The Builder Magazine

January 1915 - Volume 1 - Number 1

THE NATIONAL MASONIC RESEARCH SOCIETY

A FOREWORD

BY JOSEPH FORT NEWTON

UNDER the sign of the Square and Compasses--emblems as eloquent as they are ancient --"The Builder" takes up its labors for the advancement of Freemasonry, with malice toward no man, no party, no church, but with a sincere and hearty good will toward all its fellow-workers in the search for truth and the service of humanity. Obviously it is fitting, in this initial issue, that a statement be made as to the Society of which this journal is a spokesman, its purpose, its spirit, its ideals, and the designs on its Trestle-Board.

So enthusiastic, so remarkable indeed has been the response from all over the country to the suggested organization of a National Masonic Research Society, that there is no longer any doubt that such a movement is needed and that it has a fruitful and far-reaching service to render to the Order. Surely he is a poor prophet, and no poet at all, who does not see that this Society, as now organized and working, can easily be made a factor of moment in the life and progress of Masonry in all its rites and activities, and if we give ourselves to it with earnestness, the day of its founding will be looked back upon as one of the significant dates in the recent history of the Craft.

Some things need to be set down plainly, by way of preface, in behalf of a frank and full understanding. Let it be said once for all that this movement has back of it no motive of personal aggrandizement, much less of pecuniary profit. Instead of trying to make money out of Masonry, the founders of this Society are putting time, money and energy into it, thinking little and caring less of any returns other than to find the truth and tell it. They have no axe to grind, no vanity to vent, no fad to air. Were it possible, they would prefer to remain unnamed, and be known only by their work--like the old cathedral builders, whose labors live but whose names are lost. Their solitary aim is to diffuse Masonic light and understanding, and thus to extend the influence and power of this the greatest order of men upon earth.

That is to say, they refuse to think of Masonry as a mere collection of social and faintly beneficent clubs, and they regard such a view of it as a pitiful apostasy from the faith of our fathers. They believe that Masonry is a form of the Divine life upon earth, an order of men initiated, sworn and trained to make righteousness, sweet reasonableness and the will of God prevail. They see in it latent powers and possibilities as yet unguessed, still less realized--a great liberalizing and humanizing fraternity, whose mission it is to soften prejudice, to refine thought and sympathy and service, and so help to prepare the race for a nobler manhood and a juster and more merciful social order. Hence their honorable ambition for its service, not only by interpreting it to the world at large, but by broadening and deepening the interest of Masons themselves in the faith, philosophy, history and practical aims of the fraternity. Surely such a labor may well appeal to men who would fain serve their fellows, and do a little good before they die.

Instead of being a private enterprise, this movement has the official sanction and blessing of the Grand Lodge of Iowa, and is in fact an outgrowth of the labors of that Grand body in training its young men to be intelligent and capable Masons. What the endorsement of such a plan by the Grand Lodge of Iowa means in the Masonic world, is at once evident, as witness these words by Sir Chetwode Crawley, of whose distinguished services to Masonic scholarship in England no student needs to be told:

"Let me begin by expressing my deep satisfaction that the Grand Lodge of Iowa has extended its sanction to Masonic Research by the appointment of so influential and capable a committee as that indicated in your letter. The adoption of such a plan by any Grand Lodge would have secured warm approval from all Brethren concerned for the welfare of the Craft, but there is a peculiar fitness in its adoption by the Grand Lodge of Iowa. For more than a generation, we have been accustomed to see the Grand Lodge of Iowa leading the van in the cultivation of the literature of Freemasonry."

Those words speak a high and sincere tribute, but it is richly deserved and abundantly justified by the record. Seventy-five years ago the Library of the Grand Lodge of Iowa--perhaps the greatest of its kind in the world--was founded by the late Theodore Sutton Parvin, whose long and busy life was devoted, with an industry only equalled by his great ability, to the cause of Masonic light and learning. Today that noble library stands as his monument and memorial, its doors open and its fabulous treasures accessible to all who seek further light in Masonry. Having so splendid a tradition and so inspiring an example, it is only natural that Iowa Masons should make their library the center of enthusiasm and activity for the education of the Craft, whereof detailed report may be read in the proceedings of their Grand Lodge. More

recently, by force of necessity, new emphasis has been added to the study side of Masonry, and the reason is not far to seek.

Time was, and not so long ago, when it required courage for a man to be a Mason. Feeling against the Order was intense, often fanatical, and its innocent secrets were imagined by the ignorant or malicious to hide some dark design. How different it is now, when the Order is everywhere held in honor, and justly so, for the benignity of its spirit and the nobility of its principles. No wonder its temple gates are thronged with elect young men, eager to enter its ancient fellowship. But those young men must know what Masonry is, whence it came, what it cost in the sacrifice of brave men, and what it is trying to do in the world. Otherwise they cannot realize in what a benign tradition they stand, much less be able to give a reason for their faith. Every argument in favor of any kind of education has equal force in behalf of the education of young Masons in the truths of Masonry. So and only so can they ever hope to know what the ritual really means, and what high and haunting beauties lie hidden in the of all emblems.

Finding in this necessity an open door of opportunity, the Grand Lodge of Iowa set about, through its Committee on Masonic Research, to work out a well-planned practical program of method, testing it by facts and results. By natural logic, the fruits of that labor suggested a National movement toward the same end, which has now taken form in this Society. While it thus had its origin in Iowa, as the result of actual experience, it is no longer confined to Iowa, but invites the interest and aid of every Grand Lodge in the country, and of Masonic students of every rank and rite, offering them in this journal a medium for closer fellowship and a forum of frank, free and fraternal discussion of every possible aspect of Masonry.

There is no need that any one make argument to prove that such a movement as this is Masonic; it is in accord with the oldest traditions of the Order we turn to the "Old Charges"--the title deeds of Masonry, and a part of its earliest ritual--we learn that the Craft-lodges of the olden time were in fact schools, in which young men studied not only the technical laws of building, but the Seven Sciences and the history and symbolism of the Order as well. Apprentices were selected as much for their mental capacity as for bodily agility, and such as betrayed no aptitude for the intellectual aims of the Craft were allowed to go back to the Guilds and work as "rough masons." No young man, during his term as an Apprentice, was permitted to keep late hours, unless he did so in study, "which shall be deemed a sufficient excuse," as an old Charge relates.

Truth to tell, we have much yet to learn from the old Craft-masonry, and especially in the matter of training young Masons. For one thing, they recited a brief history of the Craft to the candidate at the time of his initiation as an Entered Apprentice, not

leaving him bewildered, as we too often do, knowing nothing of a truly great and heroic history. No doubt the history so recited--as we have it in the "Old Charges" was sometimes fantastic and far from the fact. None the less, the principle was right, and had that wise custom been continued there would have been less occasion for Gould to say, what is only too true, that Masons know less about the history of their own order than the men of any other fraternity. Harking back to that old and wise custom, the Grand Lodge of Iowa has had a brief story and interpretation of Masonry written, a copy of which is to be given to each of its initiates on the night of his raising.

Masonic research, as we now use the phrase, may almost be said to have begun with Findel, albeit good work had been done before his day. Still, his "History of Masonry" was one of the very first books of the right kind, and it did much to put the Craft in the path of authentic learning. Others followed, both abroad and in this country--Pike, Fort, Mackey, Drummond, Parvin, to name but a few among us--and their work, which met with little response, was nobly prophetic. An example in point was the brief but brilliant career of the "American Review of Freemasonry," edited by Mackey. It began in 1858, ran two years, and died for lack of adequate support. In his valedictory, Dr. Mackey said:

"It was an experiment, commenced with a view of ascertaining how far a Masonic magazine of a very elevated character would be sustained by the craft in this country. For two years this experiment has been made, and it is plain that the "Quarterly" was in advance of the Masonic age. Doubtless it was supported better than such a work would have been twenty years ago, but not so well as a similar one will be ten years hence, for the literary character of the order is improving. The editor feels some satisfaction in believing that that work, during its brief existence, has done no little in hastening that improvement."

Truly that was a brave optimism, as befitted a pioneer, and its vision has been fulfilled by the facts. By the same token, we who live in a day made better by the labors of such men dare not be less courageous, lest we be found unworthy of our fathers. The men who wrote for the "Review" have now passed to where, beyond these voices, there is peace, but their work remains. One has only to open its yellow pages to read the articles of Pike on the Mysteries, and the essays of Mackey on Symbolism--which afterwards formed the chapters of his book in exposition of the "Symbolism of Freemasonry"--written in style which may well be a model of lucidity. Those men did not fail; they were sowers who did their work and trusted the far off harvest of years. Remembering their faith, their sacrifice, their high devotion, we would build on their foundations, linking the past with a greater tomorrow.

We inherit the past; we create the future. Since the days of the "Review" much has been done, especially by the great Research Lodges of England, and most of all by the

Quatuor Coronati Lodge of London, to whose labors we owe an incalculable debt. As in religious scholarship, so in Masonry, the Higher Criticism has come and done its much needed work, testing documents, sifting evidence, unearthing buried treasure, and applying to Masonry the approved methods of historical study. Of necessity, the voluminous processes of this long investigation are known only to the diligent student who has had the time and taste to follow its revealing labors--just as in the field of Biblical Criticism the real results achieved are locked up, for the most part, in huge volumes read by only a few.

Here the National Research Society may render a vital service to the Order, not only by encouraging further original investigation, but also, and not one whit less important, by interpreting to the Craft at large the net results of Masonic scholarship. What Renan called "the grand curiosity" must never be allowed to sleep, and this Society will do all within its power to extend the area of knowledge, bringing new facts to light wherever they are to be found. The field is rich. The labor is fascinating. What has been done only reveals how much remains to be done, while it shows us how to go about it. At the same time, the humblest member of the craft, toiling in office and shop, at the forge and on the farm, is entitled to know the best that has been thought and the latest fact discovered by the greatest Masonic scholar. Therefore, this Society seeks to unite the work of the investigator with that of the interpreter, and to that end it proposes:

First, the publication of a journal devoted to the study and interpretation of the history, philosophy, symbolism and purposes of the various rites, orders and degrees of Freemasonry.

Second, the publication, from time to time, of books, pamphlets and lectures on Masonic subjects, and the collection, preservation and indexing of all material of value to Masonic students.

Third, the arrangement and publication of courses of Masonic study for lodges, or groups of students; the promotion and supervision, when it is desired, of meetings of Masons for Masonic study and discussion; and, ultimately, the foundation and maintenance of a bureau of Masonic lectures.

Fourth, the compilation of lists of names of Masonic students interested in different lines of Masonic study or activity, for the stimulation and guidance of Masonic intercourse--and, it may be added, for the aid of Masonic journals when special articles are desired.

Fifth, the collection and circulation of data bearing upon distinct Masonic activities, such as plans and specifications for different kinds of Masonic buildings; systems for

financing of Masonic projects; the results of practical experience upon various phases of Masonic charity, and the like.

Sixth, the foundation and management of funds for the financial aid of Masonic students in special fields of Masonic research; in the form of a Fellowship, it may be, whereby a young man - say, of the Acacia Fraternity--trained for such studies in a university, may be set at work on some period or problem in Masonic history, and thus render a permanent service to the Craft. By endowing a Fellowship in the Society, a man of wealth, who has long had it in mind to do something for Masonry, can leave a living legacy which will go on doing good after he has passed away.

Having thus indicated in what ways the Society seeks to serve Freemasonry, it may not be amiss to point out how the Order can make the Society effective for the high end for which it was founded. First of all, every Mason who becomes a member of the Society adds, by so much, to its usefulness and power. The time has come when every Grand Lodge should have a Committee on Masonic Research--or Masonic Education, if they choose so to name it--and such committees. by co-operating with this Society, may have access to every resource at its command. Also, the various groups of Masonic students, of which there are many in different parts of the country, ought by all means to work with the Society, making use of its journal not only for mutual instruction and inspiration, but the better to share the results of their researches with all the Craft.

Such is the spirit and ideal of this Society, and if to realize it all at once is denied us, surely it means much to set it before us, working the while to make it come true. Manifestly, here is a practical program which, if worked out, will mean a new era in the history of Freemasonry, opening avenues of opportunity and enterprise to which no one can set a limit. It differs from other undertakings of a like kind chiefly in that, instead of being confined to a few, it seeks to enlist the whole fraternity, uniting scattered efforts in behalf of Masonic education into a magnificent movement for the advance of the Order which has no other purpose than the present and future upbuilding of humanity.

Finally, it only remains for ye editor to state, from his point of view, what the spirit and policy of "The Builder" should be. As its name indicates, this journal for the Masonic student--like the Society which it represents--is by its very genius constructive, and in no sense iconoclastic, its sole object being to build up, never to tear down. Anybody can destroy. Even a cow can trample a lily which the warm earth, the fertilizing sun, and the soft witchery of summer air have united to grow. Speaking for himself, the editor holds it to be self-evident that the only way to overthrow error and unreason is to tell the simple truth--tell it simply, vividly, without fear and

without resting, in love of God and love of man. Other way to victory there is none, and there never will be.

Masonry is Friendship, and if its benign influence is to prevail upon earth, it must labor in a spirit of will toward all men, seeking not to destroy its enemies, but to win them to the light and dignity of the truth. Nothing is gained by denunciation. Everything is ruined by hate. Love is the one mighty Builder, and they toil in vain who build upon any other foundation. Our task is to let in the light, let in all the light, let the light all the way in, assured that when the light of Truth shines darkness will disappear--and with it, all the vile and slimy things that hide within its shadows. There is no might like the might of Truth, and once the temple of Masonry is made to stand in the sunlight where all men can see its beauty, it will command the homage of all who love their race.

Therefore, "The Builder" will be positive, but not dogmatic; open minded, but never indifferent; considerate of all, but absolutely uncompromising in respect of the principles of Freemasonry--seeking the truth, the whole truth, and nothing but the truth. Critical it must be, since criticism, as Arnold defined it, is appreciation, estimate, "co-operation in the search for truth." Those who write for these pages may expect to have their theories put to the test of reason and fact in the open forum of debate, which is what the seeker after truth most desires. Let the discussion be frank, free and thorough; all that the editor asks is that it be fraternal in spirit, each one keeping an open mind and a kind heart toward all his comrades in the great quest.

For the rest, the editor asks pardon for having taken so much time and space, but it seemed appropriate to exhibit in some detail the designs of the Society, the faith in which it is founded, and the spirit in which it works. Hereafter, his duty will be much like that of a toastmaster--presiding over the feast, introducing the speakers, with occasional interludes of comment- his one desire being to encourage a spirit of fraternal fellowship and intellectual hospitality, of genial, joyous good will which, since the far off days of the old "Regius Poem," has been the reigning genius wherever Masons meet.

TWO CATHEDRALS.

St. John the Divine and Notre Dame de Rheims.

BY MAY PRESTON SLOSSON.

I watch the patient masons in the sun Building a House to God upon the hill That overhangs the city; just begun The toil of years--the care--the loving skill.

Another minster lifted arch and spire By patient builders wrought in futile trust. The Iron Eagle dropt a plume of fire-- And all its beauty is a heap of dust ! -The Independent.

THE PHILOSOPHY OF MASONRY

Five Lectures Delivered under the Auspices of the Grand Master of Massachusetts, Masonic Temple, Boston

By Brother Roscoe Pound, Professor of Jurisprudence in Harvard University

WILLIAM PRESTON

PHILOSOPHERS are by no means agreed with respect to the scope and subject matter of philosophy. Nor are Masonic scholars at one with respect to the scope and purpose of Freemasonry. Hence one may not expect to define and delimit Masonic philosophy according to the easy method of Dickens' editor who wrote upon Chinese metaphysics by reading in the Encyclopedia upon China and upon metaphysics and combining his information. It is enough to say at the outset that in the sense in which philosophers of Masonry have used the term, philosophy is the science of fundamentals. Possibly it would be more correct to think of the philosophy of Masonry as organized Masonic knowledge--as a system of Masonic knowledge. But there has come to be a well-defined branch of Masonic learning which has to do with certain fundamental questions; and these fundamental questions may be called the problems of Masonic philosophy, since that branch of Masonic learning which treats of them has been called commonly the philosophy of Masonry. These fundamental questions are three:

1. What is the nature and purpose of Masonry as an institution? For what does it exist? What does it seek to do? Of course for the philosopher this involves also and chiefly the questions, what ought Masonry to be? For what ought it to exist? What ought it to seek as its end?

2. What is- and this involves what should be-the relation of Masonry to other human institutions, especially to those directed toward similar ends? What is its place in a rational scheme of human activities?

3. What are the fundamental principles by which Masonry is governed in attaining the end it seeks? This again, to the philosopher, involves the question what those principles ought to be.

Four eminent Masonic scholars have essayed to answer these questions and in so doing have given us four systems of Masonic philosophy, namely, William Preston, Karl Christian Friedrich Krause, George Oliver and Albert Pike. Of these four systems of Masonic philosophy, two, if I may put it so, are intellectual systems. They appeal to and are based upon reason only. These two are the system of Preston and that of Krause. The other two are, if I may put it that way, spiritual systems. They do not flow from the rationalism of the eighteenth century but spring instead from a reaction toward the mystic ideas of the hermetic philosophers in the seventeenth century. As I shall try to show here-after, this is characteristic of each, though much more marked in one.

Summarily, then, we have four systems of Masonic philosophy. Two are intellectual systems: First that of Preston, whose key word is Knowledge; second, that of Krause, whose key word is Morals. Two are spiritual systems: First that of Oliver, whose key word is Tradition; and second, that of Pike, whose key word is Symbolism.

Comparing the two intellectual systems of Masonic philosophy, the intrinsic importance of Preston's is much less than that of Krause's. Krause's philosophy of Masonry has a very high value in and of itself. On the other hand the chief interest in Preston's philosophy of Masonry, apart from his historical position among Masonic philosophers, is to be found in the circumstance that his philosophy is the philosophy of our American lectures and hence is the only one with which the average American Mason acquires any familiarity.

Preston was not, like Krause, a man in advance of his time who taught his own time and the future. He was thoroughly a child of his time. Hence to understand his writings we must know the man and the time. Accordingly I shall divide this discourse into three parts: (1) The man, (2) the time, (3) Preston's philosophy of Masonry as a product of the two.

1. First, then, the man. William Preston was born at Edinburgh on August 7,1742. His father was a writer to the signet or solicitor-- the lower branch of the legal profession--and seems to have been a man of some education and ability. At any rate he sent William to the high school at Edinburgh, the caliber of which in those days may be judged from the circumstance that the boy entered it at six- -though he was thought very precocious. At school he made some progress in Latin and even began Greek. But all this was at an early age. His father died while William was a mere boy and he was taken out of school, apparently before he was twelve years old. His father

had left him to the care of Thomas Ruddiman, a well-known linguist and he became the latter's clerk. Later Ruddiman apprenticed William to his brother who was a printer, so that Preston learned the printer's trade as a boy of fourteen or fifteen. On the death of his patron (apparently having nothing by inheritance from his father) Preston went into the printing shop as an apprentice and worked there as a journeyman until 1762. In that year, with the consent of the master to whom he had been apprenticed, he went to London. He was only eighteen years old, but carried a letter to the king's printer, and so found employment at once. He remained in the employ of the latter during substantially the whole remaining period of his life.

Preston's abilities showed themselves in the printing shop from the beginning. He not merely set up the matter at which he worked but he contrived in some way to read it and to think about it. From setting up the great variety of matter which came to the king's printer he acquired a notable literary style and became known to the authors whose books and writings he helped to set up as a judge of style and as a critic. Accordingly he was made proof reader and corrector for the press and worked as such during the greater part of his career. He did work of this sort on the writings of Gibbon, Hume, Robertson and authors of that rank, and presentation copies of the works of these authors, which were found among Preston's effects at his death, attest the value which they put upon the labors of the printer.

Preston had no more than come of age when he was made a Mason in a lodge of Scotchmen in London. This lodge had attempted to get a warrant from the Grand Lodge of Scotland, but that body very properly refused to invade London, and the Scotch petitioners turned to the Grand Lodge of Ancients, by whom they were chartered. Thus Preston was made in the system of his great rival, Dermott, just as the latter was at first affiliated with a regular or modern lodge. According to the English usage, which permits simultaneous membership in several lodges, Preston presently became a member of a lodge subordinate to the older Grand Lodge. Something here converted him, and he persuaded the lodge in which he had been raised to secede from the Ancients and to be reconstituted by the so-called Moderns. Thus he cast his lot definitely with the latter and soon became their most redoubtal champion. Be it remembered that the Preston who did all this was a young man of twenty-three and a journeyman printer.

At the age of twenty-five he became master of the newly constituted lodge, and as such conceived it his duty to make a thorough study of the Masonic institution. His own words are worth quoting:

"When I first had the honor to be elected master of a lodge, I thought it proper to inform myself fully of the general rules of the society, that I might be able to fulfill my own duty and officially enforce obedience in others. The methods which I adopted

with this view excited in some of superficial knowledge an absolute dislike of what they considered as innovations, and in others, who were better informed, a jealousy of preeminence which the principles of Masonry ought have checked. Notwithstanding these discouragements, however, I persevered in my intention."

Indeed one cannot wonder that the pretenses of this journeyman printer of twenty-five were scouted by older Masons. But for the present Preston had to contend with nothing more than shakings of the head. Unlike the scholarly, philosophical, imperturbable, academic Krause, Preston was a fighter. Probably his confident dogmatism, which shows itself throughout his lectures, his aggressiveness and his ambition made more enemies than the supposed innovations involved in his Masonic research. Moreover we must not forget that he had to overcome three very serious obstacles namely, dependence for his daily bread upon a trade at which he worked twelve hours a day, youth, and recent connection with the fraternity. That Preston was not persecuted at this stage of his career and that he succeeded in taking the lead as he did is a complete testimony to his abilities.

Preston had three great qualifications for the work he undertook: (1) Indefatigable diligence, whereby he found time and means to read everything that bore on Masonry after twelve hours of work at his trade daily, six days in the week; (2) a marvelous memory, which no detail of his reading ever escaped; and (3) a great power of making friends and of enlisting their enthusiastic co-operation. He utilized this last resource abundantly, corresponding diligently all with well-informed Masons abroad and taking advantage of every opportunity to interview Masons at home. The results of this communication with all the prominent Masons of his time are to be seen in his lectures.

It was a bold but most timely step when this youthful master of a new lodge determined to rewrite or rather to write the lectures of Craft Masonry. The old charges had been read to the initiate originally, and from this there had grown up a practice of orally expounding their contents and commenting upon the important points. To turn this into a system of fixed lectures and give them a definite place in the ritual was a much-needed step in the development of the work. But it was so distinctly a step that the ease with which it was achieved is quite as striking as the result itself.

When Preston began the composition of his lectures, he organized a sort of club, composed of his friends, for the purpose of listening to him and criticising him. This club was wont to meet twice a week in order to pass on, criticise and learn the lecture as Preston conceived it. Finally in 1772, after seven years, he interested the grand lodge officers in his work and delivered an oration, which appears in the first edition of his Illustrations of Masonry, before a meeting of eminent Masons including the principal grand officers. After delivery of the oration, he expounded his system to the

meeting. His hearers approved the lectures, and, though official sanction was not given immediately, the result was to give them a standing which insured their ultimate success. His disciples began now to go about from lodge to lodge delivering his lectures and to come back to the weekly meetings with criticisms and suggestions. Thus by 1774 his system was complete. He then instituted a regular school of instruction, which obtained the sanction of the Grand Lodge and thus diffused his lectures throughout England. This made him the most prominent Mason of the time, so that he was elected to the famous Lodge of Antiquity, one of the four old lodges of 1717, and the one which claimed Sir Christopher Wren for a past master. He was soon elected master of this lodge and continued such for many years, giving the lodge a pre-eminent place in English Masonry which it has kept ever since.

Preston's Masonic career, however, was not one of unbroken triumph. In 1779 his views as to Masonic history and Masonic jurisprudence brought him into conflict with the Grand Lodge. It is hard to get at the exact facts in the mass of controversial writing which this dispute brought forth. Fairly stated, they seem to have been about as follows:

The Grand Lodge had a rule against lodges going in public processions. The Lodge of Antiquity determined on St. John's Day, 1777, to go in a body to St. Dunstan's church, a few steps only from the lodge room. Some of the members protested against this as being in conflict with the rule of the Grand Lodge, and in consequence only ten attended. These ten clothed themselves in the vestry of the church, sat in the same pew during the service and sermon, and then walked across the street to the lodge room in their gloves and aprons. This action gave rise to a debate in the lodge at its next meeting, and in the debate Preston expressed the opinion that the Lodge of Antiquity, which was older than the Grand Lodge and had participated in its formation, had certain inherent privileges, and that it had never lost its right to go in procession as it had done in 1694 before there was any Grand Lodge. Thus far the controversy may remind us of the recent differences between Bro. Pitts and the Grand Lodge authorities in Michigan. But the authority of Grand Lodges was too recent at that time to make it expedient to overlook such doctrine when announced by the first Masonic scholar of the day. Hence, for maintaining this opinion, Preston was expelled by the Grand Lodge, and in consequence the Lodge of Antiquity severed its connection with the Grand Lodge of Moderns and entered into relations with the revived Grand Lodge at York. The breach was not healed till 1787.

Upon settlement of the controversy with the Grand Lodge of Moderns, Preston, restored to all his honors and dignities, at once resumed his Masonic activities. Among other things, he organized a society of Masonic scholars, the first of its kind. It was known as the Order of the Harodim and included the most distinguished

Masons of the time. Preston taught his lectures in this society, and through it they came to America, where they are the foundation of our Craft lectures. Unhappily at the Union in England in 1813 his lectures were displaced by those of Hemming, which critics concur in pronouncing much inferior. But Preston was ill at the time and seems to have taken no part whatever in the negotiations that led to the Union nor in the Union itself. He died in 1818, at the age of 76, after a lingering illness. A diligent and frugal life had enabled him to lay by some money and he was able to leave 800 pounds for Masonic uses, 500 pounds to the Freemason's charity for orphans--for which, left an orphan himself before the age of twelve, he had a natural sympathy--and 300 pounds to endow the so-called Prestonian lecture--an annual lecture in Preston's words verbatim by a lecturer appointed by the Grand Lodge. This lecture is still kept up and serves to remind us that Preston was the first to insist on the minute verbal accuracy which is now a feature of our lectures. It should be noted also that in addition to his lectures, Preston's book, Illustrations of Masonry, has had great influence. It went through some twenty editions in England, four or five in America, and two in Germany.

So much for the man.

Now as to the time.

Three striking characteristics of the first three quarters of the eighteenth century in England are of importance for an understanding of Preston's philosophy of Masonry: (1) It was a period of mental quiescence; (2) both in England and elsewhere it was a period of formal over-refinement; (3) it was the so-called age of reason, when the intellect was taken to be self-sufficient and men were sure that knowledge was a panacea.

1. In contrast with the seventeenth century, the eighteenth century was a period of quiescence. Society had ceased to be in a state of furious ebullition, nor was there a conflict of manifestly irreconcilable ideas as in the time just gone by. On the surface there was harmony. True, as the events of the end of the century showed, it was a harmony of compromise rather than of reconciliation--a truce, not a peace. But men ceased for a time to quarrel over fundamentals and turned their attention to details and to form. A common theological philosophy was accepted by men who denounced each other heartily for comparatively trivial differences of opinion. In politics, Whig and Tory had become little more than names, and both parties agreed to accept, with little modification, the body of doctrine afterwards known as the principles of the English Revolution. Political ideas were fixed. Men conceived of a social compact from which every detail of social and political rights and duties might be deduced by abstract reasoning and believed that it was possible in this way to work out a model code for the legislator, a touchstone of sound law for the judge and an infallible guide

to private conduct for the individual. In literature and in art there was a like acquiescence in accepted canons. A certain supposed classical style was assumed to be the final and the only permissible mode of expression. In other words acquiescence was the dominant tendency and finality was the dominant idea. For example, Blackstone, a true representative of the century, thought complacently of the legal system of his time, with its heavy load of archaisms, almost ripe for the legislative reform movement of the next generation, as substantially perfect. Nothing, so he thought, was left for the completion of five hundred years of legal development but to patch up a few trivial details. In the same spirit of finality the framers of our bills of rights undertook to lay out legal and political charts for all time. Indeed the absolute legal philosophy of our text books which has made so much trouble for the social reformers of yesterday and of today, speaks from the eighteenth century. In this spirit of finality, with this same confidence that his time had the key to reason and could pronounce once for all for every time, for every place and for every people, Preston framed the dogmatic discourses which we are content to take as the lectures of Freemasonry.

2. For the modern world, the eighteenth century was par excellence the period of formalism. It was the period of formal over-refinement in every department of human activity. It was the age of formal verse and heroic diction, of a classical school in art which lost sight of the spirit in reproducing the forms of antiquity, of elaborate and involved court etiquette, of formal diplomacy, of the Red Tape and Circumlocution Office in every portion of administration, of formal military tactics in which efficiency in the field yielded to the exigencies of parade and soldiers went into the field dressed for the ball room. Our insistence upon letter perfect, phonographic reproduction of the ritual comes from this period, and Preston fastened that idea upon our lectures, perhaps for all time.

3. The third circumstance, that the eighteenth century was the era of purely intellectualist philosophy naturally determined Preston's philosophy of Masonry. At that time reason was the central idea of all philosophical thought. Knowledge was regarded as the universal solvent. Hence when Preston found in his old lectures that among other things Masonry was a body of knowledge and discovered in the old charges a history of knowledge and of its transmission from antiquity, it was inevitable that he make knowledge the central point of his system. How thoroughly he did this is apparent today in our American Fellowcraft lecture, which, with all the abridgments to which it has been subjected, is still essentially Prestonian. Time does not suffice to read Preston in his original rhetorical prolixity. But a few examples from Webb's version, which at these points is only an abridgment, will serve to make the point. The quotations are from a Webb monitor, but have been compared in each case with an authentic version of Preston.

"The Globes are two artificial spherical bodies, on the convex surface of which are represented the countries, seas, and various parts of the earth, the face of the heavens, the planetary revolutions, and other particulars.

"The sphere, with the parts of the earth delineated on its surface, is called the Terrestrial Globe; and that with the constellations, and other heavenly bodies, the Celestial Globe.

"The principal use of the Globes, besides serving as maps to distinguish the outward parts of the earth, and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of the earth around its own axis. They are the noblest instruments for improving the mind, and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same."

It has often been pointed out that these globe on the pillars are pure anachronisms. They are due to Preston's desire to make the Masonic lectures teach astronomy, which just then was the dominant science.

Note particularly the purpose, as the lecture sets it forth expressly: "for improving the mind and for giving it the most distinct idea of any problem or proposition as well as enabling it to solve the same."

In other words, these globes are not symbolic, they are not designed for moral improvement. They rest upon the pillars, grotesquely out of place, simply and solely to teach the lodge the elements of geography and astronomy.

We must remember that Preston, who worked twelve hours a day setting type or reading proof, would look on this very differently from the Mason of today. What are commonplaces of science now were by no means general property then. To him the teaching of the globes was a perfectly serious matter.

Turn to the solemn disquisition on architecture in our Fellowcraft lecture. As we give it, it is unadulterated Preston, but happily it is often much abridged. You know how it runs, how it describes each order in detail, gives the proportions, tells what was the model, appends an artistic critique, and sets forth the legend of the invention of the Corinthian order by Callimachus. The foundation for all this is in the old charges. But in Preston's hands it has become simply a treatise on architecture. The Mason who listened to it repeatedly would become a learned man. He would know what an educated man ought to know about the orders of architecture.

In the same way he gives us an abridgment of Euclid:

"Geometry treats of the powers and properties of magnitudes in general, where length, breadth and thickness are considered, from a point to a line, from a line to a superficies, and from a superficies to a solid. A point is a dimensionless figure, or an indivisible part of space. A line is a point continued, and a figure of one capacity, namely, length. A superficies is a figure of two dimensions, namely, length and breadth. A solid is a figure of three dimensions, namely, length, breadth and thickness."

But enough of this. You see the design. By making the lectures epitomes of all the great branches of learning, the Masonic Lodge may be made a school in which all men, before the days of public schools and wide-open universities, might acquire knowledge, by which alone they could achieve all things. If all men had knowledge, so Preston thought, all human, all social problems would be solved. With knowledge on which to proceed deductively, human reason would obviate the need of government and of force and an era of perfection would be at hand. But those were the days of endowed schools which were not for the many. The priceless solvent, knowledge, was out of reach of the common run of men who most needed it. Hence to Preston, first and above all else the Masonic order existed to propagate and diffuse knowledge. To this end, therefore, he seized upon the opportunity afforded by the lectures and sought by means of them to develop in an intelligent whole all the knowledge of his day.

Now that knowledge has become too vast to be comprised in any one scheme and too protean to be formulated as to any of its details even for the brief life of a modern text, the defects of such a scheme are obvious enough. That this was Preston's conception, may be shown abundantly from his lectures. For instance:

"Smelling is that sense by which we distinguish odors, the various kinds of which convey different opinions to the mind. Animal and vegetable bodies, and, indeed, most other bodies, while exposed to the air, continually send forth effluvia of vast subtilty, as well in the state of life and growth, as in the state of fermentation and putrefaction. These effluvia, being drawn into the nostrils along with the air, are the means by which all bodies are smelled."

This bit of eighteenth-century physics, which makes us smile today, is still gravely recited in many of our lodges as if it had some real or some symbolic importance. It means simply that Preston was endeavoring to write a primer of physiology and of physics.

He states his theory expressly in these words:

"On the mind all our knowledge must depend; what, therefore, can be a more proper subject for the investigation of Masons ? By anatomical dissection and observation we become acquainted with the body; but it is by the anatomy of the mind alone we discover its powers and principles."

That is: All knowledge depends upon the mind. Hence the Mason should study the mind as the instrument of acquiring knowledge, the one thing needful.

Today this seems a narrow and inadequate conception. But the basis of such a philosophy of Masonry is perfectly clear if we remember the man and the time. We must think of these lectures as the work of a printer, the son of an educated father, but taken from school before he was twelve and condemned to pick up what he could from the manuscripts he set up in the shop or by tireless labor at night after a full day's work. We must think of them as the work of a laborer, chiefly self-educated, associated with the great literati of the time whom he came to know through preparing their manuscripts for the press and reading their proofs, and so filled with their enthusiasm for enlightenment in what men thought the age of reason. We must think of them as the work of one imbued with the cardinal notions of the time--intellectualism, the all-sufficiency of reason, the absolute need of knowledge as the basis on which reason proceeds, and finality.

How, then, does Preston answer the three problems of Masonic philosophy ?

1. For what does Masonry exist? What is the end and purpose of the order ? Preston would answer: To diffuse light, that is, to spread knowledge among men. This, he might say, is the proximate end. He might agree with Krause that the ultimate purpose is to perfect men--to make them better, wiser and consequently happier. But the means of achieving this perfection, he would say, is general diffusion of knowledge. Hence, he would say, above all things Masonry exists to promote knowledge; the Mason ought first of all to cultivate his mind, he ought to study the liberal arts and sciences; he ought to become a learned man.

2. What is the relation of Masonry to other human activities ? Preston does not answer this question directly anywhere in his writings. But we may gather that he would have said something like this: The state seeks to make men better and happier by preserving order. The church seeks this end by cultivating the moral person and by holding in the background supernatural sanctions. Masonry endeavors to make men better and happier by teaching them and by diffusing knowledge among them. This, bear in mind, was before education of the masses had become a function of the state.

3. How does Masonry seek to achieve its purposes? What are the principles by which it is governed in attaining its end ?

Preston answers that both by symbols and by lectures the Mason is (first) admonished to study and to acquire learning and (second) actually taught a complete system of organized knowledge. We have his own words for both of these ideas. As to the first, in his system both lectures and charges reiterate it. For example: "The study of the liberal arts, that valuable branch of education which tends so effectually to polish and adorn the mind is earnestly recommended to your consideration." Again, notice how he dwells upon the advantages of each art as he expounds it:

"Grammar teaches the proper arrangement of words according to the idiom or dialect of any particular people, and that excellency of pronunciation which enables us to speak or write a language with accuracy, agreeably to reason and correct usage. Rhetoric teaches us to speak copiously and fluently on any subject, not merely with propriety alone, but with all the advantages of force and elegance, wisely contriving to captivate the hearer by strength of argument and beauty of expression, whether it be to entreat and exhort, to admonish or applaud."

As to the second proposition, one example will suffice:

"Tools and implements of architecture are selected by the fraternity to imprint on the memory wise and serious truths."

In other words the purpose even of the symbols is to teach wise and serious truths. The word serious here is significant. It is palpably a hit at those of his brethren who were inclined to be mystics and to dabble in what Preston regarded as the empty jargon of the hermetic philosophers.

Finally, to show his estimate of what he was doing and hence what, in his view, Masonic lectures should be, he says himself of his Fellowcraft lecture: "This lecture contains a regular system of science [note that science then meant knowledge] demonstrated on the clearest principles and established on the firmest foundation."

One need not say that we cannot accept the Prestonian philosophy of Masonry as sufficient for the Masons of today. Much less can we accept the details or even the general framework of his ambitious scheme to expound all knowledge and set forth a complete outline of a liberal education in three lectures. We need not wonder that Masonic philosophy has made so little headway in Anglo-American Masonry when we reflect that this is what we have been brought up on and that it is all that most Masons ever hear of. It comes with an official sanction that seems to preclude inquiry, and we forget the purpose of it in its obsolete details. But I suspect we do Preston a great injustice in thus preserving the literal terms of the lectures at the expense of their fundamental idea. In his day they did teach-- today they do not. Suppose today a man of Preston's tireless diligence attempted a new set of lectures which should unify

knowledge and present its essentials so that the ordinary man could comprehend them. To use Preston's words, suppose lectures were written, as a result of seven years of labor, and the co-operation of a society of critics, which set forth a regular system of modern knowledge demonstrated on the clearest principles and established on the firmest foundation. Suppose, if you will, that this were confined simply to knowledge of Masonry. Would not Preston's real idea (in an age of public schools) be more truly carried than by our present lip service, and would not his central notion of the lodge as a center of light vindicate itself by its results?

Let me give two examples. In Preston's day, there was a general need, from which Preston had suffered, of popular education--of providing the means whereby the common man could acquire knowledge in general. Today there is no less general need of a special kind of knowledge. Society is divided sharply into classes that understand each other none too well and hence are getting wholly out of sympathy. What nobler Masonic lecture could there be than one which took up the fundamenta of social science and undertook to spread a sound knowledge of it among all Masons ? Suppose such a lecture was composed, as Preston's lectures were, was tried on by delivery in lodge after lodge, as his were, and after criticism and recasting as a result of years of labor, was taught to all our masters. Would not our lodges diffuse a real light in the community and take a great step forward in their work of making for human perfection?

Again, in spite of what is happening for the moment upon the Continent, this is an era of universality and internationality. The thinking world is tending strongly to insist upon breaking over narrow local boundaries and upon looking at things from a world-wide point of view. Art, science, economics, labor and fraternal organizations, and even sport are tending to become international. The growing frequency of international congresses and conferences upon all manner of subjects emphasizes this breaking of local political bonds. The sociological movement, the world over, is causing men to take a broader and more humane view, is causing them to think more of society and hence more of the world-society, is causing them to focus their vision less upon the individual, and hence less upon the individual locality.

In this world-wide movement toward universality Masons ought to take the lead. But how much does the busy Mason know, much less think, of the movement for internationality or even the pacificist movement which has been going forward all about him ? Yet every Mason ought to know these things and ought to take them to heart. Every lodge ought to be a center of light from which men go forth filled with new ideas of social justice, cosmopolitan justice and internationality.

Preston of course was wrong--knowledge is not the sole end of Masonry. But in another way Preston was right. Knowledge is one end--at least one proximate end--

and it is not the least of those by which human perfection shall be attained. Preston's mistakes were the mistakes of his century--the mistake of faith in the finality of what was known to that era, and the mistake of regarding correct formal presentation as the one sound method of instruction. But what shall be said of the greater mistake we make today, when we go on reciting his lectures--shorn and abridged till they mean nothing to the hearer--and gravely presenting them as a system of Masonic knowledge ? Bear in mind, he thought of them as presenting a general scheme of knowledge, not as a system of purely Masonic information. If we were governed by his spirit, understood the root idea of his philosophy and had but half his zeal and diligence, surely we could make our lectures and through them our lodges a real force in society. Here indeed, we should encounter the precisians and formalists of whom lodges have always been full, and should be charged with innovation. But Preston was called an innovator. And he was one in the sense that he put new lectures in the place of the old reading of the Gothic constitutions. Preston encountered the same precisians and the same formalists and wrote our lectures in their despite. I hate to think that all initiative is gone from our order and that no new Preston will arise to take up his conception of Knowledge as an end of the fraternity and present to the Masons of today the knowledge which they ought to possess.

By the author of "Poems of The Temple."

When I was a king and a mason--

A mason proved and skilled,

I cleared me ground for a palace

Such as a king should build.

I decreed and dug down to my levels;

Presently, under the silt,

I came on the wreck of a palace

Such as a king had built. -Kipling.

A part of a builder's profession

Is digging in ruins of old,

And his findings, in rapid succession,

Equip him with merits untold,

For the builder who never uncovers

The work of the centuries past

Is the builder who never discovers

Construction most certain to last.

Far back before history's pages

Did ever their stories relate

Or the sayings of eminent sages

Their quota of learning donate,

We find over lands without number

Where human achievements were felt,

Their ruins profusely encumber

The sites where the race had long dwelt.

And the study of long hidden symbols

Induces the mind to concede

That their mystical system resembles

Our own very closely indeed.

And the builders of old, laid foundations

Of ethical value so rare

That their teaching of mystic creations

With Masonry closely compare.

And we find them in cities long buried

When civilization's decay

O'er the work of the builder fast hurried

With ruthless demolishing sway.

In the temples of Indian ages

And far on the banks of the Nile

Where the work and the study of sages

Their wonderful stories compile.

And remote from all eastern persuasions

Of all known connection devoid,

In old Mexico's ancient creations

They find the same symbols employed.

'Tis the soul of the Master revolving

All lands in the universe through,

With His children of nature evolving

From light of the old to the new.

--Lewis A. McConnell.

THE ACACIA FRATERNITY AND MASONIC RESEARCH

BY FRANCIS W. SHEPARDSON, FORMER GRAND PRESIDENT.

THE Acacia Fraternity is a society of college men who are Master Masons. It is not a Masonic body in the ordinary acceptation of that expression. It is not a side degree. It claims no antiquity. It seeks no recognition to which its inherent worth does not entitle it. It is exactly like any one of the thirty odd Greek letter fraternities which flourish in American colleges, except for the fundamental requirement for membership that one who is considered must be a member in good standing in some regularly authorized lodge of Master Masons. Membership comes from within by invitation. Candidates do not petition. Those students who have the good fortune to be offered membership pride themselves on the triple selection thus indicated, the selection from the great mass of high school students for the privilege of college education, the selection from the citizenship of their home communities for the rights and benefits of Masonry, and the selection for the social and intellectual joys of Acacia fraternity life.

The fraternity was founded at the University of Michigan, being incorporated on May 12, 1904. It was the outgrowth of a Masonic club at the University which had existed since 1894. It now has twenty-four Chapters, well distributed over the country. They are necessarily in the larger institutions where the number of Master Masons in attendance furnishes sufficient material for energetic existence. Most of these Chapters maintain Chapter houses in which the members make their home, several of these houses being owned by the local organization, but the majority being rented. The fraternity has an excellent standing among similar college societies. It is a recognized member of the national Inter-Fraternity Conference. It shares generally the privileges of local conferences of representatives of like organizations. During its ten years of life it has won much approval from college authorities because of its high average ranking in scholarship. As a member must be at least twenty-one years of age, and as, in many places, those who wear its badge are advanced students, there is a realization of the value of scholarship and right conduct which the younger members of other societies sometimes lack. The result has been that Acacia is highly regarded by the college administration wherever it has a Chapter.

From the beginning much stress has been laid upon the social life in the Chapter home. Much has been done to cement college friendships, stronger than the ordinary, perhaps, because of the Masonic tie. The Chapter houses breathe the atmosphere of sentimental affection. Group pictures of the members are found on the walls. Pennants tell of the other institutions where the fraternity has its branches. Individual portraits proclaim some one of exceptional interest or influence. Through Acacia, then, many a college

Mason has had his years of study made happier because of close fraternal ties. After ten years of life Acacia is marked by many of the sentimental characteristics which have made college fraternity Chapters powerful organizations.

But there has never been a time when through the Acacia fraternity membership there was not a strong desire to be of some service to the mother institution out of which it sprung. A substantial periodical, the Journal of Acacia, has been a helpful influence. It has published many articles on Masonic history and philosophy for the enlightenment and instruction of members. It has printed bibliographies and suggestions for Masonic study. It has urged members constantly to maintain their lively interest in the lodges, notwithstanding the immediate and pressing demands of the class-room and tine allurements of library and laboratory. Two or three definite results of such a sustained campaign of Masonic education are apparent.

There have been developed some splendid degree teams. The Acacia members comprising these have sought always to be letter perfect in the rendition of the ritual. In a good many lodges their aid in degree work has been received with enthusiastic praise. They have encouraged mass visitation of neighboring lodges and so the college boys have been brought into closer relationship with local craftsmen and have had their circle of acquaintanceship much enlarged Naturally they have been careful watchers of the ritualistic work and have profited by the errors made by less eager officers. If Acacia has done nothing more, it has greatly stimulated the Masonic interest of its own membership.

A natural sequence of this feature of the fraternity's activity has been that Acacians generally have ranged themselves on the side of those reformers who desire to remove from the accepted work those errors in grammar and faulty constructions in English which always grate upon the ears of one who has had the benefit of a training of the schools. They have attempted nothing iconoclastic, but in quiet ways have given their influence in favor of revisions certain to bring improvement to a time-honored ritual. And in seeking for the reasons for familiar shortcomings in the accepted work, they have been led into the attractive field of Masonic research.

A powerful influence in this direction has been exerted by Professor Roscoe Pound of Harvard Law School. He became a member of Acacia at the University of Nebraska. For a time he was a member of the faculty of law in the University of Chicago. He was one of the first to recognize the possibilities for Masonrv in this organization of eager and enthusiastic college men. He has devoted much time and attention to a series of lectures on Masonic history and philosophy which he has given freely, with great sacrifice of valuable hours, before Acacia Chapters and college Masonic clubs. His marvelous capacity for research and his exceptional ability in instruction has made of each of these lectures a wonderful stimulus to his hearers. He has planted the desire for

Masonic research in many a student. He has guided the first readings of those who sought from him the way to the truth. His earnest pupils are found in more than one Acacia Chapter.

In a narrower field similar work has been done by professors Chester N. Gould and Charles Chandler of the University of Chicago. Teachers in an institution which maintains a large summer session they have exerted a stimulating influence upon college Masons from many parts of the country. Each is a keen student and lover of deep research and they have given to the fraternity the full benefit of their rich resources of mind obtained by thorough investigation of the hidden things of Masonry.

The Acacians in other parts of the country nave had the advantage of like encouragement from Masons of eminence who have been elected to honorary membership, or who, as faculty members, have been impressed with the opportunity of lecturing to such exceptional audiences as are furnished by college men, to whom the habit of research becomes almost a second nature. Without attempting to discriminate among members of this type, mention may be made especially perhaps of the late Lewis Cass Goodrich of Michigan, Joseph R. Wilson of Pennsylvania, William Homan of New York, and A. K. Wilson of Kansas. These mature men, well known Masonic workers, gave Acacia an impetus in the direction of Masonic research whose full effect cannot be realized for years to come. Perhaps it is enough to say that their helpful influence has been a powerful force in the first decade of the history of this college fraternity.

I look to Acacia for some splendid Masonic workers in the higher ranks of the great mother order. I expect to see the history and philosophy of Masonry made far more familiar in the lodges because of the inspiration given by those who have shared the privileges of Acacia Chapter life. The fraternity is young as yet. It is now in its eleventh year. It has just elected as its Grand President an enthusiastic Mason, Mr. George E. Frazer, of the administrative staff of the University Illinois. He is deeply interested in Masonic research. He has done much to stimulate support of the movement represented by this journal. I firmly believe that the Masonic order is to be greatly helped by this fraternity, not only in the quickening of the life of local lodges throughout the United States, but, notably, in the years to come, through the development of men of fine educational training who will find delight in delving into the storied past that they may interpret to others the beauties and the strength of the Masonic institution.

MASONIC ARCHAEOLOGY

BY FRANK HIGGINS, F.R.N.S., PRESIDENT OF THE MAGIAN SOCIETY, ETC.

WITH reference to all those things which come within the various provinces of the seven liberal arts and sciences, Masonry occupies an extremely anomalous position. The theory of the Craft we all know. From one degree to another, we have paraded before us, assumptions of all knowledge, human and Divine. We are supposed to be the custodians of a mysterious arcana descended to us from remote ages, which must be hedged about with safeguards and pledges, which could not be more exacting, if they constituted a system of defense for the fabled treasures of Golconda, actually materialized.

Yet there is not a Masonic student, among those hold enough to proclaim that there is at least a substratum of truth at the bottom of these pretensions, who does not find himself continually in the minority, among a vast army of brethren, who refuse to contemplate anything in the ritual of Masonry, transcending an agreeable series of moral platitudes, collated within a comparatively modern period for the unmixed purpose of "making Masons."

The degrees of the Craft are, in this respect, very much like those honorary titles conferred by Universities upon benefactors, who, had they actually elected to shine in the domains of Law, Arts, Letters or Sciences, suggested by their alphabetical dignities, instead of Coal, Iron or Commerce would never have figured in the history of pedagogics as patrons of learning.

In consideration of the hugely preponderating part played by at least the presumption of Science in its construction, one might imagine that Masonry would have long since specially attracted to itself an unusual quota of scientific men, men of the schools, competent through plediliction and training to give extension to the manifold hints of our ritual. But with notable exceptions, this has not proven the case.

The chief among Masonic students, whose reputations for more or less scientific research into the latent meanings of Masonic allusions, have become classic in the Craft, have been gifted amateurs, who have no reputation outside of our exclusive ranks. Such science as has been brought to the support of Masonry has been purely accidental. Owing to the nature of our institution, we are unable to turn for guidance to the very men who could most and best enlighten us. We may take no, however learned, scientist into Masonic confidence and invite him to diagnose a landmark, having a pointed scientific application, for the benefit of the craft, unless he is a member thereof and the conflict between Science and Religion has, since the organization of the modern speculative craft, given rise to a special reason which has closed its doors to many of the very men who could have been most depended on to enlighten it.

For these and other reasons Masonic symbolism has remained for several centuries in the hands of brethren who, however lovable and amiable their personal characters, or however they have adorned the Craft by their personal virtues, have been the last men in the world to perceive either its origin or its tendencies on the purely intellectual plane. The progress of true Masonic enlightenment has therefore been slower than that of any branch of human contemplation open to examination, dissection and suggestion from unbiased scholars.

Brilliant as have been the many scholarly Protestant Divines who have given lustre to Masonry by their high qualities as men and Masons, the majority of these have been content to regard the numerous scriptural allusions and parallels introduced to attention, from the literal and unquestioning attitude of sectarian orthodoxy. Thus it has remained for a future age to reveal many things, which might have been discovered and brought to light years ago, if there had been systematic search. The true story of humanity's struggle toward the light during the past twenty centuries of the Christian era has yet to be written. It involves elements which numerous historians have approached closely enough, but which they have never been able to grasp, because of fundamental error in view point.

For nigh upon two thousand years, the true nature and meanings of the ancient mysteries upon which modern Masonry has erected her symbolic Temple, have remained in the grasp and custody of an institution, equally founded upon them, which has employed every artifice of sophistry to conceal and every instrument of physical repression to guard from the assaults of the curious. The history of this conflict is the history of "Heresy," concerning which we will sum the whole in one all embracing statement.

The entire totality of the various historical heresies which are recorded as having been subdued at one and another age of the Church, have been simply outcroppings of one and the same original gnosis, under different names, until the translations of the Bible into vulgar tongues, produced a new variety of schism, shifting the controversial premises from the original ground, which dealt with the Mysteries alone, to questions of historicity and literal interpretations of an inassailable Scripture, all sense of the cabalistic character of which had been hopelessly lost.

The battle of the last two centuries has raged altogether around questions affecting the total or partial authenticity of the Biblical narrative taken as a record of human history rendered infallible by Divine interference. Its uncompromising literal interpretations, the strict Puritan sense, have given rise to a long line of splendidly intellectual, but less misguided than unguided materialists, whose violent attitudes, in opposition to so called "revealed" religion, were provoked by the stubborn and uncompromising defense of sticklers for the historical veracity of a thousand physically impossible and

completely unnatural narratives. That these narratives might have a concealed sense and convey the spiritual lessons of the "ancient mysteries" of their derivation, no more flashed across the minds of men like Voltaire, Thomas Paine, or to come down to our own day, Robert G. Ingersoll, than over those of Martin Luther or John Calvin.

To recapitulate the influences which have resulted in the gradual readjustment of the situation, rescuing us from the danger of a sullen and uncompromising conflict between the grossest and most blasphemous negation of Divinity and a blind Credence, in the exercise of which man must stand ready to surrender every prompting of reason or God-given common sense, would be to largely recapitulate the work which has been slowly and painfully accomplished within the ranks of the Masonic craft since the emergency of speculative Masonry from its underground crypt, under the liberal institutions of Protestant England, Germany, and later, of Republican France.

Scholarly Masons, who are duly qualified, did fail to recognize likenesses between Masonic terminologies and traditions of the Ancient Mysteries preserved in the Greek classics and in the allusions of early alchemistic and "magical" writings. This led to an examination of innumerable hints contained in the homilies of the early fathers, concerning the mysteries, both Pagan and Christian, of the early days of the Church. Like putting together, bit by bit, the pieces of an enormous "cut out" puzzle, fragment after fragment has been brought together and joined to the main body

The labors of the Abbe Constant, known best by his pen name of Eliphaz Levi, did more than anything else to acquaint the western mind with the precise nature of spiritual mysteries and ancient methods of concealment, in his exposition of the long, jealously guarded Jewish Kabbalah. Upon this imperfect beginning have been based the Masonic writings of the venerable Albert Pike and from the same inspiration and greatly amplified by independent research, the published works of Helena Petrovna Blavatsky, with whose theosophical conclusions we shall not, however, concern ourselves. They have, however, had great influence over subsequent Masonic writers-like Dr. Buck and the Rev. Charles H. Vail.

The labor of Oriental Students has thrown open to the world the treasure houses of ancient Zend, Sanscrit and Arabic literature, which have supplied the connecting links in the great story of the inception of an age old scientific gnosis, materially set forth to the western world in the philosophies of the ancient students of Eastern lore, Aristotle, Plato and Pythagoras. The work of the Assyrologists and Egyptologists has furnished other links to the chain, extending our vision and broadening its range, until we are brought face to face with a wonderful, new and magnificently supported conclusion--that the significant symbolism of this great institution of ours, was indeed selected at some remote period of human history and handed down for the express purpose of

discovering to us the origin of man's highest spiritual contemplations, and to enable us like the fathers of our race to climb otherwise inaccessable heights and view our Creator "face to face."

The consensus of all that has been discovered in this respect develops the fact that, way back in the dawn of history, probably long before it, there originated at some point on earth's surface, (indications which point to Northern India are not lacking) a curiously interlocking geometrical, mathematical and astronomical gnosis. From purely natural experiments was derived a conception of the three hundred and sixty degrees of the circle, triangle and quadrangular equations, by means of squares (the Mosaic pavement) and the equilateral triangle, the Alphabet and the Decimal system. Adding the factors of the perceptible phenomena of the Universe, the mutual relations of divers geometrical figures of equal quantities and the elements of organic generation, mainly as phallicism, a great system, intended to account for the wonders of Nature, was devised, credited to the One; Absolute Mind ruling the Universe and placed under the government of the College of primitive scientists, to which later ages gave the name of the Magi.

The only difference between elementary Masonry and Theosophy, is the assumption by the latter that the most spiritual of those men achieved successive reincarnations on increasing scales of Divine inspiration and possession, which led them, in the course of time, to become the founders of the world's greatest religions, and has perpetuated their conscious personalities, even to our own day, under the generic title of "the Masters." Both are children of the legendary "Secret Doctrine."

As a point of departure for the assumption of a special science of Masonic Archaeology, we are, while prepared to allow the most complete liberty of thought with regard to historic cities and anthropomorphic conceptions, compelled to assume that wherever the knowledge and attributes of God have been demonstrated by means of the Square and Compasses, for the purpose of awakening the spiritual sense latent in all mankind, there existed Masonry. With this single proposition in view, there is not an acre of earth's surface, at one time or another trodden by the foot of intelligent man, which does not furnish its countless mute testimonies to the existence and cultivation of the primordial gnosis, of which we speak, passed from race to race and land to land.

It does not consist in structural architectural remains alone, but in geometrical symbolisms and decorative ornaments, in which the proportions of edifices, the shape and dimensions of stones, the decorative features of Temples and supposed Idols, especially the Pyramidal forms of Egypt and America, are made, by the translations of their geometrical angles and proportions into mathematical quantities, to give the precise length of the Solar year, the period of the precession of the Equinoxes, the

period of human gestation, important planetary cycles and other great natural facts. The expression of these same quantities and formulae in the letters of the ancient alphabets, represented by their numbers, compose the various sacred names of diverse scriptures of humanity, so that we rest stupefied before the astounding fact, that the greatest message of our own Great light has yet to be read through Masonic eyes, by the light of the Ages past.

Masonic Archaeology is no chimera, nor product of an exalted imagination. It can be read, character by character, on countless objects in the Museums of every country in the world, possessing such, on the facades of and in the proportions of ancient Temples, from Delphi to Delhi, from Athens to Ang-Kor. The ancient monuments of Mexico are supercharged with it and the evidences that this gnosis was the faith and practice of the ancient, aboriginal inhabitants of these United States are incontrovertible.

It stares the craft in the face from every corner of lodge and Chapter, and every word, letter, syllable and character thereof is stamped with God's own signature, the ineffable Tetragrammaton.

The London times, in its issue of October 30th, has a most interesting sketch and appreciation of Genral Joffre, the Commander-in-Chief of the French armies - a simple man, quiet, efficient, who does his duty and does not talk about it. Incidentally, the writer tells us that General Joffree is an enthusiastic Freemason - a fact which will give an added interest to his achievements as a soldier of the republic

ANCIENT EVIDENCES

BY G. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

It was the good fortune of the writer to see the great obelisk called Cleopatra's needle, as it stood at Alexandria and also to witness the "opening of a house" in Pompeii. The two Monoliths known as Cleopatra's needles had been brought to Alexandria in the time of the Caesars. They were originally in front of the University at Heliopolis, that great school where Moses, the law giver, was once a student. How long they were in Heliopolis no one knows, nor it is known when they were carved or erected.

One of these magnificent monuments was given to England, and the other to the United States. The latter was brought to this country by Brother Lieutenant Commander H. H. Gorringe, U. S. N., the entire expense of which was borne by the late Mr. William H. Vanderbilt, of New York.

When Gorringe lifted the monument, for the purpose of shipping it, he was surprised to find, under its base, so many symbols which seemed clearly Masonic. The Grand Lodge of Masons in Egypt, among whom there was a number of Egyptologists and Archaeologists, sent a committee of its best men, at the request of Gorringe, to examine these emblems and give an opinion. They were unanimous in the opinion that the emblems were Masonic, and gave the following definitions. Gorringe had a drawing made, not only to show the emblems and their relative positions, but for use in replacing them when the shaft should be erected at New York.

A. A polished cube, of syenite. B. Polished square, of syenite. C. Rough and irregular block of syenite. D. Hard lime stone with trowel cemented to its surface. E. Soft lime stone, very white and entirely from spots. F. Axis stone, with figures. G. A marked stone. H. Corner stone, found under east angle of lower steps.

The block C was believed to be the rough ashler; A the perfect ashler; the square B is very distinct, and has been so identified with Masonry, in all ages, that its presence added great weight.

The Committee thought the stone, with figures, resembling snakes, was emblematic of Wisdom. They thought the "axis stone" represented the trestle-board and the marked stone bore the mark of a Mark Master. The two implements, the trowel and the lead plummet, are emblematic of Freemasonry; the white stone is the symbol of purity, as we have always understood it.

A French Archaeologist, in New York, was the only person to question the opinion of the Egyptologists, but as he was not a Mason, Gorringe thought he was not competent to be a judge.

The Obelisk was brought to New York and erected in Central Park, where it now stands. The corner stone was laid with Masonic ceremonies on the 2d of October, 1880, and the emblems were replaced exactly as they had been found at Alexandria.

In the National Museum, at Naples, there is an equally remarkable evidence, which was discovered in the ruins of Pompeii, in 1896. The writer is indebted to the late Brother S. G. Hilborn, then a member of Congress from California, for a picture of this "find" which is here reproduced in a photograph.

It is a mosaic table top, or altar top, which was situated in the center of a rectangular room, exactly as Masonic Altars have ever been erected in lodge rooms. The workmanship is excellent, and the coloring, when the discovery was made, was bright and fresh, but has probably faded some, as all the Pompeii colors have done. Mural

paintings, so many of which have been found in those ruins, have all suffered the same fate.

This beautiful mosaic, which is believed to be the top of the altar, shows a large square, above deaths head, with a plumb line from the angle of the square to the middle point of the crown of the head. From each arm of the square there is suspended a robe; one was scarlet, the other purple, which are distinctive colors used in the Royal Arch degree. Below the chin of the head is a butterfly, beautifully colored, and under the butterfly is a circle, that Masonic emblem of Diety, without beginning or end.

In addition to this there were found, in the same room, several articles inherent in Blue and in Royal Arch Masonry, a little urn, which is believed to be the pot of manna, a setting maul, a trowel, a spade, a small chest, thought to be an imitation of the ark of the covenant, and small staff, thought to be phallus. These evidences, potent as they are, are confirmed by the inscription over the door of the house, which is DIOGENE SEN, which means Diogenes the Mason.

The writer gives these facts as to the Pompeii find, as he received them from Brother Hilborn. We have not been in Pompeii since 1878, when with General Grant, but the existence of the altar top may be verified by a visit to the museum at Naples.

The evidence, to an enthusiast, is convincing; to the writer they seem every bit as good, maybe better, than the evidence which Rome has accepted and propagated as to the Apostolic succession.

NOTE --(See Vibert's "Freemasonry before the existence of Grand Lodges" for a different viewpoint regarding the Pompeii Mosaic.)

ERNST AND FALK

Translated from the German of G.E. Lessing (1778) by Louis Block,

Past Grand Master of Masons in Iowa

[Gotthold Ephriam Lessing, the father of German literature--"the forerunner of the philosophers, and whose criticisms supplied the place of poetry"--was born at Kamenz, in Upper Lusatia, in 1729, and died in 1781, at Woefenbutal, where he was librarian to the Duke of Brunswick. He was a great genius, and like so many of his kind suffered poverty and hardship, but held to his ideal to the end. He was initiated in

a Lodge at Hamburg, and found in Masonry the breadth and beauty which his mind craved, as well as the consolation he needed after the death of his wife and child. Up to that time, 1777, he had given himself chiefly to drama and criticism, and his "Laokoon" remains to this day the classic protest against the confusion of the arts. (See "The New Laokoon," by Irving Babbitt) But his great sorrow remade the man, and turned his thoughts to the deeper problems of life and its meaning. While these questions were tugging at his soul, he wrote "Nathan the Wise"--a poem worthy of such a tragic birth, and probably impossible without it--in which much of his deepest thought is set to music. In "The Education of the Human Race" he stated his final faith, and the spiritual process by which he was led to it. It was during his last years that he wrote "Ernst and Falk: Five conversations for Freemasons"--a gem of purest ray, and a treasure forever to the Order which he loved. Lessing loved Masonry for its tolerance--not the easy tolerance which lets error be as good as truth, because it is indifferent; but such tolerance as he taught in "Nathan the Wise," which sees that truth is greater than all creeds, deeper than all dogmas, and that in its presence we are all one in our littleness. "Ernst and Falk" has been twice translated into English, but never with more insight and feeling than by Brother Block, whose version will give a new interest to one of the rarest and finest little classics of Freemasonry.--The Editor]
First Discourse.

Ernst--What are you thinking about, friend?

Falk--About Nothing.

E.--But you are so quiet.

F.--For that reason, who thinks while he enjoys ? And I am enjoying

this refreshing morning.

E.--You are right, and you would have been justified in asking me

my own question.

F.--If I had been thinking about something I would have spoken

about it. There is nothing about which one cannot think aloud with

a friend.

E.--Certainly.

F.--Have you enjoyed enough this lovely morning--if anything occurs to you, speak. Nothing comes to me.

E.--That's good! It occurs to me that I have long wanted to ask you about something.

F.--Then ask.

E.--Is it true, friend, that you are a Freemason!

F.--The question is one that is none.

E.--Truly! Yet give me a straighter answer. Are you a Freemason?

F.--I believe I am.

E.--The answer is one that is not quite sure of its subject.

F.--O yes! I am fairly certain about my subject.

E.--Then you must well know why and when and where and by whom you were accepted.

F.--That I know above all, but that is not saying so much.

E.--Is it not?

F.--Who does not accept and who is not accepted ?

E.--Explain yourself.

F.--I believe I am a Freemason; not so much because I was accepted by older Masons in a lawful lodge, but because I see and know what and why Mason is, when and where it has been, how and by what it is furthered or hindered.

E.--And yet you express yourself doubtfully--I believe I am one!

F.--To this expression I am now accustomed. Not indeed because I lack personal conviction but because I do not care to place myself squarely in another's way.

E.--You answer me like a stranger !

F.--Stranger or friend !

E.--You have been accepted, you know all--

F.--Others have been also accepted, and believe they know.

E.--Could you then have been accepted without knowing what you know

F.--Unfortunately.

E.--How's that?

F.--Because many who accept do not know themselves and the few who know cannot tell it.

E.--And could you then know what you know, without having been accepted ?

F.--Why not ? Freemasonry is nothing arbitrary, nothing dispensable, but something necessary that is grounded in man's being and in human society. Consequently one would come to it as well by his own reflection as by being led to it by another.

E.--Freemasonry is nothing arbitrary ? Has it not words and signs and customs which might all be otherwise and consequently are arbitrary ?

F.--That it has. But these words and these signs and these customs are not Freemasonry.

E.--Freemasonry is nothing dispensable. What then did men do before Freemasonry ever was?

F.--Freemasonry always was.

E.--Well, what is it then, this necessary, this indispensable Freemasonry?

F.--As I have already given you to understand--something that even those who know it cannot tell.

E.--Therefore a nothing.

F.--Do not overstep yourself.

E.--That of which I have an idea, that I can also express in words.

F.--Not always and least often so that others get from my words the same idea that I have of it.

E.--Well, if not wholly the same, then still one nearly like it.

F.--The near idea would here be useless or dangerous. Useless if it did not hold enough, and dangerous if it held the least bit too much.

E.--Extraordinary! Seeing that the Freemasons themselves who know the secret of their order cannot tell it in words, how then do they make the order grow ?

F.--By deeds. They allow such youths and men as they deem worthy of

their society to surmise and conjecture their deeds--to see them as far as they can be seen; these find a zest in them and do like deeds.

E.--Deeds? Deeds of the Freemasons? I know none other than their speeches and songs which are usually better printed than thought or spoken.

F.--That they have in common with many other speeches and songs.

E.--Or shall I take as their deeds those of which they boast in these speeches and songs?

F.--Suppose they do not alone boast of them?

E.--And what do they then boast about? Only those things that one expects from every good man-- from every upright citizen. They are so friendly, so benevolent, so obedient, so full of patriotism !

F.--Is that then nothing?

E.--Nothing--to set them apart from other men ! Who ought not to be these ?

F.--Ought !

E.--Who has not motive and opportunity enough aside from Freemasonry to be these ?

F.--But who in it and through it has one motive more.

E.--Talk not to me of the number of motives! 'Twere better to give one single motive all possible intensive power! The number of such

motives is like the number of wheels in a machine. The more wheels the more unreliable.

F.--I cannot deny that.

E.--And what kind of a one motive more ! One that disparages and makes suspicious all others in order to hold out itself as the strongest and best !

F.--Friend, be fair! Hyperbole the quid-pro-qua of those empty speeches and songs! Pattern-work! Apprentice work !

E.--That is to say: Brother Orator is a chatterer.

F.--That is but to say: The things that Brother Orator prizes in Freemasonry are clearly not in deeds. For Brother Orator is at least no babbler, and deeds speak for themselves.

E.--Now I see at what you're aiming. Why didn't they occur to me at once, these deeds, these eloquent deeds ? Almost I might call them screaming deeds. Not enough, that the Freemasons should support one another, support one another most powerfully, for that would be but the essential peculiarity of every band. What do they not do for the whole people of every state to which they belong?

F.--For example? That I may know whether you are on the right track.

E.--For example, the Freemasons in Stockholm: Did they not erect a great foundling hospital ?

F.--So only the Freemasons in Stockholm have shown themselves active in another opportunity.

E.--In what other?

F.--In some other I mean.

E.--And the Freemasons in Dresden who furnished poor young girls with work, gave them lace and embroidery to make, so that the foundling hospital might be smaller.

F.--Earnest ! You know better when I remind you of your name.

E.--In all seriousness then. And the Freemasons in Braunschweig, who gave poor, capable boys lessons in arithmetic.

F.--Why not ?

E.--And the Freemasons in Berlin who supported Basedow's Philanthropic Institute.

F.--What's that you're saying? The Philanthropic Institute ! The Freemasons supported it ? Who foisted that on you ?

E.--The newspapers trumpeted about it.

F.--The newspapers ! For that I must have Basedow's own written statement, and I must be sure that such statement was not directed against the Freemasons in Berlin, but was directed against Freemasons in general.

E.--What's that? Don't you approve of Basedow's institution ?

F.--I not? Who can approve of it more ?

E.--Then you would not begrudge him this support?

F.--Begrudge ? Who could wish him more of all good than I ?

E.--Now then, you are incomprehensible to me.

F.--I well believe it. In that I am wrong. For even the Freemasons can do a thing, and yet not do it as Freemasons.

E.--And is that true of all their other good deeds ?

F.--Perhaps. Perhaps all of these good deeds you have recited to me are (to serve myself with a scholastic expression for brevity's sake) only their deeds ad extra.

E.--What do you mean ?

F.--Only their deeds that come before the eyes of the people--only deeds that are done so that they may come before the popular eye.

E.--In order to enjoy attention and favor?

F.--It might well be.

E.--But what of their real deeds then ? You are silent ?

F.--As tho' I had not already answered you? Their real deeds are their secret.

E.--Aha ! Therefore also not to be told in words ?

F.--Not so. Only this much can and dare I tell you: The real deeds of Freemasonry are so great, so far reaching, that many centuries may go by before one can say: That is what they did! At the same time they have done all the good that is in the world, mark well,

in the world. And they go forth to work at all the good that will

yet be in the world.

E.--Go to ! You are hoaxing me.

F.--Surely not. But see, there goes a butterfly I must have. It is

from the wolf's-milk caterpillar-- Briefly I will tell you yet this

much: The real effort of Freemasonry is toward making unnecessary

in a large measure, all that we are commonly accustomed to call

good deeds.

E.--And are still also good deeds ?

F.--There are no better. Think over it for awhile will be back

shortly.

E.--Good deeds that aim to make good deeds unnecessary? That is a

puzzle. And I'll not trouble self over a puzzle. Rather will I lie

meanwhile under a tree and watch the ants.

THE LIBRARY

"IN A NOOK WITH A BOOK"

BECAUSE Masonry touches life on many sides, and has journeyed so far adown the years - gathering stones from many fields go wherewith to build its House of Truth - it has an interest in many kinds of books. Therefore, from time to time we shall make note of such books as have to do directly or indirectly with the history and aims of the order, and occasionally with those great books which should be the concern of all who love mankind.

World-shaping is the word to describe "The Golden Bough," by J.C. Frazer, begun some thirty years ago and now completed in ten large volumes. (Macmillan Co., New York.) Surely this is one of the great literary achievements of the race. There is nothing to compare with it, except, perhaps, the "Decline and Fall of Rome," by Gibbon, or the colossal output of Voltaire. It is a study of the origin of religion carried on over all the world, through the literature of all the centuries, through the traditions, customs, rites and folklore of the ages found in books or in aboriginal environments. It is hardly too much to say that these volumes contain the largest amount of widespread learning of any work produced in the English-speaking world, and it will be difficult to find in any language a study which can vie with it in thoroughness of research and skill of presentation.

Strangely enough, this monumental work began with a study of what seems, at first sight, only a curiosity of custom-the custom, that is, whereby the ancient Priest of Aricia, near Lake Alba, held his office on condition that he would fight any competitor for it to the death who succeeded in plucking from a sacred oak in the Grove of Nemi a golden bough. Macaulay speaks of this custom in one of his "Lays of Rome," and the problems suggested by it to Dr. Frazer were: Why did the old priest have to be slain by the new one before he could be inducted into office; why was he called the King of the Grove; why need he be slain at all; and above all, why did his successor have to pluck the golden bough ? Such inquiries led the searcher far afield, and the result is a mass of facts which will have to be reckoned with in the future, and may upset theology quite as radically as "The Origin of Species" did biology fifty years ago.

A wonderful book, this, which properly reviewed would easily make a volume. What a picture we have here of that strange, weird creature, man, terrible in his heights and depths, blend of dirt and deity; so absurd-and, oh, so pathetic-in his facing of the mystery of life and the world; yet sublime even in his superstitions. It takes us back into the old dim abysm of time to the very origin of thinking, and the birth of music, worship and art. We visit the cradle of the gods in the morning of time. Religion has its beginning, so this writer holds, in what we stall magic. Man found himself here, and he could only live by working, but things happened to make his efforts go awry. Animals escaped from his traps, waves swamped his boats, winds toppled trees on him, enemies ravaged his fields. Thinking that wind and wave and fire were manifestations of invisible powers, he set about to conciliate, to propitiate those powers-hence his religion of magic.

There was nothing wrong with magic save that it reasoned wrongly from insufficient facts. Something happened, and then another thing good or evil followed, and man connected the two, trying the while to do the things which brought the good sequences

and to avoid the things which brought the bad ones. There was a time, Frazer thinks, when man did not even trace the cause of birth to the relation between the sexes. Similarly, if a rabbit crossed his path when he went to hunt and he had no luck, he blamed it on the rabbit. If some one glared at him when he was cutting a tree and the tree fell and hurt him, he remembered the evil eye. After this manner there grew up customs arid superstitions now almost unintelligible-as, for example, cannibalism. None the less, cannibalism had a reason, if so it may be called, which was that, if one ate a powerful enemy he had slain, he absorbed the power and courage of his enemy and became, by so much, a stronger, braver man. Numberless glimpses of this kind we get of-the early, groping, timid, fearful life of man, halfbeast and half-child - stories beautiful in their horror, and horrible even in their beauty.

Happily, one need not accept the theory of Frazer to enjoy this journey back into a time so far gone that only fragments of its thought and faith and fear remain, like fossils in a rock. He holds, what some of us do not believe, that man was ever a materialist. Far from it. Instead, we see even at the lowest much that is not of dead matter; much not of the brute. We see man looking out and up, as if called to do so by something not himself; something within seeking union with Another whose call he heard in the voices of the winds. Indeed, Frazer in his mighty labor has builded more wisely, more spiritually than he knew; and by showing the old backward and abysm of time out of which man has climbed, he reveals to what heights we have attained. Looking at his facts from a point of view other than his own, we the more appreciate the grave and haunting eloquence of his closing words:

"The temple of the sylvan goddess, indeed, has vanished, and the King of the Wood no longer stands sentinel over the Golden Bough. But Nemi's woods are still green, and as the sunset fades above them in the west there comes to us, borne on the swell of the wind, the sound of the church bells of Aricia ringing the Angelus. Ave Maria ! Sweet and solemn the chime from out the distant town and die lingeringly away across the wide Campagnan marshes. Ave Maria !"

* * *

Truth to tell, even while Frazer was writing his wonderful book, his theory was being assailed - and, some of us think, successfully - by Lyall, Jevons, Andrew Lang and others. Its basic defect was that it found the origin of religion in the reasoning faculties, forgetting, apparently, the deeper region of the emotions. Most certainly the true order of things was and is, first, Reality, then Feeling, and finally an effort to rationalize the contents of reality as revealed in feeling. Magic was logic, albeit erroneous, yet logic trying to connect cause and result. No one faculty or set of faculties must be credited

with the creation of religion; it is the response of the whole of man to the total appeal of life

Such is the position of E. S. Hartland in his most delightful and valuable work, "Ritual and Belief" - a work of peculiar interest to Masons, if for no other reason, for its philosophy of the origin and uses of Ritual. (Scribner's Sons, New York.) According to this admirable scholar and psychologist, ritual had its origin in the craving for movement and dramatic excitement - perhaps in play, as when the Hottentots danced all night in the moonlight, invoking her aid with wild gesture and song. Born of the impulse to action, it liberated emotion; the emotion, in its turn, was intensified by its collective expression; and so the action becarne a custom, and gathered meaning. Later, it would serve also for the expression of ideas, one of which was that just as dramatic action influenced human relations, so, somehow, it might influence external nature - hence magic. Long eras of evolution passed before belief became definite and cogent.

Of course, there is much else in this brilliant book, but this point is indicated for the reason that it needs to be considered by the members of an order in which Ritual has so large a part. First, it shows that ritual is native to man, and a necessity of his nature, liberating emotions unutterable in words. Second, that ritual comes, naturally, if not inevitably, to have magical meaning and power, and leads to the easy belief that when a sentiment has been expressed dramatically, that is enough. No one need be told that this has all along been the danger - aye, the curse - of organized religion, in that too many men think that when they have observed certain rites they have fulfilled their moral obligations, the religious emotion finding expression in ritual rather than in character and the doing of good. It is hardly less a danger of Masonry, against which we must be always on guard, lest the very purpose of the order be made of no effect. Third, as thought deepens and broadens, ritual must receive the reconsecration of nobler ideas, and become the medium through which those ideas are expressed. Ritual, if not thus enriched by growing thought, is apt to become an empty routine bereft alike of beauty and power.

* * *

Sixteen years ago Archdeacon Cheetham published his Hulsean Lectures on "The Mysteries, Pagan and Christian," and they had a wide reading. Since that time - or, to be more accurate, very recently - the debate has become more acute as to how far, and what ways, St. Paul was influenced by the Mystery cults, and the results of the late course of research, led by Cumont and Reitzenstein, are summed up by Dr. A. A. Kennedy in his "St. Paul and the Mystery Religions." It is a timely book and an able one, having a fine precision of scholarship, a conscience for facts, and a wholesome skepticism of theorizing. In a field where similarities of language and affinities of thought have been pushed too far, such a sane and critical work is welcome. St. Paul

knew of the Mysteries; he uses some of their technical terms, but that he was greatly influenced by them in his thinking, is not true. Of late an attempt has been made to show that not only the theology of St. Paul, but the whole primitive Christian creed and cult, was simply the old Mystery religion revamped, but the effort fails. The value of this volume to Masons is that it states briefly and lucidly what is known of the Mysteries which our order perpetuates, in some fashion, today.

LOOKING FORWARD

Without any boast, it is believed that this initial issue of "The Builder" will commend itself to the intelligent confidence of the Order, as showing the high level on which the Research Society begins its work. Nor will that level be lowered by one jot or tittle, its effort being to unite liberty of thought and scholarly accuracy with simplicity and lucidity of style, the better to serve the Craft for whom it labors.

Surely the lectures by Prof. Pound on "The Philosophy of Masonry" are memorable in many ways, furnishing leadership and inspiration for those who seek to think things through in quest of the reason for Masonry, its faith, and its ideals. The remaining lectures in the series have to do with Krause, Oliver and Pike, with a final study of Masonry in the light of present-day philosophy, entitled "A Twentieth Century Masonic Philosophy." These lectures will be widely read, as they should be, alike for their own merit and for the distinction of their author; and we are happy to announce that they will be issued in permanent form as the first book put forth by the Society.

Looking forward, we are soon to present a very valuable article on Masonry as interpreted by Goethe and Lessing, by Dr. Paul Carus, editor of "The Open Court" and the "Monist," which will serve as an admirable accompaniment to the translation of "Ernst and Falk," by Brother Block. Going farther back, we have in hand the "Regensburg Stonemasons' Regulations," bearing date of 1459, which will throw new light on certain aspects of ancient Craft-masonry in Germany. Among other articles of unusual interest will be an essay on the founding of Masonry in America, by Brother Melvin M. Johnson, Grand Master of Masons in Massachusetts, which will contain new material of great value.

Also, ye editor hopes, in the not distant future, to begin a series of papers which he ventures to present as chapters of a possible biography and study of Albert Pike. It is indeed strange that there is no adequate account of that master genius of Masonry, who found the Scottish Rite in a log cabin and left it in a temple. Scholar, jurist, orator,

thinker, citizen, he was a Mason to whom the world was a temple, a poet to whom the world was a song. These papers have been in mind for years, and not a little material has been gathered, but the editor will welcome reminiscences, letters, incidents, documents of any kind bearing on Pike; and, after using them, will carefully return them, when so desired, to those who send them.

Speaking of Pike, recalls Mackey, Fort, Drummond, and other pioneers in the field of Masonic Research, sketches of whom, at once sympathetic and critical, will be welcomed by "The Builder." Gould rendered a real service to the Order with his series of essays on "Masonic Celebrities" years ago, and we need a similar record of great Masons in America, especially those who labored to advance Masonic learning. If some brother in South Carolina will recall Dr. Mackey, and show him to us in habit as he lived, with an estimate of his labors in behalf of the Order, the whole Fraternity will be grateful. So also George F. Fort whose "Early History and Antiquities of Freemasonry" is one of the most brilliant books in our literature.

Once more let it be said that the pages of "The Builder" are open to the Craft, of every rite and jurisdiction, inviting discussion of every aspect of Masonry - its history, philosophy, symbolism, ritual, and practical problems. Lectures, old documents, study programs, biographical sketches, any kind of information of value to the Craft in any of its activities, will be welcomed. No one need hesitate to offer any suggestion, for "The Builder" exists only to serve Freemasonry; and should there be any Brother who imagines that it has any other motive than that confessed in the Foreword, well, we have a sure way of dealing with him, guaranteed never to fail:

"He drew a circle that shut me out-

Heretic, rebel, a thing to flout.

But love and I had the wit to win;

We drew a circle that took him in."

Recently there was unveiled in New York City a statue of Edwin Booth, erected in Gramercy Park, near The Players, the famous club founded by Booth. It was designed by E. T. Quinn - who also wrought the bust of Edgar Allan Poe, in Poe Park - and shows the great actor in a characteristic attitude as Hamlet; the part which he was born to play, and in which temperament, personality and art so blended that he did not merely act Hamlet, but was Hamlet. He revealed once more that great gentleman doing his gentlest, bravest and noblest with a sad smile and a gay humor in a world not simply complicated, wicked, absurd, and tiresome, but also ghostly. Booth was an ardent Mason, and he it was who said that of all great tragedies, the drama of the Third Degree

of Masonry stood out in his mind as the simplest and most profound. His brethren everywhere will rejoice in this memorial, the more so for that the art of an actor dies with him.

The Builder Magazine

February 1915 - Volume 1 - Number 2

THE FLAG OF PEACE

'Tis said that the Flag of our Republic was born in 1777, but that cannot be true. It was stitched into form at that time, in a little back parlor, but he who would know its origin must look far into the dim, pathetic, aspiring past. It was woven on the Loom of Ages- -woven of the dreams and heartbeats of humanity, of the warp of sorrow and the woof of hope--by a Great Hand stretched out from the Unseen. All those who on red fields of war died that their sons might be free; all who in dark prison cells suffered for the rights of man; all who in the long night of tyranny toiled and prayed for a better day, added threads to our Flag. It floats to-day in the blue sky, swayed by happy winds, held aloft by innumerable hands of the living and the dead, at once a history and a prophecy.

In old mythology Minerva and Ceres presided over the laboring classes --robed in flaming red, and that color became their emblem; but it was an emblem of blood-making, not of blood-letting; symbolizing the victories of peace, not those of war. Color in ancient Rome separated plebeian from patrician--blue the color of the aristocracy, white the war symbol, and red the emblem of labor and peace. All these colors are blended in our Flag, making it the sanctifying symbol of Unity, Fraternity, and Good-will among men. So may it ever be--Flag of Freedom and Friendship--woven of "the mystic chords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land," proclaiming the time-glorified principles wrought out by the tears and prayers of our fathers.

Let all those who stand under it join hearts in one faith, join hands in one purpose--for the safety and sanctity of this Republic; for the rights of man and the majesty of law; for the moral trusteeship of private property and public office; for the education of the ignorant; for the lifting of poverty, through self-help, to comfort; for the dignity of the home and the laughter of little children; for social beauty, national glory, and human welfare. Long may it wave, rendered for all ages holy by the faith of the men who lifted it up, and the valor of the men who defended it in an hour of madness and peril. May it never again float over a field of war, but ever and forever over scenes of peace, honor, and progress.

-- J. F. N.

THE BUILDER

A Journal For The Masonic Student

Published Monthly by the National Masonic Research Society

VOLUME I NUMBER 2

February, 1915

TWO DOLLARS THE YEAR

TWENTY CENTS THE COPY

MASONRY AND WORLD-PEACE

BY JOSEPH FORT NEWTON, EDITOR-IN-CHIEF

HAD any one written a story of modern civilization last spring, it would have read like a romance. What a picture it would have painted of the triumphs of art and industry, of disease yielding to the skill of science, of the intellectual linking of nations, of the rapid march of ideas, of the annihilation of time and distance by the ingenuities of invention. The bright cities of the earth, with their palaces of art and prayer, lay bathed in sunlight. Air-craft explored the sky, and wireless messages flew every whither, telling of the glory of man.

And then--a high-school boy in remote Bosnia fired a pistol, and a pall of ancient barbaric night fell over the earth, darkening the heavens. Merciful God! the tragedy of it--beyond comparison the greatest war in all the long annals of time in the new century! In an instant, all trace of civilization seemed to vanish, and nation was leaping at the throat of nation, filling the world with measureless misery and woe. Commerce languishes, art is paralyzed, religion is mocked, and civilization seems tumbling to a fall. Four days of the cost of this conflict would dig the Panama Canal and pay for it. One month of it would equip every hospital on earth to fight the great White Plague. Of the loss of life, the most precious of all wealth, who can think without a sob, remembering the cold law of biology by which, if the fittest fall, only the weak remain to father the men of times to be.

What man may ever hope to find words wherewith to tell the shame, the crime, the pity of it all. Prating of Evolution, we were swept along on the crest of an easy optimism, not realizing that we were carrying with us the lower forms of life, "moods of tiger and of ape, red with tooth and claw." Well may we refresh our memories by reading that passage in the "Republic" of Plato, in which a Pagan philosopher laid down the rules of civilized warfare, as follows-- non-combatants to be spared, no houses to be burned, no farms to be devastated, the dead to be honorably buried, no trophies of war to be placed in the temples of the gods. What a rebuke to Christian civilization in a day when shrines of art and learning and piety are ruthlessly destroyed, and men act like fiends incarnate! Indeed, a page from the story of this war reads like an excerpt from the chronicles of Hell, as witness these words from a war-lord to his men:

"Cause the greatest possible amount of suffering, leave the non-combatants nothing but their eyes to weep with. The law of Christian charity has no bearing on the relation of one nation to another."

--II--

With the immediate causes of this world-shaking war we have not here to do, except to say that no matter what generalization we make about it, there will be found as many facts on one side as on the other. History will debate them for ages to come. Any investigation into the question of who fired the first gun promptly goes back into the question of who made the gun, and why ? Who diverted the beautiful, constructive energy of humanity into such wanton waste and unreason ? After reading the many-colored books put forth by the nations, each in its own defense, we may admit that all are right in their reasonings, if we accept their basic fallacy that a nation is a thing apart from humanity to be hedged about with walls of iron.

They are nearer the truth who look for the roots of this tragedy in the ideas taught by unphilosophic philosophers within the last decade or two. Ideas rule the race. They run like rumors, they hide in the crooked lines of a printed page, but in the end they force us into the arena to fight for them. Materialism in philosophy led, naturally and inevitably, to a worship of brute Force, bringing scientific efficiency to the service of all the horrible gods of sport and speed and splendor. Offering incense to the diabolical trinity of Mammon, Mars, and the Minotaur, we have become so vain of our material advance and scientific technique that we have forgotten that human well being lies in the pursuit of justice and brotherly love. With Neitzsche preaching atheism in the alluring style of a poet, while Treitschke and Bernhardi expounded a rationale, if not a religion, of war, 'tis no wonder that we have been brought to where we are, to a cataclysm unbelievable, except that it exists.

This is not to cry down modern inventiveness and its astonishing achievements. Far from it. Not one of us but feels the thrill of this amazing effort, albeit often futile and misdirected, to realize life. There can be no question that this is a wonderful age, romantic in its advance. Equally, there can be no question that things still more wonderful are to follow. But what is it all worth--this "will to power," this conquest of Nature--if it lead to a wide weltering chaos of world-war ? To be sure, we travel more rapidly and get news more quickly, but, God of dreams, what news of savagery and slaughter! No; our ideals are wrong, and with all the suffering and ruin already wrought, maybe it will get into our brains, and at last into our hearts, that our real progress does in fact depend on the genuine love of God and our fellow man. Only in tragedy, it seems, will man learn the highest truth.

Still, if we would find the real causes of this dreadful war we must go far back and deep down into the nature of man. Human history is saturated with blood and blistered with tears. It has been estimated that in the annals of mankind, there have been only thirteen years when there was no war on earth.

"Men are only boys grown tall, Hearts don't change much, after all. Nations are these lads writ large, That's what makes the battle charge."

So reads the record of the ages, and we cannot hope to reverse that order of things in a day. Envy, ignorance, jealousy, greed, hate, revenge, vanity, racial rancor, love of strife, these make war against peace. Nevertheless, we must refuse to accept war as the permanent condition of human society. Slavery was once well nigh as universal as war, if not as old, but it has been banished from the earth. We cannot look forward very far, but, despite the horror of today--perhaps, indeed, because of it--there is reason to hope for a time when war, and the menace of war, shall be removed from the terrors of human life.

--III--

What the issue of this gigantic conflict will be, no mortal can tell. One hundred years ago Europe was swept bare by wars of might against right, yet out of that long-drawn tragedy came a great advance of civilization. So it may be, must be, will be now. Make no mistake; the right will triumph, and as one nation after another is released from the burden of militarism, the arts of peace will prevail, the democratic spirit will be extended, and civilization will, in the end, be promoted. History, always the sure cure for pessimism, holds out this hope even to those, if such there be, who see above its tangled and turbulent scene no vaster, wiser Power correcting the blunders of man, and "from seeming evil still educing good in infinite progression."

Amidst all doubts, one thing is certain: kings may pass, dynasties may vanish, but the peoples of Europe will remain substantially as they are within their historic boundaries. But these battered and impoverished peoples will be preserved for no other purpose than new wars and new disasters if they do not fit themselves with a nobler, truer way of thinking. More important than all else is the question, not as to the map of Europe, but as to what the map of the human mind is going to be after the war. How well men have learned war, reducing it to a fine art of destruction, is shown by those great guns that speak with throats of thunder, and those "airy navies grappling in the central blue," as Tennyson predicted. Now they must learn peace, which means that they must begin with the young, and keep always at it, until mankind masters the sweeter, truer, and diviner language of fraternity.

In point of fact, we have been trying to do an impossible thing-- trying to found a humane order upon a basis of brute force. It cannot be done. Long ago Greece built its structure of art and life upon a basis of slavery, and it fell. Just so, our civilization will fail and fall if it is built upon a foundation of Force. After all, it may be that this war was an inevitable result of a transition from the rule of Force to the rule of Numbers, and, ultimately, the rule of Reason and Love. One is tempted to hope that, since it had to come, it will not stop until all despotisms are swept away, and with them all upholding of the privilege of the few against the rights of the many; until men everywhere rise up and say they will not go to war unless they have a vote on war. John, Hans and mystic Ivan will strike or soon or late, and then will come the end of Kings and Kaisers--and if this war hastens that day it worth all it cost!

As the grand divisions of geological history have their beginnings in stupendous revolutions, so, too the great new epochs in the human world. Such a time is even now with us. Manifestly, we stand at the end of an era, and the men who come after us will wonder that, seeing, we saw not, and mistook the red dawn of a new day for a house on fire. As Napoleon would say, we are condemned to something great. Whatever betide, the old order has collapsed. The times are infinitely plastic. There is no reason for letting go of faith in God or human kind. Instead, those who have eyes will see in this tempest a storm that shall clear the air of pestilential vapors and hasten the advent of a nobler world-order, through the corrected sense of the nations--the final flaring up of a blaze from falling brands, to be covered forever with penitential ashes and quenched with bitter tears.

IV

Meantime, what has Masonry to say, what can it do, in this hour of world-crisis when the race is struggling through blood and fire toward something new, shaking off shams, and coming face to face with the eternal necessities? Forming one great society over the whole globe, bringing men together without regard to race or religion,

it is incredible that this Ancient Order should be inactive, much less indifferent, in a day of supreme demand. From the first Masonry has been international, knowing no Slavic race, no Teutonic race, but only the Human race, in proof of which hear these words from its Book of Constitutions--words that stand out like stars in the night of world-feud:

"In order to preserve peace and harmony no private piques or quarrels must be brought within the door of the Lodge, far less any quarrel about Religions or National or State-Policy, we being only, as Masons, of the religion in which all men agree; and we are also of all Nations, Tongues, Kindreds and Languages, and are resolved against all Politics as what never yet conduced to the welfare of the Lodge, nor ever will.

Such is the principle on which Masonry rests, and the spirit in which it has toiled through the ages, breaking down barriers of caste and creed, of race and rank, creating reverence, not only for the Divine, but also for the Human--for man as man, regardless of land or language, for the right of every man to be free of body and soul and have a place in the sun--and drawing men together in mutual respect into a profound and far-reaching fellowship. Never was its benign spirit more needed than today, living, as we are, in a world of fratricidal strife, when every energy of the race seems dedicated to destruction. Alas, that the truth of the Brotherhood of Man should be revealed only in tragedy and terror, but if the sword of Mars stabs the world wide awake to this fact, by the very magnitude of the horror of war, it will be worth the price in suffering. Truly, the time has come when Masonry must take up its harp and strike its world-chord with all its might-- strike it magnificently and with prophetic stroke.

Human unity is no fanciful dream of a poet, no far off promise of a prophet; it is a fact. Geographical boundaries do not now and never have represented either race or national potencies. Morality, intelligence, efficiency, fraternity refuse racial or political labels. There is no German chemistry, no British astronomy, no Russian mathematics. What is most excellent in Russia--its Tolstoys, its Kropotkins, its musicians, its painters, and its hard-handed millions of toilers--is not Russian, but human. The same is true of Germany, France and England. Goethe and Schiller, Koch and Kant are fellow-countrymen of Shakespeare and Darwin, of Hugo and Pasteur. The Republic of Letters and of Science is universal; it is only our patriotism that has lagged behind and become "the virtue of narrow minds"--when, indeed, it is not actually what Johnson called it, "the last resort of knaves."

How, then, can we justify our love of our own land as over against those who hold that all patriotism is provincial, if not pernicious? Only in this way: Each nation, each race has a genius of its own, and by that fact a contribution to make and a service to

render to the total of humanity. Judea was no larger than Iowa, and yet it gave to the race its loftiest and truest religion, and the strongest, whitest, sweetest soul the earth has known. Greece was a tiny land, girt about by violet seas, but it added immeasurable wealth of art, drama and philosophy to the world. So of Rome. And thus we might call the roll of races and nations, asking of each what it had or has to give of beauty and of truth to mankind. Even so, our country has a genius unique, particular, and peculiar, and by that token a service to render to the universal life of humanity. What is that service if it be not to show, not only that "government of the People, by the People, for the People shall not perish from the earth," but that it is the highest ideal of government, and that it makes for the greatest happiness of man, alike in private nobility and public welfare? Of that genius and service our flag is the emblem and prophecy, and loyalty to that emblem implies devotion to that service. Our field is the world, but our solicitude is our own country--that it may the better make its unique and priceless contribution to the universal good. Thus, with due reverence for other nations, by loyalty to our own flag we best serve our race.

Above all nations, greater than all races, more important than all royalties is Humanity, and no one nation can live to itself, much less be truly great, without regard for the usefulness and happiness of other nations. What we need is a transvaluation of patriotism from a tribal loyalty into a universal allegiance--a world-patriotism, growing out of the deepening sense of human solidarity, large of outlook, far-reaching and benign of spirit. As it is now, patriotism consists too much in loving our own land and hating every other--a feeling unworthy of a Republic where Teuton, Saxon, Slav, Gaul, Celt live amicably together, stand shoulder to shoulder in the industrial army, eat out of the same dinner pails, and, to a surprising degree, worship at the same altar.

V

Exactly; and that is the very genius of Freemasonry, its mission to mankind, and the spirit which it seeks to make prevail. By its very nature cosmopolitan, it thinks in terms of Humanity, rather than of race or creed or party, being as the old German Handbook defined it, the activity of closely united men who, employing symbolical forms borrowed from architecture work for the welfare of humanity, striving morally to ennoble themselves and others, and thereby to bring about "a universal league of mankind, which they aspire to exhibit, even now, on a small scale." As Goethe said, in his poem on "The Lodge,"

"The Mason's ways are

A type of existence,

And his persistence

Is, as the days are

Of men in this world."

Every Lodge is an emblem and prophecy of the world, and there will be no abiding peace on earth until what Masonry exhibits on a small scale is made worldwide, and its spirit of goodwill among men of all ranks, races and religions becomes the reigning genius of humanity. Other way out of war there is none. If, instead of meeting behind closed doors for intrigue, the men who plotted this war had met in a Masonic Lodge, not one of them would have drawn a sword ! Alas, Lilliputian militarists have kindled a fire which not even Gulliver can put out, spreading death and desolation every whither--fanning old feuds, marshalling hordes of hates, until the very existence of civilization is threatened.

What of the future ? One thing is evident: if this tragedy drags its bloody way to the bitter end, as now seems likely, every tie by which man is bound to man the world over will be needed to hold the race together; and Masonry is one of those ties. To that end, Masonry itself must recapture its old accent and emphasis upon universal principles, and take part in recruiting and mobilizing a great army of men of goodwill, if so we may dehorn the nations now goring each other to death, and bring to this passion-clouded earth the light of reason. War is waste. It is unreason. It settles nothing. It is devolution, not evolution. It is not the survival of the fittest, but the sacrifice of the best. The canker of long peace, as Shakespeare called it, is the canker not of peace, but of materialism. No;

"The crest and crowning of all good,

Life's final star, is Brotherhood;

For it will bring again to Earth

Her long-lost Poesy and Mirth;

Will send new light on every face,

A kingly power upon the race.

And till it comes we men are slaves,

And travel downward to the dust of graves."

What this sad world needs is a League of its "Large Eternal Fellows," tall enough of soul to look over barriers of race, walls of creed, and mountains of misunderstanding, and recognize their kinsmen in every land and language. These are the men who see that we are in more danger from the grasping greed and blind ambition of the few who rule than we ever were, ever will or ever can be from the great, toiling masses of our fellows in other lands. They see that the great generalship displayed in the war, and its good comradeship--the sagacity of its leaders, and the singing, jesting courage with which the youth of Europe is marching to the grave-- are the very qualities which, if dedicated to the organization of the world upon a basis of peace, will swing the earth into a new orbit! Therefore.

"Come, clear the way, then, clear the way:

Blind creeds and kings have had their day.

Break the dead branches from the path:

Our hope is in the aftermath--

Our hope is in heroic men,

Star-led to build the world again,

To this event the ages ran:

Make way for Brotherhood--make way for Man!

THE LODGE.

"The Mason's ways are

A type of existence,

And his persistence

Is, as the days are

Of men in this world.

The future hides in it

Good hap or sorrow;

We press still through it--

Naught, that abides in it,

Daunting is--onward.

But heard are the voices,

Voices of the sages,

Of the worlds and the ages,

'Choose well, your choice is

Brief, but endless.'

And silent before us,

Veiled the dark portal,

Goal of all mortal;

Stars silent rest over us,

Graves, under us, silent.

'Here eyes do regard you,

In eternity's stillness,

Here is all fullness,

Ye brave to reward you,

Work and despair not.'"

--Goethe.

THE PHILOSOPHY OF MASONRY

Five Lectures Delivered under the Auspices of the Grand Master of Massachusetts Masonic Temple, Boston

BY BROTHER ROSCOE POUND, PROFESSOR OF JURISPRUDENCE IN HARVARD UNIVERSITY

II KRAUSE.

EXCEPT as he builds upon the old charges and so uses older materials, Preston speaks so completely from the eighteenth century that one needs but understand the thinking of eighteenth-century England to appreciate him fully. In the case of our next Masonic philosopher, there is another story. He was in the main current of the philosophical thought of his day. But that current, along with the current of Masonic thought, had been flowing without break from the seventeenth century. Hence to appraise his philosophy of Masonry it is not enough to consider the man and the time. We must begin farther back.

The beginning of the seventeenth century was a period of great mental activity. The awakening of the Reformation had brought in an era of fresh and vigorous religious thought. Political ideas foreshadowing those of the eighteenth and nineteenth centuries were taking form. The downfall of scholasticism had set philosophy free from Aristotle. Grotius was about to emancipate Jurisprudence from Theology. Conring was about to deliver Law from Justinian. In consequence a new theory of law and government arose. Men went back to the classical Roman jurists and their law of nature founded on reason--applicable to men, not as citizens, nor as members of civilized society, but simply and solely as men--and the philosophical school which resulted and maintained itself during the two succeeding centuries, produced the great succession of publicists, who built up the system of international law, launched the ever-growing movement for humanity in war and ultimate peace, and stimulated that interest in legal and political philosophy, of which the democratic ideas of our own time, and the humanizing and rationalizing of law in the nineteenth century, were to be the fruit. The renascence of Masonry, complete in the next century, had its roots in

this period. "There was always," says Sir Henry Maine, "a close association between Natural Law and humanity." In such a time, with the very air full of ideas of human brotherhood and of the rational claims of humanity, the notion of an organization of all men, for the general welfare of mankind, was to be looked for. It may be seen, indeed, in the opening years of the century; and we need not doubt that the writings of Andreae and the well-known Rosicrucian controversy were a symptom rather than a cause. But the idea was slow in attaining its maturity. In the seventeenth century, it struggled beneath a load of alchemy and mysticism, bequeathed to it by an obsolete era of ignorance and superstition. In the eighteenth century, it was retarded by the absorbing interest in political philosophy. Hence it was not till the first decade of the nineteenth century that the possibilities of this phase of the new thought were perceived entirely. Then, for the first time, the idea of general organization of mankind was treated in scientific method, referred to a definite end, and made part of a philosophical system of human activities. Perhaps no better theme could be chosen as an introduction to Masonic philosophy, than the life and work of that learned and eminent man and Mason, in his time at once the first of Masonic philosophers and the foremost of philosophers of law, who rendered this service to humanity and to the Craft.

Karl Christian Friedrich Krause, one of the founders of a new Masonic literature, and the founder of a school of legal thought, was born at Eisenberg, not far from Leipzig, in 1781. He was educated at Jena, where he taught for some time, till, in 1805, he removed to Dresden. In this same year, he became a Mason; and at once, with characteristic energy and enthusiasm, he entered upon a critical and philosophical study of the institution, reading every Masonic work accessible. As a result of his studies, he delivered twelve lectures before his lodge in Diesden, which were published in 1809, under the title: "Hoehere Vergeistung der echtuberlieferten Grundsymbole der Freirmaurerei," or "Higher Spiritualization of the True Symbols of Masonry." A year later, he published the first volume of his great work, "Die drei aeltesten Kunsturkunden del Freimaurerbruderschaft," or "The Three Oldest Professional Records of the Masonic Fraternity." This book, in the words of Dr. Mackey, "one of the most learned that ever issued from the Masonic press," unhappily fell upon evil days. The limits of permissible public discussion of Masonic symbols were then uncertain, and the liberty of the individual Mason to interpret them for himself, since expounded so eloquently by Albert Pike, was not wholly conceded by the German Masons of that day. In consequence he met the fate which has befallen so many of the great scholars of the Craft. His name, even more than those of Preston and Dalcho and Crucefix and Oliver, warns us that honest ignorance, zealous bigotry, and well-meaning intolerance are to be found even among sincere and fraternal seekers for the light. The very rumor of Krause's book produced great agitation. Extraordinary efforts were made to prevent its publication, and, when these failed, the

mistaken zeal of his contemporaries was exerted toward expelling him from the order. Not only was he excommunicated by his lodge, but the persecution to which his Masonic publications gave rise clung to him all his life, and prevented him from receiving public recognition of the position he occupied among the thinkers of his day. It has been said, indeed, that he was too far in advance of the time to be understood fully beyond a small circle of friends and disciples. Yet there seems no doubt that the bitterness engendered by the Masonic controversies over his book was chiefly instrumental in preventing him from attaining a professorship. Happily, he was not a man to yield to persecution or misfortune. Like the poet, he might have said," *** I seek not good-fortune, I myself am good fortune."

Undaunted by miscomprehension of his teachings, unembittered by the seeming success of his energies, he labored steadily, as a lecturer at the University of Goettingen, in the development and dissemination of the system of legal and political philosophy from which his fame is derived. Roeder has recorded the deep impression which his lectures left upon the hearers, and the common opinion which placed him far above the respectable mediocrities who held professorships in the institution, where he was a simple docent. As we read the accounts of his work as a lecturer, and turn over the earnest, devout, and tolerant pages of his books, full of faith in the perfectibility of man, and of zeal discovering and furthering the conditions of human progress, we must needs feel that here was one prepared in his heart and made by nature, from whom no judgment of a lodge could permanently divide us. He died in 1832 at the relatively early age of 51.

Krause did not leave us a complete or systematic exposition of his general philosophical system. Nor can it be said that he achieved much of moment in the field of philosophy at large, though some historians of philosophy accord him a notable place. It is rather in the special fields of the philosophy of Masonry, to which he devoted the enthusiasm of youth, and of the philosophy of law, to which he turned his maturer energies, that he will be remembered. In the latter field, indeed, he is still a force. Two able and zealous disciples, Ahrens and Roeder, labored for more than a generation in expounding and spreading his doctrines. The great work of Ahrens, published five years after his master's death, has gone through twenty-four editions, in seven languages. Thus Krause became recognized as the founder of a school of legal and political philosophers, and his followers, not merely by writings, but by meetings and congresses, developed and disseminated his ideas. Until the rise of the military spirit in Germany and the shifting of the growing point of German law to legislation, produced a new order of ideas, the influence of his doctrines was almost dominant. Outside of Germany, especially in lands where the philosophy of law is yet a virgin field, they still have a useful and fruitful future before them, and he has been pronounced the "leader of the latest and largest thought" in the sphere of legal

philosophy. In view of the social-philosophical and sociological movements in the last generation, this characterization is no longer accurate. But it is true that until the rise of the great names of the social- philosophical school of legal thought in the past decade, Krause's was the greatest name in modern legal philosophy. His great Masonic work is disfigured by the uncritical voracity, characteristic of Masonic writers until a very recent period, which led him to give an unhesitating credence to tradition, and to accept, as genuine, documents of doubtful authenticity, or even down-right fabrications. Hence his historical and philological investigations, in which he minutely examines the so-called Leland MS., the Entered Apprentice Lecture, and the so-called York Constitutions, as well as his dissertation on the form of government and administration in the Masonic order, must be read with caution, and with many allowances for over-credulity. But in spite of these blemishes--and they unhappily disfigure too large a portion of the historical and critical literature of the Craft--his Masonic writings are invaluable.

In a time and among a people in which the nineteenth-century indifference to philosophy is exceptionally strong, and threatens to deprive Law and Government, Jurisprudence and Politics of all basis, other than popular caprice, a teaching which sets them on a surer and more enduring ground, which seeks to direct them to a definite place and to give them definite work in a general scheme of human progress, cannot fail to be tonic. For the Mason, however, Krause's system of legal philosophy has a further and higher value. It is not merely that his works on the philosophy of law, written, for the most part, after his period of Masonic research and Masonic authorship was at an end, afford us, at many points, memorable examples of the practical possibilities of Masonic studies. Nor is it merely that he enforces so strenuously the social, political, and legal applications of the principles of our lectures. His great achievement, his chiefest title to our enduring gratitude, is the organic theory of law and the state, in which he develops the seventeenth-century notion of a general organization of mankind into a practical doctrine, seeks to unite the state with all other groups and organizations--high or low, whatever their immediate scope or purpose--in a harmonious system of men's activities, and points out the station and the objective of our world-wide brotherhood in the line of battle of human progress. Let me indicate to you some of the leading points of his Masonic and of his legal philosophy, and the relation of the one to the other.

Law is but "the skeleton of social order, clothed upon by the flesh and blood of morality." Among primitive peoples, it is no more than a device to keep the peace, and to regulate, so far as may be, the archaic remedy of private war. In time it is taken over by the state, and is able to put down violence, where originally it could go no farther than to limit it. This done, it may aspire to a better end, and seek not only to preserve order but to do justice. Thus far it has come at present. But beyond all this,

says Krause, there is a higher and nobler goal, which is, he says, "The perfection of man and of society." The law, singly, is by no means adequate to this task. Rightly understood, it is one of many agencies, which are to operate harmoniously, each in its own sphere, toward that great end. The state organizes and wields but one of these agencies. Morals, religion, science, the arts, industry and commerce--all these, in his view, are co-workers, and must be organized also. But the state, or the political organization, being charged with the duty of maintaining the development of justice, has the special function of assuring to the other forms of organized human activity the means of perfecting themselves. It must "mediate between the individual and the social destiny." Thus it is but an organ in the whole social organism. He looks upon human society as an organic whole, made up of many diverse institutions, each related to an important phase of human life, and all destined, at an epoch of maturity, to compose a superior unity. Relatively, they are independent. In a wider view and looked at with an eye to the ultimate result, they are parts of a single mechanism. All operate in one direction and to one end-- the achievement of the destiny of humanity, which is perfection. Nor is this idle speculation. Krause seeks to animate these several phases of human activity, these varied institutions evolved as organs of the social body, with a new spirit. He impresses upon us that we are not on the decline, but are rather in a period of youth. Humanity, he insists, is but beginning to acquire the consciousness of its social aim. Knowing its aim, conscious of the high perfection that awaits it, he calls upon mankind, by harmonious development of its institutions, to reach the ideal through conscious development of the real.

This insistence upon perfection as a social aim and upon conscious striving to that end is of capital importance in contrast with the ideas which prevailed so generally in the latter half of the nineteenth century. Under the influence of the positivists and of the mechanical sociologists for a time there was a condition of social, political and juristic pessimism. Men thought of society as governed by the inflexible operation of fixed social laws, whose workings we might observe, as we may observe the workings of the law of gravitation in the motions of the heavenly bodies, but might no more influence in the one case than in the other. Krause's social philosophy, on the other hand, to use a recent phrase, gives us faith in the efficacy of effort and thus accords with the best tendencies of social and political thought in the present.

Krause's philosophy of Masonry and his philosophy of law require us to distinguish the natural order, the social order and the moral order. The distinction may be developed as follows.

Scientists tell us that nature exhibits a ceaseless and relentless strife--a struggle for existence, though this way of putting it had not been invented in Krause's day--in which all individuals, races, and species are inevitably involved. The very weeds by

the roadside are not only at war with one another for room to grow, but must contend for their existence against the ravages of insects, the voracity of grazing animals, and the implements of men. Thus, the staple of life, under purely natural conditions, is conflict. If we turn to the artificial conditions of a garden, the contrast is extreme. Exotics, which-could not maintain themselves a moment, in an alien soil and an unwonted climate, against the competition of hardy native weeds, thrive luxuriantly. Planted carefully, so as not to interfere with each other, carefully tended, so as to eliminate the competition of native vegetation, supplied with the best of soil, watered whenever the natural supply is deficient, the individual plants, freed from the natural necessity of caring for themselves in the struggle for existence, turn their whole energies to more perfect development, and produce forms and varieties of which their rude, uncultivated originals scarcely convey a hint. All struggle for existence is not eliminated, indeed, in the garden. But the burden of it is shifted. Instead of each plant struggling with every other for a precarious existence the gardener contends with nature for the existence of his garden. He covers his plants to protect from frosts, he waters them to mitigate drought, he sprays them to prevent injury by insects, and he hoes to keep down the competition of weeds. Instead of leaving each plant to propagate itself as it may, he gathers and selects the seed, prepares the ground, and sows so as to insure the best results. The whole proceeding is at variance with nature; and it is maintained only by continual strife with nature, and at the price of vigilance and diligence. If these are relaxed, insects, drought, and weeds soon gain the day, and the artificial order of the garden is at an end.

Society and civilization are, in like manner, an artificial order, maintained at the price of vigilance and diligence in opposition to natural forces. As in the garden, so in society, the characteristic feature is elimination of the struggle for existence, by removal or amelioration of the conditions which give rise to it. On the other hand, in savage or primitive society, as in the natural plant society of the wayside, the characteristic feature is the intense and unending competition of the struggle for existence. In the wayside weed patch, nature exerts herself to adjust the forms of life to the conditions of existence. In the garden, the gardener strives to adjust the conditions of existence to the forms of life he intends to cultivate. Similarly, among savage and uncivilized races, men adjust themselves as they may to a harsh environment. With the advent and development of society and civilization, men-create an artificial environment, adjusted to their needs and furthering their continued progress. Thus, the social and moral ordeal are, in a sense, artificial; they have been set up in opposition to the natural order, and they are maintained and maintainable only by strife with nature, and the repression of natural instincts and primitive desires. It has been said that nature is morally indifferent. Morality is a conception which belongs to the social, not to the natural existence. The course of conduct which the member of civilized society pursues would be fatal to the savage; and the course

followed by the savage would be fatal to society. The savage, like any wild animal, fights out the struggle fol existence relentlessly. The civilized man joins his best energies to those of his fellows, in the endeavor to limit and eliminate that struggle.

The social ordeal, then, is, as it were, an artificial order, set up and maintained by the co-operation of numbers of individuals through successive generations. Just as the garden demands vigilance and diligence on the part of the gardener, to prevent the encroachment and re-establishment of the natural order, so the social order requires continual struggle with natural surroundings, as well as with other societies and with individuals, wherewith its interests or necessities come in conflict. Consequently, in addition to the instincts of self and species preservation, there is required an instinct or intuition of preserving and maintaining the social order. Whether we regard this as acquired in an orderly process of evolution, or as implanted in man at creation, it stands as the basis of right and justice, bringing about as a moral habit, "that tendency of the will and mode of conduct which refrains from disturbing the lives and interests of others, and, as far as possible, hinders such interference on the part of others." The mere knowledge by individuals, however, that the welfare, and even the continuance, of society require each to limit his activities somewhat with reference to the activities of others, does not suffice to keep within the bounds required by-right and justice. The more primitive and powerful selfish instincts tend to prevail in action. Hence private war was an ordinary process of archaic society. The competing activities of individuals could not be brought into harmony and were left to adjust themselves. But peace, order, and security are essential to civilization. Every individual must be relieved from the necessity of guarding his interests against encroachment, and set free to pursue some special end with his whole energies. As civilization advances, this is done by substituting the force of society for that of the individual, and thus putting an end to private war. Historically, law grew up to this demand.

The maintenance of society and the promotion of its welfare, however, as has been seen, depend upon much besides the law. Even in its original and more humble role of preserving the peace, the law was by no means the first in importance. The germs of legal institutions are to be seen in ancient religions, and religion and morals held men in check while law was yet in embryo. Beginning as one, religion, morals and law have slowly differentiated into the three regulating and controlling agencies by which right and justice are upheld and society is made possible. In many respects their aim is common, in many respects they cover the same field, among some peoples they are still confused, in whole or in part. But today, among enlightened peoples, they stand as three great systems; with their own aims, their own fields, their own organization, and their own methods; each keeping down the atavistic tendencies toward wrong-doing and private war, and each bearing its share in the support of the artificial social order, by maintaining right and justice. Religion governs men, so far as it is a

regulating agency, supernatural sanctions; morality by the sanction of private conscience, fortified by public opinion; law by the sanction of the force of organized society. Each, therefore, to be able to employ its sanctions systematically and effectively in maintaining society, must be directed or wielded by an organization. Accordingly we find the church giving regulative and coercive force to religion and the state taking over and putting itself behind the law. But what is behind the third of these great agencies? What and where is the organization that gives system and effectiveness to the regulative force of morality?

Here, Krause tells us, is the post of the Masonic order. World-wide; respecting every honest creed, requiring adherence to none; teaching obedience to states, but confining itself to no one of them; it looks to religion on the one side and to law upon the other, and, standing upon the solid middle-ground of the universal moral sentiments of mankind, puts behind them the force of tradition and precept, and organizes the mighty sanction of human disapproval. Thus, he conceives that Masonry is working hand in hand with church and state, in organizing the conditions of social progress; and that all societies and organizations, local or cosmopolitan, which seek to unify men's energies in any sphere-- whether science, or art, or labor, or commerce --have their part also; since each and all, held up by the three pillars of the social order--Religion, Law, and Morals; Wisdom, Strength, and Beauty--are making for human perfection.

But, in the attainment of human perfection, we must go beyond the strict limits of the social order. Morality, as we have seen, is an institution of social man. Nevertheless it has possibilities of its own, surpassing the essential requirements of a society. There is a moral order, above and developed out of the social t order, as the social order is above the natural. The natural order is maintained by the instincts of self and species preservation. These instincts, unrestrained, take no account of other existences, and make struggle for existence the rule. In the social order, men have learned to adjust act to end in maintaining their own lives without hindering others from doing the like. In the moral order, men have learned not merely to live without hindering the lives of others, but to live so as to aid others in attaining a more complete and perfect life. When the life of every individual is full and complete, not merely without hindering other lives from like completeness, but while helping them to attain it, perfection will have been reached. Then will the individual, "In hand and foot and soul four-square, fashioned without fault," fit closely into the moral order, as the perfect ashler. Instinct maintains the natural order. Law must stand chiefly behind the social order. Masonry will find its sphere, for the most part, in maintaining and developing the moral order. So that, while it reminds us of our natural duties to ourselves, and of the duties we owe our country, as the embodiment of the social order, it insists, above and beyond

them all, upon our duties to our neighbor and to God, through which alone the perfection of the moral order may be attained.

Krause does not believe, however, that law and the state should limit their scope and purpose to keeping up the social order. They maintain right and justice in order to uphold society. But they uphold society in order to liberate men's energies so that they may make for the moral order. Hence the ultimate aim is human perfection. If by any act intended to maintain the social order, they retard the moral order, they are going counter to their ends. Law and morals are distinct; but their aim is one, and the distinction is in the fields in which they may act effectively and in the means of action, rather than in the ideas themselves. The lawgiver must never forget the ultimate purpose, and must seek to advance rather than to hinder the organization and harmonious development of all human activities. "Law," he tells us, "is the sum of the external conditions of life measured by reason." So far as perfection may be reached by limitation of the external acts of men, whereby each may live a complete life, unhindered by his fellows, the law is effective. More than this, the external conditions of the life measured by reason are, indirectly, conditions of the fuller and completer life of the moral order; for men must be free to exercise their best energies without hindrance, before they can employ them to much purpose in aiding others to a larger life. Here, however, law exhausts its possibilities. It upholds the social order, whereon the moral order rests. The development and maintenance of the moral order depend on internal conditions. And these are without the domain of law. Nevertheless, as law prepares the way for the moral order, morals make more easy the task of law. The more thoroughly each individual, of his own motion, measures his life by reason, the more completely does law cease to be merely regulative and restraining, and attains its higher role of an organized human freedom. Here is one of the prime functions of the symbols of the Craft. As one reflects upon these symbols, the idea of life measured by reason is everywhere borne in upon him. The twenty-four inch gauge, the plumb, the level, the square and compass, and the trestle board are eloquent of measurement and restraint.

There is nothing measured in the life of the savage. He may kill sufficient for his needs, or, from mere caprice or wanton love of slaughter, may kill beyond his needs at the risk of future want. His acts have little or no relation to one another. He does not sow at one season that he may reap at another, much less does he plant or build in one generation that another generation may be nourished or sheltered. The exigencies or the desires of the moment control his actions. On the other hand, the acts of civilized man are connected, related to one another, and, to a great extent, parts of a harmonious and intelligent scheme of activity. Even more is this true of conduct which is called moral. Its prime characteristic is certainty. We know today what it will be tomorrow. The unprincipled may or may not keep promises, may or may not pay

debts, may or may not be constant in political or family relations. The man whose conduct is moral, we call trustworthy. We repose entire confidence in his steadfast adherence to a regular and orderly course of life. Hence we speak of rectitude of conduct, under the figure of adjustment to a straight line; and our whole nomenclature of ethics is based upon such figures of speech. Excess, which is indefinite and unmeasured, is immoral; moderation, which implies adherence to a definite and ascertainable medium, we feel to be moral. The social man, as distinguished from the savage, and even more the moral man, as distinguished from him who merely takes care not to infringe the law, measures and lays out his life, and the symbols of the Craft serve as continual monitors to the weak or thoughtless of what must distinguish them from the savage and the unprincipled.

The allegory of the house not built with hands, into which we are to be fitted as living stones, suggests reflections still more inspiring. Here we see symbolized the organic conception of society and of human activities, upon which Krause insists so strongly. Social and individual progress, he says, are inseparable. Nothing is to be kept back or hindered in the march toward human perfection. The social order conserves the end of self and race maintenance more perfectly than the natural order, which aims at nothing higher; and the moral order accomplishes the end of maintaining society more fully than a system that attempts no more. The complete life is a complete life of the units, as well as of the whole, and the progress of humanity is a harmonizing of the interests of each with each other and with all. Nature is wasteful. Myriads of seeds are produced that a few plants may struggle to maturity. Multitudes of lives are lost in the struggle for existence, that a few may survive. As men advance in social and moral development, this sacrifice of individuals becomes continually less. The most perfect state, in consequence, is that in which the welfare of each citizen and that of all citizens have become identical, where the interests of state and subject are one, where the feelings of each accord with those of all. In this era of universal organization, when Krause's chapters seem almost prophetic, there is much to console us in his belief that the organic must prove harmonious, and that organizations which now conflict will in the end work consciously and unerringly, as they now work unconsciously and imperfectly, toward a common end. If, as his illustrious pupil tells us, "human society is but a solid bundle of organic institutions, a federation of particular organizations, through which the fundamental aims of humanity are realized," we may confidently hope for unity where now is discord. And we may hope for most of all, in this work of unification, from that world-wide Brotherhood, which has for its mission to organize morals and to bring them home as realities to every man.

To sum up, how does Krause answer the three problems of Masonic philosophy ?

(1) What is the purpose for which Masonry exists? What does it seek to do? Krause answers that in common with all other human institutions its ultimate purpose is the perfection of humanity. But its immediate purpose is to organize the universal moral sentiments of mankind; to organize the sanction of human disapproval.

(2) What is the relation of Masonry to other human institutions, especially to government and religion, state and church? Krause answers that these aim also at human perfection. Immediately each seeks to organize some particular branch of human activity. But they do this as means to a common end. Hence, he says, each of these organizations should work in harmony and even in co-operation with the others toward the great end of all of them. In this spirit expounds the well-known exhortations in our charges with respect to the attitude of the Mason toward the government and the religion of his country.

(3) What are the fundamental principles by which Masonry is governed in attaining the end it seeks? Krause answers: Masonry has to deal with the internal conditions of life governed by reason. Hence its fundamental principles are measurement and restraint-- measurement by reason and restraint by reason--and it teaches these as a means of achieving perfection.

Such, in brief and meager outline, is the relation of Masonry to the philosophy of law and government, as conceived by one who has left his mark on the history of each. Think what we may of some of his doctrines, differ with him as we may at many points, hold, as we may, that our Order has other ends, we must needs be stirred by the noble aim he has set before us; we must needs be animated by a higher spirit and more strenuous purpose, as one of the chiefest of the organic societies composing the "solid bundle" that makes for human perfection.

A KNIGHT'S PRAYER.

"Keep, in Thy pierced hands,

Still the bruised helmet;

Let not their hostile bands

Wholly o'erwhelm it !

Bless my poor shield for me,

Christ, King of Chivalry.

Keep Thou the sullied mail,

Lord, that I tender

Here, at Thine altar-rail !

Then--let Thy splendor

Touch it once--and I go

Stainless to meet the foe !"

--Alfred Noyes. Sheerwood.

SO MOTE IT BE.

The depth and dream of my desire,

The bitter paths wherein I stray,

Thou knowest Who hast made the Fire,

Thou knowest Who hast made the Clay.

One stone the more swings to her place

In that dread Temple of Thy Worth--

It is enough that through Thy Grace

I saw naught common on Thy earth.

Take not that vision from my ken;

Oh whatsoe'r may spoil or speed,

Help me to need no aid from men

That I may help such men as need.

--Rudyard Kipling.

"My New Cut Ashlar."

THE TWO PATHS

By Brother S.W. Williams

MASONRY, the Church--in fact all religions --teach that each one of us has the choice of two Paths in life. One is long, tedious, tortuous and beset with all manner of dangers and temptations--but finally leads to Peace and Rest--an eternity of Happiness. The other --a broad highway, easy to travel--with delightful groves and a plentitude of sunshine, music and flowers --everything to delight the eye and charm the senses-- gently, almost imperceptibly, but none the less surely, leads downward to despair and death.

All men that have lived have chosen--yea, traveled--one or the other of these Roads. There is no avoidance of it. Either we must struggle as long as life lasts, to keep on that Path which leads to Light and Life Eternal--or give up the fight--yield to the many temptations that beset us--branch off upon a pleasanter Path leading to the Downward Road--exchanging our God-promised reward for a few short hours of indulgence in whatever debasing Passion or Desire may appeal most strongly to our brutal instincts.

In the Dhammapada, the authorship of what is ascribed to Buddha himself, and pronounced to be one of the most practical ethical hand-books of Buddhism, we read

"The virtuous man is happy in this World, and he is happy in the next; he is happy in both. He is happy when he thinks of the good he has done; he is still more happy when going on the GOOD PATH."

"Earnestness is the Path of Immortality. (Nirvana.) Thoughtlessness is the Path of Death. Those who are in earnest do not die, those who are thoughtless are as if dead already."

"Fools follow after Vanity. The Wise man keeps Earnestness as his best Jewel."

"The Disciple will find out the plainly shown Path of Virtue as a clever man finds the right flower."

These verses are about 2600 years old, and yet the truths therein contained have never been more completely or more concisely stated. Analyze them as you will, and the

more thought you expend upon them, the more thoroughly will you understand and appreciate their breadth and scope.

No thinking man can gainsay that True Earnestness leads to the Upward Path. "The Path of Immortality." It is beset with numerous dangers. Innumerable temptations and obstacles obstruct our passage.

Our Lodge lessons have taught us we have need of the three Theological Virtues--Faith, Hope and Charity--together with the four Cardinal ones--Fortitude, Prudence, Temperance and Justice; but without the foundation of Earnestness how could Success crown our efforts ?

Truly Earnestness is man's "Best Jewel."

And, just as this is true of Earnestness, so is it also true that Thoughtlessness, if not eliminated from our character, will ultimately lead us on the Downward Course--even unto the Shades of Death.

How shall we find this Path of Virtue ?

Reflect upon the teachings of the Lodge from the First degree to the last one you have taken, and you will find the answer.

But neither Faith, Hope, Charity, Fortitude, Prudence, Temperance nor Justice will avail unless they are backed up with Sincerity-- with Determination--call it what you will--Earnestness is the word that best suits all phases of the case--and this message of Buddha, which has come down to us through 26 centuries, cannot be controverted.

About six hundred years after this message was given to the World, there was born in Bethlehem of Judea, the CHRIST. He said to the sinful Woman: "Go thy way--thy sins are forgiven thee"--her faith had made her whole.

But think you that Earnestness had no part in the healing? This poor woman had thrown every particle of Earnestness of which she was capable into her appeal--and the Christ saw--and approved.

It was the Earnestness of her Faith which wrought the cure.

Volumes might be written upon this subject, but more cannot be said than that which Buddha has so tersely expressed:

"Earnestness is the Path of Immortality. Thoughtlessness is the Path of Death.

Dear Brother, ponder over this seriously. Choose the RIGHT PATH. BE EARNEST and PEACE and REST will attend thy efforts.

WHAT IS MASONRY?

"Freemasonry is the subjugation of the Human that is in Man, by the Divine; the conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That victory--when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels--is the true Holy Empire." --Albert Pike. Morals and Dogma.

OLD LANDMARKS OF MASONRY

BY THE LATE THEODORE S. PARVIN

Founder of the Library of the Grand Lodge of Iow

(Among many MSS left by Mr. Parvin--some of which we shall publish as occasion may offer--was the following paper, written in the forthright and pungent style characteristic of a man who had positive convictions, and knew how to express them. Recent students are not so sure, as Brother Parvin seems to have been, that there was only one degree in Craft-masonry. But no matter, the paper speaks for itself- and the editor ventures to add a brief discussion as showing its importance in view of the present situation in world-Masonry.)

"Every annual Grand Lodge has the inherent Power and Authority to make new Regulations, or to alter those for the real Benefit of this ancient Fraternity; provided always that the Old Landmarks be carefully preserved."--Art. XXXIX, General Regulations of the Grand Lodge of England, 1723.

The term "Landmarks" does not occur in the Charges of a Freemason which are universally regarded as of bin ling authority upon all Grand Lodges. The quotation above made is from the "General Regulations," binding only upon those Grand Lodges which by enactment have made them so. These By-laws of the Grand Lodge

of England--- for such they are--are no more binding upon the Grand Lodge of Iowa than are our By-laws upon any other Grand Lodge of the land.

Save the one subject of the History of Freemasonry, there has been more nonsense written upon the subject of Ancient Landmarks than upon any other Masonic subject. Neither the Charges of a Freemason nor the General Regulations, together usually styled Ancient Constitutions; anywhere define what a Landmark is, nor do the historians of Freemasonry, or anyone else endowed with authority, enumerate them. Dr. Mackey, a learned Mason--though not so learned as Findel, Lyon, Hughan, or Gould--in his Lexicon of Freemasonry, as also in his Encyclopedia, gives a list of Landmarks which he made and promulgated as "the" Landmarks of the Order. His judgment, when based upon historic or legal truth, is entitled to weight, but he followed his prejudices or speculations, as he did, he commands no more respect than others. one Mason in ten gives adhesion to his Sched Landmarks.

A writer of equal ability, if not so learned, a few years ago tried his hand at enumerating the Landmarks, and almost doubled Mackey's last list; I say list, because Mackey two and his second contained some not in the first. Thus every writer has his ipse dixit. For many I have invited, urge and begged Grand Master and Grand Reports to furnish me with a list of Landmarks. None have ever essayed to do so--further than to refer me Dr. Mackey, as if a man who was born, lived and died in this century could make an "ancient" Landmark.

Quite recently a Masonic editor has told us that "every Mason ought to understand exactly what the Old Landmarks are." How can everybody be expected to know what nobody knows, ever has known, or ever will know; because there is no supreme authority to declare what they are. Scarcely any two jurisdictions, or any two men in the same jurisdiction, agree on the question.

Again hear a learned brother: "The Old Landmarks are those customs of the fraternity which became fixed rules at a time so remote that even their origin is lost, but which have been handed down as the fundamental laws of Freemasonry." Then he gives a list of twenty-five rules which he calls Landmarks. His second rule is "the division of symbolic Masonry into three degrees." Every schoolboy in Masonry knows that until the eighteenth century--this is only the nineteenth--there was only one degree. His third is, "the legend of the Temple Builder in the Third Degree." As a fact, neither the Temple Builder nor the legend was ever known or heard of two centuries ago in connection with Freemasonry. And so I might go on.

Such Landmarks are like ten-pins; knock one over and many others fall with it. Talk about rules established in 1700-1799 as having been "fixed at a time so remote that even their origin is lost !" It is too ridiculous to merit sober refutation. Yet the good

brother says that "these twenty-five unalterable rules are now accepted as Landmarks." Accepted by whom? Not by the Grand Lodge of Iowa. In the number of her Lodges, in the intelligence of her membership, in enterprise and true devotion to the genuine principles of Freemasonry, the Grand Lodge of Iowa is the peer of the oldest, the largest and the best Grand Lodge, but she does not accept this list, nor the half of it. She refuses to bow at the altar of this modern Baal.

--II--

So far Parvin. As showing the wide divergence of opinion both as regards the nature and number of the Old Landmarks--the latter varying from six to sixty, and usually fixed at twenty-five--the article is interesting. Its criticisms of the lists of Landmarks proposed are as sound as they are keen. Nevertheless, the essayist leaves us still up in the air with little hope of getting down to the land, much less of finding our landmarks. Nor does it take due account of the injury done to the order, and the impediments put in the way of a wider fellowship and a mutual understanding by this uncertainty and confusion.

Hence we have the spectacle of Masons in one part of the world refusing to recognize their brethren in another part, because, forsooth, they do not use exactly the same words, when the differences in the most important Masonic principles, or their form, is so slight that they could never stand in the way of a greater and closer fellowship. Such bigotry--for it is nothing else --reminds one of the exclusiveness of the ecclesiastic who holds that the sacrament is only valid when administered in a certain way, when certain words are accurately recited, and when a certain person set apart and properly ordained by recognized authorities, is there to administer it.

Moreover, we accuse our brethren abroad--in France, for instance-- of having departed from the ancient Landmarks of Masonry, but we have not yet defined what a Landmark is. Instead, we take some Tradition, Custom or Usage, of comparatively recent date, and erect it into a barrier with which to exclude our brethren--forgetting that a Landmark is one thing and a high board fence is another. Not only so, but we actually take some detail of organization, of whose antiquity no one dare make claim, and use it in the same way. What a queer outcome of the gracious and free spirit of Masonry whose genius it is, or should be, to make men friends and fellow-workers.

For example, in 1858 Mackey made his list of "ancient" Landmarks, twenty-five in number--that seems to be the sacred number in respect of Landmarks--one of which was as follows: "The Bible, being an indispensable symbol, must be present in every Lodge." If that be so, then a Mohammedan or a Buddhist, who reveres other sacred books than our own, cannot be a Mason. Even a Hebrew is in part disqualified, for he does not accept all of the Bible. Confronted with this glaring absurdity, Mackensie

modified the Mackey article on this wise: "The Bible is indispensable in Lodge, but it need not be the Bible in all cases. It can be replaced by the Koran, by the Zend-Avesta, or by the Vedas, according to the religious faith of the Lodge." That is to say, the Bible is indispensable but it may be dispensed with!

Now ye editor is a firm believer in Christianity and the Bible, of which he is an humble teacher, but he does not make his Christianity a test of his Masonic fellowship. To do so would be to make Masonry sectarian-- that is, something utterly alien to itself, only one more atom in a world of factional feud and ferment. Instead, he welcomes to his Masonic fellowship his brother Masons of every faith, Catholic or Protestant, Hebrew or Hindu, thanking God the while for one altar where men of all faiths may meet without reproach and without regret.

Obviously, any other attitude is un-Masonic, and a violation of the fundamental, far-shining principle of Freemasonry set forth by the Grand Lodge of England in 1723, and reaffirmed in 1815; the cornerstone from which we must begin our survey if we are ever to find the Landmarks of the Order; the forever memorable words:

"But though in ancient times, Masons were charged in every country or nation to be of the religion of that country, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

--III--

What, then, are the Landmarks of Masonry? Manifestly, by a Landmark we must mean, if it is to have any meaning at all, a limit set beyond which Masonry cannot go, some boundary within which it must labor; a line drawn as against any innovation subversive of the spirit and purpose of the Order. So, and naturally so, the Landmarks of Masonry are its great fundamental principles, not any usage or custom, much less mere details of organization, save in so far as these are identical with the spread of its spirit and the fulfillment of its purpose and mission in the world. Since this is so, there has never been a better attempt to state the Landmarks of the Order than that made by Findel in his "Spirit and Form of Freemasonry," the sum and substance of which is as follows:

First, and chiefly, its universality, and the obligation of every Mason to believe and practice that universal religion in which all men agree and understand each other, and the avoidance of such debates as mar its fellowship.

Second, the organization of a secret society, a centre of fraternity, an alliance of men of good repute, without regard to the distinctions made by the outside world, such as rank, position, religion, nationality, race, or political party; and the right of every initiated Mason to be admitted on a footing of friendship in all regular Lodges--Masonry being universal, and all Masons forming a single Lodge in which all are equal in the sight of each other.

Third, the requirement of certain qualifications for the reception of neophytes, such as moral independence, a sufficient degree of general education, a certain age, and good repute; and the injunction that no external circumstances, but only moral value and service to the Order, entitles any one to distinction or honor. Fourth, the immutable necessity for the Lodges to teach their members to exercise brotherly love, relief, and truth, to work for their moral advancement and the betterment of mankind, and to keep strict discretion towards all outsiders regarding Masonic usages, and especially the signs and symbols of the Order.

Upon such a broad basis as this the Masons of all the world may unite in mutual recognition and goodwill for the advancement of the Order, and that is what our European brethren ask us to do. How can we refuse to listen to their appeal, the more so when all that they ask is that we return to the original platform as laid by the Grand Lodge of England from which we derive. No one has stated their plea with more point and force, or in a better spirit, than William Conrad, in his paper setting forth the aims of the International Bureau for Masonic Relations:

"We do not ask our American brethren to relinquish their opinions or their Landmarks; all that we wish them to do is to recognize us as good Freemasons, faithful to the traditions laid down by the Grand Lodge of London in the year 1717. We desire them to enter into fraternal relations with us, to inquire, in a benevolent spirit, into our History, our leading principles, our activity and our deeds, and to convince themselves that we have the same right to be acknowledged as good and true Freemasons, as they claim for themselves."

BY BROTHER R. BALDWIN, P. PROV. G. W.

GRAND LODGE OF NEW ZEALAND)

[This brief Quarterly Address deals so admirably with a matter so important that it is here reproduced, lest in our zeal for numbers we forget what should always be kept in mind; and thereby bring injury to the Order. A better statement of it could hardly be made.--The Editor]

WORSHIPFUL BRETHREN AND BRETHREN-- The subject which I have chosen for the brief address this evening is that important question of "Soliciting." I am well aware that brethren of high rank are of the opinion that a distinction should be drawn between soliciting and suggestion. This I have no doubt is drawn from reading a small work written by Brother J.S. Lawrence, and distributed by the Provincial Grand Master to the Secretaries of Lodges in the Provincial District of Canterbury, in which the writer states as follows:

"A candidate states at the outset that he has not been subject to the improper solicitation of his friends. Now, it is a well-worn dictum, frequently quoted even by those who are not of us, that no man must be asked to become a Mason. This is a counsel of perfection. The reference to improper solicitation certainly infers a solicitation that is not improper. A solicitation that puts pressure on an unwilling man; that suggested the extension of a business connection; that represented the Order as a benefit society, or as a convivial club, would obviously be improper and need not be referred to.

"But, is it wrong for some experienced brother to suggest to a friend, who is in every way eligible, that his admission to the Order might open up for him an increased or even a new sphere of usefulness; that the avenues of knowledge would be increased; that the friendship he already enjoyed with many Masons would be infinitely more enjoyable, strengthened by the Masonic tie? The applicant has talked of the Order with his Masonic friends, and with whom originated the conversation that has led to the application it is not worth while enquiring. Moreover, might not a distinction be drawn between a solicitation and a suggestion?"

Personally, I consider it dangerous to suggest, because a brother is experienced, that he should be allowed to suggest or solicit his friends to become members of the Order.

Some time ago a well known and expert brother wrote a leaflet which was printed and distributed by the United Board of Enquiry, and in some cases read in Lodges in this district, in which he states: "The desire for membership should in every case emanate from the candidate and never by suggestion from a Mason. The candidate is called upon to declare that he has not been influenced by solicitation. It therefore behooves us to be extremely careful that no man shall ever be placed in the position of having to give a false answer to the first question put to him in a Masonic Lodge." Another well-known writer says: "Freemasonry requires that every applicant should seek the

Craft voluntarily, entirely of his own will and accord." Therefore, if there is one tenet of Freemasonry that is known alike by the initiated and the profane, it is that of opposition to soliciting for members. No one should be solicited to become a Freemason. This is a part of the great unwritten law that must not be. Free will and voluntary action on the part of the applicant for the degrees is absolutely necessary. Were this not so the very application itself would bear on its face a falsehood, and the signature thereto would attest a lie. This is as it should be. The object is so pre-eminently a factor in Freemasonry; so much is Freemasonry concerned with the personality; its responsibilities are so individualized, that, although as a whole it is an organization in which the parts are bound together by the most solemn and impressive ties, the work it does is accomplished more through the personal factors of energy and character than combined effort. The unsolicited applicant is taught through signs and symbols, and voluntarily obligates himself to do or not to do certain things.

All this concerns him personally. As he profits by the teachings he becomes a character builder. If he becomes really a Freemason, and not merely a member of the fraternity (for, mark you, there is a vast difference between the two), it is his individuality that works for good. As he lets his light shine, so does he reflect credit upon the institution.

The one absorbs what the other teaches. Then the taught in turn becomes the teacher. Advancement in Freemasonry should be along the same lines as those which led to the acceptance of the applicant.

"What!" do you exclaim. "Should the Freemason become a solicitor for honours ?" Not at all. He came to Freemasonry unsolicited, and Freemasonry received him; he solicited, Freemasonry investigated and, accepting, taught him to become a Freemason. As Freemasonry does not solicit, neither should he as a Freemason solicit, for Freemasonry is but the aggregation of Freemasons. But does Freemasonry never solicit? Yes; Freemasonry solicits of her votaries that they shall be good men and true, and conform their lives upon the moral principles symbolized by the plumb, the level, and the square. She asks that they apportion their time as she has taught them, by the gauge. She solicits that they shall spread the cement of brotherly love, and, with the Great Light in Freemasonry as their guide, build such a spiritual temple as shall make them worthy of all honour.

Once a Freemason, soliciting should forever cease, as no Freemason should solicit a profane, neither should he solicit preferment and honours. By living such a life as would make him worthy of these he will be solicited.

Freemasonry delights to honour her worthy ones. She solicits their services and honours worthy perform

GIVE ME YOUR HAND.

"Brother, if your Christ be the Atoning Lamb,

The Only-Begotten of the Great I Am;

The Rock of Ages cleft for you;

And you say my Christ would never do,

Follow your Christ--but give me your hand.

Brother, if my Christ be the great Ideal,

The possibility of the race made real,

The lowly Man of Galilee,

And I say, your Christ would not help me,

Leave me my Christ--but give me your hand."

--John White Chadwick.

LIGHT SHINETH IN DARKNESS.

"The Past is the Fate of the Present;

Is the realm that no change knows;

Is the Lawgiver of the future,

The Source of its joys and woes;

The dead years are diadem's Monarchs,

Whom the years that come after obey;

And yesterday is as remote from us

As the stars are far away."

--Albert Pike.

ATTENTION, MEMBERS N.M.R.S.

For your own information, read carefully the inside back cover of this issue. It contains data which will clear up some misunderstandings which appear to be general, in spite of our efforts to the contrary

"Believe after observation and analysis, when it agrees with reason

and conducive to the gain and good of one and all, then accept it

and live up to it. When pure rules of conduct are observed, then

there is true religion."

-- The Imitation of Buddha

EDITORIAL

WASHINGTON, the Mason, renouncing a crown to be the Father of a great Republic, is one of the sublime figures of human history. Thackeray was not wrong in saying that it was one of the supreme feats of mortal greatness, as heroic as it was prophetic. The revolution which gave birth to this nation was the work of the people, but their leader so incarnated its spirit, its struggle, its purpose that it almost seems to have been the work of one man. Had Washington fallen in battle, or been captured by his foes, so far as human insight can see the fight of our fathers would have failed.

Alas ! that a man so noble, so heroic, so humanly lovable should have faded, as he seems well nigh to have done, into a mere statue in the Hall of History. Yet so it is. Today we look at his picture and see a great face indeed, but it is more like the Sphinx than a man, from which almost every flush of life has vanished. Parson Weems with his little hatchet did his pious part to turn a hero into a prig, and the Stuart portrait ironed every human wrinkle out of his face. As a result, we see a man of giant strength who carried the burden of a nation, Atlas-like, upon the shoulders, half hidden from those who owe him the homage belonging to the mighty spirits of the race.

There are those who say that Washington was not a genius. It is true that no separate faculty, or federation of faculties, stood out in him in such splendor as amazes us in Alexander or dazzles us in Napoleon. Th'e quality of his genius, like that of Alfred, was moral, and his greatness lay in the symmetry of useful, reliable, unpyrotechnic powers. There was in him a moral magnificence more rare and precious than the radiant gifts of other men. Frederick the Great said that the Trenton campaign was the most brilliant of the century, and it was the century of himself and Marlborough. If Washington was not a genius, he was something better - a brave, true, strong man who picked his way amid the intrigues of friends and the treachery of foes, and led a people to victory, peace, and honor; bringing forth "on this continent a new nation conceived in liberty and dedicated to the proposition that all men are created equal."

The people did not trust Jefferson, much as they admired him; Hamilton did not trust the people. Had it not been for Washington, who towered above all parties, our republic would have fallen between two partisan stools. He alone out-topped Hamilton and Jefferson, having a greatness unlike either, and which cornmanded the homage of all. Such a man the times demanded, and such a man in the providence of God was given to his country and his race. It behooves us to keep the image and spirit of Washington alive in our hearts, and tell his story, with all its vivid human color, to our children, and to those who knock at our gates. True patriotism may sometimes despair of republican institutions, but fear is folly so long as our soil can grow men who, like Washington, are proof to place and gold and show a manhood neither bought nor sold.

Washington came up from Virginia, Lincoln came down from Illinois. They came with one faith, one spotless honor, one high, disinterested patriotism, each to do the work set for him to do. They were maligned, villified, and defamed, but they revealed the same dignity, patience, and courage. As we see them now on the distant slopes of fame, they seem akin, and we make a high profession of ideals when we pay them tribute. Neither could have done the work of the other. Each was a man sent from God in an hour of great need. Divided at time, as in temperament, they stand together in the grateful and venerative memory of a l:tepublic which they founded and defended. They were providential personalities, and this nation, united and free, is at once their monument and their memorial.

MEXICO.

Alas, it seems that Mexico, so long a cock-pit of anarchy, may yet inject an ugly element into our political life. Stories of indignities visited upon clergy and religious of the Latin Church by the followers of Villa and Zapata multiply. They are driving out the priests and monks and nuns, and even killing them, it is said. Naturally the men of that faith among us are deeply stirred, and rightly so, as every civilized mortal must be.

Unfortunately, in their indignation not a few Church papers have laid it all at the door of Masonry in Washington and Mexico. Nonsense ! The fact is that the Church has been in politics in Mexico on. the side of Huerta and the landlords and the exploiters of the peons, arid is punished for its politics, not for its religion. Even Father Phelan, in the "Western Watchman," admits as much in discussing the subject. If the Church has been with the landlords, the scientificos, and against the people, as Villa says it has, it must expect to have short shrift from the revolutionists.

For the root of all the trouble in that unhappy country is not religion, but the land - taking the land away from the people and giving it to a few - and there will be no peace until the disinherited masses come into their own again. The revolution for the right to live upon the land will not end till the land is won. No doubt there is some exaggeration in the reports of iniquities and atrocities. For all that, the actual facts are horrible enough, and no one likes to read of dealings with monks and nuns after the manner of Carrier and les Noyades in the French Revolution. It is infernal.

Object lessons could not be plainer, and if we are wise, instead of fanning a feud among ourselves, we shall have regard to the real facts and causes of anarchy in Mexico, and avoid importing into our public life the sinister spirit which has wrought so much ill at our doors. Living as we are in a world of strife, when the whole world seems to have gone mad, it becomes us to keep our heads clear, our hearts kind, and our hands ready to help. The injection of a religious issue into our politics is un-American. It is un-Masonic. It will evoke passions profoundly unreligious. Let us have done with it.

SHIBBOLETH.

"Say now Shibboleth; and he said, Sibboleth; for he could not frame to pronounce it aright," (Judges 12:6); and for his failure he paid with his life. Another instance in which a word-test was proposed occurred in the great massacre of the French on Easter Monday, 1282, known as the Sicilian Vespers. Then the words were "ceci" and "ciceri," and again he whose tongue slipped was put to death.

After all, life is largely a matter of the right accent. In the last resort a man is judged, not by his deeds or words, but by his emphasis upon the right syllable, and an imitated accent always betrays itself in a crisis. The note of reality is the finest music that breaks upon the human ear. There is a melody in it which all the trills of Tetrazzini cannot accomplish. The real Mason does far more than keep the commandments and nourish "a fugitive and cloistered virtue." His daily life speaks with the accent of reality and the authority of righteousness, and men know him by the tone of his character.

NUMBER TWO.

Remarkable beyond all expectations, both at home and abroad, has been the response of the Craft to the spirit, purposes, and aims of the National Masonic Research Society. At the present rate, the Society promises to have twenty thousand members, if not more, at the close of the first year of its history. Even before the first issue of the journal appeared it had well nigh one-fourth of that number, making it the largest body of organized Masonic students in the world. These facts tell us two things, at least: first, that there was a deep need and desire for such a movement; and second, that the spirit and plan of the Society appeal to the Craft as not only worthy, but wise and workable. Such a response makes one proud of the Order, and it opens a field of opportunity, alike for good-fellowship and mutual instruction, to which no one may set a limit.

From all over the Union have come letters bearing assurances of the most hearty and enthusiastic cooperation, and they are still coming from men of every rite and jurisdiction. While from abroad, men like Gould, Thorp, Crawley, Revenscroft, Waite and others have sent words of congratulation and goodwill - and, it may be added, they have been most gracious in accepting the invitation of ye editor to contribute to these pages, as subsequent issues will reveal. Once more we invite free and frank discussion of issues raised, or policies proposed, as well as suggestions for the strengthening of the Society and the improvement of its journal. If ye editor goes awry in his facts or conclusions, he begs to be set right, and will listen with an open mind to what his brethren have to say.

If in this issue of The Builder we strike the patriotic note, making plea for a world-outlook and aspiration, it is because events now transpiring must have deepened the gratitude of every American for this Republic as established by the wisdom of our fathers, every year making us more aware of its mission of leadership in the direction of world-liberty and worldpeace, and its high service to humanity. Also, it may serve to show that this Society is concerned, not only with the history of Masonry in the past, but also with its present influence and future development - most of all, and always, for the application of the spirit of Masonry to the life of man, individual, social, and national.

----o----

FOOL'S PRAYER.

'Tis not by guilt the onward sweep

Of truth and right, O Lord, we stay;

'Tis by our follies that so long

We hold the earth from heaven away.

These clumsy feet, still in the mire,

Go crushing blossoms without end;

These hard, well-meaning hands we thrust

Among the heart strings of a friend.

Our faults no tenderness should ask,

The chastening stripes must cleanse them all;

But for our blunders - oh, in shame

Before the eyes of heaven we fall.

Earth bears no balsam for mistakes;

Men crown the knave, and scourge the tool

That did his will, but Thou, O Lord,

Be merciful to me, a fool !

- Edward Rowland Sill.

----o----

A FRIEND OT TWO

"Well, if God saved me alone of the seven,

Telling me you must be damned, or you,

'This,' I would say, 'This is hell, not heaven!

Give me the fire and a friend or two!' "

- Alfred Noyes.

Tales from the Mermaid Tavern.

----o----

LINCOLN.

"Blend of mirth and sadness, smiles and tears;

Quaint knight-errant of the pioneers;

Homely hero, born of star and sod;

Peasant-prince - a masterpiece of God."

THE FOURTH DEGREE

BY WILLIAM F. KUHN, P.G.H.P. OF MISSOURI

The Royal Arch stands as the rainbow of promise in the Ritual; it stands as the promise of the resurrection; of that which was lost and that it shall be recovered. The question arises as to whether the Master's Word was originally communicated in the Third Degree? On this point there is some diversity of opinion. In our present Ritual of the Third Degree the Master's Word is lost. Dr. Oliver, a noted Masonic historian, says: "The True Word was never lost but transferred to the Royal Arch," and in corroboration of this statement further says: "I have before me an old French engraving of the Ground Work of the Master's Lodge, dated in 1740, containing the usual emblems and on the coffin is the 'True Word' in Roman capitals." This would tend to prove that before the legend of Hiram Abiff was introduced into the Master's Degree, the True Word was communicated in the Master's Degree and not a Substitute Word. It necessarily followed that when the legend of Hiram became a part of the Ritual of this degree, the "loss" of the "Word" followed, as the "loss" is a part of the Hiramic legend. But the "loss" without a "recovery" would be an absurdity; to complete the symbolism of Freemasonry, the "Word" must be recovered, hence the necessity for a Fourth Degree, the Royal Arch.

In 1738, or earlier, the story of the loss of the Word and the new legend, the Royal Arch, were gradually introduced into the lodges, and when the division occurred, (1751) dividing the Freemasonry of England into the "Moderns" and "Ancients," the latter organized a Grand Lodge and adopted a Ritual of Four Degrees, the fourth being the Royal Arch.

The Grand Lodge of "Moderns" evidently continued to use the old Ritual, without the legend of Hiram Abiff, while the Grand Lodge of "Ancients" used the new Ritual containing the Hiramic legend and the Fourth Degree, until the year 1813, when the two Grand Lodges united and formed the present Grand Lodge of England, known as the United Grand Lodge of England. It is therefore to the Grand Lodge of Ancients that we owe the Master's degree as found in our Ritual and also the preservation of the Royal Arch Degree. One of the Articles of union of the two Grand Lodges of England in 1813 was the retention of the degrees as formulated by the Grand Lodge of "Ancients;" hence, among the articles of agreement of this union, we find the only declaration made anywhere or at any time as to what constitutes "Ancient Craft Masonry." This article declares that "Ancient Craft Masonry shall consist of the degrees of Entered Apprentice, Fellowcraft and Master Mason, together with the Holy Royal Arch."

We see, therefore, that the Royal Arch is merely the evolution of a truth contained in the early Third Degree. It is not a "Higher Degree," but the last volume of the series in a sublime story revealed through symbolism. The Master's Degree without the Royal Arch is a story half told, a song unsung and a promise unfulfilled. The candidate is promised that he should receive, but is put off with a "Substitute." He is left in darkness, in doubt, and to the thoughtful one in a condition of disappointment. Yet, there is a purpose behind this seeming deception. Light and revealed Truth come only through toil and willing service. This lesson must be learned before any Mason is qualified to know and appreciate the Truth, The Master's Word. It is, possibly, unfortunate that the Royal Arch Degree was separated from the "Blue Degrees;" but whether fortunate or unfortunate, the Royal Arch stands as the last of the degrees in Ancient Craft Masonry. It is the summit and no Master Mason is in possession of all that Freemasonry teaches without the Royal Arch. The series of four degrees continued to be conferred under a lodge charter until about 1750, in America at least. The earliest history that we have of the Royal Arch in this country was in 1758, when it was conferred under a lodge charter in Philadelphia. It was introduced into New York about the same time by an English military lodge, in Massachusetts in 1869, where it was conferred by St. Andrew's Lodge.

Since that time the Royal Arch Degree has remained secure in its superior place. "The term Royal Arch Lodge was succeeded by Chapter and Royal Arch Chapter. The word Chapter was used in Connecticut as early as Sept. 5, 1783; in Pennsylvania, Sept. 5, 1789, in New York, April 29, 1791; in Massachusetts, December 19, 1794. The word Chapter took the place of Lodge in England, for the first time, April 29, 1768. The word Companion, used in the Chapter in place of Brother, was first used in England in 1778. These terms, Chapter and Companion, were soon carried to America where they flourish as elements in the Capitular system of degrees."

Such, in brief, is the history of the Royal Arch Degree; its parentage is as legitimate as any of the degrees of Ancient Craft Masonry; it sprang from the introduction of Speculative Freemasonry into Operative Masonry--the fruit of symbolism and allegory. To be a Master Mason is the highest and most honorable degree that any man can attain; it entitles him to all the rights and privileges of the Craft; all the accumulated so-called higher degrees do not add anything to his Masonic stature. The Royal Arch is a part of the Master's degree--the summit of its excellency. It is the privilege and should be the duty of Master Mason to complete the Masonic story, told in allegory and revealed in symbolism by receiving the Royal Arch.

Would you be enrolled as one living in that future generation that shall discover IT? Act now.

The Mark Master Degree.

The degrees of the Chapter are: Mark Master, Past Master, Most Excellent Master and Royal Arch. The origin of the Mark Degree is veiled in obscurity, like all Masonic degrees, but, like the others, it sprang into existence in the earlier period of Speculative Freemasonry.

It was customary for the operative Masons to select for themselves a Mark, to be placed upon every piece of work wrought by them. This was done in order to keep a check on each operative's work by the Overseers, and to facilitate the payment of wages. Each Mark was distinctive and the same Mark frequently descended from father to son through several generations.

These Marks may be seen today on the stones in the old cathedrals of Europe. Fac-simile copies are reproduced in all Masonic histories. In Scotland, the operative Mason was required to register his Mark by the Shaw's Statutes issued in 1598. From this requirement of registration of the Mark, the Degree was evidently evolved.

The earliest record of the Mark Degree being conferred in Scotland bears the date of January 7, 1778. Yet this does not prove that the degree was not conferred at a much earlier date. These records also contain the information that the Mark Degree could not be conferred upon any one not having received the degree of Fellowcraft and Master. A report made to the Grand Lodge of Mark Master Masons of England states: "There is probably no degree in Freemasonry that can lay claim to greater antiquity than those of Mark Man or Mark Mason and Mark Master Mason."

The degree was conferred in Nova Scotia in 1784; in Connecticut in 1791; in New York in 1791 and in Boston in 1793. Like the Royal Arch, the Mark Degree was originally conferred in the Lodge. In the United States, the General Grand Chapter,

R.A.M., issued Mark Lodge Charters up to 1853, when it was prohibited and the degree passed under Chapter control. In England the degree is under the control of the Grand Lodge of Mark Masons; in Canada and in Scotland the control is vested as in the United States.

The lessons of the degree are intensely practical, emphasizing the great requirement in life, viz.: Qualification and service.

The Degree of Past Master.

The general use of the term, Past Master, by the Craft, means one who has been elected, installed and served for twelve months over a regular Lodge. The general use of the term does not imply a separate degree, although in many lodges and formerly in Missouri, the honorary grade of Past Master is conferred upon Masters elect as a part of the ceremony of installation. This grade or degree was or is conferred only in the presence of Past Masters. The degree is the second in the series of the Chapter; hence arose the terms, Actual Past Master and Virtual Past Master, the latter meaning one who had received the degree in a Chapter but who had not been elected or served as Master over a Lodge. A Virtual Past Master is not entitled to recognition by the Grand Lodge as a Past Master.

The degree is an old one. We find the expression of Past Master used in 1771 and implied as one who "having passed the Chair through some ceremony." The Constitution of the Grand Lodge of England, 1723, speaks of the installed Master passing through certain "significant ceremonies." There can be no doubt as to the antiquity of the degree. It dates from the birth of speculative Freemasonry. The introduction of the degree into Capitular Masonry rests on the fact that, originally, the Royal Arch was conferred only on those who had been elected and presided over a Lodge as Master, but it was manifestly unjust to a large portion of the brethren to have such a restriction placed upon them and the Royal Arch; the following law of 1789 illustrates this fact: "No brother can be exalted until he has been at least three years a Master Mason and has presided six months as Master of some regular warranted Lodge or has passed the Chair of Dispensation." This law shows the old restriction and the modification that was assuming shape, permitting others than actual Past Masters to receive the Royal Arch. An old law found in Harmony Lodge, No. 52, Philadelphia, 1799, states: "That every brother who has not passed the Chair shall pay fourteen dollars, out of which the Dispensation shall be paid for; if he has passed the Chair for being exalted, eight dollars."

That is, an actual Past Master could receive the Royal Arch Degree for eight dollars, but one who has not received the Past Master's Degree must obtain a Dispensation

from the Grand Master to receive it before he could be made a Royal Arch Mason and it cost fourteen dollars.

When the Royal Arch Degree passed from under the control of the Lodge and became a separate system, known as the Chapter, the prerequisite to the Royal Arch remained, viz.: The Past Master's Degree. The Virtual Past Master Degree became a part of the Chapter series. The reason for this prerequisite becomes apparent when the Lessons of this much abused, but beautiful, degree are studied and understood. The lesson of obedience to authority is proof against anarchy, and he who would teach must first learn to obey.

Most Excellent Master Degree.

A lie well told and repeated constantly becomes a truth to credulous people. This applies to the oft repeated statement that Thomas Smith Webb fabricated the American system of Capitular Degrees and the Orders of the Commandery of Knights Templar. Any man having an ounce of brains, and will use that ounce, will find that the degrees of the Chapter and the orders of the Commandery were in existence and conferred nearly fifty years before Webb was born. The Most Excellent is frequently credited to his fertile brain, and so stated by some Masonic writers, but fortunately there is on record in Massachusetts and New York the date of Webb's birth and the dates on which he received all the Masonic Degrees. The dates go to show that the Most Excellent was known and conferred before Webb became a Royal Arch Mason.

The latter half of the eighteenth century was prolific in Masonic Degrees in France and England. The degrees of all Rites can date their birth from 1723 to 1760, and in the maze of names and titles of degrees we find a veritable jungle. In this period we find the Irish System embraced The Chair, The Excellent, The Super Excellent, The Royal Arch, The Knight Templar and the Prince Rose Croix. The Scottish System embraced: The Mark Master, The Past Master, The Excellent Master and the Royal Arch. St. Andrew's Chapter, Boston, worked the Irish System, except The Chair, from 1769 to 1797. After 1799 the Mark, Past, Most Excellent and Royal Arch were conferred. A prominent Masonic writer says of the change: "This transition indicates and suggests that the Super Excellent Degree contained the marrow and something of the bone of the Most Excellent Degree."

From 1791 the Most Excellent was a well known degree and a part of the Capitular system. The Super Excellent of this period must not be taken for the Super Excellent appendant to the Council of Royal and Select Masters of today. The Most Excellent Degree is a fitting prelude to the Royal Arch, one of the most impressive degrees in its ceremonies and sublimely spiritual in its symbolism.

What of the Hour?

What of the hour in Freemasonry? Brighter, stronger, clearer. We often become discouraged and are inclined to be pessimistic; but amid all the errors and stumbling, a better day is dawning, when we shall see the beneficent labors of Freemasonry shinning in effulgent splendor. Freemasonry is growing in power and beneficence. As its immortal principles take root in the fallow soil of the human heart and mind, it buds and blossoms into the foliage of kindness and the Hesperidean fruit of charity toward all mankind. While the Masonic tramp may be seen on the beautiful highway of Freemasonry, there are many more today than ever, who are toiling in mind and heart in the treasure strewn mines of Freemasonry's realm.

Freemasonry today means more than negative plaudits and negative principles; but she stand preeminently as a living, growing, resistless power, whose end and aim is the exaltation of man and the glory of "The I Am That I Am." Our ancient brethren journeyed from Babylon to Jerusalem--out of bondage into freedom--with one strong purpose in view. What was the desire so pre-eminent in their hearts? What was the foundation of the zeal that actuated them to undergo the trials and hardships of that weary journey? Let them speak: "To aid in the noble and glorious work of rebuilding our City and Temple of the Lord." It was Work, Work, Work. Not idleness and ease.

THE LIBRARY

"IN A NOOK WITH A BOOK"

HERE is a big little book - thin in form but fat with thought - worth its weight in gold; of a beautiful clarity of style, not unlike Henri Bergson himself, of incandescent brilliancy; such a book as one seldom finds amidst the ruck of print these days, "Science and Religion," by C. J. Keyser. (Yale University Press) There are places in it where the writer reminds you of the "forlorn splendor" of Plato, as he soars out into that circumscribing Circle which bounds all the infinitude of squares and triangles that science - or Masonry - can construct within that Circle. And it is there, in the realm where the Square fails forever to equal in content the Circle this thinker places Religion. That is to say, science pursues the finite until it is lost in the infinite, and reason goes so far and then senses the ungraspable of which it cannot hold the thread.

Keyser asserts, nay, he demonstrates, the Overworld. No doubt it is all pure Plato, but its restatement is modern, and the charm of it lies in the way of approach from the known to the unknown, but immanent - and, if we had eyes, the imminent. Truly, it is a golden chain he weaves, and he threads jewels of prose at frequent intervals, the while

he shows us how much poetry lies hidden in mathematics. There plays over and through the words of this little book just the subtlety of large suggestion which makes the argument of the author so convincing, and his conclusion so triumphant, that "aspiration is not mocked."

* * *

There is a class of books - many of them today, owing to the revival of mysticism now going on - which vex the soul of ye scribe almost beyond words. Not that he is an enemy of mysticism, far from it; nor yet because he is a materialist, but because, since he must live here amid these "short days of sun and frost," he would fain keep his feet upon the earth., So far from being a mere rationalist, he holds by the wise lines of dear old Cullen Bryant:

"I would not always reason; the straight path

Wearies me with its never varying lines,

And we grow melancholy. I would

Make Reason my guide, but she should sometimes sit

Patiently by the wayside, while I traced

The mazes of the pleasant wilderness

Around me. She should be my counsellor,

But not my tyrant; for the spirit needs

Impulses from a deeper source than hers;

And there are motions in the soul of man

That she must look upon with awe."

Exactly; and because there is that in life which inspires awe, we should not seek to invade it with our analysis, lest we be found dancing where angels dare not tread. In short, if we go in quest of the white presences on the hills, we ought to leave our kodak at home.

"Does God think?" asked a Persian pupil, greatly daring, of the wise Master at whose feet he sat.

"Man thinks because he does not know; God knows, and so he does not think," was the reply.

Being only human - very human, alas - ye scribe must needs put on his thinking cap betimes, and he believes that the Greeks were wise when they advised us to "think as mortals." What he finds amiss in such a book as "The True Mystic," by H. E. Sampson, (Rider and Con, London) which is only one of many of its kind, is that it knows so many things that, so far as evidence is concerned, are not so.

Reading the first chapter, one feels that, after all, the mysticism advocated by the author lies at least tolerably near to our common life; but in the very next chapter it careers right away to lost continents, buried temples, and the seventh heaven. We read of Asceticism, Akstasis, Initiation, Intuition, and the like - every other word in such books begins with a capital letter - as the various stages along the Mystic Way, which in this instance had better been called the Milky Way.

At first there seems to be a kind of appreciable understandable nucleus, and then a fringe which fades away into remoteness, impalpability, and what to an ordinary mortal appears to be but fine filigree of wordspinning. For we are made to witness an initiation in the "Seven Planetary Temples of Initiation," where we see the earth as it was in the beginning, "beautiful with a beauty in contrast with which the present beauty of nature is as a bad dream ;" and we are also shown etherradiant substance, and self-luminous globes, and opalhued essences, transcendent glory of immortal vegetation, deo-morphic men, Adamic Mediators of Divine Magneticism, and so on.

Well, all this may be true enough - ye scribe does not gainsay its much less ridicule it, though it does read like news from nowhere - but he thinks that it is not so much Mysticism as mystification; and that the author ought to give heed to certain danger signals hung out for our behoof, lest we lose all touch with the actual. But what we find it hard to endure - and this is the way of such books - is the habit the author has of calling attention to the importance of the revelation he is about to make, exciting our curiosity to the last pitch, and then proceeding to utter something perfectly clear and obvious - so commonplace, in fact, that Noah must have known it in the Ark. Even that would not be so bad, if he did not thereupon go on to lament that he has probably been talking over our heads!

Howbeit, if we have noticed this book less for itself than as a specimen of a species, it is but fair to add that there is much more in it than that which is bound to sound to ordinary ears wildly fantastic. If the reader will discriminate, keep his wits, and not be put oif by strange forms of speech, he will find much to interest and instruct. Happily, the secret of life is much nearer and simpler than this volume would lead us to imagine; much more human and therefore more divine.

* * *

How refreshing to come down from those misty mid-regions to the chapter on The Mystics in so lucid and well-written a book as "Freemasonry Before the Grand Lodges," by Brother Lionel Vibert, (Spencer & Co., London.) Here we are on the earth where it is good to be, while the author sifts out the facts from huge tomes of Masonic lore - chiefly the Transactions of the Lodge Quatuor Coronati - and gives us the net result in compact and readable form. We think he is in error in not regarding the altar emblem unearthed at Pompeii as Masonic; but no matter, he gives the gist of what is known about the Collegia and the Gilds, the legendary history of the Order and its oldest documents, the operative Masons and allied associations, and the growth of our symbols and ritual prior to the Grand Lodge of England.

Still, the total impression of this book is to the effect that Masonry came into being by spontaneous combustion, so to speak; for the author has almost more to say-about where it did not come from than where it had its origin and how. Too little is made of the Comacine Masters, and we hardly think the thesis of Brother Revenscroft is fairly dealt with - whereof he will soon speak for himself in these pages. However, the chapter on the Mystics is excellent, albeit not always correct, as we see the facts. The book is most timely and instructive, simply and clearly written, and it will be of great aid to those who are beginning the study of Masonry.

* * *

From a different point of view, and in quite a different manner, "Symbolic Teaching, or Masonry and its Message," by Dr. T. M. Stewart, (Stewart & Kidd Co., Cincinnati) is very well worth while. Made up, as it is, of essays and articles published at various times in Masonic journals, the volume has the advantages and defects of collections of the kind. Some repetition was inevitable in a number of papers dealing with the same general theme, and brought together from different times and occasions. One of the best essays in the book is that entitled, "A Portion of the Field of Masonic Study," offering, as it does, a practical plan for one evening a month devoted to research and discussion by each lodge. Most interesting, too, is the account given of the Cincinnati Masonic Study School, founded in 1910, its by-laws being identical with those of the Fargo, South Dakota, Masonic Study School, organized two years earlier. Indeed, the enthusiasm of this book in behalf of Masonic Research is so infectious, so eager and insistent withal, that it will be a wholesome rebuke to such as have imagined that there is little to know about Masonry, and that little hardly worth studying.

Dr. Stewart holds, and rightly so, that Masonry has a great history - far greater than Masons realize - and a profound philosophy, and that the ritual is largely a riddle unless we know how it came to be, what lies hidden within it, and what depths it reveals to

those who have eyes to see. Of the opportunities open to Masonic research, not only for instruction, but for strengthening the Order and deepening its influence, the author writes with the ardor of one who believes that Masonry has a message for mankind and a work to do in the world - never more needed than today.

* * *

For the rest, if any Brother wishes to read the greatest modern novel - incomparably the greatest novel written in the twentieth century - let him make haste to read "Jean Christophe," by Romain Rolland. Here is a book not for a day, or an hour, but for all time. It is not concerned with the trivial and transitory; it is made up of the immortal stuff of human souls. It is steeped in life from the first page to the last; life in all its phases, its glory, its infamy, its grandeur, its tragedy, and its farce. Not only is it the best and most wonderful psychological study of genius ever written, but it is a mirror held up to our age, reflecting all the tendencies of thought, all the problems of art and ethics that torment us. Hear these words from the preface:

"I have written the tragedy of a generation which is about to pass away. I have in no wise tried to conceal its vices or its virtues, its heavy sadness or its chaotic pride, its heroic efforts and its deep dejection under the crushing burden of a superhuman task. The whole world, the reconstruction of the world's morality, its esthetic principles, its faith, the forging of a new humanity - that was our work.

Men of today, young men, it is your turn now. March over us, trample us under your feet, and press forward. Be greater, be happier than we. As for myself, I say good-bye to my past soul. I throw it behind me like an empty shell. Life is a series of deaths and resurrections. Let us die, Christophe, to be born again."

Genius is a rare wonder, and happy the age that can count one, or at most, two of them. And Rolland is a great genius. He sees life in the large. He has no grievance against the universe. He wears the star of no cult on his breast; no clique or party owns him. He has no ism to air, no fad to flaunt, no plaster wherewith to cure the world. He stands for humanity; the whole of it, not a faction - the little as well as the great, sorrow as well as joy, sin as well as virtue, laughter and tears, light and shadow, ever struggling, falling, rising, unconquered to the end. Sell your bed and buy this book, and you will make a bargain.

* * *

THE BUILDERS: A Story and Study of Masonry.(*)

By Joseph Fort Newton.

(This little book, written at the request of the Grand Lodge - of Iowa, was approved and adopted by that Grand Body, June 10th, 1914, the intention being that a copy of it should be presented to each candidate upon whom the degree of Master Mason is conferred in the Grand Jurisdiction of Iowa. Several Lodges in other jurisdictions have already adopted it for a like purpose, and are so using it. Instead of being an innovation, this is in fact a return to the oldest custom and practice of the Order - the Old Charges being a brief history of the Craft read or recited to the candidate in the days of Craft-masonry.)

REVIEW, BY GEORGE E. FRAZER,

Grand President, The Acacia Fraternity.

"The Builders" is the book that I sought for shortly after my initiation into Freemasonry, and was unable to find it. It is the book that I shall give to my friends at the time of their initiation.

"The Builders" is a carefully prepared history of symbolic lodges from the earliest times, with special reference to the history of modern Freemasonry since the organization of the grand lodges in England. The chapters covering the history of the craft are followed by chapters on the philosophy of Masonry, and the book is ended with a chapter on the Spirit of Masonry that is, in itself, an essay of very high literary standards.

The author has undertaken a very great service in the preparation of his chapters on the development of symbolic and ritualistic organizations among the ancient Egyptians, Greeks and Romans. These chapters give abundant evidence of the careful work of the scholar, but the historical presentation is unusually free from technical references. The fundamental doctrines of the ancient philosophies are presented in a graceful essay style, easily readable and understandable by men who have not given their time or attention to the study of philosophic works.

The story of Freemasonry throughout the mediaeval period, and especially the treatment of the orders of operative Masons, constitutes a real contribution to Masonic thought. The author is also to be congratulated on his candor in discussing the formal organization of Masonry under grand lodges in England, and the extension of Masonry. He has dared to tell the truth, but he has told it in a manner that adds rather than detracts from the dignity of our beloved organization.

Here is a book on Masonry that is in itself a contribution to Freemasonry. I know of no book that is comparable to it. It has been written at the invitation of the Grand Lodge of Iowa for the information of young Masons. There are few Masons in the world who cannot read the book with great profit, and who will not find in it information that they have long desired to know.

The author states that it has been his intention to stimulate thought and to invite further research. This his book will unquestionably do. The reader finds himself reluctantly finishing each chapter. It is to be hoped that the author may find time and opportunity to prepare a similar work covering capitular Masonry and Knights Templar.

* Published by The Torch Press, Cedar Rapids, Iowa. Price $1.25 delivered. Lodges in Iowa receive presentation copies at 76 cents each. Lodges outside the Grand Jurisdiction of Iowa may receive it at $1.00 each, in lots of more than twenty-five.

The Builder Magazine

March 1915 - Volume 1 - Number 3

THE MASTER'S WORD AND THE ROYAL ARCH

BY BRO. S. W. WILLIAMS, GRAND HIGH PRIEST OF TENNESSEE

"The MASTER'S WORD * * * is the reward of study and devotion, and has never been obtained on any other terms. It has never been conferred in the ritualistic degrees of the Lodge, and never will or can be. It is the establishment of understanding in the Soul of man between that higher self in him, and the MORE and Beyond Self from which he draws his life, and from which his intuitions spring. This is the Real Initiation: At-One-Ment." ("Mystic Masonry." by J. Buck.)

Let us see. The Blue Lodge symbolizes this Life, from the Cradle to the Grave. From our entrance upon the Stage of Life's great Drama, 'till its close, when "Exeunt Omnes" is the order of the Greatest of Stage Managers, and the "Curtain of Life" is run down. The Chapter comes next in the Masonic System--capped with the Royal Arch--formerly, and we might say correctly, termed the HOLY ROYAL ARCH, for such it surely is.

The Past Master's degree has no place in the Masonic System--being merely a complimentary degree-- a sort of enabling Act to qualify the Candidate for the Royal Arch degree. The Mark and Most Excellent Master's degrees are amplifications of the Work of the Blue Lodge and have no part in the consecutive work leading up to the Royal Arch in the position they now occupy.

Mackey and other teachers tell us that the Royal Arch degree is the symbolic representation of the state after death. Life's vanities and follies have passed away; even the first Temple, erected with such care through Life, has succumbed, and decay and desolation only appear in its stead.

Masonry is a search for Light--More and MORE LIGHT as we ascend the rounds of the Ladder--and Masonic Light is TRUTH ETERNAL. In his "Search" the Seeker will discover profound secrets of which he was previously ignorant. They had never been explained in the Lodge and NEVER WILL BE. However, they are there for all who will not only "Ask," but earnestly "Seek" for them. It must be personal, self sacrificing, painstaking and consecrated service, otherwise we shall fail in our search

for these Treasures of Masonry that are never more than hinted at in the Lodge and never explained.

This is one of the things that each man "must do for himself" and if not undertaken in the proper spirit, he will find the Door securely barred against him--and he will "knock" in vain. Thus, if we do not attain the FULLNESS of Light, it will be our own fault-- we have not properly used all of the "Working Tools" that were given us in the Lodge and were there so carefully explained.

The Symbolism of the Royal Arch.

The City of Jerusalem and its first Temple in the Royal Arch symbolize our Spiritual Natures--Pure and Innocent--fresh from the hand of our Father in Heaven.

By contact with the World it becomes corrupted by Sin--crumbles under the assaults of the enemy, and we become prisoners--slaves-- just as our ancient brethren did to the Chaldeans.

After a period of repentance we determine to lead a new life, and with this end in view, leave our Babylon --where we have been enchained by the Powers of Sin --to start life afresh.

Our journey across the Desert, with its trials and tribulations, represents our first efforts to rebuild our Lost Character, and once more become good and true, and pure before God and Man, i.e.-- to rebuild the Temple which we have once destroyed.

We struggle on--each day is fraught with cherished memories of by-gone years--and each night, as we lie down to rest beneath the Starry decked Canopy of Heaven, finds us nearer our Goal--nearer HOME.

Finally, we reach the spot where we have dreamed that we shall reap our reward. There, standing on the Mount of Olives, we see --NOT the prosperous, well regulated City that we remember, with its impregnable fortifications, soaring Towers, marble Palaces and magnificent Temple erected to the Most High God, but a mass of unrecognizable ruins.

At first, we are disheartened, shocked, discouraged --but, remembering our good resolutions, we turn to the God of our Fathers for strength--and then take up in real earnest our Work in Life-- willing to make any sacrifice to win, and offer unto Him our services in "Any part of the Work-- even the most difficult."

Under His guidance, we are directed where to begin our labors. It is a hard task, this digging among the ruins--this removing the rubbish which Sin and Vice have fastened upon our Souls--but we bravely press on and are finally rewarded by finding the Keystone of an Arch. It is the Keystone of Faith in the Arch of God's Promises attained by Loyal and Devoted Service. We take it up and offer it to the Master, who encourages us, but tells us there is still more work for us to do if we would win the coveted prize-- this time more trying and more dangerous.

We return to the scene of our labors--this time to penetrate this Arch--and, searching amid the accumulated damp and slime of years, find three squares which we take up to Him who is directing the Work. They prove to be the Squares of Virtue, Morality and Brotherly Love.

We are put to a further test of our sincerity purpose and asked if we would be willing to again penetrate this Arch in search of further treasures. Our answer you well remember--and we are told "Go -- and rest assured that your valuable services will not be unrewarded."

Gaining strength and courage with each successful effort, we once more return to the scene of our labors. This time we are more favored--the Sun is now in a position to shine into the Arch and we discover, in a remote corner, a strange Box, all covered with Pure Gold, upon whose top and sides are certain mysterious characters which we do not understand.

We take this up and lay it before the Master -- and then is brought to Light the Treasure of the Ages -- the Long Lost M. M. Word -- the symbol of that Divine Love and Truth which passeth all human understanding.

Then it is that we hear those blessed words calling us to our reward:

"Well done, good and faithful servant, enter thou into that higher and holier Life, where the wicked cease from troubling and the weary findeth rest."

Then we are permitted to enter "That Temple not made with hands eternal in the Heavens."

We have expiated our Sin and have been forgiven -- and God has fulfilled his promise and called us Home. The Story of the Royal Arch Degree is of the Reclamation of a Lost Soul -- Redeemed by Trust in God's Love, attested by a Life of Faithful and devoted Service.

Light From the East.

We learn from Students of the Great School of India where many of the most ancient Mysteries are still preserved in their original purity, that, surrounding this Earth is a Circle of Darkness, and beyond that, seven Spheres of Light, corresponding to the Colors of the Spectrum--beginning with the RED and ending with the VIOLET. Beyond this, the Violet gradually fades away and merges with and into a Realm of Light of ineffable Purity and Whiteness--millions of times whiter than anything that Mortals can imagine.

All of these Spheres are inhabited by the Spiritual bodies of Men. Some never get through the Realm of Blackness; others struggle onward and upward--gradually getting higher and higher in the Spheres of Color --all struggling to attain the Light which is hidden from the eyes of mortals until their Spiritual sight is prepared to behold it in all its glory.

TO REVIEW--Thus, we find the Blue Lodge furnishes Rules and Precepts to be followed in this life; and concludes with the sublime lesson of Death and a Resurrection to a Glorious Immortality--a life beyond the Grave. Here the Royal Arch follows and carries the symbolism into that after life--going back far enough to connect the one with the other.

St. Paul tells us "There is a Natural Body and there is a Spiritual Body."--I.Cor. XV-44.

The Spiritual Body, with the Soul (its Guide) left the Physical Body at the close of the Master Mason's degree, and then passes into the "Valley of the Shadow" --the Realm of Darkness-- representing the Bondage of Sin in Babylon. Aided by the Wings of Faith in God's Promises and guided by the Star of Hope, it finally enters the first of the seven Veils of Light--the Red. Here, freed from the Bonds of Sin for the first time since childhood, it begins its journey through the Spheres with that "fervency and zeal which should actuate all Royal Arch Masons."

As the journey proceeds, the Red begins to fade and merges into an Orange which betokens the first realization of hardship and weariness--and a weakening of the first flush of enthusiasm which was present at the start.

We come to the "Bend of the River" and face the perils and hardships of the Desert. This is symbolized by the Yellow in the list of Colors. (A yellow flag at the Masthead of a ship at sea is a sign of sickness--of distress and suffering on board) And, were it not that the Spirit becomes stronger and Purer with each obstacle that is overcome, many would (and indeed, very many do) fall by the wayside. Fortitude, in the shape of a kindly guide, comes to our assistance and the end of the Desert journey is reached.

"We shall now turn our faces to the South--passing through Syria and toward Damascus.

Once more are we to feast our eyes upon GREEN Hills and fertile valleys--unforgotten through the years of exile.

Grand old Lebanon comes into view, rearing its lofty peak into the azure BLUE of a tropical sky and here we find a host of Helpers-- TRUTH, CONSTANCY, FIDELITY, FRIENDSHIP and HOPE--to welcome and cheer us on our way.

Passing down the Valley of the Jordan many familiar scenes greet the eye and the Spirit is filled with thankfulness at being once more permitted to view our native land. We kneel and pour forth a prayer of thanksgiving to the God of our Fathers.

Presently a single ray of RED (the Color of ZEAL and enthusiasm) comes down the spheres to us with the thoughts of our years of bondage--and the RED, mingling with the Blue in its deepest shade, makes the Heartsease (Indigo Purple) with all its blessed promises of Glories yet to come.

Still pressing on, we climb the Mount of Olives; and there stand in the VIOLET! All about us are the Angels of Purity and Meekness. There are blessed recollections passing to and fro like the rustle of Angels' Wings--and the Guide says "Let us press on."

A PRAYER.

I kneel not now to pray that Thou

Make white one single sin,

I only kneel to thank Thee, Lord,

For what I have not been--

For deeds which sprouted in my heart

But ne'er to bloom were brought,

For monstrous vices which I slew

In the shambles of my thought.

So for the man I might have been

My heart must cease to mourn--

'Twere best to praise the living Lord

For monsters never born,

To bend the spiritual knee

(Knowing myself within)

And thank the kind benignant God

For what I have not been."

--Harry Kemp.

BEETHOVEN.

O Psalmist of the weak, the strong,

O Troubadour of love and strife,

Co-Litanist of right and wrong,

Sole Hymner of the whole of life,

I know not how, I care not why,

Thy music brings this broil to ease,

And melts my passion's mortal cry

Into satisfying symphonies.

Yea, it forgives me all my sins,

Fits life to love like rhyme to rhyme,

And tunes the task each day begins

By the last trumpet-note of Time.

--Sidney Laniel.

----o----

"So many gods, so many creeds,

So many paths that wind and wind;

While just the art of being kind

Is all this sad world needs."

THE PHILOSOPHY OF MASONRY

Five Lectures Delivered under the Auspices of the Grand Master of Massachusetts Masonic Temple, Boston

BY BROTHER ROSCOE POUND, PROFESSOR OF JURISPRUDENCE IN HARVARD UNIVERSITY

III

OLIVER

KRAUSE'S philosophy is concerned chiefly with the relation of Masonry to the philosophy of law and government. Oliver's philosophy of Masonry deals rather with Masonry in its relation to the philosophy of religion. In order to understand this we need only note that Krause was by profession a philosopher and that the main work of his life was done in the philosophy of law and of government while, on the other hand, Oliver was a clergyman. As in Preston's case, Oliver's general philosophical ideas came to him ready-made. He flowed with the philosophical current of his time. He did not turn it into new channels or affect its course as did Krause. Hence here, as with Preston, we may conveniently consider Oliver's philosophy of Masonry under three heads: 1. The man; 2. The time; 3. His Masonic philosophy as a product of the two.

1. The man. George Oliver was born at Pepplewick in the county of Nottingham, November 5, 1782. His father was a clergyman of the established church and his

mother was the daughter of a country gentleman. Hence he had the advantage of a bringing up under conditions of culture and refinement. He was educated at Nottingham and made such progress that at twenty-one he was made second master of the grammar school at Caistor in Lincolnshire. Six years later he was made head master of King Edward's grammar school at Great Grimsby. In 1813 he took orders but continued to teach. In 1815 he was given a living by his bishop as the result of an examination and at the same time, as the phrase was, was put on the boards of Trinity College, Cambridge, as a so-called ten-year man. That is he was given ten years in which to earn his degree. Thus in 1836 he was able to take his degree of doctor of divinity. In the meantime he was successively promoted to parishes of more and more importance till he became rector of Wolverhampton and prebendary of the collegiate church. In 1846 the lord chancellor gave him an easier and more lucrative living. He died in 1866 at the age of eighty four.

Beginning in 1811 Oliver was a diligent student of and a prolific writer upon antiquities, particularly ecclesiastical antiquities and his writings soon brought him a high reputation as an antiquary. It is worth while to give a list of the more important of these books since taken in connection with the long list of his Masonic writings it will afford some idea of his diligence and activity. I give only those which have been considered the more important.

1. History and Antiquities of the Collegiate Church of Beverley. 2. History and Antiquities of the Collegiate Church of Wolverhampton. 3. History of the Conventual Church of Grimsby. 4. Monumental Antiquities of Grimsby. 5. History of the Guild of the Holy Trinity, Sleaford. 6. Druidical Remains near Lincoln. 7. Guide to the Druidical Temple at Nottingham 8. Remains of the Ancient Britons between Lincoln and Sleaford.

To these must be added a great mass of papers and notes on antiquarian matters published between 1811 and 1866. And be it remembered the author was, while most of these were writing, a teacher studying during his leisure hours in preparation for orders and later for his degree and when the remainder were written was rector of an important parish, a magistrate, a surrogate for the bishopric of Lincoln and a steward of the clerical fund for his diocese. This sounds like one man's work and a good measure at that. To it, however, we have to add a Masonic literary career even more fruitful and more enduring in its results.

Oliver was made a Mason at the age of nineteen. This statement, startling to the modern Masonic ear, requires explanation. As Masonic usage then stood a "lewis," that is the son of a Mason, might be initiated by dispensation before he came of age. The privileges of a lewis have never been defined clearly. He was supposed to have a right of initiation in precedence over all other candidates. Also in England and France

he was supposed to have the right to be initiated at an earlier age, namely eighteen. The constitutions are silent on this point but the traditional custom was to grant a dispensation in the case of a lewis after that age. It is hard to say how far this usage has ever obtained in America. At present it is not recognized. But there is evidence that it obtained in the eighteenth century as, for example, in the case of George Washington who was initiated at the age of twenty. At any rate Oliver became a Mason in this way at the age of nineteen being initiated by his father in St. Peters Lodge at Peterborough in 1801.

Oliver's father was a zealous and well-informed Mason and a ritualist of the literal school, that is of the type who regard literal expertness in ritual as the unum necessarium in Masonry. Accordingly Oliver was thoroughly trained on this side--which indeed is indispensable not only to Masonic advancement but, I suspect, to Masonic scholarship--and as a result of his thorough knowledge of the work and his tireless activity his rise in the Craft was rapid.

In 1809 Oliver established a lodge at Grimsby where he was the master of the grammar school and chiefly by his exertions the lodge became strong and prosperous. He was master of that lodge fourteen years. Thence successively he became Provincial Grand Steward (1813); Grand Chaplain (1816); and Deputy Grand Master of Lincolnshire (1832). The latter office he held for eight years. It should be remembered that the post of Provincial Grand Master was reserved in England for the nobility. It is interesting to know in passing that the Grand Lodge of Massachusetts gave him the honorary title of Past Deputy Grand Master.

The list of Oliver's Masonic writings is very long. He is the most prolific of Masonic authors and on the whole has had the widest influence. He began by publishing a number of Masonic sermons but presently as one may suspect by way of revolt from the mechanical ritualistic Masonry to which, as it were, he had been bred he turned his attention to the history and subsequently to the philosophy of the Craft.

His first historical work is the well-known "Antiquities of Free Masonry: comprising illustrations of the five grand periods of Masonry from the creation of the world to the dedication of King Solomon's temple." This was published in 1823.

Then followed in order:

2. The Star in the East, his first philosophical work, designed to show the relation of Masonry to religion.

3. Signs and Symbols, an exposition of the history and significance of all the Masonic symbols then recognized.

4. History of Initiation, twelve lectures on the ancient mysteries in which Oliver sought to trace Masonic initiation and ancient systems of initiation to a common origin; a matter with respect to which recent anthropological and sociological studies of primitive secret societies indicate that he may have hit the truth much more nearly than we had been supposing of late.

5. The Theocratic Philosophy of Masonry, a further development of his ideas as to the relation of Masonry to religion.

6. A History of Free Masonry from 1829 to 1840, intended as an appendix to Preston's Illustrations of Masonry which he had edited in 1829.

7. Historical Landmarks and Other Evidences of Masonry Explained, by far his greatest work, a monument of wide reading and laborous research.

8. Revelations of a Square, a bit of Masonic fiction.

9. The Golden Remains of the Early Masonic Writers, an elaborate compilation in five volumes.

10. The Symbol of Glory, his best discussion of the object and purpose of Masonry.

11. A Mirror for the Johannite Masons, in which he discusses the dedication of lodges and the two Sts. John.

12. The Origin and Insignia of the Royal Arch Degree.

13. A Dictionary of Symbolic Masonry, the first of a long line of such dictionaries.

14. Institutes of Masonic Jurisprudence.

He also published a "Book of the Lodge," a sort of ritualistic manual similar to the monitors or manuals so well known today. Likewise he was a constant contributor to English and even to American Masonic periodicals.

Probably no one not by profession a writer can show such a list, bearing in mind how many of the foregoing are books of the first order in their class.

Unhappily Oliver's views of Masonic law were not in accord with those which prevailed in England in 1840. In consequence when in that year Dr. Crucefix, one of the most distinguished of nineteenth-century English Masons, was suspended by the Grand Lodge and retired from Masonic activity Oliver also incurred the displeasure of

the authorities by claiming the right, though a Provincial Deputy Grand Master, to take part in a public demonstration in honor of Crucefix in which a large number of prominent Masons joined. This led to his losing his office by the action of the Provincial Grand Master and to his withdrawing from active connection with the Craft. But English Masons soon came to see the soundness of Oliver's views as to the independence which Masonry must allow to the individual in his belief and opinion as to what is Masonic law. Accordingly four years later nearly all the Masons in the kingdom joined in subscribing for a presentation of plate to Oliver in recognition of his great services to the Craft. But justice was not done to Oliver as it was to Preston possibly because Oliver was not the type of man to urge it for himself as Preston would have done. In consequence Oliver was out of touch with active Masonic work for the last twenty two years of his life. That this was in no way due to improper obstinacy on his part is, I think, manifest from merely looking at his portrait--which radiates benevolence and amiability. Moreover all accounts of his personality agree with the impression one gets from the portrait. All accounts bear witness to his lovableness, his geniality, his charitableness and his readiness to oblige. All who have written of him testify that he was in the highest degree unassuming, unaffected and easy of approach. That such men as Krause and Oliver should suffer from the jealousies which greater knowledge seems to engender in those who regard ability to recite the ritual with microscopic fidelity as the sum of Masonry is not wholly to be wondered at. The breadth which such knowledge inevitably brings about threatens the very foundations of the literalism which the strongest men in our lodges have been taught or have taught themselves is the essence of the institution. But it is strange and is an unhappy commentary upon human nature that the arrogant, ambitious Preston could at length obtain justice which was denied to Krause and to Oliver.

Summing up Oliver's personality, everything confirms the impression which one derives from the portrait. He was a warm-hearted man, of zealous antiquarian enthusiasm, of deep faith and of thoroughgoing religious convictions. We must remember each of these traits when we come to consider his philosophy of Masonry. So much for the man.

Now for the time.

The dominant philosophy everywhere when Oliver wrote was what is known as romanticism. In England, which at this period was still primarily taken up with religious rather than with philosophical or scientific questions, romanticism was especially strong. Thinkers of the generation after Kant objected to his critical philosophy on the ground that it lacked vitality. They asserted that the living unity of the spirit was violated by his analyzings and distinguishings. They pointed to religious faith on the one hand and to artistic conception and creation on the other hand as

methods which unlike the critical philosophy did full justice to life. In other words the age of reason in which Preston wrought and wrote was over and for a season at least men ceased to expect all things of reason, intellect and knowledge and began to expect all things of what they called spirit. The younger thinkers especially were filled with enthusiasm at this idea of deducing all things from spirit and did not see that they were simply seeking for a new philosopher's stone. They expected through the idea of the spirit to establish a complete unity of all things, to break down the existing separation between science, religion and art and to reconcile all discords. Such an idea of knowledge rightly may be called romantic. It stands before us sublime and distant. It rouses our enthusiasm or our zeal to achieve it, and influences us by its exaltation rather than by any prospect which it affords us of clear and sober realization. That a whole generation should have been content to put its ideal of knowledge in this form seems difficult to explain even by reaction from the over-rationalism of the preceding century. Probably the general upheaval brought about by the French Revolution must be taken into account and the golden age of poetry which accompanied this philosophical movement must not be overlooked. Indeed the connection between the romantic philosophers, the romantic poets and the romantic musicians is very close. It is not an accident that what I may fairly call romantic Masonry appears at the same time. This will be manifest especially when I come to speak of Oliver's views as to the relation of Masonry to religion.

One of the most representative of the German romantic philosophers argued that all separation between poetry, philosophy and religion was superficial and arbitrary. He argued that while the poet regards philosophy as an expounding of the poetry of life which is to be found in all things, the philosopher regards poetry as a pictorial form, perceived intuitively, of the thought which moves in all things. But, he said, religion is a phase of the same quest for unity. Let me quote his words since they bear strongly upon Oliver's views: "If it is allowed that the task of thought is to show us the unity of all things, can philosophical endeavor differ in its essence from the religious yearning which likewise seeks to transcend the oppositions and unrest of life ?"

This romantic philosophy came into England chiefly through the poet Samuel Taylor Coleridge (1772-1834) who wrote while Oliver's chief literary activities were in progress and died about six years before the most important and significant of Oliver's writings. The relation of the one to the other is so clear that a moment's digression as to Coleridge is necessary.

In his youth Coleridge tells us he had been a disciple of the eighteenth-century rationalists. But he was repelled by the attempt, so characteristic of the eighteenth century, to reduce mental phenomena to elementary functions by means of analysis and to discover mechanical laws for all consciousness. If this could be done, he said, it

would destroy the unity and activity of the mind. At this time he came in contact with the German romantic philosophy and turned in the new direction. Indeed he was a romanticist by nature. He revelled, it has been said, in ideas of the absolute in which the differences and oppositions of the finite world blended and disappeared. He was a poet and a preacher rather than a thinker and rarely got beyond intuition and prophecy. Hence there is more than a little truth in the saying of one of his critics that he led his generation through moonshine to orthodoxy and to a more pronounced orthodoxy than had formerly obtained. It is said that the Anglo-Catholic or Puseyite movement of the nineteenth century, which carried Newman and so many other English scholars into the church of Rome, was a result of Coleridge's ideas.

What, then, were the characteristics of the philosophy of the time and place in which Oliver wrote ?

1. Speculation and imagination were the chief organs of thought. The poetic passed for the only real. Enthusiasm passed for scholarship.

2. Reason abdicated for a season. Conviction, intuition and faith were regarded as justifying themselves.

3. In the same way tradition became something which justified itself. This is seen particularly in the so-called Oxford movement and the Catholic reaction in England. It is seen also in the position of the time as to the English constitution which Dickens has satirized in the person of Mr. Podsnap.

4. Reconciliation of Christianity with philosophy became a recognized problem. For example, Coleridge took this for his chief work.

All of these features may be seen in Oliver's Masonic writings. The defects of his historical writing, for example, which have utterly debased popular Masonic history are the defects of a romanticist. A warm imagination and speculative enthusiasm carried him away. In common with his philosophical teachers he had thrown off the critical method and had lost the faculty of discriminating accurately between what had been and what he would like to believe had been. On the other hand, in Masonic philosophy, where pure speculation was allowable, these qualities had a certain value. Mill says of Coleridge that his was one of the great seminal minds of his time. In the same way Oliver more than anyone else set men to thinking upon the problems of Masonic philosophy. His style is agreeable. He is always easy to read and often entertaining. A multitude of readers, who would be repelled by Krause's learned but difficult pages, have rejoiced in Oliver. Hence he has given a form and direction to Masonic speculation which still persist.

Turning to Oliver's philosophy of Masonry three important points may be noted: 1. His theory of the relation of Masonry to religion; 2. His theory of Masonry as a tradition coming down to us from a pure state prior to the flood; 3. His theory of the essentially Christian nature of our institution.

Let me take these up in order.

1. It has been said that reconciliation of knowledge with religion and unifying of religion with all other human activities was a favorite undertaking of the romantic philosophy. It was natural, therefore that a clergyman should be attracted to this type of thought and that a zealous churchman and enthusiastic Mason who had learned from Preston, whose book he edited, that Masonry was knowledge, should convert the problem into one of relating Masonry to religion and of reconciling them. Oliver's mode of doing this was highly ingenious. Religion and Masonry, he would say, are identical in their end and they are identical in their end with knowledge. Each is a manifestation of the spirit, the absolute, that is of God. God, he would say, is manifest to us, first, by revelation and thus manifest we know Him and know ourselves and know the universe through religion. Second, He is manifest to us by tradition, and in this way we know Him and know ourselves and know the universe through Masonry. Third, He is manifest to us through reason, and in this way we know Him and know ourselves and know the universe through knowledge or, as we have come to call it, science. In common with the romanticists he sought to throw the entire content of life into one interconnected whole; and this he found in God or in the absolute. Accordingly to him Masonry was one mode of approach to God, the other two being religion and science. If Krause's triad was law, religion, morals, given effect by state, church, Masonry, Oliver's is revelation, tradition, reason, expounded, handed down, developed and interpreted by religion, Masonry and science.

2. Oliver's theory of Masonry as a system of tradition seems to have been derived from Hutchinson. The latter deserves a moment's digression.

William Hutchinson (1732-1814), an English lawyer, is perhaps the earliest Masonic philosopher. In 1774 by permission of the Grand Lodge, which then insisted upon a right to censor all Masonic writing, Hutchinson published his chief Masonic work entitled "The Spirit of Masonry." Oliver himself has said that this book was "the first efficient attempt to explain in a rational and scientific manner the true philosophy of the order." Hutchinson's doctrine was that the lost word was symbolical of lost religious purity due to corruptions of the Jewish faith. He held that the master's degree symbolized the new law of Christ taking the place of the old law of Judaism which had become dead and corrupt. By a bit of fanciful etymologsr he derived Hiram (Huram) from the Greek heuramen (we have found it) and Acacia from the Greek alpha privative and Kakia (evil)--Akakia, freedom from evil, or freedom from sin.

Thus, he says, the Master Mason "represents a man under the Christian doctrine saved from the grave of iniquity and raised to the faith of salvation." Hutchinson influenced Hemming, who wrote the lectures of the Ancients and a trace of this influence may be seen in America in the interpretation of the blazing star in our lectures.

Clearly enough Oliver got his cue from Hutchinson. But Hutchinson had identified religion and Masonry. This Oliver, as a clergyman of the established church, could not allow. Instead Oliver sought to unify them, that is while keeping them distinct to make them phases of a higher unity, to make them expressions of what is ultimately, though not immediately, one. This he did as has been seen by regarding each as a mode of approach to God. That conception led to his theory of Masonry as a body of tradition.

Briefly stated Oliver's theory is this. He held that Masonry was to be found as a body of tradition in the earliest periods of history as recorded in Scripture. This tradition according to his enthusiastic speculations was taught by Seth to his descendants and was practiced by them as a pure or primitive Masonry before the flood. Thus it passed over to Noah and his descendants and at the dispersion of mankind was divided into pure Masonry and spurious Masonry. The pure Masonry passed through the patriarchs to Solomon and thence to the present institution. On the other hand, the pure tradition was corrupted among the pagans and took the form of the mysteries and initiatory rites of antiquity. Accordingly, he held, we have in Masonry a traditional science of morality veiled in allegory and illustrated by symbols.

3. Again taking his cue from Hutchinson, though the old charges to be true to holy church gave him some warrant--Oliver insisted that Masonry was strictly a Christian institution. He believed of course that Christianity was foretold and in a way revealed in the Old Testament and that the doctrine of the Trinity, for example, was clearly expounded therein. In the same way he held that the earliest of Masonic symbols also taught the doctrine of the Trinity and that the Masonic references to the Grand Architect of the Universe were references to Christ. Indeed in his system this was necessary. For if religion, which to him could mean only the Christian religion, and Masonry were to be unified it must be as setting before us different manifestations of the same God. There could be but one God and that triune God, the God of his religion, he held was made known to us by revelation, by tradition and by reason. Thus Oliver's interpretation of revelation determined his interpretation of the other two. If we bear this in mind we may accept his general philosophy without accepting this particular doctrine. For it needs only to postulate a more universal and more general religion than he professed, a religion above sects, creeds and dogmas to hold that such a religion along with Masonry and along with reason leads to God. Moreover Hindu and Mahommedan may each put his own interpretation on revelation and join in believing in these three modes of knowing the absolute. Mackey

reproaches Oliver for narrowness and sectarianism. But the possibilities of his Masonic philosophy are as broad as could be desired. It was too soon in 1840 to ask a clergyman to go further in its application than he went.

What then are Oliver's answers to the three fundamental questions of Masonic philosophy?

1. What is the end of Masonry, for what does the institution exist? Oliver would answer, it is one in its end with religion and with science. Each of these are means through which we are brought into relation with the absolute. They are the means through which we know God and his works.

2. How does Masonry seek to achieve its end? Oliver would answer by preserving, handing down and interpreting a tradition of immemorial antiquity, a pure tradition from the childhood of the race.

3. What are the fundamental principles by which Masonry is governed in achieving its task? Oliver would say, the fundamental principles of Masonry are essentially the principles of religion as the basic principles of the moral world. But in Masonry they appear in a traditional form. Thus, for example, toleration in Masonry is a form of what in religion we call charity; universality in Masonry is a traditional form of what in religion we call love of one's neighbor.

As has been said, Krause's was a philosophy of Masonry in its relation to law and government. Preston's was a philosophy of Masonry in its relation to knowledge. Oliver's is a philosophy of Masonry in its relation to religion. Neither of the others has had a tithe of the influence which Oliver's philosophy has exerted upon Masonic thought. And on the whole his influence has been valuable and stimulating. A critic has said that "all he had to give was transcendental moonshine which shed a new light on old things for many a young doubter and seeker, but which contained no new life." In a sense this is so. Oliver's Masonic philosophy is an obvious product of a clergyman in the age of the romantic philosophy who had read and reflected upon Hutchinson. And yet it is not true that there is no new life in Oliver. Except for Krause nothing so well worth while has been pointed out for Masonry as the end which Oliver found for us. I cannot but feel that it is a great misfortune that his philosophy is being peddled out to a new generation in grandiloquent fragments through Grand Lodge orations and articles in the Masonic press instead of being apprehended as a whole.

----o----

NAPOLEON

Here was an experiment, under the most favourable circumstances. of the powers of the intellect without conscience. He did all that in him lay, to live and thrive without moral principle. It was the nature of things, the eternal law of man and the world, which balked and ruined him; and the result in a million experiments would be the same.

- Emerson

----o----

THE SACRAMENT.

"The Holy Supper is kept, indeed,

In whatso we share with another's need;

Not what we give, but what we share,

For the gift without the giver is bare;

Who bestows himself with his alms feeds three--

Himself, his hungering brother, and Me."

--J. R. Lowell. The Vision of Sir LaunfalI

ERNST AND FALK

TRANSLATED FROM THE GERMAN OF G.E. LESSING (1778) BY LOUIS BLOCK,

PAST GRAND MASTER OF MASONS IN IOWA

[Truly, Lessing was a prophet. Almost it would seem that this second dialogue was written yesterday, or this morning, so pertinent is it to the present situation among nations, and so eloquent of the mission of Masonry. With what crystal clear insight that noble German saw what Masonry means to humanity, how it offers the only basis upon which men of all races and faiths may meet and live amicably together; and how by its very genius it becomes, as the Old Charge in the Book of Constitutions said, "the Centre of Union and the Means of conciliating true Friendship among persons"-

-and, equally, among nations-- "that must have remained at a perpetual distance." Also, straight as a line of light, his vision goes to the truth that the basis of human society and the state is spiritual, and that, at bottom, all issues are religious issues. Hence the wisdom of the Old Charges--and most of all the great Charge of the Grand Lodge of England--concerning "God and Religion," and their emphasis upon "that Religion in which All Men Agree." Hear now the simple wisdom of a great Mason who, over a century ago, lived and wrote so unselfishly, not for the glory or profit of one race, but for the good of human beings wheresoever dispersed throughout the earth.--The Editor.]

Second Discourse.

Ernst--Well, where have you been? And still you have not the butterfly ?

Falk--It lured me from bough to bough as far as the stream--all at once it was on the other side.

E.--Yes, yes. There are such charmers.

F.--Have you thought it over ?

E.--Thought what over? Your puzzle? Nor shall I catch it, that pretty butterfly! And it shall give me no further concern. Once to talk about Free Masonry with you, but never again! For I see well you are like them all.

F.--How like them all ? They do not all say this.

E.--Don't they? Then there must surely be heretics among the Free Masons ? And you are one of these? Still all heretics have something in common with the Orthodox. And that is what I was talking about.

F.--About what were you talking?

E.--Orthodox or heretical Free Masons--they all play with words, let themselves be questioned and answer without answering.

F.--Think so? Now then, let us talk about something else! For once you have torn me out of a cozy condition of dumb astonishment--

E.--Nothing is easier than to put you back into that condition. Just let yourself down here by me and look !

F.--Now what?

E.--The life and the moving to and fro and round about these ant-hills. What industry and yet what order! Every one carries and pulls and shoves and no one hinders another. Just see! They even help one another.

F.--The ants live in society like the bees.

E.--And in a still more wonderful society than that of the bees. For they have no one among them who holds them together and rules them.

F.--Therefore it must be true that order can exist without government.

E.--When each one knows how to rule himself, why not ?

F.--Will it ever come to that among men ?

E.--Very hardly !

F.--Too bad !

E.--Assuredly !

F.--Get up and let us be going ! For they will be crawling all over you, these ants, and just now there occurred to me what I must ask you at this time. I have no idea at all what you think about it.

E.--About what?

F.--About the civil society of men. How do you look at it ?

E.--As something very good.

F.--Incontestably. But do you take it as an end or as a means?

E.--But I don't understand you.

F.--Do you believe that men were created for the state, or that the state was created for men ?

E.--Some appear inclined to assert the former. The latter, however, may be nearer the truth.

F.--That is what I think, too. The state unites men, so that through this union, and in this union, each single man may enjoy all the better and more surely his share of happiness. The sum total of the joy of each member is the happiness of the state. Aside from this there is no happiness. Any other good fortune of the state for which even a few members suffer and must suffer is merely the cloak of tyranny. Nothing else !

E.--I wouldn't want to say that out so loud.

F.--Why not ?

E.--A truth that each one decides according to his own condition can easily be misused.

F.--Do you know, Friend, that you are already half a Free Mason?

E.--I ?

F.--You. For you declare truths that one had better keep to himself.

E.--But what he still might tell.

F.--The wise man cannot tell that which he had better keep back.

E.--Well, as you will Let us not get upon the Free Masons. I don't want to know anything more about them.

F.--Forgive me! You see at least my readiness to tell you more about them.

E.--You are joking--Good! The civil life of man and all state constitutions are nothing but means for human happiness. What then?

F.--Nothing but means! and means discovered by man; although I will not deny that nature has everything so arranged that man must very soon stumble upon these discoveries.

E.--This then brought it about that some considered human society to be nature's end. For all our desires and all of our deeds, even to the last one, lead along the road that nature travels. So they decided. As if nature would not bring forth the proper means! As if nature had more in view happiness as an abstract conception--such as the state, the fatherland, and the like--than the real happiness of each single being.

F.--Very good! You are coming to meet me along the right road. Now then, tell me if the state constitutions are expedients of human origin, shall they alone escape the fate of all other human expedients?

E.--What do you mean by the fate of human expedients?

F.--That which is inseparably bound up with all human expedients, and which distinguishes these from divine and infallible instruments.

E.--And what is that?

F.--That they are not infallible. That they not alone often do not accomplish their purpose but even bring to pass the very contrary result.

E.--An example! if one occurs to you.

F.--Ships and sea-voyages are means for reaching far lying lands, and at the same time become the reasons why many men never arrive there.

E.--For instance, those who suffer ship-wreck and are drowned. Now I think I understand you. But we know very well why so many single men fail to achieve their happiness through a state constitution. State constitutions are many; one is therefore better than the others; another is very faulty, contending openly with its own objects and the best is perhaps yet to be discovered.

F.--Undoubtedly! Suppose the best constitution that can be conceived of to have been established; suppose all the men in the whole world to have adopted this constitution; do you not think that even then that out of this very best constitution itself there must still arise things highly hurtful to human happiness and of which man in his natural state unfortunately knew nothing?

E.--I should think that if such things could arise out of the best constitution that then it would be the best constitution.

F.--And that a better one would still be possible? Well, then, I will take this better one for the best and repeat my former question.

E.--You seem to have been striving from the very outset to make clear the accepted conclusion that every human expedient such as you declare a state constitution to be, can be nothing else than faulty.

F.--Just that.

E.--And it would be hard for you to name one of those hurtful things that--

F.--That must of necessity arise from the best state constitution? Oh, ten instead of one!

E.--Just one, first!

F.--Well then, we will suppose the best constitution to have been discovered; we will suppose all men in the world to be living under this constitution would all of the men in the world for this reason constitute but one state?

E.--Hardly. Such an enormous state would be incapable of administration. It would therefore have to be divided into several smaller states which would all be governed by the same laws.

F.--That is, men would even then continue to be called Germans and Frenchmen, Hollanders and Spaniards, Russians and Swedes.

E.--Most surely !

F.--Now there you have it already, for then it would be true, would it not, that each of the smaller states would have its own peculiar interests and that each citizen would have at heart the interests of his own particular state?

E.--How could it be otherwise ?

F.--These different interests would often come into collision, just as they do now, and two me two members of different states would be just as little able to approach each other with unprejudiced minds, as is today a German a Frenchman, or a Frenchman an Englishman.

E.--Very likely.

F.--So that, now when a German meets a Frenchman, a Frenchman an Englishman, or the reverse, it is no longer simply a case of the meeting of two men who on account of their like natures are drawn to one another, but it is a case of the meeting of two particular kinds of men, who are conscious of one another's differing tendencies, which in turn makes them cold, reserved, and suspicious toward each other, even before they have had the slightest thing to do, or to share, with one another.

E.--That is unfortunately true.

F.--Now it is also true that the very thing which unites men in order to insure their happiness by means of such a union, at the same time divides them.

E.--Yes, if you understand it that way.

F.--Take a step further! Many of the smaller states would have widely varying climates, consequently widely differing needs and desires, widely varying habits and customs, greatly differing moral standards and consequently very dissimilar religions. Don't you think so?

E.--That is a tremendous step !

F.--Men would none the less still be Jews, Christians and Turks, and the like.

E.--That is something I dare not deny.

F.--If they were that, then they would also conduct themselves toward one another in a way no different from that in which our Jews and Christians and Turks have always treated one another. Not as mere men toward mere men, but as one class of men toward another class, who are contending for certain spiritual preferences, and founding principles upon these that would never have occurred to the natural man.

E.--That is very unfortunately very probable also.

F.--Only probable?

E.--For I thought, as you have assumed, that as all states could have one constitution, so they could also all have the same religion. Yet now I cannot see how it can be possible for them to have the same constitution without having the same religion.

F.--Neither can I. I simply assumed that, in order to cut you off in your flight. One is as absolutely impossible as the other. One state, several states; several states, several constitutions; several constitutions, several religions.

E.--Yes, yes, so it seems.

F.--So it is. Now note the second evil which civil society, wholly contrary to its intention, brings forth. It cannot unite men without dividing them, cannot divide them without establishing chasms between them and running dividing walls through them.

E.--And how terrible these chasms are! How insurmountable are often these barrier-walls !

F.--Let me add still a third. It is not enough that civil society should divide and separate men into different peoples and religions--a division into a few great parts, each one of which would be an entity in itself, would always be better than no entity at all--but, no! civil society must continue its separating process even in each one of these parts and so on to infinity.

E.--How is that?

F.--Or, do you think that a state can be conceived of without differences in rank or station ? Be it good or bad, nearer or farther from perfection, it would still be impossible that each member of it should bear the same relation to the others. Even if they all had a share in the making of the laws, still each could not have the same share, at least not the same direct share. There would therefore be superior and inferior members. If at the outset all of the possessions of the state could be equally divided between them such an equal division would not survive two generations; one would know better than another how to use his property, and at the same time he might be compelled to divide his more poorly managed possessions among a larger number of descendants than would the other. There would therefore be richer and poorer members.

E.--That is clear.

F.--Now consider how much suffering there is in the world that arises out of this very difference in rank and station!

E.--How I wish I could still dispute that! But what reason would I have for contradicting you? Well, now, men are only to be united through separation, only to be held in union by never ceasing division. Now that is even so. It can not be otherwise.

F.--That is just what I have been saying.

E.--Well then, what are you trying to do, to disgust me with civilized life, make me wish that the thought of uniting themselves into nations had never occurred to men?

F.--Do you understand me so badly? If civilized society had but the one good that in it alone human reason could be developed, it would still bless us in spite of far greater evils.

E.--He who would enjoy the fire, says the proverb, must endure the smoke.

F.--By all means! But because with fire smoke is unavoidable, dare we for that reason, invent no chimneys ? And he who invented the chimney, was he for that reason an enemy of the fire ? See, that is what I am after.

E.--After what? I don't understand you.

F.--The comparison was still very fitting. If man can be united in nations only through such divisions, are they for that reason good, these divisions ?

E.--Certainly not.

F.--Are they then sacred--these things that divide ?

E.--How sacred ?

F.--So that it is forbidden to lay hand upon them ?

E.--For the purpose of--?

F.--For the purpose of not letting them become any greater than necessity demands. For the purpose of rendering their results as harmless as possible.

E.--How could that be forbidden ?

F.--But it also cannot be commanded, commanded by civil laws--for civil laws never reach beyond the confines of a state. And this is the very thing that lies beyond all boundaries and all states. Consequently it can only be an opus supererogatum and it is only to be desired that the wisest and best in each state would voluntarily undertake these operi supererogato.

E.--Not only to be desired, but very greatly to be desired.

F.--I thought so ! Very greatly is it to be desired that in every state there should be men superior to the judgment of the populace who know exactly just when patriotism ceases to be a virtue.

E.--Very greatly to be desired !

F.--Very greatly is it to be desired that there should be men who do not submit to the dictates of the religion in which they were born, and who do not believe that everything which they look upon as good and true must therefore be good and true.

E.--Very greatly to be desired!

F.--Very greatly is it to be desired that in every state there should be men whom civic pomp does not blind and civic paltriness does not disgust, and in whose society the lofty gladly unbend and the lowly boldly lift their heads.

E.--Very greatly to be desired !

F.--And if it should be fulfilled, this desire ?

E.--Fulfilled ? Of course here and there now and then you will find such a man.

F.--Not only here and there, not only now and then.

E.--At certain times, in certain lands perhaps a few more.

F.--What if there were even now such men everywhere, and must at all times be such men ?

E.--God willing !

F.--And what if these men did not live in a state of barren distraction, nor always in an unseen church ?

E.--Beautiful dream !

F.--To make it short--and these men should be the Freemasons ?

E.--What's that you say ?

F.--What if it should be the Freemasons, who as a part of their work were endeavoring to close up, as far as possible, these gulfs by which men were kept strangers to one another?

E.--The Freemasons?

F.--I said, as a part of their work.

E.--The Freemasons?

F.--Oh, forgive me! I had again forgotten that you didn't want to hear anything more about the Freemasons. They, are just now beckoning us to breakfast. Come along.

E.--Not yet! Just a moment! The Freemasons, you say--

F.--The conversation brought me back to them against my will. Forgive me! Come on! There in the larger circle we will no doubt find matter for a more profitable conversation. Come on.

“SOLEMN STRIKES THE FUNERAL CHIME”

AN EXPOSITION - BY THE EDITOR

HOW many tender memories these old familiar words evoke in the mind of a Mason. Often in the open lodge - alas, all too often beside the open grave - he has heard them march with slow, majestic step to the measure of the Pleyel Hymn. Never were words and melody more fitly blended, and they induce a mood pensive indeed, but not plaintive, rich in pathos without being poignant - a mood of sweet sadness caught at that point where it stops short of bitter, piercing grief. Yet few know when it was written and by whom, though many must have paused to muse over the faith of which it sings.

The hymn was written by David Vinton, a lecturer on Masonry and teacher of the ritual in the first quarter of the last century, whose field of labor was in the South, chiefly in North Carolina. Unfortunately, his path through life was dogged by the demon of drink, which left stains upon his character for which he was expelled by a Lodge in North Carolina. He died, so Mackey records, in Shakertown, Kentucky, in July, 1833, but Morris dates his death six years earlier and says that it occurred near Russellville, Ky. Morris adds this pathetic fact: "Nor were his own most beautiful words sung over his grave, on account of lapse from a life of sobriety."

In 1816 Vinton issued a volume entitled "The Masonic Minstrel, a Selection of Masonic, Sentimental, and Amorous Songs. Duets, Glees, Canons, Rounds and Canzonets, Respectfully Dedicated to the Most Ancient and Honorable Fraternity of Free and Accepted Masons," with an appendix containing a short historical sketch of Masonry and a list of all the Lodges in the United States. It was printed for the author by H. Mann and Company, Dedham, Mass., and more than twelve thousand copies were sold to the Craft. This volume contained his funeral dirge set to the melody of the Pleyel hymn. As Mackey remarks, "This contribution should preserve the name of Vinton among the Craft, and in some measure atone for his faults, whatever they may have been."

From the preface of the Minstrel we learn that Vinton was appointed by Mount Vernon Lodge, in Providence, to procure a book of songs for use in the Lodge, and this suggested the book to his mind, the more so when he was unable to find any book to

meet the need. This quaint volume, yellow with age, and alternating quickly from grave to gay, from lively to severe, tempts comment, did time permit; but our concern here is only with his dirge. Originally it had eight stanzas, only four of which are used in our ritual and burial service, and Vinton little thought that his lines would be sung for a decade, then laid aside, then taken up again and sung wherever a Brother Mason is laid to rest, "in the land called America."

II

Whether we hear this hymn in the tyled recesses of the Lodge, or on a green sward out under the sky, our hearts answer to its appeal. Albeit in less stately strain and more tender tone, it strikes the same note that sounds through the 90th Psalm - that mighty funeral hymn of the human race - with its chant of the swift death of mourning flowers, of the vanishing of man, and the hush of profound sleep to which all things mortal decline. How helpless man is, pursued by Time and overtaken by Death - his life a vapor that melts, his span of years a tale that is soon told. There is here that nameless sorrow, that unutterable sadness which lingers in all mortal music whatsoever, and will linger in it while yet we walk in the dim country of this world where Death seems to divide divinity with God. Evermore, in hours however trivial or tragic, in moods pensive or gay-

"Solemn strikes the funeral chime,

Notes of our departing time;

As we journey here below,

Through a pilgrimage of woe."

Touched by the twilights of time, the singer meditates and prays. He sees that the vast machinery of Nature carries forward the entire human race, and, without fail, drops them into one final sleep. Yet each departs alone - the father without the child, the wife without the husband, the judge without the court, the statesman unattended, the babe with no arm around it, aye, and king and peasant alike; and all walk one dark, inevitable path. In what silence and dignity they go, their faces all turned in one direction, following the footprints of a many-millioned multitude into the infinite. We who are compelled to watch their moving figures are powerless to detain them, and can only say farewell and then weep.

"Mortals now indulge a tear,

For mortality is here;

See how wide her trophies wave,

O'er the slumbers of the grave."

With all our philosophy and wit, death remains a bitter, old, and haggard fact which no man may either evade or avert. There is something appalling in the masterful negation and collapse of the body. It is profound. It is pathetic. Words are futile, and there is in that last silence what makes them seem foolish. What avails it what any man may have to say about death ? The real question is, what are we to say to it, whether or not we shall let it have the last word.

"Not all the preaching since Adam

Has made Death other than Death."

Heart and flesh fail; and the generations come and go, following the forlorn march of dust. Truly, as for man, his days are as grass; as a flower of the field, so he flourisheth; for the wind passeth over it, and it is gone.

III

Suddenly the shadow lifts, light shineth in darkness, and we see how true it is that the soul of man is the one unconquerable thing upon this earth. How wonderful is this ancient, high, heroic faith which refuses to admit that the grave is the gigantic coffin lid of a dull and mindless universe descending upon it at last. Life tries it, sorrow beshadows it, sin stains it, and yet it is victorious. When doubt deepens this faith becomes more profound, and out of the blackest tragedy it rises with a song of triumph. So it has been from the far time when the oldest book in the world was written, and so it will be until whatever is to be the end of things.

"Here, another guest we bring;

Seraphs of celestial wing,

To our funeral altar come;

Waft a friend and brother home."

Such faith is not a mere surrender; it is a force prophetic of its own fulfillment. At its touch the graveyard becomes a cemetery - that is, a sleeping chamber - and dark Death an All Man's Inn where a fellow pilgrim takes lodging for a night. Those whom we call the dead are the guests of God, whose love is the keeper of unknown revelations. Also,

our singer sees that the social life of man, its warmth of sympathy, its sanctity of friendship, its dear love of man for his comrade, has enduring value. Because this is so; because life is brief at its longest, and broken at its best, it must be filled with Truth and Love; that so we may bring to the Gate in the Mist something too noble to die. Hence the wise prayer:

"Lord of all below, above,

Fill our souls with Truth and Love;

As dissolves our Earthly Tie,

Take us to Thy Lodge on High."

O Death, where is thy victory? Our trust is in God, that He who made us what we are will lead us to what we ought to be. Higher faith there is none. Even so, Masonry rests its hope upon the ultimate Reality, the first truth and the last, and it is therefore that its singer sees, amidst the fluctuating shadows of this twilight world, an august, incomprehensible destiny for man. As a song of triumph the four stanzas omitted from this historic hymn are worthy of remembrance:

"For beyond the grave there lie

Brighter mansions in the sky!

Where, enthroned, the Diety

Gives man immortality.

There, enlarged, his soul will see

What was veiled in mystery;

Heavenly glories fill the place,

Show his Maker face to face.

God of life's eternal day!

Guide us, lest from Thee we stray,

By a false, delusive light,

To the shades of endless night.

Calm, the good man meets his fate,

Guards celestial round him wait;

See! he bursts these mortal chains,

And o'er death the victory gains."

MASONRY AT WORK

[Beautiful is the Spirit of Masonry, and tireless in its labors. It never sleeps and it takes no vacations. If by some celestial art one could trace its influence, and make record of its gracious ministries, what a testimony it would be. But that Spirit is as modest and shy as it is unwearying in its served, using grips and signs the better to hide its charities. Nevertheless, in times of trial and crisis it is dramatically revealed, and men see, for a brief time, what it means. Therefore ye editor proposes to have a regular department in this journal wherein to make record of notable instances of Masonry at work, and he invites his readers to assist by furnishing examples, such as the one given below - instances of relief, of rescue, of brotherly service and sacrifice in peace and in war - if so the "human touch" may be felt in the midst of our studies of philosophy, history, and symbol.]

Here follows a brief digest of facts of which elaborate record may be read in the Proceedings of the Grand Lodge of Michigan. While out hunting in Nov., 1909, Brother Harry Brownell disappeared, and as it was feared that some fatal accident had befallen him, strict search was made, but to no avail. Whereupon the Craft of Michigan raised a fund of $1672 for relief and search, but no trace of the missing man was found. Finally, one Sunday morning in November, 1913, while walking in the woods near Newberry, Brother Irving Weber was attracted by a shoe lying close to the road. The singular circumstance excited his curiosity, and upon closer examination he found the skeleton of the long lost brother. Opening the vest, he discovered a soft-nosed bullet mushroomed against some pencils in the pocket, showing that the ball had passed

through the body and lodged in the vest pocket. Evidently, a hunter, mistaking him for an animal, had shot him in the back and ran away and left him. The remains were taken to St. Charles and buried by his home Lodge, No. 313.

Of the relief fund, $376 remained on hand unused. Upon inquiry it was found that the family of Brother Brownell were left in need, and this sum was presented to his wife on Christmas morning. It was a complete surprise to the young wife, whose tears told of her gratitude. During the long search for the body of Brother Brownell, his father-in-law, Brother Jay Doty, had mortgaged his little home for $950 to aid in the search. No sooner had this sum been expended than he was smitten with almost total blindness, incapacitating him for doing any kind of work. In due course the mortgage was foreclosed, and Brother Doty was without a home. Once again the Masons took the matter in hand, St. Charles Lodge subscribing a fund with which it purchased a little home, and with the aid of other Lodges paid for it, giving Brother Doty a clear title. Such is the spirit of Masonry in Michigan; and the only reason given for this ministry in the report is as follows: "

"We should, as God prospers us as an institution and as individuals, be ready and anxious to aid those who are not fortunate or who have fallen by the wayside. We are our brother's keeper, and we cannot pass by on the other side when we see him in sore distress. If we do, we are not possessed of the Masonic Spirit, nor does the love of God dwell in us."

----o----

Knowledge is the solace of the intellect as religion is the comfort of the soul, and its acquisition is not a toil but an indescribable delight.

- G. W. Speth.

----o----

GOING TO BED.

There is a hall in every house,

Behind whose wainscot gnaws a mouse;

Along whose sides are empty rooms,

Peopled with dreams and ancient dooms.

When down this hall you take your light,

And face, alone, the hollow night,

Be like the child who goes to bed,

Though faltering and half adread

Of something crouching crookedly

In every corner he can see

Ready to snatch him into gloom,

Yet goes on bravely to his room,

Knowing, above him, watching there,

His Father waits upon the stair.

- Madison Cawein.

ROADS OF MASONIC RESEARCH

By Bro. R.I. Clegg of Ohio

MASONRY is a prolific subject for discussion. Mention any angle of it and at once there is scope for abundant speculation, for cautious investigation, and for rigidly intensive and extensive study. Highways and byways there be through most delightful dales of dallice where the easy-going student may rest and refresh himself. Hills, too, there are whose loftiest crags defy scent save only to the hardiest of ambitious climbers. To each according to his taste, to every one according the test, all having their reward in proportion to the capacity and capability of him who seeks.

From this broad sweep of the field Masonic it is easy to see how our society may by the flood of incoming suggestions be overwhelmed to a degree where performance must lag behind all promises. Editorial willingness to supply all desired information will wait perforce upon limited space. A plan by which inquiries can be assigned to

competent and co-operative brethren to answer by correspondence is one method of dealing with that branch of the situation where for any reason the printed page is too tardy or otherwise insufficient. If queries or suggestions do not get early attention some of our members will perhaps naturally assume that their particular choice receives not the consideration worthy of it. Moreover, on the other hand, it is easy to reach a rut and stay there notwithstanding the high standard set at the start. Many essays are too often imitative and not initiative in either matter or manner. To avoid the whirlpool or the rock will call for all the Masonic enthusiasm, energy, and equipment of our editorial pilot.

Suppose we set down a few items toward which the taste of at least one Mason is inclined. The number of them is not comprehensive but merely illustrative. Neither is the order in which they are mentioned any indication of their relative importance. The appended queries are readily increased.

What is the present status of the Morgan question? Have the various references to his appearance in other lands--such as the one at Smyrna mentioned in the biography of Ren Perley Poore--been conclusively cleared up? That the Anti-Masonic situation may have had a great dependence upon purely political matters is probable but how far has this been established? What foundation is there for the account by Father Eisenberg of a connection of the Jesuite with the Morgan mystery? Is there on record anywhere and what is the report of that early Committee of the Grand Lodge of New York appointed to collect and submit all the obtainable information on this subject? Did Col. King, John Whitney, Samuel Chubbuck, or Eli Bruce commit to anyone additional information not already ventilated by Rob Morris, W.L. Stone, Josiah Drummond, Thurlow Weed, John Ross Robertson, or other of the better known writers?

What about Leo Taxil? Has any Roman Catholic study of him appeared since he recanted from that faith? If so, would it be worth reproduction in synopsis or in extenso? Perhaps Benno Loewy or some other equally well-informed brother--if any there be-- could be induced to give us an up-to-the-times character study and biographical account of this curious individual.

The monitorial work of the Scottish Rite bears strong impress of the philosophy of Eliphaz Levi. An American investigation at first hand of the work of this mystic should not be lacking in attraction if sympathetically and skillfully performed.

What a fascinating subject would be the study of Masonic plays, operas, songs, and stories ! Mozart's "Zauberflote," Gounod's "Queen of Sheba," Dumas' "Balsamo" drama, and many others could probably to great advantage be reproduced. Especially

would the words and music composed by Mozart for the ceremonies of his lodge be well deserving of record.

Much has been written upon the Old Charges and the Regius Manuscript but a complete modern rendering, particularly of the latter, is badly wanted. Put into twentieth century English these old treasures would have added value and a greatly enlarged circle of students. Hughan's "Old Charges" will in due course be reprinted by the Lodge of Research at Leicester, England.

How many and many a time does the story appear about a Pope being a member of the Masonic fraternity. Few Masonic magazines have failed to give it space at some time during lo these long years. Well, what are the facts ? Of late an effort has been made to filter the fiction out of this ancient tale. For sundry items of much interest about this hardy perennial blossom of the field Masonic thanks are due my good brethren Messrs. Shaver of Topeka, and Evans of Denver. Some of these days the data will be jotted down in shape for publication. Meantime any new or old contribution on this topic will be most thankfully received and in due course passed along to "The Builder."

What is the historic relation of the Church of Rome to the Craft and to its predecessors ? That there is a singular and suggestive connection between them running back into a remote past is very probable, and that their earlier relations may have been most amicable and cooperative is equally plausible. No one can consider similar symbolism, also the quaint reminders of the one set of ceremonies by the other, without an abiding impression that in the one body the other has found much.

Has the theory of Craft origins not paid too little respect to the probable deposition within the operative body of cathedral builders of the teachings and practices of the persecuted and disappearing Knights of the Temple? From whence naturally comes the Commandery if not by some such route ? Do the early accusations against the Templars not indicate certain rigorous tests of obedience and courage employed in their initiatory ceremonies ?

Is it not both desirable and feasible to briefly digest the several authoritative Masonic Codes? One State will not admit a candidate if lacking a finger. In another he would not be rejected if he lacked a finger but could not be admitted if he was without a hand. One State permits the officer's jewels to be suspended by pin, cord or ribbon and their aprons are blue. Another State calls for the white lambskin apron and the ribbon-hung jewel for officers. A stereopticon is forbidden in one State and permitted in another. One Grand Chapter requires its Royal Arch Masons to wear scarlet bordered aprons while another approves aprons entirely red. One Grand Chapter has legislated upon the dimensions of certain of its furniture and properties. Others leave

the whole matter to the individual tastes of the subordinate Chapters. Some Grand Lodges approve of rituals, others don't. Several require certificates of membership from visiting brethren. These and many others are instances showing a diversity of practice that maybe would in time become simplified and systematized were there any synopsis made and regularly remade of these differences.

What are the conditions of Masonry in other countries? Can we somehow get an insight of their ceremonies? For instance, there is no Scottish Rite in Germany but there is an Inneren Orient. What does this last most nearly compare to in our American series of degrees? How far does the German civil law interfere with the fraternity? The Rectified Rite is not unfamiliar to me but cannot discuss it in print. Could we not get that admirable and scholarly Mason, Edouard La-Tente, to give us a comparative paper on the Rites of Continental Europe? Maybe that facile linguist, Jose Castellot, at present head of the Scottish Rite of Mexico, might be induced to tell us of Masonry as practiced between the Straits of Magellan and the Rio Grande. Of the three governing bodies of the Craft in France and their relative purposes few American Freemasons are fully informed. Much misinformation is among us on this subject. A first step toward mutual respect is to be better informed. And our knowledge ought to include an acquaintance with the propaganda waged vigorously in France and Belgium against Freemasonry by the Abbe Tremontin and his Anti-Masonic followers. Our admiration for Latin Freemasonry will not be lessened when we understand the activity and force of the foes it faces.

What of Cerneau? Little is known. Dr. Reid, in his history of Washington Lodge, in the City of New York, has about a couple of pages devoted to Cerneau. Bro. Albert Pike has in the first ten volumes of the proceedings of the Southern Masonic Jurisdiction, and in his several pamphlets, dealt freely with Cerneauism but of its founder we find little beyond the accounts of the clash between De la Motta and Cerneau. In the earlier reports of the Grand Lodge of Pennsylvannia there is to be found mention of Cerneau because the lodge in the West Indies to which he is accredited was acting under authority of the officials at Philadelphia. But there is much data to be unearthed. What was Cerneau's trouble with the Grand Lodge of Havana before he left Cuba for the United States? What was the report of the Committee appointed by the Grand Lodge of Pennsylvania to look into that dispute? A committee was appointed but I have not discovered its conclusions. Of course I have read the report of a Committee on Cerneau appointed by the Grand Orient of France. The two reports would, combined, clear up a foggy episode in the progress of American Freemasonry.

Through what changes have our ritualistic ceremonies passed? There is immense difficulty in treating such a topic by the medium of the printed page. That it can

adequately be done is very doubtful. There is more promise in classifying the work by Grand Jurisdictions so that a resident in any state or county might have a guide as to what ceremonies were most akin or least alike to those already familiar to him. Even at this stage, and certainly beyond it, the propriety of discussion without the tyled door is debatable.

Has anything of a comprehensive character been published on the progress of the monitorial work? The story of the Conservators and of like enterprises would be most instructive to many.

Down in the vault of the great library at Cedar Rapids is hidden much ritualistic material including the Bowers-Hughan manuscript, the Gilles Fellowcraft lecture, and hundreds of others. A catalogue of this abundance would be an interesting contribution and might exhibit at least the date when each item was in use and where it had its vogue and its survivals.

Let me not overlook a keen survey of topics treatable, topics upon which much more could be desired than is commonly found in print, that was published in the Palestine Bulletin by A. G. Pitts. A long life work stretches far away ahead of anyone doing full justice to but a tithe of the items mentioned by Bro. Pitts. Much the same can be said of these raised in my present contribution and the number of them could be easily increased, a selection only being attempted. As opportunity may serve the writer will do his best as on other occasions to add to one or another of these subjects such facts as he can unearth. In this case he very gladly lends such help as he has at command and will ever be most appreciative of the labor of others in similar fields of endeavor.

A careful reading of all the foregoing leads the writer to consider two additional points. As in the case of the esoteric work there is much that cannot well be ventilated in the printed page. Would it not be well each year or bi-annually to call a convention of the members of the Society? If such meetings were held at Cedar Rapids, Philadelphia, Washington, Boston, Cincinnati, New York, or other cities possessing large Masonic libraries, the attendants at these conventions would not only have the benefit of these splendid collections but would enjoy companionship with kindred souls under most favorable conditions for the examination and discussion of the various questions such a body would handle. As to the time of year, and whether these gatherings should be coincident with the assemblies of other national or state Masonic meetings, need not be further dwelt upon now. Out of this idea of a national convention naturally evolves the thought of lesser sessions to be held wherever a few members of the Society can be assembled. Some one member in each section should be given a list of the local members and asked to get them together occasionally. How often and how regularly these meetings should be we will not now determine. A start is the main thing.

The second point is one approached with considerable diffidence. To my mind it is of the utmost importance. Yet few may agree with me. But here is the point: Too little emphasis is put upon the value of definitions. Let us take the classic instance attributed to Mackay. It is often quoted as "Freemasonry is a system of morality, veiled in allegory, and illustrated by symbols." It is captivating rhetoric but marks no essential difference between Christianity, or almost any other of the world's great religions, and Freemasonry. We may say that Freemasons reverence God, honor the Craft, and love their neighbors; Freemasonry being the institution inculcating these duties. This is too diffuse for a definition. Nevertheless there is one more extended that may be acceptable to some of the brethren. Take the thirteenth chapter of Corinthians, that well known discussion of charity, and substitute Freemasonry for that oft misapplied word. This also may easily be criticized as a definition though worthy of consideration as an expression of Masonic faith.

The brethren will surely admit that the word "Freemasonry" is too loosely applied. If a Chinese literateur employs the square as a figure of speech it is too readily assumed that there is in China a Masonry like unto ours. Because fundamental truths are taught in Freemasonry there are those who look upon it as being from a remote age the preserver of all the verities of religion. We need not here and now decide how far we can fairly go in this direction. But to keep us in the path we require the light of consistent definitions, something more than the usual output of the dictionaries, and a trifle less aspiring than that very partial conviction which seeks to credit it with everything in sight.

Humble, gentle, merciful, just and devout souls are everywhere of one religion, and when death hath taken off the mask, they will know one another. --William Penn.

Masonry is Friendship, Love, and Integrity-- friendship which rises superior to the fictitious distinctions and arrangements of society, the prejudices of religion, and the pecuniary conditions of life; love which knows no limit, no inequality, no decay; integrity which binds a man to the eternal law of duty. --A. C. L. Arnold.

"All else for which the old builders sacrificed has passed away-- all their living interests, and aims, and achievements. We know not for what they labored, and we see no evidence of their reward. Victory, wealth, authority, happiness--all have departed, though bought by many a bitter sacrifice. But of them and their life and their toil upon earth, one reward, one evidence, is left to us in those gray heaps of deep wrought stone. They have taken with them to their graves their powers, their honors, and their errors; but they have left us their adoration." --John Ruskin. The Lamp of Sacrifice.

THE HEART OF GOD.

I stood in the heart of God;

It seemed a place that I had known:

(I was blood-sister to the clod,

Blood-brother to the stone.)

I found my love and labor there,

My house, my raiment, meat and wine,

My ancient rage, my old despair--

Yea, all things that were mine.

I saw the spring and summer pass,

The trees grow bare, the winter come;

All was the same as once it was

Upon my hills at home."

--William Vaughn Moody.

THE HEART OF MAN.

Then suddenly in my own heart

I felt God walk and gaze about;

He spoke; His words seemed held apart

With gladness and with doubt.

Here is my meat and wine, he said,

My love, my toil, my ancient care;

Here is my cloak, my book, my bed,

And here my old despair.

Here are my seasons: winter, spring,

Summer the same, and autumn spills

The fruits I look for; everything

As on my heavenly hills.

--William Vaughn Moody.

EDITORIAL

LETTER OF GREETING

I hasten to tender my best wishes for the success of the new Society which has been founded by the Masonic scholars of the State of Iowa. The efforts of the late Theodore Sutton Parvin in the cause of Masonic Research have been ably continued by his son, your present Grand Secretary, and among the elder Brethren in your Grand Jurisdiction a spirit of inquiry with respect to the past of our Masonic Inheritance has taken firm root. Of this there is an example in point which is afforded by the formation of the Society whose literary organ it will be your privilege to conduct.

I do not think the editorial chair could be better filled. Your record as a writer of the Craft is a bright one; you are a ripe Masonic scholar, and have the power of expressing yourself with vigor and lucidity in the mother tongue of Freemasonry. All omens, therefore, point in the direction of the new Society being admirably served by the journal whose province it will be to record the progress of the Association, the labors of which are having their beginning with the current year.

As an Honorary Member of the Grand Lodge of Iowa for more than a quarter of a century, I am, have been, and shall ever remain deeply interested in all its proceedings, and that the important step it has recently taken with regard to the further development of Masonic Science may constitute another and lasting claim on the gratitude of all who are anxiously looking for "more Light," is my earnest Bravery

ROBERT FREKE GOULD

WORDS OF CHEER

SURELY no first issue of a journal ever received more bouquets, and fewer brickbats, than the initial number of The Builder; and this is obviously due to the kindness of the Craft, and also to the deeply felt need for such a journal and the Society which it represents. Ye editor and secretary have been literally overwhelmed by innumerable letters of congratulation and goodwill, expressing appreciation, and offering the most hearty co-operation, and they take this opportunity of replying, since it would be impossible to do so otherwise, and of thanking the brethren for their words of good cheer.

Every feature of The Builder has met with praise, including its size, its design, its paper, type and cover, and almost every article it contained. Hardly a letter but has expressed gratitude for the lecture of Brother Pound, and eager anticipation of the other four lectures in the series - which moves us to announce that we have secured his series of lectures of the. Symbolism of Masonry, to appear later. Ye editor is sincerely grateful for all the good words about his little Foreward, which ran a neck and neck race with "Ernst and Falk" in the minds of our readers. Many suggestions have been offered, all of them timely and valuable, but hardly a single criticism - except from Brethren who are impatient and want everything done at once; an impatience due to their deep interest. Typical of hundreds of others is this most gracious letter from Past Grand Master Hepner, of Montana:

"I have carefully read the initial number of The Builder, and allow me to assure you that if the succeeding numbers are as good as the first, you will have the finest Fraternal

Magazine ever published; every line of it is worthy of study by every member of the Craft, and its readers should reach into many thousands in numbers."

Instead of keeping these letters to ourselves, the editor and secretary feel that it is but fair that the Society should know what impression The Builder has made; and hence this brief catena of extracts telling from many points of view how and why the Society and its journal are appreciated. Often The Builder is praised as much for what it does not contain as for what it publishes, and we have deliberately selected the most conservative letters, lest our readers think us extravagant.

"As to the aim and object of the Society, I am in full accord. Co-operation upon the lines indicated in the Foreword must bring good results, and will fill a want lonfir felt in the United States. There are several Societies of the kind in England, and all are doing good work." - Julius F. Sachse, Philadelphia.

"I fully appreciate the vast field that you are pioneering. You will have to furnish 'Mellen's Food' for the infants, and strong meat for the adults, and until you get the 'range' you will as often fire in the air over the heads of your constituents as you will shoot their boots off. But time, patience and perseverence will finally accomplish all things, and in the future you and your fellow-workers of the Grand Jurisdiction of Iowa will go down in history as the foster-fathers of true Masonic advancement." - H. F. Evans, Denver.

"The Builder starts off with the right spirit for constructive work in Masonry. The Foreword is splendid. After many years' work along educational lines in Masonry, I at last feel the encouragement which comes from a closer relation thus established with Brethren, widely scattered though they may be." - Thomas M. Stewart, Cincinnati.

"The absence of personal mention of bodies and individuals, which takes up ninety per cent of the average Masonic journal, is pleasing indeed. But more satisfactory to me is the policy inaugurated and embodied in the line, 'We drew a circle that took him in.' May this policy always be continued in The Builder." - J. Otis Ball, Evanston, Ill.

"I think the first issue of The Builder alone worth the price. Indeed I am afraid the price is too low, and unless the membership grows apace it will be necessary to mark it up. I believe and confidently hope that this movement will be a boon in Masonic circles, which we have needed for years." - Thomas A. Hines, Montgomery, Ala.

Indeed, it would be easy to fill one whole issue of The Builder with letters of like kind and spirit, but these are enough to show that this Society has struck a responsive chord in the heart of the Craft, and that it has a great work to do in advancing Masonry. Many thanks, Brethren, one and all; and we are sure that every member will do his part in

spreading news of the Society and its journal, thereby making it more effective in behalf of an Order whose spirit of Freedom, Friendship and Fraternity is the hope of humanity. Both for himself, and for our hard-working and enthusiastic secretary, without whose investment of time, energy and money this Society would never have been founded, ye editor extends fraternal greetings and goodwill.

THE PEDAGOGY OF MASONRY-

More and more it becomes clear that the problem before this Society - and before the Order generally, for the matter of that - is the problem of the pedagogy of Masonry. So far no one has solved that problem satisfactorily, albeit much has been done in that direction by means of books, pamphlets, oral and written lectures, study clubs, and various other methods. Still, we have not yet formulated a definite, systematic, practical course of Masonic study for the use of young Masons who ask, as perhaps a half thousand have asked ye editor of late: How should we begin the study of Masonry, and where ? Moreover, as a chief reason for the existence of this Society is the working out of this very problem, for some time to come that task will be its primary undertaking, the more so because so many young Masons, new to the Order and its wonderful history and philosophy, are numbered among its members.

Therefore ye editor has planned a symposium on the subject of How to Study Masonry, and has asked a number of eminent Masons - some of them university men who have had long experience in teaching - to contribute to it, with the intent of bringing the best thought, experience and method of the Order to bear on the problem. When completed and published in full, as it will be in the Builder - beginning with the next issue - it is believed that this symposium will be one of the most suggestive and valuable documents in the literature of the Order. Meanwhile, that we may have the benefit of the widest experience and the most fruitful suggestion, we throw the door open to the whole Society, inviting contributions to this symposium from every quarter; and no one should hesitate because he has not been asked by letter to contribute.

What we want is the net result of the experience and counsel of the Craft. and with this in hand the Society will formulate and publish a detailed program by which a young Mason of average ability and training may begin the study of Masonry, and pursue it step by step intelligently, on a basis as sound pedagogically as it is Masonically, and thus come to know the story of this great Order, its development, its symbolism and philosophy. Time will be needed to work out this plan in all its details, but it not only must be done but can be done, and this Society can render no more important and far-reaching service to the Order.

LIFE OF PIKE-

Here is good news. At last there is to be a biography of Albert Pike, written by his daughter, Mrs. Lilian Pike Roome, whose service to the memory of her distinguished father will evoke the gratitude of Masons of every rite and rank who hold him in veneration, alike for his character and his genius. They will welcome every detail of the life of a man who devoted his extraordinary powers to the Order which he loved, and who wrought in its Temple as a Michel Angelo of Masonic architecture - the master genius of American Masonry. Many years have come and gone since he disappeared from mortal vision, and other men and other scenes have come upon the stage; but Pike still lives, as he wished to live when he said: "I wish my monument to be builded only in the hearts and memories of my brethren of the Ancient and Accepted Scottish Rite."

There will be no conflict between the labors of Mrs. Roome and the little book which ye editor has long had in mind, and to which reference was made in the first issue of the Builder. His work, should he find time to complete it, would be more a study than a biography, an estimate, at once sympathetic and critical, of Pike as a Masonic thinker and artist. No purer, nobler man has stood at our altar or left his story in our traditions. He was the most eminent Mason in the world, not only by virtue of his high rank, but by the richness of his culture, and the enduring quality of his achievement. Nor will the Order ever permit to grow dim that stately, grave, and gentle soul.

BRIEFER NOTES-

By the kindness of Sir W. J. Chetwode Crawley, Grand Treasurer of the Grand Lodge of Ireland, we have the advanced proofs of an essay from his pen, discussing "The Legend of the SS Quatuor Coronati." It embodies the first attempt at connecting mediaeval Freemasonry with the followers of Wycliff, the progenitors of the English Reformation, and also the earliest authentic and authorized association of Solomon with the Guild Legend. It is one of the most brilliant and important papers in recent Masonic Research, but as it would not be proper to anticipate its publication in the Transactions of the Quatuor Coronati Lodge, we reserve more extended notice of it until a later date.

It is good to know that we are to have a biography of Robert Collyer, one of the noblest preachers of his day and an ardent Freemason. It will be written by John Haynes Holmes, at the request of the family of Dr. Collyer. There was about Collyer, as Carlyle would say, something of the eternal. All who heard him carried a lingering, haunting suggestion that somehow, through this man, there came an echo of a voice divinely clear. He was a man of winning words and melting moods, as rich in pathos as in humor, and ye editor is one of the many thousands who can never forget him nor lose the impress of his rare and beautiful genius.

By all means let us have a question box, as so many have suggested, in which such questions as may properly be asked and answered in print may be taken up and discussed. Meantime, not a few may be glad to know of a little journal devoted to that very thing, "Miscellanea Latomorum or Masonic Notes and Queries," printed for private circulation by L. Upcott Gill & Son, Drury Lane, London, W. C., annual subscription five shillings. This little paper will be found very useful in many ways.

Of course, we cannot promise to deal with questions not Masonic, though a number of such inquiries have already reached this office; as for example, one brothel asks for a little brief of what English literature has to say about the evil of gambling. Well, there is Scott's "St. Ronan's Well," and especially George Eliot's story of Fred Vincy in "Middlemarch," not to mention Dickens' "Old Curiosity Shop," which are among the most impressive exposures of the imbecility and disaster of gambling.

A certain minister who wishes to remain nameless - and we do not blame him - confides to ye editor that Masonry is an invention of Satan, and that Masons are on their way to perdition. His letter recalls the saying of Father Taylor, who was a good Methodist and a great humorist, when he said that it would not do to send Emerson to hell. Why, said he, the tide of immigration would set in that way.

----o----

Let a man learn to look for the permanent in the mutable and fleeting; let him learn to bear the disappearance of things he was wont to reverence, without losing his reverence; let him learn that he is here, not to work, but to be worked upon; and that, though abyss open under abyss, and opinion displace opinion, all are at last contained in the Eternal Cause:

"If my bark sink, 'tis to another sea."

- Emerson

----o----

WHEN THE GAVEL SOUNDS TO CLOSE.

How many of us Masons

Live according to our creed;

How many lend a helping hand

To a brother when in need ?

How many of us Masons

Have the lodge alone in mind

With the work so letter perfect

The great TRUTH we'll never find ?

How many of us Masons,

Both of high and low degree,

Are just button-wearing members

Even as you and me?

How many of us Masons

Have the true idea at heart,

And each is striving daily

To do his humble part ?

How many of us Masons,

When the gavel sounds to close,

Carries with him from the lodge room

Better thoughts as home he goes ?

- James T. Wray, Worshipful Master, Evanston, Ill.

----o----

MERCIFUL GOD.

When the victors and the vanquished are weeping for their dead,

When are hushed the vindications, the last wild prayers are said,

When from heaps of desolation, so late a fair domain,

To the wondering stars arises the incense of the slain,

O Thou of everlasting love, whose name we vainly call,

In Thy long-suffering tenderness have mercy on us all.

Do Thou dispel the primal fear, drive out the horde of hates,

And wake the Joy of Brotherhood for which this sad world waits.

- J.F.N.

----o----

IS IT MASONRY?

Is it Masonry

To dare to take God's name in vain,

Or be careful of our speech;

From evil thoughts and words refrain,

And practice what we preach ?

Is it Masonry

To boast of your fine jewels,

Or purify your heart;

To be a man and Mason

And act a Mason's part?

Is it Masonry

To fail to help your brothers,

Or your obligations fill?

To leave it for the others,

Or mean and say 'I will?'

- F.G. Oliver, Georgia.

THE LIBRARY

"IN A NOOK WITH A BOOK"

UTTERLY cast down by the gigantic tragedy of world-war, equally by the magnitude of its horror and by his own inability to grasp it as a whole - so vast are its issues and so rams the stage on which it is enacted - ye editor took down the epical drama of Thomas Hardy, "The Dynasts." (Macmillan Co.) He wished to re-read it, having just read an account of how it was acted on the stage in London recently - a feat he did not believe possible - and he is grateful for having done so, albeit he rejects more firmly than ever the Lucretian philosophy that runs through it.

Here is a drama of the ten years of the Napoleonic wars, in three parts, nineteen acts, one hundred and thirty-five scenes, and more than five hundred characters. The action ranges over all Europe where the great battles were fought, through camps, in courts, in parliament, and not a great figure in any of the lands involved at the time is missing from the cast; hardly a high-lighted incident in the struggle is omitted. Truly, a wonderful achievement of genius, almost as if the historical tragedies of Shakespeare were rolled into one stupendous drama. By a miraculously swift panorama the scene unfolds, and we are now in Trafalgar, now at Leipsig, now at the burning of Moscow, now at Waterloo; now hearing Wellington swear, now watching Pitt die - the while those long dead men talk in a speech but slightly changed from the records of State papers, memoirs, and letters of long ago.

Not only so - and this is what held ye editor as by a spell - we are shown the whole picture from above and without the world, as it is discussed by disembodied intelligences who sit aloft and aloof, watching the drama and offering interpretation in stately comment. The Spirit of the Years, the chorus of the Pities, the Ironic Spirit, the Shade of the Earth, and the Spirit of Rumor hold high conclave, describing the acts of the drama with vividness of crisp detail, and debating their meaning. Always the Pities are wondering why such things can be as the Dynasts do, how the people can be so sacrificed to the rulers and have no profit of it all; while the Ironic Spirit mocks. The Spirit of the Years has no explanation save that it is so. And ever recurs the insistence

that the Power which moves the show, Dynasts as well as their tools, works unknowingly, purposelessly, blindly, even as the Dynasts do in the end.

With this fatalistic atheism ye editor has no affinity - holding, rather, with Whitman, that we may know the universe as "roads for traveling souls," and also "that they go toward the best, toward something great" - none the less he rose from a retreading of "The Dynasts" and turned to the contemplation of the present war with a more cosmic view of it, seeing history r epeating itself in the large and in detail, catching hints of recurrences of events and similitudes, and forefeeling the good working itself out through war, the Dynasts working their own undoing, and the people awakening to be no longer duped into mutual murder. So mote it be.

* * *

By chance, as we say, the next book opened was a noble volume on "Greek Philosophy," by John Burnet, (Macmillan Co.) and as luck would have it, ye editor, turning through the many pages, fell upon the analysis and discussion of "Phaedrus" - that grand argument for the immortality of the soul, to which hardly a single reason has been added since that far off time - and he heard Socrates saying that such an argument ought to close with prayer. Whereupon he uttered that brief and wise prayer, putting into a few words all his desire:

"O beloved Pan, and all ye other gods of this place, grant me to become beautiful in the inner man, and that whatever outward things I have may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a just man can either bear or employ. Do we need anything else, Phaedrus ? For myself I have prayed enough."

"Make the same prayer for me, too," said Phaedrus," for the possession of friends should be share and share alike."

How beautiful, how wise, reminding one of the prayer of two boys whereof we read in the old "Katha Upanishad" of India: "May He protect us both. May He enjoy us both. May our wisdom grow bright together." One may search the collects of the Church in vain for a parallel to this - the dear love of man for his comrade joined with a sense of care for the joy of God.

Rich in learning, this volume is so original in its interpretations that it will provoke debate, especially its efforts to disentangle Socrates from Plato in the dialogues. There is a noteworthy chapter of Pythagoras, "the man who first united science with religion," and he is given a higher place in the pantheon of philosophy than ever before - above even Socrates himself. Ye editor will return to this volume at another time, taking up the analysis of "Philebus," the dialogue in which Plato expounds his philosophy of numbers, if so he may clear the air in respect of the use of numbers as spiritual symbols, about which there has been so much fog in Masonic thought.

* * *

What is poetry ? It is music associated with pleasurable ideas, said Edgar Poe, who had more music and fewer pleasurable ideas than almost any man - his song having chiefly to do with the beauty of death, or else the death of beauty. Macaulay, who was sane to a fault - hopelessly sane - held that poetry is a form of insanity. Whereas Charles Lamb, who knew more about both poetry and insanity, made it a point to refute Macaulay. Perhaps we cannot do better than accept the definition of Wordsworth, that poetry is the breath and finer spirit of all knowledge; and if we say life instead of knowledge it is perfect.

Now ye editor is a lover of poetry - though he would not go as far as Lanier and say that poets are the only truth-tellers - and he has no patience with those who say that we have no great poetry today. Why, only the other day he opened a slender volume called "The Lonely Dancer," by Richard Le Gallienne, and read lines as perfect as ever were moulded by human lips. There is the song "To a Bird at Dawn," to which no one may fear to apply the term great - lines addressed to the "little creature of soft wings" in whose small feathered throat "sings the long epic of the world." They are worthy of Shelley or Keats, yet they came to birth in our time, and will be singing a hundred years hence:

"And there is something, the song saith,

That makes me unafraid of death."

* * *

Speaking of poetry, here are the "Collected Poems" of Arthur Edward Waite, so well known and highly honored among Masons - a man to whom this world is an infinite parable, a place of sacraments and symbols; to whom the beauties of a beautiful creation are always the vesture and the vesture only, of a world Unseen. The processes of Nature and the ritual of the seasons appeal to him as a great rite forever in the

performing, and this sense of the wonder and bloom of the world gives glow and color to his song, and withal a richness of suggestion and finish of form. For example:

"Why hint so deeply, O mind within,

Of the going forth and the coming in

Of doves through an arch unbidden?

Do I not know that the whence and where

Of the life of man may be symboled there ?

But in light so bright and on sward so fair

O let what is hidden be hidden."

* * *

Of a truth, Algernon Blackwood - he who wrote that divinely beautiful story of "The Prisoner of Fairyland," wherein, if a man read with a mind "unwumbled," he will find his child-heart again - is a past-grand master of weird and ghostly stories. His new book, "Incredible Adventures" - and well-named it surely is - contains five "long-short" stories, each of which deals with the occult. The most remarkable is entitled "A Descent into Egypt," and tells how the remotest past lays hold of an excavator who penetrates the tombs of ancient dynasties, until the present world becomes indifferent to him. George Islay leaves his true soul at Thebes, and only a shell walks the streets of London. Egypt has a dangerous spell, we are told, for her worshippers. Behind the stillness of hot, windless days, behind the peace of calm, gigantic nights, it lurks unrealized, monstrous and irresistible. The stream of life runs backward and the heart lives backwards. The pilfering of her ancient dead Egypt suffers still; she, in revenge, preys at her leisure on the living. Ay, it gives one the creeps to read about it.

* * *

If only one could remember all the striking phrases the startling and quick flashing of insight, which he meets in books, what a rich mind would be his reward. Here is a story, reflecting much of nobility and love and a restrained and quiet humor - "Faces in the Dawn,' by Hagedorn - in which ye editor found these words which set him musing a whole evening, and the more he mused the more they meant:

"There are not two worlds, one outside the house and one inside; there are not two struggles. There is only one struggle, the struggle for spiritual growth and none of us can fight it for others, and none of us can fight it alone."

* * *

BOOKS RECEIVED.

Practical Mysticism, by Evelyn Underhill. Dent and Sons, London.

The King of the Dark Chamber, by Tagore. Macmillan Co., New York.

The Rise of the American People, by R. G. Usher Century Co., New York.

Vitruvius: Ten Books on Architecture, translated by M. K. Morgan. Harvard University Press.

Jacques de Molay, by Charles Francis Lamb.

Fraternity, by J. R. Hutchins, Ardmore. Okla.

----o----

RESTORED TO LIGHT

A faint light shining for a space;

A breath of wind upon the face;

A stirring in the mist; a sigh;

A sense of distance, height and sky;

A little wave of melody !

O but how beautiful to see

The light leaf dance upon the tree,

The bloom upon the hedgerow stirr'd

By the transport of a singing bird,

And - after darkness and eclipse-

The sun upon the sails of ships,

All up and down the dancing sea !

O but how beautiful to hear

A little whisper in the ear,

A smaller voice than note of bird,

A still small voice, a mighty word,

A whisper in the heart to say

That God is not so far away !

- A. E. Waite.

----o----

THE VERDICT.

"The verdict which accumulates

From lengthening scroll of human fates,

Voice of earth to earth returned,

Prayers of Saints that inly burn,-

Saying, What is excellent,

As God lives, is permanent;

Hearts are dust, heart's loves remain;

Heart's love will meet thee again."

- Emerson.

The Builder Magazine

April 1915 - Volume I - Number 4

HOW TO STUDY MASONRY

A SYMPOSIUM

(Herewith we present the first installment of a symposium intended to answer the question, so often asked by young Masons, How should a man begin the study of Masonry, and where? The contributors to this symposium are competent Masonic students--some of them teachers of long experience, who bring to our service their training and leadership--and it is hoped that many young men will take advantage of so rare an opportunity. Several issues of The Builder will be needed to complete the symposium, and we propose to follow it up, working out its suggestions specifically and in detail, the better to show that it is practical and worth while. Of the various plans of study outlined, any one of them may be adapted to local conditions or individual taste and habit, and the results obtained will depend of course, upon the industry of the student and the co-operation f the group engaged. Digests of particular books will be given --thanks to the Cincinnati Masonic School--in the form of questions, to provoke interest and inquiry, and at the close The Builder will sum up the whole matter--and, if time permits, ye editor hopes to present a syllabus with references and notes to guide the student and save him a waste of time and energy. Meantime, elsewhere in this issue, we offer certain suggestions-- speaking from long experience--as to the economy and right use of time, which is a very important matter to busy men.)

THE FIELD OF STUDY.

By Prof. Roscoe Pound, Harvard University.

Masonic knowledge seems to me to involve five points: (1) Ritual; (2) History; (3) Philosophy; (4) Symbolism; (5) Jurisprudence. I think we cannot insist too strongly that knowledge of the Ritual is the Foundation of all Masonic knowledge. The first thing which the student should do is to learn the work of the Craft degrees thoroughly. He will then be in a position to appreciate what he reads and to ask questions as he reads. As to History, I should recommend him to begin with Gould's Concise History. I know of nothing so good. When he has read this, it will be time enough for him to begin, if he has time, with the original sources of our information. If he has more time, Gould's larger History might be read at the beginning.

As to philosophy it is quite impossible to refer to any introduction. My suggestion would be that he read one of the ordinary histories of philosophy, say, for instance, the English translation of Windelband, and perceive what the problems of philosophy are with which Masonic philosophers also have been wrestling. He will then be in a position to read Preston's Illustrations, to re-read the American Fellow-Craft lecture, to read Oliver, and ultimately to read Pike's Morals and Dogma understandingly. As to symbolism, I should recommend him to read Hutton Webster's Primitive Secret Societies, especially those parts dealing with primitive initiatory rites and primitive symbolic instruction; to follow that with some good modern textbook on psychology, from which he will perceive the psychological problems involved, and then to take up Oliver's signs and Symbols and Pike's Morals and Dogma for the purely Masonic side.

As to Masonic Jurisprudence, I take it the first thing the student has to do is to perceive the distinction between that indefinite, unwritten Constitution of Masonry which we call the Landmarks--an institution very like the British Constitution--on the one hand, and what may be called the Common Law of Masonry-- an institution very like our Anglo-American common law--and modern legislation in our several jurisdictions--an institution very like the legislation of the several States of the Union, on the other hand. If he gets this notion well in mind, he can safely begin with Mackey's Jurisprudence, which he should follow with the well-known report of the New Jersey committee on the subject of Landmarks and the admirable articles of Brother Moore in the New Age. (Vol. 15, pp 79, 177, 280, 381, 529, 622.)

When our student has gone as far as this, he will need no one to tell him what more to do. He will have perceived the line in which he is especially interested, and will be able to determine for himself what he should do in that line. One bit of advice, however, may be given him at the outset. He cannot do better than become a member of the correspondence circle of the Quatuor Coronati Lodge, and in return he will receive the Ars Quatuor Coronatorum which will keep him in touch with the best that is doing in Masonic scholarship.

THE PURPOSE OF STUDY.

By Hon. Louis Block, Past Grand Master, Iowa.

You are indeed right when you say that the problem before us is that of the Pedagogy of Masonry. That means the teaching of the facts about a great historical movement based upon the theory that man's real happiness can only be secured by his meeting his fellows upon the great democratic level of human brotherhood--not alone that each man should be his brother's keeper, but his defender, aider, helper, encourager, comforter, inspirer and lover as well. All this taught by means of the imagery and

poetry of Masonry, and its mystic symbolism. We must not get lost in chasing some abstruse, abstract theory away off into the dim vistas of confusion and hazy nothingness, but must ever cling close to the human appreciation of it all. Principles must be made to live in the active life of persons, else they are but "too much of nothing." Our study must keep step with a practice, a putting to present use, else our efforts are in vain.

Nor must we neglect to show that it is ideas that count, that control the conduct of men; that if their ideas are not right their conduct cannot be. What we need is to get the right ideas clearly formulated, taken to heart, and deeply impressed upon the inner consciousness, so that they will inevitably find expression in our social life. That is the mission of Masonry, as I see it,--the building of these great ideas into the minds of men, by constantly holding them forth and everlastingly insisting that they must predominate, rule and prevail if men are ever to live together in peace and harmony, or enjoy real happiness.

How to do this, that is the great question. How to make the Craft feel that these ideas are no mere empty abstractions, but real, powerful, living, actual realities, solid facts--that is the hard thing to do. We need to get together the facts about Masonry--what it has done in the past that has made it live down to this day on account of its real worth, the help it has been to man. Then we need to put them together into a story told in such a way that it will seize the attention and hold the interest of the student. The ability to make things interesting, to stir up a hunger for more light, believe me, that is the whole secret of all education. You cannot force a student to know, but you can win him to want to know for himself, and when you have done that the victory is won! Just see how Lessing piques and whets this appetite in his Ernst and Falk dialogues. He knew how. And right there is the great drawing power of all our secrecy and show of mystery--it makes the profane want to find out. We must show the initiates how little they know, how much fascinating mystery remains to be explored, investigated, analyzed.

Ask the Mason why he has kept his membership. Has it helped him? If so, just how and in what way? Fire a series of Socratic questions at him; make him think! If he got help in one thing, in one way, no doubt he can get more. There is more there, if he will look for it- -"seek and ye shall find." It is hard enough to teach men to see with the physical eye, let alone teaching them the art of spiritual insight. But it can be taught, can be developed, can be made to grow. Too much of our modern pedagogy is nothing more than a dry, mechanical stuffing and cramming process. Children are made to memorize, to mimic, to imitate, to follow precedent and rule, and not to think. Whereas a real education is not pouring water into a cistern, but opening up a spring--educing what is in the mind, teaching it to test, build, originate, think.

THE METHOD OF STUDY.

By Prof. F. W. Shepardson, University of Chicago.

Thinking the matter over, I believe that what is needed is a Syllabus or outline modeled after the general style of what is called a University Extension Syllabus. This would include a division of the subject matter, say, of "The Builders: A Story and Study of Masonry," into convenient study portions. For each of these divisions there should be an outline in Syllabus style. Then there should be references to books or articles bearing on the subjects treated in that portion, and then at the end there should be perhaps a dozen questions or topics for review and discussion.

No doubt you are familiar with the ordinary University Extension Syllabus. These would not cost much and might be furnished to a Lodge at a reasonable price, or the Grand Lodge of Iowa might get them out and have one included in each book sent out-following its arrangement of presenting a copy of the book to each man made a Mason--or the Research Society might print the Syllabus and thus meet the desires of readers at a distance. How does it strike you? I think, carrying this suggestion a little further, that it might be possible to prepare a leaflet called "Suggestions to Leaders," designed for the guidance of the Master of a Lodge, or some individual member selected to lead. If you had these two leaflets, namely, the Syllabus and the Suggestions, it would save a great amount of writing and would be quite effective from the educational point of view. It occurs to me that these two leaflets perhaps might be called Masonic Study Leaflets No. 1 and No. 2, with the thought that other leaflets in the same style might be issued later. If this strikes you and I can co-operate with you in any way in getting them ready, I shall be delighted to do so.

(To be continued.)

'WORTHY AND WELL QUALIFIED"

ARCANA Lodge No. 87, of Seattle, Washington, has a custom well worth considering by the Craft at large, its intent being to discover, so far as possible, the internal qualifications of candidates for the Degrees. Also, it serves to induce in the mind of an applicant a sense of the seriousness of the step he is about to take, and to obliterate every vestige of the absurd idea that Masonry is a "goat-riding fraternity." After a man has petitioned for the Degrees of the Lodge, the secretary sends him the Preliminary statement reproduced below for his consideration. His first knowledge of its existence is when he receives it in the mail, and naturally it arouses some thought.

If he applies, as occasionally one does, for assistance in formulating his reply, he is told that none can be given; that it is for him to study and make his own reply, whatever that may be. After the reply is received, the petition is presented to the Lodge and follows the usual course. In no case is the Statement sent to any man prior to his petitioning the Lodge, as that would be regarded as an improper use of it. The statement here follows:

PRELIMINARY STATEMENT.

You have expressed a wish to become a Freemason. Before going further we deem it essential to meet you with candor and courteously request your careful consideration of this Preliminary statement and certain questions concerning yourself.

Masonry is a universal system of morality to which all good men may subscribe. Its teachings are based upon belief in the existence of God, the immortality of the soul and the brotherhood of man. While acknowledging with deep reverence the eternal and all-powerful Creator, it places no restrictions upon a man's religious or political opinions, striving to unite all men as brothers and to free them from darkness and error. Indeed, its moral and philosophic instructions are drawn from Truth itself and harmonize with the highest and best that are to be found in every religion which makes for the enlightenment of mankind.

The realization of your desire to become a part of this Fraternity will depend upon the judgment of the members as to whether you are suitable material for the Order and whether the Order is suitable for you. It will, therefore, be their duty-- in case your petition is presented to the Lodge--to institute diligent inquiries about you; after which a vote by ballot will be taken, wherein a single negative will preclude your admission. Examine yourself, therefore, and see whether you can answer the expectations of the Order; and above all, endeavor to settle clearly and honestly in your own mind the motives which lead you to seek our society. The following will serve to facilitate this self-examination and to guard both you and ourselves against mistakes:

1. Do you expect by becoming a member to obtain any outward advantage relative to your position as a citizen and as an individual? If so, you will be disappointed.

2. Would your present convictions prevent you from disregarding distinctions which society has made between individuals, as to their station, wealth, religious opinions, politics, etc. ? If so, relinquish the idea of becoming a Freemason, as no notice is taken of those discriminations in our meetings.

3. If, however, you believe that we advocate a civil relation that is chimerical or a liberty and equality neither good nor practical, then you should reconsider your resolution to join us because with such views you would not suit our Order.

4. Curiosity, ambition for honors, and desire to enlarge the circle of your social acquaintance, are not suitable motives for seeking admission into Freemasonry.

5. To those who voluntary knock at its doors and whose character, motives and daily lives are in harmony with its high ideals, the Temples of the Order are open. To preserve and perpetuate its teachings, every initiate is required to make vows of the most inviolable secrecy as to its rites and ceremonies. These obligations in no wise conflict with the duties he owes to God, humanity, the country of which he is a citizen, the community in which he lives, or himself.

6. Since the Masonic Order, as has already been said, consists of men of all classes and circumstances, you might perhaps find someone among us with whom you have been or are at variance. Therefore, determine to your own satisfaction, whether you will be strong and charitable enough to acknowledge such a man as your brother.

7. Our membership is attended with some necessary expense, which we require to be promptly and punctually paid, that our good works may not suffer for want thereof. The amount you can readily ascertain (by reference to our By-Laws), and you will give this due attention.

We trust you will consider these statements in the same spirit of honesty and friendship in which they have been presented. It is of the utmost importance to you as well as to the Fraternity that the motives and ideals governing your daily life be in substantial accord therewith. A frank and voluntary expression of your views, together with any explanations you may wish to make regarding these or other matters, is desired and will receive careful, sincere and conscientious attention.

Kindly return this paper with your communication to the Secretary of the Lodge on or before.....

After the petitioner has been elected, the secretary of the Lodge sends him notice to that effect, in the following letter, which gives him something further to think about while waiting Initiation.

It affords me pleasure to inform you that you have been duly elected to receive the degrees of Masonry and become a member of this Lodge by Initiation, in accordance with your petition. As soon as the exact date has been set for conferring the first, or Entered Apprentice Degree, you will be informed. Meanwhile, you may reflect with

much profit upon the step you are about to take, and the motives which prompt you to seek admission into an institution inspired by the pure principles of Truth and Benevolence, the ceremonies and allegories of which are intended as useful Moral lessons, illustrative of Light and Truth to the mind of him who seeks to enter--lessons to be cherished among life's fondest memories.

THE PHILOSOPHY OF MASONRY

Five Lectures Delivered under the Auspices of the Grand Master of Massachusetts Masonic Temple, Boston

BY BROTHER ROSCOE POUND, PROFESSOR OF JURISPRUDENCE IN HARVARD UNIVERSITY

IV

PIKE

WE come now to a radically different type of Masonic philosophy. To Preston Masonry is a traditional system of knowledge and its end is to impart knowledge. Hence he thinks of the relation of Masonry to education. To Krause it is organized morals and its end is to put organized mankind behind the universal moral ideas of humanity. Hence he thinks of the relation of Masonry to law and government. To Oliver it is a mode of approach to God and its end is to bring us to the Absolute by means of a pure tradition. Hence he thinks of the relation of Masonry to religion. Pike gives us instead a metaphysic of Masonry. To him Masonry is a mode of studying first principles and its end is to reveal and to give us possession of the universal principle by which we may master the universe. Hence he thinks of the relation of Masonry to the fundamental problems of existence. In part this view was inevitable in one who thought and wrote in a country under the influence of the transcendental philosophy. In part also it was to be expected in a member of a profession whose philosophical ideas, so far as its leaders held any at all, were thoroughly Hegelian. In part it grew out of Pike's wide reading in the philosophical writings of antiquity and his bent for mysticism. Thus his philosophy of Masonry is a product of the man and of the time and we must look first at each of these in order to treat it intelligently.

1. The man. Albert Pike was born in Boston, December 29, 1809. His parents were poor. He was educated in the public schools in Boston and it is interesting to know as a means of comparing those days with these that, although he passed the examinations for admission to Harvard College, he was unable to enter because in those days the

requirement was that two years' tuition be paid in advance or secured by bond. He became a school teacher and taught in country schools in Massachusetts from 1825 to 1831. In 1831 he went west and joined a trading party from St. Louis to Santa Fe. Santa Fe was then in Mexico and the journey at that time was a perilous one through a wilderness inhabited only by Indians. On his, return he traversed the Staked Plains and the Indian Territory and settled finally at Van Buren in Arkansas where he opened a school.

At that time political feeling in Arkansas was very bitter. The territory was divided between the Conway party who were politically democrats and in truth were a sort of clan as well, and the Crittenden party who were Whigs politically but were in truth more a personal faction than a political party. Bloodshed was frequent and in many respects there was a feud between the factions quite as much as a political rivalry. The early experience of this era of feud and private war on the frontier is worth remembering in connection with many things in Pike's lectures upon Masonry. Pike was a Whig and as such published in the Whig organ at Little Rock some articles of such force as to attract general attention. Accordingly Crittend, the Whig leader, sought out Pike in his country school-room and induced him to go to Little Rock as one of the editors of the party organ. This was his opportunity and he improved it to the full by studying law while, also at work upon the paper. In 1834 he was admitted to the bar and he rose rapidly to the first rank in the profession in Arkansas. Among his earlier achievements was the preparation of the first revision of the statutes of that state. The book does not bear his name but contemporary accounts tell us that he had the chief part in framing it. By general consent it is a model of what such a work should be.

At the outbreak of the Mexican war Pike entered the service and was in action at Buena Vista. His courage, proved already in the political conflicts of territorial days, was again shown in events that grew out of the campaign in Mexico. Pike felt it his duty to criticize the military conduct of Governor Roane and as a result was compelled to fight a duel. The duel took place over the line in the Indian Territory. Happily it was bloodless and ended in reconciliation. There is good reason to suspect that some traces of this experience are to be seen in his lectures.

From 1853 to 1857 Pike practiced law in New Orleans. Thus he was led to make a diligent and characteristically thorough study of Roman law, the basis of the French law which obtained then, as it does now, in Louisiana. In 1857 he returned to Arkansas and afterward sat upon the supreme bench of that state. At the outbreak of the Civil War he cast his lot with the South. As he had great influence with the Indians he was sent to raise a force in the Indian Territory. In this work he was vigorous and untiring. But his utmost efforts could not make obedient or efficient soldiers out of the

large force which he was able to raise. Some of the doings of this force have left a stain upon his memory, which, according to the best authorities obtainable, seems to be undeserved. In truth his experience was not very different from that of the British officers during the Revolution and during the War of 1812 who sought to make military use of Indian allies. In any event the project failed. This experience also has left more than one trace in his Masonic lectures. After the Civil War he practiced law for a time in Memphis. In 1868 he went to Alexandria, Virginia, and in 1870 moved across the river to Washington where he practiced law for twenty-one years. He died in 1891.

Albert Pike was a man of the widest and most varied learning. He was a strong and successful common-law lawyer. He had studied the Roman law to good purpose and left a manuscript of a three-volume book upon the principles of the Roman law which is now in the library of the Supreme Court of the United states. But he had many scholarly interests outside of his profession. He left among his papers a manuscript translation of the Zend Avesta and of the Rig Veda in twenty-two large volumes copiously annotated. Moreover he made some mark as a poet. Some of his poems, particularly a striking one upon the battle of Buena Vista, are still to be found in school readers and his verses were formerly much in vogue. Reviewing his extra-Masonic record for a moment, we see a man born and educated in New England, a pioneer in the southwest in its frontier period, a soldier in two wars, a successful lawyer under each of the two great systems of modern law, for a season judge of a supreme court and withal, though largely self-educated, a man of learning and culture who, along with a treatise upon the principles of Roman law which bore immediately upon his profession, could write verse of some merit and could busy himself in the translation of the great books of Oriental philosophy and religion.

But the field of Pike's most fruitful labors was Masonry. His career as a Mason is too recent and his standing as a Masonic scholar is too well-known to all of you to call for any statement in this place. But I may remind you that he became Sovereign Grand Commander of the southern jurisdiction in the Scottish Rite in 1859 and devoted the remaining thirty-two years of his life in continually increasing measure to the work of that rite. Excepting Krause no mind of equal caliber has been employed upon the problems of Masonry. And Krause, great scholar and philosopher as he was, had lived only in the cultured serenity of German university towns whereas Pike had lived in staid Boston and turbulent territorial Arkansas, had been compelled by local public opinion to fight in a duel, had fought in two wars and had commanded Indians. Moreover, Krause's Masonic experience was negligible in comparison with that of this veteran of American Masonry. Accordingly we need not hesitate to pronounce Albert Pike by far the best qualified by nature, experience of life, Masonic experience and

Masonic learning of those who have thought upon the problems of Masonic philosophy.

2. Now as to the time.

In the earlier part of his career, Pike was brought into contact with the eighteenth-century political philosophy which became classical in American political thought because it was the philosophy of the framers of our constitutions and bills of rights and entered into the framework of our institutions in their formative period. Also in this part of his career, in his study of law, he came in contact with the eighteenth-century legal philosophy of the American common-law lawyer. In the latter part of his career, in his wide philosophical studies, he was brought into contact with the prevailing metaphysical method of the nineteenth century, with the conception of the Absolute, which governed in English philosophical writing, and with the method of unifying all things by reference to some basic absolute principle which prevailed down to the new century. This same period saw the general rise of materialism in the wake of decay of dogma and the triumphant advance of the natural sciences, and this movement so far affected his thought as to turn him, by way of reaction, to mysticism. Indeed a mystic element is to be found not uncommonly in thorough-going idealists. For example the leader of the new school that builds on Hegel's philosophy has been reproved for dragging mysticism into so prosaic a subject as the philosophy of law. But mystics are made by nature, and nature made Pike one of the greatest of them. Hence we may be confident that reaction from materialism merely accentuated an element which in any event would have been prominent in his thinking and writing. Each of the four points of contact with American thought in the nineteenth century requires a moment's consideration.

American political philosophy in the first half of the nineteenth century was a compound of English law and French speculation. Prior to the Revolution in the Declaration of Rights of the Continental Congress the colonists had relied upon the common-law rights of Englishmen as asserted by English lawyers and English judges against the Stuart kings in the seventeenth century. But the Declaration of Independence relied instead upon the natural rights of man, a supposed body of universal, eternal, inalienable rights deduced by reason from the nature of man in the abstract. Under the influence of English thinkers of the seventeenth century and of the Continental philosophy of law in the period after Grotius, the French writers of the eighteenth century had developed this theory of natural rights to a high degree, and the founders of our government were deeply read in their writings. But they were also deeply read in Blackstone and in Coke, the oracle of English law. Naturally they combined the general theory of the French speculators and the concrete details of the English lawyers and came to hold that the common-law rights of Englishmen found in

their law books were the natural rights of man found in their French political philosophy. Hence in our bills of rights they laid down the former section by section and enacted them in fixed and precise rules on the authority of the latter. This had important consequences for the American legal philosophy which Pike absorbed in the formative period of his study for the bar.

In the contests between the English judges and the Stuart kings the judges had claimed to stand between the rights and liberties of the individual Englishman and arbitrary oppressive action on the part of the crown. When we took over the theory of eternal, inalienable natural rights and combined it with the theory of the English lawyers, the result was a doctrine that law stands and must stand between the individual on the one hand and state and society on the other hand and that its function is to secure the individual in his natural rights against the aggressions and oppressions of organized society. This idea of the mediating function of law, as a reconciling of the individual and the whole, which the lawyer of the last century took for the first article of his creed, is to be seen throughout Pike's lectures and lent itself readily to his generalization of equilibrium or balance as the Ultimate Reality. For if law was a mediation, a harmonizing, a reconciling, and the universe was governed by law, the fundamental principle of the universe was the mediating or harmonizing which he called equilibrium.

When, in his later studies, Pike came upon the metaphysical method of nineteenth-century philosophers, it was easy to confirm the views to which his acquaintance with the classical American political and legal philosophy and his reading of French Masonic writers of the eighteenth century had led him. For the generation that followed Hegel sought to explain the universe as the realization of an idea. History was the unfolding of that idea in human experience. Philosophy was a logical unfolding of the same idea. Hence the quest was for the one fundamental idea of which the seemingly complex order of the phenomenal world was but a manifestation. Hence the task of the philosopher was to unite and reconcile all differences in the Absolute which he reached through this idea. Traces of the transition from the legal and political analogy to this metaphysical foundation may be seen here and there in those parts of Morals and Dogma which, we may suspect, remained in their earlier forms despite his repeated and thorough-going revisions.

In his later studies Pike was also compelled to take account of the materialism which held its head so high and with "a mouth speaking great things" grew so confidently dogmatic during the last third of his life. If Pike, who was naturally a mystic, seems sometimes to rely on intuition more than on reason, to put faith, which is self-justifying, at the bottom of knowledge, to find a reality in the occult, and to show a conviction of the relation of the symbol to the thing symbolized, in contrast with the

rigorous metaphysic of the lectures where he argues and demonstrates instead of prophesying, we must consider the impatience of an idealist and a mystic with the mechanical universe of the positivists and the economic ethics and belly-philosophy of the materialists which a new generation was asserting all about him.

3. Let us turn now to Pike's Masonic philosophy. Pike did not leave us any compendium of his philosophical views. Hence we cannot, as in the case of Oliver, apprehend them at a glance from a concise exposition. The student of Pike's Masonic philosophy must read and study the teeming pages of Morals and Dogma. After reading and reflection the system of philosophy expounded will make itself felt. But it is quite impossible for the reader to put his finger upon this sentence or that and say here is Pike's philosophy in a nut-shell. For the first thing to bear in mind in reading Morals and Dogma is that we must discriminate closely between what is really Pike and what is not.

Indeed he has told us this himself.

"In preparing this work, the Grand Commander has been about equally Author and Compiler; since he has extracted quite half its contents from the works of the best writers and most philosophic or eloquent thinkers. Perhaps it would have been better and more acceptable, if he had extracted more and written less.

"Still, perhaps half of it is his own; and, in incorporating here the thoughts and words of others, he has continually changed and added to the language, often intermingling, in the same sentences, his own words with theirs."

In some measure the author is unjust to himself in this statement. In a sense the book is all his own. He read and digested everything. He assimilated it. He made it part of himself and worked it into his system. But for this very reason texts from Pike and excepts from Morals and Dogma are more than usually deceptive. We may fasten almost any philosophical idea upon him if we proceed in this way. We may refute almost any page by any other page if we look simply at the surface and do not distinguish matter which he is adapting or is making use of to illustrate the development of thought upon the subject from dogmatic statements of his philosophy. Morals and Dogma must be read and interpreted as a unit. As Immanuel Kant said of his own writings, it is a book to think through not merely to read through.

Three contributions of the first moment to Masonic science deserve to be noted before taking up Pike's philosophy of Masonry in detail. In the first place Pike was the apostle of liberty of interpretation. He insisted in season and out of season that no infallible authority speaking ex cathedra could bind the individual Mason to this or that interpretation of the traditional symbols of the Craft. He taught that the individual

Mason instead of receiving a pre-digested Masonry ladled out to him by another should make his own Masonry for himself by study and reflection upon the work and the symbols. Thus he stood for thorough going individual Masonic development. He stood for a Masonry built up within each Mason by himself and for himself on the solid foundation of internal conviction. This Masonic Protestantism, as it might well be called, is especially interesting in one who was so thoroughly filled with French writings upon Masonry. Secondly he gave us a genuine interpretation of the symbols which came into Masonry through the hermetic philosophers. Hutchinson and Preston and even Oliver in many cases did not understand these symbols at all. Indeed Preston was much less interested in what they really were than in how they might be made instruments of education in his time and place. Accordingly Preston and Oliver gave currency to inadequate and often ignorant explanations of ancient symbols. Pike studied their history and development. He mastered their spirit and perceived their place in the evolution of human thinking. Hence he was able to replace the crude symbolism of the end of the eighteenth century by a real science of Masonic symbols. In the third place not only did he interpret our symbols but he enriched the symbolism of the Craft from a profound acquaintance with the ancient and modern literature of symbolism and mysticism. Thus he made us aware that the science of Masonic symbols is but part of a much wider subject, that it is not self-sufficient and that the serious Masonic Student has much more to study than he can find within the covers of an exclusively Masonic library.

I can do no more than give you a key to what I conceive to be Pike's philosophy of Masonry. Perhaps the first point to make is that in nineteenth-century America philosophy was regarded, under the influence of Herbert Spencer, as the unification of knowledge. Moreover the metaphysical method of the first half of the nineteenth century, when Pike's ideas were formative, was to endeavor to explain everything in a "speculative, metaphysical way by a spiritual, logical principle." But it so happened that all antiquity had been making a like search for the One but for a different sort of One. The earlier Greek philosophers sought a single element to which the whole universe might be reduced. The Ionian philosophers sought to find such elements in air or fire or water or, as one of them put it, "a primordial slime." Oriental thinkers had usually sought an absolute word which was to be the key of all things. Others among the ancients had sought an absolute principle. With vast labor Pike brings together all that ancient and Oriental peoples thought and wrote and all that mystics have since thought and written with the ideas of the Orient and of antiquity as a basis and upon this foundation he sets forth to work out a system of his own.

Pike starts with a triad. This is suggested by the ancient conception of the number three as the symbol of completion or perfection. The singular, the dual and the plural, the odd and even added, was thought of as a complete system of numbers. Hence the

number three was perfection in its simplest form; it was the type or the symbol of perfection. He finds a triad everywhere in ancient thought and in every system of the occult and in every mystic philosophy. He finds it also in all Masonic symbolism and from end to end in our lectures. Accordingly he seeks to show that in its essentials this triad is at all times and in all its forms the same triad. Wisdom, strength, beauty; intelligence, force, harmony; reason, will, action; morals, law, social order; faith, hope, charity; equality, liberty, fraternity--all these he shows are the same triad in various forms. There is a fruitful passive principle which is energized and made productive by an active, creative principle and there is a product. As he shows, Osiris, Isis and Horus symbolize this with the Egyptians and he traces the same reduction of the universe to these fundamental through every type of ancient mystery and all mystic speculation. In Morals and Dogma he makes all manner of application of this idea to politics, to morals and to religion. He carries it into every type of human spiritual activity and gives the most copious and learned illustrations.

But this of itself would be barren and would end in pluralism. Accordingly he conceives that these three things are emanations, or better, are manifestations of the Absolute. This idea again he subjects to the test of application to all that has been thought and written by mystics down to his time. We find a unity in the Absolute. But how do we unify the manifold, the infinite manifestations of the Absolute in our experience ? Is there here some one principle? Pike says there is and that this unifying principle is equilibrium or balance. The result of the action of creative, active energy and productive, passive receptivity is in the end a harmony, a balance, an equilibrium. He then applies this idea of equilibrium to every field of thought. One example will suffice.

"It is the Secret of the Universal Equilibrium:-- "Of that Equilibrium in the Deity, between the Infinite Divine Wisdom and the Infinite Divine Power, from which result the Stability of the Universe, the unchangeableness of the Divine Law, and the Principles of Truth, Justice, and Right which are a part of it; . . .

"Of that Equilibrium also, between the Infinite Divine Justice and the Infinite Divine Mercy, the result of which is the Infinite Divine Equity, and the M oral Harmony or Beauty of the Universe. By it the endurance of created and imperfect natures in the presence of a Perfect Deity is made possible;

"Of that Equilibrium between Necessity and Liberty, between the action of the Divine Omnipotence and the Free-will of man, by which vices and base actions, and ungenerous thoughts and words are crimes and wrongs, justly punished by the law of cause and consequence, though nothing in the Universe can happen or be done contrary to the will of God; and without which co-existence of Liberty and Necessity, of Freewill in the creature and Omnipotence in the Creator, there could be no religion,

nor any law of right and wrong, or merit and demerit, nor any justice in human punishments or penal laws.

"Of that Equilibrium between Good and Evil, and Light and Darkness in the world, which assures us that all is the work of the Infinite Wisdom and of an Infinite Love; and that there is no rebellious demon of Evil, or Principle of Darkness co-existent and in eternal controversy with God, or the Principle of Light and of Good: by attaining to the knowledge of which equilibrium we can, through Faith, see that the existence of Evil, sin, Suffering, and Sorrow in the world, is consistent with the Infinite Goodness as well as with the Infinite Wisdom of the Almighty.

"Sympathy and Antipathy, Attraction and Repulsion, each a Force of nature, are contraries, in the souls of men and in the universe of spheres and worlds; and from the action and opposition of each against the other, result Harmony, and that movement which is the Life of the Universe and the Soul alike...

"Of that Equilibrium between Authority and Individual Action which constitutes Free Government, by settling on immutable foundations Liberty with Obedience to Law, Equality with Subjection to Authority, and Fraternity with Subordination to the wisest and the Best: and of that Equilibrium between the Active Energy of the Will of the Present, expressed by the Vote of the People, and the Passive Stability and Permanence of the Will of the Past, expressed in constitutions of government, written or unwritten, and in the laws and customs, gray with age and sanctified by time, as precedents and authority;

"And, finally, of that Equilibrium, possible in ourselves, and which Masonry incessantly labors to accomplish in its Initiates, and demands of its Adepts and Princes (else unworthy of their titles), between the Spiritual and Divine and the Material and Human in man; between the Intellect, Reason, and Moral Sense on one side, and the Appetites and Passions on the other, from which result the Harmony and Beauty of a well-regulated life."

Well, we have got our idea of equilibrium and the profane will say: What of it ? Pike would answer that this universal unifying principle is the light of which all men in all ages have been in search, the light which we seek as Masons. Hence we get our answers to the fundamental problems of Masonic philosophy.

1. What is the end of Masonry? What is the purpose for which it exists? Pike would answer: the immediate end is the pursuit of light. But light means here attainment of the fundamental principle of the universe and bringing of ourselves into the harmony, the ultimate unity which alone is real. Hence the ultimate end is to lead us to the Absolute--interpreted by our individual creed if we like but recognized as the final

unity into which all things merge and with which in the end all things must accord. You will see here at once a purely philosophical version of what, with Oliver, was purely religious.

2. What is the relation of Masonry to other human institutions and particularly to the state and to religion? He would answer it seeks to interpret them to us, to make them more vital for us, to make them more efficacious for their purposes by showing the ultimate reality of which they are manifestations. It teaches us that there is but one Absolute and that everything short of that Absolute is relative; is but a manifestation, so that creeds and dogmas, political or religious, are but interpretations. It teaches us to make our own interpretation for ourselves. It teaches us to save ourselves by finding for ourselves the ultimate principle by which we shall come to the real. In other words, it is the universal institution of which other spiritual, moral and social institutions are local and temporary phases.

3. How does Masonry seek to reach these ends? He would say by a system of allegories and of symbols handed down from antiquity which we are to study and upon which we are to reflect until they reveal the light to each of us individually. Masonry preserves these symbols and acts out these allegories for us. But the responsibility of reaching the real through them is upon each of us. Each of us has the duty of using this wonderful heritage from antiquity for himself. Masonry in Pike's view does not offer us predigested food. It offers us a wholesome fare which we must digest for ourselves. But what a feast ! It is nothing less than the whole history of human search for reality. And through it he conceives, through mastery of it, we shall master the universe.

CHARGE GIVEN TO THE CANDIDATE BY HIS FATHER.

After the Candidate Had Received the "Third Degree."

MY SON--Tonight you become a member of an order--not only of friends but of brothers. In your after-life as you master its teachings, and experience its good influences, you will have a great mental growth.

Masonry fosters only the right doers; its principles, its teachings, its mysteries--all tend to the elevation of man.

Masonry gives maturity to the good character, and character may be likened to a universal bank; The deposits that are made in the bank of character bear an eternal interest; no thief can steal them, no panic can dissipate them.

The life of him who is pure, just, honorable and noble, finds within the tenets of Masonry loyal protection "from the evil intentions of our enemies."

We believe that you will be true and faithful to the teachings of Masonry, and we trust that you will so live that your words and your actions will be such as to brighten the memory of all the good men who have stood where you and I now stand--amid friends and amid brothers.

You are the son of a Mason who reveres Masonry's teachings and stands uncovered in the presence of its sublime mysteries.

If you will have your conduct in harmony with the principles of Masonry, you will aid my remaining years, to pass in peaceful satisfaction.

You are not only my SON but you are also my BROTHER; and believing that you will always prove yourself as being worthy of having been this evening, "raised to the sublime degree of a Master Mason," I hope to be steadied by your arm as my SON and as my BROTHER when I depart on the journey whose goal is the realm of silence.

FRANK BRAYTON.

ARTHUR BRAYTON.

Lyons Lodge, Number Ninety-Three, Lyons, Iowa

PIKE, THE PATRIOT

BY LILIAN PIKE ROOME

(The following extracts from the unpublished writings of Albert Pike, made by his daughter, are doubly timely in view of the growing agitation in behalf of a more adequate national defense. It is one thing to prepare for war, and another and wiser thing to prepare for peace, and it was the latter which Pike had in mind. His words reveal a noble patriotic faith in the future of the Republic, with which was united a like vivid faith in the world-conquering spirit of Masonry.)

THE question whether we have an adequate national defense has been answered in the negative by those best qualified to speak with authority, the highest officers of the army and navy; and their dictum has not been disputed by any military expert. When

they assert that we have no adequate defense, they mean, not only great lack of soldiers, but of nearly all munitions such as are in use now by other nations, and more especially of war craft, whether sea craft or airships.

If the allies all combined are scarcely able to withstand the impact of the Germans and their allies, how could we cope with even one of those nations? Yet we, who are said to be the richest nation in the world, are haggling over appropriations for a much smaller force and very much fewer supplies of armaments and munitions than even one of the smaller countries of Europe.

Another thing I cannot understand is, how an American can say that all wars are wicked, since we exist as a free nation only by virtue of the War of the Revolution: nor indeed, how he can condemn any war that ever has been waged by the United States.

As my greatest inspiration was derived from my father, I bring to my support some utterances which I have culled from his writings, which show very plainly what his views would be in this present crisis, if he were alive today. His words would appeal to all patriots, therefore they ought to appeal to all true Masons.

Expansion.

"As the United states has by express grant the power to declare and wage war and to make peace, I find no difficulty in holding that it may by treaty of peace extend its frontier by the acquisition of new territory, in order to protect itself by a line more easily defended; or may acquire islands in the ocean to serve it as outposts and fortresses. If, in doing so, it finds within its territorial limits large masses of people unfit for self-government, I think it perfectly competent for it to govern them and legislate for them as provincials. I should have thought that nothing could be more clearly within its powers than the acquisition of Louisiana and of the mouth of the Mississippi, or the purchase of California and the Pacific Coast. I see no objection to the purchase of the Isthmus between the two continents, and of any or all of the West India islands, and no reason why it may not have colonies as well as any other nation. All such powers were certainly possessed by each state, and as certainly they do not possess them now, and they are not reserved to the people.

"So, again, I think that it has the power to impose a tariff on particular articles of manufacture or production, when a permanent home supply of those articles is necessary to our safety and success in case of war; and that it may do this in peace, in order to provide for a state of war, just as it may raise, equip, arm, and keep on foot an army and navy in time of peace, in order to be at all times prepared for war."

National Defense.

"By way of provision for the national defense in case of war, I do not doubt it may in time of peace build military roads for the conveyance of troops and munitions of war, as well across as outside of the states, and even beyond its own territory, nor that it may, to secure greater speed of movement, and facility and cheapness of transportation, lay down rails of iron upon the road so constructed. I do not see why it may not as well do that as build a frigate in advance.

"When it was reported that British vessels had fired upon and insulted our flag in the Gulf of Mexico, it was seen how completely the nation had but one heart and one soul, notwithstanding its petty domestic heart-burnings and squabbles. None anywhere paused to ask from what ports, north or south, the vessels sailed, but one outcry of indignation was heard, from the Aroostook to the Sabine, at the insult and indignity offered our flag, * * * but whenever a hostile hand approaches that flag to desecrate it, every heart in the Union will rally to it, and every hand be raised to defend it."

The Union.

"If the Fathers did not mean that we should be one nation, they should never have adopted a national flag, for, I think, none ever served under that flag in the sunny land of Mexico, or on the ocean, who did not feel with a conviction more potent than all the arguments and logic of statesmen could produce, that we are one nation, in name, fame and destiny; who did not feel that our national motto: 'E Pluribus Unum'--ONE, made up of many--was a true definition of the nature of our government: the manifold welded into one-- Oneness grown out of the manifold: who did not proudly exult at the greatness and glory of that one country, and answer cheerily to the name of Yankee, in whatever corner of the Republic he had chanced to be born. No American, I think, ever saw that glorious flag in a foreign port, fluttering at the masthead of even the most insignificant vessel, without a thrill of excitement and exultation and gladness at the sight--without stepping a little more haughtily and firmly at the thought of his country across the ocean. One flag makes us one nation. No matter whether it was so intended or not; inevitably it is felt to be so, and every war we pass through renders that feeling more irresistible. * * *

"Our Republic is fast arriving at colossal greatness, and the shadow of her power already reaches the shores of Europe, of which steam and the Telegraph are fast making her a part. We are beginning to assert our right, while denying our inclination, to interfere in the affairs of that Continent: and there are many possible contingencies in which we might be compelled to do so. In a long continued conflict among the

great Powers of Europe, such as seems now approaching, we shall find it difficult to maintain our neutrality. * * * The United States considers as settled, so far as it is concerned, certain principles as to neutrality, claimed by it to form a part of the international law, which the greatest Maritime Powers of Europe deny: this, of itself, would soon push us into a war, perhaps with two or three nations at once.

"For we should not recede from the positions we have deliberately assumed in the face of the world. Having announced those contested principles as, in our judgment, settled, we should not yield them up to force. On that there would not be a dissenting vote in America. To recede is to be dishonored, and to invite new aggression. And, if these principles can in no other way be written on the pages of the great book of the law of Nations, they must be written there in blood, amid the thunder of Republican guns. * * *

"The phrase sounds strangely now, I know; but once it was held to be the noblest fortune that could befall a man, to die for his country; and then were men capable of great and lofty deeds. Once the sentiment, 'Dulce et decorum est pro patria mori,' was not bombast, but the expression of a living truth.

"To toil, to incur hazard, to die, for one's country, without hope of pay or reward, is the noblest aspiration and ambition of a freeman. * * * The Republic grateful to those who have served it, ought to see it to that they or their widows and children do not languish and suffer in penury and destitution."

Masonry.

"So may our beloved Order grow and expand, till many a nation stands within the great circle of its shade. * * *

"Long after we are gathered to our fathers, and our names have ceased to be remembered on this earth and our bones have mouldered to a little dust, and the flowers have bloomed and faded upon our graves for a thousand years, will come the noonday of our Order.

"Then, the Union of these states still unbroken, and as dear to our descendants as it now is to us--no column of the great Temple of Liberty fallen to decay or shattered by the rude hand of violence or time, the flag of the Union, 'one and indivisible,' floating over a nation mightier than Imperial Rome--then will our Order have made the circle of the Globe and planted her Colonies in every country and on all the islands of the sea; then will her tents whiten ten thousand plains, gleam on the green shoulders of the hills, and cast down their peaceful shadows upon the clear running waters; and then will millions of Brothers, speaking many a tongue, meet and commune in peace

and harmony, and the Destiny of the Order be fulfilled: and then, when the people of the Great Republic have added many a new star to the proudest flag that ever flew with or against the wind, and the millions of its freemen are counted not by scores, but by hundreds, then shall our remote descendants, gazing back through the long aisles of the receding years, thank us, their forefathers, first and chiefly of all, that when the storm roared and the winds blew, and the temple of our freedom and our Union quivered to its deep foundations, we shrank not from the bitter anger of the elements, but preserved for them, and handed down unimpaired, the blessings of that freedom and that Union, God's inestimable gift to our forefathers: and next, that we were instrumental in enlarging the bonds and perpetuating the existence of an Order which, gaining strength by time, will have proved a blessing to the world, second only to the truths of religion and the rich inheritance of Liberty."

HYSTERIA IN FREEMASONRY

BY BRO. WM. F. KUHN, P. G. H. P. (Missouri)

THERE is a certain mental condition, as set forth frequently in our Masonic literature, especially in that great forum, the Masonic press, that gives strong evidence of what may be termed Hysteria. It has not attained to that solidarity that we can characterize it as hysterical Freemasonry; it has such a spasmodic, fantastic and grotesque manifestation, that the term hysteria in Freemasonry is more suggestive, and at the same time relieves the fraternity of the onus of the disease and places it on the individual.

Freemasonry must not be held responsible for it, either by heredity or by environment; it is purely an exotic growth. Hysteria has been defined as, "Repressed Desire"; hence it is purely a mental state. We find hysteria in medicine, in religion, in law, in Pedagogics, in philosophy, in fact it abounds in all systems of thought. It should not, therefore, be thought strange that this mental quirk, this cerebration cut on the bias, should manifest itself in Freemasonry. The disease is not contagious in the accepted sense of the word, but it is transmitted by mimicry. If a circus comes to town and the boys succeed in attending it, the barns and woodsheds are filled for months, thereafter, by embryo rope walkers, contortionists and bare back riders. A transmission by imitation. It is equally true in Freemasonry; let some one expound something that looks, tastes, smells and sounds profound, imitators will spring up from all quarters. The more incomprehensible the seeming profundity, the greater the number of gymnasts in the Masonic barns and woodsheds. I have always believed that Freemasonry was a very practical thing; a something that manifests itself, chiefly, in a

man's life; that it is a life and not a theory; practical living and doing, not dreaming and philosophizing. That it was a beautiful, everyday, practical system of morality veiled in allegory, and illustrated by symbols; not veiled to confuse or hide, but to make plain; not buried in symbols to obscure, but to fix indelibly some plain, possibly homely, truth. I have believed that the allegory and the symbol in Freemasonry stood in the same relation to the candidate that the parables of the "Great Teacher" stood in relation to the multitudes who heard Him. The allegory, the symbol and the parable are but different modes of expression to make clear the thought. But now comes the Masonic Philosopher and the Masonic Symbologist with eyes in fiery frenzy rolling, actuated and influenced by this "Repressed desire" and says: "It is all a mistake, Freemasonry is not such a simple thing, as everyday living and doing; no it is a sublime, profound system of metaphysics, that only the Ancient wise men understood and could explain; a philosophy so obstruse that the average Mason, and, possible, a Past Grand Master, is a mere babe and suckling in the comprehension of it. I once met a man in a lunatic asylum, who came to me with crude geometrical figures of a sphere, a cube, an equilateral triangle, and a right angle triangle, drawn on the bottom of a paste board box. He explained to me that the three sides of the equilateral triangle represented the three great forces of Nature, namely, the upsideness, the downsideness and the downupsideness or the upsidedownness; as long as the upsideness and downsideness maintain their proper relation and were greater in power than the third side represented by the downupsideness or the upsidedownness, everything would be harmonious; but should these three great forces ever become projected, so as to form a right angle triangle, so that the square of the downsideupness or the upsidedownness becomes equal to the sum of the squares of the upsideness and downsideness, then chaos and evil would reign, and as the cube, representing the universe, consists of many right angle triangles, there would be an endless disturbance in the cosmogony of the world. I admired his vast learning and profundity, and I was mere suckling to his theme and theory. I advised him to write it out in full and that I would give him the names of several Masonic papers which would be more than delighted to publish it. This man had been judged insane, he was not a hysteric.

A Masonic hysteric is a man with a wild imagination plus a symbol. The beauty about a symbol, is its flexibility; you can see more things in it and through it than were ever dreamed of by mortal man, and no man can say to you, nay. It is said that a Masonic hysteric one day saw some rabbit tracks in the snow and he immediately began to demonstrate the fact that the rabbit had a working knowledge of the Omniscience, Omnipresence and Omnipitence of Diety, because the tracks were triangular in outline.

What I may have said may sound jestingly, but we need not go far to see the convulsions of these hysterics. I quote one from a leading Masonic Journal; listen to

its profoundity:--"Therefore when we consider the profound truths, marvelous philosophy, and exact sciences upon which Freemasonry is founded, and which bear the ear marks of centuries of scientific research, such as the careful observer must admit is contained in the work, we must banish for all time the thought that the Craft was founded by any others than Masters of the Great School of Natural Science and Philosophy who permitted it to be known to the profane that the Guild or Craft was one of operative Masons, for the purpose only to hide the real truths and its true object from those hostile to the institution. This object was and has been for centuries to give to the human race TRUTH concerning the creation of the universe and the continuity of life after death, the immortality of the soul, and the relation which exists between this planet and the inhabitants of the whole universe. These truths are founded upon exact science, demonstrable by the Master in the possession of the knowledge, the whole being figured out on geometrical lines. Naturally this truth would come in conflict with orthodox and dogmatic religion."

His first claim is, that Freemasonry did not spring from the operative Mason and the history of such an ancestry was used merely as a blind behind which the Masters of the Great School of Natural Science and Philosophy hid themselves from hostile foes. No one will deny that the so called philosophy was engrafted into Masonry with the evolution of the Royal Arch. Many of the symbols and emblems in the Lodge Ritual were added during the period of Ritualistic development by Clare, Dunkerly, Hutchinson and Preston, but to claim that the Great Masters stole the livery of the Operative Craft as a mask through fear of hostility is absurd and unworthy of consideration, and it is to be regretted that the simple philosophy of right living should be perverted into an occult science and paraded as Masonic.

But the sum and substance of this "Repressed desire" is, that Freemasonry is a science plus a philosophy, which, when applied along "Geometrical lines," we may know the truth that will reveal to us immortality, the continuity of life after death, and the relation that exists between us and the inhabitants of Mars, Venus and Saturn and we may even greet the Jupterites. But he confesses that this wonderful science along geometrical lines, "Would come in conflict with orthodox and dogmatic religion." It is painful to think how many of us have been groping blindly and in darkness for many years under the delusion that the "Great Light" on our Altar reveal to us a merciful Father, the hope of immortal life and our duty to God and our neighbor, and have overlooked the great source of Truth revealed along Geometrical lines. Possibly we ought to replace the Holy Bible on our Altar with a copy of Euclid. But the author leaves a loop hole for our escape by saying farther along in his article:--"This is plain enough to one who is sufficiently interested and intelligent." I plead guilty to the last charge. These citations are given merely as an illustration of the kind of hysterical literature that is being written under the guise of Freemasonry.

But Hysteria is protean in its nature; it appears suddenly in unexpected quarters and under various disguises. Several years ago it broke out in the etymological field when a new prophet arose who contented that the words "Free Mason" are derived from the Egypto-Coptic language, and mean "Children of Light." This was a brand new discovery and from an unlooked-for source. Immediately the Masonic barns and woodsheds were filled with etymological gymnasts but they have merely rehearsed the old stunt without any additional thrills. Listen: "If we are to believe that our words, 'Free Mason' are derived from the ancient Egypto-Coptic language in which 'Phree' means light, knowledge, wisdom, or intelligence, while 'Messem' was the plural of 'Mes,' signifying children; hence we were originally known as children or son of light, wisdom and intelligence. Then, considering this, the true conception of the word 'Free Mason,' it will be seen that everything else is consistent, placing in evidence not only the spiritual and philosophical teachings of the Craft, but also showing the oriental origin and great antiquity of our beloved Order."

This is indeed a beautiful conception and we can only wish that Masons were children of the light, even if the etymology is very wabbly. The assertion that the words, Free Mason, are derived from the Egyto-Coptic language is another figment of fancy thrown out by "Repressed desire;" an effort to bolster up the flimsy claim that Freemasonry is founded upon the Egyptian mysteries. The facts are, there never was an Egypto-Coptic language. The Coptic language was spoken by the people of the Nile, until the Saracen conquest; it lives to-day only in Biblical literature, enriched with Greek and Hebrew words and embellished with a Greek culture of the Alexandrian School. The Egyptian language for the last twelve hundred years has been Arabic, and if there is or ever was a language known as Egypto-Coptic, it is a mongrel and not recognized by the best authorities.

The English language is made up of words derived from the divisions and subdivisions of the great Aryan Race whose root language is the Sanskrit. Upon this derivation, the etymology of the English language is based. The word "Free" can be traced back through the six or seven different languages to the Sanskrit root word, "Priya," the original meaning being beloved or dear. Through the different languages in which it can be traced it has its present meaning, "Free."

The word, "Light," comes from the Sanskrit word, "Ruch," meaning brightness. The root of this word is found in the language of all Nations, and means brightness or to shine. In the derivation of these two words can any one discover any relation whatever between the root "Priya" and the word "Ruch?" The wildest stretch of the imagination can not make them synonymous.

The claim that "Messem" is the plural of "Mes" will not bear investigation because in the Coptic Language the plural of a word ending in a consonant was formed by adding

the letter "I," hence if the derivation were true it should be "Mesi," not "Messem." Judging from the spelling of the word Mason in the several centuries, the Egypto-Coptic word "Mes" had a difficult course to travel to find its imaginary plural. In the 16th Century the word was spelled "Maisson," "Masones" and "Maison." In 1611 we find the expression "Frie men of Maissones;" in 1634 it appears as "Frie Masones;" in 1636 it was written "Frie Mason." But not until 1725 was the Fraternity known as a "Society of Freemasons."

If the word Mason and the word Children, were ever synonymous we ought to be able to trace the root of these words. The word Child comes from the Sanskrit word Ga or Gan meaning "to beget." From this root word up through all the languages the word means child.

The word Mason can be traced back through all the prominent languages to the Sanscrit root, "Mit," which means to cut. Can any one find even a possible relation between the words meaning to be born, and to cut? Will any one claim that they are synonymous? Unfortunately for this fancy of "Repressed Desire," the lexicographers and etymologists are all on the other side of the question.

If "The spiritual and philosophical teachings of the Craft and the oriental origin and great antiquity of our beloved Order" depend on such flimsy and untenable arguments or hypotheses, then the Craft is in danger, both as to its teachings and its origin.

If any Mason wishes to draw geometrical figures and lines, and evolve from them that life continues beyond the grave, and to demonstrate the relation between the planets and the inhabitants thereof, no one will deprive him of the pleasure; but the Book on our Altar declared many Centuries ago that: "The Heavens declare the glory of God and the firmament showeth His handiwork. Day unto day uttereth speech and night unto night showeth knowledge." If any Mason wishes to amuse himself with the sacred triangles of Pythagoras, to demonstrate the unity of the world and the existence of Deity, well and good; but Freemasonry postulates the existence of God.

If any Mason enjoys himself by delving into the mysteries of Egypt and the Kabalah, no one will gainsay his zeal in his efforts to prove immortal life, the evidence of the spiritual world and the perfection of the Divine nature. It is well; but, Freemasonry accepts all this as axiomatic and concerning which there can be no denial.

Freemasonry is not a science of mental gyrations and abstractions, but it is the science of utilitarian thinking; it is not a philosophy of speculation, but it is the philosophy of doing; it is not a symbolism of Occult Sciences, but it is the mystery of the unfolding of a larger life; it is not so much as to origin, as it is to destiny; it is not so much as to the certainty of the past, as it is to the certainty and permanency in the future.

The liberal arts and sciences are worthy of every Mason's time and zeal, but these do not constitute Freemasonry. The ancestry of Freemasonry through the operative Craft is noble, the teachings of Freemasonry are sublime. Strained symbolism, abstract philosophy and etymological hypotheses add nothing to its luster, but rather dim its radiance in the broad field of practical morality.

Sentiment is the greatest thing in the world. Freemasonry is sentiment in action.

----o----

SHALOM.

On his last bed, when unable any longer to speak, Albert Pike beckoned for a pencil and paper, with which he wrote his last words. Pencil and paper are framed and preserved in the House of the Temple at Washington. What he wrote was as follows:

"Shalom: Peace--that comes with blessing to carefretted, weary men when death's dreamless sleep ends all suffering and sorrow."

----o----

SHAKESPEARE.

Life is neither a Tempest nor a Midsummer Night's Dream. More often it is a Comedy of Errors. You may take it As You Like It, or make Much Ado About Nothing, and declare that Love's Labor's Lost. Rut the years will teach you, if you be wise, that All's Well that Ends Well, and that in the end every man receives Measure for Measure.

J.F.N.

PROBLEMS IN MASONIC CHARITY

BY BRO. GEO. E. FRAZER. GRAND PRESIDENT ACACIA FRATERNITY

YOU will agree with me that Freemasonry is not, in itself, a charitable organization. That is to say, the primary purpose of the order is not charitable relief to its members. The fundamental creed of Masonry is, and must ever be, the study of Masonic philosophy. As Masons come together in the lodge room and outside of it for the discussion of Masonic truth, a strong feeling of companionship and brotherhood

naturally results. The friendships formed in Masonic work and study carry in themselves a desire to relieve the necessities of unfortunate brothers. Masonic charity is a great fact; it is an inherent part of the Masonic system; but it is not, of course, in itself, the purpose nor function of Masonry.

The real Masonic assistance that is afforded by one Brother to another is assistance in the learning and understanding of Masonic truth. American Freemasonry is very careful strictly to limit its field to this ideal of brotherly assistance. Our order does not teach us, it does not expect of us, that we shall afford one another political assistance. I am under no obligation whatsoever to vote or to exercise my influence in favor of a candidate because he is a member of the Masonic order. Likewise, I am under no obligation to favor Masonic brethren in any of my business relations. Nothing in the philosophy, or ritual, or practices of Masonry obligates me to assist a Masonic brother in his endeavors towards social distinction. The lodges of Freemasonry are not political organizations; they are not business syndicates; they are not social cliques. There is something in the essential equality of Masons among their fellows that is, in itself, an effective barrier towards the use of Masonry by politicians, by captains of finance, and by social leaders. It is perhaps safe to say that the average Mason looks askance at the brother who seems to seek assistance of this sort, and is inclined to afford such a self-seeking brother much less than the usual amount of sympathy and co-operation that he would give if Masonic influence had been attempted. It is, of course, not to be denied that the strong and enduring friendships formed in the Masonic lodge are a real assistance to a man in all of his legitimate endeavors. But we must not forget that if we assist a brother Mason in his endeavors, we assist him as a friend and not because there is anything in Masonry that teaches us to discriminate in favor of Masons in the ordinary relationships of life. True Masonic charity comes naturally from a study of Masonic fundamentals. For the great lesson of Masonry is human welfare, than which there is no truer form of charity. Masonry fights for freedom, for free speech, for free schools, for freedom in religious belief, for law and order, such as will protect the laborer in his hire.

Assistance to the individual member is but an incident in the great work of Freemasonry. That great work is to stand for the fundamental rights of free men. These rights are only partly won; they are always in jeopardy. Unceasing must be the vigil of the master workman who seeks that real democracy that was forever lost, and that is forever to be won. Speech, we say, is free in America, and yet our brothers are constantly losing place and position because of their courage in speaking freely against religious domination. Schools are free, we say, yet a powerful enemy insidiously and unceasingly attacks the public schools of America. The right to work is established, we say, and yet tyrannical labor organizations and grasping capitalists vie with each other in restricting the laborer in his hire. I need not go on. It is enough

if you understand that the larger ideals of Masonry mean freedom, and therefore, average prosperity of soul, and mind, and body to its members, We must not forget that the fundamentals of Masonry, the simple and accepted things, are the makers of welfare--the truest and surest expression of Masonic charity. These simple things were fought for by our fathers in Masonry through all the centuries; these things we must fight for if we would have perfect charity among men; these things our children's children must fight for.

The first great problem in Masonic charity is, then, this: Shall we throw all of our resources into the ceaseless struggle which makes for general welfare? As an organization, can we afford to set aside the smallest fraction of our funds for the aid of individuals, when so great is the need for resources in the fight for great principles that mean general welfare? We have answered that problem, it seems to me, to some extent in the affirmative. Every lodge building, every lodge meeting and ceremony, every lodge club room even, is an expression of Masonic principles. As an order, we have given the greater part of our strength everywhere to the expression of great principles, rather than to the temporary assistance of individuals. A fraction of our resources, we have given to charity in the restricted sense of that term. This fraction annually amounts in volume to many hundreds of thousands of dollars. Our practical charity is administered in many different ways, under many different methods, to many different ends. Here, in America, we have administered Masonic charity for many decades. What does our experience show?

What methods have proven unfortunate in their results? What methods have succeeded in distributing charitable funds to the greatest possible advantage? It seems to me that the practical men in our fraternity, who have with such splendid self-sacrifice ably administered Masonic charity, should give us from the wisdom of their experience. Of late, I have been thinking about Masonic charity, and many questions have presented themselves to me. As a young man, and especially as a young man who now represents a considerable number of other young Masons, I want to present these questions to the men of experience in Masonry. Let us suppose, in the first place, that a lodge finds itself able to spend one thousand dollars each year in charitable relief in the town in which it is located. Shall the lodge contribute this sum to the Associated Charities, or to the Salvation Army, or to some other organized body for the administration of charities? Shall the lodge administer its own funds, and make its own distribution of relief?

If a lodge decides to give its charity funds over to, let us say, the Associated Charities of the town in which it is located, shall the lodge rely entirely upon the efficiency of the organization to which the funds are contributed; or shall the lodge demand and secure representation among the officers of the charitable organization, or on its

executive committee? If the lodge decides to administer its own relief fund, shall it entrust the money to the master of the lodge; or shall it set up a standing relief committee? Shall the master, or the relief committee, give direct aid to unfortunate Masons and their families in the name of the lodge and on the behalf of the lodge? Or, shall the officers of the lodge aid their unfortunate brethren through indirect channels, so that relief may be given, but so, also, that the left hand shall not know what the right hand is doing?

How shall the lodge care for the aged Mason who is without material resources? How shall the lodge care for widows and orphans of members? Shall the Grand Lodge of the State or Province erect a Masonic home for the care of these dependents; or, shall such dependents be aided with money and other resources, so that they may continue to live in their own homes and among their own friends and associates? If the "home" plan is followed, shall the home be supported in the name of some particular order of Masonry, such as the Grand Chapter, or the Scottish Rite, or the Shrine; or, shall the home be supported by all of the Masonic orders located within the territory served by the home? How shall the home be governed? Shall the home be supported by voluntary contributions, or by an enforced per capita tax? Shall each lodge contributing to the support of the home have the right to send such dependents to the home as the lodge sees fit to send; or, shall the officers of the home receive or reject applicants for admission?

If it is best to have homes for the care of dependents, shall we have a Masonic home in each state and Province; or, shall we have a number of national homes set up for the special care of particular classes of dependents, such as, for example, a national home for the care of tuberculosis patients ? If it is best to care for dependents in their own homes, or at least in private homes in their own localities, shall the care afforded by the lodge take the form of a monthly payment, or pension system ? Or, shall the relief extended by the lodge be such as necessity may occasion from week to week and from month to month? If it is desirable to have a pension system for the care of dependents, shall each Grand Lodge create a pension fund, to which contributions shall be made for subordinate lodges on a per capita basis; or, shall we expect each lodge to meet its own pensions from its own current revenue ?

If dependents are to be cared for in their own homes, or at least in their own localities, shall the lodge become legally responsible for them, and thereby secure legal control over them, as, for example, in the case of an infant orphan, or aged insane brother? Or, shall we leave legal control in the hands of relatives, who may, or may not be, in sympathy with Masonry and Masonic influences? What shall be the limits of practical Masonic charity? Shall it be permissible for the lodge at Jonesville to give pensions to its dependent aged brethren, while the lodge at Smithtown, twelve miles away, refuses

to aid its members under any circumstances? What attitude are we to take as Masons towards insurance companies bearing Masonic names, and limiting their clientele to members of Masonic orders? What attitude, as Masons, are we to take to mutual accident and sickness societies organized under Masonic titles and restricted to membership on the Masonic basis? What attitude are we to take towards Masonic clubs organized for the mutual relief and support of their members? Shall we have laws as to these things; or, shall we regard them as accessories to the great fight that we are waging for fundamental principles and leave them, as accessories, to stand or fall on their own merits ?

I have named but a few of the problems of Masonic charity. Problems I have touched upon are problems of today that have come to us from yesterday. The solution of these problems that we are working out today will more or less determine the status of the Masonry of the future. Our order, with its great membership and great age, has great experience in the handling of these matters. The administration of Masonic charity is a great field of Masonic research, a field of tremendous importance about which little has been written. What is your experience in these matters, my brother in Oregon? You have served for many years on the relief committee of your lodge. What principles has your experience formulated for you? What is your experience in these matters, my brother in New York? You were on the building committee of your Masonic home. To what decisions have you arrived as to any or all of the questions about Masonic charity that the young men in Masonry are asking? Your opinions, my brothers in Honolulu and in London, will be most valuable if you will support them in these pages with facts and figures, and evidence of specific character. Perhaps this is all old ground to you, but to many thousands of young Masons the administration of Masonic charity is a fruitful field for research.

----o----

PLOUGHING AND REAPING

The ploughing of the Lord is deep,

On ocean and on land;

His furrows cross the mountain steep,

They cross the sea-washed sand.

Wise men and prophets know not how,

But do their Master's will;

The kings and nations drag the plough,

His purpose to fulfill.

They work His will because they must,

On hillside or on plain;

The clods are broken into dust,

And ready for the grain.

Then comes the planting of the Lord,

His kingdom cometh now;

The ocean's deepest depths are stirred,

And all their secrets show.

Where prophets trod His deserts broad,

Where monarchs dragged the plough,

Behold the seedtime of His word:

The Sower comes to sow.

- E. E. Hale.

----o----

THE PRESENCE

We falter on

Through storm and mire:

Above, beside, around us, there is One

Will never tire.

What though we fall and bruised and wounded lies

Our lips in dust !

God's arm shall lift us up to victory !

In Him we trust.

For neither life, nor death, nor things below,

Nor things above,

Can ever sever us, that we should go

From His great love

----o----

WISDOM OF ALBERT PIKE

Man is accountable for the uprightness of his doctrine, not for the rightness of it.

Influence of man over man is a law of nature, and the conquest of mind over mind is the only conquest worth while.

The free country in which intellect and genius rule, will endure. Where they serve, and other influences govern, the national life is short.

Select thinkers for legislators; avoid gabblers. Wisdom is rarely loquacious.

Deeds are greater than words. They have a life, mute, but undeniable; and they grow. They people the vacuity of Time, and make it worthy.

Nothing is really small. Every bird that flies carries a thread of the infinite in its claws.

Life has its ills, but is not all evil. If life is worthless, so is immortality.

- Morals and Dogma.

----o----

MAXIMS OF MARK

Few things are harder to put up with than the annoyance of a good example.

Man is the only animal that blushes - or needs to.

April 1st - this is the day upon which we are reminded of of what we are on the other three hundred and sixty-four days.

One of the most striking differences between a cat and a lie is that a cat has only nine lives.

Training is everything. A cauliflower is nothing but a cabbage with a college education.

When in doubt, tell the truth. Tell the truth or trump - but get the trick.

- Pudd'nhead Wilson's Calendar.

----o----

THERE IS NO UNBELIEF PEACE

This noble poem has been ascribed to Bulwer - "Owen Meredith" - but that is to err - the error being due to an oversight of Burton Stevenson, as he has confessed. It was written by Mrs. Lizzie Y. Case, and has the following history. In answer to the question of a young clergyman as to her religious belief, the author told him that she was of the faith of her fathers - the Friends. "Then," said the young zealot, "you are an unbeliever, and will be damned." She answered: "Never ! If there were no true God to

trust in, I should still believe in the gods of the woods and the streams. In fact, I believe in everything - in God, man, nature - there is no unbelief." Hence the lines:

There is no unbelief !

Whoever plants a seed beneath the sod

And waits to see it push away the clod,

Trusts he in God.

There is no unbelief !

Whoever says, when clouds are in the sky,

Be patient, heart, light breaketh by and by,

Trusts the most High.

There is no unbelief !

Whoever sees heath winter's field of snow

The silent harvest of the future grow,

God's power must know.

There is no unbelief !

Whoever lies down on his couch to sleep

Content to lock his sense in slumber deep,

Knows God will keep.

There is no unbelief !

Whoever says tomorrow, the unknown,

The future, trusts that power alone, Nor dares disown.

There is no unbelief !

The heart that looks on when dear eyelids close

And dares to live when life has only woes,

God's comfort knows.

There is no unbelief !

For thus by day and night, unconsciously,

The heart lives by that faith the lips deny,

God knoweth why.

----o----

THE BETTER WAY

Were half the power that fills the world with terror,

Were half the wealth bestowed on camps and courts

Given to redeem the human mind from error,

There were no need of arsenals nor forts.

- Longfellow.

----o----

FEAR

"Some of your grief's you have cured,

And the sharpest you still have survived;

But what torments of pain you endured

From evils that never arrived."

----o----

PEACE

Peace on earth good will toward men;

I wish the Lord would tell us when,

For all the records of our life

Only tell of constant strife.

Perhaps great hope may lie in this;

That those who have attained to bliss,

Have found inside the life that mocks,

A subtle, mystic paradox.

The Lord gives light, but light makes shade;

By this great law all worlds are made.

The Lord sends peace, but peace makes strife;

This is the paradox of life.

If all our light be darkness yet;

How great that darkness seems to get.

Give us "more light," then we are Seers

And all our darkness disappears.

If all the shadows are from light

Of course there, really, is no night.

If strife is swallowed up in peace,

Then all our conflict can but cease.

When by the light of peace arrayed

No longer is the struggle made.

The laws of being understood

Turns all our evil into good.

No power of evil will we find,

Except that given by the mind.

Let's strive for peace within the Soul

And know One's Self to be the goal.

- Arthur B. Rugg,

Minneapolis, Minn.

----o----

THE MYSTIC ART

The world may rail at Masonry,

And scoff at Square and Line,

We'll follow with complacency

The Master's great Design.

A King can make a gartered Knight,

And breathe away another;

But he, with all his skill and might,

Can never make a Brother.

This power alone, thou Mystic Art,

Freemasonry, is thine:

The power to tame the savage heart

With brother-love divine !

- Bulwer-Lytton.

----o----

THE CHURCH

With reverent feet the earth he trod,

Nor banished Nature from his plan,

But studied still with deep research

To build a universal church,

Lofty as the love of God,

And ample as the wants of man.

- Longfellow.

EDITORIAL

THE SPIRIT OF EASTER

ONCE again, borne on that tide of Eternity which men call Time, we have come to the great day of Memory and Hope. That a day in Spring should be set apart to commemorate the ever-renewed evidence of the Life Everlasting is in accord with the fitness of things, as if the seasons of the soul were attuned to the seasons of the year. It is more than beautiful; it unites faith with life, linking the fresh buds of returning spring with the ancient poetries and pieties of the human heart. It finds in Nature, with her woven hymns of night and day, of winter and summer, a ritual of prophecy and joy.

A breath we are, servile to all skyey influences, said the prince of poets; and something in the stir of life in the reviving earth, in the springtime overflowing the world like a heavenly Nile, in the resurrection of the tender race of flowers, begets an unconscious, involuntary renewal of the faith of man, refreshing his hope and quickening his passion for life. So we look into the face of the new spring and our hearts are strangely glad, and strangely sad also - touched by dim, wistful memories of springs agone when life was new and we were young; melted by "the song of those who answer not, however we may call." So run the records of all the times, since ever Time began, and so it will

be until the last man lifts his trembling hands in prayer on this dying earth. Nor is it a mere fancy that has thus prompted our humanity to greet the coming of spring with feast and festival, as symbolizing the victory of life over the white winter of death - for in Nature there is no death, but only living and living again.

Admit that Easter is an old sun-feast, a spring frolic, or whatever else wise men may dig up from the folklore of olden time, it is for us the Feast of Christ none the less, and there is in it that touch of melancholy in joy which all lovers of the Christ feel is the note of His life as it sounds in the story of pilgrimage, in the tone of His words, and in the pathos of His passion. Think as we may of that tragic and heroic Figure, this is the day of Jesus, whose Life of Love is the one everlasting romance in this prosaic old world, and whose ineffable tenderness seems to blend naturally with the thrill of springtime when the finger of God is pointing the new birth of the earth. Our little passions are as naught in face of that mighty Passion; our small trials fade before that solemn trial of Love and Death; and we are subdued with a sense of something as far beyond our useful tasks or transient joys, as the awakening of Nature is beyond our waking from slumber.

No other day touches us more deeply, more tenderly, more joyously, and none so stirs the spirit of hope and courage in the heart of man. Hope and courage we have for the affairs of daily life - albeit a courage that is often faint, and a hope that is not hopeless, but unhopeful; but here is a Hope that leaps beyond the borders of the world, and a Courage that faces Eternity ! For that Easter stands; in its history, its music, its springing earth, its prophecy of renewal for the putting off of the tyranny of Time, the terror of the Grave, and the triumph of the Flesh, and the putting on of Immortality. It is thus that Easter gives us the hint, if not the key, to a higher heroism and cheer - that which Tennyson meant when he wrote that rather than the glory of warrior, the glory of orator, the glory of song, "give me the glory of going on and still to be" - a glory which puts a new meaning and value on life with its efforts, so sadly baffled; its acquirements, so incomplete; its achievements, so transient and so quickly forgotten. For we can work with brave hearts, and endure with serenity, and delight without alloy, if the good we aim at here, and never quite attain, is an earnest of the Good we shall win otherwhere.

It profits us little to argue amid music and flowers, or at any other time in respect of this high confidence. The faith of Easter has its home in the deep heart of man - for the Heart hath its reasons which the Reason knows not of - and it is older than all arguments, which are only so many efforts of logic to justify to the reason the faith of the soul. No man was ever argued into this Faith, or out of it. Its roots go deeper than argument, deeper than dogma, deeper than reason - ay, as deep as the home and the family, as deep as infancy and old age, as deep as love and death ! As we do not ask logic to prove the coming of Spring, so there is no need that any one argue in behalf of

the faith - older than history - that the mysterious Power which weaves in silence robes of white for the lily, of red for the rose, will the much more clothe our winged spirits with a moral beauty that shall never fade.

"What to you is Shadow, to Him is Day,

And the end He knoweth;

And not on a blind and aimless way

Thy spirit goeth.

The steps of Faith

Fall on a seeming void, and find

A Rock beneath."

Let those doubt who will, it is still true that the Spirit of Christ does live in the hearts of a multitude, some of them all unaware, in deeds of love and pity all the world over. And His great and simple words, as those of no other, do uplift and fortify the soul against the fear of that Shadow that waits for every man. The only things worth our while are the things thought and felt and done in accord with His spirit and example, in sympathy with His life so serene, so radiant, so triumphant. The sorrow is that we for whom He lived and died, by our misdeeds, by our falling away from His ideal, crucify the Man we ought to be many times again. Yet is there hope, though we have fallen far and fallen low - hope in God whom He revealed as our Father, whose love hath in it the secret of unknown redemptions. Sorrows come, and deep grief, and loneliness unutterable, when those whom we love fall into the great white sleep; but the Easter Lily will grow in our hearts if we cultivate it, watering it the while with our tears - and at last it will bloom, and its beauty will be the fairest thing in the house of our pilgrimage.

"If Jesus Christ is a man -

And only a man - I say

That of all mankind I cleave to Him,

And to Him I cleave alway.

If Jesus Christ is a God -

And the only God - I swear

I will follow Him through heaven and hell,

The earth, the sea, and the air."

* * *

A Masonic Study and Research Club was organized by the professors and students of the State University of Oklahoma, Thursday night, Feb. 25th. It was an enthusiastic gathering, and the Club started with a membership of sixty. It is the intention of the Club to affiliate with the Acacia Fraternity. The Builder rejoices in the organization of this Study Club and invites its co-operation with the National Research Society.

* * *

Essays of great interest to all Masonic students are constantly appearing in all our Masonic journals - and, just now, in journals not Masonic - of which The Builder is anxious to make note, if the editors will be good enough to let us see them. For example, take the following few among many:

Washington, The Man and Mason, by R. I. Clegg: Masonic Bulletin, March.

George Washington, the Mason, by J. W. Carter: Masonic Observer, Feb. 20th.

The Sacred Number Seven, by J. E. Morcombe: American Freemason, February.

The True Thomas Paine: Texas Freemason, February.

Pre-Grand-Lodge Lodges of Virginia, by J. F. Carson: Virginia Home Journal.

Masonic Record of Joseph Warren: Christian Science Monitor, February 26th.

Masonic Record of John Paul Jones: Seattle Times, February 28th.

* * *

The Society is eager to gather all available information about financing Masonic projects, especially Masonic Temples; and if brethren in any city or community where a Temple has been recently built will tell us what plan they used, and how it worked - giving us the benefit of their experience - The Builder will be glad to put it in a form that will be accessible and useful to the Craft at large. Your response to this request, Brethren, will be a very real service to your fellow-workers everywhere. Furthermore,

we are planning to devote an entire issue of The Builder to Masonic buildings, their design, arrangement, expense, and decoration, discussing the while what features should be included in every Lodge where Masons meet - taking up different styles and types of buildings, all the way from the village Lodge which meets in an Upper Room to the Grand Lodge Temple at Indianapolis.

* * *

Brother Wm. P. Freeman, Grand Master of Masons in Oklahoma, in an address to his Grand Lodge, reviewed the history of the founding, purpose, and development of this Society, pointing out that it was authorized by the Grand Lodge of Iowa, its mission being to diffuse the light of Masonic knowledge and understanding; that it is incorporated under the laws of Iowa providing that it shall not be operated for the financial advantage of anyone; and then he added: "Having carefully read the first issue of its journal, The Builder, I unhesitatingly give it my approval." Such words are not only gratifying but appropriate, since this Society is really an invitation from the Grand Lodge of Iowa to her sister Grand Jurisdictions to join with her in promoting Masonic learning and the education of young Masons.

CORRESPONDENCE.

THE HAPPY WAY.

Dear Sir: - In the February issue of The Builder is published an article by Brother S. W. Williams, under the title "Two Paths." The writer uses the very old figure of two highways, one narrow, difficult, tedious, adverse and forlorn; the other the primrose way, broad, easy, flower embroidered: the first leading through great tribulation to ultimate happiness beyond the portals of the grave, the other through pleasure to the degredation and death of the soul. I have always believed the figure unfortunate and untrue to the realities of life. In the first place, most men who are living a sane, rational, normal life are more concerned with this world than with the next. We best fit ourselves for the life eternal by making the most of the life temporal. Moreover, the way of clean, honest decent living is the joyful way. It is the way wherein friends walk by our side. There are built the happy homes where peace and contentment and love abide. There grow the flouters of hope. There is to be heard the music of children's laughter. There material advantages and worldly blessings are to be found, and glory awaits those who persevere. There are, of course, grave questions to be faced, difficulties to be overcome,

grief and suffering to be borne but in infinitely less degree than on the other road. It leads away from temptations and dangers, and those who follow it are strong to resist evil.

"The other way," says Brother Williams, "is a broad highway, easy to travel, with delightful groves and a plentitude of sunshine, music, and flowers." Evidently he has not traveled that way, else would he know that there are hunger, want, and weariness, physical, mental, spiritual; traps and pitfalls are in the way. The sunshine blinds and blisters; the flowers are weeds; the music without harmony; the groves full of wild beasts seeking whom they may devour. Along this way are neither love nor friendship, material advantage, or worldly honor. It is the way of the fool and the harlot. Why will men persist in picturing the way of righteousness as dark, gloomy, and hedged about with evil ? What a mistaken idea to implant in the minds of the young. No! The way of Godliness is the way of happiness, here now, in this mortal life. Go, tell it out among the nations!

Sincerely,

Herbert N. Laflin, Milwaukee.

* * *

THAT WAR-LORD.

Dear Brother: - In your editorial comments touching the war you say: "Indeed, a page from the story of this war reads like an excerpt from the Chronicles of Hell, as witness these words from a war-lord to his men: 'Cause the greatest amount of suffering, leave the non-combatants nothing but their eyes to weep with. The law of Christian charity has no bearing on the relation of nation to nation.' " Astonishing, indeed, and terrible, if true. You do not mention which war-lord you mean, but since the English-made news so generally disseminated in this country knows but one "war-lord," may I infer that you refer to Emperor William II ? If so, have you any authentic information as to when and where he made such a statement ? Or, have you obtained it merely from the day's news ?

If you will refer to the English edition of Busch's "Bismark," (Vol. I, p 128) you may read Phil Sheridan's advice in 1870 to the Germans (he was our military observer with their forces) as follows: "The proper strategy consists, in the first place, in inflicting as telling blows as possible upon the enemy's army, and then in causing the inhabitants so

much suffering that they must long for peace and force their government to demand it. The people must be left nothing but their eyes to weep with over the war."

You will find a similar quotation from Sheridan in Charles Francis Adams' "Studies, Military and Diplomatic," 1911, page 287. As Americans, nay, as Freemasons, we should be careful not to bear witness against anyone unless we have positive evidence.

Fraternally yours,

J. T. Hosbach, Philadelphia.

* * *

HIRAM, THE CRAFTSMAN.

Dear Brother: - Allow me to call your attention to an article concerning Hiram ("Huram-abi") the Phoenician Craftsman, by Charles C. Torrey, Ph. D., D. D., Professor of Semetic Languages, Yale University, in the "Journal of Biblical Literature." (Vol. 31, part 4, 1912, pp 151, 152). Although not so fruitful as its title might indicate, the article is nevertheless of some interest to Masons. A brief summary of it follows: In I Kings the name of the craftsman sent by the King of Tyre to King Solomon has the form Hiram, as does also the name of the Tyrian King, whereas in II Chronicles both names have the form of Huram. There is certainly no good reason to prefer the latter form, although it is at present the well nigh universally accepted view that it is the original. The word "ibi" does not appear in connection with the name given in I Kings. In II Chronicles the name of the craftsman is thrice mentioned. In the first instance (II Chron. 2:11) it is Huram-abi, in the second, (II Chron. 4:11) it is merely Huram, while in the third, (II Chron. 4:16) it is Huram-abiu. The conclusion is that abi is not a part of the proper name, but is the noun meaning "right-hand-man," or 'trusted counsellor "

Fraternally,

Paul R. Rider. New Haven

* * *

THE TWENTY-FOUR INCH GAUGE

Dear Brother: - Will you not favor us with an editorial, if possible, relative to the teaching of The Twenty-four Inch Gauge, and the reason why a more united effort is not made to advance it practically? I am a member of organized labor, personally

favored with an eight hour work day, although seven days per week, and know we have met considerable opposition from superior officers in our daily duties to such an extent as to give the impression that the teachings of the Twenty-four Inch Gauge are for the Lodge room only. Cannot something be done to encourage the practical use of these teachings and not leave the impression that when business and Freemasonry conflict, business must lead? I appreciate the position of an officer in a corporation, but feel certain they could materially assist were they properly approached and all sides of the question talked over.

Fraternally yours

Wm. Mason, Stamford, Conn.

* * *

OPERATIVE MASONS.

Dear Brother: - I think it may interest you to know that in England the old Operative Guild of Free Masons still exists, and meets under the authority of the Athelstan Charter granted to Masons in 926, and this Society is getting all its old records looked over and put together ready for the Special Grand Assembly which will be held in York, England, in 1926, when we shall have been working under that Charter for 1000 years. We have documents that go back for hundreds of years, and there can be no doubt that Speculative Masonry was in 1717 derived from the Operative.

Yours fraternally

Clement E. Stretton,

Operative General Secretary.

* * *

WHY STUDY MASONRY?

Dear Brother: - Any Mason who will take the time to study will soon find that, instead of labor, he has found a new field of enjoyment from which he will derive a benefit which will prove a material gain in many respects. It will expand his God-given reason. The study of Masonry will open up new vistas of which he has never dreamed, will broaden his horizon, and new paths will be found which will eventually lead to roads

that open up the beauties of Nature now hidden to his non-observant eyes. Politics and Religion, History, sacred and profane, will assume new aspects and will compel him to become a student, and before he knows it, he will possess an education not to be compared with the broadest of University readings.

Fraternally yours

A. L. Metz, Tulane University, New Orleans.

THE LIBRARY

"IN A NOOK WITH A BOOK"

QUITE a number of Brethren have written to say that they would be very glad to take up the study of Masonry, but that they are too busy and have not the time to do it. Perhaps so, but it is open to question whether any one of them has more to do than the writer of these lines, who must needs make use of odd hours and the fag ends of days - and, sometimes, the wee hours of the night - to edit The Builder. Truth to tell, all of us have all the time there is, but we waste much of it, forgetting the words of the wise old Bible which tells us to "redeem the time;" that is, literally, to buy it up, get a corner on it.

There are conditions of life, to be sure, in which it is not easy to do much in the way of study, but most of us waste enough time to make us master of any field of research we might elect to conquer. Without any boast, ye humble scribe believes that he has earned the right to speak in behalf of the economy and right use of time, and he very earnestly lays this matter upon the hearts of his readers, especially upon the young men. Long ago he learned the value of odd moments, and somewhat of the art of using them to advantage - thanks to the dilatory habits of a dear old teacher. Nearly always that good man was ten minutes late to his lecture, and two lads conceived the idea of keeping a book in the desk to read while we waited. If the actual facts were here set down as to the number and kind of books read in that way during a series of years in college, using only ten minutes a day, they would hardly be believed.

What days were those, and how can ye scribe ever forget the impressions made on his mind by great books in those fugitive moments stolen from the routine of toil. There was the ode of Keats to a Grecian Urn - a miracle of art; and bonnie Kilmeny as she went up the glen and was carried away by angels; and Sir Galahad seeking and finding the Holy Grail; and Elaine, lying on her bed in the black boat, steered by the dumb old

servitor - so sweet and fresh and lovely that "she did not seem as dead," but fast asleep, and lay as though she smiled. Ay, then it was that we came to know the stately, grave and noble genius of George Eliot, and better still, the serene and radiant spirit of Emerson - a man whose mind was a city of light set upon a hill. Frankly, if put to it, ye scribe would have to admit that he got more from those moments of waiting for the lecture than ever he did from the lectures for which he waited.

What thus began as a device for killing time became an art of using it and a habit of reading for the joy of it, reading outside the path of regular work - a habit which Gibbon said he would not exchange for all the wealth of the Indies. During all the years it has been a way of escape from the fret and jar of things, a resource in dull and weary hours, a joy in health a Belief in illness, and a solace in sorrow. Fellowship with brave and noble souls is an inspiration and a benediction, and they have much to teach us for our health of heart and fortitude of spirit - for we are helped most in this world by the example of one who passed before us through difficulties like our own. Even the grim old Sphinx is not so enduring as a great book, written in the heart book of a man or woman who has sounded the depths of sorrow only to rise up full of courage and faith in God and human nature.

Having for so many years preached the gospel of good books, and the duty of taking time to know them, ye scribe rejoices to find his wisdom confirmed by George H. Fitch, who writes so graciously of "Comfort Found in Good Old Books." (Paul Elder & Co.) Who does not feel something tighten about his heart as he reads this dedication: "To the memory of my son Harold, my best critic, my other self, whose death has taken the light out of my life." In the solitude of a great sorrow the author found help in his habit of reading, and a refuge in great books - each one giving him a ray of light wherewith to make a torch to light him along a dark way. If any one wishes to know what books he read, and how, and why, and what healing they brought to a heart wounded by the deep stab of death - let him forthwith make friends with this golden little book, so wisely written and so beautifully printed.

So much of our reading is slovenly, lacking plan, system and aim, that it comes to nothing, when it is not ill-digested, bizarre, and utterly misdirected - to say nothing of the time wasted on papers and magazines. What we need is a habit of reading and a course of study, and what is more worth while than to look into the depths of Masonry which brings from afar the high and simple wisdom of humanity - a wisdom tried by time, tested by experience, and found to be valid for the illumination of life. There a young man may learn how the wisest thought of the race has solved the riddle of life, and the old may gather up their deepest thoughts which, in the busy mid-years of life, are too often left scattered in the disarray of a temple yet unbuilt, and build a House of

Faith - a Home of the Soul. Of a truth, Masonry has something to tell us for our help in life and our hope in death, and it is worth hearing.

When a man is young he may think he knows Hamlet. After twenty years, however, he is not so sure: new doors open; long vistas unfold; and at length old familiar lines "come home to him, when he has had experience of life, and pierce him as if he had never known them, with their sad earnestness and vivid exactness." So it is with Masonry. At first it may seem simple - as indeed it is, like all things great and enduring - but when he has looked into it more carefully, in the light of what life has taught him by its struggle and sorrow, he finds that it is an allegory of the mysterious life of man, wide and deep and wonderful. If he is a thoughtful man, subdued by the mystery of "these strange souls that dwell in clay," slowly a sense of wonder will gather and grow, and he will discover in its simple symbols meanings hitherto unguessed - hints of truths no words may utter, suggestions of a beauty so elusive that a glimpse of it makes one wistful, and, by no means least, a brotherly comradeship in the quest and service of the Moral Ideal worth more than gold can buy.

Therefore, ye scribe urges his young Brethren to lay this little homily to heart, and act upon it. Study Masonry. Even if you are busy, use your odd hours wisely and your research will reward you richly. If you will do so, content to take first things first, and, above all, persevere in your study, every year will make you more grateful for the suggestion. Studying Masonry is like looking at a sunrise; there is a prodigal wealth of beauty for all, yet the wonder is not diminished.

QUESTIONS.

May I not ask you if the "Crucifixion by an Eyewitness" is authentic? The story is supposed to be a translation of an original manuscript which is said to be in the possession of German Masons. What about it ?

- F.W.G.

Manifestly the manuscript, if it exists, is a fiction, and the story is so regarded in the world of scholarship. Like the "Unknown Life of Jesus," it is one of many efforts to fill out what is lacking in the Gospel narrative of the life and training and death of the Great Teacher.

Some accept such records as authentic, and of course there is no law against doing so - nor is there any fact in favor of it.

* * *

Can you tell me of a book discussing the relation of Masonry to Religion, with special reference to the Old Charges? This is a question in which I am just now much interested.

- H. P. D.

The book you are seeking is "The Religion of Freemasonry," by H. J. Whymper, with an introduction by W. J. Hughan, edited by G. W. Speth. (Published by George Kenning, 16 Great Queen St., Lincoln's Fields, London.) This admirable work has two chapters dealing with the Old Charges and their religious instructions. For more recent researches, see the brilliant article in the last number of the Transactions of the Quatuor Coronati Lodge, by Sir Chetwode Crawley, referred to in the March issue of The Builder.

* * *

In your book "The Builders" you make frequent reference to the Regius Poem as the oldest document of Freemasonry. Where can I find a fuller account of that Ms. and a more detailed explanation of it? Also, has the essay of Brother Gould on "The Antiquity of Masonic Symbolism" ever been printed anywhere else except in the Proceedings of the Quatuor Coronati Lodge?

- D. G. L.

Fortunately, the answer to both of these inquiries may be found in a recently published volume of "Collected Essays and Papers Relating to Freemasonry," by R. F. Gould, which contains, among many other good things, a "Commentary on the Regius Ms.," and the essay on the antiquity of Masonic symbolism. (Published by Wm. Tait, Inniskeen, Marlborough Park North, Belfast, Ireland.) The Research Society will be very glad to secure this book for you, if you so desire.

* * *

In your recent address in our city you spoke of a book telling of "The Men's House," and the initiatory rites of primitive tribal society. Will you be kind enough to give in The Builder the name of that book and its publisher?

- H. H. D.

The book referred to was "Primitive Secret Societies: A Study in Early Politics and Religion," by Hutton Webster, professor of Sociology and Anthropology in the University of Nebraska. Published by the Macmillan Co., New York. It is a brilliant book, and worth your while - Prof. Pound recommends it elsewhere in this issue.

* * *

Here is a puzzle. In your short history of Masonry - "The Builders" - you name Millard Fillmore among other Presidents who were Masons. Whereas I find in the new life of Fillmore, by W. E. Griffin, that he took part in the anti-Masonic crusade at the time of the Morgan raid. Which is right?

- J. L. G.

Both are in a sense right, but we are disposed to think that Dr. Griffin has the best of it - in this way. The fact seems to be that Fillmore received the degrees of Masonry, but recanted his Masonry at the time of the Morgan fanaticism. That is to say, like too many others he received the degrees of Masonry, but was not really a Mason - else he would not have recanted at the behest of a pack of pusillanimous politicians and religious bigots.

* * *

What do you think of advertising in Masonic Bulletins ? I am not speaking of papers published by a corporation or individuals and sold to Masons, but of Lodge organs. There are factions for and against carrying ads in our little sheet. - J. T.

As The Builder carries no advertising, it may not be qualified to answer such a question. It is largely a problem of taste. While there may be good reasons advanced in favor of admitting ads, we would advise against it as being more in keeping with the wisdom of eliminating the idea of gain. However, we would not be dogmatic, and with due care as to the nature and number of ads used, no harm would come of it.

* * *

Ye scribe has been amazed at the number of letters thanking him for calling attention to "Jean Christophe," by Romain Rolland, and a still larger number asking for the name of the publisher. It is published by the Henry Holt Co., New York.

* * *

BOOKS RECEIVED.

Is Death the End? by J. H. Holmes. Putnam Sons, New York.

Footnotes to Life, by Frank Crane. John Lane Co., Boston.

Freemasonry, by M. L. Wagner. F. J. Heer Co., Columbus, Ohio.

A. B. C. of Masonry, by D. D. Darrah, Bloomington, Ill.

The Voice of Fate, by Henry De LaVaseur, Waterloo, Iowa.

Christianity as Mystical Fact and the Mysteries of Antiquity. R. Steiner. Putnam Sons. New York

----o----

AT HER GRAVE.

Sixteen at most was she,

Flower-fair, slender;

Never were hands so slight,

Never so tender.

I saw in sunset clouds

Robes to beseem her;

She, with a clearer eye,

Saw her Redeemer.

One day she went from me;

Then fell the Shadow,

Mournful the sun appeared,

Dreary the meadow.

Next day the sun came back,

Dearer and clearer;

Since then it seems to me

God has drawn nearer.

- W. J. Dawson.

The Builder Magazine

May 1915 - Volume I - Number 5

EDWIN BOOTH AS A MASON

BY THE EDITOR

IN an earlier issue reference was made to a statue of Edwin Booth, the great master of tragedy, recently erected in Gramercy Park, near the Players Club, of which Booth was the founder. Designed by E. T. Quinn - who also wrought the bust of Poe, in Poe Park - it reveals the vanished actor in his favorite role of Hamlet, which temperament, training and personality had made peculiarly his own. Believing that his readers would like to know more about Booth, both as a man and a Mason, ye editor has made some research among his relatives and friends, the results of which he offers herewith, along with certain observations on a man who was as noble in his life as he was great in his art.

Those who wish to know the story of Booth in detail - and a memorable story it is, worthy of being told many times - may find it recorded with exquisite insight and skill in the "Life and Art of Edwin Booth," by William Winter, the Plutarch of our stage. Truly, it is a fascinating book, as much for its descriptions of Booth on the stage as for its account of his habits in private life - for, in the art of interpreting the personality of an artist, there is no one like Winter, no one near him. Such genius is rare, and the more precious for that the art of a great actor dies with him, save as it may live, for a brief time, in the minds of the generation before whom he appears. Happily, an intimate fellowship united with literary power to preserve the image and art of Booth, and to these was added life-long love of the man - as witness these words:

"Farewell; nor mist, nor flying cloud,

Nor night can ever dim

The wreath of honors pure and proud,

Our hearts have twined for him !"

Spiritual personality eludes definition; to be is more than to do, and the soul of Edwin Booth was greater even than his achievement. He was a benefactor to thousands, revealing to them, now in forms of beauty and color, now in shapes of terror and power,

the wonder of human nature and its destiny. By birth and heredity he possessed those qualities of beauty grace, charm and expression which others strive in vain to attain. His face, his voice, his gesture, and his brilliant and beautiful spirit gave him conquest - those dark eyes flashing divine fire, not alone of physical vitality, but of imagination, emotion, and exaltation of soul. He had no need of novelties; he was himself a novelty. In Richelieu, Othello, Iago, Lear, Bertuccio, and Brutus, but most of all in Hamlet, his power was made manifest; power of insight, of intense emotion, of richness and color of personality, of thoughtful, brooding habit of a stately mind - all abstracted from passion and suffused with a mysterious melancholy and the pensive, dreamlike soul of a poet. Such qualities made his Hamlet an unforgettable picture of sorrowful grandeur, sad majesty, ineffable mournfulness, and grief-stricken isolation, as of one who walked a troubled way amid the foul crimes of the living and the phantoms of the dead. Whether in the glittering halls of Elsinore, on its midnight battlements, or in its lonely wind-beaten place of graves, the lovely, suffering, awestruck spirit of the Prince seemed to wear once more his robe of flesh.

In private life Booth was the soul of honor, gentle, affable, often playful, and uncommonly apt in telling comic stories, albeit men felt that he dwelt somewhat apart and aloof - sometimes mistaking an excess of modesty for haughtiness, whereas beneath his reserve there was an abundance of kindness and good fellowship. As a son he was tenderly devoted, thoughtful of everything that could solace the declining years of an aged mother, provident of blessings, tireless in service; and his reverence for the memory of his father was akin to religion. A devout Christian in faith, he had, nevertheless, a foreboding nature, and expected every kind of disaster - except the most terrible one of all which befell him when his brother murdered Lincoln. It was pitiful to see him then, bowed low under the shadow of a tragedy greater than he had portrayed on the stage. Youth goes; age comes; and Booth passed into the sear and yellow leaf with dignity and sweetness, and never knew "the set gray life and its apathetic end."

Of his Masonic fellowship, his brother-in-law, J. H. Magonigle, writes: "Yes, Edwin Booth was an ardent Mason, and for twenty-five years before his death, on June 7th, 1893, was a member of New York Lodge, No. 330. He was always proud of the Fraternity, but the exactions of his profession prevented his regular attendance at Lodge. For the same reason, he was kept from being the Master of a Lodge of Masons, which was one of his dearest ambitions. Nevertheless, the Brethren held him in high esteem and were proud of his association." Brother A. A. Auchmoedy gives this interesting reminiscence:

"I was Master of a Masonic Lodge in Omaha a good many years ago. Edwin Booth was playing in the city. I knew that he was a Mason, and sent a committee over to invite him to meet with us after the play. He sent back word that he would do so with pleasure, and

we sent a committee to escort him to the Lodge. The examination was brief, but entirely satisfactory, and when he entered the room every member was on his feet, greeting him with hearty applause. He seemed much interested in the closing exercises, and at the banquet which followed he was a happy member of the party. There were songs, in which Booth joined heartily with his wondrously sweet voice, and several brief speeches before the great actor was called upon. He began by saying:

'Mr. Toastmaster and Brothers: I am like a boy out oft school tonight. It is a delight to be with you. If I act like a boy, kindly overlook it.' Then he told many interesting stories of his connection with Masonry and of his career as an actor - how deeply grateful he had been at the forethought and tender consideration of his brethren in times of great distress, hinting at the days when he felt himself under a cloud, when President Lincoln met his death at the hands of his brother. Continuing, he said: 'I shall never forget that wherever I went Masons rallied about me and cheered my drooping spirits. But for their love and forethought I can tell you now, my Brethren, I do not think I should have resumed my life as an actor after that awful event.'

Suddenly he switched to a pleasantry, and had all of us laughing. His readings seemed brighter and better than they ever were on the stage. One Brother asked him what was his favorite poem, and after thinking a moment he answered: 'Please put the question differently, and ask me what my favorite hymn is.' We all wondered what it would be. Then, in a voice low and sweet, he said: 'That hymn which the world knows as Jesus Lover of My Soul' - and without waiting, he recited it as we had never heard it recited before. A member asked for his favorite piece of prose:

'I thank you, my Brother,' he said, 'for asking that question. The most beautiful, impressive, noble, and unforgettable and uplifting words that were ever uttered and preserved to the world I shall do myself the honor of reciting. Please be standing with me.' And with bowed head he recited the Lord's Prayer."

Naturally, it was the dramatic element in Masonry that attracted the attention of a man like Booth, and he never ceased to wonder at the simplicity, power, and firm grip on the bitter, old and dark reality of life displayed in the drama of the Third Degree. Surely he was no mean judge of tragedy, and he left this testimony:

"In all my research and study, in all my close analysis of the masterpieces of Shakespeare, in my earnest determination to make those plays appear real on the mimic stage, I have never, and nowhere, met tragedy so real, so sublime, so magnificent as the legend of Hiram. It is substance without shadow - the manifest destiny of life which requires no picture and scarcely a word to make a lasting impression upon all who can understand. To be a Worshipful Master, and to throw my whole soul into that work, with the candidate for my audience and the Lodge for my stage, would be a greater

personal distinction than to receive the plaudits of the people in the theatres of the world."

Toward the end, Booth lived much alone - reading, musing, pondering upon his art, and, especially, thinking of that one other subject which engaged him most deeply - Religion. He had the constant spirit of a believer, the impartiality of a philosopher, and the soul of a poet; and so, whether in youth or age, diffused an influence of strength, grace, and peace. The charm of his nature was blended composure, gentleness, and power. Upon the marge of that vast mystery which encircles our little lives like a sea, he stood in awe, wonder, and confidence - and so drifted away. Around his name is a halo of romance that will never fade. His character and conduct are summed up in the words of Hamlet to Horatio, which he once wished might be his epitaph:

"Thou hast been

As one, in suffering all, that suffers nothing,

A man that Fortune's buffets and rewards

Hast taken with equal thanks."

HOW TO STUDY MASONRY

A SYMPOSIUM

THE METHOD OF STUDY.

(Continuing the symposium begun in the last issue of The Builder, it need hardly be said that the letters in this series are more suggestive than exhaustive, and are intended to be so. Prof. Pound gave a brief glimpse of the field of Masonic study, Brother Block reminded us of the purpose to be kept always in mind, and Prof. Shepardson suggested the method of University Extension and how it might be worked out. Three other methods are presented in this issue, and in the next issue still another method will be set forth both as to the details of its plan and the results in actual experience. Meanwhile, the invitation remains open to our readers to contribute plans and suggestions, that the whole problem may be thoroughly thought through, once for all, that we may the better work out a program that shall include every valuable finding of the experience of the Craft.)

IOWA TRAVELING LIBRARIES.

By Newton R. Parvin,

Grand Secretary, Iowa.

GIVE instruction unto those who cannot procure it for themselves." Acting under this suggestion, the Librarian of the Iowa Masonic Library has for more than a quarter of a century been loaning Masonic books to our Lodges and members, at times only a single volume, again a number of volumes, generally requiring the request to come through the office of the Secretary of the Lodge. Of late years we have been more free in the loan of books from the Library and no brother whose name appears on our rolls as a member in good standing, has ever been refused the loan of books.

For fifteen years there has been published from the office of the Grand Secretary, a Quarterly Bulletin which has been the means of communication between the Grand and Subordinate lodges and officers. This publication, we believe, has done much to acquaint our Iowa lodges and Masons with the contents of the Library and of its value and importance to the Craft. In our report to Grand Lodge in 1910, we stated that "While the Library is the creation of the Grand Lodge, kept up by that Body, yet it benefits the state at large. The prestige gained by the establishment and maintenance of a library reflects credit upon all connected with the institution and gives us a standing everywhere, not alone among Masonic Bodies, but among learned societies and fraternal associations, many of whose officers are today better posted on our Library than are some of our own members.

An increased interest in Masonic books seems to be taking hold of our members. They are searching for information which will prove of value to them in their Masonic work. The Grand Lodge of Iowa has ever endeavored to supply this want and not only furnished the works needed, but arranged to have them circulated among the rank and file of our members for their mutual good. This has been the aim of your Librarian. He takes great pleasure in stating that the members fully appreciate this act on the part of the Grand Lodge, and from numerous letters received when books are returned, they show their appreciation of the loan of the same."

We stated in our report for 1911 that we had arranged several collections of Masonic works which we would send to lodges desiring the loan of the same, allowing them to keep these collections from three to four months, circulating the books among the Brethren that they might have the advantage of reading such volumes as they desired. In order to make these collections at that time, it became necessary to purchase from three to six copies of many volumes of which we had only one copy on our shelves.

Early after the close of the Grand Lodge we issued to the lodges a list of the works in these Travelling Libraries. From the many letters received, we found the Brethren were interested in the plan of the Travelling Libraries and it was but a short time until we found that, we would have to increase the supply to meet the demand. In making up these Libraries we endeavored to include books bearing not only on the History, but also the Traditions, the Philosophy, the Symbolism, the Poetry and Ethics of Freemasonry, the Jurisprudence of the Order, as well as volumes bearing upon Capitular and Templar Masonry, the A. & A. Rite, the Mystic Shrine and the Order of the Eastern star, etc.

In the same report we stated that during the past year the Travelling Libraries had been inaugurated; while they were intended more for the smaller towns where the members of the lodges did not have the advantage of public libraries, we found that even the lodges in the larger cities were fully as interested and as desirous of securing one of the Traveling Libraries as were the smaller lodges. We immediately issued a pamphlet stating how, and under what conditions, these libraries might be secured, sending out a large poster calling attention to the subject, asking that it be hung up in some conspicuous place in the Tyler's room. Accompanying this poster was a little folder giving a suggestive list of books for Masons-to read and stating that, "While all reading of a Masonic nature will be beneficial to the average Mason, who merely seeks relaxation with Masonic knowledge as an incidental feature, yet to the students who aim after Masonic light and knowledge, and who have time to give to the subject, we would advise against indiscriminate reading, and would suggest the following of some method of reading that will result in much good. Lay out some definite plan and commence a course of reading and follow it closely. Let the line be what it may--history, symbolism, ceremony or jurisprudence, a clean cut course is essential. Brethren desiring to do this may place themselves in correspondence with the Librarian who will be glad to give such assistance as lies in his power. He would suggest to all such persons the careful reading of some such pamphlet as 'A Masonic Curriculum,' a guide to a course of study in Freemasonry, by G. W. Speth, and then following out the suggestions found in that little pamphlet." This year we had to increase the number of the Traveling Libraries by purchasing additional books. We also began to receive special requests from individual Brethren asking for the loan of books on special subjects in which they were particularly interested.

Having thus inaugurated the system, we felt that we must give the Brethren what they most desired, and in a short time, instead of having a half dozen books of a certain title, we found it necessary to have two dozen or more volumes of each.

The year following, 1912, in presenting our report, we stated that nothing ever inaugurated by the Grand Lodge had met with greater favor by the rank and file of our

members than the Traveling Masonic Libraries. Lodge after lodge has availed itself of the privilege of the loan of one or more of these Libraries. In returning the Library, they frequently asked that an additional collection be sent to them. We found it therefore necessary to increase the number of our collections of which we now have quite a goodly number. It was at this time we issued a little folder outlining a three years' course of study, recommended by the Officers of the International Association of Masonic Students of America.

The cases are made of hard wood and contain two shelves capable of holding from thirty to forty volumes of regular sized books, with a neat door locked with a Yale lock. The whole is put up in a good heavy box with iron handles so as to be easily transported. The only expense in connection with the loan of these Libraries is that the lodges shall pay the freight charges which amount to about forty to sixty-five cents each way. A comparison of the number of books loaned our members outside of the Traveling Libraries during the pas years will give a better idea of the interest shown in the Library by the Masons of Iowa.

In 1911-12.....177 Volumes were loaned 1912-13 ....229 Volumes were loaned 1913-14 ....413 Volumes were loaned

This year, 1914-15, the number will be greatly increased. This does not include the volumes consulted at the Library.

No volume up to this had been lost, all being accounted for when checked up at the Library on the return of the case.

Brother Block as Chairman of our Research Committee, in speaking of this subject in his report in 1914, has the following to say regarding the Traveling Libraries:

"One of the noteworthy results, due to a large extent to the great interest and enthusiasm stirred up by the splendid work of our Masonic lecturers, has been the striking increase in the use of our traveling Masonic libraries.

"During the past year the number of libraries sent out has been increased over 64 per cent and the number of books thus loaned has grown by over 55 percent, and the number of readers of these has increased 53 per cent. In addition to this the demand for these traveling libraries has grown to such an extent that during the past year there has remained on file in the Grand Librarian's office an average of three applications for libraries unfilled, which means that the demand for these libraries has exceeded the supply by three to one.

"All of this Masonic reading cannot be going on in the state without its resulting in the making of Masons in truth and fact and more than in name only. * * *

"We should be quick to satisfy a demand for such a library as soon as it is made. We should strike the iron while it is hot and not allow disappointment and delay to blight this newly awakened desire for Masonic study. We should foster and encourage this new interest in Masonic research by every means in our power. We should give the young Mason a chance to educate himself. He is the one who will follow us and carry on the great work after we have passed on to the great beyond. * * * The best part of American manhood is its Masonic manhood. History proves that this has always been so. Let us do all in our power to cause it to thrive, to prosper, and to grow, to blossom into an ideal citizenship that shall be worthy of the great teachings of our good and glorious order !"

It is not necessary to follow this work from year to year, but I simply state that the success of the Masonic Travelling Libraries is no longer being questioned. The Brethren of Iowa are beginning to realize fully the value and importance of them and of their great Library, and year after year are making better use of the same. Individuals are constantly making requests of the Library for special works along the line in which they are most interested, and these are being loaned to them for a period of thirty days. Where the book is a rare or expensive one, it is sent by express at the expense of the borrower, but where the book is one easily duplicated, it is sent by parcel post and returned in like manner.

To show that this subject is attracting attention elsewhere, we have only to state that we have had quite a number of requests for loan of libraries from other states which we felt compelled to refuse, though we frequently sent volumes from the Library to lodges and individuals in other states.

The Librarian of the Grand Lodge of North Dakota has recently followed our plan and now has several traveling libraries circulating among the lodges of that Jurisdiction.

In a later article we may give information relative to Clippings, Papers and Addresses on Masonic topics which we have arranged in scrap book form or put up in envelopes for mailing to our members, and also information relative to topics covered and how they may be secured and made use of by members of the Craft at large.

SCHOOLS OF INSTRUCTION. Prof. John Pickard, University of Missouri.

THE field occupied by this society is so exceedingly broad that a mere catalogue of the work to be accomplished would occupy a considerable space. In this letter I would touch upon only two or three points. In spite of the great work which has been done

by Masonic historians in the past I am fully persuaded that the search for original documents with reference to the early history of Masonry may yet be continued with the hope of discovering evidence of much interest and value, and I trust that the Masonic Research Society may in the near future secure such financial backing as will enable it to support able and earnest Masonic workers in such a manner that they, freed from the necessity of working for daily bread, may devote themselves entirely to the cause of furthering our knowledge with reference to the origin, development, and growth of our great institution. The work of such men might well be devoted to research in the great libraries of the world, securing such information as may have escaped the research of earlier historians.

Apart from the study of manuscripts, inscriptions, and writings of the men of by-gone days, I believe much good could be accomplished by investigations of the great buildings of the world to show how from the beginning of time the secrets, traditions, and practices of the Craft have been handed down from race to race, from civilization to civilization, and from nation to nation. In other words to show the unbroken continuity of Masonic tradition in the architecture of the world. This, as the field of work, has been less thoroughly cultivated by the Masonic historians of the past. These two suggestions have reference to the broadening and deepening of our Masonic knowledge, but there is another field which may well be cultivated by the Masonic Research Society.

It would be well to have active Masons understand that a thorough knowledge of the ritual is only the beginning and not the end of Masonic work. Too often earnest and sincere Masons feel that they have accomplished something which is very much worth while, when they have simply succeeded in learning with more or less accuracy the ritual. Now an accurate knowledge of the ritual is a very essential thing, and we cannot lay too much stress upon it, but if that is all there is in Free Masonry, then Free Masonry is not a very important matter.

If, on the other hand, we regard such ritualistic knowledge as a mere beginning and go on to build upon this as a foundation and endeavor to erect a perfect moral and Masonic structure above this foundation, then we are really moving out on the right path.

I do not think, however, that we can lay down a curriculum of Masonic study extensive and varied, with the hope of persuading the great mass of Free Masons to go through with this or to enter upon the study with the idea of going through with an extensive curriculum. Free Masons are ordinarily men who have passed the School and College age, and are busy with the affairs of life, and any proposition which involves extensive and long continued labor in order to arrive at the expected goal will tend to repel rather than to attract. On the other hand, it seems to me that it would be

pedagogically sound to prepare a series of interesting topics which might be pursued with great pleasure by Free Masons, and then present these to our lodges in such an attractive form that the one or the other topic would be sure to appeal to members in our subordinate lodges. The appeal once made and study once begun, the field of vision would broaden so rapidly and pleasantly that men would be led on and on and yet on to the study of this or that phase of the work and would find their interest growing and increasing as the years go by. Leadership of this kind would be effective in accomplishing great good.

To bring this matter effectively before our subordinate bodies it would be necessary to hold schools of instruction of a little different type than those we are accustomed to hold, schools of instruction in which the best workers and strongest men in the subordinate lodges could be brought together and inspired with a love for and desire for increased Masonic knowledge. These men then can be depended upon to direct the lodges to which they belong. * * * IV--

THE CORRESPONDENCE SCHOOL METHOD IN MASONRY.

R. J. Lemert, Helena, Montana. No matter how much of value there may be in the Masonic institution, no matter what the richness of its philosophy, or the suggestiveness of its symbolism, it can never fulfill its mission until its votaries become better versed in its fundamental tenets, more keenly aware of its ultimate purpose and its possibilities. In the ordinary affairs of the world at large it is axiomatic that education is an absolute essential to good citizenship; and this is no less true in the affairs of Masonry. No one can comprehend the true object of this great fraternity of ours until he has delved deeply into the history, the philosophy and the traditions of Masonry, and has discovered for himself the True Word--the true mission, the true working tools--of a Master Mason.

The Masonic education of the members of our institution can be accomplished only by one of two methods--by the study of books, or by oral lectures. The National Masonic Research Society, under whose auspices this magazine is published, has devoted itself to the task of stimulating study by the former method, while the Masonic Lecture Bureau believes that it has evolved a plan which will be of incalculable benefit to American Masonry.

Brother C. C. Hunt, editor of the "Masonic Standard," that excellent New York journal of the Craft, has aptly designated the plan of this Bureau "the correspondence school method, applied to Masonry," an expression which tells the story perfectly. For as the correspondence school carries the means of education to men and women who

are remote from schools and colleges, so does the Masonic Lecture Bureau place at the disposal of lodges and study clubs in every part of the country entertaining, instructive and reliable lectures upon every phase of Freemasonry.

The plan of the Bureau is unique. Distinguished students of the institution are associated with the Bureau in the capacity of contributing lecturers, furnishing manuscripts upon many topics, some of which have been delivered to small gatherings of the brethren in the past, but most of which have been especially prepared for the present purpose. When these are received at the home office of the Bureau, in Helena Montana, they are carefully copied upon the typewriter, scores of copies of each being made, and are then ready to be rented to such lodges as may desire the service.

The scope and arrangement of the lecture course has been the subject of most careful consideration, but upon the theory that the history of Masonry--or rather of those things which have become Masonry--is history of civilization, the first course of eight lectures has been arranged as follows:

No. 1--The Origin of Freemasonry.--This is an introductory lecture, preparatory for the succeeding numbers. It outlines briefly the principal theories, some fifteen in number, which been advanced during the past 200 years to account for our institution, and lays the foundation for fuller discussion.

No. 2--The Beginnings of the Human Race.--A discussion of the scientific theories regarding the creation of man and the rise of civilization, showing the probable source from which all religions and philosophies have sprung.

No. 3--The First Initiations.--A wonderful lecture, showing the rise of the white race and the civilizing of ancient India, the land of mystery, which many writers agree was the home of initiation.

No. 4--The Mysteries in Egypt.--A fascinating account of the transplanting of the philosophy of India into the ancient land of the Pharaohs, with a discussion of the amazing civilization which flourished there for thousands of years.

No. 5--The Mysteries of Isis and Osiris.--A continuation of No. 4, carrying the subject still further, and telling all that is known of the ceremonies of initiation which many writers believe to have given birth to our own.

No. 6--Persia and the Wise Men of the East.--This lecture treats of the great teacher, Zoroaster, and the marvelous system of religious philosophy which he founded, a

system which was in part adopted by those early Christians who were opposed to the papal idea.

No. 7--The Mysteries in Other Lands.--Showing the growth of the Mystery idea among the Greeks, Romans, Phoenicians and other peoples, and their methods of imparting philosophical and religious instruction

No. 8--Moses and the Rise of the Jewish People.--A discussion of the founder of the Hebrew nation in the course of which new light is thrown upon the sources of his knowledge and inspiration.

That this choice of topics was a wise one is evidenced by the number of appreciative and commendatory letters which have been received at the offices of the Bureau from lodges which have already availed themselves of the service. No better evidence of the wisdom of the plan could be asked than the fact that out of several hundred lodges which have commenced the use of the lectures, not a single one has discontinued the service.

The eight lectures mentioned above do not, of course, represent all that the Bureau has to offer. Many other papers of the historical series are now under preparation, covering the time from the close of the eighth lecture to the present, including discussions of the Roman Collegia, the Dionysian Architects, the Gnosis, Early Christianity, the Johannites, Pythagoras, the Manicheans, the Comacines, the Steinmetzen, the Crusades, the Knights Templars, King Athelstan, the Rosicrucians, and numerous other topics set forth in the literature of the Bureau.

A series of so-called "optional" lectures is also in preparation. These do not form parts of a connected series, as do the eight listed above, but each is complete in itself. Two papers of especial merit, in this series are now offered: "Masonry and the Church," from the pen of Brother the Rt. Rev. Frederick W. Keator, Bishop of Olympia, Wash., a scholarly and non-sectarian discussion of the interrelation between the Craft universal and the Church universal; and "A Brief Resume of the History of the Royal Arch Degree," by Brother E. H. Van Patten, P. G. M., of Dayton, Wash.

None of the lectures offered by the Bureau are sold, being rented only to such regular lodges or study clubs as may desire them. (*) A small fee is required, not for the purpose of making of the Bureau a moneymaking institution, but because there are a multitude of items of expense connected with the administration of the plan, and it is desired to make the Bureau self supporting.

Such is, in brief, an outline of the plan of the latest entrant into the field of Masonic education. The Bureau will be glad to send any of the lectures listed above to properly

qualified applicants, upon request, and it invites correspondence regarding its work. It will especially welcome additional contributors to the lecture course.

(*) Lodges or study clubs wishing to use any of the lectures offered by the Bureau may secure the rent of them at the rate of $1.50 each. Correspondence should be addressed to the Secretary, Helena, Montana.

----o----

THE CENTER OF THE LODGE.

The East, the West, the South, the North

In our Temple's oblong square

Are ofttimes mentioned for their worth,

In their symbolism rare.

Not so the center. When 'tis passed

By the initiate on his way

It seems so soon to be outclassed

In the grand old mystic play.

As I recall impressions rare

While I saw not the light,

While sweet surprises met me where

I least surmised they might,

While mental thrills came thick and fast

As my conductor led,

The sweetest things of all the past

Seemed in the center said.

And O the prayer that there was given,

In pleadings all for me!

Was this appeal to highest heaven

The prayer of Masonry?

And the meaning of that soulful plea

Is all the mind can span;

For it contained all that can be

For the best there is in man.

And I was asked in whom I placed

My soul's eternal trust.

My answer any doubt effaced

That I'd be true and just.

And friendship's token to me there

Was given, and words of cheer;

For I knew not the way, nor where

New dangers might appear.

And so, as I recall the past -

The place, the prayer, the cheer -

There will remain while life shall last

The memories so dear,

Of that sweet center which I know

Makes all that comes more bright,

As ever on and on I go

To realms of further light.

- L. B. Mitchell, Michigan.

----o----

WINTER.

Now the wailing wind of Winter

Sighing o'er the Summer's dead,

Comes a sweeping thru the branches

Creaking, croaking overhead.

This is Nature's funeral service

As it moans the dying year,

Anld we seek the chimney corners

Feeling shivery, creepy, queer.

Yet we know that Spring is coming

When this requiem is done

And we may rejoice in gladness

At the turning of the sun.

So it is with life's long battle

As we reach its closing stage

And our hair in frosty whiteness

Chimes the winter of old age.

We have lived as Spring and Summer,

Tho perhaps we knew it not

And we reaped the fruits of Autumn

Just as Nature judged we ought.

Now while in the midst of Winter

Looking forward to the Spring,

Let us feel as ever youthful

Tho the frost hides everything.

If we then recall the winters

With their cold and frosty breath,

How the Spring did surely follow;

Then we know there is no death.

- Arthur B. Rugg,

Minneapolis, Minn.

----o----

SERVICE.

All service ranks the same with God:

If now, as formerly He trod

Paradise, His presence fills

Our earth, each only as God wills

Can work - God's puppets, best and worst,

Are we; there is no last nor first.

- Browning.

THE PHILOSOPHY OF MASONRY

Five Lectures Delivered under the Auspices of the Grand Master of Massachusetts Masonic Temple, Boston

BY BROTHER ROSCOE POUND, PROFESSOR OF JURISPRUDENCE IN HARVARD UNIVERSITY

V

A TWENTIETH-CENTURY MASONIC PHILOSOPHY

WE have long outgrown the notion that Masonry is to be held to one purpose or one object or is to be hemmed in by the confines of one philosophy. If we are taught truly that the roof of the Mason's workshop is nothing less than the "clouded canopy or starry-decked heavens," nothing that goes on beneath that capacious covering can be wholly alien to us. Our Fraternity is to be of all men and for all men; it is to be of all time and for all time. The needs of no one time and of no one people can circumscribe its objects. The philosophy of no one time, of no one people, and much more of no one man, can be admitted as its final authority. Hence it is no reproach to Masonry to have, along with lessons and tenets for all times, a special lesson and a special tenet for each time, which is not to be insisted on at other times. Truth, after all, is relative. Vital truths to one time cannot be put into pellets or boluses to be administered to all times to come. If the Craft is to be perpetual, it must appeal to each time as well as to all times; it must have in its traditions something that today can use, although yesterday could not use it and tomorrow need not. We are a Craft of workmen. It is our glory to be engaged in useful service. Our rites and usages are not merely a proud possession to be treasured for their beauty and antiquity. They are instruments imparted to us to be used. Hence we may properly inquire, what can we make of this wonderful tradition of which we are the custodians that will serve the world of today?

One is indeed rash who essays a philosophy of Masonry after such masters as Krause and Oliver and Pike. But I have tried to show heretofore how largely their philosophies of Masonry grew out of the time and the philosophical situation at the time when they severally thought and wrote. Thus Preston wrote in the so-called "age of reason," when Knowledge was supposed to be the one thing needful. Krause wrote moral philosophy, so-called, was a chief concern in Germany, and he was primarily a leader in the philosophy of law. Oliver wrote under the influence of Romanticism in

England, at a time when German idealism was coming into English thought. Pike wrote under the influence of the reaction from the materialism of last half of the nineteenth century and under the influence of the nineteenth century metaphysical method of unifying all things by reference to some basic absolute principle.

In the same way a present-day philosophy of Masonry will necessarily relate itself to present-day modes of thought and to the present situation in philosophy. Consequently we may predict that it will have four characteristics.

1. Its metaphysical creed will be either idealistic-monistic--or else pragmatist-pluralistic. Although my personal sympathies are with the latter view, so that in a sense I should range myself with Preston and Krause rather than with Oliver and Pike, I suspect that our twentieth-century Masonic philosopher will adhere to the former. He will probably hold, to quote Paulsen, that "reality, which is represented to our senses by the corporeal world as a uniform system of movements, is the manifestation of a universal spiritual life that is to be conceived as an idea, as the development of a unitary reason, a reason which infinitely transcends our notions." Hence he will probably range himself with Oliver and Pike. But he will despair of comprehending this reason through knowledge or through tradition or of completely expressing it in a single word. And so, if by chance he should be a pragmatist, the result will not be very different, since the philosophy of Masonry is a part of applied philosophy and the results count for more than the exact method of attaining them. Moreover in the three following characteristics, idealist and pragmatist will agree, merely coming to the same results by different routes.

2. Its psychology will be voluntaristic rather than intellectualistic; that is, under the influence of modern biology it will insist upon giving a chief place to the will. It will have faith in the efficacy of conscious human effort.

3. What is more important for our purpose, its standpoint will be teleological. To quote Paulsen once more: "Ethics and sociology, jurisprudence and politics are about to give up the old formalistic treatment and to employ instead the teleological method: purpose governs life, hence the science of life, of individual as well as of collective life, must employ this principle." In other words, as it would have been put formerly, the philosophy of Masonry will be treated as a part of practical rather than of pure philosophy.

4. It will have its roots in history. This is the distinguishing mark of modern philosophical thought. The older philosophies conceived of reality along the lines of mathematics and of the physical sciences. Today we endeavor to interpret nature historically. As Paulsen says, we essay to interpret it "according to a logical genetical scheme."

Such are the lines which modern philosophy is following, and such, we may be confident, are the lines which the philosophy of Masonry will follow, unless, indeed, some philosopher of the stamp of Krause, capable of striking out new paths in philosophy at large, should busy himself with this special field. Can we construct a philosophy of Masonry that will conform to these lines ? In attempting to answer this question, I should lay down three fundamental principles at the outset: (1) We must not be dogmatic. We must remember that our ideal is the ideal of an epoch, to serve the needs of time and place. (2) Nevertheless we must seek an end. We must have before us the idea of purpose, since we are in the realm of practical philosophy. (3) We must base our conception of the ideal of our Masonic epoch and our idea of purpose upon the history of institutions. Thus we get three modes of approach to our immediate subject.

1. Let us first turn to the current philosophies and inquire what they may do for us. How far may we build on some one or on all of them? What does Masonry call for which they can or cannot give?

The oldest and perhaps the most authoritative system of philosophy current today is absolute idealism, in many forms, indeed, but with a recognizable essential unity. This philosophy puts life in a world of thought. It thinks of the world of experience which we perceive through our senses as appearance. Reality is in the world of thought. But these are not two distinct worlds. Rather they are related as cause and effect, as that which animates and that which is animated. It regards God, not as a power outside of the world and transcending it, but as that which permeates it and connects it and gives it unity. It regards reality as a connected, a unified whole and conceives that life is real in so far as it is a part of this whole. Hence it conceives we must turn steadfastly and courageously from the superficial realm of appearance in which our senses put us, and set ourselves "in the depth of reality"; we are to bring ourselves into relation with the whole and to develop ourselves from within so as to reach the whole. To use Eucken's phrases, each life is to "evolve a morality in the sense of taking up the whole into one's own volition" and subjecting "caprice to the necessity of things," that is, to their necessary inner interconnection. In this theory of life, the central point is spiritual creative activity. Everything else is but the environment, the means or the logical presupposition. Man is to be raised above himself and is to be saved by spiritual creation.

This philosophy of scholars and for scholars is not a philosophy for Masons. Indeed Pike said of his idealistic system of Masonic philosophy that it was not the Masonry of the multitude. And for this very reason that it is essentially aristocratic, the old idealistic philosophy is fighting a sure though obstinate retreat in our democratic age. There are periods of creative energy in the world and there are periods in which what

has been created is organized and assimilated. In the periods of creation, those to whom spiritual creative power is given are relatively few. In a period of assimilation they are few indeed. In such a time, to quote Eucken, the life pictured by the idealist "tends to become mere imagination." "The man imbued with [its] spirit . . . easily seems to himself more than he is; with a false self-consciousness talks and feels as if he were at a supreme height; lives less his own life than an alien one. Sooner or later opposition must necessarily arise against such a half life, such a life of pretence, and this opposition will become especially strong if it is animated by the desire that all who bear human features should participate in the chief goods of our existence and freely co-operate in the highest tasks. . . And so the aristocratic character of Immanent Idealism produces a type of life rigidly exclusive, harsh and intolerable."

Another type of philosophy, which has become more and more current with the advance of science, has been called Naturalism. This philosophy rejects the spiritual life entirely, denying its independence and holding it nothing but a phase or an incident of the existence revealed by the senses. There is no spiritual sphere. Of itself, the spiritual can create nothing. Nor is life anything in itself. All things are valued in terms of biology and of economics. Nothing is intrinsically valuable. Truth means only correct adjustment to the environment; the good is that which best preserves life; the moral is that which makes for social life; the beautiful is a form of the useful. Self preservation is the real inspiration of conduct. I need not argue that this is not a philosophy for Masons, who have faith in God for one of their landmarks. Whatever else we may be consistently with a naturalistic philosophy, we cannot be Masons. For if there is any one test of a Mason it is a test wholly incompatible with this rejection of the spiritual.

Closely connected with naturalism are a variety of social philosophies which have come to have much vogue and in one form, socialism, have given rise to an active propaganda involving almost religious fervor. These philosophies reject the individual life, and hence the individual spiritual life. So far as the individual will is regarded it is because of a social interest in the individual social life. As political or social philosophies some of these systems have very great value. But when they are expanded into universal systems and make material welfare in society--a very proper end in political philosophy--the sole end of the individual life, when they reject the spiritual independence of the individual by making "the judgment of society the test of truth" and expect him to submit his views of good and evil to the arbitrament of a show of hands, when they ignore individual creation and think only of distributing, they run counter to Masonic landmarks, so that we cannot accept them and continue to be Masons. For we hold as Masons that there is a spiritual part of man. We hold that the individual is to construct a moral and spiritual edifice within himself by earnest labor, not to receive one ready-made by a referendum to the judgment of society.

Understand me. I do not assert that modern social philosophies are to be cast out utterly. In law, in politics, in social science some of them are achieving great things. But we must think of them as applications, not as universal systems. The problem of the individual life, the demands of the individual spiritual life, which they ignore, are matters of vital concern to the Mason, and he calls for a philosophy which takes account of them. To quote Eucken once more, we cannot assent that the "world of sense is the sole world of man" nor can we "find life entirely in the relation to the environment, be it nature or society."

By way of revolt from naturalistic and social philosophies a modern movement has arisen which has been called aesthetic individualism. It is distinctly a literary and artistic movement and for that very reason ignores the mass of humanity and falls short of our basic Masonic requirement of universality. But it demands a moment's consideration as one of the significant modes of modern thought. In aesthetic individualism, we are told, "the center of life is transferred into the inner tissue of self-consciousness. With the development of this self-consciousness, life appears to be placed entirely on its own resources and directed towards itself. Through all change of circumstances and conditions it remains undisturbed; in all the infinity of that which happens to it, it feels that it is supreme. All external manifestation is valuable to it as an unfolding of its own being; it never experiences things, but only itself." Hence to the aesthetic individualist the end is to "make all the relations and all the externals of life as individual as possible." He is not to sacrifice the present to the future; he is to reject everything that subjects the development of life to universal standards; he is to ignore all those conventions that fit men into the social order and instead is to cultivate a free relation of individual to individual. To those who accept this doctrine "what is usually called morality is considered to be only a statute of the community, a means by which it seeks to rob the individualist the end is to "make all the relations and all the itself." This philosophy of artists and for artists is too palpably impossible for the Masonic philosopher to require further discussion.

If we turn from these disappointing modern theories of the end of life to systems of applied philosophy, we may do better. Here the idealists have a more fruitful program. Where Hegel regarded all things as the unfolding of an idea either logically or in experience, the recent followers of Hegel, who are the most active force in recent social philosophy, say rather that all social and political and legal institutions are manifestations of civilization. To them the idea which is unfolding in all things human is not some single metaphysical principle; it is the complex idea of human civilization. Our institutions are resultants of the civilization of the past and of attempts to adapt them as we received them, to the civilization of the present. Our task as members of society is to advance civilization by exerting ourselves consciously and intelligently to that end. Every man may do this in some measure in his time and place. So every man

may, if he will, retard or obstruct civilization in some degree in his time and place. But from the fact that he is a man and as such a factor in society actually or potentially, he is charged with a duty of exerting himself to maintain and advance civilization, of which as the ultimate idea, society is a mere agent. So far as we may, we must each of us discover the principles which are presupposed by the civilization of today and we must exert ourselves consciously to mold institutions thereto and to regulate conduct thereby. The universal thing, the reality is civilization among men. To paraphrase a well-known formula, God is the eternal, not ourselves, that makes for civilization. Here, then, we have a modern system that comports with the fundamenta of Masonry and with our philosophical demands. It recognizes the spiritual side of man as something which civilization both presupposes and develops. It has a God. It is not for a scholarly or artistic aristocracy. It is of and for all men as partakers in and, if they will be, agents of a universal human culture. Moreover it meets our first requirement. It is not dogmatic. It recognizes that civilization is something that is constantly advancing and hence is changing. It realizes that civilization, for that very reason, is a matter of time and place and hence that the principles it presupposes at any time and place, which we take for our ideals, are ideals of an epoch and principles to serve the needs of time and place. And yet all these stages transient forms of human culture merge in a general and a constantly growing human civilization which is the reality both in ourselves and outside of ourselves.

2. Again the new idealism of practical philosophy meets our second requirement. Even though its adherents recognize that they have no absolute formula for all times, for all places, for all peoples, they have an end, they put before us a purpose. Each of us and all of us are to make for human civilization. Each of us by developing himself as a civilized, in the real sense, as a cultured man according to his lights and his circumstances can find reality in himself and can bring others and the whole nearer to the reality for which we are consciously or unconsciously striving--the civilization of mankind. The knowledge which Preston sought to advance, the perfection of man at which Krause aimed, the relation to God which Oliver sought to attain and the harmony and through it control of the universe which Pike took for the goal, may well be regarded as phases of and as summed up in the one idea of human civilization.

3. How far does this new idealism, or as its adherents call it, this neo-Hegelianism, meet our third requirement? Has it a sound basis in the history of human institutions generally and the history of our institution in particular? Here at least the Masonic neo-idealist is upon sure ground.

Anthropologists and sociologists have shown us that next to the family, which indeed antedates society, the most primitive and most universal of social institutions is the association of grown men in a secret society. The simplest and earliest of the

institutions of social man is the "men's house"--a separate house for the men of the tribe which has some analogies among civilized peoples of antiquity, e.g. the common meal of the citizens at Sparta, the assembly of the men in the agora in an ancient Greek community and the meeting of the Roman citizens in assembly in the ancient polity of the Roman city. In this men's house of a primitive tribe is the center of social life. Here the most precious belongings of the community, its religious emblems and its trophies taken in war, are preserved. Here the young men of the tribe gather as a visible token of their separation from their families and their entrance upon the duties and responsibilities of tribal life. Here the elders and leaders have seats according to their dignity and importance. Women and children may not enter; it is the house of the grown men. This wide-spread primitive institution develops in different ways. Sometimes it results in what are practically barracks for the fighting men of the community, as at Sparta and among some primitive peoples today. Sometimes it becomes a religious center and ultimately in substance a temple. Usually it becomes the center of another stage of social development, that is, of what anthropologists call "the puberty initiation ceremonies" and thence of still another stage, the primitive secret society. And as these societies develop, replacing the earlier tribal puberty initiations, the men's house, as the seat of these organizations, becomes the secret lodge. Hence in this oldest of social institutions, rather than on the highest hills and in the lowest dales of our lectures, we may find the first Masonry.

It is a natural instinct, so sociologists tell us, that leads men of the same age, who have the same interests and the same duties, to group themselves accordingly and to separate to some extent from other groups. In obedience to this instinct, we are told that four classes of the male members of a tribe set themselves off: (1) The boys who have not yet arrived at puberty; (2) unmarried youths; (3) mature men on whom the duties and responsibilities of tribesmen rest, and (4) old men, the repositories of tribal wisdom and the directors of the community. On the attainment of puberty, the boy is taken into the men's house and as it were initiated into manhood. In due time he becomes tribesman and warrior. In process of time his eldest son has himself reached manhood and the father becomes an elder, retired from active service. Thus the men of the tribe become in substance a secret association divided into two or three grades or classes out of which, we are told, as a later development, grow the degrees of primitive secret societies. For the passage from one of these classes to another almost universally among primitive peoples is accompanied by secret initiatory ceremonies, and among almost all primitive peoples, the initiatory ceremonies at puberty are the most solemn and important event in a man's life. Usually they are more or less dramatic. They begin with some sort of ordeal. Often there is a symbolic raising from death to life to show that the child is dead and that a man has risen in his place. Often a great deal of symbolism is employed and there follows something very like a

lecture, explaining the ceremony. Always they involve an impressive instruction in the science and the morality of the tribe and an impressive inculcation of obedience.

In time these initiatory ceremonies degenerate or develop, as the case may be, into tribal secret societies pure and simple, and with the progress of civilization and the rise of political and religious systems these societies also decay or lose their character. Thus eventually, out of this primitive institution of the men's house, which on one side has grown into political organization, on another side, through the initiatory ceremonies, no less than six institutions are developed among different peoples. First there are political, magical and more or less fraudulent secret societies, which are extremely common in Africa today. Second, there are clan ceremonies, becoming in time state ceremonies and state religions. Antiquity abounds in examples of the importance which men attached to these ceremonies. For example, the dictator Fabius, at a critical moment in the campaign against Hannibal, left the army in order to repair to the proper place and perform the clan sacrifices as head of the Fabian gens. Third, there are religious societies, with elaborate ceremonies for the reception of the novice. Such societies exist in Thibet and among the Hindus in striking forms. Fourth, there are the mysteries of antiquity, for example, the Egyptian and the Eleusinian, or sometimes a mixture of the third and fourth, as in the case of the Essenes. Fifth, there are trade societies on the fraternal model, such as the Roman collegia and the trade and operative guilds. Finally there are purely charitable associations, such as the Roman burial societies. Each of these, it will be noted, develops or preserves some side of the primitive tribal secret society. The political and magical societies develop or preserve their political and medical traditions; the clan ceremonies, their function of promoting solidarity by ancestor worship; the religious societies, their moral and religious functions; the mysteries, their symbolical instruction; the trade societies, their function of instruction in useful knowledge; the charitable societies, their function of binding men to duties of relief and of mutual assistance. All preserve the memory of their origin in a tribe of kinsmen by the fiction of brotherhood which they strive to make real by teaching and practice.

The relation of Masonry to this development of societies out of the primitive men's house, as described by non-Masonic scholars with no thought of Masonry, is so obvious, that we may no longer laugh at Oliver's ambitious attempts to find Masonry in the very beginning of things. But apart from its bearing upon Masonic history, this discovery of the anthropologists is significant for Masonic philosophy. For in this same men's house are the germs of civilization; the development of the men's house is a development of civilization, and its end and purpose and the end and purpose of all the legitimate institutions that have grown out of it have been from the beginning to preserve, further and hand down the civilization of the tribe or people. In our universal

society, therefore, the end is, and as we study our old charges and our lectures we see it has always been, to preserve, further and hand down a universal, human civilization.

Thus we are enabled to answer the three problems of Masonic philosophy.

1. What is the end of Masonry; for what do we exist as an organization? The answer of the Masonic neo-idealist would be that our end in common with all social institutions is to preserve, to develop and to transmit to posterity the civilization wrought by our fathers and passed on to us.

2. What is the place of Masonry in a rational scheme of human activity ? What is its relation to other kindred activities? The answer would be, that it is an organization of human effort along the universal lines on which all may agree in order to realize our faith in the efficacy of conscious effort in preserving and promoting civilization. What other human organizations do along lines of caste or creed or within political or territorial limits hampered by the limits of political feeling or local prejudice, we seek to achieve by universality--by organizing the universal elements in man that make for culture and civilization.

3. How does Masonry achieve its end? Our answer would be that it makes for civilization by its insistence on the solidarity of humanity, by its insistence on universality and by the preservation and transmission of an immemorial tradition of human solidarity and of universality. So conceived, this tradition becomes a force of the first moment in maintaining and advancing civilization. And in this way we connect on the one hand with the practical systems of Preston and of Krause. The ideal of the eighteenth century was knowledge. The ideal of the nineteenth century was the individual moral life. The ideal of the twentieth century, I take it, is the universal human life. But what are these but means toward the advance of human culture? And on the other hand we connect also with Oliver and with Pike. For they were idealists and so are we. Only they sought a simple, static idea of which the universe was a manifestation or an unfolding. We turn rather to a complex and growing idea and claim to do no more than interpret it in terms of the ideals of the time and place.

My brethren, we of all men, owe it to ourselves and to the world, to be universal in spirit. Universality is a lesson the whole world is learning and must learn. But we ought to know it well already. We ought to be upon the front bench of the world's school, setting an example to our more backward school-fellows. Wherever in the world there is a lodge of Masons, there should be a focus of civilization, a center of the idea of universality, radiating reason to put down prejudice and advance justice in the disputes of peoples, and in the disputes of classes, and making for the peace and harmony and civilization that should prevail in this great lodge of the world.

Moreover, the idea of universality has a special message to the Mason for the good of Masonry. Every world-organization hitherto has been wrecked ultimately upon its own dogmatism. It has taken the dogmas, the interpretations, the philosophy of its youth for a fixed order of nature. It has assumed that universality consisted in forcing these dogmas, these interpretations, this philosophy upon all times to come. While it has rested serene in the ruts made by its own prosperity, the world has marched by it unseen. We have a glorious body of tradition handed down to us from the past, which we owe it to transmit unimpaired to the future. But let us understand what in it is fundamental and eternal, and what is mere interpretation to make it of service to the past. Let us while we have it use it well to make it of service to the present. Yet let us fasten upon it nothing hard and fast that serves well enough to make it useful today, but may make it useless tomorrow. As the apprentice stands in the corner of the lodge, the working tools are put in his hands and he is taught their uses. But they are not his. They are the tools of the lodge. He is to use them that the Worshipful Master may have pleasure and the Craft profit. The Grand Master of the Universe has entrusted to us the principles of Masonry as working tools. They, too, are not ours, they belong to the lodge of the world. We are to use them that He may have pleasure and the Craft of humanity that labors in this wide lodge of the world may profit thereby.

THE ESTABLISHMENT AND EARLY DAYS OF MASONRY IN AMERICA

By Brother Melvin M. Johnson

Grand Master of Masons in Massachusetts

Chapter I

NO study of Modern Masonry is intelligible without an understanding of the events of the year 1717. This has been generally known as the year of the "Revival of Masonry." More properly, it should be called the year of Masonry's Transmutation or Reincarnation, for then occurred a remarkable change in the structure of the institution. And an equally remarkable change in its substance and character focuses upon that year. Prior thereto, Masonry was an operative institution with speculative features. In 1717, it became a speculative institution and promptly dropped all operative features except the use of tools and implements of operative Masons as symbols. Prior to that year there never had been a Grand Lodge, although there were occasional Assemblies of Masons of vicinities. Since that time Grand Lodges have been the controlling authority of the Institution. Prior to that time, "a sufficient

number of Masons met together within a certain district with the consent of the Chief Magistrate of the place, were empowered to make Masons, and practice the Rite of Masonry without a Warrant or Constitution." On the 24th of June, 1717, at the Goose and Gridiron Tavern in Saint Paul's Churchyard, London, the Grand Lodge of England was organized, and among a variety of regulations which were proposed and agreed to at this meeting was the following:

"That the privilege of assembling as Masons, which had hitherto been unlimited, should be vested in certain lodges or assemblies of Masons convened in certain places; and that every lodge to be hereafter convened, except the four old lodges at this time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent and approbation of the Grand Lodge in communication; and that without such warrant no lodge should be hereafter deemed regular or constitutional."

This regulation in a more elaborate and accurate form was among those compiled by George Payne in 1720 when he was Grand Master, and adopted by the Grand Lodge of England on Saint John the Baptist's Day in 1721, as follows:

"No set or number of Brethren shall withdraw or separate themselves from the lodge in which they were made Brethren, or were afterwards admitted members, unless the Lodge becomes too numerous; nor even then, without a Dispensation from the Grand Master or his Deputy; and when they are thus separated, they must either immediately join themselves to such other Lodge as they shall like best, with the unanimous consent of that other Lodge to which they go (as above regulated) or else they must obtain the Grand Master's Warrant to join in forming a new Lodge."

"If any set or number of Masons shall take upon themselves to form a Lodge without the Grand Master's Warrant the regular Lodges are not to countenance them, nor own them as fair Brethren and duly formed, nor approve of their acts and deeds; but must treat them as rebels, until they humble themselves, as the Grand Master shall in his prudence direct, and until he approve of them by his Warrant, which must be signified to the other Lodges as the custom is when a new Lodge is to be registered in the list of Lodges." (Anderson's Constitutions)

These Regulations were adopted for the government of all lodges thereafter, at least so far as the Grand Lodge of England extended its jurisdiction. That jurisdiction was almost immediately extended by deputation and otherwise throughout England and over all British possessions. An edition of the printed Regulations was first printed for the use of the lodges in and about London in 1723. The first edition printed in America was that published by Franklin in Philadelphia in 1734, though copies of the English edition, both in print and in manuscript, are known to have been previously in

the possession of the brethren of Boston, Mass., and Portsmouth, N. H., and regarded by them, as by Franklin, as the constitutional and fundamental law of the Masonic Fraternity.

In considering the history of Masonry as well in America as elsewhere, it is necessary to remember, therefore, that before the adoption of these regulations, Lodges were regular though meeting without Charter, Warrant, Deputation, or other specific authority than that which was inherent in the Masons themselves. Such meetings may properly be called "Lodges according to the ancient custom," but subsequent to the adoption of these regulations no Lodge in the world has been regular, unless organized prior to 1717, or unless meeting by authority of a Gland Lodge or its Grand Master. Always bearing this sharp line of demarkation in mind, we may turn to a study of the early days of Masonry in America.

1606.

"The Masonic emblems, Square and Compass, with the date 1606, large and deeply cut on a flat slab of trap rock and much worn by time and weather, but still quite distinct, were discovered in 1827 upon the shore of Goat Island in Annapolis Basin, Nova Scotia. Historians have concluded that this was a stone upon which the French had engraved the date of their first cultivation of the soil in memorial of their formal possession of the country."

This is the earliest footprint of Masonry in America, but about it we probably shall never know more, though we may well infer that Masons enthusiastic enough to have left this monument would have met and worked "according to the ancient custom."

1656 or 1658.

There is a legend of modern fabrication that certain Hebrews were given the "Degrees of Maconrie" in Newport, Rhode Island, in 1656 or 1658. The authority for this legend is claimed to be a document, dilapidated and indistinct "found among the effects of a distant relative of Brother N. H. Gould." Persistent inquiry has failed to gain a view of this precious document or a clue to its whereabouts. No credit is given to it by the Masonic students of Rhode Island and it is doubtless a figment of someone's vivid imagination. I challenge its production for inspection. If the stories told about it are true, then its falsity is self-evident for in those days there were no such things known as "degrees" in Masonry. There were ranks among the workmen but "degrees" were unknown until after 1717. The "Degree" system of Blue Lodge Masonry was fabricated in part from the earlier ceremonial of making, by Desaguliers, Payne, Anderson and their collaborators during the decade following the organization of the Grand Lodge of England, in 1717.

1705

No presence of Masons or Masonry in the Western Hemisphere is historically established until 1705. The senior Mason of America of whose membership there is historical proof is Brother Jonathan Belcher, Colonial Governor of Massachusetts from 1730 to 1741, who was born at Cambridge, Mass., January 8, 1681. After graduating at Harvard in 1699, he visited England remaining for six years, and in 1704 was there made a Mason. He returned to Boston in 1705, remaining there as Governor until 1741. Governor Belcher was an enthusiastic Mason. On Saint John the Baptist's Day in 1737 occurred the first public procession of the Fraternity in America, Governor Belcher being in the line as it passed from his official residence to the Royal Exchange Tavern in King St., Boston, where the Feast of Saint John was celebrated. He was entertained by the Fraternity of Boston on February 9, 1743-4, and soon after sailed for England where he visited the Grand Lodge, bearing testimonials from the First Lodge in Boston. To his son, Andrew, reference will be made later.

If the foundation of Masonry in America is to date from the first presence here of members of the Craft, then precedence must be given to Boston as its first home in the New World.

1715.

A legend, which unfortunately has been given undue credence by some Masonic historians, relates that one John Moore, collector of the Port of Philadelphia as early as 1703, wrote a letter in 1715 in which he speaks of having "spent a few evenings in festivity with my Masonic Brethren." I do not doubt the presence of Masons in various parts of the American Colonies in 1715 including both Philadelphia and Boston but regard statements about the "John Moore letter" as pure fabrication. If Horace W. Smith ever had it, as alleged, it ought to be produced or its absence accounted for. Careful inquiry among his acquaintances discloses repeated but unsuccessful attempts to see it. I am unable to find any one among his contemporaries or among those having had the best opportunities to talk with Mr. Smith and to see the document, if it existed, who believes there ever was such a letter. I should not have given it any notice in this article had it not been for the fact that Bro. Newton has referred to it in "The Builders," accepting this and some other erroneous statements of Brothers Hughan and Stillson at their face value. These Brothers were learned historians of the highest standing, but they were not infallible. Even Homer nods.

1720.

Rev. Mr. Montague, who many years ago was settled at Dedham, Mass., was on a committee to investigate the title of King's Chapel in Boston to certain property rights.

While investigating this subject abroad he discovered that a Lodge of Masons had met in King's Chapel, Boston, in 1720, though the meetings were shortly discontinued. Bro. Sachse, the learned historian and librarian of Philadelphia, has kindly informed me that confirmation of the assertion that Masonic meetings were held in Boston in these early days is to be found in the library of the American Philosophical Society.

1721.

The official records of the port of Boston show that on September 18, 1721, the vessel "Freemason" owned in Boston, cleared from there for the West Indies. Her Boston owner or owners must have been of the Fraternity to choose this name. It seems fair to assume though here my reasoning is solely upon probabilities--that Belcher and the ship-owner were not the only Masons in Boston in those days. Boston was then quite a populous town containing many immigrates from England. The type of her citizens favors this conclusion. Is it not likely that they met together?

The above historical facts, coupled with Masonic tradition and sound reasoning, lead irresistibly to the conclusion that Lodges "according to the ancient custom" met in Boston and doubtless in other of the British Colonies of America prior to the adoption and promulgation of the above Regulations of 1721. They were perfectly regular "according to the ancient custom." It was not usual in those days to make, much less to preserve, records of these evanescent Lodges, and therefore we are without historical evidence of most of the Masonic occurrences of these early days.

If, then, Masonry in America is to date from the first meetings of Masons upon her newly settled shores, it must date from the Lodge held in King's Chapel in 1720 and precedence be given to Boston.

1730.

We learn from the Pennsylvania Gazette of December, 1730, printed by Benjamin Franklin, and from an account book kept by him which begins June 24, 1731, that Lodges were then meeting in Philadelphia. All Masonic historians agree that these were Lodges "according to the ancient custom," that it to say without Warrant or other extraneous authority. Such lodges, however, since the promulgation of the above Regulations of 1721 were irregular and clandestine.

If this be not granted as an axiom, it certainly must be conceded that they were such from the moment that England asserted her authority over the colonies here, for there does not exist in the United States or Canada a single regular Lodge today which is not held by authority derived directly or immediately from what is today the Grand Lodge of England--the body organized in 1717.

In making this assertion, I am not unmindful of those charters or warrants emanating from the schismatic Grand Lodge of "Ancients" which played prodigal for half a century but which more than a century ago returned home and was welcomed with open arms by His Royal Highness the Duke of Sussex, Grand Master of the legitimate Grand Lodge, who thereafter for many years presided over the re-united family.

Authority over the colonies was definitely asserted at least as early as June 5, 1730, when the Grand Master of England issued a Deputation to Brother Daniel Coxe, as Provincial Grand Master for the Provinces of New York, New Jersey and Pennsylvania for the period of two years. There is no evidence whatever that Daniel Coxe ever exercised this deputation, or even that he was on this side of the ocean during the two years therein named. Indeed historians are agreed that during that period he remained in England, endeavoring to perfect his title to nearly half the Continent of North America which he claimed to own by virtue of a grant to his father, who was physician to Charles I. and Charles II. Had Coxe ever exercised this deputation, he would have been the founder of duly constituted Masonry in America, but the non-exercise of his deputation renders his name a negligible one in the history of Freemasonry in this country. It is certain that Coxe was in England as late as Jan. 29, 1731, for on that day he was present at a meeting of the Grand Lodge of England. During that year he was registered as a member of Lodge No. 8 at the Devil Tavern within Temple Bar. This was the year after the issuance of his deputation. I can find no indication of his presence in America between 1728 and 1734, before which latter date his commission had long since expired.

1731.

Benjamin Franklin was born in Boston Jan. 17, 1706. He left Boston in October, 1723, although he was again in Boston the following year. On October 11, 1726, he arrived in Philadelphia after a trip to London. In 1730 Franklin was not a Mason. He was then twenty-four years old and was publishing the Pennsylvania Gazette. In its issue of December 8, 1730, he republished what had been circulating for some time in England as an exposure of Masonry. This may have aroused his interest in the Institution, for in February, 1731, he was made a Mason in Philadelphia in a Lodge which, though without a Warrant or Charter, apparently made Masons as did the various irregular assemblies or Lodges referred to above. On June 26, 1732, the Pennsylvania Gazette speaks of Franklin as Junior Grand Warden. That Franklin himself recognized the irregular character of whatever Masonry there then was in Pennsylvania will subsequently appear.

1733.

We now come to the time of the appearance of Henry Price as Provincial Grand Master in America. Henry Price was born in London, 1697, as appears by his original gravestone now in the Masonic Temple, Boston. It is recorded upon this gravestone that he removed to Boston in 1723. If so, he returned to England, for it is recorded in the minutes of the Grand Lodge of England that in 1730 Price was a member of Lodge No. 75, meeting at Rainbow Coffee House in York Buildings. This Lodge is now The Brittannic, No. 33.

Under date of April 2, 1733, the Right Honorable and Right Worshipful Anthony Lord Viscount Montague, Grand Master of the Free and Accepted Masons of England, issued his deputation, saying, "We have Nominated, Ordained Constituted and appointed and do by these Presents Nominate, Ordain, Constitute and appoint Our said Worshipful and well Beloved Brother Mr. Henry Price, Provincial Grand Master of New England aforesaid and Dominions and Territories thereunto belonging." It authorized him to appoint his Deputy Grand Master and Grand Wardens, and "To constitute the Brethren (Free and Accepted Masons) now Residing or who shall hereafter reside in those parts, into One or more Regular Lodge or Lodges, as he shall think fit, and as often as Occasion shall require." This deputation very carefully distinguished between regular and irregular Masons. Price came promptly to Boston and on July 30 of the same year formed his Provincial Grand Lodge. On the same evening he received a petition for the organization of the first Lodge in Boston. The original petition is still in the archives of the Grand Lodge of Massachusetts.

I am inclined to believe--though I cannot assert it as being a proven fact--that among those who applied to Henry Price on July 30, 1733, for the Charter of the First Lodge in Boston, were a number of Brethren who had been made Masons in America in some of those earlier irregular Lodges referred to. This applies (as shown by the Pelham list written in 1751, still in the Massachusetts archives) to Bros. James Gordon, William Gordon, Andrew Haliburton, Samuel Pemberton, Thomas Moloney, Robert Peasley, John Gordon, and John Baker, all of whom signed the petition.

Price granted the prayer of this petition and on Aug. 31, 1733, constituted the First Lodge in Boston. On October 24 this First Lodge in Boston adopted its By-Laws.

Price immediately became a prominent man in the affairs of the Colony. His close associations with Governor Belcher are shown by the fact that the Governor appointed him Cornet with the rank of Major and Governor Belcher's son Andrew, then Register of Probate for Suffolk County, was the first appointee of Price as Deputy Grand Master.

1734.

In 1734 Henry Price's Commission was extended over all North America. This appears not only from the Proceedings of the Provincial Grand Lodge, but also over the signature of our Brother Benjamin Franklin who was closely in touch with Masonic affairs in Boston. He was in Boston in the spring of 1731, and probably present at the celebration of the Feast of St. John the Baptist on June 24. In August of this year there was an advertisement in the Boston newspapers of the Constitutions as published by him. As the head of the Fraternity in Philadelphia, on November 28, 1734, he wrote two letters to Price, one official and one personal, as follows:

The Official Letter.

Right Worshipful Grand Master and Most Worthy and Dear Brethren:

We acknowledge your favor of the 23d of October past, and rejoice that the Grand Master (whom God Bless) hath so happily recovered from his late indisposition: and we now, glass in hand, drink to the establishment of his health, and the prosperity of your whole Lodge.

We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province. (which seems to want the sanction of some authority derived from home, to give the proceedings and determination of our Lodge their due weight) to-wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his Commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair, when the Grand Master of all America shall be in place. This, if it seems good and reasonable to you to grant, will not only be extremely agreeable to us, but will also, we are confident, conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and, as we hope our request will be complied with, we desire that it may be done as soon as possible, and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above mentioned, witnessed by your Wardens, and signed by the Secretary; for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.

We are, Right Worshipful Grand Master and Most Worthy Brethren,

Your Affectionate Brethren and obliged humble Servants,

Signed at the request of the Lodge, Philadelphia, Nov. 28, 1734. B. Franklin, G. M.

The Personal Letter.

Dear Brother Price--I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate. I have no room to flatter myself with a visit from you before the Spring, when a deputation of the Brethren here will have an opportunity of showing how much they esteem you. I beg leave to recommend their request to you, and to inform you, that some false and rebel Brethren, who are foreigners being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch, and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some special authority as herein desired. I entreat therefore, that whatever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

I am, Your Affectionate Brother and humble servant,

B. Franklin, G. M Pennsylvania Philadelphia, Nov. 28, 1734.

P.S.--If more of the Constitutions are wanted among you, please hint it to me. (Address upon said letters:) "To Mr. Henry Price "At the Brazen Head "Boston, "N. E."

These letters were destroyed at the burning of Masonic Temple in Boston on April 6, 1864, prior to which time they hung in frames in the Temple observed by all men. In the official letter, Franklin, acting as he himself says at the request of his Lodge, acknowledges its want of lawful authority and prays that Henry Price by virtue of his Commission from Britain which had been extended over the whole of North America, would confirm the Brethren of Pennsylvania in the privileges they then enjoyed of holding their Lodge, etc., admitting that the Grand Master of Pennsylvania would thereafter yield his chair whenever the Grand Master of North America, to-wit, Henry Price, should be present. The prayer of Franklin was granted and thereafter he always kept closely in touch with the Provincial Grand Lodge in Boston as will subsequently appear.

Reference has now been made to all that is known of Masonry in the Western Hemisphere down to and including the founding of duly constituted Masonry in America. Laborious and thorough research of many learned and studious historians has been for many years devoted to the subject. In the early eighteenth century it was often proclaimed by those familiar with all the facts--including Henry Price himself--that Masonry in America originated in Boston. No one has yet successfully contradicted that claim. No one has ever presented any evidence whatever of the exercise here of any authority from the Mother Grand Lodge of the World, the Grand Lodge of England, prior to organization of the Provincial Grand Lodge in Boston on June 30, 1733. It is now settled beyond any attempted contradiction that Henry Price did act by lawful authority and under the first commission of any kind exercised on this side of the Atlantic Ocean. It is thus that Henry Price is the Founder of Duly Constituted Masonry in America, and his Provincial Grand Lodge the Mother Grand Lodge of the Western Hemisphere. That Grand Lodge has persisted without a break from his day to ours and is now the Grand Lodge of Massachusetts.

If the foundation of Masonry here is to date from the first exercise of lawful deputed authority, then precedence must be given to Boston and to the Grand Lodge of Massachusetts.

(To be continued)

----o----

Certainly it is heaven upon earth to have a man's mind move in Charity, rest in Providence, and turn upon the poles of Truth.

- Bacon. Essay on Truth.

----o----

AT THE WORLD'S HEART.

I leant my ear to the world's heart,

(Beat, beat, beat!)

I leant my ear to the world's heat,

Where all its voices meet.

I heard them sound together

I heard them surge alone,

The far, the near, the nether,

The known - and the unknown.

From desert they rose and mountain,

From city and sea and plain,

And the voices, all, to one voice

Blent, in the bitter pain:

We are the people of Sorrow,

Haled from the silent earth,

Happy it is,

Happy is love -

Happier should be birth!

We come to the land of the living,

We go to the realm of death,

We bide a day,

And then - away !

O, why are we given breath?

I leant my ear to the world's heart,

(Long, long, long!)

A closer ear to the world's heart,

And lo - it beats more strong !

And the building of human beauty,

The crushing of human crime,

The music of human duty

Outclarioned fate and time.

Yea, over the cry of sorrow

And doubt that is ever brief

There rose the lay of the New Day,

The high voice of Belief:

We are the people of Patience,

Who wait - and look before,

Silent is birth,

Silent the tomb,

But silent life no more!

Our gods are becoming One God,

And tho' there is ever death,

We yet shall learn,

At some day's turn,

Why - why we are given breath !

- Calvin Rice.

----o----

TREES.

I think that I shall never see

A poem lovely as a tree.

A tree who hungry mouth is prest

Against the Earth's sweet flowing breast;

A tree that looks at God all day,

And lifts her leafy arms to pray.

A tree that may in summer wear

A nest of robins in her hair;

Upon whose bosom snow has lain;

Who intimately lives with rain.

Poems are made by fools like me,

But only God can make a tree.

- Joyce Kilmer.

----o----

PATIENCE.

'Tis weary watching wave on wave,

And yet the tide heaves onward;

We climb, like carols, grave on grave,

That pave a pathway sunward;

We are driven back, for our next fray

A new strength to borrow,

And where the Vanguard camps today

The Rear will rest tomorrow!

- Gerald Massey.

----o----

WAR.

"Is for war, I call it murder,

There you have it plain and flat;

I don't want to go no further

Than my New Testament for that;

God has said so plump and fairly,

It's is long as it is broad,

And you've got to get up early

If you want to take in God."

- Bigelow Papers.

----o----

JUDGE NOT.

In men whom men declare divine

I find so much of sin and blot,

In men whom others class as ill

I find so much of goodness still,

I hesitate to draw the line

Where God has not.

- Arthur Clough.

----o----

MAN'S MEASURE.

Who little is doth little seek,

Him trifles satisfy;

The brave ascend the mountain-peak,

The highest need the high.

Who little seeks doth little gain,

Nor climbs above the clod;

The earthly on the earth remain;

The nobler soul seeks God.

- Emily Tolman.

EDITORIAL

THE FUTURE

WHAT is to be the future of Freemasonry? With increasing frequency this question is being asked in Masonic gatherings, and in one form or another it comes to ye editor almost every day in the letters that pour into his office. Save in a few instances, due to impatience, the spirit in which it is asked is not radical, much less revolutionary. Nevertheless, it is earnest, insistent, and profoundly significant. It does not mean that men are losing or have lost faith in Masonry, but that they are beginning to realize its latent power and its hitherto unguessed possibilities as an instrument for social service and the betterment of humanity.

There are those who regret, if they do not actually resent, the spirit of restlessness which more and more prevails in the Fraternity in respect to its future. Surely that is shortsightedness. What we should rather deplore is an attitude of settled self-satisfaction and smug complacency with things as they are. Everything advances, improves, broadens, and Masonry must keep step with the march of mankind, or step aside. An institution that does not, will not, or cannot adapt itself to the conditions and demands of the new and changed time in which we live, is doomed. Today thousands of men,

especially young men, are asking of Masonry the very same question which she asked of them when they knocked at her door: Whence came you and what came you here to do ? They are not irreverent. They are not radical iconoclasts. But they know that the demand of this age is for efficiency, and they are eager to have a part in making Masonry effective in the fulfillment of the great purpose for which it exists.

Between those who will let nothing alone and those who will allow nothing to be improved, there is a middle path of cautious progress and development. John Bright held it to be the study of a wise statesman to "make the past glide easily and safely into the future, without loss"; with which agrees the wisdom of Burke that the useful man is he who has "the disposition to conserve and the ability to improve." For, if we do not conserve what we have we cannot improve it, or apply it. Nor can we really conserve it without constantly improving and applying it. But we must have not only the wish but also the knowledge and ability to improve, else we shall lose what we have in blunderingly trying to get what we want. Therefore, if our young men are to serve Masonry and make it effective for its high end, they must be taught what Masonry is, whence it came, what it brought to us from the past, and what it is trying to do in this tangled and turbulent world. So and only so can they wisely conserve its holy and historic tradition and apply its spirit and teachings to the problems of the present.

Everywhere the signs of an awakening of the Masonic Spirit multiply, and for no gift of the Almighty, whose inspiration has given man understanding, ought we to be more grateful. Just because this is so; because the Craft hears the call of great opportunity, and feels the pressure of far-reaching demands, we must keep our minds clear and our hearts responsive, lest we be swept too far in one direction or turn aside into another. As for ye humble editor, he must confess that in regard to the fundamental principle and purpose of Masonry he is a standpatter who cannot be moved. For that very reason, in regard to the improvement and application of Masonry, the effort to make its ritual more radiant, its symbolism more luminous, its philosophy more understandable, its spirit more active and its labors more practical and efficient, he is a progressive who cannot be stopped. What is more, he is sure that this is the attitude of the great majority of the Craft, and that we are on the eve of a new day in Masonry.

This at least is manifestly true, as one of the ablest of our Masonic students puts it in a thoughtful letter: "Masonry ought to be more than a social club, or a dramatic society, or a charity institute, or a building association. Maybe it ought to be all these things, but it must be something more." Exactly; and he might have added that it is that Something More which has made Masonry what it is, preserved it through the ages, winning to it the homage and loyalty of brave and true men; and that Something More - by which we mean its sweet spirit of Brotherly Love, the wise Faith which it inspires, the simple Truths which it teaches, the passion for Liberty and Equality which it evokes, and the

noble Spirituality which it cultivates - will yet make it what it ought to be, conserving its heroic tradition and giving shape to its future. More than an institution, more than a tradition, more than a society Masonry is one of the forms of the Divine Life upon earth; and a spirit so benign and beautiful, an influence so quiet and unresting, was never more needed than today.

Three paths would seem to be open to our Order, two of which are full of promise of fruitful achievement, and one, alas, dark with danger. First of all, Masonry can go on as it is, working quietly in behalf of unity, amity and friendship among men, bringing men of differing faiths and types of mind and effort together at its altar of light and prayer, the while it teaches them in parable, symbol and drama the truths that make it worth our time to live and let live, think and let think. Forming one great society over the whole round earth - a fraternity of free men, founded upon moral truth and spiritual faith - its mission is to make men friends, to refine and exalt their lives, to turn them from bigotry and falsehood to charity and love of truth. While not a religion, it religiously holds the right and duty of every man to worship in the way his heart loves best, granting to every other man the like precious privilege. Holding aloof from separate sects and parties, it lays emphasis upon the things that underlie all creeds and overarch all sects, seeking to bring about that great fellowship of humanity in which God is most truly found and known. Truly, no more worthy purpose can inspire any order than the earnest, active endeavor to bring men into closer fellowship with one another and with spiritual reality. This is as much needed today as ever before, and if Masonry did nothing else it would be entitled to the gratitude of humanity.

"What might be done ? This might be done,

And more than this, my suffering Brother,

More than the tongue

E'er said or sung,

If men were wise and loved each other!"

Unfortunately, another path lies very near our feet just now, and many Masons are sorely tempted to take it, owing to the aggressive activity of influences which threaten, as they think, all that they hold dear. No doubt the provocation is great, and even a blind man a tree can see the facts which fill them with alarm, albeit he may also see how easily those facts may be undignified or distorted by anger and alarm. Admit that the facts are as dark as they are depicted, still there remains the question as to how we can best meet them, what should be our spirit and method. Fighting evil with evil is the ultimate folly. Not only does it fail, but the fighters become infected by the virus of the

enemy whom they would overthrow, and so in the end are themselves overthrown. Every man and Mason will act when he is needed in the cause of liberty and righteousness, afraid of no one, quarrelling with no one, alert, wary, and without compromise. But to turn Masonry aside from its high tradition, and make of it a militant order to meddle in politics, is to invite disaster, alienating thousands of thoughtful men from its altar, and defeating the very end for which it exists. Let us never forget the wise words of Emerson, that "the largest is always the truest sentiment," and that we can only overcome evil with good.

Instead, let us renew our vows of loyalty to the great and far-shining principles of Freemasonry, and invoke its spirit to descend upon us anew, trusting the lower of Truth, the worth of Character, and the wisdom of Love. Any other course means ruin - which God forfend - making of Masonry only one more factor in the world of factional feud, an indistinguishable atom in a mass of sectarian and partisan agglomeration. The future of our Fraternity lies in a return to the faith of its fathers, in so far as we have departed from it; bringing the wisdom of the past to the service of the present; teaching the truth that makes men free, "with malice toward none, with charity for all"; showing in the quality of our private lives and public service what Masonry means and the kind of citizens it produces; in short, to make of Masonry today, on a large scale, what in former times it was on a small scale - an order of men initiated, sworn, and trained to make liberty, justice, sweet reasonableness and brotherly love prevail. There may be those who will think this a lame and impotent ending of an argument, to say nothing of a prophecy; but a longer pondering will show them, if they be wise, that the things which made Masonry great in days agone are the things which will make it greater in the future.

Stronger than steel

Is the sword of the Spirit;

Swifter than arrows

The light of the truth is,

Greater than anger

Is love, and subdueth.

Nor is the night starless;

Love is eternal !

God is still God, and

His faith shall not fail us,

Truth is eternal !

For the rest, ye editor does not believe in the infallibility of any man - not even in his own - and he may be in part or altogether wrong in what he has here set down. If so, he begs to be put to rights by his Brethren, and will listen to all they may have it in their hearts to say. Indeed, he invites a thorough discussion of the question, What is to be the future of Freemasonry? It must be much in the minds of thoughtful Masons today, living as we are in a time of upheaval, of questionings many and uncertainties not a few; the more so because, as a fact, we are answering the question whether we know it or not - making today the Masonry of tomorrow! Since the future will have nothing in it save what we bring to it and put into it, surely it behooves us to bethink ourselves betimes, never forgetting the words of the wise poet:

"Keep the young generations in hail,

Bequeath to them no tumbled house !"

* * *

It is with deep regret that we must record the sudden death of Brother Clement E. Stretton, of England, whose letter on "Operative Masons" appeared in the correspondence column of the last issue of The Builder. Details of his death have not reached us at this writing, but he will be missed in a large circle of Masonic friends and fellow-workers. His enthusiasm and industry in behalf of a better understanding and appreciation of old Operative Freemasonry seemed to have no limit, and his great desire, as he more than once confided in his letters, was to live to join in the celebration of the one thousandth anniversary of the old York Charter. Alas, my Brother !

* * *

Perhaps a half a hundred Brethren have asked who wrote the last lines quoted in the first issue of The Builder, "We drew a circle that took him in," which we adopted as the spirit and policy of this journal. They were written by Edwin Markham, and may be found on the first page of his new book of poems, "The Shoes of Happiness." Markham is well known for his lines to the Millet painting of The Man With the Hoe, and still better known for his unforgetable poem on Lincoln, each of which give title to his earlier books of songs. And he it was who wrote the noble lines beginning,

"The crest and crowning of all good,

Life's final star is Brotherhood."

* * *

In this issue Prof. Pound concludes his series of lectures on the Philosophy of Masonry, presenting what seems to him to be the working philosophy of Masonry for today. These lectures have been widely read, and justly so, for they deserve close study not only for their merit, but also for their method - a biographical glimpse of four great Masons of former times into whose labors we have entered, showing the spirit, purpose and teaching of each man against the background of the time in which he toiled; and then stating briefly the most significant and central feature of the point of view from which each looked upon Masonry and labored in its behalf. As announced in the last issue, the Society will publish these lectures in a little book, neatly bound, with pictures of the author and the men whom he has studied, Prof. Pound adding a preface and also a bibliography of each lecture to serve as a guide for those who may wish to study more in detail.

* * *

Several Lodges in different parts of the country have appointed a standing committee on the National Masonic Research Society, the better to co-operate with the Society, to increase its membership, and to bring the local Lodge into closer touch with its spirit and purpose. We are grateful for such evidences of good-will and partnership, and we believe that they will increase as the Brethren more and more realize that this is not a private scheme but a truly Masonic enterprise; that the Society is their Society; and that we are sincerely trying to work out the program as outlined, for the good of Masonry. If we have not shown that this is our solitary ambition and purpose, then it is because we are hopelessly stupid and do not know how to make ourselves understood.

* * *

News comes by letter from Mrs. Gould that her husband, Brother R. F. Gould, is seriously ill, and that grave fears are felt as to the outcome. Owing to the great age and infirmity of our distinguished and beloved brother, any kind of illness is dangerous; and by the time these words are read he may have "passed into the Eternal East," as the old time Masons used to say when one of their number fell asleep. He is one of the greatest Masons of recent times, and the debt which the Fraternity owes to his genius, his industry, and his tireless search for truth, is beyond all calculation. In personal life he is a most lovable man, gracious of spirit, loyal and courteous, encouraging to his younger brethren, thoughtful in his remembrance of his friends of many years - in all ways a true

Master Mason, a well as a master of Masonry. News of his illness will cast a shadow over Masons of every land, by whom he is held in highest esteem alike for the nobility of his character and the fruitfulness of his service to our ancient and honorable Craft.

THE LIBRARY

"IN A NOOK WITH A BOOK"

THE PROOF OF FAITH

BRETHREN, ye scribe is not conducting a Theological Seminary, though one might easily think so, judging from the number j of questions of a religious sort which reach him in the quiet of the Library. Nevertheless, he knows that the Masonic spirit of freedom and friendship is the air most congenial to a frank discussion of the problems of faith, which are in fact the problems of life; and he is very glad to talk of these high matters with his Brethren, so long as sectarian issues are not involved. For example, here is an ardent Mason from the far west who puts his question thus:

"Of course you have read the greatest Masonic book in the world. I mean The Great Work, by TK. Tell us your estimate of the book, especially the chapter entitled The Lineal Key. And more especially his demonstration of immortality. A lot of fellows out here would like to know your opinion."

Here is a large order, and one not to be filled in a few brief notes, for the questions raised are as important as they are interesting. Therefore we propose to separate the questions asked, taking the last one first - following the Bible saying that the last shall be first - leaving for the next issue of The Builder a more detailed estimate of the book as a whole, and of the chapter named in particular. Yes, ye humble scribe has read The Great Work more than once, but it never occurred to him to regard it as a great book, much less the greatest Masonic book in the world. Surely that is seeing things out of all proportion, and if we are to see the book for its real value we must keep our wits about us and discriminate.

As to demonstrating immortality, it all depends, of course, on what we mean by the word demonstration. Humpty Dumpty said to Alice, as they wandered in Wonderland: "When I use a word it means just what I choose to make it mean, neither more nor less." But Humpty was a humane spirit, and every Saturday night was wont to call his words up and reward them for their service, giving double pay to those whom he had overworked - which showed that he knew them one from the other and appreciated their

labors. Happily, TK is of like spirit, and if he seems to overwork the word Demonstration - among others who do double duty - he at least tells us plainly what he means by it. What is more, he follows his use of the word consistently through to the end.

Repeatedly and emphatically he lets us know that by the scientific demonstration of a future life he does not mean physical science, but a process of moral and spiritual culture the laws of which may be known, Laced, and classified, and so reduced to scientific accuracy. Perhaps it is the use of the word Scientific which provokes dissent, as suggesting that we have attained to the same exactness and impartiality in the study of the soul which marked our investigation of physical facts. There are those who think, with Stevenson, that man may be impartial so long as he deals with salts and acids, but that such an attitude is impossible in the field of the inner life. Unconsciously, they hold, the fact that the fate of the soul is concerned tends to bias, if not to blur, our judgment.

Howbeit, for the sake of argument let us admit that one may attain to such detachment as shall enable him to look at the problem impartially, and that the laws of the higher life may be seen and stated with scientific exactness. What then? Very earnestly TK insists - and this is, perhaps, the most valuable part of his book - that the actual practice of a high, austere moral life, not the mere theory of it, must be the basis of whatever assurance we are to win. That is to say, the matter of demonstrating the immortality of the soul is not a question to be argued about, but to be put to the test. The evidence is given only in experience. It must be tried out by each man in his life. And to this high test the author invites us, offering to make available for our guidance and use the ripe results of ages of experience held in the keeping of a Great School of the East.

Whether there be any such Great School or not - ye scribe does not know, and no evidence is forthcoming - it is certain that the truths of faith, if they are to be anything more than pieces of mental furniture, must be verified in experience. We know as much as we do, said St. Francis long ago. Here the author is on solid ground, and he is in accord with all the great teachers of the race since ever time began. So far - barring the question as to the existence of the Great School, to say nothing of its alleged immemorial antiquity; so far, we say, there need be no dispute; and this, instead of being a secret to be kept up the sleeve, has been the burden of the leaders of faith in every age, who by the use of sermon, symbol, parable and art have tried to make it vivid.

Perhaps it may be stated after this manner. When a man lives for eternal things, doing justly for the sheer love of justice, loving mercy because it is lovely, and walking humbly with God in whose Presence he lives - life so lived discloses its own eternal quality, and begets in the soul of him who dares to make the trial of it a quiet and

profound assurance of immortality. And naturally so, because he is living the eternal life in the midst of time, and death can be nothing more than a cloud-shadow wandering across the human valley. Whether TK would endorse this statement of the case, we know not; but we fancy that he would agree that it is true, in so far, but that it does not go far enough. At any rate, we cannot follow him further, being quite content to rest our faith on the fact of the kinship of the soul with God, which all the achievements of thought, not less than the promptings of conscience and the prophecies of love, abundantly confirm.

Unfortunately, as we see it, TK goes further than it is either necessary or wise to go. Writing as representative of a Great School of eastern Sages, he may have knowledge such as is denied to ye humble scribe; but we decline to follow him when he recommends that, by certain ascetic practices - particularly in the matter of diet, and a like - a man may induce a state of consciousness, or unconsciousness, wherein the mind leaves the body and travels in foreign countries to work and receive the wages of a Master. It may be so; ye scribe does not deny it, much less ridicule it - neither does he need it, or seek it, to attest his faith in a future life, concerning which every passing year makes him at once more confident and less curious. Moreover, he holds that this kind of search for certainty is not only useless but dangerous, in that it is seeking for something which manifestly is not ordained for humanity.

There are those who think, and not without reason, that if we were sure of a future life - sure of it as we are sure that fire burns - it would destroy moral initiative, if not actually alter the nature of the soul. That were a seeing of God no flesh can bear, and live. Robert Browning was right when he wrote:

"What, but the uncertainty in faith supplies

The incentive to humanity?"

Or as William James put it, saying what it was hign time somebody had said, that "there is that within us which is prepared to take the risk"; and it is the element of risk which gives to life its zest, its verve, its thrill of adventure and challenge. No, the just shall live by faith; and it was not of some great-hearted hero only, but of the whole great heart of humanity, that Emerson wrote:

"The sun set, but set not his hope;

Stars rose; his faith was earlier up."

----o----

QUESTIONS.

Can you tell me who wrote the poem beginning, "Be not afraid to pray - to pray is right," often used in the work of the Scottish Rite ?

- J. T. D.

It was written by Hartley Coleridge, son of S. T. Coleridge, born in 1796 and died 1849; his poems were edited by his brother in 1851.

----o----

Honestly, do you not think that it is something very like a sin to send out a book like Morals and Dogma without an index? Has an index to it ever been published?

- R.T.F.

Exactly; and if ye scribe is ever elected President, or constable, his first act will be to have a law passed making such an offence punishable by heavy penalty. Happily there is an index of Morals and Dogma, prepared by Dr. Thomas Stewart, which may be had for fifty cents from Brother J. H. Cowles, Secretary General, 433 Third St. N. W., Washington, D. C.

* * *

Please refer me to some book that will throw some light on the influence of Freemasonry in the formation of the Latin American republics. - L.T.S.

You will find a chapter on the subject in L.J. Fosdick's "French Blood in America." (Baker-Taylor Co., New York.) It is an interesting field of research. Look into it and give us the results of your findings in an article for The Builder.

* * *

I have often heard sayings of Jesus quoted which are not found in the New Testament. Is there any book in which these are collected ?

- J. J. T.

Yes, a most delightful book, entitled "Unwritten Sayings of Jesus," by David Smith (Doran and Co., New York) which not only collects the sayings, but tells where, when, and how they were found, with brief expositions of them. It is worth your while.

* * *

How many of the four original Lodges which constituted the Grand Lodge of England are still in existence ? Your answer will settle a bet.

- F.J.R.

Apparently the Goose and Gridiron Lodge, No. 1, is the only one of the four now in existence. After various changes of name it is now the Lodge of Antiquity, No. 2. See History of the Four Lodges, by R. F. Gould. We hope that both of you win the bet

* * *

I have it in mind to prepare a paper, or talk, on the place of prayer in Masonry for our Lodge. Can you cite me to something to read ?

- W.B.P.

What a fruitful subject, and among other things you might read Chapter 19 of Fort's Antiquities of Masonry, as showing the upe of prayer among ancient Masons; also a beautiful lecture on Prayer as a Masonic Obligation by Lawrence, "Practical Masonic Lectures" (Lec. X); and there are noble passages in Morals and Dogma, pp 6, 389, 684.

* * *

Why does the Master of a Lodge wear a hat ? What is the significance and symbolism of it ?

- H. H. D.

Always the hat is a sign of authority and power, of superiority granted to the Master by the confidence of his Brethren. Since the time of the Middle Ages, however, much of its meaning has been lost; for in those days all members wore hats in Lodge when it was convened. The candidate entered bare-headed, but was given a hat as a part of the initiation - it being a symbol of Liberty and Equality. It was so regarded by George Fox, the Quaker, who refused to take off his hat to any man, even a judge of the court - for which he spent much time in jail. You will find an interesting account of the hat in ancient Lodges in the "Antiquities of Freemasonry," by G.F. Fort, Chapter 28.

* * *

Where can I find reports of instances of Masonic fidelity and assistance in time of stress and danger, as illustrating the strength of our mystic tie ?

R.P.H.

There are many such scattered through our literature. "Low Twelve," by E.S. Ellis, (Macoy Co., Nevs York) is perhaps the collection of instances you are looking for, which you will find very interesting and often thrilling.

* * *

There are several questions which I should like to ask, but hesitate to do so, because I suppose I ought to be familiar with such things. As it is, I have had verb little time or opportunity to look into such matters.

- F.J.L.

Now, look here. You are a lawyer, and if ye scribe lived in your community and wanted to know anything about the law of Michigan, he would ask you - without apology. Just so, as you have made a special study of the law, so we have made a little study of Masonry What is more astonishing, ye scribe has had the lm mitigated nerve to set himself up as a target for folks to fire questions at. Therefore, do not hesitate; fire away. If you ask what we do not happen to know - a very easy thing to do - it will be our delight to look it up in the greatest Masonic library in the world. By all means send your questions.

* * *

BOOKS RECEIVED.

Memorial Address, by Norris S. Barratt.

Poems of the Temple, by L. A. McConnell. (Published by Author, Michigan City.)

Lincoln the Christian, by W. J. Johnson. (Eaton & Mains Co., New York.)

Wesley and Woolman, by ye Editor. (Abington Press, New York.)

Ancient Art and Ritual, by J. E. Harrison. (Henry Holt Co., New York.)

The Veils of Isis, by Frank Harris. (Doran Co., New York.)

Nietzche, by Paul Carus. (Open Court Co., Chicago.)

----o----

SPRING.

The year's at the spring,

The day's at the morn;

Morning's at seven;

The hill-side's dew-pearled:

The lark's on the wing;

The snail's on the thorn;

God's in his heaven -

All's right with the world !

- Pippa Passes.

The Builder Magazine

June 1915 - Volume I - Number 6

ROBERT FREKE GOULD

SOLDIER, BARRISTER, FREEMASON

IN MEMORIAM

(Editor of The Builder:--With deep regret I have to announce the death on March 26th, of our veteran Brother Robert Freke Gould. As a reliable Masonic historian he occupied a high place in the affection and esteem of all Masonic students. His works remain with us as Masonic classics for all time. His influence in Masonic literature was incalculable and will never die. Fraternally yours, John T. Thorp, Lodge of Research, Leicester, England.)

MAN AND MASON

By John C. Yorston, Philadelphia

THE sad news of the death of this renowned, honorable and worthy brother, of International fame, will be received by the Craft at large with more than ordinary regret. He died at his residence, Kingsfield Green, Woking, England, March 26th, at the age of 78 years. How much we may regret his decease is not a subject for words, for in him was recognized the closest and most considerate

of friends, one who knew the difficulties of authorship and journalism, and was ever ready to help and take pleasure in doing so, and also to make allowances where many would have showered unjust criticism.

The great loss to Masonry will be acknowledged wherever the Masonic symbol is known and recognized, for, although an English author, his Masonic works have been translated into several European languages, and his shorter writings and studies have been translated into many more tongues, and read throughout the World.

His first published work on Freemasonry, entitled "The First Four Old Lodges," was succeeded by "The Athol Lodges," but the work which has secured for him his position and lasting fame as a Masonic Author, is his complete and exhaustive work of research, "The History of Freemasonry," a magnum opus. For years it has held, and still holds, the field, and is recognized as the only work of authority and the most reliable one on the history of the Craft, yielding to him the honor of being the greatest Masonic Historian the World has yet produced.

He also published a smaller work, "The Concise History of Freemasonry," summarized without much detail. Many of his contributions to the Transactions of the Quatuor Coronati Lodge are works of skill, erudition, and patient research. Many of these are

out of print, but the best of them, together with articles from various Masonic journals, are reprinted in a volume entitled "Brother Gould's Collected Essays and Papers," published in 1913. Bro. Gould's contributions to Masonic literature are not numerous. Many writers have given us more in quantity of matter and number of volumes, but none have achieved so much success in face of so many difficulties. He began his work when all matters of Masonic history were hopelessly mixed. All kinds of false traditions hovered around the name of Freemasonry, and countless rites and sects claimed association with the Order. His work consisted in clearing the way and breaking down barriers. He truly laid the tracks upon which his successors found it easy to travel. His standard was high, both as to literary accomplishment and to statement of fact. Guesswork and imagination had no part or lot in his researches. The truth was supreme, and all that possessed not its hall-mark was rejected or laid aside for further evidence. The work he accomplished will remain for many generations as a monument to his love of the Craft and his genius as a painstaking and truthful historian.

It might truly be said that his life was made up of the mystic number Three--for he was essentially a Soldier, Barrister and Freemason. These three separate characteristics were the predominant factors of his most useful life, and though he had for

many years ceased activity as a Barrister, and took only a passing interest in military matters after his retirement from the Army, he devoted the rest of his life with a burning zeal and constant activity with his pen in behalf of Freemasonry until a short time before his death. His final letter, dated 22nd February, showed a mental and literary activity of the keenest nature, and introduced references to friendships in England, Gibraltar, and America.

Bro. Gould was a son of the Rev. Robert Freke Gould, Rector of Stoke Pearo, Somerset, and was born at Ilfracombe, Devon, England, in 1836. At the age of nineteen he entered the Army as Ensign in the 86th Royal County Down Regiment of Foort, and later in the same year was initiated in the Royal Naval Lodge, No. 429, Ramsgate, and also received his commission as a Lieutenant, and was transferred to the 31st Regiment. In the following year his Regiment was ordered to Malta, where he was exalted in the Melita Chapter, No. 349, and also installed a Knight Templar in the Melita Encampment.

In 1858 he found himself at Gibraltar, where he was installed Master of the Inhabitants' Lodge, No. 153, E. C. The Lodge roll for the present year shows him as the senior living Past Master at the time of its issue, and designates him an honorary member.

His year in the chair was interrupted by a removal to the Cape of Good Hope, and later in the same year to India. Here he became

Founder and first Master of the Meridian Lodge, No. 743, of the 1st East Surrey Regiment, then stationed at Poona. In 1860 he took command of a Company at Sinho, in the North China Campaign, and took part in the action at that place, and in the storming of Tangku. For the taking of the latter forts he received a medal and clasp. In 1862 he served on the staff of General Staveley in subduing the Taeping Rebellion. The operations in the district of Shanghai resulted in the taking of the stockade of Nanhsiang, the capture by escalade of the walled cities of Kadin, Tsinpoo, Tsolin, and the fortified town of Najow, and the success of the operations at Nanhsiang. Afterwards he was appointed by General Stavele to drill, discipline, and organize a battalion of Manchu soldiers at Tien Tsin. Continuing his stay in China, he was elected Master of the Northern China Lodge, No. 570, Shanghai, in 1864, and in the following year was installed First Principal of the Zion Chapter, No. 570, and was a founder of the Tuscan Lodge, No. 1027, in the same city.

His departure from China would appear to have terminated his military career, for in 1870 we find him settled at Russell Square, London, in close proximity to the law centers of the Metropolis. This center was most favorable for the continuance of his legal work and for paying frequent visits to the Grand Lodge Library and

to the British Museum. It was these later visits which enabled him to lay the foundation upon which so much valuable material was afterwards to be erected in the way of contributions to the literature of Freemasonry. What Bro. Gould himself described as the "distractions" of these two Libraries caused him to suspend his legal studies, and in 1877, he went on Circuit (the Western) for the last time, and a few years afterwards gave up his chambers in the Temple, and thus ceased to be even a nominal practitioner at the Bar.

Having thus closed his activities as Soldier and Barrister, his whole time was available for his chief "recreation"--Freemasonry. In 1875 he was installed Master of the Moira Lodge, No. 92, London, and was re-elected for the following year, being also installed First Principal of the Moira Chapter. In 1875 he also served as a Grand Steward, and in that capacity took part in the installation of the Prince of Wales as Grand Master of England at the Royal Albert Hall, which is described by himself in 1911 as "the most remarkable spectacle I have ever witnessed during the half-century and more that I have been a Freemason."

Having served for several terms on the Board of General Purposes of Grand Lodge, and on the Colonial Committee, it was generally hoped by his friends that his services would secure him the coveted honor

of Grand Rank. This, however, was not realized until 1880, when he was invested as one of the two Senior Grand Deacons. It may be as well to state here that this honor was not awarded for his literary services, for the first volume of his "History of Freemasonry was not published until two years later. This fact also emphasizes the neglect of the Grand Lodge of England to reward the literary efforts of its members; for although Bro. Gould's monumental work was known and appreciated all the world over, Grand Lodge failed to recognize the merits of the author until December 1913, when, in honor of the Centenary of the Union of the Grand Lodges of England, he was made a Past Grand Warden.

The researches into Masonic archaeology and history on the part of a small circle of Brethren at this time entailed considerable correspondence by those who were exchanging ideas and discoveries, and the question of founding a special lodge for Brethren interested in research was mooted. After a few preliminary difficulties the Quatuor Coronati Lodge, No. 2076, was consecrated in 1884, and the desire for the literature of the Craft was at once given a great stimulus, for those who were associated in the work of this Lodge were keen upon their task, and in a very short time gave the Craft a literature which has never been surpassed. In this work Bro. Gould was a leading spirit and became a Founder of the

Lodge. In 1887 he was installed Master, an honor which is the coveted "blue-ribbon of Masonry" amongst literary members of the Craft. In 1901 the "Inhabitants" Lodge, at Gibraltar, having become too large, a sister Lodge was formed, and in honor of Bro. Gould, who had been the first Master at the resuscitation in 1858, the new Lodge was named the Robt. Freke Gould Lodge, No. 2874.

Bro. Gould's associations with other Lodges may be briefly touched upon. Founder of the King Solomon's Temple Lodge, No. 3464, of which he was the first Master. Joining member of the Royal Lodge of Friendship, No. 278, Gibraltar; St. Andrew's in the East, No. 343, S.C., Poona; Orion in the West, No. 415, Poona; Royal Sussex Lodge No. 501, Shanghai; and several Royal Arch Chapters. His literary services to the Craft have been recognized by several Grand Lodges in his election to honorary membership with rank of Past Grand Warden, including Iowa, Ohio, District of Columbia, Kansas, South Dakota, British Columbia, and New Zealand.

* * *

OUR THUCYDIDES

By Prof. Roscoe Pound, Harvard University.

If James Anderson has a prescriptive right to be styled the father of Masonic history, Robert Freke Gould has a much better title upon the merits to be styled its second father. Indeed Anderson owes his

position in Masonic history simply to the accident of time and place which makes him our only authority for the most interesting period in the history of the Craft. Brother Gould, on the other hand, taught us how to write Masonic history and founded a school of Masonic historians which has put the history of the Craft upon a modern and scientific basis where it may take its place with the history of other human institutions.

Prior to the writings of Brother Gould the profane might well smile when it was said that Masonic history was to some extent a subject by itself and that it must have its own methods and its own standards. For unhappily it was formerly but too true that Masonic history was wholly unique among branches of knowledge that went by the name of history and that it had methods and standards not tolerated, much less admitted, anywhere else. Even in the eighteenth century, when men were willing to believe much of antiquity which they would not have believed of their own day, when, for example, the legendary history of the Roman kings remain unquestioned, solemn narratives that made every great personage from Adam to Solomon a Mason in the modern sense, that made Nebuchadnezzer and Caesar Augustus Grand Masters of the Craft, that brought Masonry into Britain with a Trojan king, and into Ireland with the prophet Jeremiah, ought to have been impossible. What

shall we say then of enlightened men and learned Masons who repeated and affected to believe them in the nineteenth century and of the pomp and circumstance of Masonic oratory which rehearses them or their like today? Such things as Oliver's "Five grand periods of Masonry from the creation of the world to the dedication of King Solomon's temple" have not been merely harmless. Dr. Oliver was an antiquary of high and deserved reputation. Moreover, he was one of the few really great Masonic scholars of the nineteenth century. It is no exaggeration in Mackey to style him "the father of Anglo-Saxon Masonic literature. His generous enthusiasm, undoubted archeological learning and wide reading enabled him to give to English Masonic writings a literary and philosophical turn that might have done much toward creating a scholarly interest in Masonry. But when such a man was found setting forth soberly in print that Masonry (presumably such as we know it) was to be found from the beginnings of history, that it was taught by Seth to his descendants and was in their hands pure or primitive Masonry, that with the dispersion of mankind after Noah it divided into pure Masonry and spurious Masonry, that the former passed through the patriarchs to Solomon and thence to the Masonry of today, while the latter, a corruption in the hands of the pagans, was to be seen in the mysteries and initiatory rites of antiquity--when this sort of

history could be set forth gravely by one of the lights of Masonic scholarship two results were to be expected. One, the rank and file of the Craft accepted it and no speculation of the sort became too wild for Masonic post-prandial and grand lodge oratory. Two, the scholar within and without the Craft was led to think that if this was all that such a man as Oliver could say there was in reality nothing to say. Hence scholars within the Craft turned to philosophy and symbolism. But these suffered from lack of proper historical foundation. Those without the Craft simply laughed to the injury of all serious Masonic study. If the proposition that Masonic history is in some sort a subject by itself, that from the nature of the subject it has its own methods and its own criteria meant or threatened any recrudescence of this pseudo-history among Masonic scholars, it should be rejected at once.

It was a service of the first magnitude when Brother Gould, the undoubted leader of modern Masonic historians, took for his guide a standard more strict than the principles by which historians without the Craft were guided in their search for the truth. Since his great work in which the most rigorous tests were applied to every hypothesis, to every tradition, and to every assertion of fact, no one who makes any pretensions to scholarship would think of return to what a profane critic justly styled "the sprightly and

vivacious accounts of the . . . Masonic annalists who display in their histories a haughty independence of facts and make up for the scarcity of facts by a surprising fecundity of invention." A great clearing away was necessary in order to put Masonic history upon a proper foundation. This clearing away Brother Gould achieved almost at one stroke. If we may think today that the circumstances of Masonic history call for less rigorous criteria in some connections, we are enabled to say so confidently because he has established the subject in a position where one may proclaim himself a Masonic historian without shame. If James Anderson in some sense is the Herodotus of Masonic history, Brother Gould is emphatically our Thucydides. It is not merely that he has written what is likely to remain the standard history of Masonry. Much more than that, he has taught us how to write Masonic history. For this service to the Craft, if there were nothing else, he would always have to be reckoned among the very first of our scholars.

LOGICIAN AND CRITIC

By R. J. Lemert, Montana

It is with the deepest sorrow and regret that I learn of the death of Brother Robert F. Gould. Thus passes, after a long and useful life, one who has in his own chosen field done more toward setting

the history of Freemasonry upon a solid basis than any other man who has ever lived. So long as our institution shall endure--and that, I feel assured, will be until mankind shall have reached a state of perfection inconceivable at the present (May--the name of Brother Gould will live, and his writings will constitute for him a monument more lasting than can be built above his grave in stone or brick.

Brother Gould's writings are essentially those of the practical man, the logician, the severe critic of mere theory. Some of us may have been at times a trifle impatient of his ruthless demolition of our dream palaces; some of us may not, even today, be content to accept his dicta as to certain mooted questions which he dismisses as not proven, and therefore not to be taken seriously; but those matters of history upon which Brother Gould has set the seal of his approval may be accepted with assurance by all who write upon the subject of the Craft, as sure foundations upon which to build. His Concise History, as well as his more pretentious work, published in this country in four volumes, are the constant companions of those who write upon Masonic topics, and the more they are studied, the more they reveal the amazing industry and erudition of him who has now penned his last line.

He was one of the nine earnest students and lovers of Freemasonry

who founded Quatuor Coronati Lodge, No. 2076--a nucleus about which has gathered a great student body of more than three thousand members. Of these nine founders, five have now passed behind the veil--the Rev. Adolphus F.A. Woodford, G. Speth, Sir Walter Besant, William J. Hughan, and now him whom all of these acknowledged as the greatest of them all. The work they set their hands to do, they did well; and we may be assured that when they stand before the Great White Throne, it shall be their lot to hear from Him who sitteth as the Judge Supreme the welcome words, "Well done, good and faithful servants; enter thou into the joy of thy Lord."

THE PYTHAGORAS OF OUR TIMES

By R. I. Clegg

Cleveland, Ohio

Bro. Gould's death is a grievous loss to me and doubtless to many others who were favored by correspondence. He never lost his keen interest. His industry failed not. Years passed, age crept upon him, the seasons ran their cycles, but he kept his poise, preserved his faith, and has now gone on to his reward. To have established a high standard of Masonic research and to have bestowed a noble example of such work is to have left at the portals of the Temple two great pillars to adorn and support the structure. That

distinction was his. No greater monument is in store for any Mason however eminent he be. In the death of Robert Freke Gould there passes an accurate author, a painstaking student, a scholar of excellence, a courtly controversialist, the Pythagoras of our times among Masons.

HOW TO STUDY MASONRY

A SYMPOSIUM

(For this last installment of our Symposium we are indebted to the Masonic Study School of Cincinnati, Ohio, and to the kindness of Dr. Stewart and other members. This School was organized in 1910, and adopted a constitution and by-laws identical with those used by the Fargo, North Dakota, Masonic Study School organized in October, 1908. A copy of the constitution and by-laws may be found in Dr. Stewart's interesting and valuable book, "Symbolic Teaching, or Masonry and its Message," chapter four. In the following letters we learn, first, from Dr. Stewart, what methods of study have been tried by the Cincinnati Masonic School, and with what results, as well as the plan finally adopted as most profitable and workable. Second, a committee from the Society of Past Masters of Cincinnati and vicinity tell of the efforts of that body to extend the influence of the School, and to deepen the interest of Masons in the deeper aspects and purposes of Masonry. Here we have the results, not of theoretical suggestion, but of practical experience in a company of busy men and Masons who undertook the study of Masonry; and we believe it reveals a point of contact with the problem, and also a method of beginning, which will be found useful to other groups who may wish to make a start. Elsewhere in this issue we sum up the findings of this symposium with certain reflections suggested by each contributor.)

THE STUDY-CLUB

By Dr. T. M. Stewart Cincinnati, Ohio

Not until the Masonic Study School came into the field in February, 1910, was any definite effort made systematically to try out different plans of work. These plans

were as follows: (1) Question and answer meetings. They were not satisfactory and therefore not continued, because very few had read enough to make it interesting.

(2) Essays written by students and read to a general meeting of Masons. This plan also failed be cause the students were too few and the audience seemed to desire a variety of topics as well as of speakers.

(3) The reading, and discussing as read, of one or more books during the season. A splendid plan, but only reaching a few, because in this city, with thirty-one Lodges scattered over a wide territory--not counting the Lodges across the Ohio in Kentucky--it is quite a task for members to get home and later return to the city for study. To meet in any one suburb does not change the condition, as regular attendance at the meetings is necessary or the thread of thought is lost. The problem, so far as the Masonic Study School has been able to formulate it, is as follows:

(a) The need of Masons, and especially of the younger men, for a more general knowledge of the origin, nature and genius of our ancient and honorable fraternity. To meet this need a book was selected and questions on its contents were prepared by the Study School. Following each question was the number of the page of the book--in many instances of the paragraph--where the answer may be found. The best results are obtained by the student writing the answer thereto in a small blank book, and meeting with others doing the same work at stated intervals, so that the questions and answers may be read--fixing the answers in the mind. Notes are taken of questions in regard to matters on which the student desires further light, and these are the basis of work after the School has finished with that particular book. The personal effort required in such a method is the secret of its success.

(b) To enlighten the Craft generally with regard to what Masonry has done for the world, for this country, and for this city; and thus to formulate the basis of what Masonry can and should do for coming generations. To this end several lecturers should talk on the same topic, handled much in the same manner, to several Lodges in a jurisdiction. In this way all the Lodges are reached in a much shorter time, than where one lecturer tries to fill dates with many Lodges. This plan will be elucidated by its originator, Brother P. J. Cadwalader, who has gladly agreed to outline the plan for this Symposium.

* * *

The Past Master's Society

The Society of Past Masters of this vicinity have undertaken to do some work to try and bring to the minds of the Craft at large some matters which every Mason ought to

know, and thus lead up to the work which Dr. Stewart and the Masonic Study School are interested in. With this idea in view, the Society has undertaken to make Masons realize that there is a greater work for the Fraternity than has been accomplished in the past.

The better to assist in this work, it has been deemed advisable to have addresses made by selected speakers to the members at large, and to the different Lodges at such times as may be convenient, and to try to bring home to each Mason the tremendous work we awaiting us, if the Fraternity is to retain its present high standing in this country. A committee has been appointed systematically to take up this work. For the first general meeting April 13th, 1915, at the Scottish Rite Cathedral, the following live subjects have been selected:

First--"The Position of Masonry in this Country, Past and Today, What has been accomplished? Looking Backward," by Dr. J. D. Buck, 33rd degree.

Second--"The Position of Masonry in this Country, Tomorrow and the Future, What can be Accomplished? Looking Forward," by Brother Rev. A. B. Beresford, 32nd degree.

The first subject selected to be presented to all the Lodges by different speakers is:--"After the Petition, then what?" The idea being that the speaker should try to address himself to the character of the candidate before and at the time of asking the "recommendation of a friend." That is, the care which the investigating committee should take, whether or not their report should simply be "favorable" or "unfavorable," or whether the committee should try, in its report, to picture to the Lodge the character of the candidate as he has impressed himself upon them; keeping in mind all the time that our object is "the Universal Brotherhood of Man."

Other subjects to be presented in the same way to the individual Lodges, and which have been favorably considered, are:--"After Raising, Whither Bound ?" and "Our Duty to Unfortunate Members," that is, how long and how far shall we protect them, not financially, but as to moral character. These subjects will cover three months of work, and will reach forty-four Lodges, with a membership of fifteen thousand.

The committee feel that all these subjects are very broad, and that properly treated, as we hope to have them treated, they will reach the heart of the Craft, and perhaps start the fire burning which will make the individual feel that there is something in Masonry more than making candidates and seeking office.

Fifteen thousand Masons in a community like ours, if they exert their influence for the highest and best things, can do much. The fraternity must stand for the highest morals,

not only as a fraternity, but as individuals; so much so, that while it does not as an order enter politics, its influence may be so felt that politicians will have regard for the better interests of the city.

While this condition is being brought about by the Craft as a unit, each individual member should feel and know of his interests therein, and begin to learn that "the house not made with hands" is his own spiritual individuality, and that perhaps the "lost word" may be found in himself by a proper exercise and the guidance of others who may be able to point out the way, to which he must apply his efforts and make out of himself the real and true Mason which our fraternity demands.

Committee of Past Master's Society.

John H. Dickerson

James N. Ramsey

Orin N. Littell

Chas. A. Stevens

Pierce J. Cadwalader

"THE BUILDERS: A Story and Study of Masonry."

By Joseph Fort Newton

Questions Compiled by the Cincinnati Masonic Study School.

(Experience has shown that one of the most effective ways of awakening interest in the study of Masonry is a series of questions analyzing some book dealing with the history and teaching of the Craft. "The Builders' is selected as the first book to be so studied, for the reason that it is the only book of its kind ever adopted by a Grand Lodge for the instruction of young Masons. It was adopted by the Grand Lodge of Iowa as its text-book June 10th, 1914. Other books will be analyzed in like manner, in the hope of tempting young Masons to study the story and teachings of the Order by showing how many interesting questions are involved in the research.)

1. What two arts have altered the face of the earth and given shape to life and thought of many Page 5-1.

2. What two fundamental factors do we find when we inquire into origins, which carry art forward ? Page 5-2.

3. What was the first great impulse of all architecture and what did it include ? Page 5-2.

4. What are the laws of architecture? Page7-2.

5. What will the violation of moral laws do to architecture? Page 8-2.

6. What are the secrets of man's success and what are the two great intellectual lamps of architecture ? Page 8-2.

7. Where does it seem that the art of building first seemed to have gathered power, and where are its remains best preserved? Page 9-2.

8. What emblems of architecture show that they are the laws of the eternal? Page 11.

9. Do buildings which Man may build refer to his religion or character? Page 7-1.

10. Where was the square building invented? Page 10-1.

11. What was it the early builders sought above all things? Page 12-2.

12. What were the two ideals of the early builders in their work? Page 12-2.

13. What is beauty? Page 8-2.

14. What are the ideas that glowed in the heart of the builder and guided his arm from the start? Page 9-1.

15. What does true building teach and open? Page 8-2.

16. What is said of the "Builders of buildings?" Page 34.

17. What ideals of the early builders are most clearly expressed? Page 12.

18. What is said of the way the Temples of Egypt were built in early times? Page 11-2.

19. What is said of cube and square ? Page 25-26

20. What is said of the Cross ? Page 24-25.

21. What was thought to be the shape of the world by Egyptians in the early ages? Page 11-2.

22. What is said of eternity as an ideal of the early Egyptians? Page 12-2.

23. What was the attitude of the learned ancient philosophers in regard to the Egyptian teaching ? Page 46.

24. What was the central theme of the Egyptian faith ? Page 46.

25. Give an outline of the Egyptian teachings Page 39-42.

26. How were the secrets of the Allegoni form or faith transmitted? Page 31.

27. What are the real foundations of Masonry? Page 15.

28. What did Goethe write? Page 19.

29. What does the phrase "told in song what ha been taught in sorrow" mean to you? Page 61.

30. Did Jesus teach a Secret Doctrine? Page 57-58.

31. As to death what may be said of the value other universal intuition as to eternal life ? Page 39,

32. What has the Keystone, Compasses and Cubes to do with buildings ? Page 11-1.

33. Is there any such thing as Liberty ? Page 7-2.

34. What has obedience and loyalty to do with a man's liberty? Page 8-1.

35. What is the difference between the mystery of the ancients and mystification ? Page 59.

36. Outline the main tenets of the lesser and greater mysteries of the ancients ? Page 47-51.

37. What does Maspero tell us of the temples of Egypt? Page 11.

38. What did the spiritual instinct in seeking to recreate types lead to? What has Man always been? Page 6-2.

39. What is an Obelisk? Page 13-1.

40. What is obedience in life ? Page 7-2.

41. What is said of Cleopatra's needle ? Page 33-34.

42. What is said of the Pyramids as to their age and durability? Page 13-1.

43. What discovery was of great importance to the primitive Egyptians ? Page 10.

44. What were the columns of the first European Age? Page 9-1.

45. What is said of the Pyramid Builders and with what amount of ease did they work ? Page 10-1.

46. Relate some ideas in regard to pyramid and obelisk? Page 13.

47. What is stated of the Pillar as an ancient symbol? Page 28-29.

48. What are the two sets of realities ? Page 7-2.

49. What is the thesis which Ruskin expounds in his Seven lamps of architecture ? Page 7.

50. What is said of the old light religion of humanity? Page 14.

51. What is said of the Shrines of the Old Solar Religions? Page 12-1.

52. What sort of Emblem did the square become at its discovery? Page 10-2, 11-1.

53. Why was Secrecy necessary in the ancient mysteries ? Page 59, 62.

54. Give the Egyptian Secret Sermon on the Mountain as transmitted to the Greeks ? Page 47.

55. Of what is the square an emblem? Page 10.

56. What was the form of the earliest known structure? Page 10.

57. What was the symbol of the earth ? Page 13.

58. Give symbolic idea of temple, pyramid and cathedral. Page 15.

59. Give some idea of tools symbolizing a builder's thought. Page 15.

60. What was the symbol of the heavens? Page 13.

61. What is said of Symbols ? Page 20.

62. What are some of Socrates' ideas in regard to man ? Page 21.

63. What is the Swastika symbol ? Page 23, 24.

64. What is said of the Square and Cube ? Page 25, 26.

65. Where do we find the crumbling ruins of towns, temples and tombs ? Page 7-1.

66. What is the basis of initiation into eternal truth? Page 61.

67. What is the relation of the seeker after truth to the object of his search? 57.

68. What historical evidence can be cited as to the use of the mason's working tools? Page 29-30.

69. Give the idea of the Trinity and its emblem Page 22-23.

70. Contrast the unity of the human mind ant the reason for a secret Doctrine. Page 22, 59, 61.

(To be continued)

----o----

A SIGN AND A SUMMONS.

During the last summer an explosion occurred in the trenches of one of the gas companies of Columbus which was caused by the stupid action of one of the laborers, a foreigner, in lighting a match near the escaping gas. In this frightful explosion the clothes of the workmen in the trench caught fire, and it was evident that they would all be burned to death. Chas Sumner Potter, a member of Magnolia Lodge, No. 20 the foreman in charge of these men, was slightly burned, but in a position of safety, when he heard the screams of these unfortunate men; and without a thought for his personal safety, and with his own clothes still burning, he rushed into the ditch and rescued three or four of the victims. Although he could have removed his burning clothing and escaped with very slight injuries, he continued in this work of rescue until his clothes

were practically burned from his body; and in this condition he went to a telephone stationed some distance away to call for help. He was so weak that he could scarcely stand, and when he left the station there were pools of blood on the floor which flowed from the wounds on his hands and arms. He was carried away in an ambulance, and when asked as to his condition said that he wished none of the others were burned any worse than he was. He was taken to the hospital, where he lingered and suffered for several weeks, and died. He was buried from the Masonic Temple at Columbus, Ohio, and a great number of these foreign laborers attended his funeral; they could not understand the language of the ceremony, but they knew and appreciated the unselfishness and heroic devotion which they had witnessed.

Everything that Masons could do has been done. His body rests in Green Lawn Cemetery, and the grass is green on his grave. He carried out the great lesson taught in the second section of our Third Degree. He performed his duty at the cost of his life, and gave it up that those men, who were not his Brothers or even his countrymen, might live. I have considered it altogether fitting and proper to make a memorial of his noble sacrifice. When we teach men this higher duty and see our teachings exemplified in this way, we honor the Fraternity as well as the man in making a perpetual memorial of his sacrifice.

- Proceedings Grand Lodge of Ohio.

OUR "MACHINERY OF ORGANIZATION"

BY GEO. L. SCHOONOVER, SECRETARY

WITHOUT doubt the greatest impression, received by the average layman, of the entry of a new dreadnaught into the American navy, comes with the published reports of her christening. The picture of the uncompleted hull sliding into the water arouses his sense of proprietorship. And probably he takes as much pride in the photograph of the beautiful Daughter of the Republic who breaks the bottle of grapejuice over the bow of the vessel, as he does in the outlines of the fourteen-inch guns which will ultimately peer out from her turrets. The preliminary labors of designing, milling, testing and assembling, the engineering problems involved in making of this inert hull a living power for his benefit and protection-- all these are symbolized in the one ceremony of giving the ship a name. And, for the future, that name shall stand for the dignity and power of his Government. With the flag of his country flying at her masthead, with his countrymen acting as captain, helmsman, stoker and gunner, she becomes the visible emblem of organized efficiency. Efficiency means that results desired are accomplished. Without accomplishment, confidence and pride will vanish,

proprietorship will be regretted, the labors will be counted as lost--the symbol of efficiency loses all its magic, and the vessel soon becomes junk.

So it is with all human institutions.

The National Masonic Research Society is a human institution. It has certain objects, known to all of you who have joined us in this work. It may seem to some of you that we advance very slowly toward the accomplishment of these objects. Much thought and labor have been devoted to the designs upon our trestleboard. Almost unanimously those designs have been approved by you. Now you are making it your Society. Day by day an increasing mass of evidence proves it. Let us rejoice that it is so. In the preliminary literature sent out by the Research Committee of the Grand Lodge of Iowa, Masonry in Iowa pledged itself to provide "the machinery of organization." Machinery which is not used, rusts. And upon your use of this machine which has been created to serve the Masonic Fraternity, depends its efficiency.

The purpose of this article is to give you a better picture of the "machine." To do this I must tell you the chief parts of which it is composed, what its limitations are, how it works, and some of its possibilities.

I

In the first place, it is a "wireless." This does not mean that there are no live wires in its construction. There are. But it means that there are no wires to pull. The Brethren who compose the Board of Stewards have kept in the background, for they take no false pride in their positions. They are organized on the basis of "who best can work and best agree." They are Stewards, in the full definition of the term.

Constructed strictly in accordance with Masonic usage, this "machine" has seven parts. The parts are George E. Frazer, N.R. Parvin, Joseph Fort Newton, Louis Block, John W. Barry, C. C. Hunt and George L. Schoonover. Every one of them is an American citizen- -though the blood streams of both the Allies and the Germans course through their veins. All of them are busy men. All are active Masons. Their conception of a Research Society for American Masons was born of service in the ranks of American Masonry, which had disclosed a great need. The invitation of the Grand Lodge of Iowa to the Brethren of our sister Jurisdictions was an attempt to satisfy that need.

These seven Brethren assembled in their first 1915 quarterly meeting as a Board of Stewards in April, at the newly-completed home of the Society in Anamosa. A brief description of that meeting will show you how the "machine" works. Incidentally, it may give to our members a better insight into the problems which have been involved

in the organization and development of this Society, thus far, than could be done in any other way. At any event, the Board has a firm determination that the important questions brought before them shall be fully discussed by the Members of the Society, in order that its policies may represent the best judgment of the majority.

II

The Committee appointed to draw up Articles of Incorporation and By-Laws made their report. They submitted a copy of Articles prepared in accordance with Chap. 2, Title IX of the Iowa Code, providing for corporations not for pecuniary profit, reported their adoption and execution, and showed that they had been filed of record according to law. They recommended that as soon as possible every member receive a copy of the By-Laws which have been adopted, and this recommendation was approved, and the Committee discharged.

III

Brother Newton presented the report of the Committee on Publications. It was full of good things which are promised for future numbers of "The Builder." The Committee are deeply gratified at the manner in which brethren are contributing the results of researches already made by them; and reported that the great number of splendid articles already submitted from all over the world is an absolute guaranty of the high standard of the magazine until such time as the growth of the Society shall justify the financial expense of making special original researches, which to some extent, are already planned. The Committee presented a letter from Brother Roscoe Pound, tendering to the Society the copyright on his lectures on the Philosophy of Masonry, and stating that when put into book form he would add a preface, a dedication, and a bibliography. With the utmost gratification the Board unanimously accepted this generous offer, ordered the publication of a first edition of 500 copies, and instructed the Secretary to convey to Brother Pound not only the feelings of the Board but the hundreds of the commendatory expressions received from the Brethren, regarding these lectures. The announcement of the Committee that Bro. Pound will also give to our membership, as soon as his time will permit, a series of papers on Masonic Symbolism, should be received with universal acclaim. The Chapters on "The Establishment and Early Days of Masonry in America," by Bro. Melvin M. Johnson, Grand Master of Massachusetts, the second of which appears in our next issue, will throw much light upon a subject concerning which there is little in literature accessible to the Craft. That brethren from Pennsylvania and Virginia will contest Brother Johnson's claim of earliest establishment of Masonry in Massachusetts is certain. Thus will "The Builder" fulfill its prophecy, expressed in Brother Newton's "Foreword," as a "forum of frank, free and fraternal discussion of every possible aspect of Masonry," from the historical standpoint.

IV

Masonic experience has demonstrated that the study club idea is practical. The Symposium on "How to Study Masonry" has been an illuminating one, and the practical workings of the Cincinnati Masonic School, as partially outlined in this number, show that, as a beginning in Masonic study, some sort of a textbook is necessary. The series of questions, arranged by this school, with Brother Newton's book, "The Builders, A Story and Study of Masonry," as a basis, will be the first installment of the recommendations of the founders of the Society. The book referred to was therefore adopted by the Board as the official textbook of the Society; other books will be recommended later.

Much time in investigation of the proper form of study clubs has been spent by the Board. Many groups of students, all over the country, have asked us whether we would charter subordinate groups of the Society, and just how the Society proposed to make its investigations of real working value to its widely separated membership. The Board takes the position, unanimously, that the Society will not charter any study clubs or subordinate groups of students anywhere. Its reasons for so doing are three-fold; in the first place it is impossible for the Board to provide a way to accommodate all groups (each with its own conception of the organization which it needs) under a single, simple plan; secondly, they believe that the Society, a purely voluntary association with only one object--the advancement of the understanding of the members constituting it--should involve itself in no questions of jurisprudence, as an organization; and thirdly, because the brethren who desire to get together, in any community or Masonic group, are themselves best fitted by location and knowledge of their needs, to provide themselves with whatever machinery of organization is necessary for the promotion of their work. The Board appointed Brother Block as a Committee, however, to draw up a form of By-Laws adaptable to general conditions only, which could be used as a model, so far as considered of value. This simple form of organization, as soon as completed, will be published in "The Builder," as a suggestion only. No matter what form of organization the Brethren in any place finally determine upon as best adapted to their needs, the Society, insofar as it is represented by its Board of Stewards, will tender every possible aid, and give all possible suggestions which will promote the Cause. And as it stands ready to help, so it will appreciate co-operation in return, on the part of study clubs, by sending us their courses of study, as they may outline them for themselves, and telling their Brethren, through the columns of "The Builder," the methods which bring success.

The spirit of the above paragraph applies equally to the attitude of the Board upon the subject of the promotion of the Research idea, everywhere. The Society has a Committee for the purpose of urging the co-operation of Grand Lodges, through

Committees on Research, or in whatever manner may seem best to any particular Jurisdiction. The getting together into a Society of nearly ten thousand Masons in a few short months, for the purpose of a study of Masonic principles and facts, should be in itself a notice to all Grand Lodges that there is an interest in the "study side of Masonry." Elsewhere a table of our membership is published. As an index of the real status of interest in this subject in any state it is valueless, because of the difficulty we have had in getting in touch with Masons who are interested. But as showing that we are finding students all over the world who are anxious to co-operate in a course of study--call it a kindergarten system, or a correspondence school system, or what you will--the table is illuminating. The splendid showing already made in the State of Iowa confirms our preliminary promise of a "substantial sustaining membership," and affords tangible evidence of the progress of Masonic study in the state as well as a complimentary evidence of the standing of the men behind the movement; but what is most significant in these figures is their affirmative testimony concerning the possible growth of the Society in other States, once the good faith, aims and purposes of the organization are generally understood.

V

In the opinion of your Secretary, the most important question considered at this meeting was the determination as to the future methods of promoting the work which we have undertaken. Manifestly, it was necessary at first that those who stood as sponsors for the organization should outline their conception of its plans and purposes, and to a large degree, direct its activities. It was the original intention of the Board that after the lapse of a sufficient time to discover the enthusiastic Brethren over the country, who could be depended upon to further its purposes, the Board of Stewards should be enlarged to say, twenty-five members. With the experience of the past few months, it seems as if the great distances in this country, involving extreme difficulty in ever getting even a majority of such a body together for a meeting, would make such an arrangement impossible. Meetings must occur at least four times a year, in order to make them of any value to the Society. Even as it is, we have already found that many questions must be decided by a mail vote.

To meet this contingency, the Board have decided that a much wiser and more practical plan is to leave the Board of Stewards as they are, at least for a while, and to create an Advisory Committee, as representative of the students of the country as possible, who should be invited to give us the benefit of their experience, and send any and all their suggestions in to the Secretary's office. All questions of policy to be submitted to them, in order that, so far as possible, every State may feel that through one or more members of this Committee, it can aid in shaping the destiny of the Society. By this means, suggestions regarding the direction which the research should

take, as well as explanations of this or that live Masonic question which are desired, might all be sent in to the Secretary. From this office, submission of these various topics could be promptly made to all members of the Committee, and the problems before us can be more efficiently solved, as we think, than by being compelled to wait the convenience of a moderately small quorum of an enlarged Board.

It is not to be expected that such a Committee would agree, perhaps, upon all of the questions submitted to it. Nor would it be even possible that each member of such a Committee would approach every problem from the same viewpoint. Such a condition, indeed, ought to be viewed with alarm, as it would mean Masonic stagnation. Nor would the announcement of such a Committee preclude any member of the Society from sending in his opinion at any time-- on the contrary, as we have already demonstrated, every member helps the Society by joining in this "frank, free and fraternal" search for Truth, and the more varied the expressions of views, the more successful and the more interesting, as well as profitable, will be the result. Expansion of the Society's activities will by this method mean an increase in the number of shoulders at the wheel-- and the more rapid will be our progress.

And perhaps the greatest advantage of all in this plan, will be the manner in which members of the Society will be able to feel one another's pulse, as it were, and thereby bring that active co-operation which alone can make this organization the great means of understanding and fellowship which was and is the dream of its founders.

VI

As this is written, it seems not too much to expect that the month of June will witness the expansion of the Society to 10,000 members. The tabulation herewith was prepared on May the first. Believing that a campaign for members during the hot months would be of little avail, we have determined that after June only necessary correspondence will be carried on until September. As much time as possible will be devoted to the preparation for definite expansion of the Society's activities in the autumn. In the meantime, every member has been provided with blank applications, and all that are sent in will be taken care of, promptly. The real problem, from the financial standpoint, is to let ten thousand more Brethren who have not yet heard of the Society, know about it. Our canvass has reached, directly, less than four per cent of the Masons in the United States! And you Brethren who have come to know us are the only ones through whom we can get in touch with the other 96 per cent.

It needs no artificial stimulant to make optimists of the founders of the Society. Industrious advertising on our part brought us over four thousand charter members, before ever an intimation of what "The Builder" would be like was revealed to the Craft. That, surely, was remarkable. And thereby was proven the need for closer

fellowship in behalf of authentic, systematic, effective Masonic education. As we have progressed, the Craft have caught the spirit of the enterprise, and have stamped the aims, purposes and methods of the Society as truly Masonic. Since January first a steady growth of more than a thousand a month attests the respect won and the co-operation extended by the Brethren, and warrants the statement that the Society is "delivering the goods." And the tone of recent letters shows that Masons are beginning to see that what has been done shows what ought to be done, and, better still, points out the way to do it.

In bringing this little survey of our work to a close I can do no better than to quote a recent paragraph penned by Brother Newton: "For the many words of appreciation and co-operation, so spontaneous and enthusiastic, the founders of this Society are deeply grateful. They are doubly sure that they have not misread the needs of the Fraternity or the signs of the times; and they wish to urge every member of the Society to renewed efforts to enlist the interest of the Craft in a movement which means so much for the present influence and future glory of Freemasonry. The need is great. The opportunity is in our hands. The need is great. The opportunity is in our hands. done for the joy of doing it, uniting our efforts to make the Masonry of tomorrow greater than the Masonry of today--greater in thought, sweeter in spirit, and more effective for the sublime end for which it labors."

IMMORTALITY - THE CIRCLE

BY S.W. WILLIAMS G.H.P., TENNESSEE

"In the beginning God created the Heaven and the Earth-- and the Earth was without form and void.

AT some point of time in the vast Eternity that is gone, when an unknown Planet was at its perihelion, there was thrown from its surface, whirling into Space, a single Atom of Matter that, guided by the Limitless One, started on its course and forged out of the Ether a place for itself--a home among the Stars--where it could fulfill its destiny of gradually perfecting a place whereon Man could dwell and work out his mysterious mission.

Such was the "BEGINNING"--the birth of this World of ours; and, as the Great Creator looked He saw that "It was good"--and "God said Let there be Light and there was Light." Then, throughout another myriad of years, by the same mysterious power, Vegetable Life appeared and "It was good"--only to be followed by Animal Life--and

"It was good"--and then, the CLIMAX--God's crowning Work, MAN-- "Male and female created He them."

All things come of God--and all return unto the Great Giver. "Cast thy bread upon the waters and it shall return unto thee "after many days." As we do, so shall we be done by. Darkness and Light shall be meted out in strict measure. Like begets like--an Acorn never produced a Violet any more than Hate can yield Happiness. All things pass from Eternity into Eternity. There never was a beginning to Time, and there can be no ending. The Light that WAS, is that which IS and IS TO BE--only as we grow more and more like Him from whence we came, we shall be more and more in the Light, and the Light shall drive out the DARKNESS; then we shall become the Children of Light--SONS OF GOD--because He is "Our Father." This is the demonstration of the CIRCLE.

There is a ONENESS in all things. Nothing is complete in itself-- but everything bears some relation to all else in Creation, without which kinship nothing would be complete and all things would be destroyed. This mysterious relationship ends not with this World-- for Earth is simply a small part of the Boundless Universe wherein there are millions of Worlds, each of which came into existence just as this one did--because God willed it, and it was a part of His GREAT PLAN. What that "PLAN" is, it is not given us to fathom-- but we know this--we are Children of Light and Light is of and from God--and HE is "Our Father." As a Father counselleth his children so speaketh He unto us, and we are told to speak unto HIM; for does He not say:--"Seek and ye shall find, ask and ye shall receive, knock and it shall be opened unto you."

An Eternity of Love, Light and Life constitutes the Immortality which is promised us of God. But Immortality is for Eternity, and Eternity is a Circle, without beginning or ending. This body which we see with our physical eyes is not truly US--it is but the covering which conceals our true self--a sort of Cloak with which we are provided, and which we wear while sojourning on this Planet. We put it on when we enter the World and discard it upon leaving it--what, then, is MAN ? He cometh, he knoweth not whence, and he goeth, when summoned, into the vast Eternity of Time and Space to do the Will of the Father in other Spheres.

Children of Life--"The Life Which is the Light of Men."

"In the beginning was the Word, and the Word was with God, and the Word was God."

"The same was in the Beginning with God."

"All things were made by Him; and without Him was not anything made that was made."

"In Him was Life; and the Life, was the Light of Men. And the Light shineth in the Darkness; and the Darkness comprehendeth it not."

ARTHUR MACARTHUR

BY BRO. G. ALFRED LAWRENCE

NEW YORK

SUDDENLY in the full flower of vigorous manhood, at the very zenith of his distinguished Templar activities, Most Eminent Arthur MacArthur, Grand Master of the Grand Encampment Knights Templar of the United States of America, was called from this terrestrial Temple into the glorious presence of the Great Captain of our salvation in that celestial Temple, not made with hands, eternal in the Heavens.

To know him was but to love him and deep grief for their fallen leader pervades the hearts of each of the 225,000 Sir Knights in that vast Templar, but his acts of charity and pure beneficence have spread their fame both far and wide to the uttermost parts of this broad land. No less sincerely is he mourned by his Brethren in various other Masonic bodies, especially by every member of the Acacia Fraternity, in which latter body he had held Honorary Membership for several years. As one of its most distinguished members, Brother MacArthur, although his activities were multitudinous and exacting, yet found time to attend its functions and was deeply interested in all that pertained to Acacia Fraternity.

Quick to realize the unlimited possibilities of educated Masonic effort, as a college man, he gladly accepted Honorary Membership in Tradhi Chapter of Acacia Fraternity at Columbia University in the first year of the Chapter's existence. In the spring of 1910 on April 4th at Earl Hall, Columbia University, and in the presence of another of its distinguished Honorary Members, Most Illustrious Wm. Homan, 33d Deputy of the Supreme Council, Ancient Accepted Scottish Rite of the Northern Masonic Jurisdiction for the State of New York, and a large number of other members, Arthur MacArthur was duly initiated into Tradhi Chapter and presented by the Chapter with a jewelled pin of the Fraternity, Brother Homan participating in the ceremonies. A banquet followed at the Faculty Club at which he was the honored guest, and where he spoke of how deeply impressed he had been with the ritual and the work and of the great possibilities of such an intellectual Masonic movement. At a

special reception given to him by Tradhi Chapter on March 15th, 1914, at the residence of one of the members, Bro. MacArthur insisted upon having his Acacia pin placed upon his coat lapel and entertained the members in a most delightfully informal way, recounting his experiences in constituting and dedicating the first Commandery of Knights Templar in the Canal Zone at the Isthmus of Panama, his personal interview with Pancho Villa at Jaurez across the Mexican border about a year ago, and various other topics - among them the recent constituting of a Commandery of Knights Templar in Alaska. At this meeting he was full of youthful buoyancy and enthusiasm and impressed all present as but in the midway of active and distinguished services to his fellow men.

Unexpectedly about 1 P.M. on Sunday, Dec. 27th, 1914, at his home, 226 West 3rd St., Troy, N. Y., while his only daughter was at church the summons came, and as a true soldier of the Cross, Arthur MacArthur answered the last call. Shortly thereafter Miss Susan C. MacArthur returned, and finding her father reclining on a couch in the library and not responding, called her brother, Capt. Charles A. MacArthur, who hastily summoned physicians and upon their arrival an exammatlon revealed that Col. MacArthur had died suddenly of valvular heart disease.

Thus passed away a loving father, a true friend, an upright citizen, a fearless editor, a loyal patriot, and a great and noble Mason. Col. MacArthur was a Trojan by birth and ancestry. He was the son of the late Col. Chas. Lafayette MacArthur and Susan Colgrove MacArthur and was born in Troy, N.Y., on July 24th, 1850, and passed his entire life excepting for periods of study and travel, among his fellow citizens as an active participant in all that was best in their various organizations.

He received his early education at St. Paul's Parish School and the Troy Academy, graduating from the latter. He devoted the next two years to the study of engineering at the Rensselaer Polytechnic Institute at Schenectady, N. Y. He then desired to join a South American expedition, but being dissuaded he next turned his thoughts to the study of medicine and began reading medical works in the office of Dr. C. E. Nichols of Troy, N.Y. Finding this not to his taste he finally entered the newspaper office of his father, who was at this time proprietor and editor of the Troy Northern Budget.

About this time he was married to Miss Ella Elizabeth Griffen, daughter of Abner J. Griffen of Cohoes, N. Y., in 1877, and two children were born of this union, a son, Chas. A. MacArthur, and a daughter, Susan C. MacArthur. Mrs. MacArthur died in 1907 after thirty years of ideal married life.

The office of the Troy Northern Budget where Col. MacArthur now entered upon his life work was situated directly opposite the Masonic Temple and for over forty-two years he was a familiar and conspicuous figure in both places. Later his father took him

into the firm which then became known as C. L. MacArthur & Son. Upon the death of his father a few years ago, Col. MacArthur continued the business with ever increasing success and recently in turn took his own son, Capt. Chas. A. MacArthur, into the firm.

Among the vivid incidents of his busy life was one that occurred when he was but fourteen years of age - that of the battle between the Merrimac and Monitor - which he witnessed at Fortress Monroe. His father, then a Captain, was connected with the commissary station at that point and Arthur MacArthur and his mother had been living at Newport News in order to be near Capt. MacArthur, and it so happened that he was visiting his father upon that memorable day. This event made a most vivid impression upon his mind and he could describe every detail of this great naval engagement in a most dramatic manner up to the very time of his death. He took an additional interest in the momentous event, owing to the fact that the plates for the Monitor were made in his home town, Troy, N. Y.

His father retired from the United States Army at the end of the Civil War, with the rank of Colonel and returned to his home in Troy, where he again took up his newspaper, becoming finally editor and proprietor of the Troy Northern Budget and maintained the same with the aid of his son up to the time of his death.

In his own life work as a newspaper man, Col. MacArthur maintained the high standard set by his father in adopting a policy of printing nothing which would offend the most conservative reader. No scandal found a place in the columns of his paper, and they were always open to the cause of the poor and the unfortunate and for all charitable effort. During the holiday season each year an appeal for food and clothing was made for the needy at his direction through the columns of the Budget, and distributed on New Years Eve by means of the Salvation Army, in which Col. MacArthur had faith that his charity would be ably carried out. This year the annual plea was made by Col. MacArthur, but upon the night of the distribution only the spirit of the giver was there, all that was mortal of their benefactor having been consigned to the earth from whence it came.

Col. MacArthur early became interested in Masonry and shortly after reaching his majority on Nov. 22nd, 1872, was raised a Mason in Mt. Zion Lodge, No. 311, F. & A. M. of Troy. He soon became actively engaged in its work and was elected Junior Warden in 1881, Senior Warden in 1882, and Worshipful Master in 1883, serving one year as Master. He became a life member, was a frequent attendant, and evinced a deep interest in all its activities up to the time of his death. He was happily enabled to raise his only son, Capt. Chas. A. MacArthur, in his own lodge and the latter has just closed his administration as Worshipful Master of the same. In the Grand Lodge of the State of New York, Col. MacArthur was appointed District Deputy Grand Master of the 17th Masonic District in 1883, and served with distinction.

In 1890 he was appointed a member of the Advisory Committee of the Trustees of the Masonic Hall and Asylum Fund, and in 1910 a Trustee of the Masonic Hall Board. A year ago he resigned from this Board, owing to his many other Masonic duties. At the annual communication of the Grand Lodge of the State of New York, in May, 1914, he was made a permanent member of the Grand Lodge.

In the Chapter he was equally active, being exalted in Apollo Chapter No. 48, R.A.M., Feb. 18th, 1874, and became a life member. He had the distinction of being elected High Priest from the floor in 1883 and was the dean of the High Priests of his Chapter at the time of his death. From 1890 to 1910 he served as Grand Representative of the Grand Chapter of Colorado near the Grand Chapter of New York. He was a member of the Board of Trustees of Apollo Chapter for many years, and to him was entrusted the investments of its funds. So successfully did he carry out this duty that Apollo Chapter enjoys the distinction of being probably the wealthiest Chapter in the State although sixth in number of members.

In Cryptic Rite Masonry he was received and greeted in Bloss Council No. 14, R. & S. M., the largest Council in this State at present, and one of the largest in the United States, on March 5th, 1880. He was soon appointed to office and after passing through the several stations was elected Thrice Illustrious Master in 1891, serving one term. In 1908 he was appointed Grand Representative of the Grand Council of England and Wales near the Grand Council of New York. Becoming personally acquainted with many of the officers of the Grand Council of England, he did much to bring about the present close, cordial relations which exist between these Grand Councils.

In the Commandery he reached the very zenith of pre-eminence; the crowning glory of his Masonic career coming at the triennial election of the Grand Encampment Knights Templar in August, 1913, when he became the Grand Master of the mighty Templar host of the United States, consisting of over 225,000 Knights.

He was knighted in Apollo Commandery No. 15, Jan. 9th, 1880, and became an officer almost immediately thereafter, advancing through the various stations until he was elected Eminent Commander in 1887, serving two years. He scarcely ever missed a conclave of his own Commandery when at home.

In the Grand Encampment Knights Templar of the United States of America he entered the official line by appointment to the position of Grand Sword Bearer at the 27th triennial Conclave held at Pittsburgh, in 1898. At the 28th Triennial Conclave held in the City of Louisville, Ky., in 1901, he was appointed Grand Junior Warden, and in 1904 in San Francisco at the 29th Triennial Conclave he was further advanced by appointment to Grand Senior Warden. Owing to the death of the Grand Captain General prior to the 30th Triennial Conclave, Col. MacArthur became acting Captain General,

and was elected as Chairman of the Committee of Arrangements upon whom befell the innumerable details connected with the gathering of the Knights Templar host from all parts of the world at Saratoga Springs in 1907. At this the 30th Triennial Conclave he was advanced two stations, from Grand Senior Warden to Grand Generalissimo, and three years later, in 1910, at the 31st Triennial Conclave held in Chicago,

'he was elected Deputy Grand Master. Finally upon August 14, 1913, at Denver, Colo., his ambition was realized and at this the 32nd Triennial Conclave he was elected Grand Master of the Grand Ens ampment Knights Templar of the United States of America, the greatest Templar organization in the world. Shortly thereafter in the fall of 1913 he visited the Canal Zone and constituted and installed the first Commandery ever established in that part of the world. He also visited many of the Commanderies throughout the State of New York, attended the annual Conclave of many of the Grand Commanderies of the various states, visited the Pacific Coast in order to arrange for the 33d Triennial Conclave to be held at Los Angeles, Calif., in 1915, and at which he would have presided had he lived, and had accepted an invitation to visit the Panama-Pacific Exposition during 1915 as the official guest of Golden Gate Commandery of San Francisco.

His last public appearance as Grand Master was at the Christmas exercises of his own home Commandery, Apollo No. 15, Dec. 25th, 1914, two days before his death, at which time he delivered an eloquent and interesting address responding to the Christmas sentiment prepared by the Committee on Christmas Observance of the Grand Encampment. One of the first acts after his election as Grand Master was to appoint his intimate friend of many years (who assisted at the funeral services), the Rev. Henry R. Freeman, rector of St. Johns Episcopal Church of Troy, N.Y., as Grand Prelate of the Grand Encampment. At the time of his death, Most Em. Arthur MacArthur was the Grand Representative of the Grand Priory of Scotland near the Grand Encampment of the United States of America, materially assisting in bringing these bodies into close fraternal bonds.

Although his interest was deep and his activities numerous in York Rite Masonry he was no less deeply interested and zealous in Scottish Rite Masonry. He was a life member of Delta Lodge of Perfection of Troy, N.Y., receiving the 4th to the 14th degrees inclusive on April 28th, 1884, and became Deputy Master on Jan 18th, 1889, and was elected Thrice Potent Master Jan 19th, 1900, serving in the latter office for four consecutive years. He was also a life member of Delta Council Princes of Jerusalem, receiving the 15th and 16th degrees on April 28th, 1884. Also a life member of Delta Chapter, Rose Croix, receiving the 17th and 18th degrees on the same night of April 28th, 1884 upon which he completed his membership in the two subordinate bodies. The Albany Sovereign Consistor of Albany, N. Y., conferred the 19th to the 32nd

degrees inclusive upon him on April 22nd, 1886. In this body he served as Second Lieutenant Commander from 1897, to 1900; First Lieutenant Commander from 1900 to 1903, and Commander-in-Chief from 1903 to 1906. He was crowned an Honorary 33d Grand Inspector General Ancient Accepted Scottish Rite for the Northern Masonic Jurisdiction by the Supreme Council at Cleveland Ohio, on Sept. 16th, 1890. Upon Sept. 20th, 1906, he was crowned an Active 33d member from the state of New York and at the time of his death was one of the three active thirty-third degree Masons of the State of New York. For several years he had been Chairman of the Committee on Deceased Members of the Special Committee on Charitable Foundation in the Supreme Council for the Northern Masonic Jurisdiction. He was the Representative of the Supreme Council 33d for the Ottoman Empire. He was also Chairman of the Important Committees at the Annual Proceedings of the Council of Deliberation of the State of New York Ancient Accepted Scottish Rite Northern Masonic Jurisdiction, U. S. A., and performed the various duties assigned to him in Scottish Rite Masonry with the same zeal and fidelity as in other fields of activity.

In addition to his membership in the above Masonic bodies, he was also a member of the Past Masters' Association of the 17th Masonic District, a member of the Past High Priests' Association of Apollo Chapter a Charter Member of the Past Commanders' Association, organized Oct. 11th, 1911, a member of the Templar Knight Commanders' Association, of the Royal Order of Scotland, the Masonic Veterans' Association of Troy and vicinity, and was Most Venerable President of the latter in 1902, a Charter Member of the Troy Masonic Club, a member of the Masonic Club of New York City, a member of the Troy Masonic Hall Association, a Trustee of Mt. Zion Lodge No. 311. He was a life member of Oriental Temple, Nobles of the Mystic Shrine.

Of Revolutionary stock, Col. MacArthur early became interested in military affairs, additional zest being given by his father's active participation in the Civil War in which the latter was a member of the famous Second New York Regiment attaining to the rank of Colonel in the same. His witnessing the spectacular and epoch-making naval engagement between the Monitor and Merrimac, previously mentioned, was not only an event that made a life long impression upon his vivid imagination, but equally increased his interest in military and naval affairs.

He early joined the Troy Citizen's Corps and maintained his interest in the same to the end. He served on the staid of the late Maj. General Jos. B. Carr, and placed a wreath upon the General's grave every Memorial Day. He served upon the Military Staff of General Levi P. Newton and Governor Frank S. Black of New York State and by the latter was appointed Assistant Paymaster General with the rank of Colonel (thus obtaining his military title), serving as such during the Spanish-American war and going to Tampa, Fla., when the New York troops were mustered out and paying them

off. About two weeks prior to his death he appeared before the Troy Chamber of Commerce to urge upon business men the patriotic duty of facilitating the enlistment of their male employees in the National Guard in conformity with a movement to that effect started some time ago by the Merchant's Association of New York. It was a source of personal pride to him that his only son joined the militia and recently was elected to the Captaincy of Company A.

Col. MacArthur was the President of the Association that secured the funds for the erection of the huge shaft of the Soldier's and Sailor's Monument erected in Monument Square, Troy, the idea having been first conceived by his father. He was a member of the Wm. Floyd Chapter Sons of the Revolution, the Society of the Second War with Great Britain, and of the Army and Navy Club of New York City.

Col. MacArthur was a prominent member of the First Presbyterian Church of Troy, N. Y., and held office as an elder and regularly occupied his family pew when at home. He took an active interest in the Brotherhood of his Church, giving much counsel and kindly advice to all that came to him. He was also an active member of Young Men's Christian Association.

Politically, Col. MacArthur was a Republican and served his party as Treasurer of Rensselaer County for two terms, being retired in 1912. He insisted upon clean politics both in the columns of his paper and in official life, and would stoop to nothing of an underhand nature, even at the cost of the loss of a re-nomination. The candidate who supplanted him in 1912 was defeated at the polls.

Col. MacArthur had various other affiliations to which he devoted his time and influence. During the Hudson-Fulton Celebration he was Chairman of the Upper Hudson Commission.

Probably no Mason in the United States ever had a more imposing and impressive funeral service.

All the pomp and splendor of that impressive pageant, the wealth of beautiful flowers, the words of well merited praise, the sounds of the funeral dirge; are now but a memory; but the spirit of this lovable, noble Masonic brother yet lives and permeates and uplifts all with whom he came in contact during the many years of his useful and distinguished career.

"Lives of great men all remind us

We can make our lives sublime

And departing, leave behind us

Footprints, on the sands of time."

----o----

AWAY

I cannot say, and will not say

That he is dead. He is just away!

With a cheery smile, and a wave of the hand,

He has wandered into an unknown land,

And left us dreaming how very fair

It needs must be, since he lingers there.

And you - O you, who the wildest yearn

For the old-time step and the glad return -

Think of him faring on, as dear

In the love of There as the love of Here;

Mild and gentle, as he was brave -

When the sweetest love of life he gave

To simple things: - Where the violets grew

Pure as the eyes they were likened to.

The touches of his hands have strayed

As reverently as his lips have prayed:

Think of him still as the same, I say:

He is not dead, he is just away!

- James Whitcomb Riley.

----o----

DOWN AMONG MEN.

"The parish priest of austerity

Climbed up in a high church steeple,

To be nearer God so that he might hand

His word down to the people.

And in sermon and script he daily wrote

What he thought was sent from heaven,

And he dropped it down on the people's heads

Two times one day in seven.

In his age God said, Come down and die.

And he cried out from the steeple,

Where art Thou, Lord ? And the Lord replied,

Down here among my people !"

- Selected

----o----

MORALITY.

Morality is the established harmonic relation which Man, as an individual intelligence, sustains to the constructive principle of the universe.

- The Great Work.

WHEN THE ALMOND TREE BLOSSOMS

BY BRO. WM. F. KUHN, P.G.H.P., MISSOURI

THE Scripture Reading in the Master's Degree belongs to the best productions of Hebrew literature. In all literature, there are few that excel it. It is full of imagery, eloquence and beauty. In outward form it is poetic; a prose poem. It is a beautiful example of balanced phrases, gnomic in expression abounding in metaphor, and Semitic parallelism. An intense and graphic description of old age. It is to be regretted that the literary excellency of the Old Testament is so often overlooked and metaphors not understood. It is indeed true, that to the Gentile Church and to Masonry has fallen the honor of perpetuating the rare beauty of the literary art and the deep religious thought and feeling of the Heb. Prophets, Poets, Priests and Sages.

The arrangement of the Discourse into verses, often mars the connection and continuity of the thought. The Revised Translation of this Reading is herewith given, and while it may destroy the beauty of some of metaphors and take away some old familiar friends, yet the Discourse, as a whole, is much improved, is bet connected in thought and more clearly stated. It will be noted that the future tense of the old, gives place to aphoristic mode of expression in using the present tense.

The gloomy picture of old age, as delineated by Ecclesiastes is from the human side and as a result of disobedience to the injunction: "Remember thy Creator in the days of thy youth, before the sad days come."

KING JAMES VERSION

Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say:--"I have no pleasure in them."

2. While the sun, or the light, or the moon, or the stars be not darkened, nor the clouds return after the rain.

3. In the day when the keepers of the house shall tremble and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows be darkened.

4. And the doors shall be shut in the Streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low;

5. Also when they shall be afraid of that which is high, and fears shall be in the way, and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his long home, and the mourners go about the street:

6. Or ever the silver cord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain or the wheel broken at the cistern.

7. Then shall the dust return to the earth as it was: and the spirit shall return to God who gave it.

REVISED VERSION

Remember thy Creator in the days of thy youth before the sad days come, and the years draw nigh when Thou shalt say:--"I have no pleasure in them;" before the sun, the light, the moon and the stars, be darkened and the clouds return after the rain; when the house guards tremble, and the strong men bow; when the maidens grinding corn cease because they are few, and those who look out of the windows are darkened, and the street-doors are shut; when the sound of the grinding is low, when one starts up from sleep at the voice of the bird, and all the daughters of music are brought low, and one is afraid of that which is high, and terrors are in the way; when the almond tree blossoms, the grasshopper is a burden, and all stimulants fail; because man goeth to his long home, and the mourners go about the streets; before the silver cord is loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern, and the dust return to the earth as it was and the spirit return to God who gave it.

In this vivid imagery of old age, we have a minor chord, a note of sadness.

Has old age no recompense, no paean of victory, no laurel wreath of race well run ? Is there no sunlight in the realm of three score years and ten ?

Let us not mistake Ecclesiastes; The Preacher has not drawn aside the veil, that hides the Holy of Holes of the spiritual nature of man, but he has with the brush of experience, placed upon the canvas, mortal man, nature's child, unadorned and human.

It is old age with its mental enfeeblement, with its physical decay, bringing to you and to me, the Master, man, two great lessons:--That youth is the vigorous season of life; youth the seed time; youth with its possibilities, prophetic of the future; a harbinger of sunshine, when the almond tree blossoms:--and to remember our Creator in the days of our youth before the sad days come.

The Preacher graphically refers, in verses one and two, to the mental attitudes of old age toward the Past and to the Present. The recollection of the former brings no joy, in the latter he feels like "one who treads along some banquet hall deserted, whose lights are fled whose garlands dead and all but he departed." The cup of life is nearly drained; the joys of youth but annoy and irritate; nothing satisfies him; he is querulous and fretful. The years have drawn nigh, in which he can say, "I have no pleasure in them."

He is a wanderer in a strange land, speaking in sadness:--Remember, before the sun of Ambition, the light of Hope, the silver sheen of the moon of Happiness, and the stars of Faith, be darkened, or the clouds of unrest and of disappointment play like a weaver's shuttle over the sky, obscuring the light and shutting out the rainbow of promise.

Verses three and four represent the cessation of the activities of life, the decay of the natural powers of man and his failing physical structure.

The comparison is to that of a great house falling into ruin, while the activities of the inhabitants there are gradually ceasing.

How startling, in its naturalness, is the description of the old man with trembling arms and hands,--"the keepers of the house" as he slowly moves along, while the legs,--"the strong men"--are like the columns of the building, tottering under the weight of years; bent (flexed), at the knees, like a bow, through weakness and decrepitude. The maidens--the teeth--have ceased grinding the corn, because they are few. Failing sight has dimmed the "windows of the soul," the eyes are darkened. His wants are few, the avenues to the senses are slowly closing; visitors to his mind and heart are diminishing; it is seldom that any one knocks; "the street doors are shut." The sound of the grinding is low, feeble, almost pulseless; the machinery of life no longer throbs with the force of its former power.

He is "Worn out with age, yet majestic in decay."

Sleep, "Tired Nature's sweet restorer," is fitful and restless, even the voice of the bird as it chants its early matin disturbs his uneasy slumbers. In vain would he say:

"For I am weary, and am overwrought With too much toil, with too much care distraught; And with the iron crown of anguish crowned, Lay thy soft hand upon my brow and cheek, O peaceful Sleep."

"All the daughters of music are brought low," because the avenues of all enjoyment are dulled, insensible and clouded. The daughters of music, attending angels, tender,

solicitous and loving, have ceased their ministrations. Music, the universal language of the world, finds no responsive chord. The memory of a mother's voice, a father's council, of friends of long ago; the laughter and melodies of the Past, quicken not the pulse beat, stir not the harmonies of the soul. The lute of life is broken.

The first portion of the fifth verse delineates more literally the waning powers. With all the senses dulled, the muscular powers weakened, the nervous system unresponsive, he totters on his uneasy, uneven way, fearing lest he stumble:

"The pavement stones resound, As he totters o'er the ground, with his cane."

Truly, he is afraid of that which is high and fear is in the way. The blossom of the almond tree, as it bursts into bloom, is of a delicate pink color and unfolds its tinted petals before the leaf appears; when therefore seen from a distance the tree seems to wear a crest of white.

The striking appearance of the dead branches covered with a burst of silver, to that of old age with its crown of white hair, has given us one of the most beautiful metaphors: "The almond tree blossoms."

This metaphor as expressed in the revised version is far more appropriate and impressive than: "The almond tree shall flourish."

The grasshopper (locust) is a burden, because the lightest weight is onerous; every effort is oppressive; the smallest task is irksome; little things worry and annoy until they appear as a cloud of locusts devouring and devastating everything pleasurable and gratifying in life.

All stimulants (desires) fail. The end is at hand. The roads to further activity bring no response. The race is run. There is in life nothing that longer charms. The armor will soon fall from the trembling body. The summons comes: "Because man goeth to his long home and the mourners go about the streets." He is borne to the grave and the funeral college is seen upon the streets.

In the sixth verse, the Preacher refers again to the admonition of the first clause of the first verse, which, when placed with its context, will read: "Remember thy Creator in the days of thy youth, before the silver chord be loosed, or the golden bowl be broken, or the pitcher be broken at the fountain, or the wheel be broken at the cistern, and the dust return to the earth as it was, and the spirit return to God who gave it."

Here again is an impressive metaphor of man's final dissolution; more graphic, more poetical and the most beautiful trope ever penned by mortal man.

The silver cord refers to the spinal cord or marrow, from its silvery appearance. The golden bowl to the brain, the seat of man's intelligence. The pitcher broken at the fountain refers to the circulation of the blood, dipping the vital fluid with a pitcher from the fountain. The wheel refers to the heart, the force pump, the wheel that draws the water from the cistern. These four physiological conditions are essential to health, and man dies when one or more are broken.

The fountains of life have ceased to flow. The dust or physical body shall be resolved into its original elements. Earth to Earth; Ashes to Ashes. But the spirit of man shall return unto God who gave it.

Immortality is the great doctrine of Masonry. Without this doctrine, there is no Masonry. Immortality, Man's inheritance from the Father.

"It must be so, Thou reasonest well;--

Else whence this pleasing hope, this fond desire,

This longing after immortality ?

Or whence this secret dread, and inward horror,

Of falling into naught? Why shrinks the Soul

Back on herself, and startles at destruction?

'Tis the divinity that stirs within us;

'Tis heaven itself, that points out an hereafter,

And intimates eternity to man."

----o----

PURPOSE.

We dwell on this earth for a purpose--

That purpose may not be clear,

But the Father of Love, in His kingdom above,

Well knoweth why we are here.

Have we given this thought our attention,

Or are we drifting along,

Content the while, our days to beguile,

With meaningless chatter and song?

Then let us awaken in earnest,

And seek what our duty may be;

Let us work to fulfill God's purpose and will,

'Til our innermost soul shall be free.

--U. G. Herrick, Minneapolis.

EDITORIAL

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

HOW TO STUDY MASONRY

IN summing up the Symposium on How to Study Masonry, let us keep clearly in mind the purpose in view and the problem with which we have to do. No doubt a club of University professors would undertake such a study in a systematic manner and work it out thoroughly, following many a sidelight and by-path. But we have in mind the great mass of Masons, more especially the young men just entering the Order, who are busy with the affairs of life and have neither time nor the training, perhaps, to follow in detail an extensive and varied curriculum of Masonic study. As Prof. Pickard points out, such a course would tend to repel rather than attract and be more discouraging than inspiring.

For that reason, we have sought the counsel of experience rather than of theory, and we believe that the results of the efforts of the Cincinnati Masonic School, as reported in

this issue, reveal the point of contact with the problem, and a well-tried method of beginning. There we find a company of busy men, typical of Masons generally, who, under the leadership of one or two veteran Masonic students, have for years been doing good work in the study of Masonry. After trying many methods, they found it best to select some book and master it by means of a series of questions so arranged as to bring out its message and teaching, and then taking up for more detailed study particular points of philosophy or periods of history as interest and inclination suggested.

Meanwhile, the Grand Lodge of Iowa had been making trial of the best method of inducing Masons to study Masonry, and the result of its experience was much the same as that of the Cincinnati School. Therefore its request that ye editor write his little story and study of Masonry, called The Builders, which it adopted, not as an authoritative and final statement of Masonic history and philosophy, but to be used as a kind of text-book to pilot the way for the student of Masonry. Every line of the book was written in that spirit and for that purpose, and its arrangement was determined by the desire to provoke interest in the study of Masonry and to direct it into authentic paths. Written with that specific end in view, it is the only book ever adopted by any Grand Lodge for that purpose, and for that reason the Research Society has adopted it, suggesting that it be used as a basis or guide in beginning the study of Masonry.

Individual students will follow each his own method and plan, but it is believed that the Study-Club or School, formed within a Lodge or group of Lodges, is the nucleus around which the study of Masonry may be organized and carried on to best advantage. Such a Club or School, by co-operating with the Research Society, can make use of any or all of the methods suggested in the Symposium, following the scheme of study outlined by Prof. Pound as interest and development justify. Brother Parvin has told how the Grand Lodge of Iowa keeps its members in touch with Masonic literature, by means of traveling libraries. Other Grand Lodges can do the same thing, or individual Lodges can begin the formation of libraries, adding to them as need requires. In the same way, any Lodge or Club can make use of the Masonic Lecture Bureau, whose lectures are interesting and instructive, more suggestive than exhaustive, and intended to deepen interest and provoke inquiry. The Society has in mind a series of Leaflets, such as Prof. Shepardson suggested, and hopes to have them ready by the time they are needed.

When enough Clubs have been organized, and have gotten far enough along in their studies, they might meet in larger groups or Schools of Instruction, either in connection with their Grand Lodges or in district gatherings, as Prof. Pickard intimates. Such a gathering would be at once unique and inspiring. A program of well-written papers, topics for discussion, question for debate, would bring together a company of enthusiastic Masons and promote good fellowship as well a instruction. All this and

much more is within the reach of possibility, but we must first make a beginning, and that is what we have now in mind. After all, the best way to do a thing is to do it. In this Symposium we have brought the best wisdom of the Craft to the service of our members, and it only remains for thee to make a wise use of it.

For the rest, we beg to suggest that those who study Masonry should begin at the beginning, master the facts about it, and work slowly toward its greater and deeper problems. A young man will write an essay on Virtue, but a philosopher will take one aspect of it some one Virtue, for his theme. Just so, often a young Mason will plunge headlong into the mysticism of Geometry, and get so tangled up amid lines, angles and curves that he loses his way, and turns out a hobbyist instead of a student. Approach the study of Masonry as you would the study of anything else, taking first things first, and the vista will unfold as you go on, tempting you step by step along a shining way, deepening your faith, broadening your outlook, and leading you in the path of good and wise and beautiful truth.

* * *

A MASTER OF MASONRY -

There are classic men, as there are classic books, and it was the rare distinction of Robert Freke Gould to have become a classic while yet he lived among us. Wherever Masonic literature and journalism has journeyed, he is known and honored as the foremost historian of Freemasonry; and his passing leaves vacant a place which no one else may ever hope to occupy. Others have written voluminously, and some have entered fields into which he did not venture, but he it was who applied the principles of scientific historical research to the annals of Masonry. If Pike found the Scottish Rite in a log cabin and left it in a temple, restored and decorated by the magic of his art, Gould found Masonic history a jumble of fact, fable, fancy and legend, and reduced its chaos to order, transforming a romance into a science.

For this service, which will be forever memorable in our traditions, he was almost ideally fitted by temperament, training, industry and genius. His work never had the artist touch and power of Pike, the winning clarity of Hughan, nor the literary grace of Crawley; but in minute accuracy of painstaking labor he overtopped all others, save only perhaps the astute and deep-seeing Begemann. Nor should we forget Speth, one of the most sure-footed and clear-headed of all the Masonic students who have left record of their labors in our time, and whose essays should be gathered and made accessible to the Fraternity. Yet in his own distinction and power, in the resoluteness with which he made certified truth his standard and weighed every statement in its exacting scale, in the judicial care and skill with which he sifted and tested the records of Masonry, as the

Higher Critics tested the documents of religious faith, there was no one like Gould, no one near him.

Howbeit, his work was done, and to those of us who have known something of the infirmities and anxieties which had beset him in recent years, there is little sadness in the news that one who had wrought so faithfully and so fruitfully had passed to where, beyond these voices, there is peace. The death of the old is natural; it means rest and reunion. Workmen grow weary and fall asleep, but the work goes on, building and built upon, as the years take their flight into the past. Courteous always, a courtly and gracious gentleman, a devoted friend, a noble Mason - such a life sets one thinking as to the investment of his own power of light and leading here among men.

* * *

HYSTERIA AND HYSTERICS -

Some few Brethren seem to have lost their poise in their protest against the article in the April issue on Hysteria in Freemasonry, and there have been one or two acute cases of hysterics. To be sure, Brother Kuhn stated his case in a forthright and picturesque manner, as is his habit, but nothing was further from his mind than to belittle real Masonic scholarship, much less to depreciate the great and simple symbolism of Masonry. Indeed, the sharp point of his satire was in behalf of real scholarship and authentic symbolism as over against those who have so often made Masonry ridiculous by exploiting pseudo-learning and every hind of eccentric absurdity in its name. For too long the field of Masonic research has been a happy hunting-ground for the faddist, the hobbyist, the half-baked mystic, not to mention the inveterate crank who seems to think that Masonry is a mathematical puzzle instead of human fraternity founded upon spiritual reality. Against this sort of thing the keen thrust of Dr. Kuhn was timely and well-aimed, and it went to the mark.

Judging from a number of letters in criticism of the review of The Great Work, the editor himself is in need of a thorough trouncing. Well, if Brother Kuhn and the editor have both earned a good thrashing, as some seem to think, by all means let us have it, and the pages of The Builder are open for that purpose. Neither of us, however, can be convinced by the man who takes refuge in the queer conceit of intellectual superiority and ponderous learning, the better to dodge the issue; we know the difference between argument and putting on airs. Face the issues squarely, bring forward the facts, flay us right heartily and in good spirit, nor forget the words of Carlyle describing a walk and talk with Sterling: - "We walked westward in company, choosing whatever lanes or quieter streets there were, as far as Knightsbridge where our roads parted; talking of

moralities and theological philosophies; arguing copiously, but except in opinion not disagreeing "

* * *

More than one of our contributors have made complaint that other Masonic journals have used their articles without credit to The Builder, and sometimes in a mutilated form. This is a violation not only of the copyright by which the contents of The Builder is protected, but also, and far worse, of the amenities that should obtain among Masonic editors. Any one is at liberty to use anything he may wish from our pages, but he should give The Builder due credit for it, and it would be only courtesy to ask permission to use it.

* * *

Several requests have come for a brief introduction to the philosophy of Rudolf Eucken, to whom Prof. Pound made several references in his closing lecture. Eucken is a prolific writer, not infrequently prolix, but there are several good expositions of his system of thought, among them a tiny book entitled "Rudolf Eucken, A Philosophy of Life," by A. J. Jones, in the series of People's Books, published by the Dodge Co., New York. If one wishes to read Eucken himself, he had better begin with "The Meaning and Value of Life, or with "Life's Basis and Life's Ideal." He will find them richly rewarding in many ways.

Innumerable articles, poems, questions, as well as many letters full of wise suggestion for the correspondence column, have reached us. For every one of them we are grateful, but it will take time to arrange, select and publish all of them, and we beg the Brethren to be patient. With the growth of the Society no doubt The Builder will be enlarged, but at present we have a limited space. In this respect, as in so many others, the response of the Craft is most gratifying, and it increases every day.

* * *

CORRESPONDENCE.

COMPARATIVE JURISPRUDENCE.

Dear Brother: - Masonic jurisprudence has always interested me, and I like to compare the different laws of the various jurisdictions. I think it would do good to have more of this. Now if the powers that be in one jurisdiction had to decide upon a certain point of law or practice would it not be of some value to them to know the ideas and ruies of all

the other jurisdictions ? They could then more intelligently decide the questions before them. Of course I presume that Masonic law is like our American law, too much of it, but if there was a more widespread knowledge of what there is, it seems to me that it would condense the principles and thereby make less. Now, my idea is this: - Every jurisdiction, or at least most of them, have a book of their laws, together with the Grand Master's decisions that have been approved. Take these books, together with the general books on Masonic jurisprudence by well-known authorities, and trace out a certain subject of law common to all the jurisdictions and work it up into a readable article for The Builder. For instance, take the very first subject mentioned by Brother Clegg in his recent article, that of physical perfection, and do you not think that the comparisons would be of interest to most readers of Masonic literature? Then in another issue take up something else, and so on down the line. To my mind it would be not only of interest generally, but also of educational value. It would be a long and hard task. But could we not induce some one to tackle the job? Yours fraternally,

Lloyd C. Henningt Holbrook, Ariz.

(It would indeed be a long and hard task, but such a service would be of great value to the Craft. Perhaps it is too great an undertaking for one man, involving much time and labor, but why cannot a number of our readers "tackle the job ?" Suppose we let Brother Henning take the subject of physical perfection, another Brother another subject, all intent to reduce the chaos to order, why can we not do it in that way ? The Research Society has had this in mind, and, in fact, has for some time been at work on the subjects of visitation and transfer of membership, and the bewildering confusion discovered emphasizes what Brother Henning says about the difficulty of the task. We also believe that such a study of comparative jurisprudence would promote a better understanding and closer co-operation between all jurisdictions. - The Editor.)

* * *

LODGE ATTENDANCE.

Dear Brother: - It is my opinion that we can all do more than we are doing for the advancement of Masonry, if we only will. I am sure that I could have done more for the order than I have done, though it has appeared at times that I have given much of my time to it in a local way. There seems to be a disposition among about ninety per cent. of the membership of our Lodges to be willing to allow the remaining ten per cent. of the membership to take all the responsibility and work of the Lodge on themselves. While practically all the membership are good and true Masons, and do not intend to hamper the work of the Lodge in any way, yet they do it by their absence from its meetings. Too many Masons are apt to remain away unless there is work in the Third

Degree, and that being the case, they are unable to be of much assistance when they are present. This is a condition that should be corrected, and I should think it might come into the scope of our Society to suggest some means by which we can create more enthusiasm and have a better attendance at Lodge meetings. I like the contents of The Builder very much and think it is on correct lines, for anything that will bring out the usages of our ancient Brethren and show the antiquity of the fraternity, will be helpful as well as instructive. What we want is to have our membership growing in knowledge as well as in right living, not only toward the Brethren, but toward all mankind. I am sure the study of the history and meaning of Masonry, what it has done and what it can dot will no a long wav toward deepening interest and creating enthusiasm.

Yours fraternally,

W. J. Wroughton, Greeley, Iowa.

----o----

A BEAUTIFUL LEGEND.

Dear Brother: - Forty years ago Theodore Tilton in a public lecture delivered in the old Methodist church of this city, told this beautiful legend as to how King Solomon selected a location for the Temple. Two brothers were left an estate to be divide equally between them. One was married and had a family of children, the other was unmarried and a cripple. After the estate, which consisted principally of grain and live stock, had been equally divided, the married brother decided that his brother who was a cripple ought to have the largest share; and the brother who was a cripple came to a like conclusion, thinking that his brother who had a family ought to have the larger part. Under cover of night they both planned to carry out their purpose of giving a share to the other. It so happened that they fixed upon the same hour and place, and where these two brothers met, each seeking to convey to the other a part of his inheritance, King Solomon built the Temple for the worship of God. Yours fraternally,

S. H. Bauman,

Mt. Vernon, Iowa.

* * *

A PRAYER FOR PEACE

Dear Sir: - Perhaps you would be interested in the following prayer for peace, uttered long before our era. It is found in the “Pax" of Aristophanes (lines 991ff), the Greek

writer of comedies. I give this translation which, though somewhat free, is I believe true to the spirit and intent of the original:

"O Thou that makest wars to cease in all the world, in accordance with Thine ancient name, we beseech Thee, make war and tumult to cease. From the murmur and the subtlety of suspicion with which we vex one another, give us rest. Make a new beginning, and mingle again the kindred of the nations in the alchemy of Love. And with some finer essence of forbearance and forgiveness, temper our mind."

Alas, that such a prayer should have remained unanswered; but can we find words more noble wherewith to express our aspiration in a time of world-war?

Yours fraternally,

Theodore Liggin, St. Louis.

* * *

MORE THAN AN ORDER.

Dear Brother: - I want to suggest this thought, not in criticism but in entire kindness, that our Masonic Fraternity should not be referred to as an Order, which term you frequently use in your excellent editorials. Our Brotherhood, as you know, is more than an Order, it is an Institution of traditional science, a Fraternity broader than an Order, with all the initiative rites, of antiquity instituted before Orders of any character existed; and it strikes me that it dignifies our Society deservedly to call it an Institution rather than an Order. I am a Pennsylvania Mason - temporarily residing in Kansas - and during all my Masonic instruction we were taught, in Pennsylvania, not to refer to Masonry as an Order. I am greatly interested in the Research Society and believe a great work is mapped out for it, through your leadership, and that much instruction and interest will result.

Yours fraternally,

Edgar A. Tennis, Salina, Kan.

----o----

WISDOM OF MEREDITH.

Take the matter into the heart; try the case there

There is more in men and women than the stuff they utter.

There is nothing the body suffers that the soul may not profit by.

Who rises from prayer a better man, his pray is answered.

Into the breast that gives the rose shall I wil shuddering fall?

Oratory is the more impressive for the spice that makes it untrustworthy.

Keep the young generation in hail, bequeathed them no tumbled house.

Life is a little-holding, lent to do a mighty labor.

- The Meredith Pocket Book

THE LIBRARY

"IN A NOOK WITH A BOOK"

THE GREAT WORK

RETURNING to "The Great Work," as promised in our last issue, let it be said that it is in some ways a very thoughtful and suggestive treatise, albeit more curious than great. Lucid and forthright in style, often ingenious in advocacy of its scheme of thought, it lacks the artist stroke. There is hardly a page which holds one by the charm of a flashing phrase, and the quotation from Emerson is like an oasis. The writer is all the while handicapped by the idea that he is the keeper of a wonderful treasure of truth, which must be carefully guarded from the eyes of the profane, lest it be betrayed into the hands of those who are not worthy or well-qualified to receive it.

With some, no doubt, this air of mystery lends enchantment, but with others it excites misgivings as to the alleged high wisdom hinted at but kept hidden. Indeed, one has a right to be suspicious of a book which makes claim of knowing what is unknown to all the world and the rest of mankind, and which leaves the inference that the noblest and most reverent scholars of the world are not worthy to receive its revelation. Surely the time for that sort of thing has long passed away. When a man imagines that he has a great truth to tell, and yet mistrusts the purest-minded men of his day and race, it is safe to assume that what he has to tell is of no great value or importance.

Strictly speaking, "The Great Work" is not a Masonic book at all, but an effort to show, or rather to assert, that Masonry - along with Buddhism, primitive Christianity and Protestantism - is, or was, an attempt of a certain secret Cult or School of Natural Science to teach the world its saving wisdom. Unfortunately, the attempt has been largely abortive, and these various worthy efforts of the Hidden Masters to instruct our race have been perverted, if not corrupted. Those Hidden Teachers, it would seem, look upon our eager, aspiring humanity much like the patient masters of an idiot school, letting us have such tiny bits of truth as we are able to grasp in our feeble way, while they sit in seclusion keeping the keys to what is beyond us. How gracious of them to allow us to pick up the crumbs that fall from such a banquet table of the gods !

All of which is very wonderful, if true. But when we begin to inquire as to this great and famous School, its local habitation and name, all is vague, dreamy and remote, its headquarters being located, indefinitely enough, "in far away India." If that be so, why did not the great School begin its work at home, and lift India out of the shadow of superstition and the paralysis of pessimism? Concerning this alleged Great School - whose real name, even, is not vouchsafed - the most astonishing statements are made. For example, with regard to the records of the School we are solemnly told:

"These cover a consecutive and unbroken chain backward from the immediate present to a time many thousands of years before the Mosaic period. In truth, the chain is complete to a time before Egypt had become a center of civilization, of learning, or power. This fact alone is sufficient to suggest the futility of any attempt to cover the subject in detail."

Manifestly, it is out of the question to ask for details, and the writer admits that he could not give details if we desired him to do so. Did he ever see those records of immemorial time, reaching thousands of years back of Moses ? Did he ever see anyone who did see them? If so, how does he know that they are authentic ? By what science for the testing of documents did he determine their authenticity? Alas, details of this kind are matters of small import, for he goes on to say:

"The most ancient records at this time known to man, are those of the Great School. There can be little doubt, however that the School, in some form, long antedated its most ancient authentic records. This would seem to be true because the great fundamental principles of individual life, liberty and happiness for which it has stood throughout the ages, and for which it stands today, go back to the very infancy of the human race."

But why stop with the infancy of the human race ? Those principles existed before there was any human race, and so it would seem to be true that the Great School must have existed from all eternity, since such a School was needed to guard those principles and

keep them safely hidden. Which reminds one of the older Masonic writers who argued that Masonry existed before ever the world began, and that Adam was its first Grand Master on earth. Well, as Lincoln would say, if men like that sort of thing, then that is the sort of thing they like.

Down through the ages, we are told, the Great School has presided over the education of the human race; a hidden fraternity of initiates, adepts in esoteric lore, known to themselves but not to the world, who have had in their keeping the high truths which they permit to be adumbrated, dimly, in the popular faiths and philosophies, but which most of us, even yet, are too obtuse to grasp save in a most imperfect manner. Nearly all the master thinkers of the race have been members of this School in disguise, and naturally so, for, since the School enjoyed a monopoly of all wisdom, whoso would be wise must needs go to that School to learn. Of course, not only Buddha, but Jesus Christ was an initiate of the Great School and learned all He knew from its teachers, as Yogi Ramacharaka and others would also have us know

In the same way, Operative Masonry was another disguise made use of by this same ubiquitous School in its heroic effort to elevate humanity and teach it some sense. Alas, however, the old Craft Masons proved false to their high opportunity and calling, and hence the advent of Speculative Masonry. But Speculative Masonry was only a substitute for what was originally planned by the Masters of the Great School, a kind of imitation or counterfeit, so to name it, lacking the long lost Word which the said Masters took care to put away in a safe place against discovery. Sometime, it may be, if we prove ourselves to be worthy and well qualified, duly and truly prepared, we Masons may perchance be permitted to learn what Masonry is.

Such is the substance of the chapter on the Lineal Key to the ancestry and history of Freemasonry. Of a truth, it is an interesting romance - only, strange to say, not a few accept its fiction for fact, its bare statement for authentic history, and its imaginary knowledge for the actual story of Masonry. Ye scribe has dealt with this whole matter in the chapter on The Secret Doctrine in his brief story of Masonry, and for so doing he has been called a materialist, a Gradgrind, and a blind leader of the blind; as if to be a mystic, one must throw history to the winds and revel in romance. For not one of the statements made above is there the slightest shread of evidence, not even a shadow of a basis in fact. Until some semblance of evidence is offered, some fact cited, thinking men will continue to regard the whole scheme as visionary and absurd.

* * *

QUESTIONS.

Will you tell me of some book in which I may find, in brief form, the substance of the teachings of the Theosophists?

- J.J.K.

Perhaps you cannot do better than to read the little essay entitled "Theosophy," by Annie Besant, President of Theosophical Society. It is one number in an admirable series called The People's Books, published in this country by Dodge Co., 220 East 23rd St., New York. 25 cents.

* * *

Kindly tell me how I may become a member of the Quatuor Coronati Lodge of Research, or at least how I can get its Transactions, and greatly oblige.

- P.J.L.

File your application through the Grand Secretary of your Grand Lodge, giving the name and number of your Lodge, and he will send your application to the Coronati Lodge. Membership fee is 10s 6d, annual dues also 10s 6d, entitling you to receive the Transactions previously issued during the same year.

* * *

Please recommend me to a short history of architecture, not overloaded with technicalities, such as a busy man can find time to read. - J.D.H.

Try the brief introduction to the history and art of "Architecture," by W. R. Lethaby, in the Home University Library, published by Henry Holt Co., New York, each volume 50 cents. It is a very remarkable series of books, each one written by an authority in the field covered, and delightful to read.

* * *

Are you asleep or am I dreaming ? In a reference to Plato's Phaedrus in the Library you spoke of it as a great argument for immortality, but I can find nothing in it touching on immortality at all. Let in the light.

- H.L.D.

Wake up! Of course Phaedrus is a study of love as one of the many kinds of madness, and as such the cause of the greatest happiness to mankind. To prove this, it was

necessary to examine into the nature of the soul, both human and divine. The soul is held to be immortal, because it contains the principle of motion within itself - a subtle and profound argument not found even in Phaedo. And, when all is said, of love is born the hope of immortality. Wake up, rub your eyes, and read again. How readest thou ?

* * *

On a train the other day some one was telling about the talking horses of Elberfeld - I believe that was the place - their ability to spell, cipher, and almost talk. Where can I find an account of them? - F.G.S.

There is a chapter, and a most interesting one, descriptive of the Elberfeld mares in "The Unknown Guest," by Maurice Maeterlink. (Dodd, Mead & Co., New York.) Let us hope that they talk horse sense!

* * *

Our Lodge has appl opriated $100 with which to lay the foundation of a Lodge library. Will you not suggest a list of books with which we may start?

- F.E.C.

The following list is worthy of consideration: - Concise History of Masonry, by Gould, also his Collected Essays, History of Masonry and Concordant Orders, by Hughan and Stillson; Encyclopedia of Masonry, by Mackey, last edition, Book of Constitutions, by Anderson; The Old Charges, by Hughan; Primitive Secret Societies, by Webster; Antiquities of Masonry, by Fort; Symbolism of Masonry, by Mackey; Things a Freemason Ought to Know, by Crowe; Masonic Facts and Fictions, by Sadler; The Spirit of Masonry, by Hutchinson; The Comacines, by Ravenscroft; The Veil of Isis, by Reade; Cyclopedia of Fraternities, by Stevens, last edition, Seven Lamps of Architecture, by Ruskin; Poems and Stories of Kipling; Low Twelve, by Ellis; Religion and Thought in Egypt, by Breasted, Kings and Gods of Egypt, by Moret; Pythagoras, by Schure, also his Hermes and Plato; Washington the Man and Mason, by Callahan; Franklin as a Mason, by Sachse; Indian Masonry, by Wright; Freemasonry Before the Grand Lodges, by Vibert, Morals and Dogma, by Pike; The Master's Assistant, by Darrah; Manual of the Lodge Mackey; Masonic Jurisprudence, by Mackey; Mystic Masonry, by J. D. Buck; The Philosophy of Masonry, by Pound, soon to be issued by the Research Society; and, if you can find nothing better, The Builders, by the editor of this journal. There are many other books of great value but before you have reached the end of this list your money wili have melted away.

* * *

While the following questions are not related to Masonry, answers to them will be appreciated, if it is not too much trouble: (1) As a student of Lincoln, what do you regard as the best address in estimate of him? (2) Refer me to abrief account of pantheism. (3) Is there any short exposition of mysticism? (4) Was John Wesley a Freemason? - J.D.J.

(1) We like best of all the remarkable address by F. W. Lehmann, published in a pamphlet by Wm. M. Reedy, St. Louis Mirror. (2) "Pantheism, its Story and Significance," by J. A. Picton, himself a pantheist, published by Open Court Co., Chicago. (3) "Mysticism in English Literature," by G. F. E. Spurgeon, published by G. P. Putnam's Sons, New York, is simple and illuminating. (4) No, Wesley was not a Mason, but he often preached in Masonic halls, as we learn from his journal.

* * *

ARTICLES OF INTEREST.

The Character of Albert Pike as Gleaned from his Correspondence, by W. L. Boyden. The New Age.

The Story of the Craft as Told in the Gentlemen's Magazine. Fred Armitage. Transactions of the Lodge Quatuor Coronati.

Is Masonry a Religion ? By A. Churchyard. London Freemason.

The Sublime Degree, by Robert Meekren. Tyler-Keystone.

Girard's Masonic History. Masonic Monthly.

Freemasonry in Literature. Illinois Freemason.

Mental Qualifications, Not Physical, a Test for Membership. Virginia Masonic Journal, April 15.

* * *

BOOKS RECEIVED.

The Master's Assistant, by D. D. Darrah, Bloomington, Ill

The Confessions of a Master Mason, by C. F. Whaley, Seattle, Wash.

Masonic Jingles, by James T. Wray, Evanston, Ill.

Great Stone Monuments, by J. W. Fewkes, Smithsonian Institute.

Philosophy, What is It? by F. B. Jevons, Putnam's Sons, New York.

The Mystery of Art, by R. A. Cram, Houghton Mifflin Co., Boston.

Works of Luther, Vol. 1., A. J. Holman Co., Philadelphia.

----o----

A MASTER.

Son, thou oughtest diligently to attend to this: that in every place, every action or outward circumstance, thou be inwardly free and mighty in thyself, and all things be under thee, and thou not under them; that thou be lord and governor of thy deeds, not servant. - The Imitation of Christ.

The Builder Magazine

July 1915 - Volume I - Number 7

MASONIC MEMORIALS

BY BRO. GEO. W. BAIRD, P.G.M., D.C.

HISTORY is often perverted in its memorials, and memorials are the enduring evidences which impress the minds of generations and generations.

Few people take the trouble to snake careful inquiry into even current events. Most of us read the head-lines in the daily papers, and form hasty conclusions. Life is too short, we say, to delve into details of much that is passing. The head-lines are often ambiguous, and sometimes are contradicted in the text below them.

A monument or statue to memorialize a man usually invites attention to his most important act, and this is never lost sight of either by its projectors or by the artist.

In the Capital of the Nation there are, in the Parks and Streets, more than 50 memorials of heroes, idols, and events besides those under cover in the Public Buildings. Though more than half of these memorialize men who were Masons, there is no Masonic emblem nor word to indicate it, with one exception.

Enthusiasts are making history. It has been said there is nothing true in history excepting the dates: but it still continues.

The first statue erected in Washington was that of Columbus, sculpted by the great Persico, situated on the buttress on the east side of the Capitol. It shows Columbus in the armor and the uniform he wore, as a discoverer, and the memorial is called Discovery. The bust is a replique of one in Madrid, modeled during the life of Columbus, and believed to be a good por trait. But, not satisfied with this, the Knights of Columbus, Ancient Order of Hibernians et al. secured al appropriation from Congress of $150,000 to erect an other statue of Columbus which is shown in a cloak such as is worn by Monks, and even the portraiture is not at all like that of Persico's statue. This is all the more remarkable since it has been pretty well prover that Columbus was a Spanish Jew. Certainly he never wrote excepting in the Spanish Language.

But our essay is upon the effigies in the Parks of Washington, which memorialize Freemasons, though that quality may be incidental.

So many of these memorials are of military men that the stranger at once gets the idea that we are a terribly war-like people, while we claim to be peace lovers.

Some of these memorials are dual: there are two of Washington, two of Lincoln, and two of Columbus.

The first and greatest is that of Washington. An obelisk, square, upright and perfect, plain on the outside, white and smooth; but on the inside there are sculptured memorial stones, presented by States, Grand Lodges, Foreign Governments, Societies and individuals. The site was selected by Washington himself, and is on the exact meridian of Washington City, a mile due east of the Capitol, and is due south of the Executive Mansion (now called White House.)

It was intended to build it by subscription, and to make it 600 feet high; the highest structure in the world: but the subscriptions ceased before the Civil War came on, when the obelisk was but 54 feet high, and work ceased. The corner stone was laid by the Grand Lodge of the District of Columbia on the 4th of July, 1848, and it was dedicated by the Grand Lodge in 1885.

In 1882 Congress made an appropriation to finish the Monument, and it then passed into Government possession. It was determined that the foundation was not strong enough, and Col. Thos. L. Casey, of the U. S. Engineers, was accorded high honor for the masterly manner in which he accomplished the difficult work of underpinning and strengthening the foundation, which he did before adding a single course of stone. The shaft is 55 feet square at the base and 555 feet high. Its weight is estimated at 81,120 tons. The walls, at the base, are 15 feet thick. There is now an elevator in the monument, so its ascent is not hard. There is a spiral stair case reaching nearly to the top from which stairs the many memorial stones may be examined.

Among the first contributions were beautiful stones from Masonic Lodges, from the States, many cities, Societies, etc.

The memorial stones, up to the present, number 151, but the Secretary of War has recently refused the Grand Lodge of Louisiana the privilege of placing a stone, and has said he will permit none others excepting from States.

From Individuals there are 6 memorial stones.

From Militia Companies 6 " "

From Fire Companies	8	“	“
From States, 7 Cities	50	“	“
From Labor Unions	8	“	“
From Benevolent Societies	1	“	“
From Masonic Bodies	24 memorial stones.		
From the Red Men	2	“	“
From the Odd Fellows	10	“	“
Temperance Societies	4	“	“
Sons of America	1	“	“
S. of T.R.I.	1	“	“
Schools and Colleges	9	“	“
Whig Party	1	“	“
Washington Light Infantry	1	“	“
Dramatists	1	“	“
Ancient Order of Hibernians	1	“	“
Oldest Inhabitants	1	“	“
Sunday Schools and Churches	3	“	“
Medical Society	1	“	“
Cherokee Indians	1	“	“
Switzerland	1	“	“
Greece	1	“	“
Siam	1	“	“

Brazil		1	“	“
Turkey		1	“	“
China		1	“	“
Japan	1	“	“	
Wales	1	“	“	
Egypt		1	“	“
Newspapers	2	“	“	

Masonic Memorial Stones are from the Grand Lodges of District of Columbia, Ohio, Kentucky, New York, Maryland, Illinois, Alabama, Pennsylvania, Virginia; and from Mt. Lebanon Lodge of Pa.; La Fayette Lodge of N. Y.; Washington Lodge of Roxbury, Mass.; and Naval Lodge of D. C.

There were, at that time, only 30 States in the Union, but, it will be seen, not all of the Grand Lodges in those States presented Stones.

Many of the stones are beautifully sculptured and lettered and bear the names and rank of the Grand Officers. Some have patriotic and endearing inscriptions appropriate to the subject.

----o----

THE MASONIC SIGN.

What fact more conspicuous in modern history than the creation of a gentleman? Chivalry is that, and loyalty is that. The word gentleman must hereafter characterize the present and a few preceding centuries, by the importance attached to it, is a homage to personal and incommunicable qualities. An element which unites persons of every country; makes them intelligible and agreeable to each other; and is somewhat so precise that it is at once felt if an individual lack the Masonic sign, cannot be any casual product. It is made of the spirit, more than of the talent of men, and is a compound result, into which every great force enters as an ingredient, namely, virtue, wit, beauty, nobility, power.

- Emerson.

----o----

CHINESE WISDOM.

He who has no ambition is like an ax without edge.

When you know yourself thoroughly, you know every one else.

The last step must be as steady as the first in climbing a hill.

Youth jumps and slips; age picks its steps and crosses safely.

Be as cross to yourself as you are to others; as sweet to others as to self.

If you insist on everyone being like you, look in the mirror.

With learning, as with weeds, get at the root.

Prejudice is the thief of persuasion.

- J.S. Thomson. China Revolutionized.

THE MEMORIAL TO WASHINGTON

Address Delivered Before the George Washington Masonic National Memorial Association

BY BRO. J. CLAUDE KEIPER, P.G.M., DISTRICT OF COLUMBIA

I am bidden by the Worshipful Master of Alexandria-Washington Lodge to speak of the work of the Washington Memorial Association, whose avowed purpose it is that here in Virginia, not greatly distant from the place of his birth, nigh to the home he loved and cherished, the hallowed spot where his ashes repose; here in Alexandria, the community in which his Masonic virtues were best known and best regarded, and where he presided as Master over the labors of his brethren, here, even in the shadow of the church in which he worshiped, there shall rise a memorial to the only man in all our history who was at the one time Master of his Masonic Lodge and President of the United States, a national memorial to Washington the Mason, a Craftsman who in no respect was ever unworthy of his work.

It is not my purpose to present to you statistical abstracts of the progress of the movement, the number of grand jurisdictions which have approved it, nor the amount of the fund so far collected for the purpose of the Memorial. These matters, important though they best may well be left to the consideration of the devoted men who constitute the Association and who are giving freely of their time and their talents in what is to them a labor of love.

Monuments commemorative of the patriotism of Washington, his valor and prowess as a military leader, memorials designed to perpetuate his wisdom and virtue as a statesman have been erected throughout all our land by a loving and grateful people, but nowhere, so far as I know, save in the hearts of his appreciative brethren, has there been erected a memorial of the character contemplated by this Association.

Need I say more to justify the work in which it is engaged? It is true that Masonic memorials to individual brethren are comparatively rare and this is not because our Fraternity has been influenced by a desire to conceal from public knowledge who among the Nation's great have wrought greatly for the upbuilding of the Craft. I take it that it is rather because Masonry has recognized the truth that idealized conceptions in bronze and marble, however beautiful in themselves, can avail little to add to the luster of a name or embellish an achievement, and further that as an ancient and honorable institution it would be inconsistent with its dignity to be boastful of the connection with it of any man, however distinguished his career or exalted his station. It is our boast that in Masonry all are on the one plane of perfect equality, and a remarkable illustration of this is found in the life of Washington himself, concerning whom there was published a few weeks ago in one of the Boston papers an incident telling how he, the General of the American Army, was one day observed seated in the tent of an Army Lodge as a mere member while a corporal presided therein as Master, exemplifying thereby the basic principle of our Fraternity to which I have alluded, a principle announced with undying emphasis by that other great Virginian when he wrote into the Declaration of Independence, the assertion that all men are created equal.

Therefore it is that the Association for which I speak does not approach the erection of this Memorial with the primary purpose of gratifying a vainglorious spirit. It is true that one of the results of its work will be the proclamation to all the world of Washington's connection with Masonry. But there are other and higher aims and there will be other and higher results. One of them will be wholly utilitarian, for within the memorial building will be provided a place of safe deposit for the priceless relics that now adorn the Lodge room of the local Masonic bodies. And what a splendidly personal interest in him do they inspire in us as we reverently gaze upon them! More than that. How strong will be their appeal, how profound their impression upon the brethren from the East and from the West, from the North and from the South, as they gather in after years at what

I hope and believe will be the shrine of Freemasonry in the United States, the Mecca toward which will be set the feet of Craftsmen in ever-increasing thousands.

To present properly another result let me go back to that time, now more than 150 years gone, when, as a young man just attaining his majority, Washington first learned of Masonry and its truths. Can any one doubt that its beneficent teachings exerted a powerful influence upon a mind and character already predisposed toward them by inherent morality and integrity ? An influence that was strongly felt and plainly manifested in the formation, upon allied principles, of a government in whose making there were associated with him so many Masons. Therefore it is that this Memorial will symbolize more than his connection with our fraternity, proud of it as we are and may rightfully be; therefore it is that over and above all mere personal considerations it will stand a living monument to the benign influence of Masonic teachings in the formation of a great government, under which millions of free people have found happiness, obtained justice and through which, under the providence of God, they and their posterity shall long enjoy the blessings of untrammeled liberty.

My friends, seated here tonight on the natal day of our revered brother and gathered for its appropriate commemoration, I beg you to indulge me a moment further as I ask you to go back with me in imagination to a similar occasion, exactly 90 years ago, when Alexandria-Washington Lodge, on February 21,1825, entertained one of Washington's best loved associates in the War for Independence, General La Fayette. You are familiar with the details. Picture for yourselves that devoted friend of Liberty entering the Lodge room clothed in the Masonic habiliments of Washington. Picture the subsequent assembly around the banquet table and listen to the toasts proposed. First, as a matter of course, was one to Washington, extolled as “First in cabinet, first in the field and first in the principles of Masonry.” Then one to the President of the United States, James Monroe, whose name will ever be affectionately associated with the doctrine of preserving American soil for the propagation of the principles of American liberty. And then one to “Our Illustrious Brother and Guest, La Fayette. His brethren take peculiar pleasure in receiving him in that Lodge over which their beloved Washington was pleased to preside.” And now hearken to the response. Note that it might well have been a prophecy of our present undertaking as he says, “The Masonic Temple of Alexandria, and the illustrious, venerated name under which it has been consecrated.” Surely in closing I can leave with you no higher wish than that this saying of nearly a century ago may become the animating and inspiring watchword of our whole Fraternity until its efforts to erect a national memorial to Washington the Mason shall be crowned with complete success.

THE MYSTIC LADDER

TRANSLATED FROM THE SPANISH BY THE LATE BRO. EDWIN A. SHERMAN

THE mystic ladder pertains particularly to us as Knights Kadosh, as the type of our order. It is composed of two ascents or supports that remind us of the compact which took place between Philip the Fair and Pope Clement the V, and the strength of that union which was given against our predecessors. The reunion of the two ascents or supports, and the seven steps of which it is composed, give an exact idea of the seven conditions which Philip imposed on Beltian de Goth, when he was Archbishop of Bordeaux, to be seated in the chair of St. Peter, when he obligated him to participate in the destruction of the Knights Templars.

And so you likewise complete your obligations and swear implacable hatred to the enemies of that Order which was the pattern of all the virtues; and we now have the obligation of employing all our forces for the total ruin of evil and priestly tyrants, upon whose heads must fall the blood of Jacques de Molay and his martyred companions.

After the death of Benedict XI, which occurred on the 6th of July, 1304, the cardinals assembled to elect a new Pope, and were divided into two bands, one French and one Italian.

Philip the Fair, King of France, had projects which he could not carry out without the assistance of the Pope who should be elected. His party fomented the divisions in the conclave to favor his designs. He ordered search to be made for Beltian de Goth, then Archbishop of Bordeaux, and in the conference which took place he informed him of his projects and the power he had to elect him Pope, affirming that an oath would be required of him to execute seven propositions which would be made known to him excepting the seventh which he had guarded in reserve until the moment of its execution. Devoured by the heat of his ambition to be seated on the PONTIFICAL Throne, that Prelate accepted the bribe and sold himself.

Philip made known to him the first six conditions, which are foreign to the history of our order: and after having exacted and received his oath for the execution of the seventh, and holding as hostages the brothers and nephews of Beltian, the Archbishop arrived in effect to be Pope, and took the name of Clement V. He established his see at Avignon, in France, where he put in execution the first six conditions which he had accepted. When the favorable moment arrived for the execution of the seventh, Philip the Fair declared that it consisted in the total extermination of the Knights Templars

throughout all Christendom, which was done as far as possible in his power, and that of the monarchs with whom he was allied.

Clement adopted the following ruse: He first caused a new crusade to be preached in Europe, and even in Syria; he then sent the following letter to Palestine to the Grand Master of the Templars and Hospitaliers:

"We inform you, my brethren, that we have been urgently solicited by the Kings of Aragon and Cyprus for aid to the Holy Land. We order you to come to France as secretly as possible, to deliberate with us. You will also be careful to bring with you large sums to equip a numerous army."

Jacques de Molay, Grand Master of Templars, obeyed the injunctions of the HOLY FATHERS; but Foulques de Villeret, the Grand Master of the Hospitalliers, occupied with the siege of Rhodes, could not quit his army, and thus delayed the ruin of his Order. The unfortunate De Molay sailed for France, and by a trap, fell into the hands of his enemies. The Pope had agreed that the Knights of the Temple should be arrested at the same time, in different Christian Kingdoms, and that they should be handed over to the Inquisitors as suspected of heresy: that their property should be seized in the name of the church and that they should be put to death at the stake and upon the scaffolds, after having been put to the torture to make them avow to imaginary crimes.

The execution of this frightful plot was not deferred: the Pope informed the King of Aragon, Castile and of Portugal to annihilate the Templars, and on the day appointed they were all arrested and plunged into the dungeons of the Inquisition. The iniquity of the Judges was such that they pardoned a murderer named Squin de Florian, who had been confined with a Knight Templar, because he deposed that his companion had revealed to him the crimes and impurities at the reception of Templars. Squin de Florian, the robber and assassin was received at a public audience by Philip the Fair and Pope Clement the V, laden with presents and glorified for his religious zeal.

After such encouragement to informers, thousands of them arose on all sides and the duties of the Inquisitors became easier.

They were also sufficiently encouraged by Philip the Fair and Clement the V who presided over an auto da fe. In Italy, Austria, Spain, and particularly in France, a prodigious number of scaffolds were erected, which consumed the unfortunate victims of the cupidity of a Pope and the avarice of a King.

So perished the gallant De Molay, the last Grand Master of the Templars, and his brave companions in arms, betrayed, imprisoned, tortured and cruelly slaughtered by order of the Head of the Church and the Kings of the realms.

These bloody executions having terminated the two execrable tyrants divided between themselves the riches of the Templars. Philip kept the land and Clement took all the ornaments of gold and silver, and the coined money, which enabled him to reward the infamous panderings of his nephew and the Countess de Foix.

But God had at last marked the end of the term of this criminal existence. Whilst the Pontiff was being transported to Bordeaux his malady increased; they were obliged to stop his litter at Roquemare on the Rhone, in the Diocese of Nimes, where Clement died on the 20th day of April, 1314.

As soon as Clement the V had closed his eyes, his treasures were pillaged. The cardinals seized on enormous sums of coined money. Bernard, Count de Lornogne, nephew and minion of the dead Pope, carried off chalices and ornaments worth more than a hundred thousand gold florins ($5,347,000.) The Countess de Foix stole as her share all the jewels of the HOLY FATHER, and there were no minions nor mistresses of the Cardinals who were not enriched by the spoils of the Sovereign Pontiff.

Jean Villani says that "in the midst of this disorder in which every one was so desirous of pillage, they only left an old traveling mantle to cover the dead body of Clement, and that was in part consumed by a candle falling on the bed where it lay."

For two whole years the Christian World was surrendered to the most deplorable anarchy. Philip the Fair followed Clement to the grave and the summons to them by De Molay at the stake "to meet him at the Bar of God within one year" had been fulfilled. (Philip IV, the Fair, was born at Fontainebleu, France, in 1268. He came to the throne in 1285. Crowned at Rheims Jan. 6th, 1286. Died Nov. 29th, 1314, from an accident while hunting.) In 1316 James de Ossa (or "Jimmy Bones" as he was called) was elected Pope, by himself placing the tiara on his own head, proclaiming himself Pope, by the name of "John the twenty-second," on the 21st of September of that year. He established the infamous "Apostolic Chancery" with a scale of prices for indulgences for every sort of crime which by its extortion and greed prepared the way for the light and dawn of the Great Reformation in the 16th century, until the sun of Liberty burst forth at last over the world, creating new Nations on the Continent of America, which free men and Freemasonry, amidst blood and tears, have consecrated as their own and our own beloved Scottish Rite, from the birth and organization of the American Republic and Nation, the United States of America, which can never be dissolved. Cato Perpatria.

HOW TO STUDY FREEMASONRY

BY BRO. R. I. CLEGG, OHIO

(In the Symposium on this subject, the final installment of which was published in our last issue, the writers dwelt, at our suggestion, particularly upon the manner in which groups of students might enter upon the many phases of Masonic study to best advantage. Herewith Brother Clegg brings us, out of his wealth of Masonic experience, much that the individual student may do for himself, and by himself. We know from our correspondence that his article answers a question which from the beginning has been uppermost in the minds of many of our members, and answers it in a most practical way. As to method, Brother Clegg's presentation of the subject is simple and easily followed, whether one has fellow-workers near at hand or not. The material for study, as outlined, is as authentic as it is interesting, and therefore of great importance. Also, he shows what needs to be kept in mind, that those hard-working, practical men who do so much to strengthen and perfect the organization of Masonry, though they may not be learned in books, are Masonic students and builders.--The Editor.)

No easy task is it to give an answer that will fit all cases. Everything depends upon the Freemason who is to do the studying of Freemasonry and upon the particular angle of Freemasonry that appeals to him. For that matter, how many of us would think alike as to what was most interesting and most important? Even as to definitions of Freemasonry itself our ideas will not uniformly run on parallel tracks.

So right here we may for convenience sake just as well say that for the purpose of what I am about to set down at this time I will take Freemasonry to be anything that has especial relationship to Freemasons. He that knows himself to be a Freemason (and any member of the Craft fully knows how to apply the needful tests) will also be aware that when Freemasonry is mentioned here by me it relates specifically to him and to such as he and to none other.

Having already mentioned in these columns the very real difficulty of preparing a narrow and precise definition of Freemasonry that will meet the attacks of the most critical, I shall now as in the foregoing attempt make it broad enough to include all possible points of interest to the brethren.

Just as we have seen the awkwardness of meeting everybody's requirements as to the subject matter, so too we find that there is variety galore in the students themselves. There are those Freemasons whose ideas about the study of Freemasonry are

singularly restricted. They associate study with textbooks. To their view the studious Freemason is necessarily a bookworm. The fact is that some most studious Freemasons are not book lovers.

Many of what I may term the executive class of Freemasons are devoted students of the Craft and of every branch thereof. Of this office-holding class filling all sorts of ritualistic positions and responsibilities there is included a countless array caring little and heeding less the historical accounts of the genesis of the various governing bodies. To them the present and the future are of paramount importance. Engrossed as they are in their personal affairs of business and the steady flood of labor in initiations and in allied services, they have no time to spare for literary enjoyment or for actual bookish research even if by any possibility they could create in themselves a taste for it.

Research to a large extent they may pursue and yet not be aware of it as such. Circumscribed as they are by the devotion of their energies to the consideration of the fraternity's progress as bounded by their own career and their own affiliations, these men oft write with no uncertain pen records of lofty worth. Look you! What a wealth of study is woven into the construction and the financing of the Masonic buildings myriadly dotted over this broad land of ours! What eloquent histories are imperishably graven into these monumental memorials! Every stone therein is an eternal tribute to the zeal of the few or many students banded in the brotherhood of Freemasonry and whose joy it was to house their ceremonies in a fitting home.

Furthermore, every man holding office in our mystic circle, or expecting to at some time have an office and meantime preparing himself to fill the place he anticipates, is to that extent a student and very often an ardent student of Freemasonry.

It will thus be seen that there are various grades of Masonic students. We have those whose chief concern is with the immediate present and the near future, and then again we have those who look further afield. How then shall we prepare a course of instruction that meets all the requirements of the worthy brethren already mentioned and that will also serve for those who seek to plumb other and deeper depths ? And that is not all the difficulty. How shall we take due care of the many who have little to spend on books and who must therefore make the most of a very limited outlay. Neither can we overlook those of the unselfishly ambitious whose thoughts run lavishly toward the founding of a library to be an appropriate adjunct to some Masonic edifice of highest quality and purpose.

Begin at the beginning. Let us first assume you have no books.

1. Get a Bible. It is easily first of all books in or about Freemasonry. Preferably select one that opens out flat at any page. Very many inexpensive Bibles are freely supplied with maps and other helps to the better understanding of the text. A good Concordance is an excellent handbook to the convenient study of the Bible. The Concordance is very useful in locating a text of which you may not be able to remember more than one or two significant words. You will find Biblical references to Solomon's Temple particularly interesting in Chronicles and Kings, and on careful study you will probably agree with me that a second Hiram, doubtless a relative of the first, was on account of some mishap to his predecessor called in to finish the work.

2. Get the Masonic Codes published by the Grand Lodge and the other Masonic bodies in which you hold membership. Many a time there arises a knotty little question that provided you have the information at home will enable you promptly to satisfy yourself as to the law. Very many of the references will be found to throw a flood of light upon the development of our jurisprudence. But whatever Codes you collect, omit not the one of your own Grand Lodge. That is the fundamental Masonic law next to the moral code of the Scriptures.

3. Get the Standard Monitor of your State. Some Monitors are much more extended and elaborate than others. Especially do I admire the one prepared by P. G. M. Wm. M. Shaver, of Topeka, for the Grand Lodge of Kansas. On the Apron Lecture it is unusually valuable. But be sure and possess the one approved by the Grand Lodge of your own State if you desire the one only.

4. Get the Concise History of Freemasonry written by Brother R. F. Gould.

5. Get the Concise Cyclopedia of Freemasonry compiled by the late Brother Hawkins.

Both of the above books are inexpensive and splendid possessions. Gould's larger History and Mackey's really comprehensive Encyclopedia are highly desirable additions to the above list but they are high in price, though fully worth all they cost. The History of Freemasonry and Concordant Orders is delightfully written and is a scholarly work. Mackey and Singleton's History is in the same category. Gould's Concise History will fill all the student's wants for some time.

So far I have paid attention to the larger class. I have weighed the possibilities open to the brother whose desire runs easily ahead of his modest pocketbook. We have contemplated something less than a ten-dollar expenditure. Let us now deal briefly with those whose means are more ample.

(a) Write to the Secretary, Brother A. G. Pitts, Equity Building, Detroit, Mich., for a copy, it costs only ten cents, of the Masonic Curriculum reprinted by Palestine Lodge.

This is the work of the late George Speth of Quatuor Coronati Lodge, the justly celebrated research body of Masonic students. If you can obtain all the books cited by Brother Speth you cannot but possess a very useful working library.

(b) Write to Brother Frank Marquis, President of the Masonic Library Association at Mansfield, Ohio, for a list of the volumes collected by that enthusiastic body. The catalogue contains most useful notations to many of the books and the list forms an example and a guide.

Please note that to secure all the foregoing works would demand much time and about two thousand dollars for books.

(c) A subscription to the Quatuor Coronati Lodge, 2076, of London, will bring a lot of information every year. Many of the Masonic bodies on the membership list published by the Quatuor Coronati Lodge issue publications of their own that are of decided importance. These are such treasures as the works printed under the auspices of the German Union of Freemasons, the Lodges of Research at Manchester and at Leicester, England; the several Lodges of Installed Masters at Leeds and elsewhere in England; the Masters and Wardens Lodge at Christchurch, New Zealand; the Masonic Bureau at Neuchatel, Suisse (Switzerland); the Masonic Library Association at Cincinnati, Ohio, and so on.

(d) President Scott Bonham of the latter organization prepared some years ago a little handbook containing suggestions on the buying and the reading of Masonic works, and he has also in the same treatise a very good compilation of Masonic words that are frequently mispronounced.

(e) Let me not overlook a series of three cards devised by Robert H. Corey, Registry Division, Post Office, Cincinnati, Ohio. These cards list the topics that are of greatest pertinence to the young Freemason and they may even be profitably handed to him one by one as he receives the lodge degrees. These lists are admirable. As was to be expected, they give references to such books as are easily obtained from the local Masonic library.

A good Masonic friend of mine once told me of having invested some twenty-five dollars in books on Freemasonry and yet he could never get up interest enough to read them. Evidently something else was wanted that he did not buy with the books. Books are only a part of the thing. A taste must be cultivated for the information.

My friend, himself, had out of his long experience a fund of Masonic data that was and is very interesting to me. Undoubtedly there were angles of Freemasonry that would have been entertaining and instructive to him.

What then was the fault with the books that he bought? They did not fit. His purchase was no more appetizing to him than you would expect any job lot of books to be to him or anyone else. Thus it is obvious that the peculiar tendencies of the individual brother must be taken into consideration or the road to learning will be dry as dust.

Therefore take notice that a worker in the Royal Arch cannot but be keenly interested in the pamphlet on the Chapter Degrees prepared by Dr. Wm. F. Kuhn of Kansas City. There is much charm in the books by Addison and Porter for the Knight Templar. Robertson's Cryptic Rite is exceedingly attractive to the devotee of the Council. Brockaway's History of Aurora Grata has Scottish Rite importance far beyond the membership of that century-old landmark among Eastern Masonic keepers of the faith. Ravenscroft's book upon the Comacines is in all too small compass the effort of a Freemason of standing among antiquarians to dig out of the remote past historical truths of consequence to all of us. The many essays of George W. Warvelle of Chicago on the Council and the Chapter and the Red Cross of Constantine are unique and ever to be treasured by the fortunate to whom they travel. In the same class are the productions of Librarian J. F. Sachse of the Grand Lodge Library at Philadelphia. Of the several productions of General Albert Pike they are all to be coveted, especially by the Scottish Rite Mason. These are but specimens of what may profitably be added to the possessions of the brother whose peculiar interests and connections require special information.

And finally, my brethren, let me not overlook in closing the "Builders," by Brother Joseph F. Newton. It is charmingly written and enumerates many references to further sources of Masonic light. Of general appeal to all Freemasons it may well be deemed one the first selected for the founding of a home library.

ON THE NATIONAL MASONIC RESEARCH SOCIETY

BY BRO. ROBERT TIPTON, IOWA

THE day in which we live is presenting for Masonry an unequaled opportunity for service. By reason of the many problems we are facing, Masonry can serve the common good as never before. The riches of her Holy of Holies she can bring as a benign gift for the uplift of man. Her truths can be told on highway and byway and her transcendent hope for the abolition of human strife which in this latter day is measured so much in blood and tears is not too far away to be realized. Her task indeed is gigantic, but are her resources not mighty? And truth and justice are eternally on her side. The establishing of the gracious world-wide brotherhood must no longer be conceived of as

a “far off divine event.” Masonic idealism with its triune basic principle of freedom, toleration, and justice incorporated in the economy of states, nations and empires, alone furnishes the foundation upon which friendship, morality and brotherly love can become possible.

To create that human and divine enthusiasm that will bring a mutual understanding of the rights of men and nations stands then as the pre-eminent mission of Masonry today. We rejoice in the knowledge of the part that Masons have played in great movements of enlightenment in history. It is with sadness that we mark how the noblest and bravest of our order have had to suffer for their conviction, how they were stoned, starved and crucified. They lived when it required an unusual degree of physical as well as moral courage to be a Mason. Let us hope that their glorious example of heroism and their deathless passion for truth has not been in vain, and may we, inspired by their zeal and love, be as true to our visions and ideals, ready if needs be, to lay down our lives for them. Happily it is rare that our modern prophets and teachers of truth are muzzled, but there stalks throughout the land a mighty spirit that is opposed to the truth as Masons see it, and history grimly warns us of the fanaticism of bigotry and its cruelties and persecutions, so to awaken and teach and tell the truth that the world might be better, because of its having lived, I conceive to be the great purpose of the National Research Society.

II

We can all then expect much, and heartily welcome the new society with its brilliant coterie of leaders. In the spirit of scholarship, on the lofty plane of reason governed by the spirit of charity, fairness and common sense can we alone hope to convince the world of the rightness of Philosophy and Religion and Government as Masonry declares it. I prophesy today that the new society will prove to be, in Masonry, the most powerful agency of any for the realization of the universal ideal, if our loyal and generous support is graciously and unselfishly given.

The fundamental appeal of the new society is for the education - the higher education, if you please - of Masons in all that pertains to Masonry. To insure an efficient understanding of the place of the order in modern life through a studious research into the traditions and work of the order, is its first great care. As I view its mission the task assumes religious proportions. Can that indeed be called anything else but religion, which enjoins us to govern our life and work by that of which the Holy Bible, square and compasses are the symbols. The society then is assuming a most serious and solemn engagement for the good of the order.

III

I presume it to be a common experience among members of the Craft to find frequently among the brethren a regrettably limited conception of the nature of Masonry. And no doubt there frequently is to be found an unpardonable ignorance. Masonry. I feel, has become popular and cheap and some of its glory has become shadowed by pins and badges. Quantity has come to obsess quality. What if we had today to face the sore trials of our Masonic forebears, think you that you would find among the Craft, those whose physical and moral courage you question? It is a weighty tie that binds us and such a one that demands the highest human excellence. Masonic culture demands an intellectual morality, and this presumes capacity and desire for learning on the part of the Masonic aspirant. Are we then asking the unreasonable when we insist that our brother should know something of the traditions, history and influences of the order. The wilful ignorance of the mission of the order, especially when we find it among professors and ministers and others who should manifest the scholarly instinct, is unpardonable. I confess it often provokes me to question why they ever joined the order. Equally sad to me is that enthusiastic Mason who sees nothing in the order but its lip service, and who, having acquired such literal proficiency in the lodge ritual, tries to convey the impression that the first, midmost and last of Masonry rests in the possession of a good memory and a fair measure of dramatic instinct.

IV

It seems that a subtle form of Pharisaism has crept into our midst - which makes much of pots and pans and loud exclamations to the disparagement and neglect of the more abiding things, the fruits of the spirit of our noble order. It becomes pathetic when we view the unstability of our Pharisaism. Some one has said that the use of common Masonic terms - hoary with age - frequently are void of meaning to these much lauded proficient Masons. What, it is asked, is the meaning of Cowan and Cable tow, and before the question those who have been solemnly instructed to inculcate the principles of learning stand open mouthed in amazement, and it is surely quaintly humorous if not ludicrous to often listen, as some of us patiently do, to the sepulchral voices of many reverent Master Masons solemnly speaking the words they have not the slightest knowledge of their meaning. It is worse than the pious nonsensical chanting in the Latin of an ignorant priest. I for one shall be happy to welcome the movement that will strive to banish the antiquated terminology and render our ritual into easy unambiguous English. This, however, is but a minor feature after all but it serves to indicate the predominant feature of our order to so many Masons. To a multitude of initiates I often fear the Craft is nothing but a big club, something from which to acquire prestige, a sort of a mutual aid society without the usual embellishments of commercialism - good enough as a religion since its observances are on a religious plane, yet not religion. O, I tell you the absurdities of conception born of ignorance is appalling. Let us wake up and rudely shock the Craft into the sobriety of thought that will make every man

understand how serious and holy a thing it is to be a Mason, and how necessary a knowledge and love of Masonry is to the need of the world.

The National Research Society is heralding a new day and Masonry is to be congratulated on the response of her sons - her scholar sons - whose great hope and supreme desire is to make scholars of all Masons - for in character the New Society is a University, and it, leaders for the most part are University bred men whose single passion is the good of the order, and more, even convincing the world by its words and deeds that Masonry is for the world. I have no desire to be iconoclastic and it may seem that I have been so, in arraigning the deficiencies I see in our midst. I plead to but one ambition, even the laying on Masonic hearts the fact that we are too indifferent to the deeper nature of our Order, and that the work of the new Society necessitates the loyal support of every man in our midst. In this alone appears to me to be possible the invigorating of our organic life so that we may vindicate before the world our claim to being the greatest benefactor of the race.

----o----

CONTENTMENT.

Let us learn to be content with what we have. Let us get rid of false estimates, set all the higher ideals - a quiet home; vines of our own planting; a few books full of the inspiration of genius; a few friends worthy of being loved, and able to love us in return; a hundred innocent pleasures that bring no pain or remorse; a devotion to the right that will not swerve; a simple religion empty of all bigotry, full of trust and hope and love - and to such a philosophy this world will yield all the joy it has.

- David Swing.

A MASONIC LESSON FROM A RAINDROP

BY CHARLES N. MIKELS, P. G. M. OF INDIANA

The Sun was created a long time before it was even partially understood. Those who were blind thought that its purpose was to "dispense light." Much was said about light. Somebody learned that Sahara was a desert and yet had an ocean of light. The desert lacked something practical.

Then people conceived the idea that maybe the Sun had more than one purpose; that it made heat and power; that heat and power were necessary to make light serviceable; that heat made raindrops and raindrops made power.

Unintelligent observation nearly spoiled the reputation of the Sun. He seemed to many, to peep over the horizon simply to flirt with the wavelets of the sea. He stimulated them until they were ready to fly to pieces. He called them pet names in vibrations so rapid that human ear could not register them. The wavelets wanted something genuinely hot. They wanted to get near something which had a burning heart. Finally the sea submitted to a change of form and part became something better. The sea vaporized and the vapor aspired to the Sun.

This Maker of Light caused a never-ending modification of conventional water. The vapor climbed on steps of air until it obscured the light of the Sun itself. Then it received "a new name" and was called a Cloud.

Even the clouds are misunderstood. They drift and drift until they strike against a cold and fruitless mountain top. The immovable mountain could not understand a change. The cloud meant to softly caress the mountain and moisten its dry brow, but there was no welcome. The clouds were chilled. This drifting dust of the sea shrank and crowded together in sensitiveness; centralized in sympathy; had no real helpfulness until it did centralize. A raindrop fell as a result.

The cloud died in giving birth to a raindrop. While it fell, a sunbeam from the heart of the Sun, shot into the raindrop, ran around its walls, saw that it was an improvement over the sea and came out a rainbow of Hope with a message of Change. It seems odd that God cannot be satisfied with things as they are but must put on a policy of change. Even a rainbow changed sunbeam.

Crazy with disappointment, the raindrop started down the mountainside, homesick for the sea. It traveled in foreign countries. It dodged around boulders which hindered its progress. No immovable "forms" could stop it. It saw other homesick raindrops and "joined" them in a common purpose. Enough of them form a tricklet, a streamlet, a rivulet, a river, yet a river is nothing but a few million heart-sick raindrops sprinting for their cradle in the sea.

A raindrop has a "rough and rugged road to travel from the mountain top of yesterday to the sea of tomorrow. It is little but it is mighty. It is slow, but is persistent. Harness a raindrop to the horns of Gravitation and it will dig a canyon. But what use has the world for a canyon, a big gash in the bosom of earth, which has to be bridged or stop travel? A canyon is a purposeless, brainless, heartless monument to waste energy until you make another change.

Fraternalize a raindrop, a grain of sand and a changed sea shell and you can dam a canyon which is an unused opportunity. Then you can turn the canyon's liquid energies into heat and light and power. You have to add head and heart and hand to do it. You put the hoe of purpose into the hands of intelligent method under the direction of common-sense and imagination, to get a new result out of old forces in a new way.

Twin raindrops as alike as two peas, did two things. One acted conventionally and caused waste. The other sprung an innovation and warmed the world.

There is a lodge room on the banks of the Niagara River, in which to learn many mysteries. Its covering is a clouded canopy or starry-decked Heaven. Many have paid an initiation fee in car fare and hotel bills to visit it. A few people "work" there. A few return. The great majority of initiates never come back. All wear an indistinct memory as a badge of membership.

The Falls are one of the mysteries of God. Many have admired its age. Some have been awed with its tireless voice of Omnipotence. Others marvelled at its unmastered might. Generally people had no practical purpose when they went there and had none when they left. The river was nothing but raindrops and the Falls were nothing but a jump of raindrops which could not wait.

After the centuries had grown weary with waiting for God to tell some man what is the great mystery of the Falls, an innovator stood on the same spot and saw the same sights. The waste challenged his wit and opened his heart. God whispered to him that the Falls were meant to be used, and not looked at merely. Wonderful, age-old mystery! Practice, and not theory!

This spectator talked about changing the situation. Every sightseer who had no ideas, called him crazy. This particular spectator decided that God created Niagara River and Niagara Falls for a practical purpose; that the purpose had never been seen or had been forgotten; that God never meant waste of time or opportunity or power.

In his sincere simplicity this unconventional, unsophisticated soul had heard of people who said often and far and wide, that the thing they most desired was "light," "more light," "further light." He thought that they meant it, but they didn't; they merely wanted to talk about wanting it. There it was running away, enough to answer their wildest dreams and not a soul would permit the answer to their own wishes because it came in a new way. They did not see the end from the beginning. They had no imagination. They did not know how. The idea was too big for them to grasp easily and at once.

This sightseer was obsessed by the thought that he had had a wireless message from God; that he alone understood the situation. He suggested that some of these Niagara raindrops be diverted to practical uses instead of stereopticon views.

What a storm of indignation broke upon his head! Change is never practical in prospect. An established change is a habit. The Falls were perfect as they were. Let well enough alone. They are as they were yesterday. That is good enough for tomorrow. He was laughed at but the laugh did not take. He fought first to get the world used to the idea. It did get used to his thought. Nothing can head off, permanently, the reign of a sound idea.

This fellow, who was of no official importance, argued that a practical engineer should dream out the details of a practical plan to cause raindrops to manufacture and deliver light and to deliver heat and power with light. He argued for a constructive instead of a "stand pat" policy. He argued that men with burning hearts should replace men who sit on the brakes of progress. He argued for a central light plant instead of the raindrop system. Everybody said that there could be none, because there had been none. But there was.

What difference did it make to this innovator that the President, Senators, Congressmen, Governors, Legislatures, all the officiary of habit, were against him! What difference did it make because those who want ideas digested and fed to them as if they were young mental robins, insisted on sleeping in comparative darkness, on the brink of a good thing! It was his business to wake them. He was talking about the purposes of God. God wanted the world to actually and really have more light, heat and power.

The world did not care what God wanted. People wanted that to which they were accustomed. The bottomless canyon of habit intervened. Niagara Falls had always been "an ancient landmark" of waste, and waste is a virtue when it is old enough.

People of petrified purposes fought him, doubted him, hindered him. The dynamic heart of this custodian of God's purposes of helpfulness, hammered the idea into the heads of men for their own good. He literally hammered, repeated, reiterated until he forged the key of attention which opened the door to their brain cells so that an idea could walk in. He aroused interest; study followed; purpose ripened; judgment acquiesced; some assisted. Everybody knows what happened. The right was permitted to prove that it was right. The right prevailed. The logic of efficiency conquered. The raindrops were commanded to turn aside. They co-ordinated for the benefit of man. These sovereign, independent raindrops were organized and directed by a combination of masterful intelligences possessed of a combined purpose.

More light and heat and power followed. Everybody is used to the idea today, hence it is safe. Men of those days shied at this practical idea of helpfulness just as western broncos shy at a stray page from the Bible. The bronco does not understand the Bible. He never tried. If he knew anything he knew that the usual place for a page of the Bible is in a property room of a Church, home or Lodge. An active page from the Bible in a strange place has to be explained to men even.

God has plenty of time to wait and he has plenty of patience. Man has but three score and ten years so he has to be in a hurry to see ideas bud, blossom and bear fruit. The persistence of this dreamer of innovations, made him a pest to all whose heads were asleep.

And yet all but this dreamer were mistaken. It did not hurt the world nor mar Niagara Falls to change its purpose and plans. There was less light when these raindrops had no leadership. Light is applied theory. It is intelligent practice. Heat is not frenzied fancy. It is useful every day and not merely on Saturday night on or before full moon. Power is not fiction. It is fact, helpful fact. It is sane to secure more light, to secure aggressive heat, to increase power by change.

With the potential power of a river of God's, Masonry has rambled and twisted through the bed of two speculative centuries without the direction of organized premeditation. To change the figure, it has plowed a great furrow in history. But it never had a headplowman who knew anything about intensive farming.

Masonry has stood pat in the face of God's manifest policy of evolution, and has prided herself on the fact. It even glories in repeating words, phrases, paragraphs, degrees which have lost their fitness like the Fellow Craft's degree.

Four or five times in these centuries, some incarnation of Fortitude, has dared to challenge the perfection of Masonry just as Preston did. He was an innovator. He was a Masonic heretic demanding the light of education. He made a change, a radical change, a helpful change. We are used to his change now, so we forgive him, we applaud him. New styles in thoughts, ideas, practice and purposes are no more popular than new shoes. Maybe the shoes will not fit. When soles wear out, you have to get new ones or go to bed and sleep.

Preston jarred the brain cells of his co-temporaries. He compelled them to think. He compelled them to think when they did not wish to think, of things with regard to which they did not wish to think. So did Krause, Oliver and Pike. They should have been expelled as disturbers of the age-old peace. Why in the world, did they not let well enough alone? Wasn't Masonry growing in numbers fast enough; collecting initiation fees enough, wearing badges enough, building enough Temples ? What

more could you want ! Practical purposes of the heart are less easily understood than practical purposes of dollars.

Your National Masonic Research Society isn't an innovation. No one need to be afraid. You have simply jumped back one hundred and fifty years to get a little of the purposes of Preston. You have resurrected a part of a dead purpose. He talked of education in general. You talk of Masonic education in particular. This purpose is narrow enough to be safe. Certainly you are safe. God is probably applauding you while we fear lest you let the logic of Truth guide you fearlessly, no matter where it takes you. You might find out what God meant Masonry to do and be and how.

You cannot prevent our learning at least one thing from Preston, Krause, Oliver and Pike. They slipped the straight jacket of habit from their minds and hearts. They proved that there is a mental peace which is stagnation.

Masonry has an unpremeditated and unspeakable responsibility because it has permitted nearly 2,000,000 men in this country alone, to pass its ritualistic doors. If Masonic Truth is being eagerly, frequently, heartily, personally incorporated in the lives of 90 per cent of these members, under the direction of Grand Masters, Past Grand Masters and Grand Lodge Officers, Masonry is a practical, vitally effective fraternal order and these officers should be crowned with "Well done."

If you have to drum up quorums, apologize for lack of attendance and interest when degree work is done, if scarcely 10 per cent of the 2,000,000 members get under the influence of Masonry at all, there is a lack of heat and power at least.

Sovereign raindrops running independently through a channel of habit, without real purpose, without practical plans, without power, without head, call for another of God's inspired changes.

Runaway raindrops are an emblem of waste. Waste is inefficiency. Masonry is a progressive science if there is progress. Does it fit the modern heart or is there a lot of lost motion? Is Masonry efficient? Could it be made better? Can you make it better? Will you make it better? How?

The first thing to do is to get your Masonic bearings. Understand it as it is. Is Masonry efficient?

----o----

THE MYSTERY OF WORDS WELL SAID.

There is a mystery of words well said,

And many labor in that craft; but few

Avail to win the worship which is due

The Master, of his work accredited.

To some the days their own fulfillment bear,

Night healeth all their languors, and content

Sweetly attends their task's accomplishment--

A measured portion, and an equal care.

But these are not the Master--not the priest

Of those high mysteries of words well said;

But lesser workmen, toiling in his stead:

For evermore his travail is increased

Until that he shall frame that greater Word

Whereat, sublime and perfect, walks the Man;

As once where Pison and Euphrates ran

Eastward from Eden, garden of the Lord.

--John Edmund Barss.

----o----

THE INNER LAW.

For the commandment is not hidden from thee; neither is it far off. It is not in heaven that thou shouldst say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

--Deuteronomy XXX.

----o----

THE POWER OF LOVE.

Alexander, Caesar, Charlemagne, and myself have formulated empires. But upon what did we rest the creations of our genius? Upon Force. Jesus Christ alone founded his empire upon Love, and at this moment millions of men will die for Him.

--Napoleon.

----o----

FOUNDATION STONES

BY BRO. FRANK L. HAYCOCK

ANOTHER year has ended: another year has commenced. If the old year has had its lessons for us, let us hope the new will have even more. And though we may not hope to make Masonry different, or more than what it is, and has been, we may still strive to come in closer contact with its principles and precepts, and seek its secrets still deeper, that we may have a better understanding of its hidden meaning.

For there is a hidden meaning yet. Let no brother presume to have grasped the meaning of all of our ceremonies: let no one think that the lectures so far as they go in our three degrees of symbolic Masonry are even intended to convey the true meaning of our initiatory ceremonies.

In Masonry, as in the arts and sciences, "there is no Royal road to learning." What we learn we must seek for: what is buried we must uncover.

But as was the case with our traditional sprig of Acacia, the place is marked, the way is pointed out, the line is drawn that we may or must follow. If we lose the road it is our own fault. If the real secrets persist in remaining heled, we must dig if we would find them. Rubbish must be cleared away. Our highest reasoning powers must be invoked; and the best that is in our intellect be brought to bear.

As I went over in my own mind what I might have to offer to the brethren on this occasion, I was minded to give it the title "Foundation Stones"; and later I was reminded of a little verse from our Great Light; and the thought struck me that any discourse pertinent to Masonry, must of necessity, partake somewhat, if not fully, of a

moral or at least of an ethical nature; and I wondered if a text would be out of place. If not, then the text I would take, or rather the text I would in my humble way endeavor to enlarge upon, is in Proverbs, and reads, "In all thy ways acknowledge Him, and He shall direct thy paths." And in Proverbs also by the way, there is another verse that is applicable, which says, alluding to wisdom and understanding:-- "Her ways are ways of pleasantness and all her paths are peace." This verse is a poetic gem by itself, but the thought in it is far grander than all the poetry that was ever written.

To those whom I fail to impress with what I am about to say, I would recommend a reading of that beautiful book of Proverbs, especially the 2nd, 3rd and 4th chapters.

When we leave the Apprentice degree behind, with its teachings of Morality and Virtue, and arrive symbolically at the foot of the winding stairs, many things are pointed out to us that demand our close attention if we would improve our opportunities. Unfortunately, it seems, there is so large a scope covered within a short time dealing with the different arts and sciences, that even with the closest concentration, most of us are unable when we hear it, for even many times, to retain or grasp its connection with Masonic principles.

This is confirmed in my mind by an incident that occurred in this very Lodge many years ago, when. I heard one of the principal officers of our Grand Lodge remark, speaking of this degree, that, he "could write a better degree himself."

But when within the middle chamber, the meaning of the letter "G" is explained to us, we should then begin to conceive the true import of the meaning of various things. I shall always contend, that while the lodge may be as its members make it, Masonry itself is founded so firmly, and rooted so deeply in enduring verities, that if all of one lodge, or of many lodges should depart almost wholly from everything Masonic, but its forms and ceremonies, yet no one could justly say that Masonry is as Masons make it. It is the fact of its "Foundation Stones" that I seek to show - the fact that it has endured so long conclusively proving their existence.

All through this degree the attempt is made to link together, operative and speculative Masonry; and we are told near the end, speaking of geometry and architecture, "Geometry, the first and noblest of sciences is the basis upon which the superstructure of Masonry is erected."

To my mind, that does not mean just what it says. The superstructure of Masonry was never erected upon a simple science; but, the application of geometry to the science of astronomy did, by determining the fact of a regular and systematic order in the movements of the heavenly bodies, inspire in men's minds a greater, firmer, and a

larger respect for a supreme governing power whom we sometimes term the Grand Artificer of the Universe.

Later we are told:--"A survey of Nature and the observation of her beautiful proportions, first, &c--

This idea of a foundation is something that all men have inherently considered. We have always sought to know what was at the bottom of things. It is natural for man to turn to the acquisition of wisdom when purely animal wants and desires are satisfied. In this one thing more than in anything else, man differs from the rest of the animal kingdom. And, as one generation thrives upon the gathered knowledge and accumulated wisdom of those who have been before, we pay our debt to humanity by adding a little bit more and passing it to posterity.

The first architect, what of him? His first structures were made with the idea of stability and security, if we are to believe the tales told of the cave-men. Then probably came rude huts with growing trees used as corner posts, poles from one to the other, and other poles on them, a covering of wild grass or skins for roof, brush woven together for walls. As architecture advanced, men were not satisfied with what was purely for utility in dwellings and structures, and the idea of ornamentation crept in; and this at times in the past has been carried to such an extreme, that the cheap and gaudy embellishments of certain periods would seem ridiculous in a building of today. Some of our plainest structures, that follow symmetrical lines, we now consider the most pleasing to the eye.

But even in our towering buildings with their noble spring of arch, piercing of sky-line, heavy cornice, and symmetrical ornaments, do we, in admiring their general pleasing effect to the eye, consider what the architect was forced to consider! namely, the solid foundation on which it must rest, and the strength so cunningly hidden, to form the support of its towering superstructure? A tall, beautiful building, shorn of what goes to make up its general finished appearance, has about as much beauty as a hay rack. The extreme height of some of the structures of today, demand extremes in foundations, and these go deeper and yet deeper, and the builder is but following natural laws in his plans and provisions.

And here is the lesson that architecture teaches to Masons--that we should embellish and adorn our minds with useful knowledge; but that our principles should conform to the laws of God, as the architect's plans conform to the laws of nature and of physics. The Masonic edifice is founded on firmest supports, else we could not build thereon. We cannot build without starting squarely over and upon these underlying truths and fundamental principles.

As it is with Masons, so with all society and the State as a whole; for what is good for Masons is good for all. Masonry may be big enough some day to embrace all mankind. I have no doubt but what it will when mankind shows itself worthy. I believe that Masonry in its inception, (that is, modern Masonry) was intended to be helpful to society, to improve the social state, through inspiring in men's minds, the necessity of considering the existence of a supreme Being who was all wise--who had prescribed laws for all human acts- -who, to discourage men from attempting to rear an artificial state, had so arranged things that men might not with impunity ignore the least of his laws-- that any infringement, any departure from what the "great intelligence" had said should be, would result only in confusion and suffering.

As one writer has put it, "the core and essence of our belief is, that there is in social relations, as in physical relations, a law, an order, a law which everywhere coincides with the divine law, an order which shows intelligence and beneficence."

As society grows and becomes more complex, we, who superintend the building must, if we are true Masons and real builders, go more and more to the bottom of things--seek further and further for the governing laws which we are taught exist--endeavor with all the intelligence at our command to interpret the true meaning of the search for the "Master's word."

The higher we go in the scale of civilization, the deeper we must delve into the question of what supports it, just as, the higher the architect goes up with his structure, the deeper he must go down with foundation.

I consider it a privilege and an honor to be placed with a society whose fortune it is to make men wiser, better, and consequently happier. It should be a noble work, and to do it and do it well, the "foundation stones" should be sought out and securely placed.

If our acts, either as an individual or as a Lodge, or in the State and the community as a whole, will bear the supreme test of having "acknowledged Him" let us not think it strange that the result is misery and suffering, and poverty with all its attendant ills.

We are but children of one Father, Brotherhood and interdependence are but facts in Nature. Our simplest reasoning powers, following the lines of least resistance, are our surest guide, and lead us into safest paths. One writer has truly said "No consecrated absurdity could have stood its ground in this world, if the man had not silenced the objections of child."

Vanity makes fools of us all. Who are we anyway, that we should do aught but be guided by our Creator in all our ways? Does any man come into this lodge, subscribing to his belief in the existence of, and acknowledging that he puts his trust

in a Supreme being, imagine that he has any powers whatever, except those with which he is endowed by God? All that man is existed before he ever saw the light. The very elements that compose his physical being were tangible matter long ago; and may have been used by other earthly inhabitants, and may be so used again and yet again.

If man has power independent of what he draws from nature, or if his inner intellect is other than a part of God, then indeed we all are gods. But such is not the case, "As a swallow darting through thy hall, such, O! King is the life of man."

In this world we live in, nothing escapes, nothing elementary is ever, or has ever been, waste or, destroyed.

We do not change the form, location, and shape of things. In this short life of ours we either do, or do not, add to the sum of human knowledge; and what more laudable than to study who we are, where we came from, why we are here, and what it is intended that we should do? How may we better pay our debt to those who were before us, than to bequeath to those to come, a larger store of understanding, something to assist them in the problems that will constantly confront them?

If we build upon the sands, or if we use not "foundation stones" true and tested, then our lives have been for naught, our work of no avail. We not only have done nothing, we have made accomplishment more difficult for those who follow us, as they must first wreck what we have built and lay the foundations true and solid, in order that the fabric of that temple, erected to God, and dedicated to the holy Saints John, may rise true and plumb, and endure forever in the Kingdom of God.

EDITORIAL

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

THE TRESTLE BOARD.

AFTER six months service as Editor of the journal of this Society, it may not be amiss to look back for a moment and see how far we have come and what has been done, keeping in mind the original designs on the Trestle Board. Detailed report of the activities of the Society has been made by its Secretary, and what we give here are some impressions which have come to us in the course of our labors. Editors have their troubles, so we infer from the preface to the Masonic Calendar of the Province of Buckinghamshire, England, in which the Editor of that volume says:

"They say a reasonable amount of fleas is good for a dog - keeps him from brooding over being a dog, maybe. And so I suppose a reasonable amount of worries is good for an Editor - keeps him from brooding over being an Editor, maybe. With some Secretaries gone to the war and others gone to the dogs, with some of the old ones that are left gone out of their senses and some of the new ones never having had any senses to go out of, the compilation of the Calendar for 1915 will stand out forever it my memory as one of those rugged hilltops, like measles and matrimony and first cigars, which one does not want to have to climb more than once during life's weary pilgrimage."

Happily we have met no such fate, albeit our experiences have been sufficiently varied and laborious to keep us from brooding over being an editor, and from taking on any airs by virtue of that fact. Of course we have had our difficulties, as we expected, but our labors have been delightful, if somewhat exacting, and use would fain believe not altogether in vain. Meantime, the fact that stands out like a star is the enthusiasm and co-operation of the Craft in an enterprise which they are now certain is one of great importance and promise, and to which they lend their earnest support. The wonder is that the difficulties have not been greater, for it was a new and untried undertaking, and if they have not been as trying as anticipated it is due to the deeply felt need for such a Society, and to the remarkable response to its appeal in behalf of the Study Side of Masonry.

Chief among our delights has been the closer contact with Masonic students from one end of the land to another, and beyond the seas, and their quick recogniton of the need and purpose of this Society. When we began our labors we knew only a few of our fellow-workers in the field of Masonic study, but they have made themselves known and have shown their readiness to serve, offering the choice results of their researches. Besides, they have undertaken arduous tasks at our request, the fruits of which the Craft will harvest in due time, and not a few of them have responded to our need, often on short notice, with articles of the first order of worth. They have been wise in counsel, fruitful in suggestion, and in all ways possible have made us aware of their interest and eagerness to assist in a labor which means so much for the better understanding of Masonry and the better ordering of its thought and endeavor.

Meanwhile we have learned many things - a fact which some of our Brethren will be glad to know, for they have told us that we have much to learn, including not a little which we still think is not so - and one of them is the obvious need for real scholarship and clear thinking in Masonry. The London Freemason notes with amazement, not unmixed with amusement, that an American Lodge listened to an extensive paper upon "Jesus Christ - A Mason," and remarks that "American Masonic journals have published, in ten years or less, more nonsensical imaginative rubbish than English Masons would tolerate in a century." English journals, it adds, closed their columns against a number of incredulous fallacies some years ago. Perhaps this criticism is justified, and if so, it does but emphasize the necessity for this Society and its journal which seeks, with the aid of the best Masonic students of the land, to clear the air and set authentic Masonic truth in the light.

Absurdities there are in plenty, as we can testify - they have beseiged us, clamoring to be heard - and to deal with them asks for skill and patience. Some would shut them out entirely, as the Freemason has done; others would explode them on the spot, and thereby wound the feelings of good but misinformed men; but some of us prefer to meet them gently and with charity, the while we tell the truth so simply and plainly that they can be seen for what they are and put where they belong. Admit that every kind of fantastic nonsense is being taught in the name of Masonry, it only shows how much work lies before Masonic students and serves as a challenge to them to bestir themselves in behalf of sound learning and the spread of the truth. What the late Robert Gould did for Masonic history must now be done, especially in America, for Masonic symbolism and philosophy, and in this difficult labor The Builder hopes to have no small part in the years to come.

Not much can be done in six months towards working out the program outlined in the Foreword to The Builder. Nevertheless, a beginning has been made, and Masons everywhere are coming to realize that such a program, if worked out - as it can be, and will be in time - will permanently influence the future of American Masonry in ways which no man can measure. In the presence of this possibility, we may well renew our vows to keep inviolate the Masonic inheritance handed down to us, turning neither to the right nor to the left from the path marked out by ages of experience, and never for a day forget the great design drawn on the Trestle Board of The Order. While we are writing essays, editing journals, discussing symbolism and philosophy, let us always remember that the best thing about Masonry is that it wins the homage of elect youth, teaches them to pray to the God in whom their fathers trusted, and upon the open Bible which their mothers read asks them to take oath to be good men and true, chaste of heart and charitable of mind, to build their characters upon the homely old moralities, and to estimate life by its sanctity and service.

Masonry is not everything; it is a thing as distinctly featured as a statue by Phidias or a painting by Angelo. Perpetuating the Men's House of primitive society, it is a world-wide fraternity of God-fearing men, founded upon spiritual faith and moral truth, using the symbols of architecture to teach the art of building character; a historic fellowship in the search for truth and the service of man, whose sacramental mission it is to make men friends and to train them in righteousness, liberty, and charity. By as much as this mission is fulfilled, by so much will humanity be healed of the wounds of war, the crime of greed, the shame of lust, and all injustice and unkindness.

* * *

So unqualified an endorsement of the aims of this Society and the ideals of its journal - as well as the spirit of its Secretary and its Editor - as that given by the Grand Lodge of Indiana at its last communication, in the special report on the Study Side of Masonry, is of far-reaching significance. It was gracious and most encouraging, and it means much to have two such Grand Jurisdictions as Iowa and Indiana give their sanction to a movement for Masonic education truly national in scope, and whose purpose it is to promote good-fellowship, free discussion, sound learning, and practical efficiency in Masonry. No doubt other Grand Lodges will take due notice and govern themselves accordingly, as we believe they realize, what ought by this time to be plain, that this Society is no scheme for the floating of a magazine, but the largest organized body of Masonic students in the world, founded by the authority of the Grand Lodge of Iowa to diffuse the kindly light of Masonry.

* * *

We regret that the second chapter of the “Early History of Masonry in America,” by Grand Master Johnson of Massachusetts, has been delayed, owing to the pressure upon our columns; but it will appear in due course, setting forth the claims of the old Bay State in forthright manner. Interest in the Society has grown so rapidly, and articles have come so thick and fast, that it is not always easy to select where there is so much that is good and timely. None the less, every article, every suggestion, every question - of which there are a multitude - receives due consideration, and if the Editor is not always able to reply to his correspondents at once, he begs his Brethren to believe that it is not humanly possible to do so.

* * *

As this issue of The Builder will reach its readers on or before Independence Day, we call special attention to the address of Brother Keiper, Past Grand Master of the District of Columbia, on the Washington Memorial to be erected at Alexandria, Va., because of the admirable and impressive way in which it states the spirit, purpose and symbolism

of that enterprise. The speaker portrays the movement in its higher and deeper meanings, as a proposal to build not simply a monument to a great man and Mason, but to uplift a shrine whither pilgrim multitudes may go and renew their homage to the Spirit of Masonry which found embodiment in the Constitution of this Republic, and vow new allegiance to the principles of civil and religious liberty which Washington and his Masonic compeers wrought into the organic law of this nation.

* * *

CORRESPONDENCE.

A CORRECTION.

Dear Sir and Friend: - If it had not been for poor health and pressure of work, I would have written last month in regard to the misstatements contained in Professor Pound's lecture about my father in the April number of The Builder. It is incorrect to say that my father did not enter Harvard because he was too poor: I have stated the truth briefly in the biographical sketch of him in the introduction to the volume of his poems, but shall amplify it somewhat in my Life. But I cannot wait for that to contradict the assertions about his connection with the Indians in the Civil War. At first I was very indignant that Prof. Pound should have revived that old slander; but, on reflection, I concluded that it was well that I should have a chance to refute it. It is absolutely untrue.

My father did not go into the Indian Territory to raise regiments to fight in the Confederate Army against Union troops; nor did he voluntarily take them into the battle of Elk Horn. He went to the Indian Territory as Commissioner from the Confederate States to make treaties with the Indians, and succeeded so well that he was made Brigadier General in conmand of that Territory. He made a stipulation, however, which was agreed to by the Confederate government, that the Indians were not to be called out of the Territory to fight, but were to be organized solely for defense, in case of invasion. The Major-General commanding the Trans-Mississippi Department broke this agreement, and ordered my father to join him with all the forces under his command. My father protested bitterly, stating that some of the Indians were not civilized or disciplined, and it would not be possible to prevent them from fighting in their old savage way. His protests were over-ruled and his advice flouted; and the blame was left on him. It was this and other high-handed proceedings of other Commanding Generals, that caused him to resign from the Confederate Army.

I heard some of these facts from my father himself, and the rest from members of his staff, especially from Major Fayette Hewitt, who after the war was made Quartermaster General of the State of Kentucky by Governor Stevenson. I feel sure you will give as

wide publicity to this correction as to the erroneous statement, which casts such a reflection upon my father's memory.

Very sincerely yours

Lilian Pike Roome.

* * *

TK AND THE GREAT SCHOOL.

Dear Brother: - have read with much interest your review of “The Great Work,” by TK. I, too, have read the book more than once, and have also studied somewhat the writings of other men along somewhat the same line. My greatest interest has centered around the problem of demonstrating the future life - that is, the continued existent of the individual after physical death. I note your statement, “Moreover, he (the editor) holds that this kind of search for certainty is not only useless, but dangerous, in that it is seeking for something which is manifestly not ordained for humanity.” Would it be presumptuous if I asked you to further elucidate this passage in your review? It would be most interesting to me, and, I think to others who have studied the problem if you give us further instruction along the line of the following questions:

1. Why is the search for evidence of the fact of another life (after physical death) useless and dangerous? Could you give us any positive information along this line ? Have you proven it as positively as you assert it?

2. Upon what evidence do you base your very positive statement that this knowledge is “manifestly not ordained for humanity?” You will note that your statement does not seem to be the assertion of a belief, but the word “manifestly” would seem to indicate that you have demonstrated its accuracy.

My reason for making this request is this. TK states very positively that evidence of the fact of a life after death is obtainable, and offers to enable the student to make the demonstration of the truthfulness of his assertions. If, therefore, you are correct, he is most assuredly wrong. If he is right, then it must be that you are in error. While I have not proven that he is correct, yet I firmly believe that he is. Inasmuch, however, as I recognize that belief is of very little importance as compared with actual knowledge, I am very anxious to gain all the information possible on this subject.

You also state that no evidence of the existence of the Great School is forthcoming. Before making this statement did you make a request of any member of the Great School for any evidence along this line? Your statement would leave one to infer that it

is not possible to obtain this evidence. Is that a fact ? I have understood from one of his friends that TK is willing to discuss with others matters pertaining to the School, and he has stated in his magazine that he is willing to meet men in the interests of science. Have you tried to meet him? If there is no such School, then TK is a liar, and I have been wasting my time in reading his books. Moreover, if he is lying, he should be exposed. His statements, as you know, are as positive as those which you make, and are not attributed to mere belief. Besides, from the nature of the thing he must know whether or not this Great School is in existence, since he claims to be a member of it.

If, on the other hand, he is correct, it would seem that he should not refuse a reasonable request for information. Seriously, I believe that the matter here touched upon would be of interest to a good many Masons, for TK's books are pretty widely read among the Craft. I know personally a good many Masons who feel that his Great Work is, indeed, the greatest Masonic book ever written; and if this rapidly growing estimate is incorrect, The Builder, in my opinion, could do no better work than to stop it.

Sincerely and fraternally,

Joe Fennell, Jr., Kentucky.

(Many thanks for this straightforward letter. Taking first things first, let it be said that the immortality of the soul is the polar expedition of philosophy, as it is the polar star of faith. There is a sense in which it may be said to be scientifically demonstrated, in the same way that all the great conceptions of science and philosophy are true - because the integrity of the human mind, and the rationality of human experience, make its reality a necessity. (Brother Fennell will be interested in a chapter on this subject in a recent book, “Is Death the End?” by J. H. Holmes.) Now as to the questions which he formulates so concisely:

(1) Never once did we intimate that all search for evidence of the fact of another life, after physical death, is useless and dangerous, but only that specific kind of uncanny search, and other methods of like sort, recommended by TK - that is, inducing a state of consciousness or unconsciousness, by means of ascetic practices, in which the mind leaves the body and travels in the unseen world and works and receives the wages of a Master. With all possible respect, we still hold such methods to be dangerous to body and soul alike, if for no other reason, that they think to find the truth by putting the mind of man to sleep, or at least by setting at naught its greatest powers and achievements. Moreover, such methods are useless as to results, first, because they have not yet revealed any important or substantial fact. Second, they are not needed, for that Eternity is here, we live in it, and the sky begins at the top of the ground. When a man lives as becomes a citizen of Eternity, life discloses its own eternal quality, and death is seen to be only an incident in the immortal life.

(2) Surely the age-long experience of humanity, and of its loftiest and finest minds, is worthy of consideration. Time out of mind, men of all ages and races have been seeking certainty as to a life beyond death - trying to prove what they cannot help believing - but they have not found it to their satisfaction. Is it not "manifest," then, that it is not ordained that man should attain to actual knowledge of what lies behind the heavy drapery of death ? Also, is it not clear, as we have tried to point out in our review, that such an arrangement is not only a fact, but that it is wisest and best ? There are those who would throw the grand old Bible out the window, but Masons are not of that ilk. It lies open on our altar, and if we look into it as we should it will tell us the truth - that "the just shall live by faith."

Concerning the alleged Great School, it is beside the mark to tell us to go and talk it over with TK in his office. Nor is it necessary to call him a liar or any other ugly name. TK may sincerely believe that such a Great School exists, that it has existed from time immemorial, that it has records, as he says reaching back beyond the time of Moses, that it has a monopoly of all high truth and has superintended the education of the human race: he may believe all this, and more besides, but that does not make it so. Fifty thousand men may believe it, still that does not make it true. If such a School exists, having in its keeping such astonishing documents, it ought to be an easy matter to convince the scholars of the world of that fact. Nor is it a thing to be talked over in whispers behind closed doors in a dark room, or in a back alley. When we ask for proof, ask to have the documents Produced, it is surely "a reasonable request for information," the more so when it purports to possess the Lineal Key to the origin and story of Masonry.

There is a sense in which we may say that all seekers after truth constitute a kind of secret School, a united but unincorporated fraternity, who recognize one another without hesitation or hindrance in every part of the world. (See the beautiful Valediction to the Collected Poems of Edward Waite, descriptive of this sodality in quest of attainment and light.) But that is not what TK has in mind. No; as Brother Fennell says, his language is too specific and positive to be a mere statement of opinion or belief; he affirms as a fact that such a Great School actually organized, has existed in all ages, and possesses records running back into the darkness of prehistoric time, and that Buddhism, early Christianity, and Freemasonry are so many efforts of that Great School to instruct the race and lead it into the light of truth. If Brother Fennell accepts all this on the ipse dixit of TK, that is his right, and no one will say him nay; but he ought not to be impatient with those of us who ask for some semblance of evidence.

There is much that is wise and true in "The Great Work," especially in the thesis which the author sets forth so logically and cogently in the earlier chapters of the book. Albeit, his thesis is neither new nor revolutionary, but has in one form or another been familiar

enough from the days of Aristotle down to our own. Therefore we should read the book, like all other books, with discrimination and care, accepting what approves itself as reasonable and is justified by the facts. But if we take the book as it is, without criticism and without proof, we may as well burn the books of the late Robert Gould - to name no other - and go back to the days when Masonic history was a tissue of fables, and each writer tried to outdo the rest in reciting the most fantastic legends.

If we have written earnestly about this matter, it is because we are in earnest about it. For TK himself - a noble and gracious man, we make no question - and for Brother Fennell and all those who follow his leadership we have the utmost respect and fraternal goodwill. Nevertheless, we believe that while the "Great Work" has done good, it has also done great injury to the cause of authentic Masonic research - not intentionally so, but actually so in fact - in that it has started many Masons on the wrong track, and would, if it were accepted as a standard, expose the Order to just ridicule. As Brother Fennell has said The Builder can do no better work than to show that "the growing estimate of the book is incorrect" - no better work, indeed, unless it be to bring Brethren to discuss the matter with the same freedom and frankness as Brother Fennell has done in his good letter, and as we have tried to do in our response. - The Editor.)

* * *

"MAGNA EST VERITAS ET PRAEVALET."

Dear Brother. - In the May issue of The Builder, in the article on the early History of Masonry in America, by Grand Master Johnson, of Massachusetts, the following erroneous statement appears:

"Brother Sachse, the learned historian and librarian of Philadelphia, has kindly informed me that confirmation of the assertion that Masonic meetings were held in Boston in these early days is to be found in the library of the American Philosophical Society."

I have never met Brother Melvin M. Johnson personally nor mentioned the year 1720 in this connection to any one. What I did say to Brother Niskerson and Davis upon different occasions was that I had at one time found a reference to Freemasonry in Boston, in the early thirties of the eighteenth century; it may have been in 1730, or a couple of years later; the date however was prior to 1733. The first I knew of this statement about 1720, was in the September Proceedings of the Grand Lodge of Massachusetts. I at once wrote to Brother Johnson asking him to correct this statement, and I have his letter to me under date of February 15th, 1915, wherein he states:

“I have rewritten my Address on the Early History of Masonry in America in several rather important particulars, and furnished it to Brother Newton for publication in The Builder. I shall see to it, however, that the statement quoting you is made accurately, as I have requested that he send me the proofs for revision.”

I see now that this has not been done: in the interest of truth, I will ask you to correct that misstatement. “Magna est veritas et praevalet.”

Very fraternally yours,

Julius F. Sachse, Philadelphia.

(Perhaps this error occurred in our office, by not catching all the corrections indicated by Brother Johnson. If so, we are very sorry. When Brother Johnson has finished stating the case for Massachusetts, we hope that Brother Sachse, or some one else, will set forth the claims of Pennsylvania with equal force of fact and logic. When that is done, we hope to have a word in regard to this much debated matter, the more because Brother Johnson thinks he caught us napping in the Builders.

- The Editor.)

* * *

SLIPPED A COG.

Dear Brother: - In your reply to a question about the influence of Masonry in Latin-America, did you not slip a cog? Fosdick has a chapter on French Masonry in this country, but I do not find anything touching upon Latin-America. The uninitiated in this subject might run over much without seeing it. The key is found in the influence of Francisso Miranda who formed La Gran Reunion Americana in London, of which a branch was The Sociedad de Lautaro, or “Caballeros Racionales.” Among the books touching upon it may be mentioned Pennington's “Argentine Republic,” Hirst's “Argentina,” and Chisholm's “Independence of Chile,” especially the last named.

The librarian of the Northwestern University has just returned from two years not fruitless search for historical materials in South America. The books brought are almost entirely in the Spanish and Portuguese tongues. In the hour I spent while they were unpacking I found three chapters dealing with the matter, in Mitre's Life of San Martin, and of Bolivar.

Cordially yours,

Henry B. Hemenway, Evanston III.

(For once we thank the good stars for having slipped a cog, if it has induced Dr. Hemenway to break his silence, for he is an authority on all matters pertaining to Latin-America, including its Masonic history. Now that the ice is broken, if Brother Hemenway does not give us the result of his researches, we are tempted to refuse ever again to play in his backyard, or climb his apple tree. Surely such a terrible threat will induce him to write the article we wanted him to write for The Builder which will be most welcome he may be sure. Brother Lemert of the Masonic Lecture Bureaux has also made some researches in this interesting field, and we shall be glad to know his findings. - The Editor.)

----o----

O. HENRY'S LAST POEM.

(Found among his papers after his death.)

Hard ye may be in the tumult

Red to your battle hilts;

Blow give for blow in the foray,

Cunningly ride in the tilts.

But when the roaring is ended

Tenderly, unbeguiled -

Turn to a woman a woman's heart

And a child's to a child.

Test of the man if his worth be

In accord with the ultimate plan

That he be not, to his marring,

Always and utterly man.

That he bring out of the tumult,

Fitter and undefiled,

To a woman the heart of a woman -

To children the heart of a child.

Good when the bugles are ranting

It is to be iron and fire,

Good to be oak in the foray -

Ice to a guilty desire.

But, when the battle is over

(Marvel and wonder the while)

Give to a woman a woman's heart

And a child's to a child.

----o----

FAITH

If I, from my spyhole, looking with purblind eyes upon the least part of a fraction of the universe, yet perceive in my one life's destiny some broken evidences of a plan, and some signals of an over-ruling goodness, shall I then be so mad as to complain that all cannot be deciphered?

- R.L. Stevenson

----o----

GOD'S WORLD.

God must be glad that one loves his world so much -

I can give news of earth to all the dead

Who ask me: - last year's sunsets, and great stars

That had a right to come first and see ebb

The crimson wave that drifts the sun away -

Those crescent moons with notched and burning rims

That strengthened into sharp fire, and there stood,

Impatient of the azure - and that day

In March, a double rainbow stopped the storm -

May's warm, slow, yellow moonlit summer nights -

Gone they are, but I have them in my soul !

- Robert Browning.

----o----

A FRIEND IN NEED

“A friend in need” - my neighbor said to me -

“A friend indeed is what I mean to be;

In time of trouble I will come to you,

And in the hour of need you'll find me true.”

I thought a bit and took him by the hand:

“My friend,” said I, “you do not understand

The inner meaning of that simple rhyme,

A friend is what the heart needs all the time.”

- Henry van Dyke.

----o----

EACH HIS OWN HELL.

Let this much be stated as to those who deliberately and willingly sell their birthright for a mess of pottage, making a brazen compromise with what they hold despicable, lest they should have to win their bread honorably, men need to spend no declamatory indignation upon them, They have a hell of their own; words cannot add to the bitterness of it.

- John Morley

THE LIBRARY

"IN A NOOK WITH A BOOK"

(In spite of the fact that many books have piled up waiting for attention, while we have been reviewing "The Great Work" - or, some insist, reviling it - we are glad to sit still while Brother Lobingier, of Shanghai, China, reads a page from Zola; the more so because he comes from afar, and also because what he reads contains within it a striking suggestion of the necessity for Masonic Research and for the deepening and better ordering of Masonic thought. Of course, Zola did not know Masonry from the inside, else he would not have thought of it as a rival Church, much less a sect competing with other sects. Nevertheless, the point he raises asks for deep pondering, and never more so than today.)

EMILE ZOLA ON MASONRY.

The late Emile Zola was proposed for membership in the French Academy but, largely thru prejudice, he failed to attain that coveted distinction. Nevertheless, if not an "immortel" he was at least an "intellectuel" and his novels, which were much on the "problem" order, exerted a powerful influence not only in France but thruout the civilized world,

It is interesting as well as profitable to learn the attitude of such a man toward our ancient craft. M. Zola evidently knew only the continental variety and that entirely from the outside. In his celebrated novel entitled "Rome" (part of a famous trilogy including "Lourdes" and "Paris") M. Zola thus describes his hero's (and probably his own) conception of the subject:

“Freemasonry had hitherto made him smile; he had believed in it no more than he had believed in the Jesuits. Indeed, he had looked upon the ridiculous stories which were current - the stories of mysterious, shadowy men who governed the world with secret incalculable power - as mere childish legends. In particular he had been amazed by the blind hatred which maddened certain people as soon as Freemasonry was mentioned. However, a very distinguished and intelligent prelate had declared to him, with an air of profound conviction, that at least on one occasion every year each Masonic Lodge was presided over by the Devil in person, incarnate in a visible shape! And now, by Cardinal Sarno's remarks, he understood the rivalry, the furious struggle of the Roman Catholic Church against that other Church, the Church over the way. Although the former counted on her own triumph, she none the less felt that the other, the Church of Freemasonry, was a competitor, a very ancient enemy, who indeed claimed to be more ancient than herself, and whose victory always remained a possibility. And the friction between them was largely due to the circumstance that they both aimed at universal sovereignty, and had a similar international organization, a similar net thrown over the nations, and in a like way mysteries, dogmas, and rites. It was deity against deity, faith against faith, conquest against conquest: and so, like competing tradesmen in the same street, they were a source of mutual embarrassment, and one of them was bound to kill the other. But if Roman Catholicism seemed to Pierre to be worn out and threatened with ruin, he remained quite as sceptical with regard to the power of Freemasonry. He had made inquiries as to the reality of that power in Rome, where both Grand Master and Pope were enthroned, one in front of the other. He was certainly told that the last Roman princes had thought themselves compelled to become Freemasons in order to render their own difficult position somewhat easier and facilitate the future of their sons. But was this true ? Had they not simply yielded to the force of the present social evolution ? And would not Freemasonry eventually be submerged by its own triumph - that of the ideas of justice, reason, and truth, which it had defended through the dark and violent ages of history? It is a thing which constantly happens; the victory of an idea kills the sect which has propagated it, and renders the apparatus with which the members of the sect surrounded themselves, in order to fire imaginations, both useless and somewhat ridiculous. Carbonarism did not survive the conquest of the political liberties which it demanded; and on the day when the Catholic Church crumbles, having accomplished its work of civilization, the other Church, the Freemasons' Church across the road, will in a like way disappear, its task of liberation ended. Nowadays the famous power of the Lodges, hampered by traditions, weakened by a ceremonial which provokes laughter, and reduced to a simple bond of brotherly agreement and mutual assistance, would be but a sorry weapon of conquest for humanity, were it not that the vigorous breath of science impels the nations onwards and helps to destroy the old religions.”

Masons as well as Catholics may find little to indorse in this. But does it not contain material for serious reflection? Particularly does it not strengthen the position of those who would lift Masonry above the plane of mere ritualism? It is certainly true, as the famous novelist here suggests, that the only institution with a future is one which ministers to some real human need.

Charles Sumner Lobingier, 33rd Degree Hon.

Shanghai, China.

* * *

QUESTIONS

I am eighty years of age, and have read with much interest your address to "The Patriarchs." Perhaps you will be kind enough to tell me what you think is the best book on old age.

- J.K.P.

Beyond doubt the best, bravest, wisest book on old age is "Over the Teacups," by Oliver Wendell Holmes, both because of the sweetness of its spirit, and for the fact that Dr. Holmes was an old man when he wrote it. We once heard a dear old lady say that she was willing to live as long as she could keep her front teeth and her sense of humor. Well, she lost her teeth - and got new ones - but she never lost her sense of humor. Nor did Dr. Holmes. You will also enjoy "The Round of the Clock," by W. R. Nicoll, which discusses each period of life, with the names of great men and what they did at different ages. It is a very delightful and fruitful book of essays.

* * *

I regard it as the duty of the Master of every Lodge to urge The Builder upon the attention of his Brethren. As a method of furthering the work and spirit of Freemasonry, may I suggest that in each issue you publish a column of pithy, instructive, quotable paragraphs relating to the Craft and its work, so that the Lodges which desire to do so may carry the message in whole or in part to the Brethren by means of notices and communications.

- L.S.P.

Thank you for so good a suggestion, which we shall keep in mind. Perhaps some Brother will take this delightful duty as his share of the work; he would find it

congenial and inspiring. We nominate Brother Parvin, if he is not too busy, for he has more treasures of this kind stored away in his mind than ever any magician of the East dreamed of. Do we hear a second? - it is carried unanimously!

* * *

What caused the break between the Catholic Church and the Masonic fraternity? - N.R.M.

Rightly to answer your question would require a whole article. Perhaps you cannot do better than get two pamphlets by Brother R. J. Lemert, of the Masonic Lecture Bureau, Helena, Montana, entitled "Catholicism and Freemasonry" and "A Sign and a Summons." They sell for fifteen cents each, and will furnish you with a brief and vivid historical discussion of the question.

* * *

In the Builders (page 61) there is a note in which you say that Schure, TK and Dr. Buck are misleading. That is rather severe, is it not ? Please explain further what you mean. - H.H.J

How the text and the note to which it refers could be so misunderstood is hard to know. The discussion has to do with the Secret Doctrine and the claim of some, as in the case of Schure, that Jesus was an initiate of some ancient School of Masters from whom he learned his Gospel. Since this is all a conjecture, without even a hook upon which to hang an item of evidence, we said it is misleading; and added, "though not intentionally" so. Furthermore we pointed out that those who have led our race furthest along the way to the Mount of Vision were initiates into eternal truth, not by grace of some coterie of esoteric experts, but by the grace of God and the divine right of genius.

* * *

Please tell me the origin of the feasts of the two Saints John among Masons, and something of their meaning. - W.B.N.

Of the Masonic feasts of St. John the Baptist and St. John the Evangelist much has been written, but to little account. In pre-Christian times the Roman Collegia were wont to adopt pagan deities as patrons. When Christianity came, the names of its saints - some of them martyrs of the order of Builders - were substituted for the old pagan gods. Why the two Saints John were chosen by Masons - instead of St. Thomas, who was the patron saint of architecture - has never been made clear, though legend has been busy in trying to explain it. None the less, it is in accord with the fitness of things, since John

the Baptist was a stern prophet of righteousness, and John the Evangelist the Apostle of Love. Righteousness and Love - righteousness of character, and love of God and man - surely those two words do not fall short of telling the whole duty of a man and Mason. Howbeit, these two feasts, coming at the time of the summer and winter solstices, are in reality older than Christianity, being reminiscences of the old Light Religion in which Masonry had its origin.

* * *

Some of us have come to depend on The Builder to tell us what books are worth while, not only in Masonry, but in other fields as well; and you have not failed us once. What in your judgment is the best novel of the year?

- H.P.C.

It would be hard to find anything in recent fiction of more real power and worth than "The Harbor," by Ernest Poole, not only for its fresh and vivid insight, and its skill in drawing character, but also for its symbolism. And don't forget to read the article on "Quack Novels and Democracy," by Owen Wister - himself one of our master novelists - in the June Atlantic Monthly. It is worth going miles to read.

* * *

ARTICLES OF INTEREST.

A Poet and Freemason: John A. Joyce. London Freemason.

Indian Art and Architecture, by Edith K. Harper. Occult Review. June.

A Plea for Masonry, by C. H. Merz. American Tyler-Keystone.

"Grand Lodge of all England" at York, by J. S. Carson. Virginia Masonic Journal

"Father Taylor" Chaplain of Grand Lodge of Massachusetts, New England Craftsman.

Original History and Symbolism of the Mark Master Degree, by John Fishel. Masonic Observer.

Last Days of John Paul Jones, by G. P. Brown. The Trestle Board.

* * *

BOOKS RECEIVED.

Spoon River Anthology, by E. L. Masters. Macmillan Co.

The Bible and the Anglo-Saxon People, by Wm. Canton. E. P. Dutton & Co.

Poems of Progress, by J. H. West. Tufts College Press, Boston.

The Mysticism of Music, by R. Heber Newton. G. P. Putnam's Sons.

The Divine Mystery, by Allen Upward. Houghton Mifflin Co.

Religion in the Making, by Samuel G. Smith. Macmillan Co.

* * *

CONTINUATION OF QUESTIONS ON "THE BUILDERS"

Compiled by "The Cincinnati Masonic Study School."

71. Which art is considered in the study as presented in "The Builders" and what is it called ? Page 5.

72. Is the idea recent or old as regards: "Tools and implements of architecture teach wise and beautiful truths ?" Page 27.

73. Where did all the arts have their home in ancient times, and how were they diffused? Page 73.

74. Why is it thought that from the beginning architects were members of secret orders? Page 73.

75. For what length of time has architecture been related to religion ? Page 73.

76. What is said of the Colleges of Architects? Page 82, 83.

77. What famous Collegium was uncovered in Pompeii in 1878? Page 83.

78. How are the emblems of Roman College of Architects now regarded by those who know their meaning ? Page 84.

79. Were all members of the College of Architects, Christians ? Page 85.

80. What led to the persecution of Master Masons and the breaking up of the College of Architects and their expulsion from Rome? Page 85.

81. Who are supposed to have been the missing link between the College of Architects of ancient Rome and the Cathedral Builders ? Who and what were they? Page 86, 87.

82. What happened when the College of Architects were broken up and expelled from Rome ? Page 86.

83. What is said of the designers of the great cathedral, who were they and who executed the work? Page 89.

84. Do you regard Fergusson's hostile criticism of Freemasonry, in his book, “History of Architecture,” as prompted by knowledge or ignorance of the orders Page 90.

85. To whom is honor as designers of great Edifices due and who wrongfully received the credit? Why? Page 98, 99. Why does this statement bear weight? Page 98, 99, 114, 115.

86. What comparison is made between the Cathedral Builders and the Guild Masons ? Page 97.

87. How did the Cathedral Builders characterize the menace of ecclesiasticism, and the abuses current in the church? Page 99.

88. What does the English writer, Hope, say of the Freemasons in regard to their effort to enrich architecture after Roman times? Page 115.

88a. Who instructed the ecclesiastics of the middle ages in architecture? Page 114.

89. When and how did the Gothic style of architecture come to be introduced ? Page 120.

89a. Which of the Arts is considered the most exalting? Page 153.

90. In what years did the Masons build the famous London Bridge and the Westminster Abbey? Page 123.

91. What is said of how the ancient Brethren set about to build an abbey or cathedral? Page 135, 136

92. In building a cathedral or any other building what part of the work was done by the apprentice, the Fellow and the Master Masons each ? Page 137.

93. What reference, to the principle of acting on the square, have we dating back to the fifth century before Christ? Page 30.

94. How far back is the oldest classic of China (The book of History) which has Masonic references? Page 29.

95. What proof do the early Roman and later English style of buildings offer as to the antiquity of Freemasonry? Page 98.

96. What is said of the legend and the antiquity of Masonry ? Page 110.

97. In what year do we find the first trace of Masonry in America? Page 206.

97a. Was Bobby Burns a Mason? Page 226.

98. What is said of Masonry being older than any living religion and what caused it to become the great Brotherhood that it is ? Page 233.

99. Why has Freemasonry been permitted to become old ? Page 244.

100. What is an atheist? What is an agnostic? What is materialism ? Page 267, 268.

101. What lies upon the altar of Masonry ? Page 265, see also 261 note.

102. What references are there in the Bible, relative to the materials and working tools of the Mason ? Page 31, 32:

103. What large stone was the emblem of Buddha among the Hindus ? Page 28.

104. What is said of natural and artificial barriers in relation to the Brotherhood of Man? Page 288.

105. Was there early Masonic teaching in China in symbolical building? Page 31.

106. What was the condition of affairs just before the Christian Era? Page 50.

107. To whom did primitive Christianity appeal and where was it seldom given a hearing? Page 85, 221, 221 note.

108. When and what condition made it possible for the church to influence Masonry? Was it entirely successful? Page 101.

109. When did Freemasonry break with the Roman Catholic Church and why? Page 101, 102.

109a. What induced the Grand Orient of France to remove the Bible from its Altar and erase from its ritual all reference to Deity? Page 261, Note 1.

110. What caused the church to arouse its animosity toward the Masons? Page 122.

111. What is the meaning of Cowans and Eavesdroppers? Page 138.

111a. Why is Masonry more than a political party, social cult or church, and why do some men give up their church when they enter Masonry ? Page 230, 251, 252.

112. What was the testimony of Cicero in regard to happy hopes for the hour of death by a man's learning in the house of the hidden Place? Page 52.

113. What did Confucius Teach? Page 29.

114. What is said of Masonic Charity in the year 1733 ? Page 188.

115. What services did the Comacines render ? How were they organized and governed? What were their symbols, regalia, and of what were they the keepers ? Page 88.

116. Whom and in what capacity did the Comacine Masters serve ? What was their creed ? Page 101.

117. What is said of the records of old craft Masonry and what period do they cover? Page 102. Did they confer more than one degree?

118. What was the purpose of Old Charges and Constitutions? Page 102, 103.

119. Where can detailed information, relative to the Old Charges, be found? Page 103.

120. Why was the name of the Master-artist omitted from the Old Charges of Masonry ? Page 109.

120a. What makes the “Old Charge” of 1723 memorable ? Page 177, 178.

121. When do the “Old Charges” begin their account of Masonry in England and about what years? Page 116.

121a. What is the “Charge” as contained in the Constitutions of 1723 ?

122. What is said of vanished civilizations, where art and science and religion reached unknown heights? Page 6.

122a. When were the “Old Constitutions” revised? Page 204.

123. Why does a man refuse to think of death as the gigantic coffin-lid of a dull and mindless universe descending upon him at last? Page 25.

123a. What is one of the hotly debated questions in Masonic history? Page 141, 196, 197.

124. Who does Albert Pike say framed the three degrees of Masonry and why ? To whom did they communicate these secrets? Page 193.

124a. Was the legend of the Third Degree known prior to 1717? Page 149.

125. In what years did friction arise among the Masons of England, what was the reason and how does it happen that in spite of all this Masonry goes steadily marching on? Page 214, 215.

125a. Why the “York” rite? Page 216 note.

126. What makes a man aware of that divinity within him ? Page 270, 293.

127. What was taught by the Druids as far north as England in regard to life after death ? Page 49.

128. Why would it be wrong or what good would it do for one who understood the mysteries and the secrets contained to give or try to give them to any one who was not “Duly and truly prepared” to receive them ? Page 59.

129. What is said of the Dionysian Artificers? Page 72.

130. What is said of the mysteries as practiced by the Dionysian Artificers? Can it be verified ? Page 77, 78.

131. What is known of the Druses now inhabiting the Lebanon district? Page 78.

132. What result flows from bigotry and dogmatism ? Page 273.

132a. Describe the transition we call Death. Page 278.

133. What Masonic emblems are found carved on ancient sarcophagi? Page 83.

134. What does Emerson say that God and Nature does for us ? Page 57.

135. What are the real foundations of Masonry both Material and Moral ? Page 15.

136. How did man think out his Faith ? Page 27.

136a. What is the sure proof and prophet of life's own high faith? Page 270.

137. In former times what sort of freedom did Masons enjoy in contrast to the other people ? Page 88.

138. What is the difference between the Freemason and the Guild-mason? Page 98.

139. What was the difference between the conformity and uniformity during the Middle Ages in regard to freedom of thought, etc. ? Page 100.

140. When did Benjamin Franklin become a Freemason? Page 200, 207.

141. How did Masonry help to shape the institutions of this Continent? Page 222, 224, 225.

142. What is the most fundamental of all truths after we examine the foundations of Masonry? Page 260, 261.

143. Will Freemasonry ever swerve one jot from its ancient and eloquent demands till all men are free in body, mind and soul ? Page 272.

144. What in times past was a higher crime than murder ? Page 273.

145. Why does Masonry make all mankind free with whom it comes in contact? Page 273.

146. What makes men free? Page 271, 272, 273, 274, 275.

146a. What is the result of Despotism ? Page 273. Of Bigoted Dogmatism? Page 273.

147. What is the faith of humanity? Page 279.

148. State the relation of Real Friendship to Masonry. Page 284 to 290.

149. If those who doubt and deny are to be wooed to the faith, if the race is ever to be led and lifted into a life of service by what art must it be done? Page 291.

----o----

BUILDING THE BRIDGE AT TWILIGHT.

An old man, going a lone highway,

Came at the evening, cold and gray,

To a chasm vast and deep and wide,

The old man crossed in the twilight dim,

The sullen stream had no fear for him;

But he turned when safe on the other side

And built a bridge to span the tide.

“Old man,” said a fellow pilgrim near,

“You are wasting your strength with building here:

Your journey will end with the ending day,

You never again will pass this way;

Why build this bridge at evening tide?”

The builder lifted his old gray head -

“Old friend, in the path I have come,” he said,

“There followeth after me today

A youth whose feet must pass this way.

This chasm that has been as naught to me,

To that fair-haired youth may a pitfall be;

He, too, must cross in the twilight dim -

Good friend, I am building this bridge for him !”

- Selected.

----o----

WANTED, A MAN.

Ah, God, for a man with heart, head, hand,

Like some of the simple great ones gone

Forever and ever by,

One still strong man in a blatant land,

Whatever they call him - what care I ? -

Aristocrat, democrat, autocrat - one

Who can rule and dare not lie !

- Tennyson.

----o----

THE RIDDLE.

Hearken the eager strife -

Hustle and hurry, morn till night;

Calm content, or fear and fright.

Somewhere a frown, somewhere a smile,

Making the world glad all the while.

Faith in the Goodness ruling all,

Hope in the future's glad'ning call;

Darkness cov'ring the face of earth,

Clouds replacing the rosy mirth.

Here a bubble of childish joy,

There a beggar - of Fate the toy.

Wealth and poverty, side by side,

Spirit humble, and pandered pride.

Kings and classes, the great and small,

Years recording the rise and fall,

Done to the lyre, the drum and fife.

This is existence, with mystery rife -

We call it life !

- Wm. Eben Schultz, Conn.

----o----

THE VOICE OF GOD.

Stern Daughter of the Voice of God !

O Duty ! if that name thou love

Who art a light to guide, a rod

To check the erring, and reprove;

Thou, who art victory and law

When empty terrors overawe;

From vain temptations dost set free;

And calm'st the weary strife of frail humanity!

- Wordsworth.

The Builder Magazine

August 1915 - Volume I - Number 8

REGENBERG STONEMASON'S REGULATIONS

(A NEW TRANSLATION FROM THE GERMAN)

BY BRO. F. W. KRACHER, OF THE DEPARTMENT OF GERMAN, STATE UNIVERSITY OF IOWA

(The historic document herewith presented is a new translation, made especially for the National Masonic Research Society, of the oldest Regulations of the German Stonemasons--or Steinmetzen-- dating from 1459. The original German, as quaint as the English of Chaucer, may be found in Die Romanische and Gothische Architektur, by Max Hasak, published at Stuttgart 1902. Other documents of the kind fall chiefly in the time of the German Renaissance, and present nothing but unimportant extensions or modifications of the first Regensburg Regulation. They are mainly as follows:--the Strassburg Regulation of 1459, the Torgau of 1462, the Basle of 1497, the so-called Brothers' Book of 1563, and the Querfurt Regulation of 1574. Further, there were different records of the original Regulation, such as those of Vienna, of Admont and the Tyrol Regulation of 1480.

This interesting document brings up the question, so hotly debated in Masonic literature, as to the relation of the German Steinmetzen to the Guilds on the one hand, and to the Freemasons on the other. English writers, like Speth, go so far as to deny to the Stonemasons any esoteric lore, while German scholars, like Krause, Findel and Steinbrenner, insist that they were Freemasons. Of course this question cannot be discussed in an introductory note, but we shall have something to say about it in due time. Meanwhile, with this debatable question in mind, the Brethren will find these old Regulations a very profitable study if they will read them in the light of what Brother Gould has to say in his "Concise History of Masonry," (pp 42-62) and on the other side the discussions of Findel and Steinbrenner in their histories of the Craft.--The Editor.)

In the name of the Father, the Son, the Holy Spirit, and the mother Mary and also her saintly servants, crowned in honor of the holy quartet, be it stated that genuine friendship, harmony and obedience is the foundation of all virtues. For the common good and for the information of all princes, nobles, lords, cities, founders, and

monasteries who are now erecting churches or other large buildings of stone or may erect such buildings in the future, this is written, so that each one may know his rights and privileges. It is also written for the benefit of all master masons and journeymen throughout the German lands, who are especially desirous to keep the Craft clean from all discord, jealousy, care, expense, and harm. Some of the regulations which the fathers had drawn up with the best intentions are being misused by both, masters and workers, and they no longer endeavor to adhere to the rules. To change this condition, delegations of master masons and workers met at Spyr, Strassburg, and Regensburg with power to act for the Craft. The old existing rules were renewed and somewhat purified, thereby bringing all peacefully together. After the regulations had been written down we solemnly promised not only to keep them ourselves but to enforce them in the future among the followers of the stonemason craft. The rules are as follows:

1. Whoever finds any of the rules in this regulation too severe or too lenient may, in accordance with the conditions of the time or the country, add to or subtract from them. Any change must neither disturb the arrangement nor the spirit of the original rules and must then be faithfully observed by all.

2. Any stonemason who has the desire to join our order, for which this book is written, must promise (swear) to keep all the separate rules of our regulation. Master masons shall be those who can erect a stone structure according to a plan. They do not have to do actual work with their own hands unless they so desire. Whether they are masters or journeymen, they ought to conduct themselves honorably, harm no one in his rights, and in case of necessity are to be punished in accordance with the rules laid down.

3. Buildings which are erected at present and where the workmen are paid by the day are, Strassburg, Cologne, Vienna, and Passan, also in the workshops belonging to the same. Day wages shall continue in connection with these buildings and in no way shall the contract system be used, so that no interruption in the work arises due to the change from the day labor system to the contract system.

4. In case of death of any stonemason employed on a regular building, it is permissible that any workman or master, capable of doing the work, apply for the vacancy. In this manner the supervisors of the work shall find a proper successor. The same rule applies also to a journeyman who understands stone masonry.

5. If a master should accept a second job, or any master who is not occupied accept a new job, it is their duty to start work by the day immediately so that no discredit may come to the craft. Should trustworthy parties lodge complaint against a master as to the work or the employment of a certain kind of labor, then he shall be tried and

punished according to the rules. The complainant may not carry his case that far but simply demand that the master begin the work either by the day or contract. The master must then act according to the suggestion.

6. If a master in charge of some work dies and another master steps in his place and finds prepared stones either placed in position in the wall or not, he is not allowed to remove placed stones nor to discard loose ones. This is necessary so that employers may not be subjected to unnecessary expense, and that the master who did the work may not be criticised. Should the employer wish to remove stones it may be permitted as long as no danger to the structure arises therefrom.

7. A master shall not hire out his masons for any other work except such which is directly connected with the hewing of stones. He may use them for breaking stone, lime, or sand by the day or by the job without danger of reproach.

8. In case masons are needed either to hew stones or to set them, the master may shift them. Those so shifted are not subject to the rules set forth as long as they do it on their own accord and willingly.

9. Two masters shall not jointly supervise a job or a building unless it be a small building which can be finished within a year. Such a job may be undertaken with a partner.

10. If a master accepts a contract according to the submitted specifications he must not change anything. The work must be done according to the specifications which he submitted to the employers, cities, or to the country. This will prevent the weakening of any part of the work.

11. If there be any master or journeyman who attempts to force a master, who is conducting a job under these regulations, out of his position, he shall be tried. The same is to be done if one openly or secretly intrigues against any master without his knowledge. No master mason or journeyman shall associate with him, and no craftsman belonging to the order shall work for him as long as he is busy with the job wrongfully obtained. This is to continue until the one forced out of the job shall be reinstated and explanations given him by the committee of master masons appointed for this purpose by the order.

12. If any one should attempt to break stone without having previously served as a regular workman and acquired some shop training, his stones must not be accepted by anyone. In case some one should do so, then no journeyman must stand by him or go with him, so that employers are not given unnecessary expense thru such an unwise master.

13. No workman or master, neither parlierer (instructor) nor journeyman shall instruct anyone, not a stonemason, from any manual unless the instructor be a member of the craft.

14. No workman or master shall take any money from a journeyman for teaching him something concerning stone-masonry. No parlierer (instructor) or journeyman shall instruct for money. If one wishes to show or teach something to others he may do so step by step for fellow-workman's sake.

15. Any master having charge of a building may have three helpers, either master masons or journeymen. If he has more than one building he shall not have more than two helpers on the second building. Not more than five helpers shall be employed on both buildings.

16. No master or workman shall be taken into the order who does not receive the holy sacrament at least once a year, or who does not observe the Christian rules of conduct, or who gambles. In case such an unfit person did by chance get into the order, no master mason should have any association with him whatsoever. No workman should work for him unless he turns from his old ways and has been punished by those who are in the order.

17. No workman or master mason should be adulterous. Should one insist upon such a course, no journeyman or stonemason should work for him or associate with him.

18. If a fellow craft accepts work with a master who has not yet been raised to the rank of overseer in the order, he shall not be subject to a punishment. He may very well do so because each craftsman should seek advancement. The workman should keep the rules of the order although he is not working in a regulation shop or for a brother of the order. Should one take a wife unto himself and not work in a regulation shop but settle down in a city where he had to work at a craft, he will have to pay four pennies poll- tax but be free of any other tax, as long as he does not work in a regular shop.

19. In case a complaint is made by one master against another master that he acted against the rules of the order; or by a master against a craftsman, or by a craftsman against another, it shall be brought to a master who has been appointed to handle such cases. Both sides shall be heard, and then a day set when the case will be considered. During the time up to the trial no controversy whatsoever shall take place between master and worker until the case has been settled. The decision shall be given by masters, and this decision must be carried out. The case is to be tried where it arose by the master in whose jurisdiction it happened.

20. A "parlierer" shall respect his master and obey him willingly in everything pertaining to the craft. The same shall be done by the fellowcraft.

21. If a journeyman decides to travel on, he should depart from his master and the shop without any complaint against him, and leaving no debts, whatsoever, behind.

22. Any journeyman, in whatever kind of a shop he shall be employed, ought to be obedient to the "parlierer" and his master in everything pertaining to the craft.

23. And he shall not scold about the master's work secretly nor publicly, unless the master were to act contrary to the rules of the order.

24. Every workman who has received the power to enforce the rules of the order in all disputes touching upon stonemasons and masonry, has also the power to bring to trial and to decide upon punishment. All masters, parlierers, and craftsmen shall be obedient to him.

25. Even though a craftsman has journeyed and worked as a stonemason and made advancement in the order, he should not be accepted by a master if this experience be less than two years, and if he only wanted to do a little work.

26. Masters and workers belonging to this order shall obey all the rules of this regulation. Should one or the other break any one of the rules he is not to be punished if he repents and promises to keep the rule in the future.

(To be continued.)

----o----

BUILD ME A HOUSE

Oh Soul build me a house of Dreams,

And roof it with the stars;

With walls of awe and azure beams,

And ether bolts and bars.

A house of Joy, Oh Life build me,

With windows vision-wide;

With friends of Mirth and Ecstasy

To neighbor on each side.

Oh Love build me a House of Hope

Where happiness dwells free,

And set on a sunny slope

Of my heart's hill for me.

Oh Faith build me a House of Prayer,

With words that cry unsaid,

And rear to heaven a perfumed stair

On which my dreams may tread.

Oh God build me a house of Rest,

And hallow it with sleep;

Be Thou the one celestial Guest

My happy house would keep.

Let music wake me in the night

When this old house is still,

And let me feel a Presence bright,

That all the place would fill.

--Edwin Liebfreed.

----o----

MAKE US SEE

Dear God and Father of us all,

Forgive our faith in cruel lies,

Forgive the blindness that denies.

Cast down our idols--overturn

Our bloody altars--make us see

Thyself in Thy Humanity."

--Whittier.

----o----

GLACIER PARK HYMN

Here wrought He in His might,

Temples of shade and light,

Altars of praise.

On snow-clad mountain crest,

In vales with verdure blest,

Each heart with peace at rest,

Its homage pays.

O! land of mighty form,

Sunshine and shifting storm,

Blest for all time;

By lakes of azure blue,

Glaciers of varied hue,

Our hearts to you are true,

Glacier, sublime.

--Clifford Trembly.

----o----

LOVE'S TRAPPIST

There is a place where lute and lyre are broken,

Where scrolls are torn and on a wild wind go,

Where tablets stand wiped naked for a token,

Where laurels wither and the daisies grow.

Lo: I, too, join the brotherhood of silence,

I am Love's Trappist, and you ask in vain,

For man, through Love's gate, even as through Death's gate,

Goeth alone, and comes not back again.

Yet here I pause, look back across the threshold,

Cry to my brethren, though the world be old,

Prophets and sages, questioners and doubters,

O world, old world, the best hath ne'er been told.

--From "Poems," by G. K. Chesterton.

----o----

THE ESTABLISHMENT AND EARLY FREEMASONRY IN AMERICA

BY BRO. MELVIN M. JOHNSON, G. M. OF MASONS IN MASS.

CHAPTER II Part 1

IN previous issues the writer has pointed out that Massachusetts is entitled to precedence as the founder of Masonry in America whether determined upon the first presence of Masons, or upon the first meetings of Lodges, or upon the first exercise of authority from the Grand Lodge of England. Attention has also been called to the beginnings of Masonry in Pennsylvania and to the acknowledgment at the time by Franklin and his associates in Philadelphia of the precedence of Massachusetts.

Within the next few years after Henry Price organized the Provincial Grand Lodge in Boston on June 30, 1733, regular Masonry was established in other colonies. With this spread of the institution this article will not attempt to deal except so far as it was fostered by, and emanated from, Price and his successors and tends to the historical establishment of their positions and authority for many years as Provincial Grand Masters for North America (with certain definite exceptions.)

1734

Reference has already been made to the extension by Grand Master Craufurd of Price's authority over all North America, and his immediate exercise of that authority by granting the petition of Benjamin Franklin and his associates.

1735-1738

In 1735-6 Price chartered a Lodge in Portsmouth, N. H. The original petition for this Charter, dated Feb. 9, 1735-6, is still preserved. On June 28, 1736, a petition was forwarded for the appointment of Brother Tomlinson to succeed Brother Price as Provincial Grand Master. I can find no copy of that petition. The Commission to Brother Tomlinson issued under date of Dec. 7, 1736, and arrived in Boston April 20, 1737. On St. John the Baptist's day in 1737, occurred the first public procession of the fraternity in America, Governor Belcher being in the line. The Masonry of South Carolina sprung from Massachusetts in 1735 Nova Scotia and the West Indies in 1738.

1738-1740

In 1738 Pennsylvania Masonry ceased utterly, being revived until 1749.

During the year 1738, Provincial Grand Master Tomlinson went to England by way of Antigua where he stopped long enough to establish Masonry. On 31, 1739, he attended a meeting of the Grand Lodge of England.

This year also, on December 27, marked the beginning of the record pra of the First Lodge in Boston so far as it has been preserved. It is singular that the keeping of formal records did not sooner occur to these bodies founded in the early part of the eighteenth century, but such seems to be the case with all of them, both English and American. Careful as Franklin was about keeping a record of his personal affairs, he caused no record to be kept of the affairs of his Lodge save a financial record. Or at least if any were kept it has disappeared as effectually as Franklin's Commission.

Brother Tomlinson died in 1740 and the Provincial Grand Lodge was held by Thomas Oxnard as Deputy Grand Master until March 6, 1744, when he received his Commission as "Provincial Grand Master for North America in the Room of Our Bro. Robt. Tomlinson, Esq., Deceased."

In 1740 a Deputation was granted from Massachusetts for a Lodge at Annapolis and Bro. Erasmus James Phillips was appointed to act in Nova Scotia.

1741

Again it was publicly proclaimed that Massachusetts was the Mother of Masonry in America; For instance, on Oct. 23, 1741, Bro. Peter Pelham, Secretary of the First Lodge in Boston, in an address of congratulation to Gov. Wm. Shirley, made public claim that the First Lodge in Boston was the Mother Lodge of America.

Governor Shirley was Belcher's successor. The Masonic correspondence between these officials and the First Lodge in Boston is so interesting historically that I quote from the records of that Lodge as follows:-- Wednesday, September 23, 1741.

(At a regular meeting of the First Lodge in Boston, held) Wednesday, Sept. 23, 1741, our Rt. Worshipful Master recommended to the Brethren, that it was his opinion, some perticular order should be observed in toasting the health of our Rt. W: Bro: the Honble Mr. Belcher: and that a Committee might be appointed as soon as possable to wait upon him, with acknowledgments from the Lodge, of his past favours, and to return our thanks, etc.

Voted, that next after the G: M: the late Governor of this Province, is to be toasted in the following manner, viz: To our Rt. W: Bro: the Honble Mr. Belcher, Late Governour of N. E., with 3-3-3--9.

Voted, that Our Rt. W: Bro. T. Oxnard, D. G. M., Bros. Phillips, Rowe, Price, Hallowell, Forbes, McDaniel and Pelham, be a Committee to form a speech, and wait upon the Honorable Mr. Belcher in behalf of this Society, and to make report of their proceeding the next Lodge.

On Friday September 25, 1741, the Committee appointed by this Lodge waited upon the Honorable Mr. Belcher, etc., and made the following Speech:

Thrice Worthy Brother.

We being a Committee by the Mother Lodge of N. England held in Boston to wait on You, take this Opportunity to Acknowledge the many favours You have always shewed (when in Power) to Masonry in General, but in a More Especial manner to the Brethn of this Lodge, of which we shall ever retain a most grateful Remembrance.

As we have had your Protection when in the most Exhalted Station here, so we think it is Incumbent on us to make this Acknowledgment, having no other means to testify our Gratitude but this; And to wish for Your Future Health and Prosperity which is the Sincere desire of Us, and those in whose behalf We appear, and permit us to assure You we shall ever remain

Honoured Sir Your most Affectionate Brethn & Humble Servants. Peter Pelham, Secr. In behalf of the Committee.

To which, we receiv'd the following Answer: Worthy Brothers.

I take very kindly this mark of your Respect. It is now Thirty Seven years since I was admitted into the Ancient and Honorable Society of Free and accepted Masons, to whom I have been a faithful Brother, & a well-wisher to the Art of Masonry.

I shall ever maintain a strict friendship for the whole Fraternity; & always be glad when it may fall in my power to do them any Services.

J. Belcher.

Wednesday, October the 14th, 1741. Being Lodge Night, (it was) Voted, that a Committee be appointed to wait on his Excellency Governour Shirly to Congratulate him on his Advancement to the Governmt of this Province &c when it was propos'd, and agree'd that the following persons should form sd Committee, to act in behalf of this Society; Viz; Our Rt. W. Brors Thos. Oxnard, Forbes, Overing, Price, Hallowell, Jenkins, McDaniel, Phillips, Johonnot and Pelham, and to make report of their proceedings next Lodge Night.

On Friday October the 23d, 1741. The Committee appointed by this Lodge, waited upon his Excellency Willian1 Shirly Esqr and presented him with the following Address:

May it please your Excellency,

We being a Committee appointed by the Ancient and honorable Society of Free and accepted Masons of the MOTHER, LODGE of AMERICA held in Boston, presume to wait upon you with the utmost Sincerity, to congratulate your Advancement to the Government of this Province, and to assure your Excellency that our Desire is that your Administration may be successful and easy.

We have had hitherto the Honour of His Majesty's Governor being one of our ancient Society, who was ever a well-wisher & faithful Brother to the Royal Art of Masonry.

And as it has been the Custom for men in the most exalted Station to have had the Door of our Society's Constitutions always opened to them (when desired) we think it our Duty to acquaint your Excellency with that Custom, and assure you, that we shall cheerfully attend your Excellency's Pleasure therein; and as we are conscious that our Society are loyal and faithful Subjects to His Majesty, so we may reasonably hope for your Excellency's Favour and Protection, which is the Request of

Your Excellency's most obedient humble Servants, Peter Pelham, Secr. in behalf of the Society.

To which His Excellency was pleas'd to return the following Answer:

Gentlemen:

I Return the Ancient and honourable Society my Thanks for their Address, and Invitation of me to the Mother Lodge of Free and Accepted Masons of America; And they may rest assur'd that their Loyalty and Fidelity to his Majesty will always recommend the Society to my Favour and Protection.

W. SHIRLEY.

Voted, that the above Address to His Excellency Wm. Shirley Esqr. &c. with his Excellency's Answer, be printed in one of the Publick papers next Monday.

Wednesday, May the 25th, 1743. Being Lodge Night the following Brethren met.

The Rt. Worshipl Bro: H: Price M pro: Bro: Benj: Franklin of Phila. etc.

Wednesday Augst 10th 1743. Being Lodge Night, Voted, that Bror. Jenkins, Charles, Hall, H: McDaniel, Phillips, & Price, take a proper opertunity to wait on Bro: Belcher, (our Late Governor,) with an Invitation from the Brethren, to give us the favour of his Company, at such time as he shall please to appoint.

Thursday Feby 9th, 1743. (o. s.)

Being appointed for the Entertainment of the Honble Mr. Belcher (according to vote,) who attended with about Forty of the Brethren in Open Lodge; and a Handsome Supper was prepar'd, after which we took leave of Our Hond Brother in the most solemn manner. (He soon after sailed for England.)

Wednesday, Augst 26th, 1747. Being Lodge Night, Voted, That Our Rt. W: Bro Oxnard G. M., Brors Brockwell, Aston, Pelham, T. McDaniel and Secray be a Committee in behalf of the Lodge to Send a Letter of Congratulation to Our Honble Bror Belcher, upon his Advancement to, and Safe Arrival at his Government of the Jerseys.

Wednesday Sepr 9th 1747. Being Lodge Night. The Committee appointed to form a Letter of Congratulation to His Excellency Our Bro Belcher presented the same to the Lodge, which was to the acceptance of the Lodge. Voted therefore that the Secretary do forward the same as soon as may be, and the Commee have the Thanks of the Lodge for the same. It is as follows, Vizt

Thrice Worthy Brother !

It was with the greatest pleasure and the utmost Satisfaction We recd the News of your Safe Arrival at your Government of the Jerseys; And from a Just Sence of the distinguishing marks of your Esteem shewn to the Antient & Honble Society of Free and Accepted Masons when you fill'd the Chair of Government in this Province, (which upon all Occasions we doubt not but you would still Continue,) We cannot but hope the sincere and hearty Congratulations of Our Lodge on your present happy Accession may meet with favourable acceptance.

You have sufflciently distinguish'd your adherence to Our THREE GRAND PRINCIPLES in your Firm attachment to his Majesty's Person and Government with (with Joy we find) has preferr'd you to a second Commission (an uncommon Instance of Royal Favour) and as the weight of so great a Charge must be attended with many concerns, so we heartily wish a happy Concurrence of everything that may Render your Administration Satisfactory to your Prince, Advantageous to your People, and Easy to your Self; so that full of Days and full of honour (which but little Survives our

Actions) you may finally meet with a reward of that Honour and Happiness which will be as Eternal as Inconceivable.

By Order of the Rt Worshipful the Provincial GRAND MASTER of North America, and the Rt Worshipful Master, Wards and Fellows of the LODGE held in Boston N England Sepr ye 3. in the Year of Masonry 5747 Annoque Domini 1747.

Chas. Pelham Secr.

(Reply to the above letter.)

Wednesday Novr. 11th, 1747. Being Lodge Night. Our Rt Worshl Bro: Oxnard G: M: presented to the Lodge, a letter from His Excellency our Bror Belcher at the Jerseys, in Answer to the Congratulatory one sent him from the Lodge, which was most kindly Recd. and Order'd to be read by the Secretary, and is as follows, Vizt

Rt. Worshl Brothers !

I have with much pleasure Receiv'd your respectful Congratulation of my Safe Arrival to this Government, dated from your Lodge in Boston ye 3 of Last Month. From the Testimonials I carry'd with me to London from your Lodge I was Receiv'd by the Rt HONOURABLE the GRAND MASTER; and at the Lodges where I attended as a WORTHY BROTHER; I shall always with great Alacrity show Respect and Kindness to any one that may fall in my way, who is a BROTHER of the Society of FREE AND ACCEPTED MASONS; and I am the more Gratified in the Kings Repeated Grace and Favour as it does me double Honor in Clearing my Character from all Imputation, & setts me at the head of this fine Province, and may also Reflect some honour on the Society of FREE AND ACCEPTED MASONS; that the King has so Publickly justified the Conduct of a Brother in his Administration of the Government of two of His Majesty's Provinces in New England for Eleven Years together.

I am much Oblig'd to the Brothers of your Lodge for their kind Wishes of my Welfare and Prosperity in the Arduous affairs of Government, but above all that they extend them to my Obtaining a reward of hor and happiness that shall be Eternal. I have been receiv'd by the Good People here with uncommon marks of Respect and kindess, which I shall return by all such Acts of Goodness in my Power, as may most of all contribute to their Interest, & to their quiet & Satisfaction.

May you Rt. WORSHL BROTHERS, and all and every one of your Lodge live long in much health and Ease, and in such other Circumstances of Life as you would wish for your Selves, and when this Life must be Exchang'd for One that will have no end,

May you all be happy thro the Mercy of God in Jesus Christ Our only Lord and Saviour, Amen.

From Kingswood House in the City of Burlington (New Jersey) this Sixth day of Octobr in the year of Masonry 5747. Annoq. Domini 1747.

signed J. BELCHER.

To the Rt. Worshl Thos Oxnard Esqr. Provincial Grand Master of No. America

The Rt Worsl Master, Wards & Fellows of the Lodge of the Ancient and Honble Society of Free an Accepted Masons in Boston.

1743-1749

Meanwhile Franklin was again visiting his Masonic Brethren in Boston. On May 25, 1743, he and Price attended the meeting of the First Lodge in Boston. Governor Belcher dined with the Brethren of the First Lodge Feb. 9, 1744, and soon after sailed for England bearing the tidings of Masonry in America and a letter from the Lodge which he read in person to the Grand Lodge held at the Devil Tavern, Temple Bar, London Sept. 26, 1744.

Of the Master's Lodge in Boston, Price was Master from its Constitution on Jan. 2, 1738, until his resignation in 1744. In 1746 Oxnard constituted a Lodge in Newfoundland.

In 1749 Franklin revived Masonry in Pennsylvania and, with full knowledge of the facts and the proper course of procedure, came again to Massachusetts for authority. In response, Thomas Oxnard, successor of Price, and duly commissioned Provincial Grand Master for North America, granted the rights and privileges for which Franklin petitioned. Thus, for the second time, Benjamin Franklin, leading Mason of Pennsylvania's earliest Masonic days, recognized the authority of Massachusetts and his need to apply to Massachusetts for authority to conduct Masonry in Pennsylvania. His authority under his Massachusetts commission was instantly recognized at home. In the same year Price accepted another election as Master of the Masters' Lodge in Boston, and a Lodge was chartered by Oxnard in Newport, R. I.

1750-1754

The Second Lodge in Boston was established Feb. 17, 1750, and Price accepted the chair, although he was retiring from business. He remained active in Boston's affairs, joining the Boston Episcopal Charitable Society the same year. August 12, 1750,

Charters were granted from Boston to Brethren in Maryland and Connecticut, and, the preceding month, in Nova Scotia. October 7, 1751, another proclamation of the precedence of Massachusetts was made in a request to the Grand Master of England that all Deputations for any part of North America should be asked from Oxnard and his successors, "which some Lodges have not observ'd" though "Masonry in British America has wholly Originated from us."

In 1750 P. G. M. Oxnard also visited England. On April 10, 1752, Pennsylvania sent tangible evidence of her loyalty to Massachusetts as the fountain head, for Brother McDaniel appeared for the Lodge at Philadelphia, and paid for its constitution thirty-one pounds and ten shillings.

On Oct. 13, 1752, Lord Colville had gone to England, and on October 12 of the following year a letter was voted to be sent to him there. January 12, 1753, a Charter went from Boston to New London, Conn. On Feb. 4, 1754, we find Oxnard again acting officially as Provincial Grand Master of North America in a Charter granted by him to Middletown, Conn., and on July 12 Henry Price again assumed the East of the Grand Lodge after Oxnard's death.

1754

When Oxnard died, the Provincial Grand Lodge in Boston, on Oct. 11, 1754, voted that a petition be sent to the Grand Master of England for the appointment of his successor, also to be Grand Master of North America. Its last paragraph is as follows:

"And Whereas Masonry Originated Here anno 5733, and in the year following Our then G. M. Price received order from G. M. Craufurd to Establish Masonry in all North America in Pursuance of which the Several Lodges hereafter mentioned have received Constitutions from us. We therefore Crave due Precedency, & that in order thereunto Our GM Elect, may in his Deputation be stiled GM of all North America, and your Petitioners as in duty Bound shall ever Pray."

This petition set out also the dates of the constitution of Lodges in other colonies subordinate to Price, including Pennsylvania, as follows:

5734 Philadelphia. 35 New Hampshire & South Carolina. 38 Antigua and Annapolis in Nova Scotia. 46 Newfoundland. 49 Rhode Island. 50 Hallifax in Nova Scotia. 50 Annapolis in Maryland. 53 New London in Connecticut. 54 Middletown in Connecticut. 52 New Haven in Connecticut.

The petition was signed by the following Brethren as a Committee, viz.:

Hugh McDaniel. Benjamin Hallowell. Chas. Brockwell. James Forbes. Robert Jenkins. William Coffin. Henry Leddell.

Is it conceivable that this petition did not truly represent the facts ? Henry Price was in the chair and not one word of suspicion has ever attached to him. Bro. Benjamin Franklin was present. The Brethren at that meeting and those who formed the Committee which drafted the petition were well acquainted with the history of Masonry in those times.

Of those who signed it:

McDaniel was made or admitted Jan. 30, 1735, and rose to D. G. M. in 1737 and was the accredited representative of Philadelphia to the Provincial Grand Lodge in Boston.

Hallowell was made or admitted Jan. 23, 1735, and rose to D. G. M. in 1753. Brockwell was a clergyman made or admitted Jan. 28, 1746, and rose to S. G. W. in 1753.

Forbes was made or admitted Nov. 20, 1735, and rose to D. G. M. in 1756.

Jenkins was made or admitted July 25, 1739, and rose to D. G. M. in 1757.

Coffin was made or admitted Aug. 8, 1744, and rose to S. G. W. in 1758.

Leddell was made or admitted Oct. 11, 1749, and rose to M. of the First Lodge in 1752 and of the Masters' Lodge in 1755.

They were all close associates of Henry Price and so constant in attendance upon Masonic functions that their names appear literally hundreds of times in the first volume of the printed Proceedings. Among those voting in favor of the resolution was apparently Benjamin Franklin himself. Of the others voting, Rowe was made or admitted July 23, 1740, and had been Master of the First Lodge in 1748; Leverett passed F. C. Oct. 11, 1749, having been made abroad, Junior Warden of the same in 1750; Williams made or admitted May 29, 1746, Junior Warden of the Master's Lodge in 1750; Byard, made or admitted May 11, 1748, Senior Warden of the First Lodge in 1750; Erving, Junior Warden of the same in 1753; Pelham, made or admitted Nov. 8, 1738, Junior Warden of the First Lodge in Boston in 1750; Tyler, made or admitted Feb. 11, 1749, Junior Warden of the Third Lodge in Boston in 1752; Gridley, made or admitted Jan. 22, 1745, was also present at the Grand Lodge, and while at this meeting was elected for nomination as Provincial Grand Master of North America. Ezekiel Price was Junior Warden of the Third Lodge in Boston in 1752; Stowe had been present at the Grand Lodge as early as 1753, though I have not his official

Masonic record; and Holbrook was Junior Warden of the Second Lodge in Boston in 1752. Many of them rose to great public prominence and to exalted Masonic station. Will anyone contend that these brethren did not speak the truth, or that they did not know the facts about which they were talking? If so, they also discredit the intelligence of Benjamin Franklin, who was present and participated in the Proceedings of that meeting of Oct. 11, 1754, and who wrote the letters quoted heretofore. No court in the world would decline to believe the evidence of the men named with their personal knowledge of the facts.

So desperate in argument has one Pennsylvania partisan become, however, that he not only ascribes Franklin's acts to unworthy political motives, but also quotes with apparent approval the words of a forgotten scurrilous writer of 1764 who calls Franklin "false and insidious," an "ungrateful incendiary," of no consideration, a vilifier, and other equally polite appellations. The impartial verdict of history has settled the integrity of Franklin. It is to be regretted that any writer, to bolster a weak position, finds it necessary to republish such a maudlin attack. There is equal contemporaneous evidence to discredit Washington and Lincoln and indeed every great man our country has known. Even our learned Brother in Philadelphia, who would have it believed that these Brethren had testified to what was not true, will hardly accuse Franklin of being prejudiced against Pennsylvania and in favor of Massachusetts. Nor can he so belittle the intelligence of Franklin as to have anyone believe Franklin did not know all there was to be known about the then Masonry in Philadelphia, or that Franklin would have remained present and yet non-protesting in the face of the solemnly declared claims of Massachusetts, if he did not know them to be in absolute accord with the facts. Franklin's letters of 1734 show that the knowledge came then to him and his participation in the meeting of 1754 shows that after twenty years of Masonic experience as the leading Mason of Pennsylvania, he still recognized that "Masonry Originated Here (i.e. Boston), anno 5733 and in the year following Our G. M. Price received orders from G. M. Craufurd to establish Masonry in all North America."

1755-1767

Explicit and first-hand testimony of one who knew whereof he spoke is the letter of Aug. 6, 1755, written by Henry Price himself to the Grand Secretary of Grand Lodge of England, desiring a Deputation pointing the noted Gridley as Provincial Grand Master. It is as follows:

Worthy & Dear Bro:--It was with the utmost pleasure I saw a Letter from you to the Honble Peter Leigh Esq. with his Deputation appointing him Grand Master of South Carolina the last year and whom I have had the pleasure of Seeing in our Lodges in Boston.

I would Inform you that as I rec'd my Deputation from the Right Honble Lord Montague in April 1733 Signed by Thos. Batson Esq. D.G.M. George Rook James Moor Smith Esq. G.W., made out by Bro. Reed late Grand Secretary for North America, which I held four Years and Constituted several Lodges, and was succeeded in the office by Bro: Tomlinson, and after him Bro: Oxnard who Dying it Reverted back to me again according to the Constitutions. Now with my consent all the Brethren in North America have made Choice of our Bro. Jeremy Gridley Esq. Counsellor at Law to be Grand Master for Three Years, and then the Brethren to have power to Continue him or apply for a new Grand Master, and as our numbers of Gentlemen increase here and we are the oldest (or first Constituted) Regular Lodge in America, We have made application to the Grand Master of England for our said Bro. Gridley, which application and Three Guineas we sent per Capt. John Phillips last Dec to our Rev. Bro. Entick Minster at Stepney desiring him to forward the affair, but we are surprised that we have not yet Rec'd the Deputation, nor a line from Bro Entick, whose Receipt we have for the Three Guineas p'd to him by the said Capt. John Phillips who using the London Trade may be now found at the new England Coffee House at Change Time.

I Therefore beg the favour of you to make enquiry after the Money, and application Transmitted as aforesaid to Bro. Entick and as much as in you lies forw'd the affair, which I shall acknowledge as a great favour and will be a service to Masonry in These parts.

Masonry has had as great Success in America since my Settling here as in any part of the World (except England.) Here is not less than Forty Lodges sprung from my First Lodge in Boston. Therefore we desire that our Deputation may be made out for all North America or over all North America. I shall be glad of a few Lines from you even though you should have made out and forwarded our Deputation before this Reaches you; as I shall have sundry things to Communicate to you from Time to Time and cannot do it but by Letter to you, most of my old acquaintances of Masons being either Dead or Remov'd from London. I have some remote thoughts of once more seeing London with all my Brethren in the Grand Lodge after Twenty Two years absence, In the mean Time I am

Sir! Your most affect and faithful Bro. and Humble Serv't

(Endorsed)

Boston New England

Copy of a letter

August 6, 1755.

Desiring J. Gridley's Dep.

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA|

IN August, 1783, the Continental Congress resolved, unanimously, to have an equestrian Statue erected of George Washington, in the Nation's Capital, and the resolution specified that Washington should be represented "in a Roman dress holding a truncheon in his right hand, and his head encircled in a laurel wreath." The resolution was never carried into effect. But in February, 1832, the House of Representatives resolved that "The President of the United States be authorized to employ Horatio Greenough, of Massachusetts, to execute, in marble, a full length pedestrian statue of Washington, to be placed in the centre of the rotunda of the Capitol: the head to be a copy of Houdon's * Washington, and the accessories to be left to the judgment of the artist."

While the legislators may have had an idea what a pedestrian statue was, artists and critics had not, and they had their jokes about the wording.

Mr. Greenough took up his residence at Florence, where he could get Carara marble, and where skilled assistance could be obtained, and there modeled and chiseled the statue, which, when completed, weighed about 21 tons.

In 1840 the Secretary of the Navy sent Captain Hull, in the famous old Frigate Ohio, to bring the statue to the United States, but, on arriving and examining the work, it was found that it was too heavy to be carried on deck (it would have capsized the ship), so captain Hull was obliged to write to Washington for permission to tear out his decks, to get the statue into the hold. As the mails were carried in sailing ships at that era, several months were consumed and it was finally determined to employ a Merchant ship for the purpose.

After several months delay the statue reached the Navy Yard at Washington, when it was discovered that there was no derrick there capable of lifting such a great weight, and, as Congress was not in session, and there being no money in the Treasury available for the purpose, it was necessary to await Congressional action, and still further time was required to build the derrick.

When this was accomplished, the Navy Yard gate not being large enough for the passage of the statue, it was determined to land it on large floats ("camels") and tow it via the canal to a point nearest the Capitol, and then skid it through the streets to its position. This was admirably done by Boatswain Waters. ** But when the statue had been lifted up the east stairs of the Building it was found the door was too small to admit it. Congress, however, supplied the funds to tear out the door framing and the statue was finally landed in the centre of the great rotunda.

The great artists of Italy, who had seen the statue had praised it so highly that its merit was accepted everywhere. The great sovereign people of the U. S., however, had become restive, and it was their privilege to find fault with something. The shape of the statue did not conform to the great vaulted dome above. The public was merciless in criticism. Mr. Greenough himself admitted that the contours were not pleasing. The public relieved itself in vulgar puns. One of these is attributed to a "Hoosier" who had visited the City for the first time, and had seen in the Patent Office (where the nucleus of a museum existed) the uniform and camp-chest of Washington. He walked around the statue and read the inscription on the three sides,

"First in War: First ill Peace: First in the hearts of his countrymen," and, turning to his companions said he had interpreted it all. He said "Washington is saying here's me sword, and me clothes is in the Patent Office."

The figure of Washington shows him handing his sword to Congress, and, with the other hand, pointing towards the Heavens, as if invoking aid and inspiration.

Smarting under the scoffs of an inconsiderate and perhaps the unlettered part of the public, Congress had the Statue moved out of the Building, about 500 feet to the eastward, where it remained until 1908 when it was placed in the Smithsonian Institution.

To an Artist, this piece of work is a dream: It has excited the admiration of connoisseurs of every Nation.

The words of Light Horse Harry Lee, uttered at the funeral of Washington, are appropriately sculptured in raised letters on the base, as quoted above, while, on the back of the chair, is engraved

Simulacrum istud

ad magnum Libertatis exemplum

nec sine ipsa duraturum

Horatius Greenough

feciebat.

Below the Rotunda there is a Crypt of immense proportions, to which place it was intended to remove the remains of General Washington, but it was never carried out.

George Washington was initiated in Fredericksburg Lodge No. 4, in Fredericksburg, Va., on the 4th of November, 1752, when in his 21st year. He was passed and raised in the same lodge. He became the charter Master of Washington Lodge, in Alexandria. He took an active part in Masonry while in the Field, when circumstances permitted. One of the records shows that "immediately after the close of the negotiations at Yorktown (the surrender of Lord Cornwallis) General Washington, General LaFayette, General Nelson and John Marshall went together to Lodge No. 9, in Yorktown and there, by their union, gave testimony to the beautiful tenets of Masonry." As Acting Master of Federal Lodge he laid the corner stone of the Capitol at Washington.

* Houdon was a member of the lodge Soeurs, in Paris.

** Mr. Waters was a member of Naval Lodge.

----0----

HUNGER

The Starving Men they walk the dust,

With hunger in their eyes.

To them a Lighted House is like

A Lamp in Paradise.

It is the window in the dusk,

That marks the drifter's coast;

It is the thought of love and light

That mocks the drifter most.

Now I have been a Starving Man

And walked the winter dusk;

And I have known how life may be

A Heaven and a Husk.

The Fainting Hands they pulled my sleeve,

And bade me curse the Light.

But I had seen a Rich Man's Face

That looked into the night.

A hungry face, a brother face,

That stared into the gloom,

And starved for life, and starved for love

Within the lighted room.

Dana Burnet. Harper's Magazine.

----o----

In one hundred years Europe will be either all Cossack or all Republic.

- Napoleon.

----o----

THE MASON I LIKE

The kind of Mason that I like,

Is one who always goes to Lodge

When not detained by reasons good -

And tries no duty there to dodge.

Who to himself is never false,

But keeps his moral record clean

Because too proud to court the base

He scorns the actions that are mean.

The kind of Mason that I like

Will strive to treat his brother right

And make his welfare, when he can,

The measure of his own delight.

Who helps him bear his daily load,

And shields him with a friendly hand;

That kind of Masonry we know,

The world will bless and understand.

The kind of Mason that I like

Will not forget to think of God

Nor fail to choose the shining way,

And follows where the good have trod.

To serve Him with a willing mind,

He builds his temple to the skies

Where light and love eternal reign:

This is the Mason that I prize.

- Neal A. McAulay.

----o----

THE FAITH OF AMERICA

Not in dumb resignation

We lift our hands on high;

Not like the nerveless fatalist

Content to trust and die.

Our faith springs like the Eagle

Who soars to meet the sun,

And cries exulting unto Thee,

O Lord, Thy will be done !

Thy will ! It bids the weak be strong,

It bids the strong be just;

No lip to fawn, no hand to beg,

No brow to seek the dust.

Wherever man oppresses man

Beneath Thy liberal sun,

O Lord, be there Thine arm made bare,

Thy righteous will be done.

- John Hay.

----o----

THE PLUMB

Build up your life like the temple of old

With stones that are polished and true;

Cement it with love, and adorn it with gold

As all Master builders should do:

Upon a foundation, well chosen and strong,

Build now for the ages to come:

Make use of the good, while rejecting the wrong -

And test all your work with the plumb.

- Neal A. McAulay.

WHENCE CAME FREEMASONRY? WHO KNOWS?

THE BUILDER

BY BRO. J. W. NORWOOD, KENTUCKY

GREATLY to my surprise as a charter member of the National Masonic Research Society and a subscriber to "The Builder," I find in the April issue a broadside attack upon "The School of Natural Science," none he less unfortunate because cloaked with the language of ridicule and irony.

That it comes from the pen of so distinguished a Masonic journalist as Past Grand High Priest Dr. Wm. F. Kuhn of Missouri, associate editor of the Kansas City Freemason, surprises me still more. But supposing Bro. Kuhn to be a philosopher, he

should not think it discourtesy if I paraphrase Shakespeare and suggest that there are more things in heaven and earth than are dreamed of in his philosophy.

Not having the honor to be a member of the "Great School of Natural Science" any more than of Bernard Shaw School of Dramatists, or the Futurist School of Music, though proud to call myself a Friend of Man and of the Work, like Abou Ben Adhem, perhaps Dr. Kuhn will not consider me so biased as to ignore the following suggestions. [The editorial remarks concerning "TK" and the remarkable book "The Great Work" in the May issue of The Builder are much more in line with the spirit animating those engaged in Masonic research than Dr. Kuhn's article, and because of the disposition to be fair, evinced by the editor, I am emboldened to make these suggestions.]

First, how much real knowledge have we of the origin of Freemasonry? What does Dr. Kuhn or any of the Masonic writers he quotes, actually KNOW of the matter ? Do they not all confess the origin of Freemasonry to have been before their day and generation? How then, can he consistently assert so dogmatically that "no one will deny that the so-called philosophy was engrafted into Masonry with the evolution of the Royal Arch," in answer to the claim of the Great School that the Guilds of "Operative Masons" were but the refuge and not the origin of the Masonic system ?

If an historical discussion embracing the various legends of Masonry were entered into, probably many would be found to deny what Dr. Kuhn so positively asserts. Of late years, not even the historians of the Guild system, now almost extinct, have been able to prove their case to the satisfaction of all scholars. And then it is a matter of definition as to the meaning of Freemasonry, whether it is a mere social club or a system of morality. Also one might ask when or where the "Royal Arch" had its rise. There have been many degrees of the name, extending back thousands of years before the Christian era to the "Holy Royal Arch" of ancient Egypt.

Second, without knowledge of the subject, is it fair to condemn? Is it Masonic?

The reading of the "Great Work" and its companion books of the "Harmonic Series"--the text books of the Great School, gave the present writer unalloyed pleasure. They also challenged his belief in many statements contained therein.

Not desiring to deny matters of which he had no knowledge, there was only one course to pursue, without deliberately turning away and refusing to investigate what had been offered in the way of light upon some very dark subjects. As a Master Mason pledged to the search for Truth, he would have been false to his obligations not to have made some effort to prove or disprove matters of such alleged vital importance.

The result, so far, has been, that I have been unable to prove one single assertion made by the author of "The Great Work," false in any particular. Nor have I ever found any one else who has. I should be greatly pleased to discover any man or set of men who can do so.

On the contrary, a somewhat careful excursion into the realms of history, archaeology and comparative religion, has indicated the truth of those brief statements connecting the Great School with the origin of Freemasonry, so sneeringly flouted by Dr. Kuhn.

The author of the "Great Work" is a Freemason, a member of the same rites of which Dr. Kuhn is a member. He has not sought to impress the philosophy of the "Great School" upon Freemasonry nor to force the two into a companionship. In the sense the term is commonly used, the "Great Work" is not even regarded as a "Masonic Book."

Yet no more beautiful exposition of the Masonic tenets could be imagined than that contained in the works of this true friend of humanity. The very spirit of all that relates to Freemasonry, might be paraphrased in the words of Dr. Kuhn himself:

"I have always believed that Freemasonry was a very practical thing; a something that manifests itself, chiefly in a man's life; that it is a life and not a theory; practical living and doing, not dreaming and philosophizing. That it was a beautiful, every day practical system of morality, veiled in allegory and illustrated by symbols; not veiled to confuse or hide, but to make plain; not buried in symbols to obscure, but to fix indelibly, some plain, possibly homely truth."

The value of individual effort and personal responsibility is made plain without even the aid of symbols and ritual which beautify and make impressive the Fellowcraft degree. The living of a life in conformity to a "practical system of morality," is insisted upon as forcibly as ever done in a Masonic lodge. Dreaming and philosophizing are certainly not the basis of "The Great Work."

The Masonic beliefs in a Supreme Being and in a life after physical death are asserted to be scientifically true and proof is offered to all who will take advantage of it. And here comes the rub. Science hesitates and Religion denies. It almost seems as though Material Science will investigate before Religion is willing to admit the possibility that the "miraculous" is only "natural" after all.

But however strong the disbelief of the searcher after Truth, no true Freemason will ever dogmatize over his own assumed knowledge. There is but one road to Truth. Wherever it leads, whatever cherished delusions it overturns, the true Builder will follow it. If a thing is True, it cannot be otherwise and all the ridicule in the world will not make it so!

Every member of the National Masonic Research Society owes it to himself and to his membership in the Society, to investigate the claims of the "Great School," regardless of his prejudices or desires. If he can find one thing in the entire philosophy set forth in its text books, contrary to the principles of Freemasonry, he may be excused for dropping the matter and warning his fellows against it. If he should discover that the friends of the work are the truest friends of Freemasonry in this hard and cynical world, at a time when friends are most needed, he may find himself entered upon a road to "life, liberty and the pursuit of happiness," that many have dreamed of, but few realized.

----o----

(Perhaps it will clear the air somewhat if we state, once more, the position of Dr. Kuhn and the Editor with regard to the Great Work, which Brother Norwood and some others seem to misunderstand. Several facts must be kept in mind if we are not to fall into hopeless confusion in our criticism and appreciation of the book, such facts as these:

First, the Great Work professes to be an exposition of the teachings of an ancient School of Natural Science which has existed from the beginning of time, having in its keeping records reaching back beyond the days of Moses, if not further, which school was the inspiration of Buddhism, early Christianity, and Freemasonry. Surely these are amazing statements, and yet not one item of evidence is offered in support of them. Some of us cannot accept such statements without facts to justify them on the authority of an anonymous author, and therefore we make request for proof. Truly that is reasonable if we are to seek for the truth, much less find it

Second, the Great Work purports to tell us the origin of Freemasonry in its chapter on the Lineal Key--and this is really our only interest in the book as students of the history of Masonry. Masonry, we learn, is, or was, until it turned out abortive, one of the efforts of the said Great School to instruct mankind and lead it into the light. Here again no evidence is set forth but only bare affirmation of a man who does not even sign his name--and many Masons seem willing to accept anything he says over against the labors and researches of their own historians. Brother Norwood says he has not proved the statements of TK false in any particular. Why not ask TK to prove that they are true, and save himself the logical difficulty of trying to prove a negative? If the origin of Masonry is obscure that is no valid reason for accepting the theory of TK, which is still more obscure.

Some of us, because we love Freemasonry, flatly refuse to accept any such account of its origin when no facts are forthcoming to prove it. No consider! This book calmly tells us that Masonry is only a makeshift substitute for something withheld by a

mythical Great School, a faded sham, an echo, an imitation, if not a counterfeit--not the real truth that makes men free and fraternal, but a thing almost worthy of contempt alongside the alleged Great School. Indeed, Masonry is only used in this book as a kind of tail to fly the kite of the Great School in which the author is, apparently, an instructor. Seldom have we seen a book which so belittles the noble order of Freemasonry--not intentionally so, perhaps, but actually so none the less--and some of us resent it.

In these despites, we find Masons accepting the whole book as if it were a revelation. It is indeed strange. And this, too, without any evidence save the dicta of a man whom they never saw and whose name they do not know. If this is what is meant by Masonic Research, then we might as well set fire to our libraries and set sail into fairyland, the while we make contest as to who can spin the most extravagant fancy and call it history.

Third, the Great Work teaches a very noble and inspiring system of moral philosophy, and emphasizes the necessity of practicing it. With most of its ethical teaching we agree, though we would use different words to express it. (For example, much is said about "the constructive principle of the universe"--a large remark, truly--which we take to mean the principle on which the universe is constructed; since no one ever heard of a principle constructing anything, not even a sewing machine.) The reading of the moral thesis of the book will do a man good. It will bring him to pause and think if he is living a careless and unworthy life. It will compel him to realize that intelligent righteousness is the only solid basis of character, and inspire him to do justly and love mercy. But the value of its moral teaching does not prove that its historical statements are true--not at all. The two things are different, and the one does not prove the other.

Fourth, the author of the Great Work claims to have found, or rather learned, a process by which he not only can, but actually has, demonstrated scientifically the fact of life after physical death. The formula is not disclosed in the book, it being deemed indiscreet and dangerous to make it known; but the author offers to teach it to any one who approves himself worthy to receive it-- making himself, in this way, a kind of keeper of the keys to a knowledge of a future life. It may all be true. For ourselves, we are content to live by the ancient, high and heroic faith which Masonry teaches in her great and simple drama, and face the future as brave men have faced it before us.

Now surely Brother Norwood can understand, from this statement of our case, why we suggested that the Great Work should be read with discrimination and care, like all other books. He agrees that it is not a Masonic book, albeit written by a Mason, it is said, and professing to tell us the origin, or rather the decay, of Masonry. If we have dealt with this part of the book sharply, and not without satire, it is because it is an

injury to the cause of Masonic Research. If we have not made the matter plain in this statement, then it is because we are hopelessly stupid and will not try it again.--The Editor.)

----o----

THE SECRET

A sunbeam fell across the way I trod.

"Whence do you come?" I asked; it said, "From God."

"Where do you go; what is your mission here ?" With radiant head

The sunbeam brighter shone. "I am the love Of life," it said.

----o----

"Death has no existence for the wise man: it is a phantom made hideous by the ignorance and weakness of the crowd. Change is the evidence of movement, and movement is life. The very corpse would not decompose were it dead; all the molecules which form it remain alive and are in motion to disintegrate. And you think that mind is the first to be dissipated and lives no more! You believe that thought and love can cease when the grossest matter never perishes!"

--Eliphas Levi

THE LANDMARKS OF MASONRY

BY BRO. SILAS H. SHEPHERD, WISCONSIN

THE "Ancient Landmarks" and "Landmarks of Masonry" are terms which appear throughout the literature of Masonry, and are the source of deep study by many Craftsmen who have devoted time, talent and genius to promote the best interests of our fraternity.

On the subject of "landmarks," as on the subjects of history and symbolism, there is a great diversity of opinion, both by Grand Lodges and by individuals, and the need of a comparison of ideas which are held by those who have made the subject a study was the cause which prompted us to compile this article.

"What is a landmark?" is a debatable question. It has been answered in part by definitions; it has also been answered by enumerating certain laws or customs which are considered landmarks by the authors of the compilations; it has also been considered a proper subject for legislation by some Grand Lodges and they have enacted laws as to what are to be considered landmarks in their jurisdiction.

After the organization of the Premier Grand Lodge in 1717, the "Charges of a Freemason" were extracted from the old manuscript copies and a set of thirty-nine "General Regulations" were adopted, the last of which reads in part as follows: "Every Annual Grand Lodge has an inherent power and authority to make new Regulations, or to alter these, for the real benefit of this ancient Fraternity: Provided, always, that the old Land-Marks be carefully preserved." This is the earliest mention of landmarks in connection with Freemasonry.

Neither at that time nor at any subsequent period can we find any enumeration of landmarks by the Grand Lodge of England, "Ancient," "Modern" or United.

On Oct. 19th, 1810, the Lodge of Promulgation resolved "that it appears to this Lodge, that the ceremony of Installation of Masters of Lodges, is one of the two Land Marks of the Craft and ought to be observed.

We are left entirely in the dark as to what they considered the other landmark. This is the only case where we have been able to find any attempt to say how many or what constituted a landmark until 1856 when the Grand Lodge of Minnesota adopted a list of twenty-six articles which had the force of landmarks, which was two years earlier than Bro. Albert Mackey enumerated his list which has been generally considered the first attempt to enumerate them.

We will give the definition of landmarks by several learned brethren.

"Of the nature of the Landmarks of Masonry, there has been some diversity of opinion among writers; but perhaps the safest method is to restrict them to those ancient, and therefore universal, customs of the Order, which either gradually grew into operation as rules of action. or if at once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history." (Albert G. Mackey, Mas. Jur. page 15.)

"The very definition of Landmarks shows that an enumeration of them is scarcely possible. All we can know is that it is a law or a custom that has existed from time immemorial. If any universal usage exists, and has existed so long that its origin is unknown, it is a Landmark." (Josiah Drummond, Maine Masonic Text Book.)

"With respect to the Landmarks of Masonry, some restrict them to the O.B., signs, tokens and words. Others include the ceremony of initiation, passing and raising; and the form, dimensions and supports; the ground, situation and covering; the ornaments, furniture and jewels of a Lodge, or their characteristic symbols. Some think that the order has no landmarks beyond its peculiar secrets. (Geo. Oliver, Dict. Symb. Mas.)

"We assume those principles of action to be Landmarks which have existed from time immemorial, whether in the written or unwritten law; which are identified with the form and essence of the society; which, the great majority agree, cannot be changed, and which every Mason is bound to maintain intact, under the most solemn and inviolable sanctions." (Simons, Prin. of Mas. Juris.)

"Those fixed tenets by which the limits of Freemasonry may be known and preserved." (Dictionary of Freemasonry, Morris.)

"The Landmarks of Masonry are those ancient principles and practices which mark out and distinguish Freemasonry as such, and they are the source of Masonic Jurisprudence." (Lockwood's Mas. Law and Practice, Page 14.)

My idea of an Ancient Landmark is a rule or usage of the Premier Grand Lodge which can not be abrogated, without cutting off the offending Body from the Universal Craft." (W. J. Hughan.)

"A belief in God, oui Father; in the immortality of the soul; in the brotherhood of man; and in the necessary practice of all the moral and social virtue, were the essentials, our duty to God, our country, our neighbor and ourselves, was everywhere and universally inculcated. These we take to be the Landmarks of the Order." (John Q. A. Fellows, Proc. G. L. of La., 1889.)

"A 'Landmark' that cannot be established by the writings of the fathers, or other recognized authorities, to have been the rule or belief among Freemasons in 1723 and before, or that is not now generally accepted as such, can hardly be held as Landmark. (H. B. Grant, Const. G. L. of Ky., 1910.)

"A Landmark, to be a Landmark, must command the universal respect and observance of all Masons." (T. S. Parvin, Iowa Proc. 1889, Page 106, cor. report.)

"The fundamental principles of the Ancient Operative Masonry were few and simple, and they were not called landmarks. Each lodge was independent of every other, and there was no superior authority over all. Each was composed of Apprentices and FellowCrafts. Each had its Master and Wardens, and these were elected by vote of all the members. The ancient charges show by what principles the relations of those of

the fellowship to each other were regulated; and these may not improperly be said to have been the 'landmarks' of the Craft." (Albert Pike, Iowa Proc. 1888, Page 156, cor. report.)

"The Old Landmarks were, in fact, the secrets which existed amongst the Operative Masons in the days when they alone supplied the membership of the Craft." (W. B. Hextall, Ars. Q. C. XXV, Page 91.) "The Ancient Landmarks of Freemasonry, like all other landmarks material or symbolical, can only preserve their stability, when they reach down to sure foundations. When the philosophic student unearths the underlying rock on which our Ancient Landmarks rest, he finds our sure foundations in the triple dogma Georgia-- of the Fatherhood of God, the Brotherhood of Man, and the Life to come. All laws, customs and methods that obtain amongst us and do not ultimately find footholds on this basis, are thereby earmarked as conventions and conveniences, no way partaking of the nature of Ancient Landmarks." (Chetwode Crawley, Ars. Q. C. XXIII.)

The Masonic Congress at Chicago in 1893 defined the landmarks thus:

"The Ancient Landmarks are those fundamental principles which characterize Masonry as defined by the Charges of a Freemason, and without which the institution cannot be identified as Masonry, combined with the essentials of the unwritten language by which brethren distinguished each other as Masons."

Having given a few of the definitions of landmarks by individual brethren and the collective opinion of the Masonic Congress at Chicago, 1893, which was very representative of Masonic scholarship in America, we will give what each Grand Lodge in the United States does or does not do in respect to landmarks.

Alabama--

Alabama recognizes as the landmarks the Old Charges of 1722 by Anderson.
Arizona--

Arizona is the only Grand Lodge on which we have no authentic information. We have searched the proceedings in vain to find what they hold to be the landmarks and have not been favored with a reply to our letter of inquiry.

Arkansas-- Arkansas has no enumeration of the landmarks.

California-- California-- California has no legislation on the subject of landmarks, but as a general proposition accepts Mackey's twenty-five.

Colorado. Colorado has never adopted a particular list of landmarks, having been governed by the old constitutions and those published in Mackey's Encyclopedia.

Connecticut-- Connecticut has adopted as its code the treatise known as "Lockwood's Masonic Law and Practice" and by inference holds to the specification of Landmarks contained therein.

Delaware-- No mention is made of Landmarks in the Constitution of 1909 and no list of landmarks appears in their code.

District of Columbia-- The District of Columbia accepts as the landmarks the twenty-five laid down by Mackey.

In the Masonic Code of 1905 is a valuable address on the "Outline of Masonic Law," by Geo. H. Walker, P. G. M.

Florida-- Florida has never taken any action on the subject of landmarks.

Georgia-- Georgia has no list of landmarks. Art. IV of the Constitution of 1909 reads: "The Grand Lodge shall have power as follows: To propose, enact and establish new regulations for the government of the Craft within its jurisdiction, and the same to alter, amend, explain or repeal, not contravening the ancient landmarks of the Order."

Edict 177 reads: "The Unwritten Law, the Immemorial Usages, the Landmarks and the like, of Masonry, are not repealed by the adoption of any Constitution and By-Laws, nor is it in the power of any man or body of men to change, alter or repeal these or any of them."

Idaho-- Idaho has no legislation defining or enumerating what landmarks are.

Illinois-- Illinois has no legislation defining landmarks. Illinois follows Robbins and Drummond on this subject.

Indiana-- No mention is made in the Indiana Constitution of Landmarks; and no list of landmarks appears in their code.

Iowa-- Iowa has no list of landmarks. The following is Sec. 5, Gen. Law: "The unwritten laws of this jurisdiction consist of the time honored customs and usages of the Ancient Free and Accepted Masons, of general recognition, as they are found in the traditional and historic records of Freemasonry and adapted to the conditions and time in which we live, together with such rules for application as will perpetuate its integrity and usefulness, and not repugnant to its written laws."

Kansas-- Kansas does not consider the landmarks a subject for legislation. With their code they publish the "Bassett notes" containing list of landmarks by Mackey, Morris, Simons and Lockwood for the information of the brethren.

Kentucky-- The declaration at the beginning of the Constitution of the Grand Lodge of Kentucky 1908, reads: "The Grand Lodge of Kentucky acknowledges belief in God to be the great fundamental principle and Landmark of Masonry upon which our fraternity is erected."

The Ancient Charges of 1723 are printed on pages 200-205, and on pages 209 to 240 are the "Ancient Landmarks with supporting evidence," by H. B. Grant, 54 in number. (G. W. Speth reviewed them in Ars. Q. C. VII.)

Louisiana-- Louisiana Constitution of 1902, Sec. 4, second paragraph, considering the powers of the Grand Lodge reads: "It may make all laws and regulations necessary for the government of the lodges and brethren under its jurisdiction, and for the propagation and advancement of the true principles and work of Ancient Freemasonry, not inconsistent with the provisions of this Constitution, the old Charges of Free and Accepted Masons of 1723 hereunto annexed, or the ancient usages and landmarks of the Order."

Edict 44 reads: "That the only written landmarks are those in the ancient Charges of the Craft, forming part of the Constitution of the Grand Lodge; and the unwritten, those contained in the ceremonies of initiation, and the ties which bind us together as Masons: Nor is it proper by legislation to make any new obligations with penalties attached, nor for a lodge to attempt, by resolution, to define the landmarks of the Craft."

----o----

FURTHER LIGHT IN MASONRY

As I look down the misty past

Through its vistas dim and weird and vast,

Through the centuries of life and joy

And the monuments of its employ,

My craving centers in the plea

For "further light in Masonry."

The stones were from the quarries raised,
And paths through mighty forests blazed.
The throbbing heart of labor then
Was in the patient days of men.
But much is vague, and hence my plea
For "further light in Masonry."

And as the craftsman learned the arts
Of the operative in all its parts,
And traveled to foreign lands away
To wages earn and skill display,
My heart goes with them in the plea
For "further light in Masonry."

And as those builders, great in heart
And in the world's then foremost art
Sought in themselves the nobler things
That brotherhood unfailing brings,
I catch their spirit in my plea
For "further light in Masonry."

And O, what minds conceived the plan

Of working out the art for man

From the symbols to the lessons taught

That have so long such blessings brought!

My wonder accentuates the plea

For "further light in Masonry."

And through it all their work so rare

Was guarded with such tender care

That centuries of dire unrest

Left all their landmarks at their best.

All this gives interest to my plea

For "further light in Masonry."

Than this, there is no richer field.

The quest, the rarest treasures yield.

And the rewards? O brother mine,

They may not all be known in time.

Let life be one insistent plea

For "further light in Masonry."

L. B. Mitchell, Michigan.

----o----

THOU LITTLE HEART

Is this wide world not large enough to fill thee,

Nor Nature, nor that deep man's Nature, Art ?

Are they too thin, too weak and poor to still thee,

Thou little heart?

Dust thou art, and to dust again returnest,

A spark of fire within a beating clod.

Should that be infinite for which Thou burnest ?

Must it be God?

--Mary Coleridge

----o----

DOUBT

Destiny has many disguises and many moods. Sometimes the unexpected leaps from its hiding place and strikes stunning blows right and left, like Orestes among the steers in Tauris, or a maniac let loose among sane men. But sometime Fate lurks in her lair, silent poring over the tablets of the future, and she notes all we say, scrawling 'Folly' against our wisest speeches and stamping 'So be it' under the carelessly spoken jest.

--F. Marion Crawford.

EDITORIAL

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over

against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

PRAYER IN MASONRY

No Mason, we are told, ought ever to enter upon any great and important undertaking without first invoking the aid of Deity. Even so, but how few pause to consider how large a place prayer has in Masonry, and what this means for the culture of the soul. A Lodge is a temple; at its center is an altar of light; its rites are an allegory of human life. It is thus that Masonry is mystical, as music is mystical - like poetry, like love, like all else that makes it worth our time to live and look up at the stars. For mysticism is only a big word for the deep truth that the kingdom of heaven is within us. As well ask why birds sing and flowers grow as to ask why man prays. He cannot help it:

"Dream unto dream may pass:

Deep in the heart alone

Murmurs the Almighty One

His solemn undertone."

The first sermon of Emerson was about prayer, and it had three points. First, all men are always praying; second, all prayers are answered without fail; third, beware, then, what you pray for, lest it mean your undoing. These statements, if they seem startling at first sight, are none the less true, and they go down to the root of the matter. All men are always praying whether they know it or not. When a farmer sows his seed, by that act he makes prayer to the God of the harvest. If a man of science seeks truth, it is because he believes that truth exists and that it can be found. Unconscious oft, unsatisfied ever, his search is a prayer to the God of truth. The religion of a man is not what he professes, but what he lives out and acts upon from day to day. His life is his religion, and what he most desires is his unceasing prayer.

All prayers are answered without fail, since by a law of the mind we become what we pray for, seek after, and most desire. When we have a thing in mind it is not long before we have it in our hearts, if not in our hands. On the kind of asking a man does depends the quality of his manhood and the worth of his iife. If his unconscious prayer be solely for material things he will become a materialist, and learn, perhaps too late, that nothing fails like success. His prayer is not only answered, but the deed of transfer is recorded in his face, as the deed is also recorded on the face of him whose prayers have won for him a citizenship in the Kingdom of Light. As Elizabeth Browning said:

"In a mother undefiled

Prayer goeth on in sleep, as true

And pauseless as the pulses go;"

and its answer is recorded in a face written all over with the hieroglyphs of beauty, and in lines where smiles fall asleep when they are weary.

Hence the wise warning, so little heeded, to be careful what we pray for, especially in youth, for in old age it will come upon us. At last, there seems to fulfill itself for every man that adage of Goethe which, when we first read it, appears a mere paradox: "Of that which a man desires in youth, of that he shall have in age as much as he will." Aye, let a man be careful what he desires unconsciously today, for tomorrow he may get it, and the price he pays for it may mean the defeat and ruin of everything he consciously desired. Moral victory lies in teaching the deepest desires of our nature to serve the highest ends of life. Our characters are the sum of our answered prayers; they reveal today what we have been really asking, desiring, pursuing in the days that have passed; For what a man is speaks louder than what he says, and his reigning desire is an unceasing prayer the answer to which is inevitable.

Having one Father we are united, to the last man of us, forever. No man liveth unto himself, no man prayeth unto himself, not even when he enters the closet of his heart to pray to the Father in secret. Not my Father, but "our Father," must be his prayer, each one praying for all, and all for each one. For better or for worse, for richer or poorer, in life and death and the Beyond men are held together by ties of spiritual kinship and destiny. By the same token, no man may ever hope to find God save as he seeks Him in the great communion of humanity. This is the Prayer of Brotherhood, in which no man will wish to ask anything for himself that he does not ask, with equal fervor, for all his fellows. Only when he resolves to share the fate of his fellows, light or no light, heaven or no heaven, do the heavens open and the light of the Eternal shine round about him.

My Brother, let those who will go in quest of the secrets of Masonry to some remote Arcana of the Occult, but if we look into our own hearts we shall find its most precious mysteries, the while with clasped hands we offer our prayer at its Altar of Light, drawn together by our common need and necessity into a sweet, forgiving Charity, if so that we may be worthy of the mercy of God, having learned to be merciful to one another. Even so each may learn the sovereign Secret not only of Masonry, but of human life, and become initiates into that eternal mysticism which is the soul of all symbolism, as it is the strength and solace of all souls that struggle and aspire !

A number of Brethren have written to say that they cannot understand our "hostility to the philosophy of TK set forth in the Great Work." Why, God bless you, we have not so much as mentioned the philosophy of TK, except to praise it. With the central chapters of the book we have no quarrel at all, having learned its teaching long ago from Aristotle with his "perfecting principle in Nature," in harmony with which, as he taught, we must order our lives if we would live nobly and happily. That philosophy is no more peculiar to TK, save in his manner of stating it, than is the multiplication table, which was in use several years before he wrote the Great Work. Philosophy is one thing, history is another, and it ought not to be difficult to distinguish between them.. Of course it is unpleasant to be handcuffed, so to speak, and tied down to documents, but if we are to have any historical research we must deal with facts and proofs, and no amount of moral philosophy can relieve us of our labor. What we have done is to ask for proof of the astonishing statements made in the Great Work as to the origin and history of Masonry, not out of hostility to the writer or his book, but in behalf of the truth of history.

* * *

The Editor of the Occult Review has the kindness to say "that The Builder and The New Age are not in the same category, but there is nothing in English Masonic literature to compare with either." Such words, coming from so noble a scholar, are most encouraging, and we are happy to share them with the Brethren who edit the official organ of the Scottish Rite in its Southern Jurisdiction. We quote these words for the opportunity which they offer of expressing our appreciation of the attitude of the Masonic press, both at home and abroad, toward this Society, its journal, and its purpose and ideal. Almost without exception our Brethren of the press saw, at once, that The Builder is in no sense a rival of any Masonic publication, but has a field and program of its own, unique and vastly significant, the working out of which means an enrichment of Masonic journalism of every rite and jurisdiction. For this spirit of co-operation and good will we are profoundly grateful, and we sincerely hope that it will never in any way be marred.

* * *

CORRESPONDENCE

Dear Brother: - The very interesting article in the June issue of "The Builder" by Bro. Kuhn, entitled "When the Almond Tree Blossoms," brings to the mind of many readers a deep and careful consideration of the meaning of the many beautiful metaphors in which the twelfth chapter of Ecclesiastes abounds.

The revised version of this beautiful chapter, as given in the article, demonstrates in a measure by its understanding of the meaning of the text, that there are different understandings of some of its metaphors, an apparent fact that I confess that I had never noticed before reading the article.

I refer in particular to that part of the 5th verse "and desire shall fail" which to my mind, and I have always heard it so considered, points out the time that comes with approaching old age when the circulation of the blood is less rapid, when the sensibilities are duller in many a delicate nerve, calloused or weakened by long action or debilitated by abuse, when the stiffening of muscles with the lapse of time leave a less desire for the sports and action of youth, when the appetite has grown more feeble as compared with the strong appetites of youth and childhood, when the fires of youth have cooled, those fires which potent manhood in its prime, shows with greatest vigor and which often seem uncontrollable.

These, to my mind, are the "desires" which fail, and which the writer of the beautiful lines had in mind and but poorly expressed in the revision when it says "and all stimulants fail" which introduces a new thought not in line with the rest, as a means of counteracting the failure of desire and other growing debilities, of which there is no suggestion elsewhere in the discourse which confines itself entirely to man's physical decay until "the dust shall return to the earth as it was."

I believe that I have expressed the meaning of this passage in a better way on page 122 of "Poems of the Temple."

"His hoary head, like Almond tree, conspicuous will seem

Among the congregation where perchance he may appear, Like the grasshopper so lively, now, almost as in a dream

He becomes a heavy burden and his path is dark and dream Then with his weakened faculties, and cooling of youth's fire

And his appetites and passions duller grown in later years, He has reached at last the period of the failure of desire

And his conduct, with the quiet mien of apathy appears."

It may be that in some instances the arrangement of the discourse into verses, mars the continuity of the thought, yet often a revision such as this, bringing in new words in places, with a different meaning from those of the text, presents the reader with a less beautiful idea than the words of the original text, especially when the new word chosen

is not synonymous with the old word, and the word "stimulant" by no means represents the same idea as "desire" although it may sometimes be used to incite desire. and so may many other things.

Yours fraternally

Lewis A. McConnell, Michigan.

(We are grateful not only for this good letter, but also for the opportunity which it gives of calling attention to a volume of verse, entitled "Poems of the Temple," in which Brother McConnell has interpreted, often in beautiful and noble form, much of the spirit, symbolism, teaching and aspiration of Masonry. The poems deaf with the Landmarks of the Order, its Biblical imagery, its legendary history and lore, its symbols, its great and simple truths, its patriotic faith and passion. They breathe a spirit of faith and love and loyalty such as only one who has "labored on the Temple" can know, and those who read them will discover anew what it means to think of life, of duty, of God, of character, of immortality in terms of Masonic imagery and faith.)

* * *

RAKING IN THE RUBBISH.

My dear Sir: - I regret to say that, since reading your book, The Builders, my former enthusiasm for the Research Society has been jolted. I find to my surprise that in your book you only reiterate the Speculative Theories of alleged authorities on Freemasonry, and, like many of them, you confound the Spiritual Builders of Human Character with the temple builders in "physical material." Such an imputation seems to me ridiculous, and I cannot bring myself to believe that Socrates, Pythagoras, Jesus and the two Saints John were simply members of an ancient Bricklayer's Union, or skillful artisans, or architects of material edifices. To me they were Freemasons, building and teaching others to build the Temple of their own character, that is, each freeing his individual soul from evil passions, desires and tendencies, and thus preparing them as acceptable to the Craft before the Supreme Architect as just and upright Masons.

I still more regret your derogation of the Great Work as unmerited, prejudicial, and unworthy of a man of your high ideals and lofty aspirations. And, speaking from personal experience, I venture to say that any earnest, sincere and unbiased Mason will find in the Great Work a more fruitful field of more practical knowledge, truth and wisdom in a single day, than a thousand prejudiced men could find in a thousand years searching among the obsolete theories and musty records of ill-informed authors. Your book is an elaborate compendium of what you found by hard labor in the Rubbish of

the Temple. It will produce no better results than to lead members of the Fraternity deeper into the wilderness of man-made opinions. Unable or unwilling to prove its truth or demonstrate its fallacy, you reject a message that points out the way to "More Light." And thus, once more Intellectual Vanity triumphs over true Humility and Wisdom hides her face, ashamed of her fruitless appeals to the children of men.

Yours truly,

G. A. Walter, Chicago.

(We publish this letter, as an example of many others, to show that the Great Work and its propaganda means the belittlement of Masonry and an injury to the Fraternity. Here is a Brother who, from his serene height of imaginary knowledge, looks down upon men like Gould and Hughan - not to speak of ye humble editor and author - as makers in the rubbish, the victims of vanity who leave a scrap-heap for a monument. Apparently he regards the history of organized Masonry - one of the great institutions of mankind - as contemptible and unworthy of study. What he means by Masonry, is hard to know. If every one who builds a beautiful character is to be reckoned a Mason - as this Brother reckons Socrates and Jesus - why not include the women also; our mothers, for example, so loyal in their faith, so lovely in their lives, whose hearts are homes of silent prayer? Of course, the purpose of Masonry is to teach men to build character, but such is also the purpose of the home, of the church, and of every human institution worthy of our honor. Masonry is unique only in the form in which it embodies the genius of the higher human life, and the method which it uses to promote it. As such it is a definite institution, having a history and an organization, the better to promote that spiritual building of character of which our Brother speaks; and we think that history and organization are worthy of respect. To be sure, Jesus did not belong to a Bricklayer;s Union - no, He was a carpenter - but we are quite sure that He would not sneer at a company of bricklayers, as our correspondent seems to do. Like the Great Work - whose heavenly wisdom he contrasts with man-made opinions - our Brother belittles the old operative Masons, not knowing, probably, that the order of Freemasons included the greatest artists and thinkers of the age; which fact he might learn from one of those "ill-informed authors" whom he affects to look down upon. Finally, we have not been guilty of any "derogation" of the Great Work and its author. For all the good the book has done we are grateful; but when it purports to give the origin of Masonry, we ask for proof. No doubt it is refreshing to disregard facts and glide smoothly over the glassy road of imaginary history, but that is not Masonic Research. The late William James once wrote an essay "On a Certain Blindness in Human Beings," and we fear that the above letter is an example of it. - The Editor.)

* * *

A GOOD THRASHING.

Dear Brother Editor: - Ye writer has read your comment on Hysteria and Hysterics, and noted your invitation for some one to give you a good thrashing. The writer does not wish to rush into print. He believes there are others who can make a better presentation of his views, for they are legion - not the views but the others. But he wants to talk Will you listen? He will promise to use none but kind words. He believes that you will agree with him that it is practical to offer effective criticism without being unkind.

Witness the broad, brotherly spirit of your Foreword in January. Let me quote: "Masonry is a form of the Divine Life upon earth, an order of men initiated, sworn and trained to make righteousness, sweet reasonableness and the will of God prevail." Are those your sentiments? There is a lot more in that same Foreword of like import, like this for instance: "Everything is ruined by hate. Love is the one mighty Builder, and they toil in vain who build upon any other foundation." There is more yet, and those sentiments evoked a mighty "so mote it be" from all who read your inspiration.

Ye writer is one of the many who took exceptions to Brother Kuhn's Hysteria article. He even reduced a draft of his position to writing but the opportunity for sending it passed by. Nor is he ready to admit that he lost his poise His protest (which you did not get) was against the uncharitableness of Brother Kuhn's article. It is the same spirit that is moving him to have this talk with you. In this article you say:

"For too long the field of Masonic research has been a happy hunting-ground for the faddist, the hobbyist, the half-baked mystic, not to mention the inveterate crank who seems to think that Masonry is a mathematical puzzle instead of a human fraternity founded upon spiritual reality."

Who are the faddists, the hobbyists, the cranks ? Are they not Masons ? There are Masons and Masons. Quite true. But what is the process of making Masons of Masons? You yourself have supplied the answer: "Love is the one mighty Builder." Whence came the aforesaid faddists, hobbyists, cranks, etc? From out the great world-school. Why are they so illy informed ? Evolution is slow but sure. They will reach all levels in time. Can we assist them in the process of unfolding ? Manifestly. How ? Try this: - "Love suffereth long, and is kind; beareth all things, believeth all things, hopeth all things."

Now, Brother Editor, ye writer is sure that you get his point of view. There are a lot of faddists, hobbyists, etc., in the fraternity, and for no other reason than that the fraternity has made them so - created them, in a way. The soul yearns for light. Masonry says, "Come, here is light." They go, but instead of light they find only greater darkness. Out

of the stygian mist the soul reaches and takes hold of any and every vestige of truth. But still it gropes.

But behold a beacon in the sky - the National Masonic Research Society! See the multitudes gather around its standard. Hear the shouts of gladness. Almost a Hosanna! Is there any wonder that the Society has made mighty strides? Too long we have had stones for bread, but now we are to have feasting.

So much for ye writer's protest. He has spoken plainly, but charitably. He invites no contest, wants no controversy. He seeks no space in The Builder. The only contest he will entertain is to see whether he can best his Brothers in enlarging the usefulness and influence of the Society. He believes implicitly in the tenets of Brotherly Love, Relief, and Truth. He believes that controversial argument and satire are out of place in a Masonic journal. With best wishes for the continued success of the Society, and with fraternal good will to you, dear Editor, I am,

Yours truly,

R. M. Ogilvie, Nevada.

(Truly, it is a joy to be thrashed in so gracious a manner and by a man of so sweet a spirit. We are deeply grateful for such a letter. No, Brother Ogilvie, we have not forgotten that Foreword, to which you refer so kindly; its spirit is still our guiding ideal. Howbeit, in speaking of The Builder, that Foreword said: "Critical it must be, since criticism, as Arnold defined it, is appreciation, estimate, co-operation in the search for truth. Those who write for these pages may expect to have their theories put to the test of reason and fact in the open forum of debate, which is what the seeker after truth most desires." Therefore we cannot agree with Brother Ogilvie that controversial argument has no place in a Masonic Journal, since by free and frank debate welcome by the truth. Surely it is no departure from the spirit of the Foreword when we put the theories of TK and others to the test of reason and fact for that is all we have tried to do. Satire, to be sure, is a dangerous weapon, but when it is aimed at a theory, or a type, and not at an individual, it is legitimate. Indeed, one can hardly make a sensible remark about an absurdity without satire of some sort conscious or otherwise. Jesus of Nazareth was one of the most consummate masters of satire this earth has known. We do not profess to be like Him - would God we were - but we beg our Brother to believe we have not written a single word in any spirit of unkindness; not one, for we have no such spirit. - The Editor.)

* * *

MASONRY IN THE HOME.

Dear Editor: - A short tome ago I had a conversation with a young Mason who said to me something like this: - "You are the Master of a Lodge and know all about the duties of a Mason. Now what are the duties of a Mason? I do not know what they are. Only one thing I know, that Masonry teaches Brotherly Love, and that is in direct conflict with human nature. And furthermore, my father never taught me that truth, but taught me to repay every one in his own money." He further told me other things which his father had taught him, most of which were bad; and right here is a lesson for all Masons, and that is the teaching of their Children. How careful we should be in our homes and in what we teach the young. If Masonry means anything it ought to show itself in the Home, as well as in the Lodge, making us better husbands and fathers; ought to make itself felt in the example we set for our boys of Purity, of Brotherly Love, of Charity. If we leave our Masonry behind us in the Lodge "When the gavel sounds to close;" it will be of little worth to ourselves or to the world.

Yours fraternally,

A. R. Kafton, Utah.

* * *

AN ESOTERIC NOVEL.

Dear Brother: - I am sure that many readers of The Builder would be interested in a very remarkable novel, "The Layman Revato," by E.P. Buffet, a philosophical story the subtitle of which is descriptive of its kind: "A story of a restless mind in Buddhist India at the time of the Greek influence." Such a novel is not to be judged by the accepted canons of modern fiction which make the novel little more than a postponed wedding, or funeral. Who runs may not read this story, and its type is rare enough to be worthy of attention; for it was meant to appeal to a limited audience of those interested in oriental philosophy and culture, and belongs with "Marius the Epicurean" rather than with the mass of current fiction of the day. The love motive is a minor feature, but the thought interest is most engaging. especially to those who would like an exposition of the Buddhist system. If any of your readers find as much pleasure in this book as I have found, they will be grateful for having had their attention directed to it. Ay, The Builder indeed, it is great!

Fraternally,

Theodore Liggon, St. Louis.

(We may add that "The Layman Revato" is published by G. E. Stechert & Co., New York, $2.00. It is indeed a brilliant story, albeit rather heavily freighted, at times, with

words which require a glossary. However, as a portrayal of the perpetual conflict between the Greek passion for expression and the Buddhist religion of repression, as well as for its illuminating translations of Buddhist literature, it is exceedingly worth while, reminding one, often, of the charm and atmosphere of Kipling's Kim.)

* * *

A GREAT MASONIC BOOK.

Dear Brother: - Among the books recommended by you to Masonic students and libraries I have failed to notice "Restorations of Masonic Geometry and Symbolism," by the late Judge H. P. H. Bromwell, of this city, which was published by the Grand Lodge of Colorado. Judge Bromwell was a Past Grand Master of Masons in Illinois, and an honorary member of the Colorado Grand Lodge, a great scholar, an enthusiastic Masonic student, and a good man. In my humble opinion his book is one of the most valuable contributions ever made to Masonic literature. It was the fruit of many years of labor, and will interest and instruct any Mason who reads it. Allow me to suggest it to your consideration.

Fraternally yours

Ralph E. Stevens, Denver.

(Assuredly; and with your estimate of Judge Bromwell and his book we fully agree, but we had the impression that the book was out of print. If we are wrong, we shall be very happy to spread the good news to that effect. Indeed, so many of the very best Masonic books are now out of print, or else so difficult to obtain, that we have found it a problem; not wishing to recommend books which no one could buy. For example, Preston's Illustrations of Masonry, to name no other, is hard to find. Here is an opportunity for some wealthy Mason to render an inestimable service to the Fraternity, for which young Masons will bless him in the times to come; that is, by providing a fund, under the direction of this Society, whereby the classics of Masonic literature can be republished in a form worthy of their value, each one to be edited by a competent scholar, with critical notes to illumine the text. Such a set of books wisely selected, carefully edited, and tastefully printed, would be a boon to the cause of Masonic Research. We hope that some Brother who has had it in mind to do something for the study side of Masonry will take due notice, and find it in his heart to govern himself accordingly. - The Editor.)

* * *

ALL ABOARD, GOING WEST

Dear Brother: - I play be going out of your line, but I would like to know if any of the officers or members of the Research Society lecture before Masonic Lodges; also, if any of them contemplate coming West to the Exposition this year ? If so, I would very much like to communicate with them, so as to arrange for a number of talks to our Lodge, and perhaps to other Lodges hereabouts. We would like especially to have talks by informed members of the Iowa bodies on rudimentary lines, such as would interest the younger Masons and provoke them to study. Almost all of our visitors and lecturers talk along advanced lines.

Yours fraternally,

John H. McGehee, P. O. Box 467, San Jose, Cal.

(We trust that Brethren going West during the summer and autumn will keep this in mind, and communicate with Brother McGehee. Meeting their Masonic fellow-workers in the West will add to the pleasure of the journey, making new friends while promoting an interest in the study side of Masonry.)

* * *

THE MOTHER GRAND LODGE.

The Duluth Masonic Calendar publishes an article on the well worn controversy between Massachusetts and Pennsylvania as to seniority in Masonry, and says: "The upshot of the dispute will be, that unless an agreement is soon arrived at, some other state, such as Virginia or South Carolina, will step in and receive the verdict from the rest of the States."

NO! To quote from Sheridan's play, "It is a very pretty quarrel as it stands." Virginia Masonry - of course the best - has never found it necessary to enter controversies to sustain its Royal Dignity.

The Grand Lodge of Virginia was organized in 1778, and all others on this continent since that time. Virginia Lodges were in existence in the early half of the eighteenth century, as records show, and there is sound reason for the deduction that they existed as early as any, in this the oldest English settlement. But Virginia never had that curious anomaly, a Provincial Grand Lodge.

A Provincial Grand Lodge, some specimens of which still exist in the British Isles and elsewhere, is not, properly speaking, a Grand Lodge at all. It is not sovereign, and

cannot even choose its so-called Grand Master. It is little more than a District Deputy's gathering of his Lodges for local purposes, and never was more than that.

When the American colonies gained independence and became sovereign states the (English) Provincial bodies, if they ever existed as regular organizations, which is doubtful to say the least, ceased and determined. They died. "Freemasonry notwithstanding, still survived," as did the Lodges. This shows the ephemeral character of these temporary expedient bodies and their inferiority to the Lodges themselves.

Hence, American Grand Lodges can trace their lineage to Lodges alone and the relative age of those Grand Lodges must be counted from their organization by the constituent Lodges.

Ours began its existence in 1778 - the first of all. Descent from a previously existing, temporary ephemeral body subordinate to higher authority is simply ridiculous.

As to Motherhood, we are content to let those who will quarrel. Our Masons scattered over the great West and South and helped to sow Masonic seed all but everywhere. Our seniority as a Sovereign Grand Lodge is so indisputable that we see no sense in controversy.

We, too, could claim descent from the Grand Lodge at York through the "Grand Lodge of Ancients" in England and through that of Scotland. We could not claim that as a Grand Lodge, nor can Pennsylvania or Massachusetts.

English bodies are not in dispute, and those so-called bodies were English. Of American Grand Lodges ours is the senior. No Grand Lodge to-day recognizes any but Sovereign Grand Lodges, and no man can maintain that Provincial Lodges were ever Sovereign.

Jos. W., Eggleston, P. G. M., Virginia.

* * *

CONTINUATION OF QUESTIONS ON "THE BUILDERS"

Compiled by "The Cincinnati Masonic Study School."

150. When is God considered one? Page 22.

151. Who have been the men who have done most to establish the city of God on earth ? Page 286.

152. Does Freemasonry teach the Fatherhood of God and the Brotherhood of Man and what are the two rocks upon which Masonry has always stood? Page 134.

153. What question is asked every candidate ? Page 261-261 note.

154. How does God work in this world? Page 296.

155. What is the first and last thing in the Universe ? What is the highest and deepest thing ? Page 267.

156. If the city of God be established on earth what will become of the wrangling sects? Page 286. How would this effect business conditions among men ? Page 286.

157. What is known of the society called "The Guilds?" Were the Guild Masons ever admitted into Freemasonry ? Page 119.

157a. What was the object in forming the Grand Lodge of England? Page 174 to 184.

158. When were the Grand Lodges of Ireland, Scotland, and France created? In what year? Page 205.

158a. What was the nature of the opposition to the Grand Lodge of England? Page 202-215.

159. What is the genius of Masonry, as stated in "The Builders ?" Page 34.

160. What view of Freemasonry had Henry Hallam (not a Mason) of the middle ages ? Page 96.

161. Who was Hermes? Page 194.

162. Why cannot the gates of Hell prevail against Masonry? Page 262.

163. What effect has the Egyptian teaching on the Hebrews in regard to the origin of Masonry ? Page 109.

164. What is one of the oldest instincts of humanity ? Page 19.

165. What gives man hope of life after death? Page 19-275.

165a. Whence cometh light and hope ? Page 179.

166. In what sense has a man always been a citizen of two worlds? Page 19.

167. What is the result if we can conceive of our separate existence? Page 38.

168. What did Emerson and Addison regard as proof of immortality? Page 39.

169. What is found in the ancient Egyptian "Book of the Dead" (The Book of Resurrection) relative to immortality ? Page 39-2.

170. To what ancient religion can the various dramas of faith be traced? Page 41.

171. What reason has man for believing that the race, sinking into the grave, will rise triumphant over death ? Page 41.

172. What meaning had the Egyptian drama of eternal life for deeper minds? How was the idea of eternal life taught in the Hermetic lore of Greece ? Page 46-47.

173. What cartoons in stone are mentioned as indicating immorality among the Roman clergy ? Page 99.

173a. What has Masonry to say regarding the Immortality of the Soul? Page 277-278.

174. What is known of Isis and what reference does she bear to modern Masonry? What is said of the burial of Osiris ? Page 45.

175. How far can initiation prepare men for truth and to what extent can the initiate make use of said teaching? Page 63.

175a. How "build" in this world to gain a foregleam of the world to come ? Page 275-276.

176. How many and what are the names of Freemasons who were signers of the Declaration of Independence ? Page 225.

177. What is known as the Secret Doctrine or Hidden Wisdom taught by Master Jesus? Page 58.

178. Jesus and other lesser lights have said: "Live the life to know the Doctrine" - elucidate this idea from the Masonic point of view. Page 69.

179. What does Josephus say the style of the temple (Solomon's) was ? Page 76.

180. What is known of Inigo Jones of England? Page 118.

181. What Jesuit plot was hatched in Rome, Italy, to expose the secrets of Freemasonry? What people are known as Jesuits? Page 210, 211.

182. What is the difference between a Freemason and a Jesuit? Page 210-211.

182a. When will the law of the jungle cease ? Page 286.

183. Why does the Triangle and the Circle form the keystone of the ornamental tracery of every Gothic Temple? Page 121.

184. What is meant by Hebrew Kabbalists ? Page 156.

185. Did the Kabbalists make use of any emblems of Masonry and did they mean the same to the initiates of both the Kabbalists and the Freemasons? Page 157.

186. To what degree do the Kabbalists connect their teaching with that of the symbolism of the Temple of Solomon? Page 191.

187. As Ruskin puts it, why is there no such thing as liberty, and how may man attain that which he calls liberty? Page 7.

188. How did the ancients regard Light and Darkness? Page 14.

189. What was light considered by the early men? Page 14.

190. What are the conclusions of the wisest minds as to the meaning of life and the world? Page 20.

191. What is said of man's desire to live? Page 39.

191a. What is the author's intent in presenting his subject relative to life and the World? Page 269 note.

192. What is said of the ceremony of initiation of Lucius into the mysteries of Isis? Page 51.

193. Why is liberty the chief glory of Masonry? Page 102, 122, 127, 266, 272, 274.

194. How did it come that Freemasons took Liberty for their motto? Page 122.

195. What is said of Union, Liberty and Love? Page 222.

196. Why did all those who have fought for Liberty and Freedom like Washington, Mazzini and Garbaldi seek the friendship of the Masonic order? Page 230.

197. What follows Masonry wherever it flourishes and is allowed to build freely and what follows where Masons are hindered and persecuted ? Page 231

197a. What has Masonry preserved to humanity and the Church? Page 168-169-252.

198. What are the two extremely simple and profound principles which Masonry lays great emphasis upon? Page 254.

199. Why should the Soul of man be free to think and act according to his own standard of right ? Page 272.

199a. What is the real question of life and how is Masonry related to this question ? Page 275.

200. Why is it worth while to live a true life? Page 277.

200a. To whom does Freemasonry appeal ? Page 283.

201. What is each lodge? Page 288.

202. What is the law of life? Page 291-2.

202a. What is the relation of thought to the life of man? Page 294.

203. Why must we Masons learn to "Love one another?" Page 292.

203a. What was Edward Markham's conception of Brotherhood? Page 282.

204. What is Life? Page 297.

205. What is the object in presenting a copy of "The Builders" to every Mason within the Grand Jurisdiction of Iowa? Page 8.

THE LIBRARY

"IN A NOOK WITH A BOOK"

THE ARCANA OF MASONRY

"Egypt ! how I have dwelt with you in dreams

So long, so intimately, that it seems

As if you had borne me: Though I could not know

It was so many thousand years ago !

And in my gropings darkly underground,

The long-lost memory at last is found

Of Motherhood - you the mother of us all !

And to my fellow-men I must recall

The memory too: that common Motherhood

May help to make the common Brotherhood."

As the fertile land in Egypt is only a fringe to the Nile, so to the ancient dwellers of that country human life seemed to be only something temporarily afloat on the great stream of death. They had their eternal pyramids as tombs for their kings, and their Cities of the Dead as real homes for the people. They seemed, indeed, to have lived only in order to be buried, life at most but a butterfly which fluttered for a few days. They embodied their deepest thought in the figure of the Sphinx, half human, half animal; they projected the idea of the Veil which no one has lifted.

And yet, in no land under the sky, perhaps, has faith in the future life been more vivid, more all-commanding, than it was in ancient Egypt. There, through untold ages, in picture, in parable, in stately ritual, the soul of man made protest against death, refusing to think of the Grave as the gigantic coffin lid of a dull and mindless universe descending upon it at last. Hence the Book of the Dead, which had been better named the Book of Eternal Life, in which they enshrined their profound and prophetic thought, and their forecasting faith. Hence, also, their use of symbols, since "the things which are unseen may be known by the things which are seen," that is, by way of symbols and parables. Hence, again, their great order of The Mysteries, in which was enacted the ancient allegory of the eternal life, of spring victorious over winter, of the soul triumphant over death.

Ancient Egypt has vanished, leaving only its tombs to tell its story, but its thought remains, its faith abides, set forth in a rich and eloquent symbolism wherein, if a man search, he will find roots of every philosophy and the sublime poetry of the Eternal Religion. There the Mason finds his tools teaching the same truths which they teach today, the same drama of faith, the same ideal of a House of Life built in imitation of the World-temple; for Egypt was the cradle of Masonry. Such is the thesis of Dr. Albert Churchward in "The Arcana of Freemasonry,"* dedicated to all Masons "of whatever clime and whatever creed who take an interest in Masonic Research," in which he traces our simple symbols back so far that it makes one dizzy to follow his flight.

* Published by Wm. Tait, Belfast, Ireland.

As in "The Signs and Symbols of Primordial Man," so here, with an erudition as remarkable as his enthusiasm is infectious, he finds the explanation not only of Masonic symbols, but of the teachings of every religion, in Egyptian eschatology - that is, in its vision of last things thrown on the screen of thought by the prophetic faith of a mighty people. If we cannot accept his statements in all their details, we are convinced that his general conclusion is sound, and that he who would know the real origin of Masonry, in its symbolism at least, and its symbolism is its soul, must go back to old Egypt where men not only thought, but built, for Eternity. Space does not permit a minute account of this brilliant series of essays, but he who reads it, with other works of like learning, will be disposed to make the words of the poet his own:

"O Egypt ! Mighty Prophet, Seer blest,

On whom those truths so rest,

Which we are toiling all our lives to find."

* * *

Concise, accurate, suggestive and valuable is the little book called "The Master's Assistant," by Delmar D. Darrah, editor of the Illinois Freemason. It is exactly what its title foretells, a hand-book on Masonry, its history, organization, landmarks, laws, rules, and precedents, furnishing in compact and dependable form much information which officers of Lodges are much in need of and for which they are constantly in search. The little book tempts to quotation, and perhaps the following lines, dealing with different matters, will best disclose its fine spirit and its practical worth:

"Ritualism is too frequently mistaken for Masonry. There is no greater error than to confuse the two, for they are as widely different as day and night. Ritualism is merely the vehicle by means of which the sublime truths of Masonry are conveyed to the hearts

and minds of men. Passing through the ceremonies of the several degrees does not make Masons. If the forms and ceremonies through which a candidate passes fail to work a change in his heart, and to lift him to higher conceptions of life, of duty, of love, then they are no more than the tinkling cymbal and the sounding brass."

"Each candidate for the degrees should be presented with a genuine white lamb-skin apron. Many Lodges do this, but there are some which are too miserly to adopt the practice, or may present the candidate with an apron with three strings to it, two of which they use to tie the apron on the candidate, and the third to pull it back again into the possession of the Lodge."

"First impressions are lasting and the idea which a man forms of Freemasonry on his first night will be a deep and lasting one. All through his progress in Masonry he should be treated with such courtesy and decorum as will convince him that he is being received into a society of gentlemen distinguished for gentility and good breeding."

* * *

Having an idle hour, ye scribe bethought him to reread "The Symbolist Movement in Literature," by Arthur Symons - a man with the learning of a scholar, the insight of a poet, and the pensive, dreamlike soul of a mystic; and he fell upon these words which may help some young Mason to know what symbolism really is:

"Without symbolism there can be no literature; indeed, not even language. What are words themselves but symbols to which we have agreed to give certain meanings ? Symbolism began with the first words uttered by the first man, as he named every living thing; or before them, in heaven, when God named the world into being. And we see, in these beginnings, precisely what Symbolism really is: a form of expression, at the least but approximate, for an unseen reality apprehended by the consciousness. It is sometimes permitted us to hope that our convention is indeed the reflection rather than merely the sign of that unseen reality: we have done much if we have found a recognizable sign. "A symbol," says Comte Goblet d'Alviella, in his book on The Migration of Symbols "might be defined as a representation which does not aim at Being a reproduction." Originally used by the Greeks to denote "the two halves of the tablet they divided between themselves as a pledge of hospitality," it came to be used of every sign, formula, or rite by which those initiated into any mystery made themselves known to one another. Gradually the word extended its meaning, until it came to denote every representation of idea by form, of the unseen by the seen. "In a symbol," says Carlyle, "there is concealment yet revelation: hence therefore, by Silence and by Speech acting together, comes a double significance." And, in that fine chapter of Sartor Resartus, he goes further: "In the Symbol proper, there is ever, more or less directly or

indirectly, some embodiment and revelation of the Infinite; the Infinite is made to blend itself with the Finite, to stand visible, and as it were, attainable there.' "

* * *

QUESTIONS

Kindly tell me where I can find the lines quoted at the close of your Easter editorial. I have looked diligently for them. I regret to trouble you, but would like to know the name of the author. - H.P.M.

They were written by the late Richard Watson Gilder, former editor of the Century Magazine, and may be found in his poems, published complete in one volume by Houghton Mifflin Co., Boston.

* * *

I am a newly made Mason and also a student of the Bible, and I find the height of the two pillars at the entrance of King Solomon's temple, as given in the lecture, rather puzzling. It seems to me clearly inaccurate. What about it? - J.L.J.

Write to Brother N. R. Parvin, Grand Secretary of the Grand Lodge of Iowa, Cedar Rapids, Iowa, and ask him for a copy of the report of a special committee on "Inaccuracy of Work," presented to the Grand Lodge of Iowa in 1904, by Brother J. W. Barry. The report has to do with that very question, and you will find it very interesting not only in its able and thorough discussion of the subject, but also in its revelation of the different heights to which those pillars ascend in the work of various Grand Lodges.

* * *

To settle a discussion please answer the following: A says we have never had a President who was not a Mason. B says we have had several but is unable to name them. Which is right ? - T. A. S.

The following Presidents were Masons: - Washington, Jackson, Polk, Fillmore - who, however, recanted his Masonry during the Morgan excitement - Buchanan, Johnson, Garfield, McKinley, Roosevelt, and Taft. Johnson, we believe, was the only President who was a member of the Scottish Rite.

* * *

What is the best biography of Thomas Paine? Was he a Mason? I have heard that he was and that he was not, what is the fact?

The life of Paine by Maurice Conway is perhaps the best. No, Paine was not a Mason, though he wrote an essay on "The Origin of Freemasonry," in which he held that the Order derived from the ancient Druids, as Winwood Reade did, later, in "The Veil of Isis." Conway suggests that the preface to Paine's essay of Masonry was probably written by his devoted friend, Colonel John Fellows.

* * *

In your book The Builders - in the chapter on the Working Tools - you refer to the oldest book of China as showing that the Square and compasses were used as symbols long before our era. Are there not other examples? - H.L.N.

Assuredly, many of them; take this example from Maspero's "Guide to the Cairo Museum," as follows: "The Mason's Level and Square belonged originally to the class of tools which were placed in the tomb that the dead might use them for his own utility. They helped him to build himself a house, perhaps the castle, which he built himself in Heliopolis, according to a passage in the Book of the Dead."

Which reminds one of the same emblems found on the tombs, of members of the Roman Collegia, and if we are permitted, as Krause held, to trace our Masonic descent through the Collegia of Rome, the intercourse which Rome had with Heliopolis renders the foregoing item doubly interesting.

* * *

There is a quotation from Lincoln with regard to the Roman Church and its influence in America, which I have seen a number of times, the last time, I believe, in Brother Lemert's pamphlet on "Catholicism and Freemasonry." Is it authentic? - F.W.T

Brother Lemert refers us to Chiniquy's "Fifty Years in the Roman Church," but he is uncertain as to how far that book may be trusted. As one of the biographers of Lincoln, we are quite sure the quotation is not authentic, albeit his partner, Herndon, may have said something of the kind. But such words are foreign to the spirit and style of Lincoln himself.

* * *

What do you regard as the best definition of Masonry? There are several, but I have found none to satisfy me. Any help will be greatly appreciated.

- R.C.C.

If you are thinking of Masonry as an institution seeking to embody a pervasive and benign spirit, we know of no defini tion better than that given in the old German "Handbuch," a follows: - "Masonry is the activity of closely united men who employing symbolical forms borrowed principally from the ma son's trade and from architecture, work for the welfare of man kind, striving morally to ennoble themselves and others, ant thereby to bring about a universal league of mankind, which then aspire to exhibit even now on a small scale."

* * *

Who is Clarence M. Boutelle, author of "The Man of Mount Moriah?" I have read this book three or four times, and find it one of the most delightful stories I ever read. - W.F.B.

Unfortunately our information about Brother Boutelle is meager. He once lived in Iowa, where he was prominent both as an educator and as a Mason - was superintendent of school: at Decorah at one time - but whether he is still living or not, we do not know. He moved from Iowa to Wisconsin, first to Chippewa Falls, and then to Marshall - perhaps, if he is still in life some reader of The Builder can tell us more about him. He wrote many books and poems, including a number of stories published, for the most part, in Frank Leslie's Illustrated Weekly, and some of which were afterward issued in book form - such as The Wages of Sin, The Man Outside, The Artificial Fate Beyond the End, and so forth.

* * *

Do you know the name of TK? If so, why not tell it, as many of us would like to know it. Why should he remain anonymous? - H.L.D.

Yes, we know the name of TK, but for reasons set forth in his books he prefers to remain anonymous, and we respect his wish, the more so because he has requested us to do so. Therefore it is of no use to ask us to disclose his name.

* * *

ARTICLES OF INTEREST

Usages and Customs of German Lodges, by Emil Frenkel. The Trestle Board.

Promotion of the Unity of Masonry. Bulletin International Bureau of Masonic Affairs, Neuchatel.

Franklin, Man and Mason, by T. G. Kerwin. Oriental Consistory Magazine.

The True Destiny of Man, by J. B. Kerning. American Freemason.

John Harrower - Freemason and Schoolmaster, by H. R. Evans. The New Age.

The Medieval Guilds, by J. E. Morcombe. American Freemason.

The Kabalistic tree of Life, by J. H. Power. Occult Review

* * *

BOOKS RECEIVED

The Arcana of Freemasonry, by A. Churchward. Allen & Unwin, London.

Ceremonials of the Grand Lodge of Iowa.

Ralph Waldo Emerson, by O. W. Firkins. Houghton, Mifflin Co., Boston.

Our Cosmic Relations, by Henry Holt. Houghton, Mifflin Co., Boston

Modern Religious Movements in India, by J. N. Farquhar. Macmillan Co.

Plotinus, by W. R. Inge. Lindsey Press, London

The Living Universe, by H. T. Bray. Truro Pub Co., Chicago.

The Builder Magazine

September 1915 - Volume I - Number 9

REGENSBURG STONEMASON'S REGULATIONS

(A NEW TRANSLATION FROM THE GERMAN)

BY BRO. F. W. KRACHER, OF THE DEPARTMENT OF GERMAN, STATE UNIVERSITY OF IOWA

CONCLUDED.

(As before stated, the question with regard to the old German Stonemasons is, whether or not they were Freemasons, and opinions are divided. For the benefit of discussion we venture to offer this conjecture--we do not call it a theory--that they stood midway between the Guilds and the Freemasons. If we may believe Findel and others, the Stonemasons seem to have been in possession of the first Degree of Masonry, or the-substance of it--though one may hesitate to accept all the details, as given by Findel as to their ceremonies of initiation. Whether they had anything more--the Hiramic Legend, for example--has never been established. Perhaps they were men employed by the Cathedral Builders, and entrusted by them with the first principles of Masonry--as many think was the case with Egyptian Masons in respect to the Mysteries--and as such continued to exist and work even after the parent Order declined. At any rate, we shall be glad to have the Brethren examine this conjecture for what there is in it, putting it to the severest kind of test in behalf of the truth about the German Stonemasons.--The Editor.)

27. A master having charge of a book of the order shall take care of it according to his vow to the order. He must not copy it nor have it copied by someone else, he must not give it or lend it to any person, so that the book may always remain with the craft as the workers decided. But, if a member of the order should need to know a paragraph or two, these may be given to him by the master in writing. The master shall arrange to have the rules read aloud to all workers in the shops once every year.

28. If the question arise whether any member under complaint shall be expulsed, the master of the district shall not act independently. Two other masters who are in possession of the written rules, and who are empowered by their brethren, shall be summoned so that the council is made up of three. To this council shall be added the

workers of the shop in which the trouble arose. The decision of the three masters, supported by the majority of the workers shall then be accepted by all the craftsmen.

29. In case two or more masters of the order should quarrel over affairs not directly connected with stone-masonry, this quarrel shall not be brought before any other court but that of the order, which shall decide in accordance with their understanding. The decision must, however, be submitted to the cities in which the quarrel took place, for approval.

30. That the ritual of the order may be properly observed with divine worship and other necessary ceremonies, each master shall donate to the order one "gulden" at his initiation. Hereafter he is to pay four "blappart" (small silver coin) annually into the treasury of the order. Each craftsman also pays four "blapparts"; the same every apprentice after finishing his term.

31. Each master and workman belonging to the order and employed in a shop, shall be in possession of a savings-box. Into this box shall be dropped one penny each week. The money is to be collected by the master and handed to the order once a year. With it shall be paid the church services and other expenses of the order.

32. All masters who have such boxes but in whose shops there is kept no book-(of account) of the order, shall hand it to the master who has the books once a year, and a church-service is to follow. If a master or craftsman dies in a shop where no book is kept, this must be reported to the next master who has a book of the order. After being informed of such a death, he shall have a mass read for the benefit of the departed soul, and the master and craftsmen who had worked with the deceased are to pay for it.

33. Any expense caused to a master or craftsman by the order shall be refunded out of the order's treasury; may it be little or much. If any one were to be brought before court in affairs pertaining to the order, or if one were thereby thrown into need, all masters and craftsmen should aid him in accordance with their vow to the order.

34. In case a master or craftsman becomes ill, or has to discontinue the work and is, thereby, confronted by need, he shall receive assistance from those masters having charge of the order's treasury. The one receiving help must, however, promise to repay all money received after his recovery. In case of death, so much of the clothing and other articles left behind, shall be sold, as is necessary to cover the debt.

This is the regulation book of the watchers (foremen) and craftsmen.

35. No master shall employ a craftsman who has induced a woman to adultery, or who leads an immoral life with women; who does not go to confession at least once a year as the church prescribes, or who has the evil reputation of gambling his clothes away.

36. If any workman ask unnecessarily for a leave of absence, he shall forfeit his privilege for another leave for one whole year. This applies to workmen in the shops and also such employed on the buildings.

37. If any master employs a traveling craftsman and wishes to discharge him, he may do so on a Saturday or the evening of pay-day, so that the man may be able to travel on. The same shall be done by a craftsman who wishes to leave. This rule does not hold good if just cause was given by either side.

38. No craftsman shall approach any one else for work except it be the master of the job or the overseer, and never without his master's or the overseer's knowledge.

Regulation of the Servants (Common Laborers.)

39. A master shall not employ any laborer who has not been born in wedlock. He must, therefore, endeavor to inform himself accordingly by asking the man whether his father and mother were really and truly married.

40. No builder or master shall make any laborer, who is still serving as an apprentice, a "parlierer" (watchman.)

41. No builder or master shall make any laborer a "parlierer" although he may have served his term as an apprentice, but who has not at least traveled one year.

42. If one has served as assistant to a mason and comes to a master, in order to learn from him the craft, he shall not be accepted as an apprentice unless he is to serve as such an assistant for three years.

43. No builder or master shall employ anyone as laborer and raise him to a finished apprentice within less than five years.

44. Should it happen that an apprentice leaves his master during his term without just cause, that apprentice shall not be employed by any other master. No fellow craftsman shall support him or associate with him in any way unless he can show testimonial that he has served the regular time and met all the requirements of the master. No one shall buy himself free before the time, unless he entered into marriage with the consent of his master, or who has some other just cause which may force him or the master to do so.

45. Should a laborer think that he is not treated rightly by his master for whom he is working, he may bring complaint in the place where he is at work, so that he may receive instruction and the wrong may be righted in accordance with the rules of the order.

46. Each master who has a book (permission) from the district of Strassburg, shall pay each Christmas a half gulden into the treasury of Strassburg. And this shall be done so long until the debt is paid which stands against that treasury.

47. Any master who has a book and whose work has completed so that he cannot employ his helpers any longer, shall send the book and all the money which belongs to the order to the builder at Strassburg.

48. On St. Marc's day, in the year of our Lord one thousand four hundred and fifty nine, four weeks after Easter, the following was decided upon in the meeting at Regensburg: The builder Jost Dotzinger, of Worms, in charge of the cathedral of "Our Lady" at Strassburg, shall be the highest judge of our order. The same shall be true in the case of his successors at the same work. (A similar decision was given before at Spyr, at Strassburg, and on the ninth day of April, in the year fourteen hundred and sixty four again at Spyr.) Master Lorenz Spenning, of Vienna, shall be the highest authority at Vienna for the whole country.

The present masters at Strassburg, Vienna, and Cologne, these three, or their successors shall constitute the highest authority of the order. They cannot be displaced without good and just cause.

49. This is the district which belongs to Strassburg: All the country above the Mosel; the country of the Franks down to the Thuringian forest, and Babenburg to the monastery near Eystetten; from Eystetten to Ulm, from Ulm to Augsburg, to the Adelburg near land of the Welsh (Flance); Meisen, Thuringia, Saxony, Frankfurt, and Hesse, and also Swabia shall be obedient to him.

To the district of Master Lorenz Spenning, builder of the cathedral St. Stephan, at Vienna, belong: Lambach, Styria, Werckhusen, Hungaria (along the Danube.)

Master Steffen Hurder, builder of St. Vincent at Bern, shall control the cantons.

Master Conrad, of Cologne, builder of the cathedral at that place, and all his successors, shall have charge over the rest of the shops which are now in the order or may, in a future period, be admitted to the same

50. Any master, parlierer, and fellow-craftsman, acting contrary to a secret or recorded paragraph, shall be called before such a council and reprimanded, if the complaint is founded on good authority. Any punishment meted out must be obediently complied with, as the vow demands. If one disregards the call without a good reason, he shall be fined in absentia. If he refuses to pay he may be brought before a secular or ecclesiastical court which shall decide what ought to be done to him.

51. Whoever wants to join this order, must vow to keep all rules which are written in this book or may be added in the future. Should the emperor, king, prince or any other authority, rightly or wrongly, object to his belonging to the order, he may act in such a manner that no harm can come to him. Any business with the order can be arranged thru fellow-workmen who are members of the order.

52. If it is every Christian's duty to work at his soul's salvation, it is much more so a duty of every master and craftsman whom the almighty God has endowed with the ability, to erect churches and other buildings and, thereby, to earn their living. Thankfulness should fill their hearts, and prompted by their Christian nature they should endeavor to increase the divine services, and by doing so earn their soul's salvation. Therefore, in honor of God Almighty, his worthy mother Mary, all the saints, and especially in honor of the holy four, and for the benefit of the souls of all persons who belong to this order or may join in the future, we, as stone-masons, have agreed upon these rules for ourselves and all our descendants: We will have celebrated one mass every year at the time dedicated to the holy four, namely in the munster at Strassburg, and there in the Chapel of Our Lady. This mass shall be one for our souls with all the ceremonies belonging to it.

53. This has been decided upon on the ninth day of April, in the year of our Lord one thousand four hundred and sixty four, in the representative meeting at Spyr, etc." (Then follows the names of the masters of the different delegations and their signatures and subscriptions.)

THE LANDMARKS OF MASONRY

BY BRO. SILAS H. SHEPHERD, WISCONSIN

CONCLUDED.

(The study of the Landmarks of Masonry, by Brother Shepherd, is a piece of real Masonic Research, and is valuable as showing the confusion that obtains among the several Grand Jurisdictions in this country in the matter of Landmarks. In this connection, the Brethren might re-read the article on the subject, suggested by an

essay of the late Brother T.S. Parvin, in the February issue of The Builder. It is interesting to note how many of the Grand Lodges adopt the list of landmarks as formulated by Dr. Mackey, and as interesting to observe how many are content with the unwritten law of the Order. For ourselves, if required to state what we believe to be the real Landmarks of Masonry, it would be after this fashion:--The Fatherhood of God, the Brotherhood of Man, the Moral Law, the Golden Rule, and the Hope of a Life Everlasting.--The Editor.)

Maine-- Maine has no legislation as to what landmarks are. They follow Josiah Drummond's ideas.

Maryland-- Maryland has no list of landmarks. Art. II Constitution of 1906 defines the duty of the Grand Lodge; among other duties is one "to preserve and maintain the Ancient Landmarks." Article XXIX reads: "In all cases not particularly provided for in this Constitution, the Grand Lodge shall adhere to, and be governed by the Ancient Rules and Regulations of Masonry."

Massachusetts-- Massachusetts has never adopted any list of landmarks. They "feel safer in cultivating a spirit of reverence for the ancient customs and practices of the Order" than in attempting to define the Landmarks.

Michigan-- Michigan has no list of landmarks. The following is taken from the preface of the Michigan Blue Book of 1911: "The first place in the volume-- the place of honor--has been assigned to the "Ancient Charges and Regulations" not because they are, in form, binding on us, but because they are universally recognized as the beginning and basis of all the "written law" of the Craft; and also because they embody many of those "Ancient Landmarks" which give "metes and bounds" to the Rules and Regulations of Symbolic Masonry."

Minnesota-- Minnesota has adopted Mackey's twenty-five landmarks.

Mississippi-- The Old Charges and Regulations of 1723 are printed as a part of the Constitution of 1903. Frederic Speed enumerates eight landmarks which are sub-divided into many sections and were found among the papers of the late P. G. M. Giles M. Hillyer.

Missouri-- Missouri has no list of landmarks. Bro. John D. Vincil, conceded to be one of the best posted men on jurisprudence, disclaimed knowing what the landmarks were.

Montana-- Montana has the customary exception to its powers, viz: "Provided, always, that the ancient landmarks of the order will be held inviolate." Montana has no list of landmarks.

Nebraska-- Nebraska has never decided on any particular list of landmarks.

Nevada-- Nevada has a list of 39 landmarks which were adopted in 1872.

New Hampshire-- New Hampshire never officially defined what the landmarks are.

New Jersey-- New Jersey has a list of 10 landmarks which were adopted in 1903. New Jersey Proceedings of 1903 contains an interesting report on these 10 landmarks by the Committee on Jurisprudence.

New Mexico-- New Mexico has adopted Mackey's 25 landmarks.

New York-- "The Ancient Landmarks are those principles of Masonic belief, government, and polity which are the only part of Masonic Law or rule that may never be altered or disturbed, and such of them as are lawful to be written are usually, but not wholly, engrafted in a written Constitution." (Const. G. L. of N. Y. 1913.) On page 63 and 64 of the same book are the landmarks as defined by P. G. M. Joseph D. Evans, 10 in number.

North Carolina-- North Carolina has no list of landmarks, nor legislation defining them.

North Dakota-- North Dakota has no legislation defining or enumerating landmarks. They include in their Constitution the Ancient Charges and Regulations.

Ohio-- The Ohio Code states that "the Old Charges contain the fundamental laws" which is practically giving them sanction as landmarks. The Old Charges are a part of the Code.

Oklahoma-- At the Feb. 1915 Communication of the Grand Lodge of Oklahoma, they acknowledged and practically adopted the 25 landmarks of Mackey.

Oregon-- Oregon has adopted Mackey's 25 landmarks.

Pennsylvania-- The Ahiman Rezon contains the following on landmarks: "The Grand Lodge is the supreme Masonic authority except that it cannot change, alter or destroy the Ancient Landmarks." "The Past Grand Masters shall be regarded as the

conservators of the ancient usages, customs and Landmarks." No landmarks are enumerated.

Rhode Island and Providence Plantations-- Rhode Island has no list of landmarks. The following is from the preamble to the Constitution of 1897: "Every Grand Lodge has inherent power and authority to make local ordinances and new regulations, for its own benefit and the good of Masonry in general--provided, always, that the ancient landmarks be carefully preserved."

South Carolina-- South Carolina has adopted Mackey's list of 25 landmarks.

South Dakota-- South Dakota Constitution of 1912 states that the Landmarks as defined by Dr. Mackey have binding force on South Dakota Masons.

Tennessee-- Tennessee has a list of 15 landmarks which are almost identical with those enumerated by Simons

Texas-- Chapter 2, Article 1, Sec. 4, of the Texas Code reads: "The Book of Constitutions of Masonry originally prepared by Dr. Anderson, approved A.D. 1723, contains the system of ancient laws and customs of the Craft, and is recognized as binding on points where this Constitution is silent; the old charges therein shall be appended entire hereto." This is the only light we can obtain on what the Grand Lodge of Texas thinks the landmarks are.

Utah-- Utah holds the "Old Charges of a Freemason" to be the landmarks. Christopher Diehl, a well known correspondence writer for years, had a list of landmarks which he submitted to the Grand Lodge of Utah; but they were never adopted.

Vermont-- Vermont adheres to the list of 25 landmarks of Mackey.

Washington-- Washington Constitution of 1913, Sec. 13, says: The action of Freemasons in the Grand Lodge and in their Lodges, and in their individual capacity is regulated and controlled 1. By Ancient Landmarks, and other unwritten laws of Masonry. 2. By Written- Constitutions, and general or special legislation. 3. By Usages, Customs and judicial action."

"Sec. 14 Landmarks.--The Ancient Landmarks include those principles of Masonic government and polity which should never be altered or disturbed."

No landmarks are enumerated.

West Virginia-- West Virginia has a list of 7 landmarks, a report on landmarks for the information of the brethren is given first place in the West Virginia Masonic Text Book. It contains lists by Mackey, Simons, Morris and Pike.

Wyoming-- Wyoming Grand Lodge considers the landmarks too deep a subject to comment on and does not attempt an enumeration of them.

Wisconsin-- Wisconsin has no legislation defining or enumerating the landmarks, but gives Mackey's 25 in code for their information of the brethren.

To recapitulate we find District of Columbia Minnesota New Mexico Oklahoma Oregon South Dakota South Carolina Vermont Virginia adopt Mackey's list of 25. Alabama Louisiana Mississippi Ohio Texas Utah

hold the old charges to contain the landmarks. Those having list of landmarks of their own and the number are Connecticut .....Lockwood's 19
Kentucky .....Grant's 54 New Jersey 10
Nevada .....39 Tennessee .....15 West Virginia 7

The others all hold that the landmarks are the most important and fundamental law of Masonry, but do not consider a list made by any man or body of men sufficiently accurate to apply to them.

In concluding this compilation we can hardly refrain from expressing a thought or so which has forced itself upon us.

The live questions of Masonic Jurisprudence are most all affected by the views entertained in regard to landmarks; take for example the question of physical qualification. To those who hold the view of Mackey, Lockwood, Simons and others that it is a landmark it appears quite different from the view taken by those who hold that the only landmarks are the fundamental principles of Fatherhood of God and Brotherhood of Man.

We can hardly grasp the logic of why the physical qualification should be deemed a landmark and leave to the local custom column the rule that an entered apprentice serve seven years before being passed. They were both the necessary rules of an operative Craft and the need of a longer apprenticeship would appear to be greater than the strict conformity.

Again the prerogatives of a Grand Master largely stand or fall on interpretation of the landmarks, as do also our recognition of other Grand Bodies.

We might make many comparisons and comments but believe that the landmarks, like the history and symbolism of Masonry, must be left mostly to individual interpretation.

For those who wish to read on landmarks and have not already done so we would refer them to:

Mackey's "Masonic Jurisprudence." Simon's "Principles of Masonic Jurisprudence." Lockwood's "Masonic Law and Practice." Maine Masonic Text Book. Macoy-Oliver Encyclopedia. Kansas Code 1913. Bassett notes. Kentucky Book of Const. 1910. Grant notes. Iowa Proceedings 1888-1889. Ars. Q. C. Vol. VII, XXIV, XXV. Mississippi Const. 1903. New Jersey Proc. 1903. Code of Dist. of Col. 1905, p. 191.

The correspondence reports of Bro. Joseph Robbins of Ill., and Bro. Upton of Wash., are rich in comments.

SUGGESTIONS ON TEMPLE PLANNING, CONSTRUCTION AND FINANCE

BY BRO. R.I. CLEGG, PRESIDENT, THE MASONIC TEMPLE ASSOCIATION, CINCINNATI, OHIO

AT a guess I suppose there are easily in excess of one hundred million dollars worth of Masonic temples in this United States. Do you doubt it? Figure it up for yourself. Take your own locality. Compare the ratio of the national population with the total number of persons in your vicinity. Do the same with the amount invested in local sites and buildings and their equipment. Appraise the property on its present sales prospects. What are your findings? Is the above figure really not a modest estimate?

Evidently then, the subject is a most important one from mere financial consideration alone. But to take care of what we have already built is only a part of the problem involved. Not a Masonic paper giving free account of individual lodge and Grand lodge activities fails to tell in nearly every issue of building operations. They grow apace.

Look over the proceedings of your Grand Lodge wherever it may be. Note the laying of cornerstones and the dedications. Why, right here, within an hour's ride on the street cars from where these words are written, six new buildings are actually in prospect of being added to or substituted for those now occupied by the fraternity.

With all this buoyant liveliness throughout the land in Masonic building developments we might expect to find on hand an abundant stock of information readily obtainable about every angle of Masonic temple architecture and finance. Such is not the case. Few know anything about it and fewer still tell what they know.

One far-sighted Mason of high official standing did order that plans should be deposited at his office of every structure built by the brethren under him. It was a wise thought. But it was never taken seriously to heart. Few complied with his request.

Nor have I heard of the same demand being made elsewhere although the plans, the stockholders' regulations, the directors' by-laws, sundry characteristic annual reports, copies of charters, details of building expenses and of maintenance charges - these and other similar items easily occur to me as being very useful in finding a safe path for those who are new to the road. And few there be who in the natural course of events build more than one Masonic temple.

Many collect postcards of Masonic temples. Never have I found or even heard of any ascertaining temple costs and overhead expenses as diligently.

Inspectors critically follow the "work" and hesitate not to comment thereon. Alas, there are no masonic inspectors to bring in like fashion to temple managers the combined building knowledge of the Craft.

Not for the world would I urge that we start an unseemly wrangle about whether the executive officers of a Grand body should or should not go, or how far they may properly penetrate, into the private affairs of their subordinate branches. Some of the Brethren are touchy on these points. It does indeed bear tenderly on democratic independence and if the officialism became more pronounced it might by many be resented. As long as dues are paid, and while ceremonies are conducted in accordance with the prescribed forms, there is no excuse, say they, for further intrusion. Maybe so. Yet, after all, how many a sad termination of a too impetuous enterprise could have been avoided had the planners thereof been fortified by the dearly bought experience of others.

Furthermore, let me venture upon only a few of the comments that come to mind of the less complimentary aspects of temple building. Perhaps we may not then be so inclined to stand jealously upon the strict etiquette of lodge independence - much as I too esteem it. After a failure or two has been examined there is the more tendency to agree with the provision for some quickening and stiffening of an official oversight.

Does any lodge today lose out by negligence in the matter of bonds or insurance without everyone of us feeling shame and resentment ? And supervision is in many

directions being officially exerted to check up existing conditions in these two particulars. Perhaps official superintendence could go further and with profit to all concerned.

Do not guess that this is any hasty assumption. There is a monumental building well known to thousands of the Craft where the name "Masonic" is blazoned on the sign of a saloon at the ground floor. Another "Masonic" building long had a series of theatrical exhibitions presented in its auditorium that were the despair of the local fraternity. The foregoing troubles were doubtless due to the drawing of unwise leases or in some similar manner losing the direct government of the premises.

One Masonic building has shown an excess expense per cubic foot of construction away by far over any other. This is a matter of architectural temerity that was in due course unpleasantly adjusted by the bond-holders.

A Masonic building hopefully erected as a dividend producer to serve a worthy charity has been a load upon the fraternity that seems as doubtful of soon being lifted as was Sinbad the Sailor from the shoulders of the Old Man of the Sea. This misfortune was occasioned by an excess of faith not ballasted by ample financial resources, but will probably be ultimately successful if given plenty of time and unremitting support.

There are other aspects of course. These are but a few typical and widely separated cases.

Of the devotion and self-sacrifice of the brethren in backing up building enterprises too much cannot be said. In one city they have I am told taxed themselves for $12 a year apiece as lodge dues. Surely the best of temples is deserved by them. At another city the brethren are paying $8 a year dues to their lodge to meet the expenses of a new home.

And in one more case I recall that the bodies Masonic from Blue Lodge to Shrine all pooled their funds, pledged their joint revenues, put the curb to all their banquets, and at last reports were emerging rapidly from the depths of a big debt.

Evidently there are ways and other ways of getting at the subject and of making a practical and a profitable study of it. Fain would I linger with this financial side of the discussion but the topic is ever a delicate one and I feel barred from entering too minutely into its consideration. Space, also, is precious and therefore I must be brief.

Books on theatres, churches and office buildings, are found in almost every public library. Our United States Government has thoroughly classified and tabulated its public buildings and their costs in published form. Volumes similarly prepared on Masonic temples are rarities as unknown as the dodo or the roc or the unicorn. So here I

have jotted down a few hints about certain angles of the situation that may help those who have occasion to probe into the question, and there is really no telling when the trouble may infect any one' neighborhood.

You will of course get an architect and it is best to get him early, and the best is never too good. Manifestly he should be a member of the Craft. There are many things to be discussed that cannot very well be freely talked over unless the architect is one of you. This point is all the more pertinent with the large undertaking. Sometimes before you get to the architect there are a few items that can be considered.

And first as to location: If you put your temple in the center of your town you will pay that much more for the site. But then it does get the eye of your fellow citizens and of visitors. It is preeminently an advertisement and should be prominently and favorably so. Everybody who "belongs" to the downtown temple is then equally treated as to the location and his travels thereto. Erect your temple in the outskirts and then some brother may have to come into the city from the suburbs and be forced to travel from the one extreme to the other end, to go all over town in fact to get to lodge.

When the far-off brother has a few neighbors as fellow members you may some day find that these long distance brethren are filing an application for another lodge to be instituted nearer to their homes. This can be a very proper thing to do but if there is a pressing mortgage on your lodge building you perhaps will not approve of their action so warmly as you would if the loan had been liquidated before they had made a move to leave you.

But don't rashly assume offhand that being in the center of town necessarily builds up your lodge the more rapidly or that a downtown location is on that account a winner by reason of central attractions.

Let us examine a little history in such matters as they affect a certain city where the facts are within ready reach. Looking over the records for several years I find that lodges in the center of the city are paying less rent than those elsewhere but they also grow less rapidly. One chapter four miles from the main business section shows three times the growth in membership during the past six years over either of the two downtown Royal Arch bodies.

Mind you I am not in this discussion considering particularly whether large or small bodies are best or whether rates of growth slow or fast are most desirable in the long run. I have heard the argument that a Masonic temple should be given a central location because among other reasons it will there attract a larger attendance and the bodies will build up the more quickly. So far I have failed to find sufficient evidence to prove this

contention. In fact I am inclined to believe the growth of lodges depends upon other factors to a large extent.

As to determining the rents for Masonic temples, you can find numerous varieties. One temple management has a cubic-foot specification so that occupancy of certain rooms having higher ceilings automatically increases the rents when these particular rooms are in use. A rent based upon relative areas, a square-foot rule, would be an obvious expedient and is probably common. The former case is somewhat rare I dare say but is by no means lacking of ingenuity in seeking an equitable solution of an awkward problem.

There are also to be found stipulations; e. g. that when a certain number of hours have elapsed during a communication an additional charge is made because you are then overlapping what is deemed a regular meeting; and again where a specified number of regular meetings are alloted the tenant with a charge for all in excess thereof.

As to the amounts collected as rents they run up a long range. The highest rent so far heard of by me was about $2,000 per year for a lodge room and the necessary ante-rooms. As might be expected there were large requirements in the number of members and of meetings in this instance.

A Commandery demands plenty of locker facilities and often has a Red Cross room as well as the Chamber of Reflection. On this basis the rented area is large and the rent rises proportionately. If this equipment is used by but one or two bodies there is standing idle a big space for a considerable part of the year. This can be as much as a fourth or fifth of your building. Should you figure your rents in the ratio of building space allowance the amount soars for the Commandery. This circumstance is mentioned because rents easily become matters of argument and their adjustment is seldom equally acceptable to all parties.

A Chapter with the building equipped peculiarly for its uses will also find that the rent seems disproportionate to what may be charged for Lodges in the same structure. In all probability this variation may be made worse to the superficial observer because the number of Chapters is probably much less than that of the Lodges meeting in that building. Every night in the week may be assigned to a Lodge meeting in the temple of a large city or town while but two or three might be used by Chapters.

Special facilities must have an influence on the rent if you try fairly to fix the expenses. Therefore I am led to suggest to builders of temples that simplification is very desirable. Can the work of the Commandery not all be done in the one room? Many of the asylums have suitable stages capable of being more freely employed for any and all purposes that are now demanding additional rooms. Obviously I cannot discuss this

question as thoroughly in print as I could well desire. My Templar brethren will understand and allow for this restraint upon me.

Somewhat the same thing could be said of the Chapter room. Any ceremony performed outside the main room is ritualistically wrong I humbly venture to aver. It cannot edify those who see it not. And I fear it cannot but lack the restraining control of the principal officers who for the time being like the rest of the audience are kept in the dark as to what is transpiring.

That all the brethren should see what is going on is I believe a fundamental requirement in temple planning. In several cases as I have here intimated it can be bestowed by a suitable use of the stage or platform with such additional accessories as may be built into and be a part of the main room.

Rhode Island bars the stereopticon, I am told. Certainly I never saw it used in my visits there. However I cannot say that the crudely painted canvas or "carpet" that is often used in lodges is any better than the blotchy colored slides that may take their place. Either is deplorable. A higher standard of excellence is desirable. May I not say so even more emphatically ?

Why not build in these symbols? Make them an integral part of your Lodge and Chapter interiors. Paint them in befitting beauty on the walls or carve them prominently and permanently where they can be shown the initiate with pride. Surely not in darkness but with enlightenment ought they to be appropriately presented and thus impressively and clearly displayed.

Palestine Lodge of Detroit has reproduced for itself the Chapter room of the famous cathedral at York. Its fine beams and lofty columns, its built-in organ, its ample scope with its compactness and convenience are admirably contrived and accomplished.

The Lodge rooms in the temple in New York City are also very charmingly designed and executed as are those at Philadelphia and elsewhere.

Appended are some references to published descriptions of Masonic temples and Shrine auditoriums found in leading architectural and building trade journals.

Masonic temple at Washington, D. C., AMERICAN ARCHITECT AND BUILDING NEWS, April 15, 1908.

Brooklyn Masonic temple, ARCHITECTS AND BUILDERS MAGAZINE, August, 1909.

Masonic Hall, New York City, ARCHITECTS AND BUILDERS MAGAZINE, Dec., 1909.

Tuscan temple, St. Louis, BRICKBUILDER, July, 1909.

Brooklyn Masonic temple plan, BRICKBUILDER, July, 1909.

Masonic temple, Washington, D. C., BRICKBUILDER, July, 1909.

Irem temple, Wilkes-barre, Pa., BRlCKBUILDER, July, 1909.

Masonic temple, Colorado Springs, Col., BRICKBUILDER, July, 1910.

Masonic temple, Camden, N. Y., BRICKBUILDER, Sept., 1913.

Masonic temple, Memphis, Tenn., BRICKBUILDER, Sept., 1914.

Masonic temple, El Paso, Texas, WESTERN ARCHITECT, Feb., 1914.

Shrine temple, Jacksonville, Fla., WESTERN ARCHITECT, June, 1914.

This list is by no means exhaustive but is fairly representative. A complete showing is desirable but will take more of my time than can just now be devoted to it.

I am also reminded that these observations are extending to considerable length, much more so than I had intended. Yet the subject is a prolific one and of it much could be said. There comes to mind temples whose acoustics are poor, where the ventilation and heating has not been deemed to have, as it undoubtedly does have, a vital influence upon the hearing excellencies of an auditorium. There are lodge rooms where the lighting is execrable. There is one in particular where the officer most frequently heard must constantly face masses of light in the direct line of vision. Nothing can be more irritating. Of halls poorly provided for entrance and exit there are not a few. But the majority are noble of appearance and conducive to the dignified presentation of our ceremonies.

Of the financing of temples little has been said. Much could have been recited. It is indeed an important undertaking Wise are they who take no step therein without the advice of a competent attorney, and remembering always that corporation law and realty practice are specialties in which many lawyers and businessmen are not adepts. Care is essential therefore at every step. Leave nothing to chance and take nothing for granted.

----o----

HOW BEAUTIFUL

How beautiful the thought that men

From the tools of their employ

Could make them teach the grander things

That gave them highest joy, -

That gave the substance of all good,

That made life's duties plain,

That gave the world a brotherhood

And forged its golden chain.

How beautiful, as we turn back

The written scroll of time

To find that need made common cause

For things the most sublime, -

The things that lighten every load,

That bring to life a joy

Unknown save where these "working tools"

Gave men their chief employ.

How beautiful to know that while

Religions cannot save

Nor creeds, nor yet beliefs, nor all

That may the soul enslave,

That men, in guilds, most practical

And to each other true

Have set the pace for all the world

What it should be and do.

How beautiful, in this our day

When the operative is past,

That there remains with us the gold

Their labors have amassed, -

The priceless wealth of toilers true

Merged in a brotherhood

That emulated through the years

Will mean man's greatest good.

- L. B. Mitchell, Michigan.

----o----

THE ASCENDING SCALE

Symbolically toward the skies

The Masonic temple rises,

And we patronize its courts to prize

And win still more its prizes.

- L.B.M.

----o----

THE FOUNT OF YOUTH

Brother, you will never, never be

Nearer the fount of perpetual youth

Than you are right here in Masonry, -

Brotherly love, relief and truth.

- L.B.M.

ANOTHER VIEW OF "THE GREAT WORK"

BY BRO. T.M. STEWART, OHIO

NOT in the spirit of hostile criticism, but in the kindly spirit of one Brother to another, I wish to refer to the criticism of the book, entitled, "The Great Work," in the June number of The Builder. I have not only read, but carefully studied, "The Great Work," and the other two books of the Harmonic series, and I do not, after a careful reading of the criticism referred to, find myself sharing the critic's views as illustrated in the comments made on the two short extracts quoted.

In the first place, let me call attention to the mistake of confusing the title of the book with the author's work as writer or editor. The treatise is characterized as "more curious than great," but the book does not claim to be great. "The Great Work" is "The Living of a Life" in conformity with one's own best intelligence and highest ideals of Equity, Justice and Right at any given time. This is the teaching of the criticised book, "The Great Work," and all its students soon learn to discriminate between those things which are purely personal and selfish, and those things which make for a greater unfoldment of one's own capacities and powers. In this way learning by doing, and thus by experience discovering how difficult it is to "live the life."

In the criticism we read: "The writer of "The Great Work" is all the while handicapped by the idea that he is the keeper of a wonderful treasure of truth, which

must be carefully guarded from the eye of the profane, lest it be betrayed into the hands of those who are not worthy or well qualified to receive it."

But the handicap is not of the making of "The Great School," nor is it the fault of the author of "The Great Work." Let me quote from the book, "The Builders," by Joseph Fort Newton, as to guarded secrets:

"God shields us from premature ideas, said the gracious and wise Emerson; and so does nature. She holds back her secrets until man is fit to be entrusted with them, lest by rashness he destroy himself. Those who seek find, not because the truth is far off, but because the discipline of the quest makes them ready for the truth, and worthy to receive it. By a certain sure instinct, the great teachers of our race have regarded the highest truth less as a gift bestowed than as a trophy won. Everything must not be told to everybody. Truth is a power, and when held by untrue hands it may become a plague."

Now contrast the foregoing with the following quotation from "The Great Work" to discover exactly the same spirit in regard to secret teachings:

"The questions referred to (why secrecy) have been put by the skeptical, the critical, and the hypercritical; without taking into account the fact that unusual knowledge is obtainable only under specific conditions which may also be unusual. Some of the (questions) are as follows:

"1. If there be Masters, or Wise men, why do they not present themselves to the world and prove their identity as such ?

"2. Why withhold anything from anybody, if it is true?

"3. If the men who possess it are honest, and the knowledge they possess is of value to humanity, what excuse or reason can there possibly be for 'Secrets' or for 'secrecy?'

"4. If the School of Natural Science has, in truth, solved the sublime problem of another life, has discovered the Principle of Nature to which that problem is related, and has wrought out a definite and scientific formulary in conformity with which others may solve the same great problem for themselves, and if all this wonderful knowledge is as important for the welfare of humanity as it would seem to be then why has not the Great School given it to the world long ago? In other words, why hide their light under a bushel? Why not open wide the doors of their treasure-house to whomsoever may come ?

"In substance, if not in actual form, these same questions have been asked many times, and by many different individuals. They have been put in such manner and with such ingenious inflection as clearly to indicate that those who have asked them believe them to be 'unanswerable.' They have, in truth, been asked by those whose very tone, emphasis, look and manner combine to convey the challenge: 'Answer me if you dare.'

"In the spirit of courtesy and candor, and with the utmost good will toward, and consideration for, those whose accusing and condemning attitude of mind makes the task one of great difficulty, it is the purpose, here and now, to answer these questions as fully and as frankly as their nature and importance would seem to justify. This is done, not alone for the benefit of those who have asked them, but also for as many others as may desire to understand the fundamental principle of Ethics which underlies them all." (The Great Work, Page 192.)

For a-complete answer to the foregoing questions see Chapter XII, "The Great Work." Again in the criticism, in The Builder, paragraph two, we read:

"Indeed one has a right to be suspicious of a book, which makes claim of knowing what is unknown to all the world and the rest of mankind, which leaves the inference that the noblest and most reverent scholars of the world are not worthy to receive its revelation."

On the contrary, the book (The Great Work) is "ADDRESSED to the PROGRESSIVE INTELLIGENCE of the AGE," and it clearly and definitely elucidates that point throughout the text.

The article in The Builder (did I not have great respect for its Editor in his knowledge of the teaching and his intention "to render justice to all men") would convey to me a misrepresentation of the real position, purposes, and claims of the author of "The Great Work."

Relying on our mutual respect for the truth and for the laborious work necessary to a true foundation for studious opinions, I am requesting publicity for "Another View of The Great Work," because I am sure many members of the National Masonic Research Society have found as much helpful inspiration from a study of that book, as they have found satisfaction in reading one of the latest of Masonic books, viz., "The Builders." Because the method of the "Great Work" is "personal effort," that is the individual must live the life to know the doctrine. This same idea is enunciated on page 63 of "The Builders," viz., "Fitness for the finer truths cannot be conferred; it must be developed."

Again the criticism in "The Builder" magazine says:

"For not one of the statements (as to the antiquity of the GREAT SCHOOL) is there the slightest shred of evidence, not even a shadow of a basis in fact."

The name "The Great School" is the modern name of an ancient school whose "membership is composed of a voluntary association of men whose lives and labors are dedicated and devoted to the acquirement and perpetuation of knowledge in the broad and unlimited field of science--physical, spiritual, psychical and ethical-- and to its application to the development of individual life, individual intelligence, individual conscience, individual liberty, individual morality, and individual happiness." To these devotees of science in its broadest and best sense, may be added such students as have come to them for infinite instruction in the various departments of their knowledge. . . . "For reasons which appear to them both imperative and just, their work of investigation, experiment, demonstration and instruction is prosecuted and accomplished under the protecting shield of personal confidence and secrecy." ("The Great Work," pages 40-41.)

In the foregoing quotation we have the purposes of The Great School disclosed, the purposes are as ancient as the school itself. The "basis in fact" for the existence of the school will in time disclose itself when we learn to what extent these ideals and purposes were held and taught by the ancient members of The Great School, as indicated and evidenced in the following citations:

TESTIMONY OF GROTE.

"The allegorical interpretations of myths has been by several learned investigators connected with the hypothesis of an ancient and highly instructed body of priests, having their origin either in Egypt or in the East, and communicating to the rude and barbarous Greeks religious, physical and historical knowledge under the veil of symbols." (Grote's History of Greece--Everymans' Library Edition, Page 81, Vol. II.)

STATEMENTS OF PHILO.

"They have also ancient authors who were once heads of their school, and left behind them many monuments of the methods used in their allegorical works. . . . He who is the senior most skilled in the doctrines, comes forward and discourses, with steadfast eyes and steadfast voice, with reason and thoughtfulness; not making a display of word-cleverness, as the rhetoricians and sophists of today, but examining closely and

explaining the precise meaning in the thoughts, a meaning which does not merely light on the tips of the ears, but pierces the ears and reaches the Soul and steadfastly abides there." (Philo "On the Contemplative Life." By Fred C. Conybeare, Oxford 1895.)

THE EXPERT OPINION OF THE LEARNED MEAD

"These secret brotherhoods (of Ancient Egypt) left no public records; they kept themselves apart from the world and the world knew them not. But it is just these communities, which were the links in the chain of heredity of the Gnosis," i.e. Knowledge of the things that are. ("Fragments of a Faith Forgotten," by G. R. S. Mead, Page 61.)

"Most of these mystic schools and communities, whether of Greek or Egyptian or Jewish descent, when they came in contact with each other, gave and received . . . and so modified their preconceptions and enlarged their horizons." ("Fragments of a Faith Forgotten," by G. R. S. Mead, Page 95.)

The foregoing quotations are but a few of many of the same nature that could be made. They indicate that ancient communities or schools of learning have existed in remote times, and without going into the question of chronology, the world old quest reaches far back into the ages.

For instance, "The Babylonians were not content with merely editing their ritual and religious hymns or their myths about the gods and heroes; they also compiled commentaries and explanatory text-books which gave philological and other information about the older religious literature." ("The Origin and Growth of Religion," by A. H. Sayce, Page 16.)

The main characteristic of the ancient teaching was the profound secrecy in which the traditions were kept, we therefore have to rely on the spirit and purposes of ancient teaching and veiled symbolic allusions. It is certain, that the mystery-side of religion was initiation into a higher knowledge; the highest praise is bestowed upon the Mysteries by the greatest thinkers among the Greeks, who are witnesses to the purity of the teaching, which enabled men to live better lives here and to depart from this life with the certainty of immortality. Pythagoras is said to have been initiated into the Egyptian, Chaldean, Orphic and Eleusinan mysteries. He is known or remembered in India today under the name Yavancharya, or the Ionian teacher.

Now as to "records" the existence of which is in doubt in the minds of many because of the partial statement quoted from the book, "The Great Work" -- and included in the fourth paragraph of the criticism in The Builder, together with the critic's

questions: "Did he (T.K.) ever see those records of immemorial time, reaching thousands of years back of Moses? Did he ever see any one who did see them ? If so, how does he know that they are authentic? By what science for the testing of documents did he determine their authenticity?"

In the same paragraph on page 43 of the book, "The Great Work," from which The Builder quotes we read:

"These (records) cover a consecutive and unbroken chain backward from the immediate present to a time many thousand of years before the Mosaic period." But we may also read in that same paragraph: "For a number of years, however, he (T.K.) has been in personal touch with members of The Great School, and during that time has received from them a definite and personal instruction, from which it may not be deemed impertinent or presumptuous to present for the thoughtful consideration of the reader the following brief and incomplete summary."

The answer is complete. As a student in the Great School, in personal touch with its members, commissioned by them to present an outline of its methods, purposes, and teachings to the modern world, he doubtless has in proofs all, and more, than the question demand. That a complete and satisfactory answer is not vouchsafed any and every one on demand, I may be permitted to again quote from "The Builders":

The "one great secret (of Freemasonry) is that it has no secret. Its principles are published abroad in its writings, its purposes and laws are known, and the times and places of its meetings. Having come down from dark days of persecution when all the finer things sought the protection of seclusion, if it still adheres to secret rites, it is not in order to hide the truth, but the better to teach it more impressively to train men in its pure service, and to promote union and amity upon earth. Its signs and grips serve as a kind of universal language, and still more as a gracious cover for the practice of sweet charity-- making it easier to help a fellow man in dire plight without hurting his self-respect. If a few are attracted to it by curiosity, all remain to pray, finding themselves members of a great historic fellowship of the seekers and finders of God. It is old because it is true; had it been false it would have perished long ago. When all men practice its simple precepts, the innocent secrets of Masonry will be laid bare, its mission accomplished, and its labors done." (The Builders, Page 244.)

To which all Masons, as well as all students of the Great Work say, "So mote it be"-- because it is exactly the position of the Great Work.

Further in regard to books, manuscripts and records, the existence of which is doubted by some and denied by others:

"Egyptian research has independently arrived at the conclusion that the pyramid-builders were at least as old as the fourth millennium before the Christian era. The great pyramids of Gizeh were in course of erection, the hieroglyphic system of writing was already fully developed, Egypt itself was thoroughly organized and in the enjoyment of a high culture and civilization, at a time when, according to Archbishop Usher's chronology, the world was being created." ("The Origin and Growth of Religion," by A. H. Sayce, Page 33, 34.)

The collective researches of Orientalists, and especially the labors of late years of the students of comparative Philology and Religion have led them to conclude, that, an immense number of manuscripts and even printed works known to have existed, are now to be found no more. They have disappeared without leaving the slightest trace behind them.

Were they works of no importance they might, in the natural course of time, have been left to perish, and their very names would have been obliterated from human memory. But it is not so; for as now ascertained most of them contained the true keys to works still extant, and entirely incomprehensible, for the greater portion of their readers, without those additional volumes of commentaries and explanations. (For the missing works of Lao Tze and Confucius, see "Lectures on The Science of Religion," by Max Muller, Page 185.)

The ancient teachings to which allusion is made, can be followed in the remains of every ancient nation, and underlie the spiritual (but not spiritualistic) teaching of the present time.

Tradition asserts that thousands of ancient parchments were saved when the Alexandrian Library was destroyed by Julius Caesar, B.C. 48; in A. D. 390; and 640 A. D. by the General of Kaliph Omar. (Consult Moses of Khorene, National Historian of Armenia.) Thousands of Sanscrit works disappeared during the reign of Akbar. The universal tradition in China and Japan, is, that the true old texts with the commentaries have long since passed out of the reach of profane hands; the disappearance of five or six times the matter contained in our Bible, besides 80,000 or more Buddhist tracts, (The Legends and Theories of the Buddhists," by Spencer Hardy) to say nothing of the loss of the sacred Babylonian Commentaries, and the loss of the Symbolic key to Egyptian hieroglyphic records.

"The number of separate works in Sanscrit, of which manuscripts are still in existence, is estimated by Professor Max Muller to amount to about 10,000, which makes him exclaim, 'what would Plato and Aristotle have said, if they had been told that at that time there existed in that India, which Alexander had just discovered, if not

conquered, an ancient literature far richer than anything they possessed at that time in Greece?'

"We can readily conceive that amongst these manuscripts there are dramas and works of fiction innumerable, and treatises in literature and science, but there is little hope of their being completely investigated and sifted, and only like nuggets in a mine are the really valuable works likely to be found accidentally." ("Hindu Astronomy," by W. Brennand, page 132.)

These traditions make interesting study--but time prompts the assertion of a companion tradition in India of subterranean abodes, of large corridors filled with tiles, cylinders and other records, to reappear in some more enlightened age, when bigotry shall no longer blind the human mind and prevent careful study of the facts before judgment is pronounced. ("Historie des Vierges: Les Peoples et les Continents Disparus.")

Purely Brahamanical consideration, based on greed of power and ambition, allowed the masses in India (as in Egypt) to remain in ignorance of great truths; and exactly these same causes compelled the Initiates among the early Christians to remain silent because some of the uninitiated Church Fathers, who had never developed so as to know the truth, disfigured the order of things.

"Once more we may repeat that there was early intercourse between Egypt and Babylonia and that in this intercourse the prevailing influences came from the East." ("Archaeology of Cuneiform Inscriptions," by Prof. A. H. Sayce, page 144.)

The chief of an ancient Hindu Pagoda said to Colonel Tod, who was better loved by the natives than any other Englishman:

"Shahib, you lose your time in vain researches. The Bellati India (i.e. the India of foreigners) is before you, but you will never see the Gupta India (secret India.) We are the guardians of her mysteries, and would rather cut out each other's tongues than speak."

Again referring to The Builder, our Brother critic says: "Why did not the Great School begin its work at home, and lift India out of the shadow of superstition and the paralysis of pessimism." Passing by the work the School has endeavored to do the world over, we may quote the criticised book, "The Great Work":

In India as in Egypt "the tide of civilization at last reached its height. The material prosperity of a nation or a people, when it rises to a certain point, seems of itself to develop a subtle poison whose cumulative effects will, in due time, manifest

themselves physiologically within the body politic. First comes the spirit of selfishness, then the desire for power, then the struggle for wealth, then the practice of dishonesty, then the oppression and suppression of the weak, then the protest of the injured, then the internecine strife, then the final struggle for existence, and in the end spiritual darkness and national death.

"The poison of unassimilated material prosperity was in the blood of Egypt. The spirit of selfishness took possession of her people. The struggle for position and power began. Dishonesty prevailed. Oppression and domination followed. Suffering and sorrow were everywhere. The cry of the subject was unheard and unanswered. Death had set its irrevocable seal upon the proudest of nations. Egypt died. The history of her death struggle is the tragic story of the approaching and appalling spiritual darkness which finally settled over that beautiful land of sunshine." (The Great Work, page 56.)

Here is the reason why the India of today is what we know her to be instead of that which she might have been. Egypt died. India sleeps.

As we may read in the book, "The Builders":

"Nevertheless, if life on earth be worthless, so is immortality. The real question, after all, is not as to the quantity of life, but its quality--its depth, its purity, its fortitude, its fineness of spirit and gesture of soul. Hence the insistent emphasis of Masonry upon the building of character and the practice of righteousness; upon the moral culture without which man is rudimentary, and that spiritual vision without which intellect is the slave of greed and passion. What makes a man great and free of soul, here or any whither, is loyalty to the laws of right, of truth, of purity, of love, and the lofty will of God. How to live is the one matter; and the oldest man in his ripe age has yet to seek a wiser way than to build, year by year, upon a foundation of faith in God, using the Square of Justice, the Plumb-line of rectitude, the Compass to restrain the passions, and the Rule by which to divide our time into labor, rest and service to our fellows. Let us begin now and seek wisdom in the beauty of virtue and live in the light of it, rejoicing- so in this world shall we have a foregleam of the world to come--bringing down to the Gate in the Mist something that ought not to die, assured that, though hearts are dust, as God lives what is excellent is enduring." (The Builders, page 275, 276.)

So then let us include in this communication Max Muller's testimony as to the influence of ancient teachings in old India:

"If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has

found solutions of some of them, which well deserve the attention, even of those who have studied Plato and Kant, I should point to India." (What India Can Teach Us, by Max Muller.)

A modern formulation of the ancient spiritual science, whose ancient home is India, may be quoted in this connection from "The Great Work" and is that which "attention" is called:

"And finally, it is hoped that when the work is finished it will impress upon every reader in such manner as to inspire him to immediate action, the paramount fact that it is to his own best interest, his own greatest good and his own largest possibility of happiness, both now and in the future of this life, both here and in the life to come, to enter at once upon the noble and ennobling task of 'Living a Life' in conformity with Nature's Constructive Principle, and never thereafter to falter until he shall arrive at the goal of individual Mastership, whether that be in this life or in the great hereafter." (The Great Work, Page 209.)

In the foregoing we have referred to the high ideals and lofty purposes of the Great School as disclosed in the book, "The Great Work," contrasting them with similar ideals and purposes as revealed in the book, "The Builders." Both books are the work of Masons. Both aim to show the traditions of the past and to inculcate the personal effort necessary to be a man, not merely in form, but in faith, in spirit, and still more in character. So mote it be.

(As an open forum for fraternal discussion, The Builder is very glad to have the friends of TK present their claims, and no one of them is more welcome to do so than Dr. Stewart, of the Cincinnati Masonic Study School, whose attainments as a student of Masonry entitle him to be heard on any theme of Masonic interest. Happily he is not one of those, of whom there have been a few, who regard any difference of opinion as a personal insult. Far from it. His article is admirable in spirit, like the man himself, and we need not say that it is equally choice in statement and form. Howbeit, we beg him to believe that we never for a moment made the mistake of imagining that TK, in the title of his book, described it as Great. Not so. Our reference was to the estimate of the book by other Brethren who called it "the greatest Masonic book in the world"; hence our remark that it seems to us "more curious than great." For the rest, we may take the points of the article in order:

First in respect of the Secrecy employed by the alleged Great school. Brother Stewart quotes from our little book, The Builders, to prove, what we never at any time denied, that everything must not be told to everybody. But that is not the question at all. It is not the secrecy of the teaching of the supposed Great School that we criticise, but the fact that the existence and history of the School are kept secret. Masonry also employs

a secret method of teaching, but its existence is no secret. Its Old Charges, its history, and even a part of its ritual are written and may be read by all. Not once have we suggested, much less demanded, that TK betray any of the secret doctrine of the Great School, but he should at least be willing to prove that such a School exists. Brother Stewart reminds us that prominent Masons have talked with TK and convinced themselves that such a School does exist; but surely that need not be a matter to be talked of in whispers behind closed doors.

Second, even if such a Great School exists, having headquarters "in the far off India"--and as to this we make no question, for there are many Great Schools in India and elsewhere and have been time out of mind--that does not prove that it has existed from the beginning of time, with records antedating the days of Moses and the pyramids. Grote, Philo, Mead and others are quoted by Brother Stewart to prove what we have never questioned, that religious and philosophical schools existed in ancient times. Manifestly so. The Mysteries were such. The Greek schools of Philosophy were such. We may even go back to the Men's House of primitive tribal life, which was a secret Lodge in which every youth, when he became of age, was initiated into the law, legend, and religion of his people -- with ceremonies not unlike those used today. But Brother Stewart, by his own quotations, proves too much. He shows that there were many Schools--whereof Yarker has written so learnedly in his "Arcane Schools"--myriads of Schools, not one Great School superintending the education of humanity, creating Buddhism, early Christianity and Freemasonry, as TK affirms. So that, his quotations are quite wide of the mark, so far as this discussion is concerned.

Third, as to the "records" of the hypothetical Great School, Brother Stewart is content to show, what we have not called in question, that there were many precious records treasured by men in "the gray years of old." some of which, alas, were destroyed. But that has nothing to do with the matter in hand. TK claims that the records of his Great School have been preserved intact, and that they run back into pre-historic times, telling the story of man's slow climb out of darkness toward the Light--including a record of the life of Jesus who, it is alleged, was a member of the School. His statement to this effect is definite and unqualified; not a theory, as Brother Fenell pointed out, but an affirmation. Some of us make request for proof of it. And it is not enough to tell us that TK has talked with members of the Great School and found that it is true. Without betraying any of her secrets. Masonry publishes her most ancient documents to the world. If the alleged Great School has such documents, why not ask it to do likewise--the more so that it purports to possess a hidden life of Jesus and the true story of the origin of Masonry? As a matter of fact, the statements of TK are impossible of proof, in the nature of things, and he knows it. Brother Stewart quotes the words of TK to the effect that for a number of years he has been in personal touch with members of the Great School and knows what he is talking about, and says that

"the answer is complete." It is not complete. It is no answer at all. It does not even touch the question, much less answer it. Nor does the passage quoted from The Builders help his case in the least.

Fourth, very graciously Brother Stewart proceeds to show that the spirit and moral teaching of the Great Work are in harmony with the teaching which we tried to set forth in the closing chapters of The Builders. Exactly. Moral science, and the laws of the life of the spirit, are as much agreed upon, the world over, as are the propositions of mathematics. Life has no meaning save as we see it as a Great School for the building of character, and its deepest satisfactions, as well as its highest joys, are to be found in doing the will of Him "in whose great hand we stand." Masonry is a Great School of spiritual faith and moral culture; all that is secret about it is its method of teaching--which is true, as we pointed out in The Builders, of all the Arcana Schools of old. Still, the moral teaching of Masonry is one thing and its history is another; and in The Builders we kept the two apart, treating tradition as tradition, legend as legend, history as history, and we insist that TK should do the same. Masonry stands in a great Secret Tradition, an epitome of universal initiation, deriving, no doubt, from many Arcane Schools; using its history, its traditions, its symbols and dramas the better to bring young men to discover the greatest of all Secrets, at once the most open and the most hidden--the kinship of the soul with God its Father, and of life as love and comradeship, here and hereafter.--The Editor.)

----o----

A TALE OF THE TRAIL

This life's a middlin' crooked trail, and after forty year

Of knockin' round, I'm free to say th' right ain't always clear;

I've seen a lot of folks go wrong - get off th' main high road,

An' fetch up in a swamp somewhere, almost before they knowed;

I don't set up to be no judge of right and wrong in men,

I ain't been perfect all my life an' may not be again;

An' when I see a chap who looks as though he's gone astray,

I want to think he started right - an' only lost his way.

I like to think the good in folks by far outweighs the ill;

Th' trail of life is middlin' hard an' lots of it uphill;

There's places where there ain't no guides or signboards up, an' so

It's partly guess work and part luck which way you chance to go.

I've seen th' trails fork some myself, an' when I had to choose,

I wasn't sure when I struck out if it was win or lose;

So when I see a man who looks as though he'd gone astray,

I want to think he started right - an' only lost his way.

I've seen a lot of folks start out, with grit and spunk to scale

Th' hills that purple over there, an' somehow lose th' trail;

I've seen 'em stop an' start again, not sure about th' road,

An' found 'em lost on some blind trail, almost before they knowed;

I've seen 'em circlin', tired out, with every pathway blind,

With cliffs before 'em, mountains high, an' sloughs an' swamps behind;

I've seen 'em circlin' through the dusk when twilight's gettin' gray,

An' lookin' for th' main high road - poor chaps who've lost their way.

It ain't so far from Right to Wrong - th' trail ain't hard to lose;

There's times I'd almost give my horse to know which one to choose;

There ain't no guides or signboards up to keep you on th' track;

Wrong's sometimes white as driven snow, an' Right looks awful black.

I don't set up to be no judge of right or wrong in men;

I've lost the trail sometimes myself, an' may get lost again;

An' when I see a chap who looks as though he'd gone astray,

I want to shove my hand in his an' help him find th' way!

- Selected

----o----

UP THE ROAD

Friends of mine along the way,

Whither bound this windy day?

Join us, friend, our way is one,

Up the road, till day is done.

Up the road toward light of Home,

Shining far for all who roam,

Shining for us brothers all,

Lest we falter, lest we fall.

Up the road, with words of cheer

Fit to banish every fear,

Helpful deeds and kindly smiles,

Easing so the wind-swept miles.

Up the road we brothers all !

Brave to answer every call;

Up the road, till day is done

And the goal at last is won.

- Charles S. Newhall, in the Survey.

----o----

SHE WOULD BE A MASON

By James C. Naughton

The funniest story I ever heard,

The funniest thing that ever occurred,

Is the story of Mrs. Mehitable Byrde

Who wanted to be a Mason.

Her husband, Tom Byrde, is a Mason true,

As good a Mason as any of you;

He is tyler of Lodge Cerulean Blue,

And tyles and delivers the summons due.

And she wanted to be a Mason too -

This ridiculous Mrs. Byrde.

She followed him round, this inquisitive wife,

And nabbed and teased him half out of his life;

So to terminate this unhallowed strife

He consented at last to admit her.

And first, to disguise her from bonnet to shoon

This ridiculous lady agreed to put on

His breech - Ah! forgive me, I meant pantaloons;

And miraculously did they fit her.

The lodge was at work on the Master's degree;

The light was ablaze on the letter G;

High soared the pillars J. and B.;

The officers sat like Solomon wise;

The brimstone burned amid horrid cries;

The goat roamed wildly through the room,

The candidate begged them to let him go home,

And the devil himself stood up in the east,

As proud as an alderman at a feast,

When in came Mrs. Byrde.

Oh, horrible sounds! oh, horrible sight!

Can it be that Masons take delight

In spending thus the hours of night ?

Ah! could their wives and daughters know

The unutterable things they say and do

Their feminine hearts would burst with woe.

But this is not all my story,

For those Masons joined in a hideous ring,

The candidate howled like anything

And thus in tones of death they sing

(The candidate's name was Morey):

"Blood to drink and bones to crack,

Skulls to smash and lives to take,

Hearts to crush and souls to burn -

Give old Morey another turn,

And make him all grim and gory."

Trembling with horror stood Mrs. Byrde,

Unable to speak a single word;

She staggered and fell in the nearest chair,

On the left of the Junior Warden there,

And scarcely noticed, so loud the groans,

That the chair was made of human bones.

Of human bones! on grinning skulls

That ghastly throne of horror rolls -

Those skulls, the skulls that Morgan bore !

Those bones, the bones that Morgan wore !

His scalp across the top was flung

His teeth around the arms were strung -

Never in all romance was known

Such uses made of human bone.

That brimstone gleamed in lurid flame,

Just like a place we will not name;

Good angels, that inquiring came

From blissful courts, looked on with shame

And tearful melancholy.

Again they dance but twice as bad

They jump and sing like demons mad!

The tune is "Hunkey Dorey" -

"Blood to drink and bones to crack,

Skulls to smash and lives to take."

Then came a pause - a pair of paws

Reached through the floor, up sliding doors,

And grabbed the unhappy candidate !

How can I without tears relate

The lost and ruined Morey's fate?

She saw him sink in a fiery hole,

And heard him scream, "My soul! my soul!"

While roars of fiendish laughter roll

And drown the yells for mercy!

That ridiculous woman could stand no more -

She fainted and fell on the checkered floor

'Midst all the 'diabolical roar.

What then, you ask me, did befall

Mehitable Byrde ? Why, nothing at all -

She had dreamed she'd been in the Mason's hall.

FREEMASONS AS BUILDERS

A Series of Researches into the Operative Efforts of the Craft

1. THE TEMPLE AT INDlANAPOLlS

BY BRO. ELMER F. GAY, P.G.M. OF INDIANA

THE Masonic Temple of Indianapolis is owned jointly by the Grand Lodge F. & A.M. of Indiana and the Indianapolis Masonic Temple Association. The latter Association is composed of eleven directors representing eight Blue Lodges, two Chapters Royal Arch Masons and Raper Commandery No. 1, K. T. Each party owns an undivided one-half of the building and real estate.

The building has a frontage of 130 feet on Illinois Street, facing west and a depth of 150 feet on North Street. It is of Ionic style of architecture and is faced on all four sides with Bedford stone, backed with brick. The walls are unusually heavy, being five feet thick at the foundation. There are no windows above the first floor, except some are glass on the Illinois Street front, which are for decorative purposes only. Artificial ventilation is used exclusively in the building. The air is taken from the street level, and, after being thoroughly washed, is forced through heaters to all parts of the Temple.

The first floor is used exclusively for Grand Lodge purposes. The main foyer is about 40x50 feet, which, with the double stairways, is finished in Italian marble. At the right of the foyer are the quarters of the Grand Secretary, on the left the Grand Lodge Library and check room for the entire building.* Directly in the rear is the Grand Lodge Auditorium which has a large, well equipped stage as well as 1,200 leather upholstered opera chairs, and, as Indiana has but one representative from each lodge at the Grand Lodge meetings, ample accommodation is provided for many years to come.

The Temple is four double stories high, which allows for four mezzanine floors in the west end. The first floor mezzanine has two kitchens and three dining rooms, each with a seating capacity of about two hundred. They are divided by folding doors which may be opened, throwing the three into one room, if desired.

The Second and Third floors are exactly alike, and each contain two Blue Lodge rooms, size 50X70, a tyler's room, preparation room, two examination rooms, smoking room, and a large social room, size about 60x35 feet. The two social rooms are divided by collapsible doors which, when opened, make a room about 35x120 feet, used for dances, receptions, etc.

In the west end of the lodge rooms is a balcony containing a pipe organ, choir and lantern rooms. The gallery is reached by two sets of stairs, each containing three, five and seven steps. The four lodge rooms are named the Doric, Ionic, Corinthian and Composite, and differ only in the style of furnishing. The second and third mezzanine are devoted exclusively to the use of candidates, each lodge room having six individual preparation rooms. The fourth floor is devoted to the use of the Chapters, Council and Commandery, and contains an Asylum, Red Cross room, Armory and social room, for the use of the Commandery, a Chapter room with necessary anterooms for use of the Chapters and Council. The asylum and Chapter room each contain a pipe organ.

The fourth floor mezzanine contains a kitchen and banquet room, capable of seating about 350. This room is for the exclusive use of the bodies using the fourth floor of the Temple.

The specially prepared roof is used by the Commandery as a drill room and by the other bodies for garden entertainments. The basement is used for boilers and machinery purposes. Two Chapters of the Order of the Eastern Star meet in the lodge rooms on the second floor. This Temple is used only by York Rite Masons, the Scottish Rite and Shrine having separate Temples of their own.

----o----

* (No coats or hats are allowed above the first floor, all persons being required to check their clothing in the main check room off the lobby, from which two high speed elevators take you to any floor desired.)

EDITORIAL

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

WAR AND THE MYSTIC TIE

ALAS ! it seems decreed that the nations must at last make a desolation, and call it Peace. Anything may happen in these wild and fateful days in which we live, when the whole world is half mad and half of it wholly mad. Many things fair and fine have already been crushed by racial rancors and national hatreds running riot in a vast eruption of savagery, and the end is not yet. Dreadful days lie ahead of us, when the very existence of civilization will hang in the balance, and nothing will be heard but the thunder of great guns and the hot steps of the Lords of Hell as they ride to ruin - nothing, save a wail of woe following the evening sun around the world!

Much of what we call modern thought passed quietly away into sleep at midnight on August 4th, 1914, and the Clock of Time was set back for an age. Since that dark date tie after tie by which men were bound together, has been broken, until little is left but the Law of the Jungle - that he may take who has the power and he may keep who can. Science turned traitor, and by its very skill in the mastery of force has changed the beautiful earth into a human slaughter-house. The Church failed, having lost what it

claimed to possess, the power to uplift and guide the nations, to draw men to each other, and to base human life on love of man for his fellow. Socialism, with its vague humanitarian mysticism and its fine rhetoric of a cosmopolitan philosophy, collapsed like a house of cards in a storm.

Last of all, the mystic tie of Masonry seems to have given way under the pressure of world-war; the Grand Lodge of England, after a memorable debate, having severed relations with its Teutonic Brethren - the Masons of Germany having already repudiated their Brethren in England, France, and Italy. No doubt it was inevitable that men should act so, looking at each other, as they do, across a million graves where sleep the fathers of dream-children never to be born! We do not chide, we only grieve. Nor do we let go of faith, as not a few have done, for the cynical dogma that humanity, so far from being the offspring of God, was begotten by the Father of Lies, upon the daughter of a Thief - its culture a veneer covering an immobile animalism which nothing can alter or influence.

No, no ! Albeit we do recall that during the blood and fire and tears of our own Civil War, when States were divided and Churches were rent asunder, the Masonic tie was not broken. While it could not avert the tragedy of war, it did mitigate the horror of it, building rainbow bridges across the battle lines, and many a man in Gray planted a Sprig of Acacia on the grave of a Brother in Blue. Today, those graves where heroes sleep together have sunk level with the sod, and the men who met as foes at Gettysburg have tented together as friends, each paying tribute to the valor of the other. From this fact let us take hope that, no matter how virulent and violent the present war may be, this, too, shall pass away, and the hatred which glows like a furnace today will give place to thoughts of gentleness and pity.

Have no doubt; the men in arms across the sea are not different from us. Soon they will have their Decoration Days, and over the graves of their uncomplaining dead will be drawn closer together, seeing with eyes purified by suffering that the truth which each fought for was but a fragment, a gleam, of a greater truth, and that courage, sacrifice and heroic aspiration are the virtues of all peoples. Men who are now enemies will see each other as they are, and then they will he enemies no more, but friends, even as our North and South, once arrayed in long lines of blue and gray, are now united and free. The Great War will purge the bitterness of spirit from the peoples and a common sorrow will fall upon them like a benediction, the while they turn their energies to the upbuilding of the civilization which their conflict threatened to destroy.

* * *

WASHINGTON'S MASONIC LETTERS -

Having just returned from a visit to Mount Vernon, we found awaiting us a copy of "Washington's Masonic Correspondence as Found Among the Washington Papers in the Library of Congress," compiled from the original records, under the direction of a committee on library of the Grand Lodge of Pennsylvania, with annotations by the venerable Brother Julius F. Sachse. It is a noble volume, containing copies and fac-similes never before published, the William Williams painting of Washington the Mason, now in the Alexandria-Washington Lodge, serving as a frontispiece - with sixteen other illustrations well selected and exquisitely mounted. This historic volume was prepared under the supervision of Grand Master J. Henry Williams of Pennsylvania, and its publication is a notable event in the annals of Masonic literature, alike for its beauty and its value. A detailed review of it will appear later, but we must say at once that it sets at naught, now and forever, all the statements, arguments and libels of the fanatics of the anti-Masonic craze of the last century that Washington never belonged to the fraternity, or that he had but a languid interest in its affairs. The Grand Lodge of Pennsylvania, in its publication of this volume, has rendered a distinguished service to Freemasonry, laying the Craft under abiding obligations of gratitude and goodwill.

* * *

FREEMASONS AS BUILDERS -

Elsewhere in this issue Brother Clegg gives us a wide vision of the seriousness of the building problem faced by Masons all over the United States, as the Fraternity, more and more, demands larger and better quarters. If he calls attention to mistakes, more than to successes, it is to warn those who contemplate a new Temple, of the pitfalls in their path. We gladly give space to his article, because he speaks from experience, and because his counsel is beyond peradventure timely and good.

Happily, however, not all Masonic temples have brought with them serious troubles. In many cases Lodges are fortunate to have practical men with big hearts, and long experience, who have been able to build into a Masonic temple in a simple but comprehensive way those elements of convenience which make the "work" of the Lodge, as well as the social features, a joy to those who participate therein. Such a case is that at Indianapolis. Here the Grand Lodge of Indiana, and the enthusiastic Brethren of the city of Indianapolis have joined hands in the erection of a commodious, convenient, and, as we think, almost an ideal Masonic Temple.

The Grand Lodge has its auditorium, Library and Grand Master's and Grand Secretary's suite all on the main floor. Above are quarters for the Blue Lodges, Chapters and Commanderies of Indianapolis, and the detailed floor plan of the Blue Lodge floor

shows how carefully every comfort, as well as necessity, of the foundation degrees in Masonry has been considered. If anything, even more ingenious has been the method by which the conferring of the Chapter and Commandery degrees has been made easy. And best of all, every detail of all of these degrees is brought out in the hall itself - the Brethren can see the whole degree, in every case (with but a single exception).

We hope that our illustrations of this wonderful temple will convey all this to the Brethren, particularly those who may be interested in Temple construction in a practical way, now, or in the immediate future. From time to time we shall publish drawings of other temples - always with a view of bringing before the Craft those elements which are vital and essential, and which may easily be incorporated into almost any Masonic Temple, no matter what its cost.

* * *

MASONIC BOOKS -

So many and so urgent have been the requests of Brethren to know how and where they may obtain Masonic books, that we venture to suggest that they take the matter up with the Torch Press Book Shop, Cedar Rapids, Iowa. Ye editor has no interest in this firm, save that he has dealt with it for many years, and, knowing it to be courteous, efficient and in all ways trustworthy, he does not hesitate to commend it to Brethren in quest of books and to Lodges seeking to form libraries. Many of our best Masonic books are out of print, but may be had at second-hand, and as the Torch Press Book Shop deals in books both old and new, and is in constant touch with book-dealers both in this country and abroad, it will be able to aid the Brethren. Meanwhile, ye editor offers his advice and assistance - such as it is - both to the Book Shop and to any of his Brethren free gratis and for fun, wishing to do all within his power to bring good books and good men together.

* * *

CORRESPONDENCE

WHAT SHALL WE DO WITH THE RITUAL?

Dear Brother: - So much is there that finds ready response in my heart that I hesitate to pick out a sentence from Brother Robert Tipton's essay, page 155, The Builder, and give it less than praise. He says: "I for one shall be happy to welcome the movement that will strive to banish the antiquated terminology and render our ritual into easy unambiguous English." Maybe I do not quite get at the meaning he wishes to convey.

For that matter, I am open to conviction on very many questions pertaining to the fraternity. Further testimony is therefore always welcome. But as to the ritual, is it not a fact that it has suffered more by excess of editing than by lack of the "blue pencil" ?

Today I doubt if any two Grand Lodges approve the same ritual. Familiar as I am with the "work" in several states I cannot recall any uniformity after you cross the lines of official jurisdiction. If then we have no more satisfactory conformity than is now finally or tentatively exhibited by all the revision committees that have labored over the problem I doubt very much the result of so broad a commission as the one outlined by my Brother Tipton.

There might be some advantage in having a uniform ritual but I fear that the results obtainable would not justify the effort. The ritual in each state has grown to its present arrangement by small and infrequent additions and subtractions. Familiar as each is at home, it would not have the prestige abroad over a similarly accepted one. It seems impossible that there would be any general give and take process that could be agreed upon for a revised ritual for universal use.

However, I have sometimes thought a plan not impossible of acceptance might be something after this style: Before we try to bring these oft-tinkered rituals up to date, why not travel the other way? Is it practicable to unearth the earlier forms of the ritual and then in each state secure authority to give them or one of them, the oldest preferably, once in a while ? A lodge of my acquaintance was wont to get its older members once a year to present a degree as it used to be done in the long ago. These meetings were always well attended. They were indeed events to be remembered. Nevertheless the wisdom of this sort of thing is I daresay debatable.

Yet there is one way in which Brother Tipton's own Grand Lodge can set an example. It owns the Bowers-Spencer-Hughan eighteenth century ritual which is mentioned freely in that interesting book, "The Origin of the English Rite." The first of the two degrees there given would be suitable for lodge presentation. The third degree might raise objection. Into the reason for this I need not go. Taking the degree work from that ritual that seems admissible for rendition by the lodge members and I am sure it would meet Brother Tipton's desires. I beg of him to look it over when he goes on his pilgrimages to the Masonic Library at Cedar Rapids.

If there is to be a simplification of the ritual attempted anywhere the unique possession of the Grand Lodge of Iowa is well worth entrance for that honor. Would it not be well at some annual gathering of your Grand Lodge for some enterprising brethren to put on that work with the attendant lecture of the famous Peter Gilkes? And may it be my good fortune to be among those present!

R. I. Clegg, Cincinnati.

* * *

THE REALIZATION OF THE TRUTH

Esteemed Brothers: - "TK and the Great School" is not such an important Masonic subject as "The problem of demonstrating a future life" that Brother Fennell propounds in his letter to you, and which has been solved by TK and his "Great School," let us hope, and which, no doubt, was the problem of the Ancient Mysteries in whose strenuous degrees many are said to have disappeared forever.

This problem of the race, which too, is fast becoming the deeper problem of Modern Masonry, as indirectly acknowledged in the reply, "that the immortality of the soul is the polar expedition of philosophy, as it is the polar star of faith." In which case it must become the final purpose and object of all great educational movements, must and will be solved.

The word "polar" left out of the above quotation might leave the expedition open to include the hot sands of the desert perhaps, or at least, convey a warmer feeling for the subject, but we suppose, "ye Editor" wishes to keep perfectly cool.

Now the two prominent "landmarks" or great milestones of Freemasonry are first, a belief in God, and next a belief in immortality, and then the degrees proceed to show us how we can become one of those "living stones eternal in the heavens." In other words, demonstrate the mortal belief in immortality; but still, keeps before us the speculative or doubtful success of the enterprise and the unusual difficulties to be overcome. This would corroborate TK in his constructive principle with a lot of doubt thrown in, and the fear that the constructive teaching might prove destructive at any moment.

The egoistic claim of a Great School of very wise brothers who know all, is only characteristic of nearly all the Oriental teaching, and not out of keeping with the speculative knowledge implied to P.G.M's, and S.G.C's, of Masonry. It may be attractive to many but need not bother us who have some imagination of our own. It is along the same lines of scripture teaching that the "Jews" are the special selected people of God, or God's chosen people, all right possibly, in a spiritual sense, but does not look well literally, for we think God is no respecter of persons.

Another question that stands out quite prominently as we proceed, is the fact that these advanced Adepts who are represented to be back of the several movements of human education differ among themselves, and the different groups disagree as to the great Truth and as to method and practice. This alone carries a doubt of their Great

Knowledge, outside the belief of their followers, for Truth cannot disagree, it is One, and God Truth, and Spirit, are used as synonymous terms for Divine Perfection.

The principal weakness of the teaching of the TK, as presented in the "Great Work" is its seeming neglect of God, that Divine Shove which is the inspiring hope of humanity, and making "Personal Responsibility" the keynote of endeavor. In this sense it is unmasonic, for Scripture distinctly teaches that the "carnal mind" (sense or human mind) is enmity against God and cannot understand spiritual ideas at all.

In place of God, it gives us a "Constructive Principle" of nature which does not always work constructively and is very dangerous, and an Elder Brother who is ruler of this planet earth, a Planetary God subject to still higher authority, which is pantheism, even if it prove true that there really exists such personal ruler.

As a matter of plain fact, Sin, Disease, and Death,: are the names that include all the troubles of humanity, and the Holy Bible is the text book accepted by this Western civilization, as containing the remedy for it all. In it, the great teacher, Christ, tells us, that if we keep his sayings we - shall never die. It also tells us that the strength of sin is the law, and the result of this law of sin is death. And right here lies the problem for Masonry, Christianity, or any other benevolent society, for when this enemy, death, is destroyed, it is the last enemy of man and eternal happiness is attained.

Now if the carnal mind is enmity against God, (which is the one Truth we all want) and the wisdom of the world is foolishness with God, then worldly wisdom will never solve the problem, and yet, this same book tells us that by man came death and by man must come the resurrection. So man must solve it and it naturally becomes the most inspiring problem of the age, and all great minds will give it attention.

The best and most logical explanation, I have seen, of that law which is the strength of sin and the cause of death, is given in "Science and Health, with Key to the Scriptures," by Mary Baker Eddy; she is truly Masonic in placing God first foremost and all the time, as the "greatest help in time of trouble," and agrees with the ancient Hermetic teaching in claiming that "all is Mind," but Divine not mortal, and further agrees with the ancient Sages, (who are the only Great Learned Men that seem tangible) that the Divine Mind is one Mind, and the All and source of all; therefore, the question would not be the "demonstration of a future life," but the Realization of the Truth of the Continuity of Life, now and always, and that every expression of life is that life.

"Life Understood" by F. L. Rawson, an eminent English scientist, the second edition of which has just been published, is also an eye-opener along this line.

Fraternally yours

Arthur B. Rugg, Minneapolis.

* * *

UNAFFILIATED MASONS

Dear Brother: - There is a subject about which I wish to say a few words - in regard to the great army of our unaffiliated members. They are, most of them, aside from their one fault of non-affiliation, good men and Masons. Some of them have become non-affiliated through carelessness, having left the jurisdiction of their Mother Lodge. They have let time slip by, unconsciously, until the amount due their Lodge is so large that it would be a hardship for them to pay the sum required for reinstatement. I have known this sum to go as high as twenty-five and thirty dollars, an amount remarkably large for a workingman, with a family, to spare. Often times he cannot possibly do so, and a member is lost. Why did not the Brother state his case to the Lodge ? it may be asked. I will answer. I have in mind a Brother who had something like twenty-five dollars charged against him in his home Lodge, and he had met with misfortune through illness in his family - his wife died leaving him with a large family to care for. He saved ten dollars and sent his Lodge. I as secretary, under the seal of our Lodge, wrote them the conditions. They refused to reinstate him until the full amount was paid, and kept the ten dollars. I know of other cases of like kind.

We are adding new material to the building of the Great Work, some of it good, some bad. No doubt some of it which has been consigned to the rubbish heap may fit in some niche and be found valuable. There will come a day when every stone in the "great edifice" will be tried by fire to see if it is square and sound and true, and if in the highways or byways we find one that has the right mark upon it, why not rejoice? In other words, why not hold out an inducement to the unaffiliated and see what tie result will be? What do you think of it? If the secretary of the Lodge, or the master, would make it easier for them to resume work in the quarries, perhaps they would do so.

Fraternally

L. C. Stewart, Florida.

* * *

MASONIC EFFICIENCY

Dear Brother Editor: - I am very much interested in the plans and purposes of the Research Society, and I will tell you why. In common, as I believe, with many other

Masons, I have many times wondered at the apparent lack of definite purpose in Masonry, aside from the ritual work; and as one ponders the matter it is really surprising that so much interest can be maintained as is the case. I believe the explanation is to be found in that vague conviction, which seems to lurk in the mind of even the least informed Mason, that Truth of some important kind is concealed about the premises. And to be candid, it is usually most effectually concealed, so that truly, only he who seeks, and seeks diligently, may find.

The question, as I see it, is this: Is Masonry anything more than a means of manicuring morals and massaging out the lines in the characters of men? Most of us believe it is. If it only means a process of making men respectable - a purveyor of genteel amusement to keep men out of mischief - the Lodge has certainly been mistaken in the past, and is doomed in the future. A Masonry that will make men hate evil and make them sacrifice for good, will certainty be taken seriously. Anything less will not even be laughed at. As I understand it, you are seeking to make Masonry efficient by making it intelligible, and I am with you to the world's end, and back again.

Yours fraternally,

Oscar Wayman, Texas.

* * *

THE FIRST SCOTTISH RITE MASON

Dear Brother: - I want to tell you something that I am sure will interest you. I have the material in detail covering the life of Moses Michael Hays, who was the first Scottish Rite Mason made on the North American continent. You will remember that Morin was commissioned by the Grand Orient of France to carry the Rite of Perfection to North America. Morin came to San Domingo with the Grand Constitutions and there commissioned Francken as Deputy. Francken came to Boston and there commissioned Hays. Hays later commissioned Spitzer and Snitzer commissioned John Mitchell, who established the Rite of Perfection at Charleston, the forerunner of the Mother Supreme Council. Now very little has been known about Hays, but every Scottish Rite Mason both of the Northern and Southern jurisdictions, should be interested in being made familiar with the man whose patent connects his own directly with the royal origin of the 32d Degree. While rummaging in the Boston Masonic Library I came upon an old patent presented to the library years ago by E. W. Myers, of Richmond, Va. It is either the original or a copy of the patent given Hays by Francken. I am inclined to the opinion that it is a copy, but I shall try to identify the penmanship so far as Francken is concerned, as I know where some writing known to be his can be found. If the

penmanship of this patent and that of Francken's known writing are identical, I have discovered, as you can see, a document that is the foundation stone of both the Supreme Councils. But that is merely incidental to the life of Hays. His title to his place as the first Scottish Rite Mason in America is established incontestably in other ways.

Fraternally

C. D. Warner, Mass.

(This is indeed interesting, and we sincerely hope that Brother Warner will push his researches through, and give us the results of his findings. The pages of The Builder are open to him to spread before the Craft whatever of interest he may unearth in the archives. His articles on Masonic subjects in the Christian Science Monitor attracted wide note, and justly so, alike for their matter and manner, and we shall be very glad to hear from him when he is ready to publish his studies. - The Editor.)

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

In 1853, when the subscriptions for the Washington Monument were waning, and the people were becoming restive, Congress appropriated $50,000 for an equestrian Statue of General Washington, and Brother Clark Mills, a local artist, was awarded the contract. Mr. Mills enjoyed an excellent reputation as a sculptor.

It was decided to erect this bronze memorial in the Circle at the intersection of Pennsylvania Avenue, New Hampshire Avenue and twenty-second street and K street. This circle is one of the places which the eccentric L'Enfant had designed for a little fortification, which he thought would be necessary when mobs and riots were in operation. But it had been turned into a Park, and in this centre the statue may be seen from many directions.

The statue shows the General in his Continental uniform, with a drawn sword in his hand, facing the east. The bust is a copy of that of the famous Houdon, and is regarded as perfect. The pose of the General and the apparent activity of the beautiful horse were highly eulogized at the time.

The horse, of course, in an equestrian statue, is a conspicuous part of the group: the animal appears as nature made him: his limbs are not obscured by fashionable raiment,

which future ages might not be pleased with: the uniform of the Generals however, is a very beautiful one, and one that Americans should never tire of looking upon; that of the Continental Army.

This work of art was dedicated on the 22d of February, 1860, by the Grand Lodge of the District of Columbia, with Fredericksburg Lodge No. 4 in attendance. Washington Commandery No. 1 was the escorting body.

The Grand Master, George C. Whiting, after executing the usual ancient rites, turned to the President of the United States, Brother James B. Buchanan, Past Master of Lancaster Lodge No. 43 of Pennsylvania, and said:

"Mr. President. This gavel, prepared expressly for the purpose, was used by Washington, as President of the United States, and as Grand Master of Freemasons pro tempore, in laying the corner stone of the Capitol of the Nation, on the 18th of September, 1793, and I have now the honor of requesting, in the name of the Fraternity, that you, his brother and his successor, will likewise employ it in the crowning act of dedicating this statue."

The President of the United States, on receiving the gavel from the Grand Master, made a beautiful dedicatory address.

The writer is probably one of the few Masons, now living, who witnessed this historic dedication, and the recollection is one of lasting pleasure.

----o----

WHAT IS FAITH?

What is faith but risking all

To the realness of the call ?

Faith may never be to know -

It may always be to grow.

- E.G. Rockwell.

----o----

BURDENS

Not always do they rob life of its charms,

At times they lend a glory and a glow;

A woman with a baby in her arms,

A pine tree bending heath a weight of snow.

- A.D. Patterson.

THE LIBRARY

"IN A NOOK WITH A BOOK"

AN ATTIC PHILOSOPHER

THREE or four Brethren have asked why we did not name "The Pleasures of Age," by Emile Souvestre, among the very best books on old age. Because we feared that others might have as hard a time finding it as we had years ago, when we came upon it in an old second-hand book shop where we were wont to browse betimes in the times that come not back. It is indeed a gracious book, sweet, meditative, and wise, one of the few books that treat of the last scene of life without bitterness, which even Cicero did not escape. Also, Souvestre did not know old age, save by imaginative insight, for he died at the age of forty-eight when life was at high noon.

Besides, we like his "Attic Philosopher" better, the more so because we once had a prejudice against the book before we knew it, thinking that it must be the musings of some thin, wan cynic, pinched by poverty, and writing his bitter thoughts from an Attic. Imagine our surprise and delight when we saw the book itself - coming as it did, on a day so dull that if we had gone seining in the ocean of ideas we could hardly have caught a minnow. Instead of a book of sharp cynicism and acid wit, we found one of the wisest, sweetest, most wholesome books it has ever been our joy to meet.

The Philosopher in the Attic gives us his grave and kindly wisdom in the form of a diary, or journal - less learned than Amiel, but with equal observation and insight. He teaches virtue by ridiculing vice, and such bitterness as he feels is clothed in a garb of mirth, and is soon washed away by the waters of Marah. He sees the misery of the world without despising it, and its cowardly tricks without hating it. He learns not to judge by appearances; he shows the joys of the poor and the sadness of the rich. He tells

stories, reviews books, records gossip, paints landscapes, studies human nature because he loves it; smokes, dreams, and remembers - and through it all blows the sweet air of the country and the perfume of a simple faith in God. Hear some of his sayings:

"Let a man learn to be at home in his own heart, and he will surely learn how much there is to do at home."

"O Philosophers ! find us amusement without brutality, and enjoyment without selfishness!"

"Ah! if men only knew in what a small dwelling joy can live, and how little it costs to furnish it !"

"We award the palm to Charity, but let us give it to Moderation - the great social virtue. Even when it does not create the others, it stands instead of them."

"Trustfulness prevents sorrow, if not from coming, at least from staying. I put my judgment in place of providence, and the happy child is changed into an anxious man.

"Is it not true that beyond goodness, prudence moderation, humility, and self-sacrifice itself, there is one great truth, which alone can face misfortune? And that, if a man has need of virtues for others, he has need of religion for himself ?"

Ay, here is meat for the mind, food for the soul, and light along the path. Yet it is not a book of proverbs, but of vivid human life from day to day, with its sorrows, its homely joys, its deep and quiet consolations. There are the old fruit woman, the soldier who loved flowers, the two sisters on their first trip to the country, the old veteran to whom love of France was a kind of worship - with memories of old days an scenes far off, and gentle thoughts of the dead who live in our hearts, and therefore never die. It is a wise book, equally for what it remembers and for what it forgets, giving alms to oblivion while laying up that treasure which neither time nor death can rust. Truly, if one can have such a kind heart and such a sweet faith, it matters little where he lives - whether in a Attic or in a Palace - for he will be cleansed of envy of evil, of restless fret and fear, finding God everywhere.

* * *

Speaking of best loved books, ye scribe may be permitted to tell a story, while we chat together in the Library. Once on a time he found himself lonely, ill, and far from home - having fallen unconscious on the street of a strange city, where he was picked up by two brother Masons and cared for till he was healed of sun-stroke. When able to be about, he went for a walk, and, seeing the sign of a Book-shop, he ventured in to see

what he could find for the mending of his spirit. There, in a tiny case of curious old books, he found a volume which proved to be one of the best friends of his life. It was entitled "Some Fruits of Solitude," by William Penn, and in his loneliness ye scribe sought to learn what solitude had taught a great and wise man.

Courage, common sense, a resolute cheerfulness, and, above all, a sense of being "never less alone than when alone" - such was the message, perhaps one had better say medicine, of that gracious little book. Later he found "More Fruits of Solitude," from the same pen, which, in his opinion, are richer, juicer, and grown by a sunnier wall of experience. They are two little baskets of ripe wisdom wherein, if a man will look, he will find apples of gold - a blend of honest, homely shrewdness and heavenly spirituality, qualities rare enough and still more rarely growing together. Years afterward, in reading the Letters of Stevenson, he learned that Robert Louis had much the same experience with the same little book in the old days in San Francisco.

Why are not such books written now-a-days? It would seem that we are so smitten with the curse of being busy - a kind of St. Vitus' dance of doing things - until we are almost bankrupt in the real business of living. Meditation is almost a lost art among us. We hardly know how to be alone, much less to be quiet and think things through - or, better still, to listen to those voices which will tell us, if we have ears to hear, what life means. Penn was a Quaker, that is to say, a Quietist, and he has put into simple words what he learned in the School of Silence. Hear him a moment:

"How many people come into, and go out of the world, ignorant of themselves, and of the world they have lived in."

"Do good with what thou hast, or it will do thee no good. Riches lie in bags; Happiness in content - which wealth can never give."

"No religion is better than an unnatural one. To be furious in religion is to be irreligiously religious."

"They that love beyond the world cannot be separated. Death cannot kill what never dies. Death is but crossing the world, as friends do the seas."

"Humble, meek, merciful, just, and devout souls are everywhere of one religion; and when death hath taken off the mask, they will know one another, though the divers liveries they wear here make them strangers."

This last saying - a favorite with Lincoln - ye scribe can never forget, and it expresses his real feeling in regard to religion. If only this truth had been kept in mind and heart, how much bigotry and bitterness would have been avoided - but, alas, so many liveries

make men strangers, even enemies. No part of the ministry of Masonry is more benign than the way in which, by the fine art of friendship, it leads men to this discovery made by Penn long ago; and so, happily, we do not have to wait for Death to take off the mask to know and love our fellow men.

* * *

QUESTIONS

Dear Brother: - Nothing has been published in The Builder more helpful to the average member of the Craft than the questions compiled by the Cincinnati Masonic Study School. Lodges in this section are some distance apart, and we have no Past Master's Societies or Research Guilds, and it is hard for the less informed Brethren to get anything that will create interest for more light. It is in appreciation of what the Cincinnati School and the Research Society are doing, through The Builder, that I make this expression. Yours fraternally. E. J. Matthiesen, La Cross, Kan.

Many thanks for your words of good cheer. Others have written letters of like tone, which confirm us in the belief that we have found a method and a point of contact with the greatest of all problems before this Society - to awaken the interest of Masons in the study of Masonry. We are glad to announce that, when the series of questions on "The Builders" is finished, other books will be taken up in the same manner, by the kindness and industry of the Cincinnati School - for example, "The Story of Freemasonry," by W. G. Sibley, published by the Lion's Paw Club, Gallipolis, Ohio.

* * *

Will you be kind enough to tell me whether or not the Emperor of Germany is a Mason? I have seen it stated both ways, even in Masonic journals, and I am puzzled to know the truth. - J. L. B

No, Kaiser Wilhelm is not a Mason. The story probably comes from the fact that every King of Prussia, since the time of Frederick the Great, with the exception of Frederick William IV and the present Emperor, were Masons. The only monarch in Europe associated with the Craft, we believe, is the King of Sweden, who is Grand Master of Masons in Sweden - the Crown Prince being Deputy Grand Master.

* * *

Please tell me the origin and meaning of the word cabletow. Has it any other than a Masonic usage ? I have searched in vain for any clear explanation of it. Perhaps others would also be interested in your answer. - H.T.S.

Until recently the word cable-tow was of exclusive Masonic usage, but the Standard Dictionary (1913) defines it as "a rope or line for drawing or leading; in Freemasonry, symbolizing, in the second and third degrees, the covenant by which Masons are bound." Just why it should thus be limited to the second and third degrees, is strange. Mackey, in his Encyclopedia, says the word is "purely Masonic" and that the German "Kabeltau" is the probable derivation. Lawrence, in his "Practical Masonic Lectures," says that Mabel is a word from the Dutch, signifying a great rope, which, being fastened to the anchor, holds the ship fast when she rides; and that Tow is a word from the Saxon, which means to hale or draw, and is applied, nautically, to draw a barge or ship along the water." (Lecture II) Albert Pike found the origin of the word in the Hebrew "khabel," which meant rope, cord, cable attached to an anchor, (Prov. 23:34) and that Tu or To as a suffix, meant "his" - that is, "his anchor rope." In Ezk. 18: 12, 16 and 23:15, and in Job 22:6 the same "Mabel" meant binding or pledge, and " to bind as with a pledge." And in Ezk. 18:7 is the word "Khabel-to," meaning "his pledge." By the length of the cable-tow is meant, so Pike held, "the scope and intent and spirit of one's pledge."

Such is the confusion with respect to the origin of the word, and as to its symbolism the confusion is equally great. Pike seemed to hold that it has no symbolical significance at all, the use to which it is intended to be put in case of need divesting it of every semblence of a symbol. With this Mackey agrees, remarking that it is used merely as a physical device for controlling the initiate - which might conceivably be true in the first degree, but is obviously an error in the references to it in the other degrees. Lawrence held that the cable-tow is a symbol of the obligation of a Mason, the Mystic Tie binding the initiate to God, to the Order, and to Righteousness; a tie which both binds and draws, and which holds a man fast, lest he drift like a ship at sea. Rowbottom, in his "Origin of Masonic Ritual," gives the cable-tow as a symbol which teaches the candidate that he is bound with a cord whose running noose of indigence and want, tightening with unrelenting severity, will bring no less disaster to the careless and indolent who try to evade the duties of their lives. Paton, in his "Freemasonry, Its Symbolism," (Chap. XLV) insists that the cable-tow is a simple and natural symbol of the tie which unites the Fraternity, and its use may perhaps be referred to the figurative language in which the Lord speaks to the Prophet Hosea, when remonstrating with guilty Ephraim: "I drew thee with the cords of a man, with bonds of love." (Hosea 11:4)

So there, now, you have it all laid out, confusion worse confounded as to both origin and meaning. We have our own views as to the symbolism of the cable-tow, but before we give them we wish to hear from others; and to that end we invite discussion. Let us hear from you, brethren.

* * *

There is a word familiar to Masons often translated, "What, the Builder!" and sometimes, "What, is it the Builder?" I am not familiar with the Hebrew, but somehow this phrase never had any deep meaning for me. Have you any suggestion in the matter? - T.S.M.

Albert Pike felt very much as you do about that word, and he was wont to translate it "marrow-in-the-bone." At first sight this seems no better than the accepted rendering, but hear now his explanation of it. As "medulla" in Latin means marrow, the inner part, the quintessence; and in Greek the brain was called the "muelos," or marrow, of the skull; and as "Os," a bone, in Latia, meant also the kernel, Pike contended that the Hebrew word in question had a similar meaning. "Marrow-in-the-bone" was used, Pike held, as a trite phrase to conceal a deep truth, after the manner of Pythagoras. Really the "marrow-in-the-bone" meant the Divine Word in the Universe. For example, the true Word of a Mason was the Hebrew name of God - which has been lost - the Pater Agnostos, the Unknown Father and invisible God, incomprehensible by the human intellect, and therefore nameless. The substituted word - substituted of necessity, since no one may name the nameless One - is the symbol of, and represents "the first born of Creation, the Eternal Word, or Logos, in whom shines the image of God, so far as man can know Him, by whom all things were made." If you will think for a moment, you will discover that this gives a very wonderful interpretation to the word we use, especially in the scene in which it is used.

By an odd turn of things, five Brethren have asked about the 47th Problem of Euclid. One is a young man who tells us, frankly, that he does not know what the problem is and would like to have it stated. Another wants to know why Pythagoras used it as a symbol, and what it symbolized. Another asks if it may not have a practical meaning and use for Masons today.

(1) The problem is as follows: - In every right-angled triangle, the sum of the squares of the base and perpendicular is equal to the square of the hypotenuse - that is, the line which connects the ends of the other two sides. If, for instance, the base be three measures and the perpendicular four, of the same length each, the hypotenuse will be five. If it be not, the base and perpendicular form either an obtuse or acute angle, and the triangle is not right-angled. If a Mason was carrying up the corner of a building, and wished to know whether it was square, he measured three feet from the corner one way and four the other. If the line drawn from the termini was more or less than exactly five feet, he had not made a square corner. Such was the problem and the practical use made of it by the old operative Masons.

(2) It is said that when Pythagoras discovered this theorem he sacrificed a hundred oxen. Why? As a mathematical problem it is of no more importance or interest than fifty others in Euclid; and of much less than many of them. Pythagoras never styled

other problems symbols, much less as "a Great Symbol." Why did he use it as such? Certainly he did not consider the figure, the right-angled triangle, as a figure, a symbol. No, its symbolism was in the numbers three, four, five - especially three and four, the sum of which is the always sacred number Seven. Why was seven sacred to Pythagoras? Seven what? Perhaps the seven Divine potencies in the theology of the Median Magi, under whom he studied in Babylon. Of the seven, three were feminine and four masculine. As the three female powers were of the world of Nature - in the theory of olden time - they were represented as a horizontal line, or base, of the right-angled triangle, and the four male forces by which Deity acts upon nature, were the perpendicular; and the hypotenuse represented the Deity Himself, Ahura Mazda, containing in Himself the four male powers.

(3) So far Pythagoras. But what may the problem mean to us? Such use of the problem evokes no profound meaning, much less enthusiasm, in a modern man - save as it may bring to mind the familiar truth of the Father-Mother God of all great religions. Therefore we beg to suggest a very practical meaning and use of the problem, after this manner: - Just as the old Masons used this problem to test whether their work was square, may we not employ it for the more noble and glorious use of testing whether our lives are square and true with the order of the world ? How may a man know that his acts are right ? By the judgment of Conscience? But conscience is not infallible. It tells us to do right, but it does not tell us what is right. Let Conscience be one measure from the corner, what is the other measure, or standard, by which the moral test may be made complete? Here again we pause for discussion, and we shall be eager to hear the Brethren talk it over. It is a problem of vital practical import, with which every man is confronted almost every day - by what method can it be solved?

* * *

ARTICLES OF INTEREST

Ancient Masonry, by F. W. Krueger. Square and Compass.

Henry Price, First Grand Master of Masons in America, by C. D. Warner. Galveston (Texas) News.

The Secrets of Freemasonry, by E. B. Guild. American Freemason.

The Scarab as a Symbol in the Book of the Dead, by T. M. Stewart. The New Age.

Masonic Training for Youth, by A. G. McChesney. The New Age.

History of the Origin of the Original Grand Lodges and the Royal Arch, by J.F. Carson. Virginia Masonic Journal.

* * *

BOOKS RECEIVED

Love and the Freemason, by Guy Thorne. Wernie Laurie, London.

Oriental Consistory Magazine, Vol. 6, Chicago.

Washington's Masonic Correspondence, by J. F. Sachse. Grand Lodge of Pennsylvania, Philadelphia.

The Bible of Today, by A. Blakistin. Cambridge University Press.

Property Concepts of the Early Hebrews, by M. J. Laure. University of Iowa.

What Can I Know? by G. T. Ladd. Longmans, Green Co. New York.

The Modern Mystic's Way, by W. S. Palmer. Duckworth & Co., London.

----o----

THE BUILDERS

As the mighty poets take

Grief and pain to build their song:

Even so for every soul,

Whatsoe'er its lot may be -

Building as the heavens roll,

Something large and strong and free -

Things that hurt and things that mar

Shape the man for perfect praise;

Shock and strain and ruin are

Friendlier than the smiling days

- J.W. Chadwick.

----o----

AMEN

Give me strength to help him on;

If a blinder soul there be,

Let me guide him nearer Thee.

Make my mortal dreams come true

With the work I fain would do;

Clothe with life the weak intent,

Let me be the thing I meant;

Let me find in Thy employ

Peace that dearer is than joy;

Out of self to love be led

And to heaven acclimated,

Until all things sweet and good

Seem my natural habitude.

- Whittier.

----o----

WHENCE COMES SOLACE?

Whence comes solace? Not from seeing,

What is doing, suffering, being;

Not from noting Time's monitions;

But in cleaving to the Dream

And gazing at the Gleam

Whereby gray things golden seem.

- Thomas Hardy.

----o----

THINK ONLY THIS

If I should die think only this of me:

He told the truth it was given him to see,

And tried to help his race along the way

Toward that better, brighter far off day.

- J.F.N.

----o----

WHERE IS REST?

Rest is not quitting the busy career;

Rest is the fitting of self to one's sphere.

'Tis the brook's motion, clear without strife,

Fleeing to ocean after its life.

'Tis loving and serving the highest and best;

'Tis onwards ! unswerving - and that is true rest.

- John S. Dwight.

The Builder Magazine

October 1915 - Volume I - Number 10

THE HOUSE OF LIGHT

BY THE EDITOR

LOOK now on this picture and on that, portraying from varying angles, both from within and without, a House of Light at the Sign of the Square and Compasses! Graceful, substantial, modest, home-like, it is the Home of the National Masonic Research Society; as simple as it is elegant, as useful as it is beautiful, a temple and a work-shop; at once a centre and a symbol of that for which it stands - and as you study it consider what it means as a fact and as a prophecy. Open to all members of the Society, it is here that a company of fellow-workers are wont to forgather betimes to hold councils of peace, to lay plans for the building of The Builder, and to devise ways and means for spreading of the kindly light of Masonry among men.

Every movement passes through three stages on its way to usefulness and permanence. First, it is a dream in the minds of a few men who, seeing a great need in the form of opportunity, and wishing to do a little good while yet it is day, ere the night cometh when no man can work, set about to meet that need. Then follows a period of planning, of experiment and the tentative trial of methods, of adventure in quest of a point of contact with the problem, of alternate victory and defeat. Finally, the vision slowly takes tangible shape, the dream begins to come true, not in all its original radiance, perhaps, but in its essential meaning and purpose; and the faith of the workers is justified by a new opportunity for service. It has been so with our Research Society. Beginning in a sincere desire to serve the great order of Freemasonry, it had its period of adventure and experiment, but it is now entering the stage of permanent establishment, having not only a name, but a habitation befitting its spirit and purpose.

Now, take thought for a moment. Here, for the first time in the story of American Masonry, is a temple devoted exclusively to the cause of Masonic culture in all its Rites, in all its aspects of historical research, philosophical interpretation, spiritual power, and practical endeavor. Surely, if there be any virtue in Masonry, any power in its high and tender spirit, any worth in its teachings, or any promise for the good of humanity in its benign activities, every Mason must feel his heart beat faster when he looks upon this House of Friendship and thinks of its significance. It is unique. It is prophetic. It is practical. Built amid the wreck and tragedy of world-war, it stands as a

protest against those Ruffian forces which, if they have their way, will rob us of the hard-won inheritance of the ages; and a prophecy of that day when the gentle Spirit of Masonry will be victorious to the confounding of all uncleanness, all unkindness. In the winter of the world it foretells the advent of a springtime of Brotherly Love; in the darkness it bespeaks the dawn of a better day.

Let there be credit where credit is so richly due. Despite his protest we deem it but iust to state the simple fact that our House of Light, so beautiful in its appointments, was erected by the munificence of our Secretary, whose enthusiasm for the advancement of Freemasonry is only equaled by his practical capacity in working out his designs. Ye editor and the Board of Stewards aided after a fashion, but without his faith, his personality, his executive acumen and indomitable industry, neither this Society nor its Home would ever have had an existence. Believing that Masonry has in it hitherto unguessed powers for the enrichment and refinement of men, which if awakened and made effective would make it a greater instrumentality in behalf of righteousness, intelligence and goodwill, he has invested his time, money and energy without stint, asking no dividends save the increase of Freedom, Friendship and Fraternity among men. Such faith in Masonry has evoked the faith of Masons everywhere, as witness ten thousand loyal members of this Society, who will do their part to add ten thousand more to that number.

Uniting beauty with utility, our House of Light is built of cement and steel, fire-proof throughout, to protect the records of the Society and the treasures which will increase with the years. Both in arrangement and equipment it is fitted for effective service, containing a reception hall entered by three distinct knocks; a library prepared for special research - not forgetting a noble temple organ of myriad keys and melodies; offices, work-rooms, vaults, storage-space, all furnished from attic to basement - the oldest emblems of the Order visible on every side, equally in design and decorations. In the work-room one finds every kind of device to facilitate labor: telephones connecting the different departments; Dictaphones, addressographs, mailometer, folding machines; a Lodge map of the United States and Canada; filing cases rapidly filling up with data concerning Masonic buildings, plans for Study-clubs, lists of Masonic students and their special fields of research - with a fine printing plant a block or so away. The House looks like a home, surrounded by a sloping sward of clover and shrubbery, but it is as busy as a Bee-hive, housing a working force of thirteen people which, with ye editor added, makes the number as lucky as it is happy.

If we have dwelt thus briefly on the several apartments of a House made with hands, it is because we believe that every member of this Society will be proud of its new Home, as they have a right to be. Also, it will help the Brethren to fix in their minds, once for all, that this Society is no longer an experiment, but an established Institution, to be

reckoned among the permanent assets of American Masonry, and equipped to work out the designs outlined on its Trestle-board at the beginning. Founded under the auspices of the Grand Lodge of Iowa, endorsed, unqualifiedly, by the Grand Lodge of Indiana, with a Home and equipment adequate to its activity, and having no other purpose than to promote the interests of Masonry without regard to rite or jurisdiction, we believe that this Society will appeal to Masons as worthy of their labor and loyalty. No one can deny that the Society has been making good and making better since the day it was founded, and if its members will bestir themselves, as we now most earnestly urge them to do, its membership can be doubled within the next few months.

As announced elsewhere editorially, with this issue The Builder is permanently enlarged to thirty-two pages, as we originally promised to do when the Society had twenty thousand members. The Masons of America having met us half way, we propose to go the other half, despite the added expense incurred, if only to show our faith in an enterprise which we believe will mean so much for the future of Masonry in this country. Not only as a challenge to our Brethren, but for a number of reasons, we feel safe in making this venture:

First, we believe that the response deserves it. Surely it is remarkable that, within less than a year, a movement as novel in its design as it was comprehensive in its scope should have won the allegiance of ten thousand Masons; and we can never forget that more than four thousand of them came before ever a single issue of The Builder had been printed. Such loyalty and enthusiasm deserve to be rewarded, and we desire to do everything within our power to be worthy of such confidence and encouragement.

Second, the pressure upon our pages demands it. Equally remarkable has been the response of the Craft in the way of contributions of the very highest quality, many of which have been delayed for months for lack of space. Therefore, in order to give our members a better balanced journal, to add new departments and special features, thereby adding to its interest and value, we feel the necessity for more space.

Third, the Correspondence feature has developed to such proportions, and has shown itself to be so interesting and profitable - being a kind of free-for-all forum where many matters are discussed informally, if sometimes saucily - and is so altogether worth while that we have not had the heart to abridge it; and yet without increased space other features would suffer unless we did so. The letters that reach us are full of fruitful suggestion, and withal are so brotherly in their spirit and tone, as if we were sitting about the great fire-place in the House of Friendship, that we cannot help enlarging the circle by passing them on to the Craft.

Fourth, for lack of space ye editor is far behind in answering the many interesting questions sent to him from all sides and on all subjects, requiring him to answer by

correspondence, lest he keep his Brethren waiting too long; and this means an extra labor for one who has as much to do as any man dare undertake. The Brethren have been very patient, but we wish them to have such answers as we can give more promptly, so far as lies within our power.

Fifth, a number of special articles now in preparation, at our request, to be accompanied by many illustrations, will require more space than we have now at our command. As it is, members of this Society receive more reading matter, and of the best sort - if we may judge from their letters of appreciation - than is offered anywhere else in the Masonic world for a like fee.

Sixth, the constantly increasing demand for building suggestions must be met, and until recently we have had to do this by correspondence. Here, also, illustrations are essential to a clear understanding of plans, a single floor-plan being worth more than a page of print, and we must have more space to exhibit the results of the experience of the Craft to best advantage.

Seventh, with the December issue the first volume of The Builder will close, and that issue will carry a complete index, making all the material so far published instantly available for reference and use. Those coming into the Society before that time will receive all back numbers for binding, as long as they last, and will have their files complete from the beginning. It will not be possible to estimate the probable number of members at the end of another year, and so we cannot guarantee to furnish all the back numbers for 1916.

For all these reasons, to name but a few, while enlarging The Builder we urge the Brethren to pull with us, and all pull together, to reach the twenty thousand mark in our membership by the first of the year or soon thereafter. We have shown our faith, we have tried to do our part, we want to serve the great ideals and purposes of Masonry, and we believe our Brethren will do their part to place this Society on such a basis that its influence will be doubled and its labors be made more effective and rewarding for the sublime end for which it toils. There are various schools of Masonic thought, and they do not always see eye to eye, but a frank and fraternal discussion in the House of Light at the sign of the Square and Compasses will reveal that they are all aiming at the same exalted Ideal, and that each has something to teach the other.

In Unity there is strength, in Love there is undo standing, and in the sweet air of Faith, Freedom a Friendship we shall the better pursue that Research Magnificent whereby a man finds God, and lives the Eternal Life in the midst of Time.

Here, my Brethren, is our first and chief concern, to which everything else is secondary, and valuable only in so far as it conduces to that culture of the soul that refinement of

personality, that building of heroic and pure character without which life loses its rhythm, its radiance, its reason for being and its hope of going on. Let us give ourselves to this first task, and the last, unresting and unhurrying, that so our days may be strung on a golden thread of high purpose, and deal be only a soft, ineffable homeward sigh. To this end we consecrate our House of Light, repeating the ancient prayer of the man of God in the olden time, whose words are as fresh as the morning dew:

"Let the beauty of the Lord our God be upon us: and establish Thou the work of our hands upon us; yea, the work of our hands establish Thou it."

----o----

THE APRON

Guard thou this Apron even as thy soul!

High Badge it is of an undaunted band,

Which, from the dawn of dim forgotten time,

Has struggled upward in a quest of light;-

Light that is found in reverence of Self,

Unselfish Brother-love, and love of God.

This light now on thine Apron shines undimmed;

Let ne'er a shadow intercept its beams.

Thine eyes late saw the Sun burst from the East,

Marking the Morn of thy Masonic day,

Calling thee forth to labor with thy peers,

Gird then thy lambskin on; nor fail to find

In it a thought of brooks and sweet clean fields,

Haunts of this lamb through many a sunny hour.

Find in it, too, a nobler thought of Him

The Light ineffable, that Lamb of God,

Immaculate, unstained by shame or sin,

Who, dying, left ensample to all men

Who would build lives in purity and truth.

In Wisdom plan thy Apprentice task; divide

Thy time with care, thy moments spend as though

Each day were lifelong, life but as a day.

In purity of heart and sheer integrity

Use thou the gavel on each stubborn edge,

Divesting thought of aught perchance might stain,

Or scar, or tear this badge of shining white.

At Midday in the Craft's high fellowship,

Gird round thy life these bands of loyal blue,

Uniting with thee all to thee akin.

Strong in a deepening knowledge, bend thy skill

To leveling false pride in place attained,

To squaring thy foundations with the truth,

To setting each new stone in rectitude.

When in the West the Evening turns to gold

And beautifies what Strength and Wisdom reared,

Pause not, but search thy trestle-board, God's plan;

And ply with solemn joy thy master tools,

Earth's many cementing into heaven's one.

Full soon an unseen Hand shall gently stay

Thine arm; and on thine Apron, scutcheon bright,

Shall rest the Allseeing Eye, adjudging there

The blazoned record of thy workmanship.

Anon, thy Sun goes out and brothers lay,

With thee, thine Apron in the breast of earth,

Among the forgetful archives of the dust.

* * *

Wear worthily this thy Masonic badge,

While still thy body toils to build thy soul

A mansion bright, beyond the gates of death,

No edifice that crumbles back to clay,

But a glorious house eternal in the skies.

These, now, be Mason's wages; when from his hands

Forever fall the working tools of life,

Arising, to ascend to loftier work; -

From out the lowly quarries to be called

To labor in the City of the King; -

Glad in the light of one long endless day,

To serve anew the Celestial Architect

And Sovereign Master of the Lodge Above.

* * *

Thy portion, Brother, may it be to hear

These welcome words, when the great Judge shall scan

Thy work, "Well done! Thou good and faithful servant,

Enter thou into the joy of thy Lord."

- J. Hubert Scott, Coe College, Cedar Rapids.

THE CHARLES MARTEL LEGEND IN FREEMASONRY

BY BRO. O.D. STREET, ALABAMA

AS is well known to students of Masonic history, (though not to all Masons by any means), there is in existence a class of MSS. known as the "Old Charges" of Freemasons, but which would more appropriately be termed "Legendary Histories of the Craft of Masonry." The known copies of these number about eighty and are to be found in the possession of Lodges, individuals, libraries and museums. Until a comparatively recent date they were unpublished, but now nearly all are obtainable in printed form. The earliest of them, the "Halliwell" or "Regius" MS., dates from about 1390 A.D.; the next oldest, the "Cooke," from about 1450 A.D.; while the others originated at irregular intervals extending down well into the last century. The extreme value of these documents in relation to the Craft is universally recognized.

One of the oldest traditions of Freemasonry recorded in these MSS. histories, is that which connects with the fraternity Charles Martel, who, at the battle of Tours, in A. D. 732, turned back the tide of Saracenic invasion of Europe. In its earliest form it read thus:--

"And thus was that woorthy Crafte of Massonrey Confirmed in the Countrey of Jerusalem And in many other Kyngdomes. "Curious Craftes men walked aboute full wyde in Dyu's Countries soome to Learne more Crafte and conning and some to teache them that had but litle conning and so yt befell that their was on' Curious Masson that height Naymus grecus that had byn at the making of Sollomon's Temple and he came into ffrance and there he taught the Science of Massonrey to men of

ffraunce And there was one of the Regall lyne of ffraunce that height Charles Martell And he was A man that Loved well suche A Crafte and Drewe to this Naymus grecus and Learned of him the Crafte And to vppon him the Chardges and ye mann's. And afterward by the grace of god he was elect to be Kyng of ffraunce. And when he was in his Estate he tooke Massons and did help to make men Massons yt weare none and sett them A woorke and gave them bothe the Chargs and mann's and good paye that he had learned of other Massons And confirmed them A Charter from yere to yeare to holde their assembly wheare they woulde, And churrishe them right much And thus came the Crafte into ffraunce." (1)

More than seventy later versions of the "Old Charges" repeat the story in much the same language. Three, the Cooke, the William Watson, and the Henery Heade MSS., (one older and two later than the Grand Lodge No. 1), denominate this legendary patron of the Craft "Carolus Secundus." Not one mentions Charlemagne and yet in recent years the attempt has been made, with some success, to substitute Charlemagne for both Charles Martel and "Carolus Secundus" in this legend. The leading advocate of this theory is Bro. Edmund H. Dring, the distinguished head of Quaritch's famous book store in London, who in two papers read before the Quatuor Coronati Lodge, for which he is enargued powerfully in favor of this view. (2)

Since the publication of these papers in 1905 and 1906, Bro. Dring- -and others--have apparently assumed on occasion that he had indubitably proved his contention. Not only does no copy of the "Old Charges" connect Charlemagne with Freemasonry, but no other Masonic document or publication of early date does so. A result so surprising should certainly have something very tangible to support it. I, for one, do not think that Bro. Dring has by any means proved his contention. I do not think he has produced a single fragment of evidencc to sustain it. His argument throughout is, in my judgment, essentially fallacious. It rests entirely on two assumptions of which therc is not the slightest proof.

He accounts for the introduction of the name Charles Martel into our written legends by supposing (not proving) two historical blunders, (1) that the author of the Cooke MS., misconstruing a passage in Matthew Paris' Chronica Majora, wrote "Carolus Secundus" where he should have written Charlemagne, and (2) that a later editor or copyist of the MS., "seeing a discrepancy and not being able to reconcile it with his own knowledge of history, boldly altered the word 'Secundus' to Martel." This involves several other suppositions, that the Cooke MS. is the original of all others, a thing by no means agreed among Masonic scholars; that the author or compiler of the Cooke was familiar with Paris' work, of which there is no proof; that he committed an absurd mistake and that a later editor or copyist made a still more absurd correction.

Bro. Dring skillfully prepares the way for this kind of argument by citing other instances of similar alterations, not to say forgeries. By interesting facsimiles of portions of old documents he shows how easily an honest mistake of this sort might be made. That such things have been done through inadvertence and by design is not denied. Considerations like these force us to admit the possibility of Bro. Dring's theory, but are mere possibilities to outweigh the positive statements of documents of respectable age, to say the least, although it is not yet known precisely what degree of credit these documents are entitled to? That an error has been made in one case or in many cases, or that forgeries are committed does not prove or have any legitimate tendency to prove either in a court or in the domain of history that a particular case is an error or a forgery. While it shows the possibility and hence prepares the way for less evidence to produce conviction than would otherwise be requisite, it does not dispense with the necessity of producing some evidence of a character having a legitimate and direct tendency to prove that in fact there was an error or a forgery.

Because the Cooke MS., (supposed to date from about A. D. 1150), says "Carolus Secundus," Bro. Dring holds it as entitled to more weight than the numerous later MSS. which have it "Charles Martel," and as therefore proving that Charles Martel could not have been the person referred to. If we knew (as Bro. Dring seems to assume) that all later versions of the "Old Charges" were derived from the Cooke, this would be a logical conclusion. But we do not know this; Masonic scholars are by no means agreed that this is a fact. On the contrary, it is just as likely that some, if not all, of our later versions are derived from a MS. or MSS. as old or older than the Cooke. But having used the Cooke MSS. to discredit the Charles Martel theory, Bro. Dring with strange inconsistency immediately proceeds to argue that the Cooke in saying "Carolus Secundus" is itself in error. In fact, it was pointed out at the time by the Worshipful Master of the Lodge before which Bro. Dring's theory was advanced that a remarkable feature of his argument was that "Charles the Second was not Charles the Second, that Charles Martel was not Charles Martel, that Naimus was not Naimus, and Grecus not Grecus."

The fact is the genealogies or origins of these MSS. have not been traced, if in truth they ever can be. But until this is done, it is folly to talk of their respective probative values. Bro. Robert F. Gould devised a classification by which he thought this might be determined, but a no less distinguished authority--Bro. William J. Hughan--in a letter to the writer, pronounces Bro. Gould's scheme as "not workable" and "useless for practical purposes." In such a state, we can do no better than to regard the general concensus of the evidences afforded by these documents. The fact stands out that three of them say "Carolus Secundus," more than seventy say "Charles Martel," not one says "Charlemagne." It is to say the least a remarkable result when from the MSS. themselves the conclusion is deduced that Charlemagne is meant. If such an error as

Bro. Dring supposes could produce such an abundant crop of "Martels," is it not remarkable, yea incredible, that not a single example of the correct reading has been preserved ?

Another line of argument advanced by Bro. Dring is to show that Charlemagne was a patron of architecture and building. I do not question that he was as much so as Charles Martel; doubtless he was more so. But it could be shown that many monarchs, both before and after Charlemagne, were likewise patrons of this art. That all of them were such is no proof that Charles Martel was not.

When Brother Dring first propounded his theory of the identity of the "Carolus Secundus" and "Charles Martel" of our MSS. with Charlemagne so eminent authority as Bro. W. Begemann, of Germany, promptly and powerfully dissented, (3) insisting that the evidence was stronger that the personage meant was the Emperor Charles II, surnamed the Bald, who was certainly one of the earliest Royal patrons of architecture and building in Germany. (4)

Summarizing, we learn from about sixty copies of the "Old Charges" accessible to us that Charles Martel (or Secundus (5)) was of the regular, (6) regal, (7) or royal (8) line of France; or that he was of the King's blood royal, (9) or of the King's lineage, (10) or that he was a worthy King, (11) (or merely a King (12)) of France, or that he was a worthy Knight, (13) or simply that he was a man in (14) or of (15) France. At the same time we are assured that he was no Frenchman. (16) We learn also that he was a Mason before he was King; (17) that he loved well the Craft, (18) learned it of Naymus Grecus, (19) took uhimself the charges and manners (20) of Masons, became one of the Fraternity; (21) that afterwards he was elected King of France but whether by the Grace (22) or Providence (23) of God, or by lineage, (24) or by fortune only seems to have been a disputed question. (25) It was even denied that he was of the blood royal.

After he became king he cherished the Masons, confirmed them a charter to hold their assemblies from year to year, set them to work on great works, and ordained for them good pay.

Thus we see that the Charles referred to was one of whose royal blood there was question but who was nevertheless in fact of the regal line of France; that he was elected King of France, but that there was dispute whether his election was due to his royal blood or to the fortune he had achieved for himself; finally that he was no Frenchman.

This accurately describes Charles Martel, certainly as much so as it does Charlemagne. Charles Martel was the illegitimate son of Pepin d'Heristal, Duke of

Austrasia and Mayor of the Palace of the King of France, and was upon the death of his father excluded from any share in the government and thrown into prison. The Austrasians, however, despising the rule of a woman and a child, to whom Pepin had left the governrnent, revolted; Charles made his escape, was elected Duke of the Austrasians and soon made himself master of Neustria also.

We have here narrated just such a condition of affairs as would beget the doubt and uncertainty which seem to have troubled our Masonic chroniclers.

On the other hand, Charlemagne's title to his kingdom partly by descent from his father Pepin, the Short, A. D. 768, and partly by death of his brother Karloman, A. D. 771, was never doubted, and while Charlemagne too was born out of wedlock, he was fully recognized and legitimated by the subsequent marriage of his mother and father. There was never the least question as to his ancestry or as to his being of the royal family.

The objection made by Bro. Dring to the Charles Martel theory (26) that he was not in fact of the royal or regal line of France is more specious than sound. It is true that neither he nor his father was ever formally crowned king, but his son, Pepin the Short, father of Charlemagne, was. It is true that Charles Martel never assumed the title of King; during his entire reign his official title continued to be "Mayor of the Palace." The nominal kings of the French had, however, at this period long ceased to be king in fact; they are known to us as the "puppet kings," to the French as "les rois faineants" (the lazy kings). The real ruler had long been the Mayor of the Palace, an official who began as a sort of confidential servant, or, as we might now say, Private Secretary to the great old Clovis, but who ended with usurping all the kingly authority and finally in deposing the king and confining him in a monastery. This shadowy line of royalty came to an end with the death of Thierry IV in A. D. 737; Charles neglected to place another on the throne and from then until his own death in 741, though retaining the old title of Mayor of the Palace, Charles Martel wielded an authority which even in theory was unshared with any other. The transparent fiction of governing in the name of a king who had no existence should certainly deceive no one of this day; doubtless most of his own generation recognized in him the real king. In the annals of the year A. D. 717 it is written "Carolus regnare coepit." So very obvious is this that at least two recent encyclopaedic works of high authority denominate him "King of the Franks." (27)

I do not mean to imply that these works are technically accurate in denominating him "King"; but admitting that the encyclopedic writers in question are uncritical, I ask might not the same facts that lead uncritical writers of the XXth Century to call Martel "King of the Franks" have led the same class of writers, (such as the compilers of our "Old Charges" undoubtedly were), to do the same thing, say, in the Xth, or XIth, or

XIIth, or XVIth Century? The mere fact that the personage (whoever he be) that is referred to in our manuscripts, is called "King of the Franks" does not prove that Martel is not that personage, because forsooth while practically, he was never technically their king.

In a very real sense Charles Martel was of the "Regal" or "Royal" line of France, though his illegitimacy and apparent repudiation by his father would naturally give rise to the charge by the adherents of his stepmother and nephew, (to whom Pepin had left the Kingdom), that he was not of the royal blood at all, thus rationally accounting for just such discrepancies all contradictions as we find in our Masonic MSS.

Accrediting Charles Martel with doings of Charlemagne is quite unlikely for two reasons, it is a tendency of the human mind to ascribe an act (1) to a later rather than an earlier hero and (2) to the more noted rather than the less noted individual. In every age since his day, Charlemagne has been a better known personage than Charles Martel. We should, therefore, rather expect deeds of Charles Martel to be attributed to Charlemagne than the converse. And are not those who advocate Bro. Dring's theory doing this very thing ?

It has never been satisfactorily shown, so far as I am aware, whence or how Charles acquired his cognomen of Martel (the hammer). Our legends say hc was a Mason before he was King, a thing which, owing to his early precarious fortunes, was far more likely with him than with Charlemagne. As a Mason he would, of course, wield the hammer; when he was become king some reminiscence of his old Craft would naturally cling to him; history affords many such instances. The idea that his name was given him because he beat the Saracens so unmercifully, as with a hammer, sounds quite apocryphal; more likely it was but a new application of a name by which he had been previously known.

Charles Martel was first a man of or in France, though not a Frenchman; he was elected King of the French, if not by a regular show of hands, by the silent suffrage of his people; his elevation he achieved by his own fortune, powerfully aided, no doubt, by the fact that he was a son (though only natural) of Pepin d'Heristal; hence, of the lineage of the real king; so that it may then have well been, as it is now, a matter of doubt which contributed the more to his success. These well authenticated historical facts fulfill every requirement of our MS. traditions, except that Charles Martel was a Mason before he was king. But on this point history is not so silent in his case as in that of Charlemagne. On the other hand, his name, Martel, lends, as we have seen, some corroboration, which is wholly lacking in the name of Charlemagne. While it must be confessed that the evidence outside of our MSS. is meager, yet what there is and all that there is tends to support the Martel theory.

Nor is there anything inherently improbable in it; it is a mistake to suppose that architecture was unknown during and before Charles Martel's day. Omitting all consideration of the classic architecture of Greece and Rome, for nearly two centuries prior to his birth, the Magistri Comacini, the famous brotherhood or guild of Masons, having their center at Como, in Northern Italy, (and hence not remote from France) had under the patronage of the Lombard Kings (and even before their time) been engaged in the erection of splendid churches and palaces, remains of which exhibit a high degree of skill. Evidences are not wanting of the very early introduction of Comacine architecture into France. Bro. Gould says that at the present day splendid ruins dating long before the invasion of the barbarians still testify to the opulence of the French people. History vol. 1, p. 179.

Having by the battle of Tours in A. D. 732, freed Europe from the threatened inundation of the Saracens and thus become the recognized defender of Christianity against the Infidel, nothing is more natural than that Charles Martel should have evidenced his piety and gratitude by the erection of churches. It was a common custom from the days of the earliest Christian kings thus to give expression to their religious enthusiasm and it should excite no surprise if Charles Martel followed their example. All the probabilities are on the side of the conclusion that he, like so many of his predecessors and successors, was a church builder. Indeed, it need cause no wonder if Martel, as our MSS. declare, himself became a member of and practiced the Craft, an example which finds imitation in Peter the Great becoming a ship-wright.

If, as therefore appears probable, Charles Martel was either a member or a patron of the Craft of Masonry, he might reasonably be expected to grant them privileges not conferred upon the other crafts generally. Our MSS. say that he did; likewise in France, according to Boileau's Code of the usages and customs of the Masons, the Stone Masons, the Plasterers, and the Mortarers, compiled about A. D. 1260, "All Stone Masons are free of watch duty since the time of Charles Martel, as the wardens have heard tell from father to son." Commenting upon this, Bro. Gould, in his History of Freemasonry (vol. I, p. 200) says "The Prud'hommes (wardens) inform Boileau that it has been traditional from father to son that they (stone masons) have been exempt ever since the time of Charles Martel. We thus see that as early as the thirteenth century, a tradition was current in France that Charles Martel had conferred special favors upon the stonemasons, and that this tradition was sufficiently well established to ensure very valuable privileges to the craftsmen claiming under it. With but one (28) exception, all the Old Charges of British Freemasons also pointedly allude to the same distinguished soldier as a great patron and protector of Masonry." This "community of tradition," as Bro. Gould calls it, "which pervaded the minds of the medieval Masons in Gaul and Britain," and which is one of the greatest obstacles in the way of the Charlemagne theory, Bro. Dring does not so much as allude to, much

less attempt to reconcile. It is thus indisputably proved that the Charles Martel tradition was thoroughly established in France certainly a hundred and fifty years before the Cooke MS. had any existence and hence before its author could have made his supposed mistake, and a much longer period before Bro. Dring's supposed editor or copyist could have made his supposed correction, or mis-correction, if the term may be allowed. By Bro. Dring's rule that, when a document does not accord with one's theory, one has only to suppose that its author or editor had mistakenly or deliberately made it read differently from the way it should read, anything can be either proved or disproved. If two documents stand in the way, it is only necessary to suppose that the writer of one had the other before him, and thus any number of authorities may be gotten rid of. In this manner, Bro. Dring has brushed aside more than seventy documents.

The name of Charles Martel first appears in our known MSS. in Grand Lodge No. 1, of A. D. 1583, or as we have seen, more than three hundred years after a similar tradition concerning him was current among the French Stonemasons. Those who would overthrow this concensus of Masonic tradition both in France and England and would dethrone Charles Martel from the proud position he occupies in our legendary history and put in his place the greater Charles, must produce evidence more convincing than any yet brought forward. Until stronger evidence is adduced, Charles Martel is quite good enough a hero for us.

(1) Quoted from the Grand Lodge MS. No. 1 of the "old charges." This MS. bears date A.D. 1583 and is printed in Hughan's "Old Charges" (1872), p. 41, Sadler's "Masonic Facts and Fictions" (1887), p. 199; Quatuor Coronati Antigrapha, Vol.

(2) A.Q.C. vol. XVIII, p. 179; Ib. vol. XIX, p. 45.

(3) A.Q.C. vol. XIX, p. 55.

(4) Bryce Holy Roman Empire; A.Q.C. vol. III, p. 166.

(5) Cooke, William Watson, Henery Heade MSS. The Stanley MS. says he was named "Charles" simply.

(6) Cama MS. Levander-York MS. says "regulator of France."

(7) Grand Lodge No. 1, Phillipps No. 1, Phillipps No. 2, Bain, Dowland, Col. Clerke, Wood, Melrose, York No. 6, Dumfries-Kilwinning No. 1, Dumfries-Kilwinning No. 4 MSS., Papworth MS. says a "regalion of France." John T. Thorp MS. says "reall Lyne of France." The Stanley MS. says "of Regalme in ffrance."

(8) Edinburgh-Kilwinning, Lansdowne, Antiquity, York No. 1, York No. 2, York No. 4, York No. 5, Harris No. 2, Probity, Hope, Alnwick, Wren, Waistell, John Strachan, New Castle College, Scarborough MSS. Dumfries-Kilwinning No. 3 calls him "a prince of the Royal line of France."

(9) Cooke, William Watson, Henery Heade, Carmick MSS.

(10) Acheson-Haven, Thos. W. Tew MSS.

(11) Cooke, Henery Heade MSS.

(12) Grand Lodge No. 2, Harleian No. 1942, Rawlinson, John Macnab MSS.

(13) William Watson MS.

(14) Buchanon, H. F. Beaumont MSS.

(15) Phillips No. 3, Sloane No. 3848; Sloane No. 3323 "men." Lechmere Briscoe MSS.

(16) Dumfries-Kiiwinning No. 4 MS.

(17) Cooke, William Watson, Dumfries-Kilwinning No. 3, Henery Heade MSS.

(18) Grand Lodge No. 1, Col. Clerke, Edinburgh-Kilwinning, Probity, Phillips No. 1, Dumfries-Kilwinning No. 1 and No. 3, New Castle College, Phillips No. 2, Cama, Carmick, Bain, Lansdowne, H. F. Beaumont, Antiquity, Thos. W. Tew, York No. 1 York No. 2, York No. 5, Wood, Melrose No. 2, Harris No. 2, Alnwick, Wren, John T. Thorp, John Strachan, Scarborough, Grand Lodge No. 2, Harleian No. 1942, John Macnab, Buchanan, Acheson-Haven, York No. 6, Papworth, Phillipps No. 3, Dowland, Levander-York, Sloane No. 3848, Sloane No. 3323, Harleian No. 2054, Lechmere, Briscoe MSS. Stanley MS. "he says loved well such advice."

(19) Grand Lodge No. 1, Edinburgh-Kilwinning, Phillips No. 1, Thos. W. Tew, Phillipps No. 2, Cama, Carmick. Bain, York No. 1, York No. 2, York No. 5, Stanley, Wood, Alnwick, John T. Thorp, H. F. Beaumont, John Strachan, Col. Clerke, Scarborough, Grand Lodge No. 2, Harleian No. 1942, Rawlinson, John Macnab, Dumfries-Kilwinning No. 1 and No. 3, Lechmere, Briscoe, Sloane No. 3323, New Castle College, Harleian No. 2054, Levander-York, Sloane No. 3848, Buchanan Acheson-Haven, York No. 6, Papworth, Phillipps No. 3, Dowiand MSS.

(20) Grand Lodge No. 1, Dumfries-Kilwinning No. 1 and No. 3 Edinburgh-Kilwinning, Thos. W. Tew, Phillipps No. 1, Phillips No. 2, Waistell, Cama, Col. Clerke, Bain, Lansdowne, Probity, Antiquity, York No. 1, York No. 2, York No. 5, Wood, H. F. Beaumont, Melrose No. 2, New Castle College, Harris No. 2, Hope, Alnwick, Wren, John Strachan, John T. Thorp, Scarborough, Dumfries-Kilwinning, Buchanan, Acheson-Haven, York No. 6, Papworth, Phillipps No. 3, Dowland, Levander-York, Sloane No. 3848, Sloane No. 3323, Harleian No. 2054, Lechmere MSS.

(21) Grand Lodge No. 2, Harleian No. 1942, Rawlinson, John Macnab MSS.

(22) Grand Lodge No. 1, Edinburgh-Kilwinning, Phillipps No. 1, Col. Clerke, Phillipps No. 2, Waistell, Cama, Bain, Lansdowne, Antiquity, Thos. W. Tew, Wood, Melrose No. 2, Stanley, Harris No. 2, Hope, Probity, Alnwick, Wren, H. F. Beaumont, AchesonHaven, York No. 4, York No. 6, Phillipps No. 3, Dumfries-Kilwinning No. 1 and No. 3, Dowland, Levander-York, Sloane No. 3848, Sloane No. 3323, Harleian No. 2054, Lechmere, John T. Thorp, John Strachan, Scarborough, Cooke, William Watson, Henery Heade, Buchanan MSS.

(23) York No. 1, York No. 2, York No. 5, New Castle College MSS.

(24) Cooke, William Watson, Henery Heade MSS.

(25) Cooke, William Watson, Henery Heade MSS.

(26) A.Q.C. vol. XVIII p. 179.

(27) Universal Encyclopaedia; Encyclopaedia Americana; The Encyclopaedia Brittanica (11th ed.) with a nicer discrimination denominates him a "Frankish Ruler," between which and "King of the Franks" it must be admitted there is little difference.

(28) Cooke MS. Two others have since been discovered, William Watson and Henery Heade MSS.

CONTINUATION OF QUESTIONS ON "THE BUILDERS"

Compiled by "The Cincinnati Masonic Study School"

206. How should a young Mason feel toward Masonry? Why? What will be the result? Page 8-238-252.

207. If every Mason were to more earnestly strive to be a Mason, not merely in form, but in faith, in spirit, and still more in character, what would be realized? Page 8.

208. What are the real foundations of Masonry both material and moral ? Page 15-201-202.

209. What constitutes the true greatness and majesty of Freemasonry? Page 18.

210. What is said of man from the beginning as to his purpose of finding out hidden meanings beyond mere facts ? Page 19.

211. Of what does the value of man consist ? Page 56.

212. What position does Masonry hold in the world today? Page 52-53.

213. What is said of the Comacine Guild 712 A. D. as compared with Masonic work of today ? Page 90.

214. When did the order of Freemasons decline, and when was it revived and what resulted ? Page 90-124-186.

215. Why is it impossible to gain much knowledge from the history of Freemasonry ? Page 96.

216. What is said of the simple eloquent emblems of Freemasonry being older than all religions? Page 97.

217. What was the difference between Freemasons and Guild Masons and from which is it thought Masonry of today descended? Page 98.

218. What is said of how the Masons taught the Monks in early Christian days? Page 114.

219. What is the chief glory of Masonry? Page 101-102-124-128-172-252.

220. What was the motto of Freemasonry during the Middle Ages? Page 121.

220a. What evidence exists as to more than one degree during the Middle Ages ? Page 146.

221. Why did soldiers, scholars, clergymen, lawyers, and even members of the nobility ask to be accepted as members of the order of Freemasons through all the past ages? Page 168.

222. Relate an incident showing one way the enemies of Freemasonry may work. Page 209.

223. Where does the real power of Freemasonry lie? Page 212-214 Note.

223a. How did the numerous so-called "exposes" of Masonry affect the order? Page 209-212.

224. In what years were many so-called exposures of Freemasonry given, with what result and why was Masonry not affected by them ? Page 212-213.

225. How does it come that the headquarters of the Revolution and that of Paul Revere, Hancock, and others used a Masonic Hall for their meeting place? Page 221.

226. When was an Anti-Masonic party formed in the United States? Who was its candidate for President and what success did they have ? Page 228.

226a. What was the status of Masonry during the Civil War ? Page 229.

227. Why must we as Masons be ever alert and vigilant even today in America? Page 230.

228. In what countries does Masonry exist ? Page 231.

229. Name some soldiers, philosophers, patriots, writers, poets, musicians, editors, ministers of religions, statesmen, philanthropists, educators, jurists, and masters of drama who were Freemasons. Page 232.

229a. What is said of the various definitions of Freemasonry? Page 239-241.

230. What sort of a system is Freemasonry? Page 239.

230a. What is Masonry declared to be according to one of the "Old Charges?" Page 239.

231. Why do some people say that "Masonry is a science" which is engaged in a search after divine truth ? Does a candidate increase in the knowledge of truth as he progresses in the study of the symbolic teachings? Page 240.

232. What proof have we that Masonry can do more for mankind than to extend Friendship, Love and integrity? Page 240, 241.

233. What are the words of the German Handbook in regard to the activity of Freemasonry? Page 241.

234. With what is Masonry linked which makes it so strong that no weapon formed against it can prosper ? Page 242.

235. What is the mission of Freemasonry among mankind? Page 242-244-247.

236. Why do the many schemes for the "betterment" of mankind fail? Page 246.

237. What causes Masonry to best serve the society and state ? Page 248.

237a. Why praise Masonry? Page 252.

238. Why is Freemasonry the greatest organization for the preservation of Peace in the world? Page 249.

238a. What is greater than all books ? Page 252 Note.

239. What does the foundation of Masonry rest upon ? Page 260.

240. In what quest does Freemasonry invite all men to unite, and what do Masonic thinkers proclaim ? Page 263-264.

240a. What is classed as the greatest modern book ? Page 265.

241. What does it mean to say that this mighty soul of man is akin to the Eternal Soul of all things? Page 270.

242. Why is it Masonic to be friends of all men, regardless of different opinions ? Why is it we can hate what a man may do but still love the, man as a man ? Page 284.

242a. What will result if we cultivate the spirit of Love ? Page 222.

243. At the Masonic altar how do men meet? Page 288.

244. What does Masonry endeavor to accomplish for man ? Page 226-289 and 289 note 295.

245. What is the Spirit of Masonry? Page 127, 179-180, 258, 283, 289-290.

246. What will become of industry, education and religion when real Masonry exists upon earth ? Page 290.

247. What of the vision which Masonry gives to its votaries ? Page 295-296.

248. What will Masonry do for any man who will lay its truths to heart? Page 291-295-296.

249. When is a man a Mason ? Page 297.

250. What is the Great Masonic Secret? What is the real Masonic Secret? Page 293, 298.

251. How many orders were there of the mysteries as practiced at Memphis and of what did they consist ? What were the requirements to membership? Page 47.

252. What is supposed to have been taught by the Grecian or Eleusinian Mysteries 1800 B. C. ? Page 49.

253. Describe the various mysteries (similar to the Egyptian) passing to other countries ? Page 48, 52.

254. What influence had the ancient mysteries upon the ritual of the Christian Church ? Page 50.

255. How did St. Paul view the mysteries ? Why ? Page 50.

256. What is said of the final condition of the mysteries and are such things possible in other works, the church included ? Page 51.

257. What is said of The Mysteries at their highest and best? Page 51.

258. Were the Mysteries of early ages sectarian and what is said of their Spirituality ? Page 52.

259. How do the Mysteries of today compare to those of the early ages? Page 52.

260. Did the ancient Mysteries exist prior to any religion ? Page 53.

261. How does Masonry stand in relation to the ancient Mysteries? Page 53.

262. Upon what did the right to admission into the Grecian Mysteries depend? Page 58.

263. What wish did the aspirant have who was granted the introduction into the so-called Grecian Mysteries? Page 59.

264. When did the Mysteries accept a student and were they always ready to accept one who knocked on the door for admission ? Page 59.

265. How did the teachings of the ancient world known as the Systems of esoteric and exoteric instruction differ from the hints the novice received by symbols, dark sayings and dramatic ritual and why ? Page 63.

266. What mysteries ruled the Roman world by turns ? Page 82, 83.

267. What drama did the Mysteries of Isis and Mithra teach ? Page 83.

268. Did the ancient Mysteries teach the belief of any one sect or did they include them all ? Page 196.

269. What is the result of the contemplation of our mortal lot ? Page 8.

270. What is said of man as a builder, both material and spiritual? Page 6.

271. What induced man to attach moral and spiritual meanings to the tools, laws and materials of building? Page 26.

272. What is man's last and highest thought, relative to all his building ? Page 15.

273. What has man divined from the beginning, of how many worlds has he ever been a citizen, and of what did he hope ? Page 19.

274. What did Mencius teach ? Pace 29

----o----

THE SADNESS OF ART

What we harbor most at heart

Never finds a word to hold it;

Melodies that could unfold it

Still elude our utmost art;

What we put in paint and granite

Doing so our noblest duty,

Tells the world of wondrous beauty

While we weep to see and scan it.

That is why we go despairing

In a world of love and laughter,

Heed no past and no hereafter,

Find no rest in all our faring;

That is why we are the sad;

How can hearts of ours help breaking?

Still unmade for all our making!

Naught to tell the dream we had !

- S.O. Sheel.

----o----

The Masonic tie is no mere idle fancy. It is a real life which binds men to mankind at large, and gives them an interest in the larger hopes for coming generations. They wage war for peace.

- London Freemason.

THE ESTABLISHMENT AND EARLY DAYS OF MASONRY IN AMERICA

BY BRO. MELVIN M. JOHNSON, G.M. OF MASONS IN MASS.

CHAPTER II--PART II

1755

Gridley's Deputation arrived on Aug. 21, 1755, and he was installed "Provincial Grand Master of Masons in North America" by Henry Price on October 1. Again in this year Price was elected Master of the Masters' Lodge in Boston. The Earl of Loudoun was Grand Master of the Grand Lodge of England in 1736, and was present at the celebration in Boston of the Feast of St. John the Evangelist on Jan. 31, 1757. This was a gala day, with many of the most prominent Brethren present. Closely in touch we find England and America again, for in 1757 Brother Franklin went to England for five years. He was able to bear testimony to the Grand Lodge of England, for he was present at its meeting on Nov. 7, 1760. On Sept. 10, 1767, Gridley died, and Price was recalled to the East of the Grand Lodge on Oct. 2.

Gridley had issued a Charter to North Carolina, date unknown, and on Dec. 30, 1767, Price appointed a Deputy Grand Master for that Province. During this period Charters were also granted from Boston to Lodges in Rhode Island, Jan. 18, 1757; again, March 20, 1759; Dutch Guiana, April 8, 1761; Connecticut, April 9, 1762; again, July 26, 1765, and Oct. 24, 1766; New Jersey, July 28, 1762; again, Oct. 25, 1765; Quebec, Oct. 26, 1764; West Indies, Oct. 24, 1766; Virginia, Oct. 24, 1766; and to Army Lodges in New York, May 13, 1756; April 13, 1759, and March 20, 1762; and in Nova Scotia, Nov. 13, 1758.

1768

On Jan. 22, 1768, John Rowe was nominated as Provincial Grand Master of North America and on Jan. 25, 1768, a petition was drawn up to the Grand Master of England for his appointment. In that, we again find the customary prayer that "Whereas Masonry in America, originated in this Place (Boston) Anno 5733, and in the Year following our then Grand Master Price received Orders from Grand Master Crauford to establish Masonry in all North America, in Pursuance of which the several Lodges hereafter mentioned have received Constitutions from us; We therefore claim due Precedency, and that in Order thereunto, Our Grand Master Elect

may in his Deputation be stiled Grand Master of all North America." Accompanying this petition was a letter from Henry Price to the Grand Master of England, dated at Boston, New England, Jan. 27, 1768. This holographic letter is an important one, and I beg leave to quote it here:

"Boston, New England, Jan. 27, 1768.

Right Worshipful Grand Master, Deputy Grand Master, Grand Wardens and Brethren, in Grand Lodge Assembled:

The Money now sent to you is for the Constitution of four Lodges in America, which I pray may be Registered in the Grand Lodge Books; the Money would have been paid long before, but some unforeseen Accidents prevented, therefore, I hope the said Lodges will not be denied their Rank among the Lodges, according to the Time of their Constitution, notwithstanding the above Omission. For the particulars concerning them, I must refer you to the Letter from the Grand Committee of the Grand Lodge here, which goes by the same hand that presents this to You: Several other Lodges have been Constituted by the Grand Lodge here, in different parts of America, who have not yet Transmitted to us the Stated Fees for their Constitution, but as soon as it comes to hand, it shall be remitted to You, hoping at the same Time that they will likewise be Registered among other Regular Constituted Lodges.

Rt. Worshipful Brothers. I had the Honour to be appointed Provincial Grand Master of New England, by the Rt. Honble and Rt. Worshipful Lord, Anthony Brown, Viscount Montacute, in the Year 1733, and in the Year 1735, said Commission to me was extended over all North America, by the Rt. Honble and Rt. Worshipful John Lindsay Earl of Crauford, then Grand Master of Masons; but upon enquiry, I find that said Deputations were never Registered, though I myself paid three Guineas therefor, to Thomas Batson Esqr., then Deputy Grand Master, who with the Grand Wardens then in being, signed my said Deputation.

"This Deputation was the first that the Grand Lodge ever issued to any part of America, and stands so now in all Lodges on the Continent. Other Deputations have since been given to different Provinces, but they cannot according to Rule take Rank of mine. So, would submit it to your Wisdom and Justice, whether said Deputations should not be Registered in their proper Place, without any further Consideration therefor, and the Grand Lodge here have Rank according to Date, as it has (by Virtue of said Deputation) been the foundation of Masonry in America, and I the Founder. Wherefore Rt. Worshipful Brethren, I beg that enquiry may be made into the Premises, and that Things may be set right, is the earnest Request of your much honoured, and

Affectionate Brother and very humble Servant Henry Price.

P. S.: Rt. Worshipful. I herewith send you an attested Copy of my said Deputation, as Registered in the Grand Lodge Book of this Place, under the Hand of our Grand Secretary, whose signature you may depend upon as Genuine. H. P."

(Concerning the clerical errors in spelling Montague's name and in stating the year 1735 instead of 1734, see full explanation 1871 Massachusetts printed proceedings page 330; and also Report of Committee, M. W. John T. Heard, Chairman, 1870 Massachusetts printed proceedings pages 238-330.

This letter was committed to the care of Bro. William Jackson, who took it to England and presented it to the Grand Lodge there. This is another express petition addressed to the Grand Lodge of England directly involving the precedency of Henry Price and the Grand Lodge founded by him in Massachusetts. The Body to which it was addressed, the Grand Lodge of England, was the only body in the world having authority to adjudicate this question. It was the court of last resort. It had before it all the facts. It had the full opportunity of investigating the facts, not only from the visits between England and America and from documents on its own files, but also through any further information it sought to obtain. The whole Masonic world was open to it. Many men were living who knew of the incidents concerned. And the Grand Lodge of England then proceeded to make a final adjudication upon the matter. A letter in reply addressed to Henry Price by Thomas French, the Grand Secretary of England, exhibits the carelessness in Keeping and preserving records and in the execution of details both in England and America. It shows that Henry Price had been somewhat neglectful in keeping up a regular correspondence, and it also shows the carelessness with which such letters as he did send were treated in England. The Recording Grand Secretary refers to having found an important document among what he called "loose papers" in his possession.

The correspondence between Price and England is to be found in 1 Mass. Printed Proceedings, 407 et seq (See 1871 Mass. Printed Proceedings, 362 et seq.) In this correspondence Price is expressly recognized as Grand Master of all North America, except Canada, North Carolina and South Carolina. These very exceptions show that England recognized his authority over Pennsylvania. The Deputation to Rowe was dated May 12, 1768. In this is an express adjudication that Price had been "Constituted Provincial Grand Master for North America." It was received in Boston Sept. 30, 1768, and on Nov. 23 Rowe was installed Grand Master by Henry Price with elaborate ceremonial.

1769

It was on May 30, 1769, that Gen. Joseph Warren was appointed a Provincial Grand Master for Boston and its environs by the Grand Lodge of Scotland. That Grand Lodge claimed the right to jurisdiction here because this was a Province, and therefore open to any Grand Lodge. Whether or not the claim was sound is immaterial to this discussion, because his Grand Lodge has since been merged with the Grand Lodge headed by Henry Price and his successors. In the Massachusetts archives are to be found the printed Proceedings of the Grand Lodge of England for Feb. 7, 1770, Feb. 6, 1771, April 26, 1771, Nov. 29, 1771, and Nov. 4, 1772. All of these bear the original signature of Rowland Berkeley, Grand Treasurer of the Grand Lodge of England, and are directed to Henry Price with titles in recognition of his standing. For instance; The Proceedings for Feb. 6, 1771, are addressed as follows:

"To the R. W. Henry Price, Esqr. Provl. G. M. of Free Masons for North America at Boston, New England."

1773

On April 30, 1773, Henry Price presided over the Grand Lodge for the last time, and on Jan. 28, 1774, he attended the Grand Lodge for the last time.

1775-1787.

On March 8, 1777, the independence of Freemasonry in America from foreign dictation was first declared by the Massachusetts Grand Lodge.

It has been asserted that the Grand Lodge of which Henry Price and his successors were the head suspended operations from 1775 until 1787. This, however, is not correct, though the official records are missing. The diary of Grand Master Rowe states that he dined with Freemasons March 28, 1776; speaks also of "The Lodges under my Jurisdiction with Our Proper Jewells and Clothing" and of the "handsome Procession of the Craft" April 8, 1776; and adds that he celebrated the Feast of St. John the Baptist in 1776 with the Brethren of the Lodges under his direction. That diary is authentic evidence, as are diplomas now extant which were issued during the period named; notably the diploma of Commodore Samuel Tucker who was made a Mason in St. John's Lodge of Boston in January, 1779. Reports were given in the newspapers of meetings of Lodges in 1780. March 23, 1780, Union Lodge of Danbury, Conn., was-chartered from Boston. St. John's Lodge (which was formerly the First Lodge in Boston) at one time held a Charter issued by authority of John Rowe, Grand Master, and bearing date Feb. 7, 1783. On this date the First and Second Lodges in Boston united and subsequent records are complete. "Fleet's Pocket Almanac" published in Boston for 1784, shows that Lodges were then active. On page 42 of this book it says

Free Mafon's Lodges.

The Records of the firft Grand Lodge in Bofton, (Right Worfhipful John Rowe, Efq; prefent Grand Mafter) being carried away by the Secretary, at the time the Britifh troops evacuated the Town in 1776, a particular Lift of the feveral Lodges in North America who received Deputations from, and are under its Jurifdiction, cannot at prefent be obtained--They are in Number about Thirty. Thofe in Bofton are,

St. John's or 1ft Lodge, 2d Lodge,

Now united in one.

Moreover, the records of Feb. 17, and March 2, 1787, contain inherent evidence of continuity and activity, although there be an hiatus in the formal record.

The troublous times account for the non-existence or loss of formal records. Probably no one will ever be able to explain exactly what has become of them. The Grand Secretary of 1776 was a Tory and fled Boston never to return taking the books with him. Nothing would be more humanly probable than that his successor for a time would have kept the records upon loose sheets intending to transcribe them in the regular books when returned. The writer personally knows of

two cases recently where Grand Secretaries have died leaving years of records upon loose sheets only except as some had been printed therefrom without being written into the official record books. So while we have not found the formal record, yet we have found, as indicated, unshakable evidence that the Fraternity was active and the authority of the Grand Lodge was being exercised during this period between 1775 and 1787, and has therefore been continuous from 1733 to date.

(Concluded next month)

THE MASON'S HOLY HOUSE

We have a holy house to build,

A temple splendid and divine,

To be with glorious memories filled,

Of right and truth, to be the shrine.

How shall we build it, strong and fair,

This holy house of praise and prayer,

Firm set and solid, grandly great?

How shall we all its rooms prepare

For use, for ornament, for state?

Our God hath given the wood and stone,

And we must fashion them aright,

Like those who toiled on Lebanon,

Making the labor their delight;

This house, this place, this God's home,

This temple with a holy dome,

Must be in all proportions fit,

That heavenly messengers may come

To dwell with those who meet in it.

Build squarely up the stately walls,

The two symbolic columns raise;

But let the lofty courts and halls,

With all their golden glories blaze--

There in the Kadosh-Kadoshim,

Between the broad-winged cherubim,

Where the shekinah once abode,

The heart shall raise its daily hymn

Of gratitude and love to God.

--Albert Pike.

----o----

MY WAY

Mayhap it stretches very far,

Mayhap it winds from star to star;

Mayhap through worlds as yet unformed

Its never-ending journey runs,

Through worlds that now are whirling wraiths

Of formless mists between the suns.

I go - beyond my widest ken -

But shall not pass this way again.

So, as I go and can not stay,

And never more shall pass this way,

I hope to sow the way with deeds

Whose seed shall bloom like May-time meads,

And flood my onward path with words

That thrill the day like singing birds;

That other travelers following on

May find a gleam and not a gloom,

May find their path in pleasant way,

A trail of music and of bloom.

- Sam Walter Foss.

----o----

GATHER US IN

Gather us in, Thou Love that fillest all !

Gather our rival faiths within Thy fold !

Rend each man's temple veil and bid it fall,

That they may know that Thou hast been of old;

Gather us in!

Gather us in! we worship only Thee;

In varied names we stretch a common hand;

In diverse forms a common soul we see;

In many ships we see one spirit-land;

Gather us in!

Each sees one color of Thy rainbow light,

Each looks upon one tint and calls it heaven;

Thou art the fullness of our partial sight;

We are not perfect till we find the seven;

Gather us in!

Thine is the mystic light great India craves,

Thine is the Parsee's sin-destroying beam,

Thine is the Buddhist's rest from tossing waves,

Thine is the empire of vast China's dream;

Gather us in!

Thine is the Roman's strength without his pride,

Thine is the Greek's glad world without its graves,

Thine is Judea's law with love beside,

The truth that centers and the grace that saves;

Gather us in!

Some seek a Father in the heavens above,

Some ask a human image to adore,

Some crave a spirit vast as life and love:

Within Thy mansions we have all and more:

Gather us in!

- George Matheson.

----o----

THE KINDLY LIGHT

Not for one single day

Can I discern my way,

But this I surely know -

Who gives the day

Will show the way

So I securely go.

- John Oxenham.

----o----

MY RELIGION

Say nothing of my religion. It is known to my God and myself alone. If my life has been honest and dutiful to society, the religion which has regulated it cannot be a bad one. - Thomas Jefferson.

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

THERE is a very handsome marble statue, at the intersection of Pennsylvania Avenue, tenth street and D street, in Washington, of this great man and Mason. It was not, however, erected at the expense of the Government, nor the Craft nor any patriotic organization, but by a Printer, Mr. Stilson Hutchins, editor and proprietor of the Washington Post. There are three statues of Signers of the Declaration of Independence, in the City, but neither of them built at public expense.

On the front of Franklin's memorial is the word PRINTER. And it appears he is more revered for his trade than for his patriotism.

Franklin was one of the five men who drafted the Declaration of Independence: he is one of the few self-made men of his day on whom the Colleges conferred degrees: he was one of the very few Americans who were ever made fellows in the Royal Society of England. He was an LLD and a PhD, and also a diplomat of a high order. One of the few self-made men who was not superficial. He discovered the origin of the Gulf

stream, that great river in the sea which tempers the climate of western Europe and which gives such substantial aid to Navigation.

He was our first Commissioner to a foreign Nation, (France) our first Minister to Great Britain; the intimate friend of Washington, of Louis XIV, of the great Helvetius, Voltaire, Houdon and John Paul Jones. The first to explain the cause of electricity in the clouds: the inventor of the printing press and other useful devices. The exact date of Franklin's initiation into Masonry is not known: this is another evidence of the remissness in keeping records at that time, or the loss of records. Franklin was Master of that famous lodge in Paris, Neuf Soeurs, famous for its distinguished membership and for the bravery of its members in the defense of the rights of man, previous to and during the French Revolution: he was Grand Master of the Grand Lodge of Pennsylvania afterwards.

The epitaph of Franklin, which was, unfortunately, mislaid and was never engraved on his tomb, is characteristic.

THE FUTURE

BY WM. F. KUHN, P.G.M., MISSOURI

IN the onward march of civilization, in the upward trend toward a higher standard of morality and ethics for the enlightenment , of humanity, I see a greater and more influential future for Freemasonry than at any period of the past. The Freemason of today cares less, far less, for the non-essentials, but more for the essentials. The martinet of steps, grips and words is rapidly disappearing, but the student of the life and spirit of Freemasonry is increasing. The Freemason of the future will care less for idle speculation. He will believe and practice that humanity needs less of abstract philosophical cob-webs, but more of cheer; less of Egyptian rites, now mumified, but more of good will; less of imaginary symbolism, but more of love. He will pay less "tithes of mint and anise and cummin," but more attention to the weightier matters; mercy, faith and charity. He will recognize more fully the beautiful life of Him who was set as a "Plumb line in the midst of my people Israel."

The doctrine of hearts made lighter and lives made brighter, will outlive all abstract speculations, all official distinctions, all self aggrandizement. The Freemason of the future will worry and write less over what may constitute the "Ancient Landmarks," but he will believe that the three essential landmarks, of faith in God, hope in immortality and the daily application of the Golden Rule, are more important.

He will know that: -

"God is a Father,

Man is a Brother,

The earth is our Mother,

Life is a mission and not a career.

Knighthood is service,

His scepter is gladness,

The Least is the Greatest,

Saving is dying -

Giving is living -

Life is eternal and Love is its essence."

The unseen player on the golden harp of Freemasonry has touched a sweeter chord; its notes speak of love, of joy, of gladness, whose harmonies will touch the heart of this cold selfish world. Its seraphic sweetness will be carried, as on the wings of the morning to the uttermost parts of the earth, to hamlet and palace, to rich and to the poor, that it will roll back in a mighty chorus from royal men, repeating the angelic song of Bethlehem's plains: - "Glory to God in the Highest Peace on Earth and Good-Will to men."

----o----

We are all like children playing on the seashore, picking up here a pebble and there a stone, with the whole ocean of truth unexplored before us.

- Sir Isaac Newton.

SYMBOLISM OF THE FIRST DEGREE

BY BRO. ASAHEL W. GAGE, ILLINOIS

IN the beginning, the seeker for truth must be duly and truly prepared. In the usually accepted sense, this talk is unprepared. And yet, I spent five years in the "line" of the lodge observing, thinking about and studying Masonry. It is this study and my later contemplations that are my preparation to speak on the symbolism of the first degree.

It seems to me that the essence of every Masonic lesson is presented in the symbolism of the first degree. An entered apprentice is a Mason. The second, third, and so-called higher degrees are elaborations. All Masonic business was formerly transacted in a lodge opened only on the first degree.

The Masonic lessons are practical lessons. They have a dollar and cents value. The Senior Warden tells us that he became a Mason in order that he might receive master's, or larger wages. That there may be no misunderstanding as to his meaning monetary wages, he further says, in order to "better support himself and family." If we will look honestly into our own hearts, we will see that we paid the price for the Masonic degrees because we hoped to receive the equivalent or a greater return. If we have not received a return equal to our original and annual investment, it is because we have not applied ourselves to the study of Masonry with freedom, fervency and zeal.

But let us understand each other. There is little chance of our making much headway unless we agree on a clear and definite meaning of the terms we use. It is not only good and pleasant, but it is necessary for us to dwell together in unity of thought, if we would arrive at a harmonious conclusion. We should therefore endeavor to clearly define our subject.

The word "symbol" is derived from the Greek, meaning "to compare." A symbol is the expression of an idea by comparison. Often, an abstract idea may be best conveyed by a comparison with a concrete object. A dictionary definition of a symbol would be, a sign or representation which suggests something else.

Symbolism, therefore, is the science of symbols or signs, the philosophy or art of representing abstract truths and ideas by concrete things. Symbolism is suggestion; in sculpture and painting by form and color, in language by words, in music by sounds. What allegory and parable are in literature; what figurative speaking is in language; the same is symbolism.

The symbolism of the first degree is for the apprentice. An apprentice Mason is one who has begun the study of Masonry. Certain qualifications are necessary for every apprentice. The qualifications of a Masonic apprentice are a belief in a God, a desire for knowledge, and a sincere wish to be of service to his fellow creatures. Possessing these qualifications, the candidate must follow a course of ancient hieroglyphic moral

instruction, taught agreeably to ancient usages, by types, emblems and allegorical figures. This is symbolism, and symbolism is universal language. It is the language in which God reveals himself to man. The manifestations of nature are only symbolic expressions of God.

Children learn best from symbols. Blocks and toys are crude symbolic representations of the more complicated things of life. Most of us learned our alphabet and almost everything else by the relationship or correspondence to things with which we were familiar. We are only children after all. Older children call themselves scientists and make their experiments in their laboratories. Each experiment is a symbol of what is taking place in the real world outside.

The apprentice in the moral science should give up the rags of his own righteousness and also all precious metals, symbolical of worldly wealth and distinction, and all baser metals, symbolical of offense and defense, in order that he may realize his dependence upon moral forces only. He should be clad in a garment signifying that he comes with pure intentions to learn the noble art and profit by its lessons, not to proselyte among others, but to develop and improve himself. He is carefully examined to ascertain whether he is worthy and well qualified to receive and use the rights and benefits of Masonry. Being satisfied that he is worthy and well qualified, he is admitted and is immediately impressed with the fact that he must undergo sacrifice and suffering if he would attain the end he seeks. Realizing that the good intentions of the candidate, his own righteousness or even the lodge organization, are not sufficient, we invoke the blessing and aid of God upon our search for knowledge and truth.

We follow the system of symbolism. When we would know the truth in regard to things too great for our minds to comprehend, we take as a symbol that which is within our mental grasp. We know that the truth about the things we cannot comprehend, is identical with the truth in relation to the symbol which we do comprehend.

The apprentice in his search for Light must start from the North with the Easter Sun in the East, and travel by way of the South to the West, and back into darkness. He again comes out of the North in the East and passes through the same course again and again in his development. Obstacles are met by the apprentice in his progress, so similar that they seem identical. The little occurrences-of life may seem unimportant but they determine whether we will be permitted to advance. The apprentice must ever be worthy and well qualified.

The apprentice must advance on the square by regular upright steps. The symbolism is so common and universal that it is used in the slang of the street. Obligations are duties assumed. We must assume them if we would advance and having assumed

them we are bound by them whether we will or not. Then the light breaks and we begin to see. We find that others, even the most learned, stand like the beginners. The Master is on a level with the apprentice, and extends a hand which is grasped fraternally, and the candidate is raised. There is the key to the Masters Word--an open book, but he may never find the word itself.

Then, as before, the apprentice must follow the course of the Sun. As is the greatest, so is the smallest. In the drop of water are all the laws of the universe. If we study carefully, we will find in the dew drop the particles revolving and whirling in their little circles the same as we find the heavenly bodies revolving and turning in their great orbits, circle within circle and circle upon circle. The seeker after Light always emerges from the North in the East and passes by way of the South to the West and again into darkness, with full faith and perfect confidence that day will follow night. He is continually subjected to tests and trials and always held responsible for what he has learned and for that which has gone before.

God's Holy Book, His revelation to us, is the guide in our search for light. To the Jew this Holy Book is the history of Israel, substantially the Old Testament. To the Christian, it is the Old and New Testament. To the Mohammedan, it is the Koran; to the Hindu, the Veda. But whatever book it is, it is the Holy Book of the seeker for Light and that which he believes to be the word of God. The Holy Book together with the square and the compasses are the great lights of Masonry.

The lesser lights are the Sun, Moon and Master of the Lodge. The Sun symbolizes the great active principle, the Moon the great passive principle. This symbolism is so commonly accepted that even the uninitiated refer to the Sun as masculine and the Moon as feminine. The Master is symbolical of the offspring of the great Active and Passive Principles. He is the mediator, the child of the two great forces. He sets the craft to work upon their symbolic studies, which is no light responsibility to be assumed by the uninformed. Only chaos and disaster can overtake him who attempts the work he is not qualified to perform. When the apprentice has received his degree he is given his working tools and the primary or elementary instructions as to how to go to work.

The working tools of an apprentice are the 24 inch gauge and the common gavel. The gavel symbolizes strength or force. Force undirected is the flood devastating all in its path or the idle puff of the unconfined powder which accomplishes nothing. Undirected force is the gavel without the rule. But intelligently controlled, and directed along a proper line by the rule of intellect, the force of the torrent grinds the grain and does the work of many men. The force of the exploding powder prys the rock loose so that the work of months is accomplished in a moment.

The operation of universal laws in the moral world is just as ascertainable and understandable as in the physical world. Morals are as susceptible of scientific study as physics.

The lambskin apron, a most ancient symbol, signifies that it is only by honest conscientious toil that the moral laws can be learned and applied, and that this toil must be done in purity and innocence.

In the lectures which follow the ceremony of the first degree, the apprentice is given preliminary information. It would be too tedious to analyze these lectures at this time. Suffice it to say they are very superficial and of little worth in themselves. They must be understood and felt, if they are to be of any value. Briefly we may describe a Lodge as a place to work, a place to study, analyze, and master the moral science so that we may make use of the moral laws and principles in our every-day life. Symbolically, it is representative of the world, our daily working place.

The foundation of the Lodge and its teaching is squareness. It is, however, supported by three pillars; Wisdom, Strength and Beauty. From which we may learn that in every undertaking, when intelligence or wisdom directs, and strength or power works, then beauty and harmony result.

The Lodge is covered with the blue vault of Heaven. Blue is the symbol of equality, it is a proper mingling of all colors, it is perfect concord. It is also symbolical of the universality of that charity, which should be as expansive as the blue vault of Heaven itself. Charity is not the giving of money alone. It is also necessary to have charity toward the weaknesses and mistakes of others.

This life is a checkered pavement of good and evil, but in the center is the blazing star which is the seed and the source of all life and eternal life.

The parallel lines have a symbolism analogous to that of the two pillars, Jachin and Boaz, which is more fully developed in other degrees. The point in the center of the circle between the parallels is sometimes compared to the individual member and sometimes to God who is the center of all things. The circumference may suggest the boundary of man's conduct, or God's creatures, all equally distant and all equally near to Him. Sometimes the circumference is used to depict the endless course of God's power, and His existence without end. This is all speculation, it is symbolism, the contemplation of which will develop the individual.

If the apprentice pursues his studies in the moral art with freedom, fervency and zeal, he will receive Master's, or larger wages, and be thereby the better enabled to support himself and family and to contribute the relief of the distressed.

THE PRESENTATION OF THE APRON

BY BRO. JOHN W. WELLS, IOWA

IN presenting the Apron to a Brother, we say that it is more ancient than the Golden Fleece or the Roman Eagle, more honorable than the Star and Garter, or any other order that might be conferred, etc.

Are these claims true? We shall examine them severally.

The Golden Fleece.

In Greek tradition, the fleece of the Ram Chrysomallus, the recovery of which was the object of the Argonautic expedition.

"The Golden Fleece" has given its name to a celebrated Order of Knighthood in Austria and Spain, founded by Philip III. Duke of Burgundy and the Netherlands, at Bruges, on the tenth of January, 1429, on the occasion of his marriage with Isabella, daughter of King John I. of Portugal.

This Order was instituted for the protection of the Roman Catholic Church, and the fleece was assumed for its emblem, from being a staple commodity of the low countries. The founder made himself Grand Master of the Order, a dignity appointed to descend to his successors; and the number of knights, at first limited to twenty-four, was subsequently increased.

Contests arose between Spain and Austria as to the possession of this Order of Knighthood, which were finally adjusted by introducing the Order into both countries. In Austria the Emperor may now create any number of Knights of the Golden Fleece from the nobility. If Protestants, the consent of the Pope is required. In Spain, Princes, Grandees, and personages of peculiar merit are alone eligible to membership in this Order.

The legend of the Golden Fleece, for which the Argonauts searched, is like the story of Masonry, a search for that which was lost. It is familiar to most readers of poetry and myths, and is interesting as being among the first known voyages of discovery.

The Roman Eagle.

The Eagle as adopted by the Romans upon their banners, signified magnanimity and fortitude, or as in the ancient Sacred Writings, swiftness and courage. The Romans were not the first to display the Eagle upon their banners, for the Persians, under Cyrus the Younger, had borne the Eagle upon their standards.

In modern times France, Russia, Prussia, and the United States have adopted the Eagle as a National military symbol.

The Order of the Black Eagle, in Prussia, was instituted in 1701, on the occasion of the coronation of the King. The number of Knights was first limited to thirty, in addition to the princes of the Royal family; but now the number is unlimited. They must be at least thirty years of age, and must prove noble descent through both parents for at least four generations. Chapters of the Order of the Black Eagle are held twice a year. It is the highest Order in Prussia. No member is allowed to travel from Court more than twenty miles without permission or giving notice.

The Order of the Red Eagle, founded in 1734, was afterwards made a subordinate degree to the Order of the Black Eagle, and those received into the Black, must now pass through the Order of the Red Eagle.

These Orders are outgrowths of the original symbol of the Roman Eagle.

The Star and The Garter.

These are two Orders.

The Order of the Star originated in France, and was founded by John II. in 1350 in imitation of the recently instituted Order of the Garter in England. The name of the Order has allusion to the Star of Bethlehem, or the Star of the Magi.

A star of some design, from five to sixteen points, forms a part of the symbolism in every Order of Knighthood.

The Order of the Garter dates from about 1344. Its origin is not certain. Edward III. is said by some to have instituted it. Others say Richard I. at the siege of Acre, when he is said to have caused 26 Knights to wear thongs of blue leather around their legs.

Another account is, that the Countess of Salisbury happened at a ball to drop her garter, and the King picking it up, presented it to her. Some of the company smiled, whereupon the King exclaimed "Honi Soit Qui Mal y pense" (Evil to him who evil thinks.) Immediately after this circumstance this Order of the Garter was founded. It was founded in honor of the Holy Trinity--The Virgin Mary, St. Edward the

Confessor and St. George. The last, who had become the tutelary saint of England, was considered its special patron. It is known as the Order of St. George, as well as of the Garter. Its members are also known as Knights of St. George.

The number of Knights was originally twenty-six, including the Sovereign, who is the Chief of the Order; but in 1786 an order was passed increasing the number to include all the princes of the Royal family, and illustrious foreigners on whom the Order might be conferred.

The Garter is a dark blue ribbon, edged with gold, bearing the motto, "Honi Soit qui Mal y pense" (Evil to him who evil thinks) in gold letters, mounted with a gold buckle, and worn on the left leg below the knee. The mantle is of blue velvet; on the left breast is a star. The hood is of crimson velvet lined with white The hat is of black velvet with a plume of white ostrich feathers, in the center of which is a tuft of black heron's feathers, all fastened by a band of diamonds. The "George" is a figure of St. George encountering a dragon, and is worn on the collar, while a lesser "George" pendant to a dark blue ribbon, is worn over the left shoulder.

This Order is perhaps the best known of any except the Order of Knights Templar. In many respects The Garter and the Order of the Temple resemble each other.

In comparing all these orders, The Golden Fleece, The Roman Eagle, and the other European orders of the Eagle, The Star and the Garter, Freemasonry may well claim to be more ancient than any or all of them; for in some form, well nigh akin to its present form, Masonry has existed for many centuries.

----o----

FRATERNITY

We build us temples tall and grand,

With gifts we heap our altars high,

Unheeding how, on every hand,

The hungry and the naked cry.

We sound our creeds in trumpet tone,

With zeal we compass land and sea,

Unmindful of the sob and moan

Of souls that yearn for sympathy.

We hurl to hell, we bear above,

With equal ease we loose or bind,

Forgetful quite that God is Love,

And Love is large and broad and kind.

O Thou Eternal Largeness, teach

Our petty, shrivelled souls to swell

Till Thou, within their ampler reach,

In every human heart may dwell;

Till Love alone becomes the creed

Of every nation, tribe and clan,

The Fatherhood of God, indeed,

The blessed Brotherhood of Man.

- David E. Guyton.

THE FREEMAN'S OATH

I do solemnly bind myself that I will give my vote and suffrage as I shall judge in my own conscience may best conduce to the public weal. So help me God! - Framingham, Mass., 1634.

----o----

LET THERE BE LIGHT

Hear the mighty mandate pealing;

Let there be light !

See the waste of waters reeling -

Let there be light!

Light thro' heaven's arches ringing,

All the darkness backward flinging,

Set the morning star a singing -

Let there be light!

Here, O Father, see one pleading;

Let there be light!

For the New Light interceding;

Let there be light!

Now continue Thy creating,

All the chains of darkness breaking,

And a Son of Light awaking !

Let there be light!

- Wm. M. Shaver.

----o----

SYMBOLS

A thought is a real thing and words are only its raiment, but a thought is as shy as a virgin; unless it is fittingly appareled we may not look on its shadowy nakedness: it will fly from us and only return in the darkness which we cannot comprehend until, with aching minds, listening and divining, we at last fashion for it those symbols which are its protection and its banner.

- James Stephens.

II. THE TEMPLE OF KENWOOD LODGE, MILWAUKEE, WIS.

HOW to build an exclusive Masonic Temple sufficiently commodious to house a Lodge of moderate numbers, for the sum of $50,000.00, is a question frequently asked of architects in these days. The problem becomes difficult only when the social demands of some of our Lodges are put forward. Space for dancing and banquets, for the accommodation of the ladies on festive occasions, and for real fraternity among the members whenever they desire to make of the temple a "Men's House" in fact, is at a premium in such a building. And the answer to our question becomes indeed serious, when the Brethren who have the enthusiasm to demand all these things for the entertainment of themselves and their families, are equally earnest in making careful and wise provision for the perpetuation of the real Masonry, by a proper presentation of its degrees.

Five illustrations in this number of The Builder will inform the members of the Society how the question was answered by Kenwood Lodge No. 303, practically the youngest chartered Lodge in Wisconsin. The ground occupied by the building is 55x115 feet. The Venetian Gothic design, adopted to blend with a very promising residential district, is unique and pleasing to the eye. Carried into the interior, it seems to afford that dignified and sensitive atmosphere which is best calculated to inspire reverence in the participants in the work of the Lodge, and to banish all thought of mirth. That such surroundings will help to make a candidate's introduction into Masonry a consecration in fact, will be conceded at a glance.

One cannot but admire the economy of space in this Temple. The high basement accommodates a banquet hall with a seating capacity of 400, an ample kitchen, and, withal, a complete heating and ventilating apparatus. On the first floor is arranged a large Drill or Dance Hall, with commodious anterooms, reception hall, Ladies' Parlor and tiled Loggia. On the second floor is the Lodge Room proper (its high ceiling extending up into the third story) with a large and commodious Lobby, Anteroom,

Preparation Room, Property Rooms, Pipe Organ, Stage, and Corridor for a Commandery, (note she splendid arrangement for locker space.) The third floor, besides accommodating the upper part of the Lodge Room, will have an upper Commandery Room, and a large Billiard Hall, with an open fireplace.

Writing of this Temple a Milwaukee Brother says: "It is the purpose of the Brethren to make Kenwood Lodge not alone a live Masonic institution, but a home or club for the Masonic Brethren living in the upper 18th ward affiliated with the various Lodges of the City of Milwaukee." No doubt the complete equipment of this Temple, in order to accommodate the desires of the Brethren in these various respects, will add a number of thousands of dollars to the bare cost of the building. But there are many communities in America where a great part of the entire social life of the community, broadly speaking, has for its hub the Masonic Temple. For such a condition, there are a goodly number of notable features of this Temple which are well worth while. Tastes in architecture may differ; decorative effects and color schemes may or may not receive the same attention, in one community as in another. But for economic arrangement of space without materially affecting convenience for use of a Chapter or Commandery, and with everything that a Blue Lodge can desire for the portrayal of its degrees, this Temple is a splendid example. Lighting facilities have been intelligently planned, heating and ventilation are carefully arranged for, and the comforts for the handling of a reasonable audience are all there. Stairways have not been cramped. Officers are provided with a room in which to meet privately. Fire-proof vaults will house and protect the records of the Lodge. No mention is made of more than one preparation room, but it is evident that this accommodation could easily be provided, if necessary. All in all, an examination of these plans reveals intelligent foresight and knowledge of the Masonic requirements, and, as we believe, they are well worth presentation in a series of studies of the operative efforts of American Freemasons.

G.L.S.

"MASTER BUILDING"

BY ARTHUR EDWARD WAITE, ENGLAND

(Ye Editor does not disguise an honorable pride in the following appreciation of his little book, The Builders: a Story and Study of Masonry, published by Brother Arthur Edward Waite in the Occult Review, August, 1915. There is no man living whose opinion he values more highly than that of the distinguished author of "The Secret Tradition in Freemasonry"--to name only one of his many brilliant and scholarly

works--and for this reason he appreciates such praise of his labors, but still more the fine tribute to the Grand Lodge of Iowa for its advanced step in having the book written and in putting its official sanction upon it. The review by Brother Waite is brief but it says everything, as he knows so well how to do, recognizing the necessity for such an introduction to the study of Masonry as well as the value of the particular book under review.)

I have before me a book which is described by its publishers in exceedingly striking terms. It is explained that the work has been written as a commission from the Grand Lodge of Iowa, U.S.A., that it was approved by that Body on June 10, 1914, and that henceforward a copy will be "presented to every man upon whom the degree of Master Mason is conferred in the Grand Jurisdiction of Iowa." The zeal and activity of this American Lodge has been mentioned more than once in the Occult Review, in connection with a National Lodge of Masonic Research, founded recently, and in reviewing its official organ, some issues of which have reached us. That is a collective effort worthy of the highest praise and beginning to deserve it in the best sense of these words. Under the simple but pregnant title of The Builders, the volume here under notice is, however, an individual effort--though bearing an important imprimatur--and there are two ways in which it marks an epoch. They are the circumstances of its production, as stated, and the value of its contents.

When a man enters Freemasonry it is customary to present him with the Book of Constitutions and the By-laws of that Lodge by which he has been received into the great community. These things are provided so that he may live in conformity with Masonic rule in things which concern the Brotherhood, and they are therefore put into his hands by an act of necessity, not by an act of grace. During a period of considerably over two hundred years, there may have been rare cases in which other information has been furnished, but they have not come under my notice. The new member has therefore very little knowledge of the organization into which he has come, its pretensions or its history. The mystery of speculative building, of temples spiritualized, the Symbols and Rites of the Order, their developments and transformations--of all these things he who would learn must seek--and it might happen that the Master of the Lodge would prove, not only the last person who could guide him, the very last person to instruct, but even the first to feel confused and astonished at direction being sought on such subjects. I am not wishing to suggest that there is no guidance possible. In this as in all things else, a man who wants to learn will not fail to find his teachers, while for the Mason also as for others there is a great cohort of instructors, each at his own value, in books and even in periodicals. There are also a few Lodges which pass as learned and issue transactions that those who wish may see, without very grave difficulty. Of course in the multitude of counsellors

there is the confusion to be expected, and the most natural question arises: What have the Masonic headships to say upon the subject of Masonry?

Hereunto there has been so far no answer whatever, and when I come to the real reason, it is likely to be unexpected by some at least of my readers. Individual Grand Officers may write of that and this, but only in their private capacity, for--as a matter of fact --any teaching body of the kind implied by the question is not possible in Masonry. It is on the surface a "system of morality, veiled in allegory and illustrated by symbols." The morality is perfectly clear, and calls for no exposition, while up to a certain point the Rituals exist to explain the allegories and symbols. The essence and spirit of Masonry are not contained, however, within the terms of the definition which I have quoted. Rather they escape therein. But of that which lies beyond no governing body in Masonry has the power to speak with authority, such bodies being custodians of the surface meaning only and of what is involved thereby. Omnia exeunt in mysterium, and if it should profit little to consult the Master of a Lodge, in the great majority of cases, the profit might be less than nothing to consult the Grand Lodges, which would exceed their province by speaking. If some time or other in the history of Masonry--whether operative, speculative, or both--there grew up or was imported within it that strange ceremonial mystery which constitutes the Third Degree, and if it contains within it as a summary all the instituted Mysteries, the legend of the soul and the doctrine of Christ-Life on earth, the Grand Lodges cannot tell us when and how it was imparted, whence it came, or alternatively how it grew up within the four walls of the Universal Lodge. They cannot unveil the allegories, if this be their inward aspect, nor can they illustrate the symbols. It is their province to maintain landmarks and constitutions without innovations therein.

The result is that every man who becomes a Mason thinks what he pleases to think on all sides of the Masonic subject. He may regard it as a benefit society, a social club, a method of bringing people together, a concern which provides status, or things further from the purpose than one or all of these. He may believe alternatively that it is a great instrument of moral and social amelioration, or an aspect of religion; that it is the wisdom of Egypt projected through the centuries for ever and ever; that-its first traces are in Aztec or even in Atlantis; that it is Kabalistic theosophy popularized in moving ceremonies; and so forward, without stint or hindrance. It is a perfectly open position, leaving every one rather helpless, but unavoidable in the nature of things.

And now what has happened during these last days ? An important Grand Lodge--as we have seen-- having otherwise many titles to influence and distinction, has set itself to remedy that portion of the difficulty which may be called remediable within the best and only measures that it is free to act. It has assumed no seat of authority in teaching; it has sought to arrogate to itself no artificial orthodoxy of opinion on

matters of speculation; but it has resolved that the new Mason coming under its obedience shall know what there is to be known, outside controversial regions, on the foundations of Masonry, on general symbolism in its connection with particular forms prevailing in the great Craft, on the region of Masonic legend which goes before Masonic history, on the unquestioned historical data, on the history of the Grand Lodge of England, which is in one sense or another the Mother-Lodge of the whole Masonic world, on the story in brief of her children in other countries, long since grown up and working out their own destiny, and on that which-- apart from all dogma--may be thought and held about the deeper meaning of Masonry, its philosophy and its spirit.

To attain this end the Grand Lodge has chosen Brother Joseph Fort Newton, a doctor of literature, who has prepared the designed memorial; and so it comes about that we have this "story and study of Masonry" which is called The Builders; and I know in my heart that every thinking Mason into whose hands it comes will wish devoutly that it could have been presented to him when he was first made a Mason and will generously envy those who are destined now to receive it under the auspices of the Grand Lodge of Iowa. Dr. Newton is known to us otherwise as author of The Eternal Christ, a series of studies in "the life of vision and service," and as a preacher who on many occasions has proved to have a mouth of gold. In his own words concerning Emerson, he is one of the seers of this day who have "made the Kingdom of the Spirit something more than a visionary scene suspended in the sky." Because of what he is in these respects and, for the rest, because of his Masonic scholarship, he has written a book which is not only the best introduction to the study of Masonry that I have met with in my whole experience--whether in English or another language-- but is something also that belongs to the domain of literature. He has gifts therefore which have been wanting but too often in the generality of Masonic writers. Finally, he has accomplished a most difficult task without once imperilling the Grand Lodge of which he is the spokesman by any tincture of extravagance in theory or grave mistake in fact.

My knowledge of things as they are within Masonic measures is much too wide for me to dream that other Grand Lodges will adopt The Builders as their textbook, but I am not without hope that the high interest and importance which attaches to this little classic will bring it into general demand and that these words may help in that direction.

----o----

THE PROOF OF GOD

It is a sufficient argument with which to refute those who think they believe in no God, that it is simply impossible that the Moral Sense could originate in or be produced by any combination of material atoms, or by the action or interaction of any conceivable forces of matter. To create a Moral Law, or a single tenet of it, there must be a superior Will to enact it.

--Albert Pike.

----o----

MEN AND MONEY

Money in its acquisition and its dispersion is the outward and visible sign of the absence or presence of so many inward and spiritual graces. The most important part of a man's private conduct, after that which concerns his relations with women and his family, is generally that which concerns his way of dealing with money.

--John Molley.

----o----

Knowledge and wisdom never thrust themselves gratuitously upon any man. Sometime, somewhere, he has paid the full price in Personal Effort; and they have come to him only as compensation for the energy he has spent in his struggle upward into the light of Truth. There is no achievement in the realm of the soul without personal effort. --From "The Great Work."

EDITORIAL

A PLEA FOR PEACE

THE noble plea for peace by Grand Master Freifeld, which serves as a preface to the Proceedings of the Grand Lodge of New York, is timely and truly Masonic. No doubt it will fall on deaf ears abroad, and it may even be resented, as seems to have been true of the words of Brother Block, but it will find response at home. Without being Tolstoyan pacifists, our people are profoundly averse to war, and never more so than today, in

view of the red horror which they behold in Europe. There is truth in the words of Alfred Noyes about the censor who sends our news:

It comes along a little wire

Sunk in a deep sea;

It thins in a club to a little smoke

Between one joke and another joke,

For a city in flames is less than the fire

That comforts you and me.

Little do we know of what is actually transpiring in Europe, but so far from being indifferent we are subdued, sorrowful, horrified, and every man of us wears a badge of mourning on his heart. At any rate, we know too much for a few men with high hats and black coattails to plunge us blindly into a universal hell. The words of Brother Freifeld recall the resolution offered by ye editor at the last session of the Grand Lodge of Iowa, which was unanimously adopted and a copy of it telegraphed to the President. We reproduce it here, in response to many requests, as expressing the feelings not only of that Grand Body, but of the vast majority of the citizens of this Republic:

Whereas, To the grief and horror of all right-thinking men and Masons, the nations of Europe have been plunged into the maelstrom of world-war, setting man against man, nation against nation, in bloody, cruel butchery, filling the earth with measureless misery and bitterness, and threatening the very existence of civilization; and -

Whereas, In the course of tragic events our Republic has become involved in a controversy which may drag it into this gigantic conflict, with all the woes of war and its entail of sorrow and hate and the spirit of destruction; and -

Whereas, Masonry is an ancient and international institution whose mission is to teach men to love one another, and to promote peace on earth and goodwill among races and nations, that truth and justice and freedom may grow and be glorified; therefore be it -

Resolved, That the Grand Lodge of Iowa rededicate itself to the cause of peace among nations and brotherly love among men, that it commend the President of the United States for his patient, patriotic, and untiring labors in behalf of neutrality, and beseech him to do everything humanly possible to keep our Republic from being drawn into the

tragedy of world-war; but if this is impossible, we pledge ourselves as men and Masons to stand behind him whatever may befall.

* * *

"DULY AND TRULY PREPARED" -

There are many who think that we are making Masons too fast, without due regard as to the quality of the men who seek the fellowship of our Fraternity, and that the itch for numbers may easily result in permanent injury to the Order. No committee can be appointed by a Lodge whose action is more vital to the interests of the Order than a committee investigating a petitioner for the Degrees. Such a committee deals with the sources of the stream from which our Masonic life flows, and if they permit that stream to be polluted the results are far-reaching and hard to undo. The feeling grows that we do not make the investigation thorough enough, and that committees appointed to this task are not sufficiently instructed as to their duties and responsibilities - especially so in larger cities where intimate knowledge of men is more difficult than it is in the smaller communities.

Happily there are signs of an awakening to the seriousness of this matter, and a tendency to make the investigation more thorough, while furnishing more specific guidance to committees. For example, the Grand Lodge of New Jersey has formulated a "Statement of the Petitioner" to accompany his petition to the Lodge, giving, first, as a means of simple identification, his name, residence, business, date and place of birth, name of parents and brothers and sisters, how long he has lived in the United States, in the State, and in the city. Then follow certain other questions, as follows: Where did you attend school? At what age did you leave school? Give names and addresses of your employers for the past ten years, and the periods and nature of your several employments. Are you married? How long? Have you any children? How many ? If married, are you living with your wife? If not living with your wife, state reasons for separation ? What provision have you made for yourself or your family in case of disability or death? Have you ever been a defendant in a criminal case; if so state circumstances and result? Do you contribute to charity so far as your circumstances will permit ? How long have you been acquainted with your proposers, personally? Give names and addresses of three responsible persons, Masons preferred, who have known you the most intimately for the longest time.

Some of these questions may seem strange at first sight, but a little reflection will show that they are not only pertinent but important. While lack of education may be no bar to living the Masonic life, nor an education, however extended, be a guarantee that a man is leading or will lead such a life, none the less it is a matter that may well be taken into

account. Nor will any man whose record is good object to giving a full account of his employment - he will rather be glad to do so - and at the same time the Lodge ought to know whether he can afford the necessary expense entailed in joining a Masonic Lodge, without using funds needed for himself or family in case of illness or misfortune. In the same way, the query about his home-life, or lack of it, allows a man not living with his wife an opportunity to explain the reasons with more fairness and justice than if the Lodge, or some member of it, merely knew the fact; and the same argument applies with equal force to the matter of criminal action. Often enough, as we all know, there is a natural and reasonable explanation for what looks bad on the surface. Similarly, if a man is able to practice charity, and refuses or neglects to do so, we may well hesitate to admit him to the fellowship of an Order one of whose corner stones is Charity. The other questions are also important, and if a man is his own employer he will surely not object, if he be worthy, to giving the names of men who have known him a long time who can vouch for his character and good report. Some of these questions will not seem necessary in all cases, yet they can do no harm, and may be of advantage in helping the Lodge to determine whether a man is "duly and truly prepared."

All these inquiries assume, and rightly so, that Masonry is not a reformatory or a moral infirmary, nor yet a distinctively charitable Order - albeit practicing charity in myriad ways - but a Fraternity mobilizing men of character, intelligence and goodwill for the service of humanity; and as such it must guard itself, so far as is humanly possible, alike from moral unworthiness and mere prying curiosity. It does not solicit members, save in so far as the quality of its men and its influence in a community may invite the cooperation of men of like sort, who wish to foster what is noblest in humanity. Therefore, if it is to fulfill its mission, it must have a care for quality as well as for quantity, the more so in a day when it is highly esteemed, and when men throng its temple gates seeking its ancient and honorable fellowship.

* * *

THE HOUSE MADE WITH HANDS -

During the month of October, with its crisp sunlight shimmering through the feathery gold of maple leaves, the new House of the Temple will be dedicated with imposing ceremonies in the capital city of the Republic. Such an event, memorable in the annals of Freemasonry, must not be allowed to pass without due appreciation of its significance as a fact of history and a symbol of the mission and progress of Masonry. A miracle of architectural art, uniting grandeur and simplicity with stateliness of outline, that Temple will stand for ages in the chief city of the first and freest of nations, proclaiming the part which Masonry has had, and yet has, in the making of the noblest

of Republics, her eternal fidelity to the most hallowed of all liberties, and her service to universal humanity.

Surely, if men see after death what passes here below, there will be two audiences present on that day of dedication and reconsecration - for such it must be, equally for its solemnity and joy. Our fathers, where are they? Aye, they are with us still: their words are they; their acts are they; and were these forgotten the spirit of their heroic and dedicated lives persists; none of them more surely and benignly than the stately, grave and noble genius of Albert Pike - who on that day will preside over a scene which even his prophetic soul hardly dared to fore-dream. A gracious man, a great scholar, a philosopher with the heart of a poet, and withal a wise and tried leader of his Brethren, he embodied, as perhaps no other in our history, the mighty and tender spirit of Freemasonry; and today we enjoy that comity of Rites for which he made plea in his address to the Grand Lodge of Louisiana in 1858 - the greatest single Masonic address ever delivered, in which may be found the seed which bore such rich flower and fruit in Morals and Dogma and in the Degrees in which his artist-soul was revealed.

All Masonry is beautiful and benign, but the Scottish Rite - in which art comes to the service of philosophy, and symbol and drama help men to utter what else would be inarticulate - is a Masonic university; and it should be the goal of every Mason seeking for an elaboration and exposition of what is hinted and hidden in the great and simple symbols of universal Masonry. Masons of every rite and rank will rejoice in a festival dedicating a Temple which will stand amidst the passing generations as a tangible prophecy of religion without superstition, of government without tyranny, and of the adventure of the soul in free and happy quest of that Truth by which no man was ever injured.

* * *

THE GREATER BUILDER -

Only the few men who saw a great need in Masonry, and who have labored to found the National Masonic Research Society, putting time, money and hard work into it, can realize what a joy it is to announce that The Builder will be enlarged to thirty-two pages, beginning with the present issue. This expansion is made possible by the loyalty and enthusiastic response of the Fraternity, as it is made necessary by the increasing pressure upon our pages of articles of the very highest quality. The growth of the Society has been truly remarkable, surpassing all our calculations, and it has only begun. Though not yet a year old, this Society is already the largest organized body of Masonic students in the world, and it is possible for it to double its membership within the next six months. Every one must now see that it is no mere scheme for the floating

of a journal, much less for the exploitation of individuals. Initiated by the Grand Lodge of Iowa, endorsed by the Grand Lodge of Indiana, it has no other purpose but to deepen the interest of Masons in Masonry, seeking to be scholarly, conservative, practical and popular, nor forgetting the spiritual mission of our Order while grubbing for the facts of its history. Once more we urge our members to bestir themselves, that we may the better reach the Brethren of every jurisdiction, who will join with us in doing the greatest work yet done in the history of American Masonry.

* * *

CORRESPONDENCE

ANOTHER THRASHING

Editor: - Those of us who differ with you in our opinions as to the Great Work, would probably best follow the TK's method of making some pertinent admissions of the truth and justice of some of the charges, so as to clear the way for the more vital points of difference.

1. The Great Work may "lack the artist stroke." The TK may not be a maker of phrases that appeal to the literary critics. We who are not of established reputation may as well pass that. But in matters of research please call attention to the fact that there may be gems of truth, philosophy, logic and even a real charm in a book that does not charm by well rounded phrases. Charming phrases may present a most diabolical thought. Wouldn't it be nice if a writer with the flashing wit of ye scribe would present TK's point with the charm it deserves ?

TK writes for a very limited group of readers; and those outside that group when they get hold of the book, are bored and often sarcastic even as ye scribe. In the first place the TK limits his main appeal to those who are in search of a rational religion and understand the limitations of physical science in the consideration of spiritual things.

In the second place TK himself admits the handicap of the "idea that he is the keeper of a wonderful treasure of truth which must be carefully guarded" etc. It must be a very real handicap to making an occasional "artist stroke." But who can say that he is wrong? Is anyone prepared to catalog the things the TK claims to know, but does not know? And who is prepared to decide whether a treasure of truth should be guarded except the men who have the treasure ? You, Sir, should not show such conceit as to infer that you know TK's limitations, or that you know all that can be known of truth treasures.

2. Let us agree that the Great Work is not a Masonic book, if that makes any difference.

With these admissions past, it may be suggested that there is a thread of connection between the Great Work and Masonry, which I have not seen clearly stated in The Builder, and which may warrant another reference to it in your columns. The connection, moreover, is not the historical one of the Lineal Key, but rather more related to your first remarks on the Proof of Faith.

In regard to the Lineal Key, then, let us devote to it just this paragraph. Call the attention of the readers of The Builder to the contrast in the statements of two writers. The TK says, "In truth the chain (of records) is complete to a time before Egypt had become a center of civilization." Ye scribe replies, "Of a truth, it is an interesting romance." "For not one of the statements made above is there the slightest shred of evidence, not even the shadow of a basis in fact." Each prefaces his statement with an appeal to truth. Let the careful students choose between the man who states a fact as an item of experience, (Life & Action, Vol. 4, page 232) and another who says there is no evidence and no basis in fact for the statement of the first; clearly implying that every fact along these lines, in order to be a fact, must be known to him. This dogmatic statement of lack of facts, where facts are simply undiscovered by the one who writes, is not going to create an atmosphere favorable to any kind of research.

Now, ye scribe, wisely separating the two parts of his discussion, assumes two very different attitudes toward facts. In one he calls for evidence and insists on proofs, references and citations before the Lineal Key will be acceptable. In the other article he is quite content to rest his faith on confirmations found in thought, conscience and love. He even goes so far as to state on his own responsibility that some things are facts, for which he has no other confirmation - not feeling the need of a personal experience, as TK does. Well, Sir, we are not all built alike, and some of us consistently try to base our statements of at least the more important facts on some real evidence.

Later on you refer to it as unfortunate that TK suggests going farther than is now common in the "proof of faith." But here you make an inference that does not seem warranted by a careful reading. Where does TK "recommend" that a man induce a state "wherein the mind leaves the body" etc? The other volumes of the series state clearly that this particular feat is not necessary for the purposes of a practical human life; that it is dangerous; and that it should be attempted only by such as expect to devote their lives to demonstration. This being the case, the demonstration the TK seems more to favor is simple and safe and it is hard to find the "unfortunate" part of it. It may be described as the growth of spiritual consciousness. Distinguish carefully. It may not be so very different from the certainty of eternal things which cotnes to ye scribe, and to all who have lived up to their high ideals.

Furthermore, to many of us, the emphasis of this suggestion of the TK, seems to be put in an entirely different place. Where does TK recommend this process as a proof of faith? He calls attention to that proof and makes it seem very wonderful but he really seems to have a better reason for recommending it. Instead of being taught in the Great Work to desire a consciousness of future life as a proof of faith, are we not rather taught that the development of spiritual consciousness and power, is evidence that the code of morals therein outlined is scientifically exact and really constructive in its results? This is a very vital point. There are many, many codes of morals - more by far than there are sects and denominations. How can a man judge the right except by constructive results ?

The advanced student of philosophy may find it best to do "justly for sheer love of justice" and love mercy because it is lovely, and all the other worthy things mentioned by ye scribe; but many of us are not that far along, and we have looked in vain for some firm ground to stand on. There are undoubtedly some, who intuitively sense the right and wrong, and feel perfectly sure of their proof of faith. By intuition they select their course of action through life with few mistakes. However, those intuitions are not infallible and many who have felt just as sure they were right have later had to admit they were wrong. We do not, all of us, invariably and just naturally love justice and see the loveliness of mercy. Perhaps if we went farther, we would; but here comes the TK, with a code clearly stated and an explanation we can at least partly understand as to why he recommends it. We reach out after it like a hungry man.

Now this code, as far as we can see, is not at all opposed to good Masonic teaching. If followed, it might lead many a Mason to a more satisfactory "proof of faith" quite incidental to his main object in life. And, Mr. Editor, from your wider reading, tell us, What other code has been put up for our edification with equal assurance that it has constructive results? If there is any better way to judge a code, or any other code equally good for the love of Humanity, let us have it. Let there be light.

Frank F. Grout, Minn.

(Most of the points of this letter have been covered in our pages, except, perhaps, two, which we may refer to briefly - the more so because one of them has been brought forward by several Brethren. (1) "Where does TK 'recommend' that a man induce a state 'wherein the mind leaves the body' etc?" More than one Brother has accused us of careless reading - not to say murder - for making that statement. Well, we beg to refer them to "The Great Work" (pp 441-442), where we are told that the Third Degree - the Master's Degree - of the Great School includes the power to leave the physical body and travel at will in the realms of Spiritual Life and Nature. We leave it to the readers of The Builder to judge who has been guilty of careless reading. (2) Our Brother takes issue with our distinction between historical truth proved by facts and moral or spiritual

truth confirmed by spiritual experience. Yet this distinction is self-evident. No amount of spiritual experience could ever prove that Washington was President of this Republic. No more can spiritual experience substantiate the statements made in the chapter of the "Great Work" on the Lineal Key. They belong to the domain of history and must abide by the facts - and we are asking for the facts, nothing else. (3) As for the last paragraph of the above letter, we remind our Brother of that Great Light in Masonry, always open on its altar, which contains a code of morals and a method of spiritual culture which, for depth, sanity and constructive results, tested by ages of noble and heroic experience, is supreme above all others. More than the marvels of Greece or the more hoary antiquities of Egypt or India, more than the accuracies of modern science or the inventions of modern industry, are the messages that speak to us out of the old Hebrew centuries to every man who wishes to think truly and to live nobly. - The Editor.)

* * *

THE CLAIMS OF TK

To the Editor of The Builder: - Much wisdom as well as sentimentality and lack of knowledge has been shown in the interesting discussion which has taken place in The Builder since the fourth number in which appeared the article, "Hysteria in Freemasonry." To quote Mark Twain: "Judging by the squeals," the writer "must have struck pork."

The claims advanced by TK for himself and his school, are nothing new. Any orte who has made a study of classical Greek and Latin literature, the writings of the Neo-Platonists, the history of the Gnostic, and Heretical Christian Sects, can not help seeing that there was a faith in an inner world which was ever striving to manifest itself in the outer world. In the Dark Ages, in the writings of the Church Fathers and ecclesiastics, are found traces of this same teaching.

Alchemy found its way into Europe at the time of the Crusades. The Literature of this much misunderstood science will show belief in the influence of an inner world through its representatives, the "Princes of the Royal Secret." A study of the revolutionary period in Europe will show any impartial observer the influence of secret schools and their representatives. The lives and actions of such men as the Count St. Germain, Cagliostro, Mesmer and DePotet show us that the claims advanced by TK are no new thing in the history of Free Masonry.

From 1875 until her death Mme. H. P. Blavatsky publicly advanced claims similar to those of TK. At present the same claims are made by perhaps a half dozen of her

alleged successors who claim each one to be the only true representative of the One Great School.

We ask TK, and his followers, what better reason we have to believe his claims and try his yoga practices than those of any of the rival Theosophical claimants, or of any of the Rosicrucian Schools which exist in different lands? Personally I am convinced from the study of history and the result of my own experience that the world is guided from within, and that there is an almost unthinkable possibility for the perfectability of man through his own efforts and an inner guidance.

No one, however, who has not made a careful study of the history of such claims during the Christian Era as those advanced by TK and others, and who has not investigated Spiritism, and the modern psychological discoveries of hypnotism and occultism is able to judge wisely either for or against such claims. Among such a host of conflicting claimants where shall we find the truth? We see Dr. Buck, who is now one of the most prominent followers of TK, at different times appearing as the follower of H. P. Blavatsky, W.Q. Judge, K.A. Tingley, Blue Star, and now of TK. How are we to know that the last of these is the one true representative of the "Great School" and not one of the others ? If he was mistaken once he may be mistaken now.

There is a way out of these seeming difficulties of the inner life. He who studies and puts in practice the philosophies of the East such as are given us in the writings of the Taoists, the Confucians, the Vedantines, the Zoroastrians and the Buddhists will see that the true school of the Spirits of Just Men Made Perfect as shown us in our Great Light, has no outer representatives confers no favors has no outer system of initiation. Life itself is the True Great School, death itself the true initiation. Whether this be physical death or the mystical death of the animal elements of our being it is for each one of us to decide.

Sincerely and fraternally yours

Frederick Weed Flint, New York.

* * *

THAT LINCOLN QUOTATION

Dear Brother Newton: - In "The Builder" for August a subscriber who signs himself F.W.T. inquires regarding the authenticity of an alleged statement of Abraham Lincoln's views regarding the Roman Church and its influence in Americas which I cite in my little pamphlet, "Catholicism and Freemasonry," page 14. The quotation is taken from Chiniquy's "Fifty Years in the Church of Rome," edition of 1892. The first part of

it will be found on page 714, and the last sentence at the top of page 715. Mr. Chiniquy claims to have been well acquainted with President Lincoln, who on more than one occasion, before he rose to political prominences acted as Chiniquy's attorney. Chiniquy, as most of your readers perhaps know, was a former priest of the Roman church, but severed his connection with it following certain difficulties with his ecclesiastical superiors, and was thereafter the outspoken opponent of the organization. I do not know, of course, whether Lincoln is quoted correctly. Chiniquy gives what purports to be his recollection of a conversation, and he states frankly that Lincoln talked more freely with him on these matters than with anyone else, because of their previous relations of lawyer and client. Lincoln's outburst on the occasion in question appears to have resulted from his indignation over the action of Pope Pius IX in extending encouragement to the Southern Confederacy. If F.W.T. will read chapters 58 to 61, inclusive, of Chiniquy's book, he will find a large number of similar utterances attributed to Lincoln, and he will be in position to judge for himself whether or not they truly represent that great man's sentiments.

Fraternally and sincerely yours,

R. J. Lemert, Montana.

* * *

DEFINING MASONRY

Dear Brother: - With the hope of provoking discussion I wish to say something about Masonic Mottoes and Definitions. Albert Pike's definition, given in the February number of The Builder, beginning, "Freemasonry is the subjugation of the Human that is in Man, by the Divine," etc., seems to me to be too general. The other attributed to Mackey: "Freemasonry is a system of morality veiled in allegory, and illustrated by symbols," is beautiful - but there is no "punch" in it. I suggest the following as a Motto of Freemasonry: "Be clean; extend justice; watch your steps!" And as a definition of Masonry, the following: "Masonry is that system of the Brotherhood of Men and ethical laws, teaching by daily actions and Lodge traditions the sovereignty of God; instilling the desire to be clean with all God's creatures, commending its members to extend justice to all mankind, and compelling respect for the rights of a Brother." How can that phraseology be bettered and shortened, and yet keep everything already in it?

What is the geometry of Masons? Here is my answer:- "Masonic Geometry is a code of ethical laws and revelations impressing all peoples with its candor, justice and faith; instructing its students in an open mind, strength in the right. and cleanness of heart and

body; and forever inculcating love of God, home and country, and the reproof and forgiveness of a Brother's

Yours fraternally,

Ray W. Abbott, Minn.

* * *

THE MOTHER GRAND LODGE

Editor of The Builder: - In your August number Brother Eggleston, Past Grand Master of Virginia, says: - "Our (i. e. Vlrginia's) seniority as a Sovereign Grand Lodge is so indisputable that we see no sense in controversy. Ours began its existence in 1778 - the first of all."

Of course we cannot well reason with one who does not care to discuss a subject because he admits himself that he is right. Nevertheless, to correct any erroneous impression which others might gain from his letter, may I call attention to the fact that Massachusetts Grand Lodge terminated its character as a Provincial Grand Lodge and organized as a Sovereign Grand Lodge on March 8th, 1777, since which day it has maintained a continuous existence as such ? For proof of which see

Mass. Printed Proceedings, 1733-1792, page 259

Mass. Printed Proceedings, 1870, page 27.

Mass. Printed Proceedings, 1877, pages 1, 6, 20, 24

Virginia Printed Proceedings, 1778 1822, page VII of Intro.

Gould's History (Am. Ed.) Vol. IV, page 348.

Virginia organized as a Sovereign Grand Lodge on October 13th, 1778. The meetings of May and June were merely preliminary. For proof see

Virginia Printed Proceedings, 1778-1822, page 6.

Gould's History (Am. Ed.) Vol. IV, page 382.

Mackey's History, Vol. V, page 1420.

Dove's History Grand Lodge of Virginia, page 64.

Mass. Printed Proceedings, 1877, page 2

It may be interesting to add the dates of the formation of those Sovereign and Independent Grand Lodges in the United States organized as such during the eighteenth century; as follows

Massachusetts, March 8th, 1777.

Virginia, October 13th, 1778.

Maryland, July 31st, 1783.

Pennsylvania, Sept. 26th, 1786.

Georgia, Dec. 16th, 1786.

New Jersey, Dec. 18th, 1786.

New York, June 6th, 1787.

North Carolina, Dec. 9th, 1787.

South Carolina, March 24th, 1787. (Old Style)

Connecticut, July 8th, 1789.

New Hampshire, July 8th, 1789.

Rhode Island, June 25th, 1791.

Vermont, October 15th, 1794.

Kentucky, October 16th, 1800.

Yours fraternally,

Melvin M. Johnson, Boston.

* * *

MASONRY IN THE TRENCHES

(The following letter was received by Brother Sylvester, of Crescent Lodge, Cedar Rapids, Iowa, from a young man who was made a Mason in that Lodge, but is now in the Austrian army. Shortly before the war broke out he went home to assist his father in business, and was pressed into military service. Naturally, he takes the pro-Teutonic attitude out of loyalty to his home and native land for which he fights. Though an educated young man, he never quite mastered our English idiom, as his letter shows; but we give it as he wrote it, believing that his quaint way of saying things adds to its charm. The letter, of course, had to pass the censor, and due allowance must be made for that fact. - The Editor.)

Budapest, July 19th.

My dear Brother Sylvester:- About four months ago I have written you a long letter, and have still not received an answer. I believe it must get lost somehow, because I know that otherwise you would not keep me waiting so long. I might go out now in a few weeks on the battlefield with a machine-gun detachment. So now I say, my brother, good bye to you and all my brothers of whom I think always with love. And how often do I think back now of dear old Cedar Rapids and of our meetings. Only God Almighty can tell whether I get back there some day, and still I am willing to go to the battlefield, just like all my countrymen, because we know why we do fight. We have good crops, plenty food here, and positively no epidemics. The spirit among the people of Austria and Germany, and among us soldiers, is the finest and best! The number of the enemy's soldiers is nearly twice times as much as ours, and still not only that they can't best us, but we have occupied nearly twice times as much land from their country as they from ours, not mentioning the large number of prisoners. We have still no pleasure in the war, nor in the victory. We are entitled to hollow the same way our enemies do that Justice is ours, or that we fight for the peace of this world, or that we fight in the name of God, etc., etc. Every country has its motto and believes it is in the right, so it is with us. We hated to have a war, we never wanted to have any, and though the victory is in our hands still, we all (Germans, Austrians, Hungarians) like one wish to see the end of this bloody war. Why is this war? Only because England is jealous of Germany's industry. You see it now - this is the only reason why so many lives are being lost, homes broken up, and a vast army of widows and orphans. And think how it is to bring to the European battlefield the colored men of Africa and the Hindus, is this Justice !

Let us hope that this for us so glorious war will come soon to an end, and that after that God Almighty will grant us to have power to uplift the poor and help aid the widows and orphans. After the war will come the time for us Freemasons and let us hope that time is not far. After the war, when the good gray years come, we will see whose sin is this terrible war and then we'll see not only the Masonic but the whole world how the German and Hungarian Masons were trying to keep back the powers from this war. I

leave the judgment of the French English and Italian Masons to you, because you must know more about their agitation for the war than we here. I guess you must read some terrible news about the war and the situation in Germany and Austria. I hope that you don't believe the same. Life everywhere in the cities is just like it is in peacetime. Theaters are all open, and the food prices are regulated by the Government. The Freemason's Lodges hold their meetings every two weeks, and do very much charity. One hospital for wounded soldiers kept up at the expense of Freemasons takes care of one thousand men. Besides, the Freemasons distribute free bread for the poor, and everywhere I go I hear the people speak only good about the Masons.

I can't send my Lodge dues on account of the war. It is impossible, but will send them just as soon that conditions change. I have not received the last edition of the Iowa Masonic Bulletin, please let me have one, because this and the lecture book of the three degrees are my only pleasure when I have a little free time. Before I enlisted in the army I gave my Apron to the Grand Lodge of Hungary to keep it until the end of the war. Well, my dear brother, I must bring to an end my letter. Let us hope that by the time you receive this letter everlasting peace has returned to this world. With best regards and brotherly love to all the brothers.

Paul Schlinger.

THE LIBRARY

“ IN A NOOK WITH A BOOK"

LOVE AND THE FREEMASON

SEVERAL years ago there appeared a story entitled "When it is Dark," by Guy Thorne, portraying in vivid manner the moral and social collapse which would follow the discovery of proof positive that Jesus did not rise from the dead. It was a picturesque story, but hardly convincing, for the moral life was nobly lived long before Jesus was born, and as for the downfall of social order - well, the spectacle now seen upon the earth of the bankruptcy of civilization is quite as bad as that depicted in the story. Indeed, in some respects it is worse, and the end is not yet. At any rate, we have learned to expect the sensational from Guy Thorne, and his latest story of "Love and the Freemason" does not disappoint us. It is located in one of the English cathedral cities, and concerns the fortunes - or misfortunes - of a well-to-do solicitor, Christopher Severn, who has a good deal of trouble about a book revealing the secrets of Masonry - really written by a decadent brother, and his name, strangely enough, is also C. Severn.

Of course there is a woman in the story, a remarkable woman, too, loved by the brother, who runs a successful hotel and who, having been present at a meeting of Masons, has to be made an "entered apprentice." The story, despite the laudable efforts of the author, does not bear the length to which he has driven it. Making use of an old and oft-told story, it is not a very great success, albeit there are good passages to be found here and there.

* * *

FIRST THREE STEPS

Most interesting and suggestive is a little booklet entitled "First Three Steps, an Introduction to the Study of Masonic Symbolism and Philosophy," by Brother John L. Travis, of Savannah, Ga. It is made up of three introductory talks on What is Masonry, The Apron, and the Winding Stair, and the talks are very practical and worth while - yet we find Brother Travis repeating the TK fiction that Masonry is one of the efforts of an alleged Great School to educate the human race, as if it were an established fact of history. Indeed, the "Great Work" is quoted more often, we believe, than the Great Light in Masonry. Nevertheless, this booklet will do any young Mason good, in proof of which we venture to quote some of its savings:

"Masonry has no monopoly of the truth, nor of the wisdom of the ancient sages - nor, indeed, could it or any other organization truly claim a monopoly of these inestimable gifts. This wisdom and the great truths of life are concealed all about us; in every man these truths are hidden in his heart, so that when he sees one of them, he is not surprised, for he seems to recognize an old acquaintance. But men cannot see these truths when they live by false standards or darken their judgment by errors or vices. These truths are hidden in the allegories of the world, even in the fairy tales that are told to children. But men cannot hear the spiritual meaning so plain as the adept until their ears are tuned to the harmony of the spiritual; and every fault, vice, or folly clogs the musical strings of the soul so that it cannot respond to its true harmonic, but produces discord instead."

"There is another meaning of the Apron, which I will also explain to you. The square is used to symbolize the receiving faculties, and the triangle the giving powers. In this Apron, therefore, you see your life-history, in that heretofore you have received more than you have given. Masonry has long ago discovered that happiness consists in giving not less than we receive. Heretofore you have received more benefit than you have conferred, but by this symbol you are told that you cannot keep this up. You must confer at least as much as you receive, as Emerson taught in his wonderful essay on Compensation."

"Now remember what I told you before: that Masonry is never dogmatic. You are at liberty, if you choose, to reject all the interpretations I have given you of the Masonic symbols, and to adopt in their place your own interpretations; or you may accept part of what I have given you and take your own opinions for the rest. I have no right to criticize you for your beliefs nor have you the right to fall out with me if I do not believe as you do. It is not what we believe that counts in estimating character, it is what we do. That Master said: 'Whosoever shall do the will of my Father which is in heaven, the same is my brother, my sister, my mother.' "

* * *

THE CHURCH AND THE LODGE

There are sermons and sermons - some of them wise, some otherwise - but we beg to call special attention to a notable sermon by Brother E. A. Coil, of Marietta, Ohio, who is Worshipful Master of the American Union Lodge No. 1, delivered on June 27th, and now published in a neat pamphlet. It is entitled "The Church and the Lodge," and, if we mistake not, will do much to clear up the confusion which still lingers in many minds as to the real relation between these two great instrumentalities making for righteousness. Happily, much of the old absurd prejudice of the Church against the Lodge has vanished, or is vanishing, but not a little of it remains, for the reason, as Brother Coil points out, that "the church itself is now in transit from old positions, long maintained, to new ones not, in all cases, clearly defined." This general condition involves both Churchmen and Masons in a grave responsibility to do some straight thinking, which they dare not shirk, for upon the issue depends much in the way of righteousness, peace and happiness for the world. If we are to do any clear thinking there must be a clearer definition of what we mean by religion as the life of God in the soul of man, taking many forms, including all the activities of the higher human life, and of such profound and far-reaching significance that no one will any longer try to limit it. With a clearer conception of what religion is will come a better understanding of the function of both the Church and the Lodge; and to that end we believe the sermon by Brother Coil is of more than usual importance, as it is certainly timely and to the point.

* * *

SPOON RIVER ANTHOLOGY

Imagine a lonely, wind-swept country cemetery, ill-kept, its stones tumbled down, or hidden by weeds, such as we too often see by the roadside. Then suppose each of the sleepers there should rise up and tell, not in ghostly whispers, but in human tones, what of sorrow or of joy was most significant in their lives; each writing his own epitaph, so

to speak, and all together reviving the life of a long vanished community. Well, that is the "Spoon River Anthology," by Edgar Lee Masters, and we know of nothing in the whole range of recent poetry to equal it in uniqueness of conception, and withal in its wise and kindly philosophy, as of one who would read life in the sweet and tender sadness of the tomb. Some of the epitaphs are quite unlike those carved by sorrowing friends, and now and then we hear the rattle of a skeleton - not in the grave, but in some old closet of village gossip - but he who reads this little book will have a new charity for his fellows, a keener insight into human life, and a new pity. Among the sleepers in that old cemetery at Salem is Anne Rutledge, the sweetheart whom Lincoln loved and lost, whose epitaph strikes a deep and haunting melody:

Out of me unworthy and unknown

The vibrations of deathless music;

"With malice toward none, with charity for all."

Out of me the forgiveness of millions toward millions,

And the beneficent face of a nation

Shining with justice and truth.

I am Anne Rutledge who sleeps beneath these weeds,

Beloved in life of Abraham Lincoln,

Wedded to him, not through union,

But through separation.

Bloom forever, O Republic,

From the dust of my bosom !

* * *

QUESTIONS

In a letter of singular sweetness of spirit a Brother from Chicago writes to assure us that, if we could bring ourselves to accept the truth of reincarnation, our philosophy would be complete; at present it needs that key-stone. Perhaps he is right; but we are

suspicious of a "complete philosophy" - a neatly wrought theory of this vast universe, with all the gaps closed, must of necessity shut out more truth than it contains. There was once a man who wrote a Philosophy of Everything, but a few years later he added a supplement on A Philosophy of a Few Other Things. No, keep the windows open, Brother, and let in the light. Our little systems have their day and cease to be. They are but broken lights of a Truth in the presence of which we are all one in our littleness.

* * *

In the article on Immortality, by Brother Williams, he quotes the sentence, "God created the Heaven and the Earth, and the Earth was without form and void." What is the difference between heaven and earth ? Is the earth not a part of heaven ? - S.S.

Your question recalls a remark by Sir Oliver Lodge, in his "Substance of Faith" - a book that would interest you, by the way, if you have not seen it, being a catechism of faith written by a great scientist - when he says that it is occasionally helpful to remember that the Earth, with all its sins and woes and tragedies, is also one of the heavenly bodies. It must be that heaven, in the spiritual sense, is a state of purity of heart, without which no man can find heaven anywhere in the universe.

* * *

Witnessing the Mark Master degree the other night, it seems to me that its main lesson is the philosophy of the Transmigration of the Soul. Will you kindly tell me if, in your opinion, my idea is correct? - J.G.

We cannot see anything resembling the dogma of Transmigration in that Degree which, for simplicity and beauty, is hardly surpassed even in Masonry. The Degree of Mark Master is an acted poem, woven about one of the great haunting, prophetic passages of the Bible, and it seems strange to us that our Brother could miss its deep and beautiful truth, while trying to read into it something of which it does not dream. Transmigration! Why, yes, all human life is a transmigration of soul from one outworn form to another - as Tennyson said, each man "rising on stepping-stones" of his dead self to higher things. But this is very different from the Eastern dogma of transmigration with its weary round of life that is not hopeless, perhaps, but unhopeful. It seems to us a pity that Brethren should be so eager for the occult, that they fail to see what is taught so impressively in a Degree that moves with the footstep of a poem and the gesture of a prophet.

* * *

With reference to the question as to what Presidents were Masons, Past Grand Master Baird, of the District of Columbia, writes: "My records show that the following Presidents were Masons - Washington, Madison, Monroe, Jackson, Tyler, Polk, Taylor, Pierce, Buchanan, Johnson, Garfield, McKinley, Roosevelt, Taft. Grant was reported as a Fellow Craft, but I have not been able to verify it."

Surely it is about time for some Brother to take this question up and go into it thoroughly - dig up the records, and find out the facts. For example, what basis is there in the oft repeated tradition that Jefferson was made a Mason in France? Also why the persistent tradition that Fillmore was a Mason, and recanted during the Morgan raid? There must be some basis for it, else Masons would not have affirmed it. Here is an interesting field for some Brother to work, and the Craft will be glad to know the results.

* * *

What percentage of the Grand Lodges of the American Union have definite rulings regarding the non-acceptance of applications for membership from men who are in any way engaged in the Liquor Traffic? - A. J. H.

Grand Secretary Parvin, of Iowa, to whom we referred this inquiry, replies as follows: - "From personal recollection and knowledge of the matter, we would say that nearly all our Grand Bodies are opposed to receiving such petitions. The Codes issued by the different Grand Bodies do not always mention the subject but by reference to our collection, we find specific mention made in the Codes of the following States in which said Grand Bodies oppose membership of such parties, to wit: Arkansas, Colorado, Florida, Georgia, Idaho, Indiana, Kansas, Minnesota, Mississippi, Missouri, Montana, Nebraska, New Jersey, North Carolina, North Dakota, Ohio, Iowa, and Washington. In the Code of the Grand Lodge of Alabama, we find the law to be that petitions from such parties are accepted and no legislation made against receiving them into membership. The Code of Kentucky and New Mexico, while frowning on such practices, yet leave it entirely optional with the subordinate Lodge. However, our collection of Codes is incomplete, so the above information is not to be considered final and conclusive."

* * *

"By the way, I have been wondering if I may not have struck a clue to the requirements regarding physical perfection which appear to have existed in Freemasonry for so long a time that no man's mind runneth to the contrary. It has always been something of a puzzle to me why these requirements should have been so stringent, because they are really unreasonable from the standpoint of a mere workman. But the other day while reading the Bible - for, though I am no churchman, the good Book always lies on my

desk - I chanced upon the 21st chapter of Leviticus, wherein Moses lays down the most rigid standard of perfection for the priests. Now the Egyptians, as I understand it, had a similar code of requirements which was applied to those who sought admission into the higher grades of the Mysteries; and in the sacred books of India the same thread may be traced. In all these religions, of course the priests were permitted - even, I think, almost required - to marry. Wasn't it the idea to establish a system of eugenics, for the purpose of producing a superior priestly class ? And since there are excellent grounds for suspecting (I put my own position mildly) that the temples of Egypt not only generated the Hebrew religion, but also the cult of the Dionysiacs, is it not almost certain that the same requirements, for the same reasons, existed among them and their successors? I have a very strong idea that a thread of light may be found, running down from the ancient days, linking the old Levitical and pre-Levitical system of eugenics with the mystical organizations which later got themselves tangled up with the mediaeval builders; and it has occurred to me to ask if you have ever seen the theory advanced or developed." - R.J.L.

We have never seen such a theory advanced, and we hope that our Brother - who is one of the best students of Masonry in America - will develop it further. Meantime we recall the words of the late Brother Gould, in an essay on "The Mission of the Masonic Press" - included in his collected "Essays on Freemasonry" - to the effect that "The dogmas of perpetual jurisdiction, physical perfection, and exclusive territorial jurisdiction, have been evolved since the introduction of Masonry into what has become the United States, from England, during the first or second quarters of the eighteenth century." (p 300). Some of us have a dim hope that our American Grand Lodges will some day so modify their dogma - which, apparently, has as little basis in reason as in ancient Masonic usage - as to permit a man with a wooden leg, equally with a man with a wooden head - if such there be - to enter the Masonic Order.

* * *

Is there any published history of the Morgan excitement? Seeing so many references to it - as in your answer to a question about Presidents who were Masons - I am anxious to read an account of it. - R.L.B.

Indeed, yes; there are many accounts of the Morgan frenzy. The anti-Masonic fanatics were a prolific set, fertile of lies; but the facts have been sifted by Masonic historians. There is a very good review of the matter in the "History of Masonry and Concordant Orders," by Hughan and Stillson, and a more elaborate discussion in the "American Addenda" to Gould's massive and magnificent "History of Freemasonry," (Vol. IV) as well as many briefer sketches - for example, "The Builders," pp 226-228

* * *

A number of Brethren have raised questions with regard to asceticism, as suggested by the discussion of the method of spiritual culture recommended by TK. They ask, (1) what is the relation, if any, between the method of TK and that of the Hindu Yoga system; and (2) have we not something very like the same method in the lives of Christian mystics, as expounded by Evelyn Underhill in her "Practical Mysticism" - a copy of which a Brother has been good enough to send us, albeit he might have found it listed among books received in the March issue of The Builder.

Obviously, such large questions cannot be discussed in detail in a brief note, except to say that the way of the soul of man in its quest of union with God is much the same in every age and every land. There is, therefore, an underlying harmony to be found in the teachings of all great mystics, but the difference between Eastern and Western mysticism lies, chiefly, in the difference in the conception of God by the Eastern and Western mind. Eastern thought is pantheistic - often, it would seem atheistic - while the Western mind, for the most part, holds to the personalness of God. Thus the one seeks absorption in the Divine - as a dew drop sinks into the sea - and the other union or fellowship with God. Keeping this distinction in mind, we may suggest, (1), that the Great Work, by TK, is tinged with Eastern thought, and his method of spiritual culture resembles in some respects the Yoga system - at its best, however, not is its cruder forms, when its object seems to be to achieve complete vacuity of mind. For the Yoga, founded by Patanjali and regarded as a branch of the Sankhya system, was less a philosophy than a means by which the soul may attain to union with the Supreme Soul. Thus it was a system of austere discipline of body and soul in behalf of a clearer vision of truth, and such is also the purpose of TK, for whose religious experience we have the utmost respect. (2) As for Christian mysticism as expounded be Evelyn Underhill - and we like her larger books, "Mysticism" and "The Mystic Way," much better than her briefer manual - it has not been untouched by Eastern thought and method, but at its best and highest it offers, it seems to us, a better way to the same goal - whereof we have written in two little books "The Eternal Christ" and "What Have the Saints to Teach Us?" Miss Underhill uses too many metaphysical abstractions in her descriptions of what is, after all, more simple, natural and happy than her analysis would lead one to think. Space does not allow a longer discussion, but we shall be glad to return to it if the Brethren are sufficiently interested. Meanwhile, know ye that no man wins the highest truth without being what the earls Christians called themselves - "spiritual athletes" - nor is he worthy of it until, by renunciation of evil and the forging of passion into power, he has attained to strength and purity of heart. Here lies the difference, as we see it, between mysticism and occultism, and in his distinction between the two, and in his insistence upon the spiritual refinement that comes of the actual practice of virtue, TK is eternally right.

* * *

ARTICLES OF INTEREST

An Open Letter to American Masons, by Jose Castellot. The New Age.

"Free Mason" About 1700, by W. B. Hextall. Transactions Quatuor Coronati Lodge.

Physical Qualifications, as Well as Mental, by G. F. Wahle. Masonic Standard.

Why Acacia? by Frank C. Higgins. Masonic Standard.

Masonry in the Midst of War. Masonic Home Journal.

Science of Scottish Rite Masonry, by Josiah Gross. Square and Compasses.

The Legend of the Widow's Son, by F. H. Mead. American Tyler-Keystone.

The Secrets of Masonry, by R. J. Lemert. The Masonic Sun

Freemasonry in Sweden, by S.H.B. Svenson. London Freemason.

Cagliostro: Adept or Imposter, by J. E. Morcombe. American Freemason.

* * *

BOOKS RECEIVED

First Three Steps in Masonry, by J. L. Travis, Savannah, Ga.

The Church and the Lodge, by E. A. Coil, Marietta Ohio.

The Story of Irish Freemasonry, by J. H. Edge. University Press, Dublin.

Some of Our Ancesters, by R. J. Lemert, Helena, Montana

Confessions of a Clergyman, Anonymous. McBride, Nast & Co., New York

Visions and Revisions, by J. C. Powys. G. Arnold Shaw, New York.

Crack of Dawn, by Fannie S. Davis. Macmillan Co., Nev York.

The New Infinite and the Old Theology, by C. J. Keyser Yale University Press.

Sermons, by ye Editor. Torch Press, Cedar Rapids, Iowa.

The Builder Magazine

November 1915 - Volume I - Number 11

THE ESTABLISHMENT AND EARLY DAYS OF MASONRY IN AMERICA

BY BRO. MELVIN M. JOHNSON, GRAND MASTER, MASSACHUSETTS

CONCLUSION.

MAY I conclude with a few words concerning recent Pennsylvania claims to precedence? After conceding that the Pennsylvania Lodges prior to 1734 were held without Charter or Warrant, a most astounding argument is offered to the effect that they made themselves regular by confederating in a Gland Lodge; in other words, irregularity plus more irregularity, plus still more irregularity equals regularity. It is contended that in 1731 these unwarranted Lodges came together and formed a Grand Lodge which was a "sister" and not a daughter to the Grand Lodge of England. The complete answer to this argument is given by Pennsylvania herself. Her application to Price in 1734; her sending Franklin as a proxy several times to the Grand Lodge in Boston in the early days; her application again to Massachusetts in 1749; her application immediately thereafter direct to England for a confirmatory Deputation which was issued to her and accepted and acted upon by her in 1750; her payment April 10, 1752, of 31:10:0 to the Grand Lodge in Boston as a charter fee; her acceptance and action under a Warrant received from England bearing date July 15, 1761; and indeed all her Masonic acts since 1731 are consistent only with the complete recognition by Pennsylvania of the fact that all of her lawful Masonic authority flowed directly or indirectly from England. Just as it is sound law and good reasoning that a tenant cannot deny the title of his landlord, so it is equally sound reasoning that a deputized Lodge or Grand Lodge cannot deny the authority of the source issuing the Deputation accepted and exercised by it. After nearly two centuries of Masonic life during which it has recognized the Grand Lodge of England as its lawful predecessor, and as the one Body in the world having the primary right in those early days to issue Warrants or Deputations covering Pennsylvania, it is a little late to claim for the first time in 1908 and for a present day historian to contend that "The Grand Lodge of Pennsylvania was a sister and not a daughter to the Grand Lodge of England." It is, in fact, a daughter of the Grand Lodge of Massachusetts and, therefore, a grand-daughter of the Gland Lodge of England.

It is entirely correct that "the movement in Massachusetts was not an independent one, but subordinate to the Grand Lodge of England." But Pennsylvania having in the early days again and again acknowledged itself to be subordinate to England and to Massachusetts, it is now too late for Pennsylvania to expect that the novel modern theory of some of her recent sons will be permitted to upset the facts of history. Pennsylvania is too great a jurisdiction; she has too grand a history; she is too highly respected in the Masonic world; she has too much claim to Masonic grandeur and pre-eminence in many directions to stoop at this late day to belittle Franklin and others of her great men; to belittle Price; to belittle Massachusetts; and indeed to belittle the Grand Lodge of England itself by the attempt now being made to distort history.

While it does not particularly concern this discussion, I cannot let pass without notice the same historian's statement that the legitimate Grand Lodge of England (which had been nicknamed "Moderns") was superseded by the rival organization known as the "Ancients" (this being the schismatic Grand Lodge), and that such supersession has continued down to the present time. Every impartial Masonic historian and student in the world knows better. In 1813 there was a fusion or union of the two rival Grand Lodges in England known as the "Moderns" and "Ancients." On St. John the Evangelist's Day in 1813 there was a very elaborate ceremony of union. The story of the union and its attendant circumstances are thoroughly detailed by Bro. Albert G. Mackey in the fifth volume of his History of Freemasonry, Chapter XLIII. A learned paper on this subject is to be found in XXIII Transactions of the Quatuor Coronati Lodge, 215. The ceremony of union is given in full in the Minutes of the United Grand Lodge of England, and may be found also in Bro. W. J. Hughan's "Memorials of the Masonic Union of A. D. 1813" published 1874; Revised, augmented and republished by the Lodge of Research in 1913. Original programs of the ceremonies and of the music are in the archives of Massachusetts. So far were the "Moderns" from being superseded, that their Gland Master, the Duke of Sussex, became then the Grand Master of the United Grand Lodge. I call attention to this statement more particularly that it may illustrate how much weight is to be given to the other claims with which we have been dealing made by the same historian.

Recapitulating briefly the facts, we find that prior to 1733 many Lodges met without authority; that a regular Commission issued to Daniel Coxe for a part of North America in 1730, but that this Commission was never exercised; that after Masonry became an organized Institution and meetings of Lodges without a Charter or Warrant were prohibited, no lawful authority was ever exercised in America until July 30, 1733, when Henry Price organized a Provincial Grand Lodge in Boston under the authority granted him by the Lord Viscount Montague, then Grand Master of Masons in England. It is thus that the Grand Lodge of Massachusetts is the Mother Grand

Lodge of America, and that Henry Price is the "Founder of Duly Constituted Masonry in America."

NOTE.

Recognition has widely and frequently been made of Massachusetts as the oldest Grand Lodge in the Western Hemisphere.

No effort has been made to collate with any thoroughness the instances, but a few which come to mind as this is being prepared for the printer are as follows:

By England. There has been frequent recognition by the Grand Lodge of England of Massachusetts as the oldest jurisdiction in America. The earliest instances have been heretofore referred to. More recent is a letter from the Grand Master of England to the Grand Master of Massachusetts, dated Feb. 7, 1912, in which he speaks of that Grand Lodge as "The oldest Lodge on this (the North American) continent, and which originally owed its Warrant to the Grand Lodge of England." The most recent instance is a resolution of the United Grand Lodge of England, unanimously passed on Sept. 2, 1914, reading as follows:

"That Grand Lodge expresses its thanks to the Most Worshipful Grand Master for communicating the letter his Royal Highness has received from M.W. Bro. Melvin Maynard Johnson, Grand Master of Mason of the Commonwealth of Massachusetts, and desires to associate itself with his Royal Highness' deep appreciation of the expressions therein contained, as voicing a sincerity of Masonic feeling especially welcome to Grand Lodge as coming from its 'eldest child in Western Hemisphere.' "

By Canada. See the Address of Grand Master William David McPherson at Grand Peace Festival, held at Niagara Falls, Ontario, Canada, July 16, 1914, to be published in memorial volume, also his 1915 annual address.

By Nova Scotia. See "Early History of Freemasonry in Nova Scotia," by M. W. Bro. Hon. William Ross, June, 1910.

By the District of Columbia. Massachusetts was given seniority in ceremonies of dedication of Washington Monument, Feb. 21, 1885. This was after a formal hearing by a Committee before which Massachusetts and Pennsylvania presented their claims to seniority. The decision was in favor of Massachusetts.

By Idaho. M.W. Curtis F. Pike, Grand Master of the Grand Lodge of Idaho, in a letter to the writer dated April 8, 1914, says, "It occurs to me as I write that Massachusetts

is the oldest Grand Jurisdiction in America, if my memory of Masonic History is correct."

By Indiana. See Proceedings. of May, 1852.

By Louisiana. See 11 Moore's Freemason's Magazine 167.

By Maine. See 1887 Mass. 236.

By Maryland. At a banquet in Baltimore, Md., in 1885, the representative of Massachusetts was called upon to respond to the toast "The Grand Lodge of Massachusetts, the Mother Grand Lodge of Masonry in America."

By Missouri. M.W. Van Fremont Boor, Grand Master of the Grand Lodge of Missouri, in a letter to the writer, dated April 29, 1914, refers to Massachusetts as "The oldest Grand Jurisdiction in the United States."

By Pennsylvania. As set forth in earlier chapters.

Also:

Wor. Alfred P. Reigh, a learned Masonic student and Past Master of Washington Lodge No. 164 of Pennsylvania, in a letter dated Sept. 9, 1852, refers to Massachusetts as "The oldest Grand Lodge in the United States."

The Grand Lodge of Pennsylvania on June 16, 1834, on motion of a Committee of which Past Grand Master Michael Nisbet was Chairman, unanimously adopted a resolution, "For the celebration of St. John the Baptist's Day, 24th of June A. D. 1834, A. L. 5834, being the Centennial Anniversary of the Establishment of the First Lodge in Pennsylvania, of which Lodge Bro. Benjamin Franklin was the First Master."

M. W. Sereno D. Nickerson of Massachusetts on June 10, 1903, said: "At the time of this Centennial the orator (R. W. George W. Dallas) was the Attorney General of Pennsylvania and ex-United States Senator; afterwards Minister to Russia, Vice-President of the United States and Minister to England. He was Deputy Grand Master, and six months later was elected Grand Master. He was then fighting the battle with anti-Masonry in his State. His father was a distinguished lawyer in Philadelphia, Secretary of the Commonwealth when Franklin died, and Secretary of the Treasury under President Madison; he must have known Franklin well, and lived until the son, born only two years after Franklin's death, was twenty-seven years old. It is simply absurd to claim that the orator, under such circumstances, did not know the history of his Grand Lodge, did not know whether they were celebrating the true date of the

'Establishment of the First Lodge in Pennsylvania, of which Lodge Bro. Benjamin Franklin was the First Master.' It is not improbable that there were Brethren present who had heard the story from Franklin's own lips. Only forty-four years had elapsed since Franklin's death, and probably the incidents of his life were as familiar as household words to some Brethren then present."

On Sept. 26, 1855, Bro. James King was orator at the dedication of the new hall on Chestnut Street, Philadelphia, and there and then referred to the illustrious Franklin as "The First Master of a Masonic Lodge in Pennsylvania."

On Sept. 26, 1873, Past Grand Master Robert A. Lamberton of Pennsylvania, President of Lehigh University, in an oration at the dedication of the Temple in Philadelphia said: "The Lodges in Philadelphia, doubtless desiring to place themselves under the immediate jurisdiction of that Grand Lodge (Massachusetts), accepted and recognized the power of R.W.G.M. Price to appoint Benjamin Franklin as the Grand Master; Massachusetts authority gives the date of this appointment the 24th of June, 1734. From a contemporary account it is certain that on that day at the celebration of the Feast of St. John the Baptist he appeared as 'Grand Master.' Franklin evidently had doubts of the regularity of the powers of the Lodge or Lodges over which he exercised authority, for, signing himself as Grand Master on the 28th of November, 1734, he wrote from Philadelphia to the 'R.W.G.M. and Most Worthy and Dear Brethren in Boston,' requesting that a Deputation or Charter be granted by the R.W.G.M. Price, by virtue of his commission from Britain.

He continued: "It is needless to follow on the history of the Grand Lodge, as then constituted, and of which Franklin, in 1749, again became the Grand Master by appointment of R. W. Thomas Oxnard." It would seem that Brother Lamberton was disposed to give full credit to Massachusetts.

By Tennessee. See 9 Moore's Freemason's Magazine 316.

By Vermont. At the laying of the corner-stone of the Bennington Monument.

By Lafayette. In this connection it is interesting to recall a letter written by General Lafayette on Aug. 29, 1824, to the Master of St. John's Lodge of Boston, in which he refers to that Lodge as "The first Lodge on the Continent of America."

AGNOSTICISM

Agnosticism, as now stated, assumed not simply the impotence of the

human, but of the Divine reason; for a God man cannot know is at the same time a God who. cannot make himself known. Our inability to reach Him is possible, only because of His inability to become intelligible.

--Albert Pike

THE END OF EVIL

Evil on itself shall back recoil,

And mix no more with goodness, when at last,

Gathered like scum, and settled to itself,

It shall be in eternal restless change

Self-fed and self-consumed.

--John Milton.

THE MYSTERY

If it touches the heart of a Poet,

The gods and the ages will know it;

For over the waters and crags of time

The winds of the world will blow it.

--Edwin Markham.

MY BROTHER KNEELS

My Brother kneels, so saith Kabir,

To stone and brass in heathen wise,

But in my brother's soul I hear

My own unanswered agonies;

His God is as his fates assign;

His prayer is all the world's--and mine.

--Poems of Kabir.

THE BIBLE IN MASONRY

BY THE EDITOR

Joseph Fort Newton

BROTHER Toastmaster: Time is a river and books are boats. Many volumes start down that stream, only to be wrecked and lost beyond recall in its sands. Only a few, a very few, endure the testings of time and live to bless the ages following. Tonight we are met to pay homage to the greatest of all books--the one enduring Book which has traveled down to us from the far past, freighted with the richest treasure that ever any book has brought to humanity. What a sight it is to see five hundred men gathered about an open Bible- -how typical of the spirit and genius of Masonry, its great and simple faith and its benign ministry to mankind.

No Mason needs to be told what a place of honor the Bible has in Masonry. One of the great Lights of the Order, it lies open upon the altar at the center of the lodge. Upon it every Mason takes solemn vows of love, of loyalty, of chastity, of charity, pledging himself to our tenets of Brotherly Love, Relief, and Truth. Think what it means for a young man to make such a covenant of consecration in the morning of life, taking that wise old Book as his guide, teacher and friend! Then as he moves forward from one degree to another, the imagery of the Bible becomes familiar and eloquent, and its mellow, haunting music sings its way into his heart.

And yet, like everything else in Masonry, the Bible, so rich in symbolism, is itself a symbol---that is, a part taken for the whole. It is a sovereign symbol of the Book of Faith, the Will of God as man has learned it in the midst of the years--that perpetual revelation of Himself which God is making mankind in every land and every age. Thus, by the very honor which Masonry pays to the Bible, it teaches us to revere every book of faith in which men find help for today and hope for the morrow, joining hands with the man of Islam as he takes oath on the Koran, and with the Hindu as he makes covenant with God upon the book that he loves best.

For Masonry knows, what so many forget, that religions are many, but Religion is one--perhaps we may say one thing, but that one thing includes everything--the life of God in the soul of man, and the duty and hope of man which proceed from His essential character. Therefore it invites to its altar men of all faiths, knowing that, if they use different names for "the Nameless One of a hundred names," they are yet praying to the one God and Father of all; knowing, also, that while they read different volumes, they ale in fact reading the same vast Book of the Faith of Man as revealed in the struggle and sorrow of the race in its quest of God. So that, great and noble as the Bible is, Masonry sees it as a symbol of that eternal Book of the Will of God which Lowell described when he wrote his memorable lines:

"Slowly the Bible of the race is writ, And not on paper leaves nor leaves of stone; Each age, each kindred; adds a verse to it, Texts of despair or hope, of joy or moan. While swings the sea, while mists the mountain shroud, While thunder's surges burst on cliffs of cloud, Still at the prophets' feet the nations sit."

None the less, much as we honor every book of faith in which any man has found courage to lift his hand above the night that covers him and lay hold of the mighty Hand of God, with us the Bible is supreme What Homer was to the Greeks, what the Koran is to the Arabs, that, and much more, the grand old Bible is to us. It is the mother in our literary family, and if some of its children have grown up and become wise in their own conceit, they yet rejoice to gather about its knee and pay tribute. Not only was the Bible the loom on which our language was woven, but it is a pervasive, refining, redeeming force bequeathed to us, with whatsoever else that is good and true, in the very fiber of our being. Not for a day do we regard the Bible simply as a literary classic, apart from what it means to the faiths and hopes and prayers of men, and its in weaving into the intellectual and spiritual life of our race.

There was a time when the Bible formed almost the only literature of England; and today, if it were taken away, that literature would be torn to tatters and shreds. Truly did Macaulay say that, if everything else in our language should perish, the Bible would alone suffice to show the whole range and power and beauty of our speech. From it Milton learned his majesty of song, and Ruskin his magic of prose. Carlyle

had in his very blood, almost without knowing it, the rhapsody and passion of the prophets--their sense of the Infinite, of the littleness of man, of the sarcasm of providence; as Burns, before him, had learned from the same fireside Book the indestructibleness of honor and the humane pity of God which throbbed in his lyrics of love and liberty. Thus, from Shakespeare to Tennyson, the Bible sings in our poetry, chants in our music, echoes in our eloquence, and in our tragedy flashes forever its truth of the terribleness of sin, the tenderness of God, and the inextinguishable hope of man.

My brethren, here is a Book whose scene is the sky and the dirt and all that lies between--a Book that has in it the arch of the heavens, the curve of the earth, the ebb and flow of the sea, sunrise and sunset, the peaks of mountains and the glint of sunlight on flowing waters, the shadow of forests on the hills, the song of birds and the color of flowers. But its two great characters are God and the Soul, and the story of their eternal life together is its one everlasting romance. It is the most human of books, telling the old forgotten secrets of the heart, its bitter pessimism and its death defying hope, its pain, its passion, its sin, its sob of grief and its shout of joy--telling all, without malice, in its Grand Style which can do no wrong, while echoing the sweet-toned pathos of the pity and mercy of God. No other book is so honest with us, so mercilessly merciful, so austere yet so tender, piercing the heart, yet healing the deep wounds of sin and sorrow.

Take this great and simple Book, white with age yet new with the dew of each new morning, tested by the sorrowful and victorious experience of centuries, rich in memories and wet with the tears of multitudes who walked this way before us--lay it to heart, love it, read it, and learn what life is, what it means to be a man; aye, learn that God hath made us for Himself, and unquiet are our hearts till they rest in Him. Make it your friend and teacher, and you will know what Sir Walter Scott meant when, as he lay dying, he asked Lockhart to read to him. "From what book?" asked Lockhart, and Scott replied, "There is but one Book!"

----O----

LET THERE BE LIGHT

Let there be light ! In world's dim dawn

When all earth's hopes depended on

The spread of that effulgent glow

To germinate all things below,

Then wisdom's laws, by His command

Made ready evolution's hand.

Then were the clouds of chaos riven

When that decree by Him was given.

Let there be light!

Let there be light ! The edict spread

O'er all the universe, where sped

The essence of the Power Supreme

Alight with glory's potent beam

Which woke to action, growth and force,

Each slumb'ring atom in its course,

While life's prodigious prospects bright

Took shape at earliest dawn of light.

Let there be light !

Let there be light ! In darkened hours,

When hov'ring clouds with threatening powers,

By superstition's gruesome hand

Are spread o'er mystic beauty's land,

Swift as the lightning's flash from heaven

The blest decree to worlds is given,

And lights revealing hope and love

Break through the darkened clouds above.

Let there be light !

Let there be light! By symbols known

That wonderful decree is shown

Expressing each true heart's desire

That lights of truth from mystic fire

Which burns in each appointed place,

May spread their gleam o'er all the race

And they, in glow of beauty find

Pare truths long sought by all mankind.

Let there be light!

Let there be light ! When nations rise,

And war clouds hover o'er the skies,

When thunders of the battle break

O'er lovely plains, and havoc wake,

VVhen devastation's scorching breath

Is borne through lands on wings of death,

When horrors of the conflict rage

And leave their marks on hist'l y's page

Let there be light!

Let there be light ! Nay, seek no more

To stop each devastating war

While leaving causes of the strife

To stay and harass human life;

While war lords yet their systems nurse

To make mankind's condition worse.

Think well of these, of moral laws

Which, violated, gave the CAUSE !

Let there be light!

Let there be light ! When they, in war,

The rights of liberty ignore

And scatter baneful dangers wide

'Mong friends and foes, all laws defied,

Vain are the pleas ignobly made

For wholesale murder's cruel aid,

Nor can diplomacy atone

For willful acts of murder done.

Let there be light!

Let there be light! In time of peace,

That each oppressive system cease

Should be our aim, and never wait

Until remonstrance be too late;

Till outraged manhood's hosts, in wrath,

Poise up across the oppressor's path,

And freedom's warriors' bold stand

At length brings peace through every land.

Let these be light!

- Lewis Alexander McConnell.

----o----

THE WAY OF DITTY

This truth comes to us more and more the longer we live, that on what field or in what uniform, or with what aims we do our duty, matters very little, or even what our duty is, great or small, splendid or obscure. Only to find our duty certainly and somewhere, and do it faithfully, makes us strong, happy and useful men, and tunes our lives into some feeble echo of the life of God.

- Phillips Brooks.

----o----

Masonry is not an exposition of a manufactured ritual, nor is it a new revelation. It expresses the underlying principles which govern all the religions which the race has loved, and is founded upon the accumulated traditions which are necessities to humanity.

- Sir Gilbert Parker.

THE SPIRITUAL SIDE OF MASONRY

BY BRO. J. H. MORROW, CALIFORNIA

ONE of the most beautiful of natural phenomena is the dew. We rise up early in the morning, throw open the casement, and there, spread out before us on earth's green carpet, lie myriads upon myriads of gems more brilliant than ever graced a queenly brow. It is as though God before rolling up the canopy of night had laid the stars for a moment upon the earth for man's nearer view.

As we gaze, entranced, the sun asserts his majesty, and along invisible paths the wealth of magic beauty vanishes in thin air. But each crystal drop has left refreshment in its wake. The tender blade of grass, the new-born leaf of the shrub, the unfolding petal of the blossom has each in turn gathered fresh life and renewed vigor.

And so, in a way, is spirituality. Heaven sent, it comes to earth to quicken men's souls into new life. It is all that the dew is to nature, but it is far more. It more closely resembles the gentle rain in the depth and permanence of its effect.

A dove brought a seed from the skies, and it said to the man, "The seed I bring is precious beyond all price. Its name is the Knowledge-of-God. I would fain plant it where it shall find constant nourishment, so that it may germinate and grow and bear fruit for the healing of the nations."

Reverently the man uncovered his head, and humbly bared his breast. "O gentle dove," he said, "vouchsafe that this seed may find lodgement in my poor heart." And the dove replied, "So let it be," and straightway it planted the seed in the human breast so freely offered.

And there flew to earth another dove, and the seed it brought- was called Faith, and this seed, too, found lodgement in the man's heart. And still another dove brought the seed of Hope, and another the seed of Charity, and a fourth the seed of Brotherly Love, and again a fifth the seed of Immortality; for these seeds, too, the man's breast gave welcoming place.

The name of the man was Freemason. The life he lived, and the deeds he wrought, be they small or great, are known to all, but the vision of the doves and the planting of the seeds were for his eye alone.

Brethren, if I have indulged in metaphor and resorted to parable, it has been but to stimulate the imagination that you may the more easily rise with me to the plane upon which Masonry in its teachings and their fulfillment rests. The first seed implanted in the heart of the Freemason was the Knowledge-of-God. To put our trust in Him is the initial and the directing step in the journey of life. With Him as our guide, our mentor, we can press forward without doubt or fear. As Christian, Jew, Brahmin, or Mohammedan, each may call Him by a different name, but to one and all He is the Great Architect, the Supreme Ruler of the Universe, and as we learn to accept His guidance, He becomes better still the Heavenly Father, drawing us to Him with bonds of love. "We feel His presence, e'en unseen," and we walk by faith, and are sustained by hope in its whispered promise of eternal life. And so it is with the other seeds. In the exercise, for example, of charity through the promptings of brotherly love--charity which softens and modifies our judgments, makes us conscious of our own shortcomings, and renders us responsive to the appeals of those in distress--we become partakers of the Divine nature and thus children of God.

"To worship rightly is to love each other; Each smile a hymn, each kindly deed a prayer." "Each loving life a psalm of gratitude."

King Solomon's Temple is long crumbled into dust, but we as Masons are taught that we may rear another in its stead. The plan lies upon the trestle board of the Supreme Master. Happy is the man who builds according to that plan. For the temple site is the human heart, and the temple is known as character. Masonry is character-building, and whether we be Entered Apprentice, Fellowcraft, or Master Mason, our duties are clearly defined, and our accountability made clear.

Now, character is what we are, and must not be confounded with reputation, which is what men think of us. If character be sound, be good, be true, then reputation can safely be left to take care of itself. Men covet reputation, but reputation is only secure when it rests upon a moral foundation. Hypocrisy, deceit, false pretensions may achieve their ends for a while, but sooner or later the sham will be found out, and the structure so faultily built prove but a house of cards. Therefore, the question which concerns me as a Mason is not what do men think of me, but what do I think of myself ?

In the light of Masonry I am able to judge myself. The plan lies before me. My obligations are emblazoned upon the walls of my remembrance. How have I hewn and laid the foundations of my character? How have I built the superstructure? Dare I apply to the walls the plumb and square and level of righteousness ? The heart of the man who received the seeds from the doves knew as the days and the years went by how well it had cherished the divine gifts. So, as I lay my head at night upon my pillow, and turn upon myself the eyes of introspection, I can search my soul.

Shall I be discouraged by the faults I find? Nay, not so. If I only realize that I have tried to build a temple acceptable to the Supreme Architect, I have not wholly failed. To be able to discover the fault shows that I have not lost sight of the plan, and am not deaf to the still small voice of conscience. And the wonderful thing in character-building is that so long as life lasts opportunity is given all to correct the faults. Fortunate, indeed, am I if the faults be those of days rather than of years. Yet it were better to begin all over again, though the structure eventually remain incomplete, than never to have made the attempt. But I must not put off the rebuilding to "a more convenient season," for "the night cometh when no man can work." Opportunity is mine, but it is limited. The sands remaining in my hour-glass I cannot see.

Still, I must not despair. Hands of brotherly love are outstretched to help me.

Toil though we may, none toils alone-- A brother's hands help lift the stone My arm is powerless to place; And love is beaming from his face.

Furthermore, we cannot contemplate the sublime truths of Masonry without receiving a reciprocal blessing. It is an immutable law that like begets like. Out of the abundance of the harvest is the promise of another garnering of like kind. And we sow without doubt, knowing that as we sow so shall we also reap. What is true of nature is true of spirituality. Of all the gifts of the inner life, the highest is that of love. Brotherly love unifies Masonry, and in its expression ennobles the lives of the brethren. It is this ennoblement, this enrichment so evident in innumerable instances, that draws men to our sanctuaries, humble and voluntary applicants for admission. They have discovered in the influences of Masonry a transforming power for good which they would fain enjoy.

Sculptured in profile on a New England mountain cliff is the noble face of a man. Tradition foretold that one day the counterpart would appear in human form. And the story runs that a lad was wont to visit the spot, watching in his boyish faith for the fulfillment of the promise. Alas, many passed, but never one who in lineament and expression reflected the heavenly beauty of the face of the granite hills. From boyhood the watcher grew to youth, and from youth to manhood, and still his dream remained unfulfilled. The tocsin of war sounded, and he hastened to the defense of his country's flag. Bravely, honorably, heroically he did his part, but often on picket duty in the gloomy watches of the night or amid the fitful sleep of the turf-pillowed bivouac, that radiant face of the distant mountain would reveal itself, and he would study it with the eyes of introspection. The war ended, and it was vouchsafed to him to return to his home. From force of habit he repaired to the mountain. There stood the face, as it had stood for ages untold, not an attribute impaired. Lost in reverie the soldier in his faded uniform became unconscious of surroundings, and unaware of the

gathering of an awe-struck group. The tradition was at last come true; the counterpart in human form was there--but he did not know it.

Like begets like, beauty begets beauty, love begets love, holiness begets holiness, but the discovery is left to others.

Frequenting the almost inaccessible peak of a lofty mountain was a bird of snow-white plumage. Its name was Purity, and to him who should find one of its spotless feathers was the promise of eternal life. Many essayed to find a feather, but discouraged by the obstacles became disheartened and dropped back to the Valley of Ease---all save one. Undaunted, though bruised and bleeding, he pressed upward. Often he stumbled, sometimes he slipped backward, but only to regain lost ground and to keep on climbing. Would he ever reach the top ? His strength was giving out, when suddenly the shadow of the bird rested upon him. With one last effort he stretched forth his hand, but only to grasp thin air. He fell and died, and then, lo the miracle ! From the pitying breast of the hovering bird descended a feather, and rested on the palm of the nerveless hand. The gift of eternal life was won.

Brethren, the spiritual rewards of Masonry are not to be sought in the Valley of Ease. They may be summed up in one phrase--the satisfaction of feeling that we have endeavored to walk uprightly in every path of life, and to discharge our duties to God, to country, to home, to our fellow-men in conformity with the sublime teachings of the Order. The rest may be left to Him who noteth even the fall of a sparrow.

"Oh ! the cedars of Lebanon grow at our door, And the quarry is sunk at our gate; And the ships out of Ophir, with golden ore, For our summoning mandate wait; And the word of a Master Mason May the house of our soul create ! While the day hath light let the light be used, For no man shall the night control ! Or ever the silver cord be loosed, Or broken the golden bowl, May we build King Solomon's Temple In the true Masonic soul!"

And the meaning is this--that we do not have to go far afield to discharge our Masonic obligations, and to be spiritually quickened. In the pursuit of wealth men often travel to the uttermost parts of the world and endure danger and privation without end, alas, sometimes in vain, not realizing that mines of golden promise lie buried at the very doorsteps of the homes they have spurned. So the demands for the exercise of Masonic virtues lie close at hand. The stranger, hopeless, distressed, is knocking at our gate for admittance. The tearstained faces of the widow and the orphan are lifted in appeal to our windows. The brother, needy in a material or in a spiritual sense, is mutely stretching out his hand for help and sympathy along the pathway of our daily routine. Our homes are demanding of us the highest expressions of love. Our city and our country are expecting us to exemplify civic righteousness. And the voice of God

is ever ringing in our ears, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me."

It is a misnomer to speak of the spiritual side of Masonry. If there be another side it is foreign to our Order, and I know it not. Spirituality is the life of Masonry. Blest is he who is privileged to partake of it, and to help rebuild the Temple of King Solomon.

FREEMASONS AS BUILDERS

(A Series of Researches into the Operative Efforts of the Craft

III.THIE TEMPLE AT IOWA CITY, IOWA

ERECTED and completely equipped for slightly less than $50,000.00 the Temple occupied by the Brethren at Iowa City, Iowa, is at once compact, convenient and commodious. It is designed to meet Blue Lodge, Chapter and Commandery needs. The Brethren have ventured further into club house arrangements than we have previously illustrated in this series. Iowa City is the home of Iowa State University, and the presence of a large number of Masons in the student body probably accounts for this.

The basement story (not illustrated,) is occupied by a dining room, kitchen and heating plant. The first floor is arranged around a central "Exchange," utilized for social features as well as a Commandery Drill Hall. Two Game Rooms, a Billiard Room, the Secretary's Office and Vault, and a Reading Room, all have openings into the Exchange. In the forward part of the building, separate parlors and cloak rooms are provided for the ladies and Brethren, both readily accessible from the main entrance.

In the second floor, additional cloak rooms are provided. The Armory, with a generous balcony, is well adapted to the uses of the Commandery, and opens directly into the Lodge Room. The Ante-Room, Committee Room and Preparation Room open into the Lodge Room also, while (as in all plans thus far presented) the paraphernalia and storage room parallels the Lodge Room. East and West. A high ceiling in the Lodge Room affords opportunity for mezzanine floors all around it, thus permitting the introduction of a pipe organ and other accessories, if desired.

THE RELATIONSHIP OF MASONRY TO THE LIBERATION OF SPANISH AMERICA

BY BRO. HENRY BIXBY HEMENWAY, A.M., M.D., ILLINOIS

(Note.--The following article has been written at the earnest solicitation of the Editor. It is submitted, not as a completed study, but that it may aid others who wish to follow a similar path. Unfortunately, such a study should occupy much time, and the investigator should be able to follow the path into many countries, and to search through documentary records. Citations are here given to shorten, if possible, the preliminary work of other students.-- H. B. H.)

ONE of the most inviting fields for the Masonic investigator is that which pertains to the relationship between this great order and governmental history. It is not probable that any one would be so rash as to affirm that Masonry was the cause of the War of the Revolution. On the other hand, there are many who believe that the Revolution would not have been successfully begun, continued and ended were it not for the aid of that body of patriots. If this be granted, the next question to arise is whether the revolution was the incidental result of the teaching of Masonry, or was the organization used by the leaders of the movement because secrecy was necessary for their operations. Were these leaders driven into the society for mutual protection ?

Apparently it was the oppression of the Huguenots in France and the constant annoyance of the Scotch Irish by the English government that developed in each of those oppressed a spirit of determined endurance, and a love of liberty, which they strongly exhibited on coming to America. This had much to do with the starting of the revolution. Both of these peoples were patrons of Masonry, and the two leading spirits of the movement which resulted in the formation of the Grand Lodge of England, June 24, 1717, were James Anderson, a Scotch Presbyterian clergyman, and John Desaguliers, a French Huguenot. One of the fundamental principles of Masonry is religious liberty; and it therefore received the condemnation of the Roman See. While Masonry has no opposition to the Roman church as a religious institution, it does oppose its attempt to connect spiritual and temporal power. As between monarchy and democracy that church has in the past always been arrayed on the side of monarchy. It was therefore a natural result that a large proportion of the leaders in the American revolution were members of the fraternity, though it must by no means be forgotten that some loyal members of the Roman church gave important moral, financial, and personal support to the cause.

In the minds of such men as Washington, Masonic membership was another evidence of a man's reliability and fitness for trust. Silence and circumspection had been taught him. If therefore there were some important business to be done in the interest of the colonial army or government, it was natural that it should be safeguarded by those fraternal bonds. If a council were necessary, it was not unlikely that it might be protected by the privacy of the military lodge. There was a double test of safety in the

membership in the order, and the position in the army. The practical influence of this association impressed itself upon the Marquis de Lafayette, and he became an enthusiastic Mason.

It has been said that when Lafayette came to this country he had upon his staff a young native of Venezuela by the name of Miranda. It has been supposed that Miranda here became a Mason also, and it has often been said that Washington was his ideal. After he left the United States he settled in London for a time. There he established a secret society for the avowed purpose of freeing Spanish America from the European yoke. This society, we have been told, was founded on Masonry. It inculcated republican doctrines, and was formed principally, if not exclusively, of Spanish Americans who were pledged, in different degrees, to work for South American freedom. Into this society the great leaders of the southern rebellion were initiated--San Martin, Bernardo O'Higgins, Bolivar, Sucre and the rest. At Cadiz, we are told, (1) a subordinate society was established affiliated with the mother organization, and known under the name "Sociedad de Lautaro, o Cabelleros Racionales." Subsequently a Logia Lautaro was established in Buenos Aires, and another at Santiago, Chile.

It will also be remembered that almost immediately after the success of the Spanish revolution, Masonic lodges were formed throughout Latin America, and that the political leaders were Masons. Further, though the Roman church was not disturbed in its ministrations, wherever the Masonic influences were the strongest, there the temporal power of that church was the most restricted.

The general evidence, therefore, tends to show a direct relationship, not only between the revolution in the English and that in the Spanish colonies, but between both and the Masonic order, either as a causative, or as an executive agent.

It is only within a relatively short time that the study of history has approached scientific accuracy. Formerly it was the custom of a historian to take what came to hand without special question, unless he found that statements or evidence did not agree. The consequence was that misstatements were kept alive, and by their very frequency they became convincing. If, as sometimes happened, many writers went to the same source for their information, a mistake in the original caused the error of many; still, in the place of being really the evidence of many, it was the evidence of only one, oft repeated.

In the sketch of Miranda's life in the International Encyclopedia it is said that he resigned from the Spanish army in order to fight with the French in the United States. The Encyclopedia Britanica says: "He entered the army, and served with the French in the American War of Independence. The success of that war inspired him with a

belief that the independence of Spanish America would increase prosperity. He began to scheme a revolution, but was discovered and had only time to escape to the United States. Thence he went to England." As will be seen later this account is almost entirely wrong, though that writer refers in his bibliography to the only critical study of the subject which has been made. The Encyclopedia Americana repeats the former error about Miranda's service in our Revolution, even giving the dates, 1779-1781. It also refers to his formation of the Gran Reunion Americana, which is correct. The other encyclopedias are silent as to this society, and the Logia Lautaro.

The misstatement relative to Miranda's service in our Revolution is repeated by Dalton, (2) Hirst, (3) Eder, (4) Garcia Calderon, (5) and Chisholm. (6) Chisholm gives no authority for any of his statements, but he dwells at some length upon Miranda's influence in the liberation of the Spanish Americans, and his formation of the Gran Reunion.

Turning now to South American sources, (but Professor Pennington, of the University of Cordoba, Argentina, and Garcia Calderon of Peru, should also be so ranked,) we find the two best recognized authorities for this period of history are B. Vicuna Mackenna of Chile, and Bartolome Mitre of Argentina. Mackenna, in his "Ostracismo de O'Higgins" in speaking of Miranda says (7) that he went to the United States and fought for freedom, with Washington as his hero, and Lafayette as his companion. Mitre, the poet, historian, general, and President, wrote large histories of San Martin and Belgrano. In the first of these he says (8) of Miranda that he was "a soldier of Washington in the war of North America, Comrade of Lafayette, a General with Dumoriez in the early campaigns of the French revolution, a companion of Madame Rolland in prison, the confidant of Pitt in his plan of insurrection of Spanish American colonies, distinguished by Catherine of Russia, by whose favors the important mission which was imposed was fostered, and considered by Napoleon as a crazy man, fired by hot blood. In a similar manner Mitre speaks in his life of Belgrano (9) of Miranda's having known Hamilton when under the orders of LaFayette and Washington he had fought for the independence of the English colonies.

We have been thus particular to refer to many accounts which speak of Miranda's service here because they are all in error, but evidence of the mistake is likely to be overlooked. The only critical life of Miranda which the writer of these lines has found is that by Professor William S. Robertson, which is hidden in a copy of the Proceedings of the American Historical Society. (10) Robertson has taken the pains to verify his study by searching through official documents and private diaries. In marked contrast with the methods of Mitre, Mackenna, and the others cited, he makes it a rule to state the evidence. What he says may be taken as reliable so far as he goes, and from his account, unless otherwise specified, the following sketch is taken:

Francisco Miranda was born of Spanish parents in Caracas, Venezuela, probably June 9, 1753. Blanco gives (11) the year as 1756, and Vicuna Mackenna (12) as 1758. He was educated in a college in his native city, and according to his statement to President Stiles, at Yale college, he received his B. A. degree in 1767. He later studied law "for a year or more" at a college in the city of Mexico. (The father of Mexican independence was Don Miguel Hidalgo y Costilla, a creole priest, who received his B. A. degree in the city of Mexico in 1770, (13) after his education in the college of Valladolid, Mex. It is therefore more than a possibility that Hidalgo and Miranda met at that time. It must be remembered that the word "creole" does not imply mixed blood, as many imagine, but is descriptive of those of pure Latin blood, born in America.) In Caracas it is probable, as has been stated, that one of Miranda's companions during those early years was Manuel Gaul, who later took an active part in the revolution, and who was punished for translating and publishing the "Rights of Man." Incidentally we may here mention that later Thomas Paine became one of Miranda's intimate friends, and that his "Rights of Man" became one of the potent influences for the revolution of Spanish America. Miranda was an enthusiastic student, and before he became of age he went to Spain, and there applied himself to the study of mathematics. His sympathies at that time were intensely Spanish. In 1772 he was commissioned a captain in the Spanish army. He served in Africa against the Moroccans. During the summer of 1777 charges were made against him, and he was imprisoned for a short time, at the instigation of the Inquisition, he thought. However, the official report of his commander in November of that year said, in contrast with the report relative to many of his fellow soldiers: "This captain performs his duties well."

During his early service he came under the command of Cagigal, who was ever thereafter his firm friend. In March, 1780, Miranda was transferred from Madrid to Cadiz. Early that spring the French and Spanish governments cooperated in hostile operations against England, and in the Spanish force sent to the West Indies Miranda was on the staff oœ Cagigal. In August, 1781, Miranda was brevetted Lieutenant Colonel. In September Miranda was sent to Kingston, Jamaica, ostensibly to arrange for an exchange of prisoners, but really as a spy. There, with the aid of a Boston man by the name of Fitch he purchased some ships. The English commander received at the least a strong reprimand from his superior for the transaction; and Miranda found charges preferred against himself, and was arrested in the absence of Cagigal, but immediately released on Cagigal's return. Envious fellow officers later made other charges involving both Cagigal and Miranda. Cagigal was transferred to Spain. April 16, 1783, Miranda wrote to Cagigal that he was disgusted with his treatment, and saw no chance for justice, though he was "more innocent than Socrates"; he had therefore determined to return to Europe by way of the United States. In spite of his desertion from the command, and in spite of the knowledge of the government that after leaving

the service Miranda had been engaged in intrigue and plotting against the Spanish authority, in 1799 the Council of the Indies fully exonerated both Cagigal and Miranda of the charges made. Early in the summer of 1781, and while Cagigal was in command, Pensacola was captured from the English. It is possible that Miranda was present at this siege; but aside from this there is no evidence that he was within the present bounds of the United States before the spring of 1783, when he landed at Charleston to make his tour of the country.

Because the West Indies were very properly regarded as in "America"; because the Spanish and French nations were warring in the West Indies together against the English during the latter part of the war of the Revolution; and because Lafayette, a Frenchman, and some of his compatriots were with the American army, though not with the sanction of the French government; and because Miranda and Cagigal were serving in the Spanish army in the West Indies, it was, perhaps, natural that some non-critical historian should draw the inference that those Spanish officers were serving with Lafayette in the Colonial army. While the incidental effect of the Spanish campaign might have been helpful for the Colonial army, this was not its object. By the treaty of 1783 England surrendered title to Florida to Spain as a result of the Spanish victory. Since Miranda was not serving with Washington and Lafayette in the Revolution, it follows-that the inference was unfounded that his observations at that time led him to an appreciation of Masonry, and that he was made a Mason in the Military lodge, or anywhere in the United States at that time.

From time to time Miranda sent letters to the Spanish government demanding justice and protection, but he did not dare to visit Spain. However, the Spanish government kept a close watch of all his movements, and at one time expected to capture him in France. This official espionage, and the consequent records, makes it easy to trace his wanderings. The Spanish government feared that he might dispose of valuable plans of Spanish fortifications to the English.

After a tour of the United States Miranda went to England. Complaints from his friends in Spanish America, combined with his own feeling of injustice received, and contrasted with his observations in the United States, begot in his mind a scheme for freeing Spanish America from the Spanish rule. He visited most of the European countries to study their governments, and secured from Catherine of Russia financial aid and encouragement in his scheme. He got Pitt thoroughly interested for England; and in the expectation of commercial advantages to be received, there seemed to be a prospect of naval and military assistance from Britain. Miranda also received encouragement from Alexander Hamilton and from Rufus King that the United States would also assist. It was probable that during his American tour he discussed this project with Washington, Smith, Sayre, Adams and others, some of whom became his

firm friends. It was here that he made the acquaintance of Thomas Paine. After his trip through Europe, and another sojourn in London, he entered the French contest for liberty. Later, with the turn in fortunes, he was imprisoned in the Bastile, at the same time that Madame Rolland was there incarcerated. On being released he returned to London, and continued to plan for action in America.

At this time there was a young Chilean at school in Richmond, England. He was the natural son of Ambrosio O'Higgins, then Viceroy of Peru, but was known then as Bernardo Riquelme. Needing an instructor in mathematics, chance sent the young O'Higgins to Miranda, but their discussions were not limited to pure science. They studied maps together, and discussed the great problems of the western hemisphere. It was about this time that Miranda organized the Gran Reunion Americana, with headquarters in London, though from a statement by Mitre (14) we infer that it was organized in Paris in 1797. It is natural that we should find few records of this most important organization--in fact, the wonder is that we find so many. It is also natural, considering all the circumstances, that its existence should be covered by the assumption of various names.

Professor Pennington, of the ancient university in Cordoba, Argentina, close to the seat of San Martin's most strenuous exertions in connection with the secret organization, gives this account: (15) "General Francisco Miranda, a native of Caracas, the capital of Venezuela, was the first South American to dream of the greatness of the various South American Colonies if they could be freed from Spanish dominion and converted into independent states. In order to carry his ideas into effect, he established a secret society called the 'Gran Reunion Americana' with headquarters in London. This parent association gave birth to many branches and affiliated societies of which the principal was the Sociedad de Lautaro, or of Caballeros Racionales, which in 1808 had more than forty members in Cadiz alone. The meetings of these societies were secret and protected by rites and pass-words derived from Freemasonry. There were various degrees, the first involving a promise to work for American independence and the second accepting Republican principles. The fifth grade was the highest and most responsible, as it involved more than mere expressions of opinion and professions of faith."

Chisholm says: (16) "Erected on the models of the Lodges of Free Masonry that wielded such a beneficent influence for humanity during the eighteenth century, and conforming in great part with Masonic principles and methods, the "Reunion" included in its rolls many of the foremost patriots of Spanish America. There were found registered the names of Nariiio, San Martin, Fretes, Cortes, Yznaga, Bejarano and many others who represented every Spanish American colony from Cuba to Chile. When Miranda had satisfied himself that Bernardo [O'Higgins] possessed those

qualities of character that would render him steadfast as well as enthusiastic, he opened before him the great purpose of achieving the independence of all the Spanish Colonies in America by one concerted and irresistible movement, and O'Higgins joined the lodge and took the necessary oaths of fidelity and service. It is interesting to know that a few years later Simon Bolivar also joined the same order, took the same oaths and fulfilled with equal fidelity the solemn engagements which joined him with San Martin and O'Higgins in overthrowing the power in America of the King of Spain." (Though this indicates that O'Higgins was not an original member, I am satisfied from many items that he was one of the founders of the organization in Paris, in 1797.)

In February, 1797, Pedro Jose Caro came to London, representing that he owned large properties in Cuba and in the city of Mexico, and attempted to get the English government interested in the scheme for freeing Spanish America. The Spanish officials thought that he was an escaped conspirator from Caracas. About the same time Antonio Narino, a conspirator from Santa Fe, failed to secure a favorable hearing from the English government. "It is possible that both these emissaries were sent or directed to London by Miranda. It is also possible, as stated by Miranda later, that other alleged agents, from South America were sent to London while the master intriguer remained in Paris." (17) "It is clear that the arrival of Miranda in England early in the following year was with the full knowledge and consent of the English government." (18) On January 17, 1798, Miranda addressed a communication to Pitt beginning with the words: "The undersigned, principal agent of the Spanish-American colonies, has been named by the junta of deputies of Mexico, Lima, Chili, Buenos Aires, Caracas, Santa Fe, etc. to present himself to the ministers of H. B. M., in order to renew in favor of absolute independence of these colonies the negotiations begun in 1790," (19) etc. "Nothing is known of the alleged Spanish junta which was to take cognizance of the negotiations. Nevertheless, it is possible that some revolutionary spirits from Spanish America, like Caro and Nariiio, did meet in Paris and discuss a plan of campaign." (20) Apparently the junta was the mother lodge of the Gran Reunion.

In his original scheme Miranda planned a constitutional monarchy, binding the states in a federation, with an Inca at the head; this monarchy to extend westward from Brazil and the Mississippi, and from parallel 45 degrees north to the Cape Horn. (21) In the new version it was to be a federation of republics, and one of the propositions included the cutting of canals connecting the Atlantic and Pacific at Panama and through Nicaragua. (22) Though Robertson does not mention the Gran Reunion by name, he says: (23) "Miranda may well have been the founder of a revolutionary club which later developed into a great international association of Spanish American

revolutionists, that was transported by the leaders to the different parts of Spanish America."

Vicuna Mackenna speaks (24) of the departure of Bejara, Caro, Iznardi, O'Higgins and others to arrange for the entrance of the Gran Reunion Americana into the Spanish peninsula; and Mitre tells us (25) of the Sociedad de Lautaro o Caballeros Racionales in Cadiz. Vicuna Mackenna tells us (26) that the Lojia Lautarina (Chilean for Logia Lautaro) was founded in Buenos Aires in 1812, and Mitre says (27) that in 1717 a lodge of the Lautaro was established in Chile, to be composed equal parts of Chileans and Argentinos. It will be remembered that the rebellion of all the Spanish American colonies began at practically the same time, about 1811, and that the names of the leaders in each country are among those enrolled in the Gran Reunion or its branches. I have somewhere seen the statement that Hidalgo, who sounded the signal for the Mexican uprising from his pulpit in Dolores, was a member of this organization. Certain it is that there was an organized secret body of Mexicans in the plot, but I have not found definite evidence as to its official connection with the Gran Reunion.

As to the meetings of the Buenos Aires lodge, Mitre tells us (28) that it sometimes met in the factory of Vieyetes, or in the country house of Orma; but more frequently in that of Rodriques Pena, who was the sinew of this association, of which Belgrano was the counselor; and which showed sometimes the enthusiasm of Castelli, or the prudence of Vieyetes, or the high reason of Passo.

The organization having ceased to-exist, Vicuna Mackenna has been able to publish a copy of the constitution and by-laws of the Lojia Lautarina. (29) "The mother lodge is composed of thirteen Caballeros, aside from the President, Vice President, two secretaries, one for North America and one for South America, an orator, and a master of ceremonies. The number cannot be increased. No Spaniard or foreigner can be admitted, nor more than one ecclesiastic." Whenever a brother is made the governor or magistrate in a section of the country he shall assist in forming a subordinate lodge. When one of the brothers is elected Supreme Governor, he shall plan nothing of grave importance without having consulted the lodge. The objects of the institution are to assist and protect each other in the conflict of civil life, and to support the opinion of the others, but when it is opposed to the public, they should nevertheless preserve silence. Every brother should support, at the risk of his life, the determinations of the lodge. Two-thirds constitute a quorum. A brother, who by word or sign reveals the secret of the existence of the lodge shall be put to death by the means most convenient. There is no mention of any connection with the Masonic order, and no stipulation that the members shall be Freemasons.

Mitre says (30) of these secret societies that they were composed of South Americans with the object of the emancipation of South America, and its foundation upon the republican plan. They resembled greatly in their organization and in their political plans the societies of charcoal sellers formed upon the Masonic rites, and which have not only the Masonic forms, but also their symbols.

Garcia Calderon says (31) that "from Mexico to Chili the same revolutionary fervour engendered the partial movements of 1808 to 18L1. Conspirators similar to the Italian carbonari, lodges in which men spoke of liberty in the midst of ingenuous rites, and university students who read the Encyclopaedists, were preparing the great crusade." And again he says: (32) The Masonic lodges worked in silence against the power of Spain and Portugal, and upheld the humanitarian ideas of French philosophy. In the lodge of Lautaro, San Martin and Alvear received their initiation as revolutionaries. In Mexico the lodge of York was transformed into a Jacobin club."

The very plain implication of Garcia Calderon is that there was a vital connection between the revolutionary secret societies and Freemasonry. It is true that in those early years there were no Masonic lodges established as such. So long as the old regime lasted such organizations were prohibited. It is probable, however, that there were many Masons scattered through the countries, and that they met occasionally as Masons. We may perhaps suspect that Miranda and O'Higgins may have received Masonic light, either in England or in France. In speaking of the early days of the independent Mexico, Rives says (33) "The nearest approach to a social or political organization was to be found in the Masonic lodges, which had been successfully established near the very beginning of independence. The fundamental principle of that order --the fraternity of all men and the apparent indifference of its members to theological beliefs had always arrayed the Roman Catholic Church against it, and indeed against all secret societies. Damnantur clandestinae societates, were the words of an infallible Pope; and so long as ecclesiastical authority was in full vigor in New Spain Freemasons were not tolerated in the kingdom. But when Mexican delegates sat in the Spanish Cortes under the Constitution of 1812 some of them were initiated under the ancient Scottish rite, so that in 1820 and afterward Masonic lodges were established in Mexico, and came to be exceedingly influential bodies."

"The first Masonic lodge in Mexico was established in 1806 by Spaniards. There were at that time four lodges in the peninsula, which had been founded by Englishmen--two at Gibraltar, one at Cadiz, and one at Madrid--and it may be reasonably assumed that from these the Mexican Masons first derived their existence. It is reported that Hidalgo, who first raised the cry of independence, became a Mason about 1807. At any rate, the existence of this first lodge was short lived, for it was denounced to the authorities in 1808, and many of the brethren were imprisoned and prosecuted before

tribunals of the Inquisition. Later on the Spanish troops which landed in Mexico after 1811 brought in their ranks a number of Masons; and still later the Mexican delegates to the Spanish Cortes were initiated in Europe, and on their return founded lodges, which, deriving apparently from French sources, followed the Scottish rite. These lodges were chiefly composed of men who were fairly well-to-do or were of recognized professional or commercial standing, and they thus naturally came to form in a short time a nucleus for those who were not favorable to the idea of a republic." (34)

The York rite was introduced into Mexico by Mr. Poinsett, the American Minister, in 1825, and became the great force of the populist movement for a republic. The two rites nominated candidates for the Presidency and the Yorkino candidate was an Indian by the name of Gerrero. Not content with battles of ballots the parties actually went to war. From that day to this Masonry has been powerful in Mexican politics. When the writer was in Mexico several years ago, he asked an acquaintance if he were a Mason. The reply was: "No, I never meddled with politics." (35)

According to the "Diccionario Enciclopedico Hispano-Americano," pages 687-703, Masonry was introduced into Brazil in 1816, and the first regular lodge was established in 1820. In Colombia it was introduced in 1820, and in Peru in 1825. The Grand Lodge of France founded the first lodge in Uruguay in 1827. In 1857 a lodge and chapter were founded in Guayaquil, Ecuador; and the Grand Lodge of Venezuela was established in 1865. In addition to these lodges, we aretold that the Grand Lodge of England has established lodges throughout Chile, Argentina, Uruguay and Paraguay, which are still in active operation.

The immediate founding of Masonic lodges throughout Latin America so soon as the bonds of Spain had been broken is an indication of their probable existence, sub rosa, at an earlier time. The fact of the immediate disbandonment of the Gran Reunion, and of the Logia Lautaro, is strongly indicative of their giving place to another organization. The way that prominent men in South American politics during the last century referred to these three organizations more or less together, suggests that the Logia Lautaro, was simply another name temporarily adopted by members of the Masonic body who were banded together for a special purpose. Otherwise it would have been natural for these old companions in the struggle for freedom to have continued their organization, and to have kept thus alive the principles of the order among their children and grandchildren. * * *

Masonry cut no small figure in the settlement of the Texas problems, and Poinsett's activity in Mexican politics wrecked his mission.

When the Spanish government, through its London and Paris spies. became aware of the intimacy between Miranda and Bernardo O'Higgins, the commission of his father, Ambrosio, was cancelled, and the father ordered home for explanation. Ambrosio died in Peru, and probably never knew why he had been deposed.

Miranda was evidently a scholar of no mean ability. He was an enthusiastic maker of plans, but unable to carry them to perfection. Bolivar was perhaps the strongest of the great South American Caudillos, but he was also intensely selfish, and was willing to sacrifice any one and any thing to obtain his own advancement. O'Higgins was faithful and patient, working much of the time very quietly. San Martin combined in himself the good qualities of all, and having served as Grand Master of the Logia Lautaro for years, and having won the freedom of Argentina, Chile, and Peru, turned his army over to the northern "Liberador" who demanded supreme command, and then went into voluntary bal;lishment in France, that his presence might incite no possible opposition to his brother Caudillo, Bolivar. Whether or not San Martin was ever brought to light in a Masonic lodge, no truer Mason, nor one who more clearly illustrated the principles of our noble order, probably ever lived.

(1) Mitre, Vida de San Martin, Vol. 1, p. 135.

(2) Venezuela, p. 81.

(3) Argentina, p. 77.

(4) Colombia, p. 32.

(5) Latin America, p. 66.

(6) The Independence of Chile, p. 101 and ff.

(7) p. 44.

(8) Vol. 1, p. 82.

(9) Vol. 1, p. 113.

(10) 1907, Vol. 1.

(11) Documentos para la Historia de la Vida. Publica del Liberador,

Vol. 1, p. 80, note.

(12) La Ostracismo de O'Higgins, p. 44.

(13) Noll & McMahon, Miguel Hidalgo y Castillo, p. 7.

(14) Belgrano, Vol. 1 p. 113. Also see Blanco, Op. cit. p. 17.

(15) Argentine Republic, p. 142.

(16) Independence of Chile, p. 102.

(17) Robertson, Op. cit. p. 316.

(18) Robertson, Op. cit. p. 317.

(19) Chatham MSS, 345.

(20) Robertson, Op. cit. p. 320.

(21) Robertson, Op. cit. p. 272 and ff.

(22) Robertson, Op. cit. 319.

(23) Op, cit. p. 338.

(24) Op cit. p- 49

(25) Vida de San Martin, Vol. 1, p. 135.

(26) Op cit. p. 269.

(27) San Martin, Vol II, p. 30.

(28) Vida, Belgrano, Vol. 1, p. 303.

(29) Op cit. 269

(30) San Martin, Vol. 1, p. 135.

(31) Latin AmeriCa, P. 65.

(32) Op, cit. p. 81.

(33) The United States and Mexico, Vol. 1, p. 62.

(34) Rives, Op. cit. Vol. 1, p. 163.

(35) (For information as to the influence of Mexican Masonic lodges see Ward's Mexico, Vol. II, p. 408, Suarez, Historia de Mexico, 77-79; Zavala, Ensayo Hist. Vol. 1, 346 Tornel, Breve Resena, 43-46.)

----o----

REVELATION

I made a pilgrimage to find the God:

I listened for his voice at holy tombs,

Searched for the print of his immortal feet

In the dust of broken altars; yet turned back

With empty heart. But on the homeward road,

A great light came upon me, and I heard

The God's voice singing in a nesting lark;

Felt his sweet wonder in a swaying rose;

Received his blessing from a wayside well;

Looked on his beauty in a lover's face;

Saw his bright hand send signal from the sun.

--Edwin Markham.

----o----

Look up, not down; look out, not in; look forward,

not back; and lend a hand.

--E. E. Hale.

----o----

IN FELLOWSHIP

By C. M. Boutelle

My foot to thy foot, howe'er thy foot may stray;

Thy path for my path, however dark the way.

My knee to thy knee, whatever be thy prayer;

Thy plea my plea, in every need and care.

My breast to thy breast, in every doubt or hope;

Thy silence mine too, whate'er thy secret's scope.

My strength is thy strength, whenever thou shalt call;

Strong arms stretch love's length, through darkness, toward thy

fall!

My words shall follow thee, kindly warning fond,

Through life, through drear death--and all that lies beyond !

----o----

REALIZATION

In the quiet hours of evening, I doze by the study fire.

My mind on the plans of a palace, from lintel to towering spire.

Tinted its windows with colors, caught from the rain-bow at dawn,

Painted by hand of a Master, designs, man hath not drawn.

Stately columns of marble, carved to adorn its halls

Scenes from the noblest subjects, hang from its Jasper walls,

Truly a noble structure, wrought by the mind of man,

Shrine for some priceless Jewel, Flawless - Beautiful - Grand.

Yet were its corridors empty. hollow they sound to my tread

Cold and silent its chambers, as the presence of something dead.

A something seems to be lacking a feeling that dulls my pride -

As I gazed at my garnered treasures, What is missing? I sighed.

A beaver came to its portals, his garments tattered and worn -

All he once had, had long been Riven, to silence the sufferer's moan,

Bound un the wounds of cripples, dried he the widow's tear

Holding the babe to his bosom, lovingly quieting its fear.

Knelt by the side of the sinner, Yea - the scarlet woman of vice,

He whispered the old. old story, Love of a merciful Christ -

A light shone forth from his features, with a wondrous peaceful glow -

Surely, I said, 'tis a prophet come from the long ago.

He calne to my gorgeons portals, in the chill of the evening tide,
Glanced at its cold. chill beauty. shivered and turned aside -
Amazed, I caught at his garments, Hold stranger, a reason I pray
Why quiver and turn to the darkness? - Enter, I beg thee and stay.

See - I have built me a palace, Jewell'ed its walls with arts,
Columned its halls with marbles, treasures from many marts
Yet I admit a yearning, Something - I have not attained
Seems to be casting a shadow, o'er pleasures I hoped to have gained.

He bowed his head as in sorrow, then stepped to the door by my side,
Glanced in at my marvelous beauties, then turning, sadly replied -
Brother, I see a widow, haggard, weary, and worn.
Three little hungry orphans, nowhere to call their own.

Thrown to the mills of Mammon, crushed neath its cruel stones,
Ground into shekels of silver, matters little their moans.
'Tis only the price of a picture, one of your Jewels of art
Yet can I see on the canvas, tears from a broken heart.

Down in the slums of a city, a brother striving to rise,

Striving to gain his manhood. the spirit within him cries -

Give me the hand of friendship. that is mv prayer for help.

Did'st answer his call my Brother? Assist with part of thy wealth?

'Tis only the price of a column such as I see in yon nave,

Yet, I see by that column, the form of a Brother's grave -

What if its price had been given, with a smile and a word of cheer

Life might not have been failure, but brighter while he were here.

And so in the halls of your palace, lofty - gorgeous - wide,

Built from the tears of suffering, built with the spirit of Pride

Empty its heart to me Brother, cold as yon marble glove

The soul of the builder has never awaked to the beauty of "Love."

This is the Jewel missing, this, - the shadow that falls

Over your princely palace, over your lordly halls -

Search for this precious treasure, not in some distant land

Not in some wondrous building, wrought by the hand of man.

Deep in thy spiritual nature, search for its hidden ray

This pure white stone of the Temple; Light of a new born day -

Buried perchance in the rubbish, trampled and covered from sight,

The gift that was sent by a Master, burns with a luster bright.

I gazed at my royal palace, it slowly crumbled to dust

Judged bv this humble Brother, merciful, candid, - Just.

Again, will I build a mansion, my labor has not been lost,

Each "Great Truth" discovered, ever has labor cost.

Here at my hand the quarries, here in the walks of life

Here will I rear a building, here in the midst of strife

I will build with the widow's blessing, paint with the orphan's smile,

Trim with the rays of gladness, caught from the face of a child.

Its columns in place of marble, shall be the strength of man

Saved from the life of madness, upright, noble, grand -

Wisdom, Strength and Beauty, they shall support my naves,

Keyed by the stone so priceless, the Great White Stone that saves.

I turned to thank my critic, only to find him gone,

To find that I had been dreaming, into the early dawn.

Light in the East was shining with glow of a crimson flame,

I thought of my dreamland treasures, thought of them only with shame.

Life seemed purer, grander, - the restless longing ceased

Words cannot express it, this message out of the East -

Thy search for treasure's ore, a whisper drifted down

Thy soul can name the Jewel, that which was "Lost" is "Found."

- L. C. Stewart, Florida

DEMOCRACY AND MASONRY

BY BRO. H. R. BEST, SOUTH DAKOTA

BEFORE I became a Mason I was often assured that Masonry had nothing to do with religion, but with this statement I cannot agree, as it seems to me that it has much to do with religion. Of course, it does not deal specifically with orthodox creeds, but the very vitals of religion are involved, woven and interwoven through it all. A man must have religious convictions, who passes through its sacred symbols, otherwise he would be a conscienceless hypocrite. No man, who is morally impervious, can be a true Mason.

In the next place:--Since "We meet upon the Level and we part upon the Square," it seems to me that the great Masonic Brotherhood has before it a sublime mission at this particular time in the world's conflict of ideas. In such an age as this, it is not difficult for a man to speak on some phase of life; it is however a difficult task, in an age so complex, to survey the field of life, weigh the various forces of progress, compare the organizing ideals and arrive at an accurate generalization of truth. Still, I believe that thoughtful people will agree that the outstanding social fact of our day is the democratization of life.

The history of the race reveals a constant tendency to Aristocracy. Aristocracy always ends in the oppression of the weak. In the crude stages of the race, we see the strong man by brute force assume the leadership of his clan and wave the big stick. With the same motive, later, he becomes a soldier and with his army he conquers his fellows, going through slaughter to a throne. This is the Aristocracy of Force. This vantage he

passes on to his offspring and thus we have the idea of "The Divine Right of Kings" and all its pernicious results. This is the Aristocracy of Heredity. Later, as men form larger ideas of culture, we have born the Aristocracy of Culture and Learning. Here men feel that because they have swallowed a college curriculum of classical heathenism, they are lifted above their fellows and it is not consistent with learning to bear the burdens of society. Then, as creative genius has produced wealth, we have, especially in this country, built up an Aristocracy of Wealth, which class has insisted on its right to plunder the public and outrage decency "within the law," or in spite of it, and claimed immunity from punishment due social criminals.

Now, over against the philosophy of Aristocracy, of the privileged few against the unprotected many, of selfishness against the public weal, we have this modern uprising of the masses, the unfolding of a new democracy. Look at Art. There was a time when painters, for the most part, thought only of the gorgeous, the outstanding in nature; now they find beauty everywhere, in some dull cut by the way, some meadowbrook with its pastoral scenes or a peasant's hut with parents and lusty off-spring about a simple board. These are sufficient to inspire the genius of the modern painter. Again, look at the field of Literature. Once the poem was inspired by the idle luxury of the court and dedicated to some voluptuous queen. To-day, we are inspired by everyday-flesh-and-blood people whom we can know and love and serve. We are learning to "Live in a house by the side of the road and be a friend to man." Then look at Fiction. Once the heroes or heroines must always, in the end, turn out to belong to the Aristocracy. Now, instead of princes in disguise and masked knights and an endless procession of impossibles, we have a new moral picture being drawn in modern books in which the heroes and heroines are found among the men, who swelter at the forge or women who stand behind counters. We are getting "Inside the Cup" and cleaning out "the drains" even under the pulpits of "sacred evils." We are finding the sources of a new life in helping folks who wrestle with hunger in an empty bread tray. This same tendency may be seen in education. The day when the educated man was defined as the man who had swallowed all the heathen gods and goddesses has gone as it ought to go. We are learning that education is not stuffing people on the debris of ages, but awaking the potentials of personality and turning a man loose in a world to create some utility. The new education is culminating in The Kingdom of the Commonplace. We are finding that every man and woman has in them the elements of greatness, which should be developed to the maximum of individuality. This individuality is finding its medium of immortality through social service and thus:

"The common deeds of the common day. Are ringing the bells in the far away."

We are ever in danger of hanging on to cast-off husks of truth and losing sight of the vital organism that seeks a newer habiliment. This evil is what I call social

appendicitis and in the classic phrase must be "cut out," else we endanger the whole social body. Now in this new democracy, this kingdom of the common-place, we can all have a part. It does not destroy individuality but creates it. Altruism is the law of life and produces the maximum of personality. It calls every man to live for public weal. It enthrones every man as his own priest, prophet and king. Any religion, politics or economy, that gives the destiny of people into the hands of a few, is dangerous and must be resisted. The man, who is emancipated from the slavery of selfishness, must stand for the emancipation of all.

Now friends, in the light of these ideals, it seems to me that our Fraternity, based as it is on ideals of equality, can be a mighty factor in overcoming these ancient evils and enthroning the people. With the regard for history and a proper use of ancient foundations, we should build thereon the structure of "Liberty, Equality and Fraternity," that shall truly bless the world. It is this vision that thrills me; it is this hope that makes me join my little mite to yours in order that we shape with true horizontals and erect with correct perpendiculars the Temple of Life. If this be the spirit that animates our brotherhood, we shall play well our part in that drama of life.

THE GREATER TRAGEDY

BY BRO. LOUIS BLOCK, P. G. M., FRATERNAL CORRESPONDENT OF IOWA

(Responding to many requests, we reproduce the "Afterward" of Past Grand Master Louis Block in his report as Fraternal Correspondent of the Grand Lodge of Iowa, as expressive of the horror of world-war, and the ruin wrought to the finer fellowships of humanity. What the war means to Masonry is shown by the following Resolution adopted by the German Grand Lodge, dated Berlin, May 29th, 1915:--"In view of the attitude of Italian Free Masons, who, inspired by French sympathizers, took part in the political struggle leading to the war, and thereby violated the cardinal principle of Masonry expressly forbidding such methods, the German Grand Lodge hereby severs all former relations with Italian and French Free Masonry. Toward Free Masons in other hostile lands The Grand Lodge affirms the decision adopted at an earlier date, that all relations of various Grand Bodies be suspended from the outbreak of hostilities.")

Beauteous the love of country is, The
love that gives so willingly its life-- But, oh,
we long for that more beauteous day When love no
boundaries shall know. When man So love his

fellow-man, where'er he dwell, That he refuse to slay him. Nor yet dare
Send a soul into that great beyond
While yet that soul's experience on earth
For which God sent it forth is incomplete.
Beauteous the love of country is
The love that gives so willingly its life--
But may that day more beauteous soon come
When man, though loving not his country less
Shall more than country love his fellow-man."

When we started upon our journey to visit the Grand Lodges just one year ago, it was with the pleasantest of anticipations. For the world then lay smiling beneath the sunshine of peace, and the prosperity of the people everywhere was most pleasing to behold. Involuntarily there flowed from our lips the sentence hallowed by so many sacred memories: "How good and how pleasant it is for brethren to dwell together in unity!"

But scarce had the warm winds of summer begun to turn the green of the fields into the gold of the ripening grain, when a dark cloud blotted out the sunlit landscape, and we found ourselves shuddering beneath the somber shadows of an awful war. Shocked and stunned we cowered aghast before a perfect welter and whirlwind of hate, that seemed ready to tear from the human heart every last vestige of brotherly love. Never had human eye beheld a war so vast, so awful. The madness of murder and the lust to kill seemed to have set the heart of man aflame, and none knew how soon the horrible holocaust might wither even the new world with its blight. Mighty hordes of what once were men, led on by leaders filled with the lust of empire, by crowned-heads goaded on by commercial greed, swept down upon one another and left the land a blackened and smoking waste. Nation after nation has slipped into the flood and been whirled away into the mad maelstrom. Even as we write the sons of sunny Italy, after having so long withstood temptation, have at last succumbed to the horrid infection, and are now storming their way northward into the land of the Teuton, swept on by the fire of conquest.

The madness seems to be in the air, and we on this side must curb our desires, master our passions, and pray God for strength to resist, or we, too, shall be swept away into the horrid flood of flaming destruction.

Just think of it! Twenty-nine million men flinging themselves at each other's throats; was ever horror so frightful known before? Civilization? Was there ever any real civilization; will there ever be any ? Will men never be better than beasts? What is to be the end of it all? Will peace ever smile on us again, or will this bloody, burned, and sorely burdened world blow itself into blackened splinters as a culmination of the

catastrophe ? Far better so than that man should live on hating man, with the fire of brotherly love forever cold and dead in his stony heart!

And yet, and yet, we Masons cannot endure to have it so. We cannot, we dare not let it occur, that this structure of brotherly love, which with such sore and sharp endeavor we have so steadily struggled to raise throughout the ages, should thus come toppling and tumbling into the dust ! We cannot suffer the temple of humanity to be thus ruthlessly torn down! Our hearts cry out against any such dire disaster as that.

Why is it that in every Grand Lodge we have visited since this horrid war broke out, the Grand Master has deplored in heartbroken accents this awful thing that has befallen us ? Was it not that he felt that the very foundation of our structure was being threatened, so that a mighty trumpet call was needed to rally men round about the standard of human brotherhood, to drive back the hordes of hate and save man from self destruction ?

When you take from Masonry its basic principle of Brotherly love you have nothing left, absolutely nothing, not even an empty last year's bird nest. So that with so much hate raging round the world the very life of our order is itself at stake.

And in heaven's name what was there to fight about? Before this awful war broke out men lived in comparative comfort and happiness no matter what flag flew over their heads. Peace and prosperity reigned both sides of the line dividing nation from nation. What then did it matter to the ordinary individual whether he lived in France or Germany? Either place was better then than is now the one into which both are merged; one for which there is no fitter name than "Hell-on-Earth!"

What was the cause of it all? Was it true that nations could no more stand prosperity than could individuals? Was there a grasping greed for gain that, under the pretense of preserving peace, built a vast military machine made for murder on a mighty scale? Precipitating the greatest war the world has ever known is scarcely preserving peace.

Side by side with this foolish pretense of "fighting for peace" stands that equally palpable pretense of patriotism--of patriotism preached for the very purpose of hiding a passion for plunder. Away with such vile patriotism as that ! A nation that cannot treat another nation fairly, but hungers to devour it; that is not willing to live and let live, is not worth dying for, much less living for. When my nation grows so mad with greed that it will not do right, then it becomes my duty in a higher and nobler loyalty to humanity to abandon that nation to its fate. Yet my first duty is to try to save it from itself. The cry, "My country, right or wrong," is wrong and not right. For it we should substitute, "My country, may she ever be right and do no one wrong!"

What is our duty as American Masons in this present crisis? Surely in loyalty to our underlying principle as an institution; in loyalty to the real welfare of the people, it must be to hold up the hands of our President in the hour of his strenuous struggle for peace. Not since the days of Abraham Lincoln has a lonely leader in the White House pled so patiently with his people for the truth, and the right, and the love to prevail, and we were unworthy and traitorous ingrates did we fail to respond to his appeal.

For he pleads the cause not of America alone, but of that of humanity as well, and if we, turning a deaf ear to his call, shall join the blood-mad hordes of Europe, then we, too, shall both deserve and meet the fate that shall surely be theirs. "For they that take the sword shall perish with the sword !"

Here in the western world two great nations facing each other with never an army, a fort, or even a single soldier to guard thousands of miles of border, have for over a hundred years preserved the peace that blesses mankind, a thing which Europe, with the greatest armies and the mightiest war-machines the world has ever known, has most miserably failed to do.

Yea, my brethren, man's road to hope and joy is never along the way of war, but ever along the path of peace. As Masons we are here on earth to learn to subdue our passions and improve ourselves in Masonry, which, after all, is but another name for the divine art of human brotherhood. Let us pray that we may be ever true to our mission, ever loyal to the high calling that is ours, that each one of us in his own humble place may do his level best to speed the coming of the day--

"When the war drums beat no longer,

And the battle-flags are furled

In the parliament of man,

The federation of the world !"

Then, and then alone, shall we be content to leave the issue in the hands of the Great Architect.

----o----

MASONIC LIVING

Do we try to live Masonically

As we perform our daily tasks ?

Do we carry out the teachings

That's the question that- HE asks.

Do we apply to every second

Throughout every living day

The truths of the Square and Compass

We will find that it will pay.

Do we divide our daily lives

By the Gauge as we've been taught,

Do we always use the Gavel

On every word and thought ?

Do we meet upon the Level

Will our acts the Plumbline stand

Is our parting Square and honest

Do we hear the lodge command.? ..

Do we in the daily building

Of our lives and thoughts and minds

Have in our hearts the Trowel lesson

And use a love cement that binds?

--James T. Wray, W. M.

Evanston, Ill.

----o----

THE HIGHER FATALISM

Whether the time be slow or fast,

Enemies hand in hand

Must come together at the last

And understand.

No matter how the die is cast

Or who may seem to win,

You know that you must love at last!--

Why not begin?

--Witter Bynner.

HEW TO THE LINE

BY BRO. J. N. SAUNDERS, G. S. W., KENTUCKY

THE chief tendency of the students of Masonry, manifested by almost all of them, is to create a mysticism to which is given a forced interpretation by which they attempt to connect, as of simultaneous origin, the symbols of Masonry with incidents of the pre-Christian era.

The men who do this assemble isolated facts, assume as true whatever links are needed to complete the chain and in ecstacy of delight exclaim--I have found it! I have found it!!

To the thoughtful man, who declines to follow blindly, but demands to be shown, this species of Masonic interpretation and this class of Masonic history is indeed laughable. An apt illustration is found in the blindly accepted interpretation given as the Masonic lesson of the forty-seventh proposition of Euclid-- that Pythagoras, an illustrious member of the Order, upon discovering the square described upon the hypotenuse of a right angle triangle is equal to the sum of the squares described upon the other two sides, sacrificed an hundred oxen. This the lesson, in substantial entirety, as usually taught is both meaningless and historically incorrect.

Pythagoras was born about 582 B.C., and there is no historical inference that justifies intelligent conjecture of the origin of Masonry for more than a thousand years after that time, unless such assumptions are indulged as would discredit the verity of all history.

Pythagoras was a scholar and a traveller, and is due the honor of having raised mathematics to the rank of a science. He had no connection with Masonry, for Masonry did not exist. He did belong to a brotherhood based upon the ideal of abstinence and hardihood and even community of goods, but by no justifiable stretch of the imagination can it be in any way connected with any fact which leads even to reasonable supposition that he was a Mason, or that Masonry, or any antecedent organization from which it was derived, existed at that time.

How much more satisfying to the man of thoughtful intelligence is it to discard all such patch work combinations of fact, deduction, imagination, fabrication and sheer nonsense, and look the facts squarely in the face. Masonry is a noble institution, the gradual outgrowth of the divinely implanted social instinct by which men of similar tastes have been drawn together into what is now a powerful and cohesive organization, but the growth of which has been gradual, and made possible by men who have themselves left no data by which to judge with accuracy the place and period of its origin. Its growth was a slow development which did not attract the attention of the writers of history until its full attainment. The symbols now employed to convey its precepts have been of gradual adoption, and are but the result of the love of all men for figurative expression of truth. Why not let us seek a direct approach to

the reason for the symbols employed ? The reason that addresses itself, in simplicity, to the open mind is more to be relied upon than that which requires genius to conceive and pages to express, and whose line of reasoning is so occult as to addle the brain and bewilder the understanding of the plain man who in plain way seeks plain facts in plain fields of plain truth.

The geometric diagram alluded to but reveals the fact that in a right angle triangle the square of the base line added to the square of the line of altitude is equal to the square of the line connecting their terminal points and on which line depends the perfect angle.

How simple the application of this figure to the very object of Masonry--the perfect character in man. The square of the foundation or base line represents the physical efforts of man, the square of the line of altitude represents the intellectual and moral uplift of man, and the sum of his physical efforts added to. the sum of his intellectual and moral aspirations form his character. As the square of the level base line added to the square of the upright altitude equals the square of the line on which depends the perfect angle, so the sum of man's physical efforts if level with industry and honesty added to the sum of his intellectual and moral aspiration, if upright, collectively form the character on which depends the perfect man.

Why then does not the geometric diagram serve as a symbol to portray the perfect man rather than to recall the fabled butchery of beef cattle by a man who had no connection with our Order ? It is a more satisfying explanation to me, and the same objection prevails to many of our strained interpretations of strained coincidences upon which some base the conclusion that Solomon had really felt our grip and heard our secret pass word.

----o----

THE WINDS OF GOD

Across the azure spaces,

Athwart the vasts of sky,

With winnowing of mighty wings

The winds of God go by.

Above the meres and mountains,

With unseen sandals shod,

Above the plains, with choric strains,

Sweep by the winds of God.

"Peace !--in His name !" they murmur;

"Peace--in His name!" they cry--

"Oh, men, give ear ! Do ye not hear

The winds of God go by

--Clinton Scollard.

MEM0RIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

THE handsome bronze statue of Frederick The Great, in Washington, is a replique of the one in Dresden, and was presented to the United States by the Present Emperor, Wilhelm. It was unveiled on the 19th of November, 1904.

It has not the prominent location it deserves: It stands on the Esplenade in front of the Army War College, at the foot of Four-and-a-half Street, near the extreme southern end of the City, and is out of the usual path of tourists.

At the unveiling and dedication of this splendid work of art there was the entire Diplomatic Corps, in Uniforms officers of every Corps of the Army and Navy in full-dress uniform; Judges of the Supreme Court of the United States, Governors of States, etc.

Among the special guests was General Lowenfeld, the representative of the Kaiser.

The stops, which held the veil, were broken by the Baroness Von Sternberg, wife of the German Ambassador. The invocation was by the Bishop (Protestant Episcopal) of Washington, Mr. Satterlee: The presentation speech was by the German Ambassador, Baron Von Sternberg; the acceptance by Mr. Roosevelt, the President of the United States; the principal address was by the Hon. Charlemagne Tower, our Ambassador to Germany, and the benediction was pronounced by the Rev. Mr. Menzel of the German Luthern Church.

After the President had signified his acceptance of this memorial from the Emperor of Germany, a protest against its acceptance and installation was received by the President, from the Polish Catholic Federation, whose see is at Chicago; but the President had already accepted it.

However, on the 19th of the following January (less than two months after the dedication) a bomb of high power was exploded on the base of the Statue by some unknown person or persons. The bomb had a time fuse, which gave the vandal an opportunity to escape. The injury to the statue was small.

The Polish Catholic Federation was suspected, but an Irishman was afterward arrested in New York against whom there was evidence, but was released on the claim of insanity.

The protest of the Catholic Federation claimed that Frederick II was a despot and that the statue should find no place on “soil mad sacred by the blood of martyrs of liberty."

Frederick the Great was an admirer of George Washington and a friend of the new Republic: It must not be forgotten that the war of George III upon the Colonies was unpopular in Great Britain: so much so that the king was unable to get men in England to enlist and was obliged to go into Hesse Darmstat and Hess Castle, in Germany, to hire the "Hessians" to fight the Colonists: It was then that Frederick the Great learned of and forbade further enlistments of Germans for the purpose. Frederick the Great sent a sword to Washington with the Message.

From the oldest General

living to the

Greatest General.

Frederick the Great was a Mason of the 33d degree, and has the credit of revising the Ritual of the Scottish Rite, giving it to us substantially as we now have it.

THE INEFFABLE NAME

BY BRO. GEO. W. WARVELLE, ILLINOIS

(Scattered through the Reports of Brother Warvelle, as Committee on Fraternal Correspondence of the Grand Royal Arch Chapter of Illinois, are many scholarly and wise little essays on matters of vital interest and instruction. These little essays deserve a wide reading for their accuracy, their lucidity, and their importance to the Craft, and we are permitted, by the kindness of the author, to reproduce them from time to time; beginning with the following little gem, which will give our readers a foretaste of what is to come.--The Editor.)

We often hear the interrogatory, "What's in a name?" And, usually, the question so propounded is pregnant with the answer, "Nothing." Indeed, this is a generally accepted opinion. But, is it really true ? Let us investigate it a little, for the reason, if none other, that what is known as the ineffable Name is the very essence of the Masonic system.

It would seem that in primitive thought the personal name of an individual was not regarded merely as an attribute--a simple designation. On the contrary it was treated as an integral part of the man himself-- of his being. Hence, it followed that an injury or insult to a name reacted upon the person who bore the name. Notwithstanding our great intellectual advance have we wholly outgrown this primitive thought? Consider your own case. Would it not seem as though you had lost your personality if you should be deprived of your name? Can you, by any effort of the imagination, really disassociate yourself from it? Is not an injury to your name still resented by you as an injury to yourself--you, the conscious Ego ? Then is not your name, in fact, a part of yourself ? And, this being true, is it not easy to extend the idea, with even greater force, to the name of the deity ? As has been well said by Prof. Brinton, "for the practical purpose of life the name confers or creates personality. This fact exerted a profound influence in the earliest development of religion. The vague sense of spiritual power first became centered in the idea of an individual, or a personal god, when it received a name." And we can readily understand, if the names of men were held so dear, how sacred must be the names of the gods. And we may further understand why this feature should have become a component part of all religions when we remember that it has for its basis the primal conception of the name as a part of the Self.

It was also thought in an earlier and ruder age, as it still is among many savage tribes, that the essential power of deity was lodged in the name, and that a knowledge of this name would enable one to exert practically the same power as the deity himself. And so, we find the gods of the ancient world sedulously concealed their names. Particularly is this true of the Semitic nations and it has been surmised that it was the fear of some such subjection of their deity, through the malicious use of his name by an enemy, which led the early Jews to conceal it so effectually that it is now lost. This name--the true divine name--as it was not to be spoken, has now come to be described as the "Ineffable Name" and as such it figures in the symbols, rituals and philosophy of Freemasonry.

It is a curious fact, however, that the doctrine of the ineffable Name is not confined to any one form of religion, nor to any particular people or age. It is held in common by many widely differing faiths, being found in the rudest superstitions of savage races as well as in the most developed faiths of civilized peoples. But this is only another evidence, if such were needed, of a widespread belief of the fact that the name is of the essence of being.

* * *

At the present time the current transcription of the tetragrammaton J H V H is Jehovah, but the pronunciation as well as the derivation of this name are still matters of controversy. By some modern critics the name is derived from the names of Egyptian divinities, supposed to have been nationalized by Moses. Others derive it from an Assyrian form of the divine name, but all of these derivations are in large measure conjectural. It is contended by some of the scholars that as the name of the national deity it must have been older than the time of Moses, as the name of the mother of Moses is compounded with it. For the most part, however, Jehovah is regarded as having been originally a family or tribal god, either of the family to which Moses belonged or of the tribe of Joseph. That it was, in fact, only a special name of El which became current within a powerful circle, and which, on that account, was all the more fitted to become the designation of the national god.

In the earlier periods of its history the name was not associated with any idea as high as that of "creator," but as the religion of Israel developed in spirituality and depth it became invested with new and richer meanings. So, too, primarily, Jehovah was strictly Israel's God, and it was not until long, very long, afterward that He came to be regarded as the God of the Universe.

Thus far we have employed the name of Jehovah, but this is not really a word of any language, neither is it the name now generally recognized and used by the biblical scholars. The Jews, of later periods, at least, either from religious awe, or from a

misunderstanding of Ex. XX, 7; Lev. XXIV, 16; abstained from pronouncing the divine name, and whenever it occurred in reading substituted therefor the word Adonai (Lord). As only the consonantal outline of the word was written, (thus J H V H) in time the true pronunciation became lost. Subsequently the revisers of the Jewish scriptures, known as the Massorets, punctuated this consonantal outline with the vowels e (for a) o a of the word Adonai (Adonay) and thus we get the present name which, it will be perceived, is distinctly a hybrid form. It is now generally agreed among scholars, however, that the true pronunciation of the name is Jahwe (Yahwe), a conclusion which is supported not only by the linguistic argument derived from the fact that the various contracted forms in which the name appears, either separately or in compound proper names, are all reducible to Jahw, but also by the testimony of ancient tradition. * * *

The meaning of the name is involved in some obscurity. It does not seem that the Hebrew phrase lends itself very readily to translation into idiomatic English, and the scholars are not wholly agreed with respect to its etymology. The translation furnished by the Authorized Version of the Scriptures in Exod. III, 14, "I am that I am," is the one employed in all Masonic liturgies. The Revised Version gives the same translation with the marginal readings, "I am because I am," or, "I will be that I will be." The Douay Version, following the Latin Vulgate, renders it "I am who am," and-" He who is." The English rendering of the Septuagint seems to be, "I am he who is," or "who exists." The biblical scholars, as a rule, translate the phrase, "I will be what I will be," and "I will." This latter seems to be the true grammatical reading, as the words, in the original, are in the future tense. The root, however, is 'to be," and the essential meaning throughout the scriptures is "the being," or "the everlasting."

The foregoing states the long held and generally received opinion concerning the meaning of the phrase As previously stated, however, the etymology of the word Jahwe, is still unsettled and many of the biblical critics are of opinion that the better translation is, "He who causes to be," or "He who causes to happen." This view is now held by a very large number. It will be perceived that it still emphasizes the essential fact of being and, it is contended, in a much more satisfactory manner than the vague "I will be what I will be." It is also more in consonance with the views of the Israelites concerning the Deity at the time of its probable origin.

But, however we may translate the phrase, or eve though we may be unable to state its meaning in words the ideas which it connotes are the highest conception of God that can be framed--sublime and comprehensive --the great mystery of Nature which is at the heart of all things and connects all things into one whole. But that great mystery we may never know, for it is no given to the finite to comprehend the infinite. As a fitting conclusion I quote the words of Kant (Critik de Urtheilskraft, pg. 197):

"Perhaps in all human composition there is no passage of greater sublimity, no amongst all sublime thoughts any which has been more sublimely expressed, than that which occurs in the inscription upon the temple of Isis (the Great Mother-- Nature) :"

"I am whatsoever is--whatsoever has been what soever shall be: and the veil which is over my countenance, no mortal hand has ever raised."

----o----

NO CHURCH BUT MAN

A creedless love, that knows no clan,

No caste, no cult, no church but Man,

That deems to-day, and now, and here

Are voice and vision of the seer,

That through this lifted human clod

The inflow of the breath of God

Still sheds its apostolic powers,--

Such love, such trust, such faith be ours.

We deem man climbs an endless slope

Toward far seen tablelands of hope;

That he, through filth and shame of sin,

Still seeks the God that speaks within;

That all the years since time began

Work the eternal Rise of Man;

And all the days that time shall see

Tend toward the Eden yet to be.

Too long our music-hungering needs

Have heard the iron clash of creeds.

The creedless love that knows no clan,

No caste, no cult, no church but Man,

Shall drown in mellow music all

The dying jangle of their brawl;

Such love with all its quickening powers,--

Such love to God and man be ours.

--Sam Walter Foss.

----o----

THE FATHERLAND

Where is the true man's fatherland?

Is it where he by chance is born?

Doth not the yearning spirit scorn

In such scant borders to be spanned?

Oh, yes ! his fatherland must be

As the blue heaven wide and free !

Is it alone where freedom is,

Where God is God and man is man ?

Doth he not claim a broader span

From the soul's love of home than this ?

Oh, yes; his fatherland must be

As the blue heaven wide and free.

Where'er human heart doth wear

Joy's myrtle wreath or sorrow's gyves,

Where'er a human spirit strives

After a life more true and fair,

There is the true man's birthplace grand,

His is a world-wide fatherland !

Where'er a single slave doth pine,

Where'er one man may help another--

Thank God for such a birthright brother--

That spot of earth is thine and mine !

There is the true man's birthplace grand,

His is a world-wide fatherland.

--James Russell Lowell.

EDITORIAL

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits)

THE MASTER

HEAR now the history of a word as it has come down to us from days of old. In the ancient Guilds of artisans, the skilled metalsmiths of the Middle Ages, an Apprentice toiled for seven years at his tasks. When at last his hand was trained, and he had wrought some beautiful thing, perhaps in beaten silver, he brought it to the Master of the Guild and said, "Behold my experience !" Having worked for seven long years, the sum of all his impassioned patience and aspiration was in that tiny bit of shining metal; it was a symbol of his character which, as the word tells us, is something carved.

Like every man who achieves a delicate and difficult task, he had made many mistakes, had spoiled many a piece of metal, had dulled the edge of many a tool. He had spent painful days and nights in labor, and his Masterpiece, his Experience, was the sum and reward of all his Experiments. He had given himself to his task with enthusiasm; he had obeyed his Master; his faith had made him faithful - and the whole was in that tiny bit of silver. He might now take his kit of tools and go out as a journeyman, a Master of his Craft.

Which story is a parable of how a man becomes a Master Mason, not by receiving a Degree, but by the attainment of a habitual mastery of his appetites and passions by the Reason and the Moral Sense; a habitual mastery, as Pike reminds us, not a never-failing mastery - for that is a trophy which few mortals win in this world. The task of every man is to take the raw material of his life, with whatever of glowing passion or hard heredity it may hold; take it as it is, and by patience in spite of blunders, by perseverance in face of failures, by loyalty to an Ideal and fidelity to a noble Life-plan, shape it into a constant beauty and enduring worth.

No man who has tried it needs to be told that this is no easy task, albeit for some it is easier than fold others - it was easier for Emerson than for Burns, who tried so hard and failed so much. By the same token, since every man fights a hard fight, no one can

boast over his fellow; and if, by reason of rare power or a sweeter ancestry he is unhampered by the failures of his fathers, it is the more reason why he should be an inspiration and aid to his fellow men. No man wins this victory all at once, or once for all. Let him who thinketh he standeth take heed lest he fall, for the enemies of Mansoul are many and exceeding cunning.

As Huxley said, "it does not take much of man to be a Christian, but it takes all there is of him," and he might have added that it takes all his time. Just so, if one would be a Master Mason in very truth, and not in name only or the wearing of a pin, he will find that it asks for all that he has of wisdom and of wit, the while he divides his time into labor, rest, and the service of his kind. How well Wordsworth knew who he wrote:

" 'Tis the most difficult of tasks to keep

Heights which the soul is competent to gain:

Man is of dust ;"

and as all are made of the self same dust, it become us to be gentle as it behooves us to be just. More an more, as we grow older, and learn the perils of the roar and remember how often we have failed and how fe we have wandered, the words of Goethe come to mine

"If during our lifetime we see that performed by others to which we ourselves felt an earlier call, but had been obliged to give up, with much besides, then the beautiful feeling enters the mind, that only mankind together is the true man, and that the individual can only be joyous and happy when he has the courage to feel himself in the whole."

Here is the great Fraternity in whose heroic and inspiring fellowship we live, and by whose inspiration we may win victory - man in God, and God in Man willing the God to be! Yet in each soul there is some thing unique, something not to be found anywhere else, a beauty peculiar, particular, precious, as no two leaves on a tree are alike, and no two sunsets the same. Each man must make Research to find that hidden Pearl of Eternity within his own soul; that star which shines for him alone - "My Star," as Browning called it; and having found it, let him follow it and he will find himself, his Brother, and his God. Even so, each of us by mastery of himself, may add a pearl of great price to the common wealth; each may set a new star in that sky which arches over our human world.

What though a man win wealth and the applause of fame, and have not Charity, it is nothing; what though he sway the world with his eloquence and miss the high prize of

"self-knowledge, self-reverence and self-control," even if men erect an obelisk of gold above his grave it is a monument to a failure. He only is wise who lives a simple, sincere, faithful life, building on the Square by the Plumb, toiling in the light of Eternity; as Browning would say, did we alter one word in his lines -

"Masonry is all or nothing; it's no mere smile

Of contentment, sigh of aspiration, sir -

No quality of the finelier tempered clay

Like its whiteness or its lightness; rather, stuff

Of the very stuff: life of life. and self of self."

* * *

MASTERS OF TOMORROW -

Naturally, in a Society of more than ten thousand members one finds men of varying types of thought, as well as of different degrees of interest and training; and it is not easy to edit a journal in which all will find equal inspiration and value. What will appeal to the veteran student is often over the head of the young man who, though he is the Master of his Lodge, is really an Apprentice in the study of the history and philosophy of Masonry. Many men, many minds; but we are finding the range, and while it is difficult to hit so many marks at the same time, our aim is to reach every man who has an interest in Masonry.

Frankly, as we have more than once confessed, our chief concern is for the young men - the shock-heads, God bless them ! - who are to take our places and lead the Fraternity forward in the days to come. Sixty years ago Robert Lowe, in the beginning of the University Extension movement in England, made the slogan, "We must educate our masters;" and that is also a necessity in the development of Masonry. More young men new to the study of Masonry are enrolled in this Society than in any other body of Masonic students on earth; and it is of vital importance to the future of the Order that they be started right, not only as to the facts of Masonic history, but also, and much more, as to its spirit, its meaning, and its mission among men.

Unless the masters of tomorrow are led to see clearly what Masonry is, what it is trying to accomplish, and in what spirit it labors, the future will suffer from a

misunderstanding, if not a misuse, of Masonry. Once they really see what Masonry is, they will not think of it as a kind of secret annex to the club-life of the day, or what is still worse, as a mere weapon with which to fight a party or a sect. They will know that it is a great fellowship of free men for the practice of righteousness and the culture of good-will, seeking to train men for the service of humanity, to heal the bitterness of the world, and to promote its peace !

In this behalf we toil, seeking the truth for the love of it and the freedom which it gives, insisting that facts be distinguished from conjectures, and history from tradition; granting to the occultist every liberty to exploit his fantastic philosophy, but reminding him that the glory of Masonry is its simplicity, its moral teaching, its spiritual faith and its practical value. Nor can we ever be turned aside one iota from the path wherein our fathers walked, in whose tradition we stand and upon whose foundation we build; keeping in mind the young men who are to make the future greater than today, and loving Masonry more than we love any theory of it.

REAL RESEARCH -

The essay on the influence of Masonry on the liberation of Latin America in this issue, like the thesis by Brother Street in the last issue of The Builder, is a piece of real research, as interesting as it is valuable. Happily we are able to present both of those admirable articles in full, without chopping them up into sections, as, unfortunately, we had to do with the splendid seriesby Grand Master Johnson which now comes to a close. Brother Hemenway is widely known in other fields of scholarly labor, as for example his monumental volume, which has become a standard treatise, on "Legal Principles of Public Health Administration," which welds the two sciences of law and medicine into the one science of Public Health. His interest in Latin Americah Masonry grew out of his labors on the literary staff of the Chicago Evening Post, and his essay is the fruit of long research in a field hitherto little explored.

Robert Burns was wont to regard his contemporaries as an "unco squad," but we have no such mind toward our fellow-workers, albeit we wish some of them would mend their ways - as when our Brethren take our little paragraph on "When is a Man a Mason?" and fire it off as their own. No matter; what we had in mind was to express appreciation of the department called "The Deeper Problems," conducted by Brother Frank Higgins, in the Masonic Standard of New York. Nor do we forget the careful and accurate essays of Brother J. L. Carson, contributed to the Virginia Masonic Journal, a selection of which in permanent form would make a book worth while. Readers of

these pages will soon meet Brother Carson face to face, and we are quite sure they will agree with us both as to the quality of his work and the fineness of his spirit.

* * *

MASONIC EDUCATION -

Grand Master Bledsoe, of California, in a letter to the Lodges of his Grand Jurisdiction in regard to the Study Side of Masonry, has some pertinent things to say about the necessity and the difficulties of Masonic Research. He announces the appointment of a Committee on Masonic Education - which Committee is already in conference with this Society - to formulate a plan of procedure. A few sentences will show the drift of the letter of the Grand Master:

"There is among the Brethren a pronounced craving as well as necessity for additional information and education along the lines of the true spirit, purpose, philosophy and destiny of Masonry. . . Masons as well as profanes are becoming more appreciative of the fact that the real genius of the institution lies not in its obligations, lectures, floor work or mere mode of operation, but in its broader conception - its relation to human life, its opportunity for true service, its development of the social and fraternal element in man's make-up. This tendency is made evident in the suggestions and requests coming to the Grand Master's office, from time to time, for the service of those who, skilled in Masonic lore, traditions and symbolism, may interest and instruct the Brethren through the medium of articles, lectures and the like. In this behalf I have felt extremely chary about recommending every ambitious Masonic lecturer who feels the 'call' to go forth and instruct the fraternity. . . The subject matter of Masonic lectures is a matter meriting genuine concern. 'Masonic Symbolism,' a frequent subject, as well as source, of inspiration, because of its illimitable bounds and possibilities has been in some instances overworked. In the same strain much so-called 'Masonic History,' as the same is dilated upon by lecturers, is nothing more nor less than 'Masonic Hysteria!' "

* * *

CORRESPONDENCE

THAT FIRST SCOTTISH RITE MASON

Dear Brother Editor:- It seems to me that Brother Warner in his letter entitled the First Scottish Rite Mason, got things twisted as to facts and dates. It is surely news to read that "Morin was commissioned by the Grand Orient of France to carry the Rite of Perfection to North America," whereas his commission bore date of Aug. 27th, 1761, that is, ten years before the Grand Orient of France came into existence. As his commission has been printed so often, I am at a loss to know how any one could have fallen into such an error. Some writers say that Morin was commissioned by the "Council of Emperors," others by the Grand Lodge of France, and that his commission was signed by eight persons and by Daubantin, "by order of the Grand Lodge." But no one can pretend that it was authorized by the Grand Orient before that body existed. Nor is it correct to say that Morin was a Scottish Rite Mason. The error is common enough - even Samuel Oppenheim, in his history of "The Jews and Masonry in the United States Before 1810 " stumbles into it - but that is all the more reason why it should be pointed out and set right. Of course, an editor cannot keep tab on all his correspondents, but I think this matter of sufficient importance to call your attention to it, for the benefit of others who may be confused by it. Accept my fraternal regards and best wishes.

Russell Furgeson, Ohio

(Brother Furgeson is entirely right both as to the Commission of Morin not being authorized by the Grand Orient of France, and as to the error, all too common, of calling Morin a Scottish Rite Mason; and we are grateful to him for calling attention to the facts. Morin was never a Scottish Rite Mason nor was Francken, nor was Hays. They all belonged to the Rite of Perfection, which consisted of twenty-five degrees, and not to the Ancient and Accepted Scottish Rite, which consists of thirty-three degrees. Even Masonic historians, as Brother Furgeson points out, are continually falling into this error, and thereby making confusion worse confolmded. The Body at Albany, created in 1767, belonged to the Rite of Perfection, as did the Bodies at Charleston, created in 1783. We had no Scottish Rite on this Continent until Col. John Mitchell and Dr. Frederick Dalcho established the Supreme Council for the United States on the 31st day of May, 1801. By the kindness of a Brother of the Rite, we have this testimony of Hon. Giles Fonda Yates Grand Commander of the Supreme Council for the Northern Masonic Jurisdiction, in an address delivered by him on Sept. 5th, 1851, to the Northern Supreme Colmcil. In the course of his address Brother Yates said that, after having revived the Lodge at Albany, New York, which was founded by Francken, one of the deputies of Morin-

"Having been made aware of the new Constitution of the Thirty Third Degree, ratified on the 1st of May, 1786, conferring the Supreme Power over our Rite on Councils of nine Brethren, I hastened to place myself in correspondence with Moses Holbrook, M.

D., at the time Sovereign Grand Commander of the Supreme Council at Charleston, and with my esteemed friends, Joseph McCosh, Grand Secretary of the last named Council, and Brother Gourgas, at that time Gr. Sec. Gen. of the H. E. for this Northern Jurisdiction. Lodges of Perfection in the Counties of Montgomery, Onondage, Saratoga and Monroe in the State of New York, were successively organized, and placed agreeably to the Constitutions under the superintendence of the Grand Council before named. The establishment of this last named Body was confirmed, and all our proceedings in 'Sublime Freemasonry' were legalized and sanctioned by the only lawful authorities in the United States, the aforesaid Supreme Councils."

By all means let Brother Warner continue his studies, and give the Craft the results of his researches, but the value of his work will be enhanced by keeping these facts and distinctions clearly in mind. Fifteen years ago, Brother George F. Moore, now Sovereign Grand Commander of the Supreme Council of the Southern Jurisdiction, said that the history of the Scottish Rite had not been written, and that statement is still true. Here is a rich field for a careful student. - The Editor.)

* * *

MASONIC POETRY

Dear Brother: - I have been much pleased with the selection of poetry in The Builder. To every Brother who has endeavored to subdue his passions and improve himself in Masonry, there are endless allusions to Masonry not alone in literature and in social life, but in Nature. If you have space to spare at some time in the future, I believe many Brethren have never seen Brother Greenleaf's beautiful poem "The Temple," and it would do them good to read it.

I have also applied Gerald Massey's beautiful thoughts to my ideal of Masonry to much advantage. Our whole Masonic teaching so centers about the thought of Immortality, that this from Massey cannot be out of place in our literature:

"Although its features fade in light of unimagined bliss,

We have shadowy revealings of a Better World than this:

A little glimpse when Spring unveils her face and opens her eyes

Of the Sleeping Beauty in the soul that wakes in Paradise;

A little drop of Heaven in each diamond of the shower

A breath of the Eternal in the fragrance of each flower!

A little low vibration in the warble of Night's bird

Of the praises and the music that shall hereafter be heard!

A little whisper in the leaves that clap their hands and try

To glad the heart of man, and lift to Heaven his grateful eye.

A little semblance mirrored in old Ocean's smile and frown

Of His vast glory who doth bow the Heavens and come down!

A little symbol shining through the worlds that move at rest

On invisible foundations of the broad Almighty breast!

A little hint that stirs and thrills the wings we fold within,

And tells of that full heaven yonder, which must here begin!

A little springlet swelling from the fountain head above,

That takes its earthly way to find the ocean of all love!

A little silver shiver in the ripple of the river

Caught from the light that knows no night forever and forever!

A little hidden likeness, often faded and defiled

Of the great, the good All-Father, in His poorest human child!

Although the best be lost in light of unimagined bliss,

We have shadowy revealings of a Better World than this!"

The first part of this letter was written a month ago, and I enclose a copy of "The Temple." by Brother Greenleaf, which in my opinion is the most beautiful Masonic poem, except "Every Year" by Pike. Remember this also, Mom Massey: "There is no pathway man hath ever trod, by faith or seeking light, but ends in God."

Fraternally yours,

S. H. Shepherd, Wis.

(Between the first part of his letter and the last, Brother Shepherd has paid us a visit, and we shall not live long enough to forget it. He is a man for whom Masonry has done much, and who would do something for Masonry in return, one who is seeking, what all of us are seeking to be what St. Paul said we should be, "God's poems." His study of Landmarks has made him known to our readers, as we trust other studies of his will do in days to come. Cicero advised busy men, especially lawyers - for he was a lawyer - to read a little poetry every day, if only to keep open a window toward the City of Light. Otherwise, he said, the soul will become dry and hard amid the dust and din and litter of our labor. Keeping this danger in mind, we have thought it worth while to select snatches of great music for our pages, if so its melodies may accompany the work of the Builders. Brother Shepherd understands our purpose, and has sent us two sweet songs; perhaps others will do likewise. - The Editor.)

* * *

"TRAVEL."

Dear Sir and Brother: - First let me congratulate you most heartily upon your success in making a magazine which is worthy of the best in Masonry. It might be invidious to say that The Builder is the first Masonic periodical in which are united intelligence, high purpose, reverence, and literary ability, but it is the first one that I have seen. While true to the Landmarks and to the spirit of the Fraternity, you know the difference between history and tradition, and between fact and allegory. It is dangerous to trust the interpretation of our ritual to a literal-minded man, or to that of a visionary. Fortunately, you are neither.

But my present wish is to suggest what I believe to be the alternative meaning of the word "travel," as used, for example, in the phrase "travel for at least one year." It does not always mean journey, I think, but sometimes labor; and it is the same word that is

now-a-days usually spelled "travail." The word in its present spelling, "travel," has also the meaning of labor, and was frequently used in that sense in the early days of Masonry.

It has always been used in this sense by the Shakers, who speak of "travelling in the gospel," "travelling out of sin," etc. I find in a book on Shakerism, published a hundred years ago, the "travail" of Freemasonry compared with the Shaker "travail." Regensburg Regulations, 41, as published in The Builder for September, reads: "No Master shall make any laborer a parlierer, although he may have served his term as an apprentice, but who has not at least traveled one year."

There is a curious analogy in the double meaning of the word "journey," derived from the French "jour," a day. It came to mean a day's travel, or a day's travail. In Masonry, a journeyman was a man who worked by the day, not a traveler. Our ancient Operative brethren set great store by day's wages. The third Regensburg Regulation contains this: "Day wages shall continue, and in no way shall the contract system be used." This insistence upon the day-labor system, and upon rules in favor of the "journeyman" or day's-work man, in distinction from the contract laborer, throws an interesting side-light upon one of the Chapter Degrees.

Regensburg Regulation 25, begins thus: "Even though a craftsman has journeyed and worked as a stonemason, and made advancement in the order, he should not be accepted as a Master if this experience be less than two years." Here "journeyed" may mean either "served as a day's-workman," or "passed from place to place." The well-known double meaning of the old word "hail," which sometimes signifies welcome, and sometimes to conceal, is an interesting parallel. This is of slight importance for publication, but it may interest for a moment.

Fraternally yours

Harlow H. Ballard, 33d Hon., Mass.

* * *

WHITHER.

Dear Brother Editor: - After reading the letter from Brother Arthur B. Rugg, of Minneapolis, headed "The Realization of Truth," one finds it rather difficult to decide whether or not Brother Rugg places the seal of his approval unon "The Great Work." Like you, Brother Editor, I am not of those who regard a difference of opinon as a

personal insult. However Brother Rugg seems to have taken Masonry, the Great School, Christianity, and Mary Baker Eddy, and tangled them up in such a manner as to render it well nigh impossible for one to distinguish the point at which he is driving. For instance, he says "The question would not be the demonstration of a future life, but the realization of the truth of the continuity of life." May we not ask, whither this discussion leads?

Fraternally,

Alwyn Vickers, Alabama.

* * *

FAITH IN EACH OTHER

Dear Brother: - What are the essentials of success in the attainment of the ideals of Freemasonry by the earnest Mason? In answer thereto, and as an illustration. the following advice, suggestion, or hint by Brother George W. Kendrick, of Past Grand Master of Pennsylvania, will be found a valuable guide:

"No longer are men banded together in our Fraternity to erect physical structures to overcome physical foes. The light that we follow leads to a keener insight, a better understanding and a nobler expression of the human faculties. The materials with which we labor are constituent elements of every human being, and our purpose is to learn how to use the materials to construct temples of the mind and soul which will be pleasing to the eyes of the Great Architect. For this work certain essentials are preliminary to success. We must have faith in each other; confidence in the success of our efforts as long as they are rightly directed, and we must cast out every hatred and all uncharitableness. Constituted as we are, we strive ever toward the highest and best, confined to no creed, not bound by any political or social lines. Our strength is greatest and our opportunities for good are most numerous, and therefore our responsibilities weightiest, in times like these, when suspicion lurks in every corner, ready to be swept by the winds of ignorance and discontent to shake the foundations of confidence in God's greatest work - Man."

Yours fraternally,

John C. Yorston, Philadelphia.

* * *

WHO'S WHO

Dear Brother Newton: - As a basis for certain historical research it seems to me that there should be made a directory of all distinguished Masons in this country before a given date, as nearly as could be discovered. This should be made from the old Lodge records, and the collected names should be arranged alphabetically. The record should give the name, lodge record, and dates. The fact that a certain name is not found is not conclusive evidence that he was not a Masons hint the finding of a name recorded is proof that he was a member of the Order. There is no question as to the fact that Masonic membership has been used as a means of influence in governmental affairs.

You recently stated positively that Thomas Paine was not a Mason, and only the day before I read your statement an admirer of Paine said just as positively that Paine was a Mason. This admirer of Paine was the son of an English clergyman who was born in the early part of the last century. I do not know upon what evidence either statement was made - but in such matters we must remember that formerly the records were frequently not well kept, and that degrees were loosely conferred. Further, though Paine might not have been a Mason in this country, he may have joined the Order in France.

Sincerely yours

H. B. Hemenway, Illinois.

(The basis for our statement that Paine was not a Mason was the positive statement to that effect in more than one of his biographies. Mackey is also explicit on the point. The notion that he was a Mason is probably due to the fact that he wrote an essay on Freemasonry, but the essay, while ingenious in its argument, betrays a vast incomprehension of the Order. Still, he may have joined the Fraternity in France after he wrote his essay, and if there is any record or proof of that statement we shall be very glad to know it. The suggestion of Dr. Hemenway is a good one, especially as regards distinguished men - our Presidents, for example - some of whom are said to have been Masons, while others deny, or have no proof, that they were Masons. - The Editor.)

* * *

THE CABLE-TOW

Brother Editor: - May I not call the attention of the Brethren to the following history of the Cable-tow as found in "The Signs and Symbols of Primordial Man," by Albert Churchward? No doubt you are familiar with it, but it will interest many by showing how far back he traces the Cable-tow, and also as suggesting that we have not considered the meaning of what is one of the first things we meet in Masonry. You surely have begun at the beginning, and your discussion of the Cable-tow makes one realize how much there is of interest and importance in the first simple things of the craft. The Passage from Churchward is as follows:

"How many of our Fraternity know the real import and meaning of the Cable-tow? Originally it was a chain or rope of some kind, worn by the initiate, or those about to be initiated, to signify their belief in God and their dependence on Him, and their solemn obligations to submit and devote themselves to His will and service; and the fact that he is neither naked nor clothed is an emblem that he is untutored - a mere child of nature - unregenerate and destitute of any knowledge of the tree God, as well as being destitute of the comforts of life. This is the state in which we find ourselves as candidates. The chain was used by the Druids and Egyptians as a symbolism, as above stated. Also that he was being led from darkness to light, from ignorance to knowledge of the one true and living God, Creator and Judge of all. That the fope appears around the neck of more than one in these picture scenes - seven in some - is only a symbol of 'the seven powers' - as 'the seven ropes,' and each one of the weavers of these represents one of the seven attributes of Horus I. in their sacerdotal duties. Originally it was one only which was associated with Horus I. and Amsu - the risen Horus or Horus of the Spirit. Horus, having been led or passed through dangers, difficulties, darkness and death in the underworld, emerged as Amsu, the first risen man-god, and attached to his crown of two feathers - denoting the two lives, earthly and spiritual - is this cable-tow or rope, as a symbol that it is a 'power' which has led him through from earthly to spiritual life."

Fraternally yours

David Duncan, California.

----o----

THE FUTURE OF MASONRY

If Masonry is to be a factor in creating a noble future for our race, we must not be content to learn only the truths of the dead past, we must also master the knowledge of the living present. We must prove ourselves to be "sons of the Light," and assimilate into our lodge work the truths of modern thought and research. An institution resting on

nothing but its past, is a mummy, not a living body. He who makes Masonry a living, working reality in the world is the real Mason.

- Speculative Masonry by A. S. Macbride.

THE LIBRARY

"IN A NOOK WITH A BOOK"

THE JEWS AND MASONRY

THOSE who have not seen the booklet entitled "The Jews and Masonry in the United States Before 1810," by Samuel Oppenheim, a reprint from the publications of the American Jewish Historical Society, will find it exceedingly interesting and valuable. The author, albeit not himself a Mason, has given us a fine piece of historical research, taking up, first and briefly, the relation of the Jews to Masonry in general, and then tracing the presence and influence of Jewish Brethren in the early days of each of the Grand Jurisdictions of the country. As a kind of text, he quotes the words of Rabbi Isaac Wise:

"Masonry is a Jewish institution whose history, degrees, charges, passwords, and explanations are Jewish from the beginning to the end, with the exception of only one by-degree and a few words in the obligation. The beauty and pride of Masonry is its universal character, its tendency to fraternize mankind, and its being free from the elements which have been ever the efficient causes of hatred, persecution, fraud, and rude barbarism."

Turning to Massachusetts, we find a very good sketch of the life and Masonic services of Moses Michael Hays - sometimes spelled Hayes - who, as a deputy of Francken and Morin, brought the Rite of Perfection to the old Bay State. From this account, he was a gracious and noble man, of fine character, of beautiful home-life, devoted to the interests of Freemasonry; though after his death, and owing to prejudice against his race made use of by anti-Masonic fanatics - always experts in matters of prejudice - his good name was assailed. Howbeit, he was Grand Master of Massachusetts, Paul Revere serving as Deputy under him, and is entitled to all the honors that belong to the memory of a good man and Mason.

Passing to Rhode Island, we find that the author makes out a fairly good case in favor of that blurred, battered and much-debated scrap of paper which records a tradition

which haunts the annals of that Grand Jurisdiction, to the effect that Masonry was brought to the Island in 1658; that is to say, long before the "revival" of Masonry in 1717. The scrap of paper reads as follows, as far as it can be read:

"Ths ye (day and lnonth obliterated) 1658 wee mett att y House off Mordecai Campunall and affter Synagog Wee gave Abm Moses the degrees of Maconrie.

For the most part, Masonic historians have been wont to pay scant attention to such a document, as Grand Master Johnson does in his study of the Early History and Establishment of Masonry in America; but the argument of Oppenheim is worthy of notice.

At any rate, he offsets, to a degree, the arguments against it, such as that there was only one degree in the Masonry of that day - about which no one can be dogmatic - and other points of like kind. For the details of the discussion, we must refer our readers to the little book under notice. All through the author is careful to give his authorities, and his essay is valuable as showing how early and how deeply our Jewish Brethren were interested in Masonry in America.

* * *

MASONRY AND MUSIC

It was in accord with ancient usage, and with the eternal fitness of things, for the Grand Lodge of Illinois to issue its well-edited and neatly bounded book of "Appropriate Odes for Use in Masonic Work," concerning which Brother Isaac Cutter, Grand Secretary, Camp Point, Ill., can furnish information. We say that it is accord with ancient custom, for the Masons of olden time were wont to sing a great deal, especially in times of festival and play; and they had many such times of feast and fun - which shows that our bread-and-butter Masons of today are well-descended - as witness the collections of their songs which remain to this day. Indeed, one scholar, seeking the origin of the word Mason, has actually traced it back to the word "table.” Perhaps his derivation will not pass muster; no matter, it serves to show the fun and frolic which marked the social life of the older Masonry.

The object of the Grand Lodge of Illinois is to enrich the ritual work of Masonry with a more liberal use of appropriate music, and its purpose is as wise as it is worthy. There is much in Masonry which no word, no symbol may express, and which only music, the most infinite of all the arts, can utter; so much of that sweet, eternal mysticism which is like fragrance from the Fatherland of the soul; and we need to make a better and wiser

use of the only art which carries the soul forward out of the shadows of Time into the light of Eternity - that holy sacrament of song whereby things inaudible may be known and loved. The advent of great temple organs in our temples bespeaks this deep need, and foretells the higher ministry of Music in the Masonry of the future.

* * *

THE MASON-BEES

If our readers are not familiar with the work of Fabre, whom Maeterlinck called the Homer of the insects, now is the time to make friends with one of the wisest, sweetest, greatest souls of this or any other age. His biography, by Legros, is a volume of shining pages, made vital by a thousand human touches that evoke laughter and tears, with here and there, like swift flashes of spirit-lights, passages that send a ray of light into the deep mystery of the world. Behind it and within it is a human soul so simple, so artless, so unconscious of its greatness, so unforgettably lovely, and a genius as rare, surely, as ever the round world has seen. Those who have read his Mason-Bees, his studies of the Fly, the Spider, and the little soft populations in the grass, can testify to a new sense of the infinite ingenuity of Nature; of God first, God last, God infinitesimally vast. When long time has passed, and the awful war has become a sad echo in the world, the name of Fabre will still shine like a white star.

* * *

QUESTIONS AND DISCUSSION

In the June issue of the Masonic Journal of South Africa I read an address by you on the Ministry of Masonry, in which you refer to a description of the initiation of a Mason by Count Tolstoi. Will you not give the reference more specifically ? - H.K.B.

It is found in "War and Peace," by Tolstoi - a book the reading of which will make vivid the great battles now raging in the east - but as that prodigious novel is published in many editions to give you the pages would do little good. You can find it, however, by turning to Part five, chapter two.

* * *

My dear Brother: - I am an old man, and I find that there grows upon me a feeling - I do not say a fear - that when my body dissolves in death my mind will also melt into the universal whole and lose its identity. Is this a common experience? - H.L.P.

Indeed, yes; perhaps due to the natural lowering of vitality, and a slackening of the pulses of life. Yet there is no reason in fact for feeling so. Every analogy of nature, as far as we can see, tends in another direction. No atom is ever lost as we now know, nor can any element be changed into another element. Water may be separated into oxygen and hydrogen, but neither gas loses its identity or ceases to be. Hydrogen holds its own through every change. Nor can force be destroyed, and this must be true of the force - if such it be - which we call mind. When Emerson died, not one atom of his body was destroyed, not one element lost its identity. Why fear, or feel, that his great and pure mind, amid whose white shadows men saw truth as the face of God, was dissipated and lost? Every fact we know tells us that such a feeling is without basis, save, as we have said, in physical conditions.

* * *

In your book, "The Builders," you express wonder that St. Thomas, the patron saint of architecture, is not honored by Masons along with the two Saints John. I have been unable to find any basis for saying that Thomas was, or is, the patron saint of architecture. What is your authority?

- W.W.H.

It rests upon a lovely legend, never better told than by E. A. Green, in his "Saints and their Symbols," as follows. When Thomas was at Caesarea, it was shown him in a vision that he should go to Gondoforus, king of the Indies, to search for skilled builders to erect the most beautiful palace ever seen. He obeyed, and the king received him gladly, furnishing him with architects and money. Thereupon the king went away for two years. When he was gone, Thomas spent the money for charity. The king returned, and was so angry that he cast the Saint into a dungeon, intending to devise for him some horrible death. But the king's brother died, and four days later appeared to the king and told him that he had seen a shining palace which Thomas had built for him in heaven. Then the king released the Saint. It is with reference to this legend, which is as old, almost, as the church, that Thorwaldsen when he made his statue of St. Thomas, now in Copenhagen, revealed him with a square rule in his hand - the Saint of the Builders.

* * *

Recently a visiting Brother was examined by a committee of our Lodge, and proved very proficient, it was reported, except that he could not give the Masonic Word, which he said was communicated to him in so low a voice that he could not hear it. The Master declined to admit him, which gave rise to some discussion afterwards, and I put it to you. - C.G.C.

The Master, of course, was within his rights, but it is a rule, we believe, that no one thing taken by itself shall be made a test of whether a man has received the degrees of Masonry. It is entirely possible that the Brother was right in saying that the word was whispered to him in so low a voice that he could not understand it; we have known cases of the kind. Moreover, it is an unfamiliar word in a different language, and might slip the mind. Had the Brother been an importer, he would have had the word, or something very like it.

* * *

What relation to a Mason should a woman be to give her the privilege of wearing a Masonic emblem ? If the privilege goes to a wife, widow, mother, sister, daughter, does the daughter still hold it after marrying a man who is not a Mason ? Similarly, does the mother of a Mason hold the privilege if his father is still living and not a Mason? Does the rule hold for the Chapter, Commandery, and Scottish Rite? - P.G.M.

The custom of extending the protection and courtesy of Masonic fellowship to the ladies of Masons, while not a matter of legislation - so far as we are aware - is as beautiful as it is useful. It obtains in all Rites of the Order, and we see no reason why a daughter should forfeit her privilege by marrying a non-Mason, if she cares to invoke it. As it is, chivalry is not enough practiced among us, especially in the North and West, and this custom is a part of the chivalry of the Order.

* * *

In 1866 the State of Louisiana issued for revenue purposes, two Lottery stamps of the value Of 7 1/2 and 12 1/2 cents; the former of which has, as its most prominent feature, the Masonic Square, compass and letter G. Why, and with what authority was the Masonic emblem used? - W.I.M.

Brother Richard Lambert, to whom we referred this inquiry, says that, so far as the Proceedings of the Grand Lodge of Louisiana, of which he is Grand Secretary, show, there was no Masonic authority for such use of the emblems. He recalls that at that time the whole state was in the hands of the negroes - the Governor and Legislature being of that color - and he thinks the negro lodge might have granted the privilege. Brother Lambert, whose address is Masonic Temple, New Orleans, would thank Brother Mitchell to let him see the stamp.

* * *

THE CABLE-TOW

Regarding the inquiry about the Cable-tow, it may interest the Brethren to know that it has no symbolic meaning in English Lodges where it is used only in the first degree, when its physical use only is explained.

- E.E. Murray, Montana.

Might the Cable-tow not be a symbol of that moral cable by which an apprentice is raised to the plane on which the Fellowcraft is supposed to stand? And in the Fellowcraft degree might it not be a symbol of re-enforcement - a buckler - an added strength, to assist the Craftsmen in making the rough ashier a perfect one ? I would suggest that we make the Cable for ourselves, using honor truth, justice, chastity, charity for the links thereof; forging it true and strong, then welding this mystic Cable to our hearts let us anchor it firmly to God, Home, and Country. - J.H. Jones, Iowa.

But the Cable-tow is something already woven, by which we are brought into the Lodge, and by which we may be taken out if we be unworthy, or unwilling, to proceed. What is it in a man by which he is drawn into Masonry, and which, later, becomes the measure of his obligation when he vows to do certain things if within the reach of his cable-tow? Here is something very wonderful, if we think of it, and worthy of deep thought.

* * *

THE 47th PROBLEM

The symbolism of the 47th Problem of Euclid, to my mind, is as follows: The problem demonstrates that in the building of an edifice there are certain unalterable laws that govern the result. If these laws are deviated from in the slightest degree the result will be at fault. Every man is the architect of his own destiny. To gain a desired and pure attainment, proper means must be employed. Do not delude yourself. The laws governing conduct are as inviolate as the laws of Euclid. - E. E. Murray, Montana.

Allow me to suggest as the longer leg of the Pythagorean triangle, Charity. Conscience says "Ought." But Conscience may be sadly warped by education. Charity, being the very breath of the Spirit of God which is in every man, unerringly reveals the truth. Hence Conscience, guided by Charity, cannot go wrong. And he who to a square Conscience adds a square Charity (which never faileth) Wlll live on the square to God, his neighbor and himself. - A. S. Harriman, Grand Lecturer, Vermont

Let us take the square on the hypotenuse as representing our duty to God, the square on the base our duty to neighbor and the square on the altitude our duty to ourselves. Let the base signify Conscience, one side of the square Reason - the altitude Intellect, and

one side of its square Sentiment. Thus, Conscience acted upon by Reason results in the fulfillment of our duty to our neighbor. Intellect acted upon by Sentiment results in the fulfillment of our duty to ourselves. But in the faithful performance of our duty to our neighbor and ourselves, we cannot fail to fulfill our duty to God. Therefore, our duty to God essentially necessitates and embodies the conscientious discharge of our several duties to our neighbor and ourselves. - Leland Kress, Iowa.

* * *

Years ago I read a book called "Ginx's Baby," and I halve often wanted to know who wrote it. Perhaps you can tell me. -

With pleasure. " Ginx's Baby, his Birth and Other Misfortunes," was written by Edward Jenkins, the son of a Canadian minister, who died last year at Upper Norwood, England. He wrote other books, one that attracted some attention being "Little Hodge"; but none equalled the fame of Ginx's Baby, which ran through sixty-six editions in a few years. Our copy happens to be the eleventh American edition. It is one of the keenest satires ever written on sectarianism and its folly when applied to charity work.

* * *

Will you be good enough to tell me something of the personal history of Edward Waite, the author of the "Secret Tradition in Freemasonry?" I have looked in vain for any material regarding him. - W.L.J.

In an early number of The Builder we shall publish a sketch and appreciation of Brother Waite - an honored and dear friend - as an introduction to one of the most fruitful and suggestive lectures on Masonry which we ever remember to have read. If our Brother will wait a wee bit, he will receive more than we could give him in a brief space.

* * *

I am not quite satisfied with what has been said, either by Prof. Pound or by Mrs. Roome, about Pike and his Indian troops. After reading the military reports of the battle of Pea Ridge, on both sides, it seems to me that Pike miscalculated his ability to restrain the force he had raised. This is not to his discredit, especially when it was against his judgment.

- O.H.N.

Manifestly, this is too large a question for our space here but the Brother will find new material on the subject in a volume entitled "The American Indian as a Slave Holder

and Secessionist," by A. H. Able, published by Arthur H. Clark Co., Cleveland. It deals not only with the question here asked, but with the whole history of the Indian policy of the Confederate government.

* * *

ARTICLES OF INTEREST

The Worship of the Solar Disk, by H. R. Evans. The New Age.

Freemasonry as a Means of Preserving the Peace of the World, by Sir Gilbert Parker. London Freemason.

The Scriptural References in our Ritual, by J. Young. Transactions Lodge of Research, Leicester, England.

G. F. Fort. by A. E. Bear. Miscellanea Latomorum, London.

The Grand Lodge of Virginia, by J. L. Carson. Virginia Masonic Journal.

The 47th Problem of Euclid, by F. C. Higgins. Masonic Standard.

From the Bridewell to the Bridal Altar. Oriental Consistory Magazine.

BOOKS RECEIVED

The Jews and Masonry in the United States Before 1810, by Samuel Oppenheim. Bloch Pub. Co., 40 East 14th St., New York.

Odes to be Used in Masonic Work. Grand Lodge of Illinois.

The Acacia Fraternity, by W. F. Cleveland. Iowa Masonic Library.

Let There be Light, by George B. Winslow, Grand Master, Kentucky.

Miscellanea Latomorum, Vol. 2, London.

The Authorized Version of the Bible and its Influence, by A. S. Cook. G.P. Putnam's Sons, New York.

When a Man Comes to Himself, by Woodrow Wilson. Harper & Brothers, New York.

Fabre, Poet of Science, by C. V. Legros. Century Co., New York.

Goethe, by Paul Carus. Open Court Pub. Co., Chicago.

Mithraism, by W. J. P. Adams. Open Court Pub. Co., Chicago.

* * *

CONTINUATION OF QUESTIONS ON "THE BUILDERS"

Compiled by "The Cincinnati Masonic Study School'

275. What are all things human (not excepting the church itself) apt to become? Page 51.

276. What did the great orders of antiquity accomplish in ages of darkness? Page 524

277. Is it possible to trace Masonry along historical lines ? Page 79.

278. Who were the Four Crowned Martyrs' Page 85.

279. How did Freemasonry during the Middle Ages assist those who were persecuted by bigoted fa natics and what was the religion of the latter? What is said of Masonic Toleration? Page 100.

280. What condition of thought existed in the middle ages? Page 100-141-148.

281. For whom were the Masonic Lodges of the middle ages a sure refuge ? Page 100.

282. State the mission of Freemasonry in the Middle Ages; draw your own conclusions as to its present mission, and formulate your part in the work of sustaining that mission. Page 121-289-290.

283. What were some of the laws which the old Craft-masonry sought to train its members to make them good and true men? Page 132-133-134.

284. What is said of the morality of 1724 ? Page 128-134-175.

284a. How does Lowell define Freemasonry Page 272.

285. What is known of the so-called Wm. Morgan incident and what was its effect? Page 227.

285a. Name some of the eminent men of history who have been Masons. Page 232.

286. What are the two aspects of the nature of man, which lift him above the brute and bespeak his divine heredity? Page 270.

287. "To fit one's self to know the Truth" (Page 59) as related to acting on the square or building character; what is it? Page 275.

288. What symbols betray the unity of mind and its kinship with the eternal? Page 26, 58.

289. Give dates and description of Cleopatra' Needle, (The famous Obelisk) and the discoveries made incident to its removal to New York City in 1879 Page 33.

290. Who was Osiris and how did he meet death? Page 43.

291. What is said of the resurrection of Osiris? Page 46.

292. What is said of Osiris forming a secret Order and how does it compare with Masonry? Page 47, 48.

293. What reason is given for the claim that Masonry had its origin while the Temple of Solomon was building? Page 79.

294. What is said of the antiquity of Masonry, based on records of the middle ages? What had it in its keeping? Page 97.

295. What is the value of Leader Scott's theory as to the link between the Roman College of Artificers and Freemasonry? Page 98.

296. What does an inscribed stone dating from 712 prove as to the antiquity of Masonry ? Page 89, 90.

297. How must we regard Masonic legends and symbols in relation to the early history of the race? Page 97.

298. How far back do we have records of old time Masonry? Page 102.

298a. How far back do we have records of North American Masonry? Page 206.

299. What are the "title deeds" of our order ? Page 102.

300. Give name, date, record and a digest of the oldest record of Masonry. Page 104, 105.

301. When was the first time the name Freemason was known to have been recorded? Page 104.

302. What is the Regius M. S. ? Page 104, 106.

303. How was the Regius document regarded by Gould and Albert Pike? Page 106.

304. Give name, date, record and digest of the second oldest record of Masonry. Page 106.

305. According to the Regius M. S. and the Cooke M. S. where did Masonry originate? Page 104-108.

306. What is the Cooke document? Page 106.

306a. What is the purport of the Harleian MSS. ? Page 126.

307. What document was discovered in the Bodleian Library at Oxford? Page 111.

308. What caused the Freemasons to be persecuted before the Reformation and in what year in England was a statute enacted curtailing the privileges of Freemasons? Page 122.

308a. To what purpose did some Masons devote themselves up to the revival in 1717? Page 124.

309. What led to the revival of Freemasonry in 1717 ? Page 124.

310. Has ever any order claimed such a legendary or traditional history as Masonry? Page 128.

311. Why was it that during the purely operative period the ritual of Masonry was naturally less formal and ornate than it afterwards became ? Page 142.

312. What is known of the existence of Masonry in England and Scotland prior to 1717? Page 159.

313. Where did the name "Accepted Masons" come from? Page 160.

314. What is said to be the earliest reference to the initiation of a Speculative Mason in England' Page 161.

315. What caused the renewed interest in Freemasonry in England in 1666? Page 168.

315a. What was the condition of Society in 1724 ? Page 175-176.

316. Why did Masonry alone of all the trades and professions live after its work was done preserving not only its identity of organization but its old emblems and usages and transforming them into instruments of religion and righteousness? Page 185.

316a. Give a short sketch of the various schisms of Masonry and what resulted? Page 213-219.

317. What is said of founding the Grand Lodge of England in 1717? Page 181, 182. When were the various Grand Lodges united, and what was included in the articles of union? Page 220 Note 1, and 221 Note 1.

318. What is said of Masonry as being an ancient institution and what does it do for its members ? Page 239.

319. Why are some people opposed to Freemasonry ? Page 245.

319a. Why criticize Masonry ? Page 252.

320. What are the real obstacles that thwart the nobler aspirations of humanity and why is jealousy the worst of them all ? Page 246.

320a. Does Freemasonry belong to any one age or to any religion? Page 253.

321. What and by whom were the many arts handed on to the Pyramid Builders of Old Egypt ? Page 9.

322. What was the symbol of the Pyramid as compared to the square temple of the early Egyptians ? Page 15.

323. What may be hidden in the undiscovered chambers of the Pyramid, what would be the result of discovery? Page 18.

324. How did Albert Pike, in his letter to Gould, describe Freemasonry and its Symbolism? Page 18.

325. What is said of the antiquity of the simple symbols of the Masons as related to the famous Obelisk known as Cleopatra's Needle in Central Park, N. Y.? How old is the Obelisk supposed to be ? Page 23.

326. Of what is the pyramid an image, as stated by Plutarch ? Page 27.

327. What is said of the Pillars ? What did they represent in the old solar myths ? What did they represent in India and among the Mayas and Uncas? Page 28, 29.

328. What is written on the walls of the Pyramid concerning death ? Page 40.

329. How long did Pythagoras have to wait to be taught the hidden wisdom of Egypt ? What use did he make of it? Page 47.

330. Who was Pythagoras and what secret order did he found? Page 48.

331. What does St. Paul say of the early teachings and mysteries ? Page 50.

332. What does Plato say of the men in the early ages who established the mysteries and what were their intentions? Page 52.

333. What qualifications are necessary for knowledge of higher things ? Why ? Page 58.

334. Can fitness for the finer truths be conferred ?

335. Without moral development, what would be the result of the teaching of the sages? Page 63-1.

336. What is meant by those "fit to receive it," that is those who understand the hidden teaching of the world ? Page 63.

337. What did Pythagoras say of the science of numbers? Page 15

The Builder Magazine

December 1915 - Volume I - Number 12

THE HOUSE OF THE TEMPLE

BY THE EDITOR

WITH ceremonies solemn and impressive, yet simple in spirit and eloquent in form, the new House of the Temple was dedicated in Washington city, October 18th, the home of the Ancient and Accepted Scottish Rite in its Southern Jurisdiction. It was a lovely day, and more than five thousand people, including distinguished Masons from all over the country, witnessed the consecration of one of the most unique and imposing build ings on this continent - at once a monument to the founders of the Order and an emblem of the influence and power of the Rite. As the Grand Prior sprinkled the oil, consecrating the Temple to "Mutual Concession, Charitable Judgment, and Toleration," a White Dove flew from across the street, entered the building, then returned to the bright sunlight amid the acclaim of the assembly who interpreted it as a token in accord with the Spirit of Masonry and the eternal fitness of things.

Our Frontispiece shows the House of the Temple from the outside, and the accompanying illustrations disclose two of its stately chambers; but to describe such a building in a few words is too daring a thing to attempt. Truly, it is Freemasonry carved in stone; a great Symbol in itself, epitomizing by virtue of its Simplicity in Magnificence, its Grandeur and Beauty of conception, the Faith, the Philosophy, the Genius and the Prophecy of the Order - cemented here, once for all, in a noble emblem destined to withstand the storms of time and the mutations of human tortune. In design it is a Square crowned by a Triangle, approached by Three, Five, Seven and Nine steps, its gate guarded by a Sphinx on either side, bespeaking the Wisdom and Power of God; and so it will stand as one generation cometh and another generation goeth, a mute but eloquent witness of the truth that, if Man would build for Eternity, he must imitate on earth the House not made with hands. With right was it dedicated -

"To Purity, Innocence of Act, Word, and Thought; to Mutual Concession, Charitable Judgment, and Toleration; to Charity, Compassion, and Sympathy; to Justice, Night, and Truth; to Universal Benevolence and Good Will Towards Men; to Wise Legislation, Good Faith, Stainless Loyalty, and Honor; a Symbol of Gratitude, Veneration, and Love of God, and a pledge of Future Fidelity and Performance of Duty.

Masons of every land, of every Rite, will join in the words of the Sovereign Grand Commander - grave words fitly spoken - in which Prayer is blended with Prophecy, and Aspiration with Resolution, when he said:

"May guile and deceit, false pretense and hypocrisy never intrude within these doors; but let there always stand as vigilent tilers, sincerity and frankness, plaindealing and earnestness to forbid the approach of any unclean visitor. For the increase of loving kindness, which is the soul of all religion, to be the shrine of honor and duty, inseparable as the Dioscuri; for the glorifying and magnifying of truth, which, sown in whatever barren and rocky soil, springs up and yields a hundredfold for use and blessing; for the conquest everywhere of the hydra of tolerance, hatred and persecution; for toleration to which Masonry erects its altars, garlanded with flowers; and to aid in establishing everywhere the dominion of God and faith in human nature, of hope, the chief blessing bestowed by Providence on man, and of charity, divinest of all the virtues, this House of the Temple has been consecrated."

SYMBOLISM, THE HIRAMIC LEGEND, AND THE MASTER'S WORD

BY BRO. J. OTIS BALL, ILLINOIS

It sometimes seems that the foundation of all that has been written on any subject may be found in Plato. The careful Emerson says, "Plato only, is entitled to Omar's fanatical remark, 'Burn the libraries; for their value is in this book.'" In Plato's Phaedrus, we find the fundamental principles of public address, and one of the first principles given, is for the speaker to clearly define his terms in order that there be no misunderstanding or disagreement at the start.

I was very much impressed with Brother Gage's definition of Symbolism at the beginning of his talk on Symbolism of the First Degree, and it will probably be well for us to briefly review his definition. We may be able to make it clearer in our minds, or perhaps add some thought of value. Brother Gage dwelt upon the derivation and meaning of the word symbol. He found that the word came from the Greek, meaning to compare. A symbol is an expression of an idea by comparison. Abstract ideas are often best conveyed by comparison with concrete objects.

A symbol is also a sign, and the words sign and symbol are especially synonymous in their Masonic connection. The symbols of Masonry are the signs which guide the traveler along his journey through life and point to his destination. In olden times,

when the weary pilgrims journeyed to the city of their desire--whether it was Mecca where the Mohammedans went to greet the rising sun, or Jerusalem where the Christians journeyed that they might walk upon the ground made holy by the foot-falls of the man of Nazareth--the signs along the way meant much to them. It is the same in Masonry. It is with a certain satisfaction and joy that we find these signs or symbols which point out the right road to travel and mark our moral and spiritual progress--much the-same as the signs along the way, marked the pilgrim's progress in former times.

The study of these signs or symbols is called Symbolism, and the man who endeavors to find these signs in Masonry and to read them aright, is called a Symbolist. A Symbolist, in trying to understand the symbols of Masonry, not only benefits himself but he may also aid some other tired and weary pilgrim in his journey through life. Let us therefore, approach this subject of Symbolism in a thoughtful way; for if the symbols of Masonry are guide posts that will assist us in our earthly pilgrimage, then indeed, the effort is worth while.

In addition to defining Symbolism as the study of these signs in Masonry, let us also attempt to define Masonry. If each of us were handed a piece of paper and wrote a definition of Masonry, we would probably be surprised at the various ideas. Let us then, as Plato suggests, agree upon a definition. It has been said that one of the best ways to clearly fix in the mind what anything is, is to find out some of the things which it is not. We should have no difficulty in agreeing that Masonry is not politics, although some of the recent activities in our fraternity make us feel that there are those among our number who are attempting to make a political organization of the fraternity. While might makes right, we will hear brethren boast of the political achievements of the Masonic Fraternity and encourage hatred and prejudice, but politics is not Masonry.

There is a very great difference between Masonry and the Masonic Fraternity. The Masonic Fraternity is made up of men who follow, or who are supposed to follow, the teachings of Masonry; but men are prone to err. The fraternity is apt to wander from the fundamental principles of Masonry, and the mistakes are due to the frailty of man and the errors of his judgment, rather than to the principles of Masonry. In speaking of Masonry therefore, both of its history and characteristics, I do not refer to the Masonic fraternity.

If Masonry then, is not the fraternity, what is it? In referring to our Illinois monitor, we find the following sentence in the Secretary's lecture, given in the ante-room before the candidate is admitted to the lodge: "Masonry consists of a course of ancient, hieroglyphic, moral instruction, taught agreeably to ancient customs by types,

emblems, and allegorical figures." This is beautiful English, but is its full import immediately clear ?

The peculiar characters cut upon the rocks in the tombs of the ancient Egyptians are hieroglyphics. For many centuries they stood as the mute unknown secrets of ages past and gone. Modern researchers, however, successfully patched together and deciphered them, and the hieroglyphics and signs were finally read and understood. They were found to be clear pictorial representations of events and ideas, full of meaning-- but only to those who understood them. Masonry, being hieroglyphic, is taught by a system of signs or symbols which mean something to those who have studied them, but to others they mean nothing.

Why is Masonry hieroglyphic? Perhaps it is because of that old principle that something which we get for very little effort, is usually very little valued; but something for which we are required to expend more effort, we believe to be of more value. Just as the etymologist discovers the meaning of an old Egyptian hieroglyphic, after months of careful study and search; so do we find truth after careful thought. As our Ancient brother Pythagoras is said to have discovered the forty-seventh problem of Euclid, only after weary and tedious toil; so will we discover the secrets of Masonry only after we seek for them. Masonry, therefore, is hieroglyphic for the good reason founded upon a fundamental truth, that something which we get for nothing is worth nothing.

Masonry is moral, because it is in perfect accord with the established principles of truth--and that is real morality. We learn that this hieroglyphic, moral system is taught by types, emblems and allegorical figures. We speak of a man of a certain type, meaning that he has certain characteristics in common with men of the same class or type. Types are expressions of classification, by which we are able to fix general truths or characteristics in our minds and draw conclusions from them. Emblems are signs or symbols visible to the eye, which stand for something in addition to themselves, and they create in the mind a flow of thought. The square, for instance, in all ages has been an emblem of Masonry, but its use has become so common that "to be on the square" has a meaning to others than Masons.

Allegories are parables. In seeking why Masonry is taught in allegories instead of by logical statements of truth in direct form, we may answer that in many ages truth has been taught by allegories and parables, in order that the mind may conceive great and fundamental truths by comparison with simple things. Some think that Masonry is taught by types, emblems, and allegorical figures in order to conceal the thought, but it seems to me that they reveal the truth and make it clear and understandable. In the wonderful parable of the Sower, we learn of the seed that fell on fertile ground, the seed that fell among thistles, and the seed that fell on the rocks and stony places. Does

the parable conceal the thought ? On the contrary, the parable or allegory makes the thought clear to the thinking mind, but only after a certain effort in thinking the thing through.

Call Masonry, then, a philosophy, a science, an art, or even a religion if you please, but retain the idea of a system of hieroglyphic moral instruction taught by types, emblems, and allegorical figures. In this sense Masonry is indeed ancient, and we may trace four ideas in this peculiar system through many ages. These four principle ideas might even be called Land-marks. They are: a belief in one God, a teaching of Immortality, a symbolic idea of building, and a seeking after something which was lost.

We find these characteristics in Masonry from the time of the Ancient Egyptians in the mysteries of Osiris, where it is said Moses was initiated into the solemn rites which antedated the return of the chosen people of God; in the old Persian Mysteries of Mithras, where we find traces of an unusually clear conception of a life after death; and in Syria where we find the Dionysian Mysteries which came from Greece and were probably carried by the workmen of Tyre into Jerusalem when Solomon's temple was built on Mount Moriah. We also find these four characteristics in the mysteries of Bacchus in early Rome; later in the Roman Collegia of Builders; and in the teachings of the peaceful Essenes along the Jordan, where some authorities conjecture that Jesus was initiated before the beginning of his ministry. In the middle ages we find this hieroglyphic moral system taught by types, emblems and allegories, among the Cathedral Builders; in the dark ages, we find it among the Comacine Masters on the little island in Lake Como; and we may trace it through the guilds of travelling Masons, to the Speculative Masonry of 1717, which we substantially teach today.

Our Iconoclastic friends, who are interested in the history of the fraternity, may smile at the dream of a symbolist, but bear in mind that we are not speaking of the fraternity when we use the word Masonry; we are speaking of that hieroglyphic, moral system taught agreeably to ancient customs by types, emblems and allegorical figures; and having four principal ideas: a belief in one God, a life after death, a symbolical idea of building, and the seeking after something which was lost. It is true that the careful student finds clouds of darkness occasionally hiding these real intents and purposes. At times we read of the ceremonies degenerating into the common and vulgar, as in the case of the mysteries of Bacchus at Rome. But like the hidden river which

disappears under ground, only to flow out fresh and pure farther on; so we find these fundamental characteristics of Masonry occasionally hidden, but later coming to light.

Considerable has been written on all of these four characteristics, especially on the belief in one God and on the idea of building. Let us also look into the subjects of immortality and the seeking after something which was lost. These two subjects are so closely akin to the legends of Hiram and of the Master's Word in our Masonry of today, that it may be well for us to see what meaning these two symbols had in the Masonry of Antiquity.

In the ancient Egyptian Mysteries, Osiris represented the spirit of the Sun, the principle of light and life. He was assailed by the powers of evil and was killed, and apparently the forces of darkness ruled. Isis went out to seek for him, and Osiris was later resurrected and brought to life. This story was portrayed in dramatic form in the Egyptian mysteries. The facts are verified by Plutarch, Plato, Epictetus, and others. Substantially the same story was told by Mithras in the old Persian Mysteries, of Dionysus in the Grecian and Syrian Mysteries, and of Bacchus in the early Roman rites. All were slain and then sought for, and finally raised or brought to life. A death and a life after death has been one of the fundamental teachings of Masonry in all ages. These old mysterious ceremonies have been an expression of that idea of immortality which seems to be ever present in the heart of man from remotest antiquity.

The ancient sun-worshipers saw the sun retire in the Fall and reach the Winter solstice. If, as some antiquarians think, the sun worship had its beginning in the far north, the old Norseman on the shores of the Arctic seas experienced a long period of night during the Winter. In the Spring, they saw the sun's resplendant rays again light and warm the earth. The old legend was that the sun was slain and that during the period of darkness, the sun was dead; and that later the sun, as in the case of Osiris, Mithras, and Dionysus, was brought to life again and there was light and life. Ceremonies were instituted and the lesson of a life after death, was taught by a dramatic portrayal very similar in character to that of the legend of Hiram today.

In the legend of Hiram we may find the lesson of immortality, and we may also find one of the greatest tragedies ever conceived by man. Edwin Booth, the famous Shakespearian actor, referred to the legend of Hiram as the most sublime tragedy; and said that in its portrayal in a Masonic lodge, he would rather play that part without applause, than to play the greatest tragedy Shakespeare ever wrote. We may find in the journey of Hiram the symbol of Man's journey through life. In this journey, man encounters many obstacles which may be symbolically referred to as enemies. They may be considered as accosting him from the three aspects of his being--the mental, spiritual and physical. Three of these enemies are Ignorance, Doubt, and Prejudice.

The encounter with ignorance may be considered as symbolical of the first effort made by man in his progress. Perhaps the twenty-four inch gauge, as the weapon used by ignorance, is symbolical of the mental and the idea that the knowledge which man already has, is sufficient. As he presses on in his journey for further light, Doubt is encountered. The little knowledge which man has, may be confined to material things, and there is doubt about those things which are not material. Perhaps the square, symbolical of the earth, may be used by Doubt and a correct understanding of great, eternal and spiritual truths prevented by confusion with earthly things. If man still presses onward, he may encounter a third and more deadly enemy--Prejudice--which often slays him and stops his progress. The word prejudice comes from the Latin, Prae meaning before, and Judicium meaning judgment. Prejudice is a previous judgment, clung to even after contrary facts are disclosed. Our prejudices, or previous judgments, often come from the passions. Fear, hatred, jealousy, and love of the passionate sort, all engender prejudice. These passions have their abiding place in the physical.

In addition to the universally taught lesson of immortality, we find in the lodge a continued admonition to seek for the Master's Word. But even after we have completed the several degrees, we do not find the Master's Word. In the last degree of the Blue Lodge, we find that as Master Masons, we will have to be content with a substitute. All through the degrees of the Ancient and Accepted Scottish Rite, we find further indications of this continued seeking. At last, when a brother is made Sublime Prince of The Royal Secret, he still receives an admonition to advance, to progress, and to seek. "He is to advance and conquer in his heart those old enemies, Ignorance, Doubt, and Prejudice, and to seek the Master's Word." That is the Royal Secret. In the degree of the Royal Arch, we are told that in a book there is a key to the Master's Word. The Master's Word is not a few meaningless syllables whispered in the ear, neither is it a few arbitrary characters. Neither is it the name of the Great Jehovah,

unless it is considered in a symbolical sense, as representing Truth and Perfection. The key to the Master's Word is in the book, which to us is the Holy Bible, the Great Light in Masonry. There, we will find the key to the Master's Word, but not the Master's Word itself.

What is this Master's Word, and why this continual search? We find in the Masonic funeral service an allusion to a certain "pass" whereby we may obtain entrance into the Grand Lodge above. What higher conception could we have of the Master's Word, than the pass whereby we can find immortality and entrance into the Grand Lodge on High? We are told that this pass is, "the pass of a pure and blameless life." The symbolism is perfect. Now we know why we will have to be content with a substitute, because on earth we will not attain the Master's Word, "the pure and blameless life." We learn that Moses had this Master's Word; his inspiration came direct from God himself. Solomon had the Master's Word, until he did that which was evil in the sight of the Lord, then he lost the Master's Word. It was buried amid the rubbish of his physical temple.

But since we cannot attain this Master's Word, "the pure and blameless life," why are we so continually admonished to seek for it ? Why seek for that which we cannot find ? Why this ceaseless, endless search for perfection and truth, only to receive a substitute ? Because in the very seeking for the Master's Word, "a pure and blameless life," we come nearer to it. Like the Cathedral Spires of Gothic Architecture, which point upward, although they never reach heaven; we find that in our seeking after perfection, we come nearer and nearer to it.

The seeking for the Master's Word, therefore, is the real purpose of Masonry--that hieroglyphic moral system of types, emblems and allegories. It should be the purpose and the object of every true and worthy brother to find this Master's Word. With the thought of the unity of God, the hope of immortality, and the seeking after the perfect life, we will build a temple that will be eternal. We will also exercise that charity toward the weaknesses and failings of others, which is incumbent on all Masons; and as taught in the Council Degrees of Royal and Select Masters, we will deposit in the secret vault true copies or counterparts of those sacred treasures of Mercy, Justice, and Love, which are in the Sanctum Sanctorum above. Then, after the destruction of this temple, the treasures or their counterparts will be found at the building of a second

temple not made with hands but eternal in the heavens, and there we will find the true Master's Word, "the pure and blameless life"--not here, but hereafter.

BUILDING DESIGNS

BY BRO. ASAHEL W. GAGE, ILLINOIS

(If our readers are familiar with "Peer Gynt," by Ibsen, they will recall that the lovable scapegrace who is the hero of that drama is a man without a will, though kind of heart and full of dreams, and let his life go to waste, as the old Button-Maker said, for lack of a design in his living. Having no set purpose, no definite program of living, he followed the behest of whim, fancy and passion, which led him into far-wanderings and many sorrows and sins. Masonry, as Brother Gage points out, offers a man a life plan or design, whereby he may organize his powers and build them into that greatest thing in the world--a noble, strong, refined character; and more men fail for lack of character than for lack of ability.-- The Editor.)

The designs in which all are most interested are those for that spiritual building, that house not made with hands, eternal in the heavens. What that house is, St. Paul clearly indicated when he said: "Know ye not that ye are the Temple of God ?"

How to plan the erection of this temple, the Bible teaches in its historical account of the erection of the material temple. Life is grouped into three general divisions: youth, manhood, and old age. The development of humanity may also be divided into symbolic epochs. These divisions are typified by the three groups of laborers employed in the building of Solomon's Temple.

The apprentices, or bearers of burdens, correspond to youth, and symbolize man before he became the predominant creature. His whole existence was a struggle against the inclemency of the elements, and the ferocity of the wild beasts; when he

worked with and developed strength, symbolized by Thor's hammer. His mind was not the highly developed, complex intelligence that it now is. He knew only simple and direct effort, symbolized by the straight line of the twenty four inch gauge. The working tools of the apprentice teach the necessity of directness of thought and strength of character.

The fellowcrafts, or hewers, correspond to manhood, and symbolize man in the second stage of development when he notes the orderly or geometric processes of nature. He uses the plumb, square, and level, as working tools. He experiments, tests, and tries, and by the aid of his working tools, symbols of his faculties, he learns to use the materials and forces he finds about him. The ability to work with the fellowcraft tools makes life easier and more secure and gives opportunity for the development of the higher faculties.

The masters, or chiefs over the work, correspond to old age, to man developed until he becomes a builder, a designer, a creator, he molds all nature in forms of his own design. He grows corn of the quality he wants, the orange without seed, and the rose of a color to suit his fancy. His working tools are all implements, but more especially the trowel, the symbol of cementing, of uniting, of building.

The stones of which the temple is composed are thoughts, words, and deeds. The master with the trowel of constructive thought unites these symbolic stones into a temple of character. The Bible teaches that these stones must be perfected in the quarries where they are wrought. There will be no tools to alter them later for neither hammer, nor ax, nor any tool of iron, is heard in the house while it is in building. The necessity for perfection of each thought, word, and act is therefore apparent.

The Biblical account of the building of Solomon's Temple is most perfect symbolism. Being Truth, its application is universal and the lessons to be learned from it are limited only by the ability to understand its teachings. The benefits we receive are limited only by the ability to apply the teachings to the problems of life.

THE PLUMB-LINE

BY BRO. WM. F. KUHN P. G. M., MISSOURI

"Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumb line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, behold, I will set a plumb-line in the midst of my people Israel; I will not again pass by them any more." (Amos, VII: 7-8.)

The Degree of Fellow Craft deals with material interests of life and man's intellectual nature. Its object is to stimulate every incentive to pursue and attain those things that go to make up man's welfare and comfort in material things and in his mental development and satisfaction. The Degree addresses itself to the workman in the clay grounds, to the man who is engaged in the realms of the intricate sciences, to the liberal arts, and to the practical application of all scientific knowledge to a useful end.

The Scriptural Reading to this Degree is, often, an enigma; and the only relation that this Reading bears to the Degree to the average Mason, is the occurrence of the word "Plumb-Line" which somehow has something to do with the erection of walls and buildings. To understand this Scriptural Reading and its relations to the Degree of Fellow Craft, it is necessary to know the history and the application of this vision of Amos.

Amos lived and taught in the year 787 B. C. during the reign of Jereboam II of the Kingdom of Israel. The reign of Jereboam was chiefly characterized by mere formal religion, the arrogant assumption of power, cruel oppression for the accumulation of wealth for himself and Nobles. The poor could not attain justice in the Courts, and justice became rank injustice. It was a reign of a typical, practical politician who feasted and fattened off the poor and oppressed. In this reign of wealth, and degradation of the poor, Amos, the Reformer, arose and with fiery eloquence

denounced the social conditions existing. He speaks of himself as, "I was no prophet, nor the son of a prophet, but I was a shepherd and dresser of sycamore." One of the ablest Commentators speaks of him as follows:-- "Amos was the first great social reformer in history; he was the tribune of the poor and oppressed. The rich and the rulers and those in authority were the special objects of his attacks. By them he was silenced as a dangerous agitator and banished from the Kingdom."

It was to correct the abuses of the very things inculcated in the Degree of Fellow Craft, that he laid aside his shepherd's crook to preach righteousness and justice. He might be called the prophet of the plumbline. Listen to his denunciations as he applies the plumb-line to the rulers.

Alas, for those who turn judgment to wormwood,

And cast righteousness to the ground,

Who hate him that reproves in the gate,

And who abhor one who speaks uprightly.

Therefore, because ye trample upon the weak

And take from him exactions of grain,

Houses of hewn stone have ye built,

But ye shall not dwell therein;

Charming vineyards have you planted,

But ye shall not drink the wine.

They who lie on ivory couches,

And sprawl upon divans,

And eat lambs from the flocks

And calves from the stalls,

They drawl to the sound of the lyre,

Like David, they devise for themselves instruments of song,

And drink bowls full of wine,

And anoint themselves with the finest oil,

But they do not grieve over the ruin of Joseph.

It is not surprising that he was banished from the country; truth hurt just as much in the centuries of the past, as now. In his final effort to arouse the people, he made use of intensely graphic word pictures in the form of visions. In the Metric form they are as follows:--

Thus the Lord showed me,

And, behold, he was forming locusts,

When the late spring grass began to come up.

And when they were making an end

Of devouring the vegetation of the land,

I said, O Lord, Jehovah, forgive, I pray;

How can Jacob stand, for he is small ?

Jehovah repented concerning this;

It shall not be, said Jehovah.

Thus the Lord showed me,

And, behold, he was giving commands to execute judgment

By fire--the Lord Jehovah.

And it devoured the great deep,

And had begun to devour the tilled land.

Then I said, O Lord, Jehovah, cease I pray;

How can Jacob stand, for he is small ?

Jehovah repented concerning this;

Neither shall this be, said Jehovah.

Thus the Lord showed me,

And, behold, the Lord was standing

Beside a wall, with a plumb-line in his hand.

And Jehovah said to me,

What dost thou see, Amos?

And I answered, a plumb-line;

Then the Lord said, behold, I am setting a plumbline

In the midst of my people Israel;

I will not again pass by them any more.

In placing the visions of the plague of locusts, of the drought, and of the plumb-line in their sequence, the meaning of the last line, "I will not again pass by them any more," is readily understood. The Lord's hand was stayed in the first and second vision by the

prayerful and faithful Amos, and the vengeance of the Lord "Passed by," but in the vision of the plumb-line, He set a standard of measurement that can never be changed. The plumb-line, the symbol of national and individual rectitude and justice, will stand forever. "He will not again pass by any more." It will endure and can not be stayed.

The third vision contains the very essence of true worth and greatness. The plumb-line is the test of values. Twenty-four centuries before Speculative Freemasonry was born, this simple shepherd held aloft the plumb-line whose symbolic meaning was the same then, as it is today--the standard of rectitude, justice, uprightness, and true manhood. As such it is one of the most impressive symbols in Freemasonry. As such it stands preeminent in the Degree of Fellow Craft; the symbol by which the value of the material interests of life must be gauged and by which the use of man's intelligence must be tried. The symbolism is so plain, that it does not need any profound philosophy to unfold it, neither is it necessary to search for it along "geometrical lines." It stands clear, simple, and profound.

It matters not whether the Freemason toils, as a day laborer, in the clay grounds between Succoth and Zaredetha, or stands as the exponent of the liberal arts and sciences. There is but one standard for King or subject, rich or poor, educated or ignorant. The plumbline of moral rectitude must be applied to every walk in life.

----o----

A SONG IN THE HEART

Thou dost hear the ocean's tale

In the moonlight, very pale,

Since thy chamber opens wide

One great casement toward the tide.

But another window looks

Over marshes and their brooks;

And thy garden paths between

Brooks and window intervene:

When the evening breezes blow,

Hear we in these paths below!

Lest the great, insistent sea -

Day and night adjuring thee-

By the secret word it sings,

Take too far from human things;

For a little space apart

Hear the singing in my heart!

Or if things eternal make

So much music for thy sake,

Hearken, from they seat above,

The still vaster deep of love !

- Arthur E. Waite

----o----

PRAYER FOR PEACE

I prayed for peace: God, answering my prayer,

Spake very softly of forgotten things,

Spake very softly old remembered words,

Sweet as young starlight. Rose to heaven again

The mystic challenge of the Nazarene,

The deathless affirmation: Man in God,

And God in Man willing the God to be!

And there was war and peace, and peace and war,

Full year and lean, joy, anguish, life and death,

Doing their work on the evolving soul -

The far fruition of our earthly prayer:

'Thy will be done !' There is no other peace !

- W.S. Johnson.

----o----

"True Masonry is true Charity, not only in giving alms but in giving love in every day life. When Masons live up to their ideals we shall better know who are most benefited by Masonry."

----o----

"Habit is a cable - we weave a thread each day, and it becomes so strong we cannot break it; but this is also true of good habits. The law is the same, and wise is he who applies it to fortify his soul against evil "

----o----

PRIVILEGE

There's no such thing as duty

When motive prompts the act.

'Tis privilege, maid of beauty,

Made so by love's sweet tact.

There's no such thing as duty

Of soul unto its God,

For privilege, maid of beauty

Goes where love first has trod.

There's no such thing as duty

In the race the heart is in.

But privilege, maid of beauty

With love's fleet wings, will win.

There's no such thing as duty,

'Tis but an empty name.

But privilege, maid of beauty

Is slave to love's sweet game.

There's no such thing as duty,

And there can never be

While privilege, maid of beauty

Is love's sweet alchemy.

* * * * * * *

The thing the world calls duty

Can no true Mason make,

For privilege, maid of beauty

Does it for love's sweet sake.

- L. B. Mitchell, Michigan.

THE HISTORY OF THE RITUAL

(The history of the Ritual is most interesting, and should be written in more detail, so far as that is possible and proper for publication. Steinbrenner has a brief chapter on The Ritual in his History of Masonry, and Dr. Mackey published a lecture on "The Lectures of Freemasonry," in the old Quarterly Review of Freemasonry. (Vol. II, p. 297). The following article giving a brief story of the Ritual, appeared first in the

Masonic Monthly, of Boston, in 1863, and has been several times reprinted--once in the New England Craftsman (Vol. VII) and in the Bulletin of the Iowa Masonic Library, (Vol. XV). It is of unusual value not only for its compactness, but for its revelation of the growth of the Ritual--as much by subtraction as by addition--and especially as showing the introduction of Christian imagery and interpretation, first by Martin Clare in 1732, and by Dunckerly and Hutchinson later. One need only turn to "The Spirit of Masonry," by Hutchinson--deservedly one of the most popular Masonic books ever written--to see how far this tendency had gone when it was checked in 1813. At the time of the Union a committee made a careful comparative study of all rituals in use among Masons, and the ultimate result was the Preston-Webb lectures now generally in use in this country.--The Editor.)

Of the thousands upon thousands of candidates who annually pass through the ceremonies of the several degrees conferred in Masonic Lodges, but very few know anything of the history of the ritual of the order. This is especially to be regretted, for the reason that there is, among the members of the craft generally, a strong aversion to any change, however slight, in anything connected with the Ritual, for fear that some of these ancient way-marks may be infringed upon or obliterated.

This veneration for the ancient usages and customs is highly commendable, and care should ever be taken that it be not weakened, as the stability, universality, and usefulness of the Order are, to a very considerable extent, dependant upon it. Rude hands must not be allowed to tamper with our ceremonies, our language or our usages. But it is of the greatest importance that there should be an intelligent appreciation of what really are "ancient" usages, and what actually constitute "landmarks" of the Order, as it is these alone that should be carefully preserved, and from which we should never suffer the slightest deviation. In the minds of many, every word of the Ritual, as it has come to their individual ears, is invested with all the sanctity of a landmark, to deviate from which, even in the slightest degree, would be a fatal stab at the heart of the venerated institution, and shake the foundation of the very temple itself.

In order that this fidelity to obligations, and to convictions, may be intelligently directed, so far at least as what are technically called Lectures of the Lodge are concerned, the following brief history has been prepared for these columns. The uninformed brother may safely rely upon the truthfulness of the narrative:

Previous to the revival of Masonry, in 1717, and the organization of our present system of Grand Lodges, and Chartered Lodges, the secrets of the Order were undoubtedly communicated and the instructions and explanations given, to candidates, in such form of language as the presiding master or warden could command at the time. If he were a person gifted in language, and his mind well stored with the facts and lessons of scriptural Masonic history, his explanations would be full and interesting, and his instructions clear and explicit. If, on the other hand, the presiding officer were less fortunate in these respects, the traditions and moral instruction would be set forth in style and language corresponding, even to a meagre and barren explanation of the vital points. It is very probable, but not certain, that these explanations and instructions--or "lectures," as they were technically called--by long usage and frequent repetition, gradually assumed very nearly a set form of words, which form was transmitted orally from one generation to another.

Soon after the reorganization of the Order, in 1717, the Grand Lodge of England ordered the ancient constitution and charges of the Order to be compiled and printed, which was done by Dr. James Anderson, a distinguished scholar, and Freemason. This volume, known as "Anderson's Constitution," was published in 1723, and was the first printed book upon Freemasonry ever issued. (Since this article was written others have been found of earlier date.)

Simultaneously with the compilation of this book of constitutions, Dr. Anderson, assisted by Dr. Desaguliers, arranged the "lectures," for the first time, into the. form of question and answer. Dr. Oliver informs us that "the first lecture extended to the greatest length, but the replies were circumscribed within a very narrow compass. The second was shorter, and the third, called the Master's part, contained only seven questions and examinations." So favorably were these improved "lectures" received that the Grand Lodge of England (then the only Grand Lodge in existence, except the old Grand Lodge, or Assembly, at York, which soon afterwards expired) adopted the form, and ordered them to be given in all the Lodges. Thus was compiled and disseminated the first regular form, or system, of Masonic "lectures."

The progress of the Order, subsequent to the date above mentioned, was unprecedented in all its previous history, and in a few years the imperfections of Dr.

Anderson's lectures loudly called for a revision. This was finally accomplished in 1732, by Martin Clare, an eminent Mason, and who was afterwards Deputy Grand Master. Clare's amendments consisted of but little more than the addition of a few moral and scriptural admonitions, and the insertion of a simple allusion to the human senses, and to the theological ladder.

A few years later, Thomas Dunckerly, an accomplished scholar, and who was considered the most intelligent Freemason of his day, considerably extended and improved the lectures. Among other things, he first gave to the theological ladder its three most important rounds.

According to Dr. Oliver, Dunckerly "added many types of Christ." This, be it remembered, was only one hundred years ago, and is an explicit statement of the addition of the first Christian allusions to be found in the ritual of Freemasonry.

The lectures of Dunckerly continued to be the standard in England until 1763, when Rev. William Hutchinson revised and improved them. Hutchinson boldly claimed the third degree to be exclusively Christian. He considered the three degrees to refer to the three great Dispensations, viz: The Patriarchal, the Mosaic, and the Christian. He even argued that the name "Mason" signifies or implies "a member of a religious sect, and a professed devotee of the Deity." He regarded the degrees as progressive steps, or schools in religion. He believed that the knowledge of the God of Nature formed the first estate of our profession; that the worship of the Deity, under the Jewish law, is described in the second stage of Freemasonry; and that "the Christian dispensation is distinguished in the last and highest order." In the lectures of Hutchinson are first introduced the three great pillars, Wisdom, Strength and Beauty, as supports of a lodge. He also appears to have introduced, for the first time, the cardinal virtues of Prudence, Fortitude, Temperance and Justice. He also gave to the Star its Christian significance. In fine, he appears to have exerted his utmost in genuity to render the degrees emphatically Christian in their allusions and teachings.

Hutchinson's system continued in force but a few years. His lectures gave place, in 1772, to the revision of William Preston. The latter not only revised, but greatly extended, the lectures, and his system continued to be the standard in England until

the "Union" of the two Grand Lodges of that Kingdom, in 1813, when a committee, of which Dr. Hemming was the chairman and leading mind, compiled the form now generally used in the English Lodges, and known as the Hemming Lectures.

During the unhappy division of the craft in England, between 1739 and 1813, differences had also crept into the lectures, and at the Union above mentioned, the committee endeavored to compile a system which, while it should be in conformity to the spirit of Freemasonry, and in harmony with the ancient landmarks, should be a sort of compromise between the forms in previous use by the two rival organizations.

The Hemming lectures differ widely from those of Preston, or from any others previously introduced. A few of these differences may properly be mentioned. English Lodges are now dedicated to Moses and Solomon, instead of to the two Sts. John, as before, and their Masonic festival falls on the Wednesday following St. George's Day, April 23--that Saint being the patron of England. The symbolical working tools of an E. A. are "a 24-inch rule, a gavel and a chisel." Those of a M.M. are "a pair of compasses, a skirret and a pencil." The ornaments of a M. M.'s Lodge are "a porch, a dormer, and a stone pavement." Instead of following the example of his predecessors, in introducing new Christian allusions, Dr. Hemming expunged several in use previously. The system, however, never met the cordial approval even of English brethren, and though "beautifully elaborate," contains so many incongruities and departures from the more simple lectures of Preston that it can never he recognized as a universal system. The verbal ritual of Preston was introduced into this country by two English brethren, -- who had been members of one of the principal lodges of Instruction in London, and was by them communicated to Thomas Smith Webb, an accomplished and distinguished Mason of New England. According to the testimony of Webb himself, he made but little change in the system of Preston. In the first edition of his Freemason's Monitor, published in 1797, he says:

"The observations on the first three degrees are principally taken from 'Preston's Illustrations of Masonry,' with some necessary alterations. Mr. Preston's distribution of the first lecture into six, the second into four, and the third into twelve sections, not being agreeable to the present mode of working, they are arranged in this work according to the general practice." It appears plain that Webb followed Preston quite closely, and one who will take the trouble to compare, will find that Cross, and after him all the rest, have copied nearly verbatim from Webb, so that the exoteric portions

of the ritual, as contained in our Monitors, Charts, Manuals and Trestle Boards, are but little more than reprints of Preston's Illustrations of Masonry. In 1801-02 Benjamin Gleason, an intelligent and zealous brother, then a student in Brown University, at Providence, Rhode Island, received the lectures of Preston--as modified by Webb--directly from Webb himself. Gleason by his zeal and other excellent qualities, became a great favorite of Webb, through whose influence he was induced to become a Masonic lecturer. July 2nd, 1804, Isaiah Thomas, then Grand Master of the Grand Lodge of Massachusetts, commissioned Brother Gleason as Grand Lecturer to the lodges under his jurisdiction, the Grand Lodge having left the subject of uniformity of work to his discretion, as Grand Master. Early in the year 1806 the Grand Master of New Hampshire, Thomas Thompson, wrote to the Grand Master of Massachusetts, requesting that committees might be chosen by the two Grand Lodges, to meet and confer upon Masonic subjects, and especially upon the subject of a uniformity of work and lectures. The proposition was favorably received, and such a committee was appointed. Rev. George Richards (editor of Richards' Preston's Illustrations of Masonry), Lyman Spaulding (Grand Secretary) and John Harris represented New Hampshire; and Henry Fowle, Benjamin Gleason and Stephen Bean represented Massachusetts. The committee met at Newburyport in this state, and before rising adopted a report, signed by each member of the committee, from which we make the following extract: "The respective committees of Massachusetts and New Hampshire are also fully agreed, perfectly decided, and positively unanimous in their opinion, that the mode of work as exemplified by Brothers Gleason, Fowle and Bean, as practiced in Massachusetts, and adopted in New Hampshire, according to the acknowledgment of Brother Harris, Richards and Spaulding, is as correct as can possibly be expected under existing circumstances; and they deem it expedient that in the three degrees, every master of a Lodge should be indulged with the liberty of adopting historical details, and the personification of the passing scene, as most agreeable to himself, his supporting officers, and assisting Lodge."

The report was approved by the respective Grand Lodges, and the Preston-Webb ritual continued to be taught by Brother Gleason. This is the committee from whom Rev. Jeremy L. Cross--long and well known as a Masonic lecturer, and as the author of the Masonic Chart, and other works-- claimed to have received the work and lectures, and to have been formally commissioned as lecturer. He also affirms that he never afterwards changed a word or a letter of the ritual as it was communicated to him by them. There are, however, some differences between the lectures as taught by Cross, and as taught by Gleason, though they are principally such as may be called non-essential.

In 1810, the Grand Lodge of Massachusetts formally adopted the Preston-Webb ritual, and voted to employ Brother Gleason to communicate it to the Lodges under its jurisdiction. In the performance of this duty, he was employed most of the time for several years; and he continued to impart his instruction, at intervals, until his death, in 1847, visiting for that purpose various sections of the country.

----o----

LIFE SYMBOL

This old earth is a Great School of the Soul, in which are a multitude of shining symbols training us to discover the beauty about us and the wonder within. Nothing is valueless for our teaching, unless we are willing to close our eyes and ears to its testimony; nothing is merely what it seems. We meet a new friend, we hear a beatific song, we listen to a bird at dawn, we read a noble book, we look upon a lovely scene of land or sea or sky, and forthwith we are in the presence of the Eternal. Whenever we are thus summoned, if we answer with our hearts, the veil becomes thinner, the symbol more transparent. Often life is terrible and tragic, but let not its dark days deceive you; there would be no shadow without Light. If you want to find God in its shadows, God will find you. Life is a symbol, and its mystery hath in it the secret of unknown revelations.

Joseph Fort Newton.

----o----

I HAVE LOOKED

I have looked into all men's hearts. Like houses at night unshuttered they stand, And I walk in the street, in the dark, and on either hand There are hollow houses, men's hearts.

They think that the curtains are drawn. Yet I see their shadows suddenly kneel To pray, or laughing and reckless as drunkards reel Into dead sleep till dawn.

And I see an immortal child With its quaint high dreams and wondering eyes Sleeping beneath the hard-worn body that lies Like a mummy-case defiled.

I have looked into all men's hearts. Oh, secret terrible houses of beauty and pain! And I cannot be gay, but I cannot be bitter again, Since I looked into all men's hearts.
--Fannie S. Davis. The Crack of Dawn.

WHAT IS MASONRY?

BRO. GEORGE THORNBURGH EDITOR THE MASONIC TROWEL, ARKANSAS

SPECULATIVE or Symbolic Freemasonry has been appropriately defined as "a beautiful system of morality, veiled in allegory and illustrated by symbols." By Symbolic Masonry we mean the performance of the work of an Operative Mason emblematically. We take tools of an Operative and use them as symbols to impress lessons of morality and virtue. For instance, the Operative Mason wears his apron to protect his clothing. The Speculative Mason is taught to wear his to remind him of a safe-guard or protection against the vices and superfluities of life. He should no more allow his moral character to be stained than the Operative his clothing. The Operative works according to design laid down for him by the architect of the building. The

Speculative Mason takes the revealed will of God, the great Architect of heaven and earth, as his guide, and should endeavor to erect his spiritual building in conformity thereto. The Operative Mason uses the 24 inch gauge or measure to lay out his work. Speculative Masons use it to divide their time, that every moment may be profitably employed. Man is not placed upon earth to be indolent or inactive. He has a destiny to fill in the drama of life. The mind of man is so constituted that it must be employed. Inactivity is not compatible with its nature, and if not employed for good it will be for evil. Industry is the command of Masonry. Laziness is rebuked by the lesson of the bee-hive and the necessity of improving every opportunity is taught us by the hour glass, which shows how rapidly we are passing away.

Masons are taught to so divide their time as to have a part for the Worship of God, and the relief of distress; a part for refreshment and sleep, and a part for the business of life. To worship is the natural disposition of man; to worship God his highest duty. The only religious requirement for admission to the Masonic brotherhood is a belief in God and the immortality of the soul. This is a cardinal faith, the unity of the Fraternity, and the bond of fidelity among them. The man who holds that there was no Creating Spirit, that moved upon the wide empire of night and chaos, and no voice that said, "Let there be light," is not to be trusted with the mysteries of Masonry. The law of the land alone prevents such a one from immorality. He has no monitor within to hold him to a performance of his vows, or to restrain him from a violation of his pledges. But that man who believes in God has a rudder and an anchor. He may wander in darkness temporarily, the allurements of vice may lead him astray, but his conscience follows him through it all, and in the darkest gloom an all-seeing eye is upon him and a star lights him back to the path of rectitude and duty. It is well that no one can pass the center of an Entered Apprentice Lodge who does not willingly and fully declare his trust to be in God.

The gavel is an instrument made use of by Operative Masons for dressing rough stones and preparing them for the builder's use. Symbolic Masonry uses it to teach the importance and necessity of divesting the mind and the conscience of the vices of life and of cultivating the higher and nobler qualities of our being. The rough corners of vice, intemperance and profanity must be knocked off to "fit us as living stones for that house not made with hands, eternal in the heavens."

The Operative Mason makes an important use of the plumb, square, and level. He uses the plumb to keep his work perpendicular, the level to keep it horizontal, and the square to keep it in form.

Speculative Masons teach impressive lessons by the use of these tools as emblems. The plumb admonishes .us to walk uprightly. To walk uprightly before God and man is one of the highest duties of a Mason, and he who does so will neither be a bigot nor a persecutor, but will act justly and love mercy.

By the square we are taught to square our actions and our dealings by the square of virtue and morality. By a faithful adherence to its moral precepts our actions and doings will be honorable whether we engage in high or low pursuits.

The level teaches us the great lesson of our natural equality. Man should not pride himself upon his birth or his worldly wealth. It is of but little consideration whether we were born high or low, if we are true to God, to our fellow-men and to ourselves.

The day will come when we must stand in the presence of our Maker stripped of everything save that which will entitle us to pass the judgment bar of an omniscent God.

Perhaps the most important symbol used by the Craft is the trowel. It is used by Operative Masons to spread the cement which unites the building into one common mass. We use it emblematically to spread the cement of brotherly love. The Order is composed of every class and condition in life, the high, the low, the rich, the poor, from Washington, the leader of the American army, to the private soldier; from Andrew Jackson, the President of a great republic, to the humblest citizen; each taking into the Order his individuality, but all cemented by the Masons' trowel into one spirit. Every nationality comes, with its peculiar brogue, but all are taught by Masonry to speak the same language by signs and symbols. Religionists come to us with their widely differing doctrines, and are taught by Masonry to worship together one true and living God.

The Masonic trowel cemented the broken elements of a once divided people in the United States. Scarcely had the last sound of the deadly conflict of 1861-65 been hushed in the sweet embrace of peace, than the fraternal voice of Masonry was heard through the land calling the brothers from the South to join the brothers of the North, appealing in the tender language of brotherly love for the Masons of the ice fields of Maine and those of the orange groves of Florida to greet each other as companions in the General Grand Chapter Royal Arch Masons. The first reunion of any kind between the men of the two sections after the conflict was in this body; California, Maine and Louisiana formed a triangle of peaceful hands, raised a living arch and whispered the old love in the souls of these men who had for four dreadful years been engaged in fratricide. Be it said to the Honor of Masonry that the General Grand Chapter was never divided, nor did any part of it secede. While churches, societies, and families were being rent in twain, and the angry passion of war covered the land as a cloud of destruction, Masons of the South were hidden from those of the North but not lost. War could stand between but could not separate them. The great Masonic heart of the two sections beat in unison, as was shown upon the battle field, in the hospital and the prison. And when the angry cloud disappeared and the sunshine of peace darted its gladdening rays over the continent, the first words of reconciliation that crossed Mason and Dixon's line were the resolutions of the General Grand Chapter inviting its long-separated children to meet around the old family altar. It, with one voice, and that the voice of a fond mother, said "Resolved, that all the Grand Chapters which have failed to meet in consequence of the recent war are declared to be in good standing in this body, and entitled to continue their relations with it. And they are most cordially and fraternally invited to unite with us, without reference to the past differences, and are most sincerely assured that they shall receive a fraternal, hearty and Royal Arch welcome."

That was the work of the Masonic trowel, and the fruit of the teachings of the Fatherhood of God, and the brotherhood of man. And yet Masonry is not a church. The church and Masonry have their blessed spheres, and between the two there is no conflict and should be no prejudice.

Masonry does not usurp the office of the church, and the church-- the Protestant Church--is not jealous of Masonry. Among the best and most loyal Masons are the thousands of leading ministers of the gospel who have assumed the vows of Masonry and indorse its tenets.

LET ME LIVE IN THE HEARTS OF MEN

There are selfish souls who by themselves

Live ever themselves within.

There are those who stay in their pleasure haunts

From the best things of life shut in.

And there are souls who are slaves to gain

And paying the price of the loan,

But let me live in the hearts of men

And never without a home.

Let me live in the hearts of my fellow men, -

The shelter I cannot buy,

The home that is real and of priceless worth

And that God makes his ratings by.

My shelter may be within plainest walls

Or 'neath a glittering dome,

But let me live in the hearts of men

The only home that's home.

Let me live in the hearts of my fellow men

For I am as human as they,

And because I am proud to stand side by side

With them in the strenuous way.

It may be that my treasures may take to wings

And naught left but myself that I own,

So let me live in the hearts of men,

And that makes the world a home.

Let me live in the hearts of my fellow men

Though the circle be ever so small.

It may be 'tis the littles that will make me great

With the few who may quite know it all.

'Tis a tonic to jostle with the crowd to and fro

Or trudge to the shut-in alone,

So let me live in the hearts of men

And always "at home" at home.

Let me live in the hearts of my fellow men,

Elsewhere would be just "marking time."

The life that is real is the life with my own

And the plan that's forever Divine.

'Tis the true home instinct of "home sweet home"

Earth's only protecting dome,

So let me live in the hearts of men.

At home on the journey home.

* * *

Let me live in the hearts of my fellow men

Though the token may not always be there,

But 'tis never withheld by the brother of mine

On whose breast gleams the compass and square.

Unmeasured the joy is this living that's real,

Unmeasured the wealth that I own.

‘Tis a balm and a cure for the ills of the soul,

The home in the home that is home.

- L. B. Mitchell, Hart, Mich.

----o----

"Freemasonry is a moral order instituted by virtuous men, with the praiseworthy design of recalling to our remembrance the most sublime truths in the midst of the

most innocent and social pleasures, founded on liberality, brotherly love, and charity." - From an old Dutch Dictionary.

SYMBOLISM IN MYTHOLOGY

BY BRO. C. T. SEGO, GEORGIA

MOST boys at some time come to the age when nothing pleases them so much as do stories of the exaggerated deeds of some far off hero. As William Tell they shoot arrows from their imaginary sons' heads; as Jack-the-Giant-Killer they wage their mimic warfare on grosser foes; as Princes Charming they break into enchanted castles and kiss away the dreams from the eyes of Sleeping Beauty. But real as these heroes are to boyish minds, the student learns that maturer years render still more real the characters of his childhood stories. William Tell still has an unerring aim with his arrows; Jack-the-Giant-Killer still defeats his foes; and the Sleeping Beauty of flower and field wakes to new life each year under the ardent vernal kiss of the personified prince who shines as one of the lesser lights of Freemasonry. Many fairy tales are the folklore of yesterday, and this folklore was the highly symbolic philosophy and religion of the ancients. The minds of men in general do not readily grasp an abstraction. That is one of the reasons why we use symbols. We do not cheer firesides, and homes, and fields; nor thoughts, and hopes, and aspirations; we cheer the flag which symbolizes all those things. When only the ruins of a one time civilization mark the sites of New York and San Francisco, the eager archaeologist from Asia will discover pictures and statues of Uncle Sam and will believe that we present day Americans worshipped Uncle Sam as our tutelary god, our patron saint, and that we prayed to him for help in times of need.

There is a psychological need for symbols, a real demand for stories, which man has ever supplied. By descent through the ages these stories became legends and fairy tales. When they are employed for pastime purposes only, these stories become corrupted by recital and changed so as to be almost unrecognizable. The story of Sleeping Beauty illustrates this. Not at first does one recognize in the sleeping

princess the glory of the springtime flower and the promise of autumn fruit. Equally changed is the prince, really the sun, who breaks through the confining walls of winter's cold earth and claims his promised bride.

But when these legends are told not for amusement only but in order to secure a definite result, then their teachings never change. The effect must be always procured, and it can be procured only by following the prescribed formula. So the legend of the third degree, introduced into our body I do not know when, is the same today as it was when we first learned it. The Ancient Mysteries had many things similar to our teachings and classical mythology personified thoughts that are eternal.

The Sleeping Beauty falls into slumber after having received a prick from a distaff. In Grecian mythology the distaff is a boar's tooth. The legend tells us that Adonis while hunting was killed by a savage boar. After the death of Adonis his soul went to Hades, which is here merely an underworld, a place of gloom and not a place of torment. But the goddess of love descended into Hades and prevailed upon Proserpine, its mistress, to allow Adonis to return to the earth for a certain time each year. This story is more readily understood than is the Sleeping Beauty fairy tale. The youthful Adonis is the vegetative spirit of nature. The boar is winter, harsh, rough, and bristly. The goddess of love is the warmth of springtime which coaxes the vegetation to leave Hades.

These annual returns of Adonis were made the occasions of much symbolic ceremony. The god was mourned as dead; women went wailing through the streets in utter disregard of their usual care for their attire. The ordinary social conventions were broken down and unrestrained sex license prevailed among the celebrants. In later days the celebration was given over chiefly to courtesans. For into this celebration, as in many others, in time there came more or less phallic worship. The pomegranate was worshiped as a symbol of plenty, and so was corn. Enormous images of the male generative organs were carried in public processions and set up and worshiped as superhuman. Our maypole is a survival of those days, and our architecture is filled with many similar reminders.

Adonis is the Grecian form of the Hebrew word, Adonai, signifying Lord. In Babylonia, Phoenicia, and Canaan, Adonis was known as Tammuz. Ezekiel, the

prophet, reproaches the Hebrew women for indulging in the celebration I have just spoken of. The name of the god is fixed today in the Jewish month Tammuz. Tammuz or Adonis afterwards became identified with the Egyptian Osiris of whom I shall speak later.

The worship of Dionysus, or Bacchus, or Orpheus, was of a nature like to that of Adonis with the difference that it is Orpheus' wife, Eurydice, who dies and Orpheus who descends into Hades in search for her. By the magic of his music Orpheus induces Hades to consent that Eurydice may return to earth if Orpheus does not look back. But the eagerness of Orpheus to see his wife causes him to break his promise and he looks back only to see Eurydice return to Hades just as she had arrived at its exit. The same teaching is given here. Eurydice is flowers and vegetation; Hades is the death of winter; and Orpheus' lute is the magic music of the springtime sun whose appeal nothing can resist. The story is a look beyond death to the resurrection and eternal life.

Likewise the Greek Persephone playing in the flowers is surprised by Pluto and carried to the infernal regions. Ceres, the mother of Persephone, seeks her until she finds her by the aid of the all seeing Helios (sun). Ceres asks the aid of the other gods, and after all their persuasion Pluto consents that Persephone shall stay on earth a part of the year, and with him in Hades for the remainder. Here again we have the death, the search, and the resurrection annually recurring.

These myths were not confined to Asia and southern Europe. In one form or another they have been found all over the world. One illustration suffices. In Scandinavian mythology Balder the Beautiful is the god of spring, light, gladness. Blind Hoder, his very opposite, is the god of the dark and gloomy winter. Loki, the mischief maker, inspires Hoder to cast at Balder a dart of mistletoe, a winter plant. Balder falls dead, but the promise is given that he shall return and bring with him perpetual spring.

To the Mason, however, the most interesting mythological tales come from ancient Egypt. There Osiris, son of the earth and sky, brother and husband of Isis, was early identified with the setting sun and became the god of the dead. Osiris traveled in many foreign countries spreading the light of civilization. His wicked brother, Set, god of

the desert, evil, and darkness, planned to take the life of Osiris. So Set made a chest the exact size of Osiris and offered to give the chest to whomever it would fit. When Osiris entered the chest, Set and his confederates closed the lid and cast the chest into the Nile, on whose water it was borne to the sea. The chest drifted ashore near the Phoenician coast and became imbedded in the trunk of a great tree which finally enclosed it. The king of the country, ignorant of this fact, caused the tree to be cut down and made into pillars for his house. But after long search Isis found the chest in the pillar, obtained permission from the king to remove it, and carried the body to Egypt. After burying the body she went to visit her son Horus, the rising sun, the resurrected Osiris. While she was away Set found the body, tore it into fragments, and scattered them abroad. Isis again searched for the body, and found and buried its scattered parts. Horus, however, did not mourn, but rose and took vengeance on his father's murderers.

In this legend we find Osiris doing good in the world. He is murdered and his body concealed. There is mourning and a search for his corpse. The body is found, raised, and carried to Egypt for more decent interment; and the murderers apprehended and punished by Horus, the god who rises in the east to open and govern the day. Every evening the murder is committed; every night the body of Osiris, the setting sun, is cut into fragments, or stars, and these stars or fragments of Osiris, scattered to the four quarters of heaven. Every morning Isis collects the fragments and they rise as Horus, the morning sun, or the resurrection of Osiris.

There are those who pretend to see all this in our mighty drama. The twelve fellowcrafts are the twelve signs of the zodiac which the sun occupies during the twelve parts of the year. The three fellowcrafts are the three winter months. Fell and cruel they raise their impious hands to destroy all the beauty of spring, the promise of summer, and the fruit of autumn. Then all the constructive work of creation is stopped; for there is no agency active that knows the designs of nature. The vegetative principles of nature cannot be lifted to life by the chilly snow or the steely stare of the stars; their grip is too insecure. No movement on the dead earth answers the like efforts of the pale moon; its forces are too feeble. It is only when the lord of the day comes in the vernal warmth of his love that the mysteries of life overcome the thralls of death, and foliage and flower and fruit are lifted into life by the strong grip of the mightiest force of nature.

This fancy may please those who like it. There is no harm gotten by believing it. But I am thinking that something is hidden here, even as there was something hidden in the Ancient Mysteries. The uninformed and thoughtless and careless found and still find ample satisfaction in the apparent, external teaching of these schools. They little thought and little think that these teachings are carefully arranged systems of morality veiled in allegory, and that the purpose of it all is to enable those who are duly and truly prepared, worthy and well qualified, to advance, of their own volition, of their own free will and accord, without either passive submission on one part or repressing dominance on the other, into a state of real mastery, a state of conscious unity with the mighty constructive forces of the Grand Architect of the Universe. And when this state is attained, then all things shall be seen in true perspective; many things now thought of first shall be thought of last; the small shall be magnified and the great reduced; and this life shall not seem an end in itself but merely a part of the life of the immortal soul of man.

----o----

ECCLESIASTES XII

Remember thy Creator

While the pulse of youth beats high,

While the evil days come not,

Nor the weary years draw nigh,

When man can find no pleasure

In the hollow things of earth,

And the heart turns sick and sad

From the jarring sound of mirth.

Ere the light of stars is darkened,

Ere the glorious sun grows dim,

And the bitter sup of sorrow

Is filling to the brim;

When the grinder's song is low,

And the wailing mourners come

Marching in the death-procession,

As man goeth to his home.

Ere the golden bowl be broken,

Or the silver cord unwound,

The pitcher shattered at the well,

The broken wheel be found.

In the days when keepers tremble,

And the strong men bow the knee,

Then shall dust to dust return,

And to God the spirit flee.

--Bro. O. B. Slane

A MASONIC MEDIATION

BY THE EDITOR

John Fort Newton

WHAT is the greatest thing in the world ? Surely the most important day in the life of a man is when he makes answer to that question, for it decides his beau ideal of excellence, of possession, of attainment. What he admires, he imitates. What he exalts in his dream, draws him upward toward itself, and subtly fashions him after its design. Always the idols of men are their ideals, and an ideal, a supreme end, desirable above all else, each man must have, and does have. Reason and action alike demand an ultimate purpose, as a condition of thought and a goal of endeavor. Shadows we are, hastening from night to night, through a gleam of day, whither are we tending and what is the prize of the race we run? What we live for determines what we are, what we are worth to ourselves, to our fellows, and to the world.

All men are in search of the greatest thing in the world, but few there be that find it, albeit the deepest secret is the most open. In the providence of God, things most needful to all men are common to all men. Though mysterious, they are universal. When we are young the Ideal seems far off, hidden in the dreamy splendor of distance; but when we grow older we come to realize that what we most need is not in the heavens or beyond the seas, but very nigh unto us even in our hearts. Lowell taught us this truth in his exquisite parable of the pilgrim in his long quest of God. At the end of a long journey he came to the holy mountain, and prayed that a sign might be given him that God was there and that he was accepted. Suddenly a rock broke open at his feet, and a lovely flower appeared and filled the air with fragrance; and as he plucked it he remembered that this same flower, so wearily sought and found, his little girl had brought to him when he started. plucked from his own doorway.

One thing is clear; the supreme good must be an indispensable good; without which no good thing is good; that which gives meaning and value to life. It must be such that we would choose it rather than anything else, if we must choose. It must retain its value in the retrospect, leaving no regret in the heart of him who vowed loyalty to it, even to the last full measure of devotion. It must be great enough to give free scope and play to all the manifold powers of man. It must be a sovereign good, a focalizing

aim, which causes all the activities of life to cohere and converge toward a single point, harmonizing effort while it reveals the truth of what life is and what it means. It must account for the greatness we ascribe to every human being. What is it that can answer to this description? It is, certainly, not a palpable thing at all, nothing that we can touch with our fingers, like gold. Nor can it be a mere set of sensations, like health. It must be something as rich and deep as life itself, giving us a key to its rhythm, a glint of its radiance, a hint of its reason for being.

Reasoning backward from the deed to the desire, let us enquire of the men of action, the men of power, the masters of opportunity, with teeming brain and iron will and unwearied persistence, if they have found the great Ideal. A French writer of tales has told us of a Magic Skin, whose possessor might enjoy every wish, but the talisman shrank and grew smaller as each wish was granted. Life is such a talisman. All around us we see men sacrificing ease, rest and life itself, paying out days and years of their shrinking capital of time, for-what? Is it for real enrichment, for eternal value? Is it that their souls should be of finer grain, their minds trained and rich in thought, that they should understand somewhat of the world before they leave it ? Is all this tense unending struggle to make them masters of themselves, servants of men, the soul enriched by its poverty, and made sovereign by service? No! It is for dross, for the glory of self, for the trumpet of panegyric, for wealth, power and quickly fading fame, to be able to stand an inch above the Lilliputians round about them and command. These are the ideals of the market-place and the forum.

Must we then agree that men who follow such ideals are practical ? Manifestly not. They are drunken with desire, hypnotized by glittering baubles, somnambulists in a waking dream. Practical men seek for things worth while, refusing to barter the sands in the hour-glass for mere tinsel that withers with the getting; they do not give everything for nothing. He only is practical who seeks that which abides, upon which he can rely, and which brings some satisfaction of soul. Now and then into the market-place there comes a man pale with anguish, crying aloud, "Awake, ye sleepers!" They do-not awake, and they know in the deep heart of them the truth of the message, even when they deride the messenger. They may kill him with a hemlock, with fire, with a cross, but the word lives, and the messenger they at last honor. Out of this uneasiness, this startled sense of emptiness and error, this flashing vision of the better and the best, there come gleams of the greatest thing in life, of the casket containing the crown jewels of the moral sovereignty of man.

If we turn to the mighty thinkers we find Socrates saying that the highest good is knowledge; not mere facts, much less theories, but the living knowledge which lights the way to virtue. How noble he was, going about Athens urging upon young and old alike the greatest improvement of soul as the only endeavor worthy of man. Across the years we listen to his grand argument for the immortality of the soul, and hear him saying that such a discussion ought to close with prayer. Whereupon he uttered that brief and wise prayer, putting into a few words the sum of his desire:

"Mighty God, grant me to become beautiful in the inner man, and that whatever outward things I have may be at peace with those within. May I deem the wise man rich, and may I have such a portion of gold as none but a just man can either bear or employ. Do we need anything else, Phaedrus? For myself I have prayed enough."

"Yes, make the same prayer for me too," said Phaedrus, "for the possession of friends should be share and share alike."

How beautiful it is, reminding us of the prayer of the two boys in the Hindu poem, who asked that God might protect and enjoy them both and that their wisdom might grow bright together. Socrates thought it incredible that any man who had once seen the beauty of virtue and the horror of evil, could choose the evil way. Yet the men who do as well as they know are very few, as each of us can testify. Plato saw this fact, and he deemed the greatest thing in the world to be the purification of the mind of the lusts and passions of the flesh. He saw that humanity has only begun to emerge out of the mire and the clay. Some have risen head-high, others breast high, the eyes are clear, the lips are pure, and heart is free. Foot-loose none of us are. Every muddy, illogical thought is so much clay in the brain. Every malicious word is so much clay on the lips. Every impure glance is so much clay in the eyes. That we may wholly rise, that the lofty form of man may tower above our animal ancestry, that our spirits may stand erect as our bodies already do--this, as Plato saw it, is the great aim and end of life.

Aristotle, keenly searching for the purpose of purposes, the end of ends, found it in happiness--not pleasure, but the happiness of perfect, rational activity. Effort and activity are necessary, but activity implies an aim. Without it we drift; with it we steer.

To be conscious of putting forth activity, involving all our powers, in behalf of the happiness that belongs to righteousness; to be a forward-working, effective agent --that seemed to Aristotle the supreme good for man. It meets all the tests. It is indispensable. It is lasting. It gives concentration and direction to life, yet saves us from becoming narrow. It rescues us from depression, which is intense, passive suffering. If now we put the three together, we have knowledge that lights the way to virtue, and effort to clear the clay out of our nature, the better to realize the happiness of right action and right being. Such is the answer of philosophy to the quest after the highest good, the net results of the toil of the finest minds, all summed up by Kant when he said that we should so live that, if our life were made a universal law, or standard, it would make for the good of humanity.

Philosophy is ice; religion is fire. What we miss in philosophy is the power to move us to do what we know--knowledge aglow with emotion, made luminous by hope, the dream of the heart which rebukes the laggard? inspires the earnest, lends wings to the weary, and makes self-forgetting effort the cheap price of victory and attainment. However the great religions may differ as to the method of attainment, all of them give us something not found in philosophy--a power to change the heart until man feels the meaning of renunciation, of humility, of union with the spirit of holiness. With Buddha the way of life was by repression of desire, and an all-embracing pity, awaiting absorption into the Divine. With Moses the sacramental word was Duty. Above all else, above faith, above asceticism, above love, above worship, even, is the august and awful call of duty. It is not simply the whisper of nature, a social custom, a mere inheritance. It is the deed. It is the motive. It is the life of God drawing man toward Himself and His will. Amid all uncertainties, this is the great open secret of life, the essence of religion, ethics, and all spiritual nobleness. It is not forbidding, but an obedience, glad, eager and grateful, to the high will of God in which there is peace.

Clearly, if we are to find the greatest thing in the world, it must be something wide and deep and rich enough to include the knowledge of Socrates, the purity of Plato, the happiness of Aristotle, the pity of Buddha, and the grand moral idealism of Moses. What is it? What ideal is equal to this demand in height, depth, and comprehensiveness? When St. Paul would tell us of the ultimate good and glory of life he does not define it, which shows not only his wisdom but his sense of its greatness. There is a truth which begins where definitions end. It is not indefinite, but indefinable; not the vagueness of a confused mind, but the breathless wonder of a listening heart. Also, the Apostle uses a word not found in classic lore, rendered Love, Charity, Courtesy, but which no one may ever hope to translate. It includes all these,

and transcends them. It is something which all words and phrases together cannot express--a mystery, a wonder, a depth no plummet can fathom. It is the center of union, the cement of society, the fragrance and splendor of life. It is the essence of law, the inspiration of effort, the goal of endeavor, the measure of all excellence. It is the life of God in the soul of man.

First the Apostle shows how, without this one thing needful, life is empty, vain, and futile. Eloquence, no matter how angelic, is only sound and fury signifying nothing, "if I have not love." Knowledge, though it go down to the root of all mysteries, brings up no real reward unless it toils in a spirit of love. Prodigal philanthropy, and even the heroism of martyrdom --were they possible without it - lose their splendor. It is the secret of character, of the patience which suffers long and is kind, of the joy in goodness on which no shade of envy falls, of the humility that forgets self, of the dignity that never behaves unseemly, of the self-sacrifice that seeks not its own, aye, and of the white purity that thinketh no evil. It is the secret, also, of an incredible and all-conquering confidence, able to endure all things because it sees where others are blind, and hopes where others despair - sees the beauty hidden and forgotten in the most sin-bespattered life, and, seeing, dares to believe in the unknown goodness of bad men, and in the Divinity that haunts our mortal dust. Hence its masterful defiances of pain and wrong, its sweet and unwearied conciliations, and its unshakable hold upon a handful of deathless hopes.

Then a ray of white eternal light, falling from some far off pilot star, shone for an instant upon the page, and in its radiance the Apostle wrote three words which in this sad, cynical, disillusioned world seem too good to be true: "Love never faileth." How can it be true in a world where "life is a count of losses every year," where so many fair things lose their beauty, and where in the muck and ruck of things so much that is pure and holy is defiled? Evermore the knowledge of one age becomes the foolishness of the next. Prophecies fail either by falsity or fulfillment, and poor stammering tongues are hushed in the great silence. But the greatest thing in the world remains, new every morning and unwearied at eventide, the cup of enchantment, the crown of triumph, the sovereign beauty which time nor chance can dim or defile. Yea, it lifts us out of the welter of sin and sorrow and immemorial misunderstanding, out of the shadow into that nameless, ineffable mystery in which faith is lost in vision, and hope is fulfilled in fruition, and where, at last, we "shall know even as also we are known."

AFTER DEATH SHALL WE LIVE AGAIN?

BY BRO. R. I. CLEGG, CLEVELAND, OHIO

SAYS Brother Fennell, in the July issue, "My greatest interest has centered around the problem of demonstrating the future life. . ." How can it be demonstrated? Not wholly by the monitorial evergreen. That is obviously misnamed. Neither by the acacia. These are but transitory symbols. Reminders rather are they than irrefragible and conclusive evidences. Contributory and maybe presumptive testimony it is true but mainly suggestive, not absolutely convincing to the antagonistic among the sceptical, not altogether satisfying to the friendly critic. For the evergreen shrivels at the approach of heat, and disintegrates into elemental dust at the touch of a mere ignited match. How illusory is it at a superficial glance if we so measure it as a firm foundation for our faith !

How then shall we Freemasons answer for our reliance on the life eternal? We may look to the Great Light. Is there anything further? Humbly I offer a few crude comments in reply.

First, Faith: Nature tells us of symmetry and order, even as we are taught as Fellowcrafts. Order is indicative of purpose. In that we perceive design. Beyond the art of the Builder, we recognize and reverence the Architect Sublime of the Universe.

Incomplete are our lives. Rewards and punishments are various and mysterious and to our defective sight they are ill-assorted and unequally applied.

Seeing here so much of the unfulfilled we must contritely, prayerfully and expectantly hold with humility as little children the hand of Him our Father when hence we go into the dark.

Second, the Hope Universal: How beautiful Robert Ingersoll voiced with eloquence the unquenchable ardor of men, even of the agnostic, for comfort in this problem. He the fighter most brilliant against faith religious could not but doubt his own conclusions when contemplating the mystery of the grave. Death, said he, may be but the closing forever of a door or the unfolding of pinions for flight, and dire was Ingersoll's dilemma when without the chart of religion or the beacon light of its convictions.

While throughout the world men of all tongues in all the ages, wise and simple alike, have deemed-this belief in immortality to be at the very least a probability, and most men have admitted it to be a certainty, we may well ask ourselves why so fundamental and generally accepted conviction is indeed not to be classed with the axioms of the geometers. Assuredly more than hopeful is the lesson of this world-wide and world old acceptance.

Third, by Analogy: Force is eternal so far as investigation reaches. The conservation of energy is a principle accepted both by atheists and the faithful everywhere. Matter to the physicist disappears not but has protean forms. Nature's changes and phenomena are ebbing and flowing constantly as a restless sea. Outward goes the tide, to be again driven back upon the shore. Upward to heaven rises the evaporated waters from the ocean to fall once more as rain upon the land, or as the shimmering pearly dew upon the flowers of the earth; or perhaps the drops unitedly tumble joyously adown the mountain side and the slender brook rushes boisterously or flows quietly along gentle slopes or leaps o'er Niagara's brink back to the bosom of the deep waters whence it first emerged.

Into the earth's waiting soil-drops the seed. A tiny plant is given birth. It grows and blossoms. Anon the seed reappears. Scattered by the vagrant winds or the industrious hand of man the seed is once more entrusted to the fruitful earth. Again and again it lives the unceasing succession of cycles.

So goes everywhere the busy round of Nature. As of the body so is reasonably the evolution of the soul. Can we not as a consequence, fairly by analogy alone, believe that the greater plants and twigs and trees of humanity, youths and maidens, men and women, may anticipate that in due course there will come just such renewed opportunities for the service of our God ?

And lastly, by our ripening knowledge: As children our facts are few. They are unrelated. We see them not at all in precise and accurate comparison with other truths that widening experience alone unfolds to us. When older we note a coherence where formerly was naught but scattered and broken links. The universe then becomes the more vividly to us a true unity.

Is there an apparently irregular motion of a star ? Science welcomes secrets but abhors mysteries. An astrophysicist in due season dares probe with mental means into the darkness. He places and appraises the source of commotion though he sees not neither does he feel save with the eye and hand of faith founded in the assurance that everywhere is operative law. Later when the mechanic improves his practice in optics the astronomer sees further than before into the heavens and announces the disturbing element as a hither to undiscovered star. Thus also in chemistry did Mendelief reason out his law of the periodicity of the elements. So likewise did Helmholtz see the relation of tone and overtone.

Therefore this coherent relationship of Nature, this suggestion on all hands that the present is but a promise, that the bud is only the unopened flower, gives a deepening knowledge that an intelligent and altogether justifiable belief is that of immortality. Or surely we be less than the beasts and the herbs of the field in the economy and the systematization and the intention of the world.

From isolated facts the scientists unearth and grasp the general law. Is a measure of oxygen of a specific atomic weight? On trial he finds accordingly and says, Yes. He repeats the experiment. Again he secures the same evidence. The particular fact becomes with every repetition the emphasized proof of a universal law. All truth is

but these related uniformities. From them we look further and trustingly into the future. Immortality is the fact that scientifically satisfies.

Here be briefly and in part the restful rocks on which at least one Mason builds his expectancy of meeting those he loved that have gone before.

WHAT is a MASTER

BY BRO. S. W. WILLIAMS G. H. P., TENNESSEE

WHAT is a MASTER--and what does it mean ? A MASTER, in the highest and truest sense, is one who has climbed the rugged Path of Life; who has, by casting off the dross, so lightened his load that he can rise into the true and pure Light that emanates from the presence of GOD.

One who has conquered SELF--and devotes his life to the aiding and uplifting of his fellows; who has purified his heart, and mind, and Soul by overcoming the baser parts of his nature, and dedicated his Passions to be used solely for God's glory and honor; one who is ever ready and willing, at all times and under all conditions to sacrifice his own hopes, wishes and desires, if thereby he may be of service to a distressed Brother.

One who, not withstanding the jibes and jeers of the populace, will, like the Eagle fix his eye on the Sun, and rise higher and higher through the maze of difficulties that will beset him, till he falls prostrate at the feet of the Father, only to be "Raised" into an ecstacy of Light.

To be a MASTER, one must "Pass" through "the valley of the Shadow" and be able to soar through the Stars--ever ready and willing to go back into the sickening, scalding slime of Death itself to lend a Helping Hand.

To be a MASTER one must steel his heart and mind against the temptations and follies of this life and TRUST IN GOD--even as a Child clutches and clings to its mother--he must have "Faith in God, Hope in a blessed Immortality, and Charity for all mankind"- - he must "Love those that hate, and pray for those who despitefully use him."

He may be scoffed and jeered at--abused, slandered and reviled-- but God will give unto him a Halo-- an AURA, if you will--and countless thousands will rise to "touch the hem of his garment" that they may be healed by his great strength, which is only that which the Father has given him.

The poor, the sick and the suffering will love him-- aye, they will cherish him, for he has been very good unto them; he has sympathized with them in their sorrows and rejoiced with them in their joys; he has whispered words of encouragement to them that has made it easier to climb the rugged Path of Life; he has brought sunshine, and cheer and happiness where before all was darkness, discouragement and distress.

SUCH AN ONE IS A MASTER--and has FOUND THE TRUE WORD--the WORD THAT WAS LOST.

"Be ye faithful unto death, and I will give you a Crown of Life."

MASONRY IN "THE TEMPLE OF HEAVEN"

BY BRO. CHARLES S. LOBINGIER, SHANGHAI, CHINA

(By the kindness of Brother Lobingier we present herewith a part of a report made by him to the Supreme Council of the Scottish Rite, in its Southern Jurisdiction, reciting how, on May 13th, 1915, he communicated the degrees of the Rite, from the 4th to the 32nd, to the following candidates from the Shanghai bodies:--Chow Tze Chi, of Federal Lodge No. 1, Washington, D. C. Pacnan Mienseng Whang, of Washington Lodge No. 21, New York; and Walter Alexander Adams, of Recovery Lodge No. 33, Greenville, S. C. This ceremony took place in the famous Temple of Heaven, Peking, China--described below--for the reason that Brother Chow, being a member of President Yuan's cabinet, and unusually occupied with the trying diplomatic experiences with Japan, could not leave the capital for any purpose, nor, of course, could his secretary, Brother Whang. Yet they were extremely anxious to receive the degrees, and it seemed highly important to the Rite that their wishes be gratified. Hence the communication of the degrees in Peking, of which a very interesting account follows.--The Editor.)

AT my request, communicated through Bro. Chow, the Chinese government placed at our disposal for the ceremonies of the day, one of the buildings in the extensive enclosure in the south city known as the "Temple of Heaven." You will be the better enabled to appreciate just what this concession meant from the Chinese viewpoint from some descriptions of these famous buildings by leading writers on China:

"Within the gates of the southern division (Chinese City) of the capital," says Dr. Martin, (1) "and surrounded by the sacred grove so extensive that the silence of its deep shade is never broken by the noises of the busy world, stands the Temple of Heaven. It consists of a single tower, whose tiling, of resplendent azure, is intended to represent the form and color of the aerial vault. It contains no image and the solemn rites are not performed within the tower but on a marble altar which stands before it."

S. Wells Williams (2) thus describes it:

"Separated from the Altar of Heaven by a low wall, is a smaller, though more conspicuous construction called Kihuh Tan or 'Altar of Prayer for Grain.' * * Upon its upper terrace rises a magnificent triple-roofed, circular building known to foreigners as the 'Temple of Heaven.' It is no exaggeration to call this temple the most remarkable edifice in the capital or indeed in the empire. The native name is Ki-Pien Tien or Temple of Prayer for the Year."

The building set apart for our use was one almost as sacred, known as the "Emperor's Robing Temple," "of exquisite form and color, the same wondrous blue tiles being used. It is from this temple that he comes to the great open-air sacrificial altar." (3)

This building was almost as well adapted to our purposes as if built expressly for a lodge room. It was already provided with an altar and the elevated throne in the rear opposite the entrance afforded a "gorgeous East." The light was not especially good but our Chinese candidates brought silver candelabras which afforded illumination quite sufficient. It was thoroughly in accord with the international character and spirit of the occasion that the doors and steps of the temple were draped with both American and Chinese flags. The five hued flag of China, though in use as such only since the inauguration of the republic, is really the embodiment of a bit of Chinese symbolry in which the number five, like the number three, figures prominently.

The Robing Temple is a most interesting structure in itself but its peculiar sacredness derives from its proximity to and connection with, the famous Altar of Heaven, opposite which it stands. Of this Mr. Williams (4) observes:

"The great South Altar, the most important of Chinese religious structures, is a beautiful triple circular terrace of white marble whose base is 210, middle stage 150, and top 90 feet in width, each terrace encompassed by a richly carved balustrade."

Liddell (5) calls it "* * * the most beautiful and impressive example of architecture in existence."

But the most appreciative description is from the pen of Dr. Martin, the veteran missionary:

"This is the high place of Chinese devotion," he says, (6) "and the thoughtful visitor feels that he ought to tread its courts with unsandalled feet." * * * "Dr. Legge, the distinguished translator of the Chinese classics, visiting Peking, actually put his shoes from of his feet before ascending the steps of the great altar. * * *"

"For no vulgar idolatry is here; this mountain top still stands above the waves of corruption and on this solitary altar there rests a faint ray of the primeval faith. * * *

"The tablet, which represents the invisible Deity, is inscribed with the name of Shang Ti, the Supreme Ruler, and as we contemplate the majesty of the empire prostrate before it, while the smoke ascends from his burning sacrifice, our thoughts are irresistibly carried back to the time when the King of Salem officiated as 'Priest of the most High God.' "

It was amid such surroundings, hoary with antiquity and redolent with the piety of unnumbered generations, that the Chinese in Peking were first introduced to the philosophy of the Scottish Rite.

I recall that in 1899 the General Grand Council of Royal and Select Masters met in Colorado and while there improved their opportunities and startled the Masonic world by conferring a portion of their degrees on the summit of Pike's Peak and the remainder in the famous Cave of the Winds near Manitou. These wonders of Nature certainly afforded an imposing background for their ceremonies but I believe you will agree with me that they were not more so than the environment with which we were so fortunately provided.

It was of course impracticable to confer the degrees in full form with only two assistants, one of whom stopped at the 18d. We, therefore, by way of introduction, conferred the 4d in short form, Dr. Anhaeusser acting as master of ceremonies. Then by way of preparation for the remainder, I read the candidates a composite lecture consisting of those passages in Morals and Dogmas, Ritual and Liturgy which deal with the sages and philosophy of China. It is really surprising to one who has not tested it, to learn how considerable these passages are and how accurately they reflect the thought of this ancient land--another proof of the broad scholarship and profound learning of their distinguished author!

When St. Paul delivered- on the Acropolis his famous discourse (7) by which he introduced amongst the cultured Athenians the strange faith from Palestine, he wisely sought to interest his hearers by quoting from "certain also of your own poets." So it seemed fitting, in introducing this new philosophy of the west in the capital of the oldest sovereignty on the globe, to lay special stress upon the extent to which that philosophy had drawn from the sages and thinkers of China.

The ceremonies of the 32d were not concluded until late in the evening and there was hardly time to return to the hotel and dress for the dinner which Minister Chow was giving at his home in honor of the event and to which not only the participants but other Masonic friends, Chinese and foreign, were invited. This was a most enjoyable and memorable affair. Your letter of May 13 was read and received with hearty applause and the unanimous feeling of the company was that the Masons of Peking, of whom there are many, must proceed to organize forthwith. A petition for a dispensation to open International Lodge in that city is already before the Grand Lodge of Massachusetts (of which China is a Masonic district) and the sentiment was that the next step should be the organization of a Lodge of Perfection. I believe that the field there is ready for our Rite and that the possibilities are almost unlimited. New China has entered the family of nations; her leaders need our principles and are naturally attracted to them. May we not fail to meet so great an opportunity.

(1) Lore of Cathay.

(2) The Middle Kingdom, 77.

(3) Liddell, China its Marvel and Mystery. (1909) 141.

(4) The Middle Kingdom, 76.

(5) China, Its Marvel and Mystery, 141.

(6) Lore of Cathay.

(7) Acts XVII, 22-31.

----o----

AN UNUSED TOOL

Today Freemasonry lies in the hand of the modern man largely an unused tool, capable of great achievements for God, for country, for mankind, but doing very little. For one, I believe that circumstances may easily arise, when the highest and most sacred of all freedoms being threatened in this land, Freemasonry may be its most powerful defender, unifying all minds and commanding our best citizenship.

--Bishop Potter.

EDITORIAL

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

GETTING TOGETHER

We mix from many lands, we march for very far

In hearts and lips and hands our staffs and weapons are;

The light we walk in darkens sun and moon and star.

It doth not flame and wane with years and spheres that roll

Storms cannot shake nor stain the strength that makes it whole,

The fire that moulds and moves it of the sovereign soul

TRULY, in Fellowship Masonry has its founts, and it is one of the aims of this Society, set forth from the beginning, "to enable Brethren in one section of the country to come in touch with Brethren similarly interested elsewhere." In this behalf, we are now ready to organize a Correspondence Circle among our Members, in which all are invited to join, and we have reason to believe, from inquiries broaching this matter, that a great many will take advantage of such an opportunity for closer fellowship. Indeed, the advantages are almost unlimited, not only for mutual inspiration and instruction, but also for the cultivation of warm and enduring friendships - than which, outside the home and the house of God, there is nothing fairer or finer on this old earth.

Therefore, in our last issue we asked our Members to tell us, in few words or many, in which aspect of our many-sided Masonry they are most interested. Every Mason loves Masonry - it is so noble, so beautiful, so benign, and it holds before us an Ideal of freedom, friendship and gracious living - but most of us will confess that some one aspect of it appeals to us more deeply than others; some one Rite, perhaps, or some one Degree which came to us in a dross-drained hour and helped us to find ourselves. One man loves Masonry for its religious tolerance, another for its large and wise philosophy, another for its simple and eloquent symbolism, and still another because it offers him a field in which to serve his fellow men in practical ways. Such choices, made almost unconsciously, are largely matters of taste, temperament, and habits of mind, and the

glory of Masonry is that it is rich enough, deep enough, broad enough to unite and exalt many men of many minds.

Now it occurs to us that, by knowing the chief points of interest in Masonry on the part of our Members, we can arrange them into four or five groups - perhaps more - according to their interest and inclination; and that the members of each group would be glad to have a list of Brethren both in their own Jurisdiction and elsewhere who are similarly interested. In this way, although widely scattered, we can meet about the great fireplace in the House of Light and thrash things out, stimulating frank and fraternal discussion, the while we promote good-fellowship, deeper sympathy and mutual understanding. When the discussion is of sufficient interest and value to warrant its publication, the pages of The Builder are always at our command, and ye editor will welcome it most heartily. Any of our Members who are willing to permit their names to be given to other Brethren making inquiries, or who have any suggestions to offer as to this plan of Getting Together, will confer a favor by letting the Secretary know at an early date.

Brethren, we live in wild and desperate days when many ties are being broken or cut, and the world seems going to pieces amid the crash and tragedy of universal war. It behooves us to come closer together, and where better can we do this than in the House of Light at the Sign of the Square and Compasses ! Comrades in a great Cause, we must pass from the outer courts into the secret place of Fellowship, seeking every man his Brother!

"What is this - the vague aspiring

In my soul towards unknown good,

For no selfish end desiring

Blessings dimly understood?

'Tis the World-Prayer drawing nearer,

Claiming universal good,

Its first faint words sounding clearer,

Justice, Freedom, Brotherhood."

* * *

GEORGE FRANKLIN FORT -

It is a great pleasure to announce a forthcoming biography of the late Brother George Franklin Fort, one of the most brilliant of Masonic historians, whose work, "Early History and Antiquities of Freemasonry," has become a classic among us, alike for its scholarship and its literary quality. The book will be written by Mr. A. E. Bear, and will contain, besides the biographical material not hitherto published, a number of articles by Brother Fort on Masonic subjects published locally or in fugitive form. Such a book should command a wide reading among Masons, not only because little or nothing has been written about Brother Fort, but because, as the late Brother Gould said in his History of Masonry, he was one of the finest scholars American Masonry has known.

Ye editor confesses to a double interest in this forthcoming biography, being a member of the Fort family - as his middle name betrays - as well as an ardent admirer of Fort as a Masonic historian. In order to spread news of this book we have secured for The Builder a personal sketch of Brother Fort, written by his brother, John H. Fort, accompanied by a very fine picture, to which will be added a critical study and estimate of G. F. Fort as a Masonic scholar and historian by Brother O. D. Street, of Alabama. The sketch and the appreciation, taken together, will serve to introduce to the Masons of this generation a man well worth knowing both for his character and his genius, and whose work is so worthy of study.

* * *

SANTA CLAUS A MASON?

My Brother, do not be too terribly wise about that Santa Claus business, for we are often most foolish when we fancy that we are wise, and most truly wise when we fear that we are foolish. If there is a Lost Boy back down the years - buried, it may be, under the litter of your labor or the dust of grinding toil - go find him on Christmas Day, if so you may learn to trust the great Father, for one day, as you did in the times when the heart was pure and life was new, before knowledge had troubled the waters of faith and our days were sicklied over with the pale cast of thought.

Look now at that Picture - a little Child and his Mother bending near, a stable his shelter, a manger his Cradle; the shepherds in their rough garb, the Magi with their rich perfumes; and over all the eternal mystery of love new-born, of truth announced by simple rustic sentiments and commanding the homage of hoary wisdom - and a Light linking a Babe with the far off, wandering Stars. Art will always love that scene, and music will celebrate it in everlasting song. It is easy to brush all this aside as the work of poetic fancy - too easy, indeed, since its mark on history remains, and the influence of that Child, on any theory of His origin, is the noblest force that has yet touched the life of our poor sad humanity.

Since that day Christmas has journeyed far, gathering many beauties in its train, until today it is a vast symposium of hope and joy and forward-looking thoughts. Puck, Cupid, Ariel and Santa Claus, airy spirits from elfland, have joined its choir, with Tiny Tim and his band of Arabs, each bringing some note of quaint and curious glee. Together they hold concert on that day, translating the dim, gray hieroglyphs of life into a symphony of hope, with many an odd and eerie variation borrowed front the pipes of Pan and the lyre of the reeds swaying in the glen. No wonder Shakespeare portrays it as a time when evil spirits dare not stir abroad, and the bird of dawn sings all night long, so hallowed and so gracious is that prophetic day.

For Christmas is a prophecy, a stray note of harmony in this discordant world, inducing a finer quality in our thoughts and a sweeter flow of our feelings toward one another.

No one need sign a creed, or profess a dogma, to be happy on Christmas day, for then it is that we have one Universal Fellowship in which there are no sects, no parties, no saints, no sinners, and its altar is a Cradle. On that Day, the son of toil who on other days may have regretted that tiny lips ever named him "father," sits happy by his fireside. On that Day the weary mother forgets her care, and is lifted, for a brief time, into something resembling joy. Wherefore this oasis in a desert of days that are but a muddled memory of what they ought to be ? Is there any explanation of this riddle? To our thought, yes. It lies in the fact that Christmas is a prophecy, looking not so much backward as forward to a coming, but perhaps distant, time, when men will learn to live by the Law of Love which on other days they deny - God knoweth why.

Despite a world at war, despite class hatreds, race rancors, and the riot of greed and strife and the struggle for place and power and pelf - aye, despite the weariness of our own hearts waiting for the dawn - let us have hope born of faith in the might of love, the valor of forgiveness, and the final advent of that Christmas Day when

"Brotherhood of good,

Equal rights and laws,

Freedom, whose sweet food

Feeds the multitude

All their days and nights."

* * *

MASONRY IN THE HOME -

As Christmas is the great Home Day - the festival of Mother and Child, and all the sweet, ineffable associations which cluster about the oldest and most hallowed of our human fellowships - we beg to call attention to a wise address on "Masonry and the

Home," by Brother T. Newburgh, delivered at the last quarterly meeting of the Grand Lodge of New Zealand. Seldom have we seen so much deep truth so fitly spoken as in this brief address which brings the point of the whole matter right home to each of us, editor and reader alike, and we feel that it is needed. Listen:

We must remember, Brethren, that as Freemasons we have our direct responsibilities. We are taught to practice every domestic as well as public virtue, and this cannot be done under our present system of confining all knowledge of the working of Masonry to the Lodge room. In my opinion, if the Freemason's domestic circle was given a little more intelligent enlightenment as to the aspirations and tenets of Masonry it would certainly lead to a greater tolerance of our Order than it generally receives. The Masonic world we live in is seldom introduced into the home, with the result that a great many people form a most distorted and grotesque idea of its aims, objects and ideals. In this direction, I believe, we make a very serious mistake.

Our Order imposes - or seems to impose - by unwritten law or ancient custom, a foolish secrecy, which is not only injurious to the harmony of the home, but derogatory to the best interests of the Order. Brethren, I know of nothing in our Masonry of today which should not have its place, and a very decided place in the average home. . . There are a few, a very few, who take pride in introducing Masonry into their homes, but these are exceptions to the rule. It is highly necessary for the well being of the home that the utmost sympathy must always prevail and if we were to bring our Masonrv more closelv into touch with our homes and home-life, it would be better for all concerned. Our Order is judged not by our ideas of it, but by the ideas we convey to others. . . Is it not true, Brethren, that the Masonry of to-morrow can only be maintained by the children of today? And such being the case, we should see to it that they are well prepared for such an honorable position by laying the foundations of a genuine, sympathetic harmony between the home and the Craft, and thus bring the two into closer union than they are at present.

Now, in my humble opinion the great mistake the average Freemason makes is in reference to the secrecy of our Order. Surely our beautiful charges and teachings are worthy to be scattered to the four cardinal winds of heaven. Alas, we seem to labor under the delusion that our obligations bind us to secrecy on all points. Needless to say, Brethren, our real secrets should always be guarded, but should we not bring ourselves down to actual facts, and ask ourselves, "What are the secrets of the Graft?"

and in the analysis I venture to assert that the greater part of our ritual will find no place among those secrets. Brethren, let us abandon once and for all the foolish and ignorant attitude of regarding the moral and intellectual atmosphere of Masonry as a close corporation, to be spoken of only in whispers or within the secret precincts of our Lodge rooms.

* * *

PRACTICAL MASONRY -

There are signs to show that Masonry is becoming more effectively practical in the way of social service, doing many things which even the church cannot do. Here lies a rich field of labor, only it must be entered wisely and with care, so as not to involve our Lodges in such efforts in behalf of social betterment as require political agitation and action. But a large area of opportunity for social service remains open and free from such danger, and many of our Lodges are becoming active in good causes, applying the spirit of Masonry to the service of the common good. For instance, the Masons of Duluth won the thanks of that city for reducing the death-rate of the community, by their concern and service in the matter of infant mortality. A Lodge in Washington conducts a Bible-class in a moving picture show. In Kentucky a Lodge is reported to have given one thousand dollars to a community school. Meanwhile, the same spirit is assuming new and tangible shape in new forms of service among Masons themselves, as witness the number of employment bureaus in our cities conducted by Lodges. Up in Minnesota not long ago a Brother had his barn burned down, and a band of Masons appeared upon the scene and rebuilt it while he lay ill - "operative" Masons in very truth. These are a few examples out of many, showing in how many ways Masonry may render useful service to mankind and how well fitted it is for such labors.

* * *

CORRESPONDENCE

IMPRESSIONS OF THE FIRST DEGREE

That which determines on which degree a Lodge is working is well known to every Master Mason and what we see and hear while not for the profane, is nevertheless exoteric and passes for the Ritual to those who do not understand its deeper or hidden meaning.

The square is a symbol of the material manifestation, the triangle is a symbol of the three aspects of God. When these are placed in proper relation to each other a result is accomplished (something started).

Three or more persons make a company and under certain conditions are empowered to work and to work for good. Let us for the purpose of argument transpose good and its opposite evil; the result requires no stretch of the imagination to see the chaos conjured up to despoil that which is sublime.

Be it said to the shame of the few who have exhibited emblems for mercenary purposes that through their act something wrong has been started, and evil is the progeny.

In the first degree the Square dominates everything, indicating that the work is for the material presence. It is true that Lodge business was conducted on the first degree, and if I mistake not, still is in England: however this fact should not be set up as a precedent to conclude that it is because the first is the most important, but as business is material, it does properly belong within the confines of a Lodge while at labor where things of material nature may be dealt with.

In like manner the two remaining degrees have their distinct functions and meanings which ring out clear as bells and are far, very far, from being elaborations.

One must not forget, however, that the E. A. degree is to deal with the material side only, so far as it may be refined, to be more fully developed and spiritually perfected in the sueceeding degrees.

The thinker is brought to light. Let no one assume that "The Masonic lessons" are practical lessons (materialistic), that they have a dollar and cents value, that the wage is a nonetary consideration and excuse himself, or hide behind the exoteric or literal ritualistic expression of the one who says "for the better support of himself and family."

Were the wage merely monetary, ther Masonry is unworthy the name and would long since have ceased and been forgotten. From any Masonic manual we learn that metal is a dense substance, in other words it belongs to this planet or sphere.

Man is a many sided creation. and while possessing a carnal body has his real being in the higher self. It is therefore fitting that in the beginning of his Masonic career that which is worldly, that which is of the Earth earthy, should be senarated from him that the person, the I, may be free.

When one reflects that the paper money in one's pocket is a certificate (a check if you please) which is a demand for metal which our Government recognizes as the real money, this becomes clear. It is not within the pale of possibilities to imagine that the higher self can be paid a wage which is of the Earth earthy. Wage there is and the student of Masonry must find it. He and he alone, when he finds himself (his higher self) is on the road and from that time shall he receive wages and the more he labors the higher will be the wage, and the better support of himself and family.

The beginner soon finds that the step he is taking does not concern his worship of Deity, his political affiliations, his standing in the community nor indeed himself (he of the carnal mind), and the experiences through which he passes are not for others than those of the craft, yet to the well-informed members he may talk without restraint since by so doing the sooner will come the light of understanding.

The course of the candidate seeking knowledge cannot be likened to anything alternating darting from darkness to light, from light to darkness without end; as a matter of faet the direction is from East to West and from West to East and once he sees the light it is never lost. It is the light seen without eyes a luminary which is nearer, even dimmed, but leads the thinker on, and on, ever seeking more and more and more light.

All the written words of God are before him and by their power his promises become Holy resolutions, and the student of Masonry finds himself paroled in the custody of his own honor. Not, as some suppose, "bound whether we will or not." The inner meaning is exactly the reverse of bound it is liberated. It is the freeing from all that enslaves, the unshackling of the higher self: and, armed with knowledge, man goes forth; he finds himself and is able to work and receive wages.

Masonry provides the beginner with the wherewithal and sees that he is properly fitted out to labor; and instructs him in the use of implements. All know the symbolism. Then he is assigned a place. He finds his responsibilities among his fellows, and that he is the living word of God.

- J. Oscar Bruce, New York.

* * *

A UNIVERSAL RITUAL

Dear Brother Editor: - In the September member of The Builder I notice an article under the subject of "What shall we do with the Ritual" and in reading this article over I am led to make the following remarks. In the first place, I would say leave it alone, at this time at least. "Why?" Because the time, energy and money, that would be required to bring about a so-called Universal Ritual could be put to a better advantage for the Fraternity.

In the next place, what particular benefit will the Fraternity derive from a Universal Ritual? I have never in my Masonic experience known of a case where a brother was refused any help, aid, or assistance on account of difference in Ritual, but I have known of cases where they were refused simply because they were not familiar enough with their own Ritual to prove themselves worthy of any aid or assistance. Now this was not the fault of the Ritual being different from some other Ritual, but the fault was in the Brother himself because he did not familiarize himself with his own Ritual. And in fact I am led to believe that we often get a good many ideas by coming in contact with the different Rituals while on the other hand I would like to ask if there wouldn't be a certain degree of danger with a Universal Ritual, of becoming just a little bit careless or rather a handicap when it comes to admitting strangers within our lodge rooms. I am of the opinion that if we will only study our Rituals more it will be a good deal like rubbing up against a newly painted building, the more we rub against it the more the world will be convinced of its good effect. I am also convinced that we should watch our Petitions closer and see that we are getting nothing but the kind of material that is willing to spend time and energy to study the Ritual that we already have; then and then only will we have workers, and a difference in the Ritual will be a secondary consideration. How many of us have watched or even helped to bring young men to Further light in Masonry and that is about the last we see of them, except occasionally when there are Eats. There was something overlooked in the petition of that young man, and in fact I believe we as Masons should, when a friend asks us to sign his petition, stop the man right there and ask him if he knows what it means to be a Mason and if he will put forth every effort to live up to its teachings, and if these questions are answered in the affirmative and the man does really put forth such an effort, my guess is that we will have a member that will be of some service to the Fraternity. But I imagine in a good many cases the answer to the question would be something like this, "Well, there is so and so, I don't see that he pays much attention to the teachings of Masonry." This is only more evidence that some petitions have gone through that should not. A Brother said to me some time ago, "That the lodge had better quit taking in members and make Masons out of some that they now have." I am very much impressed with the plan that

is adopted by Arcana Lodge No. 87 of Seattle, Washington, as outlined in the April number of The Builder; in fact I hope to see the time in the near future when our Grand Lodge will adopt something of the kind.

Fraternally yours,

C. L. Hargrave. Iowa.

* * *

GENERAL GRANT A MASON?

Dear Sir and Brother: - On page 247, of the October Builder, under the heading, "Questions," I note what P. G. M. Baird of the District of Columbia, says, ending, "Grant was reported as a Fellow Craft, but I have been unable to verify it."

In the Templar Correspondence of Illinois, 1902, (pages 131-139,) under the review of Oregon, by R. E. Sir John Corson Smith, Correspondent, will be found the story of the reports regarding General Grant having received some Masonic Degrees, etc., and on pages 137-8, is a copy of a letter Sir Smith wrote about 1892 to the Rough Ashlar, Richmond, Virginia, telling all about his (Sir Smith's) effort to give President Grant the Degrees " at Sight," and how he was prevented. (we might say providentially.) We say this, because we have yet to know of a "Mason made at sight" who was of any benefit to the Craft as a Mason, and President Grant was not called upon to say, as President Taft is reported in the daily Press, a short time since, "that he had cause to regret that he had not taken the Degrees in the regular way, he would then have known more about it."

Fraternally yours,

J. C. Kidd, Texas.

* * *

WAS MILLARD FILLMORE A MASON?

On the tradition relating to Millard Fillmore as a Mason who recanted during the Morgan excitement these words from a recent biography written by Dr. William E. Griffis are interesting: "Out of this anti-Masonic agitation in New York State, a brilliant group of young politicians arose and appeared first in politics as anti-Masonic leaders. Three of them were William H. Seward, Thurlow Weed and Millard Fillmore. With the last-named, anti-secrecy became an article of faith and an active principle throughout life. Opposed to any form of occultism and loving the daylight, Fillmore maintained consistently his moral convictions. Despite his connection in later life with the "NativeAmerican" party. this is true, for though nominated by the "Know Nothings," the burden of his speeches is loyalty to the Union, as the dominant passion of his life." (Griffis: "Millard Fillmore," p. 10).

Francis W. Shepardson, Illinois.

* * *

FAVORING GENERAL GRAND LODGE

Silas H. Shepherd, Wisconsin,

My dear Brother: - It seems to me to be an odd Masonic fact, that there seems to be no way for me to know that any body exists outside of our Grand Jurisdiction. Especially is it odd that as willing as I believe that I am to become acquainted with men of your manifest capacity, there seems to be no practical Masonic reason for my ever knowing that you exist at all.

Your study on the subject of "The Landmarks of Masonry" cannot be overestimated by any one who has any practical, in exchange for theoretical, purpose in Masonry.

I wish that I were worth while so that you could be more definite than to say that you are from "Wisconsin."

You demonstrate the State of Chaos as to Landmarks. The practical question is, "What are you going to DO about it? How will you cure it? I think that you disclose a fundamental reason for action.

The elder Parvin had an article on this subject in which he said that, "We have not yet defined what a landmark is."

I presume that you meant by your caption, "The Landmarks of Regular Masonry " We obliterate all other forms of Masonry by ignoring them.

When I was installed as Grand Master in 1908, the following words were read to me in a most serious voice as if I were being handed something of profound significance and of superlative importance:

"The Ancient Landmarks of the Order BY WHICH WE ARE DISTINGUISHED FROM THE REST OF MANKIND are particularly intrusted to your care. It therefore

becomes your most sacred duty to see that during your incumbency, not the least of them be removed."

I called around me some of our Past Grands and said, I will bet $10.00 to 1c that these words are plain bunk because you cannot hand me a list of Landmarks to protect. The Grand Lodge of Indiana cannot settle bv herself what they are. The Landmarks are fundamental to Regular Masonry and regular Masonry must get together and settle what they are and enforce loyalty to them.

At that session, our Grand Lodge declared for an organization which could have settled this question. Wisconsin among others laughed at the idea so our Grand Lodge tucked its tail between its legs and ran away from a practical attempt at settling this and other questions which are common to Regular Masonry

There hasn't been enough headwork expended on Masonry in its 200 years of so called "Speculative" existence to even settle so fundamental a question as "What distinguishes us from the rest of mankind."

Your study is valuable if you follow it up, otherwise what was the use. I am a pragmatist practically.

The point I want to make is that you give us through The Builder, the enormity of the situation which you have brought to light and suggest an adequate cure. That is practical sense, isn't it ?

Within the United States we are 48 different, regular, unarticulated Masonic Orders, Fraternities, sects cults, something I don't know what. We have no brain center Nationally or internationally. Our Grand Lodge system means that we have 48 different ganglionic centers which attend to mere existence. You ought to be a part of a brain

center for the benefit of Masonry. You at least, would succeed in showing us where "rubbish" is. Your next step will be to show us how to get rid of the rubbish.

Personally I would have no controversy as to what a Landmark is or what they are. My stunt in life pertains to organization. Let the different jurisdictions organize to decide and enforce any list that they want.

There is a logical next sten for you to take. I wonder if you take it. The officiary of Wisconsin has refused to participate with us in the "get together" movement which has been going on in the last six years and which is the real cause of your study, whether you know it or not.

If you have any time, shoot some ideas straight across, into my head. I would like to see whether I would permit one to get inside.

Thanks for your articles. I value them.

Very truly yours

Chas. N. Mikels, P.G.M. Ind. '08-'09.

* * *

OPPOSING GENERAL GRAND LODGE

Hartland, Wis., Oct. 2, 1915.

Dear Brother Mikels:

Your most interesting and valuable letter has my earnest attention. I feel that the article, which was an humble effort of a young student, has served its purpose. It was written to awaken thought and eventually to correct errors.

It would be presumption on my part to assume the office of Dr. of Masonic Law and offer a cure-all for the inconsistencies and errors that exist; but I did believe that by making some of those inconsistencies self evident it would awaken in the ripe scholarship of the craft an earnest effort to correct them.

You say that "there seems no practical Masonic reason for ever knowing that you exist at all." I see it in a far different light. The very knowledge that we have of each other and that each is an earnest seeker for that great light Truth is the very best Masonic reason for our knowing each other.

The term "Regular Masonry" is one on which I have ofter pondered. May the harpy day arrive when the spirit of brotherly love; the feeling of reverence for a common Father; and a bright hope of future life be the only test of regularity.

You compliment me with the idea that I olght to be a part of the brain center for the benefit of Masonry. I believe that as far as ability will permit, I am.

I am aware that many of our most earnest and able brethren are of the same opinion as yourself; that there should be an International or National organization. If either it would appear to me that an International would be the only rational one. A National Grand Lodge would be on the same principle as at present only on a larger scale.

The most pronounced harm was done when our American Masonic jurists formulated a system of Jurisprudence which was not only to govern themselves but others who were not consulted or recognized as having rights we were bound by the spirit of Masonry to respect.

When a sufficient number of our brethren become educated in the spirit as well as in the ritual, and I hold that a correct rendition of the ritual is a "thing of beauty," we shall have an adjustment of these errors.

I am of the opinion that our Research Society will prove a most valuable factor in the Education of Masons and that the light in the east is already driving away the clouds of chaos which have enveloped our beloved brotherhood.

If Masonry in the past 200 years had done nothing more than to give us Albert Pike the effort would have been nobly repaid.

It has given much to all of us who allow it to serve us. It has given me a greater faith not only in the future life but in this one as well. This makes it quite clear to me "what distinguishes us from the rest of mankind."

Is not a unity of spirit of greater value than any mere formal organization ?

Some of these things are too deep for us younger students and it will probably be well for me to listen and learn rather than attempt to expound, and if my future leisure will permit it is more congenial to me to gather the gems from the rubbish than to polish them.

I greatly appreciate your kind letter.

Fraternally and cordially yours,

Silas H. Shepherd.

* * *

THE BODY OF MASONRY

Dear Brother Newton: - In the Installation Service for the subordinate Lodges, as used in Wisconsin, occurs the following:- Question: "You admit that it is not in the power of any man or body of men, to make innovations in the body of Masonry ?" Answer: "I do." Now the phrase "body of Masonry" is one the content of which is very uncertain to the average Mason. There are those who construe it as referring particularly to the ritual, its language, its sequence of degrees, methods of recognition, and the like. Again, there are those to whom the teachings of the Fraternity as embodied in the words "Brotherly Love, Relief Truth, Temperance, Justice," and so forth, are the "ne plus ultra"; and they contend that such make up the "body" of Masonry. If you were installed in this Jurisdiction what would be in your mind when you answered, "I do ?"
Fraternally yours,

W. G. Coapman, Wisconsin.

(Here is a question which we would very much like to have discussed, as the point raised by the letter has to do not simply with the installation service, but with other matters as well. Before giving our notion or interpretation, we should be glad to hear from a great many of our Brethren. The substance of the question as asked in the Grand Jurisdiction of Wisconsin, if not the same words, is asked in every Jurisdiction. We

believe that a discussion of this question will be more interesting and valuable than any answer we might give to it. Let us hear from you, Brethren. - The Editor.)

* * *

THE MEN'S HOUSE

Dear Sir and Brother: - While serving in the United States Army in the Philippine Islands I ran across a pamphlet giving a description of a secret society among the natives there, called "The Katapunans." Not being a Mason at the time, I did not pay much attention to it, but since becoming a Mason I have thought about it and I see some similarity in some things to Masonry. I know that one of our men, when captured by the natives, was treated royally when they learned that he was a Mason. Could you find out anything about this order and publish it in The Builder?

Yours very truly,

W. A. Harper, Iowa.

(Nearly all primitive peoples, as far back as we can go, had their secret societies - indeed, the tribal life of olden time, so far as the men were concerned, was altogether a Secret Society called the Men's House - a scientific discussion of which may be found in "Primitive Secret Societies," by Prof. Hutton Webster. Macmillan Co., New York. The Society to which Brother Harper refers is of this kind and perhaps sortie of our Members in the Philippine Islands will tell us what is known about it. Meanwhile, if Brother Harper can find a copy of Mid-Pacific Magazine for April 1913 he may read an interesting article entitled "Among the Meianesian 'Masons,'" by H. F. Alexander, describing a similar secret order in New Hebrides. Details differ, but all such societies have a fundamental likeness in purpose and method - they initiate young men into manhood, obligate them to obedience to tribal law and train them in right doing,

according to the standards of tie tribe, having first tested their courage and their physical and moral worth. Masonry has its roots in that ancient Man's House of primitive society, and perpetuates its tradition and service. - The Editor.)

THE LIBRARY

"IN A NOOK WITH A BOOK"

MASONRY, WHEN, WHERE, HOW?

MANUALS of Masonry multiply, and one of the best we have seen is a little volume by Brother George Thornburgh, Past Grand Master of Arkansas, and editor of the Masonic Trowel, entitled "Masonry, When, Where, How?" As he tells us in the preface, it is not a picture book, nor a biography, but a history, and only incidentally are men mentioned in it - Washington and Pike excepted, and rightly so. The author holds that the reason why Masons as a rule know so little of the story of Masonry, is not because of a lack of interest in the subject, but for want of opportunity to inform themselves - few having the time or means to devote to large and expensive kooks which, in the end, do not make clear the truth. To meet the need of busy men, Brother Thornburgh has written a story of Masonry in plain language, boiled down and stripped of speculation, with a hope that it will be studied and appreciated by the Craft.

The result is a very interesting and valuable little book, beginning with the rites, rituals, oaths and degrees of old Operative Masonry, passing thence to the traditional history, and then to the growth and development of Speculative Masonry and its extension over the world. No doubt there will be differences of opinion as to many questions raised in this record, as when the author tells us that "Dr. Anderson, not knowing the ceremony of the Operative Master's Degree, invented the legend of the Speculative third degree," taking it, doubtless, from the ancient Egyptian Mysteries. For our part, we question this statement in view of the facts, and we would be.glad to have Brother Thornburgh give his reasons for it in the pages of The Builder. Whatever view the author may hold as to

the origin of Masonry, when he comes to tell us what Masonry is, what it teaches and how, and what it is doing for mankind, he is above reply.

Indeed, the little volume is packed full of useful information, not only as to the origin and degrees of Blue Masonry, but also as to the Capitular and Cryptic degrees, Templarism, the Scottish Rite, the Order of the Eastern Star, and the Mystic Shrine. Negro Masonry is touched upon, and the Morgan raid is handled very briefly and wisely; and the volume closes with a sketch of Masonry in Arkansas. There are biographies of Washington and Pike, also mention of the Poets Laureate of Masonry, Burns, Morris, and Hempstead, and a poem by each one of them. The spirit of the book is admirable, and its style is a model of simplicity and lucid statement of facts. Such books are needed in every Grand Jurisdiction, and we trust that the present volume will find many readers not only in Arkansas, but in the great company of the Craft of Builders everywhere.

* * *

THE PHILOSOPHY OF GOETHE

Brother Paul Carus, editor of The Open Court and The Monist, is a prodigious worker. Hardly a year passes that does not bring two or more books from his pen, works of scholarly research in widely differing fields. The last to reach us is a study of "Goethe, With Special Consideration to his Philosophy," as beautifully printed as it is nobly written; and we are glad to note that it gives due place to the influence of Masonry in the life of that "myriad-minded man." Other biographers overlook this aspect of his life, when they do not actually belittle it. Brother Carus delineates to us Goethe the man, the poet, the thinker; and the man is almost a more attractive figure than the poet or the thinker. He was so sanely, so richly human; liberal but not skeptical; religious but not dogmatic; he worshiped God in Nature, and might be called either a pantheist or a monist-albeit, as the author tells us, he was more of a follower of Christ than is usually thought.

As has been said, the Masonic fellowship of Goethe meant more to him than some of his students have been willing to allow. He belonged to the Amalia Lodge, of Weimar, for which he wrote more than one Masonic poem, afterwards printed in his posthumous works in 1833. Wernekke, in his volume on "Goethe and the Royal Art," also makes note of his Masonic poems, some of which were set to music and sung in the Lodge. In speaking of the poem called "The Bequest," and in particular of the lines,

"No being into naught can fall;

The eternal liveth in them all,"

Brother Carus points out that "the Wise One" who indwells man is "the Omniscient Architect of the world - a Masonic idea"; and the meaning is that truth by which we live comes from God who marks the orbits of the stars and guides their courses. Lovers of Goethe will find this book a delight, and those not familiar with him could hardly ask for a more inspiring introduction to one of the great minds of the world.

* * *

MATHEMATICS AND THEOLOGY

Readers of The Builder will remember a little book on "Religion and Science," by Prof. Keyser, noted in our first issue; and if they read it they will be eager to see his new essay on "The New Infinite and the Old Theology." Here is the same breadth of outlook, the same firm grasp of great ideas, the same magic of style. What strikes one in this little book, however, is its revelation of the service of the science of mathematics to religious faith and the higher life of man. In this respect the essay is luminous, and might have been named, as the author once intended, the message of modern mathematics to theology. For the author is not of those shortsighted ones who think that, because so much has been made obsolete of late, theology is a defunct science. Not so. Nor will it ever be so while man has to face the dark mystery of the world, and the questions which attend the pensive mood or the tragic hour. As we may read:

"I do not believe that the declined estate of Theology is destined to be permanent. The present is but an interregnum in her reign, and her fallen days will have an end. She has been deposed mainly because she has not seen fit to avail herself promptly and fully of the dispensations of advancing knowledge. When she shall have made good her present lack of modern education and learned to extend a generous and eager hospitality to modern light, she will reascend and will occupy with dignity, as of yore, an exalted place in the ascending scale of human interests and the esteem of enlightened men."

* * *

"THE SPIRIT OF CHRISTMAS"

From a tiny, tender little book by Arthur H. Gleason, whose lines are perfumed with the spirit of the gentle festival of which they speak, we venture to read a page, the while we wish our Brethren as merry a Christmas as any one may hope to have in a world so full of the woe of war. Listen, and meditate:

"Each year, for a handful of days, so brief, so swift to go, Lord Christ assumes the leadership. Each year we give Him Christmas week, permitting His will to prevail, His brooding spirit to rest upon us. Toward that gentle interlude - the days of the Truce of God - men longingly look through the tale of weary months. And when the brief term is ended, yearningly our thoughts turn back to that time when we were good together. His spirit breathes through the season, like faint music in the night. Strife, anger, and the hurry of little days are banished. To His lovingkindness we yield ourselves, as tired children lay down to rest. A while we dwell in His peace. Touched with mortality, as is all earthly beauty, the rapid days glide by, and we have lost them while the welcome is still on our lips. If His dominion over the hearts of men were more than a lovely episode, if He might abide, it would be well with us."

* * *

QUESTIONS AND DISCUSSIONS

We are informed that the Sts. John were eminent patrons of Masonry and that our Order is dedicated to them. How is the above fact known to be absolutely true? And since what time has Masonry been dedicated to them?

Also, how do we know that Pythagoras was an eminent patron of Masonry, and when and where was he raised to the sublime degree of a Master Mason? - H.A.H.

(1) The two Saints John were patrons of the Order in the sense that they taught Righteousness and Love, which are the foundations of Masonic character. Historically, their names no doubt became linked with Masonry soon after the advent of Christianity, when Christian builders put aside pagan deities as patrons and adopted the saints of the new faith. This came about gradually, and no date can be fixed. The Old Charges of Masonry make note of St. John's Day as an ancient festival of the Order - which shows that it was older than the Old Charges. The Grand Lodge of England was organized, "according to ancient usage," on St. John's Day.

(2) Pythagoras was not a Mason as we know Masonry today, nor was he ever raised to the sublime degree. Nevertheless, he was initiated into more than one of the great secret orders of antiquity, and founded one of his own, using numbers as symbols of moral truth and spiritual faith. He was thus a prophet of Masonry, a shining figure in that tradition of secret initiation and noble truth in which our Order stands, and which it perpetuates in the modern world.

* * *

Tell me, please, in what part of the world tides ebb and flow twice in twenty-four hours. My geography must be bum. I would also thank you to tell me what is an oblong square. These things make me wonder.

- J.K.P.W.

And no wonder, for, as the old farmer said when he saw a giraff for the first time, "There ain't no sich animals." Such errors no doubt crept in by virtue of the law of exaggeration for the sake of emphasis, and may easily be corrected - like the height of the Two Pillars which tower so high in some of our jurisdictions.

* * *

Is it not about time to stop tracing Masonry back to the beginning of time, as Oliver and others used to do ? Surely the actual facts, as we are able to establish them, are a better basis on which to build. - F.J.L.

Yes, and No. Despite his extravagant and often absurd claims for Masonry, much may be said in behalf of the theory of Oliver. In his "History of Initiation" he took us all over the world, showing us the rites used in many lands, and his book is often unreliable and always unscientific. Yet a man of science like Prof. Webster, in his "Primitive Secret Societies," confirms the main contention of Oliver, and traces the history of initiation still further back - to the Men's House in early tribal life. Oliver erred in identifying those primitive initiations with Masonry as we know it, whereas they were only shadows of it. Secret lodges for the training of men in righteousness, honor, courage, and goodwill may be traced back even into prehistoric times, and this was what Oliver tried to tell us, albeit he got things mixed at times. Our point is that the Lodge, in one form or another, is one of the oldest, as it is one of the greatest, institutions of humanity; and Masonry continues its ministry today, as no other order may ever hope to do.

* * *

Replying to a Brother who asks about the degree of Past Master, we may say that, according to the early Atholl Regulations - that is, the body in England calling themselves the Ancients before the union of Grand Lodges in 1813 - only Masters and Past Masters were eligible for exaltation to the Royal Arch degree. This led to the invention of the "Degree of Past Master," which was conferred on Brethren who had never actually held a Chair in a Lodge in order to qualify them for the Arch Degree. (See Hughan's "History of the English Rite," Ed. 1909). The Degree of Installed Master was known at an earlier time, but that of Past Master, or as it is sometimes called in old minutes "Passed Master," came about as above stated.

* * *

I have seen repeated references in my Masonic reading to what is called "the Prestonian Lecture," but I have never been able to make out what it was. Perhaps you can tell me. - J.G.M.

William Preston, who died in 1818, left a sum of three hundred pounds as an endowment for the annual delivery of a lecture. The lecture was to be on the First, Second, or Third Degrees of Masonry according to the system practiced in the Lodge of Antiquity during his term as Master. (Gould's History of Masonry, Vol. 3, p. 11). But whether it was a set lecture to be merely read or recited by the lecturer, or one to be prepared by him, is not clear from any record at hand. Some say one, some say the other. Several lecturers were appointed in various years, Brother Henry G. Warren being the last to receive payment in 1862. By the way this is not a bad idea to revive in our time. Suppose a wealthy Mason, or a Grand Lodge, should endow such a lectureship, and each year have some able man deliver a lecture on one of the three degrees - would it not mean a great deal?

Several questions have been received touching Negro Masonry, both as to its status and the best books dealing with it. The Grand Lodge of New Jersey has one Negro Lodge - or rather a mixed Lodge - under its obedience, the Alpha Lodge of Newark. When this became known, the Grand Lodge of Mississippi severed fraternal relations with New

Jersey in 1909. Oklahoma followed the example of Mississippi, but in February, 1914, rescinded its action. With this exception Negro Masonry is a separate organization in this country. The American Freemason gives the following list of books dealing with Negro Masonry, the first named being the standard work:

"Negro Masonry," by Wm. H. Upton, obtained from H. F. Belt, 15 Court Square, Boston, Mass., price $1.50.

"History of Freemasonry Among the Negroes of North America," by Wm. H. Grimshaw. For sale by the author, care of Congressional Library, Washington, D. C.

"Prince Hall and his Followers," by G. W. Crawford. The Crisis, 70 Fifth Ave., New York, price $1.05.

"Negro Mason in Equity," by S. W. Clark. Obtained from J. J. Lee, Grand Secretary of the Prince Hall Masons, 1403 Granville Ave.. Columbus, Ohio.

* * *

Certainly the symbols of building and of geometry are among the oldest forms of human thought. They seem to be inwrought in Nature also. May it not be that they are the thought-forms of the Supreme Architect? - J.K.L.

Manifestly. Numbers, triangles, circles, squares, pentagons, hexagons are revealed in Nature round about us, from the dewdrop to the sun in his glory, from the frolic architecture of a snowflake to the orbits of the stars. They are in the structure of the universe, and must be the thought-forms of the Eternal, else they would not be the natural, self-sought forms of matter. "All things are in numbers," said Pythagoras; "the world is a living arithmetic in its development - a realized geometry in its repose."

Nature is a realm of numbers; crystals are solid geometry. Music uses geometrical figures, and cannot free itself from numbers without dying away into discord. As Plato said, "God is always geometrizing," and elsewhere he remarked that "Geometry rightly treated is a knowledge of the Eternal." When we use these great and simple symbols we do but think the thoughts of God after Him, as Kepler said when he looked through his telescope into the midnight sky. By the same token, when we live our lives on the Level, by the Square, testing them by the Plumb, and keeping our passions circumscribed by the Circle, we are in harmony with the moral order of the world.

* * *

Several Brethren have asked us to return to the TK discussion long enough to define what we mean by mysticism. Perhaps it may be briefly stated after this manner: The Mystic - and all of us are mystics if we were wise enough to know it - is led by one insight, makes one passionate affirmation - that Unity underlies all diversity; a sense of the oneness of things, of the kinship of all life, never better stated than by Krishna in the Hindu poem:

"There is true knowledge. It is this:

To see one changeless life in all,

In the separate, One Inseparable."

Naturally, if this is really a universe, if unity underlies all things, then man must have some share of the nature of God; and upon this fact of the kinship of all men with God all our thinking rests, whether in science, philosophy, or religion. And since man is akin to God, he is capable of knowing God through what is godlike in himself - that is, through his soul. Such is the insight of all mystical thinkers, from Plato to Emerson, and it is unshakable.

Howbeit, spiritual knowledge is different from mere intellectual information; not only different, but deeper. We know a thing mentally by looking at it from the outside, by comparing it with other things, by analyzing and defining it. Whereas we know a thing spiritually only by becoming like it. One may know the theory of music and yet not be a musician. One must love in order to know love, as it is written, "he who loveth is born of God and knoweth God, for God is love." Like is known to like, and the one condition of the highest knowledge is likeness to, and union with, the object of knowledge. As Eckhart said, God and the soul are one in the act of knowing.

Therefore, the quest of the mystic - and of every man in so far as he is a mystic - is for union with God; the knowledge that comes of character; for harmony. Here lies the meaning of our Masonic search for the Lost Word, which we can never really find until the Word is made flesh in our lives, until it is translated into our character. What though we knew the ultimate, ineffable Name and shouted it from the house-top, it would be only an empty sound, unless we had incarnated it in our lives. Of this process of spiritual refinement whereby, slowly and by struggle, the Eternal Word becomes first a whisper and then a melody within us, the Masonic Degrees are an allegory - only a symbol, and foolish is he who mistakes the symbol for the fact.

At the close of the year, when thoughtful men are wont to look before and after, and take stock of things done or left undone, and wish for light to lead them along the old, winding human way, we beg to transcribe the tribute of Heine to the Great Light in Masonry; one of the noblest tributes for that it comes from a man who was called a sceptic, and whose poetry was a blend of a smile, a tear, and a sneer:

"What a Book! Stranger still than its contents is for me its style, in which every word is, so to speak, a product of nature, like a tree, a flower, like the sea, the stars, like man himself. One does not know how, one does not know why, one finds it altogether quite natural. In Homer, the other great book, the style is a product of art, and the materials always, as in the Bible, are taken from reality, yet it shapes itself into poetic form as though recast in the melting pot of the human spirit. In the Bible there is not the slightest trace of art; it is the style of a memorandum book in which the Absolute Spirit entered the daily incident with the same actual truthfulness with which we write our washing list. A Book! Yes, it is an old honest book, modest as Nature, modest as the sun which warms us, as the bread which nourishes us; a book full of love and blessing as the old mother who reads it with her dear, trembling lips. With right it is named the

Holy Scriptures. He who has lost his God can find Him again in this book; and he who has never known Him is here struck by the breath of the Divine Word."

* * *

ARTICLES OF INTEREST

A War-time Initiation, by A. S. Mackinzie. Southwestern Freemason.

Masonic Research, by Geo. E. Frazer. Illinois Masonic Review.

The First Degree A. W. Witt. Kansas City Freemason.

Lecture on the First Degree, D. S. Wagstaff. The TrestleBoard.

Masonry in a Snowflake, Frank C. Higgins. Masonic Standard.

The House of the Temple. The New Age.

First Impressions of Masonry, R. E. Tipton. Bulletin Iowa Masonic Library.

* * *

BOOKS RECEIVED

Masonry, When, Where, How, by George Thornburgh, Little Rock, Ark.

Henry Codman Potter, by George Hodges. Macmillan Co., New York.

The American Indian as a Slaveholder, by A. H. Able. A. H. Clarke Co., Cleveland.

Myths and Legends of Ancient Egypt, by Lewis Spence. F. A. Stokes Co., New York.

Lake Mohonk Conference on International Arbitration, 1915.

The Spirit of Christmas, by A. H. Gleason. F. A. Stokes Co., New York.

Aristocracy and Justice, by P. E. More. Houghton Mifflin Co., Boston.

CONTINUATION OF QUESTIONS ON “THE BUILDERS”

Compiled by "The Cincinnati Masonic Study School"

338. What object of Masonic interest was uncovered at the excavation of Pompeii in 1878? Page 83.

339. What of the pillars of Jobal and Jubal ? Page 108.

340. What is said of the Freemasons of Rome and for what purpose is it said Pope Gregory used Masons in connection with St. Augustine? Page 113.

341. What did Popes up to Benedict XII think of Masonry ? Page 122.

342. In what year did Pope Clement XII publish his Bull against the Masons and why ? With what result? Page 211.

342a. What is the Masonic position toward Politics? Page 248.

343. What is the mission of philosophy? Page 60, 259.

344. What is stated of the alternative to the philosophy taught by Masonry? Page 266.

345. Of what has Masonry ever been the prophet? Page 291.

346. What parable was translated by Max MulIer? Page 292. What parable regarding the Divinity in man comes to us from the Orient? Page 293.

347. What is Masonry's age-long quest? Page 262.

347a. How did Plotinus view philosophy? Page 269 Note 1.

348. What is the thesis of Ruskin as set forth in his Seven Lamps of Architecture, relative to the two sets of realities - material and spiritual? Page 7.

349. Describe the old light religion of humanity. Page 14-183.

350. What fact lies at the root of every religion and is the basis of each ? Page 25.

351. What is said of the few who have been able to grasp the inner and deeper doctrine of the various religions accented by the masses of every land ? Page 58.

351a. What admonition is given to youth relative to the Soul? Page 279-291 to 296.

352. Can all the people of any religion grasp al the inside doctrine ? Page 58.

353. Where were all the religions born and what do they owe to the ancient mysteries? Page 53.

354. What is said of the religion of a Freemason in 1723 ? Page 177.

355. How does it come that Freemasonry can embrace all religions and accept men of all faiths? Page 177, 209.

356. When did Religion take its outward shape? Page 241.

357. What is the reason that we are on the eve if not in the midst of a most stupendous and bewildering revolution of social and industrial life? How can we solve this great problem? Page 248, 249.

357a. What caused the creation of the Bible and the Church? Page 252 see note.

358. What is the basis of the one religion ? Page 255-256.

358a. What were some of the blackest pages of history; against whom and how did Masonry protest? Page 254.

359. What is the Masonic position toward the religious world? Page 178-255-262-263.

359a. How did Ruskin use the word Church? Page 250.

360. What will be the simple words of the one eternal religion extending high above all dogmas that divide, and all bigotries that blind and all bitterness that now beclouds us? Page 255, 256.

361. What does Freemasonry demand of all governments and religions? Page 178-231-237-273-274.

361a. Why do men leave the church? Page 250

361b. Is Freemasonry a religion ? Page 250.

362. What is the religion of a man, or what does a truly religious man do ? Page 294.

363. What is religion? Page 252 note, 293, 294.

364. What value was placed on the various legends woven about the temple of Solomon? Page 74.

365. By whom were the temple and the palaces of Solomon built ? Page 75, 76.

366. By whom was the Temple of Solomon designed and erected? Page 76.

367. What is said of the home of the soul ? Page 174-270-271.

368. How did it come that the influence of Solomon's temple to a certain degree gave the forms of the Christian Churches during the Middle Ages? Page 191.

369. What is the cause of the ceremonials of speculative or symbolical Masonry being more elaborate and imposing? Page 143.

370. What was the progress made by speculative Masonry at the start? Page 203.

370a. What is said of the Supreme Mind and the righteous Will? Page 266.

371. What is the present need of human Society? Page 247.

371a. What attributes of the Soul lift man above the brute and bespeak his divinity? Page 270.

372. How do the teachings of Socialism compare with those of Masonry and the so-called City of God? Page 287.

373. What effect do Symbols have upon the life of man ? Page 4.

374. What are the emblems of truth, justice and righteousness? Page 10.

375. How were the shrines ot the old solar religion of Egypt oriented? Page 11.

376. What are the oldest emblems of Solar Faith ? Page 13.

377. How is Symbol related to speech ? Page 19.

378. What is said of symbolism relative to man ? Page 20.

379. Of what do the ancient symbols bear witness ? Page 34.

380. What is the symbol of Buddha? Page 28.

381. What symbolic reference have the serpents ? Page 33.

382. What is the good the simple symbols of Masonry may do to establish the Brotherhood of man? Page 53.

383. What is said of the circle ? Page 24, 25, 33.

384. What lofty interpretation does Masonry accept in regard to the point in the circle ? Page 26.

385. What is said of the triangle, square, cross and circle? Page 25, 33.

386. How old is the idea of the Trinity ? Page 23 - 264.

387. Of what is the triangle a symbol in India? Page 23, 79.

388. How is the Triangle compared to the Trinity of life ? Page 22.

389. What is Solomon's Seal? Page 79. What is the Triangles of Vishin and Siva? Page 23-79.

389a. What is said of the lesser and the greater Tetractys? Page 143.

390. What is the Seal of Solomon in Syria, Persia and India? Page 79, 23.

391. How many hundreds of years before the socalled Christian era were allusions made to the compasses ? Page 30.

392. What is said of the crown, and what is said of its symbolism ages before our era? Page 24.

393. What is said of the cube? Page 10, 27, 23.

394. What is said of the discovery of the Square and of what did it become an emblem? What does it still teach ? Page 10, 30, 33.

395. What is said of the Swastika? Page 23.

395a. What is said of "Gloves" as a symbol? Page 137.

396. Why should we study the symbolism of Freemasonry and why did symbolism become a language for the thoughts of the thinker? Page 153.

396a. What is meant by Tiler? Page 138.

397. What is said of symbolism during the "Middle Ages?" Page 156.

398. Have Masons always appreciated and loved the symbols of their degrees? Page 157.

399. What sort of people became Masons after Masonry ceased to be operative and what was the Symbolism retained by Speculative Masonry? Page 201.

399a. For what purpose did Stuckley the antiquarian enter the order of Freemasonry in 1721 ? Page 203.

400. What is said of the secret sermon on the mountain coming to us from Egypt through Greece? Page 47.

----o----

WASHINGTON

Like some lone mountain in the starry night, lifting its head snowcapped, severely white, into the silence of the upper air, serene, remote, and always changeless there! Firm as that mountain in the day of dread, when Freedom wept and pointed to her dead; grim as that mountain to the ruthless foe, wasting the land that wearied of its woe; strong as that mountain, heath its. load of care, when brave men faltered in a sick despair. So does his fame, like that lone mountain, rise, cleaving the mists and reaching to the skies; bright as the hems that on its summit glow, firm as its rocks and stainless as its snow.

Walt Mason.

----o----

I AM WAR

I am a pestilence

Sweeping the world.

Hate is the root of me,

Death is the fruit of me,

Swift is my stroke;

Blood is the sign of me,

Steel is the twine of me,

Thus shall ye know me:

I am the'death of Life,

I am the life of Death,

I am War !

- Alter Brody, in the London Outlook.

The Builder Magazine

January 1916 - Volume II - Number 1

THE RELIGION OF ROBERT BURNS

BY BRO. GILBERT PATTEN BROWN, MASS.

ALL men possess some real worth. Creed is an invention of man. Genius is a gift of God to man. The very name "genius" signifieth original, unacquired gifts, born gifts: from the Latin of Gignor, to be born; or, older still, from the Greek of Gennao, to generate, to produce. A man may be a good historian, a grammarian, or a commentator: only a man of genius can be a painter, a statuary, or a poet. The poet is an original thinker. Whenever we find a man of rare intellect working out his own destiny, and showing himself mighty among his contemporaries, we are benefited by having come in contact with such a person. In one of that type is a fineness of nature. He is usually a seer. They have lived in all ages and have been found among all races of men. They belong to no particular class or creed and are usually deeply religious in their own way of reasoning. The gentleman of this monograph is without question Scotland's greatest son. He taught the world through his poems the difference between religion and creed.

"The rank is but the guinea's stamp

The man's the gowd for a' that."

Possibly no poet ever lived who possessed that original style and uniqueness of composition as Robert Burns, whose eyes first saw the light of this world on the twenty-fifth day of the rough old warrior January, 1759, in the quaint little village of Alloway. The cottage, under whose historic roof he was born, is still standing. The old parish books of records, dimmed with age, show his ancestry to have been of the best blood of Ayr and Alloway. The following is a brief account of this old (Celt) family: "Lawful son of William Burns of Alloway and Agnes Brown, his

spouse," and "baptized by Mr. William Dalrymple: witnesses, John Tement and James Young."

MADE A MASON

The youthful days of Burns were spent amid rural surroundings, thus giving his young brain an opportunity to read of the philosophy of life from the open pages of the book of nature. His playmate in school was his modest brother Gilbert. The poet's maternal grandfather, Gilbert Brown, was a farmer, and known for his upright living, also his deep religious convictions. He differed from the creed of his forefathers as did the poet. Before arriving at manhood Burns became firmly grounded in the faith of "the fatherhood of God and the brotherhood of man." While a youth he had witnessed a funeral as conducted by the institution of Masonry. That sight he had never forgot. In beauteous Tarbolton, Ayrshire, was St. David's Lodge, No. 174, whose membership consisted of the "substantial, upright, and honest gentlemen" of the neighborhood. An extract from the pages of records of that historic body, under the date of July 4, 1784, reads,-

"Robert Burns in Lockly was entered an apprentice." Signed, "R. Norman." And, under the date of October 1, the record reads, "Robert Burns in Lockly was passed and raised, Henry Cowan being Worshipful Master, James Humphrey being Senior Warden, and Alex Smith, Junior; Robert Wadrown, Secretary, and John Manson, Treasurer; John Tammock, Tyler, and others of the brethren being present."

MORE LIGHT IN MASONRY

Robert Burns became extremely interested in his new and most fraternal home. The lessons he had learned therein had a very welcome place in his heart, and in a short time he wished for "more light in Freemasonry," by being made a regular "Royal Arch Mason." In due season he made application for further advancement in the ancient mysteries of the Institution. It is by the aid of the minutes of the old

"record book" of "St. Abb's Lodge" of Leymouth, and under the date of May 19, 1787, that the author is able to give the following to his fraternal readers:-

"At a general encampment of St. Abb's Lodge, the following brethren were made Royal Arch Masons: Robert Burns, from the Lodge of St. James, Tarbolton, Ayrshire; and Robert Ainslie, from the Lodge of St. Luke, Edinburgh. Robert Ainslie paid one guinea admission dues; but, on account of Robert Burns' remarkable poetical genius the encampment agreed to admit him gratis, and considered themselves honored by having a man of such shining abilities for one of their companions."

Previous to Robert Burns being made a Master Mason, St. David's Lodge, No. 174, and St. James' Lodge were consolidated under the name, "St. David's Lodge, No. 174, Ancient Freemasons," and later separated, each Lodge claiming their pride, "Bobbie" Burns, to hold membership therein.

Throughout Scotland the 24th of June is generally observed by the Masonic fraternity. In 1786 and in the early part of June, Brother Burns, being somewhat anxious to have a large attendance on the 24th (St John's Day), sent to his brother Mason, the Dr. John Mackenzie, a beautiful notice in poem form. It pleased its readers.

THE MASTER'S APRON

The attendance on that "St. John's Day" was large at renowned St. David's Lodge, and a more proud Freemason never stood in Masonic cloth than Robert Burns as he extended the warm hand of friendship and brotherhood upon that occasion. He was a frequent and most welcome visitor to Masonic meetings in many places of "Bonnie" Scotland. The following is from his talented pen:-

"There's many a badge that's unco braw

Wi' ribbons, lace, and tape on:

Let Kings and Princes wear them a'

Gie me the Master's apron

The honest craftsman's apron

The jolly Freemason's apron,

Bide he at hame, or roam afar

Before his touch fa's bolt an' bar,

The gates of fortune fly ajar,

'Gin he wears the apron.

For w'alth and honor, pride and power

Are crumbling stanes to base on:

Fraternity should rule the hour

And ilka worthy Mason,

Each free accepted Mason

Each ancient crafted Mason.

Then, brithers, let a halesome sang

Arise your friendly ranks alang.

Gude Wives and bairnes blithely sing

Ti' the ancient badge wi' the apron string

That is worn by the Maste Mason."

Our own William Cullen Bryant in his address at the Burns birthday centennial festival, Astor House, Nevi York, Jan. 25, 1859, spoke at length on Burns. The following is but a brief extract from his well-timed remarks:-

"Well has our great poet deserved this universal commemoration, for whohas written like him? What poem descriptive of rural manners and virtues, rural life in its simplicity and dignity,--yet without single false outline or touch of false coloring,--clings to our memories and lives in our bosoms like his 'Cotter's Saturday Night'? What humorous narrative in verse can be compared with his 'Tam O'Shanter'? From the fall of Adam to his time, I believe, there was nothing written in the vein of his 'Mountain Daisy': others have caught his spirit from that poem, but who among then, all excelled him? Of all the convivial songs I have ever seen in any language there is none so overflowing with the spirit of conviviality, so joyous, so contagious as his song of 'Willie brewed a Peck o' Maut.' What love songs are sweeter and tenderer than those of Burns? What song addresses itself so movingly to our love of old friends and our pleasant recollection of old days as his 'Auld Lang Syne,' or to the domestic affections so powerfully as his 'John Anderson'"?

The religion of Burns was truly the religion of a poet. "An irreligious poet is a monster," he said. "I despise the religion of a fanatic, but I love the religion of a man." So advanced has become the age of reason that these words alone make Burns mighty among the world's greatest philosophers. A true poet is a religious man. He sees goodness in all things: the works of Deity are to him ever visible.

SECTARIANISM

Years ago Scotland alone celebrated the birthday of Burns; but to-day people of many races, creeds, and tongues hold services commemorating that eventful day. We find many preachers of to-day laying their sacrifice of praise on the sacred altar of his cherished memory. Even the creed egoist or the race despot cares not to

make war upon the name of Robert Burns. Form to him was nothing, sect had no welcome in his heart. The peddling politicians of sectarianism played upon his tender feelings, and, while he was yet young, forced him into arguments upon theological lines. In later years he frequently declared to the effect that the theological brawlings of his early life were not to be counted against him as hostile to religion. For true religion his respect was marked. See his philosophy in these lines,--

"In ploughman phrase, God send you speed,

Still daily to grow wiser;

And may ye better reck the rede

Than ever did th' adviser."

He wore no commercial smile, nor did he frown upon the riches of others. He was never known to speak disrespectfully of Jesus of Nazareth.

The following four lines are but a fragment of his poem as paralleled by him to the eighth chapter of John:-

"Then gently scan your brother man,

Still gentler sister woman;

Tho' they may gang a kennin' wrang,

To step aside is human."

For the sake of the songs of Burns the rational world has forgiven his sins.

Robert Burns died July 21, 1796, and was buried five days later at Alloway Kirk, Ayr. No grave in all Scotland is more cherished by the visitor than that of Robert Burns, who had many faults and who like all men made many mistakes in life, but whose tender heart gave to humanity some of the sweetest messages since the Sermon on the Mount, and whose name will live as long as biography has a charm for the children of men.

THE SWEET SINGER

Thus do we find Robert Burns to have been a very religious man. Many of his poems are sermons worthy to be cherished by all lovers of literary worth. He frowned upon no man for his form of worship of the Deity. He despised the selfishness of man in commercial life:--

"The poor, oppressed, honest man

Had never sure been born

Had there not been some recompense

To comfort those that mourn."

Again he says,--

"Great Nature spoke, with benign

'Go on, ye human race

This lower world I you resign

Be faithful and increase.' "

To the memory of his daughter who died in 1795 he wrote two verses, one of which is as follows:--

"To those who for her loss are grieved,

This consolation's given:

She's from a world of woe relieved

And blooms a rose in heaven."

One of his truest friends was John Bushby, who was known for his faith in God and his honesty of purpose in worldly affairs. At his grave Burns wrote:--

"Here lies John Bushby, honest man!

Cheat him, Devil, if you can."

"Burns' Day," January 25th, is becoming a popular day of celebration, when, by those who love the tender side of humanity, race and creed are forgotten.

----o----

THYSELF IN CONTROL

From the Katha-Upanishad.

Know the Self to be sitting in the chariot, the body to be the chariot, the intellect the charioteer, and the mind the reins.

The senses they call the horses, the objects of the senses their roads. When he (the Highest Self) is in union with the body, the senses, and the mind, then wise people call him the Enjoyer.

He who has no understanding and whose mind (the reins) is never firmly held, his senses (horses) are unmanageable, like vicious horses of a charioteer.

But he who has understanding and whose mind is always firmly held, his senses are under control, like good horses of a charioteer.

He who has no understanding, who is unmindful and always impure, never reaches that place, but enters into the round of births. But he who has understanding, who is mindful and always pure, reaches indeed that place whence he is not born again.

But he who has understanding for his charioteer, and who holds the reins of the mind, he reaches the end of his journey, and that is the highest place.

----o----

"One of the first lessons taught a Mason is prayer, and what a mockery it is for a man to pray to the great God whose name he profanes. One reason why Masons lose interest is that they were not first made Masons in their hearts."

IRISH FREEMASONRY

BY BRO. J.L. CARSON, VIRGINIA

Although Ireland cannot boast of having had a Mason's Guild of its own, many of the cathedrals, churches and monasteries established up and down through the country were built by bands or companies of skilled workmen belonging to such guilds who came into "The Kingdom of Ireland" from across "The Channel."

The Cathedral of The Holy Trinity (now Christ's Church), Dublin, was built 1157-1230 by a company of such workmen from Somersetshire; Grey Abbey in the County Down was erected by a body of the brotherhood of operative builders from Whitby 1190 to 1200; builders from Southwark erected St. Patrick's Cathedral, Dublin, about 1210; and Saint Mary's Church, Youghal; Saint Nicholas' Church, Carrickfergus; The Abbey Church, Bangor; County Down, and many others were "fitly framed together" by members of some of the skilled brotherhoods of operative Masons from across the Irish Sea, whose camps or lodges scattered over the face of the land, account for the large number of St. John's Lodges pre-existing the establishment of the Grand Lodge of Ireland.

That Speculative Masonry existed in Ireland previous to the Grand Lodge era we have ample proof. Of course, the early St. John's Lodges were purely operative, gradually becoming speculative, but at what date this change occurred, or of the circumstances leading up to the change, we have no intimation or knowledge. This we do know: that as early as 1688 Speculative Masonry was known and understood in Ireland. In that year John Jones in his tripos delivered at the commencement exercises of The University of Dublin, delivered before a mixed

assembly of University men and prominent Dublin citizens, referred to Free Masonry in such terms as to leave no doubt that a general and wide-spread knowledge of the principles of the speculative element of our society were fully understood.

A LADY FREEMASON

In 1712 at Doneraile House County Cork, where a Speculative Lodge was being held in the Mansion of Lord Doneraile, The Right Honourable Betty St. Ledger, afterwards Mrs. Aldworth (sister of his Lordship), was admitted a Freemason, (she being the only Lady Freemason ever regularly initiated into our society, her initiation is one of the romances of Freemasonry.)

In 1717 at least four of these St. Johns or "Time Immemorial Lodges" met in the City of London with Antony Sawyer as Grand Master and inaugurated the first Speculative Grand Lodge of the World, The Grand Lodge of England. So in the year 1725 (or earlier) The St. Johns Lodges of Ireland united to form The Grand Lodge of Ireland, the oldest daughter of the Mother Grand Lodge.

The Dublin papers of 1725 inform us, that on the 26th day of June, that year, the Grand Lodge of Ireland attended a public ceremony, parading the Streets of Dublin "on a most magnificent scale," from the same source we also learn that on the 28th of June "the Master and Wardens of the Ancient and Honourable Society of Freemasons were chosen, and the Right Honourable Richard Earl of Ross was elected Grand Master," after the installation "there was a splendid dinner consisting of one hundred and fifty dishes," "after dinner and music they went to the play where Mr. Griffith," (the Comedian, who was also the Grand Secretary) "and the Honourable Society sung a song in praise of Freemasonry." All this does not look as if it was "the first day out" for our ancient Irish Brethren, but as all the old records of the Grand Lodge have been "lost, strayed, or stolen," the exact date of the origin of this Grand Lodge cannot be definitely fixed, nor the number of Lodges assisting thereat. The "Munster Records," however, are the first authentic records of any Grand Lodge in Ireland, informing us that a Grand Lodge met at

Cork on the 27th of December, 1726, The Honourable James O'Brien, third son of William 3rd Earl of Inchquin, being elected (3rand Master, and Springett Penn, Great Grandson of Admiral Penn and Grandson of the famous Pennsylvania Quaker, Deputy Grand Master. On August 9th, 1731, Lord Kingston, who had been elected Grand Master of England 1728 was elected Grand Master of the Grand Lodge in Dublin. He had also been elected in 1729 Grand Master of the Grand Lodge of Munster; his acceptance of both important Irish offices served to fuse together the two bodies in 1731, into the Grand Lodge of Ireland as it stands to this day, proving the connection and good feeling then existing between the Premier Grand Lodge of England and the Grand Lodges of Ireland.

FIRST IRISH CONSTITUTIONS

In 1730 John Pennell transcribed and rearranged Anderson's Constitutions for the Grand Lodge of Ireland, making them the first Irish Constitutions, thus showing the identity of the systems of the Mother Grand Lodge of the World, and her eldest daughter the Grand Lodge of Ireland, previous to the establishment of the Grand Lodge of the Ancients, which deriving its ceremonial work, and methods of organization from the Grand Lodge of Ireland, was rather an offshoot of that Grand Lodge than a seceder from the Premier Grand Lodge of England.

In 1740 Laurence Dermott was initiated in Lodge No. 26, Dublin, and in 1746 was its Worshipful Master; he afterwards migrated to London and was practically the organizer of the Grand Lodge of the "Ancients." He was early appointed Grand Secretary and afterwards Deputy Grand Master, introducing the Irish working and all its methods of procedure, dubbing the followers of the premier Grand Lodge of England as "Moderns."

The Irish Craft and the Grand Lodge of the "Ancients" therefore worked pure ancient Masonry, holding fast to the "original intention" and the Ancient Landmarks, while the Modern Grand Lodge by its innovations, its errors of omission and commission, ran the risk of covering the landmarks with so much quasi-Masonic rubbish as almost to obliterate them altogether.

In 1766 Grand Secretary Crocker when changing his residence in Dublin lost a "small hair trunk" full of Grand Lodge records, and in 1801 Alexander Seton the newly appointed Grand Secretary, took the full of a "Hackney Coach" of manuscripts, books, and records from the home of Brother Crocker, which have never since been traced or recovered. Any student of the history of Grand Bodies can realize this loss; all the history of the Grand Lodge of Ireland previous to this late has been laboriously gathered together from outside sources. Alexander Seton (a Dublin Barrister) who captured the old records, left himself by this and his many irregularities as Grand Secretary open to a Chancery Suit, that ever famous Irish Orator and Brother Mason, Dan O'Connell (The Liberator) being Junior Council for the Grand Lodge. The suit went against Seton who immediately set about fomenting trouble for the Grand Lodge of Ireland.

FRILLS AND FEATHERS

At this period all known and many now unknown degrees were being worked in the Irish Lodges under no other authority than the Blue Lodge warrants. In fact, the power to grant the higher degrees was only governed by the ability to confer them.

The Grand Lodge of Ireland therefore set about cutting all the "frills and feathers" from the Blue Lodges confining them to the first three degrees. Seton seized this as a pretext to agitate the provincial Lodges, misrepresenting the attempts of the Grand Lodge to bring the High Grades under a central control, set about the establishment of a rival Grand Lodge in Dublin known variously as "The Grand East of Ireland," "The Grand Lodge of Ulster," and "The Grand East of Ulster." The central and main plank in their platform being "that it appears to us that the innovations lately proposed to be placed on the High Masonic orders are unnecessary, inasmuch as these orders have hitherto enjoyed uninterrupted tranquillity without any ostensible head or controlling power." In 1805 about 200 Lodges revolted following Seton into the "Grand East of Ulster." Things for a time looked serious, but the Grand Lodge after a five years' struggle came out on top. By wise and liberal legislation speaking volumes for the good sense of the rulers of the Craft the effect of the schism died out with astonishing rapidity, and its' very

memory was speedily forgotten by all but the few students of Irish Masonic history. The History of the Grand Lodge of Ireland since this date has been the history of most other Grand Lodges. It had its ups and downs, its days of prosperity and adversity, but its Traditions, History and Ritual have been handed down pure and undefiled, and the glorious banner of the Craft still flies over a contented and prosperous jurisdiction.

CHETWODE CRAWLEY

The present Ritual was first adopted by the Grand Lodge in 1814. John Fowler "who had a master mind for ritual" exemplified the working before the Grand Lodge, and it was then and there decreed that "the work of John Fowler and no other" be the fixed standard for all future time. Fowler's exemplification introduced no novelties, omitted no essentials, simply put into concrete form the then existing but somewhat mixed ceremonies as they had been handed down from the beginning. Edward Thorp, a pupil of Fowler's, carried on the good work for many years. The late Judge Townsend and Harry Hodges, as well as our good Brother W. J. Chetwode Crawley, received their Masonic ritual from Brother Thorp, without "evasion or equivocation." R.W. Brothers Townsend, Hodges and Crawley have given of their best to the Grand Lodge of Instruction, so that the claim of the Grand Lodge of Ireland for the accuracy of its pure ancient Freemasonry is no vain boast. "Strict verbal accuracy" is demanded where there is neither a printed or written, recognized or unrecognized monitor or textbook, and this is the system by which this demand is attained.

A Brother in a Subordinate Lodge who shows ability and inclination to master the ceremonies, is nominated by his Lodge to attend the Grand Lodge of Instruction in Dublin. If he obtains a certificate of proficiency he becomes instructor to his Lodge. Two of the ablest of these ritualists in each province are annually elected Provincial Grand Instructors, who make regular visits to the Grand Lodge of Instruction, also visiting the Lodges in their province where no brother holds an instructor's certificate, or to any Lodge as instructed by the Provincial Grand Lodge or requested by the Subordinate Lodge. If "strict verbal accuracy" is demanded, so also is "strict uniformity of Masonic Clothing," no apron, jewel, or decoration other than those appertaining to the first three and Past Master's degree being

allowed to be worn in a Blue Lodge. This rule is insisted upon in the case of visiting Brethren as well as members of the Lodge. The Grand Lodge meets in Dublin annually, the Grand Master being a life appointment and the Grand Officers the appointment of the Grand Lodge and the Board of General Purposes.

"THE JEWELS"

The Board of General Purposes arranges and decides almost all business details for the Grand Lodge, so that its decisions are usually a cut and dry ratification of the rulings of the Board of General Purposes. Provincial Grand Lodges meet quarterly, the Provincial Grand Master, usually a life appointment, is the nomination of the Grand Master. The Provincial Deputy Grand Master being the nomination of the Provincial Grand Master, it thus transpires, that the office of Provincial Senior Grand Warden is the highest elective position in the gift of the Irish Brethren.

"The Jewels" of Irish Masonry are the Masonic Orphan Boys School, the Masonic Female Orphan School, and the Victoria Jubilee Masonic Fund, all of which are supported with the generosity and good will characteristic of the Irish Freemason at home or abroad, for "Charity suffereth long and is kind."

The first Military Warrant (No. 11) ever issued by any Constitution was granted on the 7th of November, 1732, to the First Battalion of the Royal Scots Regiment by the Grand Lodge of Ireland. Through the medium of these Military, Travelling, or Army Lodges, of which the Grand Lodge of Ireland and her Sister Grand Lodge the "Ancients" issued many hundreds, Freemasonry reached the limits of every British possession, and claim may be laid for the lion's share in the spread of Freemasonry through the length and breadth of the English Speaking world.

In Ireland the Royal Arch was known as early as 1743, and the degree of Knight Templar in 1758. Tradition and generally accepted Lodge gossip leads us to believe both these degrees were worked in connection with Blue Lodges or as

distinct organizations long previous to these dates. Many, if not all the Regiments stationed in Ireland having Military Warrants, adopted these degrees and worked them without let or hindrance under their ordinary Blue Lodge Warrants, thus s creating what were called "Black Warrants;" hence we account for the spread of the Royal Arch and Templa; degrees as well as those of Blue Masonry, wherever these regiments were drafted.

LAURENCE DERMOTT

The Grand Lodge of Ireland issued the first Grand Lodge Certificate ever handed a Mason by his Gran Lodge. The first of these certificates that ever crossed the sea was carried by Laurence Dermott and exhibited with pride by him in the Grand Lodge in London, thus proving his identity, and his ability to perform all the Masonic Ceremonies as worked in Ireland at that date. Warrant No. 1 of the Lodge meeting at Mitchellstown, Co. Cork, is the oldest existing document of its kind ever issued by any Grand Jurisdiction. Mitchellstown was on the estate of and near the Mansion of Lord Kingston, Grand Master; thus we account for its being warranted to that village. It is quite possible it first met in the Mansion itself. This Lodge claimed to have worked as a regularly constituted St. John's Lodge for fifty years previous to the issue of its Grand Lodge warrant. For many years these St. John Lodges held aloof from the Grand Lodge and did not apply for regular warrants of Constitution. In 1840 we find the following advertisement in the public newspapers: "Such Lodges as have not already taken out warrants, are ordered to apply for them to John Baldwin, Esq., Grand Secretary to the Grand Lodge, or they will be proceeded against as rebels." Indeed it was a frequent cause of riot and disorder when the "Regulars" or members of Lodges having received Grand Lodge Warrants, and the "Bush," "Rebel" or "Hedge" Masons, as those belonging to unwarranted Lodges were called, met at fairs, markets and funerals, trailing their coats down the center of the street, each claiming their regularity and yelling "If you want to raise a row or a ruction just tread on the tail of me coat." And I say to the readers of "The Builder," if you want to raise either of the aforesaid ancient ceremonies, just say a bad word about the Grand Lodge of Ireland, and I'm with you.

----o----

ON THE FAIR DAY

God went into the market-place of the world on a great fair-day.

All the stalls were kept by priests, who kept crying - the crowd:

"Which god will you buy?"

"Mine is the only true god."

"Hold to the god of your ancesters."

"My god compromises with sin and sells you indugences."

"My god is easy-going."

"My god is profitable."

"My god is fashionable."

"Come buy with gold."

"Come buy with observances."

"Come buy with trumpetings."

And God turned wearily away and said to the stars:

"How long it takes mankind to grow up."

--Elizabeth Gibson Cheyne.

REFLECTIONS ON THE PHILOSOPHY OF ALBERT PIKE

BY BRO. FRANK W. ELLIS, IOWA

FREEMASONRY has been defined as a science which includes all other sciences. The study of Morals and Dogma will lead to a keen appreciation of such a definition and that it is not only the most concise but one of the most comprehensive and furnishes an illustration of the immense scope of Morals and Dogma.

Dogma, according to Pike himself, is to be construed as doctrine or teaching, and so we have in Morals and Dogma a book which comprehends Masonic morality and teachings; usually expressed in a more scholarly and dignified way as Pike's Philosophy of Masonry.

The Philosophy of Masonry, or any particular Masonic writer's philosophy, means the unfolding of the wisdom of Masonry. That is, we as Masons use the terrn philosophy as a science which treats of our particular system of teaching. We gather this knowledge or wisdom as a science or a philosophy from numerous sources; one can safely say it flows from innumerable fountains. Symbols, allegories, legends, occurrences from the Bible and many dramas, dress this wisdom attractively. The meaning of the symbols, the pictures produced by its allegories and legends and Bible occurences make clear the lessons of Masonry which are called Masonic Philosophy. Why, certain symbols and allegories and occurences teach these lessons, carries us into a broader and more diversified domain of philosophy, yea, even into the storehouses of knowledge of all time, which means a research that only the sage or profound scholar can ordinarily undertake. It might be well to remark, however, in this connection, that, given a fairly calm judgment and good mind, such a research will produce a scholarly result in one not blessed with book knowledge attained in colleges or schools. If the ordinary mind of the ordinary Mason is not roused or stimulated to activity for deep learning, he can nevertheless acquire and absorb the Masonic meaning and come to a Masonic understanding of the all instructive, all fruitful and all entrancing beauties of the symbols, the pictures made by the allegories and occurences depicted in Masonry. And when he gazes into the limpid depths of the streams that flow from these fountains and interprets and construes their songs and

harmonies, the note that strikes his responsive chord is not difficult of comprehension.

THE PURPOSE OF MASONRY

It is not the purpose of Masonry to supplant or supersede religion. Masonry is only a help to religion. It is to teach us to have a firm belief in God and the immortality of the soul. Masonic philosophy has this end in view, and works for that consummation. Belief in the unity of God and immortality of the Soul is its basic, fundamental law, its eternal lesson and foundation. Its morals follow necessarily as a postulate, inevitably as a sequence. It is not the purpose of this paper to endeavor to strike the keys in perfect harmony with all the conceptions of Pike, borrowed or original, in his moral teachings or his philosophy, but rather to find some of them as one would hold to his ear the shell listening for the faint refrain of the cadences of the sounding deep. It is an effort to pluck and inhale the perfume and observe the beauty of some only of the flowers which grow in the garden of the Philosophy of Morals and Dogma.

Undoubtedly, as learned scholars have declared, the philosophy taught in Morals and Dogma is the reduction of all forces or impulses, spiritual and material, to dependency for their existence upon the Absolute. The Being who is Being, always was Being and always will be Being. The universe with all its ramifications, including life and inanimate matter, came from or emanated from God, the Absolute. Interpret our individual tenets as we may, nevertheless they lead to the final Unity, which is the Absolute. That as a necessary deduction from this doctrine of all springing from or owing existence to the Absolute or God, there is a doctrine of harmony arising from the action of contrary forces in everything, whether spiritual or material.

DOCTRINE OF EMANATION

The doctrine of the Absolute was taught by nearly all sages, philosophers, savants, oracles and learned men of all time. It was the doctrine of nearly all the esoteric institutions of all ages. And Pike skillfully deduces from the writings of nearly all learned men the theory of the operation of contrary forces producing harmony. Most commentators on Pike are content to state his philosophy in the most meager way or as a key to understand his Morals and Dogma and refer you to a study of his work, which is complimentary not only to his philosophy but also to the wealth of learning with which his pages glisten.

A cold or unadorned statement of the Doctrine of Emanation of everything from God, or the Absolute, and that such emanations or manifestations operated by the combined action of contraries, is an arid and barren harvest of the poetry and beauty and wisdom of Pike's philosophy. Such is the doctrine of the philosophy of Pike, and bare mention of it may be a sufficient clew or hint or incentive for the learned and the scholarly or the philosopher. It does not suffice, however, if we are to stimulate the ordinary Mason to a study of Pike's philosophy of Masonry. His philosophy is set in many constellations each composed of many different stars, many of the first magnitude.

The doctrine of the Absolute, if it may be called such for brevity, is not a new philosophy. It is older than written language and stretches away back to the first method of teaching by symbols and yet further into the dim recesses of remote and unknown antiquity when mortal thought first took form; if indeed it was not a part of the first mortal thought and there had its origin. Belief in God has been intuitive always. It is instinctive, a part and parcel of humanity, if perchance it is not more and came from communion with God by the patriarchs.

Harmony as a product of spiritual action must be the law of creation of all things because it could not be otherwise. That sacred subject cannot be solved by the human mind for the reason that it deals with the infinite which is above and beyond the human mind. Just so, the blue sky is a name only because it is not there. We look into infinity which the human eye cannot see. Neither can the human mind comprehend the operations of the Infinite. The grace and loveliness of Infinite Creation producing exquisite harmony in every form and shape and mould stimulates the human mind to endeavor to penetrate its mysteries, and every force

of the human brain is strained to comprehend. It is the far and futile hope of science. It has agitated the highest and best and brightest and most profound intellects of all time who have endeavored to explain it by every symbol that the ingenuity of man could invent. Language, which is itself a symbol of thought, has been exhausted and tortured, to give clearness to an explanation. But all in vain. Human reason has its limit in human understanding. Pristine Truth is not within the purview of man's comprehension.

GOD AND IMMORTALITY

For the ordinary man the philosophy of Masonry as taught by Pike can bring him belief in the Unity of God and Immortality of the Soul resting upon human reason and human faith. This Pike's philosophy teaches its student on nearly every page. One can read and. study Morals and Dogma and discard the particular doctrine of every philosopher mentioned therein or to whom reference is made, and even the philosophy of the Book itself, and still its pages fairly teem with and pour forth a radiance of morality, founded upon the logic of immutable laws, which light the way to the goal of human perfection, or the Utopia of human excellence, because they are based or founded upon our law;--the Unity of God and Immortality of the Soul.

Why the morality of mankind, whether in an individual or nation, is founded upon these immutable principles is our philosophy. Pike warns us again and again that nature does not explain, that simple things only are explained. The revelation itself, while revealing, conceals because it cannot be otherwise. A real mystery is not a mystery because it is understood by only a few, the select. It is a mystery for the reason that it cannot be explained by language, for if it could be made plain or evidenced by words it never would have been a mystery, and would have been exposed when born. Hence, symbols convey a meaning which can exist only in the thought and in the mind or in the judgment of the intellect. Multiplying words does not reveal them. That process only covers or conceals them. For instance, in nature we know only the effect of fire, we do not know the cause. We know the effect of lightning or electricity, but not its cause. We may be able in such phenomena to discover the combination of the elements which compose them, but what acts upon these elements to produce the effects is a mystery yet unsolved. Likewise, another

mystery, it does not seem that our comprehension, our wisdom, is intended to solve them. The more we use words to explain the insolvable, the unknown and the inscrutable the more we re-cover them with an opaque cloak or veil.

FORCE OF ELECTRICITY

God and the Immortality of the Soul are far more hidden and impenetrable to the human mind than movement of matter. Fire and electricity are matter because it takes time for them to act. The marvelous force of electricity which comes and goes, with its terrifying effects, almost instantaneously, a cataract of fire from the sky, nevertheless is visible and takes time. The shrouded and obscure ether which we call void or space, by its friction, or for some other cause, retards light because though light travels with inconceivable rapidity time is consumed before it reaches the earth from the distant stars.

Our human reason is perhaps partially defined as meaning proof. Proof appeals to the judgment, to the intellect, in such manner as to be convincing. In other words, reason is, in our mind, the certainty of some existence or phenomena we can appreciate and understand. We all know there are such material things as dew, light, earth, plants, moon, stars, sun and buildings, trees or objects of any kind, or rainbows, or clouds or colors because we see them. Science explains many things indisputably. Many other effects we feel. We are certain that such things are true and that they exist. Our reason makes them known to us.

When reason ceases we must rely on faith, whether faith precedes or follows reason or operates with it simultaneously. A faith that is blind, that is covered or a matter of habit or an inheritance, is not a real faith. We should have a faith founded upon reason, that is, the certainty of conviction that never fears or trembles at the approach of doubt. Otherwise we are groping in the dark or walking in the shadows or in a perennial mist or fog.

STARS OF FAITH

Faith in God and the immortality of the Soul is one of the stars of first magnitude in the constellations which form the entire Philosophy of the Morals and Dogma, as it is in any philosophy of Masonry. Can we acquire by any philosophy a real conviction based upon never yielding faith? Or must we abjure wisdom and always falter through the darkness? Or can we find a reason for the faith within us? Pike says, yes! Many other learned men say the same. Why? The Bible is a reason for faith and is entirely sufficient for many thousands. There can, however, be no harm in cumulating reasons for faith, if there can be any such piling up of proof outside the Bible. Likely, to all the proof for faith is there, if we would but find it.

The most appealing foundation for a faith founded upon reason is nature. Nature teaches by symbols; it does not explain. By analogy, if not otherwise, the lessons of Nature will produce an unyielding and inevitable faith. Nature, the Universe, is the work of the Absolute, the evidence of the thought of the Cause of Causes, God. Matter is never destroyed. The soul or spirit of man is from the Supreme Light and is indestructible by every demonstration of the Infinite.

The philosophy of Pike, aside from certain profound conclusions, aside from its beautiful lessons of morality, and aside from its innumberable excursions into the theory of every effort at government and social problems and their effect, and aside from the worked over and quoted philosophy of the sages and scholars, reveals a lesson to the ordinary mind of the ordinary Mason so bright, so resplendent and so lovely as to be fascinating, even though he does not pretend to be metaphysical. And this is so whether or not Pike uses that lesson as an illustration or argument for his final consummation and whether original or borrowed or moulded in the crucible of his astounding mind.

FAITH AND REASON

Faith standing parallel with reason are certainly two of the great columns which Pike's philosophy constructs. Exercise your reason or judgment to make your faith strong. If your faith in God and immortality is proved to you, it is immutable and unchangeable! The strongest winter winds of doubt will never make it cold or frosty, the hottest tropic blasts of vacillation will never make it shrivel or shrink, and no atmosphere of hesitation can ever warp or change its melodious cogency. The fixed certainty of faith must be acquired by yourself. It is yours instinctively and it needs only its refinement and education to make it manifest to you. All the accumulated knowledge of all the libraries of the world are powerless to transfer faith from their pages to your mind, but only one book may create in you that inestimable human gift; but without even one book you may gather the harvest of faith from one seed of wisdom planted by nature.

The great, so called, concealed mystery of Masonic philosophy is revealed by faith. The meanings of its symbols are made obvious by faith. When once acquired the conqueror may see the seven steps of the ladder, and as he climbs, looking upward, the clouds break, the horizon broadens and the light shines more and more clearly until it becomes the refulgence of certain immortality. Such a faith will reconcile existing evil with God's absolute wisdom and goodness. Faith with reason are not alone for the profound scholar sitting perched upon a pinnacle of inaccessible seclusion, but they are also for him who toils in the valley or works upon the mountainside, if his thoughts scale the heights along the way that nature has blazed with perpetual tokens. So reads the philosophy of Pike. Read, and reflect. Stimulate your mind by reading and exercise it by reflection.

THE SPAN OF LIFE

The span of life is so brief, that the wonderful mechanism of man seems hardly worth while, but when we come to consider the wonders of nature; that the most minute forms of life like the infusoria or the animalcula, some of which live for an hour or a day only, and on the other hand the unspeakable and stupendous duration of the solar systems, we can gather some idea or conception by comparison of the microscopical and infinitesimal importance of man. It is largely this appreciation of the insignificance of self that leads to a real appreciation of the marvelous magnitude and prodigious phenomena of nature. Time blots out material life as we

crush an ant with our heel or as a blotter takes up the ink. The brevity of life has been the theme of the bard and the inspiration of the philosopher. Every lesson of morality and truth and the virtues have been painted and sung and prosed from the inspiration of the shortness of life and the insignificance of man. However, because life is short and self is nothing is not a reason to decline to make the most of life. To improve our moral nature and find the means of multiplying our beneficence and to use our best effort for the improvement of our spiritual nature by the worship of the Grand Architect of the Universe, the interpretation of God's writing on the great pages of the Book of Nature and the amelioration of the evils of mankind are the great work of Masonry through its Philosophy. The pages of Pike shine with this philosophy and faith and reason, and apparently contraries working coordinately, are its beacon light. True there are many coruscations rising and falling, from and to the great central radiance or light of faith in God and the immortal Soul founded upon reason. For illustration let us take two quotations from Pike.

THE MIRACLE OF LIFE

"Here are two minute seeds, not much unlike in appearance, and two of larger size. Hand them to the learned Pundit, Chemistry, who tells us how combustion goes on in the lungs, and plants are fed with phosphorus and carbon, and the alkalies and silex. Let her decompose them, analyze them, torture them in all the ways she knows. The net result of each is a little sugar, a little fibrin, a little water--carbon, potassium, sodium, and the like one cares not to know what.

"We hide them in the ground; and the slight rains moisten them, and the Sun shines upon them, and little slender shoots spring up and grow;--and what a miracle is the mere growth !--the force, the power, the capacity by which the little feeble shoot, that a small worm can nip off with a single snap of its mandibles, extracts from the earth and air and water the different elements, so learnedly catalogued, with which it increases in stature, and rises imperceptibly toward the sky.

"One grows to be a slender, fragile, feeble stalk, soft of texture, like an ordinary weed; another a strong bush, of woody fibre armed with thorns, and sturdy enough to bid defiance to the winds; the third a tender tree, subject to be blighted by the frost, and looked down upon by all the forest; while another spreads its rugged arms abroad, and cares for neither frost nor ice, nor the snows that for months lie around its roots.

"But lo! out of the brown foul earth, and colorless invisible air, and limpid rain-water, the chemistry of the seeds has extracted colors--four different shades of green, that paint the leaves which put forth in the spring upon our plants, our shrubs and our trees. Later still come the flowers--the vivid colors of the rose, the beautiful brilliance of the carnation, the modest blush of the apple, and the splendid white of the orange. Whence come the colors of the leaves and flowers? By what process of chemistry are they extracted from the carbon, the phosphorus, and the lime? Is it any greater miracle to make something out of nothing?

ACID AND ALKALIES

"Pluck the flowers. Inhale the delicious perfumes; each perfect, and all delicious. Whence have they come? By what combination of acids and alkalies could the chemist's laboratory produce them?

"And now on two comes the fruit--the ruddy apple and the golden orange. Pluck them--open them! The texture and fabric how totally different! The taste how entirely dissimilar - the perfume of each distinct from its flower and from the other. Whence the taste and this new perfume? The same earth and air and water have been made to furnish a different taste to each fruit, a different perfume not only to each fruit, but to each fruit and its own flower."

"We are all naturally seekers of wonders. We travel far to see the majesty of old ruins, the venerable forms of the hoary mountains, great water-falls, and galleries

of art. And yet the world-wonder is all around us; the wonder of setting suns, and evening stars, of the magic springtime, the blossoming of the trees, the strange transformations of the moth; the wonder of the Infinite Divinity and of His boundless revelation. There is no splendor beyond that which sets its morning throne in the golden East; no dome sublime as that of Heaven; no beauty so fair as that of the verdant, blossoming earth."

One of these paints with language colored as highly as the foliage and flowers and with an aroma as beguiling as the perfume of his flowers, the force of material agencies like air, earth, water and light. Another comprehends the wonders of the sky, like the countless lamps of heaven hung out at night, or the wondrous beauty of the chromatic sunset which could only be painted with colorings from the angels' studio.

THE ETERNAL LAW

The fact that the earth is spherical, which we should never forget, and therefore has no beginning and no end in our minds, is symbolical of its Author; furthermore, its most material part, its dirt, is part even of the great celestial plan of the Universe and in combination with other agencies is obeying the same law of harmony as the solar systems or the same impulse or cause which agitates the human mind to think or the muscles to move or the worm to live.

Here again the lesson, the same eternal immutable law governs the growth of the blade of grass or the trembling leaf as it does the overarching heavens in which is displayed the refulgence of the midday sun or the calm glow of the moon or the patient reflections from the planets or the peaceful scintillations from the distant stars.

Faith is founded upon the sphere which our reason tells us has no end and no beginning; the highest and most perfect symbol and expression of harmony. The

Soul, a manifestation of the infinite, indefinable, insolvable, the great mysterious gift from God--we cannot understand without solving the impossible and drawing aside the dark veil which covers immortality. If we cannot have demonstrated to us by indubitable proof one manifestation of the Infinite, the absurdity of any finite comprehension of the Infinite or Absolute is apparent. Faith is a human necessity, without it there is only a combination of fortuitous circumstances which we blindly call chance. Faith is the result of the reason and works with it hand in hand, as "light and darkness are the eternal ways of the Universe," now unfolding the morning dawn, or the brilliant day, now painting the heavens with beautiful colors and now shrouding the earth like the realms of Erebus, as a never ending panorama of eternal harmony. Faith is the companion and friend of reason and each are different but dependable one upon the other as the hemispheres of the brain. The arc of one is the arc of the other. They are both a part of the same circle which comprehends everything. The blade of grass is a part of the circle and so is the Milky Way, vast in extent and distance, yet only a pathway in the heavens. Space above is equal to space below. Space is balanced whether you stand upon the earth or upon the sphere so far away that its light has not yet reached us. The zenith and the nadir, the most remote points in the imagination, are also centers of circles so far away that space or distance become immeasurable as the immeasurable becomes the illimitable. The same unchangeable laws govern and control the throb of your heart as guide the destinies of the heavenly bodies whirling along on their voyage through space. Appreciate this and faith springs spontaneously from the reason! Science has demonstrated the unchangeableness of these laws. Nature reiterates again and again in the noiseless revolutions of the spheres or in the silent continuous growth of trees the immutability of these laws in thousands of years of never changing perfection. Faith is born from the reason that sees and appreciates the logical never ending panorama of nature's calm and peaceful and serene operation through the law of harmony in all cycles of infinite time.

----o----

"Do not consider the principle business of the Lodge to procure fun and entertainment for its members; but to neglect to provide for entertainment at all is still worse."

“FATHER” TAYLOR: MAN AND MASON

BY THE EDITOR

(In its issue of last April the New England Craftsman published an interesting sketch of "Father" Taylor, one of the Chaplains of the Grand Lodge of Massachusetts in the last generation. Taylor was early interested in Freemasonry, having joined the Corner Stone Lodge at Duxbury, as the records reveal, March 6th, 1820, and he loved the Order to the day of his death. In the days of the anti-Masonic fanaticism, when many withdrew from the Fraternity, and its members sometimes slunk into meeting hastily, with caps pulled down over their faces, Taylor used to strut into the entrance with his hat tilted back on what he called his "organ of obstinancy." Good Bishop Heddin - under whose obedience, as a Methodist, he labored - tried to stop Taylor from marching in Masonic processions, to avoid occasion for stumbling, but to no avail. Taylor marched all the more boldly, and the Bishop said, "Well, Eddy will wear his apron in spite of us." Taylor was afterwards a member of the Columbian Lodge, Boston, constant in his attendance, and his prayer at the opening of the Lodge when the anti-Masonic excitement was at its height, was never forgotten: "Bless this glorious Order; bless its friends; yes, bless its enemies, and make their hearts as soft as their heads." He was also a Knight Templar of the Boston Commandery. We believe the Brethren will enjoy a further account of Father Taylor, who was not only a great Mason, but one of the most remarkable men of his day - perhaps the greatest natural orator America has known. - The Editor)

ROBERT Collyer tells of attending a prayer meeting one bright May morning in the old Hollis Street church, Boston. Cyrus Bartol - author of that remarkable book called "Radical Problems" - was the leader, and after a brief pause in the meeting he spoke to a man well on in years who was sitting on a front seat who rose to his feet. There was a rustle in the meeting, and a light of expectation in all faces, like the breath which touches the leaves in a garden. Collyer bent forward and heard a strangely sweet voice speaking about Doves. He had seen them that morning on his way to the meeting, crowding to a window to be fed by some friendly hand, and the

sight reminded him of the words of the prophet: "Who are these that fly as doves to the window?"

As the speaker warmed to his theme, the old church seemed to be full of doves - one could hear the soft whirr of their wings. They came crowding in from the New England woods and the dove cotes at the North End - doves of the prophet's time, white and purple, out of the heavens and into the heavens. Then somehow those who listened were doves, come at the Father's call that morning to be fed from his hand, or longing to plume their wings and fly away and be at rest. It was the enchantment of pure genius - a pentecost of flying doves - and Collyer wist not who had wrought the wonder. So he asked a man who sat near him who it was, and the man answered, astonished that any one in Boston should ask such a question, "Why, that is Father Taylor!"

Collyer was a young man, and after the meeting Bartol introduced him to Father Taylor. The lad held out his hand shyly, and the old man did not offer his in return. Instead, he opened his great arms, caught the boy in a warm embrace, and kissed him. Thereafter they were friends to the end. That was Father Taylor - "Jeremy Talyor in butternut," as Harriet Marteneau called him - and the only man on this side of the sea Charles Dickens went to hear on his first visit; the man who charmed Jenny Lind, the elder Booth, Webster, Emerson, Everett, and all who heard him; and whose smile was so bright that his little daughter made up her mind that this was what made the flowers open in their living room.

LION AND LAMB

Edward Taylor was born on Christmas day in Richmond, Virginia, 1793 - into a forlorn world, because his mother, a Scotch governess, passed out of life as he came in. The little "bundle of a baby" fell into the care of a black mammy, whose love and gentleness ever after haunted his heart. Like Moses, drawn out of the bulrush ark, he was a foundling of providence, dowered with the mysterious power we call genius. He was a ruddy child, as of red earth the first Adam was made - a sort of lion, if one looked at him through the glasses of Darwin, but a lamb also, having the subtility of

the serpent in his intellect and the sweet foolishness of the dove in his heart. Like the elder Booth who wanted prayers over some dead pigeons, so Taylor held funeral services over chickens and kittens who departed this life, and used not only persuasion, but a whip to gather his audience of pickinninies and put them in proper frame of mind - though the lash was doubtless as gentle as the oratory was wonderful. When he was seven he was one day picking up chips for the good woman to whom the charge of him had fallen, when a sea-captain passing by asked him if he did not want to be a sailor. Instantly he left the chips, ran to the house and shouted, "Good-bye mother," and was off sea as cabin boy.

In the biography of Taylor - by Gilbert Haven and Thomas Russell - the next ten years are called “a blank," and they were no doubt a hard experience, to which he rarely referred. Years later when he was taken by a friend to visit Dr. W. E. Channing, on leaving the house he observed to the friend, "Channing has splendid talents; what a pity he has not been educated!" By which he meant, no doubt, that there is a kind of education not to be obtained from books - such as he had acquired in the university of winds and waves, through whose long and trying curriculum, with many sharp examinations, he had passed. For ten years he endured hardness as a good sailor, and we next see him wandering on a Sunday morning into the Park street church, Boston, and leaving it with a hunger in his heart to be able some day to appeal to men like the great preacher he heard there.

STRANGE WARMING OF HEART

Another Sabbath found him in a Methodist chapel, and his heart was strangely moved by one who probed to the depths of that latent conscience and remorse which probably lie somewhere in the background of every soul. As he was going out a good man grasped his hand - as Methodists have a way of doing - and asked him about his soul. This was a double surprise, for the boy wanted human sympathy and here it was, and he was not aware until then that he had such a thing as a soul. And the upshot of it was that he was converted in the good old Methodist way - that is, converted all over, set on fire, all icicles melted and all sins burned up. It was the memory of this high and sunny hour that led him to tell his Unitarian friends that they were trying to raise wheat in the Arctic Circle, and that they might as well try to heat a furnace with snow balls as to save souls in their way.

In the war of 1812 Taylor went to sea on the Black Hawk, a privateer. She was soon captured by our friends the enemy, and her crew were sent as prisoners to Halifax, Nova Scotia. There was a rebellion among the boys when the chaplain read the prayers to them for King George, so they would not hear him. Taylor was known to be "a praying man" and he was asked to take the chaplain's place. He was quick and ready to do this, and after a time it dawned upon the boys that one who could pray so well might also preach, because, as they argued, it was only the difference between talking on your knees and on your feet. But Taylor could not read and he was puzzled about finding a text. The problem was easily solved. They found a Bible and one of the boys would read at haphazard until some text struck fire. So, reading one day, they came upon the words, "A good child is better than a foolish old king," and Taylor said, "That will do for a text," and he launched out into a story of our glorious Revolution, set them all afire, and came down heavily on foolish old King George to the vast delight of his audience. From that time he was chaplain on a prisoner's ration while the other man drew the pay.

YE ARE SPIES

Released from prison, the young apostle could not hide his light under a bushel - for that would have burnt the bushel, so he became an exhorter at the meetings on Methodist Alley. And the good Methodists - wise in this as in many things - were for giving him a license as a local preacher, despite the fact that he could not read; and two church officers were sent to hear him. Taylor was not supposed to know of their presence, but a kind friend told him, and he took for his text, "By the life of Pharoh ye are spies." All the same he was licensed to preach on a salary of nothing a year and board himself - the conditions on which I preached the first year of my ministry, and I am sure now that I got the best of the bargain ! To make his board Taylor hired out to a peddler in Ann Street, who sent him down the coast with a load of tin notions. He came to Saugus in his journey, disposed of his wares, and then was moved to preach - sold his tins first, mark you, and preached afterward, not before - and won the heart of a dear old lady, who took him to her home, taught him how to read, and gave him the love of a mother. Later Amos Binney tried to send him to a theological school, but he stayed only six weeks and could stand it no longer.

EDWARD AND DEBORAH

So a full license was given him, and he was sent to Marblehead to take charge of an infant church there. And there he met Deborah, a maid to win the love of any man, and soon the young prophet was vastly in love. Shortly after he was moved to Hingham - four miles away - and one day he went up on the hill to gaze toward Marblehead, with a telescope to assist his heart, when in a flash the thought struck him and he leaped to his feet with the cry, "Bless my heart, this is our wedding day and I forgot all about it!" It was long after the hour set, but Deborah knew that if Edward ran he would run only one way. Still, one wishes that we had a report of their meeting next morning, to see how genius rose to the high demand when he told her how it was. They were married, and there was no need for the minister to say tor better or worse," for there was no worse - it was all and always for the better.

At Duxbury, where he and Deborah lived, he disturbed the long-enduring slumber of that fine old town, and some of the ministers were jealous of him. One of the ministers - the Unitarian pastor, meeting Taylor on the street, said, "So young man, ye have come to preach in Duxbury, have ye?" "Yes," replied the young man, "the Lord bid us preach the gospel to every creature." "To be sure," snorted the old man, "but he never said every critter should preach the gospel, sir," and went away in wrath. And next Sunday Taylor prayed that every white hair on that old man's head might be hung with a jewel of the Lord. He also prayed, specifically, that the Lord might "bless meek Burr, and proud Pratt, and save wicked old Alden, if you can !"

About this time, 1828, the good Methodists began to feel concern for those "who go down to the sea in ships," and it was surely the good God who guided them in selecting Edward Taylor for this ministry. He began in a dingy chapel on Methodist Alley, but the room was soon too small - many people from fashionable churches going to hear a man with a golden voice and a heart of fire. Nathaniel Barret; a Unitarian layman, wrote notes to a hundred of his friends, mainly of that faith, calling them together. He laid the matter before them, and it was decided to build a new meeting house for Taylor. So the Unitarians built a chapel for the Methodist evangelist, and that was in accord with the eternal fitness of things. They asked

Taylor what he wanted, and he said they might leave out the Corinthian columns and give him the shavings. But they gave him, instead, of their best, and that was none too flood.

A WALKING BETHEL

The chapel was built in the shape of a ship, in dark finish, with low ceiling, ample and inviting. Behind the pulpit an artist hung a painting of a ship in distress, stormed tossed and driven. Taylor called this temple "Bethel," remembering the ladder of Jacob whereon angels ascended and descended in a dream that was also a prayer. And Edward Everett called Taylor himself "a walking Bethel." Two sailor boys stood in front of the chapel one day, and one who could spell proceeded to make out the name over the door: "B-e-t, that's beat; H-e-l, that's hell, here's where the old man beats hell, let's go in." And they came in numbers, a wilderness of wild human souls, and the genius of Taylor shone like a beacon in the night. But so many others came that he had to make a rule that the sailor boys should be seated first, and if they filled the seats the rest must stand. Sailor Jack saw the point, and sat on his dignity.

To the sailor boys he was a friend and father, and so it came about that he was called "Father" Taylor - and a higher tribute was never paid to a Christian minister. Taylor had the freedom of the city. He knocked at every door, Orthodox, Episcopal, Catholic or Radical, and everywhere he was welcome, and everywhere he was at home, being large enough, and wise enough, to see the good in every faith. By the same token, he would have no doors to his pulpit, and one day when a minister refused to enter because Henry Ware, a Unitarian, was to sit there - a way some men had in those days of proving that they were Christians, by failing to be gentlemen - Taylor prayed fervently: "Lord, there are two things we need to be delivered from in Boston - bad rum and bigotry. Which is the worst Thou knowest, I don't, Amen." When someone said in his hearing that Emerson would surely go to hell, he cried out: "Go there ! Why, if he went there he would change the climate and the tide of emigration would set in that way.”

THE GREAT ORATOR

Of all American orators he was the most original and inimitable in his genius and style. If you would know by what spell he swayed men, the cultured equally with the unlearned, read the little essay on Father Taylor by Walt Whitman, in "November Boughs." There you will see, as far as such things can be put into words, why it was that great actors when they came to see "how he did it," forgot what they came for and retreated behind their pocket-handkerchiefs to hide their sobs. There were great orators in Boston - Everett with his studious grace, Webster with his majesty, and Choate with his oriental fancy - but no one carried men away in a chariot of fire as Taylor did; and this power in him surprised no one more than it did himself. He was a possessed man, and in his rapt moods he became a live transparency in which men saw those things of which it is not lawful to speak. And, joined with this, was that winged wit, that fine and sure sanity, that common sense which his heavenly genius glorified. Here are some of his sayings:

"A man should not preach like he had killed somebody," he said when a brother was too solemn.

He compared getting ready to preach to fermentation: "When the liquor begins to swell and strain and hum and fizz; then pull the bung !"

"When a man is preaching at me I want him to take something hot out of his own heart, and shove it into mine - that is what I call preaching."

One day, preaching on amusements, he paid eulogy to Jenny Lind as "the sweetest song-bird that ever alighted on our shores." A man sitting on the pulpit steps asked if a person dying at one of her concerts would go to heaven. Taylor's eyes became two points of green fire, and he said: "A good man will go to heaven, sir, die where he may, and a fool will be a fool wherever he lives, though he sits on my pulpit stairs."

A man caught in the Millerite craze insisted on telling the sailor boys to get their ascension robes ready, as the world was coming to an end, and Taylor cried out, "Cut his boot-straps and let him go up, so the meeting can go on!"

"Emerson, I think, is the sweetest soul God ever made, but he knows no more about theology than Balaam's ass knew about Hebrew grammar. There seems to be a screw loose in him somewhere, but I never could find it, and listen as I may, I can find no jar in the machinery."

WIT AND WISDOM

To a minister who had taught the dogma of infant damnation, he said: "It's no use, brother, preaching sermons like that, because if what you say could be true, your God would be my devil."

"Webster is too bad to trust with anything good now, and too good to throw away; he is the best bad man I ever knew."

"Niagara is like the love of God; it never freezes up in winter, never dries up in dog days, and you never come to it for water and go away with an empty bucket."

And so, like a Niagara, the stream of his wit and wisdom flowed on, leaping, sparkling, and seemingly inexhaustible, until it emptied into the great sea. In April, 1871, he passed on - or over, as the French say - going out with the ebbing tide, as "an old salt" should. Just before he died someone said: "There is rest in heaven, and you will soon be there."

"Go there yourself," he said, "I want to stay here."

"But think of the angels, all waiting to welcome you," he was told.

"I don't want angels, I want folks." And then in an instant the old radiance returned and he said: "Angels are folks, too, and ours are among them."

So passed the waif, sailor, privateersman, prisoner, and preacher - a big, fiery, fatherly, joyous man whose heart God had touched - and Boston paid honor to one of her first citizens, if not to the greatest natural orator that ever lived. And there was sorrow on the sea, for many a sailor boy felt a lump climb into his throat and a strange tightening about the heart, when he learned that Father Taylor was no more.

----o----

MASONRY AND RACE PATRIOTISM

One of the lessons of the past year is the inadequacy of nationalism as a humanizing and civilizing force. Men are killing each other in Europe for no other reason than that they are living under flags of different colors and on opposite sides of imaginary boundary lines. There is no ground in nature or reason for their flying at each others' throats. Patriotism is no virtue when it dwarfs the sympathies and narrows the soul's horizon; it is simply bigotry and selfishness, and becomes a menace to the world. John Paul Jones, America's first naval hero, called himself a citizen of the world, and though a Scotchman by birth fought for the Colonies because he thought they stood for a wider patriotism than had obtained before. He stood for America because he regarded America as standing for man as man. His enthusiasm was for the human race rather than for a nation. Love of country is a noble passion, but not as noble as the love of man. The Christ looked beyond the boundaries of land and race and threw the cords of his sympathy and affection around the world.

Masonry has a distinct interest in this, and has played a big part in its promotion in the past. It has an opportunity for the assertion of world-patriotism so unique and inviting that it amounts to a mission. Brotherhood is among our fundamentals; the ties that bind us are fraternal and natural and are embarrassed by no consideration of flag or clime. There is no such thing as an alien Mason; we are all brethren wherever we live and by whatever national name we may call ourselves. We can put fresh emphasis on this in these days of strife and hate. The American Mason has the opportunity of a millenium to teach and live the brotherhood the order stands for. Whatever barriers may separate Masons of the countries at war the American is on terms of fraternity with them all and can help them back to the same fellowship with each other.

Brother John A. Marquis, President of Coe College

----o----

"The world judges Masonry by the public walk of those who compose its membership. If that walk is crooked, the institution is not held blameless."

----o----

BUILDING AND BUILT UPON

"I am afraid you may not consider it an altogether substantial concern. It has to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber. It is a living thing. When you enter it you hear a sound - a sound as of some mighty poem

chanted. Listen long enough, and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls - that is, if you have ears to hear. If you have eyes, you will presently see the church itself - a looming mystery of many shapes and shadows, leaping sheer from floor to dome. The work of no ordinary builder !

"The pillars of it go up like the brawny trunks of heroes; the sweet flesh of men and women is moulded about its bulwarks, strong, impregnable; the faces of little children laugh out from every corner stone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces are inscribed the numberless musings of all the dreamers of the world. It is yet building - building and built upon. Sometimes the work goes on in deep darkness; sometimes in blinding light; now under the burden of unutterable anguish; now to the tune of great laughter and heroic shoutings like the cry of thunder. Sometimes, in the silence of the night-time, one may hear the tiny hammerings of the comrades at work up in the dome - the comrades that have climbed ahead."

Bro. Charles Rann Kennedy.

----o----

FREEDOM'S GOD'S DESTINY FOR MAN

If there did not exist a God, the protector of innocence and liberty, I would prefer the condition of the lion, ranging uncontrolled the desert and the forest, to that of a captive at the mercy of a mean tyrant, who, an accomplice of his crimes, will provoke the anger of Heaven: but no; God has destined man for freedom. He protects him, that he may exercise the heavenly gift of free will. - Simon Bolivar

THE PERFECT YOUTH

BY BRO. GEO. W. WARVELLE, ILL.

Our action of last year, confirming the decision of the year preceding relative to the eligibility of maimed candidates, has attracted much attention and produced widely varying opinions. In the main, however, the opinions are favorable and it is certain that the precedent we have set will be followed in many jurisdictions. I use the word "precedent" advisedly, for no jurisdiction had before then taken so radical a position with respect to physical requirements. Rut, all that was needed was a leader. Illinois, to its honor, assumed the office, and many will follow.

In Pennsylvania candidates must be physically faultless. In Washington, it would seem, much the san1e rule prevails, but in most of the jurisdictions an imperfection of the body or loss of a member will not debar a candidate if by artificial aid he is able to "conform to the requirements of the ritual." Last year the Grand Chapter of Washington approved a decision to the effect that "a brother with one foot off at the ankle, otherwise a sound man, although he has an artificial foot" is not eligible for the Chapter degrees.

Where this rigid rule of exclusion prevails the palpably unfraternal character thereof is usually defended by a recourse to the "ancient landmarks." It seems almost unnecessary to say that there are no ancient landmarks of Royal Arch Masonry and about the only ancient requirement for exaltation is, that the candidate must "have regularly passed the chair." In fact, the present rule of physical perfection, as applied in the Lodge, is mainly due to the strict interpretation by American ritualists of the old laws of the operative society. In England physical defects or deformities create no bar to the admission of candidates whose moral character is sound. And this is in consonance not only with fraternal spirit but with reason. To deny admission to a maimed candidate, however worthy he may otherwise be, is an act utterly at variance with the principles of Freemasonry as a speculative institution.

NEW AGE, NEW TESTS

Commenting upon this subject, Comp. J. L. Seward, of New Hampshire, makes the following pertinent remarks:

"Capitular Masonry has no landmark aside from its dependence upon symbolic Masonry. It simply requires that an applicant shall be a Master Mason. It leaves the requirements for symbolic Masonry in the hands of that branch of Freemasonry.

"At the same time, we believe that the landmarks with respect to physical qualifications in symbolic Masonry should be interpreted with regard to the age in which they were originated, and with respect to the original purpose. The purpose was to initiate men who were most fit for the work in hand. At that time it was operative stone work, requiring strength, muscle and excellent bodily development. How is it today? What do we require of a modern Mason ? We should still require that he be qualified for our work. But what is our work ? It is wholly of a moral, charitable and intellectual character. Physical perfection, as it is called, develops good athletes, pugilists, ball players and circus performers. Even our modern colleges and universities are greatly overvaluing men of this stamp. Do Freemasons wish to be understood as placing the emphasis of the qualifications upon a standard so low and so grossly coarse? Doubtless a certain regard should be had for the physical condition of an applicant, but that should be minimized in comparison with the emphasis which we ought to place upon the moral and intellectual qualifications."

UNFRATERNAL REQUIREMENTS

About the best argument for the abolition of this useless and unfraternal requirement, that has come to my notice, is made by Comp. Arthur E. Stevens, G. H. P. of Michigan. Commenting thereon he says:

"What is this law of physical perfection and from whence did it derive its origin ?

"The law of the old charges which declares that a candidate must be a perfect youth, 'having no maim or defect in his body,' was a practical rule adopted by operative Masons, not for any symbolic reason, I take it, but merely for utilitarian reasons.

"The medieval guild of Catholic builders for whom the old charges were made was a body of superior workmen jealous of its position. It considered itself better than any local guild or ordinary masons, as it was, for its members constructed works of stone which the average mason of this day could not undertake. It did not want any apprentice who, when he had learned his trade and arrived at manhood, was not the equal in skill and physical ability of his fellows. From their viewpoint physical perfection was as important or more so than moral perfection. This was practical and operative, not symbolical or mystical.

"The working tools of the operative mason have become to us symbolic of spiritual truths and the physical perfection required of the ancient apprentice should become to us but a symbol of that moral and spiritual perfection which we demand in our candidates, with due allowance for the essential imperfection of human nature. But even this view need not be considered in Royal Arch Masonry. Those who apply to us for further light are of necessity Master Masons, and if they have proven themselves to be morally such as we are authorized to receive what right have we to debar them from Capitular Masonry?

"The argument has often been made that a man should be able to prove himself a Mason in all the ways provided.

"Presuming a brother maimed has become a Royal Arch Masonr and granting that he could not in all the ways provided prove himself one, does Capitular Masonry suffer. Is the brother forced from the companionship of his own Chapter, where he undoubtedly will find the most pleasure to be derived from his membership? Or will he not be incited by the fact of his physical disability to so perfect himself in Masonic knowledge that if necessary he can make himself known as a Royal Arch Mason to the satisfaction of the most critical examiners? Or if he can not, will not the loss be his and his alone ?

"Companions, can we think that we are bound to deprive our unfortunate brother of the privilege of such additional light in Masonry as we are able to furnish, because in ancient times operative masons chose only those who were sound and capable of handling and setting stones? Or even, if in our conscience we believe that Master Mason Lodges are bound to take physical disability into consideration, are we also bound to believe that Chapters should do the same ? I do not believe that you so think and I therefore recommend that Article 10 of the Constitution be amended by striking out Section 4, and that Sections 5, 6, 7 and 8 be renumbered as 4, 5, 6 and 7 respectively."

THE OLD CHARGES

I am pleased to report that Grand Chapter rose to the occasion and effected the reform the G. H. P. recommended.

The foundation for the modern theory of faultless physical condition of candidates, is based on that part of Anderson's compilation of the Ancient Charges which reads as follows:

"No Master should take an Apprentice unless he be a perfect youth, having no maim or defect in his body, that may render him incapable of learning the art, of serving his Master's lord and of being a brother."

The development of the theory into what we may call the "American rule," is largely due to the comments and interpretations of the late Cornelius Moore. His edition of the Old Charges was for years received by American Lodges with the reverence paid to Holy Writings and his commentary was regarded as almost inspired.

To be consistent, however, the advocates of th perfect youth doctrine should exclude from the congregation of the faithful all old, infirm and maimed Craftsmen. That is, the same rule that debars the admission of the "imperfect" youth, should work the exclusion of the worn-out, disabled or maimed within the fold. The reasons which apply in the former case are equally cogent in the latter. There are many aged brethren who, by reason of physical infirmity, are utterly unable to give the signs, or even to see them, or, perhaps, to hear the word. They are quite as incapable of "proving themselves" as the candidate without hands or feet or who has lost "the end of the little finger of the left hand." How can they practice the "art" or "serve their Master's lord." Out upon them for a parcel of imposters.

----o----

THE GIFTS OF GOD

When God at first made Man,

Having a glass of blessings standing by;

Let us (said he) pour on him all we can.

Let the world's riches, which dispersed lie,

Contract into a span.

So Strength first made a way;

Then Beauty flow'd, then Wisdom, honour, pleasure

When almost all was out, God made a stay

Perceiving that alone, of all his treasure, Rest in the bottom lay.

For if I should (said he)

Bestow this jewel also on my creature,

He would adore my gifts instead of me,

And rest in Nature, not the God of Nature,

So both should losers be.

Yet let him keep the Rest,

But keep them with repining restlessness;

Let him be rich and weary, that at least,

If goodness lead him not, yet weariness

May toss him to my breast.

--George Herbert.

----o----

The-one great lesson taught in Masonry is to do something, and in doing that something, bless somebody else.

--T. S. Parvin.

MASONRY AND THE MYSTERIES

BY BRO. GEO. F. GREENE, MICHIGAN

It may seem strange to many Freemasons, and some may ask Why? The operative masons, architects, and builders, should have ever been considered as special guardians of the Mysteries of Freemasonry, as it is claimed they were during the middle ages.

To understand this clearly, it must be remembered that the ancient mysteries were generally celebrated in peculiarly constructed Temples, or else in artificial caverns constructed for the purpose; consequently, in order to present the drama of initiation impressively, many secret chambers, passages, doors and other secret devices, had to be constructed within the interiors, in order that the impressive and spectacular effect desired in the initiation might be produced.

It was an absolute necessity that the priests should employ skilled labor for this purpose, and, it was also an absolute necessity that it should be that of the initiated, in order that the secret preparatory work should not be revealed, and for this work only cunning workmen were chosen.

It is said that in Pompeii there is a rediscovered Temple of Isis, showing a secret stairway by which the priests could climb unseen, to an opening inside of the "veiled statue of the goddess," and there talk through her marble lips to her followers, giving them warnings, and uttering oracles of wisdom. The researchers also came to a place where the floor, or ground, had been made in such a manner that it would rise up and down like a wave, caused by some mechanical device that had been contrived by the skill of the ancient and trusted initiated workmen.

What was known as the "Cave of Trophonius," was noted for its interior mechanism, resembling the female generative organs as the womb of Mother Earth. Those who came to consult the oracle, placed themselves before a small aperture, which was made in such a manner that it symbolized their being "born again ;" as soon as they were seated, the aperture opened noiselessly, and their whole body was drawn inward by some invisible power, to what was supposed to represent another world.

There, after learning certain lessons in the new life, they were supposed to die, and to be returned to the place from whence they came. What actually transpired inside was never revealed by the person on his return, but he was pale and exhausted, as though some great and severe ordeal had been passed through.

The architect of this wonderful cave, who was Trophonius, after whom the cave was named, was, with his brother Agemides, the architect of the Temple of Apollo at Delphi.

Together they designed all the mechanism, and the secret arts, parts, and points, which related to the Material Mysteries that were intended to be practiced within its walls. Secrecy was imperative, therefore the priests, fearing that the secret construction might be revealed, and their duplicity discovered, told them to wait eight days for their money. During that time they were poisoned, and were found dead in their beds.

When the Mysteries were discontinued by the religion of the Roman Empire, and the priests were no longer allowed to practice their arts, it was these skilled operative builders alone that were still held together by their initiation, and were not bothered, because they never practiced priestcraft.

Finding that Temples, and other structures, still had to be built and repaired, they naturally kept up their associations, and their secret arts among themselves, and, as they had a monopoly of Temple building, they assumed an independence and consequence, upon which followed the favor of princes, and others high in authority, who desired their expert services to build complicated structures. Thus, having use for their secret organization, they naturally kept up and preserved the occult ties which united them formerly so closely in the Mysteries, and whose emblems, signs, and legends they became the last custodians of, after they had ceased to be celebrated by the priests; and, never having had the higher secrets communicated to them, it becomes doubtful if the real meaning of the secrets are known today even by the priests of the Orthodox Church; or, are claimed by anyone, in their entirety, outside of the Adepts of India.

Thus originated, without doubt, the traveling free masons of the middle ages who have left so many traces of their wonderful skill in the building art.

They surely had, and used, in their initiation, the rudiments of the ancient Eleusinian Mysteries after they were abolished by Valentinian.

No doubt they became corrupt, and the secret meaning of the symbols was lost; but, that the present initiation of Free Masonry is derived from this source is almost certain, because none of the Pass Words are in French, English, or German, or any other modern language, as would have been the case had they been originated in modern times; instead they are all Egyptian, Chaldean, Hebrew, or Hindoo.

From their wording they prove that they were used when the Sign Leo was in the Summer Solstice, and that was 4500 years ago. But the Verbal Form of our Ritual is another matter; there is no question but what that is a modern invention.

If we would learn to view modern Freemasonry from a rational standpoint, and study to understand its mystic legends and allegories in their substance, without any regard to the modern language in which they are clothed, and investigate the meaning of its ancient ceremonies, its signs, symbols, and emblems, paying no regard to the erroneous modern explanation, we might be able to learn something to our advantage.

Beyond doubt the bases of all the ancient mysteries were identical, and had a common origin; which was known as the "Secret Doctrine," and which is still claimed to exist in India among the Hindoo Adepts.

The claim that this religious base is from the actual history of events, as they really took place in the world, must, and will be abandoned by the few really intelligent people who still cling to it.

Free Masonry especially, cannot afford to be placed in a false light by religious fanatics, or longer allow them to foister upon its members, false doctrines, or creeds of any kind. Our Light added to the coming Light will make the way plain. So plain in fact "that he who runs may read."

----o----

WHAT WASHINGTON SAID

Contemplating the internal situation as well as the external relations of the United States, we discover equal cause for contentment and satisfaction. While many of the nations of Europe . . . have been involved in a contest unusually bloody, exhausting, and calamitous, . .; in which many of the arts most useful to society have been exposed to discouragement and decay; in which scarcity of subsistence has embittered other sufferings; while even the anticipations of a return of the blessings of peace and repose are alloyed by the sense of heavy and accumulating burdens, which press upon all the departments of industry, and threaten to clog the future springs of government, our favored country, happy in a striking contrast, has enjoyed general tranquillity - a tranquillity the more satisfactory because maintained at the expense of no duty. Faithful to ourselves, we have violated no obligation to others. - President Washington, in his Address to Congress, December 8,1795.

----o----

FLAKES OF OUR FATHERS

Flag of our fathers, out of our heritage woven,

Flag for a city of hope, forever young,

Fling to the winds of earth our ageless challenge,

Skyward in you man's faith once more is flung -

Still may the ships come riding home, thronged with alien faces

That yearn with light disguised, that glow with unsuspected powers;

Till our fortunate eyes, grown old, look up and see you waving

Welcome to younger days and newer dreams than ours.

- John Erskine.

----o----

SALVATION

“So to the calmly gathered thought,

The innermost of life is taught;

The mystery dimly understood,

That love of God is love of good;

That to be saved is only this -

Salvation from our selfishness.”

- J.G. Whittier.

----o----

LIFE'S LITTLE DAY

Life's little day is fading fast; upon the mountain's brow the sinking sun is gleaming red; the shadows lengthen now; the twilight hush comes on apace, and soon the evening star will light us to those chambers dim where dreamless sleepers are. And when the curfew bell is rung, that calls us all to rest, and we have left all

worldly things, at Azrael's behest, O may some truthful mourner rise, and say of you or me: “Gee whizz ! I'm sorry that he's dead ! He was a honey bee ! Whate'er his job he did his best; he put on all his steam, in every stunt he had to do he was a four-horse team. He thought that man was placed on earth to help his fellow guys; he never wore a frosty face, and balked at weeping eyes; the hard luck pilgrim always got a handout at his door, and any friend could help himself to all he had in store; he tried to make his humble home the gayest sort of camp, till Death, the king of bogies, came and slugged him in the lamp. I don't believe a squarer guy existed in the land, and Death was surely o ff his base when this galoot was canned !” - Walt Mason.

----o----

THE DEMOCRATIC CHRIST

The times are gone when only few were fit

To view with open vision the sublime,

When for the rest an altar-rail sufficed

To obscure the democratic Christ. * * *

Perceiving now his gift, demanding it,

The benison of common benefit,

Men, women, all,

Interpreters of time,

Have found that lordly Christ apocryphal,

While Christ the comrade comes again - no wraith

Of virtue in a far-off faith

But a companion hearty, natural,

Who sorrows with indomitable eyes

For his mistreated plan

To share with all men the upspringing sod,

The unfolding skies -

Not God who made Himself the Man,

But a man who proved man's unused worth -

And made himself the God.

- Witter Bynner.

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

BARON VON STEUBEN

THIS beautiful group is situated at the northwest corner of LaFayette Square, in Washington. It was modeled by the famous sculptor Albert Jaegers, at a cost of $50,000, which Congress appropriated in 1903. It was unveiled in 1910 with official ceremonies, on which occasion the President of the United States (Brother W. H. Taft) and the German Ambassador made the principal addresses.

General Von Steuben was held in high esteem by Washington, the whole Army, and by Patriots generally. He so endeared himself to the people, as well as the Army, that he was almost worshiped. He gave up his German title of Nobility, to become an American citizen and was of us as well as with us, which distinguishes him from the hyphenated class, or from the adventurers.

Many pronounced this group of statuary as the finest in the Capital City; it shows the General heavily cloaked, as at Valley Forge, where he drilled and whipped raw troops of the Continental Army into shape. The sash thrown over his shoulder is reminiscent of his service on the staff of Frederick the Great: his hand rests lightly on the hilt of his sword: he is shown as if following the unfolding movements of the troops.

On the base in high relief is a group called “Military Instruction,” which represents Von Steuben's life work; the work for which the American Nation remembers and honors him, drilling the Continental Army. An experienced soldier is instructing a Youth in the use of the sword.

The second group - also in high relief - is “Commemoration” in which “America is teaching Youth to honor the memories of her heroes: a foreign branch is grafted onto the tree of her National Life: She welds to her heart the foreigner who has cast his life into the weal and the woe of her people, employing the idea of unity and fraternity of all Nationalities under the guidance of the Great Republic.”

Von Steuben was picked out by the French Minister of War (St. Germain) as the man best suited to introduce into the untrained American Army the discipline and training so much needed: For this purpose he was introduced to Dr. Franklin in 1777, and he consented to come to America and aid in the American Cause. To Von Steuben is due the credit of training the Continental Army.

Von Steuben remained in the United States and became a citizen in good faith; relinquishing his German rank and title to Nobility. He brought with him his Masonic Affiliation, with the rank of Past Master, to Holland Lodge in New York City, and attended the communications frequently, entering into the joys of the lodge. He became a member of a church, in New York City and identified himself with the people, in a democratic way.

----o----

To new Members: Announcements regarding the Society's activities will usually be found on the inside back cover of The Builder. Old members will please note that those who desire to bind their volumes may have title pages on application. Apply to Secretary.

Of course, if you ask and insist, in the words of Hiawatha, “I will answer, I will tell you”; but perhaps the lines explain themselves -

“These few lines, which look so solemn,

Were just put in to fill the column.”

MASONIC COURTESY

(The following bit of reminiscence, taken from an article entitled “The Mason as a Citizen,” by Brother Silas W. Power, of Kansas, in the London Freemason, illustrates those truly Masonic virtues, Silence and Circumspection.)

There was another religious sect at Wheaton, a village in northern Illinois, which conducted a college, and taught that Masonry and all secret societies emanated directly from Satan himself. They differed from the other church people in this respect, that they worked at the anti-Masonic idea all the time. About thirty-five years ago they called an anti-Masonic convention in the town where I lived. Several hundred delegates attended, arid the citizens were asked to provide accommodation in their homes for the delegates. My parents were asked and consented to entertain a couple of the delegates, and for a week we had with us a minister and a farmer, and we gave them the best we had in the house. My father never wore any Masonic charms or emblems; there were no charts or diagrams hanging on the walls giving his Masonic history, or anything to indicate that the family believed in Masonry. The delegates, especially the minister, were filled with the spirit, and at every meal the minister turned the conversation to a discussion of the evils and sinfulness of Masonry. It vexed and worried my mother that she could not induce my father to reply to their denunciations of Masons, or to say anything on the subject. Every night he accompanied his guests to the meetings in the public hall and listened to the speeches and addresses. In one of them President Blanchard, of Wheaton College, declared with great emphasis that it was impossible for a Christian and a Mason to exist in the same skin. Although my father was an elder in the Presbyterian church, this did not seem to ruffle him in the slightest.

On the last day that the delegates were there the minister remarked to my father at the table that, as the latter was somewhat prominent as a lawyer, and had served on the bench and in public life, it was odd that he had never been approached and asked to join some secret society. My father turned to him and said: “My dear Sir, I have been an Odd-Fellow for thirty-five years and a Mason almost as long.” The farmer dropped his knife and fork with a scared look, as if it had just occurred to him that he had been in great danger of his life during the past week. The minister, though somewhat disconcerted, was able to “come back” with a profuse apology for having discussed the subject during his entertainment, but was told that he need not apologize, because nothing he had said had given offense. The minister then inquired why my father had never controverted his arguments or stood up for Masonry. The reply gave great satisfaction to the members of the family, if not to the guests. It was this: “My dear Sir, I paid not the slightest attention to anything you said on the subject for the simple reason that I knew you were talking about something concerning which you were as ignorant as an unborn babe.”

----o----

IF WE ONLY UNDERSTOOD

If we knew the cares and trials,

Knew the efforts all in vain,

And the bitter disappointment,

Understood the loss and gain -

Would the grim, eternal roughness

Seem - I wonder - just the same?

Should we help where now we hinder?

Should we pity where we blame?

Ah! We judge each other harshly,

Knowing not Life's hidden force -

Knowing not the fount of action

Is less turbid at its source!

Seeing not amid the evil

All the golden grains of good;

And we'd love each other better

If we only understood.

Could we judge all deeds by motives

That surround each other's lives,

See the naked heart and spirit,

Know what spur the action gives -

Often we would find it better

Just to judge all actions good;

We should love each other better

If we only understood.

- Rudyard Kipling.

----o----

SOUL BUILDERS

“Souls are built as temples are;

Sunken deep, unseen, unknown,

Lies the sure foundation stone.

Then the courses framed to bear,

Lift the cloistered pillars fair,

Last of all the airy spire,

Soaring heavenward higher and higher.

“Souls are built as temples are,

Here a carving rich and quaint,

There the image of a saint;

Here a deep hued pane to tell,

Sacred touch or miracle,

Every careful, careless touch,

Adds to the little, mars the much.

“Souls are built as temples are,

Inch by inch in gradual rise,

Mounts the layered masonry;

Warring questions have their day,

Kings arise and pass away

Still the temple is undone,

Still completion seems afar.

“Souls are built as temples are,

Based on truth's eternal law;

Sure and steadfast, without flaw,

Through the sunshine, through the snows,

Up and on the temple goes,

Every fair thing finds a place,

Every hard thing lends a grace,

Every hand can make or mar,

For souls are built as temples are."

- Susan Coolidge.

EDITORIAL

THE BIRD OF TIME

WHAT is more familiar than Time, and yet what is more elusive and obscure? Who knows what it is, save as we may say that it is a measured portion of that Eternity in which we live now and always? It ticks in the clock, it shrieks in the factory whistle. Busy men tell us it is money, and lazy men try to kill it. Poets picture it as a tyrant, a robber, an old man with a scythe, who, were we never so fast, will overtake us and finish us. And yet, if Time catches us, we never catch it. So fleeting it is that we neither see it nor hear it, and while one writes and another reads it is gone into that unreturning past, leaving no echo of its footstep.

At any rate, the Bird of Time is ever on the wing, and its flight, always noiseless, has brought us once more to a New Year, with its anniversary of the Beginning and the End. Few of us are willing to have the past back and live life over again, unless, indeed, we could start wiser than we were and so avoid the old mistakes. No, ours is the glory of going on and still to be, leaving the low-vaulted past for wider and sunnier mansions of the soul. Evermore our faces are set toward the future, with its wonder and surprise, or, perhaps, its sorrow and defeat. Yet we well may pause betimes, as one year goes and another year comes, while Father Time changes the reel in the greatest of all moving picture shows.

And so, looking back down the Road to Yesterday, we hope that in the New Year no one of our Brethren will suffer any ill that money cannot heal. For the rest, the law and the prophets contain no word of better rule for the health of the inner life than the famous adjuration: “Hope thou a little; fear not at all, and love as much as you can.” After all, it is a wise wish, when you think of it, since the things which money cannot cure are the ills of the spirit, the sickness of the heart, and the dreary, dull pain of waiting for those who return no more. Men do their work, act out their little parts in the great drama, and vanish. Only the eternal things remain, like the earth beneath and the sky above, and God lives and reigns, albeit His Providence leaves room for human improvidence, else we were not men but puppets in a phantom farce. He only is wise who lives for the things that abide, seeking the truth in love, serving his fellow men.

Thus I stand in the Great Forever

With Thee as Eternities roll;

Thy Spirit forsakes me never,

Thy Love is the Home of my Soul.

* * *

LOOKING FORWARD

New Year is a time not only to make resolutions, but also to lay plans with hope and forward-looking thoughts, and in this spirit The Builder would lay before the Members of the Society a few of its plans for the year. Only two of its plans for the old year went awry: the article on German Masonry by Brother Carus, owing to his severe illness; and the most recent researches of Brother Ravenscroft in the history of the Comacines, due to the distractions of war, taking so many of his business

associates away to the army. His article will, however, appear during the New Year, and will be of unusual value and importance in making clear the descent of modern Masonry from the greatest order of builders the world has ever known.

Among the studies planned for the incoming year, is a series of papers by Brother John Pickard, of the University of Missouri, tracing the evolution of architecture, showing, by the mute witness of buildings from earliest time, and the signs and tokens which they reveal, the fact of an order of builders through the ages. These papers will be illustrated, and will give our Members a vivid picture of the origin and growth of the great art of building, as well as a story of the builders. Also, Prof. Hiram Bingham, director of the Peruvian expedition of 1914-15 under the auspices of Yale University and the National Geographic Society, will tell our Members what he found in Peru of interest to the Craft. Thus we break ground in new fields of original research, and the findings of two of our Members will be eagerly awaited.

Furthermore, we are to have three lectures on the symbolism of the first three degrees of Masonry, by Prof. Roscoe Pound, of Harvard University, whose lectures on the Philosophy of Masonry so delighted our Members in the early months of last year. Our Members know what to expect from Prof. Pound, and we predict that his lectures will do much to redeem the field of Masonic symbolism from the confusion which has so long hovered over it. Along with these lectures, Brother C.C. Hunt, one of the finest students of Masonry in Iowa, will begin at the beginning, take the novice from the time he enters the Lodge, and lead him through the first three degrees, pointing out and explaining the things he meets - so far as this may be done in print - preparing our younger Members for the great lecture by Brother Arthur Edward Waite, which will be one of the treasures of the year.

There will be a discussion of the question of Physical Qualifications of candidates by Grand Master Johnson, of Massachusetts, who is an authority on Masonic Jurisprudence, and whose forthright way of writing has such a wide appeal. Brother O.D. Street, of Alabama, will give a critical study and appreciation of George F. Fort as a Masonic historian, accompanying the sketch of Brother Fort by his brother. Brother Shepherd, of Wisconsin, has made a study of Masonic Homes in the United States, after the manner of his study of the Landmarks, which will

bring together information and suggestion of great practical value to the Craft everywhere. Ye editor hopes to begin his essays in study of Albert Pike betimes, and also a little series of studies of the deeper meaning of Masonry both in its symbolism and its service to men in the culture of character and gracious living.

Finally, to name no other features, the Society proposes to issue during the year a photographic reproduction of the rarest and most unique Masonic book in the world, the only copy of which known to be in existence being in the Library of the Grand Lodge of Iowa, entitled, "The Old Constitutions Belonging to the Ancient and Honorable Society of Free and Accepted Masons, Taken from a Manuscript Wrote about Five Hundred Years Since; Printed in London, and Sold by J. Roberts, in Warwick Lane, 1722." This document antedates, as will be seen, the Constitutions of 1723, and its reproduction will be a work of art prized by all who love and value the old title deeds of the Order.

* * *

ROBERT BURNS

"The memory of Burns!" cried Emerson, "I am afraid heaven and earth have taken too good care of it to leave anything to say. The west winds are murmuring it. Open the windows behind you, and harken to the incoming tide, what the waves say of it. His songs are the property and the solace of mankind." It is given to but few men thus to live in the hearts of their fellows; but today, from Ayr to Sidney, from Chicago to Calcutta, the memory of Burns is a sweet perfume. It is more than a fragrance; it is a living force, uniting men, by a kind of Freemasonry, into a league of liberty, justice, and pity. His feet may have walked in a furrow, but the nobility of manhood was in his heart, the genius of melody in his voice, and on his face the light of the morning star.

If ever of any one, it can be said ot Robert Burns, that his soul of sweet song goes marching on, striding over continents and years, trampling kingdoms down. He was the harbinger of the nineteenth century, the poet of the rights and reign of the common people. The earth was fresh upon the tomb of Washington when that century was born; it discovered Lincoln and buried him with infinite regret. But its victorious melody first found voice in the songs of a Scotch peasant. It is by all agreed that Burns was a lyric poet of the first order, if not the greatest song-writer of the world. Draw a line from Shakespeare to Browning, and he is one of the few tall enough to touch it. His qualities were fire; tenderness, vividness, rollicking humor, sweet-toned pathos, simplicity, naturalness - qualities rare enough and still more rarely blended. But he was first a man - often sinful, but always utterly honest - whom we love as much for his weakness as for his strength, for that he was such an unveneered human being; and his fame rests upon verses written swiftly, as men write letters; songs as spontaneous, as artless and as lovely as the songs of birds. He touched with delicate and joyous hand the deep and noble feelings of old Scotland, and somewhere upon the variegated robe of his song will be found embroidered the life, the faith, the genius and the hope of his native land.

More than all, his passion for liberty, his affirmation of the nobility of man, his sense of the dignity of labor, his pictures of the beauties of nature, of the pathos of the hard lot of the lowly, of the joys and woes and pieties of his people, find response in every breast where beats the heart of a man. It is thus that all men love Robert Burns, for he it was who taught us, as no one has taught since Jesus walked in Galilee, the brotherhood of man and the kinship of all breathing things. That which lives in his songs, and always will live while human nature is the same, is the touch of pity, of pathos, of melting sympathy, of love of liberty, of justice, of faith in man, in nature, and in God Call uttered with simple speech and a golden voice of music. His poems were little jets of love and pity finding their way up and out through fissures in the granite-like theology of his day and land.

Here are songs that came fresh from the heart of a man whom the death of a little bird set dreaming of the meaning of a world wherein life is woven of beauty, mystery and sorrow; a man who had the strength of a man and more than the mercy of woman. A flower crushed in the budding, a field-mouse turned out of its home by a ploughshare, a wounded hare limping along the road to dusty death, or the memory of a tiny bird that sang for him in days agone, touched him to tears.

His poems did not grow; they awoke complete. He saw nature with the swift glances of a child - saw beauty in the fold of hills, in the slant of trees, in the lilt and glint of flowing waters, in the faces of wayside flowers, and in the mists trailing over the heather. The sigh of the wind filled him with a wild, sad joy, and the lovely grace of a daisy moved him like the memory of one much loved and long dead. So the throb of his heart is warm in his words, and it was a heart that carried in it an alabaster box of pity.

Such was Robert Burns - a man passionate and piteous, compact of light and flame and beauty, and his song flows out on this crusty old world with the joy and wonder of springtime. Long live the Spirit of Burns! If it could have its way with us, every injustice, every cruelty, every despotism would fall, and every man would have room to stretch his arms and his soul. Would God that by some art we could carry his song of pity and of liberty into all the dark places of the world, till life is holy everywhere, and pity and laughter return to the common ways of man. Dark as the world is, hideous with the woe of war, black with injustice and greed and lust, we yet have hope of the fulfillment of the prophetic vision of Robert Burns - the Poet Laureate of Masonry:

Then let us pray, that come what may -

As come it will, for a' that -

That man to man, the world o'er

Shall brothers be, for a' that.

* * *

THE PHILOSOPHY OF MASONRY

Our Society has a right to be proud of its first published book, “Lectures on the Philosophy of Masonry,” by Brother Roscoe Pound, Carter Professor of Jurisprudence in Harvard University, and Deputy Grand Master of Masons in Massachusetts. These lectures, which appeared in the first five issues of The Builder, are now gathered into a volume neatly printed and bound, with pictures of the men studied, to which the author has added a preface, a bibliography, and an index. Prof. Pound dedicates his little book, which will be a classic among Masons, to Brother Henry H. Wilson, Past Grand Master of Masons in Nebraska, with these lines from Manu:- ”Let not the student who knows his duty aright give anything to his teacher before he return home; but when he is about to perform the sacrifice on his return, let him give to the venerable man according to his ability.” Just so many a young Mason in times to come will feel with regard to Prof. Pound himself, offering a sacrifice of gratitude for a great Masonic teacher. The lectures will be reviewed for our pages by Brother Francis W. Shepardson, of the University of Chicago, after which ye editor will have his say in appreciation of both the book and its author. Alike in matter and form this volume is worthy of any University, and the Society reckons it a great honor to issue it as the first of its published volumes.

* * *

BRIEFER NOTES

We rejoice to report a great response to the idea of a Correspondence Circle among our Members, as revealed by piles of letters full of enthusiasm and suggestion. There is manifest a disposition of the Brethren to take up and thrash out some very vital practical problems now before the Fraternity and the age; such as sectarian influences in the public schools, the question of a national Grand Lodge, the need of uniform legislation as to the qualification of candidates, Masonry and occult philosophy, comparative Masonic jurisprudence, and the like; and we believe that in such a circle we can discuss these questions and really get someway toward a solution of them.

* * *

The next issue of The Builder will be a Washington number, devoted, in large part, to the life and Masonic character and service of our first President, with special reference to the proposed Washington Masonic Memorial Temple to be erected at Alexandria, Virginia. It will carry a magnificent picture of Washington, in four colors, being a reproduction of the William Williams painting which hangs in the halls of the Alexandria-Washington Lodge.

* * *

Answering many inquiries, we are glad to be able to say that Edwin Markham, the great poet of Brotherhood in America, is a Mason, and will be one of our contributors in the near future. He was our guest only the other day, and is deeply interested in the spirit and purpose and aspiration of this Society. Ye editor will soon present a little study and appreciation of Brother Markham, the better to tempt our Members make friends with the man who has set the goodly, gracious gospel of Brotherly Love to music as no other has done in our day.

----o----

CONTINUATION OF QUESTIONS ON “THE BUILDERS”

Compiled by “The Cincinnati Masonic Study School

401. Why is it that everything must not be told to everybody and why and how did Jesus practice this? Page 57.

402. Why does God and Nature hold back secrets while it is so easy to receive them if one in truth investigates? Page 57.

403. When does nature reveal her secrets to man? Why? Page 57.

404. Why should the highest truth be withheld from the multitude ? Page 57.

405. What method did Jesus pursue in transmitting his knowledge ? How did he explain his methods? Page 57.

406. What does tradition affirm throughout the ages, relative to secret teaching? Page 58.

407. What is the Secret Doctrine or the Hidden Wisdom ? Page 58.

408. Does the objection to secrecy in regard to spiritual truths hold good? Why? Page 58.

409. What was "the right to admission" to the Secret Teachings in the ancient times ? Page 59.

410. How reconcile "the kinship of mankind and the unity of mind" as the clue to understanding the resemblances between the teachings of widely separated peoples and the secret teaching of Jesus ? Page 21, 58.

411. If, "Without development, the teachings of the sages are enigmas that seem unintelligible, if not contradictory, requiring insight and fineness of mind to appreciate and assimilate them," (63) would it not be plausible to infer, that, the hidden fraternity of initiates, withhold the teaching of the higher truths which they possess, from those only who are not duly and truly prepared ? Page 59.

412. Did the high moral secret teachings of the Secret Doctrine belong to those "duly and truly prepared" or were they the property of the public at large? Page 59.

413. If the hidden teaching is an open secret to the world, why call it a hidden teaching? Page 61, 63.

414. Why was a Secret Teaching necessary in ancient times? Page 62.

415. What is the Secret Doctrine as taught by the ancient mysteries or by modern Masonry ? Page 63.

416. How may the hidden teaching be described? Why? For what reason is it kept hidden even to this day ? Page 63.

417. When does man know the Secret Doctrine? Page 69.

418. Which secrets were known only to the few in ancient times ? Page 73.

419. What is said of secret orders, existing in Constantinople, Greece and Rome similar to modern Freemasonry centuries prior to Christ? Page 79.

420. Why did they have different secrets for each degree in the days of operative Masonry ? Page 145.

421. What do the signs and grips of Freemasonry serve ? Page 244.

422. Is Freemasonry a secret order? Page 243, 244.

422a. What is the Oath of Secrecy in the Harleain mss? Page 126.

423. When will the innocent secrets of Freemasonry be laid bare, its missions accomplished and its labor done ? Page 244.

424. What is the great and what the real Masonic secret? Page 293, 298.

425. What Discoveries did Socrates make, relative to human nature and the unity of mind? Is this confirmed and to what conclusions does it lead? Page 20, 21.

426. What is the Spirit of Masonry? Page 283.

427. What will be the result when the Spirit of Masonry has its way on earth? Page 290.

428. What is said of man's thoughts as compared to flowers and fruits? Page 19.

429. What became of Typhon, slayer of Osiris? Page 45.

430. How have the greatest teachers of the race regarded the highest truth? Why? Page 57.

431. What makes one ready to receive the truth ? Page 57.

432. The pupil being ready and the teacher found waiting, what will result ? Page 58.

433. Can fitness for the finer truths be conferred ? Why not ? Page 63.

434. On what does all our human thinking rest? Page 70, 269, 270.

435. In the beginning why was it that all the arts had their home in the Temple? Page 74.

436. What did the simple tools of the “Builders” teach in regard to life and hope in death ? Page 83.

437. What opportunities contributed to the Masons becoming more tolerant than other people ? Page 100.

438. Who did Sir Albert Pike ascribe the authorship of the Third Degree in Freemasonry? Page 193.

439. What grounds have we to believe that truth will triumph, Justice will reign and Love will rule the race ? Page 234.

440. When Masonry is victorious upon earth what will become of every tyrant and bastile ? Page 290.

441. Why is it that man really is what he thinketh ? Page 294.

442. As a man thinketh so is he? Page 295.

443. How long have the working tools of a Mason been used as emblems of truths? Page 29.

444. When, where and how were the working tools of the Mason used, prior to our era? Page 29.

445. In the pursuit of wisdom what must one make use of ? Page 30.

446. What kind of an army invaded England in the year 1066 and what did they do? Page 120.

447. Name some of the Generals of the Revolutionary War who with Washington were Freemasons. Page 225.

448. Who swore in Geo. Washington as President of the United States and on what Bible did he take the oath ? Page 226.

449. What was the loyalty of Masons, North and South, to the cause of Masonry during the Civil War? Page 229.

450. Why is Freemasonry worth more than our combined army and navy for protection of the United States of America? Page 230.

451. What has time proved that "The House of Wisdom" must be founded upon? Page 247.

452. What is the real cause of War? Page 287, 288.

453. What strange contradiction does history show as to the meaning and purpose of war and strife ? Page 287.

454. What will become of women and the children when the Masonic teaching is understood and lived up to by all? Page 290, 291.

455. What is the status of Freemasonry in the United States today? Page 230.

456. What dangers threaten the United States today ? Page 231.

457. What part did Masonry have in establishing the greatest of all republics, the United States? Page 208, 222 to 226.

458. Who was the first to utter the name "The United States" and what is said of him? Page 225 note.

459. How were the United States conceived and dedicated ? Page 224.

460. Why do we speak of the United States as "the last great hope of man?" Page 226.

461. What is the status of Freemasonry in the world today? Page 231-232.

----o----

ABOVE THE BATTLE'S FRONT

St. Francis, Buddha, Tolstoi, and St. John -
Friends, if you four, as pilgrims, hand in hand,
Returned, the hate of earth once more to dare,
And walked upon the water and the land.
If you, with words celestial, stopped these kings
For sober conclave, ere their battle great,
Would they for one deep instant then discern
Their crime, their heart-rot, and their fiend's estate?

If you should float above the battle's front,
Pillars of cloud, of fire that does not slay,
Bearing a fifth within your regal train,
The Son of David in his strange array -
If, in his majesty, he towered toward Heaven,
Would they have hearts to see or understand?
..... Nay, for he hovers there tonight we know,
Thorn-crowned above the water and the land.

- Vachel Lindsay.

THE LIBRARY

(George Eliot said that with a New Year, as with a new friend, one can begin new things; and that is true even in The Library. Hereafter, in response to a multitude of requests, the prices of books received or reviewed will be noted, along with the names of the publishers. By this means we wish to save our members the double labor of writing to ask us the prices of books, and ourselves the labor of furnishing information that may as well be furnished once for all. We take occasion to say once more, for the benefit of new Members, that the Torch Press Book Shop, Cedar Rapids, Iowa, will secure any book mentioned in our pages, especially old Masonic books, and those published abroad - such as the first book reviewed in this issue. As said before, our only interest in the Torch Press Book Shop, is to bring good men and good books together, and that is not always easy to do, because so many of our Masonic classics are out of print. At the request of the Society, the Torch Press is making search for the best Masonic works, old and new, and will assist our Members in securing them as fast as they can be found. Happily, the Society will soon be in a position to handle this part of the work itself, not for profit, but for the benefit of its members, as will shortly be announced).

SPECULATIVE MASONRY

HERE is a Masonic book of the right sort, one of the best we have met in many a long day, entitled “Speculative Masonry: its Evolution, and its Landmarks,” by Brother A. S. Macbride; being a series of lectures delivered at the Lodge of Instruction in connection with Progress Lodge, Glasgow, Scotland, revised and condensed by a Committee appointed by the Lodge. Think of having a Lodge of Instruction to inquire what Masonry is, whence it came, and how it may be used for the culture of character and the service of humanity! Fortunate the Lodge which listened to lectures so scholarly yet so simple, so accurate in their digest of the best Panasonic research, and, better still, so aglow with that noble and clear-seeing idealism without which Masonry is nil and life itself is as bare as a winter landscape. Alike in matter and form the lectures are an inspiration and a delight,

and we do not hesitate to recommend them most earnestly, and without qualification, to the Members of this Society.

Idealism, not occultism, is the great note of these lectures, and the author makes clear how world-far those two things are apart both in spirit and method. Masonry, as the author interprets it, has its roots, spiritually, in the ancient, high, heroic Quest of the Ideal, which is the chief fact with regard to man, at once the wonder and the glory of his life upon earth. That quest, as persistent as it is revealing, has always taken the form of searching for that which is lost, as Isis searched for the body of Osiris, as Venus cried for her slain Adonis on Mount Libanus, as the Knights of the Round Table went in quest of the Holy Grail. Thus, in every age and land, the pursuit of the Moral Ideal has called into existence innumerable societies, and of these the Fraternity of Free and Accepted Masons is one of the greatest, if not the greatest, the World has seen. Therefore age cannot wither it, nor custom make stale its infinite variety of suggestion, inspiration, and appeal, while human nature is yet haunted by lovely shapes of what it ought to be.

"Masonry does not exist to combat any particular evil, to solve any special problem, to advance any particular cult, or to propagate any precise dogma in the outer world. It does not claim to possess any patent pill for the evils of humanity nor does it propose to build an Utopian State of political freedom and economic happiness. It is not for social fellowship, although that forms, and in many quarters forms too prominent, a part of it. It is not constituted for the exercise of benevolence only, although that occupies no insignificant place, both in its precepts and its practice. It teaches no science, yet science holds an important position in it. It favors no philosophic school, yet a profound philosophy permeates its system of symbolism. It instructs in no special art, yet in it all arts are honored. It has no religious creed, yet religion forms its foundation and crowns its pinnacles. It is not the product of any age, nor the work of any nation. It is the evolution and growth of centuries and has received contributions from many diverse races and peoples.

"The Mission of a gunshot is death and destruction; of a rocket-line, life and preservation, of the University, knowledge; of the Church, salvation; of Masonry, the building of the Ideal Temple. The Quest of the Ideal we find in Masonry at

every turn. The travel from West to East, like the Earth to receive the life-giving light of the Sun; the working of the rough Ashlar, into the form of the perfect Ashlar, the mystic Ladder, reaching up to the cloudy Canopy; the sacred Stair, leading to the mysteries of the Middle Chamber; the lost key-stone perfecting the secret Arch; the lost Word, that will make a true Master; the destroyed temple, that is to be restored; all symbolize the throbbing, yearning, seeking of the human heart for something better and happier than the actual world around us. But the grand ideal in Masonry, to which all the rest is subsidiary and contributory, is that which represents the soul of man as a Holy Temple and dwelling place of the Most High. This ideal has, no doubt, been expressed by poets, prophets and philosophers, but in Masonry alone has it been made the basis of an organization, having a system of instruction, as unique in form as it is rare in history."

Such a book tempts to quotation, as much for the beauty of its phrase as for its deep-seeing insight; and if we emphasize its radiant idealism it is because, as we have said, the quest of the Moral Ideal is the great secret of Masonry, its sovereign mission, and the soul of its symbolism. Is Masonry today true to its ideal? The author answers with a sad No, because so many Masons, while glorifying their order in terms bordering on the bombastic, do not enough consider that Masonry is a life to be lived, an opportunity to serve, an instrument for the culture of faith and fineness of soul; and because too many mistake the quest for office for the quest for the ideal. What is the remedy? It lies in the ballot box, by which we ought to keep out of the Fraternity men who regard it as a kind of secret club, a game of horse-play, who care nothing for its higher aims and ideals, and who have no time to study its meaning and give themselves to the service of its purpose.

As has been said, these lectures give a lucid and simple digest of the conclusions of the best Masonic scholars as to the origin and evolution of the Order, following closely the findings of the great Research Lodges of England. They are very fruitful, also, in studies of symbolism, the best chapter, perhaps, being that discussing the Law of the Square, a synopsis of one section of which will appear in these pages, the better to tempt our Members to read further. Very interesting, too, is the essay on the Landmarks of Masonry, which the author defines as "certain established usages and customs that mark out the boundary lines of the Masonic world, in its internal divisions and in its relation to the external world." Respect for usages which give form to our Fraternity is vitally important, and so must move

midway between a radicalism which invites destructive innovation, and a superstitious worship which prevents progress. So our author argues in his essay on Landmarks and Progress, the while he reminds us that the Temple of brotherhood and peace is the great landmark of Masonry, to build which we must use every art at our command and all the powers with which we have been endowed. In one of the poems added to the volume, we read these lines:

What is a Mason? It is he

Who builds upon the Square,

Whose heart beats true to God and you

And all that's good and fair,

Who builds, as can, to Heaven's plan

The Temple of Humanity.

O! That's the heart of his great Art,

And this alone, we proudly own

To be the noblest Masonry.

* * *

BISHOP POTTER

The biography of Bishop Henry Codman Potter, by George Hodges, shows us the growth, maturity and ripe fruitfulness of a really great American, who was also a noble Freemason. He united sturdiness of nature with fineness of spirit, practical capacity with deep religious passion, and the fullness of his activity in many fields is an inspiring record. Bishop Potter was made a Mason while in Troy, in 1866,

joining Mt. Zion Lodge, No. 311. He was a Chapter Mason and a Knight Templar, as well as a member of all the Scottish Rite bodies of New York. He served as Grand Chaplain of the Grand Lodge of New York in 1895,1896, and 1897, and in the last named year was crowned an honorary 33rd degree Mason in Boston. He held that Masonry has a much greater mission than even its most devoted adherents dream of today. Looking back into the past, he saw how much has been accomplished by Masonry; but he foresaw the development of a still greater Masonry in the future, more useful to man, wider in its scope, and more fruitful in its good to society.

"I am bound to own," he said, "that if originally I had not been attracted to Masonry by its value as what may be called a universal social solvent, I might never have sought its fellowship. I was, at an early period, about to travel in foreign countries, and I was assured that as a Freemason, I should be recognized and considered, when otherwise I might not be. Well, I found, by happy experience, that that assurance was true. Once, and again, when the emergency seemed to disclose no other way out of a dilemma, I have solved it by revealing myself as a Mason: and it is a noteworthy fact that never anywhere did I make that disclosure without finding other Masons to recognize and respond to it "

* * *

THE RESEARCH MAGNIFICENT

No doubt many of our members have read the story called "The Research Magnificent," by Herbert Wells, a story typical of our time and of the sparkling brilliancy of the man who wrote it. It reveals a young man starting out in quest of the kingly life, and if his quest often leads him into situations that border on the fantastic, it comes near making him sublime. Despite his aurora of invisible visions, the hero meets with dragons in the way - three ruffians, we might call them - the first of which is Fear, which he conquers, not without difficulty, by facing it at any cost. After fear came Passion, and he did not come off well in his encounter with it, making a mess of his marriage and concluding that the kingly life is

incompatible with domestic ties. Fleeing from one ruffian, he meets another - Jealousy - which gives him the fight of his life. The story is rich in ideas, vivid, varied, depictive, running the whole gamut of thought and suggestive wonder, but somehow it is all very sad; for a research which begins without God must needs end in futility. Indeed, the man goes all over the world, from China to Russia, but never finds himself, and having no faith in an Infinite Idealist his idealism seems the vainest of all vain things.

* * *

THE WORLD AND HIS WIFE

One of the most unforgetable plays of recent times - recent, at least, in its translation into English - is “The Great Galeoto,” by Jose Echegaray; a tragedy of idle, unmalicious gossip, perhaps the only one of its kind ever written. There are three characters in the drama, a husband, his wife, and one of their friends, a young man to whom both are sincerely attached. Outsiders, looking on, make remarks, not intended to be evil, but evil in their suggestion. After a little one can see the serpents crawling into that garden of friendship, and hear them hiss. At the end the husband lies mortally wounded in a duel, while his wife and friend are driven to evil by the clatter of idle tongues. The villian of the play is that many-headed monster, “They say,” everybody, and so subtle is the power of mind over mind that the infection spreads, and all are stained. William Winter, in writing of the play, recalled the rhyme which Edwin Booth made a law of his life:

If a tranquil mind you seek,

These things observe with care:

Of whom, and to whom, you speak,

And how, and when, and where.

----o----

“A man's life is laid in the loom of time to a pattern which he does not see, but God does; and his heart is the shuttle.”

----o----

“You must be a sovereign over yourself, king over your own passions, a to us Mason, neither intoxicated by success nor depressed by defeat.”

THE QUESTION BOX

RELIGIOUS WORK

Dear Brother Newton: - I am much interested in Masonry and in the work of the Research Society, and wish I could do more to help, but my religious work interferes. . Be assured that you have my goodwill and God's speed.

- J.H.F.

For which many thanks. By all means be loyal to your church and its labors, but have a care lest you take too narrow a view of what religious work is. It is wonderful what vitality there is in old errors, and in what forms they reassert themselves from age to age. Any work done in the right spirit is religious work,

whether it be ploughing corn or preaching a sermon. Never forget the great passage in “The Cloister and the Hearth,” in which Margaret tells Gerard of the atheism of regarding one part of life as sacred and another as secular. Remember, also, these words from our noble Masonic poet, Edwin Markham:

For each true deed is worship; it is a prayer,

And carries its own answer unaware.

Yes, they whose feet upon good errands run

Are friends of God, with Michael of the sun;

He is more pleased by some sweet human use

Than by the learned book of the recluse;

More than white incense circling to the dome

Is a field well furrowed or a nail sent home.

More than the hallelujahs of the choirs

Or hushed adorings at the altar fires

Is a loaf well kneaded, or a room swept clean

With light-heart love that finds no labor mean.

* * *

THE WORST THING

Brother Editor: - Having told us what the greatest thing in the world is, perhaps you will also tell us what is the worst thing in the world. Let us have it. - O.J.S.

It is unnecessary. Whoso has not read “The Four Men: A Farrago,” by Hilaire Belloc, has missed one of the most delightful books of its kind ever written, full of wit, humor, vagarious fancy and far-flung philosophy. It tells of the travel in Sussex of a Poet, a Sailor, a Grizzlebeard, and the Author, from Oct. 29th to Nov. 2nd, 1902. These travelers talk, and one of the themes they discuss is the question as to “The Worst Thing in the World.” They decide that the death of love, the fading of friendship, the breaking of the ties that bind human hearts, is the worst thing in the world. With this our Brother may not agree; but if we were right in our analysis of the greatest thing in the world, then its opposite, its negation, is the worst of all calamities.

* * *

JOHN A. JOYCE

Dear Brother: - In the July issue of The Builder you mentioned, among Articles of Interest, an article regarding Col. John A. Joyce, a Poet and Freemason, which appeared in the London Freemason. I am interested and would like to see what it had to say. Col. Joyce was a personal friend of mine, and resided in my father's family for about two years before he passed away. He was a devoted Mason, raised a Roman Catholic, a cousin of Cardinal Gibbons, and the first of his family to leave the church for generations. He was a Mason some forty odd years. You can see my interest in the matter. - F.E.H.

The article appeared in the London Freemason, April 17th, 1915, unsigned, and is very brief. It confirms what Brother Hodge says about Col. Joyce having been raised in the Roman church, stating that he was born in Shraugh, Ireland, in 1842, but was raised in Kentucky; that he was trained for the priesthood, but abandoned

it for the army. One of his best known poems was, “There Is No Pocket in a Shroud,” suggested by the funeral procession of Commodore Vanderbilt. The article makes no mention of his long discussion with Mrs. Ella Wheeler Wilcox as to which one wrote the famous lines, “Laugh and the world laughs with you”, but he had the opening words of the poem carved on his tombstone as his own. As Brother Hodge lives in Washington, he might refer to the files of the London Freemason in the library of the House of the Temple.

* * *

TWICE IN TWENTY-FOUR HOURS

Dear Brother Newton: - In the December Builder I notice that some Brother wants to know “in what part of the world tides ebb and flow twice in twenty-four hours.” If the Brother is really in earnest, you may assure him that right here in Washington, D.C., the tide ebbs and flows practically twice in twenty-four hours. In the Tide Table published by the United States for December 2nd, 1915, I find the following record: - A.M. tides, High water 3:25, Low water 9:38; P.M. tides, High water 4:00 Low water, 10:49. There are a few places on the earth where, owing to local conditions, such as strong prevailing winds and peculiar coast configuration, the tides do not ebb and flow twice in twenty-four hours; for instance, in the Mediterranean, there are no perceptible tides; and in the Gulf of Mexico, there is but one perceptible tide in twenty-four hours. But in nearly every other place on earth, the tides do ebb and flow twice in twenty-four hours. - H.P.M., Washington, D. C.

* * *

MASONIC SERMONS

I am a minister and have preached several sermons to Masons, and I would appreciate your suggestion as to the best books to help me in the preparation of such sermons. It may be that you know of some especially good books that are in point. - J.H.H.

There are many such books; such as The Spirit of Masonry, by Hutchinson; The Masonic Sermons of Dr. Oliver; The Religion of Freemasonry, by H. J. Whymper, with an introduction by W. J. Hughan; Speculative Masonry, by A. S. Macbride; The Church and the Lodge, by Brother Coil, Marietta, Ohio, The Mission of Masonry, by Madison C. Peters, and so forth. Subscribe for the Monday edition of the Brooklyn Daily Eagle, and you will find, occasionally, a magnificent Masonic sermon from Brother S. Parkes Cadman, one of the Grand Chaplains of the Grand Lodge of New York.

* * *

MASONRY UNIVERSAL

Dear Brother: - In my humble opinion the great danger menacing symbolic Masonry in our country is the growing desire to Christianize it, in order to accommodate it to our religious desires. Symbolic Masonry must preserve its universality to survive. We have our Christian orders appended to Masonry, in which we may enjoy to the fullest extent our religious opinions; but any attempt to graft Christianity upon Lodges destroys an important Landmark and breaks a link in the fraternal chain encircling the world and embracing every creed. - A.H.G., Hardwicke, New York.

With this we fully agree, albeit we doubt if there is any strong tendency in the direction indicated by Brother Hardwicke; at least, we have not observed it. That question was settled at the time of the union of Grand Lodges, in 1813. Up to that time there had been a decided tendency to graft Christianity upon Masonry.

Nevertheless, if a Brother wishes to interpret Masonry, and particularly the Third Degree, in Christian terms, that is his right; as it is the right of another to interpret it differently. Only, he should not insist that his interpretation is the standard of Masonic fellowship.

* * *

THE LOST WORD

Dear Brother: - In your September issue you make reference to the Lost Word. May I add that Prof. Y.G. Warren, a teacher of the Hebrew language, says: - The first spoken word means, “Who causest the son to live.” I also add this little poem on the Lost Word. Scottish Rite Masons cannot fail to read between the lines:

There is a word unknown to lost tradition,

A sacred word Freemasonry reveres;

There is a word whose syllables are spoken

Only in bated breath to list'ning ears.

It is a word awakening true devotion,

Though shadowed by the mystery of years;

A word whose unutterable translation

Lies hidden till the Cubic Stone appears.

- O.B. Slane Illinois.

* * *

SOUL AND BODY

I would like that Brother Silas Shepherd, of Wisconsin, would answer the following question: - Has the soul anything to do with the improper action of living bodies ? Fraternally, S. Simone California.

Dear Brother Newton: - I do not know that I comprehend fully the question which Brother Simone asks, but venture the answer that a lack of development of the Soul, or spirituality, is responsible for most, if not all, of our improper actions as living bodies. With best wishes and fraternal greetings. Silas H. Shepherd, Wis.

* * *

THOMAS PAINE

Brother Editor: - In the correspondence column of The Builder appears another reference to Thomas Paine. Perhaps Brother G. P. Brown can give his authority for the statement he makes that Thomas Paine was entered, passed, and raised in St John's Regimental Lodge, the first Masonic body to be constituted among the revolutionary troops. He made the statement in the Masonic Observer, Jan. 31st, 1914, in an article entitled “The Patriotism of Thomas Paine.” I have often wondered if Brother Brown had authority for many of his statements. Cordially and fraternally, Silas H. Shepherd, Wis.

* * *

THE MOTHER GRAND LODGE

Referring to the article by Past Grand Master J. W. Eggleston on the grand Lodge of Virginia, published in the June issue of The Builder, and the reply thereto by Grand Master Johnson, of Massachusetts, Brother J. G. Hankins, editor of the Virginia Masonic Journal, says in a letter:

“Past Grand Master Eggleston has never said that Virginia had the first Grand Lodge, nor does he claim that we are 'The Mother Grand Lodge.' - this being my own doing in writing the title of the article. He only says that we are the oldest, and by reference to Dove's History of the Grand Lodge of Virginia given by Brother Johnson as an authority, it appears that “the St. John's Grand Lodge remonstrated against the encroachments of its rival, the 'Massachusetts Grand Lodge,' and both these against the Ancient York Lodge. It was not until the 5th of March, 1792, that these difficulties were settled, when the two Grand Lodges met for the last time, and formed a union,” etc.: and so it appears clearly to me, at least, that this latter date is the beginning of the present Grand Lodge of Massachusetts; though we have to admit that it may have had a Sovereign Grand Lodge earlier - March 8th, 1777 - as stated by Brother Johnson and published in Dr. Dove's History of Grand Lodges.”

* * *

PHYSICAL QUALIFICATIONS

My dear Brother: - I was much interested in the note in the October issue of The Builder from a Brother who stated that he believed he had found in Leviticus a

reason why Masonry has for so long refused to admit men who were physically imperfect; as well as in your reply thereto. May I say that the Grand Lodge of Michigan, some three years ago, gave the subordinate Lodges in its jurisdiction authority to accept such men if they so desired, and that to my knowledge our Blue Lodges have exercised that privilege - some of the men so admitted being among our most able and useful Masons. Undoubtedly the Lodge which believes that the internal and not the external qualifications are what recommend a man for Masonry, finds that a man with a wooden leg is of infinitely more value to the Fraternity than a man with a wooden head. Yours fraternally, C. O. Fords Michigan.

* * *

THE RITE OF MEMPHIS

What is the legal standing in this country of the Rite of Memphis ? If it is of good standing in this country, from where does it derive its authority ?

- F.A. B.

The Rite of Memphis - Consisting, at first, of ninety-one degrees to which one other was subsequently added, and claiming to be the sole depository of pure and primitive Masonry - has no legal standing at all in this country, if by that is meant the recognition of American Grand Lodges. There is no specific legislation on the subject, so far as we are aware; the Rite is simply ignored. It is, however, recognized by the Grand Orient of France, as one of the eight systems of Rites working under the obedience of that body; but it is not allowed to confer any degrees beyond the first three.

* * *

JACQUES DE MOLAI

l am a member of DeMolai Commandery and have carried on a search for several years trying to find a record of DeMolai's coat of arms. One source of information says that he belonged to a noble family, while another gives him from common birth. Can you help me in the matter? - O.F.S.

The authorities in the Library of the Grand Lodge of Iowa seem to agree that DeMolai was of noble birth, of the family of the lords of Longvic and Raon, in Burgundy, born in 1237. However, strict search in and about the several appartments of the Houses of Longvic and Raon has revealed no facts about their coat of arms perhaps because very little was written about heraldry prior to 1400. If the fact of the noble birth of DeMolai, and the family with which he was connected, put our Brother on the track of discovery, we shall be glad - and perhaps he will give us the result of his further research.

* * *

ROYAL ORDER OF SCOTLAND

I understand that the Royal Order of Scotland is a legitimate branch of Masonry in the British Islands. Is there anybody of this Order working in this country which derives its authoritv from the British body? - O.F.S.

Yes; there is a Provincial Grand Lodge of the Royal Order of Scotland working in this country, of which the late Brother James D. Richardson was commander, succeeded, we believe, by Brother Leon Abbott. Brethren admitted to this Order

have their patents signed by the Earl of Kintore, Edinburgh. It is affiliated, not with the Scottish Rite, but with what is popularly called the “York” Rite, and only Royal Arch Masons are eligible to its fellowship.

* * *

MASONIC WORDS

(1) What is the meaning of the word “free” in Freemasonry? (2) What is the significance of the word “Worshipful” as applied to the Master of the Lodge? (3) Why does the Master wear a hat? (4) Is a man a Mason who has taken only the Entered Apprentice degree? (5) Why was the Blue Lodge dedicated to the holy Saints John? - J.H.H.

(1) Freemasons in the olden time were free to go to and fro where their work called them, instead of being bound by law to live and work in one town, as Guild Masons were. They were also free from any obligations of taxation, and other restrictions, because of the importance of their art. It ought to mean for us, many things much deeper. (2) Merely a title of respect and in nowise implying the object reverence which some silly critics of the order want to imagine. The French Lodges use the word “venerable” instead. (3) As a symbol of the authority granted him by his Brethren. (See The Builder, Vol. 1, p. 120.) (4) A man is not really a Mason, qualified to work as such, until he has received the third degree. (5) Perhaps because they were two mighty teachers of Righteousness and Love which are the foundations of the Lodge. (The Builder, Vol. i, pp. 166, 309.)

* * *

THE THREE GRIPS

What is the symbolism of the grips of our three degrees? It has seemed to me that this is a matter passed over with little thought. - J.L.B.

Certainly the raising of a man was not intended merely to inform him that Masonry cherishes a belief in immortality. No man needs to be briefly told that by anybody what he wants is to learn how he may become assured that his soul is not an evanescent breath. Perhaps the symbolism of the grips may be stated in this manner:

Science, assuming that the seat of the soul is the brain proceeds to lay bare the brain, dissects its hemispheres, traces its convolutions and nerves. Then it subjects the brain of a dog to the same tests, and finds that it and the brain of man are alike. Chemistry takes up the task, dissolves analyzes, and by all means at its command reduces both brains to their essential elements. From both it obtains the same elements, found everywhere else. Science, so far from proving the immortality of the soul, lays down its instruments, its acids, confessing that it cannot even prove that there is a soul. Not by that grip can man be raised from a dead level to a living perpendicular. Logic then tries to demonstrate that the soul, in its nature is indivisible, and indestructible, and so must be immortal. Piato, Cicero and the rest formulated this argument but if they convinced others, they did not convince themselves. Doubts returned. Always, at the most critical point upon which the conclusion depended, there was a juggling of words. Not by that grip can man be raised to walk a newness of life. There is left the mighty grasp of faith - the profound, fixed, ineffaceable conviction of the soul itself; the very voice of God speaking within; the Divine Word abiding in the heart. How else has God ever revealed truth to man? How else could he? Since we know that there is a God, we as surely know that we are not the butts of a cynical and sarcastic omnipotence, but akin to Him - the soul a little brother to Him whom it seeks; and that our convictions, coming from Him, are true and trustworthy. And by this reach and grasp and power of faith we are quickened into eternal life.

CORRESPONDENCE

HISTORY AND CHARITY

It is said by some that our Free Masonry came from the Mason's Guilds of London. For the benefit of the young Mason, I will give a few of the earliest records of Speculative Masonry and a glimpse of Masonic Charity.

I believe that Masonry, from what I have read of it, has existed from time immemorial, and that some of the most intelligent men of all ages have been associated with it. The true Masonry of our ancient brethren was the knowledge of the worship of the true God. This piety was the cause of so many churches and monasteries being erected for the worship of God. Gould says the time that church building was at its zenith, was during the first part of the Fourteenth Century, when in England alone twelve great buildings were under construction.

To say that Free Masons were at one time all of the mason's trade is a gross error, because it is said that all of the Kings of Scotland, and most of the Noblemen, were Free Masons. In our present system of Speculative Masonry, the earliest authentic record of a non-operative being a member of a Masonic lodge, occurs in a minute of the Lodge of Edinburgh, under the date of June 8, 1600. John Boswell, the Laird of Auchindeck, was present and attested the minute by his mark. Of 49 members in the Lodge at Aberdeen, date 1670, less than one-fourth were of the mason's trade. The members were clergymen, surgeons, merchants, and three were noblemen. In the records of a Presbyterian Synod, in 1652, it is declared that ministers of that church had been Free Masons in the purest times of the Kirke.

To Scotland is the honor due for our present system of degrees in Freemasonry. The legend of the Third Degree was not known in England, until it was given to the Masons of London by Anderson, a Scotch Presbyterian minister, who also compiled the first constitution for the Grand Lodge of England. The Scotch system

was known in Ireland before the landing of William of Orange, at Carrickfergus, in 1690. William said he liked the Freemasons because their aim was always to build up, never to tear down. For that reason he ordered that their aprons be bordered with blue, in imitation of the blue sky of Heaven. This is said to be the origin of the blue border often seen on Mason's aprons.

In our own beloved land, where there are more Freemasons than in any other country in the world, some of the best men in days gone by, as well as now, have been members of our fraternity, viz: Gen. Washington, Benjamin Franklin, Gen. Warren, Andrew Jackson and Henry Clay. The last three named were all Grand Masters.

We are proud of the record of Masonry handed down to us. It comes without a stain on its fair name. We are making Masonic History; let us see to it that the record that we make will stand the test of the Overseer's Square, so that those that come after us, may read of the good deeds that we performed and be thus encouraged to better things, so that the good name of Masonry may be known in every household throughout the civilized world, and the spirit of Masonic Charity be imbued in the hearts of the people.

Hutchinson, in his “Spirit of Freemasonry,” published in 1814, has this to say of Masonic Charity: “In order to exercise this virtue, both in the character of Masons and in common life, with propriety, and agreeable to good principle, we must forget every obligation but affection, for otherwise it were to confound charity with duty. The feelings of the heart ought to direct the hand of charity. To this purpose we should be divested of every idea of superiority and estimate ourselves as being of equality; the same rank and race of men. In this disposition of mind, we may be susceptible of those sentiments which Charity delighteth in; to feel the woes and miseries of others with a genuine and true sympathy of soul. Compassion is of heavenly birth; it is one of the first characteristics of humanity. He whose bosom is locked up against compassion, is a barbarian; his manners are brutal; his passions as savage as the beasts of the forest. If we give only to receive, we lose the fairest objects for our charity; the sick, the captive and the needy. The rule is, we are to give as we would receive; cheerfully, quickly and without hesitation; for there is no grace in a benefit that sticks to the fingers. The objects of true charity are merit

and virtue in distress; persons who are incapable of extricating themselves from misfortunes which have overtaken them in old age; industrious men, from inevitable accidents, rushed into ruin; widows left in distress, and orphans in tender years left naked to the world. There is another kind of charity, which we as Masons should practice. We should shroud the imperfections of our brothers; even the truth should not be told at all times, for where we cannot approve we should pity in silence. What pleasure or profit can there arise by exposing a brother's weakness? To exhort him, is virtuous! To revile him is inhuman!! To set him out as an object of ridicule, is INFERNAL!!!

True Charity is the Key-stone of Speculative Masonry. We should be charitable to all men, whether Masons or not. The whole world has a claim upon our kind offices. Every Mason should be a good man, and practice the divine precepts of Truth and Justice. It should never be possible for it to be truthfully said by any one, that they had been defrauded or wronged by a Free Mason.

Let us all remember, and at all times, that each one of us is a pillar of this great institution, and that when we allow ourselves to go into a state of moral decay, we are damaging the Structure, and thus weakening its usefulness.

- W. C. Willox, Washington.

* * *

THE BODY OF MASONRY

Dear Brother Newton: - As you invite opinion on the question asked by Bro. W.G. Coapman in the December Builder as to the meaning of an affirmative answer to the question, “You admit that it is not in the power of any man, or body of men, to

make innovations in the Body of Masonry?" I submit my opinion that it means the Spirit of Masonry, so well illustrated in the article on Symbolism by Bro. J. Otis Ball in the same issue. As far as I have been able to learn, the first printed regulation to this effect appears in Preston's "Illustrations of Masonry," a copy of which (14th Edition, 1829) lies before me; and the wording is the same as in the Code of Wisconsin with the exception of the word innovation used by Preston which is used in the plural - innovations - in the Wisconsin Code. "Innovations in Masonry" can hardly mean its forms, ceremonies of the wording of its ritual, because all these have been changed to a greater or less extent in the period of which we have definite knowledge. The "revival of 1717" was a change in one sense. Wm. Preston, if the author of the phrase in question, was in this and also in other ways changing the lectures and work. To be consistent, he could not have regarded them "innovations in Masonry." Thomas Smith Webb, who is generally considered the founder of the American Rite and a teacher of the Preston "work," abridged and "changed the arrangement of the lectures," and has the plaudits of thousands of Masons who are opposed to "innovations in Masonry." Jeremy Cross even went so far as to call a beautiful word-picture of his own, "Masonic tradition," and a recent revision of the ritual in one of our sister Jurisdictions gives changes made in a ceremony the antiquity of tradition, when we know the year and month the change was made. The word "Power," if used in the sense of "ability to do a thing," would make it certain that the meaning of the regulation referred to something more vital than words and forms. If used in the sense of "authority to do a thing," it also meant something more than the ritual, because it is generally conceded that the Grand Lodge is a body of men who have power to say what forms, ceremonies and ritual shall be used. If changes in form and ritual are innovations, many of the talented Brethren of the past have been great offenders for many of the changes since this regulation was adopted.

Yours fraternally,

Silas H. Shepherd, Wisconsin.

* * *

AN OLD CHARTER

Dear Brother: - The discovery has been recently made by members of Hiram Lodge, No. 1, of this city, that the much cherished original charter of the old Hiram Lodge issued through Provincial Grand Master Thomas Oxnard in 1750, is perhaps the oldest extant Masonic Lodge charter in the United States. Hiram Lodge, although dating back to 1750, is not the oldest Lodge in the country, but charters antedating it have become lost or destroyed. This charter was issued at the request of David Wooster, first master of Hiram Lodge, and regarded as the father of Masonry in Connecticut, and under the charter the old Lodge was registered under the Grand Lodge of England. The original charter reads as follows:

T. OXNARD, G. M.

To all and every the Rt. Worshipful Brothers and Fellows of the Ancient and Honorable Society of Free and Accepted Masons, now residing at or about New Haven, in the Colony of Connecticut, in New England, or that may hereafter reside there, THOMAS OXNARD, Esquire, of Boston, Provincial Grand Master of North America, sendeth greeting.

Whereas, Application hath been made to us, by our truly worthy and well-beloved brother, Captain David Wooster, and divers other worthy brothers now residing in or about the said New Haven, praying that we would empower them to congregate and form themselves into a regular lodge of Masons:

Now, Know Ye That in consideration thereof, and by virtue of the power committed to us by the Rt. Honorable and Rt. Worshipful Grand Master of England, we do hereby appoint and empower our true and faithful brother, Captain David Wooster to be the first master of the first lodge in New Haven aforesaid, and do hereby order that he summon (as soon as may be) all the Free and Accepted Masons in or about said Colony of Connecticut (taking special care that they have

been or shall be all regularly made) to meet, and together make choice of two wardens, that to them may seem meet; and that the said lodge shall meet in a convenient place in New Haven aforesaid on such days as shall be most convenient; and that the said lodge do annually, on the lodge night immediately preceding the Festival of St. John the Evangelist, choose from among their members, one master and two wardens, to rule the said lodge, with other officers necessary to the good order thereof; and further, that they strictly keep and observe all and every the rules and regulations contained in the printed Book of Constitutions, (except so far as they may have been altered by the grand lodge, at their regular communications), with such orders as they may receive from us, or our deputy, or from the grand master and his deputy for the time being; and that the master and wardens of said lodge do transmit to us, in writing, a list of the members of said lodge, with the places of their abode, and the stated days and place of meeting.

Given under our hands and seal, at Boston, this 12th day of November. A.D. 1750, A. L. 5750. By the grand master's command.

HUGH M'DANIEL, D. G. M.,

BENJ. HALLOWELL, S. G. W.,

JOHN BOX, J. G. W.,

CHAS PELHAM, G. S.

I thought that this old charter might be of interest to you, and perhaps worthy of a place in The Builder. Wishing you every success, I am

Yours very truly,

W. E. Mumford, Brardon, Conn.

* * *

NO MORE REMEMBRANCE

Dear Brother: - Certain allusions in well-known obligations, and particularly in the penalties thereof, have occasioned me no little thought, and after long consideration of the matter I have come to this conclusion - that a deeper reason underlies it. From time immemorial there has been a belief in a life hereafter and our entry into it through a resurrection. The ancient belief in resurrection was based on several items essential to it - first and chiefly, that the body should be kept intact, hence the sorrow of Isis over the mutilated body of Osiris. Hence the embalming of the body by the Egyptians, and the use of the coffin and shroud in our day. Any dismemberment of the body, even after death, would preclude such resurrection, and therefore the attainment of the life hereafter. Death itself, inevitable to all, was a fate all had to meet. It would come sooner or later, and to be brave and fearless was not such a punishment as it was to be excluded from the possibility of resurrection, and thereby entry into the life beyond. Reminiscences of this old belief remain to this day. The allusion, that no more remembrance may be had, is significant of this same feeling or belief. I have been unable to find anything along this line in any book available, but offer it as my conclusion or suggestion.

Sincerely and fraternally,

Adolph H. Weber, California.

* * *

SWORD AND TROWEL

The Trowel is mightier than the Sword, for although the sword may be endowed with all the strength and cruelty of the great god of war, and though it may level proud cities and lay waste great empires, murdering the fathers, ravishing the mothers and daughters, and starving the babies, yet its strength is only temporary; it is an implement of destruction and as such can have no permanent place in the great scheme of the universe.

But the Trowel, the humble tool of the builder, replaces all the material edifices destroyed by the sword; it rebuilds homes and cities, and spreads prosperity over the face of the land. But more than this, it carries a message of Brotherly Love and affection to all peoples, and there will come a time when, by its influence, all animosity and hate will pass away and wars will be no more. Love will rule the universe, and liberty and justice will walk hand in hand with might; tyranny and oppression will disappear from the face of the earth, and all men will know themselves as Brothers. Then the Mason's Trowel will have fulfilled its destiny. Almon S. Reed, Iowa.

* * *

ARTICLES OF INTEREST

Physical Qualifications of Candidates, by M. M. Johnson. New England Craftsman.

German Freemasonry in the War, by Gustav Diereks. American Freemason.

The Grand Orient of France, by G. W. Baird. The New Age.

The Origin of Templary. The Freemason, Toronto.

Freemasonry and the War, Albert Churchward. London Freemason.

Relation of the Masonic Orders of Christian Knighthood to Ancient Craft Masonry, by W. F. Kuhn. American Tyler-Keystone.

England and its Allies as Freemasons, by Fred Armstrong. American Freemason.

* * *

BOOKS RECEIVED

Speculative Masonry, by A. S. Macbride. D. Gilfillan & Co., Glasgow. $1.50.

The Philosophy of Masonry, by Roseoe Pound. National Masonic Research Society, Anamosa, Iowa. 75 cents

The First Degree, by A. W. Gage. National Masonic Research Society. 15 cents.

The Lord of Misrule, by Alfred Noyes. F. A. Stokes Co., New York. $1.60.

Ancient Mysteries and Modern Masonry, by C. H. Vail. Macoy Co., New York. $1.00.

Ancient Constitution. Macoy Co., New York. $1.00.

Antiquities of Freemasonry, by George Oliver. Macoy Co., New York. $1.00.

Making of an Americana Library, by A. E. Bostick. Little, Brown Co., Boston. $1.00.

Browning, How to Know Him, by W. L. Phelps. Bobbs-Merrill, Indianapolis. $1.50.

Still Water Pastorals, by Paul Shivell. Houghton Mifflin Co., Boston. 75 cents.

----o----

DESIRE

With Thee a moment! Then what dreams have play!

Traditions of eternal toil arise,

Search for the high, austere, and lonely way

The Spirit moves in through eternities.

Ah, in the soul what memories arise!

And with what yearning inexpressible,

Rising from long forgetfulness I turn

To Thee, invisible, unrumored, still:

White for Thy whiteness all desires burn.

Ah, with what longing once again I turn!

- A. E.

----o----

TRUTH DEEPER THAN DEATH

God has tormented me all my life. He will not let me alone. He is necessary to me, if only because He is the only Being whom I can love eternally.

Brother, a new man has risen in me. He was hidden in me, but would never have come to the surface if it had not been for this blow from heaven. I have only one fear now - that that New Man may leave me.

We are all responsible for all. I go for all, because someone must go for all. Out of our great sorrow we shall rise again to joy, without which man cannot live nor God exist, for God is joy.

- Feodor Dostoevsky.

The Builder Magazine

February 1916 - Volume II - Number 2

ALEXANDRIA-WASHINGTON LODGE NO. 22

BY BRO. CHARLES H. CALLAHAN, VIRGINIA

GENERAL Washington, having resigned his commission as Commander-in-Chief of the American army, arrived at his home, after an absence of several years, on Christmas eve, 1783, and two days later received a letter from the Master, Wardens and members of a Lodge of Free Masons, which had just been organized in the little city of Alexandria, Virginia, under a warrant from the Provincial Grand Lodge of Pennsylvania, felicitating him upon his safe return to private life. In reply to this fraternal communication Washington wrote on December 28th, as follows:--

"GENTLEMEN: With a pleasing sensibility I received your favor of the 26th and beg leave to offer you my sincere thanks for the favorable sentiments with which it abounds. I shall always feel pleasure when it may be in my power to render service to Lodge No. 39 and in every act of Brotherly kindness to the members of it. Being with great truth, your affectionate Brother and obliged humble servant, GEORGE WASHINGTON."

In the following June the General visited his Masonic Brethren in Alexandria and, according to the minutes, still extant, "was unanimously elected an honorary member of the Lodge."

In 1788 the Lodge surrendered its Pennsylvania charter, under which it had been known as No. 39, and applied to the Grand Lodge of Virginia for a new warrant. General Washington became the first Master of Alexandria Lodge No. 22, under

the Virginia Charter, which quaint and historic instrument still constitutes its badge of authority. Not only does this venerated parchment contain the name of Washington as Master, but also the autograph of Edmund Randolph, who was then both Grand Master and governor of the Commonwealth, and who subsequently served in the Cabinets of our first President as Attorney General and Secretary of State respectively. In 1805, by permission of the Grand Lodge, the name or title of the Lodge was again changed by adding the sir-name of its first Master, making it Alexandria-Washington Lodge No. 22. It has been claimed by some writers that General Washington lacked zeal in the cause and work of our institution, and a few skeptically inclined have contended that he was not even a member of the Masonic Fraternity. The fallacy of this contention is positively proven by the records of and personal letters from Washington to this Lodge. Indeed, the Charter itself is an eloquent and emphatic denial of the claim. Mr. Randolph, in wording the instrument, leaves no doubt as to the identity of its first Worshipful Master. After the usual preamble, it sets forth, "Know ye, that we, Edmund Randolph, Esq., Governor of the Commonwealth aforesaid and Grand Master of the Most ancient and honorable society of Free Masons, within the same by and with the consent of the Grand Lodge of Virginia, do hereby constitute and appoint our illustrious and well-beloved Brother George Washington, Esq., late General and Commander-in-Chief of the forces in the United States, etc." This settles beyond a doubt any question as to whether or not it was the renowned leader of the American Revolution, and the appointment also marks the beginning of the great patriot's official association with the Masonic Fraternity of his home town; an association which has made a little obscure organization, situated in what was then an old fashioned colonial hamlet, the most famous subordinate Masonic Lodge in America--a veritable shrine to which thousands of patriotic members of the Fraternity from all parts of the country annually wend their way and reverently view the cherished mementos of their illustrious Brother Washington, which hang upon its walls and rest in the alcoves of its sanctum.

The General's official connection with the Lodge raised it to a conspicuous place in the order from the very beginning of its existence, and, as a consequence, few noteworthy events have occurred in that vicinity in which it has not taken a prominent part. We shall, however, only refer to those that have in some way a direct association with the sage of Mount Vernon. On Friday the 15th of April, 1791, by invitation of President Washington and in the presence of his special commissioners Hon. Daniel Carroll and David Stuart and a large concourse of citizens, it laid the first cornerstone of the District of Columbia; and on the 18th of

September, 1793, it acted as escort of honor to the President and assisted in laying the corner-stone of the Capitol of the United States. But the most important ceremony in which the Lodge has ever participated, and which is undoubtedly the most important of its character in the history of the American Fraternity, was the funeral of General Washington on December 18th, 1799. Few people realize how extremely simple and how truly Masonic were the obsequies of this great man. Washington's last illness was sudden and severe, lasting only twenty-four hours. There were four men at his bedside when he died, viz: Drs. Dick, Craik and Brown and Washington's Secretary, Tobias Lear. Three of these were members of the Craft; Drs. Dick and Craik were members of his own Lodge, Dick being the Master; and Dr. Brown was the fifth Grand Master of Maryland, while Tobias Lear joined the Lodge in 1803. The funeral ceremonies were arranged by a committee from the Lodge, consisting of Dr. Dick, W. M., Colonel George Deneal, J. W., and Colonels Simms and Little, members. The body was borne from the death chamber at "low twelve" and deposited in the main room on the first floor, and the funeral appointed for "high twelve" on the 18th. Five of the six pall bearers, Colonels Little, Payne, Gilpin, Ramsay an Simms, were members of No. 22, as were three of the four ministers present, one of them being the Chaplain Colonel George Deneal, J.W., commanded the military organizations in attendance while several of his subordinate officers were members of the Lodge. Owing to the late arrival at Mount Vernon of the Alexandric contingent, which was composed of the Masons, militic and a large concourse of citizens, the funeral cortege did not start until three o'clock; but the body was borne from its resting place in the State Dining-room to the front veranda at meridian, and there the assembled throng took a last view of the remains.

The procession moved first north to the "Ha-ha Wall," which borders the lawn (and which has been recently restored), then east to the walk in front of the mansion, then, by this walk, in a southerly direction, to the old tomb; the militia leading the way, followed by the Masons, the family and other mourners bringing up the rear. On arriving at the tomb, the procession divided column, facing inward; reversing the order of march, the family and relatives passed through the separated lines, forming an inner circle around the tomb; next came the Masons who arranged themselves in an outer circle around the family, while the militia filed back to the crest of the hill, forming a column facing east toward the river. "The ministers performed their divine services, the Masons their mystic rites and the militia closed the ceremonies with resounding volleys over the bier of the fallen chieftain."

The evening was far advanced and deep shadows fell upon the familiar landscape around the beloved home of Washington, before the Lodge, with its military and civic escort, took up its lonely march over the snow-clad hills of Virginia back to the little town of Alexandria, nine miles away. How distant these scenes now appear under the later splendor of man's achievement. Several hours were consumed by these devoted Craftsmen in their solemn march through the gathering twilight from Mount Vernon to Alexandria, while in this day of rapid transit tourists board a trolley car at Mount Vernon gates, and, almost paralleling the road over which the funeral cortege wound its way, make the trip in thirty minutes.

On the 12th of January, 1785, the General wrote in his diary: "Went up to Alexandria, attended the funeral of William Ramsay, ye oldest inhabitant of the city. Walked in the procession with the Free Masons; he, being a member of that order, was buried with their ceremonies." It was this William Ramsay who set apart in his will an half-square of ground for municipal buildings in Alexandria, reserving thereon a site for a Masonic Temple. Facing this plot on the west stands the old city hotel, Washington's headquarters while waiting for Braddock in 1755; from its steps in 1799-he held his last military review and gave his last military order, thirty days before he died. Facing it on the east is the equally historic Carlysle House, Braddock's headquarters in 1755, where Washington received his commission as Major on that ill-fated General's Staff, and in which also, during the conference of the five governors, holding at that time, was made the first suggestion of colonial taxation by the British Parliament; and in the old Court House, which stood on this square, Washington cast his last vote, in 1799- -in it also his will was recorded, January 20th, 1800. In 1802 the Lodge erected its first Temple on the site provided by Ramsay. It was but-a small structure, flanked then on either side, as the more modern and commodious one is today, by diverging wings of the City Hall.

Immediately after Washington's funeral his friends and relatives began to send, as presents to the Lodge, valuable mementos which had been among the cherished possessions of the General or in some way closely associated with him in life. So numerous were these gifts that in 1818 the City Council of Alexandria, to relieve the congested condition of the Lodge, set apart a room in the City Hall adjoining

the Temple for the specific purpose of exhibiting the relics, and the Lodge appointed a custodian of this museum. In 1870 the old frame temple, erected in 1802 with the entire city hall, containing the museum, was burned to the ground. Fortunately, through the heroic efforts of the fire department and a number of Masons who were present and assisted in the rescue, most of the treasures were saved but some of the most valuable were either stolen or destroyed. Among those lost was the bier on which Washington was borne to the tomb, the crepe which hung on the door at Mount Vernon at the time of his death, a portrait of Martha Washington in her youth, Washington's military saddle, a settee, which stood in the hall of Mount Vernon, Washington's card table, numerous original letters of the General, the flag of Washington's life-guard; a bust of the celebrated Paul Jones, presented to Washington by LaFayette, the flag which flew over the "Bon Homme Richard" in her death grapple with the "Seraphis," presented by Paul Jones; and numerous other historic and highly prized acquisitions went down before the fire king.

Notwithstanding this serious loss, there is- still remaining in the present Lodge room, which was erected in 1872 on the site of the old Temple, the most valuable collection of genuine Washington relics and heirlooms in existence, with the possible exception of the collection at Mount Vernon. There we see the Master's Chair, presented by Washington, in use for one hundred and seventeen years, now preserved in a glass case. In a niche in the wall, and occupying a space of about 2x3 feet, you are shown Washington's wedding gloves; farm spurs, pruning knife, a glove he wore when in mourning for his Mother, his pocket compasses, his cupping and bleeding instruments, a little pen-knife his mother gave him when twelve years of age, in his possession fiftysix years; a button cut from his coat at his first inauguration, a legging strap worn by Washington in the Battle of Fort Duquesne, (these were presented in 1803 by Captain George Steptoe Washington, a nephew the General and one of the executors of his will); Washington's Masonic Apron, embroidered by Madame LaFayette, with silk sash and inlaid box, presented to Lodge in 1812 by Lawrence Lewis, the General's nephew, who married his adopted daughter, Nellie Curtis. In the same case you see also a picture of Dr. Dick; Dick's medicine scales, and by their side Washington's medicine scales; a piece of Braddock's coat worn in the battle of Fort Duquesne, and other articles of great interest.

In another case is shown the little trowel w which Washington laid the corner-stone of the National Capitol, the representatives of the lesser lights used on that occasion and at Washington's funeral; Washington's bed-chamber clock, stopped by Dr. Dick at the moment of his death and presented to the Lodge by Mrs. Washington, its hands still pointing to the exact minute of his dissolution, ten-twenty, P.M. It is said to be the only piece of furniture in the room when the General died which has not been returned.

Hanging around the walls are numerous aprons of the General's contemporaries, some of them of elaborate design with the emblems of Masonry worked in silk, among them are Dick's and Craik's. Autographic letters of Washington, and rare old engravings of the Father of his Country and other important personages also adorn the side hall, while paintings of historic characters, from the hands of celebrated artists, embellish the Lodge room proper. Among these we shall only name a few. Probably the most interesting of all is the picture of the General himself, painted from life by Williams of Philadelphia, in 1794, for the Lodge. It is a gem of art. Notwithstanding it has hung in a glaring light for over a hundred years, its bold lines and rich colors are as striking and as fresh to-day, apparently, as they were when it received the last touch of the Master's brush 120 years ago. Unfortunately, being a pastelle, and, as we have stated, highly colored, this work cannot be satisfactorily reproduced in a halftone, and to be fully appreciated the original must be inspected at close range. The Lodge has a standing offer for this picture of $100,000.

Avoiding publicity, the Lodge has refused all applications to reproduce the picture until a few years ago. Permission was given to have it copied in oil for the Grand Lodge of Pennsylvania. Brother Julius Sachse, in making the request for a copy, stated that his investigations of about fifty paintings of General Washington, many of them made from life, convinced him that the Williams was the most authentic likeness in existence. Not a blemish on the face of the subject has been concealed or omitted. The scar on the left cheek, shown as a dimple by others, the black mole under the right ear and the pock marks on the nose are clearly visible on the original of the Williams painting in the Lodge, and to a less extent in the reproduction in colors given in The Builder, which is made from the same plate as the frontispiece in Charles H. Callahan's book, "Washington, the Man and Mason," which is the first and only photographic reproduction in colors ever made.

The history of this great work is brief. The Lodge desiring a correct likeness of their illustrious First Master passed a resolution requesting General Washington to sit for the painting, obtained his consent and employed Williams, an artist of Philadelphia, to execute the work. At the time the painting was made, General Henry (Light Horse Harry) Lee, representing the Eighth Congressional District, in which Alexandria is situated, in the National Congress, being not only the official representative of their section but a member of the Fraternity, arranged for the sitting and introduced the artist to President Washington. After the work was completed and General Washington had approved it, Williams personally delivered the picture to the Lodge, who officially approved it and paid the artist for his service.

The next important canvas is a life-size painting in oil of Thomas, Sixth Lord Fairfax, Baron in Cameron, for whom Washington surveyed when a boy, from the famous brush of Sir Joshua Reynolds. Being the only picture of the old Lord extant, it has a two fold value, and has been estimated by art critics to be worth $150,000. Besides these we see La Fayette in Colonial uniform, by Charles Wilson Peele, the Pope Peele picture of Washington, a rich engraving of the Washington family by Savage (1798), a life size canvas of LaFayette in Masonic regalia, showing him in his old age, and many, many other unusual works of art, souvenirs and treasures that cannot be either properly described or even scheduled in an article of this kind. It is, indeed, a priceless collection, around which the fondest memories cling and in their association form an enduring fraternal link between the material present and that romantic past.

Upon the erection of the new Temple and City Hall no provision was made to restore the museum and these valuable heirlooms are now kept in a non-fire proof structure erected over a public market and heated by large cast iron stoves. Access to the Lodge itself is through another building by a winding stair and by no conceivable means could all of these treasures be saved from destruction if the combustible temple should fall a prey to a disastrous fire as the original did in 1870.

UNIVERSAL ELEMENTS IN MASONRY

True Masonry is universal. It knows no race but the human race. It recognizes no distinctions of class or divisions of society but the ability to serve mankind. It places humanity above nations and the ranks of royalty. It lifts all men to the high level of the sons of God, the brothers of men.

Masonry by lecture, symbol and drama represents truth, and truth is truth the world around, be it in the great universities of America or on the blooddrenched fields of Europe or in the darkest isle of the sea. Masonry is religious since it readily lends itself to the inculcation of those truths which bring satisfaction to the universal longing in the hearts of men. Recognizing the Supreme Architect of the Universe as Father and all mankind as one great brotherhood, Masonry places upon every man the sacred obligation of reverencing the Great Deity and of rendering service to his fellows. Thus in its ideals and purposes Masonry is universal and it is all but universal in its marvelous and benign influence.

Scottish Rite Masonry is the highest and best expression of the universal elements of Masonry. About its altar come men of every nation, of every rank, of every belief, to bow in reverence before the Great Spirit whom we have learned to know as "Our Father in Heaven" and to whom "alone we bow the knee." Here kindred spirits blend as we break bread together in token of our friendship, pledging ourselves anew to the common brotherhood. We drink the common cup symbolical of our mutual needs, binding ourselves again to charity and patience, to selfdenial and virtue, to truth and honor. In this fellowship liberty is queen and with her scepter, jeweled with toleration and appreciation, she holds loving sway in every heart. --Charles Henry Stauffacher, Iowa.

TRUE KNOWLEDGE

When you know, to know that you know; and when you do not know, to know that you do not know--that is true knowledge. --Confucius.

WASHINGTON, THE MAN AND MASON

BY BRO.GEO. H. SAWYER, IOWA

"Native goodness is unconscious; asks not to be recognized, But its baser affectation is a thing to be despised. Only when the man is loyal to himself shall he be prized."

Here and there on the world's calendar of time the finger of the Almighty has during its progress over the pages rested with peculiar significance and left its imprint indelible and unmistakable. These imprints mark the red letter days of history and of progress. Sometimes the day thus set apart by the Master Builder commemorates some deed or battle which he would have us recognize as a milestone of advancement on the highway which leads to that last great day when God shall be acknowledged in deed as well as word the Father of us all and when all men shall be as brothers.

But again this finger print is occasioned by the dedicating of a date as the birthday of some man or woman destined to perform a mighty service for God, humanity and the world. Strange it seems that the little month of February should commemorate the births of the two greatest men whose names adorn the pages of American history. Should any one presume to doubt that an All Wise God has from the very beginning guided this nation of ours, let him study with care the biography of Washington and of Lincoln and learn there the lessons that He would teach. Never should honor be paid the memory of one of these noblemen on his natal day without mention being made of the services of the other.

Washington and Lincoln --what names with which to conjure. God intended the latter to supplement the work of the former and that their memories might be preserved in common, he caused their natal days to be in close proximity on February's meagre page. Washington born in honor and in plenty, and Lincoln in humility and poverty, teach us the lesson sorely needed in these latter days that patrician and plebeian, rich and poor, high and low, are distinctions not to be reckoned with in anything that pertains to things American. Then, too, how similar and yet how vastly different were these great Americans. Here again can God's plan be read. At a period in the world's unrest a man was needed whose heart beat in close accord with manhood's struggle for equality, and yet a man withal whose dignity, seclusion and apparent sternness of character forbade at all times a familiarity which meant anarchism and destructic. In witness of this note well the horrors of the French Revolution. But in Lincoln's time a purely local measure in a certain sense demanded a man who training, manner and method made him familiar almost to contempt. Austere dignity and seclusion wou have made a Washington in Lincoln's time a farce and Lincoln in Washington time a national tragedy. To Washington the Father and Lincoln the Savior of our country we bow in humb reverence.

While as a nation we this day pay homage to the memory of Washington, is peculiarly fitting that Masons we meet in our various Masonic homes and in solemn quietude around our several altars contemplate the virtues of this man and Mason; this great character who exemplified every virtue which Masonry inculcates. So intimately are the history of Masonry and the life of Washington interwoven that th seem but the web and woof of the same fabric. The year 1732 marks the birth year of Washington, and about that date for the first time recognized Masonry makes its formal appearance on American soil in the form of established lodges. From that date until the present time Masons and Masonry have played important parts in the wonderful history of our republic. This is not the occasion for the lauding of this order nor does the institution need or demand public commendation. As we review the history of the past, however, we cannot but be grateful that Masons have been permitted under the providence of God to contribute as they have to liberty and progress as exemplified in the development of the United States. Let us be thankful that not one word in the obligation that we take nor one act in the mystic rites which we indulge conflicts in the slightest degree with our duty to God, our country, our neighbor, or ourselves, but rather

fosters and impels the noblest and the best in the way of social, civic, and religious advancement.

Briefly let us call to mind a few of the events in the history of our country in which Masons and Masonry have played important roles. The Boston Tea Party of 1773 perhaps will for all time be shrouded in mystery and yet it is scarcely to be doubted that Masonic brothers wont to meet in the rooms above the Old Green Dragon Tavern of Boston could have lifted the veil of mystery had they been so disposed. It was a Masonic messenger in the person of Paul Revere who on the "18th of April in '75" carried the message flashed from the tower of the Old North Church on that historic night so many years ago. Bunker Hill was forever consecrated by the shedding of precious blood. Masonry here offered as its sacrifice the Grand Master of Masons in Massachusetts in the person of Gen. Warren, whose name is ever mentioned in every account of that memorable engagement. By a strange coincidence it happened that on the very day that Warren fell, another brother in the person of Washington received his commission as Commander in Chief of the American forces. The Declaration of Independence is acknowledged the world over to be the most profound exposition of civic and religious liberty that was ever penned by man. History and tradition inform us that among the signers of that era-forming document were several leaders of public thought to whom Masonic teachings were a constant source of inspiration.

On the roll of Masonic honor in connection with the Revolutionary War besides the aforementioned are to be found the names of the following whom we delight to designate as brothers: Benjamin Franklin, the astute diplomat and statesman; Baron Steuben, the Prussian drill master; Gen. Israel Putnam, the two Randolphs, Edward and Robert Livingston, Gen. Knox, and last but not least the great LaFayette, the companion and confidant of Washington who in the dark days of intrigue vindicated the character of his brother when wrongfully traduced. To him America owes a debt of gratitude beyond measure. To what extent the fraternal bonds buoyed up and encouraged these men during those long eight years can be understood somewhat by a review of the correspondence of the times.

On the 30th of April, 1789, Washington took the oath of office as the first president of these United States. The ceremony was a most impressive one. The

oath was administered by Robt. E. Livingston, the Chancellor of the State of New York and the Grand Master of Masons in that state. The Bible on which rested the hand of Washington as he entered into that solemn engagement had been taken from the altar of St. John's Lodge No. 1 of New York City. Having taken the oath, Washington in reverence kissed the page of the sacred volume. The leaf whereon his lips had rested was then folded and after the ceremony the honored volume was returned to its cushion of crimson velvet on the altar where it remains until this day.

On two other memorable occasions in the career of Washington as President did Masonry play an historic part. On the 15th of April, 1791, with Masonic ceremonies was laid the southeast cornerstone of the District of Columbia from which point was surveyed the area comprising the federal grounds, the location of which had with deference been left to Washington; and again on the 18th of September, 1793, with the most elaborate and impressive of Masonic ceremonies Washington as Grand Master protem. laid the cornerstone of the Capitol building itself in the city which bears his name. At least eight brother Masons since the days of Washington have occupied the president's chair. From first to last the history of Masonry in America has been an honorable one.

But it is to Washington, the man, that we wish this day to pay our homage. Someone has said that the perpetuity of this nation depends upon the spirit and the manner in which the American people observe their patriotic days. If this be true it behooves us to look well to the charge that the rising generation lacks in these three essentials--restraint, respect and reverence. Lord Brougham has said that "The veneration paid to the immortal name of Washington will ever be a test of the progress which our race makes in wisdom and in virtue."

We have stated that Washington exemplified every virtue which Masonry inculcates. At the age of 20 he sought admission into the mystic order and soon after the attainment of his majority he was made a Master Mason. The teachings of the order impressed him deeply and his connection with it was intimate and constant. The story of his life is too well known to justify repeating. We can profit most perhaps by causing to pass before our eyes some scenes which tend to show the man and the virtues which were his.

The home life of Washington affords a beautiful picture of devotion to wife and mother. He was an ideal son and husband. What tribute could be greater ? He was a man passionately fond of his home and nothing on earth would have been so in harmony with his conception of a happy and contented life as to have been permitted to have spent his days in the supervision of his beautiful Mt. Vernon estate. But during the forty seven years from the time of his majority until his death at sixty eight, public duties of the most exacting nature forced themselves upon him, and hardly did he retire to peace and quietude at any period but that some new duty confronted him, and when duty called, personal comfort and preference were laid aside. Extracts from letters written by him to personal friends at the close of the war breathe the satisfaction he felt at being able once more to live the private life. One of these extracts reads as follows: "The scene has changed. On the eve of Christmas I entered these doors an older man by nine years than when I left them. I am just beginning to experience the ease and freedom from public care which however desirable take some time to realize. I hope to spend the remainder of my days in cultivating the affections of good men and in the practice of domestic virtues. I have not only retired from all public employments but I am retiring within myself and shall be able to view the solitary walk and tread the paths of private life with a heartfelt satisfaction. Envious of none, I am determined to be pleased with all, and this, my dear friend, being the order of my march I will move gently down the stream of life until I sleep with my fathers."

But how soon this dream was shattered. There followed the stirring days of the Constitutional Convention and the eight years of the presidency. Again he retired voluntarily to private life, but once more came duty's call. Scarcely had Adams been seated in the president's chair when France assumed such a belligerent attitude that war clouds hung thick and heavy. Washington received and reluctantly accepted the command of the provisional army against France and repaired at once to Philadelphia to perfect plans for a military campaign. This was at the age of sixty five. Fortunately the sentiment of France changed and Washington was spared. But all this teaches well the lesson to man and Mason that when public responsibility seeks the man he has but little right to resist the call.

Two of many beautiful pictures tell the story of Washington's devotion to his mother. The fall of Yorktown had been accomplished. The war was over. His journey from New York to Virginia had been a continual ovation. At Fredericksburg he stopped to visit his aged mother. He allowed no pageantry or pomp to mar the scene. She was alone. Her aged hands were busy with household duties as he crossed the threshold. She smiled as she turned to greet him. A mother's embrace and kiss were more to him than the flying of banners and the blare of trumpets. Not a word was said of the mighty conflicts. To her he was not the humbler of Great Britain's power. He was the son for whom she had sacrificed and who in manhood's years had crowned her life with glory, not as commander-in-chief of the American army but by virtue of a pure and upright life. With a mother's solicitude and only as a mother can, she noted the furrows which seven years of the nation's sorrows had plowed deep upon his brow.

That evening a gala event was planned in the city in honor of Washington's presence. The distinguished men of this and other nations who had accompanied Washington to the city, together with the brilliant company of Virginia's best, were in the receation hall. Mother Washington consented to be present although she said demurely that her dancing days were over. Leaning on the arm of her son she emerged among the happy group. A beautiful picture she made dressed in the plain but becoming gown of the Virginia lady of olden times. With quiet reserve and dignity she met the flower of Virginia society and the polished attentions of gallant French officers present. Courteous she was but with naught of haughtiness as their compliments fell upon her. At an early hour she retired saying simply that she wished the company much joy in their entertainment but it was time for old folks like her to be in bed. Again on the arm of Washington she left the room. To the army officers present who were familiar with the artificial distinctions of society life in the old world this scene was a revelation. With wonder unrepressed they said among themselves that any country which produced mothers such as that would never lack for illustrious sons.

In the spring of 1789 on his way to New York, the Federal Capital, where as President-elect he was to take the oath of office, Washington once more, ever mindful of filial duty, stopped at Fredericksburg to see his mother. He came to explain to her that again his country demanded his services but that he would soon return. With prophetic vision she interrupted: "You will never see my face again;

my great age warns me that I shall not be long for this world. But go, George, fulfil the high duties which Heaven appears to assign you, and may Heaven's and a mother's blessings attend you." Washington hid his face on her shoulder and wept. Her prophecy was all too true. In a place of her own choosing near a ledge of rocks where she was wont to go for prayer, her body rests- -a spot made sacred to American liberty by a mother's prayers for her son as he bore the nation's burdens.

Washington is said by some critics to have been stern, cold and unresponsive. Perhaps in a measure the charge is true so far as outward manifestation is concerned. But we must remember that this was a transition period from the artificial dignity and pomp surrounding power as manifested in office, and that growing desire to break from all such artificiality and to reduce all to the level of absolute equality in form and effect. Neither extreme is safe nor can long exist. One of the greatest secrets of Washington's power lies in this very element. But that underneath a stern exterior there beat a brother's heart let no one doubt. If doubt there be, read again the story of Valley Forge. During that awful winter Washington's headquarters were at the home of a Quaker minister. One day, 'tis said, this good old Quaker, while wandering in the woods, accidentally came upon the person of Washington absorbed in audible prayer. The minister is reported to have remarked after this experience that he never from that moment doubted for an instant the outcome of the struggle for such prayers must needs be answered.

"Oh, who shall know the might

Of the words he uttered there ?

The fate of nations then was turned

By the fervor of that prayer."

Perhaps the scene which tells most of his inner heart life is that enacted at Fraunces' Tavern in New York City December 4, 1783. The occasion was the gathering of the principal officers of the war to take final leave of their commander. "As Washington entered the room and stood before them for the last time he could not conceal his emotions. Filling a glass he raised it and said: 'With a

heart full of love and gratitude I now take leave of you; and most devoutly do I wish that your latter days may be as prosperous and happy as your former ones have been glorious and honorable.' And then, his voice trembling with emotion, he added, 'I cannot come to each of you, to take my leave; but shall be obliged to you if you will come and take my hand.' Gen. Knox stood nearest him. Washington grasped his proflered hand, and, incapable of utterance, drew him to his bosom with a tender embrace. Each officer in turn received the same silent, affectionate farewell. Every eye was filled with tears, every heart throbbed with emotion, but no tongue interrupted the tenderness of the scene. To those who had known him only as a stern commander, it was like Joseph's making himself known to his brethren; but to those who had met him as a brother in the lodge room it was but the renewal of the mystic grasp, and the well known silent embrace they had known before."

"Weeping through that sad group he passed,

Turned once and gazed, and then was gone--

It was his tenderest and his last."

Another virtue taught by Masonry is that of benevolence. To what extent this was exemplified in Washington's career let the following excerpt from a letter by him at the beginning of the war give testimony. This letter was written to the one in charge of his estate at Mt. Vernon and at a time when the demoralized condition of his army might well have demanded his whole time and thought. "Let," he said, "the hospitality of the house be kept with regard to the poor. Let no one go away hungry. If any of this kind of people should be in want of corn, supply their necessity, providing it does not encourage them in idleness. I have no objection to your giving my money in charity when you think it will be well disposed. I mean that it is my desire that it should be so." This together with the fact that for all his sacrificing service during the war he would accept nothing but his expenses puts to shame the graft and greed of public life today.

His eight years of the presidency having passed, how eagerly he sought the quietude of Mt. Vernon and the happy private companionship of his wife. In a

letter he expressed it thus: "To the wearied traveler who sees a resting place and is bending his body to lean thereon I now compare myself." But political enemies forgetful of his services and sacrifices were seeking to malign him. To his everlasting credit and greatly to his comfort he was able to say that "conscious rectitude and the approving voice of his country" removed the sting of criticism.

Less than three years were allotted to Washington's life in private. His fatal illness began on the evening of December 12, 1799. The physician gave no hope. " 'Tis well," said Washington, "I am not afraid to die." At the foot of the bed, her face buried in the curtains, the faithful wife prayed in silence that the end might be a peaceful one. Her prayer was answered. "It is well, all is now over. I shall soon follow him. I have no more trials to pass through." Thus went out the life of Washington.

And his soul, naked and alone

Appeared before the Great White Throne

As pure and spotless, we believe

As the leathern apron he'd received

So many years before.

With full Masonic ceremonials, together with the burial service of the Episcopal church conducted by his pastor and Masonic brother, his body was laid to rest in a tomb near which it now reposes. The Bible on which he had taken the oath of office as president was brought from the lodge room in New York and played a conspicuous part in the ceremonies of the day. Washington's war horse, riderless that day but carrying saddle, holsters and pistols, took its place in the procession.

What wondrous changes in these more than a hundred years since that far off funeral day. From a struggling nation among the humblest in history to a world

power whose influence is second to none is the record of our rise. But in this very thing lies lurking our greatest peril. That the virtues of Washington and the ideals for which he and his compatriots fought may be preserved unsullied, let us here and now as citizens and as Masons rededicate ourselves to the service of God and humanity and thus in the truest nse do honor to his memory.

"God of our fathers, known of old

Lord of our far flung battle line--

Beneath whose awful hand we hold

Dominion over palm and pine--

Lord God of Hosts, be with us yet,

Lest we forget--lest we forget."

----o----

HOMER'S WAR-FILM

Each host now joins and each a god inspires,

These Mars incites and those Minerva fires,

Pale flight around, and dreadful terror reign;

And discord raging bathes the purple plain.

Discord ! dire sister of the slaughtering power,

Small at her birth but rising every hour,

While scarce the skies her horrid head can bound

She stalks on earth, and shakes the world around.

The nations bleed where'er her steps she turns

The groan still deepens and the combat burns.

--The Iliad, Book IV, Pope's Translation.

----o----

HEAR OUR PRAYER

From prejudice, bitterness, unkindliness, deliver me. Make me charitable in thought, slow to condemn, and may my heart and soul be free of the poison of malice, intolerance, bigotry and hate.

Amen.

--John T. McCutcheon.

THE CHARACTER OF WASHINGTON

BY HON. W.E.H. LECKEY

On the appointment of Washington, far more than to any other single circumstance, is due the ultimate success of the American Revolution. Punctual, methodical, and exact in the highest degree, he excelled in managing those minute details which are so essential to the efficiency of an army, and he possessed to an

eminent degree not only the common courage of a soldier, but also that much rarer form of courage which can endure long-continued suspense, bear the weight of great responsibility, and encounter the risks of misrepresentation and unpopularity. For several years, and usually in the neighborhood of superior forces, he commanded a perpetually fluctuating army, almost wholly destitute of discipline and respect for authority, torn by the most violent personal and provincial jealousies, wretchedly armed, wretchedly clothed, and sometimes in imminent danger of starvation. Unsupported for the most part by the population among whom he was quartered, and incessantly thwarted by the jealousy of Congress, he kept his army together by a combination of skill, firmness, patience, and judgment which has rarely been surpassed, and he led it at last to a signal triumph. In civil as in military life he was preeminent among his contemporaries for the clearness and soundness of his judgment, for his perfect moderation and self-control, for the quiet dignity and the indomitable firmness with which he pursued every path which he had deliberately chosen. Of all the great men in history he was the most invariably judicious, and there is scarcely a rash word or action or judgment recorded of him. Those who knew him well noticed that he had keen sensibilities and strong passions; but his power of self-command never failed him, and no act of his public life can be traced to personal caprice, ambition, or resentment.

In the despondency of long-continued failure, in the elation of sudden success, at times when his soldiers were deserting by hundreds and when malignant plots were formed against his reputation, amid the constant quarrels, rivalries, and jealousies of his subordinates, in the dark hour of national ingratitude, and in the midst of the most universal and intoxicating flattery, he was always the same calm, wise, just, and singleminded man, pursuing the course which he believed to be right without fear or favor or fanaticism; equally free from the passions that spring from interest and from the passions that spring from imagination. He never acted on the impulse of an absorbing or uncalculating enthusiasm, and he valued very highly fortune, position, and reputation; but at the command of duty he was ready to risk and sacrifice them all. He was, in the highest sense of the words, a gentleman and a man of honor, and he carried into public life the severest standard of private morals. It was at first the constant dread of large sections of the American people that if the old Government were overthrown they would fall into the hands of military adventurers and undergo the yoke of military despotism. It was mainly the transparent integrity of the character of Washington that dispelled the fear. It was always known by his friends, and it was soon acknowledged by the whole nation, and by the English themselves, that in Washington America had found a leader

who could be induced by no earthly motive to tell a falsehood or to break an engagement or to commit any dishonorable act. Men of this moral type are happily not rare, and we have all met them in our experience; but there is scarcely another instance in history of such a man having reached and maintained the highest position in the convulsions of civil war and of a great popular agitation.

----o----

TO LESSING

You do not know it--nay--for if you knew,

Your soul would burst the bounds of time and space To stand here

crying in the market-place,

Crying to those who know not what they do.

Of all your country's loving children, you

The best could serve her in her desperate case--

You whom no power could force to aught of base,

Whose life was but the passion to be true.

Ah, to what end your spirit's high emprise,

Schiller's white flame, Goethe's Olympic calm,

If after you come men of low surmise,

Men who belie your truth without a qualm,

Who think to enjoy--God's love!--a place in the sun,

With all around black Hell and faith fordone !

--R. R. Morgan.

----o----

IN PROPORTION

If there's only one thing that I can say

That you might be likely to carry away;

It is, that your Masonry of worth will be

In proportion as you take it seriously.

-L.B.M.

----o----

MASONRY

It's no "market cart" with the physical fare

That alike by us all must be won;

But a vehicle laden with mysteries rare,--

A "chariot of the sun."

-L.B.M.

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

JOHN MARSHALL

THE fourth Chief Justice of the Supreme Court of the United States and Grand Master of Free Masons of the State of Virginia. The splendid bronze statue shown in the cut was presented to the Nation by the Bar Association: It is the only statue in the parking of the Capitol Grounds in Washington. It rests on a cubical marble pedestal, on the west side of the building, at the foot of the terrace.

It shows the great Jurist sitting in his chair, clothed in his Judicial robes. The marble base has basso-relieves, in the white stone, one of which shows young America being led by Victory to swear fidelity at the Altar of the Union: another shows Minerva dictating the Constitution to young America.

It is a beautiful work of art, executed in Rome by the famous sculptor, Mr. W. W. Story. No one has ever uttered a word of adverse criticism on this sculpture.

What Blackstone was to law givers of England, and what Moses was to the Children of Israel, John Marshall was to the legal fraternity of the Republic of the United

States. He was the fourth Chief Justice, chronologically, but the first in ability. The example he set, the logical rulings he made and the words he used to express his decisions will ever be held as models for future generations.

In the day of John Marshall the people were guided by the law: they possessed intelligence and altruism, and the law was executed with the assistance of the people, and with promptness.

John Marshall was born in Virginia in 1755 and died in Philadelphia in 1835. He was the eldest of 15 children of Colonel Thomas Marshall, the distinguished commander in the battle of the Brandywine. His ancestry, on both sides, was English. John Marshall was an unusually bright student, possessed with a wonderfully retentive memory: at the age of 12 he could recite the whole of Pope's writings, and he was familiar with Shakespeare, Milton and Dryden. He was a fellow student of Monroe, in Westmoreland. He began the study of Law at the age of 18 years.

In 1775 he joined a Military company, and was soon in the field. He took part in the battle at Dunmore and Great Bridge with his company of Culpeper Minute men. He became a lieutenant in the Eleventh Virginia regiment in 1776, and marched north, taking part in the battle at Iron Hill, whe he was promoted to be a captain. He was in the engagement at Germantown and Monmouth and went through the hardships at Valley Forge. In the darkest hour he was bright and cheerful, being able to see the funny side of everything, and earned the reputation of a humorist. He was frequently detailed as Judge Advocate, and secured the warm attachment of Washington.

He attended the lectures at William and Mary College and was admitted to practice law in 1780. Possessed with a warm, genial nature, but with determination, he made hosts of friends, which lasted through life. In 1783 he married Mary Ambler; and in 1788 he was chosen a member of the Virginia convention to act on the constitution drawn up by the Philadelphia convention assembled, and took a conspicuous stand, by the side of James Madison, Edmund Pendleton and other advocates, making a masterly defense of the constitution against all its assailants. In three famous debates

on the subjects of taxation, the Judiciary and power over the militia, John Marshall showed powerful logic and massive faculty of reasoning, which led to the adoption of the federal plan Government.

John Marshall was reselected and continued to sit in the assembly during the sessions of 1789-90-91. Virginia was the headquarters of the States Rights party whose views were represented in the National Cabinet by Thomas Jefferson. The question whether the U.S. Constitution should be strictly or liberally construed was the point at issue: Marshall supported the Federal view with the calmness and moderation of tone which ever characterized him, but with all the vigor his friends had expected.

In 1792, his biographers say, "he retired from the body, without leaving an enemy behind, and devoted himself to his law practice until 1795."

But, for a fact, during that time John Marshall was particularly active in Freemasonry, being Deputy Grand Master in 1792, and Grand Master in 1793 and 1794.

If another object lesson is needed to prove the wisdom of selecting a Grand Master for his worth and usefulness to the Craft, rather than promoting vigorously by seniority, as is becoming the practice, we have it here. John Marshall was elected from the floor of the Grand Lodge to be Deputy, and at the next election was made Grand Master. So great a man brought us great credit and honor.

But during all that time he was frequently at the side of Washington, and his constant supporter. During the period of his Grand Mastership he defended the proclamation of neutrality occasioned by the conduct of the French Minister, Mr. Genet; he also advocated the administration of Washington with his pen and secured the passage, by a meeting of the citizens, of a set of resolutions approving it, which

he had drafted. When he had retired from office in the Grand Lodge he sat again in the House of Delegates, taking part in the violent discussions on Jay's treaty.

Washington offered John Marshall the position of Attorney General, which he declined. Marshall later declined the office of Minister to France: When the French Government refused to receive Mr. Pinkney, the President prevailed on Marshall to accept the Ministry, when he successfully negotiated with the Directory in relation to the obstruction thrown in the way of the commerce of the United States.

Pages could be filled with glowing accounts of the public services rendered by Past Grand Master John Marshall, but space does not admit. He afterwards-served in Congress; was appointed Secretary of War, and then Secretary of State and in 1799, the year Washington died, President Adams offered him a seat in the Supreme Court which he declined. In Congress he became the administration's principal reliance though he did not approve of the alien or the sedition laws. In 1801 he was appointed Chief Justice of the Supreme Court, where his record was brilliant. He published a "Life of Washington," five volumes; a History of the American Colonies, and other valuable books.

Personally John Marshall was ungraceful in appearance, "tall, meagre and emaciated; his muscles relaxed and his joints so loosely connected as to destroy harmony in his movements." But he was, socially, a great favorite, and the centre of attraction in polite society. He was an unaffected Christian, and liberal in his views. He possessed great wit, and was fond of a joke.

In looking over the biographies of great men we find little or no mention of their Masonic ties: ties which, we think, have had so much to do with their ability to adapt themselves to their surroundings; to recognize the inherent rights of their fellow man and to set an example in altruism. Whether these biographers have made this omission intentionally or not it is hard to say. But of all the memorials to great men, in the Capitol of the Nation, there is but one that intimates the hero was a brother and that one was erected by the Fraternity.

----o----

"ONCE IN A WHILE"

There's a nice little isle

Called "Once in a while,"

Where most of us will go

When our work is done,

And our race is run,

And our lamp is burning low.

We don't write home

Only "Once in a while,"

For there's nothing much to say,

We've lost the touch

That means so much

To the old folks far awaar.

We go to church

Perhaps "Once in a while"

Because it's our duty to.

We like the choir,

But of the sermons we tire

So we don't always sit it through.

We're on time at the office,

Well, "Once in a while,"

It's awfully hard, you know,

The train is late

As sure as fate,

Or old Big Ben is slow.

We keep a date

Not even "Once in a while,"

What's a half an hour or more?

We jog along

As if nothing was wrong

And wonder why they're sore.

We go to lodge,

Yes, "Once in a while,"

When there's nothing else to do.

The work is the same

So we're hardly to blame

If we leave before they're through.

- J.T.Wray,W.M.

MAKING A MASON AT SIGHT

BY BRO. WILDEY E. ATCHISON, COLORADO

The prerogative of the Grand Master to make Masons at sight is described by Dr. Albert Mackey as the eighth of the Twenty-Five Landmarks of Free Masonry. To quote Dr. Mackey:

"It is a technical term, which may be defined to be the power to initiate, pass and raise candidates, by the Grand Master, in a Lodge of Emergency, or as it is called in the Book of Constitutions, 'an Occasional Lodge,' specially convened by him, and consisting of such Master Masons as he may call together for that purpose only; the Lodge ceasing to exist as soon as the initiation, passing, or raising has been accomplished, and the Brethren have been dismissed by the Grand Master

"In 1731, Lord Lovell, being Grand Master, he 'formed an Occasional Lodge at Houghton Hall, Sir Robert Walpole's House in Norfolk,' and there made the Duke of Lorraine, afterwards Emperor of Germany, and the Duke of Newcastle, Master Masons.

"The initiation, passing and raising of Frederick, Prince of Wales, in 1737, was done in an 'Occasional Lodge,' over which Dr. Desaguliers presided, but this cannot properly be called a 'making at sight,' because Dr. Desaguilers at the time was a Past Grand Master, and not the actual Grand Master at the time. He most probably acted under the dispensation of the Grand Master, who at that time was the Earl of Darnley.

"In 1766, Lord Blaney, who was then Grand Master, convened an 'Occasional Lodge,' and initiated, passed and raised the Duke of Gloucester.

"Again in 1767, John Salter, the Deputy then acting as Grand Master, convened an 'Occasional Lodge,' and conferred the three degrees on the Duke of Cumberland.

"In 1787 the Prince of Wales was made a Mason 'at an Occasional Lodge, convened,' says Preston, 'for the purpose at the Star and Garter, at Pall Mall, over which the Duke of Cumberland (Grand Master) presided in person.'

"It has been said, however, by those who deny the existence of this prerogative, that these 'Occasional Lodges' were only Special Communications of the Grand Lodge, and the 'makings' are thus supposed to have taken place under the authority of that body, and not of the Grand Master. The facts, however, do not sustain this position. Throughout the Book of Constitutions, other Communications, whether Stated or Special, are distinctly recorded as Communications of the Grand Lodge; while these 'Occasional Lodges' appear only to have been convened by the Grand Master for the purpose of making Masons. Besides, in many instances, the Lodge was held at a different place from that of the Grand Lodge, and the officers were not, with the exception of the Grand Master, the officers of the Grand Lodge. Thus the 'Occasional Lodge' which initiated the Duke of Lorraine was held at the residence of Sir Robert Walpole, in Norfolk, while the Grand Lodge always met in London. In 1766 the Grand Lodge held its Communication at the Crown and Anchor, but the 'Occasional Lodge' which in the same year conferred the degrees

on the Duke of Gloucester, was convened at the Horn tavern. In the following year, the Lodge which initiated the Duke of Cumberland was convened at the 'Thatched House' tavern, the Grand Lodge continuing to meet at the Crown and Anchor.

"But, without doubt, a conclusive argument may be drawn from the dispensing powers of the Grand Master, which has never been denied. No one has doubted, or can doubt, the inherent right of the Grand Master to constitute Lodges by Dispensation, and in these Lodges so constituted, Masons may be legally entered, passed and raised. This is done every day. A constitutional number of Master Masons applying to the Grand Master, he grants them a Dispensation, under authority of which they proceed to open and hold a Lodge, and to make Masons. This Lodge is, however, admitted to be the mere creature of the Grand Master, for it is in his power at any time to revoke the Dispensation he had granted, and thus to dissolve the Lodge.

"But if the Grand Master has the power thus to enable others to confer the degrees and make Masons, by his individual authority out of his presence, are we not permitted to argue that he has also the right of congregating a proper number of Brethren and cause a Mason to be made in his sight? Can he delegate a power to others which he does not himself possess ? And is his calling together an 'Occasional Lodge' and making, with the assistance of the Brethren thus assembled, a Mason 'at sight; that is to say, in his presence, anything more or less than the exercise of his dispensing power, for a temporary period, and for a special purpose? The purpose having been effected, and the Mason having been made, he revokes his dispensation and the Lodge is dismissed. If we assumed any other ground than this, we should be compelled to say that though the Grand Master might authorize others to make Masons when he was absent, he could not do it himself when present. The form of the expression 'making Masons at sight' is borrowed from Lawrence Dermott, the Grand Secretary of the Athol or Schismatic Grand Lodge; 'making Masons in an Occasional Lodge,' is a phrase used by Anderson and his subsequent editors. Dermott, commenting on the Thirteenth of the Old Regulations, which prescribes that Fellow Crafts and Master Masons cannot be made in a private Lodge, except by the Dispensation of the Grand Master, says:

"'This is a very ancient regulation, but seldom put in practice, new Masons being generally made at private Lodges; however, the Right Worshipful Grand Master has full power and authority to make, or cause to be made, in his Worship's presence, Free and Accepted Masons at sight, and such making is good. But they cannot be made out of his Worship's presence without a written Dispensation for that purpose. Nor can his Worship oblige any warranted Lodge to receive the person so made, if the members should declare against him or them; but in such case the Right Worshipful Grand Master may grant them a warrant and form them into a new Lodge.'

"But the fact that Dermott uses the phrase does not militate against the existence of the prerogative, nor weaken the argument in its favor. For, in the first place, he is not quoted as authority, and secondly, it is very possible that he did not invent the expression, but found it already existing as a technical phrase generally used by the Craft, although not to be found in the old Book of Constitutions. The form there used is 'Making Masons in an Occasional Lodge,' which is of the same signification.

"The mode of exercising the prerogative is this: The Grand Master summons to his assistance not less than six other Masons, convenes a Lodge, and without any previous probation, but 'on Light' of the Candidate, confers the degrees upon him, after which he dissolves the Lodge and dismisses the Brethren."

I have discovered several instances of the prerogative having been exercised by the Grand Master in Pennsylvania.

Brother Joseph Eichbaum, Grand Master of that state in 1887, initiated, passed and raised a Candidate at an Emergent Communication on April 23rd of that year, in Philadelphia. He said the initiate was a young man with whom he had been in almost daily intercourse and closely associated with for some fourteen years and whose moral character he was fully prepared to vouch for. He claimed the right to be unquestioned, although the exercise of it possibly injudicious.

Brother Michael, Grand Master of Pennsylvania in 1893, called a Special Communication of the Grand Lodge on May 3rd of that year for the purpose of making a Mason at sight, and on June 13th, five weeks later, he visited Lodge No. 59 for the same purpose. His principal reason for exercising the prerogative was "in order that it might not be said that it has become obsolete by non-use."

In 1894, Brother Richard C. McCallister, Grand Master of Masons of South Dakota, granted Coteau Lodge No. 54 at Webster, a Dispensation to confer the three degrees upon Governor Sheldon, waiving the usual time. The Grand Master states that he was present and witnessed the conferring of the three degrees, which was done in a very satisfactory manner. "Although I am very well aware that Masonry regards no man for his worldly wealth or honors," he states, "in this case I fully believe the Candidate possessed both the internal and the external qualifications, and accordingly granted the Dispensation."

But the Committee on Jurisprudence did not approve of this action and made the following reference to it in their report, which was adopted by the Grand Lodge:

"In reference to the Dispensation granted for conferring the degrees out of time upon Governor Sheldon, the committee is of the opinion that this prerogative of the Grand Master should only be exercised in case of the greatest emergency, and only when the Candidate shows himself by examination, to be fully proficient as required by our by-laws and usages. The facts in he case reported did not, in our judgment, justify the exercise of such power."

Brother J.L. Spinks, Grand Master of Mississippi n 1895, gives the following account of having been made a Mason "at sight:"

"On June 1st, at sea, in Ship Island Harbor, and within the tate of Mississippi, by virtue of the high power in me vested as Grand Master of Masons, in and for the state of Mississippi, organized and opened a Lodge of Free and Accepted Masons, and with the consent and assistance of the Brethren present erect, conferred the degrees of Entered Apprentice, Fellow Craft and Master Mason, upon Captain George Maddrell, master of the British Steamship County of York, giving him in full the lectures of each degree, after which the Lodge was dissolved."

He says further:

"That anyone can or will question the right, or rather the prerogative of a Grand Master to do this, I do not for a moment suppose. That many do question the propriety, I am fully aware, as I have had many requests from many Brethren for full particulars, and from the tone of some of their letters, one would infer that I had committed the 'unpardonable sin.'

The Committee on Masonic Law and Jurisprudence, to whom the matter was referred, reported as follows:

"We have given such consideration to so much of the Most Worshipful Grand Master's address, as was possible under the circumstances. It is a question which must be considered as one of law and expediency. Under the first branch, we find that as late as 1875 the Grand Lodge adopted the 'Blue Lodge Text-Book,' containing Brother Mackey's Twenty-Five Landmarks, one of which is declaratory of such a prerogative residing in the Grand Master. In the present edition of the Text-Book there is a declaration of the 'Fundamental Principles of Masonry,' in which the Grand Master is declared to have certain prerogatives among which we find enumerated this:

"'To make Masons at sight, with the consent and assistance of the Masons he assembles into a Lodge.'

"As a question of expediency, your committee is unanimous in the opinion that if the prerogative exists, it ought not to be exercised under any circumstances whatever. And in expressing this opinion we do not wish to be misunderstood as criticizing the act of the Grand Master, for if he has the prerogative, it certainly is discretionary with him whether he will exercise it or not. We concede this right to the Grand Master, and while not approving the act, we cannot deny to him the right and if he has the right it surely is discretionary with him whether he will exercise it or not."

The matter was on motion recommitted to the same committee, with directions to further examine the question, and report at the next Annual Communication, at which time they reported, in part as follows:

"We are not insensible to the fact that in this Grand Lodge and in a number of others, the doctrine that the Grand Master possesses powers and prerogatives which are not subject to the control of the Grand Lodge, has been maintained, and we give due weight to the learning, zeal, and Masonic character of the large number of eminent Masons who have sustained the claim but notwithstanding the great array of names which may be cited against us, we fail to find in the arguments presented, a single reference to any Ancient Law, which gives, as we conceive, even by implication, to the Grand Master the right to set aside a law of the Grand Lodge, and without so doing he cannot make a Mason at sight. But, granting, for the sake of the argument, that he formerly possessed such a prerogative, we are confronted by the fact that every Grand Master, in modern times, is obligated at least thrice, to support and maintain the Constitution and Regulations of the Grand Lodge, and we think, therefore, that if they do not confer upon him the power of setting aside their provisions regarding the initiation of Candidates that he must be deemed to have waived whatever prerogatives he may have anciently possessed, by assuming the obligation of office. He is not above the law, but, if possible, more than any other Mason, bound to support and maintain it in all its integrity. Without entering into argument to demonstrate that the Grand Master is a Constitutional officer, it seems very clear to us that he is at least bound by the maxim in Masonry that 'those things which are not permitted to a Mason are clearly prohibited.' (Drummond, History of Masonry, page 552.) It is not permitted

now, nor has it been since 1717, to make a Mason except in a Regular Lodge, nor since 1753, until due inquiry has been made as to his character, nor without the unanimous consent of the members of a Lodge, which qualification is not the subject of a Dispensation.

"Our conclusion, therefore, is that the prerogative of making a Mason at sight does not exist, and has not since 1717, or, if those who contend for exploded Masonic History, prefer it, since 1663, and we recommend the adoption of the following:

"Resolved, That it is the sense of this Grand Lodge that the prerogative of making a Mason at sight does not exist by virtue of any Landmark or Ancient Regulation, and is not conferred by the Constitution or Laws of this Grand Lodge."

In commenting upon the above resolution of our Mississippi Brethren, Brother Lawrence N. Greenleaf, Past Grand Master of Colorado, and Chairman of the Committee on Foreign Correspondence, says:

"From 1862 to 1875, the Constitution of this Grand Lodge, among other powers of the Grand Master enumerated in Article IX, contained the following:

"'It is his prerogative to make Masons at sight, and for this purpose may summon to his assistance such Brethren as he may deem necessary.'

"'In 1875 the revised Constitution was adopted and the above paragraph no longer appeared. Under 'Grand Master,' section twelve reads as follows:

"'The Most Worshipful Grand Master shall have and enjoy all the powers and prerogatives conferred by the Ancient Constitutions and Usages and Landmarks of Freemasonry.'"

(In the Book of Constitutions as revised by the Grand Lodge of Colorado in September, 1914, this section is now numbered 19.) Brother Greenleaf says further:

"While the prerogative has never been exercised in this district, it has nevertheless been deemed to exist. The report of the above committee is a valuable contribution in support of the negative side of the question, but we are not wholly convinced of its correctness.

"If it shall be shown that the prerogative referred to is an inherent right of the Grand Master, neither the Grand Lodge of Mississippi nor any other Grand Lodge can dispossess him of that right. 'Usage,' whether for 120 or 200 years, certainly must enter largely into the determination of the question."

Brother Thomas J. Shryock, Grand Master of Masons in Maryland in 1897, exercised this prerogative and says:

"By virtue of the authority in me vested as your Grand Master, I convened an 'Emergency Lodge,' and made 'at sight,' His Excellency Llovd Lowndes, Governor of Maryland, a Mason. An erroneous idea has arisen in the minds of many of the Fraternity as to the ceremony of making a Mason 'at sight,' and to erase this wrong, and perhaps damaging, impression, I deem it but proper to say that in the making of a Mason 'at sight' by the Grand Master, the Candidate is required to pass through all the forms and ceremonies incident to the conferring of the three degrees, in the same manner that an applicant does in applying to a Subordinate Lodge. The impression of some, that the Grand Master, by virtue of his authority, touches a man on the shoulder and creates him a Mason, is entirely erroneous, and as I know

that this impression does exist to a certain extent, I think it proper to here state, so the Craft may understand it throughout our Jurisdiction, that such is not the case. The making of a Mason 'at sight' is one of the Landmarks of the Fraternity, the prerogative of the Grand Master, and I have on two occasions exercised that prerogative, as much for the purpose of not allowing it to become dormant as for any other reason.'"

William Howard Taft, Ex-President of the United States, was made a Mason "at sight," shortly before his inauguration in 1909. The ceremony took place at the Scottish Rite Cathedral in Cincinnati, on February 18th of that year, of which the following account appears in the review on Foreign Correspondence in the Colorado Grand Lodge Proceedings of 1910:

"The ceremonies were simple and brief, the entire meeting, from its opening to its close, taking only one hour.

"Promptly at the appointed hour the Most Worshipful Grand Master of Ohio arose and made the announcement that by virtue of the power and authority vested in him by the Grand Lodge of Ohio, he declared the present Convocation of Master Masons to be an 'Occasional Lodge,' convened for the purpose of conferring upon Mr. William Howard Taft the degrees of Entered Apprentice, Fellow Craft and Master Mason, and he declared such Lodge open, directed the Senior Deacon to perform his duty, and then called upon the Grand Chaplain of the Grand Lodge, Rev. Paul R. Hickok, to invoke the blessing of Almighty God.

"Brother William B. Melish, Past Grand Master, as Master of Ceremonies, then escorted Mr. William Howard Taft into the room and presented him at the altar, declaring him to be a legal resident of the jurisdiction of the Grand Lodge of Ohio, and stated that he introduced him at his request, it being his desire to receive the degrees of Entered Apprentice, Fellow Craft and Master Mason.

"The Grand Master, after propounding the customary questions and receiving the required answers, obligated the Candidate in the Entered Apprentice obligation, and then instructed him fully in the unwritten work of that degree.

"The same procedure followed with the Fellow Craft and Master Mason degrees, the final statement being made that the details of the Master's degree would be exemplified in full form in the evening by Kilwinning Lodge, and that he would then have full opportunity to learn that part of the work more fully.

"The charge appertaining to the Master's degree was then read.

"The Grand Master then made proclamation that William Howard Taft, having received the degrees of Entered Apprentice, Fellow Craft and Master Mason, he declared him to be a Master Mason in good and regular standing.

"After congratulations and welcome to the recipient, he delivered an address setting forth the appreciation of the honor conferred after which the benediction was pronounced and the Grand Master then proclaimed the purpose for which the 'occasional Lodge' was convened having been effected, he declared the Lodge closed and dissolved."

Brother George Fleming Moore, Editor of the New Age, in the March, 1909, issue of that magazine, says:

"Before he was nominated for the Presidency, Secretary Taft expressed a desire to become a Mason and really made application 'of his own free will and accord.' The proper initial steps were taken to make him a Mason 'at sight' and Brother William B. Melish, an eminent Mason of Ohio, and a Past Grand Master of the Grand Lodge of that State; Levi C. Goodale, another Past Grand Master, and Jacob H.

Bromwell, Grand Secretary of the Grand Lodge, joined in a petition addressed to Charles S. Hoskinson, Grand Master of Masons of the State of Ohio, asking that the three degrees conferred in the Blue Lodge might be given to William Howard Taft, and that he might be made a Mason 'at sight.'

"In this petition it was shown to the Grand Master that Mr. Taft had been compelled by official business to be absent from his home in Ohio for a long time. and that this had interfered with his initiation into the Fraternity."

The following article on this subject appeared in the June, 1909, issue of the New Age:

"The public press gives the information that President Taft has received notice of his election as an honorary member of a Lodge instituted in London, on June 3, 1909. The Duke of Connaught, who is a brother of King Edward VII, and Grand Master of Masons in England, has granted the Dispensation to carry out the arrangements.

"The President recently attended a meeting of Temple Lodge of Washington, D.C., and saw the third degree conferred. He was introduced by Grand Master Simpson of the Grand Lodge of the District, who had seen him made a Mason 'at sight' in Cincinnati, and was received and welcomed by T. C. Noyes, Worshipful Master of the Lodge, in the following words:

"Brother Taft: Along with Masons throughout the civilized world, the 8,000 Masons of the District rejoiced when you became a Master Mason. That was not so much because of your distinguished attainments, not so much because of your high official position, but because we knew that Masonry had come into its own.

"Masonry stands for the binding together of man to man, of men to men, of peoples to peoples, of nations to nations, all in one great Brotherhood of men under the Fatherhood of God. Your whole life, Sir, both private and public, had been Masonic before you took the degrees your private life was Masonic, your public life was Masonic, your smile was Masonic.

"We therefore rejoiced that you had finally come into the Brotherhood and had actually been made a Master Mason by taking the degrees, had become one of us in fact, as you had been in spirit, all through your life. It is a great pleasure for me to welcome you to this Lodge, to invite you to a seat in the East."

"President Taft responded, in part, as follows:

"Worshipful Master, I appreciate in full your very cordial welcome. I am conscious that my introduction into Masonry needed some support and I attribute it to the spirit of mercy and charity that I am sure is found in a reception such as you have given, in order to justify the brevity of my initiation."

----o----

GOD AND MAN

God is not a looker-on

At the life of anyone,

But a bearer of all grief,

And a sharer in relief.

God can never stand aloof

In reproach, denial, reproof;

God is under every ban,

God is part of every man.

--E. G. Cheyne.

MASONRY AND RELIGION

BY BRO. CHARLES C. SMITH, IOWA

I feel that, in discussing a subject of this kind, it is necessary to define briefly what we understand by the term religion. There is perhaps no social force among men that is quite so ubiquitous as the religious force. Like the law of gravitation, it is found in all the realms of human experience. There is no human sphere in which its voice and language are not heard. Travel back into the dim dawn of the past and you find the evidence of its presence there. Plutarch, the Roman sage and traveler, on returning from his journeys, declared that he had seen cities without walls, that he had seen cities without libraries, that he had seen cities without the public bath, but that nowhere had he seen a city without its temples of worship. It might seem from this that a definition is unnecessary. Yet in spite of its universality, in spite of the voluminous literature written on it, there is really no subject of human importance about which people are so unreasonable, so fanatical and so ignorant as this subject of religion.

The poet, looking into the future, has mentioned "a far off divine event toward which all nature moves." But what is it that compels man to take his place in the procession of these events? Matthew Arnold, a pessimist and almost a skeptic,

after studying the entire field of human history, was forced to declare that "there was a power, outside ourselves, which makes for righteousness." Now this power may not be a part of ourselves, yet it becomes of human importance only as it comes to expression in and through man. Now, it does not matter especially what you call that force, or what you call its source. I hold that, at least so far as man is concerned, the activity of this force within man is religion. Religion then must be a participal something provoked by a fundamental influence. Thus I would offer as my definition; Religion is the searchings of finite beings for the Infinite Being with the view of becoming like the Infinite One in ethical character.

You will see at once that I do not confine religion to the churches. I am a hearty and thorough believer in the churches. No institution has had, or is having, so large a part in moulding ideals and shaping the destiny of man as the churches. Nevertheless, with all our various denominations, and with the various organizations within our denominations, religion is not circumscribed by our churches. Religion is as broad as humanity. The churches have no corner on it. I suppose many good people will look at me with eyes askance when I give religion such a broad interpretation. Nevertheless, I am convinced, that religion must take this view of herself before she can realize her own ideals. And the quicker our churches recognize it the better.

There is a tendency for many to us to mistake the overt expression of a force for the force itself. When we speak of thunder we think only of a loud noise. We speak of lightning and we see only a zigzag streak of light or perhaps a barn burning. Likewise when we speak of religion many of us think only of the churches, as if the two terms were synonomous. And this applies also to Masons and Masonry. Too often we mistake the organized Lodge for the spirit and teaching of Masonry. There are many Masons who have been made such "in a just and lawfully constituted lodge of Masons," but who have never been "duly and truly prepared" in their hearts. They fail to discriminate between the organized Lodge and the aim and ideal of Masonry; between the "white leather apron" and that for which it is emblematic.

It has been said that Masonry is not a religion. This is without doubt correct, especially in the popular understanding of religion. It has no creed that must be

believed. It offers no dogmas about either God or man or the universe that must be accepted. In fact, when Free Masonry is "duly tiled," religious creed and dogma can gain no admittance. Nevertheless, Masonry does have some of the religious ear-marks. In whom does she put her trust but in God ? Are not the virtues which she fosters and demands in her members the same virtues that religion emphasizes? Was not Free Masonry born of the feeling of Ought? It is unfair if not criminal to accuse her of sordid and selfish motives when she talks about, and strives for, the brotherhood of man. Nothing but the feeling of Ought is responsible for her existance. There may be individual Masons, and even whole lodges, whose motives are sordid, but if so they are positively out of harmony with Free Masonry as such.

If our above definition of religion be true, is not the development of virtue, upon which Masonry insists, a religious work as much as, of not even more than, the believing of certain creeds? It appears, therefore, having cleared our minds of the misconceptions of both religion and Masonry, that while Masonry is not a religion she is vitally connected, in fundamentals, with religion. It is a branch upon the tree of religion. There are many other branches, of course. Masonry, like the churches, lives, moves and has its being in the broad principle of religion. Masonry without religion is like a branch severed from the vine. The particular lodge that is not permeated with the religious spirit is not true to Masonry as such. The individual Mason whose ideal of manhood does not possess a mind and heart like unto the mind and heart of the barefoot Carpenter of Galilee, has not incorporated into his life the fundamental aim and spirit of Free Masonry.

Not only is Masonry religious in her foundation. She also appears religious in her ideals. This is clear in comparing her ideals with the ideals of our churches. We look for the designs upon the trestle board of both Masonry and the churches, and, perhaps to our surprise, find plans and specifications regarding the same building. Each is clearly endeavoring to build a structure of brotherhood. The plans may not be executed by the same methods, but the finished product is the same. They are laboring on different sides of the building, perhaps.

But even the methods are becoming more and more the same as we understand one another better. Already is the church beginning to insist that her members square

their lives by the Square of Virtue, that they "walk uprightly in their several stations before God and man," and that they meet all mankind upon the common level of brotherhood. Likewise, Masonry is about to see that before she can reach her own highest ideals she must have the enthusiasm of religious zeal, and the driving power of the conviction of religious duty.

Now, if Masonry ever feels that the churches have often failed, I would call her attention to the material with which the churches are compelled to build. They must deal with "the old man in his dotage," with the "young man in his nonage," with the libertine, the intemperate and all vulgar classes which Masonry refuses to admit into her fold. Not that Masonry wishes such to perish, but that she has no place for them. In this is found the answer to that old question; Is the Lodge good enough without the church ? Most emphatically it is not. That Mason who is not in hearty sympathy with the church, even with all her faults, and who does not lend her his support, both spiritual and material, is not as good a Mason as he ought to be.

On the other hand, if our churches feel that Masonry is exclusive and secular, I would call their attention to the fact that for her to be otherwise would be to weaken her social force and to lower her high standards. The advanced guard must not be held back by too much dead weight. There is needed just such an exclusive social force as Masonry. The stronger will be that force the more it is supported by the church. To oppose her is like the hand opposing the foot, for we are only members of the same body.

Masonry and religion must not grow suspicious of one another, therefore. Society needs both, and in this need they are closely related. They should toil on, in harmony and peace, side by side. They should march up life's incline arm in arm, ever ascending until they reach that temple above, not made with hands, eternal in the heavens, into whose inner chamber each may enter where each shall receive, from the Supreme Architect of the Universe, a Master's wages.

----o----

THE CLASP OF A VETERAN'S HAND

There's a warmth in the clasp of a Veteran's hand
Which the world can never feel;
And a depth in the tone of a Veteran's voice
Which his words do not reveal.
There's a friendly beam in a Veteran's eye,
And a cheer in his pleasant smile,
Which enlivens the heart and makes one feel
That the old world is worth while.

He is taught by the test of experienced years
What the nature of men requires;
And has learned by the use of the Veteran's Gauge
To measure the hearts desires.
He is loved by his brothers in Masonry,
For his heart is ever true;
And he reaches the souls of his fellow men
As no other one can do.

Then here's to the health of our Veterans all,

And the hope that many years

May be granted them ere Life's shadows fall

And the light of heaven appears.

There is ever a spark in a Veteran's heart

Which keeps Love's embers aglow,

And a warmth in the clasp of a Veteran's hand

Which the world will never know.

--Nelson Williams, P. G. M., Ohio.

----o----

THE ONLY LIGHT

There's only one great light

That can bring the dawn of day;

All others show the night

Where the sombre shadows play.

So the brightest moral light

That shines for the greatest good,

And that makes the old world bright

Is the light of brotherhood.

There's only one great light
That reflects its warmth and cheer,
All others leave but blight
Where flowers might appear.
So the sweet, soul warming rays
In their gleams from heart to heart
Give Deity the highest praise
And man his noblest art.

There's only one great light
That never, never fails,
Its dawning greets the sight
Of the salt 'neath rended sails.
So the dangers we may scan
As we sail the sea of time,
And the best way blazed for man
In a brotherhood Divine.

--L.B.M.

THE SQUARE AND THE CROSS

BY BRO. A.S. MACBRIDE, SCOTLAND

(One of the most delightful of recent Masonic books is that entitled, "Speculative Masonry: Its Mission, Its Evolution, and Its Landmarks," by Brother A.S. Macbride; a series of lectures delivered in the Lodge of Instruction in connection with Progress Lodge, Glasgow, Scotland. The lectures follow the well-established conclusions of Masonic scholarship, as revealed in the work of Gould, Speth, Crawley and Pike, but they give the results of that learning in popular and suggestive form, with many exquisite studies in symbolism. One of the most interesting chapters in the book is that on "The Law of the Square," which the writer discusses under five heads: the law of the Square in Nature, in material building, in moral building, in relation to the Circle and, finally in relation to the Cross. We give here an excerpt from the study of the Square and the Cross, having already reviewed the book in our Library column.)

MASONS, generally, do not associate the square with the cross; yet essentially they are the same. The cross is composed of right angles, or squares. It is found on rocks chiselled in the prehistoric ages and in graves carved on rude pottery buried with bodies whose very bones in the course of thousands of years have crumbled into dust, and on the top of which lie the ruins of periods and of peoples of whom history has not the faintest trace. It is found thus, not in an isolated spot, but in regions scattered far apart. It is the most universal of all symbols. In the Hindu temples, in the Egyptian pyramids, in the ruined altars of America, and in the churches of Christendom, ancient and modern alike, it occupies a conspicuous position.

The cross--with a circle round it--is associated with the earliest known relics of humanity, with the most ancient carvings and records of India, and with coins and medals belonging to a pre-Christian age in France and elsewhere.

In all kinds the cross is formed of right angles, and the circle is implied where not shown. In the Latin and Greek forms generally the circle has disappeared, but it is still found at times, particularly in paintings, where it is shown as a halo of light behind the cross. As the craftsman in making the cross has first to form the circle and from its center work out the limbs, the circle must always be assumed to be present, even where it does not appear. The oldest form always has the circle. In the Egyptian form, the circle is placed on the top, and the vertical limb is lengthened, evidently to form a handle. To the Egyptians this circle symbolized the generative, or productive power, in nature. It is the transverse section of the egg, which was also used sometimes in its upright shape, in the form of a loop or oval. We find the Hindus representing the same idea, also by a loop, but in every case the circle, or loop, is associated with the cross. The basis of Gothic architecture is the cross, the triangle and the loop, all of which are inter-related. The cross and triangle form the base of the plan, and the loop forms the plan for the windows, doors, and sometimes the roof.

Laying aside details not helpful to our present purpose, let us turn our attention to the general ideas connected with this symbol. The ancients of Asia, Africa and Europe considered the circle as the symbol of the Divine One circumscribing Himself, so as to become manifested to us. The limitations of human nature demand this restriction, for, otherwise, we could have no knowledge of Him. Without the limiting circle we gaze on boundless space, incomprehensible and void of any idea to our minds. We must have form before we can have ideas. The blank page of a book conveys nothing. Draw on it a flower, or an animal, and an idea is presented to the mind. Thus, the Divine One circumscribed Himself in His Creation and for our sakes clothed Himself in a garment of matter, so that he might be manifested to us. The material universe is everywhere a circumscribing of the Infinite and the cross symbolizes the Divine manifestations of Power, Light, Life and Love.

The first Divine manifestation symbolized-by the cross is that of Power. The two lines of the cross, intersecting at right angles in the center and extending to the utmost limits of the circle, represent the two great central forces which dominate all matter and which we have already considered in the law of the square in nature.

If we work with these forces the Divine Power in them will manifest itself by working with us. If we work against them, it will manifest itself by destroying our work. They work on the square . . . and we must therefore work on the square if we are to have the Divine Power with us.

The second Divine manifestation symbolized by the cross is that of Light. Darkness is infinite and expresses nothing. Light is circumscribed that it may be manifested. It comes out of darkness and is lost in darkness. The energy from the sun comes to our earth through the boundless ether: cold, silent, and in darkness. Did it come in the form of direct Light the whole heavens would be a blaze and we would see nothing else. Not until it impinges on our atmosphere does it burst into light. In the same way, electricity is unseen in the wire until it meets with the resisting carbon. Coal-gas, the common candle, and the lamp, are all enveloped in darkness until they manifest their light in almost essentially similar, although apparently, different conditions. In all these varied conditions, however, light manifests itself on the square. The energy from the sun strikes our atmosphere at right angles and bursts into light. A rope, stretched out with one end fastened and the other end shaken by the hand, appears to have waves running from end to end. In reality it is moving up and down, at right angles to the line of progress. Science tells us it is in this way light moves. It works on the square, and the circle with the square, or cross, is a fitting symbol of the manifestation of material light.

But this symbol is particularly representative of moral light. That only can be light morally that is true and square. Beliefs and doctrines that do not accord with the right angle of our conscientious convictions, can never give light.

The third Divine manifestation symbolized by the cross is that of Life. Through all nature there are two great elemental principles variously called the active and the passive, the positive and the negative, the male and the female. The various units of atoms, molecules, vegetables and animals possess one, or both, of these principles. In the inanimate kingdom, the term "polarity" and "affinity" are employed to indicate the action of these principles and the relation of the one to the other. In the animate kingdom the word "sex" is used for the same purpose. In both kingdoms everywhere we find these two elemental principles at work. The formation of a crystal and of a crystaloid, the building of a tree and of a man, all

seem to proceed along the lines of two main forces working at right angles--that is, working on the square. The atoms, which form the basis of the material creation, have their positive and negative poles. According to the latest scientific discoveries, they are the product of electricity and something called protyle, the one being active and the other passive.

But it is for the spiritual truths which this symbol reveals and yet conceals that it is of greatest importance to us. In the frescoes of the pyramids we see it in the hands of the god, as the symbol of regeneration. The dead one is shown lying on the ground in the form of a mummy, and the god is coming to touch his lips with it and revivify his body. Ages before Egyptian civilization dawned, it was carved on pottery, and buried with human bodies along with food and weapons, the evidence, even in that early period, of a faith in a resurrection and a life beyond the tomb.

It is a somewhat saddening and peculiar fact that this sacred symbol should have been associated with, what appears to us to be, a vile and most degrading worship. While the phallic cult may have originally been the recognition of a Divine purpose running through all the arrangements for the propagation of life, and of the symbolic lesson therein of a spiritual regeneration, yet the broad fact remains that the multitude saw in it the reflex of their own animal passions. It brought ruin on the Greek and Roman empires. Had the glory of art, the abundance of wealth, the grandeur of philosophy, or the culture of the intellect, possessed any power of salvation, these peoples would have survived. But salvation is neither possible to the individual nor to the community that is impure. If you worship the brute, a brute you will be. If you would be divine, worship the Divine.

The fourth Divine manifestation symbolized by the cross is that of Love. From the degrading associations of phallic worship this symbol had to be purged and purified by blood and sorrow. For many years it was an instrument of tyranny for the infliction of cruel and intense suffering. There can be little doubt but thousands suffered on it whose only fault was in being too good to be understood. The divine soul everywhere is at first misunderstood. His language is heaven-born and his earth-bound hearers cannot interpret it. Hence the thorny crown of derision. The good are not allowed to pursue their quiet path. They are dragged into the full blaze of fame and their pains and punishment become their glory. Love's best work

is most likely to be rejected and despised. . . . Suffering is the perfecting process of the perfect ashlar. Insensibility is the sign of degradation. Capacity for suffering is the mark and insignia of rank in the scale of evolution. The higher the love, the deeper the sorrow. Through tribulation the higher forms of life are born.

----o----

WHY NOT TRY

Scowling and growling will make a man old;

Money and fame at the best are beguiling;

Don't be suspicious and selfish and cold,--

Try smiling.

Happiness stands like a maid at your gate;

Why should you think you could find her by roving ?

Never was greater mistake than to hate,--

Try loving.

--John Esten Cooke.

THE SECRET OF WASHINGTON'S POWER

BY BRO. GILBERT PATTEN BROWN, MASS.

WASHINGTON is a man for the present need of the nation and its individual citizens. And this is the reason: He saw through the superficial things of his time into the profound truth of all time. His character and work were controlled and shaped by that truth, and he sought to make it the controlling force in the new-born nation. Acknowledgment of the wisdom and power of God, trust in His providence, obedience to His law, formed the foundation upon which Washington began to build this republic.

The "Father of his Country" knew that the great achievements of his life were not his own. "If such talents as I possess," he said, "have been called into action by great events, and those events terminated happily for our country, the glory should be ascribed to the manifest interposition of an over-ruling Providence. I was but the humble agent of favoring heaven, whose benign influence was so often manifested in our behalf, and to whom alone the praise of victory is due."

He had more religion than he had creed. He was a mighty man of prayer. One of the most interesting Washington relics is a Book of Prayers written out by hand, as a man would sit down and write intimate letters to a dear friend. All those prayers begin with a revelent address to the Almighty, and have characteristic endings: "Let Thy favor be extended to all my relations, friends, and all others whom I ought to remember in my prayers." Paine wrote and talked. Washington prayed and fought. The name of Jesus appears often in these prayers, which were evidently intended for daily use, morning and evening, and were called by Washington his "Daily Sacrifice." A few extracts reveal their spirit:

Sunday Morning:--"I yield Thee humble and hearty thanks that Thou hast preserved me from the night past, and brought me to the light of this day, and the comforts thereof, a day which is consecrated to Thine own service and honor." Monday:--"More and more direct me in Thy truth, and defend me from my enemies--especially my spiritual ones. Pity the sick, the poor, the weak, the needy, the widows and fatherless, and all that mourn or are broken of spirit."

Tuesday:--"I beseech Thee to help me to render Thee deserved thanks and praise--for food, raiment, health, peace, liberty and a better life through the merit of Thy dear Son's bitter passion--prosper all my lawful undertakings--let me have my directions from Thy Holy Spirit, and success from Thy bountiful hand."

Wednesday:--"Let my bed put me in mind of my grave, and my rising from there of my last resurrection."

The prayerfulness of Washington is well established by the evidence of his personal and official papers. Frequently, in his public addresses and private letters, we find ejaculatory prayers. He was often in attendance at meetings of Divine worship conducted by Chaplain Evans and others amid the hills of Valley Forge, and at those fraternal gatherings in the Temple of Virtue.

Lord Brougham said that Washington was "the greatest man of our or any age." Gladstone placed him in "the highest group of statesmen"; Everett declared his genius was "the genius of patriotism"; Webster admired him for a "symmetry where mind and heart, conscience and will were equal"; Choate spoke of his "moderation and immense reserve"; Curtis finely affirms that "Hamilton was the head, Jefferson was the heart, John Jay the conscience, but each of these separate qualities may truthfully be said to have even more signal expression when they were all united in the single character of Washington."

Citizens of this generation must do as Washington did--reach up by the power of prayer and take hold of God's almighty power. The government of this nation, the conduct of public and private business, the molding and exalting of national character, the preservation of our dearly bought and deeply cherished institutions, are things we cannot delegate to others. They belong in very distinct manner to each of us.

----o----

WASHINGTON'S BELIEF IN DIVINE PROVIDENCE

A contemplation of the complete attainment, at a period earlier than could have been expected, of the object for which we contended against so formidable a power, cannot but inspire us with astonishment and gratitude. The disadvantageous circumstances on our part, under which the war was undertaken, can never be forgotten. The singular interpositions of Providence in our feeble condition, were such as could scarcely escape the attention of the most unobserving--while the unparalleled perseverance of the armies of the United States, through almost every possible suffering and discouragement, for the space of eight long years, was little short of a standing miracle.--Farewell Address of General Washington to the Armies of the United States, Rocky-Hill, Near Princeton, New Jersey, November 2, 1783.

----o----

WHAT MASONRY IS

The end, the moral, and purpose of Masonry is, to subdue our passions, not to do our own will; to make a daily progress is a laudable art, and to promote morality, charity, good fellowship, good nature, and humanity.

--James Anderson, Golden Remains.

THE FORTY-SEVENTH PROBLEM OF EUCLID

BY BRO. C. C. HUNT, GRINNELL, IOWA

The Master Mason will readily recognize this proposition as one of the emblems of the Third Degree. He will also recall the monitorial explanation of it there given, and possibly feel that it is an explanation which does not explain. He may not question the legendary history of it as given to him, but he does not understand why it should have been selected as a Masonic emblem, nor how it teaches Masons to be lovers of the arts and sciences. In fact there are many Masons who are not mathematicians and do not even know what the proposition is, and on this point the monitor is silent.

It is the object of this paper to briefly consider the history of the proposition and offer a few suggestions as to its Masonic significance. In doing this we may reach the conclusion that some of the monitorial statements are not historically true, or at least that they have not been proven. We will find, however, that the value of its symbolism does not depend on the truth of the historical statements given in the monitors, but is inherent in the proposition itself.

This will be hard for many Masons to understand. Through association of ideas, we are accustomed to think that the traditions which cluster around a central truth, are essential parts of that truth, and when critical investigation attacks the truth of the tradition, we feel it is an attack upon the truth itself. It is this trait of human nature which is the underlying cause of all religious persecution, and we are by no means free from it as Masons, though it is contrary to the fundamental principles of Masonry.

As members of the Masonic Research Society, it is our duty to search for the truth, no matter how much it may conflict with our preconceived notions or with traditions. If we but search aright, we will find that these traditions are but the outer garments with which time has clothed the truth, and that they are not its essential essence.

In our associations with each other we meet a kindred soul whom we learn to love and honor. We are told that he is the descendant of a great and honored name in history, and we say that the spirit of his forefathers has fallen upon him. Then some critic appears and shows that there is no proof of his illustrious ancestry, or perhaps entirely disproves it. What of it? Is he not the same friend we knew before? Has his soul lost any of its greatness? May not the spirit of a great soul have descended upon him, though his physical blood does not literally flow in his veins? We are told that the spirit of the prophet Elijah descended upon Elisha and centuries later appeared in John the Baptist. Yet there was no blood relationship between them. So it is with the proposition we are now studying. Its tradition and its history are both interesting, but its truth and the richness of its symbolism are not affected thereby.

In Euclid's Elements of Geometry there are thirteen books, and the subject we are considering is the forty seventh proposition of the first book. It is not a problem but a theorem, and is so called by Euclid. A problem in geometry is something to be done, as a figure to be drawn, while a theorem is something to be proved. This proposition is to prove, as Euclid states it, that "In any right-angled triangle, the square which is described on the side subtending (opposite) the right angle is equal to the square described on the sides which contain the right angle." The sides containing the right angle are called respectively the base and perpendicular, while the side opposite the right angle is called the hypothenuse.

Our monitors state that "This was the invention of our ancient friend and brother the great Pythagoras." This statement has been denied by many students of the subject. It has been claimed that this proposition was known to the Egyptians long before the time of Pythagoras, and that he learned it from them and carried it into Europe and Asia. We have no proof either for or against this claim. Pythagoras himself wrote nothing, and we know of his teachings only through the writings of his disciples. Vitruvius, a celebrated Roman architect of the time of Augustus Caesar, attributes the discovery of this proposition to Pythagoras. Plutarch quotes Apollydorus, a Greek painter of the 5th century B.C., as authority for the statement that Pythagoras sacrificed an ox on the discovery of this demonstration. Proclus credits Pythagoras with the first demonstration, but asserts that his proof was

different from that given in Euclid. In fact so many writers, both ancient and modern, have attributed this proposition to Pythagoras that it is commonly called by his name, "The Theorem of Pythagoras."

On the other hand, the properties of the triangle whose sides are respectively, 3, 4, and 5, were certainly known to the Egyptians and were made the basis of all their measurement standards. We find evidence of this in their important buildings, many of them erected before the time of Pythagoras. We also find that this triangle was to them the symbol of universal nature. The base 4, represented Osiris, the male principle; the perpendicular 3; Isis, the female principle; and Horus, their son, the product of the two principles, was represented by the hypothenuse 5.

May we not find an explanation of this apparent discrepancy in the statement of Plutarch that Pythagoras discovered the demonstration of the general proposition, but that the particular case in which the lengths of the sides are 3, 4, and 5, was earlier known to the Egyptians? Plutarch also thinks that the case in which the base and perpendicular are equal (as in the sides of a square) was likewise known to the Egyptians. This is called the classical form in Masonry and is the form usually found on the Master's carpet. Both these forms are rich in symbolism, and if known to the Egyptians, as they probably were, would naturally lead to the belief that the general demonstration was also known. Nevertheless it may be true, as claimed by so many writers, that to Pythagoras we owe the demonstration of the general proposition, which proved the theorem true for all possible cases. It was the delight of this philosopher to discover a universal principle underlying a concrete fact, and he must have attached a deeper meaning to the general truth than the Egyptians did to the special cases known to them. With him the science of numbers was the essence of all truth, and having discovered a proof for the general proposition, he set himself the task of finding right triangles whose sides can be expressed in numbers. Heron of Alexander and Proclus are authority for the statement that Pythagoras discovered the following method: Take any odd number for the shortest side; subtract one from the square of that number and divide the result by two; this will give the medium side; add one to the medium side and the result will be the hypothenuse or longest side. This is true as far as it goes, but it does not give all the right triangles which can be expressed in numbers.

The numerical symbolism of Pythagoras is an interesting study in itself and is closely allied to much of our Masonic symbolism, but that is outside the province of the present paper. It is simply mentioned here, because, while it is probably not true that he was raised to the sublime degree of a Master Mason as stated in our monitors, yet there is so much resemblance between his teachings and that of Masonry, that we can understand how the error might have occurred.

The monitor also states that Pythagoras celebrated his triumph in the discovery of this proposition by the sacrifice of a hecatome (one hundred oxen). We can see how this may have been an outgrowth of the statement attributed to Apollodorus above. Ovid denies it and Hegel laughs at it, saying, "It was a feast of spiritual cognition, at the expense of the oxen." The strongest argument against it, however, is the fact that Pythagoras taught the doctrine of the transmigration of souls and forbade animal slaughter. However, when we consider that among many of the ancients the sacrifice of a number of oxen was their method of expressing their gratitude for a great triumph, we can understand how the tradition arose, and accept the fact of the joy without caring for the truth of the sacrifice.

Why should the discovery of this demonstration have been considered a great triumph? Because it is of the utmost importance to the science of geometry. Dionysius Lardner, in his edition of Euclid, quoted by Mackey, says, "Whether we consider the 47th problem with reference to the peculiar and beautiful relation established in it; or to its innumerable uses in every department of mathematical science, or to its fertility in the consequences derivable from it, it must certainly be esteemed the most celebrated and important in the whole of the elements, if not in the whole range of mathematical science. It is by the influence of this proposition and that which establishes the similitude of equiangular triangles (in the sixth book) that geometry has been brought under the dominion of algebra; and it is upon the same principle that the whole science of trigonometry is founded." The Encyclopedia Britannica calls it "One of the most important in the whole of geometry, and one which has been celebrated since the earliest times ;" and adds, "On this theorem almost all geometrical measurement depends, which cannot be directly obtained."

What is its significance in Masonry? Our monitors tell us that it teaches Masons to be lovers of the arts and sciences. Since it is so important a proposition in the science of mathematics, we can understand why it should be adopted as a symbol of scientific investigation, and to such an investigation all Masons are pledged in their search for truth, the great object of Masonic study. But has it not a deeper meaning? Dr. Lardner says it is the basis of the application of algebra to geometry. Algebra is the application of symbols to mathematics, and Masonry is the application of symbolism in character building. The Britannica says that mathematical measurements which cannot be directly obtained depend on this proposition. Yes, and as applied to Masonry, the highest truths of morality cannot be directly obtained. They must come to us indirectly through the medium, principally, of symbolism.

There is no apparent relation between the numbers 3, 4, and 5 and 5, 12, and 13, for instance; but when we raise these numbers from the first to the second power (that is, square them), we obtain 9, 16, and 25 in the first case, and 25, 144, and 169, in the second. In this form we notice in each case that the sum of the first two squares is equal to the third, and that the numbers in which we could at first see no relation are the sides of right angled triangles. So it is in life. Measured on the level of our lower natures, there is no relation between our own desires and our brother's needs. We are connected, it is true, as the sides of a triangle are connected, but there is no reason why we should not use him for the accomplishment of our own selfish purposes, irrespective of his welfare. It is only when we square our lives by the square of virtue, and our selfish desires are raised to spiritual purposes, that we perceive that our own welfare is intimately connected with that of our brother. His misfortunes are our misfortunes, and we can no more injure him and not be ourselves harmed thereby, than we can strike off our right hand and be none the worse by reason thereof.

We are traveling upon the level of time to our eternal destiny. We cannot stand still, but must constantly go forward. Shall we also go upward ? All the time there is a spiritual force striving to lift us to higher levels. We may refuse to avail ourselves of it and remain in the depths of our lower nature; or we can accept it and allow its divine influence to shine in our lives. The base represents our earthly nature on the level of time; the perpendicular is the divine spirit striving to manifest itself through us. When these forces are squared to each other, their union

becomes a constant onward and upward movement to the throne of God Himself. Pythagoras himself recognized this symbolism when he said that early in life he came to the place where two ways parted. One was easy and pleasant traveling; the other was rugged and tended upward. It necessitated hard climbing. Which was the way that led to life ? All who travel there and find these two paths, know that he should choose the upward path, but the other seems so much more pleasant, and many are inclined to walk therein. They will try it a little while, and then return to the better way. But there is no turning back on the level of time. The farther they go on the lower level, the wider apart become the two ways, and the harder to cross from one to the other.

How often we have heard Masons say that there is no moral lesson to be derived from the 47th proposition of Euclid, and that it is not to be described as the symbol of any moral truth. Have they forgotten that there is not an observance or symbol of Masonry which has not a deep significance? Significance for what? Certainly as Masons it would have no especial significance for us unless it aided us in attaining the great purpose of our Order, "the uprearing of that spiritual temple, that house not made with hands, eternal in the heavens." It may well be that the significance is not recognized by us, but that by no means proves its nonexistence. It may be buried in the rubbish of preconceived opinions, and it only needs diligent digging to bring it to light.

We have here suggested but a few of the many applications of this symbol in the hope that it will stimulate others to more diligent research.

----o----

WASHINGTON IN GLORY - AMERICA IN TEARS

(Lines on a picture over 100 years old, at Alexandria, Virginia. The objects seen in the painting are mentioned in the poem. The jewels referred to are Washington's

fraternal jewels. The name of this picture is, 'Washington in Glory - America in Tears.")

Washington in Glory - America in tears,

Such the heavenly vision as the picture now appears,

Washington in Glory - an Angel standing by,

Beckoning from earthly scenes to mansions in the sky.

Washington in Glory - a shaft of light is here -

Widows and orphans weeping, an Indian crouching near;

Washington in Glory - through the endless years,

Immortal is the story, America reveres.

Washington in Glory - America in tears,

The scythe of Time is cutting the brittle thread of years,

Washington in Glory - sands of time are through

The hour-glass of the nation, again inverted, too.

Washington in Glory - while Liberty still appears

Her staff supports Old Glory while Patriotism cheers;

Washington in Glory - and through the endless years,

Immortal is the story, America reveres.

Washington in Glory - America in tears,

Cherish, in song and story the hopes of coming years.

Washington in Glory - our country's laws abide,

Not the "Constitution falling" nor "jewels laid aside,"

But Washington in Glory - with all that name implies

In all its naked splendor looking upward to the skies;

Washington in Glory - and through the endless years,

Immortal is the story, America reveres.

- Odillon B. Slane, Illinois.

----o----

A GRIP

The clasp of two hands is literally a physical contact of two pieces of human flesh. Woefully secular and lifeless it can be! We all know the flabby, the clinging, the nervous, the icy hand grasp. Yet who has not sometimes rejoiced in the grasp of a hand that conveys life and love? Two souls are here united by a physical contact which gives birth to new aspirations and new certainties. Two human beings are here linked hand to hand in mutual respect, mutual trust, and mutual encouragement.

--Richard C. Cabot.

EDITORIAL

THE WASHINGTON MEMORIAL

NO doubt most of our Members know something of the George Washington Masonic National Memorial Association, organized in 1910 with Brother Thomas J. Shryock, for thirty years Grand Master of Maryland, as President, and Brother John H. Cowles, Secretary General of the Scottish Rite in its Southern Jurisdiction, as Treasurer. Although only five regular meetings of the Association have been held, forty-two Grand Lodges, the Southern Jurisdiction of the Scottish Etite, the General Grand Chapter, the Grand Council, and a large number of grand bodies have officially endorsed the plan. Representative in form and national in scope, the Association is composed of two delegates from each constituent Grand Body. Its objects, as set forth in its Constitution, are as follows:

"First, the collection of a fund to erect and maintain a suitable Masonic Memorial to George Washingtont in the form of a Temple in the City of Alexandria, Virginia, provided that at least one floor therein be set apart forever as Memorial Hall, to be under the control of the several Grand Jurisdictions in the United States of America, members of this Association.

Second, To provide a place where the several Grand Jurisdictions, members of said Association, may perpetuate, in imperishable form, the memory and achievements of the men whose distinguished services, zealous attachment, and unswerving fidelity to the principles of our institution merit particular and lasting reward; to create, foster, and difluse a more intimate, fraternal spirit, understanding and intercourse between the several Grand Jurisdictions and Sovereign Grand Bodies throughout the United States and her Insular possessions, members of the Association; to cherish, maintain and extend the wholesome influence and example of our illustrious dead."

The title to the Memorial Temple, it may be added, is to be vested in five trustees elected by the Association and appointed in accordance with the laws of Virginia. In this fire-proof structure, when it is completed, the Alexandria-Washington Lodge will deposit the priceless heirlooms in its possession, an account of which Brother

Callahan gives elsewhere in this issue. They are among the most precious relics, both patriotic and Masonic, now remaining among us, and it would be something worse than folly to allow them to be exposed to destruction by fire, as they are now, when it is within our power to protect them and hand them down to future ages.

As a perpetual memorial to the first President of the Republic, who was the greatest man and Mason this land has known, such a plan should appeal to every patriotic Mason. Surely he is a poor Mason, and no American at all, who can visit Alexandria-Washington Lodge, or Mount Vernon, and not feel his heart beat with solemn joy and pride that he lives in a land that is free from the curse of kings, and where the voice of the common people is heard. When one stands beside the grave of a man who was greater than any king the world has known, for that he refused a crown, or sits in the old Lodge where he was wont to meet his fellowmen upon the Level, one sees to what fine issues our mortal life may ascend, and why the whole world pays homage to Washington.

But this movement means more than building a monument to the past. It looks also to the future. It is a great school for the propagation of patriotic thought and sentiment, and the Temple which it is to build will become a mecca and a shrine for American Masons for all time to come. Not least among its benefits will be the establishment of a permanent representative Association, which will bring together in annual conference the leaders of the two great Rites of the Order to deliberate and council upon topics of universal interest and importance to the Craft. Any Mason, any Lodge, any Masonic body is entitled to membership in the Association on payment of one hundred dollars, and we trust that many of our members will take advantage of the opportunity and also induce their lodges to do so.

* * *

NEW LIGHT ON LINCOLN

Some years ago, while studying Lincoln and Herndon, we went to Springfield, Illinois, to explore the treasures of Lincoln-lore in that city. Of course we found much of value, very much, but we also met one of the most remarkable men it has ever been our joy to know. By chance, as the saying goes, we called on Mr. Henry B. Rankin, and we shall not live long enough to forget our interviews with him in his beautiful home. He gave us more insight into the real Lincoln than all the books we had read then or have read since, and we fain would tell our readers something about him.

Rankin was one of the "Lincoln boys" who grew up in the valley of the Sangamon, before the sturdy race of pioneers had disappeared, and saw Lincoln for the first time in 1846. His mother was a friend of Ann Rutledge, the sweetheart whom Lincoln loved and lost, and he heard the story of the courtship with many details not familiar to others. Later he was for several years a student in the "Lincoln & Herndon" law office - entering it in 1856 and remaining until the breaking out of the war - and enjoyed an intimate fellowship with both men, who were at once his teachers and his friends. He was also well acquainted with Mrs. Lincoln - whom history has treated so harshly - with whom he used to read French, and in whose home he often visited.

Having learned so much from Mr. Rankin, we urged him to write his reminiscences of Lincoln. After some hesitation he agreed to do so, and at our suggestion he kept on adding pages to it, rewriting and elaborating as one fact suggested another, until, at last, after six years, he has finished. He then placed the manuscript in our hands to edit and publish, asking us to write an introduction. The work is now done and will be published by the Putnams of New York in the early spring. It is not a biography, still less a history, but a series of musing memories and flashlight pictures, often discursive but always illuminating, recorded by a man who, in the gloaming of his years, would fain add a touch to the portrait of a great soul whom he revered in youth and whose memory is a precious possession. If time has softened the outlines of years ago, it has also brought the deeper interpretation which comes with the calmer light of eventide.

Ye editor, as one of the biographers of Lincoln, thinks he knows something of the literature of the subject, but this book has in it much not to be found elsewhere - some things that will have to be reckoned with in the final account of a life which,

were it not a matter of history, would be regarded as one of the great romances of the world. Here are pictures of the background of the life of Lincoln, of the atmosphere and environment of his early years, of the growth of his personality and genius, such as one can find nowhere else. A man of exquisite spirituality, the writer brings to his record a keen, discriminating insight, joined with a great veneration, and the total impression is such a sense of the living Lincoln as one has hardly felt before.

Obviously it would be unfair to tell in detail the contents of this remarkable book in advance of its publication, except to say that it corrects a number of errors in the popular mind. Here we see the real Lincoln in the setting of his life, as he grew up among the hardy, wholesome, self-reliant pioneer folk, with many snapshots and some full length portraits of the friends who, like the friends of St. Paul, "were a help" in the making of the man. We are glad to have had a part in the writing and publication of a book which, if we mistake not, will be a permanent contribution to our knowledge of a man who was a child of the South, a leader of the North, and the one mighty soul of his epoch who embodied the prophetic genius of this republic.

* * *

THE TWO PILLARS

Looking back down the ages, we can see a few pillars still standing, despite the ruin wrought by time. Socrates and Plato stand under the blue Grecian sky, half buried in the rubbish of a once noble civilization. Just so, looking back over our own history, we see two lofty characters towering above all others. If our nation should fail and fall, as others have done before it in the weary round of glory and decay, the lives of Washington and Lincoln would remain standing despite the ravages of time and change, to mark the place where once stood the greatest and freest of republics. Washington was born at the top, Lincoln at the bottom, but they meet on the same level of honor, courage, disinterestedness, and practical capacity - having little in common save their faith in the republic and the fact that both were born in the shortest month. No two men were ever more maligned in the days of their public

activity; no two were ever more bepraised after death. Time transformed both of them, and is doing for them what they would have desired - the measure of their hard fortune in life being the measure of their good fame in history. Byron's tribute to Washington and Lowell's ode to Lincoln show them in their true characters, and as such they have been accepted by the world as the best contributions America has made to the greatest purposes of humanity.

* * *

THE ESSENES

Of unusual interest is an essay in the latest issue of the transactions of the Quatuor Coronati Lodge of Research, by Brother Wynn Westcott, on "Freemasonry and its Relation to the Essenes." Its interest lies, however, in what it does not tell us. After an elaborate and scholarly investigation, the writer can find scarcely any resemblance, much less relation, between our Fraternity and a tiny sect or cult of monastic Pharisees, of a communistic kind, inhabiting the wild region near the Dead Sea in southeastern Judea. They vanished long ago, taking their story with them into oblivion, and the few bits of information about them that remain lend little encouragement to those ardent Brethren who would reckon them among the ancesters of our Order. Josephus and Philo, two Hebrew historians contemporary with the Essenes, knew very little about them, apparently, and seemed to care even less. Where so little is known there is a rich field for conjecture, and we have been told, as if it were a fact, that both Jesus and his forerunner were of that cult, having learned their teachings from it. If the essay by Brother Westcott abates by one jot or tittle the ingenuity of Brethren who seek to make up in fertility of invention what is manifestly lacking in actual knowledge, it will have served a useful purpose.

----o----

O MYSTIC ART

O mystic art, come to my heart,

Come, whisper sweet to me;

Come very near, to me make clear

The art of Masonry.

O mystic art, I crave a part,

Some little gift from thee;

Let it be mine, of rare design

Because 'tis Masonry.

O mystic art, somehow impart

The secret rare to me;

To thee I turn, of thee I'd learn, -

My teacher, Masonry.

O mystic art, hast thou no part

Thou can'st reveal to me?

Must I pass on without the song

That rings to Masonry?

O mystic art, must mine own heart

Make answer to my plea?

If so I plead for what I need

For apprehending thee.

- L. B. M., Michigan.

----o----

THE LIBRARY

WASHINGTON, THE MAN AND THE MASON

OF books about Washington we have many, very many, and yet it can hardly be said that we have a really adequate picture of the man and his life. Indeed, it requires some exercise of the imagination to call up the men of that far time and make them live before our minds. Our historical fiction, when it is true to the facts, may help us; but too often, when it is not a mere panegyric, it feels commissioned to be iconoclastic. And as between the eulogists and the dealer in barn-yard biography and back-stair history, there is little to choose. Changes in manners and customs make it difficult to recall the men of those days. Those knee-breeches and powdered wigs, those shoe-buckles and ruffled shirts work a spell so peculiar that we feel that the men who wore them belonged to another race.

So they did. They were in fact English gentlemen in "blue and buff," even if Ben Franklin did insist on wearing woolen hose. The stately Miltonian style in which they conversed was so unlike the more familiar speech of our day - to say nothing

of our slang, which is language in misery - that we seem to live in another land. Why, a love-letter of that time reads like a passage from an oration by Edmund Burke or an article by Dr. Johnson. When we translate the letters of Washington and Lafayette into simple language, they are full of friendship and tender humanity, with now and then a glint of fun, but they must be translated before we can see their beauty. Once we get behind these differences of custom and speech we find Washington and the men of his time to have been very real folk, less remote and much easier to know.

Indeed, one thing which we very much like about "Washington, the Man and the Mason," by Brother Charles Callahan, is its emphasis upon the more intimate and personal aspects of the great life which it seeks to portray. No effort has been made by the author to write a complete biography of Washington, and for that task he was not fitted. Moreover, no such effort was needed, since his public career has already many times been critically investigated and minutely recorded. But too often the detailed analysis of his official life has overshadowed his private life, with its rural pastimes and rustic occupations, in which, the author holds, we find best illustrated the beautiful simplicity of his character. Therein he is right, and to this task he sets himself, giving a delightful history of Mount Vernon estate from the acquisition of the original grant by John Washington, the immigrant, down to the present time. One gets here, by the aid of story and illustration, a new conception of that great old colonial home to which Washington returned again and again with gladdened heart after the turmoils and vicissitudes of his public service, and which remains to this day our noblest patriotic shrine.

But the real intent of the volume, of course, is to give in brief form the history of Washington's connection with Masonry and, in particular, his relation to Alexandria-Washington Lodge No. 22, of which he was the first Master. The data in this branch of the work has been gathered with diligence, and sifted with care, unfounded tradition being cast into the discard; and the record as we have it here - taken with the "Washington Masonic Correspondence," recently published by the Grand Lodge of Pennsylvania - should forever hush the mouths of those who have been wont to say that Masonry was of little account in the life of our first President.

The last chapter of the book is a story of the organization and growth of the Washington Masonic National Memorial Association, by which the volume is published, and to which the net proceeds of the sale of the book are applied. The volume sells for $5.00, and may be ordered through the Research Society, or directly through the treasurer of the Association, Brother John H. Cowles, 16th and S. Streets N. W., Washington, D. C.

* * *

WASHINGTON'S COMPEERS

Of interest, too, is the volume by Brother Sidney Hayden on "Washington and his Masonic Compeers," albeit published in 1905. The first half of the book is devoted to the life of Washington himself in its Masonic relations, and the second half to sketches of some of his friends and fellow-workers, such as Henry Price, Peyton and Edmund Randolph, Franklin, Wooster, Edwards, Sullivan, Jackson, Putnam, Gist, and others. The sketches are rather brief, laying emphasis upon the Masonic services of the men discussed, and altogether it makes a volume interesting and worth while. Not yet has been told the whole story of the influence of Freemasonry in our revolutionary period, and its silent, moulding force in giving shape to the organic law of this republic. It will be told some day, or at least such part of it as can be printed, and men will look with a new veneration upon an Order which, more than any one influence, gave form to the greatest of all republics. Our young men should study the Masonic life of Washington, and learn from it that -

"Ere mature manhood marked his youthful brow

He sought our altar and he made his vow -

Upon our tesselated floor he trod,

Bended his knees, and placed his trust in God !

Through all his great and glorious life he stood

A true, warm Brother, foremost e'er in good;

And when he died, amid a nation's gloom,

His mourning Brethren bore him to the tomb !"

* * *

CHIPS FROM THE QUARRIES

Very modest is the title which Brother Wm. F. Kuhn gives to the almost forty little essays which he has brought together into a tiny volume, called "A Small Basket of Chips From the Quarries." The subtitle is more accurate when it describes the little book as "some practical thoughts on an everyday working Freemasonry." Four of the essays included in it were published in The Builder, the expositions of the Scripture readings of the Second and Third Degrees, the brief article on The Future, and the essay on Hysteria in Freemasonry - if some of our friends will pardon "a reference to an allusion." Therefore our readers know the quality of this little book, and its pointedly practical emphasis upon the useableness and usefulness of Masonry as an influence, yea, as an instrument, for human good. Most heartily do we commend this wise and straightforward book, and we are sure that many of our readers will want to own it.

----o----

ARTICLES OF INTEREST

Where We Got the Ritual of the Knights Templar Degree, by J. L. Carson. Virginia Masonic Journal.

About Albert Pike, Scottish Rite Herald, Dallas, Texas.

America's Oldest Mason, by G. P. Brown. London Freemason.

Ancient Signs and Symbols, by Bro. Mehaffy. New Zealand Craftsman.

History of Colored Masons in Louisiana. The Plumbline.

The Vehmgerichte, by E. J. Wittenberg. Bulletin Los Angeles Consistory.

The Symbolism of the Universe, by B. R. Baumgardt. The New Age.

The Lodge Room Floor, by F. C. Higgins. Masonic Standard.

Freemasonry and Peace, by J. H. Fussell. The Trestle Board.

Freemasonry and its Relation to the Essenes, by W. W. Westcott. Transactions Quatuor Coronati Lodge.

* * *

BOOKS RECEIVED

A Basket of Chips from the Quarries, by W. F. Kuhn, Rialto Bldg., Kansas City, Mo., 75 cents.

Washington and His Masonic Compeers, by Sidney Hayden. Macoy Co., New Yorkr $1.75.

Rockefeller Foundation, Annual Report, 1913-14.

Socrates, Master of Life, by W. E. Leonard. Open Court Pub. Co., Chicago, $1.00.

The Near East From Within, Anonymous. Funk & Wagnalls Co., New York, $3.00.

The Star Rover, by Jack London. Macmillan Co., New York, $1.50.

Old Familiar Faces, by Theodore Watts-Dunton. Herbert Jenkins, London, $1.50.

----o----

WASHINGTON’S PROPHETIC VISION

When we consider the magnitude of the prize we contended for, the doubtful nature of the contest, and the favorable manner in which it has terminated, we shall find the greatest possible reason for gratitude and rejoicing: this is a theme that will afford infinite delight to every benevolent and liberal mind, whether the event in contemplation be considered as a source of present enjoyment, or the parent of future happiness; and we shall have equal occasion to felicitate ourselves on the lot which Providence has assigned us, whether we view it in a natural, a political, or moral point of view.

The Citizens of America, placed in the most enviable condition, as the sole lords and proprietors of a vast tract of continent, comprehending all the various soils and climates of the world, and abounding with all the necessaries and conveniences of life, are now, by the late satisfactory pacification, acknowledged to be possessed of absolute freedom and independency; they are from this period to be considered as the actors on the most conspicuous theatre, which seems to be peculiarly designed by Providence for the display of human greatness and felicity: here they are not only surrounded with everything that can contribute to the completion of private and domestic enjoyment, but Heaven has crowned its other blessings, by giving a surer opportunity for political happiness than any other nation has ever been favored with.CLetter from Washington to the Governors of the States, June 18. 1783.

----o----

WASHINGTON'S PRAYER

I now make it my earnest prayer, that God would have you, and the State over which you preside, in His holy protection; that He would incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; to entertain a brotherly affection and love for one another, for their fellow-citizens of the United

States at large; and particularly for their brethren who have served in the field; and finally, that He would most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind, which were the characteristics of the Divine Author of our blessed religion; without an humble imitation of Whose example, in these things, we can never hope to be a happy nation. - Letter from George Washington to the Governors of the States, June 18,1783.

----o----

THE EARTH-SPIRIT

In Being's floods, in Action's storm,

I walk and work, above, beneath,

Birth and Death,

An infinite ocean;

A seizing and giving,

The fire of Living:

'Tis thus at the roaring Loom of Time I ply,

And weave for God the garment thou seest Him by !

- Goethe. Faust.

THE QUESTION BOX

(More and more it becomes clear that the Question Box is to be one of the most interesting and valuable features of The Builder. There is no reason why it should not be so. It is a kind of Open Lodge where we can chat, compare views, and swap ideas, talking of a number of details that do not lend themselves readily to elaborate and formal discussion. As said before, it is a kind of free-for-all forum, as though we were gathered about the great fire-place in the House of Light at the Sign of the Square and Compasses; and we are happy to have our Members feel at ease and join in the conversation as the spirit moves them.)

A SWEET-SCENTED NAME

Not only do our Members read The Builder closely, but many of their ladies also read it, whereof we are made to know from many lovely letters that reach us betimes. A number of ladies have written to thank us for the sketch of Father Taylor, "and I am not a Methodist either," one of them adds. Another asks where she can find a story called "A Sweet-smelling Name," which she has been unable to locate. It was written by Fedor Sologub, a Russian writer whose stories have recently been translated into English, and gives title to a book of his stories which is now published with an introduction by Stephen Graham. Sologub does not rank with Tolstoi or Gorki, but he has something to say, and the story of "A Sweet-scented Name" is one of his best. (Published by Messrs. Constable, London, $1.25 net).

* * *

A STAR ROVER

Indeed, the ladies read more than men do. For that reason, while we hold that woman has a right to the ballot, if she wants it, we are half afraid for her to have it, lest she disfranchise the men - on an educational test. Here is a lady who read "The

Harbor," by Poole, and agrees with us that it is a brilliant story, and now she wants another equally good. Well, try "The Star Rover," by Jack London, (Macmillan Co.) If it is not a masterpiece, it does not miss it by many inches. Certainly it is the best thing London has done so far, showing his mastery of his art, his richness of imagination, observation, and invention, and it has passages the like of which it would be hard to find in recent literature. There are many stories within this story, many hints, glimpses, intimations, and dim memories of things half-remembered, like faint echoes from the caves of the mind. Read it, and you will understand.

* * *

LADY MASONS

While speaking of the ladies, we may also reply to a Brother who asks us to suggest a topic for an address to a mixed audience of Masons and their ladies. Why not talk of Lady Masons alleged to have been initiated into the Order? (See a paper by Edward Conder before the Lodge Quatuor Coronati, Jan. 11th, 1895).Look up what Hutchinson, Preston and others have to say about Masonic secrecy, as it is related to women. Read the interesting chapter in "Sidelights on Freemasonry," by Lawrence, (Chap. XXVII) entitled "Ladies on the Level," and the glimpses there given of the antecedents of the Order of the Eastern Star. If you particularly want any thrills, you might get the story called "Love and the Freemason," by Guy Thorne. by this time you will have abundant materials for an address, with room for sense and nonsense, the while you discuss the question: Should women be admitted to the Order ? The best answer to the question, of course, is that to be inferred when we ask another: Why should they?

* * *

THE TEMPLE OF HEAVEN

My dear Brother: - The article by Brother Lobingier on Masonry in "The Temple of Heaven" interested me greatly. I wonder whether you or many of your readers noticed any significance in the following words: "The Great South Altar, the most important of Chinese religious structures, is a beautiful triple circular terrace of white marble whose base is 210, middle stage 150, and top 90 feet in width, each terrace encompassed by a richly carved balustrade." Divide each of the above figures by 30, and we have in this temple of heaven used more or less accidentally for a Masonic temple, the old sacred numbers 7, 5, 3. Perhaps it was only a coincidence, but it is interesting. Yours fraternally, R. P. Clarkson, Canada.

* * *

HIGH-UP MASONS

Brother Wm. B. Melish, Executive Director of the Masonic War Relief Association of the United States, writes that he recently received a contribution of $137.25 from the most unique Masonic Lodge in the world - the "Roof of the World Lodge," located at Cerro de Pasco, South America. The Worshipful Master says that they try to keep very much alive up there on top of the Andes, and adds: "We have had visitors from almost every jurisdiction in the United States, and have acquired some little fame for having held (as far as we can find out) the highest Masonic meeting in the world, at an altitude of 17,575 feet above sea level." With right they claim to be high-up Masons.

* * *

THE OBLONG SQUARE

Dear Brother: - The Standard Dictionary defines "oblong" as something longer than it is broad. Also a Square as an instrument to measure or lay out right angles, consisting usually of two legs or branches at right angles to each other, in "L" shape. Now this L-shaped square is the oblong square used in Freemasonry, and its appropriate naming serves to distinguish it from the equilateral or perfect square of the Master Mason. Moreover, we Masons know what we mean by an "oblong square," and if others do not know what does it matter? With sincere good wishes for the Society and its Builder, I am, Fraternally yours, Wm. A. Montell, Maryland.

* * *

XEROPHAGISTS

I have somewhere seen a statement to the effect that the Masons organized the first total abstinence society ever started. Can you help me find it? - H.B.R.

Perhaps the following statement from "The Mission of Masonry," by Madison C. Peters, (p38) is what you have in mind: - "The first total abstinence society on record, was formed by Masons in Italy, one hundred and sixty-eight years ago, the Xerophagists - men who do not drink - under which name they met to avoid the Bull of Pope Clement XII, in 1738." The little book by Brother Peters was published in 1908.

* * *

"LET THERE BE LIGHT."

Replying to a Brother who asks for a few lines that may be used by the Master or the Senior Deacon when the candidate kneels to offer prayer, the following suggestions have been made. Both are good, but not more than one should be used at the same time:

"Prayer is the offering up of the heart's desires to God for the things agreeable to Him, and which we most need. As we come into life a prayer is offered up for us, and as we pass out of life and earth's shadows grow dim and our eyes behold the shores of the eternal world, a prayer is offered that our soul may be renewed inside the gates of pearl. Then be not afraid to pray."

"Be not afraid to pray - to pray is right;

Pray, if thou canst, with hope; but ever pray,

Though hope be weak or sick with long delay;

Pray in the darkness, let there be light."

* * *

GENERAL GRAND LODGE

After reading the letters exchanged between Brethren Mikels and Shepherd, a Brother in Kentucky asks us to state the facts about a general Grand Lodge as proposed by Henry Clay while Grand Master of Kentucky. Brother Clay - a kinsman of ye editor, by the way - was very much in favor of a general Grand Lodge, and was the moving spirit in the Convention looking to that end held in Washington, D. C., March 9th, 1822, and wrote the Appeal in behalf of such a National Grand Lodge adopted by that Convention. The nature and purpose of the movement were misunderstood, if not deliberately misrepresented, by many. Brother Clay did not

have in mind a national body exercising jurisdiction coextensive with the Union, embracing complete and universal control over the fiscal and detailed concerns of every Grand Lodge, subordinate Lodge and individual Mason in the country - that would manifestly be impracticable. The objects of the convocation at Washington were two: To acquire an elevated stand for the Masonry of the country, by uniting it, making it effective and influential; and, second, to preserve between the States that uniformity of work and that interchange of good offices, which would be difficult, if not impossible, by other means. As such, a National Grand Lodge would be composed, undoubtedly, of the ablest Masons in the Union, and so be a central point of Masonic intelligence and influence; and that was what Grand Master Clay wanted. (See "History of Masonry in Kentucky," by Bob Morris, pp 232-241.)

* * *

THE OPEN LODGE

Dear Brother: - While in general I am more particularly interested in the History of Masonry, and would like to receive further light therein, I am especially interested in what seems to me to be the glaring weakness of our present system. That is, the average Masonic Lodge spends itself in a weekly round of ritualistic work, initiates, passes and raises candidates, dispenses a little charity within its own circle, at rare intervals assist some worthy cause outside its own door (Masonic cause, I mean) and then holds its annual meeting with the feeling that it has performed all its obligations. I don't believe it has. It seems to me that Masonry ought to stand for something better than a ceaseless round of ritualistic work and some spasmodic charity; that it ought really to live the principles it sets forth in the lives of its members; that there are calls sounding on every side, not especially from brother Masons, which it ought to answer. Just where a Masonic Lodge should begin, and how it should do this kind of work, I do not know, at present. Perhaps there are other Masons like minded with myself who, by correspondence, might devise a working plan which would put into effect the great working principles and precepts of the Order which, to my mind, are now for the most part lying idle and accumulating a fine lot of dust and cobwebs. Yours fraternally, Charles O. Ford, Michigan.

* * *

THE ROYAL ARCH

Dear Brother: - At this time of year our Chapter does not do much work in the way of initiating, and I have been thinking that we might have a series of talks by different officers dealing with the origin, history, symbols and ceremonies of the Chapter. I would be pleased to have your suggestions in the matter, both as to materials and plans of study. - W. F. E.

Certainly you can make use of your time most delightfully and profitably, as you have a mind to do, studying as you suggest. Of course, you will want the "Book of the Chapter," by Mackey (Macoy Co., New York, $1.60), and "The English Rite," by Hughan, which can be obtained from the Lodge of Research, Leicester, England, Brother J. T. Thorp, secretary. There are three brief but valuable chapters on the Royal Arch in "Sidelights on Freemasonry," by J. T. Lawrence, and of course the well-known chapters in the "History of Freemasonry and Concordant Orders," by Hughan and Stillson. The Bible, however, will be your chief text-book, and you will find the study of the period of rebuilding the temple fascinating indeed - a story to stir your blood, for that it tells of a heroic undertaking in face of almost overwhelming difficulties. The origin of the Royal Arch degrees is most interesting, and also their position in Masonry before the Lodge of Reconciliation, in 1813. But the great question is this: - Mackey held and taught - like Brother Williams, in his beautiful study of Royal Arch symbolism in The Builder (Vol. 1, p. 51) - that symbolic Masonry is an allegory of life in this world, and that the Royal Arch has to do with life in the next world; with the progress of the soul in the life beyond. This interpretation - suggestive as it is, and worthy of long pondering - is hardly known in England at all, and we confess that it has never.satisfied us. Nor do we believe that it was so understood in the early days of the Rite. There is much to be said for it indeed, following as it does, chronologically, the drama of the Third Degree. But with some of us the chief meaning of the Third Degree is not its teaching of immortality after death, but its revelation of immortality here and now. Some time we hope to go into this matter more thoroughly than can be done in a brief note, setting forth another and, as we think, more practical view; but we would have Brother Evans and his Companions keep it in mind and discuss it in their course of

study. Indeed, we should like to have the question discussed in these pages, and trust that the Brethren will take notice and govern themselves accordingly.

* * *

CORRESPONDENCE

THE KATIPUNAN

Dear Sir and Brother: - Your note to Brother W. A. Harper's query in the December Builder regarding the Katipunan, is misleading. The Filipinos can not be classed among primitive peoples like the tribes of New Hebrides. The Filipinos, properly so-called, are the descendants of the eight peoples (not tribes) who were converted to Christianity at the time of the Spanish conquest (before 1600). Before the coming of the Spaniards these were real peoples with a definite beginning of civilization. Through the co-operation of America, they are now being slowly welded into one people. But there are certain wild, non-christian, or pagan tribes, like the Ifugao or Bontoc, of whom your assertion is more or less true. But these can not be called Filipinos, but rather come under the broader classification of "Philippine Peoples," which includes also the Filipinos. It is a poor classification, but the best we have. The two pagan tribes (and I am sure that we should not say "peoples") have the institution of the "Mens' House," and it proves very useful among them. Both are far and away more advanced than the tribes of New Hebrides or other pagan peoples outside the Philippines in their general district.

However, this is only by the way, and in order that I may set the Filipinos in their true perspective. My real purpose in writing is to answer Mr. Harper's query re the Katipunan and the pamphlet regarding it.

In Blair & Robertson, The Philippine Islands: 1493-1898 (Cleveland, Clark, 1903-1909), Vol. 46, p. 361, note, I cite this pamphlet, (The Katipunan, Manila, 1902), and say of its author "purporting to be by one Francis St. Clair, although it is claimed by some to have been written by or for the friars." Its author is really one J. Brecknock Watson, who is an Englishman and a convert to Catholicism. At the time of its publication, Watson was in the employ of, or was actually a lay-brother among, the Dominicans, for whom the pamphlet was compiled. The author himself told me that he was "Francis St. Clair" shortly after my arrival in Manila in February, 1910, when I went to the Philippines to take charge of the Philippine Library. James A. LeRoy, until his death one of the foremost authorities on things Philippine, says in his "Bibliographical Notes" (vol. 52, p. 188 note, of the series above cited) that the pamphlet was "published in order to put before Americans the friar viewpoint of the Filipino revolutionists." The work is, as might be expected, ultra anti-Masonic in character, and consists of translations into English from Spanish writers who were opposed to Masonry. By the enemies of Masonry, the Katipunan has often been designated "the fighting body of Masonry" in the Philippines, a statement which is as ridiculous as it is erroneous. "Francis St. Clair," at present an editor on the staff of the Cablenews-American, is writing another book on the Katipunan (this time under his own name) from materials which he claims to have discovered. The book will be anti-Masonic in tone.

So much for the Pamphlet, which is utterly untrustworthy. Now for the Society. The full name of the latter was "Ang Kataastaasan Kagalanggalang Katipunan manga Anak nang Bayan," or "The Sovereign Worshipful Association of the Sons of the People." "Katipunan" simple means "society" or "Association" and is in constant use in the Philippines in connection with many clubs, etc. As an organization, the above society borrowed some of the trappings of Masonry, for some at least of its founders were Masons, but in no sense can the organization be said to be Masonry, nor did it have any connection with Masonry. Lodges were founded under a regional grand lodge and secret signs and passwords were employed. A Supreme Council was organized in 1892. The organization was generally restricted to the island of Luzon, although some few lodges were organized outside that island. It was, throughout its course, a Tagalog organization, and was extended but slightly among any of the other Filipino Peoples.

The organization was formed by men of the middle class, but it was distinctly for the masses, and when the notorious Andres Bonifacio obtained control it was opened to the ungovernable passions of the ignorant populace. The objects of the organization in the beginning was not revolution against Spain but protest against the friar abuses. But it is undeniable that Bonifacio fostered the idea of revolution, and worked actively for that end, and to him probably more than to any other man is due the violent propaganda against Spain that was waged in the Philippines as a prelude to the outbreak of the revolution of 1896.

I dare not take any more space to discuss this matter. I trust enough has been said to satisfy Brother Harper's query. LeRoy's Americans in the Philippines (Boston, Houghton, Mifflin, 1914), vol. 1, p. 79 et seq. should be consulted for a fuller description, as well as various citations in Blair and Robertson, ut supra.

Masonry in the Philippines dates back to about 1860, when a lodge was formed among the liberal-minded Spaniards. After a while some of the half castes were admitted and later lodges were formed among the Filipinos. Some Filipinos became Masons also in Spain. The movement was bitterly fought by the friars who had no wish to see modern liberal principles enter the Philippines. Many Masons were deported and some executed.

Upon the acquisition of the Philippines by the United States, Masonry was able to come out into the plain light of day. There is now a Grand Lodge of the Philippines, with five lodges, one of which is composed of Filipinos almost entirely; about nine Filipino lodges that work under a Spanish charter; one lodge chartered by the Grand Lodge of Portugal; and two lodges chartered by the Grand Lodge of Scotland. It is hoped that the day is not far distant when all these lodges will be enrolled under one grand lodge. The Chapter, the Knight Templars, and the Scottish Rite, all have local bodies in Manila; and there is a Sojourners' Association which gathers in Masons of all jurisdictions. The Filipino makes an enthusiastic Mason; and the Philippines offer a rich Masonic field.

Fraternally and cordially,

James A. Robertson, Ohio.

* * *

MASONIC MEMORIALS

Dear Brother Editor: - In reading through the fascinating files of The Builder, two articles have caught my attention upon which I happen to have, from other sources, interpretations varying from those of your contributor. Will you courteously accord me the same generosity you have shown to former correspondents, if I briefly note these differences ?

The first is pertinent to the article by Bro. Baird on "Ancient Evidences," as contained in your January issue. Prof. August Mau's "Pompeii," translated by Prof. Francis W. Kelsey of the University of Michigan, reproduces the same picture of the mosaic table-top, p. 391, but describes it as having been found in a tanner's establishment. May I quote: -

"In the same building four tools were found, similar to those used by tanners at the present time. One was a knife, of bronze, with a charred wooden handle on the back of the blade; two were scraping irons with a handle on each end; and there was another iron tool with a crescent-shaped blade.

"The garden on which the colonnade opened contains an open-air triclinium. The table was ornamented with a mosaic top, now in the Naples Museum, with a characteristic design. The principal motive is a skull; below is a butterfly on the rim of a wheel, symbols of the fluttering of the disembodied soul and of the flight of

time. On the right and the left are the spoils that short-lived man leaves behind him, - here a wanderer's staff, a wallet, and a beggar's tattered robe; there, a scepter, with a mantle of royal purple. Over all is a level, with the plumb line hanging straight, symbolic of Fate, that sooner or later equalizes the lots of all mankind. The thought of the tanner, or of the earlier proprietor of the house, is easy to divine: Mors aurem vellens, Vivite, ait, venio,

"Death plucks my ear, and says,

'Live!' for I come."

The inscription quoted by Bro. Baird as having been found over the door of the house in question is mentioned by Professor Mau in connection with quite a different house (p. 379). "Near the Porta Marina (at the northwest corner of Insula VII, xv), a tufa block may be seen near the top of the wall, showing a Mason's tools in relief; above it is the inscription, Diogenes structor, 'Diogenes the mason.' This is not a sign - the inscription can hardly be read from below; it is, moreover, on the outside of a garden wall, with no house or shop entrance near it. It is rather a workman's signature; Diogenes had built the wall, and wished to leave a record of his skill."

The third paper in the series "Memorials of Great Men Who Were Masons," in the November issue of The Builder, also from the pen of Bro. Baird, (I hope he will not think me guilty of a personal animus), contains a reference to the sword presented to Washington by Frederick the Great. Henry Cabot Lodge has an article in The Outlook for August 26, 1911, entitled "An American Myth," in which he cites the story of the sword as an example of historical myth (p. 952). "Washington was never a Marshal of France, and there is no evidence that he was ever given a sword by Frederick the Great. Yet both stories have been widely believed; both crop up from time to time, are roundly defended, and then sink down, only to rise again, as smiling and as false as thev were in the bewinning.”

Somewhere else, only recently, I have seen the same myth more minutely discussed, but I can not now recall where. Perhaps some reader of The Builder may happen to know. Fraternally yours,

Frederic Stanley Dunn.

(P. G. P., O. E. S. of Oregon; P. M., P. E. C.

* * *

COLUMNS AND PILASTERS

Editor of The Builder: - It seems to me that the title of your splendid magazine should suggest a solution of the problem of how to get 1453 columns, 2906 pilasters, into King Solomon's Temple if it was only 90 feet long, 45 feet wide and 30 feet high, and also how to accommodate those two famous brazen pillar 60 feet high "within the outer porch." One sleepless night this solution occurred to me and, simple as it is, it seems the only solution and perfect in results. We know that God's chosen people used two or more measures bearing the generic name of "cubit" or measure of length. One was the measure of a man's forearm or 18 inches, but another was of two paces or six feet. If they used both how did they use them? Naturally small objects, interior decorations such as columns, pillars and pilasters, were measured by the smaller cubit and exterior dimensions and distances by the larger. Now to apply this rule draw a rough sketch of a building by the larger cubit and follow the Biblical statement and you will get a temple 60 cubits or 360 feet long, 30 cubits or 180 feet wide, and 20 cubits or 120 feet high. In its outer porch the 60 foot (by the smaller cubit) pillars would satisfy the taste of any architect and the interior would be gorgeous with the columns and pilasters, whereas in a building only 90 feet long and 45 feet wide they could not be stored as cordwood. My idea as to why this rule of estimate has not all along prevailed is that the subject of the

Temple has been studied chiefly by clergymen interested in the religious bearing alone and who never had occasion to look into the mathematical problem at all.

Think of it in another light. Would a Temple of 90x45x30 feet have been classed as one of the wonders of the world in a generation when architectural display was the one characteristic of the age? Would a building no larger than the average small family apartment have excited the envy and avarice of a foreign potentate and induced him to inaugurate a military expedition with a million men to destroy and plunder such a building ?

I am sure that, vast as were the expenditures of gold and other valuables, such a structure would at best have been famed as a gem or bijou of architecture, and at worst have excited ridicule and contempt.

Jos. W. Eggleston, P. G. M. Virginia.

* * *

ROUGH SANDS OF THE SEA

Dear Brother Editor: - An interesting thing came to my attention not so long ago which I give for the benefit of the Craft. I am sorry that I cannot give the exact reference, as I do not remember whether I read it or heard someone tell the story. It is said that the poet Shelley, who met his death by drowning, was picked up on the seashore in the territory of the "estates of the Church," as they were known at the time. Biographies of Shelley state that, on account of quarantine regulations, all such bodies were to be buried in quicklime where found, although Shelley's body was burned. Now it so happened that Shelley was not a Roman Catholic, and that the area between the high tide mark and the low tide mark, literally the rough sands of

the sea and just about a cable's length from the permanent shore, is regarded as being neither land nor sea - that is, it is a most dishonorable place of interment. I believe there is a reference in one of the Greek poets to a seaside burial which might throw further light on the selection of so curious a place, but I am unable to find it. Perhaps some other Brother may be able to locate it. Yours fraternally

H. W. Ticknor, Florida.

----o----

THE WORKING TOOLS

Go, work on mind and matter now,

A Master raised to power art thou,

Impress on each and all you can

Wise Heaven's eternal Temple-plan.

As on a trestle-board portray

The great Design, from day to day,

And build, in silence rever'ntly,

The temple of Humanity.

- A.S. Macbride

The Builder Magazine

March 1916 - Volume II - Number 3

THE PATRIARCHS

BY JOSEPH FORT NEWTON

MR. TOASTMASTER: Surely the idea of such an evening as this was most happy. There is a day set apart in honor of our mothers --God bless them !--and no one would detract one iota from its sanctity and beauty. But it has remained for this lodge to dedicate a day to our fathers, and especially to the fathers of Masonry into whose labors we have entered, and of whose prophetic sowing we are reaping the harvest. Of truth, we honor ourselves when we meet and pay tribute to men who did so much to make Masonry what it is.

Some do not well know that there was a time, and not so long ago, when it was a courageous thing for a man to be a Mason. Prejudice against the order was intense, often fanatical, and our gentle craft was held by many to be a dangerous fraternity, as if its innocent secrets harbored dark designs. How different it is now. Today our order is everywhere honored, and our gates are thronged with young men eager to enter its ancient fellowship. What has brought about this change of feeling and attitude toward Masonry ? More than all else it is due to the quiet dignity of the men of the order, and the noble way in which they have shown what Masonry is in their lives. Nearly every man here, if asked directly, would admit that he was drawn to Masonry by the quality of its men. After all, the greatest influence of Masonry in the world, is the silent, eloquent influence of character.

"A FEW OLD BRETHREN"

It may be interesting to some to know that such an evening as this recalls one of the oldest traditions of the order. If you will look into the "Old Charges"-- the title deeds of Masonry, and a part of its earliest ritual--you will see that among the duties

required of a young man entering the order, was that he respect the aged. When, after a period of decline, the Grand Lodge of England was organized in 1717, who presided over the assembly? In the scanty records of that scene it is set down as significant that the Grand Lodge came to order with "the oldest Master Mason in the chair." Indeed, it seems clear that the impulse by which the scattered Masons of the time were drawn together into closer union, came, as Anderson suggests, from "a few old brethren"; and during the critical period of transition, it was the old men who guided the craft. For the first Grand Lodge, so far from being an innovation, was in fact a revival of the old quarterly Assembly, and was intended to preserve the ancient usages of the order. So that, our meeting this night in honor of the veterans of the craft, has the sanction, not only of our own finer feeling for the fitness of things, but of the long tradition and custom of the order.

When is a man old? Age is said to be a matter of feeling, not of years, but old age seemed to come upon men earlier in former times than it does now. At the age of 49 Shakespeare sold his holdings in the London theatres, retired from active life, and went back to Stratford. Dr. Johnson felt himself old at 40, and Lincoln at the age of 48 spoke of himself as old and withered. The Roman senate was an assembly of old men, but there was a law that no senator over 60 should be called to his duties, lest his failing mind bring harm to the republic. But it is different with us today. With us a man is intellectually in his prime at 60, and many do their best work much later. Gladstone, at 70, was just entering the second volume of his biography.

YOUNG OLD MEN

When is a man a patriarch ? Let me tell you. Old age is that period when one sees the limit of life, whether it be at 20, 50, or 80; when he sees clearly, what once was covered by mists, a grave full of songs unsung, hopes unrealized, and ambitions unachieved. There are men, not yet 30, who are asking that ultimate question: "What is the use?" These are the old men--old of heart, world-weary, smitten with palsy of soul, and gray with a sense of futility; these are the unburied dead. Think of a man asking such a question in a world where sunsets are like sacraments, and the hush and solemnity of the dawn is like the smile of God! Think of finding life flat, stale and unprofitable in a world where the incredible is an everyday fact, and the impossible is always coming true--a world where there is truth to seek, love to consecrate, and hope

forever building its great Arch of Promise! Such a man has come too early to the sear and yellow leaf.

Also, there are men far along in years--walking down the western slope where the shadows lengthen towards evening--who are eager and alert of spirit, happy and forward-looking, their faith undimmed, their zest of life unabated. These are not old men. There is in them a foregleam of the immortal life. Years have piled up betimes, but they have kept their faith firm, their feelings buoyant, their sympathies active, and their interest in life fresh and vivid. How fine it is to see a man grow old reverently and beautifully, his heart aglow with the soft light of eventide and the glory of the star-crowned night ! It is not strange that such men enjoy the authority of influence and counsel, wisdom and prophecy, which Cicero held to be the trophies of age.

THE SEVEN AGES OF MAN

Each of the seven ages of men, as Shakespeare marked them, has its uses, its joys, its disadvantages, and its compensations. He is a wise man who takes life as it is, each degree as God confers it, each experience in its season--youth with its flaming visions, age with its serenity. For age is opportunity not less than youth, albeit in another form. Old age, to be sure, has its disadvantages and perils. Failing strength, stiff joints, "the lean and slippered pantaloons, sans teeth, sans eyes, sans taste"--these are familiar enough. Often it weakens the tenacity of memory, but if we can manage to forget what is not worth remembering, that might be enviable. With few exceptions--like Sophocles and Tennyson--age clips the wings of imagination; but it also cools our passion which befogs and perverts reason. Age is clarifying and may attain, as Milton said, to "something of prophetic strain."

At least, it belongs to age, in a life well spent, to look upon the world with calm and wise vision. As Plato said in his Republic, old age "certainly has a great sense of freedom and serenity"; but he added, "the cause is to be sought, not in the ages of men, but in their tempers and characters." That is to say, it is quality and not the quantity of life that counts for most. The fact that a man has lived on this earth three score years and ten does not mean, necessarily, that he is either good or wise. Some men are as foolish in age as they were in youth. Doubly foolish is he who, living to

grow old, has not learned the priceless value of virtue, and the wisdom of love. Time alone brings neither honor nor wisdom.

THE SADDEST THING ON EARTH

An eastern king offered a reward to the one who would tell him the saddest thing on earth. There were three competitors in the contest. One said it is unrequited love; another that it is the death of the young; and the third, who won the prize, that it is old age and poverty. I do not believe it, unless by poverty you mean that pitiful penury of soul which makes the gloaming of life so desolate. No; the saddest thing on this earth is old age and sin--an old man crass, crafty, hard, cynical, and impure! Great God! rather than come to such an end, let me die tonight, in the morning of life, my work hardly begun !

When we are young we draw checks on the Bank of the Future. Some men go on doing this, unable, it seems, to live year in and year out upon their current income. Not many of those checks are cashed at full value. There is nearly always a heavy discount, and more often they come back to us for lack of funds. When we are old we draw our checks on the Bank of the Past. Whether they are cashed or not depends on how thrifty we have been in laying up that treasure which neither moth nor rust can corrupt, nor thieves break through and steal. More precious than rubies is a wise faith purified by trial, a conscience void of offense, and the memory of years spent in purity, honor and service. When a man comes to the end the only things he does not regret, and would not recall if he could, are the kind words spoken and the deeds done in love of God and his fellow men. At that hour an empty alabaster box, with which he has anointed some friend in need, counts for more than all the gold in all the hills !

YOUTH AND AGE

Other things being equal, the advantages of age, though less obvious, far outweigh its handicaps. For one thing, age sees life in a long perspective and in a clearer, if drier, light. It has a vision of the beauty and grace--and folly--of youth, which youth does

not have. It is the young who despise youth and try to get away from it--the urchin longing to be a school boy, the freshman to be a senior. No man, when a boy, ever had half the joy running across the meadow that he gets from seeing his boy--not to say his grandson--on that very spot. It is the old who see the loveliness of youth, and love it. Youth is the drama, in which the actors are absorbed in their parts; age is the audience. By virtue of its detachment, age has a truer insight into life, and if it knows little of ecstasy it knows less of despair.

With the mellowing of life there comes also a deeper sense of the kinship of things. Youth loves cliques, the more exclusive the better; it rarely gives love unless it is returned. Not so age, whose affections, if less turbulent, are less touched by selfish motives. Age makes little of human differences, and sets much store by the great common fellowship of humanity, seeing many ties of union where youth sees only discord. Work, too, takes on a new aspect with lengthening years. Old men do not feel, as young men often do, that the universe rests upon their shoulders. Nor do they imagine, as Hamlet did, that they were born to set the world right. They see that each must be content to do his little human part, and trust the fate of the world to a Power greater than man. If age limits a man, it the better sets his bounds within which he can work quietly, and get something done before he dies.

HAMLET AND PROSPERO

Youth seeks very high for what age finds nearby. It is when we grow older that the simple things of life begin to unfold their wonder, and open long vistas of meditation. Nogi fought great battles on the plains of Manchuria, but towards the end he was wont to muse over an iris, finding in its beauty a mystery beyond his fathoming. Youth knows more than old age, because it knows so many things that are not so. After 50 our bottle of knowledge is so shaken that it is all of one color. When we are young we love Hamlet, with his obscure, haunting melancholy, but when age comes on we like best the wisdom of Prospero who, by the aid of Ariel, won victory over Caliban. Age may not be more religious than youth, but it is religious in a different and deeper way. It thinks of God, not as a flaming fire, but as an abiding presence, made real by the revealings of the years--serene, infinitely patient, unutterably great and kind. Youth is for faith; old age for trust.

Why did Shakespeare all at once drop his task and go back to Stratford? No doubt many things blended in the making of the decision, one of which was that he was wise enough to know when to quit. Another fact may have been the elemental love of man for the earth, his great mother, in whose bosom he sleeps at last. But perhaps the chief motive was a desire for quiet amid the scenes of his boyhood, and time to gather the threads of his thought and weave them into a fabric of faith. There is a deep instinct which leads a man back to his native place, as many of you have made long journeys to Ohio, New York, or Maine just to see the sun come up over the hill or sea. One finds something homelike in his native landscape, and in the old haunts a man can fuse his latest thought with his earliest memory as he can hardly do anywhere else. Some such feeling must have led Shakespeare to leave London and go back to the winding Avon. And it was there that he wrote the gentlest of all his plays, the Tempest--a miracle of art, an allegory of the victory of man over fate and fortune by self-surrender to the highest laws of life.

THE HOUSE OF FAITH

Similarly, Albert Pike used to urge upon old men the study of Masonry, not only because it brings to us from afar the high and simple wisdom of humanity, but it offers to every man a great hope and consolation. At its altar a man may gather up his deepest thoughts which, in the busy mid-years of life, are too often left scattered in the disarray of a temple yet unbuilt, and fashion them into a House of Faith--a Home of the Soul. How to live is the one matter; and the oldest man in his ripe age has never found a wiser way than to build, year by year, on a foundation of faith in God and love of man, using the Square to test the rightness of our lives, the Plumbline to mark the rectitude of our acts, the Compasses to keep our passions within bounds, and the Rule to divide our days into labor, rest and service. Love is ever the Builder, and whoso obeys its sweet law and builds after its pattern will not be left shelterless and alone.

After old age, what? Ever the evening shadows fall; ever there comes a time, to whomsoever is a man, when even the wisest knows not where he is; ever and ever the twilight--and after that the dark, when all the lights of philosophy go out, and only faith and hope and love remain. There is nothing for it but to walk calmly down the western slope, the sun shining in our faces, into the evening shadows--trusting the great God over all.

"Grow old along with me!

The best is yet to be,

The last of life

For which the first was made;

Our times are in his hands

Who sayeth, 'A whole I planned,

Youth shows but half; trust God;

See all, nor be afraid.' "

Bede the Venerable, in giving an account of the deliberations of the King of Northumberland and his counsellors, as to whether they should allow the Christian missionaries to teach a new faith to the people, recites this eloquent incident. After much debate, a grey-haired chief stood up and spoke, recalling the feeling that came over him on seeing a little bird pass through, on fluttering wing, the warm bright hall of feasting, while the winter winds raged without. The moment of its flight was full of sweetness and light for the bird, but it was brief. Out of the darkness it flew, looked upon the gay scene, and vanished into the darkness, none knowing whence it came nor whither it went.

"Like this," said the veteran chief, "is human life. We come, our wisest men know not whence. We go, they cannot tell whither. Our flight is brief. Therefore, if there be anyone that can teach us more about it --in God's name let us hear him!"

THE GREAT TRAGEDY

What has Masonry to teach us about immortality ? Instead of making an argument, it presents a picture--the oldest, if not the greatest drama in the world--the better to make men feel what no words can ever tell. It shows us the tragedy of life in its most dismal hour; the forces of evil, so cunning yet so stupid, tempting the soul to treachery--even to the ultimate degradation of saving life by giving up all that makes it worth our time to live. It shows us a noble and true man smitten, as Lincoln was, in the moment of his loftiest service to man. It is a picture so true to the bitter, old, and haggard reality of this dark world that it makes the soul stand still in dismay. Then, out of the shadow there rises, like a beautiful white star, that in man which is most akin to God--his love of truth, his loyalty to the ideal, his willingness to go down into the night of death, if only virtue may live and shine like a pulse of fire in the evening sky.

Here is the ultimate and final witness of the divinity and immortality of the soul--the heroic, death defying moral valor of the human spirit! No being capable of such a sublime sacrifice need fear death or the grave.

"What has the soul to lose

By worlds on worlds destroyed ?"

It is the old, eternal paradox--he who gives his all for the sake of the truth shall find it all anew. And there Masonry rests the case, assured that since there is that in man which makes him hold to the moral ideal against the brute forces of the world; that which prompts him to pay the last full measure of devotion for the sanctity of his soul; the God who made him in His own image will not let him sleep in the dust! Higher vision it is not given us to see in the dim country of this world; deeper truth we do not need to know.

"There are more lives yet, there are more worlds waiting,

For the way climbs up to the eldest sun.

Where the white ones go to their mystic mating,

And the holy will is done.

I shall find them there where our low life heightens--

Where the door of the Wonder again unbars,

Where the old love rules and the old fire whitens,

In the Stars behind the stars."

THE EARLY DAYS: HISTORY VS. TRADITION

BY BRO. WM. G. MAZYCK, SOUTH CAROLINA

In a series of articles under the title "The Establishment and Early Days of Freemasonry in America," published in the May, October and November numbers of The Builder, M. W. Brother Melvin M. Johnson, Grand Master of Masons in Massachusetts, has presented some deeply interesting matters, partly history and largely tradition. With commendable enthusiasm and pardonable partisanship he defends the apocryphal claim that Boston is the birthplace of Freemasonry in America, with some skill and much plausibility, but since we have elsewhere made the statement that Solomon's Lodge No. 1, A. F. M., of Charleston, S. C., is the oldest Masonic body in the United States, the Record of whose establishment is absolutely unimpeachable, a statement which we here repeat without modification, we take friendly issue with Bro. Johnson in some of his statements and conclusions.

In the Century Dictionary we find the following definitions:-- HISTORY; the recorded events of the past. LEGEND:--unauthentic narrative handed down from early times; a tradition. TRADITION:-- Knowledge or belief transmitted without the aid of written memorials. Now while legend or tradition may be deeply interesting, highly probable and in the absence of written record often valuable, we protest that the written record, especially when contemporaneous with the event described, and more especially when of independent and unprejudiced origin, is and it alone is to be considered History, and, therefore, in this discussion we eliminate the ifs, buts,

possiblys and every other form of expression which implies doubt, and confine ourselves to the recorded fact, and will present no evidence but that which can be to-day produced in the original Record, no copy, no substitute, nor any writing based upon any man's recollection, nor will we admit on either side the employment of any statement whose authenticity is susceptible of any reasonable doubt.

Brother Johnson lays great stress upon the authority and the actions of Henry Price, and threshes the old straw with great energy. In evidence he produces what we may style Exhibit A, Price's "original gravestone now in Masonic Temple, Boston," (just why or when it was removed from the Cemetery does not appear), and he instantly destroys its suggested value, by himself questioning one of its most important statements! We think we may, therefore, fairly rule out Exhibit A.

Brother Johnson further produces Price's "deputation"--Exhibit B. W.Bro. Charles E. Meyer, P. M. Melita Lodge No. 295, Pennsylvania, in History of F. & A. Masons and Concordant Orders, p. 225, says: "Nowhere can it be found on the English records that a deputation was granted Henry Price by Lord Petre or any other Grand Master," and "it will require authentic documents to satisfy an impartial reader." Again p. 239, "To trace the early history of Freemasonry in Massachusetts is like a person walking in the dark." P 240, "There is no record in the archives of the Grand Lodge of England at London of the deputation," and he further states that "if the fac-simile printed in the Proceedings of the Grand Lodge of Massachusetts, 1871, is authentic, then the date of Price's deputation is not correct." Bro. P.F. Gould in his History of Freemasonry recognizes "The very precarious foundation of authority on which the early Masonic history of Massachusetts reposes. The actual records of the Provincial Grand Lodge--by which I mean a contempolaneous account of its proceedings--date from 1751. There are also what appear to be transcripts of brief memoranda describing the important incidents in the history of that body between 1733-1750; or they may have been made up from the recollection of brethren who had been active among the Craft during these seventeen years!" Again "The more we rely upon the early Boston records as independent authorities, the greater becomes the necessity of critically appraising the weight and thereby the value of their testimony."

P.G.M. Sereno D. Nickerson, Recording Grand Secretary of Massachusetts, in his "First Glimpses of Freemasonry in North America," says "The earliest records of the First Provincial Grand Lodge in New England are in the handwriting of Peter Pelham,

and his son Charles." "Peter Pelham was made a Mason Nov. 8th, 1738, and on the 26th of December, 1739, he was elected Secretary. He served in that office until September 26th, 1744, when he was succeeded by his son Charles." "Charles Pelham was made a Mason in due form in the First Lodge in Boston, on Sept. 12, 1744," and two weeks later, on Sept. 26, it was "voted, That Bro. Charles Pelham be Secretary, in the Room of Our Late Sect, who has laid it down." He served as Grand Secretary from June 24th, 1751, to January 20th, 1752, and Nickerson admits that "the first eleven pages of the record of the First Provincial Grand Lodge in America, now in the archives of the Grand Lodge of Massachusetts, consist of copies of Deputations and what appear to be transcripts of brief memoranda describing important incidents in the history of the body between 1733 and 1750, or they may have been made up from recollections of brethren who had been active among the Craft during those seventeen years"! ! !

Please note that we base our claim unreservedly upon an existing original record. The earliest record in New England Grand Lodge archives was made by Peter Pelham, certainly not earlier than 1739, he was not Raised until 1738, and therefore could have only hearsay evidence for his guide.

Surely in view of these statements we can fairly ask that Exhibit B be also ruled out.

In support of our South Carolina claim we will produce absolutely unimpeachable evidence, but we admit nevertheless with the utmost frankness and freedom that we cannot produce the original deputation, warrant or charter, and we decline to ask the acceptance of any copy thereof or any substitute therefor.

This devoted City of Disaster has suffered more from fire and flood, plague and pestilence, war, siege, storm and earthquake than any other City on the Continent. The great conflagration of January 18th, 1778, is described in remarkable detail in the South Carolina and American General Gazette of January 29th, 1778, and in the Supplement, or as it is quaintly styled "Addition to the General Gazette, No. 1002, Apl. 2nd, 1778," p. 2, col. 2, the following advertisement appears:

"Lost during the late fire in Charlestown, the Alphabets of the Ledger and Register of Solomon's Lodge. Whoever has found them and will deliver them to the subscriber, jeweller, next door to Mr. Ancrum, in Church street shall receive Five Pounds for each or either of them with thanks: - Thomas Harper."

On the night of April 27, 1838, nearly one-third of the City was destroyed by fire, when the Craft not only lost its new Hall then in course of erection, but sustained a far greater calamity in the destruction of Seyle's Hall, in which the Grand and Subordinate Lodges met, with nearly all of the property of the various Masonic bodies and the entire records of the Grand Lodge, with the exception of one minute book commencing with the year 1836. Yet though Deputation, Warrant, Charter and Minutes are all gone, there has been preserved a Record whose truth is incontestable, far removed from any possibility of doubt and utterly beyond any contradiction.

Amongst the other vastly important treasures of the Charleston Library upon its shelves there are today files of our colonial newspapers and in "The South Carolina Gazette, Numb. 144, From Saturday, October 23, to Saturday, October 30, 1736," page 2, Column 2, we find this supremely important paragraph:

"Last night a Lodge of the Ancient and Honourable Society of Free and Accepted Masons was held fol the first Time at Mr. Charles Shepheard's in Broad street, when John Hammerton Esqr., Secretary and Receiver General for this Province, was unanimously chosen Master, who was pleased to appoint Mr. Thomas Denne Senior Warden, Mr. Theo. Harbin junior Warden, and Mr. James Gordon Secretary."

Upon this Record, we rest our claim, and unhesitatingly repeat that Solomon's Lodge No. 1, of Charleston, S. C., is the oldest Masonic body in the Western Hemisphere, the Record of whose establishment is absolutely unassailable.

Further on in his interesting paper Bro. Johnson says: "On St. John the Baptist's day in 1737, occurred the first public procession of the Fraternity in America," but this paragraph from the "South Carolina Gazette No. 174, From Saturday, May 21st, to

Saturday, May 28th, 1737," page 3, Col. 1, completely refutes this statement, for which, by the way, no authority whatever is cited:

"CHARLESTOWN, MAY 28, On Thursday Night last the Recruiting Officer was acted for the Entertainment of the ancient and honourable Society of Free and Accepted MASONS, who came to the Play House about 7 o'clock, in the usual Manner, and made a very decent and solemn Appearance; there was a fuller House on this Occasion than ever had been known in this Place before. A proper Prologue and Epilogue were spoke, and the entered Apprentices and Masters Songs sung upon the Stage, which were joined in Chorus by the Masons in the Pit, to the Satisfaction and Entertainment of the whole Audience. After the Play, the Masons return'd to the Lodge at Mr. Shepheard's, in the same order observed in coming to the Play House."

Note please that this was a month earlier than Bro. Johnson's date, and besides, the Brethren "came to the Play-House in the usual Manner," and "return'd in the same order observed in coming." We have ruled out all ifs and buts, nevertheless we suggest that "the usual Manner" indicates that even this was not the first occasion of a public procession of the Craft in Charleston and though the date, May 26, 1737, is sufficient proof of the inaccuracy of Bro. Johnson's statement the Craft had "probably" been long accustomed to such processions.

Possibly at a later date I may give some account of the magnificence with which the Great Feast of St. John the Evangelist was celebrated in the early days in Charleston.

----o----

LEAVE THEM OUTSIDE

Don't bring them into the lodge room,

Anger and spite and pride;

Drop at the gate of the temple

The strife of the world outside.

Forget all your cares and trials,

Forget every selfish sorrow,

And remember the cause you met for,

And haste ye the glad-to-morrow.

Drop at the gate of the temple

Envy and spite and gloom;

Don't bring personal quarrels

And discord into the room.

Forget the slights of a sister,

Forget the wrong of a brother,

And remember the new commandment

That ye love one another.

Bring your heart into the lodge room,

But leave yourself outside--

That is, your personal feeling,

Ambition, vanity, pride.

Center every thought and power

On the cause for which you assemble,

Fetter the demon selfishness,

And make ye the Old Harry tremble.

--Ella Wheeler Wilcox.

----o----

THE CHANCE OF LIFE

"Our life, with all it yields of joy and woe,

And hope and fear--believe the aged friend--

Is just our chance o' the prize of learning love."

--Browning.

----o----

GLAD EASTER DAY

Glad Easter Day, when Christ arose

A mighty victor o'er His foes;

He conquered death with all its gloom,

And rose triumphant from the tomb.

Ye saints and angels loud proclaim

The glories of His wondrous name.

He lives again, no more to die.

Exalt your King in earth and sky.

Glad Easter Day, bright Sabbath-morn,

When comfort came to hearts forlorn

Who sought His grave with spices sweet,

Their work of love to there complete.

They saw the place where Jesus lay,

For angels rolled the stone away,

And then this message to them gave--

That Christ had risen from the grave.

Glad Easter Day, our pledge of life

Beyond this vale of sin and strife:

For trusting souls at last shall rise

To share His glories in the skies

Till then press on His will to do.

And for your Lord be brave and true;

Keep close to Him who is the way--

The Christ who rose on Easter Day.

--N. A. McAulay.

----o----

SLAVERY

I never mean to possess another slave by purchase, it being among my first wishes to see some plan adopted by which slavery in this country may be abolished by law.

--Washington, 1786.

MASONIC RESEARCH: WHAT IT HAS DONE AND CAN STILL DO

BY BRO. JOHN T. THORP, ENGLAND

Up to within the last thirty years, the ceremonial of the three degrees through which he had passed, and which he saw repeated from time to time, was virtually all the ordinary Master Mason knew about the Fraternity of which he had become a member. He had listened to a ritual which appeared to him strangely archaic and out of date, curious words had been used the meaning of which he could only surmise, and soon he came to the conclusion that the whole thing was too old-fashioned, and antiquated, to justify further wasting time in this restless and go-ahead world. Even if he troubled to make inquiries, he could learn little or nothing of the past history of the Craft, of its origin, growth and gradual development. What wonder then that after a few years of more or less active participation, his interest waned, he became a nonaffiliate, a Mason in name only, ignorant of the glorious history of the Brotherhood, and unconscious of the grand legacy which he and his Brethren had inherited from the past?

PIONEER STUDENTS

But by slow degrees, through the last quarter of a century, this unsatisfactory condition of affairs has been improving. The movement towards a fuller knowledge and a more just appreciation of what, Masonry has been and has done in the world, commenced by a handful of enthusiastic Masonic students, has spread and developed beyond their utmost expectations and their fondest hopes. No longer must we be content to grope in the darkness of our previous ignorance; the veil has been lifted from before our eyes. We see our ancient and beloved Craft now occupying a position in the esteem and affection of the Fraternity, which in the days gone by we never imagined possible. Our lineage has been traced back through many centuries. We rejoice to know that it is to our forefathers in the Craft that we are indebted for those magnificent temples, palaces, cathedrals and abbeys which are spread over the world, which charm us with their beauty and fill us with wonder and admiration. Realizing our direct descent from the cathedral builders of the Middle Ages, whose genius adorned many lands with beauty, we begin at length to recognize a value in Freemasonry which hitherto had escaped our notice. A visit to Milan, Cologne, Westminster or York, or even the study in books of the magnificent temples of worship there, has given us a new estimate of the Society which we had before held so cheaply, and taught us more justly to prize our connection with a Fraternity, which has left behind such splendid examples of skill and industry, of noble work and pious worship.

MASONIC ANCESTORS

There has thus been established, growing in conjunction with the increasing knowledge, a legitimate pride. We are proud to belong to a society of men, that in days gone by worked so nobly for the world. No longer is there the same inclination to drift away from our allegiance to the Craft, for what we are proud of, that we rejoice in, that we cherish, that we strive to serve in our own day and generation, not indeed as our forbears did, but in ways more suitable and necessary to these modern times. Thus our increased knowledge of the past has added a charm to the present by widening the horizon, and has rendered the future radiant with a glorious promise.

RESEARCH LODGES

It is but fair to acknowledge, that much of this changed condition of affairs in the Masonic Fraternity, is the result of the unceasing labor and undying zeal of the Research Lodges and Societies, which have been established among us during the last twenty-five years. They have lighted up the past, that we can see, admire, and claim our inheritance in the glorious work of the grand old Craft; they are ceaselessly active in stimulating us to further research, in order that our knowledge and affection, advancing hand in hand, may inspire us to noble work for the present, and they bid us look forward to a gradual extension of the Masonic principles, as the basis of all human intercourse, and as foundation stones of a grand and glorious temple to be built in the days to come.

NEW FIELDS OF LABOR

The work is still very far from complete. Much, very much, remains to be done. There is a boundless field for the enthusiasm and devotion of every individual member of the National Masonic Research Society. I devoutly wish it were possible for me to speak a word that would not merely encourage you, but would impel you to the fascinating work--for even after more than forty years of Masonic Research it still fascinates me. I wish that I could so inspire and deepen your affection for the Brotherhood and its glorious past, that your best efforts might be devoted to its elevation, purification and regeneration, so that a solid foundation might be laid for its permanent welfare.

THE LIVING TEMPLE

Labor on, then, my Brothers, ours is a noble work, a glorious task- -one worthy of our best endeavors. Seek to make Freemasonry a shining light, dispersing the darkness, and illuminating all mankind with a new spirit. Strive to make it a living force, permeating our social and national life with the grand Masonic principles of Brotherly Love, Relief and Truth. Thus it will become a real power for good in the world, for although we should no longer be building stately temples of stone, as our ancient Brethren did, we should be contributing, in body, soul and spirit, to the erection of a

sumptuous palace, an edifice of a regenerated, ennobled and glorified humanity, a temple of living souls. So mote it be.

----o----

WHEN IS A MAN A MASON?.

When is a man a Mason? When he can look out over the rivers, the hills, and the far horizon with a profound sense of his own littleness in the vast scheme of things, and yet have faith, hope, and courage. When he knows that down in his heart every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive, and to love his fellow man. When he knows how to sympathize with men in their sorrows, yea, even in their sins--knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all how to keep friends with himself. When he loves flowers, can hunt the birds without a gun, and feels the thrill of an old forgotten joy when he hears the laugh of a little child. When he can be happy and high-minded amid the meaner drudgeries of life. When star-crowned trees, and the glint of sunlight on flowing waters, subdue him like the thought of one much loved and long dead. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of higher things, and to see majestic meanings in life, whatever the name of that faith may be. When he can look into a wayside puddle and see something besides mud, and into the face of the most forlorn mortal and see something beyond sin. When he knows how to pray, how to love, how to hope. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song-- glad to live, but not afraid to die ! In such a man, whether he be rich or poor, scholarly or unlearned, famous or obscure, Masonry has wrought her sweet ministry!

--Joseph Fort Newton. The Builders.

----o----

THREE KINDS OF MASONS(?)

There are three kinds of Masons. The Mason who has taken the degrees out of curiosity and after being accepted as a member never finds his way again to the lodge room and forgets what he has heard but not understood. The Mason who attends when an election is to take place, or when he can exhibit himself in a public procession, always pays his dues and demands to be buried with pomp and show, and the Mason who at his first inception begins to see the beauties of the Craft, and to understand its teachings, and who studies to know and serve his lodge with faithfulness. He pays every obligation, sustains his lodge, accepts every assignment of duty, and may be depended upon always for his work. The first class never produces a real Mason. The ceremonies meant nothing and can mean nothing. One wears the gilt button, but is unable to tell its meaning. The second class is a drag upon society. The recognition and benefits are demanded, and the burdens refused. The third class makes possible that progress without which the Order would long ago have fallen into decay and been buried unknown in the great pyramids of the past.

--Selected.

----o----

THE LOT OF US

"There is so much good in the worst of us,

And so much bad in the best of us,

That it best becomes the best of us

To praise the best in the worst of us,

And ill becomes the worst of us

To mock at the faults in the best of us.

Then let the best and the worst of us

Extol the good in the both of us

And hide the fault in the lot of us."

--Joaquin Miller.

MASONIC HOMES - PART 1

BY BRO. SILAS H. SHEPHERD. WISCONSIN

"The end of Masonry is not festivity. It has far higher and nobler aims. Its legitimate object is to benefit and bless mankind." (Geo. Oliver.)

THE oldest written records of the Craft contain positive evidence that relief of the distressed brother was one of the oldest of Masonic usages. The Mother Grand Lodge of England had barely started her career of usefulness when the Charity Fund was started in 1723 by a proposal of the Duke of Buccleigh seconded by Bro. Desagulier. This benevolent fund has been so long continued that a complete description would require volumes. Although this form of relief by the Grand Lodge is near two centuries old, the more general method of affording relief until quite recent times has been by the individual brother or by the particular lodge. This method will probably always do the greater part of the work and can not be too highly commended. It is especially effective in affording relief which is temporary in its nature.

The changed conditions of life have, however, modified many of our methods and made it necessary to do many things in our collective capacity which were formerly done individually.

The past half century has witnessed a development of our Masonic Homes. They are an established fact in 29 of our Jurisdictions and to a brief description of them we will invite your attention.

Alabama has a home which has been in operation about three years. It is located just out of Montgomery on an estate of 236 acres. It has assets of $133,408.83. There is a main building, hospital, cottages and a servants' house and an up-to-date barn and out buildings. It is the home of 38 adults and 85 children. The cost per capita for maintenance in 1914 was $190.13. It is supported by a per cap. tax of 50 cents. It is under the supervision of a board of control, the chairman of which is Bro. Ben M. Jacobs, a life long student of Masonic benevolence. The O. E. S. has ever been an able assistant of the brethren in promoting this good work in Alabama and built and furnished the hospital the past year.

Arkansas has a Masonic Orphans' Home at Batesville which was established in 1909 and consists of an estate of 100 acres with three substantial, modern, brick buildings on an elevation of about 200 feet above the surrounding country. It represents an investment of $125,000 and cares for 102 children. The cost per capita for maintenance is $198.08. It is supported by a per capita tax of 50 cents. An endowment fund is being urged as a provision for the future. The Masons of Arkansas have an institution of which they can be justly proud.

California has two Homes with total resources of $449,506.48,The DeSoto home was established in 1889 on an estate of 267 acres. The buildings are many, commodious and modern. The main building has a lodge room, reading room, music room, reception room, an up-to-date club for men and a sun parlor for women. There is a family of 79 men and 42 women. The cost per capita for maintenance in 1914 was $275.77. The San Gabriel home was established in 1909 and has a family of 34 boys and 27 girls. The children attend the public schools and in addition have home training along industrial lines. The cost per capita for maintenance in 1914 was $278.11. These homes are supported by a per capita tax of $1. California Masons are very enthusiastic in the support of these noble institutions and are endeavoring to raise a sufficient endowment fund to support both homes.

Connecticut has a home at Wallingford which was established in 1889 on an estate of 100 acres. There are at present buildings valued at about $50,000 which will be eventually replaced by modern ones at an estimated cost of $175,000. The farm is in a very prosperous condition; the gross products in 1914 being ove $11,000 worth, of which most was used for home supply. The home has total recourses of $158,015.95. The family at present numbers 136, nearly all adults. The cost per capita for maintenance is $182. It is supported by a per capita tax of 90 cents.

Delaware has a home at Wilmington which was established in 1912. As the size of the home is much smaller than other jurisdictions the home is more like a private residence than any we know of. It is sur rounded by beautiful grounds. The total assets are $30,141.04. There is a family of 9, all adults. The cost per capita for maintenance is $180.72. It is supported by a per capita tax of $1.

The District of Columbia has a home at Takoma Park which was established in 1913 and which has property to the value of about $80,000 and an endowment fund of $4080.02. The present number of residents is 25. The estimated cost per capita for maintenance is $320. It is supported by contributions of 25 cents per capita from 30 lodges and 18 O.E.S. chapters, and contributions from other bodies.

Florida has no home but has a "Masonic Home and Orphanage fund" of $27,866.69 and will establish a home when the fund becomes adequate. At the 1916 communication of the Grand Lodge a motion was made and carried to levy a per capita tax of 50 cents for this fund.

Georgia has a home at Macon which was established in 1905 on a 100 acre estate. The main building is a modern three story brick with all modern conveniences costing about $40,000. In 1914 there were 65 residents, 12 adults and 53 children. The cost per capita for maintenance was $157.88. It is supported by Grand Lodge appropriations.

Illinois has two homes. The LaGrange orphans' home was erected in 1910 at a cost of $100,000, and now has property valued at about $165,000. It superseded a former home

in Chicago. It is the home of 101 children who receive every attention possible for their physical, mental and moral welfare. The cost per capita for maintenance is $235. The Sullivan home is for aged Masons, their wives and widows, and has been in operation, since 1904. It is located on an estate of 474 acres, 200 of which was originally donated and the balance of which has since been donated. The Grand Lodge has built substantial, commodious buildings on a 64 acre plot and this year (1915) the Royal Arch Masons erected a $70,000 hospital, making a total value of buildings $350,000. There is a family of 120. The cost per capita for maintenance is about $240. These two homes are supported by a 35 cent per capita tax.

Indiana is now building a Masonic Home at Franklin, on an estate of 223 acres valued at $45,000. Six buildings will be constructed at a cost of $201,000. The entire home will be free from debt. The per capita tax for the support of the home is 50 cents. The O. E. S. has contributed $32,000 of the total of $246,000 raised. The Indiana brethren will have an additional claim to Masonic progress in this great and glorious undertaking.

Kansas has a home at Wichita which has been in operation since 1896. The property of the home is valued at $250,000 and there is an endowment fund of $25,000. The education of the children is one of the first cares of those to whom is entrusted the management of this splendid home. Thel e is at present a family of 55 adults and 45 children. The cost per capita for maintenance is $186.51. A per capita tax of 50 cents is levied for the support of this home. The O. E. S. also contributes 50 cents per capita and in many ways assists the brethren in making it a real home.

Kentucky was a pioneer in Masonic home work. The Masonic Widows' and Orphans' Home, which was established in 1871, is located at Louisville and has assets of $694,016.03 of which $327,859.24 is an endowment fund. There is a family of 182 boys, 134 girls, and 24 women who find comfort and protection under its sheltering roof. The education of the children is given thorough attention. There is a printing office, a wood working department, a shoe shop and a sewing loom where many of the clothes of the family are made. The cost per capita for maintenance is $128.85. It is supported by a per capita tax of 75 cents on each Master Mason. The Old Masons' Home at Shelbyville was established in 1901, and in 1914 had property valued at 360,000. The family consists of 31 aged brethren. The cost per capita for maintenance is $226. Kentucky Masons consider the maintaining of these homes one of their most important duties.

Massachusetts has a home at Charlton which was opened in 1911. It is located on a beautiful estate of 397 acres. The home is valued at $104,668.06 and there is a home fund of $128,355.18 which with other funds make total assets of $244,165.94. From the opening in 1911 to November, 1914, 81 were cared for. The average number of residents in 1914 was 44, all adults. The cost per capita for maintenance was $393.27. It is supported by voluntary contributions.

Michigan had a home at Grand Rapids for 20 years which was burned in 1910. Mr. Ami Wright, not a member of our fraternity but having the spirit of it, gave the Grand Lodge of Michigan the present home in 1911. It was formerly a sanitarium and was remodelled to fulfill its new requirements and is now a real home of which the brethren of Michigan are justly proud. A new $25,000 hospital has been recently erected. The total value of the property is $200,000. There is a family of 95 adults. The cost per capita for maintenance is $234. It is supported by a per capita tax of 40 cents and each lodge which has a member as a resident contributes $1 per week as a stipend. Bequests of over $25,000 have been made to the home in the past three years.

Minnesota hopes to have a home in the near future. The funds being raised for this purpose were increased from $35,000 in 1914 to $56,000 in 1915, and the $100,000 which is the required starting point, seems only a short time away. The O. E. S. has been an able and generous assistant.

Mississippi has an Orphans' Home at Meridian which has been in operation five years. It cost $60,000 and in 1914 had property valued at $83,000, and an endowment fund of $112,460. In 1914 there were 112 children. The cost per capita for maintenance was $156.12. It is supported by a per capita tax of 75 cents, 50 cents of which goes into the endowment fund.

Missouri has a home at St. Louis which was established in 1889. It has assets as follows:

Endowment fund $130,948.59

Real Estate $100,000.00

Improvements $257,500.00

Furnishings $50,000.00

Total $538,448.59

There was erected last year a hospital costing $100,000 which is said to be a model. The family consists of 83 men, 77 women, 42 boys and 50 girls. The cost per capita for maintenance is $163.02. The education of the children is given particular attention and those who seem adapted to it are sent to business college. (To be continued)

----o----

A WORD OF GOD

"So then believe that every bird that sings,

And every flower that stars the elastic sod,

And every thought the happy summer brings -

To the pure spirit is a word of God."

FREEMASONS AS BUILDERS

SCOTTISH RITE TEMPLE AT FT. WAYNE, IND.

(In Volume I of THE BUILDER we presented under this title several Temples devoted to Blue Lodges and to the York Rite in its various phases. Each Temple presented possessed unique features, suited to its cost and practicability for the work intended and the costs ranged from $600,000.00 down to about $40,000.00 for the buildings exclusive of equipment. In resuming the series, we make use first of the Scottish Rite Temple in Fort Wayne, Indiana. The construction of this edifice has attracted wide attention among the Craft of all Rites, because of the ingenious manner in which the idea of a stadium has been thought out and worked out. In practical use it has shown marked advantages of convenience and efficiency where it is desired to use the floor in connection with the portrayal of degrees. That these desirable features will ultimately appear in many Temples of other than the Scottish Rite we firmly believe, and for this reason it is presented here.)

ALBERT PIKE'S imprint upon the Scottish Rite has so long been acknowledged as indelible that none would attempt to gainsay it. "He found it in a log cabin and left it in a Temple." The genius of his imagery and the masterpieces of portrayal, have in themselves demanded a construction more elaborate than in Blue Lodge Rooms, if the full effect is to be brought home to the candidate in the very short time ordinarily alloted to a Reunion.

This has been recognized in Temple planning in many different ways, during the recent rapid growth of this branch of Masonry. To some of the Brethren the construction of the modem theatre, with very slight modifications, has proven satisfactory. Others have merely added balconies to large Lodge Rooms, or have constructed stages large enough to accommodate the entire setting of any of the twenty-nine Degrees of the Rite.

The Brethren at Fort Wayne, however, if our information is correct, were the first to take advantage of the historical efficiency of the Stadium, avoiding, as many believe, the inconveniences of the Lodge Room type of auditorium for Scottish Rite presentation, as well as the lack of adaptability which the theatre type offers.

While the extelior appearance is satisfactory to the last degree, and the general formation of the building conforms to the Patriarchal Cross so significant in both the York and the Scottish Sites, yet the interior arrangement of the working room itself will, as we believe, be of greatest value to the Members of our Society, and to this we shall devote the larger part of our attention

The Cathedral is entered by a short stairway, between two cruciform columns - the stairway leading to a central vestibule, beyond which is a large entrance hall, flanked on one side by an elevator hall and on the other by stairways leading both up and down to othel floors. The first floor contains a banquet hall 75x82 feet, with a commodious kitchen, dish pantry, store room and every possible convenience, in the rear.

In the basement (not illustrated) is a corridor and elevator hall, a billiard room, a bowling alley room, also a cloak room and boiler room.

Ascending to the second floor, we find a library, social room, music room, Secretary's office and rest rooms. Further back is a card room, a Lodge of Perfection business room, and in the rear, under the stage, is the robing room with ample wardrobes for paraphernalia, private dressing room and private stairway up to the stage wings.

In the "Gallery Plan," shown elsewhere, is the work-room proper of the Consistory. The seats form three sides of the "stadium," the stage being the fourth. Under the seats are to be found a large class room, assembly room, passage way and Guard Room. The Assembly Room connects with the work room through the wide passage in the West, under the organ. The Class Room occupies the entire space under the stadium gallery on the left. (See interior illustration). The boxes for Visiting Brethren and Dignitaries of the Rite help, rather than mar, the general effect. We only wish that it were possible to present to our Members the carefully and appropriately designed art glass windows and decorative effects which have been introduced to make this $175,000.00 Temple attractive.

It is not difficult for Members of the Society who belong to the Scottish Rite to appreciate the compactness, accessibility and completeness of this amphitheatre. The comfort of the class is attained no less than that of the workers. The Stage is ample. Every one of the 550 spectators can witness the entire rendition of each decree. The acoustics ought to be perfect. The ventilating system has been carefully planned. Illumination is well-nigh ideal. A study of the plans of this Cathedral not only arouse the admiration of a Scottish Rite worker, - it tempts him to echo the enthusiastic sentiments of those who have been privileged to participate in the ceremonies under such auspicious conditions.

While the number of Blue Lodges which are planned to seat as many Brethren as this auditorium affords accommodation for, are few, yet a marked tendency is evident in modern Lodge Rooms to utilize the stadium arrangement, in a modified form. And we feel certain that this brief presentation will convince our membership that the use of the brains of a good Architect, in the planning and construction of a Masonic Temple of any kind, is in no senese a luxury, but a necessity.

THE AESTHETICS OF MASONRY

BY BRO. CHARLES H. MERZ, OHIO

AESTHETICS is the term used to denote the "scientific classification of the faculties through which we are enabled to appreciate the beautiful and sublime and which gives us the experience of the resulting emotions."

Aesthetics endeavors to translate our ideal conceptions into forms which can be understood by the common mind.

The term aesthetics is often improperly employed as being synonymous with affectation--the attempt to assume or exhibit what is not real or natural and the

association of an aesthetic culture with Masonry is apt to be regarded with an indisposition to admit of any possible connection between them.

The term aesthetics, broadly interpreted, applies to everything that produces shapes and cultivates sentiment. To be aesthetic implies a faculty of being able to perceive, comprehend and enjoy the beautiful wherever it may be found.

As logic is the science of pure and formal thought-- aiming ultimately at truth, and ethics is a system of rules and principles concerning moral duty, so aesthetics appertains to the science of the beautiful, that quality which appeals primarily to those complex determinations of the mind which result from the cooperation of our entire rational powers and moral feelings.

If one follows with a sympathetic insight, the progress of our ritual and its comprehensive symbolism, which we believe to be the direct expression of a great religious experience--the utterances of men who sought to embody in terms not subject to times' law, the broad fundamental truths of man's relation to the great unknown-- then we must admit that there is an aesthetic side to Masonry.

UTILITY AND BEAUTY

The human family has been submitted to various classifications by philosophers. One has divided it into the utilizers and the beautifiers of life and the world. The former class labors strenuously for the accumulation of wealth and material comforts. It fails entirely to appreciate a Dual Principle such as is intimately incorporated into our Masonic system of teaching. It evinces no interest in endeavoring to appreciate the duality which characterizes the whole universe--riches and poverty, light and darkness, good and evil, bitter and sweet and it ignores the fact that it is the ultimate unity, so to speak, into which all the "pairs of opposites" is resolved--the complementary aspect of duality merged into perfect synthesis--that stimulates man to strive constantly for perfection.

This class fails to realize that no man is at liberty to neglect his own mental development and culture -- that no man in this busy world of ours has a right to so involve himself in the pursuits and cares of active life that it will be impossible for him to give both time and attention to the improvement of his own mind.

The utilizers make the culture of mind subordinate to success in the various employments of life and something to be pursued merely as a means to an end.

In order to enjoy the arts and sciences, the mind must be tranquil and at rest. The struggle for wealth or political supremacy is apt to become a passion that enslaves and robs a man of that very calmness necessary to enjoy even life itself. No reasonable man will argue against the possession of property or the acquisition of wealth through ordinary business pursuits but every thinking man will admit that it is directly injurious to become a slave to business or to engage in the pursuit of it at the expense of nervous and mental force.

OUR GREAT MASONIC TRIAD

Men who neglect to cultivate an appreciation of the beautiful--one of our great Masonic triad--who bury their talents in a one-sided life devoted to material gain, find it difficult to regain in after years what they have neglected and lost. They cannot but exclaim with the prophet, "I have no pleasure in them."

Observe the efforts that such men often make to derive pleasure from the very source they have neglected. Books, paintings and other art treasures are collected at countless cost but there is no genuine pleasure derived from them.

A love for the beautiful or at least a desire for it is inborn in man. The full embodiment of the beautiful is found only in the Great Architect of the Universe, and, as no man will ever reach moral perfection nor comprehend his might and power, so no man will ever conceive the beautiful in all its perfection, unless it be revealed to him in the great hereafter. That the Great Architect intended to develop within us a love for the beautiful is evidenced by the fact that he has created this world in which we live on so grand and wonderful a scale. He has given us the capacity for enjoying the beautiful and he has surrounded us on every side with works of surpassing and marvellous perfection and he intended that aesthetic pleasures and influences should be one of the means of advancing the human race.

Sensibility enables us to enjoy the beautiful and so distinguishes us from the animal. The life of the affections is essential to the full development and harmonious working of the intellect. Our sensibilities and affections are our highest faculties. They give us the nearest view of and strongest hold upon the truth. There exists a very essential connection of cause and effect between the life of the heart and that of the mind and the heights of intellectual greatness have never been reached without a keen and lofty vision and the great fundamental ideas and principles which a love for the beautiful alone inspires.

THE INFLUENCE OF MASONRY

While religion and science have done much to bring about the degree of culture which we enjoy, the influence of Masonry in this respect must not be overlooked. "Our ancient friend and brother, the great Pythagoras, taught that as God in himself is the all good--the harmony and liberty of necessity--so are all his works characterized by the imprint of harmony--that which we today teach is the strength and support of all institutions. Nature has her contrasts but these are blended into harmony. This unity in multiplicity, this harmony in contrasts, he defined as the beautiful. All his teachings were based upon the idea that in God we find the beautiful in all its perfection. It is a, remarkable fact that pagan philosophers should have built up a system which Christianity with its revelation has been unable to either add to or destroy. The Greek philosophy of the beautiful was recognized and reiterated by the church fathers and when they endow man with imagination and ideals of beauty, they accomplish nothing by way of improvement.

We are taught that nature and man are sin cursed. The original beauty in both is destroyed, and, as man endeavors to restore within himself the proper moral equilibrium, he must draw upon the Divine source and this, both religion and Masonry teach him to do.

The mind of man has ever employed itself with the lofty subject of Beauty--which together with Wisdom and Strength, Masonry teaches us are the attributes of God, whom to love and obey is the duty of all mankind.

Study, the cultivation of a taste for the beautiful, which in itself constitutes the highest form of self culture, enables us the better to "discover the power, the wisdom and the goodness of the great Creator as the vast proportions of the universe are revealed to us."

BEAUTY AND LAW

Pure intellect and the reasoning powers alone can never lead to an appreciation of the beautiful. Heart power and a love for study are necessary inspirations. Inspiration is the power that leads man onward, and great though it is, being of Divine origin, it must, like all else, conform to law--the rules of the beautiful. There must ever be a discernible principle of order and this discernment is what gives us aesthetic, artistic pleasure.

Thousands of Masons hear the beautiful truths concealed in the symbolism of our ritual but in the language of the Bible, "they have eyes and they see not: they have ears and they hear not."

No full and true enjoyment of the beautiful in nature can be had except by those who see the hand and hear the voice of the Eternal in his works. The beauty of but one autumn day is more than has ever entered the mind of man to conceive and such beauty makes us feel that the combined intellect and skill of humanity for ages and ages could fill but a single leaf of the immeasurable volume which bears the great Creator's imprint. After all, every creation of man is but a copy of the thoughts of God. Truth to nature is the sole test of beauty and that which departs from the great plan of the Supreme Architect has no place of honor in man's ideal world.

Oliver Wendell Holmes said:--"One story intellects; two story intellects; three story intellects. All fact collectors who have no aim beyond their facts, are one story men. Two story men compare, reason and generalize, using the labors of other fact collectors as well as their own. Three story men idealize, imagine, predict: their best illumination comes from above through the skylight."

THE UNIVERSAL LANGUAGE

The true Mason appreciates the appeal that his Science and Art makes to his intellect and looks upon it as a powerful universal language, capable of awakening the noblest emotions.

Truth alone is worth seeking and to find the truth, no matter in what direction the human mind may travel, must be the one great effort of every intelligent Mason.

The true Mason should believe that the ideal of the beautiful here on earth is in man himself, who is the temple of God. The true thinker not only admires works of beauty and art, but still more the human mind that creates them and the Great Architect who has given the power to create them.

To read God's laws from the beauties of his creation is as heaven born a commission as to read them from his book of Revelation. If revealed religion be true, it has nothing to fear from Masonry for there can be no contradiction between the two. Just as God in ages past, sent his prophets to interpret the book of nature for man and bring him back to the paths of rectitude and truth, so he raises up men today to unfold before us the beauties of nature and her wonderful proportions and through their works of true art and interpretation, kindle and strengthen in us a love of the true and the good. Art ever glorifies the Deity in rhetoric, logic, geometry, music, astronomy and architecture and these liberal arts and sciences have for centuries been embraced in our ritualistic teachings.

Religion represents love and moral perfection, science represents truth and art represents beauty, while Masonry represents them all. Science is for the few, art for the many and Masonry for all.

SPIRITUAL BEAUTY

The appreciation of the beautiful rescues man from the exclusive domain of sensual and physical enjoyment. We are unconsciously yet irresistably drawn by a fellow feeling toward one who has studied the same subjects as ourselves or one who has adapted and put into vivid prominence that which we have perhaps felt but never expressed. Such coincidences of mind with mind and heart with heart are productive of the stimulating effect of mutual sympathy and the pleasure so derived is called aesthetic.

The truest theory of the enjoyment of the beautiful is that it raises man from the grosser cares of the world and gives him glimpses of the higher life--all of which demonstrates that religion, Masonry and Art are closely related in their origin and effect and that the aesthetic appreciation of the beautiful embodied in each, is intended to make every Mason a better and purer man.

When we turn to the sciences, we find that Geometry does not concern itself with the essence of natural bodies. It fixes upon the notion of extension, a notion independent of the senses and with this perfectly ideal and abstract datum, it develops the vast series of its structures and theorems. It is an idea--not any being in itself and hence is eternal and unchangeable. The angle comprehended in the square, though the material square may decay and crumble to dust, is indestructible and returns to God who gave it. How beautifully this applies to the Masons' work with the use of these simple implements and figures. They enclose and embrace a great number of things under a comprehensive design and the study of them has a tendency to make an easily comprehended whole out of a numerous host of particulars.

THE LODGE JEWELS

As the sculptor and painter exercise the vocation of producing portraits that shall hand down to future ages the precise lineaments of men and women of their generation, so the conscientious Masonic student who has cultivated a love for the beautiful as embodied in his Lodge Jewels, in his last hour, cannot feel that his work is done but deems it just begun as he emerges from the routine of earthly duty into a larger and loftier sphere of activity offered him in that "all perfect, glorious and celestial Lodge above where the Great Architect of the Universe presides."

There is danger that we look down, as from a superior point of view, upon times when the symbolism of our ritual consisted of "geometrical and mathematical verities that were the jealously guarded secrets of a powerful priesthood"--when the very ability to conceal the truths of nature was a measure of greatness--there is danger that we fail to look up.

Beauty and truth are in sacred and holy harmony and the mind that is influenced by the spirit of the beautiful is enabled to comprehend more readily all the proportions, evidences and relations of truth. It is at this point that man's soul, in which the beauty of creation meets with an unhesitating response, enters more easily and sympathetically into a close communion with the Divine mind, which is the perfection of character.

While we of today have found many things better than men used to seek and strive for, we may yet fall into the error of not recognizing and fully appreciating the supremely good and beautiful that everywhere surrounds us.

----o----

WORTH-WHILE LOVE

The nations all admire the man

Who loves his native land,

And quickly to its calls responds

With willing heart and hand:

Whose all is on the altar laid

His country to protect;

We always feel that such a man

Has won the world's respect.

We therefore love this land of ours,

Its people, hills and plains;

We strive to keep it pure and free

From every vice that stains.

Our starry banner waves to shield

The cause of truth and right:

Its land-marks are our joy and pride,

Its triumphs our delight.

But ought our love for any land

Be so supremely great

That we must treat a brother man

With bitter scorn and hate ?

Because his earthly lot is cast

Upon another soil,

Have we a right to blight his home

And claim his all as spoil ?

No, we must firmly hold this truth,

And boldly for it stand,

That love to man can never yield

To love for native land.

For did not God decree it thus

When first the world began--

That nothing else could take the place

Of love of man for man.

--Neal A. McAulay, Lyons, Iowa.

A MODERN MASONIC PHILOSOPHER

BY BRO. FRANCIS W. SHEPARDSON, ILLINOIS

PHILOSOPHICAL in title and deeply philosophical in their interpretation of the study and thought of the wise men of Freemasonry, Dr. Roscoe Pound's "Lectures on the Philosophy of Freemasonry" reflect in admirable fashion the ideal and the earnest purpose of the National Masonic Research Society, which has just re-published them in attractive and convenient form. The lectures were prepared primarily for members of the Acacia Fraternity, the college secret society which is composed of Master Masons. They were delivered also either in part or in their entirety before the Grand Lodges of Nebraska and of Massachusetts. They made the most striking series published in the first volume of "The Builder," and many who read them first in the periodical will be happy now to have them in compact book form for the library shelf.

Professor Pound's discontent with the ordinary aimless speeches made in Masonic lodges by visiting brethren first led him to determine to try to give out something of real value when, as often was the case, he himself was called upon to respond "for the good of the order." A thorough student, ever seeking foundation principles upon which to build, and so paving in his own field of legal inquiry a sure road that led him eventually to the coveted chair of Carter professor of jurisprudence in Harvard University, he found in the marvelous mechanism of Masonry just the sort of inspiration to investigation that appealed strongly both to his nature and to his philosophical training. Of the five departments of Masonic study, Ritual, History, Philosophy, Symbolism and Law, he chose the one dealing with Masonic fundamentals, and then proceeded, with wide reading and rare insight, in the preparation of the "Lectures," which are certain to be counted of high value by those who, without his patience, application, or constructive energy, will not pursue individual researches but will turn to his carefully-phrased pages for their own enlightenment.

In the titles alone there is an appealing subtlety which attracts attention right at the start and is certain to prove stimulating to the thoughtful mind. The wealth of materials is revealed; the breadth and depth of the inquiry is reflected; the unfolding development of the institution is made clear; the comprehensive character of Masonry is magnified. In Preston, Krause, Oliver and Pike are found, in order, the exponents of

Masonry in its relation to education, to morals and law, to religion, to metaphysics and the problem of reality. And then, climacteric in position and of deep significance to the Mason of today and tomorrow, is the study-of the relation of Masonry to civilization, an attempt to answer the three questions, ever present and ever pressing, What is the purpose of Masonry, What is its place in a rational scheme of human activity ? How does Masonry achieve its end?

Philosophy in itself is not an easy subject. Its problems are large. The nature of reality, the conduct of life, the relation of the human being to the universe, are topics which carry the mind to the border land of infinity. The terminology of the study is difficult for the uninitiated and untrained. But there are few who pass the outer gates into the Kingdom of Masonry who do not at times ponder these themes and feel the longing of the mind for light upon them. To interpret the thought of Masonic philosophers and phrase it in terms intelligible to any one who will read carefully and consecutively is no slight undertaking; to succeed in it is a distinct triumph. This Professor Pound has done.

He gives the reader the key to the mysteries. The student of the Masonic philosophers needs "chiefly to connect the Masonic thinking of these masters of the philosophy of the Craft with the general thought of the time and place in which they wrought and to perceive the problems raised by the civilization of those times and places in their relation to the ethical and social problems of today."

No better plan for the accomplishment of this ideal could have been followed than that of this volume. For, in the case of the four philosophers studied, the story of each is fitted into a sort of mold. Who was the man? What were the prevailing characteristics of the period in which he lived and thought? What was his conception of the meaning of Masonry? The review of the biographical and environmental details involved in answering the first two queries is so stimulating and suggestive as to make the careful reading of the "Lectures" well worth while to any Mason, even if he be neither disposed nor equipped to follow the close thought connected with the answer to the last question.

The fifth lecture is a natural outcome of the other four. No one can learn what Preston, Krause, Oliver and Pike thought, each in his own day and generation, without applying their views of the philosophy of the Craft to present conditions. Times change and we change with them. So of this institution of ours. If it is to have a vital part in twentieth-century affairs, it must relate itself to twentieth-century thought. But it is far easier to look back upon a-completed story than to interpret clearly what is passing through the minds of contemporary-men. It is not at all improbable, therefore, that the Masonic student of tomorrow, reading with pleased satisfaction the Pound "Lectures," will find their greatest value in the discussion of the Masonic philosophy of today by a writer of such keen intellect, logical force, and clarity of expression as the author is. Masonry today achieves its end "by its insistence on the solidarity of humanity, by its insistence on universality, and by the preservation and transmission of an immemorial tradition of human solidarity and of universality."

The three centuries tell of knowledge, of the individual moral life, of the universal human life. It is a story of steady advance. It is the cumulative, constructive, forward-looking development of life toward "that divine, far-off event, toward which the whole creation moves." So we give this volume of Masonic "Lectures" high rank in the literature of philosophy, convinced that it will find increased appreciation as the days and years roll by.

And since it was written avowedly for students, its concluding pages contain a carefully selected and classified bibliography for the encouragement of those earnest souls who may wish, for themselves, to make excursions, now and then, into fields of investigation which are certain to yield rich returns to the inquirer.

One who reads this book appreciates how Professor Pound has heeded that obligation taken by the little group which with Benjamin Franklin as its inspiring genius formed the "Junto," each member of which promised, with his hand on his heart, "to love the truth for the sake of the truth, to seek diligently for it, and when found, to make it known to others."

----o----

THE TEMPLE

By Brother Lawrence N. Greenleaf.

The Temple made of wood and stone may crumble and decay,
But there's a viewless fabric which shall never fade away,
Age after age each Mason strives to carry out his plan,
But still the work's unfinished which those ancient Three began.
None but immortal eyes may view complete in all its parts,
The Temple formed of Living Stones - the structure made of hearts.

* * * * * *

'Neath every form of government, in every age and clime,
Amid the world's convulsions and the ghastly wrecks of time,
While empires rise in splendor and are conquered and o'erthrown,
And cities crumble in the dust, their very sites unknown.
Beneath the sunny smile of peace, the threatening frown of strife,
Lo ! Masonry has stood unmoved - with age renewed her life.
She claims her votaries in all climes, for none are under ban,
Who place implicit trust in God, and love their fellow man.

The heart that shares another's woe, beats just as warm and true

Within the breast of Christian, or Mohammedan, or Jew.

She levels all distinctions from the highest to the least,

The Kings must yield obedience to the peasant in the East.

* * * * * *

What honored names on history's page, o'er whose brave deeds we pore,

Have knelt before our sacred shrine, and trod the checkered floor !

Kings, princes, statesrnen, heroes, bards, who squared their actions true,

Between the Pillars of the Porch, they pass in long review.

O brothers! what a glorious thought for us to dwell upon;

The mystic tie which binds our hearts, bound that of WASHINGTON.

Although our past achievements we with conscious pride review,

As long as there's lough Ashlal s there is work for us to do.

We still must shape the Living Storie with instrument of love,

For that eternal Mansion in the Paradise above.

Toil as we've toiled in ages past, to carry out the plan -

'Tis this: The Fatherhood of God, the Brotherhood of Man.

----o----

EPITAPH

When the dust of the workshop it still,

The dust of the workman at rest,

May some generous heart find a will

To seek and to treasure his best.

From the splendor of hopes that deceived;

From the wonders he planned to do;

From the glories so nearly achieved;

From dreams that so nearly came true;

From his struggle to rise above earth

On the pinions that could not fly;

From his sorrows; oh, seek for some worth

To remember the workman by.

If in vain; if Time sweeps all away,

And no laurel from that dust springs;

'Tis enough that a loyal heart say,

"He tried to make beautiful things."

--Eden Phillpotts.

LEGENDS OF KING SOLOMON

BY BRO. GEO. W. WARVELLE, ILLINOIS

THROUGH all the degrees of the American system of Freemasonry there runs a coherent and connected series of legends concerning King Solomon. Indeed, it may properly be said that, he is the central and commanding figure of the system: the pivot around which all of its incidents revolve. In this paper, however, I shall confine myself to a discussion of some of the legends as they are found in the Capitular degrees.

For all of our knowledge concerning King Solomon we are dependent on the books of Kings and Chronicles. There are no contemporary records, nor does he receive any mention in the earlier books written after his time. The book of Kings, which is arbitrarily divided in our English Bible into two books, was written about four hundred years after Solomon's death and the work of the Chronicler was not performed until more than six hundred years after that event. The account in Kings is regarded by the biblical scholars as embodying a genuine Solomon legend, but the later story as told in Chronicles is not considered as historical, except as to matters borrowed directly from the earlier version.

Among other Masonic traditions there is one which says, that after Solomon had reigned many years over Israel he became very feeble and was obliged to receive assistance in a peculiar manner. Without in any way denying the veracity of the tradition I am yet inclined to inquire: By what authority is it supported? Certainly not by scripture, for about all that is written with respect to his latter days is: "And Solomon slept with his fathers, and was buried in the city of David his father." I Kings xi-43; and see, II Chron. ix-35. When, where or how he died; whether from accident, infirmity or old age, we do not know. Still, as he reigned for forty years it is not unlikely, in view of his extensive domestic establishment, that he may have become a trifle infirm with advancing years.

In II Chron. ix-29 it is written: "Now the l est of the acts of Solomon, first and last, are they not written in the book of Nathan the Prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo the seer against Jeroboam the son of Nebat."

But alas ! The book of Nathan we have never seen and of the prophecy of Ahijah, the Shilonite, we are equally ignorant. Of course, it is just possible that the framers of the P. M. degree may have had access to these lost books, or, peradventure, they may have obtained their information from the Inspectors General of the Rite of Perfection, to whom all of the knowledge of the world was as an open book.

* * *

But, if the Scriptures furnish us with little information relative to Solomon's latter days there is yet a wealth of tradition upon which we may draw. From the Chronicle of Abou-djafar Mohammed Tabari, it seems that Solomon attained only to the age of fifty-five years and that the larger portion of his life was spent in the building of the temple. In this work he was greatly assisted by the Jinns (Genii) whom he pressed into his service. And, so the story runs, towards the end of his life he often visited the temple, remaining there for a month or more wholly absorbed in prayer, and while he was thus standing, with bowed head, in an humble attitude before God, no one ventured to approach him.

Solomon knew that the temple was not completed, and that if he died, and the Jinns knew of it, they would at once desist from their work. Wherefore, being conscious of his approaching end, he prayed Yahwe that in the event of his death the fact might be hidden from the Jinns until the temple should be finished. And Yahwe heard the prayer. So Solomon died in the temple, leaning upon his staff, with his head bowed in adoration. And his soul was taken so gently from him by the Angel of Death, that the body remained standing; and so it remained for a whole year, and those who saw him thought he was but deeply engaged in prayer, and they ventured not to approach him. Meanwhile the Jinns worked day and night until the temple was finished. Then the body fell and they knew that Solomon was dead.

* * *

The M. E. M. degree presents King Solomon in one of the most pleasing phases of his many sided character. The main incidents of the degree are but expansions of the Masonic legend, and, notwithstanding the introduction of the biblical prayer of dedication, are wholly unsupported by Scripture. Yet, as the prayer, and its resultant, occupies a prominent place in the ceremony we may profitably pause a moment and consider it.

The earlier scriptural account of the dedication, as found in I Kings viii, is regarded by the biblical scholars as a late composition. This, they say, is evident from the fact that the entire narrative is saturated with the Deuteronomic spirit while the prayer put in the mouth of the king, in style and ideas, is centuries later than the building of the temple. Neither does it comport with the character of Solomon as shown in the earlier traditions. From these latter it would appear that the real Solomon was not a particularly devout person; that his worship of Yahwe, as the tribal God, was perfunctory only; that he was tolerant of the religious beliefs of those around him, and was easily influenced by them to regard with favor the more sensuous worship of Moab and Ammon. Particularly is this true when we view his relations with the "strange women," who seem to have found him an easy mark.

The later account, as found in II Chron. v-vii, and which is employed in the M. E. M. degree, is largely copied from the book of Kings, but with many expansions of Levitical ceremonies that had no existence until more than a century after the captivity. The incident of the consuming fire from heaven is found only in this narrative. It does not seem to have been known to the author of the earlier account in the book of Kings.

* * *

The Solomon of the M. M. degree is, of course, impossible. Indeed, it is generally conceded that the incidents of the degree could not have occurred in the manner and form of the ritual. And yet, this is very justly regarded as one of the most impressive as well as one of the most instructive of all the lessons in the Masonic curriculum. I am referring to the old degree as taught by Cross, Sheville and Gould, and which for half a century was conferred in the Chapters of Illinois, rather than to the emasculated

lecture we now give under that name. The only scriptural incident is the introduction of the Parable of the Householder in a manner that sets at defiance all laws pertaining to time and space. This, however, does not in any way militate against the degree as a symbol nor impair the value of the lesson it imparts.

* * *

The name which we employ in the Masonic legends is taken from the English version of the Scriptures. This name follows the Greek form as found in the New Testament as well as that employed by Josephus. The Latin Salomo follows one of several variant forms found in the Greek version of the Old Testament known as the Septuagint. The Hebrew form is Shelomo (for Shelomon) and means, "Man of peace."

His reign covered a period extending from about 995 to 955 B. C. It was one of comparative peace and stable government with much material development. At his death the kingdom became disintegrated and fell to pieces but the fame of his wisdom and the splendor of his court became all the greater in succeeding generations. As the monarch under whom the throne of Israel reached its highest glory this, perhaps, was but natural, and time only magnified in popular imagination the proportions of so striking a figure. Thus he became and remained the type alike of magnificence and wisdom. But the word usually translated "wisdom" means more properly skill in government, although the Rabbinical legends of later date greatly extended this original meaning. By false interpretations of some passages of Scripture he was given sovereignty over demons (the Jinns) as well as over beasts and birds, and the power of understanding their speech. It is interesting to note, in this connection, that much of his wisdom as well as his power over demons, command of the elements, etc., arose from the fact that he was in possession of a seal (ring) on which was engraved the "great and ineffable Name." Thus the Rabbinical tradition serves in a measure to support the Masonic tradition.

MASONIC EFFICIENCY

BY BRO. CHAS N. MIKELS, P.G.M. INDIANA

IS Masonry efficient? Well! What is efficiency? Today it means to study things as they are and then make them what they should be. It means to stop waste, to stop waste of mind and soul and body, to stop waste of time, energy, money and opportunity. It means to diagnose the illness, to find the cure and then to administer the cure.

It means the closest analysis and investigation, personal, business, civic, religious, fraternal and domestic; to inventory and appraise yourself and your institutions, on these several lines of relationships, to cure all defects in these several lines as completely as is thinkable, by the best methods possible, individual or organized.

Webster would not know this word if he came back to earth today. Not ten per cent. of the world's population ever pay any attention to it and never did until recently.

There was such a word long ago but it did not amount to much as a mover of men.- There was more corn-fodder out in the snow this winter than ever before. There have been other words such as "light," "truth," "progress," "faithfulness," "honor," but none of these have really "pressed the button" hard enough to attract any very considerable attention. They lack "punch," drive, somehow. There seems to be no transmission gearing so these truths do not travel very rapidly. They have not furnished any "Keeley Cure" for habits of carelessness, neglect and indifference, for habits of dissipation of mind, soul and body.

Efficiency is a modern Hiram Abiff. It is an architect which remodels imperfect structures; which builds new structures properly and effectively; which plans fitness in all things. It is an author of perfection in purpose, an improver of methods; a conserver of time, energy, money and opportunity. Efficiency never causes confusion by having no designs on the trestle board.

We forget that God, himself, starts some things. He started "Truth" but we play marbles with it. He started "Evolution" but we throw on the brakes. He started the "Future" but we live in the past. He started our power to think but we are satisfied to turn the crank of the phonograph, repeating the thoughts of dead men. God starts a lot of things but we let them run down.

This word Efficiency is a God's-word. It is His try-square of purpose; His gauge of spirit; His plumb of practice; His level of method. It is His common gavel with which to knock off the rough corners of unenergized purpose and unpotent practice so that they may fit and fit today.

There is no use to look in the dictionaries for the modern definition of Efficiency because the dictionaries did not understand the word. The world has changed the word of late. Yesterday it had a general meaning. Today is has a specific use. Yesterday it was theoretical. Today it is practical. Yesterday it slumbered. Today it opens your eyes. Yesterday it applied to results alone. Today it does not forget methods. Yesterday it was gentle. Today it is a, prod, a goad, a stimulant.

Today this word is alive, determined, searching, aggressive, progressive. No one has to burn midnight oil or delve among dusty shelves or split hairs over the trails of tradition to get its meaning. It means "get down to brass tacks" at once in every detail of life for life is too short and too valuable to permit waste.

Ten years ago, Efficiency was a shell of a word; now it is a compelling power. Today it is the mainspring of action. It is dynamic. You cannot dodge it. It is after you and after every move that you make. Your neighbors and competitors know the exact degree of your inefficiency better than you do yourself.

Efficiency is the world's best friend. It is turning shops upside down. It is uprooting erroneous habits. It is casting pet theories into the scrap heap. It makes you look at

yourself and your work in a flawless mirror. It makes you step aside and see yourself go by. It makes you define things closely. It upsets false landmarks. It systematizes things. It makes you think, study, compare, observe, conclude, will and act. It makes you think in the present tense rather than in the past tense. It standardizes that which should survive and consumes peculiarities.

Efficiency is a perpetual question mark. It takes nothing for granted. To it, nothing that is, is right until it is proved over again. This is the right of every generation. It cares nothing about the past except as it tests the wheels of today. It approves that which fits. It is not sceptic yet it is "from Missouri" and demands to be shown that alleged right is right. Every generation has demanded blind faith in its errors. The children of today demand proof from the fathers of yesterday.

Efficiency is not an iconoclast smashing old men's mental idols with unconservative hammers. It is not the banner of youth in the hands of untried judgment. It is a challenge to a think-fest. It is not blinded by sentiment. It stops leaks. It plugs holes. It puts bushing on the wabbling wheels of progress. It makes you get away from copy-work. It is not satisfied with being a carbon-copy of yesterday, mistakes along with Truth.

Efficiency is a middle aged man's practical word of progress. It isn't the talisman of dreamers nor the pet word of intellectual sleepers. It is the slogan of Life, not the epitaph of Death. It has no time for bivouacs. It is the war-cry on the battle line of happiness. It is the Beausant of evolution, of real prosperity. It is a motto of character building.

It means conservation of energy; directness of purpose; eternal vigilance against shiftlessness. It shoots at the bull's eye of perfect ends. It fires with a rifle and does not scatter like a shot gun. It puts a punch in power. It puts iron in the will. It puts oil on the bearings of the brains. It puts forced draft on the furnaces of the heart. It gets up steam.

It means repairs to systems; modifications of methods. It means initiative instead of custom. It means thought-force instead of repetition. It means a lot of changes. There is nothing of "stand pat" about it until the verdict of "Absolutely right, proved anew," is returned by the jury of modern hearts. It wants light, more light, further light and uses a Mazda light instead of a tallow candle while it works.

Efficiency ascertains whether things are outgrown and has the courage to discard them. It opens the tombs of dead purposes and causes an ascension of resurrected intention. It finds a choked truth and transplants it. It finds scattered fragments and articulates them. It emancipates spirits from the chains of habit. It knows the difference between a national head and a State ganglion.

Nothing can escape it. It applies to Churches and factories, to fraternal orders and corn fields, to transportation and schools, to preacher and pew, to Master and member, to men and women, to you and me. Take due notice and govern yourselves accordingly.

Nothing is so obscure as to miss its acid test. Nothing is so prominent as to escape its probe.

It is pushing men from places of power in Church and State, in store and factory, in fraternal orders and ships. It is taking of the withered wreath of prestige, of place. It is cutting of unearned wages. This Goblin of Efficiency will "get you if you don't watch out." It will "get" your pet hobbies, your cherished habits, your sacred customs, your counterfeit landmarks.

One thing is sure. Masonry has to stand the test of this word as if it were a soap factory. Is there any high degree of Masonic efficiency? Get the spirit of this word and apply it for yourself and to yourself. Do some thinking for yourself. You have the evidence all around you to prove or disprove it one way or the other. Stop shifting the responsibility for thinking onto somebody else. Have some nerve and think and think out loud too.

There is not much close thinking. There is a difference between a "leader" and an "official." It is the apparent, at least customary province of an official to maintain and administer things as they are. A reasonable amount of this is conservative but too much of it is death. Enough strychnine is a stimulant and a medicine, but too much of it is fatal. You cannot expect progress from officials in the very nature of things.

There is both undue loyalty and undue fear of officials. There is undue praise and undue criticism of leaders. The average official has completely "buffaloed" the great majority of members. The members are to blame because they do not assert their right to think and desire.

There are two classes of Masons, both lay and official. First, those who think that the word "Future" means a repetition of Yesterday. Second, those who think that Yesterday is a conservative teacher of change, evolution. Yesterday rightly consulted is a most excellent servant of Efficiency, but Yesterday is neither the "Boss" nor fetish of Efficiency. One class thinks that nothing is worth while which cannot stand the test of vital fitness for today.

It seems to be beyond question, that Masonic Truth is potentially efficient. Truth is eternal. It has no yesterday, today or tomorrow. It is perpetually young. It never becomes absolute. It has a long, firm stride. One foot rests on the safe soil of Yesterday. One foot reaches for the safe soil of Tomorrow. But the Heart of Truth is "plumb" over the human hearts of today.

There is no use in denying to Efficiency the right to test out the question whether Masonic method and practice is what it could be and therefore should be. You cannot prevent it.

Every empty chair in a lodge room is returning a verdict of inefficiency of some sort. It cannot be as to Truth. It must be in our method or our spirit.

You know just as well as I do, that on a thousand walls of a thousand lodge rooms, appear the mysterious words, "Mene, Mene, Tekel, Upharson," "Thou art weighed in the balance and found wanting." They cannot stand the test of efficiency. The officials of old Babylon could not see it in time. They lost their importance under the new regime. They slept in the lap of habit too long.

It will take many a modern Daniel and you may be one, who is willing to be cast into the fiery furnace of criticism and the lion's den of ridicule to translate this verdict of inefficiency into modern progress. Have you the nerve of a great Masonic purpose. We have plenty of little ones. Think up a great one. Are you loyal to the Logic of Truth ? Follow it. Think.

Is Masonry, as applied, efficient?

----o----

LOVE NEVER FAILETH

(George Matheson, whose lines these are, went slowly blind, and as the darkness deepened many doubts vexed his mind. He fell into the depths of despair, and when he had let go of faith in God and immortality, he felt the tug at his heart of Something that would not let him go. Hence this sublime lyric of Love and Life everlasting. When he died, beside the grave stood a huge floral emblem, a square of white in which the last two lines of this hymn were spelled out in red rose buds. - The Editor).

O Love that wilt not let me go,

I rest my weary soul in Thee;

I give Thee back the life I owe,

That in Thine ocean depths its flow

May richer, fuller be.

O Light that followest all my way,

I yield my flickering torch to Thee;

My heart restores its borrowed ray,

That in Thy sunshine's blaze its day,

May brighter, fairer be.

O Joy that seekest me through pain,

I cannot close my heart to Thee;

I trace the rainbow through the rain,

And feel the promise not in vain

That morn shall tearless be.

O Cross that liftest up my head,

I dare not ask to fly Mom Thee;

I lay in dust life's glory dead,

And from the ground there blossoms red

Life that shall endless be.

----o----

"The compensations of calamity are made apparent after long intervals of time. The sure years reveal the deep remedial forces that underlie all fact." - Emerson.

----o----

REMARKS ABOUT KINGS

(God said, "I am tired of kings." - Emerson.)

God said, "I am tired of kings,"

But that was a long while ago;

And meantime man said, "No -

I like their looks in their robes and rings,"

So he crowned a few more,

And they went on playing the game as before,

Fighting and spoiling things.

Man said, "I am tired of kings,

Sons of the robber chiefs of yore;

They make me pay for their lust and their wal;

I am the puppet, they pull the strings;

The blood of my heart is the wine they drink!

I will govern myself for a while, I think,

And see what that brings."

Then God, who made the first remark, smiled in the dark.

- Henry van Dyke.

----o----

ACROSTIC

G rander than the lines that Pythagoras drew,

E ngraved on the hearts that ever are true,

O nward and beyond the science it ran, -

M asonry, the nature religion of man.

E nter thy temple, sweet spirit, and there

T ry us by compasses, level and square.

R ightly interpreting our mystical art

Y ou can speculate on with happy heart.

- L. B. M.

EDITORIAL

PRO-MASONRY

LAST autumn we made note of the action of the Grand Lodge of England by which Brethren of German birth were virtually suspended from the fellowship of Lodges under its obedience. At that time we expressed deep grief that such a thing should come to pass, attributing it to the bitter feelings evoked by the war, creating an air so surcharged with passion that the quieter, saner voices could not be heard. No doubt it was inevitable that men should act so, albeit we recalled that during the blood and fire and tears of our own Civil War, when States were divided and churches were rent asunder, the Masonic tie remained unbroken. With mingled sorrow and amazement we must now make record of proposals for still more drastic action, as set forth in the following resolution passed, by a close vote, at the recent session of the Grand Lodge:

That it be referred to the Board of General Purposes to consider and to report upon the following proposals:-

1. That each Private Lodge under the jurisdiction of the Grand Lodge of England be required to examine the cases of all members who are of German birth, to call upon all such members whose retention of membership is not approved by the unanimous vote of all the other members of the Lodge to resign, and failing resignation, to forthwith exclude such members from membership; or, in the alternative, -

2. That on the termination of the War each Private Lodge under the jurisdiction of the Grand Lodge of England be required to examine the cases of all members who are of German birth, to refuse permission to such members to resume attendance at Lodge unless the resumption of such attendance is approved by the unanimous vote of all the other members of the Lodge, to call upon all members of German birth the resumption of whose attendance is not so approved to resign, and, failing resignation, to forthwith exclude such members from membership.

3. The immediate withdrawal of this Grand Lodge's recognition of the German Grand Lodges.

4. The prohibition of the reception in English Lodges of alleged Masons belonging to a Lodge under any German jurisdiction, and the prohibition of the entry of English Masons into any Lodge existing under any German jurisdiction.

Surely that is going too far, involving as it does a renunciation of those far-shining principles enshrined in the Constitution of the Grand Lodge itself, which are the chief glory of modern Masonry. Of course we are sure to be called pro-German for entering a protest. Nothing of the kind; but we are pro-Masonry, and it is plain that these proposals, if adopted, will be nothing short of a calamity to the Fraternity, not only in England but everywhere. Let us pray that it may not be so. Dark and dreadful is the day in which we live, dividing time into before and after, like a deep red gash across the face of history, but must we fling everything to the winds? "The rocks are not burning," and another and happier day will dawn when such an action will rise up as a barrier to Brotherhood, showing that Freemasonry forfeited its influence in behalf of peace and amity. Not all English Masons are in favor of such proposals, as witness these grave and weighty words by Canon J.W. Horsley in the London Freemason:

"I recognize that Temperance in speech becomes us, even when the conduct, not of an enemy nation, but of enemies in that nation, is in question. I recognize also that Fortitude is required by those who will not meet a Hymn of Hate by what seems to me its English equivalent in prose. My son, who was about to be ordained, entered the Army with my approbation, was seriously wounded at Ypres, and has just gone out to France, but that will not hinder my being called a pro-German if I plead for sanity and charity and dignity of attitude and utterance.

I am seriously concerned in the name of Prudence and Justice, for the spirit and reputation of the Craft. How often have I not heard, and even uttered panegyrics on the intention and power of Masonry to hasten tie day of Universal Brotherhood! Was this all humbug, to be exposed as such directly a nation which contained some of our

Brethren was arrayed against us ? I have heard our Grand Master tell how, after the bitter Boer War, he received a welcome from Boer as well as from English Lodges in South Africa.... But now we are asked to render it possible that after peace, which we desire to be honorable, and therefore not dishonorable to the vanquished, vile shall be found deliberately, and without due cause on the part of those who must remain our Brethren (until by some overt and definite breach of the Landmarks they have forced upon us non-recognition) to have broken down the bridge on which we might and should meet in happier days with open hands instead of mailed fists. Much do I pray for our victory; more for peace; and most for an extended and deeper brotherhood amongst all men after the fashion which we contend the Craft can teach them.

But if, at the bidding of an indiscriminate hatred, we are to belie our professions and embitter our temporary opponents by excommunicating them, then I am not alone in saying that I shall have little interest in what will have become a mere English Club, and have ceased to be the exponent and animator of a Fraternity which should play so great a part in the creation and promotion of peace and goodwill, irrespective of nationality and unaffected by transitory variance, when the bluster and the intoxication of warfare have passed away."

Darker will be the day when such wise words go unheeded - our Fraternity will then be ready for the junk-heap and the scrap-pile, having betrayed its spirit and failed of its mission. Such a time asks for courage, self-restraint, magnanimity, fortitude and tolerance, and above all faith in the fundamental principles of Masonry. We beg our English Brethren to believe that we write these words in no spirit of partisanship, but in deep sorrow, moved thereto by solicitude for the future of our Fraternity. Nor do we forget the noble words in the Book of Constitutions of our mother Grand Lodge: "No quarrels about nations, families, religion or politics must by any means or under any color or pretense whatever be brought within the door of the Lodge."

* * *

TAKING MASONRY SERIOUSLY

If we mistake not, there are signs to show that men, especially young men, are more and more disposed to take Masonry seriously, both as a principle to be held and a life to be lived. There are exceptions, to be sure, as we learn from a letter before us, wherein a Brother frankly confesses that his only interest in the Fraternity is in what he calls “the big eats and the big meets." Surely a mistake was made when this Brother was admitted to the Order at all. He is in the wrong pew, having no interest in the intellectual aims of Masonry, much less with its opportunity for practical human ministry, and our Lodges must have the courage of the old-time Masons who sent such men back to the Guilds, as unworthy of the fellowship of serious men. From another letter we read:

"With a leading and prominent Odd Fellow in the East with a zealous Knight of Pythias in the West, and the Exalted Ruler of the Elks and the high muck-a-muck of the Eagles in the South, and with the average member of the Masonic body belonging to at least four or five other orders, sometimes the thoughtful member must think that our Order looks and is a little bit foolish. For the Jew to attend early mass, for the Catholic to be superintendent of the Presbyterian Sunday School for a leading Methodist to expound the Talmud to a Boy's Class in the Synagogue, might be highly desirable, yet none the less inexplicable. Perhaps the time will again come when Masonry will be a living, active force for good and greatness.

Frankly, I have looked upon most Masonic literature as largely worthless, and oftentimes actually harmful. The childish legends that pass for Masonic "History" seem little short of astonishing. In looking over the June issue of The Builder however, I read the article entitled "Our Thucydides," by Prof. Pound of Harvard University, and I thought that if such articles are to appear, perhaps there is now active hope for the great Order and a proper understanding of its history and aims. Therefore I renew my membership in the Society, in the hope that the time of "hot air," idle legends and extraordinarily foolish "history" has none by."

Not gone by, Brother, but it is the work of this Society to help hasten its exit from the earth, in behalf of clear seeing and sane thinking in the fields of Masonic history, symbolism, philosophy and practical endeavor. If the leaders of the Order are wise, they will see in this thoughtful and forthright letter one reason for the falling off in Lodge attendance and failing interest in Masonry. Thinking men want the truth, not silly legends, fantastic history, and mathematical puzzles, and if they do not find it they will

reckon Masonry as only one of many such orders, having little or nothing to set it apart from the rest.

Of course, if Masonry is only a dramatic Club, whose performances prelude a banquet and a smoker, let us admit it, and not keep up the hoax of having a noble history, a profound philosophy, and a beautiful symbolism. If there is nothing in it, like the King of Hearts in Alice in Wonderland, when the mysterious document was brought into his court, "If there is nothing in it we are saved a lot of bother, as we need not try to find it." But if Masonry has anything of value to teach men, has any real purpose and definite mission, it surely behooves us to study it and rededicate ourselves to its service.

BRIEFER NOTES

Our friend, the distinguished editor of the Occult Review, thinks that the December number of The Builder is the best we have so far issued - that being the last copy he has had opportunity to read. "One would say that it almost embraces the whole field of the subject-general which brought the Society into being," he remarks, adding that it is a memorable number, finishing a memorable year's labor; "and we look for greater things to come." He makes particular note of the article by Brother Ball on the Hiramic Legend and the Lost Word, and the brief essay by Brother Gage on Building Designs. He is interested in the old Temple of Heaven in which the Scottish Rite degrees were conferred, as Brother Lobingier related. He congratulates us on the excellent index, and pronounces the work of the Year good from first to last.

* * *

Ye editor would thank the Scottish Rite bodies throughout the country to let him see their Bulletins, not all of which reach his office, and he will be especially grateful to Brethren of that Rite, or any other, for details of plans and methods of procedure in their social service undertakings - such as the magnificent work of the Masons of Duluth in the Infant Welfare Department of their labors. He wishes to analyze and give the Craft

the results, both as to methods and achievements, of these benign and practical endeavors. Take due notice, Brethren - please - and govern yourselves accordingly.

----o----

ARTICLES OF INTEREST

Masonry as a Social Bond, by Bishop D'Arcy. London Freemason.

The Orange Order, by J. L. Carson, Virginia Masonic Journal.

Dedicating the Lodge, by F. C. Higgins, Masonic Standard

Thomas Mason Harris, Grand Chaplain, 1796. New England Craftsman.

A General Grand Lodge, by W. W. Clark. Illinois Masonic Review.

Two Hundred Years of Templarism, by D. O. Scott. American Tyler-Keystone.

Music and its Relation to Masonry, by R. Hawridge. The Trestle Board.

Negroes and Freemasonry, by H. A. Williams. American Freemason.

The Pilgrim's Way, by H. J. Strutton. Occult Review.

* * *

BOOKS RECEIVED

The Way of Divine Union, by A. E. Waite. Wm. Rider & Son, London. $1.75.

The Meaning and Value of Mysticism, by E. Herman. The Pilgrim Press, Boston. $1.75.

The Ethics of Confucius, by M. M. Dawson. G. P. Putnam's Co, New York. $1.50

Songs for the New Age, by James Oppenheim. Century

The Appeal of Masonry by H. G. Smith, Glencoe Ill

Solomon and the Temple, by C. P. Benedict, Indiianapotis, Ind.

The Religion of Freemasonry, by G. R. Van De Water, New York.

----o----

PREPAREDNESS

There is not anything amongst civil affairs more subject to error than the right valuation and true judgment concerning the power and forces of the State. Walled towns, stored arsenals and armories, goodly races of horses, chariots of war, ordinance artillery, and the like: all this is but a sheep in a lion's skin except the breed and disposition of the people be stout. Nay, number itself in armies importeth not much, where the people is of weak courage; for as Virgil saith, It never troubles the wolf, how many the sheep be.
 - Lord Bacon.

THE LIBRARY

SOCRATES, MASTER OF LIFE

FLAUBERT was wont to say that the man is nothing; the work everything. With this we do not agree, least of all after reading the story of that Sage whom Shelley called "the Christ of ancient Greece," in that so brilliant little book, 'Socrates, Master of Life," by W. E. Leonard. There is no exaltation in reading such a story, there is only prostrating humility. And there is sadness, too, such sadness as falls upon one in the presence of a Master of the fears, passions and vicissitudes which befall us here below. Thinking of that truly great and noble man and the life he lived, one feels that the words of the poet can be much better applied to him than to David, of whom they were written:

"Great, valiant, pious, good and clean,

Sublime, contemplative, serene,

Strong, constant, pleasant, wise."

Withal he was very human, this son of Sophroniscus, the stone-cutter, as the author shows him to us in the too brief sketch. The materials, of course, are scant. Naturally, his friends, who knew his life, left record only of his thought, and he himself, being a wise man, never wrote a book. He was ugly and dressed shabbily, and seldom washed himself. He went barefoot, even in the winter snows, and was strong and tough as well as brave - did he not make a good soldier ? He married Xanthippe, the shrew, and left two children, albeit nothing was ever heard of them. She used to pour slop-water on him when he came home late at night. When asked why he married such a vixen, he said that if he could endure Xanthippe he could learn to endure anything. He loved folks, and was one of the greatest talkers the race has known.

If there is pensiveness in the memory of him, there was no sadness in his life. How could there be ? Fortified by his philosophy, he knew that melancholy is folly, the trick of an evil imp. He was a merry old man, ready to take a joke or to pass one back, always asking questions and professing to know nothing. He taught the youth of Athens that the soul of all improvement is the improvement of the soul. Do every deed, think every thought in accordance with the simple principle of virtue, he said, and you will then be fortified against all the fears of life and death - since no real harm can come to a good man in this life or after death. That was what he taught and that was how he lived; so that it was no wonder that Xenophon could write of him: "No one within the memory of men ever bowed his head more beautifully to Death."

Our author compares Socrates to Christ, as did Shelley, seeking the while to make clear the place of the philosopher in "this multitudinous business of salvation." For such as are interested in the teaching of the barefoot sage there is a chapter full of meat. Self-control, balance, poise was the cardinal virtue with Socrates. He thought less than we do, apparently, of doing duty against the grain. For, if we have the right idea of our duty, there is no grain to go against, the doing is effortless. For us, the fascination of Socrates is in his personality, his brave, calm, cheerful and playfully wise mastery of life. No wonder Erasmus was for giving him a place among the Saints, and could scarce refrain from saying, "St. Socrates, pray for us !"

* * *

CONFUCIUS

From Greece to China is a long journey, yet Socrates and Confucius were not far apart in time, and one feels that they would have understood each other had they met. Confucius died in his seventy-third year, 479 B. C., died unhonored, feeling in the flickering beats of his failing heart that his pleas for justice, truth, industry, self-denial, moderation and peace were unheeded. What he taught is admirably summed up in "The Ethics of Confucius," by M. M. Dawson, with a foreword by Wu Ting Fang, and it is a goodly body of wise and fruitful truth showing "how to get through life like a courteous gentleman." His central idea is that every normal man cherishes the aspiration to become a Superior Man - superior to his fellows, if possible, but first of all superior to his own past and his present self.

Confucius has also been compared to Christ, for that he taught the Great Principle of reciprocity: "What you do not want done to yourself, do not unto others," - which is very far from the positive form in which Jesus stated it. Lao Tsze was nearer to the Teacher of Gallilee when he taught, "Love thine enemies." Inquiry was made of Confucius concerning this saying, resulting in the following dialogue: "What do you say concerning the principle that injury should be recompensed with kindness ?" And Confucius replied: "With what, then, will you recompense kindness ? No, recompense injury with justice and recompense kindness with kindness." Lao Tsze has much the larger following in China, which this difference in their teachings no doubt in part explains - the followers of Confucius being among the elite and scholarly.

Confucius was a sage, not a seer. So long as he talks of the art of living, of mental morality, of selfculture, of human relations in the family and the state, his insight is clear and wise. When he comes to the higher relations of the soul his vision is vague, indefinite and uncertain. Yet he was a noble teacher, sincerely seeking to guide his fellow men aright along the simple, but far from easy, path which mortals should walk: "I seek unity, all pervading."

THE RELIGION OF FREEMASONRY

"The world is big, but not too big to be blessed, were men only good. The worst war this world ever knew is still raging, but the smallest child knows that war continues solely for the want of love. Opinions are many and diverse, yet on one subject, all good men who are wise, are agreed. This is that the betterment of world conditions ultimately depends upon the universal recognition, both in belief and conduct, of the Fatherhood of God and the Brotherhood of man. One of the oldest institutions in this world, the largest, most influential, and beneficent, which professes and practices these principles is Freemasonry. This contribution to its work and its worth is dedicated to those Grand Lodges, which, loyal to ancient landmarks, keep the Bible on their altars, worship God, and uplift the brethren. Amen. So mote it be."

After this manner Brother George R. Van De Water, Grand Chaplain of the Grand Lodge of New York. dedicates his sermon on "The Religion of Freemasonry," delivered on Sunday, Nov. 28th, 1915, in St. Andrew's Church, New York. It is one of the best Masonic sermons we have read in many a day, nobly phrased, straight to the point, aglow with the fire of a passionate faith, fearless and free of spirit, and intensely practical. If you doubt it, listen:

"Going to Lodge is insufficient for Masonic progress. One may take degrees and make no advance. You can learn all the work and exhibit nothing of the worth. A man in the church as well as in the lodge may become a magnificent ritualist, and remain a sodden sensualist. Esthetics are no better in themselves than gymnastics to elevate and uplift the human soul. Nobody who tries fails, but unless a man tries himself, all God can do for him amounts to nothing, so far as personal character counts. Everything in Masonry tends toward goodness. A good Mason is a good man, a helper in time of need, upright, and a cordial good fellow in joy. A bad Mason defies definition. He betrays his trust, injures his cause, blackens the fame of the order, and brings obloquy to an institution that deserves both sympathy and support."

----o----

THE WISDOM OF SWING

More things are overdone in the parlor than in the kitchen.

Human nature has not much changed since man became acquainted with it.

The sermon is the poppy of literature.

Time has shaken the bottle of knowledge, and we are all of nearly one color of ignorance and wisdom.

Each heart should read its own mass over its own dead.

To be too near any one thing - that is fanaticism.

Deer run, bin ds fly, serpents crawl, but man talks himself forward.

If there is anything sweeter than honey it is the study of the bee.

Egotism is the nomination, election and coronation of self.

Many repetitions and much time do not make a thing true.

A materialist is a soul domesticated out of its immortality.

Zululand is full of conservatives.

- David Swing: Poet Preacher.

----o----

KNOWLEDGE AND WISDOM

Knowledge and wisdom, far from being one,

Have ofttimes no connection: knowledge dwells

In heads replete with thoughts of other men;

Wisdom in minds attentive to their own.

Knowledge - a rude unprofitable mass,

The mere materials with which wisdom builds -

Till smoothed and squared, and fitted to its place,

Does but encumber when it should enrich.

Knowledge is proud that he has learned so much;

Wisdom is humble that he knows no more."

- William Cowper.

----o----

THE RUFFIAN, DEATH

At last life's powers fail;

The silver cord is loosed, the wheel

Of life, and golden bowl are broken;

The sunny days return no more;

There comes through every avenue, the token

That Death is knocking at the door !

The grinders cease; the eyes grow dim;

Gray hairs are blossoming above;

The ear no more receives the happy hymn,

The heart no more is kindled up with love;

The ruffian, Death, his work completes,

The mourners go about the streets,

Our souls with sympathy to move !

Beneath the green springs we entomb

Him, the delight of the Mason's home !

- From History Occidental Lodge, Ill.

----o---

A MASON'S GREETING

To all who hope for life beyond this living,

To all who reverence one holy Name -

Whose liberal hand will not be stayed from giving,

Who count all human fellowship the same;

Whose lives ascend in wisdom, strength, and beauty,

Stone upon stone, square-hewn and founded well,

Who love the light - who tread the path of duty:

Greet you well, brethren ! Brethren, greet you well!

- John Edmund Barss.

----o----

LET US PRAY

"Do you feel something in you deeper far than mind, grander than enthusiasm, of greater energy than will? Are you not conscious of emotions whose interpretation is no longer in us? Do you not feel your pinions? Let us Pray." - Balzac. Seraphitus.

THE QUESTION BOX

JURISDICTIONS

What territory comprises the Northern jurisdiction of the Scottish Rite in the United States ? - R.J.M.

The territory east of the Mississippi and north of the Ohio rivers.

* * *

JOURNALISM

Can you give me a suggestion as to the best book dealing with journalism, giving a thorough working knowledge of the business of newspaper reporting and general writing? J. B. D.

Perhaps "The Newspaper Worker," by James McCarthy, published by the Press Guild, New York, is as good a book of the kind as you can find, though "Practical Journalism," by E. L. Shuman, (Appleton Co., New York) is very good indeed. Ye editor prefers the second book, no doubt because it was written by one of his dear friends. However, where there is a choice between two good things - take both, if you can.

* * *

JOSEPH SMITH

Was Joseph Smith, the founder of Mormonism, a Mason ! I have heard it stated both ways, and would like to know the fact. - R.J.M.

Smith seems to have been made a "Mason at sight" by the Grand Master of Illinois, but the events showed that it was a bad day's work, because of the abuse of Masonry by the Mormons. For an account of the trouble caused in the Grand Lodge of Illinois by the Mormons, see the "History of Masonry in Illinois," by Reynolds, also the "History of the Grand Lodge of Iowa," Vol. I, Chap. 5.

* * *

DANIEL O'CONNELL

In the article on Irish Masonry, by Brother J. L. Carson, the writer refers to Daniel O'Connell as a Mason. I am wondering where he gets his authority, and to what Lodge he belonged. The article on O'Connell in the Encyclopedia Brittanica states that he was a faithful Catholic. If this is so, it would be quite interesting to know that he was also a Mason. - R.R.E.

Little is known of the Masonic history of O'Connell beyond the fact that he was made a Mason in old Lodge No. 189 then held in Dublin - the Lodge now meets in Ballymena - in 1797, and was Worshipful Master of the Lodge the following year. Owing to the attitude of the clergy of the Roman Church toward Masonry, however, O'Connell finally broke his connection with the Craft, and died as he was born - a Catholic. (See Finders "History of Masonry.") Brother Wm. Ross, Past Grand Master of Nova Scotia, can no doubt give further information, if it is desired.

* * *

MASONIC AMUSEMENTS

Is it unMasonic to play billiards or cards in a room adjacent to a regular Masonic temple or Lodge room, if the room in which such amusements are conducted is in no sense used for Masonic purposes, but is maintained only as a Club room for Masons and the sons of Masons, or others for whom some Mason will stand sponsor? - C.S.M.

Certainly not. The arrangement described is admirable, as safe-guarding such amusements from abuse, as well as in bringing the sons of Masons into the fellowship -

which is far better than to have them play games elsewhere under less fortunate influences. Of course there are communities where amusements of this kind under any auspices are regarded as sinful, but they are not many. Even churches are adding play-rooms to their edifices in these days. The old-time Masons vvere much freer in these matters than we are, often using their Lodge-rooms as places of frolic.

* * *

DEFINING MASONRY

Can you give me the definition of Masonry as given by the Master in the Kentucky Lodges? I heard it once but did not memorize it, and I think it the best I have heard. - F.G.B.

We presume that the folloxving is what our Brother has in mind, taken from the Masonic Monitor of Kentucky, by Brother J. N. Saunders: - "Masonry is a system of ethics founded upon a belief in God, and in resurrection to a future life, inculcating strict adherence to the duties we owe to each other, demanding patriotic obedience to the laws of the land in which we live, and inspiring a veneration for the Creator of our being."

* * *

"THE DEW-DROP LECTURE"

I have often heard of a lecture used in the ritual of the Grand Jurisdiction of Mississippi called "The Dew-drop Lecture," said to have been written by Albert Pike. Can you give me any information with regard to it? - H.L.N.

In sending us a copy of an old obsolete Monitor of Mississippi, which contains the famous Dew-drop Lecture, Grand Secretary F. G. Speed has this to say about the lecture: - "This lecture was not written by Albert Pike, but was handed down a hundred years before Gen. Pike was born. My father and grandfather were intimate with Brother Pike, and my father made the above statement about the lecture. The lecture is used in our Lodges quite frequently, but it is not a part of the adopted work now." We propose to publish this lecture in an early number of The Builder, and we believe our readers will agree that it deserved to be handed down for a hundred years.

* * *

THE COLORS IN THE FLAG

I had just dispatched a letter to you regarding two of the articles in the first volume of The Builder, and had scarcely mailed it when another, one of your own editorials, attracted my attention. It was your account of the origin of the colors entering into the composition of the American flag, in the issue of Feb. 1915. Your reference to the classic application of those same colors particularly interested me, and I am tempted to ask you to go more minutely into the discussion. The "loci classici" for the Roman use of the red and white would be greatly appreciated, for you have touched upon a topic not generally known to College and High School instructors in the classics. - F.S.D.

We insist that Brother Dunn, who is the head of the department of Latin in the University of Oregon, is just the man to discuss this question, and we are sure that a letter from him touching the use of red and white among the Romans would be interesting to many of our Members. Moreover, we deem it bad policy to attempt to do a thing which another can do in a better manner. Also, it is about time that some one gave us an article on the use and symbolism of color in Masonry, a most interesting and suggestive subject.

* * *

MASONRY AND POLITICS

If it is not out of order I would like very much if you would give us light on the following question: What is the relation of Masonry to politics? - O.K.M.

The article in the Book of Constitutions, adopted by the Grand Lodge of England in 1723, is very strong on this point; doubly strong in the edition of 1738. For example: "No quarrels about nations, families, religion or politics must by any means or under any color or pretense whatever be brought within the door of the Lodge; Masons being of all nations upon the square, level and plumb, and like our predecessors in all ages we are resolved against political disputes." (Alas ! the Grand Lodge of England seemed to forget this injunction at its last meeting.) While Masonry thus abjures political questions equally with religious disputes, in its Lodges, it is all the while training men to be good citizens, and through the quality of its men it influences public life - as Washington, F ranklin and Marshall carried the spirit and principles of Masonry into the organic law of this Republic. By building men up in moral character spiritual faith and public-mindedness, Masonry is helping to build up a state that will endure the Shocks of times nobler structure than ever was wrought of marble or of mortar. (See "The Principles of Freemasonry in the Life of Nations," by Findel.) Of course, men trained in the great principles of Masonry will stand for these principles, stand together in their behalf - fight for them, if need be - when they are involved in the issues of political strife; but Masonic Lodges, as such, have no place or part in politics - save, as we have said, to train men for usefulness righteousness and goodwill in all the relations of life.

* * *

THE JUSTINIAN OATH

A Brother from Kansas asks for information concerning the Justinian Oath, but from the fact that he tells us that he has heard it used in connection with some High School fraternity we are quite sure that he is not thinking of the procedural or rather evidential oath which seems to have been introduced by Justinian in cases of alleged informal trust bequests (See Institutes of Justinian, II., 23, 12; Cod. VI., 42, 32; also Brittanica article on "Oaths.") Doubtless it is the Oath of the Athenian Youth that our Brother is seeking. If so, it runs as follows:

"We will never bring disgrace upon this, our city, by any act of dishonor or cowardice, nor ever desert our suffering comrades in the ranks; We will fight for the ideals and sacred things of the city, both alone and with many; We will revere and obey the city's laws and do our best to incite a like respect and reverence in those above us who are prone to annul or to set them at naught; We will strive unceasingly to quicken the public's sense of civic duty; thus in all these ways, we will transmit this city not only not less, but greater, better, more beautiful than it was transmitted to us."

* * *

THE MYSTERIES OF MITHRA

Can you give me any light on the mystic rites of the Mithraic initiations practiced in Persia, and their relation, if any, to Masonry? - H.E.M.

Less is known about the details of the Mithraic initiations than about the other orders of the Mysteries - than the Mysteries of Isis, for example, because we have the testimonies of Plutarch and Apuleius who were initiates in that order. We know, however, that as regards the drama of life and death and immortality the Mithraic rites differed only in details from the other orders of the Mysteries - albeit it had a greater vogue in the Roman empire, perhaps because of its emphasis on the military spirit. It may almost be said to have been the religion of the Roman army, which carried it to the ends of the earth - as, later, the English army spread Masonry over the world. Like other similar orders of antiquity, the Mysteries of Mithra are related to Masonry, not so much

historically, as spiritually - in the fact that the Drama of Faith, of which we wrote in The Builders, was somehow transmitted from those ancient fraternities to modern Masonry. Franz Cumont is the great authority on the Mithra and his "Mysteries of Mithra" and his "Oriental Religions" trace the origin and influence of the cult with learning and insight. For a briefer account, however, Brother Maness is referred to a little book, just published, called "Mithraism," by W. J. PhythianAdams. (Open Court Publishing Co., Chicago.)

* * *

MASONRY IN FICTION

I would like to know, if convenient for you to ascertain, what book by Sylvanus Cobb, Jr., brings out - or I might say brings in - some of the work of the Royal Arch and Council degrees in the story. - W.A.G.

We do not happen to be familiar with the stories of Sylvanus Cobb, but we are sure that some of our Members can answer this question, and we take the liberty of referring it to them. Usually Masonry does not come off well in fiction - except in the stories of Kipling - and there is room for a really good Masonic story such as Brother Charles Rann Kennedy could write

* * *

THE ESSENES

Some weeks ago, while rummaging among old books in a second-hand book store, I found a little volume entitled "The Ancient Order of Essenes." What was this order, and has it any relation to Masonry? - M.W.R.

The sect of the Essenes - as we remarked editorially in the February issue - was a tiny cult of monastic Pharisees whose headquarters seem to have been in the wild region in southeastern Judea, near the Dead Sea. They carried the separatist idea of the Pharisees to its ultimate extreme, and are interesting, not for any marked resemblance, much less relation, to Masonry, but because they were apparently the only cult of the kind among the Jews. Da Costa, in his "Sketch of the Dionysian Artificers," was the first to try to associate them with the order of the builders, his theory, as we recall it, being that they were a Hebrew branch of the Dionysian fraternity; but we hardly think he made out his case. Masonic writers of the imaginative school, of which Dr. Oliver may be said to stand as a leader, taking their cue from such hints and theories, straightway bridged all gulfs and hailed the Essenes as the ancestors of Freemasons. Recent researches do not justify such claims. Some Jewish writers, to be sure, have claimed that the Essenes, or a division of them, bore the name of Bannaim, which is explained to signify Builders, but this is held to be doubtful. It probably only meant that each of the brotherhood built his own house, or that their mission was to build up, to edify, mankind - as the word is used by St. Paul. (See the discussion following the essay by Brother Westcott in the last issue of the transaction of the Quatuor Coronati Lodge.)

* * *

CORRESPONDENCE

CLARENCE BOUTELLE

Dear Editor: - I noticed in your Aug. number an inquiry regarding Clarence M. Boutelle, author of "The Man of Mount Moriah." Your reply was correct as far as it went. I knew Bro. Boutelle at Marshall, Minn., where he died, and will give the party a little information regarding the man.

Clarence Miles Boutelle, L. L. D. was born in New Hampshire in 1851. He came to Minnesota in 1859 with his parents and settled on a farm in Wabasha County near Lake City. He led the usual farm life of a country boy until 19 years of age when he supplemented his summer farm work for two years by teaching a district school two winters. He then entered the Winona normal school, where he early took a distinguished position in scholarship and was graduated in 1872. He then spent two years in the Massachusetts Institute of Technology and returned to the Winona normal school as a member of the faculty, teaching in mathematics, chemistry, psychology and other scientific studies, remaining with the faculty for nine years. His next teaching was in Rochester, Minnesota, and in 1885 was elected superintendent of the public schools at Decorah, Iowa. Here he remained for seven years with constantly increasing salary. He next taught a brief period in the state normal school at East Stroudsburg, Pa., and from there he came to the Marshall, Minn., schools in the fall of 1895 and remained there until his passing away. Prof. Boutelle kept in active association with the university, normal and state departments, each year being called to the University summer school as an instructor. On July 22, 1880, Prof. Boutelle was married to Miss Fannie C. Kimber, who was a native of New York and a graduate of the famous Oswego state normal school. She was of the Winona normal school faculty, in charge of Methods and Practice Teaching and had won the distinction of being at the front of normal school teachers of the state. They had two daughters, Anna and Louise, both of whom were students in the University of Minnesota at the time of his death.

Prof. Boutelle was a devoted student of Masonic history and usages, and as an author of Masonic literature he won a broad reputation, his work being of a standard character. He was made a Mason in Rochester Lodge No. 21, in 1885, and was admitted to Great Lights Lodge, No. 181, at Decorah, Iowa, a year later, and in succession was its Junior and Senior Warden, and Worshipful Master. In 1886 he became a Royal Arch Mason in King Solomon chapter, No. 35, of Decorah, and for two years filled the exalted position of High Priest. In 1887 he was knighted in Beauseant Commandery, No. 12, of Knights Templa at Decorah, and served two years as Generalissimo. He was also a charter member of Decorah Chapter No. 73, O.E.S., of which society Mrs. Boutelle was a member. He was also a member of Winneshiek Lodge, No. 58, Odd Fellows, at Decorah, and was a charter member and the first Senior Warden of Decorah Encampment of Odd Fellows, No. 133, and subsequently its Chief Patriarch. Prof. Boutelle retained his membership in all these orders at Decorah.

Prof. Boutelle was for many years among the most prominent contributors to the "Voice of Masonry and Family Magazine." He was also a contributor to Leslie's

Illustrated Weekly Leslie's Popular Monthly, Peterson's Magazine, Godey's Lady's Book, Arthur's Home Magazine, The Chicago Times, Chicago Tribune, and The Current. His most extensive novel was entitled "The Man of Mount Moriah," which was published as a serial, running two or three years in Voice of Masonry and now published in book form. Another extensive novel entitled "The Man Outside" was published in Leslie's Popular Monthly, and this is also published in book form, and has been dramatized for the stage.

Brother Boutelle was stricken down suddenly in his home in the evening after he had attended a Masonic funeral that afternoon for a Brother Harrington, who was as suddenly stricken down a few days before. Brother Boutelle died Sept. 16, 1903 at Marshall, Minn. and his body was taken by an escort of Masons and Odd Fellows to Lake City, Minn., where the Masonic Lodge of Lake City buried him in the family lot.

Very truly yours,

E. E. Smith, Minn.

(We are grateful to Brother Smith for this sketch of Brother Boutelle, the first ever published, so far as we are aware, not only because it answers a number of inquiries with regard to him, but also because it recalls an able and useful man. His Masonic poems and stories - especially "The Man of Mount Moriah" - had a wide reading among the Craft, and are still read. They are aglow with the spirit of a man to whom Masonry meant very much, equally for its fraternal tenderness and its spiritual beauty, and this beautiful fellowship he exhibited in his life. Incidentally, we have here another example of the value of such a society as ours, bringing men far apart into closer touch. Without it the story of Brother Boutelle, even in this brief form, would have remained untold.)

* * *

A SONG OF DEGREES

I said to the Rocks; I wish to know,

How did your greatness come to grow?

How formed you yourselves from the ooze of the Seas?

They said, Little by Little, by Degrees.

l said to the Earth; I would understand

How you became the fertile land?

How torn from the Rocks, by thaw and freeze?

It said, Little by Little, by Degrees.

I said to the Plant, I would comprehend

How the life of the Earth to your leaves you send?

How you change the dead soil into flowers and trees?

It said, Little by Little, by Degrees.

I said to a Beast, can you explain

How your flesh and your bones are made from the grain?

How you grew from the Rocks, the Earth and the Trees ?

It said, Little by Little, by Degrees.

I said to a Man, I would fainly know

How you know what is Right, and what is not so ?

How a man came to know the Good that he sees?

He said, Little by Little, by Degrees.

I said to a Spirit, shining, bright,

How did you gain your robe of light?

How learned the Omnipotent Will, to please?

It sang, Little by Little, by Degrees.

(Will the Brother who sent us these lines be kind enough to let us know his name ? If he wrote them, we are all the more anxious to know his name. If he did not write the poem, perhaps he will tell us who did. Howbeit, we thank him for sending it, and if he has any more of like kind humming in his heart - well, the latch-string is on the outside.)

* * *

THOMAS PAINE

One of our lady readers objects to a sentence in the article by Brother Brown on "The Secret of Washington's Power," as being unfair, if not unjust, to the memory of Thomas Paine. The sentence reads: "Paine wrote and talked; Washington prayed and fought." Perhaps Brother Brown did not intend any reflection on the author of "Common Sense," yet we can see that she sentence might be so interpreted. Our lady friend, while not a partisan of Paine theologically, insists that "Common Sense" did almost as much for American independence as Washington's sword. Paine himself thought of it as his great life work, for at his grave there is a little plain slab on which is inscribed, "Thomas

Paine, author of Common Sense." It is true, furthermore, that to Paine was due the first daring use of the word "Independence" in those struggles; and it may be added that he was the first to speak the words "United States." In justice to Paine his lady defender asks that we give our readers a passage from Blanchard's Life of Paine, which she encloses in her letter. The passage is as follows:

"At the close of the year 1775," says Calvin Blanchard in his Life of Paine, "when the American Revolution had progressed as far as the Battles of Lexington and Bunker Hill, John Adams, Benjamin Rush, Benjamin Franklin, and George Washington had met together to read the terrible dispatches they had received. Having done which, they pause in gloom and silence. Presently Franklin speaks: 'What;' he asks, 'is to be the end of all this ? Is it to obtain justice of Great Britain, to change the ministry, to soften a tax? Or is it for' - he paused; the word independence yet choked the bravest throat that sought to utter it.

"At this critical moment Paine enters. Franklin introduces him and he takes his seat. He well knows the cause of the prevailing gloom and breaks the deep silence thus: 'These States of America must be independent of England. That is the only solution of this question!' They all rise to their feet at this political blasphemy. But, nothing daunted, he goes on; his eye lights up with patriotic fire as he paints the glorious destiny which America, considering her vast resources, ought to achieve and adjures them to lend their influence to rescue the Western Continent from the absurd, unnatural, and unprogressive predicament of being governed by a small island 3,000 miles off. Washington leaped forward, and taking both his hands, besought him to publish these views in a book.

"Paine went to his room, seized his pen, lost sight of every other object, toiled incessantly and in December, 1775, the words, entitled 'Common Sense,' which caused the Declaration of Independence and brought both people and their leaders face to face with the work they had to accomplish, was sent forth on its mission. 'That book,' says, Dr. Rush, 'burst forth from the press with an effect that has been rarely produced by types and paper in any age or country.' "

* * *

MASONRY IN PUBLIC

Dear Brother Newton: - l have just finished reading your book "The Builders," and am very well pleased with it. It is just the book I wanted when I was made a Mason, and it seems to me that every Lodge would be anxious to enlighten its young members by giving them The Builders. To every man's mind when he is made a Mason, come the questions, what is Masonry when and where did it originate, and what is its purpose ? And unless he is started off on the right track, he is very liable to regard it as merely an order of which he is a member. In the chapter on Universal Masonry I find the following:

"On St. John's Day, December 27th, 1777, the Antiquity Lodge of London, of which Preston was Master - one of the four original Lodges forming the Grand Lodge - attended church in a body, to hear a sermon by its Chaplain. They robed in the vestry, and then marched into the church, but after the service they walked back to the Hall wearing their Masonic clothing. Difference of opinion arose as to the regularity of the act, Preston holding it to be valid, if for no other reason, by virtue of the inherent right of Antiquity Lodge itself. Three members objected to his ruling and appealed to the Grand Lodge, he foolishly striking their names off the Lodge roll for so doing. Eventually the Grand Lodge took the matter up, decided against Preston and ordered the reinstatement of the three protesting members."

Do I understand by this that it was not the custom, at that time, for Lodges to attend, in a body, public services or gatherings of any kind? Is there no record of earlier gatherings of Masons in a body, in public?

Sincerely and fraternally yours,

H. W. Hutchings, Montana.

(Public processions of the Fraternity were frequent in the early days, and have the warrant of long usage, the first procession, after the "revival," of which we have record, taking place on June 24th, 1721. Of that gathering Anderson says, "Payne, the Grand Master, with his Wardens and former Grand officers, and the Masters and Wardens of twelve Lodges, met the Grand Master elect in a Grand Lodge at the liing's Arms Tavern, St. Paul's Churchyard in the morning, . . and from thence they marched on foot to the Hall in proper clothing and due form." Anderson continued to record the annual processions of the Grand Lodge and the Craft on the feast day, with a few exceptions, for the next twenty-five years; after which time the processions seem to have journeyed in carriages. This subjected the Grand Lodge to ridicule, by a mock procession in 1747, whereupon the Grand Lodge unanimously resolved to discontinue them - nor were they renewed. Such was the state of things at the time of the difficulty in Antiquity Lodge in 1777; but that particular instance, as it came to the Grand Lodge, was complicated by the arbitrary act of Preston in erasing from the roll of the Lodge the names of the Brethren who objected to his ruling. Perhaps the Grand Lodge, remembering its own experience and the ridicule heaped upon it, wished to protect the order from such embarrassments. At any rate, it ruled against Preston's doctrine of the inherent right of Antiquity Lodge; but the custom of public Masonic processions was later revived both in England and in this country. (See article on "Processions" in Mackey's Encyclopedia of Freemasonry.)

* * *

"AN UNFAIR DEAL"

My Dear Brother and Editor: - I have read with great interest your very interesting articles in The Builder and would like to ask your views on the following: Is it not an unfair deal to our unfortunate fellow men who have lost an arm or even one hand to deny them the privilege of receiving the degrees ?

Is not their heart just as responsive as ours and are not they as able to conform to the rules and regulations of the fraternity as we who have been more fortunate ?

We have had a case come up in our lodge where a very worthy fellow asked for the degrees which we put up to Grand Lodge asking for a Special Dispensation allowing us to confer the degrees but on account of his misfortune of losing his right arm we were denied the Special Dispensation.

Another case which has come to my personal view was only a short time ago one of our good citizens asked me if it was possible that on account of his misfortune of losing his hand when eighteen years of age that he would be denied the degrees to which I was obliged to say that he would. He answered that he had always said when a boy that as soon as he was of age he would join the Masons but when he did try he was informed that he could not on account of his misfortune. He has since raised two boys both of whom are members of the Craft and it is a very peculiar thing that with a heart like that, and everything else favorable, there could not be some arrangement for such a case.

Please let me hear from others on this subject and oblige.

Yours fraternally,

John L Stafford, Kansas.

* * *

THE MASTER'S HAT AND THE TITLE "WORSHIPFUL"

I have read two explanations of why the Master wears his hat and is addressed as "Worshipful," neither of which seems as reasonable as the one I have from some forgotten source years ago. As I have it, there was a time in the history of the order in England when the fraternity was quite unpopular and to avoid undue publicity the brothers were allowed to hold their meetings in monasteries. At that time many

churchmen were members of the order and as a common courtesy the abbots, when members, were generally elected Masters of Lodges and while presiding wore their mitres as was their custom. They were entitled to be addressed as "worshipful," so that the qualifying title and the custom of wearing a hat have had an honorable origin and have quite a historical significance. The hat gives dignity and the title ought to carry with it a guaranty of uprightness.

R. F. Kerr, South Dakota.

----o----

THE BUILDER

"What was his name? I do not know his name;

I only know he heard God's voice and came.

Brought all he loved across the sea,

To live and work for God - and me;

Felled the ungracious oak,

Dragged from the soil

With torrid toil

Thrice-gnarled roots and stubborn rock,

With plenty piled the haggard mountain-side,

And at the end, without memorial, died;

No blaring trumpet sounded out his fame,

He lived, he died; I do not know his name.

"No form of bronze and no memorial stones

Show me the place where lie his moldering bones.

Only a cheerful city stands,

Built by his hardened hands;

Only ten thousand homes,

Where every day

The cheerful play

Of love and hope and courage comes.

These are his monuments and these alone;

There is no form of bronze and no memorial stone."

- Edward Everett Hale

----o----

THE SEEKER

Bishop Burnet, in his "History of His Own Time," writes of Sir Harry Vane, that he belonged "to the sect called Seekers, as being satisfied with no form of opinion yet extant, but waiting for further discoveries."

----o----

"It is an intolerable thought that man and all other sentient beings are doomed to be completely annihilated. after such long continued slow progress." - Darwin.

----o----

I HAVE HEARD

It is often that I have heard her calling

In the evening of the day.

Often have I seen her shadow falling

Down the westering way,

Down my road to the westward leading,

Down the road by which I climb

Yonder, where the sun lies bleeding

At the end of time.

It is often that I have heard her saying,

"Will you not come back to me ?"

Far have I been straying, long, long delaying;

But wherever I might be,

Hers are all the bells I hear ringing.

All streams which wander slow,

All flowers upon earth upspringing

In her heart grow.

It is often that I have answered, sighing,

As a lad sighs deep for home,

"How shall one, the many Fates defying,

To the one sure refuge come?

One is one, and there be many groping

As a blind man toward the door;

But the most for all their hoping,

See her face no more."

- Goeffrey Faber.

----o----

THE UNCONQUERED DEAD

Conquered, we shall conquer!

They have not hurt the soul.

For there is another Captain

Whose legions round us roll,

Battling across the wastes of Death

Till all be healed and whole.

Till, members of one Body,

Our agony shall cease;

Till, like a song thro' chaos,

His marching worlds increase;

Till the souls that sit in darkness

Behold the Prince of Peace;

Till the dead Cross break in blossom;

Till the God we sacrificed,

With that same love He gave us,

Stretch out His arms to save us,

Yea, till God save the People,

And heals the wounds of Christ.

- Alfred Noyes.

----o----

ON THE SQUARE

At Limerick, Ireland, an old bridge was being pulled down which had stood since the days of Queen Elizabeth, and an old brass Square was found under the foundation stone bearing date of 1517, and this inscription:

Strive to live with Love and Care

On the level by the Square."

BUILDING DESIGNS

BY BRO. ASAHEL W. GAGE, ILLINOIS

WE often heal that Masonry enables those who understand it to travel in foreign countries. It is certainly true that an intelligent study of Masonry draws the individual out of his own small sphere and, by giving him a broader view, enables him to travel in those distance realms of thought, where no discordant voices mar the harmony of eternal law. In every man's mind there exists a universe so grand that it is in reality a reflection of the great plans of the Grand Architect of the Universe. Masonry leads the way and unfolds the wondrous mysteries. It is in this higher psychological sense that Masonry enables those who follow its precepts to travel in foreign countries.

WAGES

We also learn that Masonry enables the traveler to work and receive master's wages and he thereby the better enabled to support himself and family and contribute to the

relief of the worthy distressed. By wages, however, is meant not alone returns of a purely financial nature. By studying the Masonic system of symbolism, the Mason learns to read the laws of Nature and apply them for his betterment. It makes him of more value to the world and his fellowmen and being of more value, he receives more for his services. The unfailing law of compensation, the All Seeing Eye, prevades the innermost recesses of the human heart and rewards according to merit. It is in this way that the Master Mason works and receives Master's wages.

A MASTER MASON?

The teachings of Masonry are not disclosed, its secrets cannot be extorted, no man can receive them until he is prepared for them. The taking of the Master Mason's obligations does not make a Master Mason. Masonry points to the Bible as the Great Light for guidance and to the Arts and Sciences as of value in themselves and in their suggestions of the great force that is back of them. A conception of this force, an ability to study by symbol, to prove the unknown by the known, with the same exact conclusiveness that the geometrician proves the unknown problem by the axiom and the proven proposition makes the individual a Master Mason.

STUDY

The admonition to travel in foreign countries, work and receive Master's wages is an admonition limited only by the industry and ability of the individual.

SPECIFICATIONS OF SUPPLEMENTAL WORK AFTER TAKING FIRST DEGREE I. KINGS

CHAPTER V.

2. And Solomon sent to Hiram, saying

5. And behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6. Now therefore command thou that they hew me cedar trees out of Lebanon, and my servants shall be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shall appoint for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

8. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for, and I will do all thy desire concerning timber of cedar and concerning timber of fir.

9. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shall appoint me, and will cause them to be discharged there, and thou shall receive them, and thou shalt accomplish my desire in giving good for my household.

15. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains.

16. Besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

CHAPTER VI

2. And the house which King Solomon built for the Lord the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

7. And the house, when it was in building, was build of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building.

8. The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third.

19. And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

20. And within the oracle was a space of twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height; and he overlaid it with pure gold; and so covered the altar which was of cedar.

38. And in the eleventh year, in the month Bul, (which is the eighth month) was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

SPECIFICATIONS OF SUPPLEMENTAL WORK AFTER TAKING SECOND DEGREE

I KINGS

CHAPTER VII.

13. And king Solomon sent and fetched Hiram out of Tyre

14. He was a widow's son of the tribe of Naphtali and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work.

15. For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

16. And he made two chapiters of molton brass, to set upon the tops of the pillars; the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits.

17. There were nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18. So he made the pillars, and there were two rows round about upon the one net work, to cover the chapiters that were upon the top of the pillars; and so did he for the other chapiter.

19. And the chapiters that were upon the top of the pillars in the porch were of lily work, four cubits

20. And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the net work; and the pomegranates were two hundred in rows round about upon the other chapiter.

21. And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz.

22. And upon the top of the pillars was lily work; so was the work of the pillars finished.

46. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

SPECIFICATIONS OF SUPPLEMENTAL WORK AFTER TAKING THIRD DEGREE

II. CHRONICLES

CHAPTER II.

1. And Solomon determined to build an house for the name of the Lord, and an house for his kingdom.

3. And Solomon sent to Huram, the King of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

4. Behold, I build an house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shew bread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel.

5. And the house which I build is great; for great is our God above all gods.

6. But who is able to build Him an house, seeing the heaven, and heaven of heavens, cannot contain Him ? who am I then, that should build Him an house, save only to burn sacrifices before Him?

7. Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David, my father did provide.

8. Send me also cedar trees, fir trees, and algum trees, out of Lebanon, (for I know that thy servants can skill to cut timber in Lebanon) and behold, my servants shall be with thy servants.

10. And behold, I will give thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11. Then Huram, the King of Tyre, answered in writing, which he sent to Solomon, because the Lord hath loved his people, he hath made king over them.

12. Huram said moreover, Bessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord, and an house for His kingdom.

16. And we will cut wood from Lebanon, as much as thou shalt need, and we will bring it to thee in floats by sea to Joppa, and thou shall carry it up to Jerusalem.

CHAPTER III.

1. Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David, his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.

3. Now these are the things wherein Solomon was instructed for the building of the house of God: The length by cubits after the first measure was three score cubits, and the breadth twenty cubits.

8. And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits, and he overlaid it with fine gold, amounting to six hundred talents.

15. Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits.

16. And he made chains, as in the oracle, and put them on the heads of the pillars; and he made an hundred pomegranates, and put them on the chains.

17. And he reared up the pillars before the temple, one on the right hand, and the other on the left, and he called the one on the right hand Jachin, and the name of that on the left Boaz.

BEECHER ON BURNS

(An unknown friend who signs only his initials writes to say that several years ago he read in the Brooklyn Eagle the report of an address on "Beecher as a Lecturer," by Dr. Hillis, in which was quoted an extract from a little known, unpublished lecture by Mr. Beecher on Robert Burns. He is kind enough to send us the excerpt, and we can only say that if the whole lecture was of a piece with this passage, it is a great pity that it was never published in full. The passage, which we believe our readers will very much appreciate, is as follows:)

His one nature carried enough for twenty common men of force and of feeling. He never trickled drop by drop prudentially; he gushed. He never ran a slender thread of silver water; he came down booming like one of his own streams, which, when a shower has fallen, rushes down the mountain. All parts of his nature were subject to this same, sudden overflow. He thought as dragons charge, he felt love as prairies feel autumnal fires. No man can form an estimate either of the good or bad that was in him who has not studied Burns' heart, whose tides were deep as the oceans and sometimes as tempestuous. There was more put into the making of Burns than any man of his age. That which he had given forth by no means expressed the whole of what he was. A great deal of his nature lay like undug treasure and like unpolished gold. His letters were as wonderful as his poems, and his conversation richer than either. While that half idiot Boswell was picking up every stray acorn that fell from that rough, rugged oak, old Doctor Johnson, how much better would it have been if some Ariel had hung upon the lips of Burns, and recorded the flowers of his inspired eloquence! Now his spirit walks crowned with praises and wreathed with loving sympathies all over the habitable globe. And if every man within these twenty four hours the world around, who should speak the word of Burns with fond admiration were ranked as his subject,

no king on earth would have such a realm; and if such an one should change a feeling into a flower and cast it down to memory, a mountain would rise, and he should sit upon a throne of blossoms, now at length without a thorn.

----o----

A CREDO

Just to be good: to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability--that is an ideal as noble as it is difficult.

-- Edward Howard Griggs.

The Builder Magazine

April 1916 - Volume II - Number 4

MASONIC SOCIAL SERVICE: AN INVESTMENT IN BABIES

BY BRO. T. W. HUGO, 33d, MINNESOTA

(Hear now a story of the Infant Welfare Work of the Scottish Rite Bodies of Duluth, written at our request, and telling of the beginnings, the growth, the methods, and organization of the work, together with something of its results. We present it as the first of a number of examples of Masonic social service, not only because the work of the Duluth Masons deserves to be widely known, but also, and chiefly, that others may go and do likewise--if not in this particular field, then in some other that lies ready at hand. The following letter from the Commissioner of Public Safety explains itself:--"Dear Mr. Hugo: I am in receipt of your report of the Infant Welfare work being done by the Scottish Rite bodies of this city. They are most certainly to be congratulated on the excellent showing made, and the City Government, and I believe our citizens generally, fully appreciate the good work you are doing and the responsibility you have assumed. Very truly yours, B. Silberstein.")

A YELLOW pup ! But wait a minute; I am a believer in fairies, and I like to begin a story with "Once upon a time." Although, to tell the truth, I am scared to death to get down to my vernacular and such common subjects as I shall have to touch upon in my story when I think of what the writers on "isms and aints," the fourth dimension, the occult, and so forth, will think, and the strain the muscles of their noses will have to stand to pull them down to the normal level again. But "orders is orders," and Ye Editor gets what he asked for, and I'll bet the whole bunch will back me up. If I use the personal pronoun it is not egotistically, but to avoid the feeling of immodesty if I did not, because the personal element comes into the beginning of the story.

So now, "once upon a time" I was the presiding officer of the four bodies of the Scottish Rite of the Valley of Duluth, and had been in that position for twenty-two

years. I had seen the Rite built up from the nine Charter members to about nine hundred; I realized that our strength did not increase in proportion to our increase in membership; that our sympathy for one another did not extend any farther than when we had less than half that number; that if we tried to be brotherly to more than about so many we were always handicapped by wondering if "that really was his name, and who is he anyhow"; that our attendance did not increase in proportion, nor was our ceremonial work done any better; that we seemed to be about at a standstill in most everything but increase in membership. We had some money, were never parsimonious, met in a Temple that was entirely paid for before we held a meeting in it; but there was something lacking, and I wondered if it might be myself--so i)egan to fuss. Having held the office so long, I had become the Masonic father confessor, general consulting Mason, Masonic probate Judge, and Masonic Probation Policeman of our town. Now we have the background scene set, and in comes a poor mother late one afternoon about six years ago with a sick child; she had been to see some doctors, all of whom told her she must place the baby in a hospital right away; but having no money or friends they might as well have told her she ought to feed the baby on champagne, but some person sent her to me. The baby was fixed up for over night and everybody made as comfortable as possible--except me. I was mad all through, my red hair stood straight up on end, my nerves stuck out through my skin, and even my funny bone couldn't see a joke in it.

I played Booth in Macbeth, fumed and stamped, but the tragedy kept the stage until I made up my mind that if I wanted to get any sleep I would have to find an antidote, when the thought struck me that if anything would make a fellow forget his other troubles it would be a smoke of one of our Brother Buck's cigars, and I made him a pleasant call, lit one of the stogas, became sick, and was about ready to go home entirely straightened up when--Bang, Yelp, Whoop! and a youngster rushed in with a dirty, mongrel, yellow pup in his arms. The pup had been run over by a motorcycle and the feelings both of the boy and the pup had been hurt, in addition to the hind leg of the pup; my friend of the medicinal cigar said, "Well, take that howling brute down to the dog hospital," and the incident closed and the pup disappears from scene. I soon took my departure, arrived home, went to bed, and everything seemed settled --until in my sleep the pup began to eat the baby, and before I could reach for a stick I fell out of the bed and barked my shins. After that I couldn't go to sleep again for some time, but dropped off when I had made a combination of nine hundred men, a baby hospital, a work of interest for these men to be engaged in, and the bigger idea of trying to give the most helpless portion of animate nature a better chance for their white alley--together with the development of the helpful spirit latent in Masonry.

By the next meeting I had mapped out a fine speech to be delivered to the assembled Brethren, I gathered up the usual Masonic platitudes, dwelling on "spreading the cement of brotherly love" over everything, was obliged to deal in generalities because I did not know exactly what was wanted or what would best suit, as I foolishly consulted with several Doctors and each one told me a different specific to use. But I was game, and after the regular business I got up and stated that I had asked them to be present on this occasion for the purpose of;--and then I was off, but soon forgot what I had mapped out to paralyze them with, fell from grace into the yellow pup story, and made the statement in a very apologetic manner that we ought to undertake such work, and--then one brother broke up the meeting by growling, "Well, why don't you?" That ended it. There were no resolutions, no whereases, not a motion that a committee "be appointed ,to look into the matter"; it was taken for granted, and since that time the funds have been forthcoming without comment. We have given up the idea of the hospital for the present, that is not the first essential, but it will come in time.

Although we have settled it, I believe, that in the future a sick baby shall have as good a show to treatment as a yellow pup, because we have quarters in St. Luke's Hospital, the ultimate will be a regular Baby Hospital; because babies are no more welcome in the ordinary Hospital than they are in some well regulated families. But we soon learned by experience that there were several features of the Infant Welfare work which would bring quicker and more valuable results than the Hospital. Visiting Nursing, for instance, is the first and most important portion; it is immediate in its effects, is educational, a very important feature, because you have to gradually bring those who may profit by the service up to the point where they will be willing first, and then anxious for it. Our experience leads us to believe that the visiting nurse, a proper one, not over educated in the theory, but bubbling over with the natural, womanly, sympathetic enthusiasm and good nature of the strong, healthy, female crusader who would be a militant Suffragette riding on a horse all straddled out if her tendencies had not run into more elevating and useful channels, is indispensible. It is really wonderful what those women can do; I can have myself placed in the Anannias class at any time by telling the truth and sticking to the facts concerning what I know about this matter, so I have to go light in deference to my standing as a Deacon.

After we had tried out many things, and failed in some, we found that the next step was to provide means for obtaining medical advice, although it is remarkable how

little, comparatively, the doctor is needed, but he is needed at times; and the next was to provide Milk Stations where guaranteed clean milk could be obtained at reasonable prices. These were the next steps, but of course, all based on the work of the visiting nurse. In our case the milk proposition was comparatively easy, as there are only three months during which the hot weather demands any special consideration, but this is a latitudinal detail which each locality must determine for itself. In our case we paid ten cents a quart for the inspected milk and sold it for seven cents, the same price as the ordinary milk dealer's product sold for. About one-fourth we had to give free, but wherever possible we received some consideration, in order to prevent the development of the idea of charity and its cold, paralyzing effect on the moral consciousness. Our Clinics are attended by a practising physician and a Nurse; one is held each day, except Sundays; and during the middle of the season we have two physicians employed and three Nurses.

In the working out of our plans we found that a large amount of our work was undone by the lack of appreciation of the importance of the job confided to them on the part of the young children to whose care some infants were entrusted. Then we called them Little Mothers, and educated them in classes in such matters as they could bring into use in their work of caring for their little brothers and sisters. We gave them real grown up receptions, cake and ice cream with three colors in it, and practical instruction, and took them out for auto rides, as well as the real Mothers, but at different times; for the Little Mothers make the trip a picnic which would surely waken the baby, if within a block. We have no trouble in securing the autos, and each is driven by its owner, no chauffers permitted in the procession. It is the Society event in Dead Cat Alley and Shinbone Lane when the shining machine makes its way to the residence of Mrs. O'Levitsky, and takes the Duchess and her family out for an airing. But I could use this garrulous typewriter-- it used to belong to a woman--for hours, and still be on the safe side, but I shall have to complete this story by enclosing some clippings concerning the same subject and summarize the results.

Summing up, our experience has been very satisfactory; we have reduced the indigestion and insomnia amongst our Brethren, because we have cut out the mankilling late suppers and spent the money on the babies; we have given our members the idea and the certain knowledge that they are doing something, that they are helping somebody; we have placed Masonry much closer to the great majority than it ever was or would have been in any length of time under the old speculative regime; it means something to them now besides a selfish, cloistercell institution, which although possessed of great potential strength was too much hampered by old

traditions, old customs, Grand Master's decisions, Obsolete Landmarks, and the endeavor to live under ancient, instead of modern, conditions, and permitted progress and real civilization to drag it along, instead of being one of the highest powered motors in the van.

Properly organized, such a work is not an undertaking which should dismay any group of Masons under ordinary conditions. The overhead expenses are nothing; the only expenses being for Nurses and physicians, and such other charges as hospital bills, and attention to the sick. One brother is Director, and the Autocrat of all the Russias is not in it with his reign; there is no female on the list, except the nurses, and every dollar is one hundred cents. Few know who the Director is and no person is strutting around borrowing glory and doing nothing. The Scottish Rite Bodies furnish the entire funds and are glad to do so.

Our Masonic Institution, not alone the Scottish Rite, stands in our City of over 95,000 people as one of its municipal assets and institutions; the letter of the Director of Public Safety in the Christmas Calendar will indicate his opinion. The City Health Department still looks after the pre-natal work, a different subject, but we attend to everything in the shape of infants. If I have not covered your requirements ask me questions and I will try and make everything plain, or come up with your skiis and see for yourself.

(From the report of the work, as submitted to "The American Association for the Study and Prevention of Infant Mortality," the headquarters are at Baltimore, Md., we learn the following details of the work at Duluth. The work was organized in 1911 and is carried on throughout the year. The number of babies cared for during the year 1913, was 200; for the year 1914, 300, for the year 1915, 600; the large increase for 1915 being due to the fact that the City of Duluth's interest in this department was assumed by the Scottish Rite Masons. The nationalities represented in the babies cared for are Swedish Norwegian, Finnish, French, German, Italian, Austrian, English, Irish, and three colored--which throws that the work is neutral. The infant death rate in Duluth for the year 1910 was 223; for 1914, 187. Free clinics were held in three districts of the city during the months of June, July, August, and September, 1915. Total number of calls made from June 28th to October 15th 1915, 1,334; total number of infants on record, 926.--The Editor.

----o----

WHEN OLD AGE COMES

If God grant me old age,

I would see some things finished; some outworn;

Some stone prepared for builders yet unborn.

Nor would I be the sated, weary sage

Who sees no strange new wonder in each morn.

And with me there on what men call the shelf

Crowd memories from which I cull the best,--

And live old strifes, old kisses, some old jest;

For if I be no burden to myself

I shall be less a burden to the rest.

If God grant you old age,

I'll love the record writ in whitened hair,

I'll read each wrinkle wrought by patient care,

As oft as one would scan a treasured page,

Knowing by heart each sentence graven there.

I'd have you know life's evil and life's good,

And gaze out calmly, sweetly on it all--

Serene with hope, whatever may befall;

As though a love-strong spirit ever stood

With arm about you, waiting any call.

If God grant us old age,

I'd have us very lenient toward our kind,

Letting our waning senses first grow blind

Toward sins that youthful zealots can engage,

While we hug closer all the good we find.

I'd have us worldly foolish, heaven wise,

Each lending each frail succor to withstand,

Ungrudging, ev'ry mortal day's demand;

While fear-fed lovers gaze in our old eyes,

And go forth bold and glad and hand in hand.

--Burges Johnson, in Harper's Magazine.

BUILDING DESIGNS

BY BRO. ASAHEL W. GAGE, ILLINOIS

WE often heal that Masonry enables those who understand it to travel in foreign countries. It is certainly true that an intelligent study of Masonry draws the individual out of his own small sphere and, by giving him a broader view, enables him to travel in those distance realms of thought, where no discordant voices mar the harmony of eternal law. In every man's mind there exists a universe so grand that it is in reality a reflection of the great plans of the Grand Architect of the Universe. Masonry leads the way and unfolds the wondrous mysteries. It is in this higher psychological sense that Masonry enables those who follow its precepts to travel in foreign countries.

WAGES

We also learn that Masonry enables the traveler to work and receive master's wages and he thereby the better enabled to support himself and family and contribute to the relief of the worthy distressed. By wages, however, is meant not alone returns of a purely financial nature. By studying the Masonic system of symbolism, the Mason learns to read the laws of Nature and apply them for his betterment. It makes him of more value to the world and his fellowmen and being of more value, he receives more for his services. The unfailing law of compensation, the All Seeing Eye, prevades the innermost recesses of the human heart and rewards according to merit. It is in this way that the Master Mason works and receives Master's wages.

A MASTER MASON?

The teachings of Masonry are not disclosed, its secrets cannot be extorted, no man can receive them until he is prepared for them. The taking of the Master Mason's obligations does not make a Master Mason. Masonry points to the Bible as the Great Light for guidance and to the Arts and Sciences as of value in themselves and in their suggestions of the great force that is back of them. A conception of this force, an ability to study by symbol, to prove the unknown by the known, with the same exact conclusiveness that the geometrician proves the unknown problem by the axiom and the proven proposition makes the individual a Master Mason.

STUDY

The admonition to travel in foreign countries, work and receive Master's wages is an admonition limited only by the industry and ability of the individual.

SPECIFICATIONS OF SUPPLEMENTAL WORK AFTER TAKING FIRST DEGREE I. KINGS

CHAPTER V.

2. And Solomon sent to Hiram, saying

5. And behold, I purpose to build an house unto the name of the Lord my God, as the Lord spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6. Now therefore command thou that they hew me cedar trees out of Lebanon, and my servants shall be with thy servants; and unto thee will I give hire for thy servants, according to all that thou shall appoint for thou knowest that there is not among us any that can skill to hew timber like unto the Sidonians.

8. And Hiram sent to Solomon, saying, I have considered the things which thou sentest to me for, and I will do all thy desire concerning timber of cedar and concerning timber of fir.

9. My servants shall bring them down from Lebanon unto the sea; and I will convey them by sea in floats unto the place that thou shall appoint me, and will cause them to

be discharged there, and thou shall receive them, and thou shalt accomplish my desire in giving good for my household.

15. And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains.

16. Besides the chief of Solomon's officers which were over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

CHAPTER VI

2. And the house which King Solomon built for the Lord the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits.

7. And the house, when it was in building, was build of stone made ready before it was brought thither: so that there was neither hammer, nor axe, nor any tool of iron heard in the house while it was in building.

8. The door for the middle chamber was in the right side of the house; and they went up with winding stairs into the middle chamber, and out of the middle into the third.

19. And the oracle he prepared in the house within, to set there the ark of the covenant of the Lord.

20. And within the oracle was a space of twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height; and he overlaid it with pure gold; and so covered the altar which was of cedar.

38. And in the eleventh year, in the month Bul, (which is the eighth month) was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it.

SPECIFICATIONS OF SUPPLEMENTAL WORK AFTER TAKING SECOND DEGREE

I KINGS

CHAPTER VII.

13. And king Solomon sent and fetched Hiram out of Tyre

14. He was a widow's son of the tribe of Naphtali and his father was a man of Tyre, a worker in brass, and he was filled with wisdom and understanding, and cunning to work all works in brass. And he came to King Solomon, and wrought all his work.

15. For he cast two pillars of brass, of eighteen cubits high apiece; and a line of twelve cubits did compass either of them about.

16. And he made two chapiters of molton brass, to set upon the tops of the pillars; the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits.

17. There were nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18. So he made the pillars, and there were two rows round about upon the one net work, to cover the chapiters that were upon the top of the pillars; and so did he for the other chapiter.

19. And the chapiters that were upon the top of the pillars in the porch were of lily work, four cubits

20. And the chapiters upon the two pillars had pomegranates also above, over against the belly which was by the net work; and the pomegranates were two hundred in rows round about upon the other chapiter.

21. And he set up the pillars in the porch of the temple; and he set up the right pillar, and called the name thereof Jachin; and he set up the left pillar, and called the name thereof Boaz.

22. And upon the top of the pillars was lily work; so was the work of the pillars finished.

46. In the plain of Jordan did the king cast them, in the clay ground between Succoth and Zarthan.

SPECIFICATIONS OF SUPPLEMENTAL WORK AFTER TAKING THIRD DEGREE

II. CHRONICLES

CHAPTER II.

1. And Solomon determined to build an house for the name of the Lord, and an house for his kingdom.

3. And Solomon sent to Huram, the King of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me.

4. Behold, I build an house to the name of the Lord my God, to dedicate it to Him, and to burn before Him sweet incense, and for the continual shew bread, and for the burnt offerings morning and evening, on the Sabbaths, and on the new moons, and on the solemn feasts of the Lord our God. This is an ordinance for ever to Israel.

5. And the house which I build is great; for great is our God above all gods.

6. But who is able to build Him an house, seeing the heaven, and heaven of heavens, cannot contain Him ? who am I then, that should build Him an house, save only to burn sacrifices before Him?

7. Send me now therefore a man cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill to grave with the cunning men that are with me in Judah and in Jerusalem, whom David, my father did provide.

8. Send me also cedar trees, fir trees, and algum trees, out of Lebanon, (for I know that thy servants can skill to cut timber in Lebanon) and behold, my servants shall be with thy servants.

10. And behold, I will give thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.

11. Then Huram, the King of Tyre, answered in writing, which he sent to Solomon, because the Lord hath loved his people, he hath made king over them.

12. Huram said moreover, Bessed be the Lord God of Israel, that made heaven and earth, who hath given to David the king a wise son, endued with prudence and understanding, that might build an house for the Lord, and an house for His kingdom.

16. And we will cut wood from Lebanon, as much as thou shalt need, and we will bring it to thee in floats by sea to Joppa, and thou shall carry it up to Jerusalem.

CHAPTER III.

1. Then Solomon began to build the house of the Lord at Jerusalem in Mount Moriah, where the Lord appeared unto David, his father, in the place that David had prepared in the threshing floor of Ornan the Jebusite.

3. Now these are the things wherein Solomon was instructed for the building of the house of God: The length by cubits after the first measure was three score cubits, and the breadth twenty cubits.

8. And he made the most holy house, the length whereof was according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits, and he overlaid it with fine gold, amounting to six hundred talents.

15. Also he made before the house two pillars of thirty and five cubits high, and the chapiter that was on the top of each of them was five cubits.

16. And he made chains, as in the oracle, and put them on the heads of the pillars; and he made an hundred pomegranates, and put them on the chains.

17. And he reared up the pillars before the temple, one on the right hand, and the other on the left, and he called the one on the right hand Jachin, and the name of that on the left Boaz.

BEECHER ON BURNS

(An unknown friend who signs only his initials writes to say that several years ago he read in the Brooklyn Eagle the report of an address on "Beecher as a Lecturer," by Dr. Hillis, in which was quoted an extract from a little known, unpublished lecture by Mr. Beecher on Robert Burns. He is kind enough to send us the excerpt, and we can only say that if the whole lecture was of a piece with this passage, it is a great pity that it was never published in full. The passage, which we believe our readers will very much appreciate, is as follows:)

His one nature carried enough for twenty common men of force and of feeling. He never trickled drop by drop prudentially; he gushed. He never ran a slender thread of silver water; he came down booming like one of his own streams, which, when a shower has fallen, rushes down the mountain. All parts of his nature were subject to

this same, sudden overflow. He thought as dragons charge, he felt love as prairies feel autumnal fires. No man can form an estimate either of the good or bad that was in him who has not studied Burns' heart, whose tides were deep as the oceans and sometimes as tempestuous. There was more put into the making of Burns than any man of his age. That which he had given forth by no means expressed the whole of what he was. A great deal of his nature lay like undug treasure and like unpolished gold. His letters were as wonderful as his poems, and his conversation richer than either. While that half idiot Boswell was picking up every stray acorn that fell from that rough, rugged oak, old Doctor Johnson, how much better would it have been if some Ariel had hung upon the lips of Burns, and recorded the flowers of his inspired eloquence! Now his spirit walks crowned with praises and wreathed with loving sympathies all over the habitable globe. And if every man within these twenty four hours the world around, who should speak the word of Burns with fond admiration were ranked as his subject, no king on earth would have such a realm; and if such an one should change a feeling into a flower and cast it down to memory, a mountain would rise, and he should sit upon a throne of blossoms, now at length without a thorn.

----o----

A CREDO

Just to be good: to keep life pure from degrading elements, to make it constantly helpful in little ways to those who are touched by it, to keep one's spirit always sweet, and avoid all manner of petty anger and irritability--that is an ideal as noble as it is difficult.

-- Edward Howard Griggs.

QUESTIONS ON “THE STORY OF FREEMASONRY”

BY THE CINCINNATI MASONIC STUDY SCHOOL

(In our January issue we closed the series of questions on “The Builders," compiled by the Cincinnati Masonic Study School. We shall now present a shorter, but equally comprehensive list of questions based on "The Story of Freemasonry," by Bro. W.G Sibley, of Ohio. This little book may be obtained either from The Lion's Paw Club of Gallipolis, Ohio, or from John H. Cowles Secretary-General of the A. A. S. Rite, Washington, D. C. Price 50 cents.)

1. When and by whom was Symbolic Masonry introduced into America? Page 61-62.

2. When and why was allegiance to English Authority severed? 61-1.

3. What is said of the Military Lodge of Freemasons in the "Connecticut Line" of the Revolution? What distinguished Patriot was a member thereof ? 62.

4. How did the great Edwin Booth regard Freemasonry ? 51-1.

5. What do the charges contain concerning the management of the craft? 84-1.

6. What were the ordinances adopted by the chief lodge of Strassburg in 1563? 78-1.

7. What is required of Masters ? For what cause were fellows of old cast out from the craft forever? 77-1.

8. What statutes of Masonry were re-enacted in Montpelier, France, in 1586? 78-2.

9. Under what six general heads are the Ancient Charges to Master Masons arranged? 79-2.

10. What is a Mason to do under the first specification of the Ancient Charges ? 79-2.

11. What makes a Mason a good citizen of the Nation in which he resides as defined under the 2d head of the ancient charges ? 80.

12. What is the status of a Mason who is a Rebel against the state? 80-1.

13. What is supposed to be the conversation in the Lodge Room or Ante-Room? Page 84-85.

14. How should Masons conduct themselves during the session of the Lodge? How at Home? 84-285-1.

15. What do you know of Masonic Charity throughout the world? Page 112-2.

16. To whom do Masons give Charity? When? 112-1.

17. How do Masons in Sweden, Hungary and America dispense Charity? 113.

18. Who was John Coustos? 20-1. Where and why was he tortured ? 20-4.

19. Who secured his release? 22-9.

20. What was the attitude of the French Lodges toward the higher degrees in August, 1766 ? What caused the Grand Lodge of France to recognize them? 67-2, 68-1.

21. Under what authority are all the individual organizations of Free Masons? How are they governed and in what relation do they work together? Page 67.

22. How many degrees did the original historical Masonry have and to what purpose did they put them ? Page 56.

23. What is said of the York Rite? 60-2.

24. How many degrees and what are their names in the Chapter? What are its chief officers and what do they represent? Page 61.

25. How many orders have the Commandery and what are its principal officers called ? Page 61.

26. Where does the York Rite derive its name and what does it include ? Page 60.

27. When did the three Degrees seem to come into existence? Page 57.

28. What are the two separate series of degrees in Masonry called ? 60.

29. What is Freemasonry? 52-1.

30. What is said of the dignity of the Fraternity of Freemasons during the latter part of the eighteenth century? 16-1.

31. What is said of the historical record of the Royal Arch degree? Page 62-63.

32. When and where were the Council Degrees introduced into America and what is said of them? 63-1.

33. What is said of the origin of the Knights Templar? What progress had they made by the end of the twelfth century? 64-1.

34. What is the historical record of the York Rite? 62-6. What is known of the council degrees? 63-3. What origin is given of Knights Templar? 64-4. Under what authority does each individual organization of Masons work and with what result? 67-3.

35. What is said of the Esoteric Work of Freemasonry? 88-1.

36. Has any effort been made to exterminate Freemasonry? Page 13.

37. What century was Freemasonry fought in France? Page 13.

38. Has Freemasonry ever been attacked ? Where? 13 20. Why? 13 2.

39. What church is said to be the most inveterate enemy of Freemasonry? Page 14.

40. In what year did Queen Elizabeth of England order the Grand Lodge to be broken up? 14.

41. Give an account of the various attacks on Freemasonry from 1429 to the year 1818 inclusive. Page 14-15-16.

42. What was the nature of the attacks upon Freemasonry in the latter part of the eighteenth century? By whom made and why? 16-12-17-1

ARTHUR EDWARD WAITE - AN APPRECIATION

BY JOSEPH FORT NEWTON

ONE of the greatest masters of the field of esoteric lore and method of culture, by far the greatest now living, is Arthur Edward Waite, to whom it is an honor to pay tribute. In response to a number of requests, and as prelude to a lecture on the deeper aspects of Masonry, soon to appear in these pages, we offer a brief sketch of Brother Waite, with a statement of his conception of Masonry and its service to man in his quest of God. If these lines induce any of our readers to study his works, they will thank us for

having put them in the way of so wise and skillful a guide, who is at once a poet and a mystic, the sum of whose insight, set forth on his latest page, is that

"All thoughts, all passions, all delights, Whatever stirs this mortal frame, Are but the ministers of love, And feed his sacred flame."

By rare good fortune, as we think, our friend and teacher was born in America--in Brooklyn, New York --and on his father's side traces his descent back to the earliest settlers in Connecticut. His mother was English, belonging to the old family of Lovell. The family name, originally spelled "Wayte," was attached to the document authorizing the execution of Charles I., and it was probably the fact that the family found England a rather uncomfortable place in which to live after the Restoration that sent his ancestors across the sea. While the poet was still in his infancy his father died, and he was taken to England at the age of two. He has never returned to America--a fact to be held against him, but for which we hope he will atone in a time not far away.

Educated privately, he began writing while still in his early teens, poetry being his first love. His first book, a volume of verse, was published in 1886. For ten years or more he pursued an active business life, as secretary and director of public companies, at the same time engaging in elaborate researches in the fields of magic, occultism, and the esoteric side of religion and philosophy. How he found time to do both is not easy to know. He took the whole realm of mysticism for his province, for the study of which he was almost ideally fitted by temperament, training, and genius-- and, we may add, by certain deep experiences in his own life, of which he rarely speaks, the glow of which one detects in all his work, and nowhere more vividly than in his latest book on "The Way of Divine Union." In later years, as the result of long study, he has come to deal only with the higher mysticism, as totally separated from the magical, the psychical, and the occult.

Exploring a hidden world, he has brought to his task a religious nature, the accuracy and skill of a scholar, a sureness and delicacy of insight at once sympathetic and critical, the eye of a symbolist and the soul of a poet--qualities rarely found in union. Brother Waite does not write after our American fashion-- "hot off the bat," as Casey

put it--but in a leisurely manner, seeking not only to state the results of his research, but to convey somewhat of the atmosphere of the themes with which he deals. Prolific but seldom prolix, he writes with such lucidity as his subject admits of, albeit in a style often touched with strange lights and remote and haunting echoes. Much learning and many kinds of wisdom are in his pages; and if he is of those who turn down another street when wonders are wrought in the neighborhood, it is because, having found the inner truth, he does not ask for a sign.

Always our Brother writes in the conviction that all great subjects bring us back to the one subject that is alone great--the attainment of that Living Truth which is about us everywhere. He conceives of our human life as one eternal Quest of that Living Truth, taking many forms, yet ever at heart the same aspiration, to trace which he has made it his labor and reward. Through all his pages he is following the tradition of this Quest, in its myriad aspects, finding in it the secret meaning of the life of man from his birth to his union--or reunion--with God who is his Goal. And the result is a series of volumes noble in form! united in aim, unique in wealth of revealing beauty, of exquisite insight, and of unequalled worth.

As far back as 1886, Brother Waite issued his study of the "Mysteries of Magic," a digest of the writings of Eliphas Levi, to whom Albert Pike was more indebted than he let us know. Then followed the "Real History of the Rosicrucians," which traces, as far as such a thing can be done, the thread of fact in that fascinating romance. Of the Quest in its distinctively Christian aspect, he has written in "The Hidden Church of the Holy Graal"; a work of rare beauty, of bewildering richness, its style partaking of the story told, and not at all after the fashion of these days. But the Graal Legend is only one aspect of the old-world sacred Quest of the truth most worth finding, uniting the symbols of chivalry with the forms of Christian faith.

Masonry is another aspect of that same age-long Quest; and just as Brother Pound has shown us the place of Masonry among the institutions of humanity, and its meaning as such, so Brother Waite shows us the place of Masonry in the mystical tradition and aspiration of mankind. No one may ever hope to write of "The Secret Tradition in Masonry" with more insight and charm, or a touch more sure and revealing, than this gracious scholar to whom Masonry perpetuates the Instituted Mysteries of antiquity, with much else derived from innumerable store-houses of treasure. What then are the

marks of this eternal Quest, whether its legend be woven about a Lost Word, a design left unfinished by a Master Builder, or, in its Christian form, about the Cup of Christ ?

They are as follows: first, the sense of a great loss which has befallen humanity, making us a race of pilgrims ever in search of that which is lost; second, the intimation that what was lost still exists somewhere in time and the world, although deeply buried; third, the faith that it will ultimately be found and the vanished glory restored; fourth, the substitution of something temporary and less than the best, but never in a way to adjourn the quest; and fifth, the felt presence of that which is lost under veils and symbols close at hand. What though it take many forms, it is always the same quest, and from this statement of it surely we ought to see that Masonry has a place in the greatest quest which man has pursued in the midst of time. Our Order is thus linked with the shining tradition of the race, having a place and a service in the culture of the life of the soul, leading men in the search for God, if haply they might feel after Him, and find Him, though He is not far from any one of us.

But this is a long and difficult quest, and we must walk carefully, lest we trip and fall into the pits that beset the path. Brother Waite warns us against the dark alleys that lead nowhere, and the false lights that lure to ruin, and he protests against those who would open the Pandora's Box of the Occult on the altar of Masonry. After a long study of occultism, magic, omens, talismans, and the like, he has come to draw a sharp line between the occult and the mystical. and therein he is wise. From a recent interview with him in regard to these matters in an English paper, we may read:

"There is nothing more completely set apart from mysticism than that set of interests and things called occultism. Occultism is concerned with the idea that there were a number of secret sciences handed down from the past, and which, roughly speaking, represented the steps toward the attainment of abnormal power by man, corresponding to the idea of Magic. Magic, of course, meant many things: it meant the power obtained by man as a result of dealing with spirits, raising the spirits of the dead, everything that we understand by the supposed efficacy of talismans, and all that is comprehended in the word Astrology. My interest in these things has been purely historical and critical.

Occult and psychical research does help, of course, to show that the purely materialistic interpretation of things does not cover the whole field. It shows a residue of experience which points to the existent of powers beyond the ken of man, some of them maleficent, others innocent in themselves, of which the student may take account. Unfortunately, I have known too many who follow these things as the be-all and end-all of their interests. I know others also, and many, to whom the exaggerated pursuit has spelt not less than ruin. I mean, morally and spiritually. I know, for the rest, that they reach no real term; very soon they come up against a dead wall."

Here are grave and wise words, spoken out of full knowledge of history and fact, and he is wise who heeds them. It is no theological bias of any sort, but the profound fallacy of the occult, and its danger to the highest life and character, that has moved us more than once in these pages to utter a like warning to those who would turn aside from the historic highway of the soul to follow a will-of-the-wisp into the bog. If Masonry forsakes its Great Light to follow these wandering tapers, it too will fall into the ditch. But to listen to Brother Waite:

"Symbolism is sacramental. To me all visible things are emblems. When you come to think of it, is it not true that all the workings of the human mind are in the form of symbols? These symbols are truly representive and not mere figments of the mind, and to get at the reality behind the symbol is the aim of the mystic. The theory of mysticism is that the voice of God is within, and that the soul has to enter into the realization that God is within. The question is whether that realization can be fully achieved in this life. All, or nearly all, the great mystics, held that they only approximated it. The absolute vision and union lie very far away-- so the quest of the Lost Word goes on, ever on.

Mysticism is not a way of escape either from one's self or the world. It is by the realization of the indwelling of God in all around, and within, in things animate and inanimate, and most of all in the soul of man, that we attain to knowledge of God--in so far as we attain it in this life. Thus, it is not a path of escape from the world, as the old ascetics imagine, but by finding God in the world, the ideal in the real, one with the ideal within ourselves, that we attain to union with God. We are sacraments to ourselves. A man building a house would perhaps be surprised if you told him that he is not merely building bricks and stones, but that he is trying to bring into being

something of the idealism in his own nature, but if he could be brought to understand that, would it not give a new glory to his work ? "

Thus mysticism, as here presented, is practical common sense-- bringing to the humblest task the highest truth to lighten and transfigure our labor. Time does not permit us to speak of the poetry of Brother Waite, though some think his best work has been done in that field. He himself thinks of his poetry as "light tongued rumors and hints alone of the songs I had hoped to sing." We must, however, mention his drama of "The Morality of the Lost Word," which may be found in his poems, recently collected in two noble volumes, and we bespeak for it a long study. At another time we shall speak of the poetry of our friend to whom the world is ever an infinite parable, giving at present only the following lines as a hint of his poetic purpose and power:

In the midst of a world full of omen and sign, impell'd by the seeing gift On auspice and portent reflecting, in part I conjecture their drift; I catch faint words of the language which the world speaks far and wide. And the soul withdrawn in the deeps of man from the birth of each man has cried. I know that a sense is beyond the sense of the manifest Voice and Word, That the tones in the chant which we strain to seize are the tones that are scarcely heard; While life pulsating with secret things has many too deep to speak, And that which evades, with a quailing heart, we feel is the sense we seek: Scant were the skill to discern a few where the countless symbols crowd, To render the easiest reading, catch the cry that is trite and loud.

For the rest, we confess a great debt to our dear friend and Brother across the great waters, divided by distance but very near in thought and sympathy and regard; a man of pure and lofty spirit, tolerant of mind, noble of nature, in all ways a true Master Mason --and one who does not forget "that best portion of a good man's life, the little, nameless, unremembered acts of kindness and of love."

----o----

THE FOUNDATION STONE

Thus saith the Lord God:--Behold, I lay in Zion fol a Foundation Stone, a tried stone, a precious corner stone, a sure foundation; he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet. --Isaiah.

SOME DEEPER ASPECTS OF MASONIC SYMBOLISM

by Bro. ARTHUR EDWARD WAITE, ENGLAND

PART I

The subject which I am about to approach is one having certain obvious difficulties, because it is outside the usual horizon of Masonic literature, and requires, therefore, to be put with considerable care, as well as with reasonable prudence. Moreover, it is not easy to do it full justice within the limits of a single lecture. I must ask my Brethren to make allowance beforehand for the fact that I am speaking in good faith, and where the evidence for what I shall affirm does not appear in its fullness, and sometimes scarcely at all, they must believe that I can produce it at need, should the opportunity occur. As a matter of fact, some part of it has appeared in my published writings.

I will introduce the question in hand by a citation which is familiar to us all, as it so happens that it forms a good point of departure:--"But as we are not all operative Masons, but rather Free and Accepted or speculative, we apply these tools to our morals." With certain variations, these words occur in each of the Craft Degrees, and their analogies are to be found in a few subsidiary Degrees which may be said to arise out of the Craft-- as, for example, the Honorable Degree of Mark Master Mason. That which is applied more specially to the working implements of Masonry belongs to our

entire building symbolism, whether it is concerned with the erection by the Candidate in his own personality of an edifice or "superstructure perfect in its parts and honorable to the builder," or, in the Mark Degree, with a house not made with hands, eternal in the heavens, or again with Solomon's Temple spiritualized in the Legend of the Master Degree.

A SYSTEM OF MORALITY

It comes about in this manner that Masonry is described elsewhere as "a peculiar system of morality, enveiled in allegory and illustrated by symbols." I want to tell you, among other things which call for consideration, something about the nature of the building, as this is presented to my mind, and about the way in which allegory, symbols and drama all hang together and make for one meaning. It is my design also to show that Craft Masonry- incorporates three less or more distinct elements which have been curiously interlinked under the device of symbolical architecture. That interlinking is to some extent artificial, and yet it arises logically, so far as the relation of ideas is concerned.

There is, firstly, the Candidate's own work, wherein he is taught how he should build himself. The method of instruction is practical within its own measures, but as it is so familiar and open, it is not, properly speaking, the subject-matter of a Secret Order. There is, secondly, a building myth, and the manner in which it is put forward involves the Candidate taking part in a dramatic scene, wherein he represents the master-builder of Masonry. There is, thirdly, a Masonic quest, connected with the notion of a Secret Word communicated as an essential part of the Master Degree in building. This is perhaps the most important and strangest of the three elements; but the quest after the Word is not finished in the Third Degree.

THE FIRST DEGREE

Let us look for a moment at the Degree of Entered Apprentice, and how things stand with the Candidate when he first comes within the precincts of the Lodge. He comes

as one who is "worthy and well recommended," as if he contained within himself certain elements or materials which are adaptable to a specific purpose. He is described by his conductor as a person who is "properly prepared." The fitness implied by the recommendation has reference to something which is within him, but not of necessity obvious or visible on his surface personality. It is not that he is merely a deserving member of society at large. He is this, of course, by the fact that he is admitted; but he is very much more, because Masonry has an object in view respecting his personality--something that can be accomplished in him as a result of his fellowship in the Brotherhood, and by himself. As a matter of truth, it is by both. The "prepared" state is, however, only external, and all of us know in what precisely it consists.

Now the manner of his preparation for entrance to the Lodge typifies a state which is peculiar to his ward position as a person who has not been initiated. There are other particulars into which I need not enter, but it should be remarked that in respect of his preparation he learns only the meaning of the state of darkness, namely, that he has not yet received the light communicated in Masonry. The significance of those hindrances which place him at a disadvantage, impede his movements, and render him in fact helpless, is much deeper than this. They constitute together an image coming out from some old condition by being unclothed therefrom--partially at least--and thereafter of entering into a condition that is new and different, in which another kind of light is communicated, and another vesture is to be assumed, and, ultimately, another life entered.

THE MEANING OF INITIATION

In the first Degree the Candidate's eyes are opened into the representation of a new world, for you must know, of course, that the Lodge itself is a symbol of the world, extending to the four corners, having the height heaven above and the great depth beneath. The Candidate may think naturally that light has been taken away from him for the purpose of his initiation, has been thereafter restored automatically, when he has gone through a part of the ceremony, and that hence he is only returned to his previous position. Not so. In reality, the light is restored to him in another place; he has put aside old things, has come into things that are new; and he will never pass out of the Lodge as quite the same man that he entered. There is a very true sense in which the particulars of his initiation are in analogy with the process of birth into the

physical world. The imputed darkness of his previous existence, amidst the life of the uninitiated world, and the yoke which is placed about him is unquestionably in correspondence with the umbilical cord. You will remember the point at which he is released therefrom--in our English ritual, I mean. I do not wish to press this view, because it belongs of right, in the main, to another region of symbolism, and the procedure in the later Degrees confuses an issue which might be called clear otherwise in the Degree of Entered Apprentice. It is preferable to say that a new light--being that of Masonry--illuminates the world of the Lodge in the midst of which the Candidate is placed; he is penetrated by a fresh experience; and he sees things as they have never been presented to him before. When he retires subsequently for a period, this is like his restoration to light; in the literal sense he resumes that which he set aside, as he is restored to the old light; but in the symbolism it is another environment, a new body of motive, experience, and sphere of duty attached thereto. He assumes a new vocation in the world.

The question of certain things of a metallic kind, the absence of which plays an important part, is a little difficult from any point of view, though several explanations have been given. The better way toward their understanding is to put aside what is conventional and arbitrary--as, for example, the poverty of spirit and the denuded state of those who have not yet been enriched by the secret knowledge of the Royal and Holy Art. It goes deeper than this and represents the ordinary status of the world, when separated from any higher motive--the world-spirit, the extrinsic titles of recognition, the material standards. The Candidate is now to learn that there is another standard of values, and when he comes again into possession of the old tokens, he is to realize that their most important use is in the cause of others. You know under what striking circumstances this point is brought home to him.

ENTERED, PASSED, RAISED

The Candidate is, however, subjected to like personal experience in each of the Craft Degrees, and it calls to be understood thus. In the Entered Apprentice Degree it is because of a new life which he is to lead henceforth. In the Fellowcraft, it is as if the mind were to be renewed, for the prosecution of research into the hidden mysteries of nature, science, and art. But in the sublime Degree of Master Mason it is in order that he may enter fully into the mystery of death and of that which follows thereafter, being the great mystery of the Raising. The three technical and official words

corresponding to the successive experiences are Entered, Passed, and Raised, their Craft-equivalents being Apprentice, Craftsman and Master--or he who has undertaken to acquire the symbolical and spiritualized art of building the house of another life; he who has passed therein to a certain point of proficiency, and in fine, he who has attained the whole mystery. If I may use for a moment the imagery of Francis Bacon, Lord Verulam, he has learned how to effectuate in his own personality "a new birth in time," to wear a new body of desire, intention and purpose; he has fitted to that body a new mind, and other objects of research. In fine, he has been taught how to lay it aside, and yet again he has been taught how to take it up after a different manner, in the midst of a very strange symbolism.

IMPERFECT SYMBOLISM

Now, it may be observed that in delineating these intimations of our symbolism, I seem already to have departed from the mystery of building with which I opened the conference; but I have been actually considering various sidelights thereon. It may be understood, further, that I am not claiming to deal with a symbolism that is perfect in all its parts, however honorable it may be otherwise to the builder. In the course of such researches as I have been enabled to make into the Instituted Mysteries of different ages and countries, I have never met with one which was in entire harmony with itself. We must he content with what we have, just as it is necessary to tolerate the peculiar conventions of language under which the Craft Degrees have passed into expression, artificial and sometimes commonplace as they are. Will you observe once again at this stage how it is only in the first Degree that the Candidate is instructed to build upon his own part a superstructure which is somehow himself? This symbolism is lost completely in the ceremony of the Fellowcraft Degree, which, roughly speaking, is something of a Degree of Life; the symbols being more especially those of conduct and purpose, while in the Third Degree, they speak of direct relations between man and his Creator, giving intimation of judgment to come.

THE THIRD DEGREE

I have said, and you know, that the Master Degree is one of death and resurrection of a certain kind, and among its remarkable characteristics there is a return to building

symbolism, but this time in the form of a legend. It is no longer an erection of the Candidate's own house--house of the body, house of the mind, and house of the moral law. We are taken to the Temple of Solomon and are told how the Master-Builder suffered martyrdom rather than betray the mysteries which had been placed in his keeping. Manifestly the lesson which is drawn in the Degree is a veil of something much deeper, and about which there is no real intimation. It is assuredly an instruction for the Candidates that they must keep the secrets of the Masonic Order secretly, but such a covenant has reference only to the official and external side. The bare recitation of the legend would have been sufficient to enforce this; but observe that the Candidate assumes the part of the Master-Builder and suffers within or in him--as a testimony of personal faith and honor in respect to his engagements. But thereafter he rises, and it is this which gives a peculiar characteristic to the descriptive title of the Degree. It is one of raising and of reunion with companions--almost as if he had been released from earthly life and had entered into the true Land of the Living. The keynote is therefore not one of dying but one of resurrection; and yet it is not said in the legend that the Master rose. The point seems to me one of considerable importance, and yet I know not of a single place in our literature wherein it has received consideration. I will leave it, however, for the moment, but with the intention of returning to it.

(Continued)

SECTARIANISM AND FREEMASONRY

BY BRO. GEO. W. WARVELLE, ILLINOIS

BEING myself a Greek pagan of the New Academy, though not without a strong leaning toward the Stoics, I have always indulged in the utmost eclecticism in matters of religion. And because I am unbiased in this respect I have not only been tolerant of all men's religious opinions, but am enabled to see beauty and truth in many places where my more circumspect brethren see only idolatry, superstition and falsehood. In my writings I have always felt free to roam at my own sweet will through whatever pastures presented themselves and to cull the flowers that therein grew, without a thought as to their botanical significance. It is enough for me that they are beautiful.

Therefore, whether uttered by Jesus, Buda or Mohamed, the message of truth is to me the same. But, I am digressing. However, that is a fault of my composition that, I doubt not, you have long since discovered.

Now, what is Freemasonry? Is it something apart from the world, or is it of it? By becoming Freemasons do we cease to possess individuality? A serious consideration of these cogent questions may not be unprofitable to us all. Again, is Freemasonry religious or is it only ethical? If the former, is it cast in any mould or does each one make his own creed? If the latter, is its morality subjective or objective? And if objective, then from what sources do we receive our morality ? A few more questions worthy of a little serious thought.

I have many times heard it stated, that inasmuch as the legend of the Royal Arch is Semitic, therefore the Old Testament canon should alone furnish the basis of our religious thought as Royal Arch Masons. Indeed, this seems to be a generally accepted principle by Grand High Priests, as is evidenced by the pious hortatorical introductions and fervent conclusions of their annual addresses in the terms of Old Testament theology. But, while it is true that the legend is Semitic it is not true that it is Scriptural. On the contrary, it is distinctly unscriptural. Not only is there not a line in the Old Testament that supports the legend, but it is opposed by all the known facts of history. The legend, then, is only a symbol and as such is compatible with all religions. Hence, there is, and can be, no sectarianism in Freemasonry, for each may interpret the symbol for himself and all will be right however much they may seem to disagree.

The Masonic fraternity of the United States is a composite of many races, with their differing views of morals and religion. It assumes, in theory at least, to reconcile these diverse and oftentimes antagonistic views by reducing them to a common formula which the old charges call, "The religion in which all men agree." It assumes to provide a common meeting ground for men of different races and religions, and thus to promote the harmony of friendship among those who otherwise "must have remained at a perpetual distance." But what is the religion "in which all men agree" ? Does such a thing exist outside of the fertile imaginations of ritual compilers? Who can define its essence or state its principles? As a matter of fact is it not a Utopian dream, that never did and never will become a reality? Notwithstanding that they are all Freemasons the Christian remains a Christian, the Jew a Jew, the Moslem a

Moslem. They each adore an abstraction which they call God, but each has his own concept, and this concept utterly excludes that of the others. So has it ever been, so will it be while frail humanity retains its present mould.

There is, then, no religion "in which all men agree," but each of us who would truly and reverently worship the Deity "in spirit and in truth," must be left to form his own conceptions of that Deity, and of His essence and attributes. This, as I understand it, is what is meant by the Masonic doctrine of toleration. Not that we must all reduce ourselves to the dull level of an undefined world-extensive creed.

If this be true then what shall be classed as sectarianism in Freemasonry? If the Jew prays to Yahweh shall he then give offense to the Moslem who says there is no God but Allah, or if the Christian seeks his God through the mediation of Jesus, or perchance the intercession of the Saints, will he thereby become a stumbling block to the Jew? And how about the pagans, like your uncle, who look through nature up to nature's God? Must not our prayers, if they are sincere, be made through the channels of our own faith not those of another?

I think it may be safely asserted that the all-including universal church, without denomination, sect or cult, will never materialize. Indeed, the tendency of the times is in the opposite direction. Nor do I know that such a church is a consummation at all to be wished. In fact, it seems as though the religious nature of man requires this diversity; that creeds, sects and cults are necessary, and that even those which appear narrow, bigoted or even fantastic may yet afford outlet for the spiritual life of undeveloped souls.

And so, "let every man be persuaded in his own mind," we may still be brothers, or, at all events, we can be cousins. However much we may disagree in articles of faith we may yet be in unison respecting the import of the symbols.

* * * * * *

There is an old legend of the good St. Ambrose, told by Mr. Lowell in his melodious verse but which I in the ruder dialect of my simple prose. Its application to the matter just discussed is so apparent that I offer no apology for its introduction.

St. Ambrose, it would seem, was a most holy man who by castigation of the body, by fasting and by prayer, had made his heart as soft to God's hand as though it was wax. Ever he sought to know the true and reject the false; often he wrestled with the blessed Word, to make it yield the meaning of the Lord; all that he might form a creed that naught could assail and that would contain the essence of eternal truth. And finally his work was accomplished; he had built the formula of perfect faith; and to all around he said "Thus saith the Lord." And he knew, by that inward but ever sure sign, that his work was a divine inspiration. And then, so the story runs, Ambrose said, "All those shall die the eternal death who believe not as I." And so, it came to pass, in his pious zeal, that there were some who were boiled, and some burned in fire, and others sawn in twain, in order that his great desire for the good of men's souls might be satisfied. But one day as Ambrose was taking a lonely walk he espied a youth of most graceful mien and beaming countenance resting himself under the shade of a tree. Then Ambrose drew near and inquired of the stranger how it went with his soul. It required but little time, however, to ascertain that the heart of the stranger was hardened and that it had not received the stamp of the one true creed. This is what the young man said:

"As each beholds in cloud and fire

The shape that answers his own desire,

So each in the Law shall find

The figure and features of his mind;

And to each in his mercy hath God allowed

His several pillar of fire and cloud."

Then the soul of Ambrose burned with holy wrath, and he said:

"Believest thou then, most wretched youth

A dividual essence in Truth ?

I fear me thy heart is too cramped with sin

To take the Lord in his glory in."

Now, so the story runs, there bubbled beside them where they stood a fountain of water, and the youth advancing to the stream said, "Ambrose, thou maker of creeds, look here." And then he took six crystal vases and set them along the edge of the brook, after which he turned to Ambrose saying:

"As into these vessels the water I pour,

There shall one hold less, another more,

And the water unchanged, in every case,

Shall put on the figure of the vase;

O thou, who wouldst unity make through strife,

Canst thou fit this sign to the Water of Life ?"

And Ambrose stood abashed, but when he looked up, lo! he stood alone; the youth, the stream, and the vases, all were gone; and then he knew, by a sense of humbled grace, that he had talked with an angel, and he felt his heart change as with meekness and humility he fell upon his knees and confessed the great sin of his life.

THE TRIAL OF THE KNIGHTS TEMPLARS

BY BRO. HENRY D. FUNK, MINNESOTA

The trial of the Knights Templars in the early fourteenth century was one of the most brutal travesties of justice known to mankind and the dissolution of the order was one of the saddest tragedies chronicled in the history of civilization. The trial began suddenly and was conducted with unrelenting animosity until the ruin of the Templars was achieved. Owing to the real or fancied connection of that Medieval order with the Knights Templars of today an examination of the historic trial may be of interest to the readers of "The Builder."

I

HISTORICAL SKETCH OF THE TEMPLARS TO 1307

Shortly after the end of the first crusade, in the year 1119, eight knights under the leadership of Hugo de Payens assumed the task of forming themselves into guards for the safe-conduct of pilgrims from Europe traveling between the Eastern Mediterranean sea coast and Jerusalem. The associates of De Payens were Godfrey de St. Omar, Roval, Godfrey Bisol, Payens de Montidiel, Archembald de St. Amand, Andrew de Montbarry, and Gundemar who took the regular monastic vows of obedience, chastity, and poverty, and lived together according to the rules of the Augustianian friars said to have been made by Bernard of Clairvaux. So eminently useful was the service of these eight knights that Baldwin II, king of Jerusalem, bestowed favors upon them and provided them with headquarters in a part of his-palace located near the spot where the Temple of Solomon is said to have stood. The association of the incipient order with this historic site gave to the knights the name of Knights of the Temple. Their number increased normally at first, the most illustrious addition being count Hugo of Champagne who became a Templar in 1125. In 1128 the council of Troyes witnessed the papal confirmation of these knights as a religious order and then their numbers increased rapidly. (1)

The insignia of the Templars were: a white mantle, symbolizing purity, and a red cross signifying their readiness to endure martyrdom. They ate their meals in common, were permitted to keep horses, but not more than three for each knight, and were entitled to have one servant per knight. They were allowed to hunt lions but were forbidden to go on the chase with falcons. Correspondence with relatives was prohibited and every form of communication with women, including mothers and sisters, was denied. Any infraction of the rules was punished by expulsion from the order.

From its inception the order proper was composed of knights of noble descent, born in honorable wedlock, innocent of grave offenses, and sound in body and mind. New members of this class were admitted without passing through a novitiate; but at an early date two other classes became identified with this order: the clergy, or priests, and the servientes, or servants.

Accessions from secular knights by scions of noble families tended to change the monastic character of the Templars and make them not only secular but worldly. Then we find at their head a Grandmaster, ranked as a prince, and other ministeriales such as a seneschal, a marshall, a president of the war office, a Grand-Preceptor, a treasurer of the order, a drapier, and a commander of the light cavalry. Their organization spelled efficiency and won for them the good will of the papacy. Eugene III in 1148 remitted one-tenth of the pennance to all who made bequests to this order. Alexander III in 1163 allowed them their own clergy, and Innocent III in 1209 prohibited the use of the interdict against them except by papal consent. Such favors implied obligations by the recipients which the popes were not slow in demanding of their beneficiaries: aid for the papal agents in breaking down the independence of local churches. This service being performed the papacy compensated the Templars again in 1266 by decreeing that gifts to this order entitled the donors to the benefits of indulgences in the Holy Land. Consequently many gifts were bestowed upon them, such as manors, villages, and towns, and their possessions were multiplied in Jerusalem, Tripoli, Antioch, Cyprus, and Morea in the East, while in the West they held lands in France, Spain, Portugal, Italy, Germany and England. In all these countries they built their temple courts and engaged in financial enterprises.

They were the leading bankers of Paris and London; the Templars of Paris acted as bankers for Blanche of Castile, Alphonso de Poitiers, Robert of Artois, and many

other nobles. The order also furnished ministers of finance to James I of Aragon and Charles I of Naples. The Templar Thierre of Geleran was the chief adviser of Louis VII of France, and the order's treasury at Paris was the financial center for the French kingdom. (2)

But the material prosperity of the Templars was their undoing. From the days of Phillip Augustus to the reign of Philip IV princes and prelates as also the Knights of St. John were jealous of the power wielded by the Templars, and it was to be expected that at the first opportunity the envious would harm them. Unfortunately the Templars were not sufficiently alert to maintain the order above reproach. They committed a grave blunder when they permitted an unreasonable increase in the lowest ranks, that of the servientes, which had been limited to one for each knight. By and by so many churls of every degree, mechanics, shepherds, stablehands, and swineherders joined this class that they eventually constituted nine-tenths of the entire order. (3) Among these were naturally enough many of coarse habits and those who had "the vices of monks." The popular mind did not distinguish between these "heweres of wood and carriers of water" and the knights proper. In France it became customary to describe an intemperate man by saying: "boire comme un templier," i.e. he drinks like a Templar; and in Germany the old word "Tempelhaus" was equivalent to a house of prostitution. Their immense possessions had made all Templars conscious of their wealth and power, a fact not especially conducive to the cultivation of the Christian virtue called humility. Hence it became customary to characterize a man of great pride by saying: he is as proud as a Templar. Toward the end of the thirteenth century public opinion held that the Templars and the Knights of St. John were not needed in the West but that they ought to sell their possessions in western Europe and after effecting a union of the two orders locate in the East and direct all their efforts against the enemies of Christ. Phillip IV of France was especially anxious to eliminate them from his kingdom in order to carry out his centralizing policy. They had resisted the same aim on the part of Louis VII in 1149 and blocked Phillip's political program in 1190. The failure of the crusade led by Louis IX was laid at their door, and they had opposed Charles of Anjou in the conquest of Naples sanctioned and invited by the pope; moreover they had taken part in the Sicilian vespers against the French, and had united in expelling the French regent and aided in inviting the Aragonese to the throne of Sicily. In 1295 they refused to pay a tenth to Phillip IV, and in 1296 during the bitter struggle between Boniface VIII and the same king over the right to tax the clergy they exported the precious metals to the pope in violation of the royal edict. When Phillip IV demanded their aid against the pope in 1303 they refused obedience, and in 1306 when the king urged an amalgamation of Hospitalers and Templars they declined to consider his suggestion. (4) Such resistance to the royal will on the part of

a strong king was more than he would tolerate. Fortuitous circumstances had arisen to make possible the destruction of this hated order within his realm, and Phillip was not slow to see the opportunity.

The year 1305 marks the beginning of the so-called Babylonian Captivity of the papacy, a phrase which signifies the residence of the popes at Avignon in France for almost seventy years, i.e. until 1378. This transfer of the papal See from Rome to French soil came about as the result of the controversy between Phillip IV and Boniface VIII. Eleven months after the death of Boniface VIII the cardinals elected the archbishop of Bordeaux to be head of the church. The new pope took the name of Clement V and started for Rome; but at Lyons Phillip IV met him and persuaded him to take up his residence at Avingnon, He created twenty four new cardinals, mostly Frenchmen and relatives of the pope. During the quarrel between the French king and Boniface VIII the former had charged the pope with heresy, sodomy and simony. He had accused him of obtaining the papacy by fraud and demanded that he should be removed from the Holy See. The reason for this charge is that the predecessor of Boniface, Celestine V, a former hermit, had been elected to the papal throne much against his own will July 7, 1294. After a few months he issued a decree declaring the right of any pope to abdicate. He was encouraged to issue this decree and to abdicate by Beneditino Gaetani, one of the leading cardinals, who thereupon was elected his successor and assumed the papal name of Boniface VIII, December, 1294. Now after the election of Clement V in 1305 when the king had the new pope living on French soil he used this threat of calling a council to inquire into the legality of the election of Boniface VIII and his successor, and the question of the morals and orthodoxy of Boniface, as the means of compelling Clement V to obey the wishes of the king.

When Clement received the papal tiarra at Lyons the king had a conference with him and submitted a plan for the dissolution of the Templars. Another meeting about the same subject occurred by these parties in the spring of 1307. Phillip prepared to strike the fatal blow. On the twelfth of October, 1307, the head of the Templars in France, Grandmaster Jacques de Molai, was an important functionary at the burial of the king's sister, Catherine; the next day he was arrested by order of the inquisitor general of France, William Imbelt, the chaplain to the king, and thrown into prison.

II THE CHARGES AGAINST THE TEMPLARS

The sudden arrest of the Grandmaster startled all France. In order to appease the enraged public which felt kindly disposed toward the head of the order, and to secure a favorable opinion for his action in France and abroad, Phillip issued an explanation setting forth the reasons for his procedure against the Templars. In short, he charged them with immorality and heresy, naming five specific offenses:

1. That upon being received into the order every neophyte must spit on the cross and deny Christ thrice. (5)

2. That the receptor and the novice exchanged indecent kisses, i.e. on the navel and the posteriors, while disrobed.

3. That they pledged themselves to practice sodomy.

4. That the priests of the order did not pronounce the words of consecration when administering the mass.

5. That the cord which the Templars wore over their shirt day and night as a symbol of purity had been consecrated by wrapping it around an idol they worshipped in the chapters. (6)

III THE FORM OF THE TRIAL

After being arrested the Templars were placed in solitary confinement for periods varying from a few days to years. One by one they were brought before the inquisition without the benefit of legal counsellors. The five general accusations were then read to them and amplified until they covered one hundred and twenty statements or

questions. (7) They were then informed that a frank admission of the points on which they were accused and a promise to return to the church would secure pardon and liberty, but refusal to do this would be followed by the death penalty. The church, it is true, forbade the use of torture to secure evidence, but in order to obtain the damaging testimony necessary to establish a list of crimes and errors on which to convict the accused the inquisitor general resorted to torture. When the desired evidence had been secured by this procedure the witness was asked to state that his testimony had been given voluntarily and without constraint. Then it was written down by two clerks. If he refused to perjure himself by making such false statements as were demanded he was handed over to the tormentors until he declared no force had been employed in obtaining his testimony, or he was tortured to death. Some witnesses were exposed to the sufferings of the rack three and four times before the inquisition could extract the answer wanted.

When Clement V heard of the drastic measures taken by Phillip IV he appears to have repented of the concession he had made to the king and wrote a reproachful letter to him. But the threat of calling a council to inquire into the legality of the last two papal elections and to investigate the orthodoxy of Boniface VIII quickly forced Clement to surrender to Phillip. On August twelfth, 1308, the pope issued a Bull, "Faciens Miselicoldiam," directing an investigation of the Templars in all countries where they had chapters by a Commission of Inquiry composed of the archbishops of Canterbury, Mayence, Cologne and Treves. Before this Commission Molai was tried November 22, 1309. After stoutly maintaining the innocence of the order he at last was overcome in his enfeebled and emaciated condition by the wiles and torture of his foes. Committed to prison again he was brought forth once more in the spring of 1314 and burned at the stake. Meanwhile church councils in various countries found verdicts in favor of the Templars. The archbishop of Magdeburg in May, 1308, arrested a number of Knights but released them in November of the same year owing to the protests of the lay and ecclesiastical princes. The king of Portugal boldly defended the order; Edward I of England proceeded against the Templars in a half-hearted way; James of Aragon and Ferdinand of Castile imprisoned a few Knights, but the council of Salamanca pronounced the order innocent, October, 1310. (8) The same judgment was rendered by the council of Ravenna in June, 1310, and at Mayence, July 1, of the same year. The first council of Canterbury did not convict them, and the second council pronounced them guilty only after resorting to torture, October, 1310.

If the investigations in the countries outside of France resulted generally in favor of the Templars, King Phillip prevented such an issue for the order in France. On August

20, 1308, he obtained from the pope a second Bull, "Justum et laudabile," which authorized him to watch over the Templars and to hold them in disposition to the church. (9) Thus the great pastor at Avignon had appointed a wolf to guard his sheep. What he would do was a foregone conclusion. In October, 1310, fifty Knights were burned at the stake in Paris, and the council of Senlis the same year pronounced the order guilty. The council at Vienne in France was tampered with by both king and pope to compel them to pronounce against the order, October, 1311, and March, 1312. Thus in France the Templars experienced neither mercy nor justice.

IV THE CHARACTER OF THE FORCED CONFESSIONS

The Grandmaster Molai when first arrested admitted, as well he might, that certain disorders existed in the chapters. He well knew that the order had drifted away from the lofty ideals of its founders. But he nowhere incriminated his fellow knights with the offenses the inquisitors were determined to fasten on the order. To the very last, even at the stake, he denied the charges. His enemies, however, seized upon the admissions of his first trial, perverted the testimony to suit their purpose and then sent this doctored confession to the Templars of France, representing it as a communication from the head of their order asking them to join him in admitting guilt. (10) To the evidence obtained by violence and by fraud we will now direct our attention.

1. As to the accusation that they had renounced Christ thrice and had spit on the cross. a. Some, believing that Molai's altered confession and the forged order to admit the charges were genuine, obediently declared themselves guilty.

b. Others yielded admission of the charge only after threatenings and false promises.

c. Some confessed these outrages only when they could endure the torture no longer, while those refusing D admit the charge were martyred unto death.

d. Almost all who admitted the accusations belonged to the class of servientes.

e. Their statements were contradictory; some said that upon entering the order they were commanded to deny Christ; others declared they were asked to deny God; again some said they were compelled to renounce the Saints, and still others avowed they had to blaspheme the Virgin Mary and our Lord.

f. One confessed he had urinated on the cross.

g. This was done: in full view of the assembled brethren; in a dark room; in a field; in a grange; in a coopershop; in a room for the manufacture of shoes. Sometimes the witness declared he himself had done this, others again asserted they had not been guilty of such misconduct but had witnessed it in their brethren. Some said these things were done as a joke; others averred these acts were required as a test of their obedience, and that they had denied Christ "ore non corde," i.e. with the mouth but not with the heart. Some said they had spit near the cross, others that they expectorated over it, and still others declared they adored the cross on Good Friday. One who had endured the rack and torture declared that if he would be obliged to undergo the ordeal again he was prepared to confess that he had "murdered the mother of God." (11)

2. The accusation about the indecent kisses. Respect for general decency will prevent us from entering into details; but here again we must note that the witnesses did not agree. Some professed absolute ignorance of such a practice, others admitted they had kissed the receptor, while still others asserted such osculation was mutual. A Templar in England confessed there were two receptors, the one was good but the other fellow a wicked man. (12)

3. Concerning unnatural lust. This charge was the subject for a searching examination. Again torture was used to secure evidence. Some vowed they lad never heard of such a sin; some admitted they were told it was permissable but they had never indulged in it; others asserted they had been commanded to practice sodomy but had not obeyed

the order. The stablehand of the Grandmaster Molai accused his master of practicing this sin with him, but he recanted when freed from the torture and witnessing before the papal commission, saying he could not remember ever having made such a statement. (13)

4. As to the omission of the consecrating words in saying mass. At the trials in Spain and in Cyprus numerous priests testified that they witnessed many celebrations of the mass by the order but that they had always been in proper form. Some testified they had observed a slight deviation from the general practice, but said that when the Templars received their rules it was not customary to elevate the cup or the host, this form having been directed as late as the Lateran Council in 1215. (14) In France, however, torture secured the testimony that the mass had not been celebrated by the order according to the proper ritual.

5. The testimony about the idol. On this subject all sorts of admissions were obtained. Some declared the Templars worshipped it and that it was produced whenever a neophyte was received; others said it was worshipped in secrecy in the chapters. Its form was of every imaginable character. It was a "quoddam caput," i.e. a sort of head of reddish color; it resembled a human being; it was black and had a human form; it had sparkling eyes that lighted up a dark room; it was made of gold and had a long gray beard; it had a double face; it had three faces; it looked like a beautiful woman; it was garbed like a Templar in a priestly robe. An English Minorite described it as a calf; some said it was the statue of a boy about three feet tall and had two or four legs joined to the face. A few persisted they had never heard of the idol while some admitted they had heard about it but had never seen it. Others were positive it looked like a tom-cat; a raven; a painting; a drawing. The testimony of a few reads that the idol would answer any questions put to it by the president of the chapter; and some swore that the devil himself or demons in the form of pretty women came to them with whom they had sexual intercourse.

GENERAL CONSIDERATIONS

In summing up the main points brought out by the trial we must consider the following facts:

1. That the majority of the witnesses belonged to the class of servientes whose confessions were obtained chiefly by torture and that the same witnesses at different times contradicted their statements. In 1307 there were from fifteen thousand to twenty thousand Knights Templars in France, and of that number only fourteen knights proper were tried as compared with one hundred and twenty-four servientes. In 1310 out of five hundred and forty-six called before the inquisition only eighteen were knights, all the others belonged to the servientes. (16)

2. At Paris, Rheims, and Sens one hundred and thirty-three died from torture because they would not perjure themselves and incriminate their order.

3. The eight Grand Preceptors of Apulia, Provence, Normandy, England, Upper and Lower Germany, Aragon and Castile, all persisted in maintaining the innocence of the Templars, while only three preceptors, those of France, Guienne and Cyprus admitted the charges, and then only after severe torture.

4. A large number of those who confessed under constraint recanted after they were free again, and others stated before the tortures began that any confession wrung from them by violence would be untrue.

5. The nature of the crimes admitted was conditioned by the severity of the torture.

6. Numerous church councils declared the order innocent of the charges.

7. Two neophytes in England refused to leave the 'order despite threats and flattering promises. Would they have remained loyal to the Templars had they been subjected to humiliating ordeals upon entrance?

8. The worship of the idol was said to have been service to a new religion established by the Templars. And yet no Templar was willing to profess his supposed faith and endure martyrdom for this cause. Is it likely that thousands who had been unwillingly forced to abjure the Christian faith and to worship an idol would - have refused the opportunity to return to mother church when that was possible?

9. In spite of all the searching investigations made in the different chapters in all the countries only one image or idol was found, and that was in the fol m of a small locket which a Templar had obtained in the orient as a trinket.

10. The Bishop of Beirut who had administered communion to the Templars for forty years had found no fault with them. And the priests to whom they had gone for confession swore they had never heard about the errors charged against the order.

11. The crimes of which they were accused were the same as were laid up against all heretics in the Middle Ages, such as the Waldenses, the Albigenses, the Knights of St. John, and were the same as the king of France, Phillip IV, had not hesitated to charge against Boniface VIII.

12. If we are to believe the testimony of the Templars with respect to sacrilege and immorality then we must believe their statements about intercourse with the devil or demons in the form of voluptuous women. That is utterly absurd.

13. Finally we must not forget that the prime movers in the process against the Templars were the two most unscrupulous men in Europe, Phillip IV and --his subservient minister, William Nogaret.

There can be no doubt that the servientes were guilty of certain irregularities, and it is quite possible that even among the knights proper gross offenses were committed occasionally. They had become proud, greedy, conscious of their power, and

sometimes arrogant. But what human organization has even had a perfect membership? The Christian ministry on the whole is composed of men of high ideals and noble character, and yet, if any man were to make a searching examination of crimes perpetrated by a small number of professed preachers of the Gospel he could, without much difficulty, at the beginning of the twentieth century, establish a catalog of sins which would make the ministry appear one of the most corrupt organizations in modern society. But no one thinks of blaming on the entire church the moral errors of a few hypocrites or degenerates.

The fact is that Phillip IV had determined to destroy the Templars. The trial served only as an excuse for his action; no testimony favorable to the order was admitted in the evidence obtained by the persecutors; the procedure was absolutely one-sided, the one object constantly pursued being conviction. It may be that the Knights Templars had outlived the time of their usefulness, nevertheless from beginning to end in France the trial was a farce, nay it was worse than that, it was a travesty of justice without parallel in history, and the dissolution of the order was a tragedy.

BIBLIOGRAPHY

The following works may be recommended for further investigation of this subject and have been used in preparing this paper.

1. Finke, Papsttum und Untergang des Tempelordens.

2. Gmelin, Die Tempelherren.

3. Lea, H.C., History of the Middle Ages, Vol. III.

4. Langlois, in Deux Mondes, Vol. 103.

5. Langlois, in Revue Historique, Vol. 40, 177-8.

6. History of Masonry and Concordant Orders, Henry L. Stillson, Editor-in-chief.

7. Perkins, in English Historical Review, Vol. 24. 8.

8. Schottmueller, Untergang des Templerordens.

9. Le Roulx, J. D., in Revue des Questions Historique, Vol. 48.

10. Prutz, Tempelherren Orden.

11. Wilcke, Geschichte des Ordens der Tempelherren.

Important documentary evidence may be found in Schottmueller, III:

A. Processus Poiteriensis.

B. Excerpta Processus Anglici.

C. Inquesta faca et habita Brundisio.

D. Processus Cypricus.

E. Processus in Patrimonio.

In Finke, Papsttum und Untergang des Templerordens, Vol. II, are letters, addresses and opinions on the history of the fall of the Templars, reports of the Aragonese ambassador relative to the General Council at: Vienne, and the answers of the king.

(1) Langlois, in Deux Mondes, Vol. 103, p. 384

(2) Langlois, in Deux Mondes, Vol. 103, p. 386.

(3) Lea, History of the Middle Ages, Vol. 3, p. 243.

(4) Finke Papsttum and Untergang des Tempelordens, P. 6.

(5) Schotimueller, Untergang des Tempelordens, p 132.

(6) Lea, Vol. 3, p. 263.

(7) Finke, p. 330.

(8) Schottmueller, 191.

(9) Le Roulx, Revue Quest. Historique, Vol. 48, 43-45.

(10) Finke, 341.

(11) Lea, 270-273, Schottmueller, 141, 200.

(12) Perkins, English Historical Review, Vol. 24, p. 441.

(13) Schottmueller 630; Fink 335.

(14) Schottmueller, 632.

(15) Schottmueller, 633; Lea, 270.

(16) Finke, 335; Schottmueller, 237.

----0----

THE KNIGHT TEMPLAR

I made them lay their hands in mine and swear

To win the heathen and uphold the Christ.

To ride abroad redlessing human wrongs,

To speak no slander, no, nor listen to it;

To lead sweet lives in purest chastity.

--Lord Tennyson.

MASONIC HOMES - PART 2

BY BRO. SILAS H. SHEPHERD. WISCONSIN

MONTANA has a home eight miles from Helena which was established in 1909 at a cost of $83,526.45. There is at present an indebtedness of $15,500, but $5,500 is in sight to pay the first of January, 1916. There is a family of 12. The cost per capita for maintenance the past year was $353.16. The future of the home is bright.

Nebraska has a home at Plattsmouth which was established in 1903. It has assets of $211,653.29. This home is controlled by a stock company of which the Grand Lodge holds 516 shares, the Grand Chapter R.A.M. 110 shares, the Grand Commandery K.T. 56 shares, the Grand Council R. and S. M. 16 shares, and the other shares by individuals, subordinate lodges and other Masonic bodies. The O.E.S. has always assisted in every way possible. The family consists of 22 men, 20 women, 6 boys and 9 girls. The cost per capita for maintenance is $229.92.

New Hampshire has a home at Manchester which was established in 1903 at a cost of $28,000. It is an imposing three story and basement building with large colonial porch and is surrounded by beautiful lawns. There is a family of 16 adults although it was originally intended for orphans, but no application has ever been made for orphans. The cost per capita for maintenance is $475. It is supported by a 50 cent per capita tax.

New Jersey has a Masonic Home and Orphanage at Burlington which was established in 1898 at a cost of $125,000, and which has a present valuation of $140,000. It has other resources of $127,000. There is a well stocked and prosperous farm in connection with it. The present family consists of 45 men, 24 women, 8 boys and 10 girls. The cost per capita for maintenance is $277.76. It is supported by a 30 cent per capita tax and a fee of $5.50 for each initiate.

New York has a home at Utica which was established in 1902 at a cost of $638,965.24. Its present membership of 428 consists of 177 men, 125 women and 126 children. The cost per capita for maintenance is $208. It is supported by a 50 cent per capita tax. A high state of efficiency is maintained and the children are educated in a most

satisfactory manner; many of them are qualified to occupy important positions as teachers, musicians, clerks, stenographers and mechanics. Some of the children play as many as four instruments. At present the Knights.Templar are erecting a children's building, the lower part of which will be devoted to manual training purposes.

North Carolina has two homes. The Masonic Orphans' Home at Oxford is now in the 42nd year of its usefulness and is an example of Masonic precepts made practical. This home cares for 370 children only a small percentage of whom are the children of Masons. (In 1914 it was 45). There is a farm, printing office, manual training school, and the children do many things to help meet the expenses. The cost per capita for maintenance is $113.98. The Masonic and Eastern Star Home was completed and opened January 12, 1914. The building, costing $22,000, is a three-story fire proof structure and will accommodate 65 guests. It is located just beyond the city limits of Greensboro on a 30 acre tract. The property is valued at $48,000. There are at present 27 guests. The cost per capita for maintenance is about $218. The secretary of the Home board says: "We are more than satisfied with our Home. We are caring for our unfortunate members in a systematic manner and we know that Masonry is stimulated by our results."

New Mexico has no home but is accumulating a fund for that purpose.

Ohio has a home near Springfield, on an estate of 150 acres, which was established in 1897. The principal buildings are a main building, a boys' cottage, a girls' cottage and a hospital; these with the power plant and farm buildings are estimated at a valuation of $365,000. There is an endowment fund of $153,964 which with other funds make total assets of nearly $600,000. The family consists of 89 men, 63 women, 31 boys and 22 girls. The cost per capita for maintenance is $183.84. A per capita tax of 30 cents is levied to support the home.

Oklahoma has a home at Darlington, which was formerly the Indian School Reservation, and consists of 674 acres of land valued at $65,700, and buildings valued at $106,000, which with other assets total $191,049.02. It was opened as a Masonic Home in 1910. The family consists of 29 adults and 105 children. The cost per capita for maintenance is $202.56. It is supported by a per capita tax of 75 cents and a fee of

$5.00 on each E.A. initiated. A new boys' dormitory at a cost of $36,000, and several minor improvements, have been made the past year.

Pennsylvania has three homes. The Broad Street Home and the William Elkins Orphanage are under the control of a corporation composed of various Masonic bodies and individual Masons and Lodges, under the title of The Masonic Home of Pennsylvania. It is now in the 31st year of its usefulness. The Broad Street Home shelters 88 residents. The cost per capita for maintenance in 1912 was $171.13. The William Elkins Orphanage has a family of 41 girls and 47 women. The cost per capita for maintenance in 1912 was $197.48. These homes have total assets of $981,636.84. The home at Elizabethtown which was opened in 1913 is the Grand Lodge Home and was built at a cost of $1,188,023.93. It is really a Masonic city as the many buildings, streets, etc., defy a brief description. There is an estate of 982 acres and farm industries are carried on in a manner quite consistent with Pennsylvania methods in everything Masonic, which means on the most stupendous plan possible. This home is the largest, costliest and most extensive of any Masonic Home in the world and will accommodate 700 people. Although the original investment was large the building goes on and each section of the state seems to vie with the others in who best can work to improve this magnificent home. The family November 15, 1914, were 78 men, 79 women and 20 children. The cost per capita for maintenance has not been given as yet.

Rhode Island has no home but has a "Home fund" which is being enlarged by a 10 cent per capita tax. The start of this fund was a Grand Lodge appropriation in 1912.

South Carolina decided some years ago to build a Masonic home and created a fund for that purpose which has now reached $100,000, which the Grand Lodge decided the minimum for starting a home. They have, however, decided not to enter at once into an enterprise of which they do not feel a certainty of success and are at present caring for the needy with the income or surplus of the fund.

Tennessee has a Masonic Widows' and Orphans' Home at Nashville which was established in 1892. It has property valued at $50,000. There are at present t79 residents. The cost per capita for maintenance is $127.37. The home is supported by a

per capita tax of 75 cents. The Old Masons' Home is now in the course of construction and will be opened in the near future.

Texas has two homes. The home at Fort Worth is under the control of the Grand Lodge and represents an investment of $226,325 and has an endowment fund and cash on hand of $200,000. The family consists of 36 women, 101 girls and 112 boys. The cost per capita for maintenance last year was $225.12. The home for Aged Masons at Arlington was established in 1911 at a cost of $78,000. In 1914 there was a family of 62. The cost per capita for maintenance was $200. It is supported by the Royal Arch Masons.

Virginia has a Home for Orphans two miles from Richmond which was established in 1890. They have an estate of 63 acres valued at $100,000, and an endowment fund of $30,000. There are at present 68 children in the home. The cost per capita for maintenance is $223.32. It is supported by a 75 cent per capita tax. Virginia has not done anything definite in regard to the home for aged Masons, their wives and widows, which they were contemplating.

Washington has a Masonic and Eastern Star home at Puyallup which was completed in January, 1914. It is located on high ground which commands a beautiful view. In addition to the home property they have $65,000 in investments. The family in June, 1915, consisted of 37. The cost per capita for maintenance is $228.95. A bequest of $150,000 has been made to the home but it is not available for present use.

Wisconsin has a home at Dousman which is under the management of Wisconsin Consistory, A. A. S. R. The home will, however, soon.be turned over to the Grand Lodge and a per capita tax of 50 cents levied for its support. It has a family of 12 adults. When the Grand Lodge assumes control it will probably be enlarged both in building and in the sphere of its usefulness.

To recapitulate there are 29 jurisdictions which have Masonic Homes, seven of which have more than one. They represent an investment of nearly ten million dollars and provide shelter for 4129 brothers or those near and dear to them.

We have endeavored to describe the more prominent statistical features of the Masonic Homes of the United States. Words are inadequate to describe the good they are doing. None but the active workers in this field of usefulness comprehend what real homes they are. Bro. Bumpus says in describing conditions at Nashville: "It is a harmonious family, and we dare say that nowhere is there a place where love and contentment reign more supreme than in the Masonic Widows' and Orphans' Home of Tennessee. Lives are being shaped; character is being moulded; distress is being relieved; hunger is being appeased; sorrow is being comforted; what higher, what nobler work, could we do, Brethren, so far as this world is concerned?"

P. G. M. Elrick C. Cole of Kansas, said: "Personally my pride in these children of the Grand Lodge of Kansas is much greater at the close of this year than at any other time. Having had occasion to visit other Grand Jurisdictions where no Home has been provided, either for the orphans of deceased Masons or for the aged and infirm who are entitled to our protection, I have found myself expressing the greatest thankfulness to those who in the years gone by fought the battles which gave to the Grand Jurisdiction of Kansas this magnificent monument to our thoughtfulness for those who need our care."

Hundreds of expressions of this kind might be quoted from those who have had a personal observation of the Homes while the critic is invariably doing so from a distance. "Figures don't lie," but Brotherly Love, Relief and Truth contain elements not demonstrable by a mathematical process. The cost of maintenance may sometimes appear excessive but the unfortunate dependents require and should receive more than mere financial aid. The aged require a care and kindness not afforded by simply supplying their physical necessities, and the orphan should not be intrusted to any but those in whom we can place implicit trust. A Masonic Home furnishes these requirements.

----o----

RULES OF ACTION

"Love all, trust a few,

Do wrong to none; be able for thine enemy

Rather in power than use; and keep thy friend

Under thy own life's key; be checked for silence,

But never tasked for speech."

- Shakespeare. All's Well that Ends Well.

EDWIN MARKHAM - POET OF BROTHERHOOD

BY JOSEPH FORT NEWTON

AMONG the poets of America now living there is none greater, alike in personal character and wealth of genius, than Edwin Markham, who is the noblest Masonic singer since Robert Burns. Sweet of heart, with a mind full of benign light, he sings of the old simplicities and sanctities which must lie at the basis of individual worth and social welfare, the while he teaches us to see and to follow "that thread of all-sustaining Beauty that runs through all and doth all unite." He is, indeed, the supreme poet, since Whitman, of the goodly, gracious gospel of Brotherly Love so much needed in the world now and always. Here follows a brief sketch of the man, with an appreciation of his genius as a singer and a seer.

There is nothing for surprise that such a man descends from a sturdy ancestry, both intellectual and moral. On his paternal side his lineage runs back to Colonel Markham, the first cousin and secretary of William Penn, and later acting governor of Pennsylvania. His maternal line, through the Winchells, runs back into the best stock of New and Old England and Holland. Our poet was born in Oregon, in 1852, whither his pioneer parents had moved from Michigan. His father dying when the boy was little more than four years of age, we find him living with his mother and brother in one of the remote romantic valleys of California. His mother was a woman of rather silent nature--his brother was deaf and dumb--and the lad was left much alone with nature and his own inner life. Years of quiet brooding, while he followed the cattle or folded the sheep, developed depth and originality of mind, evoking the poet-soul within him. Memories of those days when he was a shepherd boy find echo in his poems, as, for example, in "The Heart's Return."

Partly, at least, his gift of song was an inheritance, for his mother, albeit so quiet and reserved, was a lover of poetly and a writer of verse on her own account. Some of her lines were frequently to be found in the papers of the time. The first money that Edwin earned was twenty-five dollars for ploughing a neighbor's field, which his mother told him was his, and that he might have whatever he wished to buy with it. He bought books-- Webster's Unabridged Dictionary, and the poems of Tennyson, Bryant and Moore. It is not difficult to imagine the use to which he put those precious volumes in the leisure that was his in the peaceful valley of Suisun, where he tended the flocks and herds. His chance for early technical training was slight-- about three months in the year, and not always that-- but he studied diligently, making the best use of whatever books came his way. Also, he worked and dreamed and laid plans, in such various ways as ambitious boys can devise, until at eighteen he entered the State Normal School at San Jose, and later finished his school work at Christian College, Santa Rosa. Believing in the value of handicraft, he mastered the secrets of blacksmithing, and wrought at the forge for a time. But a man of his genius was not allowed to remain at the forge, and he was soon called to other and higher service.

Markham was made a Mason in Acacia Lodge No. 92, at Coloma, California, in the early eighties, and he has an abiding interest in the Order. From the first the Spirit of Masonry moved him deeply, as was natural for a man to whom Brotherhood is not only "the crest and crowning of all good," but religion in its deeper name, and who sees that

"The fine audacities of honest deed,

The homely old integrities of soul,"

must be the foundation alike of personal character and social beauty. He reckons Masonry among the deep, quiet, beautiful forces destined to soften the hard winter of the world into a great summertime of friendship and goodwill. Of one who is so chaste of soul, so aglow with the joy of life and the wonder of the world, and so brotherly withal, it may be said that he has found the Master's Word. His friend Joaquin Miller said of him years ago:

"Markham has always seemed to me the purest of the pure; the cleanest minded man of all the many great and good of his high calling I have known, and it has been my high privilege to know nearly all of the great authors of Saxon lands this last third of a century."

With Markham poetry is not a byplay, nor a soft sensuous sentimentality, but a high and heavenly vocation, the fit vehicle for the expression of the truths that make us men. There is something of the urge of divine necessity in all his song, and a sense of consecration. It is the prophetic element that one feels in his music, as of a man who has heard unutterable things and must speak. One cannot read "The Whirlwind Road," for instance, without being reminded of St. Paul and the company of those who live the dedicated life. For him the home of the poet is on the heights, and his mission is one of leadership--no "idle singer of an empty day," but a pilot voice foretelling a new day:

"Life is a mission stern as fate,

And song a dread apostolate.

The toils of prophecy are his,

To hail the coming centuries--

To ease the steps and lift the load

Of souls that falter on the road.

He presses on before the race,

And sings out of a silent place,

And the dim path he breaks today

Will sometime be a trodden way."

Resolutely he has held himself true to this high ideal of his art, refining his gold and bringing to it every test, and few men of our day have more to tell us. Back of all the poetry of Markham lies a grand philosophy which sees that the great Soul of the World is just, and loving too. For him the import of life is deep, deeper than time and the grave, and an awful but judicial Spirit moves behind our human scene, weighing the stars, weighing the deeds of men. He is a hushed worshipper before that high benignant Spirit that goes untarrying to the reckoning hour, defeating the injustices of men. As we may read in the poem on Dreyfus:-

"O men that forge the fetter, it is vain;

There is a Still Hand stronger than you chain.

'Tis no avail to bargain, sneer and nod,

And shrug the shoulder for reply to God.

From the mighty hand of God--so still, yet so sure--these is no escape, here or hereafter or anywhere. How compellingly, yet how compassionately, he teaches this truth in many a golden song. Since George Eliot there has arisen no more strenuous apostle of the human deed than Markham. Insistently, consistently, eloquently, he teaches the absolute justice that lies at the root of things, and the righteousness to which men must bow at last. Take, for example, his lines to "The Suicide." How few the words, how vast the significance! It is a whole philosophy with one dip of the pen:

"Toil-worn, and trusting Zeno's mad belief,

A soul went wailing from the world of grief;

A wild hope led the way,

Then suddenly--dismay !

So the old load was there--

The duty, the despair!

Nothing had changed; still only one escape

From its old self into the angel shape."

No escape in life or death, save in obedience to the just and loving will of God. What is the will of God? What, indeed, as our own hearts tell us, but that we must be pure of heart and brotherly of spirit, making our daily bread "brother-bread," and living to serve our fellow souls ? Markham has written of Religion as the Art of Life, and of poetry as the Soul of Religion---as witness his exquisite study of "The Poetry of Jesus." But, profoundly religious as he is, religion means for him personal chastity and human ministry---brotherliness of spirit and deed. Therefore he bids us pray in words, but also, and still more, in works, for purity of soul, for loving fidelity to one another, for freedom and fellowship among men.

Like all the wise ones of old, our poet holds that we know as much as we do. Frair Hilary, in "The Hindered Quest," inured in his cell, sought peace in vain till, hearing a cry of human need, he went forth to do a kindly deed; then, as the Master told him--

"You turned at last your rusty key

And left the door ajar for Me,"--

which states in a thumbnail space enough for a creed and a dozen commentaries. So also in "The Angelus," that collect for any day in the week, and for every month in the year; and also in "The Father's Business," to name two of many poems. To the old, brutal question of Cain, Am I my brother's keeper? Markham makes reply that we are born for the practice of the Golden Rule, and our destiny is to learn to live and let live, to think and let think, building a social order that is wise and just and pure.

"There is a destiny that makes us Brothers;

None goes his way alone;

All we send into the lives of others

Comes back into our own."

Indeed, our poet holds that the need of man may be summed up in Bread, Beauty, and Brotherhood-- Bread, the symbol of physical necessities which must be met ere man can rise to the higher human life; Beauty, that manna from heaven to feed the hungry soul on its pilgrimage; and Brotherhood, the one prophetic word which describes the translation of the ideal into the real. When we learn to be brotherly, men will not be used to make money, but money will be used to make men. Aye, when we have mastered the fine art of freedom, justice and kindly living, the weary tragedy of human history will become a chant of victory. And until we learn the brotherly life "we men are slaves and travel downward to the dust of graves." Here is our material; here our tools and our divine design:

"We men of earth have here the stuff

Of Paradise--we have enough!

We need no other thing to build

The stairs into the Unfulfilled--

No other ivory for the doors--

No other marble for the floors--

No other cedar for the beam

And dome of man's immortal dream

Here on the paths of every day--

Here on the common human way--

Is all the busy gods would take

To build a heaven, to mould and make

New Edens. Ours the stuff sublime

To build Eternity in time."

America, in the vision of Markham, is the last great hope of man, because it offers an opportunity for the practice of Brotherhood. That is its imperious errand among the nations, and "The Need of the Hour," and all hours, is for fearless, faithful leadership of honest and true men "star-led to build the world again"-- such leadership as we had when Lincoln lived. Surely Markham has written the noblest of all poems in praise of Lincoln. There is not another like it anywhere. If he had written nothing else, he would be entitled to our lasting and grateful remembrance. In a wild and fateful hour, when the nation was in dire plight, the Norn-Mother bent the heavens and came down to make a man to match the mortal need:

"She took the tried clay from the common road--

Clay warm yet with the genial heat of earth--

Dashed through it all a strain of prophecy;

Then mixed laughter with the serious stuff.

It was a stuff to wear for centuries,

A man that matched the mountains and compelled

The stars to look our way and honor us."

Truly he is a "good gray poet"--blessings on his head !--so gracious to know, so glorious to hear, simple, unaffected, kindly, athrob with faith and hope and love. His last book, "The Shoes of Happiness," is in some ways his best. His message is the same as of yore, but it becomes richer, deeper and more varied in its exposition--sun-bright sonnets, deep-hearted lyrics coming to the aid of stories, parables and quatrains--and Longfellow might envy the exquisite grace of "The Jugglers of Touraine." The group of songs under "The Hero of the Cross," notable alike in insight and art, are reverent, austere, beautiful, and worthy of high rank in the Christian Melody. He is of those who know the way to Emmaus, and the White Comrade who journeys with us when we walk that sunset path. The first lines of this last book are familiar to our readers, but they are too characteristic of the inclusive fellowship of the man and the wise strategy of his love to omit:

"He drew a circle that shut me out--

Heretic, rebel, a thing to flout,

But love and I had the wit to win:

We drew a circle that took him in."

Apollo has been kind to our poet-friend and Brother, granting him in its fullness the prayer of Horace: a sane and healthy old age consoled by sweet song. His idealism has not waned with the years. Time has taught him a deeper faith that forereaches the greater tomorrow that he so surely sees is on the way. It may not come in perfectness in his day, or in ours, but come it will, as morning follows night:

"Come, clear the way, then, clear the way;

Blind creeds and kings have had their day.

Break the dead branches from the path;

Our hope is in the aftermath--

Our hope is in heroic men,

Star-led to build the world again.

To this event the ages ran:

Make way for Brotherhood--make way for Man !"

----o----

"AMERICA FOR ME"

By Henry Van Dyke

June, 1 909

'Tis fine to see the Old World, and travel up and down

Among the famous palaces and cities of renown,

To admire the crumbly castles and the statues of the kings -

But now I think I've had enough of antiquated things.

So it's home again, and home again, America for me !

My heart is turning home again, and there I long to be,

In the land of youth and freedom beyond the ocean bars,

Where the air is full of sunlight and the flag is full of stars.

Oh, London is a man's town, there's power in the air;

And Paris is a woman's town, with flowers in her hair,

And it's sweet to dream in Venice, and it's great to study Rome;

But when it comes to living there is no place like home.

I like the German fir-woods, in green battalions drilled; I like the gardens of Versailles, with flashing fountains filled;

But, oh, to take your hand, my dear, and ramble for a day

In the friendly Western woodland, where Nature has her way !

I know that Europe's wonderful, yet something seems to lack;

The Past is too much with her, and the people looking back.

But the glory of the Present is to make the Future free -

We love our land for what she is and what she is to be.

Oh, it's home again, and home again, America for me !

I want a ship that's westward bound to plough the rolling sea,

To the blessed Land of Room Enough beyond the ocean bars,

Where the air is full of sunlight and the flag is full of stars,

EDITORIAL

IF A MAN DIE

ONCE again the white death of Winter gives way to the wonder of Spring, and the heart of man feels the thrill and stir of that flood of life which returns to renew the world. Soon the bare earth and the gaunt, gray hills will be clad in the living green of rustling woods and the glint of laughing waters, as ever it has been in all the ages agone. Time out of mind man has seen in this ancient ritual of Nature a symbol of the

life of the Soul, of a dim splendor ever on before, of a victory ever about to be realized - a ray of light piercing "that shadow that keeps the key to all the creeds."

If a man die - aye, there is the rub, since no man knows that any man dies, save only in appearance. Of death as we use the word and the meaning we give to it, Nature knows nothing: there is simply no such thing. This is not to minify the grave, to which all things mortal decline, as if it were a matter of light import. In nowise. There is something appalling in the masterful negation and collapse of the body, and when Tolstoi describes it we feel almost as if it had fallen upon us. It is pathetic. It is profound. Yet we may be too easily overawed by its material aspect, and mistake a physical fact for a spiritual tragedy. What avails it what any man may have to say about death ? The real question is, what shall we say to it, or shall we let it have the last word ?

After all, the chief fact about man is not his body, but his mind with its thoughts that wander through eternity, his soul with its many-winged splendor of aspiration and of hope. Reason, Love, and the Moral Sense - these things are of more than time and sense, for, unless we who think of time stand in some way above and apart from it, there could be no such idea. That is to say, if man lives by the law of his higher nature, he must live for things which have their source and satisfaction beyond the bourne of Time and Place. In short, man is a being who, if he be not immortal is called by the law of his being to live and act as if he were immortal - and he is wise, whatever else may be his folly, in that he dares to trust the prophetic promptings of his nature against the verdict of the senses and the shadow of the grave.

But the real proof of faith lies not in logic, nor in the balancing of probabilities, but in a certain deep and daring kind of living wherein life reveals its own eternal quality. The real answer to all our wistful questionings is to be found in the way of Divine union, being a fact of experience in the inward life, and it were better to be absorbed in the quest of that union than to be ever canvassing the shadowy field of conjecture, tormented, uncertain, and weary of heart. As the soul ascends the Mountain of the Lord its "muddy vesture of decay" becomes less opaque, until at last, by the witness of those who have made the venture and won the victory, assurance is made doubly sure in a fellowship ineffable with Him whom to know aright is Life Eternal. It must be so. Life is unbeginning, and so unending, because life is from God. Let us be content with what

is already our own, equally by virtue of Divine heredity and the right of spiritual valor and conquest, "even life forever more" - life rich, abundant, radiant, eternal !

* * *

SHAKESPEARE.

Three hundred years ago, April 23rd, 1616, the mighty soul of Shakespeare took its flight from the winding Avon, whose scenes haunted all his days, to that land where man awakens from his lofty dreams and finds his dreams still there, "and that nothing has gone save his sleep." Shakespeare himself reckoned Julius Caesar "the foremost man of all the world," but Caesar with his legions and his laws did not create an empire as lasting as that which rises out of the mind of the great dramatist, who was not of an age, but of all time, until time shall be no more and days and works are done.

Shakespeare ! To read him is like dipping into the Fountain of Youth and rising new born, with the flutter of happy wings in our hearts. How rich and spacious he is, how large and free his utterance, how elemental; yet how elfin withal, the spirit of him. He had such joy of life, despite its tragedy, such abundance of fancy flowering into poetry and into deeds heroic even in their folly. What if we cannot tell anything new about Shakespeare, he is new with a never-aging youth, and in company with him we can hear the murmur of the sea and learn to look up at the stars.

How well we remember when first we listened to his lyric, rythmic lines read by a voice now hushed, and what vistas opened before us! Riper years, bringing a less rosy outlook, have only deepened the miracle of the crags and valleys, the lights and shadows of that marvelous eloquence. Today we try to think of Shakespeare, and we can only think of life and death and the soul. Merely to recite to ourselves the names of his plays, to call the roll of our favorite characters, to let the music and the picture of the verse steal over our minds, is like holding up jewel after jewel from an Oriental casket and watching the flash and sparkle and play of color. It is like walking in the garden of Alcinous, where apple falls on apple and blossom and fruit hang together on the tree.

Our thought of Shakespeare is a richly complex association. As in the great painting of Raphael the cloud in the background, when we look closely, is seen to be made up of innumerable faces, so about Shakespeare are gathered a cloud of shining minds. He has, so to speak, robbed generation after generation of their store to add to his Treasury of Merit, and yet he gives more than he takes; a star, as Milton said, to whom other stars repair and fill their golden urns with light. Think of the critics who have come from the ends of the earth, bearing their gifts of praise to lay at his feet! Think of the artists whose embodiments of his scenes come to mind at the mention of his name ! Think of the actors who have made their names immortal in his roles, whose melody of voice, whose stateliness or charm of person, are blended with our memory of the poetry itself ! To think of Hamlet is to see once more the gracious figure of Edwin Booth, hear his rich voice, and feel his lonely sadness as of a dweller in a world all beautiful even in its sorrows. What a pageant of beauty, power and genius, all radiant in one light, passes before us !

All of us, in the days that come not back, passed up the golden stairway into the great main entrance of the Shakespeare theatre, led by our honored and dear teachers - some oil whom have fallen asleep. We were instructed in the principal plays by Charles and Mary Lamb, those first kind porters of the House Beautiful, who told us the tragic tales in perfect English. Then we were ready to listen to Jameson, Lady Martin, Coleridge, and Hazlitt, or to such foreign writers, used in schools, as Gervinus and Ulrici. Perhaps at twenty we felt that we knew Shakespeare, but the years have taught us that we do not know him, and may hever live to measure the height and depth of his vast genius.

One turns it about and turns it about, said sweet Mary Coleridge, and it is all there; everything in Shakespeare except the Bible. Of course that is exaggeration, but it is true that he is lord of more domains than any other poet that ever lived. Supreme religious experience is almost the only realm where his genius is not assured, and he wanders around that realm in constant wonder, and almost seems to have entered it in that miracle of insight and art - the Tempest. No wonder Goethe said of his plays:

"These are no fictions ! You would think, while reading them, you stood before the unclosed awful Book of Fate. The strength and tenderness, the power and peacefulness of this man astonishes me. All the anticipations I have ever had regarding man and his

destiny, I find developed and fulfilled in the writings of Shakespeare. It seems as if he cleared up every one of our enigmas for me, though we cannot say, Here or There is the word of the solution. The few glimpses I have cast over his world incite me to quicken my foot-steps forward into the actual worlds to mingle in the flood of destinies suspended over it; and at length to draw a few cups from the great ocean of true nature."

To know Shakespeare, and the dream-men and women on his stage, and the large simplicity, sanity, and sweetness of his spirit, is the privilege, and should be the duty of ustall, particularly of the young who need the touch upon their hearts of great and wise minds. His clear waters, let us pray, will make us long forget the draughts we have drawn thus far down the ways of time, from the stream befouled by wallowings of the swine of unclean art and gross sensuality. For he has the purity of Nature, its vastness and serenity, and the depth of a sky full of stars.

* * *

THE LONE STAR

The hearty endorsement of the Research Society and its journal, and of its text-book The Builders, by the Grand Lodge of Texas is very highly appreciated, the more so because it came entirely unsought and as a complete surprise, as did a like endorsement by the Grand Lodge of Indiana. Ye editor must be allowed to express his personal joy at these words of confidence and sanction from the Grand Lodge of his native state, under whose flag his mother was born when it was a republic, before it had been annexed to the Union. Thus the tug of times, the pull of family ties and historic associations, join with Masonic love and interest, making such an unqualified endorsement doubly grateful. From the report we read these words:

"A copy of The Builders is presented to every newly raised Mason in every Lodge in Iowa. We have recently read this little volume and can commend it, without reserve, to every Mason in Texas. It is authentic, written in charming style, and the author's references to authorities comprise the whole range of the standard Masonic books, thus

enabling the reader to extend his course of reading into wider fields.... The Grand Lodge of Iowa, under the leadership of its able Committee on Masonic Research, found out what to do and they are doing it. The membership of the Research Society is increasing rapidly, and The Builder, its monthly magazine, devoted exclusively to Masonry, is coming up to a high standard, and the work of the Society as laid out certainly promises to move the boundaries of Masonic Research in this country up to higher ground. Every Mason, wherever he resides, is welcome to become a member of the Society at a nominal cost for annual dues and the magazine is sent free. The Society is also issuing a number of lectures and papers of great merit and sold at a nominal cost. It is not operated for profit, but all revenues are used in extending and improving the work of the Society. It has the full sanction of the Grand Lodge of Iowa, one of the most conservative and yet one of the most progressive of our affiliated Grand Bodies. Its great Masonic-Library, at Cedar Rapids, is the admiration of the whole Country."

* * *

EDWIN MARKHAM

It occurred to us to send a proof of the appreciation of Edwin Markham, which appears in this issue, to the good gray poet himself, that he might have due and timely warning and be the better able to ward of approaching danger. Whereupon we received the following letter which we venture to reproduce, not so much for its kind words in response, but to show that we did not misread the spirit and message of our dear poet-friend and Brother, the very thought of whom is like music.

My Dear Newton:

You quite overpower me with the words in your finely written article on, "Edwin Markham, Poet of Brotherhood." Your highly commendatory words will perhaps do no harm to my habits of thought, since praise only makes me humble.

I observe that you get the spirit of my poems, look into the heart of my life's purpose. I do believe in Chastity and Solidarity. I do believe that we must come to look on bridal love with a deep reverence, and also must begin to labor for the realization of fraternity. Brotherhood is the hope of the world and it is the business of all earnest men to endeavor to find a material basis for brotherhood. The State must become the organ of Fraternity.

I thank you for the brotherly kindness that prompted you to write the article. It will help to make my truth - your truth - known to thousands of serious men. Again I wish to tell you of the delight and stimulus I am finding in your three volumes of "Sermons and Lectures."

Yours in the great hope

Edwin Markham.

THE LIBRARY

MASONIC POETRY

EVER so often the question comes up, why is it that we have so little really great Masonic poetry? Several Brethren have raised it of late in their letters to us, pointing out that while we have verse a plenty, and much of it very good indeed, it very rarely rises above the level of verse until the Brother who wrote it dies - as in the story the verse of the little girl was called poetry after she had gone away. They are puzzled to know why this should be so. Masonry is a Chamber of Imagery, rich in suggestion, many of its Degrees acted poems, and they cannot understand why, with such a wealth of types, allegories, emblems and sentiment we do not have more and better Masonic poetry.

The late Robert Morris, so widely known and well beloved among us, for many years the Poet Laureate of the Order, often pondered this very same question. In the preface to the last edition of his volume of "The Poetry of Freemasonry" he returned to it for the last time, not long before he went away

"To that far land, far beyond storm and cloud

To that bright land, where sun doth never set

To that life land which has nor tomb nor shroud

And Brothers meet again who oft have met."

But he did not solve the mystery. He names a number of men who in his day, and earlier, had written distinctively Masonic poetry, such as Mackay, Percival, George Morris, Yates, Vinton, and he might have added Pike and Boutelle. He praises their poems, some of which he reproduces in his volume - none of them, we venture to think, equal to his own melodious lines. But what puzzles him most is why great poets like Scott, Lamartine, Moore, Cowper, Hogg, Burns, Prentice and others, all members of the Order - he might have added Pope, Byron, Lessing - did not write Masonic poetry. Then he asks the question:

"And why is this? Does not the subiect of Freemasonry suggest to the noetic mind a flight skyward ? If religion constitutes so favorable a theme for poets because of its extraordinary array of imagery, does not Freemasonry abound even more in such things ? The very nature and purpose of our Order is to teach one thing by means of another - to suggest an inward truth by an outward emblem. Robert Burns found in the murmur of a brook and the warbling of a bird the voice of his mistress. Walter Scott saw through the outlines of a rusty lancehead or a broken pair of sours the imagery of a well-fought field. Thomas Moore drew from the twang of a ricketty lute wails of lamentation for the decadence of his green old Ireland. All this in the nature of suggestion, the very essence of poetry. Yet these men could look coldly upon the most pregnant images of Freemasonry; they could listen to a rehearsal of the Masonic covenants without once considering the inexhaustible mine of poetic thought of which

these were only the surface. As compared with any other theme, I would give the preference to Symbolical Masonry as the richest in poetic thought, and I can only hope that the day is not distant when a great poet will arise to be to Freemasonry what Scott was to chivalry, Moore to patriotism, Burns to rustic love."

Oddly enough he does not name Goethe, who did write distinctively Masonic poetry - and, of course, Kipling came later - but Morris himself was the Masonic poet of his own day; not a great poet, perhaps, but a noble and sweet singer, and one of the best interpreters of Masonry in any day. Few have ever used our emblems with more insight and skill, as in his poems on the Square, the Trowel, the Level, the Apron, and many an eloquent melody. But must we limit Masonic poetry to verse which weaves our symbols and emblems into its lines? Surely not. That is too narrow a conception of Masonic poetry, and when we put it aside there is no problem left to solve, no question to discuss. Usually, if we make a few exceptions - such, for example, as the Kipling poems on The Palace and the Mother Lodge - the finest Masonic poetry makes scant use of our familiar emblems. Instead, it sets the soul, the spirit, the genius, the truth of Masonry to high and haunting song - and that is real Masonic poetry.

When was Robert Burns most truly a Masonic poet? When he wrote of the Apron, or when he sang in notes almost divine of the rights of man, the dignity of the soul, the kinship of all living things, and the coming of love and pity? Markham seldom, if ever, makes use of Masonic emblems, but who else in our day has set the soul of Masonry to more authentic music? Of those who have sung of the deeper meanings of Masonry, and its place in the mystical quest of the soul for God, there is no one like Edward Waite, no one near him. Susan Coleridge was not a Mason, but her lines called Soul Builders are truly Masonic, and so is that unforgetable poem by Margaret Wood, The Builders - a vision of the grey old Abbey of England, of "ye builders of old" who lifted it heavenward, and of the mighty dead who sleep there.

Let us always remember that Poetry is as free as a "sweet bird of dawn singing the long epic of the world," and is not tied to any one system of symbolism. To its vivid soul all nature is an infinite parable, and life the very breath of the Eternal. It is a priest to us all of the strange and solemn wonder of the world, the daughter of the Voice of God telling us, in tales and golden histories, that the race must become partner with the mighty Father-Soul in His labors of love and beauty, "if its heart of rhythm and soul of fire are to stand fully revealed."

* * *

READING COURSES

Responding to many requests, we have it in mind to suggest a series of brief reading courses for both Rites of Masonry and each of its branches, in the hope that they may serve as guides to Brethren who wish to undertake the study of Masonry either individually or in groups or clubs. From the number of such requests that reach us from all over the country, we believe that the work of this Society is beginning to tell in behalf of a more systematic study of the history and meaning of Masonry. By way of introduction, we offer the following suggestions:

First of all, let a man make himself familiar with the ritual of the Order as exemplified in the Jurisdiction in which he lives - not necessarily memorizing it, but having it well in mind. If his Grand Lodge has no authorized Monitor, he may select some Monitor generally accepted as standard - either by Shaver, Mackey, Sickel, or Simons. As he reads what is written, or recalls what is unwritten, let him keep always in mind the little word Why ? - why is the Lodge so arranged ? Why are things done so and so? Perhaps he will some day ask why a ritual at all? If so, he will enter a most fascinating field, tracing the idea, the necessity, the use and significance of ritual, not only in Masonry, but in the church, the state, and in all the ceremonial of life.

Second, a man ought to know the history of his Lodge and of the Grand Lodge under whose obedience it is holden, their laws, constitutions, organization, and genealogy - their place on the great family-tree of Masonry. This will introduce him to the study of organized Masonry as in institution, in this country and throughout the world, its variations, its Rites - including not only the "York" and Scottish Rites, but other Rites as well, such as the Swedenborgian. From such a study will come a new conception of the vastness of Masonry as a world-wide fraternity, the existence of which is profoundly significant.

Third, he will naturally ask whence came this great Order which seeks to organize Brotherhood and make it operative, and so he will be led to look into the history of Masonry, following it back through modern times to the founding of the Grand Lodge of England - the story of which every Mason should know in detail. Here his study will branch out fanwise: he will want to know the conditions of the age, the state of the Craft before and at the time the mother Grand Lodge was formed, the causes that led to its formation, how far it was a "revival," how much, if anything, was added to Masonry at that time - added from whence, by whom, and why - how far the Masonry of today is simply a development from and an elaboration of old Craft Masonry.

Fourth, and this will bring him to the interesting study of ancient Craft Masonry, in which every Mason should be well-grounded by a study of its earliest documents, which were a part of its ritual, known to us as the Old Charges and Constitutions - the title deeds of our Masonic inheritance. and estate. Here again a throng of questions come up for study: what is the place of architecture in human life, and why does it dominate the other arts, binding them into one, harmonizing, controlling, directing them; in answer to which he will see why the trade of the architect became symbolical and took a spiritualized form, while other trades did not. The study of the Old Charges, in the setting of the times from which they date, will take him back into the foundations of modern life and thought; and he can go as deep down and as far back as he pleases.

Fifth, and the further he goes in his study the more natural, inevitable and eloquent will the symbols of Masonry become, and he will look upon them with a new veneration the while he seeks to interpret, (1) what they meant in olden time, (2) the secret tradition which gathered and grew about them, and (3) what they mean, or should mean, to him now as teachers of the truth that makes for character, right conduct, and a valid faith and hope. It is some such scheme as this that we have in mind, and we propose to suggest books throwing light upon it, giving preference, as far as possible, to books that are accessible, inexpensive, authentic and simply written - such as Brethren may wish to own or Lodges place in their libraries.

* * *

"SONGS FOR THE NEW AGE"

Some one has said that if we know the image in the minds of the poets of today, we know the shape which the future will take. If that be so, there is no mistaking the prophetic quality of the poems of James Oppenheim, whose short stories have so stirred and thrilled thousands. They are songs of high daring and adventure of soul, fulfilled of a beauty of their own, like psalms of a new faith, like bugle calls to a beautiful conflict, rousing us against "the armies of the torpidly living and the complacently dead." One reads the song of "We Unborn" and remembers the Whitman "Song of Myself," so sure is its insight and accent of power, all aflame with rich humanity and passionate faith in the things that ought to be true, and are true if we had eyes to see and ears to hear. Surely a voice so deep and true and earnest will not go unheeded, even amid the wild welter of war.

----o----

ARTICLES OF INTEREST

A Masonic Puzzle, by C. N. Mikels. Illinois Masonic Review

The Sacred Symbol, by Sir John Cockburn. American Freemason.

The Cable-Tow, by F. C. Higgins. Masonic Standard

Angles, by F. C. Higgins. Masonic Standard.

The Cathedral at Seville, by G. W. Baird. The New Age.

The Doctrine of the Scottish Rite, by David Marx. Masonic Monthly.

Dibdin's Masonic Pantomime, by R. Northcott. Londor Freemason.

* * *

BOOKS RECEIVED

Life of Shakespeare, by Sir Sidney Lee. Macmillan Co. New York, $2.00.

Bohemia Under Hapsburg Misrule, by T. Capek. Revell Co. New York, $1.00.

The Man With the Hoe and Other Poems, by Edwin Mark ham. Doubleday, Page & Co., New York, $1.00.

Lincoln and Other Poems, by Edwin Markham. Doubleday Page Co., $1.00.

The Shoes of Happiness, by Edwin Markham. Doubleday Page Co., $1.25.

The Assurance of Immortality, by H. E. Fostick. Macmillan Co., $1.25.

Masonry and Democracy, by Governor Arthur Capper, Kansas.

THE QUESTION BOX

SHAKESPEARE A MASON?

In an article in a Masonic journal which I read recently, the name of Shakespeare appears in a list of men of letters who were Masons. What proof is there that he was a member of the Order? - F.G.

None at all. Shakespeare, so far as we recall makes no reference to any secret society, though a few of his lines might be so interpreted - as, for example, a line in the play-scene in Hamlet, to which a university student called our attention the other day. He speaks of "the singing masons building roofs of gold," (Henry V, act 1, scene 2) and compares them to a swarm of bees - as any poet might have done. It reminds one of a passage in the "Complete Angler," by Isaak Walton, in which the gentle fisherman talks of the meaning of pillars in language very like that used in a Masonic Lodge. But Hawkins, in his edition of the Angler recalls that Walton was a friend of Elias Ashmole, who was admitted as an Accepted Mason, and he may have learned of Masonry from him. (Short History of Masonry, by F. Armitage, vol. II, chap. 3). Shakespeare was indeed many-minded, and had an insatiable interest in all things human, but there is no proof that he was a Mason. It has been claimed that one of the pall-bearers at the funeral of Shakespeare was a Mason, and that he was named Edward Helton. The story further tells us that Helton came to this country and was buried at Fredericksburg, Va., in 1618. But as the town of Fredericksburg was not settled until 1622, and no trace of him has been found, the story must be regarded as a myth. (Miscellanea Latomorum, Vol. I, pp. 67, 103. New Series).

* * *

A CORRECTION

Brother Newton: - I notice in the February issue of The Builder a statement that the book, "Washington, The Man and the Mason," could be had by addressing me and sending me the price. That is an error, which I wish you would correct. Our Association has nothing whatever to do with the book. It is the property of the local Association in Alexandria, and all moneys and letters regarding the book should be addressed to Charles H. Callahan, Secretary, Alexandria, Virginia. Yours fraternally; John H. Cowles, Washington, D. C.

* * *

"A TALE OF THE TRAIL"

Brother Editor: - In the September number of The Builder was published a poem entitled "A Tale of the Trail ," marked "selected," and the writer has wondered if the authorship of the lines was unknown to you. The poem was written by Brother James W. Foley, Past Grand Master of North Dakota, and Poet Laureate of this Jurisdiction. Brother Foley has written many good poems, one of the best of which I am sending herewith, hoping to see it published in The Builder sometime. It is entitled "What Did You Do," and is in tune with the spirit of the Society and its effort to arouse interest, not only in the history of the Fraternity, but also in true Masonic living - everyday Masonry, if you please. With best wishes, always, I am

Yours fraternally

Ralph L. Miller, North Dakota.

* * *

MILITANT MASONRY

Dear Brother: - I believe that Masonry is more than "a peculiar system of morality." It is really a part of one's religious experience. I believe also in militant Masonry. The time is even now at hand when American Lodges must bestir themselves in order that they may make their influence felt more widely. By "militant" I do not mean tawdry argument and dispute, but intelligent effort to spread the universal principles which Masonry stands for. It seems to me that the Research Society will greatly aid in this work. There is a spiritual side of Masonry that needs to be emphasized; and to be emphasized it must be brought to the attention of the Brethren. If Masonry means anything, it means that Masons must so live that people will say, "Yes, he is a Mason." That is the ideal I hold before myself, and when I fail, as I often do, still the fact that I am a Mason nerves me to new effort. Fraternally and sincerely, J. A. Robertson. Ohio.

* * *

THE GOLDEN FLEECE

What is the Golden Fleece often referred to in presenting the Apron to an Entered Apprentice ? Does it still exist ? I shall appreciate your reply.

- H.J.L.

It was a famous order of knighthood dating from 1430, when Philip, Duke of Burgundy established, on the occasion of his marriage with the Infanta Isabella of Portugal, what he called the Golden Fleece. It still exists in several countries of Europe. None but the richest and purest born - and they only in limited numbers - were admitted to its honors. The badge of the order was a golden ram, which hung from a jewel of elaborate design bearing the proud motto in Latin, "Wealth, not servile labor." (See The Builder. Vol. I. p. 236.)

* * *

"AN UPRIGHT MASON"

I was somewhat disappointed in your reply to J. H. H., in the January Builder when he asked if an Entered Apprentice is not a Mason. I think you should have said, "Yes." I have heard it declared on Masonic authority several times that "you now stand as a just and upright Mason," and I believe he would be qualified to work as such for a limited time at least.

- T. D. Gayle, Iowa.

An Entered Apprentice is in training to be a Mason; he has received the first lessons in that fundamental morality which must lie at the basis of his moral and Masonic edifice. Of course he is, in so far, a Mason; but by no analogy known to us is he entitled to travel and work as such.

* * *

BUDDHISM AND MASONRY

Will you kindly answer the following: - (1) Could a Chinaman, who is a follower of Buddha, be classed as a worshiper of the Deity? (2) Is it necessary for a Buddhist, on joining a Masonic Lodge, to accept the Christian idea of God? (3) Would the fact that he is a worshiper of idols interfere with his eligibility? - J.P.M.

(1) Speaking broadly, yes; though there are many sects in the Buddhist faith, some of which seem to be atheistic - yet this may be only seeming, and due to the fact that their conception of God is so unlike our own. Perhaps, in the real sense, there is no such

thing as an atheist. (See Morals and Dogma, by Pike, p. 643.) (2) Certainly not, since that would violate one of the first principles of the Order. Yet it is a fact that few, if any, Buddhists have sought Masonic fellowship. (See Sidelights on Masonry, by Lawrence, Chaps. 8, 10, 12.) (3) What we call idols must be, for thinking men, only symbols, and as such they are an answer to the craving of the human mind for a visible emblem of the Great Invisible. No doubt there are millions who do not see beyond the symbol, but such benighted beings would hardly find their way to our temple gate.

* * *

MAKING MASONS AT SIGHT

Now that you have gotten your feet wet, perhaps you will take up the question of the right of a Grand Master to make Masons at sight. I should like to have you discuss it. - B.R.J.

Of course, we cannot take up the question in detail here but several things may be said: First, in ancient Craft Masonry there was obviously no such thing as making a Mason at sight. Each Apprentice had to serve his term, master his art, and by examination be approved as a Master - the reward of his masterpiece. Second, when the order began to admit Accepted Masons - perhaps as early as 1600, if not earlier - the ceremonies of initiation were not elaborate, and often a man was made a Mason in a single evening, as seems to have been true in the case of Elias Ashmole. Albeit, that was a different thing from what is now called making a Mason at sight. Third, we shall not go into the question of the "right" of a Grand Master to make a Mason at sight, except to say that it seems to be an American invention, an American "pretension," Brother Hughan called it which he said has no basis in the ancient history and usage of the Craft. (Masonic Sketches and Reprints, p. 139.) Several Brethren propose to discuss this question of the prerogative in these pages, and so we withhold opinion for the time being, not wishing to anticipate their arguments.

* * *

THE YORK RITE

I have been a Mason for years and yet I do not understand just what is meant by the York Rite, and I find that there are others in the same fix. Please put me to rights in this matter. - D.S.C.

The York Rite, as it is popularly called, includes the Blue Lodge, the Chapter of the Royal Arch, the Council, and the Knight Templar degrees, as distinguished from the Scottish Rite. Right you are when you say that many Masons have this matter muddled, and The Builder will soon publish an article on Masonic Rites, by Brother J. L. Carson, of Virginia, which will be instructive. But the name "York Rite" is only a popular name, derived from the old city of York, England, so long a center of Masonry. There was a Grand Lodge of York, having a Rite of that name, but no one now knows what that Rite was, and all our investigations have failed to find out. So that the name York Rite indicates, not the Rite as practiced at York, but simply the historic city. (See Masonic Sketches, by Hughan, p. 148.)

* * *

THE IOWA PLAN

In the report of the Committee on Proceedings of the Grand Lodges I learn that Iowa has no Masonic home, and I am anxious to know what plan or plans the Iowa Masons have for providing for the Widows and Orphans of their deceased Brothers, that would be cared for in a Home. - J.A. Stiles, Kentucky.

In general, the Iowa plan is to assist those in need by keeping them, so far as possible, in their old environment, among their friends and associates - assisting them secretly, so

that no one save the Brethren having the matter in charge, and a few local Masons, know anything that is being done. Iowa, however, is a young state, and does not yet feel the pressure of the problems confronting older Jurisdictions; but it is beginning to feel them. So far we have cared for those needing a home in various institutions in the state for that purpose; but it is probably only a question of time until the Grand Lodge of Iowa will need a home of some kind, albeit with its present system it will not require as large an institution as other Jurisdictions maintain.

* * *

THE GREAT INITIATES

I have lately been much absorbed in a book entitled "The Great Initiates," by M. Schure, and would like to know your opinion of it. I find it very interesting, but I am often perplexed. - G.W.J.

The book referred to, like his studies of Moses, Plato, Pythagoras and others, is both fascinating and irritating, as our Brother has confessed. We have always the feeling that this writer, and others of his school, have the slightest and most superficial knowledge of the systems of thought which they so light-heartedly put aside as external, if not childish. What is more important, the esoteric wisdom which they propose to substitute for those systems is neither particularly wise nor in any gense esoteric. When they come to tell us the meat of the matter, there is only a series of commonplaces presented with breathless awe as new discoveries and claimed as the specific fruit of the esoteric spirit. When those commonplaces are admitted - and Noah must have been familiar with them - the body of "esoteric wisdom" which remains is little more than a cloud of speculation, interesting, and perhaps valuable, but apparently unsubstantial. Howbeit, this is only one opinion, for what it is worth, and should be regarded as such.

* * *

THE THIRD DEGREE

I am convinced from my experience in conferring degrees that few men get from the third Degree of Masonry anything more than a lesson in fidelity. I have in mind a brief talk on this subject, pointing out the great truth of immortality therein taught, and wish you would give me your suggestions. - R.L.H.

Frankly, this letter amazes us. We had never supposed it possible for any man to receive the degree of Master Mason and miss the main point of its teaching. Oddly enough we have hail two other letters of late confirming the observation of Brother Hickman, and increasing our amazement. And yet, when we come to think of it, the candidate cannot be altogether to blame. Having witnessed this Degree in several Jurisdictions, we do not recall that the historical or explanatory lecture even mentions the sublime truth set forth. It simply reminds the candidate that Masonry cherishes the glorious hope of a blessed immortality - that is all. But in the Degree itself immortality is not a vague hope to be cherished here and realized hereafter. Far from it. It is a present reality into which the candidate is symbolically initiated; a fact to be realized in experience here and now. Manifestly, if man is immortal at all, he is immortal now. Immortality does not concern the future alone, or chiefly, but the life that now is, where it is needed to give amplitude and liberty and victorious confidence amid the vicissitudes of time. How many Masons grasp this truth in the Master Degree ? Once a man has grasped it, his whole outlook upon life is altered, and he feels not simply the obligation, but the privilege, of living these fleeting days in a manner befitting an immortal spirit. If our ritual does not convey this truth, it behooves us to see that it does, first by laying hold of the truth ourselves the better to make it vivid to others, and second by so shaping our ceremony, or at least by so explaining it, as to make the truth unmistakable.

* * *

THE ROYAL ARCH

By the same token, if this reading of the Third Degree is right, we have the clue to a more practical interpretation of the meaning of the Chapter degrees, as hinted in the February issue, and which many Brethren have asked us to expound further. Brother Mackey, as we said, held that the first three degrees in the Blue Lodge are an allegory of the present life, and that the degrees leading to and including the Royal Arch portray the progress of the soul in the life to come. To us that is very unsatisfactory. No, life is one here and hereafter, now and forever, and our task is to learn to live the eternal life in time. The discovery of this truth, as taught in the Third Degree, that the soul is immortal now - that eternity is here, and we live in it - sets the captives free, and they return to rebuild the fallen temple. It requires a reconstruction of the whole life. The old foundations of righteousness remain sure and steadfast, as eternal as the mountain on which the temple stood; and upon that foundation we must build. We cannot go further in a brief note; but we believe that if this truth be kept in mind the Chapter degrees will become not only more eloquent, but more profoundly practical, as showing the trials, struggles and bafflements which beset the man who dares to live the eternal life.

Immortality is one thing; eternal life is another. Immortality we have whether we will or no - doomed to it, unable to escape it, and it may become a burden, as we see in philosophies of the East. The great experience is when the fact of immortality is heightened and brightened into the glow and joy and splendor of the eternal life. Most men do not really live, they only exist, measuring life by duration, not by depth and beauty What matters most is not length of days, but depth of life radiance of faith, and the fellowship of things eternal. Such a life is continuous, not something we get when we die, but some thing that never dies.

----o----

CORRESPONDENCE

MAKING MASONS AT SIGHT

Dear Editor: - The paper by Brother Wildey E. Atchison on "Making Masons at Sight" probably has started something. We hope to hear more of this subject, and see whether the exception is to be taken for the rule.

He can't do it in Nebraska. For instance in proceedings of Grand Lodge Nebraska, 1897, a Grand Master makes his son a Mason at sight. The Grand Lodge decides as follows: "Without entering into a discussion of the question of whether or not the prerogative of making Masons at sight ever inhered to the office of Grand Master, we are of the opinion that by reason of our situation and Masonic traditions, such prerogative does not inhere in the office of Grand Master in Nebraska. The Grand Master is the creature of the constitution of this Grand Lodge and his prerogatives are defined and limited thereby."

Again; "Your committee on Jurisprudence beg leave to report that in their opinion Mr. Blank is an irregularly made Mason, and recommended that the Grand Master, in person or by proxy, be directed to go to S___ as soon as convenient and heal said Blank, in due Masonic manner, first requiring the payment of fees prescribed by the laws of the lodge within whose jurisdiction said Blank resided for conferring of the three degrees of Massonry."

Our Grand Master attended the Taft "at sight" affair, and this is the report of Past Grand Master Warren which was adopted 295 to 144: "That there was no error in the action of this Grand Lodge in the resolution passed in 1897, that said resolution was carefully considered in committee, debated at length on the floor of this Grand Lodge and adopted by a vote of 515 to 27. That such resolution was not wrongful but was right, and correctly announced the true Masonic law, that the so-called prerogative of the Grand Master of making Masons at sight does not exist and has not existed since the year 1717; that it does not exist by virtue of any landmark or ancient regulation, and is not conferred by the constitution or laws of this Grand Lodge. We therefore reiterate our former declaration that the office of Grand Master of Masons in Nebraska is a constitutional one, and that the prerogatives inherent therein are defined and limited thereby."

Bro. Atchison says nothing about the authority of a Grand Master waiving the ballot, and electing a man to membership without charging the fee.

Fraternally yours

H. H. Andrews, Nebraska.

* * *

FREDERICK'S SWORD

Dear Brother Newton: - I have read, in the February issue of The Builder, a query by Brother F. S. Dunn as to the correctness of the accepted history that Frederick the Great ever sent a sword to Washington, with a message, and, incidentally, discrediting the friendship of these two great men as a "myth."

The history may be verified by reference to the American Cyclopedia Vol. VII, pp. 466-7-8, the author giving reference to Carlyle's History of Frederick the Great (6 vols., London 1864), and to Friederick der Grosse und Katharina II, by Kurd Von Schlozer, (Berlin 1859) and to Geschichte Freidrich's des Grossen, by F. Kugler, (7th edition, Leipsic 1870), and to Freidrich der Grosse by Droysen, (1st Vol. 1873). Appleton's Cyclopedia of American Biography (Vol. II) says Frederick sent a portrait of himself to Washington with a similar message. The above citations are from standard authorities, and not from current magazines.

But the query, Mr. Editor, in its origin at least, appears to me as having the ear-marks of that hierarchy which has ever attacked the record of Frederick the Great: that combination which protested against the President of the United States accepting the

memorial of Frederick the Great and which, it is believed, attempted its destruction with dynamite soon after its dedication.

Yours fraternally,

G. W. Baird, Washington, D. C.

* * *

THE SIMPLICITY OF MASONRY

Dear Brother Newton: - To me it seems that one of the strongest evidences of the true greatness of our ancient masters, (whoever they may have been), lies in their having been able to put into the simple working tools and the every-day task of an artisan craft such pregnant meanings. That the lesson was well taught is proved by the survival of the speculative order which has so far outgrown its operative parent. The greatest teachers of all ages have used the common things around them as illustrations. The best example is found in the words of Him whom we all call "The Master." Would there were more Masters today great enough to point their meanings in such a way. All too many both in and out of our order, are content to parrot the parables of the past, thinking little of their meanings, or of the circumstances under which they were first spoken. There is an old legend of the East to the effect that King Solomon's seal was formed of a triangle of brass combined with one of iron, with the Most Great Name in the center, forming the familiar sixpointed star. Through the iron triangle he governed the spirits of darkness and evil, and through the brass he commanded the good spirits. I have alluded to this in personifying those virtues in which love seems a necessary element.

Sincerely and fraternally yours,

Walter R. Reed, North Dakota.

* * *

THE BROTHERHOOD OF THE WISE

Dear Brother: - About fifteen years ago it was my pleasure to assist in raising in Sagamore Lodge, New York City, a Brother by the name of William Churchill. He had been Consul to Samoa under President Cleveland. He had an affinity for language and dialect, and while in Samoa got into touch with the native tribes and was initiated into what he translated as "The Brotherhood of the Wise." Some weeks after his being raised in Masonry he gave a lecture on the similarity between that Brotherhood and the Masonic Fraternity which was most remarkable, and furnished the clearest proof I have ever known of the antiquity of the Craft. Among several things in his lecture which I remember was this: in their barbaric work of fireworship, in the fourth degree of their order - which was the final degree - they were taught to feed the fire from piles of leaves in a manner which left the hands in precisely the position in which every Mason salutes the East from the altar in the third degree. Again, the rough clothing tied in different degrees at different positions marked in different stages of the work with charcoal by horizontals and perpendiculars, which by the final arrangement of the clothing for the last degree so brought the horizontals and perpendiculars together as to form a square. This of course was among people who for centuries had been divorced, as far as all records go, from the rest of the world. Certainly their traditions were not received in recent days. They have kept no records, and as Brother Churchill said, they have no legend of how it originated.

Whether Brother Churchill is still alive I do not know. He was at that time on the staff of the New York Sun. His wife was the author of a book called "Samoa Uma," published by the Forest and Stream Publishing Co., New York. Perhaps it would be worth while for you to try to locate Brother Churchill and get from him a more detailed account of the Brotherhood of the Wise.

Cordially and fraternally,

Charles A. Alden, Illinois.

(We have kept this letter for some time, trying to locate Brother Churchill, but so far have been unable to do so. Perhaps some member of the Society in New York city can tell us whether he is still alive, and where he can be reached. If so, we would greatly appreciate the information.)

* * *

THE OBLONG SQUARE

Dear Brother Newton: - In the December Builder, a brother asks the definition of "an oblong square." In the February issue, Bro. Wm. A. Montell states that it is the L-shaped square of which one arm is longer than the other.

I believe this is an error. Bro. Montell quotes the Standard Dictionary as defining "oblong as something longer than it is broad. Also a square as an instrument to measure or lay out right angles, consisting usually of two legs or branches at right angles to each other, in L-shape." This is true, but when he finds his definition of an oblong square in the combination of these two, and says "this L-shaped square is the oblong square of Freemasonry," he is combining two incongruous definitions. Suppose, in order to get the definition of a "saw-horse" I turn to "saw" and find it is "a cutting instrument with pointed teeth arranged continuously," and to "horse" and find it is "a quadruped," and by combining the two definitions say " a saw-horse is a quadruped having pointed teeth," the fallacy of the argument becomes apparent.

If we examine the definition of oblong more closely, we will find that it contains an element which cannot be applied to the L-shaped instrument. The Standard defines it as "longer than broad: applied commonly to rectangular objects considerably but not extremely elongated." There are other definitions given, but all indicate that the word oblong is only applied to symmetrical figures which are longer one way than the other. The L-shaped instrument does not form a symmetrical figure. It lacks two sides. Therefore the word oblong cannot be applied to it.

Bro. Montell's error is a natural one, since, as the Standard Dictionary states, the L-shaped square is used as a device in Freemasonry, but it does not say that the L-shaped square is the oblong square.

Now what are the facts ? The L-shaped square is the carpenter's square, and its adoption as a Masonic emblem seems to be an error. It is more commonly used in France than in this country. The proper instrument used in Freemasonry as an emblem of the order is the try-square of the stonemasons, having arms of equal length, and is used to test the stone to see that it is square. Mackey states that in this country we have correctly retained the equality of the legs, but have fallen into the error of marking the surface with inches, as though it were an instrument to measure with, instead of simply for squaring the work. As a Masonic emblem it is rich in symbolism, but it is not the oblong square and therefore need not be considered further here.

What, then, is the oblong square of Freemasonry? I believe it is the survival in our ceremonies of a term once common but now obsolete. My reading has convinced me that at one time the word "square" meant right-angled, and the term "a square" referred to a four-sided figure, having four right angles, without regard to the proportionate length of adjacent sides.

There were thus two classes of squares; those having all four sides equal, and those having two parallel sides longer than the other two. The first class were called "perfect squares" and the second class "oblong squares." In time these terms were shortened to square and oblong respectively, and that is the sense in which they are used at the present time, so that when we speak of the oblong square, we are met with the objectionthat if it is a square it cannot be oblong, and if it is oblong, it cannot be square.

This is true in the present sense of the term, but Freemasonry still retains the older meaning.

Let me give one illustration of this which any reader can easily verify. In Ivanhoe, (about the second page of Chapter VII) Sir Walter Scott describes the ground enclosed for the tournament as "forming a space of a quarter of a mile in length, and about half as broad. The form of the enclosure was an oblong square, save that the corners were considerably rounded off in order to afford more convenience for the spectators."

Our Monitors state that the form of the lodge is an oblong, but the older Monitors (at least those I have examined), say "the form of the lodge is an oblong square." This is substantiated by Mackey, who defines an oblong square as "A parallelogram, or four-sided figure, all of whose angles are equal, but two of whose sides are longer than the others."

This is illustrated in our ritual when we speak of forming "a (not the as some jurisdictions erroneously have it) right-angle of an oblong square." Each such square has four right-angles and when we form the L-shaped instrument, we form but one of these angles with two of the sides. The oblong square itself is not formed thereby, and we should not make the mistake of identifying the two.

When we look at the symbolism of the oblong square, we find confirmation for the statement that it does not refer to the L-shaped square. The latter, by itself not being a Masonic emblem, has no meaning attached to it in the ritual, but the oblong square as the symbolic form of the Masonic Lodge, has a deep significance. Mackey says, "It finds its prototype in many of the structures of our ancient brethren. The ark of Noah, the camp of the Israelites, the ark of the covenant, the Tabernacle, and the Temple of Solomon were all oblong squares." This form to the ancient mind represented the world itself, and this is the meaning which it has for Freemasons, representing the world in which he is to live and work in the uprearing of his spiritual temple, of which King Solomon's Temple is a type.

We say that anciently E. A.s met on the ground floor F. C.s in the Middle Chamber, and M. M.s in the S. S. of King Soiomon's Temple. The first two were rectangular in form and were represented by the "oblong square," but the third had all four sides equal and in preparing to enter this " a right angle of a perfect square" is formed.

Trusting that these suggestions may throw some light on the subject for other brethren who are struggling for the light, I am Yours fraternally

C. C. Hunt, Iowa.

----o----

THE REVERENCE OF MASONRY

The substantial attitude of reverence in all the ritual and teachings of Masonry has deeply impressed me as I have progressed in the order and have learned more of its precepts. I was startled by the solemn warning given at the door of the lodge that there would be nothing light nor trifling in the ceremonies of initiation, but that all would be profoundly significant and should receive reverent attention. No thoughtful man can pass through the degrees of Masonry without having his mind at some time hushed in awe, and being made to feel something as Moses must have felt when commanded to take his shoes off his feet for the place on which he stood was holy ground.

Not only is the name of God revered and the Holy Scriptures held sacred, but human life is reverenced. Man is a Master Builder erecting a temple for God, the plans for the perfecting of which are drawn in the holy place where God dwells. The search for light and truth is conducted as for the most sacred treasure. The attitude of Masonry is fittingly expressed by Mrs. Browning:

"Earth's crammed with heaven,

And every common bush afire with God."

He who has well learned the teachings and spirit of Masonry is a reverent man. He does not use carelessly the name of God, nor treat harshly or lightly aught of His creation.

In this attitude of reverence toward man and his life task, toward the great mysteries of life and the universe, toward God and the Holy scriptures, Masonry speaks a message that our American people need to have emphasized often and forcibly. Irreverence is one of our national sins, as a people we profane the name of God because we are ignorant of forceful language to express ourselves. We disregard the Sacred Book that bears to mankind the revelation of God. We jest over the great mysteries of life and death. We treat lightly the holy ties of home and parental authority. We amaze the people of Europe by the lightness with which we break the marriage bond.

May not Masonry render a national service by carrying the reverence of the lodge room into the daily life so that in all our language and bearing there may be an atmosphere that will rebuke irreverence and help make all life and all social relations more sacred.

EDWARD JAMES LOCKWOOD, 32d Iowa.

----o----

EASTER

I feel the soul of a mighty God,

As it vibrates through aeons of time,

And it spreads o'er the earth with a masterful touch

Of peace that is grand and sublime.

I feel the life of the universe,

As it throbs in each passing breeze,

I hear it and see it reflected back

From all the flowers and trees.

I feel this life in my human heart

Rebound with a joyful love,

As it leaps to the tune of a raptured thrill,

From the realms of the Father above.

I bask in its light as it wraps me around

With all its shimmer and sheen,

And the gracious earth is again adorned

With her mantle of yellow and green.

I hear the sound of the distant wave

As it blends with the ocean's roar;

So blends the music of my heart

With the God that we all adore.

And though I am merely an atom in space

That swings by the light of the sun,

I can but rejoice and be happy and free,

For the Father and I are one.

- Arthur B. Rugg, Minn.

----o----

THY LOYAL GUARD

Guard well the citadel

Of noble thoughts and high impulse

That ne'er a cov'tous foe lurking in ambuscade

Steal in upon thee.

Keep well the lofty tower

Of friendship, true and unafraid

That traitors, aye ! nor sycophants

Beguile thee in their wiles.

Protect thy loyal guard

Who watchful and alert

Do trust thy aims, obey thy word

In all unquestioning faith.

- Mary G. Gross.

The Builder Magazine

May 1916 - Volume II - Number 5

THE "DEW DROP LECTURE"

(Reference was made some time ago, in answer to an inquiry in the Question Box, to the famous "Dew Drop Lecture" used years ago in the work of the Grand Lodge of Mississippi. Just why it was called by that name is hard to know, but it speaks for itself. There was a tradition to the effect that it was written by Albert Pike, but that is not correct--it having been used long before his time. We take pleasure in reproducing it here, in response to a number of requests, from "The Blue Lodge Text Book" of the Grand Lodge of Mississippi, adopted in 1874--by the kindness of Brother Frederick Gordon Speed, Grand Secretary. The lecture is not now a part of the regular work of the Mississippi Jurisdiction, but it is frequently used even today.)

GEOMETRY, the first and noblest of sciences, is the basis upon which the superstructure of Freemasonry is erected. Regarding man as a rational and intelligent being, capable of enjoyment and pleasure to an extent limited only by the acquisition of useful knowledge, our Order points him to the study of the Liberal Arts and Sciences and to the possession of knowledge as the most befitting and proper occupation for the God-like endowments with which he is gifted.

Indeed, all who frequent our Masonic Temple, are charged to labor faithfully in the wide and unbounded field of human improvement, from which they are assured of reaping a most glorious harvest, a harvest rich in happiness to the whole family of man, and in manifestation of the goodness of God. Your attention is especially directed to the science of Geometry, no royal road, 'tis true, but to one prepared with an outfit it must prove more attractive than palace walks by regal taste adorned.

The ancient philosophers placed such a high estimate upon this science that all who frequented the groves of the Sacred Academy, were compelled to explore its heavenly paths, and no one whose mind was unexpanded by its precepts was intrusted with the instruction of the young. Even Plato, justly deemed the first of the philosophers, when asked as to the probable occupation of Deity, replied, He geometrizes continually.

If we consider the symmetry and order which govern all the works of creation, we must admit that Geometry pervades the universe. If, by the aid of the telescope, we bring the planets within the range of our observation, and by the microscope, view particles too minute for the eye, unaided, to behold, we find them all pursuing the several objects of their creation, in accordance with the fixed plan of the Almighty.

By Geometry we may curiously trace nature through her various windings to her most concealed recesses. By it we discover how the planets move in their respective orbits and demonstrate their various revolutions; by it we account for the return of the seasons and the variety of scenes which each season displays to the discerning eye; by it we discover the power, wisdom and goodness of the Grand Artificer of the Universe, and view with delight the proportions which connect the vast machine. Numberless worlds are around us, all framed by the same Divine Artist, which roll through the vast expanse and are all governed by the same unerring law of nature. Is there not more truth than fiction in the thought of the ancient philosopher, that God geometrizes continually ?

By geometry He rounds the dew drop; points the pyramidal icicle that hangs from thatch-bound roof; bends into a graceful curve the foaming cataract; paints His bow of beauty upon the canvas of a summer shower; assimilates the sugar to the diamond, and in the fissures of the earth-bound rocks, forms georgeous caverns, thick-set with starry gems. By it He taught the bee to store its honey in prismatic cells; the wild goose to range her flight, and the noble eagle to wheel and dart upon its prey, and the wakesome lark, God's earliest worshipper, to hymn its matin song in spiral flight. By it He forms the tender lens of the delicate eye, rounds the blushing cheek of beauty, curves the ruby lips and fashions the swelling breast that throbs in unison with a gushing heart. By it he paints the cheek of autumn's mellow fruit, forms in molds of graceful symmetry the gentle dove, marks the myriad

circles on the peacock's gaudy train and decks the plumage of ten thousand warblers of His praise that animate the woody shade. By it he fashions the golden carp, decks the silvery perch, forms all fish of every fin and tribe that course the majestic ocean, cut the placid lake or swim in gentle brook. Nay, more, even the glassy element in which they dwell, when by gentle zephyrs stirred, sends its chasing waves in graceful curves by God's own finger traced in parallel--above, beneath, around us, all the works of His hands, animate and inanimate, but prove that God geometrizes continually.

But if man would witness the highest evidence of geometrical perfection, let him step out of the rude construction of his own hands and view the wide o'erspreading canopy of the stars, whether fixed as centers of vast systems or all noiselessly pursuing their geometrical paths in accordance with the never-changing laws of nature. Nay, more, the vast fields of illimitable space are all formed of an infinitude of circles traced by the compass of the Almighty Architect, whose every work is set by the Level, adjusted by the Plumb, and perfected by the Square. Do this, my brother, and you must admit with Plato, that God geometrizes continually, and be assured with Job, that He who stretcheth the earth upon emptiness and fixeth the foundation thereof upon nothing, so it cannot be moved, can bind the sweet influence of Pleiades or loose the bands of Orion.

A survey of Nature, and the observation of her beautiful proportions, first determined man to imitate the Divine plan, and study symmetry and order. This gave rise to societies, and birth to every useful art. The architect began to design, and the plans which he laid down, being improved by experience and time, have produced works which are the admiration of every age.

The lapse of time, the ruthless hand of ignorance, and the devastations of war, have laid waste and destroyed many valuable monuments of antiquity on which the utmost exertions of human genius have been employed. Even the Temple of Solomon, so spacious and magnificent, and constructed by so many artists, escaped not the unsparing ravages of barbarous force. Freemasonry, notwithstanding, has still survived. The attentive ear receives the sound from the instructive tongue, and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts. Tools and instruments of architecture, and symbolic emblems, most expressive, are

selected by the fraternity to imprint on the mind wise and serious truths; and thus, through a succession of ages, are transmitted, unimpaired, the most excellent tenets of our institution.

PRACTICAL MASONRY

The Temple of Solomon was wrought according to a Divine plan by practical workmen. Freemasonry is not a theory, neither a mere speculative plan incapable of practical application. It must be wrought into beauty and effectiveness by the skilled workmen who are Freemasons in truth.

--Wm. F. Kuhn. A Basket of Chips.

----o----

“LIFE”

(By Wm. Philip Moss 32d Missouri)

Age, and time, and cloudy skies, -

And quiet eveing, when twilight dies;

The sweet contentment of stars above;

And breezes that fan our ardent love.

In the calm silence, not a word;

Above our gentle heartbeats, nothing heard;

Our tired souls, in abguish bound,

And starting at each hush of sound.

Dropping to space - a falling tear.

II

Long shadowed lanes of great tranquility

That shine with dews of silent memory -

Wher naught but splendour strays,

The beauteous light of other days;

And shrubs along these desert isles -

No reflection e’er sweetly smiles

Where bushes weep their lasting tears,

Of sorrows, and jots, of unforgotten years,

Alas! could I but see, -

What holds our future’s destiny.

III

On distant peak, bright Heaven seems -

With faith and Hope's Eternal dreams,

Within whose still, unshadowed waves,

Ride years of sorrow, and the grave;

The anguishes of fate that forever turn,

The pangs of love, in our hearts do burn,

We hear no answer, from on high,

But whispers, sweet, are calling -

"Alas!" we hear them sigh.

IV

"Each to his narrow home, must go,

The will of God hath made it so."

Soon you, and I, must take our place -

Without dishonour or disgrace;

Let's go to Him, our God above,

To dwell in sweetest peace, and love.

MASONRY IN WAR-TIME

BY BRO. W. C. SHELLEY, VIRGINIA

A RARE and precious document was recently brought to light by Brother W. C. Shelley, of the Grand Lodge of Virginia, and one which reads like a passage from Holy Writ in the light of the war now raging. It is an address issued to the Masons of South Carolina in 1862, during the Civil War, by David Ramsey, then Grand Master of Masons in that Jurisdiction. We commend it to Masons of every Rite everywhere, and to men of no Rite, as showing that, once at least, in the stress and struggle of a gigantic strife our mystic tie held true and tender when all else was broken.

Grand Master Ramsay at the time was just 33 years old. His address was published March 25, 1862. Masonry was strong throughout America at that time, but, Col. Shelley says, "there was not at any time during that war any war among Masons. All Masons performed their civil and political duties as they saw them, whether North or South of the Ohio river, but none of them ever lost sight of the fact that Masonry was a fraternal organization, universal in its application, and independent of political, personal or sectional conditions."

FALLS IN BATTLE

Grand Master Ramsay himself entered the army of the Confederacy, and in the year following his address fell in battle in the charge for the recapture of a bastion of Battery Wagner, on Morris Island.

Published, as it was, says Col. Shelley, during the bitterness of war, it was immediately circulated by the Grand Master of Masons of the State of Maine, into whose hands by some accident it came, and in printed form was ordered to be hung on the wall of every Masonic lodge in that State, an order which was obeyed.

NEW COPY WAS OBTAINED

"As the Worshipful Master of Columbia Lodge at Clarendon, Virginia," says Col. Shelley, "learning of this address and so highly appreciating its sublime sentiments, and especially the manner in which it was accepted by the Grand Jurisdiction of the State of Maine, which was the very antithesis of South Carolina in that troubled period, I wrote to South Carolina for a copy in order that my lodge might hang it upon its walls also, but none having been retained there, was referred to Maine.

"The Grand Secretary of that Grand Jurisdiction referred me to the publisher, who had printed the copies ordered by the Grand Master of Maine in 1862, and from him, of the four copies remaining in his possession I obtained one, which has been hung upon the walls of my lodge and is uniformly read by some one of the brethren at each annual election immediately preceding such election. St. Paul never expressed himself better !"

"If Our foreign brethren," Col. Shelley added, "could rise to the sublime sentiments expressed by David Ramsay and the grand response made by the State of Maine, Masonry would find an exemplification quite worthy of all it claims."

EXTRACT FROM THE ADDRESS

The address, in part, follows:

"The Grand Lodge, anxious for your prosperity and desirous that, as members of the great mystic family, you should preserve in unfaded brightness the light of Masonry which had been intrusted to your keeping, did heretofore address an encyclical letter of advice and of admonition. In the last Grand Communication, moved by like feeling, it made request of me to direct another letter unto the same purpose.

"I republish and affirm the former letter for your guidance in all respects therein set forth; as to other general doctrines, my brethren, the masters of lodges will admonish you, it is your duty and should be your pleasure to hearken diligently and observe their precepts. Special matters remain concerning which I have to charge you.

"Walk circumspectly in the present evil time, ever mindful of solemn undertakings on your part in the presence of Almighty God; be faithful in observance thereof toward all and singular the brethren, whether these be met in lodges dedicate or only known to you by divers means, in darkness or light, in health or sickness, in wealth or want, in peril or safety, in prison, escape or freedom, in charity or evil-mindedness, armed or unarmed, friend or seeming foe, and as to these, most certainly as toward brethren, when Masonically met on, by or with all due and regular intercommunication and intelligence. You have registered words which can not be unspoken or recalled, antedating as they will survive all disturbances among men and turmoils in state; words which in fullest force and meaning should be ever present unto you in thought, utterance and deed.

ADMONISHED OF FLIGHT OF TIME

"Time with its affairs will soon to every one be past. We are at labor for a short while only in the work of Him who hath no respect of persons, building us, if meet, into another and an enduring temple; if vouchsafed unto us to be so edified, it will never be regret to remember any good deed done in the name of a common Master and Father to whatsoever brother, even him whom the profane would call an enemy. If we do good to those who love us and do good unto us. what more do we than other men ? I charge every one of you, in the name of our Supreme and Universal Master, to be mindful how you are bound in certain duties whereunto you have called Him to witness your obligations and performance, who will hereafter judge. I charge you, in His great name and in view of His final day, suffer not the disputes and broils of men to impair the harmony which has existed and will exist throughout the fraternity; for, whether or not you put to shame the teachings of our craft, they can not be annulled; nor, despite evil members, who

may pain us, can the body of our faithful brotherhood be annihilated or destroyed, or even so much as paralyzed.

"Let us not hear among us that there is war, that strife and dissension prevails; as Masons it concerns us not.

"Speak no ill of your brethren; if you have aught against one, suffer not your anger to get the mastery of your troth. If any, deeming that their personal desires of advancement or gain have been hindered by a brother, clamor unto you, heed them not when they speak apart; consider that it is unmasonic and unmanly to take amends by backbiting and slandering; hearken not to such, nor be covinous, joining together and complotting, whereby brethren, unheard and undefended, may be injured. There are such among you; of such make no further observation than to shun their errors.

AVOIDANCE OF CRITICISM

"Except unto themselves, blame them not for speaking; nor blame those of whom it is spoken; listen not to one nor repeat to the other; let the great Searcher of Hearts alone decide on right or wrong. Judge not when but one accuses and the other is absent. You do gravest wrong as men not even called Masons should you act on partial judgments severely formed. Nevertheless, should the wrong be done unto you, forgive even when misjudged; forgive as you hope to be forgiven. Above all things, give no cause of offense; see that your brother has no just complaint against you; walk erect and upright, in fact, as well as appearance, Masons. Remember wherein to be zealous to give aid, counsel, protection; lend attentive ear, preserve a faithful breast, having withal a ready and true heart. If it be ill to speak evil, by how much more is it to do evil.

"It were useless to write unto you save to remind you of these things, and but for my office sake I should not warn or counsel or command; for speaking without

vain humility, I best know how much I have of error and regret, how much I have to learn and listen; I was constrained to write, and that not as one having authority of himself, but such as was placed in his hands to write doctrine approved among us at all times.

TRIBUTE TO HIS BRETHREN

"I laud and honor you, brethren, for many things, and chiefly forasmuch as you have been diligent in your work of faith, hope and charity. You have been and are constant in well doing; some among us have gone astray, but even these wandered from our fold, and erred not within its sacred bounds; their condemnation is of themselves and not of us. You may say without boastfulness that you have fulfilled your undertakings in your lodges unto all whencesoever coming in our common name. So continue, and not for praise of men, but looking forward to the time when your example will confirm future good deeds in good or evil days, and also looking forward beyond all time to the well done of our Master who is in heaven.

"And may the Supreme Grand Architect of the Universe ever have you in His holy keeping. May brotherly love prevail, and every moral and social virtue cement you in the bonds of peace and fellowship."

----o----

WORDS OF JESUS

Wonder at the things before you. He that wonders shall reign, and he that reigns shall rest.

In whatsoever things I discover you, in these will I also judge you.

Ask for the great things and the small shall be added to you; ask for the heavenly and the earthly shall be added unto you.

On the same day He beheld one working on the Sabbath and said unto him: O man if thou knowest what thou art doing, blessed art thou; if thou knowest not, thou art a transgressor of the law.

Where there is one alone, I am with him. Raise a stone and there they shall find me; cleave the wood and there I am also.

The world is merely a bridge; ye are to pass over it, and not to build dwellings on it.

My mystery is for Me and for the sons of My house.

--Unwritten Saying of Jesus, by David Smith.

----o----

SNAP-SHOTS

A confiding of troubles is disloyalty to one's own powers of endurance.

A woman would rather be miserable with the man she loves than happy with the man who loves her.

The men who have something of the woman in them are the most lovable, and the women who have something of the man in them are the least so.

Sulking is the mental application of vanity to our own sores.

--A Prig's Philosophy, by B. Belton.

----o----

THE MAKER

Among my fellows, whom the Craft has set
Shoulder to shoulder with me, I pursue
My daily occupation, what is due
From man to man, from man to God, and yet
No fear lest I my wages may not get:
For firm established stand I in the true,
And labor e'er that benefits accrue
All, whom in seeking Truth I would abet.

So seek I God along a winding way
That leads me, aided by the tools at hand,
Through Nature, Science, to the very stars,
That add more light unto my path. The day
Shall surely come when, passed are all the bars,
Refreshed, Before Him I shall humbly stand.

--H. W. Ticknor, Florida.

DISCUSSING THE PREVIOUS QUESTION

BY BRO. R.I.CLEGG, OHIO

"TIDES EBB AND FLOW TWICE IN THE TWENTY-FOUR HOURS."

WHEN I ran across this reference some months ago in The Builder I promptly made a note of it for future comment. But man proposes and man procrastinates. Since then several of the brethren have mentioned the matter, and thus there is less than ever for me to say about it. Nevertheless, not all the interest has been squeezed out of the original query.

First of all, I beg of our Editor to be patient with me when I respectfully demur to his use of the word "exaggeration" as applied to sundry items, "errors" in his opinion, that have for "emphasis" crept into our practices. While I will not deny that much of what we say and do is open to attack upon one ground or another, yet I must confess that there are several points of primarily a mystifying character that on extended inquiry have disclosed a very reasonable basis. So frequently has this been the case in my own experience that I am now the slower to assume that a puzzling expression may be but an error.

Certainly there are examples most perplexing. Take the 47th proposition. Gow, in his "History of Greek Mathematics," points out that the Pythagoreans were opposed to the shedding of blood. But the sacrifice of a hecatomb is commonly understood to imply the death of oxen or even a greater offering. It may be that the followers of Pythagoras adopted the rule as to blood spilling after the Master of their School had shown his appreciation bloodily of his great discovery. I will not dogmatize on the subject. In fact, I confess I wonder why as much or more is not said by us of Euclid as is reported of Pythagoras.

Then, too, there is the maiden weeping beside the broken column. I am not yet ready to answer all mine own questions about that striking symbol that come to mind.

Having pointed out a few of the other difficulties in the way of the student, let us return to the tides. If there be any doubt as to the sequence twice in the day, then consult the scholarly article in the "Encyclopedia Brittanica." Probably that authority will be sufficient to demonstrate the accuracy of the phrase as applied to certain places.

Some inquiry into "imprecations" long ago led me to collect a number of significant instances that will, I am sure, be of interest to the brethren in general. Particularly should these be noteworthy to the correspondents who have already considered the "tides" reference in these columns.

Death by slow drowning where the tide ebbed and flowed was once by legal authority established as a proper punishment. There is even of record an instance where to be cast into the sea after mutilation was prescribed for those who by the imprecations of their own mouths had invited its application should they be forsworn.

Consider the following: In the curious ordinances which were observed in the reign of Henry VI for the proper conduct of the Court of Admiralty of the Humber, are enumerated various offenses of a maritime connection and their due punishments. To adhere closely to the character of the Court, and to be within the proper jurisdiction of the Admiralty, the punishments were generally inflicted at low-water mark. Be it further understood that from the year 1451 the Mayor of Hull also officiated as the Admiral of the Humber.

Andrews, in his exceedingly interesting study of "Bygone Punishments," tells us of the ordinances that were to be enforced by the Admiralty of the Humber. Among

them were these: "You shall inquire, whether any man in port or creek, have stolen any robes, nets, cords, etc., amounting to the value of ninepence; if he have, he must be hanged for the said crimes, at lowwater mark."

"If any person has removed the anchor of any ship, without licence of the master or mariners, or both, or if any one cuts the cable of a ship at anchor, or removes or cuts away a buoy, for any of the said offenses he shall be hanged at low-water mark."

Remarkable as are these references from the standpoint of our investigation, they do not comprise the whole of the material left to us by the Admiralty of the Humber. The Court at its regular sessions consisted of "Masters, merchants, and mariners, with all others that do enjoy the King's stream with hook, net, or any engine." The latter word, be it understood, had a broader meaning than is now usually applied to it. But the Court being assembled for obligation they were thus addressed:

"You, Masters of the Quest, if you or any of you discover or disclose anything of the King's secret counsel or of the counsel of your fellows (for the present you are admitted to be the King's Counsellors) you are to be, and shall be, had down to the low-water mark, where must be made three times, O Yes ! for the King, and then and there this punishment, by the law prescribed, shall be inflicted upon them; that is, their hands and feet bound, their throats cut, their tongues pulled out, and their bodies thrown into the sea."

The reader will see that there is a distinction in some way between the two sets of criminals, those guilty of divulging the Royal secrets, and those convicted of moving a buoy--a river or sea mark comparable with a landmark in importance. Hanging has so usually been deemed the most ignominious of deaths that the student may right here ask himself, why it was that the disloyal "Counsellor" was not choked by the rope rather than killed by the knife and the wave. However, we will not just now discuss the relative enormity of the two crimes, save only to say that there is, I believe, a distinction made between the two classes of persons; a

difference indeed of much interest to Freemasons. Of this I shall say a word or two later.

Turn we now to an excellent book: "The Customs of Old England," by Snell. On page 225 is this still more pertinent paragraph:

"Suppose that a thief had been taken in the soken, stocks and a prison were in readiness for him; and he was thence carried before the Mayor to receive his sentence, but not until he had been conveyed to Fitzwalter's court and within his franchise. The nature of the sentence, to which the latter's assent was required, varied with the gravity of the offense. If the person were condemned for simple larceny, he was conducted to the Elms near Smithfield--the usual place of execution before Tyburn was adopted for the purpose- -and there 'suffered his judgment,' i. e., was hanged like other common thieves. If on the other hand, the theft was associated with treason, the crime, it was considered, called for more exemplary punishment, and the felon was bound to a pillar in the Thames at WoodWharf, to which watermen fastened their boats or barges, there to remain during two successive floods and ebbs of the tide."

That franchise enjoyed by Fitzwalter was bitterly resented by the Freemen of London. On the feast of St. Matthew, in 1347, it was announced to the Common Council that these franchises "were wholly repugnant to the liberties of the City." One thing he seemed willing to concede, and that strangely enough was the particular point we have been considering, the slow drowning of traitors at the double turn of the tides.

Note also the comment that Snell offers in another place:

"This punishment (by drowning), which was most likely of Scandinavian or Teutonic origin, was not confined to the soken in which the Fitzwalters exercised jurisdiction. In the Cinque ports it was the privilege of freemen condemned on a

capital charge to be drowned in the sea, whereas nonfreemen suffered the usual penalty of hanging. At Hastings and Winchelsea, however, this distinction is said not to have existed; at both places all executions took place by drowning."

There is an article by Cuming Walters on "The Stool of Repentance" which has reference to the old idea of punishment involved in the double tides, albeit not intended for the taking of life but of inflicting severe penance:

"The nuns of St. Bridgets Convent were made to undergo a particularly barbarous penance in olden time for the most trifling of peccadilloes. A steep high rock projects over the sea at the Howe of Douglas, and can only be climbed with much difficulty. Half way up is a hollow, and near the top a chair-like cavity. The offending nuns were brought to the foot of the rock when the tide was out, and compelled to climb the rock, and sit in either the lower or higher chair until the tide ebbed and flowed twice. It was a terrible predicament. The climber was always in danger of falling into the sea, and the exposure to the elements, especially when the incoming waters were roaring through the cavities, was enough to stagger the firmest resolution."

Much more could be said but this is perhaps all that need be told in print. My brethren will read between the lines. To me the quaint expressions of the Fraternity are to be cherished. Of such is the oblong square. Hidden beneath them are rich mines of bygone practices, of olden philosophy and early ethics. Let us lay hands upon the ritual with reverence. What may seem a blemish may be a relic to be revered, not ruthlessly removed for destruction.

Furthermore, as to criticism in general. Surely I am not presumptuous in urging that the Society encourage vigorous independence of research. Let us all avoid what may not inaptly be termed the sheepwalking school. For example, there are those who hold that certain characteristic Christian allusions have of recent date, comparatively, been grafted upon an unsectarian organization. Is it impossible that the tendency has been the other way ? Perhaps the fragments now remaining are but the remnants of a Craft ceremony peculiarly rich with the impress of Christian

Knighthood. Reflections such as these are by no means presented with any claim that they are easily proven. At best they are suggested as fair grounds for further inquiry. Investigation and independence are essential to our satisfactory progress. The last word has been said on no Masonic topic at last reports. There is much to do. Let tolerance prevail.

----o----

A VISION OF THE FLAG

(An International Anthem.)

I gazed beyond the strife of alien brothers,

And a vision of the glories yet to come.

I saw a flag in the breeze unfurl--

A blessed flag--

That unfurled, and unfurled, and unfurled,

And I gazed in rapture, in realization, and in wonder.

I saw one star unfurl--

And then another, in the blue,

The blessed blue of the sky;

Stars of a golden light;

And of the soul's magnitude.

One star for each land and country

Was in this flag that covered all--

And then I looked again--

And knew that I was gazing at the Heavens.

Not that we should love our country less,

But that we should love our whole world more.

--Julian P. Scott.

A MASONIC MYTH IN THE MAKING

BY BRO. R. J. LEMERT, MONTANA

ONE of the most annoying things with which the student of history is obliged to contend is the tendency of writers, even those of high repute, to accept without careful investigation the statements of alleged fact made by their predecessors. Especially is this true, it is painful to admit, among writers upon Masonic topics. A few generations ago the most weird fables were dispensed as gospel truth, and often writers did not hesitate to blend groundless hypothesis with unquestioned fact in such fashion as best to uphold their own contentions, regardless of the confusion which such action on their part must inevitably introduce among later investigators. The older Masonic literature teems with statements which are not susceptible of proof, and yet one is loath to disregard them utterly, because of the possibility that such proof may have existed at some previous time, and may have been accessible to the authors of the questionable statements.

Perhaps no single branch of Masonry presents more obstacles to the conscientious investigator than does the early history of the Ancient and Accepted Scottish Rite and the part played by its reputed founder, Frederick the Great. I use the word "reputed" only in deference to those fair-minded students who are not yet

convinced that the Prussian monarch authorized the compilation of the Grand Constitutions of 1786--not because I personally am sceptical; for after giving most careful consideration to every scrap of evidence available, including the latest and perhaps the most painstaking brief for the negative, Dr. Wilhelm Begemann's pamphlet entitled "Der Alte und Angenommenne Schottische Ritus und Friedrich der Grosse," published in 1913, I still prefer to accept the conclusions of Brother Albert Pike, that Frederick really was the founder of the Rite in thirty-three degrees.

Yet it cannot be denied that many of the things told of Frederick by those who have sought to establish his lifelong connection with the Masonic institution are questionable if not flatly untrue; and it is of one of these myths that I desire to speak to the readers of The Builder.

A number of years ago my old and valued friend, Brother Edwin A. Sherman, 33d Hon., of Oakland, Cal., now deceased, sent me a copy of an address which he had delivered some years before, on St. John the Baptist's Day, 1889, "Upon the History of the Antagonism and Assaults of the Papacy Against Freemasonry and Free Government." In the course of the address he referred to Frederick the Great and his connection with Masonry, and to demonstrate the high valuation set by the renowned monarch upon our institution Brother Sherman made the following statement:

The superior of the Dominican convent at Aix-la-Chapelle Father Greineman, and a Capuchin monk, Father Schuff, were trying to excite the lower classes against the lodge of Masons at that place, which had been reconstituted by the mother lodge at Wetzlar. When Frederick heard of this, he wrote the following letter, dated February 7, 1778, to the instigators: "Most Reverend Fathers: Various reports, confirmed through the papers, have brought to my knowledge with how much zeal you are endeavoring to sharpen the sword of fanaticism against quiet, virtuous people called Freemasons. As a former dignitary of this honorable body, I am compelled, as much as it is in my power, to repel this dishonoring slander, and remove the dark veil that causes the temple we have erected to all virtues to appear to your vision as a gathering point for all vices. Why, my most reverend fathers, will you bring back upon us those centuries of ignorance and barbarism, that have

so long been the degradation of human reason ? Those times of fanaticism, upon which the eye of understanding cannot look back but with a shudder ? Those times in which hypocrisy, seated on the throne of despotism, with superstition on one side and humility on the other, tried to put the world in chains and commanded a regardless burning of all those who were able to read ?

"You are not only applying the nickname of masters of witchcraft to the Freemasons, but you accuse them to be thieves, profligates, forerunners of antichrist, and admonish a whole nation to annihilate such a cursed generation.

"Thieves, my most reverend fathers, do not act as we do, and make it their duty to assist the poor and the orphans. On the contrary, thieves are those who rob them sometimes of their inheritance, and fatten on their prey, in the lap of idleness and hypocrisy. Thieves cheat; Freemasons enlighten humanity.

"A Freemason, returning from his lodge, where he has only listened to instructions beneficial to his fellow-beings, will be a better husband in his home. Forerunners of antichrist would in all probability direct their efforts towards an extinction of divine law. But it is impossible for Freemasons to sin against it without demolishing their own structure. And those be a cursed generation who try to find their glory in the indefatigable efforts to spread those virtues which constitute the honest man. --Frederic."

This letter interested me. If a genuine letter of the Prussian monarch, it clearly indicated that at least so late as 1778 Frederick had no hesitancy in avowing his connection with Freemasonry, and did not scruple to champion its cause when attacked by its ancient enemy. Desirous of verifying Brother Sherman's statement, I wrote him for his authority, but as several years had passed since the delivery of the address, he was unable to refer me to his source of information.

In 1902 the History Publishing Company of San Francisco issued an elaborate volume bearing the title "Masonic History of the Northwest," on page 150 of which is to be found the letter in question, word for word as quoted by Brother Sherman. It is preceded by the following statement:

That we may understand the Masonic character of Frederick the Great we give the following: In the year 1778, during our American revolution, Frederick the Great * * * found trouble in his own dominions, which he promptly suppressed. The superior of a Dominican convent at Aix-la-Chapelle (Father Greineman) and a Capuchin monk (Father Schiff) were trying to incite the lower classes against the lodge of Masons at that place, which had been reconstituted by the mother lodge at Wetzlar. When Frederick the Great heard of this he wrote the following letters to the instigators, dated February 7, 1778:

The source of this I have not been able to trace. It may have been taken from Brother Sherman's address, or both may have been copied from a common original which I have not yet encountered. At any rate, the compilers of the history appear to have been convinced of the authenticity of the letter, for they used it without qualification of any sort.

I found several references to the disturbances incited by the two ecclesiastics named by Brother Sherman. In Thory's "Acta Latomorum," edition of 1815, Vol. I, 141, under the events of the year 1779, is the following:

March 26--The magistrate of Aix-la-Chapelle caused the publication of an ordinance in which he called attention to the excommunication pronounced against the Freemasons. He interdicted their meetings, and decreed a fine of 100 florins d'or for the first contravention, and 200 for the second; and 300 florins, in addition to banishment, for the third, against those who permitted lodges to be opened in their premises. As a consequence of this decree the Dominican Louis Greineman and the Capuchin Schuff attempted to excite a popular movement against the Freemasons at Aix-la-Chapelle. They denounced them in their sermons as ungodly and infamous, and as conspirators against the state religion, and imputed to them

all the crimes of the Templars. Many were attacked in the streets, and others were pursued. The Loge de la Constance and the brethren of Aix-la-Chapelle caused an energetic reply to the calumnies of the reverend fathers to be inserted in the Courrier du Bas-Rhin of May 5 and 22, 1779.

In the appendix to Ragon's "Ritual du Grade de Compagnon," undated, page 67, under the heading "Persecutions eprouvees par les Francmacons," is the following:

1779--The magistrates of Aix-la-Chapelle interdicted Masonic meetings. Then Louis Grimman, a Dominican, born at Mayence, and Father Schaff, a Capuchin, preaching in that city the first during Lent, and the other on April 11, anathematized the Masons and exhorted in public: "Exterminate this accursed brood!" Public assaults resulted from this. (See the Courrier du Bas-Rhin of May 5 and 22, 1779, and the Monde Maconnique, March, 1860, page 684.)

I have not been able to consult either of the publications cited by Ragon, but in my bound volume of L'Univers Maconnique, published by Brother Cesar Moreau in 1837, at column 169, I encountered this further reference to the persecutions:

In 1779 the Freemasons were persecuted publicly at Aix-la-Chapelle. In the churches the people were sworn to hatred against them. A Dominican, Louis Greineman, and a Capuchin, named Schuff, did not hesitate to belittle their characters as ministers of a God of peace by uttering these abominable words: "Exterminate this accursed brood!"

Thus far, it will be observed, there is no word regarding the rebuke said to have been administered by the king. But searching further, I discovered something more satisfying in the Official Bulletin of the Supreme Council for the Southern Jurisdiction, Vol. IX, published in 1889 under the direct supervision of that distinguished scholar, Brother Albert Pike. On pages 249 to 251 appears the following, presumably reproduced from the London Freemason:

Editor Freemason: Attacks on Freemasonry lack neither in antiquity nor untruthfulness, as you may gather from the accompanying letter, a copy of which was handed me last night. It was translated from the Berlin "Daily" by Bro. Jos. Z. J. late of Civil Service lodge No. 148, of the city of Quebec, and printed and presented by W. Bro. W. H. Little, W. M. of St. Andrew's lodge No. 6, Quebec. Bro. Little, who is a good printer and a zealous Mason, appends the following footnote:

"Does this letter require any further comment? We think not. The letter is too clear, and at the same time so forcible, so precious, that it would not be considered too much if the same were made to stand forth in golden letters on the wall of every lodge room."

I recommend it to the attention of your intelligent readers.

I am, &c., yours fraternally, --Robert Ker, Trinity Church,

R. W. Grand Chaplain of the Provincial of Quebec. Quebec City, Dec., 1885.

Then follows a version of the letter quoted by Brother Sherman, varying slightly in verbiage, but no more than might be expected of two independent translations.

This seemed fairly sound authority, for the London Freemason is usually accurate in its statements, and then it was that I myself fell into the very error which I have decried in others; for I cribbed the letter of Frederick bodily from Brother Sherman's address and used it in one of my printed lectures--that one entitled "Catholicism and Freemasonry," many thousands of which have found their way

into circulation. So I stand as "equally guilty with the rest," for, as I am about to demonstrate, there is every reason to believe that the letter is fraudulent.

But I am not the latest offender. There is some comfort in this knowledge. On January 24, 1912, the German Freemasons celebrated the two hundredth anniversary of the birth of Frederick the Great, and shortly after that event the distinguished Brother E. Koettlitz, grand archivist and librarian of the Supreme Council of Belgium, prepared a valuable paper entitled "Frederic II, un Roi Franc-Macon," which contains a great amount of valuable matter touching Frederick's Masonic connections and activities. In the course of this paper Brother Koettlitz says:

Let us cite, for example, the typical letter that he addressed to the Capuchins an order of Franciscan friars belonging to the Roman Catholic church, who had attacked Freemasonry:

Then follows another version of the famous letter, varying from the translations given by Brother Sherman and Brother Pike in minor particulars only. Brother Koettlitz's paper was translated into English in April, 1914, by Mrs. Katharine Pratt Horton, of Buffalo, N. Y., and embodied in the Proceedings of the Council of Deliberation of the Ancient Accepted Scottish Rite for New York for 1914, the letter under discussion appearing on pages 249 and 250 of that volume.

Brother Koettlitz's address is also published, in part, in The New Age Magazine for May, 1915, the translation there given providing us with still a fourth version of our letter, identical in all material regards with the other three.

A short time ago I had occasion to look up certain matters connected with the Adonhiramite Rite of Masonry, a system which enjoyed a considerable vogue in France and perhaps in Germany in the latter portion of the eighteenth century, and which is still practiced by a number of lodges in Brazil, and possibly in other South

American states. The best authority on this rite is the little book entitled "Recueil Precieux de la Maconnerie Adonhiramite," the first edition of which was published anonymously in 1781. The authorship has been ascribed both to Baron de Tschoudy and Guillemain de St. Victor, but as Tschoudy died in 1769 it is probable that the attribution to St. Victor is correct.

My own copy of this little book is of the edition of 1787. To my great interest I encountered on pages 103 to 115 a section devoted to "Violences exercees contre les Francs-Macons," containing what purports to be, and probably is, a correct reproduction of the two letters published in the Courrier du Bas-Rhin on May 5 and 22, 1779, referred to by Thory and Ragon. The first of these letters, while not lacking in interest, has no direct bearing upon the alleged letter of Frederick. It is a communication addressed under date of April 13, 1779, by the brethren of the Loge de la Constance of Aix-la-Chapelle to their brethren in other cities, reciting the persecutions to which they were being subjected by reason of the fanatical preaching of the two priests, Grieneman and Schuff, and asking that prayers be offered and representations made in proper quarters in their behalf, to the end that protection might be accorded them by some unnamed personage. The name is left blank, but it is not an unfair presumption that the king of Prussia was meant.

The second letter, however, seems to establish the fraudulent character of the letter ascribed to Frederick, and I therefore append my own translation in full:

Extract from the Courrier du Bas-Rhin, May 21, 1779. Letter to the Reverend Fathers Greineman, theological lecturer in the Convent of the Dominicans of Aix-la-Chaplle, and Schuff, Capuchin, preacher at the Cathedral of said city.

My Very Reverend Fathers: Various reports, confirmed by the public prints, having informed me of the ardor with which you have exerted yourselves to unsheathe the sword of fanaticism against certain tranquil, virtuous and respectable persons, called Masons, I must, as a former dignitary of their venerable order, repulse, so much as lies in my power, the calumny which outrages it, and endeavor

to free your eyes from the thick veil which leads you to see and depict the temple which we elevate to the virtues as the receptacle of all the vices.

My very reverend fathers, do you seek to bring back upon us those centuries of ignorance and barbarity which were for so long a time the reproach and the shame of the human spirit ? Those times of fanaticism, toward which the eye of reason cannot look back without horror ? Those times when hypocrisy seated upon the throne of despotism, between superstition and folly, gave the world to the steel, and burned indiscriminately as sorcerers all who knew how to read ? Not only do you apostrophize the Masons by this name of sorcerers (a senseless name, shameful evidence of the imbecility of our ancestors and which proves nothing), but you accuse them further of being swindlers, sodomites, ungodly persons, precursors of antichrist; and you charitably exhort an entire people to exterminate this accursed race.

Swindlers, my reverend fathers, never charge themselves, as we do, with the duty of assisting the poor and the orphaned swindlers rather demand of them contributions, despoil them of their heritages, and grow fat upon their spoils, in the bosom of sloth and hypocrisy; swindlers, in short, befool mankind--the Masons educate them.

Assuredly, sodomites are not proper persons to fill the estate of good fathers of families, but a Mason who returns from his lodge, where he has received only lessons tending to the good of humanity, is in his home a better father and a better husband. Precursors of antichrist would beyond doubt exert all their efforts to destroy the law of the Most High; but Masons can never attempt this without at the same time overturning their own edifice. Finally, you denounce them as an accursed race, whom it is necessary to exterminate. Compare this judgment with that which has been pronounced upon them by a prince whom the wisest men of the century have with unanimous voice surnamed the Solomon of the North:

"His Majesty is happy to assure you in his turn that he has always interested himself in the happiness and prosperity of an assembly which finds its chief glory

in the indefatigable and uninterrupted propagation of all the virtues of the honest man and the true patriot

"Potsdam, Feb. 7, 1778. --Frederic."*

This style is very different from yours, my very reverend fathers, and if one of the greatest princes has testified so preciously that Masonry is the school of all the virtues of the honest man, in what class are to be ranked those who persecute them, and who cry, "Become converted!"? To whom, my reverend fathers, best applies this advice to become converted ? Is it those who, uniting to taste the purest sweets of humanity, recommend unceasingly union, peace and fraternal love, or those who cry "Aid us to exterminate them !" ? Is it the love of peace, O ministers of a God of peace, that has led you to compromise certain members of your regency in the hearing of all, by demanding of the assembled people if justice could be properly administered by them ? The indulgence of your magistrates on this occasion proves at least that they are more peaceable than you. But without discussing the question whether or not it is permissible for a minister of religion to erect himself a tribune of the people, learn, my very reverend fathers, that Masons have always sworn to maintain and follow the laws, to be faithful to their country, and that the first obligation of a Mason is to perform the duties of the station in which heaven has placed him. By this you may see that our oath is not the pact of thieves, as you have dared advance from the seat of truth; and when you shall have become better instructed in our statutes you will doubtless imitate the Masons, who leave the world in peace.

No, my reverend fathers; never have Freemasons troubled states; rather has this been the act of the fanatics. Never have they dealt death to those who did not think as they do. They serve faithfully their princes; they obediently allow themselves to be governed by them; they respect them, and they have never counted a Jacques Clement among their brethren. You should reflect upon the fact that among these same Masons whom you treat as swindlers are to be counted all the princes of Europe, with the most powerful and most honest people of their states. The king of Naples, you reply to me, has allowed the Masons to be persecuted. That is true; but he was not then their brother. He has become so since, and he protects them. The secular rulers are not the only ones whom Masonry has honored; and you surely

are not ignorant, my very reverend fathers, that it counts in its ranks a pope, several cardinals, certain Dominicans even, and a number of Capuchins. I have often participated in the work of the lodge with religious men every order. I have found there able preachers and honest men, who, upon leaving our assemblies, went to edify their auditors, but did not say to them, "Assist us to exterminate them!"

I am, and I have the honor to be, with that candor inseparable from good and free Masonry, my very reverend fathers. -S.F.B.

Master of a lodge situated four miles from Babylon, this 16th day of the fifth month of the year of the Great Light, 5779.

It is scarcely necessary to comment upon this letter. It speaks for itself. No one can doubt that it is the original from which was framed the apocryphal blast of righteous wrath attributed to Frederick the Great. Down to the little quotation from a possibly authentic letter of the famous monarch, this letter is almost identical, word for word, allowing for differences in translation, with the fraudulent one.

And it is not to be suspected that any portion of the last-quoted communication, save only the fragment in quotation marks, is from the pen of the Prussian ruler. He would scarcely style himself "the Solomon of the North," nor call himself "one of the greatest princes." Clearly, it was written by the master of one of the lodges of Aix-la-Chapelle, who chose to veil his identity under the initials "S. F. B." The expression, "a lodge situated four miles from Babylon," amounts to nothing. It may prevent us from identifying the lodge of which S. F. B. was master, but further than that it need not concern us. Such mystification was common among Continental Masons in the eighteenth century. Many Masons thus concealed their identity from the profane, when writing books or articles for publication, partly because of clerical persecutions, and partly because it was not thought necessary to take the public into confidence. Even the little book from which the foregoing extract is made, the "Recueil Precieux," was, as has been said, published anonymously; and its place of publication was not openly disclosed. The title page merely states that

it was published "At Philadelphia, at the house of Philarethes, street of the Square, at the Plumb."

The "typical letter" of Frederick, as Brother Koettlitz styles it, which has given satisfaction to so many of us, cannot be regarded as other than a fraud. And the tale of his indignation at the aggressions of the two fanatical priests of Aix-la-Chapelle, if based on no better evidence than this, must be relegated to the category of myths.

*At the bottom of page 112 of the "Becueil Precieux" is a footnote, referring to the above letter signed by Frederick, in which it is stated that the original of this letter, addressed to the Loge de l'Amitie at Berlin, is preserved in its archives, and is to be found in its entirety in the Gazette Litteraire of that city, folio 726, of Feb. 23, 1778.

----o----

THE WORSHIP OF MARS

Oh! base apostasy, for words too great!

False Christendom the Prince of Peace has spurned;

Its heart despoiled of love, and filled with hate,

Now unto Mars, the god of war, has turned.

Grim struggling forces charge and counter charge;

Good men and horses by the thousand fall;

But as the gruesome list of death grows large,

The lords of war for other thousands call.

With deadly rifle shot and cannon boom,

The mortar's roar, and madly screeching shell,

And stifling vapors adding to the gloom,

The earth seems changed into a very hell.

Then deadly submarines the seas infest;

Swift aeroplanes drop bombs from over head;

Great navies for supremacy contest

And many hearts are filled with constant dread.

The howling, savage dogs of war turned loose,

Men's bitter curses rise above their prayers;

And, disregarding every call to truce,

They drench with blood the world's great altar stairs.

Imposing churches, built for prayer and praise,

And dedicated to the Prince of Peace,

Professing Christians madly storm and raze--

Oh God! when will such false pretensions cease?

But still the god of war is not content,

"More sacrifice of life," he loudly calls,

And when the air with murd'rous sounds is rent,

He laughs the while the flower of manhood falls.

He grins as little children shriek in fright,

And helpless women wring their hands and cry;

Exultantly he shouts his base delight,

As men, enraged, rush on to do--or die.

And mountain-like the debts, by war incurred,

Which people over-taxed, must help defray;

And backs will ache, fond hopes be long deferred,

While jaded nations monstrous war debts pay.

And this, the fruit of our apostasy,

Swift death, great debts, and gaping, ugly scars

Distressing turmoil, both on land and sea,

Is what, in part, we pay to worship Mars.

Aghast we look upon the ruin wrought,

And to the God of love most humble pray,

That we, through wide and awful suffering taught,

May never more the Prince of Peace betray.

--E. A. Coil, Marietta, Ohio.

American Union Lodge, No. 1.

----o----

MY QUEEN, THE SOUL

Life may be likened in a parable to a simple citizen who married a princess of the royal blood. Even if he made her to eat of all the delicacies of the world, and gave her every delight, he could never fulfill all his obligations to her. Why ? Because she is the daughter of a line of kings. Thus also, whatever a man may do for his own soul, he can never do all that is required of him, because the soul of man is from on high."

--Rabbi Levi.

DEATH IN THE DESERT - THE STORY OF A POEM

BY BRO C.M. SCHENCK. COLORADO

(One of the most pathetic of the poems of Albert Pike is entitled "Death in the Desert," in which he imagines the last, bitter hours of a friend and Brother Mason who was wounded and left to perish on the old Santa Fe trail in the wild days of Indian war. It first appeared in a tiny volume of "Prose Sketches and Poems Written in the Western Country," published by Light & Norton, Boston, 1834-- the earliest, and now the rarest, piece of his writing. What lay back of that poem is told in the following article by a kinsman of the Brother whose fate the poem describes so vividly.)

IN reading that exceedingly interesting work "Leading Facts of New Mexico History," by Mr. R. E. Twitchell, my eye caught the foot note on page 135 of Volume 2, relative to the various Santa Fe caravans that crossed the plains, which quotes from "Chittenden's History of American Fur Trade," as follows: "1832 - fall and winter of this year, attacked by Indians Canadian January and lost all their property and one man."

Josiah Gregg in his "Commerce of the Prairies" (Vol. 11, pp. 48-53), presumably referred to the same party. He states that three or more men lost their lives. One of the three was a kinsman of mine, of whose life and death the following sketch is found in "Rev. William Schenck, His Ancestry and His Descendants," by A. D. Schenck, (1882 pp. 80-85), which may be of Masonic interest:

"Colonel William Rogers Schenck was born at Cincinnati, then in the Northwestern Territory, 20 Oct., 1799. In 1802 his father, Gen. William C. Schenck, removed and settled permanently at Franklin, now in Warren County, Ohio, where the son remained with him, receiving such education as the place and times afforded, until he reached the age of about eighteen years, when he was sent as a clerk to Mr. Martin Baum, a wealthy merchant of Cincinnati, and an intimate friend of Gen. Schenck.

As a young man, William was noted for his wit and social qualities, a genial companion and something of a poet; some of his effusions are to be found in a work entitled "Gems from American Poets."

After the death of his father in 1821, he returned to Franklin to take charge, as co-executor with his mother, of the family estate. And he then and there established himself in business upon his own account as a merchant, his store being on Front Street, between Second and Third Streets. Not being satisfied with this business, he removed with his family to Lebanon, in Warren County, Ohio, and commenced the study of law with the late Thomas Corwin, and was admitted to the bar, but never practised as a lawyer.

He took a great interest in the militia, and held various commissions as an officer therein. After having been captain of the cavalry, he was commissioned as a lieutenant-colonel, Second Regiment, Second Brigade, the 16th of January, 1823. He was afterwards colonel of this regiment, his resignation being dated the 15th of November, 1826, "he having been an officer of said regiment for five years."

On the 24th of October, 1822, he entered the Masonic fraternity, was "passed" on the 26th of the same month, and "raised" to the degree of a master Mason on the 27th of the following month. In 1826 he was the secretary of his lodge, Eastern State, No. 55, of Franklin, Ohio. His father was the first master of this lodge upon its organization in 1819, and his uncle, Garrett A. Schenck, was at the same time the junior warden.

On the 3d of February, 1831, Colonel Schenck left Cincinnati to engage in the Santa Fe trade, a business then in its infancy. He went from St. Louis by way of Independence to Santa Fe during that year. One of the same party was the late well-known General Albert Pike, of Washington, D. C. This party consisted of seventy-five men in all, and was fitted out by Carter Bent, Frederick Billen and Mr. Holliday, the train consisting of ten wagons, all but one drawn by oxen, and left St. Louis on the 10th of August, Independence between the 5th and 10th of September, and got into Taos, some on one day, some on another, between the 9th and 15th of November of that year.

General Pike writes: "In September, 1832, I left Santa Fe and Taos with a trapping party, descended the Picos, crossed the Ellano Estacado, and ultimately reached Arkansas. During my stay of near ten weeks I saw Mr. Schenck very often, and we continued to be on terms as intimately friendly as we were while crossing the plains. He told me a thousand things about himself and his relatives, the course of his life, his success and reverses; but all have passed out of my memory, for until now, no one has spoken to me of him in fifty years. He was a man of cultivation and acquirements, of fine intelligence, cordial and genial, a pleasant companion and firm friend, sadly out of place in such a country as New Mexico was at that day, among the citizens of the United States residing there. I left him in Santa Fe, and after I had been for a time in Arkansas I heard of his having been wounded and left to die on the prairie, and wrote and published some lines of verse respecting it, which were seen by his relatives, and caused them to write to me for such information as I could give."

In the fall or winter of 1832-33, a party consisting of twelve men started to return from Santa Fe. This party met with a terrible calamity, an account of which is given by Josiah Gregg in his "Commerce of the Prairies," (Vol. 11, pp. 48-53), as follows:

After three or four days of weary travel over this level plain the picturesque valley of the Canadian burst once more upon our view, presenting one of the most magnificent sights I had ever beheld. It was somewhere in this vicinity that a small party of Americans experienced a terrible calamity in the winter of 1832-3, on their way home; and as the incident had the tendency to call into play the most prominent features of the Indian character, I will digress so far here as to relate the facts.

The party consisted of twelve men, chiefly citizens of Missouri. Their baggage and about ten thousand dollars in specie were packed upon mules. They took the route of the Canadian River, fearing to venture on the northern prairies at that season of the year. Having left Santa Fe in December, they had proceeded without accident thus far, when a large party of Comanches and Kiowas were seen advancing with the treacherous and pusillanimous disposition of those races. The traders prepared at once for defense; but the savages having made a halt at some distance, began to approach one by one, or in small parties, making a great show of friendship all the while, until most of them had collected on the spot. Finding themselves surrounded in every direction, the travellers now began to move on in hopes of getting rid of the intruders; but the latter were equally ready for the start, and mounting their horses, kept jogging on in the same direction.

The first act of hostility perpetrated by the Indians proved fatal to one of the American traders named Pratt, who was shot dead while attempting to secure two mules, which had become separated from the rest. Upon this the companions of the slain man immediately dismounted and commenced a fire upon the Indians, which was warmly returned, whereby another man by the name of Mitchell was killed.

By this time the traders had taken off their packs and piled them around for protection, and now falling to work with their hands, they very soon scratched out a trench deep enough to protect them from the shot of the enemy. The latter made several desperate charges, but they seemed too careful of their own personal safety, notwithstanding the enormous superiority of their numbers, to venture near the rifles of the Americans. In a few hours all the animals of the traders were either killed or wounded, but no personal damage was done to the remaining ten men, with the exception of a wound in the thigh received by one, which was not at the time considered dangerous.

During the siege the Americans were in great danger of perishing from thirst, as the Indians had complete command of all the water within reach. Starvation was not so much to be dreaded, because, in case of necessity, they could live on the flesh of their slain animals, some of which lay stretched close around them. After being pent up for thirty-six hours in this terrible hole, during which time they had seldom ventured to raise their heads above the surface without being shot at, they resolved to make a bold sortie in the night, as any death was preferable to the fate which awaited them there. As there was not an animal left that was at all in condition to travel, the proprietors of the money gave permission to all to take and appropriate to themselves whatever amount each man could safely undertake to carry. In this way a few hundred dollars were started with, of which, however, but little ever reached the United States. The remainder was buried deep in the sand in hopes that it might escape the cupidity of the savages; but to very little purpose, for they were afterwards seen by some Mexican traders making a great display of specie, which was without doubt taken from the unfortunate cache.

With every prospect of being discovered, overtaken and butchered, but resolved to sell their lives as dearly as possible, they at last emerged from their hiding place, and moved on silently and slowly until they found themselves beyond the perlieus of the Indian camp. Often did they look back in the direction where from three to five hundred savages were supposed to watch their movements; but much to their astonishment, no one appeared to be in pursuit. The Indians, believing no doubt that the property of the traders would come into their hands, and having no amateur predilection for taking scalps at the risk of losing their own, appeared willing enough to let the spoliated adventurers depart without further molestation.

The destitute travelers having run themselves short of provisions, and being no longer able to kill game for want of material to load their rifles with, they were soon reduced to the necessity of sustaining life upon the roots and tender barks of trees. After traveling for several days in this desperate condition, with lacerated feet and utter prostration of mind and body, they began to disagree among themselves about the route to be pursued and eventually separated into two distinct parties. Five of these unhappy men steered a westward course, and after a succession of sufferings and privations which almost surpassed belief, they reached the settlements of the Creek Indians, near the Arkansas River, where they were treated with great kindness and hospitality.

The other five wandered about in a great state of distress and bewilderment, and only two finally succeeded in getting out of the mazes of the wilderness. Among those who were abandoned to their fate and left to perish thus miserably was a Mr. Schenck, the same individual who had been shot in the thigh, a gentleman of talent and excellent family connections, who was a brother, as I am informed, of the Hon. Mr. Schenck, at present a member of Congress from Ohio. The following is a poem mentioned by General Pike, written by him upon hearing of the fate of his unfortunate friend:

----o----

DEATH IN THE DESERT

The sun is sinking from the sky,

The clouds are clustering round the moon,

Like misty bastions, mountain high;

And night approaches, ah! too soon.

Around me the dark prairies spread

Its limitless monotony.

And near me, in wide sandy beds,

Runs water salter than the sea,

Bitter as tears of misery.

And now the sharp, keen, frosty dew,

Begins to fall upon my head,

Piercing each shattered fibre through;

By it torturing wound with fresh pain is fed.

Near me lies dead my noble horse;

watched its last convulsive breath,

And saw him stiffen to a corse,

Knowing like his would be my death.

The cowards left me lying here

To die- and for three weary days

I've watched the sunlight disappear;

Again I shall not see his eyes;

Upon my dead heart they soon will blaze.

Ah, God! it is a fearful thing

To be alone in this wide plain,

To hear the hungry vultures wing,

And watch the light of my existence wane.

Am I, indeed, left here to die?

Alone ! Alone ! It is no dream !

At times I hope it is. Though nigh,

Already faintly sounds the stream.

I must die! and fierce wolves will gnaw

My corse before the pulse is still,

Before my parting breath I draw.

This doth the cup of torture fill;

This, this it is that sends a thrill

Of anguish through by inmost brain;

This thought far bitterer than death;

I care not for the passing pain,

But fain would draw in peace my last, my parting breath.

And here, while left all, all alone,

To die, (how strange that word will sound)

With many a bitter, mocking tone,

The faces of old friends come around.

They tell of one untimely sent

Down to the dark and narrow grave

By Honor's code; of old friends bent,

With grief, for causes that I gave;

And leaning on each misty wave,

I see the shapes I loved and lost

Gather around, with deep dim eyes,

Like drowning men to land uptossed.

And here one mocks, and my vain rage defies.

Dear God! my children, spare the thought!

Bid it depart from me, lest I

At length to madness should be wrought,

And cursing Thee, insanely die!

Hush! the cold pulse is beating slow--

I see death's shadow close at hand;

I turn from sunset's golden glow,

And looking toward my native land,

Where the dark clouds, like giants, stand,

I strain my eyes, and hope perchance,

To see, beneath the calm cold moon,

Some shape of human-kind advance

To give a dying man the last and saddest boon.

In vain, in vain! No footstep comes!

All is yet lone and desolate;

Deeper and darker swell the glooms,

And with them Death and eyeless Fate.

Now am I dying. Well I know

The pains that gather round the heart,

The wrist's weak pulse is beating slow,

And life and I begin to part;

Vain now would be the leech's art;

But death is not so terrible,

As it hath been. No more I see!

My tongue is faltering! Now all's well!

My soul, 'tis thine, oh Father, take it unto

----o----

THE HEREAFTER

Hereafter ! O we need not waste

Our smiles or tears, whate'er befall;

No happiness but holds a taste

Of something sweeter, after all:--

No depth of agony but feels

Some fragment of abiding trust,--

Whatever Death unlocks or seals

The mute beyond is just.

--James Whitcomb Riley.

----o----

THE HIDDEN GLACIER

There is no time for hate, O wasteful friend:

Put hate away until the ages end.

Have you an ancient wound ? Forget the wrong.

Out in my West a forest loud with song

Towers high and green over a field of snow,

Over a glacier buried far below.

--Edwin Markham.

"The Shoes of Happiness."

SOME DEEPER ASPECTS OF MASONIC SYMBOLISM

BY BRO. ARTHUR EDWARD WAITE, ENGLAND

PART II

There are two ways in which the Master Degree may be thought to lapse from perfection in respect of its symbolism, and I have not taken out a license to represent it as of absolute order in these or in any respects. This has been practically intimated already. Perhaps it is by the necessity of things that it has recourse always to the lesser meaning, for it is this which is more readily understood. On the other hand, much must be credited to its subtlety, here and there, in the best sense of the term. There is something to be said for an allegory which he who runs may read, at least up to a certain point. But those who made the legend and the ritual could not have been unaware of that which the deeper side shows forth; they have left us also the Opening and Closing as of the great of all greatness--so it seems to me, my Brethren --in things of ceremony and ritual. Both are devoid of explanation, and it is for us to understand them as we can.

For myself it is obvious that something distinct from the express motives of Masonry has come to us in this idea of Raising. The Instituted Mysteries of all ages and countries were concerned in the figuration, by means of ritual and symbolism, of New Birth, a new life, a mystic death and resurrection, as so many successive experiences through which the Candidate passed on the way of his inward progress from earthly to spiritual life, or from darkness to light. The Ritual or Book of the

Dead is a case in point. It has been for a long period regarded by scholarship as intimating the after-death experiences or adventures of the soul in the halls of judgment, and so forth; but there are traces already of the genesis of a new view, chiefly in the writing of Mr. W. Flinders Petrie, according to which some parts at least of this great text are really a rite of initiation and advancement, through which Candidates pass in this life.

THE BOOK OF THE DEAD

If I am putting this rather strongly as regards one important authority, it is at least true to say that he appears to discern the mystical side of the old Egyptian texts, while there are others, less illustrious than he, who have gone much further in this direction. It is very difficult for one like myself, although unversed in Egyptology, to study such a work as "Osiris and the Egyptian Resurrection," by E. Wallis Budge, without feeling very strongly that there is much to be said for this view, or without hoping that it will be carried further by those who are properly warranted.

So far as it is possible to speak of the Kabiric Mysteries, there was in those an episode of symbolical death, because Kasmillos, a technical name ascribed to the Candidate, was represented as slain by the gods. Some of the rites which prevailed within and around Greece in ancient times are concerned with the idea of a regeneration or new birth. The Mysteries of Bacchus depicted the death of this god and his restoration to light as Rhea. Osiris died and rose, and so also did Adonis. He was first lamented as dead and then his revivification was celebrated with great joy. There is no need, however, to multiply the recurrence of these events in the old Mysteries nor to restrict ourselves within their limits, for all religions have testified to the necessity of regeneration and have administered its imputed processes. That which is most important-- from my point of view--is the testimony belonging to Christian times and the secret tradition therein.

THE CHRISTIAN MYSTERIES

Of course, to speak of this it is necessary to trend on subjects which at the present are excluded, and very properly so, from discussion in a Craft Lodge, when they are presented from a religious and doctrinal angle. I shall not treat them from that standpoint, but rather as a sequence of symbolism in the form of dramatic mystery, alluding slightly, and from a philosophical point of view only, to the fact that in certain schools they are regarded as delineating momentous experiences in the history and life of man's soul. That new birth which conferred upon the Eleusinian mystae the title of Regenerated Children of the Moon--so that each one of them was henceforth symbolically a Son of the Queen of Heaven--born as a man originally and reborn in a divine manner--has its correspondence on a much higher plane of symbolism with the Divine Birth in Bethlehem, according to which a child was "born" and a son "given," who, in hypothesis at least, was the Son of God, but Son also of Mary--one of whose titles, according to Latin theology, is Queen of Heaven.

The hidden life in Egypt and Nazareth corresponds to the life of seclusion led by the mystae during their period of probation between the Lesser and Greater Mysteries. The three years of ministry are in analogy with the Temple-functions of the mystagogues. But lastly, in Egypt and elsewhere, there was the mystic experience of the Pastos, in which the initiate died symbolically, as Jesus died upon the Cross. The Christian "Symbolum" says:--Descendit ad inferos: that is, "He descended into hell"; and in the entranced condition of the Pastos, the soul of the Postulant was held or was caused to wander in certain spiritual realms. But in fine, it is said of Christ:--Tertia die resurrexit; "the third day he rose again from the dead." So also the Adept of the Greater Mysteries rose from the Pastos in the imputed glory of an inward illumination.

THE MYSTICAL FACT

There was a period not so long ago when these analogies were recognized and applied to place a fabulous construction upon the central doctrines of Christian religion, just as there was a period when the solar mythology was adapted in the same direction. We have no call to consider these aberrations of a partially digested learning; but they had their excuses in their period. The point on which I would insist is that in the symbolism of the old initiations, and in the pageant of the

Christian mythos, there is held to be the accurate delineation of a mystical experience, the heads and sections of which correspond to the notions of mystic birth, life, death and resurrection. It is a particular formula which is illustrated frequently in the mystic literature of the western world. Long before symbolical Masonry had emerged above the horizon, several cryptic texts of alchemy, in my understanding, were bearing witness to this symbolism and to something real in experience which lay behind it. In more formal Christian mysticism, it was not until the 16th century and later that it entered into the fullest expression.

Now, that which is formulated as mystic birth is comparable to a dawn of spiritual consciousness. It is the turning of the whole life-motive in the divine direction, so that, at a given time-- which is actually the point of turning--the personality stands symbolically between the East and the North, between the greatest zone of darkness and that zone which is the source of light, looking towards the light-source and realizing that the whole nature has to be renewed therein. Mystic life is a quest of divine knowledge in a world that is within. It is the life led in this light, progressing and developing therein, as if a Brother should read the Mysteries of Nature and Science with new eyes cast upon the record, which record is everywhere, but more especially in his own mind and heart. It is the complete surrender to the working of the divine, so that an hour comes when proprium meum et tuum dies in the mystical sense, because it is hidden in God. In this state, by the testimony of many literatures, there supervenes an experience which is described in a thousand ways yet remains ineffable. It has been enshrined in the imperishable books of Plato and Plotinus. It glimmers forth at every turn and corner of the remote roads and pathways of Eastern philosophies. It is in little books of unknown authorship, treasured in monasteries and most of which have not entered into knowledge, except within recent times.

THE PLACE OF DARKNESS

The experience is in a place of darkness, where, in other symbolism, the sun is said to shine at midnight. There is afterwards that further state, in which the soul of man returns into the normal physical estate, bringing the knowledge of another world, the quest ended for the time being at least. This is compared to resurrection, because in the aftermath of his experience the man is, as it were, a new being. I

have found in most mythological legends that the period between divine death and resurrection was triadic and is spoken of roughly as three days, though there is an exception is the case of Osiris, whose dismemberment necessitated a long quest before the most important of his organs was left finally lost. The three days are usually foreshortened at both ends; the first is an evening, the second a complete day, while the third ends at sunrise. It is an allusion to the temporal brevity ascribed in all literatures to the culminating mystical experience. It is remarkable, in this connection, that during the mystic death of the Candidate in the Third Degree, the time of his interned condition is marked by three episodes, which are so many attempts to raise him, the last only being successful.

OPERATIVE MASONRY

Two things follow unquestionably from these considerations, so far as they have proceeded. The interest in Operative Masonry and its records, though historically it is of course important, has proceeded from the beginning on a misconception as to the aims and symbolism of Speculative Masonry. It was and it remains natural, and it has not been without its results, but it is a confusion of the chief issues. It should be recognized henceforward that the sole connection between the two Arts and Crafts rests on the fact that the one has undertaken to uplift the other from the material plane to that of morals on the surface and of spirituality in the real intention. Many things led up thereto, and a few of them were at work unconsciously within the limits of Operative Masonry. At a period when there was a tendency to symbolize everything roughly, so that it might receive a tincture of religion--I speak of the Middle Ages--the duty of Apprentice to Master, and of Master to pupil, had analogies with relations subsisting between man and God, and they were not lost sight of in those old Operative documents. Here was a rudiment capable of indefinite extension. The placing of the Lodges and of the Craft at large under notable patronage, and the subsequent custom of admitting persons of influence, offered another and quite distinct opportunity. These facts notwithstanding, my position is that the traces of symbolism which may in a sense be inherent in Operative Masonry did not produce, by a natural development, the Speculative Art and Craft, though they helped undoubtedly to make a possible and partially prepared field for the great adventure and experiment.

THE OLD CHARGES

The second point is that we must take the highest intention of symbolism in the Third Degree to some extent apart from the setting. You will know that the literary history of our ritual is rather non-existent than obscure, or if this is putting the case a little too strongly, it remains that researches have so far left the matter in a dubious position. The reason is not for our seeking, for the kind of enquiry that is involved is one of exceeding difficulty. If I say that it is my personal aspiration to undertake it one of these days, I speak of what is perhaps a distant hope. That which is needed is a complete codification of all the old copies, in what language soever, which are scattered through the Lodges and libraries of the whole Masonic world, together with an approximate determination of their dates by expert evidence. In my opinion, the codices now in use have their roots in the 18th century, out were edited and re-edited at an even later date.

I have now brought before you in somewhat disjointed manner--as I cannot help feeling--several independent considerations, each of which, taken separately, institutes certain points of correspondence between Masonry and other systems of symbolism, but they do not at present enter into harmony. I will collect them as follows:--

(1) Masonry has for its object, under one aspect, the building of the Candidate as a house or temple of life. Degrees outside the Craft aspire to this building as a living stone in a spiritual temple, meet for God's service.

(2) Masonry presents also a symbolical sequence, but in a somewhat crude manner, of Birth, Life, Death and Resurrection, which other systems indicate as a mystery of experience.

(3) Masonry, in fine, represents the whole body of its Adepti as in search of something that has been lost, and it tells us how and with whom that loss came about.

These are separate and independent lines of symbolism, though, as indicated already, they are interlinked by the fact of their incorporation in Craft Masonry, considered as a unified system. But the truth is that between the spiritual building of the First Degree and the Legend of Solomon's Temple there is so little essential correspondence that the one was never intended to lead up to the other. The symbolism of the Entered Apprentice Degree is of the simplest and most obvious kind; it is also personal and individualistic. That of the Master Degree is complex and remote in its significance; it is, moreover, an universal mythos. I have met with some searchers of the mysteries who seem prepared to call it cosmic, but I must not carry you so far as this speculation would lead us, and I do not hold a brief for its defense. I am satisfied in my own mind that the Third Degree has been grafted on the others and does not belong to them. There has been no real attempt to weld them, but they have been drawn into some kind of working sequence by the Exhortation which the Worshipful Master recites prior to the dramatic scene in the last Master Degree. To these must be added some remarks to the Candidate immediately after the Raising. The Legend is reduced therein to the uttermost extent possible in respect of its meaning, though it is possible that this has been done of set purpose.

LIVING STONES

It will be seen that the three aspects enumerated above/fall under two heads in their final analysis, the first representing a series of practical counsels, thinly allegorised upon in terms of symbolical architecture. The Candidate is instructed to work towards his own perfection under the light of Masonry. There is no mystery, no concealment whatever, and it calls for no research in respect of its source. Its analogies and replicas are everywhere, more especially in religious systems. It is a reflection of the Pauline doctrine that man is or may become a temple of the Holy Spirit. But it should be observed in this connection that there is a rather important-though confusing mixture of images in the address of the Worshipful Master to the Candidate, after the latter has been invested and brought to the East. It is pointed

out to him that he represents the cornerstone of a building--as it might be, the whole Masonic edifice but he is immediately counselled to raise a superstructure from the foundation of that corner-stone--thus reversing the image. That of the corner-stone is like an externalization in dramatic form of an old Rosicrucian maxim belonging to the year 1629:--"Be ye transmuted from dead stones into living, philosophical stones."

From my point of view, it is the more important side of the symbolism; it is as if the great Masonic edifice were to be raised on each Candidate; and if every Neophyte shaped his future course both in and out of Masonry, as though this were the case actually, I feel that the Royal Art would be other than it now is and that our individual lives would differ.

(Continued)

----o----

DESIRE

Desires are pulses of the soul

That lead us on to acts unknown,

If reason stands not at the goal,

Our actions make us to atone.

Desire is thirst that's never filled;

Of every act it is the mother;

Direct these cravings, be well skilled.

For every one creates another.

However rich we may become,

The nameless wants are always there,

And so it is from sun to sun,

This ceaseless urge from ev'rywhere.

There are no limits to desire,

For endless worlds about us roll; But that to which we all aspire,

Is realization of the soul.

--A. B. Rugg, Minn.

----o----

MEMORY

My mind lets go a thousand things,

Like dates of wars and deaths of kings,

And yet recalls the very hour--

'Twas noon by yonder village tower,

And on the last blue noon in May

The wind came briskly up this way,

Crisping the brook beside the road;

Then, pausing here, set down its load,

Of pine scents and shook listlessly

Two petals from that wild-rose tree.

--Thomas Bailey Aldrich.

THE POLITICAL PSEUDOMASONRY OF SPANISH AMERICA

BY BRO. F. de P. RODRIGUEZ, CUBA

UNDOUBTEDLY the article of Bro. Hemenway on "The Relationship of Masonry to the Liberation of Spanish America," published in one of the past numbers of The Builder, is an splendid one, very ably conceived and well written. Researches in Latin Masonry are not very often met with at present, and if confined to the Masonry of Spanish America, they are rarer yet. It is for that reason that Bro. Hemenway's work pleases me so much; had the Brother been one of us, of course, his effort would have been appreciated; but as an Anglo-Saxon he has made us to contract a debt with him which I shall try to pay, in part, perhaps, as this field of investigation has been searched by me since many years ago.

As Chairman of the Committee on Correspondence of my own Grand Lodge of Cuba, I have become accustomed to the stereotyped phrase used by many Knights of the Round Table when reporting on our Proceedings: "As our education has been sadly neglected and not possessing any knowledge of Spanish, we are unable to say anything about Cuba, their Proceedings are a sealed book to us." That may be plain talk, and somewhat unfraternal too, but when we find a Mason as Bro.

Hemenway who can look over our literature we become pleased; more yet, elated, and thank the Lord to have met him in our way.

I shall in this article go over the ground surveyed by Bro. Hemenway, and in a next one shall discuss the most curious of all the societies we ever had in Cuba, which went under the name of The Black Eagle, with which I am very familiar.

It seems to me that Bro. Hemenway sympathizes with the Argentinian and Chilean nucleus who believe General San Martin was a superior patriot to Simon Bolivar. That matters not. Perhaps the principal source of his information was General Bartolome Mitre's "History of San Martin," noted as supporting that opinion, but more recent works, as, for instance, Mancini's "Life of Bolivar," present the matter the other way. As for me, being no South American, I am completely neutral; both were heroes, and both deserve the blessings of their countrymen; only I consider it a duty to express Bolivar's views regarding our Institution, either good or bad as they were.

General Miranda, as carefully described by Bro. Hemenway, was the brain of the South American Revolution; he was an extraordinary man, although some what theoretical in his plans; had he been a little more practical he would have attained success. As a fact, he ran over all Europe an exile from his country; his sword was offered to half a dozen nations; is it true that he fought for AmericanLiberty? Whether he did so or not, that does not detract from his interesting career. The certain case was that he started the most famous of Spanish American revolutionary clubs that ever existed, but it was not exactly original, since two years before, (1795), a similar club existed in Spain, in Madrid, the very capital of the nation. It was named Junta de Villas y Provincias, but it was soon surpassed by Miranda's creation: the Gran Reunion Americana, as it was named when originated at its cradle in Grafton Square, Miranda's London home, where the parent body remained for many years. But when introduced into Spain, the seat for it chosen at Cadiz, the chief commercial center of Spain in those days, the name was changed, first to Caballeros Racionales, next to Sociedad de Lautaro; and later, when transferred to South America, adopted its final and most permanent name LOGIA DE LAUTARO. It was in the Cadiz branch that the most eminent patriots of South America were initiated, Bolivar and San Martin among them.

The organization of the Lodge is well described by Bro. Hemenway, but as to its connection with Freemasonry, mentioned by Garcia Calderon, it was notegally so. Masonry was a means of obtaining the end entertained by the Society; the members never claimed to be Masons. The Society was composed of five grades or degrees, the first three were identical to those of Masonry, as exemplified in the Scottish Ritual, and they were so rendered as a probation of the candidate in order to impress on him the habit of keeping secrets and to develop discipline and solidarity. The proper degrees were the upper two. In the fourth degree the obligation was very plain: the member swore, by all means, to defend the independence of the Spanish colonies; and in the fifth and last degree a democratic credo was exposed, the member taking the oath of never accepting as a legal government any one that was not the resultant of popular election, and this to be de facto and de jure republican. That they were not Masons can be proved by simply observing how they called themselves: countrymen, never brothers. The Lodge of Lautaro was organized at Buenos Aires on the arrival there of San Martin, in 1812, and flourished three consecutive years, nearly disappearing in 1815, after an unsuccessful effort to snatch the government of the United Provinces of the Rio de la Plata from the Committee of three that held it. It must be noted that Rivadavia, afterward President of the Republic, was a most energetic opposer of the Lodge. In 1816 the Lodge of Lautaro reappeared in Mendoza, where San Martin had retired, and soon afterward was traced in Chile, declining there never more to be noticed.

This Lodge is the most curious political society with which Masonry has tried to go hand in hand; it may not have had a large existence, but, if nothing else accomplished, it supported and carried all over Argentine and Chile the patriotic spirit of Liberty and Independence. It served its purpose there because the soil was fertile. Was it of any good at Venezuela or any of the northern colonies of the South American continent? Surely not; there the seed was not sown in the right soil. I shall examine now the causes.

At the same time that San Martin was entrusted to carry the Society to the South, Bolivar was appointed to do the same in the North. Bolivar was a Mason, initiated in Paris at the age of 21 years, in a lodge the name of which has not been reported, and was induced to do so by the exertions of his teacher, Don Simon Rodriguez.

After the death of his young and beautiful wife, Dona Teresa del Toro (his own cousin), Bolivar fell in a state of despondency very hard to overcome; he passed a time in which his behavior was shameful, a complete debauchery, almost licentiousness. Don Simon, under whose care he was, after trying every means to cure him of his malady, sought to have him enter Masonry, and in this he succeeded.

After his initiation, Bolivar experienced a radical change; he was cured, but, unhappily, he never acknowledged the benefit he had received from our order; and many years afterward (1828) he expressed to his secretary Lacroix a very poor opinion of us; he said: "I have also been curious to see the inside of Masonry, causing myself to be raised a Master in Paris, that sufficing to convince me of the ridiculous of so an ancient society. I met in the Lodge some extraordinary men, many fanatics, many more impostors, and a great number of deceived fools. Masons are like grown boys, playing with signs, tricks, Hebrew words, ribbons and bands. Nevertheless, politicians and deceivers can obtain something out of that secret society, but in the present condition of civilization of Colombia, a state of fanaticism and prejudice, it does not avail to use Masonry, because in exchange for a few partisans in the lodges I should have raised against me the hate and censure of the whole nation, pushed against me by the friars, who would accept the pretext to incite public opinion against Freemasonry. (1)" It is painful to note how Bolivar was so ungrateful for our Order, although it is true that his words show the key of the nonsuccess of either Masonry or the Lodge of Lautaro in Venezuela or Colombia; their people were not prepared for Liberty then and Masonry was impotent to do it.

Bolivar, charged to spread the Lodge of Lautaro in his own country, did not attain it and had to content himself with starting the Sociedad Patriotica, an almost public Revolutionary Society; of course inefficient, living a very short time. The Liberator himself had to fight very hard against the fanaticism and ignorance of his own countrymen, witness Don Jose Domingo Diaz who explains in the following way the attitude of Bolivar during the earthquake of March 26, 1812: (2) "The priests from stands in the public squares were reproaching the faithful in so furious and unjust a manner that Bolivar, coming out from among the ruins of the convent of San Jacinto, could not refrain, on hearing one of those preacher's calumnies, that, sword in hand, pushed the clergyman down occupying his place, and with that

beautiful oratory, so common to him, addressed the citizens, calming them and asking from them confidence in the merciful God. He ended his speech by stating that, 'If Nature opposes us and helps the tyrant we shall fight against Nature too and make her obey us,' In 1822 he also addressed a series of letters to the Bishop of Popayan, describing the progress of religion from colonial times to those of the Republic."

He was no retrograde, by any means, but we lament that he had so poor an opinion of us; he had no spare time to go deep into Masonry; he was too much meddled in politics to pay us much attention; he was not sufficiently acquainted with our practices. His passing through French Masonry was like a lightning flash, neither there was then any show of Masonry in Colombia; she came afterward with the Spanish army; had Bolivar had time to come close to our Fraternity he might have changed his mind.

What a difference between the heroes of Mount Vernon and San Mateo! True, but never forget that they moved in different societies, between Virginia and Colombia, and as they were in those times, the difference was immense. Now a radical change has beenwrought, and Freemasonry has begun to benefit that country.

So much for the role that Masonry played in South America in the beginning of the XIX century. Whatever the outcome, it deserves to be studied carefully and with love. Now, I pray all of you to accompany me to the Pearl of the Antilles where I shall show you something new and worthy to be recorded. Only give a short time to sharpen my pencil and go forward, fear of submarines in these shores.

(1) Diario de Bucaramanga, by Lacroix.

(2) Recuerdo sobre la Rebelion de Caracas, by Jose Domingo

----o----

WHAT IS MASONRY

The only religion of Masonry is to believe in God and to obey the moral law; its only politics to be peaceable subjects of the civil powers and obedient to the laws of the land in which we live. The Great Light of Masonry must be her only creed, the Constitution of our country its only political platform.

--Grand Master Fitch.

----o----

THE MYSTIC TIE

One cannot hold another down in the ditch without staying in the ditch with him; in helping the man who is down to rise, the man who is up is freeing himself from a burden that would else drag him down. For the man who is down there is always something to hope for, always something to be gained.

--Booker Washington.

----o----

ON THINKING GLAD

Never mind a change of scene--

Try a change of thinking.

What if things seem sordid, mean,

What's the use of blinking?

Life's not always storm and cloud,

Somewhere stars are shining.

Try to think your joys out loud,

Silence all repining.

By degrees, by thinking light,

Thinking glad and sweetly,

You'll escape the stress of night,

Worry gone completely.

Get the habit looking for

Sunbeams pirouetting,

Tapping gaily at your door--

Surest cure for fretting.

Needn't fool yourself at all.

For there's no denying

E'en above a prison wall

Song birds are a flying.

Wherefore hearken to the song,

Never mind the prison,

And you'll find your soul ere long

Unto freedom risen.

--Selected.

----o----

THE POWER OF VIRTUE

I think there is some reason for questioning whether the body and mind are not so proportioned, that the one can bear all which can be inflicted on the other; whether virtue cannot stand its ground as long as life, and whether a soul well principled will not sooner die than be subdued.

--Samuel Johnson.

----o----

WORK THAT LIVES

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon our immortal minds--if we imbue them with principles, with the just fear of God and love of our fellow men, we engrave on those tablets something which will brighten for all eternity."

--Scottish Rite Bulletin.

----o----

A PRAYER

Let me be a little kinder,

Let me be a little blinder

To the faults of those about me,

Let me praise a little more;

Let me be when I am weary

Just a little bit more cheery--

Let me serve a little better

Those that I am striving for.

Let me be a little braver

When temptation bids me waver.

Let me strive a little harder

To be all that I should be;

Let me be a little meeker,

With the brother who is weaker.

Let me think more of my neighbor

And a little less of me.

Let me be a little sweeter--

Make my life a bit completer,

By doing what I should do,

Every minute of the day.

Let me toil without complaining,

Not a humble task disdaining;

Let me face the summons calmly

When death beckons me away.

--Detroit Free Press.

REGIMENTAL LODGES

BY BRO. J. L. CARSON. VIRGINIA

REGIMENTAL lodges were the pioneers, the missionaries of the Craft- -Asia, Africa, Australia, America, Canada and the Continent of Europe, owe much to this source of Masonry, particularly the Royal Arch and Knight Templar Degrees.

The first military lodge ever warranted was No. 11 on the roll of the Grand Lodge of Ireland. It was issued in 1732 to the old "1st Foot" then the "1st Royal Regiment," now the "Royal Scots Regiment," and the succession of traveling

warrants from the Grand Lodge of Ireland outnumbered those of all the other constitutions put together.

The earliest regulations dealing with these field lodges are to be found in the Irish Code of 1768, which incidentally contain the first attempt at limiting the jurisdiction of each Grand Lodge to its own country.

Our soldier brethren were allowed to work Masonry at any place where their regiments were stationed, but they were not allowed to initiate civilians in any district where a regular lodge was warranted nor could a civilian lodge initiate a soldier if there was a lodge in his regiment. Indeed, since 1850, no army lodge could initiate a civilian under any circumstance.

The histories of these old travelling warrants would be most interesting reading, but "the fortunes of war" have left few of the army lodge records available to the student of Masonic history.

WASHINGTON BIBLE

In the officers' mess of the Forty-sixth Regiment of Foot, in a glass case is preserved a Bible with the following inscription:

"On this sacred volume Washington received a degree of Masonry. It was twice taken by the enemy, and both times returned to the regiment with all the honours of war."

In 1788 when the Forty-sixth was engaged in the hostilities between England and America, this Bible was taken by the regiment from the house of people called

West when in New Bedford, Mass., but how this family Bible got from Fredericksburg, Va., where we know Washington received his first three degrees, and fell into the hands of the Wests in New Bedford, Mass., is still an unexplained Masonic secret.

We know that the lodge chest of the Forty-sixth, covered by warrant No. 227, granted in 1752 by the Grand Lodge of Ireland, fell into the hands of the Americans, and General Washington returned it to the regiment in charge of a guard of honor. In 1805 this same lodge chest fell into the hands of the French at Dominica, and was returned the year after by the French government. In 1822 this chest was lost in India and was rediscovered in 1829 and returned to the regiment.

AGAIN IN AMERICA

We find the Forty-sixth with its lodge, No. 227, again in America in 1834. In 1855 this lodge joined the Grand Lodge of Canada and adopted the name, "Lodge of Antiquity." In 1869 at the formation of the Grand Lodge of the Province of Quebec, the first lodge on roll is "Antiquity," No. 1, the old No. 227, of the Forty-sixth Foot, while Lodges No. 2, "Albion," and No. 3, "St. Johns," were both formerly in the Royal Artillery.

WAR-TIME WARRANTS

At one time military lodges were very popular, some regiments carrying two and often more travelling warrants. Ten lodges were at work in the Revolutionary War. Two lodges accompanied the American army during the Mexican War, while over a hundred dispensations for lodges are supposed to have been issued during the Civil War. Cannot some of our grand old veterans tell us something of some of these ?

NONE IN STANDING ARMY

There are, however, no lodges in the standing army of the United States at present, and out of the many hundreds that were at one time active in the British army, only about ten are now at work, many having become stationary in military garrisons, or dropped out of their regiments to swell the ranks of the Grand Lodges all over the world just as No. 227 did.

All the military lodges working under the Grand Lodge of Ireland, and most of those owing allegiance to the Grand Lodge of Scotland and the Ancient Grand Lodge of England, carried what was known as "Black Charters," or "Black Warrants," covering such degrees as "Past Master of the Chair," "Excellent" and "Superexcellent," "Royal Arch," "Union Band," "Ark," "Mark Man," "Mark Master," "Knight of the Sword," "Knights East and West," "Jordan Pass," "Prussian Blue," "Knights of Malta," "Red Cross," "Knight Templar." In fact they had no limit, and the power to give degrees seemed to have been limited only by their knowledge of the ritual. The most popular degrees, however, were the "Royal Arch," "Red Cross," and "Knight Templar."

MEAGER INFORMATION

About military lodges much of the information saved to us is as brief as the following memo., written opposite Lodge No. 170, by a Grand Secretary on 6th of January, 1809:

"Box and furniture lost at St. Croix, members all lost or dead or disposed of, but Brother Geo. Baxter, Quartermaster."

Every branch of the service had its lodges. Infantry, cavalry and artillery and many of the lodges had numbers identical with those of the regiment, such as the Foot Regiments, 4th, 18th, 25th, 30th, 42d, etc., and the 4th, 12th, and 7th Dragoons had warrants with similar numbers. Again some lodges took the territorial names of the regiments to which they were granted, such as "North Hants," "West Norfolk," "Argyle," and "Inniskilling" Lodges.

In 1804 Lord Moira was colonel of the "27th Iniskilling Fusiliers" and Master of the lodge established in the regiment by the G. L. of Ireland, No. 213.

Some lodges, proud of a great victory or battle in which the regiment at some time took part, selected such names as "Waterloo," "Niagara," "Minden," "Gibraltar." The latter lodge, No. 39, was formed during the seige of "The Rock."

FESTIVAL OF ST. JOHN

The festival of St. John, 1775, was observed by members of Lodge 156 in the 8th Foot in their rough barrack room on the east side of Niagara River. For gallantry in the War 1775 to 1780 this regiment was given the word "Niagara" on its colours.

The lodge in the "7th Queens Own" adopted the name "Queens," the "Fusiliers" Lodge was with the 21st Fusiliers, and the 26th Cameronians had the "Cameronian" Lodge. Some lodges adopted the names of their colonels, as "Whites," "Barrys," and "Rainsford" Lodges in the 30th, 34th, and 44th Foot.

Before a lodge could be established in a regiment the consent of the commanding officer had to be obtained, and it often happened that the new colonel revoked a former permission and closed the lodge, as happened to the lodges in the 85th Foot, the 3d Dragoon Guards, and many others.

Militia regiments had their lodges, and at one time every regiment of militia in Ireland had its lodge or lodges.

After the Irish Rebellion, 1688-1690, many of the Irish troops entered the French service. In the regiment of Colonel Walsh was a St. John's Military Lodge, supposed to be one of these militia warrants. The oldest lodge on the French Grand Lodge roll today is "Lodge De Parfaite Egalite, 1688. Regt. Irlandes De Walsh."

The Edinburgh Defensive Band Lodge was formed in the Scotch Volunteers, and on their disbandment became a fixed lodge under the same name, as also did "The First Volunteer Lodge of Ireland," No. 620, established in 1783. For sixty years the members wore the lodge uniform--"the dress be black trousers and coat satin-faced, and velvet collar, with white vest, satin facings colour of uniform." At the great Masonic Bazaar, held in Dublin in 1892 to assist the Masonic Female Orphan School when over $100,000 was realized, the "First Volunteer Lodge of Ireland" showed the old "colours," and two drums of the regiment, and had a wax figure of one of the volunteers in full uniform.

Captives from our regiments abroad formed lodges, and in 1805 the Ninth Regiment embarked at Cork in the transport "Ariadne," which was wrecked on the coast of France, when the lodge lost its chest, warrant, etc., and the officers and men saved from the wreck were made prisoners of war, and held at Valenceinnes from 1806 to 1814, where a captive lodge was formed by our good brethren, and Sergeant Edward Butler seems to have been the mainstay of the lodge. It is recorded that on January 25, 1814, "the brethren were all dispersed," and "Brother Butler brought the lodge to England."

LODGES OF PRISONERS

Prisoners of war confined in Great Britain on parole, frequently met in the civilian lodges that held warrants where they were located. In Bandon, a small town in the south of Ireland, many French prisoners joined the "Ancient Boyne Lodge," as they did in Selkirk (Scotland), where twenty-three were enrolled, and at Leeds, in England, the French prisoners formed a lodge of their own in 1760.

Lodge 617, in the "Thirty-second Foot," was an "officers lodge," the Thirty-second had several other lodges besides, and with this same regiment was Lodge 73, a "noncommissioned officers lodge." The Fiftyfirst Foot had also an "officers lodge" attached to it. No private could be initiated in the "officers lodge."

GRAND LODGE OF ENGLAND

"The Grand Lodge of all England," which started in the city of York, 1725, and died 1790 (the adherents of which were the only veritable York Masons) warranted one solitary military lodge in 1770 to the Sixth Inniskilling Dragoons. This gallant regiment had three other warrants, one each from the Grand Lodge of Ireland, the "Ancient" and the "Modern" Grand Lodges of England. One of these warrants, No. 557, lost out in the Peninsular War, when the enemy observed Masonic emblems on the chest and ordered its return under a flag of truce in charge of a guard of honor. The band of this regiment preceded the members of the Lodge "Appollo," York, England, to divine service on St. John's Day, 1786.

The "Thirty-eight Foot" and the Fifth Dragoon Guards in 1795 were granted duplicate warrants by the Grand Lodge of Ireland, "the original having been taken by the French"; indeed the Dragoons claim to have lost Masonic chest, warrant, jewels and all.

A lodge in that famous Dragoon regiment, the "Scots Greys," known as "Scots Greys Kilwinning" Lodge, lost its warrant, lodge chest and jewels in the wars previous to 1770.

"Minden" Lodge, 63, in the "Twentieth Foot," was founded in 1748, lost in 1772, revived in 1812, lost again, 1836, again revived at Bermuda, 1844, and finally lost its lodge chest containing warrant, records and jewels in the Indian mutiny.

GRAND LODGE OF SCOTLAND

At the centenary of the Grand Lodge of Scotland, 1836, the two lodges of that renowned Scotch regiment, the "Forty-second Black Watch," were in attendance, and as the reports of the ceremony quaintly recorded, "Attracted admiration alike for their martial appearance and Masonic behavior,"

The "Twenty-fifth Foot" lost its warrant, chest and ecords at Munster, in Germany, and they were never covered, but a "new chest and contents" was conseated at Berwick-on-the-Tweed in 1763.

It was a common practice for a military lodge on having a station to grant a civil warrant (a copy of its own often carrying the same name and number) to the brethren remaining behind, as did Lodge No. 128, when having Hindostan. "Fuzilier Lodge," No. 33, granted civil warrant when removing from Tasmania. "Sphinx Lodge," in the "Twentieth Foot," left the "Lodge of 'okohama" in Japan after it, the first lodge in that country. The "Kings Own," in Fourth Regiment, left civil lodge of nineteen members behind in Port Louis 'auritius in 1858.

AUSTRALIA AND THE PHILIPPINES

Lodge 227, in the "Forty-sixth Foot, did the pioeer work in the Australian colonies about the year 16. Lodge "128 Gibraltar" made the first Mason in India, and

founded many lodges in Hindostan. It lost , chest in the Peninsula War, but the enemy returned to the old regiment intact. Lodge No. 69, Gallo Neuva Malate, in Manila, is called "the Cradle of Ameran Masonry in the Philippine Islands." It was opened y Colonel W. C. Trueman, Master of the North Dakota military Lodge, working under dispensation in 1898 at Manila.

IN SOUTH AFRICA

During the "Boer War," 1899-1902, Lodge No. 516 (E. C.), was completely annihilated. Composed of burghers, they were called out to a man on the outreak of hostilities, and every officer of the lodge and every active member was killed.

The "First Royals" left a lodge behind them at Albany (N. Y.), in 1759, and if time and space peritted quite a number of instances could be recorded of Lodges and Grand Lodges in both America and Canada wing their origin to the military lodges most of which wed allegiance in their ritual to the "Anglo-Irish," or Ancient" Grand Lodge, establishing the "Ancient" , working, which was the same as that of Irish and Scotch Grand Lodge.

MASSACHUSETTS AND CANADA

In 1768 Lodge "St. Andrews" of Boston, joined with the military lodges then on that station in forming what was known as the "Grand Lodge of Boston," and Brother Doctor Joseph Warren, who was afterards killed at the Battle of Bunker Hill, was appointed by the Grand Lodge of Scotland "Grand Master of the Continent of America."

In 1757 Lodge 74 on the register of the G.L. of Ireland, on leaving Albany, granted an exact copy of its warrant to some resident Freemasons. This lodge, Mount Vernon," now holds third place on the G. L. roll of New York.

In 1760 the soldier Masons in Wolfe's victorious army (for seven of the regiments had field lodges) met in an old barrack-room, thus commencing a work in a new soil which led to the formation of the first provincial G. L. of Quebec under Lieutenant Guinnett, of the Forty-seventh Regiment.

IN NEW YORK

The Twenty-second Foot lost its Irish warrant in the Mississippi River in 1759, got a Scotch warrant in 1759, took part in the formation of the Grand Lodge of New York. This G.L. was formed by six military lodges, with others, and received a warrant as a provincial Grand Lodge in 1781 or 1782. Most of the G. L. officers being army men left with their regiments, but after the war this body assumed the title of the Grand Lodge of New York.

Lodge, "Zion, No. 1," attached to the "Sixtieth Royal American Regiment," established in 1764, afterwards became Zion, No. 10, on the roll of the G. L. of Canada in 1806. In 1819 it became 62 in the G. L. of New York, and No. 3 in 1826. At the formation of the Grand Lodge of Michigan it again became Zion, No. 1.

But I must bring this paper to a close by recommending those brethren who would like to pursue this subject further to read Brother Gould's "History of Freemasonry," and "Military Lodges, The Apron and the Sword or Freemasonry Under Arms."

----o----

LOW TWELVE

Hark! the fatal hour is pealing,

Secrets dread to all concealing,

Secrets deep to thee revealing.

Lo! within the gloomy portal

Shalt thou not complete thy circle,

And the mortal be immortal.

--A. S. Macbride.

----o----

THE THIRTY-THIRD DEGREE

Now every thing that Russell did, he did his best to hasten,

And one day he decided that he'd like to be a Mason.

But nothing else would suit him and nothing less would please

But he must take and all at once the thirty-three degrees.

Well, he rode the--oh, that is, he--really, I can't tell.

You either mustn't know at all, or else know very well.

He dived into--well, never mind. It only need be said

That somewhere, in the last degree, poor Russell dropped down dead.

They arrested all the Masons and they stayed in durance vile,

Till the jury found them "Guilty" when the judge said with a smile,

"I'm forced to let the prisoners go, for I can find," said he,

"No penalty for murder in the thirty-third degree!"

--From "Rimes to be Read."

EDITORIAL

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

SELF-CONQUEST

"Freemasonry is the subjugation of the Human that is in Man, by the Divine; the conquest of the Appetites and Passions by the Moral Sense and the Reason; a continual effort, struggle and warfare of the Spiritual against the Material and Sensual. That Victory - when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well-earned laurels - is the true Holy Empire."

- Albert Pike. Morals and Dogma

LOOK now at the two figures in the frontispiece. Like Jekyll and Hyde, in the Stevenson story, we seem to have seen them ourselves, not in a dream, but in the light of open day. There should be no need to say that they portray the long, lonely fight which each man has with himself, and the one victory most worth the winning. Self-conquest, the mastery of our lower nature by loyalty to the highest laws of life, is the first concern of every man, whoever he may be. Some few win this victory all at once, and fewer still achieve it once for all, but win it we must if life is to have any dignity, worth or meaning.

"Trust no future, howe'er pleasant!

Let the dead Past bury its dead !

Act, act in the living present!

Heart within, and God o'erhead!"

Life is no holiday, no clever book, no valley of tears, but always and everywhere a war of the soul against dust, a fight hand to hand and foot to foot. Every inch of the ground is disputed and must be conquered and held, by trench fighting if in no other way, without parley and without compromise. While we may wonder why things are so, none the less we must take things as they are and make the best of them, lest they make the worst of us. It must be that He who set us here in the midst of conflict knows that only by struggle can we become strong, else life would have been differently arranged. At any rate this is the fact: life is ever a war, and no man can win the fight for another, and no man can win it alone.

Therefore, it behooves us so to command our forces that our fight for a better life may be a victory in the end, since it is our duty not to be better than others but to be

better than ourselves. Often we have met defeat and humiliation; again it has been a drawn battle, with the honors even; and sometimes the joy of victory has been ours. But, forgetting the scenes which are behind, and abjuring all ideas that bid us bow to evil as inevitable, let us lift a clean flag to the winds and vow to stand by it or die. It is a solitary battle. Between us and those dearest to us there flows a "salt, unplumbed, estranging sea," as though each soul were an island by itself. Ever the forces surge to and fro, and while others may cheer us by influence and example, we must win the trophy singlehanded by the help of Him whose we are.

Some men have a harder fight than others, and some few seem to have no battle at all. Such was Emerson, in whom one finds no sense of moral weakness, no prayer for forgiveness, and seemingly no moral defeat. His victory was won for him before he was born by a clean-minded, right-loving ancestry. But where there is one Emerson there are millions of men, like Burns, to whom every day is a desperate battle with hardly a moment of truce. If we fall, let us admit our folly, lest we be like Tomlinson, in the Kipling poem of that name, who sinned so unoriginally that he was not fit for the company of honest sinners. When he knocked at the gates of hades Satan refused to admit him on that ground that, by his own confession, some one else had been to blame for all his sins. Instead, he sent him back to earth with a message to the sons of man:

"That the sins they do two by two,

They must pay for one by one."

By the same token, our many defeats should teach us charity for those who fail and fall, remembering that every man fights a hard fight against many odds - some a much harder fight than others.

There is a strategy of the moral life. By the time a man is thirty, he ought to know where he is weak and mass his forces at that point, taking no risk through lack of vigilance or diligence. There must be no relaxing of effort, no letting go to have a fling, nor should we forget those deadly dull moods of depression and lethargy -

such as cost Jean Christophe the worst defeat of his life. Instead, there must be the most austere discipline with ourselves, the better to harden what is soft within, and to keep alive in us what James called "the faculty of effort." Evermore the way of life is by the way of Heavenly Death - the death, that is, of all that is unheavenly within us - that the Divine may rise and reign, and character crown our days.

There is nothing for it, Brother, but a fight to the finish. Yes, even though Birnam Wood come to Dunsinane, still must we fight, like Galahad, and all the more valiantly for that we know it is a Siege Perilous. "Courage, my comrades, the devil is dead," said Denys of Burgundy. But there is a greater courage still: it is fighting the devil who never dies, until the devil in us all shall die. This is not the courage of despair, but of hope and faith that by conquest of ourselves shall Evil be slain, though only in a fair, far time and by erores of the deaths of us and of our kind.

"This is the Happy Warrior, this is He

That every man in arms should wish to be."

* * *

CHARITY NEVER FAILETH

Surely, if money gifts occur first to mind when Charity is mentioned it is a token of degradation, much as such gifts are often needed. That was not the Charity of which St. Paul wrote, though from the higher Charity the lower should come freely and without stint. No, the praises of Charity have been sung most sweetly, and the practice of it most beautifully revealed by those who had neither silver nor gold. Dear old Thomas Browne, so quaintly wise, so archaic of phrase yet so sweet of soul, wrote long ago:

"I hold not so narrow a conceit of this virtue that to give alms is only to be charitable or think a piece of liberality can comprehend the total of Charity. There are infirmities not only of body but of soul and fortune, which do require the merciful hand of our abilities. It is no greater Charity to clothe the Body than to clothe the Nakedness of the Soul."

True, deeply true, and this higher Charity we must keep always in mind and heart. There are times when the offer of money is an insult, when a man needs a word of cheerCa word so often on the lips of Jesus - more than he needs a bag of gold. There is an impoverishment of soul which sorely needs the merciful ministry of sympathy, and in the great and terrible trials of life, when the sea of death divides and we must face the bitterness of separation, nothing but love can help us. And those other ills, some of them worse still, when our loved ones meet moral defeat, when slander assails, when hope is thwarted, it is love that we need. Indeed, we need brotherly affection in the days of our happiness almost as much as in the days of our grief.

There are those who would do away with Charity in behalf of Justice, but that is to err. Justice we must have, first, last and always; without it society is chaos, and the life of man is a long-drawn tragedy. But when Justice has been attained in the social order, when "the numberless dreams of all the dreamers of the world" have been fully realized, there will still be need of Charity. While we are on earth sorrow and suffering will remain, and the Good Samaritan must be about his benign labors. The old thinkers used to discuss whether Faith and Hope would abide forever. They concluded that Faith and Hope are tabernacles to be taken down at last, but that Love is not a tabernacle, but a Temple which will abide unto everlasting.

What we need now and always we must give freely to others, judging them gently as we would wish to be judged, offering healing sympathy to the wounded of heart; and this Divine Charity must go with us into the next world, and be there, as it is here, the shining path by which we come at last to the white City of God.

"In all His works abroad

The heart benevolent and kind,

The most resembles God."

* * *

MASONRY IN BUSINESS

By Masonry in business we do not mean the use, all too frequent, of Masonic connections and affiliation for self-advantage - a thing which deserves contempt and the indignation of right-thinking men. Far from it. Instead, we mean the application to life in all its relations of the spirit and principles learned in the Lodge. If those principles, so applied, do not make a man more just, more scrupulous, more considerate, more courteous, and therefore more efficient in his business, they are of little worth. Slowly men are learning that Righteousness is common-sense, that Brotherhood is good business, and it is for Masonry to lead mankind in the conquest of industry by the spirit of service and the practice of integrity. This is not putting a money value on Masonry; it is putting a Masonic value on money. It means, not the desecration of Masonry, but the consecration of business and industrial life, which is always the last realm to yield to the impress of a moral ideal.

Masonry does its work in the world through Masons who are loyal to its spirit and who incarnate its ideals. Finally and at bottom every man is what his thinking is, because, by a law of the mind, ideas find their way into acts. If sordid ideas preside over the tragic procession of human vice, that fact should only serve to emphasize the power over man of great and valid ideas. Since it is true that life answers to the kind of ideas held in the mind, Masonry, by fixing great and authentic truths in our hearts, and holding them there until they lay hold of us and fashion us after their design, is working at the foundation of a nobler business life, juster and more merciful laws, and a social order in which men may live and live well, "with malice toward none" and with justice for all.

* * *

AS OTHERS SEE US

Ye editor must be allowed to express his gratitude for the generosity and goodwill of Brethren who have written articles about him and his work in recent months. The article by Brother Waite in the Occult Review, last August, was noted in these pages, because of its fine tribute to the Grand Lodge of Iowa. The appreciation by Brother H. L. Haywood, published in Unity, last November, and now the gracious estimate by Dr. Albert Dawson in the Christian Commonwealth, of London, Feb. 9th, leave us quite speechless. Frankly we must admit that we recognize the man whom these Brethren have drawn, not as a present reality, however, but as the man we ought to be, who has given us more trouble than all other men put together. Some day, by the good grace of God, we may overtake that fellow and get even with him for making us so miserable betimes - some day, if not here, then out yonder in that City on the Hill. For the benefit of such as may be interested it may not be amiss to state that the sermons of ye editor are now to be published regularly in the Christian Commonwealth, London, as they have been in this country for some six years past.

* * *

THE PREPARATION ROOM

Several articles are soon to appear in these pages dealing with the history of the Ritual, with special reference to the Webb ritual in this country, and the changes which it suffered or enjoyed in its adoption by various Jurisdictions. The first article will be by Brother Shepherd, of Wisconsin, followed by another from Brother Lemert, of Montana; and we hope the field will be thoroughly cut and shocked before it is finished. In this connection it has been suggested that we have a page or a department devoted to ritualistic discussion, so far as such questions can be

discussed in print - and they can be, if due caution be taken to veil from others what is understood by Masons - and with this suggestion we heartily agree. At any rate, we are confident that the story of the Webb ritual and its vicissitudes will lead to some profitable discussion - so mote it be.

THE LIBRARY

THE AUTHOR'S LODGE

MOST heartily do we congratulate the Author's Lodge, No. 3456, London, on the Wealth and worth of the first volume of its Transactions, now just come to hand by the kindness of the Secretary, Brother Algernon Rose, 2 Whitehall Court, London, S. W. This Lodge, consecrated Nov. 16,1910, is unique, we believe, in Freemasonry, in that it is made up for the most part of men of letters who are also men of the Craft, and its founding, largely due to the influence of Brother Max Montesole, was regarded as a red-letter day by all Masonic students. At first it was proposed to issue a journal, but fearing that such a venture "was doomed to disappointment," they adopted the wiser course of publishing a series of volumes preserving the essays read and discussed - the first of which lies before us.

It is a delightful volume, both in the dignity of its form and the richness of its contents, albeit we can make only brief note of it at present, reserving more specific and critical review for a later issue. Very appropriately the first essay is by Brother Montesole, first Master of the Lodge, and has to do with the Third Degree, tracing it chiefly to Hebrew esoteric sources - the Zohar, which professed to contain the Kaballah - as is now so much the fashion. There is a fine sketch of Anthony Sayer, first Grand Master of the Grand Lodge of England, followed by a charming essay by the Secretary leading us "From Labor to Refreshment." Class Lodges, the Guild of Help, an Explanation of the Jewels, notes on Early French Lodges, Freemasons' Lodges Among French War Prisoners, Masonry and Music, the Cable-Tow, Operative Masonry - by Dr. Carr - a Speculative Philosophy, the Temple Symbolism

of India - by Dr. T. M. Stewart, of Ohio, the only American represented in the volume - the Masonic Remains at Pompeii, Elias Ashmole, the Two Pillars: such are some of the subjects discussed - not forgetting the ever-present, much-written theme, "What Is Masonry ?"

Truly this is a tempting list of themes, and the essays treating them are still more tempting, and we are sure that many members of this Society will want to read them. The membership of the Author's Lodge numbers over eighty, including some of the most distinguished men of the Empire, and its meetings are looked forward to with interest, as might be expected, as much for the spirit of comradery as for the discussions. We can easily believe that the words of the editor are true when he says: "To belong to such a Lodge is to find multitude in solitude, to be unconscious of loneliness when most alone, to be able to people the desert ways with familiar faces, and sow the waste places with quickening fellowship." May it be so for many a day, each year adding to the numbers of the Lodge and to its growth in influence and power for good.

* * *

THE GREAT LANDMARK

We have been much interested in a lecture on "The Landmarks of Masonry," delivered by Brother A. J. Faulding, while Master of Unity Lodge, London, and now published in a neat booklet by the Lodge. The lecturer selects Dr. Mackey's list of twenty-five Landmarks, but disposes of twenty-four of them in a few sentences, giving his whole attention to the great Landmark which calls for "Belief in the existence of God." Seldom have we read a nobler discussion of this first truth, which is also the last, from which we venture to quote the following sentences:

"The Freemason who speculates on the Great Architect of the Universe cannot fail to concede that we are compassed about and assisted by a great cloud of witnesses:

the spirits of just Masons made perfect, who, though unseen, still live for the better helping of those who are the living stones in the true Temple of Mankind. These, then, are some of the speculations which arise as one contemplates the basic statement found on these great Landmarks, and we must all feel profoundly grateful to our Order for having given us the great joy of realizing the intimate concern of the Divine Creator with His Universe: that, though He is outside His work, as the human architect is apart from the building he designs yet superintends, so the great Architect is cognizant of all the details of His creative art, and will cease not in His scrutiny until the completion. Surely there never was so satisfying a definition as that we decipher on our Landmark."

But it is hardly satisfying as thus stated, for the idea that God is apart from His work as a human builder is outside his building is a notion belonging to a time long gone, and quite foreign to the deeper thought of our day. Transcendent He is, immeasurably greater than our thought or dream, yet none the less does He live in his world, and in these "strange souls that dwell in clay," revealing the greatness of the soul, explaining its hunger for the Infinite, and lending authenticity to its instincts and intuitions; for in Him we "live and move and have our being." These two aspects of the Infinite Mystery must be held together, that each may illumine the other and light our human way.

* * *

PATIENCE WORTH

Reader, did you ever court your best girl by the aid of a ouija board? If not, then you have missed something, as we can surely testify. But suppose the eerie board should suddenly begin to tap out poems, plays, stories, as well as jokes and sparkling humor, all purporting to come from a sweet Puritan girl who died more than a hundred years ago, what then ? Well, such is the fact as told in the book entitled "Patience Worth," by C. S. Yost, editor of the St. Louis GlobeDemocrat. Its subtitle calls it "A Psychic Mystery," and so it truly is, equally for the high literary quality of the messages and for the manner of the sending. As to the latter we do not speak -

each one has a right to his view - but we do know that the messages never once sink to the commonplace; they are aglow with flashes of genius, revealing a distinct and lovable personality, and a high form of art. Truly, there are more things in this world than are dreamed of in any philosophy.

* * *

"DARIUS GREEN"

The papers say that J. T. Trowbridge is dead. How many memories that name brings back across the years from the lost land of boyhood, when we read his stories, none better than "Darius Green and His Flying Machine," - which must have suggested that other riproaring, rollicking story by Mark Twain. Later we read his autobiography, called "My Own Story," a gracious record of friendship, and the story of an interesting life. How little did he expect to live to see his fantastic story of the Flying Machine come true, as he was permitted to do. It must be more than fifty years now since Tennyson, in Locksley Hall,

"Heard the heavens filled with shouting,

And there rained a ghastly dew

From the nation's airy navies

Grappling in the central blue," -

but this was only a prelude in his vision to the coming of the "Parliament of man, the Federation of the world." Heaven grant that the whole vision may yet be fulfilled, and that we who have looked upon the greatest and most terrible of wars may see the dawn of peace.

* * *

ARTICLES OF INTEREST

Light in Masonry, by Frank C. Higgins. Masonic Standard.

Economics of Masonry, by W. W. Garton. Masters and Past Master's Lodge, New Zealand.

Early History Grand Lodge of Ohio. Bulletin Sanford Collins Lodge, Toledo.

Astronomical Side of Masonry. Masonic Home Journal.

The Genius of Masonry, by John Boden. American Tyler-Keystone.

Clandestinism. American Tyler-Keystone.

Origin of Templary. The Freemason, Toronto.

Charles Whitlock Moore. New England Craftsman.

The Supremacy of the Bible, by Ye Editor. Biblical World.

BOOKS RECEIVED

Transactions Author's Lodge, London. Kenning & Son. $2.00.

Four More Steps in Masonry, by J. L. Travis, Savanah, Ga. 25 cents.

Ballads of Courageous Carolinians, by M. D. Haywood, Raleigh, N. C. $1.00.

Jews in the Eastern War Zone, American Jewish Committee, New York. 50 cents.

Three Master Masons, by M. A. Pottenger, St. Joseph, Mo. $1.50.

Immortality, by H. R. Mackintosk. Hodder and Stoughton, London. $1.50.

Notes on Religion, by J. Chapman. L. J. Gomme Co., New York. 75 cents.

California the Wonderful, by Edwin Markham. Hearst's Internation Library Co., New York. $2.50.

Patience Worth, by C. S. Yost. Henry Holt & Co., New York. $1.40.

----o----

YET AM I NOT FOR PITY?

For me there are no cities, no proud halls,
No storied paintings - nor the chiselled snow
Of statues; never have I seen the glow
Of sunset die upon the deathless walls
Of the pure Parthenon; no soft light falls
For me in dim cathedrals, where the low,
Still seas of supplication ebb and flow;
No dream of Rome my longing soul enthralls.
But oh, to gaze in a long tranced delight
On Venice rising from the purple sea!
Oh, but to feel one golden evening pale
On that famed island from whose lonely height
Dark Sappho sank in burning ecstasy !
But once - but once - to hear the nightingale !

Yet am I not for pity? This blue sea
Burns with the opal's deep and splendid fires

At sunset; these tall firs are classic spires

Of chaste design and marvelous symmetry

That lift to burnished skies. Let pity be

For him who never felt the mighty lyres

Of Nature shake him thro' with great desires.

These pearl-topped mountains shining silently -

They are God's sphinxes and God's pyramids;

These dim-aisled forests His cathedrals, where

The pale nun Silence tiptoes, velvet-shod,

And Prayer kneels with tireless, parted lids;

And thro' the incense of this holy air

Trembling - I have come face to face with God.

- Ella Higginson.

THE QUESTION BOX

THE MITHRA

In the March issue you referred to Cumont's Mysteries of Mithra and his Oriental Religions. Will you be kind enough to tell me where I can get those books ? - W. S. L.

From the Open Court Publishing Co., 122 South Michigan Ave., Chicago. The price of the first is $1.50; of the second, $2.00. The smaller book on Mithraism, Its Principles and Ritual, by W. J. P. Adams, is published by the same company, and costs 50 cents.

* * *

THE DEVIL, YOU-SAY?

Brother Editor: - Do you believe in the Devil? For myself, I am like David Harum, "Mebbe I do, mebbe I don't." Yet sometimes I feel the need of him to explain the way things go in this world. - J.H.N.

Believe in the Devil? No, we never had any confidence in him at all, leastwise not since we read his biography as written by Brother Paul Carus, entitled "The History of the Devil From Earliest Times to the Present Day." (Open Court Co., $6.00). As you see, it is a very elaborate life-story of his Majesty, Satan - finely illustrated, too. Sometimes, in this world of war, when the morning paper is a haunting horror, each issue telling of some brutality more terrible than the rest; sometimes we feel like the poet who said -

"The Devil's kingdom has come,

Ill is the news we tell;

The Devil's will is done

On earth as it is in hell."

* * *

"MY SYMPHONY"

The other day I heard some lines quoted called "My Symphony," I believe, written by Channing. If you recall them I should be glad to see them in The Builder. - R.E.C.

They were written by W. H. Channing, and run as follows: - "To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy, not rich; to listen to stars and birds, babes and sages with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common - this is my symphony." There is an exquisite exposition of this Symphony by N. D. Hillis, entitled "Right Living as a Fine Art," published by Revell Co.

* * *

MYSTICISM AND MODERN LIFE

Brother Newton: - If you have not seen the new Book by President Buckham, "Mysticism and Modern Life," I am sure it would interest you very much. - G.W.S.

Many thanks. The little book you name is one of the best brief studies of Mysticism we remember to have seen, showing that if a man has any religious life at all, unless it be mere tradition, he is, in so far, a mystic - mysticism being, as we have often said, only a big word for the deep truth that the kingdom of heaven is within us. Among other things in the little book we note the following, (p. 71): "That which men are hungry for is a sane and heartfelt mysticism. They want contact with spiritual realities. It cannot but be evident, even to an outsider, that the hold, for example, of Freemasonry lies largely in the appeal to the mystical."

* * *

CONLIN-FLORENCE

I would thank you to help me, if possible, to some information as to the biography of Bernard Conlin, who assumed the stage name of William Jermyn Florence. He was a prominent comedian and a close associate of Joseph Jefferson, but I fail to find any record of his life. Was he a Mason? - I. M.

Conlin, who legally changed his name to Florence, was born in Albany, N.Y., July 26th, 1831, and died in Philadelphia in 1891. He began his stage career at Richmond, Va., in 1849, as Peter in "The Stranger." He excelled in Irish parts, though for a brief time he was associated with Booth, playing Macduff to his Macbeth. He returned. however to Broughton's Lyceum, and to Irish roles. For the last three years of his life he was associated with Jefferson in the "Rivals" and in "Heir-in-Law," taking the part of Sir Lucius in the former and that of Homespun in the latter. ' He was not a Mason, but a Roman Catholic. (See National Cyclopedia of Biography, Vol. 2, pp. 381-82; also the Autobiography of Jefferson; and you might look into "Other Days" by William Winter.) Indeed, you might drop a line to Mr. Winter, who knows everything about everybody on the old American stave.

* * *

MORRIS APRON LECTURE

Some time ago I heard part of a presentation Apron lecture and was told that it was written by Bob Morris, and I would like to know where I could get it. You may answer through The Builder, if you choose. - E. M.

A full and documented account of the Preston-Webb "work" in America - including a sketch of the Morris version of it - will soon appear in these pages, and will throw much light on the variations of ritual in this country. We believe the Macoy Company, New York - 45-49 John street - publishes the Morris version of the ritual. If our Brother does not find what he is looking for in that volume, we shall be glad to publish a copy of the Morris Apron lecture.

* * *

A SONG OF DEGREES

The beautiful Song of Degrees - for so we entitled it - sent to us without the name of the author and published in the last issue, was written, as we now learn, by Brother E. P. King, of Atlanta, Georgia; a fact which many of our readers will be glad to know. In reply to our request that, if he had any other songs of like quality humming in his heart, The Builder pages are always open, he writes:- "I am so occupied with my work that the humming has little or no opportunity to burst into song, and simply croons a low note to the real me. I have no desire for notoriety, and fully realize my limitations, but should you at any time need a 'space filler' of a few inches, I might be able to send, if not a bunch of roses, at least a few falling leaves."

* * *

DR. OLIVER

It seems to me, Brother Editor, that you - and Brother Pound, too, for that matter - have hardly been just to Dr. Oliver when you again and again refer to his imaginative Masonic history. But perhaps I am wrong. - G.K.L.

Assuredly, neither Brother Pound nor ye editor intended to be unjust to so noble and useful a Masonic scholar as Dr. Oliver, to whose services Brother Pound paid such a fine tribute in his lecture, published now in his "Philosophy of Masonry." We did, however, point out that Dr. Oliver belonged to the uncritical period of Masonic Research, and, like many others, accepted as fact much that was only legendary. Howbeit, in his "Freemason's Treasury," (pp. 220-22) Dr. Oliver reminds us that he did not intend his statements to be taken literally, as history, but merely as symbolical traditions, and that when he spoke of the gray antiquity of the Order, tracing it back into Paradise, it was its truth that he had in mind - and truth is eternal. Even so; but it is a pity, as Brother Hughan remarked, that he did not make that statement earlier, "for no one has done so much as he to foster the delusion he now seeks to dispel." (The English Rite, p. 11). The late Brother Gould was wont to say that "The Revelations of the Square," by Oliver, had done more injury to real Masonic Research than any other book ever written. A few, however, seem to have understood Oliver from the first, among them Brother E. T. Carson, of Cincinnati (Freemason's Repository," 1880). His failure to make clear the distinction between the truth of Masonry and its history as an organization, led to the confusion.

* * *

THE VALUE OF LEGEND

Just here lies the answer to the Brother who writes us to assist him in preparing a paper on the value and meaning of Legend in general, and of Masonic legends in particular. Legend from the Latin Legere, to read, harks back to the custom of the church in the Middle Ages, and earlier, of reading the traditional life of a Saint on the anniversary of his birth - hence the Golden legend of the Lives of the Saints. So used, a legend meant an edifying tradition which had grown up spontaneously and uncritically around some historical personage, and which, though lacking, for the most part, in historic verity, was valuable in the revelation it makes of the spirit and life of the people and time that produced it. So it is with Masonic legends. They are valuable, not as history, but as giving the spirit, the tendency, the mind of the age in which they arose. Legend, it may be added, differs from Myth in that the latter is pure fiction, while the former ordinarily develops about a real personage.

Indeed, dear old Sister Legend, whose shadow has haunted History since ever time began, has not had due credit for her services. To be sure, she has a vivid imagination, and does not hesitate to embellish the facts to suit her fancy; but she has something to tell us, nevertheless. At once the blessing and the bane of history, she must be listened to with care, and we cannot believe all that she says, but much would be lost if we mistook her for an idle old gossip. Poets and men of letters are very fond of her recitals, and often, by her aid, they tell us more truth than sober History can convey. Brother Gould, at the beginning of the earlier chapters of his great History of Masonry, has some very timely and wise remarks on this subject of legend. (See aiso Leckey's "History of Rationalism in Europe," and "Myth, Ritual and Religion," by Andrew Lange). Always we must seek for that in the age, and in human nature, which gave rise to a legend, and then we are not far from the truth.

* * *

STEINBRENNER

In the Miscellanea Latamorum for Jan., 1916, Brother O. D. Street, of Alabama, points out, what we had noticed, the parallel passages in the History of Masonry, by Findel, and the History of Masonry, by Steinbrenner, showing that the latter

obviously "lifted" whole passages from the former. At least it seems so, since not only paragraphs, but entire pages, betray almost literal identity of phrase. Still, Brother Street does not accuse Steinbrenner of plagiary. Nor do we. Nevertheless, it is rather puzzling, and we write this note in the hope of having the matter cleared up in behalf of Brother Steinbrenner, of whom we should like a fuller account. Our edition of the Steinbrenner History bears date of 1863, and in the preface we find the following:- "Claiming no merit for himself, save only the diligence with which he has gleaned from others, he has, therefore, no apology to make, nor motive to offer, for publishing this work, but the one which has influenced him throughout, in the course of his labor, that of being useful to Masonry. He hopes he has not labored in vain." The Findel history seems to have been published in Germany in 1861, and the first English translation in this country in 1865 - another edition in English appearing in London in 1869 and 1871. Who translated the Findel History in this country ? Was it Steinbrenner himself ? These are interesting questions, and we shall appreciate any light from any source, the more so because we wish, if possible, to relieve Brother Steinbrenner of all ground for adverse criticism.

CORRESPONDENCE

DANIEL O'CONNELL

Dear Sir and Brother: - I observe in the letter box of The Builder for March, a question raised by a correspondent in reference to the Masonic connection of Daniel O'Connell.

If the brother making this enquiry will procure part 2 of the proceedings of the Quatuor Coronati Lodge, volume 24, for the year 1911, he will find an excellent article contained therein from the pen of the gifted brother, W. J. Chetwode Crawley, Grand Treasurer of the Grand Lodge of Ireland.

Doubtless the brother will have access to a copy of the Q. C. proceedings, but in case he finds a delay in obtaining a c opy of the part I have referred to, I will make a brief reference from the article in question.

"On moving to Dublin, O'Connell was called to the Irish Bar, 19th May, 1798, and in the following year we meet the first specific record with his connection with Freemasonry. On 2nd April, 1799, his name along with twenty-five others, was entered on our Grand Lodge Register as a Master Mason of Lodge 189 Dublin.

"Owing to the method of registration in force at the time and the deplorable brevity of our Deputy Grand Secretary, worn out with age and infirmities, the exact day of Daniel O'Connell's initiation cannot be ascertained from the Register."

The article I refer to, gives particulars of his activities, in the Craft, and the records referring to his severance from the Fraternity are given in full.

Doubtless the proceedings of the Q. C. mentioned are in the possession of the Editor, and if the subject warrants any copious extracts, perhaps these might be reprinted in an early issue of "The Builder."

Yours fraternally

Wm. Douglas. Canada.

* * *

THE POWER OF THE "WORD"

"In the beginning was the Word" - the Idea. So we will begin by quoting The Builder or quoting some of the thoughts from The Builder: "Masonry ought to stand for something better than a ceaseless round of ritualistic work and some spasmodic charity." Bro. C. O. Ford, Mich. Page 63, Feb. number.

"A lack of development of the Soul, or Spirituality, is responsible for most, if not all, of our improper actions as living bodies." Bro. Silas H. Shepherd, Wis. Page 30, Jan. number.

"The raising of a man was not intended merely to inform him that Masonry cherishes a belief in immortality. No man needs to be briefly told that by anybody; what he wants is to learn how he may become assured that his soul is not an evanescent breath. * * * There is the mighty grasp of faith - the profound, fixed, ineffaceable conviction of the soul itself; the very voice of God speaking within; the Divine Word abiding in the heart. How else has God ever revealed truth to man? How else could he?" Editor. Page 30, Jan. number.

This last quotation is such a close "bull's-eye" that we hope many will listen to the sound of the gong and take note of its tone. We do not remember of any such straight talk in the ritual or degree lectures, although Masonry is in desperate search for this very Truth.

The first quotation uncovers a weakness of the fraternity where naught but the material growth of the Order is in evidence. In this daily routine we think our feet are on solid ground, yet this "solid-ground" is up among the little stars sailing around and around by way of the North pole; a "polar expedition" that the very degrees we take seem to illustrate, for the earth in her orbit ever faces the East and revolves toward the Light daily.

The second quotation seems to point a reason for all our "improper actions," and suggests that spiritual development is lacking. Most of us will agree.

The third quotation gives the remedy in brief and direct language. It points out that we are not "living bodies" but "living souls," and this distinction between the Spiritual and Material should be clearly brought out in Masonic teaching. "The Divine Word abiding in the heart" is the reflection of the nure Divine idea in the consciousness of the man, and as nothing Divine could, by any possibility, be lost, this true idea should be inculcated at every point, and a clear understanding of the two departments of the Square and Compass be distinctly taught.

Is spiritual understanding, or material gain our underlying motive? "A man cannot serve two masters," (Luke 16, 13) but he can, and should to the best of his ability, "render unto Caesar that which is Caesar's and unto God that which is God's."

"But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him." (1 Cor., 2,14).

"Beloved, NOW are we the sons of God." (1 John, 3, 2).

You see it makes a big difference whether we are conscious of being a living body. or a living soul. The Masonic idea of a "living stone" should be clearly defined. Stones belong to the square, the symbol of matter, and a "Spiritual Stone" is a contradiction of terms, unless we see the analogy between a stone and Spiritual Truth, as typified in "The Rock of Ages." Analogy is used in Scripture so much that Masonry naturally falls heir to it. Mental gymnastics are splendid exercise for those who can see it so, and not so, at the same time; but the mental summersaults in Masonry should be simplified, if the Truth is really intended to be given. If we state that the mouth of a man is like the mouth of a river. with no explanation, there are

some that would see no resemblance, and so when the soul is referred to as a "pure Virgin" and mother of the Christ idea, - the true light, - everybody thinks it is profane history, never seeing the truth that the Soul which is never born, but IS. the pure feminine principle, - the woman and the mother, - needs no initiation, for she it is that reflects the Divine Mind, and will ralse the man to her consciousness when he "Espouses" Her and knows her for his better self; not half way, no half about it she's the "whole thing," for she reflects the true light. By the inspiration of the Soul the truth is revealed. "How else has God ever revealed truth to man?"

These truths were given to the world some years ago in many books. Masonry should be among the first to foster and spread them, but she must know the truth herself, and the full meaning of both points of the compasses bare and covering the square. The spiritual sweep of the compass has no limits; progress does not stop because we affirm that the real man reflects the perfect mind of God. Inspiration and analogy are keynotes of Masonry, and we can begin with the idea, - Word, - of a Divinely perfect consciousness, ever present and at hand, that knows no evil or mistakes, a suffieient "guide" who has the "pass" to all knowledge, so that we need "fear no danger." If God is, He has always been, and the first command is "Thou shalt have no other Gods before me"; that is, - I take it, - have no other pattern or ideal but Divine perfection, goodness and love. This is the decorator of the temple, (the body). The story of king Solomon will help if seen in allegory and analogy. The name is not Solomon in the original Hebrew. But it delighted the ancients to give their heroes heavenly names with attributes of the Sun-God.

The power of the Word consists in the understanding of the divine principle called "Christ," but this word is so associated with a historical personality that some other term, like Spiritual Consciousness, or whatever, so we get the idea that we can reflect ideas direct from God. "We forget that God, himself, starts some things. He started 'Truth' but we play marbles with it." (Masonic Efficiency). Bro Chas. N. Mikels, Ind. March number.

Accurately stated, God IS Truth, but the truth of relativities we know, is only analogous to it. Temporary facts, and Eternal Truth, are quite opposite concepts.

In the case of Solomon, God talked to him in a dream, (it might be a good plan for Masonic students to consider this kind of dream). But not so with Enoch, who "walked with God three hundred years," or Elijah, who did not take the trouble to go through the process of death; or Saul, who, like Jacob was given a new name.

There is little need, however, of going back so far from our modern times. We have the testimony of "Sojourner Truth," a Negro slave woman who was given her freedom in 1817. She had no school education but used to say to others: "You read books; but God talks to me," and "I can love even de white people." An account of the work of this woman is given in the New England Magazine for March, 1901

Reference might also be made to Tennyson, Walt Whitman, Emerson, Longfellow, and many others of our own time who sing the song of Immortality. Tennyson writes:

"And more, my son! for more than once when I

Sat all alone, revolving in myself

The word that is the symbol of myself,

The mortal limit of the self was loosed,

And passed into the nameless, as a cloud

Melts into heaven."

These words of Longfellow are often quoted: "There is no death; what seems so is transition."

Walt Whitman writes: "Swiftly arose and spread around me the peace and knowledge that pass all the argument of the earth,

And I know that the hand of God is the promise of my own,

And I know that the spirit of God is the brother of my own, And that all the men ever born are also my brothers and the women my sisters and lovers."

Thus is immortality proven to the individual, and it seems as if this was the proper work of Masonry, for it starts the candidate with this expectation and the degrees indicate it, but are of no effect, the spiritual understanding of the work is "lost" and that is all there is to anything. Arguments about Lodges, and Authorities, will only delay the great question that Masonry weakly passes on to "future ages."

Arthur B. Rugg, Minneapolis.

* * *

SYLVANUS COBB'S MASONIC STORIES

Dear Brother Newton: - I note in The Builder, just received, question as to a book written by Sylvanus Cobb, Jr., which is supposed to have a Masonic flavor or tendency. The title of the volume is "Alaric, or the Tyrant's Vault," being a story of ancient Syracuse. It is true that this book is in parts almost startling to a Mason because of phraseology, and particularly as to description of initiation into a mystic society of artisans and builders. I have been many times tempted to write of the same, as it seems to be generally unknown.

Readers who are now middle-aged will remember with pleasure how as boys they followed the hair-raising situations that Cobb put into his romances. He was the son of a Universalist minister, born in Maine in 1823, and died in 1887. Most of his work was done for the old New York Ledger, and I find that the book in question was first copyrighted in 1858. It was put out in cheap form - paper-covered - in 1889, by the G. D. Dillingham Co., of New York. No doubt copies can be picked up in the cheaper second-hand book stores - as mine was secured. I would say to your correspondent that the Symbolic-Degrees rather than the Royal Arch are followed in this melodramatic story.

Truly and fraternally yours,

Jos. E. Morcombe, Iowa.

* * *

THE CALIPH OF BAGDAD

Dear Brother Newton: - In reply to note in question box about Sylvanus Cobb Jr., let me say that "The Caliph of Bagdad," now out of print, and which was originally published in the New York Ledger of 1868, as the "Mystic Tie of the Temple," is of interest to Masons who have taken the cryptic degrees and to others.

I possessed a copy of it, but it has been lost and I know the book to be exceedingly scarce. Other of Brother Cobb's Masonic stories are "Alaric" and the "Keystone," and a few short stories. I don't think Brother Cobb has been adequately appreciated by the brethren.

I have in my meagre library a "Memoir of Sylvanus Cobb, Jr.," by his daughter, published for the family, 1891, which devotes a chapter to his Masonic work. He was a member of all the bodies in both rites and served in many as presiding officer, being Master of Norway Lodge No. 18, Maine, five years

From all I can gather Brother Sylvanus Cobb, Jr., was a loveable man, a zealous and upright Mason and everything included in the title of "Christian gentleman."

Fraternally thine,

S. H. Shepherd, Wis.

* * *

TAKING MASONRY SERIOUSLY

Dear Sir and Brother: - Under the title "Taking Masonry Seriously" in the March issue of The Builder, you quote a letter from some brother of the Ancient Craft who is evidently imbued with the idea that men belonging to the Masonic Fraternity should have no other fraternal activities, or stated conversely that active members of other societies are not fit participants in the solemn ceremonies of the Ancient Craft.

The writer speaks for thousands of the Craft who, like himself, are "Jiners" and who believe that in widening the sphere of their fraternal activities they have carried out the real underlying principle of Masonry.

Truths are worth while wherever found and Masonry however sublime its precepts and ceremonies has not a monopoly on Wisdom or Ritualism. As you are aware, many believe that the atmosphere and associations of the Campus are as valuable a part of the college course as a perusal of the curriculum, and why is not the social side of Masonry to be taken into equal consideration ? The attempt to make of it a Fetich, a semi-religious organization, an anti-papal political machine are all I conceive, foreign to its real purpose, which is to draw men cioser and to teach Liberality of ideas and to maintain ever, Free Speech and Free Thought.

To say that because a man is elsewhere ardent in his pursuit of truth he cannot be a good Mason is absurd. The writer has a passion for Fraternalism and for the comparative study of ritnals and their tendencies. He is a member of all bodies of the Masonic Fraternity, both York and Scottish, the Mvstic Shrine and the Acacia Fraternity, the Eastern Star and White Shrine of Jerusalem. He is also an Elk, an Eagle, an Odd Fellow, a Moose, Red Man, Owl, Modern Woodman, Yeoman and a half dozen others, in several of which he has passed the chairs and in each of these he has received light and a better conception of his duties to his fellows.

Is this prejudicial to his Masonic standing? It is said of Sir Walter Scott as he lay dying, requested his son-in-law, Lockhardt, to read to him. "From what book," inquired Lockhardt. "At this hour there is but one book," replied Scott.

Your correspondent evidently entertains a like conception of the Masonic Fraternity. To me Masonry is one of the many the greatest, the most profound, but after all, of value only as it brings us in contact with human hearts and helps us to know each other better and when it assumes any other role or its adherents seek to make of it something to be worshipped, it is no longer democratic but aristocratic and foreign in its tendencies to the American ideal.

Approach Masonry seriously, aye, in all conscience but with an open mind, free from hope of gain or pride of knowledge. Neither the ritual, nor the personnel of the membership, nor the “Big time and big eats" are Masonry. Each is only a part and

together they make a harmonious whole. But above all, let us draw our circle not to shut out but rather to include all worthy mankind.

Yours fraternally,

G. A. Kenderdine. IOWA.

* * *

THE ETHICS OF THE BALLOT

My Dear Brother: - Here is a record that furnishes food for thought and which needs to be "read, marked, learned and inwardly digested" by the members of our noble fraternity. I present it as an abstract subject for discussion in "The Builder," if you will agree, omitting all reference as to locality, please:

An application for initiation and membership, recommended by two Past Masters, was received by a Masonic Lodge. A committee of three was appointed to investigate the character and standing of the applicant, the chairman of which being a Past Master.

In due time the committee reported favorably under the strict regulations now in force in this State for the guidance of investigation committees. A ballot was spread and respread and the petition declared rejected.

In the course of several months the petitioner re-applied for admission, his petition being signed by the Worshipful Master and a recent Past Master. A committee was appointed and in due time reported favorably. This report was endorsed by the employer of the applicant, who had known him for the past ten years, endorsed by a brother in good standing who had known the petitioner for twenty-two years, and by a brother who had known him for five years. All of whom gave the petitioner the highest qualifications as a man. The ballot was spread and respread and again the applicant declared rejected.

The petitioner was a comparatively young man, married happily, socially quite popular, identified with at least two financial institutions in the locality in which he has spent the larger part of his life; strictly honest and temperate - clean-cut.

It may be taken for granted, under the circumstances, that but one cube rejected this petition upon each occasion. It is evident, also, that the ballast was not defective.

The following questions naturally arise:

1. "May the cause of rejection be considered a just one?"

2. "Did the rejector do right in keeping his reason, or supposed reason, to himself ?"

3. "Was it not his duty to report his information to the investigating committee?"

4. "Is it just and honorable for the Lodge and the applicant to be thus treated?"

5. "Under the circumstances, who is apt to suffer the most harm, the Lodge or the applicant?"

6. "Should Masonic brethren stand in fear of a cube when honestly and justly presenting an application for a friend, or should such fear ONLY act as a warning to brethren who sign applications thoughtlessly?"

This is a delicate subject to discuss, but does not its very delicacy demand a better understanding among those who practice charity, maintain a tongue of good report, etc. ?

Fraternally yours,

George Middleton, P. M., New Jersey.

---- o----

MY CREED

I do not fear to tread the path that those I love have long since trod;

I do not fear to pass the gates and stand before the living God.

In this world's fight I've done my part; if God be God He knows it well;

He will not turn His back on me and send me down to blackest hell

Because I have not prayed.aloud and shouted in the market-place.

'Tis what we do, not what we say, that makes us worthy of His grace.

- Jeannette Gildar

----o----

EQUALITY

Equality we understand far differently from the French. The French thought their nobles all too tall to mix with common mortals, so they shortened them by a head. They levelled down, we level up.

- G. W. Speth.

----o----

THE WISDOM OF WAITE

The man who prays to be delivered from the evil man asks to be saved from himself.

Believe in the great things, practice mansuetude and sweetness.

It is not becoming that those who were born in the palace should build cabins in the desert.

The consolation which carries us along is that, seeing there is but one true road no one can err therein.

Do not despise the trifles, but do not let them deceive us.

Those truths which most call for expression are those also which exceed it.

The soundings of the deep are beyond the plummets of the senses.

There is a great past behind us, and the future is great in front.

The life of earth is an experience of things unfamiliar: the after life is a renewal of the old familiarity.

That which is not known is that which we have forgotten.

The greatest work in the world is that of building bridges.

He who has found his soul is never alone.

Beyond the symbol of the old beliefs stretch the great fields of faith.

It does not signify that the way is long, if it is that which leads home.

- Collected Poems.

----o----

HARMONY UNENDING

"Oh ! how the spell before my sight

Brings nature's hidden ways to light:

See ! all things with each other blending -

Each to all its being lending -

All on each in turn depending -

Heavenly ministers descending -

And again to Heaven up-tending -

Floating, mingling, interweaving -

Rising, sinking, and receiving

Each from each, while each is giving

On to each, and each relieving

Each, the pails of gold, the living

Current through the air is heaving;

Breathing blessings, see them bending,

Balanced worlds from change defending,

While everywhere diffused is harmony unending!

(From Goethe's Faust.)

----o----

THE MAXIM OF CHARITY

Confucius was asked: "Is there any one maxin that ought to be acted upon throughout one's whole life?" He replied: "Surely the maxim of charity is such: - Do not unto others what you would not the should do to you."

- Confucius, by Lionel Giles.

The Builder Magazine

June 1916 - Volume II - Number 6

JACQUES BERNARD DE MOLAI

BY BRO. G. ALFRED LAWRENCE, NEW YORK

JACQUES Bernard de Molai (or de Molay), a native of Burgundy, was born in the year 1243, and his life and times are of deep interest to Masons, and especially to Knights Templar, owing to the fact of his being the last Grand Master of the Order of Templars, together with his heroic martyrdom for the cause to which he had devoted practically his entire life. He was the youngest brother of one of the most distinguished houses of the "Compte" of Burgundy, his elder brother having a large property and a higher position.

Entering the Order in 1265, at the age of 22 years, he had passed through all the degrees and became Grand Prior (or Preceptor) of England. His devotion and service resulted in his acquiring an enviable reputation throughout the Templar world of that strenuous period.

A man of true merit, of undaunted bravery, highly intellectual, of amiable disposition and pure morals, with a character beyond reproach, meriting and receiving the favor of his King, he was a welcome guest at the Court of France. In 1297 his treacherous sovereign selected him for the distinguished honor of holding his (the King's) fourth son, M. Robert, at the baptismal font. All this time Philip the Fair, while pretending friendship for de Molai and the Order, with avaricious eyes looked longingly at the rich possessions of the Templars, and was secretly plotting their destruction. Ignorant of the hatred of the King, the lords of his Court held de Molai in such high esteem that they aided in his election as Grand Master in 1298. In 1302 de Molai, as the Head of this powerful Order, made the last effort--a result of the seven Crusades that had swept Europe for several centuries--to recover Palestine from the Moslem hordes, but he and his faithful followers suffered defeat at the hands of the Sultan of Egypt, with a loss of 120 Knights; and this ended their

endeavors to recover the Holy Land. After that the activities of this powerful Order, as a military organization, ceased.

By many grants from time to time the Templars had become possessed of large estates and were very rich and prosperous. The cupidity of the clergy, the need of money by their avaricious King, and the decadence of the Templars as a military organization, were the principal factors leading to their downfall.

The first Grand Master of this famous Order of Templars was Hugho de Payens, elected in 1118, followed by Robert de Craon, 1136; Everard des Barres, 1146; Bernard deTremelay, 1151; Bertrand de Blanquefort, 1154; Philip of Naplous, 1167; Odo de St. Amand, 1170; Arnold de Torroge, 1180; Gerard de Ridefort, 1185; Brother Walter, 1189; Robert de Sable, 1191; Gilbert Horal, 1195; Philip Duplesseis, 1201; William de Charters, (date of election unknown) who died in 1218; Peter de Montague, 1218; Herman de Perigord, 1236; William de Sonnac, 1245; Reginald de Vichier, 1152; Thomas Berard, 1256; William de Beaujeu, 1273; Theobald de Gaudini, 1291; and finally in 1297 Jacques Bernard de Molai (or Molay), Preceptor of England, was elected Grand Master by a general Chapter of the Order.

It is interesting to note in this connection that King John of England frequently resided at the Temple London, and it was there that he resigned England Ireland " to his lord Pope Innocent the Third," and signed that epoch-making document "Magna Charta." This historic building, which became Crown property upon the dissolution of the Order in 1313, afterwards came into possession of the Knights of St. John, who in 1346 leased it to the students of common law, and it has served continuously since then as a law school and today houses the inns of court--societies for the study of law and possessing exclusively the privilege of calling to the bar--four in number, the Inner and Middle Temple, Lincoln's Inn and Gray's Inn.

The events that led up to the tragic death of de Molai and the dissipation of Order and confiscation their estates, was the avarice of Philip IV, called Phillip the Fair,

the sore financial straits in which the French monarchy found itself coupled with the cupidity of the clergy and the vacillating character of Pope Clement V. Philip pretended to be anxious for a new crusade, and at his instigation Clement V called the Grand Masters of the Templars and Knights of John to Europe. De Molai, as a true soldier of the cross, answered this summons and returned to France in the fall of 1306, accompanied by a chosen band of distinguished Knights of the Order. He repaired to Portiers in 1307 to render allegiance to the Pope, and at that time nothing was said about investigating the affairs of the Order.

Shortly thereafter Philip appeared before Clement and preferred charges demanding the dissolution of the Order. As this was the beginning of French or Avignon Papacy, the Pope was largely under the influence of Philip and was finally induced to order this investigation. Instead of awaiting this papal investigation, however, the King immediately procured the arrest of every Templar in France, and on October 13, 1307, de Molai was seized in the house of the Temple and taken before special commissioners of the Inquisition.

Although the Pope was indignant at this presumption the part of Philip, and suspended the power of the Inquisition, yet the King's influence was so great that he finally compelled the Pope to take part in the action. De Molai was thereupon examined by a Papal commission, and under torture confessed the truth of some of the charges. On March 11, 1314, he was condemned to perpetual imprisonment. He immediately retracted all he had said while under torture, and this so infuriated the King that the latter ordered him forcibly seized and burnt at the stake the same evening. This occurred in front of Notre Dame, Paris, and as the flames mounted up about his body and were fast consuming his flesh, after protesting the innocence of the Order, he called aloud to the surrounding crowd, "You who behold us perishing in the flames shall decide our innocence ! I summon Pope Clement V to appear in forty days and Philip the Fair in twelve months before the just and terrible throne of the everliving God, to render an account of the blood which they have unjustly and wickedly shed."

With him perished Guy, the Grand Preceptor; Hugo de Paralt (or Peraldes), the Visitor General; and Theodore Bazile de Merioncourt. Retribution followed swiftly; the King Philip IV dying four weeks later embittered by misfortune and

deserted by his nobles. Pope Clement V, after a painful and lingering illness, died one year and a month after the death of these martyred Templars; and it is recorded that all those others foremost in persecuting the Templars came to an untimely and miserable death.

King Philip had plotted to invest one of his sons with the title of King of Hierusalem, (Jerusalem), and hoped to procure of Pope Clement V the large revenues of the Order by this dastardly act. What actually occurred was the confiscation of the possessions of the Templars which were divided among various Orders, many of the surviving Knights of the Order languished in dungeons, and the remainder were compelled to leave their homes, discard their Templar garb and go forth penniless into the world.

Tradition tells us that the surviving Templars became divided into four parties: (1) Templars in Portugal and Italy, known since as Knights of the "Order of Christ"; (2) those who accepted Peter d'Aumont- as the successor of de Molai; (3) those who asserted that John Marc Larmenius was his successor; and (4) those who refused to accept either d'Aumont or Larmenius. Modern Templarism is supposed to be derived from the fourth class, although there are no historically authentic documents to prove this contention.

Addison, on the contrary, claims that de Molai appointed as his successor John Marc Larmenius, of Jerusalem, and that from him a regular uninterrupted line of Grand Masters succeeded, and that the Charter of transmission with the signatures of the various chiefs of the Temple, together with the ancient statutes of the Order, the rituals, records, seals, standards, and the early memorials of the Templars, are preserved at Paris. As Grand Masters were elected, and not appointed, such a succession to say the least from de Molai could not be regular. This with many other points in the history of various Orders that flourished and were powerful factors for good during this troubled period, together with the early history of Knights Templarism as it exists today, are fruitful fields for Masonic research, which it is to be hoped some member of the National Masonic Research Society can take up at an early date and prosecute to a successful issue.

The life and tragic death of Jacques Bernard de Molai should be an inspiration to every Mason zealously to work for the advancement and uplifting of our beloved fraternity, and so usefully conduct his own life that he can in the evening of his own earthly existence lay aside his working tools and fall asleep to awaken in that "Celestial Temple," and greet this perfect Knight whose enfranchised spirit soared aloft these six centuries agone.

----o----

A CITY SHRINE

I saw a sparrow on the window rest,

I caught a simple rose in blossom there;

O nerveless echo from the muffled past,

How canst thou with the living voice compare!

Ye costly shrines, in stone and splendor clad,

That stir not, tho' the stately music roll,

For me, the pulsing life, the sun, the sky,

The blessed influence of soul on soul.

Must bird and rose and sunbeam be without,

While gloom and dust and marble fill the shrine ?

Let those who will all humbly bow within,

O larger, broader Father's house, be mine!

--Abram S. Isaacs, New York.

----o----

A NOBLE LIFE

A noble life, a simple faith,

An open heart and hand;

These are the common litanies

Which all men understand.

These are the ornaments of grace,

Tho' hidden to the view,

Like square and plumb and level,

To build the world anew.

--Abram S. Isaacs, New York.

----o----

A FRIEND

A friend is one who backs you up

When other men assail;

You'll find him near when others cheer,

And near the times you fail.

He does not ask blue skies for you

Nor leave when days are grim

Though good or bad, the luck you've had,

It's all the same to him.

A friend is first to cheer for you

The last one to desert;

For old time's sake your part he'll take

However much he's hurt.

He's by your side through thick and thin

He'll back you to the end;

And great is he whoe'er he be

Who's worthy of his friend !

--Edgar A. Guest.

----o----

THE LEARNER

Thus come I in the pride of youth to learn

My life work: through my limbs there runs a fire,

Born of my vigor, shaped by wild desire.

Reft from the quarry of the race, I turn

To shape myself more finely, to discern

Some part of nature's harmony, aspire

To excellencies great, to powers higher,

And then, perchance, my great reward to earn.

The Master gave me tools for work, when light

Had come by which to work; a simple rule

Whereby to labor best by day and night,

An instrument to take away excess;

And, clad as learner, entered I the school

Where strength controlled at last will bring success.

--H. W. Ticknor, Florida.

----o----

WHATEVER THE WEATHER

"Whatever the weather may be," says he--

"Whatever the weather may be,

It's the songs ye sing, an' the smiles ye wear,

That's a-makin' the sun shine everywhere;

An' the world of gloom is a world of glee,

Wid the bird in the bush, an' the bud in the tree,

An' the fruit on the stim o' the bough," says he,

"Whatever the weather may be," says he--

"Whatever the weather may be !"

"Whatever the weather may be," says he--

"Whatever the weather may be,

Ye can bring the Spring, wid its green an' gold,

An' the grass in the grove where the snow lies cold;

An' ye'll warm yer back, wid a smiling face,

As ye sit at yer heart, like an owld fireplace,

An' toast the toes o' yer sowl," says he,

"Whatever the weather may be," says he--

"Whatever the weather may be !"

--James Whitcomb Riley.

THE WEBB RITUAL IN THE UNITED STATES

BY BRO. SILAS H. SHEPHERD, WISCONSIN

THE year 1717 will ever stand out as a prominent date in the history of Freemasonry. Since then we have voluminous written and printed records; before then we had but about a hundred old manuscript charges, a few mentions of Freemasonry in biography and laws, and a very few lodge minutes.

Previous to 1717, the rituals, or forms and ceremonies of reception of candidates and other work of the lodge, were most probably given in the language and manner the presiding officer chose. It may have been in a "set form of words," which form was transmitted orally from one generation to another.

Soon after the "revival," or the organization of the Grand Lodge in 1717, Rev. James Anderson, the author of the "Book of Constitutions" of 1723, and Dr. John T. Desaguliers, the master mind of the organization, arranged the lectures into the form of questions and answers for the first time, and this was adopted by the Grand Lodge as the authentic lectures. (1)

In 1732, Martin Clare revised the lectures and made a few Christian applications which were not in strict conformity to the cosmopolitan character of the fraternity. Dr. Thos. Manningham and Thos. Dunkery were the next to "improve the work" and Dr. Manningham's prayer is still used, with slight modifications in opening a lodge and at the reception of candidates. Thos. Dunkerly is said to have given the theological ladder its three principal rounds. In 1763, Wm. Hutchinson again revised and "improved" the lectures and gave more Christian applications to their rites and ceremonies. (2)

The greatest of all ritualists, however, was William Preston who was made a Mason in a lodge of "Antients," in 1763, and soon after induced that lodge to be reconstituted by the "Moderns." In 1767 he became master of his lodge. He believed that Freemasonry should not only be a progressive moral science, but that it should have an educational value in giving its votaries more knowledge of the liberal arts and sciences. His "Illustrations of Masonry" was the result, and no book having more influence has ever been written on Masonry. He was the father of the monitor. By 1774 he had completed his system of "work" and established a school of instruction, and from that time to the present the Preston "work" has been, and undoubtedly far into the future it will continue to be, one of the most potent influences of the ritual. Preston's "work" continued to be the standard work for the Grand Lodge of England until 1813, when the "United Grand Lodge" adopted the Hemming lectures. The Hemming lectures differ in many particulars from the Preston. The Preston lectures are still given once a year in England under the auspices of a foundation made for that purpose.

When Freemasonry was first established in America is an open question. We are not quite sure that the stone with the date 1606 is really a Masonic stone of that date, or that Mordecai Campanell and his companions conferred the degrees of Masonry in 1656 at Newport, R. I. (3) Neither are we certain as to where Freemasonry was first practiced in this country by authority of the Grand Lodge of England after 1717. It is, however, well known that lodges were established in the colonies and that Daniel Coxe, Henry Price and James Graeme were issued deputations as Provincial Grand Masters.

The ritual of the English lodges would naturally have been the one used in the English colonies, and in this connection it is well to call attention to the fact that the "Grand Lodge of England according to the old Institutions," or "Ancients," was established in 1751, and from that time until 1813 chartered lodges in all the colonies. In many of the colonies there were two conflicting Provincial Grand Lodges.

In the establishment of the "Ancient" Grand Lodge changes were made which were of considerable importance. (4) Uniformity was not accomplished in England until 1813, and it has not yet been attained, and probably never will be attained, in America. Pennsylvania still retains the "Ancient work."

After the Colonies had declared their independence of Great Britain, the Provincial Grand Lodges naturally declared their independence of the Grand Lodges to which they owed their origin. Each was then a sovereign Grand Lodge.

To return to the lectures; they took the form of the place whence they came, and were quite probably not transmitted with a great degree of accuracy, and were not very uniform in the United States at the close of the Eighteenth century.

Thos. Smith Webb was born in Boston, Mass., October 13, 1771, and became a printer or book binder. Early in life he became a Mason and a teacher of Masonry. In 1797 he published the "Freemason's Monitor." He subsequently did more for Masonry than almost any one else in his day, and was probably personally instrumental in founding the "American Rite," or system of degrees of Royal Arch, Council and Commandery. What we are particularly interested in, however, is his connection with ancient craft Masonry.

About the close of the eighteenth century a printer named Hanmer came to America and brought the Preston work. He communicated it to Webb. Soon afterward Webb abridged it, arranged it differently, as to sections, and taught this revision to Benjamin Gleason, Henry Fowle, Bro. Snow, and others. In 1806 a joint committee of six, of which Bros. Gleason and Fowle were members, met and agreed upon the Webb work as the standard work of Massachusetts and New Hampshire. Bro. Jeremy Cross claimed to have received his work from this committee. (5) In an address before the Grand Lodge of Vermont in 1859 G. M. Philip Tucker gave much valuable information from which we excerpt the following:

"About the year 1800--twelve years after the publication of Preston's Illustrations an English brother, whose name I have been unable to obtain, came to Boston and taught the English Lectures as they had been arranged by Preston. The Grand Lodge of Massachusetts approved them and they were taught by Thomas S. Webb and Henry Fowle, of Boston, and Brother Snow, of Rhode Island. About the year 1801, Brother Benjamin Gleason, who was a student of Bro. Webb, received them from him, and embodied them in a private key of his own. About the year 1805, Bro. Gleason was employed by the Grand Lodge of Massachusetts to teach all the Subordinate Lodges of that jurisdiction, and was paid for that service, fifteen hundred dollars. To those lectures the Grand Lodge of Massachusetts still adheres, with a very slight variation in the Fellow Craft and Master's Degree. Bro. Snow afterwards changed and modified the Lectures he had received--mingling with them some changes from other sources--so that the system of lectures descending through him, is not reliable.

"Bro. Gleason was appointed Grand Lecturer of the Grand Lodge of Massachusetts in 1805, and that Grand Lodge appointed no other Grand Lecturer until 1842. He was a liberally educated man; graduated at Brown University in 1802, and was a public lecturer on geography and astronomy. He was a member of Mount Lebanon Lodge, in Massachusetts, in 1807, and died in Concord in that State, in 1847, at the age of 70. He visited England and exemplified the Preston Lectures as he had received them from Bro. Webb, before the Grand Lodge of England, and the Masonic authorities of that Grand Body pronounced them correct. In the year 1817, Bro. John Barney, formerly of Charlotte, Vermont, went to Boston and received the Preston Lectures there as taught by Gleason, and as they were approved by the Grand Lodge of Massachusetts.

"I am unable to say whether he received them from Bro. Gleason himself, or from Bro. Henry Fowle. My impression is that he received them from Bro. Fowle. In possession of these Lectures he returned to Vermont, and at the Annual Communication of our Grand Lodge in October, 1817, visited that Grand Body and made known the fact. The subject was submitted to a committee for examination, which reported that these Lectures were according to the most approved method of Work in the United States, and proposed to give Bro. Barney letters of recommendation to all Lodges and brethren, wherever he may wish to

travel, as a brother well qualified to give useful Masonic information to any one who may wish his services.

"The Grand Lodge accepted and adopted the report of its committee, and Bro. Barney, under the recommendation thus given, visited many of the then existing Lodges of this State, and imparted to them a knowledge of these Lectures. Among others, in the year 1818, he visited Dorchester Lodge, in Vergennes, and imparted full instructions in them to Right Worshipful Samuel Wilson, now and for several years past, Grand Lecturer of this State. Upon this occasion Bro. Barney wrote out a portion of them in private key, and Bro. Wilson wrote out the remainder. Both were written in the same book, and that part written by Bro. Wilson was examined carefully and approved by Bro. Barney. That original manuscript is still in existence, and is now in possession of my son, Bro. Philip C. Tucker, Jr., of Galveston, Texas, to whom Bro. Wilson presented it a few years ago. Bro. Wilson has a perfect copy of it, and refers to it as authority in all cases of doubt. Bro. Gallup, of Liberty Lodge, at Franklin, was one of the original Grand Lodge committee, and is still living to attest the correctness and identity of these Lectures as taught by Barney, in 1817.

"These are the only Lectures which have been sanctioned in this jurisdiction, from October, 1817, to the present day. The Grand Lodge has sanctioned no others. My predecessors, Grand Masters Robinson, Whitney, Whales and Haswell, sustained them against all innovations, and to the extent of my power I have done the same. I think upon these facts I am justified in saying that the Lectures we use are the true Lectures of Preston.

"Webb changed the arrangement of the sections as fixed by Preston. for one which he thought more simple and convenient, but, as I understand, he left the body of the Lectures themselves as Preston had established them. Subsequently to 1818, Bro. Barney went to the western and southwestern States; he was a man in feeble health at the time, and pursued Masonic lecturing as a means of subsistence. Upon his return to this State, a few years afterwards. he stated to his brethren here--as I have been credibly informed and believe-- that he found different systems of lecturing prevailing at the west and south-west, and that, upon presenting the Lectures he had been taught at Boston in 1817, to different Grand Masters, they

were objected to, and that various Grand Masters would not sanction his lecturing in their jurisdictions, unless he would teach the Lectures then existing among them, that desiring to pursue his occultation, he did learn the different systems of lecturing then existing in the different States, and taught them in the different State jurisdictions, as desired by the different Grand Masters in each. This circumstance accounts for the strange disagreement between the east and west and south-west as to what are the true Barney Lectures. They meant one thing in New England and another in the west."

Again, in 1861, he says: "Bro. Gleason was appointed Grand Lecturer of Massachusetts in 1805 and no other Grand Lecturer was appointed by that Grand Lodge until 1842. During all this time Bro. Fowle was a member, sometimes a subordinate officer, and occasionally Master of St. Andrew's Lodge of Boston, one of the oldest and best informed Lodges in the world. For most of this time, also, Bro. Gleason was at home in Massachusetts, and holding his office of Grand Lecturer of his State. Is it not a very violent presumption to assume that he did not know what Lectures and what kind of Work were taught in one of the strongest Lodges of Boston.

"I knew Bro. Henry Fowle from my boyhood. My father was one of his intimate friends, and they were members and officers of the same Charter. Bro. Fowle was a man of far more mind and attainments than are usually found among men of his sphere of life. His was not a mind to forget anything, and was too tenacious a Mason to make changes without authority. But setting all inferences from such considerations aside, I remark, that I was present at St. Andrew's Lodge in 1823 or 1824. AND SAW THE WORK DONE, BRO. FOWLE TAKING PART IN IT THAT EVENING AS A SUBORDINATE OFFICER, AND THE WORK WAS IDENTICALLY THAT WHICH HAS BEEN PRACTICED IN THIS JURISDICTION FROM 1818 TO THIS DAY. AS EXEMPLIFIED IN THE LECTURES COMMUNICATED TO WILSON BY BARNEY. I add also, that I was subjected, upon another occasion, to a thorough examination, in an ante-room of the same Masonic hall, upon a visit to St. Andrew's Chapter, by a strong examining committee, which, finding that I answered readily, ran through the Lectures ENTIRE from entered apprentice to Royal Arch, and that the whole of them were IDENTICAL with those in use in the Lodges and Chapters of Vermont. There can be no doubt, then, that the Lectures communicated by Fowle to Barney

were the genuine Lectures taught by Webb and Gleason, the same which Gleason received from Webb in 1801 or 1802; the same which he taught as Grand Lecturer of Massachusetts, from 1805; the same that I found among the Boston Masons, in 1823 or 1824 and the very same which are taught there now.

"Was there any opportunity for them to be falsified in their translation from Barney to Wilson? Barney received them in 1817 and made private notes of them; in October of that year, he submitted them to the Grand Lodge of Vermont, and got its permission to teach them in this jurisdiction: he was well known here, was a man of integrity and had every motive of interest and honor to preserve them in their purity. In 1818--and before he had gone from the State to teach elsewhere at all--he imparted them to Bro. Wilson, having his original notes before him, and aiding that Brother in making a correct copy of themand when they came into use practically, they were found to exactly agree with those used in the jurisdiction from which Bro. Barney received them. There seems no room for error or mistake here. The link in the chain of transmission is not broken at all."

The work of Webb was evidently well done, and in his life time there existed a fairly uniform method where he or his disciples taught. He died in 1819. Jeremy L. Cross published his "True Masonic chart" in 1819. It was the Webb monitor with the addition of a series of illustrations of the emblems. This feature has been copied in most monitors since.

The "Morgan excitement" in 1826 put Masonic activity to a disadvantage, and there was little done from 1826 to 1839 or thereabouts. Then there was a revival of interest and an agitation for uniform work resulting in the Baltimore Convention of 1843, at which the delegates adopted the "Webb work."

John Barney, of whom Philip Tucker speaks, was made a Mason in Friendship Lodge No. 20, at Charlotte, Vt., in 1811. After teaching the Webb work in Vermont he went west. He was Grand Lecturer in Ohio from 1836 to 1843, and Grand Lecturer of the Grand Lodge of Illinois in 1846 and 1847. He died at Peoria, Ill., June 22, 1847. He was the most influential ritualist of Vermont, Ohio and

Illinois. Michigan and Wisconsin, and the states which have since become independent Masonically, derived their work from these, and follow the Barney work to the best of their knowledge.

John Barney was the delegate from Ohio to the Baltimore Convention of 1843. Charles W. Moore of Massachusetts, was also a delegate. In a letter written in 1863 he says:

"The work and lectures of the first three degrees, as adopted and authorized by the Baltimore Convention, in 1843, were, with a few unimportant verbal exceptions, literally as they were originally compiled by Bro. Thos. S. Webb, about the close of the last century, and as they were subsequently taught by him during his lifetime, and also by his early and favorite pupil, Bro. Benjamin Gleason, from the years 1801-2 until his death in 1847. In a note to me, under date of NOV. 25, 1843, Bro. Gleason says: 'It was my privilege while at Brown University, Providence, R.I., (1801-2) to acquire a complete knowledge of the lectures in the first three degrees of Masonry, directly from our late much lamented brother Thos. S. Webb.' In 1805 Bro. Gleason was commissioned by the Grand Lodge of Massachusetts as its Grand Lecturer and empowered to visit and instruct the Lodges in the ritual, as he had received it from Bro. Webb. This duty he performed with great fidelity, and to the entire satisfaction of the Grand Lodge; and this ritual is in use in the lodges of Massachusetts at the present time. There may be some verbal departures from the original, but no material change has been made in it. In 1823-4 Bro. Gleason was my Masonic teacher. I learned the work and lectures of him. We were connected by family ties, and close Masonic relations continued to exist between us until his death in 1847. I was associated with him in all the various branches of Masonry for nearly a quarter of a century, and enjoyed all the rare advantages of his extensive and accurate knowledge of the various rituals of the different grades of the Order. In 1843 I was appointed by the Grand Lodge of Massachusetts a delegate to the Baltimore Masonic Convention, called for the purpose of revising the various modes of work then in use, and agreeing upon a uniform system for the country. Before leaving home, and as a preparation for the better discharge of the duties of the appointment, I availed myself of the assistance of Bro. Gleason, in a thorough and careful revision of the lectures, which I had originally received from him and which, on frequent occasions, I had been called to deliver and work with him, both in-and out of the Lodge. I was, therefore, qualified to report them to the

convention, through its committee on the work, in their purity and integrity, and, beyond all doubt, just as they originally came from the hand of the late Bro. Webb. I had the honor to be a member of the committee, and to report the amendments, and the lectures as amended, to the convention. This I did without notes, but subsequently took the precaution-to minute down the alterations from the original; and these are now in my possession. They are mostly verbal, few in number, and not material in their results. The only change of consequence was in the due guards of the second and third degrees, which were changed and made to conform to that of the first degree in position and explanation. This was analogically correct."

At this Baltimore Convention sixteen of the twenty-three then existing Grand Lodges of the United States were represented, and the "work" adopted was called the "National" or "Barney" work. No opposition of consequence to this work occurred until 1860, when Robert Morris tried to have a "Webb-Preston work as taught by Robert Morris" adopted through the medium of a Conservator's Association. This Conservator's Association gained much influence and many brethren lent it their support. The plan was to have a conservator in each lodge who was to use his best efforts to promulgate the "Webb-Preston work as taught by Robert Morris." Each conservator was provided with a copy of "Mnemonics," which Robert Morris claimed was the true work.

The Grand Lodges, however, became alarmed and promptly condemned the Conservators; in the early 60's most of them passed resolutions reaffirming the work as handed down through Gleason, Barney, Wilson, Wadsworth, Cross and others, and as approved and recommended by the Baltimore Convention. Robert Morris claimed to have received the work from Bro. Wilson of Vermont; but Bro. Wilson says:

"In 1857 Robert Morris visited Vermont for the purpose of ascertaining what were the true Webb lectures. P. C. Tucker introduced Morris to me for the purpose, and I loaned him a copy (not my original) of my cipher, and which unfortunately had several omissions through mistake. In copying this, Morris made several mistakes and misread many passages. In fact he could never read it at all until I met him in Chicago in 1860, and I think he cannot read it all now. This copy, with its blunders

and omissions, is the text from which the book you refer to (Mnemonics) was made."

If we are correct in judging the condition which prevailed from 1843, when the Baltimore Convention was held, until the time of the Conservator's Association, we would conclude that there was a difference in the work in the different Jurisdictions which made a Conservator movement possible. (6)

Robert Morris may have been sincerely desirous of promoting a uniform work and believed he could accomplish it; He probably could if he had possessed either the Preston work or the Webb work, but he had neither. His was a Morris work, and there had been too many changes to suit the Brethren, and from then until now the work adopted and maintained in the East and Northwest (7) has been as near the Webb work as our ritualists could ascertain, with the exception of Pennsylvania which still adheres to the "Ancient" work.

(1) See Mackey's Enc., Article Lectures, for simple questions and answers.

(2) See Hutchinson's "Spirit of Masonry."

(3) History of Freemasonry and Concordant Orders, by Hughan, page 250.

(4) A considerable difference of opinion exists as to what was done. See "Hughan's English Royal Arch." "Sadler's Reprints and Revelations."

(5) We think this a rather improbable claim, as Bro. Cross was not made a Mason until 1808.

(6) "Two text books, differing materially were issued, each claiming to be the work adopted. (By the Baltimore convention). I have heard a dozen variations of the lectures, each declared to be such as were agreed upon at Baltimore." A. T. C. Pierson, G. M., Minn., 1858.

(7) I am uninformed as to the South and Southwest.

----o----

OUR COUNTRY

Our country ! In her intercourse with foreign nations may she always be in the right; but our country right or wrong!

--Stephen Decatur.

----o----

THERE DAWNS A DAY

I know there shall dawn a day

--Is it here on homely earth ?

Is it yonder, worlds away,

Where the strange and new have birth,

That Power comes full in play?

Then life is--to wake not sleep,

Rise and not rest, but press

From earth's level where blindly creep

Things perfected, more or less,

To the heaven's height, far and steep.

Where, amid what strifes and storms

May wait the adventurous quest,

Power is Love--transports, transforms

Who aspired from worst to best,

Sought the soul's world, spurned the worms'.

I have faith such end shall be:

From the first, Power was--I knew.

Life has made clear to me

That, strive but for closer view,

Love were as plain to see.

When see? When there dawns a day,

If not on the homely earth,

Then yonder, worlds away,

Where the strange and new have birth,

And power comes full in play.

--Robert Browning.

----o----

VICTOR HUGO'S PROPHECY

(In His Presidential Address at the Peace Congress in 1849.) A day will come when you, France--you, Russia-- you, Italy--you, England--you, Germany--all of you nations of the continent--shall, without losing your distinctive qualities and your glorious individuality, blend in a higher unity and form a European fraternity, even as Normandy, Brittany, Burgundy, Lorraine, Alsace, all the French provinces, have become blended.

A day will come when war shall seem as absurd and impossible between Paris and London, between St. Petersburg and Berlin, as between Rouen and Amiens, between Boston and Philadelphia. A day will come when bullets and bombs shall be replaced by ballots by the universal suffrage of the people, by the sacred arbitrament of a great sovereign senate, which shall be to Europe what the parliament is to England, what the diet is to Germany, what the legislative assembly is to France.

A day will come when a cannon ball shall be exhibited in our museums as an instrument of torture is now, and men shall marvel that such things could be. A day will come when shall be seen those two immense groups, the United States of America and the United States of Europe, in face of each other, extending hand to hand over the ocean, exchanging their products, their commerce, their industry, their arts, their genius --clearing the earth, colonizing deserts, and ameliorating creation, under the eye of the Creator.

----o----

WHERE IS GOD?

"Oh, where is the sea?" the fishes cried

As they swam the crystal clearness through;

"We've heard from of old of the ocean's tide

And we long to look on the waters blue.

The wise ones speak of an infinite sea;

Oh, who can tell us if such there be ?"

The lark flew up in the morning bright

And sang and balanced on sunny wings,

And this was its song: "I see the light;

I look on a world of beautiful things;

And flying and singing everywhere

In vain have I sought to find the air."

--M. J. Savage.

----o----

WAR

War begets Poverty,

Poverty, Peace--

Peace begets Riches,

Fate will not cease--

Riches beget Pride,

Pride is war's ground--

War begets Poverty,

So the world goes round.

--Old Song.

GLIMPSES OF A PRE REVOLUTIONARY MASONIC LODGE

BY BRO. J. EDWARD ALLEN, NORTH CAROLINA

The diary of old Samuel Sewall of Massachusetts has been called "a window in old Boston," and in the same way the early Masonic records may be called "colonial views." It is from this point of view that the writer has been greatly interested in the early records of Blandford-Bute lodge of Masons, of Bute County, North Carolina. The early North Carolinians were an interesting people. That polished gentlemen, William Byrd, of Westover, Virginia, after appointing a line of division between these and his people, speaks of them, in his "History of the Dividing Line," as "mere Adamites," forgetting that a large part of the Carolinians were Virginians.

We are interested to know that many of these men were Masons, and in particular, a number of those who came to Bute County. Therefore we find that on the twenty-ninth of April, 1766, these Bute County Masons had already organized a Lodge, and were on that date actually initiating candidates, "at Buffaloe," and were resolving to call their lodge "Blandford-Bute," probably in honor of the old Blandford Lodge, near Petersburg, Va., chartered in 1756, and in honor of their new home-county. They came down the trail which afterward became the Petersburg-Raleigh - Charleston stage road, passing through Warrenton, and by Buffalo. Aaron Burr later took this route on one of his journeys, spending a night in Warrenton.

We do not know what the status of these Masons was in April, 1766. They seem not to have been completely organized, for at the next meeting resolutions were passed as follows:

"Resolved, that the Quarterly Meetings shall be held regularly at Bute court on the first day thereof--

Resolved, that every member shall duly attend the lodges in course or give a sufficient reason for his absence or pay the sum of two shillings sixpence for each nonperformance.

Secondly, shall prophanely Swear in the Lodge under no less penalty than two shillings and six pence for the first offense and five shillings for each after.

Thirdly, that there shall no member Indecently behave such as whispering or Laughing in the lodge under the above penalty.

Fourthly, that no member shall disclose the proceedings of the lodge to any but Masons, and not to them without they intend to become members or should give such reasons as they should think they would.

Fifthly, that no member shall speake in the lodge without rising and addressing himself to the Master.

Sixthly, that Every Member shall pay for his quarterly Payment Six Shillings and Eight Pence Proct. money to the treasurer that shall be appointed by the lodge.

Seventhly, that no member shall reflect, or laugh, at any Rules proposed by any member without, in the lodge, and there to make their objections in a manner becoming any Mason.

Resolved, that no person be initiated in this lodge except he pay the money down for his initiation, or give one of the members of the lodge for his security, to-wit 4-4sh. Virga. currency--

Resolved, that Jethro Sumner Treasurer of this Lodge, bring his account of the expenses of the same--

Resolved, that the treasurer Prepare a Striped Shirt and a Pair of Trousers for the use of the Lodge."

This curious commingling of trivial incidentals and important matters was evidently regarded as the fundamental law for the government of the lodge, for it is signed by the thirteen members, and is then concluded with the statement "Then the lodge adjourned till the Lodge in course."

Just a word personal here about these men will not be out of order. We must understand that the English language was not then nearly so firmly fixed in its forms and usages as now; and that therefore what appears to us to be bad grammar would not have then been scorned. We must remember also that these men all lived hard outdoor lives, many of them traveling long distances to find a lodge or a church, and that therefore schools were almost inaccessible to the most of these settlers and education was within reach only of a privileged few who could employ private tutors. And did not that notorious governor of the neighbor state, Sir William Berkeley, write concerning the condition of his people: "I thank God there are no free schools, nor printing, and I hope we shall not have these hundred years; for learning has brought disobedience and heresy, and sects into the world, and printing has divulged them, and libels against the best government. God keep us from both." But in spite of unfavorable conditions many of the members of this old lodge were men whose names appear on the pages of history as those of heroes of a great faith or magnificent champions of liberty. Jethro Sumner, an officer of the lodge, was one of the great generals of the Revolution. It is said that his name was seriously considered when a Commander-in-chief of the American armies was to be chosen. Green Hill, another of the members of the lodge at this time, was the man in whose house was held the first conference of the Methodist Episcopal Church in America. One part of this one county furnished at one time, later, both U. S. senators, the congressman, the Governor, and a judge of the State court of appeals. Here was born and raised Nathaniel Macon, the greatest North Carolinian, long Speaker of the National House of Representatives. And, by contrast, hence came Beau Hickman, the greatest deadbeat, immortalized by G. A. Townsend as the villain in "Crutch, the Page."

The business of these old lodges was almost always conducted in the first degree. Hence the charge for initiation was four pounds four shillings Virginia currency, equivalent to about fourteen dollars. This is excessively high, when we think of the fact that the average fee for the three degrees in North Carolina today is less than twenty dollars. But when he was initiated, the Mason signed the by-laws and became an active member. Relatively a small part of the Masons took all the three degrees, and the Master Mason's lodge was not opened "on Buffaloe" oftener than three or four times each year. The Royal Arch work seems to have been done by the same organization, for we read about twice in each year's record that "at a lodge of Arch and Royal Arch Masons," somebody was advanced to the "exalted Arch degree," or to the "superexalted Royal Arch degree."

At times the lodge met when court was in session, and at night, actually in the court house. Bute court house was ten or twelve miles from the nearest town, and when it was afterward removed to Warrenton, the old records were lost. They were found more than seventy-five years later, by a non-Mason, an excellent gentleman, who is said to have sat up all night reading them, and it is charged that on the following morning his first question was, "What did those old fellows do with that pair of drawers that the Lodge bought?" No one was able to advise him.

Quite plainly there has been a change of sentiment toward many things somewhere in the decades. We read that often this lodge "repaired to brother So-andso's tavern, where a sumptuous repast was enjoyed." This was usually paid for by the candidate of the day, but sometimes there is an entry in the minutes of the next meeting to the effect that "the secretary read a bill for two gallons of rum, which on motion was ordered paid." It is possible that this may have been intended for use as medicine, but we may safely conjecture that such was not the case. It is a matter of common knowledge that many of the religious gatherings of the day in this and other sections were composed to a strikingly large extent of men who each and all were unwilling to leave home without their "ticklers," "demijohns," or even "runlets" of the liquor that cheers and then does some more. The truth is, the history of Masonry is the history of the morals of its devotees, and as surely as we can read the signs of the times, just so surely can we see that the morals of the country are being elevated. Lodges frown on drunkards today and deal stringently with them.

Do not think, however, that twentieth-century lodges have a monopoly of the duty of dealing with violators of the Masonic law. Our eighteenth-century brethren, too, had troubles in that line. At a meeting of Blandford Bute lodge held on November 20, 1767, the members seem to have been uproariously hilarious. Christmas was coming, and they may have been either glad with its spirit or spirits, or mad with its prospects of paying the bills, for at this season "everybody works father." Whatever may have been the trouble, we find that in this meeting Brother Duncan misbehaved three times and was fined two shillings sixpence each time. It was a fellowcraft's lodge, and the brother who had just been passed was next fined 2s.6d. for "a breach of behaviour." He must have had something more than nerve! Brother William Tabb next was discovered laughing and received the same dose. Tabb was next soaked 2s.6d. for going out, and lastly Arch Campbell received the uniform penalty for misbehaving. At this point it seems that the lawbreakers must have outnumbered the more sedate brethren, for we read that at the end of the meeting all the fines were remitted, as well as the fines of the members who had been absent without excuse at the last meeting. What a deal of relief there would be to the Master of many a lodge today if he could by fines force his members to attend the meetings! It was in the previous August that one brother was fined for swearing, another for getting drunk, and two for no less grave an offense against the dignity of the lodge than singing. This reminds us of the case of the lady who sang so atrociously in the Methodist church of the nearby town of Warrenton about a hundred years ago, that she was excluded from fellowship. The case was carried to the State court of appeals, which restored her to her former rights and privileges.

In these old records we find only one allusion to Joseph Montfort, of Halifax, "Grand Master of and for America," as he was designated in his commission from the Duke of Beaufort. On August third, 1767, Jos. Montfort is recorded as one of the visitors. There is no record of any recognition of his standing, except in the fact that at this meeting there was a larger attendance than at any other which Blandford-Bute ever held. His commission was not issued until 1771.

Trouble between the adherents and supporters of the mistaken policy of the reigning house in the mother country, and those who stood uncompromisingly for their liberty, early became acute in North Carolina. In several sections of the state there were many Scotch Highlanders and others who were loyal to England to the last stand. Governor Tryon defeated the ill-trained Regulators in the battle of

Alamance about 1771, and only made these seekers for freedom more determined. The call of military duty suspended temporary interest in everything else, probably including Masonic lodge work. If Blandford-Bute was active from 1768 to 1782, it left no records.

It is probable that many of the Masonic lodges became hotbeds of Revolutionary spirit. Almost every one of the leaders of the Revolution in North Carolina was an active Mason, and there is good reason to believe that many of the Masonic lodges were closely in touch with the machinery used at this time to ascertain the spirit and temper of the various sections and communities concerning the war. This was probably the case with Blandford-Bute, for it was a household saying around here that there were "no Tories in Bute." It is probable that there was a close relation between the lodges and the Committees of Safety, or the Committees of Correspondence. If the lodges were concerned thus, they met informally and left no records. One might wonder whether such activities could have suggested the general plan of the Ku Klux Klan to the sorely troubled Southern men of Reconstruction days. Do the words which the writer has italicized in the quotations below possibly suggest some sort of unrecorded, irregular activity?

The secretary of post-bellum days, in transcribing the records, possibly for Grand lodge inspection when the North Carolina Charter was given, says of what he gives up to 1768:

"The foregoing are all the proceedings that can be had from the lodge while it was held at Buffaloe which is transcribed from part of the original by J. Macon, Secretary."

Fortunately, we have both the original up to 1768 and the copy. The reorganization meeting is discussed in the records as follows:

"AT A LODGE OF ROYAL ARCH AND MASTER MASONS Opened and held in due form the 6th of April, 5782, at High Twelve.

Resolved, that a due record be kept from and after the date of this lodge together with the reasons it has not been kept up according to the Constitutions and Rules of the Craft.

TO THIS AND ALL SUCCEEDING LODGES

Be it known unto you

That from the unavoidable necessity of entering into a Cruel and Unnatural War, with the parent State, the Numerous Calls, Tryalls, Embarrassments of our fellow Citizens and Brethren Be it not Dismay'd, therefore, that the Harmony of this as well as many other Lodges have been greatly disturbed thereby, and only to be restored but by Unanimity and an unshaken hand of Fidelity which we owe to each other. So that under these deplorable circumstances we consider it a sufficient Vindication for our neglect in meeting. Particularly when we may Justly Add the many Battles, Skirmishes, Massacres, Robberies, Murders, Conflagrations and many other Hostile and inhuman acts which this present unnatural war hath produced. Consequences so destructive to Mankind in general and Obnoxious to us, and the Harmony of Masonry in particularly. But, arriving at a period which gives some respite, distinguishing us from the rest of mankind, then who is the Mason that will not meet and wheres the hand that denies his brother?

RESOLVED that a summons be issued to all the late members of our lodge to repair to our room at this place the first Saturday in May next by ten o'clock.

And the remnant of the once flourishing lodge accordingly came, true to that Masonry which had made its place in their lives in times of peace, and which had helped make life worth living in time of war. Only six battle-scarred veterans were left. But, strange to say, we find among them a number of members whose names we have never seen before. They must have been doing some work during the war sub rosa, without keeping any records of meetings. Their sources of income, their relatives, their homes, their health, all sacrificed for freedom, once more these old men in tears rekindled the fires on the altars of their homes and placed the Rule and Guide to Faith on the altar of their Lodge. It is interesting to note that the Masonic soldier thought of Masonry as having a definite place in the protection of his home. The wife left behind was sometimes placed in possession of some kind of secret by imparting which she might, and sometimes did, invoke the aid of Masons. The writer does not know what this was, but many of us have heard stories of the preservation of a home by means of this kind. It was afterwards done again in 1861-65.

All the old Masons "on Buffaloe" were dead, and the remnants voted to move the lodge to Warrenton. At the first meeting there the Secretary read an address one sentence of which was as follows:

"Whereas our ancient lodge room has lately been brought to ruin by the soldiary, and therefore rendered unfit for our purposes in meeting, So that under these circumstances we are exposed to much difficulty in our new designs, . . I recommend that a plot of ground be purchased in Warrenton. . ."

The plot of ground thus purchased adjoined the lot of Emmanuel Episcopal church, within whose walls Horace Greeley was married. It is interesting to note in passing that near the scene of the lodge's early labors was kept later one of the most famous pleasure resorts in the country, Jones' or Shocco Springs, which had its thousands of guests each season, and near which, almost within calling distance of the old lodge, were laid away the remains of Anne Carter Lee, beloved daughter of the great Hero of the Lost Cause, "there to await the Resurrection Morn."

Peaceful and uneventful was the later history of the old lodge, for after the storm of war always peace is most beautiful. In quiet did the old fellows meet and confer the degrees or dispense sweet charity, occasionally having a little celebration all their own. In the minutes of June twelfth, 1784, we notice that the secretary presented a bill for supplies, and it was "ordered, that the treasurer pay Wm. Campbell 29s.4d (about five dollars) for a loaf of sugar." For what could this have been bought, unless because there was here and there one of their members who "took sugar in his'n" when the drinks were passed?

Rarely did they in this period digress from the even tenor of their way, but once or twice we find them coming in contact with affairs outside before the Grand Lodge of North Carolina was formed. Once we find that Jethro Sumner moved, "that inquiry should be made respecting the appointment of a Grand Master for the United States." Sumner and Jos. Montfort had been close friends, and by this motion we understand that Sumner acknowledged the genuineness of the old Montfort commission and was looking to having his place filled after his death. Nothing came of this, as of similar moves in present times.

And this resolution, poorly written and almost unintelligible though it is, at length explains to us darkly the source from which Blandford-Bute lodge had for these many years derived its authority to work:

"Resolved, that if the State of Virginia has made choice of a Grand Master, that the proceedings of Blandford lodge of 23 Dec., 5766, for a copy of the Deputation given this lodge in order that a charter be had from that date."

It would appear from that crude and badly written resolution, that Blandford lodge, near Petersburg, Va., on December 23, 1766, gave these men some sort of dispensation under which to work. It is probable that this was asked for before April of that year.

Here let us leave the old lodge. Its hundred and thirty odd years of further history have not been without interest, but, the pioneer days past, by degrees it approaches our modern system.

The writer hopes in concluding, that he and the reader may imitate the example of these good brethren, of whom their faithful secretary records that they "PARTED LOVINGLY ON THE SQUARE."

DISCUSSING THE PREVIOUS QUESTION

BY BRO. R.I. CLEGG, OHIO

That is an oblong square? These things make me wonder." "And no wonder, for as the old farmer said when he saw a giraff for the first time, 'There ain't no such animals.' Such errors no doubt crept in by virtue of the law of exaggeration for the sake of emphasis, and may easily be corrected."

This is the sort of question and answer the text of ritual and monitor must withstand. These comments are typical. How far are they justified?

At the outset I confess to a very cordial attitude toward both the inquiry and the response. Much may be said by way of excuse for them. In fact the position of inquiry and of wonderment is an excellent foundation for research. Granted a respectful persistence in regard to the subject and starting from such a point of departure, the inquirer can unearth material of great importance.

But that happy outlook is not always the result. Well do I recall a very industrious effort made by an esteemed co-worker of mine to obtain the approval of one Grand Lodge Committee for certain drastic changes in our ceremonies. It took long argument before it was at all possible to make him see any reason for sundry expressions. His was essentially the modern iconoclastic view, mine that of retaining whatever could be justified by ancient or present day usage.

My plea was and is for the retention of everything Masonic, unless it could be shown that in the olden days it was as incongruous as it may seem to be in the light of today. Now as it is obvious that this position calls for ample and exceedingly difficult investigation, there would be few changes if the attitude were universally adopted. To say the least, it is emphatically the one prescribed by the charge to every Master Mason.

Let it not be understood that in all respects I am a "Standpatter." Whenever a change is universally approved is ample time for its adoption, and when conservatives like myself cannot show some excellent reason for stemming the tide of innovation, perhaps we ought not to protest overmuch at the laying of hands upon the structure of ceremonial formulas. We would nevertheless hope that even in such cases the alterations be made in none but a reverent manner, rather as a repair for some ageworn weakness than as a movement of drastic renovation. If alteration be done at all let it be done tenderly and with affection.

But returning to our topic, what do we find ? How far is this particular expression a mere exaggeration? To the offhand glance there is probably a contradiction in the terms. A four-sided figure having its sides equal in length and all its angles of ninety degrees is commonly called a square, and such a figure cannot be oblong. Manifestly we must seek in some other direction for an explanation of the phrase "oblong square."

Mathematically the word "oblong" can be applied to intersecting axes of unequal length. For the same reason it may properly be also descriptive of the working tool known as a square when the latter has arms of unequal length. Is there any other

brief phrase that could so well be employed for the purpose? And to what else could the term be so pertinently applied as to the unequally armed tool familiar to every workman in all lines of industry? Mention the word to any workman and his mind at once visualizes the same thing in every case, and that not an enclosed figure.

While it is true that the square with us is usually with arms of equal length, and as far back as the painting of "Night" by Hogarth, Grand Steward in the early part of the eighteenth century, the Master's square was so represented, yet there are as in the familiar "gallow's" square and in the square adopted by the Continental brethren an oblong form to be found. This is very probably selected from the operative form.

A plain square having its arms measured off as integral quantities and in units well known to a special class of workmen would have an extraordinary significance. Some studious brethren, Lawrence for example, have attacked the custom of placing graduations of length upon the arms of the square. To my mind this suggests the foundation of the forty-seventh proposition. Given the graduations on the square blades and then with the help of another rule across the hypotenuse you have the measurements of a right-angled triangle, and on multiplying these by any one number you possess the direct dimensions of a large figure; the larger the dimensions of course the less likelihood of inaccuracy creeping into the fundamental layout of a building.

There are those who hold that the oblong square represents the early civilized world, when as in the case of the Roman Empire it stretched due East and West to about twice its Northern and Southern limits. This has seemed to me more fanciful than demonstrative. It might as easily be supposed to represent the famous double cube, that puzzle of the centuries. I refer of course to the ancient problem requiring the determination of the size when the cubical altar of Apollo was to be made with twice the former volume.

But let us not get too far from the Lodge room. Recall the occasion when the term oblong square is used. Consider the immediately preceding and following locations and positions. Do not forget the peculiar features of the ceremony of laying a cornerstone of any building when performed with Masonic auspices, and in connection therewith compare the ceremonial associated with the North-east corner. Now let us go a step further, and I use this expression advisedly.

Having the above in mind, think of the bonding of a wall as it would be thought of by an operative Mason. The simplest and crudest way of rough walling would be to throw the squared stones rudely together hit or miss. Probably the inexpert would lay them end to end and side by side as the obviously quickest way of getting over the ground. Does this suggest anything to the reader as being comparable with the progress made at the entrance and until the candidate has been properly taught? More I cannot say of that particular feature, but to the discerning enough has probably been submitted.

Let us pass on our way. The bonding of a wall calls for the placing of certain bricks or stones at an angle to the rest, preferably a right angle as a matter of efficiency and for compactness; the several parts then lending each other their maximum co-operation and being more uniformly acted upon by the mortar or cement. In this position they better resist the load that may be placed upon them. Their individual and complete strength is firmly a unit, they stand together in cohesive compactness. Thus should we Masons stand and so are we taught.

Stones or bricks are seldom cubes for building purposes. They are oblongs preferably, and invariably squared. The tools to test them are all the better for having their axes of different lengths, and especially is this true if the oblong square contains the ready means of setting up the forty-seventh proposition. Then the workman is not only equipped to carve the stone but to lay out the area for the completed walls.

The Masonic student wishing to go further into the use of the square by the old workmen may well consider the painted and sculptured representations of the tool

itself. He may also examine the working methods of such as Cellini, Vasari, Vitruvious, etc., in the proportional uses of such implements as the square in highly skilled masons' work, they being architects of antiquity of whom the oblong square is a fitting symbol.

THE PURPOSE OF MASONRY

"There comes from time to time, with what would seem increasing frequency, a cry for leadership by Freemasonry and its organizations, but when these cries are analyzed they seem to suggest an abandonment of the most sacred of our principles and to call for a will-o'-the-wisp guidance into the Sorbonian bogs of politics or down the Gadarenian cliffs of religious controversy.

"Of all those who so insistently demand that Freemasonry shall take up all the latest fads as they catch the wind of popular favor, or that we shall zealously attempt to divide the citizens of our nation into many warring camps, that the sacred walls of our asylums may resound only with the accents of 'hatred, uncharitableness and intolerance,' we may wisely ask, 'Whither goest thou ? What is the way you ask us to travel, and where is the end of the journey upon which you would have us enter with light hearts ?'

"It is true that an order without a purpose would be like a body without a soul, but that purpose certainly need not be to control or dictate the daily life, the politics, or the religious affiliations of our fellow citizens.

"Primarily, the great purpose of Freemasonry is the teaching, by and through its organized forces and its symbolism, of the moral truths which lie at the foundation of human society. So far as it performs its great duty to humanity, Freemasonry selects those men, and those men only, whose character and intelligence fit them for its teachings; and those men, by most solemn and sacred appeals to their minds, their hearts and their emotions, it knits into its great union of friends and brothers

and sustains, supports and encourages them in all that goes to make up true manliness. To those so selected and so trained we may safely leave the performance of their duties to God, their country, and humanity.

"It is still true that charity and toleration are cardinal principles of Freemasonry, and we may proclaim in all honesty and candor that we practice here and everywhere, to the utmost extent, the great, generous, tolerant, liberal doctrines of the Ancient Accepted Scottish Rite."

--Barton Smith 33d

----o----

THE SWEETNESS OF A FRIEND

Be sure there is some one to whom you can open yourself, to whom you can tell everything, and who will be willing to confide everything. Deserve such companionship, and, where it exists. do not let it die away. On such intimacy somewhere, all social life depends. --E. E. Eale.

SOME DEEPER ASPECTS OF MASONIC SYMBOLISM

BY BRO. ARTHUR EDWARD WAITE, ENGLAND

PART III

RECURRING to the Legend of the Third Degree, the pivot upon which it revolves is the existence of a building secret, represented as a Master-Word, which the Builder died to preserve. Owing to his untimely death, the Word was lost, and it has always been recognized in Masonry that the Temple, unfinished at the moment of the untoward event, remained with its operations suspended and was completed later on by those who obviously did not possess the Word or key. The tradition has descended to us and, as I have said, we are still on the quest.

Now what does all this mean? We have no concern at the present day, except in archaeology and history, with King Solomon's Temple. What is meant by this Temple and what is the Lost Word ? These things have a meaning, or our system is stultified. Well, here are burning questions, and the only direction in which we can look for an answer is that which is their source. As to this, we must remember that the Legend of the Master Degree is a Legend of Israel, under the aegis of the Old Covenant, and though it has no warrants in the Holy Writ which constitutes the Old Testament, it is not antecedently improbable that something to our purpose may be found elsewhere in the literature of Jewry.

THE KABALAH

I do not of course mean that we shall meet with the Legend itself; it would be interesting if we did but not per se helpful, apart from explanation. I believe in my heart that I have found what is much more important, and this is the root-matter of that which is shadowed forth in the Legend, as regards the meaning of the Temple and the search for the Lost Word. There are certain great texts which are known to scholars under the generic name of Kabalah, a Hebrew word meaning reception, or doctrinal teaching passed on from one to another by verbal communication. According to its own hypothesis, it entered into written records during the Christian era, but hostile criticism has been disposed to represent it as invented at the period when it was written. The question does not signify for our purpose, as the closing of the 13th century is the latest date that the most drastic view-- now generally abandoned-- has proposed for the most important text.

We find therein after what manner, according to mystic Israel, Solomon's Temple was spiritualized; we find deep meanings attached to the two pillars J. and B.; we find how the word was lost and under what circumstances the chosen people were to look for its recovery. It is an expectation for Jewish theosophy, as it is for the Craft Mason. It was lost owing to an untoward event, and although the time and circumstances of its recovery have been calculated in certain texts of the Kabalah, there has been something wrong with the methods. The keepers of the tradition died with their faces toward Jerusalem, looking for that time; but for Jewry at large the question has passed from the field of view, much as the quest is continued by us in virtue of a ceremonial formula but cannot be said to mean anything for those who undertake and pursue it. It was lost owing to the unworthiness of Israel, and the destruction of the First Temple was one consequence thereof. By the waters of Babylon, in their exile, the Jews are said to have remembered Zion, but the word did not come back into their hearts; and when Divine Providence inspired Cyrus to bring about the building of the Second Temple and the return of Israel into their own land, they went back empty of all recollection in this respect.

THE DIVINE NAME

I am putting things in a summary fashion that are scattered up and down the vast text with which I am dealing--that is to say, Sepher Ha Zohar, The Book of Splendor. The word to which reference is made is the Divine Name out of the consonants of which, He, Vau, He, Yod, we have formed Jehovah, or more accurately Yahve. When Israel fell into a state which is termed impenitence it is said in the Zoharic Symbolism that the Vau and the He final were separated. The name was dismembered, and this is the first sense of loss which is registered concerning it. The second is that it has no proper vowel points, those of the Name Elohim being substituted, or alternatively the Name Adonai. It is said, for example: "My Name is written YHVH and read Adonai." The epoch of restoration and completion is called, almost indifferently, that of resurrection, the world to come, and the advent of the Messiah. In such day the present imperfect separation between the letters will be put an end to, once and forever. If it be asked: What is the connection between the loss and dismemberment which befell the Divine Name Jehovah and the Lost Word in Masonry, I cannot answer too plainly; but every

Royal Arch Mason knows that which is communicated to him in that Supreme Degree, and in the light of the present explanation he will see that the "great" and "incomprehensible" thing so imparted comes to him from the Secret Tradition of Israel.

It is also to this Kabalistic source, rather than to the variant accounts in the first book of Kings and in Chronicles, that we must have recourse for the important Masonic Symbolism concerning the Pillars J. and B. There is very little in Holy Scripture which would justify a choice of these objects as particular representatives of our art of building spiritualized. But in later Kabalism, in the texts called "The Garden of Pomegranates" and in "The Gates of Light," there is a very full and complicated explanation of the strength which is attributed to B., the left-hand Pillar, and of that which is established in and by the right-hand Pillar, called J.

THE TEMPLE

As regards the Temple itself, I have explained at length elsewhere after what manner it is spiritualized in various Kabalistic and semi-Kabalistic texts, so that it appears ever as "the proportion of the height, the proportion of the depth, and the lateral proportions" of the created universe, and again as a part of the transcendental mystery of law which is at the root of the secret tradition in Israel. This is outside our subject, not indeed by its nature but owing to limitations of opportunity. I will say only that it offers another aspect of a fatal loss in Israel and the world--which is commented on in the tradition. That which the Temple symbolized above all things was, however, a House of Doctrine, and as on the one hand the Zohar shows us how a loss and substitution were perpetuated through centuries, owing to the idolatry of Israel at the foot of Mount Horeb in the wilderness of Sinai, and illustrated by the breaking of the Tables of Stone on which the Law was inscribed; so does Speculative Masonry intimate that the Holy House, which was planned and begun after one manner, was completed after another and a word of death was substituted for a word of life.

THE BUILDER

I shall not need to tell you that beneath such veils of allegory and amidst such illustrations of symbolism, the Master-Builder signifies a principle and not a person, historical or otherwise. He signifies indeed more than a single principle, for in the world of mystic intimations through which we are now moving, the question, "Who is the Master ?" would be answered by many voices. But generically, he is the imputed life of the Secret-Doctrine which lay beyond the letter of the Written Law, which "the stiff-necked and disobedient" of the patriarchal, sacerdotal and prophetical dispensations contrived to destroy. According to the Secret Tradition of Israel, the whole creation was established for the manifestation of this life, which became manifested actually in its dual aspect when the spiritual Eve was drawn from the side of the spiritual Adam and placed over against him, in the condition of face o face. The intent of creation was made void in the event which is called the Fall of Man, though the particular expression is unknown in Scripture. By the hypothesis, the "fatal consequences" which followed would have reached their time on Mount Sinai, but the Israelites, when left to themselves in the wilderness, "sat down to eat and rose up to play." That which is concealed in the evasion of the last words corresponds the state of Eve in Paradise, when she had become affected by the serpent.

To sum up as regards the sources, the Lost Word in Masonry is derived from a Kabalistic thesis of imperfection in the Divine Name Jehovah, by which the true pronunciation--that is to say, the true meaning-- is lost. It was the life of the House of Doctrine, represented by the Temple planned of old in Israel. The Master-Builder is the Spirit, Secret or Life of the Doctrine; and it is the quest of this that every Mason takes upon himself in the ceremony of the Third Degree, so that the House, which in the words of another Masonic Degree, is now, for want of territory, built only in the heart, "a superstructure perfect in its parts and honorable to the builder."

CRAFT MASONRY

But if these are the sources of Craft Masonry, taken at its culmination in the Sublime Degree, what manner of people were those who grafted so strange a

speculation and symbolism on the Operative procedure of a building-Guild? The answer is that all about that period which represents what is called the transition, or during the 16th and 17th centuries, the Latin writing scholars were animated with zeal for the exposition of the tradition in Israel, with the result that many memorable and even great books were produced on the subject. Among those scholars were many great names, and they provided the materials ready to the hands of the symbolists. What purpose had the latter in view ? The answer is that in Germany, Italy, France and England, the Zeal for Kabalistic literature among the Latin-writing scholars had not merely a scholastic basis. They believed that the texts of the Secret Tradition showed plainly, out of the mouth of Israel itself, that the Messiah had come. This is the first fact. The second I have mentioned already, namely, that although the central event of the Third Degree is the Candidate's Raising, it is not said in the Legend that the Master-Builder rose, thus suggesting that something remains to come after, which might at once complete the legend and conclude the quest. The third fact is that in a rather early and important High Degree of the philosophical kind, now almost unknown, the Master-Builder of the Third Degree rises as Christ, and so completes the dismembered Divine Name, by insertion of the Hebrew letter Shin, this producing Yeheshua--the restoration of the Lost Word in the Christian Degrees of Masonry.

Of course, I am putting this point only as a question of fact in the development of symbolism. Meanwhile, I trust that, amidst many imperfections, I have done something to indicate a new ground for our consideration, and to show that the speaking mystery of the Opening and Closing of the Third Degree and the Legend of the Master-Builder come from what may seem to us very far away, but yet not so distant that it is impossible to trace them to their source.

----o----

THE HOLY EARTH

There is something beyond the philosophies in the light, in the grass blades, the leaf, the sparrow on the wall. Some day the great and beautiful thought which hovers on the confines of the mind will at last alight. In that hope is consolation.

--Richard Jefferies.

THE ORDERLY LIFE

BY BRO. CHARLES SUMNER LOBINGIER, CHINA

It is almost commonplace to observe that one--perhaps the most important--of the secrets of success in any career is a recognition of the value of time. "Dost thou live thy life?" asks Poor Richard; "then value thy time, for time is the stuff life is made of." It is often said that "time is money." But the phrase is inaccurate for time is much more than money. It is true that time may usually be converted into money but it is by no means as easy to reverse the process. Has not the quest of the ages been for an elixir that would prolong life ? And what fabulous fortunes would a modern Croesus, like the late J. P. Morgan, have given for only one additional year!

The brevity of life and the elusiveness of time have afforded a favorite theme for the poets from Homer down. Chaucer sang of

"The lyfe so short,

The craft so long to lerne."

Longfellow elaborates the same thought in his lines:

"Art is long and time is fleeting,

And our hearts though stout and brave

Still, like muffled drums, are beating

Funeral marches to the grave."

And the greatest dramatist of all time said:

"We are such stuff as dreams are made of

And our little life is rounded with a sleep."

Of course, too, the hymn writers have taken up the refrain in sombre strains like these:

"Swift to its close ebbs forth life's little day."

* * *

"Time is winging us away

To our eternal home.

Life is but a winter's day

A journey to the tomb."

THE WASTE OF TIME

Notwithstanding the paucity of time and its transcendant value nothing is more common than the waste of it.

"Life we are told is a bubble, a shifting dream, evanescent as the morning mists, uncertain as a young maid's promise, brittle as a reed. And yet men proceed to deal with it as if it were as inexhaustible as the widow's cruise." (1)

To every serious individual, however, sooner or later, there comes a profound recognition of this truth and a painful consciousness of this waste.

"We think at the age of twenty," said one (2) who later became an octogenarian, "that life is much too long for that which we have to learn and do; and that there is an almost fabulous distance between our age and that of our grandfather. But when, at the age of sixty, if we are fortunate enough to reach it, or unfortunate enough, as the case may be, and according as we have profitably invested or wasted our time, we halt, and look back along the way we have come, and cast up and endeavor to balance our accounts with time and opportunity, we find that we have made life much too short, and thrown away a huge portion of our time. Then we, in our mind, deduct from the sum total of our years the hours that we have needlessly passed in sleep; the working-hours each day, during which the surface of the mind's sluggish pool has not been stirred or ruffled by a single thought; the days that we have gladly got rid of, to attain some real or fancied object that lay beyond, in the way between us and which stood irksomely the intervening days; the hours worse than wasted in follies and dissipation, or misspent in useless and unprofitable studies; and we acknowledge, with a sigh, that we could have learned and done, in half a score of years well spent, more than we have done in all our forty years of manhood."

Here is another lament:

"Lost! yesterday, somewhere between sunrise and sunset, three golden hours, each worth sixty diamond minutes. No reward is offered for they are gone forever. Gone forever! In those bitter words lies the sting of the moralist." (3)

But mere remorse and repining will do little to relieve this unpleasant situation. They are helpful only as they arouse us to action. The practical view is better expressed in such homely maxims as these:

"Don't cry over spilt milk."

"Never too late to mend."

And the practical question is, What can be done to stay the waste?

REMEDIES

Now the first step toward curing an evil is to ascertain its cause. And when we seek the causes of our waste of time we will find foremost among them the lack of system. We have not put our lives in-order. We spend our time in a haphazard fashion. We have no fixed method of utilizing it. Hence we undertake enterprises which we never finish because we find ere long that they should not have been begun. If we read it is for amusement and recreation rather than for inspiration or instruction. All this necessarily involves waste of time and the remedy must be sought in the adoption of the orderly life. For an essential feature of any scheme of economy is method, order, system. Well did Pope say

"Order is heaven's first law."--

And one of the first applications of method is the analysis and survey of our resources. If, as Franklin says, "time is the stuff life is made of" our days are the basic elements of the stuff.

"For the structure that we raise

Time is with materials filled;

Our to-days and yesterdays

Are the blocks with which we build." (4)

Our days then are the units of our lives and it is to our days that we must apply any workable scheme for improving time.

"Oh," said Thomas A. Kempis, "Oh that I had lived one day thoroughly well." And the psalmist prayed "So teach us to number our days that we may apply our hearts unto wisdom."

"Perdidi diem" (I have lost a day) was the lament of Rome's imperial philosopher, Marcus Aurelius. Carpe diem! (seize the day) was the more practical thought of the modern-minded, Horace.

But the day which we must seize is not some distant day--not even to-morrow--but to-day.

"To-day is king" says Emerson.

And here we must face the truth that "procrastination is the thief of time." Too many of us have planned great deeds "when we get time" !

PLAN THE DAY

Given to-day as the unit of our life, how shall we se it and stay the waste? Well in the first place we must plan it. Just as the well ordered workshop has "a place for everything and everything in its place," so the fruitful day has "a time for everything and everything in its time."

"A time for everything;" ay there's the rub! It cannot be found, you say. Well it will surprise you to ind how much can be done by trying. The idler has the least time. And here we reach a second step in the process--selection. For since we have not time or all we must be content to exclude some. At least we must select the most essential things. Do not fail to allow for health, character, the moral, spiritual, and intellectual life, as well as for business and pleasure. Without these first the day is barren.

"We live in deeds not years; in thoughts not breaths; in feelings not in figures on a dial." Some one said of a certain octogenarian, that in all his four score years he had never really lived fifteen minutes !

ODD MOMENTS

It is only when we are trying to find a place in our crowded day for even the most essential things that we come to appreciate the value of its fragments. For just as

the day is the unit of life, so the hour is the unit of the day and the minute of the hour.

Strive as we may to make our working plan complete, the most successful of us will always find moments, and even hours, which have not been provided for. Here is the chance for economy. The old adage "save the pennies and the pounds will take care of themselves," may be adapted to the situation. "Save the moments and the days will take care of themselves."

PRACTICAL SUGGESTIONS

Save some less important tasks for rainy days.

Have a good book ready for that wait at the station.

Set aside the next lull for reflection on some important problem.

It has been said of the late Grant Allen--who died in early middle life after having written voluminously and much that will live-- "Like all men who do much in this world, he had a genius for using up remnants of time. He had, too, an almost Gladstonian power of concentration." (5)

MAKE THE PLAN COMPREHENSIVE

But while our days, hours and minutes deserve our first attention we shall fail to make the most of them unless they are considered as parts of a whole to which

each is essential. Our work of to-day is most effective when it supplements that of yesterday and prepares that of to-morrow. Happy is the man who finds a life--work--one to which he can devote his best energies throughout his active years. One of the sagest remarks of Theodore Roosevelt was, that "the best fate is to be able to work hard at something worth while:"

But to do this effectively we must look a long way ahead and plan for the far future. And here we encounter a paradox. Just as we begin to realize at once the brevity and the uncertainty of life, we must prepare to live long. For consider the consequences of any other course ! If every man believed that to-day was his last, the world would cease to move. Then

"Live as though you are to die to-morrow; work as though you are to live forever."

Let us try to find our vocation; let us discover a task worth while; and then let us take a lifetime to accomplish it.

Another source of leakage in our time is indolence and sloth. We will not force ourselves to do what is necessary to improve our time; it is so easy to drift and dawdle. And here the orderly life requires the substitution of industry and diligence for idleness. One of the most pregnant of the recorded sayings of Jesus is the injunction, "Work while the day lasts; for the night cometh when no man can work."

"Not many lives but only one have we;

One, only one.

How sacred should that one life ever be

Day after day filled up with blessed toil,

Hour after hour still bringing in new spoil !"

EXECUTE THE PLAN

However complete our working plan it will avail nothing unless we are prepared to carry it out. "Hell is paved with good intentions." The shores of time are strewn with the wrecks of beautiful theories whose authors had not the strength of character to venture out upon the real ocean of life.

The execution of a matured plan is merely the most intelligent form of what we call diligence or industry which is the handmaid of economy in enabling us to make the most of our time.

But these virtues require an exercise of the will-- that dynamo of the human spirit. And it has been well said that "character is perfectly educated will." Hence our quest for a means of utilizing time and stopping its waste ends in finding that it depends in the last analysis upon the education of the will--i. e., the development of character. This then is the key to the orderly life and this alone will enable us, in Charles Kingsley's inspiring words, to

"Do noble things

Not dream them all day long;

And so make life, death and the vast forever

One grand sweet song !"

(1) Adams (W. H. Davenport), The Secret of Success.

(2) Albert Pike, Morals and Dogma, 115.

(3) Adams, ubi supra.

(4) Longfellow, The Builders.

(5) Le Galleinne, Attitudes and Avowals, 205.

SQUARE AND COMPASSES

BY BRO. WALTER RUSSELL REED, NORTH DAKOTA

CRAFTSMEN, it is truly a matter of rejoicing to me that my journeyings have brought me near your Lodge of Operative Cathedral Builders, so that I may again greet you, and know of your welfare. And it is a great pleasure to me, a Speculative Mason, to note the progress you have made in the construction of this noble and beautiful building. Its growth has no doubt seemed to you slow, but to me the advance you have made is most evident, and the development has been rapid toward that completed structure which our Master Architect has planned. It will be truly a poem and a prayer in stone, and each of you may well be proud to have had a part in so noble and glorious an undertaking as the erection of this cathedral which overshadows your lodge.

You remember, possibly, that on the occasion of my first visit to you, I held familiar discourse with you here on the likeness of such a work to the growth of human character. Again when I was with you a brief time last year, I drew from the same source some lessons on the strength of organization. Even as I walked about the building today, I noticed in the work-yard many of the stones which had been brought from the quarries, and were lying there until they should be needed. Beautifully finished some of them were, and much labor had already been expended on each one, yet as they lay here and there without order there was no

beauty in the assemblage. One, which seemed to be the key for an arch, appeared at even a less advantage than its fellows, and I thought of our old legend of that "Stone which the builders rejected." Yet, united according to the wisdom of our Master Architect, these same stones will combine to form the wondrous strength and beauty which is produced only by harmony. If it has chanced that you have pondered on my words, Craftsmen, as you have day by day spread the cement which has united these stones to one purpose, so that now you are grown to a higher regard for the craft, a greater loyalty to the state, and a deeper respect for law, then my words have not been in vain. For verily I would urge upon you that by organization, and true co-operation, even the rough stones of Failure may be builded into the beautiful temple of Success.

And now I might tell you of my travels in foreign countries, or speak of some of the ancient legends of the craft. But rather would I talk of the familiar things around you, so that with new eyes you may look on these common objects of everyday life. Would I could leave with some of you that Philosopher's Stone of thought and observation which turns each common thing to gold, and gives to him who possesses it the true title of Master.

Brother Warden, I notice that you have, with a carefulness which is no doubt a habit to you, brought your working tools with you into the lodge. Lend me for a moment your square. And a right good one it seems to be, and I doubt not the angle is true and the blades straight. How then, craftsman, do you use this tool? To try your work. Ay, and how often it tells you that your work is not yet perfect, does it not? The surface of the stone may be chiselled ever so smooth, but if, when the square is applied, the angle proves to be untrue, all must be done again, or the stone will be rejected by the overseers, and it may be that he who has shaped it will be humiliated by seeing it heaved over among the rubbish. Truly, square work only is what is required of us. Some may bring up stones for inspection of a pattern we know not, and which the square will not justify. Yet be not too hasty to condemn or criticise them, my Brother. Such stones may yet be needed for the building. Genius is not always to be fettered by the common standard. But as for us, we know that we must apply the square to every angle of our work ere we pronounce it good.

Let us now name this working tool with a new name. Suppose we call it Duty. As we day by day shape the rough ashlar of our rude and natural selves into the perfect ashlar of virtuous character, let the Square of Duty be our unerring standard. Swerve not from those principles of honor and morality, of truth and right, which are expressed by this symbol. Stand erect, and let your feet form its angle. In your walk of life pursue no crooked and devious way, but turn only on the angle of the square. Let Duty be with you always, craftsmen. Do that thing which is right; because you would, if that be possible; but even if you would not, do it because you should. Only thus may your work be approved by the Great Overseer.

But the Square of Duty is an inflexible and arbitrary thing. I would fain leave with you some more inspiring thought, which may make duty easier, though not less imperative. Worthy Master, in your work at the trestle board you often make use of the Compasses. Lend me, I beg of you, those useful and valuable instruments.

Ah, here we find no fixed and arbitrary angle, but one which may be varied from the closest contact to the widest circle of action. Let us give to the compasses, also, a new name. We shall call them Love. And a great name it is; perhaps that Most Great Name which gives to its possessor power even over things of darkness and evil. Duty often drives unwilling feet, which with Love go gladly. Duty alone could not bring us Goodness, or Devotion, or Charity, or Heroism. Truly, we must place Love above Duty, for Duty speaks to us from the earth, but Love comes down from God. Let Love guide you in your dealings with your fellow men, and Duty will be easy.

See, brethren, we have by thus placing the compasses on the square formed the six pointed star, the Seal of Solomon, with which you are familiar in ecclesiastical architecture. You already know some of its meanings; possibly now you have learned another. Let us lay these tools, so placed, here upon the open Book of the Law, that like a Blazing Star the Square of Duty and the Compasses of Love may be as a lamp unto our feet and a light unto our path.

----o----

A MASON'S PRAYER

Oh ! Unseen Power that rules and controls the destinies of the children of earth: teach me the symphony of life so that my nature may be in tune with thine. Reveal to me the joy of being loving, self-sacrificing and charitable. Teach me to know and play life's game with courage, fortitude and confidence. Endow me with wisdom to guard my tongue and temper, and learn with patience the art of ruling my own life for its highest good, with due regard for the privacy, rights, and limitations of other lives. Help me to strive for the highest legitimate reward of merit, ambition, and opportunity in my activities, ever ready to extend a kindly helping hand to those who need encouragement and succor in the struggle. Enable me to give a smile instead of a frown, a cheerful kindly word instead of harshness and bitterness. Make me sympathetic in sorrow, realizing that there are hidden woes in every life no matter how exalted or lowly. If in life's battle I am wounded or tottering, pour into my wounds the balm of hope, and imbue me with courage undaunted to arise and continue the strife. Keep me humble in every relation of life, not unduly egotistical, nor liable to the serious sin of self-depreciation. In success keep me meek. In sorrow, may my soul be uplifted by the thought that if there were no shadow, there would be no sunshine, and that everything in life must have its antithesis. Grant that I may be a true, loyal friend, a genial companion with the broad, honest charity born of an intimate knowledge of my own shortcomings. If I win, crown me with the laurels fitting to be worn by a victor, and if I fall, may it be with my face to the foe, fighting manfully, "and falling fling to the host behind,--play up, play up, and play the game." --William J. Robinson.

----o----

THE MOTIVE OF MASONRY

The cardinal doctrine, the underlying motive of Masonry, is service. There is not a degree in the elaboration of its teachings which lacks the inspiration of this thought--service to our fellow men, regardless of race, creed or color; service to our country; service to God. In the Nineteenth Degree of the Scottish Rite the teaching is emphasized that "Unconsciously we obey the dead; and the living, when we are dead, will obey us." Life is worth living in all its aspects if it be made worthy by doing. The waves of human influence go on and on in every widening circles until they beat upon the shores of time itself with resistless energy. The impulses of Masonry--ah, who can foresee their outcome? You, and I, my brother, have it within our power to contribute to those things which shall make others obey us long after we are dead and forgotten. Shall it be for weal or for woe? It must be for weal if we walk uprightly in the sight of God and of men, discharging our obligations with Masonic fidelity.

--J. H. Marrow, Cal.

----o----

FOUNDERS OR FINDERS ?

People talk sometimes of the "founders" of religion. But did ever a man in all the history of the world found a religion? Did Franklin found electricity ? Did Newton found gravitation ? Both forces existed long before these men were born. They were the finders, and not the founders. It is so with religion. Neither Moses, nor Buddha, nor Zoroaster, nor Jesus, ever founded a religion. Religion was founded in the primitive constitution of things, and these men were the finders of it instead of being its founders. They are gone and the traditions have followed them. The original order of things remains. Let us study religion at its primal sources. Let us seek as they sought, and we shall find as they found. They will help us to find. But not one of them ever claimed to be a founder of religion. They all depended on antecedents.

--E. L. Rexford.

----o----

MAN AND WOMAN

The man be more of woman, she of man;

He gain in sweetness and in moral height,

Nor lose the wrestling thews that throw the world;

She mental breadth, nor fail in childward care,

Nor lose the childlike in the larger mind;

Till at the last she set herself to man

Like perfect music unto noble words.

--Lord Tennyson.

MASONRY: ITS PHILOSOPHY AND INFLUENCE IN WARTIME

BY BRO. JOHN LEWIN McLEISH, OHIO

Years ago one or our greatest Masonic writers declared: "Masonry is the great Peace Society of the World. Wherever it exists, it struggles to prevent international difficulties and disputes, and to bind Republics, Kingdoms and Empires together in one great band of peace and amity."

The general laity little appreciate the boundless influence for good exerted in troublous wartimes by the Order whose keynote is silence and unostentation, whose basic foundation is cemented by the principles of brotherly love, relief and truth, of liberty, fraternity and equality. The Masonic Order is a vast army of men bound together by the mystic tie of brotherhood universal.

In the United States it numbers over two million members, and has fifty-one sovereign Grand Lodges. Of these, the smallest jurisdiction is the District of Columbia comprising sixty square miles and embracing thirty lodges with more than ten thousand members.

The Grand Lodge of England controls 2578 lodges with a total membership of 234,333. Eight Grand Lodges of Canada dominate 94,359. In Germany are eight Masonic sovereign jurisdictions, in South America six, in Australia six, in India five, in the West Indies three, in Mexico, Liberia, Egypt, Central America, Hungary and Servia, one each. In France and Italy Freemasonry is exceptionally powerful, as also in Switzerland, Holland, Belgium and Portugal.

To the lot of the Freemasons of the United States it has fallen to send first aid to their distressed brethren abroad. Right nobly they have responded to the call. Through the United States Masonic War Relief Association, with headquarters at Cincinnati, Ohio, a most substantial sum has been raised and liberal disbursements made respectively to the Grand Priory, Knights Templar of England and Wales, the Grand Lodge of Masons of Ireland, Masonic Relief Fund of Scotland, Grand Lodge of Masons in Germany, Supreme Council of Scottish Rite in Luxembourg, Grand Lodge of Masons in Switzerland, Grand Lodge and Supreme Council in Belgium, and the London Branch of the Masonic War Relief Association of the Unitcd States.

It is hoped and planned to expend in like manner $100,000, by the end of the current year. At this moment measures are under way to make ample provision for veteran distressed Master Masons, their widows and orphans, whose need will be especially pressing in the aftermath of war.

At no time in the world's history has the Universal Brotherhood failed to answer the crying need of humanity; never has it shirked the call of country when the cause was just, nor failed to raise its mighty voice in protest at a time when to draw the sword against a weaker enemy, could only mean the staining of a nation's flag with lasting dishonor.

American Masonic History is especially interesting. How many people today know that the Boston Tea Party had its inchoation in a Masonic lodge room, that the participants in the history making raid upon British ships in Boston harbor were all Masons? Of all the minute men answering the summons of Paul Revere, many were brothers of his Masonic lodge. General Warren who fought and fell at Bunker Hill, was a Worshipful Master. Our Declaration of Independence was the handiwork of two great Masons, Thomas Jefferson and Benjamin Franklin, and Thomas Paine. Of the fifty six signing it, two-thirds, it is said, were Masons, among them Charles Thomson, Rev. John Witherspoon, Captain William Whipple and the entire Virginia delegation. Peyton Randolph, the President and most of the First Continental Congress, were Freemasons.

Every army of civilization has its Masonic lodges. Among members of the American military lodges were Washington, Light Horse Harry Lee, Gens. Warren, Israel Putnam, Mad Anthony Wayne, Baron de Kalb, Lafayette, Andrew Jackson, Sam Houston, Stephen Austin, David Crockett, Worth, Quitman, McClellan, Robert Anderson, Garfield, McKinley, Albert Pike, Nelson A. Miles, and John Corson Smith.

Has it ever occurred to you to reflect exactly what in Masonry has attracted and sustained the unflagging, lifelong interest, devotion and enthusiasm of Americans like Washington, John Paul Jones, Franklin, Monroe, Andrew Johnson, Garfield, McKinley, Roosevelt, Thomas Marshall, Bryan, and a legion more of our most reprentative men of affairs?

The whole Philosophy of Masonry is uplifting and inspiring. Nowhere else can be found a more bitter arraignment of the horrors and futility of war, than in the Masonic teachings. The question has been asked frequently of late: "What is the attitude of Freemasonry towards the World Powers at present engaged in a titanic struggle to prove the right of might ?"

I think it may best be answered by the beautiful paragraphs scattered through that voluminous masterpiece by Albert Pike, "Morals and Dogmas of the Scottish Rite " They apply as forcibly today as when first offered to his Masonic brethren a generation ago. Read with me:

"Wars like thunderstorms are necessary to purify the stagnant atmosphere. War is not a demon without remorse or reward. It restores the brotherhood in letters of fire."

"When men are seated in their pleasant places, sunken in ease and indolence, with Pretence and Incapacity and Littleness usurping all the high places of State, war is a baptism of blood and fire, by which alone they can be renovated. It is the hurricane that brings the elemental equilibrium, the concord of Power and Wisdom. So long as these continue obstinately divorced, it will continue to chasten."

"In the mutual appeal of Nations to God, there is the acknowledgement of His might. It lights the beacons of Faith and Freedom, and heats the furnace through which the earnest and loyal pass to immortal glory. There is in war the doom of defeat, the quenchless sense of duty, the stirring sense of honor the measureless sacrifice of devotedness, and the incense of success. Even in the flame and smoke of battle, the Mason discovers his brother, and fulfills the sacred obligations of Fraternity. . . The nation that grasps at the commerce of the world, cannot but become selfish, calculating, dead to the noblest impulses and sympathies whlch ought to actuate States."

"It will submit to insults that wound its honor, rather than endanger its commercial interests by war; while to subserve

tween brethren of the blue and brethren of the gray in behalf of each other were of almost daily occurance. It was a Grand Lodge in South Carolina which first those interests it will wage unjust war on false or frivolous pretexts, its free people cheerfully allying themselves with despots to crush a commercial rival that has dared exile its kings, and elect its own ruler." "A war for a great principle ennobles a nation."

"A war for commercial supremacy, upon some shallow pretext is despicable, and more than aught else demonstrates to what immeasurable depths of baseness, men and nations can descend."

"Who can sum up the horrors and woes accumulated in a single War?"

"Masonry is not dazzled with all its pomp, and circumstance, all its glitter and glory."

"War comes with its bloody hands into our very dwellings. It takes from ten thousand homes those who lived there in peace and comfort, held by the tender ties of family and kindred. It drags them away to die untended, of fever, of exposure, in infectious climes, or to be hacked, torn and mangled in the fierce fight: to fall on the glory field, to rise no more, or to be borne away in awful agony to noisome and horrid hospitals."

"The groans of the battlefield are echoed in sighs of bereavement from thousands of desolated hearths."

"There is a skeleton in every house, a vacant chair at every table."

"Returning, the soldier brings worse sorrow to his home, by the infection which he has caught of camp vices."

"The country is demoralized. The national mind is brought down from the noble interchanange of kind offices with another people, to wrath and revenge and base pride, and the habit of measuring brute strength against brute strength in battle."

"Treasures are expended that would suffice to build ten thousand churches, hospitals and universities or rib and tie together a continent with rails of iron. If that treasure were sunk in the sea, it would be calamity enough: but it is put to worse use, for it is expended in cutting into the veins and arteries of human life, until the earth is deluged with a sea of blood."

'Each age re-enacts the crimes as well as the follies of its predecessors, and still war licences outrage and turns fruitful lands into deserts, and God is thanked in the Churches for bloody butcheries, and the remorseless devastators, even when swollen by plunder, are crowned with laurels and receive ovations."

"There has not been a moment since men divided into Tribes, when all the world was at peace. Always men have been engaged in murdering each other somewhere. Always the armies have llved by the toil of the husbandman, and war has exhausted the resourees, wasted the energies, and ended the prosperity of Nations."

Now it loads unborn posterity with crushing debt mortgages all estates and brings upon States the shame and infamy of dishonest repudiation."

"At times the baleful fires of war light up half a continent at once. At times, the storm revovling, howls over small areas only. At times, its lights are seen like the old beacon fires on the hills, belting the whole globe."

No sea but hears the roar of cannon, no river but runs red with blood: no plaln but shakes, trampled by the hoofs of charging squadrons: no field but is fertilized by the blood of the dead: and everyvhere man slays, the vulture gorges, and the wolf howls in the ear of the dying soldier."

No city is not tortured by shot and shell; and no people fail to enact the horid blasphemy of thanking a God of love, for victories and carnage."

"Te Deums are still sung for the Eve of St. Bartholomew and the Sicilian Vespers."

"Man's ingenuity is racked, and all his inventive powers are tasked, to fabricate the infernal enginery of destruction, by which human bodies may be the more expeditiously and effectually crushed, shattered, torn and mangled."

"MASONRY ALONE preaches Toleration, the right of man to abide by hls own faith, the right of all States to govern themselves. It rebukes alike the monarch who seeks to extend his dominions by conquest, the Church that claims the right to repress heresy by fire and steel, and the confederation of States that insist on maintaining a union by force and restoring brotherhood by slaughter and subjugation."

In every war has been in evidence the potency of Freemasonry as an ameliorating influence in the horrors all abounding. Masonry was especially dominant during the American Civil War and self-sacrifices between bethren of the blue and brethren of the gray in behalf of each other were of almost daily occurance. It was a Grand Lodge in SOuth Carolina which first voiced the policy its brethren should pursue towards brother Masons of the North, as early as 1862, when the strife was young. A Grand Lodge of Maine approved the encyclical almost word for word, and the beneficent Masonic principles were put into actual practice by Grand Lodges of the North and South almost simultaneously. Among other things Masons were ordered:

"Be faithful towards all and singular the brethren whether these be met in lodges dedicate, or only known to you by divers means in darkness or light, in health or sickness, in wealth or want, in peril or safety, in prison, escape or freedom, in charity or evil-mindedness, armed or unarmed, friend or seeming foe and as to these, most certainly as towards brethren, when Masonically met on, by or with all due and regular intercommunication and intelligence. . . Let us not hear among us that there is war, that strife and dissension prevail, as Masons it concerns us not."

How different this fraternal stand of the Grand Lodge of a state at war, in 1862, and that this year manifested by the Grand Lodge of Germany which has issued an open announcement to the world from its headquarters in Berlin, suspending all fraternal relations with the Masons of France, Italy, and England during the continuance of this war.

Despite all this, the international Masonic press is repeatedly filled with circumstantial and convincing proof-positive that German Freemasons have not at all forgotten their Masonic obligations, and many heroic deeds are narrated as performed by soldier Masons of the several belligerents to help a worthy brother in the ranks of the enemy.

At no time in history has Freemasonry played a treasonable part against the country which gave it shelter. In the eighteenth century the Grand Master of the

Grand Lodge of England, the Duke of Wharton, a partisan of the Stuart Pretenders, endeavored to enlist the Masonic machinery of England against the established Government. In spite of his magnetic personality, and unusual popularity, the Grand Master could not prevail upon his Masonic brethren to have a hand in his nefarious plot. In disgrace, he surrendered his high office and fled to unhappy exile on the continent.

As a reward for their unswerving loyalty in times of cunning conspiracy, and revolution, the Freemasons of England today are the only Secret Society in Great Britain permitted by especial grant and act of Parliament.

It may be that the human race is not yet ready for the practical application of the Gentle Philosophy of Freemasonry.

One man in the present century tried to govern his administrative functions as President of a Republic on Masonic Ideals. He fell a martyr to the passions of blind bigotry and darkness. I refer to Francisco Madero, Jr., for a brief period President of Mexico. This college-bred man of fine old Mexican ancestry is an ever present obstacle to the recognition by our country of any chieftain in any way identified with the politico-religious sect responsible for his assassination. Convincing proof may be found in "An Open Letter to American Masons" in the New Age Magazine for August, 1915, by a high Mexican Masonic Brother. This same journal of the Scottish Rite, in its issue of March, 1913, had a touching tribute to Madero by Brother George Fleming Moore, 33d. In it he says:

"The murder of Francisco Madero, late President of the Republic of Mexico, seems to me the foulest and blackest crime of the age. Not very long ago, I received a letter from him which clearly proved his sincere desire to guide his life and actions, public and private, by those principles of equity and justice which make for the happiness and prosperity of the individual and the race.

"He believed in the doctrine of sacrifice: that sacrifices for the sake of the truth, or for his fellowmen would bring its reward either in this or in some other life.

"He was an active member of the Supreme Council A. & A. Scottish Rite of Freemasonry of Mexico, and was a MASON. On one occasion while addressing his lodge, he said: 'Brethren, this ritual of ours is very beautiful, and we teach high ideals, but what are we, you and I, doing to carry out these ideals and teachings into expression in our own lives, and in the affairs of our country ?'

"He was called weak and inefficient because he would not shoot men merely because they crossed his pathway to power.

"He was laughed at as an Idealist because he hoped to lead his country to a place of honor and power without ruining it by military despotism.

"He has fallen a victim to his ideals of truth and justice and the evil wiles of false friends, for no man ever reproached him with vices until after he became a prisoner and in the power of the men he had trusted.

"If his death shall teach men that nations must not let such crimes go unrebuked, and shall render them impossible in the future, whether through intervention or by other modes, then Francisco Madero's murder will bear good fruit, and we verily believe, he would have sacrificed his life to secure that great result."

Can we not hope that before the present Carnival of Blood is carried to more sickening extremes, the Sovereign Masters of the World's Grand Lodges will rally the Sons of Light and Peace to making a practical protest against the insensate madmen glutted with power and relying upon the obsolete doctrine of Divine Right, to send their subservient subj ects to death ? Stranger things have happened.

In any event, when the last shot has been fired in the present world war, when the representatives of the exhausted powers assemble to determine the readjustment of territories, the payment of indemnities, and the signing of Treaties, . . the Power behind the Pen which drafts documents of so vital an interest to posterity, will unquestionably be that Masonry which has fought the good fight through the ages, that Masonry which will insist that War must end forever, so that there may be cemented more firmly hereafter, Republics, Kingdoms and Empires, . . if these two latter still exist, . . in one great band of Peace and Amity.

----o----

KEEP ON KEEPIN' ON

"If the day looks kinder gloomy

And your chances kinder slim,

If the situation's puzzlin'

And the prospect's awful grim,

And perplexities keep pressin'

Till all hope is nearly gone,

Just bristle up and grit your teeth,

And keep on keepin' on."

--Frank L. Stanton.

QUESTIONS ON “THE STORY OF FREEMASONRY”

BY THE CINCINNATI MASONIC STUDY SCHOOL

43. When did the Roman Catholic Church view Freemasonry with deep suspicion? Why did it settle into deep seated hatred ? 18-1.

44. When, where and why did a Lodge of Freemasons defy a government edict and what was the result ? 18-1.

45. What was the result of the promulgation of a government edict for the abolishment of Masonry in Holland in 1735 and by whom was it instigated ? 18-1.

46. Why did Pope Clement XII denounce Freemasonry ? What were the penalties inflicted upon those who visited a Lodge ? 19-1.

47. Give an account of the life and sufferings of John Coustos, a Freemason, who suffered from the Inquisition at Lisbon, Portugal. Page 20-21-22-23.

48. What grounds did the Pope have when he wrote the Encyclical "Humanum Genus" of 1884 condemning Masonry? Page 24.

49. What was the effect of the Encyclical "Humanum Genus" of 1884 issued by Pope Leo XIII ? 24-1.

50. By what Popes of the R. C. Church were constitutions, edicts, epistles, allocutions and encyclicals issued against the Freemasons ? Page 23.

51. Why are the fierce denunciations of Pius IX of peculiar interest to Masons? 23-1.

52. Why was Pope Pius IX expelled from Masonry, and who signed the proclamation of his expulsion? 23-1.

53. Quote the Bishop of Malta, in relation to a Malta Lodge ? 24-1.

54. What does a Catholic do when he becomes a Mason and what does a Mason do when he becomes a Catholic ? Page 26.

55. What was the nature of the articles against Freemasonry published in 1875, 1881, 1893 in "The Catholic World ?" 25-3.

56. What has resulted from these bitter and sweeping attacks upon Freemasonry? 26-1. 27-1.

57. By whom was the Roman Catholic Church drawn into an absurd entanglement and what is said of him? 28-1, 2.

58, What reasons were given for the Pope's attitude toward Freemasonry, The Odd Fellows, Knights of Pythias and Sons of Temperance ? 39-1.

59. What was the purpose of the Anti-Masonic Congress assembled at Trent in September, 1896, and of whom was it composed ? 34-2.

60. What was the nature of the decision of the Holy See in January, 1895, by whom announced in Cincinnati, and who were included in it ? 28-2.

61. What is the status of Freemasonry in Mexico at the present time? 110-2.

62. How has Masonry been affected by the tempests of war, the storms of persecution or the denunciations of fanaticism ? Page 112.

63. At the present time is there any constant opposition to Freemasonry in the civilized world? 48-3.

What unfavorable critic is worth noting? What favorable critic? 49 51.

64. What is said of the termination of our pilgrimage on this earth ? 92-2.

65. What does the author consider to be the fundamental principles of Freemasonry? 76-1.

66. What is said of the burial of a Freemason? 88-9

67. Where is Freemasonry now established? 71-3.

68. What has Freemasonry done for Humanity? 72.

69. How did Frederick the Great of Prussia help Free Masonry? Page 68.

70. Who nullified the temporal power of the papacy in Italy and established religious and constitutional liberty ? 23-1.

71. What did the Right Reverend Henry C. Potter (bishop of the Episcopal Church of New York) say of Freemasonry ? 49-2.

72. The most sacred of all freedoms being threatened in this land who should be its most powerful defender ? 50.

73. How should fellowship in the Order of Masonry be regarded ? 50-1.

74. As now constituted of what does Freemasonry consist ? 60-1. How conferred ? 60-1. What is their foundation ? 60-1.

75. What is the name of the first Lodge granted a charter and what distinguished American was a member ? 61-1.

76. In what year did the Masons of this country choose their first Grand Master? Page 62.

77. Why were Masonic Lodges unknown in Austria, Russia and Poland in 1896? 34-2.

78. What is said of American Templarism ? 65-1.

79. What is the first published written record of the investiture of Knight Templar? Page 66.

80. Is there a literature that will carry the individual Mason to the highest pinnacles of Masonic learning ? To whom should we go for proper direction? 113-1.

81. What are the real Landmarks of Masonry as specified by Dr. Mackey? 97-1. What is said of any attempt to alter or remove the Landmarks by which we prove a Brother Mason ? 96-2.

82. How is a lodge described ? Page 87.

83. Where are Lodges of Freemasons (Grand and subordinate) now established ? 109-1

84. What kind of Masonic Lodges are maintained in Mexico and under what opposition? 110-2.

EDITORIAL

ST JOHN'S DAY

AN old Latin document of our Order, said to be deposited with a Lodge at Namur, and purporting to be a proclamation of the Masons of Europe, assembled at Cologne in 1535, declares that Masons are called "Brethren dedicated to St. John," first among the martyr stars of the morning. It tells us, further, that prior to 1440, the Fraternity was called the Joannite Brethren, but that about that time it began to be known by the name of Freemasons. No doubt it is largely fiction, but it may serve as a text for an inquiry as to the relation of the two Saints John, and especially of St. John the Baptist, to our Order.

There is no proof that either of these holy men were ever patrons of our Fraternity, but it is a fact that Masonry has patronized them for ages. The reason for this may be obscure so far as history is concerned, but it is obvious enough if we have a care for spiritual suggestion and the fitness of things. One was a prophet bearing witness to the Light, the other an evangelist of Love; and since the object of Masonry is the attainment of Light, and its first principle is Brotherly Love, it is not to be wondered at that these two great figures became its patron Saints - one the leader of those who are seeking the Light, the other the teacher of those who have found it. For the same reason they are honored on the festal days of the old, beautiful Light-religion of humanity - St. John the Baptist amid the splendor of summer, St. John the Divine at the winter solstice when the mighty orb of Light is most remote from us.

St. John the Baptist was a prophet, "a son of the Voice of God," in the old Hebrew phrase; "yea, and more than a prophet," said the Teacher whose advent he foretold. "There hath not arisen among them that are born of women a greater than John the Baptist." No man ever won higher eulogy; no one ever more richly deserved it. What is prophecy ? It is two things - forth-telling and fore-telling. The prophets have been for the most part forth-tellers, the great burden of their messages being the exposition and application of moral truths. Yet ever and again they have seen the clouds clear from the sky of the future, and have caught glimpses of a light upon the far away hills of Time. They have seen, as men see in dreams, places, cities, august figures, vast upheavals impending, and felt the incommunicable thrill of advancing

destinies. It is therefore that they speak in words cryptic and vague, foreshadowing in dim and awful form the fashion of things to be.

Such was St. John the Baptist; a rebuker of kings, a scorner of sham, a denouncer of iniquity, whose speech was swift, startling, eruptive, turgid, tearing away every thin veil of pretense and bringing men face to face with eternal realities. Austere, aloof, uncompromising, he saw clearly, felt deeply, spoke plainly; and if he lacked those great fertilizing ideas out which new religions grow, he had a vast capacity for moral indignation. Mere formalism evoked his withering satire. Profession without performance provoked his blistering scorn. Hypocrisy he flayed with whips of fire. Terrible in speech, he was yet tender of heart, and when the storm of his eloquence has passed by the qualities that stand out in his life are his exalted purity of soul, his passion for righteousness, his courage, his sincerity, his self-effacing humility, his grand magnanimity - his rugged nobility of character and his heroism in death.

Truly, Masonry makes profession of high ideals when it invokes John the Baptist as its patron Saint! Were he to appear at one of our festivals on his day, what would be his message to the men of today who dedicate their Lodges in his honor? Would his old indignation flash out upon us, rebuking us for our snug contentment, our smug self-satisfaction, our worship of the past, and our ritualism without reality? Would he not say to us today, as he did to the men of old, that we must repent in our hearts and show by our deeds the sincerity of our professions and the sanctity of our vows made at the altar of righteousness? These are things to think about on St. John's Day, and if we are worthy to meet in his name they will make us pause and ponder, the while we search our hearts.

Has Masonry, so eager to honor a great Prophet, no prophetic element in it today? Has it no vision, no dream, no forward-looking program, no creative purpose for the times to be? Has its altar light faded into the poor flicker of a painted fire? Or will it become an inspired teacher of righteousness as the sovereign reality of the universe, the solitary hope of humanity and the secure foundation of personal and social life! Will it put a new dignity into its degrees, a new fire into its philosophy, and tell the young men who throng its temple gates that they must prove their faith by their deeds, and keep their vows in the home, in the marts of trade, in the state, and thus foretell the coming of a nobler social order, a juster state, and a more humane

civilization ! Size does not signify. Numbers do not count. But righteous manhood is everything!

* * *

SHAKESPEARE'S SONNETS

Several of our readers have asked us to solve the problem of the Shakespeare Sonnets, by which they seem to mean the question as to who the Dark Lady was with whom the poet became involved in intrigue. Was it Mary Fitton, or some other light lady of the Court of Queen Elizabeth ? Frankly, we neither know nor do we care, because that is not the real problem of the Sonnets. Whether the story of the Dark Lady be fact or fiction, after the manner of the times, does not matter; the problem of the Sonnets is far deeper - the protest of man against the transitoriness of love. Shakespeare loved a noble lad, and the more deeply he loved, as all of us know, the more he was afflicted by the frailty of life, its uncertainty, its change and decay. First he took refuge in the vague hope of racial immortality, at the same time begging his friend to marry and leave a copy of himself in the world. But, alas! the youth must die, and even if he leaves a child, the child is not he, and for love no substitute will do. Then he vows to use his art as a poet to leave an ideal image of his friend in the world, that so long as men think, and read, and love beauty they may know the youth - as we know Arthur Hallum in the Tennyson poem. This theme runs like an undertone through more than a hundred sonnets, until, at last, the poet realizes that such an image is only an idea, not the lad himself; his memory is not he. Time seems to be victor after all, leaving us to seek in old familiar places for "the touch of a vanished hand and the sound of a voice that is still."

'Tis a squalid story told us in the third section of the Sonnets, how, in an hour in temptation, the poet was caught by the wiles of a wicked woman and led astray, and hating himself for it. She was older than the poet, a musician, of dark hair and eyes, and known to be an adulteress. Yet he is fascinated by her, all the while knowing, with one side of his nature, that he was being besmirched. How could he be base enough to be enslaved by one so worthless? Yet it is just here, in the intensity of his

bewilderment and defilement, that the possibility of spiritual immortality is made known. Within himself he finds an immortal nature at issue with his sin, denouncing it, refusing to consent to it. This he recognizes as his true, eternal Self, and upon that fact he builds his hope that by conquering his lower nature the great victory both of life and death will be won. Hence those forever wonderful lines in the one hundred and forty-sixth Sonnet, which is one of the greatest utterances of all time.

* * *

MASONIC JURISPRUDENCE

We are happy to announce a series of five lectures, beginning with our next issue, on Masonic Jurisprudence, by Brother Roscoe Pound, Dean of the Harvard School of Law, whose studies in the Philosophy of Masonry were so much enjoyed last year. The titles of the lectures are as follows: - The Data of Masonic Jurisprudence, The Landmarks, Masonic Law - Usage, Masonic Law - Decisions, and Masonic Legislation. These lectures, first delivered to the Acacia Fraternity of the University of Nebraska, and again in the winter course under the auspices of the Grand Lodge of Massachusetts in 1916, are a distinct contribution to Masonic literature. After they have appeared in The Builder they are to be gathered into a little book by Brother F. E. Chipman, of the Boston Book Company, and we are sure that many of our Members will want to own the book.

Following these lectures, Brother W. E. Atchison, of Colorado, whose article on "Making Masons at Sight" created no little interest, will give a digest of the various Masonic Codes of the country, arranged topically - a huge undertaking, to be sure, but a work much needed and very important. Taken together, these two series ought to clarify the field of Masonic Jurisprudence, both as to its principles and practice, and initiate our Members into the mysteries of Masonic legislation. Nor is that all. Such a course of study should have a very marked influence upon the future legislation of the Order, for that it will bring to each Jurisdiction the thought and experience of the Craft at large.

* * *

NOTES

Very wisely, as we think, the Board of General Purposes of the Grand Lodge of England has decided, at a recent meeting, not to press the resolution submitted to it demanding more drastic measures against Brethren of German birth. It is deemed best to let the matter rest as it is, inserting in the original resolution a proviso which will keep it in force after the treaty of peace has been signed until such time as the Grand Lodge shall see fit to modify its action. This is indeed good news, and we sincerely trust that Grand Lodge will concur in the decision of the Board. Heaven grant that it may be so.

* * *

If any of our Members are unfamiliar with the work of the International Bureau of Masonic Affairs, we are sure they will desire to come in touch with its work. It is conducted by Dr. Edward Quartier-LaTente, Beaux-Arts, 26, Neuchatel, Switzerland, and its publications are well worth while both for their matter and spirit. We wish also to call attention again to the Miscellanea Latomorum, a little monthly journal of Masonic Notes and Queries, intended to facilitate intercommunication between Masonic students, edited by Brother F. W. Levander, Middlesex, 30 North Villas, Camden Square, London, N.W. England - price Five Shillings. Both of these publications are worthy of encouragement by the Craft.

* * *

We are sure that Brethren will not deem it any disrespect to the dead, much less an offense to the living, if The Builder does not make room for obituary notices and appreciations sent to us. Such notices belong of right to the journals of the jurisdictions in which the Brethren of whom they tell lived and toiled. The Society thinks it wisest to confine its labors strictly to the task set before it, seeking to deepen interest in the deeper aspects of Masonry, and using all the power at its command to that one end.

THE LIBRARY

THE SPIRIT OF MAN

SINCE the time long gone when we first read the old Greek Anthology, we have had a fondness for such selections, and here is one so beautiful that it makes one want to go off and cry: "The Spirit of Man," selected by Robert Bridges. At any time this would be an anthology of distinction, but it is doubly so now, because it is the work of the Poet Laureate of England, and because it portrays the war of the soul of man against dust - the intrepid and unconquerable faith of humanity facing the brute forces of the world. Amid the smoke and din of world war, it is eloquent of that higher and deeper war which never ends, as it is prophetic of the greatest of all victories.

The purpose of the work, as well as its unique arrangement, attract attention, the intent being to show that spirituality is the basis and foundation of human life, rather than its apex or final achievement. The method is to bring forward a cloud of witnesses, chiefly poets and philosophers, beginning with the meditations of Spinoza on the futility of life and closing with a triumphant chorus of faith; in short, to show that "man is a spiritual being, and the proper work of his mind is to interpret the world according to his higher nature, and to conquer the material aspects of the world so as to bring them into subjection to the spirit," This is indeed the Great Work which each man must achieve for himself, and by as much as he wins this victory of deity over dirt, of sense over sensuality, of mind over body, by so much does he attain the only success worth attaining.

How real this war is, how dark the shadows that becloud us, how menacing the array of foes that come up against the soul, is shown in the First Book by the testimony of poets expressing weariness with life, dissatisfaction, defeat of faith, and the old world sadness. Over against this mood, in the Second Book, we see the spirit of youth measuring itself against the facts of life, trying its wings made in fairyland, and singing of love and beauty, of the wonder of Nature and the glory of the Ideal. It is lyrical with joy, defiant alike of life and death, confident, audacious, unafraid, for that it has not yet been subdued, if not dismayed, by the heat and peril and tragedy of the battle. Oddly enough, Shelley is quoted more often than any other writer, and as one reads his glowing lines again they seem like some remembered speech from another and higher world, as if he were a Skylark caught and caged for a brief time in this House of Mortality.

Turning to the Third Book we hear the voice of the Soul after its rough encounter with reality; its sense of the terror of life - the themes being mortality, melancholy, sorrow, and sin. It is the still, sad music of humanity in battle with Fate, which Sophocles heard in a time far gone, piercing, poignant, unutterably pathetic. Happily, in the latter half of the book the mind of man lays hold of great ideas of God and truth and justice, and lifts itself out of the low valley of fear toward the heights of vision and power. Frail he is and fleeting - here today and tomorrow gone - but by making a noble life man passes out of the realm of things that fade, free from the tyranny of Time and the terror of the Tomb. To unfold a beautiful soul, to build a pure character, is to become a fellow to immortal spirits, a citizen of that City where the sting of mortality cannot hurt, and where a thousand years are as a day. Hence the grand chant of victory in the Fourth Book, with its rosary of hope, its radiance of joy, its resounding shout of the Happy Warrior who, by loyalty to the highest truth, has vanquished fear and fate and the dark shadow of death.

Read it, Brother; it will help you to live bravely in this beautiful world, while looking beyond it to the reality of things that abide; keeping your heart responsive to the Unseen, and bringing the light of the highest truth to the service of the humblest duty. It will deepen the old divine discontent, making more vivid those ideals that torment by their loveliness; it will trouble you with hauntings of an eternal tomorrow, and make you redouble your effort for a larger, freer, richer life.

* * *

THE CATHEDRAL SINGER

"Slowly the Cathedral rises, in what unknown years to stand finished! Crowning a city of new people, let it be hoped, of better laws. Finished and standing on its rock for the order of the streets, for order in the land, and order throughout the world, for order in the secret places of the soul. Majestical rebuker of the waste of lives, rebuker of a country which invites all lives into it and wastes lives most ruthlessly - lives which it stands there to shelter and to foster and to save."

After this manner James Lane Allen meditates on the larger meaning of the cathedral of St. John the Divine, now slowly rising to crown Cathedral Heights, New York City, and about it he has woven his story, which is also a national parable, entitled, "The Cathedral Singer." It is a story of toil and trial and tragedy and tears - heart-breaking in its ending - the while it wonders whether in the rush and scramble of American life we have room for a cathedral. It is a question worth pondering, most of all by Masons, and one likely to be pondered long after we close the book and brush the tears away. Does the life of our "gay and giddypaced time" tend to make men of cathedral-like soul? Can that great pile now rising in New York be humanized and become a real part of our life? If so, such tragedies as the one here told will not happen, and the help which mother and son found in their sorrow will be more common than it is. It is a Story to break the heart - and mend it.

* * *

THE POWER OF MASONRY

The power of Masonry is like sunlight, quiet, unobtrusive, unhasting and unresting. It does its work without bells or blare of trumpets. Too often, in our impatience for results, we forget the silent force of a great fellowship by which men are brought together at an altar of light and friendship, and what such an altar means, in ways too many and hidden to trace, in the life of a community. From a tiny book called "Freemasonry, its History, Principles, and Obj ects," we read these words:

"What a power for good in the whole community a well-ordered Lodge can become. It is a body of influential and thoughtful men held together by principles appealing to the highest development of the moral sense. Most other associations have to appeal to what is novel and perhaps untried. But it is one of the signs of high genius to make the best use of old materials. Beethoven invented no new instrument, Handel added no new stop to the organ, Milton and Shakespeare added no new letter to the alphabet, nor did the great painters enrich the palette with any new color. And our principles need no bringing up to date, nor do we propound any novelty. Our application of them may change to suit the varying need, but the principles are founded on the same rocks as the throne of God himself, and they have for ages past pointed to an unvarying goal, the diffusion of light and happiness; and so long as we move toward that goal with one step, seeing with clear eye, speaking with one voice, we shall never fail to attract to our ranks the best and noblest of our fellows."

* * *

OPPORTUNITY

Said Mr. Dooley: - "Opporchunity knocks at every man's dure wanst. On some men's dure it hammers till it breaks the dure down, an' thin it goes in an' wakes him up if he's asleep, an' afterwards it wurrks f'r him as a night watchman. On other men's dures it knocks an' runs away; and on the dures of some men it knocks an' whin they come out it hits thim over the head with an ax. But every man has an opporchunity."

* * *

ARTICLES OF INTEREST

The Mason and the Child, by J. G. Gibson. London Freemason.

Three Times Three, by F. C. Higgins. Masonic Standard.

The Origin of Templary, Freemason, Toronto.

First Degree Lecture, by D. S. Wagstaff. Trestle Board.

Masonry in Greece. International Bureau for Masonic Affairs

York and Scottish Rite. Virginia Masonic Journal.

Lief Ericson, The Norseman, by C. F. Willard. The New Age.

* * *

PAMPHLETS OF VALUE

What is Freemasonry? by G. W. Speth.

Some Notes on The Knights Templar, by E.C.B. Merriman.

Origin and Development of Masonry, by J. M. Wise.

The Origin of Freemasonry, by W. W. Root.

Luther - His Relation of John Hus, by L. M. Kuhns.

Culture and the State, by Thomas H. MacBride.

Where Are Our Nation's Credentials, by A. E. Bear.

* * *

BOOKS RECEIVED

American Literature Since 1870, by F.L. Pattee. Century Co. $2.00.

History of the Eastern Star, by W. D. Engle, Indianapolis, Ind. $2.00.

The Spirit of Man, by Robert Bridges. Longman, Green Co. $1.50.

Lives Worth Living, by E. C. Peabody. University Chicago Press. $1.00.

The Books of the Apocrypha, by W. O. E. Oesterley. Revell Co. $3.00.

Concise Cyclopedia of Masonry, by E. L. Hawkins. A. Lewis, London. $1.25.

The Cathedral Singer, by J. L. Allen. Century Co. $1.00.

Masonic Symbolism, by A. H. Ward. Theosophical Publishing Co. $1.00.

----o----

GOD'S MARINER

The winds that o'er my ocean run,
Reach through all heavens beyond the sun;
Through life and death, through fate, through time,
Grand breaths of God, they sweep sublime.

O, thou God's mariner, heart of mine,
Spread canvas to the airs divine !
Spread sail! and let thy Fortune be
Forgotten in thy Destiny.

For Destiny pursues us well,

By sea, by land, through heaven or hell;

It suffers death alone to die,

Bids life all change and chance defy.

Life loveth life and good: then trust

What most the spirit would, it must;

Deep wishes, in the heart that be,

Are blossoms of necessity.

A thread of Law runs through thy prayer,

Stronger than iron cables are;

And Love and Longing toward her goal

Are pilots sweet to guide the soul.

So Life must live, and Soul must sail,

And Unseen over Seen prevail,

And all God's argosies come to shore,

Let ocean smile, or rage, or roar.

- David A. Wasson.

----o----

ABOU BEN ADHEM

Abou Ben Adhem (may his tribe increase!)

Awoke one night from a deep dream of peace,

And saw within the moonlight in his room,

Making it rich, and like a lily in bloom,

An angel writing in a book of gold;

Exceeding peace had made Ben Adhem bold,

And to the presence in his room he said,

"What writest thou?" This vision raised its head

And with a look made of all sweet accord,

Answered, "The names of those who love the Lord."

"And is mine one ?" said Abou. "Nay, not so,"

Replied the angel. Abou spoke more low,

But cheerily still; and said, "I pray thee, then,

Write me as one who loves his fellow-men."

The angel wrote and vanished. The next night

It came again, with a great awakening light,

And showed the names whom love of God had blessed

And, lo ! Ben Adhem's name led all the rest.

- Leigh Hunt.

THE QUESTION BOX

NO TRACE OF AGE

Brother Editor: - Tell met if you can, who wrote the following lines, and whether there are any more that go with them. I have hunted for the author in vain:

"Teach me your mood, O patient stars!

Who climb each night the ancient sky,

Leaving on space no shade, no scars,

No trace of age, no fear to die."

Those lines mean much to me, being a kind of text for my faith, and I would so much like to know who wrote them. -

They were written by Emerson, and may be found among the fragments of a poem begun as early as 1831, probably earlier, and which received additions from time to

time tor more than twenty years, but was never completed. In its earlier form, it was entitled, "The Discontented Poet, A Masque," but appears in his works - fragments and all - as "The Poet." (Works of Emerson, Vol. IX, p. 277). They are indeed great lines, reminding one of the Matthew Arnold poem, Self-Dependence, albeit nobler as we think.

* * *

SIDELIGHTS

Of late you have been referring to a book called "Sidelights on Masonry," by Lawrence. Tell us more about it, and what it is worth. - J.D.S.

It is one of a series of little books written or edited by Brother John T. Lawrence, Past District Grand Warden, Madras, and is exceedingly interesting and worth while. Indeed, the whole series is valuable - and inexpensive - such as By-ways in Masonry, The Perfect Ashlar, The Keystone, Masonic Jurisprudence and Symbolism; and we recommend them most heartily. They are published by A. Lewis, 13 Paternoster Row, E. C. London, and sell for $1.25 each. They are particularly valuable for a Lodge library because they are accurate, and the essays and discussions are brief and can be read by busy men. The Society will be glad to secure the set, or any volume in it, for any of its members.

* * *

RIGHT AGAINST RIGHT

RIGHT AGAINST RIGHT

A Brother asks if we believe that Jesus was sinless, and if he was how could he be tempted ? Questions of this kind have no place in The Builder, but since he asks simply for our opinion, for what it is worth, we may say, (1) that if Jesus was sinless it was not because he could not sin, but because he would not sin; that he became Master by mastering; and (2) the most trying temptations of life are not as between right and wrong, but between one form of right and another, between the good and the best. Shakespeare knew this when he said: "O virtuous fight! When right with right wars, who shall be most right!" (Troilus and Cressida). Weak men are tempted by their weakness; strong men by their strength. The temptation of Jesus in the wilderness was an epitome of the struggle of every great soul since time began - how to use rare power, for self or for others, for a lower good or a higher end? Surely the Father of men does not tempt us with evil, but with good, seeking to entice us to follow the truth to freedom. So much by the way.

* * *

CHURCH INITIATIONS

Brother Newton: - I heard a sermon not so long ago in which the preacher - my pastor - advocated the use of initiation by the church, or at least a kind of blend of Lodge and Church polity. He referred to something of the kind in Philadelphia. Tell us what you think about it. What was it that happened in the city of Brotherly Love, anyway? - H.G.B.

Your pastor must have had in mind the usage of the early Christian Church, in which initiation was practiced - probably in imitation of The Mysteries - whereof you may read, if you are interested, in "Monumental Christianity," by Lundy, especially the chapter on The Discipline of the Secret. The affair in Philadelphia was interesting, and it stirred up a bad muss. One minister organized a secret society of men called the Stonemen, after the manner of Masonry, having three degrees, and many men of his own church and others joined it. It grew rapidly, but

it was found, at length, that the third degree was really little other than a way of joining his church - or at least, of confessing to its peculiar tenets. Whereupon, as you can imagine, there was an explosion, and the wrath of rival churches was terrible. It was to laugh. Let us hope that your pastor will take due notice and govern himself accordingly - and not after the fashion of the minister in Philadelphia.

* * *

PRINCE OF WALES

The item which has been going the rounds of the Masonic press to the effect that the Prince of Wales was recently made a Mason, is an error. The mistake was due, says the Birmingham Daily Post, to a misapprehension as to what young Royal Prince it was who was admitted to the Craft. It was Prince Arthur of Connaught, the only son of the Grand Master of English Masons - not the Prince of Wales. Albeit the Post adds: "It would not be surprising if in the near future the Prince of Wales joined the Order, following the example of not only his grandfather the late King Edward VII., but George IV., when each was Heir-Apparent. The close connection between Princes of Wales and Freemasonry goes, indeed, much farther back than either, for one of the earliest official publications of the Grand Lodge of England was dedicated in 1738 to Frederick, Prince of Wales, eldest son of George II., 'a Master Mason and Master of a Lodge,' and a direct ancestor of the present Sovereign."

* * *

ESOTERIC HISTORY

There was read before our Lodge the other evening a lecture in which reference was made to the ancient land of Lemuria a submerged continent which it is claimed

preceded the more or less fabled Atlantis. Also reference was made to one Rama, a descendant of that people with fair skin, blue eyes and light hair which, according to the lecture, migrated from what is now the polar zone, and who inhabited that country in large numbers previous to the ice age, and in time drifted to what is now continental Europe and western Asia; and this Rama was the one who introduced civilization into India, etc. Outside of what was contained in the lecture I have been unable to find any reference to either Lemuria or Rama. If a proper question I would be pleased to know the probable source of the statements in the lecture. - E.P.H.

Almost certainly from some such work as "Rama and Moses," by Edouard Schure. (Theosophical Publishing Co., New York); or "The Great Initiates," by the same author, in which his series of interesting and highly imaginative studies are gathered together. They are valuable as helping us to form some conception of the beginnings of things, of the migrations of humanity in the dawn of time; but as authentic history they are hardly to be trusted. With the utmost respect for the lecturer, we regret that he did not give his authority, and also that he did not indicate in how far his narrative could be substantiated and how far not. Esoteric history, like esoteric philosophy, is rather slippery.

* * *

MASONIC TRADITION

I am doing some research work in Masonic Tradition if it is not asking too much would like to have reference material. Any suggestions will be greatly appreciated. - E.D.G.

Settle, first of all, what you mean by tradition - a word which is used in two senses in Masonry and everywhere else. (1) Reports of events either in part or in whole historically authentic, or altogether consisting of arbitrary fiction intended to convey an allegorical or symbolic meaning - as Dr. Oliver used Masonic tradition;

(2) traditions which refer to customs and usages of olden time - and, in Masonry, especially in matters of law and ritual observance. Take up, second, the value of tradition in general, and the methods of testing its worth - a rich field with many difficult questions, as you must know if you are at all familiar with theological discussion, which may be found in books having to do with authority in matters of faith. The principles formulated with regard to tradition will be found to apply to Masonic traditions, whether it be traditions of the first kind or the second, "which has been handed down at all times, in all places, and by all persons," which Vincent of Lerins said must be the test of an authoritative tradition - antiquity, universality, and common support. The importance of this subject is seen from the fact that tradition has a large place in Masonry, and our Brother will need to define his principles carefully, and keep his distinctions clearly in mind, the while he sifts the mass of materials; as for example in the "Traditions of Masonry," by A. T. C. Pierson, on the one side, and traditional Masonic usage' embodied in our landmarks, laws, and ritual on the other.

* * *

TAKING MASONRY SERIOUSLY

Through the exemplary life led by my revered father, who was a member of our Order sixty years, I had always held Masonry in highest esteem. But those feelings were totally eclipsed when I experienced the thrill which must come to a thoughtful man when the mysteries of Masonry are unfolded to him. My feeling of solemnity, and the determination of my set purpose, reached their climax when, standing before the Master of the Lodge, I heard him pronounce me a just and upright Mason. Imagine my feelings when I heard that a Brother had stood sponsor for my reputation ! Can you wonder that my firm resolve was never to drop below that standard, if for nothing else than honor's sake, and to avoid bringing reproach upon the Brother who had vouched for my integrity? Does not that experience explain why we should take Masonry seriously? To me it does, most emphatically. Let me ask this question: Do we, in our attitude toward Masonry, blend a full percentage of esteem with efficiency? Yours most fraternally. Sidney Bartlett, Iowa.

* * *

DR. MACKEY'S WORKS

Could you tell me whether Albert G. Mackey's Masonic History and Encyclopedia are considered reliable? - L. E. D.

Reliable, but not infallible. There is no book but will provoke differences of opinion both as regards facts and the interpretation of facts - our little book, The Builders, is no exception - but the works of Dr. Mackey are not only valuable, but almost indispensible to the Masonic student. He was a tireless student, covering many fields - almost the whole field of Masonry, in fact - and he was not always accurate, perhaps; for one reason, because it is very difficult to be accurate as to many things in Masonry. But his work as a whole is noble, useful and vastly important; it cost him time and money and labor unbelievable - we hope soon to publish a sketch and appreciation of the man himself, who deserves the honor and reverence of his Brethren. Nevertheless, we have dreams of a different kind of Masonic Encyclopedia, which shall limit itself to subjects more specifically Masonic, treating each one adequately, so far as possible, giving references and authorities where needed, and a brief bibliography with each article - after the manner of Hasting's Encyclopedia of Religion and Ethics. Perhaps time will fulfill our dream; and if it does all the best Masonic students of the world will join in its making, and each article will be signed by the man who writes it. We shall see what we shall see.

* * *

THE FARLEY FAMILY

Can you assist me in some work I am doing in the geneology of the Farley Family? The particular information I desire is the Masonic record of John Farley in Virginia. He is a greaterandfather of mine, born about 1758 or 1768, and was a Mason, I believe, in Bedford County. I have attempted some correspondence with Lodges direct and the Grand Secretary of Virginia tells me that there is very little use trying to get information back of 1800. I would like to establish the date and place of his birth. His occupation was that of surveyor, and any information or suggestions will be greatly appreciated. Fraternally yours, J. K. F.

Perhaps - who knows? - some member of the Society may be able to furnish exactly the information wanted by Brother Farley. Meanwhile, we suggest that he take up the matter with the Historical Society of Virginia, at Richmond, which has untold stores of genealogical treasures in its keeping. If Brother Farley has not tapped that source of information, it is worth his while to do so.

* * *

THE MASTER’s HAT

Can we not agree upon a head-dress for the Worshipful Master which shall be at once seemly, dignified and characteristic? The horrible incongruity of a Master in a "cady" marred my initiation, and took from the impressiveness of the ceremony not a little. The operative Mason's cap would be less out of keeping, it seems to me. Again, does not the "G" savor of provincialism instead of that universality which should be the fundamental of Masonry? Fraternally, F. H. Dewart, Vermont.

* * *

A. F. &A. M.

In our list of regular Lodges I notice some jurisdictions are headed F. & A. M., and others A. F. & A. M. What is the significance of the difference? Is there an association known as the American Federation of Masonic Lodges, and are there Lodges working in this country under the jurisdiction of Scotland? There are none in our list of Lodges. The other day I was informed that there are Lodges in this state - California - who make claim that they are from Scottish authority and that their work is the same as ours. - A. J. B.

(1) These differences are a reminiscence of the days of the rival Grand Lodges of Ancients and Moderns in England. After the union in 1813, some jurisdictions kept one form of title, some another. That is all. (2) The American Federation of Masonic Lodges is a bogus body which takes itself very seriously. (3) The Lodges claiming to work under the authority of Scotland are clearly clandestine. We are not familiar with their history, nor greatly interested in it.

* * *

INDIAN MASONRY

If it is not asking too much, I would like to see an article on The American Indian as a Mason, in The Builder in the near future. That is, if the Indians have any Masonry, and where they got it. - R. G.

See a little book entitled "Indian Masonry," by Wright. So far as the Indian had or has any Masonry as we know it, he got it from the white man, though he of course had his secret order corresponding to The Men's House of all primitive society. (See Primitive Secret Societies, by Hutton Webster). We shall be glad to publish such an article as Brother Gentry asks for.

* * *

CORRESPONDENCE

THE OATH OF HIPPOCRATES

By the kindness of a Brother we have the following oath of Hippocrates, the Father of Medicine, taken by the ancient Greek medical student upon entrance into his chosen profession. It has been revived of late in our medical colleges, as for example, by a non-secret, fourth-year, Medical Honor Society in the College of Physicians and Surgeons, Chicago. It breathes a lofty spirit of dedication to a noble art, as follows:

I swear by Apollo, the physician, and Aesculapius, and Health, and All-heal, and all the gods and goddesses, that, according to my ability and judgment, I will keep this oath and stipulation: to reckon him who taught me this art equally dear to me as my parents, to share my substance with him and relieve his necessities if required; to regard his offspring as on the same footing with my own brothers, and to teach them this art if they should wish to learn it, without fee or stipulation, and that by precept, lecture and every other mode of instruction, I will impart a knowledge of the art to my own sons and to those of my teachers, and to disciples bound by a stipulation and oath, according to the law of medicine, but to none others. I will follow that method of treatment which, according to my ability and judgment, I consider for the benefit of my patients, and abstain from whatever is deleterious and mischievous. I will give no deadly medicine to anyone if asked, nor suggest any such counsel; furthermore, I will not give to a woman an instrument to produce abortion. With purity and with holiness I will pass my life and practice my art. I will not cut a person who is suffering with a stone, but will leave this to be done by practitioners of this work. Into whatever houses I enter I will go into them for the benefit of the sick and will abstain from every voluntary act of mischief and corruption; and further from the seduction of females or males, bond or free. Whatever, in

connection with my professional practice, or not in connection with it, I may see or hear in the lives of men which ought not to be spoken abroad, I will not divulge, as reckoning that all such should be kept secret. While I continue to keep this oath unviolated, may it be granted to me to enjoy life and the practice of the art, respected by all men at all times; but should I trespass and violate this oath, may the reverse be my lot.

* * *

"ROUGH SANDS OF THE SEA"

Dear Brother Newton: - I was much interested by the letter from Bro. Ticknor. re the "Rough Sands of the Sea," in your February issue. Unfortunately, I have forgotten my Greek pretty thoroughly, but I asked one of our best scholars here about it, Principal Hutton of University College, and I append the gist of his letters:

"I know of no passage which regards the foreshore as worse than either land or beater for burial: there are many allusions to foreshore burial, but all of a perfectly natural and rational kind: a body is washed up - the body of a drowned stranger - where should one bury it so naturally as on the foreshore. Horace (Odes 1.28) writes of Archytas the mathematician being so buried near Mutinum and of the spirit of another drowned person appealing to him and to any passer by for similar burial."

"The ancient world - like our own faded sentiment on the same subject; but much more positively and earnestly - demanded burial for the dead; it felt that only burial "laid the ghost," It regarded the burial of drowned sailors on the foreshore as a melancholy end, not because the foreshore in itself was the most dishonorable place of burial, but because it was a wild, forlorn, and weather-beaten grave, wet by the sea. though not perpetually as in the worst case of all. I find this idea expressed in the Greek anthology three or four times; in the section of epitaphs it occurs most forcibly in No. 430 (p. 199, Edwardes' Edition) where the dead man lies eight cubits

from the sea, and the sea is told to rage as it pleases, but to keep off that distance. Other epitaphs bearing on drowned men are 456 (p. 211, Edwardes), 513, 524, and 549."

"The Greek sentiment does not appear to me to have included any idea of consecrated ground or unconsecrate, least of all any special aversion to the foreshore as worse than burial at sea, but merely the world wide idea that burial was necessary for the spirit's rest."

"In Shelley's case I imagine his religion, if not also medical scruples, forbade his burial in the earth proper, which was all consecrated; and suggested the foreshore as the only alternative - and a more humane one - than casting the body back into the sea."

So much for the Greeks, but this is hardly what we are looking for. So I suggested to Principal Hutton, that the idea of ignominy might be implied in the fact that the foreshore is a no-man's-land, owned neither by sea nor land but the scene of constant battles between Poseidon and Gaiae; thereon no altar could be raised whereon to offer a sacrifice to the departed shade, not could any memorial be built there to his memory. His body would be constantly disturbed by the strife of natural forces, and his spirit would be similarly troubled, for that its former tenement could not rest, disintegrade in peace, and set him free. If a suicide was to be buried at four corners, why not the perjurer in the constant turmoil of the foreshore.

To this he replied that if any sect, or church, or tribe regarded burial on the foreshore as peculiarly ignominious, because the foreshore is the battle ground of the deities of earth and sea, the idea is logical and to that extent natural, but while these two customs probably go back to a common source, it is not to a classical source, rather to the imagination of some northern tribe, more gloomy and less rationalistic than were the very light-hearted and natural Greeks.

Yours fraternally

N. W. J. Haydon, Canada.

* * *

CONSERVATISM SHOULD BE REASONABLE

I read in a recent issue of The Builder an article from an inquiring correspondent on the question of physical qualifications of petitioners for the degrees of Masonry which I believe to be pertinent. I believe that this is a proposition that should not be arbitrarily dismissed as being beyond the pale of serious discussion on the ground that the requirement of physical perfection in the applicant is a Masonic landmark and therefore can not be waived or ignored by the Masonry of today.

I may begin by stating that I am constitutionally conservative in all things: in matters of religion, of politics; of social and economic questions, and of Masonry. I believe firmly in "holding fast that which is good" in "all things" which concern the spiritual or temporal interests of mankind while the irresistible current of the law of evolution inevitably bears us gradually, and I may say largely unconsciously, toward better and higher conditions. The label "Progressive" is always a signal of caution to my intellectual eye and causes me to stop at once and carefully consider what is covered by that label. Having lived through a rather extended period of time, and for the greater part of that time having been a student of Man, psychically and physically, and of his activities and their resultants in both of these phases, I have learned that mass-advancement is not to be attained by leaps and bounds - by jumping over things - but by the slow and patient processes of removing the effete and no longer serviceable, or that which has been well proven to be bad, as the new and studiously selected is substituted for it. Many serious errors have been made in the past, and are being made in the present, by attempting to erect new and hastily or unskilfully constructed temples on foundations that do not rest upon the bed-rock of human

nature or human wisdom, the grain-by-grain accumulation of the thought and experience of all-man in all-time.

With this understanding of my mental attitude, let me approach Masonic questions unsuspected of being of those who would recklessly advocate "innovations upon the body of Masonry," But may I ask what are we to regard as the body of Masonry in the light of what it has been for now nearly two centuries ? Are we to regard the dust of operative Masonry not even the bones of it remaining to our age, as a "body" to which we are to be hopelessly chained for all time ? Speculative Masonry has nothing in common with Operative except its name and in part its traditions, its ritualism, its legends, its degrees and ceremonies, its broader purposes, have been born or developed within the era of purely speculative Masonry.

As to the bodily perfections required in the apprentice of the old era, it was the worthy aim and intent of the material rather than moral builders of the time to exclude from the inner circle of skilled workers those who for natural or accidental reasons could not hope to attain to perfection, or even to competency, in the laborious and exacting service of the Craft. Defect of limb might easily be an insuperable obstacle to the mechanical success and usefulness of the man in the practical art of building; at the least it was a handicap to his participation with his fellows on equal terms.

But Speculative Masonry, having no connection with physical labor in any form, has declared that "it is the internal and not the external qualifications that recommend a man to be made a Mason." It requires of him a prepared heart, a receptive mind, an appreciation of moral worth, a faith in an all-wise and all-ruling Supreme Power in which he lives and acts and to which he is responsible for time and eternity. He is a builder of character in the broadest sense of the term, both in his individual and in his relational life: not of monuments of stone, however grand and temporally enduring such might be.

In this building with "living stones," this construction of temples "not made with hands," not to be disintegrated and destroyed with the progress of the ages but to

grace the unchanging landscape of the empire of God himself, what matters it that the perishable body be imperfect? If heart and mind be competent to the work the Speculative Mason is required to perform, what more in justice may we exact of him who desires to engage with us in our "great and important undertaking?"

I think it time that we should relax our requirements as to ability to strictly conform to purely mechanical and no longer necessary portions of our ritualistic ceremonies and accept any man internally qualified and not arbitrarily exclude him because of some perhaps slight natural or accidental deformity or deficiency of the body. If he be morally, spiritually and intellectually able and willing to conform to the only requirements now essential in a true Mason, that should be sufficient. I do not believe such relaxation could now be by any stretch of the meaning of terms construed as an innovation upon the body of Masonry or as the violation of a landmark. A landmark can only exist while the "land" exists; and the land of Ancient Craft Masonry was long since swallowed up in the changing ocean of time.

Fraternally

Frank Peffley, Washington.

* * *

THE CHURCH AND THE CRAFT

It has long been the claim of some of the denominations among the churches that fraternities, particularly Masonic Orders, are inimical, and even hindrances to their work - a commission which has the Divine authority and sanction.

The sincerity of this claim has been quite borne out by their making the matter involved a pivotal test of membership, though in the final analysis of motive in the matter involved, it has, no doubt been true that human nature in this, as in many other things centering in the success of institutions through given principles, has often played for the higher stakes through the benefit of a doubt.

While the "war of words," to say nothing of other means employed, has been from "time immemorial" the weapon of the warfare of its enemies, Masonry's only defense has been its absolute "silence and circumspection."

Right here I wish to make it clear that this little paper is in no sense whatever a defense or arraignment of either of the institutions involved, as from neither of these angles can anything be accomplished save real harm. I would merely call attention, both from the standpoint of a Churchman and a Mason, to the main question of the ages, recognized now more than ever before - human welfare and uplift.

No two moral institutions in the world have more distinct and clearly defined methods for given purposes than the Church and Masonry. As light and warmth, air and moisture are essentials to life, there is no conflict in the elements and no one of the essentials can be eliminated. So it is with human nature which must have its schooling and training in this world.

This human quantity, however, must necessarily go to its tutor, as the rough Ashlar goes into the hands of the Fellowcraft, in its crude and natural state. Herein is the practical application of Masonry to the material, the institution to the human nature of which it must its temple build. If the stone has only the right material in it to render it eligible to a place in the Temple, it may, eventually, in the symbolism, become a living stone in that House not made with hands.

Thus Masonry takes man into its fellowship and confidence as it finds him, only stipulating that the material must be sound. Creeds or dogmas count for nothing as

regards the quality of the material. Most men are apologists for some of them, some men for most of them, while yet others stand from under them all. Even in their classifications, it would be difficult to find two who are alike. So it is the man himself, his moral fibre and habits that furnish the acid tests for the material, that Masonry applies.

Religion, or profession, or its opposite, like worldly wealth or honor, does not, as such, recommend a man to Masonry. It is solely a question of morality and a belief in a Supreme Being. On these two points Masonry has always been an absolutely fair proposition for HUMAN NATURE to invest in. It has been as just as it has been true, and human as it has been fair.

But, relatively speaking, men must leave their coverts and come either to the Church or Masonry, or, as some churches do not carry on their string of keys one that locks the fraternal door, they may come to both. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," perhaps equally applies to both. And here the parallel ends. Masonry, fundamentally, takes the man, the material, because it is sound. The Church takes him because he has a creed. It makes this the supreme and final test. If the creed is wrong, or lacking, all is wrong. If the creed is right, all MAY be right. But what churchman would dare to say "creed right, man right." Far be it from me to criticise the Church in this matter, I am simply stating facts. I must believe, however, that it is largely the differences noted herein that to a great extent answer the questions as to why the Church in adult male membership is so fast declining.

Nature is the basis and background of all things. Human nature is the highest expression of nature and must be met measured and cared for in a NATURAL way. Further than that, whatever prerogative the supernaturalist may assume, human nature, relatively speaking, in the final analysis, will never go.

The work of the world for social, ethical and moral uplift, to achieve a maximum of success, must originate and be carried on from a practical standpoint. It must take the material, the man, as it finds him, and not on points that in themselves cannot

guarantee his character and by which it would sort him out from the rest of the world for its special own.

While the institution may have the highest human ideals, it cannot conceive that its material for its human Temple in the quarries and forests and mines can be finished in advance of its being passed upon as GOOD material for its final place. Masonry is of worth to the world only as it builds well and it cannot build without the human material and to its glory be it said that among these necessary quantities there is found many "diamonds in the rough." So while man, to a given formality, must be "made over" to be eligible to a place in the Church, Masonry takes him, practically, as it finds him, and it is in the hearts of most men to render themselves deserving of the confidence reposed.

I have long believed that every man who truly desires to be good and do good should be eligible for Church membership. Why not? The Church, as such, is a man-made institution from start to finish. Christ himself never even suggested such an institution as the Church as we know it. We must conceive of Him only as the founder of the Kingdom of the Heavens among men. "According to your FAITH be it unto you," was His only test. It would seem to be beyond the imagination of a normal mind to conceive of this King of the Kingdom of the Heavens as descending from the sublime pinnacle of faith for His subjects to the wicket gate of the formalism of which the Churches have made Him their guardian.

But the scales are falling from men's eyes. The Kingdom, as it relates to individuals, is in the heart, and as it relates to the world, in practical, or applied Christianity. While Masonry makes no claim to being a religion, "it is so far interwoven with it as to lay us under obligations to pay that rational homage to the Deity which at once constitutes our duty and our happiness." This sublime declaration is a "clearing house" of spiritual and Divine ethics. No single man-made sentence ever meant more. In its directness and simplicity it constitutes the very foundation of the Kingdom of the Heavens in the soul. It is a declaration as broad as the universe. It suggests no anticipated formality or creed, and alludes to no authority but duty, and duty glorified is a privilege for love is the motive, the angel who presides at the throne of the heart.

The man of affairs, especially, has a strong social instinct. He loves an unincumbered personality more than an opinionated individualism. Every man has, or should have, his close friends among all shades of religious belief, all political parties, all professions, in short among all men who are MEN, and he will, so long as such can meet in the bonds of Brotherhood on the Level, act by the Plumb, and part on the Square, find this powerful social instinct met and satisfied and in a dignified and uplifting way than which it may be said that the genius of man has never been able to improve upon.

The Church, as constituted, goes forward mainly on spiritual lines weighted down with dogmas. Masonry progresses on practical lines supported by brotherly love, relief and truth - the universal Brotherhood of man. The Church has been the architect of its own misfortunes, but this is not the place to enumerate them. Even as it is, it is a world necessity for it may mean something for good to every person from childhood to the grave.

Every man who is both a Churchman and a Mason should be a better Mason therefor. Every man who is a good Mason should be a better subject - of the Kingdom of the Heavens - the true Church of God. No institution, in the old orthodox sense, can save a man. He is solely the architect of his own destiny. If he is trusting to his Church or his Order for the salvation as understood by the above classification, he is building on the sand. Neither the one nor the other can obtain it for him, but they may both be the means - blessed means - to the best there is for earth and what may follow on.

Yours fraternally,

L. B. Mitchell, Michigan.

----o----

THE BIBLE

Out from the heart of nature rolled
The burdens of the Bible old;
The litanies of nations came,
Like the volcano's tongue of flame,
Up from the burning core below, -
The canticles of love and woe.

The word unto the prophet spoken
Was writ on tables yet unbroken;
The word of seers or sybils told,
In groves of oak, or fanes of gold,
Still floats upon the morning wind,
Still whispers to the willing mind.
One accent of the Holy Ghost
The heedless world hath never lost.

- R.W. Emerson

----o----

ONE HOLY CHURCH

One holy Church of God appears
Through every age and race,
Unwasted by the lapse of years,
Unchanged by changing place.
From oldest time on farthest shores,
Beneath the pine or palm,
One Unseen Presence she adores,
With silence or with psalm.
Her priests are all God's faithful sons,
To serve the world raised up;
The pure in heart her baptized ones,
Love, her communion-cup.
The Truth is her prophetic gift,
The Soul her sacred page;
And feet on mercy's errand swift
Do make her pilgrimage.

- Samuel Longfellow

The Builder Magazine

July 1916 - Volume II - Number 7

THE STORY OF "OLD GLORY" THE OLDEST FLAG

BY BRO. JNO. W. BARRY, IOWA

WE Masons who teach so continuously and so much by symbols, point with a pride truly laudable to the part of Masonry in establishing the greatest symbol known among nations--the stars and stripes now so fondly called "Old Glory."

At its entrance it was received on the sharp points of many instruments, but being borne by those taught to yield their lives rather than their honor, it passed all obstructions and was finally raised and "in triumph it will wave o'er the land of the free so long as it is the home of the brave."

While most of the Masons were united in opposing their king's claim of "a divine right to govern wrong," yet some of them were on the king's side, but for the most part they moved to Canada, so that in general while every patriot was not a Mason, yet every Mason was a patriot. These Canadians from the States had long memories which served to promote and prolong a greater enmity toward us by Canada than had ever been evinced by England, greatly retarding the benign influence of the Masonic tie. Even to this day our Canadian brothers esteem it an honor that their ancestors refused to turn "traitor" and with us a Revolutionary ancestor is a birth mark of distinction--yet the mellowing of time has brought a kindlier note and "God save the King" and "America" are chanted to the same tune, and Old Glory is honored now by the descendants of its bitterest foes at its entrance in 1776.

THE ENTRANCE OF"OLD GLORY"

First will be given the story of the flag from the standpoint of the patriot - just as our fathers fought to establish it. Then will follow some of the things done by those who met upon the level and fought on the square.

Truly our flag came from "darkness to light" and many facts about its earlier history can never be known. The patriot cause in 1776 was worked out in the very shadow of the firing squad and the gallows. It was no jest but a most serious remark of Franklin that if they did not hang together they most certainly would hang separately. In Congress, therefore, the secrecy of Masonry, in which so many of them were initiates, was strictly enjoined on every member.

THE SECRET PACT

The "Secret Pact" (1) was a commandment in Congress to which every member was required to subscribe:

Resolved that every member of this Congress consider himself under the ties of virtue, honor and love of his country not to divulge directly or indirectly any matter or thing agitated or debated in Congress before the same shall have been determined, without leave of the Congress; nor any matter or thing determined in Congress which a majority shall order to be kept secret, and that if any member shall violate the agreement, he shall be expelled this Congress and deemed an enemy to the liberties of America and liable to be treated as such and that every member signify his consent to this agreement by signing the same.

The names include the leaders of the time--many of them the very makers of America. In keeping with the spirit of the famous "Pact," the secretary of Congress, Charles Thompson, made a record of only those doings requiring it. So the wonder is not that we have so few facts touching some matters but rather that we have any.

WASHINGTON GIVES THE BRITISH "JOY"

On January 1, 1776, the New Constitutional army was organized and a "Union flag" was raised. In writing to his secretary, Joseph Reed, at Philadelphia Washington said referring to this flag and the king's speech spurning the petition of Congress:

"The speech I send you. A volume of them was sent out by the Boston gentry, and farcical enough, we gave great joy to them (red coats, I mean) without knowing or intending it, for on that day, the day which gave being to our new Army, but before the proclamation came to hand we had hoisted the Union Flag in compliment to the United Coionies. But behold, it was received in Boston as a token of the deep impression the speech had made on us, and as a signal of submission. So we learn by a person out of Boston last night. By this time I presume they think it strange that we have not made a formal surrender of our lines...."

What sort of a flag could this have been ?

THE ONLY CONTEMPORARY DRAWING OF WASHINGTON'S FIRST FLAG

Benson J. Lossing, who was a most eminent American Historian, in preparing his history of General Philip Schuylel, found among the general's papers, this drawing in colors--the only one known to exist of the new flag used by the Americans in 1776. As none of their flags are preserved to us, this drawing is a most important link in the flag story.

Benson J. Lossing says: (2) "Why the hoisting of the Union Flag in compliment to the colonies should have been received by the British as "signal of submission," was a question historians could not answer until 1855, when the writer of this work discovered among the papers of General Philip Schuyler a drawing of the Royal Savage with the Union flag at its mast-head." The sloop and flag are here shown in

No. 1. The drawing is endorsed in the writing of Gen. Schuyler as "Captain Wynkoop's schooner on Lake Champlain," it being one of a small fleet under command of Arnold, assembled by Schuyler to oppose the British advance from Canada. Here you see the only contemporaneous drawing of the flag like the one raised by Washington at Cambridge. From the colored drawing of the Royal Savage flag plus the disjointed references in contemporaneous prints, the flag Washington raised to the "joy" of the enemy is found to be one and the same and is shown in No. 3 and is known as the Cambridge flag. The exact counterpart of the flag of India.

THE FLAG WASHINGTON RAISED AT CAMBRIDGE

It is often stated that the Cambridge flag was the work of a Committee from Congress--but such claim rests on inferences only. 'Tis true Congress did send a committee composed of Benjamin Franklin, Benjamin Harrison and Thomas Lynch to confer with Washington at Cambridge. This committee arrived Oct. 16, 1775, and remained in conference with Washington and leading patriots about a week. The minutes of the committee's proceedings are on file in the Department of State, Washington, D. C., together with a letter in the writing of Franklin and signed by all the committee. Lloyd Balderston of Ridgway, Pa., (3) has recently examined these documents carefully. The letter was written to John Hancock, president of Congress, and fully described all the committee had done. But there is nothing in the minutes or in the letter giving the remotest intimation regarding a flag of any kind. How these flags came to be or who made them is unknown but since 1855, Lossing says, we know why they were taken as indicating submission. The answer is to be found in a well known flag of India.

THE ENGLISH EAST INDIA COMPANY

It is the flag of the English East India Company which practically owned India, subject only to the English king and not until Sept. 1, 1858, were its regal powers surrendered. This Company maintained a large army of its own as well as ships of commerce and of war. It had the right to make war and peace "in all heathen nations" and administered all laws--civil and criminal. No. 4 shows its flag in 1704, the 13 red and white stripes referring to India and St. George's Cross to England. It was

reproduced by Rear-Admiral George Henry Preble in his monumental work of 800 pages on the United States flag. He takes it from a work called "The Present State of the Universe" by J. Beaumont, 4th edition, published in London, 1704. (4) At the time, 1704, the cross of St. George was the flag of England and the 13 stripes of alternate red and white the badge of her loyal East India Company, whose tea was used by St. Andrew's Lodge in its now famous Ocean Tea Party at Boston in 1773. There were slight changes in the union of the flag of India, following the changes in the flag of England until 1858 when India became a crown colony. These changes will be more readily understood in connection with Figure 5 which is St. George's Cross. This Cross was the flag of England until her union with Scotland in 1707. Then No. 5 was united with No. 6, St. Andrew's Cross, which at that time was the flag of Scotland, making No. 7 the union flag of England known as the King's Colors. So after 1707, the King's Colol s took the place of St. George's Cross in the flag of the English East India Company, making it the exact counterpart of the Royal Savage flag and Washington's Cambridge flag. In 1801 No. 4, Figure 8, St. Patrick's Cross, then the flag of Ireland, was united with No. 7, the King's Colors, making No. 9, the flag of England since 1801.

Again the flag of the English East India Company changed its "union" to accord with the flag of England. (5) The word "union" in connection with flags refers to any device in the upper staff corner, indicating a union of government--as of England and Scotland in 1707.

REBEL RAGS

The King's speech had just been sent out and its stern tone was expected to overawe the rebels, whose many flags--several to each colony--were known and dubbed by the English, "rebel rags." Naturally they were all looked upon as the emblems of traitors but when (6) the "Union flag" raised by Washington was seen, many of the English troops being fresh from India, it was at once recognized as the distinctive flag of a loyal English colony, and it gave them joy and an indication of "submission." Truly Washington might have signaled them thus:--"However natural this supposition may be to you, yet it is erroneous," for to the honor of those "embattled farmers" be it said that Washington then and there proceeded to give the most daring knockout blow in the annals of war. Truly that which he proposed, he performed, for without powder and under the very guns of the English fleet and army, he disbanded one army and

organized another and on March 17, 1776, forced the British to evacuate Boston and flee in terror from that flag which scarce two months ago, they had hailed as a flag of submission. Verily, that "supposition was erroneous."

Following his success at Boston, Washington was called to Philadelphia to confer with Congress. He arrived on May 22 and returned to the Army on June 5, and was not again in Philadelphia until August 2, 1777. During the time Washington was in Philadelphia the only official mention yet discovered of flags of any kind is in a post-script of his letter under date of May 28, 1776, to Major General Putnam, as follows:

"P. S. I desire you'll speak to the several Col's and hurry them to get their colours done." The "colours" of a regiment may be very different from the flag of the country--and again might be the same.

There is no other mention of flags in anything official or semi-official until Saturday, June 14, 1777, almost a year after the Declaration of Independence when Congress without previous discussion, resolution or committee report, recorded the "entrance" of Old Glory.

ORIGINAL JOURNAL OF CONGRESS PHOTOGRAPHED

Page 243 of the original journal of Congress is shown in No. 10 reproduced from a photograph. (7) That it may be the more easily read we reprint the flag resolution together with the John Paul Jones resolutions immediately following it, as if giving a reason for adopting the flag on this particular day. First the secretary, Charles Thompson, wrote, "Resolved, That the flag of the United states consist of." Then he erased "consist of" and wrote above "be distinguished," and changed "of" to "by." Finally he deleted the wolds "distinguished by," making the resolution read as follows:

"Resolved, That the Flag of the United States be 13 stripes alternate red and white, that the Union be 13 stars white in a blue field representing a new constellation."

Immediately following is the resolution appointing John Paul Jones to command the Ranger, as follows:

"The Council of the state of Massachusetts bay having represented by letter to the president of Congress that Capt. John Roach sometime since appointed to command the continental ship of war the Ranger is a person of doubtful character and ought not to be intrusted with such a command. Therefore

Resolved that Captain John Roach be suspended until the Navy Board for the eastern department shall have inquired fully into his character and reported thereon to the Marine committee.

Resolved that Captain John Paul Jones be appointed to command the said ship Ranger.

Resolved that William Whipple esq. member of Congress, and of the Marine committee, John Langdon Esq. continental agent and the said capt John Paul Jones be authorized to appoint the lieutenant and other commissioned and warrant officers necessary for the said ship and that blank commissions . ."-- the resolution is finished on the next page of the Journal of Congress.

CONGRESS GIVING OFFICIAL SANCTION TO A FLAG IN ACTUAL USE

The papers of the day took no notice of the adoption of a flag by Congress--not until August was the fact even mentioned. So September 3, 1777, the flag resolution appeared over the signature of Charles Thompson, the secretary. Again April 23,

1783, AFTER, PEACE had been secured, Congress caused the flag resolution over the signature of secretary Thompson to be republished in the Pennsylvania Gazette, REQUESTING OTHER PAPERS TO COPY. (8)

From the total lack of interest in the public prints of the time, it would seem that the resolution of Congress was merely to give official recognition to a flag already familiar and in use. Why it was done June 14, 1777, instead of Sonle other day appears in the resolution immediately following appointing Bro. John Paul Jones to the command of the Ranger which actually carried "Old Glory" clear around England and right into her harbors.

Avery says, (9) "After the Declaration of Independence, the British "union" was removed from the colors of the new nation." True he does not say WHEN the British "union" was removed, but after the Declaration, there was EVERY REASON why the King's Colors should NOT be on the American flag. Indeed the resohltion itself is a proof that the flag being adopted was actually before Congress and too familiar to need detailed description, as to the arrangement of the stripes, whether the top and bottom stripes should be red or white, whether there should be 7 red or only 6, or as to the arrangement of the stars, or as to whether there should be stars or some other device in the staff CORNER or in some other part of the flag. It seems reasonable to conclude that Jones appointed to the Ranger and about to make his renowned voyage, needed all AUTHORIZED flag, and Congress adopted one in actual use but there is no official record of any kind except that above given.

WHO MADE THE FLAG CONGRESS ADOPTED?

In No. 11 is shown the flag adopted by Congress-- the flag signaling the entrance of a new nation, "a new constellation," June 14, 1777.

Whence the idea and who made the flag?

George Canby's work on The Evolution of thc American Flag, shows with reasonable conclusiveness that when Washington was in Philadelphia just before the Declaration of Independence, he with Robert Morris and George Ross, members of Congress, called at a little upholstering shop in Arch street. This was run by Betsy Ross, whose husband, John Ross, had been killed a shirt time before while in the service of his country. He was the nephew of George Ross, member of Congress, who now with Robert Morris brings Washington to one of the most expert needle women in Philadelphia--and who up to 1827 continued to make flags for the United states--a fact which makes it seem all the more probable that she really did make the first one, an honor never claimed by any one else.

In No. 12 is shown the little upholstering shop where Betsy Ross made flags for the U.S. from June, 1776, to 1827 when she retired and her daughter Clarissa Sidney Wilson, continued to make flags until 1857 when she moved to Fort Madison, Iowa. So for 81 years flags for the U. S. were made in this house now preserved by a patriotic association as a shrine of American liberty. A large proportion of the money to buy the Flag House and maintain it for posterity as a shrine of American liberty in the city of "brotherly love," was obtained by 10 cent subscriptions. A copy of Weisgerber's famous painting was given to each subscriber. The picture is shown in No. 13, in which the painter agreeably to an artist's license has reversed the historic fact and instead of showing Washington ordering the flag to be made, he shows him, with Robert Morris and George Ross, inspecting the finished work. The picture of Betsy Ross is built up as a composite from photographs of her four daughters, there being no actual picture of her--so far as known. The event here shown took place between May 22 and June 5, 1776, during Washington's stay in Philadelphia, about a year hefore the flag resolution. Washington was not in Philadelphia again until Aug. 2, 1777, almost 2 months after the resolution of June 14th. The event is based on the sworn testimony of the four daughters of Betsy Ross, who had helped her in the work and as before stated Clarissa carried on the business herself after the death of her mother.

As further corroboration, in the Pennsylvania Archives" is an order dated May 29, 1777, "paying Elizabeth Ross fourteen pounds twelve shillings two pence for making ships colours." lf this payment was as slow as usual the chances are the work had been done long before. It is true that "ships colours" might not be stars and stripes, but it is also true that at this time there was no reason for making any other than our own Old Glory for "ship's colours." It is also suggested that "ships colours" might have been state flags but the fact is Pennsylvania had no state flag then and not until Oct. 9,

1799. So this record in fact does corroborate the Betsy Ross incident. Use before official adoption June 11, 1777.

"OLD GLORY" JAN. 3, 1777-- THE TESTIMONY OF WASHINGTON'S AID

Col. John Trumbull's reputation as an historical painter is world wide and rests on his FIDELITY to historic FACTS.

As he himself says, "Every minute article of dress, down to the buttons and spurs, were calefully painted from the different objects," (12) Col. Trumbull was present in command of his Company at Bunkel Hill and he fought as Washington's aid at Trenton and Princeton, taking active part in the battles. He is therefore a competent witness. But before giving his testimony as to the early use of the stars and stripes, let us show a sample of his accuracy in related events.

In his "Bunker Hill," (Fig. 11) note the Pine Tree flag opposing the King's colors. Joseph Warren is down just below the gun of John Knowlton who is one who had just shot at Pitcairn seen falling into the arms of his son under the King's colors. At the extreme right is Sam Salem the negro who also has shot at Pitcairn. The Americans were particularly incensed - at Pitcairn for many things and recently because in stirring a glass of grog with his finger had said that in that way he would stir the blood of the Yankees. But particular attention is called to the flags. (13)

Again in his "Burgoyne," (Fig. 15) the troops are arranged in accord with historic fact--Gates receiving the surrendered sword of Burgoyne and returning it in compliment to the bravery of a vanquished foe, and all is accul ate "to the buttons on the coats."

In his "Yorktown," (Fig. 16) is again the accuracy of a camera--the French on the left with their flag of white silk, the Americans on the right, Washington at their head and

the stars and stripes above him. Between the lines the English marched in new uniforms but with colors cased and drums beating an Old English march--"The World Turned Upside Down." In the center General Lincoln receives from Gen. O'Hara the sword of Cornwallis in token of his surrender, and leturns it to him in token of Washington's generosity. No. 17 (Color Plate) is Trumbull's story of the battle of Princeton, being a direct photograph from the original. In his "Bunker Hill," "Burgoyne" and "Cornwallis," the scenes are everywhere admitted as correct and because of their correctness Congress paid Trumbull $32,000 for them. At Bunker Hill, Trumbull took an active part, and at Princeton was aid to Washington. Surely Trumbull should know what flag he was fighting under and he shows "Old Glory" and this on Jan. 3, 1777. This was six months before its official adoption by Congress. But in his "Bunker Hill," he does not show "Old Glory" because it was not there and he is recording the facts. Why shall we not give his "Princeton" the same credit for accuracy, so freely accorded his "Bunker Hill" and other productions? Further, Trumbull is corroborated by another eye witess who was in "Trenton" a week before, and also in active command.

FIRST BATTLE OF OLD GLORY DEC. 26, 7776--TESTIMONY OF A COMPANY COMMANDER

Charles Wilson Peale was a soldier, painter and Mason. He commanded a company at that awful Crossing of the Delaware, Dec. 26, 1776, and was actively engaged in the far famed Battle of Trenton. He is presumed to know what flag his company carried and therefore a competent witness. His picture, "Washington at Trenton," (Fig. 18) gives his testimony as to he flag used. Here it is, secured by direct photograph after long and patient effort. The painting now protected by a glass front hangs at the head of the grand stair case in the Senate wing of the Capitol at Washgton.

This drawing was made in 1779 only two years after the event, and many years later Titian R. Peale, his son, said in a letter quoted by both Preble and Canby:- "I have just had time to visit the Smithsonian Institute to see the portrait of Washington painted by my father, C.W. Peale, after the battle of Trenton. It is marked in his handwriting 1779. The flag represented is a blue field with white stars arranged in a circle. I don't know THAT I ever heard my father speak of that flag, but the trophies at Washington's feet I know he painted from the flags then captured, and which were left with him for the purpose. He was always very particular in matters of historic record

in his pictures; the service sword in that picture is an instance and probably caused its acceptance by Congress. . . I have no other authority, but feel assured that the flag was the flag of our army at that time, 1779. My father commanded a company at the battles of Germantown, Trenton, Princeton, and Monmouth, and was a soldier as well as a painter, and I am sure, represented the flag then in use, not a regimental flag, but one to mark the new republic."

Therefore when the stars and stripes received their baptism of blood at Trenton, Dec. 26, 1776, and a week later at Princeton, one can easily understand why Congress adopted it on June 14, 1777, in a resolution of only thirty words--less than the limit of a day message at ordinary telegraph rates.

To sum up, first, the record shows that Washingon on his own initiative and authority raised the Cambridge flag of 13 stripes with the King's colors in its union. Second, though there be no actual record, yet the weight of evidence indicates that Washington again on his own INITIATIVE and authority ordered the stars and stripes to be made; and that he used the stars and stripes at the battles of Trenton and Princeton and on other occasions, and that Congress in the flag resolution of June 14, 1777, gave official recognition, for the first time, to the flag so used and constituted it the flag of the United States. Further each state holding itself to be a "sovereign independent commonwealth" and in most cases having a flag of its own, a variety of flags continued to be used, so that even after peace had been secured in 1783, Congress had the flag resolution republished over the signature of its secretary and requested all papers to copy. How essentially necessary such re-publication really was is evidenced by the fact that the "Board of War" did not know in 1779 a flag had been adopted. However this is not so strange for even now one Congress often shows culpable ignorance of what a previous Congress had done.

(1) Journal of American History, Vol 2, p. 235

(2) Vide page 1432, Vol. II Cyclopedia of U. S. History

(3) Vide Evolution of The American Flag, Canby & Baldbrston.

(4) Vide Preble p. 220.

(5) Vide Preble p. 221 showing a cut of the English East India Company's flag in 1834, with the 13 stripes and the present flag of England in its "union."

(6) Vide Preble p. 193

(7) Vide Canby's Evolution of the American Flag.

(8) Vide Canby's Evolution of the American Flag

(9) Vide Avery Vol. 6, p. 68.

(10) Vide Canby's Evolution of the American Flag

(11) Vide 2d Series Vol. I, page 164

(12) Vide Washington Irving's Washington Vol. IV, p. 327.

(13) Vide Avery's History of the United States Vol. 5.

(To be Continued)

----o----

SHAKE HANDS

Frederick LeRoy Sargent

(The following is a translation of Beranger's "La Sainte Alliance des Peuples." The original, written in 1818 to celebrate the evacuation of French territory, is quoted in the Nation of Dec. 23,

1915, for its early use of the expression "place in the sun.")

Peace have I seen descending on the world;

Peace, strewing gold, and flowers, and corn.

The air was calm, War's blood-stained banners furled,

And drowsy, sullen thunders overborne.

Peace said: "O peoples of English, French,

Belgian, Russian, and Germanic lands,

In holy alliance your hatreds quench;

Equals in valor, shake hands !

Mortals, a burden of hate hath wearied you.

Call not vain troubled sleep a victory won!

Portion the limited land, to each his due,

That each can so enjoy his place in the sun.

So long as ye are yoked to the chariot of power,

True happiness afar behind you stands.

Peoples of Europe, sanctify this hour;

Equals in justice, shake hands."

ERNST AND FALK

(TRANSLATED FROM THE GERMAN OF G.E. LESSING (1778) BY LOUIS BLOCK,

PAST GRAND MASTER OF MASONS IN IOWA)

(Last year Past Grand Master Block translated the first two of the five Discourses which make up the famous little Masonic classic, "Ernst and Falk," by Lessing. (The Builder, Vol- 1, pp. 20, 59). Owing to illness, and the pressure of business which piled up high during the interlude, he was unable to finish the work. Herewith we present the Third Discourse, to appreciate which the reader must needs turn back to the first two. As a preface to the first two Discourses we gave a brief sketch of Lessing and his work, for a fuller account of whom the reader is referred to a delightful little book on "The Life and Writings of Lessing," by T. W. Rolleston, in the Great Writers series. While it makes scant reference to the Masonic life of Lessing, it is a fine estimate and record of his noble and fruitful life.)

THIRD DISCOURSE

Ernst--You have eluded me all day in the crush of the company. But I have followed you into your bed room.

Falk--Had you something so important to tell me? The day has tired me of ordinary conversation.

E.--You mock my curiosity.

F.--Your curiosity?

E.--Which you this morning knew how to arouse in such a masterly way.

F.--What did we talk about this morning?

E.--About the Free-Masons.

F.--Well? I surely did not betray their secret in the rush and whirl?

E.--That which you said could not be betrayed ?

E.--Now I must confess that sets me at rest again.

E.--But you did tell me something about the FreeMasons that was unexpected by me, that astonished me, that made me think.

F.--What was that?

E.--O, don't torment me !--you certainly remember.

F.--Yes it comes back to me by degrees. That was what made you so absent-minded all day long among your lady and gentlemen friends?

E.--That was it! And I cannot go to sleep unless you answer me at least one more question.

F.--That depends upon what the question may be.

E.--How can you prove to me, or at least make it seem probable, that the Masons really have such great and worthy objects?

F.--Did I speak to you about their objects? I did not know it. On the contrary seeing that you could form no conception at all of the real activity of the Free-Masons, I simply called your attention to one matter in which much may yet occur concerning which the minds of our statesmen have as yet not even dreamed. Perhaps the Free-Masons are working at that. Or perhaps at--Just to take away your prejudice that all sites worthy of buildings had already been discovered and occupied, that all the needed structures had already been distributed among the workmen required for the task.

E.--Turn and twist about now as you will. It is enough that from your speeches I have now come to think of the Free-Masons as people who have voluntarily taken it upon themselves to strive against the inevitable evils of the state.

F.--That conception can at least do the Free-Masons no harm. Stick to it! Only get it right! Mix nothing in it that does not belong in it ! The inevitable evils of the State!--Not this state, nor that state. Not the inevitable evils, which--a certain constitution having been once adopted--must necessarily result from that adopted constitution. With these the Free-Mason never concerns himself, at least not as a Free-Mason. The alleviation and culing of these he leaves to the citizen who may deal with them

according to his insight, his courage, and, at his peril. Evils of a far different kind and of a higher character form the field of his activity.

E.--That I have very clearly grasped.--Not the evils that make discontented citizens but those evils without which even the most fortunate citizen could not exist.

F.--Right! To strive against--how do you put it?-- to strive against these.

E.--Yes !

F.--That is saying a little too much. To work against them ? To do away with them wholly ? That cannot be, for along with them one would at the same time destroy the state itself. They must not even be suddenly called to the attention of those who have as yet no intimation of them. At most, to stimulate a perception of them from afar, to foster its growth, to transplant the young sprout, to cultivate it and make it blossom--can here be called striving against these evils. Do you see now why I said, that although the Free-Masons had long been active that still centuries might pass away without their being able to say: this have we done ?

E.--And now I also understand the second feature of the problem-- good deeds which shall make good deeds dispensable.

F.--'Tis well--now go and study those evils and learn to know them all and weigh their influences one upon the other and be assured that this study will reveal things to you which in days of depression will appear to be most disheartening and incomprehensible exceptions to providence and virtue. This revelation, this enlightenment will make you peaceful and happy-- even without your being called a Free-Mason.

E.--You lay so much stress on this being called.

F.--Because one can be something without being called it.

E.--That's good ! I understand--but to get back to my question, which I must but clothe in a little different form. Now that I do know the evils against which Free-Masonry contends--

F.--You know them ?

E.--Did you not name them for me yourself ?

F.--I named a few as instances. Just a few of those which are apparent even to the most short-sighted eye, just a few of the most unquestionable, the most far-reaching. But how many are there not still remaining which although they are not so clear, so unquestionable and so all inclusive are never the less no less certain, none the less inevitable.

E.--Then let me confine my question to only those parts which you have yourself named for me. How can you show me that the Free-Masons have really given their attention to these? You are silent? You are thinking it over?

F.--Assuredly not over what answer I should make to this question!- -but I do not know what reasons you may have for putting this question.

E.--And you will answer my question if I tell you the reasons that prompt it?

F.--That I promise you.

E.--I know and distrust your ingenuity.

F.--My ingenuity?

E.--I feared you might sell me your speculations for facts.

F.--Much obliged !

E.--Does that offend you ?

F.--Rather must I thank you for calling that "ingenuity" which you might have called something far different.

E.--Certainly not; on the contrary I know how easily the clever man deceives himself, how easily he suspects and attributes to other people plans and intentions of which they had never even thought.

F.--But, upon what does one base his idea of the plans and intentions of others? Surely upon their own actions alone ?

E.--Upon what else? And here I come again to my question--From what single unquestionable act of the Free-Masons may we conclude that it is but one of Free-Masonry's objects through itself and in itself to do away with that division and disunion which you have said states and governments make inevitable among men ?

F.--And that without detriment to these states and governments. E.--So much the better ! It is not even necessary that there should be actions from which this might be concluded. Just so long as there are certain peculiarities or oddities which point to it or arise out of it. You must have begun with some such in making your supposition, assuming that your system was only hypothetical.

E.--Your distrust still shows itself. But I trust it will disappear when I bring home to your consciousness one of the fundamental principles of Free-Masonry

E.--And which may that be?

F.--One of which they have never made a secret. One according to which they have always acted beforethe eyes of the whole world.

E.--And that is ?

F.--That is to welcome into their order every worthy man of fitting disposition without regard to his nationality, his creed, or his social station.

E.--Indeed !

F.--Naturally this fundamental principle takes for granted the existence of men who have risen above such divisions, rather than those who intend to create them. For nitre must be in the air before it can deposit itself upon the walls in the form of saltpetre.

E.--O, yes !

F.--And why should not the Free-Masons here call to their service the common ruse ? That is, to pursue a part of one's secret objects quite openly in order that Mistrust, which always suspects something different from what it sees, may be led astray.

E.--And why not ?

F.--Why should not the artist, who can make silver, deal in old broken silver so as to arouse less suspicion that he could make it?

E.--Why not?

F.--Ernst! Did you hear me? You answer as in a dream, I believe.

F.--No, friend ! But I have enough, enough for tonight. Early tomorrow morning I return to the city.

F.--Already ? Why so soon ?

E.--You know me and ask ? How much longer will your water-cure take?

F.--I only began it day before yesterday.

E.--Then I shall see you again before you finish it. Farewell !

Good-night.

F.--Good-night. Farewell !

----o----

BY WAY OF INFORMATION

The spark had kindled. Ernst went and became a Free-Mason. What he found there forms the subject of a fourth and fifth discourse with which the road divides.

----o----

Character is the warp of ancestry and the woof of environment woven by the power of will on the loom of life.

--J. F. N.

----o----

SENTIMENT

A human being may lack eyes and be none the poorer in character; a human being may lack hands and be none the poorer in character; but whenever in life a person lacks any great emotion, that person is poorer in everything.

--James Lane Allen. A Cathedral Singer.

PATIENCE AND PERSEVERANCE

BY BRO. O.D. STREET, ALABAMA

AMONG the modest and homely virtues taught by Masonry are Patience and Perseverance. It is largely because Masonry emphasizes the modest and the homely which gives it its wonderful staying powers. Let us then for a moment consider these two, because, as a rule, we are forgetful of the great part they play in the achievements of the human race.

Our ritual says, "Time, patience and perseverance accomplish all things." Or to state it conversely but just as truly, "Without time, patience and perseverance is nothing accomplished that is accomplished."

We stand in the presence of a great painting or piece of statuary. We are wont to think of it as having sprung in a moment of inspiration from the hands and brain of the artist. We forget the years of patient study and practice and the seasons of hardships and the hours of disappointment which beset him before he could even attempt such a work. We do not know of the ruined stones or spoiled canvasses which preceded the finished product.

We view a splendid edifice, designed with wisdom, erected in strength, and adorned with beauty. It looks like some super-human mind might have dreamed it into being. But who can estimate the hours of toil spent in preparation by the architect who planned it, the engineer who calculated the weight and thrust of its roof and walls, the artist who adorned it, and the masons who built it? We do not see the apparent confusion and disorder which attended its erection, the multitude of discordant sounds, the moving to and fro, the humble hod-carrier trudging up and down with brick and mortar and stone, the rubbish and the dirt. We can never know the number of designs on the trestle-board drawn, redrawn, then destroyed, and drawn again. Some of our greatest edifices consumed not only years but a whole generation; a few of them, several generations.

We sit beneath the eloquent words and the musical voice of the orator; it all seems so easy. We did not know him when his tongue stammered and his words came ill-chosen and haltingly. We did not witness the bitter failures, the moments of irresolution, not to say despair, the renewed determination and the long struggle that followed.

We read the works of a great writer. He says things so much like we feel that we would have said them ourselves. The thoughts flow so naturally and the conclusions are so obvious we wonder why it had not occurred to us to write this very book. It seems so simple we are sure we could do it. But let us try it even after we have read the book. The right word does not come to us, we gradually become conscious that we use half a dozen words to express a thought which he expresses better in one. The order of our thoughts soon becomes like a defeated army in retreat, baggage, artillery, infantry, and cavalry all jumbled together. We throw down the pen in disgust consoling ourselves with the belief that the writer has accomplished this thing through an inspiration of genius. We don't know the number of manuscripts he had rejected at the beginning. We do not see him poring over the dictionary and the thesaurus, the lists of synonyms and antonyms, seeking for words and noting their nice distinctions of meaning. We were sound asleep perhaps when he was burning the "midnight lamp," hands weary, blotting and blurring, interlining and erasing, and finally burning his manuscripts.

We are dazzled by the brilliance of the achievements of a great general; his armies disappear for a time and then reappear in a most unexpected manner at the most

unexpected places as if by magic, spreading destruction, confusion, and terror among his enemies. We can see so little of how it is done we think surely here is a God-given power, an inherent talent which required no training. We would change this opinion if we could only see him in the subordinate capacities faithfully, thoroughly, and expeditiously discharging his lowly duties, possibly for many years before he was even entrusted with responsible command. We forget that he reached his high station by regular promotion for being able to do quickly and well a small and humble thing outside of the spotlight of publicity.

In all these instances, as probably in all others if we only knew the whole truth, it is time, patience, and perseverance that has wrought such great results. It has required years, often a life-time; sometimes several life-times. First there was preparation, then effort, next failure, then renewed effort, finally success.

The years of preparation demanded Patience; most persons cannot endure this apparent waste of time. They are impatient to try their luck in a profession or in business. We are not speaking of the indolent; we are speaking of those filled with zeal and a commendable enterprise. They rush in without preparation or only half prepared. The majority fail and retire from the race; they merely struggle for existence the rest of their lives. If some seem to succeed in a measure, rest assured their success is much less than it might have been with proper preparation.

Some have the Patience necessary to get them through the preparatory stage. With high hopes and promising prospects they enter life feeling that they cannot fail. In an evil hour misfortune overtakes them and failure results. The majority never rise from this experience to try again; they lack Perseverance.

The few, however, learn from the past; nothing daunted, they rally for another effort. As often as fail, they try again. One with this full measure of Perseverance is sure to succeed if life only holds out. And if life fails he succeeds nevertheless; thus conquer his fears and doubts of the future is a great moral victory for which reward will come in the next, if not in this life.

Patience, which waits for results, and Perseverance, which unceasingly strives to produce them, working in unison can not ultimately fail.

What a volume of truth, we exclaim, in these few simple, familiar words of our ritual ! Could the young initiate only grasp this truth fully before it is too late, it would be worth to him many fold all the time, effort, cmd money bestowed by him upon the fraternity.

----o----

I AM FRATERNITY

I am the Supreme Architect in the City of Life. Human hearts are the sites whereon I build noble, strong, powerful characters.

I am the symbol of sovereignty; yet multitudes find me a commoner. The handgrasp expresses the diality of my nature. Love, charity, gentleness of word, kindness--these are worldly missionaries. Through altruistic relationships, pity for the distressed, unwavering loyalty in every human crisis, I speak to those who know me not.

I am often disguised in the co-operation which causes fraternal ties of fellowship. My affectionate regard for the interests of everyone identifies me a universal benefactor.

I teach individuals to act in terms of mutual concession, generous judgment, and sympathetic forebearance. I unlock the sacred portals of the lodge room and reign therein with kingly dignity. The marts of competitive trade court my superiority. I am a master force wherever people assemble to foster higher principles. I acknowledge that service is the measure of greatness and that through me men become sublime in helpfulness.

I am the message bealer of good will; the courier who relays the Gospel of Brotherhood; the moving spirit in every enterprise which champions man-to-man ennoblement and makes society more neighborly. Great men unconsciously write my biography--

I AM FRATERNITY.

--Louis Varnum Woulfe.

----o----

IMPRISONED

Within my heart some hopes there are,

Like captive bilds, that flit and sing,--

Yet beat against their prison walls,

And long to mount on loftier wing.

I dare not set the door ajar,

For well I know if once they fled,

My heart an empty cage would be,

And all life's music, hushed and dead.

--Alice Lewis Cook.

----o----

THE SONG OF THE BUILDERS

As the first faint flush of the morning glow
Falls full on a sleeping world;
While the curtain of night is lifted slow,
And the banner of stars is furled;
The morning march of the builder band
Regins as the sun waves its silver wand.
Sturdy and strong, they march along
To the step of the Builder's morning song.
We shoulder our tools and march away,
And fill our lungs with the fresh, new day;
To the hammer's ring, our song we sing,
For the joy of work is a glorious thing.
So merrily ho! for every blow
Of the Builder's arm makes the city grow.

From "War Rhymes and Peace Poems,"
By Frank Adams Mitchell.

----o----

"FIVE SOULS"

Perhaps the most searching poem of the war is one entitled "Five Souls," written by an obscure bank clerk heretofore unknown in the realm of letters. In this poem the spirits of a Pole, an Austrian, a Tyrolese, a Frenchman, a native of Lorraine, and a Scotchman, having been torn from their bodies on battle fields, chant us back the same refrain:

I gave my life for freedom--this I know:

For those who bade me fight had told me so.

The Fuller sisters of England, now singing in America, have adapted these lines to an impressive musical movement from Beethoven. In a quiet midnight after listening to the song there came to me an additional stanza, a chorus of the "Five Souls," after they were touched by the higher knowledge which has reached them in "the house not made with hands, eternal in the heavens."

On God's eternal hills we now do mourn;

Our broken homes with wives and children dear.

That we were brothers then, as now, 'tis clear.

For war is hate and leaves the world forlorn.

We lost our lives through error, now we know:

For love supernal, it doth teach us so.

--Jenkin Lloyd Jones.

----o----

THE MEANING OF INITIATION

BY BRO. FRANK C. HIGGINS, NEW YORK

(More than once we have called attention, editorially and otherwise, to the admirable work of Brother Frank C. Higgins, of the Magian Society, New York, in his department of Masonic Research in the Masonic Standard. At first it began as a column of inquiry and answer dealing with the Deeper Problems of the meaning of Masonry, but it grew, most happily, into a series of systematic studies, or lessons--Masonry, as Brother Higgins conceives it, being the perpetuation among us, albeit little understood, of the ancient philosophy of Cosmic Harmony which, among the Hebrews, traced everything to the great Jehovah; at once a religious and a scientific pursuit, conducted along mathematical, geometrical and astronomical lines. In this field Brother Higgins is a master, and comes nearer than anyone With whose work we are acquainted, making the treasures of that rich but difflcult culture intelligible to the average reader. In order to call attention again to his researches, and also to express the hope that they may be gathered into permanent form, we venture to reproduce two brief sections of his series of studies dealing with the meaning of initiation. This Society keeps an open and responsive heart toward all its fellow-workers, glad and grateful for any one who toils to make our great and many-sided Masonry more intelligible and effective.--The Editor).

In all ancient rites and mysteries the participants in which were received by initiation, the greatest care was always exercised with respect to certain details, which if not properly carried out might mar or invalidate the entire ceremony.

The true significance of all initiation has ever been that of a spiritual rebirth. The sacred Agrouchada of the Hindus says, "The first birth is merely the advent into material life; the second birth is the entrance to a spiritual life."

The newly initiated into the first degree of Brahmanism was called douidja, which means "twice born." The very word initiate indicates that the candidate is at least symbolically in the same situation as if he had had no previous existence. He is to be ushered into an altogether new world.

In ancient initiations the extremity of humility was expressed by the rent garments of contrition for past offenses in the life about to be blotted out, the bosom offered to the executinner's sword, and the attitude of a captive.

PREPARING THE CANDIDATE

The most curious custom perhaps had to do with what might be termed the complete preparation of the candidate against the influences that had affected his previous career. During the multitude of centuries in the course of which astrology was thought to play the strongest part in human affairs, every circumstance affecting the welfare of humanity was deemed to have its rise in one or another of the planets, or perhaps in a lucky or evil combination of several. The science of medicine rose entirely from this curious belief in planetary affinities. The ancient physician diagnosed his patient's malady according to the diseases listed under the latter's unlucky stars and tried to cure it by application of substances designated as governed by those planets favorable to him. The same idea governed the individual with reference to articles carried upon his person. The superstitious carried various charms and amulets intended to draw favorable planetary influences to his aid, and was just as careful to avoid substance that might produce a contrary effect.

In the ordering of the candidate for initiation into the ancient mysteries this belief played an important part. The candidate might carry upon his person nothing that

would invite the attention of occult planetary powers through the mysterious tie that bound them to terrestrial objects.

METALLIC TOKENS

The lists of plants, flowers, minerals, metals, and other things that were subject to these mysterious influences were long and complicated. Gold linked him with the sun which incited to the besetting sin of intellectual pride; silver drew upon him the fickle qualities of the moon; copper, sacred to Venus, provoked lust, and iron, the metal of Mars, quarrelsomeness; tin, tyranny and oppression, the qualities of Jupiter; lead, sloth and indolence, belonging to Saturn; while mercury or quicksilver was responsible for dishonesty and covetousness. Therefore a key or a coin, and above all a sword, was likely to bring confusion upon the whole mysterious operation of regeneration.

Above all were enjoined upon the candidate the three sacred virtues, which by the Jain sects in India are still called "the three jewels," represented by three circles, "right belief," "right knowledge," and "right conduct." In order to reach the spiritual plane, in which the soul is entirely freed from the bonds of matter, these were the chief necessities, and the person who clung to them would certainly go higher until he reached the state of liberation.

THREE REGULAR STEPS

To the ancient candidate were also recommended "the three successive steps which open the soul to free and unobstructed activity and communication on both the psychic and the spiritual planes." The first was to still the ego and empty the mind of every bias and standard of self and sense. The second consisted, when this passive state had been induced, in fixing and holding the attention upon the specific object about which the truth was desired.

Thirdly, the foregoing two steps having been taken, the individual was to stand firmly and persistently in the receptive and listening attitude for the immediate revelation of the truth, in the full expectation of getting it. This receptive state and expectant attitude opened the consciousness to "the psychic vibrations that write unerringly their story on the receptive mind."

WHOM DOES THE CANDIDATE REPRESENT?

Within the simple and easily formulated problem asked in the heading is contained the sublimest of all secrets, which various of the higher degrees have sought to answer, each in its own way. It involves the intimate application of all the symbolic degrees to the initiate himself, without which they are as empty as air.

In all the ancient mysteries a character was asumed by the candidate, and as the candidates were any and the character depicted always the same, it must have represented something essentially common to all alike. Furthermore, the precise similarity of the experiences to which each individual candidate was subjected argued the identical lesson in all cases.

Examination of all available detail, especially the sacred writings of many races, confirms us in the conviction that this universal character was but an allegorical representation of the ego or "self," engaged in the warfare of which it has been said that the victor is greater than he who taketh a city" and emerging a conqueror in the very instant of apparent defeat. We receive our earliest concrete presentation of such a character in the celebrated document known as the Egyptian Book of the Dead, the Bible of the builders of the Pyramids, fragments of which are found wrapped in the cloths of almost every mummy.

THE PILGRIM SOUL

The Book of the Dead presents the wanderings of a departed soul through the underworld to the council of the gods, who were to listen to its accusers, give heed to its defenders, and finally weigh its accumulated good deeds in the scales against the feather symbol of "truth." The name of this character is given as Ani the Scribe. It finally transpired that this name was equivalent to the Latin term ego, meaning the "I Am" or "self" in man. This leads to what was perhaps the greatest and most important of all secret teachings of the ancient world, one that has become so obscured by the confusion of its many dramatic representations with real historical characters,--that most clear and careful labor is required to trace the main ideas from age to age and people to people, in order to show that they are fundamentally everywhere exactly the same.

There is no difficulty whatever in recognizing the self-conscious principle in every man as being an actual spark of the infinite self-consciousness precipitated into material existence, through the labyrinth of which it is compelled to strive in ceaseless search for the Master's Word, the secret of its being and immortal destiny. If this idea of the struggle of a divine and immortal soul, weighed down with the burden of matter and assailed at every turn by foes that symbolize the continual transformations of matter from "life" to "death" and "death" to "life," be taken as the vital principle of every drama of regeneration, from the "Book of the Dead" to John Bunyan's "Pilgrim Progress," we too shall have progressed a long way upon the road to understanding that of Freemasonry.

THE PILOT STAR

The beautiful star that is the chief emblem of the Royal Arch degree, besides being the sacred symbol of Israel, has had no other meaning during the thousands of years from the most ancient Brahmanism to the Temple of today. Even when called "the United Seal of Vishnu and Siva," the "Immortal" and the "Mortal," or "Fire" the symbol of Spirit, and "Water" the symbol of Matter, it represented the same idea, that of the "Self Conqueror," the Perfect Man, who had learned the subjugation of human passions and perfection in attitude toward God and fellow man. Thus the uppointing triangle stood for the ascent of matter into spirit which is typified by the phrase "resurrection of the body," and the down-pointing triangle the descent of spirit into matter, and the complete star represents the immortal being fitted to dwell in "that house not built with hands, eternal in the heavens."

----o----

WHAT DID YOU DO ?

Did you give him a lift? He's a brother of man,

And bearing about all the burden he can.

Did you give him a smile ? He was downcast and blue,

And the smile would have helped him to battle it through.

Did you give him your hand? He was slipping down hill,

And the world, so I fancied, was using him ill.

Did you give him a word ? Did you show him the road.

Or did you just let him go on with his load?

Did you help him along? He's a sinner like you,

But the grasp of your hahd might have carried him through.

Did you give him good cheer ? Just a word and a smile

Were what he most needed that last weary mile.

Do you know what he bore in that burden of cares

That is every man's load and that sympathy shares ?

Did you try to find out what he needed from you,

Or did you just leave him to battle it through ?

Do you know what it means to be losing the fight,

When a lift just in time might set everything right?

Do you know what it means--just the clasp of a hand,

When a man's borne about all a man ought to stand ?

Did you ask what it was--why the quivering lip,

And the glistening tears down the pale cheeks that slip ?

Were you brother of his when the time came to be?

Did you offer to help him or didn't you see ?

Don't you know it's the part of a brother of man,

To find what the grief is and help when you can?

Did you stop when he asked you to give him a lift,

Or were you so busy you left him to shift?

Oh, I know what you meant--what you say may be true--

But the test of your manhood is, What did you DO?

Did you reach out a hand ? Did you find him the road,

Or did you just let him go by with his load ?

--Bro. J. W. Foley, P.G.M., North Dakota.

----o----

LODGE FURNISHINGS AND DEGREES

BY BRO. H.R. EVANS, LITT. D. 33D HON., WASHINGTON, D.C.

"We 'ad'nt good regalia and our Lodge was old and bare,

But we knew the Ancient Landmarks, and we kept 'em to a hair."

Kipling: Mother Lodge.

MAN is first made a Mason in his heart, after that the Lodge takes hold of him and does the rest. In Rudyard Kipling's Mother Lodge there was no regalia to speak of and the loom was old and bare, but good work was accomplished because the members knew the ancient landmarks and observed them in the spirit as well as the letter of the law. I have seen the degrees of Craft Masonry worked in an old barn, a box for an altar, with three sputtering tallow candles stuck in cleft sticks doing duty for the three lesser lights. And yet, the ritual of the degrees was impressively presented. The glorious creations of Master Will Shakespeare's intellect were acted in barn-like structures, without curtain or scenery, but the Elizabethan audiences were not critical; imagination supplied what was lacking in dramatic mise-en-scene. Perhaps it is well not to rely too much on scenic effects, lest you dull the imagination of the spectator. There is a new school of scenic artists--Russian and German --that paints broadly and impressimistically; indicating a palace, for example, by a column or two, or a doorway heavily curtained, etc. Too great attention to scenic detail does distract the attention from the actor to the scenery. You often hear people say, when speaking of some dramatic production: "O the scenery was wonderful; such magnificence, such realism !" Never a word about the participants in the play. They might as well have been puppets pulled by strings. Now I believe that a happy medium can be struck between an overplus of scenery and a woeful lack of the same; likewise with the costumes of the actors. The Masonic degrees, from Entered Apprentice to Sublime Prince of the Royal Secret (32d) are dramas, and should be so regarded by Masons. They should be properly costumed and presented with appropriate scenic effects, if the lodge funds permit. But a happy limit should be reached in this regard, lest the imagination be dulled. The tendency in the West has been to make a theatre of the Scottish Rite Cathedral. I have had the pleasure of witnessing some very fine degrees in the Western country where everything was elaborately staged, the Brethren being

seated in auditorium and galleries just like people at a show. I do not desire to be hypercritical, but the effect on me has been peculiar. I have always felt that I was not in a Masonic Temple but in a theatre; that I was not a part of the affair but a mere spectator. In a Blue Lodge I never had this feeling, because there was no stage, everything was done on the floor; I was an actual participant in the degree. I must confess that I prefer floor work, and yet there are some degrees of the Scottish Rite that appear better on a stage than on the floor of the Cathedral. Perhaps a happy combination of floor and stage is the solution of the problem. In out-door scenes the stage is the thing. It certainly requires a plethora of imagination to conjure up a rock-bound sea coast in a carpeted and well-upholstered lodge. But for interior scenes the lodge room should suffice and the act consummated therein. I do not think that the spectators--the class, for instance--should occupy the entire floor space of the lodge. That space should be reserved for the actors in the Masonic drama. I have seen the 31d of the Rite worked both on the stage and on the floor, and have long ago come to the conclusion that the floor is the proper place to present it. When acted on the lodge floor, it comes home to you in a wonderfully impressive manner. You feel that you are indeed that poor mummy from Memphis at the Court of the Divine Osiris. The imagination is stirred to its very depths. But in an exclusively stage presentation the imagination has nothing to work on; does not participate in the scene, as it were. It all seems unreal, the mere shadow of a shade, soon forgotten when the curtain closes in.

In Mobile, Alabama, the 31d is regarded particularly as a floor degree, and some remarkable effects of a spectacular nature are obtained that are awe-inspiring, very simple means being utilized to bring them about. In fact, the Consistory of Mobile has no stage, does not believe in one, and yet puts on all the degrees of the Rite in a manner most impressive. Several of the newly-built cathedrals of the Scottish Rite in the Southwest have followed the Mobile idea.

In Brother Rosenbaum's jurisdiction, at Little Rock, Ark., the stage is the thing to catch the conscience of the--I was going to say "king," to complete the Shakespearean quotation, but will change it to "Brethren." I do not believe there is a consistory in the United States where the Scottish Rite degrees are so splendidly presented as in Little Rock, the old home of Albert Pike. If the shade of Pike ever visits this earth, it must rejoice in the degrees as presented by the Brethren in Arkansas. Brother Rosenbaum is a past master of mise-en-scene. No one who has witnessed the rendition of the Rose-Croix degree, at Little Rock, will ever forget it. But after all is said, I prefer floor work; the more the better. It is only the personal preference of one man, however, and I do not consider myself an expert in things dramatic. I always want to feel that I am

an integral part of the Masonic drama, and not a mere spectator. This I do in the Blue Lodge, but not always in the Scottish Rite Cathedral. But as I said before, the happy medium is perhaps the stage and floor.

With this idea in view, how should the room be furnished? I should say, first of all, that the apartment where the degrees are given, should be fashioned after an ancient temple--partly Jewish, partly Egyptian for Solomon's Temple partook of both features. The ceiling might be painted to represent the zodiac. The principal symbols of the Rite should be painted upon medallions around the walls, or upon the proscenium arch. This would do away with the use of a lantern. The stage of course should be equipped for the presentation of all out-door scenes, with the proper lighting effects. The Masonic altar should never be on the stage, but in its regular place in the lodge room. It should, however, be portable, so as to clear the room of all furniture when big floor work was required. There should be no opera-chairs on the main floor. The furniture should correspond with the architecture of the room. Robes of blue, brown, black, etc., might be provided for all Brethren seated on the main floor as spectators. It would give a bit of realism to the scene. I believe this is done in some jurisdictions, and consider it very effective.

I can anticipate one criticism from the Brethren to my views, namely: If you fashion the auditorium after an Oriental temple, where does the Templar idea come in? The Scottish Rite is built upon the Templar theory of Freemasonry. The room should represent a gothic chamber in keeping with the meeting place of Knights Templars--those who went to protect pilgrims to the Holy Sepulchre and came back from the Orient embued with the esoteric philosophy of the East; the secret enemies of the Roman hierarchy. Well, perhaps, the criticism is deserved, but as there are more Oriental degrees worked in the Rite than any other, it comes expedient to build the auditorium after the ancient temple type of architecture.

As regards the architecture of a Scottish Rite Cathedral, I rejoice in the building of the Consistory at Meridian, Mississippi, a picture of which is contained in the New Age Magazine, for July, 1915. It is an Egyptian Temple, so modernized as to admit light into its rooms without destroying that weird effect peculiar to this style of architecture. I consider it a little gem. But here, the carping critic will insinuate: "Why Egyptian?--and not Gothic? It is a cathedral, don't you know!" Well, Mr. Critic, I throw up the sponge! If you want to pin me down to a mere technicality, I have

nothing more to say. But the Egyptian temple for mine--with its mysterious sphinxes flanking the entrance, its painted pillars with lotus capitals, its--! I might expatiate forever on this theme without satisfying anybody except myself. Cathedral let it be, if you prefer the Gothic to the Egyptian type, and are a stickler for mere words. I have seen the degrees of the Ancient and Accepted Scottish Rite worked in all kinds of places and in all kinds of ways; but I shall never forget the Rose Croix degree at Little Rock; the 31d at St. Louis (I have never seen the Mobile presentation); the 14d at Wichita; the 15d in my own beloved Consistory at Washington, D. C.; and the Master Mason's degree, at Guthrie. Gentlemen, I thank you !

----o----

THE TROWEL

By Bro. Rob Morris

(Frequently recited at presentation of trowel to candidate)

The Perfect Ashlars, duly set

Within the Walls, need mortar yet--

A cement mixed with ancient skill,

And tempered at the Builder's will:

With this each crevice is concealed--

Each flaw and crack securely sealed,--

And all the blocks within their place

United in one perfect mass!

Fol this the Trowel's use is given,--

It makes the work secure and even;

Secure, that storms may not displace,

Even, that Beauty's lines may grace;

It is the proof of Mason's art

Rightly to do the Trowel's part!

The rest is all reduced to rule,

But this must come from God's own school !

We build the "House not made with hands;"

Our Master, from Celestial lands,

Points out the plan, the blocks, the place,

And bids us build in strength and grace:

From quarries' store we choose the rock,

We shape and smooth the perfect block,

And placing it upon the wall,

Humbly the Master's blessing call.

But there is yet a work undone,--

To fix the true and polished stone!

The Master's blessings will not fall

Upon a loose, disjointed wall;

Exposed to ravages of time,

It cannot have the mark sublime

That age and honor did bestow

Upon the FANE on sion's brow.

Brothers, true Builders of the soul,

Would you become one perfect whole,

That all the blasts which time can move

Shall only strengthen you in love?

Would you, as Life's swift sands shall run,

Build up the Temple here begun,

That Death's worst onset it may brave,

And you eternal wages have?

Then fix in love's cement the heart!

Study and act the Trowel's part.

Strive in the Compass' span to live,

And mutual concessions give!

Daily your prayers and alms bestow,

As yonder light doth clearly show,

And walking by the Plummet just,

In God your hope, in God your trust.

----o----

THE RITES OF FREEMASONRY

BY BRO. J.L. CARSON, VIRGINIA

MASONIC students are prepared to accept the fact that at one time and another there have been over one hundred Rites, and at least fifteen hundred Degrees or grades connected directly and indirectly with Freemasonry. Many of these were, of course, quasi-Masonic, their names and origins being now almost unknown, and their history if it was known would be worthless except so far as it might interest the Masonic antiquarian. If it were possible to list all these known and unknown rites and degrees, they would fill quite a large volume, and after all serve no good purpose as many, indeed most of them, were the outcome of childishness, if not worse.

To the Brethren who have only recently joined our Fraternity, the following short resume of the more important of the Masonic Rites may be interesting and perhaps instructive. If it proves to be so, then the object of this paper will have been accomplished.

Our newly raised Brother seeking for Masonic light, naturally asks us what is a Rite? How many degrees make a Rite? To what Rite do I belong or do I belong to any? All perfectly natural questions, and worthy of our reply.

A Rite in Freemasonry is a collection of grades or degrees, always founded on the First three, the Entered Apprentice, the Fellow Craft, and the Master Mason. All the various Rites except the York and English Rites begin their systems with the Fourth degree, some claiming as many as ninety-six degrees.

I will try and give our inquiring Brother a few pointers about the best known of these Rites, so that he may recognize which of them he already belongs to, and decide which Rite will be most acceptable to the Masonic Jurisdiction in which he resides, and govern himself accordingly.

THE YORK RITE

was the oldest and first established Masonic Rite, consisting of the Entered Apprentice, Fellow Craft, and Master Mason degrees. When Dunckerley dismembered or disrupted the third degree about 1770, he destroyed the identity of this Rite, and as that portion he took from it has never been restored, this Rite therefore does not now exist. It never had any connection with the Grand Lodge of all England, or the York Grand Lodge as it was called, but represented the working of the Premier Grand Lodge established or revived in 1717, and for fifty years after this revival.

Why this Rite got the name of York who can tell? It was and is an unmeaning term, but the name has been so generally used by those in high places, it is no wonder the young craftsman gets confused.

THE ENGLISH RITE,

as laid down in the Articles of the Union in 1813, is as follows: "It is declared and pronounced that pure ancient Masonry consists of three degrees, and no more, viz: those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said orders." Thus the English Rite rests upon the three symbolic degrees, but makes the Royal Arch the completion of the Masonic edifice.

THE IRISH RITE

If the Irish had a "boat of their own at the time of the flood" they could not rest without a Masonic Rite of their own, and they have,--to my mind it is the most complete, useful and best regulated Rite in existence today. Like all other Rites it is based on the First Three degrees, followed by the Past Master, Mark Master, Royal Arch, and Knight Templar, and all these various degrees stand for. These degrees must be taken in the order named before the Prince Masons degree is conferred; this brings us into the Ancient and Accepted Scottish Rite at the 18d, followed by the Knight of the Sun 28d, Knight K. H. 30d, Commanders Inquisitors Grand Inspectors 31d, Prince of the Royal Secret 32d, Supreme Council 33d. There are less than four hundred Prince Masons 18d in Ireland; The one Council of the 28d is limited to thirty-five subscribing members; The College of Philosophical Masons 30d consists of thirty subscribing members; The Tribunal of the 31d is limited to twenty-one; and the Consistory 32d cannot have over sixteen members in addition to the nine members of the Supreme Council 33d.

THE AMERICAN RITE

or York Rite as it is commonly though erroneously called, is peculiar to the United states of America, and the term American Rite is perfectly applicable. It confers under the Royal Arch Chapter the Mark Master 4d, Past Master 5d, Most Excellent Master 6d, Holy Royal Arch 7d. The Council takes care of Royal Master 8d, Select Master 9d, Super Excellent Master 10d, while the Knight Red Cross 11d, Knight Templar 12d, and Knight of Malta 13d are taken care of by the Commandery.

THE ANCIENT AND ACCEPTED SCOTTISH RITE

A brother in good standing in his Blue Lodge may elect to take the degrees of this rite, which does not of course include any of the degrees of the American Rite, and is administered by bodies of the Thirty Third degree, called Supreme Councils. This Rite is today more widely extended than all the others put together, no other Rite being

worked to any very great extent the United states, Canada, Great Britain, the Latin countries of Europe and South America. This Rite takes care of the degrees from the

4d to 14d in Lodges of Perfection. 15d to 18d in Chapters of Rose Croix. 19d to 30d in Councils of Knights K. H. 31d and 32d in Consistories of M. R. S.

and 33d Supreme Council, of which there are but two in the United States.

This Rite came to us from Europe between the years 1783 and 1801, as the origin of the Rite is a subject of much controversy. We will "nick it at that" as a good old Brother used to say when he wanted an argument stopped in the Lodge. The word "Scottish" the name of this Rite is a misnomer, as none of the degrees ever originated in the "Land O Bibles Kirks and Haggis." It is claimed, however, that amongst its founders were Scotch exiles in France, followers of the Pretender, who introduced the word Scottish in order to make the degrees more attractive and acceptable to the Jacobite party resident there.

Our aspiring Brother will take notice that the degrees of the various Rites are not interchangeable, when he has taken all the degrees of the American Rite he is no further on his way to the 33d; if he elected to take the degrees of the A. & A. S. R. first, he would still have to come back to the American Rite to reach the Commandery.

THE RITE OF MEMPHIS

"The Egyptian Masonic Rite of Memphis" or the "Ancient Egyptian Rite of Freemasonry" is to be found working in several States. It claims to be international, educational, and practical, its influence exerted on behalf of Freedom, Equality, and Brotherhood. It was revived in France as the Rite of Memphis in 1814, and introduced into this country by M. De Negre in 1856. It consists of ninety-six degrees, the 96d

being called he Sovereign Sublime Magi. In 1852 its Lodges were closed in France, in 1862 they were acknowledged by the Grand Orient and revived. Most of its Lodges, however, abandoned it to join the Modern French Rite. It gets its name from the Legend that an Egyptian Sage Ormus, converted in A.D. 46, introduced the secrets of the Egyptian Mysteries into Europe, claiming that these secrets are incorporated in the degrees of the Rite.

THE RITE OF MIZRAM

This Rite has a grand body of its own in France. It was founded in Milan 1805, and introduced into France in 1814. Its ninety degrees are divided into Seventeen classes. It once had, and may yet have, a Supreme Council in America with a small following; its teachings and Masonry cannot be too highly appreciated. Over one hundred years ago this rite was popular in Great Britain, particularly in Ireland, but it is unknown there now.

THE ANCIENT AND PRIMITIVE RITE

as brought to France by S. Honis in 1814. Introduced into America 1856, and to England from America 1873. Its degrees were reduced from ninety-five to thirty three in 1865, when an effort was made to popularize it. It was practically a revival of the Rite of Memphis, and has a small following in England and Scotland where the late Brother John Yarker was the head and guiding spirit.

THE FRENCH RITE

or Modern French Rite founded in 1786 by the Grand Orient of France, has seven degrees, 4d Elect, 5d Scotch Master, 6d Knight of the East, 7d Rose Croix. It is largely practiced in France and Brazil. It was formerly worked in the state of Louisiana more or less extensively.

THE ANCIENT REFORMED RITE

Established in 1783 is still practiced by the Grand Lodge of Holland, and the Grand Orient of Sweden.

THE RITE OF PERFECTION

had twenty-five degrees and was established by De Bonneville in 1754. It was also known as the "Chapter of Clermont," so named after a Jesuit College in France where a lot of political scheming was carried on in the stuart Cause--this rite was pretty closely identified with the Ancient and Accepted Scottish Rite in its earliest days.

THE RITE OF RAMSEY

or the Rite de Bullion consists of six degrees and was founded about 1728 or later, by Chevalier Michael Andrew Ramsey, a Scotch gentleman of great ability, culture and travel. With other wearers of the "White Cockade" he was exiled in France, and if all said of him be true, and as Paddy said "the half of the lies told of him were not true," the word "Scottish" in most of the higher grades might be laid at his footstool, as well as half a dozen Rites and half a hundred degrees.

----o----

TIME

The old clock stands on the mantle shelf

Clicking the seconds with measured stroke

And as we listen it sounds to oneself

As clear as if another one spoke,

Hope-ever. Ever-hope.

Pointing the hours with steady hands

And a forward move at every beat,

It measures this changing life of man's

As that one refrain we hear it repeat,

Hope-ever. Ever-hope.

Through all the days of our sorrow and mirth

Time swings along with its measuring tread

And though we live long on the face of the earth

Why ever wish back the years that have fled.

Hope-ever. Ever-hope.

Time weakens our form and lays it aside

Regardless of what we have or desire;

There's nothing in time that will ever abide,

But this we have left to make us aspire,

Hope-ever. Ever-hope.

--Arthur B. Rugg, Minn.

----o----

THE EARLY DAYS -- HISTORY VS. TRADITION

BY BRO. MELVIN M. JOHNSON, G. M., MASSACHUSETTS

The article by Brother Mazyck of South Carolina in the March Builder calls for reply mainly because of the prominence which The Builder gave it. He avers that there is naught but tradition to rely upon that there was any Grand Lodge in Massachusetts prior to 1750 when our contemporaneous records begin. He asserts "unhesitatingly * * * that Solomon's Lodge No. 1, of Charleston, S.C., is the oldest Masonic body in the Western Hemisphere, the Record of whose establishment is absolutely unassailable." He rests this invulnerability on an article in the South Carolina Gazette, Number 144, published October 30, 1736, containing an account of a Lodge meeting the night before.

I do not intend to weary your readers with an argument as to the position of Massachusetts. Those who are interested will kindly examine the printed Proceedings of the Grand Lodge of Massachusetts for 1914, pages 243 to 288 inclusive, where may be found citations of authority for every statement made in my series of articles last year in The Builder upon The Establishment and Early Days of Masonry in America.

Now to demolish Bro. Mazyck's "unassailable" position with one shot. For the present purpose let us grant (though it is not the case) that a newspaper article is the best evidence; better than official records, original documents, contemporaneous letters, or inscriptions upon ancient tombstones. If Bro. Mazyck wants a newspaper article here it is for him.

The Boston Gazette, No. 743, published April 1, 1734, (copies of which may be found in the Boston Public Library, and in the Congressional Library), contains the following item, viz:

"On Friday evening last at Mr, Lutwytche's long Room in King street was held a Grand Lodge of the Ancient and Honorable Society of Free and Accepted Masons, where His Excellency Governor Belcher and a Considerable Number of the Fraternity were present." This is two years and nearly six months earlier than the article quoted from the South Carolina Gazette. Bro. Mazyck's reply will be awaited with interest.

Having given publicity to certain gross charges by innuendo, you can not in fairness fail to allow a brief further comment. To the insinuations in Bro. Mazyck's article that the Grand Lodge of Massachusetts has "faked" the tombstone of Henry Price, now in the Boston Temple, we respectfully reply that opposite page 285 in the Proceedings of our Grand Lodge for 1871, will be found a photograph of that tombstone as it formerly stood on the Price lot in the cemetery in Townsend, Mass. On page 53 of our Proceedings for 1857, you will find the statement of the then Grand Master M. W. John T. Heard, that on September 29, 1857, he visited the graveyard, saw the gravestone with its familiar epitaph, and consequently recommended that a monument be erected to take its place. A full account of this visit, including a copy of the inscription upon the gravestone, will be found in volume XVII of Moore's Freemason's Magazine, page 11, published in 1857. Then by turning to the Proceedings of the Grand Lodge of Massachusetts for June 21, 1888, (pages 82 to 101), will be found an account of the dedication of the new monument. In those Proceedings and in the Commemorative Service of June 26, 1888, (pages 102 to 179 inclusive), will be found all the details covering the removal of the old gravestone to the Temple in Boston. Then will be seen, to use our Brother's own language, "just why or when it was removed from the cemetery."

To the innuendoes that Grand Secretary Pelham forged the copy of the Henry Price Commission of 1733 which opens the volume of our Grand Lodge records; that Provincial Grand Master Price deliberately falsified when he made, over his own signature, the statement that he had been appointed Provincial Grand Master in 1733 and had founded his Grand Lodge on July 30th of that year; that the Grand Master, Deputy Grand Master, Grand Secretary, and Master, Senior Warden, and Junior Warden of the First Lodge in Boston, also told what was deliberately false when on

September 1, 1736, they wrote the Lodge Glasgow Kilwinning that the First Lodge in Boston had been Constituted by Right Worshipful Brother Henry Price, Provincial Grand Master, in 1733; and that all other similar things are vague, uncertain, guesswork, and tradition, we beg to reply that if Bro. Mazyck will kindly come to the Grand Master's office in the Temple in Boston, we will show him a copy of Henry Price's Commission, made in the handwriting of Francis Beteilhe who was Secretary of the First Lodge in Boston at least as early as 1736, and who was the business partner of Henry Price. We shall be glad also to show him, in the handwriting of Bro. Beteilhe, hitherto unpublished memoranda, among them being a record of the "By-Laws or Regulations," dated "O'ber 24th, 1733," and amendments thereto dated March 12, 1734, et seq. These came into the possession of the Grand Lodge on March 8, 1916.

We shall also be glad to show an entry in the handwriting of Brother Berteilhe, Grand Secretary, following his account of the Celebration of the Festival of St. John the Evangelist, Dec. 27th, 1735, reading as follows:--"About this time sundry Brethren going to South Carolina met with some Masons in Charlestown who thereupon went to work, from which sprung Masonry in those parts." This may, to say the least, explain how it was that there happened to be a Lodge in Charleston, S.C., to form a public procession in the Fall of 1736.

It is about time that slanderous and scandalous statements by way of insinuation and innuendo should cease, particularly in a Masonic discussion. No one should complain of fair and square arguments straight from the shoulder, whether given or taken. Any member of the Fraternity should be ready to acknowledge error. No Masonic historian should make use of unfounded insinuations or innuendoes.

In my articles in The Builder, the statement was made that on Saint John the Baptist's Day in 1737, in Boston, occurred the first public procession of the Fraternity in America, Governor Belcher being in the line. That statement was made upon authority of the Boston Gazette, No. 911, published June 27, 1737. The entire article reads as follows:

"Friday last being the Feast of St. John the Baptist, the annual Meeting of the Free and Accepted Masons, they accordingly met. The right worshipful Mr. Robert Thomlinson, G. M., nominated and appointed his grand Officers for the Year ensuing, viz: Mr. Hugh Daniel, D.G.M., Mr. Thomas Moffatt (Doctor of Medicines) S.G.W., Mr. John Osborne, J.G.W., Mr. Benjamin Hallowell, G.T., Mr. Francis Beteillie, G.S., after which the Society attended the G.M. in Procession to his Excellency Governor Belcher, & from thence the Governor was attended by the G.M. and the Brotherhood to the Royal Exchange Tavern in King-Street, where they had an elegant Entertainment. It being the first Procession in America, they appeared in the proper Badges of their Order, some Gold, the rest Silver. The Procession was closed by the Grand Wardens."

Practically the same statement was made by the Saint James Evening Post, published in London, August 20, 1737.

Bro. Mazyck quotes a paragraph from the South Carolina Gazette published May 28, 1737, to the effect that on the Thursday night preceding, the Fraternity "came to the Play House about 7 o'clock, in the usual Manner, and made a very decent and solemn Appearance."

This was a month earlier than the procession in Boston. I have no doubt that his quotation is correct and is true. I gladly admit that there was a procession of Masons (though not of a Lodge or Grand Lodge, as such) in Charleston, South Carolina, earlier than any other known procession of Masons in America, the Saint James Evening Post and the Boston Gazette to the contrary notwithstanding. It, however, is by no means clear that the Masons in South Carolina went to the theatre clothed in aprons or badges or other regalia. There is nothing in the South Carolina Gazette from which we are authorized definitely to conclude, or even justifiably to infer, that regalia was worn. Had it been worn, the regalia would, particularly at that day, have caused comment as it did in the Boston and London papers. Moreover, it is natural that the Fraternity should appear in full regalia when the Grand Lodge turned out to escort their Brother, the Governor, to the celebration of the Festival of St. John the Baptist. It is not expected, nowadays at least, to see the Fraternity march through the public streets in full regalia to attend the theatre. It would rather seem that "the usual manner" meant no more than in procession, perhaps left in front, as many of our Lodges attend divine service, in order but not in regalia. While, therefore we may

gladly accord the earliest known American procession of Masons to South Carolina, it is open to us still to suggest that they went to a theatre merely as members, in a procession, and not officially as an open Lodge. That being true, the Boston Gazette and the London Post of 1737 may have recorded the first procession in America of Masons congregated as a Lodge.

Brother Mazyck, before giving us his newspaper quotations, says that I "thresh the old straw with great energy." Unfortunately that has to be done for the sake of truth, when Brethren now and then "unhesitatingly" present such "absolutely unimpeachable," "incontestable," "unassailable" arguments "far removed from any possibility of doubt and utterly beyond any contradiction."

We have to dispose of such claims one by one as they appear.

Up to date many have been heralded as equally infallible and all have proven equally fallible. Under the light of examination they have all lost their solidity like ice under the sun of a Spring noon.

We have had to meet the Rhode Island "dilapidated document" of 1656 or 1658, which the Grand Lodge of Rhode Island refused to father and which, in fact, never existed.

We have had to meet the "John Moore letter" of 1715 which, likewise, never existed.

We have had to meet the Daniel Coxe claim of 1730; although it is now universally admitted that he never exercised his deputation.

We have had to meet the apocryphal "Liber A" claim from Pennsylvania; although if there ever was a "Liber A," no one pretends it will if found prove anything which Massachusetts does not admit (any more than does "Liber B.")

We have had to meet the "Henry Bell letter" claim of 1730; although that claim was simply a fraud as Pennsylvania now admits. And now we had to put a quietus upon a 1736 claim from South Carolina, founded upon good evidence, but which, ostrich-like, buries its head in its own newspaper that it may not see the Boston Gazette of 1734.

Next?

We are not infallible in Massachusetts. We prefer not to use superlative adjectives in describing our claims. From some attic or cellar or other depositary may come forth definite evidence, hitherto unknown, to shed light for or against our present position. But until it does, (if ever, and we believe never) Massachusetts will remain secure in its position as the Premier Grand Lodge of the Western Hemisphere, and all the unbiased Masonic world will continue to acclaim Henry Price to be, as he said himself, the Founder of Duly Constituted Masonry in America.

----o----

THE VICTORS

(Chas. Hanson Towne.)

They have triumphed who have died;

They have passed the porches wide,

Leading from the Home of Night

To the splendid lawns of Light.

They have gone on that far road

Leading to their new abode,

And from the curtained casements we

Watch their going wistfully.

Ah ! that turn, that glimpse ! That last

Wondering where their feet have passed !

They have read new meanings, they

Who have found the open way.

Now they know that hill and glen

Far beyond our mortal ken;

And they know why winter turns

To April; why Youth burns

With all its dreams that go to rust;

Why men falter, and yet trust;

Why the Autumn grieves and sighs

Underneath the brooding skies;

Why the grass, with punctual feet,

Comes in Spring our eyes to greet,

And white dawn succeeds white dawn,

And the moon shines on and on.

They have left our House of Night,

Faring to the bournes of Light.

Grieve not for them; rather say,

"They are victors on the way;

They have won, for they have read

The bright secrets of the dead;

And they gained the deep unknown,

Hearing life's strange undertone.

In the race across the days

They are victors; their's the praise;

Their's the glory and the pride;

They have triumphed--having died."

----o----

LABORARE EST ORARE

Not solely on our Sabbath days

We render service fair;

For duties done go up like praise,

And kindly thought is prayer.

--Frederick Langbridge.

----o----

FORWARD !

By Alfred Noyes.

A thousand creeds and battle-cries,

A thousand warring social schemes,

A thousand new moralities,

And twenty thousand thousand dreams !

Each on his own anarchic way,

From the old order breaking free--

Our ruined world desires, you say,

License, once more, not Liberty.

But ah, beneath the struggling foam,

When storm and change are on the deep,

How quietly the tides come home,

And how the depths of sea-shine sleep;

And we who march toward a goal,

Destroying only to fulfil

The law, the law of that great soul

Which moves beneath your alien will;

We, that like foemen meet the past

Because we bring the future, know

We only fight to achieve at last

A great reunion with our foe;

Reunion in the truths that stand

When all our wars are rolled away;

Reunion of the heart and hand

And of the prayers wherewith we pray;

Reunion in the common needs,

The common strivings of mankind;

Reunion of our warring creeds

In the one God that dwells behind.

Forward !--what use in idle words?

Forward, O warriors of the soul !

There will be breaking up of swords

When the new morning makes us whole.

----o----

PERSONALITY

In radium there is said to be a virtue which enables it to affect adjacent objects with its own properties, and to turn them, for a time, and for certain purposes, into things of the same nature as itself. Certain human personalities have a similar virtue.

Ordeal by Battle, F. S. Oliver.

----o----

WASHINGTON IN HIS OWN TIME

BY BRO. SAMUEL BULLARD, 1790

(By the kindness of Brother C.M. Schenck, of Denver, Colorado, we present herewith a contemporary estimate of Washington, being an excerpt from "An Almanack, for the Year of the Christian Aera 1790, by Samuel Bullard, Boston. Printed and Sold by John W. Folsom, No. 30 Union street; sold also by most of the Town and Country Booksellers." Added thereto is a poem F. Plumer, "a citizen of the World," from the

same edition of the Almanack, albeit composed in 1782. It is more interesting than important, written in a high-flown manner, with many allusions to mythology--after the style affected in that day--but it recalls the spirit of the time. A copy of this Almanack is now in possession of Mrs. C.M. Schenck, of Denver. The extract takes us back for a brief moment, into the age in which Washington lived, and shows that the estimate of his character was then very much what it is today. As the editor of the Almanack said, "We cannot entertain a doubt of its being agreeable to all of our kind of Readers."--The Editor.)

As the following is a Sketch of the Life and Character of our American Fabius, we cannot entertain a doubt of its being agreeable to all our kind Readers. As this Gentleman always refused to accept of any pecuniary appointment for his public services, no salary was annexed by Congress to his important command, and he only drew weekly for the expenses of his public table, and other necessary demands.

General Washington, having never been in Europe, could not possibly have seen much military service when the armies of Britain were sent to subdue the Americans; yet still, for a variety of reasons he was by much the most proper man on the continent, and probably anywhere else, to be placed at the head of an American army. The very high estimation he stood in for integrity and honor, his engaging in the cause of his country from sentiment and conviction of her wrongs, his moderation in politics, his extensive property, and his approved abilities as a Commander, were motives which necessarily obliged the choice of America, to fall upon him.

That nature had given General Washington extraordinary talents, will hardly be controverted by his most bitter enemies. Having been early actuated with a warm passion to serve his country in the military line, he has greatly improved his talents, by unwearied industry, a close application to the best writers upon tactics, and by more than common method and exactness. In reality, when it comes to be considered, that at first he only headed a body of men entirely unacquainted with military discipline or operations, somewhat ungovernable in temper, and who at best could only be styled an alert and good militia, acting under very short enlistments, unclothed, unaccoutred, and at all times very ill supplied with ammunition and artillery; and that with such an army he withstood the ravages and progress of near 40,000 veteran troops plentifully provided with every necessary article, commanded by the bravest officers in Europe, supported by a very powerful navy, which

effectually prevented all movements by water; when all this comes to be impartially considered, we can venture to pronounce, that General Washington may be regarded as one of the greatest military ornaments of the present age.

General Washington is now in the 58th year of his age; having completed his fifty-seventh on the 11th of February last, as it appears by the "Federal Calendar," that truly worthy and brave Veteran was born in the year 1732. He is a tall, well made man, rather large boned, and has a tolerable genteel address; his features are manly and bold; his eyes of a bluish cast, and very lively; his hair a deep brown; his face rather long, and marked with small-pox; his complexion sun-burnt, and without much color, and his countenance sensible, composed and thoughtful. There is a remarkable air of dignity about him, with a striking degree of gracefulness; he has an excellent understanding, without much quickness; is strictly just, vigilant and generous; an affectionate husband, a faithful friend, a father to the deserving soldier; gentle in his manner, in temper rather reserved; a total stranger to religious prejudices, which have so often excited Christians of one denomination to cut the throats of those of another; in his morals he is irreproachable, and was never known to exceed the bounds of the most rigid temperance. In a word, all his friends and acquaintances universally allow, that no man ever united in his own person a more perfect alliance of the virtues of the Philosopher with the talents of a General; candor, sincerity, affability, and simplicity, seem to be the striking features of his character, until an occasion offers of displaying the most determined Bravery and Independence of spirit.

A POEM, on Geo. Washington.--Composed in 1782, but never before published.--By F. Plumer, a citizen of the World; also from "An Almanack," by Samuel Bullard, 1791.

Come all ye powers that e'er sent by Jove,

Did the great fancy of an Homer move.

To chant the praises of Ulysses great,

The Hero of the times of ancient date:

Come all ye powers that e'er did Virgil aid,

To sing of Aeneas and the wars he made;

To paint the Hero in the noblest lays,

To chant his honor and advance his praise;

Attend me while in feeble strains I try

To lisp of one whose fam'd above the sky;

A greater than the conquering Grecian King,

Great Washington's the Man, whose fame I'd sing.

Rejoice ye Dryades, O Collinna plance!

Exult ye forests, and ye mountains dance,

The time, the great, the glorious time is near,

When ye shall cease the noise of war to hear;

When barb'rous Britons shall their butchering cease,

When war and discord shall give way to Peace;

When Washington shall be completely found,

With victory and with conqueror's laurels crown'd.

Ceres be glad, our verdant fields shall be

From all destroyers, from arm'd Britons free;

Men's guns and pistols shall be turn'd to hoes,

And swords instead of men shall clip the rose;

Our Nymphs and Swains beneath the cooling shade,

Shall on the springing grass and herbs be laid,

And feast on fruit, while of no foes afraid.

Sons of Columbia give your hours to play,

No more we are the subjects of dismay;

No more the Sons of Justice in the earth,

Can doubt our prized Freedom's birth:

For thro' the world the tidings have been spread,

How Columbia's Sons have fought, and how been led;

Our General's spirit spreading wide and far,

Hath rous'd the nations in the East to war;

Hath given spirit to Hibernia's Sons,

And almost 'mongst the Dutch rais'd Washingtons.

Inspir'd by Washington, great Hyder rose,

And hurl'd destruction all around his foes;

Shew'd them the power of an Hero's arm,

When rous'd by Justice to loud war's alarm.

Sons of Nemesis thro' the world rejoice,

And sing your joy in clear and manly voice,

Columbia's numerous Race are free,

No more oppress'd by British Tyranny.

Our Hero's fame shall thro' the world be rung,

His deeds shall in heroic verse be sung,

And loud be chanted by both old and young.

The mortals of this age shall loudly sing,

And make his fame thro' all our regions ring;

Ten hundred thousand millions yet to come,

Shall on this Shore the pleasing theme resume;

Fathers to children shall with joy declare,

The glory that he's gain'd in deeds of war.

Nor shall ye cease to hear the cheerful sound,

While suns and other shining worlds are found.

Much sooner shall great Phoebus cease the skies

To illuminate, the gay Minerva cries,

Than Bards or Muses cease to chant aloud,

Washington's glory to th' astonished crowd;

Apollo and the Muses thus agree.

And thus the great, th' immortal Gods decree.

----o----

BRILLIANTS

Wind puffs up empty bladders; opinions, fools.

--Socrates.

We can be more clever than one, but not more clever than all.

--La Rochefoucauld.

A man who is proud of small things shows that small things are great to him.

--Madame de Girardin.

The rose does not bloom without thorns. True; but would that the thorns did not outlive the rose !

--Richter.

A man will be what his most cherished feelings are. If he encourage a noble generosity, every feeling will be enriched by it; if he nurse bitter thoughts his own spirit will absorb the poison.

--Henry Ward Beecher.

----o----

WASHINGTON AND LINCOLN

Unlike in certain qualities, our two supreme Americans were not unlike in their supreme achievements. There was no structural difference in the work they did; it was all of a piece. By the scale of a hemisphere they shaped their designs; but their work was larger than a hemisphere. Look upon it now as it lies spread out before you in the white light of world-wide criticism; it is of as noble dimensions as civilization itself. It matches the achievements of Alexander and Caesar, Charlemagne and Alfred, simon

de Montfort and Cromwell. Nay, it is greater by as much as America, in prospect certainly, is greater than Greece or Rome, France or England. Europe herself admits the fact. The Iron Duke, speaking for the Old World, says: "I esteem Washington as perhaps the noblest character of modern times--possibly of all time." And an Italian scholar, spokesman for a world old before England was born, offers this stirring panegyric: "Lincoln stood higher in my estimation and love than all the Alexanders and Caesars who have reddened the pages of history with their brilliant exploits."

--Review of Reviews.

----o----

THE BUILDER

Behold the Builder! Here he stands erect,

By many labors perfected. By trial,

And sacrifice, he's won, beyond denial,

The place he merits. Grave and circumspect,

He labors now to plan and to perfect,

Before the shadows cover up the dial,

His edifice, awaiting all the while

The coming of the Master to inspect.

Thus future ages and that Wisdom bright,

That finds the lost, that brings to light the true,

Shall vindicate the soul that strives for right

Whate'er may be the obstacle.

To do That faithfully is all that God requires;

To see His Face fulfils all man desires.

--H. W. Ticknor, Florida.

----o----

THE LAMB-SKIN, OR WHITE LEATHER APRON

Of honest toil the humble garment thou,

Yet by the Ancient Craft to uses high

And splendid raised ! No gorgeous panoply

Of knight or monarch, bright on breast or brow,--

Star, Cross or Garter,--can like thee endow

The wearer with pure honor! Emblem white

Of Innocence,--thou Lamb-skin Apron ! Light

Breaks on the darkened eyes, and teaches how

Thou must be worthily worn, when thou'rt bestowed.

True to thy glorious precepts may I stand,

Upright and just, however life may test!

For, if I wear thee spotless on the road,

When next I have thee at the Master's hand,

I may deserve thee, spotless, o'er my breast.

--A. F. Van Bibber, Maryland.

QUESTIONS ON THE STORY OF FREEMASONRY

BY THE CINCINNATI MASONIC STUDY SCHOOL

85. Who placed Masonic principles in our cradle of Liberty? 111-2.

86. Where can Masonry be traced? When did it come to our shores and by whom was it nurtured? 111-2.

87. What has always been required of anyone who seeks admission into a lodge? Page 81.

88. In what year did the Grand Master of Knights Templar go to Paris at the bidding of the Pope with lots of wealth and by whom and why was he and his party put to torture and death? Page 65.

89. Who was Wm. Morgan? 41.

90. What degrees of Masonry is it known he received and what was his character? Page 41.

91. What led to Wm. Morgan's attempted exposure of Freemasonry and what object did he have in view? Whom did he consult and who was his partner? 42-1.

92. What was the nature of Wm. Morgan's so-called exposure? 42-2.

93. Was an attempt made to discover the missing man Morgan and apprehend his captors? If so by whom? 43-2.

94. What is said of Wm. Morgan's disappearance? 43-1.

95. In what State was an Anti-Masonic political party formed and what was the cause and result? Page 46.

96. Where and when were Masons excluded from Churches and their children from the schools? Page 46.

97. What action did Ex-President of the United States John Quincy Adams take in the political persecution of Freemasonry during the William Morgan affair? 47-1.

98. What claim was made during the Anti-Masonic political campaign, more than a year after the Wm. Morgan disappearance, relative to the finding of the body of a drowned man? 44-1. What was the result of the second inquest? 44-2.

99. What mysteries existed in the times of antiquity, and what is said of Freemasonry in reference to them? 9-2.

100. When and by whom were the Dionysian Mysteries introduced in Greece? 104.

101. When did the Ionic migration occur? What resulted therefrom? 104.

102. Who were the Dionysiacs of Ionia? In what did they resemble the Fraternity of Freemasons? 105.

103. What is the present status of Masonry? What is its present condition in the United States? 111-1 111-2.

104. What is Masonry as an Institution, where does it exist and what are its claims? 111-2.

105. Does history furnish a parallel to Masonry? 111-2.

106. What is said of the Negro Chapters of Royal Arch, Negro Commanderies of Knights Templar, and Negro Scottish Rite Masonry? 73-1.

107. Have the colored Grand Lodges been recognized? What stand did the Grand Lodge of Ohio take against the Colored Grand Lodge of Ohio in 1876? 72-1.

108. What is said of the first negroes to be made Freemasons, and the record of their lodges and grand lodges? 72-1.

109. What is said of Liberia and Negro Masonry? 74-1.

110. What is Freemasonry? 52-1. Has the Origin, purpose and history of this most ancient, famous, enduring and cosmopolitan of all the world's secret organizations, been investigated, discussed and speculated upon? 52. With what results? 52-53.

111. In what year in England did we lay aside our operative character and become purely a moral and benevolent organization? 108.

112. What is claimed to be the true origin of Masonry? 101-1. 102-1.

113. Who were the Phoenicians? 102-1.

114. Originally who only were admitted into Freemasonry? 102.

115. How were the questions "Where did Masonry begin" and "Who did bring it Westerly" answered in the beginning of the 15th century in England? How were these answers predicated? 101-1.

116. How does the intelligent Mason value Freemasonry? 100.

117. How can Masonry be rightly estimated and by whom valued? 100-1.

118. Upon what basis should Masters and Wardens be chosen? 83-1.

119. How should the officers of a lodge be obeyed in their respective stations? 83-2.

120. What is said of the Masonic Manuscript of 1388? 76-2.

121. Of what does Freemasonry consist? And what is the foundation of same? 60-1.

122. What is said of the Origin, Purpose and History of Freemasonry? 52-1.

123. When was the first crude constitution and regulations written? 53-1.

124. What do other learned authors believe of the existence of Freemasonry? And upon what do they base their claim? 53-1.

125. What discovery gives evidence to prove Masonry existed 100 years before Christ and where now in the U. S. is such evidence? 54-55.

126. Why is it reasonable that Masonry should be transmitted through organized bodies of intelligent and reverend men from the time of Solomon? 54-1.

----o----

EDITORIAL

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions.

Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

CHETWODE CRAWLEY

WITH deep sorrow and a keen sense of personal loss, we must now make record of the death of Brother Chetwode Crawley, Grand Treasurer of Ireland, one of the noblest men, as he was one of the finest Masonic scholars, of his generation. Ripe in years, rich in honors, radiant in faith, he passed away at his home in Dublin at the age of seventy-two, to receive the reward of an honorable character and a well-spent life. He held that the Landmarks of Masonry are the Fatherhood of God, the Brotherhood of Man and the Golden Rule, and these were also the landmarks of his life and character.

Brother Crawley was born November 15th, 1843, and was educated at Trinity College, Dublin, from which he was graduated with first Class Honors. Initiated into the mysteries of Freemasonry in 1873, in the Scientific Lodge, Dublin, he early devoted his talents to the service of the Order. He was the founder of the Chetwode Crawley Lodge, No. 395, Dublin, named in his honor. Indeed, he received, as he deserved, almost every honor within the gift of any Masonic body in Ireland, in recognition of his personal worth and his distinguished service to the cause of Masonic scholarship and research. There is hardly a question of general Masonic interest upon which he has not written, and always with the accuracy, industry and fine precision of a real scholar joined with a singular lucidity of style.

Irish Masonry, however, was his particular field, as witness his three stately volumes of "Caementaria Hibernica," which remain as an imposing monument to his memory and a treasure house for the Craft. He became a member in 1887 of the Quatuor Coronati Lodge, of London, in the transactions of which much of his best work as a Masonic student is to be found, and we wish there might be a collection of those essays in a volume, as was done in the case of Brother Gould. Like Brother Gould, he was one of the first to greet the founding of this Society, sending us his blessing in a gracious letter, in these words:

"Let me begin by expressing my deep satisfaction that the Grand Lodge of Iowa has extended its sanction to Masonic Research by the appointment of so influential and capable a committee. The adoption of such a plan by any Grand Lodge would have secured warm approval from all Brethren concerned for the welfare of the Craft, but there is a peculiar fitness in its adoption by the Grand Lodge of Iowa. For more than a generation, we have been accustomed to see the Grand Lodge of Iowa leading the van in the cultivation of the literature of Freemasonry."

Again and again, even during his illness, he sent us words of cheer across the sea, assuring us of his sympathy and regretting that he was not able to contribute to the pages of The Builder. Nor could he realize how much it meant to the young men who founded this Society to have the encouragement and blessing of so noble a scholar, so accomplished a Mason. Old as it is, there is always something new about death, the more so when one so honored and beloved vanishes into its soft and fascinating darkness. But no shadow can obscure the light of so pure a man, so true a Mason, so gracious a friend - a gentleman of the old school, exquisite in his grace of courtesy, skilled in the fine art of brotherliness, and so winning in his simple dignity and beauty of soul.

"And now on tired eyes

There softly lies

The stillest of all slumbers."

* * *

1717-1917

Accordingly, "on St. John's Baptist's Day, in the 3d year of King George 1, A. D. 1717, the Assembly and Feast of the Free and Accepted Masons was held in the aforesaid Goose and Gridiron Ale-house": so runs the record of the date and organization of the Mother Grand Lodge of modern Masonry. Quickly the flying months will bring us to the two-hundredth anniversary of that historic event, and we may well begin to bethink ourselves as to how that memorable date can best be celebrated. Already thoughtful Masons have it in mind to make that historic mile-stone the beginning, if possible, of a new era not only in the annals, but also in the influence and efficiency of Masonry in the world. As witness these words from a letter:

"Before long we shall have two million Master Masons in the United States; in twenty years, twice that number. Yet not one in ten of that number has any real or profound interest in Masonry, if one may judge by the fact that so few read any Masonic journal or literature, and that scarcely one in ten attends ritualistic work once a year, even when banquets are used as nubbins to toll them in. Am I wrong ? If so, how much wrong ? How may we cure this condition ? Next year, 1917 is the two hundredth anniversary of the founding, or revival, of the Grand Lodge system. And yet after two hundred years the Tyler-Keystone prays, "God, give us men," and a past Grand Master of Illinois in the Illinois Freemason says that nine-tenths of the time of the Grand Lodge is spent on 'perfunctory bunk.' Neither of them seems to understand what the matter is.

What could be plainer! There is no organized Masonic purpose in the United States, no concerted and well-planned movement in behalf of a more efficient and influential Masonry. None, at least, now being interpreted to the Craft. Is it not high time that our Masonic press started a campaign - better still, a crusade - to develop personal interest and Lodge efficiency? Much could be done by 1917 to prepare the way for a distinctive celebration of that great anniversary, not by formal ceremonies which have no vitality of Purpose, but by opening a new Masonic era to which Masons may look back, two hundred years from now, with admiration and gratitude.

Why may not 1917 be characterized as the birthday of An Efficient Masonic Purpose ? I am anxiously waiting to see what you have to say about 1917. I am sure it will not satisfy your soul to hold a banquet somewhere, with perfunctory 'bunkers' in attendance, applauding ourselves on membership, amount of money invested, antiquity, and the like of that. No, the low degree of Masonic efficiency does not justify Masonic

rhapsody in 1917. Such a day and date call for greater Purpose and a more efficient organization to carry it out!"

With all of which we fully and heartily agree, except with what is surely too high an estimate of the percentage of Masons who have no real or profound interest in the Order. No matter; as a token of what is astir in the minds of thoughtful Masons as they look forward toward the celebration of a great and epochmaking event in our history, this letter is as valuable as it is pointedly pertinent. If adversity was the trial of Masonry in days agone, prosperity it its chief peril today. Often one fears that the many noble and beautiful Masonic temples now a-building, so perfect in design and appointment, may actually symbolize what we should the most dread. Prestige, power, esteem, numbers - have these made us better Masons than our fathers were in the days when the order was in disfavor, and it required some courage to join it?

Therefore, we ask our readers to discuss the question raised by the above letter in a frank and free manner. What should that memorable anniversary mean to the Mason of today ? How can we most truly and appropriately celebrate it? Which is only another way of asking, what should Masonry mean in these new and strange times in which we live? What can it do? How can it best fulfill its benign mission ? What part should it have in the reconstruction of the world after the stupendous disaster of war? Not only what, but how? Here is food for thought, deep and searching thought, the while we recall the days of old.

* * *

ABROAD

When this issue of The Builder reaches its readers ye editor expects to be in England, as the guest of the historic City Temple of London; returning the middle or last of August, if the Subs do not waylay him enroute and the Zeps do not blow him up while he is there. He hopes to meet many of our fellow-workers on the other side, and to come into closer touch with English Freemasonry, of which he will have something to say when

he returns. Meantime, no member of the Society need hesitate to write to The Builder or its editor, sending a question or a contribution, as personal letters will be forwarded and the editorial work will be left in skillful hands. Brother Clegg, of Ohio, will write the editorials for the September issue, by which time we hope to be back with many things to tell our Brethren on this side. The journey is at once a holiday and a kind of ambassadorship, in the small, of fraternal goodwill in behalf of closer fellowship - with whatever else the hidden future may have and hold in its mystery.

* * *

NOTES

The second article in the series of studies of Masonic Social Service will be found most interesting, telling, as it does, of the work of the Scottish Rite Home for Crippled Children, in Atlanta, Georgia. No man can read it without feeling a lump climb up in his throat, at sight and thought of little bodies twisted and awry, but he will rejoice that Masonry is finding new and rich fields of service to humanity. It will be followed by an article giving the story and describing the working of the Masonic Employment Bureau movement, which will be equally interesting in another way.

* * *

Most earnestly do we hope that the series of articles dealing with the Origin of Templarism, which have been running for the last six months in the Toronto Freemason, may find their way into permanent form. They are worthy of wide reading and long study, and we congratulate the Freemason on the publication of so valuable a series of papers.

* * *

There should be no need to call attention to the study of "The Oldest Flag," by Brother John W. Barry of the Iowa Research Committee, which begins in this issue. It is one of the finest, as it is surely one of the most interesting and important, studies which the Socicty has so far presented.

----o----

A CREED FOR THE CRAFT

I. Thou shalt not make unto thyself any pretentious graven image of the Masonic faith, nor bow down thereto, for Freemasonry is more than the blazonry of big buttons or the ballast of weighty watch charms. Yea, the true Mason may lose his lapel label yet cares he not; lo, is it not with him blown into the glass for keeps? Therefore, my son, be thou wise and right speedily thereunto get next.

II. Thou shalt not take the name of Freemason in vain, nor fail to live up to it.

III. Remember the Lodge night and show up thereon.

IV. Honor thy Mother Lodge that the stranger from afar off may envy thy Masonic home.

V. Thou shalt not kill the cheery prospect ahead; therefore, help thou the good work along and block not the game.

VI. Thou shalt not commit buffoonery as Steward nor lack dignity as Master.

VII. Thou shalt not steal away thy brother's pleasure, neither dilute thou his due joys.

VIII. Thou shalt not bear falsehood nor grouch against any of thy brethren.

IX. Thou shalt not covet another's lodge. Get busy.

X. Thou shalt not be other than brotherly - making friends by being one.

- R.I. Clegg, Ohio.

----o----

THE LIBRARY

SCOTTISH RITE DOCUMENTS

ONCE again the Grand Lodge of Pennsylvania has put the Craft under abiding obligations by its publication, in a stately volume, of a series of ancient Scottish Rite documents found in the archives of its Library. Its title is as follows: - "Ancient Documents Relating to the Ancient Scottish Rite, with annotations by Julius F. Sachse, Librarian, Philadelphia." It is printed by permission of Brother J. Henry Williams, Grand Master of Masons in Pennsylvania, who remarks in the foreword: "The Masonic student may have his own individual opinion of the origin, growth and development of

the present system guiding the Craft, but all men can meet upon the common level of search for the facts upon which the opinion may be based; and it is because of the desire to aid the searcher for truth that the volume of Scottish Rite History has my approval."

There is no need to say that this volume is edited with accuracy and care, with fine judgment and taste - all the work of Brother Sachse is after that manner - and it is a valuable contribution to Scottish Rite history; albeit little light is thrown upon certain questions which have long vexed students of that story. A picture of Moses Hays serves as a frontispiece, and a very good account of that useful man is found further on, together with Morin, Francken and others, who were pioneers of the Rite in this country. There is, however, no intimation as to whether any of these men had ever gone beyond the Rite of Perfection. So that, speaking of the fact, it is a documented story of the introduction of the Rite of Perfection into America - the Scottish Rite, if by that we mean - as we should - thirty-three degrees, came later. Ye editor was taken to task, somewhat superciliously, as he thought, a month or so ago for stating the fact which these venerable parchments abundantly confirm.

No matter; the outstanding fact in these old records, here reproduced in fac-simile, text, and translation, is that the Rite of Perfection was brought to this land by men of the Hebrew race and faith. Hays, Morin, Francken, were all of that ancient people, and to the men of that faith is due the credit of having planted on these shores a Rite to which they have been so loyal through all the years. The oldest document here preserved - believed to be "the most ancient authenticated Scottish Rite document known" - is a certificate issued to Ossonde Verriere, a planter in St. Domingo, date October 26th, 1764, by Stephen Morin. It was found, as if by chance, among a lot of old, musty, yellow and long forgotten papers in the archives of the Library of the Grand Lodge of Pennsylvania.

Incidentally, of course, Brother Sachse finds it handy to remark that "Philadelphia has been acknowledged to be the mother city of Symbolic Free-Masonry in the Western World"; and he now puts in a claim for the City of Brotherly Love as the actual center where “Perfect and Sublime" Masonry was revived on these shores, as witness a Patent issued to one Abraham Forst, dated April 4th, 1781, at Philadelphia, signed by Moses Hays. It is also interesting to note that this document did not profess to give any authority over the three degrees of Blue Masonry, but confined itself to the Royal Arch and the Sublime Degrees as alone being within its jurisdiction. This is the more

significant when we remember the subsequent misunderstanding, to name it mildly, in regard to this very matter, and the resignation by the Scottish Rite of the first three degrees of Craft Masonry.

The next document is of peculiar interest, being the "Minute Book for the Lodge of Grand Elect Perfect and Sublime Masons, in the city of Philadelphia, 25th June, 1789," which ends abruptly with the meeting of Feb. 21st, 1789. Of this body we read: "Next to the Grand Lodges of Pennsylvania and Massachusetts, this Lodge was the most important Masonic organization in America, as it was through its membership that the Sublime Rite was introduced into the different States, and which now know as the Ancient and Accepted Scottish Rite, is spread over the whole United States." Here again the names are all Hebrew, at least until the abrupt ending of the minutes in 1789: that it continued in existence after that date is known from other records. How firmly its members believed that Frederick of Prussia was the Grand Commander of the Order, is shown by the fact that they wrote a letter to him in November, 1785. No reply was received, the King at that time being ill and soon to die. Nothing daunted, two years later Solomon Bush was appointed to visit Frederick in Berlin.

As has been said, this old minute book comes to an abrupt close, and thereby hangs a mystery. At the next to the last meeting the secretary, Duplessis, stated that Brother Prevost had requested from him and taken away the Book containing to Sublime Degrees and the Seal. Further there is no document to show that Prevost authorized Duplessis to make this demand, nor by what authority he acted. The request of the Lodge that the Book and the Seal be returned was unheeded. By what right such a demand was made on the secretary and complied with by him, if true, is an unsolved problem, as is the reason and authority for not returning the Book and Seal. One would give much to know what lay back of this mystery.

Space does not permit us to go into further detail, much as we are tempted to do so. Taken as a whole, the volume is a notable addition to the store of Scottish Rite lore, and the Grand Lodge of Pennsylvania is to be congratulated upon giving it to the Craft in so sumptuous a style.

* * *

MASON'S HANDBOOK

A new edition of the "Master Mason's Handbook," by Brother F. J. W. Crowe, is most welcome, and we are glad to see that the original introduction by the late Brother Hughan is retained, as it should be. First published twenty-five years ago, this little volume has served, and will still serve, a useful purpose, as is shown by the demand for it which requires a fifth edition. The march of time brings many changes in the Means and methods of Masonry, even though its principles remain intact, and this little book, so carefully prepared and simple in style, still answers many questions for the beginner in Masonic affairs. Those who are absorbed only in matters of ceremonial will find that it makes many things, little understood, intelligible, and perchance a reading of it will lure them further into the meanings of Masonry. Commendation of such a book is superfluous.

ARTICLES 0F INTEREST

Masonry and World Reconstruction. Masonic Standard.

Freemasonry in South America, by R.W. Hornsby. American Freemason.

The Golden Age of Masonry, by W. R. Hervey. Tyler-Keystone.

The Proper Uses of Titles, by G. M. Moulton. Tyler-Keystone.

James Buchanan, by G. P. Brown. Masonic Monthly.

Antiquity of Masonry, by C. M. Perkins. Masonic Herald.

How Frederick the Great Became a Mason, by O. Lang. New England Craftsman.

The Hope of the Scottish Rite, by B. S. Grosscup. The New Age.

The Means and the End, by J. G. Gibson. London Freemason.

* * *

PAMPHLETS RECEIVED

Address, by L. A. Watres, Grand Master Pennsylvania.

The Lincoln Life-mask, by H. B. Rankin.

The College of the Pioneers, by Thomas H. Macbride.

* * *

BOOKS RECEIVED

Ancient Documents of the Scottish Rite, edited by J. F. Sachse, Philadelphia.

Personal Recollections of Lincoln, by H. B. Rankin, Introduction by Ye Editor. Putnam's Sons, New York. $2.00

The Meaning of Personal Life, by Newman Smyth. Scribner's Sons. $2.00.

Ordeal by Battle, by F. S. Oliver. Macmillan Co. $1.50.

Things a Mason Should Know, by F. J. W. Crowe. G. Kenning, London. $1.00

Master Mason's Handbook, by F. J. W. Crowe. G. Kenning, London. $1.00.

The Gospel of Goodwill, by W. D. Hyde. Macmillan Co. $1.50.

American Public Health Protection, by H. B. Hemenway. Bobbs Merrill Co., Indianapolis. $1.25.

----o----

THE QUESTION BOX

"THE VALLEY OF SHADOWS"

Brother Newton: - As a student of the Civil War period, will you tell me what in your opinion is the greatest book which that period has produced - I mean as interpreting its spiritual meaning? - H.L.P.

Well, it would be hard for any book to stand alongside "The Valley of the Shadows," by Francis Grierson - a most remarkable volume by a most remarkable man, who is a poet, a musician, an essayist whose pages exhibit a singular blend of sagacity and prophecy. It is the nearest approach to an epic we have yet had of our Civil War, displaying the oncoming of that cataclysm with wonderful vividness, intensity and solemnity; painting with a large brush on a large canvas, and dealing with the unseen but seemingly almighty influences which moved events at that time.

* * *

THE DIONYSIACS

Seems to me that your discussion of the Dionysiac Artificers in The Builders is rather hazy, and that the chain is rather weak at that point. Perhaps I am wrong, but so I felt while reading the book, which I very much enjoyed. - R. G. C.

The first part of The Builders, as was distinctly stated, has to do with the hints and prophecies of Masonry, and in the nature of the case is less definite than other sections. But the Dionysiacs are not a myth; they are the first order of architects, of which we have record, who were a secret order practicing the rites of the Mysteries. For example, Professor Robinson writes: "We know that the Dionysiacs of Ionia were a great corporation of architects and engineers, who undertook, and even monopolized, the building of temples and stadia, precisely as the fraternity of Freemasons monopolized the bullding of cathedrals and conventional churches in the Middle Ages. Indeed, the Dionysiacs resembled in many respects the mystic fraternity now called Freemasons. They allowed no strangers to interfere in their employment;

they recognized each other by signs and tokens; they professed certain mysterious doctrines under the tutelage of Bacchus, (Bacchus represents the sun, which is the outward symbol of the One God, so that the worship of the Dionysiacs resolved itself into the worship of the One God) to whom they built a magnificent temple as Teos, where they celebrated his mysteries at solemn festivals, and they called all other men profanes, because not admitted to these mysteries." Article on the Arch in "Brewster's Edinburgh Encyclopedia."

* * *

LECTURES ON MASONRY

Some years ago I found in the library of an old Virginia Mason a book entitled "Ancient Craft Masonry Revealed in Religion, Fifteen Lectures," by Charles Scott. I obtained this old book and read it. Thinking it might be of some service to you, I write to ask if you would like to see it. No book, except the Bible ever gave me more light on religion. - Miss L. K. Lewis.

We are familiar with the work of Brother Scott, who was Grand Master, we believe, of the Grand Lodge of Mississippi in 1850, and his work, so deeply spiritual, deserves all the kind words here said about it. Many have found in Masonry more light on religion than they have been able to find anywhere else perhaps because Masonry puts aside the non-essentials about which there have been so many debates, and goes at once and always to the vital and fundamental realities that underlie and transfigure our human life. Also, the book to which Miss Lewis refers makes it plain that Masonry meant very much to the Masons of the olden time, and it surely should not mean less to us.

* * *

CHRIST AND MASONRY

Will you please give me some light in regard to whether a Master Mason must believe in the Divinity of Jesus Christ, and the inspiration of every part of the Protestant Bible, in order to continue in good standing? - C.G.H.

Most certainly not. To make such dogmas tests of Masonic fellowship and standing would be to violate the fundamental law and principle of Freemasonry, and turn it into a sect. Those who suggest such a thing know not what they do. They would destroy Masonry, by making it only one more factor in a world of factional feud, one more atom in the agglomeration of sectarian confusion. The fact that the Bible lies open upon our altar does not commit the Order, or any member of it, to any dogma of inspiration, much less to the dogma suggested in the above question. Masonry is content to open the Bible - and an open Bible means much - and leave each man free to interpret it as his own heart dictates, and instructs him to allow all his Brethren to do the same without question and without cavil. Many Masons are Christians, but Masonry is not distinctively Christian either in its teaching or in its basis of fellowship - though a Christian man has a right to interpret its symbols from his point of view, as a Hebrew or a Hindu may interpret them from other points of view. It stands for Freedom, Friendship and Fraternity among men.

* * *

THE OBLONG SQUARE

Dear Brother: - When the candidate is told that he thus makes an oblong square, what he is really forming is the ark cross. We know that the ark cross is symbolic of the Supreme Being as a self-created, all-creating being combining in His person a triune being at once Father, Mother, and Son. I take the view that he is so placed when making his declaration, signifying his belief accordingly, and that that was the ancient intention. When he takes three steps he is further asserting that belief. Shortly put I take the view

that he takes his stand on that belief. I should like to hear other Brethren more learned on the historical side of the Craft discuss this question

Ernest E. Murray, Montana.

* * *

THE TEMPLE OF MELEKARTHA

Some days ago I bought from an old book store an old book published in London in 1831, entitled "The Temple of Melekartha." The name of the author is not given, and I would like to know who wrote it and why. I found it quite interesting. - W.S.B.

The book was written by Isaac Taylor, Jr., a very prolific writer of that day, son of another Isaac Taylor, a line engraver of London. Many of his volumes were very highly esteemed at that period and nearly all the foremost British Reviews published articles of importance about his work. At the present time his thought is antiquated, and his books have gone glimmering down the stream of things that were - lost in that vast limbo of books which aimed high but missed the sure, authentic note that sings forever.

* * *

HEBREW POLYGAMY

Will you tell me whether the Jewish people at the time of Jesus practiced polygamy? I have had quite a discussion of this question of late, and opinion seems divided. Perhaps you can settle it. - C.W.B.

Unfortunately the authorities are also divided. For example, Callichan, in his work on "Women Under Polygamy," (pp. 292-3) says: "There is no doubt that the earlier Christian teachers were much perplexed by the errant desires of their converts and disciples. Polygamy had a strong hold upon the Jewish inhabitants of Palestine and the Eastern alien proselytes. It was impossible to extirpate so ancient a practice in a few years." So also Dr. Shailer Mathews in his "History of the New Testament Times in Palestine," (p. 163) in which he says that polygamy was practiced to some extent at the time of Jesus, but chiefly by the very wealthy. On the other side, Abrahams in his "Jewish Life in the Middle Ages," thinks that monogamy had become a settled custom among the Jews at the time when Jesus lived and taught.

* * *

QUEEN OF SHEBA

According to the Bible account the visit of the Queen of Sheba to King Solomon occurred some thirteen years after the dedication of the Temple, and I am a little puzzled by the fact that in the ceremonial of the Most Excellent Master's degree she is associated with Solomon at the time of the dedication. Help! - W.J.L.

Our Brother has an erroneous view of the nature of Masonic degrees, if he thinks that they are supposed to follow chronologically the facts of history in the order given in the Bible. Not so. Nor were they intended to do so. They are but a memorial subsequently established, for purposes of symbolical teaching, of events in connection with the temple, its building and its dedication, as well as its destruction and its rebuilding. It is by no means necessary, for the purpose intented, to make the visit of the Queen of Sheba contemporary with the dedication. (See "The Book of the Chapter," by Mackey, p. 78; also essay on "King Solomon and the Queen of Sheba," by F.J.W. Crowe, Transactions of Quatuor Coronati Lodge, Vol 19, p. 112.)

* * *

MOCK MASONRY

By the kindness of Brother Hutchings, of Montana, we have received a picture reproduced from an old print of a Masonic Parade of some sort, on which is written "St John's Lodge, Clerkenwell, London, April 27th, 1742." The print is owned by Brother Herbert Chatterton, but neither he nor Brother Hutchings has been able to make out just what kind of a procession it is. Fortunately a larger and completer print of the same parade is to be found in the Library of the Grand Lodge of Iowa, showing the whole procession, whereas that of the print owned by Brother Chatterton shows only a part - the part in which a Donkey is seen acting as Grand Master, riding in a carriage attended by much dignity. Enter Apprentices, Fellowcrafts, Master Masons, all are made utterly ridiculous in this oldtime procession. It is an interesting and valuable print, a reminiscence of the Mock Masonry which had quite a vogue in the early days shortly after the organization of the Grand Lodge of England, and this was no doubt one reason why the Grand Lodge gave up public processions. We should be glad to have some Member of the Society - why not Brother Hutchings or Brother Chatterton? - make a little study of that movement, giving the facts and also the causes back of the ridicule of the order. They will find a clue, and much more than a clue, in the essays of Brother Crawley, entitled "Mock Masonry in the Eighteenth Century," Transactions of the Quatuor Coronati Lodge, Vol. 18, p. 129, also p. 217.

* * *

RITUAL AND COLOR

Brother Editor: -I am interested in two questions and would like to make a study of them, if you will refer me to materials. One is the growth of the ritual, and the other is the place and meaning of colors in Masonry. Can you put me on track of something to read along these lines? - J.H.G.

These are interesting questions, but rather difficult. We are shortly to publish articles dealing with both of the topics you have in mind, but (1) if you have access to the transactions of the Coronati Lodge, you will find a very fine essay on “Colors in Freemasonry," by Brother F.J.W. Crowe, at hand, (Vol. 19, p. 112), and another on "Masonic Blue," by Brother Crawley, (Vol. 23, p. 309). (2) And in the same set of volumes, so valuable to the student, may be found a delightful study of "The Evolution of the Masonic Ritual," by the late Brother E.L. Hawkins. (Vol. 26, pp. 6-21). The earlier volumes of the Transactions are hardly to be had at any price, but those here referred to belong to later issues and are not so difficult to obtain.

* * *

JOSEPH FINDEL

Three Brethren have asked for information about Findel, the Masonic historian. Not much is known about him. He was born in Germany in 1828, and was initiated into Freemasonry in 1856 at Bayreuth. He published his "History of Freemasonry,” in German, in 1861. An English translation was made in 1865, but no one seems to know who did it. The preface by Charles van Dalen, dated November, 1865, refers to the translator as “a descendent of two dignitaries of the Grand Lodge of England, now residing in Berlin." In the Freemason's Magazine, May 16th, 1863, appeared "The Constitutions of the Masons of Strasburg, from Findel’s History of Masonry, translated, by permission of the author, by C.M. The "Constitutions," as printed, contained paragraphs not to be found in the Findel History published in London in 1869. In the meantime an American edition of Findel appeared, but no one now seems to know by whom it was translated. There ought to be some way to clear these questions up. At any rate, the Findel history was one of the earliest, if not the very first, attempt to write Masonic history as the history of other institutions is written - carefully, critically, accurately, separating legend from fact, and producing documents; and as such it was a great step forward toward real Masonic research. Moreover, as Brother Findel died on Nov. 23rd, 1905, there ought to be some one who could give us more of the details of his life, together with an appreciation of his services to the fraternity. This Society will welcome such a contribution at any time, from any source.

* * *

JACHIN AND BOAZ

Can you advise me from what source, by what authority, the following statement, or quotation, is taken: "In strength will I establish this mine (or my) house and kingdom forever." In our jurisdiction (Arizona) the above statement is used in the lecture given by the Senior Deacon in the second section of the Second Degree, in connection with the explanation of the two Brazen Pillars. I have made considerable research to ascertain the source of the quotation, but have been unable to find it, and shall be very glad to have any light on the subject. - C.W.

There is no such sentence in the Bible, so far as we are able to discover. We take it to be a statement made after the manner of Bible speech, using the meanings of the words Jachin and Boaz, the first meaning "He shall establish," and the second "In it is strength." As such it is true to the meaning of the Bible, (1 Kings 7:21) a legitimate paraphrase, and to all intents a quotation.

* * *

ROYAL ARCH HISTORY

Brother Editor: - Now you "have done gone and done it." You got us to take up the study of Arch Masonry, and here we are "all balled up," unable to tell when, where, or by whom the Royal Arch Degree began. It is "up to you" to pull us out of the hole. - W.E.S.

This has long been a vexed question, and still remains obscure. We think the late Brother Woodford, author of "Kenning's Cyclopedia," hit the truth when he said that, originally the Royal Arch degree was a part of the Master's Degree, an that Lawrence Dermott, Grand Secretary of the Grand Lodge of Ancients, conceived the idea of elaborating it into a separate degree the better to attract members to his Grand Lodge, and so cripple the Grand Lodge of Moderns - this being at the time of their bitter schism, before 1813. Which thing he also did and it worked to the disadvantage of the Moderns; so much so that the Moderns appointed Thomas Dunckerley - called "the Father of Masonic Knight Templarism" - to do the same thing in that jurisdiction. In doing so he took the word which, it is held, originally belonged to the Master Degree and transferred it to the Royal Arch Degree. As to date, Brother Hughan thought "that in view of all the surroundings, it is not unsafe to venture to ascribe the introduction of Royal Arch Masonry at 1737-1740." (The English Rite.) Oliver and Mackey both concur, substantially, in this conclusion both as to date and as to the "mutilation" of the Master Degree. The earliest known mention of the degree in a contemporary record is found in an account of a meeting of a Lodge (No. 21) at Youghal, in Ireland, in 1743, when the members walked in procession, and the Master was preceded by "the Royal Arch carried by two Excellent Masons." The next mention is in Dassigny's "Serious Enquiry," published in 1744, in which we are told that in York "is held an assembly of Masons, under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, receive a larger pay than working Masons." (Concise Cyclopedia, by Hawkins). At the time of the Lodge of Reconciliation, in 1813, it was well established, and it was agreed that the Royal Arch degree should be accepted as a part of "pure ancient Masonry." (Book of Constitutions, Art. 1.) And this was wise, not only in behalf of harmony, but also because the Degree is obviously an exposition of old Craft Masonry, and deserves the honor and influence which it enjoys. (See the discussion of the origin of the Royal Arch, by Brother Gould, in his "Essays on Freemasonry," and particularly "The English Rite, by Hughan.)

* * *

CORRESPONDENCE

JOHN MARSHALL

Dear Brother Newton: - In the February issue of The Builder, I note an article by Bro. Geo. W. Baird, P.G.M. District of Columbia, on John Marshall, in which he states, "But for a fact, during that time John Marshall was particularly active in Freemasonry, being Deputy Grand Master in 1792, and Grand Master in 1793 and 1794."

I do not doubt the historical accurateness of this statement, but there is one matter which has come to my attention, which, in views of the fact that we, as a Craft, are seeking true Light and in absolute honesty to ourselves, and the Brethren, causes me to doubt the advisability of placing much emphasis on John Marshall as a Mason, even though "so great a man brought us great credit and honor."

The reason for my doubt is found on pp. 97 to 102, inclusive of "Political and Economic Doctrines of John Marshall," by John Edward Oster. (The Neale Publishing Co., N. Y.) This book is composed largely of collected letters of Marshall. That you may not be inconvenienced any more than necessary, in answering my question, I enclose a copy of these pages.

I should like to know what the general opinion of Masonic scholars is, concerning the authenticity of these letters, and whether Marshall really did repudiate Masonry, as he seems to have done. If these letters are authentic, I think we should not confer upon Marshall the honor of being classed as one of our foremost Brethren, even though in return we acquire some glory and dignity. But candor and honesty should compel us to state the regrettable truth - that though he may have once been a good Mason, he allowed himself to be led astray by the stories and charges against our institution, then so prevalent, and allowed his unusually capable and judicial mind to pronounce judgment, for once, without knowledge of the facts.

Even though I should like to believe that that great patriot and pre-eminent jurist was an ardent enthusiastic Mason until his death, I do not see how to avoid these letters, and I shall appreciate a statement from you or Bro. Baird.

Sincerely and fraternally yours,

Wm. R. James, Arkans

(Owing to the illness of Brother Baird, to whom we referred this letter and its enclosures, the reply has been delayed. Happily he has recovered in a measure, and while not yet equal to hard work, he has sent us the results of his investigations, of which we make use. It is no wonder that Brother James, finding these alleged letters in a book, should ask to know if they are authentic; for, as he says, if Marshall renounced Masonry, we do not wish to count him among our leaders. We are grateful to Brother James for bringing the matter up once more, as it gives opportunity to show, for the benefit of our younger Brethren, the arts of falsification practiced by the anti-Masonic fanatics, as well as to set forth the facts in regard to John Marshall. This has been done many times before, but lies are hard to kill - like cats, they have nine lives - and we must break their heads anew whenever they appear. Precisely the same kind of lies were told about Washington, in the effort to show that if he was ever a Mason at all, he threw it aside as a worthless toy, unworthy of notice. To that end his letters were garbled, others were forged out right - or out wrong - and the pack of falsehoods thus concocted was industriously scattered to the four winds to poison and pervert the public mind. Fortunately the publication of the facts, including the Masonic correspondence of Washington, settles the question once for all, leaving not even a hook on which to hang the old, weather-beaten, worn-out lies of olden time.

It now remains to do the same thing in respect of John Marshall. Of the two alleged letters in question, it should be said, first, that neither of them has ever been exhibited in manuscript or even in fac-simile, and if they are genuine it is high time they show themselves for inspection. Second, the first letter bears the legend, "A gentleman from Norfolk County, Mass., presented the following letter," etc. What gentleman? Why not produce the name? A letter cited as being in the possession of a “gentleman" not named is unworthy of notice. It is manifestly a forgery on the face of it. Moreover, it is not written in the style of Marshall, and has no trace of his hand. It is a lie out of whole cloth, like many others invented by the fertile minds of passion-clouded men who did not hesitate to stoop to any device to serve their infamous ends. Third, the second letter is pronounced by Past Grand Master Eggleston, of Virginia, a forgery of like kind. We are disposed to think that this letter, if written by Marshall, has been doctored - as was done in the case of the letters of Washington - until it amounts to a forgery. Marshall was too high a man to have written such a letter, as it stands, even if his political life depended on a renunciation of Masonry. He was incapable of such an act.

In the second letter Marshall is made to say that he had not been a member of a Masonic Lodge for forty years, wheras the records show that he had been Grand Master of the Grand Lodge of Virginia during that time! But what did such falsifiers care about records and facts? Fanatics at best, liars at worst, their solitary aim was to belittle and defame the Masonic fraternity. Politicians and clergymen - Protestant clergymen, let it be added - worked hand in hand to destroy the order, and they are still at it. Even today there are two such organizations, one in Chicago and the other in Boston, who circulate these old forgeries and falsehoods, as if they had not been exploded times without number. Now what are the facts? Grand Master M.M. Johnson, of Massachusetts, in an address at the Feast of St. John, last December, went into the matter thoroughly, and we can do no better than reproduce hiss findings, in which he gives his sources of information, as is his habit. He spoke in part as follows:

"It is reported that Marshall was made a Mason in 1777 in St. John's Regimental Lodge (a military lodge chartered by the Provincial Grand Lodge of New York in July, 1775), but that in 1783, after removing to Richmond, he took membership in Richmond Lodge, No. 13 (now No. 10), chartered in 1780 by the Grand Lodge of Virginia. The original records of this Lodge from 1780 to 1789 are lost, but in 1785 Marshall's name appears on its roll of members, containing one hundred and six names, filed with the Grand Lodge. We also know that he was present at a meeting of the Lodge, August 18 1785, convened for the purpose of laying the Corner-stone of the State Capitol. I cannot find when, if ever, he was Master of a Lodge but in 1786 he was appointed by Grand Master Edmund Randolph as his Deputy Grand Master. He was Deputy again in 1792. At some unknown time he ceased to be a member of Richmond Lodge (changed to No. 10 in 1787) and in July, 1792, was one of the unsuccessful petitioners for a new Lodge. October 19, 1792, he was "again" elected a member of No. 10 and was chosen to represent it in Grand Lodge. For years he served as one of the Trustees of the Masonic Hall built by this Lodge, the first Masonic body in this country to build such a hall.

"He was Grand Master from October 28, 1793, to November 23, 1795. Upon his retirement, the following resolution was adopted:

" 'Resolved, That the Grand Lodge are truly sensible of the great attention of our late Grand Master, John Marshall, to the duties of Masonry, and that they entertain a high

sense of the wisdom displayed by him in the discharge of the duties of his office and, as a token of their entire approbation of his conduct, do direct the Grand Treasurer to procure and present him with an elegant Past Master's jewel.'

"On October 30, 1824, by request of the Worshipful Master, Marshall was introduced and presided as Master of Richmond Lodge at a festival occasion called in honor of General La Fayette who paid the Lodge a fraternal visit and was sumptuously entertained.

"In 1734, the Grand Lodge of Virginia undertook the establishment of a school for the purpose of educating the orphan children of Master Masons, and Marshall was the first Trustee of the school named by the Grand Lodge in its petition for incorporation. He held this position as Trustee at the time of his death. By the records of Lodge No. 19 and from other sources we are informed that on July 9, 1835, our Brother Marshall's body was interred with Masonic Honors.

"For facts concerning the personal and Masonic life of John Marshall I rely particularly upon the Discourse upon the Life, Character and Services of the Hon. John Marshall, LL.D., Chief Justice of the United States of America, pronounced on October 15, 1835, at the request of the Suffolk County Bar (Massachusetts), by Judge Joseph Story, LL.D.; the Records of the Grand Lodge of Virginia, the History of Richmond Lodge, No. 10, by Rev. David K. Walthall, Ph.D., published in 1909; and the memorial volume published by the United States Government in 1884, reporting the exercises at the ceremony of the unveiling of the statue of John Marshall in front of the capitol, Washinglon, on May 10, 1864."

* * *

THE SWORD OF FREDERICK

(From "New York and The War with Spain"; New York (State) Historian's Report, 1903, pp. 5-9, sent by Brother Isaac H. Vrooman, New York.)

For years more or less discussion has occurred over the history of the sword in the State Library in Albany that originally was bequeathed by will by General Washington, to a relative. A legend has drifted along from source unknown in effect that Baron Steuben brought the sword from Frederick the Great and presented it to George Washington with a message from the "oldest general in the world to the greatest." In the winter of 1902 when Prince Henry of Prussia, brother of Emperor William, visited Albany the sword was placed on exhibition in the Executive Chamber and was handed by Governor Odell to the distinguished caller. Prince Henry drew the sword from the scabbard and vainly scrutinized it for a mark of identification to establish the place where the weapon was manufactured. It is needless to say that all marks had been obliterated by constant polishing; even the color of the scabbard had been changed from its original color white to green. Those conversant with the subject have averred that from its general appearance the sword was made at Solingen, but whether it was a present from the greatest soldier Prussia ever produced, is open to more or less skepticism. In the attempt to determine the authenticity of the sword under date of March 27, 1902, a letter was sent to the Hon. Andrew D. White, United States Embassy, Berlin, Germany, which read:

"State Historian's Office, Albany, N. Y.

March 27th, 1902.

Hon. Andrew D. White, United States Embassy, Berlin, Germany:

Sir: - As you no doubt have seen, considerable discussion has been raised in certain of our American newspapers, over the question whether Frederick the Great really gave to General Washington the sword now on exhibition in the State Library in this city. There is no direct proof to sustain the position that Frederick the Great actually presented it, or that he did not. The sword is supposed to have been received by Washington in 1780.

At the suggestion of several persons, among whom is included Mr. Charles R. Miller, editor of the New York Times, I write to ask if it be possible to institute an investigation among either the financial or diplomatic archives, in order that this discussed and uncertain question may be settled for all time. I am well aware of the difficulties that even the American Ambassador may encounter in the prosecution of this investigation, but I do not know of a happier time than the present to carry it to a fulfillment if it be possible.

Prince Henry handled the sword, which had been brought from the State Library to the Executive Chamber, and looked in vain for the name of the city where it was constructed.

I have the honor to forward you several newspaper clippings in regard to the sword.

With assurances of the highest esteem, believe me to remain,

Yours very respectfully,

(Signed) HUGH HASTINGS

State Historian."

In reply the subjoined was received on May 3, 1902:

"Embassy of the United States of America,

Berlin April 22, 1902.

Hugh Hastings, Esq., Albany, N.Y.:

My dear Sir: - Returning to Berlin, I open your letter of March 27. It would give me pleasure to be of use in the way you suggest; but, with the time at my disposal and various duties pressing upon me, and in view of the intricacy and difficulty such an investigation as that proposed, I should not feel at liberty to undertake it without special instructions from the Department of State.

Should any American scholar of proper standing be properly accredited here for the purpose, it would give me pleasure to introduce him in the right quarters and to do what I can to make his quest successful.

I remain, dear Sir,

Very respectfully yours,

(Signed) AND. D. WHITE

Ambassador

In the meantime the Hon. John B. Jackson, who was the Secretary of the American Embassy and at that time Charge d'Affairs, in the absence of Mr. White, had sent the following:

"Embassy of the United States of America, Berlin

April 7, 1902.

Hon. Hugh Hastings, State Historian, Capitol, Albany, New York:

Sir: - In the absence of Ambassador White, who is in Italy on leave, I have to acknowledge the receipt of your letter of the 27th ultimo, and to inform you that I have at once requested the German Foreign Office to cause an investigation to be made for the purpose of ascertaining whether or not Frederick the Great ever presented a sword to General Washington. I shall gladly inform you as to the nature of any reply which may be made to this request.

I am, Sir, Your obedient servant,

(Signed) JOHN B. JACKSON,

Charge d'Affairs"

The then German Minister in Washington, Doctor A. von Hollenben, was interested in the subject and was presented through this office with enlarged photographs of the sword and its reputed history. Up to the present time nothing has been heard from Dr. von Hollenben's investigation. Under date of June 26, 1902, Mr. Jackson, whose efforts to co-operate with this Department in establishing the identity of the sword were worthy of all commendation, transmitted the accompanying communication:

"Embassy of the United States of America, Berlin,

June 26, 1902.

Hon. Hugh Hastings, State Historian, Capitol, Albany, New York

Sir:- Referring to previous correspondence I have now to inform you of the receipt of a note from the German Foreign Office, in which it is stated that with regard to the "angeregte Frage einer Schenkung Friedrichs des Grossen an den General Washington

eingehende Ermittelungen in den Koniglich Preussischen Staatsarchiven angeordnet worden sind, diese indess bisher zu einem befriedigenden Ergebniss nicht gefuhrt haben.” Translation - ("question submitted of a presentation by Frederick the Great to General Washington, searching investigation in the Royal Prussian State-archives has been ordered, this so far to a satisfactory result has not led.")

Hoping that the Prussian authorities may still be able to find out something positive with regard to the reported gift, I am, Sir,

Your obedient servant

(Signed) JOHN B. JACKSON

Sec'y of Embassy."

Under date of September 23, 1902, Mr. Jackson wrote as follows:

"Embassy of the United States of America, Berlin,

September 23, 1902.

Hon. Hugh Hastings, State Historian, Capitol, Albany, New York:

Sir:- Referring to my letter to you of June 26th last, M. No. 4425, I have now to inform you that, to my regret, the Foreign Office states that no record can be found of the matter in question, - the presentation of a sword to General Washington, by Frederick the Great of Prussia. Consequently, I am afraid that the tradition that such was the case, was not founded on fact.

I am, Sir, Your obedient servant,

(Signed) JOHN B. JACKSON,

Sec'y of Embassy."

And in the language of diplomacy the episode was closed.

* * *

MAKING MASONS AT SIGHT

My dear Bro. Newton: - I wish to add my word to the "Making Masons at Sight" controversy that you seem to invite.

The Constitution of the Grand Lodge of Florida says (Art. VI, Sec. 4) that the Grand Master "can grant dispensations for new Lodges.... He can make a Mason at sight; but he must be made in a body of a regularly constituted Lodge, and by trial of the ballot. He can grant dispensations..."

And I find in "The Masonic Text-Book of Tennessee," "printed by order of the Grand Lodge 1883," p. 322, among the powers belonging to the Grand Master, "The right to make Masons at sight, under the restrictions prescribed in the Landmarks," and it is said to be an inherent prerogative. The Landmark referred to is given on p. 241, "The prerogative of the Grand Master..... to make Masons at sight, in a regular Lodge, by the

consent thereof . . ." This Landmark is also given in Mackey's list of twenty-five (cf. his Encyclopedia of Freemasonry, sub voce).

Mackey argues in favor of the prerogative by saying that a Grand Master has the power to open a lodge by dispensation, and by dispensation he may permit the accumulation of degrees, or the conferring of the degrees per saltem, to use an ecclesiastical term for a corresponding situation. His full argument may be seen in the work above cited, under the word "Sight, Making Masons at."

From these, and other considerations it seems to me that the Grand Master, in acting for the best interests of the Craft, and with the testimonial of the Craft as to the worthiness and qualification of the candidate, may dispense with whatever regulations he deems best to omit, taking care not to violate any other landmark, either ritual or ceremonial. But I quite agree that such procedure should not ordinarily be practiced.

Now, however, here is a consideration. The Square, we are told, is dedicated to the Master, and the Compasses to the Craft. Possibly the relative positions of these in the Master's degree might argue that the Master, though he be Grand Master, cannot go too far in creating a member of the Craft. But this little piece of symbolism may be a separate point of argument.

I am, as ever,

Fraternally yours,

H. W. Ticknor, Florida.

* * *

AN UPRIGHT MASON

Dear Brother Newton: - I have read with much interest the April issue of "The Builder." Among the various communications I wish to confirm the view of Brother C. C. Hunt, Iowa, in his remarks on "The Oblong Square." The phrase was current at the opening of the 19th century, in this country, to describe a rectangle with one set of parallel lines somewhat longer than the other set.

Caleb Atwater, in his "Descriptions of the Antiquities of Ohio," 1820, (on pages 137-8), inserts a letter written to him by Dr. S. P. Hildreth, of Marietta, Ohio, on June 8, 1819. He was writing regarding the fortifications of Marietta, and says: "On the outside of the parapet, near the OBLONG SQUARE, l picked up a considerable number of fragments of ancient potter's ware." This term then was current in the western country as early as 1819 and must have been a term in current use eastward for considerable time prior to 1819. Which tends to confirm the view taken by Brother Hunt.

In regard to the communication, "An Upright Mason," I was very much in the same predicament as Brother Gayle, Iowa, over your explanation. And I regard your explanation in this April number as still more disappointing. I have always been satisfied that the system practiced in Pennsylvania regarding the preparation of the candidate for the several degrees is logically more in line with ancient Masonry than in some other jurisdictions. Having brought a candidate to light he is never again blinded. He has received light in Masonry and though his sight may be untrained and inexperienced yet it is light. In Ohio we take from the novitiate that which we so gladly gave him at the altar in the Entered Apprentice Degree. It is depriving him of that which is his of right. Also, in all jurisdictions, I believe, we place the candidate in the northeast corner of the room and assure him he is an upright Mason. Here, Pennsylvania again can instruct other jurisdictions. Objections can be made without reasons up to the point where the novitiate comes to light as an EA but ever after can be estopped in his Masonic progress only by a trial after charges have been preferred.

There is no doubt that it was due to the popular movement in the second decade of the 19th Century, at Baltimore, that work was taken from the EA Degree and placed in the the MM Degree. Up to that time all EAs heard the transactions of the lodge, though they may have been debarred from a vote on the same. When a candidate has once pressed the threshold of Masonry he has changed his relations forever. Brother Waite in his Lecture this month has beautifully demonstrated that point. Will you not take another look at the question and grant to our EA brethren their Masonic right?

Fraternally,

Charles F. Irwin, Ohio.

* * *

THE GREAT WHITE PLAGUE

Dear Sir and Brother: - While I fear that I am getting a little out of line of the work of the Research Society; yet there is a matter that I would like to bring to your attention. We all acknowledge the duties that we owe each other as members of the Masonic Fraternity, and most especially do we look after the widows and orphans of deceased brothers. So much so that we have builded homes for these orphans and widows (in which I believe I am right in saying that Kentucky took the lead), and consider it our most sacred duty to support and maintain. Now the question that I have in mind is this: Can we not establish a Sanatorium for Masonic Brothers who are afflicted, or at least in the first stages of tuberculosis ? Such an institution could be made a national affair, and let the Brothers all over the U.S.A. get the benefit of same. There are many thousand in the United States who belong to our Order, and if they would just contribute the sum of One Dollar each, and many will contribute freely to such an enterprise, a large sum could soon be raised, and a National Masonic Tubercular Sanatorium could become a reality. I think I am right in saying that the Masonic Fraternity has no institution of this kind at the present time. As the great slogan of the present is Preparedness and

Conservation, would we not be doing a great work if we prepare such an institution and conserve the many brethren who annually fall as victims of the great White Plague?

Fraternally thine

Gilbert Adams, Jr., Kentucky.

----o----

THE LAND IS BRIGHT

Say not, the struggle naught availeth,

The labor and the wounds are vain,

The enemy faints not, nor faileth,

And as things have been, they remain.

If hopes are dupes, fears may be liars;

It may be, in yon smoke concealed

Your comrades chase e'en now the fliers

And, but for you, possess the field.

For while the tired waves, vainly breaking,

Seem here no painful inch to gain,

Far back, through creeks and inlets making,

Comes silent, flooding in, the main.

And not by eastern windows only,

When daylight comes, comes in the light;

In front, the sun climbs slow, how slowly,

But westward, look, the land is bright.

- Arthur H. Clough.

The Builder Magazine

August 1916 - Volume II - Number 8

THE STORY OF "OLD GLORY" -- THE OLDEST FLAG

BY BRO. JNO. W. BARRY, IOWA

PART II

JUST what suggested to Washington either the Cambridge flag or the stars and stripes can never be known because he never referred to the matter in any way. Yet several theories are advanced, each claimed, to be the one. In No. 18-A, the flag of the Philadelphia Light Horse Troop is shown. Preble says:--(14)

"This is the first known instance of the use of stripes to represent the colonies." Abraham Markoe was captain of the Philadelphia Light Horse Troop. King Christian VII of Denmark, of which country Markoe was a citizen, forbade his subjects taking sides against England under pain of confiscation of all their property. Captain Markoe decided to resign and in doing so presented this flag, which the .. Troop used June 23, 1775, in escorting both Washington and Philip Schuyler as far as New York on their way to take command of the army at Cambridge. Whether this

flag suggested the stripes to either Washington or Schuyler must be forever unknown. But because it is thought to have done so, the flag is carefully preserved between glass plates--the treasure of this famous troop whose organization is still as young and vigorous as when founded in 1774. The Light Horse has participated in nearly every presidential inauguration from Washington to Wilson and in other national functions--often under the banner given them by their first captain.

Another theory assigns Washington's arms (Fig. 19, Color Plate) as the real origin of both the stars and stripes. However, Washington never in any connection referred to his arms as even remotely connected with the flag and did not use it until very late in life, and then for the most part only as a book mark. Still another theory is that the flag of Rhode Island was the real inspiration. However, this theory is seldom referred to because of other suggestions of an earlier date.

Finally there is a theory that John Adams took the idea of the stars from the constellation Lyra, which in the hands of Orpheus meant harmony-- hence the wording of the resolution "representing a new constellation"-- but John Adams never said so--and other

record, there is none.

Preble after citing the Philadelphia Light Horse flag as suggesting the stripes, says (15) that the first known suggestion of stars appeared in the Massachusetts Spy for March 10, 1774, and was written for the anniversary of the Boston Massacre.

"A ray of bright glory now beams from afar,
The American ensign now sparkles a star
Which shortly shall flame wide through the skies."

But here again theory alone is the only basis for belief. Whether the flag of the English East India Company was known to Washington is as much a theory as any of the others, the presumption being in its favor only because it was an old and well known flag and almost the exact counterpart of the one Washington did raise at Cambridge "to the joy of the British" at Boston. But why look beyond Washington for eliminating the King's Colors and substituting the stars of an independent nation ? Washington raised the Cambridge flag--it was his idea, no matter from what source suggested. Later, in Philadelphia with independence in sight, he knew the flag would

have to be changed and had his drawing of it. He asked George Ross who could do it, and was taken to the widow of his nephew, John Ross, a fellow patriot. The idea was Washington's as much as were the plans for the battle of Trenton or Princeton or Yorktown.

It is a striking coincidence that Columbus discovered America while looking for India and then the flag of the United states 300 years after should find its prototype in the flag of India.

PEACE--PEACE AND THERE WAS NO PEACE

Peace was declared in 1783, but there was no peace in reality until after the war of 1812. Not only were English troops maintained on American soil, but England refused to send a minister to the U.S. and John Adams, our minister to England, received unjust snubs at every turn as his only recognition and returned to the U.S. in utter disgust. Following England's lead, most of the nations also refused trade arrangements with us. Finally our condition became so bad that our surplus products rotted where they grew. Conditions became much worse than during the war, for owing to the policies pursued toward us by foreign countries, our manufacturers, small as they were, were utterly destroyed. The states not only declined to

live up to the Confederation, but were at such enmity with each other as to actually resort to the use of arms, and blood-shed was but narrowly averted. A reign of anarchy worse than the French Revolution that followed, was everywhere predicted. Could the states be saved from themselves? Lord Sheffield, predicting dire anarchy, suggested that "in case of the renewal of hostilities, a few stout frigates cruising on the Coast would be all sufficient--that it would be wise to send a consul to EACH state. (16)

Josiah Tucker, Dean of Gloucester, wrote:--"As to the grandeur of America and its being a rising empire under one head, whether republican or monarchial, that is one of the idlest and most visionary thoughts ever conceived by writers of romance--They are a disunited people to the end of time, suspicious and distrustful of each other, they will be divided and subdivided into commonwealths and principalities." (17)

That such foreign comment was more than justified may be judged from a letter Washington wrote from Mt. Vernon to Knox, Dec. 26, 1786, thus:--"I feel my dear General Knox, infinitely more than I can express to you, for the disorders that have arisen in these states. "Good God! Who besides a Tory could have foreseen or a

Briton predicted them ?" (18)

Before the so-called peace, every effort was made to show how much better the English soldiers fared, and after peace, the English parliament spent over $30,000,000 to reimburse American Tories who had left the United states and no opportunity was lost to contrast this munificence with the almost nothing Congress was able to do for the Revolutionary soldiers and sailors. Was the flag they carried to victory world renowned to go down in the strife miscalled peace, as "Rebel Stripes" ? Truly the warfare of peace was more deadly than the cannon shot and shell. But the wiser council prevailed, and finally the Constitution was adopted and the stars and stripes came triumphant even through that strife called peace. Instead of the prophesied division, two new stars and two new stripes were added to the flag May 1, 1795, to represent Kentucky and Vermont.

FROM THE CIRCLE TO THE "OBLONG SQUARE"

The bill for the flag change originated in the Senate and on Jan. 7, 1794, the House considered the bill in a long debate, which contrasts sharply with the adoption of the original thirty word

flag resolution June 14, 1777. The most effective argument in favor of the change was the importance first of notifying the world at large by the STARS in the flag of the nation, that so far from division, there were new states ADDED, and second the great importance of not offending the new states. In Fig. 20, Color Plate, the flag change is shown.--So the circle of 13 stars became the oblong square of 15 stars--a step in advance, to the utter discrediting of the pessimists.

This is truly a flag of "passing"--a coming of the nation to the vigor of young manhood--a passing from the small petty jealousy of strict construction to the broad national policy embodied in the Louisiana Purchase. It is the flag under which real peace and union were achieved through the war of 1812; the flag that inspired Perry to outdo Caesar's famous message, "I came, I saw, I conquered," with his: "We have met the enemy and they are ours." But while its material achievements are great almost beyond compare, yet its chief claim to distinction must ever be regarded as that of converting the minds of the people from the idea of a mere loose aggregation of sovereign and independent states to that of one great united and happy commonwealth.

THE STAR SPANGLED BANNER FLAG

The thought is crystalized in The Star Spangled Banner by Francis Scott Key. His brother-in-law, Chief Justice Taney, says that the scene described is no mere fancy but exactly what Key saw and felt while the battle was fought and when it was won by his countrymen. Key had gone out to the British fleet under a flag of truce to get his friend Dr. Barnes released, and was himself then held as prisoner until after the battle.

The picture here shown in No. 21 is from a photograph of the actual Star Spangled Banner flag in 1774. This was a large flag, being 29 feet hoist and 40 feet fly before relic hunters shortened it to 32. It has 15 stripes each two feet wide and 15 stars each two feet from point to point. It can't be said the enemy "never touched it," but you ought to have seen the flag of the English Admiral Cochrane.

Strangely enough, the music to which the star Spangled Banner is sung, like the music of "America," is from an Old English song entitled "To Anacreon in Heaven."

ESTABLISHING "OLD GLORY"

In 1794 when the proposed addition of two stars and two stripes was under discussion, a few opposed it and asked what would be done when there would be twenty new states. This statement though ridiculed as the objection of a dreamer, yet by 1816 it was near fact, so that this time it was proposed to ESTABLISH the United states flag in some form that would represent all the states all the time. Congressman Peter Wendover of New York introduced a resolution in December, 1816, with this in view. After pages of discussion the matter was referred to Captain Samuel C. Reid famous as the commander of the General Armstrong during the great sea fight in the harbor of Fayal. Such was the man who was asked to design a flag to represent ALL the states ALL the time so that Congress might ESTABLISH the flag once and for all. He designed the present flag meeting the requirement as follows:

1. For the original 13 states, the original flag of 13 stars and 13 stripes.

2. For the new states already admitted, one additional star for each.

3. For future states, one star for each to be inserted July 4th following its admission.

The sample flag was made by his wife, Mrs. Reid, and presented to Congress. 'Twas ever thus, enduring stars are made by women. Betsy Ross, the widow of a man killed in the services of his country, made the first starry flag and Mrs. Samuel C. Reid, the wife of a man who risked his life in one of the most daring battles in naval annals, made the last and they each used colors never known to run. So mote it ever be. Though the change did not become effective until July 4, 1818, yet Congress in compliment to Mrs. Reid hoisted the new flag over the Capitol April 13, 1818.

The flag Mrs. Reid made is shown in Fig. 22, (Color Plate) exactly as adopted. Though the wording of the new law provided for increasing the stars above 13, yet Congress made no provision then or since for the arrangement of the stars. The twenty stars in Mrs. Reid's flag were formed into "one great star," says Preble, "and such was the arrangement for many years by the Military Department whereas the Navy Department adhered to arranging the stars in parallel lines." Finally the Navy arrangement by agreement with the

Military Department, has come to be the only one in use, and Old Glory today is an "oblong square" of stars six deep and eight wide.

THREE VARIANTS OF THE FLAG

In the great seal of the United states and in the great seals of many of the individual states a variant of the flag is used. This is also true in battle flags knows as "company colors."

THE FLAG IN THE SEAL OF THE UNITED STATES

The seal or arms of the United States is, on one side, really a form of the flag and is held equally sacred. It is the emblem of authority on all documents of state.

"As well might the Judas of treason endeavor
To write his black name on the disk of the sun
As try the bright star-wreath that binds us to sever,
And blot the fair legend of 'many in one.' "

July 4, 1776, Dr. Franklin, John Adams and Thomas Jefferson were the first committee appointed to prepare a seal for the United

states and finally after several other committees had worked on it, it was adopted June 20, 1782. Wm. Barton and Secretary Charles Thompson gave the designs the final touches and as a whole the seal is a composite--the work of many patriots. The all seeing eye in the triangle above the pyramid is from Dr. Franklin as also the words at the top meaning "God has favored the undertaking" and at the bottom "a new series of ages." Contrast the six years and the many pages of discussion to adopt this seal with the thirty word resolution of June 14, 1777, adopting the stars and stripes.

In state seals our own Iowa is the best example--using "Old Glory" unchanged.

THE FLAG IN THE SEAL AND COVENANT OF IOWA

Old Glory celebrated on the 4th of July, 1847, by adding a star of the first magnitude, representing Iowa which on Dec. 20, 1846, had become a state. In token of her sincerity in this solemn engagement, Iowa took as her seal and covenant the beautiful design shown in Fig. 23-- an eagle guarding the flag as her sons then did, do now and promise always to do. In it you see the citizen soldier, his right supporting Old Glory, the liberty cap resting thereon,

his left grasping his gun, which is to signify

That Old Glory will wave o'er the land of the free,
Just so long as it is the home of the brave.
Here in the "East" as a background is the Father of Waters with the good ship Iowa under way.
"Thus, too sail on O ship of State;
Sail on O Union strong and great,
Humanity with all its fears--
With all the hopes of future years
Is hanging breathless on thy fate."

Before referring to the third variant, it might be well to give the origin of the name "Old Glory."

"OLD GLORY"--WHENCE ORIGINATED THESE WORDS ?

Often have you heard the name "Old Glory" and it is frequently asked "Whence originated these words?" If you should go to Essex Institute, Salem, Mass., you would see there carefully cared for the particular flag to which the name "Old Glory" was originally applied. You would see also the portrait of a sea captain with

which is framed a letter, acknowledging an unusual service. The letter and picture are endorsed as follows:--

"My Ship, My Country, and My Flag, Old Glory," Signed--"William Driver." (21)

Until 1837, Captain Driver followed the sea, sailing out of Salem, Mass., where he was born. In 1831 while in command of the ship Charles Doggett he rendered an unusual service in the Southern Pacific, in recognition of which, he was given the beautiful flag which inspired the name "Old Glory." In 1837 he quit the sea and moved to Nashville, Tenn. On gala days "Old Glory" was always to be seen on his house. When the war begun in 1861, many efforts were made to capture this particular flag. In February, 1862, the Union troops under Gen. Nelson captured Nashville. Horace N. Fisher aid to General Nelson tells the story as a participant. (21) He says:--

"Capt. Driver,--an honest-looking, blunt-speaking man,--was evidently a character; he carried on his arm a calico-covered bedquilt; and, when satisfied that Gen. Nelson was the officer in command, he pulled out his jackknife and began to rip open the bedquilt without another word. We were puzzled to think what his

conduct meant. At last the bedquilt was safely delivered of a large American flag, which he handed to Gen. Nelson, saying, 'This is the flag I hope to see hoisted on that flagstaff in place of the d--d Confederate flag set there by that d--d rebel governor, Isham G. Harris. I have had hard work to save it; my house has been searched for it more than once; my wife devised a safe hiding place for it by quilting it into this old calico bedquilt.' He spoke triumphantly-with tears in his eyes.

"Gen. Nelson accepted the flag with manly emotion and ordered it run up on the State House flagstaff, when all heads were uncovered and the troops presented arms; he swore that that very flag should stay there, night and day, as long as he was in command at Nashville."

During 1862 William Driver wrote a series of letters which were published in his old home paper, The Salem Register, (22) referring so often to the United States flag as "Old Glory" that he himself became known as "Old Glory Driver." (23) The name he gave it fits so well that our flag is now known everywhere as Old Glory, the greatest symbol known among nations.

NOT UNTIL 1912 WAS THE EXACT FORM OF OLD GLORY MADE DEFINITE

Up to 1912, there was a wide variation in the United States flags. The record demonstrates that both use and uniformity as to the flag in the various departments have been of very slow growth. The navy alone acted promptly in the use of the early flag. After Congress adopted the stars and stripes June 14, 1777, there was a long correspondence between Washington and the "Board of War." (24) It was thought that our army "should carry a variant from the marine flag." (24) The correspondence shows that the flag finally agreed upon as army colors, was ready for distribution in the fall of 1782 but does not show just what the "variant" was. But from Washington's letter of Sept. 14, 1779, it probably was a serpent across the stripes of the flag adopted June 14, 1777. While the flags were never distributed, yet up to 1916 they have never been located. (25) So the flags used during the entire Revolution might be called "personal" in that they were not furnished by the government. Regimental or company "colors" have usually combined features of the flag. As heretofore indicated no definite specification had been made for the arrangement of either the stars or the stripes. This resulted in such a variety of designs that in 1837 Holland asked its representative in this country to advise

just what the United States flag really was. (26) Other countries made similar requests. Finally Gen. Schuyler Hamilton in 1851 was directed to investigate. This resulted in the first careful study of our flag and was published in 1852 in the form of a history of the flag. Still the desired uniformity did not obtain and all through the Civil War there was a variety of flags and colors. As recent as 1912, investigation showed 66 different proportions and forms in use by the executive departments of the government. (28) Finally, Oct. 29, 1912, President Taft signed an "Executive" order (27) embodying the recommendations in the report which had been agreed upon by representatives of the various departments of the government. This order is very specific, defining minutely all details of the flag--but still sanctions the old custom in the Navy of using only 13 stars in the "small boat" flags. (29)

MASONRY'S PART IN THE GREAT SYMBOL--OLD GLORY

The natural desire to avoid hemp collars resulted in the "Secret Pact" in Congress and prevented a record of many things now desirable to know. So it is in Masonic history of that time, the exclusive character of Masonry and the loss of most of the scant records made, bar out forever many things the craft would now like

to know. Yet enough remains to show that Masonry was the generator and supplied the current for the varied activities both civil and military during the Revolution which gave the world the great symbol of that "new constellation," the United States.

IN THE BEGINNING

The most loyal subjects of the king--such were our brothers in all the years immediately preceding 1776. But there was a force among them generating those impulses which impel men to yield their lives rather than their honor, and to make the regularity of their own behavior the best example for the conduct of others less informed. At both their meeting and parting they were exhorted to meet upon the level and act upon the square. When therefore their king began that unwise policy of treating them as below the level of Englishmen, and so far from acting on the square as to actually deny their rights under the English Constitution, they petitioned, they remonstrated, and being spurned, they rebelled. Perhaps their position has never been better stated than by Edmund Burke right in the English Parliament. He said:--

"The Americans will have no interest contrary to the grandeur and

glory of England, when they are not oppressed by the weight of it. . . I confess I feel not the least alarm from the discontents which are to arise from putting people at their ease; nor do I apprehend the destruction of this empire from giving, by an act of free grace and indulgence, to two millions of my fellow-citizens, some share of those rights upon which I have always been taught to value myself. . . Let the colonies always keep the idea of their civil rights associated with your government,--they will cling and grapple to you and no force under heaven will be of power to tear them from their allegiance. But let it be once understood that your government may be one thing and their privileges another; that these two things may exist without any mutual relation, the cement is gone, the cohesion is loosened, and every thing hastens to decay and dissolution."

THAT OCEAN TEA PARTY AT BOSTON

Mistaking the attitude of the Americans, as well as that of their king, The English East India Company had offered to refund the tax by selling tea at a less price in America than in England. The King insisted on his claimed right to tax without consent. So Burke's resolution of conciliation was voted down in England Parliament by

270 against 78. The issue was joined: England claimed the right to tax without consent; the Americans denied such claim. England said: "Land the tea"--A gathering Dec. 16, 1773, in "The Old South-Meeting House" said "No." A messenger had been sent to Milton to urge Hutchinson, the King's representative, to order the tea back to England. Long after dark his refusal was delivered by Rotch the messenger. At once Adams announced: "The meeting can do nothing more to save the Country." (30) When the church doors opened there were 40 to 50 men disguised as Indians, "and" says Avery, "in two or three hours 342 chests of tea valued at about 1800 pounds sterling were emptied into the sea." The smoothness of the performance suggests a master playwright and many rehearsals. When the work had been completed the crowd quietly dispersed, and before daybreak Paul Revere was riding fast to Philadelphia with the glorious news that "Boston had at last thrown down the gauntlet for the king to pick up."

WHENCE CAME THESE INDIANS?

The "Sons of Liberty" met at the Green Dragon Tavern where St. Andrew's Lodge also met regularly. This was the lodge of Paul Revere and Joseph Warren. It was a "North-End Lodge" whose secret

meetings alternated with the "High Sons of Liberty," who controlled ALL the early Revolutionary movements. The men WERE the SAME in BOTH. (31) The record of that lodge on Nov. 30, 1772, showed only seven members present and in the record is this statement: "N. B. Consignees of Tea took up the brethrens' time." On December 16, the night of the Ocean Tea Party, the secretary after noting that the lodge closed until the next night, makes the T entry thus:--"On account of the few members in attendance" (32) and then fills up the page with the letter "T" made big. Gould says (33) this record is the only one of that now famous Ocean Tea Party at Boston.

A DIGNIFIED MASONIC EVENT

That Ocean Tea Party was as dignified a Masonic event as the laying of a Corner stone--as indeed in very truth it was. Here is what that eminent authority John Fiske says of it:

"For the quiet sublimity of reasonable but dauntless moral purpose, the heroic annals of Greece and Rome can show no greater scene than that which the Old South-Meeting House witnessed on the day (night) when the tea was destroyed." (34)

Avery says: "An authoritative answer to the oft asked question, 'Who emptied the tea'? has never yet been given. (35) But Bro. Paul Revere was well on his way to Philadelphia before morning."

But "Listen my brothers and you shall hear of another ride of Bro. Paul Revere." Grand Master Warren had sent Bro. Paul Revere to notify the Minute-Men at Lexington and Concord and to warn Bros. Hancock and Samuel Adams upon whose head the British had set a price. On that memorable April 19th, when the signals were displayed in Old North Church, Paul Revere was arrested just out of Lexington but William Daws and Dr. Prescott, a "High Son of Liberty," who had joined him, escaped and reached Concord in time to arouse the Minute Men and prevent the capture of the military stores there. Thus the members of St. Andrew's Lodge otherwise referred to as "High Sons of Liberty" or "North-End Mechanics," under the leadership of Paul Revere, later Grand Master. and Grand Master Warren had defeated the first effort of the English to enslave them. They had passed the "south and west gates."

"THE EAST GATE"

Preparations for "Bunker Hill" were at once begun. Profane history

describes Deputy Grand Master Richard Gridley as a skillful engineer and artillerist" and he was chief engineer in planning the defenses on Bunker Hill and Dorchester Heights. Here, what England proposed, she was about to perform. The caviling at the "East Gate" was heard and Grand Master Warren soon fell a martyr in the cause of human liberty. But his death was as the blood of a martyr in stimulating thousands of his brothers to yield their lives rather than their honor even as he had done. A monument was erected by Charlestown Masons in 1794 "to commemorate his labors, his fidelity and his untimely death." It was replaced by Bunker Hill monument in 1857, inside of which a model of Warren's monument was placed.

ARMY LODGES

If the action of St. Andrew's Lodge were not merely typical of the generative force actuating patriots everywhere, then it would be but small evidence upon which to base Masonic claims in establishing Old Glory. But the fact is the leaders were nearly all Masons and so steps were at once taken to organize army raveling lodges. St. John's Regimental Lodge had already been organized in N.Y. but the first one in the Continental Army was American Union Lodge organized in the "Connecticut Line" but because working in of

Massachusetts, its warrant was issued and signed by Richard Gridley D.G.M. Feb. 15, 1776. This is the same Gridley who was chief engineer of the army at the time. Of the ten or more military lodges, the only one whose record has been preserved in anything approximating entirety is American Union. In 1859, the Grand Lodge of Connecticut published the American Union record almost in full from Feb. 15, 1776, to April 23, 1783, (38) --its last meeting as a military lodge. These army lodges were primarily officers' lodges--if you please, Masters' lodges seeking to find the right. On page 16, is a list of the members to Oct. 11, 1779, of American Union Lodge. This list is an exception to every other list of names in the record in that the first name and title are given. Almost without exception they are all officers. So far then, here are the members of St. Andrew's Lodge and other Boston Masons assisted by Connecticut Masons, organizing an army lodge that together they may divide themselves in parties and go in quest of the Hessian ruffians. So by the record, Masonry was in the struggle for liberty in the beginning.

FOR MORE THAN SEVEN YEARS THEY LABORED

The work of Masonry was sustained and dignified throughout the

entire Revolutionary period. The army lodge was to the officers a confidential club and to the sick and wounded the "Red Cross" though under a different MARK. Scant as are the records of American Union Lodge, yet so many clues are suggested that to follow out all of them would far exceed the scope of this effort. Therefore only a few meetings will be noted here.

ST. JOHN'S DAY, JUNE 24, 1779

At Nelson's Point near West Point, N.Y., on June 24, 1779, American Union Lodge met to celebrate St. John The Baptist's Day. (39) After opening, the lodge marched to the "Red House," General Patterson's Headquarters, where says the record, "Lodge opened in ample form." Then followed a list of 99 members and visitors. Continuing, "after the usual ceremonies, the Lodge retired to a bower in front of the house, where being joined by his Excellency George Washington and family--an address was delivered by Bro. Hull." This kind of education bound the officers to UNION of effort --the cause for which they were risking their lives.

(14) Vide Preble p. 252.

(15) Vide page 251

(16) Vide Spencer and Lossing's Complete History of the United States Vol.

(17) Avery VI p. 386.

(18) Avery VI p. 397

(19) Vide Preble p. 721.

(20) Vide Preble p. 339

(21) Vide Essex Institute Historical Collections July 1901. p. 261.

(22) Essex Institute Historical Collections January, 1911.

(23) Preble.

(24) Vide Gherardi Davis' Colors of U. S. Army 1785-1912.

(25) Vide address R. C. Ballard Thruston National Year Book, Society of The Sons of The Revolution for 1915, p. 260.

(26) Vide address R. C. Ballard Thruston National Year Book Society of The Sons of The Revolution for 1915, p. 264

(27) Executive Order Vol. 1637, Oct. 29, 1912, Wm. H. Taft.

(28) Vide No. 1637 Oct. 29, 1912, Wm. H. Taft.

(29) Vide address R. C. Ballard Thruston National Year Book the Sons of The Revolution 1915, p. 265.

(30) Vide Avery V 5, p. 166.

(31) Vide Centennial Memorial of St. Andrew's Lodge, p. 112.

(32) Vide Same, p. 113.

(33) Vide Gould's American Addenda, p. 347.

(34) The American Revolution, John Fisk.

(35) Vide Avery V 5, p. 167.

(36) Washington the Man and Mason.

(37) Vide Lossing.

(38) Vide Record of Freemasonry Grand Lodge Conn., V. 1.

(39) Vide Vol. 1 Conn. Grand Lodge, p. 30-1-2.

(To be Continued)

----o----

DEATH THE LEVELLER

The glories of our blood and state

Are shadows, not. substantial things;

There is no armor against fate;

Death lays his icy hand on kings:

Sceptre and Crown

Must tumble down,

And in the dust be equal made

With the poor crooked scythe and spade.

Some men with swords may reap the field,

And plant fresh laurels where they kill:

But their strong nerves at last must yield;

They tame but one another still:

Early or late

They stoop to fate

And must give up their murmuring breath

When they, pale captives, creep to death.

The garlands wither on your brow;

Then boast no more your mighty deeds;

Upon Death's purple altar now

See where the victor-victim bleeds:

Your heads must come

To the cold tomb;

Only the actions of the just

Smell sweet, and blossom in their dust.

--James Shirley.

----o----

CHARACTER

The reason why we feel one man's presence, and do not feel another's, is as simple as gravity. Truth is the summit of being: justice is the application of it to affairs. All individual natures stand in a scale, according to the purity of this element in them. Men of character are the conscience of the society to which they belong.

--R. W. Emerson.

THE POLITICAL PSEUDOMASONRY OF SPANISH AMERICA BY BRO. F. de P. RODRIGUEZ, CUBA

II. THE BLACK EAGLE CONSPIRACY

What the Lodge of Lautaro was for South America, the Black Eagle Society purport to be for Cuba, but unhappily it failed. Not any General History of Cuba has ever been written by a Mason; it is for that reason that no one conversant with the underlying principles of our Institution, has purified our local branch from the calumny of political conspiracy thrown on her by pro-Spanish historians. During the colonial period, however, that task could not be undertook, reasons: Masonry was forbidden; the Catholic priests, supported by the Spanish government, were against us; and, better yet, we Cubans were not at liberty to bring Spain to the pillory. After Cuba got her deserved freedom, thanks to the American Eagle, the time arrived to defend ourselves and wipe out from our faces so unbecoming spot.

Mexico and Cuba were during the XVIII century, and the first quarter of the XIX, very tightly related, the island of Cuba was not then self-supporting; our political metropoli was Mexico; from that vice-royalty came to us periodically galleons filled with gold and silver to keep us alive. The Cubans of yore were, therefore, used to refer to Mexico for all their needs, rather than apply to the Mother Country so far situated. After Mexico got her freedom Cuba longed for her's, and even our

conspiracies came from there, witness that Society denominated the Black Eagle, originally ascribed to the Masons and which we shall describe presently.

Although Mexico was ahead from us in many undertakings, she was not so in matters Masonic. Mexicans got their lodges in 1813 from Spain, and in 1825, through the American Minister Poinsset, from the United states. We Cubans began to be familiar with the Square and the Compass since 1762, when the English took Havana, introducing into the city an Irish Army Lodge, which lasted as long as the British remained with us, about nine months. Frenchmen expelled from Haiti, brought their lodges with them to Santiago soon afterward, and ever since 1804, Pennsylvania, South Carolina and Louisiana chartered regular lodges in Cuba, which in 1818 started the SPANISH GRAND LODGE OF THE YORK RITE, doomed to an early death, as she was under bann by Captain General vives in 1824, and totally disappeared in 1829; two lodges, nevertheless, meeting irregularly until 1859 when together with a new one chartered by South Carolina, founded the actual Grand Lodge of Cuba.

The best History of Cuba is undoubtedly that of Pezuela, (1) but even so good a writer, when he comes to describe the political situation of Cuba in the first quarter of the XIX century, classifies Masonry as one of the Secret Revolutionary Societies conspiring against the Government, but of course, he could not prove it.

The historian Zavala emits the following opinion: (2) "After the failure of the Soles Conspiracy (the first of Cuban Revolutionary Clubs) several of its members and sympathizers emigrated to Mexico, constituting there another Society named JUNTA PROMOTORA DE LA LIBERTAD CUBANA. The Society was constituted on July 4th, 1825, and its object, as stated in the Proceedings, was presented so: "The undersigned, at a meeting held on the extinguished Convent of Balem . . . & have started a Junta under the name of Protectora de la Libertad Cubana, the object of which will be to obtain from the Govelnment of the Federation (Mexico), which we completely trust, that THE AZETECAN EAGLE WILL HIGHLY AND MAGESTICALLY FLY OVER OLD CUBANACAN (Cuba)."

Calcagno, a Cuban contemporaneous writer, says: (3) "CHAVEZ (Jose de) a native of Havana, friar of Belem, in 1810 constituted in Mexico the Lodge of the Black Eagle." (4)

The late Dr. Vidal Morales, one of the best of Cuban authors, states in his splendid work: (5) "At the end of General Vives period of Government, J. J. Solis, informed the Authorities of the revolutionary plans of the GRAN LEGION DEL AGUILA NEGRA, the name of a York Rite Lodge, the Chief Officer of which in America was the President of Mexico, Gral. Guadalupe victoria, and in Europe a physician of London. The members of the said Society called each other Indian. The name of the lodge comes from the Eagle that symbolizes the 32d of the Scottish Rite."

These words are almost verbatim those used in the Proceedings of the Process to several members of the Society, as instructed by a Spanish Military Committee. Whoever is acquainted with the manners of conducting the investigations in matters political or religious in Spain, or in her colonies of yore, has to be reminded how the depositions were obtained: by torment or by the lash, in thorough medieval style. The Jesuitic proverb: "All means are justified provided the end is attained," was closely adhered to and no wonder how malicious the judges were in connecting Masonry and Politics.

Now, allow me to go deeper into the mentioned paragraph of the Proceedings. To any Masonic Student it is plain that lodges are local groups and nobody can be the Grand Master or Chief of any Lodge in any country but of a collection of lodges named Grand Lodge or a similar name. Next, President Victoria, of Mexico, although a convinced Cuban sympathizer, was never the Grand Master of the Mexican Masonry in either of her branches (escoceses or yorkinos) while he ruled the country; during the period from 1824 to 1828, the Grand Masters of the two Mexican Grand Lodges of the time being were Generals Bravo and Guerrero respectively.

The European physician, named as the Chief in the old world, is another lie. The late R. F. Gould in an article upon the "Medical Profession and Freemasonry" (6) mentions among all English Masons of the medical profession, during the possible years 1797-1850, only Robert Thomas Crucefix, who, every Masonic scholar knows,

never presided over any Revolutionary Society. He was a distinguished man, but even in the Grand Lodge of England, to which he belonged, he only attained the Office of Grand Junior Deacon; not being blue blooded he could not expect even a wardenship.

As to the Eagle which symbolized the Society, why choose the 32d? It would have been the same the 30d, 31d or 32d, all are represented by Eagles, but two-headed, not single-headed, as that used by the revolutionaries. The Eagle adopted by them was that of Mexico, the one that the Aztec legend mentions as appearing in Tenoxtitlan, posed upon a cactus, devouring a serpent, the same that was adopted as the Mexican National Emblem.

Let us now examine some other statements found the Proceedings of the Process, to which those poor eople were subjected; (7)-they said: "J. J. Solis was a young man 26 years old, a native of New Orleans, Louisiana, carpenter by trade, who was initiated into Masonry by Lucas Arcadio Ugarte, Secretary of the Patriotic Society of Cuba (the principal Society of its class in the country and of pro-Spanish proclivities). According to Solis deposition, several days after his initiation, Ugarte told him that the Society had changed its object, the Aguila Negra's only purpose was to gain members to work on behalf of the independence of the country." This deposition, as can be easily seen, is a mix-up of falsehoods, undoubtedly forged by the Spanish soldier's Committee. Ugarte was an aristocrat of those times, Secretary to the Board of Aldermen of the City, and a conspicuous Mason, and it does not seem probable that he would try to deceive a humble carpenter in any fashion whatever.

More yet about the deposition of Solis: "The members did not offer any obligation, they only signed the By-Laws, their main purpose was the independence of Cuba." Among the papers added to the Proceedings is printed Instruction for the use of the Deputies of the Several states, signed by one JICOTENCATL, of the Grand Orient of Mexico, (8) 1825. Searching in Mexican Masonic History, I easily found out that the Mexican National Rite was the only one that had a Grand Orient at that time, but as the Grand Lodge, which had to be previously established, was not founded until 1826, how could there be a Grand Orient in 1825 ?

Added to the Proceedings is also found a soi disant Constitution, snatched from one Miguel Vazquez; see here the purpose of the Society as mentioned in the said Constitution: "The Order had for her object the affording to good patriots the means of obtaining the liberty of America, wherever a member found himself, either in Mexico, Havana or London; of this Lodge which could not be confounded with any other, all persons could be members, provide they were not European; there were no degrees nor distinctions of any kind, and they had no Temples or Halls to meet in." How can this apply to the Cuban Masonry of the epoch that styled herself SPANISH GRAND LODGE OF THE YORK RITE? How can be explained the presence among the members of hundreds of Spaniards and of Cuban Noblemen, both occupying the principal offices of the Grand Lodge? Is it not plain how the judges (sic) mixed up their pleasure falsehoods to impeach Cubans ?

I have examined at leisure the Proceedings in search of things Masonic, commencing with the series of pass and sacred words, assured to be those of the 33d degrees of the Ancient Accepted Scottish Rite, which appear carefully separated and with large characters of hand writing. From this examination I draw the conclusion that either I have been deceived when I obtained my degrees from a regular lodge, and from legally constituted subordinate bodies of a most regular Supreme Council, as are those of Cuba, or the soldierjudges tried to make dupes out of the whole population of Cuba, to whom they assured that the ones found by them were true Masonic words. There is not a single one among them that resembles ours; more yet, they are in plain Spanish vernacular.

Now as to the principal Pass Word: Both members situate one in front of the other, their right hands resting on the left shoulder of the other, the following dialogue issuing:

1--You are a beautiful Indian. 2--Courageous, also. 1--Persevering, besides. Come ye students of Masonry and honestly tell to which of our degrees the words belong.

But the most curious of all things is the Sacred or Principal Word or Phrase, which I joyfully append:

"GENERAL BEHEADING TO ALL, LET NOT ANY EUROPEAN REMAIN ALIVE, NOR ANY WHITE PERSON UNFRIENDLY TO US, LET NATURAL RELIGION BE THE ONLY ONE ACCEPTED, LET US RIDICULIZE THE CLERGY, AS THEY DEMORALIZE THE PEOPLE, EXTORTING FROM THEM ONE-TENTH OF THEIR INCOMES, LET US DESTROY CATHOLIC HIERARCHY AND THE BUILDINGS BELONGING TO THE PRIESTS, THAT NO TRACE OF THEM REMAIN FOR FUTURE REFERENCE. LONG LIVE THE INDIANS."

Let any honest man come forward and say whether that was Masonry. If the Conspiracy was started by white people, how could they be enemies of their own race? I once more claim that the above mentioned Proceedings were a malicious falsehood developed by dishonorable judges, completely outside of Masonry.

Being convinced that Masonry had nothing to do with that Conspiracy, I shall now, as a historical research, discuss the final result and sentence of that famous Process, followed against several members of the Black Eagle, who happened to be also Masons, by a most bigoted Spanish Court. I must, nevertheless, call the attention of my readers to the fact that the Court discriminated in their sentence between Masonry and Conspiracy; the succeeding historians not regarding afterwards so important difference. Remember too that the meeting of Masonic lodges was regarded as a crime by the Spanish laws of the time. Be careful in the reading:

"WHEREAS: We are ordered to proffer charges as FREEMASONS, against several persons already imprisoned, as members of the Conspiracy denominated LA GRAN LEGION DEL AGUILA NEGRA, the only charge resulting against them is to have affixed their signatures to various Masonic documents, during the years 1825, 1826 and 1827, for which they were indicted . . . and although other members were also accused, their prosecution was ordered to be conducted separately as they are indicted only as conspirators."

One of the principal paragraphs of the Public Prosecutor in his Report reads like this: "The subscribing Auditor having examined this Proceeding followed to find out the crime of Masonry committed by several persons, states that their presence in lodge meetings has not been proved, which fact, if proved, will have brought to them the full penalties specified in the last Royal Decree, (9) but as they continued in participating in Masonic practices after the year 1824, as proved by their having signed documents as these added to this Proceeding. . . ."

The final paragraph of the sentence says: "We condemn J. J. Solis, Miguel Vazquez, J. Gonzalez Avila .... (and others) to the penalty of ordinary death on the infamous garrote, their property to be confiscated for the benefit of His Magesty the King, on account of being convicted of performing Masonic acts. during the years 1826 and 1827, and of having been initiated into the so-called GRAN LEGION DEL AGUILA NEGRA, the object of this last Association being the freedom of the American Colonies." "Lucas Arcadio de Ugarte, convicted of having signed and having procured the affixing of other signatures to a Certificate or Diploma of the degree of Rose Croix (18d), extended in the year 1825, and of having kept under his care Masonic documents, seals and other Masonic paraphernalia, is sentenced to eight years at hard labor in the Ceuta Penitentiary (Africa)."

Happily the first of king Ferdinand VII's children (afterwards queen Isabella II) was born in those days and, as customary on such occasions, a general pardon or amnesty was granted for most crimes or offenses, and the Masons fared out better than they expected: none were garroted and Bro. Ugarte did not spend his forced vacation at Ceuta.

As the only practical result of so infamous a trial two documents remain attached to the Proceedings, which I have carefully examined and hope some day they may be donated for the Library and Museum of our Grand Lodge. They are: one, the Certificate of M. M. granted to Miguel Vazquez. by his Lodge! Hermanos Desenganados No. 53, and the Diploma of RoseCroix extended to J. J. Solis by Sabiduria Chapter No. 1, on the 3d of December, 1825. It is beautifully engrossed on parchment, colored, and, although nearly a full century old, remains as fresh as when issued. That document, as customary then, commenced so: "In the name of the Most Holy and Indivisible Trinity &," which is no longer the style of the Rite.

My task is now ended--temporarily only--as my investigations in old Cuban Masonic lore needs to be continued; but my satisfaction is so far complete because I have been able to prove that Cuban Masonry never conspired; the Masons individually, surely did so, but the Fraternity never.

Can American Masons show on their shields, as we do, the having been imprisoned and sentenced to death for being Masons? We Cubans, more than once, became acquainted with damp dungeons, only to be more firm adherents of our convictions; that is an honor and glory that nobody can snatch from us. More yet, it is not far the date (1870) when we had a Grand Master shot without trial, only for being the head of the Craft in Cuba !

If so has been our history and our sufferings, why disdain us because we do not speak English? Oh, Lord, have mercy for our detractors !

NOTES

(1) Pezuela--Historia de la Isla de Cuba. Madrid. 4 Vols.

(2) Zavala--Ensayo Historico sobre las Revoluciones de Mexico.

(3) Calcagno--Diccionario Biografico Cubano. Havana.

(4) The date is wrong.

(5) Dr. Vidal Morales--Iniciadores y Primeros Martires de la Revolucion Cubana. Havana.

(6) Ars Quatuor Coronatorum, Vol. VII, page 145.

(7) I have examined the original Process in the Government Archives in Havana

(8) Note the orthography, it is purely Spanish; no Mexican ever spelt it so, but Xicotencatl.

(9) What could this full penalty be if they were already sentenced to death?

----o----

FOR ETERNITY

As is water in a dish,

Be it square or round,

Shaped according to that form,

By that nature bound;

So is man by those with whom

Keeps he company

Shaped and moulded good or ill

For eternity.

- Imperial poem of Meiji Era

----o----

THE CITY INVINCIBLE

I dream'd in a dream, I saw a city invincible to the attacks of the whole of the rest of the earth.

I dreamed that was the new city of Friends;

Nothing was greater there than the quality of robust love--it led the rest,

It was seen every hour in the actions of the men of that city,

And in all their looks and words.

--Walt Whitman.

THE SYMBOLISM OF THE MASONIC COLOR, BLUE

BY BRO. HENRY P. JONES, TENNESSEE

If we consider the importance that has been attached to colors throughout the ages, and the herald-like duty they have ever performed, we must inevitably reason that Masonry, the greatest and most universal of ancient institutions, must also have been launched upon its lengthening career, under a color, or colors, in harmonious keeping with its teaching. To ferret out this color, however, and discover its original symbolism, is, we fear, a task made impossible by the gloom of intervening centuries. And so, leaving the beginning, veiled, as it should be, in darkness and mystery, we must even acknowledge the decree of comparatively modern ruling and usage as authentic. But here, too, we are left partially in dobt. A color has been handed down to us, but the symbolism, if in truth there existed any, has gone so long unheeded, that it is lost in the impenetrable folds of the past. Thus are we forced, as a last resort, to

apply the test of our own reason and imagination to our knowledge of fundamental Masonry, and accept the result as a possible solution.

"At the revival of 1717," says our learned Brother, Dr. Oliver, "it was directed that the symbolical clothing of a Master Mason was 'skull-cap and jacket yellow, and neither garments blue.' " The symbolism, however, of this "symbolical clothing," was probably known to a few only, and was never recorded. But the Doctor continues: "In 1730, it was regulated by Grand Lodge that the Grand Officers should 'wear white leather aprons with blue silk; and that the Masters and Wardens of particular Lodges may line their white leather aprons with white silk, and may hang their jewels at white ribbons about their necks.' " Of course we do not know how long Blue had been recognized as a Masonic color, but here perhaps, we have the first definite step toward its establishment as the ONE TRUE color; for, having been once permanently adopted by Grand Lodge, it would as a natural sequence, creep gradually into subordinate lodges, until it came to be looked on as the legitimate color of the Order. Thus, in brief, may we account for it. But, having the color, we cannot so easily determine its proper symbolism. And yet, methinks this should not be difficult, if we go about it thoughtfully.

Certainly, it is commonly known that Blue has in all ages been deemed an emblem of the abstract qualities, Truth, Secrecy, Sincerity, and Fidelity; but to us it should mean something more. Let us see. Studying closely the various figurative meanings that have been attached to the five fundamental, or prismatic colors, in the past, we find that, as a general rule, they may be reduced to these: green, the symbol of generative, or self-contained force, or the germ of life; youth, freshness: yellow, the symbol of the result of accumulation or long dulation; ripeness, or the full measure of resources, activity, or years; age; decay: blue, the symbol of mild, unresisting virtue; morality: purple, the symbol of royalty or sovereignty; the director or governor of physical force; wisdom; knowledge: red, the symbol of physical force or agressiveness. Taking these symbolisms of the five colors collectively, and considering them as a wnole, they may be said to represent to us the five primary essentials, necessary to the existence of a perfect human being, namely: the germ of life, the germ of death, moral initiative, mental initiative, and physical initiative. The five colors themselves, rightly blended into one, produce perfect white for it is a well known scientific fact, that when pure, or perfect white light is received into a proper body or a prism, the rays are broken, disintegrated, and applied in such a manner that there emanates from the prism in their stead, these five fundamental colors.

Let us pause a moment now, and collect the threads of our explanation into one; an easy task if they are all plainly before us. As pure light received into the proper body and correctly utilized, results in the colors, or symbols of the five essentials to a perfect man, so the True Light or Word of God, received into the heart and properly utilized, results in the harmonious working essentials themselves; the germ of life developing in fulness and perfectness, and bending gradually and fearlessly to the germ of death; moral initiative, opening to view unspotted petals, tinted with celestial hue; mental initiative, growing up in the midst of finite creation as a part of it, and thus adding to its beauty a form and texture common to no other work of the Supreme Architect; and physical initiative, developing naturally and unshackled at every point--the mountain stream rushing joyfuily along, with crystal depths unchoked by dams, unmurked by hand of man. Thus should Blue, our own suitable color, and the symbol in our illustration, of moral initiative, represent to us the perfect moral man--the result in truth, of a proper reception of the Great Light in the true heart.

We should not confine ourselves, however, to the narrow realms of pedantic Science, in our search for light.

"Blue: 'Tis the life of heaven,'"

Yea, the silent, spreading canopy that shelters all alike, 'neath mystic folds receding up through endless space; the end of all man's hopes and dreams--unmeasured home of unheard strains of wheeling spheres. A fit symbol indeed, of the universality of Masonry; of the mystic veil that curtains off our lives from all past and future Time; and finally, of "that house not made with hands, eternal in the heavens," which we all hope at last to attain, for

"The cloudcapt Towers, the gorgeous Palaces, The solemn Temples, the great Globe itself, And all which it inherit, shall dissolve."

(If we venture to add a note to so excellent an article, it is in the hope of provoking further study of this interesting subject. The use and meaning of color in the Bible is a delightful theme, although, so far as we now recall, the late Dr. Delitzsch, of Leipzig, seems to have been almost the only one who treated colors in the Bible symbolically. In his "Iris," fortunately now in English dress, he treats the subject at some length. Also in "Chapters on Symbolism," by W. F. Shaw, there is a suggestive discussion of "The Symbolism of Color," (Part IV), from which we read:--"Blue is sometimes the color of the sea, and always the color of the sky by day, when free from cloud. As such it is symbolical of Heaven, and of the things of Heaven, Truth, Knowledge, Faith. Thus the Tabernacle which was made after the pattern of things in heaven, and was a figure of the true Tabernacle, the House not made with Hands, eternal in the heavens, had its hangings of blue and purple, and scarlet, and the loops of the curtains were blue. (Ex. 26:1, 4)" Blue had an important place in the attire of the High Priest of the Tabernacle, on his breastplate and ephod, the robe of which was blue, (Ex. 28:30-39:22), reminding the wearer that he was a priest of the God of Truth (Psa. 31:6) and the God of knowledge (1 Sam. 2:3) and that it behooved his lips to keep knowledge (Mal. 2:7). "When Moses and Aaron and the elders went up into the Mount, it is said they saw the God of Israel, and there was under His feet, as it were, a paved work of sapphire stone (Ex. 24:10). Now the sapphire is a stone of a blue color." To which the author adds the words of Delitzsch: "Sapphire-blue is the color taken by that which is most heavenly, as it comes down on the earth, the color of the covenant between God and man. Blue passes almost universally as the color of fidelity. Even in Middle High German bla is symbolically equivalent to staete (steadfast), and staetekeit--steadfastness." (Iris, p. 28). So much by way of suggestion. Perhaps Swedenborg has something to teach us here, as in so many things, if some Brother will dig into that mine and reveal the ore.--The Editor.)

JOSE RIZAL AS A MASON*

BY BRO. AUSTIN CRAIG, MANILA, P.I.

(INTRODUCTORY NOTE--I count it as one of my opportunities for Masonic service to have been able to introduce to the Scottish Rite form of Masonry Bro. Craig, the author of the following article. Past Master of a Lodge in Oregon before coming to the

Philippines, he was already interested in the Craft when, about the time I was beginning to establish the Rite in Manila, I first met him. He was among the first to receive at my hands the degrees above the Third, and his continued interest in the Rite is shown by his activity in securing Letters Temporary for the new Lodge of Perfection of which he is now the Master. Combining a real devotion to Masonry with the historian's love of accuracy, a rather remarkable capacity for collecting material and an attractive literary style, Bro. Craig gives promise of becoming one of the foremost writers of the Craft. He has handed me a copy of his article--not for publication but for my own use; but I feel that it is too meritorious to be so kept, and that I ought to make it accessible to as many ass possible of our brethren of the homeland. CHARLES S. LOBINGIER.)

With all brevity and simplicity possible shall try to put before you the few particulars which I possess about what unquestionably was the greatest influence informing the character, so worthy of emulation, of that upright man and true Mason who today is being honored throughout Magellan's archipelago for having so well prepared the way for the new Philippines dedicated to the principles of Liberty, Equality and Fraternity.

From childhood Rizal's ambition was to travel in foreign lands, probably because his mother's half brother, who had heen educated in British India, was a great traveler, and to the same uncle perhaps he owed his first idea of Masonry. There is a story that this Jose Alberto Alonso belonged to a Pandacan lodge whose master was the British Vice-Consul, the more credible that it would explain the repeated honors he received under the regency of General Prim and during the reign of King Amadeo,--an epoch so Masonic, to accept the contention of its critics, that even to a Bishop for Cebu all its appointees were sons of the widow.

But whether there was such a family predisposition, or the abusive attacks on Masonic principles current during his student days in books like "Capitan Juan" had had an effect in his case different from what their authors intended, or some other cause not yet come to light was responsible, certain it is that the late Tomas G. del Rosario, president of the Rizal Monument commission, used to tell how the martyr-hero was his companion in the famous Lodge Acacia of the Gran Oriente de Espana at an earlier age than was customary and at a time when as yet few Filipinos had been accepted into the Craft.

Rizal's Berlin associates, or perhaps the word "patrons" would give their relation better, were men as esteemed in Masonry as they were eminent in the scientific world--Virchow, for example. And so imbued was he himself with the Square men's principles that after his brief visit with Doctor Blumentritt at Leitmeritz, the Austrian professor promptly wrote the Manila Jesuite that their former pupil had "fallen into the snares of the abominable Masonic sect."

It was a young man who made no secret of his interest in the free, i.e., Masonic, countries of the world who came home to find a governor general in the Philippines who, his enemies claimed, was utterly dominated by the Masons that surrounded him. Perhaps had it been otherwise the author of "Noli Me Tangere" would not have been given as a bodyguard a Spanish army officer, Lieutenant Taveil de Andrade, who is said to have shared his views, nor have received the timely notice which enabled him to make his escape out of the country when an authority greater than the governor's threatened him.

Next he lived in London in daily association with a distinguished countryman, eminent in the law, who had been deported from Manila to Guam in 1872 and rescued thence by Hongkong brethren, but Doctor Regidor most emphatically assured me that Rizal never visited, much less belonged to, any London lodge.

*Address before Nilad Lodge, Manila, at its annual observance of Rizal Day, Dec. 30, 1915.

In 1889 his home was Paris, and there, probably through the influence of Dr. T. H. Pardo de Tavera, who was a member, in company with a prominent business man now in Manila, also a physician, he joined a French Lodge whose hall was at Rue Cadet 23. Thereafter, and Hon. Mariano Ponce is my authority, he joined the Filipino students' lodge, "La Solidaridad," of the Gran Oriente Espanol which after years of rivalry had outlived the Gran Oriente de Espana and, under the Professor of History in the Central University, was giving special attention to Spain's backward colonies across the seas. Here he was raised to the sublime degree of Master Mason, and

became an enthusiastic worker. The manuscript, in his own handwriting, of an address on "Masonry" before this lodge is still preserved in Spain, by Eduardo Lete, of Saragosse.

In November of 1891 the Tyler's Register of Vistors to St. John's Lodge, Scotch Constitution, of Hong-kong, received the signature "Jose Rizal, Temple du honeur (lodge) de Les Amis de L'Honeur Francaise" as may still be seen, and he visited several times. There were formed the friendships which permitted him so promptly to become a practicing physician in the British colony and which led, through the Hong-kong office, to the agricultural colony concession in British North Borneo.

And when the arbitrary deportation to Dapitan came, it was Frazier Smith, Pastmaster of St. John's Lodge and editor-in-chief of the daily Hongkong Telegraph, who compelled the Spanish Consul to declare for his government that the man whom the British Colony had so highly esteemed was not being ill-treated in exile. Nor should he have been with Captain Ricardo Carnicero, reputedly a member of the universal family, as his jailer.

His enemies have always attributed Masonic membership to Governor General Blanco who permitted Rizal to start for Cuba as a volunteer surgeon for the Spanish Army's yellow fever camps there, and it was his removal, through a promotion usually supposed to have been purchased by those who were not his friends but wanted a vacancy for a tool of theirs, that made possible the tragedy of Bagumbayan Field. Of Rizal's fellow passengers on the Spanish Mail steamer which took him to Barcelona, only Juan Utor y Fernandes, Thirty-Third Degree and former Grand Secretary of the defunct Gran Oriente de Espana, another brother and a Mason's son, showed even bare civility to the famous "filibusterer" till his skill as a surgeon compelled recognition.

I shall pass over the opportunities to escape, rumored to have been offered in Barcelona and again on arrival in Manila, but Rizal's return voyage from Spain as a prisoner saw an effort at Singapore, by Antonio Regidor and other brethren of London, Filipino, Spanish and English, to free him through habeas corpus proceedings. These alleged that in the Philippines Freemasons were treated as outlaws

and that the prisoner was being held without any judicial process, with no prospect of fair trial and for nothing that civilization called a crime. But the mail steamer was loaded with Spanish troops and under the royal flag had to be regarded as a government vessel over which the British authorities could have no jurisdiction.

In the death cell of Fort Santiago, nineteen years and one day ago, occurred a conversation which has been reported by those favorable to one side; but the memory of the single man who made up the other side and died so soon thereafter demands scrutiny for any possible inaccuracies in this biased version. One mistake certainly was made in attributing to him the declaration that his Masonic membership was in London, an error which would shake confidence in the rest of the report without the added doubt created by having two different versions of his reputed retraction of his errors, whose original has never been seen by any disinterested person. However, had Rizal felt impelled to renounce his Masonry to free his family from further persecution or to give legal status to the woman whom those incredible times of tyranny would not permit him to marry till he had renounced his political principles, still he would have been but following the order's teaching which subordinates its claims to the duties owed to God, one's family, one's neighbors and one's self. The Mason and friend of Rizal, Pi y Margall, had vainly humbled himself to ask pardon for the prisoner in his filst vislt to the govelnment palace since he had left it as the ex-president of the short-lived Spanish Republic, and there only remained for the Gran Oriente Espanol to place in its hall a tablet to Rizal's memory as tonight the doubly worthy and worshipful Lodge Nilad is doing rlndel the symbolic name of his great novel in his native tongue he having been its honorary Master.

Do I need to recall how, since the dawning of the better day, that on the first anniversary of the Great Filipino Mason's martyrdom there were in the American Army of liberation those who paid the military tribute of reversed arms to the memory of the Philippines' addition to the long list of their brethren who in every country where light has come out of darkness have shown the way by following the example of the ancient builder and sacrificing life before integrity?

And it is too recent to need more than merest mention that a President of the United States who had studied in the same ancient school publicly declared, "In the Philippine Islands the American government has tried, and is trying, to carry out

exactly what the greatest genius and most revered patriot ever known in the Philippines, JOSE RIZAL, steadfastly advocated."

Three years ago, when the government of the Philippine Islands had temporarily at its head another of our ancient and honorable fraternity the remains of Brother Dimas Alang were given more decent interment thar his predecessor in that high office of sixteen years before had accorded them, and the Rizal Monument became the Rizal Mausoleum after the belated public and Masonic funeral honors had been rendered. There in death rests the Martyr, with his story known and his memory honored by Masons wheresoever dispersed,--another link in the grreat chain which binds together the world-wide brotherhood.

THE WINDING STAIRWAY

BY BRO. ROGERS H. GALT, TENNESSEE

(The following lecture on the second section of the Fellow Craft Degree was submitted to the Board of Custodians of the Grand Lodge of Tennessee, and is being considered by them with a view to its adoption as a part of the text-book of that Grand Body. By the kindness of Brother Howell E- Jackson, 33d Hon., and a member of the Board of Custodians, it is offered to us for publication in The Builder, that it may have the wide hearing which it so richly deserves. It is exceedingly well-conceived and wellwritten, and is an admirable discussion not only of one section of one Degree, but a fine treatise on Masonry in general. It is with great pleasure that we present it to our readers, knowing that it will have a responsive hearing.--The Editor.)

The second section of this degree sets forth the scope and aims of Freemasonry. To become familiar with these is the duty and privilege of every Fellow Craft; and although no one can grasp them completely in a few minutes, or even in many hours,

nevertheless every brother may derive from this symbolic lecture a fund of valuable information for future study and contemplation.

We view Masonry under two denominations: Operative and Speculative. We work in Speculative Masonry; our Ancient Brethren wrought in both Operative and Speculative. They worked at the building of King Solomon's temple, and many other sacred and Masonic edifices.

By Operative Masonry we allude to a proper application of the useful rules of architecture, whence a structure will derive figure, strength and beauty; by Speculative Masonry we allude to a proper application of those moral and spiritual rules whence our minds and consciences will derive a heavenly strength and beauty.

By Operative Masonry we learn to control the materials and forces of nature, to build by the square, and to maintain a due proportion and just correspondence between all the parts of an edifice; by Speculative Masonry we learn to control the passions, act upon the square, keep a tongue of good report, observe secrecy, practice charity and maintain patriotism. It is so far interwoven with religion as to lay us under obligation to pay that rational homage to the Deity which constitutes at once our duty and our happiness.

Many of the customs and traditions of the Ancient Operative Brethren are followed by Speculative Masons of to-day; and this evening we may with profit imitate one of the ancient ceremonies. There were employed in the building of King Solomon's temple eighty thousand Fellow Crafts, who were under the supervision of our ancient Grand Master. On the evening of the sixth day, tradition tells us, their work was inspected, and all who were found worthy, by a strict attention to their duties, were invested with certain mystic signs, grips and words, to enable them to work their way into the Middle Chamber of the temple. On the same day, and at the same hour, King Solomon, accompanied by his most trusted officers, repaired to the Middle Chamber to receive them. His Secretary he placed near his person; the Junior Warden he placed at the Southern outer door, and the Senior Warden at the Western inner door, with strict injunctions to suffer none to enter except such as were duly qualified by possessing the mystic signs, grips and words previously agreed upon; so that when

they did enter, King Solomon knew them to be faithful workmen, and there remained nothing to do but to pay them their wages and record their names, admonishing them of the reverence due the sacred name of Deity. He then suffered them to depart in peace, until the time should come for the beginning of another week's work.

We are now about to work our way into a place representing the Middle Chamber of King Solomon's temple, and should we succeed, I have no doubt that we shall alike be rewarded as were they. At the beginning of our journey we pass through a long aisle representing the porch of the temple, and between two columns lepresenting the two brazen pillars which King Solomon caused to be set up at the entrance. The pillar the right was called ---- and denotes ----; the one the left was called ---- and denotes----; taken together, they allude to the promise of God to David, "in strength will I establish thine house and kingdom ever."

These pillars were eighteen cubits in height, and were surmounted by capitals five cubits in height. The capitals were ornamented with wreaths of net-work, leaves of lily-work, and chains of pomegranates. The net-work, from the intricate connection of its parts, denotes Unity; the lily, from its extreme whiteness and purity, denotes Peace; the pomegranate, from the exuberance of its seeds, denotes Plenty. To us, as Specative Masons, they teach important lessons. Plenty, in that though some may possess more than others of this world's goods, yet every man who has health and the ability to labor may have his own plenty; Peace, that here, on the broad level of Brotherly Love, the high, the low,--the rich, the poor,--meet with one common purpose and one single aim, the exaltation and perpetuation of each other's friendship and each other's love; Unity, being bound together by the indissoluble bond of fellowship in our glorious fraternity.

Passing between these columns, we arrive at the foot of a flight of winding stairs, representing those winding stairs which, the Holy Bible tells us, led from the ground floor to the middle chamber of King Solomon's temple. You stand here, my brother, as a man just starting forth on the journey of life, with the great task before him of self-improvement. The labor required in the faithful performance of this task is great, but the reward is magnificent. The labor is that of gaining self-control, of divesting the mind and conscience of all the vices and superfluities of life, and of developing the body, mind and spirit; the reward is the perfect character, as designed by the Great Architect upon the spiritual, moral and Masonic TrestleBoard.

The stairway consists of three divisions. The first explains the great purpose in the labor of life; the second explains the use of one's own self in self-development; the third explains the use of the world, which the Deity has placed around us, in the perfection of our characters.

The first division, consisting of three steps, alludes to the three great lights in Masonry, which have already been explained to you. These steps allude also to the three principal officers of a lodge: the Worshipful Master in ----, the Senior Warden in ----, and the Junior Warden in ----. They allude, further, to the great luminary of the solar system, the sun, as seen from its three principal points of observation. It rises in the east with mild and genial influence, all nature rejoicing at the approach of its beams; with increasing strength it attains its meridian in the south, invigorating all nature with its animating radiance; with declining strength it sets in the west, leaving mankind to rest from his labors. This, my brother, is but a type of the three principal stages in the life of man--infancy, manhood and old age. The first is characterized by a blush of innocence as pure as the tints which gild the eastern portals of the day: the heart rejoices in the unsuspected integrity of its own unblemished virtue: it fears no deceit, for it knows no guile. Manhood succeeds; with increasing strength man attains the meridian of his powers; but when old age comes on, his strength decays; enfeebled by sickness and bodily infirmities he lingers on, until death finally closes his eventful existence. Thrice happy is he if the setting splendors of a well-spent life gild his depar-ting moments with the gentle tints of hope, and close his short career in peace, harmony, and brotherly love.

So shalt thou live, my brother ! And what if thou withdraw in silence from the living, and no friend take note of thy departure ? All that breathe will share thy destiny. The gay will laugh when thou are gone; the solemn brood of care plod on, and each one, as before, will chase his favorite phantom; yet all these shall leave their mirth and their employments, and shall come and make their bed with thee. And as the long train of ages glides away, he that goeth in life's green spring, he that goeth in the full strength of years, and he bowed down by age, shall one by one be gathered to thy side, by those who in their turn shall follow them. Ponder this well, my brothel, and "when thy summons comes to join the innumerable caravan which moves to the pale realms of shade, where each shall take his chamber in the silent halls of death, go not like the quarry-slave at night scourged to his dungeon; but, sustained and soothed by an

unfaltering trust, approach thy grave like one who wraps the drapery of his couch around him and lies down to pleasant dreams."

You will now take with me these three steps, arriving at the second division of the stairway, which consists of five steps. These allude to the five senses of man: hearing, seeing, feeling, smelling, and tasting. The proper use of these senses, and of the other human faculties, enables us to sustain our lives, ward off dangers, enjoy all the legitimate pleasures, and contribute to the comfort and happiness of others. Their improper use, consisting usually of an over-indulgence, but sometimes of too harsh a self-denial, tends in either case to an impairment of their proper functioning, and hence to an enfeeblement of the entire system. Speculative Masonry warns us, on the one hand, not to degenerate to the level of brutes in seeking only a beastly gratification of the senses; and, on the other hand, not to despise or neglect any faculty, but, using them one and all as a means of self-development, to attain thereby to the fulness of true manhood.

Of these senses three are deemed peculiarly essential among Masons: hearing, seeing, and feeling; for by the ear we hear the ----; by the eye we see the ----, and by the hand we feel ----.

The five steps also allude to the five Orders of Architecture; a knowledge of which was invaluable to our Ancient Operative Brethren. These are the Tuscan, Doric, Ionic, Corinthian, and Composite. Each order is distinguished from the others by the shape of its column, there being great variety in richness of ornamentation. To us as Speculative Masons they teach the important lesson that we should so develop our faculties that each one, in his separate calling, may attain that skill and proficiency which our Operative Brethren displayed in the art of Architecture.

Of these five orders, the Ionic, Doric and Corinthian are most esteemed by Masons. These allude to the ----.

You will now take with me these five steps, arriving at the third division of the stairway, which consists of seven steps. These steps allude to those branches of learning which were anciently called the Seven Liberal Arts and Sciences: Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music, and Astronomy. You may be familiar with these, my brother, from the experience of every-day life. You may even have studied them in institutions of learning, and have gained a knowledge of their inner secrets and a mastery over their intricate processes. It is not the function of Masonry to expound them to you. It is, however, one of the great purposes of Masonry to teach you the due and proper attitude toward these and all other phases of intellecr tual activity. Knowledge is of little worth, unless wisdom be coupled with it; and Masonry endeavors to teach man to use his knowledge wisely.

The arts and sciences may be regarded as treasuries of the intellectual wealth of the world. They are filled with a coin which man must needs have in order to purchase his daily bread. More and more, as civilization progresses, does it become impossible for man to perform any labor successfully without systematic thought; and science, my brother, is nothing but systematic thought. Hence Masonry enjoins you, for your own advancement, to pursue with diligence a study of the sciences, and of the arts dependent upon them.

Moreover, it is not merely for your own sake that such study is recommended. It may happen that any man--perhaps you, my brother--may through scientific knowledge make some discovery or invention which will bring untold comforts and blessings to your own posterity and to the whole human race; it may be that through your command of grammar and rhetoric, some literature, some eloquent oratory, may be given to the world, to guide and elevate all mankind. Hence, for the good you may do to others, Masonry calls upon you to proceed ever forward to the improvement of your mind.

Finally, my brother, for the sake of your duty to the Deity, Masonry commends to you the highest intellectual efforts. Have not the sciences revealed to us many of nature's most intimate secrets, and many of the grandest conceptions of the Universe? Have not the arts enabled us to control and to employ some of the most gigantic forces of nature ? Have not these accomplishments inspired us with reverence for the Creator far beyond that of the untutored savage ? And by their very limitations, have not our studies proved to us how insignificant is our knowledge and our power compared with

that omniscience and omnipotence which has designed, and now governs, the universe?

It has been said of old, "The heavens declare the glory of God; the firmament declareth the work of his hands," and again, "When our telescope sweeps the midnight sky, we do but think the thoughts of God after Him."

So, my brother, should the sciences and the arts have a three-fold Masonic value to you; to improve yourself, to enable you to help others, and to inspire you with a due reverence for the Deity.

You will now take these seven steps, arriving at the top of our symbolic stairway. From here, my brother, look back, and consider the lesson of life which Masonry would teach you. From the first division of the stairway yoU learn the great principle which is to give purpose to your life--Brotherly Love. From the second division you learn the second element in Masonic self-improvement: the Manly Development of your Faculties. From the third division you learn the third element: the Illumination of Knowledge with Wisdom.

My brother, is your spirit humble before the tremendous problems of life ? Masonry can give help and advancement to the humblest of the humble. Is your spirit ambitious, viewing the splendid opportunities of life? Masonry can offer to the most ambitious a field for inconceivable success and triumph. Broad indeed is this, the field of Masonic activities. With its vast extent backward, to the dim horizon of the past; with its comprehensive sweep around us, to every part of the modern world; with its grand, alluring avenues to the limitless expanse of the future: embracing the citadels of labor, of science and of art; the heights of philosophy, of morality, of religion; the gardens of charity, of brotherhood, of love; bounded only in breadth by the ever-widening capacities of man, in length by the endless duration of time, in richness by the infinite love of God! The scope of Masonic activities, my brother, is indeed the whole world, which you are summoned to meet with the true and noble spirit of a Mason.

In King Solomon's temple even an unworthy workman might ascend the flight of stairs to the inner door; so you, my brother, though you have ascended, may not be worthy. Yet bear in mind that as the unworthy workman in the temple, not knowing the mystic signs, grips and words, could not pass the door into the Middle Chamber, so you can never pass into the inner chamber of that spiritual and Masonic temple, eternal in the heavens, until you have secured those spiritual signs and tokens which none but a worthy Speculative Mason may obtain.

We are now at a place representing the outer door of the Middle Chamber of King Solomon's temple.

----o----

DISCIPLINE

Duty, courage, self-discipline these are the laws that make a man. Either one without the other two is incomplete. A man who knows his duty, but has not the courage to do it, is a failure. Equally so if he have not the discipline of mind and heart and hand to do it effectively.

- J.F.N.

DISCUSSING THE PREVIOUS QUESTION

BY BRO. R.I. CLEGG, OHIO

"HE WAS NOT A MASON, BUT A ROMAN CATHOLIC."

So says The Builder, on the authority of the National Cyclopedia of Biography, and in reference to William J. Florence, erstwhile the Bernard Conlin of Albany, N. Y., and the able associate of such actors as Booth and of Jefferson.

He was indeed buried at St. Agnes Church in New York city and the interment may have been conducted with all the rites customary to the Roman Catholic Church, but that does not make Florence out to be a believer in that form of Christian faith any more than it proves him to be other than a Mason.

Why, it seems but the other day that on the sudden death of a member of my lodge I called that evening to express my sympathy directly to his daughters and widow. Somehow they had the impression that when a Mason died, his brethren insisted upon taking charge of the funeral and performing a Masonic ceremonial at the interment. I was told how distasteful that would be to them because they were Roman Catholics. Of course I assured them that we performed no Masonic ceremony wherever it would not have been acceptable. The subject was dropped forthwith and I tendered the assistance of the lodge in straightening out the brother's affairs as owing to his unexpected death it was only to be anticipated that business matters would need quick attention and careful adjustment. My offer was gratefully accepted. On leaving I was surprised somewhat but much gratified to receive from the family a frank acknowledgment that to them Masonry had been given a new meaning. They had expected a very unpleasant interview because they feared that I would have suggested a course of action at the funeral that would have been objectionable. They went further and asked me if I would not like to have the lodge represented at the funeral! To this well meant courtesy I promptly assented and we took part as pallbearers in the solemn services desired by that family in their sorrow. But that Roman Catholic interment no more made a Roman Catholic of him who was dead than it so made of any one of those who, as his unaproned brethren, bore his body to that place appointed for the final rest of the departed.

In default of other facts I think the passing of Florence was under somewhat similar circumstances if indeed there was any indication at all of Roman Catholic connections.

Enough of that angle of the case. Let us go on to another one of far greater interest to me. Was "Billy" Florence a Mason?

Well, listen to this: "On Sunday, the 21st of April, 1867, the Lodge of Perfection held a special meeting at the Metropolitan Hotel at two o'clock in the afternoon for the purpose of conferring the Ineffable degrees by communication upon Bro. William J. Florence who was 'about to depart for Europe,' as the minutes say. There were present Ill. Bro. McClenachan and one other member of the Supreme Council for the Northern Masonic Jurisdiction, two from the Southern, and a number of members of Aurora Grata. The degrees of the Council, Chapter, and Consistory were conferred upon brother Florence before his departure." This citation is from page 47 of Brother Brockaway's "One Hundred Years of Aurora Grata," a book that to my mind has more really instructive historical material about the Ancient and Accepted Scottish Rite than volumes of far greater pretensions.

It will be taken for granted that if Florence was made a member of the Scottish Rite he was some Mason. I trust this will be the case because I have not yet heard from all my inquiries and at the moment therefore I cannot say where Florence received the first three degrees.

However, I can make up for the want of evidence about his Blue Lodge affiliations by adding an item or two concerning his connection with another body that is exclusively made up of Masons. The trip mentioned above was the one that preceded the establishment of the Ancient Arabic Order of the Nobles of the Mystic Shrine in the United states. Brother Florence, as I think I can now fairly call him, came back from Europe with what my good friend Brother Brockaway says "were monitorial, historical and explanatory manuscripts" and he communicated the secrets of the Order to Dr. Walter M. Fleming of Aurora Grata Consistory. It was determined to confer the rite only upon Freemasons, and a number of brethren received the "work," as far as it had then been perfected, on June 16, 1871. An organization was effected and officers elected on September 26, 1872.

Passing on to October 21, 1876, we find Brother Florence as the Illustrious Deputy conferring the secrets of the Mystic Shrine for the first time in the city of Cleveland, mine own town. The fortunate two to receive this honor at the Euclid Avenue Opera House where Brother Florence was to be found on that occasion were Samuel Briggs and Brenton D. Babcock. On the following day Brother Florence at the Kennard House conferred the attributes of the Order upon three other Clevelanders. This led to the speedy formation of Al Koran Temple, the which name being according to our records of the local Shrine selected in deference to the wish of the Illustrious Deputy who had requested it as an honor to him personally.

I also find that on the records there is mention that on March 19, 1880, we in Cleveland were again honored by a visit from the Illustrious William J. Florence and that on this occasion an afternoon observance was held and that "the festivities of the occasion will long be remembered by the participants."

But we may learn much of Brother Florence from William winter's "Wallet of Time," a book by the way that happens to be omitted from the list of references in The Builder. Winter had a lively regard for Brother Florence. He devotes a chapter of eulogy to him. There seems to be no manly, jovial, kindly, histrionic and literary virtue that in goodly measure was not exhibited by Brother Florence according to the estimate of winter. So lavish is the biographer in dealing with his subject that the readel cannot but quickly concede that Brother Florence waS an exceptionally loveable personage, exceedingly admirable as an actor and magnetically attractive as a man. Let us read together the epitaph composed for him by winter and then you will I am sure agree with me. It is copied from page 238.

Here rest the Ashes of

William James Florence

Comedian

His Copious and Varied Dramatic Powers, together with the Abundant Graces of his Person, combined with Ample Professional Equipment and a Temperament of

Peculiar Sensibility and Charm, made him one of the Best and Most Successful Actors of his Time, alike in Comedy and in Serious Drama. He ranged easily from Handy Andy to Bob Brierly, and from Cuttle to Obeureiser. In Authorship, alike of Plays, stories, Music, and Song, he was Inventive, Versatile, Facile, and Graceful. In Art Admirable; in Life Gentle; he was widely known, and he was known only to be loved.

He was born in Albany, N. Y.

July 26, 1831

He died in Philadelphia, Penna.,

Nov. 19, 1891.

By virtue cherished, by Affection mourned,

By Honor hallowed and by Fame adorned,

Here Florence sleeps, and o'er his sacred rest

Each word is tender and each thought is blest.

Long, for his loss, shall pensive Memory show,

Through Humor's mask, the visage of her woe;

Day breathe a darkness that no sun dispels,

And Night be full of whispers and farewells;

While patient Kindness--shadow-like and dim--

Droops in its loneliness, bereft of him,

Feels its sad doom and sure decadence nigh--

For how should Kindness live, when he could die !

The eager heart, that felt for every grief;

The bounteous hand, that loved to give relief;

The honest smile, that blest where'er it lit;

The dew of pathos and the sheen of wit;

The sweet, blue eyes, the voice of melting tone

That made all hearts as gentle as his own;

The actor's charm, supreme in royal thrall,

That ranged through every field and shone in all--

For these must Sorrow make perpetual moan,

Bereaved, benighted. hopeless and alone?

Ah, no ! for Nature does not act amiss,

And Heaven were lonely but for souls like this.

It is to be noted that Mr. Winter gives Brother Florence's middle name as "James," but elsewhere I find it "Jermyn." In many places I also note that Brother Florence is mentioned as an honorary thirty third, as for example the very interesting history of Irem Temple states that he and Brother Fleming were "Honorary Sovereign Grand Inspector Generals, 33d, of the Ancient Accepted Scottish Rite." I see Brother Fleming's name so listed in Brother Homan's pamphlet but I do not discover the name of Brother Florence there.

And while we are discussing the Shrine can any one tell us how much of the early rite as exemplified in this country is not the work of Brother Florence? How far is it a translation from the Arabic and how much is it of Billy Florence? To answer this question does not mean a reference to any analogous ceremony of European origin on the continent, for this is by no means unlikely. In fact a well-known degree of such origin may have had a similar far East start to what the Shrine is attributed. So much of Brother Florence is to my view the Shrine at its best that it seems probable that, ingenious playright that he was, the Order has profited by his ability. To what an

extent this has been the case is a matter upon which it is very desirable that all possible light should be shed.

But let us not forget our main objective. Brother Florence at the time of his death may or may not have been other than what The Builder's Cyclopedian reference claims him religiously to be, but we won't admit, will we, that he was anything but typical of the Shrine membel ship at its perihelion, a hearty whole-souled Fleemason, sunny and serene?

----o----

'TILL IT BE MORNING

"Man has walked by the light of conflagrations and amidst the sound of falling cities, and now there is darkness and long watching 'till it be morning. The voice even of the faithful can but exclaim: 'As yet struggles the twelfth hour of the Night; birds of darkness are on the wing, spectres uprear, the dead walk, the living dream--Thou, Eternal Providence, wilt cause the day to dawn.' "--Carlyle.

----o----

CHARTLESS

I never saw a moor,

I never saw the sea;

Yet know I how the heather looks,

And what a wave must be.

I nevel spoke with God,

Nor visited in heaven;

Yet certain am I of the spot

As if the chart were given.

--Emily Dickinson.

THE CAPITULAR RITE

BY BRO. ASAHEL W. GAGE, ILLINOIS

THE Masonic Truths taught by the Chapter Degrees are practical, and applicable to the problems of our everyday lives. The instruction is not dogmatic, but is so broad that any good Mason can find in it personal help and encouragement. From time immemorial Biblical Stories have been used to illustrate Masonic Truth which can not be written. No credit is claimed for the following thoughts. On the contrary it is claimed that their antiquity, the fact that they have stood the test of time, proves their truth and their value.

MARK MASTER'S DEGREE

Tradition teaches that the order of Mark Masters, at the building of the temple of Solomon, was selected from the great body of Fellow Crafts.

There were two classes of Fellow Crafts engaged in the work. The larger division was composed of the younger and inexperienced men who were not in possession of a mark. They proved their claim to reward by another token and after the middle chamber was completed, they were there paid in corn, wine and oil, agreeeable to the stipulation of King Solomon with Hiram King of Tyre.

The smaller division was composed of the higher class of workmen who labored in the quarries. They finished the stones, or as we say, "hewed, squared and numbered them." In order that each might be enabled to designate his own work, he was in possession of a mark which he placed upon the stones prepared by him. Hence, this class of Fellow Crafts were called Mark Masters and they received their wages from the Senior Grand Warden supposed to have been Adoniram; the brother-in-law of Hiram and the first of the Provosts and Judges. These Fellow Crafts received their pay in metal, at the rate of a half shekel of silver per day, equal to about twenty-five cents. They were paid weekly at the sixth hour of the sixth day of the week, that is to say on Friday at noon.

HISTORICALLY CONSIDERED

The degree of Mark Master is, historically considered, of the utmost importance since by its influence each operative mason at the building of King Solomon's temple was known and distinguished. The disorder and confusion, which might otherwise have attended so immense an undertaking, was completely prevented not and not only the craftsmen themselves, but every part of their workmanship was distinguished with the utmost nicety and perfect facility. If defects were found, the overseers by the help of this degree were enabled to ascertain the faulty workman and remedy all deficiences, without injuring the credit or diminishing the reward of the industrious and faithful.

The Mark Master degree is also important in its symbolical signification. It is particularly directed to the inculcation of order, regularity and discipline. It teaches that we should discharge all the duties of our several stations with precision and punctuality; that the work of our hands, and thoughts of our minds and the emotions

of our hearts, should be good and true, such as the Great Overseer and Judge of Heaven and earth will see fit to approve as a worthy oblation.

The Fellow Crafts degree is devoted to the inculcation of learning. The Mark Master's degree clearly shows how that learning can most usefully and judiciously be employed for our honour and the profit of others. It holds forth to the despondent the encouraging truth that although our motives may be misinterpreted, our attainments underrated, and our reputation traduced, there is One who will make the worthy stone which the builders reject the head of the corner.

PAST MASTER'S DEGREE

In the Masonic revival of 1717, men of remarkable learning and ability removed much of the rubbish which had accumulated through the dark ages. Their luminous minds and searching labors brought to light old truths and disclosed new beauties in Masonic symbolism.

In order that the Three Degrees might be more generally understood, higher degrees were gradually developed which explain and apply the moral lessons taught in the original degrees, but leave ancient landmarks unchanged. These new or higher degrees were conferred only upon those who had proved that they would appreciate and honor them. To be eligible for the Royal Arch Degrees a brother must have been installed into the office of Master "and fulfilled the duties thereof with the approbation of the brethren of his lodge."

Interest in the Masonic Fraternity grew, and many brethren seeking further light in Masonry had not passed the chairs. This requirement to advancement was not removed but a new degree was established wherein the candidate elected to the Royal Arch Degrees, is symbolically instructed in the important lessons of the Master's Chair.

The Past Master's Degree teaches that he who would rule, whether over a nation, a family, or even himself, must embrace every opportunity for development so that he may be qualified; for he that thoughtlessly assumes a task for which he is not prepared, must necessarily share in the unhappy consequences.

MOST EXCELLENT MASTER'S DEGREE

The Hebrew Scriptures say little about the actual completion of the Temple of Solomon, although their accounts are very complete of the dedication. As an illustration of the growth of man or a character, the completion and the dedication may be treated as one ceremony.

The allegorical figure of the completion is broadened and its application extended to details by substituting the keystone, which simply locked or "completed" one of the component arches for the copestone which completed the temple.

When the temple was completed and, amid music and rejoicing the ark safely seated under the wings of the Cherubim; then the Lord manifested himself as a soft cloud, and in his pleasure descended as a fire out of heaven and consumed the offerings. The assembled multitude were wildly enthusiastic in their exultation. Naturally King Solomon was pleased with the Masters who had so successfully completed his work and in his gratitude received and acknowledged them as Most Excellent Masters. He empowered them to travel, receive master's wages and charged them to dispense light and Masonic knowledge or, if they chose to remain, offered them continued employment.

The Most Excellent Master's degree develops in a wonderful manner this great Masonic lesson:--Our own temple must be erected, a fit and proper abode for divine good and truth, then after we have deposited therein these sacred treasures, we will be filled with exaltation and joy and be received and acknowledged as Most Excellent Masters.

ROYAL ARCH DEGREE

The wonderful Scriptural story of the Temple for the manifestation and worship of God, is of intense interest and immeasurable value to the builder of individual character.

The children of Israel possessed only a temporary tabernacle from the Egyptian captivity until the reign of Solomon. David, the Second King of Israel, desired to build a temple as a fixed place of Worship, but being a man of war, with hands stained by blood, he and his people were compelled to continue in the use of the portable tabernacle.

Solomon, David's son, a wise and good King, was allowed to build an abode for the ark and a fixed place of worship, a magnificent Temple to God's Holy Name. In later years, however, Solomon became conceited and placed his reliance in his own wisdom and power and neglected the One True God. He loved the things and pleasures of the World. This love of pleasure and comfort, this following after "strange Gods," this worship of practical things, resulted in strife, discord and dissension among the Twelve Tribes of the children of Israel.

Upon the death of King Solomon, ten tribes revolted and they were led by idolatry to destruction. The two remaining tribes of Judah and Benjamin, although almost as faithless, still had a succession of Holy Men and Prophets, who labored earnestly to bring the people back to the One True God.

Some years later, about 602 B. C. the people and their Kings, having persisted in their sins and refusing to humble themselves before God, were conquered by Nebuchadnezzar. Thousands of the people were carried captive to Babylon and the country required to paytribute.

The rulers placed over the Israelites left at Jerusalem were faithless. The people continued in their sins. They refused to pay tribute as agreed and renounced the authority of the Chaldeans over them. About 586 B. C., Nebuchadnezzar again descended on Jerusalem and after an eighteen months siege, captured, sacked and destroyed the city, tore down its walls, burned its temples and carried the surviving Princes, Priests and Master Builders captives to Babylon.

THE CHALDEANS

There is a tradition which tells how the conquerors, as an insult to the Israelites and in derision of their God and the potence of their religion, bound the prisoners in triangular chains. History indicates that instead of suffering all manners of humiliation at the hands of the Chaldeans, the Israelites had many opportunities for advancement and enlightenment. A great many of their wonderful symbols and fascinating legends are the result of their contact with the learning and the culture of Babylon. Many of the captives attained High Rank and great influence in the Chaldean government. They were allowed to own and hold property and some acquired considerable wealth. When Cyrus liberated the Israelites, after seventy years of captivity, many preferred to remain with their possessions in Babylon.

Large numbers however returned to Jerusalem and began the rebuilding of the Temple. The conditions and prospects were most discouraging. Zerubbabel the Prince of Royal Blood, Jeshua the High Priest and Haggai the Prophet, directed and encouraged the people as they labored when occasion permitted and fought when necessity required. As the work progressed, many of the Israelites, who had been unwilling to make the]ong trip from Babylon, repented and struggled into Jerusalem in small parties. On account of the enemies' efforts to get in and ruin the work, it was necessary that these journey stained sojourners be most care-fully examined, in order that none but the true descendants of Israel be admitted.

While this work was going on and the rubbish and the ruins of the First Temple were being cleared away, many interesting and valuable discoveries were made.

One not trained to think according to the principles of geometry might thoughtlessly pass over the fascinating details of thiS wonderful story. But to those interested in discovering the great principles and truths of every day experiences, these details are full of meaning and are of intense interest.

----o----

Happy is the man whose thoughts will bear

The rigid test of the unerring square,

Who through this world unswervingly hath trod,

Steadily advancing towards his Maker and his God.

Seeking by acts of Charity and Love,

To gain admission to that Lodge above;

Knowing that the stone in the rubbish cast

Shall crown our Maker's work at last.

THE INTERIOR OF THE BUILDING

BY BRO. G.F. ALLEN, NEW ZEALAND

(From the Transactions of the Masters and Past Masters Lodge, No 130, Christchurch, New Zealand, we venture to select the following excerpt from a very timely and

suggestive address having to do with a matter of deep importance. Meditation, in our day, is almost a lost art we fear, because our life is so distracted and so thronged with all manner of things; but we need to be reminded of it ever and again, and of the necessity of building great truths and valid ideas into our inner life. Character is a growth. In silence the wonder proceeds. Like the Temple of Solomon, no sound of hammer is heard thereupon. As a man thinketh in his heart, so he is, and he who makes the truths of Masonry the themes of his innermost thought will be fortified - against many ills.--The Editor.)

The Temple of King Solomon as we have learned to know it was a structure of unsurpassed magnificence. Encompassed with frightful precipices, it was surrounded by a wall of great height, exceeding in its lowest part 450 feet, and constructed entirely of white marble. It was surrounded by courts, the first for the Gentiles, the second for the Children of Israel, both men and women, and a third for the priests. From this, steps led to the Temple proper, consisting of the porch, the sanctuary, and the Holy of Holies-- the first entered through a gate of brass, while the sanctuary was approached through a portal furnished with a magnificent veil of many colours, and the Holy of Holies by doors of olive, richly sculptured, inlaid with gold, and covered with veils of blue, pulple, scarlet and finest linen. In this last was kept the ark, with its overshadowing cherubim and its mercy seat. One only could enter, the High Priest, and that only once a year. Thus constructed, it was dedicated by Solomon with solemn prayer and seven days feasting, during which time a peace offering of twenty thousand oxen and six times that number of sheep was made. Thus did our first Grand Master, the Hebrew King, whose subjects were themselves unskilled in architecture, celebrate the completion of the Temple designed by Hiram the builder, after the Phoenician models of the time.

Of the exteriors of Freemasonry I need say but little. We are all justly proud of our ceremonials, with their attendant display of symbolism, in fabrics worthy of the occasion. To the young Freemason they, very properly, make a strong appeal, and give some indication and promise of the depth and scope of those profound truths underlying the teaching of our system of morality; while by the Master Mason of more seasoned judgment, they are looked upon as suitable forms of adornment for the grand truths he has found in his quest for Masonic advancement.

It is the interior we are considering, particularly the hidden depths of our own natures, as designed, furnished and ornamented by the guiding principles of the Craft. In short, it is the mind of the ideal Mason that we are to deal with, and especially with those factors that influence and determine the mental attitude of us all to our brethren. While our daily actions indicate to others what sort of men we are, and at every turn help, in a definite manner, to make or unmake those with whom we associate, it is left entirely to us, as individuals, providing we are working in a suitable mental atmosphere and with the proper mental working tools, it is left largely to us, I say, to mould and vitalize that tremendous power which is the dominating influence in all we do in thought, word, or deed. Some of us fortunately discover this power early in life, others later, while others, more fortunate, seem almost to inherit it. In your own study of all that makes for character you will recall those, in this city, who posses,sed that power and wielded it with conspicuous success, to the comfort and happiness of those with whom they came in contact. What was at the back of it? How can we obtain the same influence and use it with the same grand results?

What does Freemasonry teach us with regard to the securing of this control of mind and the formation of this mental attitude ? We are reminded that the Temple was built in silence. We are told, "The heart must be made to conceive before the eye can be permitted to discover," and that "in this perishable frame resides a vital and immortal principle, which will enable us not only to trample the king of terrors beneath our feet, but also to lift our eyes to that bright morning star whose rising brings peace and tranquility to the faithful and obedient of the human race." And, finally, "Nothing short of indefatigable exertion can induce the habit of virtue, enlighten the mind, and purify the soul." Thinkers of to-day are devoting much time to the discussion of means by which we may secure that mental attitude which will develop such an interior illumination as will make our lives really worth the living, both to our neighbors and to ourselves. Amongst these, many of the American writers stand out with conspicuous distinction. R. W. Trine says:--"It is through the instrumentality of the mind that we are enabled to connect the real soul life with the physical life." "The thought life needs continually to be illumined from within." "When one becomes thoroughly individualized he enters into the realm of all knowledge and wisdom, and to be individualized is to recognize no power outside of the Infinite Power that is at the back of all. When one recognises this great fact, and opens himself to this Spirit of Infinite Wisdom, he then enters upon the road of true education." While Browning says:- "Truth is within ourselves; it takes no rise From outward things, whate'er you may believe. There is on inmost centre in us all, Where truth abides in fullness."

What then are we to do to discover this "inmost centre"? First we must believe in the existence of such a part of our being. We must also believe that this is the source of all good, and that it is, in a more or less developed degree, part of the being, also, of all our brethren, and is daily producing good. Then will come longings in solitude and silence for strength to attain higher standards of perfection in legard to our treatment of our fellow men, particularly in regard to giving their sometimes unaccountable actions a more charitable interpretation, for, remember, a dog may growl, and a fool may find fault, but it is the master mind that finds "good in everything." After this phase will come the essential determination that these higher states of mind shall be ours.

Meditation on such lines may take place without the use of any fixed or formal type of sanctuary. It may be secured in the home; in the Lodge room during some of our stimulating ceremonies, or in the depths of our mountain grandeur. No matter where it takes place one thing is absolutely necessary: it must occupy a fixed and regular portion of our every-day life. Brethren, most of you realize what is meant by athletic training, and know full well that this cannot be attained by spasmodic efforts at varying intervals. Have you fully realized that mental effort, whether moral or intellectual, is entitled to an equally reasonable form of training, if its full strength and beauty are to be developed ? Do you think that a mental attitude of love and optimism, exercised for a few days in an intense, form, and succeeded by uncontrolled impulses of antagonism, impatience, pessimism, or any other form of degeneration and enervation, can result in the development of our central control in its fullest splendor? If the interior of the building is to shed an inspiring influence on all who come within reach of its power, our meditations, our determinations, and our optimism must be exercised as directed by the teachings of the twenty-four inch gauge, which unmistakably exhorts us to observe that, while part is to be spent in labour and part in charity, part must be spent in prayer to Almighty God.

May I venture to state that it is in this latter respect that the majority of Freemasons fail most conspicuously in their duty to themselves. Prayer in many parts of the world to-day is being much better defined and much better understood. Are there not many types of minds and just as many types of prayer for each that the world could not possibly do without? But in contrast to the prayer to outward authority, is not that growing form of prayer which appeals to the centre of our being, that germ of spirituality, that vital principle, which has been planted in the human breast, also to be considered worthy of regular use ? Further, is not this form, with its absence of dogma and creed, a far reaching and world embracing form, that is essentially Masonic in

character? And, brethren, if our form of prayer is but the act of mentally expressing daily a wish that we may always do to others as we wollld that they should do to us, and the sincerity of it is undoubted, then is that not, in truth, a very real form of prayer? If, however, in the firm conviction that our motive is right and true, and with the further securing of that buoyancy which comes from a full realization of the fact that good and joy only can result from our actions, if in this manner we optimistically set about our daily round of benevolence and charity in its hundred varying forms, have not the noblest forms of prayer beeli practised and the greatest form of interior decoration been secured?

It is in this way that at least a beginning will be made in our practice of real charity and benevolence, and it is from such a course of action that the true Masonic spirit will spring. These great principles al e at the command of the whole world. It is our proud boast that our Order contains men of all nations, thinkers of every race, and adherents to almost every known creed. These are statements that are no less puzzling to the outside world than they are true to the duly initiated. Wherein lies the possibility of such magnificent facts?

To my mind the solution will be found from our own observation this evening, truths well known to the founders of our Order, though hidden at every turn to the casual observer, in a marvelous wealth of symbolism. The solution will be found from the fact that all who have truly witnessed the interior of the Temple, and felt its comforting, its strengthening, and its immortal influence, realize that within the compass of its environment, is a training ground of SUpreme importance, whereon sooner or later the human race will discover its hitherto unrealized position in the designs of the Great Architect.

Finally, with millions of years in the hidden past behind us, and an unthinkable eternity ahead, we find that our life is squeezed into the briefest shadow of an existence. What room, in this, for fears and failures ? At this particular juncture of events, with, let us hope, i the tide of sorrow and pain already nearing its ebb, should we not strive, more than ever, to make our comparatively infinitesimal existence a period of perfect peace and happiness? There are many of us who, unable to represent truth and justice on the sterner fields of battle, are left behind With ever increasing responsibilities so far as the future of the Craft is concerned. We shall have to fill the gaps in forces guarding the interests of progress at home. The nation is about to rise to

a level of attainment never before dreamed of, and to us are entrusted all the factors that go towards securing and safeguarding, for the younger generation, the attributes of a more perfect existence. If we are to unite in the grand design of being happy, it is to the interior of the building that we must look for the prospects of success. And it is our duty, more than ever, to see that the influences that govern the proper furnishing and illumination of the great centre of our being are so thoroughly appreciated and so faithfully applied that "the light from th at Blazing star" will truly enlighten the earth and dispense its influence to the whole of mankind.

In short, let us "think well" of the great power emanating from the sanctuary of our own individuality, and in so doing, practice benevolence and charity first towards that germ of spirituality in our natures; then shall we discover, quite scientifically too, the true road to the practice of benevolence towards our fellow men, and by that means, so illuminate the interior of the building that all the world shall know how truly the Freemason comprehends the full significance of the terms "brotherly love, relief and truth."

----o----

----o----

JUDGE NOT

Judge not; the workings of his brain

And of his heart thou canst not see;

What looks to thy dim eyes a stain,

In God's pure light may only be

A scar brought from some well-won field,

Where thou wouldst only faint and yield.

The look, the air that frets thy sight
May be a token that below
The soul has closed in deadly fight
With some infernal fiery foe,
Whose glance would scorch thy smiling grace
And cast thee shuddering on thy face.

The fall thou darest to despise, -
May be the angel's slackened hand
Has suffered it, that he may rise
And take a firmer, surer stand;
Or trusting less to earthly things
May henceforth learn to use his wings

And judge none lost; but wait and see,
With hopeful pity, not disdain;
The depth of the abyss may be
The measure of the height of pain
And love and glory that may raise
This soul to God in after days !

- Adelaide Anne Procter.

----o----

MOTHER

Darling Mother, truest friend;

Man's best refuge in the strife,

May this day bring joy unbounded;

To your sacred, patient life.

May your every hope be granted,

Even to the end of time;

And reward in Heaven dated,

For your after life, sublime.

Darling Mother, truest friend;

Man's best ally in life's fight,

May this day bring peace unbounded,

And sweet memories at night.

May your every move be guarded,

By God's loving, glorious light,

Shining ever in your pathway,

Making radiant, the dense night.

- H. H. Hering, Chicago.

----o----

THE NINE CLASSES OF EMBLEMS

I

Incense which glows with fervent heat,

Acceptable sacr ifice to Him,

The type of purity so sweet,

And savior of the race from sin.

II

Be not a drone in nature's hive,

A useless member to the state;

Be up and doing--be alive,

The virtue, industry-, cleate.

III

The constitutions guarded

By the Tyler's sword,

Reminds us to be guarded

Ry action, thought and word.

IV

Justice demonstrated thus,

By sword and naked heart,

Will surely overtake us

If we fail to act our part.

And tho' secrets may be hidden

From the eyes of mortal men,

Yet, that All-seeing Eye unbidden,

Will penetrate the hearts of them.

The sun, moon and stars obey,

And under His watchful care,

Even comets of reel and sway,

And hearts of men go up in prayer.

V

Ark and anchor of our hope,

Wafting us over troubled seas,

Guided by the star of hope

We're safely moored to realms of peace.

VI

Problem of Euclid! I have found it,

Shout "Eureka!" in Grecian tongue,

Joy of heart in triumph round it,

Secured at price of hecatomb.

VII

How swiftly run the sands of life

In Time's great hour-glass here on earth,

How rapidly the closing strife,

The frosted leaves of hope and mirth.

VIII

The all-devouring Scythe of Time,

Which cuts the brittle thread of life,

Nor youth, nor manhood in its prime

Escapes its ravages so rife.

IX

The spade and coffin last of all,

The curtain falls on earthly form,

But Faith lifts up the darkened pall,

Bids hope and joy outride the storm.

--Odillon B. Slane, Illinois.

----o----

EDITORIAL

THE HUMAN TOUCH

FOR the third and last time, so he threatens, a dear Brother sends us a letter, begging us to remember what befell us on a day when we thrice denied a certain request. Frankly he declines to be responsible for what may happen to us should this letter go

into the waste basket with the other two. In Dante's Inferno, he reminds us, the penalty inflicted on every sinner is that he must forever repeat his sin, whatever it may have been. Should we be so unlucky as to descend "to those hot depths that shall receive the goats who will not so believe," - and he seems to have grave forebodings in the matter - of course our worst punishment will be to listen to our own sermons and read our own editorials through all eternity! Merciful heaven, have pity! Therefore as a kind of foretaste of what may be in store for us "down yander," he asks that we let The Builder audience hear the following passage from a recent, address, which he is good enough to say contains more real poetry than some of the poems we have printed:

"Outwardly the world has undergone immense and bewildering transformation, but in its essential conditions human life remains what it has always been. Sunshine is the same, and starlight, and the course of the seasons, the milk in the breasts of women and the blood in the veins of men. The great river channels hardly change with the centuries; and those other streams, the life-currents that ebb and flow in human hearts pulsate to the same great needs, the same great loves and terrors. Hunger and labor go on as of old, and seed-time and harvest, and marriage and birth and death. No doubt this is one reason why the oldest and simplest occupations of man come home to us so closely, and touch us so deeply. Any trade that lies near to nature, like that of the hunter, the herdsman, the husbandman, the builder, has power to stir our pulses with ancestral instincts and memories, and touch us to poetry. As Stevenson said, these ancient things - the tilling of the soil, the tending of a flock, the building of a house - have upon them the dew of the morning of humanity. For the same reason, a road across a desert, a sheltering roof against a storm, or a hearthfire glowing in the darkness, can stir the human heart as symbols of human fellowship in common necessity. Just so, our great books are classics, not by accident, but because they tell of these elemental things which are like the sky and the wind, like bread and milk, like the kisses of little children and the tears we shed beside the grave. When a poet sings of these old human realities his song never grows out of date, because they are a part of the common heritage of mankind."

Our Brother adds that had we written a thousand pages, we could not have said any more. Perhaps not, unless it had been to point out that herein lies one of the great, enduring secrets of Masonry - its instinct for the old, the universal, the poetie, its genius for making use of simple things that were beautiful in the grey world's early morning; its Human Touch. Think it down and up, search your own heart and testify if it be not so that there is more real wisdom in this instinct than in all the dry and juiceless knowledge that men mistake for wisdom, and the dusty truth that is half

untrue. By as much as Masonry keeps its heart warm with the old humanities, by so much will it teach us a truth that is truer than the knowledge that makes us sad, using the simple poetries of life as emblems of the highest realities which are not far off, but very near, even in our hearts.

"High thoughts and noble in all lands

Help me; my soul is fed by such.

But ah, the touch of lips and hands -

The human touch !

Warm, vital, close, life's symbols dear,

These I need most, and now, and here."

* * *

THE MEASURE OF A MAN

Masonry, being an exact science, and coming to us adown the ages from a time when mathematics had mystical meanings, has much to say about numbers and measurement. The numbers Three, Five and Seven, that so frequently occur in our ritual, had for the Oriental mind an eloquence which we do not fully appreciate. Hints of this meet us in our New Testament, especially in the strange and solemn visions of the Apocalypse. In that book Three is the signature of Deity. Four indicates the world of created things. Seven denotes peace and covenant, while Ten is the symbol of completeness. In the ancient days numbers indicated words, suggested thoughts, revealed truths. As Ruskin studied the Basilica of St. Mark, finding in each column or statue a history and a lesson, so we may study the ancient structure of Masonry.

What did Plato mean when he said that God is the great Geometrician, and that by the art of measurement the soul of man is saved ? Wherefore should Masonry make use of number and measure, if it be not to show us the Measure of a Man, since what we think of God, of life, of the world, comes back at last and always to what we think of Man. The old Greek thinkers saw this in an early time, and set it forth in their incisive and vivid manner. "Man is the measure of all things," said Protagoras. "No, said Plato, "God, the Divine Mind, is the measure of all things." Then came Aristotle, one of the noblest thinkers whose genius ever glorified humanity, and with his profounder insight united the two, when he said: "It is the perfect man, in whom the thought of God is clear, who is the measure of all things." Here again it is a matter of Measurement, and in that fine art lies the secret of knowledge and of life.

No doubt this was what the Seer on Patmos meant by his vivid and detailed description of the Holy City, as though he would have us know that it is no phantom city but a reality. So real is it that his guide carries a reed with which to measure the city, and register how high its towers rise in the units of human reckoning, Then he pauses, as if some one had asked him how our earthly cubits can form a calculus for that which is outside of Time; and he adds a parenthesis to resolve the doubt, "according to the measure of a man, that is, of the angel." Man is a citizen of two worlds, but he has no skill to realize the Unseen world save by the aid of the world of sense. As often as he tries to ponder, in reverence, what is the nature of the Supreme Architect, he finds himself thinking of Him by the help of those moral qualities which he sees, dimly enough, in the best men he has known. If he asks, wistfully, about the life to come, the only answer is one expressed in the ideas and images, the forms and colors, of the life that now is.

He cannot help himself; there is no other way for him to think. Unless truth, justice, goodness in man be the same as truth, justice and goodness in God, then we know not anything, nor can we ever learn; and we ought in honesty to enclose the word God in quotation marks. They are the same, in quality at least, however much they may differ in degree; and this is the basis of all our higher human life. Our age-long tragedy is that our race has measured its life by the animal rather than the angel calculus. Masonry asks us to measure up to our highest, that is, to the Angel within us, with which agree all the sages who, as Dante says, teach us "how man can make his life eternal." Long ago Ovid said, "It is the mind that makes the man, and our measure is in our immortal souls." And Plato laid down the principle of true living when he wrote: "The right way is to place the goods of the soul first in the scale, and in the

second place, the goods of the body, and in the third place, those of money and property." Any other order is an inversion of values, and ends in tragedy.

Well may the ancient singer pray that we may so number our days, that we may attain to this true wisdom, if so that the beauty of the eternal may be upon us, and the work of our hands be established. When shall we become that which we are? cried Maeterlink. Such is the Doctrine of the Measure, so eloquently taught by Masonry, and he is wise who has ears to hear and a heart to heed.

"Held our eyes no sunny sheen,

How could God's own light be seen ?

Dwelt no power divine within us,

How could God's divineness win us ?"

* * *

NOTICE

Ye editor appreciates very much the articles by Brother Clegg, of Ohio, Discussing the Previous Question, and they are written at our request. Our writers and readers - the editor not less than others - need the service of a wholesome, conservative, kindly critic, and no one is better fitted for that labor than Brother Clegg; the more so because he adds so much information while correcting errors. It is worth-while work, and anything from his pen will be widely read and enjoyed.

The book of "Personal Recollections of Lincoln," by Henry B. Rankin, written at our request, and which we had the honer to edit with an introduction, has now come from the press. Lovers of Lincoln will find it worth reading, we are sure, alike for its

contents and its style; and if we mistake not it will have to be reckoned with by anyone who may write about Lincoln in days to come.

* * *

Elsewhere in this issue we print a letter from a member of the Society having to do with the Rite of Memphis. We give it for what it is worth, as so much information, not as indorsing the Rite itself, for the existence of which we can see no reason at all, since philosophy, comparative religion and the symbolism of Craft Masonry can and ought to be studied in our own Lodges. Nor can we see anything to be accomplished by multiplying the degrees of Masonry to infinity.

----o----

THE TRACK-WALKER

With head bent down and shoulders stooped,

And slow, home-keeping eye

Fixed on the rails, a silent shape,

The track-walker goes by.

A five-mile strip of grimy stones

Edged with an iron band

Is all his world. June snows

That drift in daisies o'er the land

He heeds not, nor red autumn leaves

That rustle down the air;

Rail, bolt and bar to keep in place,

That is his only care.

He quits the track ten steps before

The rushing train shoots past;

Then stoops, while still the pebbles whirl

And makes a loose bolt fast.

The ruin hid in sudden flood,

Slow rust, and silent frost

'Tis his to fend; and men ride by

In cushioned ease, at cost

Of his long march, and lonely watch,

Nor give a backward thought

To the bent shape and plodding feet

Whose care their safety bought.

Morn is to him a sentry-beat

To tread mid heat and rain;

His noon, a place to turn and start

Back through the night again.

A ceaseless traveler all his days,

New lands he ne'er may roam;

In yonder orchard is his house,

Here, 'twixt the rails, his home.

Unmourned, unmissed, he dies, to find

The last lone miles all trod,

That, whoso walks a railway track

Aright, has walked with God.

- Wm. Hawley Smith

----o----

THE LIBRARY

A BIRD'S-EYE VIEW OF MASONRY

FROM South Australia comes a very brilliant little booklet entitled "A Bird's-Eye View of Freemasonry," and with it a gracious letter from the author, Brother Alfred Gifford. The essay is published under the patronage of the Grand Lodge of South Australia, and the Masters and Wardens' Association, to serve as a kind of brief introduction to the study of Masonry; and for that purpose it is admirably written and arranged. From the letter we read that the author has just learned of this Society and its work, and he wishes to know more details, the more so because the Brethren of that Jurisdiction have it in mind to organize for the study of Masonry. From afar we send them greetings, and bid them good-speed in their undertaking, the while we suggest that they co-operate with this Society, that our members may share with them, and they with us, the fruits of their labors.

Everywhere the need of Masonic study is made manifest - in Australia not less than in America - and it will continue to be so, because thoughtful men who want to get something done while they live will not be content with the mere conferring of degrees. The idea that a Lodge should meet only for ritual work, as is now so much the case, is a reflection upon Freemasonry, as well as upon the intelligence of its members. In the impressive Charge after initiation, all Masons are urged to make "a daily advancement in Masonic knowledge," and men, especially young men, are beginning to think that they ought to set about to obey that charge. When they undertake to do so, however, no end of difficulties lie in the way, as Brother Gifford admits - the chief difficulty being that so much of the "information" offered is what Ruskin called "deformation."

Hence the deeply felt need for brief, lucid, authentic surveys of the field of Masonic history and thought - such as led the Grand Lodge of Iowa to ask ye editor to write The Builders - and a like necessity prompted Brother Gifford to write his very delightful and accurate little booklet, for the benefit of those seeking "Masonic knowledge in tabloid form." His essay is divided into six short chapters - the whole brought within thirty pages - Laying the Foundation Stone, Where the Architect's Plan Came From, Where the Materials were Quarried, The Antiquities it Enshrined, The Relics of Pre-historic Times Preserved, and the Basis of the Whole Structure. Seldom have we seen a more tempting outline, and the regret is that the author did not fill it out more at length, because he writes so incisively, with firmness of touch, and in full accord with the best results of Masonic research.

All history, he tells us, begins in myth and legend, and Masonic history is no exception: but the day has come when we must sift facts from legend. Whatever the origin of Freemasonry, its practical value remains the same. The Nile blessed Egypt whether the origin of it was the Mountains of the Moon, or a Lake in Central Africa; so of the fertilizing stream of Masonry. None the less, the author goes far back in search of the source of the stream, picking his way carefully amidst many guilds and cults and rites, and finds it in the right place - finally tracing it to that age-long search for God, that found natural expression in symbols which are the universal language of mankind. Space does not permit us to point out what he found along the way, much as we should like to do so, but we may mention some matters of interest. For example:

"Masonry is also a museum. As in a museum we find fragments and relics of pre-historic times, so we find in Masonry. . . In the care with which we insist that an initiate should have neither money nor metal about him, Masonry goes back to the most ancient days, when the presence of any metal substances were supposed to be abhorrent to spirits. Traces of this are found in Africa and India today. It probably dates right back to the time when the age of bronze was displacing the stone age. Hence we find stone knives used in sacrifices and sacred ceremonies, long after they had been discarded elsewhere. Both in India and Africa instances are found where the natives, before worshipping, are careful to divest themselves of all metal substances. An interesting trace of the same thing is found in the building of King Solomon's Temple, where the stones are traditionally said to have been placed in position with wooden mauls. It is only in the light of such researches as those of Dr. Fraser, in "The Golden Bough," that the reason becomes clear. The idea was not to secure silence, but to exclude metal from contact with the stones, after they had become holy by being placed on the holy ground of the temple. This is only one of the many relics found in our ritual."

Most heartily we recommend this little booklet, regretting only its tantalizing brevity, not only for its spirit and contents, but also for its fresh and happy style and the tokens which it betrays of wide and fruitful reading. It stimulates inquiry by suggesting much more than it tells, closing with the beautiful legend of the two Brothers whose mutual love and thoughtful unselfishness is said to have consecrated the spot on which the temple of Solomon was built, as follows -

"Once, so the legend runs, there lived in far Judean hills two affectionate brothers, tilling farms that were separated only by a strip of pathway. One had a wife and a houseful of children; the other was a lonely man. One night in the harvest time the elder brother said to his wife: "My brother is a lonely man. I will go out and carry some of the sheaves from my side of the field over on his, so that when he sees them in the morning his heart may be cheered by the abundance." And he did so. That same night the other brother said to his workmen: "My brother has a houseful, and many mouths to fill. I am alone, and do not need all this wealth. I will go and move some of my sheaves over to his field, so that he shall rejoice in the morning when he sees how great is his store." And he did. And they did it that night, and the next, in the sheltering dark. But on the third night the moon came out as they met face to face on the separating strip of pathway, each with his arms filled with sheaves. On that spot, says the legend, was built the Temple of Jerusalem, for it was esteemed that there earth came nearest to heaven. To seek God through brotherhood is our ideal. We have no desire to keep it secret. Masonic history traced to its source is found to flow out of the divine in man."

----o----

THREE MASTER MASONS

Unfortunately we cannot recommend so unreservedly a little book called "Three Master Masons," by Brother Milton A. Pottenger, as it seems to us to be far-fetched and fanciful in some of its interpretations of things Masonic. It is excellent in spirit, like the man who wrote it, for whom we have the highest regard; but it lacks the mark of real Masonic learning so evident in the pamphlet noted above. There is wide latitude, as we are aware, in the interpretation of Masonic symbols, and this is as it should be, since each man is permitted to read into them such meaning as they seem to have or hold. Nevertheless, the field of Masonic symbolism is not a playground of fancy, and just because it is an arena in which the mysticism within us may have free play, it ought to be the more carefully guarded from what is too odd, eerie and fantastic. The plan of Brother Pottenger's book is well suited to his design, purporting to be a meeting of the author, in his journey through the world, with three Master Masons, two of whom are deeply versed in the esoteric philosophy of the craft. Personally we are suspicious of such characters, but the author finds them both inspiring and instructive, and they have many interesting things to say, whether we

agree with them or not. We are unable, for instance, to find the dogma of reincarnation in the symbolism of the cable-tow, and we could wish that the phallic aspect had been emphasized less, or at least in better proportion. Howbeit, we have enjoyed reading Brother Pottenger's book, and we are sure that no one can read it without getting good out of it.

* * *

ARE YOU A MASTER MASON?

"The first time a newly raised candidate hears that question, he probably answers, Yes. But now that you hear it after thought as to what it means - Are you a Master Mason ? Some years ago, a gentleman visiting scenes of interest around Richmond, Va., asked his colored hack driver if there were any of the Poe family about Richmond. "Yes, boss," said the negro, whose color rivalled that of Egypt's night, "dat is my name - Poe." "Well," said the visitor, "are you related to Edgar Allan Poe?" "Why, boss," answered the black man, "I is Edgar Allan Poe." Those who are most ready to claim that they are Masters are not always most entitled to be considered as such." Four More Steps in Masonry, by John L. Travis.

* * *

ARTICLES OF INTEREST

A Welsh Masonic History. London Freemason.

A General Grand Lodge. Masonic Home Journal.

Must Nature Perish, by A. Churchward. London Freemason.

The Working Tools of Entered Apprentice, by F. C. Higgins. Masonic Standard.

Short History of the Grand Lodge of Scotland, by J. L. Carson. Virginia Masonic Journal.

Ireland's Share in the Formation of the A. & A.S.R., by J.L. Carson. Virginia Masonic Journal

The Significance of the Word "Blue," by G. L. Barker. The New Age.

* * *

PAMPHLETS RECEIVED

A Bird's-Eye View of Masonry, by Alfred Gifford.

The Poetry of Meredith, by Alfred Gifford.

The Philosophy of Arnold Bennett, by Alfred Gifford.

The Mystery of Pain, by Alfred Gifford.

Langdale Masonic Ms. by R. H. Baxter.

A Masonic Reading Course, by R. H. Baxter.

A Masonic Poem, by R. H. Baxter

The Third Degree, by R. H. Baxter.

Historic Notes on Freemasonry, by R. H. Baxter.

Notes on the History of the Masonic Ritual, by R. H. Baxter.

* * *

BOOKS RECEIVED

High Tide, poems selected by Waldo Richards. Houghton Mifflin Co. $1.25.

Philosophy of Wang Yang-Ming, by F. G. Henke. Open Court Co., Chicago. $2.50.

Oriental Consistory Magazine, bound volume 7, 1915.

International Encyclopedia of Prose and Poetical Quotations, by Walsh. J. C. Winston Co., Philadelphia. $3.50.

----o----

THE QUESTION BOX

ASKING QUESTIONS

Ye editor has it in mind to call to his aid a number of Brethren known to have specialized in different fields of Masonic Research, and to ask the privilege of referring to them questions having to do with their field. This for two reasons: first, that the Society may have the benefit of the researches of as many Brethren as possible, in behalf of accuracy point of view, and variety; and, second, because he wishes to have time for other labors - for one thing, to finish his study and interpretation of Albert Pike - which he cannot do unless he is relieved of some of his present burdens. There are but two conditions involved in answering questions in these pages: that they should be as brief as accuracy and lucidity permit, and that authorities should be given when they are needed.

* * *

BROTHERHOOD OF THE WISE

At last we have gotten in touch with Brother Churchill, to whose lecture on The Brotherhood of the Wise reference was made in these pages some time ago, and he will have many interesting things to tell the Society. Not, however, until he has made further investigations, as he intends to do shortly - setting out on a new journey into the little known and dangerous fields of his explorations. He has arranged that his lecture may be sent to us for publication, in case he does not return, as life insurance is classed as a most hazardous risk in that part of the world. The Brotherhood of the Wise is not found in Samoa, as we were led to believe, but in the region of the Polynesian people in the Pacific, among the very savage and altogether cannibal people of the Melanesian race in New Britain, which is the next archipelago east of New Guinea. Traces of it are found, at intervals, along the chain of islands for some thousands of miles as far, probably, as New Caledonia. Its resemblance to Masonry is purely collateral, of course, rather than direct; and Brother Churchill thinks it highly probable that at some indefinitely remote epoch a more or less esoteric Brotherhood of men of the better sort existed, that cherished a wider view of life than was within the scope of the Cowans of the period and that it had some system of recognition by

visual and tactile gesture speech. We hope for Brother Churchill a safe return from his journey, and the Society will await his findings with eager interest and

expectation

* * *

FRANKLIN AND WAR

Brother Editor: Is it true that Franklin taught the doctrine of "peace at any price?" I have heard it so stated of late, and I cannot bring myself to believe it. Perhaps you can clear the air. - O.W.J.

Franklin hated war. Who does not? No man in our day hated war with a more utter hatred than the late Lord Roberts, a noble Mason he was, too. Repeatedly Franklin made use of the saying, "There never was a good war or a bad peace," which, like other proverbs, may be not only absurd, but wicked, under certain circumstances. He did however vehemently repudiate this proverb when confronted by the possible application of it to a treaty of peace between the Colonies and Great Britain which might impugn their loyalty to their allies; as witness his letter to his English friend David Hartley, under date of Feb. 2nd, 1780. (See Bigelou's Franklin, Vol. 2, p. 498). So far as we are aware, he never gave over the use of his proverb, but he reserved the right to throw it to the winds betimes, knowing that all aphorisms are liable "to crumble before specific moral tests."

* * *

MASONIC SIGNS

Four Brethren have asked for suggestions in the study of Masonic signs, their origin, meaning, and so forth. It is a most fascinating subject; for even among primitive peoples from earliest times there seems to have existed a kind of universal sign language employed by all peoples. Among widely separated folk the signs were very similar, owing, perhaps, to the fact that they were natural gestures of greeting, warning, or of distress. (See The Builders, p. 140, note). Intimation of this is found in the Bible (1 Kings, 20:30-35). The German explorer Leichhardt has published his meeting with native tribes in Australia and the interchange of signs in which subsisted a Masonic character. Among North American Indians a sign-code of like sort was known. (Indian Masonry, by Wright, Chap. 3). See also the account of the experience of Haskett Smith among the ancient Druses, in an interesting paper published in the Transactions of Coronati Lodge. (Vol. 4, p. 11). Kipling has written of the subject in his story of "The Man who Would be King." For further reading, see the essay by Brother Gould on "The Call of the Sign," in his "Essays on Freemasonry," - a book of great value and authority.

* * *

MAUNDY THURSDAY

Looking into the different modes, manners and customs of various religious organizations in their observance of Maundy Thursday festivities, I notice that in the Greek Catholic Church, in addition to the usual ceremony of washing the pilgrim's feet and annointing his head with oil, "The consecration of the Holy Myron takes place." I should like to ask you to enlighten me as to what the Holy Myron is, as well as any other light that you may be able to threw upon the original observance of this feast by early religious societies. - P.J.F.

Myron means oil, coming from the Greek word meaning any juicy substance. The holy oil is consecrated, since its efficacy is supposed to last from one Maundy

Thursday to another. See Catholic Encyclopedia, article on "Holy Oil," also article on "Maundy Thurselay." For further information as to this feast and its rites in various religious societies, see the splendid article on "Feasts and Fasts," also the article on "Feetwashing," in Hasting's Encyclopedia of Religion and Ethics; which traces the observance through all ages and sects.

GEORGE PRENTICE

Was George D. Prentice, the Kentucky poet, a Mason ? Also, can you tell me if his poems have ever been published in book form? I have some of his verse, and what I have makes me want more. - W.J.B.

Answering the last question first, we may say that "The Poems of George D. Prentice, With a Biographical Sketch by John J. Piatt," was published by Robert Clarke & Co., Cincinnati, in 1887, and could no doubt be secured at second hand - we got our copy after that manner. There is also an appreciation of Prentice to be found in that brilliant book called "The Compromises of Life," by Henry Watterson. As to the first question, in the sketch by Mr. Piatt we read: "Prentice was a Mason, and his body, removed from his son's home to Louisville, was permitted to lie in state during one day in the Masonic Temple, where thousands of his fellow-citizens - men, women, and children - thronged to take their last look at his familiar face. He was buried with Masonic honors in Cave Hill Cemetery." (pp. 44-45).

* * *

THE GOSPEL RECORDS

In a lecture which I heard you deliver last winter, in speaking of the method of oral instruction used by the Jews at the time of Jesus, and before, you said that the story of Jesus was preserved somewhat as Masonic "work" is handed down from mouth to ear

for some time before it was written down. Where can I find a fuller account of it? - L.A.N.

You will find it a very interesting subject, if you look into it. At least a century before the time of Jesus the Halacha or Haggada came into existence, by which is meant a voluminous literature carried in the memories of the Rabbis, obeying the principle, "Commit nothing to writing." This was repeated over and over again to disciples until it was engraved upon their memories letter-perfect, and hence the term for Rabbinical instruction was Mishnah, repetition. Such was the Jewish method, and it was natural, if not inevitable, that the Apostles, being Jews, should adopt it in teaching and preserving the story and words of Jesus; the more so, because the prejudice against writing anything was carried over into the early church. For a detailed account of this method as used by the church in finally giving the tradition of Jesus written form, see the chapter on "The Evangelic Records" which serves as an introduction to that noble book, "In The Days of His Flesh," by David Smith. (Doran Co.)

* * *

GUILD MASONRY

May I have your help in this: What books would you recommend that will give me a fair idea of the Guilds of the Middle Ages which transmitted their operative knowledge through the centuries to the early records of Lodges in England? And what records have we of the Dionysian Architects as being derived from Egyptian sources? - F.A.H.

(1) English Guilds, by Toulmin Smith, is an authority on Guilds in general, but we think the book of most interest in preparing this part of your paper would be "The Hole Craft and Fellowship of Masonry," by Conder. It is a study of the Mason's Company, of London, tracing it, from the records, far back into the cathedral-building period. But are you sure that modern Masonry was derived from Guild-Masonry? We doubt it. Guild Masons were quite distinct from Freemason, as we read the record, at

least until the latter began to decline. (See The Builders, pp. 118-19). Guild Masons were often employed by Freemasons to do rough work, and if found reliable and intelligent enough, were sometimes admitted to the order, but the two bodies were distinct. Freemasonry, as we hold, descended, rather from the great fraternity of architects and artists who built the cathedrals. (See The Comacines, by W. Ravenscroft). We trust that Brother Hatch will emphasize the distinction between guild-Masonry and Freemasonry. (2) The Dionysian Architects cannot be connected, directly, with Egyptian sources, but only indirectly, since the Mysteries of Bacchus which they celebrated were a modified form of the Egyptian Mysteries, having the same theme and much the same form.

* * *

THE LION OF JUDAH

Will you explain to me the meaning of the following, "And an unshaken confidence in the Lion of the Tribe of Judah" ? This question has been asked several times in my hearing, and I have never heard it explained. - L.R.H.

No doubt most Masons, especially in Christian lands, identify the Lion of Judah with Christ, as is their right, and they have the authority and example of Christian symbolism for so doing. (See Monumental Christianity, by Lundy, pp. 287-94). This interpretation was emphasized by men like Hutchinson (in his Spirit of Masonry) and others who gave a decidedly Christian meaning to the Third Degree of Masonry. But the symbolism of the Lion is much older than Christianity - like the Cross, and most other symbols employed by Christianity - having in the Egyptian mythology the same position which the Bull had in the Mithraic system. It was a symbol of strength, originally, it would seem, of the heat of the sun and its power to bring about the resurrection of nature in spring. (See Lundy, as above cited, also the Sign and Symbols of Primordial Man, by Churchward, to name no others). In the Egyptian story it was the lion-god, with his strong grip, who raised Osiris from the dead. We feel like putting the question, Why are we admonished to have an unshaken confidence in the Lion of the tribe of Judah ?

* * *

MASONIC REGALIA

I am interested in Masonic regalia, not in wearing it, but in knowing how it came to be what it is, what it means and the like. If not too much trouble, I would thank you to cite me to something to read on the subject. - A.C.A.

The following will tell you about all that is known of the origin and use of regalia, in the Blue Lodge, and from the point of view of history. The chapter on "Our Regalia" in that valuable little book, "Things a Freemason Ought to Know," by F.J.W. Crowe; similar chapters in "The Perfect Ashlar," by Lawrence, and in "Masonic Jurisprudence and Symbolism," by Lawrence. There are a number of essays on the subject in the transactions of the Coronati Lodge, if you have access to its volumes. Going farthur back, you might read the essay of Brother Higgins on "The Apron," which will show what meanings attached to the badge of a Mason in an earlier time.

* * *

THE MITHRA AGAIN

Continued interest in the Mysteries of Mithra is curious. As has been said, the Mithra was the religion of the Roman army, because of its emphasis upon the military virtues; and as such spread all over the empire. So powerful was it indeed, that it was the most serious rival of Christianity at one time. To the references already given, we venture to add the following. If our Brethren who are interested have access to the works of G.R.S. Mead, especially his "Echoes from the Gnosis," they will find there some of the original materials, so far as they have been preserved; in Vol. 5, "The

Mysteries of Mithra," and especially in Vol. 6, "A Mithraic Ritual." We of today can hardly realize the meaning and service of such cults to the ancient world, appealing as they did to the mystical, the dramatic, and the patriotic in humanity. There were many abuses, of course, as there are in everything; but the ministry of The Mysteries was, on the whole, benign. The saying of Gibbon applies here: "All religions are equally true to the believer, equally false to the philosopher, and equally useful to the politician." We quote from memory and may not be exact, but the last clause is what we had in mind - for the mystery-religions of antiquity were used by Roman politicians for their ends.

* * *

SHAKESPEARE

The Brother who asks what we think of the Illinois judge who decided that Bacon wrote the plays of Shakespeare, asks too much. The dignity of this journal, and the proprieties of the profession to which we happen to belong, forbid us to say out loud what we really think. The case calls for strong speech. Not only did the judge make himself superlatively ridiculous, but he did not add to the general confidence in the courts. (See the chapter on this subject in the new "Life of Shakespeare," by Sir Sidney Lee). We know what Bacon wrote; we know what Shakespeare wrote - and we know that he wrote it - and the two are so world-far apart and unlike as to make the controversy absurd. We wonder what would have been the decision of the court had a little volume called "Translation of Certaine Psalmes into English Verse" which Bacon wrote and for which he accepted responsibility in 1625, been introduced in evidence. To say that a man who could be guilty of such a translation wrote Hamlet - well, it is like expecting a kangaroo to turn archangel over night. In spite of reflections on Mr. Justice Shallow which will not down, we should accept the decision of the Illinois jurist as adding to the gayety of nations, in the same spirit in which Shakespeare set down the bad law enounced by the delightful Portia - that "wise young judge."

* * *

RUSSIAN MASONRY

Brother Editor: - I should like to know something about Russian Masonry, if there is such a thing, and wish you would inform me if it is not too much bother. - B.G.L.

Freemasonry is said to have been introduced into Russia as early as 1731, by the Grand-Lodge of England, and there is reported to have been a Lodge in Petrograd in 1732. Howbeit, the first Lodges to be tolerated openly were the Lodge of Silence in Petrograd, and the "North Star" at Riga, in 1750. Masonry made little progress in Russia, says Thory, until 1763, when Empress Catherine II declared herself a Protectress of the Order. In 1765 the Rite of Melesino, unknown in any other land and introduced by a Greek of that name, made its advent in Russia, along with the York and Swedish Rites; and in 1783 a Grand Lodge was formed, which, rejecting the others, adopted the Swedish system. For a time Masonry flourished. But the Empress, becoming alarmed at the trend of affairs in France, and suspecting that Masonry was involved in that disturbance, withdrew her protection from the Order. In 1797 Paul I, at the behest of the Jesuits, interdicted the meeting of all secret societies, which edict was renewed by Alexander in 1801. But in 1803 M. Boeber succeeded in removing the prejudices of the Emperor against the Masons; the Emperor himself joined the Order, and the Grand Orient of Russia was established, of which Boeber was made Grand Master. Suddenly, however, in 1822, Alexander issued a decree ordering all Lodges closed - and this is the period dealt with by Tolstoi in his "War and Peace." Masonry has had little open history in Russia since that time. (See "Freemasonry in Russia and Poland," by Ernest Friedichs.)

* * *

CORRESPONDENCE

"THE ETHICS OF THE BALLOT"

Dear Brother Newton: Wor. Bro. Middleton's questions open up the most irritating of all subjects relating to Lodge government and discipline. The ballot should always be discussed in the abstract. Our brother asks for an abstract discussion, and presents a concrete case. We presume that his case in point is a New Jersey one, but from several years experience as Master of a very active Lodge and as an inspector, I must say it sounds familiar.

I am far enough away from New Jersey to attempt an answer to those six questions:

1. The cube was cast by a Mason, and we must consider the cause of rejection just.

2. He probably did well to keep his reason to himself, especially in view of the prominence of the petitioner, and the special efforts that would likely have been made to cause him to change his ballot. It is possible that his reason, if stated, would have injured the petitioner more than a quiet rejection.

3. He evidently did not think it his duty to report to the committee. He may have been a member of the committee, anyway.

4. There is no evidence that either the Lodge or the petitioner was badly treated. The Lodge certainly owes more Masonic consideration to a member than to a petitioner, no matter how prosperous, popular and prominent the latter may be.

5. If the rejection of this profane was not made an issue, and is not further discussed by the members, neither the Lodge nor the petitioner was harmed. We must still presume that the rejecting brother knew what he was about. The Lodge did not solicit the petition, and the applicant had no right to be certain of election.

6. A cube is always to be expected - not feared. The cubes are in the box for a purpose. Friendship should have no more to do with a Masonic ballot than should any other sort of prejudice.

Now to ask Bro. Middleton - and others - some questions:

1. Is petitioning a right or a privilege ?

2. Is it advisable to appoint investigating committees ?

3. Where such committees are appointed is there not a tendency to depend too much on their reports ?

4. Why is the Masonic ballot secret?

5 Why is it unanimous ?

6 When the ballot is declared "not clear" is not the action of the Lodge unanimous, as well as when "clear"? What has the number of cubes to do with it?

7. Do "post mortem" discussions pay, either in the Lodge or out of it ?

The proper answers to my questions numbers four, five and six - and every Mason should be able to answer them properly, - will form a complete answer to all the questions Bro. Middleton asks.

When I hear Masons discussing the result of a ballot, my advice is always, "Forget it."

Yours frateraally,

Wm. A. Stewart, W. Va.

* * *

THE 47TH PROBLEM

The question has often arisen in my mind during the delivery of the third section of the Master's lecture, "What value does the candidate get from the figure of the 47th Euclid as shown on the chart?" I have never been able to see that he gets any whatever.

The Master calls his attention to it as being the invention of "our ancient friend and brother, the great Pythagoras," and glibly recites the story of what a tantrum of delight and enthusiasm the philosopher indulged in when he had at last, presumably after a prolonged search, arrived at the goal of mathematical demonstration of this now famous theorem.

Whether Pythagoras was in fact the original propounder and demonstrator of the problem or not, or whether or not he almost suffocated the gods and goddesses of Olympus with the odor and smoke of bull-meat in celebration of his triumph, are questions of no particular interest here, the problem itself is what I wish to discuss in its relation to the mysteries of Masonry. This triangle comprises within its three lines the most interesting train of harmonies and logical relations to be found in the

mysteries of nature, and their study is fraught with a vast plentitude of both diversion and instruction for the inquiring mind. Then why is it passed over so lightly in our work, without any attempt at explanation of its properties or hint of the suggestions of infinite harmony of relation it conceals ?

If our old-time mathematician stopped with the proving of the problem as we have it represented generally in our modern mathematical text-books and on the Mason's chart, he had no sufficient reason for the "carrying on" that he is credited with; if he saw that he had discovered a mathematical and logical chain extending infinitely, of which the three, four, five figure is but the first link, then he was justified in shouting to his lung capacity. As an isolated example it has no large value, though a true one. I must believe, then, that he must have made the comprehensive discovery, and that the real significance of it was lost to later times.

But let us get down to the problem in its full demonstration:

First, it demonstrates that of every right-angled triangle whose altitude (meaning here its shortest side) is odd and all its lines integral, the square of the altitude is numerically equal to the lineal sum of the roots of the squares of the other two sides;

Second, that the base of every such triangle is constantly even and the hypothenuse odd;

Third, that the difference of length of base and hypothenuse is constantly one unit of the standard of measurement used;

Fourth, that the sum of the lengths of the three sides bears a regularly and constantly decreasing ratio to the square content of the "oblong square" or right parallelogram of which the base and altitude are the roots;

Fifth, that the base and hypothenuse of every such triangle through an infinite series increase in length constantly and regularly by multiples of the length of the base of the first or three, four, five figure.

Now let us examine the first figure, with the form of which we are all familiar.

The base and hypothenuse added numerically equal the square of the altitude, and their difference is one.

The sum of the three sides is equal numerically to the content of the "oblong square."

The second figure of the series, altitude 5, has for its base half of the square-less-one of the altitude, or 12, which is three times the length of the base of the first figure, or that base increased by twice its length. The hypothenuse remains one unit the longer. The sum of the lengths of the three lines is reduced to one-half the area of the parallelogram.

The third triangle takes as its base again one-half of the square-less-one of the altitude 7, or 24. The base is increased by twenty units, or is six times the length of the original, corresponding to the sum of the numerals denoting the sequence of the odd numbers in the order of their progression from three, the first odd number having the powers of a factor. The sum of the three lines is now 56, one-third of the area of the parallelogram.

The fourth figure will have for its sides 9, 40 and 41; sum of lengths 90; area of "oblong square 360; ratio 1 to four, or a fraction having for its denominator the

ordinal of the odd number 9. These laws operate unvaryingly throughout the infinite series.

Now let us pass to the higher numbers without proving our propositions consecutively:

Every odd number is one greater than twice the numeral of its order of sequence. What are the dimensions of the right-triangle of the tenth order? The altitude of this triangle is 21. Its base is found by multiplying the base 4 by the sum of the series of ordinals 1-10 inclusive. This sum is 55 (found by the simple arithmetical process of multiplying the sum of the extremes by the number of terms and dividing by two.) The product is 220, the base; and the sum of the two longer lines is 441, the square of the altitude. The sum of the three lines is 462, and the area of the parallelogram 4620. Ratio 1 to 10, the corresponding ordinal.

Try now first finding the base which, with its corresponding hypothenuse, determines the altitude required to fulfill the conditions of the Pythagorean problem. Take, for example, the fifteenth order. The sum of the series of numerals 1-15 is 120. This into 4 gives 480, the length of base for that order. 480 plus 481 is 961, the square of 31, the required altitude.

All the triangles of the lower orders are easily verified by mental methods. If in doubt as to the correctness of those of the higher the proofs are still not difficult. I am sure that every interested Mason can find in this problem an ample source of diversion and instruction to convince him that it deserves much more attention in our work than it receives, if we may say that it receives any in fact.

Other right-angled triangles follow the principles of this in a general way, but none with that precision and unvarying harmony of relations of the Pythagorean theorem. Let each Masonic student make his own application of the truths it imparts. Yours fraternally

D. Frank Peffley, Washington.

* * *

THE HOUSE OF LIGHT

Dear Sirs and Brethren: - In "Sun Dials and Roses of Yesterday," Alice Morse Earle tells of early sun dials in England which were known as Masonic sun dials.

Whether they were so or not I think the "House of Light" should have one, and under separate cover I am taking the liberty of sending you a suggestion for one.

I also wish to congratulate you on "The Builder." It is getting better with each issue. Brother Newton's answers to questions and book reviews alone are worth the cost of the publication. The May issue came in this morning and I spent a very pleasant hour with it. I particularly enjoyed the article by Bro. Waite and the correspondence by Bro. Rugg. I believe both are familiar with James Morgan Pryse's volume, "The New Testament Restored."

One thing more. Why can't the Hierophants at "The House of Light" arrange to have yearly conventions of the "Sons of Light" at Anamosa? Elbert Hubbard conducted such conventions for the benefit of the "Immortals" and I think we could surpass his in attendance and interest.

We would have no difficulty in regard to speakers with such men as Newton, Buck, Rugg, Graham, Shepherd, Schenck, Lemert, Clegg and Stewart - not to mention a host of others. Possibly the TK would meet with us and we could at least talk with him

individually. Such a yearly convention would be a wonderful stimulus to all of us and I'm sure the students of the deeper things of Masonry would eagerly grasp such an opportunity to commune with the Hierophants and each other.

Trusting you can see your way clear to plan for such a yearly gathering and with all kind wishes, I am, Yours sincerely and fraternally,

John G. Keplinger, Illinois.

P. S. - Some time ago you published an article on the obelisk which was removed from Alexandria to New York City. This was interesting, but I'd like to see an article on the Masonic aspect of the Great Pyramid Gizeh. Prof. Piazza Smyth in "Our Inheritance in the Great Pyramid," Adams in "The House of the Hidden Places," McCarthy in "The Great Pyramid Jeezek," and Coryn in "The Faith of Ancient Egypt" are very interesting, but I'd like to see the subject worked out from a Masonic stand point. Don't you know of a good man who could do this for us ?

* * *

THE RITE OF MEMPHIS

Dear Brother: - The Rite of Memphis is a branch of Masonry devoted to the study of Philosophy and Comparative Religion and the explanation of the ritual ceremonies and symbols of ancient Craft Masonry. As organized in the United States, it does not confer or work the three symbolic or fundamental degrees, but receives into fellowship only Master Masons in good standing. The organization has been in existence in the United States since 1857. The late Brother John Yarker was its Sovereign Grand Commander in England. The ritual work in this country was at one

time co-ordinated with the Scottish Rite of 33 degrees, but was later restored to its original ninety-five degrees. Perhaps you will admit the following statement of its spirit and aims by Brother Yarker:

"1st. The Rite of Memphis is open to all regular Master Masons of any constitutional Grand Lodge; is unsectarian in its teaching and exacts no other qualification from its candidates but probity and honor.

"2d. The fees which it exacts are of moderate amount, and it is governed by elective assemblies, after the manner of the Craft. Thus the Masters of each series by election become members of the Mystic Temple, and those of the Supreme Body or Sovereign Sanctuary.

"3rd. The ceremonies, from the 4th to the 90th, are based upon those of the Craft universal. They explain its symbols, develop its mystic philosophy, exemplify its morality, examine its legends, tracing them to their primitive source, and deal fairly and truthfully with the historical features of Symbolic Masonry.

"4th. As a system it opens up the study of the immense lore of the ancient Jews, Egyptians, Persians, Hindoos, Babylonians, and other ancient races, and may claim kindred relations to the learned societies of all countries. Many of its degrees and lectures deal with these abtruse subjects, and that in an impartial manner, offering valuable suggestions to the advanced student.

"5th. It proposes to instruct the neophytes by degrees, and at intervals, with all known Masonic Science and a knowledge of the various Rites which have sprung up in the past from the learned speculations of Masonic students. In this relation it transmits and concentrates the knowledge and wisdom of the mysterious fraternities of the middle ages.

"6th. Possibly the only High Grade Rite which has been chartered by a Grand Lodge of Symbolic Masonry, it is absolutely the most perfect and thorough development of the Craft Systern, the most comprehensive, accurate, and valuable of all Rites, and the most complete in its ceremonies, through which it seeks to extend Masonic Knowledge, Justice, Charity, Morality, and fraternity, and to enforce all those great qualities which distinguish the Masons of all time."

As a paragraph in a recent issue of The Builder was so inadequate, if not incorrect, in its allusions to this Rite, I doubt not that you will publish this brief memorandum from the pen of Brother Yarker.

Yours fraternally,

Ellis B. Guild, New York.

* * *

THE COLOR, BLUE, AS A MASONIC SYMBOL

Brother Editor: - The translucent hue of the heavens by day holds a special charm for mankind. There is reason to believe that from ancient times this color has been held in high esteem, not only for its intrinsic beauty, but also for some special symbolism.

Sapphire is the oldest jewel name in the Aryan and Semitic languages. It is one of the oldest words of any kind coming down to us from the distant past unchanged. The word is essentially the same in English, Latin, Greek, Hebrew, Persian, and in fact in all languages of the white race. As applied to a jewel, it represented, until very recent years, not a special mineral, but a stone of a special color. This is evidence that from a remote period blue has been held in exceptionally high esteem. When we consider the

fondness of uncultured peoples for reds and yellows, this ancient esteem for the color, blue, is the more remarkable. As such jewels were worn, not only for ornament, but also as "charms," bringing good luck to the possessor, it is probable that this color symbolized some attribute of great importance.

We are familiar with the employment of colors to represent emotions. Red is associated with anger and violence, green with envy and jealousy, white with purity, black with wickedness, and blue with downheartedness. For some of these associations we can discover a natural appropriateness. For others the relationship is not so apparent. Yellow usually has a distasteful significance; yet yellow is the color of the standards of royalty. While "to feel blue" is to be downcast, yet the emblematic anchor of hope is usually colored blue.

It is a peculiarity of language that a word may have more than one meaning. In many cases one word has come to do duty for two or more quite different originals. This is true of our word, blue. While it originally meant "livid," it has been made to include the pellucid color of the noonday sky. In one case it is associated with unhappiness and dissolution, and in the other with mystery and beauty. In common speech, the Teutonic word, blue, has displaced all others; and such words as cerulean, sapphire and azure are left to rhetoric and poetry.

Blue as a symbol associated with the heavens suggests ideals connected therewith that link the present with the past. When man first began to wonder about the forces of nature, he personified what he did not understand, and held in reverence and awe the imaginary beings whose acts he supposed them to be. Of all nature the most impressive and constant event is the daily miracle of the rising of the sun, bringing light to mankind. Early man considered the sun a Being, kindly disposed toward him. The sun was worshipped, and after him the moon, and then the stars, and finally they were all grouped together as the Heavenly Ones.

Through this Star Worship, some knowledge of Astronomy and some concept of the Universe was arrived at. And from contemplation of the order and harmony of the Universe, the priesthood eventually reached the idea of a Supreme Being Creator and

Ruler of all things. This is the highest ideal of life that man has ever entertained, and it was reached long before the dawn of history.

This higher knowledge, which concerned both religion and science, seems to have been confined to those initiated into the priesthood. In the literature of the Egyptians it is hinted at guardedly. Among the Chaldeans less caution may have been observed; for races that came in contact with the Chaldeans carried away some knowledge of the subject.

In such reverence and esteem was this higher wisdom held, that worship and aspiration have been associated ever since with the heavens. The empyrean was the abode of the gods, and the statues of the gods were sometimes painted blue. Even in our own times and among our own people, holy pictures generally have a background of blue. In Astrology and the mystic cults, blue represents esoteric wisdom.

An important factor of Freemasonry is its attitude toward knowledge. It is referred to in each of the degrees, and one degree is entirely given to its consideration. Knowledge is such an important factor of Freemasonry that to draw attention to it is much like pointing out that light is of the sun. Freemasonry is concerned with all aspiration. It is a looking upward. And it is eminently appropriate that the color of the noonday sky, traditionally associated with the knowledge and ideals that tend toward progress, should be the color representative of Symbolic Masonry.

Yours fraternally,

Joseph Barnett, California.

* * *

THE LAND OF LEMURIA

In the June issue of The Builder, page 189, a brother who signs himself "E.P.H." inquires regarding the basis for the theories regarding the ancient continent of Lemuria, the prehistoric Aryan invasion of India, and the personality of Rama said to have been the leader of the invading whites. He says these matters were referred to in a lecture read before his lodge, and that he is unable to find any other references. In your reply you assume that the authority of the writer of the lecture must nave been "Rama and Moses," or "The Great Initiates," by Edouard Schure, and you express regret "that the lecturer did not give his authority, and also that he did not indicate in how far his narrative could be substantiated and how far not."

I have no doubt that the lecture referred to by E.P.H. is one of my own, that entitled "the first Initiations," and issued by the Masonic Lecture Bureau as the third number of its first series. Inasmuch as nearly 600 lodges, in every part of the world, now have in their possession this lecture, in addition to more than twice that many which have used it in the past, it is manifestly impossible for me to reply to the inquirer personally, and l hence crave the use of your columns for that purpose.

In the lecture referred to, the entire matter is presented for what it is worth. The statement is made that "There is no absolute historical evidence upon which to base the theory of Lemuria, but there are legends regarding this most ancient contment, which are found in the literature of many peoples." I have always been scrupulously careful to avoid misleading my auditors; and if E.P.H. has reached a different conclusion as to my attitude, it is to be feared that he failed to give close attention to the reading of the lecture in question, as well as to the preceding one, entitled "the Beginnings of the Human Race."

It is hardly practicable to attempt to give any large number of authorities in lectures intended for reading before lodges, although some seven or eight works are cited in the lecture reterred to. On referring to my files, I discover that I consulted more than eighty books in the preparation of the two lectures dealing with Atlantis, Lemuria, the Hyperboreans, the early Aryans and Vedic India. Of these the more important are the following, which, it will be observed, cover a wide range:

"The Geographical Distribution of Animals," and "The Malay Archipelago," by Alfred Russel Wallace.

"Oriental and Linguistic Studies," by W. D. Whitney.

Sundry writings of N. M. Prejvalski, and of Sven Hedin.

"Geschichte des Alterthums," by Ed. Meyer.

"Vedische Mythologie," by Hillebrandt.

"The Ramayana."

"The Rig-Veda."

"The Bible in India," by Louis Jacolliot.

Encyclopedia Britannica, 11th ed.: see index, under "Rama," "Lemuria" and "Aryan."

"Sketch for History of the Dionysian Artificers," by H. J. DaCosta.

"Rama and Moses," by Edouard Schure.

"Atlantis," by Ignatius Donnelly.

"The Lost Lemuria," and "The Story of Atlantis," by W. Scott-Elliot.

"The Story of Vedic India," by Z. A. Ragozin.

"Les Religions des Peuples Non-Civilises," by Reville.

"Recits et Commentaries sur les Vedas," by Ramatsariar.

"La Religion Vedique," by A. Bergaigne.

"Histoire Philosophique du Genre Humain," by Fabre d' Olivet.

"History of Creation," and "The Pedigree of Man," by Ernst Haeckel.

"L'Inde Antique," by Alfred Le Dain.

"Prehistoric Times," by Sir John-Lubbock.

"Man and His Forerunners," by H. v. Buttel-Reepen.

"The Childhood of Religions," by Edward Clodd.

Sundry writings of F. Max-Muller.

"La Legende des Symboles," "Philosophiques, Religieux et Maconnique," by Marc Saunier.

"Timaeus" and "Critias," by Plato.

"Prehistoric Times," by Sir John Lubbock.

The works of Diodorus Siculus, of Strabo and others of the ancients will be found to contain interesting material germane to the subject.

R. J. Lemert, Helena, Montana.

The Builder Magazine

September 1916- Volume II - Number 9

THE STORY OF "OLD GLORY" -- THE OLDEST FLAG

BY BRO. JNO. W. BARRY, IOWA

PART III

Again Dec. 27, 1779, at Morristown, N. J., St. John, the Evangelist's Day is celebrated. This meeting held in Arnold Tavern pictured in Fig. 24 where the secretary records 104 present with "Bro." Washington's name (40) at the head of the "visitors" but unfortunately only the last name of each is given, which makes identification in a few cases uncertain, so instead of saying ALL were officers in Washington's Army, 'tis best to say "nearly all." From St. Andrew's Lodge to Lexington in 1775, working in unity and celebrating St. John's Day Dec. 27, 1779, in a meeting attended by Washington and nearly all his officers!--Truly, it is akin to the unobserved power in an electric generator, actuating every move to establish Old Glory in honor. In the usual history there are of course only distant references to Masonry at this time, but enough remains of lodge records to show the inner workings.

GENERAL GRAND MASTER PROPOSED

This meeting of Dec. 27, 1779, was the meeting that called the first Masonic convention Lodge in America to arrange for a "General Grand Master" in and over the said "Thirteen United States of America." The Convention Lodge met the first Monday in February following. Bro. Mordecai Gist was unanimously elected president. Such an ardent patriot was he, that he named one of his sons "Independence" and the other "States." Later he was G.M. of South Carolina.

Bro. Otho Holland Williams, a bright, brave and brawny Mason, was secretary. As to the Masonic Convention about the only result has been a series of like meetings from time to time down even unto our day--but there is no General Grand Master yet. But the meeting is itself a proof that the thought of those brothers was active in matters far beyond the scope of ordinary lodge meetings in time of peace. They had a vision of a great, free country--and by their effort the vision became the FACT.

AMERICAN UNION LODGE AND WASHINGTON LODGE NO. 10 JOINT HOSTS TO OVER 500

In October, 1779, Washington Lodge No. 10, another military lodge, was instituted with General John Patterson, Master; Col. Benjamin Tupper and Major William Hull, wardens. It met in Starkean's Hall at West Point. This curious lodge building is shown in No. 2541. On June 24, 1782, (42) a joint celebration of St. John's Day was given in honor of the birth of the dauphin of France. The event occurred at West Point in the "Colonnade," a peculiar structure erected by American Union and Washington Lodges for the purpose. It is shown in Fig. 26. (43) Here came Gov. Clinton and other leading men and women of New York and other states to this the only really international celebration of St. John's Day on record. Here over 500 dined and after 13 toasts had been drunk, each announced by 13 guns, "Bro. John Brooks," later governor of Massachusetts, made an able address (44) --and it wasn't devoted exclusively to Masonry either.

What a striking proof of Masonry's part in establishing Old Glory-- not theory--not assertion--but the record of a joint meeting of military lodges acting as hosts not alone to the military officers but to civil officers as well in Masonically honoring France--all engaged in the same effort to establish the great symbol--Old Glory.

THE TEMPLE OF VIRTUE

In 1782, the military lodges were very active in Washington's Army at Newburgh, N. Y., and the need of a larger meeting place was apparent. On Christmas, 1782,

Washington in public orders approved the plan of Israel Evans of American Union Lodge for a public building and Benjamin Trupper of Washington Lodge No. 10 was made superintendent of construction.

In No. 27 (45) is the picture of the "Public Building" as it was called in official papers but known to the soldiers as "The Temple of Virtue." The full record of "The Temple" is in newspapers of the time now on file in The Newburgh Historical Society at Newburgh, N. Y.

"The Temple of Virtue" was the meeting house of Washington's camp at Newburgh in 1782-3. The original drawing is 7 feet long and 18 inches wide, showing the Temple of Virtue surrounded by the huts of the soldiers. The original sketch, now owned by Luther Tarbell of Boston, was made by William Tarbell of the Seventh Massachusetts Regiment. The late Major E. C. Boynton of the Newburgh Historical Society had a copy made which is now in the Washington's Headquarters Building, Newburgh. The original is several sheets of foolscap pasted together and for ink, the juice of butternuts was used. "The Temple" is minutely described by Major General William Heath giving the capacity and other details. (46) In 1891 the Masons of Newburgh erected a monument there, shown in No. 28. It commemorates a Masonic service never exceeded. The Masons of Newburgh in 1891 joined with the Newburgh Revolutionary Association in erecting the above monument on the site of the "Temple of Virtue." The inscription on the granite tablet on the EAST side is as follows: "This tablet is inserted by the Masonic Fraternity of Newburgh in memory of Washington and his Masonic Compeers under whose direction and plan the "Temple" was constructed and in which communications of the Fraternity were held in 1783." On the "South" the tablet there reads:--

"On this ground was erected the "Temple" or new public building by the army of the Revolution 1782-83. The birthplace of the Republic." (47)

This monument marks the last meeting place of American Union Lodge as an Army Lodge, but as a regular lodge it is today No. 1 on the register of Ohio. After the Revolution John Heart then its Master with Rufus Putnam and others of the members

settled at Marietta, Ohio, and later revived this famous lodge and Rufus Putnam "made" in it became first Grand Master of Ohio.

ANOTHER "WEST GATE" SCENE

Above all, this monument commemorates the very Keystone of Masonic service in making Old Glory possible. The war had cost $123 per capita, the exhausting effect of which will be better understood when compared with $96 the cost per capita of the late Civil War. (48) So in 1783, Congress found itself in so poor and penniless a situation that it was utterly unable to pay the soldiers even the small amounts long due them. A hat cost $400, a suit of clothes $1600 and a year's pay of a captain would not buy a pair of shoes. (49) Most of the soldiers were waiting and many were exceedingly anxious to receive that which was due them and some of them were determined to wait no longer. Someone in Gate's command circulated unsigned letters among the officers urging that as the war was over--if ever they were going to get their pay it should be "NOW" before they laid down their arms and called a meeting in the "Temple" for March 15, 1783. Here was the direct opportunity for a military dictator--a king--a czar. It was a test of Washington's sincerity of purpose in working eight years without pay for the principle of liberty. What did he do?

As soon as Gates called the meeting to order Washington arose and made what eminent historians agree is the most effective speech ever made in America. He well knew for more than seven years they had larbored, honestly toiling, encouraged and buoyed up by the promise that when the war was over they should receive that for which they wrought. And now he was asking them to wait longer and to have an abiding faith in the justice of the republic they had spent eight years to establish. There in the "Temple" where they had met as Masons this address was received as if from the Master of the Combined military lodges. Among many other things said, he made them this vow:--

"For myself, a recollection of the cheerful assistance and prompt obedience I have experienced from you under various vicissitudes of fortune, and the sincere affection I feel for the army I have so long had the honor to command will oblige me to declare in this public and solemn manner that for the attainment of complete justice for all

your trials and danger, and the gratification of every wish, so far as may be done consistently with the great duty I owe my country and these powers we are bound to respect, you may fully command my services to the utmost extent of my ability." (50)

It was in the course of this address that he stopped to read a letter from Congress and excused himself for putting on his glasses--saying "I have grown old in your service and now find myself growing blind." (51) When he finished he withdrew to leave them free to act and behold there could not be found even the traditional three to persist in their murderous designs.

THE REAL WASHINGTON

This event showed the REAL Washington, and makes one desire to know how the real man looked. There have been so many pictures of him and so widely differing that it may be well to show the real appearance of the man. By order of the legislature of Virginia, Jean Antoine Houdon of Paris, France, the most noted sculptor of his time, came to Mt. Vernon in 1785 and made a plaster cast of Washington's face and head. This plaster cast is still preserved at Mt. Vernon and is considered by competent judges to be the true Washington. The statue itself is in the Capitol at Richmond. Lafayette pronounced it "a facsimile of Washington's person."

A nearer view of the face shows the real Brother Washington as he looked about the time he faced the "Roughians" in the "Temple," and made that supreme effort in behalf of American liberty now symbolized in Old Glory.

This must ever rank as the most important victory on American soil, namely the converting of those officers and armed men to a full belief in the proposition that

"Beneath the rule of men entirely great, The pen is mightier than the sword." From that day "Old Glory" became in very truth the symbol of liberty.

THE FIRST FLAG CAPTURED TAKEN BY A BROTHER MASON

Masonry was not confined to Washington's immediate command. In Fig. 29 is shown a photograph of the first flag captured and that too by Bro. Montgomery October 18, 1775, who a little later lost his life that Old Glory might live. This flag is one of the most valued trophies in the United States and is preserved with care in the flag room at West Point.

THE GREATEST BAYONET CHARGE

In Fig. 30 is shown an event which brought Masonry conspicuously before the world. It is Old Glory's first bayonet charge. European commentators rank it as one of the greatest in the annals of war.

When Bro. Washington asked Mad Anthony Wayne if he thought he could storm Stony Point, Irving says Wayne replied that "he could storm hell if Washington would plan it." Washington did plan it and arranged for the attack to be made as soon after "low twelve" as possible. Here is Wayne's letter announcing the result:--

"Stony Point, 16th July, 1779, 2 o'clock A. M. Dear General: The fort and garrison, with Colonel Johnson, are ours. OUR OFFICERS AND MEN BEHAVED LIKE MEN DETERMINED TO BE FREE."

MASONRY PERPETUATES THE MEMORY OF THAT FAMOUS CHARGE

Famous as was this charge, yet it gave rise to a Masonic event whose remembrance will be green even when the charge is forgotten, for in it the constitution and warrant

of an English military lodge were captured. Wayne turned them over to Gen. Samuel Holden Parsons at the time S. W. of American Union Lodge. Bro. Parsons returned them under a flag of truce with the following letter:--

"West Jersey Highlands, July 23, 1779, (52)

"Brethren:--When the ambition of monarchs or jarring interests of States call forth their subjects to war, as Masons we are disarmed of that resentment which stimulates to undistinguished desolation; and however our political sentiments may impel us in the public dispute, we are still brethren and our professional duty apart ought to promote the happiness and advance the weal of each other.

"Accept, therefore at the hands of a brother the Constitution of the Lodge Unity No. 18, to be held in the Seventeenth British Regiment, which your late misfortunes have put in my power to return to you.

"I am. Your Brother and Obedient Servant. Samuel H. Parsons.

To Master and Wardens of Lodge Unity No. 18 upon the Registry of England." (52)

LOYAL, PENNSYLVANIA WARRANTS AN ENGLISH LODGE

The astounding thing is not that Brother Masons returned the warrant but the resulting discovery that the warrant of Unity Lodge 18 had been issued by the Grand Lodge of Pennsylvania. It is only recently that such act could be explained as no record was ever made of it by the Grand Secretary. At the battle of Princeton Jan. 3, 1777, the warrant of this unity (169) 18 was captured and now and ever since has been in possession of Union Lodge No. 5 A. F. & A. M., Middletown, Delaware. (53) When the regiment occupied Philadelphia, the Provincial Grand Lodge fell under Tory

dominion and a new warrant was issued to Unity Lodge, but changing from the original number of 169 to 18, under which it worked until 1786 when a warrant from Scotland was applied for, as evidenced by the long letter sent from Shelsburne Barracks, Nova Scotia, March 28, 1786, to the Grand Lodge of Pennsylvania from which the following extracts are made:--

"Right Worshipful Brethren: We the Worshipful Master & Wardens of Lodge Unity No. 18 held in this Brittanick Majesty's 17th Reg. of Foot, & under Your Register--having heard a Report which is spread through this Province of Our Warrant being by you Cancelled & that one of the same Number has been granted to a Lodge in Pennsylvania....

"We have taken this method of acquainting you that we have wrote to Our Mother Grand Lodge in Scotland, willing to obtain a Duplicate of Our Ancient Warrant No. 169 without as yet receiving any Answer, & we not Expecting that Our said Warrant No. 18 would have been Declared Void, till we might have Obtained the Duplicate of our said antient Warrant.....

"We have further to Request you should do us the honor of Communicating to our Worthy friend & Brother General Parsons, the high sense we have of His Unexampled Goodness, in restoring to us our Warrant which happy for us fell into his hands.... His Generous Sentiments shall ever be Remembered by every Brother of No. 18 with the Gratitude due to such benevolence of heart.

"Daniel Webb, Master."

"OLD GLORY" IN MASON'S CARE UPON THE SEA AS WELL AS ON THE LAND

When our brothers on Bunker Hill thrice repulsed the king's hardened regulars fresh from the campaigns of Clive in India the world stood on tiptoe asking what kind of men those Americans were. But when in 1775 our "Navy" of 8 ships with 114 guns was sent to cope with England's 112 battleships with 714 guns, the world was too dazed for utterance.

It was a saying of Jones who first raised "Old Glory" on a ship of war, that "Men mean more than guns in the rating of ships. (54) Nor was the proof long in coming. Our "Navy" sailed in December, and in March, 1776, 8 ships with 150 cannons and 130 barrels of powder were captured. During the war, in 18 sea engagements, 17 were won by Old Glory. The closing record stood thus: captured 785 British ships, 15 war ships, 12500 prisoners--all by a force of only 3000 men. (55)

The most famous was the Bon Homme Richard against the Seraphis--a victory of undying renown for Bro. John Paul Jones. In Fig. 31 (Color Plate) is shown the flag he then used, now revered as the only existing flag of Bro. Jones and that UNWHIPPED American navy.

When, in 1906 the body of Bro. Jones was brought from Paris to Annapolis for more decent interment, his Masonic petition was published as was also the action of his Paris Masonic Lodge, where he was so well known. This lodge after Jones' great victory had his bust made by Jean Antoine Houdon--the most famous sculptor of his time.

So when you read the entrancing story of our navy in the Revolution, remember Masonry's part in its planning and in its winning.

(40) Vide Grand Lodge Conn. V. 1, p. 37.

(41) Vide History of The Town of New Winsdor, p. 81.

(42) Vide Grand Lodge Conn. V. 1, p. 45 and 46.

(43) Vide Chas. A. Brockaway--American Union Lodge p. 14.

(44) Vide American Union Lodge, Grand Lodge Connecticut, V. 1, p. 46.

(45) Vide History of New Winsdor, p. 81. Also American Union Lodge Charles A. Brockaway, p. 12.

(46) Vide History of New Winsdor, p. 81.

(47) Vide New Age 1908 Charles A Brockaway's article. Also History of the Town of New Windsor, p. 81-3.

(48) Military Policy of the United States. Maj. Gen. Emory Upton, Senate Document No. 499, p. 66.

(49) Vide same, p. 51.

(50) Vide Irving's Washington, V. 4, p. 55.

(51) Vide Journal of American History.

(52) Vide Old Lodges of Pennsylvania, Julius F. Sachse, p. 362. Original letter and later correspondence now in possession of Pa. Grand Lodge

(53) Vide Old Lodges of Pa., Julius F. Sachse, p. 388.

(54) Vide Paul Jones Commemoration U. S. Gov. Print.

(55) Vide Hamilton L. Carson, p. 135 Sq., VI Modern Eloquence.

----o---

MASONIC LIGHT

Sometimes within the shadows of the night,

There slips from out the hollow of my hand.

A concept of the True, Eternal Light

I do not understand.

Yet I despair not, and will always strive;

Putting behind me, failures that are past,

With Purity, to Think, and Act, and Live

Till I can hold it fast.

----o----

MASONIC SOCIAL SERVICE: A HOSPITAL FOR CRIPPLED CHILDREN

BY BRO. JOSEPH C. GREENFIELD, GEORGIA

MASONRY is pre-eminently a constructive institution. Founded upon an operative art, claiming descent directly from a band of actual workmen, it is essentially a "building up" fraternity. But it has changed from an operative to a speculative art. Its members no longer roam over the country erecting cathedrals and monuments of public interest, and affixing their own peculiar marks to the hewn stones they used. They now appeal to the spiritual and philosophic part of man's nature, to the intellectual and not to the material side of his being. But the craft is still none the less a building one. It now builds character; it builds humanitarian impulses; it rounds out and completes the altruistic sentiment; it impels men to the recognition of their duty to distressed and unfortunate humanity.

The world today is full of eleemosynary institutions. Homes, Hospitals, Retreats of one kind or another, appeal to the hearts of men for aid and support. It would appear on the surface that almost every phase of human need had been provided for. And yet one of the most striking of these phases has been neglected, and that is the cure or benefit of helpless children, who through disease, poverty, heredity or neglect have become

crippled and deformed, and who can only look forward to a life of pain, humiliation and dependence.

The number of institutions devoted to this class of sufferers is so small that they can almost be counted on the fingers of one hand. Many surgeons will not treat them at all; results are often slow, and when it is remembered that as a rule the majority of those afflicted are from that class of citizenship utterly unable to meet the heavy charges made by those competent to effect a cure, the outlook is almost hopeless.

Realizing this fact, recognizing that a wondrous field for a charity that would be constructive in its nature, and beneficial to the social fabric in general, was before them; and in acknowledgment of a duty owed to humanity; the Scottish Rite Bodies located in Atlanta, Georgia, in September, 1915, opened up, and put into successful operation, the Scottish Rite Convalescent Hospital for Crippled Children. This is not a Home, nor an Orphanage, nor a Retreat, - it is a Hospital for the cure of such afflictions. Operations are performed when necessary, and every attention known to modern medical skill is given the little patients.

The Institution is operated along the broadest possible lines. It is purely a Charity; there never has been, nor will there ever be, any pay wards. The most progressive and skillful faculty in the South serves every department. The question of religious affiliation, of State residence, of Masonic connection, is never asked. The urgency of the case, and its probability of cure governs the question of precedence in the admission of applicants. Already children from Florida, from Alabama, from both the Carolinas, as well as from Georgia, have been inmates. The only queries are: Can the child be benefited? and, Is the parent or guardian unable to pay for the service ?

Many of the cases are of surpassing interest. One little girl had curvature of the spine so aggravated that the left shoulder was only four inches from the hip. When placed in the plaster, and asked if she was in pain, she said: "Yes, but just think, I am going to be straight." Another, a bright boy of sixteen, who walked or rather crawled on his hands and knees, had his legs operated on. After the casts were taken off, he leaned upon a crutch, and said to a visitor: "This is the first time I ever stood erect." Still another in addition to deformed feet, had hands so twisted that he was unable to lift food to his

mouth. His feet were corrected, his hands operated on, and he can now clasp yours, can minister to his own needs, and in time will be a normal man.

And thus the story goes, club feet, spinal curvature, infantile paralysis, Pott's disease and a dozen other kindred ailments have come to the institution. In connection with it a free clinic is operated, and local cases are cared for there, and in their homes; thus leaving the hospital proper for the use of those from a distance.

Although the hospital has only been in operation about six months, already one hundred and fifty-two patients have received attention either at the institution itself, or at the clinic.

Every type of infantile deformity has come under our care. The processes of cure are oftimes tedious and long drawn out. Patients are sent home for a brief season and come back to have their bandages or casts removed or new operations performed. Starting with room for twenty constant patients, so carefully have the plans been worked out, that none stay longer than is absolutely necessary, and thus every human being that loves his fellows; that feels the facility is being worked at full pressure. Several perfect cures have already been effected, and all under treatment promise a return to normal childhood, or a close approach to it.

You should go out and see what is being done with the money of the Rite. The scene is sad, but uplifting and inspiring. You will come back a better man for your visit, and proud of the fact that you are a unit in a fraternity that is doing so much to make wealth producers instead of wealth consumers, and is opening up to hopeless and helpless children a future from which many of the clouds have been driven, and some portion of the happiness of living to which they are entitled, made possible for them.

Plans are now being perfected, looking to a great extension of the Institution and to placing it on a stable and permanent basis. It is the desire of the Board of Governors to erect fireproof concrete buildings, with operating rooms, nurses' homes, isolation wards and all the equipment of an up-to-date, progressive and effective organization. To do

this, outside assistance must be secured. It was not intended at the outset that the Scottish Rite bodies should assume all the burden of its support. Their limit has almost been reached, and the need is so urgent that the great loving heart of humanity must be enlisted. It is intended that the Scottish Rite Masons of Atlanta and Georgia shall control its actions and direct its policy. It is their institution; it was originated by them; they are now fostering it; and it is a visible expression of their love for the distressed and afflicted.

But a charity of this kind is universal in its appeal. It appeals to Scottish Rite Masons because it was begun and is being carried on by them. It appeals to all Masons, because it epitomizes within itself that great fundamental doctrine of the Craft - the Brotherhood of Man.

It appeals to the business man, because it tends to relieve the community of those who may in the future become a charge on the public treasury.

It appeals to parents who rejoice in the fact that their own loved ones are perfectly formed and normal boys and girls.

It appeals to every human being that loves his fellows; that feels the tender touch of a little child's love and gratitude; that can feel sympathy for a baby bearing the burden of neglect and disease; to every one that recognizes that he has been placed on earth for a purpose, and that a great part of that purpose is the radiation of hope and happiness among those with whom he comes in contact, or whose needs are brought before him.

To the end that our hopes may be brought to fruition, and that our opportunities for doing good may be made commensurate with the demands upon us, we invite the co-operation of every one who abhors suffering and loves humanity.

----o----

TOLERATION

BY BRO. WM. F. KUHN, P.G.M. MISSOURI

The superficial thinker ascribes all intolerance in the world to religious creeds, and, ignorantly, thinks that the great day of universal toleration will be ushered in, when all creeds are torn down and destroyed. He fails to recognize the fact that it is not so much a question of creeds, but that intolerance is the natural product of a dwarfed and misshapen intellectuality, the adopted child of a sterile spirituality; that toleration is the offspring of a broad and comprehensive intellectual development and the legitimate heir of a virile, active and sympathetic spirituality.

Man is the only animal which has evolved the power of speech; speech implies words, or the sign of an idea; words are the precursors of thought. To think is to reason and to form a judgment; reason and judgment are the basis of a belief. Man is a believing being, because he thinks. Even a disbelief, however paradoxical it may seem, is, when reduced to its ultimate analysis, a belief.

A creed is but a systematized belief, whether such belief or beliefs refer to the physical, intellectual, or moral nature. It is impossible to conceive of a man, with his intellectual nature, without a belief, and it is equally impossible to conceive of a man with his spiritual nature, without a creed. If such a sentient being exists, he is either suffering from an intellectual, or a spiritual vacuity, or both. A man without an intellectual belief would be an intellectual monstrosity, and a man without a religious creed would be a spiritual idiot. It might be well to note the man, or any organization of men, who talk loud and long about dogmas and creeds, who rail at churches for their supposed intolerance, because, if you scratch such a man or such an organization, you will find under the epidermis a most intolerable bigot or bigots, and so full of creeds to bursting. An intellectual belief and a religious creed are a part of man; the two are so intimately interwoven in his two-fold nature that to divorce them would destroy the personality of the man. An intellectual or scientific belief is made up of the same material as a religious creed. If the science of Geology and

Palaeontology can borrow millions of years, if the physical sciences demand an ion, if the science of evolution postulates a primordial cell, why should it be thought incredible or unscientific for our spiritual nature to postulate a God? No, it is neither incredible nor unscientific for the pilot-man to use his religious creed as the chart, his intellectual belief as the compass, that will enable him to guide his ship by treacherous shoals, through the narrows, through the darkness and storm, into the sunlit harbor of a well rounded and successful life.

A belief in God and immortality is a great and universal fact; a fact that science and philosophy must recognize. The underlying truth and force of all religions, is man's belief in a God and a hope of eternal life. Religion did not give birth to this faith and hope, but this creed of a belief in God and a hope of eternal life gave birth to religion. That man is a religious being, is a universal phenomenon. This religious sentiment is "Like the finger of God writing upon the soul, age by age a new and ever renewing destiny." It is ever reaching out and endeavoring to comprehend a Supreme Intelligence, an Infinite Creator, a just, holy and benevolent Father. This effort of our spiritual nature is not derived from any of our physical senses; for no physical sensation can be transformed into hope, love, or faith. Man knows that his spiritual nature and the phenomena of his spiritual nature can not be described in the terms of the physical universe. A thought can not be measured by a rule. Spiritual pain or joy can not be weighed in a balance. Hope and love can not be solved by the binomial theorem, nor can our soul's desire be revealed by mystical numbers.

This belief in God and hope in eternal life has its root deep in the heart of humanity. The wise sage and the untutored savage have alike pondered the question, "If a man die, shall he live again?" The cradle asks the question, "Whence came I," and the coffin asks, "Whither go I?" Man is conscious of his duality, although he may be unacquainted with the simplest philosophical or metaphysical speculation. Primitive and childlike man, in the early history of the race, grasped in his feeble way that there is a God and that he was immortal. Even the barbarian may cry:--

"Whence this pleasing hope, this fond desire

This longing after immortality ?

Or whence this secret dread

And inward horror of falling into naught?

Why shrinks the soul back on herself

And startles at destruction?

'Tis the Divinity that stirs within us,

'Tis Heaven itself that points an hereafter,

And intimates eternity to man."

Man, therefore, as he stands in the presence of his intellectual and spiritual nature, worships, and builds for himself a creed. Whether the creed that he erects is tolerant or intolerant depends, absolutely, on his conception of Deity. It might be said, as a man's God is, so is he. The early Hebraic creed considered God as a God of terror, of vengeance, and of wrath; that he was a tribal, racial, or national God only. About such a belief was built a self centered, intolerant creed. Intolerant because it was selfish, for selfishness is the mother of intolerance. But the belief as taught, especially, by the Prophet Isaiah, and which today shines with such an effulgent splendor in the life and teachings of Christ, is far different. It teaches that God is a God of love, a God of forgiveness; that the Kingdom of God is not an empty ceremonial or outward display, but it is in the hearts of men; that its fruits are justice, mercy and service; a kingdom not established by the sword and by race prejudice, but a kingdom of the Fatherhood of God and the Brotherhood man. Such a creed is free of selfishness; it is altogether altruistic. It is tolerant, because it bears within the Gospel of Love.

"Teach me to feel each other's woes,

Each other's burdens bear."

The Gospel of Love is the world's panacea for intolerance. Freemasonry has such a creed. It is even dogmatic and unchangeable. It is, "I believe in God, the Father Almighty." This does not mean a belief in some notion of a God, some abstract formula, some metaphysical or geometrical demonstration, but it means the God as

revealed in the sacred volume on our Altar, as taught in that "Inestimable gift of God to an."

Freemasonry in this short creed has no quarrel, or is it intolerant to Jew, Gentile, Mohammedan or Hindu for their faith and trust as revealed in their Sacred Books. Freemasonry has no quarrel with the an who has no conception of Deity and who has no sacred Book from which to draw his inspiration and hope; but Freemasonry believes in God, the Father, and he who can not accept this simple creed must remain outside of our portals.

This simple dogmatic creed is the very fundamental principle of Freemasonry. It is the cleavage between belief and unbelief; upon it we build our beautiful system of morals; upon it we base our belief in the brotherhood of man. Freemasonry without its belief in God, the Father, and its imperative corollary, the Brotherhood of man, would be a sham and a sacrilegious pretense. Upon this creed Freemasonry must stand. If we can not accept it, then let us take down our Charters, close the sacred Volume on our Altar, lock the doors of our halls and temples, and retire from the world's moral activities as a soulless and spiritless Fraternity.

Freemasonry is not a church. It does not design to establish a universal church, as some would foolishly believe, neither does it purpose to disestablish any church; it makes no war on church-creeds, but is tolerant toward every religious faith and belief; it respects and honors every genuine believer, whatever his individual or his church creed may be. No man who believes in the Fatherhood of God can be other than tolerant.

"There is a wideness in God's mercy

Like the wideness of the sea;

There's a kindness in his justice

Which is more than liberty.

For the love of God is broader

Than the measure of man's mind

And the heart of the Eternal

Is most wonderfully kind."

The most tolerant teacher that ever lived, was presaged by the Prophet when he said: "And his name shall be called Wonderful, the Prince of Peace." Why ? Because "He united love to God, with love to man; courage to caution, perfect freedom from form, and reverence for the substance in all forms, hatred for sin and love for the sinner." He turned duty into happiness, wrote the laws into the heart, helped us to walk in the spirit of love; for love begets toleration, and by it lifts the world to the highest plane of peace and good will. Listen to the great moral code that he gave to man :--

"Whatsoever ye would that men should do unto you, do ye also unto

them."

Hear his dogmatic creed which amounts to a positive command:--

"Thou shalt love the Lord, thy God, with all thy heart, with all thy soul, with all thy strength, and thy neighbor as thyself."

"This commandment I give unto you, that ye love one another."

The following are the graces that flow from obedience to this creed:--

"Blessed are the merciful, for they shall obtain mercy."

"Greater love hath no man than this, that a man lay down his life for his friend."

"But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith."

"Neither do I condemn you, go, sin no more."

"Father forgive them, for they know not what they do."

Are these intolerant words ? They are old and may even sound trite, but they are the very soul of toleration, welling up from a deep, profound spirituality, and are ringing clearer, stronger, deeper and fuller as years roll into thousands of centuries.

This self same spirit of toleration should be the crowning glory of Freemasonry. To the critics of Freemasonry, the religious zealot, on the one hand, who denounces Freemasonry as Godless, and, on the other hand, to the dwarfed intellectual and spiritual concept that declares Freemasonry is intolerant because it demands a belief in "The one living and true God," we can but quote the words of the peace-loving Whittier:

"Who fathoms the eternal thought ?

Who talks of schemes and plans ?

The Lord is God. He needeth not

The poor device of man

I walk with bare, hushed feet the ground

Ye tread with boldness shod,

I dare not fix with mete and bound

The love and power of God."

Toleration should be written deep in the soul of every member of our Fraternity. For Freemasonry is out of necessity an aid to every agency that has for its end the amelioration of the human family. While it is not a church, it draws its inspiration from the same source and walks hand in hand with the church in the broad field of humanity's need. It can not from its very inception antagonize religion, because it stands today as the proud champion of religion and religious liberty; the foe of irreligion and irreligious liberty; for freedom, but not license; for tolerance, but not anarchy; for civil liberty, but not tyranny; for purity, but not shame; for patriotism, but not treason; for sobriety, but not intemperance; for hope, but not despair; for love, but not hate. Freemasonry knows no nationality, but its kingdom is in the hearts of men. Its power lies not in the sword on the field of battle, but in the silent, yet potent, force of the individuality of its members. It has a foundation, tolerant, solid, eternal. Upon it we erect our moral temple and adorn it with the foliage and flowers of a life whose feet are swift to run on missions of love, whose knees are ever humble in the recognition of Divine favors, whose heart is expanding in charity, whose hand will raise the fallen, and whose lips will bring joy and gladness. It is altruistic, not egotistic. The spirit of Freemasonry is preeminently progressive, and while it not only inculcates moral truths, it also demands advancement along the line of scholastic development. It is the promoter and encourager of every art and science that has for its end the uplifting of man. It would appeal to the aesthetic, to the philosophic, and would surround the mind and heart with everything that can beautify and adorn man.

The spirit of Freemasonry is that which tuned the harp for the immortal strains of a Handel; a Haydn, and a Mendelssohn; that touched the deep and majestic tone of a Milton, the spiritual sweetness of a David, the genius of an Addison, a Whittier, a Longfellow, and a Tennyson; that sounded the depths of unlimited space and brought forth the music of countless worlds to the enchanted ear of a Kepler and a Newton; that descended into the earth and unfolded its pages, penned in the rocks of centuries, to a Gray and Agassiz; that touched the brush of a Raphael and the chisel of an Angelo and made canvas, fresco and rocks speak in living realities. That spirit that

came like a gentle wind and dispersed the metaphysical fog of ancient philosophy, dethroned its selfishness and placed it upon the only sure foundation, that "I am my brother's keeper."

From such a creed will bloom into eternal freshness and renewing youth, that all prevading sweetness, that calm reliance, that loving toleration as expressed by Whittier:

"No offering of my own I have,

Nor works my faith to prove;

I can but give the gifts He gave,

And plead his love for love.

And so beside the silent sea

I wait the muffled oar,

No harm from Him can come to me,

On ocean or on shore.

I know not where His islands lift

Their fronded palms in air;

I only know I can not drift

Beyond his love and care."

----o----

ANOTHER YEAR

It is a great thing to have forty years behind you without any great catastrophe and shame. As time goes on, I think I feel more and more vividly a sense of relief when those I love are safely through another year: the sense of relief is still keener in relation to myself, for I suppose every man thinks his own perils the greatest. The ice cracks in such unexpected places - the ship is too apt to strike on rocks where the chart gave no warning of them - that mere safety seems to me a much greater reason for thankfulness than it used to be. To do some great thing is the ambition of youth; to do quiet duty honestly and without serious falls, satisfies the heart when youth disappears.

- R. W. Dale.

----o----

BROTHERHOOD

There shall rise from this confused sound of voices

A firmer faith than that our fathers knew,

A deep religion which alone rejoices

In worship of the Infinitely True,

Not built on rite or portent, but a finer

And purer reverence for a Lord diviner.

There shall come from out this noise of strife a groaning

A broader and a juster brotherhood,

A deep equality of aim, postponing

All selfish seeking to the general good.

There shall come a time when each shall to another

Be as Christ would have him - brother unto brother

There shall come a time when knowledge wide extend

Seeks each man's pleasure in the general health

And all shall hold irrevocably blended

The individual and the commonwealth;

When man and woman in an equal union

Shall merge, and marriage be a true communion.

There shall come a time when brotherhood shows stronger

Than the narrow bounds which now distract the world;

When the cannons roar and trumpets blare no longer,

And the ironclad rusts, and battle flags are furled;

When the bars of creed and speech and race, which sever,

Shall be fused in one humanity forever.

- Lewis Morris.

----o----

SHAKESPEARE

Others abide our question. Thou art free.

We ask and ask - thou smilest and art still,

Out topping knowledge. For the loftiest hill,

Who to the stars uncrowns his majesty,

Planting his steadfast footsteps in the sea,

Making the heaven of heavens his dwelling-place,

Spares but the cloudy border of his base

To the foiled searching of mortality;

And thou, who didst the stars and sunbeams know,

Self-schooled, self-scanned, self-honored, self-secure,

Didst tread on earth unguessed at - Better so!

All pains the immortal spirit must endure,

All weakness which impairs, all griefs which bow,

Find their sole speech in that victorious brow.

- Matthew Arnold.

----o----

HAPPINESS

It's not in titles nor in rank,

It's not in wealth like Lon'on bank,

To purchase peace and rest.

If happiness hae not her seat

And center in the breast,

We may be wise, or rich, or great,

But never can be blest.

- Robert Burns.

----o----

THE DOCTRINE OF THE BALANCE

BY JOSEPH FORT NEWTON

READERS of Albert Pike will recall the stately pages with which Morals and Dogma closes, setting forth, in a manner unforgetable, the Doctrine of the Balance. Many had taught this truth before time out of mind, no one more impressively than the man whom Pike was richly indebted, (1) but his exposition is none the less his own. With vast labor he brings together his findings, showing that to this result the wisdom of the ages runs, what the sages have thought equally with what the mystics have dreamed. Always it is a triad, suggested by the ancient idea of the number Three, the singular, the dual and the plural, the odd and even added, and the great emblem of the

Triangle--symbol of perfection. It is seen in all Masonic symbolism, from end to end and at every step of the Mystic quest for the secret which every Mason is seeking.

Eloquently, and with every variation of emphasis and illustration, he lays the matter before us, carrying it into all the fields of human activity and aspiration. Sympathy and Antipathy, Attraction and Repulsion, Fate and Freedom, each a fact of life and a force of nature, are contraries alike in the universe and in the soul of man, wherein we see eternity in miniature. As the earth is held in its orbit by the action of opposing forces, so truth is made up of two opposite propositions, as peace lies in the union of motion and rest, and harmony is the fruit of seeming war. Here he finds the solution of the problem of the One and the Many, of the Infinite and the Finite, of Unity amidst Manifoldness: the principle of the Balance, the secret of the universal equilibrium:

"Of that Equilibrium in the Deity, between the Infinite Divine Wisdom and the Infinite Divine Power; from which result the Stability of the Universe, the unchangeableness of the Divine Law, and the Principles of Truth, Justice, and Right which are a part of it; . . Of that Equilibrium also, between the Infinite Divine Justice and the Infinite Divine Mercy, the result of which is the Infinite Divine Equity, and the Moral Harmony or Beauty of the Universe. By it the endurance of created and imperfect natures in the presence of a Perfect Deity is made possible; . .

Of that Equilibrium between Necessity and Liberty, between the action of the Divine Omnipotence and the Free-will of man, by which vices and base actions, and ungenerous thoughts and words are crimes and wrongs, justly punished by the law of cause and consequence, though nothing in the universe can happen or be done contrary to the will of God; and without which co-existence of Liberty and Necessity, of Free-will in the creature and Omnipotence in the Creator, there could be no religion, nor any law of right and wrong, or merit or demerit, nor any justice in human punishments or penal laws.

And, finally, of that Equilibrium, possible in ourselves, and which Masonry incessantly labors to accomplish in its Initiates, and demands of its Adepts and Princes (else unworthy of their titles between the Spiritual and Divine and the Material and human in man; between the Intellect, Reason, and Moral Sense on one side, and the

Appetites and Passions on the other, from which result the Harmony and Beauty of a well-regulated life." (2) And so on, through a passage of singular elevation both of language and of thought, we are led by an ancient truth which becomes a vision in the mind of a nobler thinker. My design is not to add to his exposition, but to apply it with emphasis and illustration, if so that it may be brought home to our "business and bosom" and be of real service to us in the life which we live together, and in the life which each must live alone. For it is the high service of Masonry that it puts a man in the straight path which the wisest of the race have walked, leading him midway between the falsehood of extremes, and bringing the highest teaching of the past to the uses of the present. After all, how to live is the one matter; and he is wise who joins the goodly Shakespeare gospel of Courage, Sanity and Pity with that other Gospel of Faith, Hope, and Love. Every man will need all the aid he can get, unless he be content, as no real man can be, to live in the world as a mere looker-on at a drama in which others are actors,

"In God's vast house a curious guest, Seeing how all works take their flight."

From bottom to top life is a contradiction and a paradox, and the beginning of wisdom is to know that fact and adjust ourselves to it. Light and darkness, heat and cold, mind and matter, fate and free-will, asceticism and indulgence, socialism and anarchy, dogmatism and doubt, reason and authority--no man may ever hope to live long enough, much less to think deeply enough, to harmonize these paradoxes. The way of wisdom is to accept both facts in each case, as the Two Pillars of a Temple of Truth, and walk between them into the hush of the holy place. Either one, without the other, is only a half-truth which ends in perversion, if not in insanity, turning the hearty, wholesome, clear seeing spirit of manhood into the pitiful narrowness and hardness of a bigot or a fanatic.

For example: "All is free- that is false: all is fate--that is false. All things are free and fated-- that is true." (3) It is possible to make an argument in behalf of fatalism so freezing that one is left with the feeling that he is no more responsible for his thoughts and acts, than he is for the shape of his head and the color of his eyes. Having listened to such an argument, each of us may say, as Dr. Johnson did, (4) "I know I am free, and that's the end on it." On the other side, one can present a thesis in proof of the freedom of man so convincing that fate seems a fiction. Both are true, and the great truth consists of two opposites which are not contradictory--that it is the Fate of man

to be Free if he fights for it, approves himself worthy of it, uniting his will with the Will of the Master of the World! Otherwise, we men are slaves journeying downward "to the dust of graves," slaves of greed and passion and a fatal folly.

Asceticism is one extreme, indulgence another. One would repress every natural instinct in behalf of a pale, wan purity; the other would follow every fancy, driven hither and yon by every gust of passion, at the mercy of every caprice. Between the two lies temperance, keeping the balance between two absurdities, making a right use of everything, and abusing nothing; its motto the wise words of the old Greeks, "In nothing too much." Socialism seems to hold that the State is everything, the Individual nothing--or at best only a cog in a vast machine, an atom in an indistinguishable blur. Anarchy makes the State nothing, and the Individual everything--each a law unto himself, and chaos at the end. Between the two lies the way of wise government in which "Freedom slowly broadens down from precedent to precedent," or grows gladly up from the life of a just and intelligent people. There are certain things which every man must surrender in behalf of the common good, and other things which it were a sin to abdicate, the while a shifting, zig-zag line runs between dividing the man from the mass.

By the same token, in religion Dogmatism affirms everything, makes a map of the Infinite, and an atlas of Eternity, so certain is it of things whereof no man knoweth. It talks of God as if He were a man in the next room. It knows the origin of all things, and the final destiny of humanity. Doubt denies everything, questions the competence of the human mind to know Divine things, leaving us with the assurance that nothing is certain but uncertainty; nothing secure but insecurity. Again it is the doctrine of the balance, as in the natural world peace is found amid the poise of powers. Between dogmatism and doubt is a wise and reverent Faith, which dares to say, "Now we know in part--a tiny part, no doubt--but knowledge is real as far as it goes, and what we know gives us confidence in the vast Unknown. And so we make bold to trust the ultimate decency of things and the veiled kindness of the Father of men, assured that He who has brought us to where we are will lead us to where we ought to be !"

Of this fundamental paradox of life the Cross is the symbol. Older than Christianity, as old, almost, as human life, it is the supreme symbol of the race. When man first emerged from the "old dark backward and abysm of time," he had a cross in his hand. Where he got it, what he meant by it, many may conjecture but no one knows. The

Cross, like life itself, is also a collision and a contradiction--its four arms pointing every whither, making it the great guide-post of free thought. As long as a man keeps his poise, never forgetting the profound paradox at the heart of all high thought, he may think as far and as fast as his mind can go. For many of us, of course, the Cross is hallowed anew and forever by the name of One whose life was a tragedy, whose love was heroic in its gentleness, who wins by "that strange power called weakness," whose character is the sovereign wonder of the world, and whose spirit is the holiest tradition of humanity.

Since this is so, since the way of sanity, if not of salvation, lies in keeping our balance, why is it that men lose their poise ? No man of us, when he thinks of the days agone, but recalls acts which he not only regrets, but which puzzle him by their strange stupidity. He would give almost as much to be able to understand them as he would to forget them. Why is this so? Shakespeare has much to teach us here, much of abiding profit to remember, if so that we may understand the past and make a better use of the future. He everywhere shows that tragedy is the fruit of treachery, and that treachery has its roots in obsession (5) -- some one thing that gets so close to the mind that it can see nothing else, blinds it, preys upon it, making a man first a fanatic, and then, it may be, a criminal. Macbeth was a man of noble nature; his wife was a lovely lady. They became obsessed with ambition for place and power, and to what dark depths of sin and shame that mad blindness led them that terrible tragedy tells us. This lesson, taught so often by our supreme poet, is for each of us, teaching us to keep our poise, and to flee an obsession as a plague. Whatever fastens itself upon the mind, shutting out the light, marring the proportions and perspectives of things, forebodes disaster.

Perhaps it is physical passion. If so, it will turn love into lust and make the world a bawdy-house. It may be political ambition, and a man throws everything to the winds in order to win, forgetting that no office on earth is worth the sacrifice of integrity--and, also, if he wins by trickery he is unfit to hold it. It may be religion. Think of the crimes unspeakable, the brutalities unbelievable, which have been committed by men in a frenzy of fanatical bigotry--dipping their hands in blood and thinking they were doing the will of God ! They were madmen. Plato said that all men are more or less insane, and that the man whom we put in a straight-jacket is only a little more emphatically out of his mind than the rest of us. The more reason, then, why we should keep our poise and walk the quiet way of sanity and charity, in love of God and man.

After this manner we expound the Doctrine of the Balance, as taught by Pike, reminding our Brethren, as we remind ourselves, that the wisdom of life lies in freedom, serenity, and forgiveness, in victory by selfsurrender to the highest laws of life, and that we dare not turn either to the right or the left. By such teaching men become happy and free; in this way we may grow old without being sad, and wise without being cynical; and learn, at last, that everlasting gentleness which is the highest wisdom man may win from the hard facts and the often strange medley of his days. Let us also lay to heart the prayer quoted by Pike:

"Let Him, the ever-living God, be always present in thy mind; for thy mind itself is His likeness, for it, too, is invisible and impalpable, and without form. As He exists forever, so thou also, when thou shalt put off this which is visible and corruptible, shalt stand before Him forever, living and endowed with knowledge."

(1) Eliphas Levi. Digest of his Writings. translated by A.E. Waite, especially pp. 79-83.

(2) Morals and Dogma, pp. 859-60.

(3) Life of F.W. Robertson, p. 32, note.

(4) Life of Johnson, by Boswell.

(5) Shakespeare, by John Masefield.

THE USE AND SYMBOLISM OF COLOR IN MASONRY

BY BRO. FRANK C. HIGGINS, NEW YORK

The subject of color in connection with Masonry is one which has received very little attention from students, in the past, but it is nevertheless one which is susceptible to

some extremely fascinating speculations and, to the writer's notion, deserves greater attention than has hitherto been accorded it.

In Symbolic Masonry we encounter reference to but three, the alternating black and white of the Mosaic pavement denoting the "dual principle"; the pure white of the Lily and the Blue color attributed to the Lodge and the Heavens which it is said to imitate in certain particulars. From the latter consideration we derive various notes of blue in lodge regalia and decorations. The Green of the Acacia, though not dwelt upon, supplies the final note on Immortality.

In Capitular Masonry, the prevailing color is Red and much weight is given to the colors of the four Veils, respectively Scarlet, Blue, Purple and White, which are self-evidently representations of those employed in the Tabernacle and subsequent Temples of Israel. Red is the color of Vulcan, god of Fire, whom the Jews called Tubal-Cain and whose number is 9, or 3 times 3.

If we are willing to accept the theory that in the original intention of the sequence of Masonic degrees, "Symbolic" Masonry was to represent the birth, education or development and final test of the perfected soul, and "Capitular" Masonry to symbolize the return of the liberated soul to the source of its being, we shall have no difficulty, whatsoever, in assimilating the presence of these colors in Lodge and Chapter, as indicated, with the ancient Semitic philosophy, in which Old Testament Theology and, consequently, Masonry, had its rise.

The old Chaldean cosmogony, which impressed the Egyptian, Phoenician and Hebrew cults alike, regarded the Soul as a spark of the Divinity, precipitated to Earth, through the spheres of the Seven planets and the Zones of the Four Elements, gathering in the course of its journey, its mental, moral and spiritual attributes from the first group and its physical elements from the second.

The original King Solomon's Temples were the Zigurrats of Salmannu Sar* (Shalmanesar) of which the seven stepped or staged Temple of Bel at Borsippa, the

trans-Euphratean suburb of Babylon, was, perhaps, the leading example. They were square edifices, like a nest of seven boxes, one above the other, on a diminishing scale and joined by outer staircases. Beginning with Saturn the most distant and slowest of the planets to make a complete circuit of the ecliptic, they responded to the correct sequence of the heavenly bodies in question, as known to the ancients, and had attributed to them the colors of the spectrum, in the order of their refrangibility.

The lowermost or Saturn stage was, however, colored black, the next or Jupiter stage was Orange colored, the Mars stage Red, the Sun stage gold, the Venus stage pale yellow, that of Mercury blue, and that of the Moon silver. Blue is therefore the color universally symbolic of Hermes and the Hermetic philosophy on which Freemasonry is based.

Each of these stories was a temple to the presiding god of the Planet it represented and a school of the science attributed to it. Thus the final stage in the education of the neophyte was in the "Blue" edifice, prior to his admission to the uppermost or, by reason of the peculiar construction of the Temple, middle chamber, which was the observatory of the Priest Astronomers and Astrologers, who were the interpreters of the will of the gods to mankind and the direct servitors of their divine messenger Nebo, Mercury or Hermes.

The Hebrews in their re-fashioning of the Chaldean cult, substituted the imagery of Jacob's seven stepped ladder, which figure the Egyptians were also familiar with, as evidenced by the numerous little seven stepped ladder amulets found in their sarcophagi and, later, in Roman graves. The Veils of the Temples were clearly symbolical of the elemental Zones. Water, Fire, Air and Earth, in Hebrew respectively Iammim, Nour, Rouach and Iebeschah, the initials of which words, "I. N. R. I.," having the numerical value of 10, 50, 200, 10, or 270, gave the cabalistic number of incarnation, founded upon the nine months, of thirty days each, of human gestation and which was also the number of the identified Osiris and Horus, among the Egyptians; the hypothenuse of a right-angle of 162 by 216.

Red stood for the element Fire, Blue for Air, White for Earth, and Purple for Water, the latter, presumably, because purple color was derived from a shell fish, the murex

Purpurea of the Tyrians. Their signs were the Lion, Eagle, Bull and Man of Masonic heraldry. The Egyptians, who manufactured colored glass and must have made experiments with light, observing that red and green produced black, made these three colors representative of the J, V. and H. of their secret Supreme Being, HUHI, who was none other than our mighty Jehovah. Alternating stripes of Red, Black, Green, Black, standing for the Tetragrammaton, being the chief characteristic of the Apron worn by the celebrating Hierophants of the Mysteries of Isis. In their requisitions for Architects to construct their sacred edifices the Hebrews always specified that they be workers in the four symbolic colors and the symbolic metals which also belong to the planetary septenary quoted.

Bezaleel and Aholiab, builders of the Tabernacle in the Wilderness, were "filled with wisdom of heart to execute all manner of work of the engraver, and of the designing weaver and of the embroiderer in blue, and in purple and in scarlet yarn and in linen thread."

The gold, silver and copper employed were respectively sacred to the Sun, Moon and Planet Venus, while the Onyx stone and Shittim or Acacia wood, so lavishly employed, were symbols of the planet Mercury, which, to them, became the "Angel of the Lord," Raphael.

The celebrated Tyrian Architect, builder of King Solomon's Temple, is likewise described as skillful to work in gold, in silver, in copper and in iron, in stone, in wood, in purple, in blue, in fine linen and in crimson, and also to execute any manner of engraving-- again a list of symbolic materials embracing the metals of the Sun, Moon, Venus and Mars, the last two indicative of the physical qualities of Attraction and Repulsion, which engender Vibration and which Science is even now identifying as the great cosmic energy.

In the book of Kings the Tyrian Architect is called "Hirm" and in the book of Chronicles "Churam," but there is no doubt of them being the same individual. It will be recollected that Uri, the father of Bezaleel, is described as a "Son of Chur," which was Chr-Mse, "Son of Horus," the origin of the name "Hermes." The name Churam is the Egyptian Horus-Ammon, the name of the Month of the Ram, in which the

Hebrews celebrated their Passover but which the Jews called Abib. (Now called Nisan.)

It is no stretch of imagination whatever to attach the surname Abib to the Hirm of "Kings" as a substitute for the Churam Abi of "Chronicles," when we are again confronted with 5, 10, 200, 40, 1, 2, 10, 2, or 270, the very number of Osiris-Horus we have already referred to.

Many Egyptian sculptures show the figures of Priests holding before the Monarch or the gods, purifying offerings of Fire and Water, the elements of which it was said the Earth had been created and by which it would be destroyed. If, finally, a most delightful theory may be advanced, we would (in our recognition of the advancement of the ancient Seers in many branches of Art and Science which we have only tardily come to justly credit them with), like to presume that part of the universal adoration of Light as the dwelling place of the Deity and the primordial source of substance employed in material creation, consisted in an appreciation of color, as a property of light.

We are perfectly satisfied, that the seven prismatic colors were recognized in the earliest ages of the civilized World. We know that the ancients were acquainted with the manufacture of glass and that in possession of this latter substance, they could scarcely avoid something which is constantly occurring to the astonishment of children, handling glass or crystal in the sunlight, the production of the colors of the rainbow. Why, then, were four colors only selected for the symbols of Matter and the Veils, representing the Elements, by our ancient Brethren ? All scientists have heard of Wollaston's celebrated experiment, performed in 1801 for the purpose of discovering the ultimate composition of light. We quote the language of his paper in the Philosophical Transactions of the Royal Society of Great Britain in 1802. He says:

"I cannot conclude my observations on the dispersion of light without remarking that the colours, into which a beam of white light is separable by refraction, appear to me to be neither seven, as they are usually seen in the Rainbow, nor reducible by any means, that I can find to three, as some persons have conceived, but that by employing a very narrow pencil of light four primary divisions of the prismatic spectrum may be

seen with a degree of distinctness, that I believe has not been described or observed before."

"If a beam of daylight be admitted into a dark room by a crevice, 1-20 of an inch broad, and received by the eye at a distance of ten or twelve feet through a prism of flint glass, free from veins, held near the eye, the beam is seen separated into the four following colors only: Red, a yellowish Green (which might pass as a muddy White), Blue and Violet." The very diagram employed by Wollaston to illustrate this experiment, a human eye viewing the four ultimate colors through a triangular prism, suggests above all things the notion of the all-seeing eye, in the Triangle, viewing His Creation as a compound of the four elements, as those only known to and symbolized by ancient Science. The student desirous of pursuing this subject farther will find extensive notes on the Biblical and Classical employment of the seven prismatic colors, in Mackey's Encyclopedia of Freemasonry, which detail various ancient conceptions in an interesting manner.

*Literally, "King Solomon," also paraphrased by the Hebrews, Sar Salom, "Prince of Peace."

----o----

EVERY NATION

No theory of neutrality, be it never so just, and experience of national isolation, be it never so remunerative, can secure for the United States of America immunity from the pains and penalties of Europe's agony, or can make the struggle of other nations only a harvest time for American manufacturers of munitions of war. When humanity goes up to its Golgotha, it means the blood-sweat of Gethsemane for every nation.

--J. A. Macdonald. Democracy and the Nation.

----o----

WHAT IS RELIGION?

"Religion is now seen to be the spirit of all thought, the inmost soul of all our music, our art, and our great literature. What the church calls salvation, the outer world calls the civilization of man. What the church calls Heaven, science designates as the triumph of the human spirit. What is best for man here is best for man forever, for eternity is but the lengthening of our human night or day. The greatest missionary movement on earth is the pity of man for man."

--Dand Swing.

THE VEHMGERICHTE

BY BRO. E. J. WITTENBERG, CAL.

(In answer to a number of enquiries as to the possible influence of The Vehmgerichte on Masonry, we reproduce from the Bulletin of the Los Angeles Consistory the following brief essay by Brother E. J. Wittenberg, read--as we think very happily and appropriately--at the conclusion of the presentation of the Twenty-first Degree of the Scottish Rite. Brother Gould, in his History of Masonry, takes up the question of the supposed influence of this old German court on blue Masonry, and does not think much of it. There are resemblances and some analogies, but nothing more. Still, further light may reveal other things, and further light is what we want from every possible source. If this little essay serves to provoke further study, it will do what it was meant to do.)

The founder of the German Vehmgerichte, according to Westphalian tradition, was Charles I., Emperor of Germany (Charlemagne), A. D. 742-814. This tradition, however, could only apply to the Frohngerichte, or Free Field Court of Saxony, instituted by Charlemagne for the purpose of coercing Saxons, who were ever ready to relapse into the idolatory from which they had been reclaimed, not by persuasion, but by the sword. The first authentic mention of the Vehmgerichte, and documentary evidence, is found during the reign of Frederick I., Emperor of Germany (Barbarossa), A. D. 1152.

Westphalia was the home of these courts, and only upon the "Red Earth," as the confines of this old Duchy were called, could their members be initiated. The place of session, known as the Freistuhl (Free Seat), held on some hill or other well-known accessible spot and was presided over by the Emperor, called Oberstuhlherr" (Over-Lord), or his representative appointed by him, usually a noble or churchman of great prominence, in the general chapter, and by a Freigraf (Free Count), called "Stuhlherr" (Presiding Judge), in the subordinate courts, with fifteen Freischoeffen as associates, the youngest of which acted as summoner. Before the Stuhlherr on a table lay the emblems of his authority, the sword and the cord.

The Freischoeffen were divided into two classes, "Offenbare" (uninitiated) and the "Wissende" (initiated). This latter, Stillgericht (Sacred Tribunal), was closed to all but the initiated; any one in attendance not a member on being discovered was immediately put to death.

The applicant for initiation as a Freischoeffe, among the Wissende, appeared before the dread tribunal blindfolded, bareheaded and ungirt, where he was interrogated as to his qualifications, good repute, ether he was a Teuton, freeborn and clear of any accusation punishable by the tribunal of which he desired to become a member. If his answers and sponsors were satisfactory, he then took the following oath:

"I hereby swear by the Holy Law that I will conceal the secrets of the Holy Vehme from wife and child, from father and mother, from sister and brother, from fire and water, from every creature upon which the sun shines, or upon which the rain falls, from every being between earth and heaven. I furthermore swear that I will

communicate to the tribunal all crimes or offenses which fall beneath the secret ban of the Emperor or this tribunal, knowing them to be true or imparted to me by a trustworthy person or persons, and I will not forbear to do so--for love nor for loathing, for gold nor for silver, nor precious stones, and may I suddenly be seized, my eyes bound, my body cast down on the soil, my tongue torn out the back of my neck and hanged seven times higher than any other criminal, should I violate this my solemn oath."

He then received the password, by which he was to know his fellows, and grip and sign by which they recognized each other in silence.

The General Chapter of the initiated, or Heimliche Acht (Secret Tribunal) was held once a year, and all the members were liable to be called to account for their acts; reports were made by the Stuhlherren (Presiding Judges) of all proceedings which had taken place within their various jurisdictions during the year; unworthy members expelled or punished; regulations were enacted for new and unforseen cases for which the existing laws did not provide a remedy.

In the early history of the organization, the accused could be absolved by taking the oath of purification upon the handle of the judge's sword, but when it was found that criminals did not hesitate to perjure themselves, the accuser, always a Freischoeffe, could substantiate his charge even against the oath of the accused by three or more witnesses. If the accused could discredit these by a number of one-half more, he was still discharged, otherwise he was condemned, and sentence was passed upon him and he was forthwith hanged on the nearest tree. If a thief, murderer, or perpetrator of any other heinous crime was apprehended in the very act, or if he himself confessed the deed, he was immediately hung, providing at least three Freischoeffen were present when apprehended. If an individual was strongly suspected of a crime, but without any certain accuser, he was sometimes allowed to run the risk of the ordeal by fire, bier-right, or combat. In the first ordeal, a fire was kindled and the person about to undergo the ordeal was placed in front of the fire, surrounded by all who were in any way interested in the result of the trial. Upon a table near the fire, the plough-share over which he was to walk, the bar of iron he was to carry, or if he was a knight, the steel gloves which, after they had been made red hot, he was to put on his hands, were placed in view of all.

While the iron was placed on the fire and heating, the following prayer was said:

"We pray unto Thee, O God, that it may please Thee to absolve this Thy servant and to clear him from his sins. Purify him, O Heavenly Father, from all the stains of the flesh, and enable him, by Thy all-covering and atoning grace to pass through this fire--Thy creature--triumphantly. O God, Thou that through fire hath shown forth so many signs of Thy almighty power; Thou that didst cause the bush to burn before the eyes of Moses and yet not be consumed, God that didst safely conduct the three children through the flame of the Babylonians; God that didst waste Sodom with fire from heaven, and preserve Lot, Thy servant, as a sign and token of Thy mercy; O God show forth once again the visible power of Thy majesty or Thy unerring judgment; that truth may be made manifest and falsehood avenged, make Thou this fire Thy minister before us, powerless be it where the power of purity, but sorely burning, even to flesh and the sinews, the hand that had done evil, and that had not feared to be lifted up in false swearing. O God, from whose eye nothing can be concealed, make Thou this fire Thy voice to us Thy servants, that it may reveal innocence, or cover iniquity with shame."

The accused then approached the fire, lifted the iron and carried it nine feet from the fire. The moment he laid it down, his hands were wrapped in linen cloths and sealed. These were removed on the third day, when he was declared innocent or guilty, according to the condition in which his hands were found.

In the ordeal of bier-right, the remains of the murdered man were placed on a bier before the Stuhlherr, his arms folded on his breast, palms joined together with the fingers pointed upward; the face, breast and arms bare, and the rest of the corpse shrouded in a winding sheet of fine linen, so that if blood should flow from any place which was covered, it could not fail to be instantly seen, it being the belief at that time that the corpse of a murdered person would bleed on the touch or at the approach of the murderer. At the head of the bier stood the challenger, and at the foot, the defender.

The suspected person then approached the bier, taking the following oath.

"By all that was created in seven days and seven nights, by heaven, by hell, by my part of paradise and by the God and Author of all, I am free and sackless of the bloody deed done upon the corpse before which I stand and on whose breast I make the sign of the cross, an evidence of my appeal and innocence."

Summons to the accused was not generally served personally on him, but secretly nailed to his door or some other neighboring place; the citation allowed him six weeks and three days grace, and was thrice repeated.

If the accused appeared, judgment was given according to the evidence; if he did not appear, he was declared outlawed (Vogel-frei). This declaration was quickly made known to the whole body, and the Freischoeffe who was the first to meet the condemned was bound to put him to death by hanging. A dagger marked with the secret letters "S. S. G. G." of the Heimliche Acht, signifying Stock, Stein, Gras, Grein (stick, stone, grass and grain), was laid by the corpse as a sign that judgment had been executed by the Secret Tribunal.

A power so formidable, from which the most powerful princes were not exempt, soon raised the hostility of those who feared becoming its victims, as well as those who saw in it an engine of terrible oppression, and in the fifteenth century an association was formed among the free cities and princes of Germany to resist the free judges, and to require that the trial of accused persons should take place in the open. Maximilian I., A. D. 1495, established a new criminal code, which materially weakened the Vehmgerichte. In the sixteenth century they were brought under the jurisdiction of ordinary courts, and although robbed of all its old impressive forms, it still survived into the beginning of the nineteenth century, when finally abolished in 1811 by order of Jerome Bonaparte, King of Westphalia. The last Freischoeffe, Graf Engelhard, died in 1835 at Worl, in Westphalia.

In 1874, when the judiciary system of Germany was reformed, a branch of this system, before which minor civil cases are tried, was named a Schoeffengericht, consisting of one presiding judge and two Schoeflen, and so far as I know these courts are still in existence.

----o----

THE GREAT LIGHT SYMBOLISM

1. This sacred symbol you must hold

In high esteem as your delight;

Since to our craft throughout the world,

It is the Great Masonic Light.

2. Though we may differ in belief,

And fail in doctrine to agree;

The men of this, and every age

Accept its pure morality.

3. Within its pages you can find

Those living principles of right;

Which can your daily walk adorn

With deeds of clear fraternal light.

4. I charge you to revere this book,

And heed its teachings night and day;

Since on our altar it is found

To guide us in the better way.

5. We cannot dictate as to faith,

Nor here discuss the many creeds

Which earnest, thoughtful minds have framed,

To meet the world's religious needs.

6. But we are taught within our Lodge

To take each brother by the hand;

And urge him with a solemn vow,

By this great light to always stand.

7. If from our sacred altar here

The infidel or libertine,

Could wrest this Book of Sacred laws

The grandest code the race has seen:

8. That light that has for ages shone

To guide Freemasons on their way:--

Then we no longer could maintain

The freedom which we claim today.

9. But just as long as we can keep

Its golden rays of truth and love;

The Craft thereby may hope to rise

To yonder Lodge in heaven above.

10. Guard then this great Masonic light,

The guiding symbol of our Band;

Defend it as you would the flag,

That now enfolds your native land.

11. Live by its teachings till you go

To that bright home beyond the sea:

Where you shall evermore enjoy

A blessed immortality.

--N. A. McAulay.

PREROGATIVES

BY BRO. LEWIS A. McCONNELL, INDIANA

THE making of Masons "at sight" is held up by a number of writers to be the prerogative of Grand Masters, a special right which they enjoy which is not enjoyed by the other members of the fraternity; a right which was granted to them, either ancient legislation, or exists by reason of the toleration of a custom, or by means of a combination of both; if such right exists, then it is not only the right, but also the duty of a Mason to inquire as to its source, since all rights enjoyed by certain specially selected individuals which are not granted to others, must have been granted to the possessor by a power superior to himself.

It is most logically and undisputedly set forth by Thomas Paine in that inimitable treatise upon human liberties, entitled "The Rights of Man," that there are certain rights which belong to each individual of which there exists no power to deprive him, and that such rights are possessed by every other individual without distinction; that such rights are not inherited or handed down from one generation to another by legislation of a past generation which the present generation has not the right to repeal; but that the descendents of each generation possess the right to legislate for themselves regardless of the acts of past generations, even though such past enactments may be framed so as to bind themselves "and their heirs forever," language which has often been used for the purpose of binding upon an unwilling future generation, the force of its provisions.

It cannot be a question which admits of any doubt that a Grand Master gets his rights as such, whatever they may be, not from the same source from which each individual secures those rights which are admitted to belong to all men, but from a special authority, and one which is superior to himself; for it is impossible to imagine a right granted from an inferior power to a superior one, or for an individual without such authority, to invest himself with rights which other individuals may not also assume.

He then secures such rights from the general body of Masonry which had the power and right to promulgate and adopt the constitutions and regulations under which his power exists, the power of such body necessarily including the power to alter or amend any enactment which it originally had the power to promulgate.

It therefore had the right to require an adherence to ancient customs and usages, and to point out and declare what were the ancient landmarks to which such requirements refer; and any future Grand Lodge, being no less a power than any preceding one, has the power to enact that its members shall adhere to such regulations, or to any other regulations which it may see fit to set forth; but unless this later Grand Lodge sanctions the enactments of a preceding one they cannot be binding upon the present body of Masonry, unless it be true that one generation has the right to legislate for a future one, which is plainly demonstrated not to be true; and inasmuch as "truth is a divine attribute and the foundation of every virtue" which Masonry professes to believe and sustain, we cannot admit the principle of inherited rights or inherited powers.

Masonry very properly aims to keep in sight the ancient landmarks of the fraternity, and yet, by some means or other a number of customs have been introduced into the order which are by no means ancient although some of them date back to a considerable length of time, and which have been attempted to be set up as ancient landmarks; yet whether or not they are such, it is the right of the present generation to adopt them if it chooses, or to discard them, such customs possessing no "hereditary" right to exist.

Great care being deemed necessary in the selection of material from which to make Masons, enactments have been universally made as to the requirements of the candidate, the methods of his application for membership, the length of time necessary for committees to examine as to his fitness, the necessity for the unanimous consent of the particular lodge to which the application is made, the length of time necessary to be allowed between his taking one degree and his eligibility for the next, in order that he may become proficient before being allowed to advance further.

Can a candidate who has been given the three degrees "at sight" be said to have made suitable proficiency in the preceding degrees? Has he complied with the requirements as to the time given for an examination as to his qualification so that his being worthy and well qualified may not be a matter of doubt ? Has he been given the time necessary in which to post himself in one degree before being admitted to another, as required ? Has he passed a clear ballot in the lodge in which he is to be introduced

after thirty days notice? If all these cannot be answered in the affirmative, in what degree of consistency can any one uphold the practice on the ground of ancient landmark, since the custom violates some of the most important landmarks which are known to the order?

If there are any landmarks seriously necessary for the good government of the order, these, which are universal and unquestioned, should be considered as such, while the making of a Mason "at sight" denies their importance and violates that divine attribute, truth, which is one of the tenets of our profession which regards all men as being equal, entitled to equal rights only, and for the support of which we so particularly specialize as to the requirements of a candidate, and which we recklessly violate when we make a Mason "at sight." And if for our authority we claim an inherited right to do so regardless of the consent of the present governing power, we then also violate the principles of truth, for we have demonstrated that it is not true that such rights as inherited ones exist.

We therefore, with the excuse of the permission of a shadowy landmark, by no means well defined nor universally admitted, violate several prominent landmarks of the order of which there is no question whatever !

Let us take a brief review of the list of eleven persons made Masons "at sight" at various times, shown in the article in the February number. Two are princes, three are Dukes, one of whom was afterward Emperor of Germany, one a President of the United States, two are Governors of States, one a British Captain at sea and the position of the other three not given.

Now the principal excuse for making Masons "at sight" is that it is an "emergency" measure, although in but two of the cases above is an "emergency" shown, and those not vital to the carrying out of the usual custom of Freemasonry in the regular manner.

In no less than three of the cases it is plainly admitted that no emergency existed, as the Grand Master of Pennsylvania claimed as a reason for the act, that he did not wish

the custom to become obsolete; while the Grand Master of Maryland explains that he has done it "as much for the purpose of not having the custom become dormant as for any other reason."

This sounds very much like a reason which might be advanced by a tyrannical monarch who claimed an inherited right of some kind not given him by divine law, as a "prerogative" of which he was in fear that his subjects would see the folly of and deprive him, unless he exercised it occasionally so as to accustom them to submission to his claim!

When future generations of Masons look over such lists, it might be that they would occasionally see a case where plain John Jones or William Smith, a poor but worthy man, supporting a large family and unable to spare the time from his daily toil without loss to them, was for this reason made a Mason "at sight"; not by virtue of an imaginary inherited right, but by the exercise of a virtue warranted by the exercise of Masonic charity which might explain the irregularity. But when they find only that such violations of Masonic principles have never yet been done as an act of Masonic grace, and that the Duke of Flubdub, the Marquis Folde-rol or the Maharajah of Singapore, have been singled out as recipients of such special favor, they may well be led to doubt the sincerity of the craft in its professions of making no distinctions between the exalted and the lowly.

But if it should so be that the prerogative of making Masons "at sight" should be generally regarded as an ancient landmark, which it is doubtful that the majority of Masonic scholars will admit, then such landmark, if such it be, should be placed side by side with another noted landmark which was boldly set aside by the Grand Lodge of England in 1723, because it restricted religious liberty and was, in the opinions of writers of today, "a violation of the fundamental farshining principles of Freemasonry." (I quote from Joseph Fort Newton). And the same is certainly true of the custom, claimed by a few as a "prerogative right," sustained by virtue of a dim, shadowy and questionable authority, exercised at times, not for expediency, but for the purpose of permanently foisting its practice upon the fraternity, and then chiefly upon those who have been raised to affluence in the world's affairs.

Does a "prerogative" allow me to change the meaning of words, so as to conform with somebody's imaginary special right? What is the meaning of the term "regular" ? Am I allowed to recognize as a Mason one who has not, after all, been regularly initiated, or is making a Mason "at sight" the "regular" method of initiating Masons?

It may be claimed that in certain cases, unless this prerogative had been exercised, Masonry would have been deprived of the influence and services of a number of worthy, well qualified and gracious persons who would have been a benefit and ornament to Masonry, thus incurring a loss to the fraternity. My answer is that nothing can be lost that has not been previously possessed. How much did Masonry lose by the fact that Abraham Lincoln never joined it? His life was such as to exalt the very principles advocated and sustained by the teachings of the craft, and thus was positive benefit to it, perhaps, to just as great an extent as if he had been a Mason; because he furthered the exercise, by his example, of those virtues which we encourage and revere. If a man believes in the principles of a certain political party, enters into its work and furthers its objects, the party has sustained no loss by reason of his never joining its political clubs and organizations and placing his name on their records; but has been an actual gainer by his encouragement and vote. Thus Masonry, by the exercise of its principles by the immortal Lincoln, has been a gainer, and therefore all we lack from his not being a member, is the pride we might have had, but have not now, of being able to boast of our connections, of being able to say "See that great man! He is one of us. Are we not proud?"

On the other hand, if the Masons who joined the order "at sight" became Masons of their own free will and accord, each one, in all probability, would have done so in the regular manner; and if his zeal and respect for the order were not sufficient for this, it is easy to see how little would have been the loss if he had never joined the order at all.

Considering the whole question in any light in which I have been able to view it, the so-called right of a Grand Master to confer degrees in any other than the regular manner, is not only useless, unauthorized and contradictory, but it is an actual injury to the good name and well being of the fraternity, and if any regulation exists which permits this practice, it should be abolished.

----o----

FREEDOM

Think not, O man, that thou art free,

Because no prison walls detain

The freedom of thy will,

Nor armed sentry stands on guard

To curb thy liberty.

For thee the palace doors fly wide,

The gilded porter takes thy cloak

And menial servants bow their pride;

Thy wealth commands the church,

And heaven's high-sent priests are dumb,

Nor dare to lift God's light

To show thee who thou art, nor speak

The sting thou feelest in thy heart.

Thou art not free, though armies at thy will

Compass the earth and sow red hate,

While kings and princes call thee great.

For thee the Nameless Terror walks,

And God's strong justice locks thee in

While outraged conscience talks.

Thou art not free till God's great love is thine,

And then - no prison walls detain

Though armed guards surround,

Though sparkling bayonets gleam -

Thy risen soul is free,

For thou hast Seen.

- Henry Victor Morgan.

----o----

AT FINAL PARTING

(The last poem Joaquin Miller wrote was composed by hims on Friday after he knew that death was near. "This is my last message to the world," he told his wife to whom he gave the paper on which he had laboriously penciled these lines.)

Could I but teach man to believe,

Could I but make small men to grow,

To break the frail webs that weave

About their thews and bind them low;

Could I but sing one song and lay

Grim Doubt, I then could go my way

In tranquil silence, glad, serene

And satisfied from off the scene;

But, ah! this disbelief, this doubt,

This doubt of God, this doubt of good,

The damned spot will not out.

Would'st learn to know one little flower,

It's perfume, perfect form and hue ?

Yea, would'st thou have one perfect hour

Of all years that come to you?

Then grow as God hath planned, grow

A lordly oak or daisy low,

As He hath set his garden; be

Just what thou are, or grass or tree.

Thy treasures up in heaven laid,

Await thy sure ascending soul,

Life after life - be not afraid.

- Joaquin Miller.

----o----

THE STONE THAT THE BUILDERS REJECTED

Wisely they toiled, the builders, fitting well
The granite blocks of equal shape and size
Cleft from one quarry, that to heaven should rise
A matchless temple where their god might dwell,
Worshiped above all gods of heaven or hell.

And as they wrought in that long-vanished day,
Building with even blocks, a curious stone
Came to their hands, for which no use was known;
Not like the ones they used, nor shaped as they,
Uncouth it seemed, and so was flung away.

No instrument had touched it, but from glow
Of earth's primeval fires 'twas flaming cast;
And, cooling into rugged form, at last
'Twas washed by many waters to and fro,
Shaped as the tide swings and the tempests blow.

No human hands its symmetry had wrought;

And they, earth blind, saw not how passing fair

This corner stone unlike all others there!

Saw not that all life's secrets it had caught,

And typified the thing for which they sought.

But when at length the pyramid had grown

In terrace upon terrace to the sky,

Lo, naught could fill the summit's vacancy

Till there was placed, majestic and alone,

Head of the corner, the rejected stone!

- New York Sun.

----o----

THE ALTAR

By Bro. A.B. Leamer, IOWA

THE Altar has always had a conspicuous place in the religious life of the peoples of all ages. The Ark was the Altar that the Children of Israel carried with them on their nomadic wanderings. Heathen, Hebrew and Christian alike have made much of the Altars erected to their gods and it has ever been the shrine toward which religious

people have turned their faces and offered their prayers when in the act of worship; and upon it they have offered up their oblation of praise and sacrifice.

The earliest altars were built of unhewn stone, the idea prevailing that to use a hammer upon them would pollute them; therefore in building their altars to Deity the ancients threw up an altar of crude stone and upon this they placed their offerings of incense and sacrifice.

The Altar was also a place of refuge. Upon each corner of the altar was a horn and any one fleeing from the wrath of his enemies would run and lay hold on one of these horns knowing that he would be saved from destruction at the hands of the pursuers, and would receive justice at the hands of those whose duty it was to deal out justice. In early religious services it was the custom of the priests and the people to move about the Altar as the sun passes about in his orbit, rising in the East, passing to the South by way of the West, and as they passed they sang their songs of praise, chanted their psalms and poured forth their peons of thanksgiving to the deity that they worshipped; thus it is with Masonry, we pass from youth to our meridian glory into the mellowing twilight to meet our God at His Altar.

The center of all our religious life and thought, and of all our ceremonial life and thought, is the altar. In all of these rites, whether they be religious, ceremonial or fraternal, the altar has ever held the central place; thus it becomes the place where Jehovah dwells, from beneath which flow the waters of life for the strengthening of the nations and the comfort of men. It is, then, more than simply a table upon which we place the sacred writings, or the Holy Bible; it is a sacred place, about which is gathered all the life and teachings contained in the ceremonies.

Thus should the Altar impress us with its sacredness and cause our minds to dwell upon the Creator of the universe, and it should also lead the contemplative Mason to view the ceremonies in which he engages with seriousness and reverence.

The old altar was one for the burning of incense and the offering of sacrifice. The new altar is one of devotion and sacrifice upon which we place the living sacrifice of our lives, not to be burned, but to be consumed by service to God and man. Hereon the candidate should lay his passions and his vices as an oblation to Deity, while he offers up the thoughts and devotions of a pure heart as a fitting incense to the Grand Architect of the soul.

The Altar is the holy place in our great Masonic institution. We should therefore look upon it in its true meaning, and when we see it standing in the center of the Lodge, with the Holy Bible thereon bearing our great jewels, our minds ought instinctively turn to a contemplation of God and His mercy, and we should be truer and better men and Masons, and more loyal Sons of God.

WATCH-CHARM MASONS

BY BRO. HAROLD A. KINGSBURY, CONN,

THE CAUSE; THE MENACE; THE CURE

We have in the Craft many brethren who have been termed "Watch-Charm Masons." That is, brethren to whom Masonry means but little more than the privilege of wearing a charm, button or jewel- -men who have but little or no understanding of what Masonry really is, for what it really stands, and what it really teaches.

This class of Masons may be divided into two groups or types:--(1) Those who joined merely out of a desire to wear a Masonic charm, and (2) those who affiliated out of a real desire to become true Masons but, since affiliation, have never had the opportunity of being started with understanding on the search for Masonic Light.

The first type owes its existence to the fact that the members of a lodge cannot always accurately gauge the motives which actuate an applicant for the degrees. The menace of this type is that the brethren of it, not understandingly observing that in the square and compass the triangle of the Spiritual dominates the square of the Material, that the double-headed eagle bears the Delta upon its heads, and that the Templars' charm carries the Passion Cross, are prone to make little or no effort to live the symbolism that they wear, and in-so-far as they fail to live that symbolism, then in-so-far do they fail to uphold and advance the Craft. The partial cure--there probably is no complete cure--is to endeavor to gauge yet more carefully than is now done, the motives of applicants.

We are not, here, primarily concerned with this type and so let us dismiss it and hereafter consider the second type, i. e., those who have the desire to become true Masons but need to be started upon their way with understanding.

The existence of this second group, or type, is due to several causes. The primary cause, and the only one here considered, is this:--Very few, either of the officers or of the lay brethren of our lodges, think so far as to instruct new members--or old ones either-- in the veiled and underlying meaning of Masonry and Masonic Symbolism. That is, few of the brethren who are--or at least ought to be--informed bethink themselves to make an effort to conduct their less well informed brethren "behind the scenes" of the lodge work and the monitorial instructions. Of those to whom the idea does occur many answer their promptings to instruct with, "Well I know so little I guess Brother A won't miss much if he doesn't hear from me." Yet most of us can remember that, in our early Masonic life, even a hint of the underlying meaning of the work or a suggestion of a book to read would have been good for us and, in most cases, very welcome.

The menace of this state of affairs is that this primary cause has become self-perpetuating and, unless counteracted, will undermine the foundations of the Craft. That is, it is raising up a large body of brethren who are mere ritualists. For example:--How --many Worshipful Masters today are moved to give a course of lectures similar to, say, Oliver's "Signs and Symbols" ? To be sure it might be replied "How many were there in Oliver's day?" But the point is this;-- many lectures along the line of

Oliver's are now available to any Master and why shouldn't each Master be moved to at least read the printed page to his Lodge ?

These well-meaning, and often-times ardent, non-understanding Masons of this "Type II" are just the brethren who, simply because of their enthusiasm for Masonry, very frequently become officers of our lodges and so become those to whom the new brother naturally looks for instruction--which he does not, and cannot, get from that source. The harmful results of such a condition are many. Any thinking Mason can find many incidents in his own experience. For example:--

I once asked a recently made Master Mason if any part of the work seemed, to him, to teach immortality of the soul. He answered "No." And he is a well educated, quick-thinking young man too--one who needed but a hint and a suggestion to start him right. He is an enthusiastic reader of "The Builder" now. But--and here lies the trouble--no member of the lodge to which he belonged had ever asked him that question.

Again, I have frequently been asked by young Masons--and older ones too--"Why can't a Jew be a Mason ?" And in more than one case, after I had carefully explained that whether an applicant were a Jew or not had absolutely nothing to do with the question of his admission, I would get the reply "Well I don't understand, for So-and-So Lodge won't let them in." Now clearly such a condition comes from a failure of certain brethren to grasp the true scope of Masonry and those who asked the questions were just the ones who, unless faced understandingly in the right direction, and directed to proper Masonic literature or the like, would have helped to make, all unwittingly, another unmasonic lodge.

These two incidents are given merely to show (1) a case in which a brother failed to understand what Masonry ought to mean to him, and (2) a case in which a brother failed to understand what Masonry ought to mean to others. And now as to the cure.

It would seem that every brother having information ought to impart it. Not information as to whether, in the lecture, "the" should be "the" and "a" should be "a," but real information, such as books to read; courses of study to pursue; the meaning of the work; the symbolism, particularly that which is obscure, and similar matters. There is plenty of room for all kinds of teachings and teachers. Elementary and incomplete teaching is better than no teaching at all, provided that it arouses the learner and induces him to take up the study of Masonry.

Particularly does it behoove every member of this Society, so far as his abilities and opportunities permit, to teach, teach, and teach again. It gives pleasure to a member to read, say, an article in "The Builder," but that article has done but a small part of its work-- and the member has done none of his--if the member does not impart his newly acquired, or refreshed, knowledge to some brother not so well informed.

Let us, then, do each his best to educate the "Watch-Charm Masons."

----o----

MAKER AND BUILDER

Therefore to whom turn I but to Thee the ineffable name,

Builder and maker Thou of houses not made with hands ?

What have fear of change from Thee who art ever the same,

Doubt that Thy power can fill the heart that Thy power expands ?

There shall never be one lost good, what was, shall live as before.

The evil is null, is naught, is silence implying sound;

What was good shall be good, with for evil so much more good.

On earth the broken arcs, in heaven the broken round.

--Robert Browning.

----o----

QUESTIONS ON "THE STORY OF FREEMASONRY"

BY THE CINCINNATI MASONIC STUDY SCHOOL.

127. What is the opinion of certain writers, relative to the five books of Moses and how do they uphold their position ? 54-1.

128. What was found in the foundation steps to the pedestal of the Egyptian obelisk at Alexandria, known as Cleopatra's Needle? Where is it now located ? 55-1.

129. When did a London Lodge adopt regulations extending its privileges to other professions and what religions were admitted? 56.

130. Who may participate in the society of Freemasons ? 56.

131. What is the meeting of a lodge called and what do the three principal officers represent? Page 58.

132. What Masonic Laws are unique among secret Societies ? 58-1.

133. What is an inviolable law of Masonry ? 59-1.

134. What does Charles Whitlock Moore of Massachusetts say in regard to the study of Freemasonry same as any other science? Page 100.

135. What of Masonry and Masons prior to 1000 B. C.? 106.

136. Give the date of the reorganization of the Craft and the establishment of the Grand Lodge of England? What did it then become and what was its aim ? 108.

137. What discovery was made, when removing the Egyptian obelisk from Alexander to Central Park, New York City? 55-1. How is this strong evidence accepted by many?; 55. What disposition was made of the stones and emblems showing Masonic signs ? 55.

138. What is the author's purpose in publishing this book? 55-2 56.

139. What distinguished original historical Masonry from the traditional? 56-1 On whom was it conferred ? 56-1. Why ? 56-1.

140. When and where was adopted a regulation extending its privileges to men of different professions ? 56. Under what conditions? 55. With what result? 56.

141. What is known of Sir Albert Pike as Grand Commander of the Southern Supreme Council of the Scottish Rite? 32-1.

142. Who had informed the Pope as to the falsity of the stories about Albert Pike ? 36-2.

143. What has been the purpose of the author in presenting "The Story of Freemasonry?" 113-114.

144. What is the fourth specification? 83-1.

145. Has diplomacy a place in the Council of Rome ? 40-2.

146. What is said of the race prejudice in Germany? What is said of the true spirit of Freemasonry, in relation to Race Prejudice? 74-1-2.

147. What is the meeting of a lodge called? 58. What requirement is absolutely necessary for every candidate for its degrees? 58. How accepted? 59 What other law goes with this requirement and with what result? 59. What is said of a Mason's religion? 79-2.

148. What is required of candidate for Freemasonry before admittance? 86-1.

149. In what spirit and by whom were the several Papal edicts, epistles and allocutions issued against Freemasons ? 23-1.

150. How does the Papacy regard Freemasonry? 23. What has been the effect on Masons of these sweeping and bitter attacks upon the character and influence of Freemasonry by the Roman Catholic Churc 26.

151. What movement originated among American Catholic Churches ? 38. What decision was announced by the Holy See in January, 1895? 38. Name the Societies condemned. 39. Why? 39.

152. What course for the further study of Masonry remains for those who are not content with the Primary methods adopted in "The Story of Freemasonry?" 114.

153. What tribute did Cunningham give Masonry ? 86-3.

154. What does Benjamin Franklin say of Freemasonry ? 88.

155. Of what grades is the Scottish Rite composed ? 69-1 70-1-2-3 71-1.

156. Name the ineffable Grades of the Lodges of Perfection. 69.

157. What is necessary for the eligibility of every applicant for the Scottish Rite ? 69-1.

158. What is the status of Scottish Rite Masonry at the present time? 69-1.

159. When and where was the Supreme Council of the 33d degree of Scottish Rite Masonry opened in America? What number of degrees are conferred under its jurisdiction ? 68-1.

160. Who founded the Knights of Labor and the Grand Army of the Republic and what caused the abandonment of the Pope's attempt to restrain Catholics from joining same? 40-1.

161. What is said of the origin of Scottish Rite Masonry and who became its patron ? 67-2 68-1.

162. Who was Leo Taxil and why did he write Anti-Masonic Books? 28-29.

163. What damaging admissions did Leo Taxil make, relative to "Diana Vaughn" in his so-called revelations of Freemasonry and his false stories about Albert Pike ? 36-1.

164. In what did Leo Taxil see a field of revenue and the humiliation of the Roman Catholic Church and how did he obtain that result ? 99-1.

165. What is said of Leo Taxil's Masonic career and how did he represent the crafts 29-1.

166. What did Leo Taxil write on Female Masons ? 29-1.

167. What charge did Leo Taxil make in another publication and by whom denied? 30-1 31-1.

168. What inspired Leo Taxil to add Spiritualism to his schedule of Masonic practices and beliefs, and how did the Pope Leo XII reward him? 31-2.

169. What falsifications did Leo Taxil publish of high grade Masonry ?

170. State Leo Taxil's proposition in the Anti-Masonic Congress at Trent in 1896? What was he required to do? 34-2.

171. How did Leo Taxil explain his actions ? 37-1

172. What effect did Leo Taxil's admissions have upon his audience as well as the church authorities? 36-2.

173. What was the result of the publication of Leo Taxil's voluminous works, false as they were ? 34-2.

174. What did Leo Taxil say the public made him and what did he say about the crimes he laid at the door of Freemasonry? 37.

175. What was the nature of the movement which originated among American Catholics a short time prior to the Leo Taxil episode, and what resulted therefrom ? 38-1.

176. What does the Society of Freemasonry teach ? 18-1.

177. When and where was the Anti-Masonic Congress called and did their commission succeed in establishing proof of the existence of Diana Vaughn ? 34-2.

178. What do you know of the story of Diana Vaughn ? 32.

179. How many women were received into Freemasonry ? 83-1.

180. Why are women not admitted into Freemasonry ? 82-1.

----o----

THE VISION

Into what far, dim mystery withdrawn
The Holy Graal long since was caught away;
No man there breathes so hardy as to say
He knoweth, or to tell when day shall dawn
With heavenly radiance upon lea and lawn,
Again the long lost Hallow to display.
That Vision blest for which the hermits pray,
And kings might give their very life in pawn.

Yet in dark thickets of the heart of man,
Peopled with forms and phantoms of the night,
A sudden glory of eternity
Smites into stone those beings under ban;

And through the wilderness amid that light

The wondrous pageant of the Graal goes by.

- C. L. Ryley.

----o----

THE BOOR OF BOOKS

Time is a river - books are the boats,

Volumes are wrecked and lost from the floats,

Only a few - the testings endure,

The Bible and Shakespeare, these I am sure

Will live on in all ages and lands,

Not lost on the shore, nor hid in the sands.

II

This book has come to us from the dark past,

Shedding light in its pathway first and last,

A message it brings to you and me,

Spirit of the world's fraternity;

The inestimable gift of God to man, -

Guide of our faith in the Great I Am.

III

On this Book of books our faith relies,

A help to those who open their eyes

To its pages of truth, and not despair,

Nor pause to weep in the silence there,

But with hearts uplifted - souls rejoice

In songs of praise by an Angel voice.

IV

Time is a river - books are the rafts

That float its currents like arrow shafts.

Among the volumes, great and small

The Holy Bible is above them all.

From the beginning the word was truth,

The Alpha and Omega in age or youth.

V

The long Gulf Stream of Brotherhood,

Warming hearts in northern latitude,

The pilot of the ship that sails,

His chart - the Bible which never fails;

His compass and his star shall be

This headlight on the trackless sea.

VI

When the waters faileth from the sea,

When floods decayeth and dry land shall be,

When the sound of the grinding is low,

And man to his long, long home shall go,

The Bible then shall lift the darkened pall,

And faith and hope shall triumph over all.

- Odillan R. Slane

----o----

DEMOCRACY

Democracy is not unlike other human institutions: it will not stand merely by its own virtue. If it lacks the loyalty, courage, and strength to defend itself when attacked, it must

perish as certainly as if it possessed no virtue whatsoever. Without acceptance of this principle Democracy is merely an imposture.

Ordeal by Battle. F. S. Oliver.

----o----

THE BUILDER

EDITORIAL

NOTE. - As stated in the July issue of The Builder, Brother Robert I. Clegg of Cleveland, Ohio, has accepted Brother Newton's invitation to write the editorials and take charge of the questions and correspondence incidental to this number. Brother Clegg's rare knowledge of and insight into things Masonic have had ample demonstration in the past, to our Members, and it is a pleasure to welcome his genial personality into this column. Geo. L. Schoonover, Secretary.

WILLIAM JOHN CHETWODE CRAWLEY, LL. D., DC. L.

NO more captivating personality ever rose in the firmament of Freemasonry than Brother Crawley. He was Grand Treasurer of Ireland, a member of the Supreme Council, Dean of the University of Dublin, and many other honors were his.

A frequent contributor to the Ars Quatuor Coronatorum he was known all over this world of ours as a Masonic scholar of high degree. Thousands of miles from home there were Grand Lodges proud to do him honor and to confer upon him such merited distinction as was within their power to grant.

As a correspondent he was at the call of any one of us, no matter the official prominence of him who wrote. Full of keen wit, brimming with information from his abundant store of facts, brilliant with a literary style that adorned all it touched, his letters were cherished in all lands. With what courtesy he dignified argument and with what genial fellowship he corrected the erring!

In directness of utterance he was a modern Mackey. He was not content with the plain statement as was Hughan but weaved the graces of rhetoric freely into the fabric of his recorded research. Few can follow continuously for long distance reading the cool mathematical precision of Gould but Crawley was ever an enchanter and in his lively company the path of progress was appealing with pleasure and profit.

Age curbed his eyes but never dimmed his mental vision. His hands grew feeble but his grip no less friendly. As an ideal examplar of the Man Masonic he blazed a way, even unto the last, abounding in good works.

He is dead. His glorious sun has set. On March the thirteenth of this year Masonic students everywhere lost the brightest of their number. Eternal Peace be his!

* * *

ANCIENT ARABIC ORDER NOBLES MYSTIC SHRINE

One of our correspondents tells us that the name of the "Shrine" was by no means selected in any haphazard method. Take the initials A.A.O.N.M.S. Transposed, these letters are capable of being arranged into "A Mason."

"This is not the result of accident for the Shrine founders were not limited to any certain words or to any particular title in choosing a name for the new organization. I am assured that they evolved the cabalistic initials after considerable deliberation."

The idea of the brother appeals to us. We sincerely trust the facts are as our informant declares. That all "Shriners" are Masons is patent to all and we like to believe that the several degrees received on the road to the Shrine have further impressed the lessons of the first three.

It would indeed be a pleasing conviction to be assured beyond all possible doubt that the founders selected the name with the avowed purpose of emphasizing the term "A Mason."

But if that was the case how comes it that the fact is not better known? If it had that impressive significance at the start why was it so soon forgotten? Granted, for the sake of argument, that the words are intended to teach an important lesson in themselves and it seems strange that the matter should so soon fade from general recollection.

While we are discussing the "Shrine" we are reminded that recently there came to our desk a circular advertising a "History of the Shrine, giving the origin and history of the Order from the year of the Hegira 25 (A.D. 644), at Mecca in Arabia." On the contrary we had a letter about the same time from an Orientalist of repute and a devoted Mason who stated that in his travels abroad he had made careful study and that the Shrine was in his opinion the work wholly of Brothers Florence, Fleming and their associates with some assistance perhaps gained from a reading of the Koran.

When brethren probably equally well informed have so little in common in their rendering of the points at issue there is ample opportunity for some of our members to unravel the truth from this uncertainty. Did the Shrine result from the labor of recent or remote years? Was it born of the devotion of a few whole-souled Masons less than fifty years ago or did they merely give it a further lease of life ?

* * *

CERTIFICATES AND RECEIPTS

Perhaps some research may be tried on the batch of certificates and of receipts that a Mason is supposed to have within easy reach. At present there is no uniformity to them. They are of all sizes and kinds.

If all the receipts were alike in dimensions and if they carried such certification as would meet the requirements of all Masonic bodies, then it would be an easy thing to put them all into the one holder for safe keeping. That would be convenient though bulky if the brother was a member of most of the bodies and had a complete collection of documents.

Within sight of the writer of these lines are some of his Masonic certificates that were evidently designee for framing. By no possibility could they be put into small compass. One is about two feet long, and a second is but little less. The various traveling certificates are usually too large for comfort in the pocket though excellent for framing as wall decorations. Life membership certificates are rarely of small measurements and therefore do not seem to be designed for pocket purposes of any sort.

One lodge has a neat receipt for dues that has on one side a miniature reproduction of its charter and a concise certificate of the bearer's standing and of the lodge's legitimacy.

The whole thing is folded once in a final total area of not more than two inches in any direction.

As the "Shrine" has adopted a card of uniform size there might be an advantage as already stated if this size were more generally duplicated by other organizations.

A still more radical plan has occured to us and that is to use a single piece of say parchment or Japanese vellum or any tough thin paper. On this would be such a compact certificate as would be acceptable in Lodges working under Grand Lodges requiring these documents to be shown by visitors.

On the same sheet there would be a space in which there could be printed some similar line of notification as "The Bearer is also a member of the following Masonic bodies and his dues are paid to the dates as witnessed by these seals." In the spaces left for the seals so mentioned there would be affixed adhesive stamps each bearing the date of the dues paid, the name and address of the Secretary, the seal, and location of the Masonic body to which it referred.

At the beginning of the year the member on paying his dues to the Lodge would receive the above described receipt. On paying his dues to the other bodies he would be furnished with the stamps and these placed in the prescribed location where they belonged would be neat and in very small compass, no larger anyway than the seal impressed upon them.

A plan of this description would reduce the difficulties already discussed and would avoid the trouble of handling the individual receipts. Loss of any one certificate or receipt is always an annoyance but once the stamps are securely attached there would be but the single document to handle.

This comprehensive document might be fitted to the card case and be constantly within reach. How many times has a Mason away from home, and perhaps while he was in his home city, failed to go to a Masonic meeting because he could not lay his hand on some missing piece of paper.

* * *

THE PREPARATION ROOM

Years ago there came to the preparation room of a Lodge in a leading city, a Lodge of prominence in all particulars save one, a candidate for the Degrees of Masonry. Many of his friends were zealous Craftsmen. Several relatives had held office in the mystic circle. He himself had long had a most favorable impression of the fraternity and nothing but circumstances beyond his control had hitherto prevented his application being acted upon. Now he was able to go ahead.

With much satisfaction and with very great seriousness he presented himself for initiation. From his boyhood onward there flashed across his mind all that he had heard and imagined of the secret ceremonials. Its undoubted age set the "work" in a unique category.

Beyond all question Freemasonry must be the inheritor of ancient customs well calculated to permanently impress important truths. What a fund of philosophy was in store! What magic of psychological application was in prospect !

Thus he reasoned. His outlook was not without foundation. Each of us knows the facts. And the Lodge had high repute. Its Master had twice occupied the East. Of mature experience he was a workman of renown. Years previously he had been presiding officer of that very Lodge, recently a sudden death in the line of Wardens had brought him again into the chair of authority. In other branches of Masonic activity he was also a

ritualistic expert. His surroundings in the immediate personnel of co-workers, and in the beautiful accessories of the Temple itself, were all calculated to reaffirm and to deepen the labor of the controlling genius, the Worshipful Master.

But one defect was there. As the candidate influenced by his preliminary training came unto the preparation room his mind was as plastic wax, ready for the thorough and prompt retention of whatever impression might be applied. To him came the Stewards, "Good Fellows" in all that the term implies.

The Constitutional Questions, solemn inherently were nevertheless made almost perfunctory by careless reading, if not indeed rendered nugatory by complete forgetfulness of the main object - preparation of the candidate's mind, something beyond and above all other preparation.

The candidate listened to a conversation about goats and gridirons, pokers and other piffle. Some mock sympathy was extended to him. There was general mirth. Dignified as were the subsequent ceremonies, they had a big handicap.

Years slipped away. The candidate in turn became an officer. As a Steward he attempted to profit by the example once set before him and to improve upon it. As Master he caused the position of Steward to be filled only by those whose diligence and dignity were ever under constant dicipline.

Knowing what had happened to himself he took no chances.

Upon Committees of Investigation he also placed earnest, watchful and impressive brethren.

Confident that the after ceremonies gain their greatest efficiency when there is most complete suitability of the raw material he insisted that preparation must begin long before the candidate reached the preparation room. In none other manner may the labor of the officers accomplish maximum good.

----o----

THE LIBRARY

THE CHOICE OF A WORKING LIBRARY FOR A LODGE

TONIGHT is the close of a torrid day. Record breaking temperatures have prevailed. Driven from offices by the fierce heat as soon as the labor of business is relieved we enjoy the out-of-doors. At last we are free of the four walls, floors and ceilings. Here we breathe a purer air. Gone is the grind. Our four walls are the very horizon. Sheltered are we by the sturdy trunk, the spreading branches, and the luxuriant foliage of a splendid tree. Planted in an easy chair we scan lazily the evening newspaper and then drowsily watch the setting sun descend in a bronzypurplish gold of glorious hue.

Over on the fence hangs a coat. Out of the pocket peep a letter or two. Forthwith these missives are taken. A few sentences stick out of them beyond all the other paragraphs.

"Don't forget the 'Library.' " Too hot for libraries.

What else does he say? "Did Brother Newton send you any books to review?" No indeed! And "I think that was very kind of Brother Newton," say we.

Another letter is here from headquarters. "Advises that he has written you concerning the 'Library' column." Um, oh well, there seems no help for it. Something must be done about that column "copy."

Ah, here's a find! This is truly some letter. "I wish you would discuss the questions arising out of the development, as well as the beginning, of the ordinary Lodge Library."

Now that is sure some inquiry and some job.

Mind you, he does not ask for a suitable Library for an individual but one for many. There is a difference. A brother picks out his own collection of books fol the home, his individuality is shown to some extent in the selection. But in the choice of a Lodge Library the circumstances are not quite the same, the books are chosen for various persons of quite unlike tastes and requirements - that is, if any plan is adopted at all.

How many lodges have a "working" Library ? Only the other day in the course of an inventory, a Lodge Library was disclosed. There it was, back at the far end of a property room. From the dust on the glass you would assume that the contents of the case had not been touched for months or perhaps longer. How shall such a Library be galvanized into life, given at least the semblance of vitality ?

Let us take a look at the books of the ordinary Lodge Library. Mainly reports are they. Seldom do you get beyond a collection of the doings of Grand Lodge Communications and the other books or pamphlets coming from the same source. These are most valuable for their purpose but they are limited, too much so for the general infolmation of the brethren.

Supplement them with the best of encyclopedias written for Masons. The finest of Masonic histories are none too good for the Lodge Library. If you are in doubt as to

which is the best to buy of these books for the Library, then resolve the doubt by buying all whose merits arouse any conflict in your estimation.

Much depends upon the amount of money you have decided to devote to the Library. Already in the columns of The Builder lists have been submitted for the most economical of Lodge Libraries as well as for the more expensive. If you are in doubt then tell us your individual desires, the expenditures you prefer to make, and The Builder has a department that will cheerfully meet your requirements in every possible particular.

There are several books not to be obtained in quantity as yet. In this class we need sundry additions to the fiction of Kipling, Cobb, Burrill, Ellis, Kennedy, Lloyd, and others. In this section, the Masonic Library books of relaxation, we ought to have some music. Wesley, Sullivan, Mozart, the last in particular deserves cultivation. Few indeed, altogether too few, are the musicians who know that Brother Mozart wrote very fine compositions for Masonic uses. These ought to be reproduced and cultivated.

Of course you will have in your Lodge Library the first volume of The Builder and Brother Pound's "Philosophy." You must not neglect these essential sources of data arranged primarily for we Masons of America.

More than the collecting of literature is the absorption thereof. How shall the encyclopedia be analyzed? How shall we proceed with the synthesis of historical essays?

Truly it is one thing to collect-books, and quite another to make studious uses of them.

Browse around in the "Table of Contents." Get acquainted with the "Index." Here and there you will find mention of something that excites your interest. Go after that reference. Probably that first passage or chapter suggests another matter closely correlated and which on again referring to the index you will see has further treatment

elsewhere in that book, or maybe you will run across the subject in some other volume of the Library.

This is one way to unearth the material in the books. An easy way it is, but not the most satisfactory from sundry angles.

Let us look at this matter fron another standpoint. Suppose we ask ourselves a few questions. "What, for example, is a most important feature, not the most important feature, mind you, of Freemasonry?" Among them you will probably reply "Age." In this opinion you are absolutely correct. How is this view to be confirmed or amended?

You can pry this information out of the encyclopedia by a search along the following lines: Adonis, Mysteries of; Cavern; Cabyric Mysteries; Chaldeans; Crusades; Cologne, Charter of; Comacines; Culdees; Druidical Mysteries; Druses; Egyptian Mysteries; Essenes; Guilds; Mysteries, Ancient; Osiris, Mysteries of; Orphic Mysteries; etc.

Only the most complete of Masonic encyclopedias will contain such profuse references. Take a few notes of every one of these little essays. Put your extracts on cards. When you have collected the set of references assemble them in the order of the dates, that is chronologically. Now you have an assortment of facts giving you the best of foundations when you allude to the antiquity of the Craft.

Bring up your information to the inception of the Grand Lodge system. Consider the circumstances attendant upon that departure. Investigate conflicting sources of Masonic authority, particularly in this connection look up Lawrence Dermott and his Grand Lodge, and of the steps whereby the United Grand Lodge of England came into being. Meantime you will not overlook the history of your own Grand Lodge nor the course of the stream down which its authority from start to finish has flowed even unto your own Lodge.

The foregoing is but one of the many alluring paths of Masonic research. Other delightful directions are waiting. Pursue any of them.

Another thought is this: The degree to which Freemasons are informed determines Masonic influence. Initiation points the way but only the studious walk therein.

Whew, how warm it is! Long since the sun sank out of sight. Darkness has fallen upon us. Alone these rambling comments are jotted down under the lamp with the air still sultry. Around are books galore. Many of them just ache to be reviewed. Let them wait. Truest of friends are books. Neglect annoys them not. Bedtime approaches and no opportunity is left for even a parting dip into any of them. A regretful glance is all that now their covers may receive from us. Good night.

----o----

THE GREAT HOPE

Think it all through from end to end, visit every altar that man has uplifted in the midst of the years, fathom every philosophy and every faith, and the solitary hope of man in life and death rests upon his kinship with the Eternal - rests in the truth that "the spirit of man is the candle of the Lord." - J.F.N.

----o----

TRUE FOR ALL MEN

To believe your own thought, to believe that what is true for you in your private heart, is true for all men; that is genius. Speak your latent conviction, and it shall be the universal sense; for always the inmost becomes the outmost, and our first thought is rendered back to us by the trumpets of the Last Judgment. - Emerson

----o----

BILL JONES, FREEMASON

For two-score years, or maybe more,

Bill Jones had run a country store.

His shrewd kind face, bewhiskered 'round,

From morn to night there always found.

Save at his meals, and short they were,

'Cause Bill believed all food's savor

Should second be to business scent;

That, if neglected, custom went

Where stores were run more pleasingly,

And storemen worked unceasingly.

The business creed of Jones was such;

No better, and perhaps not much

To brag about. And yet old Bill

Had other traits his life to fill.

Of this I'll tell you, for behold

When evening came, the last sale sold

And the doors were locked, Bill set

Out brisk for home, and soon to get

Ready for Lodge. A Mason he,

Although I must confess it be

No more than right to say out loud

Jones was not an expert overproud.

He had his failings, poor old Bill.

You'd sure have laughed, well nigh to kill,

Had you been there when long agone

We elected Bill a Deacon.

He tried so hard to fill the place,

You could not keep a straightened face,

Such tricks his memory played him.

His chances were so very slim

That he soon tumbled and resigned

In favor of another whose mind

Had fewer kinks than Brother Bill

And fewer troubles with his will.

Did Bill get mad and quit ? Why, no!

I guess he felt a little raw,

But never enough to show it.

Stout-hearted he, there was no quit

In good old Bill's Masonic way.

Just where he stood, he stood to stay.

There was no office then for Bill;

Grand Lodges somehow fail to fill

In an office for such as these

Whose rhetoric is not to please.

But Bill he waited not for long.

His heart was in the work. Among

The visitors his welcome hand

Was as the glimpse of Promised Land.

His beaming face, his cheery nod

Old-fashioned manners - maybe odd

Were gracious at the outer door.

And in the work done on the floor

They lent a help of potent force.

As you'll admit, and quite of course,

Bill found a bigger job his place

Than that he left. By saving grace

A general rule it is, you bet

We often find the work we get

Is not our kind, and then it's easy

For any man of brains to see

He'd better stop but not unkind

With Providence nor sore in mind.

Just fill your place as does old Bill,

Repining not. His feet don't chill!

Honors official ? Oh, I say,

Within that heart of Jones' there's light.

Many a day has he a sight

Of the vision that sometimes comes

In palaces or dirty slums,

To brighten hope and dry a tear,

To quicken faith and banish fear.

Live on, good Bill! Thy joyous smile

Shall sweeten us when here awhile

And bring us happier to that bourne

From whence no traveler may return.

- R.I. Clegg.

----o----

SHAKESPEARE

Magical, myriad-minded!

Thy mighty pen

Hath conquered all men,

Even to the remotest bounds

Of our wide earth - Gonnoske Komai.

----o----

THE QUESTION BOX

THE RITUAL OF ANCIENT EGYPT

What is the Ritual of Ancient Egypt, and is it in convenient book form? What does "V. S. L." stand for? - G.R.D.

The Book of the Dead, that Elder Brother among books, has been deemed a ritual. We do not think that the researches of the various Egyptologists have exhausted the possibilities in this direction and from time to time we hear of further attempts to unlock the old mysteries. Some months ago our good Brother W. John Songhurst, Secretary of the famous Quatuor Coronati Lodge at London sent us a circular announcing a book on the ritual of ancient Egypt but we did not preserve the slip. It may be that he can supply another if our correspondent will send on his address to Brother Songhurst, 27 Great Queen Street, London, W. C., England.

What is known as the "Egyptian Rite" was mentioned by Brother Waite as having its ritual printed in the columns of L'Initiation, a French publication. However, he did not give the date.

The Ancient and Primitive Rite of Memphis claims to be derived from Egypt. One of its leaders, J.E. Marconis, has written a couple of treatises upon it in French, and Gottlieb has a brief history of it in English. No complete exposition of its many degrees has appeared to our knowledge.

"V.S.L." means the Bible, the Volume of the Sacred Law.

* * *

THE ORDERS OF ARCHITECTURE

Please enlighten me regarding the Five Orders of Architecture, the Doric, Ionic, Corinthian, Tuscan and Composite. I would like to know if any actual organization exists and also the name and address of the Secretary. - J.P.K.

By Order in architecture is meant a system of all the members, proportions and ornaments of columns and pilasters, or the arrangement of the projecting and visible parts of a building, so united as to form an ideal and complete whole. The word "order," it is true, is sometimes applied (as with fraternal organizations) to a class or body of persons united in some common bond but we are not aware of the existence of such an organization as our correspondent has in mind, so far as we are able to understand the questions.

* * *

COLORED LODGE CHARTERED BY WHITE GRAND LODGE

I have been informed that a colored lodge has a charter from a white Grand Lodge in the State of New Jersey. Please give me what information you can on that subject. - H. S. B.

A number of years ago one of the lodges in that State admitted to membership several applicants not of the white race. They were few in number and it would not be strictly accurate to call that lodge by any designation that implies the majority of the membership was colored. The complete facts are discussed in a pamphlet printed by the Grand Lodge of New Jersey and which can doubtless be obtained by communicating with the Grand Secretary, Bro. Benjamin F. Wakefield, Masonic Temple, corner of State and Warren streets, Trenton, N. J.

While lodges in the United States are usually sharply divided on the color line, foreign jurisdictions are seldom so limited. Under such conditions abroad it would not be at all surprising to find a colored lodge chartered by a white Grand Lodge.

* * *

TEMPLARISM IN ACTION

I am looking for something on Knight Templarism, something along the line of a clear exposition of the teachings and principles of the Institution. I do not care for the history of the Institution but more for an elucidation of principles and their application in daily life, something which will help us to educate our members more clearly as to its true purpose, aside from the instructions in the ritualistic work. - M.P.O.

Please pardon us if we say that of all books of instruction that seem most pertinent to such a need there is none that appeals to us as does the Bible itself. Almost any of the epistles of Paul suggest the very material you seek. Read the second chapter of the epistle to the Ephesians and right up to its very climax in the twenty-second verse it will surely appeal to the Knight Templar. Or go on to the sixth chapter of the same epistle with its symbolism of the whole armor of God and note its applicability to every soldier of the cross. So convenient is the Book of Books and so inexhaustible are its riches for the purpose named that we need offer none other source of instruction for the Templar's first choice.

* * *

THE WAGES OF A MASTER MASON

Will you kindly answer the following question through The Builder: What are a Master Mason's wages? -J.N.H.

The wages of a Fellow Craft deal with the material satisfactions of life, the things of the present. The wages of a Master Mason are to enjoy the happy reflections of a well-spent life and to die in the expectation of immortality, the hope of a blessed hereafter. Ah, my brother, when you and I rehearse the ritualistic work do we not read the lessons aright, to teach the initiate how to plan his future conduct, how to order his work through a lifetime, and how to die. These are the duties of him who gives the brethren good and wholesome instruction.

* * *

THE PLACE OF BURIAL

In our lecture this statement is made "Buried as near the S. of S. or H. of H. as Jewish law would permit." What Jewish law affected the burial of bodies, and what distance did it prescribe? - J.W.

Contact with the dead body was deemed a cause of uncleanness among the Jews, something to be avoided as much as possible. Obviously it was out of the question to bury the dead in a place reserved for the entrance of the officiating High Priest and he only at an annual visit. But on the other hand it was an indication of great respect for the dead that a body be interred as close to the sacred precincts as could be done without giving arise to the contamination already mentioned. That this distance was specified in exact terms we do not discover. The Biblical word "nigh" is a fair specimen of distance designation under such circumstances.

***

THE SYMBOLISM OF THE APRON

I have had the privilege of visiting in a few jurisdictions and apparently all agree on the E.A. method although not fully explained to the candidate why. In the F.C. it would seem to me that as workmen, the ancient apron being a garment of utility, the fullest extension of the lower part would be most consistent, and that the triangle shape is consistent for a Master or Overseer who is not obliged to consider it a garment of utility necessarily. I have seen these two methods reversed and would like to know a little more about the "whys" than my present meagre facilities allow to me. - J.C.K.

The triangular folding may signify either of two things: First, that state of relief from the rough labor of the common workman that comes after the heat and burden of the day, when, contented with his service, he seeks refreshment, or it may mean that thenceforth he that so wears it is qualified for more advanced work than when it was worn as a protection against uncleanliness or attrition. Secondly, it reminds one of the shape of that tool of unity, the peculiar implement of a Master Mason for harmony. Elsewhere than in the United States this working tool is not so commonly employed and therefore we are

likely to find some variations in the manner in which it is here symbolized and discussed. To this cause is it probable that the discrepancy may be ascribed.

* * *

THE FUNERAL OF BURNS

Burns as you know was given a military funeral. Why it was not Masonic is a question which I have asked several of my friends without satisfactory replies. One of them was of the opinion that our present service was of later origin than the death of Burns. Brother Brown, in your January issue, says: "While a youth he (Burns) had witnessed a funeral conducted by the Institution of Masonry. That sight he never forgot." Presumably Brother Brown knows how it was then conducted and he may also have the information for which I am in search. One other Question: - To what did Burns refer in the lines:

When Masons' mystic word an' gri'

In storms an' tempests raise you up,

Some cock or cat your rage maun stop,

Or, strange to tell,

The youngest Brother you wad whip

Aff straught to hell - C.M.S.

The suggestion of the friend that the death of Burns antedated our Masonic funeral ceremony does not seem to fit the facts. Burns died in 1796 while the Constitutions of 1754 give instructions as to the conduct of funeral processions and presumably other parts of the ceremonies were settled and practiced long before the passing of Burns. That he should not have had a Masonic funeral was probably due to the rule of the 1792

Constitutions which provided that "No Mason can be interred with the formalities of the Order unless it be by his own special request communicated to the Master of the Lodge of which he died a member." How few of us arrange these things today, and how likely it is that Burns overlooked then, as we might now overlook, that provision of the Constitutions. The second question is much more recondite. One immediately thinks of the relation of cock and cat to necromancy and so forth. But we will submit the verse to our readers for their criticism.

* * *

THE TALMUD AND THE VEDAS

What is the "Talmud" and the "Vedas" and do you know if they can be purchased? Also is the "Septuagint" the old Testament as we have it today ? - J.A.K.

The Talmud is the great Rabbinical literature which grew up in the first four or say perhaps six centuries of the Christian era This immense store with the old Testament jointly became the "Bible" of the Jews. Editions, condensed or elaborate, are to be obtained in one or many volumes from dealers in theological treatises. The Vedas are the literary productions of the Sanscrit, that far eastern branch of the Aryan people. These form the foundation of the Brahmanical system of belief and on them, too, such philologists as Prof. Max Muller have expended tremendous toil. Numerous translations of verse, etc., are to be obtained of this extensive product of the past. The "Septuagint" is an Alexandrian version of the Old Testament but the Bible has experienced many revisions since the Greek translation of 200 years B.C.

* * *

CORRESPONDENCE

FLORENCE WAS A MASON

Surely you are mistaken as to "Billy" Florence, founder of the Shrine not having been a Mason. Here is an extract from "One Hundred Years of Aurora Grata, 1808-1908," published by Aurora Grata Consistory, N.M.J., (Brooklyn, N. Y.) 1908:

"On Sunday the 21st of April, 1867, the Lodge of Perfection held a special meeting at the Metropolitan Hotel at two o'clock in the afternoon for the purpose of conferring the Ineffable degrees by Communication upon Bro. William J. Florence, who was 'about to depart for Europe,' as the minutes say. There were present Ill. Bro. McClenachan and one other member of the Supreme Council for the Northern Masonic Jurisdiction, two from the Southern, and a number of members of Aurora Grata. The degrees of the Council, Chapter and Consistory were conferred upon Bro Florence before his departure. This was the trip made by him to the Old World preceding the establishment of the Ancient Arabic Order of the Nobles of the Mystic Shrine in the United States. Bro. Florence brought back monitorial, historical and explanatory manuscripts and communicated the secrets of the Order to Dr. Walter M. Fleming of Aurora Grata Consistory, who was empowered to introduce and establish the Order in America. It was determined to confer the Order only on Freemasons, and on the 16th of June, 1871, four Knights Templar and seven members of Aurora Grata Consistory, 32d, were made acquainted with the secrets of the Order by Dr. Fleming and Bro. Florence. It was decided to engage in the establishment of the Order, and on the 26th of September, 1872, the organization was effected and officers elected. Nine of the thirteen founders of the Mystic Shrine in the United States were members of the Aurora Grata bodies."

If this book is not in your library it should be. Only last night I talked with a veteran Mason who was active in those days. He says William J. Florence was a stepbrother of Peter Conlin, police captain in New York City, and was brought up as Conlin, changing the name or reverting to his father's name when he reached years of discretion. Curious that today The Builder should come to hand with a query as to Florence, and that the statement should be so positively made: "He was not a Mason, but a Roman Catholic." Fie on the "but" Brother!

Henry D. Somerville. New York.

* * *

CHURCH INITIATION

Speaking of your answer in the Question Box, headed "Church Initiations," here is an extract from Gobbet d'Alviella's "Eleusinia," (French edition), p. 126:

"It has sometimes been pretended that Jesus had a double teaching: One, exoteric, for the body of the faithful, the other esoteric, for the Apostles, who were especially charged with assuring the transmission of the mysterious doctrine, against the day when the latter might be safely made public. This thesis, which, formerly maintamed by Valentin and other Gnostics, had still found in the 19th century, ingenious defenders, is today completely abandoned. If there be a single evident historic truth, it is that the Christian cult, in its beginnings, had nothing hidden. It was accessible to all who accepted the Christ as a Messiah. . ."

Personally, I think the body of evidence is against the Count's contentions, and I am not ready to abandon the older theory; but his position in the world of letters is such as to entitle his opinions to respect.

R.J. Lemert. Montana.

* * *

LIQUOR LAWS IN ALABAMA

I wish to call your attention to a slight error, if some one has not already done so, made by Rt. Worshipful Bro. Parvin in his answer to the question of "A.J.H." regarding the percentage of Grand Lodges of the American Union who have taken a definite stand pertaining to the application of one engaged in the Liquor Traffic.

Bro. Parvin quotes from "Recollection" regarding the Alabama law.

"In the Code of the Grand Lodge of Alabama, we find the law to be that petitions from such parties are accepted and no legislation made against receiving them into membership."

When as a matter of fact the Edicts of the brand Lodge of Alabama, are very strong in their mandates against such parties being accepted.

I quote here this Edict under the head of Membership, viz:

No. 277 - "Membership - Liquor Dealers Ineligible - one who is engaged in the business of selling spirituous, vinous or malt liquors is ineligible for membership."

No. 278. "Same - This disqualification applies to a bookkeeper and traveling salesman in the wholesale liquor house; also to a stockholder in a corporation engaged in the business of selling liquor."

No. 279. "Drug Clerk Eligible - A prescription clerk in a drug store where liquor is sold by wholesale, is not engaged in the business of selling liquors, and therefore not ineligible."

No. 280. "Same - A traveling salesman for a wholesale drug house which also sells liquor is ineligible for the degrees unless he confines himself exclusively to the sale of drugs." Joseph E. Patterson, Alabama.

* * *

MASONRY'S SPIRITUAL SIGNIFICANCE

For many years I have been striving to find a spiritual basis for Freemasonry. I belong to that "frenzied" minority, who holds that every symbol in Freemasonry has its spiritual significance. I am one of those "dreamers" in Freemasonry, who holds that the mission of Freemasonry is to spiritualize, through a spiritual interpretation of its symbols, the consciousness of man, that he may be free - free from consequences of sin. "Ye shall know the truth and the truth shall make you free." I am one of those Masonic "hallucinists" who sees in the raising of Hiram Abif, the salvation of man, and his at-one-ment with God; who sees his return to that perfect spiritual consciousness from which he fell.

Now, my dear brother, if you have any contributors to "The Builder" who can see beyond the moral plane of Freemasonry, or its historicity, let's hear from them, remembering that, "He who sticketh to the letter sticketh to the bark."

Willis H. Leavitt, Missouri.

* * *

IS AN E.A. A MASON?

Have taken an interest in the Question Box of The Builder, particularly in regards the question of J.H.H. - "is an E.A. a Mason?"

Take the Question, Where were you made a Mason? and, What makes you a Mason? Are the answers not conclusive that an E.A. is a Mason?

I was made a Mason in Grand River Lodge No. 151, and that Lodge, like all Lodges in the Grand Lodge of Canada, transacts all of its business in the E.A. Degree, and E.A's. are allowed the privilege of voting and make motions. F.C. and M.M. Lodges are only held for conferring degrees or business extraordinary.

The only privilege that an E.A. has not is that after death he is denied Masonic burial.

There is a phrase in our Idaho work which I wish you would give me light on. "If within the first square or angle of my work." What does it mean or convey?

C. T. Laschinger, Idaho.

* * *

THE ETHICS OF THE BALLOT

I read with interest the letter from Bro. G. Middleton on "The Ethics of the Ballot." This is a point that has been much discussed by various brethren here and one that has caused our Lodge some trouble. To my mind I consider it the DUTY (not privilege) of any brother who knows anything detrimental about a proposed candidate to report it at once to the Investigating Committee. I always feel if I am a member of an Investigating Committee and if we bring in a favorable report on a candidate who is rejected on ballot, the Lodge has passed a vote of censure on myself and other members of the Committee. I would be glad to hear what other Brethren have to say on this important matter.

A.G. Rawlinson, Saskatchewan.

* * *

THE DIONYSIACS

In "The Question Box" for July you say of the Dionysiacs, "They are the first order of architects, or which we have record, who were a secret order practicing the rites of the Mysteries." You also quote Prof. Robinson as saying, "We know that the Dionysiacs of Ionia were a great corporation of architects and engineers who undertook, and even monopolized, the building of temples and stadia. . ."

From my knowledge of the classics I am aware that the Dionysiacs were "a secret order practicing the rites of the mysteries" and that they "built temples," at least in the sense that a Masonic lodge "builds" its temples or that a manufacturing company "builds" a factory. Of the other statements I have never seen any proof although such second hand statements as that you give here are common.

I would be very glad if you could refer me to proof of these other alleged facts. I don't mean references to some other encyclopedia but actual quotations from writers contemporary with the Dionysiacs or at least earlier than the second century A. D.

The statements about which I feel rather doubtful are:

I The Dionysiacs were an "order of architects" or a "corporation of architects and engineers."

II. They "built temples" in the sense that a carpenter or an architect builds a house, not in the sense that the architect's employer may be said to build it.

III. They "build stadia."

IV They "even monopolized the building of temples and stadit." In connection with No. I., I might suggest the question, were any but "architects and engineers" admitted to membership ?

A. Barnett Jones, Michigan.

* * *

THE BALTIMORE CONVENTION

In a recent number of The Builder there was a statement in which the writer stated that the Baltimore Convention was held in 1843 in which 16 Grand Lodges were represented. I was made a Mason in June, 1856 - was a student of Anthony O'Sullivan, who was then Grand Secretary and Grand Lecturer of the State of Missouri and was a member of that Convention.

O'Sullivan taught me, that the Baltimore Convention was held in June, 1842, in which all the then existing Grand Lodges in the United States were represented excepting New Jersey and Pennsylvania, they being York Rite Masons did not participate or affiliate in any way in the proceedings of that Memorable Convention. That Convention was composed of three delegates from each State Grand Lodge, Grand Master, Grand Secretary and Grand Lecturer. Missouri was represented by Joseph Foster, Grand Master, and Anthony O'Sullivan, who held the dual position of Grand Secretary and Grand Lecturer. John Dove, Grand Secretary of the Grand Lodge of Virginia, was the Secretary of that Convention. Everything pertaining to English feudalism was eliminated and a purely American system was adopted covering the first, second and third degrees. And from the Thomas Smith Webb Monitor and Cross Masonic Chart, a monitorial lecture was adopted for each degree.

John Dove, Grand Secretary of the Grand Lodge of Virginia, was the Secretary of the Convention. John Dove of Virginia, C.C. Moore, Editor of the Cincinnati Gazette, a Masonic magazine, and Anthony O'Sullivan of Missouri, were appointed as a Committee with power to act, to collate what had been agreed upon and publish a monitor for the use of all the Grand and subordinate Grand Lodges in the United States.

The Convention adjourned sine die. The delegates returned to their several homes.

Soon thereafter this Committee undertook the work. Moore of Cincinnati insisted on injecting into the book a lot of stuff which had not been adopted by the Convention. To this, Dove and O'Sullivan objected; soon thereafter Brother Dove died.

O'Sullivan and Moore could not agree as to the matter to be so published and while dragging along in this way Moore died, leaving O'Sullivan as the sole survivor of the Committee. Hence no National Monitor was ever published, leaving each Grand Lodge jurisdiction the right to continue its own choice as to Lodge Monitor.

I am now over eighty-two years young, and have been a Mason over sixty years, was taught esoteric Masonry by O'Sullivan, who died of cholera in St. Louis in September, 1866. What little I know about Masonic history, I have learned by reading good books, and along with other reading matter, I enjoy reading the many good articles as published in The Builder. And at my advanced age, I am still a student, a charter Member and Secretary of the Fresno, California, Masonic Library Association. In this we boast of having the most complete Masonic Library on the Pacific Coast.

J. G. Anderson, California.

* * *

JACHIN AND BOAZ

Brother C.W.: - If you will turn to II Samuel, 7th Ch., 12th and 13th verses, and I Chronicles, 17th Ch., 10th, 11th and 12th verses, or to the end of the last chapter I think you will find the satisfactory answer to your question.

A. L. Howerton.

* * *

ATLANTIS AND LEMURIA

Referring to the question asked by E.P.H. in your June issue, a great deal of scientific and other interesting data on the first of these can be obtained from the book "Atlantis" by Ignatius Donnelly, published by Harpers. He presents an immense amount of evidence on the subject drawn from a wide variety of natural sources, and, to my mind, removes almost entirely from the realms of reasonable doubt, the question as to whether Atlantis existed or not. There are also two books by Dr. Le Plongeon, who with his wife, spent several years in the interior of Central America and Yucatan, examining the ruins of the ancient Mayax cities. He came to the conclusion that there was not only a great empire, whose history has survived in the fragment stories about Atlantis, but that the classic Greek alphabet is really a compilation, somewhat after the style of the Norse Sagas, for memnonic purposes of the events which led up to and accompanied the great cataclysms under which that empire disappeared.

As regards Lemuria, there is a small but concentrated book on the subject, known as "The Lost Lemuria," by Scott-Elliott. It contains certain maps and gives such details as could then be obtained. But his authorities are not yet of a kind generally recognized. Still as a contribution to a solution of this problem it is worthy of consideration.

As to the existence of the continent now named Hyperborea we have only that of geology. That is indisputable as far as it goes, but it has yet to be collated and set forth, even as a scientific hypothesis, so that it is still far from the field of a layman's reading.

I must agree with you as to the writings of Edouard Schure; on trying to get any information from him, as distinguished from his own speculations, I feel as though I had become lost in a cloud of feathers, and was badly in need of a parachute

Dr. Rudolf Steiner, of Vienna, (I think) has also written a book on Atlantis but it is mostly occupied with the question of the mental development of our ancesters at that time, and has nothing to say as to geography or other physical conditions. N. W. J. Haydon, Toronto, Canada.

----o----

RED-HOT DAYS

On red-hot summer days

What comfort it would be -

To have at hand always

An Educated Tree -

To follow us around the town, no matter where we strayed,

And furnish us with shade,

Or if it were a lemon-tree, with lemonade !

- John Kendrick Bangs.

----o----

A PRAYER FOR MAGNANIMITY

O God, I ask for a larger soul, one that can feel Thy magnanimity. I would not only deal justly with all men: I would pity those who deal unjustly. I would be without bitterness toward those who wrong me. I would love my enemies and pray for those who despitefully use me.

It is not that I have personal foes, but that I feel the anguish that burdens the world. The family peace is broken up. The waters we all must drink are muddled.

Ambition, selfishness and greed, always savage, have slipped their leash and are running wild through holy places, spoiling that which is beautiful and mocking at love. And wherever their sinister trail has gone the sanctities of life are forgotten. Lecherous hands reach out for the fair and pure. New perils are laid for unsteady feet. The woes of the poor are multiplied.

My unwilling brothers and sisters have been impressed for hateful work, and there are heaps of fresh earth and wan, tortured faces watching over some of them. And thousands of those who sleep and millions of those who watch had done no violence, neither was any deceit in their mouths.

Surely they did not merit this ! Surely those who loosed the leash did not consider! Something blinded them! Lord, open their eyes that they may see the fruit of their sin, and, in the hour of their conscious shame, in Thy magnanimity, forgive them.

And grant to all who suffer the spirit of One who, deserving the best, received the worst - and forgave. Amen.

- Sheridan Watson Bell.

----o----

ONCE AND FOREVER

Our own are our own forever, God taketh not back His gift;

They may pass beyond our vision, but our souls shall find them out

When the waiting is all accomplished, and the deathly shadows lift,

And glory is given for grieving, and the surety of God for doubt.

We may find the waiting bitter, and count the silence long;

God knoweth we are dust, and He pitieth our pain;

And when faith has grown to fulness and the silence changed to song,

We shall eat the fruit of patience and shall hunger not again.

So, sorrowing hearts, who humbly in darkness and all alone

Sit, missing a dear lost presence and the joy of a vanished day,

Be comforted with this message, that our own are forever our own,

And God, who gave the gracious gift, He takes it never away.

- Susan Coolidge.

----o----

HOUSE OF THE GOLDEN WINDOWS

A hard-working farm boy was accustomed, when his chores were done in early evening, to climb up a nearby hill and gaze in rapture at a castle in the far distance, which, reflecting the setting sun, looked for all the world like a House with Golden Windows, which name this reflective boy bestowed upon it.

One day his father gave him a holiday, and he started of in high spirits to find and gaze upon his House with Golden Windows at close hand. Long was the road, and it was near sunset when he arrived at the place. To his utter dismay the castle of his dreams was an old, tumbledown building, with every sign of decay and abandonment. Ready to burst into tears with disappointment, he was disconsolately dragging himself off, when a little girl came round the corner and inquired about his trouble.

"I came to find the House with Golden Windows - and it's gone!" he sobbed.

"Why, no, it isn't," said the girl. "Come and I'll show it to you," and she led him to a hill back of the hut.

There, to be sure, was a House with Golden Windows, gleaming wonderfully in the brilliant amber of the declining sun; but it was far back along the road the boy had trod so hopefully.

The latter gazed in amazement: it was his own home!

-W.W. Giles

----o----

MY CREED

I do not fear to tread the path that those I love have long since trod;

I do not fear to pass the gates and stand before the living God.

In this world's fight I've done my part; if God be God He knows it well;

He will not turn His back on me and send me down to blackest hell

Because I have not prayed aloud and shouted in the market-place.

'Tis what we do, not what we say, that makes us worthy of His grace.

- Jeanette Gilder.

----o----

FEAR NOT

At old Thermopylae's storied pass,

A trembling warrior to Leonidas

Brought word, "My captain we are lost:

The mailed enemy draws near."

"Courage," cried out the chief. "Be theirs the cost:

Are we not near them, too? Then let them fear.

When on life's field your own heart shakes,

Remember that the foeman's also quakes.

- Edwin Markham.

The Builder Magazine

October 1916 - Volume II - Number 10

MEMORIAL TO LAFAYETTE

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

THE most beautiful group of bronze statuary in Washington is that of La Fayette. It shows a greater number of figures than any other group in the city, and is highly artistic in every way. It is situated in La Fayette Square, very properly, but unfortunately, there are other statues in that square. It deserved a separate site.

The group contains the figures of the French leaders who were prominent as our allies in the War of the Revolution, namely, La Fayette, Rochambeau, D'Estaing, Duportail and De Grasse.

The figures of these officers are all of life size. La Fayette surmounts the pedestal, while the others are at the base; La Fayette appearing in our continental uniform. The figure of America is at the base, offering her sword to La Fayette.

This magnificent group was modeled and cast in France, for which Congress made an appropriation of $50,000 in 1885. It was completed and turned over to the government in 1891, but there was no ceremony or demonstration whatever when it was unveiled.

During the time this group was being sculptured in France, our Ambassador at Paris, Gen. Horace Porter, was making his search for the body of Brother John Paul Jones, which search continued for a period of six years before his efforts were crowned with success.

Mr. Henry Watterson, who was present when Jones' coffin was opened, told the writer that its resemblance to Brother Houdon's bust of Jones was so close that the entire party involuntarily raised their hats.

The critical comparison of measurements of the head, with the sculptured bust of Houdon, the measurements of the body, the searching examination of the lungs, heart and kidneys, etc., by the savants of the French Academy, under the direct guidance of such eminent men as Dr. Capitan and Dr. Papillaut, left no question of identity unanswered.

La Fayette was made a Mason in an Army Lodge at Valley Forge, the degree being conferred by Washington himself. We find several records of his having visited lodges; for example, Lodge No. 9, Williamsburg, Va., just after the surrender of Lord Cornwallis, and in company with Thomas Nelson, John Marshall, and George Washington.

D'Estaing's name is found in the list of members of that famous lodge Neuf Soeurs in Paris. Rochambeau's Masonic record is lost, but (Monsieur Vadecard says) Madame Rochambeau was a member of the Ladies Masonic Auxiliary in Paris, membership in which was dependent on her husband's Masonic identity.

La Fayette served in the battles of Brandywine, Monmouth, and Yorktown. He offered his services to the Colonies in 1777, and being accepted, came at once to America.

The magnificent appearance of the La Fayette statue, though overlooked in its inauguration, attracted unusual attention. It is by far the most beautiful and most artistic of any of its kind in the city, and is the first memorial of the Revolutionary services to any foreigner.

Archbishop Ireland, an Irish enthusiast, in passing was struck not only by the singular beauty of the morial, but evidently felt a twinge of jealousy, for at the meeting of the Friendly Sons of St. Patrick, in York, shortly after, he was the principal speaker and said:

"I charge you, Sons of St. Patrick, to see to it that in Washington City, near the monument of La Fayette and Rochambeau there be erected a monument to some Irish Soldier to commemorate the part Ireland took in the Revolutionary War." At the "meet" of the Ancient Order of Hibernians at Denver in 1902, Mr. Dunleary, in his speech of welcome, said "the roll of honor in the war of the Revolution shows such names as General Moylan, General Sullivan, who led the retreat successfully across Long Island and in whose honor the National Congress is contemplating a memorial in New Hampshire."

At Denver the speech of Archbishop Ireland was repeated (or quoted) by one of the speakers. They probably discovered that General Sullivan (Grand Master of Masons in N. H.) was not the kind of an Irish soldier the Bishop would endorse, and they shifted to John Barry, a captain in the Navy (not a soldier) during the Revolutionary War, whose record was fine.

A Bill paraphrasing Senator Lodge's Bill for the John Paul Jones Memorial, substituting the name of Barry for that of Jones, was introduced in Congress. The Barry Bill was lobbied by its adherents; the Jones Bill was neglected. But the Committee evidently thought it would not do to appropriate for the hitherto obsure Barry and neglect the historic Jones, so the two Bills were reported the same day, and were passed the same day.

At the obsequies of John Paul Jones at Annapolis, April 24th, 1906, when the President, Secretary of the Navy, Governor of Maryland, General Horace Porter, the French Ambassador and others spoke, it was decided to place the body of John Paul Jones in the crypt of the chapel (which was being built) in imitation of the tomb of Napoleon at Paris, and the President also determined to ask Congress to reimburse General Porter for the $35,000 he had spent in the recovery and identification of the

body. General Porter, however, asked that the $35,000 be added to the architect's estimate for the changes in the crypt, to make it more beautiful, which was agreed to.

So the memorial of the great La Fayette and that of John Paul Jones, both Freemasons, are linked by a modern tie.

The ubiquitous Hoosier, who is more practical than aesthetic, gazed intently at the La Fayette statue, evolving an interpretation. Finally he said: "The girl at the base is saying 'Here, Mr. Soldier, I'll swap this sword for some of the clothes on your arm. I need the clothes and you may need the sword.' "

FREEMASON'S MARCH

The words of this song were first printed in Watt's "Musical

Miscellany, (V. III), 1730, under the title "The Freemason's

Health." It appears to many eighteenth century song collections,

the tune most commonly used appearing for the first time in "Pills

to Purge Melancholy," (Vol. 2), 1719. It was popular well into the

nineteenth century.

Come, let us prepare,

We brothers that are

Met together on merry Occasion;

Let us drink, laugh and sing,

Our Wine has a Spring,

'Tis a Health to an Accepted Mason.

The World is in Pain

Our Secret to gain,

But still let them wonder and gaze on;

Till they're shewn the Light

They'll ne'er know the right

Word or Sign of an Accepted Mason.

'Tis This and 'tis That,

They cannot tell what,

Why so many great Men in the Nation

Should Aprons put on,

To make themselves one

With a Free or an Accepted Mason.

Great Kings, Dukes, and Lords,

Have laid by their Swordes,

This our Myst'ry to put a good Grace on,

And ne'er been asham'd

To hear themselves nam'd

With a Free or an Accepted Mason.

Antiquity's Pride

We have on our Side,

It makes a Man Just in his Station;

There's nought but what's Good

To be understood

By a Free or an Accepted Mason.

Then Joyn Hand in Hand,

T'each other firm stand,

Let's be merry, and put a bright Face on;

What Mortal can boast

So noble a Toast,

As a Free or an Accepted Mason ?

----o----

THE STORY OF "OLD GLORY"--THE OLDEST FLAG BY BRO. JNO. W. BARRY, IOWA

THE ONLY FLAG OF THE REVOLUTION KNOWN TO EXIST

PART IV

In Fig. 32 (Color Plate) is a photograph of the only flag now in existence known to have been carried as a regimental flag during the Revolution. If you should enter the flag room of the State House at Annapolis, Maryland, you would see there this most treasured flag labeled as follows:--

"NO. 1--OLD GLORY" (56)

This flag is cherished as THE flag of the Revolution. It is the flag shown by Trumbull in his "Princeton," in his "Burgoyne" and in his "Cornwallis," it is the flag shown by Charles Wilson Peale in his "Washington at Trenton." It is the flag ordered by Washington to be made by Betsy Ross, the wife of a Master Mason, of whom a bit of personal history is now in point.

IN IOWA--THE ORIGINAL MASONIC CERTIFICATE OF THE FLAG MAKER'S HUSBAND

Betsy Griscom married John Ross (57) a nephew of George Ross, signer of the Declaration of Independence. He lost his life in the service of his country, January, 1776, only a short time before Betsy made the first flag. Betsy married Captain Ashburn in 1777. He was soon captured and in a few years died a prisoner of war in Mill Prison, near Portsmouth, England. John Claypoole, a lineal descendant of Oliver Cromwell, (58) had been his friend and fellow prisoner. When released from prison, Claypoole returned to his home in Philadelphia and delivered to Betsy the keepsakes and last message sent by her husband. Later John Claypoole married Betsy, a union blessed with a family of four daughters.

Betsy Ross-Claypoole continued the flag making for her new husband who like those she had heretofore taken, had devoted his life to the service of his country, had been wounded at Germantown and long confinement in Mill Prison had broken his health. So as the bread winner, Betsy Ross-Claypoole continued to make flags until 1827 when she turned the business over to her daughter Mrs. Clarissa Sidney Wilson who in turn continued it until 1857, when she moved to Fort Madison, Iowa Here ended all known record, so I wrote Brother L R. Traverse, P. M. of Claypoole Lodge of Fort Madison, for further information about the descendants of Betsy Ross-Claypoole. In response I received a letter from Mary C. Albright Robinson saying her great grandfather John Claypoole was a Mason and that she had his Masonic certificate under seal of the Grand Lodge of Pennsylvania--that it is written on vellum and in

English, French and Italian. Here was something worth while. And immediately I got secretary A. C. Rowland on the long distance cable tow and urged him to secure the loan of that certificate--a most rare find. Here it is in Fig. 33 (Frontispiece, August), the actual certificate of the soldier husband of the flag maker. It is dated March 30, 1780, and was issued on a request accompanied by the following certificate:

"Chester Town, 17th Dec., 1779. (59)

"I do hereby certify that Mr. John Claypoole was regularly entered, passed and raised in Lodge No. 7, at "Chester Town, Maryland.

"By Order of the Master.

Signed "James Claypoole, Secy. Lodge No. 7."

Pennsylvania had previously constituted a number of lodges in Kent County on the "eastern shore of Maryland" of which No. 7 was one, hence the petition. Issued 136 years ago, it is a little the worse for wear, but

"Little of all we value here

Wakes on the morn of its hundredth year

Without both feeling and looking queer--

In fact there is nothing that keeps its youth

So far as I know but our flag and truth."

Therefore, this flag shown in Fig. 32, being of the series made by the Mason's wife, is cherished because of that association but it is also cherished because it is an actual battle flag, and the only one now left, carried in the war of the Revolution. It is the flag of the Third Maryland regiment commanded by Bro. John Eager Howard (60) at the battle of Cowpens, Jan. 17, 1791, and was carried by William Bachelor, who, being wounded was sent to his home in Baltimore, but was allowed to take his flag with him. His death soon followed and the flag was inherited by his son, William Bachelor, Jr., who carried that same flag against the same old enemy again during the War of 1812 in the battle of North Point near Baltimore. (61) After the War of 1812, William Bachelor carried this flag on many gala occasions as an attraction. Finally in 1907 it came into the keeping of the state of Maryland in trust for the people of the whole United States. All honor to Maryland-- well is she guarding her trust. Finally this flag is cherished because it is the victory flag used in that pivotal battle of Cowpens of which Avery said:

"In point of tactics, the battle of Cowpens was THE most brilliant battle of the war." (62) It was the turning point leading directly to the surrender of Cornwallis at Yorktown nine months later, when occurred a most rare bit of retributive justice. But a year before, General Benjamin Lincoln had been driven to a humiliating surrender by Cornwallis at Charleston. Now Washington directed that the sword of Cornwallis should be delivered to Benjamin Lincoln--a brother who eight years before had been raised to the sublime degree of a Master Mason in St. Andrew's Lodge at Boston, Mass. (63) Therefore this "Old GLORY No. 1" is cherished above other flags because it commemorates the devotion of the patriotic flag maker, the wife of a Mason, whose descendants are today honored citizens of our own Iowa; it is cherished because it commemorates the devotion of Masons to liberty in the defense of which they surrendered their lives rather than betray their trust; finally it is cherished because it is the victory flag leading directly to that final surrender of Cornwallis to Washington and his Masonic brothers in arms at Yorktown. Therefore, as in the beginning and all through the strife, so it was at the close, Masonry was in the saddle and the sword of the vanquished first opposed by Masons at Lexington, Concord and Bunker Hill was now directed by a Mason to be delivered into the hands of a Mason. Well, did he receive it not only in token of the surrender of Cornwallis, but as signalizing the final triumph of the TILER in putting out of the new nation all cowans and eavesdroppers. May we be ever mindful that the first great care of Masons is to see that the Lodge of The Nation is duly tiled to the end that all cowans may be kept out.

MASONRY IN THE HOMES BEHIND THE SOLDIERS

Had the Revolution been a soldiers' war only, this story would end here, but the fact is it was a Masons' war as well and there were Masons outside of the army working "without any tool of iron" and what they wrought fitted with remarkable exactness into the things wrought in "the clay grounds" by Washington and his generals. The printed proceedings of the grand jurisdictions of the several states give many names which when followed through into their connection with the events of their time show what seems wonderful "team work." It suggests a wide field of Masonic Research. Following are a few illustrative of the many -all reproduced from Lossing's Cyclopedia of U. S. History.

Here are six governors respectively of Virginia, North Carolina, New Hampshire, South Carolina and New Jersey, honors which came to these brothers as a recognition of their efforts for liberty through the long struggle and everyone of them rich in Masonic honors. On the bench, in Congress and in the state legislature, the team work was consistent and persistent. Further illustrating the fact, here in No. 47, is Grand Master Marshall, Chief Justice of the United States Supreme Court. As a boy he followed his father in the Revolution and was fit inspiration for the well known picture, "The Spirit of '76." While he was Grand Master he laid corner stones with the lodge opened on the First Degree only.

IN CONGRESS THE PEN WROTE WHAT THE SWORD WROUGHT

Peyton Randolph, Grand Master of Virginia, was president of the first Congress in 1774, and from that date to the final victory Masonry continued to be a dominating influence at each and every session of Congress. The place of meeting was the old state house known as Independence Hall--Philadelphia.

There are many shrines of American liberty but perhaps none more revered. In No. 49 you see it as it appears today, with the Statue of Bro. Washington in front.

But if you could go back to 1776--and then around to the other or Walnut Street side of it, you would see it as shown in No. 50.

David Rittenhouse had erected the tower to observe the transit of Venus and it was used to herald the proclamation of Mars. Here hung the "Liberty Bell" to "proclaim liberty throughout the land to all the inhabitants thereof." The tower has been made higher --the clock taken from the end and placed in the tower, while the bell is carefully treasured in Independence room. Here Independence was declared. Here Congress sat during the Revolution and here a Massachusetts Mason, Bro. John Hancock, succeeded Peyton Randolph as president. But the crowning glory of the old building, erected in 1736, was the formation there of the Constitution of the United States under the guidance of Bro. Washington as chairman and Bro. Benjamin Franklin, a Grand Master of Pennsylvania.

Benjamin Franklin both at home and abroad did more by his wisdom and diplomatic skill than any other one Mason, Washington alone excepted, to place Old Glory high among the nations. He helped make both the Declaration of Independence and the Constitution and is a signer of both documents. In the treaty of peace in 1783, he secured such favorable concessions as to astound the nations of Europe and they were not slow to manifest their displeasure. It was a rare triumph of American diplomatic skill, seldom equaled and never exceeded even in our one hundred years of brilliant achievement. Well did he use the trowel.

THE MASTER'S CHAIR

The most historic furniture in America now in Independence Hall, Philadelphia, consists of the two pieces shown in No. 53. Elson says: "These two pieces of furniture were used for both the Declaration of Independence and the Constitution. On the chair a half sun is carved." (65) When the Constitution was being signed, Franklin said with a meaning well understood, referring to the half-sun emblazoned on the center of the back of the chair here shown, "Painters have found it difficult to paint a sun near the horizon so as to tell whether it was a setting or rising sun, but," said he, "after the Constitution had been passed and the members were signing, I looked at the sun behind President Washington and I saw for the first time it was a rising sun." (66) In

very truth may we not call this the Master's Chair? From this chair the pen wrote what the sword wrought. As the sun rises in the east to govern the day so rose the Constitution in the east to govern the nation with equal justice and regularity.

"SECOND TO NONE IN PRIVATE LIFE"

When the war was over, Washington returned to his farm but never for a moment did he cease to be actively true to that vow he made to his officers on that memorable day in the "Temple" when he faced the ruffians. From 1783 to 1789 when there was only the semblance of a government, Washington's course endeared him more and more to every true patriot. His character was so aptly described by Bro. Henry Lee in a single sentence known the world over. How often you have heard the first part of that renowned sentence --and alas, how seldom the second! Here is the full sentence:--"First in War, first in peace, and first in the hearts of his countrymen, HE WAS SECOND TO NONE IN THE HUMBLE AND ENDEARING SCENES OF PRIVATE LIFE." "Second to none in private life," in itself may not have made him president but it did give him the distinction of being the only one ever elected president of the United States by unanimous vote. Washington was inaugurated President at New York April 30, 1789. Grand Master Robert Livingston administered the oath of office to him using a Bible from St. John's Lodge. Well did he remember the vow he voluntarily made to his officers on that memorable 15th of March, 1783. Here is his first cabinet--all Masons but Jefferson. He appointed no one but those he considered best able to serve the country, but among the men he knew so well in other scenes, he found the right kind of nerve and loyalty to promote the best interest of all.

In the second office in power was an honored Mason of Philadelphia, (68) the Hon. F. A. Muhlinberg, Speaker of the House. Thus was "Old Glory" again sponsored by those taught to yield their lives rather than their honor.

FIRST NATIONAL CORNER STONE LAYING

September 18, 1793, the corner stone of the new capitol at Washington was laid by the Grand Lodge of Maryland, Washington using the trowel, which is a treasured relic of Alexandria Washington Lodge No. 22. In the description, two odd things occur as they appear to us now, first, the stone was laid in SOUTHEAST corner and second, in the grand procession was a place for

"1. Masons of the first degree

2. Masons of the second degree

3. Masons of the third degree."

The event is commemorated in one of the panels of the Crawford Bronze Doors, which open from the Senate Vestibule upon the portico. This is the north wing of the Capitol. The door is double with eight panels, each of which commemorates in high relief an important event in the life of our country. The door was designed by an American sculptor, Thomas Crawford.

'Tis well, yea 'tis meet and propel that our brothers of 1776 should be thus commemorated in undying bronze in the inner chamber of the national capitol at Washington. But me thinks that if these bronze lips could but speak to us we would hear familiar words--thus--"Go therefore and may the blessing of God attend you. Heretofore you have had brothers to speak and do for you. Now you must speak and do for yourselves and for those to follow you--even as we have done. We leave you the working tools bright from service--here is the emblem "Old Glory" with a star for every state. Go, see ye to it that there shall ever a state FOR EVERY star."

So mote it ever be.

(56) Vide Battle Flags in State House Md. Clinton L. Riggs p. 5

(57) Vide Canby's & Lloyd Balderston Evolution of the American Flag, p. 104-5.

(58) Vide Preble p. 265.

(59) Vide Old Masonic Lodges of Pa. Julius F. Sachse p. 210.

(60) Vide Shultz History of Freemasonry in Maryland, Vol 1, p. 67, says that a picture of Bro. John Eager Howard hung in a Baltimore Lodge room; that his son B.C. Howard also a general was a Grand Master of Masons in Md. Later John Eager Howard was governor & U.S. Senator.

(61) Battle Flags in the State House, Annapolis, Md., p. 5.

(62) Vide Avery, V. 6, p. 288.

(63) Vide Centennial Memorial St. Andrew's Lodge, p. 112.

(64) Vide Elson's History of the United States, V. 2.

(65) Vide Elson's History of the United States, V. 2.

(66) Vide Elson's History of the United States, V. 2, p. XVI.

(67) Vide Washington Man and Mason.

(68) Member Lodge No. 3 Vide Old Lodges of Penn. by Julius F. Sachse, p. 248.

(69) Vide Washington, Man and Mason.

(70) Hired Handy of Washington. D. C., to make for Research Committee

THE FIVE POINTS SYMBOLISM

1. Foot to foot that we may go,

Where our help we can bestow;

Pointing out the better way,

Lest our brothers go astray.

Thus our steps should always lead

To the souls that are in need.

2. Knee to knee, that we may share

Every brother's needs in prayer:

Giving all his wants a place,

When we seek the throne of grace.

In our thoughts from day to day

For each other we should pray.

3. Breast to breast, to there conceal,

What our lips must not reveal;

When a brother does confide,

We must by his will abide.

Mason's secrets to us known,

We must cherish as our own.

4. Hand to back, our love to show

To the brother, bending low:

Underneath a load of care,

Which we may and ought to share.

That the weak may always stand,

Let us lend a helping hand.

5. Cheek to cheek, or mouth to ear,

That our lips may whisper cheer,

To our brothel in distress:

Whom our words can aid and bless.

Warn him if he fails to see,

Dangers that are known to thee.

6. Foot to foot, and knee to knee,

Breast to breast, as brothers we:

Hand to back and mouth to ear,

Then that mystic word we hear,

Which we otherwise conceal,

But on these five points reveal.

--N. A. McAulay.

REGIMENTAL LODGES

BY BRO. C. M. SCHENCK, COLORADO

UNDER the above caption in the May number of The Builder, Bro. J. L. Carson says, "Two lodges accompanied the American Army during the Mexican War, while over a hundred dispensations for lodges are supposed to have been issued during the Civil War," and continues, "Cannot some of our grand old veterans tell us something of some of these ?"

The writer, the son of a veteran over whose grave in Mount Hope Cemetery, Topeka, Kansas, stands a stone on which is inscribed:

"Maj. W. L. Schenck Late Surgeon 17th O. V. I. 1825-1910"

submits the following from the October, 1862, issue of the Masonic Review, published at Cincinnati, Ohio:

An Ohio Army Lodge. Head Quarters 17th O. V. I.

Camp Schoepf, on Elk River, Tennessee, Aug. 15, 1862.

"Bro. Moore:--When our army was encamped on the field of Shiloh, in this State, the 17th Ohio was there, and by virtue of a dispensation from the Grand Master of the Grand Lodge of Free and Accepted Masons of Ohio, duly granted to Bro. Bonham H. Fox, W.M., Jno. Stinchcomb, S.W., D.M. Rex, J. W., and several other Brethen, a Regimental Lodge of Free and Accepted Masons was duly organized and called "Ward Lodge," in honor of our gallant Major, Durbin Ward. We organized near the place where General Beauregard's Head Quarters were during the bloody fight of the 6th and 7th of April last.

The officers elected were: Bro. Durbin Ward, Treasurer, W.L. Schenck, Secretary, Robert Gates, S.D., Owen W. Brown, J.D., ____ Sharp, Tyler.

"We keep our Lodge with us, and when we can't get a Lodge room, we meet on the 'highest hills,' or in the 'lowest vales.' We have spent many pleasant evenings together in the Lodge, but find many inconveniences you would little think of, unless you were with us. Sometimes we are on the march the night of our regular meeting, and so continue for several days, but as we are nearly all in our Regiment, we can call a meeting with but little trouble. We have done considerable work, and have to take advantage of our short stays at camps, to work.

"At Tuscumbia, also, we met several times in the Masons' Hall? which brethren there kindly gave into our charge. There is that romance and oddity about a Lodge of Masons meeting under such circumstances, that I am sure you would enjoy it.

"Our Colonel, J. M. Connell, was the first applicant, and has the honor of having been made a Mason on the battle-field of Shiloh.

"Our Tyler, Bro. Sharp, died at Corinth in hospital, a few days since, and Bro. Rex, our Junior Warden, formerly of Rushville Lodge, when on a scout with the Regiment, injured himself so badly as to produce rupture, and he by reason thereof has been compelled to resign. We lose two valuable officers thereby in the Lodge, and also in the Regiment. Bro. Sharp commenced in the ranks, but by his virtues and conduct as a soldier merited and received promotion, and died a Captain. I may give you an item occasionally.

"Fraternally yours, (Signed) Jno. Stinchcomb."

In his declining years my father, at the request of his children, wrote at considerable length "Recollections of his Life and Times" from which I copy references to this Ohio Army Lodge, and to Captain Stinchcomb.

"My regiment slowly advanced toward Corinth to take its place in the grand army under General Halleck that was following the rebels who had retreated to that point from Pittsburg Landing. One of the pleasant events in the regiment was the meetings on convenient occasions of Ward Lodge A. F. and A. M. working under dispensation from the state of Ohio. We were going to have such a meeting in one of my hospital tents on the way to Corinth, and I went over to General Schoepf's quarters to invite his medical director, Surgeon Strew, to meet with us. After doing so, he asked, 'Why don't you invite the General?' who stood near us. I replied, 'Because I don't know him as a Mason.' And addressing him, I asked, 'Are you a Mason, General ?' He replied, 'I am.' Then I said, 'We would be glad to have you meet with us.'

"From this point, (Winchester, Tenn.) the army moved eastward to the foot of the Tennessee Mountains where I recall two or three incidents out of the common line of army life. . . . We were encamped in the edge of a thick woods and in cleaning out the underbrush the craftsmen of my regiment volunteered to make a lodge room in the open field in front of us by enclosing an oblong square with proper ante-rooms, the walls being so thickly brushed that the lights within could not be seen from without, and here Ward Lodge U.D. held several meetings, at some of which General George H. Thomas, General Thomas L. Crittenden, General Alvin Schoepf, and other officers and soldiers exchanged fraternal greetings.

"A four horse ambulance, belonging to my regiment, whose upper story had given out, had been fixed a la omnibus, and one of the boards along its sides was supported at one end by a box containing the 'working tools' of Ward Lodge A. F. & A. M. This being reported by my amiable assistant, who, like the newly appointed medical director, was an anti-mason, the latter lost no time in coming to enquire of me what was in the boxes that held up my omnibus seat.

"I said, 'Some of them contain air, and in one there is a square and compasses, a plumb and trowel, and sundry other like articles.'

"He said, 'I will give you just five minutes to take that box out of your ambulance.'

"I rode forward to Major Ward, W.M. of Ward Lodge U.D. and together we reported the facts to General Schoepf, who said, 'It is my order you keep that box where you got him. I report him to General Thomas.'

"During the afternoon the medical director came along again and asked if I had removed that box.

"I said, 'No it is still on duty.'

"'Didn't I say I would give you five minutes in which to remove it?'

"'Yes, and I believe I said I would take the five minutes.'

"'So you mean to disobey my orders?'

"'I do.'

"'I'll report you to the General.'

"'Please do.'

"It is needless to say I never heard anything more about removing the box.

"While my regiment was made up in a distant part of the state, Fairfield and the adjoining counties, and the men all strangers to me excepting Major Durbin Ward, who was from Warren County, when I went home on furlough from Somerset, Kentucky, four of my personal friends, and members of my Masonic lodge, Eastern Star No. 55, R.F. and George Ireland, John Gage and Stephen Corwin went back with me and were mustered into Company B., Captain Stinchcomb, all serving until the close of the war."

My father, from whose writings the extracts are taken, was made a Mason in Eastern Star Lodge No. 55, F. & A. M., at Franklin, Ohio, in the year 1848, and was its Master in 1850. Of this Lodge, instituted in 1819, his uncle, William C. Schenck, was the first Master, and his father, Garret A. Schenck, the first Junior Warden.

At the time of his death, which occurred at Topeka, Kansas, in 1910, he was a member of Siloam Lodge No. 225, A. F. & A. M., Topeka, and Topeka Commandery No. 5, K. T. His funeral services were conducted by this Commandery.

"THE VOICE OF THE GUNS"

Never, perhaps, was lyric more bitterly born than Gilbert Frankau's stirring "A Song of the Guns." two stanzas of which herewith are given. Thus its prefatory note:

The author, who is now serving in Flanders, was present at the battle of Loos, and during a lull in the fighting--when the gunners, who had been sleepless for five nights, were resting like tired dogs under their guns--he jotted down the main theme of the poem. After the battle the artillery brigade to which he was attached was ordered to

Ypres, and it was during the long trench warfare in this district, within sight of the ruined tower of Ypres Cathedral, that the poem was finally completed. The last three stanzas were written at midnight in brigade headquarters, with the German shells screaming over the ruined town.

We are the guns and your masters ! Saw ye our flashes ? Heard ye the scream of our shells in the night and the shuddering crashes? Saw ye our work by the roadside, the gray wounded lying, Moaning to God that He made them--the maimed and the dying? Husbands or sons, Fathers or lovers, we break them ! We are the guns ! We are the guns and ye serve us ! Dare ye grow weary, Steadfast at nighttime, at noontime; or waking, when dawn winds blow dreary Over the fields and the flats and the reeds of the barrier water, To wait on the hour of our choosing the minute decided for slaughter? Swift the clock runs; Yes, to the ultimate second. Stand to your guns !

THE MESSAGE OF THE BUDDHA From an Ancient Manuscript.

"Hate is a cruel word. If men hate you, regard it not; and you can turn the hate of men to love and mercy and good will, and mercy is as large as all the heavens.

"And there is good enough for all. With good destroy the bad; with generous deeds make avarice ashamed; with truth make straight the crooked lines that error draws, for error is but truth distorted, gone astray.

"And pain will follow him who speaks or acts with evil thoughts, as does the wheel the foot of him who draws the cart.

"He is a greater man who conquers self than he who kills a thousand men in war.

"He is a noble man who is himself what he believes that other men should be.

"Return to him who does you wrong your purest love, and he will cease from doing wrong; for love will purify the heart of him who is beloved as truly as it purifies the heart of him who loves."

----o----

A COURSE OF MASONIC READING

BY BRO. ROD'K H. BAXTER, MANCHESTER, ENG.

(Herewith we reproduce a list of books suggested for a course of Masonic reading, by the secretary of the Manchester Association for Masonic Research, to which we have ventured to add a few American books. Most heartily we recommend this reading course, (1) because the books named are authentic and trustworthy, giving in a popular form the results of the best Masonic research; (2) because they are, for the most part, inexpensive, and might easily be owned by any Lodge having an interest in Masonic Study; and (3) because a list of this kind will answer many inquiries which have come to ye editor. Later we propose to publish like lists dealing with other branches and rites of Masonry not included in the present course.)

"Knowledge is the solace of the intellect as religion is the comfort of the soul. And its acquisition is not a toil but an indescribable delight." - G.W. Speth.

INQUIRIES from young members of the Association have been so frequent as to what books should be read to enable them to acquire a proper knowledge of the craft, that the Council have decided to issue a curriculum, and have entrusted me with the preparation of the work - a task which I undertake with much pleasure.

Bro. Speth, than whom there could be no safer guide, published a curriculum for English readers in 1890, in Vol. III of the Transactions of the Quatuor Coronati Lodge (Ars Quatuor Coronatorum), and in 1901 prepared an admirable and much more extensive list of works, suitable for American brethren, with a running commentary, forming a delightful essay, which was published at Detroit, Michigan, in 1901. It would be presumptuous on my part to endeavor in any way to improve on this work, were it not for the fact that so many fresh Masonic books have appeared since that date as to render a revision necessary, but I ought to add that my compilation is not merely a bringing up to date of Bro. Speth's list, but a fresh plan, which I consider the circumstances of the case require.

Bro. Dr. Chetwode Crawley, in the introduction to his Caementaria Hibernica, says that there are three classical works which are absolutely indispensable to all Masonic students, viz:- (1) Gould's History of Freemasonry, (2) Hughan's Origin of the English Rite of Freemasonry, and (3) Sadler's Masonic Facts and Fictions. Whilst fully appreciating the value of these works, I would not, however, suggest that the student should begin by reading them in the order given. The great history of Gould is too ponderous to be attractive, and necessary as it is to every library, I would rather class it as a work of reference than as a book likely to encourage a taste for Masonic literature. One serious fault the work possesses - it has never been brought up to date - and despite the fact that so many so-called fresh editions have appeared, the text so far as I am able to ascertain, has never been revised.

My own suggestion is that instead of entering on a course of advanced reading, the beginner should procure some of the more recently published "tabloid" works at reasonable prices, which, when properly assimilated, should create such a desire for further knowledge, that he would not then grudge the expenditure of time and money in acquiring it. I hope I may not be considered too egotistical in first of all mentioning a small work of my own, "General and Historic Notes on Freemasonry" (James Clegg, Rochdale, 1s., or, post free, 1s. 2d.), in which I may hasten to add, I have no financial interest whatever, as being probably the cheapest work available. Next in order I would recommend the works in the following list:

The Master Mason's Hand Book, by F.J.W. Crowe. (G. Kenning and Son, London. 1s. 6d.)

Things a Freemason Should Know, by F.J.W. Crowe. (Kenning, London. 2s. 6d.)

Freemasonry before the Existence of Grand Lodges, by Lionel Vibert. (Spencer and Co., London. 4s. 6d.)

A Short Masonic History, by Fredk. Armitage. (Weare and Co., London. 2 vols., 4s. 6d. each.)

The Comacines: Their Predecessors and Successors, by W. Ravenscroft. (Elliot Stock, London, 3s. 6d.)

The Builders, by J. F. Newton. (National Masonic Research Society, Anamosa, Iowa. $1.50.)

Having-carefully perused the above primers, the student will have acquired an elementary knowledge of Masonic history, but those desirous of more light ought certainly next to read:-

A Concise History of Freemasonry, by R.F. Gould. (Gale and Polden, London. 10s. 6d.)

The History of Freemasonry, by J.G. Findel. English translation. (Kenning, London. 5s.)

It is time now to provide one's self with an encyclopedia of some kind, and following the precedent already adopted, the following list gives the works in the order of simplicity.

A Concise Cyclopedia of Freemasonry, by E.L. Hawkins. (A. Lewis, London. 4s. 6d.)

Kenning's Cyclopedia of Freemasonry, edited by the Rev. A.F.A. Woodford. (Kenning, London. Originally 10s 6d., but now about 2s. 6d.)

Mackey's Lexicon of Freemasonry. (Second-hand, about 5s.)

Kenneth R. H. Mackenzie's Royal Masonic Cyclopedia. (Second-hand, about 12s. 6d.)

Dr. A. G. Mackey's Encyclopedia, edited by E. L. Hawkins and W. J. Hughan. (A. Lewis, London. 2 vols., 50s.)

Under this heading, perhaps, ought to be classed Gould's great work:-

The History of Freemasonry. (Jack, London. 6 half vols., :1883-7. Published at 3 pounds 15s., but now second-hand for about 15s.)

Before dipping into other works of reference, I suggest that the following works be read:

The Origin of the English Rite of Freemasonry, by Wm. Jas. Hughan. Second edition. (Research Lodge, Leicester. 10s. 6d.)

Masonic Facts and Fiction, by Hy. Sadler. (Second-hand, about 15s.)

Masonic Reprints and Historical Revelations, by Hy. Sadler. (Kenning, London. 5s. 6d.)

The introduction to the last-named work, by Bro. Chetwode Crawley is one of the finest pieces of Masonic writing that I have ever come across, and in my opinion ought to be read by every Mason, whether a student of craft lore or not.

For special study the works under the various headings hereafter given may be consulted.

GUILD LIFE

The theory that our ancient lodges were in some way connected with the various guilds, amounts to something stronger than a mere possibility, so that a knowledge of these early organizations is desirable. Many good works have been issued on the subject, but a study of the following will suffice:-

English Gilds, by Toulmin Smith, with a fine Introduction by Brentano.

Two Thousand Years of Gild Life, by the Rev. J. M. Lambert.

The Cathedral Builders. The Story of a Great Guild, by Leader Scott.

Records of the Hole Craft and Fellowship of Masons, by Edward Condel, Jr.

Aberdeen Merchant Crafts and Guilds, by Ebenezer Bain.

The Incorporated Trades of Edinburgh, by James Colston.

TRADITION

Most of the traditions of the craft are dealt with in general Masonic literature, but the following little work is of special interest:-

The Symbols and Legends of Freemasonry, by J. Finlay Finlayson. (Kenning, London. 3s. 6d.)

Speculative Masonry, by A. S. MacBride. (D. Gilfillan, Glasgow. $1.50.)

SYMBOLISM AND ETHICS

The peculiarly difficult subject of symbolism is equally difficult to advise about, but I suggest:-

The Perfect Ashlar, by the Rev. J. T. Lawrence.

The Keystone. Ibid.

Sidelights on Freemasonry. Ibid.

Byways of Freemasonry. Ibid.

The Etiquette of Freemasonry, by an Old Past Master (i. e., Bro. Franklin Thomas.)

(All published by A. Lewis, London. 4s. 6d. per vol.) Symbolism of Masonry, by Dr. Mackey. (Macoy Co., New York. $1.50.)

JURISPRUDENCE

The Book of Constitutions should, of course, be in the hands of every Mason, and should be carefully studied. No really good interpretation of the book has yet appeared. Oliver and Paton have made more a less indifferent attempts, and the most recent effort is:

Masonic Jurisprudence, by the Rev. J. T. Lawrence Second edition. (A Lewis, London. 7s. 6d.)

But on no account should the critique of the wor by Bro. Hextell be passed over, as some of the author's conclusions are very seriously controverted.

SCOTTISH HISTORY

No country in the world is richer in old lodges and their records than Scotland, and fortunately skilled craftsmen have done full justice to the subject. The following works are all good; but Murray Lyon's work is absolutely a classic, and must be consulted.

History of the Lodge of Edinburgh Mary's Chapel No. 1. Embracing an Account of the Rise and Progress of Freemasonry in Scotland, by D. Murray Lyon. (Second-hand about 15s.)

History of Canongate Kilwinning Lodge, No. 2, by Allan Mackenzie. (Lodge No. 2. 7s. 6d.)

History of the Ancient Masonic Lodge of Scoon and Perth, by D. Crawford Smith. (Cowan and Ca Perth. 10s. 6d.)

History of Freemasonry in Roxburgh, Peebles, and Selkirkshires, by W. Fred Vernon. (Kenning, London. 4s.)

IRISH HISTORY

Ireland stood void of any serious Masonic historical works until the advent of our distinguished Brother W. J. Chetwode Crawley, but his brilliant talents have amply removed the stigma. His three volumes of Irish Masonic Reprints are difficult to procure at any price but cannot possibly be omitted from any list of books for Masonic students.

Caementaria Hibernica, by W.J. Chetwode Crawley. Fasciculus I.

NUMBERS AND CHANGES OF LODGES

Bro. Jno. Lane, of Torquay, inspired doubtless by Bro. Hughan, earned the distinction of being the statistician of the craft par excellence, and although his works can scarcely be styled attractive, they must certainly be regarded as monuments of research.

The Four Old Lodges and Their Descendants, by R.F. Gould. (Spencer and Co., London. 5s. 6d.)

The Atholl Lodges, by R. F. Gould. (Spence London. 3s. 6d.)

Numerical and Numismatical Register of Lodge by W. J. Hughan. (Second-hand, 1 pound. 1s.)

Handy Book to the Lists of Lodges, by Jno. Lan (Kenning, London. 6s. 6d.)

Masonic Records, 1717-1887, by Jno. Lane.

Do. Do. Second edition, 1717-1894. (Grand Lodge, 1 pound. 1s.)

NUMISMATICS

Leaving out of account the eally works of Metzdorf, Zaccharias, and Marvin, which are difficult of access, we have in the following list a series of very nice books.

Hughan's Numerical and Numismatical Register (already cited.)

Centenary Warrants and Jewels, by Jno. Lane. (Kenning, London. 10s. 6d.)

The Medals of British Freemasonry, by G. L. Shackles. (Q. C. Lodge. 12s. 6d.)

ANCIENT MANUSCRIPTS

To Bro. Wm. Jas. Hughan, the craft is indebted for the most careful investigations on the ancient MS. Constitutions, no roll having come to light during the past forty years without his opinion having been consulted. Unfortunately his books are all out of print and difficult to procure.

The Old Charges of the British Freemasons, by W. J. Hughan, with an Introduction by the Rev. A.F.A.Woodford. (Second-hand, about 1 pound 1s.) Do. Do. (Second-hand, about 15s.)

Ancient York Masonic Rolls, with an Introduction by W. J. Hughan. (Second-hand, about 10s. 6d.)

The first six volumes Quatuor Coronatorum Antigrapha contain sumptuous facsimile reproductions of the most important of the MS. Constitutions, with transcripts and commentaries, and Vols. IX and X are equally valuable as containing reproductions of other early writings.

OLD BOOKS OF CONSTITUTIONS

The early editions of the Book of Constitutions are treasures eagerly sought for by collectors, and are only purchasable at fancy prices. Fortunately their contents are available in reprints, and no finer description of the whole series has ever been done than that by Bro. Hughan in Vol. II of the Archaeological Library.

Kenning's Archaeological Library, Vol. I., edited by the Rev. A.F.A. Woodford, containing a (pretended) facsimile reproduction of the premier Book of Constitutions, 1723. (Kenning, London. 6s.)

Do. Do. Vol. II. Edited by W.J. Hughan, containing a facsimile reproduction of the Appendix, 1776, to the 1767 Constitutions. (Kenning, London. 6s.)

Quatuor Coronatorum Antigrapha, Vol. VII, containing a facsimile reproduction of the 1738 Constitutions. (Q. C. Lodge. 10s. 6d.)

I am not aware of any reprints of the Ahiman Rezon, the Book of Constitutions of the Ancients. Very curious readings are to be found in the different editions of this work. Copies of the 1778 and 1801 editions are in our own collection.

BIBLIOGRAPHY

It may seem strange even to mention bibliographies as being readable books, but the first four catalogues in the following list have been so carefully annotated by Bro. Hughan that they are really interesting. The great work of Wolfstieg is the most complete of the kind ever attempted.

Catalogue of the Worcester Masonic Exhibition, 1884. Edited by Bro. Geo. Taylor.

Do. Do. Shanklin, 1886. Edited by Alfred Greenham.

Do. Do. Plymouth, 1887. Edited by W. J. Hughan.

Catalogue of the Worcester Masonic Library and Museum, 1891. Edited by Bro. Geo. Taylor. (Obtainable from F. L. Gardner, Gunnersbury. 7s. 6d.)

Bibliographie der Freimaurerischen Literatur, by A. Wolfstieg, 1911-13. 3 vols.

GENERAL

Although my list has already reached considerable length, I cannot possibly complete it without particularly mentioning:-

The Transactions of the Quatuor Coronati Lodge, No. 2076. Vols. I to XXVI, which Bro. Hughan has described as veritable mines of wealth. Other books which may with advantage be consulted are:-

Illustrations of Masonry, by Wm. Preston. (Second-hand, about 5s.)

The Spirit of Freemasonry, by William Hutchinson. (Second-hand, about 7s. 6d.)

Builders' Rites and Ceremonies, by G. W. Speth. (Second-hand, 3s.)

The Religion of Freemasonry, by H.J. Whymper. (Second-hand, 7s. 6d.)

Masonic Sketches and Reprints, by W.J. Hughan. (Second-hand, 1 pound. 1s.)

History of the Apollo Lodge, York, Ibid. (Second hand, 5s.)

The Jacobite Lodge at Rome, 1735-7, Ibid. (Research Lodge, Leicester. 7s. 6d.)

History of the Emulation Lodge of Improvement, by Hy. Sadler. (Kenning, London. 5s.)

Memorials of the Globe Lodge and Origin of the Red Apron, by Hy. Sadler. (Kenning, London. 4s.)

Thomas Dunckerley: His Life, Labours, and Letters. Ibid. (Kenning, London. 6s. 6d.)

Military Lodges, by R. F. Gould. (Gale and Polden, London. 5s.)

French Prisoners' Lodges, by J. T. Thorp. (Leicester. 5s.)

The Philosophy of Masonry, by Roscoe Pound, (National Masonic Research Society, Anamosa, Iowa. 76 cents.)

Morals and Dogma, by Albert Pike. $5.00.

PERIODICAL LITERATURE

It is quite essential for every Brother, desirous of keeping himself in touch with the current doings of the craft, to subscribe to some periodical. The "Freemason" and "Freemasons' Chronicle" appear weekly, and the "Northern Freemason" monthly. I do not for a minute suggest that these journals are of a high order of merit, but it must be remembered that a more generous response from the Masonic public would enable the proprietors to provide better and cheaper fare. A very useful little publication is "Miscellanea Latomorum, or Masonic Notes and Queries," edited by Bro. F. W. Levander, 30, North Villas, Camden Square, London, N. W. (9 parts per annum for 5s.), which enables questions to be asked and generally satisfactorily answered on altnost any branch of Freemasonry.

My strongest and last recommendation to every intelligent Brother is to join the Correspondence Circle of the Quatuor Coronati Lodge, the foremost literary lodge of the world, where, for a joining fee of half-aguinea and an annual subscription of like amount, he will receive the published transactions of the lodge, and be entitled to all other advantages of membership, except holding office and voting on matters of business. I say advisedly that it is necessary to join this circle, and not merely to read some other subscriber's copies of the publications, for it must be evident that a very large influx of subscriptions is necessary to enable the work, which is so highly appreciated by the foremost Masonic scholars in all parts of the world, to be carried on.

----o----

SQUARE AND COMPASS

WORSHIPFUL Master and Brethren: Let us behold the glorious beauty that lies hidden beneath the symbolism of the Square and Compass; and first as to the Square. Geometry, the first and noblest of the sciences, is the basis on which the superstructure of Masonry has been erected. As you know, the word "Geometry" is derived from two Greek words which mean "to measure the earth," so that Geometry originated in measurement; and in those early days, when land first began to be measured, the Square, being a right angle, was the instrument used, so that in time the Square began to symbolize the Earth. And later it began to symbolize, Masonically, the earthly-in man, that is man's lower nature, and still later it began to symbolize man's duty in his earthly relations, or his moral obligations to his Fellowmen. The symbolism of the Square is as ancient as the Pyramids. The Egyptians used it in building the Pyramids. The base of every pyramid is a perfect square, and to the Egyptians the Square was their highest and most sacred emblem. Even the Chinese many, many centuries ago used the Square to represent Good, and Confucius in his writings speaks of the Square to represent a Just man.

As Masons we have adopted the 47th Problem of Euclid as the rule by which to determine or prove a perfect Square. Many of us remember with what interest we solved that problem in our school days. The Square has become our most significant Emblem. It rests upon the open Bible on this altar; it is one of the three great Lights; and it is the chief ornament of the Worshipful Master. There is a good reason why this distinction has been conferred upon the Square. There can be nothing truer than a perfect Square--a right angle. Hence the Square has become an emblem of Perfection.

Now a few words as to the Compass: Astronomy was the second great science promulgated among men. In the process of Man's evolution there came a time when he began to look up to the stars and wonder at the vaulted Heavens above him. When he began to study the stars, he found that the Square was not adapted to the

measurement of the Heavens. He must have circular measure; he needed to draw a circle from a central point, and so the Compass was employed. By the use of the Compass man began to study the starry Heavens, and as the Square primarily symbolized the Earth, the Compass began to symbolize the Heavens, the celestial canopy, the study of which has led men to think of God, and adore Him as the Supreme Architect of the Universe. In later times the Compass began to symbolize the spiritual or higher nature of man, and it is a significant fact that the circumference of a circle, which is a line without end, has become an emblem of Eternity and symbolizes Divinity; so the Compass, and the circle drawn by the Compass, both point men Heavenward and Godward.

The Masonic teaching concerning the two points of the Compass is very interesting and instructive. The novitiate in Masonry, as he kneels at this altar, and asks for Light sees the Square, which symbolizes his lower nature, he may well note the position of the Compass. As he takes another step, and asks for more Light, the position of the Compass is changed somewhat, symbolizing that his spiritual nature can, in some measure, overcome his evil tendencies. As he takes another step in Masonry, and asks for further Light, and hears the significant words, "and God said let there be Light, and there was Light," he sees the Compass in new light; and for the first time he sees the meaning, thus unmistakably alluding to the sacred and eternal truth that as the Heavens are higher than the Earth, so the spiritual is higher than the material, and the spiritual in man must have its proper place, and should be above his lower nature, and dominate all his thoughts and actions. That eminent Philosopher, Edmund Burke, once said, "It is ordained that men of intemperate passions cannot be free. Their passions forge the chains which bind them, and make them slaves." Burke was right. Masonry, through the beautiful symbolism of the Compass, tells us how we can be free men, by permitting the spiritual within us to overcome our evil tendencies, and dominate all our thoughts and actions. Brethren, sometimes in the silent quiet hour, as we think of this conflict between our lower and higher natures, we sometimes say in the words of another, "Show me the way and let me bravely climb to where all conflicts with the flesh shall cease. Show me that way. Show me the way up to a higher plane where my body shall be servant of my Soul. Show me that way."

Brethren, if that prayer expresses desire of our hearts, let us take heed to the beautiful teachings of the Compass, which silently and persistently tells each one of us,

"You should not in the valley stay

While the great horizons stretch away

The very cliffs that wall you round

Are ladders up to higher ground.

And Heaven draws near as you ascend,

The Breeze invites, the Stars befriend.

All things are beckoning to the Best,

Then climb toward God and find sweet Rest."

--Bro. B. C. Ward, Iowa.

----o----

NON-CHRISTIAN CANDIDATES

BY A SPECIAL COMMITTEE ON DISPENSATION, MASSACHUSETTS

(Several Brethren have asked of late about the admission of non-Christians in general, and of Buddhists in particular, into the fellowship of Freemasonry. Pertinent to this important question is the following report of a Committee appointed to deal with the request for a Dispensation from the Grand Lodge of Massachusetts for International Lodge at Pekin, China. The report is the work of a very able Committee, of which Brother Roscoe Pound was a member, and he it was who presented its findings to Grand Lodge. We take pleasure in reproducing the report, as worthy of wide reading and long pondering, for that it stands so squarely on the fundamental principle of Freemasonry, than which there is no firmer basis for Freedom, Friendship and Fraternity among men.)

In Grand Lodge, Boston, December 8, 1915.

The special committee appointed to take under consideration the fourth and fifth questions discussed in that part of the address of the M. W. Grand Master at the last Quarterly Communication which has to do with the establishment of International Lodge at Peking, China, begs to report as follows:

Stated briefly, the first of those questions is with reference to the eligibility of candidates who subscribe to prevailing Oriental religions. This question may be considered with respect to Oriental religions in general, but should also be looked at with respect to Buddhists and followers of Confucius, since it is probable that the matter, so far as this Grand Lodge is concerned, will be only academic as to other creeds. In the case of Mohammedan, Hindu, and Parsee, the question no longer admits of discussion. The practice of the United Grand Lodge of England and its predecessors, undoubted for almost a century and a half, would of itself suffice. In 1776, Umdat-ul-Umara, eldest son of the Nabob of Arcot, was initiated at Trichinopoly in a Lodge under the jurisdiction of the Provincial Grand Master for Madras. This reception of a Mohammedan Prince was an event of such significance that it was made the subject of congratulations by the Grand Lodge of England. The Parsees of Western India, so Gould informs us, long ago took an active interest in Masonry, and one of them, Brother Cama, was elected Grand Treasurer of the Grand Lodge of England in 1886. With respect to Hindus, it seems that there was an impression as late as 1860 that they were not eligible for Masonry, and the initiation of a Brahman in Meridian Lodge No. 345, in that year raised a vigorous discussion in the Masonic press. But it should be noted that the discussion did not turn upon any supposed ineligibility of the adherents of Oriental religions, but solely on the question whether the Brahman faith involved belief in God, as Masons understand such belief. The arguments of the Master of the Lodge was that "the very groundwork of the Brahman faith is the belief in one Grand Superintending Being." (See Freemason's Magazine, April 21, September 8, October 13, 1860; May 18, 1861.) In 1861, two Sikh Princes were initiated, and there does not appear to have been any doubt upon this matter since that time. In 1874 a Hindu was Master of a Lodge under the English constitutions. (See Gould, History of Freemasonry, III, 333, 336; Mackey, History of Freemasonry, VII, 1892.)

It would belie all our professions of universality if this were not so. We must guard jealously the Landmark--one of the few undoubted and universally admitted Landmarks--that calls for belief in God, the Grand Architect of the Universe. In Brother George F. Moore's well-known paper upon the subject he justly pronounces this the first Landmark in Freemasonry. But the idea of God here is universal. Each of us may interpret it in terms of his own creed. The requirement is not that Masons adhere to this or that theological system or conceive of God in terms of this or that creed. It is a simple requirement of belief in the One God, however manifested, upon which philosophers and prophets and saints and the enlightened religions of all time have been able to agree. It is enough to say that we fully concur in the eloquent and convincing presentation of this matter in the address of the Grand Master.

Perhaps it is superfluous to add anything to the argument from the practice of the premier Grand Lodge and the argument from principle. But if any still harbor scruples it may be noted that except for Hutchinson and Oliver, whose view that Masonry is a distinctively Christian institution obviously can not be admitted, Masonic scholars and teachers have been at one upon this point. In a passage afterward quoted in Webb's Monitor Preston says: "The distant Chinese, the wild Arab, or the American Savage will embrace a brother Briton [Webb adds "Frank or German"] and he will know that beside the common ties of humanity there is still a stronger obligation to engage him to kind or friendly offices." (Illustrations of Masonry, Bk. 1, par. 3). Certainly we are not to suppose that this Chinaman and this "wild" Arab are Christians. But Preston speaks elsewhere in no uncertain tones: "The doctrine of one God, the creator and preserver of the universe, has been their firm belief in every age; and under the influence of that doctrine their conduct has been regulated through a long succession of years. The progress of knowledge and philosophy, aided by divine revelation, having abolished many of the vain superstitions of antiquity and enlightened the minds of men with the knowledge of the true God and the sacred tenets of the Christian faith, Masons have readily acquiesced in and zealously pursued every measure which could promote a religion so wisely calculated to make men happy. In those countries, however, where the gospel has not reached and Christianity [has not] displayed her beauties, the Masons have pursued the universal religion or the religion of nature; that is to be good men and true, by whatever denomination or persuasion they have been distinguished; and by this universal religion the conduct of the fraternity still continues to be regulated." (Illustrations of Masonry, 2 ed., 154.) The Grand Master's address has already quoted Mackey upon this subject. A score of passages from Albert Pike might be quoted to the same effect. Let one suffice. After explaining that "these ceremonies have one general significance to every one of every faith who believes in God and the soul's immortality," he proceeds: "In no other way

could Masonry possess its character of universality; that character which has ever been peculiar to it from its origin; and which enabled two kings, worshippers of different Deities, to sit together as Masters while the walls of the first temple arose." Finally, we may cite the words of Rev. Joseph Fort Newton, which have the endorsement of the Grand Lodge of Iowa: "While Masonry is theocratic in its faith and philosophy, it does not limit its conception of the Divine, much less insist upon any one name for 'the Nameless One of a hundred names.' Indeed, no feature of Masonry is more fascinating than its age-long quest of the Lost Word, the Ineffable Name; a quest that never tires, never tarries, knowing the while that every name is inadequate, and all words are but symbols of a Truth too great for words--every letter of the alphabet, in fact, having been evolved from some primeval sign or signal of the faith and hope of humanity. Thus Masonry, so far from limiting the thought of God, is evermore in search of a more satisfying and revealing vision of the meaning of the universe, now luminous and lovely, now dark and terrible; and it invites all men to unite in the quest--

One in the freedom of the Truth, One in the joy of paths untrod, One in the soul's perennial Youth, One in the larger thought of God.

Truly the human consciousness of fellowship with the Eternal, under whatever name, may well hush all words, still more hush argument and anathema. Possession, not recognition, is the only thing important; and if it is not recognized, the fault must surely be, in large part, our own. Given the one great experience, and before long kindred spirits will join in the "Universal Prayer" of Alexander Pope, himself a Mason:

Father of all ! in every age, In every clime adored, By Saint, by Savage, and by Sage, Jehovah, Jove, or Lord !" (The Builders, 262-263.)

It remains to consider whether Buddhists and followers of Confucius are believers in God in such sense that they may be made Masons. As to the former, we have the weighty opinion of Albert Pike that Buddha was a "Masonic legislator"--that is that he gave laws in the spirit of Masonry. He says of the original followers of Buddha: "They recognized the existence of a single uncreated God, in whose bosom everything

grows, is developed and transformed" (Morals and Dogma, 277.) Professor Rhys Davids, the chief authority in English upon Buddhism, indicates that this may be a matter of dispute. But the committee does not deem it necessary to go into this question, to which it is indeed scarcely competent. For if any Buddhists are to be initiated in International Lodge they will be required to profess belief in God at the outset, and as they will be men in whom our Brethren have confidence and will come well recommended, we may be assured that their professions will be sincere. The same point may be made with respect to the followers of Confucius. But the Rev. J. Legge, an unquestioned authority, tells us that while the teaching of Confucius "was hardly more than a mere secularism" his predecessors on whom he built made abundant reference to the Supreme Being and their writings contain "an exulting awful recognition of Him as the almighty personal ruler who orders the course of nature and providence." It seems clear that monotheists may follow the ethical teachings of Confucius, even if sceptics may do so likewise, and the former only will be elected to receive the mysteries of Freemasonry.

The second question, put briefly, is with reference to the adaptability of our rites when applied to adherents of Oriental religions. Here again we may appeal to the settled and unquestioned practice of the United Grand Lodge of England. In response to a request for information addressed to him by the R. W. Grand Secretary, Sir Edward Letchworth, Grand Secretary of the English Grand Lodge, writes, under date of October 25, 1915: "Adverting to your letter to me of the 11th instant, it has always been the practice of this Grand Lodge to permit Candidates for Freemasonry who are believers in a Supreme Being, but not in the Christian Religion, to be obligated upon the Sacred Book of their own religion. Thus Jews are obligated on the Old Testament, Mohammedans on the Koran, Hindus on the Vedas, and Parsees on the Zendavesta."

On principle this must be the sound practice. It is indeed but a corollary of the proposition involved in the first question. Moreover the testimony of Masonic scholars is clear. The M. W. Grand Master has already quoted from Mackey's Masonic Jurisprudence. In another work Dr. Mackey says: "Masonically the book of the law is that sacred book which is believed by the Mason of any particular religion to contain the revealed will of God; although technically among the Jews the Torah, or Book of the Law, means only the Pentateuch or five books of Moses. Thus to the Christian Mason the Book of the Law is the Old and New Testaments; to the Jew the Old Testament; to the Mussulman the Koran; to the Brahman, the Vedas; and to the Parsee the Zendavesta." In the Entered Apprentice Lecture, as written by Albert Pike, he says: "The Holy Bible, Square, and (Compass, are not only styled the Great Lights

in Masonry, but they are also technically called the Furniture of the Lodge; and, as you have seen, it is held that there is no Lodge without them. This has sometimes been made a pretext for excluding Jews from Our Lodges, because they can not regard the New Testament as a holy book. The Bible is an indispensable part of the furniture of a Christian Lodge, only because it is the sacred book of the Christian religion. The Hebrew Pentateuch in a Hebrew Lodge, and the Koran in a Mohammedan one, belong on the Altar; and one of these, and the Square and Compass, properly understood, are the Great Lights by which a Mason must walk and work.

"The obligation of the candidate is always to be taken on the sacred book or books of his religion, that he may deem it more solemn and binding; and therefore it was that you were asked of what religion you were. We have no other concern with your religious creed." (Morals and Dogma, 11.)

Much more might be cited from Masonic writers authority. But the practice of more than a century the Grand Lodge of England and the principle of the thing require no other support.

The committee would report that the conclusions of the M.W. Grand Master upon the two questions referred are, in his opinion, beyond controversy, being sustained by-long precedent and usage, by the clearest deduction from the fundamental tenets of the Fraternity, and by the concurrent testimony of Masonic scholars. Fraternally submitted,

EDWIN B. HOLMES,

ROSCOE POUND,

LEON M. ABBOTT,

FREDERIC W. HAMILTON.

R. PERRY BUSH,

Committee.

Report was accepted and adopted.

----o----

TRANSCENDENT PATRIOTISM

I am a man, and nothing that concerns human beings is indifferent to me. By nature we are inclined to love mankind; take away this love and you take away all the joy of life, for men are born that they may mutually benefit one another. When one has studied the nature of things and has come to look upon himself as not confined within the walls of one city, or as a member of any particular community, but as a citizen of the Universe considered as a Commonwealth: amid such an acquaintance with Nature and such a grand magnificence of things, to what a Knowledge of himself will he attain ! - Pagan Scriptures.

----o----

UNPREPAREDNESS

Narrow chested and gray blooded children living in dark rooms in congested tenement districts, eating adulterated food and corrupted in their childhood by an environment of dives, gambling dens and brothels, are a poor foundation for a first line of defense. - Raymond Robins.

----o----

ADDRESS AT THE INITIATION OF A FOREIGNER

(The following address, found on Page 147, in Part III of the 1798 edition of the Book of Constitutions, prepared for and under authority of the Grand Lodge of Massachusetts by Brother Rev. Thaddeus Mason Harris, Grand Chaplain, rings true in this year 1916 as it did at that time. - Editor.)

"You, Brother, the native and subject of another nation, by entering into our Order, have connected yourself, by sacred and affectionate ties, with thousands of Masons in this and other countries. Ever recollect that the Order you have entered into, bids you always to look upon the world as ONE GREAT REPUBLIC, of which every nation is a family, and every particular person a child. When, therefore, you return and settle in your own country, take care that the progress of friendship be not confined to the narrow circle of national connections, or particular religions; but let it be universal, and extend to every branch of the human race. At the same time, remember that, besides the common ties of humanity, you have at this time entered into obligations, which engage you to kind and friendly actions to your Brother Mason, of whatever station countrv or religion."

----o----

THE HIGHER DEGREE

In the big heart of a true Mason there is no caste, but that which is born of true manhood; no sovereignty but that which willingly begets service; great because lowly, strong because faithful, invincible because patient. - W. F. Kuhn

----o----

BROTHERHOOD

For years we had stood together

And toiled at the self-same task,

With a hand that was worn to leather,

And the face of an age-old mask.

Where the narrow walls confined us

We had dreamed, as a bondsman can,

Of a world made free for brothers-

And a kingdom of every man.

We had dreamed of a space unbounded

Where the eye sees far and clear,

With never a thought for nations-

Ours was a world frontier!

And today it was that I found him

When we stormed the other trench,

With a hell-fire hot all round us,

And a deadlier poisoned stench.

There he lay, like a wild beast slaughtered,

And a stain on his mouth like wine,

And eyes that stared, unseeing,

To the heaven that's his and mine.

Perhaps, at to-morrow's dawning.

I, too, shall be lying there,

In the only peace and freedom

That he and I can share.

Elizabeth Berthon Fahnestock, - In "The Outlook."

----o----

CORRESPONDENCE CIRCLE BULLETIN -- No. 1 Edited by Bro. Robert I. Clegg, Caxton Building, Cleveland, Ohio

NOTE. Of the forty responses to Brother Clegg's "Get Together" Open Letter in the September issue (inside back cover) received up to September 12th, he has selected the following as covering the representative problems presented. The emphasis which he places upon the ability of ONE LIVE MEMBER of the Society to inspire a complete Study Club in his vicinity is well deserved. But let not the individual Brother who desires to be counted "present" in this movement be discouraged, even though others do not join him at once. He will find much of value (and to his liking) in this Department, as time goes on, and the recapitulation of the ways in which problems of organization are being solved, will help him.

The CORRESPONDENCE CIRCLE BULLETIN will for the present be published and distributed with the regular issues of The Builder. This is the most economical

method: and, as we believe, will deserve the widest publicity that we can give it. EVERY MEMBER will at once appreciate the increased value of the Society to the Craft, and we hope to show EVERY MEMBER that his interest in Masonry will be best served by allying him self with other interested Brethren for the furtherance of the Society's aims.

THE METHODS WHEREBY STUDIOUS MASONS MAY MINGLE FOR BETTERMENT

THAT article on the inside back cover of the September issue of The Builder must have been timely and truthful. It tapped a fount, yea, a flood of correspondence the end of which is not yet. That the opportunity was ripe there is no question. That there is great good to be accomplished is evident. That we should at once proceed to enter the promised land is beyond dispute. That the work is of the highest importance is unquestioned.

Urgent as is the need of action, it is supremely important that we all be as patient as possible remembering that the undertaking may develop difficulties unforeseen by the wisest. These we will all do our best to iron out as we go along.

Some of the letters telling of real difficulties are most interesting and I hope to give them space in full for general discussion. But as it may not be practical to do this at present I will make extracts from several of them and add such comments as seem most helpful from my point of view. It will be easy to come back to me for additional information if the suggestions I offer are not fully satisfactory, and the printing of the pointers in The Builder will enable others to profit wherever the data is seen to be of benefit, and every reader is also invited to give me and everybody else the advantage of such criticism as may occur to him in the study of this department.

WHEN LOCAL MEMBERS MAY BE FEW

Dear Brother: In re Masonic studies noted on last page last Builder, please furnish me list of local members. Providing there are not sufficient here how may I procure the information ? C.W. Tedrowe, Elk City, Okla

Numbers will make no difference as regards the willingness of the Society to help you. Whether there be two or two hundred members of The National Masonic Research Society that you can reach locally, will not make any difference in that respect. In fact it will be an excellent plan to invite to your meetings Masons who are not already members of the Society. If you get them interested they are very likely to want membership, and as you are not going to invite those you would not care to have join hands with you in this work you thereby enlarge the influence of the Society and make useful additions to your numbers and ours. Tell us what success you have in assembling the brethren. Let us know what subjects seem of the greatest degree of interest to most of you, or what has come up for consideration at your meetings and we will suggest sources of information and lines of investigation that you may take up to profitably employ your time and energies.

LISTS WANTED--SUBJECTS FOR DISCUSSION, MASONIC BOOKS FOR PUBLIC LIBRARY

Dear Brother: Having just read Brother Clegg's letter on the inside cover of the September Builder, I hope to be among the first to respond, as his idea is certainly well worth attention. Our lodge is becoming interested in the history side of Masonry and is planning not only a series of lectures for the coming winter, but a study club of members. While I would appreciate a list of members of the N.M.R.S. in this section, yet am I more interested in a list of subjects for discussion. If I could trouble you for a list of subjects upon which you think a foundation might be built, or which would serve as a nucleus for later original efforts on our part, I would be very appreciative. A list of a few books which our local library has kindly offered to purchase would likewise be appreciated. H. C. Wolf, 408 N. Main St., Edwardsville, Ill.

Let me take the last of your requests first. Your Public Library should have the first volume of The Builder and should subscribe to the subsequent issues. There should also be on file the book on the Philosophy of Masonry by Dean Pound and published

by The National Masonic Research Society. The best Encyclopedia is none too good and for this purpose get Mackey's latest edition. Mackey and Singleton's "History of Freemasonry," and R. F. Gould's "Concise History" are also most valuable. We will send you a pamphlet list of Masonic works and shall promptly inform you of the relative merits of any of the items upon which you may desire further light.

A list of subjects for consideration by your brethren and yourself is no easy task to prepare, and then be fully acceptable to you and to me. I am somewhat in the dark as to topics that would appeal to you. For instance I know of a group of Masons that found a very lively interest in digging up all the data obtainable upon such subjects as the Essenes. To me that would have been rather dry but they found it full of zest and charm. Lately I and a few other brothers spent an evening discussing some points in Masonic law and the time slipped away very rapidly but I can imagine there are brethren who would not find that topic at all attractive.

There is to my mind only one way to cut the Gordian knot and that is to do your best to select in the first instance subjects of the greatest general interest and then specialize later when you have the more accurately gauged the tendencies of your own taste and those of your associates.

Suppose we take any one or more of the following points: What is the purpose of Masonry? What is taught by the Entered Apprentice degree ? What is taught by the Fellowcraft degree? What is taught by the Master Mason's degree ? How should a visiting Mason be examined? What ought a member to know of Masonry ? What has been the history of Masonry--tracing the progress of your local lodges, your Grand Lodge and the bodies from whence you drew your authority?

Any one of the above will keep you busy for some time if handled judiciously and thoroughly. Should you like other references please do not fail to write me.

It may also be that you will seek light on some angle of the above that is not clear, and here too every resource we possess is at your service. But start in courageously and keep going.

ANYTHING OF RITUALISTIC OR MONITORIAL MERIT VERY WELCOME

Dear Sir: I note your notices about study clubs, and I would like to do what I can to help you form a club. I am greatly interested in the study of Freemasonry. Could you use an article on the Symbolism of the Third Degree ? Rasmus Bartleson, 452 Dayton Ave., St. Paul, Minn.

The Editor of The Builder is always pleased to receive essays from the brethren. Furthermore it is just such papers as the one you mention that will probably be found highly useful in our study clubs. Already we have had discussions upon Symbolism circulated among lodges when reprinted from The Builder and they were very enjoyable and thought-provoking. Our research into Masonry need not get too far away from what is suggested by the ritual. The "work" is known to all no matter how rusty they may be and the topics based upon it are all the more attractive on that account because all can take part. Right here is the very essence of the scheme; sociable contact in study of the successful sort for classes, the same being based upon the intimate and general appeal of the topics chosen for the attention of the brethren.

VOICES A NEW CRUSADE

Dear Sir and Brother: I read with great interest your very suggestive open letter to members of our Society and am fully in accord with your idea of Masonic study. I think now is the time for all Masons to not only study but also practice in our every day life the duties we owe to the great Institution and to ourselves.

Would it not be a grand uplift to Masonry if every member of every lodge belonged to the Society and then set an evening for study and debate ? There are so many of our members who fail to see the concealed yet revealed beauty of Masonry. C. T. Laschinger, Bonners Ferry, Idaho.

You have indeed hit the nail on the head. May we not also say that the responsibility is ours of increasing the attractiveness of Masonic study? Shall we not all take hold of the situation in our respective localities and endeavor to make others see Masonry as you see it ? How shall we do this ?

I feel confident that we shall later on get from you some serviceable working ideas based on your progress with the brethren. What you say so definitely and well cannot but be followed by action and creditable results. Go forward along the path you have blazed so well, and then let the rest of us have the benefit of your plans and progressiveness.

PLANS VARY WITH PLACES

My dear Brother: In the late issue of The Builder, on the inside back page is a message which I felt was both proper and timely, in all respects.

I desire to be one who asks for the list of brethren in this locality, for the express purpose as mentioned in the article. There are four Blue Lodges in Davis county--at Bloomfield Drakeville, Pulaski, and one which meets at call, at Stiles. The first three are situated in corporate communities, and could well support their individual clubs, although if it is deemed best to start with interested brothers from these places, the best cooperation will be afforded.

If someone from here has already applied, I will gladly cooperate with him in the effort, otherwise I shall use my best endeavors in behalf of the movement, I assure you. John W. Teed, Bloomfield, Iowa.

P. S.--Any suggestion, information, or plans will be gratefully received and appreciated.

Whether you should try for several study clubs or have one is only to be determined by careful examination of the situation from firsthand opportunities. Large classes are unwieldy, small ones don't give the varied points of contact in debate that are afforded by large classes. Small classes are easily called and handled but the absence of one or two members makes a serious hole in the attendance, a large class is the opposite.

My plan would be to get all you can assemble together for a preliminary meeting. Have some well-equipped brother present some subject for consideration. Several others should have prepared themselves to take up the same topic and maintain the interest of the debate. Make the evening lively and useful, entertaining as well as instructive. Let everybody go away with a heart warmed to each of his neighbors in the class. Avoid contention and you will have no corroding resentment.

The simplest parliamentary organization is all that is necessary. You may even change your Chairman every meeting by election from the floor. But you require a good Secretary, some one brother who will make a cherished hobby of the thing.

Where you have several lodges there may be a possibility of having a meeting in each of the locations consecutively. This will depend upon local circumstances, but ought to have a tendency to promote study activities in each place visited. Any way, make a start and the rest will take care of itself as you go along.

Be sure to keep us posted on your progress. Every one of these organizations for study will have problems that in their solution will benefit other like bodies. Therefore let all hands make a practice of telling us of the details of their progress, what obstacles are met and how they are overcome, what has tended to harmony and what has not, what has been most edifying and what hasn't. Don't keep your troubles and your triumphs to yourself. Remember the time when successful and unsuccessful reports wound up in a triumphal procession for everybody. So tell us of all your doings.

THE FELLOWCRAFT DEGREE

Dear Sir and Brother: I have just read your open letter to members in the last number of The Builder.

The Fifth Saturday Research Work of City of the Straits Lodge No. 452 will take up the study of the Fellowcraft Degree at its next meeting and I would like very much to have not only a list of your Detroit members but the use of any articles and papers you may have dealing particularly with that branch of Masonry.

Our Research meetings are made compulsory by Lodge Bylaws and are meeting with much success, interest and contributions by members being general and attendance excellent.

We are indebted to The Builder for much advice and assistance.--F. A. Hilton, Chairman of Committee, Detroit, Mich.

A copy of the "Symbolism of the Fellowcraft Degree" has been sent to you and I daresay you found it of much interest and usefulness. I expect you also read in this connection the chapter on Preston in Dean Pound's "Philosophy of Masonry." The latter gives you a key to the meaning of Fellowcraft Masonry as it looks to me. But if

I start in here to expound what in my humble judgment are the fundamentals of Masonic teaching I fear I shall take up too much space and I may get tedious at that !

Your report shows several exceedingly noteworthy points. First of all your Lodge in its wisdom has set an admirable example. Would that all Lodges were equally alert, and informed.

Please let us know the titles of the papers read by your members. Kindly advise us of the relative interest of the several subjects. How were the papers discussed and to what extent? As you will see from these answering notes of mine in this department there is a constant desire of my correspondents to know what to study. There is so much that can be studied that I must not overtax the efforts of the brethren by any long lists of topics. Now if I can from the experience of others add to my own conclusions I am not only the more nearly right but I shall feel much better satisfied that everybody w ill derive good and wholesome instruction.

ALREADY AT WORK

Dear Sir and Brother: Some of us have been trying to conduct something of a study club in our lodge here in the past year. Any information that will be of he]p to us as suggested by Bro. Robert I. Clegg in his letter to members on the last page of the last issue of The Builder will be greatly appreciated. L. F. Knowles, Mantorville, Minn.

Dear Sir: I have read with much interest the open letter to members by Brother Robert I. Clegg and as the suggestion is directly in line with some ideas that I have already tried to start among the brothers, I would be pleased to receive a list of the members of the Society in Chicago and will do whatever I can to further the work. W. F. Reinbold, 212 W. Washington St., Chicago. P. S.--Any suggestions as to subjects, programs, etc., will, of course, be gratefully received.

Dear Brother: Just received the September Builder. I have for some time been dreaming of the plan suggested for study clubs by Brother Clegg. The only reason I haven't tried it has been the lack of time to work out programs. Your suggestions solve the difficulty. Count me in for starting one here. If anyone else has preceded me, let me know so I can help him out. Yours fraternally, Ralph B. Smith, Keokuk, Iowa.

Each of you has already thought over your local prospects and your problems are similar. I can therefore group what I have to say.

It is particularly gratifying to me that I happened to voice what has proved to be in the minds of so many of the brethren. They have doubtless cogitated over angles of the problem that have eluded me. As time goes on I expect to get in touch with some of this individual research and to profit by it. Let not any of us withhold whatever it is that will help the cause forward.

Another very pleasing aspect of our progress so far in this work is the readiness of brethren not only to start something but if they have happened not to be pioneers in the race they are equally willing and ready to play second fiddle and to support their leader heartily and vigorously. That is the feeling that wins. That is the true spirit of Masonry.

But of you three brethren and ail the others of your calibre wherever they may be dispersed, to use the time-honored phrase, I beg of you to read carefully what is here said in The Builder of this date relative to organization and of matters for study and investigation.

How far my suggestions fit your problems it is of course impossible for me to say. If they fail to meet your wants, (and tentative as they are it is almost certain that they will come short and be found wanting in some respect for your purpose), I can only welcome your confidence and pledge you my best cooperation wherever and whenever what is known to me may serve you.

The main thing is to make a start. Get a few brethren together. See that they are congenial. Stage a discussion in which they can all take an active part. Make each member present a missionary. Increase your numbers slowly. Encourage your brethren to submit questions. A Question Box is a good thing, especially if you have some one to follow it up. Invite questions to be presented at the meetings and also sent to the Secretary between meetings. Assign these questions to well informed brethren. Taboo all half-baked replies. Make the answer stand on its feet firmly. Distinguish between speculation and knowledge. Set asunder fiction and fact. Ask for evidence. These and similar expedients conducted courteously and with fervor should hold combined interest and enlarge and make fruitful your gatherings. Try them out.

OFFICIAL ACTION ON MASONIC STUDY: WHAT SHALL BE DONE, AND HOW?

What could be done by our Grand Lodge to promote the study side of Masonry? Your opinion and suggestions are invited upon our making the right start. Your article on "How to Study Masonry," in The Builder, impressed me so favorably that I venture to intrude upon your time and patience. Anything we do will probably be on a small scale to start, but I believe if we are able to make the start right we will eventually accomplish results. S. H. S.

You as Chairman of your Grand Lodge Committee honor me by what you ask. Nothing would please me more than to say something capable of being adopted by your Grand Lodge.

My thought in what I wrote for The Builder was to suggest some easy plan whereby a start could be made without of necessity requiring any Grand Lodge authority or encouragement. Your suggestion therefore carries my plan much further afield than was at the time contemplated by me. Please have patience with me if on that account I may offer an idea or two that seem amateurish or immature.

1. Have your Grand Lodge appoint a Committee on Masonic Education. Have this Committee submit a comprehensive report every year to the Grand Lodge on (a) The general progress of Masonic Research; (b) Masonic study in your state; (c) a summary of what has been done by individual lodges toward the Masonic improvement of their members, and what has been done by any individual members to promote Masonic Research. (d) submit a list of Masonic lecturers and lectures presented during the year to your lodges, and also maintain a list of available addresses of value that may be obtained by your lodges. You can readily extend this list of things that such a Committee ought to do.

2. Whenever you hold a School of Instruction let the above Committee present someone to give an able address. Not a weak mushy frothy flow of verbiage but a paper of scholarly brand. Don't let the speaker extemporize. Make him dig. Edit the paper carefully in advance. You have the men who can do this and do it right. Draw on them. Make the paper the climax of your work of instruction and do not permit it to be shelved or curtailed when you have decided what it shall be.

3. Have your Grand Lodge join with the Grand Lodge of Iowa in what is known as the Clipping Service. Write to the Grand Secretary, Brother N. R. Parvin, at Cedar Rapids, for his descriptive circular. Maybe you won't care to join with them notwithstanding the economy. Your independence pleases me. Go it alone.

Furthermore, have your Committee prepare two or three good addresses. Print them on plain, unglazed paper in large type, ten point or even larger for easy reading. Advise your Lodges of the papers you have on hand. Urge them to try these on the brethren. Have them read at a time when they will get proper attention. Get the Worshipful Master to inform the Committee over his signature and that of the Secretary of the Lodge what was done in every case to insure a good attendance, whether there was any discussion, and how long it lasted, and what was the effect of the paper, etc.

Of course I could easily write a lot of these things and at that I might easily miss the very things on which you particularly require my views. The only remedy is to ask me

again. Two cents will reach me. Don't hesitate to call on me for anything I can tell you.

Don't forget that the National Masonic Research Society has a store of pamphlets and circulars of most interesting Masonic material.

But why wait for Grand Lodge action ? Try out this scheme of The Builder in your own Lodge. Read once more what you have already gone through on the East end of the September issue. Find out what suits your Lodge. Ten to one that will give you a fair lead on all the other Lodges. Then go into your Grand Lodge prayerfully. Get a Committee appointed that has an interest in the study side of Masonry. Pick men of influence to give your Committee weight, men of brains to make its views respected, active men to accomplish results, men potent, apt and tactful. But don't expect too much of anybody except yourself. May all good luck attend you.

R. I. CLEGG.

OUR ORGANIZATION--FUNCTIONAL AND ORGANIC

A batch of letters had been answered to the best of my ability. I was catching up with the aftermath of that article of mine on the cover of the September Builder when lo there arrived, hot from the wire, a telegram from far-off Texas asking for a course of study to be outlined. Already the subject has been touched upon in a discussion scheduled for appearance in the October Builder. For the present that may serve. Meantime the matter will get careful consideration in such time as I can divert from the prosaic but necessary labors of business. Let not any of Our readers imagine for a moment that their inquiries and suggestions do not in every case receive prompt attention. But many of them are not adapted to offhand decision. Time and plenty of it is usually wanted and employed before these matters may receive their just due.

This brings me naturally to weighing our facilities for handling the correspondence that is coming our way. This flood of ideas, these requests for guidance, this presentation of cases in more or less detail for diagnosis, impress upon the mind of the receiver a sense of keen responsibility. In some way or another we must bring to bear upon these problems all the critical and constructive energies of theoretical and practical Masonry, certainly a much greater resource than any one Mason or group of Masons has at command.

Publication of letters from our members will constitute a valuable forum for the general discussion of aims and ends, methods and means. Already this promises to be an enlivening and most instructive department. To this section there will be freely added editorial comments based upon our constantly increasing sources of information at home and abroad.

But we must get beyond the forum stage. While it is an excellent thing in itself, and by all processes and in every particular to be vigorously encouraged, yet the Society ought not to halt content with that degree of progress. We need methodical plans, unified and finished. Speaking as an engineer I may say the whole proposition just aches for a layout and a blueprint of it prepared for every Mason.

Unfortunately a complete design precedes the working layout and the blueprints. We shall get the design into useful and generally acceptable shape when we have first compiled and digested all the attendant conditions. Having determined all the angles of the problem we can with the greater confidence seek a satisfactory solution.

Here at this point is the keynote of our project. Much of the preliminary work with study classes must be experimental. Let us be informed by our readers as to what is everywhere done and how it worked. Nothing is more important. Now, in the formative period, we need just that sort of information. We cannot have too much of it nor in too detailed a form.

This matter of method applies not only to the manner of conducting meetings, the assembling of members, the generation of enthusiasm, the setting of the brethren to work individually and collectively, but it must treat of textbooks, their respective merits and the most efficient methods of using them. The latter is a slow task. A start has been made but much remains to do.

To set the Craft to work and give them wholesome instruction is the purpose of the National Masonic Research Society. That instruction will be the more effective when based upon the largest possible experience of the Craft. Therefore put the study plan to the test. Report the results. From these facts may lay a foundation for the future greatly improving our work of the past. Let us all take hold and at least lift our share of the burden wherever we may be.

A COURSE IN THE STUDY OF MASONRY

(A few emergency hints to meet an urgent demand)

Masonry may be divided into five departments for study-- Ritual, History, Philosophy, Symbolism, Law.

1. Ritual may be discussed in its relations to the Old Charges, folklore, mystery plays of the middle ages, survivals of tribal ceremonials, building customs, monitorial divergences and development, etc.

2. History may be examined as of any Lodge (where for instance all members of a study class belong to one lodge); and Grand Lodge, and their original source of authority. Local and State historical records are valuable sources of information with Mackey's History, Gould's Concise History, etc.

3. Philosophy may be studied with the aid of Dean Pound's book, an N.M.R.S. publication.

4. Symbolism. The symbols of Masonry are all treated freely in Mackey's Encyclopedia.

5. Law. The Masonic Code of one's own State has leading place of course. Then there is the indispensable Encyclopedia, and Mackey also has a book on Masonic Jurisprudence.

Get your local library to furnish a list of references to Masonic topics it possesses. Many are often obtained in that way. Assign the several foregoing subdivisions to as many brethren and give to each the references bearing upon his chosen alloted topic.

Every one should have his own library of Masonic works. Few as the books may be, they are at hand for convenient and frequent reference. A good, compact, general textbook, limited but of fine quality, is "The Builders" by Bro. Newton and obtainable through the N. M. R. S. R. I. CLEGG.

THE SOCIETY'S PUBLICATIONS

(Owing to the increased cost of printing and binding, it has become necessary for us to make a slight advance in the price of bound volumes, as stated below. The Society some time ago put out a catalog of various books, and the unsold copies in that catalog remain unchanged in price.)

Books.

THE BUILDERS, A Story and Study of Masonry

Price. $1.50

By Joseph Fort Newton.

THE BUILDER, Volume 1, (Goldenrod Buckram),

8 vo. ...3.00

THE BUILDER, Volume 1, (3/4 Morocco) 4.00

THE BUILDER, Volume 2, (Out in December),

(Buckram)...3.00

THE BUILDER, Volume 2, (3/4, Morocco) 4.00

THE PHILOSOPHY OF MASONRY, (Blue Cloth, 16mo)...1.00

By Roscoe Pound, Harvard University.

Pamphlets.

DEEPER ASPECTS OF MASONIC SYMBOLISM,

(Paper covers)...By A. E. Waite, England. $ .15

THE FIRST DEGREE..... .15

By A. W. Gage, Illinois.

THE THIRD DEGREE..... .15

By J. Otis Ball, Illinois.

QUESTIONS ON "THE BUILDERS" (By Joseph Fort Newton) ... .25

Compiled by the Cincinnati Masonic Study School.

THE STORY OF OLD GLORY, THE OLDEST FLAG .. .50

(With Flag Color Plate.) By John W. Barry, Iowa.

(All above prices include postage)

SPECIAL PRICES ON PAMPHLETS IN LOTS OF 100

OR MORE.

----o----

TRAVEL SKETCHS

BY JOSEPH FORT NEWTON

ON THE SEA

Prompt to the minute, on June 17, at noon, the Philadelphia moved from her pier and slowly turned to the open sea. The orchestra was playing, the decks were crowded, and perhaps a thousand people were waving farewells--among them a good Brother Mason who was kind enough to come and bid me good bye. It was a scene not soon to be forgotten. Surely, there is something infinite in every parting, and never more so than when the Sea is to separate us. Soon individual faces faded and we could only see the handkerchiefs fluttering signals of goodwill--handkerchiefs wet with tears.

New York, seen from the harbor, is a great picture indeed, albeit made less vivid by a haze of smoke and fog that hung over it. Suddenly the sun broke through the mist, and it seemed like a fairy city seen in a dream --a land of fairy cliff-dwellers ! No wonder Poole wrote his story of The Harbor and the romance of it. But the picture does not remain long, save in memory where our pictures hang. Dimmer and dimmer it grows, until at last it is a blur, and then a thin blue line, and finally it fades. No one may put into words his feelings at such an hour, when for the first time he leaves his native land and turns to the great open sea !

And the Sea! For an inlander like myself, it is a thing of wonder, at once a fact and a figure, a symbol and a parable. Like sky, like sea. If the sky is gray, so is the sea. If blue, the sea is blue--such a dark, rich blue. But it was very gray when we set sail. Soon a fog fell over us and we could hardly see the boat that met us to take our pilot off. And that fog-horn is terrifying ! What would life be if all our dangers made that much noise. Perhaps they do, only we do not hear the warnings.

But the fog soon lifted, like a curtain, and revealed the Sea ' The Sea ! the Sea ! so wide and grand, stretching away into infinity--yea, "The Sea is His, and He made it." All day long the great words of the Bible about the Sea kept coming to mind, with new meanings I had never guessed before. Truly that old Book is like a harp which says for us what our poor, dumb words cannot say. "There is sorrow upon the sea; it cannot be still," what words they are as one looks out over those restless, reinless

waters. And there came also those other words, so freighted with meaning just now, "and the sea gave up the dead that were in it." But best of all the line of the Psalmist, "Thy way, O Lord, is in the sea."

Really, if I were a rich Pagan instead of a poor Mason, I would build a temple to the Sea. It is so strong and deep, so patient, merciful, and gracious, to ship or soul that bravely casts loose upon its mighty promises; so variable and cruel to the unpiloted and unseaworthy. It is a great burden-bearer. It cannot be overloaded. It cannot be broken down. It never grows weary. It never needs repairs. Also, it is a great physician. It rests the eye with its overpowering vastness of outlook. It calms the heart with its greatness and its never-ending music. It speaks to the mind of that Divine abyss over which the mystics brood but never fathom. It responds to every mood--now sad, now glad, now quietly meditative; it answers every call of the imagination, and can preach more sermons than all preachers. Besides, it is a great teacher. It lays its mighty law upon the restless spirit and tells us to stop sputtering-- be still, listen, and know. And as we listen, the sighs of human care are lost in the murmur of its many waters. At last Restlessness, cut off from its supplies, surrenders to Rest.

Why did St. John leave the Sea out of his vision of heaven ? He foresaw a time when "there shall be no more sea." Why so? No doubt the exile on the Isle of Patmos, longing for the fair city of Ephesus, the scene of his ministry, and hungering for the sight of familiar faces, grew weary of the imprisoning sea. Sundered by leagues of tumbling waves from those he loved, he dreamed of a world where there would be "no sea." But it is not so now--not so much so at least. Once the symbol of separation, the sea has become a bond of union between lands and peoples. Once the dread of daring sailors, who, despite their dread, braved its dangers and discovered its paths, it has become the servant of man, yielding to the quiet power of intelligence. The sea of which Homer and Virgil sing is the unknown, untamed sea. We today sail a sea whose ways, waves and winds are an open book, and whose forces have been converted into beneficent ministries.

Still, Matthew Arnold speaks of "unplumbed, salt, estranging sea," by which he meant the awful isolation of each soul in an unfathomable universe. More often in English poetry--and indeed in all poetry, since Homer, that has in it the sound of the sea--the tidal rhythms of the sea, its measured waves and its immeasurable horizons, have been the great symbols of the Divine depth and mystery; just as the stars round off the three

divisions of the Divine Comedy of Dante. The music of this deeper and more eternal sea rolls through all great poetry, and nowhere with more melody than in Shakespeare, who caught the very cadence of that unfathomable sea whose waves are years and whose depth is eternity.

How can a man be irreligious on the Sea? Are we not, all of us, now and forever, out on the bosom of the deep, with the infinite above, beneath, and about us? We feel secure enough indeed, thanks largely to the cheerful company, the dear faces, the duties and pieties of the day. Still, when at times we look over the edge of the boat, up starts a primitive terror which only faith can allay. Religion is a thing of the depths and for the depths. "Have mercy upon me, O Lord, my boat is so small, and Thine ocean is so great,"--in that cry of the old Breton fisherman we have the profound instinct which lies at the heart of faith. Reason may serve us in shallow waters, but when life takes us beyond our depth, as it so often does, faith saves us. There will be companies of believing souls, so long as there are deep, unplumbed places in this life of ours.

But here I am a-preaching, as usual--from force of habit, no doubt. Yet there are worse things one could be guilty of. Moreover, I cannot help it. Last night I sat up on the upper deck of the ship near the prow, at midnight, long after others had gone to bed - except, of course, the guzzlers in the saloon. It was a clear cool night of stars, and the great sea lay spread out beneath. It was a still and holy hour in which the sea and the stars told me many things. Never did the great old words, "What is man, that Thou art mindful of him ?" come home with such awful majesty of simple truth to subdue the heart and still it. And yet, never did I have a more vivid sense of the greatness and worth of the soul as in that solemn trysting time. Then the ship bell rang out the hour, the watchman above cried, "All's Well," and I went to my couch knowing that if I sank it would be not into the sea, but beyond it !

Thus and so our good ship of Brotherly Love sails on and on, out over the blue rim of the world. Again and again one turns away from the Human Comedy on board to the mighty Sea whose lonely waters drift and sing! How indifferent it is to our human doings and undoings, how deaf to our jabbering gossip, its white caps suggesting shining teeth showing in laughter at our vanities. It knows nothing of the greatness of Kitchener, and buries him as quickly as it does the poor stoker dropped into a vast and wandering grave. Merciful when we obey her, merciless when we disobey, she lulls us

to sleep at night as if the ship were a cradle rocked by an unseen hand. I have fallen in love with the Sea. As long as I live its mighty waters will whisper to my heart of "that immortal sea which brought us hither," and will receive us to its bosom "when that which drew from out the boundless deep, turns again home." Whatever betide, it is enough to know that

"There is a wideness in God's mercy,

Like the wideness of the Sea." At Sea, June 22.

----o----

THE EMPIRE OF FREEMASONRY

BY BRO. J. GEORGE GIBSON, ENGLAND

An Empire implies an Imperator; and it is evident that Freemasonry cannot be imperial even with the limitation of the widest and most free of all the Empires of the political world at its head. There was a time when we should have thought that Older which comprised among its membership representatives from every one of our British colonies must be sufficiently broad to satisfy all the demands of the imperial state. That time has long gone by. Freemasonry is no longer willing, or able, to accept the tutelage of even the greatest profane Empire, and cannot accept either the limitation which that tutelage implies. The Craft has discovered that it exists not on sufferance as an adjunct of social amelioration, but that it is as ancient as the oldest form of government, and has at least an equal empire with that of the mightiest of worldly political systems. The researches of the savants of Masonry, and the dreams of the more imaginative, have done a great deal to make it impossible for us to begin our history in the 17th or 18th centuries. We can no longer find the warrant for our landmark in the determination of the four London Lodes, or in the older custom and law of the older operative lodges. There may be a difference of opinion as he antiquity of the earth, and of the Masonic cult of ancient days; but it is evident to the most

casual student that our authority is antecedent to even the erection of the pyramids of Egypt and elsewhere, and that we must base our imperial structure right back upon the foundations that are of most ancient readings of the Book of the Sacred Law. But whether we accept the theory of the experts of Masonic literature as to the Egyptian origin of human civilization, or date our authority from the comparatively recent Grand Lodges of Sinai and Jerusalem, in either case we find our prime authority in the command of the Creator, which moved holy men in divers ways, and at divers times to fix in labour the determination of the Divine. And every conception of the Masonic Empire must assume the Authority of the G. A. O. T. U., without which neither Masonry nor Empire can exist.

There have been of recent years many evident signs of a desire on the part of mankind, including both true Masons and those who are under the impression that they can be true Masons without recognizing the Supremacy of the Creator, to come nearer together in labour and in the manifestation of Masonic Brotherhood. With many of these overtures we are to some extent in sympathy, though not as Masons. We recognize and admire much that has been done, or attempted. by those even who are not in sympathy with our aims, and our position respecting the place in the Lodge of the symbol of the Divine throne. And nothing would please us more than to have the power and the authority to give the grip of fellowship to those in whose testimony against iniquity and slavery we have felt the keenest delight. We have even been at times tempted to wonder whether we have not been just a little too hasty in our assumption that the symbols are necessary to the recognition of the authority they represent. We have been at times also agreeably surprised to find the members of these quasi-masonic bodies (as some regard them) acting very much as we would act in similar circumstances. And yet we have always come to see that any derogation from the sole authority of the Creator means the inevitable sequel of the setting up of a host of denominational authorities which each claims to exercise rule upon the great Level, and each renders anything like harmonious labour a something out of the question. We are more and more convinced that the only possible Empire is that which has supreme as its warrant the Imperator. We need not go abroad to see this. We have many institutions of a beautiful and useful character, such as the Christian orders of chivalry to which so many Masons delight to belong. Introduce the ritual and the legend of one of these into the lodge of Craft Masonry, and disruption is certain. And when we remember that there are so many of the religions of the world that do not accord to that we most of us belong to that respect that we render to it, we can see at once that the imperial Masonry must, and can alone come, upon the basis of true Craft and Royal Arch Masonry.

Nor can this Empire come under the aegis of any nation, or race. Religions have shown that their influence is greatest when they do not follow the flag. A flag not our own excites suspicion of dynastic aims and that religion is the most successful in establishing itself which is not identified with any nation, but only with the Imperator in whose name the missionary goes forth. The authority must become effective through the human and not the national instrumentality.

Mankind is more than Nations are, And human trust than nation's power.

Cordial intents have not been born through the skill of the diplomat; but have become effective through the pervasive friendship of peoples, which diplomats have recognized and made use of. And the empire of Freemasonry must come by a similar pervasion. We do not attack the religions that recognize the authority of the LORD of the Sacred Name; but we pervade them with the spirit which finds access to every one of them. It is this spirit which creates the empire. There are religions which as such have little in common and yet which in the lodge find that all are aiming at the correct building of the temple, and all are depending upon the accuracy of the same plans. Where we cannot meet in comfort in church, we can delight in gathering at the Pool of Siloam. We cannot unite in the propagation of a doctrine of religion; but we meet upon the square in all the work of education and nation building that we

devote our common labour to as Freemasons. The place for flag waving is not the lodge; for there we realize as perhaps nowhere else that the Masonic Empire must be the goal of a perfect national ideal, and that all nations, whether they know it or not are working toward the ideal of a common brotherhood. And we feel assured that there is no common brotherhood without its anterior Common Fatherhood. Already Freemasonry has made war less terrible, and less in evidence as the final arbiter of nations. Already things are of common occurrence in the campaign which testify that the world is coming to the view that in the builder's Lodge there are things of greater importance than the dialect of the Mason or the garments he wears. The babel of tongues no longer shuts out from the universal communion any of the sons of God. As we are told the first wandering of Mankind began with Man's disobedience to the Supreme Law, so the return of Man to his proper Oneness will come about when the obedience is restored.

Yet, while we must place the flag in its proper relationship to Masonry, we cannot but be pleased that there is such a tendency among those who do speak our language and are filled with our spirit to a closer reunion within the bounds of the world Empire of our race. The Masonic leaven must begin to work in the homes of those who were once of our own household. And Freemasonry can only become imperial by this leavening process. Already the old suspicions and animosities which had much of their origin in political feuds centuries ago are dying a natural death. There is expressed on both sides of the Atlantic a feeling that it is about time that our common Anglo-Saxon conception of Masonry should be presented in more similar forms. Now that there is no reason for the suspicion that territorial considerations are at the base of the desire for unanimity some round table conference might be sought without invidious suggestion; and this would pave the way to many acts of community that would eventuate in a better understanding, and a more intelligent appreciation of each other's Masonic ideals. And a common ideal held by those who hail from the North of Europe, would not be allowed to end there. At present there is a sharp line of cleavage which insensibly divides the Latin from the other races of European descent. There is no reason why this should continue to exist, and the common understanding of the Masons, and the Masonic bodies that are represented in our American Colonies and the great Republic beyond the Atlantic would prepare the way to such a rapprochement as might result in a world Masonry that would be in deed and in truth a real Empire.

Without for a moment abating one demand of pure Masonry, and indeed with a common accentuation of that upon which Masonry is based, it might be found possible to replace the travesty of Masonry so much in evidence in the South with the real thing. And could this be done then we should indeed be impregnable as an army of Peace, and of Progress. Later the ancient, but less known systems of the yellow and red races might have attention, with the effect that the separating suspicions which are so hindering in their influence upon the advance of the race would prove easier of solution. There is no field in which the beneficent influence of Freemasonry might find itself barred. All that is disruptive in the present social system, all that is wasteful in the present method of government, all that is generative of suspicion or hatred in the councils of men, and all that in any way would, or could, tend to hold back mankind from the common labour which would build the temple of Humanity, would prove still more easy to get rid of, and Man would be elevated to more than his pristine purity and usefulness. The imperial ideal of Freemasonry has robbed the "wireless" of much of its terrors; and the "airship bogie" would lose half its dangers

did we realize in the language of a common Masonic experience how much better it is for brethren to dwell together in unity, in an Empire of Brotherhood.

----o----

THE BUILDER OCTOBER 1916

BY BRO. M.S. HUGHES, CALIFORNIA

Ye editor does not have time to read the Proceedings of all the Grand Lodges, but he wishes to call attention from time to time to matters in such as he does read. For example, the report of the Committee on Masonic Education in the Proceedings of the Grand Lodge of California--with which this Society had somewhat to do, by way of suggestion--is worthy of study. Furthermore, we wish to express appreciation of the brilliant address on "A Triad of Masonic Ideals," by the Grand Orator, Brother M. S. Hughes. It is thoughtful, finely phrased, and straight to the point, as well as rich in striking epigrams. He discusses the ideals of Quality, of Knowledge, of Religion, and where there is so much that is good it is not easy to select. We content ourselves, for the present at least, with that part of the address touching upon the necessity of Masonic education, which is not only pertinent to the purposes of this Society, but interesting as disclosing the attitude of the leaders of the Craft in the Grand Jurisdiction of California.)

Our second Masonic ideal is that of knowledge. One of the ends of Masonry is light; and light is synonymous with intelligence. The man who travels the highway from West to the East is a seeker after light. The implication is that Masonry has an educational function, and that every Lodge ought to be a school of instruction with a curriculum covering the theory and practice of brotherhood. This educational function of Masonry ought to have in view both the individual member and the world at large.

It is a necessity if we are to have a Masonically intelligent membership. It goes without saying that no man ever grasped the full significance of the principles Masonry simply by receiving the degrees. In the first place, a great deal of our ritual work has come to us from the past. Much of it, therefore, needs translation because of terms that are obsolete, and interpretation because of forms that are archaic. In the next place, there is much that is symbolical; and symbols, such as those employed by Masonry, need more than the passing explanation given in two or three brief lectures. Again, the circumstances under which the degrees are received are not conducive to clearness and continuity of thought. And, finally, many Lodges are all too lax in conferring degrees without even the superficial preparation required by Masonic usage. These are some of the reasons why every Lodge should be a school of instruction on the subject of Masonic spirit and methods.

The results of our failure in this respect are manifest. The first outcome is what may be called Masonic illiteracy. It is not too much to say that there are a great many who have received our degrees who have no clear idea as to what a Mason actually is. If they were held up at the point of a gun some night with the demand: "A definition of a Mason, or your life!" they would be likely to turn up in heaven or some other place at breakfast time. The current notions about our Order sometimes remind one of the famous college definition of a lobster. A freshman was asked by the professor of natural history to define a lobster. He gravely replied that a lobster is a red fish that walks backward. The professor said it was a most excellent definition with some trifling exceptions. In the first place, a lobster is not a fish; in the second place, it is not red; and, in the third place, it does not walk backward. Otherwise, he said, the freshman had given a good definition.

Now, Masonry either stands for something definite, or it does not. If it does mean anything definite and distinctive, then every member of a Lodge should have clear ideas on the subject. That desirable end can only be accomplished by making every Lodge a school of instruction, and having intelligence, as one of our Masonic ideals, kept constantly in view. Even our fundamental principles need interpretation. It is a commonplace, for example, to say that Masonry means brotherhood. But at once a score of questions are suggested to the inquisitive mind: What kind of brotherhood? What is brotherhood? What does Masonic brotherhood imply? What are the obligations of Masonic brotherhood under specific circumstances? What is the relation of the brotherhood to those who do not belong? The intelligent Mason ought, at the very least, to be able to give answers to such elementary questions.

When we remember that the man who comes into Masonry takes up a life work, the necessity for the educational function of the Masonic Lodge appears even more imperative. Brotherhood is a profession, comprising both a science and an art; but who acquires a profession in the conferring of three degrees on three evenings, together with the memorizing of a few paragraphs of a ritual service, and the hearing of a few brief lectures? The man who takes up the profession of medicine these days must have a preparatory college course; must prosecute four years of strenuous study; must serve his time in hospital; and after all that it is considered that he is just ready to begin practice. The same thing is true of the other learned professions. But we expect to turn out qualified Masons after the manner of some of our get-rich-quick advertisements. The impossibility of such a thing is self-evident; the imperative demand for the persistent diffusion of Masonic intelligence among the members of the craft is no less apparent.

It is also to be emphasized that Freemasonry owes something in the way of the spreading of its principles to the world at large. Our teachings are not to be kept in cotton-wool, only to be brought out and exhibited within the secrecy of the lodge-room. There are certain things for which Masonry stands and there are certain things against which Masonry stands, and those things may well be known to mankind, both for the sake of Masonry and for the sake of the world. My earliest Masonic recollection goes back to the time when I was a little boy. There was a man in the small community accused of stealing turkeys. He was brought up for trial in a Masonic Lodge, found guilty and expelled. The action of the Lodge became known to the public, and the community understood that, whatever else the Order favored or opposed, it was against turkey stealing. That is the first thing I remember about the Masonic Order; and now that I have had a rather extensive and comprehensive acquaintance, it is my conviction that it was a very wholesome beginning.

We believe that our principles are of value to mankind, and that each fraternity is a prophecy of the coming time of universal brotherhood. There ought to be some point of influential contact between Masonry and the social order whereby the public might profit by a knowledge of what it is trying to do in the world. This work cannot be accomplished by one Grand Lecturer, whose hands are full by reason of the demands of the Order. It might be feasible for each Masonic jurisdiction to maintain a sort of university extension course-- to have a number of really qualified lecturers, who could

not only interpret the work to Masons in the lodgeroom, but who in addition, could elucidate the broad principles of human brotherhood to the great world outside.

This program of education is a necessity if Freemasonry is to avoid the risk of being left behind in the progress of the race. The meaning of such a statement may be illustrated by reference to one of the familiar bits of our history. One of the stock stories frequently heard at Masonic banquets, is the incident of the wounded Mason on the battlefield giving the hailing sign of distress and being rescued and cared for by one of the enemy who was a brother Mason. It is always recited as a triumph of Masonic sentiment and principle. But without minifying the value of such a manifestation of fraternity, it may be declared that the real triumph of Masonry will not be seen in the world until its influence is so felt and applied, that brother Masons will never be compelled, by personal ambition and arbitrary power, to face one another in deadly combat on the battlefield. And that end can only be attained by a persistent and prolonged process of general education on the basis of the principle of brotherhood. Freemasonry cannot be content simply with the rescue of an individual here and there from the horrors of actual warfare; it must strive by every means in its power to bring to humanity the lasting era of peace.

Our point may also be illustrated by a reference to our familiar work of charity. Freemasonry is philanthropic. No little time and thought are given in such gatherings as this to the work of relief and the sustaining of charitable institutions. Our fraternity responds to the cry of distress with open-handed generosity; but the giving of alms is only the kindergarten course in human relief. The Good Samaritan was faithful to his immediate duty when he took care of the unfortunate victim of thieves on the Jericho road. It has been suggested, however, that the modern Samaritan has been extending his work of travelers' aid. He has been inquiring about the antecedents of the thieves and seeking to know why the boys in Jerusalem and Jericho are growing up as criminals; he has been wanting to know why the authorities do not give protection to those whose business calls them to and fro between the two cities. He is no longer content simply to exercise humane offices in behalf of the individual who has become the victim of preying criminals and negligent authorities.

Thus, in the nature of things, we must add to our work of relief, some inquiry into the reasons why appeals for help are being made from time to time. And if it is discovered that many of these burdens have been thrown upon Masonry by reason of wrong and

oppression in the social order, then Masonry must do its part in the righting of the wrongs and in the prevention of such injustice. It is childish to imagine that a great order will always be content to care for specific cases of want, without inquiring as to the causes of the want it is called upon to relieve. These things, certainly practical and pressing in character, simply serve to show that we must give new attention to the Masonic deal of knowledge.

----o----

LIGHT ON THE HILLS

Forget thy sorrow, heart of mine;

Though shadows fall and fades the leaf

Somewhere is joy, though 'tis not thine;

The power that sent can heal thy grief:

And light lies on the farther hills.

Thou wouldst not with the world be one

If ne'er thou knowest hurt and wrong;

Take comfort, though the darkened sun

Never again bring gleam or song--

And light lies on the farther hills.

--Richard Watson Gilder.

----o----

MEXICAN MASONRY, ANOTHER SIDE

BY BRO. EBER COLE RYAM ILLINOIS

I HAVE read with interest the article on Masonry by Brother John Lewin McLeish, published in the June issue of The Builder, and heartily agree with his abhorrence of needless bloodshed. I have read, with him, the excerpt from the writings of Albert Pike, and again agree with him--as I assume he agrees with Pike--that "wars, like thunderstorms, are necessary to purify the stagnant atmosphere;" and again, that "a war for a great principle ennobles a nation." But did anyone ever hear of any people ever going to war except to assert "a great principle ?" Are not each and every one of the powers now at war fighting for that greatest of all principles--"national existence ?" Even the United States Government, when persuaded to attack Vera Cruz, in order to deprive Huerta of his source of revenue, pleaded a point of honor," and urged the flimsy pretext of demanding "a salute to the flag," whereas, as a matter of fact, the greatest dishonor to that flag was the abandonment to possible massacre of helpless men, women and children. I refer to the withdrawal of the American warships from Tampico. Had it not been for the energy and determination of the German commander in rescuing from the infuriated mob those American citizens, who had been abandoned by their government, a horrible massacre would have been recorded.

Bro. McLeish refers to the article in the New Age for August, 1915, written by "a high Mexican Masonic brother." Does Bro. McLeish vouch for this "Brother?" I think not. So far as I am informed, the particular brand of Masonry that this "Brother" represents is "clandestine," and, therefore, not recognized by "regular Masons," and for very good and sufficient reasons, of which Bro. McLeish is perfectly aware.

Latin American Masonry is atheistic, revolutionary and contentious, and in Mexico it has become anarchistic and murderous. Whatever moral lessons--if any-- are inculcated in its "lodges," they are certainly forgotten entirely when outside of them.

Bro. McLeish omits to mention the name of the "high Mexican Masonic Brother,"--very likely because that name means nothing to him, but it might help in the illumination of events, past, present and to come, if ; this "brother's" name were known.

In championing the cause of the Mexican Revolution, Bro. McLeish is actuated by the most exalted motives of human sympathy and unquestionably is convinced that what "Bro." Jose Castellot says is gospel truth inspired by motives as equally sincere. As for Senior Castellot himself, I can only say to him that I have lived years in Mexico; I speak the language; I have the honor of knowing some of those who have served Mexico faithfully and well, and I have read a part--at least--of its long stormy history. But about Senior Castellot and his article I would like to remind Bro. McLeish that a close reading of it will disclose the fact that while it has a wealth of charges it is poor indeed in citations of fact. Unfortunately, these charges all agree with what Bro. McLeish and I were taught to expect and to accept as true. They agree with our inherited prejudices--prejudices that have persisted in spite the teachings of our lofty Masonic ideals of Truth, Charity and Toleration. These inherited prejudices of ours go back to the days of the Spanish Armada and the Reformation. We remember only the disagreeable events of the reign of "Bloody Mary," and only the agreeable events of that of the "Virgin Queen." The histories we studied are conveniently apologetic and frankly laudative about "Good Queen Bess," while they spare no censure for Mary. They fail to make prominent the fact that in that day, religion being a state affair, the state considered abandonment of the state religion as treason to the state. We have taken certain things for granted; have assumed them to be axiomatic, and in that assumption have measured evenly statement by that rule. If the statements agree with our preconceived opinions, well and good; if not, we give them no credence.

We are prepared to credit any story coming out of Mexico which charges oppression of the poor by the Church and the well-to-do; that the lands of the poor were taken from them by the Church which sought to keep them in ignorance that there might be no protest; that the Church was gorged with wealth and that Mexico was "priest-ridden."

Even if all these charges were true, would it merit the endorsement by American Masons of the horrible outrages which Senor Castellot condemns in one breath and condones in another? But are these charges true ? What evidence has been produced to prove them? They have been repeated again and again by innumerable travellers and writers who deal in generalities but avoid particulars. But where is the evidence, where are the facts to prove them justified?

Masonry teaches us to be just and fair. Is it fair, then, to accept heal say evidence such as this--to accept the word of those who, obviously, are prejudiced witnesses ?

In Mexico the Spanish conquerors found a people possessing a civilization not greatly different from that of our Southwestern Indians. But there was this difference--they were cannibals, and cannibals of a most horrible kind. This does not agree with Prescott, but it agrees with the facts. The early conquerors made slaves of some of these natives, but when they were all freed the number was found to be 151,000 men. This freedom was by older of the Pope and the Spanish Government. Pope Paul III decreed in a Bull issued June 17th, 1537, that the natives were by right free and with full right to own property, and that under no circumstances were they to be deprived of their liberties or their properties, nor in any manner to be made slaves. The Christian missionaries were active, not only in preaching the Gospel and baptizing the natives, but were particularly zealous in protecting them from the white immigrants. The Spanish Government, at the earnest solicitation of the Churchmen, (Las Casas and others), decreed a series of laws which have been declared by those who have studied them the most enlightened laws ever enacted for the government and protection of a primitive people. Under these laws the Indians of Mexico really prospered until the War of Independence. They were confirmed in the possession of their communal lands and were permitted practically to govern themselves. They were exempt from all tithes and taxes of every kind except a payment of $1.25 per year per man. The Attorney General was their official protector, and in court actions they paid no attorney's fees nor court costs.

That the Church made an honest effort to educate them is proven by the long list of educational institutions founded for their benefit. As a matter of fact, Mexico, in colonial days, was noted for its educational institutions. Of course, the Church was in charge of most of these, but that should be to its credit. The only reason there were no more was because the Church lacked the numbers and funds for the purpose.

A careful examination of the records will show that the Church establishment in Mexico has provided spiritual services with a far less proportionate number of clergy, and for a minute fraction of the sum per capita, than is done in the United States today. The monks and nuns were mostly engaged in educational work and the great monasteries and convents were in reality schools and colleges.

One writer, in a burst of enthusiasm to prove the riches of the nuns, tells of the income derived from all their properties and invested funds. This great sum divided among the 1847 nuns in Mexico gave $1.14 per day each, and this did not count the servants and the students who were more numerous than the nuns, and had to be supported from the same fund.

Another item overlooked is that all the Church schools were free. Before 1857 the schools in Mexico were mostly under the management of the Church, and the curriculum was as advanced as in any other schools of the same period. The Laws of Reform closed all these schools and prohibited the clergy from teaching, and ordered the monks and nuns out of the country, and confiscated their properties. The much exaggerated riches of the Church were in reality the endowments devoted to the maintenance of universities, colleges, academies, schools, orphanages, hospitals, and other benevolent purposes. The Government confiscated these funds and let the institutions go hang. Because the Churchmen protested against these outrages they were accused of "meddling in politics." Suppose some political party were to attempt to confiscate all the Masonic funds and properties,--would Masons submit without vigorous protest? Hardly! The Church in Mexico was stripped and had the melancholy satisfaction of witnessing the chagrin and rage of the strippers because the booty was so much below their calculations.

The Laws of Reform were not aimed at securing freedom of worship, but at the spoilation of the Catholic Church. Some justification was, of course, necessary even to themselves for such an act, and so we have had repeated to us a multitude of charges which, upon impartial investigation, are found without proof. Even under the Spanish Crown the Church had no such freedom of action as is permitted any church in the United States today. The records will show that the Church revenues were the reverse of what we have been led to believe, and of this revenue two-ninths was paid

to the Spanish Crown as a tax; not to mention the appropriation of endowment funds which were never repaid.

The Laws of Reform denied clergymen the right to dress in any way indicative of their calling; denied the Church the right to own or administer property; to receive bequests or endowments for any purpose; denied it the right to operate schools and its clergy to teach in any manner except theology. The Government took possession of everything, including the churches with their contents, and all that was permitted the priests was to conduct religious services in them, but they could receive no support by trust funds nor from revenues of any property. In other words, they were limited to the free-will offering which might be tendered at the time of the service rendered. How would the American churches like to be restricted in this manner ?

Of course, if Masons are ready to admit that they are seeking to destroy the Catholic Church,--wipe it out of existence,--then I have nothing to say; but I am persuaded that this is farthest from their thoughts, and that they are as ready to condemn such unjust restrictions and confiscations against the Catholic Church as they would be to condemn any such like acts against the Methodist, or Baptist or Presbyterian Church. I am persuaded that American Masons wish to be just and fair to everybody--even to those who are frankly opposed to them. The Catholic Church is frankly opposed to Masonry, and bases its opposition on the ground that Masonry is a church, a religion, the same as the Methodist or the Baptist Church, or any one of the other ninety odd different varieties. Some Masons even are under this impression, which is altogether erroneous, as all thoughtful Masons will agree. Masonry is no more a Church than the Oddfellows, or the Brotherhood of Locomotive Engineers. But American Masonry does teach those virtues which the Latin branch of the craft seems pre-eminently to lack,-- along with a proper perspective, knowledge of their own history and a sense of humor.

American Masons had best inquire closely into the antecedents of Mexican revolutions, and their leaders, before extending any sympathy which later may prove embarrassing.

Since the War of Mexican Independence, a militant minority-- composed largely of socialistic "reformers," directing a collection of baser elements engaged in the enterprise for purposes of pillage--has dominated the majority. This has been made possible because of the heterogeneous elements in the Mexican population, which is composed of some fifty different Indian tribes, speaking as many different languages and preserving many of their pre-Columbian antagonisms. These are uniformly ignorant, not because of any lack of opportunity but because of a congenital conservatism which avoids everything new. Between the educated white elements and the Indians are the mixed bloods, inheriting sometimes good and sometimes bad. The presence of so many primitive characteristics,--so many that are in reality of the cave men and the Stone Age, has given Mexico a high percentage of mental defectives and criminals of the lower order. In addition to this, the student class has furnished a number of recruits to the socialist ranks, and the Latin socialist is a 'direct-actionist," impatient to destroy all of our present civilization in order to remake it to his own liking. It is from such elements as these that we have the present revolution. Even the "sainted Madero," well intentioned as he was, recruited his forces from the jails and the cattle rustlers, such as Villa and others like him. Madero's successors have not improved either in motives or in material. The result is that we have today in Mexico a condition just exactly such as might be expected from the teachings of Debs, Heywood, Mother Jones and Emma Goldman. And Senor Castellot is another of like kidney. Do American Masons vouch for this ? I think not.

I am not in accord with the philosophy of the Catholic Church, neither do I subscribe to that of the Church of England, nor the Methodist Church, nor the Baptist Church, nor to any other church. But I do believe that each church has a right to existence, to carry on its work amongst its followers, and to enjoy individually the same freedom accorded to all the rest. An attack upon any one of the churches will lead inevitably to attacks upon all the others. Whichever happens to be the largest becomes the object of attack; he field unites against it. Nor do these attacks stop at the churches; they inevitably spread to all other property interests, for, fundamentally, they are inspired by envy and cupidity. Hence, it has been in Mexico that the attacks upon the Church have been directed to its spoilation and from that they have turned upon all owners of property with the purpose of destroying the very foundations of society. Not content with destroying the Church and driving the clergy from the country, they have turned their "reforming" attentions to the land owners, the shop owners and all employers of labor. These they have murdered or driven from the country, and have closed or destroyed the industrial establishments. The laboring classes for whom they were so solicitous are now without employment and are starving. The same revolutionary elements which have destroyed all semblance of law and government in Mexico and

made of it a shambles, are actively at work in the United States, seeking to destroy our present industrial and social civilization. For the details of their intentions and desires I refer those interested to the literature published by the Industrial Workers of the World; for the Mexican Revolution is an I. W. W. Revolution.

I am confident that Masons unreservedly and heartily will condemn this Mexican revolution when its real inspiration, its real motives and its real results are made known to them.

----o----

MASONIC SIGNERS OF THE DECLARATION

Peyton Randolph, president of the first Continental Congress, in 1774, was Provincial Grand Master of Virginia; but he died and was succeeded by John Hancock.

John Hancock was raised in Merchants' Lodge; Quebec, in 1760, and affiliated with St. Andrew's, Boston, in 1763.

Josiah Bartlett, Grand Master of Massachusetts.

Wm. Whipple, Library Masonic History, vol. IV.

Matthew Thornton, same.

Samuel Adams, member of St. John's Lodge, Bos

John Adams, same. See Proceedings of Massachusetts G. L., 1733-92.

Robert Treat Paine, Elbridge Gerry, Roger Sherman, Oliver Wolcott, Philip Livingstone, Franz Lewis, John Witherspoon, Francis Hopkinson, Robert Morris, Benjamin Rush., Library Masonic History, vol. IV.

Benjamin Franklin, Great Master of St. John's Lodge, Boston.

George Ross and Richard Henry Lee, Library Masonic History, IV.

Thomas Jefferson, on rolls of Lodge of Nine Muses in Paris.

Thomas Nelson Jr., Benjamin Harrison, Francis Lightfoot Lee, and Wm. Hopper, Grand Lodge Proceedings of Virginia, 1788-1822.

----o----

THE HOUSE OF LIFE

Strange the world around me lies,

Never yet familiar grown,

Still disturbs me with surprise,

Haunts me, like a face unknown.

In this house with starry dome,

Floor'd with gemlike plains and seas,

Shall I never feel at home,

Never wholly be at ease?

On from room to room I stray,

Yet my Host can ne'er espy,

And I know not to this day

Whether guest or captive I.

--William Watson.

----o----

EDITORIAL

MARQUIS DE LAFAYETTE

MUCH was said during the early days of the world-war now raging as to the attitude of our Republic in the crisis; and opinions differed regarding our debt to France as compared with that to Germany, for aid given during our War of the Revolution. Both of those countries sent assistance of various kinds. Whatever the degree of obligation, it is the simple fact that of all the men who came over to aid the colonists in their struggle, the name of Lafayette has come down to us with a peculiar lustre. Questions have been raised as to the motives, high or low, disinterested or selfish, which led these men into

the war. Bearing upon this question, in respect of Lafayette, it is interesting to read what is said about him in "The Household of the Lafayettes," by Edith Sichel, as follows:

"One night, in 1776, the Marshal de Broglie was giving a dinner party in honor of the Duke of Gloucester. This light-hearted brother of George III regaled the company with accounts of the American revolt, and especially of the affair of the tea in Boston Harbor. His sympathy was with the rebels, and he dwelt on their need of recruits. The guests were men of high rank, and gorgeous uniforms were much in evidence. Almost unnoticed among them sat a young man of nineteen, silent, solemn, absorbed in listening; he was thin, red-haired, hook-nosed, and awkward. After the dinner was over, he strode across the hall to the Duke of Gloucester, outwardly calm, but repressing deep emotion. "I will join those Americans," he cried. "I will help them fight for freedom. Tell me how to set about it." He was the Marquis de Lafayette, not long married; and it has been said of him that his whole life was ruled by two passions - love for his wife, and love of freedom."

Ninety-two years ago New York City witnessed the most enthusiastic celebration of the birthday of Lafayette in the history of our Republic. Lafayette himself was present, on his final and memorable visit to the country whose struggle for independence he so nobly aided. Instead of thirteen weak colonies he found twenty-four prosperous States. His journey through the States was an ovation of patriotic gratitude and pride, and he returned ladened with all the honors which a nation can bestow. On May 20th, 1834, he died in Paris in his seventy-seventh year - a gracious gentleman, a knightly soldier, an honored and beloved member of the Masonic fraternity.

* * *

THE WORKS OF PIKE

At last we are to have, what many of our readers have no doubt long desired, a carefully edited set of the works of Albert Pike, one volume of which is to be a biography by his daughter, Lilian Pike Roome. It runs to six volumes, the first two of which will be ready

shortly, and exhibits the many-sided interest and activity of a myriad-minded man who was explorer, hunter, teacher, soldier, poet, scholar, jurist, orator, philologist, philosopher, and a master genius of Masonry. Lyrics and Love Songs fill the first volume, followed by the Hymns to the Gods and other Poems - some of them never before published; while the third volume is the story of his life, told with painstaking accuracy and wealth of detail; revealing a rich and fruitful career touching all the elements of romance, adventure and achievement, from the wild Indian tribes in the Southwest to the high altar of the House of the Temple. A volume of Recollections will include his travel sketches and short stories, another is made up of Letters, and Addresses on various occasions - Masonic, academic and legal - and a final volume of selections from his Masonic Allocutions and other writings in exposition or defense of the Craft.

For years ye editor has had it in-mind to write a Life and Study of Albert Pike, but has delayed doing so at the request of his daughter, who wished her biography of her father to be the first in the field. So, and naturally so, there has been a revision of our plan, limiting our study to the Masonic labors of Pike, which his daughter, with all her filial piety and devotion, could hardly interpret. There is need for such a book, just as is a sore need for a new edition of "Morals and Dogma," which is little more than a compilation, and which ought to be revised, re-edited, re-arranged, many parts of it recast, if not rewritten, in behalf of clarity and simplicity - as, for example, the brief exposition of the Doctrine of the Balance in our last issue. It is a vast mountain of ore, with many a nugget of gem-like truth sparkling in the sunlight, but it needs to be worked and its treasures recast in the molds of today and interpreted to the young men entering the Order. As it is, few Masons read Morals and Dogma through, and fewer still understand it, when, in fact, its teaching is very simple when clarified and made vivid.

Masons everywhere, and many who are not members of the Order, will welcome the Works of Pike, and the story of his life will recall to this generation the memory of a truly great American, who has not received the honor to which he is entitled; a man imperious by nature, but gracious withal and lovable; a stately, grave and noble genius devoted to the highest things - a poet to whom the world was a song, a Mason to whom the world was a temple of the Eternal Beauty, Wisdom, and Love. (1)

* * *

STUDY CLUBS

Most heartily and earnestly we commend the Open Letter to Our Members, by Brother R.I. Clegg, in the September issue, inviting a closer fellowship and cooperation in the study of Masonry. The spirit of the letter is as admirable as its plan is practical, and we bespeak for it the careful attention of our Members, the more so because it involves the welfare of the Society which has no other aim but to spread light and to promote a finer, closer fellowship among Masons. The response so far to the Open Letter is most encouraging, and we feel that the Society is now at the beginning, in a tangible way, of what is perhaps the most important part of the work which it was founded to do. Its organization, its journal, its activity were all intended with this purpose in view; and we believe that it will yet work out as it was planned, albeit at no little cost of labor and sacrifice, and that it will mark the opening of a new era in American Masonry. The fact that Brother Clegg, who is one of the ablest Masonic students among us, has undertaken to lead in the development of the Study Club program, means much, uniting as he does sincere Masonic interest with practical acumen. No man could be better fitted for such a labor, and we are sure that the end of another season will find the work well along its way toward the ideal set up to be hit. Space permits us only to add our earnest Amen to the plan, and to promise our aid in promoting it to the utmost.

* * *

We are deeply grateful to Brother Clegg for his labor in editing the September issue of The Builder, while we were away on the other side of the sea. It was a gracious and brotherly service, alike in the spirit and manner in which it was done. Our only fear is that our own work will seem flat, tame and amateurish by contrast.

* * *

The sermons preached by ye editor in the City Temple, London, during the month of July, are to be published in a little volume by Revell & Co., New York - the volume taking its title from the first sermon, "An Ambassador." Should any reader of The Builder venture to read the book, we can only hope that the punishment will not be held to exceed that prescribed in the by-laws of the Society.

----o---

(1) Works of Albert Pike, edited by Lilian Pike Roome. Published by Allsopp & Chapple, Little Rock, Ark. 12 mo., 300 pages to Vol., Illustrated, $1.50 each; half Mor., $2.50. First two vols ready Sept. 1st, 1916; other vols. three months apart.

----o----

BAHAI SAYINGS

Blessed is he who is charitable, for he shall inherit Eternal Life.

Blessed is he who overlooks the faults of others, for he shall enjoy Divine Beatitude.

Blessed is he who associates with all with joy and fragrance, for he has obeyed the commands of Baha Ullah.

Blessed is he who is kind to his enemies, for he has walked in the footsteps of Christ.

Blessed is he who proclaims the doctrine of Spiritual Brotherhood, for he shall be the Child of Light.

Blessed is he whose heart is tender and compassionate, for he will throw stones at no one.

Words of Abdul Baha.

----o----

THE THINGS I MISS

An easy thing, O Power Divine,

To thank thee for these gifts of thine!

For summer's sunshine, winter's snow,

For hearts that kindle, thoughts that glow.

But when shall I attain to this -

To thank thee for the things I miss?

For all young Fancy's early gleams,

The dreamed-of joys that still are dreams,

Hopes unfulfilled, and pleasures known

Through others' fortunes, not my own,

And blessings seen that are not given,

And never will be, this side heaven.

Had I too shared the joys I see,

Would there have been a heaven for me?

Could I have felt thy presence near

Had I possessed what I held dear?

My deepest fortune, highest bliss,

Have grown perchance from things I miss.

Sometimes there comes an hour of calm;

Grief turns to blessing, pain to balm;

A power that works above my will

Still leads me onward, upward still;

And then my heart attains to this, -

To thank thee for the things I miss.

- Thomas Wentworth Higginson.

----o----

THE BIBLE

Out from the heart of nature rolled

The burdens of the Bible old;

The litanies of nations came,

Like the volcano's tongue of flame,

Up from the burning core below, -

The canticles of love and woe.

The word unto the prophet spoken

Was writ on tables yet unbroken;

The word by seers or sybils told,

In groves of oak, or fanes of gold,

Still floats upon the morning wind,

Still whispers to the willing mind

One accent of the Holy Ghost

The heedless world hath never lost.

- R. W. Emerson.

----o----

PATRIOT AND PARTISAN

A patriot is a man who regards the enemies of his country as his personal enemies: a partisan is a man who regards his personal enemies as the enemies of his country. - Henry Clay.

----o----

THE HIDDEN CHURCH

Beyond all wealth, honor, or even health is the attachment we form to all noble souls, because to become one with the good, generous and true, is to become, in a measure, good, generous and true. - Thomas Arnold.

----o----

THE LIBRARY

WHITCOMB RILEY

ALAS ! there is a vacant chair in the Library. While ye Scribe was on the other side of the sea, one of his best beloved poets passed quietly away to where, beyond these voices, there is peace. He was a gracious, kindly, wise and brotherly man, a great uninitiated Mason,and though the singer has vanished, his songs still sing. We venture to reproduce a little tribute written some months ago, while he was still with us, concerning which he wrote us a very kind note. It speaks for itself:

No man among us has ever received less of critical estimate, as a poet, than Whitcomb Riley. People would only get mad and sit back and call names if any one attempted to study him in that manner. They do not care to analyze his genius, or to set him in order among other singers. They just love him - because he is a man made to be loved. They love him as a friend as one who knows them and the life they live, and who has “figgered out" a simple and hopeful way of living it; and they hold that he is a man altogether worthy of being loved.

Riley was born at Greenfield, Indiana, in 1854, the son of Ruben Riley, a lawyer of that town - a blue-eyed, tow-haired, happy-hearted boy who saw pictures in the pastures, and heard melodies in the rustle of the wind in the corn. He began to study law in his father's office, and got along very well in winter time, but reading Blackstone "knee-deep in June" was impossible. So, when a patent-medicine man drifted into town needing a boy

to beat the drum, Riley enlisted. Autumn found him far from home, stranded, and he had to paint signs to work his way back. This is what his biographers mean when they speak of him as "a traveling actor in his youth."

After that, he became local editor of the Anderson Democrat, his duty being to record the fact that John Jones had gone to Kokomo, and that Mrs. Jeremiah Snodgrass, of Greencastle, was visiting in town. But soon he began to mix odd prankish bits of verse with his items and his paper was more sought after than a comic almanac. All the while he was writing verses and sending them to the magazines, and always they were returned, until he decided that no poem not even Paradise Lost, signed J. W. Riley, would ever be published. Howbeit, he sent a poem called "The Old Swimmin' Hole" to the Indianapolis Journal, and it was printed. But he signed it "Ben F. Johnson, of Boone," and when the editor went to hunt Johnson he found Riley.

Grace, charm and melody are the obvious traits of Riley as a poet. But not one of these gifts, nor all of them together, can account for his hold upon us. No, people love Riley because of his pictures of our common human life, with its joys and sorrows, its blend of humor and pathos - life seen, for the most part, as a mirage through the prism of memory. He is the singer of the days of long ago, when life was new and wonderful, and whence our eyes are so often turned back pensively, knowing that those days come not back. He has, at times, the dramatic touch, as in "Good-bye, Jim," and the quick surprise of tears, as in "Nothin' to Say," mingled with the homely, wholesome philosophy of his dialect pieces.

Riley is as truly American as Mark Twain. Poe might just as well have done his work in Bagdad, for all the influence that his native land had upon his poetry. Our Yankee singers seemed to have been derived from England. Whitman, to be sure, sought to interpret the vague, vast, abundant spirit of America, but he did not often attain to poetic form. But in mental habit, in gesture of soul, in temper, spirit and feeling Riley is always American. He sings of simple things, of human life, of joys and sorrows and beauties that remain whatever kings and empires may be doing or undoing. God Be thanked for a poet of common sense and every-day life, for a singer in whom "thought grew tired of wandering over the world and home-bound fancy ran her bark ashore."

Riley has never married, but he has made his peace with the women through the children. Such poems as "The Bear story," and "Who Santa Claus Wuz," and "Out at Old Aunt Mary's" - not to name "The Little White Hearse" - show that he is a citizen of Never, Never Land. Yet he is a poet who writes about children, not a children's poet - like Eugene Field.

His song is of childhood as we who are older remember it, not as the child knows and sees it. That is why we who have not let the boy and girl die in us love him, for that he reminds us of those fair, lost days which we never wholly forget, and never wholly remember, when life was stainless and free from cares that fret and sins that defile.

That is Riley, God bless him! He knows that the Goddess of Beauty still holds her court in the dell where the fire-flies bestar her leafy firmament. Still for him the dew is on the clover and the drone of busy bees makes melody among the flowers. Now as of yore, for him, good fairies, crowned with silveriest moonlight, perch upon the window-sill and sing chuckling songs to good children, and fire-eyed, gratchy-fingered goblins will get the bad ones "ef you don't watch out." The rose has still her hinted secret for the curious breeze, and down by the old swimming hole of youth

"The dragon-fly in light

Gauzy armor, burnished bright,

Comes a-tilting down the water

In a wild bewildered flight."

And in the autumn-time, "when the frost is on the pumpkin and the fodder's in the shock" the cobwebs carpet the November lowlands with a glittering weft of beauty, finer by far than ever a Fairy wove on her airy loom. Blessed is the man who can see these things, and who by his art can make us look, listen, and remember.

And now that he belongs to a time that is gone and to the people who are no longer with us here - gone to join the Great White Lodge - there come to mind those lines in which he was wont to say good-bye when death robbed him of his friends; the familiar and simple lines beginning,

"I cannot say, and I will not say

That he is dead. - He is just away."

* * *

THE EASTERN STAR

Baring-Gould wrote learnedly of the myths of the Middle Ages, but the myths of Masonry still await the touch of a master hand. They are many and various, one of them being that Adoptive Masonry was introduced into this country in 1780, Washington and Lafayette constituting the first chapter. Adoptive Masonry - or more accurately Androgynous Masonry, from two Greek words signifying Man and Woman, was established in France as early as 1730; and an edition of the French ritual was printed in Philadelphia in 1768. Albert Pike made an English translation of it about 1874, revised and amplified, but efforts to establish lodges proved futile. Faint traces of something like the Eastern Star are reported in Boston in 1798, if we may judge from a poem published in the Columbian Centinel of that date; and even earlier in a pamphlet entitled "The Thesauros of the Ancient and Honorable Order of the Eastern Star," 1793 - this, however, is of doubtful authenticity, too uncertain to be trusted.

Robert Morris, of Kentucky, claimed to have originated the Order of the Eastern Star, and affirmed that "no one can show any proofs of its existence prior to 1849." Whereas the fact seems to have been that he received the degree of the Eastern Star at that time at the hands of Giles M. Hillyer, of Vicksburg, Miss. Nor is there apparently any record of where Hillyer got the rite. Morris took the rite in a crude form, elaborated and embellished it - much as Pike did the Scottish Rite - and started it toward organization;

whereof we may read in his "Lights and Shadows of Masonry." Certainly, as it now exists, he builded better than he knew, and the Order is his monument. All of which is duly set forth in authentic form in "The History of the Order of the Eastern Star," by W. D. Engle, an able and admirable book, tracing the growth of the Order, its Grand bodies, its rituals, its objects and landmarks, its various Grand Chapters, and its home and charity work. This volume may be had by addressing the author, Masonic Temple, Indianapolis, Ind., $2.50.

* * *

FOREGLEAMS

The second volume of the Transactions of the Author's Lodge, of London, is expected to appear this month, and is a book to which Masonic students will look forward. We had the pleasure of meeting its editor, Brother Albert F. Calvert, while in England, and it is a joy to announce that our readers are to have the opportunity of meeting him in these pages in the not distant future.

* * *

Another forthcoming book, which will be awaited with interest, is the work of Brother Dr. Hammond, Librarian of the Grand Lodge of England, and will be descriptive of the treasures of the Library over which he presides. It will be finely illustrated, as we can testify after looking over the plates, and besides the account of the Library it will contain an introductory essay by Brother Hammond on the origin and development of the Craft. Brother Hammond will also be among our contributors not many months hence, in celebration of the bi-centennial of the Mother Grand Lodge.

* * *

Most heartily and earnestly we join in the request that Brother A. S. MacBride, of the Lodge of Progress, Glasgow, publish another volume of his Masonic studies. Surely his volume of lectures, entitled "Speculative Masonry," is one of the best Masonic books ever written, and we sincerely hope that it may be only one of many from the same pen. One of the happiest days of our journey abroad was a visit to Glasgow, and the reception given us by the Lodge of Progress, of which Brother MacBride is the honored and beloved leader. Concerning this famous Lodge and its distinguished leader we shall have much to say shortly, in the travel sketches we have it in mind to record.

* * *

Years ago Brother George Fleming Moore remarked that the true history of the Scottish Rite has never been written, and that is the fact. Rumor has reached us of a History of the Rite now being written, and we devoutly hope and believe that this is the book we have been waiting for. While we are not yet permitted to announce the name of the author, we are sure that it will be a thorough and careful piece of work and will do much to clear the air of fog and set forth the facts in a true light.

* * *

BOOKS RECEIVED

Was Jesus an Essene?, by Dudley Wright. Unity Publishing Society, Kansas City, Mo. 25 cents net.

The Adventure of Death, by R. W. Mackenna. John Murray, London. $1.00.

Hinduism, The World Ideal, by H. Maitra. Palmer & Haywood, London. 75 cents.

Ancient India, by H. Oldenberg. Open Court Pub. Co., Chicago. 25 cents.

Abraham Lincoln, by Lord Charnwood. Constable & Co., London. $1.50

The Cultivated Man, by C. W. Eliot. Houghton Mifflin Co. 50 cents.

* * *

ARTlCLES OF INTEREST

Freemasonry in the Bible, by L. Bosman. The Channel

The Eternities of Masonry, by A. B. Beresford. American Freemason.

Masonry in Politics, by J. E. Morcomb. American Freemason.

Early Records of Modern Templar Masonry, J. L. Carson. Tyler-Keystone

Christian Mysteries, by J. L. Davidge. South Australian Freemason.

Cuban Freemasonry, by F. de P. Rodriguez. Bulletin Iowa Masonic Library

Masonic Research in Iowa, Interview with Ye Editor. London Freemason

Labor Ideals of Masons, by J. G. Gibson. London Freemason.

The Widow's Son, by F. C. Higgins. Masonic Standard.

The Lion in Freemasonry, by F. C. Higgins. Masonic Standard.

Dramatic History of French Masonry, by J. F. Renou. Masonic Standard.

The Blue and the Gray, by Ye Editor. Masonic Home Journal.

Masonic Toasts and Table Lodges, by J. L. Carson. Virginia Masonic Journal.

The Word Blue in the First Three Degrees, by R.E.L. Hall. The New Age.

----o----

THE PERFECT PRAYER

Dear Lord ! Kind Lord !

Gracious Lord ! I pray

Thou wilt look on all I love

Tenderly today!

Weed their hearts of weariness;

Scatter every care

Down a wake of angel wings

Winnowing the air.

Bring unto the sorrowing

All release from pain;

Let the life of laughter

Overflow again;

And with all the needy

O divide, I pray,

This vast treasure of content

That is mine today !

James Whitcomb Riley

----o----

THE QUESTION BOX

WESLEY AND MASONRY

A Brother asks if we were correct in saying some time ago, in answer to a question, that Wesley, the founder of Methodism, was not a Mason. Yes; there was a John Wesley initiated into Masonry during the lifetime of the evangelist, but not the evangelist himself - albeit the great preacher sometimes held services in a Freemason's Hall, as we learn from his Journal. Our Brother will find the facts thoroughly sifted and examined in an essay by the late Brother Crawley, in the Transaction of the Coronati Lodge, (vol. 15). If our Brother does not have access to those volumes, we shall be glad to give a more detailed aceount of the matter.

SHAKESPEARE

Some months ago you said that there were intimations in Shakespeare to the effect that he knew something of Masonry. Please give some examples. - J.H.L.

The Duke in Measure for Measure speaks of himself as "a brother of a gracious Order," which may or may not mean the Masonic order. Boindello, in the Taming of the Shrew, addresses old Vincentio as "Worshipful Master." The Archbishop in Henry V. refers to "the singing masons." A servant in Winter's Tale speaks of "working on the square." Mrs. Quickly in Merry Wives refers to "the chairs of the Order." Herbert, in King John, uses these words, which are surely significant:

"They whisper one another in the ear,

And he that speaks doth grip the hearer's wrist."

For further examples, together with an argument trying to prove that Shakespeare himself was a Mason, see "Shakespeare a Freemason," by J. C. Parkinson, pp. 52-63.

* * *

KITCHENER AS FREEMASON

In looking through the Glasgow Weekly Herald, of June 24th, I ran across the following statement which may be of interest to Members of the Society: "In all the Kitchener memoirs published recently no mention seems to have been made of his Masonic connections. Yet he has held some of the highest offices in the Craft. Strangely enough, there are few English Masons who can give you the name of his mother Lodge. As a matter of fact, Kitchener was initiated into the Order in Egypt, and there is in existence a photograph of him wearing Masonic regalia." Very truly yours, A. W. Hoy, Iowa.

* * *

ACTUAL PAST MASTERS

I have asked you twice for information of any kind about the Actual Past Master's Degree. Have you neglected it, or is every one else as ignorant on the subject as I am? - T.W.S.

Actual Past Masters are those who receive the degree of Past Master in symbolic Lodges, as a part of the installation service - after the manner of the Installed Master's rite in England - when elected to preside, and are called Actual Past Masters to distinguish them from those who pass through a ceremony in the Chapter as preparatory to receiving the Royal Arch. It would not be proper to describe the degree, but of its

history and development our Brother may read in the article on Past Master, in Mackey's Encyclopedia of Freemasonry.

* * *

THE FIRST IDEALIST

In The Builders, your little book which I much enjoyed, you speak of Akhnaton, king of Egypt, as "the first idealist." Tell me, please, where I can read more about him. - G.D.

It was Arthur E. P. Weigall, Inspector of Antiquities, Upper Egypt, who described the Egyptian monarch as "the first idealist." He seems to have been a pacifist as well, for he refused to fight to retain a province of his empire on the ground that "a resort to arms was an offense to God." He was born in Thebes in 1375 B. C., and his bones were found in the tomb of his mother, in 1907. Almost any recent history of Egypt will record his story, as for example "The Development of Religion and Thought in Egypt," by Breasted - a most charming and important book.

----o----

RITUAL OF ANCIENT EGYPT

In the September Builder I note a question asked relative to the Ritual of Ancient Egypt and find that I have in hand a circular announcing such a publication, as follows: New Publication of the Societas Rosicruciana in Anglia, Ritual of the Mystery of the Judgment of the Soul, From the Ancient Egyptian Papyrus, translated and edited by M. W. Blackden, and described as of peculiar interest to students of Freemasonry. Published by John M. Watkins, 21, Cecil Court, Charing Cross Road, London. Price $1.30 post

free. Perhaps this is the book the Brother is in quest of. Fraternally, H. L. Seibert, Lakewood, Ohio.

* * *

THE CITY TEMPLE

Our Study Club has used your book, "The Builders," as a text-book during the last year, and it proved an inspiration to all. Could you suggest another book suitable to follow it in the second year's study? Also, would it be proper to tell us something about the City Temple and its work in a future issue of The Builder? It would greatly interest many of your Brethren, knowing that you have been called to that historic pulpit. - J.E.E.

One of the best Masonic books ever written is "Speculative Masonry," by A. S. Macbride, of the Lodge of Progress, Glasgow, Scotland, and we believe you will find it suitable and profitable for your Club. The Society can secure it for you should you desire it. The story of the City Temple is perhaps best told in the "Life of Joseph Parker," by Albert Dawson. Address the author, 133 Salisbury Square, Fleet Street London E. C., price $1.50. Parker was the founder of the City Temple which stands in the heart of the old city of London, a few squares from the Bank, "the cathedral of the Free Churches," and is perhaps the most responsible pulpit in the world.

* * *

ETHICS OF THE BALLOT

Dear Bro. Newton: - "The Ethics of the Ballot" in the May number, p 160, prompts me to the following, which I read about forty years ago: "A young man from one of the best families in town - financially socially and religiously, a trusted employe in a bank - sent

in his application, and the Brethren congratulated themselves and each other on the influence the acquisition of such a desirable citizen would have on the Order. It went the regular course and a black ball appeared. The W. M. then cautioned the members to be particularly careful as two or three as well as himself had expressed their opinion that it was a mistake. Still the ballot was foul and others expressed themselves, and contrary to all law the W. M. allowed the ballot spread the third time, and still one black ball appeared. Then others were allowed to discuss it until finally all but one brother had spoken, and of course all were looking at him. He was a physician, and when he arose he said, 'Brethren, I cast the blackball; I know this young man to be an irreligious libertine; I know he seduced the daughter of one of our members, our Worshipful Master.'

Use this or not, in any way you like.

Fraternally yours,

S. A. Pancoast.

* * *

CORRESPONDENCE

THE EARLY DAYS: HISTORY VS. TRADITION

It is much to be regretted that one may not attempt to arrive at the truth of History without being subjected to such unwarranted abuse as characterizes the Article in the July number of The Builder by P.G.M. Melvin M. Johnson of Massachusetts. Bro. Johnson evidently does not comprehend that ridicule or attempted ridicule is not argument, or that misstatement and deliberate misquotation is not legitimate criticism.

In a series of Articles in The Builder during 1915 Bro. Johnson cited several items which the leading Masonic Historians of the country have declared possess little if any historical value, and of the truth of some of his "facts," it is asserted that " it will require authentic documents to satisfy an impartial reader." I ventured to "take friendly issue with Bro. Johnson in some of his statements and conclusions," basing my conclusions upon existing original records only, regarding the authenticity of which no doubt has ever been expressed, and quoting such eminently able authorities as Bros. Gould, Meyer and Nickerson. Nowhere did I make a single statement which may truthfully justify the use of such a phrase as "gross charges by innuendo," "insinuations of faked" statements, or "slanderous and scandalous statements by way of insinuation and innuendo." The quotations cited were carefully noted by me, page and volume stated, and no opinion of my own given in any other way. I was exceedingly careful to say that "we eliminate the ifs, buts, possiblys and every other form of expression which implies doubt, - will present no evidence but that which can today be produced in the Original Record, no copy, no substitute, nor any writing based upon any man's recollection, nor will we admit on either side the employment of any statement whose authenticity is susceptible of any reasonable doubt." Certainly this is eminently fair to both sides of this discussion. The very highest authorities have declared the Massachusetts "history" to be susceptible of very grave doubt. The authenticity of the Henry Price deputation is positively denied, and in the "fac-simile" published in the Proceedings of the Grand Lodge of Massachusetts, 1871, it is declared that the figures of the date have been altered.

Brethren of the Craft, you who may read this article, in quoting these authors, how say you, have I made "gross charges" against any one by insinuation or otherwise?

I have made no claim that Masonry in America was not born in Massachusetts, but I decline to accept Bro. Johnson's copies of documents said to have existed a century and three-quarters ago, and I do not ask him or you to accept any copy from me. I was simply giving my reasons for the statement elsewhere made regarding one particular Ledge, Solomon's Lodge No. 1, of Charleston, S. C., which I declared to be upon absolutely unimpeachable evidence the oldest Masonic body in the Western Hemisphere the existing Record of whose establishment is incontestable. Bro. Johnson has produced nothing whatever to disprove this statement. If he can do so, by any authentic original document, ante-dating our South Carolina Record, by one day, I shall unhesitatingly yield our claim with infinitely larger courtesy than he has seen fit to accord me.

One word more please. I proved beyond question that the first public procession of the Craft in America was in Charleston on May 26, 1737. Bro. Johnson admits the truth "that there was a procession of Masons (though not of a Lodge or Grand Lodge, as such)" on that occasion, but adds "there is nothing to even justifiably infer that regalia was worn." The paragraph copied by me states positively that the occasion was an Entertainment arranged for the "ancient and honourable Society of Free and Accepted Masons" "who came to the Play House, in the usual manner and made a very decent and solemn appearance" and "after the Play the Masons returned to the Lodge in the same order observed in coming to the Play House." How it is possible not to infer that they went as Masons, clothed as Masons, and returned as Masons to their Lodge, must certainly be beyond the comprehension of any candid reader.

Yours fraternally,

Wm. G. Mazyck, South Carolina.

* * *

THE CHURCH AND FREEMASONRY

Dear Brother Editor: I have been very much interested in the article on "The Church and the Craft," by Brother Mitchell, appearing in our June number. While I am of the opinion that both institutions have a noble and well-defined objective in the world today yet each must proceed along certain distinct lines to accomplish their destiny. There are, of course, various points of contact wherein they may coincide. Thus far we are agreed, but I must take issue with my good brother in his perhaps unintentional arraignment of the Church in its relations to social progress.

Let us, again, consider these two forces upon the basis of their contributions to human welfare and uplift. What is the Christian Church ? "First, it is a Commonwealth. In other words, it is a society of men who meet together for common objects, and it differs from the minor clubs or unions under which men avail themselves of the principles of association and resembles those greater societies which we call states, in this respect - that it claims unlimited self-sacrifice on the part of its members and demands that the interest and safety of the whole shall be set by each member above his own interest and above all private interests whatever. Secondly, as all commonwealths are originally based upon some common quality and for the most part on a blood relationship, real or supposed, of the members so is the Christian Church based upon a blood relationship, but the most comprehensive of all - the kindred of every human being to every other. It is therefore absolutely open to all human beings who choose to become members of it."

No institution has exerted such a wonderful influence for the welfare of humanity as the Church. Founded by the indomitable will of one man, it stands today, the greatest achievement mankind has ever witnessed; it has experienced every change of form, reflecting the dominant lines of thinking through all ages. Much is being written at the present time concerning "The Social Mission of the Church." Not a few persons are denying themselves the privilege of association with the Church, believing that it can bring no message to them. Some think, as does Brother Mitchell, that it goes forward "weighted down with dogmas."

It is fitting that we pause and consider these questions. What is the Social Mission of the Church? Can the Church lend impetus to economic reforms, identifying itself with class legislation and still preserve itself as a sanctuary for every human heart? The supreme task of the Church is still the preaching of the Gospel, intensifying the individual conscience and bringing to us the precepts of redemption and eternal life. The second task is the "reconstruction of congregational life." The third great task is to "enter into some relation with the arrangements of the world as it finds them. Christianity ought to stand aloof from no common experience of life and the world and it should be open to the consideration of all great questions." These three tasks, briefly stated, are the chief lines of effort involved in the fulfillment of the Social Mission of the Church today. But, "it is enough if religion prepares men's minds for great economic changes and revolutions." We are constrained to admit that in the past, the true character of the Church has been somewhat obscured by scholasticism. But this has been but one more stage in its evolution towards its ultimate destiny as the greatest moral force the world shall ever know. We can no longer rightly say that the Church "takes a man because he has a creed" - it is because he has a need.

What is Freemasonry? "Masonry is the activity of closely united men, who employing symbolical forms borrowed principally from the mason's trade and from architecture work for the welfare of humanity, striving morally to ennoble themselves and others and thereby to bring about a universal league of mankind which they aspire to exhibit, even now, on a small scale." As Masons, we are taught that our institution is only for those who are "moral and upright before God and of good repute before the world." The Church takes every man as it finds him, seeking to awaken that innate desire for companionship with the higher things in life. Having aroused this yearning in men, they see their existence justified and feel that through surrender and service can they approach nearer these ideals.

For the betterment of the great rank and file of humanity Freemasonry can only extend its influence indirectly through its adherents. We are a chosen body of men, selected because we possess certain qualifications, requisite to a proper appreciation of the teachings of Masonry and upon which, we are admonished to build our lives, applying the plumb, square, level and trowel. We too, as all other institutions, distinctly state certain principles to which petitioners must conform before they can "participate with us in our labors and privileges." And religion does recommend a man to Masonry, if by religion is understood the feelings and acts of men which relate to God. The great teachings of our order are necessarily confined to a small proportion of mankind. Therefore, despite its strong plea for tolerance, it can never be as universal as the Church of Christ.

In conclusion, perhaps we have unconsciously merited some opposition from the Church inasmuch as too often a brother declares "Masonry is religion enough for him." But Freemasonry, even though it were a religion, can never satisfactorily answer the four great fundamental questions of every age - God Life, Death, Immortality. Nor can any institution or belief which does not have for its inspiration the life and work of Jesus Christ. Masonry is eternally a quest for light. If, profiting by Masonic intercourse, we have learned to find good in every faith, and if we are truly pursuing that eternal quest for light, we are inevitably led to Him w ho is indeed the very Fountain of Light - the Man of Galilee, whose teachings have illuminated mankind these two thousand years.

Leland Kress, New Brunswick.

* * *

AN ANCIENT PETITION

Dear Sir and Brother: - In your notice in the July number of The Builder of my work on the "Ancient Documents relating to the A. and A. Scottish Rite in the Archives of the Grand Lodge F. and A. M. of Pennsylvania," the patent of Abram Forst dated April 4, 1781, is mentioned. On page 18 of the book it states that "in his later years Brother Forst appears to have fallen into poverty and returned to Philadelphia, where he applied to the Masonic Fraternity for Charity." The only records upon our minutes show that his petition was read before Grand Lodge September 5, 1791, and referred to the committee on charity. No record of their action has thus far been found in this case. Our records show that Bro. Forst was in the West Indies in April, 1791. From his application to the Grand Lodge it appears that he returned to Philadelphia during the summer of that year.

Since our Book was published a bundle of petitions for charity from 1779-1809, undisturbed for more than a century in our archives, has been found. These are now arranged, collated and indexed, among which was the original petition of Bro. Abram Forst; a copy of this document is attached as a further example of some of the struggles of our early pioneers in the establishment of the Scottish Rite in America.

Julius F. Sachse, Pennsylvania.

TO THE RIGHT WORSHIPFUL GRAND MASTER, GRAND OFFICERS AND MEMBERS OF THE RIGHT WORSHIPFUL GRAND LODGE OF PENNSYLVANIA.

The Memorial of Abraham Forst,

Past Master &c. &c.

Humbly Sheweth

That your Memorialist is at this time much embarrassed owing to unexpected heavy losses and disappointments and is necessitated to supplicate the Right Worshipful Grand Lodge collectively or the Worthy Brethren individually for the loan of a Small Sum of Money to defrey a few debts he has incurred for Board, Lodging, &c. &c. for himself and Son. And as he has a prospect of obtaining a Station in the course of next Month, which will establish him in Such a line of life, as to secure a decent Support for himself and Child; he is fully resolved to repay with Gratitude and Sincere Acknowledgement whatever Sum the Brethren may be pleased to advance him.

Your Memorialist not being accustomed to make application of this nature, is at a loss how to appologize for trespassing on your time, therefore leaves it to the Subject, and conscious of having never deviated from the strict and Sound Principles of Masonry, Your memorialist trusts that he will meet with that Candor and Generosity which ought be the characteristic of the Franernity, and the requested assistance which he is in so much need of at this particular juncture and can be authenticated by Several of your respectable Members. Your Memorialist challenges any man to prove that he is not a strict Moral man & it may alledged with truth that he has been very unfortunate during a Series of 10 years, but never guilty of a dishonest or mean action.

And your Memorialist as in Duty Bound will ever pray &c. Abr. h Forst,

Philada, 5h, Septemr, 1791.

A. C. and of Masonry, 5791.

If any of the respectable Brethren,

should at any time have occasion

to employ an accomptant or Book

Keeper, The Memorialist begs to

offer his services, till he is provid

ed for.

* * *

"UNTO THE LEAST OF THESE"

The Atlanta Bodies of the Scottish Rite of Free Masonry maintain a Hospital for crippled children. There is no limitation of applicants on account of State Lines, Creed, Masonic connection or anything, save that the applicant must be absolutely poor and unable to pay anything, and there must be some hope of improvement being possible - nothing else.

We have recevied applicants from various States and only three in whom we could trace any Masonic connection. The finest orthopoedic surgery in the Country is given by the surgeon without charge or fee of any kind. The Hospital is now located in two connected wood shingle roofed cottages. The result of a fire would be appalling. There is no operating room. Children must be carried to some Sanitarium, operating room rented, and carried back to the Hospital after operation. Any movement after severe bone operation is excessively painful. Some of these children must undergo several separate operations. The Hospital can accommodate only twenty patients. There are 4000 of these unfortunates in the State of Georgia alone. We must build and equip a Hospital that will be fire proof and accommodate from 76 to 100 children. To do this will cost about $75,000.00. To maintain such an institution will cost about $30,000 a year. This, the Atlanta Bodies propose to do but it will tax their resources to the limit of their capacity. It is therefore necessary that we receive aid in building the Hospital. The cures already effected have been remarkable.

1

I am only a poor little cripple,

Crooked, gnarled, twisted and knotted

I tugged at a starved, flaccid nipple,

The spawn of a father, besotted.

2

Born contorted and warped in this fashion

I live, because live I must;

The fruit of a drunken passion,

The result of a whirlwind of lust.

3

Yet somehow, within this poor framework,

From some source, God only knows where;

As if to rebuke this vile shamework,

Has entered a spirit most fair.

4

While I lie here so helpless and quiet,

Unable to turn or to move,

My thoughts in wild fancies run riot

In fields that my eyes can not prove.

5

Can you, who are born better sired

Who could do, if only you would,

Dream the Hell in which I am mired

Who would do, if only I could?

6

Can you feel the wild, passionate longing?

Can you hear that which doth to me talk?

Every moment my tired brain thronging,

Dear God ! If I only could walk.

7

God grant that unto you never,

May come such a thought, in a dream,

It would haunt you forever and ever;

And murder your sleep, with a scream.

8

There's one hope. But for me a grim specter

Bars even that one tiny door,

I have no one to aid - No protector,

Dear Christ! I am frightfully poor.

9

Had I Gold, then perhaps I could hire

The help of a great surgeon's knife

To fashion my clay from this mire

And fit me for something in life.

10

Yet though a great surgeon be ready

To save me, without charge or fee;

Though my soul and my nerve be both steady,

There is nowhere a home built for me.

11

My spirit cries out with wild yearning -

The saving knife beckons me - Come -

Oh Man, spare enough of your earning,

For Christ's sake; to build me a home.

Checks should be sent to

Jos. C. Greenfield, Gen'l Sec'y

Masonic Temple

Atlanta, Ga.

* * *

MASONRY IN WAR-TIME

Dear Sir: In contrast to the attitude of the Grand Lodge of England during the present war in excluding from meetings of the Fraternity in Lodges under its jurisdiction all Brethren who owe allegiance to enemy flags, or are descended from such it may be interesting to note the action proposed by R. W. Henry Price, the Founder of Duly Constituted Masonry in America, at a meeting of The First Lodge in Boston which was held on October 10, 1744, viz:

"The Lodge being Open'd, Brother Henry Price propos'd Capt: Delabraz as a Candidate and acquainted the Lodge that he was a Gentleman who being a Prisoner of War was thereby reduced, but as he might be servicable (when at Home) to any Bro whom Providence might cast in his way, it was desir'd he might be excus'd the Expence of his making, provided each Bro: would contribute his Cloathing, which the Rt: Worshl: Masr: was pleas'd to put to Vote, when it was carried in affirmative, & by dispensation from the Rt: W: Masr: & Wards: upon accot: of his leaving the Province very soon, he was Ballotted in, Introduced & made a Mason in due Form. * * Voted That the Secr: grant Bro: Delabraz a Letter of Recommendation."

I have a notion that even those Brethren of neutral countries whose sympathies are entirely with England and her allies in this war will regard this action of 1744 as more Masonic than the action of 1915. Indeed, I am reliably informed by an officer of the Grand Lodge of England who was present when the vote in question was taken last year, that if the question had been decided by the older and more experienced Brethren - say for instance those who had attained to the rank of Right Worshipful - the action of our English Brethren in Grand Lodge would have been quite different.

Fraternally yours,

Melvin M. Johnson, Mass.

* * *

NON-MASONIC BODIES

Dear Editor: An explanation would be interesting of the attitude Masons should assume in regard to those non-masonic bodies who are building upon Masonic foundations. Such as the White Shrine of Jerusalem, The Senate, The Grotto, etc. The following interpretation was given by the Grand Lodge of Nebraska, in its last communication:

"This Grand Lodge claims and will exercise the right to determine the Masonic standing of any Mason who joins any society, lodge or organization, a requisite to whose membership is membership in a Masonic lodge, and therefore recommends the adoption of the following preamble and resolution:

"Whereas, divers and sundry societies and organizations are seeking to establish themselves in Nebraska and build on Masonry as their foundation stone; and

"Whereas, it is the duty of the Grand Lodge of Ancient Free and Accepted Masons of Nebraska, to care for the welfare of the members of its several lodges, and protect them from organizations that have no relation to Masonry, and yet seek to attach themselves thereto:

"Therefore Be It Resolved, That the Grand Lodge of Ancient Free and Accepted Masons of Nebraska, in the exercise of its sovereign rights and powers, declares that it is unlawful for any Mason of this Grand Jurisdiction to make application to or join any lodge, society or institution that shall provide as a condition precedent that one shall be a Master Mason in good standing, or shall have taken the degrees of Entered Apprentice, Fellow Craft and Master Mason; providing that this inhibition shall not apply to York and Scottish Rite bodies, the Order of the Eastern Star, or to the Ancient Arabic Order Nobles of the Mystic Shrine."

Amendments to the Law - Sect. 96-A - "A lodge room can be lawfully dedicated if occupied only by the following othe bodies: a chapter of Royal Arch Masons, a council of Royal an Select Masters, a commandery of Knights Templar, a body of the Ancient and Accepted Scottish Rite, a chapter of the Order of the Eastern Star, a temple of the Ancient and Arabic Order Nobles of the Mystic Shrine, and a chapter of the Acacia Fraternity and the Achoth Sorority.

Masonic Offenses - Sect. :148 - "In making application to, a joining, any lodge, society or institution that shall provide as a condition precedent that one shall be a Master Mason in good standing, or shall have taken the degrees of Entered Apprentice Mason, Fellow Craft Mason, and Master Mason, provided this inhibition shall not apply to York or Scottish bodies the Order of the Eastern Star, the Ancient Arabic Order Nobles of the Mysti Shrine, or the Acacia Fraternity."

Fraternally yours,

Henry H. Andrews, Nebraska.

* * *

PENNSYLVANIA VS. MASSACHUSETTS

Dear Sir and Brother: Referring to the "Early Days" in the July issue - Mazyck vs. Johnson - Massachusetts as usual seeks to claim everything and attempts to fortify the claim by notice from the Boston Gazette of April 1, 1734, which so far as it goes is all right; but how about Pennsylvania? I am sending you by package post an electro of the heading of Franklin Gazette of December 3-8, 1730, No. 108, which if you can find room for, will speak for itself.

The true facts are, and cannot be controverted by argume or sophistry:

Pennsylvania 1730 - Massachusetts 1734

Magna est Veritas et Praevalet.

It would be well if the R. W. Bro. of Massachusetts would consult the Franklin Memorial Volume issued by the Grand Lodge of Pennsylvania in 1907.

So far as South Carolina is concerned, there are evidence that Freemasonry was originally introduced in South Carolina by Bro. Thomas Whitemarsh, a member of St. John's Lodge, in Philadelphia, and partner of Franklin in the printing business in Charlestown, S.C., as early as 1701-2.

Julius F. Sachse, Pennsylvania.

----o----

Brothers

Although you are just a poor man,

And your clothes are cheap and worn

If your heart has known repentance,

I'll welcome you to our home.

Even though your birth be humble,

If you want to be a man,

We'll believe in you, my brother,

And extend a helping hand

It matters not about your past,

Or the color of your skin,

Or what your education is,

Listen to the Voice within.

If you will spend your time and earnings

On a brother in distress,

Helping those who are afflicted,

And the weak ones' wrongs redress,

Then you are a man deserving

Of my love and my esteem

And I care not what your actions

In the eyes of others seem.

Should society disown you,

As inferior to its caste

Let it do so - I'll befriend you,

And be your brother to the last.

Z P. Smith.

The Builder Magazine

November 1916 - Volume II - Number 11

MEMORIAL TO JOHN PAUL JONES

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

THE bronze statue of the peerless John Paul Jones, with its marble pylon for a background, is situated at the foot of Seventeenth street, near the entrance to Potomac Park, in the City of Washington. It is the work of Mr. Niehaus, an American Sculptor of German descent, who used Houdon's bust for a model.

This memorial had its origin in the hearts of a grateful Congress, when they learned that our American Ambassador, at Paris, General Horace Porter, who was also President General of the Society of the Sons of the American Revolution, had spent $35,000 in his search for and the identification of the body of John Paul Jones, and had refused reimbursement by the Government.

The body of the great Admiral was brought from France to the United States in a battleship, convoyed by a fleet of French war ships, and the obsequies were held at the U. S. Naval Academy, Annapolis, on the 24th of April, 1906. This date was chosen by the President of the United States, because it was the anniversary of Jones' battle with the Drake.

Though a man of small stature (five feet seven inches in height) the statue of John Paul Jones is of heroic size, about twelve feet in height. The marble pylon, the waters of the Potomac and the foliage beyond afford a beautiful background for the memorial. The sculpture is classic and his been pronounced exquisite.

John Paul Jones is represented as standing on the deck of his ship, in the uniform of his rank, his left hand resting on the pommel of his sword, his right hand clenched, his lips compressed and his gaze fixed on the enemy.

The pedestal was designed by Mr. Hastings and is decorated on two sides with a combination of sword, helmets and laurel branches, in high relief. A band of low relief runs around the pedestal, and has a number of Naval emblems for motives. In front the attic of the pedestal shows an Eagle in flight, carrying a wreath of oak leaves. In the rear is a relief showing John Paul Jones raising the stars and stripes on a U.S. Man-of-war.

At the obsequies the speakers were the President of the United States, the Secretary of the Navy, the Ambassador from France, (Monsieur J. J. Jusserand), General Horace Porter, (our Ambassador to France), and the Governor of the State of Maryland.

The officers of the French Fleet which had come to Annapolis, Members of the Supreme Court, Senators Members of Congress, officers of the Navy and Army and other distinguished men were present.

The only flowers in evidence were the laurel wreaths on the Casket, and the floral wreath containing a square and compasses which was sent by the Grand Lodge of the District of Columbia. The casket was covered with the union jack, as is the rule for seafaring men.

No one could hear the speeches that day without a feeling of pride and shame: of pride for the man whose acts had been so potent in securing the recognition of the Republic: and of shame that he to whom the Nation was indebted full $60,000 for services rendered, should have been buried by charity in a foreign cemetery, and there remain, neglected by his countrymen, for a century and a quarter.

It was decided that day to inter the body of John Paul Jones in the crypt, under the Naval Academy chapel (then under construction), somewhat in imitation of the tomb of Napoleon, at Paris. The cost of the changes in the building, for this purpose, was estimated by the architects, to be $100,000; and, in declining the proferred reimbursement of $35,000 spent in discovering and identifying the remains, General Porter requested the Government to add the amount to the estimate, which would make the tomb so much more beautiful and imposing.

The refusal of General Porter to accept reimbursement is what determined Congress to show its gratitude in erecting a memorial to John Paul Jones, in the Capital City.

Senator Lodge, of Massachusetts, (a member of the Society of the Sons of the American Revolution), introduced a bill in the Senate, carrying $50,000 for a memorial statue of John Paul Jones.

The bill had such a ring of patriotism and the history and deeds of John Paul Jones had been so often repeated in the daily press and was so fresh in the public mind that no one thought it necessary to push that bill. The bill was committed and probably would have lapsed had not another, paraphrasing Senator Lodge's bill, been introduced in the House, by Mr. Driscol of N. Y. This bill differed from the Lodge bill in that it purposed making its memorial to "Commodore" John Barry "Father of the American Navy."

As John Barry was the eleventh Captain on the original Navy list, Congress could not declare him, in that Act, to be the "father." The Bill for the Barry statue was urged by the "Irish Societies" while that for John Paul Jones seemed to have no promoters, and as both bills were reported by the same Committee the same day, and were passed the same day, it is apparent that one helped the other.

John Paul Jones was made a Freemason in the lodge of Saint Bernard, at Kirkudbright, Scotland, in 1770, but he afterwards took his membership to that famous French Lodge, Neuf Soeurs, in Paris, of which Benjamin Franklin, Houdon, Voltaire, Helvitius, Elie DuMont, D'Estang and other famous men were members.

John Paul Jones began to go to sea when about 14 years of age. He was a Midshipman in the British Navy, from which he resigned because of the retarded promotion. He entered the Merchant Marine and was in command of a ship before he was twenty-one years of age.

He must have been a close student, for he seemed to be master of both French and Spanish as well as being a superior navigator. His letters are still in use, as models, at the Naval Academy. As a diplomat he was in the highest rank, at that time.

John Paul Jones joined an older brother, in Virginia, where he was living when war was declared. He was the first officer who received a commission in the Colonial Navy (as a first lieutenant). He was the first to aid the Continental Congress in creating the Navy and formulating its regulations. He was the first in command of a vessel of war; the first to run up the American flag on an American war vessel (the Alfred); he was with those first at sea with the flag, and was in at the first British warship striking colors and surrendering to an American warship; the first and only Naval officer named in an act of the Continental Congress, creating the flag - the Stars and Stripes. He was the first to run up the Stars and Stripes, on board an American war vessel - the Ranger. He was the first to carry this flag across the sea; the first to propose and to receive a salute to the Stars and Stripes from a foreign Nation, and, therein the first to receive recognition of the new Nation, the United States. He was the first to make a British war vessel (the Drake) strike her colors and surrender to the Stars and Stripes; the first and only Naval Officer to receive a vote of thanks from the Continental Congress, and theonly one, during the Revolution, who never lost a warship in battle.

The Nation's Board of Admiralty said, and the Continental Congress printed

"He hath made the flag of the United States respected among the flags of other nations."

The victory of John Paul Jones, in command of the Bon Homme Richard, over the Serapis, had more to do with the United States getting recognition from other Nations than any one act of that war.

John Paul Jones was the only Naval Officer, of any Nation, who dared carry a war up to a British port, so firmly were the Britons masters of the sea of that day.

John Paul Jones was the only American Naval officer who figured at all extensively in British History of the American Revolution.

At the close of the Revolutionary war the ships of the Navy were dismantled and sold and the officers and crews discharged. The Treasury was depleted; there was no money for salaries. John Paul Jones, however, was retained as Commissioner, in France, to settle the complicated affairs that existed: ships had mixed crews of French and Americans. Some of the ships had joint owners and some, with mixed crews, were owned entirely in the United States.

John Paul Jones contracted consumption and nephritis from which he died in Paris in 1792. His assets were not available and he was buried by the charity of noble hearted Frenchmen in a small protestant cemetery where his remains lay for a hundred and twenty-five years.

The search for his body extended over a period of six years. It was found and turned over to the French Academy for identification, which, at first, would appear impossible. But the history of his burial, the perfect preservation of measurements, particularly of the head, compared with the Houdon bust, and the unmistakable identification of leisions in the kidneys fron nephritis and in the lungs from tuberculosis, the color of the hair, and numerous other ways made the identification complete. The body had been preserved in alcohol, in an air-tight metallic casket.

Two years after his death the Navy of the Unites States was rehabilitated, when it was found that but few of the original officers were living. The regulations, prepared by Jones, were used and his original organization was continued.

John Paul Jones was a man of remarkable personality, dainty and particular in his dress and manners he was, at the same time, pugnacious. He was popular in the best of society. He was a welcome guest at the French Court, and Louis XIV made him a Chevalier, and presented him with a sword. He was as popular with ladies as with men.

The Marquis of Vaudreil said of him, "His talents are so wonderful and of such diversity that each day he brings forth new proofs of cleverness."

Franklin spoke of the "strange magnetism in his presence, and indescribable charm of manner."

The Captain of the Serapis, said he felt that he was fighting something superhuman in his battle with the Bon Homme Richard.

John Paul Jones would never sail in a privateer. In a letter to Jefferson he said, "I can never renounce the glorious title of a citizen of the United States," and also "I do not wish to engage in privateering. My object is not that of private gain but to serve the public in a way that may reflect credit on our Infant Navy and to gain prestige to our Country on the sea."

He also said, "If, by desperate fighting, one of our ships shall conquer one of theirs of markedly superior force, we shall be hailed as pioneers of a new power on the sea, with untold prospects of development."

These principles he lived and by them won renown and made his name immortal in the history of the Nation and of the world.

----o----

AMERICA

I love thine inland seas,

Thy groves of giant trees,

Thy rolling plains;

Thy rivers' mighty sweep,

Thy mystic canyons deep,

Thy mountains wild and steep,

All thy domains;

Thy silver Eastern strands,

Thy Golden Gate that stands

Wide to the West;

Thy flowery Southland fair,

Thy sweet and crystal air, -

O land beyond compare,

Thee I love best !

- Henry Van Dyke.

----o----

MASONIC SOCIAL SERVICE - CHICAGO EMPLOYMENT BUREAU

BY BRO. ARTHUR M. MILLARD, CHICAGO

THIS is the story of an organization of usefulness; an organization made up of Masonic bodies, reaching out for the fulfillment of their higher calling which lies before, and represented in its workings by men with high ideals; men with a vision of purpose and of progress, and inspired by the spirit of that which lies at the foundation of Masonry's teachings.

It is the story of an organization of effort - and of privilege - an organization whose work is open to all men of Masonic calling and whose privilege lifts them to higher planes of purpose and of action, to purer ideals and nobler impulse by the practical application of that spirit of love and of service, which they have found is the body, soul and spirit of the Masonic Institution.

It is the story of the Masonic Employment Bureau of Chicago, an organization which during the past few years has placed thousands in employment, has helped thousands to help themselves, has inspired the foundation of many other organizations of a like purpose and character, both in and outside of Masonry, throughout the United States and Canada, and which preaching by its actions the gospel of Brotherly Love and Relief, is pointing more clearly the way to the pathway of Truth.

The Masonic Employment Bureau commenced its career of finding jobs for Masons, and helping others to help themselves, in 1905, at a meeting of the representatives of a number of Chicago Masonic Lodges, called by a member of Wrights Grove Lodge who

felt the need of applying his Masonry in a practical manner to those less fortunate than himself.

At this meeting, an organization was formed to be maintained, by such Masonic Lodges and other Masonic bodies of Chicago and Cook County as cared to join in its purpose, by a subscription fee of so far as possible five cents per member annually and for the purpose of securing employment for unemployed Masons in good standing, their widows, daughters and minor sons, at no cost to the applicant or those securing their services.

With wise forethought, it was decided that the government of the organization should be representative, that is, each Masonic body holding membership in the Bureau by contribution towards its support should be represented in the conduct of its affairs by a duly appointed representative (the officers being chosen annually from among the representatives), and as it has been worked out, this object has a two-fold purpose; first, to give the subscribing bodies a voice in the conduct of the Bureau, and second, to create an interest in its affairs and purpose by having the representative report back to the body from which he was appointed and arouse and enthuse in the members of that body a fraternal bond of helpfulness to those less fortunately situated than themselves.

The growth of the Chicago Masonic Employment Bureau, from its inception up to the present time, from a few to hundreds of interested brethren, has not been one of phenomenal progress, rather it has been that steady, persevering and persistent effort, which, meeting and surmounting the obstacles that beset its path, climbs steadily onward to achieve its purpose; but though in its infancy today, though it has but reached the foothills of the mountains of purpose, progress and achievement ahead, it stands an enduring monument, firm on the rock of applied Masonry, pointing out to the world about it the simplicity of service and the way which shall one day be accepted as the true and enduring principle on which to build a practical and applied charity in the onward march of progress and of civilization. But it must not be assumed that the sole object of the representatives concerned in the welfare of this Bureau is but a plan to secure jobs for the unfortunate unemployed, because it goes farther than that. It is true that the Bureau is organized for the direct benefit of the unemployed, but beyond that is the spirit of the work which is behind it all.

During the past few years the Bureau has secured not only representatives from nearly all of the Masonic bodies of Chicago, but also committees in those bodies, all of whom are working in unison on the broad platform of helping others. Now, these brethren are planning and carrying into effect a broader work and a greater purpose - they are building toward an ideal.

It is not enough to provide work for the unemployed, they are now providing work for all Masons, however high or low their station, in helping others to help themselves.

The Chicago Masonic Employment Bureau is going beyond the material and binding that to the spiritual. It is striving to become the big brother of humanity.

It is teaching the principle of putting aside self in service for others, and pointing the way to an applied Masonry, a Masonry which in its search for Truth applies the principles of Brotherly Love and Relief to all with whom they come in contact.

The spirit of the work of this organization of Chicago, the plans and ideals of the brethren who make it up, is not a thing apart but it is the spirit of Masonry pointing the way to a real brotherhood of service, to a universal work for the advancement of humanity; for representing as it does the unity of the Masonic bodies along certain definite lines, the principle upon which it stands and from which it receives and gives its inspiration, and to which it owes its origin, is that which lie at the source and is the fundamental law and principle of the teachings of the Masonic Order.

It is that which rises above the things of material life and stands on a higher plane, a plane of purpose and of progress, for while its object is carried out in the material realm below, its application is such as to instill into men's hearts and lives that touch of spirituality that fulfillment of duty, one toward another, that application of human sympathy and brotherly love, which brings them into closer communion and fellowship with Him above, under whose banner they are enlisted and under whose laws they are committed to serve.

----o----

THE YORK RITE

BY BRO. WM. F. KUHN, MISSOURI

It has been stated that "A Rite in Freemasonry is a collection of grades or degrees always founded on the First three degrees." This definition is wholly misleading, and constitutes as grave an error as to call "The York Rite" as conferred in the United States, "The American Rite."

For the purpose of adding "more light" on the subject, we may state that in the United States there are two Masonic Rites, known as the York Rite and the Ancient and Accepted Scottish Rite.

Both are misnomers if the name of the Rite is to indicate its parentage or birth place. The York Rite was not born in the ancient city of York, neither was the Ancient and Accepted Scottish Rite begotten in Scotland.

The so-called York Rite is the result of an evolution in England from a One Degree Operative Craft of 1717, to a system of degrees of six or more as now practiced in the United States, Canada, England, Scotland and Ireland. The Seottish Rite was evolved from the Rite of perfection of twenty-five Degrees, by the addition of eight more at Charleston, South Carolina, in 1801, where the Mother Supreme Council was formed.

If either one of the Rites is to be known as the American Rite, the title probably belongs to the Ancient and Accepted Scottish Rite. To designate the socalled York

Rite in the United States, as the American Rite, would be even more absurd than to call it the York Rite, for it is neither.

What is meant by the word Rite? A Rite is defined as "A custom of practice of a formal kind; a formal procedure of a religious or solemn observance." But such a religious or solemn procedure or observance must have a definite end or purpose. It must have a goal idea. A central idea which the ceremony of procedure is intended to convey. The ceremony may be brief or voluminous, plain or ornate, but the central idea must be maintained and attained, as in the Rite of Baptism, in the Rite of Marriage, in the Rite of the Holy Sacrament, etc.

The central idea or pivot around which all Masonic ceremonies or Degrees must revolve is the Loss, the Recovery, and the Interpretation of the Master's word. This goal idea must be the nucleus of a system of Degrees, and without which no system of Degrees can be called a Rite.

Any series of Degrees, however intimately connected, that does not contain this central idea of Loss, Recovery, and interpretation can not be called a Masonic Rite. This is the goal idea or pivot of the so-called York Rite. The number of Degrees in a Rite is merely incidental. It matters not whether there are three or thirty-three Degrees, provided the central idea, the end of all Masonic symbolism is present.

The Loss and Recovery with a positive interpretation, or the Loss and Recovery with a general or individual interpretation is the very essence of a Rite.

The Loss is symbolized in the Craft or Lodge Degrees, the Recovery is symbolized in the Royal Arch.

In the York Rite the interpretation of the symbolism of the Royal Arch is left to the individual interpretation of the Royal Arch Mason, or it finds its positive and special

interpretation in the light of the new dispensation, as taught in the Masonic Order of the Christian Knighthood.

The Three Craft or Blue Lodge Degrees, the Royal Arch, and the United Orders of the Temple and of Malta are the essential grades of the York Rite. The Mark, Past, Most Excellent, Royal, Select Degrees, and the Illustrious Order of the Red Cross are not essential, nor essentially necessary to the York Rite, but they are great aids in the elucidation of the symbolism of the central idea of the Rite and they adorn and magnify the Rite. The Lodge Degrees, the Royal Arch, and the Masonic Orders of Christian Knighthood constitute the so-called "York Rite." To eliminate the Royal Arch would be like removing the keystone of an arch, and the whole fabric would crumble and fall.

In essentials, the York Rite is the same in the United States as it is in every province or Country in the British Empire; in other words, it is essentially the same in the Anglo-Saxon world. But each country has its own system. In the United States it consists of seven Degrees and three Orders; in Canada, of six Deees and three Orders, although Canada has added the most excellent Degree in the Chapter and the Red Cross of the Commandery to harmonize, for the purpose of visitation with the United States; in England, it contsists of four Degrees and two Orders; in Ireland, of five Degrees and two Orders; in Scotland the system conforms closely to that of Ireland. The most excellent Degree is unknown in the British Empire, except in Canada; in England, the Mark Master's Degree is under the control of a Grand Lodge of Mark Master Masons.

It will be noted that in the countries mentioned, the number of Degrees in the Rite varies, even the Degrees bearing the same name vary in the ceremonies of presenting the same truth. The Master's Degree in Pennsylvania varies much from the same Degree in the other States, yet symbolically it is the same. The Royal Arch in the United States, is more dramatic in its form than that of England or Canada, yet in essentials it is the same.

The Order of the Temple in the English Ritual is brief; in the Canadian Ritual it is more elaborate and has its military features; in the United States it is more wordy, possibly more ornate and dramatic, yet it is essentially the same in all these countries.

The Rituals of the Order of Malta in these countries are so near alike that a person that is conversant with one can readily use the other; even a casual observer can readily see that this so-called "York Rite" in essentials is the same everywhere where the English language is spoken. The Concordat adopted in 1910 by the Temple Powers of the World, emphasizes this great fact.

The name "York Rite" is an inexcusable blunder; at least an unfortunate mistake. There never was a York Rite. It is unnecessary to enter upon any discussion as to the claims of the York Grand Lodge or a York system of Freemasonry as the question has been settled beyond controversy. The name "York Rite" is an inheritance from the forefathers of Freemasonry in the United States, who were more skilled in ritual tinkering than in the history of Freemasonry. This becomes especially apparent, when one remembers that the ephemeral Grand Lodge of York never chartered a single Lodge in America. The Freemasonry of the United States began under the Provincial Grand Lodge of Massachusetts, then under the Grand Lodge of England (Moderns) with Price as Grand Master. The Grand Lodge of England (Ancients) and the Grand Lodge of Scotland chartered Lodges in America, and it is reasonably possible, that before the union of the two Grand Lodges of England, the Royal Arch and the Masonic Orders of Christian Knighthood were conferred in this Country by the Military Lodges connected with the Irish Regiments stationed in the Colonies. To sum it all up, our so-called York Rite is the English Rite dressed in more fantastic clothing.

The name "York Rite" should be eliminated and the name English Rite substituted. In view of the foregoing facts as to what constitute a Rite, we in the United States are practicing or have formulated an American system of the English Rite; not an American Rite as it is frequently erroneously called, but a system of Degrees of the English Rite; it should be known as the English Rite, or Anglo-Saxon Rite.

----o----

A MASON'S PRAYER

Unto thy altars, Truth, we come;
We would commune with thee;
From errors of the heart and brain
Oh, keep our Order free.

Make us true seekers for the light
That springs from thee alone,
That we may lead a darkened world
To thy sister Reason's throne.

Help us to build our edifice
"Fair, fronting to the dawn,"
Not on a thrice denying saint
Who would his Lord were gone,

But on thy words wherever found
In tree or grass or rill;
And in the very soul of thee
We'll find our haven still.

Help us to travel unafraid

The path that thou hast shown,

For with thee standing by His side

A man's a host alone.

Help us to realize that time

"Makes ancient good uncouth,"

And for the blind who fain would see

Oh trouble the waters, Truth !

--Oscar A. Janes.

----o----

THE SUPPRESSION OF THE ORDER OF THE TEMPLE

BY BRO. FREDERICK W. HAMILTON, MASSACHUSETTS

CIRCUMSTANCES have conspired to single out the Order of the Temple from the other orders of Soldier-Monks of the twelfth century for the particular notice of succeeding generations. Preeminent for their valor and their accomplishments during the days of their magnificent success, the bitter injustice and cruel suffering attendant upon the suppression of the Order has thrown around their name a dark shadow of tragedy. Not only so, but the added horror of the accusations made against them, the whispers of still more dreadful things circulated by envious, fearful, or malignant

tongues, the unusual end of the proceedings against the Order, and the conviction of many members before the ecclesiastical courts have lent an air of mystery to the whole sad story.

The very mention of the word Templar brings to many minds the suggestion of romance and of mystery coupled with a vague sense of hidden crime and lurking horror. As a matter of fact there is really very little mystery about the fate of the Templars and it is perfectly possible to find out of what they were accused and to make a fair estimate of their probable guilt or innocence. This is of particular interest to Masons because large numbers of Masons in other than symbolic degrees have taken the name of the old Order, endeavoring to practice its principles and emulate its virtues and holding in everlasting remembrance the name of the last Grand Master.

Before proceeding to tell in detail the story of the fall of the Order, let us stop to review briefly the story of its growth.

In 1118, two Knights, Hugues de Payens, a Burgundian, and Godeffroi de St. Omer, a Frenchman, associated with themselves six other Knights for the service of the Holy Sepulcher, the protection of pilgrims, and the welfare of the Church.

These men took a step beyond that taken by the ordinary crusader, in that they undertook to give their whole lives to the service of the Church militant and to found an order of men likewise devoted to the same service. These eight men took an oath to the Patriarch of Jerusalem by which they swore to fight for Christ under the three fold vow of poverty, chastity, and obedience. It will be understood, of course, that the vow of poverty, while it debarred the Knight from having any personal possessions whatever, did not apply to the accumulation of riches by the Order or to the Knight's enjoyment of those riches, while the vow of obedience had reference only to his relations with his superiors in the Order.

King Baldwin I. of Jerusalem gave them for a residence a part of his palace next to the Mosque of Aksa, the so-called Temple of Solomon, from which they took the name of

Knights of the Temple. At first they had no particular regulations or "rule," as it is commonly called, and no distinguishing dress. Their first idea appears to have been to make the Order a means of reformation by opening its ranks to men whose past was one of sin and failure and giving them an opportunity to redeem their souls through offering to Christ a service of constant danger. They, therefore, admitted to their number excommunicated knights, after they had obtained absolution from a Bishop, and other men of darkened past who desired an opportunity to bring forth fruits meet for repentance. This missionary idea was soon abandoned and the Knights chosen from candidates, who showed themselves worthy. It was unfortunate, however, in that it immediately laid the Order under suspicion of both the Church and laity because of doubts of the sincerity of such repentance.

In 1127 Hugues de Payens, who had been chosen Grand Master, went to Europe with the purpose of finding support for the Order. He was fortunate enough to enlist the interest and obtain the active patronage of St. Bernard. Bernard of Clairvaux, more1monly known as St. Bernard, was the greatest and most influential churchman of his time and one of the greatest of all times. Under his patronage the Order quickly obtained favor and support and grew in members and power.

St. Bernard drew up the "rule" or series of regulations governing the organization of the Order and the lives of its members. The original "rule" of St. Bernard was written in French. Unfortunately there are no early copies of it known to be in existence. There are however, later copies together with the translation into Latin known as the "Latin Rule" and additional statutes which were adopted from time to time.

It was vehemently asserted by the enemies of the Order, in later years, that there was a secret "rule" quite different from this which entirely changed the character of the Order, colored it with heresy, and stained it with sin. There is no evidence whatever that any such "secret rule" ever existed. Stories about it may be safely dismissed as idle gossip.

The French "rule" provided for the officers of the organization and defined their duties. It also carefully regulated the daily conduct of the Knights and provided for the support which they should receive from the common funds of the Order. It is

interesting to observe that the "rule" provided that each Knight should have three horses and one squire. By favor of his commander, or prior, he might have four horses and two squires.

This effectually disposes of the legend that the great seal of the Order, representing two Knights mounted on one horse, was intended to indicate that in early days the Order was so poor that the Knights went to battle mounted thus in pairs. The second rider in the device is probably intended to represent either a wounded Knight who is being rescued by his brother in arms or a pilgrim being protected by a Knight of the Temple.

The Knights were not priests. That is to say, although under the three vows they were not in holy orders. Each priory or house of the Knights was provided with one or more chaplains. These chaplains were members of the Order of the Temple and were always in holy orders. The chaplains were exempt from ordinary ecclesiastical jurisdiction. Spiritually they were accountable only to the Pope; temporally only to the Grand Master. They were the sole confessors of the Knights, who were not permitted to accept the ministrations of religion from any but their own chaplains unless it was impossible to secure a chaplain's services.

The monastic custom of having the Bible read at meals was prescribed by the "rule" for the Knights, in consideration of the fact that they were laymen, and consequently uneducated, the Bible was read in the vernacular and not in the Latin which was customary in religious services. There is in existence an old French Bible of the Templars which shows evidences of the critical spirit on the part of the translator.

With this brief survey let us pass on to the opening years of the fourteenth century. The little band of eight Knights sworn to the service of the Holy Sepulcher and the protection of pilgrims had grown to be one of the great powers of the world. If its purpose and policy had been other than they were it might have shaken the power of any monarch in Christendom. It consisted of many thousand Knights besides the lay brothers and feudal servants of the Order. It possessed wealth far greater than that of any state in Christendom. This wealth was the result of the great stream of gifts which for two centuries had flowed steadily into the coffers of the Order, supplemented by

the spoils of war, and husbanded with great financial abilty. Kings, princes, and nobles throughout Europe had vied with each other in their great donations to the Order of the Temple. It owned literally thousands of estates all over Europe and wherever in the east the crusades had been successful.

The crusades being over and their immense expenditures having ceased, the enormous revenues of the Order were accumulating in its hands, and those were not idle hands, for the Templars were not content to let their gold pieces lie idly in their treasury. This was before the age of modern banking and the Templars, with their great wealth, their many establishments, and their connection with the Orient, made themselves the great international financiers of the age. Kings and merchants alike borrowed on good security and at ample interest the unused treasure of the Order. Oriental exchange, especially, was almost absolutely in their hands so that they acted as the great financial clearing house between Europe and Asia. Their establishment, commonly known as the Temple, at Paris was the center of the world's money market.

It is said that when De Molay came from the east, lured by the treacherous call to consult about the crusade, he brought with him 150,000 florins in gold and ten horse loads of silver. With due allowance to the difference in the purchasing power of money, the gold was probably the equivalent of three million dollars today. I have no way to guess the value of the silver, but it must have been very great. This, it will be remembered, was the ready money upon which De Molay could lay his hands at short notice.

The power of the Order matched its wealth. The Grand Master was a sovereign prince, recognized as a full peer of any monarch in Europe. The Knights, save those too old for warfare, were all soldiers trained to arms and owing no allegiance to any power but the Grand Master and the Pope. During the stormy years of the crusades, they, with the Knights of the compan ion Orders, formed the fighting edge of the Christian army. Combined with their lay brothers and the feudal array of their tenants they formed an army far superior to any other in existence.

That an Order possessed of such wealth and power should have been regarded with suspicion, and even fear, is only natural. It is entirely clear, however, from their entire

history, and especially from their fate, that the Order had no policy in the political affairs of Europe either for its own advantage or that of any others. The Knights adhered strictly to the original policy of the Order. They had no enemies in Christendom and no friends outside of it. Their sole military and political purpose was the service of the church and the reconquest of the Holy Land. It must be remembered that while we know that the crusades were over in 1300 the men of that day did not know it. They fully expected that the crusades would be resumed, and the Knights of the Temple were maintaining their numbers and diligently increasing their wealth in order to be able to strike more effectively than ever before when the banner of the Cross should once more take the field against the Crescent.

In addition to all their wealth and power the Order had great privileges of two classes, lay and clerical. As lay nobles they held and exercised all the usual feudal rights in and over estates which had been given to them, with certain extremely important additions. The Order, being a corporation in the first rank of the feudal hierarchy, exercised in all its fiefs what was known in those days as high, middle, and low justices, that is, complete jurisdiction extending even to the infliction of the death penalty. Owing allegiance only to the head of their Order, the estates of the Knights were not liable for military service except to the Order itself. The estates of the Order were the permanent possessions of the corporation.

The greater part of the revenue of the kings of that age was derived from certain rights of taxation which were exercised on special occasions; for example, the passage of an estate by death or marriage from one holder to another involved certain payments to the king or over-lord which amounted practically to an inheritance tax. The marriage of children, the knighting of the noble's sons, or other events in the family of the noble were occasions for gifts to the king which were practically taxes. Other forms of taxation were laid from time to time on the feudal estates. But corporations do not die, do not marry, and do not have children, consequently the estates of the Templars were free from every kind of taxation, except for the benefit of the Temple itself.

This exemption from military service and from financial burdens struck at the very roots of the royal power as the state was organized in the middle ages. The Templars enjoyed all the benefits of the feudal system but bore none of its burdens. When an estate in France or England, for some reason, passed into the hands of the Templars it

was to all intents and purposes taken out of the kingdom as effectively as if it had been swallowed up by the sea.

As an Order of military monks, the Knights enjoyed clerical privileges equally great.

That their spiritual affairs were in the hands of their chaplains, has already been pointed out. In addition to this, the Grand Master and others of the high officers possessed the power of disciplinary confession, but not of sacramental confession, a point important to be remembered in connection with later developments. The Order as a whole and its members individually were entirely free from the jurisdiction of bishops and other ecclesiastical authorities. They were accountable only to the Pope in person. They were not affected by general censures or decrees of the Pope unless they were especially mentioned. Their churches, of which there were great numbers on their various estates besides those attached to their houses, were not affected by ordinary excommunication and interdicts. No matter what ecclesiastical censures might hang over the people of the nation the activities of the churches of the Temple went on undisturbed. Excommunicated persons might be buried in consecrated ground belonging to the Templars, and this was not infrequently done. They possessed, by papal decree, the right to have churches not their own which were under interdict opened twice a year and services held for the purpose of presenting their cause and taking collections for the support of the Holy War. They collected the usual tithes from the churches on their estates but they did not pay any tithes, even for those churches, into the coffers of the Church.

The natural result of this condition was envy and hatred on the part of both civil and religious authorities. Civil authorities looked on with dismay while the broad lands of noble after noble passed by gift or bequest into the control of the Templars and ceased to contribute to the maintenance of the state, while the individual noble was filled with envy as he saw the Knights of the Temple enjoying privileges and powers so much greater than his own, and the law officers of the crown indignantly found their authority everywhere terminating at the boundary line of one of the Temple estates.

On the other hand the religious authorities, accustomed to control the lives and actions even of kings, were enraged beyond measure to find themselves utterly powerless

before the Knights of the Temple. Entrenched behind the many privileges granted by a long line of Popes the Templar could and did snap his fingers in the face of the most arrogant archbishop or cardinal and the angry churchmen had to swallow his wrath and digest it as best he could, while he had not even the poor consolation of collecting revenues from the parishes in his jurisdiction which had passed into the hands of the Order. This sort of thing had raised tides of envy and hatred against the Order of which it seemed to be strangely unconscious.

Claims that the Knights abused their power and privileges were common. The picture of the Templar in Scott's Ivanhoe undoubtedly represents the widespread conception of the character and conduct of the members of the Order. That there were men like Scott's Templar could hardly be denied, but there is no reason to believe that they were typical of the Order generally.

One feature of the Order gave the opportunity for proceedings against it and the excuse for its undoing. The Order of the Temple was always a secret order. Its conclaves for business and for the reception of candidates were always closely guarded. It was as impossible for one not a member of the Order to get into meeting of the Knights of that day as it would be for like person to get into a meeting of one of our modern gatherings of Knights Templars.

This secrecy, as is inevitable, in all ages and especially in times of ignorance and superstition, like the thireenth and fourteenth centuries, bred all manner of suspicion. Men, and especially ignorant men, are ready to believe that evil things are done in places where they are not admitted and unfortunately there were too many who envied and hated the Templars and were ready to spread these whispered accusations. It was asserted that under cover of this secrecy the Knights not only lapsed into heresy and consorted with Saracens and other misbelievers but that they practiced idolatry and necromancy, that they performed the most blasphemous travesties of religion, and that they were given to licentiousness and practiced every conceivable crime, natural and unnatural.

We have now set the stage for the tragedy. Let us consider a little the persons and antecedents of the three principal actors. They were the Grand Master of the Templars, the King of France, and the Pope.

The Grand Master of the Templars, who had in been office since 1295, was Jacques de Molay. He was a simple, unlettered Knight, personally brave, confiding and unsuspicious, incapable of intrigue or treachery, not very clear headed or resourceful in the face of other than physical peril. His intentions were always good; his conduct under the severe trials to which he was subjected was sometimes weak. He was a man who could be easily deceived and could be worked upon through his reverence for the Pope, his respect for the King, and his honest desire to protect the interest of the Order and the welfare of his brother Knights.

The Knights generally were fighters and some of them were men of affairs, but they were not thinkers and they were not intriguers. It has been said that they were too stupid to be heretics but this is probably an extreme statement. They were rather simple minded single hearted gentlemen thoroughly loyal to the cause to which they had dedicated their lives and for which they were ready to die.

The King of France was Philip IV, commonly known as Philippe Le Bel or Philip the Fair, a name, by the way, which would better be translated, Philip the Handsome. Born in 1268 he ascended the throne in 1285. As his name indicates, he was a man of singular beauty, being said to be the handsomest man of his time. He was cold, self-contained, far-sighted, crafty, and unscrupulous. He possessed great ability and was absolutely remorseless in the choice of means and in the pursuit of his ends. It is said that he was never known to smile and those whom he crushed in the cold persistency with which he executed his purposes said that he was not a man at all, but that his beautiful body was inhabited by a demon instead of a human soul.

It must be admitted that from the point of view of the interests and prosperity of the kingdom he was a good king. In his day France was well governed and strongly consolidated and he left it on the whole in a much better condition than he found it. He had one supreme end in life and that was to make the royal government supreme in France. He was determined that the government should be independent of priests or

noble and the king should have a free hand, not limited in the exercise of his authority by any powers within or without the confines of the kingdom.

To accomplish this he believed that two things were necessary. One was that the shackles imposed by the papacy upon the King of France, in common with the other monarchs of Europe, should be broken and the crown of France relieved from the domination of the Vatican. The other was that the feudal nobles should be brought into subjection to the crown and especially that the independent power of the Order of the Temple should be broken, their wealth plundered for the filling of the royal Treasury, their great estates restored to the usual condition of feudal dependency, and their resources of men and money made available for the purposes of the kingdom.

The Pope was Clement V. In order to understand the conduct of Pope Clement, it is necessary to go back a little. At a comparatively early period in the reign of Philip, Boniface VIII ascended the throne, in 1294. The predecessor of Boniface was Celestine V, one of the most singular popes who ever occupied the chair of St. Peter.

Deeply imbued with mysticism, he was a dreamer of dreams and a writer of strange books. The sanctity of his life and the strangeness of his somewhat unintelligible writings placed him on the narrow edge between condemnation as a heretic on one side and canonization as a saint on the other. Whether saint or heretic, he was utterly unfit for the difficult administrative duties of the papacy. He never wanted to be Pope and after a short and troubled reign he was induced to resign, and sought seclusion, which was really imprisonment, in a monastery, where he died in a very short time.

Boniface was certainly the leader in the movement which brought about the resignation of Celestine and was charged with being the author of the unfortunate old man's misfortune. At any rate, he succeeded him on the papal throne. There was quite a good deal of doubt in the minds of canon lawyers as to whether a pope could resign, and therefore a cloud rested on the title of Boniface, a cloud which was only partially dispelled by the death of Celestine. The enemies of Boniface, and he had many, declared that the death of his predecessor was not a natural one and that Boniface himself was responsible for it.

Boniface was proud, arrogant, and rash. He declared himself over-lord of all the monarchs of the world, and set the high water mark of papal pretension. On one memorable occasion, when there was a vacancy in the office of Emperor, the Pope appeared in public, brandishing his sword and declaring that he was Emperor as well as Pope. He claimed, and attempted to exercise, power to set up and pull down kings and even emperors.

Naturally, Philip the Fair and Boniface very soon found themselves engaged in a deadly conflict. Boniface laid France under an interdict and excommunicated King Philip and his family. The King, supported by a host of the clergy as well as the laity of France, appealed to a future Council of the Church. It is worthy of mention that this appeal was signed by the Order of the Temple. The appeal struck Boniface in his most sensitive spot. The question of whether or not a Council was superior to a Pope had not yet been settled and the assumption that it was his superior was unspeakably exasperating to the overbearing, tyrannical Boniface.

King Philip was far too aggressive to content himself with this appeal. Seizing an occasion when the pope was absent from Rome on a visit to Anagni, his native town, and comparatively undefended, the king sent his chancellor, William de Nogaret, and Sciarra Colonna, a great Italian noble who was on bad terms with the pope, to arrest Boniface. By whom Philip expected that the pope would or could be tried is not clear. The charges preferred were intrusion, that is to say, forcing himself into the papal chair without proper title, gross immorality, tyranny and heresy.

Boniface was actually arrested and treated with great indignity. Some authorities say that he was actually struck in the face by Colonna. The people of Anagni rose and overpowered the guard and released Boniface, but the shock of his arrest with the attendant humiliation and indignation caused his death within a few days.

He was succeeded by a somewhat colorless pope, Benedict II, who ruled only from October 27, 1303, to the seventh of the following July. He released France from the

interdict and Philip and his family from excommunication, but his reign was otherwise unimportant.

Now came the question of the election of a new pope, in which Philip proposed to play an important part. His attention fell upon Bertrand de Got (Gouth). De Got came from a Gascon family and was an Aquitainian, that is to say, an English subject, for it must be remembered that at this time about half of what is now France belonged to the dominions of the English kings, either by descent from the Dukes of Normandy, or by virtue of the marriage of Eleanor of Aquitaine to Henry III.

De Got was Archbishop of Bordeaux. He had been an early friend of Philip, who knew the man thoroughly, but in the quarrel between Philip and the pope, he had sided with Boniface. Election to the papacy was not then limited to the cardinals, and the Archbishop of Bordeaux might well aspire to the tiara. He was extremely ambitious, hungering with all his soul for wealth, honor, and power. Philip knew his man and believed that as pope he might be controlled, especially if he was made to feel that he owed his election to the king.

Philip did not see the Archbishop personally, as has been claimed by many writers, but he did unquestionably have an understanding with him through intermediaries before using his influence to secure his election. Two questions were raised by King Philip. One was the question of the suppression of the Order of the Temple, for the interest of both church and state through the abolition of the power and privileges which made the Templars so objectionable to both. The other was the question of the heresy of Boniface VIII. King Philip threatened to bring pressure to bear which would make it necessary to call a General Council before which he would impeach the late Pope of heresy. In view of the great unpopularity of Boniface and of certain things said and done by him, there appeared to be great danger that the charge could be pushed home and the memory of the late Pope attainted of heresy to the great scandal of the church and disgrace of the papacy.

De Got was unscrupulous enough to agree to almost anything in order to be made Pope and he therefore agreed to co-operate in the suppression of the Order of the Temple if the king would agree not to press the charge of heresy against his

predecessor. With this understanding King Philip supported his candidacy and he was elected Pope and took the title of Clement V.

As might be expected it very soon appeared that Bertrand De Got who wanted to be Pope and Clement V who was Pope, were not quite the same person. Like many another successful politician before and since the Pope had no intention of fulfilling pre-election promises if he could get out of it.

His first movement was to propose the consolidation of the Order of the Temple with the Order of the Hospitalers. This would then enable him to reorganize both bodies and amend their charters. This project was proposed in 1306, but was abandoned on account of the vigorous opposition of the Grand Masters of both the Orders. The Pope then proposed to reform the Order of the Temple, but moved slowly in carrying out the project.

King Philip was very impatient at the Pope's delay and continually pressed him to fulfill his promises of suppression under threat of a general Council and condemnation of Boniface VIII for heresy. He was not content, however, with insistence and threats. Through his agents he found two broken Knights of worthless character, Esquiau (Squin) De Florian, a Frenchman, and Noffo Dei (Deghi), a Florentine. These men claimed to have been members of the Order of the Temple and offered pretended confessions in which they charged the Order with heresy and various abominable practices. For all this they were well paid.

On the basis of this manufactured evidence Philip submitted formal charges to the Pope. The Pope received them, but continued to delay action. Philip's determination, however, was more than a match for the Pope's procrastination. He found means to force the Pope's hand through the intervention of William of Paris, Grand Inquisitor of France. The Grand Iniquisitor had been King Philip's confessor and was entirely ready to lend himself to the King's desires. By virtue of his office he had power to take summary action in all cases of heresy within the kingdom and to take such measures as he saw fit to deal with them.

Philip submitted his evidence to the Grand Inisitor who forthwith demanded of the civil authorities the arrest of all the Templars in France. Obviously this was a very serious matter. If the Templars had taken concerted action to resist such an arrest it would probably have been impossible. Assembled in their strong houses they might have stood siege until aid could have reached them from other countries and it would have been a very serious question whether Philip could have retained his throne. Plans were therefore laid for their capture by surprise and arrangements were made for the simultaneous arrest of all the Knights throughout the kingdom on the night of October 13, 1307.

The blow came like lightning from a clear sky. It is true that the Templars had been aware of the circulation of unpleasant reports. They knew that there were whispers of evil and De Molay had gone as far as to ask, in 1306, that an investigation be made into the conduct of the Order, but investigation was the last thing the King desired and no attention was paid to the request.

The apprehensions of the Templars were set at rest and their confidence was further deliberately strengthened by the treacherous conduct of the King. In 1306 King Philip had been assailed by a mob in the streets of Paris and saved himself from great personal danger by taking refuge in the house of the Templars which happened to be not far from the scene of disturbance. This obligation, however, rested lightly on his conscience. The Templars were accustomed to have a public reception of Knights in addition to the private initiation and King Philip attended such a public reception the spring of 1307. On October 12, the very day before that fixed for the arrest, De Molay was present by invitation, at the funeral of King Philip's sister-in-law and was assigned a place of honor among the participants in the ceremonies. It is not to be wondered at that the blow of October 13 was an entire surprise and was entirely successful. De Molay and all the Knights in the kingdom were arrested, their goods were seized, and their houses taken possession of, without the slightest attempt at resistance so far as we have any record.

The events which ensued are somewhat complicated and consist of two distinct sets of proceedings, first, personal proceedings against the individual Knights and second, proceedings against the Order as a whole and in all its branches.

Proceedings against the Knights were the first in time. They were begun with great vigor by the Grand Inquisitor of France, but there was some question about the Grand Inquisitor's jurisdiction. Particular rights and immunities of the Templars which have already been noted might be considered as placing them beyond the reach of proceedings not instigated by the Pope, or at least approved by him.

The Grand Inquisitor, however, would not allow himself to be troubled by questions of this sort and immediately proceeded to examine the arrested Knights under torture.

We must not forget that this was not an unusual proceeding. The examination of accused persons, and even of witnesses, under torture was the ordinary method of judicial procedure at that time. It was not a method confined to the Inquisition but was commonly practiced by the civil courts. It would have been very unusual if it had been omitted in this case. Horrible as it appears to us and useless as a method of ascertaining the truth, it was an every day occurrence in the 14th century and was absolutely relied upon as a method of getting at facts.

Torture was not confined to physical torment. The accused were promised clemency if they freely confessed the acts with which they were charged and named their accomplices. In the case of the Templars such promises were conveyed in letters under the royal seal. These letters were decoys pure and simple. They were either forgeries or deliberately written with intent to deceive and without the slightest intention of keeping the promises which they contained.

The accused were told that if they retracted these confessions they would suffer the pains of death in this world and of hell in the world to come. It was realized that men under physical torture will often say almost anything which may be suggested to them as a means of securing relief from their sufferings and these means were taken to prevent a retraction of these forced confessions.

Moreover the law of evidence in use in those days contained one provision which seems to us a peculiarly ghastly mockery. The confessions which were wrung from

the lips of the tortured victims were taken down as uttered. Depositions thus obtained were taken to the victim after he had recovered from the first effects of the torture and he was asked to sign them. If he did thus sign them, aware that a refusal to do so would mean renewal of the tortures together with the before mentioned threats of death and damnation, confessions thus signed were held to be voluntary and not legally made under torture.

Naturally many of the Knights confessed. De Molay himself made a partial confession. Most of these confessions were afterwards retracted, but for the time being they stood.

The charges will be examined further on, but the principal things confessed should be noted here. They were:

Denial of Christ. Defiling the Cross by spitting upon it and by other methods too indecent to describe.

Indecent kisses which it was claimed the initiates were compelled to give the receiving officer on various parts of his body.

Sodomy. This, by the way, was a vice much more common in the 13th century than now and was ordinarily a part of any serious accusations made against either individuals or groups of individuals. It was one of the charges against Boniface VIII when he was arrested by De Nogaret and Colonna.

Idolatry. This was based on the alleged worshipof an idol, of which we shall hear more, and on the accusation that the cord which was part of the habit of every Templar was consecrated by this idol by being touched to it before the Templars put it on. Other abominations were vaguely referred to but these were the main points of the accusation.

(To be Continued.)

----o----

THE TROWEL

BY BRO. RABBI EUGENE MANNHEIMER, IOWA

My Brothers: Mine it is to speak of the Trowel--that instrument which, occupying an important position in the work-chest of the operative mason is, as our ritual suggests, the especial tool of the Master Mason; made use of by operative masons to spread the cement which unites a building into a common mass, but utilized by the Free and Accepted Mason for the more noble purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band or society of friends, among whom no contention should ever exist, but that noble contention, or rather emulation, of who can best work and best agree. What instrument could be of nobler significance ? What implement of more glorious inspiration ?

Through the use of the trowel, spreading the cement, the single bricks and stones, once a chaotic mass, now stand united and solid, to form this noble edifice which we dedicate this day to the cause of God and Masonry. Through the symbolic service of the Masonic trowel, spreading the cement of brotherly love and affection, we, the individual members, once as separated and chaotic as these stones which house us, are as firmly bound together in a union which dedicates us one for all and all for one. . . What were this structure, which we solemnly consecrate, had not the trowel been honestly wielded, or if the cement and mortar should fail it? What were our brotherhood without the bond of love and affection to bind us close? And only as long as this bond continues to unite us, only so long will this Temple stand a true shrine of Masonry and of God. Only so long will our Brotherhood be a real brotherhood, worthy of its consecration and its vows.

Do we need this lesson? Does this thought require the especial emphasis we would wish to give it? Truly, none more. None to which mankind has beer. more impervious in all times and all ages.

Three thousand years ago, on Judea's plain, the prophet of the Lord proclaimed: "Behold, it shall come to pass in the latter day that the mountain of the Lord's house shall be established at the top of the mountains and exalted above all hills. And all nations shall flow unto it. And they shall beat their swords into ploughshares and their spears into pruning hooks. Nations shall not lift up sword against nation. Neither shall there be war any more." For two thousand years, not the one seer alone, but all prophets and ministers of Judaism and Christianity together have united to emphasize the same ideal. They have urged and re-urged the truth on the fatherhood of God and the brotherhood of all his children. Out of such conviction they have hoped to bring to dawning the day of universal peace.

But look about us today and see the result. Where is the brotherhood, the affection, the peace, the understanding ? Do not bigotry, hatred, superstition, ignorance and jealousy flourish as ever before? Are not differences in creed, color and birth, on the slightest provocation, still found meaningless excuse for savagely warring nations, as for many of-their supposed superiors in culture? Does not the whole modern world panorama but demonstrate that whatever our lip service to the ideal of God's fatherhood and Man's brotherhood, whatever the hymns and prayers that have arisen from our temples, the songs and prayers were not from the heart but from the lips of man only?

As Master Masons, who have taken the obligations of the three degrees, brotherhood is our ideal. We have vowed to eradicate darkness, hatred, superstition and misunderstanding from out our own lives and from out the world as far as lay within our power. Recognizing no particular creed within our Lodge room, hailing as brothers the followers of all creeds who are worthy of such recognition, we have taught ourselves, and we hold before the world the constant example, that men of different creeds can stand and work together for a common purpose. Living in a world of discord, in which brotherhood, love, sympathy and justice are, all-too-often, nothing more than words, it is urgent beyond expression that we continually reimpress our vows upon our hearts and minds, that we may never lose them from our lives.

Most urgent of all is it for us to spread their influence as far and wide in the world as our united power will permit, that thus we may do our share to end the reign of bigotry, hatred and superstition. Thus will we do our part to help hasten the dawning of the day when the glorious brotherhood and peace dream of the prophet shall be realized.

As men and Masons we understand that this task is not easy of accomplishment. But as men and Masons we have faith in God, in our fellowmen, in ourselves. We know that the attainment of the goal is the sure promise of the morrow. In this faith we live and labor on.

But note this one thing more, my Brothers. Those who wrote our ritual did not harbor the foolish notion that initiation into Masonry would in some mysterious way, in a single moment, through a single act, change the entire nature of the initiate, to make him in a moment the perfect servant of God and man that his obligations require of him. We are not told that as the result of entering the Masonic fraternity a man must be at once, so filled with the spirit of brotherhood that the spirit of false contention CAN never again find lodgement within his breast. We are told that it SHOULD never again be found within him. The demand is made of each of us who comes to this Altar to take the obligation, that he shall continuously thereafter strive to eradicate from his heart the prejudice, error and misunderstanding that may have filled him in the past, that at last the moment may come when he is a Mason in reality as well as in name. But the burden of making ourselves such true Masons is placed upon our own shoulders, and nowhere else. To us ourselves and to no others the task is assigned.

It is these high and noble purposes, my Brothers, of which the Trowels are here emblematic. These the ideals, of which they stand to remind us upon our Altar. As we consecrate these trowels anew, this night, unto their holy offlce, unto these same holy purposes may we, at the same time, re-consecrate ourselves. To these ideals may we vow renewed fidelity.

----o----

WATCH YOUR STEP

Yet in opinions look not always back;

Your wake is nothing, mind the coming track;

Leave what you've done for what you have to do;

Don't be "consistent," but simply be true.

--O. W. Holmes.

----o----

ARCHES AND ARCHES

Build as we may we shall not reach the sky;

Our little arches bend forever low

Beneath the eternal arch that curves on high,

Above the eternal depths we do not know.

--F. D. Snelling.

----o----

THE LODGE ROOM OVER SIMPKIN'S STORE

BROTHER LAWRENCE N. GREENLEAF

Past Grand Master of Colorado

The plainest lodge room in the land was over Simpkin's store,

Where ,Friendship Lodge had met each month for fifty years or more.

When o'er the earth the moon, full-orbed, had cast her brightest beam

The brethren came from miles around on horseback and in team,

And ah! what hearty grasp of hand, what welcome met them there

As mingling with the waiting groups they slowly mount the stair

Exchanging fragmentary news or prophecies of crop,

Until they reach the Tiler's room and current topics drop,

To turn their thoughts to nobler themes they cherish and adore,

And which were heard on meeting night up over Simpkin's store.

To city eyes, a cheerless room, long usage had defaced

The tell-tale line of lath and beam on wall and ceiling traced.

The light from oil-fed lamps was dim and yellow in its hue,

The carpet once could pattern boast, though now 'twas lost to view;

The altar and the pedestals that marked the stations three

The gate-post pillars topped wilh balls, the rude-carved letter G

Where village joiner's clumsy work, with many things beside

Where beauty's lines were all effaced and ornament denied.

There could be left no lingering doubt, if doubt there was before, The
plainest lodge room in the land was over Simpkin's store.

While musing thus on outward form the meeting time drew near,
And we had glimpse of inner life through watchful eye and ear.
When lodge convened at gavel's sound with offlcers in place,
We looked for strange, conglomerate work, but could no errors trace.
The more we saw, the more we heard, the greater our amaze,
To find those country brethren there so skilled in Mason's ways.
But greater marvels were to come before the night was through
Where unity was not mere name, but fell on earth like dew,
Where tenets had the mind imbued, and truths rich fruitage bore,
In the plainest lodge room in the land, up over Simpkin's store.

To hear the record of their acts was music to the ear,
We sing of deeds unwritten which on angel's scroll appear
A WIDOW'S CASE -- FOUR HELPLESS ONES--lodge funds were running low--
A dozen brethren sprang to feet and offers were not slow.
Food, raiment, things of needful sort, while one gave loads of wood,
Another, shoes for little ones, for each gave what he could.
Then spake the last: "I haven't things like these to give--but then
Some ready money may help out"--and he laid down a TEN

Were brother cast on darkest square upon life's checkered floor,

A beacon light to reach the white--was over Simpkin's store.

Like scoffer who remained to pray, impressed by sight and sound

The faded carpet 'neath our feet was now like holy ground.

The walls that had such dingy look were turned celestial blue,

The ceiling changed to canopy where stars were shining through.

Bright tongues of flame from altar leaped, the G was vivid blaze,

All common things seemed glorified by heaven's reflected rays.

O ! wondrous transformation wrought through ministry of love--

Behold the LODGE ROOM BEAUTIFUL !--fair type of that above.

The vision fades--the lesson lives--while taught as ne'er before

In the plainest lodge room in the land--up over Simpkin's store.

----o----

THAT WHICH ABIDES

A great character, founded on the living rock of principle, is, in fact, not a solitary phenomenon, to be at once perceived, limited and described. It is a dispensation of Providence, designed to have not merely an immediate but a continuous, progressive and neverending agency. It survives the man who possesses it; survives his age--perhaps his country and his language.

--Edward Everett.

----o----

Knowledge is proud that he has learned so much; Wisdom is humble that he knows no more.

--Cowper. The Task.

----o----

CORRESPONDENCE CIRCLE BULLETIN -- NO. 2

Edited by Bro. Robert I. Clegg, Caxton Building, Cleveland, Ohio

Note. Evidence multiplies that this Correspondence Circle idea has met the desires of a great number of our Members. This did not surprise any of us. The remarkable--and unexpected--feature of the replies to Brother Clegg's September letter was the universal desire that the Society should from the beginning lead off in a definite Course of Study. The demand appears to be for something very like a Chautauqua organization. Our theory of co-operation between Study Clubs contemplated an interchange of queries and results between groups of Brethren undertaking to work out programs of their own, suited to local conditions. This, we felt, would make of the Society's office an headquarters, a forum, a radiating center, suggestions coming in and being forwarded everywhere that similar needs seemed to exist. We had hoped to add, from time to time, references and helpful plans for overcoming obstacles.

But to meet the present unexpected situation requires time and study. We shall not shirk the problem, but with your help, will tackle it confidently. Our friends must needs see that it will only be as they present their suggestions and problems that we shall be able (if at all) to think them through.

This much must be said, in order that the Society's attitude shall not be misunderstood. We can only work out the outlines of study, papers, etc., which this new plan will require, in co-operation with our own Members as individuals, or as voluntary Study Clubs. What is said must be considered as suggestive and advisory only. Those who go along with us do so for the sole purpose of self-improvement, even as we expect to be benefited by your efforts. As light radiates from its central source without producing friction, but generates warmth and fruition on far-distant bodies, so must we mutually agree that our united efforts-- we supplying as best we can that which you will use--shall be always and ever a union with the single purpose of promoting a better understanding of Masonry, and between Masons. In a word we embark now into a new enterprise, but as before, with no ulterior motive whatever. We simply "think out loud" in an effort to help one another.

COMMITTEE READY FOR TOOLS

Your work has, by comparison, taught a number of the Brethren the baldness of the effort here, and encouraged them to try to better conditions. A Committee on Masonic Research and Education has been selected but has no tools with which to work. You would confer a great favor if you be so good as to cause me to be sent instructions regarding organization, and such literature as would be helpful during the formative stage. With best wishes, I am, Yours fraternally, E. M. Walker, Masonic Temple, Winnipeg, Man.

The October issue of The Builder has in the Bulletin section in the center a letter from S. H. S. His problems were analogous to yours. They are indeed so closely akin that I might venture in default of further particulars from you to repeat verbatim what I then said. If in any wise the answer to S. H. S. does not properly meet all the requirements I shall be willing, yes, anxious to serve you in every practical manner.

If your plans are local, and of such were my intentions in preparing the letter for the September issue (vide inside back cover), then the situation is less awkward for me to handle. I feel very diffident at making suggestions toward State organizations. Such a

group of earnest students as was suggested in the September issue could very informally but effectively pursue research studies. Simplest of organizations is all that is necessary. For those who may consider something more formal I shall be very glad to assist in any way that is unobjectionable to the Masonic authorities.

With a very few books of reference and a supply of the various publications issued by the National Masonic Research Society you can easily make a start. During the initial stages and until your members get the swing of the movement you can use for discussion some of the papers that will be printed for that purpose in The Builder and in this Bulletin. Our resources will be at the disposal of the Society, as long anyway as they will hold out under pressure, and I am always ready to comfer with any of the members. Kindly call upon me again as you go along. I am keenly interested in everything you undertake in study club propaganda. How can I best serve you ?

EARNEST STUDY TO BE ENCOURAGED

I am much interested in Bro. Clegg's proposition for group meetings, and request a list of the members of the Research Society in my location. If anyone else in this section should request a list please give him the preference as I am Secretary of Adelphi Lodge and don't feel that I can really afford the time and effort necessary for such a proposition, but feel the lack of real earnest study among the brethren.

I would much rather be an enthusiastic booster for some good leader than to have to do the leading myself, so even if some other brother requests later than mine please give him the preference.

We have over 500 members and are doing considerable work, so you can see the Secretary is fairly busy. Julius H. McCollum, Secy., 40 Shelter St., New Haven, Conn.

My heart goes out to the active Secretary of a big lodge. What a multitude of things come his way, all demanding prompt and systematic and continually courteous attention. Yet who has better chance to bring studious Freemasonry straight home to the members, old and new? Masters come and go but Secretaries commonly continue permanent as the famous pillars at the porch, greeting the guests, cheering sojourners, ever making programmes and seeing them duly executed.

Your letter was officially acknowledged forthwith. If there is anything that I can do now to start you off the more successfully please let me know of it.

AWAKEN THE HEART INTEREST OF MASONRY

I wish to make response to open letter from Robert I. Clegg for list of members of Research Society in my immediate vicinity for co-operative study of the neglected half of Masonry, the heart part. I very much commend your work. Yours very truly and fraternally, A. K. Bradley, Tioga, Texas.

You have indeed hit the spot. It is the heart interest we seek to encourage. Too much of Freemasonry has been allowed to push the research intimacy of it aside. Advise us oœ your progress. Easy as it is to start something, it takes vim to keep agoing Your letter lings so true that I shall expect further light upon your advance. Please keep us posted on your progress. Highly value your complimentary words.

HOW SHALL WE START SOMETHING?

I see in the September BUILDER something about clubs for the purpose of studying Masonry. I am writing for information and as to how to get started. Fraternally yours, A. G. Templen, Greeneville, Mo.

Your desire for information on the best way to make a start - is met fairly well in the Bulletin accompanying the October BUILDER. Other particulars as to local members were sent to you direct. Much more than these details are necessary and will be supplied in due course as my opportunities and the resources the Society are capable of dealing to the best of our respective abilities with the situation. We want to start right in all we attempt but we shall avoid all possible delays.

DENVER IS UP AND DOING

If there is to be a study club organized in Denver, Colo., I would like very much to become a member of it. I have been ying to get into something like this for a long time. Have been doing a lot of Masonic reading lately, but don't get out of it hat I should and am sure that what we need is some definite plan of study along some certain line. Very truly yours, W. A. Reynolds, 1079 So. Corona, Denver, Colo.

If there is not a study club organized in Denver it will not be because of any lack of the finest material for membership therein. Be sure and get my old and highly esteemed friend, Henry F. Evans, the secretary of Rob Morris Lodge, to join it. Where there is one like Evans there must be others of the same kind. In him is the true instinct of evangelism. He cannot help but be a missionary of Masonry. You won't have to interest him. Long ago he was vaccinated and it took for keeps.

A definite plan of study along some certain line is as you noint out essentially necessary. In the October issue I briefly resented an outline for the student of Freemasonry. Any one of the topics enumerated would require a lot of study before apoaching exhaustion.

But such an outline will not meet all the necessities of the case. What I am considering, and what I hope to make an actual start at in this issue, is a paper or two in some such convenient form as to be read at any study club. It ought to be complete in itself. Have plenty of references so that the diggers among us may go ahead with their own pursuit of the Masonic quarry, but independent of the literary frills so that

every brother can understand and appreciate fully. But proceed along the lines laid down in the October issue. Make a start. Meantime we must as we are able provide for all the needs that are being so suddenly developed on the heels of that pioneering letter of mine in September.

ANSWERS TO QUESTIONS IN BUILDER

Note the series of questions running in The BUILDER. Would appreciate information as to how to procure answers to same. If published in book form please advise where same can be procured. I understand that there is to be a study club organized here as soon as Temple No. 4 can arrange and fit up a new home. Reply at your convenience appreciated. Yours fraternally, W. H. McEwen, 2106 Providence street, Houston, Texas.

The series of questions may be answered by referring to the book pages quoted in the articles published in the BUILDER. Perhaps you refer to the inquiry that once in a while waits in the correspondence columns. Such instances are few, very few. So I rather think your reference is to the lists of questions emanating from study clubs. The questions are really in the nature of a review, quickening the interest and impressing the memory with what has been the purposes of the book on which the questions are founded.

Why let the study club wait for a new home for the lodge? Lodge business is going on while the tenancy is fluid. Pending the change you might plan with your local brethren the initial meetings of a study club eminently deserving the excellent quarters that I hope are in store for you. Please start something. Surely there can be no better time. Can I help you?

AN EXCELLENT PLAN OF CAMPAIGN

Have read Bro. Robt. I. Clegg's letter on inside back cover of September number of BUILDER and it's just what I have wanted for a long, long time. Will you please send me a list of the members of the Society in this immediate vicinity so that I may write them calling their attention to Bro. Clegg's letter and arrange for a meeting in the near future ?

As to the course of study we will want to pursue, I am afraid that we will in a way be obliged to begin with the ABCs of Masonry, but will write you in regard to this after we have our first meeting.

If you have on hand a supply of Bro. Clegg's letter that I may enclose in letters to Brothers who are interested in the study side of Masonry but are not at this time members of the Society, I would be glad to receive about five of same and through the study club they may be made to realize what they are missing by not receiving the BUILDER. Fraternally thine, J. A. Stiles, Morganfield, Ky.

Many thanks. All that we could send your way has been forwarded from Society headquarters. Do not fail to ask me for anything that will help you in making a start. I have in prospect the publication of just such papers as I fervently hope will meet your requirements. These will appear soon, perhaps a beginning may be made in this issue. Meantime it is most cheering to note how thoroughly you have caught the spirit of the enterprise. Your club is certain to be a success.

STARTING STUDY CLUBS BY WIRE

TELEGRAM--Will you please send me paper regarding lecture course of outline in September issue by Clegg ? Will appreciate a prompt reply as subject to come before our Lodge September 18th. Wire me collect if I am too late. H. M. Marks, Jr., W. M., Lodge 148, F. & A. M., Ft. Worth, Texas.

All the available information went your way as quickly as possible. We hope that it was of service to you though probably too hurried to do what could have been done with a greater expenditure of time. The October issue of the BUILDER contained an article or two written with your telegram in mind. If they did not give exactly the data of which you were in search I trust you will write us again and go more thoroughly into details of what is wanted.

TEXAN TAKES HOLD IN FINE STYLE

We desire to get Masonic Lectures started in the various organizations here. I note "An Open Letter to our Members " Sept. 16th, The Builder. We desire a lecture once a month, given by our Masonic Club in their rooms, fostered by Master Masons. We may be able to start study units. We have a place to meet. The Brethren will come together on call of the Club the Third Tuesday in each month. The elements are all here. The Club has a small library already. We need something for that Third Tuesday and you can supply the need I'm sure. Cordially, K. Robey, Fort Worth, Texas.

Your letter in connection with the telegram from your neighbor, Bro. Marks, is conclusive that Masonic activity in your vicinity is most progressive. You have the opportunity in shape and are prepared to go on with the work. We hope to publish the very material of which you are in search and shall endeavor to time our labors so that they will fit in nicely with the Tuesday,s on which you hold meetings. Your plans strike my fancy very favorably. Every contingency seems anticipated. My heartiest congratulations on your perseverance and your foresight.

A STUDY CLUB OF ONE, PLUS

Kindly forward me such information as you may have at your command in compliance with Robert I. Clegg's suggestion in your September issue of the BUlLDER. I am much interested in such work and hope within a year or two to be in a position so that I can mingle with Brother Masons more than I am permitted at this time or for the last five years. In the meantime I can be preparing for the future as I

have much time that can be devoted to study. Waiting your early reply, I am, Fraternally yours, Lem L. Gaghagen, Pelican Bay Woods Camp No. 2, Odessa, Oregon.

Your message somehow gives me the impression that at the moment you are too isolated for study club purposes with the companionship of many Masons. Consider yourself therefore a member-at-large, entitled to receive all the information that goes to any study club and participating in such long-range benefits as can possibly be deflected your way.

This Bulletin department should be of particularly direct help to you in maintaining a close acquaintance with the brethren. Many who cannot join study clubs must be cared for here. Their independent study will through the BUILDER have excellent vehicle for carrying the results of their investigations afield.

Let no brother lament that near him there can be no study club. He can, as does the good brother here, look ahead to the approaching and favoring prospects and in the meantime make the best possible use of our current advantages in the study of Freemasonry.

LOCAL AND NATIONAL MEMBERSHIPS

Enclosed find check to cover membership fee of Bro. J. R. Hunter. Will say in behalf of the BUILDER that we find it very helpful in our Club work and we hope that by the first of January, 1917, all our Club members will be members of the N. M. R. Society. Thanking you for past favors, I am, Fraternally yours, N. T. Roach, Winslow, Ariz.

The benefit from membership in a national organization is very evident. If it were only that we can spread our inquiries over the larger field, membership in the

countrywide body is preeminently worth while. We need you, and in the proportion that our membership nationally is larger than is yours locally so do you get the greater outlook with us.

In every manner practicable we plan to make the contents of the BUILDER minister to the better knowledge of Masonry and your approval of it is appreciated warmly.

BOOKS, PROGRAMMES, MEMBERSHIPS

Upon the repeated solicitation of a number of the Brethren of the Craft of this city, I am making a canvass among the membership to ascertain whether or not it would be possible to organize a Masonic study club. With that purpose in mind I have approached one of our very brightest Masons to assist us in the work should we succeed in starting a club of that kind. He consented.

I now ask you, if I am not asking too much of you, to please send me such literature as is being sent out to such clubs in your state. Or state whether we ought to affiliate under the Research Society. I should like to have a study program or outline of work. Also what books, if any, we must purchase. Any information necessary to thoroughly start us to working will be appreciated. Kindly send me a couple of blanks for brethren who desire to join the N. M. R. Society. Thanking you in advance, I am, Yours fraternally, E. W. Cruss, 32d, 2314 Ave. M., Galveston, Texas.

For the reasons stated in the immediately preceding letter and my comments, it does seem highly desirable that you and your brethren should become members of the National Masonic Research Society. A further argument is that this body has already collected a fund of information that has been given the light of print in the BUILDER and in other publications. This data is available for all of you as members. In the first volume of the BUILDER, in Dean Pound's book oL the "Philosophy of Masonry," and in various other reprints, the Society has now at your command enough for alluring discussion at many meetings.

The October issue had a briefly expressed line of work laid out with a number of references to topics and to authorities. We expect to supplement this with a series of papers in this month's Bulletin. Such papers will not be too weighty but will

be arranged for ready use at any study club. They will have a fund of references for deeper and further inquiries.

My own preference as to books is given in the October issue. If I could afford to buy but one book I would get Mackey's Encyclopedia, the very latest edition. I am doubtful about study club libraries; the individual member's own set of books is the thing to aim at. I do not profit by the sale of any book and therefore my opinion is all the more that of a buyer of volumes. Lodge libraries are usually stagnant. Perhaps study club libraries may not run into the same ruts. But anyway I have more faith in every member having his own books and slowly adding to their number. Please refer to what is said on the question of books here and there in the Bulletin of October.

FIRST AN ORGANIZATION, THEN FOR THE REST

In answer to the Open Letter in the September issue of the BUILDER I write asking for a list of the members of Research Society who receive the BUILDER at Onawa. I would like very much to get a Study Club started. Unless the list has already been sent I would like to have it. After we get an organization, we will no doubt need assistance as to topics and programs. I think the study club idea is the genuine fruit that should be the result of the Society and the BUILDER. Fraternally, Mark H. Dobson, Box 476, Onawa, Iowa.

Any way that we can help you from headquarters, or anything that I can do personally, will be cheerfully done with all the speed and conscientiousness that is ours. Emphatically you are right. We are ready and must go forward. The accepted time is now. Please call on our facilities as if they were in very deed your own.

GRAND LODGE URGES MASONIC STUDIES

North Dakota Grand Lodge passed a resolution during the recent session of Grand Lodge favoring the aggressive pushing of Masonic study during this coming winter. We, in the library, are making every effort to get reading lists, study outlines, etc., with that in mind. We are advised that the N. M. R. S. has just such lists and outlines which may be obained for the use of its members. If such is the case, may we hope to receive from you some assistance of this sort? Personally, I should be very glad to learn just what the resources of this sort are which are available for the use of the members of the association. Yours very truly, Clara A. Richards, Librarian in Charge, Fargo, North Dakota.

Let me ask you please to examine the present Bulletin and also the one that appeared in the October issue of the BUILDER. There was in the latter a reply to S. H. S. which gave with some degree of detail what I was venturesome enough to offer to one Grand Lodge Committee on Masonic Education. I offered the suggestions with considerable diffidence. I again do so. If they contain anything of worth to the brethren of North Dakota and to the Librarian, I shall be abundantly repaid.

An outline of Masonic study is given in the October Bulletin and some references are given to books as well as topics. In general, and maybe for the bookish and scholarly Mason, this October outline would serve roughly as a guidepost at the very least.

It does not satisfy me. As the writer of it I have every right to criticise it. If we are to make Masonic study really attractive we must go a long way beyond the point of directing the other fellow's footsteps. Many must be led for a while. This calls for actual papers to be presented to the study clubs and so thorough and so interesting that everybody will go away afterward feeling that all could understand and also be inspired to do some digging on his own account.

Masonry has at its command the best men of our own generation. As their minds are gradually turned toward the literary delights of Masonic investigation we may count upon an unearthing of rare possessions. I therefore rejoice exceedingly in the activity planned by your Grand Lodge and I anticipate we shall be greatly benefited by your co-operation with us. I hope your Grand Lodge and its subordinate bodies will become allied with us in the most useful of studious associations among Masons in America.

----o----

THE REVELATION

What we call degeneracy is often but the unveiling of what was there all the time; and the evil we could become, we are. If I have in me the tyrant or the miser, there he is, and such am I--surely as if the tyrant or the miser were even now visible to the wondering dislike of my neighbors.--George MacDonald.

----o----

A SIGNIFICANT CHAPTER IN THE EARLY HISTORY OF FREEMASONRY

BY R.I. CLEGG

I HOPE to present some facts of very general interest to the brethren. Whatever use may be made of them is a matter for each of you to determine for himself There are those who will value these details as most important contributions to the ever wondrous story of the Craft. Others will I daresay hold them as mere coincidences, incidents of only accidental import and of minor pertinence at best.

Be that as it may, the field is open to you all. Many ts are already available. Many more are doubtless waiting for you. It is the purpose of our organization, the National Masonic Research Society, the individual as well as the collective forces of the body, to take up these admittedly slender threads of testimony and her them into whatever cord of evidence is proper and practicable.

Two points of consequence should first be mentioned: First, It is impossible in a paper written for publication to say many things relative to the ritual that could readily and properly be communicated by word of mouth within the inner door of a Lodge. My brethren must therefore apply for themselves much of what I shall say, having the ritual constantly in mind, continually asking yourselves if the words written do apply in any wise to what each of you has experienced either as a candidate or as an officer in the conferring of the Masonic ceremonies. Please therefore add to what I shall here utter your own knowledge of the work. Much will in that way be made clear.

Secondly, in a paper such as this I must not be too technical. For those who desire to carry forward the study of the subject I shall elsewhere in the Bulletin of the Society submit a selection of authorities to be consulted. This list can easily be lengthened to elaborate proportions. Such an array of authors and of literary productions adds strength to any paper but if too freely quoted the effort becomes cumbrous and burdensome to speaker as well as to hearers.

I am convinced that the really interesting and instructive things to be said and to be treasured about Freemasonry need be neither tiresome nor appalling. Whatever success we may meet in our endeavors toward this end, successful or unsuccessful as any of us may be, we should honestly make the effort. Too often the study of Freemasonry is hidden behind a cloud of words or weakened by a poverty of facts.

Returning to our topic after thus clearing away the path, let me state my case briefly.

Today the blessings of education are about us. Common is the ability to read.

Suppose that the contrary was true. Assume that Freemasonry was active but that the common people were little informed as to moral truths in the manner that the church and Craft desired them to be known. It would under those conditions be a likely prospect that Freemasonry would attempt a means of bringing the instruction of religion to the masses.

To make the contents of the Book of Law vivid to the people there is no more striking method of presentation than the pictorial one employed by the devout peasantry and townsfolk of Oberammergau who for so many years exemplified the tale of the Christ on the stage. That Freemasons should have done this is by no means out of the question as I shall hereafter show to some extent.

Now carrying this picture in your mind's eye, the early Freemasons staging the episodes narrated in the Scriptures, permit me for a moment to take you a step further. After several scores, yes, hundreds of years, of such labor by the Craftsmen we find the people gradually acquiring a learning sufficient to meet their needs in the study of the Bible for themselves. Then there would be less necessity for the public instruction of the multitudes by Freemasons. The field properly tilled, the Craft would then in all probability withdraw.

But would it entirely abandon its dramatic presentations? Not necessarily. These very probably would in some form be continued. Spectacles and pageantry delight the eye and make a very vigorous appeal to the mind. Many who listen with dull ears are keenly alive to impressions upon the eye.

Did the brethren of old desire to select some most striking lesson to teach a great truth then what could they have preserved of more consequence out of the many known so well to them than the one acknowledged as the climax of the Craft degrees and which reappears in various forms in so many of the grades Masonic of every rite, old or new?

You may now ask for proof of these speculations. Backward we turn the pages of dramatic history. What do we find ? Among the trustworthy chronicles brought down to our own times is the account of the city of London written by William Fitzstephen who died in 1191. He is quoted freely by Stowe who flourished some four hundred years afterwards. Well, what says Fitzstephen, the monk of Canterbury?

"London," says he, "instead of theatrical shows and scenic entertainments, has dramatic performances of a more sacred kind, either representations of the miracles which holy confessors have wrought, or of the passions and sufferings in which the constancy of martyrs was signally displayed."

Who took part in these staged moralities, these dramatic episodes of religion? The artisan corporate bodies. Stowe is unmistakable when in his "Survey of London" he enumerates the "Skinner's well, so-called for that the skinners of London held there certain plays yearly, played of Holy Scripture, etc."

Snell in his "Customs of Old England" points out a very noteworthy conclusion as to the origin of these religious ceremonials. "As far as can be ascertained, the earliest miracle play ever exhibited in England-- and here it may be observed that such performances probably owed their existence or at least considerable encouragement to the system of religious brotherhood detailed in our opening chapter--was enacted in the year 1110 at Dunstable."

Incidentally, I may here allude briefly to the religious orders, such as the followers of Saint Benedict. The initiation of a member of the Order of Saint Benedict has been described by our late and greatly lamented Brother Gould. Further details may be found in the various histories of the Order. The ceremonial includes a dramatic teaching of the impressiveness of death and the hope of immortality.

Early artisans and merchants of England (legally chartered by the government to carry on their respective trades and professions) joined hands with the religious orders to adequately represent these Scriptural incidents. Each Craft took some important episode and we can readily understand that there was involved a lively trade rivalry, a competition that brought out a remarkably effective result.

Eventually these isolated plays, crude as they must originally have been, grew into pageants, each extending over several days, and the degree of elaboration meant an expense of labor and of money restricting these exhibitions to the larger centers of population and of wealth. Thus there came about the planning and the presentation of the four great cycles, those of Chester, York, Wakefield, and of Coventry. The cycle was a series of plays forming a compendium of history. Commencing with the Creation, the cycle proceeded to unfold the story of earth and the people thereof unto the times of the New Testament. Movable stages were devised so that the several sections of every locality could be reached and the halt or lame accommodated conveniently.

Says Archdeacon Rogers of the stage itself, as quoted by Snell: "A high scaffolde with two rowmes, a higher and a lower, upon four wheeles. In the lower they apparelled them selves, and the higher rowme they played, being all open on the tope, that all behoulders might heare and see them." Wood and iron were used in the construction of these portable stages. Trap doors were in the floor of the stage covered with rushes.

Roger Burton, the town clerk of York, has enumerated for us the various trades taking part in the Play of Corpus Christi in that city. It reads as if an inventory of all the industrial crafts. The cycles were a glory of the city and it became a point of honor not to be outclassed by any other city; or for any participating guild, or "mystery," to be outshone by a competitor.

Sometimes the sections of the play cycle were appropriately apportioned to some particular craft or organization. Thus there are instances where this aptness of assignment of duties is very marked. Take the scene where Noah is warned to undertake the making of the ark, this part of the representation being given to the "Worshipful Company of Shipwrights"; and then when the patriarch appears in the

completed ark this was done by the Mariners, a special touch of realism and of trade propriety being afforded by this division of duties.

Towns were for the time being turned into theaters. The huge stage was drawn from one station to another. Again we may quote from quaint Archdeacon Rogers in what he says of Chester: "The place where they played was in every streete. They begane first at the abaye gates, and when the first pagiant was piayed, it was wheeled to the high crosse before the mayor, and so to every streete; and soe every streete had a pagiant playinge before them at one time, till all the pagiantes for the daye appoynted weare played; and when one pagiant was neere ended word was broughte from streete to streete, that soe they might come in place thereof excedinge orderlye, and all the streetes have their pagiantes afore them all at one time playeing togeather, to se which playe was greate resorte, and also scafoldes, and stages made in the streetes in those places where they determined to play their pagiantes."

Sometimes the elaborate arrangement of the plays so enacted by the craftsmen was by no means unworthy of mention in the same breath with our modern scenic triumphs. For example we are told that at one portrayal of the "Trial of Jesus" two stages or scaffolds were simultaneously employed. One of these displayed the judgment hall of Herod, the other was reserved for that of Pilate. Messengers on horseback passed between the two halls of judgment. By no manner of means was this an unambitious exposition of Biblical story, but one that compares quite favorably, as I am sure you will agree, with what has in our own times been attempted in that direction.

When the pageants passed from the churches into the streets for their rendition they gradually became less dominantly controlled by the churchly authorities and were the more closely governed by the civic and guild officers.

Pope Gregory held in the year 1210 that the priests must no longer participate in what had in his belief ceased to be an act of public worship.

Devotees of the church in a strict construction of the edict lost regard for the Craft plays but it is very significant for us as Freemasons that Manning who in his translation of a French manual upon sins denounced such representations and regarded it sinful to look upon them, yet held as allowable that the resurrection might be played for the confirmation of men's faith in that greatest of mysteries. Manning's prejudice was not universal. More than a hundred years later, in 1328, the Bishop of Chester counseled his flock to resort "in peaceable manner, with good devotion, to hear and see" these stagings of the Scriptures.

Moreover the Grey Friars of Coventry had a cycle of Corpus Christi plays of their own. These they exhibited outside the town. Exactly what was the reason for the selection of this place of portrayal is not clear. Shell records the conjecture that it was so chosen because of the competition of the trade guilds.

The fifteenth century found at York a famous preacher, William Melton. He declared that it was necessary to have certain changes made in the conduct of the pageants. Accordingly, the mayor, William Bowes, on the 7th of June, 1417, issued an ordinance that has some elements of interest for us. Among the various regulations we find "that no man go armed to the disturbance of the peace and the play, and the hindering of the procession, but that they leave their weapons at the inns, upon pain of forfeiture of their weapons, and imprisonment of their bodies, save the keepers of the pageants and officers of the peace." So were they duly and truly prepared.

Hone in his "Ancient Mysteries Described" tells of the practices followed in the church. These suggest the fount from whence the greatly embellished plays of the guilds were evolved. As for instance we may take "The Making of the Sepulchre," as it was termed. This custom, founded upon old tradition, taught that the second coming of Christ would be on Easter eve. Therefore Jerome conceived that the people should await until midnight in the church for the Redeemer's appearance.

The "Making of the Sepulchre" and the watching of it remained in England until the reformation. An account of it by Davies follows:

"In the abbey church of Durham, there was very solemn service upon Easter Day, betwixt three and four o'clock in the morning, in honor of the Resurrection; when two of the oldest monks of the choir came to the Sepulchre, set up upon Good Friday after the passion, all covered with red velvet, and embroidered with gold, and then did cense it, either of the monks with a pair of silver censers, sitting on their knees before the Sepulchre. Then they both rising, came to the Sepulchre, out of which with great reverence, they took a marvellous beautiful image of our Savior, representing the Resurrection, with a cross in His hand, in the breast whereof was enclosed, in most bright crystal, the holy sacrament of the altar, through which crystal the blessed Host was conspicuous to the beholders. Then after the elevation of the said picture, carried by the said two monks, upon a fair velvet cushion all embroidered, singing the anthem of "Christus Resurgens," they brought it to the high altar setting it on the midst thereof, the two monks kneeling before the altar, and censing it all the time that the rest of the whole choir were singing the aforesaid anthem; Which anthem being ended, the two monks took up the cushion and picture from the altar, supporting it betwixt them, and proceeding in procession from the high altar to the south choir door, where there were four ancient gentlemen belonging to the choir, appointed to attend their coming, holding up a most rich canopy of purple velvet, tasselled round about with red silk, and a goodly gold fringe; and at every corner of the canopy did stand one of these ancient gentlemen, to bear it over the said images with the holy sacrament carried by the two monks round about the church, the whole choir waiting upon it with goodly torches, and great store of other lights; all singing, rejoicing, and praying to God most devoutly till they come to the high altar again; upon which they placed the said image, there to remain until ascension day."

These early practices of the church are not extinct. Particularly at Christmas there are many observances to be found that remind us strongly of these ancient customs from whence the craftsmen of old drew the inspiration for their great public displays of theatrical skill.

You may ask if there is record of the Masons having taken part as an organization in the city cycles of pageants. There is a carefully prepared account still extant of the York pageants. This is entitled "The order of the Pageants of the play of Corpus Christi, in the time of the Mayorality of William Alne, in the third year of the reign of King Henry V. anno 1415, compiled by Roger Burton, town clerk."

There are fifty-four scenes, some of which are depicted by more than one class of craftsmen. For instance, the Pewterers and the Founders were associated in the rendition of the thirteenth scene. The first scene was assigned to the Tanners, and was "God the Father Almighty creating and forming the heavens, angels and archangels; Lucifer and the angels that fell with him into hell." So we go on to the eighteenth scene, alloted to the Masons. This was of "Mary with the child; Joseph, Anna, and a nurse with young pigeons; Simeon receiving the child in his arms, and two sons of Simeon."

You will be interested to learn that some of these old morality plays are even yet of record and are by no means trivial. In fact the conditions under which they were produced, and the time spent upon them for some hundreds of years, must have brought them to a very high plane.

Take the Cornish Mystery of the Crucifixion:

Jesus-- Woman, seest thou thy son? A thousand times your arms Have borne him with tenderness. And John, behold thy mother; Thus keep her, without denial, As long as ye live.

Mary-- Alas ! Alas ! Oh ! Sad ! Sad ! In my heart is sorrow, When I see my son Jesus, About His head a crown of thorns. He is Son of God in every way, And with that truly a King; Feet and hands on every side Fast fixed with nails of iron. Alas ! That one shall have on the day of judgment Heavy doom, flesh and blood, Who hath sold him.

John-- Oh sweet mother, do not bear sorrow, For always, in every way I will be prepared for thee; The will of thy Son is so, For to save so much as is good, Since Adam was created.

Jesus-- Oh Father, Eli, Eloy, lama sabacthani? Thou are my dear God, Why hast Thou left me, a moment alone, In any manner?

First Executioner-- He is calling Elias; Watch now diligently If he comes to save him. If he delivers him, really We will believe in him, And worship him for ever.

(Here a sponge is made ready, with gall and vinegar. And then the Centurion stands in his tent, and says:)

Centurion-- I will go to see How it is with dear Jesus: It were a pity on a good man So much contumely to be cast. If he were a bad man, his fellow Could not in any way Truly have such great grace, To save men by one word. (The Centurion goes down.)

Second Executioner-- It is not Elias whom he called; Thirst surely on him there is, He finds it an evil thing. (Here he holds out a sponge.) Behold here I have me ready, Gall and hyssop mixed; Wassail, if there is great thirst.

Jesus-- Thirst on me there is.

Third Executioner-- See, a drink for thee here; Why dost thou not drink it? Rather shoulds't thou a wonder work ! Now, come down from the cross, And we will worship thee.

Jesus-- Oh, Father, into Thy hands I commit my spirit; By Thy will take it to Thee, As Thou sent it into the world.

(Then Jesus shall die. Here the sun is darkened.)

You have here, my brethren, a story of the cross that for simple strength is not easily excelled. Not for a moment is it to be marvelled at that great throngs saw these spectacles. Theatrical skill in abundance was lavished upon them. Devoted craftsmen contributed freely of their means in money and histrionic ability. Great religious orders gave them literary aptness. Monks and Masons, Church and Craft, combined the best that in them was for the portrayal of the Scripture story from the creation to the cross, from the Fall to the risen Lord.

This co-operation of forces has curiously given some things in common to the Catholic and Protestant Churches and the Masonic organization. Think of the similarity of symbolism, particularly of colors as with blue, red, purple, white, etc. Consider the ritual of the Mass, its obvious teaching and the signs and ceremonies that are its accompaniment. Ponder over the joint uses of such words as warden, deacon, chapter, council, consistory, and so forth. Do these not tell us of the days when the brotherhood of Freemasons held up the hands of the church with dramatic fervor, with an ornate stage, showing the Scripture and saying its story in so simple and strong a style that the least informed might be made wise unto biblical truths and all fundamental philosophies ?

This fact I hold to be one of the greatest significances of Masonic history, a heritage to be proudly possessed and passed onward.

* * *

NOTES FOR FURTHER RESEARCH

Readers of the Bulletin will have observed the suggestion made on the fourth page in the October issue for a "Course in the Study of Masonry."

Under the head of "Ritual" I mentioned several items for consideration. One of these was the "Mystery Plays of the Middle Age." Promptly I received a request that I say something further on this topic as at least one good brother had never thought of these plays in that connection. The above article was at once prepared. It is not intended to be comprehensive. Time for its preparation has been so limited that I have been unable to cover to my liking certain phases of the subject that demand critical attention. Yet it may serve for the present. And it may also provide a paper that can be submitted at any study club. Frankly do I admit that it is not my ideal of a paper for study club consideration. I shall have other papers and I hope papers of even more general appeal and perhaps more pertinent significance. When we get to the stage where we are receiving papers from study clubs everywhere we shall indeed have a finer quality of production.

To the good brethren who seek to pursue this subject further for themselves, and beyond the confines of the various Masonic publications, I have a few references to provide.

An excellent chapter on "Miracle Plays" is to be found in Snell's "Customs of Old England." (1)

Some few references are to be found in Stowe's "Survey of London."

I am especially fond of that volume in "Everyman's Library" entitled "Everyman, and Other Interludes, including Eight Miracle Plays." (2)

"Everyman," by the way, I have been tempted to reproduce in this Bulletin, and later may do so. It is a morality play in which the various attributes of manhood are personified and converse with the individual when he approaches his death. This

exhibition of Wisdom, Strength, Beauty, Good-deeds, Fellowship, etc., in the shadow of death is of decided interest to the Freemason, and is peculiarly apt to the era of my paper of which it is indeed a valuable survival.

Hone's "Ancient Mysteries Described" (3) contains some curious lore upon old church customs. Allusion to one or two of the many cited by Hone is made in my paper.

The Encyclopedia Brittannica has an article on the Drama. About a column of it treats of the old miracle and morality plays. While you are looking through the Enyclopedia, glance at the articles entitled "Initiation" and "Mutilation." While these do not directly touch upon the plays here treated, they have marked interest to the student of primitive ceremonies. From the consideration of these peculiarities we may derive light upon society, secrecy in the earliest stages of its evolution.

F.H. Stoddard's "References for Students of Miracle Plays and Mysteries" (4) furnishes a bibliography that up to the date of publication, 1887, is ranked as full. The little volume, "Everyman," already mentioned, has in the introduction a very useful set of references.

The two volumes of Taunton's history of the "English Black Monks of St. Benedict" (5) can be consulted for some additions to the references I have made in the above text to what is said on the subject by Gould. R.I. CLEGG.

(1) [Snell] Charles Scribner's Sons, New York

(2) [Everyman] E. P. Dutton & Co., New York.

(3) [Hone] William Hone, London, 1823.

(4) [Stoddard] University of California Bulletin No. 8.

(5) [Taunton] Longmans Green & Co., New York.

----o----

THE MEASURE OF GOODNESS

Be good at the depths of you, and you will discover that those who surround you will be good even to the same depths. Nothing responds more infallibly to the seret cry of goodness than the secret cry of goodness that is near. While you are actively good in the invisible, all those who approach you will unconsciously do things that they could not do by the side of any other man. Therein lies a force that has no name; a spiritual rivalry that knows no resistence.--Maurice Maeterlink.

----o----

CHIPS FROM THE QUARRY

Human improvement is from within outwards.-- Froude. In this world a man must either be hammer or anvil.--Longfellow. Architecture is frozen music.--De Stael. Greek architecture is the flowering of geometry.-- Emerson. A Gothic church is petrified religion.--Coleridge.

----o----

A MAN'S MAN

CHARLES BAYARD MITCHELL

A man's man must be his own man. I mean by that he must have faith in his own integrity. He does not discount himself. He knows himself. He has surveyed his own estate and knows his limitations and boundary lines; but knows his powers, as well. He has studied himself. He has discovered within himself a duality; one side of him tending downward, and the other upward. He aims to be true to his better self. By restraining the evil and giving vent to the good within him, he has seen the better forces coming to the throne of his life. He can trust the scepter in the hands of his own better nature. He dares trust himself. He can trust his instincts. He yields quickly to his intuitions. He feels strong in the sense of his own integrity. He knows he is a true man-- others may think what they please. He knows he rings true. When a great question is to be decided he dares take it to the bar of his own better judgment and abide its decision. His mind is superior to doubt and fluctuation. He can laugh at opposition. He feels within himself the power to will and to do. He dares to do what others fear. He initiates where others follow. He has a sublime confidence in his own power to carry out whatever he wills. He knows no timid lingerings. Neither doubts nor misgivings keep him back from the trial. He is larger than his vocation and superior to opinion. He is impervious to contempt and ridicule.

No man can be a man's man who is not his own man. Discount yourself and the world will take you at your own estimate. A divine self respect, a sane selfconfidence, must mark the man who aspires to win the confidence of his fellow men.

----o----

THE SPIRIT OF MASONRY

It is one of the most difficult things in the world for one to be just, while suffering from injustice. It is not an easy thing to permit one who attacks another's reputation to go on with his own reputation apparently unsullied. It is not a simple matter to be non-partisan when one is being held up to scorn by partisans. It is not a pleasant thing to stand aside, inactive, while designing persons are telling lies about us. But the man who can be JUST under trying conditions, and the man who can refrain from showing

resentment when assailed, and the man who can still be non-partisan when subjected to partisan attack, and the man who can resist the temptation to talk back when he knows that some one is Iying about him--all of these men are exemplifying the spirit of Masonry. --John W. Hill, 33d.

----o----

THE SWEETNESS OF LIFE

There's night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there's likewise a wind on the heath. Life is very sweet, brother; who would wish to die ?"--George Barrow.

----o----

TRAVEL SKETCHES

BY JOSEPH FORT NEWTON

LONDON TOWN

YES, it is London. Had I been set down here from anywhere, or from nowhere, I should have known that it was old London town. Here all things turn to the left, as they do in the Inferno of Dante--there is no mistaking the place. And speaking of the Inferno, the English way of handling baggage gives one a clear idea of what that place must be like.

How quiet London is. Compared with the din of New York and the hideous nightmare of the Chicago loop it is as quiet as a country village. There are no sky-scrapers to be seen, but the scene spread out like a panorama from the top of Primrose Hill is not to be forgotten! Yes, it is London, the greatest city in the world, and not another like it. But which London is it? Well, that depends upon what London you are looking for.

There are many Londons, my dear reader. There is the London of the Tower and the Abbey, of Soho and the Strand, of Buckingham and Downing Street, to say nothing of Piccadilly. There is the London of the story-book; of Whittington and his Cat and Goody Two-Shoes and the Canterbury Shades; of Shakespeare and Marlowe and Chatterton; of Nell Gwynne and Dick Steele and poor old Noll--aye, the London of all that is bizarre in history or strange in romance.

They are all here, with much else in this gigantic medley of past and present, of misery and magnificence. Sometimes for me it is hard to know which holds closest, the London of Fiction or the London of History, or that London which is a mingling of both--the London of Literature. Anyway, as I see it, Goldsmith carouses with Tom Jones, and Harry Fielding discusses philosophy with the Vicar of Wakefield; Nicholas Nickleby makes bold to introduce himself to Mr. W. H. Thackeray and to ask his favor in behalf of a poor artist, the son of a hair-dresser in Maiden Lane; and Boz, as he passes through Fleet Street, is tripped by an Artful Dodger and falls into the arms of St. Charles Lamb.

No doubt my London is in large part a dream, not to say a fool's paradise, but it is most enchanting. Slowly it works its ancient spell, and he who does not love it is fit for strategems and spoils--not fit for anything, I had almost said. There is no denying, I am in love with London, and can drink as much tea as any Englishman who ever coveted his neighbors goods. Here is the center of the world, so far as I am concerned, the great old city of the motherland of all my fathers--everywhere the hauntings of history, a scene to stir the soul of one who loves England equally for its fiction and its fact.

Yesterday I visited the Abbey and attended the afternoon service--an hour I can never live long enough to forget. How can I express my feeling as I stood for the first time in that grey old pile thinking of the mighty dead who sleep there--thinking how those pillars have stood through all the nights and days, through storm and calm, peace and war, for ages. Truly, "time, the white god, makes all things holy, and what is old becomes religion." I sat facing the Poet's Corner, where Tennyson and Browning sleep side by side, as they should in the eternal fitness of things, and the efflgy of Shakespeare has the bust of Burns nearby. If one cannot pray in Westminster Abbey, where men have prayed for centuries, and where the echo of voices long hushed still cling to its arches, he cannot pray at all--unless it be on the wide and eloquent sea !

Today I went to St. Paul's and heard the Archbishop of Canterbury preach, and after the service wandered for two hours in the recesses of the cathedral. Descending into the crypt one looks upon the tomb of Nelson, the mighty lord of the sea, and the sleeping place of Wellington, the great commander of the English race. Lord Roberts rests a few feet away. Here sleep the great artists--as the poets are honored in the Abbey--among them Wren who built St. Paul's, a famous Mason. Who can measure the influence of such a building, enshrining as it does so many historic memories, the dust of great men, and the tradition of ages of patriotism and prayer? It stands for order in the stl eets, for order in the land, for order in the secret places of the soul !

From St. Paul's it is not a far walk across London Bridge to Southwark Cathedral--hardly less interesting and far less known. In this parish stood the Globe theatre, in which Shakespeare made himself and England famous, and there is a recumbent figure of the poet in alabaster--the gift of Americans. His younger brother lies buried there in company with Massinger and Fletcher. Indeed, it had been a place of literary renown long before Shakespeare, in the days of Gower, who rests there, and Chaucer, whose Canterbury pilgrims set out from the Tabard Inn, once close at hand. Also, in this parish was born John Harvard, founder of our great university, and there is a chapel in his honor in the cathedral. And so my story might go on endlessly.

Old London is the keeper of a great history, but the London of today is athrill and athrob with the stir of history in the making. How impressive to step out of some grey old church--like that of St. Bartholomew, or the Temple where poor Noll found rest at last--into the teeming, tragic London of today; from the peace of the past into the tense air of the greatest war in all the annals of time. If the London of old is

hallowing, London of today is thrilling--sometimes terrifying. There is a sense of a vast tragedy only a few miles away, and here one is behind the scenes, so to speak--soldiers and sailors everywhere; armies of nurses, Red Cross emblems, ambulances, hospitals, and so forth.

How striking the contrast as one steps out of the quiet of the past where "the eternal ages watch and wait." Indeed, just now England is a world of women nurses, messengers, porters, tram and bus conductors, very conscious and important in uniform and badge and brass buttons. Manifestly the English woman is finding herself and she likes it. Bright-eyed, capable, and cheerful, she is doing things she never dreamed of doing before. Even women doing their ancient work as house-wives feel a new distinction, I dare say, and dust their rooms for the good of the country. They have learned their worth to the nation in a new way. Will they be willing to go back to the old ways after war? Can they do it? What will be the result? Will not England be permanently different?

Such questions have followed me ever since I landed. At Hyde park entrance the other day I saw one of the shrieking sisterhood which I thought were extinct-- I wish they were. Maybe I shall live long enough to forget that sight, but I doubt it. Hideous is a mild word. Fact is, my profession will not allow me to say what I really feel. Those poor, half-crazed creatures have set their cause back fifty years in England, and injured it everywhere. Had I been shaky on the subject of suffrage, that harangue, and still more the wild-eyed fanaticism of the ranter, would have sent me away with a vast disgust. Heaven help a cause that has such advocates.

But she and the like of her are forgotten when one sees the heroic spirit of the multitudes of women who work and endure, counting their sorrow as only one item in a measureless common woe. And they are so brave and gay withal. Indeed, London is unnaturally gay and many are puzzled by it, knowing not what it means. Almost every reporter who has interviewed me--and they have been legion--has brought up the subject. Yet it ought to be very easy to understand. A man who had been in the trenches told me that there men learn to live a moment at a time--they may not be alive more than a moment. And the reaction, he said, an explosion of "insane gaiety," to use his words. Pent up feelings must find vent, and it is no wonder that the theatres are crowded every night--and the more rollicking the play the greater the jam.

Frankly, I was not prepared for the feeling against America which exists in England today, and I am amazed at it. It is widespread, and is sometimes so intense as to verge on anti-Americanism. My English friends assure me that it is not so in a way that really matters, but I know better--and Americans living here confirm my impression. Perhaps it is not so with those who are discerning, but with the man-in-street it is different. He feels, however wrongly, that America betrayed humanity in behalf of dollars. It is not so much that the president kept us out of the war, but the appalling way in which he did it, that hurts.

Further, the American government is a continuing entity to English people. They do not divide it into presidential terms or personalities, and the feeling against America will continue whatever the future may be in our politics. Therefore it behooves us to do all within our power--on both sides of the sea--to see that such a feeling does not gather force and grow; for, surely, the last and worst calamity that could befall humanity would be an estrangement between the Empire and the Republic having one language, one tradition, and one common ideal of civilization. But I am off my subject and had better go back to London.

The newspapers here interest me very much. They are small now, to be sure-- except Old Thunderer, the Times--owing to the price of paper and the lack of labor. They are poorly printed, as compared with our papers--certainly the religious papers are abominably printed. But they are better written by far. They serve the news up after their fashion in more compact form, but in a much more lucid style, and some of the war correspondents--Phillips Gibbs more than any other, methinks--are very remarkable. Also, the editorial page has more influence than with us, though it has suffered decline, I am told, on this side. Men of letters write more frequently for the daily press than with us. Certainly the press, both in London and in the provinces, has been very kind to me in every way.

I am bound to say that religious conditions in England are most distressing and confounding. The churches are empty, for the most part, and have little influence--the state church emptier than the rest, if possible. Perhaps I should have said church conditions instead--for some of my thoughtful friends tell me that there is more religion outside of the church than inside. Carlyle thought it was so in his day.

Anyway, I have attended three religious conferences since I came, representing three branches of the church, and the tone of bewilderment and discouragement was common to all. They know not what to do, and the ministers are all the time trying to explain the war and "to justify the ways of God to man"--with not much success, I must admit. It makes me think of a student in the University of Michigan, after three visiting ministers had each discussed the question of the existence of God. He said that up until that time he had never had any doubts, but that now he was a little uncertain. I am much in his case, as to the explanations I have heard so far.

There is a vast unbridged--and seemingly unbridgeable--gulf between the church and what is called the working classes; and it widens every day. What the end will be is hard to know. If the war did not save dear old England from something like revolution, it at least postponed it. Perhaps the shaking the war has given the churches will wake them up, before it is too late. For surely the people are as religious as ever they were, but the churches no longer express their religion. There are exceptions, of course, to all these statements--thank heaven--but I am speaking of the general condition.

And the City Temple is an exception to anything on earth. It is wonderful--all that I expected and more. It has been full from top to bottom at every servicc a sea of faces below and clouds of faces in the galleries. What a sight ! What an opportunity ! What a crushing responsibility! If anybody ever tells me that an English audience is unresponsive, I shall be ready to fight him. It is not so. I never had such a response, much less such a welcome, in any strange place in all my life. And if anything had been lacking at the Temple, it would have been made up by the Masons at their brilliant banquet and reception in my honor. That, too, was a scene never to be forgotten till all things fade in the dark. Of this more anon.

----o----

MASONIC LIGHT UPON MEXICO -- A REPLY

BY BRO. JOHN LEWIN MCLEISH, OHIO

(Through the courtesy of the Editor of The Builder I have been privileged to peruse advance sheets of Bro. Eber Cole Byam's article, "Mexican Masonry, Another Side," written for the October issue of the magazine. Brother Byam presents so strong a brief against the Mexican Revolution which he italicizes as an I.W.W. Revolution, incidentally condemning Mexican Masonry and condoning Mexican Catholicism, that I am sorely tempted to plain speaking. Realizing fully our Masonic Doctrine of Tolerance, I shall stress the fact that any allusions herein made apply strictly to Catholicism in Mexlco, and I shall support my arraignment by references easily obtainable to those seeking More Masonic Light Upon Mexico.)

IN 1494 Pope Alexander VI divided the undiscovered regions of the earth by an imaginary line of longitude running through the Atlantic Ocean from pole to pole, three hundred and seventy miles west of the Azores. He gave the Portuguese unlimited sway over all the countries that they might discover to the east of that line, and pledged himself to confirm to Ferdinand and Isabella of Spain, the right to every isle, continent and sea where they should plant the flag on the western hemisphere.--(Mexico and the United States, by G. D. Abbot. Putnam.)

The Catholic Conquistador Hernan Cortez and his little band of mailclad men brought only the sword and the cross to the New World. They took freely of the Emperor Montezuma's gold, enjoyed his hospitality, and in return began "a holy war" ruthlessly destroying the monuments, history, literature and records of a splendid Aztec civilization quite equal to that of the effete Spain from which they had come.

A Jesuit historian, Abbe F. S. Clavigero, in his History of Mexico, says: "The Spaniards in one year of merciless massacre sacrificed more human victims to avarice and ambition, than the Indians during the existence of their empire devoted in chaste worship to their native gods."

A more recent authority, L. Gutierrez de Lara, in his "The Mexican People: Their Struggle For Freedom," says:--

"In Mexico on the other hand, the invading Spaniards found not barbarism, but a feudal civilization, private ownership of land in place of communal ownership, and serfdom in place of nomadic liberty. With fire and sword they laid waste a civilization in many respects superior to their own: and the fighting elements among the natives, once subjugated or exterminated, the serfs fell perforce into the most abject servitude of their new masters. . . Spain brought to Mexico an arrested civilization and a fanatic Romanism embittered and perverted by the fierce conflict with Islam. The Holy Inquisition set its bloody fangs in the heart of the people: persecution, fire and torment quenched all liberty of conscience and the soul of Mexico lay degraded and shackled as even her body. The ignorant priests went so far in their hatred of all enlightenment, that emanated from any other source than the Vatican, that they burned to ashes the invaluable library in the Imperial Palace of the Aztecs, destroying at a blow the records of the culture beyond their comprehension."

The Pope's proclamation in 1494 set the precedent for the later policy of the Vatican to "Catholicize" the world, was the forerunner of the latter day slogan of the Cardinals, "We shall make America Catholic." Witness the Council of Trent convened by Pope Paul II in 1545 legislating "a body of canons that were to subject all mankind for all ages to the will of one man in the papal chair."

The Conquest successful, Spanish civilization fastened a firm hold upon Mexico. To quote from Wilson's Mexico:--"Many of these wretched people were formally reduced to the condition of absolute slavery, and some were even branded as such with the owner's initial by a red-hot iron, women as well as men, while the middle class, the real backbone of the nation, perished from the land."

Now quoting from my own article, "Mexican Masonry," published in Light of June 15, 1916:

"At the inchoation of the nineteenth century Mexico seemed hopelessly enslaved under the harsh rule of Roman ecclesiasticism expressing itself through the puppet personalities of Spanish Viceroys, representatives of a king and cortes utterly subservient to the Pope of Rome. For three hundred years this sad condition had persisted in Mexico. In consequence the clergy were stupendously rich, and seemingly fortified in an impregnable position. What was left of the natural resources of the country after supplying the priests and mother ,country went to the enrichment of the Viceroy and the Spanish satellites making up his court. For the native-born was abject misery, slavery, dire poverty. Through the country the dread Inquisition flourished and held sway. Its wretched victims filled to overflowing the great military prisons like San Juan de Uloa with their disease-disseminating, vermin-infested, dark dungeons, veritable hellholes. So unutterably cruel were the penalties attached by the Inquisitors to failure to pay the clerical tithes, or any utterance against the existing order, a breath of what they might consider heresy, that wonder is the SYSTEM held sway as long as it did. However much the native-born contributed to their taskmasters, it was never enough. Overseas, decadent Spain was in dire ,straits: Upon the Viceroys it devolved to pay the upkeep of the Court of the Bourbons, to meet the endless demands of the CLERICAL OCTOPUS fattening upon both countries."

A Roman Catholic Bishop, Las Casas, protested strenuously against the Spanish cruelties crossing the Atlantic twice to show convincing evidence that a continuation of the policy inaugurated by Cortez could only result in utter extermination of the Aztecs as a race and nation.

Let us now take more testimony from a Catholic Authority. Let a French Abbe, the Catholic Chaplain of Napoleon's Expeditionary Force to Mexico, speak to you from his book, "Mexico as It Is," published in Paris in 1867. Says this very reverend father, Abbe Emanel Domenech:

"Mexican faith is dead. The abuse of external ceremonies, the facility of reconciling the devil with God, the absence of internal exercises of piety, have killed the faith in Mexico. It is in vain to seek good fruit from the worthless tree which makes Mexican religion a singular assemblage of heartless devotion, shameful ignorance, insane superstition, and hideous vice. . . The idolatrous character of Mexican Catholicism is a fact well known to all travelers. The worship of saints and madonnas so absorbs the devotion of the people, that little time is left to think about God. . . If the Pope should

abolish all simoniacal livings, and excommunicate all the priests having concubines, the Mexican clergy would be reduced to a very small affair. Nevertheless there are some worthy men among them, whose conduct as priests is irreproachable. In all Spanish America there are found among the priests the veriest wretches, knaves deserving the gallows, men who make infamous traffic of religion. Mexico has her share of these wretches. Whose fault is it ? In the past it has been Spanish manners. . . climate. In the present it is the episcopate. . . Priests who are recognized as fathers of families are by no means rare. The people consider it natural enough and do not rail at the conduct of their pastors excepting when they are not contented with one wife. They make merchandise of the sacraments, and make money by every religious ceremony, without thinking that they are guilty of simony, and expose themselves to the censure of the Church. If Roman justice had its course in Mexico, one-half of the Mexican Clergy would be excommunicated. . . The well-instructed priests, disinterested and animated by a truly apostolical spirit, holy souls whose religious sentiments are of good character constitute an insignificant minority. . . One of the greatest evils in Mexico is the exorbitant fee for the marriage ceremony. The priests compel the poor to live without marriage, by demanding for the nuptial benediction a sum that a Mexican mechanic, with his slender wage, can scarcely accumulate in fifty years of the strictest economy. This is no exaggeration. The consequences of the excessive demands for perquisites in general are as lamentable to public morality as to religion."

It was just such esoteric knowledge of the evils of his brother clergymen that led Miguel de Hidalgo, a Mexican priest, to foreswear his vows and seek MASONIC LIGHT in Mexico City in 1806. From the time he sounded the slogan of revolution against the puppet Viceroys of Rome and Spain, to the ultimate triumph of Juarez, the enforcement of the Laws of Reform, through the successive revolutions of Madero, and Carranza, the fight has been for the one great principle of compelling the separation of Church and State.

If as Bro. Byam says, "The Church in Mexico was stripped and had the melancholy satisfaction of witnessing the chagrin and rage of the strippers because the booty was so much below their calculations," WHY NOT?

Nearly naked and poverty stricken came the priests to Mexico to kill and plunder the poor natives and amass fabulous wealth during the three hundred years of their

undisputed sway. When the worm turns at last, to drive them from their piratical strongholds, to give back to the State that which the Church took by right of might and the Inquisition, is it other than the enforcement of a good law "Naked ye came and naked ye go" ?

Again Bro. Byam says:--"Latin American Masonry is atheistic, revolutionary and contentious, and in Mexico it has become anarchistic and murderous."

I do not agree with Bro. Byam at all. Only in one of the twenty-seven states of Mexico was the Great Light absent from the altar and this I believe in Monterey, during the mastership of General Reyes. In regard to his statement concerning Bro. Castellot, I again quote from the New Age, the official organ of the Scottish Rite, Southern Jurisdiction, of January, 1915:-- "Scottish Rite Masonry in Mexico is under the leadership of Dr. Joseph G. Castellot, formerly President of the Mexican Senate."

Permit me now briefly to epitomize from my article. Mexican Masonry, already referred to:

"Our first authentic Masonic record in Mexico may be traced back to a little house in Mexico City, Calle de las Ratas No. 4 where as early as 1806 the Masonic Lodge then known as "Arquitectura Moral" held regular meetings. . . Although the SYSTEM crushed the Moral Architect Lodge not at all did they preclude the spread of Masonry. In 1813 was established the first Grand Lodge under the Scottish Rite, having for its Grand Master Don Felipe Martinez Aragon. A number of subordinate lodges sprang up through the country. In 1816-1817 there were working under charter from the Grand Lodge of Louisiana these lodges, "Friends United No. 8," and "Reunion By Virtue No. 9." In 1824 the Grand Lodge of Pennsylvania gave charter to a lodge working as "True Brothers of Papaloapam No. 191." . . . Factional fights and internecine strife were but natural in an order embracing men of the fervent, effervescent disposition of the native Mexicans. The time seemed ripe for a schism. It so happened that the American Minister to Mexico, Mr. M. Poinsett, was one of the high authorities of York Rite Masonry in his native land. For many symbolic lodges who petitioned him Bro. Poinsett secured a Charter under the York Rite of the United States through the Grand Lodge of New York. In 1828 there were as many as 102

York Rite lodges in Mexico working under this Charter. Out of the jealousies of the two active Rites Scottish and York emerged still a third, the Mexican National Rite, composed of York and Scottish Rite Masons. Although the York and Scottish Rites had taken a considerable part in the shaping of the Republic's welfare, it remained for the youngest of Masonry's Mexican daughters to openly formulate a definite platform. In 1833 the Mexican National Rite set forth its policy as follows:

"Absolute Freedom of Thought, Freedom of the Press, Abolishment of the Fueros (Privileges) of the Clergy and of the Army, Suppression of Monastic Institutions, Destruction of Monopolies, Protection of Arts and Industries, Dissemination of Libraries and Schools, the Abolishment of Capital Punishment, and Colonial Expansion."

All of these high principles and others were embodied in the Laws of Reform enacted and put into the Mexican Constitution by the greatest of the Masons of the Mexican National Rite, Brother Benito Juarez. They are the same principles for which First Chief Carranza is fighting today.

Says Brother Byam:--"The laws of Reform were not aimed at securing freedom of worship, but at the spoliation of the Catholic Church."

Even were his statement just, and I cannot for one moment admit that it is, may we not answer that when the Mexican State says to the Roman Catholic Church, "Take that thine is, and go thy way," is it the fault of the State that "Naked they came and Naked they go" ? On the contrary, "We are satisfied: that is a GOOD LAW."

Naturally the Laws of Juarez did not at all appeal to the Vatican as you may see from reading a summary of their intent. They were:

1. Laws establishing liberty for all opinion, liberty of the press, and liberty of faith and worship. 2. Laws granting to the members of all denominations the right of establishing schools and colleges. 3. Laws permitting the intermarriage on terms of religious equality of Catholics and Protestants. 4. Laws permitting civil marriage. 5. Laws permitting the burial of Protestants in Romish lands where Protestants have no cemetery of their own in which to bury. 6. Laws establishing public schools for secular education that shall be free from the control of the Romish priesthood.

Said the Pope, joining with Bro. Byam, in condemning them, "They are contrary to the doctrines, rights and authority of the Catholic religion. Let it be understood that the Roman Catholic Church declares such laws as these, wherever they may be enacted, to be null and void." (See Christian World, Vol. XIX, pp. 312-314.)

Now to consider that portion of The Laws of Reform appertaining directly to the Roman Catholic Church. William Butler, D. D., summarizes them in his "Mexico In Transition," published by Hunt & Eaton, New York, 1893.

"The complete separation of Church and State. "Congress cannot pass laws establishing or prohibiting any religion. "The free exercise of religious services. The State will not give any official recognition to any religious festivals save the Sabbath as a day of rest. "Religious services are to be held only within the place of worship. "Clerical vestments are forbidden in the streets. "Religious processions are forbidden. "The use of church-bells is restricted to calling the people to religious work. "Pulpit discourses advising disobedience to the law, or injury to any one are strictly forbidden. Worship in churches shall be public only. "Gifts of real estate to religious institutions are unlawful, with the sole exception of edifices designed exclusively to the purposes of the institution. "The State does not recognize monastic orders nor permit their establishment. "The association of the Sisters of Charity is suppressed in the Republic, and the Jesuits are expelled and may not return. "Matrimony is a civil contract and to be duly registered. The religious service may be added. "Cemeteries are under civil inspection and open for the burial of all classes and creeds. "No one can sign away their liberty by contract or religious vow. "Education in the public schools is free and compulsory."

I am sure when Brother Byam carefully considers these wise enactments he will admit "The Laws of Reform are Good Laws, Just Laws."

Three years the Mexicans under Juarez fought for the Laws of Reform. Says De Lara, in his "The Mexican People :"

"But the fight was destined to be bitter and prolonged, for against the limited resources of the Constitutionalists were pitted the millions of the Church and against the calm statements of the constitution were pitted the inflammatory, seditious harangues of every priest in the country. . . The Church indeed, leaning strongly upon her fundamental policy of psychological debauchery, exploited every device known to the science of class rule, in order to counterbalance the simple, n.ighty appeal to the people of the great Constitution of 1857. Her priests throughout the land proclaimed "a holy war" characterizing the struggle as one against the enemies of God. The soldiers marched to battle bedizened with scapularies and crosses, bearing aloft flags and banners inscribed with the sacred images and symbols of religion. Those who fell were extolled as martyrs in the holy cause--the peers of the first Christian martyrs under the Roman Empire."

None the less right triumphed. The Clerical forces were utterly routed. Before President Juarez had full time to perfect the magnificent reforms he had in mind, the Clerical Conspirators prevailed upon France, Spain and England to press their claims for debt. As Napoleon the Little had foreseen Spain and England withdrew in disgust when they fully understood the full conditions of affairs in poor Mexico. Only the French remained to establish by force of arms the Empire of the Pope's puppet, Maximilian. I make this statement advisedly, and quote from the letter of Pope Pius IX to his Austrian fugleman as given in "Mexico a traves de los siglos," Vol. V, p. 671, sic:--

"Your Majesty is fully aware that in order to remedy the wrongs committed against the Church by the recent revolution, and to restore as soon as possible her happiness and prosperity, it is absolutely necessary that the Catholic religion, to the exclusion of any other cult, continue to be the glory and support of the Mexican Nation: that the Bishops have complete liberty in the exercise of their pastoral ministry: that the

religious orders be reorganized and restablished, according to the instructions and powers that We have given: that the estates of the Church and her privileges be maintained and protected: that none have authorization for the teaching or publication of false or subversive documents: that education public or private be supervised and led by the ecclesiastical authorities: and finally that the chains be broken that until now have held the Church under the sovereignty and despotism of civil government."

Of how well Maximilian obeyed his Papal Master you may read in history. In 1866 Napoleon III ordered the withdrawal of the French Army of 50,000 men under Marshal Bazaine, leaving the Pope's puppet to pay the penalty with his life for his numerous Black Decrees and an unblushing effrontery in trying "to Catholicize" the Republic of Mexico.

I have touched more in detail upon points herein merely mentioned in my series, "Masonic High Lights of the Struggle for Mexican Independence," in The American Freemason of April and May, 1916, and October, 1916, to which I respectfully refer Brother Byam. Also to Light of May 15th, 1916, and June 15th, 1916.

A careful examination of the records will show that before the enactment of the Laws of Reform the Roman Catholic Church actually owned $200,000,000 of property from which and other sources the Church derived an annual income of not less than $20,000,000. How did they get it? You will remember that the priests who came over with Cortez possessed only a scanty wardrobe and their crosses backed by the mailclad men and the Holy Inquisition. "Naked they came and naked they go." It is a just law.

I have shown that Mexican Masonry had no clandestine origin.

Now relative to the claim of Bro. Byam that the late revolution was an I. W. W. and Socialists' Movement. Again I emphatically differ.

Matters were running along nicely enough in Mexico as long as President Diaz held true to his Masonic Vows, and kept in force the Laws of Reform. When having married a second time, he succumbed to the relatives of his young wife Senora Carmelita Diaz--all Catholics, . . when he lifted the barriers and allowed the Catholic Clergy some of their old Fueros or Privileges, Trouble Brewed in Mexico as it always will there and everywhere when the blackrobed members of the Third Sex are allowed to play Politics.

Says De Lara, in "The Mexican People":

"Never for a moment since Diaz came into power in 1876 had the spirit of revolt ceased to fire the hearts of the people. Its manifestation had been repressed but the spirit lived on and grew stronger with the passing days. . . Mexico under Diaz was no place for revolutionists. . . A movement such as this which had for its avowed object the enforcement of the Constiution of 1857 in general, and the restoration of the agrarian democracy in particular called for prompt suppression at the hands of Diaz and the Scientificos. Such a suppression was not altogether easy matter. Up to the year 1910 literally millions of dollars were expended by the Mexican government to stamp out the revolutionary organization. At the same time the Scientists played into the hands of the Roman Church, with the result that Mexico was fined more than a million dollars in the matter of the restitution of the long cancelled Pious funds formerly paid by Mexico to the Church in California for the upkeep of the missions to the Indians."

Now let us listen to William R. Tourbillon, speaking on "The Curse of Mexico" in The New Age of September, 1913:

"The Catholics in Mexico as in all parts of the world diligently seek and acquire special influence over the boys and girls, and over the sisters, wives and mothers of men. They especially direct their attention to the sisters, wives and mothers of men who are least religious so that they are able to dominate even where the head of the house is not a Catholic. . . The Cathlic Party knowing that General Diaz could not abolish the Laws of Reform as Chief of the Liberal Party, whose program was and is bound up with these very laws, worked with all the influence in their power to secure

the aid and influence of the women in the families of Porfirio Diaz and his Cabinet. During the life of the first wife of President Diaz this influence was very small and Diaz stood firm in his convictions. His second wife, Mrs. Carmelita Romero Rubio de Diaz, a most devout Catholic, allowed herself to fall under the influence of the Church, which is ever ready to gain a foothold in some way or other, and through her dominated Diaz and the Government. Mrs. Diaz tried in every way possible to influence her husband. The Catholic Church through this influence gained many advantages, and even General Diaz was rapidly becoming a Mocho.

"Several years before the late Madero revolution materialized, and even during the time the late assassinated President, Francisco I. Madero was going through the country lecturing about the great principles of the Liberal Party, a great many Liberals, feeling the necessity that Mexico had for the preservation and enforcement of the Laws of Reform, and knowing that the Catholic Party was attaining greater and greater influence hoped and wished secretly for the success of Don Francisco I. Madero. President Diaz had been so long in power and had become so old that he did not realize the truth and strength of the movement that a few Liberals helped to blow into a great flame and secure his downfall. These Liberals knew that the great Catholic Party was regaining control and they were determined to stop it. After the loss of thousands of lives the Madero revolution triumphed."

I only wish space permitted the inclusion of the whole of this very convincing and authoritative narrative. As it is I shall abstract only enough to show the sordid conspiracy which caused the present dire state affairs in Mexico directly due to "The Catholic curse."

"The Catholics knew that with the late President Madero in power they could not dominate. Above everything they demand their former power. They are working with determined will to have the Laws of Reform revoked, and to that end nothing can stand in their path. . . The principles of the Madero Governent were based on Masonic ideas. . . The principles of Masonry were deeply instilled in the heart of Madero and his Government. Based on these principles Madero spared the life of Felix Diaz who had forfeited it at Vera Cruz, where he was defeated and taken prisoner by General Beltran after his first revolt. . . President Madero with the help of Vice President Pino Suarez, (both Masons of the highest degrees,) believed, and what is more to the purpose put into practice even in the machinery of the Government, practical

Masonry. His was a Masonry that meant enlightenment for the people-- a Masonry that did not speak but acted, having always in view the advancement and education of the masses, with absolute faith in his brethren to carry out all the principles contained in the Masonic Code. The Catholics in Mexico, on the other hand, have been, were, and are today opposed to uplifting the masses. Their interests have been and are today joined with the 10,000 who own practically the whole of Republic of Mexico against the 12,000,000 that are the tools of the few. The 12,000,000 have always been kept by them where we now find them, for the priests know that if through Masonic principles the populace receive light, the Catholic Church would soon lase its hold over them."

I ask you to read the following arraignment by William R. Tourbillon and then tell me if you agree with Brother Byam that "the Mexican Revolution is an I.W.W. Revolution."

"Madero represented honor and truth. His Government despised treachery and cunning and unfortunately for him he had faith in all men. The Catholic Party stands guilty today of a base combination and they are morally guilty of the assassination of President Madero and Vice President Suarez. They lent their moral aid to its accomplishment. They are responsible for the present revolution in Mexico, because of their intrigues with Huerta and Diaz.

"With Madero's Government, Masonry stood for everything that is absolutely true, fair, honest and above-board, and the Catholic Party forsook all this, thinking they could gain more power."

"Out of a clear sky the revolt in Mexico City started. The Catholic Party began its intrigue through General Mondragan, who was afterwards made Minister of War. Mondragon through his friendship with the Colonel of the Government Boys' School "Aspirantes" induced the Colonel and the boys to join him. They united with another regiment, went to the military prison, freed General Reyes . . and released General Felix Diaz. The band separated into two parts, Reyes going to the National Palace and in the fight that ensued lost his life. Felix Diaz and Mondragon went to the arsenal which surrendered after a sham fight, and they took possession. All this had been prepared.

"Huerta came to the President and Vice President and reiterated his loyalty. He was Commander-in-chief. All the troops in Mexico were put under his command. . . The army under Huerta, President Madero's trusted friend, shot, at everything but the enemy. He was a part of the plot. The Roman Catholic Party had joined hands with him.

"The conspiracy was carried out in every particular.

The farce had to be well played. Failure for the Roman Catholic Church, Huerta and Diaz was impossible. Diaz knew that the troops under Huerta would not shoot at him or his troops All had been arranged before hand by the Catholic Party.

"After the tenth day, Huerta personally invited the President's brother Don Gustavo Madero to dinner. . . Don Gustavo was seized and bound. He was sent to the arsenal, the enemy stronghold, where without any trial he was shot to death.

While Huerta did this, Huerta's aid, General Blanquet two blocks away from the National Palace, with a group of soidiers made prisoners of President Madero and Vice President Pino Suarez in the palace. Huerta the trusted friend and General of Madero and Saurez became President.

"Huerta held them prisoners in the palace for two days before they were killed. . . After the second day and at eleven o'clock at night, Huerta ordered that Madero and Pino Suarez should be silently taken from the palace in a closed automobile and sent to the penitentiary. When they arrived there, they were taken out to the wall at one side of this prison and met by a captain and twelve soldiers. Vice President Suarez was first shot. He had three bullets through his head and the brain in the back part of it was all destroyed. The twelve men were ordered to shoot Madero, but, recognizing the President, refused to do so. . .

"The Captain then struck Madero over his left eye with his pistol, knocking him senseless to the earth, and then the coward shot him from behind, the bullet going through his brain and coming out between his eyes. When President Madero was seen last, just before lowering his body into his grave in the French cemetery, his left eye was swollen; it was red and blue from the blow.

"Huerta, in order that no witnesses to this bloody murder might survive, had the twelve soldiers shot, and the Captain promoted to be a Colonel. During all that night Huerta did not leave the National Palace.

"This is the man, Huerta, to whom the Catholic Party of Mexico 'representing the Machos,' gave their assistance, friendship and money. Will they give him and his deeds the holy blessing of the Pope?"

Remember the facts stated are given on absolute authority. If Bro. Byam wishes more Masonic Light on this period I respectfully refer him to Hon. Luis Manuel Rojas, Grand Master of the Grand Lodge, Valley of Mexico, Mexico City, Mexico, during that period, a true Mason who exhausted all the Masonic machinery at his disposal at that time to save the lives of his brothers Madero and Suarez.

President Taft to whom he repeatedly appealed by telegraph, had already imparted instructions to the American Ambassador Henry Lane Wilson, and relying upon his timely intervention referred Grand Master Rojas to him. Now I quote once more from Bro. Tourbillon:

"The Grand Master after the conference with Mr. Wilson, knew that the Ambassador was carrying out a policy that up to today has had no satisfactory explanation. Henry Lane Wilson, representing in Mexico the American Government, which since the days of its independence has despised treachery and cunning, and has never been a party to anything that is not absolutely true and above-board, allowed himself to become the

tool of the Roman Catholic Party of the Mochos, of Huerta, Diaz, Leon de la Barra, and Mondragon. Ambassador Wilson therefore could have requested, could have demanded, could have secured the lives of Madero and Suarez, while he walked arm in arm with Huerta and the combination. . . Ambassador Wilson would not listen to the plea of Mr,s. Madero and Mrs. Suarez to save the lives of their husbands; he was implored and humbly besought by them to interfere, as they knew it was in his power to do. . . Mr. Wilson knew that Madero and Pino Suarez were to be taken prisoners, for the representatives of the treacherous plot met in the American Embassy. but he did not advise either Madero or Pino Suarez to escape

"One word from Ambassador Wilson would have been sufficient to have delivered them to one of the battleships which were then in Vera Cruz harbor. . . Nor was Mr. Wilson moved by the Grand Master's appeal in the name of all Master Masons in Mexico, made to him as a Master Mason, to save the lives of brother Master Masons."

Perhaps our Ambassador had conceived the same contemptuous opinion of Mexican Masonry as that voiced by Brother Byam in his article.

I have presented the facts supported I think by sufficient authority. If Brother Byam wishes more I have plenty at hand. I too lived some years in Mexico, part of the time in Mexico City where I had the privilege of daily meeting General Agramonte, Judge Andres Horcasitas, J. Mostella Clark and other Masons active in those days: also much time in interior Chihuahua where I saw daily for myself the oppressiveness of conditions for the masses. In our mines and smelter we employed many hundred men with whom I came in daily contact.

I have gone some length into this reply, because I cannot but regard Bro. Byam's article other than an excellent brief for Mexican Catholicism. Much more I might say did space permit but as Bro. Denman Wagstaff says sapiently:- Masonry does not fight Catholicism . . she tolerates it because of her great Charity for all things. The Roman Church is continually attacking Masonry. Very unchristian like I should say. We are not intending to attack or storm the Vatican. There is nothing therein contained that we need or want or prize. We not only do not covet our neighbor's

goods, but being plain truth-tellers, we are in addition constrained to confess that "there is nothing there which would be of use to an American."

----o----

THE SUBLIME ACHIEVEMENT

BY BRO. HENRY BANKS, P. G. M.. GEORGIA

IN all times, in all climes, and among all nations, wherever the banner of Masonry has been unfurled she has had her enemies. Though her pathway down the ages has been strewn with the most fragrant flowers of Brotherly Love, Relief, and Truth, though the lives of the best and purest among the Sons of Men have been magnificent monuments to the grandeur of her mission, yet her enemies have not failed to decry her merits, nor ceased their efforts to destroy her usefulness. While the Masons of this glorious century - this century of soul liberty - have the freedom to erect her Temples and worship about her altars, the spirit of enmity still exists, and adverse criticisms of her methods are freely offered by those who are ignorant of her mission, or blind to the rich fruitage of her labours.

When we consider the antiquity of Masonry, the dangers through which she has so safely passed, the persecutions of bigotry, superstition, and fanaticism she has so successfully met and repelled, and behold her today with the glory of her centuries clustering about her brow, and the years of labour resting so lightly upon her unbowed form, standing upright and stately with all the vigour of her early youth, her feet as elastic to run errands of mercy - knees as supple to bend in prayer for a Brother's need - breast as faithful to receive and keep a Brother's whispered words, hands as ready and strong to support a falling Brother, and lips ever whispering words of cheer and comfort to the ear of distress - we stand with unshod feet and uncovered head at her mystic portals and fain would lay the laurel wreath of well-earned fame upon her pure white brow.

The flight of time has not dulled her ardour nor made sluggish the blood that richly courses through her veins. The finger of the ages has been powerless to mark the years of passage upon her beautiful face. Her form unbent by the burdens she has borne; her eyes undimmed, catch the sign of trouble, and her ears are quick to hear the plaintive cry of distress, while old Father Time, with all his perseverance, has not yet accomplished the task of unweaving the meshes of her hair, or weaving one silver thread among its golden tresses. Although her pathway down the ages has been marked by magnificent monuments of glorious achievement and gems of precious truth sparkle about her feet, yet she has not been, and is not now, free from detraction. The mystery and secrecy that hedge her in and veil her beauties from the prying eyes of the world is no barrier to the performance of her mission.

She came into the world at the cry of distress, uttered in man's need. No blare of trumpets or flaunting banners heralded her coming, but secretly and silently, as the dews distilled upon Hermon, she came from the loving heart of God to take her place as one of His mighty factors in the building up of the waste places in His moral kingdom, and to bless man by the beneficent power of her secret, silent influence. Masonry, with her beautiful ritual, impressive ceremonies, and the glory of centuries clustering about her brow, stripped of her moral character, would lose her greatest charm, her most precious jewel. For Morality is her foundation, Truth and Virtue her pillars, and Brotherly Love the high priest that ministers at her altars. To be good men and true is the first and most important lesson taught within her sacred walls. Every step of the candidate, from his preparation to the last solemn scene, as he passes through her beautiful ceremonies and is inducted into her mysteries, leads along a pathway strewn with fragrant flowers of truth, while diamonds of virtue sparkle about her feet, illuminating the mind with moral light, flooding the heart with a celestial glow of divine principles, inspiring the soul and leading up to a higher plane of holy, upright living. The trowels in our hands are rusty from lack of use, for the cement of brotherly love has not always been spread with generous hand. The hours of relief have been so destitute of service that we have well-nigh lost the gauge's use, while from lack of labour our arms have become too weak to wield the gavel in preparing the rough ashlars for the Great Builder's use. Wrong and error stalk among us, and ofttimes unseemly tread our chequered floor.

The mission of Masonry in the world is to fight the wrong and defend the right. Is she needed? Is her mission ended? Coming in answer to man's need for moral help, she has come to stay. Until there are no wrongs to right, no sin to fight, no distress to help, no woes to heal, no lessons of purity and righteousness to teach; when, by the practice of

our secret art, the original design shall be restored to the trestle board, and man is faithfully working it out, then, and not till then, will her mystery be revealed and her mission be complete.

The power of faith threw its mysterious shield of protection about the forms of the Hebrew children as they walked unscathed amid the roaring flames of the seven-times-heated furnace. It parted the waters of the Red Sea for the passage of the Children of Israel. It was a cloud by day and a pillar of fire by night as they wandered for forty years. Its mysterious healing power was felt by them as they looked upon the brazen serpent uplifted in the wilderness. Its mystic power is felt as it flows in rhythmic measure through the songs of the sweet singer of Israel, and, like a thread of gold, it will be woven in the robes of righteousness we shall wear around the throne of God. As with such mystery God has clothed His wondrous works in nature and in grace, and through them showered blessings upon the world, so shall Masonry, His servant, continue her blessed work among the erring sons of man.

The prayer of every Mason's heart should be that all men were Masons. and all Masons true. Then white-winged peace would hover over all lands, nations would learn war no more. Swords would be beaten into plough-shares and spears into pruning-hooks, brotherly love would prevail and every moral and social virtue would cement us. If we so pray let us so live; and, renewing our allegiance to the grand principles of Masonry, study more earnestly her great light, making it the only rule of our faith and practice, and the man of our council, and so move among our Brothers and the world that they, seeing the beauty of Masonic holiness as it shines in our words and deeds, may be constrained to exalt Masonry to the high and honoured place she so richly deserves. Thus we will speed the glad time when the sublime principles of Masonry will cover the earth as the waters cover the deep, and the glorious sway of her power shall girdle the globe with kindness, love, and truth.

----o----

THE LAMB-SKIN APRON

Light and white are its leathern folds,

And a priceless lesson its texture holds.

Symbol it is, as the years increase,

Of the paths that lead through the fields of Peace.

Type it is of the higher sphere,

Where the deeds of the body, ended here,

Shall one by one the by-way be

To pass the gates of Eternity.

Emblem it is of a life intense,

Held aloof from the world of sense;

Of the upright walk and the lofty mind,

Far from the dross of Earth inclined.

Sign it is that he who wears

Its sweep unsullied, about him bears

That which should be to mind and heart,

A set reminder of his art.

So may it ever bring to thee

The high resolves of Purity.

Its spotless field of shining white,

Serve to guide thy steps aright;

Thy daily life, in scope and plan,

Be that of a strong and upright man,

And signal shall the honor be,

Unto those who wear it worthily.

Receive it thus to symbolize

Its drift, in the life that before thee lies.

Badge as it is of a great degree,

Be it chart and compass unto thee.

- Fay Hempstead.

----o----

KEEPING THE PEACE

Our duty is not only to keep the peace, but to make a peace that is worth keeping. For the kind of peace that the world needs cannot be had for the asking. It comes high, but it is worth the price. - Samuel M. Crothers.

----o----

EDITORIAL

THE LAMP OF FELLOWSHIP

RUSKIN lighted his Seven Lamps of Architecture and set them on golden candlesticks, the better to show us that the laws of art are moral laws, whether they are used in building a cathedral or in making a character. If we would build for eternity, he tells us that we must obey Him whose mountain peaks and forest aisles we imitate in our temples. Martineau lighted five Watch-night Lamps, in a noble address, and urged us to keep our souls awake looking for the dawn in "this solemn eve of an eternal day which we call Human Life."

But there is another Lamp without which all lights flicker and fade as we walk together in the dim country of this world - the Lamp of Fellowship. Indeed, one may sum up the whole of life, and of religion, in the one word Fellowship - a deep and tender fellowship of the soul with the Father of all, whose inspiration and help are the supreme facts of life; and then, turning manward, to fill all the relations of life with the spirit of sincere and sympathetic fellowship. What more than this can the best man do, how better can he serve his fellow pilgrims who journey with him the old-worn human way?

"Fellowship is heaven,

Lack of fellowship is hell."

By the same token, if the soul of Masonry is its Symbolism, its heart-throb is felt in its Spirit of Fellowship. Its history is gray with age. Its philosophy is profound. Its philanthropies are beautiful and benign. Its ritual is rich in suggestion, eloquent with echoes of those truths that have haunted the mind of man since thought found a throne

in the brain. But the heart of Masonry, its vital force, its divine fire are in its Strong Grip by which men of every land, of every creed, of every shade of temperament and thought are brought together on the five points of Fellowship!

Fellowship - that is the word which utters, so far as any word may utter, the deepest reality and the highest aspiration in the heart of Masonry. This is the mystery which its rituals labor to express and which its symbols seek to interpret and unfold - a mystery, as Whitman said, more profound than metaphysics, by which man is united with his Fellows in Faith, Freedom, and Friendship. For this Masonry exists - to assert the fact, to spread the spirit, and to promote the practice of Brotherhood - that man may learn that it is what he shares that makes life worth living, and that "he who seeks his own loses the things in common."

Indeed, the whole arrangement of human life exists that man may learn three things: the law of right, love of God, and love of man. After long ages of tragedy we are beginning to learn the first lesson, that a world in which poison makes men strong and food destroys them is not more unreal than a world in which falsehood makes great characters and righteousness issues in ignoble spirit and unworthy life. How far we have failed to learn the other two truths of love of God and love of man, the human scene makes pitifully plain. Yet learn them we must, else the story of men will be blurred with blood and blistered with tears till whatever is to be the end of things, with never any hope of a better day to be.

Here lies the divine mission of Masonry, to fulfill which we must make deep research into our history, and still more into our hearts, using every art at our command, every influence we can invoke, joining our hands in one high service, the while we light the Lamp of Fellowship and learn to "live in the eternal order which never dies."

This is the work on the Trestle-board for Brethren everywhere,

For never was there greater need for level, plumb, and square,

For trowel with cement of love to strengthen and unite

The human race in Brotherhood, and usher in the Light!

----o----

THE TRESTLE-BOARD

Truly, "the best laid plans of mice and men gang aft aglee," and not a few of our pet schemes have suffered wreck during the year, much to our regret. Nevertheless we have made progress, and we believe that our Members will agree not only that The Builder is far and away a better journal than it was a year ago, but that the Society is not far from a solution of the hardest problem which any group of Masons ever set themselves to solve - how to induce Masons to study Masonry alike in its deeper aspects and its wider practical application.

Our Brethren abroad are amazed at the advance made, and even those among us who hold aloof, waiting for tangible results, must admit that something has been done that has never been done before. Looking forward, the tokens are most encouraging, in the response to the Study-Club program as well as in the general feeling that the Society is an honest and firmly established movement having the good of the Order at heart, free from fads and bent on serving the cause to which every true Mason is devoted. Criticism has given way to co-operation to a degree unexpected even by the most sanguine, and the omens for the future are friendly and full of promise.

So far, of course, only the corner-stone has been laid, but it is a good beginning, and we feel that the spirit and intent of the Society have won the intelligent confidence of the Craft. Something has been achieved in the field of original research, as our pages bear witness, and more will be accomplished in the days to come. Nothing would be easier than to edit an erudite journal filled with learned essays to be read by the few and filed away for reference, had that been the purpose of the Society. But our first concern is to reach the rank and file of the Craft, as far as possible, and to enlist them in the study of Masonic truth, the practice of Masonic principles, and a better use of the Fraternity for the service of humanity.

Many plans are afoot for the new year, but our chief aim will be to push to successful issue the Study-Club program, in every part of the land. How difficult the problem is, how novel and fascinating withal, the Correspondence Bulletins reveal, and the letters which threaten to swamp Brother Clegg show that the Society did not misread signs of the times or the needs and feelings of the draft. If we have only scratched the surface of the field, we at least know how rich a soil we have to till, and if we do the thing that needs to be done the harvest will take care of itself. The motto of England these days would not be a bad motto for us, "Every man do his bit, and stick to it."

----o----

LET US GIVE THANKS

Soon will come the day when we shall be called to offer thanks, as a people, for the old sweet fashions of nature, for the miracle of seed-time, summer and autumn harvest, for the necessity which impels industry and the stores of material for use and beauty. No man, surely, can think back over the year and not be moved to gratitude for the joys of life, for home and family and the dear love of comrades; yea, even for the sorrows that subdued him to sobs and welded him in love and pity to his kind. Thankfulness is the fruit of thoughtfulness, and if we cannot be thankful for all things we may learn to be thankful in all things - albeit saddened unutterably by the vast shadow of woe that hangs over the world. May we not also give thanks for the great order of Freemasonry, whose mission is not to tear down but to build up, to bless not to hurt, and whose labors in behalf of a better world never stop, never tarry, never tire? Indeed, yes, and with all our hearts, the more so in a day when men are divided by sect and party and clan and every tie is needed to keep the world together. Humbly let us give thanks, trusting One who in a way beyond our reckoning brings good out of ill, and makes the woe of man to serve His awful will.

----o----

THE LIBRARY

STEPS TO THE CROWN

FROM over the sea comes a neat, well-dressed little book named "Steps to the Crown," from the busy heart and tireless pen of Brother Arthur Edward Waite a man the very thought of whom is like a fragrance brought from afar on friendly winds. This time it is a series of Aphorisms, a form of writing to which one is tempted to say his style does not easily lend itself, did we not recall those fine and deep sayings scattered like bits of star-dust through his book of poems. Terse, pithy, picturesque, they begin with the worldly-wise Counsels of Caiaphas after the fashions of this world, and bring us at last, as the writer always brings us, to the white steps that lead to the Places of Sanctity; and they speak many kinds of wisdom in one spirit of love. Meanwhile, we tread the thresholds of many sanctuaries, in the shadow of a Secret Light, if happily we may learn the consolations of the Greater Law and the Path of Union. At random we gather a handful of these aphorisms, after this manner:

Except a man use simple words, he shall not in the last resource escape from being intelligible.

Intellectual tolerance is not incompatible with the enlightened hatred of a good many current opinions.

The world, as a going concern, is for sale to those who can buy, but no good-will goes with it.

The fly walks on the ceiling, and yet it has never affirmed that the world is upside down.

The number of the schools is infinite, but the truth is one. A single clear intuition is better than a score of reasonings.

Subtlety and duplicity can teach us much, but not to escape either death or immortality.

Return tickets are not issued for any of the great journeys.

From day to day we pronounce the Lost word with our lips, but it remains lost until we utter it in our hearts.

Herein is a Garden of Nuts in which he who seeks will find what he seeks, and no more. Knowledge runs but wisdom lingers, and he that is in haste loses what is most worth while. Always it is the heavenly-minded man who is the teacher of the truest worldly wisdom, for that he sees through the show and sham of things to the realities that await our coming. Who opens this little volume will find a log-book of past voyages, in cipher which has been here and there decoded; and if the cipher spells out fragments of strange legends, it also gives hint that "the secret of getting on in the world is that of passing quickly through it."

----o----

THE MASTER MASON

"Help me to do my work this day - my best;

And lead me in my blindness;

With strength of truthful purpose fill my breast

Sufficient to withstand temptation's test;

And fill my heart with kindness."

Such is the brief and wise prayer in which every reader will join who opens "The Confessions of a Master Mason," by Brother C. F. Whaley, who dedicates his pages "to the man who believes in the Fatherhood of God and the Brotherhood of Man; to the man who believes himself to be his brother's keeper; to the man who walks the four-fold path of right thinking, right speaking, right acting and right living." Nearly fifty years ago, unsolicited, he sought admission into the ancient craft of Masons, and after many days he now sets down what Masonry has taught him of the meaning of life and how to live it. Truly, it is a wise and gracious little book, one to ponder over betimes, giving us a lecture in prose and a legend in poetry; brotherly withal, and of bright and pure spirit; reverent and religious, as witness its evening prayer when the shadows fall:

"Thou great and loving Father:

I know full well my failures of today;

I say it to my sorrow.

Teach me some better, nobler way,

Be Thou my help in every need, I pray;

Bide with me yet tomorrow."

* * *

THE RELIGION OF AMERICA

Years ago, wounded by a great sorrow, George H. Fitch sought the "Comfort Found in Good Old Books," whereof he told in a volume of that title, of which we made note in

these pages. Now he would lead us further, if so that we may find the vital force in the new religion of democracy as revealed in the "Great Spiritual Writers of America" - Emerson and Whitman its prophets, Lowell, Whittier and Markham its poets. Why not Lanier, too, whose "song was only living aloud, his work a singing with the hand?" One misses that golden voice in this heavenly choir. And what a choir it is: Emerson, Whitman, Irving, Cooper, Poe, Longfellow, Thoreau, Mark Twain, Whittier, Hawthorne, Bret Harte, Howells, and, by no means least, dear Edwin Markham who is not only a poet, but is himself a poem. 'Tis a most useful and inspiring book for a young man, opening the door into the best that has been thought and sung and dreamed under "the wide and starry sky" of this new world; happy is he who enters and finds there a "city of the mind built against outward distraction for inward consolation and shelter."

* * *

GEMATRIA

Fortunately, as we suggested, the series of articles in the Masonic Standard, by Brother Frank G. Higgins, in which he presents Masonry as a survival of the ancient Cosmic Science, have been gathered into an attractive little book; and may now be studied by the Craft. These papers are designed to be an elementary course of instruction in the secret learning of antiquity, which the author holds is the real, albeit long-lost, secret of Masonry, if not the reason for its existence. Such learning was deemed too disturbing to be spread broadcast in olden times, but he feels that the day has arrived, in view of the interest in the deeper side of Masonry, when this hidden lore should be brought to light and put before the rank and file of the Order. He frankly admits that this venerable science, so presented, looks like what he calls a "stupendous cut-out puzzle," to piece together which has been his pleasant lifework; but when it is put together it reveals a consistent and commanding philosophy which will stand the test of scientific examination. Masonry, he tells us, has wrought a great work in the world despite its almost total oblivion of what was once its principle reason of being, and the inference is that, once it recovers its long-buried learning, it will move forward to greater service. As space permits only a brief notice, we reserve a more detailed review until a later issue, albeit not without expressing sincere appreciation of a brilliant student and a most lovable and brotherly man.

* * *

We regret to announce that, owing to the war regulations of the British Empire, it is impossible to secure the books mentioned by Brother Baxter in his "Course of Masonic Reading" in our last issue. It is only another evidence of how our peaceful labors are to be shadowed by the dark cloud of war.

* * *

"Away with funeral music - set

The pipe to powerful lips -

The cup of life's for him that drinks

And not for him that sips."

- Unpublished Stevenson MSS.

* * *

BOOKS AND PAMPHLETS

Great Spiritual Writers of America, by G. H. Fitch. Elder & Co., San Francisco.

Steps to the Crown, by A. E. Waite. Rider and Co., London. $1.00.

The Beginning of Masonry, by F.C. Higgins. Pyramid Publishing Co., Masonic Hall, New York. $1.50.

Story of the Ancient Craft; Its Lessons in Verse, by O. B. Slane, Wyoming, Ill. $.25.

Freemasonry and Medieval Gilds, by Ossian Lang. Grand Lodge of New York.

The Relation of the Liberal Churches and the Fraternal Orders, by E.C. Coil. American Unitarian Association, Boston. Free on request.

The Cloud upon the Sanctuary, by Karl von Eckartshausen, edited by A.E. Waite. Rider and Son, London. $1.00

Poems of Rupert Brooke, Introduction by G. E. Woodberry. John Lane Co., Boston.

Le Symbolisme, Edited by Oswald Wirth, 16 rue Ernest-Renan, Paris.

----o----

TRULY A MAN

He is truly a man who makes justice his leader in the path of inquiry, and who culls from every sect whatever reason approves of. - Akbar, 1578.

----o----

THE QUESTION BOX

A TOKEN OF MEMORY

Suppose each man who entered our Order should receive, as a token of memory, the Bible on which he took his obligation as a Mason, how much it would mean to him in after years! Having on its fly leaf his name, the date of his initiation into the different degrees, the names of the officers who conferred the degrees, it would be a sacred thing to him and to his family; a treasure to be handed down from generation to generation. What would it mean to a son to plight his Masonic vows on the same Bible on which his father, and perhaps his grandfather, had plighted their vows before him? How many memories would cling to such a book, making it doubly dear for itself and for its associations! Is not this suggestion worthy of thought?

* * *

THE OBLIGATIONS

From time to time there come letters from Brethren expressing regret, if not dissatisfaction, on account of certain penalties of obligations. While one may not write freely of such matters some things may be said: (1) The points complained of are manifestly of modern origin, and had no place, so far as we can learn, in ancient craft Masonry. In olden times the oath of a Mason, if we may judge from those which come-down to us, was a very simple thing, consisting of one or two sentences. The language used was very simple, and it is in some respects unfortunate that it should have given place to an elaborate form for which there is no authority either in history or in reason.

(2) A study of the punishments attached in ancient English law to the crime of high treason is very enlightening, if one has eyes to see, regarding the history of the things objected to. (3) In some Lodges - especially in Scotland - the candidate is told that, while the old form is preserved as a symbol, the real penalties that affect and influence the human soul are moral: the penalties of being branded and forsworn as a dishonored man and Mason, of receiving the well merited contempt and score of good men; of suffering the horrors of an outraged conscience, and of incurring the retribution of the Deity whose presence is invoked.

* * *

THE OLD CHARGES

Two Brethren ask if the Old Constitutions which the Society is issuing is in fact the earliest copy, and as rare and unique as is claimed. Certainly not, if by copy is meant manuscripts of the Old Charges; but it is the earliest printed copy. Of this edition Brother Hughan says in his "Constitutions of Freemasons": - "The earliest printed Constitutions of the operative Masons were issued in 1722. The title runs - 'From the old Constitutions belonging to the Ancient and honorable Society of the Free and Accepted Masons; taken from a Ms written about five hundred years hence. London: Printed and sold by J. Roberts, in Warwick-lane, 1722.' We have been favored with a perusal of this work, and can testify to its exclusively operative character. The Obligation taken by the apprentices accords with the Harleian Ms. (1942, British Museum.) The ancient charges were read to the initiate, who then subscribed to them as follows: 'All these articles and charges which I have now read unto you, you shall well and truly observe, perform, and keep, to the best of your power and knowledge, so help you God, and the true and holy contents of this Book.' " (Hughan, pp. 12,13. Incidentally, this is an example of the simplicity of the oath of an operative Mason, while showing that the Constitutions of 1722, although to be classed with the old operative Constitutions, belongs to the period of transition.

* * *

Editor Builder: - Kindly advise, through The Builder, if a Brother Mason can inform the Master that he wishes a certain candidate rejected, and in the absence of the objecting Brother, is the Master duty-bound to cast a black-ball against the candidate for the E.A. degree. Is not the objecting Brother obliged to state his reasons for the objection?

M. B. Slemmer, Centreville, Md.

An objection to advancement in your jurisdiction has the same effect as a black-ball. As to whether this applies to a candidate who has been elected to receive, but has not yet received, the Entered Apprentice Degree, the Maryland code does not state. Neither does it state whether objections must be made in open Lodge. or privately to the Master, nor if it is necessary for the objector to make known his reasons.

* * *

AMERICAN UNDERSTOOD

Dear Sir and Bro.: - I have read that in a shop window of a certain Swedish city the notice appears: - ENGLISH SPOKEN, AMERICAN UNDERSTOOD.

This would seem to predicate some distinction in the linguistic accomplishments of the two great families of the Anglo-Saxon race. It hardly seems to me, however, to justify either the Anglicisation or Americanisation of the quotations from Scottish documents, given in the otherwise excellent article by Brother G. P. Brown in your January issue.

The genealogical reference, to begin with, is wrong, as the poet's father was not even an Ayrshire man, and the baptismal record must surely be misquoted, as the family name was not Burns, but Burness.

No Scottish Scribe could be guilty of writing Lockly for Lochlea when entering the abode of the initiate in the minutebook, and the town which had the honour of receiving the poet into the Royal Arch degree was not Leymouth, but Eyemouth.

Under the sub-title of "The Sweet Singer," the omission of the word "air" between "with" and "benign" in the first line of the second quatrain spoils the whole rythm of the piece.

Yours fraternally,

Rodk. H. Baxter, England.

* * *

UNIFORM WORK

Dear Brother Newton: - Here is my trouble, as briefly as I can state it. The Grand Lodge of our state has never adopted a uniform ritual. Each Lodge, so long as it does not violate the ancient Landmarks, is permitted to put on the work according to its own particular wording and interpretation. This, naturally, has resulted in there being a wide variance in the work in different parts of the State; and in the remote districts has brought about a sad state of affairs. To counteract this, our Grand Lodge created a committee to formulate a standard method of conferring the degrees, which, if adopted, should make the ritual uniform throughout the jurisdiction. As a member of that committee, I hope the report will be adopted. But we anticipate opposition, and in order to meet it we want accurate information as to the number of states in which uniform work is being used, and also some data as to the methods employed in promulgating it to the lodges; and I have, therefore, taken the liberty of writing to you for some

information to assist us in getting our report adopted, which result, we feel, is very vital to the future welfare of Freemasonry in this state.

1. Does Iowa have an official uniform Blue Lodge Ritual ?

2. How is it taught to the various lodges ? In other words, do you use a printed cipher, do you promulgate it by specially trained lecturers, or what method do you employ?

3. What is your opinion as to the advantage of having the ritualistic work of a state absolutely uniform?

4. Tell me, if you know or can possibly find out, in your doubtless extensive records, how many Grand Lodges in the United States of America have a uniform ritual, and what are their various methods of teaching it to the subordinate lodges.

While I know that you are interested in the philosophy of Masonry rather than the forms and phrases by which the degrees are communicated, I believe you will for that very reason realize that there is very little hope of having a man grasp a great truth of any kind when the language by which it is presented to him a foreign tongue.

Therefore, we, of the committee on work, feel that if we can succeed in having a common language, or a common method of conferring the degrees adopted by the Grand Lodge, in a verb few years; from that one thing alone, the standards of Masonis ideals, ambitions and purposes will have advanced at least one hundred per gent in our state.

Knowing that you are interested in the welfare of Masonry everywhere, I call on you for assistance because in the short time, I cannot otherwise get the information, and I assure you that the time you devote to your reply will be more than well spent.

Yours fraternally

J. A. D.

Here is a situation as novel as it is important and it raises many interesting questions which are too large to be discusses in a brief answer. First, as to information: (1) Yes, the Grand Lodge of Iowa uses a uniform ritual which it recognizes as the "ancient Webb work," not only the teaching of which, but its preservation and disseminaton being enjoined on a Board of Custodians, and all innovations or changes in the ritual are strictly forbidden. As stated in its Constitution, (Art. XI), "In conferring the degrees of Masonry, the subordinate Lodges are enjoined to a strict adherence to the work as authorized and taught in this jurisdiction." (2) The ritual is taught to the Lodges by a Board of specially trained district lecturers. Ciphers are forbidden. (Code, 297.) Schools of instruction are held annually at strategic points in the jurisdiction, to which the Lodges of the surrounding district are invited; thus uniting good fellowship with good instruction. (3) There is no debate as to the essentials of Masonry, its fundamental principles; on these matters all are agreed. Masonic fellowship, of course, is deeper than but the ritual is a medium, a vehicle, through which Masonic truth is conveyed; and if the medium is chaotic, the teaching will be uncertain and ineffective. Dignity, impressiveness and teachability are all on the side of uniformity of ritual. But, strictly speaking, there can be no such thing as absolute uniformity - there will always be variation of emphasis and interpretation, just as no two artists can give exactly the same interpretation of a Shakespeare play. So that uniformity of ritual need not mean monotony, unless the ritual is repeated after the manner of a parrot or a phonograph - and that is an awful possibility whether the ritual be uniform or not. There is no doubt that, if your Grand Lodge adopts a uniform ritual, the effectiveness of Masonry will be many times increased in your jurisdiction. Let this action be followed by a like emphasis upon the study-side of Masonry, inducing the masters and brethren to study the degrees, live with them until they become living realities to their minds and heart, and the influence of Masonry will be still further increased. (4) As to the Grand Lodges United States which employ uniform work, the facts are as follows:

State	Work	Communicated by	Cipher Keys
Alabama	Uniform	District Lecturers	Not mentioned in Code
Arizona	Uniform	Grand Lecturer	Not mentioned in Code
Arkansas	Uniform	District Deputy Grand Masters	Prohibited.

California	Uniform	Grand Lecturer	Not mentioned in Code
Colorado	Uniform	Grand Lecturer	Furnished to W. M. and Wardens
Connecticut	Uniform only in essentials	District Deputies	Prohibited.
Delaware	Uniform	Com. on Work	Prohibited.
Dist. of Columbia	Uniform	Grand Lecturer	Not mentioned in Code.
Florida	Uniform	District Deputy Grand Masters	Prohibited.
Georgia	Not uniform	Not mentioned in Code	Prohibited.
Idaho	Uniform	Grand Lecturer	Furnished to Master
Illinois	Uniform	District Grand Lecturers	Prohibited.
Indiana	Uniform	Grand Lecturer	Official cipher authorized
Iowa	Uniform District Lecturers	Prohibited.	
Kansas	Uniform	District Lecturers	Furnished certain officers.
Kentucky	Uniform	Inspectors appointed by Grand Master	Not mentioned in Code
Louisiana	Uniform	Two Grand Lecturers	Prohibited.
Maine	Uniform	Temporary Grand Lecturers	Not mentioned in Code
Maryland	Uniform	Grand Lecturer and Com. on Work	Not mentioned in Code.
Massachusetts	Uniform	Grand Lecturer app. by Grand Master	Not mentioned in Code.
Michigan	Uniform	Grand Lecturer	Furnished by Grand Secretary
Minnesota	Uniform	Board of Custodians, five in number	Prohibited
Mississippi	Uniform	Grand Lecturer and Deputies	Not mentioned in Code
Missouri	Uniform	District Lecturers	Not mentioned in Code
Montana	Uniform	Grand Master, Grand Secretary and Deputy Grand Master, Custodians	Not mentioned in Code
Nebraska	Uniform	Grand Custodian	Prohibited.
Nevada	Uniform except Carson Lodge No. 1	Grand Master	Not mentioned in Code.
New Hampshire	Uniform	District Grand Lecturers	Prohibited.
New Jersey	Uniform	Grand Instructors and Dist. Deputies	Prohibited.
New Mexico	Uniform	Grand Lecturer and Deputies	Prohibited.
New York	Uniform	Grand Lecturer and Assistants	Prohibited.
North Carolina	Uniform	Grand Lecturer and Assistants	Prohibited.
North Dakota*			
Ohio	Uniform	District Lecturers	Furnished Master.
Pennsylvania	Uniform	District Deputy Grand Masters	Prohibited.
Rhode Island*			
South Carolina	Uniform	District Deputy Grand Masters	Not mentioned in Code.
South Dakota	Uniform	Grand Master or his appointee	Not mentioned in Code.
Tennessee	Uniform	District Lecturers	Prohibited.
Texas	Uniform	Grand Lecturers	Not mentioned in Code.
Utah	Uniform	Grand Lecturers and Deputies	Not mentioned in Code.

Vermont	Uniform	Grand Lecturers and District Deputy Grand Masters	Official cipher permitted.
Virginia	Uniform	Grand Lecturer and Division Lecturers	Not mentioned in Code.
Washington	Uniform	Grand Lecturer and Deputies	Prohibited.
West Virginia	Uniform	Grand Lecturer and Deputies	Prohibited.
Wyoming	Uniform	Grand Lecturer	Not mentioned in Code.

* Masonic Code of this jurisdiction has been requested, but has not been received.

----o----

CORRESPONDENCE

1717 - 1917

Dear Brother: - The questions raised in an interesting letter quoted by the editor in a recent number of The Builder surely ought to evoke many answers. The question as to whether Masonry has a world mission commensurate with other outward expressions of organized activities is highly debatable. Its intrinsic character, forbidding those activities which have a special sectarian or political bias, prevents its engaging in lines of outward demonstrable service. Due observation, however, must be taken in connection with this that there is no legitimate barrier to its active participation in social reform, or to taking a united stand as a revolutionary party should emergency arise. To fail indeed to respond in conscious deliberate activity when a people's rights or liberties were affected would be to violate its teachings, betray its heritage and disown its traditions. But would a study of our social status reveal such causes as would justify any such stand of the body politic of Masons? An investigation that would afford one the opinion of the individual Masons of these United States would not, I believe, reveal anything that would approximate unanimity as to what ought to be at the present hour its social or world mission. We would find without question certain disgruntled folk who call for Masonry's unhinching opposition to some provincial issue or other, but can we sanely and wisely point the common cause or grievance that would cement in unity our Masonic Statesmanship, and crystallize the Masonic forces for one specific aim and

purpose? We seriously question it. To ascertain then what is the decided modern mission of the craft one would have to look other than in fields political or sectarian or probably international. Imperative indeed is the need of declaring the modern mission especially if there be five out of ten instead of one in ten as quoted in the letter who have no real or profound interest in Masonry.

The making of too many Masons is something to be seriously deprecated and protested against for observation and experience convinces that this promiscuous Mason-making process is not for the good of the order. In making the Mason we have often missed the most important thing, namely, that we are gonsecrating a man who would be forevermore as the noblest among men, clean of heart and mind, a builder of the empire of truth, a lover of fraternity and fellowship. Here I believe we have the clue to the modern mission of Masonry - the creation of that sublime and lofty character that will express the potential human goodness, that will in its journeyings, business, and pleasure, as a result of Masonic culture and training, react upon the world for its uplift and betterment. Into the order those who can give of the riches of their heart, and who would delight to their good in the treasures of the craft, should be welcome; but he who intolerantly and arbitrarily views those who differ with him, should never be admitted. Masonry is not a reformatory. It is a university and ought to perform a like service for the world. To mingle with men of many minds, of many viewpoints who religiously adhere to the search for truth and who practice fraternity as dictated by the religious spirit of the universal man, is the Mason's privilege and solemn duty. How shall we welcome the advent of the two-hundredth anniversary? By re-emphasizing the knowledge of Masonry's character upon the two millions of American Masons. By returning to the rigid observance of allowing only those qualified according to Masonic requisites to come into the Order. By more urgently endeavoring to establish the true fraternity that we would hold up as exemplary for the emulation of the world. By persistent endeavor to educate the vast number in the Craft in the ethics and philosophy of the Order. By humbly confessing our forgetfulness in thought and practice of things once solemnly enjoined upon us and a rededication of the Craft to the cause of humanity through the service of the man who is a Mason.

Yours fraternally,

Robert Tipton, Iowa

* * *

WILLIAM J. FLORENCE

Dear Bro. Newton: - Your incautious statement in "The Builder" for last May that "Billy" Florence was not a Mason has brought out protests from my good friends Clegg and Somerville, who both refer to my "One Hundred Years of Aurora Grata" published in 1908 as authority for the claim that Florenge was a Mason. So it seems to be my "move."

As to his being a Mason:

(1) Bro. J. Henry Williams, P.G.M., Penna., is authority for the statement that the records of Pennsylvania show:

Mount Moriah Lodge No. 156, Philadelphia. William J. Florence, Comedian, Age 22; Initiated, Crafted, and Raised October 12, 1853, by dispensation. Admitted November 22, 1863. Suspended December 22, 1867. Restored to good standing December 26, 1871. Admitted M. M. January 23, 1872. Deceased November 19, 1891.

(2) Bro. George B. Orlady, P.G.M., Penna., states that he sat in lodge with Florence and can vouch for his being a Master Mason.

(3) Bro. George B. Wells, P.G.H.P. and present Grand Secretary of the Grand Royal Arch Chapter of Pennsylvania, writes that the Chapter records show:

Zerubbabel Chapter No. 162. William J. Florence, Marked June 10, 1854; Most Excellent June 10 1854; Royal Arch June 12, 1854. Sojourner. (That is, not affiliated.)

(4) Dr. Saram R. Ellison, Recorder of Mecca Temple, A.A.O.N.M.S., New York, tells me that William J. Florence, Comedian, Age 25, received the Orders of Masonic Knighthood in Pittsburgh Commandery No. 1, at Pittsburgh, Pa., June 13, 1854, being entered as a "sojourner." I have written to Bro. David M. Kinzer, Recorder of Pittsburgh Commandery, for his confirmation of this, but have not had an answer from him. I shall probably see Bro. Kinzer at the session of the Supreme Council, 33d, at Pittsburgh next week, and if he confirms this I shall so advise you.

(5) I copy the following from the minutes of Aurora Grata Lodge of Perfection of Brooklyn, of which I am the present T.P. Master:

At a special communication of Aurora Grata Lodge of Perfection held at their rooms, Halsey's Building, on Tuesday evening, April 16, '67, Ill. Bro. C.T. McClenachan 33d proposed Bro. W. J. Florence, Age 40, Occupation Actor, Residence Metropolitan Hotel. Refers to Ill. Bro. McClenachan and Ill. Chas. Brown, M. D., which was on motion received and referred to Ill. Bros. Willets, Smith and McClenachan for investigation, who immediately reported favorably and recommended his election. The T.P.G.M. then ordered a ballot and Bro. Florence was declared duly elected. Bro. F. being about to depart for Europe and wishing to receive the degrees of the A. & A. Rite, permission was given Ill. Bro. McClenachan to confer the degrees upon him as soon as convenient and wherever his judgment might digtate.

D.G. Smith, G.S.K.S.A.

Acting upon above authority Bro. McClenachan conferred upon Bro. W.J. Florence the degrees from 4th to 14th inclusive at Metropolitan Hotel on 21st April, '67, in presence of and assisted by Ill. Bro. Wilson Small 33d, A.T.C. Pierson 33d S.J., Ill. Gabrial McCowan 33d of the S.J., Chas. Brown, M. D., 32d, Thos. J. Leigh 32 and D. G. Smith 32nd, Secretary of Aurora Grata Lodge of Perfection.

D.G. Smith, G.S. K.S.A.

This minute is probably erroneous as to the degrees conferred. It is evident to me that all of the degrees from the Fourth to the Thirty-second were conferred at this special communication, from the following facts: (a) When the degrees of the Scottish Rite were communicated, as they were in those days, all of the degrees excepting the Thirty-third were usually communicated at one session; (b) It was common in Aurora Grata Lodge of Perfection, Council of Princes, Chapter of Rose Croix and Consistory at that time to confer the degrees "from the 4th to the 32d inclusive," notwithstanding the jurisdiction of each of these bodies over but a part of the Scottish Rite series; (c) The Secretary, Bro. Smith, had himself received the degrees by communication at the fifth communication preceding the one he here records, and had become Secretary on April 9th but twelve days before the reception of Florence, and this was the second communication at which he acted as Secretary. It is probable, therefore, that Bro. Smith did not know just exactly what did occur; (d) At the rendezvous of Aurora Grata Consistory of April 23, 1867, but two days after the reception of Florence, there is entered under receipts, "W.J. Florence, $55 for degrees." Fifty-five dollars was the fee for the degrees from the Fourth to the Thirty-second at that time. From these facts I feel sure that Florence received the Thirty-second degree.

It will be observed that according to the Pennsylvania record Florence was not in good standing in his Symbolic Lodge at the time of his reception in Aurora Grata. But don't you know that in those crude days, when they used to say "Once a Mason, always a Mason," they were often so ignorant of the fundamental principles and eternal truths of Masonry that even officers of a lodge would sometimes say "the" where the Standard Work was "a!" Billy Florence was always in good standing as a man.

As to his name and religion:

Bro. J. Harry Conlin, a nephew, tells me that "Uncle Billly's name was not Bernard Conlin, but William Jermyn Conlin, but that he used his stage name of William J. Florence, and was known among his friends as Florence. Bro. Conlin does not believe

that his name was actually changed to Florence by legal process. Florence married a Catholic, who declared that upon his death bed he became a Catholic. Bro. Edwin D. Washburne, 33d, tells me that he was in the house when Florence died, but was not actually present at his death. Bro. Washburne says that to his knowledge a Catholic priest was present with Mrs. Florence when Florence died. The widow took charge of the funeral arrangements, and services were held at St. Agnes (Catholic) Church. The Conlin family made no energetic objection to this, as they wished to avoid "talk," as Bro. J. Harry Conlin expresses it. The body was buried in Greenwood (Protestant) Cemetery, Brooklyn, N. Y., in a plot purchased by Florence himself for the family burial plot. Bro. Conlin says, "Uncle Billy was no more a Catholic than you are," - meaning me.

Now please don't say again that Florence was not a Mason, because there is too much against you to sustain that statement!

Very truly and fraternally

Chas. A. Brockaway, 33d, New York.

* * *

THE ROLL OF HONOR

Dear Sir and Brother: - In reply to your inquiry of the 12th instant, I beg leave to say that, so far as I have been able to verify, the following list of Presidents of the United States were Brother Masons:

George Washington.

John Adams. James Madison.

James Monroe.

John Quincy Adams.

Andrew Jackson.

William H. Harrison.

John Tyler.

James K. Polk.

Zachariah Taylor.

Franklin Pierce.

James Buchanan.

Andrew Johnson.

James A. Garfield.

William McKinley.

Theodore Roosevelt.

William H. Taft.

From the late General Robert H. Hall, U.S.A., I learned that General Grant was a fellow craft Mason; initiated and raised in a frontier lodge, when a second lieutenant; Gen. Hall got his information from a brother who was present at the initiation. Just before the death of General Hall, I wrote to ask the name of the lodge and date of the initiation, but received no reply. I took the matter up with the surviving frontier lodges located where Gen. Grant had been on duty when on the Pacific Slope and also with the surviving Army Officers who were with him in his youth, who were Masons, but could not get the verification I sought.

I do not, however, regard this as proof that General Grant was not a Mason, for so many lodges have gone out of existence, and records have been badly kept in many lodges; many records lost, and, what is quite as bad, searches are difficult and inconvenient.

I once wrote the Secretary of a lodge in the West, inquiring the Masonic record of an officer in the Army. The Secretary searched but did not find his name: later I found name and date in Gould's History, again wrote the same Secretary, who then looked and verified.

My record of the Signers of the Declaration of Independence are:

John Hancock, Grand Master in Mass.

Josiah Bartlett, Grand Master in Mass.

William Whipple. *

Matthew Thornton. *

Samuel Adams, St. Johns lodge, Mass.

John Adams, St. Johns lodge, Mass.

Robert Treat Paine. *

Elbridge Gerry. *

Stephen Hopkins, St. Johns lodge, Providence, 1729.

Roger Sherman. *

Philip Livingston. *

Oliver Wolcott, * St. Johns lodge, Hartford, Conn.

Francis Lewis. *

John Witherspoon. *

Francis Hopkinson. *

Robert Morris. *

Benjamin Rush. *

Benjamin Franklin, G.M. in Penna.

George Ross. *

Richard Henry Lee. *

Benjamin Harrison.

Francis Lightfoot Lee.

William Hooper.

Those marked * are taken from one Library of Masonic History, Vol. IV. The others I have verified from Lodge Records. I have made many searches, without being able to verify all of those marked *; but without the records there have been good traditions, if any traditions are good.

A direct descendant of Matthew Thornton is positive Matthew Thornton was initiated in an Army lodge, but there exists no records at all of that lodge.

A descendant of Josiah Bartlett (signer) feels sure that her ancestor was not a Mason, and knows that there were two Josiah Bartletts; while members of the Grand Lodge of Massachusetts and the Editor of "Light" are certain the Josiah who was Grand Master is the veritable Josiah who signed the Declaration of Independence. This Bartlett record, however, is the only one which has been questioned.

The records in Military Lodges have rarely, if ever, been carefully kept, and very few of our Military lodge records have ever reached any Grand Lodge.

Of the Signers 13 were Congregationalists; 34 were Protestant Episcopalians; 2 were Quakers; 5 were Presbyterians; 1 was a Baptist and 1 a Roman Catholic.

All were born in the United States, excepting nine, as follows: Thornton, Smith and Taylor, in Ireland; Lewis, Morris and Gwinnett, in England; Scott, Witherspoon and Wilson, in Scotland. Charles Carrot was a native of Maryland, and though recently it is claimed he was a "life long friend of Washington" there is no history nor tradition to prove it. There is no intimation of their acquaintance until after Washington became President, and was invited to present the premiums at the Jesuit College in Georgetown, where Bishop Carrol was president.

During the War of the Revolution there were about 500,000 Scotch (Presbyterian) - Irish in the Colonies who were "the Irish in the Revolution."

George W. Baird, P.G.M. Dist. of Columbia.

* * *

SYLVANUS COBB: MASON

In the March number of The Builder, Brother W.A.G. asked for information regarding some of Sylvanus Cobb's stories. It was my privilege to have seen Mr. Cobb many times and to know his famous twin brothers, Cyrus and Darius. The following is a short sketch of his busy life, taken from a biography, written by his daughter, and "Dedicated to the Masonic Fraternity."

Sylvanus Cobb, Jr., was the son of Sylvanus Cobb and Eunice Hale Waite, born in Waterville, Me., June 5, 1823, and was publicly "dedicated to God" by "Father" Hosea Ballou on June 26th.

His parents moved to Maiden, Mass., in 1828, and lived in the Parsonage House, still standing, and celebrated as the birthplace of Adoniram Judson. They moved to Waltham, Mass., in 838; and while Sylvanus was attending High school, he went to Brooklyn, N. Y., and enlisted in the United States Navy in Feb., 1841, easily passing for a man of 21 years. He was honorably discharged from the Navy three years later, and on June 29th, 1845, he was married to Mary Jane Mead in East Boston, Mass.

In 1846, with one of his brothers, he founded "THE RECHABITE," a great temperance paper, and three years later went over to the "WASHINGTONIAN." James Ed. Polk, Daniel Webster and Henry Clay were among the hundreds who were publicly named in these papers as "rum drinkers." From the Washingtonian, he went to the "WAVERLY MAGAZINE" as associate editor. As a member of the "Sons of Temperance" he was a public lecturer for several years from 1869.

He began to write continued stories in 1850, the first being "The Prophet of the Bohmer Wald" published in the "FLAG OF OUR NATION." Began to write for the New York Ledger in 1856, and in thirty-one years, he wrote 122 Long stories, 862 short stories and 2143 "scraps," in all, 89,544 pages. On May 19th, 1887, he wrote in his diary: "Wrote a sketch, 'Jack's Romance' and will now pull up for awhile." The "pull up" was for the last sweet rest.

From 1852 until his death, July 17, 1887, he was actively engaged in civic, political, military, temperance, patriotic musical, literary, masonic and religious work. In July, 1863 he was unanimously elected Captain of the Norway, Me., Light Infantry and became intimately associated with "private" Hanibal Hamlin of a Bangor, Me., company. At this time, he was also closely associated with Andrew Wilson and Sen. Clark of New Hampshire on a regular tour of campaign speaking. While living in

Norway, Me., he held many town offices, school committee and was chief engineer of the Fire Department.

After the war, he became a resident of Hyde Park, Mass. and was annually elected moderator. On March 7th, 1870, he while moderator, allowed 47 women to vote at a regular Town meeting, and declared himself for women's suffrage. This was the first event of the kind in the country, and caused universal interest and comment. On March 24th, 1870, he was elected first commander of Hyde Park Post, G.A.R.

Among his many friends were Gen. N. P. Banks, Benj. P. Shillaber, (Mrs. Partington) Hanibal Hamlin, Andrew Wilson, William Wirt Virgin and Harry Rust, all prominent in National and public life. Ralph Waldo Emerson once criticised his stories as "yellow" literature; but on being persuaded to read one of Mr. Cobb's stories, apologized and said, "In sentiment and language, that story was not only unobjectionable, but elevating." In such a long, busy life does it seem possible that Mr. Cobb could find time to do more, yet look at his Masonic record:

On Thursday, May 11th, 1854, he wrote this in his diary: "Went down to the Village, and became initiated as a 'Free Mason' in the Oxford Lodge of Free and Accepted Masons. Am now an Entered Apprentice. Like it much." Oxford Lodge No. 18 was at Norway, Me. He was passed to the degree of Fellow Craft on Thursday, May 18th, and raised to the sublime degree of Master Mason, Thursday, June 8th. He was elected senior deacon August 31st, and held that office in '54, '55 and '65; was secretary in 1863, Worshipful Master in 1858 '59, '61, '62 and '66. He demitted from Oxford Lodge, Oct. 17 1867, and joined Hyde Park Lodge, April 15th, 1869. He served as secretary in 1872 and '73, and represented his lodge by proxy in the Grand Lodge from Dec. 15th, 1881, until his death.

Received the degrees of Mark Master and Most Excellent Master in King Hiram Royal Arch Chapter of Lewiston, Me., May 20th, 1859; and was exalted to the Ineffable degree of Royal Arch Mason on June 10th. He was a charter member of Norfolk Royal Arch Chapter, Hyde Park, Mass., and served as Excellent King for two years. Was elected Most Excellent High Priest in Sept., 1873, treasurer in '78 serving for six years and chaplain for two years. Elected Grand Scribe in Grand Chapter Dec. 7th, 1884, and

at the same time was appointed by the Grand Chapter of Pennsylvania as Grand Representative near the Grand Chapter of Massachusetts.

He received the degrees of Select Master, Royal Master, and Super Excellent Master in Dunlap Council No. 80 of Lewiston, Me., April 7th, 1864. He was one of the petitioners for the dispensation which was granted to Hyde Park Council, in 1872; and was constituted as one of its charter members in 1873. He was Right Illustrious Master in '72 and '73; Principal Conductor of the Work in '77, '78 and '83; Thrice Illustrious Master in '79 and '80; treasurer in '84 and until his death. Grand Chaplain of the Grand Council of Mass. in '79 and '80, and was elected Grand Principal Conductor of the Work December 8th, 1880.

He received the order of the Red Cross in Boston Commandery, March 29th, 1872, Orders of Temple and Malta May 2, 1872. He was one of the petitioners for a dispensation which was granted to Cyprus Commandery, Hyde Park, Mass., in 1873. He was a charter member from Oct. 12, 1873, and served as Prelate from that evening until the day of his death, excepting one year, beginning May, 1878, when he served as Eminent Commander.

He received the 32d of A. & A.S.R. on April 24th, 1874, and at the time of his death was a life member of Boston Lodge of Perfection 14d; Giles F. Yates Council of Princes, 16d; Mt. Olivet Chapter Rose Croix 18d; and Massachusetts Consistory of S.P. of the R.S. 32d. In Boston Lodge of Perfection, he held the office of Grand Orator in '80 and '81; and Junior Grand Warden in 1883. He was also a member of Mass. Convention, High Priests, and Mass. Union of Templar Commanders.

Could his speeches, made at Masonic banquets and social gatherings, have been preserved, they would have been invaluable as illustrations of his love for the order. These and many anecdotes and experiences were always given extemporaneously, and live only in the hearts and memories of his brothers. They were sometimes deep and pathetic, often bright and witty, always clean and pure. His suppression on such occasions of everything bordering on coarseness was proverbial.

He wrote the following sketches for the "Liberal Free Mason" all based upon facts: "A Reminiscence," "The Templar's Wife," "Story of a Sleeve-button," "The Sign of the Red Cross" and "An Effective Token." Besides many sketches of this character, he wrote not a little on the subject of Masonry, his best and well known Masonic stories being "Alaric," "The Mystic Tie of the Temple" and "The Key-stone." The first of these Masonic stories was written in 1858: "A Sicilian Story of Early Times." "The Mystic Tie of the Temple" is based upon the early Masonic struggle and is considered by many as his best Masonic story.

Louis S. Brigham, Randolph, Vt.

* * *

"CAPTAIN JACK"

Dear Brother: - A friend of mine who is a Mason was visiting, this summer, in Colorado, and on one of the sight seeing trips in the mountains between Manitou and Colorado Springs on what is known as The High Drive, came across an old lady about seventy-five years of age, who runs a small curio shop, and whom he understands is located the year round at the same point.

She claims to be the youngest member of a band of seventh women who were given the Masonic work during the Civil War somewhere in New York State - she thinks she is the only one of the seventy now living.

My friend, in connection with another Masonig gentleman asked her a great many questions and she could intelligently and Masonically answer them - he was greatly surprised and likewise the writer. My friend is informed that her husband, now dead, was a Mason - he was called "Captain Jack," and this woman goes by the name of "Captain Jack."

Light on this subject through the columns of "The Builder" will be very much appreciated.

Fraternally yours,

Asa D. Hurd, Mo.

* * *

THE BALTIMORE CONVENTION

Dear Brother Newton: - Ament the article, "The Baltimore Convention," in the Correspondence section of "The Builder" for September, Brother Anderson in his communication quoting from memory and hear-say, there is some excuse for having places names and dates wrong.

Through the courtesy of our Grand Master, Thomas J. Shryock, I am sending you for the archives of "The Builder," a copy of the printed proceedings (very scarce) of that important Convention.

By referring to the printed proceedings you will see that, in pursuance of a recommendation of the Masonic Convention held at Washington, D.C., in March, 1842, the Delegates assembled in Baltimore on the 8th day of May, 1843, and adjourned sine die on May 17th, having previously adopted a resolution recommending that the next meeting of the Grand Masonic Convention be held in the city of Winchester, Va., on the second Monday in May in the year 1846.

A report was adopted at the Baltimore convention endorsing "the establishment of a Grand National Convention possessing limited powers, to meet triennially to decide upon discrepancies in the work, etc., etc." Whenever thirteen or more Grand Lodges should agree to the proposition, the Convention should be permanently formed.

In pursuance of the recommendation of the Convention, representatives from the Grand Lodges of North Carolina, Iowa, Michigan, Virginia, District of Columbia and Missouri assembled at Winchester, Va., May 11th, 1846. Only eight delegates appearing, the Convention adjourned without transacting any business. (From Schultz's History.)

As this convention is frequently mentioned, it may prove interesting to our members to know who composed and attended the Baltimore Convention. Members of the convention were:

Thomas Clapham, Portsmouth, N. H.

Charles W. Moore, Boston, Mass., R.W.G. Secretary. (Editor Free-Mason's Monthly Magazine.)

William Field, Pawtucket, R. I.

Ebenezer Wadsworth, West Troy, N.Y., R.W.P. Secretary.

Daniel A. Piper, Baltimore, Md., G. Lecturer.

Nathaniel Seevers, Georgetown, D.C., G. Lecturer.

John Dove, Richmond Va., R.W.G. Secretary.

John H. Wheeler, Raleigh, N.C., M.W.G. Master.

Albert Case, Charleston, S.C., M.R.G. Chaplain.

Lemuel Dwelle, Augusta, Ga., G. Lecturer.

Edward Herndon, Gainesville, Ala., P.G. Master.

Thomas Hayward, Tallahassee, Fla., P.D.G. Master.

John Delafield. Jr., Memphis, Tenn., G. Lecturer.

John Barney, Worthington, Franklin Co., Ohio., G. Lecturer

S.W.B. Carnegy, Palmyra, Missouri, P.G. Master. (Representative expense contribution credited to his name.)

Joseph Foster, St. Louis, Mo., S. G. Warden.

VISITORS

W. J. Reese, Lancaster, Ohio, M.W.G. Master.

Charies Gilman, Baltimore, Md., M.W.G. Master.

Hiram Chamberlain St. Charles. Missouri, R.R.G. Chaplain.

Joseph K. Stapleton, Baltimore, Md., D.G.G.M. G.G.E.U.S.

R.W.E. Cruben, Louisiana.

R.W.F. Billon, Missouri, P. G. Secretary.

R.W. Edward John Hutchins, P.P.D.G.M., South Wales

R.W. Cornelius Smith, S.G.W., Maryland. The Officers of the Convention were:

R.W. John Dove, M. D., of Virginia, President.

R.W. Rev. Albert Case, of South Carolina, Secretary.

Rev. Bro. W. E. Wyatt, of Maryland, Chaplain.

Fraternally,

Gustav A. Eitel, Baltimore, Md.

The Builder Magazine

December 1916 - Volume II - Number 12

THE SUPPRESSION OF THE ORDER OF THE TEMPLE

BY BRO. FREDERICK W. HAMILTON, MASSACHUSETTS

PART II.

DE MOLAY confessed only to spitting on the cross, denying the other allegations. He seems to have been led to this partial confession, which in a way was an evidence of weakness, by several considerations. One was fear of torture. Although De Molay appears to have been a man of personal courage in the battle field and was capable of dying a painful death with heroic resignation, as we shall see later, he seems to have shrunk from the threat of torture. He was also promised clemency if he would confess and he appears to have believed that a partial confession would open the door to freedom and enable him not only to save himself, but the other Knights. We must remember that De Molay throughout was conscious of his responsibility as Grand Master, and in all his actions he appears to have felt that he must consider not only himself but the brethren of the Order who were under his command. He also feared a definite charge of sodomy aimed against himself. There is no reason to believe that there was a slightest proof for such a charge but De Molay's enemies were active, ingenius, and unscrupulous. They had manufactured a case against him and they had witnesses ready to sustain the charge by perjured testimony. In those days escape was difficult if the tribunal desired to convict and there is little doubt that if De Molay had been tried upon this charge he would have been convicted. No matter how unjust such a conviction, it would have meant death and dishonor. It is no wonder that De Molay was not willing to face this. Under these circumstances he made his confession, but he declared that he would offer satisfactory explanation if only he could be allowed to submit it in person to the King or the Pope. What this explanation probably was we shall see later. It is needless to say, however, that De Molay was not permitted to make it, and his confession was held by his enemies for all it was worth and more.

When Pope Clement heard of these proceedings he was extremely angry. He immediately issued an edict suspending the Grand Inquisitor, and sent a committee of cardinals to investigate and report. Unfortunately, however, the case had gone too far

to be stopped, as the King perfectly well knew. Individuals might be punished, but in some way or another proceedings would have to go on. Philip was not in the least daunted by the Pope's anger or disturbed by his interference. He arranged for a conference between himself and Clement which was held in June, 1308. The King, who, throughout these proceedings shows himself to have been much the stronger personality of the two, took the aggressive by demanding of the Pope five extremely unpalatable things.

1. Canonization of Celestine V.

2. Condemnation of Boniface VIII for heresy.

3. A general Council to take into comprehensive consideration the affairs of

the Church.

4. Papal absolution for De Nogaret.

5. Removal of the papacy from Rome to Avignon.

Clement yielded with regard to the canonization of Celestine, the absolution of De Nogaret, and the removal of the papacy. This was the beginning of the long residence of the popes at Avignon which is known in history as the "Babylonish Captivity." The condemnation of Boniface and the general Council were two things to which he was entirely unwilling to consent. In return for the relinquishment of these points he did exactly what Philip had foreseen and desired; he abandoned the defense of the Templars.

After considerable negotiation a bargain was struck between the Pope and the King. Two sets of terms were agreed upon, one to be made public but not to bind either the Pope or the King, the other to be kept secret but to be regarded as binding. According to the first, which was a tissue of treacherous falsehoods, the Templars were to be taken from the French-authorities and placed in the hands of the Pope as representing the Church. The property of the Order was to be held in trust by the Church and the proceeds were to be used for carrying on the crusade; that is to say for the purpose for which it was originally intended. The suspension of the Grand Inquisitor and others

who had been involved with him was to be removed. The terms of the private agreement were far different. The Church, on the plea that it had no facilities for the care of so large a number of prisoners, was to leave the persons of the Templars in the hands of the King. The properpty, instead of being held and administered by the Church, in trust, was to be held by Philip on behalf of the Church and was to be administered by a Board of Administrators, half of whom were to be appointed by the Pope and the other half secretly appointed by King Philip. In other words, the Templars and their goods were handed over to the tender mercies of the King. Such was the price in humiliation and dishonor which Clement paid for the title of Successor of St. Peter.

The next act in this tragedy was the summoning of a Council to try the Order as a whole. Henceforth here were two processes simultaneously going on, one against the Knights as individuals and one against the Order as a corporation. This gave opportunity for more treachery.

As we have seen, the King had played the game with loaded dice from the beginning and now the dice were loaded even more heavily than ever, if such a thing were possible. A net was spread from which it was well nigh impossible for any one to escape, while the proceedings were extended to other countries. It is not necessary to go into the details of the story of the proceedings outside France. In a general way, so far as the individual Knights were concerned, they were similar to the French proceedings although conducted with varying degrees of severity according to the temper of the several monarchs who were concerned in the matter. Actions against the Order as a whole were covered by the proceedings which we are about to trace.

Knights were summoned from far and near to come to the defense of the Order in its hour of trial. They were asked by the papal authorities to come and speak in its defense and they naturally understood that this implied personal immunity. They soon found, however, that nothing of the sort was intended. When each Knight appeared he was asked if he desired to defend the Order. If he said that he did he was immediately made a defendant, not only in the process against the Order but in the personal process against the Knights. If he took alarm and said that he did not wish to defend the Order, he was held as a witness, liable to examination under torture.

Many Knights, trusting to their immunity as witnesses, withdrew their former confessions which, as will be remembered, were obtained under torture. They withdrew these confessions because they were false and because they desired to defend the Order as a whole against the charges to which they had personally pleaded guilty under compulsion. Considerable numbers of those who withdrew their confessions in this way were immediately burned as relapsed heretics. This, by the way, was the ordinary procedure in those days in the case of dealings with heresy. As a rule there was very little chance for the accused to escape. If he refused to confess he was convicted and burned on the testimony of others. If he confessed and withdrew his confession he was burned as a relapsed heretic. If heconfessed and did not withdraw the confession, he was burned as a confessed heretic. About the only difference was that in the last case he received absolution, which was supposed to save his soul, and was sometimes able to save his property for his family. Moreover, not content with the ordinary partiality of judicial proceedings in those days, the two sets of proceedings were made to play into each other and evidence obtained in either trial was used indiscriminately against the defendants in both.

Interest centers largely around the tragic figure of De Molay. As we have already seen, he had been examined by the Grand Inquisitor in 1306 and had made a partial confession. He was kept in close confinement although he demanded an opportunity to appear before the Pope who, it will be remembered, was the only person in Christendom to whom he owed allegiance, and submit to him an explanation of the acts with which he was charged.

In 1308 he was visited by three cardinals sent by the Pope. He was solemnly assured that he was now in the hands of the Church, from whose clemency and aversion to cruelty and bloodshed everything favorable could be expected. He was promised mercy by both the Pope and the King on the strength of a full and free confession. He renewed his confession, although he did not extend its scope, and threw himself on the mercy of the Church. He was given absolution by the cardinals, was restored to the communion of the Church, and was actually given the sacrament by the cardinals. This was distinctly stated by the cardinals in a report which they made to the Pope.

In spite of all these facts, however, he was not set at liberty, though he vigorously demanded it and urged the fulfillment of the promises which had been made to him.

In November, 1309, De Molay was brought before the Council which was trying the Order. Being asked if he would defend the Order he refused to plead. He appealed to the Pope, pleading the rights of the Order and demanding to be heard by the Pope in person. In response to the charge of idolatry he made solemn affirmation of orthodoxy. Being charged by De Nogaret with having dealings with the Saracens contrary to his vows and to the interests of Christendom, he said that the alleged dealings consisted only of truces and treaties made with them as incidents of warfare and for the sake of saving the Christians in the Orient from disaster. The charge of sodomy was brought up, but was not pressed with much vigor and the prosecution failed to establish it by even plausible testimony. De Molay then demanded to be set at liberty, claiming the failure of the accusations and the promises of both the Pope and the King. The request, however, was denied and he was sent back to his dungeon.

The tedious proceedings against the Order dragged on for three years. Every effort was made to suppress the defense and to discourage or destroy the defendants of the Order. Again and again the chosen representatives of groups of Knights were either executed or silenced. Executions continually took place as the result of the other set of proceedings and care was taken that these executions should be as damaging as possible to the defense of the Order.

The proceedings lasted until May 6, 1312, when the Pope, by a summary exercise of his authority, dissolved the Order. It is important to note that the Order was never condemned. The proceedings against the Order were never finished. While they were still going on the Pope intervened and put a stop to the proceedings and to the Order at the same time. Examination of the evidence shows that the charges were not substantiated, at least in any way which would appear to satisfy modern ideas. It is quite probable, however, that had the proceedings been allowed to come to their natural end the Order would have been condemned. It is difficult to see how the Pope and King could have permitted the proceedings to come to any other conclusion.

The intervention of the Pope was for the particular purpose of saving the immense properties of the Order for the Church. By the law of that day the property of a condemned heretic passed not to the Church but to the State. If the Order of the Temple had been condemned for heresy its immense possessions would have passed

to the rulers of the countries in which they were located and the Church would not have touched a penny. Dissolution of the Order, however, without condemnation threw its numerous properties, scattered over Europe and the east, into the hands of the Church. Pope Clement was not so sincere a defender of orthodoxy that he had the slightest intention of taking all his trouble for the purpose of enriching Philip of France and other kings of Europe. He preferred to let the Order go uncondemned, to leave the Knights to the tender mercies of kings and inquisitors, and to save the money for the Church.

In this, however, he was only partially successful. It will be remembered that in France, at least, the King was the custodian of the property of the Templars and he succeeded in keeping a very large part of it. The same thing happened to a greater or less extent in the other countries. The Pope, however, succeeded in getting a portion of the wealth into his possession and a considerable part of this finally found its way into the hands of the Hospitalers. It is not to be understood that the Hospitalers were participants in the proceedings against the Templars. The Order of the Hospitalers was the greatest militant Order of Knights in existence except the Templars and the natural administrator of property given in trust for the crusades.

De Molay remained in prison until December, 1313, when he was brought before three French cardinals. The old vague promises of mercy were made and De Molay once more renewed the old confession again without extending its scope. He was taken back to his dungeon and told that at a certain time the cardinals would make their final decision in the case. Trusting to the repeated promises which had been made, De Molay came before them on March 10, 1314, expecting liberation, probably accompanied by heavy penance and possibly other penalties. To his amazement he was sentenced to life imprisonment. De Molay, it will be remembered, had been in prison for seven years. Whether he had been actually tortured or not is not quite certain, but imprisonment itself was torture in those days and De Molay was not willing to face the prospect of a further imprisonment which could terminate only in his death. He was shocked, angry, and broken hearted at the treachery which he had met at the hands of both State and Church. As soon as the sentence was announced, De Molay arose in his place and retracted his confession, declaring that it was not true, that he had confessed only out of willingness to please the King and the Pope and a desire to help his brethren, and that he now wished to withdraw his confession, proclaim its untruth, and take the consequences. The cardinals, in confusion, adjourned their court until the next day. This was something entirely unexpected and they desired time to think it over.

King Philip, however, had no intention of allowing his prey to escape him or of giving the cardinals the desired opportunity for meditation. That very night De Molay was taken from his prison by a detachment of the King's guards and burned at the stake on a little island in the Seine. In spite of the high-handedness of these proceedings, involving the invasion of the rights of the Church by taking its prisoner from its hands and putting him to death, the cardinals did not dare to raise a word of protest, so great was the ascendancy which the King had obtained over the Pope. It is stated by tradition that when De Molay went to the stake, he solemnly summoned the Pope and the King to meet him before the bar of eternal justice within one year. Whether or not this legend is true, it is true that within the year Clement and Philip were both in their graves.

Whether for good or evil the Order of the Temple was suppressed forever. No other body of men ever enjoyed such wealth, such power, such privileges, and such immunities as had been enjoyed by the Templars. Whether they had used them wisely or not, it is not always easy to say. That they were in a very real sense injurious to both State and Church, we shall probably all agree. That the Templars did not deserve so cruel a fate as that which overtook them seems clearly established. In order to make this point clear, let us make a brief examination of the indictment drawn against the Order and the probable truth, or lack of it, in the charges.

The indictment against the Order contained 117 articles, or counts as we should style them. This great number of counts was partly the result of technical repetitions. In many cases the same accusations were repeated in different forms, the first charging that a specified offense was committed by all of the Knights, the second that it was committed by most of them, and the third that it was committed by some of them.

Stripped of verbiage and repetition the charges came down to the following:

Denial of Christ.

Defiling the Cross.

Requiring indecent kisses from the candidates.

Denial of the sacrament of the altar.

Omission of the most significant words from the mass.

Granting of absolution for sins, even when not confessed, by the Grand Master.

Exacting an oath never to leave the Order.

Holding secret conclaves.

Permission to the members to practice sodomy.

Actual practice of sodomy.

Worship of Idols.

Adoration of a cat.

Use of cords which had been touched to an idol.

Murder of candidates for refusing to take the oath of secrecy

Murder of members for revealing the secrets ofthe Order.

Confession only within the limits of the Order and not to outside priests.

Failure to correct or reveal the evils which the members of the Order knew to exist.

Failure to discharge the duties of hospitality which were incumbent upon the Order.

Covetousness and rapacity in obtaining possession of the property of others.

The indictment closed by alleging the confessions which we have already

considered as proof of the truth of the charges.

It would be tedious, perhaps, to examine the charges in detail, but a few of them should have careful consideration.

We know that the conclaves of the Order were held in secret and that no outsiders were admitted to their ceremonies. That was not a crime, but it was a cause of suspicion.

We have no sufficient evidence either that candidates were murdered for refusing to take the oath or that members were murdcred for revealing the secrets. In this respect, as in some others, the agitation reminds us of the anti-Masonic charges of a later time and especially of those connected with the name of Morgan. Fundamentally the same human characteristics are involved.

Charges of immorality are certainly not substantiated by the evidence. That there were immoral individuals in the Order could hardly be denied. It would be impossible that so large a body of men should be free from unworthy members. It would be rash to deny that there were individual cases of sodomy. The crime was common in the middle ages and has always been the curse of celibate communities. That it was particularly common among the Templars or sufficiently common to blacken the fame of the whole Order is absolutely without proof. Indeed there is very little evidence in the trial bearing at all upon this point.

The charge that the practice was permitted finds absolutely its only shadow of foundation in the fact that a section of the "rule" provides that when there were not sufficient accommodations for each Knight to have a separate bed, two might occupy the same bed rather than that one should lie upon the floor.

The charge of covetousness and rapacity is natural. When a rich noble died and left all his property to the Order his heirs, naturally enough, were not particularly pleased. They doubtless had a good deal to say about undue influence and other things which we hear about today. That the action of the Order was particularly objectionable in this respect does not appear from the evidence.

The charge of parsimony and lack of hospitality was abundantly refuted.

The charge of heresy or the holding of forbidden beliefs was not proved and was always denied by the Knights.

The omission of significant words from the mass or any other form of blasphemy was not only unproved but was vigorously denied by practically all of the witnesses. The charges relating to heresy are denied not only by the testimony of the witnesses but by the entire history of the Order. It is extremely probable that the cosmopolitan character of the Order and the contact of its members with men of many nationalities and of different faiths had the inevitable result of broadening their views and giving them a certain toleration and largeness of personal outlook. It is very difficult for a man who comes constantly in contact with all sorts and conditions of men and with a great number of national and racial types to continue a fanatic. During the whole course of their existence, however, the Knights were the foremost to shed their blood and spend their lives for the Christian faith, that is to say for orthodox catholicism. They were the cutting edge of the crusading armies, rivaled in this regard only by the Hospitalers. Again and again detachments of the Knightswere cut down to the last man fighting for the cross and refusing to surrender to the infidel or even to flee from him. Men do not show such determination as this for a faith in which they do not believe.

As for the matter of confession and absolution. We know that the rule of the Order especially provided that the members should have their own chaplains, to whom they should make their confessions when it was possible to do so. This rule was drawn up by St. Bernard and approved by the Pope. Obedience to it on the part of the Knights could hardly be considered a crime. It was abundantly proved that the Grand Master did not give ecclesiastical absolution. He did have the right to receive disciplinary confessions, to condone offenses against the Order, or to inflict disciplinary penance. This was a purely administrative matter and had nothing to do with clerical absolution. No Grand Master ever presumed to give clerical absolution.

The charge of idolatry arose from a curious misapprehension. It was alleged that the Templars worshiped a brazen head. This head, it was said, had a white beard and rested upon a tall tripod. To this head the Templars were said to pray, and it was charged that the cords which they wore as a part of their habits were consecrated to it

by being touched to it. The great church of the Templars in Paris possessed a very sacred relic. It was said to be the head of one of the 11,000 virgins who were martyred with St. Ursula at Cologne. It is interesting to know, by the way, that the legend of the 11,000 virgins rests upon a misreading of an old Roman inscription. The inscription tells of "XI M Virgines." M was read as an abbreviation for "mille" but it was really the abbreviation for "martyres" and instead of being read 11,000 virgins it should have been read 11 virgin martyrs. However, the head in question was believed to be the head of one of the virgins, whether there were eleven or eleven thousand. This head was covered with a white linen cloth and was covered again by a gold or bronze case in the shape of a head. When the case was slipped over the head the linen cloth showed at the base of it. The relic was displayed on special occasions before the high altar of the church, mounted on a tripod. This was the bearded, brazen head which the Templars were said to worship. There were probably reproductions of this reliquary in other Temple churches. It is probable that the Templars were glad to consecrate their cords by touching them to this sacred relic as was a common practice in those days.

The charge that indecent kisses were required is probably true, though not as a universal practice. This appears from a considerable number of depositions. This was done probably from one or both of two reasons. It may have been required as a test of obedience. It will be remembered that the Knight swore the three great vows of poverty, chastity, and obedience. Obedience was held to be absolute. Once the Knight had sworn he was under this bond and was bound to do without question anything that he was told to do by his knightly superior. His obedience was immediately tested by this requirement. The second reason is almost unintelligible today but is perfectly intelligible to anyone who is familiar with the life and habits of the middle ages. It was a rough joke, and it was the kind of thing that the medieval mind considered funny. Wit and humor as we know them were very rare in the middle ages. Their places were taken by unspeakable coarseness. Anyone who is familiar with the art, literature, and drama of the middle ages is only too familiar with this fact. The more filthy and indecent the story or incident the more it appealed to the rough humor of the time and the louder the laugh which it excited. Contrasts of rough buffoonery with the most solemn incidents appealed to the minds of the people of that age. It was only in accord with the habits of the time that after the solemn ceremonies of the initiation the candidates should be subjected to a bit of foolish buffoonery.

There remains the charge of denial of Christ and defiling the cross. That there was any denial beyond the alleged defilement of the cross does not appear. That the candidates were sometimes, not always, commanded to spit upon the cross or otherwise defile it

was confessed by De Molay and seems to be clearly established by other testimony. It will be remembered, however, that De Molay insisted that he could explain the fact, and the explanation appears in the testimony of some of the witnesses. Witnesses usually testified that they did not spit upon the cross but upon the ground near the cross, and some of them testified that when commanded to do so they refused. Those who refused were congratulated upon their courage and told that they would certainly be good soldiers of the cross. In other words the command to defile the cross was a test. The candidate having sworn obedience and having sworn to serve as a defender of the cross was immediately put to the most difficult and trying of all tests, a test which involved conflict of obligations. He was called upon to choose whether he would fulfill his vow of obedience at the expense of his vow of loyalty to the cross, or whether he would carry his loyalty to the cross so far as to break his oath of obedience. It must be remembered that this was an age in which obedience was a virtue and that the efficiency of the Order, or any similar body, depended upon the absolute obedience of its members to the orders which they received. As has already been pointed out the loyalty of the Order to the cross is written in blood on every page of its history, whatever may have occurred at the initiation. Undoubtedly the explanation De Molay would have made, if he had been given opportunity to do it, was the one just indicated, that this ceremonial requirement was a test and entirely void of any deeper significance.

A survey of the charges and the evidence seems to show that the condemnation of the Templars was an act of great injustice and that the suppression of the Order was certainly not warranted by the charges which were brought against it. That the privileges and immunities of the Order worked to the weakening of the state, the impairment of the king's power and authority, the injury of the Church, and the lessening of the authority of the bishops, must be clear to anyone. That both Pope and King breathed easier after the Order had ceased to exist is entirely probable, but that its crimes were such as to deserve the treatment it received certainly does not appear from any facts in our possession or brought out at the trial.

One question will at once arise in the minds of every Mason, "Did the Order survive its suppression and is there any direct connection between the ancient Templars and modern Templar Freemasonry?"

So far as we have any evidence this question must be answered in the negative. Legend states that De Molay appointed a successor and a line of Grand Masters is named connecting the ancient and modern Orders. De Molay had no right to appoint a successor. The election of Grand Master is carefully provided for in the rule of the Order and no provision is made for any other form of procedure under any circumstances. There is no evidence whatever for the authenticity of the list which is sometimes given.

Some of the Templars who survived joined other orders and some of them passed their remaining days in obscurity or imprisonment. There is no traceable connection between the ancient Knights of the Temple and any modern order. The most we can say is that it is possible that the traditions and even the secrets of the Order were cherished by its surviving members after the Order was dissolved. Men do not easily forget things which have been very dear to them, for which they have suffered, and for which they have seen their companions die. That there was any esoteric rule or belief among the Templars, we have no evidence. That there was a certain freedom of thought and breadth of view would be the inevitable result of that cosmopolitanism and contact with the outside world of which we have taken account. It may be that the survivors of the Order, hoping against hope that it might some day revive, may have communicated their hopes, their aspirations, their ritual, their views, and their secrets, if such there were, to their chosen friends and in this way the soul of the Order may have survived until it reappeared in other forms, and its ideas and ideals may have been influential some centuries later in the development of those movements which resulted in the transformation of Masonry from its old operative into its modern speculative form. But all this lies in the field of conjecture. As far as the sober historian can see the Order of the Temple ceased with the edict of May 6, 1312, which absolved the Order, and the tragedy of March 10, 1314, which ended the life of De Molay.

----o----

THE APRON SYMBOLISM

1. More ancient than the Golden Fleece

Whose story shines in classic lore:

Or Roman Eagle--which portrayed

Chivalric deeds in days of yore.

2. More honored than the Knightly Star,

Or Royal Garter, it must be;

A symbol you should fondly keep

From spot and stain forever free.

3. It may be that in coming years,

As time shall all your labors test:

That laurel leaves of Victory

Shall on your brow in honor rest.

4. Yea, from your breast may jewels hang

Fit any diadem to grace:

And sparkling gems of beauty rare

May on your person find a place.

5. Nay more, perchance with coming light,

Your feet may tread the path of fame:

Which in our Mystic order leads

To glory, and an honored name.

6. Yes, on your shoulders there may rest

The purple which we hold so dear:

That ensign which our progress marks

In high fraternal Circles here.

7. But never more can you receive

From mortal hand while here below:

An emblem which such honor brings

As this one--which I now bestow.

8. Until your spirit shall have passed

Beyond the pearly gates above:

May this the "Badge of Innocence"

Remind you of your vows of love.

9. 'Tis yours to wear throughout your life,

'Till death shall call your soul to God:

Then on your casket to be placed,

When you shall sleep beneath the sod.

10. Its spotless surface is a type

Of that which marks a noble mind:

The rectitude of heart and life,

Which in its teachings you should find.

11. And when at last your weary feet

Shall reach the goal awaiting all:

And from your tired nerveless grasp

The working tools of life shall fall.

12. May then the record of your life,

Reflect the pure and spotless white

Of this fair token which I place

Within your keeping here tonight.

13. And as your naked soul shall stand

Before the great white throne of light;

And judgment for the deeds of earth

Shall issue there--to bless or blight;

14. Then may you hear the Welcome Voice

That tells of endless joys begun,

As God shall own your faithfulness,

And greet you with the words, "Well Done."

--N. A. McAulay.

----o----

EVIDENCES OF SYMBOLSIM IN THE LAND OF THE INCAS

BY BRO. HIRAM BINGHAM, YALE UNIVERSITY

(Born in Honolulu in 1875, Brother Bingham holds the degree of B.A.from Yale and Ph.D. from Harvard. He was Preceptor in History and Politics at Princeton in 1905. Explored Bolivar's Route across Venezuela and Colombia in 1906-7. Professor at Yale since 1915, also Lecturer in Diplomatic History at Johns Hopkins University. He was a Delegate to the Panama-American Scientific Congress at Santiago de Chile in 1908. In

1909 he explored the Spanish Trade Route, Buenos Aires (Argentina) to Lima (Peru). He was Director of the Yale Peruvian Expedition of 1911. Discovered Vitcos, the last Inca capital and made the first ascent of Mt. Coropuna, 21,703 feet above sea-level. He was also Director of two other Yale Peruvian expeditions, in 1912 and 1914-15. He is the author of the following works: - "Journal of an Exploration across Venezuela and Colombia"; "Across South America"; "In the Wonderland of Peru"; "The Monroe Doctrine, An Obsolete Shibboleth.")

EVER since the publication of Prescott's charming classic, "The Conquest of Peru," that land has been surrounded by more of a romantic halo than any other in the southern continent. The marvelous civilization which the Incas had built up in their mountain fastnesses lacked one essential feature of great importance - the art of writing. There are no written records to give us accounts of what happened previous to the coming of the Spaniards, except such as were prepared by Spanish chroniclers and obtained by them from the mouths of native witnesses. There are no hieroglyphics carved on the stone monuments like those elaborate records that puzzle the Central American explorer.

The civilization of the Incas reached its highest point in architecture and works of engineering. The feats performed by the ancient workmen were of almost incredible magnitude. Apparently they thought nothing of moving for a distance of several miles huge blocks of stone weighing from ten to twenty tons.

Fortunately their architecture was of such a splendid type that extensive examples of it still remain to delight the eye and challenge the intellect. Among these are certain carved boulders which were places of worship, - ancient shrines that attracted pilgrims from far and near. It is generally supposed that these carved boulders antedate the Incas by many centuries.

Although in Inca architecture great attention was paid to right angles, horizontals and perpendiculars, the houses being nearly always rectangular and the more beautiful walls laid out with exquisite artistic appreciation of such principles, there exist in the ancient carvings on the boulders evidences that the megalithic folk - as the pre-Incas are sometimes called - had a high appreciation of the symbolic numbers three, five and seven, and of the significance of right angles, squares and steps.

The most interesting of all these ancient shrines is Nusta Isppana, near Vitcos, in the heart of the Vilcabamba country at the place where Manco, the last Inca, who was set up by Pizarro and rebelled against him, sought refuge. In the words of Prescott, "The royal fugitive took shelter in the remote fastnesses of the Andes."

In 1911 I had the good fortune to be able to lead a Yale-Peruvian Expedition into this region, which is indeed one of the most inaccessible in all the highland country of South America. While our tasks included studies in geology, biology and anthropology, and we were prepared to make reconnaissance maps of this virtually unexplored region, one of our chief objects was the location of Vitcos, the capital of the last Inca.

We were able to locate it because of the description of its principal shrine, the holiest place near Vitcos, which was described as follows by Father Calancha in an early Spanish chronicle. I give a free translation from the chronicle:-

"Close to Vitcos, in a village called Chuquipalpa, is a House of the Sun, and in it a white stone over a spring of water (now called Nusta Isppana) where the Devil appears as a visible manifestation and was worshipped by those idolaters. This was the principal mochadero of these forested mountains. (The word "mochadero" is the common name which the Indians apply to their places of worship.")

Now let us look at some of the features of this ancient shrine, the principal place of worship in this region. The photographs give a better idea of it than I can in words, but you will notice that on the north side of the rock its face has been cut awav. leaving in relief certain projections. Near the top are three arranged in a triangular position; beneath them is a row of seven - one toward the east being set off at a little distance from the other six, as though of more importance. Below these and leading down to what was formerly a pool of water, are two flights of stairs, of three and five steps. On the other side of the rock; that is, on the south side, is a series of carvings, the most conspicuous feature of which is a large square cut in the solid rock. It is surely highly significant that this ancient shrine which was undoubtedly the most sacred place for a

very large extent of country, should have given such prominence to a representation of the square and the mystic numbers three, five and seven.

An event occurred near here at the time of the Spanish Conquest which is also very interesting. It is related in full in the Royal Commentary, of the Inca Garcilasso de la Vega, who was Prescott's chief authority. Manco Inca was at war with the Spaniards from the year following their coming until 1546. Several Spanish refugees, whom one of the chroniclers calls "Fugitive Spanish rascals," having fled from the power of the Pizarros, were living with Manco Inca, in Vitcos.

The Inca to entertain them had prepared a bowling-green near his palace, which was a few hundred yards from this ancient shrine. One day when playing with some of the Spanish refugees, the Inca got into a quarrel with them in regard to the game. One of the Spaniards, who had often lost his temper in playing before, became so rude and insolent toward the Inca that the latter - who was apparently fairly good-tempered - could not stand it. The Incas were sedate an not excitable and could hardly understand the wild fury of the Spaniard over this game. The Inca pushed the Spaniard violently away, bidding him consider with whom he talked in such a rude manner. The refugee, not considering in his passion either his own safety or that of his companions, picked up one of the bowls and struck the Inca on the head so as to kill him.

The followers of the Inca, enraged at the death of their prince, at once attacked the Spaniards, who fled into a house and defended it with their swords until the Incas set fire to the thatched roof and forced the Spaniards to come out. They were then assaulted an killed by the soldiers of the Inca. What followed I shall endeavor to give as nearly as possible in the words of theInca Garcilasso:-

"When the followers of the Inca secured the dead bodies, out of pure madness they would have eaten them raw to show the wrath which they had against them, even though they were already dead. Nevertheless they determined that the bodies should be burned and that their ashes should be scattered downstream in order that there might not remain any trace nor vestige of them. But finally it was decided to cast them out into the fields in order that the birds of the air and beasts of the field might devour them. They

decided on this, for they were not able to think of any greater punishment for the bodies."

The enormity of the punishment and its highly revolting character were evidently selected by the Inca nobles as best fitting the enormity of the crime which had been committed in murdering their political and religious chief. To their minds the casting out of the bodies to be devoured by the vultures of the air and beasts of the field was evidently a more horrible penalty than that of having the bodies burned and the ashes scattered so that no remembrance of them might be left. It is surely extremely interesting to learn the details of the punishment which the Incas thought most nearly fitted the most serious crime of which they could conceive.

Another ancient pre-Inca shrine is located not far from the city of Abancay. It is called Concacha and seems to be particularly devoted to presenting the symbolism of steps which are arranged in threes and fives. Unfortunately all recollection of the importance of this shrine and its significance has been lost.

Finally let me call your attention to Machu Picchu and the most beautiful wall that exists in Peru, one of the most beautiful in the world. The photographs do not do it justice, but it is quite evident, I think, that here we have an ornamental wall constructed with the utmost care and art. The general design is that of a square and part of a circle. The blocks of which the wall was constructed were selected from the finest and purest white granite obtainable. Although it was made without steel or iron tools by people who understood only working stone with stone, such was their devotion to the principles of horizontals and right angles that we have this simple form of beauty exemplified to a remarkable degree. There is no cement or mortar used in this construction. The blocks were cleverly keyed together, their interior surfaces not being flat nor square, but irregular. One block fits into another so that the wall must stand or fall as a whole.

It seems evident to me that the ancient race, who left such remarkable monuments in the Andes, must have appreciated some of the essential principles of the Craft. This race still exists. And it is the belief of those of us who have spent most time in the Andes, that the future of the Andean Republics depends on the millions of Indians living there

today who are the descendants of the former builders. Unfortunately their present leaders, both civil and religious, have permitted them to become steeped in ignorance and immorality. Their tax gatherers are so interested in the revenue from alcohol (aguardiente) and cocaine (coco) that they willingly overlook the fearful evils which the unrestricted use of these two is working among the majority of their countrymen. With proper laws, suitable restrictions on the use of drugs and liquors, the blessings of education and morality, there is no reason why the great majority of the denizens of the Central Andes should not in time again enjoy some of the blessings of their glorious past. There is strength in the bone and sinew of this fallen race to enable it to be raised to that high level where it once worked.

----o----

THE PALACE

When I was King and a Mason - a master proven and skilled -

I cleared me ground for a Palace such as a King should build.

I decreed and cut down to my levels, presently, under the silt,

I came on the wreck of a Palace such as a King had built.

There was no worth in the fashion - there was no wit in the plan-

Hither and thither, aimless, the ruined footings ran-

Masonry, brute, mishandled, but carven on every stone:

"After me cometh a Builder. Tell him, I too have known."

Swift to my use in my trenches, where my well-planned groundworks grew

I tumbled his quoins and ashlars, and cut and reset them anew.

Lime I milled of his marbles; burned it, slacked it, and spread;

Taking and leaving at pleasure the gifts of the humble dead.

Yet I despised not nor gloried; yet as we wrenched them apart

I read in the razed foundations the heart of that builder's heart.

As though he had risen and pleaded, so did I understand

The form of the dream he had followed in the face of the thing he had planned.

When I was a King and a Mason - in the open noon of my pride,

They sent me a Word from the Darkness - They whispered and called me aside:

They said - "The end is forbidden." They said - "Thy use is fulfilled,

"And thy Palace shall stand as that other's - the spoil of a King who shall build."

I called my men from my trenches, my quarries, my wharves and my sheers.

All I had wrought I abandoned to the faith of the faithless years.

Only I cut on the timber - only I carved on the stone:

After me cometh a Builder. Tell him, I too have known!

- Rudyard Kipling.

----o----

THE RODS

BY BRO F. IDLERMAN, NEW YORK

IDEAS are expressed only by signs. When ideas he may do so only by symbols. Our a man would convey to his brother his language is but a succession of signs. Words are symbols, signs of an idea. But we as free and accepted Masons choose also to speak to one another by material symbols. These stand for certain truths we hold as necessary to Masonry and fundamental to true manhood. These rods, borne by the stewards, are of value only as they are signs of ideas. As Masons we seek the interpretation of these ideas and desire faithfully to inculcate them in the minds of all who shall hereafter accept our vows.

The first idea they symbolize is that of protection. The stewards, bearing these rods, meet the candidate at the door. He is thus assured that all his interests are to be safe-guarded. He may commit himself implicitly to the stewards, for the emblems of their offlce signify security and protection. This is among the highest comforts of man, to feel the safety vouchsafed by the confident strength of hiS brothers. It is surpassed only by the protection man realizes as he commits himself into the safe keeping of his Creator. David expressed the confidence in such a trust by the symbol of a rod, "When I walk through the valley of the shadow of death, I will fear no evil for thou art with me, Thy rod and Thy staff they comfort me."

There is corresponding obligation upon the part of the stewards. The implicit trust of a brother calls for a faithful discharge of your stewardship. The security you afford within the lodge must be widened by the daily conduct in society. Let it never be said of you as Emerson said of some of his generation: "What you are speaks so loud I cannot hear what you say."

The second symbol is progress. You are to meet the candidate, not as stationary guards but as those who shall mark the path of progress as you advance from knowledge to knowledge in Masonry. The advance you assist him in making is unhasting and unresting. You are ever urging him to further light and wisdom. The rods you bear represent the divinely appointed state of man. Truth comes slowly but eternally. Man can never attain to perfect knowledge here. He must always confess "Now I know in part." To indicate by word or conduct that full knowledge is ours, is to arrest the purpose of the Creator in us. To symbolize in unforgettable fashion the progress of the mind toward the light is to render a service of incalculable worth to any man.

The rods symbolize guidance. Neatly imbedded in the head of each rod is a star. From time immemorial the stars have been the guiding fingers for man. He has been guided by them across the trackless desert, through the tangled wilderness and over the snowbound waste of the long Polar nights. The deep sea has not been able to lose the sailor, for the friendly stars have led him unerringly to his port of entry. So the rods are set for the proper and true guidance in the truths of Masonry. But truth cannot exist apart from incarnation. A thousand blazing symbols of metal fashioned bring neither comfort nor light except they live in daily conduct. You who bear the emblem of guidance must of necessity incarnate the moral worth indicated by your high office.

The symbols can only have meaning as they find the translation of their meaning first in the quality of merit in the men who bear them. Your dignity, fidelity and uprightness make meaningful and winsome all the moral virtue of protection, progress and guidance. Other offices, within the lodge, may be invested with more honor but your constant and necessary duties make incumbent upon you a most solemn and serious performance of the work assigned you. As you invest your office with this three fold significance, will you lift it out of mere perfunctory routine into high and noble symbolism. Those who take their first steps in Masonry under your tutelage will catch a vision of the sublimer possibilities and conserve for succeeding generations, the value of our worthy order.

----o----

LEGATO

"He drew a circle that kept me out--

Heretic, rebel, a thing to flout.

But love and I had the wit to win;

We drew a circle that took him in."

"Aye! draw ye circlet of love,

To encompass forever

'An heretic, rebel, a thing to flout';

Draw it 'round the wide cold earth--

Religion, races, clans include--

None of earth's creatures, leave standing without."

"Say to warrior, 'pause awhile !'

Benighted soul, 'here is light!'

To ignorance, say, stupidity, fear,

'Come ye, from your narrow house--

Come and ye be made whole again--

Come, learn of THAT, to love and revere.' "

----o----

EPILOGUE

"Incarcerate mind and thought?

Come sentinels, e'en as the breath of birth;

Seems ever, some must be always without--

It is then, alas ! the WAY OF EARTH."

--Dr. M. E. Walton.

Huron, S. D., January 19, 1916.

----o----

THE GREAT PRAYER

The original of this composition is in the G.A.R. Hall Museum at the State House, Topeka, Kan. It was captured during the Civil War, at Charleston, S.C., by a brother of Mrs. S. B. Helmas of Kendallville, Ind. The poem is printed on heavy satin.

THE LORD'S PRAYER

Thou to the mercy seat our souls doth gather,

To do our duty unto thee - Our Father,

To whom all praise, all honor should be given;

For Thou art the great God,- who art in Heaven,

Thou by Thy wisdom rul'st the world's whole frame;

Forever, therefore, - Hallowed be Thy name.

Let nevermore delays divide us from

Thy glorious grace but let - Thy kingdom gome.

Let Thy commands opposed be by none,

But Thy good pleasure and - Thy will be done.

And let promptness to obey, be even

The very same - in earth as 'tis in Heaven;

Then for our souls, O Lord, we also pray,

Thou wouldst be pleased to - give us this day

The food of life, wherewith our souls are fed,

Sufficient raiment, and - our daily bread,

With every needful thing do Thou relieve us,

And of Thy mercy pity - and forgive us

All our misdeeds, for Him whom Thou didst please

To make an offering for - our trespasses,

And forasmuch, O Lord, as we believe

That Thou wilt pardon us - as we forgive,

Let that love teach, wherewith Thou dost aquaint us

To pardon all - those who trespass against us;

And though, sometimes, Thou find'st we have forgot

This love for Thee, yet help - and lead us not

Through soul or body's want, to desperation;

Nor let earth's gain drive us - into temptation;

Let not the soul of any true believer

Fall in the time of trial - but deliver,

Yea, save them from the malice of the devil,

And, in both life and death, keep - us from evil;

This pray we, Lord, for that of Thee, from whom

This may be had - for Thine is the Kingdom,

This world is of Thy work, its wondrous story,

To Thee belongs - the power and the glory;

And all Thy wondrous work have ended never,

But will remain forever, and - forever.

Thus we poor creatures would confess again,

And thus would say eternally - Amen.

----o----

THE ETERNAL SACRIFICE

Wherever through the ages rise

The altars of self-sacrifice,

Where Love its arms has opened wide,

And man for man has calmly died,

I see the same white wings outspread

That hovered o'er the Master's head.

- J.C. Wittier.

----o----

SYMBOLISM OF THE APRON

This fair and stainless thing I take

To be my badge for virtue's sake;

Its ample strings that gird me round

My constant Cable-tow are found;

And as securely they are tied

So may true faith with me abide;

And as I face the sunny south

I pledge to God my Mason's truth,

That while on earth I do remain

My apron shall not have a stain.

This fair and stainless thing I raise

In memory of Apprentice days,

When on the checkered pavement wide,

With gauge and gavel well supplied,

I keep my garments free from soil,

Though laboring in a menial toil;

And as I face the golden west,

I call my Maker to attest

That while on earth I do remain

My apron shall not have a stain.

This fair and stainless thing I lower;

Its 'Prentice aid I need no more,

For laws and principles are given

The fellow-craft direct from Heaven, -

To help the needy, keep a trust,

Observe the precepts of the just;

And as I face the darkened north

I send this solemn promise forth,

That while on earth I do remain

My apron shall not have a stain.

This fair and stainless thing I fold,

A Master Mason now behold,

A welcome guest in every land,

With princes and with kings to stand;

Close tyled within my heart of hearts

I keep all secret arts and parts,

And try to walk the heavenly road

In daily intercourse with God;

As I fate the mystic east

I vow by Him I love the best,

That while on earth I do remain

My apron shall not have a stain.

This fair and stainless thing I doff: -

But though I take my apron off,

And lay the stainless badge aside,

Its teachings ever shall abide,

For God has given light divine

That we may walk opposed to sin;

And sympathy and brotherly love

Are emanations from above;

And life itself is only given

To square and shape our souls for Heaven,

The glorious temple in the sky,

The grand celestial lodge on high.

- Rob Morris.

----o----

THE GREAT LANDMARK

It is an unchangeable ancient Landmark of the Fraternity that there is but one Masonic dogma. We construct a universal religious philosophy thereupon, as a part of which we teach belief in immortality, and endeavor to inculcate other tenets of our profession; but our sole dogma is the Landmark of Belief in a Supreme Being - omnipresent, omniscient, omnipotent, the creating and superintending Power of all things. No man may be a Freemason unless he is a believer in monotheism. No neophyte ever has been or ever shall be permitted vision of our mysteries or reception of our obligations until he has openly, unequivocally, and solemnly asserted this belief. Beyond that we inquire and require nothing of sectarianism or religious belief.
- Melvin M. Johnson.

----o----

CORRESPONDENCE CIRCLE BULLETIN - No. 3

Edited by Bro. Robert I. Clegg, Caxton Building, Cleveland, Ohio

OPERATIVE MASONRY - EARLY DAYS IN THE MASONIC ERA

By R.I. Clegg

WE Masons deem Masonry as being peculiarly religious, some Masons indeed being quoted to the effect that in their judgment Masonry is a religion. Who of us but at some time has heard of a brother in his enthusiasm saying "Masonry is a good enough religion for me"? But Masonry itself makes no such claim. At best it stands as the handmaid of religion, in all lands and among all faiths earnestly supporting and serving those accepted convictions of morality in which all good men agree.

As was shown in the paper prepared for the November issue of the Bulletin of the National Masonic Research Society there was a time when in the church and outside these sacred precincts the craftsmen of old gave freely of their money, their numbers, and in fact of all their opportunities to advance the cause of the prevailing religion. It is only fair to suppose that in all other matters these workmen were equally advanced and aggressive. Some of these angles of their organizations and of their methods will be taken up in the present paper.

Perhaps a word or two of special explanation is necessary at this stage. I am dealing with a period when many bodies of workmen copied each other's practices. For one reason of this similarity there was the common source of authority from whence they derived their characters. The Government gave them liberty to proceed for similar objects and in the attainment of these purposes they would no doubt find it very desirable in meeting all the requirements of the law to follow in each other's footsteps. Thus the associations of carpenters, of ironworkers, of goldsmiths, of tanners, as well as of Masons and the other societies, had like officers and laws. Such little differences as crept in were occasioned by the inevitable problems incident to each trade and profession and the successive adjustments of them that periodically called for attention and settlement.

The general construction of these bodies and their operation was known as the gild system. Common to all the recognized trades approved by the Government we can examine it as the exemplar of our own fraternity though Masonry was but one branch of it. I am also of opinion that Masonry has an earlier origin though at this moment I shall not venture into this far distant field of investigation and controversy.

The various crafts were often termed "the mysteries." Subject to the same city and national government it frequently happened that the laws enacted for their control shed much light upon the purposes of the societies and the manner in which they were regarded by the citizens at large.

An old ordinance of the city of London provided suitable punishment for those who were "rebellious, contradictory, or fractious" against the Masters of the Mysteries "that so such persons may not duly perform their duties." The preliminary part of the same enactment throws light upon the purpose of these early craft organizations.

"Item, it is ordained that all the mysteries of the city of London shall be lawfully regulated and governed, each according to its nature in due manner, that so no knavery, false workmanship, or deceit, shall be found in any manner in the said mysteries; for the honor of the good folks of the said mysteries, and for the common profit of the people. And in each mystery there shall be chosen and sworn four or six, or more or less, according as the mystery shall need; which persons, so chosen and sworn, shall have full power from the Mayor well and lawfully to do and to perform the same."

Then follow a series of fines and terms of imprisonment for such as "shall thereof be attained" of interfering with the carrying out of the above plan of craft administration.

Why would the city take so direct an interest in the control of the crafts, you may ask. If so careful a supervision and recognition of the situation is taken then is it not likely that the very same fount of authority would have something to say as to the manner in which the members as well as their officers may be selected?

You may also rightfully infer that the city then held something of the same relationship to the several crafts as is now occupied by the Grand Lodges. Such would appear to have been the case in very large measure. Consider if you please the following

ordinance which accompanies the one just quoted in reference to the obedience and respect due to the Masters of mysteries:

"Also, because as well in times past, out of memory, as also in modern times, the city aforesaid is wont to be defended and governed by the aid and counsels as well as of the reputable men of the trades-merchant as of the other trades-handicraft; and from of old it hath been the usage, that no strange person, native or alien, as to whose conversation and condition there is no certain knowledge, shall be admitted to the freedom of city, unless first, the merchants or traders of the city following the trade which the person so to be admitted intends to adopt, shall be lawfully convoked, that so, by such his fellow citizens, so convoked, the Mayor and Aldermen aforesaid, being certified as to the condition and trustworthiness of the persons so to be admitted, may know whether such persons ought to be admitted or rejected; the whole community demands, that the form aforesaid, so far as concerns the more important trades and handicrafts, shall in future be inviolably observed, that so no person in future may against the provision aforesaid be admitted to the freedom of the city."

What Mason worth the name but will say with all his heart that it were well for us now that in selecting material for membership the choice should always be made in a manner to insure the obtaining of those persons upon whom the community may well rely for counsel, for defense, or for government.

Here and there in traversing the directions found in these early ordinances of the gilds we find a glimmer at least by which light has been borrowed for the thoughtful Masons of the present day in making their explanations of various oldtime customs. Who, for instance, has not wondered at that secret that could not be given in the absence of one of the three possessors?

Years ago in a foreign land I went as a boy with my grandfather to the meeting of a trade organization of which he was treasurer. The official chest of the society caught my eye. It contained books and papers as well as other valuables of which I knew little or nothing. These did not particularly interest me. What did attract my especial attention was the fact that the box was secured by three locks. Why three when one was ample for such security as appeared necessary? But it was explained to me that the three keys

were in the possession of each of three responsible officers of the organization and that the box could not then be opened unless these three officers with their respective keys were present.

Such a custom is very old. In the reign of Edward II of England, 1307-1327, there was passed an ordinance by the City Fathers of London that "Also, it was demanded that the common seal should remain in future in a certain chest under six locks; of which locks three Alderman should have three keys, and certain reputable men of the Commonalty the three other keys."

That a candidate for Freemasonry shall himself be a free agent is well known and is most desirable. We go further and require him to be freeborn. This does not appear to be a universal demand made of the initiate as in England, for example, the requirement is that he be a "freeman." There is an obvious distinction between the two and our practice in this country substantially exacts that both conditions shall exist.

Here, again, the matter is of very old usage. "For avoiding disgrace and scandal unto the city of London" it was ordained in 1389 "that from henceforth no foreigner shall be enrolled as an apprentice, or be received unto the freedom of the said city by way of apprenticeship, unless he shall first make oath that he is a freeman and not a bondman. And whoever shall hereafter be received unto the freedom of the said city, by purchase or in any other way than by apprenticeship, shall make the same oath, and shall also find six reputable citizens of the said city, who shall give security for him, as such from of old hath been wont to be done.

"And if it shall so happen that any such bondman is admitted unto the freedom of the said city upon a false suggestion, the Chamberlain being ignorant thereof, immediately after it shall have become notorious unto the Mayor and Alderman that such person is a bondman, he shall lose the freedom of the city and shall pay a fine for such his deceit at the discretion of the Mayor and Alderman, saving always such liberty as pertains unto the soil of the said franchise.

"Also, if it shall happen in future, and may it not so chance, that such bondman, a person, that is to say, at the time of whose birth his father was a bondman, is elected to judicial rank in the said city, that of Alderman, for example, Sheriff, or Mayor; unless before receiving such promotion, he shall notify unto the Mayor and Alderman such his servile condition, he shall pay unto the Chamberlain one hundred pounds, to the use of the city, and nevertheless shall lose the freedom, as already stated."

Riley in his edition of the "Liber Albus," the "White Book" of the city of London, further points out some qualifications of the Aldermen of the gild epoch which have an interest in our present study. Says he, "High honor was paid to the Aldermen in ancient times. Indeed, no person was accepted as Alderman unless he was free from deformity in body, wise and discreet in mind, rich, honest, trustworthy, free, and on no account of low or servile condition; lest perchance the disgrace or opprobrium that might be reflected upon him by reason of his birth, might have the additional effect of casting a slur upon the other Alderman and the whole city as well. And hence it is that from of old no one was made apprentice, or at all events admitted to the freedom of the said city, unless he was known to be of free condition."

Contained in the Liber Albus is the oath of the Masters and Wardens of the mysteries. This I transcribe. It will be noticed that there is left a blank for the filling in of the name of the organization to which the testifying officials are accredited.

"You shall swear, that well and lawfully you shall overlook the art or mystery of . . . of which you are Masters, or Wardens, for the year elected. And the good rules and ordinances of the same mystery, approved here by the Court, you shall keep and cause to be kept. And all the defaults that you shall find therein, done contrary thereto, you shall present unto the Chamberlain of the city, from time to time, sparing no one for favor, and aggrieving no one for hate. Extortion or wrong unto no one, by color of your office, you shall do; nor unto anything that shall be against the estate and peace of the King, or of the city, you shall consent. But for the time that you shall be in office, in all things pertaining unto the said mystery, according to the good laws and franchises of the said city, well and lawfully you shall behave yourself. So God you help, and the Saints."

These citations from the legal enactments of the time do not convey all that could and should be said of the middle ages. That is the era from whence we Masons have drawn so freely of inspiration, of ceremonial, and even of phraseology. Romantic were the industrial activities. From the candlestick upon the altar to the pinnacle of the lofty spire reaching high toward heaven, in the buildings of that day and especially the structures housing the worshippers of God, everything was done in the devotion of a simple straightforward truth of workmanship, a practical genius for constructional invention, the practice of a craft direct, faithful and self-respecting.

Says Batchelder: "It was once the glory of art to be of service. It is difficult for us to fully realize the spirit of an age when art was actually practiced by a great mass of people; when carvers in stone and wood, workers in iron, textile weavers, potters, goldsmiths, found daily opportunity and incentive to bring invention to bear upon their problems, to apply creative thought to the work of their hands. It was a time when builders were architects; when workmen were designers; when contracts called for nothing more than sound materials and honest workmanship, - the art was thrown in as a matter of course."

And he further gives us an illuminating insight of the conditions by which these workmen were trained. "The training received by the mediaeval craftsman was peculiar to the gild system of the time. Many of the masters whose names are familiar to us now in our study of the history of art were duly apprenticed to a craft as soon as they could read, write, and count. Often at an age of ten years they went to the home of the master workman, with whom their apprenticeship was to be served, where as was the custom of the time, they lived. The years of apprenticeship were years of hard work, often of drudgery; but in the great variety of commissions undertaken by the shops of the time an opportunity was presented to lend a hand at many interesting tasks. There seems to have been a spirit of cooperation among the various shops and workmen that the keen relentless competition of modern times does not permit.

"After serving his apprenticeship a lad became a companion or journeyman worker, and finally tried for his degree, if it may be so termed, by submitting to an examination for the title of master workman. In this examination he was called upon not only to produce his masterpiece, but to fashion such tools of his craft as were necessary for its completion. The standards of the gilds were so high that to become a master meant the production of a piece of work satisfactory to the judges artistically as well as

technically. This completed the education of a craftsman of the time, producing a workman who was encouraged at every step of his training to combine beauty with utility, technical skill with honest workmanship."

Further on in speaking of the versatility of the old craftsmen, he proceeds: "When they in turn became master workmen, we know not whether to call them goldsmiths or bronze workers, carvers or sculptors, painters or architects, for their training was such that they could turn their hands to any of these with distinction. Orcagna could build a church, cut the stone, lay the mosaics, paint the frescoes, or carve the crucifix, and we know not where most to admire him. While Ghilerti was engaged in the production of the bronze doors for the Florentine baptistry, his journeymen were seldom so early at the foundry but that they found him there in his cap and apron. Brunelleschi watched the building of the cathedral from his bench long before he dreamed that it would be his part to crown it with its great dome; and when he and Donatello went to Ptome to study the antique, they replenished their empty purses by following their craft. What manner of architects were these who went to the quarries and picked out their own stones, who superintended the construction, directed the erection of scaffolds, who could teach others how to lay the mosaics or carve the ornament; and during leisure intervals wrote sonnets, built bridges, planned forts, and invented weapons of defense? When a master received a commission to build a church, a municipal palace, a fountain, or what not, he took with him his own journeymen and apprentices; and when the commission was an important one, he gathered about him to cooperate, in a spirit that knew little of rivalry or jealousy, the best master workers of his day."

From this excellent description of the craft in the gild days much may be conjectured of the progress by which Masonry has become what it is today. To some of these angles of discussion I shall later return. That in the Craft there grew up a method of perpetuating the instruction slowly gained by the masters is only to be expected. These secrets of the trade would only be confided to the safe depositories of faithful breasts.

Geometry and symbolism would be as they are now employed by expert designers for practically laying out their work. To me the mosaic pavement always suggests the cross-sectioned paper of the engineer. To me every symbol is an aid to the memory. All there is of Masonry breathes the craft soul of cooperative labor, the means and the machinery to impress upon the receptive mind lessons of moral and physical importance.

We cannot in one such paper as the foregoing connect the middle ages with the transition period marked off for us by the Grand Lodge era ushered in by the celebrated union of 1717.

Neither can we say much if anything now of that far earlier period of these geometrical builders of the Egyptian temples and pyramids, or of the Roman Collegia with its trades union methods, or of the mysteries of Greece and other lands. All have a bearing of much consequence upon our own fraternity.

Freemasonry has inherited by a long line of descent a philosophy and a nomenclature, a ceremonial system, the outgrowth of innumerable heads of the wisest, and of hearts most devoted. Love and wisdom has been showered upon it in abundance. Years of many centuries have dignified it. A hale and useful age for it claims unbounded respect. Service is its purpose, betterment its aim.

Even as the craftsmen of the past loved their craft, and through its medium turned rawest materials into forms of imperishable beauty, so were they cautious in their materials of membership, selecting them wisely and in their choice and government practicing such methods as were approved by civic and national authorities. Yea, so are we compelled by our profession to be equally discreet and skilful. By the correct selection and perfection of every element in the structure do we build aright the edifice Masonic.

NOTES FOR FURTHER RESEARCH UPON OPERATIVE MASONRY

The "Liber Albus" is a compilation from the archives of the city of London. Its references are of date prior to the year 1419. A translation from its original text in Latin and Anglo-Norman was made by Henry T. Riley and published by Richard Griffin and Co. in 1861. Occasionally found in public libraries but is now out of print and only to be purchased through those tireless bibliophiles, the book-hunters of Masonry. My dear

friend, the late Scott Bonham, once urged his readers to buy the "Liber Albus" but at that time he was not aware that it was out of usual trade circles and only to be reached through old-book dealers.

My references to Batchelder are to his delightful treatise on "Design in Theory and Practice," published by the Macmillan Co. of New York, London, and Toronto. I quote the 1910 edition.

A most charming book on the gilds is that of the "Gilds and Companies of London" by George Unwin, and published by Methuen and Co., 36 Essex street, W.C., London. From this work I have not borrowed but my essay would have been much improved if I had had occasion to freely quote from Mr. Unwin. His work lends itself more aptly to another paper I have in mind. At present I need only call attention to several points of importance. First there is an excellent bibliographical list from which many references can be drawn to what material may be obtainable in your local libraries or for purchase from the book dealers. In the preface is an outline that may profitably be followed in the study of the gild system not only in Great Britain but on the continent. My Unwin has among his several chapters one dealing with a class of gilds that were neither merchant nor handicraft. Of such was the English Gild of Knights. There was also in France the organization for the preservation of peace, La Commune de la Paix. In purpose and in practice this association strongly resembled the body that provides the legend for the grade of Patriarch Noachite.

I have not quoted from the "Hole Craft and Fellowship of Masons." This book published in 1894 is, I understand, practically off the market. My own copy was secured through the author, Bro. Edward Conder, Jr. In London the book was published by Swan, Sonnenschein and Company, and in New York by Macmillan and Co. In the introduction Bro. Conder says: "The Worshipful Company of Masons of the City of London enjoys, beside the interest attached to it on account of its antiquity and continuity, the peculiar distinction, above all other gilds, of being one of the principal connecting links in that chain of evidence which proves that the modern social cult, known as the Society of Free and Accepted Masons, is lineally descended from the old Fraternity of Masons which flourished in the early days of monastic architecture, now known by the inappropriate title of Gothic. The history of this Company will I think conclusively prove that the traditions and moral teachings of the old Fellowship which undoubtedly existed in Britain in the 12th and 13th centuries, were preserved by the

Masons Company of London, after the downfall of the Church, in 1530, until the middle of the 17th century - at which period non-operative masons and others carried on the old Society with considerable energy, their participation culminating, in 1717, in the establishment of a Grand Lodge, and the subsequent rapid formation of Lodges in all parts of the country." Maybe I shall later return to an examination of the evidence by which Bro. Conder proposes to prove his point. It was with such a thought in mind that I purposely refrained from using on this occasion his temptingly quotable volume.

"The Cathedral Builders" by Leader Scott is also not a readily obtainable book. For my own choice I can get along very well with a substitute, "The Comacines, Their Predecessors and Their Successors." Written by Bro. W. Ravenscroft in most readable style - its brevity is the only fault I can see in it. The publisher is Elliot Stock, 62 Paternoster Row, E.C., London. Bro. Ravenscroft shows the symbols of the Comacines have a pertinent interest to Freemasons, as in the case of the lion, the knot of Solomon, the cable tow, etc.

In Mackey's Encyclopedia, published by the Masonic History Co. of New York, look up the following references: Mysteries, Ancient; Osiris, Mysteries of; Egyptian Mysteries; Cabiric Mysteries; Orphic Mysteries; Cavern; Essenes; Comacines; Druses; Druidical Mysteries; Culdees; Chaldeans; Roman Colleges of Artificers; Gilds; Cologne, Charter of; Crusades; Oath of the Gild; Stone Masons of the Middle Ages; Strict Observance; Hund, Baron von; etc.

The Ars Coronatorum or transactions of the Quatuor Coronati Lodge of London have scattered through their scholarly pages much of the keenest degree of interest in this line of investigation. A complete index is very desirable. The series of volumes is also very rare. Stray copies and partial sets are occasionally to be obtained. My reference to the practical use of the mosaic pavement in laying out a building is borne out by a paper in the "Ars" by Sir Caspar Purden Clarke whose experience in the Orient enabled him to see this method actually employed by the Eastern workmen.

My brother engineers may be also interested in the fact that in an interview with the famous builders of bridges, Gustave Lindenthal, he explained the probable method by which the early builders managed to design safe constructions for their remarkably

daring edifices, aqueducts and so forth. At that time the structural analysis by mathematical means was of course not so developed as at the present day. A method whereby weights suspended by cords; a sort of inverted balance, probably gave the early builders practical foothold for finding the direction and amount of the forces to be withstood by their structures. Such methods and the general system of proportions for buildings in common use were doubtless transmitted secretly to pupils and sworn associates. Here would be another means for the mutual protection and also for profitable prominence to clients of the craftsmen.

My few suggestions above are by no means intended to exhaust all the sources of information on this subject. There are many others and I do not pretend to have enumerated what some of my brethren will consider obvious and of consequence. But as I shall come back to this topic, and as I hope to deal then with matters mentioned in certain of the foregoing references I take the opportunity of calling attention to them now.

----o----

SMALL LIBRARIES TRAVELING FOR SPECIAL RESEARCHES

As your "Correspondence Circle Bulletin No. 1" seems to invite suggestions as to how Research Society and others may help along the home study, permit me to make this suggestion:

Let there be made up a goodly number of small traveling libraries for different lodges that are willing to pay transportation charges - possibly a small rental as well - composed of books papers and pamphlets bearing upon subjects that individuals care to study about. For instance: I want to study: Early History of Masonry The Unknown Years of the Life of Christ, Masonic Order and The Bible.

Let the great Masonic Library make me up a small traveling library containing matter pertaining to any one or all of these subjects and I will read my fill and write papers that may be read by other brethren, if they desire. Very truly, L.F. Knowles.

Go after the nearest Masonic library, large or small. Put that proposition right up to them. Maybe there is no Masonic library of considerable size in your State but I shall refuse to believe anything of the sort until I am positively shown otherwise. The State that includes within its borders at least one such Mason as Trevanion W. Hugo of Duluth is not likely in any particular to lag in the procession.

But if for any reason there is difficulty in getting the particular books you need, then appeal beyond the confines of your State. The late Scott Bonham, president of the Masonic Library Association at Cincinnati, Ohio, always held that his books were made for use and not to be mere shelf warmers. He delighted to send them to knowledge-seeking Masons. Never did he restrict them to the Masons of his own State. The Grand Lodge of Iowa has also under the skilful guidance of Grand Secretary Parvin at Cedar Rapids, evolved a system of library distribution active throughout the State. While I have no authority to say what the authorities would do in the event of an inquiry coming to them from beyond their jurisdiction I am confident that it would get very cordial consideration and if it were at all possible with due regard to all interests involved I am sure you would be well satisfied with the action accorded you.

Your suggestion reminds me somewhat of the one submitted by Bro. Keplinger of Illinois. He pointed out the desirability of an up-to-the-present study of the Pyramids in their connection with Freemasonry. Both he and you have already done quite a little study along lines of unquestioned importance to your brother Masons. Can I not induce you to put into written form the results of your researches? I do not ask you to attempt to put on record all that you have discovered, a part of the story at a time is all that I would venture to suggest your preparation. Then read it to your respective lodges or to your local study clubs. Then after you have amended it following the discussion it receives, please forward each paper to us.

STUDY CLUBS AND LODGE ORGANIZATION

Have noticed in the September issue of THE BUILDER an open letter to the members by Brother Robert I. Clegg, which I have been much interested in as we have a little "get-together" meeting from time to time, and it doesn't seem that we are working on any particular lines whereby we receive any palpable benefits.

It might be best to describe in detail what our meetings are for. As we live several miles from any organized Lodge of Freemasons, we find it difficult to attend Lodge with any regularity at all; and we have been meeting and trying to get together in a way that might develop into the organization of a Lodge at this place. But we find that it is a hard matter to keep all the brethren interested at the same time.

Now your letter seems to me to open up a way whereby we might develop more interest and at the same time enable us to improve ourselves in Masonry, so if we did in time organize a Lodge, we would be better prepared to perform our Masonic duties.

We will appreciate any suggestions that you might make, and if you think that an organization such as suggested in Brother Clegg's letter would be what we need, I will take steps immediately to see that all those Masons in this vicinity who are not members of the N.M.R.S. become members, as I am sure I would have no trouble in doing so, as they are all as anxious for some common ground to found an organization upon as I am.

Trusting that you can help us in this matter and with best wishes for the success of the whole movement, I am, cordially and fraternally yours. E.F. Wade. Waune. Oreo.

At the moment I do not possess any means at hand of determining the local population available to support a Masonic lodge in your immediate neighborhood. Obviously the best way to keep up the Masonic interest in your locality would be by the organization of a lodge and if this is at all feasible I would urge that you communicate with your Grand Secretary to that effect in order that you may start off in the right way. If,

however, for any reason you are unable to do this, then you cannot do better than to hold the present get-together meetings until such time as the other plan may be carried into effect.

Of course you will need to be all the more cautious about every one of you being Master Masons of officially approved lodges. In the absence of any lodge there is not the ready means of knowing through membership there of the standing of all your acquaintances.

Having these preliminaries constantly in mind and with the list of any local members of the National Masonic Research Society, assemble your brethren. Agree upon a few necessary officers. The Secretary is the most important. Select one having plenty of patience, unstinted charity, enlarged energy, constant of courtesy, systematic of habits, punctual and ardent. Granted these and you have a treasure. If you can also have a President possessing a love for the knowledge of Masonry and an ability to draw forth the best that is in his membership and from all other sources, and to do these things with tact and success, you are again blessed. If moreover you have a group of brethren capable and willing to support your officers you have all the elements for proficiency and progress.

But the more I think of your isolation, the more I deem it best that you should have the benefit at the earliest moment of the advice of your Grand Lodge officers as I have already mentioned. They will very probably offer advice whereby you can the better keep in touch with the Masonic work of your jurisdiction and this is indeed very important. This Bulletin of ours will monthly contain papers of instructive quality that may be read at your meetings and I shall be highly pleased to give you any additional information that may be conducive to the improvement of your gatherings.

SYSTEMATIC STUDY OF THE DEGREES

I have realized even since I have been received into this Fraternity the necessity of some uniform plan to study the history and symbolism of Freemasonry. I mean some

plan that is not complicated and not too deep for the ordinary Mason who has never been so fortunate as to receive a good education. I am anxious to organize a study club in our little town. It would be hard to get a number interested, but I believe I can do it.

I would like some plan that will start right in on the first degree which will teach its history and the origin of the symbolic meanings. Then advance to the second degree in the same way, and to the Master Mason, etc. I don't mean to run through them briefly, but to go into them in detail.

I believe we could spend all this fall and winter on the first degree, as we would only be able to meet twice each month. I have read the "Builders," and I think it is great, but it might be a little hard for the man to understand who has never done much reading.

I have been much interested in the study of Freemasonry for some time and have been an active worker, and I am willing to join this organization which proposes some plan to educate our members more and more in the teachings of the Order by a systematic study of its history, its tradition, its symbolism, and its meaning.

We, who have been active workers, know the only way to acquire knowledge is to study, and it is surprising, as well as disappointing, the great number of members in our fraternity who have practically no knowledge as to its history and its teaching. So I believe the only way to make this Fraternity become stronger is to encourage more study by the individual member. No, I don't mean it to be the only way, but I mean it will be a great and important step to make it stronger.

So if you can give me a start to organize a study club by giving me some textbook which will deal on the First Degree, or any other suggestion in which you might offer something good, I will make a hard effort to get several members of my Lodge - Novinger Lodge 583 in Missouri - interested in this work.

Trusting I may hear favorably from you, and with best regards, I remain, yours fraternally, C. H. Charlton, P. M., Novinger Lodge 583, Novinger, Mo.

No letter that has so far come to me has more clearly emphasized the necessity for the work undertaken by the National Masonic Research Society than yours. You correctly point out that textbooks are needed. But outside the indispensable Encyclopedia of Mackey what have we? Certain reprints already published by our Society are excellent but they are not exhaustive of the whole subject of Masonry and they do not pretend to be. As we proceed in the work of the Society we shall, every one of us, contribute from all sources information of the exact kind you desire. This task will take time. If you will read critically the little outline I have given for a Masonic course of study in the October Bulletin you will note the range to be covered by a comprehensive textbook.

I have planned a series of papers on Masonry which were announced in the last issue. These have been thought out for the very purpose mentioned by you. They will not in all probability take the degrees in succession because there is some difficulty for me to deal intimately with each degree in print. One must be truly circumspect in committing to the printed page what he knows of the degrees. Perhaps you will do me the favor of advising with me in this regard. How far do you expect me to go? Please let me have the benefit of your reflections on this very important angle of the situation.

Much can be presented to the brethren in this Bulletin. We can discuss the Monitor freely. Sundry significant facts hinging upon the ritual may also be set forth. But the application of many of these particulars must be remade by the brethren themselves. What they already know will shed light upon the additional information, an illumination unknown to the profane. Each of you readers of mine will see how limited I must be in what is here said at any time of the details of the three degrees mentioned by my good brother Charlton.

He is emphatically right. Masonry is the more to a Mason the more he has of it. Masonry grows the stronger upon a Mason the deeper it is planted within him. We are Masons, first and last, because of what is in us. Enlightened knowledge, enlarged humanity, the soul in contact with agencies for good, these are the common aspirations of the brotherhood. Together, brethren!

PLANNING A PRIMER FOR MASONS

For the coming Masonic year it has been talked of in our Blue Lodge to introduce a series of lectures, perhaps as many as a dozen, which will be in the nature of a Masonic education. Feel that subjects should be so chosen and arranged that in a measure one will follow another in logical sequence, the whole being beneficial in many different ways. It is planned to have each about ten thousand words, MSS. of which will be submitted to a committee before delivery, and the whole twelve at the end of the year to be made up in book form, to be presented to each Master Mason as he is raised, thereby furnishing him with a textbook as it were for his future guidance or at least form a primer for his Masonic education. Sincerely and fraternally yours, L.G. Good S.W. Joppa Lodge 362, F. & A.M., Shreveport, La.

My congratulations! You have indeed undertaken a splendid task. That you will perform it admirably and thoroughly is my hearty desire. If there is at any time and in any way an opportunity for me to contribute to so commendable an enterprise I and our Society will be delighted to do anything at our command.

Just how do you propose to go about this project? I am taking it for granted that you will divide the work. To put the burden of this exploit upon only a few or of one or two of the brethren is not easily thinkable, the labor involved is too great.

Maybe you will organize a number of studious Masons who will occasionally assemble to discuss the progress they have made in the preparation of the papers. Such a study club would indeed be a wonderful power for Masonic research.

Some five years ago a Master of my acquaintance decided that once a month at least he would devote an hour at a meeting where a paper should be read. I contributed one of the early papers, the subject being "William Morgan." Since that time the custom has

prevailed. Would that all these lectures had been preserved as is the intention of our Shreveport brothers to collect twelve.

That the brethren will hear when they will not read is clear. Bro. Good's plan contemplates both methods. It is an ambitious undertaking, highly creditable and farsighted.

THE LODGE AS A STUDY CLUB

A considerable number of the Masons in Yonkers are heartily in favor of the furthering of Masonic research and study. There is, however, no room in Yonkers for a study club, as Jonkheer Lodge devotes a very considerable portion of the time of its meetings to Masonic history and study.

I believe that better results might be obtained by using the existing Lodges, rather than by starting new organizations in the form of study clubs, and believe that by-laws such as Jonkheer has, would help the matter along in the various lodges. The by-laws read as follows:-

Section 4 - The Master shall cause a portion of the Landmarks, constitution, statutes, and by-laws to be read in the Lodge at the first stated communication after his installation, and at such other times as he shall deem proper.

Section 24 - At least one evening in each Masonic year shall be set apart by the Master for the consideration of matters pertaining to the history, archaeology and antiquities of Freemasonry.

Yours fraternally, D. D. Berolzheimer, 17 Battery Place, New York, N. Y.

It is most gratifying to find lodges so progressive as to have not only provided in their bylaws for definite times and seasons for the study of Freemasonry, its history, its archaeology, and its antiquities, but carry them out to an extent that members can see no necessity for anything additional. Would that all lodges were equally well provided with bylaws requiring the exertion of energy along educational lines.

Pressure of business in most lodges prevents any literary leanings of the kind becoming prevalent. Primarily, the purpose of the study club is to do what the lodge cannot find opportunity to supply. Several lodges may furnish sufficient material in membership to keep one study club a lively point of contact in any community.

If a lodge is in a sparsely settled region and the work of initiation is not weighty there may be many evenings when at the regular sessions study club associations could be happily incorporated under the direction of the Master. Our larger cities do not permit these variations in the proceedings. Work is too voluminous. Some other plan is required in such cases.

A study club to make effective progress should meet often and regularly. An entire evening is not too long for the presentation of a paper and for its careful discussion. A lodge to devote as much time as this to the literary side of Freemasonry must either have considerable leisure left after the conferring of degrees or has a method of conducting its affairs that is not generally known.

I am acquainted with one lodge in New York whose Master had the habit of giving at the meetings a little talk of say fifteen minutes. He was and is an exceptionally well-informed Mason and his addresses were contributions of distinctive value. They could not have the advantage of study club presentation, nevertheless. Time was wanting. Business exacted the minutes. Leisurely aground discussion was precluded. Herein is the need for the study club. Let us know all about the substitutes. We are all lodge members. Whatever the lodge can do to advantage we all want to know the particulars.

MASONS FORGETTING ALL THEY EVER KNEW

Your letter referring to the Correspondence Circle received, and in reply I wish to state that the Bulletin plan is good, and I hope that it will bring lots of brothers together. Presently I am trying to leave the city, therefore I am not in position to take up any Masonic work you speak about, but I hope I will be able to do so in the near future. May I ask what is the difference between a brother Mason who does not remember a bit of the Lodge work and a friend who is not a Mason at all? Respectfully and fraternally, S. Simone, 420 W. 2nd St., near Hill, Los Angeles, Calif.

Not much, truly. But let us not be too critical about the brethren whose interests have in some way become divorced from active thought of Freemasonry. For example, I well remember one brother who came much against his will as a visitor to my lodge. Years ago he had taken the degrees in another State. Immediately after receiving the third degree he went upon the road as a representative of his firm. Since then he had never seen a degree conferred. Everywhere he was told that it was a difficult task to pass a lodge examination. Not feeling sure of his ground he never cared to undergo the ordeal. Many a time in his travels he wished that he was posted properly. At times he went home but his trips there were very short of stay, and then, too, there were other and usually more pressing matters to be handled. In my town he had business with one of the members of my lodge who prevailed upon him to come down and try his best. Some of his story preceded my investigation. He knew enough Masonry for the purpose. An excellent memory had forgotten no essentials. With patience, and he was fully entitled to that at the very least, he convinced the committee of his worthiness. An hour was spent by me afterwards in giving him all the light I could upon various methods of investigation he might meet and he was most grateful. But what shall be said of the brethren who had discouraged him theretofore? I know you will agree with me that a responsibility rests upon us all to see that Masons are informed. When your location permits, Brother Simone, I trust you will take hold of the work in which you have so evident an interest.

FURTHER LIGHT FOR FREEMASONS

The open letter on the back of the September issue of THE BUILDER appeals very much to me and as some of my Brethren have expressed a desire to take up the study of Masonry in a systematic manner I wish you would send me the list of members in my immediate locality and as much information for the formation of a study club as you can.

I am not good at expressing myself, but I wish to say that I find a fund of information and "Light" in each issue.

Thanking you for all that you may be able to do for us and wishing you and THE BUILDER continued success, I am, fraternally yours, A. M. Fluharty, W.M., Morning Light Lodge, No. 384, Manson, Iowa.

Since the publication of the letter in the September issue I have prepared some additional suggestions for study club management that have appeared in the October number of THE BUILDER, and in the November issue of the Bulletin I have carried further the work. I trust that paper may be found of readable character. While only intended to answer a request for light on a hint previously given by me on that particular topic, yet it is on a little explored region of Masonic research and therefore ought to have no abatement of interest because of its pioneering work.

I hope to take up in some detail an orderly consideration of Freemasonry in due season. These forthcoming papers as I have planned them will be of a style straightforward and simple enough to tell the tale Masonic with truth and terseness. Do not hesitate to write me whenever I can throw any further light upon the path. We are all students. Let us each contribute of his best, however poor that best may be.

HOW ONE GROUP OF MASONS HAS GONE TO WORKS

Congratulations on the "Bulletin." I believe its foundation is laid Masonically. Leadership is essential and when that leadership is executed by those who recognize the value of cooperation and draw their designs accordingly I feel a thrill of anticipation of Success.

A leader cannot cooperate with himself. Those who look to him for leadership must contribute their mite.

In this spirit and with a view of letting you know how a little group of students tried to start something, I will try to convey an account of our meagre efforts.

Five of the brethren in our village held an informal meeting after our last stated communication, which was over at 8:30, and decided that we could study Masonic subjects to advantage at occasional meetings.

The first question considered was "what particular phase of Masonic study will be most interesting to us?"

It was decided that each brother state what he was most interested in finding out. One brother wanted to know about the authenticity of the legend of the third degree. In response to his query various Masonic writers were quoted and the point brought out, that, as writing about the esoteric work had ever been considered unlawful we really had little that was definite to base an opinion upon. Attention was also directed to the explanation given the candidate that "Masonry consists of a course of ancient hieroglyphical and moral instruction, taught according to ancient usage, by types, emblems and allegorical figures."

The paper by John A. Thorpe on "Freemasonry, whence it came, etc." was read and discussed. I read a paper I had prepared on "What is Freemasonry and whence came it" which I carefully explained was only my personal opinion. Another brother wished to

know where scriptural references to things of interest to Masons were to be found. (See Correspondence in this issue.)

His request was complied with next day and a list of references given him. He promised to prepare a paper on the subject for some meeting of the group.

Another brother wished to know what Masonry was doing now. Your scribe answered that his opinion was that it was trying hard to impress the full import of the answer to the second question of an E.A. on every Mason and that improvement in Masonry meant improvement in physical, mental and spiritual development.

A paper by some member or some article of value was decided upon for future meetings and the general discussion which follows will bring out many points of interest and send us all to our authorities and induce us to search for more light.

I, like many another, am groping around for something definite, but I believe our plan will eventually adjust itself to the capacity and needs of our group.

My personal opinion is that each member of a study group should do his full share in contributing something of educational value in such a manner as to be of interest.

We all have a tendency to follow lines of study of our own; consequently the study of a particular subject at any considerable length would probably become burdensome and uncongenial to some.

At the best the study group is but an occasional gathering to glean the harvest of rich thought derived by the individual effort of its members.

The individuals will benefit in the forum of fraternal discussion and the group will be cemented by additional ties of intellectual brotherhood.

Hoping this has not become tiresome, I am, Yours in the spirit if not worthy in ability, Silas H. Shepherd, Hartland, Wis

P. S. - I am only 42. I expect to know more at 52.

P. P. S. - At times when our study group have nothing definite to work upon I have in view the reading and discussion of the following pamphlets and essays:

Gould's "English Lodges before the Grand Lodge Era." (Collected Essays.)

Speth's "What is Freemasonry?"

Lemert's "Some of our Ancestors."

Extracts from "A Masonic Curriculum" by Speth.

Pound's "Causes of Divergence in Ritual." (Mass. proceedings, 1915.)

Ossian Langis "Freemasonry and Mediaeval Craft Gilds.' (N. Y. proceedings 1916.)

The reprinted series by the N.M.R.S.

Morcombe's lectures on Symbolism. (Iowa Q. Bulletin, Vol. 3, Nos. 3, 4; Vol. 4, No. 1.)

Selected readings from "Anderson's Book of Constitutions," Preston's "Illustrations," the "Old Charges" and other Masonic classics of value.

Discussion on the articles in THE BUILDER. This is but a brief list of the many things of value. I hope some day to add to and classify.

Perhaps you have a much more adequate list.

A splendid start and a most excellent report is this. That explanation of what is comprised in the improvement of ourself in Masonry would from my point of view be hard to beat. Nothing more terse and true could well be framed. Your list of references for future work is good and fairly comprehensive. In fact you have some that are as yet strangers to me. So go ahead and please let us have further accounts of your progress. I, too, am not yet 52 and have much to learn.

PROFITABLE POINTERS ON PLANS

I am interested in Masonic topics and would be glad to join a club that is devoted to this field. The Correspondence Circle Bulletin should be of great value, not because I place such importance on methods and systems, but it may be the means of inducing the proper kind of organizers and leaders to start clubs.

I am under the impression that the organization and administration of a club is a one man job, and that the interest shown by the members will be due to his ability as a leader, and his anticipation of their tastes and limitations.

The set form of study that might be the most practical to give to city business men would very possibly not suit a lodge of working men of less education. Inspire men that are forceful, popular and systematic, let them organize and do 99 per cent of the planning and work and the club may grow and prosper.

It's a great job for a "Man with a mission," as great a field to do good in as any pulpit offers. A well meaning but poorly talented man would make a failure, regardless of the fact that he might be well informed on Masonic subjects, and such a failure always makes it harder to reorganize.

I am fortunate enough to be aware of my own limitations but there are others in this city, as well as in almost every locality, who could excite as much interest in Masonry as many of the preachers do in church work.

The Builder has demonstrated its ability to find and collect interested men and I hope the Correspondence Circle will meet with equal success in starting the "leaders" to action.

Assuring you of such service as is within my power, and looking forward to the progress of our desires, Fred W. Cochran 220 1/2 West Vernon, Los Angeles, Calif.

It is a task to prepare an outline of study that will fit all needs or hopes, but we shall not despair if we continue to get the interest of such thoughtful Masons as yourself. Please go further, won't you, and tell me how I can best serve you. What are the topics that in your judgment should first get attention? In your intercourse with Masons what have you found to be most desired in the way of information ? This is a big country, all

manner of men live in it. My own experience with them must be all too limited. Your help toward my better understanding is earnestly invited.

HOW A START IN STUDY CLUB WORK MAY BE MADE

List of members of N.M.R.S. and copies of THE BUILDER containing your letter received. The response to my call was not as large as hoped for, but this did not deter the few of us that were present from starting. We thought best to begin with the tools we had on hand. All present were members of the N.M.R.S., and our Lodge had purchased ten or more copies of Bro J.F. Newton's work, "The Builders," so it was decided to take up the study of this book with the aid of the Questions compiled by the Cincinnati Masonic Study School which are found on page 128 of No. 6, Vol. 1, of THE BUILDER.

For our first study we took up Questions 1 to 14, hunted up the answers before our second meeting at which time the questions were asked, the answer given from memory if possible, if not, it was read. If given from memory it was verified from "The Builders," then each was asked if there was any discussion of the thought presented. The discussions brought out many bits of information and the meeting was voted a success by those present.

For our next meeting, (we meet the 1st, 3rd and 5th Saturday nights in each month), Questions 15 to 29 will be taken up in the same way and so on until we strike a line of thought we want to dig into a bit deeper.

We sent the following letter to those who did not show up at our 1st or 2nd meeting:

Sample of Letter Sent to Prospective Members of a Study Club.

Dear Sir and Brother: - Can YOU answer the following:

What was thought to be the shape of the world by the Egyptians in the early ages?

What is said of the way the Temples of Egypt were built in early times ?

What are the real foundations of Masonry?

Give an outline of the Egyptian teachings.

What was the central theme of the Egyptian faith ?

What is said of eternity as an ideal of the early Egyptians ?

What is said of the Cube, Square and CROSS?

The answer to these can be found in THE BUILDERS by Bro. Jos. F. Newton. Also they will be taken up and discussed along with several others at the 3rd meeting of our Masonic Study Club, Saturday evening, 7:00 o'clock, at my office in Cottingham Bldg. We will be glad to have you with us whether you become a member or not. Fraternally thine,

Trust that you will pardon such a lengthy letter but I thought perhaps that our plans would be a help to others who like ourselves were at a loss as to what and how to begin

to study. Fraternally thine, J. A. Stiles, Morganfield Lodge No. 66, F. & A. M., Morganfield, Ky.

Good enough, Bro. Stiles. Fine work, I say. You have done well. Do you find any part of Bro. Newton's book either difficult to understand or do you note any place on which you or your members seek more light than is afforded by the book itself? We all want to make the path easier to travel. In any way we can help, please do not fail to bring the matter to our attention either by letter to Anamosa or direct to me. Meantime, go forward even as you have already done so well.

WHAT ABOUT THE LODGE BEING A STUDY CLUB?

From East, West and South I am getting letters that convince me that in one respect at least I have failed utterly to make myself clearly understood. It is entirely my own fault, too. Here I am emphasizing Study Club organization as something beyond the ordinary Lodge routine. I have put so much weight upon this plan being carried on outside a tyled Lodge that several correspondents write to know why the scheme cannot be handled by the regular Lodge officers and the whole matter conducted on the Lodge-room floor. Of course it can. I'm positively ashamed of myself that I failed so absurdly to make that possibility absolutely clear.

Some Lodges already do this successfully. Several Grand Lodges have considered that very angle of the situation. The Grand Master of Utah said on this point: "I believe a system of Masonic instruction and education can be introduced into our Lodges which will make the Lodge meetings more attractive and interesting, without interfering with the usual work. A carefully prepared and correct exposition of a Masonic subject, or a division or instalment thereof, approved by competent authority, read in open Lodge, and consuming not more than thirty minutes time, occurring say six times a year, would, in my opinion, be a useful and valuable addition to our Lodge proceedings."

So it would, Bro. Cherry. Not the slightest doubt about it, in my humble opinion. But is not six times a year too few? Can we not do better?

It is right here where the difficulty comes in. My notion of keeping up the interest is to plan for study meetings frequent enough to maintain a grip upon the attention of the brethren. At this stage Lodge facilities are prone to fall down hard. Take the average City Lodge. How much time is there to devote to anything outside the "work" and the "business?" When I was Master I found it almost impossible to handle all the initiations, the examinations, the committees, the funerals, the excursions, the charities, and so forth, to my liking without going into the operation of a Study Club Annex or of supplementary lectures. Most Masters of my acquaintance will, I am sure, agree with me.

Where it can be done I do heartily approve of the use of the Lodge for all Masonic instruction that may possibly be given there. There can be no better place. Granted leisure for the purpose and what could be more seemly than the presentation of a suitable essay. An enthusiastic friend once said that he relished and cherished the idea that the makeup of a Masonic body should be such that it would be no rare thing for great discoveries in science to be first announced there, that fine artists of the Craft should there each submit their maguum opus and that every Lodge ought to be a center radiating the best there is in the whole scope of the arts and sciences.

Well, why not?

----o---

TRAVEL SKETCHES

BY THE EDITOR

STRATFORD-ON-AVON

WHAT a day was that on which I went to Stratford, to visit a tiny town and a mighty grave! It was like a dream come true, its soft bright hours like the stanzas of a poem in which echoes of unheard music linger. All the way down from London I mused on the mystery of genius, but found no key to the riddle of it. God breathes it; beyond that we cannot go. Dig how you will in the lore of Stratford, no fact, no hint turns up to account for a man whose genius is "an intellectual ocean whose waves touch every shore." It is a mystery the secret of which no one may fathom.

My guide, philosopher and friend took pains that I should see everything, and to best advantage. Climbing into a cab, we turned away from the town out into the country. It was like riding through a park. Hedgerows neatly trimmed, a quaint cottage here and there, apricots on garden walls, birds singing, and over all the dreamy peace of English summer! Where we were going I did not know. Nor did I much care, wishing that the ride might be endless amid scenes so lovely - thinking of a boy who once wandered along these ways. After a little we turned a corner and stopped at a long, low cottage with a thatched roof and tiny windows, and flowers in the garden.

Then I knew where we were and why we had come. It was the home of Ann Hathaway, where the boy had gone a-courting in the village of Shottery. Near the front door is a stone where Dickens once sat musing of that odd romance of long ago, remembering, no doubt, how the boy himself had afterwards said that it would be a good thing if every boy could be put soundly to sleep at fifteen, and not be allowed to wake up until he is twenty-three. Of a truth it would be safer, but think of the fun he would miss! Inside the cottage they show you the old kitchen, with its old fire-place but little changed since Will and Ann sat so close together on the seat near by, whispering all the sweet nothings that lads and lassies say when life is new and love is young.

Thence we drove to Borden's Hill, a mile or more away, from which lay spread out, as in a picture, the town of Stratford, its rows of brick houses, its winding streets, its church-spire, half hidden by trees. It is a scene to haunt the heart forever, and 'tis no wonder that memories of it floated into all the plays and poems of the Bard of Avon. Nor is it strange that Shakespeare came back to this scene towards the end, wise enough to know when to quit and wishing to leave the earth where he had first learned

to love it. Down the Hill we went, our next stop being at the house on Henley Street, where the seer was born. Forty thousand people visit that house every year, coming from the ends of the earth to pay homage to a great memory.

No one knows in what room the poet was born, but tradition has consecrated the small chamber facing the street, on the first floor. Names have been scribbled over all the walls. Most of them mean nothing, but one finds those of Thackeray, Keen, and Browning, and in the room above the signatures of Walter Scott and Thomas Carlyle scratched on the window. No new names are allowed to be added. The back room, up stairs, contains the so-called "Stratford Portrait," now declared by Sidney Lee to have been painted from a bust in the eighteenth century. Below is the kitchen, one of the few rooms that has not been changed since the bard was a boy. Two rooms to the right are fitted up as a Museum, and contain early editions of the plays, portraits, and various relics. The Garden, at the back of the house, is filled with the trees and flowers mentioned in the plays.

Passing along High Street we see the house in which Judith, the daughter of the poet, lived for thirty-six years. Further on stands the picturesque half-timbered Harvard House, once the home of Katharine Rodgers, mother of John Harvard - founder of Harvard University. On Chapel Street is the site of New Place, the house in which the poet resided when he returned to Stratford, and where he died. Only the foundation remains. Opposite New Place is the old Guild Hall, where the boy may have seen troops of strolling players perform; in the upper story of which was the Grammar School which he attended. At the end of Church Street we turn into the Old Town road which brings us to the Trinity Church, almost hidden amid trees on the bank of the Avon.

As we entered the Church, two aeroplanes passed over the town, like huge birds. I wondered what Shakespeare would have said. Be sure that fertile fancy, in which Ariel had his birth, would have found a phrase to fit the fact. The Church is interesting in itself, and in its treasures of art, but chiefly, of course, for that it is the tomb of the greatest genius of the English race. As Washington Irving said of it long of old, "The mind refuses to dwell on anything that is not connected with Shakespeare. His idea pervades the place; the whole pile seems but as his mausoleum. The feelings no longer checked by doubt, here indulge in perfect confidence; other traces of him may be false or dubious, but here is palpable evidence and absolute certainty."

Standing by that Grave on the north side of the chancel, I had such a sense of the reality of Shakespeare as I never had before. There, only a few feet below me, lay the actual dust of the Magician himself - divine dust, because his celestial spirit lent it Divinity, revealing all the heights and depths, the tragedy and comedy of this our mortal life. Who can pause beside that grave and doubt the triumph of the soul over death ? How could that creative mind, that busy heart, cease to be ? It is unthinkable ! Only two other spots on earth have touched me with a like sense of the reality of immortality: one is Westminster Abbey, and the other is the grave of Emerson in Sleepy Hollow. As I read the oft-quoted epitaph with its warning, I thought, instead, of that wonderful 146th Sonnet, in which he conquered death before he died.

Nor must we forget the Memorial Theatre - that treasure-house of paintings of the Dramatist and his characters, which is also a library of Shakespearian books. From the top of the tower, reached by flights of steps and ladders, one sees another picture never to be forgotten. The town, the winding Avon, the summer beauty on the hills - it is as lovely as a dream. On one side of the theatre was a park, half full of men wearing the blue-gray uniform of wounded English soldiers - reminding us of the vast tragedy not far away. On the other side stands the Monument, erected in 1888 by Lord Gower - crowned with a giant image of the Poet, surrounded by figures representing Tragedy, History, Comedy, Philosophy.

Of course, we saw the Fountain, the gift of an American in 1887, in honor of the genius of Shakespeare and the jubilee of Queen Victoria. On our way we met Marie Corelli out for an airing - a fat, chubby little lady she is, quite unlike her pictures. Reluctantly, with mingled joy and regret, we took the train for London. Always it is back to London, as of old all roads led to Rome. Now I know what the poet meant in his Rhymes of the Road,

"Go where you may, rest where you will,

Eternal London haunts you still."

----o----

GEOMETRY

Geometry, that is to say, the science of harmony in space, presides over everything. We find it in the arrangement of the scales of a fir-cone, as in the arrangement of a spider's living web; we find it in the spiral of a snail shell, in the chaplet of a spider's thread, and in the orbit of a planet; it is everywhere, as perfect in the world of atoms as in the world of immensities.

- Henri Fabre. The Cufic of the Spider.

----o----

THE ETERNAL RELIGION

I offer this book to the sight, not of philosophers and wise men of the world, nor of great theologians wrapped in endless questionings; but to the simple and untaught, those who seek to love God rather than to know many things. For not by disputing, but by doing will He be known, and by loving. - Richard Rolle, 1316.

----o----

THE TRINITY IN COLOR

BY BRO. S.W. WILLIAMS, P.G.H.P., TENN.

IN the many-sidedness of Masonic study we all have been taught much relative to the NUMBER THREE. Volumes have been written in regard to its mysterious symbolism in its connection with the Religious systems of past ages. Its potency today is shown in the TRINITY OF DEITY - the FATHER, SON and HOLY GHOST - regarded most sacredly throughout the civilized World.

Let us look at it from a different standpoint. The seven colors which form the Rainbow when perfect - RED, ORANGE, YELLOW, GREEN, BLUE, INDIGO and VIOLET - are constructively evolved from what are known as the THREE PRIMARY COLORS - RED, YELLOW and BLUE. From these are all the others formed, WHITE is the presence of all color, while BLACK is the absence of all LIGHT (which makes color possible) and hence, is the absence of all color. Each of THE SEVEN has been awarded a symbolic meaning - but these three PRIMARY COLORS, in their symbolic significance, embrace all that there is in life for Man, from birth to eternity.

Man begins life in the Innocence of Childhood - symbolized by WHITE - the presence of ALL COLOR - because he is "Made in the image of God" and to show his many-sided nature, crowned with an Immortal Soul.

With Manhood, he enters the domain of the first of the primary colors - the RED - which signifies all that is strong and virile in Manhood; the flush of health and the physical force and power to DO and ACT.

When the strength of Man faileth, he is said to be "In the sear and yellow leaf" - hence, YELLOW is the symbol of AGE; and, when "He falleth, like autumn leaves to enrich our mother-Earth" - then it is that he enters the realm of the Blue color, which, as it nears Divinity, gradually loses its strength, being affected by the glorious whiteness of the Light of Heaven, till it becomes the Ultra-Violet - the Honce of the Angels and of those redeemed Souls who have found favor with God.

WHITE denotes PURITY - INNOCENCE - GOD. And every Child that is born into the Garden of Innocence must pass out therefrom, into the World of work and strife, and assume the cares, the responsibilities, and the duties of Manhood, only to fall in the "Sear and Yellow leaf" and, as a reward of his efforts, he enters the BLUE Zone - the Spirit-land - from which he is to pass once more into the PURE, WHITE LIGHT which emanates from the Throne of the Father. The Circle has been completed, - and a Circlet of White, enclosing a triangle of RED, YELLOW and BLUE, would carry our thoughts through life - into Eternity.

----o----

INDIAN FREEMASONRY

BY BRO. C. M. SCHENCK. COLORADO

THE perversity in attaching through preconceived views a wrong significance to signs is illustrated by an anecdote found in several versions and in several languages, (1) (but repeated as a veritable Scotch legend by Duncan Anderson, esq., Principal of the Glasgow Institution for the Deaf and Dumb, when he visited Washington in 1853.)

King James I. of England, desiring to play a trick upon the Spanish ambassador, a man of great erudition, but who had a crotchet in his head upon sign language, informed him that there was a distinguished professor of that science in the university at Aberdeen. The ambassador set out for that place, preceded by a letter from the King with instructions to make the best of him. There was in the town one Geordy, a butcher, blind of one eye, a fellow of much wit and drollery. Geordy is told to play the part of a professor, with the warning not to speak a word; is gowned, wigged, and placed in a chair of state, when the ambassador is shown in and they are left alone together. Presently the nobleman came out greatly pleased with the experiment, claiming that his theory was demonstrated. He said: "When I entered the room I raised one finger to signify there is one God. He replied by raising two fingers to signify that this Being rules over two worlds; the material and the spiritual. Then I raised three

fingers, to say there are three persons in the Godhead. He then closed his fingers, evidently to say these three are one." After this explanation on the part of the nobleman the professors sent for the butcher and asked him what took place in the recitation room. He appeared very angry and said: "When the crazy man entered the room where I was he raised one finger, as much as to say I had but one eye, and I raised two fingers to signify that I could see out of my one eye as well as he could out of both of his. When he raised three fingers, as much as to say there were but three eyes between us, I doubled up my fist, and if he had not gone out of that room in a hurry, I would have knocked him down." (Garrick Mallery in First Annual Report of the Bureau of Ethnology, pages 337-338.)

On record are many stories, related by honest and intelligent men, of instances where Masonic signs have been recognized by North American Indians, and today some well informed Masons believe that Masonry was known to these Indians before the coming of the white man, and that it still exists among them. Of how easy it is to mistake the meaning of signs the Aberdeen anecdote offers a good example. It very often happens that things are not what they seem to be.

One of the believers in Indian Masonry was Dr. Charles E. Stone, a charter member of Yuba Lodge No. 39, of Marysville, California, with whom on the evening of February 24, 1909, I visited his lodge. He was at that time eighty-two years of age, a Knight Templar, and a 33 degree Hon. Scottish Rite Mason.

Among other things which he showed me was an album containing photographs of the charter members of the Lodge. He called attention to the picture of a man named Heath, whose life he said had been saved through the recognition of a Masonic sign by hostile Indians. In reply to my question, "How could the Indians have gained any knowledge of Masonry?" he replied, "Probably from the early French."

In May, 1910, Brother Stone, who died a few months later, (December, 1910), repeated to me in a letter the story which he had told me in the Lodge room, from which letter I will quote:

Marysville, Cal., May 23,1910.

C.M. Schenck,

Denver, Colorado.

Illustrious Sir and Brother: -

* * * In the year 1867 or 8, Bro. James Heath, a member of our Lodge, came to me and expressed a desire to join the Chapter of which I was an officer, giving as a reason that, a yeas or two before, he, with a party of friends, went on a prospecting trip in the State of Nevada. They had a good camping outfit, a four-horse covered wagon, and supplies to last for several weeks Heath was the driver and was one day left in a beautiful valley while the others went out to prospect.

About 2 o'clock in the afternoon a band of Indians, finely mounted, appeared on a ridge above the valley, and he saw then were in hostile array, and said he hardly knew what to do, but thought if the G.H.S. would ever do any good, now was the time to try it; so he gave it, and the leader of the Indians at once dismounted, stuck a spear he carried, in the ground, and left the band, came down, took Heath by the hand, led him behind the wagon, and, as he expressed it, gave him more grips and signs than he knew, and wave him to understand that his party must leave and return to Virginia City.

The Indians then remained with them a day or two and escorted them out of the hostile country, and until they were safely on their journey and in sight of Virginia City, when the Chief parted with his white Brother, taking his men with him and were soon out of sight.

Bro. Crandell, who was at the time Grand Sr. Warden of our Grand Lodge, told me that, in crossing the plains in 1849 with a large company of emigrants, he and one other man were the only Masons, although there were several families in the company. The Comanches had war parties out, and were very troublesome, and had stolen stock, and killed several people. Crandell and his friend agreed, should the Indians make their appearance near them, to try Masonry as a means of protection. It was not long before they had an opportunity, as a large band came swooping toward them. He and his friend then made themselves known as Brothers, and two or three of the Indians responded and their company was never molested during the journey, and lost no stock; the Indians keeping faith with their white Brothers.

Many years ago I read of a visit made in St. Louis by a delegation of Indian Chiefs, who were on their way to Washington to visit the Great White Father, as they termed the President of the U. S. In escorting these Indians about the city, they were taken to a Masonic Temple which had been recently erected. On being taken to the Lodge rooms, which had been decorated with Masonic Emblems on the walls and ceiling, they showed by signs and other expressions, that they were perfectly familiar with them.

After Bro. James Heath had taken all the degrees in the Chapter, Council and Commandery, he said some more signs were given him by the Indian Chief, and I presume the Scottish Rite Degrees, or some of them, might have been conferred on the Red Man.

Bros. Heath and Crandell's statements, which I had from their oven lips, I have given as nearly in their own words as possible: they made a lasting impression on my mind regarding the universality of our Order, and the protecting care it insures its members "wheresoever dispersed around the globe."

All the Bros. mentioned have passed to the Celestial Lodge above, and I, the Elder Brother, am left to tell their experiences. All were old friends of the '49 period, and we "kept watch and ward together many years."

Referring to my visit he wrote: The candlesticks which you saw used as Altar lights in our Lodge Room, (Yuba Lodge, No. 39, Marysville, California, visited Feb. 24, 1909), were taken from a Buddhist Temples where they had probably been used for centuries, and were used at the institution of the first Masonic Lodge in Japan, under an English Charter, and called Nippon Lodge No. 1. Bro. Charles E. DeLong, our Minister to Japan, was present at that Ceremony, and was by that Lodge presented with the candlesticks, he furnishing others to replace them. Bro. DeLong also presented us the chain armor, spear and banner of a Japanese warrior of the older time. The American Flag, which you also saw, was the first American Flag to be carried through that Island when Bro. DeLong was allowed by that government to make a trip through their country. The flag-staff is of Japanese wood.

Bro. Geo. W. Prescott, who visited Jerusalem and the Holy Land, presented us with the beautiful Corinthian pillar and the gavels. The base of the pillar is marble from the foundation of King Solomon's Temple; the shaft is of the Cedar of Lebanon, and the gavels are of olive-wood from the banks of the River Jordan.

Very truly and affectionately yours,

(Signed) C. E. Stone, 33 degree, Hon.

That Brother Heath thought the Indians understood his sign, and that they were Masons, there can be no question. As to whether his conclusion was correct there is room for doubt.

In Col. Garrick Mallery's paper on "Sign Language Among North American Indians," previously mentioned, on page 530 (Fig. 335) is a picture of an Indian giving a sign which is at least suggestive of the one used by Brother Heath. The accompanying text explains that it is the sign for "Peace; Friendship," made by elevating the hands at arms length above and on either side of the head. Observed by Dr. W. J. Hoffman, as made in Northern Arizona in 1871 by Apaches, Mojaves, Hualpais, and Seviches."

This being so, is it not perhaps probable that the sign given by Brother Heath was interpreted by the Indians to mean "Peace; Friendship" ? If the friendly relations established through the medium of the sign, were followed by a good feed and other entertainment, it is easy to account for the Indians remaining with the party for a day or two and then escorting it safely out of the hostile country. You will remember that Brother Heath narrated that the Indian "led him behind the wagon and gave him more grips and signs than he knew," and that in later years the Indian Chief gave him some more signs, and he presumed that "the Scottish Rite Degrees, or some of them, might have been conferred on the Red Man." Of this it may be said that there are but few Masonic signs which are not found, although with an entirely different meaning, in the sign language of the American Indians.

Illustrations of several such signs are given in Col. Mallery's paper above referred to. Note particularly Fig. 290 on page 467; Fig. 293, page 471; Fig. 309, page 487; and Fig. 336, page 531.

In "The New Age" for September, 1910, (pages 244 and 245) in his article on "The Legend of Masonry Among the Osage Indians," Frederick S. Barde says:

"A Scottish Rite Mason who has lived long in Oklahoma was asked if he believed the Osages knew anything of Masonry. He replied instantly that he did, and told of having recognized certain signs used by an Osage who had shown curiousity in examining a Masonic badge. This Osage could not speak English and talked through an interpreter. This Scottish Rite Mason had no familiar acquaintance with the Osages, and admitted that his belief was based largely on surmise, as he did not attempt to hold Masonic communication with the Indian. The observation and belief of this Mason is common to many others. A Mason ignorant of Osage customs and speech, watching attentively a conference of Osages, and departing without inquiry, might be convinced beyond the shadow of doubt that these Indians know something of Masonry.

"All North American Indians have an inter-tribal means of communication, known as the sign language. It is so graphic and comprehensive that two Indians, wholly unable

to understand each other orally, may converse easily and with certainty in this language. In it are two signs that correspond without appreciable difference to two of the most important signs of Masonry, both in the degree of Master Mason. Remarkable as it may be, the meaning of these Indian signs is practically the same as their Masonic counterparts, one being concrete and the other more or less abstract

"But unhappily for the Osage legend, or its extension to other Indian tribes, a more inaccurate and misleading statement could hardly be made than to say that the Osages have even the slightest knowledge of Masonic secrets. From the Indian standpoint, one of these signs has a clear origin in a custom peculiar to a powerful tribe when in battle; the origin of the other, speculatively at least, may be traced to a daily phenomenon of nature.

"The accuracy of this conclusion is upheld by Masons of inquiring minds who have lived for more than a quarter of a century among the Osages, speaking fluently both the sign language and the Osage tongue, and who are acquainted with the legend of Osage Masonry. They declare that they never found the least evidence of Masonry among the Osages, and believe firmly that the legend has no stronger foundation than the gestural coincidence between the two Indian and the two Masonic signs."

What the two signs were, I have taken some pains to find out, but am still uninformed.

In his book entitled "Indian Masonry," Robert C. Wright addresses his Preface "To the Brethren of the Craft," and begins it with:

"This work is fraternally dedicated to you. In your kindly charge it is placed, hoping that when it has been measured by the plumb, square and level, it will be found good work, true work, square work, and just such work as you need and may pass to be used in the building up of the real Masonic structure."

Here are a few extracts from the book:

"Some time ago a brother said one day that he had seen Indians give Masonic signs, and this being doubted in spite of the brother's earnestness, an investigation was begun." (p. 1)

"I have had Masons solemnly tell me that they had seen Masonic signs given by Indians and that they were Masons. This can be explained in two ways: first, the Indian had actually become a Mason or had learned the signs secretly from white men as negroes of the south had done- second, those brethren had taken as Masonic, signs made by the Indian for which he intended an entirely different meaning. There is great danger that the civilized understanding is mistaken or forced, and errors are more likely to happen from the hearsay of traders, interpreters and agents, who have made an Indian jargon, and insist that signs of their own making, adopted by the Indians, are universal." (p. 12)

"Signs are very liable to be misunderstood; yet some of them have a startling likeness to ancient Masonic symbols." (p. 16)

"There is no Indian Masonry. There is Indian Masonry. This wide difference I make clear when I say, no Indian Masonry as the average man understands it, but there is a deep Indian Masonry for him who seeks to find it." (p. 108)

"There is no Indian Masonry in that small and narrow sense which most of us think of; that is, one who pays lodge dues, wears an apron like ours and gives signs so nearly like ours that we find him perforce a Mason in any degree or degrees we know, and which degrees we are too prone to watch, just as we do a procession of historical floats, which casually interest us, and maybe a little more so if we can but secure a place at the head of the procession, the true meaning of which we have but a faint idea about. This makes our own Masonry as meaningless as the interpretation of Indian signs by an ignorant trapper." (p. 109)

Dr. Walter Rough. a Mason and an anthropologist who for twenty-seven years has been associated with the Smithsonian Institute, is reported to have expressed himself in so far as Masonry among the Hopi Indians is concerned, as told in the following extract from a newspaper article:

"A Blue Lodge Mason entered one of the Hopi lodges. He came out thunderstruck. "I don't know where he got it," said the Blue Lodge man, "but that Indian buck in there knows as much Masonry as I do." Which is a lovely fable which helps to make guides rich. According to Dr. Hough, there aren't any Hebrew words or Masonic rites to be found in Hopi Pueblos. The resemblance is undeniable, but there is no common meaning or common origin." (Herbert Corey, in Denver Times of Oct. 1, 1913.)

Brother Newton R. Parvin of the Masonic Library at Cedar Rapids, Iowa, and Grand Secretary of Iowa, has kindly furnished me with a list embracing thirteen books and magazine articles relating to Indian Masonry, which I shall be pleased to pass on to any of you who wish to delve deeper.

In so far as a settlement of the question whether there was, or is now, any Masonry as we know it, known to uncivilized North American Indians, I will leave it as Stockton did in "The Lady, or the Tiger." You will remember that at the end of the story he told us:

"The question of her decision is not to be lightly considered, and it is not for me to presume to set myself up as the one person able to answer it. And so I leave it all with you: Which came out of the open door, the lady or the tiger?"

(1) This introduction and the version which I shall give you is taken from Col. Garrick Mallery's paper on "Sign Language Among North American Indians," printed in the First Annual Report of the Bureau of Ethnology (1879-80.)

LIST FURNISHED BY BROTHER PARVIN

Sept. 23, 1913

Barde, F.S., Legend of Masonry Among the Osage Indians. New Age, V. 13; pp. 242, 245.

Bromwell, H. P. H., Masonry Among the American Indians. American Tyler, V. 5; p. 10.

Freemasonry Among the Indians. New England Craftsman, V. 4; p. 90.

Indian Masonry. American Tyler, V. 16; p. 160

Masonry Among the American Indians. Evergreen, V. 3; p. 3.

New Kind of Masonry. American Tyler, V. 15; p. 84.

Newell, C., Masonry of the Red Man. Tyler Keystone, V. 21; pp. 113, 146, 168, 192, 194.

A Possible Relic of Indian Masonry. American Tyler, V. 7; p. 336.

Some Unrecognized Masonry. American Tyler, V. 18 ; p. 404.

Welles, T.F., Freemasonry Among the Indians. Trestle Board, San Francisco, V. 9; p. 31.

Welsh, Indian Freemasonry. Trestle Board, San Francisco, V. 2; p. 178.

Wright, Robert C., Is there Masonry Among the Indians? Tyler Keystone, V. 20; p. 523. V. 21; pp. 8, 28.

Wright, Robert C., Indian Masonry.

----o----

THE TWO ASHLARS BY BRO. F.C. HIGGINS, NEW YORK

Our lodge is in every respect a symbolic workshop, furnished with all the tools belonging to the different grades of workmen, and with a trestleboard upon which are set forth the day's designs and the material upon which the labor of the brethren is to be expended.

This symbolic material consists of the two ashlars, emblematic of the crude material and the finished product, which are placed plainly enough on view in New York lodges, but absent or almost unknown except to students in many other states. The oblong stones and nondescript slabs sometimes seen are noteworthy evidence that the age-old significance of the "cubical stone," which has played such a prominent role in the mythology and mysticism of the past, has almost run to oblivion in the modern craft. These stones should really be perfect cubes. The symbolism of the working tools is completely lost the moment such proportions are lost sight of or ignored. The ancient Hebrews had their own version of the great "number philosophy," which lent sanctity and expressiveness to the number 12. First of all, it was the number of their Twelve Tribes, who were doubtless a symbolical enrolment of all the heads of families under the zodiacal sign of the month in which they were born. It is certainly significant that the patriarchal system was founded upon this number, and later on many other dispositions were made that showed a particular reverence for the Chaldean plan of the universe based upon 12 signs. As one cube possesses six sides each of which is a perfect square, a number of remarkable mathematical and geometrical symbolisms were established based upon the fact that all the numbers, from one to 12 added together produce 78. This number is also the sum of 3 times "26," the numerical value of the "Great and Sacred Name of Jehovah" (JHVH).

As each cube possesses 12 edges, the combined number require a 24-inch rule to symbolize their total outline. The breaking into different mathematical combinations of this supreme number, each significant of some one of the great ruling phenomena of nature, was seen in the symbolism of the use of an operative Mason's gavel in the dressing of building stones.

The grand old mystery name of our Creator, called the Tetragrammaton (Greek for "four-letter name") had as its root the three letters J, H, and V, which as numbers were 10, 5, and 6, or 21, the sum of the added numbers 1 to 6 represented by a single cube.

This fact was made the basis of a curious legend, ought by the wise old rabbis into that marvelous compilation called the Talmud, from which more than a little of our Masonic material has been derived.

The story is of the Patriarch Enoch (Hanok, father Methuseleh), whose name means "the initiator," 10, all accounts agree, lived 365 years, or a "year of years." A remarkable book attributed to him is often alluded to by the Hebrew commentators and early Christian "Fathers"; but no trace of it was ever found until in the last century it turned up in Abyssinia. It has been translated out of that strange African dialect into many tongues. The so-called Book of Enoch contains a remarkable recital of astronomical science as known to the ancients, told entirely in allegorical form, while the history of the Children of Israel is prophesied (?) under the allegorical simile of the remarkable doings of a singularly intelligent flock of sheep which which build a house for their shepherd, the whole reading very much like a children's fairy tale.

The Talmudic legend of Enoch represents him as greatly disturbed at the news of the impending world Deluge," for fear the Name of God should be lost. He accordingly caused it to be inscribed upon a triangular plate of gold, and affixed it to a cubical stone, for the safe keeping of which he caused a series of nine arched vaults to be constructed, one beneath another, at the foot of Mt. Moriah (the holy mountain of the Jews, as Mt. Meru was of the Hindus). The rains came and the flood descended, and so washed the mud and silt over the site that it became completely obliterated.

Centuries later, when King David was moved "to build an house unto the Lord," and actually set his workmen to dig the foundations thereof, the latter discovered the vaults, and descending therein brought to light the long-buried stone.

Tradition also has it that the material of this stone was agate, which would at once connect it with the Hermetic philosophy; for agate, above all, was sacred to Hermes and Thoth or David. The latter, having been a warlike monarch, was not permitted to achieve that which he had begun and so bequeathed the cubical stone to his son Solomon, who made use of it as the cornerstone of the Temple.

The imagery of this is plain enough in the fact that, not in a written or engraved inscription, but in the mathematical proportions of the cube itself, was to be found that wonderful Name which is, as it were, the foundation of the universe, of which man is a fleshly epitome and the Temple on Mt. Moriah a symbolic one.

By knowing the use of the working tools of an E. A. the initiate might begin his labor of hewing and shaping the brute matter at his feet into stones fit for the builders' use; but when he had accomplished his task he was apprised that the symmetry and order it represented in its finished shape was "God": not a god whom he created, but a God whom his patient labor had revealed.

The cube itself was an age-old symbol of the spiritual Man, as set forth in the Mahabarata of ancient India:

A portion of Mine own Self, transformed in the world of life into an immortal Spirit, draweth round itself the senses of which the Mind, is the Sixth, veiled in Matter.

Therefore we find the cube present in all the ancient mythologies, which were but racial cloaks for one and the same wisdom religion, understood by the priests of all countries alike as a symbol of the sixth sign of the zodiac, the characters portraying the great Mother of Wisdom and her divine son Man.

It is the task of the apprentice to break through the shell of matter and liberate the Divine Word that dwells within by opening his own spiritual perceptions to the light of the Logos. As the priceless statues of Phidias and Praxiteles were once shapeless masses of unmeaning stone and the Parthenon a sea-worn crag, until gavel and gage, mallet and chisel, in the hand of inspiration had performed their tasks, so has always been the lesson of the cube in its unshapen and shapen forms to the apprentice Mason.

----o----

MAUNDY THURSDAY --- A TOAST BY Bro. M.F. Funkhouser, Nebraska

The chief claim of an Institution to some is the evidence of its Antiquity; to such the genealogical record of Masonry should be most gratifying. That it should antedate the Christian Era ought certainly to satisfy the most exacting enthusiast, but there are those who insist on even a more remote origin and who never tire of tracing its ramifications through the labyrinths of the Ancient Mysteries of India, Egypt and Greece, and exultingly picture it in detail, surviving, triumphant through all the vicissitudes and mutations of human affairs, outlasting the wreck and havoc of dynasties, the disruption of Empires, the downfall and rise of Republics, witnessing in successive ages the atrocities and death of tyrants and applauding the self sacrifice, devotion and triumph of patriots.

How shall we gauge and measure the merit of such an Institution, with a foundation so broad and deep and firm that it has been thus perpetuated, though ever feared and frowned upon by ignorance and superstition, threatened by bigotry and assailed by intolerance. The jealous hate of despots has attacked it with fire and sword and its followers have been proscribed, persecuted, reviled, loaded with chains, thrown into dungeons and even burned at the stake--martyrs to aspiritual despotism which made Reason and Free Thought crimes, worthy of discipline and severe punishment, instead of a patient hearing and candid exposition.

A sacred trust is attached to this rich inheritance, which we have received from our progenitors. A personal responsibility rests upon us for the preservation of the principles of civil and religious liberty--Liberty, Equality, Fraternity, Free Speech, Free Thought, Free Conscience, Free Press and Free schools should be as dear to us as they were to our departed dead. We too, should be ready and willing to shed our blood, yea even give up our lives, in order that these sacred, God given rights and principles should continue to exist, grow, expand, and be a force and power for good, and that the permanency of our institutions should be established forever in this land of freedom and opportunity, where the air is full of sunlight and the flag is full of stars. Religion, morality and knowledge are necessary to make men happy and respectable, under any form of government. Masonry, as has been well said, is more than an institution, more than a tradition, more than a society. In truth, it is one of the forms of the Divine life upon earth; of no age, it belongs to all time; of no religion, it finds great truths in all. It has touched with grace and beauty the tender virtues of mercy and kindness. Its blessings have been felt in every nation, language and creed, and from its altars constantly arise the incense of a prayerful life. It has always stood for liberty, equality and fraternity. It has instituted no inquisitions, lighted no fires of persecution, antagonized no religion. It stands for the purity of womanhood and the

sanctity of the home. As the citizen is the unit of the state, the fireside is the unit of civilization and woman is its Queen. All the higher interests of the race are in her keeping and the honor and chivalry of Masonry are thrown around her.

The essence of Masonry is character, its goal, ideal manhood and its mission is "to teach men to know and practice their duties to themselves and their fellows." (This is the practical end of all philosophy and knowledge.) Its message is the dissemination of moral, political, philosophical and religious truth, and that honor and duty are the beacon lights to guide life's vessel over the stormy seas of time.

It has a history, a literature and a philosophy. It also has a creed, the Fatherhood of God, the Brotherhood of Man and the Immortality of the Soul. Born almost in the very cradle of the race, the antique symbols of Masonry are vessels which have come down to us full freighted with the intellectual riches of the past. In the lading of these argosies are the best from the ports of every age and contain much to prove its claim to be acknowledged as the benefactor of mankind.

When men begin to reflect, they begin to differ. The great problem then is to find guides who will not seek to become tyrants. In Masonry with its faith in man, hope for the future of humanity and loving kindness for its fellows is found a guide who ever endeavors to be beneficent, unambitious and disinterested.

The onward march of the human race requires that the heights about it should blaze with noble and enduring lessons of courage, in which the hope of success and not the expectation of reward, should be the stimulating and sustaining power. Life's length, my brethren, is not measured by its hours and days, but by that which has been done therein for our Country and Mankind.

One of the most marvelous, wonderful, significant and convincing reasons for Masonic perpetuity, is that it is the only institution in the world around whose altars the Christian, the Hebrew, the Moslem, the Brahmin and the follower of every creed (excepting only "that orphan, that waif wandering the midnight streets of time,

homeless and alone,"--the Atheist) may on terms of perfect equality, assume our sacred obligations and as brethren unite in prayers to the One God, who is above all others, leaving each of its initiates to look for the foundation of his faith and hope in the written scriptures of his own religion.

The Sages of all the Ancient Races have ever had of necessity, a secret and Holy doctrine, which was not made known to the people at large,--when the stars were worshipped, the Initiates adored that which manifested itself as a star. When Fire and Light were objects of adoration by the multitude, the Adepts worshipped the Invisible Principle from which the Light emanated.

To Masonry, as to other Institutions, there came at intervals, crises when it was deemed expedient and necessary to create higher degrees--a circle within a circle--to whose members alone the chief secrets could be entrusted. At such times infinite care was taken, while seeming to make the whole known to all, to conceal what was necessary by symbols and even trivial explanations, which led away from the truth, instead of toward it.

The Inner circle of the Scottish Rite, modified to suit the modern conditions and requirements, is our Supreme Council of the Southern Jurisdiction, the Governing Body of Our Order to whom we all owe and willingly give loyal allegiance, and from whom we derive our authority to assist in propagating as the highest duty of Citizenship, an unselfish Patriotism, "that spirit of liberty which stifles the voices of despots, turns blind submission into rational obedience, dissipates the mists of superstition, kindles the flame of Art and pours happiness into the laps of the people."

The Ancient and Accepted Scottish Rite, as now constituted, came into being in 1786 when the Grand Constitutions, which have governed the Rite since that date, were adopted. The number of degrees were increased to 32, with the addition of a governing degree, the 33rd.

This Rite was in existence in France and other countries in Europe prior to 1762 and known as the "Rite of Perfection or Heredom." It was then composed of three degrees of the York Rite and twenty two others, the 18th being the Rose Croix, and the 25th the "prince of the Royal Secret."

Scottish Masonry was introduced into America by Stephen Morin, who held a patent from this Rite of Perfection or Heredom, Orient of Paris, of the date of August 27th, 1761. His title was "Grand Master Inspector." Besides the power to establish a symbolic lodge in America, the Grand Councils authorized him to confer the higher degrees, giving him the rank of Inspector over all the bodies of these degrees, with power of substitution, and to create Inspectors General in all places where the sublime degrees were not established. He confined his labors exclusively to the Scottish Rite and successive Deputy Inspectors were created by him, who in turn granted patents to other individuals.

In April, 1795, John Mitchell was raised to the highest degree in Masonry and created Deputy Grand Inspector General. On May 25th, 1801, Inspector General Mitchell granted equal honors and a similar patent to Frederick Dalcho, a physician of Charleston, S. C., and also an officer in the United States Army. Six days later, on May 31st, 1801, there was organized at Charleston, South Carolina, with Col. John Mitchell as the First Sovereign Grand Commander, and Dr. Frederick Dalcho as Lieutenant Commander, a Supreme Council of the 33rd for the United States of America, which on December 4th, 1802, issued a circular giving the Grand Constitutions of 1786 as the law of its existence and source of power, stating that the same had been ratified by Frederick the Great, King of Prussia and Grand Commander and who had delegated to this First Supreme Council, all the Masonic prerogatives which his Majesty himself possessed.

To America alone the privilege was given for the establishment of two Supreme Councils, while to every other Country in Europe, but one was permissible. There are scattered over the world, in existence and in harmony with our own, twenty-nine regular Supreme Councils, every one of which has, mediately or immediately, flowed from our own Mother Council of the World, the limits of whose jurisdiction embraces thirty states and all the territories, organized and unorganized. This includes the Phillipines, Hawaii, Porto Rico, and the Oriental Empire of Japan, and only through our doors can the Army and Navy gain admission into the ranks of Scottish Rite

Masonry. A patent issued by this Body is a sure passport to the confidence of Scottish Rite Masons and commands their respect in all lands and among all peoples.

The Northern Supreme Council was established in August, 1813, and their jurisdiction is limited to fifteen states of the Union, but among these are included the most populous and thickly settled. A thorough understanding exists between the two Supreme Councils and they work together, without friction or jealousy. Since the organization of our Supreme Council, nearly 115 years ago, "the record of those who have been crowned active members is one to which we can point with just pride, not only because of their general high character, the good judgment and discretion displayed and good works done, but also because of the unique fact that not one ever has brought reproach on the Order--their Escutcheon is as bright and untarnished as when they first entered on the scene," exemplifying again the truth of the sentiment that the "noblest monuments that mark the progress of Mankind are not confined to those of marble, stone, and brass, but rather deeds of men."

With such an Institution to inspire enthusiasm and loyalty, such an Ancestry to arouse and stimulate, with such leaders to counsel and direct, with such companions to encourage and assist; if we but earnestly endeavor to do our part of constantly diffusing our messages of wisdom and philanthropy, of philosophy and toleration; of voicing ever an appreciation of the dignity and discipline of labor; of disseminating, with discrimination, the doctrines containing profound truths for every department of life; belief in the existence of God, the Brotherhood of Man, the Immortality of the Soul,-- insisting on and living up to a patriotism as loyal as i~s obedience to the law is unswerving; then we can rest assured that our Grand and Noble Order, clothed in majesty and power, shall continue to move down the great highways of History,-- marching at the head of the procession of the World's events, the foremost exponent, teaching by example of civilized and Christianized freedom, its manifest destiny to light the torch of liberty till it illumines the entire pathway of the World, till human freedom and human rights become the common heritage of mankind. For in the language of our late Grand Commander, "the cause of human progress is our cause, the enfranchisement of human thought is our supreme wish; the freedom of human conscience, our mission; and the guarantee of equal rights to all peoples everywhere,-- the end of our Contention."

THE WISDOM OF WAITE

The keynote of creation is modesty, and its spirit is that of concealment.

There are depths of the universe which give up strange forms, as the sea gives up monsters.

The light of the true world is darkness unto this.

The universe exists for its intelligences; and for man--in so far as he can use it.

Morality is not the end of life, but rather its beginning.

Covetousness is a cardinal virtue when it is directed to imperishable things.

The secret of eternal life is that of love, and the secret of love is to live in the lives of others, with and for them.

All great books are sacraments, but all readers do not communicate worthily.

Human life is the story of a great secret, but we are slowly unravelling the

plot.

--A. E. Waite. Steps to the Crown.

----o----

EDITORIAL

"PEACE ON EARTH"

LONG ago, over the armed camp of the hard old Roman world, the Angels sang their prophetic hymn, proclaiming "peace on earth among men of good will." How far off it must have seemed in that day, like a faint echo of the bells of the City of God; how far off it seems today, when the earth is red with war and a pall of woe hangs over the race. The world is still in twilight; and from beyond dim horizons comes ceaselessly the thunder of great guns. A hard frostlike surface of gaiety sparkles in our cities; and anxiety turns to laughter or to apathy for relief. After all the ages, the hope of peace on earth seems as vain as all the vain things proclaimed of Solomon.

Nevertheless, the song of the Angels will come true. It is not a myth. It is not a mockery. Surviving ages of slaughter, of hating, of wild injustice, it returns to haunt us, foretelling a better tomorrow, proving in this last defeat its immortality. Because that music is so far off we know that it is not our own, but was sent into the soul of man by a Power as far above all our discordant noises as the stars are above the mist. It means much that we can hear it, despite the mad hell of the hour, and if we cease to love it chaos worse confounded will come again, making the Dark Ages eternal. If the time seems long delayed, we must lay it to heart that the vision will come true as fast as the world fills up with Men of Goodwill - and no faster.

Finally, out of the welter of war, with its blood and fire and tears, its measureless misery and woe, its hideous nightmare of bigotry and brutality, its unspeakable cruelty, its slavery of hate, its orgy of lust, its senseless worship of Force; slowly, surely, sadly, after ages of tragedy are past,

"We shall come, not blindly impelled, but free

To an orbit of order at last,

And a finer peace shall be wrought out of pain

Than the stars in their courses know;

Ah, me ! but my soul is in sorrow till then,

And the feet of the years move slow."

* * *

A NATIONAL MASONIC CONFERENCE

How can we best celebrate the founding of the mother Grand Lodge of England, in June, 1917 ? Looking forward to that day, which ought to give a new date to the history of Freemasonry, we venture to suggest a National Masonic Conference; not a legislative assembly, but a Feast of fraternal goodwill, a Festival of joy and wisdom in which to renew our vows, to cement our fellowship, and to lay far-reaching plans for the better use of Masonry in behalf of all that makes for private nobility and social welfare. Such an assembly, meeting in some central city easily accessible - Indianapolis, for example - representing every part of the country, and every rite and rank of the Order; presided over by that noble and distinguished Mason who for thirty years has been the Grand Master of Maryland; with a program carefully prepared, covering the questions of universal interest, and bringing together the best intellects of the Craft at home and abroad - such an assembly, we say, would give an impetus to Masonry that would be felt for years to come.

Surely, if Masonry means anything at all, American Masons ought to be able to meet on St. John's Day without jealousy and without suspicion, celebrating the greatest event in the story of modern Masonry, and discussing ways and means whereby to make the spirit of Masonry more effective. Indeed, the very suggestion of the possibility of misunderstanding or objection shows how much such a Conference is needed, and how much it may do, equally for a better adjustment of inter-jurisdictional differences and for the promotion of a closer fellowship, a more concerted action, and the mobilizating of the influence of Masonry for the common good. An unofficial, voluntary Conference, drawn together by the spirit and need of the Fraternity, in memory of a great event, planning for a greater Masonry, if not why not? What valid or wise objection can be urged against it? Would not the deliberation of such an assembly report the best thought and practical wisdom of the Order, and mean an advance of Masonry everywhere? We shall be very glad to hear from our Members in regard to this proposal which seems to us to be worth while.

* * *

GRAND LODGE OF ENGLAND

Our readers will recall that we wrote last spring regretting the action of the mother Grand Lodge in suspending from Masonic fellowship Brethren of German birth during the period of the war. At a distance it looked as if the Grand Lodge had permitted political issues to invade its sanctuary in violation of its own Constitution, and we confess that it dismayed us. However, as so often happens, when all the facts are know it is the other way round. The fact that did not get into the record, and seemed not to have been mentioned in the discussions, was that German Brethren insisted upon bringing up the issues of the war in Lodge meetings. So much so that it became difficult, in some places, to hold a Lodge meeting in peace - for English Brethren were in no mood to debate such issues, much less in Lodge. Things came to such a state that Grand Lodge was appealed to for relief, and it passed the resolution referred to. No doubt there were Brethren of German birth who had no inclination to inject such questions into their Masonic fellowship, and who suffered hurt by the law. Perhaps another and better way might have been devised, but our point is that the Grand Lodge was intent on keeping all such issues out of the Lodge room, not bringing them in. After visiting England, and learning the situation, we feel that Masons everywhere never had more reason to be proud of the mother Grand Lodge than during the last two dreadful years. Its dignity, its patience, its loyalty to its own great principles were worthy of its great tradition; the more so, remembering the fact that the Grand Lodge of Teutonic countries severed relations with their Brethren in enemy lands at once and out right. So much in view of the fact, and for the sake of making the fact clear.

* * *

MORAL IDEALISM

Masonry is moral idealism, by which is meant no vague and filmy dream, but a life-like portrait seen in advance of what men and society should be. Ideals, so far from being

mere visions, are the most accurate results reached by means of the most painstaking calculation. It stands much in their favor that they come not from the brains of the evil, but from the intellects that are greatest. The greatest minds of each age have pleaded for Liberty because only the great minds can paint in advance the portrait of a free people. Many nations are now in the mire, lacking mind great enough to grasp a lofty ideal. Instead of being a mere romance, an ideal is the long mathematical calculation of a mind as logical as Euclid. Idealism is not the musings of a visionary; it is the calm geometry of life.

* * *

A NEW YEAR PRAYER

O Thou Ancient of Days, whose years are throughout all generations, how frail we are in a world that was before we were born; how fleeting in a world that will last when we are gone. Nevertheless we are Thine, thought into being by Thy loving kindness for some purpose beyond our fathoming, and Thou dost not forsake the work of Thy hands. Therefore we who live in the House of Time lift up our prayer for light and love and life eternal, seeking to know Thee by what we are and what we have in us of the true and everlasting. Waken us to hear in the depths of our own souls Thy voice of gentle stillness telling us that our mortal life has immortal meanings.

Increase our faith as Thou dost increase our years, that the longer we live on the earth the nobler may our service be, the more willing our obedience, the more complete our devotion to Thy will. Grant us to be wiser tomorrow because of the failures of today; more trustful in the future by reason of the doubts that haunted us in the past; more forgiving because we so much need to be forgiven. Quicken our dull hearts to a more lively hope in Thy mercy; sanctify to us whatever may befall of trial or of danger; and grant us to love much, to love all, and most of all to love Thee, our Father and Redeemer.

Mercifully hast Thou brought us to the end of another year, though many who were better than we have fallen into the great white sleep - many of whom we knew and loved. O let us not miss what might be done with the gift of a new year for the service and blessing of our fellows; let us not fail of the beautiful thing that might be made of it. Stir up the gift that is in us; make us wise with insight from on high to discern clearly, to endeavor uprightly, to endure heroically. If we fail much, may we at least learn humility and penitence, and so have a heart of pity and of hope for others who have failed.

Forgive our mis-spent days, and help us to begin a new year with a new heart, a new hope, a new courage, and, if it may be, live more nobly, more faithfully, more kindly, more patiently, touched with a higher and holier purpose. And when the thread of our years is broken, when days and works are done, and the house of our dwelling is dissolved in death, O receive us by Thy mercy into the Home of the Soul, in His name. Amen.

J. F. N.

----o----

A PRAYER IN TIME OF WAR

(The war will change many things in art and life, and among them, it is to be hoped, many of our own ideas as to what is, and what is not "intellectual.")

Thou, whose deep ways are in the sea,

Whose footsteps are not known,

To-night a world that turned from Thee

Is waiting - at Thy throne.

The towering Babels that we raised

Where scoffing sophists brawl,

The little antichrists we praised -

The night is on them all.

The fool hath said - The fool hath said -

And we who deemed him wise,

We who believed that Thou wast dead,

How should we seek Thine eyes?

How should we seek to Thee for power

Who scorned Thee yesterday?

How should we kneel, in this dread hour?

Lord, teach us how to pray!

Grant us the single heart, once more,

That mocks no sacred thing,

The Sword of Truth our fathers wore

When Thou wast Lord and King.

Let darkness unto darkness tell

Our deep unspoken prayer,

For, while our souls in darkness dwell,

We know that Thou art there.

- Alfred Noyes. London Daily Mail.

----o----

THE MISSION OF MASONRY

Masonry also has her mission to perform. With her traditions reaching back to the earliest times, and her symbols dating further back than even the monumental history of Egypt extends, she invites all men of all religions to enlist under her banner and to war against evil, ignorance and wrong. - Albert Pike.

----o----

THE LIBRARY

ABRAHAM LINCOLN

IT is said that no Englishman understands American politics and that most of them are proud of their ignorance. However that may be, Lord Charnwood is an exception, as may be seen from his new "Life of Lincoln," which is the best biography of our prophet-President so far written in England. Joining a fine historical insight to a singularly lucid style, he portrays the background against which the tragedy of our Civil War must be studied; showing how far back the roots of schism ran in our history. This gives him opportunity to characterize the early leaders of the Republic, an art in which he is an adept, albeit we may not always agree with his estimates - as, for example, his too severe drawing of Jefferson. Still less can we subscribe to his rather low, if not biased, opinion of our Declaration of Independence.

Of Hamilton, whom Talleyrand ranked with Napoleon, he has a very high estimate; and Burr he describes as "an elegant profligate, with many graces but no public principle," - to which all would say Amen. Coming to the great debate that led up to the war, Lord Charnwood tells us that Webster must have been "nearly a great man; he was always passed over for the presidency." Calhoun he regards as the "embodied intellect of his time," but, alas, a man "who is undisturbed in his logical processes by good sense, healthy sentiment or any vigorous appetite for truth," - again a too austere verdict. He accepts the Wolseley estimate of Lee, as a man of majestic presence, of sweet and simple nature; "one of the few men who ever impressed me with their natural, their inherent greatness." So we might go on through a long list, accepting or rejecting one picture after another, each one etched with deftness and skill.

The great subject of the book is, of course, Lincoln, and barring a few minor errors as to his early life, it is a noble portrait, drawn with sympathy, insight, and warm appreciation, without idealization and without eulogy. Lincoln is presented to us as a real man, humble, modest, tender of heart, holding no bitterness, no hate, resisting the matchless generalship of Lee on one side, and on the other dealing with the rankest incompetency of leadership until Grant came to the rescue; struggling against adverse and counter-currents of feeling and events, lied about, defamed, ridiculed by men not worthy to touch his shoes - it is a great story, by whomsoever told, and here it is recited in a manner worthy of its nobility. If the reader will join with this biography the volume of "Personal Recollections of Lincoln," by Rankin, which ye editor edited last year, he will have an unforgetable picture of the man whom Lowell called "the First American."

----o----

INITIATION

So many Brethren have asked about brief introductions to philosophy, that we venture to call attention to one entitled "Initiation into Philosophy," by Emile Faguet, of the French Academy, as one of the best of its kind. It is planned and written for the beginner, and is designed to satisfy the initial curiosity of young men as to what philosophy is, what it has to tell us about life, and what its uses are. As such, it is written in a very lucid and happy style, giving a rapid sketch of the history of

philosophy from the time of Thales down to the last century, avoiding as far as possible technical language; giving the keynote of each school of thought, and the main lines followed by each great thinker. "Initiation into Literature," by the same author, does the same service for the rich and picturesque field of poetry, story and drama.

* * *

THE GREEN MANSIONS

One of the greatest living writers - now that Tolstoi is gone - is W.H. Hudson, albeit he is not widely known. Poet, naturalist, philosopher, magician, as a stylist he has few, if any, living equals. As a prophet of the great out-of-doors there is not another like him. Such stories as "The Green Mansions" and the "Purple Land" are books to read more than once, if one wishes to come very close to Mother nature in whose soft arms all must sleep at last. In proof of the spirit as well as the art of man, read this:

"The blue sky, the brown soil beneath, the grass, the trees, the animals, the wind, the rain, the stars are never strange to me; for I am in and of and one with them; and my flesh and the soil are one, and the heat in my blood and in the sunshine are one, and the winds and the tempests and my passions are one. I feel the strangeness only with regard to my fellow men, especially in towns, where they exist in conditions unnatural to me, but congenial to them. In such moments we sometimes feel kinship with, and are strangely drawn to the dead, who were not as these; the long, long dead, the men who knew not life in towns, and felt no strangeness in sun and wind and rain."

* * *

GRAND LODGE LIBRARY

The book to which we referred some time ago, "Treasures of the Grand Lodge of England," by Brother Dr. Hammond, is well along its way to completion, and will itself be a treasure, as we can testify after having examined some of the plates that are to go into it. There will be twelve pages of color illustrations, thirty-two pages of black and white plates, and a hundred pages of descriptive matter by Dr. Hammond, the Librarian. There will be two editions, one expensive and highly finished, and the other more popular - the prices have not been announced. It will no doubt find its way into Lodge libraries all over the land, as a kind of keepsake in celebration of the founding of the mother Grand Lodge.

* * *

BOOKS RECEIVED

The Green Mansions, by Hudson. Alfred A. Knopf Co., New York. $1.50.

Initiation into Philosophy, by Faguet. G. P. Putnams Sons, New York. $1.25.

Those About Trench, by Lewis. Macmillan Co., New York. $1.50

The New World, by Hugh Black. Revell Co., New York. $1.00

Philosophy, What is it? by Jovens. G. P. Putnams Sons, New York. $1.00.

Masonic Instructor, by Rabbi Eno Ytneves. Publisher not named

Aspects of the Infinite Mystery, by Gordon. Houghton, Mifflin Co., Boston. $1.50.

----o----

"GIVE US MEN"

Give us Men!

Men from every rank,

Fresh and free and frank;

Men of thought and reading,

Men of light and leading,

Men of loyal breeding,

The nation's welfare speeding;

Men of faith and not of fiction.

Men of lofty aim in action;

Give us Men - I say again,

Give us Men!

Give us Men!

Strong and Stalwart ones;

Men whom highest hope inspires,

Men whom purest honor fires,

Men who trample self beneath them,

Men who make their country wreath them

As her noble sons,

Worthy of their sires!

Men who never shame their mothers,

Men who never fail their brothers,

True, however false are others;

Give us men - I say again,

Give us Men!

Give us Men!

Men, who when the tempest gathers,

Grasp the standard of their fathers

In the thickest fight:

Men who strike for home and altar

(Let the crowd cringe and falter),

God defend the right!

True as truth, though lorn and lonely,

Tender, as the brave are only;

Men who tread where saints have trod,

Men for Country - Home - and God;

Give us Men - I say again - again -

Give us such Men!

By the Bishop of Exeter

----o----

A LEGEND OF JERUSALEM

There dwelt, so runs the legend, brothers twain,
On Zion's hill long centuries ago.
Below them Jordan's green and fertile plain,
Against the cloudless blue gleamed Hermon's snow,
Westward rose Carmel's purple ridge, and fair
The vine-clad hills, the groves on either hand,
The emerald slopes begemmed with blossoms rare,
The distant glistening sea, the forests grand.

Content they toiled in mutual love and peace,
And being righteous, God upon them smiled,
And blessed their labor with a rich increase,
But unto Ephraim had given no child.
Submissively he saw his hope expire;

Sad oftentimes, yet questioning not God's ways,
Though Reuben's dwelling held his heart's desire,
A son, and daughters fair made glad his days.

Thus sped the years; then came a time of blight,
When labor of the fig and olive failed;
Nor ripening clusters hung on sun-kissed height,
And husbandmen their barren fields bewailed;
Empty the fold, no herd within the stall,
Famine and pestilence walked hand in hand;
Shrouded each home by sorrow's sombre pall,
And voice of mourning sounded through the land.

Each heart was saddened by the other's grief
When the brief toil of songless reapers done,
So scant the harvest, numbering every sheaf,
The sum sufficed not for the need of one;
And each took earnest counsel with his heart
When dawned the feast day set for prayer and praise,
How secretly, some cheer he might impart
To light the gloom of erstwhile joyous days.

Moonlight's soft splendor silvered wave and wood,

And Ephraim, deeming that his brother slept,

Arose and hastening, gained the hill where stood

The meagre, scattered shocks from mildew kept,

A sheaf uplifting from his scanty store

He sighed, "My brother, greater is thy need."

Then to the farther field his burden bore,

Nor dreamed that angels marked the kindly deed.

Reuben had waited also for the night,

And softly, silently, he took his way

Where gaunt and shrunken in the yellow light,

His ripened corn upon the hillside lay.

"Brother beloved," he said, "how rich am I

In ail thy lonely, loving heart doth crave,

Half of this treasure on thy field shall lie

Thou shalt rejoice and say the dear Lord gave."

Thrice had they passed each other in the night,

Intent upon their mission; morning came,

And still, O miracle, O wondrous sight,

The sum of tented sheaves was still the same !

The fourth time, lo! the feet of both were set

In the same path, where shadows interlaced,

And midway, silently, the brothers met,

Each understood, and weeping, they embraced.

And on this hallowed spot, fair Zion's hill,

Jerusalem was built, and to this day

The legend beautiful, the pilgrims tell

To travellers passing up the Holy Way.

MRS. OTTO N. SCHULTE

Ward Place, South Orange, N. J.

----o----

MAKE THE VOYAGE ALONE

You must make the voyage with self alone

Into the beautiful realms of God,

Though it lead you afar and away from home

Into haunts that are seldom trod.

It is nature's plan, it is nature's call,

It is nature's way so true,

And you, the consciousness in it all

Must find what is TRUTH to you.

L.B.M

THE QUESTION BOX

STORY OF FREEMASONRY

In the September issue of The Builder are several questions on a book called "The Story of Freemasonry." Where can I get that book and what is the price? - H.H.H.

From Brother John H. Cowles, 16th and S Streets, N. W., Washington, D C. The price is fifty cents. You will find it an interesting littie book.

* * *

RITUAL OF ANCIENT EGYPT

Relative to the inquiry of G.R.D. as to the Ritual of Ancient Egypt, let me say that the "Book of the Dead" has been translated by E. A. Wallis Budge, and is published in three volumes, containing the Egyptian text and an English translation, with illustrations. "Egyptian Ideas of the Future Life," by the same author, is a popular little book with numerous extracts from the Book of the Dead. - D.H.

* * *

THE FIRST IDEALIST

For further information regarding Akhnaton, I would refer G. D. to "Tell el Amarne," by W. M. Flinders Petrie, who discovered the site of Akhnaton's capital which he built after he abandoned Thebes and Amun worship. This work, containing the results of Petrie's discoveries, illustrates and describes the short but brilliant period of mesopotamian influence on Egyptian art and religion. - D.H.

* * *

TALMUD AND VEDAS

I would call the attention of J. A. K. to a small volume entitled "Treasures of the Talmud," by Hershon, which consists of a series of subjects compiled from the Babylonian Talmud. A specimen of the Vedic Literature is to be found in "Rig-Veda," by F. Max Muller. - D.H.

* * *

WHITE AND BLACK

Will you advise me through your pages, (1) What is the present approximate number of Freemasons in the United States? (2) What percent of them are white and what percent are colored? - O.E.H.

(1) There are, approximately, one million and a half Masons in the United States. (2) The latest facts at hand - 1913 - regarding colored Masons, estimates that they number 91,668; no doubt they may safely be reckoned at one hundred thousand by this time. From which it is easy to figure out the percent.

* * *

CLEOPATRA'S NEEDLE

What were the Masonic emblems found under Cleopatra's Needle ? Are they illustrated anywhere? N.W.J.H.

See article in The Builder, Vol. 1, p. 18, by Brother Baird, discussing the emblems found under the Needle when it was moved from Egypt to New York; the article is illustrated. The emblems found were as follows: - A polished Cube of syenite, a perfect Ashlar; a polished Square; rough and irregular block of syenite - a rough Ashlar; axis stone with figures - like a trestleboard; a marked stone; hard lime stone with a trowel cemented to the surface; a lead plummet. For an elaborate account, see "Egyptian Obelisks," by H. H. Gorringe, who had charge of the removal of the Needle, and who includes in his volume full accounts of all obelisks brought from Egypt to Europe, their measurements, inscriptions, and the methods of their transportation.

* * *

PHYSICAL QUALIFICATIONS

I understand that after the Civil War, a few of the Grand Lodges permitted their subordinate Lodges to accept candidates for degrees that had been maimed during the war. (1) Will you please tell me what Grand Lodges did this, and if any of them are still allowing it. (2) Is there any jurisdiction where a man can enter, if he has lost an arm or a leg ? - H.M.M.

(1) Such candidates might have been permitted to enter, though we do not recall any legislation to that end. If done at all it was doubtless by tacit understanding, not by formal law - that is, so far as we are aware. Perhaps some Members can furnish further facts. There was a time, along in the seventies, when Grand Lodges were rather lax on the subject, perhaps for the reason our Brother gives. (2) There are jurisdictions in which a man may enter who has lost an arm or a leg - if he has an artificial limb which permits him formally to fulfill the requirements. We are soon to publish all the facts in the case, covering all the jurisdictions - and it will be an interesting revelation.

* * *

DIFFERENCES OF RITUAL

(1) Is the York Rite and the American Rite for the three degrees one and the same ? And is it the Ancient Rite as worked now? (2) Is the ritual of Pennsylvania the same as the Canadian work ? (3) What are your views as to the correct work of the three degrees of Masonry ? I find there is a vast difference in the work here and the work I have been used to, and it sets a man thinking what is the correct work. - G.M.T.

As we are soon to publish a brilliant lecture on this subject, it will be sufficient for the present to give very brief answers to these large questions: - (1) There is no "ancient York Rite" now in existence, if by that is meant the work as known in York, England, from whence the name comes. Our American Rite is a modification of a work which has passed through many vicissitudes. (2) There are no doubt as many differences

between the Pennsylvania and Canadian work as between the Pennsylvania ritual and that of other jurisdictions in the United States. Pennsylvania adheres, we believe, to the work of the "Ancients" as it was before the union of the Ancient and Modern Grand Lodges in 1813. (3) The best Masonic work is that which best conveys the spirit and truth of Masonry; the ritual which makes the truth Masonry was meant to teach at once most impressive and most luminous. Such differences as exist have to do with matters of detail - everywhere the fundamental principles are the same. So much, awaiting the lecture which will do much to the clear and set us right.

* * *

THOMAS JEFFERSON

Was Thomas Jefferson a Mason? Have just been looling over the October Builder, and on page 295 Brother Barry says of Washington's first cabinet, "all Masons but Jefferson." I confess that this rather jolted me, as the impression had always lurked in in my understanding that all but two of the signers of the Declaration of Independence were Masons - one of these two being a Catholic, and the other a Quaker. Clearly Jefferson was neither of these. Yet in the same issue, page 312, I am told that Jefferson was made a Mason in Paris. What is the truth? -

There is no proof, so far as we are aware, that Jefferson was ever made a Mason at any time or anywhere. He may have been made a Mason in Paris, but we asked to be shown. It serves no good purpose to claim as members of the Fraternity men of fame and historic importance - unless the facts are plain and unmistakable. Masonry does not need the patronage of great names, being great enough by virtue of its inherent beauty, its benignant spirit, and its service to humanity. If it can be established that Jefferson was a Mason, well and good - it would show that he was a man of discernment and good sense. It is the man, not the Order, who is honored in such cases.

* * *

ROYAL ARCH LITERATURE

Please let me know where I can procure a little book that would be particularly interesting to Royal Arch Masons. - J.P.K.

I am preparing an address on the Symbolism of the Keystone, and if you can render me any assistance I will appreciate it very much. - G.E.P.

Unfortunately, the literature of the Chapter degrees, apart from history and ritual, is very meager and unsatisfactory. Brother Waite - than whom there is no greater interpreter of symbolism now living - has promised to contribute some articles to The Builder on this subject, and they will be awaited with eager expectation. English and American interpretations of the Royal Arch are quite different, as we pointed out some time ago. (The Builder, February and April, 1916.) Of course, we have the "Book of the Chapter," by Mackey; also "The Keystone," by Lawrence (Kenning & Son, 16 Great Queen St., London, W. C., $1.50); and the delightful essays of Brother G. W. Warvelle, Masonic Temple, Chicago - to name no others. What we need very much is a book of the right kind on the symbolism of the Chapter, after the manner of Mackey's book on the first three degrees. As for the Keystone, its symbolism is so obvious, so eloquent, that it ought to be easy to interpret.

* * *

NEGRO MASONRY

Would you be kind enough to throw more light on the origin of Negro Masonry; whether or not they originally worked under charter granted by some Grand Lodge of Free and Accepted Masons; whether or not they are supposed to have carried with them

the regular work in all of the 33 degrees; and the connection, if any, of Prince Hall with regular Masonry. - R.H.

These questions have been the occasion of heated debates in times past, and need not be revived for two reasons: first, because hardly a single new fact can be added to the masterly thesis of the late W. H. Upton on "Negro Masonry," which grew out of a report to the Grand Lodge of Washington regarding the rights and status of Negro Masons. Second, it would bring up once more the vexed questions of recognition, which, as the late Theodore Parvin said, is a question of taste, not of laws. See "History of Freemasonry Among Colored People in America," by Grimshaw, (Macoy Co., New York), also "Prince Hall and his Followers," by G. W. Crawford, The Crisis, 70 Fifth Ave., N. Y., especially the letter by Pike quoted on pp. 84-86. Our Brother will find his questions answered in these books, especially the first.

* * *

THE BIBLE IN MASONRY

Answering a Brother who asks for a list of Biblical allusions in the Masonic rituals, we have found the following; it may not be complete, but it will give him an interesting hour to look them up.

Psalm cxxxiii; Psalm cxviii:22; Ezekiel xliv:1-3-5; Matt. xxi:42; Mark vii:10; Acts iv:11; Rev. ii:17; Matt. xx:1-16; Psalm xxiv; Psalm cxxii; Chronicles vi, vii; Psalm xxiii; Isaiah xiii:16; Exodus iii:1-6; Chronicles xxxvi:11-20; Ezra i:1-3; Exodus iii:13-14; Psalm cxli; Psalm cxliii; Exodus iv:9; Haggai ii:1-9-23; Zachariah iv:6-10; Amos ix:11; Deuteronomy xxxi:24-26; Exodus xxv:21; Exodus xvi:23-24; Numbers xvii:10; Hebrews ix:25; Exodus vi:2-3; John i:1-5; Genesis xiv:12-24; Hebrews vii:1-6 17-20-1; 1st Kings vii:48-50; 1st Kings vii:40; 1st Kings vi:27; Rev. xxii:12-14; Psalm xv; Psalm lxxxvii; 1st Kings iv:1, 5, 6; 1st Kings v:17, 18;1st Kings vii:13-14- Ezekiel xxvii:9; Deuteronomy xxxi:24-26; Exodus xvi:33, 34; Numbers xvii:10; Numbers vii:89; Exodus xxv:40; Ezra iv; Nehemiah iv, v:1-20; Ezra v; Ezra vi, v:1-15; James iv:9-26-

27; Matt. xxviv:14-25; Matt. xxviv:36-49; Matt. xxviiv:24-37; Acts iv:15-26; Acts xxxviiiv: 1-5; St. John xix, v:19; St. John xxv:24-28; Ephesians viv:10-17; John xxi.25-26; Psalms xii:1; Psalms xxxiv:17-22; Psalms xliv:6; Psalms xliv:15; Psalms lxxxviii:10-11; Psalms xc:9, 10, 12; Psalms ciii:14-17; I Cor. xv:51, 55; I Cor. xv:56, 57.

E.A. Degree - Amos vii:7, 8.

F.C. Degree - Ecclesiastes xii:1, 7.

M. M. Degree - Psalms civ:14; Amos vii:7, 8.

* * *

SCOTTISH RITE PHILOSOPHY

If you will permit me to ask you a few questions I will be very grateful. I would like to read Pike's "Morals and Dogma," but am unable to comprehend the more philosophical portions of it. What would you suggest as a preliminary course of reading - something in the way of a primer of philosophy. I am an ardent student of the Scottish Rite, and it seems to me that there is a message in it, but at times I wonder if there is. If you will answer these questions for me, it will help me much:- Is there a royal secret? What do you understand by the Holy Doctrine? Could it be supposed that there is any Masonic significance in the opening words of the Gospel of St. John ? - L.S.G.

Thank you, Brother, for so frank a letter - many thousands of Masons would write the same kind of letters, if they were honest with themselves, or cared enough about the matter to bother to write at all. As for "Morals and Dogma," we have been saying of late that hardly any book is more in need of elucidation, and a more ill-arranged book

we have seldom encountered. As it stands, it is more obscure than profound - as witness the fact that this Brother, like thousands of others, having received the degrees and studied the book, is uncertain whether there is a Royal Secret and a Holy Doctrine. Nor is it any lack of intelligence on his part. No; something is wrong with our method of teaching, and it is time that we took the matter in hand to devise a more successful - more sensible - way of setting forth the truth which the Scottish Rite has to teach. These words are written, not in a spirit of carping criticism, but by one who loves the Rite, believes in it with all his heart, and would fain do something to make it more efficient in teaching the wise and good and beautiful truth committed to its care. Just because that truth is so important, so emancipating, we must "get it across," 'to use the talk of the street, and make it inhabit the minds of our young men.

Now as to the letter: (1) We have several times mentioned books for beginners in the study of philosophy, one of the best being "Philosophy, What is it?" by F.B. Jovens. (Putnam's Co., New York). Read this along with the lectures of Prof. Pound on "The Philosophy of Masonry," and you will see that the philosophy of Masonry is simply its nature, its reason for being, its uses to the individual and to society. As Kant said long ago, philosophy does not discover truth; it sets it in order, relates it to other truth, and shows its practical value for life. When we ask, What is Masonry? What is it for? How can we use it? we are dealing with the philosophy of it. (2) Is there a Royal Secret? Indeed, yes; the royal secret of life every man possesses - all that Masonry can do is to make him aware of it and how to use it. The great secret of life, that which makes our thought valid, our faith firm, our hope sure and steadfast, what is it? What can it be, save the kinship of the soul with God? Let a man realize that fact - not as a vague theory regarding mankind in general, but in regard to himself - and how different this world is. It lights up like an aurora. (3) What do we understand by the holy doctrine ? Why, we expounded it only an issue or so ago, describing it as the Doctrine of the Balance - concerning which we have received more letters of thanks than for anything we have ever written in these pages. (4) Have the opening words of the Gospel of John a Masonic significance? Certainly; in that they tell of one Life in which the Lost Word was found in the only way in which it can ever be found on earth or in heaven. "The word was made flesh," - that is the whole of it; translating the truth into life and character! That is what Brother Waite means when he says, "From day to day we pronounce the Lost Word with our lips, but it remains lost until we utter it with our hearts."

* * *

UNIFORM WORK

Dear Sir and Brother: - Having read "The Builder" since its first edition, and appreciating your desire to keep its editorial matter accurate and reliable, I feel assured that you will welcome and accept any corrections that may be submitted by the brethren, after due examination and corroboration by yourself.

Referring to your valuable compiled table on standards of ritual, page 349, November, 1916, edition, I note that you list Louisiana among the States exemplifying "Uniform Work." In this, I can personally testify, you are in error, in that the Grand Lodge of Louisiana recognizes and approves two separate and distinct standards of ritual and work in its Jurisdiction; both what is known as the York Rite and the Scottish Rite rituals are authoritatively exemplified in New Orleans, and I have personally witnessed the conferring of the three symbolic degrees in Lodges of both Rites in that City.

The Lodges permitted to work under the Scottish Rite ritual are:

Union, No. 172, working in English.

Cervantes, No. 5, working in Spanish.

Perseverance, No. 4, working in French.

Dante, No. 174, working in Italian.

Polar Star, No. 1, working in French.

Germania, No. 46, working in German.

All of the above Lodges are chartered, regular Lodges, under the jurisdiction of the Grand Lodge of Louisiana. Other Lodges in New Orleans work in the York Rite ritual. Both Rites are recognized by Chapter, Council, Commandery and Consistory.

I am further informed that Scottish Rite Lodges exist in New York, Wisconsin and California, under regular charters by the Grand Lodges, but personally I have not visited these Lodges, although frequently in those States when traveling. I declined invitations to visit the New Orleans foreign ritual Lodges for several years, thinking them clandestine, until reliably informed that these Lodges were all "regular," and satisfying myself of this fact by legal information. I would regommend all of my brethren to witness the Scottish Rite symbolic degrees at the first opportunity; assuring that all properly certified Master Masons will receive a Masonic welcome, brotherly hospitality and entertainment of unusual interest to all searchers after more light.

Sincerely and fraternally,

Eugene T. Skinkle, 33d, Chicago.

----o----

CORRESPONDENCE

BETTER LATE THAN NEVER

Dear Brother Editor: - Will you be so kind as to allow me a short space in your columns that I may defend myself from the blame thrown upon me by a careless brother?

The revival, if I am allowed to call it so, of the Cuban Masonry is a fact; with it came out a thorough literary spurt, and, taking Iowa as a model, a Masonic Manual is being written, inspiring our ideas in the already famous "The Builders" of your ever practical Grand Lodge. Together with it a valiant push was given to our Grand Lodge Library, several thousand volumes are already collected and the existing number of foreign proceedings and official publications carefully rearranged; on that account we came to the discovery of several missing volumes, among them Vol. I of the History of the Grand Lodge of Iowa.

A few lines to the most obliging Grand Secretary, Bro. Parvin, brought the precious work and with it a surprise: the erudite Masonic scholar Joseph E. Morcombe, author of the volume, had done Cuba the great honor of mentioning her in it, but unhappily in doing so he was wilfully deceived by the carelessness of a brother Mason.

In page 48 of the said volume, Bro. Morcombe inserts a paragraph from the correspondence report of North Dakota for 1903, which is intended to be a translation from a part of a previous Masonic Chart published by the undersigned in the Proceedings of Cuba for the year 1900, inserting subsequently the commentaries to it from the Brother correspondent of South Dakota. Unhappily neither of the correspondents are Spanish scholars and the victim of all this has been the over-confident Bro. Morcombe, who in a moment of unmasonic wrath galled me, in the History, inaccurate and as showing an exhibition of ignorance. If Bro. Morcombe should ever glance at these lines I am sure that he will repent of his insinuation, thrown upon me many years ago, but from which I could not before extricate myself, as his excellent History only reached me a few days hence.

So runs the paragraph origin of this digression: "We find a Masonic pedigree, taken from the annual of the Grand Lodge of Cuba, showing the introduction of Masonry into the world. England is given as the root, and the date of its establishment as June 24,

1717. Tracing the paternity of our own Grand Lodge of North Dakota, we find that England chartered Pennsylvania in 1730; Pennsylvania chartered Missouri in 1807; from Missouri sprang Iowa, 1840, and from Iowa, Dakota, in 1862."

South Dakota intends to correct the above, as to the English derivation of Masonry, accepting the theory of the Scotch "Grand Mother Lodge Kilwinning" and, in what refers to the establishment of Missouri, whether it was done by Pennsylvania or Tennessee. Brother Morcombe, remembering the late Bro. Robbins (of Illinois) read the paragraph and probably said: "Masonry that does not speak English is no Masonry at all," and gave full credit to North Dakota, without ever giving a hearing to the modest Latin Mason to whom was adscribed so tremendous misconception, or ever trying to verify the alleged translation, since neither of the Dakota correspondents were Spanish scholars; but in doing so he failed, carrying into partnership the innocent Grand Lodge of Iowa that paid for the History.

I did not say any such a thing as has been gratuitously ascribed to me, it is a question of Light not of Right or less of Might. Had the brethren read the note, inserted in large type at the foot of the chart, no chance for the flogging or ever for this correction were necessary. What I mentioned and the data given is intended for, is the origin of the pioneer or first lodge in which Masonic light shone in all countries. As you can see, this is a very different matter and explains readily why Pennsylvania is referred to. Is it true or not that Pennsylvania chartered Louisiana Lodge, at St. Genevieve, Mo. ? Is it true or not that the said Lodge, whether formed by French traders or not, or whether it had to surrender its charter soon afterwards, was the first regular lodge in Missouri? Is it true that Louisiana Lodge was chartered in 1807? If so, as nobody can question, I am right, perfectly right, in my assertions, the same with Missouri as with all the Grand Lodges mentioned.

If we remember, regarding the American doctrine, that any Grand Lodge can gharter lodges in an unoccupied territory, having therefore concurrent jurisdiction in it with all other regular Grand Lodges, how can it be possible to trace a genealogical tree when many parents are to be accorded to an offspring ? If any of the Dakota correspondents can do that they will perform a marvel, as no human being can accomplish such a thing. It is also true that all the persons connected with this incident in the States did not take the trouble to verify the data appended; had they done so they gould have arrived to the conclusion that either they were wrong or I had to be sent to a mad house.

More yet, how can any Mason say that a Grand Lodge can charter another Grand Lodge ? We, Cuban Masons, novel as we are, cannot commit such a blunder; remember St. Paul and believe that Charity is the greatest of all virtues, and that is what I claim for me in this case.

Hoping that you will consider mine a just cause, and, though convinced, as I am, that among my people many Sancho Panzas can be found, D. Quixote is to be met with not only among Spaniards but among other people also; Cervantes and Shakespeare were undoubtedly very bright stars in the XVI century, no wonder they both died together.

Thanking you for this great favor I am sincerely and fraternally yours,

F. de P. Rodriguez, Cuba.

* * *

THE SECRET, UNIFORM BALLOT

(The following letter is so interesting, so valuable, that we venture to give it to the Craft without permission of the Brethren between whom it passed; trusting two noble hearts to forgive us a seeming disregard for the emenities. If they do not grant us pardon, well, we promise never to do so again - until another letter of equal interest and importance comes our way. Brethren had better have a care about writing sugh instructive letters and letting them pass through this office; for they will most certainly be waylaid - for which we have the example of the British Government.)

Dear Brother: - You may recall that I once wrote you that I would like to give you my real reasons for thinking that Brother Pitt's position on "The Secret, Unanimous Ballot" was entirely wrong and unsupported by facts - that in what I had said previously, I had not gone below the surface. I will epitomize my views as follows:

1. The history of the Craft, during the first century of its existence, has been incorrectly written and only in recent times have the true conditions been brought out.

2. The Premier Grand Lodge of 1717 was responsible, subsequently, for many alterations and variations in the work and practice.

3. The Grand Lodge of Ireland preserved and continued the ancient working.

4. The Ancient Grand Lodge of 1751 also practiced the ancient work and had the hearty support and sympathy of the Grand Lodge of Ireland.

5. The Ancient Grand Lodge, and the Grand Lodge of Ireland, had a predominant influence in the American Colonies, and the work, as practiced in the United States is closer to the work of 1717-23 than that practiced in England today. From which I am convinced that instead of "The Secret, Unanimous Ballot" being an American innovation, the shoe is on the other foot and the Mother Grand Lodge is guilty of the innovation.

With these premises enunciated I will enlarge on them, only remarking here that I will not burden this with references, but every quotation that I shall make is at my hand and can be verified by volume, number and page.

Until comparatively regent time all we knew of the history of the Craft was gathered from the works of Anderson, Preston, Kloss, Findel, Rebold and Oliver, who all

followed, more or less closely, in the path marked out by Anderson. Then arose a school of writers, such as Gould, Hughan, Lane, Woodford, Speth, Sadler, Conder and some others who, with infinite patience and a vast amount of skill, separated legends from facts and gave to the Fraternity a knowledge of Freemasonry that proved of rare fascination and a solid groundwork on which to base further studies.

As bearing on the subject under inquiry I would give Brother Chetwode Crawley the first place, (with Brother Sadler as a strong second), and, looking at the changes that were made by the Premier Grand Lodge the best critic we have, as being free to note such changes, without fear of consequences.

From my reading I am convinced that many changes were made in the work by the Premier Grand Lodge; that these changes were primarily responsible for the formation of the Ancient Grand Lodge; that the original work and ancient usages, as practiced 1717-23, were preserved by the Grand Lodge of Ireland and later, by the Ancient Grand Lodge who, avowedly, practiced "Irish" Masonry.

As throwing a side light on "Irish" Masonry it is of interest to note that during the 17th and early part of the 18th centuries, Dublin was as much an English city as any city in England itself. The customs and manners were essentially English and entirely distinct from the rest of Ireland. When the Grand Lodge of Dublin was formed, it was the counterpart of the one in London; the "Constitution" of 1723 were adopted and reprinted as Irish Constitutions; the same Brother served as Grand Master in London and later, in Dublin. Brother Crawley says:

"As far as our researches have conducted us, no difference has been observed between the systems of Freemasonry practiced in England and Ireland before the year 1730. . . after that year, the case begins to change."

In 1730, when Prichard's "Masonry Dissected" was published, it was adopted as the basis of the Irish ritual. As bearing on the authenticity of Prichard's work, two points are to be noted. First, certain words and names were (admittedly) transposed by the Premier

Grand Lodge, to detect those seeking to gain admission by posting up on Prichard's work. Second, some few years ago, while seeking to obtain a copy of "Masonry Dissected," and having despaired of success, I wrote a Brother in England asking if he would send me a written copy of the one in his possession. His reply was, "his E. A. obligation prevented him from complying with my request." As the Brother referred to is one of the leading Masonic scholars of the day, and had favored me greatly before and since, I drew my own conclusions, which were verified when I was so fortunate as to secure a copy of the book itself.

But the Irish preferred to follow the original work and have continued to do so to the present time; it was this fact that led me to use the words at the conclusion of my first article - to the Lodges holding under the Irish Constitution must we go today, for the purest Ancient Craft Masonry.

During the stormy times, 1722-1723, in London, the Premier Grand Lodge was the prey of the Stuart and Jacobite factions, each seeking to gain control in the hope and expectation of using it in furtherance of their own political ends, and to the storm and stress of that period may safely be assigned the causes for that departure from Regulation VI, referring to the rule for admission into the Society. The Irish Constitutions of 1730 reprints Regulation VI, from Anderson's Constitutions of 1723 verbatim, and while that of 1741 is a duplicate of the "New Book of Constitutions" of 1738, the practice, as far as "unanimous consent" is concerned, has never varied.

Another point that deserves attention is, that the work in Ireland has never been written or printed, but is passed (literally) from mouth to ear. Brother Crawley says he is "the accredited exponent of our Irish Ritual; the Ritual that served the Ancients as a standard and never was committed to writing. In the next place, that Ritual has been passed on to me by brethren who learned their lesson from the lips of the leaders of the Ancients of the last (18th) century."

From my reading I am thoroughly convinced that Masonry, as practiced in Ireland today, is nearest to the Masonry as practiced just prior and subsequent to 1717, without entering into the question of degrees. Is it not a fair inference that where the esoteric

work has been so carefully preserved, that the customs would have been preserved in like manner.

Just a word as to innovations. Gould says: "The book (Constitutions of 1723) introduces three striking innovations. It discards Christianity as the (only) religion of Masonry, forbids the working of the Master's part in private Lodges, and arbitrarily imposes on the English Craft the use of two compound words - Entered Apprentice and Fellow Craft - which had no previous existence in its terminology. Against these deviations the brethren rebelled."

If Article VI of the Old Regulations, had been an innovation, I think it would have been included in the above paragraph.

All this as leading up to one point; that during the latter half of the 18th century, the influence of the "ancients," with its ritual and usages, largely predominated in the American colonies; then there was the influence of the Irish Military Lodges to be taken into consideration, together with the intimate connection existing between the Grand Lodge of Ireland and the Grand Lodge of Pennsylvania, all stamping Masonry in this country as being very distinct from that practiced in England by the Modern Grand Lodge. Politically, the "Ancients" were more in sympathy with the Colonies in their struggle for independence, than were the Moderns. This also would have its effect when the Fraternity threw off its allegiance - Masonic - to the Mother country. As stated by Brother Crawley:

"It is hardly too much to say that towards the close of the last (18th) century the Grand Lodge of Moderns stood isolated among English-speaking Grand Lodges. Even in the Colonies, where it had been first to plant Lodges, the more democratic organization of the Ancients, aided by the ubiquituous Military Lodges, in which Ireland had such a preponderance, rapidly and surely won its way to acceptance. It has been generally found more convenient to ignore this isolation than to accept the conclusions that must be drawn from it."

Just a few words more and I will close. There is a point that has great weight with me, though it may not appeal so forcibly to others. When Anderson wrote the New Book of Constitutions, of 1738, 15 years had elapsed since he compiled the one of 1723. Prior to that year, no minutes had been kept of Grand Lodge Transactions, and subsequently, but the barest skeleton.

Among English commentators I find the disposition to be very chary of accepting the statements contained in the New Book. No one knows the influences brought to bear on him in his later task, but we do know that changes crept in and in the years, became established usages in the Premier Grand Lodge until 1813 - the year of the Union - when they practically surrendered everything to the Ancients - the plurality of black balls being one of the few usages they saved. Brother Gould uses some very strong language in referring to Anderson's work in the Constitutions of 1738, rather evading the question of veracity by an implication of imbecility, owing to his declining years.

Fraternally submitted,

W.B.S.

* * *

THE FAME OF THE CRAFT

(The following editorial from the Kansas City Journal, entitled "A Significant Departure," speaks for itself and also for the good name of the Craft, giving due praise to our Brethren in Georgia for their noble work. It is a pleasure to reproduce it, because the praise is so richly deserved, and, further, because we agree with the wise man who said that "no good thing can be praised enough.")

A recent issue of The Builder, a Masonic publication, gives the details of an interesting and significant extension of the fundamental principles of the Masonic order to include all mankind, emphasizing the brotherhood of man, upon which all the great fraternal orders are based. The Scottish Rite bodies of Georgia have recently located at Atlanta the Scottish Rite Convalescent Hospital for Crippled Children, which is asserted to be the first institution of its kind established by any of the large fraternal orders for the benefit of all who need its services, regardless of fraternal affiliations and exclusively philanthropic in its operation.

As its name implies, it is solely for the cure of crippled children, but no questions of the religious convictions of their parents, or of fraternal connection are asked. No payment is accepted for the services rendered which are along the lines of Kansas City's Mercy hospital. The only considerations are the curability of the little patient and the inability of the parent to pay for surgical and hospital treatment. The best physicians in the South are included in the faculty and The Builder gives many touching instances of remarkable cures already effected.

The project is intensely interesting on its merits, challenging the sympathy of all who want to see the mournful sum of human pain reduced - and particularly those who pity the sufferings of little children. But it is especially significant because it represents a wide departure from the principles and policies of most of the great fraternal and religious bodies - especially the former. Institutions of this sort are maintained by many of the great orders and ecclesiastical denominations throughout the country. All of these do an immense amount of good within the special scope of their membership. There are Masonic and Odd Fellow and Pythian and Woodcraft homes; many of the big crafts have national institutions where aged and dependent members may spend their last days in comfort. There are Catholic and Protestant and Jewish homes and hospitals and retreats and though it is not to be understood that lines are too rigidly drawn, yet some name is inscribed above the portal of most or all of these institutions. These orders and denominations spend in the aggregate tens of millions of dollars, primarily for the relief of members, but the doors of many of these homes and hospitals swing wide for the sufferer or dependent who is not bound to the order or to the church by fraternal or denominational ties. The Scottish Rite experiment in Georgia is, for all that, a pioneer in what is may be hoped will be a movement more generally adopted which, while taking special care for "them of the household of religious or fraternal faith," will nevertheless seize the opportunity to teach the great truth, broader than any order or any denomination, that God is the father of all and that every man is not only the brother of every other man but is his keeper as well. The Scottish Rite bodies of Georgia have

reflected immense credit upon themselves and upon the order they represent in blazing the way in which it is hoped many other feet will walk.

----o----

ON THE SEVERAL LIBERAL ARTS AND SCIENCES

The Grammar rules instruct the tongue and pen;

Rhetoric teaches eloquence to men;

By Logic we are taught to reason well;

Music has charms beyond our power to tell.

The use of numbers numberless we find;

Geometry gave measure to mankind;

The Heavenly System elevates the mind.

All these and many secrets more,

The MASONS taught in days of yore.

The Builder Magazine

January 1917 - Volume III - Number 1

TRAVEL SKETCHES -- THE LAND OF ROBERT BURNS

BY BRO. JOSEPH FORT NEWTON

"O come awa', O come awa'

Strang brither o' the West-lan',

Altho' we hinna meikle gear,

Yer welcome tae our best, man.

Auld Scotias bens an' glens cry oot

A greetin' tae the West-man,

An' honest herts an' frien'ly han's

But wish ye wad them test, man:

O come awa', syne come awa'

An' be our luckie guest, man."

THESE lines, written by an honored and beloved Mason, came floating down to London-town from the Land of Robert Burns. How could any one resist such an invitation; how could one ever forget such a welcome? And so I went to Scotland, by the Midland route, up through rural farming England by way of Bedford, the city of Bunyan; then over "the peak country" into Yorkshire, with a glimpse of Lancashire; across the wide moorland district to Cumberland, and the beautiful Eden Valley of "Merrie Carlyle" with its cathedral and castles, of which Scott sang in The Lay of the Last Minstrel. Ten miles further on we crossed the border at Gretna, now a great

munition center, and another twenty miles brought us to Dumfries and the Burns country.

Our first stop was at Glasgow on the Clyde, the commercial and industrial capital of Scotland, the rival of Liverpool in shipping-trade and of Manchester in its manufactures, and perhaps the foremost city in the world in its solution of the problem of public utilities. Standing on the site of an episcopal see founded by St. Mungo in 560 A. D., Glasgow has a long and thrilling history, much of which is enshrined in its noble cathedral, which more than any other building I saw in Briton gave me a sense of gray antiquity. But my mission to Glasgow was Masonic, and for Masonic students its chief claim to fame is that it is the home of Progress Lodge, and its distinguished guide, philosopher and teacher, Brother A. S. MacBride, of whom all may read elsewhere in this issue. He it was who wrote those lines of greeting and welcome, and all that the poet predicted was more than fulfilled in fact.

Such a reception! Never in all his life has ye humble editor enjoyed a hospitality more hearty and more happy, or a brotherly courtesy more complete in its appointments or more exquisitely canny in its delicate details. Truly, that was "The End of a Perfect Day," dross-drained and lovely, and set like a gem in my heart forever. As I was led into Progress Lodge to be introduced, a Brother stepped forward and took from beneath the Bible an American flag, which he spread over the Altar, as the entire Lodge rose and cheered. It was one of many such acts of thoughtful courtesy which marked the evening, like so many stars. The Lodge was then opened in form, and I was permitted, by the kindness of the Worshipful Master, to respond to the greetings of the Brethren, to express appreciation of the work of Brother MacBride, and to tell of the fame of Progress Lodge on this side of the sea. They were much interested in my brief sketch of present tendencies in American Masonry, and of the interest in Masonic Research among us.

Next day I was shown the city of Glasgow, its lovely homes, its churches, its schools and university, its neat and well-kept branch-libraries and its great central Library--where, in the safety vault, I had a peep at old editions of the poems of Burns which made it hard) obey the law which commands us not to covet our neighbors goods. Then we visited the homes in which Glasgow houses some fourteen thousand Belgian refugees, and found them well-arranged and carefully kept, all under the management of a Past Master of Progress Lodge. As we entered a home for children, whose parents

are either lost or killed, their little faces lighted up with greetings, each giving us a fine military salute, saying "Good morning, and thank you." Some of those faces haunt me still, with their curly locks and bright eyes--tiny waifs sent adrift by the horror of war, and finding home and food and care in the lovely land of Scotland.

In Glasgow, as everywhere in England and Scotland, the squares and parks are adorned with statues and memorials of great men of war and state, of science and religion, poets and prophets and soldiers standing side by side. It is so in George Square, the finest open pace in the city, surrounded by the spacious Municipal buildings-- in which there is a lovely staircase of marble and alabaster--the Post Office, the Bank of Scotland, the Merchant's House, and so forth. Walter Scott, Queen Victoria, Prince Albert, Sir John Moore, Campbell, Clyde, Watt, Peel, Robert Burns, Livingstone and Gladstone, all look down upon the passerby, reminding him of the fine issues to which human life ascends. Great men grow where great men are honored, and the sons of old Scotland go all over the earth, everywhere taking the lead in whatever field they enter.

High Street, leading to the Cathedral, was the chief thoroughfare in the old city of St. Mungo, and at "Bell o' the Brae," where it sweeps to the right and begins to ascend, Wallace won a victory in 1300. The Cathedral, as I have said, is truly a noble monument, its chief glory, perhaps, being its Crypt, a finely proportioned structure, with a fine vaulting. Some of its sixty-five pillars are crowned by exquisitely carved captals, and for a Mason who has an eye for angles and arches it is a pure delight. What workmen they were in those days of old! On the north side is the tomb of Edward Irving, of whom a portrait appears, as St. John the Baptist, in the window above. The Cathedral is frequently referred to in "Rob Roy," by Walter Scott, but the classical description of it is, undoubtedly, that of Andrew Fairservice.

After lunch at the Liberal Club, we were off for a pin about the city and down to Loch Lomond. It was crisp, clear, ideal day--even the Weather Man, who does not always behave well in Scotland, seemed to have been tipped or otherwise induced to be at his best. We had a glimpse of the Clyde along the way, thronged with boats, bordered by vast ship-yards full of boats in he building. At Renton we paused to see the monument to Smollet, and better still for a visit to the Lodge Room of the Lodge Leven St. John, in which some of the visions of Brother MacBride in respect of Lodge decorations and arrangements have been worked out. Then there was a real and happy surprise.

Entering a quaint little shop, and climbing a winding stair, we found ourselves in the presence of a stately old Highland gentlemen, clad in the garb of his clan, waiting to receive us with all the eats and drinks of the olden days. It was a peep back into the past, picturesque and unforgetable, for which I was deeply grateful.

Down the valley we went, on one side the wooded hills, rich in waving ferns, and on the other, presently, Loch Lomond--the while Brother MacBride told the history and legend of the places we passed in suchwise that one hardly knew where one ended and the other began. Loch Lomond is in some respects the loveliest of the Scottish lakes. Seen on such a clear day, with the majestic form of Ben Lomond towering beyond, having a crown of cloud upon his head-- looking like Mount Sinai--it is a picture that can never fade. Returning by Loch Long and Loch Gare, we hasten back to Glasgow to catch the train for Edinburgh, where, for the first time in my life, I was arrested. But as Kipling would say, "that is another story."

----o----

A PRAYER IN PROSPECT OF DEATH

BY ROBERT BURNS

“A prayer when fainting fits, and other alarming symptoms of a pleurisy or some other dangerous disorder, which indeed still threathen me, first put nature on the alarm.” (First Common-Place Book, under date August, 1784)

A manuscript in the Burns Monument, Edinburgh, has the heading, “A Prayer when dangerously threatened with pleuritic attacks.”

There seems to be an uncertainty about the date ofthis poem, for though assigned to 1784, the entry in the “Common-Place Book” above noted proves it earlier than the August of that year. The poem was probably written during the poet’s residence in Irvine, when, as would appear in a letter written to his father, 27th December, 1781, he had the prospect of “perhaps very soon” bidding “adieu to all th epains and uneasiness and disquietudes of this weary life.” (Burns Poems, Cambridge edition.)

O thou unknown, Almighty cause

Of all my hope and fear!

In whose dread presence, ere an hour,

Perhaps I must appear!

If I have wandered in those paths

Of life I ought to shun-

As something, loudly, in my breast,

Remonstrates I have done-

Thou know’st that Thou hast formed me

With passions wild and strong;

And list’ning to their witching voice

Has often led me wrong.

Where human weakness has come short,

Or frailty stept aside,

Do Thou, All-good - for suuch Thou art-

In shades of darkness hide.

Where with intention I have erred,

No other plea I have

But, thou art good; and Goodness still

Delighteth to forgive.

----o----

MASONIC EDUCATION IN CALIFORNIA

BY THE GRAND LODGE COMMITTEE

TO the Most Worshipful Grand Lodge of California:

Your Committee on Masonic Education, continued from last year to formulate plans for research and study, beg to report as follows:

We feel it to be not only a duty, but a pleasure, to do our full part in furthering the cause which should and will be of more and more importance as the years roll by, notwithstanding the action of the Grand Lodge last year in refusing to adopt our then proposed plan of lectures.

We are especially anxious that the Grand Lodge should give its active and unqualified support to the cause of Masonic Education. Last year, as indicated above, the essential portions of our report and recommendations were referred to the Finance Committee and not reported back, thus leaving the balance of little effect.

If ever there was a time in the history of our fraternity when men need enlightenment and understanding, that time is now. They need the understanding which shall help them to understand themselves. They need the understanding which shall deepen their sympathies for their fellows. They need the understanding which shall broaden their outlook in life. They need the understanding which shall make them more kind and tolerant of all men, particularly of those they call their brethren. The trend of events the past year or so will verify all this.

In our Masonic Lodge rooms the great principles of human brotherhood should be so sanely voiced that our members will see in them real beauty, and understand that they can endure only when harmony prevails.

The basic principles for which we stand should be so earnestly and eloquently impressed both on our candidates and our members that all will be aroused by a mighty inspiration.

In our work, we should depend less on formalism and more on enlightenment. We owe more to the candidates who knock at our doors than we sometimes give them after they have crossed the portals. Mere ritualism alone will not suffice--it is appealing so far as it goes--but it does not go far enough; not every man is prepared to grasp its hidden meaning.

At the very outset of his Masonic career, the candidate should be thrilled with the vital principles and purposes of the Fraternity, and these should be made known to him as clearly as pure English can define them. Nor should that interest be allowed to wane and become inactive through any fault of ours.

We have among our members many men of ability who can aid materially in accomplishing this work. How shall we go about it? Let us only reiterate what we asked for last year, and with the hope that this time we will receive the hearty co-operation of the Grand Lodge.

We therefore sum up this report by submitting the following points for consideration, being the same four paragraphs that appeared in our report last year, and as found on page 508 of the printed proceedings of 1915, as follows:

First: That a Committee on Masonic Education, consisting of three members, be appointed by the M. W. Grand Master to serve for the ensuing year. That it shall be the duty of this Committee to exercise a helpful influence toward all Lodges who desire their counsel and advice. That this Committee shall foster and encourage throughout this jurisdiction the study and research of Masonic tradition, history, literature, law, philosophy, and dominant purposes of this Institution.

Second: That a series of lectures to be read in our Lodges at stated periods, shall be prepared under the direction of such Committee; such lectures to be submitted to the M. W. Grand Master for his approval, and afterward printed; one lecture to be mailed each month to every Lodge in this jurisdiction, but only on request.

Third: That a series of three lectures be prepared under the direction of the Committee on Masonic Education, along exoteric lines, appropriate respectively to the E.A., F.C., and M.M. degrees; such lectures to be first approved by the M.W. Grand Master and afterwards printed. These lectures to be placed in the candidate's hands after he has received each degree. The lectures to be sold to the Lodges desiring them, at cost.

Fourth: That the formation of Study Clubs be encouraged, and that this feature of the work follow a systematic and carefully conceived plan.

Irving J. Mitchell, Alfred W. Bush, John Whicher, Committee.

The report was adopted.

(This is an exceedingly wise and able report, and its adoption by the Grand Lodge of California is a significant omen. Seldom have we seen the need for Masonic education stated with more force and aptness, both from the point of view of the efficiency of the Order and its influence upon society, and the recommendations cover about all the methods so far tried albeit keeping the whole program, and rightly so, immediately under the supervision of the Grand Master and the Committee. The suggestion about the three lectures on the first three degrees is most timely, for that it takes advantage of the fresh impression in the minds of newly admitted Brethren, making use of an enthusiasm and interest too often neglected and wasted. We note with deep interest the encouragement given to the formation of study clubs, which promises to be so important and delightful a feature of Masonry in the years to come.

Howbeit, we are minded to call special attention to the suggestion to induce able and well-informed men of the jurisdiction to prepare themselves for service as Masonic lecturers or instructors. There are any number of such men in every jurisdiction, and we have the feeling that this will be the final solution of the vexed problem of securing competent and reliable Masonic lecturers. Why not have a Board of such lecturers, as we have in many jurisdictions for the teaching of the ritual--what could be more delightful, interesting and worth while both for the lecturers and for the young men whom they inspire and instruct in Masonry? This is not meant to depreciate, in the least, the services of professional Masonic lecturers, some of whom have done most valuable work--although others are very disappointing and unsatisfactory, often setting forth strange, fantastic eccentric notions in the name of Masonry. All this is avoided by the recommendation of the California Committee, whose suggestion is worthy of thoughtful pondering by every jurisdiction awake to the necessity of Masonic education.-- Editor.)

----o----

A GREAT MASONIC TEACHER

BY BRO. JOSEPH FORT NEWTON

A. S. MACBRIDE

MASONRY had many great teachers in times past, men of the first order of intellect who devoted their fine powers to the exposition of its simple, wise and beautiful truth. Pike, Parvin, Mackey, Fort, Gould, Speth, Crawley, Findel, Hughan, it is an honor to recall the names of such men, into whose labors we have entered, and whose legacy of inspiration and instruction is a priceless inheritance. Noble men, great Masons, tireless students, wise teachers--our debt to them is beyond calculation. But reverence for the work of men of other days should not make us forget our leaders today who are doing so much to interpret Masonry and make it eloquent and effective for its high purposes.

Masonry has great teachers today, many of them, but no one more worthy of the honor of his Brethren of every land and rank than Brother A. S. MacBride, of Lodge Progress, Glasgow. More than once we have said that his lectures on "Speculative Masonry" is one of the best Masonic books ever written, and we are ready any time to give a reason for the faith that is in us. First of all, its style is the native speech of Masonry--simple, lucid, and aglow with poetic light and beauty. There are passages that haunt you like noble music when the book has been laid aside. Second, it is a book of vision, in which Masonry is shown to be a wise, clear-seeing, practical Moral Idealism, touched with spiritual meanings and taught in symbols, parables, emblems, and dramas. Third, it is a book of careful, painstaking, reliable scholarship--three things which make it one of the real classics of the Order, and we sincerely hope that it is a fore-runner of other books of like spirit and quality.

As will be seen from the accompanying sketch, Brother MacBride was trained in the tradition and lore of the Craft by wise teachers of the olden time, whose method was as thorough as their knowledge was profound. For twenty-five years, or more, he has been a teacher of Masonry in the land of Robert Burns instructing young men in the symbolism and ceremonial of the Craft, and he has left a permanent impress upon the Masonry of his native land. His artist-eye exquisite sense of the fitness of things, together with his rich learning and sound common sense, make him an ideal instructor, and with these are joined a fine enthusiasm. Whether in public printed lecture, or in the more private teaching of the Order--examples of which lie before us in the form of rituals of the first three degrees--his work has the same sagacious

insight, the same fine sanity, and the same delicate touch of poetry which mark him as a truly great teacher of Masonry.

Such men are rare, and we wish the work of Brother to be more widely known on this side of the waters, we present the following brief sketch of his Masonic career, by one of the Past Masters of Lodge Progress, with illustrations showing the new home of Lodge Leven St. John for which he did so much and where he is so beloved. It is such a sketch as the too great modesty of its subject would permit, interesting and valuable for its data, but conveying but a very slight impression of a man of unmistakable distinction of character of singular personal and intellectual charm, brotherly withal and winning; a gracious gentleman of Scotland, to know whom is to have something to remember of the finest tradition of his country and his race--a Mason to whom the world is a temple, a poet to whom the world is a song.

Brother A. S. MacBride was initiated in Lodge Leven St. John on the 13th July, 1866. On November the 19th, of the same year, he was elected Secretary; and on November 22nd, 1867, he was elected Master. The Lodge Leven St. John was constituted on April 9th, 1788, by several members of the craft residing in and about the towns of Leven in Dumbartonshire. As stated in the Charter, it was granted "for holding a Lodge in the said towns of Leven." That is, it was a movable Charter, and the old minute books which are preserved in fairly good order and which go back to the 6th November, 1788, show that meetings were held in various places from the river Fruin on Loch Lomond side, to the bridge over the river Leven at Dumbarton. These old minutes seem to indicate the existence of an unchartered Lodge, previous to the existing Charter from the Grand Lodge in Edinburgh.

It has been a practice from 1788 at least, as shown by the Minutes of the Lodge, to appoint instructors to every newly initiated member; and Brother MacBride in this respect had the good fortune to have as his instructors two of the very oldest Masons in the Lodge. It is to the instruction he then received that he attributes the enthusiastic interest with which he has for fifty years studied the history and symbolism of Masonry. It was at one time the universal custom in all Scottish Lodges to appoint these instructors (or "intenders" as they were called) to newly entered brethren, and it is to be regretted that this good old custom has been abandoned generally. It is still, however faithfully observed in Lodge Leven St. John.

In the second year of his accession to the chair, Brother MacBride introduced his system of lectures and instruction. He began, first oœ all, with the office-bearers, and in a year or two with the members of the Lodge. After seven years he retired from the chair, but still maintained a close connection with the Lodge. In 1879, with some reluctance and only at the unanimous and strong desire of the members, he once more accepted the position of Master. He continued in office until 1884, and as Past Master continued taking an active interest in the Lodge affairs. He was recalled again to the chair in 1887, and was in harness until 1896.

During this period of nearly thirty years the Lodge established a reputation for a high standard of "work," discipline and enterprise, and its members became celebrated for their knowledge of Masonry. The Lodges in Scotland generally, at that time, met in licensed premises; and Leven St. John met in the Black Bull Inn, in the village of Renton. The higher ideals of the craft, however, began to dominate the minds of the members, and the incongruity of having solemn and sacred ceremonies in a hall devoted to the worship of Bacchus determined them in 1891 to have a building of their own. Although a country Lodge, whose membership was small in number and practically composed of workmen, yet such was its vital energy and enthusiasm that, despite many difficulties, a commodious Lodge Room was erected. In a few years the Lodge building was not only completed free from debt but a new building fund was formed of upwards oœ three-hundred pounds for extensions. These extensions have now been completed and the building stands a monument to the enthusiasm and loyal devotion of the members, for, with the exception of three brethren belonging to other Lodges who unsolicited sent donations, all the expense amounting to about three thousand pounds has been defrayed by them. The Lodge Room presents some unique features which the accompanying photographs will partly show, in its pillars, winding stair of three, five and seven steps, and its middle chamber.

Sixteen years ago Brother MacBride removed to Glasgow and there threw in his lot with Lodge "Progress," which had been established two years previous. This Lodge is founded on temperance principles, a part of its constitution being, "No intoxicating or spirituous liquors shall be permitted at any meeting or communication of the Lodge, or held under the auspices of the Lodge." This was in Brother MacBride's opinion a movement that deserved the encouragement of every well wisher of the craft. Personally, he was not a total abstainer, but the drinking customs in connection with many lodges had become such a serious evil that some counterweight was greatly

needed, and he therefore joined Lodge Progress. His long experience gave him an early opportunity of being of service to that Lodge; its members, while full of enthusiasm, being practically inexperienced in the work of Masonry.

In November, 1900, he was elected Master, and during that year he applied himself to the training of office-bearers in a knowledge of their duties and of the "work" in connection with the various degrees. In the succeeding year, and for fully ten years as a Past Master, he applied himself to the work of instruction. Enthusiastic instructive Lodge meetings were carried on for three or four months every winter. At these meetings lectures were delivered by him which have been revised and printed in a work entitled "Speculative Masonry." Besides this, various symbols and ceremonies were explained in detail and the students attending were also given an opportunity of "working." The result has been this: Lodge Progress stands out, not only as the strongest Lodge in Scotland, but also as representing the highest ideal in its method of "working." It is no boast, but a plain fact that these two Lodges, Leven St. John and Lodge Progress, are models in the manner in which they "work" the ceremonies of the various degrees, and in the knowledge possessed by their members of the symbolism and principles of Masonry.

When residing in the province of Dumbarton Brother MacBride took an interest in the proceedings of the Provincial Grand Lodge of Dumbarton. He was Secretary for a number of years and filled the offices successively of Provincial Grand Junior Warden, Provincial Grand Senior Warden, and Deputy Provincial Grand Master. On removing to Glasgow he was asked to allow himself to be nominated for office in the Provincial Grand Lodge of Glasgow but refused, considering that his energies could be directed to better purpose in the Lodge of Instruction connected with Lodge Progress. He, however, gave his services as a member of Provincial Grand Committee for a number of years.

Brother MacBride has been a member of the "Quatuor Coronati Lodge," London, since May, 1893, and has found the transactions of that Lodge of immense value to him in the course of his Masonic studies He has always been an advocate for reform in Lodge "working," and his criticisms of the coarse, vulgar methods adopted in some lodges brought on him occasionally the condemnation of his brethren, who, not having studied the symbolism of the craft, had very little conception of its real beauty and significance. These controversies, however, are all now things of the past, and he

has been able to overcome, or modify, the news adverse to his mode of "working," and to gain generally the respect and esteem of those who at one time were his opponents.

Everywhere in the west of Scotland there has been of late years a marked improvement in the "work" of Masonry. The atmosphere of the lodges has been purified and elevated to a very considerable extent, and a larger and closer knowledge of its symbolism has been diffused amongst its members; and Brother MacBride rejoices at having been able in some degree to have contributed to this beneficial result.

All of which is true as to facts and dates, but not all of the truth, being a bare statement and far too conservative in its restrained recital, needing an added touch of appreciation and estimate of a distinguished service to the Fraternity. The work of Brother MacBride in behalf of Masonry may be divided into three parts, as things Masonic are so often divided: First, his genius as an expositor of the history, philosophy and symbolism of the Craft, proof of which may be known and read by all in the book to which we have referred. Second, his mastery of the ritual, and his poetic insight and literary skill in making it not only more luminous, but more perfect as a medium through which the spirit and truth of Masonry may be conveyed to the initiate. Of this aspect of his work we may not write in detail, except to say that the ritual prepared by him comes nearer to our ideal of what a Masonic ritual should be, alike in accuracy, dignity and beauty of form, and depth and suggestiveness of meaning, than any we have ever seen. It is an unalloyed delight to eye and ear and heart--Masonry wearing a robe woven by a poet-hand, and worthy of its spirit and truth.

And the third part of his labor is equally important --the manner in which he uses the ritual, thus wrought out, not only to evoke the Spirit of Masonry and to promote its fellowship, but to teach the truth it was meant to teach. He is a teacher who trains teachers--following the teachers who trained him--using the ritual, keeping close to the ritual, and through it leading his pupils to the wider questions that grow out of it and are suggested by it. Herein his method is sound, both Masonically and pedagogically, and it is a hint to put those who would teach Masonry on the right track. Moreover, his first care is to train the officers of the Lodge, making them

leaders and teachers of the Craft as they should be. Take, for example, the following "Hints to Masters," which serve as a preface to the ritual of Lodge Progress:

1. The Master should not be Craftsman, laborer, and everything. He should superintend and direct the work.

2. Have a meeting of the Office-bearers, as soon after the election as possible, to arrange your work, and to encourage them to study and enter upon their duties with an enthusiastic spirit.

3. Get each Office-bearer to learn the duties of the Office immediately above his, so that he may, when required, be able to perform them.

4. Always remember it is the Master's work to plan, and to draw out the plan of work. Treat your Office-bearers confidentially and show them your plan, and then you may rightly expect them to work to it.

5. Give every encouragement to any one who wishes to work, and get your Officers to do the same; but bear in mind that your own members have the first claim on your assistance and encouragement.

6. Don't parade your authority, but prove yourself worthy of the power placed in your hands, by using it as seldom as possible.

7. Remember the best Master is he who best serves the Craft. 'Tis no wonder that such a method, used in a spirit of Masonic idealism made effective by a fine practical capacity, has attested its worth and wisdom in rich results. It was the rare pleasure of a lifetime to visit Lodge Progress--of which we offer a brief account elsewhere in this issue to meet its members, and to join with them in paying homage to one of the

wisest Masonic teachers of our generation whose work has won, and will continue to win increasingly, the lasting and grateful honor of the Craft in all lands where its gentle labors are known.

----o----

ON PRESENTING THE LAMB-SKIN APRON

By Fay Hempstead

Poet Laureate of Freemasonry

Light and white are its leathern folds;

And a priceless lesson its texture holds.

Symbol it is, as the years increases,

Of the paths that lead through the fileds of Peace.

Type it is of the higher sphere,

Where the deeds of the body, ended here,

Shall one by one the by-way be.

To pass the gates of Eternity.

Emblem itis of life intense,

Held allof from the world of sense;

Of the upright walk and the lofty mind,

Far from the dross of Earth inclinded.

Sign it is that he who wears

Its sweep unsullied, about him bears

That which should be to mind and heart

A set reminder of his art.

So may it ever bring to thee

The high resolves of Purity.

Its spotless filed of shining white,

Serve to guide thy steps aright;

Thy daily life, in scope and plan,

Be that of the strong and upright man.

And signal shall the honor be.

Unto those who wear it worthily

Receive it thus to symbolize

Its drift, in the life that before thee lies.

Badge as it is of a great degree,

Be it chart and compass unto thee.

----o----

JURISPRUDENCE STUDIES

BY BRO. WILDEY E. ATCHISON. A.S.S'T RR.n.'Y

I. AFFILIATION

THERE are many roads of Masonic Research. And while perhaps the most logical beginning for Study groups would be along the pathways bordered by the stories of the past, where here and there might be found a memorial of some prehistoric "Men's House," yet to many of us, a browse among the modern Masonic pastures is of equal interest. And so, while Brother Clegg leads us far afield in the land of folklore and mediaeval events which have a bearing upon the earlier aspects of this Institution we call Freemasonry, let those who are interested in the present, sit down in the ante-room for awhile, and consider the many-sided questions of Jurisprudence, as they are exhibited for us in the Codes and Judicial Decisions of our American Grand Lodges.

Let it be understood at the outset that this is intended as no exhaustive treatise upon Masonic Law. Nor will we attempt to codify the Statutes of our Grand Jurisdictions. Manifestly, a Masonic Journal, even the Journal of a Society devoted exclusively to Masonic Research, is no place for that. But just as many a man studies the Law, not with the expectation of practicing it as a profession, but simply that he may ask intelligent questions and thereby keep out of legal tangles, so will we, as a matter of common information, make a careful, though somewhat limited investigation into the books of Masonic law as they are. And all this to the end that we may acquaint the Members of our Society with the fundamentals of our American Masonic Jurisprudence.

We all study Civil Government, that we may know something of our duties as a citizen in the State. Our present purpose is to take up a few of the more important points of Masonic citizenship, if you please. Let me repeat that I aim at no formal codification. This effort is simply to portray, through the means of a brief tabulation, a comparative

statement of the legal machinery of Masonry, but comprehensive enough so that the fundamentals will be easily understood.

There is ample excuse for such a series as this will be, if excuse were needed, in the embarrassing situations created among Brethren whose vocation keeps them traveling through different States. It has been stated with cause, that many a Mason loses interest, and becomes indifferent, if not a non-affiliate, because of his own unfamiliarity with the common requirements regarding visitation. And again, Brethren who contemplate a change of residence to another State, hesitate a long time before affiliating with the Fraternity in their new homes, simply because they do not know anything about the formal steps which must be taken. They feel that to attend Lodge regularly in their newfound homes is an imposition upon the very men who would be glad to greet them as Brethren; they feel that to attend the banquets and functions of the Lodge without joining in the expense incurred (as they would be doing if they paid dues) is demanding too much of Courtesy. The constraint remains, often for a long period, before some good Brother of the Lodge discovers the fact of membership, and brings the lonesome one into the fold in the proper manner.

The present study concerns "Affiliation." It will be followed, from time to time, by others. So far as each table goes, it will embody the Codified Law and the Judicial Decisions affecting the points considered, and we shall in every case endeavor to have our brief statement of the proposition checked up by the Grand Secretary of each Jurisdiction, that it may be accurate. If errors are found, we shall welcome correction. And if, after reading the present table, the Brethren of the Society believe that it will be worth while to reprint them (for we expect to cover at least twenty or more of the important subjects), we shall be glad to do so at the close of the series.

Necessarily these tables will overlap one another at many points - that is inevitable. But we shall do our best to keep the lines as clearly drawn between them as possible, and shall welcome your suggestions which will make the presentation more practical, more timely, or better calculated to fill the need.

The February subject will be "Advancement." Other topics on the way are "Demits," "Visitation," "Qualifications," etc. Occasionally we hope to be able to vary this program

with discussions of these questions from the viewpoint of Grand Lodges outside of America.

It was found necessary to restrict the subdivisions of the subject to the number given in the chart, not only for conservation of space in THE BUILDER, but to avoid digression, as the subject of Affiliation is intimately connected with others such as Balloting, the Masonic standing of unaffiliated Masons, etc. Neither has it been practical to quote the exact wording of the various Codes in the narrow space allotted to the different headings. But the attitude of each Grand Lodge has been stated in as few words as possible, and in a uniform manner where possible, ignoring certain peculiar linguistic forms which, while officially adopted in the various Grand Jurisdictions, are immaterial from the point of view of this study. But we believe our members will have no difficulty in grasping the important features of the problems involved.

****

----o----

A CENTRAL AFRICAN MYSTERY

BY H. RIDER HAGGARD

IF any reader will take the trouble to consult a modern map of central South Africa, he may see a vast block of territory bounded, roughly speaking, by the Zambesi on the north and the Transvaal on the south, by Barotseland and Bechuanaland on the west, and by Portuguese East Africa on the east, measuring perhaps six hundred miles square.

Scattered over this huge expanse are found ancient ruins, whereof about five hundred are known to exist, while doubtless many more remain to be discovered. These ruins, in spite of certain late theories to the contrary, it would seem almost certain--or so, at least, my late friend, Theodore Bent, and other learned persons have concluded--were built by people of Semitic race, perhaps Phoenicians, or, to be more accurate, South Arabian Himyarites, a people rendered somewhat obscure by age. At any rate, they worshiped the sun, the moon, the planets, and other forces of nature, and took observations of the more distant stars. Also, in the intervals of these pious occupations, they were exceedingly keen business men. Business took them to South Africa, where they were not native, and business kept them there, until at last, while still engaged on business, or so it seems most probable, they were all of them slain.

Their occupation was gold-mining, perhaps with a little trading in "ivory, almug-trees, apes and peacocks" --or ostriches--thrown in. They opened up hundreds of gold reefs, from which it is estimated that they extracted at least seventy-five million pounds' worth of gold, and probably a great deal more. They built scores of forts to protect their line of communication with the coast. They erected vast stronghold temples, of which the Great Zimbabwe, that is situated practically in the center of the block of territory delimited above, is the largest yet discovered. They worshipped the sun and the moon, as I have said. They enslaved the local population by tens of thousands to labor in the mines and other public works, for gold-seeking was evidently their state monopoly.

A VANISHED PEOPLE

They came, they dwelt, they vanished. That is all we know about them. What they were like, what their domestic habits, what land they took ship from, to what land returned, how they spent their leisure, in what dwellings they abode, whither they carried their dead for burial--of all these things and many others we are utterly ignorant.

But Mr. Andrew Lang, with that fine touch of his, has put the problem in a little poem that once he wrote at my request for a paper in which I was interested at the time, so much better than I can do, that I will quote a couple of his verses:

Into the darkness whence they came,

They passed; their country knoweth none.

They and their gods without a name

Partake the same oblivion.

Their work they did, their work is done,

Whose gold, it may be, shone like fire,

About the brows of Solomon,

And in the House of God's Desire.

The pestilence, the desert spear,

Smote them; they passed, with none to tell

The names of them that labored there;

Stark walls and crumbling crucible,

Strait gates and graves, and ruined well,

Abide, dumb monuments of old;

We know but that men fought and fell,

Like us, like us for love of gold.

The thing is strange, almost terrifying to think of. We modern folk are very vain of ourselves. We can hardly conceive a state of affairs on this little planet in which we shall not fill a large part; when for practical purposes, except for some obscure traces of blood, our particular race, the Anglo-Saxon, the Teutonic, the Gallic, whatever it may be, has passed away and been forgotten. Imagine London, Paris, Berlin, Chicago,

and those who built them, forgotten ! Yet such things may well come about; indeed, there are forces at work in the world, although few folk give a thought to them, which seem likely to bring them about a great deal sooner than we anticipate.

As we think today, so doubtless these Phoenicians, or Himyarites, or whoever they may have been, thought in their day. Remember, it must have been a great people that without the aid of steam or firearms could have penetrated, not peacefully, we may be sure, into the dark heart of Africa, and there have established their dominion over its teeming millions of population.

UNDER THE CONQUERORS

Probably the struggle was long and fierce--how fierce their fortifications show, for evidently they lived the overlords, the taskmasters of hostile multitudes; yes, multitudes and multitudes, for there are great districts in Rhodesia where, for league after league, even the mountainsides are terraced by the patient, laborious toil of man, that every inch of soil might be made available for the growth of food. Yet these fierce Semitic traders broke their spirit and brought them under the yoke; forced them to dig in the dark mines for gold, to pound the quartz with stone hammers and bake it in crucibles; forced them to quarry the hard granite and ironstone to the shape and size of the bricks whereto they were accustomed in their land of origin, and, generation by generation, to build up the mighty, immemorial mass of temple fortresses.

When did they do it? No one knows, but from the orientation of the ruins to the winter or the summer solstice, or to northern stars, scholars think that the earliest of them were built somewhere about two thousand years before Christ. And when did they cease from their labors, leaving nothing behind them but these dry-built walls--for, although they were proficient in the manufacture of cement, they used no mortar--and the hollow pits whence they had dug the gold, and the instruments with which they treated it ? That no scholar can tell us, although many scholars have theories on the matter. They vanished, that is all. Probably the subject tribes, having learned their masters' wisdom, rose up and massacred them to the last man; and in those days there was no historian to record it and no novelist to make a story of the thing.

Solemn, awe-inspiring, the great elliptical building of Zimbabwe still stands beneath the moon, which once doubtless was worshipped from its courts. In it are the altars and the sacred cone where once the priests made prayer, or perchance offered sacrifice of children to Baal and to Ashtaroth.

THE PEOPLE OF THE SUN

On the hill above, amidst the granite boulders, frowns the fortress, and all round stretch the foundation blocks of a dead city. Here the Makalanga, that is, the People of the Sun, descendants without doubt of the Semitic conquerors and the native races, still make offerings of black oxen to the spirits of their ancestors - or did so till within a few years gone. The temple, too, or so they hold, is still haunted by those spirits; none will enter it at night. But of the beginning of it all these folk know nothing. If questioned, they say only that the place was built by white men "when stones were soft"; that is, countless ages ago.

What a place it must have been when the monoliths and the carven vultures, each upon its soapstone pillar, stood in their places upon the broad, flat tops of the walls, when the goldsmiths were at work and the merchants trafficked in the courts, when the processions wound their way through the narrow passages, and the white-robed, tall-capped priests did sacrifice in the shrines !

Where did they bury their dead, one wonders. For of these, as yet, no cemetery has been found. Perhaps they cremated them and cast their ashes to the winds. Perhaps they embalmed them, if they were individuals of consequence, and sent them back to Arabia or to Tyre, as the Chinese send home their dead today, while humbler folk were cast out to the beasts and birds. Or perhaps they still lie in deep and hidden kloofs among the mountains.

----o----

THE FINE SOULS

We have a debt to every great heart, to every fine genius; to those who have put life and fortune on the cast of an act of justice; to those who have added new sciences; to those who have refined life by elegant pursuits. 'Tis the fine souls who serve us, and not what is called fine society.--Emerson.

----o----

THE BOSTON TEA PARTY

Dec. 18-19, 1773

In seventeen hundred seventy three

Three ships left Albion's docks with tea.

They little dreamed of what destiny planned

As they sailed away to the western land,

For to Boston harbor they were bound

Where the proud old world got turned around.

Now the Colonist loved his tea to sip

'Twas the stamp thereon made him "bite his lip."

And he vowed that there would trouble be

If the King sent on the stamp taxed tea.

So the local Masonic Lodge, you see,

Planned to have a "party" when came the tea.

And the secret they kept till it came in,--

Now soon the festivities would begin.

The communication to order came

And outlined the details of the "game."

The Junior Warden from labor, then

Called to refreshments the waiting men.

And soon they went out as Indians red,

And the chief, the Junior Warden, led.

And the whoops that rang in the streets that night

Were the signals that started the Colonies right.

And on and on to the wharf they flew,

And no sentry or watchman their errand knew.

Their torches flared that December night,

And their hatchets gleamed in the sombre light.

And they brushed the sailors aghast aside

And consigned the tea to the ocean's tide.

And as o'er the railings the chests were flung

They were smashed with the hatchets deftly swung.

And those "reds" ceased not till the cargoes three

Were "brewing" away in the "salted sea."

And back to the Lodge they swiftly sped

As Revere, the Junior Warden, led.

And SOME things were said that had the ring

Of eternal defiance to the King!

No tax, not agreed, will we ever pay

On the goods of the realm sent to Boston Bay!

And the Lodge was closed in its due form

As the gray in the east foretold the morn.

* * *

So it was that this way of "serving the tea"

Set the fires that made the Colonies free.

And from this time on till victory came

The Masonic Colonist was "in the game."

And the Nation should ever its tribute pay

To the "party" that night in Boston Bay.

--L. B. Mitchell, Mich.

----o----

THE EMPTY BOATS

Why do I see these empty boats, sailing on airy seas ?

One haunted me the whole night long, swaying with every breeze,

Returning always near the eaves, or by the skylight glass:

There it will wait me many weeks, and then, at last, will pass.

Each soul is haunted by a ship in which that soul might ride

And climb the glorious mysteries of Heaven's silent tide

In voyages that change the very metes and bounds of fate--

O, empty boats, we all refuse, that by our windows wait!

-Vachel Lindsay.

----o----

CORRESPONDENCE CIRCLE BULLETIN---No. 4

Edited by Bro. Robert I. Clegg, Caxton Building, Cleveland Ohio

FREEMASONRY AND MONASTICISM IN THE MIDDLE AGES

BY R.I. CLEGG

THERE are some old documents known to us, as the Ancient Charges. These show that the Freemasons of the middle ages possessed a curious tradition peculiar to themselves. This tradition dealt with the origin of Masonry and the invention of geometry, that branch of the liberal arts and sciences that enters so largely into the practice of the craft whether operative or speculative. Conder, in his book. "The Hole

Craft and Fellowship of Masons," says that "this tradition was without doubt largely due to the clerical influence exercised over their calling."

Not only is this very probable but there is internal evidence to indicate that the oldest of these Ancient Charges was written by one holding office in the Church.

This contact of the Lodge and the Church is not surprising. From the most remote antiquity Masons have built structures to house the worshipers of the Deity. At all stages of the work they have been associated with the priesthood. They were also intimately allied with those religious orders affiliated with the Church.

This fact is of itself sufficient to account for the semi-religious body that the Masons became. It explains the moral teaching and the curious traditions found embedded so intimately within the Masonic organization which has so freely drawn upon the sacred books of the Church and from legendary history.

Brother Conder says further: "Undoubtedly such was the fact. It is therefore without surprise that about the end of the fourteenth or early in the fifteenth century we find a document, evidently founded on a much earlier one (or on remote oral traditions) which recites the supposed history of the Fellowship of Masons, and lays down rules for the guidance of its members; at the same time inculcating a behavior and conduct, which if not a gratuitous insertion is as regards ordinary workmen greatly in advance of the spirit of the time, and far beyond that practiced by the other trades. No doubt this was to support the craft in maintaining its ancient worthy position, and in order that its members might continue to hold their ancient and honorable station."

"As the beauty of the so-called Gothic architecture advanced under the wing of the Church, schools of Masonry, wherein the elements of Euclid were taught to the higher classes of operative masons, became attached to certain religious houses and from time to time efficient workmen left these schools for work further afield."

Not only in their structural designs but in the decoration of their buildings the old craftsmen made liberal employment of the principles set forth by the great geometrician, Euclid. In the construction of the equilateral triangle entering into the very first proposition of Euclid's famous "Elements" there was shown to the Master Mason a new form for the arch, a suggestion for the familiar trifoil representative of the Trinity, and by the intersection of the circles he was symbolically shown "the Deity ever present where the eternity of the past overlapped the eternity of the future, who was, and is, and is to be."

"If we follow the details of Gothic architecture, we shall see that the triangle and the circle form the keystone to that ornamental tracery for which this style is noted. This symbolical language of Masonry, together with the use of the Mason's square and compasses, would doubtless be used by the ecclesiastics as an object lesson to the workmen engaged on the sacred edifice and so become incorporated in the traditions of their gild. The Masons at the cathedrals and other large ecclesiastical buildings were attached to the monastery, and often a technical school of Masonry was founded by the monks who in teaching the craft would not forget the higher or symbolical meaning to be derived from the geometrical figures used in tracing sections, etc." Thus far I quote Brother Conder.

How far is this vision borne out by the facts ? To my mind it has a very reasonable foundation. Let us take but one of the old monastic orders and compare it with Freemasonry. I will not now take the time or space to go carefully into a comparison of the Ancient Charges or any part of them with the rules and regulations laid down by any order of monks. Such a comparison while interesting is largely unnecessary because for all practical purposes the monitorial charges of today are similar to those given in the old charges. You may therefore compare for yourselves what I may say of any monastic institution and determine how far it resembles the Freemasonry that is known to you by its distinctive charges and ceremonies, by our authorized and familiar monitor and ritual.

We will, if you please, consider then the order of St. Benedict. That great lawgiver, dying in the year 542, saw one night in a vision the whole world gathered together under one beam of the sun. So states Gregory in the following century and the tale has come down the long years. In the light of this very suggestive illumination his followers had great breadth in religious convictions.

Said the Venerable Bede: "You know, my brother, the custom of the Roman Church in which you remember you were bred up. But it pleases me that if you have found anything either in the Roman or the Gallican, or any other Church, which may be more acceptable to Almighty God, you carefully make choice of the same, and sedulously teach the Church of the English, which as yet is new in the Faith, whatsoever you can gather from the several Churches. For things are not to be loved for the sake of places, but places for the sake of good things. Choose therefore from every Church those things that are pious, religious, and upright, and when you have, as it were, made them up into one body, let the minds of the English be accustomed thereto." Such were the instructions of Gregory to Augustine.

Newman has given us in the Mission of St. Benedict to Europe an estimate so richly colored by his affectionate regard for the brethren that it reads with extravagant force.

"Silent men were observed about the country, or discovered in the forest digging, cleaning, and building; and other silent men, not seen, were sitting in the cold cloister tiring their eyes and keeping their attention on the stretch, while they painfully deciphered, then copied and recopied, the manuscripts which they had saved. There was no one that contended or cried out, or drew attention to what was going on; but by degrees the woody swamp became a hermitage, a religious house, a farm, an abbey, a village, a seminary, a school of learning, and a city. Roads and villages connected it with other abbeys and cities which had similarly grown up; and what the haughty Alaric or fierce Attila had broken to pieces these patient meditative men have brought together and made to live again. And then, when they had in the course of many years gained their peaceful victories, perhaps some new invaders came, and with fire and sword undid their slow and persevering toil in an hour. Down in the dust lay the labor and civilization of centuries- -churches, colleges, cloisters, libraries --and nothing was left to them but to begin all over again; but this they did without grudging, so promptly, cheerfully, and tranquilly, as if it were by some law of nature that the restoration came; and they were like the flowers and shrubs and great trees which they reared, and which when ill-treated do not take vengeance or remember evil, but give forth fresh branches, leaves and blossoms, perhaps in greater profusion or with richer quality, for the very reason that the old were rudely broken off."

Of Dunstan, whose work in the restoration after the ravages of war was notable, Newman recites: "As a religious he showed himself in the simple character of a benedictine. He had a taste for the arts generally, especially music. He painted and embroidered; his skill in smith's work is recorded in the well-known legend of his combat with the evil one. And, as the monks of Hilarion joined gardening with psalmody, and Bernard and his cistercians joined field work with meditation, so did St. Dunstan use music and painting as directly expressive or suggestive of devotion. 'He excelled in writing, painting, moulding in wax, carving in wood and bone, and in work in gold, silver, iron, and brass,' says the author of his life in Surius, 'and he used his skill in musical instruments to charm away from himself and others their secular annoyances, and to raise them to the theme of heavenly harmony, both by the sweet words with which he accompanied his airs and by the concord of the airs themselves.'"

We are told that when a young man desired to enter the monastery of St. Augustine he had to remain for some time in the guest house as a postulant. When the day was fixed for the admission, or as it was called, the "rastura," the shaving of his head, the prior gave him notice that three days before he was to dine with the abbat. The abbat would then call the prior and two of the seniors, and they appointed the novice-master who was charged to instruct him in all that was necessary for his state, and to supply all his wants. The abbat, then, after some kind words, left the youth in the hands of the master, who examined him and found out if he had everything he wanted for the time of his probation.

The postulant was then warned to cleanse his soul by confession if necessary, and was then instructed in the rudiments of monastic ceremonial. These instructions were spread over the intervening days on one of which the postulant dined with the prior.

On the day appointed the postulant attended divine service and made an offering after the reading of the Gospel. His master then took him to the chapel and there prepared him diligently for the ceremony.

When the hour arrived he went with his master into the chapter house where the brethren were assembled and prostrated himself before the abbat.

He was then asked what he desired and he replied in the usual form. He was then bidden to arise, and was told by the abbat how hard and trying was the life that he desired.

Then he was asked if he was freeborn. Was he in good health and free from any incurable disease ? Was he ready to accept hardships as well as pleasant things, to obey and bear ignominy for the love of Christ? To these questions he replied "Yes, by the grace of God."

Continuing the examination the abbat asked if the postulant had ever been professed in any other stricter order; whether he was bound by any promise of marriage, and was he free from debt and irregularity.

On receiving an answer in the negative the abbat granted his prayer; and he was forthwith taken by the novice-master to have his head shaved and be invested with the monastic habit.

Gould gives us the essentials of the initiation into the order of St. Benedict as "The vow was to be made with all possible solemnity, in the chapel, before the relics in the shrine, with the abbat and all the brethren standing by, and once made it was to be irrevocable."

He further points out the relation of the ritual to darkness as connected with death and initiation. Upon the matter of the ceremonial he had the advantage of quoting directly from a communication sent to him by an eyewitness, and which was given in the following terms:

"St. Pauls without the walls of Rome is a basilica church, and in the apse behind the high altar another altar had been fitted up. The head of the Benedictines is a mitered abbat. On this morning the abbat was sitting as I entered the church, with his miter on his head and crozier in hand. Soon after our entrance a young man was led up to the abbat who placed a black cowl on his head. The young man then descended the steps, went upon his knees, put his hands as in the act of prayer, when each of the monks present came up and, also on their knees, kissed him in turn. When they had finished, a velvet cloth, with gold or silver embroidery on it, was spread in front of the altar; on this the young man lay down and a black silk pall was laid over him. Thus, under semblance of a state of death he lay while mass was celebrated by the abbat. When this was finished, one of the deacons of the mass approached where the young man lay, and muttered a few words from a book he held in his hand. I understood that the words used were from the Psalms, and were to this effect: 'Oh thou that sleepest, arise to everlasting life.' The man then arose, was led to the altar, where I think he received the sacrament, and then took his place among the Brotherhood."

The significant numbers three, five and seven are curiously found to be employed by the Benedictines. There were "three voices" to be recognized among the brethren in the chapter. These were the ones of the accuser, the answerer, and the judge.

Another "five voices" were those of him who presided, the guardians of the order; the precentor and succentor; the brothers charged with keeping the silence, "because silence is called the key of the whole order"; and then the almoner and sub-almoner. These five in their order were the first to proclaim any one who through their respective offices they knew had infringed the rules. The monk so proclaimed had to go out into the center of the chapter and prostrating made confession of his fault, and saying "Mea culpa" (I have done wrong) and promising amendment then received penance and rebuke.

Every one who had ceased to be under ward had a right to speak in the chapter on "three points"; defects in the public worship, the breaking of silence, and the distribution of alms. On all other subjects he must ask leave to speak.

In processions there was to be preserved a distance of "seven" feet between each of the monks.

But sufficient has been pointed out to serve our purpose. These extracts will be found highly suggestive to the thoughtful Mason and will recall much that is bound up in his own experience.

HINTS FOR FURTHER RESEARCH

The two preceding issues of the Bulletin have had a number of references for the study of Freemasonry in the middle ages. To these I may add the two volumes entitled "The Black Monks of St. Benedict," by E. L. Taunton, and published by John C. Nimmo of London, and Longmans, Green and Co., New York. Free use of this work has been made for presenting the above facts.

KEYSTONE KRAFTSMEN KLUB

In response to your "Get Together" letter of September, let me present "Keystone Kraftsmen Klub" as a new member of the Correspondence Circle.

This is the beginning of an earnest, active society of Craftsmen who desire to know why and how they are known as Masons.

The announced purposes are given as "the attainment of greater efficiency in degree work, a practical knowledge of the various lectures and a better understanding of the tenets and philosophy of Masonry."

An invitation was extended to all Master Masons residing in this vicinity as well as to the members of Keystone Lodge No. 153, F. & A. M., upon the regular monthly Lodge notice.

Permanent organization was perfected on Tuesday evening November 7, the brethren present including the Master, Junior Warden, Senior Deacon and a Past Master. At this meeting it was decided to follow Masonic usage rather than an elaborate code of by-laws for the government of the sessions.

The presiding officer is to be the Master of Keystone Lodge if he be a member of the Klub. If he is not a member, a vice president will take the chair. The purpose of this is many sided as you will see. In the first place, we are sure of the "brightest" Mason being in the chair, that we shall have him handy for information as to what he desires in the Lodge during his administration, that he can see that his staff of officers is efficient in their work, and also see that nothing but good Masonic subjects are studied. He is not expected to take an active part in the preparation of papers unless he so desires.

The Chairman of the Program Committee, who chooses one assistant, will assign all topics for papers, by and with the advice of the President. He will assist the members in the preparation of papers, advise them as to where to find the information desired, if possible, and act as Librarian of the Klub.

The Treasurer will also be the Chairman of the Membership Committee. He and his assistant will pass upon all applications for membership, collect the dues, issue membership cards, which are to be signed by the President, and keep the funds, paying them out by check.

The Secretary, then, has but his minutes and correspondence to handle

For the present our dues are $2.00 per year, payable in advance.

Meetings will be held on the second and fourth Wednesdays of the month, except during June, July and August. The second meeting in June is to be used as a "Pilgrimage" to some place of Masonic interest.

It is proposed to secure speakers on special topics from time to time, and issue special invitations therefor.

One of the first benefits to be secured is a standard course of instruction for candidates, and an established school of instruction for the officers, in floorwork as well as the lectures. The floorwork to be exemplified in the Lodge room.

We shall be pleased to be put in touch with other clubs through the "clearing house" you have established, and to receive suggestions at any time.

The Keystone Kraftsmen Klub will thoroughly enjoy the articles published in "The Builder," and Keystone Lodge will receive as much benefit from this club as it will agree to hear.

With best wishes for success in your great work, T. George Middleton, P. M., Chairman Programme Committee.

This excellent plan should fully fill that long-felt want of which I am hearing so much. A skilfully planned administration it is, hinging as it should upon close contact with Lodge authority and making excellent progress. An ideal arrangement truly from many points of view and cannot but be richly successful. Say, Brother Middleton, when you arrange that "Pilgrimage" in June, please do not fail to let me know of it. If

within easy reach of the possibilities I shall gladly join you. And in the meantime kindly continue to keep me in touch with your doings.

NEW WORK FOR THE FELLOWCRAFTS

I was a little surprised to see a portion of my letter some time since printed in THE BUILDER of November. Your offer to help start me off is timely and good.

There is connected with Adelphi Lodge an organization called the Fellow-craft Club whose primary aim is to keep the Brothers in line so that we may have a full, well-drilled floor team. It appealed to me that I could put the proposition of a Study Club up to the F. C. club and if they took it up it would help me in getting the study idea going in New Haven.

I met with them last evening and the idea was taken up more enthusiastically than I dared hope. I told them briefly what I hoped to do and asked them to think it over until next meeting one month hence--my idea being that I would rather drop the whole thing than have to be and make all the enthusiasm myself. They voted to subscribe for THE BUILDER and next month I am to address them on the modest subject of "Masonic Law" and at that time present a modus operandi.

This is where you come in. I have my organization place and time of meeting. Our idea is to use perhaps an hour of the club's meeting time in this way. I should like some advice as to program and methods of conduct. For the good of the Craft in general and Adelphi Lodge in particular I want to make a success of it. Our club has 72 members on the list and there was an attendance of 13 besides myself last evening and this was normal for no one but the secretary-treasurer knew what I was about to propose.

I apologize for writing so long a letter but I wished to show my proposition from all sides thinking also that it might help some other Brother to know of the F. C. Club and perhaps organize one which would combine study with actual Lodge service as ours will if we succeed.

Julius H. McCollum, Sec'y Adelphi Lodge No. 63, New Haven, Conn.

Suppose you try out the Keystone Kraftsmen Klub as explained by Brother Middleton in this issue. When you run out of papers prepared by any of your members, try one of mine. In every issue of THE BUILDER I aim to publish a paper on some question of interest to my Brother Masons. If I don't happen to take such lines of study as in your judgment may seem most desirable, kindly let me know. But your situation is so closely akin to that of Brother Middleton's that I wish you would put into practice as far as possible and let us know the results. too, have something to do with a Masonic Club, being President of a Masonic Temple Association of considerable size. To many of us your experience will be of the greatest interest and consequence.

LODGE IS A SCHOOL

In late issue of THE BUILDER many writers are stressing the importance of making the Lodge a Study Club. Really if we had taken second thought, that is what a Lodge is, and always has been, a place where "Masons meet," where the "Worshipful Master gives good and wholesome instruction," etc. It is a hopeless task to try to get up anything new in Masonry. All that is best for man physically and spiritually, and the sanest, simplest way of doing it, has been culled from the wisdom of ages, so that all that remains for him to do is to put in practice the beautiful system, to the end that life on earth may be sane, normal, easy to live and full of intense enjoyment. By all means revive the ancient practice and make the Lodge a study club. A. K. Bradley, Tioga, Texas.

True enough ! A Lodge is the place for work and for study. Just as a diamond reflects all rays of light with added glory in color and in brilliance so has the Lodge, to the

seeing eye, to the informed intellect, to the awakened mind, a message of grouped facts and instruction borrowed from the near and the remote past. Converging in that geometrical crystal of history that we call the Lodge, our priceless heritage should there be turned into glowing radiance of service, a truly perfect reflection in new uses of old tenets, the ancient made modern. You do well to remind us that the Lodge is a School. Would that our hearts are ever open to its teaching.

PUTTING IT UP TO GEORGE

We had a meeting for the starting of a Study Club on Wednesday last, in the Scottish Rite Club Rooms of our Temple. There were but five men present--discouragement enough for any five men. However, we have come back like Antaios, doubly determined that by our own endeavors and your assistance we shall receive further light in Masonry.

Accordingly we have set a second meeting for Thursday November 23, at the same place and for the same purpose. We have set it far enough into the future that we can have opportunity to communicate with all Brethren possible. Fraternal Lodge No. 37 has nobly come to our assistance and instructed its Secretary to send a postal card notice of this meeting to all its members. Our own lodge, Trinity No. 208, has a notice of it published in its monthly Bulletin. We further intend to have it noticed on all bulletin boards, and in the City papers.

We are especially interested in the closing paragraph of your letter in which you offer your valued assistance in preparing by-laws and organizing. Will you kindly send me what you have on this so that I can present a plan of organization at the meeting ? Albert Block, 310 City Hall, Davenport, Iowa.

In response to your letter of recent date I am enclosing you herewith a copy of the by-laws adopted by the Boone, Iowa, Study Club. You will note that their code is a model of simplicity and, it would seem to me, could be adopted by other Clubs with

very little modification. They have provided for three officers: a President, Vice-President and a Secretary-Treasurer which are practically all that should be required.

Some Study Clubs are asking us for a cut-and-dried program of study to cover a period of six months or a year. Others are using Brother Clegg's articles which appear each month in the "Correspondence Circle Bulletin." Personally I consider the latter course more preferable.

Brother Clegg is making a series of the articles, connecting them up one with the other, and they are going to prove fascinating as well as instructive. This, to my mind, is what the Brethren want, the majority of them will not care to be loaded up with dry facts and specific data which they cannot remember. That all the Brethren will agree in the opinions expressed by Brother Clegg is not to be expected. In fact the articles are written with a view of inviting expressions of diverse opinions of the members of the Study Clubs.

We want them to prepare papers on the subjects to be read and discussed at the same meetings at which Brother Clegg's articles are used, and to send copies of their papers to us so that we may forward them to the other Clubs.

For this reason we shall ask the Clubs to use Brother Clegg's articles at their meetings a month later than their appearance in THE BUILDER in order to enable the Study Club members to prepare their papers on the subject and mail copies of them to us not later than the fifteenth of the following month so that we may have time to copy them here and send them out to the other Clubs in advance of their meetings.

We also hope that the Study Club Secretaries will mail us each month a report of their proceedings so that we at Anamosa may be kept in close touch with each individual Club.

I shall anxiously await the result of your meeting and wish you every success in the organization of your Club. Geo. L. Schoonover, Secretary.

Brother Schoonover's answering letter fills the bill in so many directions that I could not refrain from publishing it. Explaining as it does so clearly the desire we all have for a frank and thorough discussion of the papers published in the Bulletin, I sincerely trust its suggestions will be followed with zest and with all practicable regularity. Of many minds are Masons. Differences of opinion are common to us upon various branches of Masonic study. No one, least of all myself, should fail to welcome every effort at a better understanding of Masonry. To bring about a wholesome regard for study and for students among Masons, to set a still larger section than ever of the Craft to work, to do this acceptably in a cheering spirit and systematic style, is indeed a task. But already there's great encouragement. And many thanks for that compliment, G. L. S.

DEVELOPING INDIVIDUAL EFFORT IN THE STUDY CLUB

A word about our Study Club may be of interest. We have a membership of fifteen with an attendance of about twelve, and at this time are taking up the study of Brother Newton's book, "The Builders." We assign two questions to each member for each semi-monthly meeting, we first gave a greater number of questions, and confined the answers to the book answers but found this not satisfactory, as we frequently departed from the book for other information, and found that the study lasted longer than we believed best for a continued interest in the work. So we decided to limit it to two questions and allow the members to depart from the book answers and give a review of the question assigned from any research they desired to follow.

Our dues are one dollar per year. We frequently have a luncheon or dinner prior to the study, and on occasion, we gave an evening to the consideration of Masonic poetry to which we invited the ladies, assigning to the guests selections to read or recite.

We are pleased with the interest in the club work and observe that the members dislike to miss a single meeting, and frequently forego other important functions in order to be present.

The by-laws of the Boone, Iowa, club are of interest, but we do not think they are as well adapted to a club having in mind individual effort, as those adopted by our club.

Our purpose is to make every member a student and in turn an instructor, to require individual study and effort, and in order to accomplish this object, we have limited the membership to fifteen, believing that if a greater number desire to become members, that a second club would be a greater advantage than to have so many members that the individual effort might be overlooked.

In the notes of the Study Club Department we believe the plan suggested of a larger membership, would require instruction more in the nature of a lecture, this we believe would be instructive for the hour, but it is not the kind of effort that will stay with the student.

We shall be pleased to have any suggestions from time to time, and will be glad to submit special papers as we have opportunity. Clark Cooper, President Masonic Study Club, Canon City, Colo.

Whether a Study Club shall be large or small is not offhand an easy question for me to answer. Your point, Brother Cooper, is decidedly worth pondering. It is not quite the same question as to the preference between large lodges and small ones, as I see your position. Do we not all agree that there should be more complete circulation of Masonic knowledge among the Brethren? How far then shall we restrict Study Club membership ? Of course there may be a distinct advantage in independent meetings, and even of an organization separately, of the leaders, the "instructors," to use Brother Cooper's term. But in some way the work of the Study Club ought to get before the brethren at large. You recognized this social impulse in most commendable style, Brother Cooper, when you enlarged your audience to include the ladies. Why should

we not oftener plan for papers attractive to that sex ? The idea seems eminently deserving of imitation. Here are the rules of the Boone Club:

BOONE MASONIC STUDY CLUB

Constitution and By-Laws

PREAMBLE--The Masons of Boone, Iowa, being desirous of obtaining for themselves "Further Light in Masonry," and of promoting to the best of their ability the Cause of Masonic Research, for the good of the Order, hereby associate themselves into an organization for Masonic Study and Research.

ARTICLE I--The name of this organization shall be the Boone Masonic Study Club.

ARTICLE II--The object of this organization shall be the improvement of its membership in Masonic knowledge

ARTICLE III--The Club shall be composed of such Master Masons as, having expressed a desire for "Further Light in Masonry," shall make application for membership and be elected thereto by a majority vote of the members present.

ARTICLE IV--The officers of this Club shall be a President, Vice-President and Secretary-Treasurer, elected by a majority vote of the members present at the December meeting of each year. The duties of these officers shall be such as usually appertain to their respective positions, and the absence of one or more of them shall automatically place the responsibilities of presiding over the meetings of the Club upon the officer next in order as above mentioned. The newly elected officers are to assume their duties at the January meeting next following their election.

ARTICLE V--The meetings of the Club shall be monthly, on the third Wednesday evening of each month, and the hour shall correspond to the hours of meeting of Mt. Olive Lodge No. 79. Special meetings may be held when deemed necessary for the good of the Club.

ARTICLE VI--Dues in the Club shall be Twenty-five cents annually, payable in advance. These dues shall be applied to the running expenses of the Club, subject to the decision of the three principal officers.

ARTICLE VII--There shall be only one standing committee, the Program Committee, which shall be composed of the three principal officers. The President shall have power to appoint any other committees he may deem desirable or necessary.

ARTICLE VIII--This Constitution and By-Laws may be amended at any regular meeting of the Club, such amendment having been proposed in writing at the next previous meeting, by a two-thirds vote of the members present.

A MASONIC STUDY CLUB IN SESSION

As my last endeavor to inform you of our endeavors met so favorable response, I am going to try again and hope you will be able to see our weakness and help us strengthen it.

Meeting of four brethren; two interested brethren unavoidably absent.

Preface of Mackey's "Symbolism" read and attention directed to explanation of the ritual of Wisconsin given the candidate, in which he is informed that the lessons of

Masonry are taught by types, emblems and allegorical figures. A full comprehension of this work would undoubtedly clear many brethren's mind of the confusion which appears to prevail.

We then read Speth's "What is Freemasonry," each taking turns reading and others taking notes oœ points to be raised. A discussion followed.

A brief description of Anderson's "Book of Constitutions" (1723) was given and attention particularly directed to regulation 39 and its significance. The question was also brought out that among Masonic students there are several schools of thought and that Bro. G.W. Speth belonged to what might be called a critical or exact school and furthermore, that, while Speth, Gould, Hughan and others of their rank were critical in their method and did not wish to give as history anything which was doubtful, they freely admitted that much lay outside the scope of their knowledge and they were not dogmatic in their views of the origin of Masonry.

The following questions were also asked all of which were not fully answered:

1. How far does Masonry antedate Christ's time? 2. Does the Bible conflict with the teachings of Masonry ? 3. Who were the ancient Magi ? 4. Are the Magi the same as spoken of in the Bible as bringing their book to the Apostles and burning them? (Acts 19:19-) 5. Who were the great world characters who were Masons ? 6. What is the meaning of cowan ?

As exhibit we had: Reprint of "H. F. Beaumont Mss." Reprint of "York rolls." Fac simile of "Regius Ms." Reprint of "Anderson's Book of Constitutions" (1723).

Questions discussed at previous meeting were enlarged upon and meeting was closed with everybody pleased and happy.

In answer to Question 1, the different schools of thought were mentioned and it was considered one of those problems which we, in the primary class, must not try to solve but leave open for our best efforts when we proved ourselves proficient in the elementary work.

Question No. 2 was unanimously decided in the negative.

For the information of the Brother asking Questions 3 and 4, I am loaning him "Arcane Schools" (page 79 contains reference), "History of Initiation" (lecture IV has some light), "Rollins Ancient History" (Book 4, Art. 4, has reference), and references in Gould's History, and will look up such others as I can.

Question No. 5 is one none of us were qualified to fully answer but we will be on the lookout and note them as much as possible. I have a fairly good idea of our most noted American Masons.

Question No. 6 was answered by Mackey's Encyclopedia.

Hoping this may be of use to you and that by constructive criticism you may help us, I am, Yours to find the key to the door of knowledge, Silas H. Shepherd, Hartland, Wis.

Just the thing I want. To tell me of what you are trying to do and how you are going about it and what you have to do with is the sort of story that whets my Masonic interest to the acme of keenness. There's little I can tell you of any way to better what you have in hand. Anything from me may sound presumptuous. But I'll risk it if only to show my desire to lend a hand.

What a wealth of material you possess! Is there not just a little danger that the very amount of it may oppress and deter the average inquirer from going ahead on his own more limited course of research ? Please let me have your advice on this matter. You have doubtless noticed that I try to give references in my own articles and I do like to lay hands on sources of information readily available for everybody. We must make it easy for the average Mason to start his studies.

I'm not concerned with accelerating the progress of brethren of the Hartland quality. They are speeded up in great style. But I do worry over what we can do to enthuse those whose opportunities and capacities are much less auspicious. I rely upon your help in this work. Please continue to give me the active benefit of your goodwill and of your valued criticism.

Regulation 39, to which you refer, will be interesting to many:

"Every Annual Grand Lodge has an inherent Power and Authority to make new Regulations, or to alter these, for the real Benefit of this ancient Fraternity: Provided always that the old Landmarks be carefully preserv'd, and that such Alterations and new Regulations be proposed and agreed to at the third Quarterly Communication preceding the Annual Grand Feast; and that they be offered also to the Perusal of all the Brethren before Dinner, in writing, even of the Youngest Apprentice; the Approbation and Consent of the Majority present being absolutely necessary to make the same binding and obligatory; which must, after Dinner, and after the new Grand Master is install'd be solemnly desir'd; as it was desir'd and obtain'd for these REGULATIONS, when propos'd by the GRAND LODGE, to about 150 Brethren, on St. John Baptist's Day, 1721."

Your Question 5 reminds me of the long list given in the Annual of the International Bureau for Masonic Affairs. It includes Lincoln though I am not aware of any evidence to prove his membership. However, Brother la-Tente's lists of Masons Illustres and of Dates importantes de l'Histoire de la Maconnerie were undertaken with all sincerity by that enthusiastic Freemason and it is to be hoped that they may be corrected wherever amendment is found necessary. Is there any record connecting Lincoln with the Craft as an initiate ?

THE ORGANIZATION OF STUDY CLUBS

I find that there exists in many sections a pronounced desire for some more formal scheme of organization than has so far been outlined by me. From the National Masonic Research Society's headquarters at Anamosa, Iowa, there is sent to every inquirer a list of the fellow members in his locality so that he can make a very convenient start at the organization of Study Club. If steps to this end have already been made then the inquirer gets the addresses of those already active, and every effort is made to set him at work under the best possible auspices. So far so good.

But more is asked. Too often there is a tendency to "stick on the way" and the launching of the enterprise does not then advance rapidly enough to suit a very natural and common desire for results.

EXPERT ASSISTANCE AT THE START

If we could but send on a competent brother to begin the work, offer advice, instruct the officers, lay out a preliminary course of work, we could leave the members busy, pleased, ambitious, and resultful. Sometime somehow we shall do something after this style. Some task! Yes, but there is a plan even now under consideration whereby such an effort may be practically put into operation. But it is far too remote to count upon for the present.

How then shall we bring about that happy condition of affairs which will satisfy the demand for a formal organization? Not by any complicated system of control at long range or by any unwieldy method of local management will the best results be obtained. Just enough to hold all hands together in unity is plenty. Not too formal lest peradventure "the letter killeth." A just mean, an even balance, a happy medium is eminently desirable.

DISTRIBUTE THE STUDY CLUB DUTIES

First of all we must distribute the duties among as many members as is possible. On the other hand keep the duties themselves down to a minimum. Thus each member will probably have something to do but will not be burdened to discouragement. Many hands make light work.

There will be a President to perform the usual functions of that office. There will be a Vice-President or two to take charge in the absence of the President. A Secretary will attend to preparing and sending notices and the general correspondence but he should not clutter up his own wheels by lengthy minutes of the proceedings. The Treasurer will handle the funds and collect and disburse them. Many times the two offices, Treasurer and Secretary, may profitably be combined. The Librarian will take charge of such books and magazines and manuscripts as may come into the possession of the Club and will distribute them to the members and preserve them as required. There will be a Master Builder to prepare the program for each meeting. There will be a Critic to see that the subject is properly discussed and that definite progress is accomplished. And there will be a Reporter to keep the headquarters of our Society at Anamosa regularly informed as to the work that is being done.

BETTER A FEW FAITHFUL THAN AN IDLE MANY

Inasmuch as I see no good reason why a Study Club with say but two or three really loyal and active members cannot do effective work my readers will at once understand that I do not deem it necessary to have every one of the foregoing positions filled by a separate and distinct brother. But the titles and the synopsis of their duties will furnish an idea of the work that in my opinion should be accomplished by the officers to maintain satisfactory progress in research.

MAINTAINING AN INTEREST

Programmes depend so much upon individual taste that suggestions can only be made very roughly. Of course the BULLETIN will be coming along regularly with its notes for various courses of Masonic study so there will be no lack of matters for consideration. In the absence of any other plan tackle a copy of Mackey's revised Encyclopedia or "THE BUILDERS" and read any section that strikes you as especially favorable, the one most to your liking. Follow the reading with a discussion. Prior to the meeting have the Secretary state the subject in his announcements, and also have the Critic line up two or more members to study the same section or chapter in advance and be prepared to discuss some angle of it. Any Masonic essay or topic may be examined in the same style.

SLEEPY OR WIDE-AWAKE STUDY CLUBS

Unless the meetings are of interest, and exciting a strong desire for attendance, we must expect a dormant Club. Much rests upon the ability of everybody to do his part. Here is indeed the purpose of my suggestion that many hands be actively employed. No one to do very much and yet all to do a fair share. Visitors should be invited, but not allowed admission at successive meetings unless they are accepted as members. No one should be proposed for membership unless agreeable to all and willing on his part to be active in doing whatever shall be assigned him to do. Continued absence may be challenged and the offender warned. If he improves not, then a fine may fit his case if the limit of expulsion be not chosen. But the regular meetings of congenial brethren in agreeable surroundings for the instructive examination of matters Masonic would surely be alluring. Remember always that different duties fit different men; one of the very best of presiding officers known to me would be the poorest of Secretaries; one delighted in listening to the results of Masonic research is, as I have often found, indisposed to individual digging.

TOPICS TO BE TABOOED

Whether the members of a Study Club are all affiliated with the same Masonic bodies or not, there will be matters that in the discussions it is the part of wisdom to avoid.

Questions of Lodge policy, for example, might be embarrassing if ventilated thoughtlessly in a research organization. Yet there are occasions when the consideration of Lodge practices is as harmless and unobjectionable as any other topic of Masonic importance. Right here is the benefit of the Master Builder and the President. The one sees that the proper subject is selected, and the other is charged with the duty of allowing none but appropriate presentation and seemly argument upon it.

LAYING OUT THE RULES

Having gone thus far in a general way let me now lay out a set of regulations following the foregoing lines. Fill in the various blanks to suit your collective. judgment when organizing.

RULE I.--The name of this Study Club shall be .....

RULE II.--The purpose shall be the promotion of Masonic study and discussion.

RULE III.--The Officers shall be a President, Vice President, Secretary, Treasurer, Librarian, Master Builder, Critic, Reporter, and Guard.

RULE IV.--The President shall perform the usual duties of a Chairman.

RULE V.--The Vice-President shall in the absence of the President assume the chair and perform all the duties of that position.

RULE VI.--The Secretary shall keep a record of the proceedings, send out notices of the meetings, prepare and forward to the National Masonic Research Society on the date of institution, and regularly every half year thereafter on the first day of January and July, a statement of membership and a copy of his semi-annual report of receipts and disbursements. He will also forward to the headquarters of the National Masonic Research Society results of elections and appointments of officers and the names and addresses and Lodge affiliations of all new members when they are admitted to membership.

RULE VII.--The Treasurer shall collect and hold the funds. He shall pay them out only upon orders prepared by the Secretary and countersigned by the President.

RULE VIII.--The Librarian shall take charge of all books and magazines and MSS in the possession of this Study Club.

RULE IX.--The Master Builder shall prepare the programme for each meeting and assist the President in its most effective presentation.

RULE X.--The Critic shall see that proper discussion takes place at all meetings.

RULE XI.--The Reporter will keep the National Masonic Research Society informed regularly and frequently of the activities of this Study Club.

RULE XII.--The Guard will attend to the door, act as messenger, and also introduce new members and visitors.

RULE XIII.--The President, Secretary and the Treasurer shall be elected semi-annually by written ballots without any other previous nominations. The remaining officers shall be appointed by the President. Any officer may be removed from office

by a two-thirds vote of those present at any meeting called to consider such vote, all the members having been notified.

RULE XIV.--Meetings shall be held at. . (place) . . monthly upon . . (date) . . and punctually at the following time..... Meetings falling upon St. John's Days, the twenty-fourth of June and the twenty-seventh of December, or in default of this coincidence of time, the meetings immediately following these dates shall be designated as Election Days.

RULE XV.--Dues shall be payable in advance on the admission of an applicant for membership, and are again due and payable on Election Days. The semiannual dues of each member shall be $.....Members in arrears cannot vote nor hold office and are subject to expulsion.

RULE XVI.--Applications for membership shall be on a prescribed form and the action thereon shall be by ballot, two blackballs rejecting the applicant. Any application may be renewed after an interval of six months.

RULE XVII.--Special meetings may be called by the President at any time, or by any three members in good standing.

RULE XVIII.--A quorum for the transaction of business shall consist of not less than..members.

RULE XIX.--Rules may be amended by a two-thirds vote at any meeting of which usual notice he been given.

AND, FINALLY AND MOREOVER

Say, brother, don't you just ache to start something of this sort? Well, then, don't wait for large numbers. Get two or three good fellows like yourself together. Read this story of mine over, to them. Ask, nay, tell them to vote "Aye." Then write to the Secretary, George L. Schoonover, at Anamosa, Iowa. He will help. Topics will be suggested to you. Pointers on programmes offered freely to you whenever you want them.

Start something. When you get the data all in hand, bring together your best studious Masonic friends. Talk it over. The cost can be as little as you choose. My notion would be for the pleasantest of Masonic meetings. Let there be frequent occasions when refreshments as well as research will be temperately relished and good cheer be abundant. Of such was Freemasonry of old.

Handled with prudence, temperance, and zeal, and with a goodly assortment of fortitude, these Study Clubs may be sturdy Foundations, helpful and enjoyable associations of truly Masonic builders.

ORGANIZATION

MASONIC STUDY IN THE LODGE

In the smaller cities, where Lodges are not too crowded with degree work, it is recommended that the Lodge take up the study of Masonry as a body. The ideal plan would be to set aside one meeting each month for this purpose. This could be either a regular or a special meeting. If a regular meeting is decided upon, let the Lodge be prompt in opening at the stated time and dispose of the routine business as quickly as possible. Then turn the Lodge over to the Chairman of the Program Committee and proceed with the reading and discussion of the articles and papers which have been made ready for presentation. The degree work, under this plan, would be confined to special meetings. If on the other hand special meetings are deemed more practical for

the purpose, let them be approximately thirty days apart, selecting if possible a definite meeting night of each month. This meeting night to be exclusive for study programs.

HOW TO PRESENT THE PROPOSITION TO YOUR LODGE

The Worshipful Master should be interested, first of all. With his sincere co-operation, very much can be accomplished. Then take two weeks or a month to advertise the preliminary meeting at which the proposition is to be considered. Have your Secretary emphasize the date and purpose of the meeting in all his notices that are sent out in the meantime. Some Lodges are inserting notices in their home newspapers. The day before the meeting send out the last notices, and urge every member to be present.

At your preliminary meeting the Brother having the responsibility of introducing the subject should have all the necessary data for presentation:

Some copies of the "Correspondence Circle Bulletin."

Our regular Study Club Bulletin.

The special Bound Volume Offer of the N. M. R. S.

Some N. M. R. S. Membership Circulars for distribution.

This will enable him to outline what the purpose of organizing is, how the papers are to be brought before the members, what the National Masonic Research Society is and how it can be of help to your group.

After all the facts are presented and discussed, a "Research Committee" should be appointed to take charge of programs, assist the Brethren in preparing papers, lead the discussions, etc. The same Committee, or the group as a whole, should also then and there determine how far it wishes to go in purchasing books of reference, etc.

The meetings may be called whatever you wish-- "Research Meetings" and "Research Communications" have been suggested for Lodge use--of course if you organize a Study Club, simply a meeting of it called will give notice to all.

These suggestions are by no means complete, but they emphasize the lengths to which we are willing to go in order to make this work a success. If you have other suggestions to offer, or if there is any particular phase of organization which you feel like taking up with us, "let it be known, and quickly."

USE OF BROTHER CLEGG'S ARTICLES

We have thought out the problem of everybody working together along this same outline, and it seems to us that if all Lodges and Study Clubs will use these articles at their meeting night the month following their appearance in the Correspondence Circle Bulletin, we shall all work to better advantage. And for this reason: it will enable you to get to us copies of additional papers prepared for presentation at your next meeting, and then we can pass them on to other Study Clubs, who, in their turn, will send us material which we can pass on to you. For example, if these copies of your additional papers get to us not later than the fifteenth of the month--that is two weeks after THE BUILDER reaches you--then we can review them, gather together all the good points and make a general distribution prior to the first of the next month--in other words, in time for your meetings. Such a plan, consistently worked to and systematically carried out, will give us all the maximum of benefit--almost as good as having a joint meeting. Send your communications direct to

NATIONAL MASONIC RESEARCH SOCIETY, Anamosa Iowa.

----o----

NOTICE TO OUR MEMBERS

If our members will send us a list of the newly elected officers in their respective Lodges, we will be very glad to take up with them ways and means by which we can be of service to them. It looks very much as if 1917 were to be a year of study for many thousands of American Masons, and it is fitting that it should be so. We are prepared to be of material assistance to groups desiring to have a share in this movement. The foregoing discussion of method will be followed, next Month, by an installment, at least, of our Course of Study, which is now practically completed. Comprehensive, but based upon books which are easily accessible to the student, we believe that any Lodge will be able to follow it through. The measure of advantage derived, as always, will depend upon the use that is made of it. And so, from every point of view, we are anxious that the Brethren should know about it--and particularly the Masters and Wardens for 1917.

----o----

DEMOCRACY

Democracy is not a mere phrase. It is a spirit, a religion. It is that faith in the excellence of human beings which makes life worth living. It finds that excellence in inclusiveness. It is different from any other and all other religions. It has its root in a kind relation to God because it has a kind relation to man. It is more than liberty, equality and fraternity. It is the thing Lincoln had. It is the thing Whitman had.--Francis Hackett.

----o----

CRYPTIC MASONRY AND THE COMMANDERY

BY BRO. J. ANGUS GILLIS, OKLA

In the beginning I wish to say that in this article there is nothing original. In some instances I have used quotation marks and at times give full credit when I have copied verbatim what I have read if at the time I remember who made the original remarks, but the assembling of facts and arrangement of arguments may be of some value to the Craft.

The Ancient and Accepted Scottish Rite, Southern Jurisdiction, claims to have conferred both the Royal and Select Master's degrees at Charleston, S.C., in 1783, which was certified from Berlin, Prussia; but Josiah H. Drummond investigated and found that the ritual was not authentic, for while they claimed the Supreme Council as the governing body, the Supreme Council did not exist until 1801. The records show that in 1802 to 1807 the Inspectors General conferred fifty-five different degrees, but the Council degrees were not named among them.

The Supreme Council, Northern Jurisdiction, claimed that the Royal and Select Master's degrees were conferred in the lodge of Perfection in New York by Andrew Franken who received his authority from Stephen Morin, of Jamaica, Deputy Inspector General, and that Morin was empowered to propagate the rite in the new world by the Emperors of the East and the West in France; but there is no evidence to substantiate the claim.

Philip P. Eckles and Hezekiah Niles received the degree of Select Master in 1792, at Baltimore, from Henry Wiemans, Grand Inspector General; but there is no record of when, where, or from whom Wiemans received it. Eckles and Niles conferred it on Jeremy L. Cross in 1807, and Cross conferred it on a great many Royal Arch Masons in the North, South and Western parts of the then United States; and in 1818 he received the Select Master's degree and united it with the Select Mason's of 27, now the Select Master's degree. To Jeremy L. Cross, therefore, are we indebted for uniting these two degrees and forming the Cryptic Rite; and even if it was from a mercenary motive for disseminating them more assiduously than any one else, until they became independent in their governmental relations to the other branches of the American system, it was a real service to the Order.

The origin of all Masonic degrees is unknown; in fact, the Holy Bible, the Great Light of Freemasonry, gives an account of everything that we know. Our knowledge otherwise ;s limited, mystic, unauthentic, denied by some and averred by others. No one can go back with steady steps through the dark, winding, and sometimes obliterated pathways of the past, to the time or birthplace of Masonry.

In discussing the origin of the different Masonic degrees, Frederick Speed said: "One myth after another has vanished into thin air, until we do not hesitate to aver in writing, that, with scarcely an exception, the ritual of every Masonic degree now produced in these United States, originated, or was elaborated, since the American revolution, and by Americans; but that the admission of this fact does not in the least degree detract from the dignity, high character, or claim to an ancient origin of the institution itself."

All Masonic students admit that the origin of the Cryptic degrees are in doubt, just as are the origin of the Symbolic and Capitular degrees; and while there seems to be no doubt but what the Scottish Rite first conferred them as detached or side degrees, there is the same proof that the Royal Arch degree was conferred by the Inspectors General the same way, and under the same conditions, until each branch became self supporting, or expressed a desire to be controlled or under the jurisdiction of State Grand Chapters and Councils. While in each branch or rite in the American system there is an interdependency for application for membership, both by affiliation and by receiving the degrees, the system lacks one link of being complete, because of its

numerical place (except in the Virginias), as the Commandery organization does not protect the Council as is done in all the other branches of the system.

For example, the pre-requisite to apply for the E. A. degree is to be a man of lawful age, etc.; for the F. C. is to have been an E.A. for a proper length of time; for a M. M. is to have been a F. C. a proper length of time. As a member of a Symbolic lodge, he may apply for the Capitular degrees, and as a member of a Chapter of Royal Arch Masons he may apply for the Cryptic degrees; or he may skip this link in the series of allegories of Ancient Craft Masonry and apply to the Commandery for the Chivalric Orders--the summit of teaching in the American system of Freemasonry.

Thus, each degree is a pre-requisite to the succeeding degree, and each branch is a pre-requisite to the succeeding branch. Each is supported from below and protected from above, (except the Council), and if the amendment to Sec. 113 of the Constitution of the Grand Encampment is adopted, the accepted scheme of Masonic support and protection will be carried out in full.

Masonry is a progressive science consisting of a series of degrees, and as practiced in the American system is divided into branches, or rites, which, when taken together, form the complete American system of Freemasonry.

Albert Gallatin Mackey said: "I learned from the experience of my early Masonic life, that the character of the institution was elevated in every one's opinion, just in proportion to the amount of knowledge that he had acquired of its symbolism, philosophy and history." This is why Masonry means something different to each individual. Some think it is simply a "club of good fellows," while to others it is a "system of morals, or even pure religion," according to their foundation of character, educational and intellectual attainments, previous instructions, etc.; as is evidenced by the superficial and selfish views of some who see only the part that suits their narrow purposes, or the deep reverence and wide humanitarian outlook of others; and the difference becomes greater the more difference there is in their preliminary Masonic instructions.

It is a pleasure to gather together the scattered legends of Freemasonry, each different, but deftly built together so that their symmetry as a whole develops the great TRUTH. The Cryptic degrees are so closely connected with the degrees of the other branches of the American system, their beauty and utility is unquestioned; their logical necessity is recognized by all Masonic students. They are thoroughly established and organizations are maintained in almost every Jurisdiction in the United States; and no one will claim to have completed the studies of Ancient Craft Masonry who has not received the Cryptic degrees. This being so, we do not treat the applicant for further Masonic light justly when we allow him to skip these links that are explanatory of the 3rd and 7th degrees.

This logically brings to mind the question of prerequisition of the Council degrees for the Commandery Orders, which has been before the Grand Encampment for the last three years, and which is to be adopted or rejected at the Triennial Conclave in Philadelphia in October, 1919.

There is no good reason why this legislation should not be adopted; for if Cryptic Masonry is good--and it is or organizations would not be maintained--it should have the same protection that is accorded the other branches of Masonry. This argument of one's own free will and accord will not stand against the acid test of enlightened reason, and the fact of compulsion practiced in all other degrees and branches comprising the American system of Freemasonry. The Cryptic rite is universally recognized and accepted as a component part of the American system, and a legitimate and necessary branch to complete Ancient Craft Masonry; herefore the Commandery should willingly require knowledge of all preceding degrees, Symbolic, Capitular and Cryptic, in order to maintain with dignity and impartial justice its position at the head of the system.

Cryptic Masonry is the top of Ancient Craft Masonry; Templary is the top of the American system of Freemasonry; and it is beyond dispute that it was the intention of the original organizers of Templary in America to make all Masonic degrees pre-requisite to the Commandery Orders, for each degree known at that time was specifically mentioned. The accepted scheme of Masonic support and protection should be carried out full. A Templar should receive all the information contained in the system; not be a half or two-thirds, but a complete Mason.

If a brother is satisfied with his Masonic knowledge and fraternal associations after taking the Symbolic degrees, well and good; if a Companion is satisfied after taking the Capitular degrees, it is also well; but if he then desires to take the Chivalric Orders for the satisfaction of being a Templar, or in order to be eligible to take the Shrine, he should also be required to take the Cryptic degrees. Each applicant should have the same Masonic preliminary teaching, receive the same lessons, learn the same allegories, and miss none of the links; for if so, it will be a handicap in accomplishment in proportion to the educational attainments along other lines. For, "He who has the key to any science will interpret the whole according to the light he possesses," and the efficiency of the membership will be marred according to the number missing a part of the legends.

The claim that this legislation, if adopted, would be the death knell of Templary in some Jurisdictions, is proven not to be a fact from the rule and practice in Connecticut, New Hampshire and Ohio, and in many of the large subordinate Commanderies; and as the law in some Jurisdictions compels an applicant for the Capitular degrees to apply and pay for the Cryptic degrees at the same time, experience wholly disproves that the additional fee, time required, or association as Cryptic Masons, deleteriously affects Templary; e. g. investigate conditions in Texas and South Carolina.

In every walk and vocation and in every effort of life we must advance or retrograde. Accomplishment is effected by individual or collective effort, and socalled Independent Jurisdictions must decide whether they can accomplish the most independently or collectively. We must all admit that visits and fraternal exchange of idea is an aid to accomplishment, and having this end in view the National Masonic bodies have been organized. The General Grand Chapter, General Grand Council, and the Grand Encampment Knights Templar of the United States of America are working (in a broad sense) harmoniously together towards the hope of accomplishing many great things which are in the heart of every true Mason; and the question of affiliation of the so-called Independent Jurisdictions with the National bodies is whether more good can be accomplished alone or by working in concert with a large majority of the other Jurisdictions of the United States.

This last phase of the question some may say has nothing to do with pre-requisition, but I think it has, for--"in union there is strength" and every division means a less concerted effort which is a detriment to accomplishment.

----o----

THE POWER OF VIRTUE

I think there is some reason for questioning whether the body and mind are not so proportioned, that the one can bear all which can be inflicted on the other; whether virtue cannot stand its ground as long as life, and whether a soul well principled will not sooner die than be subdued.

--Samuel Johnson.

----o----

THE LAMBSKIN APRON

Arranged by Bro. C. G. Emrich, Past Deputy Grand Lecturer of Ohio.

Brother, I am about to present you with the lambskin, which is an emblem of innocence and the badge of a Mason, more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter, or any other order. And from a time whence the memory of man runneth not to the contrary, this emblem, plain and unadorned; has been the peculiar clothing of all Ancient, Free and Accepted Masons. The citizen toiling in humble poverty and the prince commanding the resources of

empires, have alike worn it in the consciousness that it has lightened the labor of the one and added dignity to the power of the other. It may be that you are or yet will be so firmly intrenched in the confidence of your fellow men, or so deserve their gratitude, that they will elevate you to the highest position of honor, trust and emolument and cause your name to be inscribed high upon the pillar of worldly fame. But never before have you had, and never again, my brother, will you have a higher mark of favor and confidence bestowed upon you than this, which I, as the representative of these brothers and of the craft throughout the world, am now about to bestow--this emblem which King Solomon wore when arrayed in all his glory; which invested with additional dignity other kings, princes, and rulers, and which has been eagerly sought and worthily worn by the best men of your generation, I now with pleasure present to you. Its spotless white is emblematic of that purity of heart and uprightness of personal manhood which we expect and sincerely hope will hereafter distinguish the conduct of all your worldly affairs. This emblem is yours to wear, we hope, with pleasure to yourself and honor to the fraternity. If you disgrace it, the disgrace will be augmented by the consciousness that you have, in this lodge, been taught the principles of a correct and moral life. It is yours to wear as a Mason, so long as the "vital spark" shall animate your mortal frame; and when at last, whether in manhood or old age, your spirit shall have winged its flight to that "house not made with hands"; when amid the tears and sorrow of surviving relatives and friends, and by the hands of sympathizing brother Masons your body shall be lowered to the confines of that narrow house appointed for all living, it will still be yours--to be placed with the evergreen upon the coffin that shall inclose your remains, and with them laid in the windowless palace of rest. My brother, may you so wear this emblem of spotless white that no act of yours shall ever stain its purity or cast reflection upon this ancient and honorable institution, which has outlived the dynasties of kings and the mutations of empires. May you so wear it and "so live that when your summons comes to join the innumerable caravan which moves to that mysterious realm where each shall take his chamber in the silent halls of death," that you may "go, not like the quarry slave at night, scourged to his dungeon, but soothed and sustained by an unalterable trust, approach thy grave like one who wraps the drapery of his couch about him and lies down to pleasant dreams."

----o----

THE WHITE LEATHER APRON

The white leather apron is more ancient by far

Than the eagles of Rome, a symbol of war,

Or the fleece of pure gold, by emperors given,

A rich decoration for which many have striven.

The Garter of England, an Order most rare,

Although highly prized, can not with it compare;

It is an emblem of innocence, symboled in white,

And purity ever brings the greatest delight;

With pure thoughts and actions, how happy the life,

How care-free the conscience, unclouded by strife!

No Potentate ever can upon us bestow

An honor so great as this apron doth show;

No king on his throne in his highest estate

Can give us an emblem so cherished or great;

'Tis the Badge of a Mason, more noble to wear

Than the gold of the mine, or the diamond most rare.

So here's to the lambskin, the apron of white,

That lifts up all equals and all doth unite,

In the Order so ancient that man can not say

When its teachings began or name its birthday.

Since its birth, nations young have gone to their tomb,

And cities once great turned to ashes and gloom;

Earth's greatest achievements have long passed away,

And peoples have risen and gone to decay.

Outliving all these, never changing with time,

Are the principles taught in our Order sublime.

And now, my good brother, this apron's for you,

May you worthily wear it and ever be true

To the vows you have made, to the lessons most grand;

For these, home and country, we ever will stand.

--D. W. Clements.

----o----

A PRAYER

God, though this life is but a wraith,

Although we know not what we use,

Although we grope with little faith

Give me the heart to fight and lose.

Ever insurgent let me be.

Make me more daring than devout,

From sleek contentment keep me free,

And fill me with a buoyant doubt.

Open my eyes to visions girt

With Beauty, and with wonder lit--

But let me always see the dirt

And all that spawn and die in it.

Open my ears to music; let

Me thrill with Spring's first flutes and drums,--

But never let me dare forget

The bitter ballads of the slums.

From compromise and things half done

Keep me with stern and stubborn pride

And when, at last, the fight is won,

God, keep me still unsatisfied.

--Louis Untermeyer.

----o----

BUILDING THE TEMPLE NOT MADE WITH HANDS

BY BRO. H. L. HAYWOOD, IOWA

IT is the mission of our fraternity to make sweet reason and brotherhood prevail. But Brotherhood! It is a world in itself as wide as it is ancient which breaks through our definitions and overflows our best ideals. Never was it more talked about than now when it seems like an angel troubling our Bethesda pools to a new sense of its inevitability and never has it haunted us so much as in this hour, though war seems to make a red mockery of it.

Until two years ago the signs of the time seemed to indicate that at last after all the weary ages of waiting the Kingdom of Brotherhood was at hand. Industry was busy plaiting a web about the earth: throwing out its thrumming wires, sending its ships like bobbins to and fro, catching up trains and caravans as shuttles to its hands, weaving the whole world of men into a web of mutual interest and trust. Science toiled quietly at the same task and enticed the hidden forces in ray and wave to serve the wants of men, the while its sister, literature, carefully built its republic of letters in which was neither free nor bond, Jew nor Gentile; Democracy went about to cast its leaven under the throne of kings, and Socialists dreamed their dream of a United States of the World. Meanwhile the church's missionary enterprise went out to bind up the ends of the world into the kingdoms of our God in which the race's littlest people might find a place in the everlasting sun.

Then, on a fateful day, a young Servian high school student fired a shot the echoes of which are still heard round the world.

It was as if some shaggy creature from Dante's pit had crawled out and swept all this fine work away with one sweep of its paw. The instruments of fraternity underwent a change like the transformation in some horrible dream phantasm when the most familiar objects suddenly loom in terrifying aspect. Clouds of battle smoke drifted over the lands like hell's mirages making our nearest neighbors to look like demons. Industry was impressed into the service of shot and shell. Science went over to the side of Satan. Socialists shot each other down from opposing trenches. Philosophers and poets mobilized for the warfare of hate. Rival churches prayed from the one God the boons of victory. The whole fair web of amity was rent in twain from top to bottom and our hearts turned sick within us to the realization that John Ball spoke the sober truth when he said, "Brotherhood is heaven; the lack of brotherhood is hell."

But, after all, is not the lack of brotherhood an old, old thing? The war has not created a new problem but has only served to cast an ancient problem into bolder relief. Human charity under the sun was as rare when Abraham tended his flocks as now, and rarer. Who cannot testify to the shock of disillusionment when he discovered the gray character of men to be so different from the generous estimates of early enthusiasm? When the appearances of fraternity were so much more favorable it was still true that deep weariness and sated lust made human life something like a hell, and that men were too much given to retaliation and distrust.

Has not this always been the problem of the lodge room? What the war has brought us a white focus has always existed there, though not always clamant. In that sacred rectangle with the light from the East across it men have been subjected to influences constantly appealing to the better angels of their nature. Ancient ritualisms have played upon them with the soft insistence of a prayer and appealed to them as only the truth can when throbbing with the submerged rhythms of a divine poetry. The very atmosphere, as we have all felt, has been drained of all save these fine appeals and silence, which is finer than all; and a vigilant watchman has been at the gate guarding us against the enemies of love.

But one thing has ever slipped past the tyler,-- our scarred and twisted human nature. The heart of man is desperately wicked and full of deceit, and never more unmasked in its wickedness than in the circle of which the Great Light of Masonry is the center. Slander, envy, pride, vanity, self ambition, cunning, gossip and silent, vicious innuendos have crept in and always will creep in while man is man. The lair of anti-brotherhood lies not in outward things but in the heart; it is the shadow cast by our unredeemed nature. Armaments do not create it, they merely give it vent. We have learned war for so many ages, national war and personal war, it has become a part of our very substance, so that our minds are warped permanently into the ways of strife.

All this is but to say that brotherhood itself is a problem. If we hold our hopes in check and do not let our wishes create illusions, we shall all see that fraternity cannot come by any easy incantation. We want that men shall deal with each other as if the whole race were one family, as indeed it is, albeit so many of us have not yet made the discovery. This is the temple we would build. But what imperfect ashlars we men are!

To use William Hawley Smith's vivid phrase, each of us is in some vital direction "born short." We are twisted and gnarled, selfish and vain, conceited and stubborn, determined to have our own way and jealous of our comfort, ready on slight provocation to say or do the thing that will wound a brother's heart.

Is this an overstatement of the case? While this war thunders about the world one could hardly exaggerate this matter. I have stated the matter as vigorously as possible in order that we may all the more be led to realize the divine potency of that power which, in spite of wars and rumors and wars and the opposition of human perversity, will yet prove itself able to send up the shining spires of the temple not made with hands.

Whence can come an illumination able to dispel such darkness? I believe it can come from no other place than from that Great Light which lies unfolded on the altar at the center of the lodge. Two brief sentences, like twin suns, lie close upon its pages. Let me recall them and then let me endeavor to show how in them lies the principle which alone is capable of coping with the enemies of brotherhood.

"Return good for evil." "Love your enemies."

Each of these utterances, on which hang all the law and the prophets, is a wholesale condemnation of the method of retaliation. The one great condemnation of retaliation is not that it violates some abstract theory of morals, but that it will not work. And that is what amazes me about so many hard headed men who pride themselves on being "practical," and who have so much undoubted vigor and good sense! In business these men have submitted every detail to the acid test of workability, creating thereby the new science of efficiency, yet in so obvious a transaction as returning evil for evil their sense of the practical seems to forsake them. They go on returning evil for evil all the days of their life, as if in obedience to some hard and fast law of nature entirely oblivious to the results; indeed seeming never to examine results at all.

What these results are every child can discover if he will. When one returns evil for evil, the world is so made that the only result possible is the increase of evil. If I return a lie for a lie, I add one more liar to the world. If I return slander for slander, two serpent's tongues are hissing where only one hissed before. If I cheat the man who cheated me, the world contains one more thief. The spirit of evil is as much in the other man as before; perhaps, as a result of my own opposition, resentment has been aroused and he grows worse instead of better. The net result of my retaliation is simply this, the amount of evil in the world has been increased by it.

Is that success? Does that work? Is such a method, by any conceivable jugglery of words, to be described as practicable? If the object in our dealing with evil is to destroy evil, retaliation manifestly is not practicable, because it defeats its own object. If one cares to see this visually demonstrated, let him step into one of the old-fashioned penitentiaries where the prisoner is exposed to the vengeance of society. Society returns evil for evil, with the result that the criminal is made more of a criminal than before, so that retaliation transforms the very means of reformation into a school of crime.

If the condemnation of the method of retaliation is that it does not work, the glory of the method of returning good for evil is that it does work. If a man supposes it a piece of moral moonshine fit only for an impossible utopia, he simply confesses that he has not tried it, or at least has not tried it observingly and thoroughly. Even if it does not wholly succeed, it has as an advantage over retaliation the fact that evil is not increased, and that is more than can be said for the opposite method.

But, returning good for evil most certainly does more than merely refuse to increase the amount of evil; it has a positive and constructive result, which springs from the fact that usually evil will wither up in the presence of love. For love is not a mere matter of reciprocity; it is a constructive force, creating its own ends and conditions, as Henry Demarest Lloyd taught us in a glorious book, making something exist where before nothing existed. Love is like the sunlight which not only chases away the dark, but brings in the light.

This is the idea, as I can understand it, in the Book. By "love" it does not mean admiration, affection, or fondness. These things are instinctive and cannot be commanded. Any teaching which demanded that we feel fondness for a brute cannot possibly be binding upon us, because it flys in the face of the very constitution of our souls. This, however, is not anywhere demanded by the Bible, a fact that is overlooked by George Bernard Shaw and those others who condemn the teachings of non-resistance and love, and who understand "love" in the divine pages as if it were the equivalent of "admiration." Love is not a matter of the mere sentiments; it springs from the will and may be described as the habitual willingness that the object of love shall be permitted and assisted to live the completest possible life.

This heavenly wisdom of love, this spiritual greatness which is the ultimate cleverness, was exhibited by Warden Allen of Joliet who, if ever a man was, was justified in seeking retaliation on the men who had so fiendishly violated his confidence and betrayed his confidence. But that great heart did not go back like a fire brand to wreak vengeance; he went back with redoubled determination to love his "boys" the more. That is not to say that he can feel affection for the men who murdered his wife; it is simply to say that he willed that these men should be encouraged to live a completer and more human life.

Love as thus defined is a creative, a generative power and justifies itself by creating its own objects. If a man is too twisted and bent to fit into the machinery of brotherhood, treating him in an unbrotherly fashion won't better him any, but treating him in a brotherly fashion will. By loving him, he will be made more lovable. Men may be brothered into brotherliness.

Brotherhood is most certainly nowhere an established fact. We must all agree with the cynic on this charge, but that is not to surrender the case for it, because the very principle in the Book on which our lodge is erected is that brotherhood is a task. And it is the first great task of the Fraternity to organize all men of good will, "mobilize" them, if you prefer, for the purpose of making brotherhood prevail. We enter the Craft as rough-hewn stones drawn from the crude quarries of human nature; in our hands is placed the sacred trowel; from ritualism, teaching and example is supplied the mystic cement; by forbearance, tolerance, faith, and prayer, we are called to engage in that heavenly task of raising the house not made with hands.

What man soe'er I chance to see--

Amazing thought--is kin to me;

And if a man, my brother.

What though his hand be hard with toil

And labor his worn garments soil;

He is a man, my brother.

What though ashamed, with drooping head

He beg a morsel of my bread;

He is a man, my brother.

What though he grovel at my feet,

Spurned by the rabble of the street;

He is a man, my brother.

What though his hand with crime be red,

His heart a stone, his conscience dead;

He is a man, my brother;

The soul which this frail clay enfolds

The image of its Maker holds;

That makes this man my brother.

----o----

THE ORIGIN OF DRUIDISM

BY BRO. DUDLEY WRIGHT, ED. LONDON FREEMASON

IT is doubtful whether the question, so often asked, as to what period in the history of man witnessed the origin of Druidism will ever be answered. Some writers maintain that it was a development or offshoot - of the Egyptian religion, and, along with Freemasonry, originated in the sublime teachings of Ptah, which are said to have been brought out of Egypt by Moses.

Philology does not render much assistance, although few modern scholars would consider seriously the suggestion once very frequently made that the word "Druid" is derived from the Greek word drus, meaning "an oak" or the argument that the original Druids sprang from the oaks of Mamre, mentioned in the Book of Genesis. One explanation given is that derwydd means "the body of an oak," formed from derw, oak, and ydd, a substantive termination; that Ovydd (Ovate) implies the sapling or unformed plant, from ov, "raw," "pure," and ydd; and that bardd signifies the branching, derived from bar, "a branch" or "the top." Others give the derivation as from the Hebrew word derussim or drussim, the meaning of which is given as "contemplators." Another explanation is that it is an old Celtic word, druis, formed from trowis or truwis, meaning "a doctor of the faith." The Persian duru means "a good and holy man"; the Arabic deri, "a wise man"; and the Welsh drud, "an absolver or remitter of sins." In Scotland the Druids were called Dercergli; in Spain, Turduli or Turdutan. The Oriental Dervishes are thought by some to derive their name from the same source as the Druids. Mr. D. Delta Evans, who may be regarded as an authority, says that according to the best informed Celtic scholars it would appear almost beyond doubt that the word derwydd is derived from dar, meaning "above" and gwydd meaning "understanding," "learning," "knowledge." Cynwal, an eminent Welsh poet of the sixteenth century, so employs the term and thus apostrophises an ancient Bard:

Dywed weithian dad ieithydd Dy feddwl ym, do foddawl wydd ! Declare thou then, thou father of languages, Thy mind, if of well-cultured knowledge.

According to Caesar, who, of course, had to depend upon other people for his information, the Gauls boasted that they were descended from Dis as their father, a tradition handed down to them by the Druids. Dis, or Dives, according to mythology, was one of three brothers, of whom Jupiter and Neptune were the two others. They had Saturn for their father and Minerva for their mother. Dives is the same word as the Hebrew "Japheth," and this is probably the foundation for the tradition that Japheth was the progenitor of the Celts, who are believed to be the earliest colonists of Western Europe. Whatever the origin, however, few would venture to quarrel with Theodore Watts-Dunton's statement that, compared with Druidism--that mysterious poetic religion which more than any other religion expresses the very voice of nature--all other religions have a sort of commonplace and modern ring, even those which preceded it by centuries.

Let it be at once admitted that nothing precise is known with regard to the origin of Druidism, that the statements made even with regard to its religious tenets are, in many instances, deductive only; that even where there is anything approaching definite statements, the source is in every instance outside Britain.

There is, however, no conflict in the testimony regarding their rites and ceremonies and it is difficult to explain the many points of strong resemblance between the rites and institutions of the Druids of Britain and Gaul, the Magi of Persia, the Chaldeans of Babylonia, the Brahmins of India, and the priests of Egypt except upon the hypothesis that the rites and institutions of these various religions were derived from one common source, which would be of a date anterior to the time when the Greeks and Romans produced those "elegant mythologies."

O'Curry, in his "Manners and Customs of the Ancient Irish," says: "It must occur to everyone who has read of Zoroaster, of the Magi of Persia, and of the sorcerers of Egypt mentioned in the seventh chapter of Exodus, that Druids and Druidism did not originate in Britain any more than in Gaul or Erin. It is indeed probable that notwithstanding Pliny's high opinion of the power of the British Druids, the European Druidical system was but the offspring of the Eastern augury, somewhat less complete, perhaps, when transplanted to a new soil than in its ancient home." Pliny was of the opinion that the Druids were the Gaulish Magi, and, according to Porphyry,

"the name Magi in the East was most august and venerable: they alone were skilled in divine matters and were the ministers of Deity." Higgins believed them to be Pythagoreans, and, therefore, akin to the Essenes, while Madame Blavatsky held the opinion (one which, of course, cannot be substantiated) that the Druids were the descendants of the lost Atlanteans! Alexander Bertrand maintained that Druidism was not an isolated institution, without analogy, but that its parallel is to be looked for in the lamaseries which still survive in Tartary and Thibet.

Dr. Churchward, in "Signs and Symbols of Primordial Man," holds that the ancient Druids "were undoubtedly descendants of the ancient Egyptian priests, who came over and landed in Ireland and the west of England, and who brought with them their religious doctrines and taught and practiced them there. The Tuatha-de-Danann who came to Ireland were of the same race and spoke the same language as the FirBolgs or the Formarians, possessed ships, knew the art of navigation, had a compass or magnetic-needle, worked in metals, had a large army thoroughly organized, a body of surgeons, and a Bardic or Druid class of priests. These Druids brought all their learning with them, believed and practiced the Eschatology of the solar doctrines, and came from Egypt. That their temples are older than those found in Uxmah, in Yucatan, in Mexico (which are stated to be 11,500 years old), those amongst the Incas in South America, and some of the Zimbabwe in South Africa, is clearly proved by their want of knowledge in building an arch, although we find in the oldest remains amongst the Zimbabwe lintels at Umnukwana and no doubt there are others in South African ruins, but successive immigrants have obliterated most of the original, which was the old Egyptian, as can be proved by other facts."

Concerning the arrival of the Tuatha-de-Danann in Ireland, Keating in his "History of Ireland," says that they journeyed to Erin after seven months sojourn in the north of Scotland. They landed on the north coast of Ireland, but, in order that they should not be seen by any of the Fir Bolg, they, by means of the magical powers with which nearly all ancient writers invest them, raised a mist around their vessels until they reached Sliabh-an-iarainn (Slieve-an-ierin), the iron mountains in County Leitrim. Once landed they made their departure impossible by burning their boats.

With regard to Druidism in Ireland we are treading upon more certain ground than when dealing with Druidism in Britain, inasmuch as the sole source of information of Irish Druids comes from Irish writers, whereas all our knowledge of Gaulish and

British Druidism is derived from Latin and Greek writers. According to the Irish ancient writings, Parthalon made his advent into Erin about three hundred years after the date assigned to the Deluge. He came from Middle Greece and brought with him three Druids: Fios, Eolus and Fochmare, names which mean Intelligence, Knowledge and Inquiry. Three hundred and thirty years later there came another colony of immigrants, led by Nemid and his sons, who entered into a conflict with the Druidical forces they found established in the island. From that time there is a practically unbroken record or chronicle of the acts of the Druids in Ireland. In ancient Irish writings they were referred to frequently as "men of science" and extraordinary powers were attributed to them. They were credited with the power to raise storms and atmospheric disturbances as well as with the ability to quell such disturbances. The following translation of an incantation used by them is taken from the "Book of the Invasions of the O'Clery's" in the Royal Irish Academy:

I pray that they reach the land of Erinn, those who are riding upon the great, productive, vast sea.

That they may be distributed upon her plains, her mountains, and her valleys; upon her forests that shed showers of nuts and all other fruits; upon her rivers and her cataracts; upon her lakes and her great waters; upon her spring-abounding hills.

That we may hold our fairs and equestrian sports upon her territories.

That there may be a king for us in Tara and that it (Tara) may be the territory of our many kings.

That the sons of Milesius may be manifestly seen upon her territories.

That noble Erinn may be the home of the ships and boats of the sons of Milesius.

Erinn which is now in darkness, it is for her that this oration is pronounced.

Let the learned wives of Breas and Buagne pray that we may reach the noble woman, Great Erinn.

Let Eremon pray and let Ir and Eber implore that we may reach Erinn.

The tempest is said to have ceased and the survivors enabled to land immediately after this oration had been pronounced by the Druids.

It would certainly appear from an examination of the evidence that the Druids settled in Ireland at a much earlier date than they did in England. The Druidical faith also survived in Ireland to a much later period than it did in Britain. Long after the advent of St. Patrick in Ireland the chief monarchs adhered to Druidism. Two of the daughters of King Laogorius, in whose reign St. Patrick preached the doctrines of the Christian faith, were educated by the Druids and maintained their ground in a dispute against the new religion. Laogorius and all the provincial kings of Ireland, however, granted to every man free liberty of professing and preaching the Christian religion. Rowlands gives it as his opinion that when the Druids were expelled from Anglesea they sought refuge in Ireland, the north of Scotland and the Scottish Isles. Certainly when Druidism was inhibited in Gaul and the active persecution of the Druids began they appear to have retired to Caledonia, there to practice and teach their religion. According to Spotswood's "History of the Church of Scotland" they were in force in Scotland in the latter part of the third century. He writes: "Cratylinth, king of Scotland, coming to the throne in the year 277, made it one of his first works to purge the kingdom of heathenish superstition, and to expel the Druids, a sort of people held in those days in great reputation. They ruled their affairs very politely; for, being governed by a president who kept his residence in the Isle of Man, which was then under the dominion of the Scots, they did once every year meet in that place to take counsel together for the ordering of affairs, and carried things so politely and with such discretion that Cratylinth found it difficult enough to expel them, because of the favour they had amongst the people."

Although, in Britain, the Romans issued stringent laws ordering the suppression of the Druidical groves and altars, there is strong reason for believing that Druidism was not eradicated. It was too deeply rooted not to spring up again after the Romans had taken their departure. In many parts of the island the Romans permitted the natives to retain many of their laws and usages and to be governed by their own princes, and here, undoubtedly, they would continue the performance of their ancient and sacred mystical rites. It may also be inferred from some of the ancient poems that a seminary for the training of Druidical priests was maintained after the Roman invasion somewhere in the north of Britain and there are not wanting writers who assert that Druidism was not suppressed completely until the end of the sixth century. A rescript of Augustus forbade Roman citizens to practice Druidical rites, but in Strabo we find the Druids still acting as arbiters in public and private matters, though they do not appear to deal then with charges of murder as formerly they did. Celtic and Gaulish Druids and Druidesses are mentioned in the third century as connected with events in the lives of Aurelian and Diocletian. They are mentioned by Ammianus Marcellinus and Ausonius in the fourth century and their practices are noticed in the sixth century by Procopius. Gibbon epitomises the history of the Druids in the Christian era in the following words: "Under the specious pretext of abolishing human sacrifices, the Emperors Tiberius and Claudius suppressed the dangerous power of the Druids; but the priests themselves, their gods and their altars, subsisted in peaceful obscurity till the final destruction of paganism."

Like Mithraism, however, Druidism was eventually swept off the face of the earth. But it must not be forgotten when speaking of the supplanting by Christianity of Druidism, that the Druids held many of the tenets inculcated by Christianity. The doctrine of the immortality of the soul, the belief in miracles, and other beliefs of the Christian faith had already been taught them by their own priests and they were no strangers to the rite of Baptism, which every Christian neophyte had to undergo.

----o----

Life is what we make it, boys,

Be it paradise or hell.

When things go wrong, just sing a song

As if it all was well.

Life is what we make it, boys,

You can't get away from that.

Make life worth while, and wear a smile

When your castles all fall flat.

Life is what we make it, boys,

You can bet your bottom dollar.

When you hit a snag, don't stop and lag,

But brace right up and holler.

Life is what we make it, boys,

Be it cloudy, fair or bright.

If you have hard luck, revive your pluck,

Roll up your sleeves and fight.

Life is what we make it, boys,

So let's cheer up and sing--

"We're here today to make it pay,

We thank thee God, for everything."

--O. A. Fick, Jan. 19,1916.

----o----

EDITORIAL

THE FEET OF TIME

DEAR old Rabbi Duncan, who was no Rabbi at all, but a quaint teacher of Hebrew in New College, when his students assembled after the holidays, met them with these words: "Gentlemen, many will be wishing you a happy New Year; I wish you a happy Eternity." Truly it was a wise wish, made by a man who had found out the trick which Time plays upon us whereby we are deluded into the feeling that we live under the despotism of days and years. Clear thinking had set him free from that old tyranny, teaching him that what we call time is only a measured portion of that eternity in which we live now and always. He knew that our quarrel with Time is a case of "much ado about nothing," since Time is fiction and an illusion.

One of the greatest thinkers of the world proved that once for all in his desperate, bewildered, longing to grasp a moment, analyze it, and make it real. But when he opened his hand it was empty. There is no past,that is dead; there is no future that is unborn and may never come; nor can your swiftest touch put a finger on the present. And yet we perceive, or think we perceive, intervals of time, we compare them and find joy or sorrow in the illusion. Indeed, it is hard to see how we could ever have gotten along without the idea of time, its convenience is so obvious. No past, no future? But how should we regulate our lives, how make plans, how profit by our days? What should we do with our mistakes, and where should we place our hopes?

If there is no such thing as time, what is it that gives us the sense of duration, what is it that seems like the passing of time which makes us happy or sad ? It is simply movement, the putting forth of energy. The hands of the clock go round because the spring is wound up, or because the weights are doing their duty. With the great starclock in the sky it is the same - just so much motor force. When we speak of our age, and of the feeling of being borne along from youth to middle life and beyond, it is the same. Again it is movement, growth, development, decay, the onflowing of life like the winding of an invisible stream.

Here we come upon one of the great secrets of life, often overlooked, but of far-reaching meaning. Our earth goes round the sun at a high speed but we are not conscious of it, because we move with it. Unfortunately, we cannot stand and see ourselves go by. But there is something in man that can, somehow, stand aside and be aware of the movement of life which we call time. "Time flies, not we," ran an old proverb, and it is the timeless within us that makes us aware of the passing of time; and this fact, when we ponder it, opens many gates of thought and hope. Read his 146th Sonnet, and see how Shakespeare found in this fact the key whereby we became Masters of Time and Death be obeying the eternal within us !

Once we learn this profound and simple secret, we are set free from the tyranny of days and know the fellowship of that life in which Time is only a shadow! and where a thousand years are as a day. This is the great emancipation, open to every man, and to win it is the finest of all ventures and victories. There is no such thing as a future life. Life is one, here and here after, now and forever. God is here; eternity is now The sky begins at the top of the ground, and if we are immortal at all we are immortal now. Therefore, to become aware of this truth is the one great human experience, the truth that makes us free indeed. If this be not the deep lesson of the Master Degree of Masonry, then we have misread its meaning utterly.

The First Degree asks us, whence we came and what we are here on earth to do? Receiving our answer, it instructs us in that fundamental morality which must be the ground-plan of every noble human life. It is profound. It is beautiful. Nothing can take its place. Without it life is a house built upon the sand. The Second Degree asks us what we are, and without waiting for our answer it seeks to make us aware of our mental powers, and how to use them. It points to the arts and sciences, and leads us up the winding stairway to a larger outlook, showing the dignity of the intellectual life, its ascent toward the highest, and its rich rewards.

The Third Degree reveals to us who we are, unveiling, if only for a moment, the august and awful fact that we are citizens of eternity. It does not bid us cherish a hope of immortality to be realized hereafter. Not so. Immortality is a reality into which the candidate is initiated, symbolically, here and now, teaching him in a parable and a drama the greatest truth man may learn in the midst of the years! He that hath ears to hear, let him hear and give heed, if so that he learn to outrun the Feet of Time !

* * *

THE MASONIC APRON

Horace Greeley used to say that he would not give a cent for a man who could not spell a word in more than one way - it showed a lack of versatility and inventive genius. Much the same may be said of Masonic symbolism, which is as flexible as it is suggestive, and may be interpreted in many ways, by each initiate or student according to his light. "Each sees what he carries in his heart," as we read in the Prologue of Faust. All of which is brought to mind by a passage in the valuable book, "True Principles of Masonry," noted elsewhere in this issue, in which the author tells us, out of a rich and thoughtful mind, what the Apron means to him. It symbolizes that plan for the redemptive making of personality, which Masonry has sought to promulgate from the remotest ages. As we may read:

"This apron is composed of a square, surmounted by a triangle, or of seven lines, four in the square and three in the triangle. The lower line in the square, to me, represents selfishness, the lowest and most degrading of all human passions. It has been the common saying, from time immemorial, that 'The love of money is the root of all evil.' But I say to you that selfishness is the root of all evil, because selfishness, in its very worst form, may be entirely free from love of money; that selfishness of Creed and Dogma, that is not willing to concede to another the same freedom of thought, speech and conscience that we demand for ourselves. Selfishness is tie progenitor of all the base passions of the human heart,vanity, deceit, cruelty, envy, jealousy, intolerance, greed, malevolence, lust, unhumanity, and brutality.

Rising from this low plane of selfishness, we have two perpendicular lines; the one I call Intellectuality, and the other Spirituality. The one might possibly be termed an attribute of the mind, the other of the soul; and each of them capable of development, independent of, or to the exclusion of the other. For example, a man may have reached the summit of all human knowledge. He may have the intellectual ability of a Euclid or a Sir Isaac Newton, but at the same time be wholly lacking in spirituality, or that faculty

of his nature may be wholly dormant. In that case, endowed with the most brilliant intellect that can be conceived of, he may be a moral degenerate.

On the other hand, another man's spirituality may be abnormally developed, to the utter exclusion of intellectuality; in such case you find the religious fanatic or a religious monomaniac. So we are forced to the conclusion that in order to secure good work, true work and square work - ,just such work as is needed in the construction of a well-proportioned temple, the development must proceed along both lines of intellectuality and spirituality, in due proportion and harmony with each other. The top line of the Apron's square represents faith - a logical, reasoning faith that has grown up out of, and been projected from, the two lives of intellectuality and Spirituality. A faith that satisfies the longings of my spiritual nature, and at the same time meets with the approval of my reasoning faculties.

Parallel with the top line of the Apron's square, and in close proximity to it, is the line at the base of the triangle. To me it represents unselfishness and self-sacrifice. Rising from this line are the two converging lines of the triangle; the one love of God, and the other love of my fellow man; and their intersection at the apex of the triangle generates the great undying light of Freemasonry."

Whether or not all will accept that interpretation of the symbolism of the Apron, all will agree that it is wise and good and inspiring teaching, which every man of us ought to lay to heart as the years come and go, like hooded figures, each bringing its quota of joy and sorrow, and also its opportunity for advancement toward that coronation of character which is the crown of life and the defeat of death. So mote it be.

* * *

AN AMBASSADOR

Ye Editor has accepted the pastorate of the City Temple, in London, at once the most famous and the most responsible pulpit in the world, but this will in nowise alter his relation to the Society or his labors in its behalf. Indeed, it should extend its influence and following, enlisting the interest and co-operation of Brethren in England and Scotland, making it international in a way hardly possible otherwise. He will remain an editor of The Builder, as deeply concerned as ever for its welfare, bringing to its service the best Masonic scholars of Europe; a Masonic Ambassador in behalf of a closer fellowship and a happier intercourse of the Craft the world over. In fact, it will be easily possible for him to do as much, if not more, for the Society in England as he has been able to do at home. As he will not be going before spring, he will go on with his work as before, taking this opportunity offered to thank the Members of the Society for their loyalty and support, made known in so many ways, the while he wishes most sincerely that the New Year may be the best of all years for each of his Brethren.

Truly we stand at the end of an epoch, and we must learn to see things in the large, to think in world-terms, the better to make Masonry - which is a world-Order of international meaning - effective for its part in that vast readjustment of values and relations following the world-war. Whoso does even a tiny bit in that behalf, has wrought a benign and permanent labor equally for his country, his race and his Craft, looking for the dawn of that day when Peace will be the lasting inheritance of mankind.

----o----

THE LIBRARY

PRINCIPLES OF MASONRY

NOW it is in Iowa, now in Arkansas, now in Mississippi, and still the Hand-books of Masonry multiply, in obedience to a deeply felt need that the history, principles and symbolism of the Order be set forth in simple and understandable form for the instruction of its younger Brethren. The latest addition to the list, "True Principles of Freemasonry," by Brother Melville R. Grant, Sovereign Grand Inspector General in

Mississippi, had its beginnings in an address delivered to a joint meeting of Blue Lodges in Meridian on Masonic Symbolism. At the request of Grand Master Carson, the author made a tour of the jurisdiction, delivering a series of addresses to joint meetings of Lodges throughout the State. Everywhere he found the men of the Craft eager to know more about Masonry, and his volume now published is in answer to that interest and need. Frankly a compilation, it is none the less a useful book and will no doubt win the wide reading it deserves, albeit we could wish that the author had been a little more careful in accepting as facts certain things about which Masonic students are less certain than they used to be.

Beginning with a chapter of Historical Briefs, the author traces the genealogy of Masonry in Mississippi, then proceeds to the origin of Masonry in America, and so on back into antiquity - a very readable sketch indeed. Two chapters are given up to Old Charters, Charges and Regulations in England, Scotland, and Germany, some of them of doubtful authenticity, but useful as giving a glimpse of the laws and organization of old Craft Masonry. Lectures on the definition of Masonry, its Symbolism and its Teachings follow, and a chapter on each of the first three degrees. The Letter of Pope Leo against Masonry and the famous reply of Albert Pike are included, in full, with a brief survey of the history and principles of the Scottish Rite. The concluding essay is one of the best in the book, informed by a fine idealistic spirit and a passion for the noblest achievements of faith and character. The ultimate purpose and spirit of Masonry are well interpreted in the following typical passage:

"It takes the low ideals and renovates and changes them into high and noble concepts of beauty; making them over into laws of conduct. The man who has come into full fellowship in this Institution, finds his feebleness overlaid with strength, his purposeless instincts transmuted into moral direction, with the upward goal ever in view. Emerson tells us that the influx of the Divine into the finite is always accompanied by a consciousness, an enthusiasm of the soul, as it is welcomes this guest who comes to dwell therein. What greater glory can there be in all the universe than a man whose life is enthused by and harmonized in accord with the Divine. He enters into a compact with his spiritual powers and resolves henceforth to be God's man. He finds life presenting a new aspect. He sees in trifles. unheeded before, beauty and power. He finds that, as Maeterlink says, "there is nothing puerile in nature! He finds that in all men God is there incarnated, through goodness, beauty, truth, mercy and justice."

* * *

A STUDENT'S REVERIE

A student sits in meditation before a skeleton he has been studying. Falling into a train of reflection upon the human form, he is led to ponder the undeveloped powers of man, the reason for his existence, so brief at its longest, so broken at its best,and thence to solemn thoughts of destiny. Not only his own destiny, and of the shadow of a man before him, but of all humanity in its endless procession passing across the earth, as one generation vanishes and another generation appears. Their life is woven of joy and woe, of tragedy and comedy. To not a few it is a thing to be endured, not enjoyed. Some move cheerily, recking not of the future; others trudge heavily, stooping under burdens of sorrow and care. For all it ends in the grave. Whence do they come, and why? Where do they go ? We can follow them no farther. What does it all mean? Has it a meaning? Or did the Great Spirit when He took clay and made man, simply play with it?

Such is the scene, and such the problem of "Christus Victor: A Student's Reverie," by Henry N. Dodge; and since science offers no solution, the student listens while the Master of Galilee tells, in a majestic, plaintive monody, of His passion and hope for humanity. No matter to what school of religious thought a man may belong, he will find much to exalt and touch him to finer faith in this little book. Scattered through it are lyrics, some of them of exquisite delicacy and beauty, singing of life and love, of the coming of spring and the birth of the flowers, and of the love that should bind man to man. For example:

What man soe'er I chance to see -

Amazing thought - is kin to me,

And if a man, my brother !

What though in silken raiment fine

His form be clad, while naked mine;

He is a man, my brother.

What though of strange and alien race,

Of unfamiliar form and face;

He is a man, my brother.

What though his hand be hard with toil

And labor his worn garment soil;

He is a man, my brother.

What though ashamed, with drooping head,

He beg a morsel of my bread;

He is a man, my brother.

What though his hand with crime be red,

His heart a stone, his conscience dead;

He is a man, my brother.

Though low his life, and black his heart,

There is a nobler, deathless part

Within this man, my brother.

The soul which this frail clay enfolds

The image of its Maker holds -

That makes this man my brother.

* * *

WAS JESUS AN ESSENE?

Several Brethren have taken pains to call our attention to "The Brook Kerith," by George Moore, as proof that Jesus was a member of the Essene monastic sect, which, because it was in some sort a secret order, is supposed to be one of the ancestors of Masonry. In token of gratitude we beg our Brethren to read the sketch of Moore, by Frank Harris, in Pearson's Magazine, for December, after which they will not have much confidence in his alleged learning. Personally we have no prejudice against the idea that Jesus was a member of the Essene community - if it can be proved. But so far only a thin wisp of frail probabilities has been brought forward in its behalf. Even Brother Wright in his little book, "Was Jesus An Essene," adds no new guess to the rest. But when George Moore is brought to the witness box, it is too much. An apostate Romanist who now seeks to portray the Master of Galilee as a poor deluded, if not imbecile, fanatic, staining that great story with the dirty smear that one finds in all his work - well, if any Brother likes that sort of thing, he is easily pleased. Try it again, Brethren.

* * *

BOOKS RECEIVED

The True Principles of Freemasonry, by M. R. Grant. Truth Publishing Co., 3010 Ninth St., Meridian, Miss. $2.00.

The House of Solomon, by C. H. Merz, Sandusky, Ohio

History of King David and King Solomon, by H. Shamieth New York, N. Y. 50 cents.

Christus Victor: A Student's Reverie, by H. N. Dodge. Putnam's Sons, New York. $1.00

"Mr. Britling Sees It Through," by H. G. Wells. Macmillan Co., New York. $1.50.

Raydmond: Or Life After Death, by Sir Oliver Lodge Methuen, London. $2.75

The Mysterious Stranger, by Mark Twain. Harper Brothers, New York. $2.00.

I sat in Lodge With You, by Wilbur D. Nezbet. P. F. Volland Co., Chicago. 50 cents.

An Ambassador, City Temple Sermons, by Joseph Fort Newton. F. H. Revell Co., N. Y. $1.00

----o----

THE QUESTION BOX

LINCOLN'S BIRTH

Dear Brother Newton: - Knowing that you have long been a student of Lincoln, I was surprised to see you recommend the Life of Lincoln, by Lord Charnwood, which, according to a letter which I read today in the New York Times, states that Lincoln was of illegitimate birth. I thought I ought to call your attention to the matter. - H.L.F.

Thank you; but the man who wrote the letter in the Times is wrong. Lord Charnwood makes no such statement - had he done so ye editor would have poured carbolic acid all over him from head to foot. It would have been an unforgivable blunder on his part to even mention that old lie, long since exploded. Lincoln died believing that he was born out of wedlock. Herndon, his partner, held that to be a fact, and was indiscreet enough to intimate as much in the first edition of his biography. After both had passed away, the facts were brought to light - they may be found in ye editor's volume entitled "Lincoln and Herndon," pp. 319-321.

* * *

THE LETTER G

I am asked to prepare a paper for our study-club on "The Letter G in the East." Can you tell me where I can get any information on this point? - R.O.

Among oldtime Masons the Letter G stood, undoubtedly, first of all, for Geometry, which they held to be the chief of sciences and the basis of Masonry. Perhaps you have not seen ye editor's little sermon on "The Geometry of God," discussing this very question, showing how in the Bible, and in ancient literature generally - especially in Pythagoras and Plato - Geometry, or the science of measurement, was of fundamental importance. Nor is the reason hard to know. Few realize the service of the science of numbers to the human mind in the morning of thought, it being almost the first hint of law and order in the world, and a key to the mighty mace of things. With Plato, as with Pythagoras, geometry was a basis of belief in God. So, naturally, in time, the Letter G came to stand for Him in whom Geometry had led men to believe. You will find interesting chapters on the Letter G in Preston's "Illustrations of Masonry" and in "The Spirit of Masonry," by Hutchinson, to name no others. You have a beautiful subject, and we hope you will go into it thoroughly. If you care to take up the relation of mathematics to moral and spiritual truth, as it is interpreted today, get the little book referred to in these pages, (Vol. 1, p. 309) entitled "The New Infinite and the Old Theology," by Prof. Keyser of Columbia University.

* * *

"WORTHY AND WELL QUALIFIED"

A brother writes to say that, taking note of the article in The Builder, (Vol. 1, p. 77) telling of the custom of Arcana Lodge No. 87, of Seattle, Washington, of sending a letter to petitioners, its intent being to discover, as far as possible. their internal qualifications, his Lodge adopted the custom. For so doing the Lodge was called to account, or at least criticized, by the Grand Master and Grand Secretary of the jurisdiction. The basis of the criticisms was that it was soliciting, both high officials having gotten the erroneous idea that the letter was sent before the candidate has petitioned. Had that been the case, it would have been soliciting. But neither in Arcana Lodge nor in the Lodge criticized was the letter sent until after the man had actually petitioned. Well, even Homer nods, and the lectures which the two grand officers saw fit to deliver, while wise enough after their kind, were wide of the mark. We are glad to have the matter called to our attention, lest perchance others may have received the same wrong impression. This Society does not endorse soliciting - far from it - but it does insist that Lodges should take every care in selecting material out of which to make Masons, inquiring as to their internal qualifications, which after all, are of chief importance. Too many men enter the order for reasons other than the best and highest, caring little for the real reasons why a man should wish to be a Mason - and for such we have no room.

* * *

"THE SECRETS OF A MASTER MASON"

My Dear Newton: - I notice your information on ciphers and rituals in the November number, and am moved to ask a question or two to get a basis for an argument. (1) Does Masonry intend to perpetuate any method which wastes time and results in inaccuracy?

(2) Is thee phrase "secrets of a Master Mason," or an equivalent, a technical phrase, with a meaning which goes back over the whole of the last two hundred years or more? (3) Are the "secrets of Masonry" uniform throughout regular Masonry? (4) Does the phrase, "secrets of Masonry," antedate the days of formulated rituals, oral or printed?

If you had asked us in Indiana back in 1891 whether we used rituals, ciphers, &c., we would have answered you, officially, "No," because we had as severe an edict or law against their use as could be formulated; and yet in 1891, when asked whether Lodges and individuals were using them, 98 per cent of our Lodges reported that our law had been abolished by user, so we abolished the law formally as it had been abolished in practice but our ritual satisfies our conception of an obligation which is often supposed to bear upon the subject.

One jurisdiction passed a resolution threatening to sever fraternal relations with all jurisdictions which used rituals in any form and sent me a copy while I was Grand Master. Two or three practical questions are involved:-

1. The oral method of teaching the ritual is a double waste of time over the ritual method.

2. Inaccuracy results through the oral method.

3. The oral method develops some contempt for law in the user of a ritual in secret.

4. The oral method of instruction inevitably must develop an office-holding machine to some extent.

5. The oral method causes men to take time from their usual vocations while the ritual method permits them to use their spare, odd moments, which is an example of efficiency.

You are adhering admirably to your original purpose and analysis in the conduct of The Builder. Certainly, for its purpose, it has eclipsed all Masonic Magazines and has passed the expectation of its most sanguine friends, I should think, when it secures 14,000 subscribers so early.

Yours fraternally,

Chas. Mikels, Indiana.

P. S. I am not desirous of being in print and vet I want YOUR views, and not of anybody else, through The Builder.

Here is that picturesque and delightful Hoosier at it again, trying to prod us with all kinds of questions and smoke us out of a hole. Well, a more lovable man does not live anywhere, even in Riley-land, and our private opinion is that when the Lord made him he did not do anything else that whole day. But this is not answering the questions which he trots out single-file, double-file, and four-abreast. The first list has to do with a fact of history, the second with a matter of policy, and both together bring forward a question well worth discussion. All will agree, we take it, that Masonry does not intend to perpetuate anv method which wastes time and results in inaccuracy and inefficiency. Well, now we are down to business. (1) The phrase "secrets of a Master Mason," or its equivalent, does have a distinct meaning running back at least to the founding of the Mother Grand Lodge of England, and those secrets are quite uniform throughout regular Masonry. Indeed, we may trace them further back still - for in the Old Charges of Craft Masonry the initiate was obligated to keep the secrets of the Craft, by his honor as a man on the "contents of this Holy Book." What were those secrets in the olden time ? They included the technical secrets of his art - which have become symbolical secrets to us - and the signs and tokens by which he made himself known as a Master Mason

when he went a-journeying. Those secrets protected both the artist and his art. What are the secrets of a Master Mason now? Not the wise and noble truth which the Order teaches. Our fundamental principles are the common possession of thinking men and are the foundations of the higher human life everywhere. No, what is secret in Masonry is not the truth which it teaches, but the method by which it teaches it - its ceremonial and symbolism, and the signs and token by which it protects the privacy of its Lodge room that it may teach more impressively. Also, those signs and tokens serve as a cover under which charity brotherliness. and the busy heart of love can work without ostentation - enabling us to serve a brother in perplexity or need without wounding a heart already sore. Therefore, if those secrets were surrendered, something beautiful and fine would be lost.

(2) The second list of questions form a telling indictment of the system of oral teaching in Masonry, and it is about as strong as it can be made. Why, he even intimates that it results in "an office-holding machine to some extent." Think of that! And he a Past Grand Master, too! What is this world coming to, anyway ? Well, for sake of argument let us admit every item of the indictment, what then ? Is there no other side ? We think there is. What is efficiency in the teaching of Masonry? Surely it is something more than accuracy of the letter, valuable as that is. It is also the communication of a spirit, and we submit that this highest and most precious result is better achieved by oral instruction. It goes deeper, it stays longer, it touches parts of our nature which are not reached by decoding a cipher. For example, we were instructed in Masonry by a noble and gracious man to whom Masonry meant very much - long since gone to join the white and silent people we call the dead - but the impress of his spirit lingers still. He gave us something which no book can give, because the finest truth is communicated only through personality - it passes silently, mystically, from soul to soul. It is so in all education. The best thing a lad gets at college is not from books, but from his contact with strong men - as when Garfield said that the best university would be to sit on one end of a log with Horace Mann on the other end. Inaccuracies may be corrected, but we cannot think that the hours which we spent in fellowship with the gracious man who instructed us in the days that come not back, were wasted. Never! Perhaps we are sentimental. If so, we are glad of it. But we do feel, Brother Mikels, that to abandon the oral teaching of Masonry would mean the loss of something unique, particular and fine, and we know of nothing to take its place. In other days it required some courage to be a Mason, and those old pioneers who faced obloquy for their Masonic faith and fellowship, knew what they were about when they took no risks of having their sacred secrets violated, but kept them warm and tender and true, passing them from mouth to ear adown the years! After all, it is only a question of the best way of doing what we all want to do in the best way, and no one is more eager, more earnest or more intelligent

in our common quest of the wisest and best way of making Masonry effective for its high ends, than Brother Mikels himself.

----o----

CORRESPONDENCE

"TIDINGS FROM THE WEST"

By the kindness of a Brother who omits his name, we have the following brief sketch of pioneer Masonry in California, as it appeared in the San Francisco Chronicle; showing how, when the star of empire took a due westerly course, Masonry followed it helping to lay the foundations of society and the state in the land of the Golden Gate. It is an interesting glimpse of days gone by, worthy of reading and preserving:

The history of Masonry in California dates ' back to "the days of old, the days of gold, the days of '49." To one uninitiated, the study of this history reveals facts of considerable interest. The archives of the Free and Accepted Masons show that Peter Lassen, a doughty pioneer, from whom Lassen peak and Lassen county derive their names, was the man who brought the charter (overland from Missouri) for the first Masonic lodge to be established in California. Lassen was born in Copenhagen Denmark, August 7, 1800, and he was one of a small party of argonauts who crossed the plains to Oregon in 1839. By occupation he was a blacksmith.

In company with a number of his immigrant friends, including Wilham Wiggins, David Dutton, John Stevens and John Wright, he took a small vessel to Bodega, where Vallejo attempted to prevent their landing. They landed, however, and wrote to the American Consul for passports, stating that if they did not receive them they would take up arms in their own defense. This attitude preserved the day for them. Lassen settled at the foot of the Sierra, in the northern part of the Sacramento valley.

He become owner of what was known as "Lassen's ranch." It is not asserted that Peter Lassen was the first Mason who journeyed into California, but undoubtedly he was one of the first of the disciples of the Widow's Son who set foot upon California soil. It is quite probable that among the first party of white men who entered the Golden State there were Masons, but to identify them has been a wellnigh impossible task.

In the Reed-Donner party, many of which perished upon the lonely summits of the Sierra, there were Masons. This was in the winter of 1846-47. The record seems to fix the date of the arrival of Lassen in the State of California some time during the year 1840. He applied for citizenship in 1841. From time to time brethren of the Masonic craft met at Lassen's ranch The nearest Grand Lodge of the order at that time was situated in Missouri.

For the special purpose of obtaining from this body a charter for a lodge in California, the sturdy Dane journeyed overland eastward in 1847. On May 10, 1848, the Grand Lodge of Missouri issued a charter to Saschel Woods, worshipful master; L. E. Stewart, senior warden; Peter Lassen, junior warden; and other brethren, to form a lodge to be known as Western Star Lodge, No. 98, at Benton City (Lassen's ranch), California.

Later in the same year a charter was granted by the grand master of Washington, D. C., for the organization of California Lodge, No 13 (California Lodge, No. 1, of today), in San Francisco. This authorization was issued to Samuel York Atlee, worshipful master; William Van Voorheis, senior warden; Badney F. McDonald, junior warden, and their associates. Van Voorheis failed to qualify, as he decided not to journey to California as he had planned, and Levi Stowell was appointed in his stead.

Forty-four Masons were present at the organization of Calfornia Lodge, No. 13, November 17, 1849. In April, 1850, the grand lodge of California was organized in Sacramento by representatives of the three lodges then existing in the state - California, No. 13, San Francisco; Western Star, No. 98, Bento City, and Connecticut, No. 75, Sacramento. Two lodges under dispensation were also represented - New Jersey of Sacrament and Benicia Lodge of Benicia.

The first grand lodge officers were: John D. Stevenson, grand master; John A. Tutt, deputy grand master; Caleb Fenner, senior grand warden; Saschel Woods, junior grand warden; John H. Gihon, grand secretary.

From all accounts it seems that Pioneer Lassen was an individual who possessed an enterprising and energetic spirit. A history of the early days relates that in 1856 Lassen was at the head of a movement organized in the Honey Lake section of the country, east of the Sierra Nevada, to form a new territory to be called Nataqua, a name which, as they said, meant "Woman.“ Lassen was elected president. His strong ally was Isaac Roop. Their scheme fell through, however, and gallant as they were, they never were able to put "Nataqua" on the map.

Lassen's death was sudden and violent. He was murdered by Indians out in the wilderness near Honey lake in the year 1858. The first Masonic hall in San Francisco was situated above an auction shop at 247 Montgomery street. In 1849 the influx of pioneers brought many hundreds of Masons into the city. New lodges were formed and some years later plans for a splendid temple were prepared.

* * *

A PROGRAM OF STUDY

(Several Brethren have sent us copies of a three-year course of Masonic study, prepared and recommended by the Librarians of the School of Instruction, of Germantown, Pennsylvania, asking our opinion of it. For ourselves we think it very suggestive albeit we are puzzled to know why our little book, "The Builders," is placed in the second year of the course, and in the list of poetry and romance! No matter; our Brethren "meant well," which is the meanest thing we can think to say to get even with them at present. Seriously, we feel sure that for young men making their first start in Masonic study, the course as recommended is rather heavy and ill-arranged - more suitable, in

fact for Brethren who have made more than a beginning in such studies. We think it better to begin with books of a simpler sort, advancing as interest and inclination direct to the weightier problems and more difficult discussions. However, we are glad to reproduce the course suggested by our Pennsylvania Brethren, at the same time granting them all due forgiveness for the way in which they treated our modest little book. - The Editor.)

Every Masonic student should have the Holy Bible, Mackey's Encyclopedia and an up-to-date dictionary, and be a regular subscriber to one or more Masonic Magazines, The Ahiman Rezon Digest of Decisions and the By-Laws of your Lodge. The Grand Lodge Report should be referred to for all decisions since the Digest was issued in 1913.

FIRST YEAR-

HISTORY.

Gould's Concise History of Freemasonry

Armitage's Short History of Freemasonry.

Pennsylvania Freemasonry.

Vol. 1 - G.L. Reprints.

By Judges Arnold, Orlady, Barrett and Williams.

SYMBOLISM.

Mackey's Masonic Symbolism.

Stewart's Symbolic Teachings.

MYSTERIES.

Buck's Mystic Masonry.

Morgan's Lessons Taught in Freemasonry.

JURISPRUDENCE.

Mackey's Text Book of Masonic Jurisprudence.

SECOND YEAR-

HISTORY.

Stillson and Hughan's History of Freemasonry and Concordant Orders.

SYMBOLISM.

Oliver's Signs and Symbols.

MYSTERIES.

Fellow's The Mysteries of Freemasonry.

MacBride's Speculative Masonry.

JURISPRUDENCE.

Look's Masonic Trials.

GENERAL READING.

Pike's Poems.

Boutelle's Man of Mt. Moriah.

The Builders - Newton.

THIRD YEAR-

HISTORY.

Gould's Larger History (4 volumes.)

Mackey's Larger History (7 volumes.)

SYMBOLISM.

Bromwell's Masonic Restorations.

Pike's Lectures on Symbolism.

MYSTERIES.

Adam's House of Hidden Places.

Buck's Genius of Freemasonry.

Pike's Morals and Dogma.

JURISPRUDENCE.

Lockwood's Masonic Law and Practice.

Lawrence's Masonic Jurisprudence.

GENERAL.

Morris' Poetry of Freemasonry.

Jewels of Masonic Oratory.

Lights and Shadows of the Mystic Tie.

SPECIAL STUDIES.

Hughan - English Rite of Masonry.

Robertson - The Cryptic Rite.

Addison - Knights Templar.

Sherman - Brief History of the A.A.S.R.

Upton - Negro Masonry.

Ars Quatuor Coronatorum.

(See indices for Lectures.)

Wright - Indian Masonry.

Skinner - The Great Pyramid.

The Great Work. (Chap. 4.)

UNIFORM WORK

Dear Sir and Brother: Apropos of article on Uniform Work in November, 1916, number, you state that in Pennsylvania the work is uniform and communicated by District Deputy Grand Masters and that cipher keys are prohibited. You are correct in that the work is uniform and cipher key is prohibited, but although Section 11 of Article XII of the Ahimon Rezon of 1915, covering powers and duties of the District Deputy Grand Masters states: "It shall be the duty of each District Deputy Grand Master to visit the Lodges in his district; inspect their labors, and inquire into their condition and proceedings; give them Masonic advice and instruction; and report annually to the Grand Master the state of the Lodges in his district, and all that he shall have done therein," much of the instruction is done in Schools of Instruction of which there were sixteen listed in Manning's Masonic Register of F. and A. M. for the State of Pennsylvania for 1916, published by W. A. McCalla, 237-9 Dock St., Philadelphia, by permission of the R. W. Grand Master, under Article XVII, Section 25, page 56, of the Ahimon Rezon, 1915. The principals of these schools are directly appointed or approved by the Grand Master and are answerable only to him for the instruction imparted. My own school, Germantown School of Instruction in Symbolic Masonry, has been so organized since 1891, was reorganized in accordance with the system of the Temple School (Philadelphia Masonic Temple) in January, 1898. We have members from 20 or 30 Lodges within ten or fifteen miles of the school.

In the Grand Lodge address of R. W. Grand Master Bro. J. Henry Williams in 1913, he said: "The value of the Schools of Instruction can hardly be estimated in the work of

teaching the ritualistic part of our work. Capable and efficient instructors may be had for the asking, without money and without price. . . Ritualistic teaching is very important with us, in that we have not, nor do we recognize or permit the use of printed or written lectures, monitors, or keys. Our work is communicated from one to the other, and its purity is a striking proof of the correctness of our system. None may plead ignorance when so many are willing to help others to acquire the work of this Jurisdiction.'

The Germantown School membership is entirely of Master Masons. Initiation, or entrance fee $2.00; annual dues $2.00, payable semi-annually. The Secretary and Tyler alone are paid for their services, many others are made life-members or honorary members, which life-membership as per Article VI of Section 3 of the Rules, is either $12.00 or $6.00 (see also Sec. 5 of Article V. as to honorary membership). Note that these rules, copy of which is enclosed, were approved by the R. W. Grand Master and the amendments, etc., by the R. W. District Deputy Grand Master.

Fraternally, Arthur H. Vail, 125 West Chelton Ave.,

Germantown, Philadelphia, Penna.

P. S. I find the following in the Digest of Decisions of the Grand Lodge and Grand Masters, A. D. 1912, corrected to January, 1916:

No. 369. Instruction. In the matter of giving Masonic instruction, two things are of primary importance; first, that the instructor is in possession of the authorized work of the Craft and imparts instruction by the authorization of either the Grand Master or District Deputy Grand Master; and, second, that such instruction is given, if possible, in a Lodge room, or if it be a number of miles distant, then in some secure place, retired from observation, every precaution being taken to exclude eavesdroppers from proximity to the place. - McCalla, Feb., 1890, L.B. 12, p. 321.

No. 830. School of Instruction. There can be no lawful "School of Instruction" in Masonry unless it be expressly authorized by the Grand Master. - Mitchell, Mar. 10, 1885, L.B. 9, p. 706. Mitchell Feb. 2, 1886, L.B. 10, p. 53.

No. 882. Work. None but the authorized work as taught in the Temple School of Instruction, is permitted in this Jurisdiction. - Brown, Pro. 1904, p. 220.

No. 899. See that your Lodge is at all times kept tyled while rehearsing the work, and allow no one to enter or retire during the progress of the work. - Day, Feb. 25, 1884, L.B. 9, p. 263.

No. 905.... Meetings for instruction may be held in the Lodge room, or a room adjacent, where entire secrecy can be maintained, but such meetings should not be held on Sunday. - Orlady, Pro. 1908, p. 172.

* * *

DETROIT LODGE, 1799

(By the kindness of a Member of the Society, we have the following correspondence showing that a Masonic Lodge existed in Detroit, Michigan, as early as 1799, and probably as early as 1760. It was no doubt organized by the officers of the English troops which came to Detroit. Further facts about that Lodge, if they are to be had, would be of interest to the Society.)

Quebec, 30th May, 1799.

Worshipful Sir:

By the Winter Express I acknowledge Receipt of your Correspondence up to the 27th of Decemr. last and then promised to forward you as early as possible the Determination of the Grand Lodge on the Differences existing between your Body and several of its members.

Soon after your papers arrived they were referred to the Stewards Lodge: this consists of the Grand Warden, Treasurer and Secretary and the Masters of the respective Lodges in Town. Their Business is to revise and digest all matters relative to the Craft prior to their being laid before the Grand Lodge where they again have a Hearing, but in a more numerous assembly.

At our last Quarterly Communication the 2d of March the Matter was finally decided and herewith you have Extracts of the Minutes which I hope will satisfy all parties; from your representation of Mr. Curry's extraordinary Behaviour, it was impossible to do less than expel him - Brothers Eberts and May appearing in another Light - it was thought proper to give them an Opportunity of rejoining - the latter under the Restriction of the Resolves as from your own Account he has been a worthy Brother and has repented himself of his Errors.

Upon the whole should the Grand Lodge have not met the Opinion in every respect of No. 10 they must make Allowances for the Difficulties attending upon Decissions where the Evidence is exparte.

I remain Worshipf

Yr. Obedt. & very Hble. Servt.

(Signed) Wm. Lindsay

Gr. Sy. of L.C.

The Worshipful Br. James Donaldson

Master of Zion Lodge No. 10

Detroit.

Grand Lodge of Lower Canada

In Quarterly Communication

Quebec 2d March, 1799.

The Grand Secretary having delivered the Report of the Stewards Lodge on a Reference relating to the Expulsion of several Brethren of Lion Lodge No. 10 and this Grand Lodge having maturely considered the same and having again revised the papers transmitted by that Body - finally -

RESOLVED - That Peter Curry late a Member of No. 10 be expelled from the Society and his Expulsion be reported to all Lodges in Correspondence with this Grand Lodge.

That Brother Herman Eberts was free to quit the Lodge when he pleased, but as it appears he withdrew at a time when the Harmony of it was Distracted - The Grand Lodge recommend his being readmitted -

That in Consequence of Lodge No. 10 having attested the former examplary and Masonic Conduct of Brother James May - this Grand Lodge recommend that he be readmitted but he shall prior to his readmission make such apollogy to No. 10 as the Members thereof shall deem sufficient for having wrote his letter of the 10th last to Brother James Donaldson Master of that Body, Certain parts of which Letter contains Unhandsome and improper Language, tending to throw an Odium on their proceedings.

A true Extract

(Signed) Wm. Lindsay

Grand Secretary of

Lower Canada

Minutes of Examination of Facts mentioned in Brother May's Letter of the 29th of May, '99. to Brother Donaldson - Ordered by the Body to be examined by us as a Committee.

Q. Who gave the Information or exposed that one of the Body had reported your expulsion?"

A. Brother Eberts, and that it was Bro. McNiff who had reported it.

Q. Who the persons were who have defam'd your reputation ?

A. Brothers Powers, Freeman and McNiff.

Q. Why, and on what good grounds you have reflected on Brother Donaldson Master tor appointing Bro. McNiff on the Committee of Emergency the 25th of Augt. 1798, and on Brother Wheaton for his Incapacity in that Business.

A. That in the imputation to Bro. Wheaton I was mistaken and unjust but to Bro. Donaldson not so.

Report of the Committee That from the matter contained in the above imputations against Bro. McNiff in our opinion require that he should be specially summond to attend the Body to answer to the facts which Bro. May has promised to Evince by sufficient proof and that copy of those Minutes and Reports should be sent to Brothers May & McNiff in order that they may attend and give the satisfaction due to the Body, That Brother May be ready to make the acknowledgements to the Body which the Sentence of the Grand Lodge requires.

(Signed) Hugh Heward P. Master.

Lewis Bond Treasurer.

James M. Downall

D.Etroit 7th Augt. 1799.

DAVID VINTON

Dear Brother Newton: In your March, 1915, number of The Builder you had a very interesting article entitled "Solemn Strikes the Fun'ral Chime," in which reference was had to the author, David Vinton. I, and I fancy many Masons, would like to know more of Brother Vinton, and it is probable that some of your readers may be able to finish out some of his history not given in the inclosed excerpts from the Proceedings of the Grand Lodges of North Carolina and Rhode Island, and the minutes of Mount Vernon Lodge No. 4 of Providence, Rhode Island, of which he was a member. He appears to have been the victim of unjust aspersions on his character, and it may be the story of his having died a drunkard and buried without the benefit of Masonic service, is untrue.

Fraternally yours,

John Whicher, Grand Sec'y, California.

(Proceedings Grand Lodge of North Carolina, December 9, 1820)

The M. W. Grand Master read a letter from the Grand High Priest of the Grand R. A. Chapter of the State of Virginia, respecting the character and conduct of Mr. David Vinton.

(Same body, December 1, 1821)

The Grand Master called the attention of the Grand Lodge to a letter of enquiry, from Mount Vernon Lodge, of Providence, Rhode Island, respecting the denunciation of David Vinton, a member of that Lodge, by this Grand Lodge, which, on motion of Brother Smith, was referred to a committee, consisting of Brothers Jas. S. Smith, William Boylan, Thomas Henderson, Jesse A. Dawson, and M. W. Campbell.

(December 4, 1821)

The committee to whom was referred the communication from Mount Vernon Lodge, Providence, Rhode Island, relative to the un-Masonic conduct of David Vinton, by their chairman, James S. Smith, submitted a report, with the Lodge concurred, and ordered that the Secretary send a copy thereof to Mount Vernon Lodge.

(Proc. Grand Lodge of Rhode Island, May 28, 1821)

Resolved, the Grand Secretary communicate the proceedings of the Worshipful Grand Lodge of the State of North Carolina, respecting the expulsion of David Vinton for un-

Masonic conduct by their Grand Lodge, to the Master of Mount Vernon Lodge (the said Vinton being a member of his Lodge) and that he lay the proceedings before his Lodge at their next meeting, and inquire into the proceedings and make a report of their doings to this Grand Lodge.

(June 25, 1821)

A report of the proceedings of Mount Vernon Lodge respecting David Vinton received and the consideration postponed until the next Quarterly Communication in August next.

(February 26, 1822)

The W. Master of Mount Vernon Lodge made a report that said Lodge had investigated into the conduct of David Vinton.

On motion made and seconded, Voted Said report be received and a copy of the proceedings ordered on file.

(June 24, 1823)

The W. Master of Mount Vernon Lodge informed the Grand Lodge he noticed by the report of expelled Masons by the Grand Lodge of New York, it was stated David Vinton is expelled by Mount Vernon Lodge No. 4, in this State, which being an error, offered the following resolution:

Resolved, that the Grand Secretary be instructed to inform the Grand Lodge of the State of New York that Brother Vinton is not expelled from Mount Vernon Lodge aforesaid and that this resolution be communicated to the several Grand Lodges in the United States.

Mount Vernon Lodge No. 4, F. & A. M.

Providence R. I., July 9,1916.

John Whicher,

Grand Secretary.

Dear Sir and W. Brother:

Owing to the illness of our Secretary, R. W. Bro. Chas. B. Manchester, I am answering your inquiry of June 13th regarding one of our old members, David Vinton, and I trust from the copies of our records herewith inclosed you will get the information sought.

Respt. and Fraternally yours,

William S. Greene,

W. M. Mt. Vernon No. 4,

358 Potter ave., Prov., R. I.

(Copy of the minutes of Mt. Vernon Lodge No. 4, F. & A. M., Prov., R. I.)

June 5th, A. L. 5821. Resolved, that the Grand Secretary communicate the proceedings of the W. Grand Lodge of the State of No. Carolina respecting the expulsion of David Vinton for un-Masonic conduct by their Grand Lodge, to the Master of Mount Vernon Lodge No. 4 (said Vinton being a member of his Lodge) and that he lay the proceedings betore his Lodge at their next meeting and inquire into the proceedings of their doings to this Grand Lodge. (Above is a true copy of a communication rec'd from G. L. by Mt. V.) The charges against David Vinton as communicated by the Grand Lodge are selling manuscripts of the Masonic lectures, and conferring the Mark and Past Master's degrees without any authority to do so, and pocketing the fees, and stating to subordinate Lodges that he had authority from the Grand Lodge which he had not.

Voted, that a committee be appointed to investigate the conduct of Bro. David Vinton relative to the charges made against him.

Committee, W. Joseph S. Cooke, W. Master Henry Martin, Bro. John Holroyd.

July 25, A. L. 5821. Voted, that the committee appointed to investigate the character of Bro. David Vinton be instructed to write to Franklin Chapter and the Grand Lodge of No. Carolina requesting them to furnish this Lodge with those charges upon which they expelled said Vinton from their Lodges.

Feb. 22, A. L. 5822. The committee to whom were referred the charges exhibited by the Grand Lodge of No. Carolina against Bro. David Vinton, a member of this Lodge, and submitted to you by the Grand Lodge of this State, and who were also instructed to inform Bro. Vinton of the charges against him and also to communicate with Franklin Chapter No. 4, Norwich, Connecticut, from which body Bro. Vinton was said to be expelled, beg leave to report that on the 13th of June last they addressed a letter to Bro. Vinton, but owing to misdirection, or some other cause, it did not reach him until the 25th of December last, as appears by his letter dated the 26th of the same month; that on the 31st of July they made a communication to Franklin Chapter to which they received an answer the 7th of November following. In the month of January of the present year, your committee received through the postoffice two packets covering a lengthy but highly interesting communication of seventy-three close written pages from Bro. Vinton, accompanied by several letters and documents in defense of his character.

Your committee are aware that the nature of their appointment does not require an expression of their sentiments upon the charges exhibited. They do not wish to be thought assuming in this respect. But upon an attentive perusal of the documents forwarded by Bro. Vinton, they cannot forbear expressing it as their decided opinion that the charges made against our brother by the Grand Lodge of No. Carolina and Franklin Chapter, Norwich, are wholly unsupported by evidence. Among the reports circulated to the injury of Bro. Vinton is one that he had left his family and that they were being supported by the Lodge. Brethren, you all know that this report is entirely destitute of truth.

(Signed)

Jos. S. Cooke,

Henry Martin,

John Holroyd

Committee.

Voted, that a special Lodge be called tomorrow afternoon, the 23d inst. at 2 o'clock, for the purpose of further considering the charges against Bro. Vinton, and his defense.

Feb. 23d. The object of the meeting being stated, proceeded to the reading of the report of the committee . . . the correspondence and the documents . . . which being accomplished, and after due consideration, it was

Voted, that this Lodge do disapprove of the proceedings of the Grand Lodge of North Carolina in relation to our Bro. David Vinton, and that we do concur with our committee in opinion that the charges exhibited against him by said Grand Lodge are totally groundless, and that the proceedings of said Grand Lodge are wholly unwarranted.

(Brother Greene adds in a note: "Postage on all correspondence in relation to this investigation was $4.25.)

* * *

"FREEMASON'S MARCH"

Dear Sir and Brother: The "Freemason's March" printed in your October issue is known throughout England as the "Entered Apprentice's Song." In some Lodges under the English Constitution it is invariably sung by the Brethren after an initiation ceremony when the Lodge has been closed.

In the first edition of the Constitution Book (1723) this song is ascribed by Dr. Anderson to "our late Brother, Mr. Matthew Birkhead, deceased. To be sung where all grave business is over, and with the Master's leave."

Since the time of Dr. Anderson another verse has been added as follows:

We're true and sincere,

And just to the Fair;

They'll trust us on any occasion:

No mortal can more

The Ladies adore

Than a Free and an Accepted Mason.

Yours fraternally

C. C. Adams, England.

* * *

"THE HONOR ROLE"

Dear Sir and Brother: I was interested to note in a recent issue of The Builder that among the Signers of the Declaration of Independence known or supposed to be Freemasons, was included the name of Francis Hopkinson. I would be greatly interested in obtaining confirmation of this if possible. It is known that Francis Hopkinson's father, Thomas, was Grand Master of Masons in Pennsylvania in 1736, but I am informed by Grand Lodge Librarian Bro. Julius Sachse, of Philadelphia, that there is no record of Francis Hopkinson's affiliation with the Craft.

Fraternally yours

Francis Hopkinson Coffin, Scranton, Penn.

* * *

ROSICRUCIANA

Dear Brother Newton: - In an editorial of the October, 1916, Builder Magazine, mention is made of your desire to write a Life and Study of Albert Pike, the great Scottish Rite Freemason. I own a copy of Morals and Dogma and have often wondered why this book was published without an index; a separate index however is on the market which I have incorporated in my copy, thus making the same complete.

Your desire to write this contemplated and much desired book, should meet with the hearty approval, and especially support, of all the members of the Society, interested in the life of Albert Pike.

Acting on my own suggestion, I am enclosing a descriptive circular of a publication which perhaps you may have overlooked, dealing with Albert Pike's diplomatic work for the Southern Confederacy, also, the following item which I have taken from my copy of BIBLIOTHECA ROSICRUCIANA by F. Leigh Gardner, 14 Marlborough Road, (his present address) Gunnersbury, London, W. Either Mr. Gardner or Mr. Arthur E. Waite could give you information relative to this item.

Page 46. Item No. 317. Pike (Albert), The Symbolism of the Blue Degrees of Freemasonry, a thick folio MSS. in the private library of the "Societas Rosicruciana in Anglia." Its date is about 1875. (Footnote,This MMS. has never been published. It contains, in addition to its Masonic work, a great deal of Rosicrucian matter not to be found elsewhere.)

Trusting that these two items may be of some use to you and that you will soon get this very important book on the market, I am

Cordially and fraternally yours,

H. L. S., Ohio.

(Many thanks. The volume dealing with Albert Pike's diplomatic work for the Southern Confederacy was noted in these pages at the time of its publication. (Vol. 1, p. 279.) As to the Ms volume by Pike on the Symbolism of the Blue Degrees said to exist in England, we have our doubts. There is such a volume in the vault of the House of the

Temple, in Washington - which we have read with joy and profit - but we are quite sure that no copy of it was ever made. There was a volume of lectures, two of them in fact, on Symbolism, so printed as to resemble Ms - this may be the volume a copy of which found its way across the waters. Still, some such volume may exist, for Pike was amazingly prolific and journeyed into many fields of research. We shall welcome any further information about it which any Member of the Society may possess. Unfortunately, we were not able to learn anything about it while in England.)

* * *

A TOKEN OF MEMORY

Dear Brother: - Referring to that note, "A Token of Memory," on page 348 of the Nov. Builder, you may be interested to know that just such a practice has been followed in Barton Lodge, Hamilton, Canada, for some four or five years past. This is one of the oldest lodges in the Dominion, and recently gelebrated its, I believe, 120th birthday.

The same idea had been advocated in Wilson Lodge of this city, also for some time by the present W. M., Wor. Bro. W. H. Black, and it so happened that a P. M. from Barton Lodge was present in Wilson Lodge on one of these occasions and told those present of the custom prevailing in his own lodge. The seed was dropped in fruitful ground, for one of the brethren, now V. W. Bro. R. F. Segsworth, offered to supply the bibles, with a suitable book plate, at his own expense, and has done so for two years.

Enclosed is a copy of the bookplate, and you will note that the inscription is embossed, as well as the decorative heading, not printed merely, so that the gift is not a cheap one. The bible used is bound in flexible leather, and is worthy a place on any reading table.

Wilson Lodge was instituted in 1857 and its present membership is 375, of whom some 29 have gone overseas. To each one of these was given by the Lodge a military wrist

watch and a parchment setting forth in the three languages the fact of his Masonic standing, which is enclosed in a water proof envelope.

There is one respect in which, I understand, that Wilson Lodge differs from Barton Lodge with regard to the presentation bibles. With the latter, the Lodge keeps the bibles until the candidate has been raised therein, but in the former he gets his copy when he is initiated, so that in case he has to be passed or raised elsewhere he can still use his bible and have it properly filled in at the time.

P. T. O., Canada.

WILSON LODGE, A.F. & A.M., NO. 86, G.R.C.

This Volume of The Sacred Law was used at the inception into Masonry of Bro.....

Initiated .... Day of .... 19 .... by Wor. Bro

Passed .... Day of .... 19 .... by Wor. Bro

Raised ..... Day of .... 19 .... by Wor. Bro

and it was presented to our Brother on his attaining the Master Mason Degree.

.....

Secretary.

.....

Worshipful Master.

----o----

NOTES

We would thank Brethren who contribute to The Builder henceforth, if they will be kind enough to send with their articles a brief personal sketch, giving date and place of birth, schools attended, if any - the University of Hard Knocks, if no other-books written, business or profession, and Masonic affiliations. We wish to include such a brief notice with articles hereafter, as we did in the case of Prof. Bingham, for the interest of our readers. Take notice, Brethren, and govern yourselves accordingly.

The Library of the Grand Lodge of Iowa wishes to make a collection of articles, books, pictures, relics of Robert Burns, and the Grand Librarian would appreciate the co-operation of the members of the Society. Communications should be addressed to Brother Newton R. Parvin, Masonic Library, Cedar Rapids, Iowa.

The Builder Magazine

February 1917 - Volume III - Number 2

THE INITIATORY RITES OF DRUIDISM

BY BRO. DUDLEY WRIGHT, EDITOR LONDON FREEMASON

THE mode of life adopted by the Druidical priests made easy the transition from Pagan to Christian monasticism. To all intents and purposes the Druids formed a Church and their ecclesiastical system seems to have been as complete as any other systems of which records have been preserved, whether Christian or non-Christian. The rank of the Arch, of Chief, Druid was that of pontifex maximus, and, apparently, he held his position until death or resignation, when his successor was elected in a manner similar to that in which a pope at the present day is elected, although some writers assert that the Arch Druid was elected annually. Caesar states that: "when the presulary dignity becomes vacant by the head Druid's death, the next in dignity and reputation succeeds; but, when there are equals in competition, election carries it."

Many Druids appear to have retired from the world and lived a hermit existence, in order that they might acquire a greater reputation for sanctity. Martin in his Description of the Western Isles has pointed out that in his time, in the most unfrequented places of the Western Isles of Scotland, there were still remaining the foundations of small circular houses, intended evidently for the abode of one person only, to which were given the name of "Druid's Houses" by the people of the country. Many of the Druids also appear to have lived a communal life, uniting together in fraternities and dwelling near the temples which they served, each temple requiring the services of a considerable number of priests.

Ammianus of Marseilles describes them in the following words:

"The Druids, men of polished parts, as the authority of Pythagoras has decreed, affecting formed societies and sodalities, gave themselves wholly to the

contemplation of divine and hidden things, despising all worldly enjoyments and confidently affirmed the souls of men to be immortal."

Not a few, however, lived in a more public and secular manner, attaching themselves to kindly courts and the residences of the noble and wealthy. The Druids had thus a close affinity both with the monastic order and religious congregations of the Church of Rome, known as the regular clergy, and those living unrestricted by special vows, and known as the secular clergy.

The period of noviciate and the character of the training of an aspirant to the Druidical priesthood was as lengthy and as rigorous as that of an aspirant to membership of the Society of Jesus. It lasted for twenty years, and, although the candidates were, in general, enrolled from the families of nobles, many youths of other ranks in life also entered voluntarily upon the noviciate, and, very frequently, boys were dedicated to the priestly life by their parents from an early age.

The ceremony of initiation, so far as can be gathered from the scanty authentic records available, was arduous and solemn. The aspirant first took an oath not to reveal the mysteries into which he was about to be initiated. He was then divested of his ordinary clothing and vested with a tri-coloured robe of white blue, and green, as emblematic of light, truth and hope. Over this was placed a white tunic. Both were made with full length openings in the front, and, before the ceremony of initiation began, the candidate had to throw open both tunic and robe, in order that the officiating priest might be assured that he was a male.

The tonsure was one of the ceremonies connected with initiation. As practiced in the Roman Church, the tonsure, the first of the four minor Orders conferred upon aspirants to the priesthood, is undoubtedly a Druidical survival. There is evidence of its practice in Ireland in A. D. 630, but it does not appear to have become a custom in England until the latter part of the eighth century. The tonsure was referred to by St. Patrick as "the diabolical mark" and in Ireland it was known as "the tonsure of Simon the Druid." It differed greatly from the modern form. All the hair in front of a line drawn over the crown from ear to ear was shaved or clipped. All Druids wore short hair, the laymen long; the Druids wore long beards, the laymen shaved the whole of

the face, with the exception of the upper lip. The tonsure was also known in Wales as an initiatory rite. In the Welsh romances known as the Mabinogion, we find, among the Brythons, a youth who wished to become one of Arthur's knights whose allegiance was signified by the king, with his own hand, cutting off his hair.

The initiation took place in a cave because of the legend which existed that Enoch had deposited certain invaluable secrets in a consecrated cavern deep in the bowels of the earth. There is still to be seen in Denbighshire one of the caves in which Druidical initiations at one time took place. After taking the oath, the candidate had to pass through the Tolmen, or perforated stone, an act held to be the means of purging from sin and conveying purity. All rocks containing an aperture, whether natural or artificial, were held to be the means of conveying purification to the person passing through the hole. At Bayon Manor, near Market Rasen, in Lincolnshire, there is a petra ambrosiae, consisting of a gigantic upright stone resting upon another stone and hollowed out so as to form an aperture sufficiently large for a man to pass through. This stone is believed to have been used by the Druids in the performance of their sacred rites. Some writers have imagined that the prophet Isaiah was referring to a practice similar to this when he wrote (I, 19): "And they shall go into the holes of the rocks and into the caves of the earth for fear of the Lord, and for the glory of His Majesty, when He ariseth to shake terribly the earth." All such orifices as these were consecrated with holy oil and dedicated to religious uses, when the distinguished name of lapis ambrosius was given to each.

The candidate was then placed in a chest or coffin, in which he remained enclosed (apertures being made for air circulation) for three days to represent death. From this chest he was liberated on the third day to represent his restoration to life.

The sanctuary was then prepared for the further ceremonies of the initiation, and the candidate, blindfolded, was introduced to the assembled company during the chanting of a hymn to the sun and placed in the charge of a professed Druid, another, at the same time, kindling the sacred fire. Still blindfolded the candidate was taken on a circumambulation nine times round the sanctuary in circles from east to west, starting at the south. The procession was made to the accompaniment of a tumultuous clang of musical instruments and of shouting and screaming and was followed by the administration of a second oath, the violation of which rendered the individual liable to the penalty of death.

Then followed a number of other ceremonies, which typified the confinement of Noah in the Ark, the death of that patriarch, and other incidents, the candidate eventually passing through a narrow avenue, guarded by angry beasts, after which he was seized and borne to the water, symbolical of the waters on which the Ark of Noah floated. In this water he was completely immersed, and, on emerging from the water on to the bank on the side opposite to that from which he had entered, he found himself in a blaze of light. He was then presented to the Arch Druid, who, seated on his throne or chair of office, explained to him the symbolical meaning of the various ceremonies through which he had passed.

This ceremony of initiation was similar to that of the Egyptian rites of Osiris, which was regarded as a descent into hell, a passage through the infernal lake, followed by a landing on the Egyptian Isle of the Blessed. By its means men were held to become more holy, just, and pure, and to be delivered from all hazards, which would otherwise be impending. The cave in which the aspirant was placed for meditation before he was permitted to participate in the sacred mysteries was guarded by a representative of the terrible divinity, Busnawr, who was armed with a naked sword, and whose vindictive wrath, when aroused, was said to be such as to make earth, hell, and even heaven itself, tremble.

Dionysius tells us that when the Druidesses celebrated the mysteries of the great god, Hu the Mighty, they passed over an arm of the sea in the dead of the night to ascertain smaller contiguous islets. The ship, or vessel, in which they made the passage represented the Ark of the Deluge; the arm of the sea, that of the waters of the flood; and the fabled Elysian island, where the voyage terminated, shadowed out the Lunar White Island of the ocean-girt summit of the Paradisiacal Ararat.

After the initiation was completed the candidate retired into the forest where the period of his noviciate was spent, his time being devoted to study and gymnastic exercises. There were various steps, or degrees, and it was necessary for the Druid to pass through the degrees of Vate and Bard before becoming a full-fledged Druid. Prior to the conferring of each degree the candidate was confined within cromlechs without food for thirty-six hours. The caves in which all the ceremonies were performed were like the Druidical temples above-ground, circular in form.

The three degrees of Vate, Bard, and Druid were regarded as equal in importance, though not in privilege, and they were distinct in purpose. There is little doubt that knowledge was confined mainly, if not altogether, to the professed Druids. Caesar says that they disputed largely upon subjects of natural philosophy and instructed the youth of the land in the rudiments of learning. By some writers the Druids are credited with a knowledge of the telescope, though this opinion is based mainly upon the statement of Diodorus Siculus, who says that on an island west of Celtae, the Druids brought the sun and moon near to them. Hecataeus, however, informs us that they taught the existence of lunar mountains. The fact that the milky way consisted of small stars was known to the ancients is often adduced in support of the claim to antiquity of the telescope. Idris, the giant, a pre-Christian astronomer, is said to have pursued his study of the science from the apex of one of the loftiest mountains in North Wales, which, in consequence, received the name which it now bears--Cader Idris, or the Chair of Idris. Diodorus Siculus is also responsible for the statement that the Saronides (Druids) were the Gaulish philosophers and divines and were held in great veneration and that it was not lawful to perform any sacrifices except in the presence of one of these philosophers.

Mr. P. W. Joyce, in his Social History of Ancient Ireland, says that in Pagan times the Druids were the exclusive possessors of whatever learning was then known and combined in themselves all the learned professions, being not only Druids or priests, but judges, prophets, historians, poets and even physicians. He might have added: "and instructors of youth," since education was entirely in their hands. Even St. Columba began his education under a Druid and so great was the veneration paid to the Druids for the knowledge they possessed that it became a kind of adage with respect to anything that was deemed mysterious or beyond ordinary ken: "No one knows but God and the holy Druids."

The Druids were the intermediaries between the people and the spiritual world, and the people believed that their priests could protect them from the malice of evilly-disposed spirits of every kind. The authority possessed by the Druids is easily understood when it is remembered that they were possessed of more knowledge and learning than any other class of men in the country. "They were," says Rowlands in Mona Antiqua Restorata, "men of thought and speculation, whose chief province was to enlarge the bounds of knowledge, as their fellows were to do those of empire into what country or climate soever they came."

Kings had each ever about them a Druid for prayer and sacrifice, who was also a judge for determining controversies, although each king had a civil judge besides. At the Court of Conchobar, King of Ulster, no one had the right to speak before the Druid had spoken. Cathbu or Cathbad, a Druid once attached to that Court, was accompanied by a hundred youths, students of his art. After the introduction and adoption of Christianity the Druid was succeeded by a bishop or priest, just as the Druidesses at Kildare were succeeded by the Briggitine Nuns. Martin, who wrote his Description of the Western Islands of Scotland in 1703, tells us that:

"Every great family of the Western Islands had a chief Druid who foretold future events and decided all causes, civil and ecclesiastical. It is reported of them that they wrought in the night time and rested all day. Before the Britons engaged in battle the Chief Druid harangued the army to excite their courage. He was placed on an eminence whence he addressed himself to all standing about him, putting them in mind of all great things that were performed by the valour of their ancestors, raised their hopes with the noble rewards of honour and victory and dispelled their fears by all the topics that natural courage could suggest. After this harangue the army gave a general shout and then charged the enemy stoutly."

The position of Arch Druid was at one time held by Divitiacus, the Eduan, the intimate acquaintance and friend of Caesar, who is believed to have inspired the account of Druidism given by Caesar in De Bello Gallico. The British Arch Druid is said to have had his residence in the Isle of Anglesey, in or near to Llaniden. There the name of Tre'r Dryw, or Druidstown, is still preserved and there are still there also some of the massive stone structures which are invariably associated with Druidism. The Courts of the Arch Druids were held at Drewson, or Druidstown. The principal seat of the French Druids was at Chartres, the residence of the Gallic Arch Druid, at which place also the annual convention of Gaulish and British Druids was held. There was also a large Druidical settlement at Marseilles. It was here that Caesar, in order to put an end to Druidism in Gaul, ordered the trees to be felled. . There is no record of a head priest or Arch Druid amongst the Irish Druids.

Dr. John Jamieson, in his Historical Account of the Ancient Culdees of Iona, which was published in 1870, says that twenty years previously there was living in the parish

of Moulim, an old man, who although very regular in his devotions, never addressed the Supreme Being by any other title than that of Arch Druid. He quotes this as an illustration of the firm hold which ancient superstition takes of the mind.

Druids had the privilege of wearing six colours in their robes and their tunics reached to their heels, while the tunics of others reached only to the knees. Kings and queens reserved to themselves the right of wearing robes of seven colours; lords and ladies, five; governors of fortresses, four; young gentlemen of quality, three; soldiers, two; and the common people, one. When the Druids were officiating in their priestly capacity, they wore each a white robe, emblematic of truth and holiness as well as of the sun. When officiating as a judge, the Druid wore two white robes, fastened with a girdle, surmounted by his Druid's egg encased in gold, and wore round his neck the breastplate of judgment, which was supposed to press upon his breast should he give utterance to a false or corrupt judgment. A golden tiara was upon his head and two official rings on his right hand fingers. On ordinary occasions the cap worn by the Druid had on the front a golden representation of the sun under a half moon of silver, supported by two Druids, one at each cusp, in an inclined posture.

The mode of excommunication was to expose the erring member to a naked weapon. The Bards had a special ceremony for the degradation of their convicted brethren. It took place at a Gorsedd when the assembled Bards placed their caps on their heads. One deputed for the office unsheathed his sword, uplifted it and named the delinquent aloud three times, adding, on the last occasion the words: "The sword is naked against him." After these words were pronounced the offender was expelled, never to be re-admitted, and he became known as "a man deprived of privilege and exposed to warfare."

----o----

MASONRY AMONG PRIMITIVE PEOPLES

BY BRO. J.W. NORWOOD, KENTUCKY

MUCH has been said and written about Freemasonry among the Indians, the Arabs, the Chinese, the Australians and even the Africans. The recognition of Masonic signs and the use of various Masonic symbols in the rites of these people have given color to the supposition that they had Masonry, not of the sort we moderns can recognize as such to be sure, but sufficient to convince students that "the landmarks" are there.

If by Freemasonry we mean merely the grand lodge system established in 1717, then all these tales of white Freemasons saving their lives among savages or in strange countries by the use of Masonic signs, mean nothing. But if the legends of our Order have any significance whatever, then Freemasonry is very ancient though it has been arranged and rearranged in the form of rites and degrees many times. And if this is true, that no man can say when or where it first began, then it is not folly to investigate the evolution of what we now term Freemasonry. Stanley in Africa, travelers in Australia, shipwrecked sailors on the coast of Arabia, have been reported as meeting with primitive Freemasonry.

The Chinese have frequently been referred to as having a rite they claim to be the most ancient on earth. Chinese classics abound in references to the square and compasses used speculatively. And as often denials have come from Masonic notables, declaring it could not be so.

Here is an anecdote that may illustrate why students of Freemasonry are not so sure the Chinese may not have what they claim. In San Francisco there is a lodge of what is popularly called the "Chinese Freemasons." Needless to say they do not themselves call it so, though they recognize kinship with the great fraternity.

A number of years ago, the writer had a conversation with a gentleman who had traveled extensively in this country, Alaska and Mexico. He had visited this lodge of "Chinese Freemasons." He was admitted in company with a friend, editor of a daily paper and a 32d Scottish Rite Mason, who merely vouched for the man as a Mason.

My informant stated that he saw the opening and closing in three degrees but no initiatory ceremonies. Aside from the general disposition and number of officers, he did not observe much that reminded him of our Masonry.

I asked him about the signs given in the three degrees. He arose and proceeded to give me the signs as he declared the Chinese made them. They were identical with those of the three degrees save that they were given with two hands where we give them with one. There were no due guards. My friend was astonished that he had overlooked this fact. He was no student. He was not a close observer.

He did remark that his Scottish Rite friend had told him the grand hailing sign was the same with ours but the words accompanying it were different and sounded like those words Jesus uttered on the cross and which have been a puzzle to linguists--"Eloi, Eloi, Lama Sabacthani." The Chinese translated them "Brother, Brother, has thou forsaken me?" They declared that they were not Chinese or even Sanskrit. No one could say whence they originated, but they had come down from time immemorial.

A number of years ago, the Masonic Home Journal reported an instance of "Chinese Masonry" according to which a mandarin had captured some white prisoners, including an English general who made the sign. He was recognized by the Mandarin and advanced upon the five points. He was well treated.

In Louisville, Kentucky, the writer once had the pleasure of seeing a young Korean about to return to his country as a Christian missionary, raised to the sublime degree of Master Mason. When called upon for remarks, he said that he had wanted to become a Mason in order to surprise his father and brothers in Korea, for his family had been Masons for thousands of years. Their system and rite differed, but the Masonry was there.

If we begin with the formation of the modern Grand Lodge system of government in London, 1717, and trace backward, we will find many curious things connected with

that era which cannot be relegated to the rubbish by contemptuous or skeptical writers.

Nothing has been more clearly proven than that one source of the rite then formed by Drs. Anderson, Desaguilers and others, was the operative gild.

These gilds can trace their history back through the middle ages to ancient Rome and Greece, when they were connected with various mysteries, as in the case of the builders of Solomon's Temple, who were actual Tyrians and built similar temples throughout Asia Minor. They were under the jurisdiction of the Dionysian priesthood then as their successors were governed by the clergy during Christian times.

But there was another source from which Freemasonry drew its inspiration--the Hermetic philosophy. The "Hermeticists," whether Astrologers, Alchemists, Rosicrucians, Theosophists or Kabbalists, used the same symbols or many of them, and explained them in much the same way as the ancient Chinese, the Egyptians and Hindus.

Prior to the "Revival" of 1717, this "Hermetic" element is to be found giving expression to itself in Elias Ashmole's "Astrologers" on the "esoteric" side and to the "Royal Society" on the exoteric. To both of these associations and their members, closely affiliated with the "Masons Company" in London at that time, the subsequent Revival owed much. The idea of the founders of modern Masonry in 1717, seems to have been to divest the degrees of all mysterious terms and ambiguous language, make it universal and open to all men of average intellect, so that a common platform could be established upon which men of all creeds could stand without being diverted by too much study of inessentials.

As Dr. Charles Merz has recently suggested in his excellent little booklet, "The House of Solomon," the Rosicrucian movement of Andrea seemed to have been the inspiration of the English forerunners of the Masonic system of 1717. Francis Bacon's

"New Atlantis" had a powerful influence upon the Elizabethan age because of his description of "The House of Solomon" on Bensalem island.

But before Francis Bacon's time, there were other ideals written about Solomon's Temple. The "Mystics" and "Hermetics" of the Christian era find their parallels in similar philosophers in all ages.

Perhaps no more striking instance showing the connection between the gilds and philosophical societies can be found than in the use of the two pillars represented as standing before the Temple by both. The legends connected with these pillars should alone be sufficient to convince one of their antiquity, even had we not the evidence left by the gilds in Christian Cathedrals and pagan temples back into prehistoric times. The Totem poles of savage rites today are survivals of this ancient custom and from the Totem pole our modern pillars doubtless sprang.

To the student and scientific observer, Freemasonry is an evolution. Because it is a "progressive science," many have imagined that any rearrangement of its degrees, its symbols or its ceremonies would destroy the "landmarks." Such a suspicion does little credit to one's understanding of Freemasonry or its spirit. The landmarks are the tenets of Freemasonry--not some peculiar form of ceremony.

From the signs of recognition, the symbols by which certain primitive facts in nature were preserved in a "universal language" among early peoples, to our modern use of them even while so few understand or care about their meaning, is a long step.

It is not to be expected that a primitive people possessing these but not the standards of education of the more enlightened races, should have kept pace with modern research and progress in civilization.

As a nation evolves so does its scientific, religious, and philosophical standards. Freemasonry, the repository of truth as understood by its votaries, naturally undergoes variation in form according to the deposit made in its archives. One system can no more hope to become the dictator of other systems than one lamp can hope to shine all other lamps out of existence.

Like Christianity, which some of the early Christian Fathers declared had existed from time immemorial and long before the advent of the Great Master whose name they adopted, Freemasonry is a thing of the heart and mind which has also existed from time immemorial.

It cannot be confined within arbitrary jurisdictions. The most that our modern system can hope to do is to clear away the rubbish from our speculative lodges and say, "This is the system of degrees we will recognize as Freemasonry and this alone, for here we have some approach to a standard of form and ceremony. All others we will not call Freemasonry."

In Orthodox Jewish circles, the Rabbis are almost as much opposed to Freemasonry as the Roman Church, though for a different reason.

To them it is too much like their own rituals, symbols and ceremonies--too much like taking sacred things and imitating them.

The Jewish rituals have in them the elements of the Masonic but applied to religious and racial uses entirely.

Take the ceremony of laying on the tphillin or "phylactery" as the Bible puts it. There one may find the "Word," the "Substitute," the "Ark" the sign of the Fellowcraft, and even the "flight of winding stairs" of fifteen steps, together with much more pertaining to the Masonic degrees. The three lights and the Master's sign are to be found in

another ceremony and so one might continue through these ancient Mosaic ceremonies and duplicate practically everything to be found in Masonic ritual.

But even here we must go back to Egypt where Moses was educated to discover the origin of these things. There the "Holy Royal Arch" is no less prominent than the very sign of the Fellowcraft above alluded to. Egypt has left the records of a Masonry where may be found all our signs and most of our words.

The writer is acquainted with a gentleman who many years ago spent some time in Palestine and Arabia in Masonic research. His description of his own initiation into what the Arabians claim to be a Freemasonry as old as the pyramids, embraced certain signs, and simple dogmas, exactly like those of our Masonry. The rite was much simpler. There was no splendid regalia, but the initiates of the Arabic degrees keep their obligations to the letter and lay down their lives if need be, for a brother.

Another very profitable field of research for those who are interested in studying the evolution of this thing we now call Freemasonry is to be found in philology--study of word derivations. One is astounded at the almost universal dispersion of certain well known Masonic terms, never used in any other connection.

The word "Jehovah" for example is discovered to be practically world wide and age old. Its pronunciation differs, but not the "landmarks" by which it may be identified. The Jewish JHVH or YHWH, is the same as the "Jah" whom the Phoenician father-in-law of Moses worshiped and served as priest. It is identical with the Roman JOVE, or Yowe. The Greek IAO, the Druid HU, the Chinese YAO and the seven vowels of India and Egypt, find repetition among American Indians and in African and Australian cults.

So HIRAM (Hebrew Ch'Huram) goes back to the ancient name for LIGHT as world wide as the pillars of Hermes.

And John is to be seen in the Etruscan Janus, whose temple consisted of these two pillars; in the Chaldean Ea-n whom the Greeks called Oahnnes and in other names of "gods."

Such studies invariably convince the open minded, that while rituals and ceremonies undergo many changes in the course of evolution, the teachings inculcated have never undergone material change because they are the result of profound research by the world's greatest masters of science and philosophy.

The speculative or spiritual use of the square and compasses is the same today as when the Chinese sages urged statesmen and those who sought knowledge to use them for a nobler purpose than the operative Mason.

The philosophers and fathers of Masonry used the Masonic symbols as BUILDERS and the craft has always been the BUILDERS craft. Only when we desert the plan outlined for BUILDING the temple of Humanity will we infringe the "landmarks" which are the same today as thousands of years ago. Methods of building and styles of architecture may and will change. The material changes with every age and we hope gets better. But the injunction to first make each part perfect and fit for the temple of the whole, stands as true today as when the science of architecture was first discovered.

When we arbitrarily dismiss the use of Masonic signs and symbols by others than regular Freemasons from mind, let us not forget that they are the common possession of "Negro Masonry" and various unrecognized rites today we deem "spurious" or "clandestine." Dr. Oliver was accustomed to dub the Masonry of the ancients as "spurious," but where there is something "spurious" it must of necessity follow that there is a "true" and "regular." Unless there existed an "authentic" rite, there could be no imitator.

----o----

"WHENCE CAME YOU?"

Daily this question is asked by Masons without the slightest thought as to its real meaning. It is fitting that the answer we make to it in the lodge is well nigh unintelligible, for it is about as intelligible as any ever given it or as probably ever will be given it. Who can answer the question "Whence came you?" Who has ever answered it ? Who will ever answer it ? Equally baffling and profound is that companion question, familiar in some jurisdictions, "Whither art thou bound?" Equally an enigma is the answer we give it. Simple as these questions appear, they search every nook and cranny and sound every depth of every philosophy, every mythology, every theology, and every religion that has ever been propounded anywhere by anybody at any time to explain human life. They allude to the problems of the origin and destiny of mankind; they lie at the foundation of all the thinking and of all the activities of man except such as are concerned with the purely utilitarian question "What shall we eat and wherewithal shall we be clothed?" All our better impulses, all our loftier aspirations, all our faiths, all our longing for and striving after a nobler state of existence, either in this or a future life, are but attempts to answer these two questions. They are the supreme questions which men have been asking themselves and each other ever since men were able to think and to talk, and they are the questions which men will continue to ask oftenest and most anxiously until the time when we are promised that we shall know even as we are known. It is thus that study and reflection bring out the beauty and the profound significance of the simplest of Masonic formulae. --Bro. O. D. Street, Alabama.

----o----

THE HEART OF GOD

O great heart of God

Once vague and lost to me,

Why do I throb with your throb tonight,

In this land, eternity?

O little heart of God

Sweet intruding stranger,

You are laughing in my human breast,

A Christ-child in a manger.

--Vachel Lindsay.

----o----

THE IMMEASURABLE

We have no pleasure in thinking of a benevolence that is unmeasured by its works. Love is inexhaustible, and if its estate is wasted, its granary emptied, still cheers and enriches, and the man, though he sleep, seems to purify the air, and his house to adorn the landscape and strengthen the laws. People always recognize this difference. We know who is benevolent by quite other means than the amount of subscriptions to soup societies.

--Emerson.

----o----

THE FELLOWSHIP OF MASONRY

BY BRO. JOHN LEWIN MCLEISH, OHIO

AN ADDRESS BEFORE THE HYDE PARK MASONIC CLUB

MASONRY is an earnest fellowship of tried and true men, cognizant of human failures in the past, conscious of human limitations in the present, and animated by the loftiest human aspirations for the future. That Mason who best understands the real, the esoteric meaning of our gentle philosophy, is best equipped to further the highest ideals of brotherly love, relief and truth, for which Masonry stands.

The sleeping giant of Masonry is awakening at last. The Spirit of Masonry is permeating the Mighty Fellowship, arousing them to the call of humanity in a time of trial, the like of which this generation of the Sons of Men had never thought to face.

Amidst stress and storm, in the olden days, when men harbored suspicion and hate, and Nations knew not Peace, nor Brotherly Love, nor Divine Truth, sprang the Spirit of Masonry to evolve a philosophy of Moral and Social Virtues which should cement the Sons of Men of diverse Nations by unbreakable bonds of Fellowship.

For centuries, the propagation of a Secret Doctrine, "older than the oldest Church, more enduring than the most ancient Religion," slowly spread, girdling the globe, gathering into its Great Brotherhood the very best of every civilization until today', when it stands a Mighty Force, well equipped to properly fight the battles of Humanity, fearless in its sublime principles, and assured of ultimate achievement of its highest ideals, because of its practical application of that Great Masonic Dogma, the Fatherhood of God and the Brotherhood of Man. Its very vitality is dependent absolutely upon unfaltering Faith in the Grand Architect of the Universe, cemented by those ties of true Masonic Fellowship quite unbreakable even in death.

It is fortunate that this is so. New problems today confront the Sons of Men. Mighty issues must be faced by the Nations of the World including our own. Ours the task to minister to the peoples of Europe, emerging supine from the dread cataclysm of War. We must meet their pressing need and extend the hand of true Masonic Fellowship the underlying principle of which is Masonic Charity. We are one of the World's Great Forces ever struggling along a common highway of Human Utilitarianism. There are others less constructive. That particular Force which proves itself best fitted to cope with the new needs of Humankind, will longest endure. Gauging future probabilities by past performances, this Masonry of ours will not be found wanting.

Let us consider for a moment the strength of the Mighty Fellowship of which it is our privilege to form a component part.

In the United States we number nearly two million brethren of forty-nine Sovereign Grand Lodges. The very smallest of these in our Federal District has jurisdiction over thirty lodges. In England the Grand Lodge has subordinate 2578 lodges. In Canada, eight Grand Lodges guide the destiny of more than 100,000 Masons. In Germany too are eight Grand Lodges, in South America six, in Australia six, in India five, in the West Indies three, in Mexico, Liberia, Egypt, Central America, Hungary, Servia, France and Italy one each. Our craft is numerically strong in Switzerland, Holland, Belgium and Portugal. From such figures you will perceive the Universality of the Great Brotherhood, sense its wondrous potentiality for good, as the lines of Fellowship are drawn closer, ever closer, a happening sure to come with the termination of the present World War.

One of our greatest weaknesses, is the failure of many Masons, through indifference, lack of time,--environment,--or opportunity, to familiarize themselves with the glorious history and traditions of an Order whose main motif has been the making of Better Men and in consequence a Better Humanity during the centuries of its existence.

There are those raised to the sublime degree of Master Mason, and hurried through the higher degrees of the Scottish or the York Rites, who glean but the slightest knowledge of the history and meaning of Masonry. Proudly they wear the emblems of our Order, with a dim conception that they stand for something intangible, that through force of our numbers they demand respect, and cannot but give them a somewhat superior standing in the mass. Ask these brethren to explain the symbolism of the emblems, or put to them the pointed questions: "What is Masonry doing today? What does it stand for? What has it ever done?" They are lost for reply. They do not know.

For each individual Brother, Masonry is what he makes it. None of its deeper philosophy will unfold itself to his ken, without individual effort. Once in his life, to him individually is imparted the instruction of the Worshipful Master. To him is given an enactment of the Solomonic and Hiramic legends so beautifully set forth in our Ritualistic Drama. Much or little of the strange ceremonies performed for his enlightenment he may grasp. For some, the little that they carry from the lodgeroom on the night of their "raising," is indeed of small value. As well expect a candidate, rushed through the thirty-two degrees of the Scottish Rite in the few days alloted the Annual Reunion, to grasp the full beauty, the hidden meanings and real philosophy of that Ancient and Accepted Ritual unless later, he shall follow up the lessons hurriedly hinted at with a thoughtful reading of the classic "MORALS AND DOGMA," of Albert Pike. or a less pretentious manual of instruction.

Although I take it for granted most of you are more or less familiar with the splendid history of our Fellowship, a brief reference to the history of Masonry from its beginning may not prove unwelcome. The arduous labors of thoughtful Masonic students collaborating in groups like the Ars Quatuor Coronati Lodge of London, the Lodge of Research of Leicestershire, England, our National Masonic Research Society of Iowa, and the Cincinnati Masonic Study School--has once for all dispelled any lurking doubts entertained as to the true Antiquity of Masonry.

Let the Father of Masonic Philosophy, Albert Pike, impart to you his conception of Freemasonry:

"It began to shape itself in my intellectual vision into something more imposing and majestic, solemnly mysterious and grand. It seemed to me like the Pyramids in their loneliness, in whose yet undiscovered chambers may be hidden for the enlightenment of coming generations, the Sacred Books of the Egyptians, so long lost to the world: like the Sphynx half buried in the desert. . . In its Symbolism which, and its Spirit of Brotherhood are, its essence, Freemasonry is more ancient than any of the world's living religions. It has the symbols and doctrines which, older than himself, Zarathrustra inculcated, and it seemed to me a spectacle sublime, yet pitiful . . the Ancient Faith of our Ancestors, holding out to the world its symbols once so eloquent, and mutely and in vain asking for an interpreter. . . And so I came at last to see that the true greatness and majesty of Freemasonry consist in its proprietorship of these and its other symbols: and that its symbolism is its soul."

History shows clearly close connection between the Faiths and Philosophies of widely separated peoples. This is due to the fact that human nature never changes. It is the same now as it was in the prepyramidal days of ancient Egypt. Now, even as then, Man is groping blindly yet none the less determinedly in his endless Quest for Truth.

In the long ago, before the age of books, Man expressed himself in Architecture through the use of various symbols, as the Swastika of the Chaldees, the Triangle of the Egyptians, the Triple Tau of the Hebrews, the Cross of the Christians, the Square, Compasses, Plumb, Level and Circle of the Architects, blood brothers of the Accepted Masons.

In 1818 an archeologist, Giovanni Belzoni undertook the excavation of the Tombs of the Kings at Biban-el-Maluk, on the outskirts of what was once the thriving and populous City of Thebes. The result of his efforts was to establish the existence of Masonry among the ancient Egyptians; a Masonry working upon the same basic principles as our Modern Masonic Philosophy.

Some of Belzoni's most convincing "finds" were in the Hall of Beauties, a stone chamber 20 feet by 14 feet in the tomb of Pharaoh Osiris. The walls were profusely adorned with painted pictures in relief, the old hieroglyphic symbol-writing of ancient Egypt which has thrown much light upon the customs and manners of antiquity.

Belzoni's discoveries established that the original form of the Egyptian Masonic Apron was triangular: that the triangular and serpent aprons were exclusively royal: that this tomb of Pharaoh Osiris was dedicated to the Masonic Mysteries blended and united with emblems of discoveries, inventions and sciences in general, progressively as they took place: that Freemasonry in the earlier ages was very different from what it is now, and that at the time of Pharaoh Osiris, it had attained to a grandeur unknown in Europe.

Later discoveries in Egypt, as the finding of Masonic Emblems in the foundations of the Obelisk confirmed Belzoni's claim that Masonry was an Existent Fellowship in Ancient Egypt. On this point one of our greatest Ohio Masons, the late Enoch T. Carson, has written:

"Masonic Archeologists, and students of its history and mysteries, are not startled at these discoveries. They know the Order is of great antiquity. The general doctrinal features, . . its cosmopolite character, its recognition and teaching of the Universal Brotherhood of Men, are substantially the same today as they were in the remote ages of antiquity. Its particular ritualistic ceremonies have undergone many and very great changes. These have been modified to a greater or lesser extent to correspond with the wants and tastes of particular nationalities. . . Those who believe that our Masonic Institution had no existence anterior to 1717 are literary knaves and dunces. . . Several learned works have been written to prove that Masonry sprung from, or is a continuation of the Ancient Egyptian Mysteries or Osiris Worship in a modified form. . . To the student of history, its origin is lost in the remotest ages of antiquity: but its principles and doctrines are fresh and grateful to the moral sensibilities of true humanity in whatever clime they may be promulgated, even as they were in the Poets' Golden Age, when Humanity was a Universal Brotherhood." . . This from so profound an authority as was Bro. Carson.

The acceptance of the Egyptian Origin of Freemasonry makes it easier for us to understand its transmission to the Hebrews after the Captivity and its spread through subsequent civilizations. Like all philosophic peoples, the Egyptians believed in a life after death. To them Death meant the DAWNING OF A SOUL. The very network of their drama of Faith based on the coming, death and resurrection of Osiris, is strangely suggestive of a certain impressive lesson taught in one of our sublime degrees today.

It is well known that the Hebrews drew the inspiration for much of their philosophy from Egypt. In their own version of the old, old story, tradition has woven a beautiful legend of a certain widow's son, all centering about the greatest world event of King Solomon's time, the building of the temple on Mount Moriah.

Nor did the spread of Egyptian influence end with the Hebrews. We can find traces of it in the Eleusinian Mysteries of Greece, and in those of Syria and Persia. All are possessors of a similar legend of a death and a resurrection. And about each one of the diverse Dramas of Faith is a Code of Morality, veiled in symbolism and protected by the secret signs and words of explanation possessed only by the initiate. Tolerant of the contemporary beliefs of the Profane, the primitive Masonic Mysteries under other names, drew into the Great Fellowship of Antiquity, many eager souls of many nations questing LIGHT.

We come now to the borderland between Ancient and Modern Masonry.

In its various ramifications, the Secret Doctrine was carried by the Tyrians from Mount Moriah where they had participated in the building of King Solomon's Temple, back to their homeland. They who had had a hand in the most stupendous architectural undertaking of ancient times, now formed themselves into a Society known as the Dionysian Architects.

Presently the sway of Rome began to extend itself over the ancient world. The Roman legions came to Tyre. With them they took back to the City of the Seven Hills, many of those skilled workmen who had developed Architecture to a high degree until then not dreamed of in Rome. In the home of the Caesars they imparted their wondrous skill to others and in time an Order akin to their own, The Collegia sprang into being. These too were fraternities of skilled artificers closely correlated, and protected by the same Secret System as their instructors. A somewhat significant characteristic of each of these Roman Collegia was the fact that each had its Master, its Wardens, a Secretary and a Treasurer, and a Quorum of three, as a requirement to meeting. The

Square, the Plumb, the Level, the Cube, the Compasses and the Circle were symbolic emblems of the Roman Builders. Secrecy was a keynote of their organization.

In the days when Christianity was forbidden Heresy in still-pagan Rome, many of The Collegia became affiliated with the strange new Cult. For a time, the Emperor Diocletian purposely permitted himself to be blind to their departure from the ancient Faith to that of the Nazarene. When four of their most influential members refused to erect a statue to the God Aesculapius, Diocletian inaugurated a vigorous campaign for their undoing. Four of the Masters and one Apprentice suffered a horrible death. It is these Four who today are gratefully remembered by the Craftsmen of Europe, as our First Masonic Martyrs. After them is named the greatest Lodge of Research in the world, the Quatuor Coronati of London.

Such of the brethren of the Collegia as escaped fled to an impregnable refuge on Lake Como. Here they kept their secret organization alive perpetuating it as the Comacine Gild which flourished during the Dark Ages.

After Charlemagne, when the spread of Christianity led to an immense revival in building as a fine art, expressing itself in the erection of great Cathedrals, the Comacines followed in the wake of the Clergy, availing themselves of their ancient privileges as Free Men to go whither they might desire.

Out of their wanderings resulted the Cathedral Builders or Free Masons--the old Operatives--who traveled from city to city, from nation to nation, welcomed by all and recognized as the only Gilds quite competent to express the Spirit of the Times in speaking stone. Their organization was that of Lodges, with a Master, Fellowcrafts and Apprentices.

Apprentices were required to serve seven years before they might become Fellowcrafts. Then there was due examination and only such as were found duly and truly prepared, worthy and well-qualified were passed. Another characteristic was that

each Mason had his own individual mark. Many of these you may see today in some of the great Cathedrals of Europe.

Perhaps I can best explain the great dependence of Freemasons upon Symbolic Expression by following the example of Ossian Lang and quoting from that masterly Chapter in Victor Hugo's "Notre Dame." It takes its title, "THIS WILL KILL THAT," from the gloom of one of its leading characters, the Archdeacon, as he contrasts a crudely printed book, one of the first of its kind, with the towers and gargoyle-decorated walls of the Church, supreme consummation of Masons' handiwork, to gloomily exclaim as he points to the printed page, "This will kill that." Says Victor Hugo:

"The human race has had two books, two registers, two testaments-- Architecture and Printing--the Bible of Stone, and the Bible of Paper. Up to the time of Gutenberg, Architecture was the chief and universal mode of writing. In those days if a man was born a poet, he turned architect. GENIUS, scattered among the masses,--kept down on all sides by feudality,--escaped by way of Architecture, and its Iliads took the form of Cathedrals. From the moment that printing was discovered, architecture gradually lost its virility, declined and became denuded. Being no longer looked upon as the one all-embracing sovereign and enslaving art, architecture lost its power of retaining others in its service. Carving became Sculpture,--Imagery, Painting,--the Canon, Music. It was like the dismemberment of an Empire on the death of its Alexander,--each province making itself a kingdom."

While Masonry expressed itself in the handiwork of the Compagnons as our craftsmen were called in France, of the Comacines in Italy, and the Vehmgerichte in Germany, Gothic Architecture springing up in England after the Norman Conquest in 1066, gave an equal degree of prosperity to the Freemasons there. And as early as 1600 it was quite common in England for Operative Lodges to admit Speculative members.

Although engaged in the service of the Church the Freemasons did not even in medieval days wholly approve of the Church. Upon some of the highest cornices of their handiwork they have indelibly cartooned this contempt. For example Findel says: "In the St. Sebaldus Church of Nurembourg, is a carving showing a nun in the

embrace of a monk. In Strassburg an Ass is reading Mass at an altar. In Mecklenburg may be seen priests grinding dogmas out of a gristmill, and the Apostles in well-known Masonic attitudes. At Brandenburg you may see a fox in priestly robes preaching to a flock of geese."

With the Reformation came a distinct break between Church and Freemasonry.

A direct off-shoot of the traveling Freemasons were City Gilds which embodied much of the philosophy, and some of the brotherhood features, of our Order. Still they were quite distinct. They sometimes worked for the Freemasons. To enter the older and more artistic fraternity they must prove possessed of unusual skill. There can be no doubt of our direct descent from the medieval craftsmen of whose splendid symbolism I have tried to give a glimpse. Says Joseph Fort Newton in his classic of the Blue Lodge:

"Masonry was then at the zenith of its power: in its full splendor: the Lion of the tribe of Judah its symbol, strength, wisdom and beauty its ideals. Its motto "to be faithful to God and the Government." Its mission to lend itself to the public good and fraternal Charity. Keeper of an ancient and high tradition, it was a refuge for the oppressed, and a teacher of art and morality to mankind."

It was when the Freemasons took Liberty for a slogan that the Church looked askance. In the more Catholic countries Freemasonry was frowned upon.

Newton stresses the fact that membership in the old Operative Lodges implied "honesty, trustfulness, fidelity, chastity and temperance: Fealty to the brotherhood: Regard for Secrecy: Reverence in God."

The organization of the lodges was perfect. The Master's word was Law. They had a distinctive uniform--a rather picturesque crew with skin-tight leather breeches, high boots, dark tunics and peaked hats: for arms short swords and a heavy walking stick.

It is a disputed point as to how many degrees the Operative Masons had. This much we know. Their work was simpler, less formal than it was after becoming Speculative.

The gradual acceptance into the Order of men of prominence, influence, intellectuality and wealth, marks the evolution into Modern Masonry which took place in the year 1717, on St. John's day. In time the purely Speculative Masons outnumbered the older Operatives. At first the Operatives were differentiated by the title of Freemasons, the Speculatives by the name of Accepted Masons. Their union in 1717 explains our latterday nomenclature F. & A. M.

As the Age of Man's Self-Expression in Buildings of Stone Waned, and Freemasons no longer wrought in the language of Symbolic Carving, their successors clung to the old traditions and applied the centuries-old philosophy handed down from the days of Ancient Egypt by word of mouth, to the Building of Spiritual Temples, each man being his own Architect therefor.

It was the custom in those early days of Speculative Masonry for lodges to meet in taverns, and so the first four lodges assembling to form the First Grand Lodge of England, were those that met at "The Goose and Gridiron Ale House in St. Paul's Churchyard; The Crown Alehouse in Parker's Lane; The Apple Tree Tavern in Covent Garden and The Rummer and Grape Tavern."

In those days the tavern was a most important place in city life. Bishop Earle a writer of the 17th century says aptly: "Taverns are the busy man's recreation, the idle man's business, the melancholy man's sanctuary, and the stranger's welcome."

Some of the most eminent men of the day, nobles, gentlemen, editors, poets and philosophers foregathered at these taverns "the broachers of more news than hogsheads, more jests than news." As Macauley truly puts it, "The Coffee House was the Londoner's home and those who wished to find a gentleman, commonly asked not whether he lived in Fleet Street or Chancery Lane, but whether he frequented The Grecian or The Rainbow."

An eminently fitting place at that time for the meetings of a Masonic Lodge which in the early days numbered among the brethren many of the regular patrons of these old London Landmarks.

A very interesting description of London Taverns and Masonry is to be found in Vol. XIX Ars Quatuor Coronati Researches.

From now on, Speculative Masonry becomes the only Masonry we know-- an organization of worthy men, humanitarian in their sympathies, moral in their Code, practicing brotherly love, relief and truth, the three cardinal principles of Masonic Fellowship.

The example of Merrie England was followed by other lands. Grand Lodges had their being in Ireland in 1729, Scotland 1736, Berlin 1744, France 1736 and so on through the Universal Empire of Freemasonry.

In America the first Charter was issued to a Deputy Provincial Grand Master for New York, New Jersey and Pennsylvania in 1730. One of our early historic lodges met at the Green Dragon Tavern in Boston. It was here the brethren of St. Andrew's planned and carried out the Boston Tea Party.

When we cast aside the yoke of England, our Lodges forsook all obedience to England's Grand Lodge. Each State formed its own Masonic Sovereignty. With the

exception of the Anti-Masonic agitation sweeping the country in the middle twenties, Masonry has made a steady advance.

Now has it occurred to you to wonder why our Brotherhood has withstood the storm and stress of all time, why it has drawn into its membership some of the best of every generation of the Sons of Men ? Does not Albert Pike explain it when he says:

"MASONRY ALONE preaches TOLERATION, the right of Man to abide by his own Faith, the right of all States to govern themselves. . . It rebukes alike the monarch who seeks to extend his dominions by Conquest, the Church that claims the right to suppress Heresy by fire and steel, and the Confederation of States that insist on maintaining a union by force and restoring Brotherhood by slaughter and subjugation."

Masonry has been variously defined. With Bro. Newton I rather prefer the German definition:

"MASONRY is the activity of closely united men, who, employing symbolical forms borrowed principally from the mason's trade, and from architecture, work for the welfare of mankind, striving morally to ennoble themselves, and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale."

Our Masonic Ideal is growing more and more humanitarian. We are face to face with the realization that in a measure we are directly responsible for Man's well or ill being.

More and more the deeper Masonic Thinkers are awakening to the fact that if Masonry would hold its own as a World-Force, it must exert its great influence and strength in the Arena of World Politics. Conditions have not yet come to a point in this country to compel Masons to have part actively in politics as such. And yet, all

other things being equal, I would lay it down as an unwritten law implied by our obligations, when Brother Masons are Candidates for Office, Always give them the preference with your Ballot before other men. Only so may the Craft withstand the growing encroachments of Clericalism upon our daily life and ideals and most upon our American Political Life.

Under this phase our Latin American Brethren have blazed the trail. They through united action drove the hated Spanish Inquisition from the shores of the New World. In Mexico, Masons since 1833 have had their own particular platform, later formulated as the Laws of Reform into the Constitution of 1857, that same Constitution for which Madero gave his life, for which Carranza is fighting now. Social Service is another latter day call upon the craft. In some cities, Masonic Social Service has been developed to the highest degree of efficiency.

He who would best serve Masonry must be tireless in his efforts. Maintain close connection with your Lodge; Make the visiting stranger feel at home; Aid the Master in devising ways and means to vary the monotony of the ceaseless grinding of our Degree Mills, endless repetition, an unavoidable consequence nowadays because of the Wave of Masonic Enthusiasm overspreading the country. If you would better fit yourself for the Fellowship of Freemasonry as an Active Worker, inform yourself of its splendid traditions, its history, aims, and present day activities.

All this is possible through our readable Masonic Magazines, and periodicals for those of you pressed for time, and the weightier tomes of Masonic Lore for the Booklover. You will soon learn there is much that we must do. We Masons are just finding ourselves.

I might consume hours telling of the problems to he met. Perhaps most of you know better than I many of them now staring us in the face. Signs of Unrest are all about us. How to meet new issues, new conditions, Masons may find by keeping in close contact with their Lodges, their Chapters, their Masonic Clubs and subsidiary organizations where the best of the brethren meet to take council together, and plan for the future, while showing an unrelaxing interest in the present.

There is much more to Masonry than the continuous repetition of Ritualism. While that has its function, in reminding us of the Great Philosophy which has successfully weathered the storms of centuries, and contributed its quota to the making of Better Men, Squarer Men, Truer Men, yet it has failed utterly and its beauty and rhythmic charm has had no meaning to him who came merely to be raised from a dead level to a living perpendicular, if he passes out again to the Profane, to flaunt his emblem proudly, while altogether out of touch with the Brotherhood, with the lodge, with himself--a Button Mason indeed, who comes no more to lodge unless it be to dine.

There is no more splendid Fellowship than that of Masonry--the glorious interlacing Fellowship of Man with the Great Architect of the Universe, the invisible, incorporeal ONE GOD--and next the Fellowship of Man with Men, the mutual recognition of Brotherhood. Such a Fellowship expresses both human ideals and spiritual aspirations.

All through the long centuries Masonry has borne the Secret Doctrine of Fellowship teaching Man to live in harmony with Man.

I have spoken of the Great Quest all Masons have made, all Masons are making, that steady secret search which some have found, and some have not, the goal.

To each man is the Secret Doctrine unraveled insofar as he senses his proximity to his God, his brotherly responsibility for his kind.

WHEN IS A MAN A MASON ?

Find the answer in that Blue Lodge Classic, The Builders, by Bro. Joseph Fort Newton:

"When he can look out over the rivers, the hills, and the far horizon with a sense of his own littleness in the vast scheme of things, and yet have faith, hope and courage . . which is the root of every virtue. When he knows that down in his heart, every man is as noble, as vile, as divine, as diabolic, and as lonely as himself, and seeks to know, to forgive and to love his fellow-man. When he knows how to sympathize with men in their sorrow, yea, even in their sins, knowing that each man fights a hard fight against many odds. When he has learned how to make friends and to keep them, and above all, to keep friends with himself. . . When he can be happy and highminded amid the meaner drudgeries of life. . . When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. . . When he knows how to pray, how to love, how to hope. . . When he has kept faith with himself with his fellowman, with his God: in his hand a sword for evil, in his heart a bit of a song, . . glad to live, but not afraid to die. . Such a man has found the ONLY REAL SECRET OF MASONRY, and THE ONE which it is trying to give all the world."

----o----

"SIT LUX"

"'Let there be light ! the great Creator spoke,

And at the summons slumbering nature woke,

While from the east the primal morning broke.

Back rolled the curtains of the night,

And earth rejoiced to see the light.

"'Let there be light ! through boundless realms of space

Beneath its touch arise new forms of grace;

Warmth, life, and beauty with its beams keep pace.

Where e'er it shines, with fresh delight

All things reflect the genial light.

"'Let there be light! the Master's lips proclaim,

And heart and hand unite in glad acclaim

To hail th' enrollment of a brother's name.

While he beholds with ravished sight

The glories of the perfect light.

"'Let there be light! and let the Bible's glow

Pervade our thoughts--through all our actions show--

Around our hearts its warming influence throw.

So shall our steps be led aright,

If guided by that holy light.

" 'Let there be light! though we see dimly here,

The shining gates are ever drawing near,

And send their glory down our pathway drear.

Beyond--shall heaven our eyes requite

With its divine, transcendant light.' "

--Thomas W. Davis, Mass.

----o----

THE BASIS OF BROTHERHOOD

It is not possible to create a true and genuine Brotherhood upon any theory of the baseness of human nature. There can be no real Brotherhood without mutual regard, good opinion and esteem, and mutual allowance for faults and failings. It is those only who learn habitually to think better of each other, and who look habitually for the good that is in each other, and who allow and overlook the evil, who can be Brethren one of the other, in any true sense.--Albert Pike.

----o----

DR. BUCK -- A MILITANT MASON

BY BRO. JOSEPH FORT NEWTON, IOWA

TAPS are sounded all too often in our noble army of Builders, as one by one our veteran leaders and students pass into "the Eternal East." Few names are more widely known in our Fraternity, and none more highly honored, than that of Dr. J.D. Buck, whose death at the mellow age of seventy-eight takes from us a man distinguished alike in Medicine and in Masonry, as indefatigable in his studentship as he was tireless in his benevolence. He was a man of fine character, of forthright intellect, faithful and true in all the fellowships of life, respected as a citizen, beloved as a friend, honored as a Mason; and if we were asked to sum up his long life in a single phrase it would not be hard to find-- the search for truth and the service of mankind.

Self-made and self-trained, he had an insatiable thirst for knowledge, and, his mind, far-ranging by nature, journeyed into many a replete field of research in quest of truth -- passing through more than one phase betimes, as he advanced from system to system in his pilgrimage. Original without being creative, what it lacked in orderliness it made up in the vigor and daring with which it dealt with first principles and ultimate issues in science, philosophy, economics and religion--as witness the names and number of his published works. What his final conclusions were may be found, no

doubt, in the book which he left unfinished, and we are sure it was written in that style virile and direct, touched at times with beauty and fire, which is familiar to all who have followed his pen.

Truly it was a great privilege to have carried an open mind and a kind heart over so long a span of years, watching the revolutionary changes of thought and life between 1838 and 1916. Better still, our Brother filled his years to the brim with fruitful labors as a citizen, a scientist, a teacher, and a friend of his race, leaving the world better than he found it, helping forward every good cause. Here follows a brief sketch of his life wherein the leading facts are recited, which his Brethren will want to know:

Dr. J.D. Buck was born in Fredonia, N. Y., Nov. 20, 1838. His early education was obtained at Belvidere Academy, Belvidere, Ill., to which place his parents had removed. Later he attended the Janesville, Wis., Academy. The early death of his father made it necessary for him to quit school and assume the responsibility of the bread winner for the family, at an age when most boys are in high school. His work at bookkeeping was stopped at the age of seventeen, because of failing health; and fearing lung trouble he took to the pine woods of Michigan. He worked at lumbering and swung an ax during the summer. In the winter he taught school, and studied along those fundamental scientific lines which later served to distinguish his work as original in medicine as well as in the field of general literature.

At the age of 23 he enlisted, at the first call for Civil War' Volunteers, in Merrill's Horse, Company H., a regiment recruited at Battle Creek, Mich. Later his health failed, and for three months he lay in the hospital at Camp Benton, Mo., from which point he was honorably discharged and sent home. On return of his health, he again taught school in the winter, and worked as a master carpenter during the summer, in this way not only aiding the support of his mother and in the discharge of her responsibilities but he began the study of medicine with Dr. Smith Rogers at Battle Creek, Mich., later attending Hahnemann Medical College at Chicago, and graduated in 1864 from the Cleveland Medical College.

In October, 1865, he was married to Melissa Clough at his old home and place of birth, in Fredonia, N.Y. In 1866 Dr. Buck was made instructor in Physiology and

Histology in his Alma Mater at Cleveland, receiving no remuneration at that time nor at any time during forty years of teaching medicine in Cleveland and later in Cincinnati, as this was before the days of endowed medical schools and state medical departments connected with the universities. Notwithstanding the call to duty in teaching medicine, the demands upon him ever increased, and the rare judgment he brought to bear upon his cases, slowly and surely, made of him the reliable physician and that rare jewel, a sympathetic consultant, to whom the profession long continued to turn in times of doubt and difficulty.

In August, 1870, Dr. Buck removed to Cincinnati. In 1872 he called the meeting of physicians which, at Dr. Pulte's office in Cincinnati, resulted in the founding of Pulte Medical College of which Dr. Buck was the Registrar and Professor of Physiology from its organization to 1880. He was then made Dean and Professor of the Theory and Practice of Medicine which position he held almost up to the time, a few years ago, when the Pulte Medical College was absorbed by the Ohio State University.

Some twenty years ago he took up the study of psychology as a basis for his work in medicine in the department of nervous and mental diseases, to which department he was made Professor in Pulte Medieal College. As a part of his study he made a thorough and exhaustive investigation of hypnotism and spiritualism, and from a purely scientific standpoint concluded that they were both destructive in their very nature and tendency, and therefore not to be made the basis of either the teaching or the cure of nervous or mental troubles.

Pursuing his search, but ever mindful of his duty to his profession, he went from the philosophy of DesCarte and of Schopenhauer to the Vedas of Old India, in the search for the kind of knowledge which would best aid man to help himself. That he found something others, equally earnest, have missed may be understood by reading his first book, "The Study of Man," or any one of the other volumes coming from his pen.

While for the past year he was not actively in the practice of medicine, he has been putting in some spare time on another book dealing with that ever present problem of economics, but the shadow of death has dimmed the light which would have been thrown upon the topic by his handling of the material.

"To be a good man and true" is the first great lesson a man should learn, and over 40 years of being just that in example, Dr. Buck won the right to lay down the precept. This he has done in the kindliest manner possible in the ethical teachings which abound in all his books, and his frequent essays on ethics, economics and other timely topics attest the vigor of his mind, the kindness of his heart and the bigness of his soul.

Dr. Buck was an Ex-President and has been a member of the Cincinnati Literary Club for 44 years, and was devoted to its work and its traditions. He was President of the Am. Section of the Theosophical Society during that period in his career when investigating the theosophical teachings. He was repeatedly honored by his local and State and National Medical Societies, and was an Ex-President of the Am. Institute of Medicine.

There is no need to add that Dr. Buck was an active and influential member of every Rite of our historic Order, holding the highest rank both in the esteem of his Brethren and in the gift of the fraternity --including the honorary Thirty-Third Degree of the Scottish Rite in its Northern Jurisdiction. Indeed, he was a recognized leader of a definite school of Masonic thought and propaganda; and while we have never been able to agree with all the conclusions of the school which he represented, we are none the less appreciative of its services to the Craft--knowing that Truth is larger than the formula of any one school or of all schools put together. Surely, by this time we ought to be able to hold differing views without marring our unity of spirit, never forgetting that without charity no truth is of any real worth.

Dr. Buck was a militant Mason. There are certain fundamental, far-shining principles which he held it to be "The Genius of Freemasonry" to defend and its mission to expound, exemplify and make prevail--such principles as lighted the way of the Pilgrims of the Mayflower who, defiant alike of arbitrary civil power and insolent ecclesiastical authority, set sail on a wintry sea to found "a church without a bishop and a state without a king." Those principles, as he knew, are one with the creative spirit and prophecy of our Republic, and it was therefore that his Masonry, on one side, was a spiritual patriotism in the exposition of which he was truly and impressively eloquent. In behalf of free thought, free conscience, and the sovereign

right of man to worship in the way his heart loves best, he was a crusader--as every Mason must be, albeit some of us may use a harp instead of a hammer for a weapon.

By the same token, he was sleeplessly alert lest these principles, so vital to human welfare, be compromised or undermined by subtle, sinister influences always seeking their overthrow. Like many others, he felt the danger in our midst of a venerable Hierarchy alien to the genius of the republic and foreign to its ideal, and tirelessly active with a cunning learned through long ages, taking advantage of the liberty of our land to undo, slowly and imperceptibly, its institutions. Such a disaster is possible, but hardly probable; and if others do not share his fear in the same degree, it nevertheless behooves us to be awake, knowing that eternal vigilance is the price of liberty, and that government without tyranny--like religion without superstition--is a hard-won, precious inheritance of our humanity. Not all may be able to adopt the method of Dr. Buck, but he is a poor patriot, and a poorer Mason, who does not honor his motive, his courage, and his earnestness.

Not a few felt that Dr. Buck was in some degree antagonistic to the Christian religion. Not so. He was profoundly religious, but his insight went deeper than dogmas, down to the primitive fires of faith that are forever burning, and to the permanent fountains of hope that forever flow. He knew that if all temples were swept away, all creeds lost, and all rites forgotten, the heroic, creative soul of man would rise radiant and new-born, uplifting new temples and dictating new sacred books. He saw that if the Christian records were destroyed, the spirit of Christ and his basic truths would abide, because they are a part of the order of the world. As we may read, in the introduction to his "Mystic Masonry," perhaps his most widely read book:

"What, then, shall we conclude regarding the real genius of Christianity? Is it all a fable, put forth and kept alive by designing men, to support their pretensions to authority? Are historical facts and personal biography alone entitled to credit? While everlasting principles, Divine 'Beneficence, and the laying down of one's life for another are of no account? Is that which has inspired the hopes and brightened the lives of the downtrodden and despairing for ages a mere fancy, a designing lie? Tear every shred of history from the life of Christ today, and prove beyond all controversy that he never existed, and Humanity from its heart-of-hearts, would create him again tomorrow and justify the creation by every intuition of the human soul and by every need of the daily life of man. The historical contention might be given up, ignored,

and the whole character genius, and mission of Jesus, the Christ, be none the less real beneficent, and eternal, with all of its human and dramatic episodes. Explain it as you will, it can never be explained away the character remains; and whether Historical or Ideal, it is real and eternal."

This, greatly said, shows us that the real religion of the man rested upon that profound faith which underlies all creeds, and that inextinguishable hope which overarches all sects. It is the universal religion. Its ideal is character; its revelation, wisdom; its heaven, hope; its worship, love. Because Freemasonry is founded upon this universal faith, because it holds aloft the torch-light of Tolerance, Equity and Fraternity, treating all religions with respect, while recognizing certain basic truths common to all--the existence of God, the Brotherhood of Man, and the immortality of the Soul--Dr. Buck loved it, served it faithfully and fruitfully, and found his home in its temple. With details of his service to Masonry, his studies in its symbolism and philosophy, and his activity in its behalf, we hope to deal more at length at another time, wishing now only to lay a tribute on his new-made grave.

Often we have thought that the best thing he ever wrote was his little book entitled "The Lost Word Found," not only for its style, but for the glimpse which it gives of the innermost nature of the man and his quest of truth and the ideal. Whether or not he found the Lost Word--whether any one can find it upon this earth--we need not stop to debate; but we may be sure that our Brother has found it in the Great White Lodge whither he has gone. A noble and true man, kindly and brotherly, he will be missed in the gracious circle which he adorned, and his name will be spoken with reverence and gratitude wherever Masons meet upon the Level and part upon the Square.

----o----

LIFE

Life ! I know not what thou art,

But know that thou and I must part;

And when, or how, or where we met

I own to me's a secret yet.

Life! we've been long together

Through pleasant and through cloudy weather;

'Tis hard to part when friends are dear--

Perhaps 'twill cost a sigh, a tear;

Choose thine own time;

--Then steal away, give little warning,

Say not Good Night,--but in some brighter clime

Bid me Good Morning.

--A. L. Barbauld.

----o----

DE QUINCEY ON MASONRY

BY BRO. ALFRED GIFFORD, AUSTRALIA

THOMAS DE QUINCEY'S ideas about Freemasonry may be found in his study of Secret Societies in volume seven of Masson's edition of his works, and in volume thirteen, where we find the "Historico-critical Inquiry into the Origin of the Rosicrucians Freemasons." At the outset, let it be said that we must not always take our author seriously. He loves a whimsy and dearly loves a joke. The story (vii. 199)

of the Mason who got drunk, and then revealed the secrets to his inquisitive wife, finds its point in the fact that the lady thought he was joking when he told the truth, and pestered him until he conceived the idea of telling fairy tales that she accepted for fact. This tale is on a par with his tarrididdle about the candidate who appears trembling before "the Grand Master" (sic) and finds that part one of the Degree is "forking out" all his coin, and part two is chiefly "brandy" (200-201) .

FREEMASONRY AS A HOAX

The quite serious thing in his study is his belief that the origin of Freemasonry is found in a hoax, and a German one at that. This idea that a vast system could have such a ridiculous beginning is not so impossible as may appear at first sight. The whole great structure of Mormonism is said to be built on a fable invented by an idle clergyman to while away time. De Quincey says of Freemasonry (xiii., 386): "To a hoax played off by a young man of extraordinary talents in the beginning of the seventeenth century (i.e., about 1610-14), but for a more elevated purpose than most hoaxes involve, the reader will find that the whole mysteries of Freemasonry, as now existing over the civilized world, after a lapse of more than two centuries, are here distinctly traced."

This theory is not De Quincey's own; it is but a DeQuincified rendering of the theory of a German professor of logic and philosophy, named J.G. Buhle, who in 1803 read a Latin dissertation on the subject before the Philosophical Society at Gottingen. De Quincey has no compliment for this "fatiguing person," nor for his confused and illogical paper, with its spluttering unintelligibility. He feels that he has so washed the dull professor's face and whitewashed him "that nothing but a life of gratitude on his part and free admission to his logic lectures forever" will repay his translator. Nevertheless, he adopts the heavily-learned theory.

ROSICRUCIANISM AND FREEMASONRY

De Quincey believes that Freemasonry arose out of Rosicrucianism, the fabled brotherhood of the Rosy Cross. He finds, as is commonly accepted in non-Masonic circles, that the story of Christian Rosycross is a fable invented by one John Valentine Andreas, of Wurtemberg, an able satirist and poet. In three works, "The Universal Reformation of the Whole Wide World," "The Fraternity of the Order of the Rosy Cross," and "The Confession of the Brotherhood of the Rosy Cross," Andreas' travels in the East, his discovery of a secret society, and the House of the Holy Ghost, with its tomb of Rosycross, are equally fictitious. But they were taken as facts. Men sought them and not finding them, invented an Order on the lines of these books, is the theory. One may wonder how such a mystic order appealed to men, until the anti-critical temper of the last decade of the sixteenth century is realized. That was the heyday of Cabbalism, Theosophy, and Alchemy. How long afterward the temper remained is well illustrated in Thomas Carlyle's study of the King of Quacks --Cogliostro. The spirit of credulity was so widespread that only the marvelous thing was attractive. What Andreas wanted was to establish a Cult of Universal Brotherhood, but he had to bait his hook with esoteric doctrines, imaginary cults, and the theory of the transmutation of lead into gold. Despising these things, he used them to get his Cult established, and was horrified to find that men accepted the myths and let the principles go.

CHRISTIAN ROSENKREUZ

His legendary founder of the Order was a certain Christian, Rosycross, and his followers were termed Knights of the Rosy Cross or Brothers or Philosophers of it; and their symbol was a St. Andrew's cross with four roses, one between each arm of the cross. This, it is said, was the coat of arms of Andrea's own family. Their word was Rosy Cross. The Order was of value, whatever its origin, for its members were bound to cure the sick without fee or reward. They were to be noted not for their dress, but for their tolerance and charity. Accepting the foregoing as history, can this cult be connected with Freemasonry? It is just at this crucial point that De Quincey fails. He says that Robert Fludd, who in 1629 wrote, or is said to have written, a treatise entitled "Summum Bonum," was the connecting link. We know that Robert Fludd, M. D., did in 1617 write an "Apology for the Reality of the Society of the Rosy Cross." But De Quincey says that Fludd formally withdrew the name Rosicrucian, in attempting to popularize the Society in England, and re-named it a Society of Masons in 1633.

PROOF THAT IS NOT PROOF

All the proof of this theory that he offers is found in two or three passages he quotes from Fludd's work. Under pressure of argument he does wish that the name were buried, and proposes the name Wise Men for the members of this Society. De Quincey, without a shred of evidence, supposes the name "Mason" to have been suggested by the "House of the Holy Ghost" in Andrea's "Fama Fraternitatis." Because Fludd speaks of men becoming living stones by philosophy, De Quincey says that "living stone" means "Mason." This is not so much discovery as invention on our author's part. Naively enough, he mentions that Fludd and others call the Apostles, who were supposed to be the original Rosy Cross brothers, "Husbandmen," as well as Architects, and says, "had the former type been adopted we should have had the Free Husbandmen instead of Freemason." Since De Quincey's day much new material relating to Masonic origins has come to light. His other discussions on the origin of the Order are seen to be beside the mark since their connection with the old Craft or Operative Masons Lodges has been established.

THE VALUE UNCHANGED

Believing all the foregoing, De Quincey is yet assured of the essential value of Freemasonry. He cannot speak too highly of its assertion of the equality of personal rights and this in days when they were universally challenged, while he misunderstands his mysteries and cannot see the value of its signs, he is assured that its effect is wholly beneficent. "It cannot be denied," he says, "by those who are least favourably disposed to the Order of Freemasonry that many States of Europe, where Lodges have formerly existed or do still exist, are indebted to them for the original establishment of many salutory institutions having for their object the mitigation of human suffering."

In these days when we are in danger of judging things rather by their origin than by their qualities, it is well to remember with De Quincey that whatever was the origin of Freemasonry, it is of the same value. As a Universal Brotherhood with the ideals of Relief and Truth, it is of eternal value, whether it originated in a German hoax, the Garden of Eden, or in the hearts of men who loved their fellows and adopted an

ancient society as a vehicle for their faith and words. In De Quincey's studies there is much to interest and amuse, no little by way of enlightening suggestion; but most will be gained by those who grasp his fundamental idea, that it is not a question of what Freemasonry was, but of what it is.

----o----

THE LEVEL AND THE SQUARE

An Ode to an Ode

"We meet upon the Level, and we part upon the Square,--

What words of precious meaning those words Masonic are,"

And they still are ringing, ringing as the Craft today doth know

As they did when Morris sang them more than fifty years ago.

"We meet upon the Level, and we part upon the Square,"

Did the Bard who caught the meaning and who flung it out so fair,

Did the vision of the REAL that the years so soon should see Give

the Poet the perspective of what IS and is to be ?

"We meet upon the Level, and we part upon the Square,"

In its true symbolic meaning was unfolded with such care,

That it carried with its rhythm and its setting into song

The true spirit that will ever to the Mystic Art belong.

"We meet upon the Level, and we part upon the Square "

With the Plumb in the triangle 'mong the symbols gleaming there,

All their meanings were embellished for the Craft for coming time

Through the Art and through the Poet of the Art that is sublime.

"We meet upon the Level, and we part upon the Square"

Carries with it the momentum that the Bard transcribed so fair,

Carries with it, upright ever by the true, unerring Plumb

All that lies in mortal vision of the Masonry to come.

"We meet upon the Level, and we part upon the Square"

In its meaning has been finding hearts responsive everywhere;

It has met a nature longing in the hungry human heart

Undiscovered till 'twas written into real Masonic Art.

"We meet upon the Level, and we part upon the Square,"

On the Level as it finds us; on the Square as we repair

To our stations in the Temple, to our stations in the world

Upright in the light of heaven flashing in the gems impearled.

"We meet upon the Level, and we part upon the Square"

Is the answer of the ages to its longing and its prayer.

The solution of the problem of the world's unrest today

Must be solved by this same token for there is no other way.

Let us then be forging, forging stronger still the Mystic chain,

For the glory of the meeting and the work that doth remain.

In the spirit of the Poet let us do our work with care

"As we meet upon the Level, and we part upon the Square."

--L. B. Mitchell.

----o----

THE REAL RICH MAN

He is the rich man who can avail himself of all men's faculties. He is the richest man who knows how to draw a benefit from the labors of the greatest number of men, of men in distant lands and in past times.-- Emerson.

----o----

JURISPRUDENCE STUDIES

BY BRO. W. E. ATCHISON. ASS'T SEC'Y

II. ADVANCEMENT

AT the close of his Entered Apprentice Degree, our newly admitted Brother has received a Charge having to do with his conduct within and without the Lodge. He has discovered that it is necessary for him to commit a certain amount of catechism, and is informed that an examination of his proficiency in this respect, as well as certain other formalities, must be completed before he can advance to the Second Degree.

Now, what is the law governing these various formalities ? How and when shall the examination be conducted ? How long a time must elapse between the conferring of degrees? What is the effect of a physical disability incurred by the Brother after he has been initiated into the Entered Apprentice Degree? If his application for advancement is rejected, how often may it be renewed? What is the effect of an objection to advancement, by some other Brother? How must an objection be made - privately, to the Master, or in writing, for consideration by the Lodge ?

These are the questions which have been kept uppermost in mind while making the following study. Not all of the questions are answered in the table, frequently because the law is not defined in the Code of the particular State. We repeat that this table does not purport to be a complete codification of the laws of the various Jurisdictions, but the manner in which the above questions are answered, in this particular, reveals a tremendous range of variation.

Mackey states the general rule in these terms: "It is an almost universal rule of the modern Constitutions of Masonry that an examination upon the subjects which had been taught in a preceding degree shall be required of every brother who is desirous of

receiving a higher degree; and it is directed that this examination shall take place in an Open Lodge of the degree upon which the examination is made."

"Suitable proficiency" is seldom defined. The Book of Constitutions for Colorado, however, gives us the rule (in this particular Jurisdiction advancement being dependent upon a formal election by the brethren) that "no candidate shall be advanced to the second or third degree until he shall have been duly elected to receive such degree, after having passed a satisfactory examination, in open Lodge, at a stated communication, upon his proficiency in the next preceding degree," and then follows with this definition: "Suitable proficiency means that the brother must be able to answer satisfactorily the questions in the lecture of the degree, and repeat the obligation."

As an example of a Jurisdiction which permits the examination of a candidate to be conducted outside of the Lodge, by a committee, instead of before the whole Lodge, the following Resolution by the Grand Lodge of the District of Columbia is of interest: "Resolved, that no Lodge under the jurisdiction of this Grand Lodge, except by dispensation from the Grand Master, shall advance a brother until he has been examined in open Lodge by the Master or outside of the Lodge by a competent committee, and found to have made such proficiency in the preceding degree as will, in the opinion of the Master of the Lodge, enable him to pass such an examination as to be able to work his way into a Lodge of the degree in which he has been examined. (Reprint G. L. P., 1858.)"

Questions of the definition of the time element have arisen. The following quotation from the Ahiman Rezon of the Grand Jurisdiction of Pennsylvania shows hover it has been determined there: "A Masonic month is from one stated meeting to a stated meeting on the corresponding day in the next ensuing month, and may consist of from twenty-eight to thirty-five days. A candidate receiving a degree at a special meeting on a day after a stated meeting, cannot be advanced before the corresponding day after the next stated meeting. A candidate receiving a degree on the first Monday, or any other day of the month, cannot be advanced (except by virtue of a dispensation) until the corresponding day of the following month, and the day of the stated meeting of the ensuing month has intervened."

The variation in the official effect of an objection to advancement being raised is so great, and the details are so frequently found hidden in out-of-the-way sections of the Codes, that we have endeavored to classify only the most important to the average student.

In an early issue we propose to discuss "The Ballot," a subject with which the present study is closely affiliated, and we believe that our brethren will find a comparative study of the two subjects, taken side by side, extremely interesting. As has been said before, we welcome suggestions and criticisms, and shall endeavor to publish the points at variance with each table, the month following its presentation. Meanwhile, if some Brother finds food for thought in these tables, we welcome him to the Correspondence Column. The 1917 Index will group all the tables, as well as the discussion, so that quick reference to the entire subject may be made.

NOTE TO USERS OF THESE TABLES

Attention is called to the tabulated summary, at the end of this paper, of the five jurisdictions which were omitted from the January Table on the subject of "Affiliation." As we now have access to the Codes of all American Jurisdictions, we expect that subsequent papers will be complete. W.E.A.

----o----

CORRESPONDENCE CIRCLE BULLETIN---No. 5

Edited by Bro. Robert I. Clegg, Caxton Building, Cleveland Ohio

THE BULLETIN COURSE OF MASONIC STUDY

BY R.I. CLEGG

MASONS who have made a study at any length of Freemasonry and then have tried to interest others in a like pursuit soon arrive at certain definite conclusions. There should be a handy and concise arrangement of material and of topics. The research must be lessened of tedium or trifling. Short and pithy papers attract more than long and sometimes prosy chapters.

Even as these lines are written there comes from a scholarly American Mason a letter saying "I have felt the need of an elementary textbook suitable for recommendation to beginners."

First of all then let us prepare a chart of operations. We will adopt a simple but I trust a sufficient classification of our subject, Masonry, into these leading topics: Ceremonial Masonry, Symbolical Masonry, Philosophic Masonry, Legislative Masonry, and Historical Masonry.

For our purpose let us roughly define the scope of these main topics, remembering of course that they cannot but overlap here and there.

1. Ceremonial Masonry pertains to the vocal and visual presentation of monitor and ritual.

2. Symbolical Masonry employs memory aids to impress the Masonic instruction.

3. Philosophic Masonry is the science of Masonic fundamental teaching.

4. Legislative Masonry comprises the legal practice of the fraternity.

5. Historical Masonry appraises Masonic events and events.

These divisions may be again subdivided. For purposes of publicity we cannot be too detailed in references to the "work." Division 1, therefore, can only be very roughly grouped. Division 2 is for like reasons similarly restricted in treatment. Divisions 3, 4 and 5 are more flexible of adaptation.

For a working analysis of Masonic material a superior textbook is necessary. It is perplexing to refer students to sources they cannot easily tap. Completeness and authority are also as essential as that the textbook be readily available and readable. I have chosen the very latest edition of Mackey's Encyclopedia as the textbook. Additional references will be provided throughout the entire outline.

Divisions of the subject have not been arranged at random. Well aware am I that everybody seems in treating the subject to prefer a historical start. Chronologically there is merit in doing so as a matter of recording the order of events.

But I much prefer to present the order of discussion to relate directly to the individual Masonic experience; first the Lodge, then the instruction given therein, next the ethics, afterwards the laws, and finally the history.

Readers will note that this system permits any one to go ahead as far as he likes, with or without Study Club organization. But, obviously, the discussion and co-operation of the many are most advantageous. By all means get the Study Club habit.

References are select. Very many more could be cited. Every student will hunt up others for himself. For instance, mention of "Chaplain" in connection with the Lodge suggests the names of other officers to be sought under their appropriate headings in the Encyclopedia as "Wardens," etc.

Use of "etc." in a list is a reminder to the reader to look up parallel references to similar words of the same class. References to be read first will be marked with a star or asterisk. A double star may occasionally be employed in a list to indicate a further preference.

THE CRAFT CURRICULUM

Division I. Ceremonial Masonry

A. Lodge Foundations and Fundamentals.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Study of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE LODGE -- FOUNDATIONS AND FUNDAMENTALS BY R.I. CLEGG

FROM a mere study of the derivation of the word "lodge" much interesting data has been collected. A connection has been traced to a similar word that in the Sankrit means "world," another link in the etymological chain has been claimed to be "Logos," the "Word." Less striking are the several additional references to words in various languages having closely relating values to the terms we as Masons employ.

We ourselves do not use the word invariably in the same way. Sometimes we apply it to the place where the Masonic rites are performed.

Then again the word has been used to mean a representation of the Ark of the Covenant. Preston in his "Illustrations" so employs it and refers to processions of the Craft in public during the eighteenth century when the "Lodge" was carried through the streets and where, if we may judge from the name given to it, and from the use made of it, it was a symbol of that other "Lodge," active, spiritual, potential in essence and in purpose, universal of influence, and intent. Thereby I arrive at the third application of the word as it touches that living organism we know as the Masonic Lodge.

Our Bible has a very definite purpose with the word "lodge." It is employed freely to signify a permanent or temporary home. "Where thou lodgest, I will lodge" says the book of Ruth, 1:16. So speaks the voice of an abiding love depicting faithfulness of purpose, the desire for a common haven of rest, the home.

Thus also do we recognize the mention in Luke, 13:19, "The fowls of the air lodged in the branches," the New Testament joining with the Old in a like employment of "lodge" as the nest of birds, the home of families, the house of refreshment and refuge for sojourners or the habitation chosen for more permanent abode.

"Lodge" to a Freemason means all of this and more. A certain number of qualified Masons, lawfully assembled and empowered to work constitute a Lodge. Less than the specified number of persons; inability to conduct without outside assistance the Masonic ceremonies of initiation of Entered Apprentices, passing of Fellowcrafts, or

the raising of Master Masons, or other incidental business; or the absence of the usual legal preliminaries and the want of a dispensation or charter properly attested by due constitutional authority, supreme in the locality where the communication is to be held--an or all of these deficiencies operate to render void and null, no matter how ephemeral its existence, the erection Or a "Lodge."

Of the labor of a Lodge in conferring the degrees of Masonry nothing need be said even if we were disposed to treat in detail so alluring yet so secret and truly so sacred a study. This much may be pointed out that Lodge qualifications are not determined by the four walls, ceiling and floor of any room no matter how elaborate may be that chamber.

Granted the requisite number of duly authorized Masons capable of ceremonial work and the only remaining requirement is privacy. On the hill-top, in secluded valley, within some sequestered cave, down deep in the depths of a canyon, retired in a secret vault or inner hall--these are all found practicable provided the brethren are duly tyled against the intrusion of unwelcome visitors.

Compare, if you please, the curious significance of Freemasons at work with the Levites of old performing their priestly functions. Such an examination discloses very instructive facts, truths which we may ponder to great advantage.

It may be that the peculiar relationship I have mentioned is not so evident to others of my brethren as it has ever seemed from my own viewpoint, nor do I recall at the moment where the question has similarly been raised.

Be that as it may I do venture reverently to draw a parallel between the priesthood of Israel and the Masonic brethren performing what to me are the holy rites of the fraternity.

Consider first the Lodge when receiving the initiate.

Our brethren are expected to conform to the specifications of those universally accepted landmarks, the Old Charges. Such customs of the Craft as have come down to us establish beyond dispute the curious origins of sundry practices that even today are closely followed usages amongst us.

Physical and mental strength, a sound mind in a healthy body, were particularly necessary when operative craftsmanship was concerned for the personal excellence that should man to man prevail and hold high all claims coming in contact with the demands of other competitors, be they allied or single in attack. Then were the days when the stout hearted relied upon vigor of arm among the units themselves as well as among the unity of the oath-bound craft itself.

Men whole of limb were essential because, as the old phrase goes in its apt description, "a maimed man hath no might."

True, yet I see a further meaning here. Let us now with the old operative thought in view look far into the past. We will carry in our minds the idea of a selected group of Masons entrusted with the official and very responsible duty of accepting and instructing new members, of taking the raw material--the best that presents itself- -and making it over into a building and a builder, an element in a structure that grows by additions as well as by the expansion of all these carved and shaped construction stones.

A thought-provoking incidental fact it is truly, that "character" comes as a word from a derivation meaning cut or carved or graven into form. Figurative it may be to speak of a lesson graven on the heart or embedded as by tools into the fiber of the individual's sturdy character. But experience is indeed as the stroke of the hammer upon the chisel, driving a furrow or two across the aging brow all too soon wrinkled with the swiftly wearying, wearing years.

Yes, and we get a glimpse thereby of the beauty that so often appeals to the observer of death. Plunged into sorrow's deep despair the nearest and dearest see death as the thief coming in the night. That dread visitor is death whose touch appals prince or peasant, rich or poor, innocent or guilty.

Yet that clasp of his firm-set fingers smoothes away the old anxious tension, the pressure relaxes, age slips back upon the pathway with its facial milestone records of life, and as the weight of years is lifted in some degree, we have that younger, almost youthful, aspect of peace that to many is the glory of the death chamber.

Recently I stood by the bier of a beloved Masonic friend. Like a lusty old oak he was in life gnarled of exterior as the bark upon an ancient tree. His brow was corrugated with these visible cares lining most legibly the countenance of man. In death these waves evoked by the tempests of the living were distinct and lent a character of trial by the Builder's tools, and of the chisel test of suffering, to his very impressive, deeplined face. Death had kindly touched these traces of affliction and of labor, and in truth had wiped away all his tears. Marks of sorrow, of aches and anguish were gone. Upon him rested the benediction of perpetual peace.

Of such is the aspect of Masonry, a life spent in the development of character and the pursuit in lofty purpose of a moral career, enjoying the happy reflections of a well-spent life, and then to die in confident contentment and conviction.

Again we consider the Levites, men without blemish, for none but such as these could approach the altar of their God. So also is the very obvious plan of our own institution. Thus were the sacrifices of old also expected to be equally faultless as was intended the priesthood in whose hands rested the control and fulfilment of these revered rites of atonement and propitiation. By such aids of old were worshipers brought near unto the Being they served.

By the agency of the blameless and blemishless, the unsoiled and unstained, the mentally pure and physically perfect priesthood and their faultless sacrifices, their potency as offerings consumed upon the altar being reminiscent of the burning pot of incense symbolic of a fire-purified heart, those who served as the chosen brought into the habitations of men a knowledge of the will of God, the human was leavened by the divine.

I will not here discuss what is very near to the mind of all thoughtful Freemasons: that is the purpose of the Craft in the general affairs of the world. My convictions are clear and unhesitating. But I cannot now examine this question save only to offer the belief that personal growth and individual service is the main objective for Freemasons.

Recall now my brethren, the ceremony of the corner in the north-east. Think then with that fact in mind of the ordinary laying of a cornerstone. Here you note the element of sacrifice and offering. In the cavity of the cornerstone is placed memorial matter. Records of the inception of the building, coins of the current era, names of those prominent in the project, and other memorabilia are locked up within the stone. Upon the stone is poured corn and wine and oil, emblematic of food for nourishment, refreshment and rejoicing.

When all these things have been done with religious fervor, spiritual inspiration, and serene sublimity of faith, the ceremony becomes an edifying rite that lingers long in the memory of all spectators.

You will also remember that the same ceremony is in all essentials applied in the constitution and consecration of a Lodge. Here again we have the sacredness of religious ritual with the ancient system of sacrifice illustrated by the oblation of the corn, wine and oil poured upon the Lodge.

Pouring the corn, wine and oil upon the Lodge is accomplished not by the anointing of the individuals comprising it, or by any like use of the corn or wine. In most cases the object being symbolic is carried into effect by pouring the materials of consecration

upon the table or floor. Of course the result and the end sought is sacrifice and offering, unmistakable and significant.

That in early times the sacrifice was performed in most awe-inspiring manner is very certain from a critical consideration of all the facts in the case.

Today our ceremonies of consecration, whether of Lodges or otherwise, are in their offerings reminders of larger sacrifices once not rare. Immediately we think of Abraham's sacrificial intentions toward Isaac, of Jephthah and the daughter devoted to death by a father's fearful vow.

More than this, we arrive at that striking foundation ceremony whereof we are told in I Kings xvi:34. "In his days did Hiel the Bethelite build Jericho: he laid the foundation thereof in Abiram his firstborn, and set up the gates thereof in his youngest son, Segub." What shall we say of such a sacrifice?

Was it ever the case to take the beloved eldest son, or the youngest son, and pour out human life as the invocation of a blessing upon a building?

Sometimes we find in literature more than a mere suspicion that the custom was once firmly established and widely known. As for instance, Shakespeare says in Henry vi, part III, v. i.:

"I will not ruinate my father's house, Who gave his blood to lime the stones together, And set up Lancaster."

If the reader has any doubt about foundation rites demanding actual death of a human being, he may read Hastings' Bible Dictionary under the heading of "House."

He may study the death of Curtius as told by Plutarch in his Romulus, where the hero casts his body into an abyss. Instantly there closed the hitherto yawning opening of earth. While this is not human sacrifice applied to a building, it is an act of propitiatory nature, offered to mollify an outraged and anthropomorphic personification.

Similar rites with or without the consent of the person sacrificed seem to have been common. Writers have claimed that the victim often was a voluntary one, and that the act was esteemed a high honor, as is indeed the circumstance with the Japanese suicidal ceremony of hari-kari.

Consult in this connection "Foundation Rites," by L. D. Burdick; "Builders' Rites and Ceremonies," by George W. Speth; "History of Rome," by Theodore Mommsen, and other authorities on this peculiar trait of the primitive mind. Burdick's book contains a substantial bibliography guiding the student to very many sources of information upon the beliefs, customs and legends connected with buildings, locations, landmarks, etc. Upon "Lodge" and the various rites mentioned here consult Mackey's Encyclopedia.

A single sacrifice of man, woman or child was not always deemed sufficient to appease the Deity. Human sacrifices were frequent among the Aztecs and other races. One writer observes that "Frequent reiteration of sacrifices seems necessary, also, in order to keep up the sanctity of images and sacred rites, to put as it were a new soul into them."

We may differ as to the reason given by this author for the sacrifices, but we have little ground left to deny the practice. So much seems fully proven.

Speth had no doubt upon the subject. He felt assured of the old reason being still effective for the peculiar characteristics of our modern ceremony of laying a cornerstone. "I do not assert that one in a hundred is conscious of what he is doing; if

you ask him he will give some different reason; but the fact remains that, unconsciously, we are following the customs of our fathers, and symbolically providing a soul for the structure." So ran his belief.

The blood of the primitive sacrifice is now displaced by the gifts of corn, wine and oil. But the evidence that this is but a memorial of the living person once offered in a dedicatory and propitiatory manner is borne out by so many corroborative circumstances that there is no room for doubt.

As Freemasons we may draw equally obvious conclusions as to the relation of our own ceremonies with these rites of old. Nay, there is a Masonic hymn oft used at the laying of foundation stones that is typical of the whole story:

"On Him, this cornerstone we build,

To Him, this edifice erect;

And still, until this work's fulfilled,

May Heaven the workman's ways direct."

We see clearly that the Lodge is more than an etymological study. Were it otherwise we might draw some lessons from its use as the distinguishing name of a small house at the entrance to a large estate, a guard to a big interest.

The word is also known in Northern England as meaning a millpond.

The "Long House" or Hodensaunee of that powerful federation of the red men of North America, the Iroquois, and the "Men's House" of many other tribal communities scattered over the globe resemble the "Lodge" in that they are privileged groups of persons gathered in privacy for the performance of sacred rites.

Applied as it was to the workshops of the middle ages that grew mushroom-like around the great cathedrals while under construction, we have it used in a much more material method than I have preferred to employ it.

If I were to think of the Lodge purely as a place and not so distinctively as a power, as location rather than leverage uplifting, then the etymology alone would suffice. But the question is nearer the heart of Masonry.

We are told by Bailey in his "Festus":--

"Death is the universal salt of states; Blood is the base of all things--law and war."

To us then, we of the Craft, is the place and power of priesthood offering as sacrifice our service in the making of good men into Masons.

References to Lodge Foundations and Fundamentals found in Mackey's Encyclopedia:

Altar.

Builder.

Chisel.

Cornerstone.

*Corn, Wine and Oil.

Dedication .

*Depth of Lodge.

*Extent of Lodge.

*Form of Lodge.

North-east Corner.

Oil.

Processions.

Stone of Foundation

Wine.

----o----

EDITOlLIAL

"THE FIRST AMERICAN"

LET us never forget that the man whom Lowell called "the first American," and who lives today in the story of his race as one of its sublime, sacrificial spirits, was neither a psalm-singing Yankee from New England nor a fox-hunting squire from the Old Dominion. No, he was a man of the great Middle West; a child of the South like Lee, a leader of the North like Grant, who grew up in the valley of the Father of Waters the child of a pioneer grew so tall of soul that he was the one figure large enough to embody in his life the tragedy and prophecy of the heroic epoch of his Republic.

Tall, angular, homely, eloquent - he was a lawyer with the spirit of a humanitarian; a pacifist not "too proud to fight" for the safety and sanctity of his nation; a man of action led by a seer-like vision; a humorist whose heart was full of tears; modest, tender of

heart, holding no bitterness, no hate; patient, wise, canny in his kindness, not free from fault and therefore rich in charity; as unwavering in justice as he was unfailing in mercy - an uncommon man with common principles and the sturdy old moralities, in whom laughter and tears mingled, and power and pity blended.

If anyone would know what America means, he need only look into the face of Lincoln, so strong, so gentle, so human, written all over with the hieroglyphics of sorrow, yet having lines where smiles fell asleep when they were weary. If any one would know the spirit of this Republic, its genius, its faith, its prophecy, let him study that face with the marks of struggle in it, the light of high resolve, the touch of an infinite pity; a face neither rudely masculine nor softly feminine, yet having in it something to remind you of the mother and the boy behind the man. Study that face with its deep-set eyes that never lie, its rugged gentleness, and you will know something of the cost of all progress, something of the yearning in the hearts of the lowly, something of the glory and pathos of noble human living.

These words are written by a child of the South, whose father fought Lincoln with all his power, who is yet a lover of the greatest figure in our history and one of his humble historians, and who, looking back at Lincoln in the vicissitude of life,a plain, honest, kindly man, sweet of heart and sound of mind, who knew that humanity was deeply wounded and sought to heal it, knows him to be a fellow to the finest, rarest, truest souls now or ever to be citizens of eternity.

* * *

THE CITY OF GOD

"For the finer spirits of Europe there are two dwelling-places: our earthly fatherland and that other City of God. Of the one we are the guests; of the other the builders. To the one let us give our lives and our faithful hearts; but neither family, friend, nor fatherland, nor aught that we love has power over the spirit. The spirit is light! It is our duty to lift it above tempests, and thrust aside the clouds which threaten to obscure it; to

build higher and stronger, dominating the injustice and hatred of nations, the walls of that city wherein the souls of the whole world may assemble."

Surely that is a true, prophetic voice - Romain Holland, speaking from "Above the Battle," - the grandest utterance that has yet been heard above the din of war and the thunder of great guns, if heard only by a few who refuse to share in the wide-sown hatreds and madness of the hour. If the House of Life seems suddenly shattered, as if by a shrieking, screaming shell, leaving us shelterless, it is because, having lost our sense of common humanity, we have lost our citizenship in the City of God. Either we are all citizens of the same City, and war between us is civil war, or else there is no City of God and no home for man in the universe, nor any hope ahead save an endless conflict of beings that have nothing in common and no place where they can gather and be at rest. Hear now a voice from Germany - Forster of Munich - speaking in sober, searching words which rebuke the false philosophies and fanatical folly of the day:

"We have been misunderstood, and have misunderstood others. Who can wish in this chaos of deception to lay all the faults upon one side? Let him who is without sin cast the first stone. The traditions of all nations are stained with blood and guilt, and this world war is the culmination of the slowly working world judgment on the terrible course of European history in the past. For us here, behind the lines, it is a sacred duty to do all we can to bring about an atmosphere in which passions can be soothed and the voice of reason make itself heard. What matters is a new spirit; in each nation men must make themselves felt who will say openly that there is no way out of the hell of madness and obstinacy, unless we all resolve to give up the old evil spirit that ruled the intercourse of nations, confess, openly and honestly, our own share in its sins, and from the bottom of our hearts learn to love and to think out a new Europe."

Truly, here is deep wisdom, going down to the roots of our woes, and if this war ends in a league of men who think lovingly, it will be worth all its frightful cost in blood and tears. The fact stands before us, nobody can dispute it. Humanity began low and has been going higher ever since, pushed upward by compulsions it could not escape, pulled upward by influences it could not resist. Slowly, through ages of pain, through untold sorrow and sacrifice, our race has been climbing, throwing off one dead weight after another, and making its way toward liberty and light. Its ascent is inevitable, and not even the tragedy of world-war can stay it, much less stop it.

History, in the great conception of it, reveals an onward movement. There was Greece, after her twenty-seven years of civil war, exhausted, demoralized, fallen - but she rose again and her soul goes marching on. Mighty Rome, full of decadence, reeled to her ruin, and the world moved on, but the spirit and genius of Rome were not conquered by the barbarians thundering at her gates. The Reformation made protest against a corrupt church in behalf of the home and the rights of the soul, and nothing could stop it. The French Revolution was a human earthquake, terrible in its atheism and inhumanity, but out of it rose a new day radiant with unguessed promise.

Make no mistake; out of this world-war incredible good will issue and the race will move forward at a pace unmatched before in its annals. As the long wars of the Middle Ages overthrew feudalism and ushered in nationalism, so this war will mean the end of narrow, bigoted nationalism and the advent of a closer world-fellowship. Already, above the din of battle, we hear prophetic voices proclaiming the necessity of things hitherto held to be impractical dreams, so slowly does man learn that his dreams are his redemption, and his ideals his beacon lights. Surely, in the new day that is to be, there will be a ministry for Masonry, which is a world-order of closely lmited men who work for the welfare of mankind, "striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which it aspires to exhibit even now on a small scale."

* * *

HOW TO STUDY MASONRY

There are two ways of studying Masonry. One is to begin at the roots of all initiatory rites in the Men's House of primitive society, seeking out the reason for it, tracing it up through the Ancient Mysteries into the building orders of Asia Minor, Rome, and the cathedral-building period; and thence to the founding of modern Masonry, its growth, its organization, and the ramifications of its influence. Another way is to begin close by, in the Lodge, taking the initiate as he enters the Order, following each step as he moves on through the picture-gallery of symbol, drama, and parable, asking the meaning of

each sign and symbol. Of course, such a method requires a tyled Lodge, or some private place of instruction, with due regard for the secrecy of the matters studied.

Now our thought is that the ideal way should combine these two methods, so that each may illumine the other. First learn the ritual - that is fundamental - not necessarily so as to be able to repeat it, but well enough to detect an error. That is, have a distinct and vivid picture of each degree in mind, and then make free use of the wise little word Why. Soon there will be a whole crop of questions asking for answer, and to find the answer it will be necessary to take up the other method - going back into the past to learn the why and wherefore of things and how they came to be. Research will thus be made to serve the ritual, and the ritual will at the same time be the basis and inspiration of our research.

----o----

THE ANCIENT PHYSICIAN

Honor a physician with the honor due unto him for the uses which ye may have of him; for the Lord hath created him.

For of the Most High cometh healing, and he shall receive honor of the king.

The skill of the physician shall lift up his head; and in the sight of great men he shall be in admiration.

The Lord hath created medicines out of the earth; and he that is wise will not abhor them.

Was not the water made sweet with wood, that the virtue thereof might be known?

And he hath given men skill, that he might be honored in his marvelous works.

With such doth he heal and taketh away their pains.

Of such doth the apothecary make a confection; and of his works there is no end; and from him is peace over all the earth.

My son, in thy sickness be not negligent; but pray unto the Lord, and he will make thee whole.

Leave off from sin, and order thine hands aright, and cleanse thy heart from all wickedness.

Give a sweet savor, and a memorial of fine flour; and make a fat offering.

Then give place to the physician, for the Lord hath created him: let him not go from thee, for thou has need of him.

There is a time when in their hands there is good success.

For they shall also pray unto the Lord, that he would prosper that which they give for ease and remedy to prolong life.

He that sinneth before his Maker, let him fall into the hand of the physician.

- The Book of Ecclesiasticus.

----o----

THE LEADER OF THE PEOPLE

Earth listens for the coming of his feet;

The hushed Fates lean expectant from their seat.

He will be calm and reverent and strong,

And, carrying in his words the fire of song,

Will send a hope upon these weary men,

A hope to make the heart grow young again,

A cry to comrades scattered and afar:

Be constellated, star by circling star;

Give to all mortals justice and forgive:

License must die that liberty may live.

Let Love shine through the fabric of the State-

Love deathless, Love whose other name is Fate.

Fear not: we cannot fail -

The Vision will prevail.

Truth is the Oath of God, and, sure and fast,

Through Death and Hell holds onward to the last.

- Edwin Markham.

----o----

THE LIBRARY

"THE VOICES OF SONG"

LONG ago Cicero said that everybody should read a little poetry every day. And he was right. It helps in daily living. One can work better to a rhythm running in his head, as sailors sing a chanty as they turn the capstan. A bit of a song gives us our marching orders for the day, and arranges the values of life into something harmonious. It lifts us up, reveals a sense of proportion by taking us to a height from which the human scene is seen from the point of view of the eternal. Poetry is a light upon the common things of life, evoking unsuspected meanings, unguessed beauties, and the reading of it makes some things more bearable - and all things more lovely. It is a prophecy of what life may become, and helps to make the dream come true.

Nor is there any lack of true poetry in our day, whereof we are ready to offer proof. There is so much good poetry, indeed, that lovers of it are apt to underestimate what is really good in their quest of what is supremely great. There are many poets writing today, who, if they had written a hundred years ago, would now be acclaimed as classics. Always it is so. As a statesman is a dead politician, so a classic poet is a dead singer who was not honored while he lived. But, as we were saying, everybody should read a little poetry every day, and we propose to make note here of some dainty books

of poetry written by Brother Masons, the better to tempt their brothers and fellows to obey the suggestion of the old Roman lawyer.

Now that Whitcomb Riley is no longer among us, perhaps the first of our Western poets is James W. Foley - Past Grand Master of North Dakota. Sane, broad, sympathetic, whether he treats of life with his own peculiar brand of humor, or whether he strikes the deeper and more solemn notes, he is equally vivid, equally sincere, and equally representative of what is best in our national life. One reads his "Boys and Girls" and is reminded now of 'Gene Fields, now of the child lyrics of Stevenson, and now of nobody else on earth,for he has a knack of his own, a touch as individual as it is authentic. "Tales of the Trail" takes us back into the older West of the Remington pictures, the Wister stories, and the Bret Harte poems; the days when Roosevelt was a rancher and used to stop at the old home to talk books with the father of "Foley's boys."

So, and naturally so, the former President writes an introduction to the latest volume of poems by one of "Foley's boys," entitled, "The Voices of Song." It is like the other volumes, only different. The shadow of the great war falls over it betimes, but does not cloud its optimism, the while it sings of life and love and sorrow, of An Old Fashioned Girl and The Little Country Town, of Comrades in The Quest of The Way to Galilee. Always the song is rich in sentiment, in moods tender or playful, finely phrased and hiding a wise philosophy under the lilt of simple melodies.

"Good-morning, Brother Sunshine,

Good-morning, Sister Song,

I beg your humble pardon

If you've waited very long.

I thought I heard you rapping,

To shut you out were sin,

My heart is standing open,

Won't you

walk

right

in ?"

* * *

"A HEAP O' LIVING"

There are those who say that American optimism is evasive, unreal, and does not see straight,suffering from astigmatism and needing treatment from an optometrist, if there be such a thing. Maybe so. Perhaps it is sentimentalism, but it is practical too, and Brother Edgar Guest is a happy exponent of it. Bright, clear-cut, rollicking, touching many aspects of life surely, if briefly, reminiscent of childhood, shot through with all the old loyalties and pieties - his verse is common sense set to music. His philosophy is simple,the world is good if you take it in the right spirit; that is, it is right, if you are right. Otherwise, it is all agog and awry. "Stay upon the level and do the best you can," - for yourself and everybody, and nothing can go far wrong. Hear music "when father shakes the stove," and eat your "chunk of raisin pie" in thankfulness. When you "tackle your work" just feel that you are equal to the job, and it will be done before you know it, without fuss or fume. Be neighborly, have a kind word to say. It is a happy mood, set to easy rhythm and rhyme, which is surely better than the "sob-stuff" of which we have so much more than we need. To be sure, such a philosophy overlooks a thing or two, including the world-war, the horrible maladjustments of men and things, and the eternal discontents. But what of it? Was not Hamlet made miserable by thinking he was born to put the world to rights ? Furthermore, if we are to do our bit in swinging the earth back into its orbit, we must first get right ourselves. Exactly, and that is the goodly gospel of Guest, which he preaches from the pulpit of the Detroit Free Press. May his tribe increase. There are "heaps of livin' " left, love to win us, truth to entice us, beauty to lure us, and memory to take us back into the days that come not back.

"Foxes can talk if you know how to listen,

My Paw said so.

Owls have big eyes that sparkle an' glisten,

My Paw said so.

Bears can turn flip-flaps an' climb ellum trees,

An' steal all the honey away from the bees,

An' they never mind winter becoz they don't freeze;

My Paw said so."

* * *

"I SAT IN LODGE WITH YOU"

When those words are spoken the ice is broken, two men, strangers till then, become friends, and the fire of fellowship burns. It was a true stroke, a tender touch, a fine flash of insight when Wilbur Nesbit wrote those lines, which will surely become a classic of the Craft. What a world of difference it makes to hear those words ! Somebody can vouch for you. Doors open. Hands are outstretched. The old loneliness melts into a mist, like a bad dream. What more can we do in this world than vouch for one another, anysvay ? The richest man is a pauper if nobody will vouch for him. What is the matter with the criminal? Chiefly, that no one will vouch for him. God of dreams, what, a text for a thousand sermons! But it is not preaching we need, but just to take the text to heart and live up to it.

"Those words hold all of brotherhood

And help me face the world anew,

There's something deep and rich and good

In this: 'I sat in lodge with You."'

* * *

THE BANK OF BEAUTY

Here is a beautiful book, privately printed, entitled "Saint Francis of Assisi and Giotto his Interpreter," by J. R. Chapman, of the Continental & Commercial National Bank of Chicago. How strange. Francis wedded Lady Poverty as a bride. Clad in a rough garb, with a rope girdle, he showed how rich life can be without money. Later a great artist followed his steps with his brush, fixing the fleeting beauty of his life in the eternal repose of art. And now a great banker follows those shining steps, visiting the haunts of the "little poor man," brooding over the hills and valleys of "the Galilee of Italy." It is beautiful withal, and eloquent. Every man should have a city of the soul built against outward distraction for inward consolation and shelter - some refuge from his work, some remote and quiet retreat, a place of escape. Why not find in Masonry such a home of the mind ? He that is wise will take heed, and govern himself accordingly.

* * *

BOOKS RECEIVED

Saint Francis of Assisi, by J. R. Chapman. Privately printed.

The Voices of Song, by J. W. Foley. E. P. Dutton Co., New York. $1.50

Tales of the Trail, by J. W. Foley. E. P. Dutton Co., New York. $1.50

"A Heap o' Livill'" by Edgar Guest. Reilly & Britton, Chicago. $1.50.

History of Kisco Lodge, No. 708, by J. F. Chapman. Times Press, Mt. Kisco, N. Y.

Trees and Other Poems, by J. Kilmer. Doran Co., New York. $1.00.

Why Men Pray, by C. L. Slattery. Macmillan Co., New York. 75 cents.

Beside Our Reading Lamp, by Luther A. and Elinore T. Brewer. Privately Printed.

How to Read, by J. B. Kerfoot. Houghton Mifllin Co., Boston. $1.25.

Paul Revere, by Belle Moses. D. Appleton Co., New York.

----o----

A MIDNIGHT SOLILOQUY

* * * "The horrid deed is done !

Here, cold and mute, wrapped in the icy cloak of death, the Master sleeps.

No more the pageantry and pomp of power;

No more the craftsman hastening to perform his deep designs;

No more for him the Temple rising proudly from its hill

And beckoning heaven itself to rest upon these stately columns -

No more shall these his high ambitions gratify.

Oh, death untimely! Yet, oh, timely death !

Wrested from earth while still his honors clustered;

Before the breath of calumny had stained,

Or slander marred the worth of his achievements.

He now has fallen, yielding up his life,

Ere that he would betray his sacred trust;

Surrendering all - all that the world holds dear -

Life, honor, power, riches, everything -

Yet holding fast to his Masonic faith.

Oh, daring loyalty - fortitude most grand !

To him in future time shall countless thousands sing their songs of praise,

And sound his name, who death preferred, than faithless prove - than trust betray.

Yet kept so well, his secret stands revealed,

And from his death I read it thus -

Truth, Honor, Fortitude!

* * *

But hark! The temple bell rings out the midnight hour;

Come, now, my comrades, let us haste away,

Bearing, where'er we go, our heavy burden of remorse."

----o----

THE FIRST AMERICAN POEM*

When sun doth rise the stars do set,

Yet there's no need of light.

God shines a sun most glorious

When creatures all are right.

The very Indian boys can give

To many stars their name,

And know their course, and therein do

Excel the English tame.

English and Indian none inquire

Whose hand these candles hold;

Who gives these stars their names, Himself

More bright ten-thousand fold.

- Roger Williams.

* Printed in England in the first book ever issued by an American author, 1643.

----o----

THE QUESTION

BROTHERS OF LIGHT

Dear Brother: - Enclosed find a clipping from my home paper, "Neue Zeuricher Zeitung," (Switzerland) dated July 23rd, 1916, reading as follows: "Liberty Lodges. Ladies and Gentlemen of good standing will be admitted into Freemasonry Lodges of the Hermetic Brothers of Light. (America, Conn.) Prepaid inquiries to be sent to Post Office Box 1368, Ascona." I should like to have you print this in The Builder with further information as to the Freemasonry of the Brothers of Light. Fraternally, E. Nievergelt, Iloilo, Philippines.

Unfortunately we have no information about the fraternity mentioned by our Brother, except that they have no place in the regular Masonry of America - which should be sufficient reason for letting them alone, save as curiosity may prompt to investigation as to what they are trying to do.

* * *

CO-MASONRY

Dear Brother: - Some time ago I attended a lecture on "Symbolism of the Bible," delivered by a Theosophist. During the lecture she often used Masonic terms and claimed it was pure Masonry. In a private conversation the lecturer claimed to have been initiated into Masonry, including the Third Degree, a member of a duly constituted Lodge operating under a charter granted by the Grand Orient of France; that the order was duly recognized in all countries except America. 'The Great White Lodge," she often referred to, and alluded to it as Co-Masonry. I would appreciate information about these matters. - E.P.W.

An article about Co-Masonry, soon to appear in these pages, will set the facts clearly before our Members as regards this movement in France and elsewhere: it is written by Brother A.E. Waite. Co-Masonry exists in France and in many places, but it is not recognized by the Grand Lodges of America. Nor is it recognized by the Grand Lodge of England. For that matter, the Grand Orient of France is not recognized by the Grand Lodge of England or by the Grand Lodges of America - so that, as regular Masons, the whole affair is outside our jurisdiction. Some of the leaders of the Theosophical Society - including its founder - we understand were initiated, irregularly of course, into Masonry, and have given theosophical interpretations to Masonic symbolism - that is, they united Masonry and Theosophy; and this is no doubt what the lecturer meant by "pure Masonry." To be sure, there is no reason why a Theosophist should not be a Mason, or a Mason should not be a Theosophist; but it comes with ill grace to claim that a mixture of the two is "pure Masonry " implying that our own Masonry is diluted. Others might mix Masonry with Methodism, Buddhism, or some other cult or sect or philosophy, and call it "pure Masonry." Such a principle, if carried out would mean a Masonry as many-colored as the coat of Joseph, and it would cease to exist. We have no prejudice against Theosophy, or against a theosophical reading of Masonic symbols - if any one prefers that interpretation - but the claim of the lecturer is unMasonic, and would seem to show that she is not well instructed in the basic tenet of the Order.

* * *

THE PROPHETS

Dear Brother Newton: - Ever since I read your editorial on the two Saints John, in the June issue of The Builder, I have wanted to ask you whether or not prophets have been known in other nations besides the Hebrews. I do not want to be a "butinsky," but would like to know what you think about it. - J.L.N.

Indeed, yes. For a long time prophecy was looked upon as an exclusively Hebrew institution, but that time has long gone by - the idea having been made obsolete by the comparative study of religions. No one nation has a monopoly of anything religious, albeit the Hebrews had a genius for religion, as the Greeks had for art and philosophy, and it is therefore that their prophets are supreme. But the prophet-genius is a thing as distinct as the genius of the poet, or the painter; its characteristics are well-known and may be clearly set forth - as ye editor tried to do in his lectures on "Carlyle" and on "Savonarola," both of whom had the prophet-genius in rare degree. Every race, every religion has its prophets. Such a book as "The Prophet and his Problems," by J. M. P. Smith, will give you examples of prophets in Egypt, Syria, Assyria and other lands of the ancient world. (Chap. 1.) Some seem to think that the chief function of a prophet is to foretell coming events. Not so. That is the least significant aspect of his ministry. He is less a fore-teller than a forth-teller, one who speaks "for" another - so that, anyone who tells a moral or spiritual truth is, in so far, a prophet, he speaks for God. If he has the lonely, sorrowful, austere, impassioned genius of the prophet, he will tell it with tremendous earnestness and power, with a style picturesque, parabolic, and surcharged with moral electricity.

* * *

SEARCH THE SCRIPTURES

Dear Sir and Brother: - I was exceedingly pleased to get the list of references to the Bible in Masonry and should like to add those we use in Jonkheer Lodge No. 865, F. & A. M., (Yonkers, N. Y.) in connection with the allusion to untempered mortar in the first degree: Ezekiel XIII:9 and XXII:28.

In New York our Great Light is open at Psalm CXXXIII for the first degree; at Amos VII for the second and at Ecclesiastes XII for the third degree. Are the references as printed in the December journal wrong, or do the various jurisdictions change the references? Yours fraternally, D D. Berolzheimer, New York.

* * *

ROBERT SOUTHEY

Dear Brother Editor: - I would like to know if any Brother can inform me if Robert Southey, born August 12, 1774, died March 21, 1843, at Bristol (?) County of Somerset, England was a Mason. Southey was Poet Laureate of England from 1813 until his death. His Lyric, "To a Spider," has the following for verse 2:

"Thou art welcome to a Rhymer sore perplext,

The subject of his verse.

There's many a one, who on a better text

Perhaps might comment worse.

Then shrink not, old Free Mason, from my view

But quietly like me spin out the line;

Do thou thy work pursue,

As I will mine."

Why does Southey call the Spider: "Old Free Mason?"

Louis S. Brigham, Randolph, Vt.

It does not appear from any biography of Southey that he was a Mason. At least, it is not mentioned - though that is not always conclusive. Perhaps some of our English Members can tell us the fact. Of course, he would not have to be a Mason to write the line quoted, since the common fact that Masonry rests upon geometry, and the geometrical figures woven by the Spider in his web, would suggest the comparison.

* * *

DARIUS COBB

My dear Brother: - I received your letter of the 26th of May, on time; and if you will pardon the long delay, I will answer the questions therein.

Darius Cobb is not a Mason. He is the artist who produced the wonderful pictures: THE MASTER, THE LAST COMRADE, CHRIST BEFORE PILATE, and many others.

He is now 84 years of age, active, hale, hearty, and a big "boy" now as he always has been. On his birthdays, he always issues this challenge: "I, Darius Cobb, hereby challenge any man my age, in the world, to race me for 25 miles." The challenge has never been accepted.

On July 4th, 1916, I saw him at a Community Celebration Parade at Newton Highlands, Mass., where he lives. He impersonated "Diogenes" and later made a big hit with the boys when he actually struck out "Teddy Roosevelt" on three pitched balls at a burlesque ball game. All this at 84.

Fraternally, L. S. Brigham, Vermont.

(This interesting note is in reply to our inquiry as to whether Darius Cobb, the artist - Brother of Sylvanus Cobb, of whom Brother Brigham wrote so interesting a letter - is a Mason. It gives us a glimpse of a hearty, happy old age, which any man might envy - the fruit of a well-spent life. The famous painting of "The Master," by Cobb, deserves its renown, uniting as it does the strength of manhood and the mercy of womanhood, illumined by strange, starry eyes, keen but kind, which look into the soul of humanity. For a few swift and gentle years those eyes looked into the eyes of humanity - and the world moved on. But the race has never forgotten that glance, nor will it forget until whatever is to be the end of things.)

* * *

THE UPPER ROOM

Dear Bro. Newton: - Can you give me some authority in regard to the proposition of holding a Masonic Lodge on the ground floor of a building, or in a one story building ?

Ever since l have been a member of the Fraternity, I have had the idea that it was contrary to Masonic tradition to hold a Lodge on the ground floor or in a one story building. I presume I got the idea from reading that in Ancient times our Brethren ascended to the highest pinnacle when they assembled as a Lodge.

Since I came to the Province of Saskatchewan and more especially since taking up my duties this year as District Deputy Grand Master of the 12th Masonic District in this Province, I have discovered that two of the Lodges in my jurisdiction have their Lodge rooms on the ground floor, and I still claim that it is contrary to Masonic tradition, so if you will be so kind as to enlighten me on this matter I will be grateful indeed.

The writer is a Past Master of Anamosa Lodge No. 46 and in addressing you I feel that I am writing "home" for information.

Thanking you in advance for the anticipated favor, I beg to remain,

Fraternally yours, H. G. A. Harper, Saskatchewan.

(There is neither reason nor authority, so far as we are aware, why a Lodge may not meet on the first floor of a building, if it so desires. Our Brethren in the olden time met often in hills, the better to note the approach of cowans and eavesdroppers, but it was not always so. The only point in a place of meeting is its privacy, and that may be secured on any floor. As we write, there comes to mind a lovely summer afternoon on the banks of the Thames, only a few months ago. when we sat in Lodge which convened on the first floor of a building near the Skindle Hotel, Taplow, in the Province of Buckingshire.)

----o---

CORRESPONDENCE

JOHN QUINCY ADAMS

Dear Brother: - In a copy of The Builder for the current month I notice on page 357 under the title, "The Roll of Honor," the names of John Adams and John Quincy Adams who are described as "Brother Masons."

As M. W. Bro. Baird states that he has verified the list I believe it would be worth while to publish the verification because the anti-Masons assert in their publications that John Adams never passed beyond the first degree and John Quincy Adams never entered a lodge.

It is certain that in the Anti-Mason controversy the latter took a conspicuous part against the order, writing a series of "Letters on Masonry" for publication. The "Account of the Morgan Tragedy" included in the collected "Letters," is still used by the Antis as a tract to propagate their ideas. They also used to have a tract containing what purported to be letters from Chas. Francis Adams, son of J. Q. Adams, in which the writer asserted that neither his father nor any of his descendants ever had been Masons.

It is more than twenty-five years since I saw this tract but the statements therein were very explicit and apparently backed by family testimony. The only point concerning which my memory is not clear is whether Chas. Francis Adams also denied the Masonic affiliation of his grandfather, John Adams.

The existence nor yet the honor of Masonry depend on neither of these men. If they were not Masons let us cease to claim them. I do not remember seeing anything claiming honors for the American people by reason of the fact that Benedict Arnold was born in Connecticut. Why should we boast of the distinction of having had a brother who became President of the United States, when at the same time he used his literary ability to attack our Brotherhood ? If he never was a Mason we need have no concern about his attacks more than another's showing equal ability. If he was a Mason his hostility imposes on us an especial burden of explanation. And his attitude was notorious cannot be denied, while his distinguished career adds weight to the wrong side of the scale where we are concerned. We had better let the Anti-Masons have all of him since he gave them what he did.

Yours fraternally,

Paul F. Ela, E. Douglas Mass.

* * *

"SCOTTISH RITE PHILOSOPHY"

Dear Sir and Brother: -The letter under the above title, and over the initial signature, "L. S. G.," appearing on page 382 of the December, 1916, issue of The Builder, prompts me to risk being called presumptuous, when I attempt to write a few words that may possibly cast a ray of light across the what seems to be a dark horizon, to many men who admit and claim allegiance to the marvelous Scottish Rite. Unfortunately for the stability and radiance of Masonry, there be many men, who, even though enlightened with all the education that modern universities can bestow upon them, yet they are absolutely unable to speak the first word in the answer to the "riddle of the sphinx," "Why, Whence, and Whither." The correct answer to this time old riddle is truly the "Holy Doctrine" as well as "the long lost Master's Word."

I am indeed sorry to observe that the editor of The Builder, in his reply or comments on the letter of Brother "L.S.G.," is inclined to cast regrets and rather critical innuendoes at the form and the philosophy of Morals and Dogma. To some members of the Rite it would be as impossible to add to or subtract from the beauties and sublimity and profundity of Morals and Dogma, as it would be to change for the better the verbiage of the "Great Light." Any one that fails to discover these wonderful features of that great book should never cast aspersions at the work, for that plainly indicates their own inability to comprehend and grasp its deeper and hidden meanings. We are assured in its pages that exoteric Masonry is made in such way that the profane may not know its hidden meaning. It must be read "between the lines" by the one who would grasp its full and deepest meaning.

I hope that I will not be deemed pedantic, if I attempt to tell Brother "L.S.G." of the "rough and rugged road" over which I traveled, and through which the symbolism and the philosophy of Morals and Dogma, and in fact the whole symbolism of Masonry, was made plain to me. Not that I pretend or assume that I am able to unravel and have mastered each and every feature of their unlimited intricacies, for such "Mastership" I

believe to be beyond the ability of any one finite mentality. But I do believe and feel that much of the hidden treasures are perceptible to me, and those that I have not mastered remain unrevealed because of lack of opportunity and mental ability on my part. The revered and lamented Pike, and the brilliant Richardson, each spent a lifetime in the study of these hidden treasures, and were not able to plumb their most profound depths. Then why should I presume to be even able to feel and see their most hidden beauties. Masonry I conceive to be a rich mine, and the deeper the Seeker delves, the richer the jewels that he will bring to light.

It was my good fortune, to receive the degrees of Ancient Craft Masonry, very early in my young manhood. The Capitular and Cryptic degrees soon followed, and in due time I was made a Knight Templar. Soon after completing the degrees of the York or American Rite, I was fortunately led into a course of reading, that for me, held an almost irresistible attraction. I presume that my inherent love of the study of Ancient History was the real reason that I took up the line of study that I here mention. I will not name the many books that I read that took rank as collateral reading, but will mention only what I now view as the central work around which all others but radiated and held second place. I refer to the writings of Madame H.P. Blavatsky. Now do not throw up your hands in "holy horror" for I am not going to advocate a full course in "Theosophy," or of any other cult, as such. I believe that no one should undertake the reading and study of such deep and intricate philosophy, until that reader is able to read the text, and exclude from his mind the personality and the crotchets of the author. Then and only then, will the student be able to reap the rich harvest that is sometimes almost completely overshadowed by some erratic views and personal whims of the author.

The two volumes entitled "Isis Unveiled," and the three volumes, "The Secret Doctrine," constitute a mine of wisdom, that in my humble opinion has never been equalled in an equal number of volumes. After reading these volumes a number of times, together with many other books such as I before termed collateral, then it was my good fortune to be elected to receive the degrees and the philosophical teachings of the Scottish Rite. When I finally arrived at summit, then I devoutly thanked my lucky stars that my reading and study of the many previous years had been cast in the lines that had fallen to my lot.

As the entrancing beauties of the Scottish Rite degrees were unfolded to my wondering eyes, their matchless philosophy expounded to my astounded and charmed mind, my

thoughts harked back to the invaluable and innumerable facts and truths of ancient religions, and the traditions of ancient mythology, all so lucidly and clearly and indisputably dragged forth from their forgotten crypts by the wonderful erudition and learning of Blavatsky, to become a background and shading for the wonderful picture as painted by the hand of Albert Pike. Soon I read the pages of Morals and Dogma, and I was forced to marvel at the wonderful harmony that exists in its philosophy. By a combination of the teachings from these two great teachers, the symbolism and the philosophy of Masonry became to me, perfectly satisfactory and complete. The, that to me, is the "long lost Master's Word," came like a flash from a noonday sun. The "Why," "Whence" and "Whither," was answered to my entire satisfaction, and the purposes, the objects or reasons for existence became perfectly satisfactory to my mind, while the future was entirely stripped of all previous dread. This same course may not remove the clouds from the minds of others, for we are told in our rituals, "let each apply the answer best suited to his own mind." But to me, it has acted in a way that I conceive to be very much like the orthodox condition called by its adherents, "Sanctification." Life and its trials and temptations, its victories and its disappointments, all are viewed as part of the vast scheme of the cosmos, guided and directed by the same unerring laws of Nature, or in other words, by the same hand of God. This induces a man to endeavor with redoubled effort, to "live the life" and render his own heart a fit dwelling place for the "Most High God." It is worth the effort.

Fraternally,

H. L Henderson, Oregon.

(Now ye editor has not been casting innuendoes or aspirations at "Morals and Dogma" or its author, nor is he inclined to do so. Far from it. He holds the great book and its great author in high esteem, but he does not believe in the infallibility of either. Instead of belittling the book he has been trying to "read between the lines," as our Brother suggests, and if he has not found those unfathomable depths of truth which no mortal thought may sound, he has at least endeavored to make the wise and good and beautiful philosophy of the Scottish Rite more lucid. He insists that "Morals and Dogma" needs revision, needs it badly - and he is ready any time to give a bill of particulars, plans and specifications, or whatever else may be needed to show that he is right. He is insistent, not because he is an enemy of the Rite - God forbid - but the more earnestly because he loves it, believes in it, and is certain that it is one of the greatest instrumentalities for teaching men the truth that exists upon earth. Because this is so, because of its unmeasured possibilities, it ought to seek a higher efficiency for its high ends. When it

does so, more men will find it what Brother Henderson has found, albeit perhaps not in just the same way - a House of Truth for the habitation and comfort of the intellect, a Temple of Faith in which to strengthen and fortify the soul. No, we do not hold up our hands "in horror" at Madame Blavatsky, or at any one else who has labored to enrich and exalt the human mind - never! That is not the spirit of the Scottish Rite. As life runs on we find ourselves more eager to welcome every helper, more willing to listen to every sweet voice that speaks of the things that matter most, rejoicing in the truth, wherever it is found - as we rejoice with our Brother in his hard-won assurance and peace of heart.)

* * *

THE PLAY OF LIFE

I have been reading "The Crescent Moon" by Radindranath Tagore, the great Poet of India - and these are some of the thoughts that have lingered in my brain:

We have been pacing alone across the Fields of Life - strolling along the shores of the great Ocean of Time - while the Sunset was hiding its Gold like a miser.

The infinite Sky is motionless and the restless Waves boisterous.

Life's Children play on the Sands of endless Worlds and meet and greet, and part 'mid joyous songs and dances.

They build their houses with sand and play with empty shells, with withered leaves they weave their boats and float them on the Sea of Life.

Tempests roam the sky and blacken the trackless deep - yet the Children of Life play on in innocence and glee - fearing nothing.

The Crescent Moon becomes tangled in the branches of the trees and, in childish joy and confidence, we spread a net to catch it.

The Clouds that float in the azure sky seem Angels and friends, and the Waves are peopled with those that sing songs of joy and gladness from morn till night.

Then again, we build Palaces for our Fairy Friends with silver walls and roofs of Gold.

The World has been flooded with radiant Light - but the Sun is hiding its face behind the Clouds.

The shadow of the Rain has covered the day of our lives - and the fierce Lightning scratches the Sky with its nails; the Clouds rumble and roar; we shrink in fear - and are far from Home.

There are no hedges to mark the way, nor foot-paths to lead the feet; tears moisten our eyes and our hearts tremble with fear and nearly break, when we feel a hand in the darkness of our despair which tenderly lifts us up and clasps us to the bosom of its Heavenly Love - hearing us to Home - and Love - and LIGHT.

S.W. Williams, P.G.H.P.,

Harriman, Tennessee.

* * *

THE YORK RITE

Dear Brother Newton: - In reading Brother Ruhn's very interesting article on the York Rite in the November, 1916, number of The Builder, I have noted a few points which I should like to bring to your attention.

In the first place he states that "The Ancient and Accepted Scottish Rite" is a misnomer as this Rite does not come from Scotland, and he considers that the word "Scottish" should be changed or omitted. May I point out that the Supreme Council for England made this change some years ago and in that country the Scottish Rite system is now known as the Ancient and Accepted Rite for England and Wales and the Dependencies of the British Crown.

Secondly, Brother Kuhn states that "the most excellent Degree is unknown in the British Empire, except in Canada." This is an error which I should like to correct. The Grand Council of the Cryptic Degrees for England, etc., grants Charters which give power to confer the Degrees of Most Excellent Master, Royal Master, Select Master and Super-excellent Master. Councils under the authority of this governing body are to be found in most parts of the British Empire.

I may say that the Ritual of the Degree of Most Excellent Master as conferred by the Cryptic Councils of England is practically identical with that given by Royal Arch Chapters in Canada and the United States.

Yours fraternally,

C. C. Adams, Canada.

* * *

TRAINING MASTERS

(The following letter from an alert and able young Master of an Iowa Lodge is most interesting and valuable, as showing the fruitfulness of a wise suggestion by a Grand Master, and further, as proposing a custom which it would be well to gonsider. Pertinent to the same points are the "Hints to Masters," by Brother MacBride, of Lodge Progress, published in the January issue. If a Master has no plan of progress for his Lodge, he will not get very far. Masters should be trained, not only in the ritual, but in the executive and practical aspects of their office. Yes, this Society can help, and it will keep in mind the suggestion here offered; it was this that we had in mind in publishing the Hints to Masters.)

As the election of officers in the various lodges draws nigh I am thinking of the officers in line for next year and the total indifference that some of them feel towards the work. This indilference is only exceeded by the utter lack of understanding as to their responsibilities in their new stations. A new master takes his oath of office often without the least thought as to how he is going to improve the order during the coming year, and sometimes with no intention of trying to do so. It is this lack of appreciating and understanding the responsibilities of the office that makes for this haphazard work of so many lodges and precludes all growth, except perhaps in numbers.

Grand Master Walton, at Cedar Rapids, touched upon a cure for that very thing, in my judgment. I have thought of it a great deal since then, and I feel more and more that if the outgoing master was required to give a thorough accounting of his year's work in the form of a report read at the time of installing his successor, as Brother Walton suggested, it would be a very good thing for the lodge. It would give the new master something to think about, and if these reports were read year after year, and compared and discussed by the brethren, as would certainly happen, it would create a feeling in all who were on their way toward, or who aspired to be masters that after all it was no small job and worthy of the best talent in the lodge and the best efforts of every man

who was in the chair. I believe that the brethren would also be more careful of whom they elected.

Couldn't the National Masonic Researgh Society through The Builder do something to help this along? A campaign of education would help, I believe. Would it not be profitable work for the magazine if it gave a little space to a short article on the subject in November or December of each year, in order to remind those masters that had perhaps forgotten? Then in the January number, which would be read by the new masters when their interest is at its highest, maybe a short article of an inspirational nature, accompanied by an actual report of some master, would solve the matter in some measure. New masters and old ones too, and other members would read with the greatest of interest the report of some master whose name and lodge was given. It would be a concrete example of what had been done, and would create a desire for the same thing. Many masters need only to be given a hint along such a line, and if one report was published in The Builder in January of each year it would not be many years until a valuable collection of reports would be at hand for reference.

Fraternally

G.G. Gudmundson, Iowa.

* * *

TUBAL CAIN

BY CHARLES MACKAY

In the Book of Genesis (IV:22) occurs the sentence: "And Zillah, she also bare Tubal Cain, an instructor of every artificer in brass and iron." On the hint given in this brief

statement the very popular poem of "Tubal Cain" was composed by Dr. Charles Mackay, an industrious English writer (1814-1889), who was for a time editor of the ILLUSTRATED LONDON NEWS, and correspondent for the LONDON TIMES during the American Civil War.

Mackay is remembered chiefly by this poem and by the spirited song, "Cheer, Boys, Cheer!"

"Tubal Cain" affords an excellent example of how much can be made out of a very slight suggestion when this gains lodgment in an imaginative mind.

The Bible tells nothing more about Tubal Cain; yet from the bare fact that he is spoken of as an instructor in metalworking Mackay spun a very spirited poem of "the days when earth was young," embodying also, in a picturesque fashion, a moral to be remembered.

Old Tubal Cain was a man of might

In the days when the earth was young

By the fierce red light of his furnace bright,

The strokes of his hammer rung;

And he lifted high his brawny hand

On the iron glowing clear,

Till the sparks rushed out in scarlet showers,

As he fashioned the sword and spear.

And he sang, "Hurrah for my handiwork !

Hurrah for the spear and sword!

Hurrah for the hand that shall wield them well,

For he shall be king and lord!"

To Tubal Cain came many a one

As he wrought by his roaring fire,

And each one prayed for a strong steel blade

As the crown of his desire

And he made them weapons sharp and strong,

Till they shouted loud with glee

And gave him gifts of pearl and gold,

And the spoils of the forest free.

And they said, "Hurrah for Tubal Cain

Who hath given us strength anew!

Hurrah for the smith, hurrah for the fire,

And hurrah for the metal true !"

But a sudden change came o'er his heart

Ere the setting of the sun,

And Tubal Cain was filled with pain

For the evil he had done:

He saw that men with rage and hate

Made war upon their kind,

That the land was red with the blood they shed

In their lust for carnage blind.

And he said, "Alas that ever I made,

Or that skill of mine should plan,

The spear and the sword for men whose joy

Is to slay their fellow man!"

And for many a day old Tubal Cain

Sat brooding o'er his woe;

And his hand forbore to smite the ore,

And his furnace smoldered low.

But he rose at last with a cheerful face

And a bright courageous eye,

And bared his strong right arm for work,

While the quick flames mounted high

And he sang, "Hurrah for my handiwork!”

And the red sparks lit the air:

"Not alone for the blade was the bright steel made,"

And he fashioned the first plowshare.

And men, taught wisdom from the past,

In friendship joined their hands,

Hung the sword in the hall, the spear on the wall,

And plowed the willing lands;

And sung, "Hurrah for Tubal Cain!

Our stanch good friend is he

And for the plowshare and the plow

To him our praise shall be.

But while oppression lifts its head,

Or a tyrant would be lord,

Though we may thank him for the plow,

We'll not forget the sword !"

----o----

DISSERTATION ON THE EMBLEMS

Inscribed and Dedicated to My Beloved Brother M. W., Albert W. Crites, Past Grand Master and Past High Priest.

BY ROBERT E. FRENCH, OF NEBRASKA

The Three Steps.

As the sun rises in the east, giving birth to day,

So in youthful hours the heart is light and gay -

'Ere angry clouds o'ercast the sky, all is bright and clear,

Before the heart has felt a sign or e'er been chilled by fear.

In manhood as Fellow Crafts we arrive at middle age,

Youthful hours are past and gone - we're actors on life's stage;

Misfortunes crowd our pathway, clouds return in gloom;

We feel our own feet sliding toward the silent tomb.

In age as Master Masons, having lived three score and ten,

May we look back along the track without remorse or pain.

Then let the golden bowl be broken the fountain rent in twain

Then let the silver cord be loosed and the clouds return again.

The Pot of Incense.

Fair emblem of a pure and contrite heart

Filled with love, relief and truth, tenets of our art;

May it ascend in fragrance rare as flowers of sweet perfume,

To a throne beyond the skies, immortal life beyond the tomb.

The Beehive.

Emblem of industry of the "Ancient and the Free,"
Learning lessons of honest labor from the busy bee,
Laying by rich stores of knowledge ere winter age gomes on,
Relieving, aiding and assisting each and every one.

The Book of Constitutions.

"The Book of Constitutions guarded by the Tiler's sword,"
Warns us to be watchful of thought and act and word.
Let the tongue remain in silence and circumspection, too,
Rather than betray our virtues to those that are untrue.

The Sword Pointing to a Naked Heart.

"The sword pointing to a naked heart" - a warning to us all
That stern justice will o'ertake the great as well as small;
For he who guides the comet along its rapid flight
Knows but one eternal law, and that's the law of right.

The Ark and Anchor.

"The ark" riding on the billows tells of a sure retreat

From life's storms and troubles we may rest our weary feet.

Within a peaceful harbor may we all arrive at last,

Where the wicked cease from troubling and the weary are at rest.

"The anchor" is an emblem of a well grounded hope,

Like the mariner that clings to the life-saving rope,

So we look forward to a haven of bliss above,

Safely moored in a harbor where God rules in love.

The Forty-Seventh Problem of Euclid.

Invention of Pythagoras, the seer of ancient days,

Mystical truth-seeker, garing naught for praise,

Traveling in foreign climes over land and sea -

Solve this ancient problem and you'll find a mystery.

The Hour Glass.

"The hour glass," emblem of life's swiftly running sands,

Gives all a timely warning of an approaching end,

Moments, swiftly passing, soon will end life's idle dream;

Soon we all must cross Death's cold and silent stream.

The Scythe.

"The scythe of Time" that cuts the brittle thread of life,

Thus ending all our troubles in this world of strife,

That launches us into eternity for another shore,

To a distant land, where our fathers have gone before.

The Spade, Coffin and Sprig of Acacia.

"The spade and the coffin" - Oh! what solemn emblems thou,

To remind us of death’s dew that will gather on our brow

When this life has passed away to other planes and scenes,

The Mason's faith taught by the acacia of immortal green.

The Builder Magazine

March 1917 - Volume III - Number 3

MASONIC DEGREES IN ENGLAND

BY BRO. C. C. ADAMS, CANADA

EVERYTHING that Masonry has to teach is to be found in the three Symbolic Degrees, and it is generally recognized that the Grades and Orders which have grown up around Craft Masonry are not positively essential, but are useful insofar as they shed further light on the fundamental teachings. Most of these degrees are of modern origin, and their number is legion. Many have been organized and placed on the Masonic market by some enterprising Brother, who has made-them popular for a time, but when they were found to have no real value they quickly disappeared into that oblivion from which they had come.

There is no need to consider these Masonic mushrooms further, but there are a number of degrees outside the pale of the Symbolic Lodge which have a real utility, have spread over most of the civilized world, and have had an uninterrupted existence long enough to prove their real value.

At the present time, there are probably more of these degrees to be found in England than in any other English speaking country, and their organization and arrangement is very different to that in America, so that a short description of the systems of degrees in England may be of interest.

The York Rite of the United States and Canada, and the Ancient and Accepted Scottish Rite, cover almost all the degrees now actively worked in North America, but in England the York Rite is unknown. All the thirteen degrees, with the exception of the Degree of Past Master, are worked in England, but they come under six different governing bodies, and are not organized into one system.

The Craft is governed by the United Grand Lodge of Ancient Free and Accepted Masons of England, which came into existence at the Union of the Ancient and Modern Grand Lodges in 1813, and according to the Constitutions of this body "pure Ancient Masonry consists of three degrees and no more, viz.: those of the Entered Apprentice, the Fellow Craft and the Master Mason, including the Supreme Order of the Holy Royal Arch." Consequently, outside St. John's Masonry, the only recognized Degree or Order is that of the Royal Arch.

The Grand Lodge holds communications every three months, the Officers being appointed annually. The jurisdiction is divided into Provinces and Districts, the former in England and Wales and the latter in other parts of the Empire. Each Province is ruled by a Provincial Grand Master who is appointed by the Grand Master. He selects his own Officers in his Provincial Grand Lodge, which usually meets annually. The government of a District is carried out in the same way by a District Grand Master. The boundaries of the majority of the Provinces coincide with those of the English counties; Lodges, however, in the city of London are not governed in this way, but are directly under the rule of the Grand Lodge. This system of government also obtains in the majority of other degrees.

Under this Constitution, the Apprentice is considered as a Mason and as well entitled to have a voice and to vote in the Lodge as any other member. For this reason, all routine work and general business is carried out in the First Degree. Lodges are opened first in the First Degree and then in the Second and Third Degrees successively, if required for ceremonial work.

The Master, Treasurer and Tyler of each Private Lodge are elected annually by the members. The Master appoints his Wardens and all the remaining officers.

The ceremonial work is, of course, essentially the same as that found in America. An interesting point in English Lodges is that the American form of Altar is unknown. The Greater Lights are placed on the pedestal in front of the Master.

The Holy Royal Arch is governed by the Supreme Grand Chapter which works in conjunction with the United Grand Lodge. Each Private Chapter must be attached to a Craft Lodge and carries the same number on the Register. The First Principal of the Chapter represents Z, the Second, H, and the Third, J. In the Ritual, the sequence of events is slightly different to that of America and the ceremony of "Passing the Veils" is omitted except in a few Chapters.

The Degree of Grand High Priest is not very widely known in Great Britain; it is conferred on installed Third Principals in the Order of the Holy Royal Arch, and is under the jurisdiction of the Grand Council of the Allied Degrees, and will be further considered in relation to that body.

The Mark Master's Degree is conferred on Master Masons under the jurisdiction of the Grand Lodge of Mark Master Masons. This degree may be taken either before or after the Royal Arch. The Degree of Royal Ark Mariner is governed by the Grand Master of Mark Master Masons assisted by the Royal Ark Council, and is conferred only on Mark Masters. It appears to have had its origin in England about the end of the eighteenth century, and is little known outside that country. The time is symbolically that of the Deluge, and certain moral truths are inculcated.

Some years ago a proposition was made in the United Grand Lodge of England to recognize the degree of Mark Master. This was carried, but a great number of opposers to this innovation attended the following Quarterly Communication, with the result that the minutes of the previous meeting were not confirmed. Since then the question has not again been raised.

The Degree of Most Excellent Master is conferred by Councils of Royal and Select Masters, which also give the Degrees of Royal, Select and Super-Excellent Master. These degrees are conferred on members of the Order of the Holy Royal Arch who are also Mark Master Masons.

The Order of the Temple in England is governed by the Great Priory assisted by Provincial Priories. The bodies conferring the Order are entitled Preceptories, the ruler of each being a Preceptor. Although essentially the same as the American work, the English Ritual is not so elaborate and the clothing is simpler. The frock coat and hat are unknown in the British Isles, and members of the Order on all ceremonial occasions wear the white tunic and mantle and a crimson velvet cap. The Orders of the Temple and Malta can be conferred on Royal Arch Masons whether they have taken any other degrees or not. The candidate is first installed a Knight of the Temple and the Mediterranean Pass is conferred as a preliminary degree to the Order of Malta.

The Red Cross Degree is unknown by that name but is substantially the same as the Red Cross of Babylon, which is under the jurisdiction of the Grand Council of the Allied Degrees.

This completes the list of degrees of what is known as the York Rite in America. The next series for consideration is the Ancient and Accepted Scottish Rite, or, as it is known in England, the Ancient and Accepted Rite, the title "Scottish" having been dropped by the Supreme Council some years ago. This system is very different to that under the two jurisdictions of the United States. Only five of the thirty-three degrees are conferred ceremonially, namely the 18th, 30th, 31st, 32d and 33d degrees. Chapters of Princes Rose Croix are chartered by the Supreme Council, and these bodies have power to confer the degrees from the 4d to the 17d in a short form, and the Degree of Sovereign Prince Rose Croix in full. This is the only degree conferred ceremonially by Rose Croix Chapters. There are no Consistories in this jurisdiction and the higher degrees are only conferred by the Supreme Council. Applicants for the 30d, which is the next conferred in full after the 18d, must have been members of the Order for three years at least, and installed as Most Wise Sovereign in the Chair of a Rose Croix Chapter. The degrees from the 19d to the 29d are conferred in short form on Candidates for the 30d. The Supreme Council select all members for the higher degrees, and the numbers are limited in the case of the 31d to 99 members, and in the case of the 32d to 63 members. The 33d is limited in a similar way and nine members of that degree constitute the Supreme Council.

The Degrees of Knight of the Red Cross of Constantine, Knight of the Holy Sepulchre and Knight of St. John the Evangelist are conferred in Conclaves of the Masonic and Military Order. Candidates for admission must be Master Masons and in the case of

the two latter degrees, Royal Arch Masons. The supreme authority for this series is the Grand Imperial Conclave of England.

There is one other Masonic governing body of importance in England, namely, the Grand Council of the Allied Degrees, which has under its jurisdiction a very large number of side degrees. As in every country where the Craft has made great progress, a large number of honorary and side degrees have appeared in England from time to time. Some of these have been conferred in Lodges having no central authority, while others were communicated by one Mason to another. To give these degrees a common form of government this Grand Council was formed. It has under its jurisdiction over forty distinct degrees many of which are not now worked. Every Council under this obedience has authority to work the degrees of St. Lawrence the Martyr, Grand Tyler of King Solomon, Knights of Constantinople, the Red Cross of Babylon, Grand High Priest and Secret Monitor. The two former of these are, I believe, unknown in America, while the third is slightly known. The Degree of Grand Tyler of King Solomon is very similar to that of Select Master in the York Rite. The Red Cross of Babylon is substantially the same as the Red Cross Degree conferred as a preliminary to the Order of the Temple in American Commanderies. The Degree of Grand High Priest which is conferred on installed Third Principals of Royal Arch Chapters probably came from the United States, and the Rituals in the two countries are almost identical. The Degree of Secret Monitor is well known as a side degree in some parts of America. In addition to being conferred by Councils of the Allied Degrees in England, it is worked in more extensive form in Conclaves under the jurisdiction of the Grand Conclave of the Order of the Secret Monitor, which is a body quite distinct from the Grand Council of the Allied Degrees. Of the remaining degrees, under the obedience of the Grand Council, some are conferred by the Royal Kent Tabernacle and Council at Newcastle-on-Tyne, while the remainder are not now actively worked.

In England, there are now five Provincial Grand Lodges of the Royal Order of Scotland. The oldest of these is the Provincial Grand Lodge of London and the Metropolitan Counties and this only confers the Order and Knighthood on Masons of the 30d:

An article on this subject would not be complete without mentioning the Societas Rosicruciana in Anglia which was put into form in 1866 by Robert Wentworth Little.

This organization is not Masonic in its nature but requires Candidates to be Master Masons. Its ceremonies are hermetic in origin, and its object is purely literary.

Of the hundreds of Masonic degrees which have been found in England at different times, very many have fallen into disuse. There still exist, however, a great number, and it has been no easy problem to make sufficient mention of the more worthy ones and yet to keep this article within reasonable bounds. All over the world it is the same; the Craft is the immovable basis on which a superstructure of explanatory degrees is being built. Some of these are useful and take a firm hold, but others have no sufficient reason for their existence. They last for a time and then fall into the abyss and are forgotten.

----o----

THE LAMB-SKIN

BY BRO. J.N. SAUNDERS, G.M., KENTUCKY

The old Patriarch of Israel, as evidence of fatherly preference, clothed the son of his old age in a coat of many colors, but this token of his love for Joseph did but kindle the envious hatred of his brethren who tended Jacob's flocks.

You are now to be clothed, not in a coat of many colors--typical of life's changing fortunes, the bright spots and the dark emblematic of paternal love and fraternal hate; but you are to be clothed with the spotless lamb-skin, the emblem of innocence, the badge of purity, the Mason's distinctive garb.

Let its pure white fold be to you an incentive to purity of life. Let its strong, but pliant, texture encourage you in strength of manly character, and stimulate within you a

ready willingness to conform your acts and desires to the good of our order, and the harmonious concurrence of the Craft.

The valiant Knight, that forth to battle rode, was clad in iron armor and bore a deadly lance, from the visor of his helmet he looked out upon a hostile throng, his sole endeavor to take that which no man can give.

As an Entered Apprentice you stand not among contending foes, but in the midst of brothers, firm, tried and true. The Mason's armor is the breast plate of righteousness, his weapon, offensive and defensive, the sword of truth; his helmet, virtue's crown. From his waist swings not the warrior's bloody sash, but the white leather apron, as pure and soft as a woman's cheek.

You'll be judged by the way you wear it,

You'll be measured by your life,

You'll be watched as you do battle

In life's ever-changing strife.

Bear you well the-part assigned you,

Keep your heart attune to love,

Let sweet Charity control you,

Lift your prayers to God, above.

Keep this lamb-skin pure and spotless,

Let your life be free from stain,

Let your hand be ever ready

To relieve a brother's pain.

God, our Father, will reward you

As you keep this garment clean,

Your brothers here will emulate

All your manly virtues seen.

Then let this lamb-skin, soft and white,

Entrusted to your keeping,

Be monitor to moral life

In wakeful hour, or sleeping.

In your full Masonic triumph

You will wear it with delight--

We'll wrap it round your lifeless form

When you're buried from our sight.

----o----

DEMOCRACY

As I would not be a slave, so I would not be a master. This expresses my idea of democracy. Whatever differs from this, to the extent of the difference, is no democracy.

--Lincoln.

----o----

“WORSHIPFUL MASTER”

The appelation “Worshipful” Master is misleading in the minds of many. In fact the time was when the writer questioned very seriously whether such an appellation should ever be made to any man. It had the sound of irreverance and therefore sacrilegious and blasphemous. We thought it meant to say that the Worshipful Master of a lodge was equal with and deserving of holy reverence as his maker - God Almighty; that he was a creature to be worshipped by others. But we found out that we were mistaken in the plain, simple meaning of the term “Worshipful.” Our little dictionary says the term means “venerable.”

Following our former opinions one would sometimes become sadly disappointed in a “Worshipful Master” who would always remove his hat in calling the name of the Deity in the lodge room, but would “cuss like a sailor” at other times. Most of them are of the highest type of manhood. - Kansas City of Freemason.

----o----

THE GLEAM

In completed man begins anew a tendency to God. Prognostics told man’s near approach; so in man’s self arise august anticipations, symbols, types of a dim splendor ever on before in that eternal cycle life pursues. - Browning

----o----

****

----o----

TRAVEL SKETCHES

BY JOSEPH FORT NEWTON

EDINBURGH

"Edina, Scotia's darling seat--

All hail thy palaces and towers,

Where once beneath a monarch's feet

Sat Legislation's sovereign powers."

NO sooner had the editor arrived in Edinburgh than he was arrested, in due and ancient form. Why it came about, and for what, and how he made his peace with the powers that be, such questions are irrelevant, immaterial, if not impertinent -- or words to that effect. His friends do not ask any explanation; his enemies, if he has any, would not accept any--and there you are. Therefore he adopts the wise policy of Tom Sawyer and Huck Finn, when they decided that "Mum" was the right word in such cases.

Anyway, it was late at night, which is a suspicious circumstance, and the streets were dim, as all city streets are in Briton in war-time. Lamps were shaded or turned low, and shadowy figures moved to and fro, each finding his way as best he could. Above,

giant search-lights scanned the sky, darting like shining swords through the clouds, as if stabbing at airy enemies that drop death-dealing bombs on sleeping cities. Occasionally, there was a rift in the veil of cloud and the moonlight shimmered down over the old city like a fairy mist, soft as the summer air, filling the valleys with silvery light. It was an hour of enchantment.

From whatever side Edinburgh is approached, it is singularly picturesque, combining so happy a blend of hills and castles, of rocky peaks and lofty spires, as to command admiration. It is the most beautiful city that I ever saw. Whatever opinions may be held respecting its antiquity, all agree that its Castle Rock was fortified before the land fell under the sway of the Romans. It derived its name from King Edwin of Northumbria, whose name the Celtic residents moulded to fit their tongue as Dun-Edin--"the face of a hill." Where now one walks in Princess Street Gardens was once a bed of a lake, known as Nor' Loch. To describe the panoramic scene which displays itself from the summit of Arthur's Seat, or Castle Hills, baffles any words I have so far tamed or trained for use.

Everywhere one sees the name of Sir Walter Scott, whose life and genius are no small part of the tradition of the city he so much loved. His monument, on Princess street--designed by a young artist named Kemp, who died before he saw his dream realized in stone, as so many mortals do--is one of the most graceful memorials on earth. It is a cruciform Gothic spire, two hundred feet high, supported by four arches, beneath which is a statue of the gentle Wizard, with his favorite dog at his feet. Statuettes of the best known characters from his works adorn the buttresses of the monument, adding to its beauty and interest--all the dream of a self-taught genius who graduated from a country shop to design a memorial to match the fame of the man who vies with Burns as the greatest name of Scotland.

First we went to see the Castle, which took us-- "us," that is my dear, dear friend who journeyed with me as companion and guide--into the older part of town, with its lofty houses and numerous closes and pends, where dire poverty mixes with historical associations. Up High Street we climbed, alongside the Cathedral, and the old Parliament buildings, to the Esplanade where soldiers were drilling--as, later, we saw them practicing trench warfare and the use of the bayonet below the Holyrood Palace. The Esplanade was once a place of public execution; and here Lord Forbes, Lady Glammis, and some of the Reformers, as well as several persons accused of

witchcraft, suffered death. At the Castle Moat, we found a guide, portly, rotund, with ponderous oratorical powers--until my friend asked to reign his eloquence a bit, and not to address us as if we two were an audience. He took it in good part, and for that relief we expressed much thanks in our tips.

All the while we wandered in that grim, gray fortress, with its battery, its armory, its ancient postern, its crown-room and royal apartments whose walls could tell tales to break the heart, I seemed to be walking in the far past. It was a unique sensation, so little was there to suggest the modern world, save a soldier now and then and the busy arts of war. No, we walked under the shadow of history. How remote from our time, how pathetic withal, the tiny Chapel of St. Margaret, the oldest building in Edinburgh, a gem of Norman architecture. The Castle is a fortress of the past, defending the history and tradition of a noble people whose vicissitudes have more than once touched the depths of tragedy.

"There, watching high the least alarms,

Thy rough, rude fortress gleams afar,

Like some bold vet'ran, grey in arms,

And marked with many a seamy scar."

From the Castle it is only a little way down High Street to St. Giles Cathedral, the first parish in the city, standing on a site dedicated to religion since the ninth century. How long that Tower has stood, through what "changes and chances," one of the glories of the old Town! What stormy scenes it has witnessed ! It is a Gothic pile, its windows rich in colored recital of sacred scenes; two row-s of pillars separating the nave from the aisles--the capitals of those at the east end being beautifully foliated, while the others are severely plain. Attached to the pillars in the nave are some of the old colors of the principal Scottish regiments. Above the arcades are two lines of clerestory windows, the glass of which contains representations of the city arms and those of the incorporated craftsmen of Edinburgh. The pulpit, of Caen stone, is carved with symbols of the six cardinal virtues, and the Font is a replica of that at Copenhagen by Thorwalden--an angel, holding a large shell. Noble of form, mellow with age, rich in associations pious and patriotic, it is a monument to the mighty faith of Scotland !

Further down High Street we paused at the home of John Knox, and then went on our winding way to Holyrood Palace where we wandered for an hour. Of course, we saw the birth place of Stevenson and-Scott, the University--now a vast hospital--and then back to the Old Waverley for lunch in time to catch the train for London, going down the East Coast via the cathedral towns, chief among them York, known and beloved by Masons as one of the capital cities of the Craft in the olden time.

----o----

THE APRON

BY BRO. H.A. KINGSBURY, CONNECTICUT

BUT few, if any, of the various symbols regarding which the Masonic candidate is instructed carry with them a wealth of symbolic significance and interesting suggestion equal to that borne by that symbol which the candidate is given, and concerning which he is instructed, in his first degree--the Masonic Apron. The briefest study of its origin, its color, its material, and its shape, and of the various positions in which it is worn, cannot fail to give the student a better realization of the wonderful completeness and perfection of Masonic Symbolism.

The rite of investiture, and the significance of that rite, i.e, the appropriate preparation of the candidate for the ceremonies in which he is about to engage, come to us from far back in the world's history and they come "well recommended." The priests of the Israelites wore a linen apron. In the Persian Mysteries the candidate was invested with an apron. The Essenes always provided their novices with robes. And in the Scandinavian Rites the candidate received a shield.

In each of these instances the color of the investiture was, like that of the Masonic apron, white. The significance of that color has always been the same-- purity. That white is the symbol of purity could be illustrated by ,almost innumerable examples. Throughout the Scriptures are many illustrative references. The Egyptians decorated the head of their principal deity, Osiris, with a white tiara. The disciples of Pythagoras, in attendance at his school, wore garments of white when chanting the sacred hymns. In the early ages of the Christian Church a white garment was placed upon the recently baptised convert to denote that he had been cleansed of his former sins. Portal in his "Treatise on Symbolic Colors" refers to white as "a characteristic sign of purity."

The material of the apron--lambskin--is also of symbolic significance. The ritual states that the lamb has been, in all ages, an emblem of innocence. Examples of the truth of this statement are too common to call for notice here.

The significance of the shape of the apron can be, perhaps, best seen when this symbol is spread to its greatest extent, as illustrated in solid lines in the figure. In this position it leads to the contemplation of the Triangle, the Square, the Nine Significant Numbers, the Broached Thurnel, and the obelisks of Egypt. That it, by its flap, presents the Triangle, and, by its body, presents the Square, is obvious.

It presents one large figure, composed of two smaller figures, one having three sides and the other four sides; it is bounded by five lines and has six lines in all; the square has four angles and the triangle has three, making seven in all; it may be considered as a full front view of a solid (a side and a top face of which are indicated by dotted lines in the figure) composed of a cube surmounted by a rectangular pyramid, and this solid, as it stands on a support and with its bottom face concealed, presents eight faces and, as lifted from the support to expose all its faces, presents nine faces. Thus does the apron call attention to the Nine Significant Numbers, and hence, to the various philosophies of numbers.

Again, the solid suggested by the apron is the thurnel. The Broached Thurnel is, it is to be regretted, growing unfamiliar to many present-day Masons though it still appears upon the trestle board of the French Entered Apprentice. It is for the Entered

Apprentice to try his Working Tools upon. Among English speaking Masons it has given place to the Perfect Ashlar.

Because of its shape--that of a rectangular parallelepiped surmounted by a rectangular pyramid - the solid suggested by the apron brings to mind the obelisks of Egypt. Thus the apron, by indirection, refers to the Pillars of the Porch, it being hardly open to question that those pillars found their suggestion in the obelisks erected, one at each side of the entrance, before Egyptian temples to symbolize the Northern and the Southern limit of the travel of the sun. From this point the student is led by an almost inappreciable step, to the consideration of Sun Worship, Circumambulation, the Egyptian Mysteries, the story of Osiris and his murder by Typhon, and kindred matters.

The positions in which the apron is worn are also significant. Considering its position as a whole, it is worthy of notice that that position is about the waist. Being so placed the apron not only divides the human body into two distinct parts--the upper intellectual portion and the baser lower portion--but also, and what is of more importance, it conceals the lower portion. So, symbolically, it reveals the nobler qualities of Man and conceals the baser, always doing in theory that which it ought always to do in practice.

Considering the apron with regard to the varied positioning of the flap and the body in the first, the second, and the third degree, it is plan to be seen that the symbolism in this connection is identical with that of the Square and Compasses. That is, there is here symbolically presented the gradual domination of the Material represented by the Square, by the Spiritual, represented by the Triangle.

This final lesson--that Masonry inculcates the overcoming of the Material by the Spiritual--is the greatest teaching of the apron. Indeed, in giving us this crowning symbolism, does not this simple, white lambskin apron, presented to each of us in the period of our first gropings for Masonic Light, give us the summation of all the Teachings of Masonry?

----o----

GEOMETRY OF GOD: A MASONIC SERMON

BY BRO. JOSEPH FORT NEWTON

"According to the measure of man, that is of the angel." Rev. 21:17

FEW realize the service of the science of numbers to the faith of man in the morning of the world. It was almost his first hint of law and order in life when he sought to find some kind of key to the mighty maze of things. Living in the midst of change and seeming chance, he found in the laws of numbers a path by which to escape the awful sense of life as a series of accidents in the hands of a capricious Power. Surely it was not unnatural that a science whereby men obtained such glimpses of unity and order in the world should be sacred among them, imparting its form to their faith. Having revealed so much, numbers came to wear mystical meanings in a way quite alien to our prosaic habit of thinking-- faith in our day having betaken itself to other symbols.

One of the first men to follow this hint was Pythagoras, of whom we know so little and would like to know so much. He was a lofty and noble figure, albeit half-hidden in myth, and only a few of his words have floated down to us. He saw in all the multiplicity of experience, to which Heraclitus had borne witness, a rhythmic march--a movement, but with disciplined step and the reasonable soul of music in it. One of his few sayings that remain sums up his vision: "All things are in numbers, the world is a living arithmetic in its development--a realized geometry in its repose." Take a snowflake and look at it under a glass, and you will see what filled that ancient thinker with wonder. It is an exquisite example of the geometry of God--squares, circles, triangles, pentagons, hexagons, parallelograms, more exact and delicate than the deftest hand could trace. Throw a stone into a still sheet of water, and immediately there arises an ever-widening series of concentric circles. The mountains in their strength stand fast forever, held in their places by a parallelogram of forces, and the stars swing round their vast orbits as noiselessly as a dewdrop is poised on a flower.

Such is the structure of the universe, and it is no wonder that Pythagoras saw in these signs and designs, everywhere present, the thought-forms of the Eternal Mind; else they would not be the natural, selfsought forms of matter. Nature is a realm of numbers, and the frolic architecture of a snowflake is a lesson in geometry. Music moves with measured step, using geometrical figures, and cannot free itself from numbers without dying away into discord. From Pythagoras this insight passed to Plato, whose opulent genius gave eloquent exposition to the Doctrine of Numbers. When asked by a pupil what God does, he replied, "God geometrizes continually," and he was often wont to say that Geometry, rightfully understood, is the knowledge of the Eternal. Over the porch of his Academy at Athens he inscribed the words, "Let no one who is ignorant of Geometry enter my doors," meaning that his teaching rested upon the science of numbers. What Plato and Pythagoras saw modern science confirms in myriad ways, as we may read, for example, in the researches of Henri Fabre. In the last chapter of his book on "The Cufic of the Spider," he wrote:

"Geometry, that is to say, the science of harmony in space, presides over everything. We find it in the arrangement of a fir-cone, as in the arrangement of an Epeira's living web; we find it in the spiral of a snail shell, in the chaplet of a spider's thread, and in the orbit of a planet; it is everywhere, as perfect in the world of atoms as in the world of immensities. And this universal geometry tells us of a Universal Geometrician, whose divine compass has measured all things."

How interesting it is, revealing the infinite ingenuity of the Divine imagination and the measured movements of its labors. Naturally we find hints of this science in the Bible, in which certain sacred numbers recur, indicating words, suggesting thoughts, and revealing truths. Nowhere is this more manifest than in the book of the Apocalypse, which, instead of being a series of clouded and confused visions, is a work of spiritual mathematics. In that book Three is the signature of Deity. Four indicates the world of created things. Seven denotes peace and covenant, while Ten is the symbol of completeness. Even numbers symbolize earthly things, odd numbers heavenly things, and the odd and even added unite the two. With this ancient science in mind, the vision of the City of God, with its geometrical design, takes a new meaning, albeit we should add to it the vision in the prophecy of Zachariah in which the young man is told that the holy city is not to be measured in cubits of human reckoning. Some hint of the paradox of the measurable and the immeasurable must have been in the mind of the Seer of Patmos, as if some one had asked him how our

earthly cubits can form a calculus for that which knows not the gauge of time or space. Hence his parenthesis, to resolve the doubt, "according to the measure of man, that is, of the angel."

Man is a citizen of two worlds, but he has no skill to realize the world of spirit apart from the aid of the world of sense. If he asks, wistfully, about the life to come, the only answer is one expressed in the images and colors of the life that now is. As often as he tries to ponder, reverently, what is the essential nature of God, he finds himself thinking of the Eternal in terms of those moral qualities which he sees, dimly enough, in the noblest men. He cannot help himself; there is no other way for him to think. Truth, justice, mercy, goodness in man must be of the same nature as truth, justice and goodness in God, however they may differ in degree, else they mean nothing to us. Long ago Ovid said that "our measure is in our immortal souls," and our faith not less than our philosophy rest upon the fact that there is an angel in man, something akin to the Eternal, making our highest thought and vision valid. No doubt that was what Plato meant when he said that by the art of measurement the soul is saved-- that is, by measuring up to the Angel within us we attain to the truth; by reading the reality of life through the highest, we learn its meaning and value. If so, we have our marching orders and the path of attainment is made plain even to the humblest, and no one need err therein or lose his way.

Just as in nature, from snowflake to star certain designs are found everywhere--circles, cubes, triangles --so, among all races and in all ages, certain ideas, ideals, faiths and hopes are held and trusted. Socrates made the discovery--one of the greatest ever made--that humanity is universal. By asking questions. which was the business of his life, he found that when men, whether they be artists or artisans, think round a problem and go to the bottom of it, they disclose a common nature and a common system of truth. After this manner the concensus of human insight, thought and experience confirms the fundamental truths of faith, like a problem of geometry, and we are justified in taking these basic ideas as the thought-forms of the Eternal Mind reflected in the mind of man. There is also a moral geometry which works itself out in the same way, tested by age-long and sorrowful human experience. Every evil way has been so often tried, that when we see a lad start along a dark path of evil doing we know what the result will be. No prophet is needed to predict the final issue; it is a problem in geometry. As David Swing said, in his noble sermon on "The Idealist," writing in his calm and simple manner:

"Some speak of ideals as if they were mere dreams. On the opposite all high ideals are only life-like portraits seen in advance. It would be much more true to affirm that ideals are the most accurate results reached by the most painstaking calculations. It stands much in their favor that they have come not from the brains of the wicked, but from the intellects that were the greatest. The greatest men of each age have pleaded for Liberty, because only the greatest minds can paint in advance the picture of a free people. Many nations are in the dust and mire today, because they have no minds great enough to grasp a divine ideal. Instead of being a romance, a noble ideal is often the long mathematical calculation of a mind as logical as Euclid. Idealism is not the musings of a visionary; it is the calm geometry of life."

For the rest, let us consider in a practical way the geometry of manhood, its proportions and dimensions. Like the Holy City, which the Seer saw descending from heaven, its length and breadth and height must be equal, as Phillips Brooks taught in his great sermon on "The Symmetry of Life,"--which his church asked him to repeat ever so often. The basis of the triangle of character--that is to say, the length of a man, the extent of his influence and power, is a matter of morality. Purity is the first measure of a man. Lacking a certain simple, sturdy, homely moral quality, he is a man only by the accident of his shape, though he have the learning of Bacon, the grace of Chesterfield, and the eloquence of Webster. Morals are ever the boundaries of liberty and the primary dimensions of manhood. Honesty, purity, truthfulness--nothing can take their place, and without them religion is either a superstitution or a sham. A pure heart may sanctify a creed, but a creed, however true it may be, must bear moral fruit before it can sanctify a life. To give morality any other than the first place is to invert the order of life and upset all its values. It is the foundation of character and of society.

But a man may be moral, and yet mean. He may be clean, but cruel; righteous, but uncharitable; truthful, and yet narrow, bigoted and hard. He may throw a poor family out of his house for lack of rent, and in so doing be honest--and inhuman! If there is anything worse than the wrongs wrought by wicked men, it is the evil done by good men. That which gives beauty, breadth and mellowness to life, melting our morality into goodness, is sympathy. And so to purity we must add pity. Justice runs lengthwise of life, but mercy is width, and is an evidence of nobility, of refinement, of graciousness of spirit. Lacking it, we have a Calvin in the church consenting to the death of Servetus because of a difference of dogma, and a Jaubert in fiction pursuing like a sleuth hound the weary, tangled and sorrowful steps of Jean Valjean. Man is akin to the animal, but God put into his heart an alabaster box of pity out of which,

when once it is opened, come the amenities of life, its courtesies, its graces, and those extensions of sympathy which it is the mission of culture, not less than of religion, to promote. And tolerance, too, since heaven is only a village if it is made of only those thinkers who come always to the truth. Blessed be this broad and sunny sympathy in which bigotry and cynicism melt away and reveal to us the measure of man, that is of the angel that is in him.

There is yet another measure of manhood, what William James called "that altogether other dimension of existence," so often forgotten in our day. Some, to be sure, regard it as a kind of fourth dimension, a thing which you may argue exists, but which we can never realize. Not so. No Mason, at least, can think so. It is a natural, normal development of man, without which his life lacks symmetry and is a thing unfinished and imperfect. Call it a mystical faith, if you will, from it we derive most of our ideal impulses, our aspirations that transcend the merely sensible and understandable world. From beyond ourselves comes that ray of white light which can brighten the pale moonlight into a glowing sunlight, give to the light of the sun a sevenfold brightness, and glorify all common things--as De Hooge lets the sunlight fall on the rubbish of a back yard and wakens in us a thrill of joy and wonder.

Men must seek the heights of being, must be tall of soul as well as broad, if they are to see life in the large. Altitude of mind gives new proportions and perspectives, and shows that many things of which men are wont to make much are insignificant, and that other things, like a cup of cool water offered a Brother, are of eternal moment. It is when we add this third dimension that we see that men, when measured by the Angel in him, is immeasurable. Man is the measure of all things, said an ancient sage; but man himself, in the higher reaches of his being, cannot be measured. He is like an inlet of the sea. Looking landward, it is limited; looking seaward, it is linked with the infinite. "I think God's thoughts after him," said Kepler, as he looked through his glass into the sky, which is true of all high human thinking, all noble living, all upwardleaping aspiration. Truly, He that made us hath set eternity in our hearts, and restless we are until we find our rest in reunion with His will in which is our peace.

Let us strive, then, to unite purity, pity and prayer in our lives, revealing the length and breadth and height of life. Also, let us judge life and our fellows by the Ideal of the Angel, that so, at last, when we are tested by the measure of the Angel--that is, by the Angel of Death--we may be found to have attained, in some degree, to the

measure of the stature of true manhood. And by as much as we have failed, by so much let us trust the mercy of God which is without measure and knows no end--

For the love of God is broader

Than the measure of man's mind;

And the heart of the Eternal

Is most wonderfully kind.

----o----

PEACE AND WAR

Both peace and war are noble or ignoble according to their kind and occasion. No man has a profounder sense of the horror and guilt of ignoble war than I have. I have personally seen its effects, upon nations, of unmitigated evil, on soul and body, with perhaps as much pity, and as much bitterness of indignation, as any of those whom you will hear continually declaiming in the cause of peace. But peace may be sought in two ways. That is, you may either win your peace, or buy it--win it, by resistance to evil--buy it, by compromise with evil. You may buy your peace with silenced consciences. You may buy it with broken vows--buy it, with lying words--buy it, with base connivances--buy it, with the blood of the slain, and the cry of the captive, and the silence of lost souls-- over hemispheres of the earth, while you sit smiling at your serene hearths, lisping comfortable prayers evening and morning, and muttering continually to yourselves, "Peace, peace," when there is no peace; but only captivity and death, for you, as well as for those you leave unsaved--and yours darker than theirs.

I cannot utter to you what I would in this matter; we all see too dimly, as yet, what our great world-duties are, to allow any of us to try to outline their enlarging shadows. But

think over what I have said, and in your quiet homes reflect that their peace was not won for you by your own hands; but by theirs who long ago jeoparded their lives for you, their children; and remember that neither this inherited peace, nor any other, can be kept, but through the same jeopardy. No peace was ever won from Fate by subterfuge or agreement; no peace is ever in store for any of us, but that which we shall win by victory over shame or sin--victory over the sin that oppresses, as well as over that which corrupts. For many a year to come, the sword of every righteous nation must be whetted to save or to subdue; nor will it be by patience of others' suffering, but by the offering of your own, that you will ever draw nearer to the time when the great change shall pass upon the iron of the earth--when men shall beat their swords into ploughshares, and their spears into pruning hooks; neither shall they learn war any more. --Ruskin.

----o----

"FOR THE GOOD OF THE ORDER"

By Bro. E.R. Burkhalter, Iowa

(Brother Dr. Burkhalter was born in New York City, Dec. 21st, 1844; was graduated with the degree of A. B., from Princeton University in 1862; studied in the universities of Berlin and Heidelberg, 1864-5; and in the Union Theological Seminary, 1867-70; received the degree of Doctor of Divinity from Lenox College, 1884, and from Princeton in 1895; the degree of Doctor of Laws from Coe College, in 1906, of whose Board of Trustees he has for many years been President; was pastor of the First Presbyterian Church, Cedar Rapids, Iowa from 1876 until 1914, and since that time has been pastor emeritus. He is a member of all the bodies of "York" Rite Masonry, in whose fellowship he is at once an inspiration and a benediction.

Every man finds in Freemasonry what he brings to it, and no one ever brought to its altar a clearer mind or a purer heart than this honored and beloved Pastor. His initiation was a notable event never to be forgotten, and the following testimony,

recorded at our request, is as sincere as it is eloquent, and is an honor alike to its author and to the Order in whose fellowship he has found so much joy in the evening of his life. Ripe of mind, rich in character, radiant in faith, his alert and beautiful intellect saw the far-echoing meanings of Masonic symbolisms, and his genius for friendship responded devoutly to its appeal of Brotherly Love.

Such a testimony, we believe, will do much to melt such prejudice as may still exist against a Fraternity so benign in its teachings, so beneficent in its influence, and especially among men of the pulpit who too often look upon it with disfavor. Among young men, too, such words should mean much, coming from a man of consummate scholarship and exalted character; and to the whole fraternity it is a tribute as memorable as it is gracious. If these noble words touch the heart of the Craft, renewing its faith and rekindling its love, it will be joy enough for ye editor, to whom their author is both a father and a friend, whose love and fellowship are among the rarest gifts of the mercy of God.)

The Editor of The Builder has asked me to prepare for its columns an article along the lines of a contribution to a Masonic Experience Meeting. In good old days of yore it was the custom of the brethren in certain church gatherings to relate their experience for the comfort and edification of those present. As I have enjoyed a recent and to me at least, and also to my friend, the Editor of this periodical, a very interesting and marked Masonic Experience, I have been asked by him to tell it. I may say in passing, that whenever he makes of me any request, I am eager to fulfill it, for he is to me a friend more dearly beloved than he would perhaps dare to believe, though I should tell him most earnestly, and now especially that he is alas so soon to leave us, and go across the sea, and occupy and, as I believe, adorn the pulpit of City Temple, London, the foremost non conformist pulpit of the British Empire.

But I am glad also to tell my simple story for the benefit of Masonry, hoping that it may bring gladness and cheer, warmth and fraternal love, into many a heart that may chance to read it.

I was raised to the Master's Degree in Crescent Lodge, Cedar Rapids, on the evening of December 14th, 1915. I was at that time just seventy-one years old, and had been

for more than forty-five years a minister of the Presbyterian Church. For more than forty years I had been the minister of the same pastoral charge in this city of Cedar Rapids, and I had just been released from the active duties and responsibilities of that charge to become Pastor Emeritus. My relations to all the churches of my home city during the forty years of my ministry had been of unbroken and increasing joy and brotherly love, the most perfect unity and catholicity, so that I was prepared by my release from one particular charge to enter into relations of identification with all the Brethren.

I mention this simply because I believe it helps greatly to explain the full dimension of the experience which is now to be told. I may also, I trust, be permitted to say that another preparation for my entrance into the Lodge was brought about by a yearning for companionship caused by a deep bereavement which had recently fallen to my lot: the departure from earthly life of my beloved wife, my comrade for fortyseven years. I was lonely, and my whole soul was a-hungered. I entered the Masonic Lodge and found what I was longing for, but in a measure far beyond what I had imagined.

The abundant and significant use that is perpetually made in Masonry of parable and symbolism especially appealed to me and fascinated me. The Lodge seemed to be full of voices, telling me profoundly the greatest mysteries of life. As often as I returned to its convocations, and I came to be habitually there, I saw and I heard something new--something that had escaped me before. I simply sat in my place as chaplain, and I saw new meanings, or deeper ones, in every item of the Ritual, so that I marveled greatly.

But my chief experience was gathered at taking the first degree. First impressions are apt to be the most striking and most enduring. I was most profoundly moved by what was taught me concerning my poverty, my helplessness, my absolute need, and the propriety and well-foundedness of my trust in God. But I believe the great moment came to me when a hand was given me from one who called me "my brother." That moment marked an epoch in my life. I had often heard that word, "Brother," before. I had often had it applied to me; but never under similar circumstances, and I am sure that many who may read these words will understand me perfectly when I say that sometimes in life a word expressive of a relationship will come to present for some reason a meaning it was never dreamed to have before. The word was there before, the relationship it expressed was there before; but as we look back from the new experience it seems to us that neither the word nor the relationship had ever before

been conceived. At that moment an overwhelming and overflowing sympathy possessed me. I felt rising within me, as it were, an ocean of fraternal love, which, as it rose, washed away one by one all lines and marks of subdivision, until they had all gone and for me forever passed away from sight and even from existence. As this ocean of brotherly love arose within me, it submerged one by one all the little lagoons made by sand or stones, until all was merged into one everlasting unity. At that solemn moment God and Humanity were seen in one, and to them I was asked to pledge my troth. I went forth that night from the lodge room, and discovered that I had had a new experience. I was not surprised to observe that the world now wore a new smile. The world of humanity now assumed a new aspect. It was simply the answer from without to what had been put within me.

But it may well be asked, Was there anything really new in this? Had I not known all this before? Yes, in a very important sense, yes. I had learned it all when a child at my mother's knee, where from a babe I had been taught the sacred writings. I had professed it from my first Christian discipleship. I had preached it thousands of times from the same pulpit, from my young manhood. I had seen it illustrated in many beautiful instances in lives around me. I may, I trust, be permitted to hope that I had been illustrating it in some small measure in my own life. But I am only telling the truth when I say, that from that moment of experience which I am now recording, I realized what the word "Brother" meant as I never realized it before. I saw man himself beneath all integuments, beneath all local, racial, national or other, distinctions, separated from all class differences and diversities of social condition. I saw man as man, and in every man, another child of my Father. Every man seemed to me as only my other self, as dear to me as myself could ever be.

All this I saw and felt as I had never seen and felt it before, and when I make this known, can any one be surprised that I feel a solemn and grateful zeal in telling it as having come to me on the occasion of my taking my obligation in the first degree of Masonry?

And with this experience there comes to my mind the natural enquiry, May it not be the purpose of the Author and Builder of the universe to make use of the order of Freemasonry as a great factor in promotion of His evident Desire to realize and complete the Brotherhood of man? What more simple, natural, and efficient method could be devised, to bring about this consummation so devoutly to be wished for?

Is not this a question for every Mason solemnly to consider? Is it not every Mason's prerogative and privilege to lay to heart the hope that he and his brethren throughout the whole world may contribute, "each his bit," to the construction of that temple of Humanity, which, inasmuch as it is the building of God, is the surest thing to come of all the buildings that are in process ?

And now as I look about the room in this experience meeting, I think I can observe a pardonable smile on the faces of not a few of my elder brethren at the enthusiasm of this youthful novice who has just been presented to them. But perhaps it may be possible that I, their youngest brother, may be employed to bring back again to my seniors in Masonry some of that strange ineffable Light which is so apt to fall back again into the Common day. I have seen that light. It is a part of that primeval ray which came into being with the first fiat of Creative will. He who in the beginning caused the Light to shine out of the Darkness hath shined into every true Mason's heart. Every true Mason has seen the glory. He who knows its precious value, will never willingly allow it to fade; but will diffuse it everywhere, and will thus have more of it within himself.

And now before I take my seat, being properly called to order as having consumed all the time becomingly alloted me in an experience meeting, let me record with extreme thankfulness the pleasure and profit I am continually receiving from the use of the working tools of a Master Mason, in their spiritual and symbolic sense. Every day does each one of these tools come into my hands for needful and useful employment, but especially do I enjoy the use of three of them: first, the Gavel to knock away the protruberances of the rough ashlar, and fit it to become a valuable constituent of that living Temple in process of erection for the Indwelling of Deity; secondly, the twenty-four inch Gauge, regulating the systematic use of the sacred time of which life is made; but principally the trowel, which one buries in that boundless cement of Love, made of the very substance of God Himself and to be applied to every piece of his work, to unite it in one indestructible wholeness with the labors of all his Brothers.

Who can think of such symbols and metaphors, without being conscious that he is being taught a method of living by the Great Master and Teacher of us all? Who can come in perpetual contact with such an atmosphere as belongs to a real Masonic

Lodge, without feeling prompted to make use of its obligations and opportunities to the highest possible advantage to his Brethren and himself? The present writer is glad to testify that he has never in his life realized the power of the Beatitude, "Blessed are they who hunger and thirst after Righteousness," as he has realized it in a Masonic Lodge Room, while he has witnessed, and participated in, the Solemn Ritual.

The world is crying out at this tragical time for "Brotherhood." No word in our language strikes the ear and the heart with such sense of need and of desire. And the world is crying out for "Character" in each individual man. There is an imperative call for worth, for value, for merit. The demand-is for the real thing, not for any cheap imitation thereof.

I am persuaded that Masonry is marvelously fitted to realize individual character and universal world-wide Brotherhood. I do not argue for Masonry as against any other Institution. I would decline to enter into any discussion concerning it. I have only a zeal, and it is a fervent zeal, to say what I have said, in the way of positive and constructive testimony. And I send it forth in the confident hope that it will awaken echoes in other human hearts, which have known what I now know, and will call up voices which will not cease again to speak, until they have brought a conscious blessing to many lives, which love to feel the possession and the opportunity of our Common humanity.

****

----o----

ARE YOU A MASON?

What ho, adventurous pilgrim, you who knocketh at our door

And fain would have a footing on our tesselated floor!

Now stand ye there, bold traveler, and with patience rest a while.

For before your journey's ended you'll go many a weary mile

The Master of the lodge must know and answer your request,

And from the East he'll duly send his message to the West.

So fear not, anxious pilgrim, as you stand waiting there--

For wee meet upon the level and we part upon the square.

And, Tyler, bare thy burnished blade; watch well the outer gate!

Beyond our guarded portal shall no cowan penetrate;

No scoffer and no renegade may hope to look within;

Our sacred rites and mysteries, there's just one way to win.

So, Tyler, stand with ready hand; the lodge well tyled must be;

The candidate must there await the Master's due decree.

But, Tyler, with thy guarding all, be this thy greatest care--

That we meet upon the level and we part upon the square.

Oh, Master we call Worshipful, in the station of the sun

God help thee finish well this day the work thou hast begun!

Lead thou the craftsmen faithfully. Thy compasses fail not.

Instruct us in the ancient arts the kings of old have taught.

But, Master, while the brethren in their lessons thou dost guide,

One master word must e'er be heard above all else beside

This, brethren, the commandment from the Master's sovereign chair--

That we meet upon the level and we part upon the square.

Are you a Mason, brother, are you true to every vow?

Then let's recall them, one by one, and let's renew them now.

To walk in paths of righteousness, erect and unafraid;

No brother wrong, and if we're strong, the weaker one to aid;

Rejoicing in our cable and delighting in its length

And, as God has made us able, exulting in our strength.

Then, brethren, are we Masons? Yes, we are if everywhere

We shall meet upon the level and shall part upon the square.

Are you a Mason, brother, a Mason blue and true

And do you by your brother as you'd have him do by you?

The world is full of Philistines and dealers in deceit;

Rogues, small and great, don't hesitate their brother man to cheat;

Are you a Mason, frater, and never such as these?

Aye, let us both repeat the oath we took upon our knees.

Are you a Mason, brother? Then together let us swear

That we'll meet upon the level and we'll part upon the square!

Ha, ye Hittites and Amalekites, who forever rail and mock

Shall ye triumph over Brotherhood, or shall it stand the shock?

Shall Love and Kindness rule the world or crooked courses lead?

Shall Scorn and ruthless Hate prevail, or Fraternity succeed?

My brethren, oh, my brethren, how shall we win our fight,

And how the sons of Darkness shall we vanquish with the Light?

By this sign we shall conquer--that we only shall be fair

And shall meet upon the level and shall part upon the square.

Are you a Mason? What reply, my brother, can you make?

Sincerely can you answer and no obligation break?

Yes, can you answer joyously and serenely hold your head

No rancor for the living and without remorse for dead?

Away with hollow platitudes! Off, every pretense strip!

And, brethren, let us give again the honest Mason's grip,

"I am, I am a Mason," with all loyalty declare,

As we meet upon the level and we part upon the square!

--Harry E. Andrews.

Written for and read to Eastgate Lodge of Los Angeles,

August 3, 1916.

----o----

CORRESPONDENCE CIRCLE BULLETIN---No. 6

Edited by Bro. Robert I. Clegg, Caxton Building, Cleveland Ohio

THE BULLETIN COURSE OF MASONIC STUDY

Division I. Ceremonial Masonry.

A. Lodge Foundations and Fundamentals.

B. The Lodge and the Candidate.

C. First steps.

D. Second steps.

E. Third steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Study of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

AN EXTENSION OF THE FIRST TWO SUBDIVISIONS OF CEREMONIAL MASONRY.

(This detailed subdivision is presented in order that Study Clubs and Lodges undertaking to follow the "Bulletin Course" may see how we have the subject mapped out in advance. As the work progresses the remainder of the Outline will be similarly divided into groups of subjects, and, as in this instance, some of the references to Mackey's Encyclopedia will be included in the Outline itself. In many cases these topics will not be directly discussed in any of the articles presented; they are arranged for the convenience of those who wish to prepare additional papers.)

A. The Work of a Lodge.

1. The Lodge--Foundations and Fundamentals.

a. Masonic Halls, and Temples.

b. Lodge Rooms.

c. Orientation.

2. "Laws, Rules and Regulations." (Being only a brief summary of the authority which a Lodge has for being in existence, the conferring of degrees, etc.)

a. Grand Lodge Constitutions and By-Laws.

b. Lodge By-Laws.

c. Codified Law.

d. Landmarks.

e. Charter.

f. Dispensation.

g. Customs.

3. The Officers of a Lodge, and their Duties.

a. The Worshipful Master and his prerogatives.

b. The Senior and Junior Wardens.

c. The Secretary and Treasurer.

d. The Appointive Officers.

e. Past Masters, and other Past Officers.

4. Ceremonies of a Lodge.

a. Opening.

b. Closing.

c. Calling Off.

d. Calling On.

e. Due Form.

f. Dedications.

g. Installation.

h. Processions.

i. Refreshment.

j. Lodge Meetings.

(1) "Regular" -- "Stated."

(2) "Called" --"Special."

5. Recognition and Instruction.

a. "Esoteric" Masonry.

b. "Exoteric" Masonry.

c. Oral Instruction.

d. Modes of Recognition.

e. Tests and Test Oath.

f. Monitors.

g. Healing.

h. Grand Honors.

i. Impostors.

j. Cowan.

B. The Lodge and the Candidate.

1. Proposing and Recommending.

a. Petition for the Mysteries.

b. Presentation of the Petition.

c. Committee of Investigation.

d. Residence of the Candidate.

2. Election of a Candidate.

a. When it may be had.

b. The Ballot.

c. Black Balls, (cubes), and white balls.

d. The Lodge record of the ballot.

3. The Degrees.

a. Entered Apprentice, Fellow Craft and Master Mason.

b. Initiation, in general.

c. Ritual.

(1) Uniformity of.

(2) The "Webb-Preston Work" in America.

d. Rites.

e. Side-Degrees.

(A brief summary of the authority which a Lodge has for being in existence, the conferring of degrees, etc.)

BY BROS. G.L,. SCHOONOVER AND R.I. CLEGG

WE have discussed the Lodge, from both the physical and spiritual standpoints, and have traced a few of its roots down into the barbaric human past, where fact loses itself in fiction, and only here and there is a vestige of evidence left to guide us. We turn now to a more practical phase of Masonic study-- a discussion of the authority, precedent and custom which go to make up the present-day procedure of the Masonic Lodge in its internal workings.

It was Albert Pike who said "It is the Dead that govern. The Living only obey. And if the soul sees, after death, what passes on this earth, and watches over the welfare of those it loves, then must its greatest happiness consist in seeing the current of its beneficent influences widening out from age to age, as rivulets widen into rivers, and aiding to shape the destinies of individuals, families, states, the World; and its bitterest punishment in seeing its evil influences causing mischief and misery, and cursing and afflicting men, long after the frame it dwelt in has become dust, and when both name and memory are forgotten. We know not who among the Dead control our destinies. What other men in the past have done, said, thought, makes the great iron network of circumstance that environs and controls us all. We would make or annul a particular contract; but the thoughts of the dead Judges of England, living when their ashes have been cold for centuries, stand between us and that which we would do, and utterly forbid it. We would settle our estate in a particular way; but the prohibition of an English Parliament, its uttered thought when the first or second

Edward reigned, comes echoing down the long avenues of time, and tells us we shall not exercise the power of disposition as we wish. We would gain a particular advantage of another; and the thought of the old Roman lawyer who died before Justinian annihilates the act, or makes the intention ineffectual. This act, Moses forbids; that, Alfred. We would sell our lands; but certain marks on perishable paper tells us that our father or a remote ancestor ordered otherwise; and the arm of the dead, emerging from the grave, with peremptory gesture prohibits the alienation. . ." (1)

Thus it is in Masonry; the fundamentals of Masonic government have been determined, the principles laid down. And by these fundamentals the youngest Entered Apprentice, equally with the oldest Nestor of the Fraternity, is and must be governed. It is therefore needful, at the beginning of any Masonic study, that we should briefly summarize the laws, rules and regulations which are responsible for bringing a Lodge into existence, and to which it looks for the authority to do its work.

We have, in the first instance, the Grand Lodge Constitutions, (2) of each Grand Jurisdiction in the world. Elsewhere in this Course of Study we shall consider the "Old Charges and Constitutions" (3) upon which all Grand Lodge Constitutions are based. Each Grand Jurisdiction, however, has its own fundamental Law, its Constitution, in which its powers and limitations are clearly defined, just as each state or Nation has its organic law in a Constitution, or in declarations of governmental principles occupying the same relation. As in most cases the Grand Lodges, in publishing their Constitutions, (4) include the "Old Charges" therewith, the student will have no difficulty in obtaining access. to them. Almost without exception these volumes are supplied to all Lodges. A single reading of them, in connection with the points brought out in this paper, will suffice for the present.

In some Jurisdictions, Grand Lodge By-Laws have also been adopted, and there are still other cases where the Decisions of Grand Masters are published separately, and are available. Quite generally, also, there is a Code of Law, which goes into details regarding all the functions of both the Grand Lodge and the Constituent Lodges. In some cases the decisions of Grand Masters are periodically entered in these Codes as annotations, or comments upon the particular sections of the Codified Law to which they refer. The student must of necessity familiarize himself with the particular manner in which his own Jurisdiction deals with these problems, and as the work of

investigation on his part proceeds, he will find much of the underlying reason fol this or that law of edict--a process involving much time and careful study. The series of "Jurisprudence Studies" (5) appearing in THE BUILDER is directed toward a comparative study of the various Jurisdictions, and he who is interested in this sort of study will find a wealth of material digested there.

The purpose of this paper, however, is to bring to the beginner merely a statement of these fundamental laws, to the end that he may better understand the functions of his Masonic government, of which he is himself an integral part.

Of course each Lodge has its own methods of procedure, dictated by a set of By-Laws adopted for the regulation of its particular and private affairs, usually in strict conformity with the basic laws laid down by the Grand Lodge for the sake of uniformity. These By-Laws of the Lodge should be studied in detail, in order that each Member may know for himself the routine of affairs, and conform thereto with an understanding of the common need.

We come now to a mention of a much-discussed feature of Masonic fundamentals, known to us as "Landmarks." Definitions of a Landmark have been widely divergent. (6) Probably no two writers have agreed entirely. Mackey defines Landmarks (7) as "those ancient, and therefore universal, customs of the Order, which either gradually grew into operation as rules of action, or, if at once enacted by any competent authority, were enacted at a period so remote, that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the landmarks are therefore 'of higher antiquity than memory or history can reach.'" Antiquity is its essential element, and this, coupled with the belief that no group of Masons, however eminent, or by whatever authority clothed, could repeal it, gives to the term a very definite quality. In spite of this, however, the authorities are not agreed upon any definite list of the Landmarks of Masonry. (8) Mackey has enumerated twenty-five, (9) and his list has the sanction of a number of Grand Lodges, (10) yet other authorities consider that many of those enumerated in his list lack the fundamental quality which they consider essential, and restrict the list Still further. The Landmarks, in spite of the haziness surrounding their definition and authority, play an important part in Masonic government, and will explain to the student as no other source of authority will, the origin of and foundation for many of our modern Masonic customs.

Landmarks are the characteristics of the Craft, those limits or boundaries that make Masonry significant and different. Every Mason is duly circumscribed by landmarks; directed by duty, warned by law, guided by precept toward that haven of his hopes wherein the weary find eternal rest. His conscience a continual spur to an enlightened integrity he avoids vicious practices and pursues right living, a citizen free to support all or any party or pal ties that aim at beneficent public service. Instructed in the moral law, bound rigidly by weighty claims to walk uprightly before God and man, the true Mason labors zealously for these objects that unite his brethren and will not willingly nor hastily, introduce among them whatever may savor of strife. While he will urge liberty and charity in all things doubtful or essential, yet first and last the Freemason is for unity among the brethren in all things.

Customs, however, Masonically speaking, derive their authority from other sources than the Landmarks. We shall find the roots of many customs buried deep in symbolism, (11) and older by centuries than any of the historical laws or regulations. And on the other hand, comparative study of symbols and of rituals, too, so far as any such have descended to us, show that the entire Masonic system is a growth, having borrowed from the customs of successive generations throughout its history. (12)

Initiation into all secret societies, ancient and modern, has commonly been accompanied by ceremonies of impressive type. From all times and from all peoples we draw most interesting particulars. Curious as are the customs of the past they are paralleled by the present. Compare the reception of the adult male into the full measure of tribal life, and that of the grown girl into society. The two have much in common. Ritual marks both. After the ceremonial a stage is reached of most distinct nature, one not again to be attained. Students consider it as having reference to being born again; at the first birth to enter the world, at the second to be born into full tribal or society activity. The "Coming Out" as it is today known in certain social strata when young women make their "debut" into society, is a survival of very old methods. It marks the step by which transit is suddenly made from girlhood's early youthful standing to the place of acknowledged maturity among women. In the older countries she is presented at court and kisses her sovereign's hand, her dresses are lengthened, her hair is put up in a special style, jewelry is more freely worn, an entertainment of some sort, a dance for example, is given in her honor, and thus at a

bound she passes the line of separation from schoolroom restraint to whatever social distinction her especial opportunities may afford.

So it is in all lands that a ceremonial has bounded as a landmark the passage between ignorance, darkness and immaturity, and that of enlightenment of the intellect, illumination and acceptance among the elect. Think of the ceremony of Baptism and Confirmation among modern churches. Consider the Rite of Circumcision among the Jews. Read over the several references to the ancient mysteries to be found in Mackey's Encyclopedia--a list is to be found on page 4 of Part 3 of the Correspondence Circle Bulletin.

This also is worth careful study: Among some tribes of Southeastern Australia, when the boys are assembled for their formal initiation into manly positions and responsibilities, there is presented to them an old man dressed in bark fiber and who lies down in a place representing an open grave. He is then covered with earth and twigs or branches, lightly but freely, and effectually concealing him from the spectators. The person so buried holds in his hand a small bush which extends upward and projects through and above the loose mass of earth lying upon the body. Other similar bushes are stuck into the ground round about. The candidates are then brought to the edge of the grave and a song is sung. As the singing continues, the bush held by the buried man begins to quiver and gradually is shaken the more vigorously, freeing the man bit by bit. At last he frees himself, starts up and springs forth from the grave.

Organization of the first Grand Lodge of which we possess the particulars, the one Grand Lodge dating back a couple of centuries this very year, was a union of operative and speculative lodges, the Grand Master selected from the one type of lodge and the Grand Wardens chosen from the other. A study of the earlier Grand Masters shows one obvious fact: the brethren soon became accustomed to the election of the most prominent persons obtainable. Titled personages are freely found in the list of Grand Masters of the two Grand Lodges which early in the last century became the United Grand Lodge of England. If the circumstance proved the readiness of the fraternity to prefer men of rank for official distinction it also demonstrates that such men found something worth while within the Craft to attract them.

Peculiarly illuminating is a study of the prerogative of the Grand Master. (13) Although listed by Mackey as one of the Landmarks of Masonry, it is so skilfully and at the same time definitely interwoven with the Masonic system, as to make any summary of the "laws, rules and regulations" of the Fraternity incomplete without giving it special mention. Take for example the dissemination of Masonry. It is accomplished by the formation, in one locality after another, of new Lodges. And when a new Lodge is to be formed, it is peculiarly the province of the then Grand Master of the particular Jurisdiction in which the ambitious group of Masons reside, to inquire into the conditions of the community, the character of the Brethren desiring to form the new Lodge, and the probabilities of its ultimate success. Convinced of the favorableness of the surroundings, he issues a Dispensation (14) to the Brethren, by name, (they having previously signified their choice of working officers) and empowers them to meet as a Lodge, confer degrees, etc., performing all the functions of a Lodge as such. By this, and by no other means, has the dissemination of Masonry throughout the greater portion of the world progressed. And not until the Lodge has gone to work, and has proven its devotion to the cause of Masonry, and laid the foundation for substantial success, is the Grand Lodge consulted in the matter. Having proven itself worthy, the Lodge is then, after a proper accounting of its doings, granted a Charter, is so that it becomes entitled to a name and number, and a place on the roll of "regular and well governed Lodges" of that Jurisdiction. It, in turn, becomes amenable to the Grand Lodge Constitution (with all the inherent powers of a Constituent Lodge to participate in changing that Constitution within the limits prescribed by the "Landmarks"), subjects itself to the Codified Law and the Customs of Masonry, and sets up its altar of devotion to our principles.

Such, in brief, are the salient features of the relationship of a Lodge to the other Lodges of the world. By these general rules we determine the "regularity" of a Lodge, wherever it may be located: its allegiance to the Grand Master and Grand Lodge which gave it birth, and the regular ancestors of that Grand Lodge, being the distinguishing characteristics which entitle its members to recognition by other Masons who trace their origin along similar paths to the same source.

REFERENCES.

1. Albert Pike, Morals and Dogma, P.

2. Usually published with the Code.

3. If not found in your Grand Lodge Code, consult some of the Reprints of the Old Charges of 1723. Also N. M. R. S. Reproduction of the Roberts Constitutions of 1722 introduction by J. F. Newton being a discussion of the Old Charges as a whole.

4. See above under 2.

5. Commencing in the January, 1917, issue of THE BUILDER.

6. For list of Landmarks, see Shepherd Article, Vol. I, pp. 183 and 187, THE BUILDER.

7. Mackey's Encyclopedia, P. 421 et seq.

8. Findel's List, Vol. I, THE BUILDER, P. 40.

T.S. Parvin's List, Vol. I, THE BUILDER, P.38.

Chetwode Crawley's List, Vol. II, THE BUILDER, P. 217.

9. Encyclopedia, P. 422 et seq.

10. See 6 above.

11. Correspondence Circle Bulletin No. 2, accompanying Nov., 1916, BUILDER.

12. Ibid.

13. Prerogatives -- L.A. McConnell, Vol. II THE BUILDER,

14. Mackey's Encyclopedia.

15. Ibid.

PARTICULAR REFERENCES ON LANDMARKS.

Adherence of the Irish Craft and the "Ancients" to:--J. L. Carson.

Vol. II, THE BUILDER, P. 7.

With respect to Physical Qualifications--Geo. W. Warvelle.

Vol. II, THE BUILDER, P. 17.

Making a Mason at Sight--Wildey E. Atchison.

Vol. II, THE BUILDER, P. 47.

The, Spirit of the Landmarks--H. R. Evans.

Vol. II, THE BUILDER, P. 207.

Also "The Mother Lodge" (poem)--Kipling.

Non-Christian Candidates--Roscoe Pound and Massachusetts Committee.

Vol. II, THE BUILDER, P. 302.

Belief in a Supreme Being--Melvin M. Johnson.

Vol. II, THE BUILDER, P. 368.

References to "Laws, Rules and Regulations" found in Mackey's

Encyclopedia.

a. Grand Lodge Constitutions and By-Laws.

Grand Lodge.

b. Lodge By-Laws.

By-Laws.

c. Codified Law.

Laws of Masonry.

Legislation.

d. Landmarks.

e. Charter.

Chartered Lodge.

Constitution of a Lodge.

Regular.

f. Dispensation.

Lodge.

g. Customs.

Parliamentary Law.

----o----

THE MASTER

"And I, if I be lifted up . . will draw all men unto me."

--John 12-32.

The day was done, the work complete,

When he gathered the well used tools,

And rapidly walked down Nazareth's street,

Toward Kishon's gleaming pools.

"What Apprentice passed," a Pharisee asked.

"What, know you not," spake one

Who had watched the youth as he passed,--

"Why, 'twas Jesus, the Carpenter's Son."

On another day down the street he fared

Past Jerusalem's turrets and towers,

The work was leveled and plumbed and squared,

Brim-full were the shining hours.

"What Craftsman passed," asked a Sadducee

Who stood in a wayside khan.

A beggar replied, "Can you not see ?

Why, 'twas Christ, the Son of Man."

Stately and spacious in every part

Soared the Temple toward the sun,--

The columned temple of perfect art,

Of a life that was finished and run.

A Cross stood darkly against the sky,

Like a stain it shadowed the sod.

"What Master passed," asked one standing by,

"Why, 'twas Christ, the Son of God."

F. S. Thompson, Past Grand Orator,

Grand Lodge of Washington.

----o----

More sufferings have been inflicted by good men, from good motives, than by all the tyrants that have ever lived.--Lord Macaulay.

----o----

THE FOUR HIRAMS OF TYRE

BY BRO. A.S. MACBRIDE, SCOTLAND

INTRODUCTION

It will, no doubt, surprise many Masons, as well as non-Masons, to be told that there are four Hirams of Tyre mentioned in the scripture narrative of the building of King Solomon's Temple of Jerusalem. Recently the Revd. Br. Morris Rosenbaum, P. P. G. Chaplain, Northumberland; Hollier-Hebrew Scholar, University of London; called the attention of the Masonic fraternity to the views of Meir Lob Malbim, the famous Rabbi of Kempen, as shown in his Commentary on the books of Kings and Chronicles. The learned Rabbi maintains, that these books refer to two Hirams who were employed at the building of the Temple, and that many passages in these books are only reconcilable on that supposition. While considering this proposition and searching for information regarding it, some interesting indications became apparent, leading to the conclusion, that there are two Kings of Tyre, as well as two Artisans of Tyre, mentioned in the sacred narrative; and all called by the name of Hiram. Following up these indications and reviewing the whole subject, at full length, this article on "The Four Hirams of Tyre" is the result.

Let us then consider the two propositions indicated, viz : First, that in the narration of the building of King Solomon's Temple at Jerusalem, as given in the books of Kings and of Chronicles, two kings of Tyre, called Hiram, are mentioned. Second, that in the narration above referred to, two artisans of Tyre, called Hiram, are also mentioned.

I. THE TWO KINGS CALLED HIRAM

The first mention in the Bible of the name of Hiram is in II Samuel V. 2, where we read: "And Hiram of Tyre sent messengers to David, and cedar trees, and carpenters, and masons, and they built David an house." Referring to the same circumstance, we read in I Chronicles XIV. 1: "Now, Hiram king of Tyre sent messengers to David, and timber of cedars, and masons, and carpenters, to build him an house." In I Kings V. 1 we are informed: "And Hiram king of Tyre sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father:) for Hiram was ever a lover of David." In II Chronicles 11. 3, it is recorded: "And Solomon sent to Hiram the king of Tyre, saying, as thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, even so deal with me." After the Temple had been built, as we learn from I Kings IX. 10: "It came to pass at the end of twenty years, when Solomon had built the two houses, the house of the Lord, and the King's house, . . that then king Solomon gave Hiram twenty cities in the land of Galilee. And Hiram came out from Tyre to see the cities which Solomon had given him; and they pleased him not. And he said: What cities are these which thou hast given me, my brother? And he called them the land of Cabul unto this day." (This word "Cabul" expresses contempt. According to Josephus, it means, "that which does not please.")

Let us try to arrange the circumstances here mentioned in chronological order. From II Samuel V. 5, and I Kings II. 11, we learn that David reigned thirtythree years in Jerusalem. It was in the early years of his reign there, that David received from Hiram, cedar trees, masons and carpenters to build his house. This was, in all probability, thirty years before the death of David and the crowning of Solomon. In the fourth year of Solomon's reign the building of the Temple was begun and Hiram, king of Tyre, sent his servants to assist in the work. Twenty years afterwards, Solomon gave Hiram, twenty cities in the land of Galilee. Such is an outline of the events connected with Hiram king of Tyre, as related in the Hebrew scriptures, and if we closely examine them the question will naturally arise: was the Hiram who sent cedar-trees, and

masons and carpenters to David the Hiram of the twenty cities? If so, then when Solomon gave him the twenty cities, he must have reigned in Tyre for fifty-four or more, years; an almost incredulous length of reign in those days in the east. (This figure is arrived at as follows: from the building of King David's house to the crowning of King Solomon, 30 years: from the latter event to the beginning of the building of the Temple, 4 years: from the beginning of the Temple to the giving of the twenty cities, 20 years: In all 54 years.)

Considering the conditions of royal government prevalent in the eastern world in the days of Solomon and David, we are surely entitled to assume that Hiram would be at least twenty years of age when he sent his carpenters and masons to build a house for David his friend. If this is right, Hiram must have been at least seventy-four years old when he "came out from Tyre to see the cities which Solomon had given him." For an aged eastern monarch to undertake a journey through a rough and barren country, such as Galilee, seems not at all natural. One can hardly suppose, also, that after his long intimacy with David and Solomon he would be without a fairly accurate knowledge of the cities adjacent to his own kingdom, and that he would have needed to undergo the toil of such a journey in order to know what they were like. This journey indicates more the curiosity of an active, young, monarch, than the careful action of one approaching, if not actually the octogenarian stage. The phrase, also, in Kings V. I: "for Hiram was ever a lover of David," scarcely accords with the idea of an old friend. It seems more to indicate a youthful admirer whose father, or near relative, had long been a friend of David.

The only known source of information on this subject, outside of the Hebrew scriptures, are the two Hellenistic historians: Menander of Ephesus, and Dius; the latter being largely dependent on the former. The statements of these historians have been preserved by the Jewish writer Josephus, and from these we learn that Hiram I, son of Abi-baal, reigned in Tyre from 970 to 936 B. C. and that the building of Solomon's Temple dates from the eleventh year of Hiram. If this is correct, he could not be the Hiram who sent masons and carpenters to build an house to David, according to the sacred narrative, at least thirty-four years before the building of the Temple. If Hiram, son of Abi-baal, was the first of the name, then who was the Hiram of David's house referred to in II Samuel, V. 2? This difficulty is explained by some writers, by suggesting that Abi-baal was a distinctive, or honorary name; and that his proper name was Hiram: and this, according to Kitto's Cyclopedia, "is rendered probable by the fact that other persons of the name of Hiram occur in the series of kings of Tyre." On the whole, taking everything into account, the natural and probable

conclusion seems unavoidable, viz: that the Hiram of the building of David's house and the Hiram of the twenty cities were two distinct persons. If we assume that they were one and the same, we are faced with the following improbabilities.

(1) That David must have built his house shortly before his death, after reigning in Jerusalem for about thirty years; which does not agree with the sacred narrative.

(2) That his intrigue with Bethsheba, the mother of Solomon, must also have occurred in his old age, which is not quite likely.

(3) That the various campaigns, detailed in the narrative, after the building of his house, must also have taken place in his advanced years, viz: the Philistine war at Baal-perazim, and the war in the valley of Rephaim; the conquests of Moab, of Zobah, of Syria, of Edom and of Ammon; the revolt of Absolom, various insurrections, another Philistine war, in which David waxed faint in battle; and the battles of Gob and Gath, et cetera.

(4) That Solomon must have been a child when he was crowned king of Israel, and when he began to build the Temple; also, when he married Pharaoh's daughter, and gave his famous judgment in the case of the two women who claimed each to be the mother of the same child; and further, when he had established a fame for wisdom and learning that had spread over many lands; all of which is very improbable.

Reading the Hebrew scriptures in a common sense way, there seems no reasonable doubt that none of these improbabilities occurred. David built his house previous to the Bethsheba incident, and the various wars referred to. Wars were protracted and trying in his day, and we can scarcely imagine those mentioned as being carried on by an old monarch of seventy years, nor in less than twelve to fifteen years. Add to this the intervals of peace, in which the Ark was taken to Zion, and in which preparations were made for the building of the Temple, the three years of famine, and other things mentioned in the sacred narrative; and we may safely say that, at least, thirty years intervened between the building of David's house and his death.

In contrast to this contradictory and unsatisfactory theory, that there is only one Hiram, king of Tyre referred to, in the sacred history of the building of the Temple; the assumption that two kings of Tyre, called Hiram are therein mentioned, at once solves our doubts and difficulties, and makes the narrative plain and natural.

The course of events seems to have been as follows: David of Israel and Hiram of Tyre were great friends and, probably, about the same age. After David captured Jerusalem, his friend in Tyre sent him masons and carpenters to build an house for him. War had for years devasted Judea, causing the arts and manufactures to be neglected. The peaceful occupations of the builder and the artist had been abandoned for that of the warrior, and hence David had to obtain those from Tyre; which was then famous all the world over for its arts and manufactures. Time passed and age began to steal over the hardy shepherd, warrior and poet king. Twenty-six years after the building of his house his friend Hiram dies, and is succeeded by his son Hiram; and, seven years afterwards, David himself is gathered to his fathers and Solomon, then thirty years of age, ascended the throne. In the fourth year of his reign Solomon began to build the Temple, with the assistance of Hiram, king of Tyre, the successor of Hiram the friend of David. In furtherance of this view of the subject we find in the letter sent by Hiram to Solomon, agreeing to the request for assistance in the building of the Temple, the following words: "And now I have sent a cunning man, endued with understanding of Huram my fathers." Here we have, surely in the light of common sense, a clear indication that the predecessor of Hiram on the Tyrian throne was also called Hiram.

Reviewing all the circumstances as related in the sacred narrative, and taking into account the testimony of Menander that the building of the Temple was begun in the eleventh year of the reign of Hiram; there appears only one conclusion open to us, viz: that the Hiram who sent masons and carpenters to build a house for David, and the Hiram who, fifty-four years after that event, refused the twenty cities offered to him by king Solomon; were not the same but were both kings of Tyre; of the same name, and, probably, father and son.

----o----

Nor knowest thou what argument

Thy life to thy neighbor's creed has lent. --Emerson.

----o----

DR. ELISHA K. KANE: ARTIC EXPLORER

BY BRO. J.W. EGGLESTON, P.G.M., VIRGINIA

I WISH to bring to the notice of the Masons of the 20th century one who lived his Masonry and, actuated by Masonic impulse, not only did things but set a high example under great difficulties.

In the 1850's Dr. Kane was America's hero and perhaps the world's most conspicuous man, Kings, Princes and Potentates not excepted. He was born Feb. 20, 1820, in Philadelphia, and from childhood, brilliant in brain and of dauntless courage, but of feeble frame and all but deformed. Old saws, reverenced as they are, sometimes prove untrue in individual cases, even those coming down from the classics. "Sano mens in corpore sano" was one to which Doctor, or better still, Brother Kane, was a striking exception. He was so unprepossessing in appearance that once he and a friend were struck by the contrast presented by a splendidly formed and handsome emigrant woman and her pitiful looking little husband. The friend said, "What do you suppose are that woman's thoughts when she contemplates that as her lord and master?" Kane sadly replied, "to save some lady similar emotions I long ago resolved never to marry."

To the writer he was the one boyhood's hero. I pored over his works and read all the current literature regarding his wonderful career, and in 1857, in the midst of the great

blizzard of that year had the melancholy satisfaction of standing on the bank of the Ohio river, shivering in the high snow-laden wind, and seeing the steamer Telegraph, draped in black, bear his remains up the river. Great as was his well earned fame in the '50s, as a scientist, explorer and a Mason after whom many Lodges were named, the awful events of the 60s, overshadowed him and he has been almost forgotten. In early manhood he decided to complete his education at the University of Virginia because that Institution permitted an elective course. He afterward studied medicine and was assigned first to the navy and later to the army. He pursued his scientific investigations in South America, Ceylon, China and the Philippines and was the first white man to cross the Island of Luzon from Manila to the Pacific Ocean. He traveled in India and became a favorite of one of the chiefs under whose auspices he explored the Himalayah Mountains. He penetrated equatorial Africa before Livingstone or Stanley were known to fame. Lady Franklin's piteous appeals to the world, to try to find and rescue Sir John Franklin, then with his expedition, lost in the Arctic, aroused him greatly. He announced that Sir John, like himself being a Mason, and his ties being few, it was his duty to try to find him. In the first expedition he went as a subordinate in his medical and scientific capacity. Returning he devoted all he possessed, and all he could earn by lecturing, to helping to finance the second Grinnel expedition, Still endeavoring to relieve his distressed brother Mason. This should be called the Kane expedition, which he commanded. It would have been so called but for his own modesty. We all know, of course, that his Masonic object entirely failed, but it was through no fault of his great heart. He discovered and mapped Grinnel Land, discovered and described the open polar sea, and went nearer the pole than had any living man, and that record stood for many years. While he did not reach the pole he taught how, only, it might be done, and the great marvel now is, how he did so well with his meager equipment, with which few navigators would today attempt to explore even Greenland's western coast.

The above condensed sketch gives a very slight glimpse of his marvelous exploits. From early life, in addition to a slight frame, he suffered greatly with organic heart disease. He stated that medical men of high rank had warned him that he must never undergo great physical exertion or great mental excitement, or he would risk sudden death. And yet in his latest years he said that he had never for a moment heeded the advice and had never been free from pain save when under great excitement or great physical strain. His works, on the two expeditions, are classics and read like novels. Having done, perhaps, as much for science as any predecessor had done even in a long life, he died in Havana at 37. So great was his fame that he was honored by monarchs and scientific societies all over the world. His funeral was the greatest America has yet known. His remains were taken from Havana to New Orleans where

they laid in state and the Grand Lodge, City and State governments, paid all possible honor to his memory. Thence up to Memphis, where like ceremonies were held. At Louisville the civic and Masonic organizations of both Kentucky and Indiana joined in doing him honor as was true at Cincinnati, Columbus, Baltimore, and Philadelphia where his body was finally laid to rest. It is in print that every station on the Baltimore and Ohio Railroad was draped in mourning and many of them were thronged with sorrowing people as his funeral train passed. Great as he was, he was a simple Master Mason, actuated all his life by Masonic impulses and devoted to its principles. Who can measure or imagine his sorrow at not being able to find and relieve his brother Mason who perished miserably of cold or starvation in the Arctic? He did his very best and his example of heroic devotion, like that of our exemplar of old, should stimulate all to do what lies near their hand to do, be it little or much.

----o----

SECRET SOCIETIES OF ISLAM

BY BRO. H. BEDFORD-JONES, CALIFORNIA

The secret societies of the Islamic world-- which no longer includes the Turks, these having recently been expelled en masse from the ranks of Muslim, or "enlightened"-- is a topic on which no white man, I believe, can speak with any authority. Their relation to Freemasonry is also hypothetical. There are, however, certain facts which we do know.

Africa is the great home of these societies, the greatest of which is the Senussiyeh, or Beni S'nouss. These sons of S'nouss have an order, monastic and missionary, tremendously powerful in its secrecy, scope, and influence. Many travelers have heard of their Grand Master and other officials, and have confused this society with Freemasonry.

Here, as it happens, I can speak with some authority. A member of the Senussiyeh once told me of their "lodges" and "initiations"; these have nothing to do with Freemasonry, being devoted to the propagation of the pure religion of Muhammad, and nothing else. Let this dispose of the Senussiyeh, and the random theories regarding it.

Lesser societies are many. They may be centered about the teachings of some Muslim saint; they may be a gild, such as the sorcerers' gild of the Aissaouas; or, like the Anjuman Hidayat al-Islam, they may be purely missionary in character.

An English army officer told me the following, which I believe true. On his first trip across the Sahara--and he has made many--a native friend gave him a strip of sheep-skin on which was written a 'word" in Arbi. He could never get this "word" translated, but it carried him safely through many difficult places. He believed this to be an evidence of native Freemasonry.

Here is an excellent sample of how anything may be twisted to suit one's fancy. What this "word" was, I do not know, but it was probably a password of the Senussiyeh. That it had any connection with Freemasonry, is improbable rather than otherwise.

Thus far, it would appear that I am unduly severe in condemnation of such theories. But why should we stretch the meaning of things to serve our own ends? When we find the Cross a tribal emblem of the Berbers, when we find the Cross upon the weapons of the ultrafanatical Touaregs--why distort these things ? The Berbers are the descendants of the ancient African Christians and have held to that sign; indeed, we should not forget that Islam reveres Christ and his teachings. The Touaregs found the Cross a powerful talisman of the French and Norman crusaders, and borrowed it to lend their weapons power. That is all.

Is there, then, nothing of Freemasonry in the Muslim world, and particularly in northern Africa? Beyond all question--there is, and a great deal of it !

Astronomy, which doubtless entered more into ancient than into modern Masonic practice, was the base of much of Muhammad's teaching. This is probably coincidence. The society of Assassins sprang from a society formed to embrace all religions, creeds and peoples, and which was ruthlessly stamped out by the Arabs. The Assassins carried on sufficient of its teachings to quite astonish the crusaders.

That Freemasonry should exist in some form among the Muslims of north Africa is not at all astonishing. It attained great growth in France under Napoleon, and was carried to Egypt by the French. The Barbary coast pirates took great numbers of prisoners from all Christian countries, and these captives frequently became renegades. There we have the genesis from which sprang a good deal of debased and irregular Masonic knowledge among the Arabs. Further, the Arabs were keen students, and the Moors of Spain delved in all the mysteries of Christendom.

This is enough of generalities. I need only add that the educated Muslim finds Freemasonry in astonishing accord with the teachings of Muhammad, and there is absolutely no reason why a good Muslim should not be a good Blue Lodge Mason.

Legitimate lodges have been established in Muslim countries, and these we need not consider. That there is a primitive Freemasonry in the Hejaz, in the sacred Meccan territories where no Europeans have openly entered, and that this exists both among the Turks and Arabs, has very recently been established by A. S. B. Wavell, who went through all this country in Muslim disguise, shortly before the Great War.

Unfortunately, he was not a Mason himself. He found, however, that the existant hatred between Arabs and Turks barred them from each other's lodges, and that the Arab lodges possibly had political aims. This has developed, I believe, in the new Kingdom of Arabia.

In the Dutch island of Ceram, in the south seas, we find a society called the Kakehan. It is a secret society of males only, grouped around three chiefs whom they must obey blindly. Their object is the maintenance of old usages against foreign influence, and mutual aid and succor among the members. All affairs of religion and society are discussed by the society in general assembly, the three chiefs presiding. These meetings are held in the communal house of the society, which no woman may enter.

Is this, then, Masonic? There we find the same temptation to say "yes." It is very possible that cast aways from wrecked ships founded this society; it may have been founded by the English three centuries ago, during the Dutch wars in that part of the world. Yet we have no definite basis for such an opinion. The outward resemblance only is known.

So it is with the secret societies of Islam, and we come back to the opening statement--that no white man can speak with authority upon this. By collecting a story here, an experience there, we may form conclusions on the subject; but to get actual cold facts on this topic is a task which for long is destined to remain next to impossible.

----o----

THE CHAPTER: WHAT IT STANDS FOR

BY BRO. ASAHEL W. GAGE, ILLINOIS

(DELIVERED AT THE INSTALLATION OF EVANSTON CHAPTER'S OFFICERS FOR 1917)

BROTHER Robert Burns in an epistle to a friend wrote:

"Perhaps it may turn out a sang,

Perhaps turn out a sermon."

To be real frank, I am a little worried as to just how my talk will be looked upon by you. The Chapter means so much to me that I feel deeply the responsibility of trying to show what it stands for. I will, however, do my best.

It must be remembered that what I say is only my own conviction. I speak with no official tongue. I am confident, however, that where I fall short or err,-- there you will exercise that great Masonic virtue, Charity.

Does the Chapter stand for higher wages, larger salaries, more prosperous business, for a better and greater service to our fellows? In other words, for a more complete knowledge and fuller practice of Masonry ? Let us see:

"Masonry is a progressive, moral science."

Anything which is progressive, cannot be fixed, it must change, and this change must be for the better, it must grow.

Morality cannot be confined to questions of sex. A thing is moral or immoral as it agrees with or violates the experience of the past as to what is good for an efficient human society. The term moral differs from "ethical," "religious" and similar terms, in that it refers to truths gathered from the experiences of life.

A science is a system or regular arrangement of the elements of knowledge relating to some subject.

Masonry then is a growing system of the knowledge of the experiences of life.

The value of this study cannot be over estimated for as we understand these experiences and- learn their causes, we are able to control the forces that bring them about. If we have this control, we can regulate the experiences of life. With this control our lives are a succession of events of our own choice. That is, we are able by Masonic knowledge to control the circumstances in which we live.

Let us look for a moment at some of these forces. In a community where there is much poverty and want, ignorance and superstition abound. Vice and crime we see are the necessary results. Thus we learn the worth of wealth and prosperity, and rejoice in, and work for their possession by others as well as by ourselves.

Where there is abundant employment and much well compensated hard work, we always find a clean, strong moral people.

Think about these things, brethren, and you will not wonder at the great emphasis that Masonry places upon work. You will not wonder that Masonry has selected the working tools of the laborer for jewels and symbols. You will understand why Masonry makes a Master Workman, the companion and intimate associate of a King.

I might dwell upon and develop the meanings of this symbolism, if I did not realize that by doing it for yourself, you will get a result both more profitable and more satisfactory,--to yourself.

I am reminded of an incident related in "The Builder," the Journal of the National Masonic Research ,Society, for this December.

King James I, of England, desiring to play a trick on the Spanish Ambassador, a man of great learning, but with a crotchet in his head for symbolism, informed the Ambassador that there was a distinguished professor of the science of sign language in the University of Aberdeen. The Ambassador set out for Aberdeen, preceded by a letter from the King, and in compliance with this letter, one Geordy, a butcher, blind of one eye, but a fellow of much wit and drollery, was gowned and wigged as a professor and placed in a chair of the University. Geordy was instructed to play the part of a professor with the warning not to speak a word. The Ambassador was shown into his presence and they were left alone. Very shortly the Ambassador came out, greatly pleased with the experiment claiming that his theory was demonstrated. He said: "When I entered the room I raised one finger to signify there is one God. He replied by raising two fingers to signify that this Being ruled over two worlds, the material and the spiritual. Then I raised three fingers, to say there are three persons in the Godhead. Then he closed his fingers evidently to say these three are one." The butcher was then sent for and asked what took place in the room. He was very angry and said, "When the crazy man entered the room, where I was, he raised one finger as much as to say I had but one eye, and I raised two fingers to signify that I could see out of my one eye as well as he could out of both of his. Then he raised three fingers as much as to say there were but three eyes between us. I doubled up my fist, and if he had not gone out of the room in a hurry, I would have knocked him down."

Whether that incident ever happened or not, it is true, in that it illustrates how you can get from the occurrences of this life just what you are looking for, either God and his attributes or an abuse of yourself and trouble.

But let us get back to Masonry, for the Chapter stands solely for a fuller understanding and practice of Masonry.

In addition to its teaching of the respectability, dignity and necessity of labor, both mental and physical, Masonry has another characteristic distinguishing it from other societies:

This second characteristic is illustrated by a Talmudic legend which I again quote from "The Builder":

Enoch, fearful that the Name of God would be lost in the impending world deluge, caused it to be inscribed upon a triangular plate of gold and placed in a secret vault for safe keeping. The flood, however, completely obliterated this vault with mud and silt so that it could not be located.

There is also another legend that Hiram, a builder, in order that the Master's word might not be lost, wore it engraved on a triangular plate of gold suspended around his neck. Upon his death ardent search was made and great anxiety felt lest the word should be forever lost.

The word itself every Mason knows to be of little importance, but every Mason also feels the power of the knowledge of which that word is but a symbol.

Labor, the loss and the search are peculiar Masonic precepts, which can best be understood by a careful study of the Blue Lodge degrees by the aid of the peculiar light of the Chapter.

As to the significance of a mere name or word, I would quote from one of our patrons, St. John the Evangelist: "In the beginning was the word, and the word was with God, and THE WORD WAS GOD." My brethren, the great mystery of Masonry is the lost word and in the Lodge it is not found; we are there required to be content with a substitute. The Lodge stands for an earnest, honest search which may never be successful. The Chapter stands for a more intelligent continuation of this search which must lead to success.

Perhaps I can illustrate and make you see what I mean by the old symbolism of the Name of God:

Among the ancients to call by name signified to know the quality. By the name was understood the essence of a thing. Names were given having a peculiarity similar to and designating the thing named.

How a name referred to qualities or characteristics is illustrated by the instances of changing the name when the character was changed. For instance, in the great light, we learn how Abram was changed to Abraham, and of particular interest to Masons as well as the descendants of the twelve tribes of the Children of Israel, is the change of Jacob's name to Israel. Jacob meant "Supplanter" and you will remember how he supplanted his brother Esau, but when Jacob abandoned his mean characteristics and wrestled with the Spirit of God and conquered, his name was changed to Israel, meaning "Soldier of God."

The Name of God is but a symbol of the acts, or expressions, of God which are in the world around us. Remember, to know the name is to know the nature.

To the Orthodox Jew, the Name of God included all things. It governed the world by its power. Other names and surnames ranged about it like officers and soldiers about their sovereign. The Christian will realize the importance of this Name when he reflects upon the benefit to humanity accomplished by the Galilean "in the Name of the Father." He healed the sick, multiplied food and administered charity, in the Name of the Father.

The Name of God is symbolized by a word. Masonry is not interested in ancient superstitions or idle speculations in reference to this Name or word, but grasps every thought that may assist and help us to acquire a broad knowledge and understanding of that which is symbolized by THIS "WORD."

The Chapter stands for the key to Masonic Knowledge and Understanding. It would unlock the symbolism of the Blue Lodge. It would show the Craftsman, how by honestly working for his fellow men, he himself profits. How the little task, conscientiously and apparently unobservedly done is not in vain. How the moral quality apparently destroyed with its possessor, is not lost. How the kindness done or service rendered apparently unnoticed or forgotten is sacredly preserved. How the hard labor, performed apparently without fee or reward, must inevitably be fully compensated. The Chapter stands for an ample wage for an honest service. It stands for a knowledge of the Master Mason's Word that will enable us to travel in foreign countries, work and receive Master's wages.

----o----

A TOAST TO LAUGHTER

Here's to laughter, the sunshine of the soul, the happiness of the heart, the leaven of youth, the privilege of purity, the echo of innocence, the treasure of the humble, the wealth of the poor, the head of the cup of pleasure; it dispels dejection, banishes blues, and mangles melancholy, for it is the foe of woe, the destroyer of depression, the enemy of grief; it is what kings envy of the peasants, plutocrats envy the poor, the guilty envy the innocent; it's the sheen on the silver of smiles, the ripple on the water's delight, the glint of the gold of gladness; without it humor would be dumb, wit would wither, dimples would disappear, and smiles would shrivel, for it is the glow of a clean conscience, the voice of a pure soul, the birth-cry of mirth, the swan-song of sadness.

----o----

EDITORIAL

MASONIC WORLD UNITY

WHAT can Masonry do to help to hold the world together in these stupendous days, when one after another so many ties are being broken ? What design has Masonry on its Tracing-Board for the reconstruction of civilization after this human earthquake has passed by, leaving its heap of blackened ruins - and the unnumbered graves where sleep the fathers of dream-children never to be born! Such questions must be much in the minds of thoughtful Masons, as they look out upon the wide stretching desolation and consider the future of the race. If Masons must sometimes take the Sword, as they did in behalf of the liberty of America and the unity of Italy, it is always as a dire necessity, and in defense of the fundamental rights of man. Their best-loved weapon is the Trowel, by which they repair the ravages of war, building on the ruins of hate, and cementing the scattered stones into one common mass.

What can Masonry do now in respect of the better day that will surely come at last when the thunder of great guns is hushed ? One thing is clear: if Masonry is to have any real and far-reaching influence in behalf of the wider and closer unity of the world in the future, it must itself be united. Alas! how far we are from it, divided almost as sadly as the Church, the Masons of one land refusing to recognize their Brethren of another on the ground that they have disregarded some technicality of law or procedure - quite as bigoted in the sectarianism as the theologians! Surely it is not an edifying spectacle when American Masons accuse their Brethren abroad - in France, for instance - of having departed from the ancient Landmarks of Masonry, when we have not yet defined what a Landmark is! Instead, we take some Tradition, Custom or Usage, of comparatively recent date, and erect it as a barrier with which to exclude our Brethren - forgetting, apparently, that a Landmark is one thing and a high board fence is another.

Nay, more; we actually take some detail of organization, of whose antiquity no one dare make claim, and use it in the same way. What a queer outcome of the gracious and free spirit of Masonry whose genius it is, or should be, to unite men and make them friends and fellow-workers! What a commentary on the universality of Masonry, when we are all the while devising ways and means - often petty ways and unMasonic means - of limiting the fellowship of a fraternity whose ties of friendship and service should encircle the earth like a belt of warm and life-giving air! For years our Brethren in Europe have appealed to us to extend them the hand of brotherly love and co-operation,

as in these memorable and haunting words from Switzerland, setting forth the truly Masonic aims and aspirations of the International Bureau of Masonic Relations:l

"We do not ask our American Brethren to relinquish their opinions or their Landmarks; all that we wish them to do is to recognize us as good Freemasons, faithful to the traditions laid down by the Grand Lodge of London in the year 1717. We desire them to enter into fraternal relations with us, to inquire, in a benevolent spirit, into our History, our leading Principles, our Activity, and our Deeds, and to convince themselves that we have the same right to be acknowledged as good and true Freemasons, as they claim for themselves."

How can American Masons forever resist such an appeal, so open and fair, so fraternal and true-hearted, asking for tolerance of differences as to minor matters in the interest of unity and fellowship in the great essentials of Masonry? How could we better celebrate the bicentennial of the founding of the mother Grand Lodge, in June, 1917, than by a united effort to make an end of Masonic sectarianism, and bring to the service of humanity in one of the darkest days of its history a united Masonry! Henceforth we must rise above race, rank, religion and technicality and think in world-terms, drawing a vaster design on our Tracing-Board, the while we renew our vows to the profound, far-shining, universal principles of the greatest order of men on earth.

* * *

STUDYING MASONRY

As all study, all discussion, must begin with some conception of what it is we are studying, we suggest the following survey of the whole question of Masonry to be pondered and kept in mind by those who take up the study of it. Not only will it make for a clearer understanding of just what it is that we are to study, but also how the study of Masonry is related, vitally and vividly, to the still more important matter of living the Masonic life. "All truth is for life," is a maxim of the wisest thinkers of our time; it must

be put to the uses of everyday, not as a mere theory or a collection of facts, which may be as dry as a basket of chips. Now, consider:

I. - What is Masonry? It is first a Spirit and then an Institution which seeks to embody that Spirit, to promote its spread and practice among men, and to make it prevail in the individual, in the fraternity, and in society.

1. The Spirit of Masonry, like all the high and beautiful things of life, eludes words. Of course it is akin to the finer, diviner spirit of humanity in all its forms and manifestations, and yet it is unique. Perhaps we can get at it by asking ourselves such questions as these: How does Masonic fellowship differ from other fellowships which we enjoy in the home, in the church, in the club, in business? What is there about it unique? What do we get from Masonry that we do not get elsewhere? Why are we drawn to it, held by it? How much would we miss if we should let go of it? In some such way as this a man may make vivid to himself what he finds it hard to define in exact words, and it will heighten his appreciation of the Order to do it.

2. Masonry as an Institution may be quite clearly defined. Among many definitions - and it is worth while to collect and compare as many as we can get, none is better, simpler, or more complete than that given in the old German Handbook, quoted by ye editor in "The Builders." It not only defines Masonry, but describes it in its uniqueness, and the definite and beautiful form which it gives to the common aspiration of humanity for the higher life. Therein it succeeds where so many other definitions fail. Here lies one of the chief values of the lectures of Brother Pound on "The Philosophy of Masonry," in that they show the place of Masonry among the institutions of the race and the movements making for the noblest life its relation to education, to morals and law, to religion, to metaphysics, and to the thought and life of our time.

II. - Why is Masonry? Why should such a unique institution ever have come into existence? What necessity in human life, what instinct in human nature, gave it birth? What are the real foundations of Masonry in the heart of man? Why did the Men's House stand alongside the home, the temple, and the state in primitive society? A great social and intellectual fellowship, rooted in spiritual faith and moral principle, found almost everywhere upon earth - surely the very fact of its existence is a challenge to

thought. What purpose does it serve which other fellowships do not fulfill? What can it do for a man which other institutions do not do? Rising above party, above sect, above race, uniting men of every type, temperament and training, what is the meaning of such a fellowship? What is it worth to the world in behalf of private nobility and public welfare?

III. - What does Masonry teach, and how? As in the olden time every Lodge was a school of the seven sciences and the art of architecture, so today every Lodge is a school of morals and faith and the art of brotherhood. What has Masonry to teach men today, and by what method does it teach ?

1. Masonry teaches the Fatherhood of God, the Brotherhood of Man, the Moral Law, the Golden Rule, and the reality of the Life Eternal; truths from which spring the dignities, the sanctities, the obligations and the aspirations of human life. Do such truths need to be taught in our day? What are they worth to man in his thinking and living?

2. How does Masonry teach? Has it a peculiar method of teaching? What is that method? Is it sound and valid ? What are its principles ?

(1) It teaches secretly. Why? What is the psychology of it? What advantage does it offer? Has it any disadvantages? If so, what are they? Is the truth which Masonry teaches secret, or only its method of teaching?

(2) It teaches symbolically. Why? What is a symbol? What is its purpose? What can be taught by symbols that cannot be taught otherwise? What demand does such teaching make upon the student? Do other teachers than Masonry use symbols? Does Nature teach by symbols? What kind of symbols does Masonry employ? Why? What is there unique about the symbolism of Masonry?

(3) Masonry teaches by allegories and dramas. What is an allegory? Give examples from literature or life. Why does Masonry make use of the drama? What is the worth of the dramatic instinct? What is its service in the portrayal of truth? Is Masonry wise in making use of it?

(4) Masonry teaches by fellowship. What does a man learn from fellowship with his Brethren that he cannot learn from books, symbols, or dramas? Fellowship is at once a revelation of the reality of truth and an opportunity for the practice of it. Truly did Robert Browning write,

"For I, as man with men am linked,

And not a stone with stone; no gain

That I experience must remain

Unshared."

Such are some of the thoughts and questions that come to mind as one takes up the study of Masonry, and they may well claim our attention both theoretically and practically. They err who imagine that the study of Masonry is of interest only to antiquarians and seekers after curious lore, as if our symbolism were simply an old curiosity shop. Not so. It is the keeper of good and wise and beautiful truth, and he, who learns to make use of it in his life will be a wiser, freer, happier, more fruitful man.

* * *

THE ETERNAL WILL

Often during the last two years and a half we have read the profound "Meditation on the Divine Will," by Abraham Lincoln, and because it has been a help amid the vast

tragedy of world-war in which we live we beg to suggest it to others. Nothing is more awe-inspiring than a great mind pondering over a great problem; and here we see a great and simple mind brooding wistfully over the mystery of the tragedy in which he stood. Without envy, without hate, without selfishness, he sought to know the will of the Eternal, and he was wise enough to see that the Divine will rules even when he could not find out its ways. He was more anxious to be on the side of that Eternal Will than to have it on his side, and so he set down these grave and austere words:

"The will of God prevails. In great contests each party claims to act in accordance with the will of God. Both may be, and one must be, wrong. God cannot be for and against the same thing at the same time. In the present Civil War it is quite possible that God's purpose is something different from the purpose of either party; and yet human instrumentalities, working just as they do, are the best adaptation to effect His purpose. I am almost ready to say that this is probably true; that God wills this contest, and wills that it shall not end yet. By His great power on the minds of the now contestants, He could either have saved or destroyed the Union without a human contest. Yet the contest began. And having begun, He could give the final victory to either side any day. Yet the contest proceeds."

* * *

NOTES

Many, many thanks to the many Brethren who have written ye editor such gracious letters about his invitation to the City Temple, too many to be answered personally. For the benefit of the large number who wish to follow him in his work in that historic pulpit, he suggests that they may do so through the pages of the Christian Commonwealth, which is the brightest and sanest journal of non-sectarian religious thought published in the world. The sermons of the editor preached in the City Temple will appear in it each week, as they have appeared for the last year or more. It is published at 133 Salisbury Square, Fleet Street, London, E.C. England, and its subscription price is $2.15 per year. So much in answer to many requests.

* * *

In the London Freemason, Jan. 20th, Brother Dudley Wright, whose articles our Members have enjoyed, began a series of articles on "Robert Burns as a Freemason," which promise to be the completest account so far published of the Masonic life of the first poet laureate of the Order. They have been running as a serial for some time in the Masonic Standard, of New York, and are now revised and enlarged - and the author invites suggestions and corrections from his readers. We sincerely hope that these articles will finally be gathered into a little book, as they deserve to be, which would surely have a wide reading among Masons in all lands. We congratulate Brother Wright upon this fine piece of work, which is of real and permanent value to the literature of the Craft.

----o----

"ADJUTE DOMINE"

Father, my eyes are dim - my tired hands

Drop my dulled tools; while yet before me stands

The rugged Ashlar - Rough as though my pain,

My grievous labor, had been all in vain.

Despite my toil, my struggles and my tears,

No Perfect Cube in the dull stone appears.

But do thou, Father, only grant to me

The steadfast courage of Gethsemane;

Then though I faint, and weary of the strife

To smooth this Rugged Ashlar of my life.

Some day, perchance, upon some higher sphere,

The Perfect Cube! wrought by me, may appear.

- E.P. King, Georgia.

* * *

JOHN Witherspoon, signer of the Declaration of Independence, was born in Scotland, where he was educated, where he received his college degrees (D.D. an LL. D.) and where he was ordained a Minister in the Presbyterian Church.

He came to America in 1768, and soon became President of the University at Princeton, N. J.

He was a forceful and eloquent speaker and took a genuine interest in the cares and troubles of the colonists, who elected him to the Continental Congress, where he served with distinction. His writings, however, were not much on political affairs, but almost wholly on religious subjects.

The bronze statue of Witherspoon stands on a triangular lot of ground, at the juncture of Connecticut Avenue, Eighteenth Street and N Street, in the Capital City, near the Church of the Covenant, and was paid for by subscription (mostly by Presbyterians) and presented to the National Capital.

It was modeled by William Couper, and is much praised as a work of art.

It is worthy of remark that there are but three memorials of Signers of the Declaration in the Capital City, and all of them paid for by subscription. One would think that the Nation would be careful to honor these men in preference to all others.

Though a Freemason there are no records of his activity nor prominence in the Order. His record is in Vol. IV of the Library of Masonic History.

- Geo. W. Baird, P.G.M., Dist, Columbia,

----o----

THE LIBRARY

SWISS MASONRY

LOVE is the root of everything that is eternal, put it into practice; be unwearying workers in the construction of the Temple, and dedicate the building to the happiness of the future races. As a Freemason thou art a citizen of the universe." - Henry Lavater.

"Freemasonry raises men above everything that has been invented by human reason and passion or the necessities of civil life, above rank and social position, the accidents of vocation and birth, the differences of churches and political interests, and assembles mortals in the Lodges, but only as men united by fraternal feeling to all men of each zone." - Zschokke.

"Let us abjure all political activity; let us repel every attempt to win over for one party our society and our Lodges. No interference either in the domain of religion! Our business concerns humanity, and humanity is the art of being a man! Masonry, which is to teach us this art, exists for all." - Hottinger.

"Masons must display their activity in behalf of the general well-being. Is not this, moreover, the mission of every honest man? It is eternal. Its form only is changeable. Formerly, endeavors were made first to combat distress. Help was given to the hungry, to the sick, to the homeless. Gradually, however, the notion of rational and permanent help was attained. Masonry championed education." - Perrelet.

Such is the spirit, and such are the eloquent principles of "Swiss Freemasonry," of which we may read in a historical sketch of its organization, principles, activity and constitution, by Dr. Bernard Perrelet, of Neuchatel; and seldom have we seen a little book more aglow and athrob with the heroic and beautiful spirit of the Order. Moreover, it is exceedingly well-written, and hardly a page but has a phrase that flashes like a gem of purest ray in the sunlight. We doubt if anywhere on earth Masonry has attained to a finer development, at once idealistic and cosmopolitan, than in the little land of Switzerland, and we on this side ought to be more familiar with its story and its labors.

Masonry was introduced into Switzerland as early as 1736, by a few Englishmen who founded at Geneva, the old home of Calvin, the Society of Freemasons of Perfect Consent; and the history of its development resembles that of the country in the richness of its dramatic episodes. Nor could it be otherwise. The principles of Masonry, codified by Anderson, were in glaring contrast with the temper and bearing of the oligarchical rule of the old Confederation of the Thirteen Cantons. Law was an arsenal built against innovation, and liberty, Its edicts regulated even the secret mysteries of toilet! And the Freemasons - what business had they in such a land !

Naturally, the Genevan Lodge was soon attacked by the Councils and the clergy who, knowing nothing about Masonry, were sure it was a peril and a plague. In these

despites, in 1768 nine Lodges formed a National Grand Lodge, and the Order flourished to the alarm of the rulers at Berne. Through various vicissitudes of interdiction and revival, attack and defense, the Fraternity fought its way until rumblings of revolution were heard in France. Those were hard times - a period, as our historian says, of formation, reconstruction, and incoherence. Lodges sprung up quickly and faded like flowers. Sometimes only one member would be left as sole owner of the furniture. Such constancy in the midst of confusion, such persistence in the face of persecution continued until Hottinger became Grand Master in 1844.

At last the Grand Lodge Alpina of Switzerland was duly born, and appropriately christened; and what was needed in efforts, self-denial, perseverance, sequence of thought, generosity, and greatness of soul to make it victorious, is recorded in its annals. In 1879, by a revision of its Constitution, the Alpine entered upon a new era of quietness and activity - for Masonry in Switzerland is as practical as it is idealistic, not only in ministries to "those Brethren of whom the most necessitous are the nearest," but in educational endeavors looking to the overthrow of poverty. The Constitution of the Alpina permits the widest liberty on the part of the local Lodges as to constitutions, rituals and their own administration generally, each Lodge being a little democracy like the Cantons in the Swiss state.

Of the details of its organization and operations anyone may read in the little book under review, in which he will find not only facts of great interest, but some of the finest and most nobly expressed Masonic sentiments which it has ever been our joy to read. Not often does one find the spirit, purpose and aspiration of Masonry set forth in nobler words than these, by Grand Master Zschokke:

"A prolific science, a work of art of an elevated character, an invention which increases the material power of peoples, an intelligence which learns how to make wise use of this material power, to keep it within normal limits, self-sacrifice, devotion to duty, the abolition of poverty, such is the work which constitutes the practical side of human life, which exists for all, which is not, nor can be attacked by anyone, for it sheds abroad on all sides light, warmth, and concord. It is the only ground upon which believers and doubters can meet, who otherwise would always remain apart."

* * *

HOW TO READ

Reader, do you really know how to read ? Excuse the question. Of course you know the alphabet, and can put salt on the tail of an idea as it hides in the crooked lines on the printed page. But is that all there is in knowing how to read? Not much. If you think so, read that delightful and sparkling book called "How to Read," by Kerfoot, one of the editors of Life - that journal which shoots folly on the fly, and mixes wit and wisdom in a confection of joy. "Reading is a form of living"; it is comradeship, fellowship, in which an author bids us sit down by his side and join with him in telling a story, singing a song, or untwisting a knot of philosophy.

Charles Lamb loved "books about books," and so do we, certain owl-eyed professors to the contrary notwithstanding - friendly, chatty, companionable books that talk about other books and how they were made. But Kerfoot has written a book on how to read books, the best, the brightest, the most enchanting book of its kind that we have ever seen - and that is saying a good deal. Why do folks read, anyway? For two reasons, he tells us: first, to lose themselves; and second, to find themselves. How could it be better stated, if one tried for a thousand years! When we are weary, care-ridden, all the strings of the mind sagging, we take upon a kindly book - and lo! we are lifted into another world, and soon forget our care in a new and sweet anxiety as to whether the hero will win the heroine or the mystery of the plot will be untangled. What an emancipation! God be thanked for these dear enchanters who can woo us from fret and fume and the litter of our labor! They never intrude. Unlike some of our friends, they will shut up when we wish them to. They respond to our mood, as an organ to the touch of a musician who meditates in melodies.

By the same token, when we are restless, aware that life is more than it seems, but unable to get hold of it with larger, firmer grasp; when we want something and hardly know what it is; when some great truth seems hovering over us trying to make itself real - we take up a book, and find ourselves! It may be Dickens - the greatest American ever born in England - or Emerson, or Eliot, or some others of the later seers and singers and tellers of tales, but we find ourselves, our nobler, truer, blither selves. Well,

such is the thesis of this book by Kerfoot, but this bare statement of it gives no inkling of the bright, happy, hearty, wholesome way in which he works it out, beginning by "Muckraking the Dictionary" and ending by serving "The Cosmos A La Carte," with due attention to "Intellectual Digestion."

Dry? Dull? Land sakes! one has to go at high speed to keep up with him, and on every third page there is a new stunt equal to a three-ringed circus. He can take the English language and make it crack like a whip, the while our old elephantine ideas stand on their heads, or eat peanuts out of his hand. Buy a copy and give it to some old dry-as-dust - a theologian, for example - and hear him laugh till his ribs rattle. Withal, it is wise as well as witty, human and real, as instructive as it is entertaining.

* * *

THE HUNGRY STONES

For example, if one wishes to go on a long journey, into a land very far away, among a people who think from an angle unlike our own, let him take up "The Hungry Stones and Other Stories," by Rabindranath Tagore. He will find himself sitting on a mat on the floor beside a man clad in a long silken robe, his beard falling in waves upon his breast, his thin artist hands clasped, and his great dark eyes full of benign light - like a sage of old India stepped out of the world of ancient dream. In a low, sweet voice he tells us stories of the life and love and legend of his land, and one knows not which is best, but it would surely be hard to find one to surpass the story of "My Lord, the Baby," unless it is the one entitled "The Victory." The Victory is a story of two poets, one majestic, thunderous, learned, sweeping all before him, winning tumultous applause, the other quiet, deep, with a song so sweet that it stilled the hearts of men so that they forgot to applaud. They make contest before the king, and of course, when judged by the applause, the gentle singer is defeated and falls into despair. But not so when judged by the beatings of human hearts and the quieter, profounder judgment - which, alas, he did not hear or know till it was too late. Such is the rude way of the world estimating things by noise and numbers, and forgetting to honor the deeper voices till they are hushed and cannot hear. It is a story to make one sit and think a long time after the book is laid aside, as to what are the most fruitful influences in life, and

his meditation will end in a new sense of the value of the quiet, deep influences which, like sunlight, work their marvels without bells.

* * *

BOOKS RECEIVED

The Hungry Stones, by R. Tagore. Macmillan Co., New York. $1.50

The Psychology of Religion, by Coe. University Chicago Press. $1.50

Swiss Freemasonry, by Bernard Perrelet. Berne, Switzerland.

California Lodge No. 1, by J. M. Whited.

Masonic Code of Ohio, 1914

Mind Versus Millions, by R.E. Hughes, St. Louis. $2.00.

The Gift of Immortality, by Slattery. Houghton Mifflin Co. $1.25

The Ultimate Belief, by Clutton-Brock. E. P. Dutton Co., $1.00

----o----

INWARD EVENTS

Real action is in silent moments. The epochs of our life are not in the visible facts of our choice of a calling, our marriage, our acquisition of an office, and the like; but in the silent thought by the wayside as we walk; in a thought which revises our entire manner of life, and says, "Thus hast thou done, but it were better thus." - Emerson.

----o----

THE QUESTION BOX

THE MOTHER LODGE

Three Brethren have asked recently for a kind of key to the famous Kipling poem, "The Mother Lodge," confessing that some of its allusions are occult to them. For answer we give the following which appeared in the Theosophic Messenger, by C. Jinarajadasa, with which may be compared the explanation in the "Handbook of Kipling's Poetry," by Durand, which explains, not always clearly, the Masonic references in his poems. Both the explanation and the poem are subjoined, as they belong of right together:

To appreciate fully Kipling's stories of India one must have an intimate knowledge of India and Indian peoples. Every phrase contains some pointed remark about Indian life that is occult to all except those that have the key. Very typical of this is his poem, "The Mother-Lodge," that describes a certain Masonic lodge in India. No doubt many a Mason has read it, but its significance is more than seems at first sight.

The narrator is an ordinary English soldier of the lower classes, vulgar, dropping his h's and g's, but good-hearted at bottom and with a certain dim ideal dawning upon his consciousness. In his Mother-Lodge, there were first several English, himself as Junior Deacon, and then two employees of the Government Railway, another from the army commissariat, a jail inspector, and Conductor-Sergeant Blake, who was the Master. All these were Christians and, though then in India, of the Established Church of England.

There were, however, other nationalities and religions represented. Old Framjee Eduljee, who dealt in goods imported from Europe in his "Europe-shop," is a Parsee by race and a Zoroastrian by religion; Bola Nath, accolmtant, is an orthodox Hindu, belonging to the writer sub-caste of the third great caste. Then there was the Hebrew, Saul, from Aden, and Din Mohammed, follower of the Prophet of Islam. Babu Chuckerbutty (a Bengalee form of the Sanskrit Chakravarti) is of course a Brahmin and a Hindu of the Hindus; but Amir Singh, though Hindu, follows the Sikh faith, one of the many semi-orthodox off-shoots of Hinduism, and Castro, an Eurasian "half-caste," is a Roman Catholic.

After labor they could not eat or drink, "lest a brother's caste were broke!" but they could smoke, and smoke they did, "trichies" - cheroots made in Trichinopoly in South India, with the cigar lighter (hog-darn) passing from one to another. And while the butler (khansamah) snored without on the "bottlekhana" floor (pantry), the talk would veer to religion, "every man comparin' of the God 'e knew the best." Comparative Religion was no doubt studied in a lame fashion, but still they found it was "ighly curious." and when they went home to bed it was with "Mo'ammed, God, an' Shiva changin' pickets in our 'ead."

In the outer world salutation was according to the world's obligations and conventions - "Sergeant! Sir! Salute! Salaam!" but once inside the lodge it was "brother!" And proud-of-race, uncultured Tommy Atkins realized that there was a view of the world wherein there was neither white nor black, Jew nor Gentile but only brothers.

THE MOTHER LODGE

There was Rundle, Station Master,

An' Beazeley of the Rail

An' 'Ackman, Commissariat,

An' Donkin' o' the Jail;

An' Blake, Conductor Sergeant,

Our Master twice was 'e,

With 'im that kept the Europe-shop

Old Framjee Eduljee.

Outside - "Sergeant! Sir! Salute! Salaam!"

Inside - "Brother," an' it doesn't do no 'arm.

We met upon the Level an' we parted on the Square,

An' I was Junior Deacon in my Mother-Lodge out there.

We'd Bola Nath, accountant,

An' Saul, the Aden Jew,

An' Din Mohammed, draughtsman

Of the Survey Office, too;

There was Babu Chuckerbutty,

An' Amir Singh, the Sikh,

An' Castro from the fittin'-sheds,

The Roman Catholic!

We 'adn't good regalia,

An' our Lodge was old an' bare,

But we knew the Ancient Landmarks,

An' we kep' 'em to a hair;

An' lookin' on it backwards

It often strikes me thus

There ain't such things as infidels,

Excep', per'aps, it's us.

For monthly, after Labor,

We'd all sit down and smoke

(We dursn't give no banquits

Lest a Brother's caste were broke),

An' man on man got talkin'

Religion an' the rest,

An' every man comparin'

Of the God 'e knew the best.

So man on man got talking

An' not a Brother stirred

Till mornin' waked the parrots

An' that dam' brain-fever-bird;

We'd say t'was 'ighly curious

An' we'd all ride 'ome to bed,

With Mo'ammed, God an' Shiva

Changin' pickets in our 'ead.

Full oft on Guv'ment service

This rovin' foot 'ath pressed

An' bore fraternal greetin's

To the Lodges east an' west

Accordin' as commanded

From Kohat to Singapore,

But I wish that I might see them

In my Mother-Lodge once more!

I wish that I might see them

My Brethren, black an' brown,

With the trichies smellin' pleasant

An' the hog-darn passin' down;

An' the old khansamah snoring

On the bottle-khana floor,

Like a Master in good standing

With my Mother-Lodge once more!

- Rudyard Kipling.

* * *

THE STONEMEN

Several Members have asked about the fraternity of Stonemen which has made quite an ado in Philadelphia and other eastern cities, as to whether it is another imitation of Masonry. Unfortunately, we do not belong to the Stonemen, and know only what others have read of the organization; from which we infer that it resembles Masonry only in that it has three degrees. From what we can make out it is a purely Christian order - the Lodge idea taken over by the churches, or rather Men's Club, of churches turned into a Lodge - and while it may have been suggested by the Masonic Lodge, it is in nowise related to it. An article on "The Stonemen's Fellowship," by its founder, Rev. Dr. H.C. Stone, in a recent issue of the Homiletic Review states the spirit and purpose of the order as follows:

"The Stonemen's Fellowship is an organization formed for the purpose of presenting to men an opportunity for their moral uplift, based upon the idea of church unity among the Protestant churches; an opportunity for men to get back to primitive times and present to the world at large the Church of God, inclusive of all who profess Jesus Christ and believe in the religion which He came to earth to establish - a religion which too often in the past has been obscured by man-made traditions and cluttered by man-made ambitions for personal advancement."

From which it will be seen that it is simply an unsectarian Christian secret fellowship, meant to bring men of various sects together for the cultivation of the religious life and the organized doing of good. It takes its name from its founder, but this has a further

allusion - to the text in which the Master said to Peter, "Upon this rock I will build my church," etc. (Matt. 16:18.) Perhaps some of our Members belong to the Stonemen Fellowship, and will give us further information - such as it is proper for them to reveal.

* * *

THE SPIRIT OF MASONRY

Dear Brother: - Being a young Mason, and one whose loved ones are much opposed to Masonry, there are a great many things they spring on me that I do not understand, and I do not know how to govern myself accordingly. Will you please explain the enclosed declaration made by a Masonic Lodge in this Jurisdiction, taken from a Masonic journal. The Builder is a wonderful help and inspiration to me, as I am unable to get to Lodge but seldom. Sincerely and fraternally, - O.I.P., Wisconsin.

The declaration referred to is as follows, to which is added a comment from an editorial in a Masonic journal:

"Every ancient landmark of Free Masonry, every sign and symbol known by us and between us as brethren indicates that we cannot as a body recognize Jesus, Buddha, Mahomet, or Moses, or any of the denominational churches of either. All prayers or speeches that recognize or appeal to any deity or prophet save to God alone, are out of place in a Masonic Lodge."

This is followed by an editorial comment in the same paper as follows: "Sometimes a minister, in offering prayer in a Masonic meeting, inadvertently uses the name of Jesus, but in all cases in our opinion it is the force of habit, and never done intentionally."

(It is easy to understand how a young Brother, new to the ways of Masonry, would be puzzled by a declaration of this kind, the more so when it was urged upon him by members of his family who are unfriendly to the Order. And yet if he will think a little, he will see that the declaration is absolutely sound, and that Masonry could not long exist upon any other basis. If it were to recognize Jesus as the only teacher and become distinctly Christian, it would be excluding men of Hebrew or Hindu faith, and thus become a sect, dividing men instead of uniting them - one more sect in a world of sects, some of which are small enough to be called insects. If it acknowledged Moses or Buddha as the one true teacher, it would be none the less a sect, losing all its glory ab a meeting place for men of all sects and men of no sect. As it is, Masonry honors all great teachers seeking the truth which each has to tell - as our Brother will learn when he goes further into the degrees of the Scottish Rite - the while it brings men together upon those truths which underlie all religions and all sects, in that spirit of charity without which no theology is of any worth to anybody.

And the same is true in the matter of prayer, to which the editorial refers. The old familiar words, "For Jesus sake," at the end of a prayer may mean much or little, according to the spirit and meaning in which they are used. They may mean nothing more than a "Yours truly" at the end of a letter, a mere matter of form - nothing more. But a letter is a letter even when those words are not used; and so is a prayer. Men prayed long before Jesus was born, and there are few who would say that their prayers were not valid and rewarding. Moreover, in the brief, grand prayer which Jesus himself taught us to pray, "after this manner," His name is not used, any more than in His own prayer of which we have record. Our Brother will learn, as he studies Masonry more deeply, what is meant by the word "name." In Masonry, as in the Bible, the name of a person stands for the person himself, in a way not realized by people of our western world. Masons are ever seeking a lost, ineffable Name - what does it mean? It means that they are seeking God Himself - not a mere word, but that knowledge of the Eternal and fellowship with Him which is the goal and crown of life. Therefore, those who truly pray "in the name of Jesus" are not always those who use His name, and think no prayer valid without it - no, but those who pray in His spirit, as He would pray, asking for the things He would ask for, and with His great and simple faith.

A Christian may be a true Mason, bring all his faith and hope into our ancient fellowship; but he is not a true Christian - much less a sensible man - if he has not a sincere respect for the faiths of other men, and rejoices to join with them in the common prayer at our universal altar. No part of the mission of Masonry is grander, or more needed, than its consistent emphasis upon the things that belong to all and which

may be shared by all, cultivating a spirit in which petty sectarianism can not grow, and teaching men the truths that make for character and conduct. We hope that by his dignity of life, his tolerance and goodwill, as well as by his graciousness of spirit, our Brother will show his loved ones that they are mistaken about Masonry, and bring them to a better conception of its spirit and its principles. - The Editor.)

* * *

A LADY FREEMASON

Dear Brother: - I send herewith an extract from a letter written by Dr. J. M. Buckley, in regard to the first (and supposedly only) woman Mason, as it may interest some of our Members. I have heard of a similar case in the United States, and would like to know if you or any of our Members can give me information about it.

Fraternally, W. A. Coflield,

Buffalo Gap, South Dakota.

The following is an extract from a letter written by Rev. James M. Buckley, Editor of the Christian Advocate, published in that paper January 5, 1911. Writing from Cork, Ireland, Dr. Buckley says:

"The handsomest building in Cork is the Cathedral of Saint Finbar (Church of Ireland). The first church on this site was founded more than 1,200 years ago, but this cathedral was begun in 1862 and completed in 1879.

The custodian was very intelligent and from him I drew much information. He showed us the spot where lies the only woman who, he said, was ever regularly initiated into the

order of Free Masons. A meeting of the order had taken place at her husband's residence, and she overheard all that was said. So the only thing the Masons could do was to initiate her and make her take the appalling oath of secrecy which such orders are supposed to require of their members."

From the stone I copied the following inscription:

In Pious Memory of

The Honourable

Elizabeth Aldworth

wife of

Richard Aldworth

of Newmarket, County Cork

Daughter of

Arthur, First Viscount Doneraile.

Her remains lie close

to this spot.

Born 1695, Died 1775

Initiated into Freemasonry in

Lodge No. 44 at

Doneraile Court

In this County.

A.D. 1712.

* * *

LINCOLN AND MASONRY

By the kindness of Brother C. H. Ketridge, of Evanston, Ill., we have a copy of a letter written to J. H. Benton, under date of Dec. 28th, 1878, by Robert T. Lincoln, published some time ago in the Chicago Daily News, as follows:

"I never heard that my father was a Mason until after his death. A great many resolutions from Masonic bodies, especially in France, were then received and caused me to make some inquiry, but I do not remember that any one could tell me anything on the subject. It is possible that when a young man he may have joined a lodge in Springfield in this state, but I feel very sure that within the time of my memory (I was born in 1843) he had no active relations with any lodge."

Having been a student of the life of Lincoln for years, and unable to find any trace of his membership in the Masonic fraternity, we wished, however, to make sure before answering the inquiry suggested above. So we sent the letter of Robert Lincoln to Mr. Henry B. Rankin, of Springfield, Ill., whose volume of "Personal Recollections of Lincoln" we edited last year, and received the following reply:

"Several years ago I made a diligent inquiry about whether Lincoln belonged to the Masonic order. I found no record in Petersburg or this city that he was ever a member, nor any of the older citizens who knew or believed that he was a Mason. There was never a Lodge at New Salem. There was, and is, a Lodge at Petersburg, Ill., of which my father was a member in 1840, and remained such until his death. My brother and his oldest son are now members of the same Lodge."

We think it quite certain that Lincoln was never a member of the fraternity - though, by his spirit, he was a great uninitiated Mason - and he is known to have expressed a wish to join the order after he became president. Prejudice against the order was intense during his early manhood, and, probably remembering how membership in the order was used against Henry Clay, politically, he deemed it wise not to become a Mason. So at least the matter must stand - unless some unknown record should leap to light.

* * *

DETROIT LODGE

Dear Brother: - I note in the December issue of The Builder that Detroit, Michigan, then a part of Lower Canada, claims the existence of a Masonic Lodge as early as 1799. I do not think there is any doubt about this, as I have in my possession a Freemason's Monitor, dated 1815, by Thomas Smith Webb - published by John D. Cushing, Salem, Mass., 1821 - in which I note Zion Lodge, No. 10, Detroit, then Lower Canada, accounted for, under the jurisdiction of the Grand Lodge of Lower Canada, with Most Worshipful, His Royal Highness, Prince Edward, Grand Master. Fraternally, S. E. Ferguson.

----o----

CORRESPONDENCE

PRACTICAL MASONRY

Dear Sir and Brother: I had a Masonic experience last summer which I believe will interest you and the readers of "The Builder." I was traveling from Spokane to Denver, and the evening before arriving at the latter place I ate something at dinner which gave

me ptomaine poisoning. I suffered greatly all night and when we reached Denver next morning I was in a helpless condition and among strangers. I therefore inquired of the Station Master if he knew of a Knights Templar in the building and he took me to the office of the Superintendent of the Union Pacific Railway who at once put me in charge of the Head Surgeon of his road who took me in his machine to the Mercy Hospital where I was given immediate treatment, and in a few days the worst was over.

Now comes the part of my experience that will be the most interesting to Masons. I found that I was in a Catholic Hospital conducted by the Sisters of Mercy, and the room I was in was one that had been endowed and furnished by South Denver Lodge No. 93, A. F. & A. M., for the use of its members and stray crippled brethren like myself. On the corridor side of the door of this room was a brass plate with the square and compasses thereon, and as I discovered this familiar emblem of our noble Order it was as a "Shock of Enlightenment" to me, for it was the last thing I expected to see in a Catholic Institution. Nevertheless I glorified in the broad-minded spirit and action of my Masonic brethren in Denver and it gave me a new view of the beauty and glory of the Spirit of Masonry, for never in all my 46 years of Masonic experience have I seen anything of the kind. I understand, however, that every Masonic Lodge in Denver maintains a room in the Hospitals there.

I was so impressed with this experience of mine that since my return I have related it to the brethren here in Evanston, and a movement has been started for the purpose of the maintenance of a room in one of the local hospitals. The idea is universally favored and I have no doubt but it will be consumated in the near future. We all agree that it is the right thing to do, and the right way can be found to do it. Every member of the Order, I believe, wants to do something for "Brotherly Relief" and in this collective way he is given the opportunity to do what he cannot do individually. Our Masonic Lodges should be something other than mere Social Clubs and Degree factories. The Spirit of Masonry is not only Fraternal but Helpful. The one is negative, the other is positive and means something more than the collective selfishness which characterizes the average Masonic Lodge.

Another word in closing. I cannot say too much of the kindly, generous treatment accorded me by the brethren in Denver. I never think of it but a lump comes in my throat. They went to the extreme of friendship in even cashing my check. They put me

in special charge of the train officials and this care was given till I got to my room in Evanston.

One incident on the train greatly impressed me. The colored porter, in an aside, said to me, "We've got our orders to take care of you," and in saying this he showed me a Knights Templar charm, remarking, "There's four of us on this train and we don't need no orders to take care of you." There are some things the human heart knows no exceptions, and as a smile is the same in all languages, so is a kind word and deed, no matter of what color, race or creed is the giver.

Thanking you for the privilege of this opportunity and wishing you all that is best for you, I am

Fraternally yours,

C. H. Ketridge, Ill.

* * *

THE PILLARS

For what purpose were the two celebrated pillars, Boaz and Jachin, placed at the entrance to the porch of King Solomon's Temple ? Was it for strength, beauty, or to commemorate a moral or historical event?

In the first Book of Kings 7:15, we read "For he cast two pillars of brass of eighteen cubits high apiece, and a line of twelve cubits did compass either of them about," and in

verse 46, we read, "In the plains of Jordan did the King cast them in the clay ground between Succoth and Zarthan." In Second Chronicles 4:17-18, we read, "In the plains of Jordan did the King cast them in the clay ground between Succoth and Zeredathah. Thus Solomon made all these vessels in great abundance, for the weight of the brass could not be found out."

Lieutenant Lynch of the United States Navy, with his party in the year 1847, made surveys of the Valley of the Jordan from the Dead Sea North to the South end of the Lake Galilee. Nowhere could any such clay grounds be found. Nor could he find any trace where a furnace or smelting works ever existed; they must have been swallowed up in the north end of the Dead Sea. For about a mile around the Dead Sea, the surface of the ground he found to be of an alkaline nature about the color of wood ashes. Not a sprig of any plant or shrub found growing. His report was made to the Secretary of the U. S. Navy and placed in the Smithsonian Institute at Washington, D.C.

Rev. Dr. Ridgeway and his party toured the Holy Land in 1874. In his book, "Ridgeway in the Holy Land," he reports having visited most of the important places, and saw many things of guriosity and interest. They inspected both sides of the River Jordan. They crossed the river just east of Bethany. The water was clear and cold and about knee deep to their horses. The bed of the river he found to be chert gravel and cobble stones. On the east side of the river they found a few pieces of broken crockery ware, but nowhere could they find any such clay grounds as recorded in the books of Kings and Chronicles. He gives it as his opinion that the report made by Lieutenant Lynch is the most accurate statement of the physical features of the Valley of the Jordan that had up to that date ever been printed in the English language.

Bishop Marvin of St. Louis, Mo., at a later date visited the Palestine lands. In his book, "East by Way of the West," he says that he did not see nor could find any such place as the clay grounds of the Jordan. Nor could there be any surface indications found showing where any furnace or smelting works had ever existed. Who will give us more light on this subject? J. G. Anderson, California.

* * *

JOHN AND JONATHAN

Dear Sir and Brother: - Anent your gloomy impressions of the feelings of the British against America, which you received on your late trip to England, I wrote my esteemed English Masonic Brother, Sir Gilbert Parker, and the following is his reply.

Yours fraternally,

A. E. Bacherk, Pennsylvania.

"20, Carlton House Terrace,

London S.W., 18th Dec., 1916.

"My Dear Mr. Bachert: - I am concerned to hear of Mr. Joseph Fort Newton's pessimistic impressions of the feeling in Great Britain towards the United States. I am concerned because I know these impressions are really contrary to the fgcts. The British people realize more and more every month of the war how much they owe materially to the American people, who have virtually put their resources at our disposal. What is more important still, we realize your moral sympathy and support, and understand that you and we have a common idea of democracy and humanity, which is at stake for both of us in this struggle.

"No, I can assure you Mr. Newton has been misled by an irresponsible minority of the press, and by isolated voices of individuals who do not represent public opinion. These were vociferous before public opinion had formed itself. When the real opinion of this country finds expression, you will have more cheering impressions to record.

"I am certain myself that this war will lead to an immense strengthening of the bonds between the two English-speaking countries, and that this will be one of the most far-reaching results it will have.

Yours very truly, Gilbert Parker."

(The reference is to certain observations made by ye editor in the second of his Travel Sketches, which appeared in the issue of November last. Of course, questions of politics, whether local, national or international, are as out of place in a Masonic journal as in a Masonic Lodge; and we give place to this letter from Sir Gilbert Parker - by the kindness of Brother Bachert - only because he is distinguished alike in English literature and in English Freemasonry. It is the good word of a Brother Mason to his brothers and fellows in America, and we rejoice to know that our impressions were wrong, or at least to be so assured by so gracious a man. Howbeit, we are not entirely convinced by such an assurance, and we mention the matter here because the relations between these two great peoples which have so many ties to bind them - not least among them a common and great Freemasonry - is a question in which Masonry should have to do, not politically but spiritually and humanly. Close up to each other, bound in a common destiny, painfully aware of each other's faults and a little too shrill in announcing them - their present irritation is the discordant intimacy of business partners and family ties. Both know that they cannot live apart, but they have not yet learned to live together without friction. So the matter stands, and Masonry should be an influence making for closer fellowship and mutual understanding between the great Empire and the great Republic - and, indeed, between all races and peoples within the length of its cable-tow.)

* * *

REASONS FOR RESEARCH

Dear Brother: - I have been engaged in Masonic Research since 1895, and expect soon to publish a work entitled, "The Secret Doctrine," of the Priesthood.

I find that back of all the ancient religions there existed a "Base" upon which the priesthood have ever founded their different Creeds. That two systems were used, one for the Initiated and the other for the Uninitiated, an exoteric and an esoteric; or one for the multitude and one for the priesthood, well understood by the Ancient Initiated, and should be by the Modern.

Many people of today, even the Initiated, accept the different religious terms in common, every day use, such as God, Heaven, Devil, Hell, etc., without ever stopping to consider that they are priest-created; and that they must have once had a definite meaning to the ancient Initiated priest.

Free Masonry has all the ancient symbols used by this ancient Craft, but not the same explanations; and this is what our Research Society is founded for, if I understand it right, - to obtain the ancient understanding of Religious terms and their true meanings, to be used for the benefit of the world at large, and not Free Masonry in particular. Is this right?

Wishing you all the compliments of the season, and again thanking you, I remain, yours etc.,

Geo. F. Greene, Michigan.

(Assuredly our Brother is right as to one of the great objects of the Research Society, and perhaps he will be good enough to give us some of the results of his studies to that end. The distinction between the exoteric and the esoteric is ancient; and runs with one degree or another of distinctness through all the old systems - albeit Buddha denied any such distinction in his case, describing himself as a teacher who taught all alike, and not veiling anything from anyone. Nor does initiation admit one to the hidden meanings of things. It is not necessarily insight, but only a birth into a world of truth and beauty, the beginning to be followed by growth and study - which is the ghief reason for the

existence of our Society, that it may bring to the uses of modern life the high and beautiful truth that makes men free from fear and the folly that makes them mad.)

* * *

TEMPLE ALBUMS

During my travels through several states it occurred to me, what a nice remembrance it would be for each lodge to keep a souvenir postal card album wherein could be posted pictures of Masonic temples visited by the traveling brethren.

In this way lodges can keep track of their absentee members and in time would have a fine collection of some beautiful Masonic temples throughout the world.

I wish you would advocate such an innovation through your Journal. Yours truly,

Martin Bernhardt,

Gavel Lodge F. & A. M., N. Y.

* * *

THE RIGHT OF EACH RITE

My Dear Sir and Brother: - I hand you herewith a communication published in the October number of the Texas Freemason, written by Judge W. S. Fly, Chief Justice of the Court of Civil Appeals, at San Antonio, and headed "The Two Rites." Judge Fly is one of the best known and best loved men and Masons in the State, and is a Past Grand Master of Masons in Texas. I think the article is well worthy of more extended circulation, and I submit it to you for your consideration that you may publish it in The Builder should you care to do so.

I have written to Judge Fly, advising him that I would send the paper to you.

Truly and fraternally yours,

John L. Terrell, Past Grand Master.

THE TWO RITES

No institution, it seems, can be organized in this world but that schisms and disagreements will, in process of time, arise, which, in many instances, become quite antagonistic to each other, resulting in rival organizations. This is exemplified in the Christian church, which many of us believe to be of divine origin, and the pages of history teem with accounts of the terrible conflicts between those claiming to be the followers of the meek and lowly Nazarene, who made love the pivotal doctrine of His church on earth.

This spirit of dissension and strife is no less evident in other religions, but all have to a greater or less extent their divisions and rival organizations.

Freemasonry? the great brotherhood of the world; the universal teacher of liberty, equality and fraternity, has not escaped the human weakness, which causes strife and trouble in all organizations, and dissensions have at times cropped out in the body of

Masonry. So we see different rites, organized at different times, which were not only rivals, but veritable antagonists of one another.

here have been nearly forty of these different rites, some living only a fitful period; some for longer times, and others, being permanent institutions, such as the York rite, and the Scottish rite.

There can be no doubt that the York rite is the oldest of all rites, and consisted for many years of only the three first degrees. According to Dr. Albert G. Mackey, the Master Mason's degree, prior to the latter part of the 18th century, that is, between 1750 and 1790, included much of what is now found in the royal arch degree, and was practically a finished and satisfactory degree. About that time Thomas Dunckerly, an English Mason, who wielded almost unbounded influence among the Masons of England, separated from the master's degree much that necessarily belonged to it. The third degree as curtailed and robbed of parts of its wonderful wealth and power, has since been conferred in the York rite. Of course it is known that the name of the rite was taken from the city of York, in the north of England, in which it is said the first general assembly of Masons was organized by Athelston, grandson of Alfred the Great, and king of England from A. D. 924 to 940.

The three degrees comprised all of York rite Masonry proper, and contained in their pristine state all the essentials of ancient craft Masonry, upon which foundation has been builded the great superstructure of Masonry of all rites. All other defenslble degrees are but the consistent amplification; the arraying in beautiful raiment; the sublime dramatization; the elucidation and exposition of the rugged truths imperfectly presented in the three degrees as they stood prior to being dispossessed of some of their beauties and powers.

The degrees in the chapter serve to throw light in a beautiful manner upon the truths contained in the three degrees of the ancient York rite.

Those three degrees, tho, like a mighty oak stripped of its leaves, dreary but firm; rugged, but fitted to stand the storm of the centuries, have been clothed with evergreen foliage and golden fruitage by the magnificent degrees of the Scottish Rite of Freemasonry.

The three degrees as now given portray all the great truths of life, but they are so veiled in allegory, symbol and mystery that the ordinary average mind fails to grasp their significance, beauty and sublimity, and the mind is not brought into the full effulgence of the light of truth. They are conferred under no pretense of bringing the candidate into the full light, for he is reminded first and last that they do not give a full comprehension of the truths symbolized by them. It is the Masonry of the people, which, while veiled in allegory, and illustrated by symbols, not always comprehensible, leads men to higher and better lives, but cannot satisfy the minds and hearts of those who would commune with the truth, and ascend into the realms where men can more clearly comprehend their relations with their fellows and their duties to God.

There is and should be nothing but harmony existing between the York and Scottish rites. They seek the same ends; they have the same foundation, and teach the same essential truths. In the United States, Great Britain and its colonies, the three degrees are common to and form a part of both. In the countries enumerated the Scottish rite has relinquished the right of authority to confer the first three degrees, and begins its ceremony at the fourth degree, thereby evincing its desire and intent to interfere in no manner with the progress of the ancient York rite. Nor does Scottish rite Masonry desire to interfere with any one in his progress through the Royal Arch Chapter, with its sublime degrees, to the culmination and desire of every Christian, the Order of the Temple and appendant orders. It may be stated that every Christian Mason will find comfort, pleasure, and the highest advancement in learning the truths of his religion, as so forcibly and beautifully illustrated in Commanderies of Knights Templar.

In Scottish Rite Masonry no creed is recognized; no religion is condemned; but any clean man who is a Master Mason, who places his trust in God, the Father, and who has by his labors in the three degrees shown his zeal and devotion to the principles of the ancient brotherhood, is given a welcome hand.

No man can understandingly receive those degrees without becoming a better member of any church with which he may be connected; no patriot but will love his country with more earnestness; no husband or father but what will view his family ties as of more binding effect than ever before; no man but will be more conservative and charitable to his fellow men, and have a higher conception of the duties resting upon him in all the relations of life.

No true Scottish Rite Mason will lend himself to criticism of the York Rite, which was formerly included in the three degrees of the blue lodges, but now contained in the degrees of lodge and royal arch chapter, and no one can reasonably question the fact that the great charities of Freemasonry emanate from those who wear the simple white apron, that badge of innocence to which nothing of honor can be added by any order conferred by human hands but he does claim that no Mason can ever obtain a full knowledge of the beauty, truth and glory of the ancient fraternity until he has taken the magnificent degrees of the Scottish Rite. He does claim that in building up Scottish Rite Masonry, the eternal principles of the ancient craft will be appreciated as they can never be understood without its influence; he does claim that in being educated in Masonry, he will not lose his interest in the York Rite, but will be a more devoted worker therein than ever before, and that his love for the brotherhood will be sanctified by greater light, and ennobled by higher knowledge.

There should be no jealousy, no antagonism, between the two Rites. A large proportion of the members of either Rite belong to both, and the few who do not so belong, and who may be so inclined, should not be permitted to foment strife, or stir up ill will. Hand to hand the great brotherhood should go forward in the great work of spreading the doctrine of liberty, equality and fraternity. With malice and enmity towards none, but filled with an absorbing love for humanity and adoration of God, we should combine and work together in spreading our teachings.

Let our united aspiration be to make better citizens, better fathers, better men in all the walks of life. - Bro. W.S. Fly 33d I.G.H., Past Grand Master of Texas, San Antonio.

* * *

ABORlGlNAL RACES AND FREEMASONRY

Brethren: - At one of our recent communications, I was talking with a visiting Brother who repeated to me an experience which he heard given in open Lodge by a missionary to Africa.

The missionary said he was much discouraged by his inability to accomplish any results or to make himself felt among the natives. Inquiring into the cause, he was told that if he would command any attention from the natives, he must join a society known as the Blood Brothers. This he did.

The ceremony consisted of lacerating the hands of the candidate, also the hands of another person. (I did not understand whether another candidate or a Brother.) Their hands were then bound together so that an infusion of blood from each would result. After this, the candidate was knocked senseless by a blow on the head. He did not know how long he remained in that condition, but after he came to, he was raised on the five points of fellowship and with the grand Masonic word. He further stated that having been made a blood Brother, he was more graciously received everywhere he went than he could have been among civilized people.

Can you tell me, or advise me, where I can get any further information about this order. The missionary related the incident in order to show that when we search for the origin of Masonry, we search in vain for here were two persons, as widely separated in every walk of life as possible in this world, yet each having received the same word, which had been handed down from time immemorial.

Fraternally yours,

C. Harris Scofield.

Anent the same matter we reproduce the following article from the South Australian Freemason, which is worthy of notice for the incidents it relates. Certain signs are well nigh universal, not because they are tokens of membership of one secret order, but because they are natural, having much the same meaning everywhere. Because they are natural gestures of greeting, of goodwill, or of distress, they have become signs used in secret orders, whether those orders be savage or civilized. However explained, the incidents are interesting and suggestive. The article is as follows:

The Masonic Craft in Australia should be greatly indebted to Wor. Bro. Dr. Albert Churchward, M. A., for the light he has thrown upon the question I raised in the columns of The South Australian Freemason last September, regarding Masonic Signs among the Australian blacks. Dr. Churchward connects the original of Masonic signs among our native races, given to the explorer, John McDouall Stuart, more than fifty years ago, with the Hero-cult natives. Apparently he bases his conclusion regarding the McDouall Stuart incident largely upon my statement that the blacks in the region visited by Stuart "had features resembling those of the Malay." Our aborigines, we are told, are descendants of the Nilotic negro of the Nile Valley - The Herocults, who employ "many signs and symbols that have been handed down through the ages since they left Africa, and many of their sacred signs and symbols are identical with those in use amongst the Masonic Brotherhood at the present day." The thanks of the Craft are also due to The South Australian Freemason for being the medium for elucidating this most interesting subject.

The Bishop of Marlborough, at a meeting of Bishopsgate Lodge, No. 2396, (England) some years ago, related a story concerning Australian blacks, and illustrating the usefulness of our Craft. His Lordship said that he was attending the British Association meeting at Bath in 1803, and that in the geographical section a paper was read by a Brother Mason, named Graham, who had made this statement: - He was with a party of explorers who tried to pass from the extreme South of Australia to the North. It was the third time Graham found himself in about the center of Australia; the carriers were nearly dying for want of water; there was no forage and no food; and, just as they were about to return exhausted they came upon a small band of aborigines, naked and savage, no word known to them to convey the notion that the party wanted bread. This tribe possessed Masonic signs and words, and became the faithful servants of Graham's party, and it was owing to the tribe's assistance that the explorers obtained roots and water, and reached the Northern shores of Australia in safety. These aboriginal tribes,

who knew nothing of civilization, continued the Bishop through Freemasonry, rendered this great service to Graham and his companions. Conceive the mystery, the antiquity, the usefulness of an institution such as ours. It was strange how, in the very center of Australia with its peculiar relation to the rest of the world, such a thing could have possibly existed; but it did, and the consequence was that these white men, assisted by the blacks, who had passed Masonic signs and words, were able to achieve a very difflcult task, and were saved from certain destruction.

Taking the date of the British Association meeting mentioned by the Bishop of Marlborough, Graham's party must have undertaken their travels across Australia not long after McDouall Stuart accomplished his great achievement of crossing the Continent, and the ill-fated Burke and Wills got almost in sight of the waters of the Gulf of Carpentania.

A medical man on one occasion journeyed further into the Australian bush than he had previously ventured. Captured by a native tribe, he was forthwith condemned to death, and the sentence would have been executed had not the doctor used certain Masonic Signs which apparently were recognized by the chief, and had he not complied with the conditon to marry a lubra.

In each of these instances the tribes were absolutely distinct. Their happy hunting grounds were separated by thousands of miles of territory, at least, so far as two of the tribes were concerned, and they had never previously seen white men.

What I am about to record I had from the lips of a Brother on the evening on which we together were raised to the Third Degree. Our Brother was a member of the Tietkins Expedition to Central Australia many years ago. The country explored was between Fowler's Bay and the Musgrave Ranges, much further west than McDouall Stuart's route. The members of the expedition were accompanied a part of their journey by a number of semi-civilized blacks, and among the number was Ningman, chief of the then Fowler's Bay tribe. One afternoon, as the explorers were proceeding on their course, a small party of blacks made their appearance in the distance. They were camped on a hilltop, and were beckoning to the natives with the expedition. A black boy accompanying the explorers was too frightened to approach and hid himself in the

trees. The inference was that the natives ahead were determined to fight. Ningman stripped himself of his clothing, and armed with a womera, went forth to meet the gallant savage, the leader of the oncoming blacks, whom he had never seen before. The other warrior chief advanced as for battle. As they approached one another the scene rapidly changed. One saluted the other, and the other acknowledged the salutation; they dropped their native weapons, and went through a performance which my informant described as closely resembling the F.P.O.F. And what, at the outset, looked like hostility and battle array, gave way to a declaration of friendship, and the blacks on both sides thereafter mingled in the most friendly fashion. The explorers were understood to be the first white men to visit the region of the far interior. My informant was not a Mason when he witnessed the scene referred to, but the extraordinary conduct of these aborigines impressed him so much that he carefully noted it in his diary, and the scene vividly returned to his recollection on the occasion of his taking the Third Degree some years afterwards. I remember his remarking at the conclusion of the Masonic ceremony that he had some years before seen signs much resembling those that had been communicated to us by the Worshipful Master. In proof of his statement he brought in his diary the following week to show me.

----o----

What is the object of Freemasonry? To edify humanity. All the preoccupations of humanity must turn towards this invisible institution which thinks for it and watches over it. - Lessing.

The Builder Magazine

April 1917 - Volume III - Number 4

OPINION ON MASONIC SUBJECTS -- A FRATERNAL FORUM

(Announcing a Monthly Department of Personal Opinion on Present-day Masonic subjects)

Edited by BRO. GEO. E. FRAZIER, President, The Board of Stewards)

RESULTS speak louder than words. In reviewing the first two years of the Society, the Board of Stewards have been especially impressed with its loyalty to its original ideal, the character of its membership, and the increasing use now being made of its resources. Mere numbers give no adequate idea of its real strength, but it is surely significant that the Society has enlisted the interest of fourteen thousand Masons in two years. Its members include not only the rank and file of the Craft, but a large percentage of the leaders and students of Masonry in America, and not a few representative scholars from abroad. Indeed a list of the present members of the Society in any state shows a striking combination of the veteran Masonic leaders and the progressive young men of the jurisdiction.

Naturally the high character of the membership is making itself felt month by month in the contents of The Builder, whose leading articles provoke a wide response both in the Society as well as in the Masonic press of the country. This response finds expression in the correspondence column of The Builder, which increases in interest and value with each issue, and also in answer and comment direct from individual members. Because of the directness, vitality and farreaching interest of this response, the editor has taxed the limits of space devoted to it, often withholding new articles to make room for letters of reply or elaboration not infrequently as instructive as the original article. Fortunately this demand has been met in part by the Correspondence Circle Bulletin, edited by Brother Clegg, which is now an added and invaluable monthly feature. The Board of Stewards is in entire sympathy with the Study-Club movement, and wishes to make all possible provision to facilitate its growth and advancement.

All of which shows a very real and vital interest in the study of Masonry, and the development of our work so far reveals the wide range of Masonic activities--as a glance at the Index of the first two volumes of The Builder will make plain. We have, then, a trinity of working tools. First, we have fourteen thousand leading Masons who are reading The Builder, and the number is rapidly growing. Second, we have a hearty response from our members not only in appreciation, but in comment, criticism, and practical suggestion looking to the application of Masonic study to everyday life. Third, we have a list of contributors of serious articles which embraces the names of many of the finest Masonic students at home and abroad. Surely all this is as much an evidence of the strength and virility of Masonry as beautiful temples, the perfect exemplification of the ritual, or large numbers of candidates, excellent as all these are.

Your Board of Stewards has, therefore, felt the need of adding a department to The Builder that will bring the experience and special information of its past and present contributors to bear on present-day Masonic problems. We have accordingly established a department of personal opinion, which will appear monthly commencing with an early issue. This department will be edited by the President of the Board of Stewards, and he will invite contributions to the department each month from each writer who has contributed one or more articles to the magazine. At least four and not more than six such expressions of personal opinion will make up the department for each month. In order that opinions may be compared and opposite viewpoints fully considered the President will announce a subject for each month in the form of a query. Some possible subjects are:

a. Shall Masonic lodges encourage the formation of local Masonic clubs for social purposes ?

b. Shall American Grand Lodges unite in a National Grand Lodge?

c. Shall lodge dues be increased to cover the financial support of Masonic charitable institutions?

d. Shall Masters and Grand Masters be elected from the floor without regard to service in subordinate offices ?

e. Shall present Masonic orders favor the promotion of new systems of Masonic or quasi-Masonic degrees ?

f. Shall Lodge officers be financially interested in the sale of Masonic supplies ?

g. Shall Masonic lodges appoint committees to investigate the non-sectarian administration of the public schools ?

You are asked to read over again the typical subjects just given. Please note that they are subjects actively discussed in the official correspondence of practically all grand lodges. They are live topics on which Masons have opinion, and on which Masonic judgment must be passed. The subjects do not involve the discussion of politics, religious creeds or personal prejudices.

The subjects given are intended merely to sketch outthe possibilities of this department. Each member is earnestly invited to suggest other and better topics. Please remember that the department is not open to discussion on international policies or on religious organizations or on sects, cults and theories of personal application. The department is for the expression of personal opinion by our own former contributors on subjects that are alive in the administration of the Masonry of today.

The contributing editors of this department of personal opinion assume responsibility only for what each writes over his own signature. Each opinion must be expressed in one paragraph of not more than six hundred words. All those who have contributed

articles to The Builder are invited to become contributing editors. The list will grow as all new contributors to The Builder will also become contributing editors to this department of personal opinion. Please note carefully that this department offers the only vehicle in Masonry for comparing the personal opinions of leading Masonic students as to present-day Masonic problems. With this in mind one can readily appreciate the possibilities before us for constructive thinking of a high order.

The Correspondence department of The Builder will be continued and will afford each member of the Society an opportunity to reply to any expression of opinion that he finds of especial interest. It is the hope of the Board of Stewards that this new department may stimulate many Masons to Masonic inquiry that will in turn lead them to contribute articles to The Builder, and to join our list of Contributing Editors

GEO. E. FRAZER, President of the Board of Stewards.

FOR TO-DAY

Above all, that I may not be a coward! That I may have couragc courage to be unmoved by the uncertainties of life, and without dread of loss, whether of friends, of health or of fortune: That I may come with a firm and tranquil mind to the work of this day, fearing nothing--ready to meet bravely failure or deprivation.

That I may bring to the day's efforts, good humor and a cheerful regard for all with whom I may come into contact: That I may not judge others hastily or with bitterness.

That I may not be grasping, but content with a fair share of this world's goods, willing to let others have theirs: That I may be diligent in the performance of duties and cheerful in manner: That I may be earnest in pursuit of the right.

That I may stand with open mind ready to receive the Truth in small affairs and in large--whether in learning new and better methods or in receiving that philosophy necessary to a brave, tranquil, well-poised, well-harmonized life. John Brisben Walker (Journal of the American Pharmaceutical Association)

----o----

WORDS OF STRENGTH

By Friedrich Schiller, Born Nov. 10, 1759.

There are three lessons I would write,

Three words as with a burning pen,

In tracings of eternal light,

Upon the hearts of men:

Have hope. Though clouds environ now,

And gladness hides her face in scorn,

Put thou the shadow from thy brow,

No night but hath its morn.

Have faith. Where'er thy bark is driven--

The calm's disport, the tempest's mirth--

Know this--God rules the hosts of heaven,

The inhabitants of earth.

Have love. Not love alone for one,

But, man as man thy brother call,

And scatter, like the circling sun,

Thy charities on all.

Thus grave these lessons on thy soul--

Hope, Faith and Love and thou shalt find

Strength when life's surges rudest roll,

Light when thou else wert blind.

----o----

MASONRY AND KING SOLOMON'S TEMPLE

BY THE LATE BRO. WM. A. PAINE, JAMAICA

Paine, William A., of English parentage, date of birth unknown; a man of business and a gentleman of the old school; Master of King Solomon's Lodge, Kingston, Jamaica, also a Royal Arch Mason; lost his life in the earthquake disaster at Kingston, Jan. 14th, 1907. He was a man of noble character, of winning personality, learned in the lore of Freemasonry, devoted to its service, and a pioneer in his jurisdiction in the cause of Masonic study. The essay here published is of unusual value for its wide research and its clear reasoning; and while all of its readers may not agree with the position taken, they must reckon with its argument opposing the Jewish claims of Masonic origin.

ACKNOWLEDGMENT (For the above information and photograph, and for Brother Paine's thoughtful paper herewith begun, we are indebted to our Brother Member, E. T. Skinkle, 33d, of Chicago.)

PART I

IT is necessary that we look at this important and instructive factor in the system of Speculative Freemasonry from two separate and distinct points--the positive and the negative.

The positive asserts itself from the fact that Solomon's Temple, the traditions connected therewith, and prominent Jewish Scriptural characters, are very extensively introduced; and, in fine, that the Jewish Ceremonials and Types are considerably availed of as the foundations on which the three Craft Degrees have been erected. With a limited knowledge of the origin and history of the Ritual, and of the Symbolism in Freemasonry, it is not to be wondered at that a very large proportion of Masons consider they are orthodox in holding the opinion that Solomon, King of Israel, and the two Hirams, were Freemasons, and that Speculative Freemasonry originated at the building of the First Temple. I need hardly say that it is only natural every Jewish Mason should hold firmly to such a view.

The negative side of the question is this:--"That Hiram Abiff was not slain. Solomon and the two Hirams were not Masons, and that Freemasonry did not originate at the Temple." And as I shall be able to show that we have Masonic history to support this negative, and that we have only to deal with a series of interesting and instructive legends, the sooner we recognize and admit the same, by placing the Temple and the Jewish characters connected therewith under the legitimate and intelligent classification,--allegory. The sooner we seek for the origin of the Legend of the Temple, and the period in the history of Freemasonry, when it was introduced, the earlier and the better shall we be able to understand really what Speculative Freemasonry is; or, as in the words of one of our important charges, "Be the better able to distinguish and appreciate the connection of our whole system, and the relative dependency of its several parts."

If so great a Masonic student as Dr. Oliver, in his early career, believed literally all that had been told him in the Lodge Room, is it to be wondered at that the like erroneous view still exists? The Doctor's experience can be best given in his own words: "The Legend of the 3d when given as a naked and unexplained fact, and recited with all the solemnity of truth, 99 out of every 100 candidates believe it implicitly, and would esteem it a casus belli if any one were to express a doubt respecting the most improbable particulars which it professes to record; and when I was first initiated at an early age, I confess that such were my own impressions."

Ragon, who died in 1866, and was considered one of the ablest of French Masonic writers, thus refers to the 3d:--"All the fables which are introduced to excite the wonder and astonishment of the Neophyte, and repeated as undoubted facts as preserved by an ancient and accredited tradition, may be termed fanciful monstrosities, because the Holy Scriptures tacitly disprove them, for they contain no reference to the circumstanceS which constitute the Legend."

Grand Master Dalcho, in one of his orations, says: "I candidly confess that I feel a great degree of embarrassment, while I am relating to Ministers of God's Holy Word, or to any other gentlemen, a story founded on the grossest errors of accumulated ages; errors which they can prove to me to be such, from the sacred pages of Holy Writ, and from profane history; and, that too, in a minute after I have solemnly pronounced them to be undeniable truths, even by the Holy Bible on which I have received their obligation."

Oliver says also, on the same subject: "It is indeed indefensible as a sober matter of History, and the most rational application of it, which the W. M. could make at the conclusion of the ceremony, would be - to explain to the Candidate, that the drama in which he has sustained so conspicuous a part, is merely symbolical; and, then subjoin the reference. This course would be plausible, and prevent the Candidate leaving the Lodge, either with a fallacy on his mind, if he believes it to be true, or with a conviction that a clumsy and unworthy imposition has been practiced on him; which, from a better knowledge of the facts, he at once repudiates with a combined feeling of pity and disgust." *******

Such being the opinions of eminent Masonic writers, printed and published for the instruction even of entered apprentices, let us then ascertain the true definition as given by Oliver and others. "Freemasonry is confessedly an allegory, and as an allegory only must it be supported, for its traditional history admits of no palliation. Whoever would remove Freemasonry out of the category, as an allegorical institution, might as well destroy its existence; for in no other character would it be able to hold its own. It is one consistent and intelligible assemblage of symbols, and any attempt to explain it, by reference to facts, is sure to fail: instead of a clear, beautiful, and harmonious system connected in all its parts, a distorted caricature will be produced without a single redeeming trait of character."

Dalcho, holding similar views, says in addition: "Neither Moses, nor Solomon, nor Joshua, nor the two Hirams, nor the two Saints John belonged to the Masonic Order. It is unwise to assert more than we can prove, and to argue against probabilities. There is no record, sacred or profane, to induce us to believe that Masonic these holy and distinguished men were Freemasons. To assert which may make the ignorant stare, but will rather create the contempt than the admiration of the wise--let Freemasons give up their vain boastings, which ignorance has foisted into the Order, and relinquish a fabulous antiquity, rather than sacrifice common sense."

I invite your attention to the consideration of this fabulous antiquity as applicable to Solomon's Temple. Locke, the philosopher of the 17th century, and whom we know was a Freemason, says: "Religion is the only tie which will bind men, and where there is no religion, there can be no Masonry." Max Muller asks us to bear in mind--"That without a belief in a personal immortality, religion surely, is like an arch resting on one pillar, or like a bridge ending in an abyss ;" and Bulwer Lytton truly adds: "Though all the world were carved over, and inscribed with the letters of divine knowledge, the characters would be valueless to him who does not pause to inquire the language, and meditate the truth." These three quotations supply religion, immortality, symbolism, a most appropriate triad, pointing to the pillars of wisdom, strength, and beauty: for wisdom abides in the man, who, with revealed religion as his guide, is strengthened in his belief in immortality, by recognizing the beautiful symbolism of Freemasonry, by which it inculcates so important a dogma.

Dr. Oliver considers that wherever and whenever the true God was worshiped, in the midst of idolatry, as in the time of Israel's apostacy under Ahab and Jezbel, that such worshipers of Jehovah were the representatives of ancient speculative Freemasons, and therefore he adds, at the erection of the First Temple, the Jews represented the pure speculative element which, joined to the Tyrian pure operative Masonry, was the first combination of speculative with operative. This can only be viewed at the most as merely sentimental--nothing historical as bearing on the point that either the Jews were architects, or that Solomon and the two Hirams were Freemasons. Nor can any such sentimental amalgamation of the Jew and Tyrian, at the first temple, be urged as analagous to the combination of Pagan and Christian architects in the time of Constantine the First at Bysantium, or of Romanistand Protestant architects in the 17th century under Wren at the erection of St. Paul's Cathedral.

Findel, that great German Masonic writer, entirely ignores Jewish origin and Temple traditions, and although admitting much that is historical, is only willing to trace Freemasonry from the German Gilds of the middle ages. Fort, a renowned American writer, admits Jewish influence not Jewish origin, but that influence as of a period long subsequent to the Second Temple, for he commences his line of argument at the early Bysantium period of architecture.

Woodford, Past Grand Chaplain of Grand Lodge of England, and equally a writer of note, considers "our present speculative system, in its modern development, as undoubtedly lineally and archaeologically the successor of the Gild Fraternities of the operative Masons, but he asks 'whence did the Gilds obtain the Masonic legends?' and he adds, I am not inclined to give up the legend of the temple, or even a connection with the ancient mysteries altogether."

Mackey, the American Masonic writer, referring to the 3rd degree, says, "When I speak of the antiquity of Freemasonry, I must say, if I must respect the axioms of historical science, that its body came out of the middle ages, but that its spirit is to be traced to far - remoter periods, for Freemasonry is the successor of the Building Corporations of the middle ages--and through them with less certainty, but with great probability of the Roman Colleges of Artificers--its connection with Solomon's Temple as its birthplace may have been accidental or a mere arbitrary selection of its in ventors, and bears therefore only an allegorical meaning. The Temple of Solomon has played an important part in Freemasonry. Time was, when every Masonic writer

subscribed to the theory that Masonry was there first organized, that there Solomon and the two Hirams presided as Grand Masters, initiated the symbolic degrees and invented the system of initiation, and that - from that period in unbroken succession and unaltered - form has it passed to us, down the stream of time." But Mackey goes on to say, "The modern method of reading Masonic history has swept away this edifice of imagination as efficiently as the Babylonish King demolished the structure itself, upon which it is founded. No writer who values his reputation as a critical historian would now attempt to defend the theory that Masonry originated at the building of the First Temple."

Findel, Fort, Mackey--three of as great celebrities in Masonic literature as are to be found entirely ignore the Jewish origin; and if we bear this in view, together with the other important fact, that Freemasonry is only a beautiful system of symbolism and allegory, we cannot but admit that the Rabbi Mamonides' Commentary on the Legends of the Talmudists is very appropriate, and a fitting Commentary on the Symbolism of Freemasonry. His words are: "Beware that ye take not the words of the wise men in their literal signification, for this would be to degrade and sometimes to contradict the Sacred Doctrines. Search further for the hidden sense, and if you cannot find the kernel, let the shell alone, and confess you cannot - understand it."

(To be continued)

----o----

THE PERFECT ASHLAR

BY BRO. H. A. KINGSBURY, MASSACHUSETTS

Kingsbury, Harold A.; born, Westfield, Mass., August 27, 1882; graduate in Chemical Engineering, Massachusetts Institute of Technology, Boston, Mass., 1907; graduate in

Law, National University, Washington, D. C., 1910; graduate in Patent Law, George Washington University, Washington, D. C., 1911; Member of Bar of District of Columbia; Member of Bar of Supreme Court of United States; Assistant Examiner U.S. Patent Office, 1908-1912; at present, Assistant Patent Counsel, The New Departure Mfg. Co., Bristol, Connecticut; Washington Centennial Lodge No. 14, Washington, D. C.; Mount Vernon Chapter No. 3, Washington, D. C.; Scottish Rite Bodies, 4d to 18d, Springfield, Mass.; 19d to 32d, Massachusetts Consistory, Boston, Mass.

IN the case of many of the symbols used in Masonry it almost seems as though the ritual writers must have followed the rule, "The importance to be given a symbol in the ritual should be inversely proportional to the real importance of that symbol." Particularly does this rule seem to have been applied to the case of one of the Jewels of the Lodge--the Perfect Ashlar or Perfect stone Cube. For this symbol, though casually dismissed with but two or three brief sentences in the monitorial instructions, is, in reality, of very considerable importance and interest and deserving of the careful attention of the Mason.

The Perfect Ashlar is one of a group of three Jewels. Thus the symbol calls the Mason's attention to one more of the many (not less than twenty) references, in Craft Masonry, to the number Three - the most significant of all the numbers (unless it be Seven) held in veneration in nearly every ancient system of religious philosophy, and even having, in some of those systems, notably that of Plato, the importance of a symbol of Deity.

Stone, the material of the Perfect Ashlar, was considered of great importance in many of the ancient religions and, indeed, in some was worshiped. Stone worship existed among the early American races. There is good reason for believing that the Peruvians worshiped stones, as the protectors of their crops. The Greeks originally used unhewn stones to represent their deities. The Thebans represented the god Bacchus by a stone. In the Kaaba at Mecca is a stone, Hajar al Aswad, which was worshiped by the ancient Arabians and which present-day Mohammedans regard with veneration. The Druids represented their gods by stones.

Stone is so evidently the symbol of Permanency, Faith and Trust that it seems almost unnecessary to cite examples here. But any one familiar with his New Testament will recall the incident of the giving of the name Cephas, or Peter, meaning a stone, to simon, who stood for the permanency, faith and truth of the Early Christian Church, and will recall that Christ said, "Thou art Peter and on this rock I will build my Church."

The cubical form of-the Perfect Ashlar serves to further identify it as the symbol of Permanency, Faith and Truth as the Cube, from the time of the Ancients has had this significance. We have an example of it in Revelations (XXI, 16) where the New Jerusalem is described as having its length, breadth and thickness equal, each to the other, giving, of course, a cubical form to the city.

The fact that Masonry uses a hewn, rather than an unhewn stone, for symbolizing Truth, furnishes an interesting example of the ways in which the introduction of (comparatively) self-evident conceptions derived from Operative Masonry has worked, in some instances, curious changes in the more abstruse symbolistic systems which Masonry has, apparently, inherited from the Hebrews and the Egyptians. That is, in the Masonic system, following at this point suggestions from Operative Masonry, the hewn and perfect condition of the Perfect Ashlar is understood to emphasize and make yet stronger the symbol's reference to Truth, whereas in the symbolistic systems of the Hebrews and the Egyptians a rough, unhewn cubical stone was considered to symbolize Truth and a perfect, hewn stone was understood to symbolize Falsehood.

However interesting and important the various other symbolic significances of the Cube may be, the symbolic suggestion that perhaps most concerns the Mason of today, and particularly the American Mason of today, is this:--The Cube is the symbol of the state and it is placed in the Masonic Lodge to constantly remind the Mason, of the State, or political structure, of which he forms a part, and to recall him to those duties which he, a citizen, owes to that State.

If one views a cube with his eyes slightly above the top of it, and opposite one of its vertical edges, he will find that, as indicated in the figure, there are three faces visible,

and three invisible, to him. The three visible faces symbolize the three departments of the State, the Legislative, which makes the laws, the Judicial which interprets them, and the Executive which executes them. The three invisible faces symbolize the invisible soul of the State, Liberty, Equality and Fraternity. As these three invisible faces are necessary to complete and make stable the Cube so are Liberty, Equality and Fraternity necessary to complete and make stable the State.

The Perfect Ashlar, in its character of a symbol of the State, represents an ideal to be striven for--the perfect State has not yet been finally developed. But, upon his first entrance into Masonry, the Mason is presented with Working Tools with which to shape and to gauge his work--the Gavel, symbolizing Force, and the Gauge, symbolizing Rule or Law. And the Perfect Ashlar reminds the Mason that his entered apprentice's Working Tools are given him to use and that it is for him, a citizen, to apply them, using Force, properly held in restraint by Rule or Law, to, so far as in him lies, make his ashlar a Perfect Ashlar and his state a perfect State.

----o----

CONSTRUCTION

Destruction has its millions within its awful thralls;

To do its bidding night and day, and mandate all its calls.

Another host in other parts Construction does employ;

To build our homes and cities fair, and all that we enjoy.

Construction and destruction have been fighting hand to hand

Since this old world began to turn, and neither rules the land.

But what construction does today to build in modern ways

Destruction lays in desolate waste in future struggling days.

One hand can swing the mighty sword, and in its awful swath

The lives of millions fall like grain - why reckon up the loss?

But two hands do the building as we raise the wall again;

Two hands bind up the wounded, and two hands construct again.

One hand can raise the fire-brand from the smoldering coals of hate;

Two hands must stop the raging flames before it is too late.

One hand can give the signal for the largest guns to boom

Two hands must raise above the dead the flowers into bloom.

Two hands can build with stone on stone the highest wall that's laid;

One hand can burst the fatal shells, and debts alone are made.

One hand may wield destruction as it goes along life's path;

Two hands must do the healing, as we reap the aftermath.

Why not use the brick and mortar, not the rifle and the sword?

Why not use the trowel and level, at Construction's signal word?

Why not use the square and plumb-line as we raise our friendships kind?

For destruction's not external until cherished in man's mind.

What's within brings forth the harvest; thoughts rethought make up the seeds;
That same harvest may be useful, or a useless growth of weeds.
Why delay internal plantings when destruction's passions yield?
Go into internal pastures; there prepare the fertile field.

There prepare it for the planting, like a garden fair to see;
Sow it, watch it, tend and weed it, 'til from weeds the ground is free.
By and by the crop grows stronger, and no weeds can therein grow;
For the harvest forth is coming - a repayment for the sow.

By destruction things are severed from their proper place in life.
By construction brought together; fitted 'gainst a social strife.
By destruction strong connections are at once asunder torn;
By construction once well welded - and redone by son unborn.

When our lives are in their fittings and each unit has its place
The design has form and beauty which the artist's brush would trace;
With the back ground and perspective, and our hopes the foreground fill -
There's construction in the picture; beauty through the artist's will.

Faith it takes for all construction; faith it takes to plan to do;
Faith it takes at the foundation, and to see the matter through.

Faith it takes when all's destruction to rise up and build some more;

Faith it takes when broken idols lie upon the tiled floor.

Hope in all constructive action is the active force to move.

Faith is passive in the planning, and the two, resultants prove.

Hope moves faith into an action which before was in the breast,

And the two are both constructive counting for the very best.

The resultant is construction, in both matter and in mind;

Putting useful things together which apart, serve not mankind.

Two hands, with a mind and feeling make for charity and love

They produce the world's resultant guided by a Force above.

By Geo. N. Foster, Lincoln, Nebr.

----o----

Justice is as strictly due between neighbor nations, as between neighbor citizens. A highwayman is as much a robber when he plunders in a gang, as when single; and a nation that makes an unjust war is only a great gang of robbers. - Franklin.

----o----

MASONIC JURISPRUDENCE

BY BRO. ROSCOE POUND, DEAN, HARVARD COLLEGE OF LAW

I. THE DATA OF MASONIC JURISPRUDENCE

At the outset we may well ask ourselves why do we say Masonic Jurisprudence? Why not simply Masonic Law ? Is there a science of Masonic law as distinct from Masonic law itself? For in its original and etymological meaning and in the best usage, jurisprudence means the science of law. It is true there are two other uses of the term. The French use it to mean the course of decision in the courts as contrasted on the one hand with legislation and on the other hand with doctrine or the consensus of opinion of learned writers and commentators. To some extent this French usage has been received with us, particularly in the phrase "equity jurisprudence," signifying the course of decision in Anglo-American courts of equity, which has gained currency through the classical work of Judge Story. But it must be obvious that Masons do not employ the word in this sense. Although the course of decision in Masonic tribunals in the form of rulings of the Grand Masters and action of Grand Lodges thereon and of review of trials in or by Grand Lodges, is an important form of Masonic law; it furnishes but a part, and relatively a modern part, of the materials of what we are wont to style Masonic jurisprudence.

By a not unnatural transition from the French use of the term it has come to be used also chiefly in this country, simply as a polysyllabic synonym for law. Medical jurisprudence, for the forensic applications of medicine, has much vogue. Dental jurisprudence for the law of interest to dentists, engineering jurisprudence for the law of interest to engineers, architectural jurisprudence for the law of interest to architects, are heard occasionally. These seem quite indefensible. But even if they were not to be critized, they would not warrant Masonic jurisprudence, for the latter term calls to mind not that part of the general law of the land which has special interest for the Mason, but the internal law of the fraternity itself. We come back, therefore, to our question whether Masonic jurisprudence is simply a grandiose name for Masonic law or whether, on the other hand, there is a science of Masonic law distinct from the law of each Masonic jurisdiction? Is there, in other words, an organized body of

knowledge above and behind each particular local Masonic law upon which the latter rests as fully and truly as the particular legal rules of one of our commonwealths rest upon the principles of general legal science and the principles of Anglo-American legal tradition? For the moment I shall assume that there is, and my purpose in this course will be, not to expound dogmatically the rules of Masonic law which obtain here or elsewhere, but to show, if I may, that there is a science of Masonic law, to examine its material and its methods, and to set forth its principles.

In studying the law of politically organized society we say that it may be expounded dogmatically, that is, the content and application of its several rules and principles may be investigated and set forth, or it may be studied by one of the methods of jurisprudence-- analytical, historical, or philosophical. In truth dogmatic study is of little value except as it makes use of and rests upon these methods of legal science. They justify themselves in the end by making for effective understanding and criticism and improvement of the law of each state. But they are methods of legal science generally, while the dogmatic method is applicable not to jurisprudence but to a particular body of law. We may study a particular body of law analytically, that is, we may investigate the structure, subjectmatter and rules of a legal system in order to reach by analysis the principles and theories which it logically presupposes, As a method of jurisprudence, however, the analytical method is comparative. It involves a comparative study of the purposes, methods and ideas common to developed systems of law by analysis of such systems and of their doctrines and institutions in their matured forms. Again, a particular body of law may be studied historically. That is, investigation may be made of the historical origin and development of the legal system and of its institutions and doctrines, looking to the past of the law to disclose the principles of the law of today. But here also, as a method of jurisprudence the historical method must be comparative. lt involves a comparative study of the origin and development of law, of legal systems, and of particular doctrines and institutions in order to draw therefrom universal principles of legal science. Finally, a particular body of law may be studied philosophically. That is, investigation may be made of the philosophical bases of the institutions and doctrines of a legal system in order to reach its fundamental principles through philosophical speculation. When this method is pursued comparatively and the philosophical basis of law generally and of general legal institutions and universal legal doctrines is sought, in order to reach universal principles, the philosophical method becomes a method of jurisprudence. Formerly these three methods, the analytical, the historical and the philosophical, contended for the mastery. Today we recognize that no one of them is self-sufficient and that jurisprudence must employ each of them in order to achieve a well-rounded science.

If we apply these ideas to Masonic law, we may say that a dogmatic exposition of the law of any jurisdiction would, indeed, very likely be profitable. But it would be relatively of little value, certainly of little permanent value, unless it made use of and rested upon the analytical, the historical and the philosophical methods. Moreover these methods should be developed comparatively, as methods of a Masonic legal science, if they are to give their best results. On the other hand these methods are not pursued for their own sake. In the end they must justify themselves by making the law of each Masonic jurisdiction more scientific, better organized, more easy of comprehension and of application and more eflective for the purposes for which it exists. Unless he can give us principles of systematization, of criticism and of improvement in those parts of our law which are subject to change, the jurist has no claim upon the attention of a craft of workmen.

Another preliminary question confronts us. How far are we justified in speaking of Masonic law? Is the body of rules to which we give that name law in any proper sense of the term? Are we warranted in applying to it the methods and in attaching to it the ideas which are appropriate when treating of the law of politically organized society ?

There are three common uses of the term "law": (1) Law as used in the natural and physical sciences; (2) natural law or law of nature as the term has been used by writers on ethics, politics and the philosophy of law; (3) law in the juridical sense. In the sciences, law is used to mean deductions from human experience of the course of events. Thus the law of gravitation is a record of human observation and experience of the manner in which bodies which are free to move do in fact move toward one another. Similarly Grimm's law in philology is a record of the observations of philologists as to the manner in which consonantal changes have taken place in the several Aryan languages. By natural law ethical, philosophical and political writers mean the principles which philosophy and ethics discover as those which should govern human action and the adjustment of human relations, and hence as those with respect to which obligatory rules of human conduct ought to be framed. Law in the juridical sense is said to be the body of rules, principles and standards recognized or enforced by public or regular tribunals in the administration of justice. Obviously there is an idea in common here, namely, the idea of a rule or principle, underlying a sequence of events, whether natural or moral, or judicial. In this wide sense, therefore, we may speak of the rules or principles which underly a sequence of events in a fraternal organization as law, just as we should so style the rules or principles

underlying a sequence of events in a political society. But this wide use of the term law has been the subject of much objection and much dispute and we may put ourselves on firmer ground by looking at certain analogies between the rules which govern the decision of controversies and the adjustment of relations in a politically organized society and those which govern disputes and adjust relations in religious organizations and in fraternal organizations.

At bottom we mUst rest the whole structure of state and law upon the hard fundamental fact that in a finite world, human demands are infinite. If there were enough material goods to go around and enough room so that each of us might move in the widest orbit his fancy could picture or hiS desires could dictate without coming into collision with hiS felow men, we should not need any elaborate system of balancing conflicting interests nor any elaborate machinery for putting into effect the standards for delimiting and enforcing interests which result from such balancing. Unhappily the material goods of existence do not suffice to give to each everything which he may claim or which he does claim. Hence to conserve the values of life and to eliminate waste men organize themselves and organize or invent rules and standards and principles by which to eliminate waste and make the available stock of values go as far as possible. In the beginning these organizations are simply groups of kindred. Presently religious and maternal organizations develop. Subsequently political organizations arise. In time trade and professional associations are added. All these seek in one way or another to secure to men values which might otherwise be dissipated. They have their justification in the necessity of conserving what would otherwise be lost in the struggle of individuals to satisfy infinite claims upon a limited store. Accordingly, if we look for a moment at the state, we see that it eliminates waste by means of the law in several ways. For one thing it furnishes a rule of decision in case of dispute and thus obviates resort to private war when controversies arise. One has only to consider what happens today in case of an industrial dispute in order to see what this means.

In an ordinary dispute between man and man today we have a measure of conduct which is ascertainable within reasonable limits in advance. If the dispute becomes acute, one party or the other may summon his adversary before a public tribunal and may have the dispute adjudicated upon the basis of settled rules, according to a settled procedure, and with reference to settled modes of redress. When the judgment is pronounced, it is not optional with the defeated party to adhere to it or not. The whole power of the state is behind it and the force of organized society may be invoked to carry it out. In an industrial dispute on the other hand, we have no clear measure of

conduct. Each party is referred to his individual sense of fairness and to the general sense of fairness of the public at large. But in a highly diversified community in which groups and classes with apparently divergent interests understand each other none too well and have conflicting ideas of justice, general public opinion is seldom sufficiently definite and consistent to serve as a restraint upon the partisan notions of justice entertained by the contending parties and hence is left to be the judge of its own case. With no clear predetermined measure of adjustment of such controversies, with no settled mode of procedure, with no settled mode of redress and no strong, permanent tribunal, backed by the moral sense of the community, long tradition, and the force of the state, to pronounce and give effect to a judgment, there is no way to satisfy or to coerce the disputants and in practice, as like as not, the interests of each and the interests of society suffer equally. Society struggles to maintain its interest in the general security and to prevent waste under such circumstances by seeking peace at whatever sacrifice. It is not a question of equal and exact justice. The paramount demands of peace and good order are to be met first. The policy is not "let justice be done though the heavens fall," but "peace at any price." Hence society endeavors to put pressure upon the disputants, directly, indirectly, openly or covertly, to submit to arbitration and to abide the award. A public service company may be threatened with forfeiture of franchise. A private owner may be threatened with extra-legal sequestration of his property. Both parties may be threatened with a report as to the causes of the dispute and the issues involved to be made public after an official inquiry. Press, pulpit and platform may exhort and rebuke. Thus in one way or another a compromise or an arbitration may be brought about. But when such a result has been achieved, no guide has been provided for the next dispute. No precedent has resulted. Nothing has been accomplished beyond averting or terminating a condition of private war in that one case. The whole process is crude and wasteful. Every time that this happens we act over again the inception of law. The Roman magistrate who stepped between the contending litigants and called out, "Let go, both of you," the praetor who pronounced the interdict, "I forbid that violence take place," and the indirect devices whereby a case for arbitration was formulated, not upon direct statement of their claims by the parties but through indirectly inducing or coercing a reference or an arbitration, testify to a general condition of which the special condition that obtains in a modern industrial dispute is perhaps the last remnant. By furnishing a rule for decision and by furnishing a guide to conduct the law enables society to reconcile conflicting interests, to conserve values and to eliminate waste.

This same problem of reconciling conflicting interests, of conserving values and of eliminating waste arises in every group-- in religious and fraternal organizations no less than in political organizations. And it is met in the same way. By slow and painful

development of customs through experience, followed by deliberate formulation of rules invented for the purpose, men select out of the great mass of possible claims those which seem to call most urgently for security, define them, weigh them against other recognized inter ests and devise means for giving them effect. This process of recognizing, delimiting and securing interests when carried on by a political society is called lawmaking and the rules and standards of conduct and rules and principles of decision thereby set up are called law. In like manner the rules and standards of conduct and the rules and principles of decision developed or devised to secure interests and conserve values In the universal medieval church are called the canon law. No less justly may we apply to the rules and standards of conduct and the rules and principles of decision evolved or devised to secure interests and conserve values in our universal fraternal organization the name of Masonic law. For if it is said that we cannot enforce our law as the state enforces its law--that the sheriff and his posse looms in the background of the latter while the former is but hortatory--the answer must be that our law has behind it the same sanction that was behind the law of the medieval church, namely, excommunication and that this is essentially nothing else than the sanction of the earlier stageS of the law of politically organized society--namely, outlawry. The group in each case casts out the individual who, through defiance of its law threatens a waste of the values which it seeks to secure.

Assuming, then, that we are justified in speaking of Masonic law, what are the component parts of our Masonic legal system; what are the jural materials with which the Masonic lawyer must work ? I venture to distinguish three types of rules: (1) The landmarks; (2) the Masonic common law; (3) Masonic legislation. I cannot deny that in so classifying the jural materials of Masonry I am influenced by our Anglo-American distinction of constitutional rules, common law and legislation. And one should not turn to such an analogy hastily or unadvisedly. For I shall endeavor to show in another connection that Masonic jurisprudence has suffered in this country from overzealous attempts to mould our law by the analogies of the political law of the time and place and from the hasty assumption that our American legal and political institutions might be relied upon to furnish principles of law for a universal fraternity. Nevertheless the craft has engaged the hearty service of great lawyers for at least two centuries and the revival from which we date the Masonry of today took place in a time and in a country in which certain legal and politic ideas were universally entertained and were almost taken to inhere in nature. Hence we have more than analogy-- we have, if not a causal relation, at least a relation of great influence.

Presupposing this three-fold division, we have first, the landmarks, a small not clearly defined body of fundamentals which are beyond reach of change. They are the prescriptive or unwritten constitution (using constitution in the purely American sense) by which every thing must be judged ultimately and to which we must all conform. Second, we have Masonic common law--the body of tradition and doctrine, which falling short of the sanctity and authority of the landmarks, nevertheless is of such long standing, and so universal, and so well attested, that we should hesitate to depart from it and are perforce wont to rely upon it whether to apply our own law or to appreciate the law of our neighbors.

These first two elements of Masonic law rest in tradition and in doctrinal writing. They take the form of: (a) Tradition--the mode of conducting Masonic affairs which has been handed down from master to master, from lodge to lodge for centuries and embodies the experience of countless sincere, zealous, well-informed brothers; (b) treatises, of which Oliver's Institutes of Masonic Jurisprudence and Mackey's Masonic Jurisprudence are the best types; (c) decisions of Grand Masters and review thereof by Grand Lodges, recorded in the published proceedings of Grand Lodges, chiefly in America; and (d) reports of the committees on correspondence of our American Grand Lodges, in which the decisions in other jurisdictions are reviewed and criticized and a comparative and universal element is introduced which is of the highest value to the Masonic jurist. These committees on correspondence have been much kicked at and it cannot be denied that the work of some of them at times has been crude. Yet for the present purpose their work has been invaluable. No one who has studied Masonic jurisprudence attentively can fail to testify to the unifying force exerted by these committees. The stimulus of their criticism, even when ill directed has made our local Masonic jurists pause to think of the rest of the Masonic world; it has exerted the scientific influence which is always involved in comparison; it has worked everywhere for universality in our welter of independent local jurisdictions, each ambitious to make its own law.

The two main elements just enumerated make up the unwritten law of Masonry. A third element, namely, Grand Lodge legislation, of which our American Grand Lodges have been exceedingly prolific, constitutes the written law of Masonry.

A moment's digression is required to explain these terms. As soon as legal systems attain any degree of maturity, they are made up of two elements: A traditional element

and an imperative element. Following the Roman jurists, the traditional element is generally known in jurisprudence by the name of the unwritten law--jus non scriptum--and the imperative element by the name of the written law--jus scriptum; not that we do not find the principles and rules of each today only in writings, but because the latter was deliberately and authoritatively reduced to writing at its inception.

Our main interest is in the unwritten law--the traditional element--which, except as local decisions interpret or apply local legislation, proceeds or purports to proceed on universal lines and is or seeks to be in principle permanent and general, even as legislation is ephemeral and local.

Let me develop this point a bit. As has been said, a developed legal system is made up of two elements, a traditional element and an enacted or imperative element. Although at present the balance in our law is shifting gradually to the side of the enacted element, the traditional element is still by far the more important. In the first instance, we must rely upon it to meet all new problems, for the legislator acts only after they attract attention. But even after the legislator has acted, it is seldom if ever that his foresight extends to all the details of his problem or that he is able to do more than provide a broad, if not a crude outline. Hence even in the field of the enacted law, the traditional element of the legal system plays a chief part. We must rely upon it to fill the gaps in legislation, to develop the principles introduced by legislation and to interpret them. Let us not forget that so-called interpretation is not merely ascertainment of the legislative intent. If it were, it would be the easiest instead of the most difficult of judicial tasks. Where the legislator has had an intent and has sought to express it, there is seldom a question of interpretation. The difficulties arise in the myriad cases with respect to which the law maker had no intention because he had never thought of them--indeed perhaps he could never have thought of them. Here under the guise of interpretation the court, willing or unwilling, must to some extent make the law, and our security that it will be made as law and not as arbitrary rule lies in the judicial and juristic tradition from which the materials of judicial law-making are derived. Accordingly the traditional element of the legal system is and must be used even in an age of copious legislation, to supplement, round out and develop the enacted element, and in the end it usually swallows up the latter and incorporates its results in the body of tradition. Moreover a large field is always unappropriated by enactment, and here the traditional element is supreme. In this part of the law fundamental ideas change slowly. The alterations wrought here and there by legislation, not always consistent with one another, do not produce a general advance.

Indeed they may be held back at times in the interests, real or supposed, of uniformity and consistency, through the influence of the traditional element. It is obvious, therefore, that above all else the condition of the law depends upon the condition of this element of the legal system.

Another feature of the twofold composition of developed legal systems is of no less importance. The traditional element rests at first upon the traditional mode of advising litigants on the part of those upon whom tribunals rely for guidance or upon the usage and practice of tribunals. Later it rests upon juristic science and the habitual modes of thought of a learned profession. Thus the ultimate basis of its author;ty is reason and conformity to ideals of right. On the other hand the imperative element rests upon enactment. It rests upon the expressed will of the sovereign. The basis of its authority is the power of the state.

The parallel with Masonic law is exact. With us, the most important of our jural materials are in the traditional element.

First, we must rely upon the traditional element to meet all new problems, and the normal course of growth in Masonic law is: (1) A new application of a traditional principle by the decision of a Grand Master; (2) review thereof in a Grand Lodge; (3) comment thereon by the various committees on correspondence; (4) the growth of a consensus of opinion on the subject among Masonic jurists; and (5) incorporation in some text book of Masonic law or in declaratory legislation. Secondly, we must rely on the traditional element to fill all gaps in Masonic legislation. Thirdly, we must rely on it to interpret legislation and to develop legislation. Fourthly, above all, as we are a universal institution and ought to legislate cautiously, we must rely on the traditional element to furnish the principles of legislation and a critique of legislation. We are not like a political organization- -mere will has no place in any theory of Masonic law-making.

Accordingly it is of the first importance to have a theory of the unwritten law of Masonry and an organized, systematic science of this traditional element of our law--in other words, to have a science of Masonic jurisprudence.

What are the data of this science ? What are the materials which we may use in constructing it?

I take it they are five: (1) History; (2) general Masonic tradition; (3) philosophy; (4) logical (or systematic) construction on the basis of history, philosophy and tradition; and (5) authentic modern materials of Masonic common law.

Let me take these up in order. First as to history. Here there are two questions: (a) What materials does Masonic history furnish which are important for Masonic jurisprudence; (b) what is the function of history in Masonic jurisprudencc how and for what purpose should we use history in this connection ? On such an occasion one can only speak summarily. In a few words, the historical materials which are important for the Masonic. jurist seem to be five:

(1) The manuscript constitutions of British Freemasons--a series of manuscripts the oldest of which go back to the fourteenth century, which are the foundation of authentic Masonic history. These are of especial importance on the subject of the landmarks. Thus, when we trace in the manuscripts the old charge to be true to God and holy church and the new charge of 1738 that if the Mason understands his art aright he will never be a stupid atheist, history reinforces the tradition contained in the master's obligation.

(2) Seventeenth and eighteenth-century notices of English Masonry prior to 1717. From these materials we are able to see how Masons met and what they meant by a lodge prior to the rise of Grand-Lodge Masonry and are enabled to distinguish between the landmarks and the common law as to Masonic organization.

(3) Old lodge records in England and Scotland. These also throw great light upon the organization of the Craft prior to 1717. When we find presidents and wardens and

deacons as the highest officers of lodges, we see again what was from the beginning and what is simply common law.

(4) Eighteenth-century writers who had or purported to have access to traditions current among Masons at and prior to the organization of the Grand Lodge of England in 1717 and to old manuscripts not now extant. Even if some or much of the information which they purport to give on the basis of such traditions and such manuscripts is apocryphal, it has entered into the stream of subsequent Masonic tradition and may not be overlooked.

(5) Grand Lodge records, beginning in England in 1723, which show the settled practice of the formative period of Masonry as we know it today.

Of these five classes of historical materials, the fourth calls for some special notice. It is made up of three well-known books which have exerted an almost controlling influence upon our ideas of Masonic history and have largely determined Masonic tradition. These books are: Anderson's Constitution (1723, second edition 1738), Preston's Illustrations (1772) and Dermott's Ahiman Rezon (1756, second edition 1764). It would be out of place to attempt an appraisal of their historical value here. Moreover the thorough-going critique of Gould, which has definitely overthrown much which had long been accepted on the authority of these books has not wholly destroyed their importance for Masonic jurisprudence. As Hobbes puts it, "authority not truth makes the law." It may well happen that historical mistakes may become fixed in the legal fabric. For example, Lord Coke very likely erred in much that he laid down in his Second Institute as to the history of our Anglo-American constitutional doctrine of the supremacy of law. Yet his writing is the foundation of our public law and his results have amply justified themselves. It is no fatal objection in practical affairs that the conclusions must sustain the premises. Hence if Anderson and Preston and Dermott cannot be vouched for landmarks, they must be read diligently in order to reach the sources of much of our Masonic common law.

Let us turn now to the other question, what are the uses of Masonic history ? One use is to correct tradition, as for example, in the case of the apocryphal long list of royal and noble Grand Masters. Another is to hold philosophy in bounds, as for example, in

the case of the controversy which raged once in one of our American Grand Lodges as to the wearing of white gloves, on the theory that gloves were unknown at the time of the building of the temple, or, again, in the rejection of the letter G on philosophical grounds by another of our Grand Lodges. Another use is to test doctrinal (systematic, logical) exposition, as in the case of Mackey's twenty-five landmarks. But this correction by history should not be pressed too far. It should not be used as the basis of rejecting settled Masonic common law, shown by universal practice since the end of the eighteenth century. For example, nothing is better settled than the doctrines of territorial jurisdiction in Craft Masonry and the impropriety of invasion of jurisdiction. If there are no landmarks here, there are settled principles of Masonic conflict of laws which are a part of the universal law of the Craft.

Our second main source of law is tradition. Today this is set forth in the form of doctrinal exposition and Grand-Lodge decision. Much of it is declared by Grand-Lodge legislation. It is of the highest value in fixing the principles of Masonic common law. But elsewhere it is dangerous. It must always be corrected by careful historical consideration of whether the tradition in question is authentic, immemorial and pure.

Our third main source of law is philosophy, that is, deduction from principles found by philosophical study of the ends and purpose of Masonry--for example, deduction from the principle of universality, from the principle of organization of moral sentiments of mankind, from the principle of furthering human civilization. It may be compared with the metaphysical method in jurisprudence which seeks to deduce all legal rules from or correct them by a fundamental principle of human freedom. Philosophy is chiefly useful as a check on Masonic history. For example, if one were to look only to history, he might make a strong argument that the dinner or banquet following the work on important occasions was a landmark. Certainly as far back as we have accounts of Masonic work we find the brethren sitting about the board in this way. But consideration of the purposes and ends of the order shows us at once that we have here but an incident of ordinary human social intercourse. So in the case of the objection to white gloves above referred to. The Masonic philosopher perceives at once that we have here a traditional symbol and that purely historical considerations cannot be suffered to prevail.

Our fourth main source of law is logical construction. It has the same place with us as juristic science has in the law of the state. It is of the first importance if the data are sound and are well used. Mackey's famous text book of Masonic jurisprudence (1859) is still the best example of the use of logical construction.

The fifth main source of Masonic law is to be found in authentic modern materials of Masonic customary law and in settled Masonic usage since the last half of the eighteenth century. Indeed the general principles of this settled usage have all but the force of landmarks. Thus Mackey recognizes: (1) Landmarks; (2) general laws or regulations; (3) local laws or regulations. Here the second is substantially what I call Masonic common law and the third what I call Masonic legislation. Mackey says of the second: "These are all those regulations that have been enacted by such bodies as had at the time universal jurisdiction. They operate, therefore, over the Craft wheresoever dispersed; and as the paramount bodies which enacted them have long ceased to exist, it would seem that they are unrepealable. It is generally agreed that these general or universal laws are to be found in the old constitutions or charges, so far as they were recognized and accepted by the Grand Lodge of England at the revival in 1717 and adopted previous to the year 1726." This would receive Anderson's first edition without question as a conclusive exposition of the principles of the traditional element. Today it is clear that we cannot accept it. But the idea at the bottom of Mackey's system is sound.

I take it we must distinguish two things. (a) We may perceive certain settled principles adhered to by all regular and well-governed lodges since the last quarter of the eighteenth century. For example, with one exception it has always been recognized that at least three lodges are required to set up a Grand Lodge. But we must be cautious here. It will be noticed that Mackey assumes that fluidity is at an end by 1721. We cannot accept this proposition. We must recognize a great deal of fluidity till much later. But Ma,sonry is not bound to retain forever the fluidity of the first half of the eighteenth century. (b) Next we must differentiate from the principles themselves the development of these principles (i) by logical deduction and juristic speculation, and (ii) by judicial empiricism in the decisions of Grand Masters and the review thereof by Grand Lodges.

The latter is almost wholly American and much of it is worthy to rank with the best achievements of legal development in any political organization. If the law of the

medieval church became for a time the law of the world and gave ideas and doctrines to the law of the state which are valuable for all time, it is not at all impossible that our universal organization, coming much later to the work of law-making, may in its turn develop legal ideas of universal value and thus contribute indirectly to the furtherance of civilization while contributing directly thereto in its ordinary work.

----o----

AT REFRESHMENT

BY BRO. GEO. W. WARVELLE, ILLINOIS

I CONTINUE to hear complaints from certain quarters concerning the wasteful extravagance in the matter of refreshments, together with suggestions as to the good that might be accomplished if the money so expended were applied to works of charity and pure beneficence. But, notwithstanding these oft repeated admonitions from those who stand on the watch towers of zion, the Craft jogs along in the same old way and the banquet is still a potent factor in Masonic life. And yet, this is strictly in keeping with the old precedents; a faithful adherence to the old land. marks.

Freemasonry, in its inception, was strictly a convivial institution, all reports to the contrary notwithstanding. In later years it took on liturgic features,but the old customs, in large measure, were continued and in modified forms are still practiced. The custom of "refreshment" may be traced back to the mediaeval Gilds, while the oldest records of the Masonic Fraternity, as a speculative society, contain references to the feasting (including drinking) at the craft meetings.

The seventeenth century has left many authentic references to the conviviality which characterized the meetings in those days. Thus, Plot in his history, when alluding to the Masons, says: "When any are admitted, they call a meeting (or Lodge as they term

it in some places) and entertain with a collation according to the custom of the place; This ended, they proceed to the admission of them." Plot was not a Mason. Ashmole, in his diary, notes a meeting he attended at London in 1682. Of this he says: "We all dined at the Half-moon Tavern in Cheapside, at a noble Dinner prepared at the Charge of the new accepted Masons." And so, it will be seen that from very early times a feast was an important part of a Masonic meeting.

It has been suggested, by some of the English scholars, that this custom of a feast originated in the actual necessities of the occasion; that many of the members of the early lodges came long distances to attend the meetings and frequently on foot. Hence, it was necessary that they should be provided with refreshment of some kind either on their arrival or before setting out on their return journey. You will see, therefore, that the J. W.'s call to refreshment was not an empty formality in those days.

It would seem that in the old days the feast always preceded the work, a custom that has not yet died out in England. And as in nature the tendency is to constantly revert to earlier types, so in human institutions we may observe the same phenomena. In many localities the six o'clock dinner has taken the place of the eleven o'clock banquet, while the old-time flow of post prandial oratory has been eliminated. This was the custom of the Grand Lodge of England far into the historic period, as witness the minutes of the "assembly and feast" at Stationers Hall on June 22, 1721, when "after Grace said, they sat down in the antient manner of Masons to a very elegant Feast, and dined with Joy and Gladness." After this followed the regular business, and.then the Grand Master ordered the Warden "to close the Lodge in good Time." * * *

But the banquet is too firmly entrenched to be obliterated by any shell fire the disciples of the new thought may pour upon it. The Freemasons are still, even as in the old days, a social brotherhood and the customs of the fathers will long continue, notwithstanding the edict "The Banquet must go." From the dawn of history we may find the custom in connection with fraternal societies. It is not peculiar to Freemasonry. In fact, our Masonic ancestors simply borrowed the custom from those who preceded them. Long years ago, in ancient Greece, the banquet followed the initiations into the mysteries, as witness the following, which I quote from the "Golden Ass" of Apuleius:

"All the uninitiated having been sent away, the priest clothed me in a new linen garment, and, taking my hand, let me into the penetralia of the sanctuary. You will perhaps, ask, studious reader, and be anxious to know, what was then done. What was done, ask you? I would tell, if it were lawful to tell; thou shouldst know, if it were lawful for thee to hear. But I will not detain in long suspense you, who are, perchance, in a state of suspense with religious anxiety. Hear, therefore, and believe, for the things I narrate are true. I approached the confines of death, and, having trod the threshold of Proserpine, I was earried back through all the elements. At midnight, I beheld the sun glittering with clear light; l approached the gods of Hades and of Heaven, and adored them face to face. Thus have I related to you things, which, although heard by thee, thou canst not know. . . After this, I celebrated a most cheerful banquet in honor of my birth day into these rites; pleasant was the banquet and lively the entertainment."

I direct your special attention to the closing lines of the above paragraph. They simply show that mankind and human nature are much the same in all ages and all lands. * * *

A few years ago Admiral Dewey is reported to have said, that he attributed his robust health and length of days to these facts: that he had entered the navy and kept away from public banquets. Perhaps all of us cannot take the first part of his prescription, and perhaps also, the real worth lies in the latter part of it. Certain it is, that while the 12-inch gun may have slain its thousands the deviled crab and the overripe lobster have laid low their tens of thousands. It is not given to all of us to die in behalf of a great cause. In fact, few of us care to die. But everyone is privileged to incur indigestion and other gastronomic ills, and this privilege the most of us insist in availing ourselves of with remarkable persistence.

It is said, however, that the fatalities which mark the history of public feeding do not constitute its worst reproach; that the gleater harm consists in the undigested ideas which every well regulated banquet is bound to liberate. Bad food and poor talk make a combination that is fatal to the soundest human system. Thus is it written:

Avoid the groaning board, my son,

The devilled crab, the Melbaed peach,

But, deadliest of all, avoid

The after-dinner speech.

----o----

MASONIC JEWELS

Does the square that you wear mean the test by your God

Of the work that you do, and the word that you speak,

Of the will of your mind, the thought of your heart,

Of the Past that is gone, of the Future you seek?

The Compass you wear, does it mean that you move

Within the true bound appointed and sure,

Restricted desire, pleasure defined,

A yielding of self to the bonds that endure ?

The Triangle too--great emblem of Him

Who is Maker, and Master, Beginning and End,--

Do you wear it to show that He is to you

The Source and the Aim that all others transcend?

What means the gold trowel that hangs at your chain ?

Does it tell of the mortar of Love that you spread?

Of the joint well cement with fine brotherly love?

Of the stones that now lie in the well-mortared bed?

If 'tis not so, then take the poor jewels away;

The meaningless bauble will only deceive

Yourself and the others you meet on your way

As meaningless lies which none ever believe.

John George Gibson.

----o----

NOTES ON THE ORIGIN OF CO-MASONRY

BY BRO. ARTHUR EDWARD WAITE, ENGLAND

IT is said that in or about 1879, several Chapters under the obedience of the Supreme Council of France, Ancient and Accepted Scottish Rite, revolted from that authority

and re-incorporated themselves as La Grande Loge Symbolique de France. The rebellion, as usual, was fomented by the Grand Orient.

It is impossible from the confused evidence to decide what Degrees were conferred by the new body, but they were probably the Craft Grades only and not the High Grades of the Scottish Rite. The central body appears to have governed Lodges and not Chapters.

One of the separated Lodges, the nature of whose dissatisfaction is shown by its title of Les Libres Penseurs, held its meetings at Pecq, a village in the department of Seine et Oise.

This Lodge on November 25, 1881, proposed that Mlle Maria Desraimes, a writer on humanitarian subjects and the rights of women, should be admitted to Freemasonry.

The proposers were the W. M. Hubron and six other Master Masons. The initiation took place on January 14, 1882, in the presence of Brethren drawn from all parts. From her subsequent history, the candidate must have been also passed and raised, but there are no particulars in the sources to which I have had access.

The Lodge was suspended, but whether by the authority which it had helped to create, by the Supreme Council, or by the Grand Orient, does not appear.

On March 14, April 1 and April 4, 1893, Mlle Desraimes, acting under the influence of a certain Docteur Georges Martin, was concerned in the initiation, passing and raising of 17 candidates. The information does not say whether they were women only or members of both sexes, but the former probably.

Some kind of Temple was founded about the same period, place not indicated; a Constitution was framed; and an androgynous Masonic body thus came into existence, under the title of Grande Loge Symbolique Ecossaise, being identical with that of the Schismatic body already mentioned.

Its one Lodge at the moment was called Le Droit Humain and that which it communicated was termed Universal Joint Freemasonry.

In 1900 the Lodge in question adopted the 30 Degrees superposed on the Craft Grades by the Ancient and Accepted Scottish Rite.

This was brought about by the intervention of French Masons said to be in possession of the 33rd Degree.

In 1903 there were centres at Benares, Paris and London.

At the same period Joint Freemasonry in the British dominion is stated to have used a Craft Ritual appertaining to the Grand Lodge of Scotland.

The movement seems to have spread from France to India and thence to England.

The title in the British dominions was altered from Joint Freemasonry to Co-Masonry about 1905.

The first English Lodge was called Human Duty and is, I infer, number 6 on the Roll.

In 1908 there was a feud in London, which has resulted in the foundation of an independent branch, the reason being that the original body, under Annie Besant and her vice-regents, constituted an automatic and irresponsible headship, in opposition to Masonic principles.

The English Ritual used by Universal Co-Masonry has been printed and had reached a second edition in 1908. It is called The Dharma Working of Craft Masonry, Dharma being the title of the Lodge at Benares.

The Ceremony of the Installation of the Worshipful Master and the Investiture of Officers has also been printed.

In the Ritual of the Three Degrees the variations from our own form are at once numerous and slight, but there are also certain new things introduced.

Some of them may be tabulated as follows:

(a) The W. M. is called throughout the Right Worshipful Master, following the Scottish fashion.

(b) The rubrics are much fuller.

(c) The Entered Apprentice is taken three times round the Lodge and is brought back on each occasion to the centre.

(d) The second circumambulation is opposite to the first, or against the sun; the third is the same as the first, or with the sun.

(e) In the Second Degree, after the usual circumambulations, the Candidate is placed in the centre and passes through five stages or experiences, corresponding (1) to work on the rough stone; (2) the arts; (3) Sciences; (4) the Humanities, and (5) apparently rest after work, with the idea of work to follow.

(f) In the Third Degree the Obligation is shortened and certain significant covenants are not found, presumably because women take it. The wording also differs.

(g) The wording differs throughout in many places and some of the prayers are changed.

THINGS NOT MADE

Thou art what we are; Thou art what we do; Thou art what we say. Thou art all things, and there is nothing which Thou art not. Thou art that which is made and all that is not made.

--Egyptian Scriptures.

----o----

CORRESPONDENCE CIRCLE BULLETIN---No. 7

Edited by Bro. Robert I. Clegg, Caxton Building, Cleveland Ohio

THE OFFICERS OF A LODGE AND THEIR DUTIES by Bro. Robert I. Clegg

If we may properly assume that the officers of the Lodge form the machinery of Masonry, the means to make its labor most useful and efficient, the power plant of the institution; then the Master is the governor or regulator, the very spark-plug of the motor. Upon him rests responsibility for the rate of progress, the dignity of the work, the spirit of the labor. With him much may be done, without him all is undone.

Of necessity, therefore, he must be obeyed and he ought to be worthy of such obedience. So it was of old. Let us turn to that ancient account of bygone laws and read from the White Book of the City of London of what in those days of the past they esteemed due and right from the members to the officers of the "mysteries," the gilds of the Masons and the other operative and speculative crafts seven centuries ago.

OF THE PENALTY FOR REBELLING AGAINST THE MASTERS OF THE MYSTERIES

"Item, it is ordained that all the mysteries of the City of London shall be lawfully regulated and governed, each according to its nature in due manner, that is no knavery, false workmanship, or deceit, shall be found in said mysteries, for the honor of the good folk of the said mysteries, and for the common profit of the people. And in each mystery there shall be chosen and sworn four or six, or more or less, according as the mystery shall need; which person, so chosen and sworn, shall have full power from the Mayor well and lawfully to do and perform the same. And if any person of the said mysteries shall be rebellious, contradictory, or fractious, that so such persons may not duly perform their duties, and shall thereof be attainted (convicted), he shall remain in prison, the first time, ten days, and shall pay ten shillings for such contempt."

It was further provided that on a second offense he should go to prison for twenty days and pay a fine of twenty shillings, and on a third offense he paid thirty shillings and was imprisoned thirty days, and so on for every further case of the like wrong doing.

Why were the authorities so very clear and helpful in stating what the City officials held proper to be done in supporting the hands of the respective Masters ? It is not necessary to guess at the motives behind their action. We can find them on record in the very same code of laws. In the introduction to an ordinance relating to the admission of members to these gild bodies, we note: "Because as well as in times past, out of memory, as also in modern times, the City aforesaid is wont to be defended and governed by the aid and counsels as well of the reputable men of the trades merchant as of the other trades handicraft; and from of old it hath been the usage, that no strange person, native or alien, as to whose conversation and condition there is no certain knowledge, shall be admitted to the freedom of the City, unless first, the merchants or traders of the City following the trade which the person so to be admitted intends to adopt, shall be lawfully convoked; that so, by such his fellow citizens, so convoked, the Mayor and Aldermen aforesaid, being certified as to the condition and trustworthiness of the persons so to be admitted, may know whether such persons ought to be admitted or rejected;--the whole community demands, that the form aforesaid, so far as concerns the more important trades and handicrafts, shall in future be inviolably observed, that so no person in future may against the provision aforesaid be admitted to the freedom of the City."

There indeed are the reasons why any city or community might well have a lively interest and a friendly confidence in the long-established practices of such an institution as ours, and to rely upon the aid and the counsels of good men and true assembled lawfully and governed wisely by competent officers.

From the same source as the foregoing quotations we take the approved obligation prescribed for the officers of the old gilds.

OATH OF THE MASTERS AND WARDENS OF THE MYSTERIES

"You shall swear, that well and lawfully you shall overlook the art or mystery of Masonry, of which you are Master, or Wardens, for the year elected. And the good rules and ordinances of the same mystery, approved here by the Court, you shall keep and cause to be kept. And all the defaults that you shall find therein, done contrary thereto, you shall present unto the Chamberlain of the City, from time to time, sparing no one for favor, and aggrieving no one for hate. Extortion or wrong unto no one, by colour of your office, you shall do; nor unto anything that shall be against the estate and peace of the King, or the City, you shall consent. But for the time that you shall be in office, in all things pertaining unto the said mystery, according to the good laws and franchises of the said City, well and lawfully you shall behave yourself. So help you God and the Saints."

Today the Master of a Lodge also promises faithfully and impartially, to the best of his ability, to perform all the duties belonging to the office to which he has been elected; that he will conform to the "constitution, laws, rules, and regulations" of the Grand Lodge and will enforce a strict obedience to them. He is likewise at installation required to give his assent to the old charges pertaining to the position of Master. These are in general the following:

"You agree and promise to be a good man and true, and strictly to obey the moral law; a peaceable citizen, and to cheerfully conform to the laws of the country in which you reside; not to be concerned in plots and conspiracies against the government, but patiently to submit to the decisions of the supreme legislature; pay a proper respect to the civil magistrates, to work diligently, live creditably, and act honorably by all men; hold in veneration the original rulers and patrons of the institution of Masonry, and their regular successors, supreme and subordinate, according to their stations, and to submit to the awards and resolutions of your brethren, when convened, in every case consistent with the constitutions of the order; to avoid private piques and quarrels, and guard against intemperance and excess; cautious in carriage and behavior, courteous to your brethren, and faithful to your Lodge; to respect genuine brethren, and to discountenance imposters, and all dissenters from the original plan of Masonry; to promote the general good of society, to cultivate the social virtues, and propagate the knowledge of the art; to pay homage to the Grand Master for the time being, and to his officers when duly installed, and strictly to conform to every edict of the Grand Lodge, or general assembly of Masons, that is not subversive of the principles and ground-work of Masonry; that it is not in the power of any man, or body of men, to

make innovations in the body of Masonry; to make a regular attendance upon the committees and communications of the Grand Lodge, on receiving proper notice, and to pay attention to all the duties of Masonry, on convenient occasions; that no new Lodge shall be formed without permission of the Grand Lodge; and that no countenance be given to an irregular Lodge, or to any person clandestinely initiated therein, being contrary to the Ancient Charges of the Order; that no person can be regularly made a Mason in, or admitted a member of, any regular Lodge, without previous notice, and due inquiry into his character; that no visitors shall be admitted into your Lodge, without due examination, and producing proper vouchers of their having been initiated into a regular lodge."

Various implements of Masonry are at the same time called to the Master's attention. Among them are the Holy Writings, the Book of Constitutions (Masonic Code), and the By-laws of his Lodge. Of these he is thus admonished:

"The Holy Writings, that great light in Masonry, will guide you in all truth; it will direct your path to the temple of happiness, and point out to you the whole duty of man.

"The Book of Constitutions you are to search at all times. Cause it to be read in your Lodge, that none may pretend ignorance of the excellent precepts it enjoins.

"You will also receive in charge the By-laws of your Lodge, which you are to see carefully and punctually executed."

Several symbols, as the Square, the Compasses, the Rule, and the Line, are at the same time used to impress upon the Master's mind with renewed force on this solemn occasion the principles of morality, the just limit of desires, the eminence obtained by merit, the upright walk in the path of virtue, and the standards of rectitude. Upon the Master is especially placed the duty of diffusing light and instruction to the brethren of his Lodge.

Having selected and installed the Master, a brother "of good morals, of great skill, true and trusty, and a lover of the whole fraternity, wheresoever dispersed over the face of the earth," we may indeed further fairly assume that he will "discharge the duties of the office with fidelity."

THE WORSHIPFUL MASTER

The prerogatives and duties of the Worshipful Master are many and various. His very title, quaint and old, throws a flood of light upon his place and power. Master he is truly, but much more than a mere ruler. "Worshipful" means one worthy of honor deserving of respect and deference. For many hundreds of years it has been employed toward those attaining high position in English civil life. Magistrates are still so addressed in that country; their "Your Worship" being equivalent to our "Your Honor," and meaning no more or less. To many of our brethren it may strike upon the ear at first as savoring of irreverence the misuse of a word commonly employed for religious purposes only. But to us it has no such significance. We so designate the officer so addressed because it is he who holds greatest preferment in the Lodge and thereupon we continue in speaking to or of him to use that subtle word of distinction implying the very aristocracy of pure personal worth and mental merit among his skilled fellows.

From the decision of the Master there can be no appeal save only to the higher body; he can invite any member to preside over his Lodge; he can issue a proxy to any member to represent him at the Grand Lodge Communication; at the Communication of the Grand Lodge he is independent in action--voting as he pleases irrespective of any action taken by his Lodge; he alone is the judge as to convening and opening Lodge and of the conduct of its business; he determines when special communications of his Lodge shall be held and what shall be done therein; he may cut short discussion on other business at any time and close the Lodge; he controls the admission of visitors; his permission is essential, whenever he is present, to the admission of members and candidates; he has charge of the charter or warrant; he appoints whatever officers are appointed and he may install all the officers whether elected or appointed if so he chooses; in the absence of an officer he appoints the substitute; he announces the result of balloting and elections; he appoints all committees; and while

this is seldom insisted upon he has from of old the privilege of being present at the meetings of all committees and of presiding over them at his pleasure --following the ancient practice recorded by Anderson nearly two centuries ago that wherever Masons congregate together the Master is entitled to govern and direct their labors on all Masonic matters; he may vote and also cast another vote in the event of a tie but this is not universal though of ancient usage; he is immune from trial by his Lodge; he decides points of order without appeal permitted to Lodge, and he presides at trials and determines questions of law.

Before the installation of the Master-elect it is no means uniform in the several jurisdictions. usually required that he shall have received the Past Master's degree.

THE SENIOR WARDEN

In the absence of the Master the Senior Warden governs the Lodge; in the presence of the Master the Senior Warden assists him in the Lodge government. At the Communication of the Grand Lodge the Senior Warden is one of the three officers, Master, Senior and Junior Wardens or their proxies, charged with the duty of representing the Lodge.

In 1721 we find that the regulations specified that "In case of death or sickness, or necessary absence of the Master, the Senior Warden shall act as Master pro tempore, if no brother is present who has been Master of that Lodge before. For the absent Master's authority reverts to the last Master present, though he cannot act till the Senior Warden has congregated the Lodge."

Under some foreign Constitutions it is the case that among the sitting officers of the Lodge is the Immediate Past Master and upon him devolves the duty of taking up the work in the absence of the installed Master of the Lodge, the Senior Warden assembling the Lodge but the I.P.M. assuming the East for all ritualistic and monitorial purposes while the Senior Warden is in charge of other matters. With us there is not that established method. The Master being absent the Senior Warden takes

his place and calls to his assistance whatever help he may find is requisite in conducting the affairs of the Lodge, opening and closing and performing all other functions as if he be indeed the Master of the Lodge.

THE JUNIOR WARDEN

The Junior Warden is presumed to have especial control of the brethren at refreshment, as the Senior Warden is assumed to be in charge of the Craft when at labor. These changes of control within the Lodge are signified by the position of the columns placed at the respective stations of the Senior and Junior Wardens. When the Master and the Senior Warden are absent or incapacitated in any way, the Junior Warden succeeds to the position in direction of the Lodge.

Let it here be stated that the several officers of a Masonic Lodge do not in the event of any vacancy each move up one station or position. The various officers remain as they were, as far as this is practicable, and the vacancies are filled for the time by appointment.

One of the prerogatives of the Wardens that they share with the Master and Past Masters is that of being eligible to election to the East.

In the absence of the Master and the two Wardens a Lodge can only be opened and transact business by special dispensation.

Mention has been made of the Master making appointments. It was one time the custom, (which yet prevails in some jurisdictions) that the Senior Warden appoints the Junior Deacon, and the Junior Warden in turn appoints the two Stewards. Custom as to the election and appointment of the respective officers is by no means uniform in the several jurisdictions.

THE TREASURER

The Treasurer is the banker of the Lodge and has nothing to do with the collections which are made by the Secretary and duly turned over to him. Of the receipt of these monies he must make due entries and pay them out only on the order of the Master and with the consent of the Lodge. Worth while is it to note here that the old custom of the Grand Lodge of England provides for the election only of the Master and the Treasurer, all other officers being appointed by the former. Evidently the idea behind this practice was to avoid any appearance of collusion between the two officers and to make each of them all the more directly responsible to the electing body, the Lodge. Bonds are commonly and should always be exacted of the Treasurer for the faithful performance of his duties. An honest man as Treasurer will not object to every safeguard being thrown about and around his financial relations to his Lodge.

THE SECRETARY

The Secretary receives all money due to the Lodge and pays them over to the Treasurer, taking his receipt therefor. He also observes the proceedings of the Lodge and makes a suitable record of all things proper to be written. Both the Secretary and the Treasurer make an annual report to the Lodge and the former is as a rule also required to transmit this and a copy of the membership roster with all other desirable particulars of the work done to the Grand Secretary at such dates or times as the laws of the Grand Lodge require. The Secretary is indeed the recording, the corresponding and collecting agent for the Lodge. From him proceed all the summonses for meetings, regular or special. All dimits, diplomas, and communications are issued by him. He is in charge of the seal and the archives. In common with the Treasurer he submits his books and Lodge property to the examination of a committee at such stated intervals as the by-laws or the pleasure of the Master may dictate.

THE CHAPLAIN

Among the appointive officers is the Chaplain. Upon him rests the duty of performing such parts in our public and private ceremonies as are required. Manifestly Freemasonry pretends not to be a religion but does act as an auxiliary to whatever is great and good, "a pillar of cloud by day and of fire by night pointing the way, teaching a gospel of love, leading men to light and life everlasting." To further this practice and profession is primarily the place and function of the Chaplain.

THE DEACONS

The Deacons have especial duties. The Senior Deacon is the first lieutenant of the Worshipful Master, carrying out his orders in the management of the affairs of the Lodge. The Junior Deacon acts in the same capacity to the Senior Warden. The Senior Deacon is the immediate connecting link between the Master and all candidates, and similarly with all the members and visitors. The Junior Deacon assists the Senior Warden upon the inside of the inner door in guarding the proceedings against the intrusion of all those not qualified to enter. The two Deacons jointly carry out the respective orders of the presiding officer in the proper preparation of the Lodge and its adaptation to the several ceremonies.

The handling of the ballot box, the reception of visitors and their introduction and accommodation, the care of the altar and lights, all belong peculiarly to the duties of the Senior Deacon. None enter or leave, no one opens the Lodge door, no one instructs the Tyler, but with the co-operation of the Junior Deacon.

THE STEWARDS

The Stewards assist the Secretary in the collection of dues and subscriptions, keep track of the Lodge table expenses, see that the tables are properly furnished at refreshment, that every brother is suitably provided for at the banquets, and generally assist the Deacons and other officers in performing their duties. So substantially has been the labor set for the performance of the Stewards from the days certainly of Preston and of Webb who so record their functions. Yes, it is even older for ten

centuries ago in the old Constitutions we note that then "The Steward shall provide good cheer against the hour of refreshment, and each Fellow shall punctually defray his share of the reckoning, the Steward rendering a true and correct account."

THE TYLER

The Tyler permits none to pass or repass unless they are fully qualified and possess permission. Upon his early and punctual attendance will depend very much of the success of the Lodge labors. He serves the summonses of the Lodge, prepares the room for the Lodge meetings, lays out the jewels and other requisite items (as gavels and so forth) for the use of the Lodge, and in the anteroom and the preparation room he provides a supply of aprons or whatever else may be required. He is never to open the door from without, nor permit it to be opened from within, without the exchange of the preliminary alarms between himself and the Junior Deacon.

REFERENCES--

Mackey's Encyclopedia: Seal. Appeal, Right of. Secretary. Oath, Tiler's. Tiler. Obedience. Treasurer. Officers. Wardens. Past Master. Worshipful.

The Worshipful Master's Assistant, by Robert Macoy. "Worshipful" as title, THE BUILDER, Vol. I, p. 96. The Worshipful Master's Assistant, by Delmar D. Darrah.

AN APPEAL TO OUR MEMBERS

Up to the time this issue of the Correspondence Circle Bulletin goes to press more than 1,000 Lodges and Study Clubs throughout the United States and Canada were considering, or had already gone to work on, our plan for the systematic study of Masonry.

We know there are thousands of other Lodges that would welcome the opportunity to take up this plan if it were presented to them.

But how are we to reach the remaining 13,000 Lodges ?

We should like to be able to do so at an early date as possible in order that they may take up the work before the course is much further advanced.

We have printed in circular form under the heading "1,000 Wide-Awake Lodges" a complete list of suggestions for organizing Study Clubs or introducing the study feature into the Lodges at regular or special meetings once each month.

Will you help us to place this circular in the hands of the officers of your Lodge? Many of them are not members of the Society and we can not reach them except with your co-operation.

Read on page 8 of this Bulletin what a New Mexico Brother has to say anent this movement. Note especially what he says in the fifth paragraph about a brother taking his degrees. Does not this parallel your own experience? You will also agree with what he says a little further on, that there is something in Masonry that most of us failed to get. There is yet time for us to get this "something," and the way to get it is through our Study plan. We shall also be helping each newly-raised Brother in the future in a way that we ourselves were not helped.

A number of interested members have heeded our call to send in complete lists of the officers of their Lodges. This has enabled us to get in touch with these Brethren who might otherwise never have heard of the Society or its work, and as a consequence

committees have in a majority of these instances been appointed to put the Study plan into effect.

The fact remains that, numerically speaking, we have as yet only scratched the surface. If our members who are interested in the progress of the Society and its activities in promoting the study of Masonry will lend their assistance very much can be accomplished.

Brethren, the ultimate success of this movement depends as much, if not more, upon YOUR INDIVIDUAL HELP, than the work of Brother Clegg and those of us in the Secretary's office.

Therefore we ask you to lend your aid to this movement by sending in a full list of the officers of your own Lodge, from the Worshipful Master down to the Tiler. Do not depend upon some other member of the Society in your community, but send in the list YOURSELF. We would much rather have the lists duplicated than not to receive them at all.

----o----

WHAT AN ENTERED APPRENTICE OUGHT TO KNOW

BY BRO. HAL RIVIERE, GEORGIA

(The following article, prepared as an address to a newly-made Entered Apprentice, appeals to the Editor of this Department as peculiarly in harmony with the purposes for which the Department itself is designed. It would seem to be a worthwhile presentation of fundamental facts not now provided for in any Jurisdiction with which we are familiar. That it answers many of the questions asked by Initiates, and at the

same time gives the candidate a glimpse of the high idealism of the Fraternity at a time when his mind is most receptive, commends the lecture to us as of great value. We believe that a Worshipful Master who desires to give his candidates the best possible conception of Masonry, could do no better, on the First Degree, than to present this lecture.)

Once upon a time a certain man named Philip, while traveling from Jerusalem to Gaza, came upon a man of Ethiopia, a Eunuch who was an officer in the court of an Eastern queen. This Ethiopian was reading the Holy Scriptures but being of a foreign tongue and unfamiliar with the history of the Scriptures and the idioms and symbols with which they were illustrated, he was not able to interpret what he read to his satisfaction. Philip drew near to him and seeing his perplexity asked, "Understandest thou what thou readest?" The man replied, "How can I understand unless some man shall guide me?" So, my Entered Apprentice Brother, if I should ask you tonight if you understand what you have passed through, you would doubtless reply in the words of the Ethiopian, "How can I understand unless some one shall guide me?" Will you permit me to perform that service for you ?

Masonry, has been defined as a beautiful system of Morality, veiled in Allegory and illustrated by symbols. Now an allegory is a story told to illustrate or convey some truth. Some of the most important truths have been handed down to us through allegories, that being one of the favorite methods the Master used to convey his teachings. It is one of the peculiarities of an allegory that its message may not be understood by all men. One must be prepared within his own mind and heart to receive the truth or else he sees it not. It is only a few of all those who hear who perceive the lesson designed to be taught by the allegory. The great majority, having ears to hear, hear not; having eyes to see, see not the beautiful lesson but hear only a pretty story that interests for a short while and then is lost. But the earnest seeker for truth, he who is duly and truly prepared for its reception, sees beyond the veil of the allegory and perceives the beautiful simple truth which it conceals from the multitude but reveals to the chosen few.

A symbol is a visible sign for an idea. From the earliest dawn of creation, man has realized that there is a Supreme Being, a Creator who is all powerful. Many were the ancient names he bore. As the sun was the most powerful, most wonderful object visible to the primitive peoples, they used it as a symbol of the Supreme Being. The

majority, seeing no further than the symbol, worshiped the sun itself; but the learned, the wise, the thoughtful ever regarded the sun as only a symbol of God's power and saw beyond it to the Great Father over all.

So, my Brother, Masonry teaches by allegories and symbols, and it is your part to extract from them the truths that will be of service to you in the building of an upright Masonic character. If you perceive only the stories that Masonry presents to you and do not see deeper into what they are designed to teach, you will miss the best part of Masonry, yet you may comfort yourself with the thought that by far the great majority of Masons are no wiser than yourself. But if by pondering over the allegories and symbols of these degrees you find the hidden truth, a new world of wisdom, strength and beauty will be revealed to you.

In order to understand the symbols of the three degrees it is necessary for you to know that, broadly speaking, Masonry has come from two general sources. One of these was the societies of stone masons who flourished in medieval times, and who were the builders of those great cathedrals that are being so ruthlessly destroyed in France and Belgium today. These societies gradually ceased to be bands of operative workers and admitted men not really connected with the actual work of building. By the year 1717 Masonic lodges had become purely speculative. But the working tools of the operative Masons, the square, level, plumb, rule, gavel, etc., were still retained as symbols to teach important truths in character building. We, as Masons, no longer build temples and cathedrals of stone but we build spiritual temples, temples of character, temples of upright manhood and integrity.

The second great source from which Masonry derived its symbolism was the ancient Mysteries. The relation they bear to our order will be unfolded to you as you advance in the degrees. It is only necessary to tell you here that in every ancient nation that attained any degree of civilization, were secret organizations known as the Mysteries, having initiation ceremonies. These organizations were composed of the wisest men of those nations, and all the higher knowledge of religion, art, and science was taught in them alone. Men waited and labored for years to become prepared or worthy to be initiated into the Mysteries. It is said that the great philosopher, Pythagoras waited for twenty years to be initiated into the mysteries of Egypt. Moses seems also to have been an Egyptian initiate, while St. John the Baptist came from the Jewish sect called

Essenes, which practiced the mystical rites. It has been claimed that Jesus of Nazareth was an Essene, his teachings conforming somewhat closely to their practices.

In the ancient Mysteries of India, the candidate might receive the first degree as early as eight years of age. Then began a severe system of mental and moral training to fit him for advancement, for with every degree it was intended that he should attain more of perfection. He was invested with a three-ply cord called the zennar, emblematic of their tri-une God. From that cord we get our cable tow. The candidate was kept a long time in darkness before taking a degree, to reflect upon the seriousness of the step he was about to take. Truly wanting light, he was taught to worship God as the Source of Light. He was conducted regularly around the room-- usually a cave or grotto hewn out of solid rock--passing from East to West by way of the South, his right side being next the altar; the priests chanted, "I copy the example of the Sun and follow his benevolent course." He next made a declaration that he would keep himself pure, that he would be obedient and would maintain secrecy. After that, he was divested of his shoes and clothed in a white linen robe. We read in the Book of Ruth that it was a custom in Israel that, to confirm a contract or agreement, a man took off his shoe and gave it to his neighbor. You see in all these ceremonies, the beginnings of some of our Masonic customs; and with these general principles in mind you are ready to hear an explanation of some of the teachings of the E. A. Degree.

Before initiation, Masonry demands that a candidate be duly and truly prepared. This preparation should be mental and moral as well as physical. Our Order subscribes to no system of religious doctrine, but it requires that every man who presents himself as a candidate for initiation shall declare a belief in one God, all-wise, all-powerful, all-good, who reveals himself to mankind; also teaches that there is life beyond the grave.

The candidate must come of his own free will; must be a man, free born, twenty-one years of age, able to read and write, and his moral qualities must be such as will bear a rigid investigation by a committee of Master Masons appointed for that purpose. Masonry tries to exclude those who come through mere curiosity or through a desire for business or social gain. To be a member of the investigating committee is one of the most serious duties a Mason is called upon to perform, and every candidate deserves careful consideration; even then, many duly and truly unprepared make their way into our lodges.

Masonry invites no man. He knocks at the door of the lodge of his own free will, bearing nothing that will indicate poverty or wealth, rank or station. At the inner door of the preparation room all are equal, and entrance through this door into the lodge room is only granted after the candidate has satisfied all present that he is worthy and well qualified to gain admission, and comes as an earnest seeker for Light and Truth. Gold cannot buy, rank cannot demand; neither can learning guarantee admission unless a reputation for generosity, truthfulness and rectitude of conduct be coupled with it.

Secrecy is the first great lesson of the E. A. degree. This great virtue is necessary in our order so that Masons will appreciate the lessons taught. As a secret shared between two people binds them together, so the secrets of our fraternity bind the Brethren together. If our teachings of beautiful truths were scattered broadcast through the world, they would become commonplace; so they are taught under secrecy, only to those deemed worthy to receive and practice them. Taken with the salt of curiosity and expectation, they are the more readily perceived.

Nothing can more torture a man than the pangs of remorse which a guilty conscience can force upon him. Sharp instruments may torture the flesh, but unless the torture be unto death a few short days suffice to heal the wounds and only the scars remain to remind of the agony endured. But the torture of a guilty conscience is not so. Memory of pledges violated, evil deeds done, kind actions left undone comes to us after years have passed; comes as we lie upon our beds and chases "Sleep, tired Nature's sweet restorer" from our eyes, and makes our bed a hell; comes amid our innocent social pleasures and turns our joy to pain; a face, a word or an odor may bring back the hateful incidents of a scene that no subsequent life of purity and holiness and rectitude of conduct can banish from the memory. Brother, guard well your actions, that henceforth no memory of evil deeds disturb your peace or rack your mind and conscience.

We are taught that a Mason should never enter upon any great or laudable undertaking without invoking the aid of Almighty God. In the light of that lesson, prayer becomes a duty as well as the privilege of every Mason. How few understand the nature and effects of prayer. Prayer that has become merely a bed-time custom is not a prayer; it

is an incantation to soothe the conscience or satisfy the demands of a habit formed in more innocent and unsophisticated days. The object and effect of prayer are to bring the soul into conscious harmony with the all wise Father, whose laws are true and just and righteous altogether.

"Prayer is the soul's sincere desire," so says the old song. If that be true, (and who says not?) how earnestly should the compasses be used to circumscribe our desires and keep our passions within due bounds, so that no unrighteous, no unworthy, no covetous, no licentious prayer insult the Father whose all-seeing eye looks into the innermost recesses of our being. Prayer reveals a man to himself. For what do you pray; on what do you meditate; what thought do you ponder over and keep within your heart? Be sure that it will find expression in your outer life, for "the within is ceaselessly becoming the without." Guard well your thoughts, the source of all your deeds and actions.

The trust of a Mason is in God. But before a man can trust in God whom he cannot see, he must learn to trust in his fellow man who is made in God's image. As you placed yourself in the hands of this lodge and followed your conductors through the ceremonies of initiation, you exemplified your trust in your fellow man. So ever place your trust in God and walk uprightly through life, fearing no danger; know that a man's worst enemy is himself, and that one with God is a majority.

Masonic Light is the object of every Mason's search. That is truly a laudable object. Light, ever and ever more light; from the first faint perception of those Three Great Lights, the Holy Bible, Square and Compasses, until he shuffle off this mortal coil, the earnest Mason seeks for Light; seeks in the Holy Bible, that inestimable gift from God to man which is given us as a rule and guide for our faith and practice; seeks in the symbolism of the Square and Compasses; seeks in the great book of Nature; seeks in the hearts and lives of men. If he realize that Masonic Light is a symbol for Truth; if he see beyond the symbol to the Truth itself, comprehending it by the light of knowledge and wisdom, then the full glory of Masonic Light will shine in his heart, and he will go forth to bear the light aloft and let it shine among men.

As the lodge is a symbol of the world, in the circumambulation of the lodge room the candidate symbolizes the progress of a man from ignorance to knowledge, and also the progress of the human race from savagery to civilization. Cares and temptations of business and pleasure throw obstacles in the way of men and of nations, and challenge their capability and integrity. Both individuals and nations must overcome obstacles and demonstrate their right to advance to broader fields of usefulness.

As seen in the West, the light of the sun is ever a declining glory. The East, as the birth-place of the sun and source of light, has always been venerated by primitive peoples. As devout Moslems pray with their faces toward Mecca, the birth-place of their prophet, and as the ancient sun worshipers bowed to the rising sun, so Masons give the highest place to the East, as the true source of all Masonic Light and it is there the Worshipful Master has his station. Hence a Mason travels from West to East on his search for Masonic Light, and hence also the regular upright manner of approaching the East and rendering it due respect.

While demanding that all Masons yield obedience to the tenets of the order, Masonry requires no act or belief that will conflict with any of the exalted duties that a man owes to God, his country, his neighbor, his family or himself. Reverence for God, patriotism and brotherly love are so frequently inculcated and so forcibly recommended in the lodge, that the Mason who does not practice those virtues is recreant to the trust imposed in him by his Brethren. Truth being the center of all Masonic teaching and the highest principles of reverence, patriotism and charity being founded on Truth, it follows that he who lives up to the highest principles of Masonic duty will naturally practice all moral, social and religious virtues.

He who is in conscience bound to perform an act, to accomplish a purpose or to keep a secret, is bound by ties though invisible, that are stronger than any bonds that could be forged or contrived by man. The release of the candidate from the last ties that bind him to the world he has left outside the lodge room, coupled with the reception of light is a symbol of a new birth, a birth from the darkness of ignorance and superstition to the light of wisdom, toleration, generosity and all commendable virtues.

Charity should be a distinguishing characteristic of every Mason. It is in the practice of this virtue that man most nearly reveals his kinship to God. Hear Buddha on the charitable man: "The charitable man is loved by all; his friendship is prized highly; in death his heart is at rest and full of joy for he suffers not from repentance; he receives the opening flower of his reward and the fruit that ripens from it. The charitable man has found the path of salvation. He is like the man who plants a sapling, securing thereby the shade, the flowers and the fruit in future years. Even so is the result of charity, even so is the joy of him who helps those who are in need of assistance." If the cardinal virtues of Freemasonry, which are Temperance, Fortitude, Prudence and Justice, were practiced by all mankind, then charity, as an act of almsgiving, would cease. For ignorance and intemperance and injustice would be banished from the world, and the woes of misery and penury that follow them would then give place to joy. But the poor we have with us always; so, as we administer our charity let us remember that it is not only those who are in straightened financial circumstances who need our assistance, but that the poor in spirit, the despondent, the discouraged may be heartened and lifted up by kind and encouraging words. Let us give bountifully of our love and sympathy to every Brother in distress.

HAVE A QUESTION BOX IN YOUR STUDY CLUB!

Assuming that your Lodge or Study Club has determined to undertake Masonic study on a serious basis, and is working toward our "Bulletin Course," the arrangement of a program, in order to hold its interest, should be given careful attention. We are able to say, from actual experience, that the reading of Brother Clegg's paper, and the supplemental papers which are prepared by the Brethren, should occupy in a formal way, no more than one hour.

Some of the papers will provoke discussion. Others will not, since the material used in their preparation will tell practically the whole story, and the authorities given will only serve to clinch the argument.

In any event, discussion aroused will probably not, on the average, consume more than another half hour. Experience shows that when the Brethren get themselves comfortably seated for Masonic discussion, the formal paper arouses in them an

ordinarily latent curiosity. And after the pre-arranged discussion is concluded, more than one of the faces will suddenly light up, and immediately there will come forth some question which has been bothering the Brother. And no sooner will he have propounded his, than someone on the opposite side of the room will remember that he, too, has a question which he has tried to answer, and failing this, to get answered, to no avail.

Here is one of the very best of symptoms. A discussion of these questions should by all means be entered into. Let the presiding officer of the meeting answer them if he can. If none of the committee in charge of the meeting are able to answer them all, have the Secretary take the unanswered questions down. Let the Chairman then parcel out these questions, answers to be brought in at the next meeting. Here are samples of the questions that were carried over in one meeting of the kind:

Why did a Protestant Minister move to take the Bible off the Altar in Lodges working under the jurisdiction of the Grand Orient of France ?

What is the symbolic significance of the position of the square and compasses in the Blue Lodge Degrees ?

What Grand Lodges does our Grand Lodge recognize?

What does the word "Orientation" mean, as applied to Masonic Temples ?

What is the present-day tendency in the administration of Masonic charity?

What is the significance of "The East" in the Masonic sense ?

These questions (all of them inspired by Brother Clegg's paper on "Foundations and Fundamentals") were carried over to the next meeting. At least six other questions were asked and answered. There were brethren present who rather thought that they could answer some of the above questions offhand, but it was thought advisable to work them up more carefully and give all the best authorities on the subjects presented.

At the succeeding meeting all but one of the above questions were answered, most of them fully and all to the satisfaction of the Brethren present.

Can anyone doubt that this particular meeting was a success ?

Ninety-six per cent. of the Brethren present at the beginning stayed through until after 11:00 P. M., when the meeting closed! Many Lodges will feel that this hour is too late. That may be true. But the fact remains that young men, finding all at once that the study of Masonry, when directed along definite lines, holds a fascination for them, and offers them a welcome diversion from the routine of business cares, will want to stay by it. And they will go out from these study meetings, not only inspired to further work, but actually elated with the opportunity to discover what other men of the Fraternity are thinking. This is as it should be. It brings back the Masonry of other days, when men glorified in its fellowship, using each meeting of the Lodge to ripen the man-to-man intimacy which results in true Brotherhood.

The plan works. It is working in many, many Lodges. It will work in yours. With three or four Brethren willing to make some search--and if necessary research--the full attendance of a Lodge can find themselves absorbingly interested in the discussions that will be born, almost automatically, from the reading of a formal paper.

TRY IT!

A NEW MEXICO ESTIMATE OF OUR STUDY CLUB MOVEMENT

In my search through the Masonic exchanges which come to this office, there is no item of news more gratifying than that Clubs for the Study of the Science and Philosophy of Masonry are being formed all over the land.

This is truly the supplying of a "long felt want" and is an augury for better things both civically and Masonically.

It is neither my purpose nor province to be a scold, but in common with many of my Brethren the realization has been painful that we as Masons are not getting the good out of Masonry that we should and we are not giving to the young members that to which they are entitled.

The true story of the average Lodge would read about as follows:

A profane petitions for membership, he is elected, he is given the first and second degrees with little more than the necessary quorum of members present. In order to have a respectable number of Craftsmen present at his raising, the Master orders a "feed," and, to make sure that they will not slip away, he puts on the second section before the feast is spread; then, sad to relate, not more than a handful remain to give the "newly Obligated Brother" a prefunctory congratulation at the close of the Lodge.

Whether they have made a Mason or just a member is not the concern of the majority; nor are they to be severely criticised, for they received the same kind of a welcome from those who preceded them.

In very truth Brethren it is surprising, with the circumscribed opportunities for learning what Masonry really is, that the Brotherhood entertain so high a regard for

the order in the abstract. They must instinctively feel that there is a something in Masonry that they have failed to get, and that feeling prompts those who become students to dig out for themselves those beauties, which with a little help from their "better" informed Brethren, could have been acquired in half the time and with more accurate deductions.

The teachings of Masonry are sublime and ennobling, but these teachings must be sought elsewhere and beyond the rituals and monitors of our symbolic Lodges.

The first two degrees are only introductory to the third, and all Masonic students concur that the Master's degree contains the basic principles, and is the "stone of foundation" upon which the entire superstructure of Masonic philosophy has been erected; but how few of us ever realize what that degree really contains.

It does not make the same impression upon any two men, and the exchange of impressions in an hour's fraternal gathering, at the close of the Lodge, or on some other night in each month, would be far more beneficial to Masonry in general and the Lodge in particular than the making of any number of new "members of the order."

It is readily perceived that the organization of these Study Clubs has been undertaken with the determination to stop the trend of making "members" by giving all, present and to come, an opportunity to become Masons in fact as well as in name.

In this work the Fraternity in New Mexico cannot afford to lag behind, for there is as great need of real Masonry here as in any other jurisdiction; and, an appeal is hereby made to our Scottish Rite Brethren to take the initiative in the work of organizing Study Clubs all over the state. You know much better than they know themselves the imperative need for Masonic study by the mass of members with whom you come in contact

These clubs are in no way to conflict with our Scottish Rite Clubs, nor need the Scottish Rite be ever mentioned therein; and yet, your patently superior knowledge of Masonry, acquired in the Scottish Rite, will prove to be a stronger incentive for others to seek what they can there secure than any direct appeal.

--Scottish Rite Bulletin, Santa Fe, N.M.

----o----

THE FOUR HIRAMS OF TRYE

BY BRO. A.S. MACBRIDE, SCOTLAND

II. THE TWO *ARTISANS CALLED HIRAM

IN the traditions of Masonry connected with the M. M. degree, the central figure is that of "Hiram Abif." A martyr to fidelity and honour, his memory has been held sacred by the Craft. Yet, historically, there is very little known of him. By many, if not by the most, of those who troubled themselves to think on the subject, the traditions regarding him, until recently, were considered to be mythological legends similar to those on which the ancient mysteries were formed, and altogether devoid of truth. The fact that in the Biblical accounts of the building of King Solomon's Temple there is no mention, nor apparently the smallest hint, of his death, has been accepted as a proof that he did not die, during the building of that structure. Dr. Oliver, the well known Masonic writer, evidently considered the tradition of his death as mythical, for in the "Freemason's Treasury," Lecture XLV, he says: "It is well known that the celebrated artist was living at Tyre many years after the Temple was completed."

But let us examine the Biblical narrative a little more closely than we have hitherto done. Assuming for the time being as correct, the generally accepted belief that only one artisan of the name of Hiram, or Huram, is mentioned in that historical account of the building of the Temple; we are immediately confronted with three contradictions demanding attention. These are:

(1) in the descriptions of his parentage;

(2) in the descriptions of his qualifications;

(3) in the periods named of his arrival at the Temple.

In the first place then, let us look at

THE DESCRIPTIONS OF HIRAM'S PARENTAGE

In 2 Chron. H. 14, Hiram is said to be: "the son of a woman of the daughters of Dan." In I Kings VII. 14, he is described as: "the Son of a widow woman of the tribe of Naphtali." Now, no man can have two mothers, and no mother can belong to two tribes. On what supposition then, can these two differing descriptions be reconciled? Is it some mistake as to the tribe to which the mother belonged? With writers unacquainted with the tribes of Israel, or of the peculiarities of Hebrew history, that might be. But the writers of the books of Kings and Chronicles had an intimate knowledge of all these things, and we can scarcely suppose for a moment any such mistake.

The tribe of Dan occupied the hilly country in the immediate neighborhood of the Philistines and Samson the celebrated warrior and patriot was of that tribe.

* The word "Artisan" is here used in its proper sense as one skilled in Art; a master of Arts.

Unable to subdue the Philistines the Danites, after the death of Samson, migrated to the plains of the upper Jordan around the city of Laish, which was then the granary of Sidon. Their proximity to Tyre, no doubt, resulted in intermarriages with the Tyrians; and hence, there would be nothing very remarkable in "the Son of a woman of the daughters of Dan," being a famous artisan of Tyre.

The tribe of Naphtali were located in the mountains on the northern border of Palestine; and from their nearness to Tyre and the necessities of trade from the sea-coast, they had regular intercourse with the Tyrians, and intermarriage would, consequently, more or less result. Thus there seems nothing extraordinary in the recorded fact, that a Tyrian artisan was "the son of a widow woman of the tribe of Naphtali."

There is little likelihood that, in either of these two cases, the writer of the book of Kings, or the writer of the book of Chronicles, would make any mistake in the matter of lineage; for on this point the Hebrew writers seem to have been very particular. The fact that in both instances the father is not mentioned, adds weight to the correctness of the description of the mother; and, if there was only one artisan of the name of Hiram at the building of the Temple, we have before us the insuperable difficulty of believing that he had two mothers.

Let us now pass on to consider, in the second place;

THE DESCRIPTIONS OF HIRAM'S QUALIFICATIONS

In 2nd. Chronicles II. 14, Hiram is described as: "Skillful to work in gold, and in silver, in brass, in iron, in stone, and in timber, in purple, in blue, and in fine linen, and in crimson; and also to grave any manner of graving, and to find out every device." In 1st Kings VII. 14, he is called: "A worker in brass, and he was filled with wisdom and understanding, and cunning to work all works in brass." Now, just think for a little on these two descriptions. The one is skillful to work metals--gold, silver, brass and iron; also stone and timber. In weaving and in dyeing, in engraving and in every device, he is an expert. He is an all around architect--a marvel, a genius, a man of large experience and, no doubt, of ripe years, whose fame would be sure to go down the ages. The other is merely a worker in brass--no doubt a man of good parts, but limited in experience and knowledge--probably young in years, and, according to the description, as yet only a worker in brass. This statement that his craftsmanship is confined to brass is most carefully noted by the historian, for it is reiterated in the description. He says: "A worker in brass filled with wisdom and understanding, and cunning to work all works in brass," He repeats the words "in brass," as if he was afraid that the individual he was describing might be mistaken for some other person of the same name, also celebrated as an artisan and a worker, at the building of the Temple.

Considering these two descriptions, is it reasonable to believe that they refer to the same individual? They are not loose, nor in any way vague. On the contrary, they are very precise and detailed, and no one reading them, without prejudice, would imagine them to refer to the same artisan.

We now come to our third point, viz:

THE PERIODS NAMED OF HIRAM'S ARRIVAL AT THE TEMPLE

In 2nd Chronicles II. 13, before the work of the Temple was begun, Hiram king of Tyre in his letter to Solomon says: "And now I have sent a cunning man endued with understanding," etc. In I Kings VII. 13, after the house of the Lord and the house of Solomon had been built, we are informed: "King Solomon sent and fetched Hiram out of Tyre." In the one statement we are told that before the house was built a skillful man was sent to King Solomon by Hiram King of Tyre; in the other that after the

house was built Solomon "sent and fetched" Hiram out of Tyre. These periods were twenty years apart; for the house of the Lord took seven years, and the house of Solomon and the courts of the Temple other thirteen years in building.

To understand the biblical narrative properly one has to keep in view that there are several "finishes" mentioned, and that these refer only to certain parts of the work at the building of the Temple. The first "finish" is mentioned in I. Kings VI. 9: " So he built the house and finished it"--that is the mason-work, or shell of the building. Then comes the second part of the work, consisting of the carpenter-work of the roof, and of the chambers around about, as stated in verses 9 and 10; and in verse 14, the narrative goes on to say: "So Solomon built the house and finished it." The third part of the work described, consists of the decorations--the gold plating and gilding. Verse 22 says: "And the whole house he overlaid with gold, until he had finished all the house." The fourth part of the work is stated to have been the internal fittings and carvings of the house, and the building of the inner court, and the whole is summed up in verse 38, as follows: "And in the eleventh year, in the month of Bul, which is the eight month, was the house finished throughout all the parts thereof, and according to all the fashion of it. So was he seven years in building it."

So far as we have followed the narrative, the house itself, in its plan and embellishments, has been finished; but the Temple is still far from being completed. The outer courts and the houses of the king, with all their magnificence and ornamentation; the pillars of the porch, and the altars and utensils of the inner court, have not yet been begun. These were to take other thirteen years to construct and finish. In the meantime, let us go on. The house of the forest of Lebanon, the porch of judgment, Solomon's Palace, the palace for Pharaoh's daughter, and the great court; had all just been built when the sacred narrative is abruptly interrupted by the statement: "And king Solomon sent and fetched Hiram out of Tyre." All the work of building proper had been completed, but many things had yet to be done before the sacrifices and magnificent services of the Hebrew religion could be begun and maintained at the Temple. But, if Hiram was sent by the king of Tyre before the work was begun, why did Solomon, at this particular stage, need to send and "fetch" him out of Tyre ? Had he gone back to Tyre after some years of laborious work, and was he again needed to complete the building? There are one or two objections to the idea. If he did return to Tyre, we would naturally expect the historian to give us some indication of his having done so. But, search as we may, there is not the smallest hint, or indication of that. All writers on the subject, differing as they do on many points, agree that Hiram had the superintendence of the work at the building of the Temple. Is

it likely then, that he could have gone back, while the work was unfinished? The time necessary for such a journey in those days would have so interfered with the progress of the building operations that we are scarcely entitled to assume such a thing, unless on something approaching substantial grounds. The custom then, and for many centuries afterwards, with artisans such as Hiram, was to make their home for the time being wherever their work was. Building operations in connection with temples were necessarily of long duration. In the present case they had probably already stretched over fifteen years. The building of the holy house had occupied seven years, and the royal houses and the courts were finished, so far as mason and carpenter work were concerned; and, as they occupied thirteen years to complete, we may safely estimate that at least eight of these thirteen years had already passed when "Solomon sent and fetched Hiram out of Tyre." In all probability then, Hiram had already spent thirteen years in Jerusalem and, if alive, was still there. If that was so, why and wherefore did Solomon need to send and fetch him out of Tyre? So far as all the records go, the periods named of Hiram's arrival at the Temple are not consistent with the course of events, and are contradictory to each other; so long as we assume there was only one Hiram engaged at the work of the Temple.

These three contradictions as to the Parentage, Qualifications, and Period of arrival at the Temple, which we have now been considering, must apparently remain inexplicable, unless on the natural and, at present, the only reasonable explanation that there were two artisans of the same name, engaged at the work of that famous structure. This hypothesis reconciles those contradictions, makes clear the biblical narrative, explains certain hitherto unintelligible statements, and lends corroborative testimony to the truth, in its substance, of the Masonic tradition of the death of Hiram Abif. In the light of this hypothesis let us now review the whole circumstances mentioned in the sacred narrative.

The first Hiram is "the son of a woman of the daughters of Dan," and arrives at the beginning of the building of the Temple. He is an all around artisan, skillful to work in stone, timber, gold, iron, etc. He superintends the building operations. It is a task of no common difficulty. A great Temple has to be built on the top of a rugged hill, almost entirely surrounded by sharp precipices. Immense walls, the lowest of which is to be 450 feet high, have to be reared up in the valley out from the precipices, and the intervening space has to be filled up with earth in order to make room for the Temple with all its courts and palaces on the top. This work has to be done under the peculiar conditions that neither hammer, nor axe, nor any tool of iron is to be heard in the main structure, that is the sanctuary; while it is being built. All this would require great

skill, knowledge and experience. Stonework, timber-work, and metal-work of various kinds have to be executed. The Sanctuary has to be covered inside and outside with gold. Great curtains, with cherubims and other devices, have to be manufactured. Carvings on stone, and on timber; engravings on gold and silver; have to be done, and done in the highest and most skillful manner possible. The work is not only stupendous in its nature; it is also magnificent in its character. Well, the years pass on and, at the seventh, the house of the Lord and the inner court have been built. Then began the work of the outer courts and the royal palaces. These, while parts of the Temple scheme, were not considered as parts of the sanctuary, and hence, sacred silence was no longer a necessary condition. All was now bustle. The sounds of hammer and chisel, and the stir of toil filled the air, while the great courts and palaces were gradually erected. Other eight years passed in this work, and Hiram the first, with his wonderful genius and skill, built a structure whose fame has been echoed down through the long corridors of Time. Now it is at this stage that Hiram the first disappeared and Hiram the second, "the son of a widow woman of the tribe of Naphtali" came into view. Everything, except the molten brass-work, has been done. Why did Hiram the first not do it? That he was perfectly capable, there can be no reasonable doubt. Why then, did Solomon need to send for Hiram the second to do it? It is evident that Hiram the first was no longer available. Why? Neither scripture narrative nor profane history, so far as we can trace, give any answer to this question. But the traditions of Masonry supply a very clear and natural answer. Hiram the first was dead, and hence Solomon sent and fetched Hiram (the second) out of Tyre, to finish the work. Everything had been completed except the brass-work. and Hiram the second is described specially as "a worker in brass." Five more years passed and the final finish of the Temple came. The mighty brass pillars--the casting of which was a wonderful achievement--the various altars and utensils, the golden candlesticks etc., were all made and put in their places and, with full pomp and sacrifice, Solomon dedicated and consecrated the house of the Lord.

In this way, on the assumption that there were two Hirams engaged at the work of the Temple the sacred narrative is clear and coherent; and the seeming inconsistencies and contradictions we have referred to, disappear.

But there still remain one or two passages in the narrative which puzzle us. In I. Kings VII. 45, we read: "And the pots and the shovels and the basins, and all these vessels, which Hiram made to king Solomon for the house of the Lord, were of bright brass." In II. Chronicles IV. 16, after ascribing as in the book of Kings, the various things made by Hiram--the pillars, the bases, the layers, and the sea with twelve oxen under

it--we read: "And the pots also, and the shovels, and the flesh-hooks and all their instruments, did Hiram, his father make to king Solomon, for the house of the Lord, of bright brass." Here we have evidently a parenthetical remark interjected by the writer of the narrative with the object of making plain to the reader some fact which would be otherwise obscure. The words "of bright brass" arrest our attention. What do they mean? They evidently want to emphasize that the pots, shovels, and all the work of brass done by "Hiram, his father" were of bright brass that is, malleable brass; while the pillars, the bases, the lavers, as mentioned in the context were of cast brass. This distinction is associated with the words "his father." Whose father could it be, but the father of the person whose work is being described ? In verse II of the last mentioned chapter in Chronicles, we read: "And Huram made the pots and the shovels and the basins. And Huram finished the work that he was to make for King Solomon for the house of God." Now, according to Hebrew scholars the words here translated "Huram" in both instances, are distinct, and different in the original. In I. Kings VII. 40, our translation should read: "And Chirom made the layers and the shovels and the basins. So Chiram made an end of doing all the work, etc.": and in II. Chronicles IV. 11, it should read: "And Chiram finished the work that he was to make for king Solomon" etc.

In view of the distinction in the names, and of the apparent parenthetical character of the 45th verse in I. Kings VII. and of the 16th verse in II. Chronicles IV., the reading of the sacred narrative appears to be as follows, beginning at I. Kings VII. 40:

"But Chirom made the lavers and the shovels and the basins, and Chiram made an end of the work that Chirom was to have made king Solomon for the house of the Lord: the two pillars, and the two bowls of the chapiters that were on the top of the two pillars; and the two net-works, to cover the two bowls of the chapiters which were upon the top of the pillars; and four hundred pomegranates for the two net-works, even two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that were upon the pillars; and the ten bases, and ten lavers on the bases; and one sea, and twelve oxen under the sea:--but the pots and the shovels, and the basins; and all those vessels which Chirom made to king Solomon for the house of the Lord were of bright brass."

In the same way beginning at II. Chronicles IV. 11, we would read: "But Churam made the pots, and the shovels, and the basins; and Chiram finished the work which

Churam was to have made for king Solomon for the house of God--to-wit: the two pillars, and the pommels, and the chapiters which were on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which were upon the pillars. He made also bases, and lavers made he upon the bases: One sea and twelve oxen under it; But the pots, and the shovels and the flesh-hooks, and all the instruments which Churam, his father, did make to king Solomon for the house of the Lord were of bright brass."

This reading of the narrative, seems to us, the only one that gives any appearance of consistency and plain sense. The repetition of the name "Hiram" in I. Kings VII. 40, and its use in verse 45; the repetition of "Huram" in II. Chronicles IV. 11, and the words "Huram his father" are all inexplicable and confusing, as they stand. The explanation that makes everything plain and clear is that Hiram the son made the pillars, the lavers, etc., of cast-brass, and that Huram his father made the pots, basins, etc., of bright or malleable brass. In this view the words "his father" (in the original "Abif") is rendered quite natural and intelligible, and accords with Masonic tradition.

In all the variations of the Masonic traditions, the Hiram whose death occurred immediately preceding the completion of the Temple is named "Hiram Abif." This designation becomes significant only in view of the fact that another Hiram, his son, also superintended at the building of the Temple and finished the work which his father would no doubt have finished had he lived a few years longer. Why should the designation "Abif" have been given if there was no other Hiram engaged at the Temple? It surely. indicates not only another Hiram, but also that the other was the son of the Hiram so named.

The Hiram whom Solomon "fetched out of Tyre" is described as the son of a widow. This description accords exactly with the theory now advanced. If Hiram Abif was dead and his wife alive, his son Hiram would naturally be the son of a widow.

The expression "sent and fetched" is peculiar and is also perhaps very significant. It seems to indicate in all probability that the King Solomon sent an escort for Hiram. Our Rev. Brother Rosenbaum thinks this was to protect him from his father's enemies. With this we can scarcely agree. These enemies were all too insignificant to demand

for him a royal escort. Ordinary guards as was usual for travelers, would have been sufficient so far as safety was concerned. A royal escort was, and is a mark of honour and it seems much more probable that this respect was shown to the son, in honour of the fame and memory of the father.

This theory of the two Hirams-Artisans at the building of the Temple also harmonizes with the statement made by Dr. Oliver to which reference has already been made, viz: "It is well known that the celebrated artist was living in Tyre many years after the Temple was completed." This statement has been used as an argument against the truth of the Masonic tradition regarding the death of Hiram. But if there were two Hirams the statement of Dr. Oliver and the tradition of Hiram's death may both be true. Hiram the son may very probably have returned to Tyre and lived, let us fondly believe, many years the worthy son of a noble father.

----o----

TO A SKELETON

The MS. of this poem was found in the Museum of the Royal College of Surgeons, in London, near a perfect human skeleton, and sent by the curator to the Morning Chronicle for publication. It excited so much attention that every effort was made to discover the author, and a responsible party went so far as to offer a reward of fifty guineas for information that would discover its origin. The author preserved his incognito, and, we believe, has never been discovered.

Behold this ruin! 'Twas a skull,

Once of ethereal spirit full,

This narrow cell was life's retreat;

This space was thought's mysterious seat.

What beauteous visions filled this spot;

What dreams of pleasure long forgot?

Nor hope, nor joy, nor love, nor fear

Have left one trace of record here.

Beneath this mouldering canopy

Once shone the bright and busy eye;

But start not at the dismal void.

If social love that eye employed,

If with no lawless fire it gleamed,

But through the dews of kindness beamed -

That eye shall be forever bright

When stars and sun are sunk in night.

Within this hollow cavern hung

The ready, swift, and tuneful tongue;

If falsehood's honey it disdained,

And when it could not praise was chained;

If bold in virtue's cause it spoke,

Yet gentle concord never broke -

This silent tongue shall plead for thee

When time unveils eternity!

Say, did these fingers delve the mine,

Or with the envied rubies shine?

To hew the rock or wear a gem

Can little now avail to them.

But if the page of truth they sought,

Or comfort to the mourner brought,

These hands a richer meed shall claim

Than all that wait on wealth and fame.

Avails it whether bare or shod

These feet the paths of duty trod?

If from the bowers of ease they fled,

To seek affliction's humble shed;

If grandeur's guilty bride they spurned,

And home to virtue's cot returned -

These feet with angel wings shall vie,

And tread the palace of the sky!

----o----

THE SIGNIFICANCE OF MAUNDY THURSDAY

BY BRO. FRANK B. GAULT, WASHINGTON

MASONIC observances and ceremonies are founded upon authentic history or upon legends and traditions our race cherishes with unremitting fervor. In our recurring commemorations of these time-honored events we, in an appreciative way, reengage with those ancient worthies in their notable contributions to human welfare. Thus the Maundy Thursday feast reminds us of the closing scenes of the earthly career of the Saviour of the world. Yea, more, for by our recurring celebrations of this mystic banquet we perpetuate and we accentuate the greatest world-lesson that ever fell upon the ears of our common humanity for inspiration and guidance. The outlying incidents may be briefly told.

Our Lord was reaching the culmination of his week of passion. A few days before he had entered Jerusalem in triumph amid the waving of palms and the glad acclaims of an expectant populace. The people looked for a king. Our Lord was truly to found a kingdom but it was to be a spiritual kingdom, investing man with a new worth and dignity. Peace on earth, social equality, liberty of conscience, and the worth of the common man were to be ruling virtues in this new order of human affairs.

It was Thursday "Green Thursday," the Middle Ages called it. Approaching night had thrown its lengthening shadows o'er the Judean hills. The Son of Man, accompanied by the Twelve, leaving the little city of Bethany, passed over "Olive's brow" to the upper room in the city of David where, by prearrangement, the great Jewish feast of the Passover was to be celebrated. It proved to be the first Maundy Thursday feast, now so happily known as the "Mystic Banquet."

In that land the host met his guests with a laver of water that they might bathe their feet after laying aside their sandals, a most welcome attention after travel upon the dusty roads. This service was committed to slaves. Upon this occasion there being no host, provision for this refreshing act had been omitted. Observing this our Lord arose and in simple but gracious manner washed the feet of his disciples not, however, without some earnest protests.

Thus was exemplified in unaffected sincerity and modest condescension the most impressive lesson in human service and social democracy the race ever received. In thus bestowing upon his disciples this omitted act of hospitality, although the courtesy of menials, the Lord gave mankind an object lesson for all time which means that he who rules must himself serve. Let us in this festal hour hearken unto this effective lesson, centuries old, though too often neglected, that all must serve. It is not the obeisance of the inferior to a superior; not a mercenary hope of reciprocal gain; but the mercy that is unrestrained. Our civilization is based upon this principle. Our firesides, our schools, our hospitals, our neighborliness, our democracy itself, rest upon this law of human relationship--we serve each other and together we are servants of the common good. However humble that service, if it is needed, it must be rendered freely and joyously.

This simple ceremony concluded, our Lord, turning to his disciples, said, "A new commandment I give unto you, that ye love one another." Here is the motive of the service--love, good will to men, sympathy, devotion to well being, lending a hand.

Of kindred origin with the word commandment is mandate, mandatory and mandamus. These words, indeed, are identical. The day of the command, the Thursday of the commandment, the mandate Thursday, and we have Maundy Thursday.

The literal and formal observance of the washing of feet in a public manner by church and state officials has long existed. The emperor of Austria, the king of Bavaria, and the czar of Russia are notable examples. Usually the twelve oldest men in the realm are selected and the sovereign through servants, performs the ablution. Sometimes prelates of the church select twelve very poor men for the rite.

This incident and the new commandment afford many candid variances of opinion as to important features, but these must not be obscured by the imperative lesson,--our obligations to our fellow man regardless of race, status or creed. The attitude toward humanity exemplified at that Passover feast two thousand years ago is our challenge. Democracy must be the ruling principle in the world, and humanity our service, aristocracy, royalty, dynasty, imperialism, undeserved privilege, and "man's

inhumanity to man" must cease to disturb and destroy. The sorrows, the distresses and the enmities of today show that the incident and the commandment of that far-off first Maundy Thursday feast can not too often be impressed upon a chaotic and unhappy world.

The democracy of service and the service of democracy are the hope of mankind.

----o----

THE WORK OF A MASON

The work of the Freemason is the important work of life. It involves the development of his body so that he may be the better enabled to support himself and family; the development of his mind so that he may be enabled to think and act intelligently and rationally; the development of his soul so that he may gradually evolve into that more perfect condition--the Master.

-- W. L. Sharp.

----o----

THE MASONIC COMPEERS OF WASHINGTON

BY BRO. FRANK E. NOTES, WISCONSIN

GREAT exigencies and great occasions give birth to great men, and many a man who under ordinary circumstances would not rise above mediocrity, has, under the spur of great demands, become really and truly great.

There is always a tendency to make heroes of those who took prominent part in the birth of the Nation; but when all allowances have been made, the fact still remains that in proportion to numbers the years preceding and following the organization of our National government produced more men of courage, ability and true patriotism than any other period in our history, not even excepting the years of the Civil War.

Among the colossal figures that stood out prominently in those trying years, the Masons of revolutionary times, the Masonic Compeers of our immortal Washington, are justly entitled to have their names written high on the pillars of worldly fame.

There is an unwritten history of the silent but patient influences of Masonry in producing the various political associations of that period, and the mighty brotherhood of Masonry, ever the friend of liberty, was omnipotent for good.

While there were doubtless transient meetings of Masons in diflerent American colonies from time to time late in the seventeenth and early in the eighteenth centuries, it was not until about the time of Washington's birth that the workings of the order began to assume definite shape and the written records of Masonry in America commenced. In April, 1733, Lord Montagu, Grand Master of the Grand Lodge of England, appointed Henry Price as "Provincial Grand Master of New England and dominions and territories thereunto belonging." Organizing the Grand Lodge in July of that year,. he granted a charter to eighteen brethren in Boston to form "First Lodge," a name maintained till 1783 when it was changed to St. John's Lodge. If Washington was the "father of his country," Henry Price was in a like sense the father of American Masonry. In the following year, 1734, his authority was extended to the whole of North America and he granted warrants to brethren for lodges at Philadelphia, Pa., and at Portsmouth, N. H.; and in December, 1735, for one at Charleston, S. C.

Prominent in the early history of the country was the Randolph family of Virginia. Peyton Randolph was the first president of the Continental Congress which convened in 1774. He was also the last provincial Grand Master in that colony. In 1778 an Independent Grand Lodge was organized in Virginia and Edmund Randolph, nephew of Peyton, became its Grand Master in 1786. He was also Governor of Virginia the same year and in 1787 was a member of the convention that drafted the Federal Constitution.

In 1787 an independent Grand Lodge was formed in Georgia and Gen. James Jackson became its Grand Master. Distinguished in his state for military valor, he was also, in 1788, its first elected Governor.

In the same year the Grand Lodge of South Carolina was organized and in 1790 Gen. Mordecai Gist became its Grand Master.

North Carolina organized its Grand Lodge in 1787. Richard Caswell, who was the first elected Governor in that state and who served as such in 1776, '77, '78 and '79, and again in 1787, was the second Grand Master in 1788. Also in national affairs he was prominent in the Continental Congress and as a member of the Constitutional Convention. Another prominent Mason in that state was Wm. R. Davie, Governor in 1798 and Grand Master in 1790.

The first Grand Master of Connecticut was Pierpont Edward in 1790. He was a son of the famous divine, the Rev. Jonathan Edward, one of the early Presidents of Princeton College.

Gen. John Sullivan was Governor of New Hampshire from 1786 to 1790. During his last term a Grand Lodge was organized in that state and he was its first Grand Master. Gen. Sullivan is noted for the splendid campaign he made in 1779 against the Six Nations of Indians who were fighting with the British troops.

Gen. Rufus Putman was prominent in Massachusetts, went to Ohio late in the eighteenth century and became Grand Master in that state in 1808.

There were many other prominent men who were Masonic Compeers of Washington, but the list is too long to dwell upon.

How many Masons are familiar with the part that Masons played in the Boston Tea Party? It was on the evening of the 18th of December, 1773, when a party of Masons, mostly members of St. Andrew's Lodge in Boston, assembled for the purpose of protesting against the iniquitous tax on tea. Samuel Adams is said to have been a member of that party. Gen. Warren, the first prominent martyr to the cause of American Independence and once Grand Master of Massachusetts, was a member of that party. Paul Revere, celebrated for his famous ride before the battle of Lexington, at that time Junior. Warden of the Lodge and afterwards Grand Master, was a leading spirit among the resolute Masons who emptied the tea into Boston harbor.

While much of the specific wording of the Declaration of Independence is credited to Thomas Jefferson, Masons were the leading spirits in the movement. Almost simultaneously and perhaps not knowing of the other's action, Samuel Adams in Massachusetts and Richard Henry Lee in Virginia wrote vigorous protests in 1774 against the tyrannous acts of the English government. It was Lee who in the Constitutional Congress, June 12, 1776, made the motion that the colonies were and of right ought to be free and independent.

The battle of Lexington was the result of an attempt on the part of the British soldiers to arrest John Hancock and Samuel Adams as arch traitors, but they were warned and escaped to Philadelphia. Of the fifty-six members of the Continental Congress who signed the Declaration of Independence, twenty-two are known to have been Masons and quite a number of others are believed to have been members of the order, but the imperfect records of those days leaves a doubt as to their membership. Of the committee of five appointed to prepare the Declaration, three, viz: Sherman, Livingston and Adams, were Masons. John Hancock, who was the president of the Congress, was the first Mason to affix his signature. He was afterwards for thirteen

years Governor of Massachusetts. Of the first eight signers of the declaration, seven were Masons. The Masons were the head and front of the movement.

Besides Hancock and Adams, the following Masons signed the Declaration:

Josiah Bartlett, first to vote for and second to sign. He was at first a prominent physician, afterwards a lawyer and for six years Chief Justice of the Supreme Court of New Hampshire and the first Governor of that state. He was also Grand Master of the Grand Lodge in 1798.

William Whipple, born in Maine two years before Washington, prominent as a lawyer and a Judge of the Supreme Court of New Hampshire for three years.

Matthew Thornton, born in Ireland in 1714 and an advocate of ability; for six years a member of the Supreme Court of New Hampshire.

Robert Treat Paine, born the year before Washington in Boston; was for fourteen years a justice of the Supreme Court of Massachusetts.

Elbridge Gerry, a member of the Constitutional Congress five times, member of the Constitutional Convention, Governor of Massachusetts in 1810-'11 and Vice President at the time of his death in 1814. It was from his work of districting the state that we get the word "gerrymander."

Stephen Hopkins, Speaker of the Massachusetts Assembly in 1742 and for several years following, Governor of the state for thirteen years and for severalyears a member of the Continental Congress.

Roger Sherman, prominent in the legislative affairs of Connecticut, member of the first and several succeeding Continental Congresses, and one of the five members of the committee to draft the Declaration of Independence. Among his distinguished descendants were Senators Wm. M. Evarts of New York and Geo. F. Hoar of Massachusetts.

Philip Livingston, member of the Continental Congress and of the Constitutional Convention, and one of the Committee of five who drafted the Declaration.

Oliver Wolcott, member of the Continental Congress for several years and Governor of Connecticut for eleven years.

Francis Lewis, a native of Wales, who engaged in commerce and amassed a large fortune much of which he spent in the cause of American liberty, was a member of the Continental Congress from New York, in which state he died at the ripe old age of 90 years.

John Witherspoon, a Scottish Doctor of Divinity who came to the Colonies after he had made a reputation as one of the strongest preachers of his age. He became president of Princeton College in 1768 and by his wise administration greatly raised the rank of that institution. Sat in the Continental Congress for three years at a time at two different periods.

Francis Hopkinson, head of the Navy during the Revolution, Judge of the Admiralty in Pennsylvania for ten years to 1789 and then, as an appointee of President Washington, a United States Judge till his death in 1791.

Lewis Morris, a wealthy resident of New York who risked his fortune in the cause of liberty and whose large estates were burned by the British in 1776.

Benjamin Rush, the most noted physician of his age, who, with Richard Henry Lee moved the adoption of a resolution for independence early in June, 1776. He was treasurer of the U. S. Mint in Philadelphia from 1799 till his death in 1813. It was after him that Rush Medical College in Chicago was named.

Benjamin Franklin, Grand Master of Pennsylvania in 1784 and the most distinguished diplomat and scientist of that period. George Ross, a judge of the Pennsylvania Admiralty Court who died in 1779.

Richard Henry Lee, who, although a Virginian, took strong grounds against Slavery in 1761. In 1784 he was president of the Continental Congress and was the first U. S. Senator from Virginia. His younger brother, Francis Lightfoot Lee, was also a signer of the Declaration.

Benjamin Harrison, four times a member of the Continental Congress, twice Governor of Virginia, and the father of William Henry Harrison ("Old Tippecanoe"), the ninth President.

William Hooper, a native of Boston but a representative for several terms of North Carolina in the Continental Congress. These twenty-two Masonic signers of the Declaration were a sturdy group--men for the most part of great learning and influence. By occupation eleven of them were traders and farmers, eight of them were lawyers, two were doctors and one a minister of the gospel. Seven of them served their states as governors and gave a combined service of 48 years or an average of about seven years each. Seven of them were judges, mostly of the highest courts, and rendered a combined service of 64 years or an average of about 9 years each. Two of them were Grand Masters of Masonic Grand Lodges.

Statisticians tell us that science and modern methods of living have greatly increased the average span of human life in these latter days. But the twenty two Masonic

signers of the Declaration, living for the most part under primitive conditions, far outran the average age of their fellows both in those times and now. Only two of them died before the age of 50; twelve of them were over 70 years of age; five of them were over 80, and one reached the age of 90 years; while the average span of life for the whole twenty-two was 70 years. The earliest death among them was in 1779, the latest in 1814. This is a remarkable exhibit of the strength of mind and body of the leading founders of the government of our great Nation.

They did their work well and were an honor not only to themselves, their families, their communities, their states and the Nation, but they honored the great brotherhood to which they belonged and were among the noblest representatives of true Masonry, which has always stood for the highest patriotism. Of them may well be said,

"When mature growth had marked their manly brows,

They sought our altar and they made their vows--

Upon our tesselated floor they trod,

Bended their knees and placed their trust in God.

Through all their great and glorious lives they stood

As true, warm brothers, foremost e'er in good;

And when they died, amid profoundest gloom,

Their mourning brethren bore them to the tomb."

Upon their coffins were the aprons placed

Of Masonry, which through their life they graced.

The profound gratitude of men unborn

Will follow them until the dawn of morn

When Nations, true to Christian brotherhood

Shall nevermore shed unprotected blood.

When Peace, the angel guest of heaven divine,

Brings greatest happiness to all mankind.

----o----

LINCOLN

Would I might rouse the Lincoln in you all,

That which is gendered in the wilderness,

From lonely prairies and God's tenderness.

Imperial soul, star of a weedy stream,

Born where the ghosts of buffaloes still dream,

Whose spirit hoof-beats storm above his grave,

About that breast of earth and prairie-fire--

Fire that freed the slave.

--Vachel Lindsay.

----o----

Let The Light Shine

The essence of Free Masonry is light. Its function is to illumine.To be sure Masonry has its secrets and mysteries, but so has sunlight. The one may be understood by the adept as the other has been analyzed by the scientist. Opaque objects on the earth cast shadows and in the movements of the planets the sun becomes eclipsed. So in Masonry there are emblems of darkness and ceremonies wherein light is extinguished; but these are only for contrast. Light, ever increasing light, is the ideal.

And yet there are dimmers in the Masonic World. A lodge is such if it fails to illumine, and so is a Mason who does not let his light shine before men. Such lodges and such brethren are like opaque objects in nature. Light either does not permeate them, or if it does, it stays there instead of shining through or being reflected by them. They not only shut ofl light from others, but really stand in their own light; for if a lodge would flourish, or if a brother would get for himself the best that Masonry can give him, that lodge and that brother must let the light shine, not within only, like an electric light with dimmers on, but through them and from them out into the world upon human institutions and upon humanity outside the Craft.

The final test of Masonry is its altruism, what it accomplishes, not for itself and its votaries only, but for humanity; and he is the best Mason and does the most for his lodge and the advancement of the Order, who most carries out into the business, political and social world, the light with which he himself has been illuminated in the lodge room, and who most lets that light shine, through his beneficent words and deeds, for enlightenment and enlivening of his fellow men.

--Calvin Graves Greene, 33d Hon.

----o----

THE THINGS I SHARE

I thank Thee, Lord, for strength of arm

To win my bread,

And that, beyond my need, is meat

For friend unfed:

I thank Thee much for bread to live,

I thank Thee more for bread to give.

I thank Thee, Lord, for snug-thatched roof

In cold and storm,

And that beyond my need is room

For friend forlorn:

I thank Thee much for place to rest,

But more for shelter for my guest.

I thank Thee, Lord, for lavish love

On me bestowed,

Enough to share with loveless folk

To ease their load:

Thy love to me I ill could spare,

Yet dearer is Thy love I share.

--Robert Davis.

----o----

EDITORIAL

HAIL! COLUMBIA

SLOWLY our Republic is being drawn into the vortex of world-war, which it cannot much longer honorably avoid. Indeed, by the time these words are read it may already have made the plunge, taking up its great white sword in behalf of the humanity of the nation and the humanity of the world. Peace without victory, peace at any price, are becoming increasingly impossible in theory and in fact. They are not just who will not fight for justice; and there is one thing better than keeping the peace - that is having a peace that is worth keeping.

No nation can turn hermit and live apart from the world, shut in by a narrow, selfish nationalism. The world is too small, too closely bound together, too delicately organized. In 1870 England held aloof and saw France crushed, but she prepared disaster for herself. This lesson is for us, because we have behind us three generations of national isolation, and that policy is now obsolete. It is not whether America shall enter the war - that hangs in the balance - but whether she shall enter the world, not for conquest but for co-operation, for service, for sacrifice, if need be, in behalf of a common civilization.

Some things there are more precious than life, without which life is not worth living - Liberty, Justice, Mercy. If these precious things can be secured by wise delay, by moral power alone, let us give thanks; but if moral power is finally set at naught, let the aggressor meet an invincible defender of humanity! If that issue is drawn, no one need be told where American Masons will stand: they will insist that the flag should stand for

the protection of our citizens, and that our citizens stand for the protection of the flag! A little high school girl wrote these words, and through them her gentle hand will touch the heart-strings of thousands of men:

"This is my flag. For it I will give

All that I have, even as they gave -

They who dyed those blood-red bands -

Their lives that it might wave.

This is my flag. I am prepared

To answer now its first clear call,

And with Thy help, oh God,

Strive that it may not fall.

This is my flag. Dark days seem near.

O Lord, let me not fail.

Always my flag has led the right,

O Lord, let it not fail."

* * *

THE NEW THINKING

Every movement, every institution, has two wings, and must have if it is to fly very far. Time out of mind they have been called the Radical and the Conservative; the one looking to the future, and the other seeking to conserve the hard-won inheritance of the

past. Both are needed, but they must be held in balance, each serving the other and working together, else the result will be disaster and wreck. Between those who will let nothing alone, and those who will allow no change at all, there is a middle path of cautious and reliable progress. If we do not conserve what we have gained, we cannot improve it. Nor can we really conserve it without improving it. But we must have not only the wish but the ability to improve, else we shall lose what we have while blunderingly trying to get what we want.

Now these principles apply equally to Masonry, and ye editor confesses that he is a radical in heart but a conservative in thought, having the disposition to improve and the desire to conserve, seeking, as John Bright was wont to say, to "make the past glide easily into the future." For that reason, he would have Masons be doers as well as dreamers, conservatives but not mere preservatives, and radical without being revolutionary - in short, Builders and not mere Agitators. For the same reason he is ready and willing to listen to Brethren of the radical wing of the maternity, who are making themselves heard of late, assured that they ought to be heard because they have something to say, as witness the following words from a letter before us:

"How can the Society undertake a progressive study of Masonic fundamentals with its back turned to the future ? The facts are, Brother, the Society has not dared to touch on a single vital issue before us. While it may be a subject highly interesting to a close student, you would hardly admit that a controversy over some technicality in the records of the Mystics of the Middle Ages is a matter of vital importance to us here in the flesh and blood now. I am a radical in thought, and although as were promised that a circle would be drawn that would include all, we find that the promise has not been fulfilled. If the motive back of the formation of the Society visas the hope of diverting a rapidly growing radical sentiment into conservative channels, I will admit that in part you have succeeded. But the tide will turn and you will soon have to take cognizance of the radical wing of the Society. Among the present-day subjects of vital interest to the Craft are the following:

Universal military training, would it be used to defeat or to aid Masonic Brotherhood ? Famous Masons who are working for a league to enforce world-peace. Are Masons neglecting the public schools, if so what will be the ultimate result? President Wilson’s challenge to the liberals of the world on world peace, is it a challenge to Masonry or Democracy? What is Masonry doing today to uphold the right of free speech, free

press, and free public assembly ? Where must Masonry stand tomorrow on present-day subjects, if its future is to be as honorable as its past? Is Masonry an institution with definite objects in view; if so, what are they? Is Masonry merely a set of rules for individual conduct? Can Masonry squarely turn from its age-old admiration of its past and resolutely face the problems of the future? Shall Masonry organize to combat the growing influence of Romanism in American politics? Can Masonry afford to allow its membership to form its opinions from a controlled press ?

But I hear you saying that these are political, moral and economic questions, and have no part in the program of Masonry, nor are they proper subjects for discussion in our journal. If this is your thought, Brother, then I ask you where under high heaven can a poor soul go for reliable information? Far be it from me to detract from the glory of Masonry's past, but I am interested more in a glorious present and a bright and shining future. Before the coming of the Builder, recent Masonry was like the Chinese Empire, great in bulk, unwieldy, selfsatisfied and with no particular object in view worthy of its manhood or traditions."

Here is the typical radical - God bless him - eager, utterly sincere, impatient, a pace-maker but not a peace-maker, who would transform the Masonic Lodge into a debating society, and so upset things that it would take a generation to set them right. We respect his motive - even if he suspects the motive which prompted the founding of this Society; we admire his idealism and enthusiasm; but we cannot agree with his method. And, after all, it is all a matter of method; since all of us want to do what is wisest and best, making the present worthy of the past and prophetic of the future. Of course our Brother exaggerates, after the manner of his clan, leaving the impression that our present studies are devoted to untangling the technicalities of the Mystics of the Middle Ages. But if he thinks that honorable past of Masonry, to which he wishes us to be true, was made by methods such as he recommends, he had better look into the old records a little.

Far, very far from it. Had our fathers followed such leadership, there would be no Masonic Lodge today, or else it would be only an indistinguishable atom in a welter of partisan feud. Suppose the church should open its pulpit to issues such as our Brother outlines, it would become a place not of devotion but of debate, and injure its influence - as, indeed, it has done in so far as it has followed this program. No more can the Masonic Lodge commit itself to such a program, unless it wishes deliberately to invite

destruction. What then shall we do? Ignore present-day issues, turn our back upon them and leave them to be fought out in the spirit of feud ? Not at all. Masonry, as an organized body, cannot deal with issues of this sort, but Masons can. And it is the mission of Masonry so to train men in the spirit of truth, righteousness, human sympathy and social obligation that they will face and solve such questions in a spirit of justice, wisdom and truth !

Once for all ye editor stated his position in respect to this whole matter in "The Builders," (pp. 244-250) and he sees no reason to alter it by one iota; but instead all the more reason to insist upon it, with due regard for his Brethren who disagree. He feels profoundly in the matter, not because he is indifferent to the living issues of this dark and troubled time - God forbid - but just because the tendency which our Brother voices, now becoming clamorous, means the overthrow of the Order. Speaking plainly, yet kindly, he is frank to say that if such a program were adopted by the Masonic Order he would leave it instantly, and he would be followed by the vast majority of its members. It would no longer be the Masonry he loves and seeks to serve, but something so utterly unlike the Masonry whose past is honorable, and so alien to its spirit, as to be its enemy. So may it never be, while grass grows and the sun shines !

Masons may form groups, if they like, and discuss the questions which our Brother suggests, and others of a sort similar; but the Fraternity cannot indulge in such debates without disaster. In saying this we are thinking far ahead to a time when the noises of today shall have followed the feet that made them into the Silence remembering, too, the wisdom of our fathers which has approved itself by results. Our Brother thinks we have drawn a circle too small to include him in its embrace. No, no, it is the other way round. Somehow, in thinking of this matter, we recall the words of Browning:

"Oh if we draw a circle premature,

Heedless of far gain,

Greedy for quick returns of profits, sure

Bad is the bargain !"

* * *

SPIRITUAL MASONRY

From Brother Oswald Wirth, of Paris, comes a very gracious letter, not only expressing appreciation of the work of the Society and its journal, but suggesting that it be made international. He is the editor of Le Symbolisme, and he gives a hint of the difficulties that beset him in publishing a Masonic journal under pressure of war conditions in France. Indeed, Le Symbolisme is suspended temporarily, owing to financial perplexities, but we trust that dawn will come soon, and that its gentle labors may be resumed. The following excerpt, as setting forth a more spiritual ideal of Masonry, may be of interest and profit to our readers:

"Since 1717, our Order has been especially ceremonial; the material, external side has been too predominant. It is not right to be contented henceforth to practice Freemasonry ritualistically; we must come to comprehend it, to possess all the intelligence of it. It is therefore no longer for men to wish to associate together, pay their dues, and bear the symbols by which we must address ourselves, but to have intellects capable of comprehending our philosophy. I am formulating no criticism in regard to Masonic bodies, and I do not wish to interfere, at least not directly, to reform them. That which interests me is the eternal wisdom to which the symbolism makes allusion. It is necessary to revive this wisdom, while searching everywhere for the remnants of its symbolic corpse. This is the task to which I have assigned myself; but when I have tried to communicate to others the fruits of my researches, I have found that Freemasons often show less receptivity than the profane. Having been consecrated and initiated, and placing there the value of Freemasonry, they believe too easily that they have nothing more to learn. This experience decides me to propagate a Masonry of the spirit independent of Masonic bodies."

----o----

If your morals make you dreary, depend upon it they are wrong. I do not say give them up, for they may be all you have; but conceal them, like a vice, lest they should spoil the lives of other mender. - R.L. Stevenson

----o----

THE LIBRARY

LIFE AFTER DEATH

DEAR EDITOR: - In the list of books received by The Builder, I note the work of Sir Oliver Lodge, entitled "Raymond, or Life After Death," purporting to give the communications received from his son who was killed in Flanders. Remembering what you said about "Patience Worth," I have a keen curiosity to know what you think of this book. I venture to transcribe the following words written by William Dean Howells thirty-five years ago, in his story, "The Undiscovered Country," and quoted in the March Atlantic Monthly, fearing that you may have missed them. Speaking of spiritualism and its materializations, he says:

"All other systems of belief, all other revelations of the unseen world, have supplied a rule of life, have been given for our use here. But this offers nothing but the barren fact that we live again. It is as thoroughly godless as atheism itself, and no man can accept it upon any other man's word, because it has not yet shown its truth in the ameliorated life of men. As long as it is used merely to establish the fact of a future life it will remain sterile. It will continue to be doubted, like a conjuror's trick, by all who have not seen it; and those who have seen it will afterwards come to discredit their own senses. The world has been mocked with something of the kind from the beginning; it is no new thing."

I do not say that this expresses my view of the matter. In fact, I do not say that I have any view, preferring to keep an open mind, and being deeply convinced of a future life on other grounds. Perhaps such a matter has no place in our journal, but if it has - and I

recall your saying that Masonry is concerned with all things human - some of us would be glad to know your thought. Fraternally. - T.J.L.

My Brother, we live in dark and terrible times, and the Unseen World seems very near, its gates thronged by a host no man can number of the bravest and the best who are giving their lives for the things that make life dear. Death, so multitudinous and overwhelming, has brought immortality to light. For many, as for Sir Oliver Lodge, its silence is broken by the accents of familiar voices - as in a cablegram that lies before us, signed, "A Mother of Five" - and for all the assurance is doubly sure that "Life is ever lord of Death and Love can never lose its own." The book by Sir Oliver Lodge is noble and notable, not only for what it recites but for the dignity, restraint and austere care of the recital. As he says in the preface, only his sympathy with the appalling premature and unnatural bereavement due to the war would have induced him to remove the veil from his own private grief, and he writes in the hope that his words may help to heal hearts wounded by the deep stab of war and death.

The book is divided into three parts: the first of which tells the brief life of a boy, his letters home from the front, his death on the field of honor - a pitiful page by his mother, and a memoir by his brother. The second recites the messages supposed to have been received from him after his death, telling, in his characteristic manner, of the after life, trying to make its conditions real to his friends; of his interest and solicitude for them, with many touches as beautiful as they are tender. The third part is a discussion by the father of the meaning of it all - a majestic piece of writing, in which the mind of the scientist masters the heart of the father, making him critical of evidence, careful of fact, and doubly cautious because his heart is involved. Altogether it is a book to make one pause and ponder, and does not at all come under the category described in the words of Howells thirty-five years ago; because it is the work of a great man of science, and because the whole question is looked at in a different light now than then.

Personally, we are in much the same case as Brother Liggon, wishing to keep an open mind and a tender heart - not mistaking sentiment for substance, fancy for fact - and, like him, utterly convinced of eternal life on other grounds. Nevertheless, we confess that this book has been a great inspiration, in that it has helped to make the unseen world more real, more human, and has touched it with light and color and joy. Certainly it makes it something more than a "barren" fact, and that means very much to such as wait for those who return no more. Of Patience Worth we said that, while we were

unable to say whether her stories and songs were revelations of the unseen, they were worthy of being such, alike for their beauty and grace. And we say the same of this book. If it deals at times, in matters seemingly trivial, we remember that they are the best kind of personal identification even in a court of law, and not less so in the Court of the Dead.

Nor can we agree with Howells that such communications, as they are now reported and studied, are "sterile" of influence and furnish no "rule of life." What it means to have a real assurance - to be triumphantly convinced - of the deathless life may be seen in the life of Frederick Myers, who, by way of scientific psychic research, came to certainty about it. The result was not simply a transformation, but a transfiguration. He seemed to have a new character, a new personality - as William James has told us. A passionate, disdainful impatient unhandy man, became tender sympathetic endlessly patient and above all, radiantly hanny: and the fortitude of his last days, amidst atrocious sufferings touched the heroic. No, it does not delete life, but adds a new hemisphere to it.

Such thoughts are surely timely in a world of griefs and graves, and the more so on the eve of Easter day, when millions of men, women and little children find their way to the House of Hope - in quiet country meeting-houses, in old ivy-covered chapels, in stately cathedrals - to renew the ancient expectation of their race. Happy are those to whom it is given to see that there is no future life, but that life is one here and hereafter - a vision of love, comradeship and character - and that death is a shadowy gate through which we pass out of phantoms into reality, out of darkness into light !

* * *

THE EASTERN STAR

A new and elaborate "History of the Order of the Eastern Star," by Mrs. Jean M'kee Kenaston, of the Grand Chapter of South Dakota, lies before us. Taking as her motto the saying of Lord Acton, that "history, to be above evasion or dispute, must stand on

documents, not opinions," the author has done a very careful piece of work worthy of the great Order whose story she tells with interest and charm. She has endeavored to perform two duties: first, to interest her readers in the records and achievements of those honored women and men whose acts combined to make possible the greatest fraternal organization of women; and second, to produce some evidence of the value and useful character of the Institution - that its claims for Charity, Truth and Loving Kindness may be the more readily seen and appreciated.

The work is well written, and informed by a noble spirit, including a sketch of the origin of the order, a biography of its founder, Dr. Morris - one of the best we have seen - the history of the General Grand Chapter, and brief accounts of the Grand Chapters of the States, as well as foreign Grand Chapters. To which are added the Mosaic Book, the Manual of the Eastern Star Degree, the Book of Instructions, and the Rosary of the Eastern Star - making the volume as nearly complete as it could well be. The work is a distinct achievement in Masonic research, a real addition to our literature, and we congratulate the author and the Order, the while we most heartily commend the volume to our Members. The book is neatly printed and well illustrated.

* * *

"YOU IN AMERICA"

As an example of noble writing, as an example of the spirit in which the men of Europe lay aside their dreams for the bitter reality of war, we venture to reproduce the following preface to "The Last Book of Wonder," by Lord Dunsany, of England. The dreams of this book will grow more real as the memory of the Europe of today fades. Our hope is, that out of the "burning house" not only his dreams, but the man himself will be saved to give us more books of beauty, to cast upon us the spell of his charms.

I do not know where I may be when this preface is read. As I write it in August, 1916, I am at Ebrington Barracks, Londonderry, recovering from a slight wound. But it does not greatly matter where I am; my dreams are here before you amongst the following

pages; and, writing in a day when life is cheap, dreams seem to me all the dearer, the only things that survive.

Just now the civilization of Europe seems almost to have ceased, and nothing seems to grow in her torn fields but death; yet this is only for a while and dreams will come back again and bloom as of old, all the more radiantly for this terrible ploughing, as the flowers will bloom again where the trenches are and the primroses shelter in shell-holes for many seasons, when weeping Liberty has come home to Flanders.

To some of you in America this may seem an unnecessary and wasteful quarrel, as other people's quarrels often are; but it comes to this, that though we are all killed there will be songs again, but if we were to submit and so survive there could be neither songs nor dreams, nor any joyous free things any more.

And do not regret the lives that are wasted amongst us, or the work that the dead would have done, for war is no accident that man's care could have averted, but is as natural, though not as regular, as the tides; as well regret the things that the tide has washed away, which destroys and cleanses and crumbles, and spares the minutest shells.

And now I will write nothing further about our war, but offer you these books of dreams from Europe as one throws things of value, if only to oneself, at the last moment out of a burning house.

* * *

ALBERT PIKE'S LETTERS

By the kindness of Brother J. H. Tatsch, of Spokane, we have a copy of a letter written of Albert Pike, which he found some time ago in Goddspeed's Bookshop, Boston. It

breathes a spirit which endeared Pike to those who knew him, showing the personal side in a way not always brought out in our usual conception of the man. Brother Tatsch suggests that we make request for copies of other letters by Pike, believing that such a request might bring to light, from unknown places, much of value to the Craft. We made such a request in one of the earliest issues of The Builder, but gladly renew it, hoping that the prophecy may come true. The Society is anxious to collect all possible material about Albert Pike, and we are sure that our Members will assist in every way. The letter referred to was addressed to Brother R.S. Spafford, in 1878, and is as follows:

My dear Friend: - I thank you with all my heart. Simple words are the best. I am greatly touched by your kind words; and the poems come to me as a voice from the old State which I left near forty-seven years ago, not unkindly remembering me, now. I live here and rarely go out. Gout has lessened by locomotive powers and my inclination to move. If you can get about "fluently" come and see me. Please present my very kind regards to Mrs. Spafford, and for her and yourself accept all manner of good wishes, and especially that this New Year may prove a happy one for you both, until her latest breath.

Faithfully your friend and brother,

Albert Pike.

* * *

BOOKS RECEIVED

History of the Eastern Star, by Mrs. J. M. Kenaston. Torch Press, Cedar Rapids, Iowa. $2.50.

Ancient Times, a History of the Early World, by J. H. Breasted. Ginn and Co., New York. $1.50.

Lincoln's Cooper Institute Speech, by H. B. Rankin.

Valley Forge Revolutionary Encampment Commission, by J. H. Fort.

Installation Address, by B. H. Saxton, Fort Dodge, Iowa.

War the Cross of Nations, by L. Swetenham. Robert Scott, London.

The Gentle Art of Making Enemies, by J. M. Whistler. New Edition. London. $4.00.

----o----

THE QUESTION BOX

THE TK.

Dear Brother: - As a member of the Craft, I am enclosing a brief letter herewith sent me by the Indo-American Book Co., which explains itself: "The Harmonic Series, complete in three books, are now out of print, and cannot be furnished. They were discontinued because some of the claims set forth therein have been found to be untrue." Can you please inform me as to which of the claims as set forth in those books have been found to be untrue? Judging by the trend of this letter, it seems plain that

thousands of Masonic Brethren have been imposed upon. I shall be under obligations for any information. - O.B.S., Georgia.

Thereby hangs a long tale, which we were familiar with at the time we were writing replies to the dear Brethren who thought us stupid and unspiritual because we did not accept the claims and theories advanced by the TK. (The Builder, Vol. I, pp. 118, 143, 163, 181, 203-206). Fortunately, we could not tell it then, and it would serve no good purpose to recite it now. Let us be kind; it is a case calling less for censure than for the sweetest charity which our Order has taught us to cultivate.

* * *

THE CONTRACT

Some time ago you referred, in an address, to a statement by Edmund Burke which you said had long been the basis of all your political thinking, and that you first heard it used by the late Senator Hoar in a Lincoln-day address in Boston seventeen years ago. I see that you refer to it again in one of the sermons preached in the City Temple last summer, in the volume entitled "An Ambassador," but you do not give it in full - at least I infer that it is only reference. Will you please give it in full and tell me where I may find it in the works of Burke? - A.W.P., Michigan.

It is indeed a remarkable utterance, and may be found in "Reflections on the French Revolution," by Edmund Burke - Bohn Library Edition of Works of Burke, pp. 368-9 - and is as follows: "Society is indeed a contract. It is to be looked upon with reverence, because it is not a partnership in things subservient only to the gross animal existence of a temporary and perishable nature. It is a partnership in all science; a partnership in all art; a partnership in every virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living, those who are dead, and those who are to be born. Each contract of each particular state is but a clause in the great primaeval contract of eternal society, linking the lower with the higher natures,

connecting the visible and invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in their appointed place."

* * *

PRAYER-CHAINS

Perhaps half a hundred Brethren have sent us the following prayer, saying that it had been sent to them with the request that they send it on to nine Brother Masons, forming an endless chain of prayer: "O Lord, I implore Thee to bless all mankind. Bring us to Thee, keep us to dwell with Thee." So far, good; it is a brief, wise, and universal prayer, like a line caught from a vast litany of humanity. But the usual form of the letter adds that this prayer was sent by all Masons in the olden time and that all who wrote it would be free from calamity, and that those who did not pass it on would be in danger of misfortune. What a pity to spoil the beauty of it all, breaking the links which Tennyson said bind us as with "chains of gold about the feet of God," with such a bribe and such a threat. It becomes a matter of luck, like wearing a rabbit-foot, or some other token handed down from old time magic - whereas prayer, if it has any meaning, much less worth, is a wish sent Godward, a law of life. Over gainst this superstitious notion of prayer set the noble words of George Meredith, in "Beauchamp's Career," and write them in your heart:

"He who has the fountain of prayer in him will not complain of hazards. Prayer is the recognition of laws; the soul's exercise and source of strength; its thread of conjunction with them. Prayer for an object is the cajolery of an idol; the resource of superstition. There you misread it. We that fight the living world must have the universal f or succor of the truth in it. Cast forth the soul in prayer, you meet the effluence of the outer truth, you join with the creative elements giving breath to you. Who rises from prayer a better man, his prayer is answered."

* * *

MANUAL OF MASONRY

Brother Editor: - I am anxious to find a manual of Masonry that will cover each degree and each rite briefly, with such information in general as an ill-read Mason would like to find in a small space, and would be obliged if you will cite me to such a book, if there is any. - R.P.H., Ohio.

Ye editor has long wished to write such a book as you here ask for, but he fears that it will be among his lost and broken dreams. As it is, the best book of the sort, (so far, is "The Problem of Masonry," by J. G. Gibson, whose articles our readers have enjoyed. It is brief, comprehensive, accurate, and written in a style simple, lucid and singularly happy in its light and easy grace; the late Brother R. F. Gould furnished an introduction, in which he commended the book most highly. It contains a sketch of the history of the order, a chapter on each of the first three degrees, on each of the several rites, with much else which every Mason wishes to know. It is an English book, and will be difficult to obtain for a while, unless copies can be found in this country.

* * *

WAR LITERATURE

Brother Editor: - Perhaps you do not know it, but many ladies also read The Builder, and I, for one, very much enjoy it. We read it aloud in our family circle. Some of us would like to know what you think are the best books which the war has produced, if that is not too big a question. - Mrs. I.B.N.

So far there have been over three thousand books published about the war and that is only the beginning. For generations new books will be appearing, and even then the

whole story will not be told - nor the half of it. Histories, biographies, memoirs, arguments, state documents, poems, stories - there will be a stream of them swelling into a flood. We can name only a few. The "Ordeal of Battle," by Oliver, is a very strong book, having one of the finest prefaces ever written; while "The War and Humanity" by Beck, shows what an American thinks of the vast tragedy - a brilliant book it is, too. "Mr. Britling Sees it Through," by Wells, is one of the best war stories behind the lines, showing the shock, the awakening, - both spiritual and political - in England; also the enthusiasm of the author over his own discovery of religion. "Mademoiselle Miss," made up of letters from an American girl serving with the rank of Lieutenant in a French Army Hospital at the front, is a book to stir the heart to the depth; and So is "My Home on the Field of Honor," by Huard. One of the most brilliant series of sketches is "Men, Women and Guns," by "Sapper," matched by "A Student in Arms," by Hankey - this last notable for its glimpses of the religious aspects of the war. In poetry there are the songs of Rupert Brooke, Emile Verhaven of Belgium, Oxenham, and not least of all our own Alan Seeger, who fell in Flanders on July 4th, 1916 - nor must we forget Cunliffe's collection of "Poems of the Great War." But, my dear friend, much of the deepest and most heart-gripping literature of war will never find its way into books, as for example the following letter of a French soldier to his wife, found on his body after battle, which you cannot read aloud in your home without choking:

"My Darling:

"I am writing this letter to you in any event - for one never knows. If it reaches you it will be that France will have needed me unto the end. You must not weep, for I swear to you that I shall die happy if I need to give my life to my country.

"My only care is the difficult situation in which you will find yourself - you and the children. How can you provide for yourself and the babies ? Happily you can count upon your former profession of teaching and the full assistance of all my people. How I should like to feel sure that some arrangement will be found.

DISCUSSES HIS CHILDREN

"As to the education of the little ones, I am not worried. You will know how to direct it as well as I. I hope that they can create for themselves an independent position as I had hoped to assure for them had I lived. Kiss the dear little ones for their father; tell them that he has gone on a long, very long, journey without ceasing to love them; to think of them and to protect them from afar. I should like to have Cotte at least remember me.

"There will be the baby whom I shall not have known. If it is a boy, my wish is that he should be a doctor, unless after the war France still has need of officers. You will tell him when he is old enough to understand, that his papa gave his life for a great ideal - that of our country reconstructed and strong.

"DON'T BLAME FRANCE"

"I think I have written the most necessary. Good-by, my darling, my love. Promise me not to bear a grudge against France if she has asked my life. Promise me to console papa and mamma and to tell the little girts that their father, however far he may be, will never cease to watch over them and to love them.

"We shall find ourselves one day reunited, I hope, near Him who guides our lives and who has given me, near you and through you, such happiness.

"Poor darling, I have not even time to think long of our love, so great, however, and so strong. Good-by, the long goodby, true one. Be strong. Your JEAN."

* * *

THE INQUISITION

Brother Newton: - You have several times recommended Hastings' Encyclopcedia of Religion and Ethics, and I should like to know what you think of the article on the Inquisition. To me it seems a lame and miserable apology for an institution infernal in the extreme. Two sentences made me mad in six spots at once: "The tribunal of the Inquisition conformed to a very high ideal of justice." And this: "Taking everything into consideration we may hold that the institution and workings of the tribunals of the Inquisition were the means of real social progress." Surely that is the limit. - G.W.L., Nebraska.

We do not remember to have recommended the Encyclopaedia as a whole, but only certain articles in it, notably the one on Freemasonry and the one on Circumambulation; but we do say that it is a great work, notwithstanding the article complained of. It was the policy of the editor, Dr. Hastings, to entrust articles to men of the communions most concerned, and so he selected Dr. Vacandard to write on the Inquisition. The article is indeed an unconvincing defense, but it is interesting as showing - what is repeated in regard to the atrocities of the present war - how far a man will go in defense of a thing which it suits his interest or purpose to explain away. He goes to great length, even making such use of Lea's classical "History of the Inquisition" as to misrepresent him utterly - actually garbling his words and twisting them every kind of way. It is absurd to say that the evils and iniquities of the Inquisition were incidental. They were inherent in the very genius of the institution, and foreknown - as, for example, in the Bull of 1256 which authorized Inquisitors to absolve each other, making a closed corporation of grime. The final verdict of Lea (111, p. 650) is overwhelming, when he says that the Inquisition "introduced a system of jurisprudence which infected the criminal law of the lands subjected to its influence, and rendered the administration of penal justice a cruel mockery for centuries. It furnished the Holy See with a powerful weapon in aid of political aggrandisement, it tempted secular sovereigns to imitate the example, and it prostituted the name of religion to the vilest temporal ends. It stimulated a morbid sensitiveness to doctrinal aberrations until the most trifling dissidence was capable of arousing insane fury and of convulsing Europe from end to end. On the other hand, when atheism became fashionable in high places its thunders were mute." That does not read like a description of a benign institution, or one that made for social progress. We could go into detail? but we are soon to publish an article in three parts describing, in cool fact, first, the organization of that infernal machine; second, its procedure; and third, its attempt to destroy Masonry.

* * *

THE RESURRECTION

Brother Editor: - I do not want to seem to "butt in" and raise a row, but do you understand that Masonry teaches the resurrection of the body ? I have often thought of this, but never had the nerve to ask anyone. So there now, throw this in the waste basket, if you want to. - F.J.D., Minnesota.

No; Masonry teaches the immortality of the soul, but it does not specifically affirm or deny the resurrection of the body - leaving that issue for each man to interpret for himself, and so avoid the "row" which our Brother fears. So far as Masonry is concerned, a man may believe in the resurrection of the body or not, according to his faith. Beyond the fundamental truths of faith it does not go - never adventuring into speculative theology which is a breeding place of animosities of many kinds. Personally - and our opinion is worth no more than that of another - we do not believe in the resurrection of the body, as it is, or used to be, held. Nor do we think the Great Light in Masonry teaches it. Certainly St. Paul distinguished very sharply between the "natural body and the spiritual body," and when he spoke of the resurrection of the body he did not mean our body of "flesh and blood," but our personality, the form and spirit of our life. Some of our Brethren may not agree with this, and they are at liberty to disagree and we promise not to start a "rough house."

----o----

CORRESPONDENCE

HEBREW AND EGYPTIAN

If there is any one thing I am thankful for it is to have the brethren give us the titles of the books which have helped them on the way to Life and Light. In the last issue of The Builder, Brother Henderson mentions two books I do not have as yet, while in regard to the third I wish you would lose no time in giving us the bill of particulars, plans or specifications to demonstrate that General Pike's volume "Morals and Dogma" needs revision.

As The Builder is a "research" publication may I ask the various brethren to cite authorities for some of their more important statements? For instance: Some time ago I read an article, I think it was by Brother Norwood, in which he stated that the whole of Masonry was comprehended in the stars or the science of astronomy. That bothered me for quite a long time for I hardly knew where to look for the information without writing him. Shortly afterward, however, I learned of James Morgan Pryse's New Testament Restored. This book gave me a great deal of light on the subject.

In the February issue Brother Norwood has another very interesting article in which he refers to the declarations of early Christian Fathers relative to the pre-existence of Christianity before the advent of the Master. Pryse also refers to the incautious admissions made by early Christian writers regarding this matter but like Brother Norwood does not cite any volume to which we can refer. Fortunately, however, I can appreciate Brother Norwood's statement for the simple reason that within the week I found on the shelves of an old bookshop, an old, badly dilapidated copy of the Rev. Robert Taylor's volume entitled Taylor's Diegesis.

In the same article Brother Norwood states "Egypt has left the records of a Masonry where may be found all our signs and most of our words." Here, too, Brother Norwood should cite his authority. If I had not found Gerald Massey's two volumes, "A Book of the Beginnings," I'd simply have to take his "ipse dixit" and let it go until I ran upon the information in some way or other. That, however, is a haphazard way of development of the craft and I hope we can secure the information which will enable us to grow systematically.

Thinking it might be of interest to some of the brethren I will quote some of the information Massey gives us:

"So Mote It Be" - vol. I, page 178: "The Freemasons make use of a formula "So MOTE It Be," in stead of So Be It, or Amen. This MOTE is purely Egyptian, a rare form of May it be. "MET" is to fix, establish. "MET" is an ejaculation. "MET" means to pronounce conservative formulae. (Pierret "Met") "So Mote It Be," is the conservative formula of the Masons, as it was in Egypt of the Priests."

The same author also gives us a number of Egyptian words with their Hebrew equivalents.

I quote:

HEBREW	EGYPTIAN
mmuth, a corpse, the dead, state of dying, dead.	mum, the dead
msa, a dart.	mash, an archer.
sair, goat.	ser. goat kind of sheep.
mah, the womb.	ma, the mother.
chvt, measuring line.	kept, measured out.
chbq, girdle.	sevekh, noose, tie, girdle.
ab, first ancestor, father.	ap, first ancestor.
bnh, to build, metaphorically to beget.	benn, engender.
chbrth, the coupling point or place of junction; chprth, the mercy seat and place of the two cherubs; in Egyptian arks the two scarabs, afterwards featherwinged.	Khepr-at, house of the two beetles; the crab constellation, as a place of summer solstice, the point of junction; sign of the god Khepr.
mth, a rod, staff, rod that blossomed, branch twig, sceptre, expansion, extension	mata, phallus.
hah, cry of joy.	haa, jubilation.
shrth, supposed black marble marble pavement tessallated in colors.	srut, sculpture, carve, engrave tessellated.
Succoth-benoth" 2 Kings xvii: 30, supposed image of the Pleiades.	Sekht, ark.

	bennu-t, the Phoenix constellation, emblematic of the resurrection.
qdm, eastward, Eden, image of the eternal and of the beginning.	khetam, shut, a circle, closed seal ring with ankh, image of life.
qvn, a horn, symbol of male power.	Ka, karu and karunata male symbols.
shba(g), seven - the oath covenant, or binding, is synonymous with number 7 in the Egyptian sefekh as it is in the Hebrew read shevag.	Sefekh, seven.
shphchh, typical maid or handmaiden, one of a family, as if a noun of unity, the concubine or whore.	sefekh, a goddess, consort of Taht. Her name is number 7. Sefekh is a survival of Khefekh or Khepsh, of the Seven Star,s, who was once the "Living Word," degraded as the Great Harlot.
kd, a symbolical pitcher Ecc. XII :6.	kat. the womb.

The last words "kd" and "kat" are interesting for the reason that the figures of speech in the third degree scripture reading have long been a puzzle to me. This is a clue worth following.

Here is another - relative to the "grasshopper" in the same reading which will be of interest to the Mason who is not satisfied with the superficial explanation so often given of Ecc. XII.

This item is found in Note 84, page 169 of the volume "Talks With Socrates About Life," published by Scribners, 1891. I quote:

"To be closely cropped was regarded in Athens as a badge of slavery, while flowing hair on the other hand was worn only by fops. It was customary for boys to wear their hair long until they were admitted to the rights of gitizenship, when it was cut off and dedicated to some deity, generally a river god, although a visit was sometimes made to Delphi for the express object of consecrating this as an offering to Apollo. Upon reaching manhood, they allowed their hair to grow again. Thucydides (1, 6) speaks of the golden clasps, in the shape of grasshoppers, wherewith the Athenians, in the old

times before the Persian Wars, were accustomed to fasten their hair in a knot at the top or back of the head."

I think we'll make much greater progress if we can refer to and verify the statements made by other research students instead of having to devote so much of our time to gain the heights they have already scaled. What do you think?

Yours very ,sincerely and fraternally,

John G. Keplinger, Illinois.

* * *

DAVID VINTON

In the January number of "The Builder" just received I notice the inquiry of Bro. John Whicher of California, in regard to more light on the life of David Vinton, who is reputed to be the author of our hymn, "Solemn Strikes the Funeral Chime." I do not have access to the previous article referred to in the March, 1915, number, and so do not know how much you may know of him. But my mother was a "Vinton" and I have the Vinton Memorial Volume from which I can give you the following information which may be of interest to you, to him and to other Masons:

The said David Vinton was the son of another David Vinton who was a descendent of one JOHN VINTON, from whom all the Vintons in America trace their descent. The DAVID VINTON, of Masonic note, was born in Medford, Mass., Jan. 6,1774, and married in Providence, R. I., one Mary Atwell who seems to have belonged to a prominent Providence family. Our DAVID, after serving an apprenticeship in Boston at the goldsmith business with David Tyler, went to Providence and established himself in business. He spent his life in Providence, engaged in traffic; not rich but moderately

successful. He was quite prominent in the Masonic Fraternity, and compiled and published a volume entitled, "The Masonic Minstrel," (do you know anything about that book?), and according to the book, on a visit to Kentucky on Masonic business, died about 1830 when 56 years of age. His wife was a woman of uncommon powers of mind, and to her energy and force of character we owe the education and training of the children. As early as 1818 Mrs. Vinton wrote a letter to John C. Calhoun, then Secretary of War, and secured the admission of her son David to the Military Academy. Later, two other sons attended the same school. (The rules then were different, and this is the only instance of three brothers attending the same school as Cadets.) After the death of her husband Mrs. Vinton purchased an Estate called "La Plaisance," in Pomfret, Conn., where she died in 1854. Two of the children became prominent clergymen of the Episcopal Churgh. The Rev. Alexander Hamilton Vinton, D. D., was for many years. He was a graduate of Brown University and other schools, and after practicing medicine for a few years, studied for the ministry and was Rector of St. Paul's church, Boston, Mass. Another son was Rev. Francis Vinton who also graduated at Brown; was also for awhile at West Point, and for a while served in the Creek War. Afterwards he, too, studied for the ministry and became Rector of several large Episcopal Churches in Providence, and later of Grace Church, Brooklyn, N. Y. In 1849 he was chosen Bishop of the Diocese of Indiana, but declined the honor. In 1854 he lacked only a few votes of election to the Bishopric of New York, at the election that elected the since famous Bishop Potter to the place. Dr. Vinton was chosen later assistant-minister of Trinity Church, New York, having charge of St. Paul's Chapel in that parish. Yet two other sons of DAVID were prominent in Military circles: John Rogers Vinton, who fell at Monterey, and was very prominently commended by Gerl. Scott for his bravery. He was Brevet Major at his death. Another brother was David Hammond Vinton who was also in the Mexican War as Major of Staff and Quartermaster. One of the daughters was married to Lieut. George Green of the U. S. Army. Truly a remarkable family.

Fraternally yours,

Rev. C. L. Nye, Independence, Iowa.

* * *

LINCOLN, THE FRATERNALIST

"Many of the best educated men of this and earlier ages never had any extended experience with the schools. A great number of the most religious men, in the history of the progress of Man, have been obliged, for conscience sake, to remain outside the Churches. And we are beginning to learn that one may be a Fraternalist without being a member of a lodge.

In the last analysis it will be found that the Thought, the Life and the Works of the individual count more than the professions. Perhaps no Man of modern times illustrates the principle we present more fully than does Abraham Lincoln. He was educated without the help or the hindrance of the schools. He was intensely religious without being hampered by the limitations of a creed. He was a Fraternalist, "in his heart" without having been brought to the Light through the process of lnitiation in the lodge.

Lincoln achieved self-control, self-reliance and self-sacrifice - the three great achievements of Man - without any of the "helps" which most of us need, or think we need, for the accomplishment of The Great Work of fitting ourselves for the building of the Temple - that house not made with hands - a perfect Moral Character.

Few, if any, of the Great Masters of Life have been able to evolve within the hampering limits of the institutions of their times. In almost every case they have either developed without the help of institutions or have been ejected from the institutions within which they have begun their struggles for individual perfection. They have usually discovered that the "aids" of institutions were merely crutches to emphasize the infirmities of those who used them. Strong individuals soon learn that they must “tread the wine press alone."

Before the election of Lincoln to the office of President of the United States, he found himself opposed by all of the institutionalists of his day. Almost all of the products of the institutions of "learning" despised him openly. The ministers of the church were against him almost to a man. In reference to this last he says: "Here are twenty-three

ministers of different denominations (in Springfield, Ill.), and all of them are against me but three. Mr. Bateman, I am not a Christian: God knows, I would be one; but I have garefully read the Bible, and I do not so understand this book. These men know that I am for Freedom in the territories, Freedom everywhere as far as the Constitution and; laws will permit; and that my opponents are for slavery. They know this; and yet with this book in their hands in the light of which human bondage cannot live a moment, they are going to vote against me. I do not understand this."

Later in his experience Lincoln understood. He learned, what all must learn, that Principle is one thing and the institution built up around the principle is another.

So must all of us learn that there is no saving power in lodges, as institutions, but that we shall grow and expand only as we understand the Principle and apply to our Life and Conduct that which is taught by the society, the association, the fraterluty, of our own Free-will and accord."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

Lincoln was born on February 12, 1809, just ninety-two years after the Masonic Fraternity began to teach character building and just ten years before the Odd Fellows in America began to establish night schools for the teaching of character formation instead of character reformation. Fifty-five years after Lincoln was born, the Pythians began to establish their schools in the United States for the purpose of helping to restore reason by the process of fraternal education to a nation that had been captured by policy-controlled men, legal-minded men and money-mad men.

Since February 19, 1864, the fraternal orders have increased in the United States from three to over six hundred and some of these fraternal orders have over a million members. Perhaps over 12,000,000 men in the United States now belong to these various fraternal orders which teach men to shun war, hell and politics.

Oriental Consistory Official Bulletin of Chicago of February 12, 1917, had the above contribution on Fraternity and Lincoln. The word "Fraternalist" is substituted herein for the word "Mason" so that it will apply to all fraternities that are teaching Brotherhood.

Joe Beatty Burtt.

* * *

MASONRY AND ITS IDEALS

Dear Brother: - "Masonry and Its Ideals" - that is the subject, too vast and too profound to be more than indicated in an article of this kind. The ideals of Masonry are co-extensive with the aspirations of men. Whatever is good, whatever is true, whatever is noble, whatever is manly, this appeals to one who has caught the vision of the spirit of Masonry.

Is it not worth while to pause and consider, and, if possible, to discover what is the one thing, or the several things, the underlying principle, it may be, that has enabled Masonry to survive these thousands of years, not only to survive, but ever to be in the van of the army of progress, civilization and enlightenment; that has caused men, real men, virile men whose names will be remembered and honored as long as history is read or tradition heard to be votaries at her shrine; and that has suffered her to endure more vicious and virulent abuse, calumny and anethemas from ignorance, superstition and blind hatred than any other institution, save one, of which the world's annals tell and yet gloriously triumph ?

The fact that it is esoteric has no doubt been conducive to its longevity, though that would not suffice, and certainly could not explain its remarkable influence and power,

because other fraternal orders innumerable have had their secret signs, emblems and words and miserably perished. Some have adopted this outward manifestation of Masonry, and others that, which did not avail to resist the dreadful onslaught of time. The soul of Masonry they did not find; its ideals they did not grasp. Whatever stands the attrition and test of time is grounded on the immutable principles of right and truth.

The history of Masonry is a history of the search for light and truth. Every step of the candidate from the time he first seeks admission until he beholds the last solemn scene is strewn with fragrant flowers of truth. It has been sought at times with patient zeal, and again with the feverish and fanatical enthusiasm with which the ancient alchemists pursued the philosopher's stone, the universal solvent and the elixir of life. And to what end? To teach men to know God and to love the good, the pure and the true. Masonry is non-sectarian, but no atheist can become a Mason; it points to the Supreme Being, and teaches the immortality of the soul, and he who profits by the precepts and spirit of Masonry must be a reverent man.

Masonry is, too, a system of morality, the truths of which are veiled in allegory and illustrated by symbols. Her purpose is to develop character, which, like an unseen garment woven about our souls with invisible fingers from materials of imperishable beauty, sparkling with the light of every virtue, guards us from all dangers and permits us to stand unabashed and unawed in the presence of the forms clothed with the spotless robes of holiness, and to light and show the way of the struggling brother. "Morality is her foundation, Truth and Virtue are her pillars, and Brotherly Love is the High Priest that ministers at her altars." Her basic principle is the Fatherhood of God and the Brotherhood of man.

Elbert Johnson, Miss.

* * *

DETROIT LODGE

My dear Brother: - We have in our Lodge Library a pamphlet, the title page of which reads as follows: "Oration delivered at the City of Detroit, to Zion Lodge No. 1 at their request on the anniversary of St. John The Evangelist, December 27th A. L. 5810 by brother Harris Hampden Hickman, published at the request of the Lodge, Pittsburgh, 1811." On the last page of the pamphlet is the following: "The first charter of Zion Lodge was obtained in the year 1764 from an authority in the (then) Colony of New York, and was renewed in the year 1806 by the Grand Lodge of the State of New York."

Officers of Zion Lodge for the year 1811:

W. Sylvester Day, Master.

Bro. Jonathan Eastman, S.W.

Bro. Augustus B. Woodward, J.W.

Bro. Philip Lecuyer, Treasurer.

Bro. James Abbott, Secretary.

Bro. Harris H. Hickman, S.D.

Bro. John Anderson, J.D.

Bro. Andrew W. Vanalstine, Steward.

Bro. George Johnston, Steward.

Bro. John Palmer, Tyler

This book came into the possession of our Lodge in 1816. In two recent numbers of The Builder there have been statements made that the first lodge of Detroit was founded about 1799.

It seems to me that Zion Lodge should get into communication with the Grand Lodge of New York.

Yours fraternally

Wm. M. Simons, Secretary,

Hiram Lodge No. 18, Delaware, O.

----o----

THE APRON LECTURE

Written for and suggested by Dr. Walter C. Miller, J. W., of Webb's Lodge No. 166, Augusta, Ga.

The coming years may bring to you success,

The victory laurel wreath may deck your brow,

And you may feel Love's hallowed caress,

And have withal domestic tenderness,

And fortune's god may smile on you as now,

And jewels fit for Eastern potentate

Hang over your ambitious heart, and Fate

May call thee "Prince of Men," or "King of Hearts,"

While Cupid strives to pierce you with his darts.

Nay, even more than these, with coming light

Your feet may press Fame's loftiest dazzling height,

And looking down upon the world below

You may exclaim, "I can not greater grow !"

But, nevermore, O worthy brother mine,

Can innocence and purity combine

With all that's sweet and tender here below

As in this emblem which I now bestow.

'Tis yours to wear throughout a life of Love,

And when your spirit wings to realms above

'Twill with your cold clay rest beneath the sod,

While breeze-kissed flowers whisper of your God.

O, may its stainless, spotless surface be

An emblem of that perfect purity

Distinguished far above all else on earth

And sacred as the virtue of the hearth,

And when at last your naked soul shall stand

Before the throne in yon great temple grand,

O, may it be your portion there to hear

"Well done," and find a host of brothers near

To join the angel choir in glad refrain

Till Northeast corner echoes come again.

Then while the hosts in silent grandeur stand

The Supreme Builder smiling in command

Shall say to you to whom this emblem's given,

"Welcome art thou to all the joys of heaven."

And then shall dawn within your 'lightened soul

The purpose divine that held control -

The full fruition of the Builder's plan -

The Fatherhood of God - The Brotherhood of man.

- J. W. Crawford, "Capt. Jack."

The Builder Magazine

May 1917 - Volume III - Number 5

THE FAITH THAT IS IN THEM---A FRATERNAL FORUM

Edited by BRO. GEO. E. FRAZER, President, The Board of Stewards

CONTRIBUTING EDITORS

Henry R. Evans, District of Columbia.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Francis W. Shepardson, Illinois.

Silas H. Shepherd, Wisconsin.

Oliver D. Street, Alabama.

S. W. Williams, Tennessee.

Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Correspondence column.

QUESTION NO. 1-- Shall Masonic Lodges encourage the formation of local Masonic social clubs and the establishment of Masonic club rooms dedicated to amusements and social meetings?

A Positive "No."

No. The stated and special communications the Lodge should meet all such demands. We need more brains and less mediocrity in candidates. Let us have less of the eternal grind in the ritual, but more study and investigation, less formality in the lodge room but more fellowship. Wm. F. Kuhn, Missouri.

Personal Experience.

The National Federation of Masonic Clubs I think has done a great work in creating more social interest. I was instrumental in founding one club in Lexington that now has more than 1,000 members and is the only one in Kentucky that belongs to the National Federation.

Also most lodges in Louisville where social clubs are attached, have made wonderful improvement in social intercourse. We need this department of Masonic of life almost more than any other, as of course, in the lodges there is little time to give to anything save conference of degrees. J. W. Norwood, Ky.

More Especially in a Smaller City or Town.

I believe that the maintenance of a Masonic club in connection with a Masonic lodge a most desirable thing, more especially in a smaller city or town where such

opportunities may be limited. The spirit of comradeship which is thus developed and the opportunity which the club rooms afford for social meetings to which the wives and friends of Masons may be invited, is particularly appealing to me. I think such club rooms may be wisely conducted without the slightest suspicion of any advertising motive which might be counted directly antagonistic to all the principles of the fraternity. Francis W. Shepardson, Ill.

Yes. Masonry Must Grow as the World Grows.

My answer to your question regarding the formation of Masonic Social Clubs is emphatically Yes. If Masonry is to fill a position in the life of the World such that it is to be worth the while of any man to devote even the least iota of his time and interest to the support of Masonry then Masonry must grow as the World grows. Year by year and decade by decade, as civilization has advanced, the World has come to place a higher and yet higher value on clean social intercourse. Masonry owes it to the World and to itself to recognize and to promote this trend of public feeling. It is a trend that should be encouraged. An organization that does not fill a real world-need--that does not give of its best for the uplift of the World-- is useless, decaying, and a thing that should be eradicated to make a place for some worthwhile organization. A great need of the World today is better opportunities for the exchange of ideas--better opportunities for you to find out the other fellow's point of view and for him to find out your point of view, in order that each may see what is bad in the ideas of the other and what is good, and then mutually eliminate the bad and join forces to promote the good. The corner grocery with its cracker barrel and its redhot stove that formerly formed the rallying place for the men of the community is being eliminated. Something must take its place. Masonry has the organization. Let it do the work ! But few men will deliberately meet for the sole purpose of discussing everyday affairs--there must be a "drawing card." Let that card be the billiard table, the bowling alley, the card table, and the reading room--the interchange of ideas will come of itself. On "lodge night" in many a lodge the "lobby lodge" marshalls more members than does the lodge room lodge. Why? Because-thousands of Masons are starving for that sociability on which their lodges barely lift the veil. Masonry does not canvass for applicants. But if the institution is to survive it must add members. There very recently came to my attention the case of a fine chap, practically a total stranger in the city in which he had come to work some few months before. He decided to join either the Masons or the Odd Fellows in order (1) to identify himself with the right life of the community and (2) to put himself under good influences. So far as he could judge the two organizations were, apparently, one as good as the other in connection with

the two points stated. He also wanted sociability- -a place to spend his evenings and to "get acquainted." The Odd Fellows had a Club, open every night and providing social opportunities and, on weekday nights, billiards, pool and cards. The Masons did not. He joined the Odd Fellows. Think it over! Yours fraternally, Harold A. Kingsbury, Conn.

* * *

Draw the Ties that Bind Two Million Men.

Masonry is one of the most important factors in the homogeny of our country. Nearly one-fiftieth of the entire population of the United States are members of the Order. This great Army of nearly 2,000,000 men are bound together by the most solemn ties for the development of ALL the people along lines that make for STRENGTH--morally, physically and spiritually--each brother working according to his opportunity and ability. Social organizations within our Lodges can but draw the ties that bind us, one to another, tighter and make it easier for us to see just where we can be of use to our brother-man. Here would be the benefit-- closer association in the various paths of life; more intimate knowledge, not only of each other's virtues, but of each other's faults; and a better chance to know where a proper application of some one or more of the "Five Points of Fellowship" can be beneficially applied. Care must be taken, of course, "Not to turn the hours of refreshment into intemperance and excess"--hence it might be well to make the Jr. W. an Ex Officio Officer of the proposed Club.

Conducted along the proper and healthy lines that are taught within the Lodge, such organizations ought to make for broader and nobler ideals in life. We cannot get into too close touch with our brethren; we cannot, without benefitting ourselves, aid them in the hours of pleasure, recreation, and pain; we cannot fail in good works when, through more intimate association, we learn to know each other's virtues, as well as faults--then we are better armed for the battle of Life --better PREPARED; and PREPAREDNESS is the note of the Hour.

"Man is a social being and was not designed to pass his life in solitude with all his thoughts concentrated upon himself; hence, in the social capacity, men should endeavor, by kind and friendly acts, to promote the happiness of one another."

This excerpt from the E. A. Charge in the Tennessee Craftsman, it seems to me, is most appropriate --and points the way. Fraternally yours, S. W. Williams, Tennessee.

* * * Favors the Club Under Lodge Control.

There is an all-too-increasing tendency nowadays among the craftsmen to forget that Masonry is a serious institution. More and more a lighter note has crept into the lodgeroom, and in the conferring of "the fourth degree" making its appeal through post-prandial platitudes, the real business of the lodge in seeing that its newly-made brethren are duly and truly prepared, is often overlooked. Many a brother comes to lodge only when he reads upon his announcement the, to him, welcome news, "The stewards will serve refreshments." In the larger lodges of the urban communities there is ordinarily quite enough of the social side of Masonic life rendering unnecessary any subsidiary lodge organization. In smaller or suburban communities, where a Lodge through purchase of property, the erection of a temple, or other contingencies has incurred an indebtedness a subsidiary social organization or club can help materially in devising entertainments and other means of lesgening lodge obligations.

For the average city one large central Masonic Club should meet every need, this too mainly for the accommodation and headquarters of visiting brethren.

In any event, the executive control of any organization attached to any particular lodge should be vested in the Master and other officers of that lodge, to assure the fact that the parasitic attachment should not eventually absorb the body upon which it had fastened. To interest the younger brethren, and afford a chance for social intercourse with the wives and sisters and daughters of Masons a Masonic club makes its appeal.

Always to my mind however with the restriction of absolute control by officers of the older and main body. The Lodge always comes first to the true Mason. Jno. Lewin McLeish, Ohio.

* * *

Club Rooms, But Not a Club for the Few.

As a means of promoting sociability, and consequently of its members finding congenial recreational pursuits, Freemasonry has been, in the past, a passive rather than an active agent. As a personal opinion I do not believe the Lodge should advocate the formation of local social clubs or establish Masonic club rooms for a particular part of the membership of the Lodge. As a. Lodge its interests are concerned in every member alike; each has the same things in common. Any attempt to bring a certain form of recreation or amusement under the protection of the Lodge might be quite consistently construed as favoritism.

We are reminded of a "Lodge Bulletin" which reads more like the baseball section of the "sporting extra" than a publication authorized and paid for by a Masonic Lodge.

There are innumerable ways in which the Lodge can promote the social life of its members which will be of benefit to all. Why try to promote a club which will be of benefit but to few?

If the Lodge desires to have "club rooms" let them be for all the members and have them equipped with adequate facilities to provide for a quite diversified t taste. The Lodge itself should have control and not delegate it to a "club."

These opinions are expressed with the most earnest desire that they be not construed as minimizing the value of the development of the social nature, of which I am an earnest advocate, but with the wish that the Fraternity strengthen its fraternal nature and carefully guard against anything which would tend to bring diverse interests within the portals of the Lodge. Silas H. Shepherd, Wis.

* * * Is the "Club Habit" Wholesome?

This is an important question and one whose importance is growing each day. It is my opinion that they should not. I believe the "club life" or the "club habit" on the whole not productive of wholesome results. A club styling itself Masonic and yet not subject to the absolute control of some regular Masonic body is liable to bring a reproach and discredit upon the Craft for which the latter is in no wise to blame and which it is powerless to prevent. If Masons desire to form clubs whose membership is restricted to members of the Craft very well, but do not allow them to appropriate the name Mason or any derivative thereof and do not give them offlcial endorsement. If then loafing and idleness and absentation from home and gambling and drinking grow up in such clubs, as they have so often done and are so likely to do, no blame or responsibility can attach to the fraternity. Suitable amusements and recreations can and should be occasionally provided by the lodge for its members and their families, but no separate organization for this purpose is necessary. Every lodge that is financially able and is so situated that it can should have a library supplied with good Masonic books and literature and an attractive, comfortable reading room, and every encouragement should be given the brethren to make full use of them. All the necessary "club life" can be obtained elsewhere. That the "Masonic Club" is pregnant with dangers must be obvious to all thinking Masons. O. D. Street, Alabama.

Where the Function of the Lodge Ends.

Masonry is a system of fraternalism in moral principles. Masonry teaches truth and exemplifies its meaning by organized rituals. It is the function of Masonry to educate its members to the highest possible standards of moral truth so that each member may contribute his share to the progress of civilization in his own day and generation. To this end it is proper that Masons should build and furnish temples in all beauty that

Masonic truth may be taught efficiently. To this end it is proper that Masons should read Masonic literature and attend Masonic lectures, study clubs, schools of instruction, and governing conventions.

It is the province of Masonry to exemplify morality and truth. It is the privilege and duty of the individual Mason to carry this truth into all the phases of his life. The good Mason is a good family man, a good business man and a good citizen. So should he also be a good church man or a good club man, if he finds his place in these activities. There is a definite place for the Mason in politics, but the thought of a Masonic political party is abhorrent. There is a place for the Mason in the church of his choice, but there is no place in Masonry for the Masonic Church. What I have learned in Masonry has led me to place a high value on family protection such as is afforded by life insurance, but I, for one, have not the slightest intention of patronizing a "Masonic life insurance company." And I do not expect any Masonic lodge to serve me either as a commercial association or as a social club.

It is the right of Masons, as individuals, to organize social clubs and to restrict membership in such clubs as they see fit. The Masons comprising the membership of, say, The Craft Club, have the same right to refuse membership in their club to a brother Master Mason as members of the Knights Templar have to refuse membership in their Commandery to a Brother Mason.

- Geo. E. Frazer, Illinois.

----o----

JUSIPRUDENCE STUDIES

BY BRO. W. E. ATCHISON, ASS'T SEC'Y

IV. DIMITS

State	To whom dimit may be issued	When request for dimit is received by Lodge, may same be issued immediately or must request lie over? How long?	How Issued	Vote necessary to admit to membership a brother holding a dimit
Alabama	Master Mason 1	Immediately	By majority vote of Lodge	Unanimous
Arizona	Master Mason	Immediately	By majority vote of Lodge	Unanimous
Arkansas	Master Mason	Immediately	By majority vote of Lodge	Unanimous
California	Master Mason	Immediately	By majority vote of Lodge 2	Unanimous
Colorado	Entered Apprentice, Fellow Craft or Master Mason 3	Request must lie over to first subsequent regular meeting	By order of Master	Unanimous
Connecticut	Master Mason	Immediately	By majority vote of Lodge 4	Unanimous
Delaware	Master Mason	Immediately	By majority vote of Lodge	Unanimous
District of Columbia	Master Mason	Immediately	By order of Master	Unanimous
Florida	Master Mason 5	Immediately	By order of Master	Unanimous
Georgia	Entered Apprentice, Fellow Craft or Master Masons 6	Immediately 7	By unanimous vote of Lodge by secret ballot	Unanimous
Idaho	Master Mason 8	Immediately	By majority vote of members present	Unanimous
Illinois	Master Mason	Request must lie over to first subsequent regular meeting	By order of Master	Unanimous
Indiana	Entered Apprentice, Fellow Craft or Master Mason 9	Immediately	By majority vote of Lodge	Unanimous
Iowa	Master Mason	Immediately	By order of Master	Two-thirds of members present and voting by secret ballot
Kansas	Master Mason	Immediately 10	By majority vote of Lodge	Unanimous
Kentucky	Entered Apprentice, Fellow Craft or Master Mason	Immediately	By order of Master	Unanimous
Louisiana	Master Mason	Immediately	By consent of Lodge	Unanimous
Maine	Master Mason	Immediately 11	By majority vote of Lodge	Unanimous
Maryland	Master Mason	Immediately	By order of Master	Unanimous
Massachusetts	Master Mason	Immediately	See footnote 12	Unanimous
Michigan	Master Mason	Immediately 13	By majority vote of Lodge	Unanimous
Minnesota	Master Mason	Immediately	By order of Master	Unanimous
Mississippi	Master Mason	Request must lie over to first subsequent regular meeting	By consent of Lodge	Unanimous
Missouri	Entered Apprentice, Fellow Craft 14 or Master Mason 15	Immediately	By majority vote of Lodge	Unanimous
Montana	Entered Apprentice, Fellow Craft or Master Mason	Immediately	By majority vote of Lodge	Unanimous
Nebraska	Master Mason	Immediately	By order of Master	Unanimous
Nevada	Master Mason 16	Immediately	By consent of Lodge	Unanimous
New Hampshire	Master Mason	Immediately	By majority vote of Lodge	Unanimous
New Jersey	Master Mason	Immediately	By majority vote of Lodge	Unanimous
New Mexico	Master Mason	Immediately	By order of Master	Unanimous
New York	Master Mason	Immediately	By consent of Lodge	Unanimous
North Carolina	Master Mason	Immediately	By order of Master	Unanimous
North Dakota	Master Mason 17	Immediately	By order of Master	Unanimous
Ohio	Master Mason	Immediately	By majority vote of Lodge	Unanimous 18
Oklahoma	Master Mason 19	Request must lie over to first subsequent regular meeting	By order of Master	Unanimous
Oregon	Master Mason 20	Immediately	Bay consent of Lodge	Unanimous
Pennsylvania 21				
* Rhode lsland	Master Mason	Immediately	By consent of Lodge	Unanimous
South Carolina	Master Mason	Immediately	By consent of Lodge	Unanimous
*South Dakota	Master Mason	Immediately	By consent of Lodge	Unanimous

Tennessee	Master Mason	Immediately	By order of Master	Unanimous
Texas	Master Mason	Immediately 22	By unanimous vote of Lodge	Unanimous
Utah	Master Mason	Immediately	By consent of Lodge	Unanimous
Vermont	Master Mason	Immediately	By majority vote of Lodge	Unanimous
Virginia	Master Mason	Immediately	By order of Lodge or Master	Unanimous
Washington	Master Mason	Immediately	By order of Master	Unanimous
* West Virginia	Master Mason	Immediately	By order of the Lodge	Unanimous
Wisconsin	Master Mason	Immediately	By consent of Lodge	Four-fifths of members present
Wyoming	Master Mason	Immediately	By consent of Lodge	Unanimous

*Referred to Grand Secretary for confirmation but no reply received up to time of going to press.

NOTES

The general rule governing the issuance of dimits is substantially as follows:

The application for a dimit must be made at a regular meeting (stated communication) of the Lodge; in some jurisdictions may be made either orally or in writings in others it must be made in writing; the applicant must be "clear of the books," i.e., he must have paid all dues and assessments against him to the date of the issuance of the dimit, and not under charges of unmasonic conduct, etc.

* * *

Mackey holds the word "dimit" to be a modern Americanism and a wholly indefensible corruption of the technical word "demit," and other authorities have written at length upon the subject; Some favoring "dimit" and others "demit." Notwithstanding Mackey's statement that "dimit" is incorrect, we find that out of the forty-nine Grand Jurisdictions in the United States but eight adopt the "e," the other forty-one spelling it "dimit."

* * *

(1) An Entered Apprentice or Fellow Craft, in good standing, may be granted a "certificate of dismissal." Such certificate is in the nature of a dimit and the holder thereof may apply upon it for advancement in another Lodge.

(2) Dimit without recommendatory certificate may be issued by Secretary without action of Lodge.

(3) An Entered Apprentice or Fellow Craft in good Standing, who permanently removes from the jurisdiction of his Lodge, shall he entitled to a dimit upon the terms provided for Master Masons. Provided, that if an objection has been made to the advancement of such Entered Apprentice or Fellow Craft, the Lodge shall not grant him a dimit.

(4) Lockwood's "Masonic Law and Practice" adopted by the Grand Lodge of Connecticut "so far as it does not conflict with the Constitution, etc., of the Grand Lodge," contains this provision:

"Any member of a Lodge, except an installed officer and those under Masonic charges or in arrears to the Lodge, has a right to dimit, provided his withdrawal will not materially impair the efficiency of the Lodge." (Chapter XI, sec. 2.)

"Such dimission is effected by the passage of a resolution, by majority vote, granting dimission." (Chapter XI, sec. 3.)

But the Regulations of the Grand Lodge of Connecticut state that a Brother is conditionally entitled to a dimit. Hence, if a Lodge refuses the same without good reason, he can enforce his demand for a dimit through the Grand Lodge. This seems to abrogate the Lockwood provision as to "majority vote."

A Brother stricken from the roll, and under no charges, has a right to receive a certificate from the Lodge upon payment of his dues, to the effect that he was a Mason in good standing; that he was stricken from the roll for non-payment of dues, and that his dues have been paid, and he is free and clear of the books. Such a certificate answers all the purposes of a dimit. A dimit cannot be granted upon payment of dues in such case because the Brother has already ceased to be a member.

(5) A regulation permitting the issuance of dimits to Entered Apprentices and Fellow Crafts was rescinded at the last Annual Communication of the Grand Lodge of Florida in January, 1917.

(6) When an Entered Apprentice or Fellow Craft removes from the jurisdiction of his Lodge he may be issued a certificate entitling him to receive the remaining degrees. The application for such certificate shall be made at a regular meeting and lie over to the next regular meeting and the certificate shall then only be granted upon an unanimous secret ballot.

(7) Every member in good standing and clear on the books is entitled to dimit upon application. A secret ballot must be had upon the request for dimit and if one or more blackballs appear the matter rests until the next meeting, when if no charges are preferred the Secretary issues the dimit without further action by the Lodge.

(8) No Lodge can grant a dimit to an Entered Apprentice; but in case of removal beyond the jurisdiction of the Lodge in which he was initiated the Lodge may furnish him a certificate setting forth the fact of his regular initiation. - G.M. Kennaly, 1873.

The word dimit simply means to send away, to let go; consequently a certificate of withdrawal, either with or without a recommendatory certificate, is a dimit. - G.M. Stevenson, 1877.

(9) An Entered Apprentice or Fellow Craft, free from charges, may, upon written application and a unanimous vote, dimit from a Lodge. At the time of granting such dimit to an Entered Apprentice or Fellow Craft, one-third of the total fee paid shall be returned for each degree which he has not received.

(10) Provided, that if on the presentation of such application any member shall give notice of the desire to prefer charges against the applicant action shall be deferred, not exceeding thirty days, to allow full opportunity for filing charges.

(11) Or a member may give notice at a regular meeting that at the next he shall apply for a dimit and at that time, if his dues are paid and no charges have been filed, it is the Secretary's duty to give him a certificate of honorable discharge from membership. The Lodge may also vote him such recommendation as it sees fit.

(12) A Master Mason, being square upon the books, is entitled to a dimit as a matter of right. The application is read in open Lodge for record. No one has any right to object.

(13) No member shall be permitted to dimit from his Lodge until he shall present a certificate from some Lodge that he has petitioned for membership and been elected therein. On presentation of such certificate and his own written request, the Lodge may issue a certificate of dimit, and transmit the same to the Lodge electing the Brother to membership. The dimit issued becomes operative when the Brother has consummated his membership in the other Lodge by signing the by-laws thereof.

(This refers to members affiliating with other Michigan Lodges, only. When a Brother has acquired a residence in another Grand jurisdiction he shall be granted a dimit upon application therefor.)

(14) Dimits granted to Entered Apprentices and Fellow Crafts only upon removal from jurisdiction of Lodge.

(15) No Master Mason who has been raised in a Missouri Lodge since 1908 and who has not passed a satisfactory examination on the lecture of the Third Degree can be granted a dimit.

(16) No member shall be permitted to dimit from the Lodge of which he is a member until he shall present a certificate from some warranted Lodge that he has petitioned for membership therein. Provided, that when any member shall be or become a resident of another Grand Lodge jurisdiction, a dimit may be granted to him direct and without a compliance with the foregoing provision.

But any member of a Lodge against whom charges are not pending, and whose dues and indebtedness to the Lodge are paid, may withdraw from membership by presenting a written application therefor at a stated communication. The Lodge shall grant the request of the Brother by dropping his name from the rolls, and his membership shall thereby be terminated, and he shall be subject to the disabilities of an unaffiliated Master Mason.

(17) Special dimits may be issued to Entered Apprentices and Fellow Crafts removing without the jurisdiction.

(18) Except in the case of a Brother applying to a Lodge which granted his dimit if he has not joined another Lodge within three years, when he may be reinstated by a three-fourths vote of the Lodge.

(19) A Master Mason who has not passed an examination upon his proficiency in the lecture of the Third Degree shall not be granted a dimit.

(20) Dimits shall be issued only to Master Masons, members in good standing in Lodges in this jurisdiction, who have removed from the jurisdiction.

(21) Extract from the digest of decisions of the Grand Lodge and Grand Masters, Ahiman Rezon, Pennsylvania, p. 186:

The words dimit and withdrawal card have no place in Masonic Law and practice. A dimit, strictly speaking, is a letter of dismissal from one body to another - as from one church to another church. In Freemasonry, instead of letters dismissory, dimits, or withdrawal cards, we have Lodge Certificates, which are preceded by resignations of membership. A Brother desiring to change his membership from one Lodge to another, on payment of his dues in full, may resign his membership, when the officers of the Lodge must give him a Lodge Certificate, stating that he has regularly withdrawn, and recommending him to the Fraternity. Or, if a Brother, having been suspended for non-payment of dues, should pay his dues in full and be restored to good Masonic standing, he would then be entitled to receive a similar certificate, stating that he has ceased to be a member of the Lodge, and is in good Masonic standing. It must be given to him, on his application by the Master and the officers of the Lodge. They are not privileged to refuse it.

The Lodge has nothing to do with granting a Lodge Certificate, erroneously galled a dimit. All that the Lodge has to do in the matter is to act upon the resignation. Failure to comply with the law in this respect, has been the cause of requiring Lodges to pay dues for Brethren after they had intended to resign, but had not regularly done so; the minutes of a Lodge simply showing that a dimit or withdrawal card was granted, which, as said before, is not the work of the Lodge, and has no place on its minutes.

(22) When application for dimit shall be made and dues paid, and no charges are pending, the Lodge may proceed to grant the dimit at once by ballot; and if unanimous the same shall be entered on record; but if not unanimous the application shall stand over for one month; and if no charges be preferred an order for a dimit shall be entered on record.

----o----

MASONRY AND KING SOLOMON'S TEMPLE

BY THE LATE BRO. WM. A. PAINE, JAMAICA

PART II.

FREEMASONRY is so closely interwoven with the History of Ancient Architectural Societies that it would be almost impossible to deal fairly with the subject before us, were we to exclude the important Factor Architecture. Our Ancient Brethren considered Geometry and Masonry as synonymous terms. Without a thorough knowledge of the science of Geometry, Architectural Societies in their very perfection could not have existed. We are therefore brought face to face with the pointed and important question. Were the Jews ever promoters of Architecture or Geometry, one of the liberal arts and sciences? If it can be historically shown that they were, then the advocates of the Temple Origin might have something substantial on which to support their theory; but we have to deal with a question of fact, not one of sentiment or tradition, and therefore, under the first heading, we will consider the characteristics of the Jewish people and their legitimate connection with the First and Second Temples.

From the Scriptures and Josephus we gather that the Jews, as a nation, were pastoral in habits and inclination, warlike by force of necessity. The ruins of antiquity disclose no trace of anything that would warrant the opinion that, as a nation, they were skilled in architecture. Their sojourn in Egypt was that of bondage in some of its very worst phases; and in so far only as being labourers, had they any connection with the erection of the Temples, public works and other buildings, for which Egypt was then so renowned. No individual Jew is referred to as having excelled in the mysteries of architecture, or of having been initiated into the mysteries of Egypt; and if perchance Moses, who is said to have been learned in the wisdom of the Egyptians (and in which

might have been included the knowledge of architecture, taught him by the Priests) was the exception, yet, his sojourn for so long in the plains of Midian as a shepherd, and his subsequent wanderings in the wilderness with the Israelites, could have afforded neither the opportunity for him to have instructed them, nor for them to have learned and practiced the art of building, as known by, and so thoroughly understood and practiced by the Egyptians. As therefore they could have learned nothing from Moses, by whom could they subsequently have been instructed, and presuming that they had instructors, what opportunities had they to avail of them, and benefit thereby?

Under their Judges, they had to hold their own at times by exterminating the surrounding nations and tribes, and were in turn held in subjection by others, and what could have been more demoralizing and preventative to architectural pursuits, than the wholesale slaughters recorded in the Jewish Scriptures ?

Under Saul and David they experienced somewhat a repetition of the period when Joshua ruled. Incessant warfare, resulting in such close contact with the idolatrous nations by whom, at times, they were conquered and held in subjection, afforded them many opportunities of witnessing their false worship, and thus forgetting the God of Israel. When He saw them adopting the idolatrous habits and customs of their neighbours, we would be justified in presuming that He deemed it advisable that they should have a building in which to worship Him--a building and a ceremonial which would be attractive to the senses and tend to preserve for Him that worship and adoration which, as the true God, was His due. To accomplish this, and further check their idolatry, we may further presume that He put it into the heart of David, who had a most wonderful conception of the attributes of the Most High T. G. Geometrician of the Universe to build for Him a temple, one which would be a worthy tribute from the Jewish nation, then so powerful, and as vastly superior to anything which the world had then seen, as the Great I Am, the Alpha and Omega was superior to the Gods of the Heathen--a temple whose ornate ritual and appointments should transcend those of the mysteries of Adonis, Osiris, &c., &c., as had been practiced by and amongst them. David was privileged to conceive the idea of a building to the God of Israel, but to our traditional Grand Master, Solomon, was afforded the opportunity of carrying it into execution.

Had the Jews at that period possessed architects or Architectural Societies, surely David would have availed of them, in preference to seeking aid from the heathen ?

His correspondence, and that subsequently by Solomon with Hiram, King of Tyre, prove conclusively that, without the Tyrian's aid, nothing could have been done on the scale that was accomplished. Referring to I. Chronicles, 22nd chap., 2-4 verses, we find thus: "And David commenced to gather together Strangers that were in the Land of Israel, and he set Masons to hew wrought stones and build the House of God, also cedar trees in abundance, for the Sidonions and they of Tyre brought much cedar wood to David." Compare also Kings v. chapter, 6th verse.

The Tyrian architects were known as Dyonisiacs, and one of their peculiarities of construction was "to have the timber and the stones hewn and prepared in the quarries and forests, so that they could be readily fitted together when carried to the locality where the building was being erected"; and therefore, after carefully comparing the Scripture and other accounts of the building of the temple, the only correct conclusion we can arrive at is, that to Solomon, King of Israel, personally can be accorded no credit, save and except for carrying out his father's wishes, and for supplying the funds and costly jewels.

He knew no more of architecture than the meanest of his subjects, and in this respect was no wiser than his father David. We have no record of Solomon having visited Egypt, or that he had been initiated into the mysteries of that country, although, from I. Kings, 3rd chapter, 1st verse, we learn that he "took to wife the daughter of Pharoah, King of Egypt."

For him to have been conversant with architecture, and thus qualified to have been one of the Grand Masters, and one of the three only who possessed the alleged Master Mason's word, he must necessarily have been thus instructed by the Priests; but nowhere do we gather, even by inference, that he was addicted to the Egyptian superstitions--as at times he had been to those of the surrounding nations, from whom he had taken many of his wives-- therefore we may safely hold the opinion that architecture with its peculiar mysteries was a subject not included in the wisdom of Solomon.

We ask ourselves, therefore, this other equally important question: Why do the First and Second Temples form such prominent factors in the system of Freemasonry?--and why is King Solomon claimed as one of the first three Grand Masters ? Of the trio, two were Tyrians-- the one a King, the other the most skillful artist and worker in metals. They were worshippers in the rites of Bacchus or Dyonisus-- certainly not worshippers of the God of Israel.

As therefore Solomon's Temple could not have been built, but with the assistance of the Dyonisiacs, supplied by Hiram, King of Tyre, and superintended by Hiram Abiff, and as Solomon himself knew nothing of architecture, and all that the Jews had to do with the construction of the Temple was merely in the capacity of overseers or superintendents of the labourer, as labourers, for felling the trees in the forests of Lebanon, and in excavating the stones from the quarries nigh to Jerusalem--in carrying to Jerusalem the prepared materials--leaving it to the skilled Tyrian workmen to complete from the foundation to the cope stone. On what ground can Jewish Masons of today claim that from their ancestors of the temple period are to be traced the origin of speculative Freemasonry?

Did the labours of the Dyonisiacs and of Hiram Abiff cease with the completion of the temple? We know to the contrary, for from Scripture we learn that Solomon built palaces for his wives and that his reign was noted for the magnificent public buildings at Jerusalem and elsewhere, which were erected under the superintendence of Hiram Abiff, whose death did not occur until several years subsequent. Josephus refers to him as Abdemon, and tells us that he returned to Tyre, where he died at a good old age. We thus ascertain that Hiram Abiff did not die at Jerusalem--so much therefore for the legend of the 3rd degree which, to be applicable to such a system as speculative Freemasonry, and thoroughly appreciated byus, can only be accepted as a most beautiful allegory-- introduced with the view of inculcating that important Masonic doctrine, that man's body is as immortal as his soul.

At King Solomon's death, the kingdom having been split up into the contending factions led by Rehoboam and Jeroboam, we can here readily reconcile the decadence of architectural pursuits and the departure of the foreign architects and workmen from the midst of civil warfare.

The subsequent history of the Jewish people until their captivity into Babylon, was one of warfare, civil and otherwise, and even admitting that during Solomon's reign the Jews had been instructed by the Dyonisiacs in the mysteries of architecture, the wars subsequent to his death, and the period of their captivity, left them no opportunities for co-operation and keeping intact as an association, the principles which they might have learnt from those whom Hiram of Tyre had originally sent to them. To a certain extent, Scripture is silent as to their occupation when in bondage. They might, or they might not have assisted the Babylonians in the erection of the buildings and other works of that period for which that city was so famous; but, granting that they had the advantages practicing with the Babylonians that which they may have learnt from the Tyrians, they must have, at a later period felt themselves sadly deficient in essentials, and incompetent alone to undertake the erection of the Second Temple, for we learn from Ezra (chap. iii.) that Zerubbabel, the last of the kingly race, and Joshua, the Priest anno mundi 3468, before the foundations were yet laid, "gave money also unto the Masons and to the Carpenters, and meat and drink and oil unto them of Zidon, to them of Tyre, to bring cedar trees from Lebanon to the Sea of Joppa, according to the grant that they had of Cyrus, King of Persia;" and if we compare Ezra vi. chap. 3rd, and 4th verses, it will be found that to Cyrus were the Jews indebted not only for permission to build the Second Temple, not only for means to purchase materials and defray the expenses of the hired foreign labour (Tyrian), but they were indebted to him for the general plan, both as to size, and stability.

Consequent on the Samaritan's obstruction, they were compelled to cease for a time, and we note that it was not until A. M. 3484, or 16 years after, that Scripture makes any reference to the Prophets Haggai and Zechariah, therefore A. M. 3468, when the Jews had returned from Babylon, and the rubbish of the First Temple had been cleared away for the foundations of the second, we note that, as a Scriptural historical fact only, Zerubbabel and Joshua, the one the descendant from the kingly line, the other the priestly, took part, the conjoint action of four inclusive of Haggai and Zechariah (the Prophets), so that the three orders, kingly, priestly, and prophetical, should be simultaneously represented, was not, until A. M. 3484, when Darius had forbidden all opposition to them; and if we but note from II. Chron. chap. xxxiv vers. 8, 11, 14, that it was in Anno Mundi 3381 that Josiah, the King, set about repairing the First Temple, and that in so doing, Hilkiah, the priest, then found "a book of the Law of the Lord given to Moses." I would ask my Masonic brethren of a higher degree: how is the discovery of the Law at the erection of the Second Temple reconcilable with Scripture? Here we have another legend, but which I leave for the present.

I have advisedly gone somewhat lengthily into det ails connected with the First and Second Temples. The historical facts connected therewith differ so materially with the Masonic legends, is it reasonable to suppose that to the Jewish nation Freemasonry is indebted for the construction of the Craft Degrees ? Had the Jewish doctors originated the system, or anything similar thereto, for the purpose of teaching morality and inculcating certain doctrines, surely they would have perceived the gross inconsistency (1) of claiming for King Solomon and their ancestors credit for architectural qualifications, knowing full well that the history of their race, from the days of Abraham, is a direct contradiction thereto--(2) of framing a degree based on the discovery of the Sacred Law by Zerubbabel, Haggai, and Joshua, at a time when their own Scriptures disprove it in every respect by 100 years earlier.

Never have the Jews had anything to do with architecture. From the Architectural Societies of ages past have sprung up the Building Fraternities of, comparatively speaking, a later period, and the portion of Jewish history gathered from the Scriptures, with reference to the First and Second Temples and the characters connected therewith on which the speculative system is based, was availed of by the clergy, at three distinct periods, and lastly in the early part of the 18th century by means of the temple symbolism (a temporal building) they allegorized on the erection of a Spiritual Temple.

Conquered by the Romans, the Jews, as prisoners at Rome, were employed as labourers and compelled to take part in the erection of the Colosseum, and we may safely take this as an example of the occupation which the Romans put them to, in other parts of the empire. Thus employed gives them no claim as a people, or nation, for preserving the mysteries of architecture, and thus the link by which to connect and trace the origin and progress of Freemasonry. The Jewish theory is entirely contrary to history, and must be set aside. From the introduction of Christianity, all during the early history of the church, the middle ages, and even as late as 1717, known as the revival period, what status had the Jews? Unfortunately none; and thus the eternal disgrace of Christendom.

Fort, in his "Antiquities," deals lengthily with the influence exercised by the Jews at Bysantium and elsewhere in moulding the social habits and corporate associations of

the Roman Empire when it officially recognized Christianity as the religion of the State: such does form a most interesting epoch in Jewish history, and the better to realize it, I deem a brief review of the Jewish question as late as the reign of Charlemagne very appropriate.

Objecting to pay taxes to the Romans brought the Jews into constant scenes of rebellion against that very power which, but comparatively speaking a short period before, as a nation, they had submitted to. During such periods of contest between the Jews and the Romans, it became a somewhat difficult matter for one to decide which of the two disclosed the worst phases of human character--the Massacres by the Jews of the inhabitants of the various cities of Egypt, Cyprus at Cyrene, and elsewhere, or the like massacres of the Jews in retaliation by the Romans, particularly under Hadrian. One naturally turns with disgust from such records of horror and persecution.

Had the Jews yielded to the temporal power of Rome their religion would have met with no persecution, their praiseworthy, although futile endeavours to throw off the Roman yoke brought on them as a people, and as a consequence on their religion, all that they suffered. Therefore with satisfaction one turns to the reign of Antonias Pius, when "the Jews were restored to their ancient privileges and were permitted to form and maintain considerable establishments both in Italy and the Provinces, to acquire the freedom of Rome and to enjoy municipal honors." With such toleration they had the privilege of erecting synagogues in the principal cities of the empire, thus enabling them to observe their fasts, Sabbaths and festivals in a public manner. At such a period in Jewish history, there is nothing to render it improbable that there did exist Jewish Building Associations attached to their Synagogues, as was also the custom with the Pagans and Christians, although nothing is known of such a state of affairs either historically or traditionally. Yet the supporters of a Jewish origin of Freemasonry might be justified in considering it as possible. The civil immunities obtained by the Jews from previous Emperors, confirmed by Severus, and enjoyed by renewed concessions from Constantine A.D., 330, were repealed by the Emperors at Bysantium commencing with Constantius and the edict of Hadrian renewed and enforced. Thus any Jewish Building Associations which might have existed during periods of toleration, must have become inoperative during periods of oppression. Massacred at Alexandria by orders of Cyril the Patriarch, massacred at Naples, Rome, Ravenna, Milan and Genoa, their synagogues levelled and destroyed during the reign of Theodisius, although not with his knowledge or consent; stripped of all their immunities by Justinian, we find the Jews for a considerable period of the Christian era socially incapable of combining for architectural pursuits. In the West we find that

they were treated with great severity even as late as the reign of Charlemagne, although individuals noted for their learning and scientific abilities were availed of by that astute ruler.

Thus, briefly we have considered the status of the Jews, to the reign of Charlemagne; then, during the Middle Ages, as Christianity spread, and with it, consequent on the enthusiasm engendered by the Crusades, an unfortunate spirit of intolerance increased, only to embitter the relations between Jew and Christian; and to leave records discreditable to the professors of Christianity, viewed either as nations or as individuals.

Spain, during the Gothic period, was the stronghold of European Jews; and, having assisted the Saracens in their first invasion of Spain, as against the Goths, they were, as a people in return for such services, protected by the Saracenic Conquerors; and, thus, they had the opportunities of availing of the Educational Seminaries of the Saracens, for the study of Astronomy, Medicine, &c., &c. At that period, several of the great masters of the various sciences then known were Jews; but no trace exists of any proficiency made by them in architecture, or of a combination of individuals for that purpose, as existed elsewhere, among Christian builders.

The Mosques, Baths, and other public buildings of Cordova, were of a purely Oriental style, and constructed by the Saracenic builders, who, in their associations, professed having no secrets or mysteries to communicate. They were builders in a purely secular sense. We must recollect that the Saracenic Commander, Tarik, found in Spain a network of monasteries. Abolishing nearly all the places of worship he appropriated only seven of them for the Archbishop and his Monks: thus at the period of invasion, now under review, there existed Christian Building Associations attached to the monasteries, which had in time to make way for the secular Saracenic, seeing that Christianity in Spain was only barely tolerated, and that too to a very limited extent by the Saracens. This view is strongly supported by the fact that, at a later period, when one of the Emirs desired to beautify Cordova, he had to send to Bysantium for the skilled architects for which the city was then renowned. Had the Jews of Spain then boasted of any architectural skill, or had they been the conservators of ancient building art, thus connecting them with their ancestors of the Temple Period, having the advantage of being in the very stronghold of Judaism, surely it is only reasonable to suppose that they would have supplied that which was needed, instead of the

necessary skill he obtained elsewhere. I consider this historical fact one of the many which suffice to refute the Jewish claim to the origin of Freemasonry and the connecting link between the builders of the Temple and the Speculative Masonry of today.

Grand in its way as was the Saracenic style of architecture, yet much grander must have been that of the early Roman Colleges of Architecture, when it called forth such an encomium as follows from Musa, the Saracenic leader, on his entering the ancient capital of Luisitania: "I should imagine that the human race must have united their art and power in the foundation of the city. Happy is the man who should become its master."

The annals of Judaism abound in eminent warriors, legislators, musicians, orators, astronomers, mathematicians and masters of other sciences, but there the long roll of renown should end. No claim to being masters of the mystic art of building can be supported--not from any fault of their own, but simply owing to force of circumstances. The Jews scattered amongst all nations, finding it impossible to withstand the cruel persecutions which have disgraced Christianity both in nations and individuals, yet preserving for centuries their religion intact, performing in secret its most solemn rites, in no land having a temple of their own, into which they could freely and publicly enter for the worship of their Creator, yet notwithstanding oppression of every kind, displaying some of the grandest instances of the beauties of domestic life and social virtue. Struggling with and beset by oppression and cruelty for close on 1700 years, what opportunity had they, even if there had existed amongst them the talent and inclination for practicing architecture, and thus preserving its mysteries? Had the link ever existed, if even as late as the destruction of the Second Temple, it certainly was severed then.

(To be continued)

----o----

HE THAT INHABITETH ETERNITY

Who does not feel how weak
Are all our words to speak
Of him, the Infinite,--
Below all depth, above all height!
Yet hath no other speech
To me such wondrous reach
As this the prophet saith: that he
Inhabiteth Eternity!

We dwell in Time: our ear
Is deafened by things near;
Darkly we see, and know
Only in part, also.
From troubles that annoy
Plucking no future joy,
Sweetening failure's bitterness
With no deferred but sure success,--
As if the passing hour were all,
With it we rise and fall:
The while that he

Inhabiteth Eternity!

Patient and suffering long

With man's mistakes and wrong;

Seeing how all threads come

In place in Time's vast loom,

And in the finished web fulfil

The pattern of his perfect will;

To whom as one is seen

What is, will be, hath been,--

Tranquil and lifted clear

Above our fevered atmosphere,

Forever dwelleth he

In the sure strength of his Eternity!

O Father of my life,

Give me, amid its strife,

To bear within my breast

The secret of thy rest,--

The river of thy peace within,

Whose banks are always fresh and green;

Give me, while here in Time

Also to dwell with thee in thine Eternity.

--Frederick L. Hosmer.

----o----

TOWARDS BROTHERHOOD

BY BRO. L. A. POOLER, ENGLAND

I SHALL commence my address by endeavouring to paint for you in words two oldworld pictures. I want you to visualise them for yourselves.

The first is so old a picture that no man can put a date to it. If a man attempted to do it, he would find himself dealing with hundreds of thousands of years. Yet the day of the picture was the most wonderful since the earth began to be created and star-mist began to shape itself into a star. For millions of years the earth had been cooling and preparing itself for that day. All the great ages were only leading up to it--Pleiocene, Eocene, Devonian, and all the rest. It was the day when the first man and the first woman stood upon the earth. Some think there were more than two ! There may have been, but at any rate there were two--a man and a woman !

It is bewildering to think of it. The whole future of the race depends on them, but they do not know what that means. Surrounded by savage animals--many of which have long ceased to exist, such as the sabre toothed tiger and the mammoth--they seem among the weakest of created things. But, on the other hand, they are destined to gain the mastery, because they are endowed with a superior brain. In the struggles of man against man, physical strength has sometimes made good. But in man's struggles with the animal world, and, in later centuries, with the powers of Nature, it has always been

brain that has told. Morally, these first two are children. They are innocent as the wild animals are innocent. They do not yet know that there is a difference between right and wrong.

That is the first picture. It might be entitled "The Dawn of Human Life." It is astounding, bewildering to try to realize that beginning, and then to take a survey of the organized political, social, intellectual, and religious life of today.

I come now to my second picture. Thousands of years have passed. The Ice Age, which for 200,000 years had been holding Northern Europe and Asia in its grip, was beginning to pass away. Man was pushing northward after the retreating ice. This second picture is a cave picture of perhaps 100,000 years ago. Again there is a man and a woman; but there are also young men and girls and children. They wear skins. They have learned the mystery of fire. They cook their food. Fierce and wild, there are yet the beginnings of art. Rough tools, made of stone, lie on the floor of the cave. With a small flint tool a young man is doing something to a white shoulder-bone. Let us go forward and look. He is tracing the outline of a reindeer. There are other pictures on bones or mammoth ivory--the outlines of an auroch or bison, of a mammoth, of deer and goats. They are like the pictures which children draw. It is a far cry to Raphael. But the possibility of Raphael is there.

I have tried to give you a picture of the cave life of what are known as "Drift Men." Finally, the old people died, and the younger people moved away. Then an earthquake or some other cause closed the entrance to the cave, and for 70,000 years or more the place was sealed. In our own day it was opened. The bones of a man and a woman were found. The picture of the reindeer was found, and all the other pictures; and they were placed in a museum. And you can see them, for it is a true story that I have been telling you--the story of a cave in France.

THE FAMILY LIFE

These, then, are the two pictures. Wherein lies the great contrast? It is in the development of family life. There is no family life on earth except the human. With mankind everything starts from the family. It is the original unit of value--the father, the mother, the children. Sometimes--for purposes of protection--the family kept together in the second generation. Thus began the clan or tribe. Then the time came when the tribe ceased to live a wandering life. They settled in a district and took possession of it. The old nomad life ceased. Agriculture took its place. Other clans did the same thing. The quarrels between them were unceasing, but they led to alliances, and finally to the union of certain clans under a headman, or chief, or king. So, slowly and laboriously were little kingdoms built up, which in time were absorbed in greater.

There is but one tale through all the centuries-- constant and deliberate war--family wars, tribal wars, national wars. Bonds of brotherhood were sometimes formed, but such unions were for purposes of war or defense. We speak easily of the Brotherhood of Man. We do not realize how modern it is, or how impossible it seemed. In later days Hebrew prophet, and Greek philosopher, and Roman satirist alike derided its absurdity.

Yet it came ! All the while God was leading up to it. The rest of the animal world was stationary, but man was progressive. Bees, wasps, birds, insects were doing wonderful things when man was created. They are doing the same things still. They are not a bit further on. The achievements of one age are not the starting-point for the next. At the start man could not have made a honey-comb; but today he has invented the airship and controls wireless telegraphy.

So in the moral world, all through the savagery and brutalities of human history we get glimpses of the growth of better things--the virtue of self-sacrifice, and the plant of peace. At length came the great revelation. All the greatest truths come by Divine revelation. It was born into the world with Jesus of Nazareth. It was revealed in the Life of the Incarnate Christ. Thirty years after Christ, St. Paul could write: "There cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman-- but Christ is all, and in all."

Granted the Incarnation, Paul's conclusion is irresistible. But it is hard for us to realize how long it takes a new idea to germinate and grow, and fulfill itself. You plant an acorn today, but you will not have an oak tree tomorrow.

Even in the Christian Church the idea of the Brotherhood of Man had little influence until the Reformation. In the first ages the clergy did endeavour to induce men to free their slaves. If Onesimus is "a brother beloved," he cannot be the slave of Philemon. But the Church itself became monarchical. Its bishops ranked as princes, and emphasized class distinctions more than the Brotherhood of Man. But since the Reformation men have dreamed unceasingly of human brotherhood--of human life lived under happier conditions, of the filling in of the gulf that still exists between the rich and poor, and also of the realization by humanity that "a man's life consisteth not in the abundance of the things which he possesses."

DREAMS OF BROTHERHOOD

About 400 years ago no little stir was caused in England by a little book--a published dream of the Lord Chancellor, Sir Thomas More. It contains two pictures--England as she was, and England as he dreamed she might be ! England, where 1,500 years of so-called Christian teaching had produced social injustice, religious intolerance, and political tyranny ! And, on the other hand, the England of his dream, where men lived as brothers in a Christian commonwealth ! But More was a student of human nature, and so he dreamed of no sudden revolution in men's thoughts. Permanent things are always of slow growth. So he writes: "It is not possible for all things to be well, unless all men were good--which I think will not be yet for these many years !"

But the idea bore fruit. A hundred years later Lord Bacon in England, and Campanella in Italy, dreamed fuller dreams of human brotherhood. Then in Paris the courtly nobleman St. Simon, and Fourier, son of a woollen-draper at Bessancon, kept the idea before men's minds. In England, during the first half of the last century, Robert Owen taught men the value of co-operation and the necessity for universal education. When he was more than eighty years of age he expressed his conviction that "the time will surely come when the population of the world will be governed solely under the influence of love and charity, and that, Divine as these principles are, they are yet

principles of common-sense for governing mankind, and forming the character from birth to death."

But, you may ask: What of the present war? What of this unparalleled outburst of human hate and of insatiable ambition? What of the present war and our dreams of the Brotherhood of Man ? Ah, brethren ! Democracies do not want war, but war is less intolerable than slavery. Wars are caused mainly by the mad pride of kings and the arrogance of a governing class. In all that relates to human liberty, human brotherhood, and human culture, we are two hundred years ahead of Germany. So the Empire had to choose between war or submission to the pagan rule of a military despotism. Our victory will be the victory of the principles that underlie the true progress of humanity and the safety of all free peoples.

And now, what shall I say of our own society--our Masonic Brotherhood ? So far back as the time of the Roman Empire there were unions of craftsmen for the protection of their trade against interlopers. Later on medieval building associations were widely spread throughout Europe. In the tenth century Masonic Lodges existed in England. All the great cathedrals were built by these men. The last Grand Master of the Operative Masons of England was Sir Christopher Wren. The last great work of the Order was the building of St. Paul's Cathedral. In 1723 Wren was buried in his great church, and on his tomb we read:--

"Si monumentum quceris, circumspice."

But Masonry had done its work. The Creative Age of Gothic architecture was over. With the Renaissance classical styles had been introduced. St. Paul's Cathedral itself marks the change. But Masonry did not die. Transformed, it started on a new career of world-wide brotherhood. In 1703 the privileges of Masonry had been extended to men of various professions, provided they had been regularly approved and initiated into the Order. Twelve years later the final change came. Operative Freemasonry ceased as an Order, but it was re-born into speculative Freemasonry, and new rituals were drawn up by Dr. Anderson, a Presbyterian minister, and Dr. Desaguliers, a well known man of science.

What, then, does it all mean?

It means, firstly, the recognition of the Brotherhood of Man. There is no doubt about that. The objection is sometimes made: "The Christian religion teaches the Brotherhood of Man, but you Masons limit it to a Society." No, assuredly ! But the Brotherhood of Man is a big thing. You may theorize about it all your life, and never do a brotherly deed. So Masons say: "The world is large. There are millions of people on it. Practically, we cannot be brothers to them all. So we take a certain number, and try to act a brother's part to them. By doing so we are helped to understand the meaning of the Brotherhood of Man. We are better fitted to act a brother's part to those outside the Order." As a matter of fact, Masons not only support their own institutions, but they are in the front rank in all questions of general philanthropy.

BUILDERS OF CHARACTER

Secondly, it means the recognition that all men are builders. At any rate, we build our own character. This is each man's contribution to the unseen, the spiritual temple, which God and humanity have been building throughout the ages--a temple founded on wisdom, supported by strength, and adorned with beauty ! And some men build in marble, and some in brick, and some in "wood, hay, stubble." Hereafter each man's work shall be made manifest, for "the day shall declare it." But these will abide always: brotherly love, and charity, and truth.

Yes, we are all builders! We build as best we may. Do not be disappointed, if you seem to fail. It is greater to fall short of a high ideal than to realize a lower. "High failure overleaps the bounds of low success." God says to you as He said to David: "It was well that it was in thine heart to do great things, to build a house unto the name of the Lord." But here no man finishes his work, yet the building goes on eternally. That is the meaning of Kipling's splendid parable:

When I was a King and a Mason--a Master proved and skilled-- I cleared me ground for a palace such as a King should build, I decreed and dug down to my levels. Presently, under the silt, I came on the wreck of a palace such as a King had built.

It was all in ruin--

Masonry, brute, mishandled, but carven on every stone:

After me cometh a Builder. Tell Him I too have known.

Then gradually he learned the meaning of the older Builder's work-- "the form of the dream he had followed in the face of the thing he had planned." Finally his own summons came. His building too must be left. There is only time to do one thing, for a word has come from the darkness:

Only I cut on the timber, only I carved on the stone:

After me cometh a Builder. Tell Him, I too have known.

No man need ask a grander epitaph than that!

After me cometh a Builder. Tell Him, I too have known.

----o----

MASONRY -- ITS PATRIOTIC OPPORTUNITY

BY BRO. J. F. KIRK, NORTH CAROLINA

ADDRESS BEFORE THE 29th DISTRICT MEETING AT STATESVILLE, N. C., NOV. 17th, 1916

MASONRY, as I conceive it, stands for essential unity. It regards no man for his worldly wealth or honors, it courts no man for his position, in the lodge room all are on the same level of equality. When misfortune overtakes a brother, it stands ready to extend a helping hand; when death steps in to rob the home of its natural guardians, the father and the mother, Masonry attempts to play the role of foster parents by caring for the orphan children. It attempts to make the lot of all as nearly equal as possible, by giving to each child the opportunity of education and training, the orphan as well as the home-trained and the home-nurtured child.

But there is a larger realm in which, it seems to me, Masonry may serve, and indeed has served in the past. In the history of that dark period of our nation's history from '61 to '65, there appear little incidents that shine bright as the light of the sun against that black background of war. Men who had the misfortune to be taken prisoners found in Masonry the only effective tie that bound them to those that fought on the other side. They oftentimes found friends among those ranked as enemies.

Why, we ask, were these traditional enemies suddenly transformed into friends? The answer is to be found in the common obligation taken at our sacred altars, in the spirit of the fraternity and equality inculcated around the altar fires of Masonry. May we not cherish the hope that Masonry is yet to exemplify this spirit in a still larger way, and on a really national scale in these latter days?

There was a time in our national history when Masonry was looked upon with suspicion by a considerable body of our citizenship. After nearly a century of observation, a critical public has decided that Masonry is not only innocent of all evil

designs against the republic, but public opinion now holds Masonry to be an institution founded upon correct principles, and the organization composed of that class that make up our best and most public-spirited citizens. Masonry has established itself before the sober judgment of the American people.

There is, therefore, for perhaps the first time in our history given to Masonry the opportunity to render a great and distinctly national service. The Masonic lodge-room is perhaps the greatest neutral meeting ground in America today. No suspicion of political partisanship attaches to Masonry anywhere, no distinction is possible as to religious beliefs, except the requirement of faith in a Supreme Being. The Englishman, the German, the Russian, the Frenchman, the Greek, the Armenian, the Japanese and the Chinaman, all meet around the altar of Masonry, on the plane of a simple, common manhood. Where can you find another organization that is so widely extended in its geographical sweep; where can you find one taking in so nearly all classes and conditions?

There is none other in this nation except the Christian church, and it is divided into a score of more or less hostile camps, on credal statement, or difference of polity. Here, under ideal conditions, we should find our neutral ground, but so long as denominational lines remain as closely drawn as at present, this is no universal meeting point.

Masonry ought to make of itself the intellectual clearing-house of America. It has the opportunity to fuse and weld the concomitant parts of this great mass of one hundred millions of people into a unity, into a homogeneous nation of dominant general spirit.

It has this opportunity in two main directions; in the direction of reconciling and bringing together the rich and the poor, and in the direction of bringing together and introducing the various national types making up our citizenship. In Masonry there is absolutely no distinction of rich man and poor man. In Masonry there are and can be no hyphenates. That is the theoretical position of Masonry; the practice of individual Masons is very far below the position taken by the Order. In Masonry, strictly speaking, there are no rich men and poor men; there are no English, or Germans, or

Americans,--in the lodge room all are simply men, with none of these external and artificial distinctions.

These are our fundamental conceptions; they are the deepest beliefs of Masonry; upon these tenets, our whole Masonic edifice is builded. We believe these principles to be sound, we demand their acceptance at the altar of the lodge of all who become Masons; we profess that these principles are susceptible of universal application. We have gone so far as to introduce them as a working code for Masons throughout the civilized world. In England, in France and in Germany there are thousands that are not only Masons in name, but stand on the identical principles on which our own lodges stand.

We profess these principles inside the lodge room, we demand of our members that they practice them in all Masonic relations. Should we not proclaim them as of universal, and especially national, significance ? There is abundant need of such service to be rendered by some agency. From every direction there comes the cry of party strife, of class struggling against class. We are familiar enough these latter days with one section of the country decrying another section, with citizens of one group suspicious of those of another group, with one division of citizens whose ancestral home is in one part of Europe arrayed against another division whose ancestral home happened to be in another part of the same continent. Let us be one. Let Masonry preach aloud its doctrine of manhood above every consideration; it matters not where a man is born, in a hut or in a palace, whether in the north of Europe or in the south, in the east or in the west, whether in the old world or in the new; a man is a man for all that. Let it be known from the housetops that there is one organization that has existed and grown and flourished for centuries on the assumption that one honest, sincere man is as good as another, and has had its long perpetuity on the very ground that all artificial distinctions must be laid aside at the door of the lodge.

Is not this doctrine as good on the street as in the lodge ? Is it not an ideal that should be made a national ideal, and is not Masonry the agency through which this doctrine may become a national doctrine and a national realization ? There must come forth some individual, or some institution, that is willing and able to render us this national service. There is little doubt as to the ability of Masonry to render a great service along this line, were it entirely willing to do so. There is, perhaps, no organization in our midst, as respectable in numbers, that is more conservative than Masonry. Therein

lies our weakness for this undertaking. We should have to be as positive for unity as other influences, now at work, are for disunity. We should be as positive in asserting our ideals in the outer world, as we are in the tiled recesses of the lodge. In other words, we now have the opportunity to make our ideals actual realizations on a national scale, if we but prove ourselves positive enough to be what we profess.

----o----

CASIMIR PULASKI

(BY GEORGE W. BAIRD, P.G.M., D. OF C.)

THE beautiful equestrian statue of Casimir Pulaski stands on a triangular reservation between Pennsylvania Avenue, E Street and 13th Street, in Washington. It was modeled by Casimir Chodzinski, a Polish Sculptor, and was presented to the Government by the Polish (R. C.) Societies.

It is on a high, granite pedestal, and may be seen from any direction. It has the merit of showing the great cavalryman as naturally riding. There is nothing strained nor unnatural about it, and the observer is at once struck with the appearance of a man actually riding.

This memorial was unveiled on the same day as that of Kosciusco, both of which were presented by the same Societies.

Pulaski was born in Poland in 1748, and was killed in battle in 1779. At the age of 20 he was concerned in a "confederation" against the Russians and, after the death of his father, he carried on a "partisan warfare." He raised the revolt in Lithunia in 1769 and forced the Russians to withdraw, at Czenstochova.

His estates were confiscated and he disappeared from Poland in 1772, when a "price was on his head," but he came to America in 1776, by the advice of Benjamin Franklin, and succeeded in securing a place in the Continental Army the next year.

He took part in the battle of Brandywine and was appointed to command the Cavalry with the rank and pay of a Brigadier General. He served, also, in the battle at Germantown.

He raised the Pulaski Legion of "68 horse and 200 foot" which soon became famous. Pulaski became dissatisfied with his rank and would have returned to Poland but for the persuasion of Washington. He was made a Mason in a Military Lodge (Gould) in Georgia shortly before his death.

He was mortally wounded, in action, near Savanah in an assault on the British forces, and was taken on board the U. S. Brig Wasp, where he died two days later, as the Brig was leaving the river.

Congress voted a memorial to his memory, which, however, was never built, but the people of Georgia raised a fund for a monument the corner stone of which was laid with Masonic services by Marquis de La Fayette, at Savanah, in 1824.

----o----

CORRESPONDENCE CIRCLE BULLETIN---No. 8

DEVOTED TO THE "STUDY SIDE OF MASONRY"

Edited by Bro. Robert I. Clegg

(Note: The following article is one of a series prepared by Brother Robert I. Clegg for reading and discussion in Lodges and Study Clubs. This series is based upon the N. M. R. S. "Bulletin Course of Masonic Study" and consists of a leading article each month by Brother Clegg to which is appended a list of references pertaining to the same subject from which the members of the Lodges and Study Clubs adopting our Course of Study may prepare additional papers for reading and discussion at the same meeting at which Brother Clegg's paper is used.

We recommend that the Lodges and Study Clubs use the current paper at their study meeting one month later than its appearance in the CORRESPONDENCE CIRCLE BULLETIN to give their members time for the preparation of additional papers.

Members of the N. M. R. S. living in communities where the "Systematic Study of Masonry" has not been taken up either in their Lodge or in a Study Club are earnestly invited to correspond with the Secretary's office and learn how easily the plan may be put into operation in their own community.

The plan may be taken up at any stage of the Course. It is not necessary to start with the first installment of the series. The course is based upon a few books--Mackey's Encyclopedia and the Bound Volumes of THE BUILDER--in order that Lodges and Study Clubs may enter upon the work systematically, and at the least possible expense.

Interested Masons are requested to write us for information. Our "STUDY CLUB DEPARTMENT" is organized for the purpose of assisting in the organization and conduct of the study of Masonry in Study Clubs or as a long-neglected but necessary feature in monthly Lodge meetings.)

CEREMONIES OF A LODGE By R. I. Clegg

A set form or system is used in the opening of a Lodge or indeed in any other of the ceremonies. Methodical in the fullest sense of the word is the manner of conducting Masonic work, and the opening of a Lodge is simple, direct and all take part. While the parts played in the opening by each of the members and officers are not the same in kind or in scope yet the fact that there is uniformity year in and year out in each jurisdiction and that all in some way participate gives the growing weight of custom and tradition that impresses every member as well as by his co-operation giving him the first principles at every communication of team work, and the latter sentiment is very important to the success of Masonry.

There is nothing unusual in a religious body having a uniform ritual for its opening or closing ceremonies. Every church service impresses the spectator. It is equally so in legislative organizations as well as in the field of business. The directors of a commercial or industrial institution meet and start their business by clearly defined means and methods because time is saved by such systematic labors and the mere formality carries into speedy and approved effect the orderly flow of events.

Law courts continue the same sequence of acts. Entrance of the judges is marked by a very serious and ceremonial reception by the minor officials. Phrases of an oldtime flavor and quaintness are employed. These are but the machinery of the work but they do indeed add to the dignity of the proceedings.

So of old it was with the followers of the ancient mysteries. Little is known of the details of the ritual. Here and there we get hints of what was done. Truly these are so suggestive in many respects that we can easily guess at the indebtedness of our fraternity to the practices of the members engaged in the mysteries.

PURGING THE LODGE

First of all we may employ the old term, "Purging the Lodge." Back still further in the ages we have the spectacle of the Herald in the mysteries announcing that all those not by right entitled to remain should go. Both in Greece and Rome a like ritualistic sentence was used. This is often found translated into English as "Depart, depart, ye profane." But the word "profane" might almost if not entirely be given as "unclean" or "unsanctified." As the preliminary act in the mysteries was to perform some ceremony of symbolic and literal or actual cleansing of the candidate, it would not be lacking in exactness to speak of the uninitiated as the "unclean."

The several steps in opening the Lodge may in brief be stated. Upon the Worshipful Master is the responsibility of starting the Lodge labors. While the by-laws of the Lodge usually state when is the precise time for the beginning of the opening ceremony, it is like most other incidents of Lodge work, entirely for the presiding officer to make the actual start. His formal announcement being made to that effect, the brethren take due notice of the instruction and assume the essential Masonic clothing with whatever jewels of office that any are entitled to wear. This done they all proceed to their several stations with due dignity and dispatch.

Now comes the purging of the Lodge, the separation from those properly entitled to remain of those not so qualified. We look to the West for care of the most stringent character in performing this duty. The wise Senior Warden will not wait idly until the moment has actually arrived for making an announcement upon this point. For some time prior to the opening of the Lodge he will circulate industriously among the assembled brethren, fully acquainting himself with all whose faces are strange to him. Nothing can be more aggravating than the mortifying experience of being at the last moment obliged to say that a certain brother is unknown and then find him perhaps to be a member of that very lodge whose attendance has been infrequent for perhaps many years.

Nor should the brethren ever "take a chance." There is the well known rule that to vouch properly for the presence of anyone you must have sat in lodge with him. This is playing safe. It will never leave you with any uneasy feeling that you have done less than your plain duty. Far better that many of the worthy are held back for a searching examination by an investigating committee than that any of the unworthy should pass

by into the sacred halls. When a brother admits he thinks a brother or visitor is a Mason he should be firmly but of course courteously informed that "thinking" is not sufficient. He must know and he cannot know too positively. Satisfied that everyone has a perfect and unquestionable right to be present, there is next undertaken due inquiry of the passages to the Lodge and the manner of their protection and care. Officers are placed where all approaching persons are seen and stopped before they can gain improper sight or entrance of the Lodge. From time to time as the ceremonies require the guardians of the entrances are appropriately instructed as to the conditions prevailing in the Lodge and how and when admission may be granted by the presiding officer.

All the officers satisfy the Worshipful Master and through him all the other brethren that they are fully informed as to their duties and when the Master is thoroughly convinced that each officer is properly placed and fully instructed as to what he may be called upon to do, the presiding officer then makes due announcement of his purpose in the proceedings. Upon this he demands of the assembled brethren to join in certain ceremonies which testify to the eye of each of those present his own individual ability and that of every one of his neighbors that he has a knowledge of the degree in which the Lodge is to be opened and that he is in accord with what is being done.

At the point when all the technical essentials of secrecy are obtained for the subsequent ceremonies, when all the avenues of approach have been guarded, when critical search and inquiry have been made about the Masonic qualifications of all those present, when all the officers have been placed precisely where they belong and when they are fully made known to the assembled brethren as duly informed about their duties, and when formal statement has been given from the East, and all the brethren have combined in that ceremony that exhibits so well the unity and capability in a bit of Masonic ritual, then comes the appropriate moment for inviting the blessing. Here indeed is the beginning of an important undertaking and we all rightly hold that we ought then to reverently seek in all our doings the favor of Almighty God. To this devout and dutiful invocation the brethren respond by a common sentiment expressed in an oldtime phrase well known to all Masons.

Now the Lodge is announced as duly opened and the precise manner of the opening, whether in the one or the other of the degrees, is duly communicated to the officers charged with the care of the entrance and is by them told to the visitors who arrive

after the Lodge has been opened. With this information the expert Freemason is enabled to enter with decorum and in perfect good taste and accuracy, fulfilling in every way the truly Masonic requirements.

From of old it has been the practice that the Worshipful Master in opening his Lodge shall give a lecture or a part of one. Careful observers of the ceremonies will see how closely this has been followed. It will also suggest to the attentive brother how the brethren of old employed their time when candidates were few and far between and when the ceremonies might with propriety be lengthened. Then the lectures were doubtless freely used at the opening and it is equally probable that all the brethren present took a more lively and thorough part in the proceeding than now. These are samples of the differences between the old practices and the new about which there is much room for wide variation of opinion.

Let not the thoughtful brother overlook the fact that the opening ceremony has direct reference to the particular degree which it precedes. This aptness of the introduction paves the way to a better understanding of what is to be done. It is another reminder of the coherence of Masonic labors, that each fits as the links in a chain, contributing its strength and service to bind the whole into a unity, each for all and all for each, typical of the unit part of Freemasonry, the unit being the individual Mason.

CLOSING THE LODGE

There is but one officer to determine when the Lodge shall be closed, and he is the Worshipful Master. From his action there is no appeal. He is not as the Chairman of a Committee, and indeed there is about Lodge work nothing that corresponds to the Committee of the Whole with which we are all familiar in legislative and other bodies. There is no moving of the previous question or any similar parliamentary trick to bring things to a focus. Debate ceases when the Master rises in his place. Neither is there appeal from his decisions on the floor of the Lodge. He has no peers among those present. You may impeach him but not by any appeal in the usual legislative style from the decision of the chair. All that you can do is to carry your grievance, if you have one against the Worshipful Master, to the Grand Lodge. There and there only have you redress if he prove unmindful of your demands.

Thus it comes at the moment when the lodge labors apparently ended, the Master alone determines the proper moment to act. True, he does invite as a usual thing an expression of opinion from the officers and the members as to the possibility of anything having been left undone that should be done. The officers respond, as do any of the remaining brethren who have anything to offer, and then the Master acts according to his best judgment. He neither permits nor announces anything that savors of an adjournment. When he closes the Lodge he does not reopen it in the same degree to rectify some error, a lodge opened and closed for a definite purpose is for that date permanently closed.

Having determined to close, there are like ceremonious steps to be taken in duly closing the lodge. These so closely resemble the opening that little need be said as to their order of events. There are Masters who by impatience to get things over are tempted to shorten the ceremony in one degree or another but this is usually a mistake. Particularly is it objectional to shorten any ceremony of closing or opening a degree if a young member or a candidate having but one or two of the degrees be in attendance. For his sake at least let the temptation be resisted.

For all of us the proceedings will be the better if we see the labors done fully, nothing overlooked and there will be nothing Masonically overthrown. Better save the time elsewhere by not wasting any. See that the labors do not drag, that nothing interferes or blocks, that everything moves serenely and smoothly without the slightest friction or excitement or fuss. Thus the last benediction invoked of the Great Architect upon the gathering around the altar will be indeed a fitting climax to the worthy work of the day.

In many of the jurisdictions there is a neatly appropriate allusion in the closing of the duties of a Mason as symbolized by the jewels worn in the East, West and South. Here too is an appropriate bit of symbolism that might well be universal. The way that we should meet each other and act toward each other and how we should part from our brethren are lessons that cannot be impressed too vividly and thoroughly upon our minds. No criticism is intended of those who do not use this symbolic teaching and it is only here alluded to because of the effective manner that it has been seen to impress most Masons who have witnessed it. The action is so suited to the word that it is

difficult for a brother accustomed to the ceremony to avoid giving it in full even when in Lodges that do not employ the ceremony.

CALLING OFF AND ON

"Calling off the Lodge" is a phrase, and a very old one, that broadly speaking refers to the announcement of a recess. Of old it was not at all rare to halt the proceedings at any opportune moment and in the lodge room or any convenient place enjoy refreshment or the greater formality of a banquet as the case might be. An old author familiar with the work of a hundred or more years ago says of the custom: "At a certain hour of the evening, with certain ceremonies, the lodge was called from labor to refreshment, when the brethren enjoyed themselves with decent merriment." With us the custom prevails of ending the work of the day with the banquet though it is not rare to find a city Lodge in these days of high pressure in ritualistic labors to call a communication early in the afternoon, have dinner about six o'clock and then continue the work of conferring degrees.

Grand Lodges are different from other Lodges in that the method of calling on and off from day to day is not uncommon. Neither is it rare for Grand Lodges to adjourn from day to day or for even longer periods. It is therefore not wise to assume that the rules governing the one class of bodies apply equally in detail to the others.

There are at the stations of the Senior and Junior Wardens certain columns. These have a particular usefulness when the lodge is called from labor to refreshment or from refreshment to labor. The brethren are familiar with their use and it need not be detailed. There is a strong likelihood that these columns have had of old a somewhat different appearance and usefulness than at present. Now they are columns symbolic of the qualities represented by the respective officers before whom they stand. They have also the designation of one or other of the orders of architecture. All this is as explained in the lectures and monitorial instruction.

It is also probable that the columns are a survival of the gnomens of primitive sun-dials such as would, be prepared by the brother thrusting a stick into the ground and relying upon its shadow to tell the time and the duties therefor of the day. Again it is well to suggest to the thoughtful brother that he attend to the ritual of the respective officers in the recital of their proper province and then determine for himself what were all the functions of the columns in the West and South in the days of yore.

It is proper to state that while the current phrases are "Called Off" or "Called On" as the case may be, yet the sentences of which these should be parts are frequently heard as "Called from," etc.

DUE FORM

"Due" simply means what should be done. Lodges are opened in due form when the proper ceremonies are performed by at least the requisite number of qualified Freemasons. Due form means that the right thing has been done in the right way by the right persons. It is in brief a Masonic expression of legal fitness. Truly in Masonry we do stand for having all things done at least decently and in order. Then they are done in due form.

DEDICATIONS

The rite of dedication is of the utmost antiquity. Ceremonials of dedications have been performed by all peoples on such occasions as putting altars or temples or other places to sacred uses. The tabernacle was consecrated and dedicated by Moses. So also did Solomon with the first Temple. When the returning exiles came out of their captivity and rebuilt the Temple of the Lord the memories of Babylon quenched not their love for a profound gift of the fruit of their labor to the exclusive service of their God.

So therefore is a Masonic Temple by mystic rites, in serious imitation of these pious and ancient examples earnestly and religiously consecrated to the sacred purposes for which it has been constructed and completed by its builders. Thus it is set apart for a holy object, the vigorous and thorough cultivation of the several tenets of a Mason's profession. Hereby does it therefore become to the conscientious Mason invested with a peculiar reverence, a place to be trod as holy ground.

At the ceremony it is planned to conduct the proceedings in ample form, all the ritualistic positions of the officers being filled by the persons elected to them or such others of the fraternity as may be appointed. The ancient sacrifice of the poured oil, corn and wine is performed. The entire ceremonial differs but slightly in the various jurisdictions so far as the present writer has had an opportunity to examine the methods.

In connection with the dedication of Masonic Halls it is proper here to state that the authorities do not usually favor the joint use of the rooms with any other body not recognized as Masonic or closely affiliated with Masonry. The complete details of this rule are not uniform in all jurisdictions and have been changed even in the same jurisdiction. It has happened that for some reason or another, as in the case of a Masonic Temple being destroyed by fire, there has been no other local opportunity to meet for the brethren unless they occupied a room temporarily that was also used by the members of some other organization. In such case the method is to secure an emergency order from the Grand Master or his representative, this waiver of the law's strict provisions being known as a "dispensation." Such release is void as soon as conditions change and the lodge is enabled to again comply with the letter of the law.

INSTALLATIONS

The installation of the officers of a lodge is required to be performed within a certain time after election. This period is a matter of Grand Lodge enactment. One code of laws stipulates that the installation shall take place not more than sixty days after election. Sometimes it is made a public ceremony. In such cases the lodge is opened and closed in ritualistic form in an adjacent room, or before the audience arrives the lodge is opened and closed after the visitors depart.

An old custom that is still retained is that the retiring Master installs his successor and then the installed Master in turn installs his officers. It has happened that the retiring Master installs all the officers but this only occurs where the installed Master waives his right to install his own officers.

In many jurisdictions, prior to the installation of the Master, it is necessary that he shall have been invested with the Past Master's degree which can only be conferred by not less than three Past Masters.

"Installed" has the same significance as to be seated; placed in the chair of authority.

PROCESSIONS

Of the order of public processions it is evident that roughly the order of the brethren is for the Tyler and Stewards to head the line in that way and then come the Master Masons followed by the rest of the officers according to their place in the list and concluding with the Past Masters and then the Master. Of course if the ceremony is a cornerstone laying, then the Grand Lodge officers follow the Lodge officers but adopt the same order of rotation in office, the lowest in rank coming first.

REFRESHMENT

The word "refreshment" does not to a Mason have the same meaning as to those outside the fraternity. When the labor of the lodge halts by order, the lodge is at refreshment. Usually the stop is short, merely as a rule for the purpose of taking up a different line of work. Sometimes as already intimated a banquet may intervene between the opening and closing of a lodge and the call to refreshment then probably

becomes what it may have actually been to our ancient brethren of the operative craft, a time for food and drink, the hour of rest and repast.

LODGE MEETINGS

"Stated" or "regular" meetings, or communications, are those specified by the laws of the governing body as the minimum. It is sometimes required that a lodge shall hold no fewer than twelve meetings a year. Most lodges meet by their rules twice that number. Whatever the number specified may be are the "Stated" meetings. "Special" or "called" meetings are additional meetings to the "Stated." These may be called for the purposes of conducting funerals or conferring degrees. Nothing but the object for which the meeting was originally called is permitted to be done at the "Special" communication of a lodge.

REFERENCES

In addition to the topics suggested in the sub-heads in the above article, see the following--all in Mackey's Encyclopedia:

Adjournment Adoption, Masonic Ample form Annual Communication Baptism, Masonic Burial Center, Opening on the Chair, Passing the Communication Cornerstone Dedication of a Lodge Eulogy Labor Meet on the Level Public Ceremonies Quarterly Communication

WHAT WILL MAKE A GREAT LODGE?

A Master and officers who can confer the degrees with all the power and nobility which is inherent in them. Who can so inspire the candidate with the fundamental truths underlying the ritualistic work that he will apply them to himself in all his

human relations. A more practical application and use of those principles upon which our Fraternity is founded, Brotherly Love and Charity, by the Lodge itself in its relation to its members.

A proper course of Masonic Education upon which the newly raised and enthused Brother may start at once, easily accessible and comprehensive so that he may become well acquainted with Masonic traditions, symbolism and history. If these things are done in a thoroughly efficient way then we may know that we are being successful in the building of Masonic character, which is the real and final aim of our Fraternity
Paul P. Doddridge, Grand Lecturer, Indiana

MASONIC STUDY AND RESEARCH BY BRO. ANDREW L. RANDALL, TEXAS

(An address delivered before the Grand Lodge of Texas on December 5th, 1916)

It was my intention to use this opportunity to address my brethren on the subject of the "Master and Past Master: Their Prerogatives, Duties and Responsibilities in Early, In Later and In Modern Times." But I was not quite able to satisfactorily complete my studies upon that subject, which can be made one of great interest and profit to us all, and at the last moment I have discarded it for the present purpose, and have concluded to offer some plain and simple observations upon another subject which lies very near to my heart--that of the vital necessity for Masonic study and research-- if we would hope to do our full duty to Masonry, to society and to ourselves. The fact that we have neglected its proper consideration in the past, and that this Grand Lodge has recently shown a disposition to provide for and foster this most important element of our labor and refreshment, has encouraged me to believe that my brief remarks may be neither untimely nor unwelcome.

We all remember when we finally stood in the presence of the Master and were made to realize that our Lodge had granted to us that peculiar mark of its favor because of our evident zeal for our Institution, the progress we had made in its mysteries, and our

steady conformity to its useful regulations. From that memorable hour we have continued, to a degree, to have zeal for our Institution, and, in a measure, to conform to its useful regulations. But how many of us have continued to make progress in our mysteries, to study, and to grow in the knowledge of what Masonry really is; whence it came and by what way whither it leads, and how shall it reach to its ultimate destiny? How many of us have been content merely to believe that it is an ancient and honorable institution, having a history luminous with achievement for the progress of the human race? How many of us have been content merely to proclaim in general terms its possession of a beautiful symbolism, a splendid literature, a wonderful philosophy of life and conduct, a God-given mission to humanity? How many of us, oh, how many, have been satisfied with knowing only its signs, grips and passwords, added to a somewhat imperfect knowledge of its esoteric work? I, for one, must confess to my own shortcomings in this regard.

Yet neither you nor I would waste our time with Masonry if it were but a secret order with a sign, a grip, a password and an emblem. We give cheerfully of our time and money to our Lodges, and to this Grand Lodge, without hope of fee or reward; because we feel in our hearts that it is all worth while; but we are not able to tell why and wherein Masonry is a living and essential instrument of God for good. To the large majority of Masons, especially in this Grand Jurisdiction, the great book of Masonry, with all the riches of its lore, cannot be opened because it is not even available, and they could not turn its precious pages if they would. Yet turn them they must, my brethren, if they would give to Masonry that zeal and conformity to its laws which Masonry demands of them. For there can be no real zeal for an institution whose history and mission we only vaguely comprehend, no real conformity to regulations, expressed and implied, whose precepts and requirements we only vaguely understand. Knowledge of great principles and great deeds is the foundation of true zeal; only knowledge of laws and regulations will bring about true conformity to them.

We have dotted the hills and valleys of this State and Nation with innumerable schoolhouses, colleges, and universities. We have sacrificed ease and comfort that they might be erected and maintained, that our children might attend them and enjoy their benefits and blessings. Of the splendid courses of instruction offered our children in these institutions we would sacrifice all before we would permit them to give up the history and literature of their own people. These are the important studies of the children of each generation, far more so than arithmetic or geography or physics. Because the history and literature of any Nation are expressive of its life, its genius,

its ideals; and their study the sole foundation of its present patriotism and its future progress. No generation can find the solution of its own problems without a knowledge of the problems of the generations gone, nor will it have the courage and self-sacrifice to grapple with these problems and overcome them unless inspired by the example of the fathers before it. If I had to make the choice, I would rather that my children would know the inspiring story of the wise courage and heroic piety of their forefathers and foremothers and be unable to write their own names, than that they should speak the fluent tongue of a dozen languages and hear not in their hearts the patient prayers of Valley Forge; see not, with dimmed eyes, the ever living spirit of self sacrificing service which brooded, smiling, over the dead giants of the Alamo.

Oh, with infinite pains we study the history of the human race from the earliest day, throughout all the ages of its vicissitudes, its sorrows, its struggles, its progress, finding not only the records of the rise and fall of the nations, but the reasons, purposes, and policies that brought them all about--finding in the last analysis that the divine desire in the human heart for higher things is the moving finger which writes every line of every page of that wonderful history. We thrill our hearts and feast our souls upon the song and story which compose the literature and portray the life of our people, from the saga of yesterday to the epic of today, and draw from them that reverence for the old and that devotion to the new out of which along can come the spirit of service which makes each generation forge its way to higher ground. Without these, this history and this literature, the citizen is an aimless, purposeless, useless being to his State and race, unable to serve because unable to render intelligent service. With them, he becomes the trained soldier of humanity, armed with the experience of the ages, inspired by an indomitable purpose to render, as his fathers before him, his full share of consecrated service to his God, his country, his neighbor and himself. Yes, we, as citizens, study the history of the world and the story of the progress of its people, and we constantly and carefully teach them to our children. But we, as Masons, do not study the history of Masonry, the record of its achievements--from the early times of its wandering master architects and builders down through the centuries, as it has lived and spread and grown in its power and influence throughout the earth. Nor to the newly-made Mason do we over the slightest opportunity or material for study and instruction. Yet, next to religion, there has been no influence so potent in the shaping of history as the influence of Masonry and of Masons.

In this land of liberty, which has become the hope of the world, we celebrate the settlement of Jamestown and the landing of the Pilgrim Fathers, but we do not investigate to learn what part Masonry played in those events so auspicious for

civilization and freedom, nor inquire upon what rock or shore, upon what highest hill, or in what lowest vale, was first opened the Book of the Law, were first erected the pillars of Wisdom, Strength and Beauty. We follow with wonder those pioneers of this great State in their journeys of hardship, suffering and endurance from the East to the West; we read with reverential awe of their heroic sacrifices at the Alamo, at Goliad, at San Jacinto; we look back with gratitude to their labors in that early capital at "Old Washington on the Brazos." But we do not seek to find the sustaining power of Masonry in their weary hearts, its unyielding strength in their valorous arms, the glint of its eternal truths upon their flashing blades. We attend in patriotic spirit the first meeting of the little Congress of the New Republic. But we do not go with Anson Jones and his five brethren to that hallowed spot behind Brazoria, in the little thicket of wild laurel; nor, meet with them, the brethren of old Milam and McFarlane, to follow the birth of the new Republic with the birth of a new Grand Jurisdiction. We glory in the courage of each forward step of those great men of early days, and apply our hearts unto the far-sighted wisdom of their laws and policies. But we do not even attempt to trace through their statesmanship down into the blessings of our present development, that Masonry which has played so momentous and so conspicuous a part in it all.

We only know in some vague way, because we have heard it so, that in almost every age and every clime the onward-struggling race has found Masonry a place of refuge in hours of darkness, a tower of strength in days of conflict; that always and everywhere it has laid upon the hearts of men the responsibility of unselfish service to the cause of humanity and the glory of the ever-living God. If these things were not so there would be no Masonry tonight. It would never have been able to survive the persecution or escape the cunning of its enemies--enemies to it because enemies to those principles of Freedom and Truth for which it stands. It survived with the survival of the fittest, because it is one of the instruments chosen of God to direct the onward march toward the perfect civilization and the Ultimate Day, an essential guide of the happiness and advancement of mankind. If it is necessary to good citizenship that we study the history, read the literature, and comprehend the policies and ideals of the Nation, is it not equally necessary that we, as Masons, should know the history, literature, symbolism and philosophy of that Institution which, more than any other except the Church, has contributed and will contribute to the attainments of our National aims and ideals? There is but one answer. We must not only be zealous and law abiding Masons, but we must, I repeat, in duty to the Craft, to society and to ourselves, become informed and learned Masons, also. It is our duty not alone because of an obligation taken, but because we cannot otherwise become proficient in the use

of the weapons of Masonry against evil, or skilled in the exercise of its arts and practices to promote the general good.

I say to you again, my brethren, that as Masonry has exerted a more powerful influence upon the lives of nations in the past than any instrumentality or institution except the Church, so it is now more essential to the forward-looking life of this Nation than any other institution or instrumentality except the Church. History proves that it is essential. Washington found it so. In the long hours and longer years of his problems and perplexities he clothed himself in the Apron as in the armor of righteousness against trials and temptations, and struck down with the Mallet the evils of avarice and ambition. And when he had devoted his great mind and greater heart to years of the study of Masonry, he declared it to be an ever-living institution for the promotion of the happiness of humanity. Anson Jones and his confreres found it essential. Neither the lurking foes of the forest nor the craftier enemies of another and abler race, neither the countless privations, the manifold hardships nor the innumerable duties of the time, could retard their Masonic labors or quench their Masonic spirit.

If Masonry was essential to the earlier generation of pioneers of the State and Nation, it is equally so to this generation. If the world has needed it heretofore, its need for Masonry is even greater now. If it pointed the paths of progress to the pioneers of another day, it will point them just as certainly to us. For every generation is one of pioneers. One may have to overcome the forces of death and destruction that lurk in the wilderness; another, the subtler and more insidious forces of corruption and decay that linger incitadels and capitals. But all must do battle with one or another, and each must fight its way to a higher plane of living and of citizenship; and Masonry has been, is, can always be, the Great Pioneer of Civilization--moulding the character, directing the thought, and guiding the footsteps of the advancing forces of humanity.

In our analysis of its record, we apply to every age a descriptive name, the dark ages, the golden age, the barbaric, the philosophic, the heroic. I hope and pray that history may nominate ours the Age of Service. We have learned as never before to apply a test unto all things--whether material, political or spiritual; to science, to literature, to religion--the test of utility, the test of service. Whether you be lawyer or laborer, merchant or mechanic, the world of today asks, "What can you do?" And the service demanded is intelligent, trained, consecrated service.

The lesson we have learned from the lives of the Fathers is the lesson of service; we have realized that the moving purpose of their heroic deeds was solely the purpose of service; we have come to understand that their sustaining and uplifting spirit in patient endurance was the Spirit of Service.

It is that spirit and that purpose which is expressive of the genius to America--the capacity of this government and its people to serve humanity, to promulgate, dispense and protect the sacred principles of Freedom, Justice, and Right. It is because of that spirit and that capacity that America is the hope of the world. And now, more than ever, is her mission amplified and intensified; because when the horror of the present conflagration of human lives is over, the people of the old world, arising from the ashes in which have been burned away the shackles of ignorance and the fetters of tradition, will turn with outstretched hands and pleading hearts to this government of liberty and law, and pray that it may lead them all into the paths of righteousness and peace. This country needs intelligent and unselfish service now as never before in its history. New conditions have arisen, new problems, both internal and external, present themselves for solution. The call has come to America now ---the- call to stand up to the test of her right to live, her right to lead, her right to set Democracy upon the throne of Monarchy, the God of Justice upon the throne of the God of Might.

My brethren, where shall the Nation turn in the hour of its trial and its opportunity if not to Masonry ? Who shall deny that to Masonry the Fathers turned, and not in vain? Who shall deny that in every age our Institution has answered to every call, whether to forum, field, or fireside? What Mason will deny that in its tenets and philosophies there may be found a panacea for all civic ills? What Mason doubts that Masonry will stand the test of consecrated service? Yet Masonry will stand the test of the world only if we can stand the test of Masonry. Are we, as Masons, prepared to do so? How shall we look to an unlearned and untutored Masonic membership to help, aid and assist in the application of Masonic remedies to the national and international diseases which threaten the present stage of the life of the world? How shall we call upon the wisdom of its precepts if we know them not? How shall we unfurl its flag if we see not its wonderful combination of colors? How shall we use its weapons if we are not taught their mechanism and construction ? How shall we invoke its strategy if those great battlefields upon which that strategy has been developed remains unexplored? Without study, training, discipline, instruction, we are as helpless to lead its forces of

civic righteousness as a new-sworn private to lead the victorious armies of a great war.

The only avenue to light, more light, and further light, in Masonry is that found in the thoughtful study of its history--in painstaking research into its voluminous records. They are as if they do not exist, for him who may not search them out. Like the laws and commandments of God, they are given only to those who seek to find them. Like the natural resources of wealth which God has provided for men, they are nonproductive and valueless unless cultivated and utilized.

We glory in our natural resources, the fertility of the soil, the sweet waters of the earth, which make it blossom and produce, the wealth of mine, of forest and of field. We boast of bursting granaries, rejoice in the song of whirring spindles, follow with prideful eye the stately ships that sail the charted highways of commercial seas. We think and speak of those things which make up the wealth of the world as if they were riches in themselves, forgetting that they become riches only when the masterful touch of men has awakened or re-created them into wealth. To the savage of the Western wilds the mountains of iron were but skulking places, whose moulten crevices were merely caves of refuge; the forests but shade from summer suns or trapping grounds for winter game; the valleys of plenty, which feed and clothe the world, but grazing places for his wild horses and wilder herds. Those mountains, forests, and plains were the same then as now, wonderful storehouses of material wealth; but they brought forth no iron or gold, no timber or wheat, because the savage neither delved, nor tilled, nor felled; sought not to find their hidden treasures, brought no intelligent, creative genius to their development, dreamed not of world-markets of exchange. Another race came, one which from the inspiration of the centuries gone caught a far vision of those that were to come; one, therefore, mighty in its ambition, its desire to know, to understand, to utilize, to build. They observed the seasons, turned the soil, dug deep into the hillsides, felled the mighty timbers of the forest. To the learning and example of the past they added study, investigation, experiment, determination. Today that race finds shelter in the happy homes and worships in the stately temples of the richest and most enlightened nation of the earth.

My brethren, the riches of Masonry lie dormant beneath the careless feet of the untutored and uninspired Mason content to exist upon the crusts of Masonry; always concealing, never revealing, their fabulous wealth. The golden nuggets of its

principles, the shining silver of its philosophy, the glistening diamonds of its everlasting truths enrich him not; he builds no house of refuge from its Cedars of Lebanon; he may not transport its life-sustaining treasures to alleviate the wants of his struggling brother man. I want this Grand Lodge in its wisdom to find some way to enable us to gather the riches of Masonic History, Symbolism and Philosophy--to become learned in those eternal principles and wise precepts that have for centuries promoted, and will for centuries to come promote, the reign of Happiness, Righteousness and Freedom. For thus only may we be trained for an inspired, consecrated service to Masonry; and Masonry, through us, continue to lead mankind up the shining pathway which reaches to the gates of the Eternal City, into the Sanctum Sanctorum of the Everlasting Temple.

THE MASTER'S HAT

During the Middle Ages, when a traveling Fellow approached a lodge of Masons in prescribed form, he first exclaimed: "May God bless, direct, and prosper you, Master, Pallirer (wardens), and dear Fellows!" Whereupon the Master, or in his absence the Pallirer, was instructed by the ordinance of Torgau to thank him in reply, in order that the visiting brother might see who was custodian of the lodge. And having obtained suitable assistance, the wandering craftsman removed his hat and thanked the brethren with an established formula. From the preceding ceremony, it is evident that neither the Master nor the Wardens of a medieval German lodge were distinguishable by distinctive tokens while at mechanical labor; otherwise, no regulation was essential or obligatory upon the officers to make proper response to a visitor for the purpose of determining the Master.

Curiously enough, the implication is direct and clear that the Masons of ancient times, when regularly convened for work, and during the formal reception of a traveler, pursued their daily avocation and attended to usual Masonic demands, within closed portals, with covered heads. At the present day the custom has materially changed, and, with one exception, the members of a lodge at labor noticeably divest themselves of their hats. This is unquestionably a transformation of recent origin, and with it the instruction usually incident to the distinction has been adapted to the innovation.

When the initiatory rites in a medieval lodge were performed, the Master was not thus prominently contrasted with his brethren. I speak with especial emphasis upon this point, because the esoteric and sublime signification involved in the Master's hat has been recklessly perverted and destroyed. It was typical, during the Middle Ages, of superiority, and was so interpreted in the ceremonies of initiation by the Masons of France at the termination of the eighteenth century, all of whom sat in open lodge with covered heads. (1) Among the Germans, this article was used as a symbol of transfer of chattels, and landed property. The judge held a hat in his hands; the purchase must receive it from him, and with it the title passed. Frequently the ceremony perfecting a sale was performed by the contract parties thrusting their hands into a hat, and upon withdrawing them the estate changed owners.

By the expression "putting hands in a hat," was also meant a mutual oath between persons to a confederation or conspiracy. But the most important signification of this covering for the head was its use as a symbol of power and authority, and in such sense it was oftentimes set up as a signal of compulsory assemblage. When thus elevated or fixed upon a pedestal, it convened the people of the neighborhood. Gessler's well-known emblem of subjection and superiority, was a hat erected on a pole or column. Ancient Germans shared the symbolism of this article with the Romans, who also regarded it as a type of freedom or as a release from servitude. (2) Upon the death of Nero, so much joy was manifested by the populace, that, in the excess of their delight, they rushed about the eternal city with hats on.

Gothic justices wore a cap or suitable head-dress when presiding over court, as emblematic of authority, and manifestly the people wore their hats while attending the tribunal as symbols of personal liberty. (3) And with this typical allusion general acquiescence originally harmonized; but the distinctive and exceptional feature of a Master's head-dress contains the secret symbolism of authority at the present day, while medieval Masons worked with covered heads as a sign of freedom. Both customs, descended from a remote Teutonic antiquity, have long since dissipated their vital forces, while the ordinary interpretation possesses less significance than a dilapidated mile-post!

--Fort--Antiquities of Freemasonry.

(1) At the conclusion of the rites in French lodges, the Master handed the candidate his hat, and said: "For the future, you shall be covered in a Master's lodge." This very ancient usage is a sign of liberty and superiority.

(2) It was thus symbolized by the Gallic craftsmen of the 18th century, when the initiate was covered with his hat.

(3) In an engraving, dating from the 15th century, given in Lacroix, op. cit. p. 379, all persons attendant upon court are presented with heads covered.

THE THREE STATIONS

The Master's chair is approached by three steps or grades--an arrangement apparently descended, with numerous appointments, from Scandinavian antiquity. In the Upsala temple the Norse gods--Odin, Thor, and Frey--were presented sometimes as enthroned on high seats, one elevated above the other. Thor was placed on a throne to the left of the principal divinity, while Frey sat on the right side. These thrones upon which the deities were seated, according to the prose Edda were graduated by an intervening step. Odin's stood highest, on three grades; Thor's next, on two; and Frey's seat was the lowest, and numbered one. --Fort--Antiquities of Freemasonry.

----o----

MEXICO -- A REPLY TO A REPLY

BY BRO. EBER COLE BYAM, ILLINOIS

IN replying to the article of Bro. John Lewin McLeish, published in the November, 1916, issue of THE BUILDER, under the title "Masonic Light upon Mexico--A Reply," I find myself compelled to question the authorities cited therein.

As prefacing his article, Bro. McLeish says: "Bro. Byam presents so strong a brief against the Mexican revolution, which he characterizes as an I.W.W. Revolution, incidentally condemning Mexican Masonry and condoning Mexican Catholicism, that I am sorely tempted to plain speaking. Realizing fully our Masonic Doctrine of Tolerance, I shall stress the fact that any allusions herein made apply strictly to Catholicism in Mexico, and I shall support my arraignment by references easily obtainable to those seeking More Masonic Light upon Mexico."

I am sorry that Bro. McLeish did not yield to the temptation to speak plainly; I assure him he would have been listened to with all due respect. I am glad Bro. McLeish mentions our "Masonic Doctrines of Tolerance," and I am prompted to remark that, if Bro. McLeish desires, I will furnish him with a list of recognized authorities on Mexican history and of original documents supporting them.

Bro. McLeish "quotes" Clavigero in his "History of Mexico," as saying: "The Spaniards, in one year of merciless massacre, sacrificed more victims to avarice and ambition, than the Indians during the existence of their empire, devoted in chaste worship to their native gods."

The foregoing words do not appear in the history written by Clavigero. Bro. McLeish found this quotation in "Mexico in Transition from the Power of Political Romanism to Civil and Religious Liberty," by William Butler; and Butler, in turn, refers to Clavigero. This "Clavigero" is the English translation by Charles Cullen, printed in London in 1787, and in the translation by this Englishman we find one of those numerous sources of misrepresentation so productive of injustice and misunderstanding. Cullen could not let pass the tempting opportunity to calumniate the Spaniard, and deliberately interpolated a whole paragraph which does not appear in the original Italian text of Clavigero in the Cesena edition of 1780.

Bro. McLeish, in quoting again from Butler, in reference to the "Laws of Reform," mentions six classes of laws as being the Laws of Reform objected to by the Pope. Reference to page 159 of Butler's work discloses the fact that Butler refers to Austria and not to Mexico; and the quoted "laws" bear no relation to the "Laws of Reform." either in phrasc or intent.

Bro. McLeish quotes from Gutierrez de Lara--a Mexican socialist writer: "In Mexico, on the other hand, the invading Spaniards found not barbarism, but a feudal civilization, private ownership of land in place of communal ownership, and serfdom in place of nomadic liberty."

A. F. Bandelier, a recognized authority, made an exhaustive study of this subject, which warranted him in declaring that: "The notion of abstract ownership of the soil, either by a nation or state, or by the head of its government, or by individuals, was unknown to the ancient Mexicans. Definite possessory right was vested in the kinship composing the tribe; but the idea of sale, barter, conveyance or alienation of such by the kin had not been conceived."

In other words, the system of land tenure was communal. He furthermore finds that "the principle and institution of feudality did not exist in aboriginal Mexico."

As regards the ethics of the Spanish Conquest, when compared with those of present day war methods --Carranza's murderous activities for examplc I refrain from comment; but if the conduct of the conquerors be compared with the ethics and practices of military operations of contemporaneous Europe, they will not suffer materially. The reference to the branding of prisoners of war, as quoted by Bro. McLeish, would appear as though this practice became an established custom after the Conquest was affected and continued to the time of independence. Here again Bro. McLeish has relied upon Butler and been led astray. The words quoted by Bro. McLeish occur on page 16 of Butler's work and he, in turn, refers to "Wilson's Mexico," page 209, where we find that Butler has not used the words of Wilson at all. Wilson, in turn, quotes from the Lockhart translation of Bernal Diaz (1844). Lockhart uses a Spanish text which in itself is not always in agreement with the original manuscript of Bernal Diaz.

The practice of branding prisoners of war as slaves after the Conquest met with the vigorous protests of the Churchmen and resulted in its early suppression. The practice admits of no defense, but it must be remembered that to the Indians it was a gentle substitute for their own practice of human sacrifice and cannibal feast. The enslaving of the female members of the conquered tribes was also common practice, and these unfortunates were often destined to the altar and the stewpot. One has but to read Sahagun, Duran, Motolinia, The Anonymous Conqueror, The Letters of Cortes, the several native writers with unpronounceable names--Ixtlilxochitl, Tezozomoc, Chimalpain, etc.--and the surviving fragments of Aztec picture writings, to discover the exaggerated hideousness of the Mexican Indian's mixture of war and religion with its attendant human sacrifice and cannibalism. According to their own accounts the Aztecs sacrificed twenty thousand men at the dedication of their temple in 1487, and nine hundred at the dedication of the Great Sun Stones in 1481. Wherever the Spaniards went in their explorations of this land of blood they found ample evidences in sight and smell of this horrible practice. To speak of these tribes, with their straw thatched temples and grotesque images, their one-story houses and primitive surroundings, as possessing a civilization in any respect superior to the Spaniards is the height of the ridiculous.

Bro. McLeish quotes de Lara as saying: "The ignorant priests burned to ashes the invaluable library in the Imperial Palace of the Aztecs." According to the accepted authorities there was no "Aztec Empire," no "Aztec emperor," and, consequently, no "Imperial Palace." Furthermore, Ahuitzotl, who was elected War Chief in 1487 and died in 1502, is claimed by Indian tradition to have destroyed all the picture writings then existing, so that the "invaluable library" must have been created within the twenty years just preceding the Conquest. Personally, I suspect that Ahuitzotl has been maligned and that there were never many more picture writings than what the Spaniards found and preserved. The aboriginal Mexicans, other than signs for names, possessed no means of record beyond drawing a crude picture to illustrate the event. And the native traditions have been voluminously recorded by Mexican Indians who learned to use the Spanish letters, immediately following the Conquest.

Bro. McLeish quotes from his article published in LIGHT for June 15th, 1916, as follows: "Mexico seemed hopelessly enslaved * * * for three hundred years this sad condition had persisted in Mexico * * * in consequence the clergy were stupendously rich * * * for the native born was abject misery, slavery, dire poverty * * * through

the country the Dread Inquisition flourished * * * victims filled to overflowing the great military prisons * * * so unutterably cruel were the penalties attached by the Inquisitors to failure to pay the clerical tithes * * * however much the native born contributed to their task masters it was never enough."

Bro. McLeish then says: "A Roman Catholic Bishop, Las Casas, protested strenuously against the Spanish cruelties, crossing the Atlantic twice to show convincing evidence that a continuation of the policy inaugurated by Cortes could only result in utter extermination of the Aztecs as a race and nation."

Cortes issued a decree prohibiting the employment of those under twelve; limiting hours of labor to "from sun up to one hour before sun down, with an hour for rest at midday," which in that latitude means practically ten hours; Indians could be employed for a period not exceeding twenty days, and could not be re-ernployed until thirty days had passed; certain rations were prescribed, and a minimum wage specified. Cortes was some hundreds of years ahead of his time in welfare legislation. The enemies of Cortes gained the upper hand for a time. and made a mess of everything, and it was against these that the complaints were raised.

If the protests of Las Casas were justified they must have been effective, because of the self evident fact that the natives not only were not exterminated, but today form a considerable portion of the population. But Las Casas was not the only one to complain. Practically all of the clergy of that period added their protests to those of Las Casas, and the result was the reorganization of the Colonial government, the appointment of the Viceroy Mendoza, and the issuance of the justly famed Code of Laws for the protection of the Indians.

Las Casas finally became so extreme in his charges that he aroused strong opposition and severe criticism because of his self evident exaggerations, but the King of Spain persisted in his determination to have the Indians treated humanely, and it was the Viceroy Luis de Velasco who in 1551 completed the work of freeing the Indians. To some mine owners who complained of the injury they might suffer and the consequent loss of revenue to the Crown, Velasco said: "The liberty of the Indians is more important than all the mines in the world, and the revenues from them are not of such

nature that they should override both divine and human laws." The truth is that the clergy, the Spanish Kings, and the Colonial government all worked together to protect the Indians and to enable them to live as they pleased. These well intentioned gentlemen seemed to have assumed that the Indians knew better than they the mode of life best suited to their comfort, and they were left free to follow the ways of their fathers.

The tribal wars were stopped, along with the old religion with its human sacrifice and cannibalism. The Indians were permitted to live in their villages which the Spaniards were not permitted to occupy. They were confirmed in the possession of their communal fields, which they were prohibited from selling, and were allowed to appoint or elect their own tribal offlcials. They were exempt from all charges for attorney's fees and court costs, and were not obliged to pay any fees for religious services. Much to the disgust of the Spanish colonists, the natives formed a self governing privileged class. It is for this reason that thc Indian lives as he does today; he is following the mode of life to which his ancestors were accustomed centuries before the white man came. That which appears as "abject misery and dire poverty" to the uninformed American is a perfectly satisfactory state of existence to the Indian, which he is stubbornly averse to changing.

The Indians were specifically excepted from the operations of the "Dread Inquisition," which, in turn, never concerned itself with the collection of the tithes, from which the Indians were also exempt. It may be well to remark in passing that the Inquisition in Mexico, during nearly three hundred years, executed only fifty-one individuals, (one authority says forty-one), most of whom were Portuguese Jews who had accepted Christianity and then apostatized. This number is indeed greater than the twenty-four victims of witch hunting that were hanged in New England by our Puritan ancestors. It would be as just to condemn the Congregational Church of today for the witch hanging as to condemn the Catholic Church for the operations of the Inquisition. Furthermore, the punishments inflicted by the civil power for the Inquisition were those commonly practiced by the civil tribunals of the day for the most trifling offenses.

When it comes to commenting on the statement of Bro. McLeish that "in consequence the clergy were stupendously rich * * * however much the native born contributed to their task masters it was never enough," I will begin by quoting Humboldt, who, in his

edition of 1822, (vol. 3, page 102,) says: * * * few estates belong to the Mexican clergy, and their real wealth, as we have already stated, consists in tithes and capitals laid out on farms of small cultivators. These capitals are usefully directed and increase the productive power of the national labor." According to Humboldt, the sum total of the capitals amounted to $44,500,000. This money was loaned by the clergy at a uniform rate of five per cent. and accomplished, to the extent of the capital invested, the very thing that the American Congress has only recently granted the American farmer, namely, "Farm Credits."

The real purpose of the Mexican "Liberals?' is illustrated by the fact that these loans were seized and the sums owing extracted by foreclosure from the unfortunate "small cultivators," who were thus left ruined by the very "Liberal" agencies that had been clamoring a regard for their welfare. As a consequence, the "small cultivator," instead of getting a loan from the Bishop at five per cent., had to apply to some loan shark where he was robbed accordingly.

The interest earned on these funds was devoted to the upkeep of a large number of educational and charitable institutions maintained by the clergy. Scattered through the pages of Mexican history are incidental references to different hospitals, orphanages, homes for old people, night schools, colleges and universities, to an extent that evidences a large number of these institutions. And the important fact must be mentioned that all this education was furnished free. The only charges levied by the clergy were for room and board where these accommodations were furnished. But, even at that, the prices were ridiculously cheap and numerous students were given free room and board when unable to pay.

The curriculum was the equal of that of any educational institution in the world at the time. The "colleges" included a large part of what would today be taught in the primary school, and the standard for entrance was very moderate. Primary education was left to the parents and the parish priest who hardly had to do more than teach the children to read and write. Spanish orthography is phonetic, thus making the process of learning it very easy and dispensing with the enormous waste of time and energy required of the unfortunate Anglo Saxon children in learning to read, write and spell the difficult English language.

Matias Romero, in "Mexico and the United States," page 101, says: * * * in the first sixty-five years of Spain's control in Mexico no less than seven seats of the higher learning had been established on secure foundations." These were in the capital, while throughout the country every city of importance had one or more such institutions and even such out of the way places as Patzcuaro, Guayangereo, Huisquilucan, Tirepetio, and Tepotzotlan, possessed flourishing colleges. There must have been a large amount of primary education to have furnished these institutions with the thousands that attended them.

Justo Sierra, in "Mexico, Its Social Evolution," vol. 2, page 479, says: * * * "Bishop Zumarraga founded in the villages schools for girls like that of Tezcoco and wrote to the emperor 'the thing that most occupies my mind and exerts my little forces is that in this town and in every bishopric there should be a college of Indian boys learning grammar at least!' Thus in 1536 he created near the convent the Franciscans had at Tlalteloloc, the famous college of the Holy Cross." This same author says that "the missionary teachers secured the passage of laws compelling attendance at school." Probably the first compulsory education laws in the world's history and that was nearly four hundred years ago.

The great University of Mexico occupied the monastery of St. Francis and was formally opened in 1553, eighty-three years before Harvard was opened. In 1578 a chair of medicine was established, two hundred and four years before a like study was begun in Harvard, and in 1661 the study of anatomy and surgery was begun and dissection practiced, eighty-six years before William Hunter opened the first school of dissection in England. Matias Romero, on page 104, quotes Humboldt, who visited Mexico in 1803, as saying: "No city of the New Continent, not excepting those of the United States, presents scientific establishments so great and solid as those of the capital of Mexico."

The result of "independence" is partly illustrated by Poinsett, who, in his "Notes on Mexico," London 1825, p. 95, says, speaking of the School of Mines: "The funds of the institution have been devoted to other uses and the lectures and studies have ceased." Poinsett visited the University, and says, on page 112: "* * * besides this university there are inferior colleges (High Schools) and several large schools under the direction of the regular clergy. Most of the people in the cities can read and write." (The italics are mine.)

The "Laws of Reform" closed practically all the institutions of higher learning in Mexico, and while the so-called "Liberals" expressed a regard for education the practical results of their activities were the general discouragement of education and a tremendous increase in illiteracy. Justo Sierra, in "Mexico--Its social Evolution," Vol. 2, page 548, says: "The laws of December 12th and 14th, 1872, completed the confiscation of the endowment funds which had been created to support the educational institutions of the republic. The great private foundations which had accumulated during three centuries were then swept away and no others were created to replace them. The wealthy Spaniards had been one of the greatest sources of these endowment funds and as the Spaniards were expelled in 1828 that fount was definitely closed. The attacks upon wealth, and particularly upon the clergy, completed the work of preventing any further donations for the support of educational institutions and as the government itself was penniless the consequent result is obvious."

The only available statistics on the wealth of the Catholic Church in Mexico are from sources antagonistic to that institution and intended to show how great the wealth has been. One "authority" makes a guess as to how much each pastor might have received during the year in fees for marriages, baptisms and burials (all of which items are never reported in any church). He then multiplies this sum by twenty and charges it up to the Church as "capital." He also places an exaggerated valuation on the conventual establishments (mostly used as schools) and assumes a 5 per cent. interest on this "capital," as being an income which they "ought to earn." By thus padding both "income" and "capital," he arrives at a total income of $7,456,593, and a total capital of $179,163,754. The figures just quoted are from a report rendered by the Mexican Minister of Justice and Ecclesiastical Affairs, made in 1833.

In 1833 a political group of York Rite and Scottish Rite Masons, consisting, among others, of Dr. Mora, Gomez Farias, Fagoaga, Gorostiza y Couto, Espinoza de los Monteros, and Lorenzo de Savala, formulated a plan to take over the Church property and with it pay the foreign debt of Mexico. These "Masons" proposed to possess themselves of the Church patronage, i. e. to appoint the bishops, define the dioceses and make new ones; to handle all the Church funds and property, and to obey the Church laws regarding dogma, but none others. To induce the Pope to agree to this arrangement they offered to pay him $100,000 a year.

And yet Bro. McLeish and the "Liberals" of Mexico call this "religious liberty," and these laws "good laws !" As regards the practical operation of the "Laws of Reform" by Juarez, one instance will suffice. In 1859 Jose Ives Limantour (father of Diaz' minister of finance) purchased a lot of condemned Church property which the government assessed at $587,419, being the capital which the government calculated from the rentals on a basis of 6 per cent. For this property the government received exactly $1,832.40 in cash. The balance was paid in custom house certificates and other paper which had cost Limantour $40,006.50.

Bro. McLeish denies my statement that the "Laws of Reform" were "not aimed to secure freedem of worship but at the spoliation of the Catholic Church," and yet, in reference to the "stripping" of the Church, he says in capitals, "WHY NOT?" He quotes Bro. Wagstaff as saying: "Masonry does not fight Catholicism," and yet intimates that Porfirio Diaz violated his "Masonic Vows," when he neglected to apply the full rigor of the Laws of Reform, saying: "He lifted the barriers and allowed the Catholic clergy * * * etc."

Bro. McLeish quotes Tourbillon as saying: "The Catholics knew that with the late President Madero in power they could not dominate * * * the principles of the Madero government were based on Masonic ideas * * * put into practice even in the machinery of the government, practical Masonry * * * with absolute faith in his brethren to carry out the principles contained in the Masonic Code."

Are we to understand from the foregoing that "Masonic Vows," or a "Masonic Code," exists in Mexico, requiring "Masons" to engage in politico-revolutionary activity and to make bitter war on the differing faith of their neighbors? Bro. McLeish takes exception to my statement that "Latin-American Masonry is atheistic, revolutionary and contentious, and in Mexico it has become anarchistic and murderous." Yet he agrees that it was atheistic under the mastership of General Reyes.

Bro. McLeish himself relates enough of the revolutionary activities of Mexican Masonry to prove that it is "revolutionary," and his casual mention of the strife

between the "York Rite" and the "Scottish Rite" branches in Mexico proves that Mexican Masonry is contentious. Not only did these two branches of "Masonic Brethren" battle viciously for the supremacy, but they gave birth to a third "body," called the "National Rite," which added fuel to the fires of revolution. The present deplorable condition of Mexico proves that Mexican "Masonry" is "anarchistic," because the Mexican "Masons" claim the "credit" for having brought this condition about. That Mexican Masonry is "murderous" is amply evidenced by the countless executions that have been carried out without other reasons than the murderous spite of these Mexican "Masons." During the rule of Iturbide it was reported that the "Masons" had plotted his assassination in their "lodges." The plot failed, and, as a consequence, the "Masons" charged one of their number who had been favored by Iturbide with having "betrayed the secrets of the order," and hounded him out of the country.

One had only to read Mexican history to become sickened with Mexican "Masonry" and Mexican "Masons." Bro. McLeish speaks of the priest Hidalgo being made a Mason in 1806. Be this as it may, we find Hidalgo in 1810 running a short few months career of wanton riot and needless butchery. On September 16th he released the prisoners (not political prisoners) from the jail in Dolores, securing thereby eighty recruits. He jailed the Spanish residents and permitted the mob to sack their homes. In San Miguel this was repeated, and here Hidalgo stood on the balcony of the house of one of his victims and tossed the stolen silver dollars to the roaring mob on the street. The utterly inexcusable massacre in Guanajuato and the sack of the city was by Hidalgo's order. In his progress of destruction Hidalgo had carried with him some eightynine Spaniards, unarmed civilians, all of whom were beheaded after the battle of Aculco. In Guadalajara he ordered some seven hundred unarmed civilians to be beheaded.

In his declaration before the military court he admitted that these victims of his fury had been murdered without reason "well knowing that they were innocent." The war for "independence" in Mexico was but a repetition of the foregoing and some of the participants reverted to cannibalism.

A common practice of these "Masonic" Mexican revolutionaries is to mutilate prisoners. Do American Masons know what this means?

And Bro. McLeish did not forget to quote from the Abbe Domenech. "This very reverend Father," as Bro. McLeish calls him, was Maximilian's "press agent" for a time in Mexico and was then sent to France to continue in that capacity there. In Mexico the Abbe was denied admittance to social and ecclesiastical circles and vented his spite in a manner permitting succeeding generations to perpetuate his name as has been done by Bro. McLeish. The Abbe never hesitated to mention names and places except in his charges against the clergy, and then he became dumb. His calumnies aroused a storm of demands for proof, but he remained discreetly silent.

Bro. McLeish takes emphatic exceptions to my statement that the Mexican Revolution is an I.W.W. revolution. The I.W.W. held a convention in Chicago last Fall, and the Daily News of November 21st quotes the delegate from Yucatan as saying: "In Yucatan wonderful progress has been made * * * and here the I. W. W. has had a chance to get in its licks." I know, and I think Bro. McLeish knows what that has meant to Yucatan.

Bro. McLeish "again quotes from The New Age," etc., etc., in support of Jose Castellot. This is not the point. So again I ask "Will Bro. McLeish vouch for this 'Brother ?' "

I do not intend this article as a defense of anything or anybody, but I do intend it as an exposition of the TRUTH. I would further like it to be a warning to the Masonic fraternity in the United States against permitting the organization again to be used to pull political chestnuts out of the Mexican fire.

----o----

THE KNIGHTHOOD OF FREEMASONRY

BY BRO. J.H. MORROW, CALIFORNIA

The persistence of the idea of knighthood in so many of the degrees of the Scottish Rite appeals to thought. It weaves in and out of the fabric like a beautiful thread from a weaver's shuttle, disappearing only to reappear the next moment in all its lustre. Or, perhaps, it may more properly be likened to a golden cord, describing wonderful arabesque patterns on a robe of heraldic splendor. However pictured, it is there, riveting attention. It finds expression in Knights Elect of the Nine, Knights Elect of the Fifteen, Sublime Knights Elected, Knights of the Ninth Arch, Knights of the East or Sword, Knights of the East and West, Knights of the Rose Croix, Noachite or Prussian Knights, Knights of the Royal Axe, Knights of the Brazen Serpent, Knight Commanders of the Temple, Knights of the Sun, Knights of St. Andrew, and Knights Kadosh--appellations as bewildering in number as sometimes seemingly fantastic to the novice.

Uplifting, inspiring as are the teachings of Masonry, they embody but the simple principles of human conduct learned at a mother's knee, and voiced and revoiced by sages, philosophers and teachers of the world throughout the ages for the guidance of mankind on the journey of life, until summed up in the supreme dual commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind. . . Thou shalt love thy neighbor as thyself." Purity of body and of heart, meekness, gentleness, courtesy, probity, patience, justice, charity, forgiveness, courage in its noblest sense--these are the things for which Masonry stands, and which its knighthood represents. Always old, these things become equally and beautifully new in the kaleidoscope of human experience.

The mind cannot but be arrested by the definition of the term knighthood in its shades of meaning. Reflect! (1) The rank or dignity of a knight; (2) the body of knights; (3) knightly character; (4) knightly deeds--in other words the honor of having been raised to the rank or dignity of a Masonic knight; the splendid moral tone and intellectual quality of the body conferring the honor; worthiness both to receive the distinction and to retain it--these are the things which reflection must turn into searching introspection in the breast of a Masonic knight. With this definition, King Arthur's injunction in Tennyson's "Holy Grail" appeals with added force:

"'God make thee good as thou art beautiful,' Said Arthur, when he dubb'd him knight."

Generically the term knight conveys the significance of youth and of service--youth in its capacity for development; youth in its impressibility; youth in its purity and vigor; youth in its ardor and ambition--all directed toward one end, and that end service. The thought is the same as in the passage from Ecclesiastes chanted in one of the degrees, beginning, "Remember thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them"--in other words, before the natural responsiveness of the heart to the finer things of life may be deadened.

The knighthood of medieval times dealt with matters which demanded a sound body, a brave heart, an unswerving loyalty to the principles set forth in its vows. Therefore its material must be taken at a time when such material was capable of being molded, shaped, impressed. And so it began with the infant of noble birth-- training him as he grew up, first to become a page, and then a squire to the sovereign, or to some earl, baron or other superior lord to whom he attached himself and was bound to follow. At the age of twenty-one he was eligible to knighthood, and, if deemed worthy and proficient, was advanced to the dignity with ceremonies both military and religious. He bound himself by solemn vows to chivalrous conduct, as for example to bravery, courtesy and the defense of the distressed, especially women, and in those vows he paid reverence to God. Nor was he permitted to overlook allegiance to his country in his obligations. Then and there he became ordained, as it were, to the larger service to God and to humanity, for which foundation had been laid in the humbler duties he had performed, first as page, and then as squire, to the overlord to whose person he had been attached throughout his years of preparatory training.

What wonder that Masonry has idealized the institution of knighthood by incorporating it into its own organic life not for the purpose of war, but for the purpose of that peace which the practice of knightly virtue shall insure by making truth and justice, toleration and liberty, the priceless property of mankind.

If Masonry in itself lacks the means of moulding and developing the material from which to choose its knights, it finds a trustworthy substitute in the State through the moral and mental training which the latter affords to the youth of the land. And no longer is knighthood dependent upon royal or lordly birth. The humblest in social standing may aspire to the honors of Masonry, and the only credential demanded is the charter of manhood--clean, wholesome, God-fearing manhood. Accepted, dubbed, he becomes the peer of all men thus vowed to knightly service, and stands with them on an equal footing. None will tower above him, save him who makes his life of greater benefit to mankind in influence and in service.

"A prince can make a belted knight,

A marquis, duke, and a' that;

But an honest man's aboon his might--

Guid faith, he mauna fa' that!

For a' that, and a' that;

Their dignities, and a' that,

The pith of sense, and pride o' worth,

Are higher ranks than a' that."

Our knightly vows as Masons--how shall we keep them; how are we keeping them? It is for conscience to answer.

----o----

America - materialistic, but not to the core; incurably idealistic, religious in its perpetual self-criticism, sordid, but struggling against it; and never more than today, where it is almost engulfed in Wealth and in danger of dying of fatty degeneration of the pocket-book. Intolerant still, but striving to be tolerant; narrow, but yearning for breadth of

sympathy; nationalistic but travailing in pain to give birth to something greater than itself

- Edward A. Steiner.

----o----

TO THE RED CROSS NURSE

Thou radiant angel

From elysian fields,

Whose touch is balm, whose look brings joy

To the heart and brain

That's steeped in misery deep

Of the sick or wounded, soldier boy.

Ever there, where duty calls,

Though danger lurks,

With untiring zeal you ever work;

Though deepest shades of

Sorrow cross your path,

With willing heart you toil, and never shirk.

Oft from the dying lips

Your ear receives

The message of the parting soul,

So dear to loving friends

On distant shores,

That they think you're one of heavenly mould.

All through the weary

Day or lonesome night,

Close, where the reaper, death, doth mow,

'Tis there where suffering is

And human woe,

With willing heart and hands you go.

Oft by your tender touch,

Or, by your gentle look

Bestowed on some dear mother's boy,

You have struck the chord

Which deep emotion brings,

And fills the universe with joy.

Think not your sacrifice

Shall unrewarded be;

Where'er love, honor and truth shall go,

With willing hands,

Upon your honored brow,

A DIADEM, they will bestow.

Thou art the noblest

Soul of all our race;

Thy fame shall shine with lustre bright

When valorous deeds, for

Honor's sake, by men performed,

Shall be obscured by shades of night.

- W.S. Vawter

----o----

It is impossible to estimate the influence Iowa has wielded and is destined to wield upon Masonic thought of the world through her splendid Library and well directed efforts in Masonic study. The Quatuor Coronati Lodge, of London, England, and the National Masonic Research Society, of Iowa, are easily the two foremost centers of Masonic learning and study in the world, and each of them is wisely planned not to duplicate the work of the other. Every Mason should belong to both.

- Grand Lodge Proceedings, Ala., 1916, p. 162.

----o----

A MASONIC TRADITION

BY BRO. JOSEPH BARNETT, CALIFORNIA

FREEMASONRY has its traditions as well as its symbolism. What is our attitude toward the traditions? In this eminently practical age, the world proclaims a passion for facts. We demand evidence. We quote history with assurance as something definitely proven, and look askance at tradition, legend, myth and folklore.

What is the characteristic difference between ancient history and tradition? The former was put into written form in remote times, and appeals to us because it was thought worthy to be written. The latter appeals to us because in spite of not being written it still has been remembered.

We read in history of the Swiss hero, William Tell, and of the dramatic story of his prowess in archery. There is no reasonable doubt but that he is a historical person. Yet Max Muller and other eminent authorities in such matters point out that the same legend occurs in the folklore of many of the Aryan races; and the story, associated with other names, is told in homes where the name of Switzerland has never been heard. The episode of the valiant archer is doubtless a sun myth whose essential features are thousands of years older than the man with whom we associate it. In time, the spoken word is associated with some definite person and becomes the written word, and we call it history.

We are familiar with such traditions as the Garden of Eden, the Flood, and the Tower of Babel. They are mentioned in history, and are pretty generally accredited as history; but they seem to have been traditions long before they were first written down and classed as history. In fact, it is not always easy to distinguish between tradition and history.

After all, to a practical people who look on knowledge as but a means to some practical end, one chief element of importance in history, as in tradition, is that we may in some way profit by the story of the past. It may be serviceable to learn what ideals of life and what special activities led to progress, and what led to disaster. Thus enlightened, we may either emulate or avoid.

Whatever the statements of history or tradition, however the outline of fact may be hidden under a vesture of legend, the real importance is to be found in the essential meaning or teaching of the story.

The importance of Masonic traditions consists largely in their record of men's ideals of life. We can see in them something of the same ethical speculations that we have today. We can see the same effort to grasp real knowledge, the same looking upward, the same evidence that man does not consider himself as one with the beasts of the field. In the past, whence these traditions have come, he evidently held, as he now holds, his future broader and its consummation more glorious.

One of our mysteries is the tradition of something of great importance that has been lost. It is the climax of Symbolic Masonry. Now, the idea of something lost, of some valuable thing missing, is not normally a satisfying idea as a climax. To some few this Masonic climax may be disappointing; but to most of us it does not seem abnormal, nor is there at the time any conscious sense of dissatisfaction.

What is the reason for this attitude of ours ? Why should a factor that might well be unsatisfactory give the impression of appropriateness ?

In the traditions of all peoples there is invariably a myth or legend of some inestimable thing lost: In Egypt, Isis seeking the world over for the lost Osiris; in Phoenicia, the women of Tyre, at a certain season of the year, lamenting over and searching for the lost Tammuz; in the Middle Ages, the romantic quest of the Holy Grail.

Some priceless treasure has been lost. And no effort is too laborious, no price is too high, no sacrifice is too great, for even the chance to recover that which was lost. The human interest centers in the undeservedness of the loss, and the attitude which prompts the search. It is curious that the chief interest does not lie in the finding. It is not like the prospector's search for gold in the veins of the mountains, but is a quest whose reward is in the quest itself.

It is not our attitude only in a particular case, but a general human attitude, and may have had its origin in a far distant time when the forces of nature were all mysteries, and men looked daily for the token of the dawn, after the sun had been lost in the West, and yearly sought anxiously for some sign of the return of Spring after the foliage of the earth had been buried under the snows of Winter. And to such natural influences, many would preface an intuitive sense of a greater loss, and the finding of a fairer heritage beyond the stars. Since both are from the same source, why should not the book of nature be a symbol for the spiritual word?

Our Masonic mystery is the Masonic response to a psychic attitude toward life that is and has been common to all mankind. The heart of Freemasonry beats in unison with the great heart of humanity. The appeal in our tradition is that the ruffians of darkness, ignorance and vice have robbed us of our heritage. The sense of deficiency and the desire for completeness more than the consummation itself, is the urge of the higher manhood. It is the aspiration to be worthy of the finding that counts.

----o----

EDITORIAL

THE GREAT SYMBOL

BEHOLD, my Brother, an old and familiar Symbol rising anew into public regard and private reverence. The most sacred symbol of any people is its Flag, and in an hour of crisis and destiny the old emblem is instinct with all lofty and holy meanings. A transubstantiation is proved, not by the magic of a priest, but by the priestly power resident in every loyal heart. Here, in truth, is the Soul of the Nation, the outward and visible sign of its invisible and invincible Spirit. Suddenly the fabric is transformed, and its threads become the principles, the persons, the passions which make a nation great and noble. It is not the nation as such alone, but the aims that have distinguished it, the men and women who have made it, and the hopes which have sustained it. Here is expressed before us what men have lived to maintain and died to protect. The very body and blood of a free people are in the folds of its Flag, and when it is unfurled the soul of the nation stands erect. Patriotism seems a poor word - Poetry and Religion are here, and when the Flag is endangered, and its ideals flouted, men and women will vow their lives in its defense, not to keep a mere sign, but to preserve in form and spirit the very life of the Republic.

For what does our great Republic exist, what is its purpose, what dream gave it birth, what ideal has lighted its history? If the Eternal has a plan for our nation, a purpose to fulfil in this new world, loyalty to that purpose is the only true patriotism, that through our Republic we may the better serve universal humanity. For what does our nation exist if it be not to build a Beloved Community in which "government of the People, by the People, for the People" may be shown to be the wisest, the freest, and the best form of human society; a Community united, just and free, where men of every race and every creed may live and live well. For this our fathers broke new roads and kept old faiths; of this all our mountains are monuments and all our sunsets banners! For this the whole world waits, arid one after another the old, effete autocracies crumble and fall and the peoples, set free from ancient tyranny, join the ranks of free nations. Slowly our great Symbol marches on; slowly the flags of the nations become one in arts and arms and ideals, and the dawn will uncurtain a new world wherein dwelleth liberty and truth !

* * *

MASONIC PUBLICITY

From time to time we receive letters from Brethren who are perplexed to know how far they may go in speaking of Masonry without violating their obligations. Some have even feared that we go too far in these pages, revealing what it is not proper to discuss. While we respect the conscientiousness of our Brethren, we think they are laboring under a misunderstanding. The truths and principles of Masonry are not secret, but only its signs, grips, tokens, ballots and ceremonies; not the meaning of the ceremonies, but the details of the rites. The following report of the Publicity Committee of the Grand Lodge of Connecticut, ordered read by that Grand Body in all its Lodges, is so clear, so wise, so pertinent, that we wish it to be more widely read. It would be difficult to state the case more simply or more completely:

The committee is of opinion that, within proper bounds, Masons may and should welcome publicity. A secret society is one which seeks to conceal its existence and its objects. Freemasonry is not such a society, and is secret only as to the obligations, means of recognition, ballots upon candidates, and forms and ceremonies observed in conferring the degrees.

With the exception of those particulars, Masonry has no reservation from the public. As to everything else, - its designs, its moral and religious tenets, and the doctrines taught by it, the time and place of its meetings, the names of the officers of a lodge and those belonging to it, - are all in no way secret and may be known by any one. The fact that a man has been made a Mason is not a secret to be concealed from the public, nor is it anything of which he need be ashamed.

The public notices of the time and place of holding Masonic lodges, the name of the degree to be worked, as seen in many of the papers published in the larger towns and cities under the heading "Fraternal News," is useful to members of the craft, and particularly those temporarily stopping in that locality, in affording them information as

to the opening of the lodge and the nature of the work to be performed. The names of officers elected, their installation, and social occasions following lodge meetings, which are usually joint affairs gotten up by the lodge and local chapter of the Order of the Eastern Star, are all matters in no way secret, and public knowledge regarding them can do no harm. All unnecessary secrecy tends to narrow rather than to broaden. There can be no reason why we should undertake to keep secret and cast a veil of mystery around that which is not secret and which the public are at liberty to know.

The disclosure of a ballot rejecting a candidate to any person other than such candidate, or a Mason, is made an offense by Masonic law, written and unwritten. Your committee are of the opinion that the name of a candidate for any degree is, and should be, a part of the secret work, and the publication of the name of such a candidate and that he is to receive any of the degrees of Masonry, should not be permitted. No Mason should disclose to any person not a Mason the name of any candidate or the degree he is to take.

In connection with the general subject of this report, it may be appropriate to draw attention to the growing tendency to the indiscriminate use of the word "Masonic." A Masonic club is a proper, useful, and valuable association. It emphasizes the social side of fraternal life and fills a real need. But, in its conduct and in its agtivities, good judgment is necessary. A million men in this country have a vital interest in the word "Masonic." Any man or body of men who make use of it in connection with private or quasipublic activity, owe it to their brethren to see that it is put to a proper and dignified use. Cheap dances and boxing bouts advertised publicly as Masoric and under the auspices of Masonic clubs wound the sensibilities of most Masons. To some, the advertisement of a Masonic baseball league, pool match, or bowling contest is objectionable. Your committee do not find such advertisement within the purview of the Grand Lodge prohibition, but is of the opinion that in the use of the word "Masonic" consideration is due to the dignity associated with this word for centuries.

* * *

THE PROFANE.

Why do Masons speak of those outside the Order as Profane? Such is the question of a young Mason who does not like to have it implied that he is sacred and his father "profane," as this manner of speech seems to say. The answer is that a Mason, by his initiation, is set apart, symbolically, to a dedicated life, devoted to moral truth, spiritual faith and human service. If he is a Mason in spirit, in fact, he is committed to a life that is sacred in its purpose and ideal, and while he should not regard others as "profane," in the ordinary use of that word, he must regard himself as obligated to a life of chastity, charity, and goodwill. The word has also a further allusion.

Why do we regard the street as profane and the Lodge-room as sacred? Because anything may go on in the street cat, a cow, a dog may litter it, fight in it, defile it. Not so a Lodge-room. There such things are excluded, and the place is set apart to high axed beautiful uses. Just so, a man who is really a Mason will regard his mind as a sanctuary from which unclean thoughts, dirty motives, unjust suspicions, unworthy ambitions are excluded. Some thoughts cannot gain admission, no matter how many knocks they give at the door. The filthy jest, the irreverent oath, the slimy slander against his fellow will be regarded as a Cowall, an eavesdropper, and will be treated accordingly. Truly, this matter of being a Mason is something more than ritual and the wearing of a pin.

* * *

NOTES

With deep regret ye editor makes note of the death of his old friend, F.B. Sanborn, of Concord, Mass. He was the "last leaf" of that group of men who made New England so illustrious in our literature, the friend of Emerson, Holmes, Thoreau, Hawthorne and the rest. He it was who entrusted ye editor with the letter of Herndon and Theodore Parker, at that time unpublished, which we made the basis of our study of "Lincoln and Herndon." He was by nature a radical, by spirit a humanitarian, a great scholar, a memorable and heroic figure in American life and literature. While not a member of the Craft, he was a noble craftsman in all good causes, a friend of liberty and a servant of the Eternal.

* * *

LODGE OPEN 52 YEARS

By the kindness of Brother James Marshall, of California, we have the following clipping from the Mt. Airy News, North Carolina, which relates a most interesting incident which we believe our readers will wish to know.

Raleigh, N. C., Jan. 15.,The regular communication of Hiram Lodge No. 40, Ancient Free and Accepted Masons, of this city, opened on the evening of April 17, 1865, the date upon which the news of the assassination of President Lincoln was received in Raleigh, will be formally closed tonight with imposing ceremonies.

United States Commissioner John Nicholas, 83 years old, of Raleigh, former Representative in Congress from North Carolina and who was master of and opened the memorable session of the lodge more than half a century ago, was to act as master tonight. The event, declared to be one of the most unique in the Masonic history of the country, will precede the opening here tomorrow of the One Hundred and Thirtieth annual communication of the Masonic Grand Lodge of North Carolina.

Raleigh, on April 17, 1865, was occupied by Kilpatrick's division of Sherman's army, the town having been surrendered to the federal forces several days previously. Wire communication between Washington and Raleigh was interrupted and news of the shooting of the President did not reach here until that date. Federal officers received the report in messages during the afternoon, it was said, but the contents of the dispatches did not become known generally among the troops encamped upon the outskirts of the town until evening.

When the soldiers learned of the assassination retaliatory measures toward the town and citizens immediately were augmented, it was said. Officers at once began preparations to cope with the situation and all efforts were made to quiet the men and hold them in check.

The civilian population of Raleigh was unaware of the stirring events which had occurred in Washington, and of the excitement among the troops here, and Hiram Lodge, one of the oldest in the United States, was opened in stated communication on Monday evening as usual.

Captain W. S. Whitten, of the 9th Maine regiment, detailed as provost officer, passed the Masonic hall while on a tour of inspection and noticing that it was lighted, inquired of a sentry the nature of the gathering. Himself a Mason, Captain Whitten went to the door of the lodge room, called for the master, informed Mr. Nichols of the shooting of the President, explained to him the situation at the camp, and advised that "the brethren be sent home in order that no gathering might add to the confusion."

Mr. Nichols merely related what the officer had told him and the members dispersed immediately without the formality of closing the lodge. In examining the records of the lodge for the last fifty or more years, officials recently discovered that the session never had been officially closed and the ceremony tonight was planned.

Governor Thos. W. Bickett, Chief Justice Walter Clark, of the State Supreme Court, and former Governor W. W. Kitchen will be among the speakers.

Chas. D. Christopher, of Raleigh, who with Col. Nichols is the only other living member of Hiram Lodge who was present at the meeting in 1865, also will be present tonight.

----o----

THE FUTURE ALLIANCE

The Masonic Brotherhood, considered as the starting point for the future alliance of humanity cannot, nor must not, remain stationary, nor retrograde, but it can and must, by conforming the whole of its life to the main idea, be on an equal footing with humanity in its increasing development on the earth. - Krause.

----o----

This war may prove a blessing, if our people learn through it, that the State is not something from which we are all to get as much as we can grasp through the unscrupulous use of our votes; but represents, rather, ideals for which we are ready, if need be, to sacrifice our very lives. - Lord Roberts.

THE LIBRARY

THE BI-CENTENARY

AMONG the many happy memories of our visit to England last summer was the pleasure of meeting Brother Albert F. Calvert, of Author's Lodge, one of the most accomplished Masonic students now living as he is one of the most indefatigable. Knowing the man, so brotherly and so brilliant, it is an added joy to announce three notable forthcoming books each of which bears his name. The first is entitled "The Bi-Centenary of Grand Lodge," published by Kenning and Son, Great Queen's Street, London. ($1.25.) After Gould, Hughan, and the Illustrations of Preston, not to name the Songhurst edition of the Minutes, it may be felt by some that a new work dealing with that period of "half-light and much mystery" is not needed. But that is to err, because not many have access to such large volumes, and fewer still have the leisure to read

them. If for no other reason, the work of Brother Calvert should have a warm welcome and a wide reading, for that he sets in vivid relief every aspect and activity of the formation and development of the mother Grand Lodge since that St. John's Day, June, 1717, when the little band of Masons held their Assembly and Feast at the Goose & Gridiron Ale-house in St. Paul's church-yard, and elected Anthony Sayer, Gentleman, Grand Master of Masons. Brother Calvert does not appear as a discoverer, but as a biographer of the Grand Lodge officers and a recorder of Grand Lodge events, sifting all available information and setting forth the actual facts, so far as they are known. Uniting a thorough knowledge and a fine sense of Masonic values, he is the master of a graphic narrative style which makes his work as delightful as it is instructive. No man could be better fitted for such a task, alike for his insight and his austere accuracy of fact; and we bespeak for his little volume the hearty response which it deserves.

* * *

RED APRON LODGES

As has been said, much remains hidden as to the founding and early years of the mother Grand Lodge, and there is little hope that the details will ever be revealed. Three names only have come down to us of those who assisted at that historic Constitution, and identity of the first Stewards who prepared the Feast will probably never be known. Documentary records are scant and sketchy, and the story, such as it is, must be traced through many scattered sources - a task asking for patience and perseverence, as well as an abundance of time. For twenty years Brother Calvert has been studying that period, with special reference to the activity of the "Grand Stewards and Red Apron Lodges," and the results of his researches are now gathered into a stately volume. (Kenning and Son, London, $5.50.) It is a notable achievement, both in form and contents, and if the author is too modest to claim that it is the final work on the subject, he has nevertheless laid the foundations upon which all other students must build.

Such an undertaking required an unflagging and long-continued industry, and meant picking up here a fact and there an item in a mountainous accumulation of tradition. Much as we owe to Anderson, it is now known that his "almost appalling industry" played sad tricks with his sense of accuracy, while Dermott wrote more as an advocate

than as an historian. There were envies and suspicions then, and they so distorted the facts, if they did not actually disfigure the documents, that it is difficult to arrive at the truth. Here again the patient and careful work of Brother Calvert entitle him to the perpetual obligations of the Craft, the more because others have abandoned the enterprise as beyond their powers of endurance. Wariness and discretion were needed, and a student less sure-footed would have fallen into many errors, but the result is one of the finest examples of Masonic research so far issued in our time.

The work falls into three parts: first, a concise account of Stewardship from the formation of the Grand Lodge until the present time - itself a narrative of great value and interest, as showing how from the first the Grand Stewards exercised, as was thought, an undue influence and authority in Grand Lodge. Second, a series of astonishingly complete tables of the men, and the Lodges they represented, who have served the office of Steward since Josiah Villeneau "undertook the whole management of the Feast" in 1721; and, third, a brief and authentic history of each of the Lodges that is or has been entitled to the distinction of the Red Apron. If, as the author feels, he has little to show for his long labor, it is a substantial deposit of hard-won fact with which all future historians must reckon.

Unfortunately, we cannot review the work in detail, as we hope to do when the first copies reach this country; but set down so much, largely from memory, as the author confided to us his plans on a summer day in a garden where we talked the hours away.

* * *

THE AUTHOR’S LODGE

The second volume of the Transactions of the Author's Lodge, of London, of which Brother Calvert is the editor, is a distinct advance over the first, good as that volume was. For one thing it is twice as large, containing 250 illustrations, as well as a greater variety of topics discussed. If America is not represented in this volume, it is because pressure of duties and lack of time prevented ye editor from responding to the invitation

- for which he hopes to make amends in the third volume. It is made up, as before, of essays read before the Lodge by its members and distinguished guests, and includes such names as Garvice, Parker, Rose, Cockburn, Horsley, Thorp, Armitage, Conder, Klein, Carr, and contributions from South Africa and South America. More emphasis, we are glad to note, is laid on matters of symbolism, in which our Brethren on the other side think we go too far. Perhaps so, but we are quite as sure that they do not go far enough, and so the honors are even. It is hard to specify where there is so much that is good, but we are sure the essay on Masonry in South America will attract attention, as that is almost an unknown quality in contemporary Masonic affairs. The paper by Edmund Heisch, of the National Grand Lodge of France, is also of unusual interest, as is the survey of Dutch Masonry in South Africa. We shall return to this volume from time to time on this page, wishing now simply to call attention to it before it is too late to secure copies. For we predict that the second volume will be as instant a success as the first, which shows that the Craft is eager for real work well done in a popular and engaging style. (Kenning and Son, London, $3.75.)

* * *

THE GREAT ROMANCE

Some people read fiction and find it fascinating, as indeed much of it is. But the greatest of all romances is the story of man and his development which it is the genius of History to recite. There are villians enough, and heroes, tragedies and comedies, and through it all one may trace now dimly, now more clearly, the vague outline of a vast Purpose. Not to know history, said Cicero, is to be a child. It is to think without a background, and to judge without precedent. Seldom, if ever, have we read a romance more engaging than "Ancient Times, A History of the Early World," by J. H. Breasted, and we fain would pass the cup of joy along the line. Most histories deal with the rise and fall of dynasties, the movements of armies, and the shuffling feet of great migrations. All this is here, with much else more human. Indeed, the bulk of the space has been devoted to the life of man in all its manifestations - society, industry, commerce, religion, art, literature. And these are so presented as to show how each age grows out of another, and one civilization profits by what has preceded it. It is all so simply told, without labored effort, and in a style as clear as skylight, with glow and color and a sense of human realities. If you have two coats, sell one and get this book and you will not regret it. (Ginn & Co., $1.50.)

* * *

MAKERS OF AMERICA

Always timely, but never more so than today when our Republic is involved in the world-tragedy, is the little book by Brother Madison C. Peters, of New York, entitled, "Masons as Makers of America." It tells no very new or unknown fact - unless it be the Masonic career of Benedict Arnold - but presents in a vivid and striking manner the relation of our Fraternity to the origin and early development of the Republic; how its fundamental principles were woven into the organic law of the nation over whose birth it presided and whose fortunes it has followed with solicitude adown the years. Brother Peters presents whatever he has to say in a picturesque manner, as readers of his many books will testify, and he has rendered a useful service in this story of Masonry in the making of America. (Patriotic League, Brooklyn, N. Y., $1.00.)

* * *

ROOKS RECEIVED

Great Companions, by E. F. Wyatt. Appleton Co., New York. $1.50.

Jesus in the Light of Psychology, by Stanley Hall. Doubleday, Page Co. $7.50.

The Spiritual Interpretation of History, by S. Matthews. Harvard Press. $1.50.

Masonic Witness and Service, by John Boden, Grand Orator Minnesota.

Response to James E. Coyle, by O. T. Dozier, Birmingham, Ala. 25 cents.

Chips and Whetstones, by O. T. Dozier, Birmingham, Ala.

Peace Songs, by G. D. Rogers, Clinton, Iowa. 35 cents.

Freemasonry in Syracuse, by H. W. Greenland.

Masons as Makers of America, by Madison C. Peters, New York. $1.00.

The Struggle for Justice, by Louis Wallis. University Chicago Press. 25 cents.

----o----

WHAT A MASONIC LODGE SHOULD BE

First, the Master, there presiding,

Should be Dignified, Discreet,

Just, Impartial, ever Courteous,

Void of Guile, without Deceit,

Well informed in works Masonic,

Well instructed in our Laws.

Zealous to promote the welfare,

Of our grand Fraternal cause; -

Next the Wardens, and the Deacons,

Should with promptness, and good will

Each in his respective Station,

Strive all duties to fulfill.

Masters, Wardens, Deacons, Stewards.

Brothers: - All of each degree,

The rich, the poor, the high, the lowly.

Whate'er his rank or station be,

All should be a band of Brothers,

All united, and agreed,

Watchful of each other's welfare,

Helpful, in each Brother's need;

Guarded in their words, and actions.

Temperate, Prudent, Firm and Just

Honest, Square in all transactions,

Faithful to their every trust.

In their ranks, and in their councils.

No contention, should there be.

Save that noble emulation,

Best to work, and best agree; -

Their Charity, the world embracing.

Striving to promote God's plan.

The Fatherhood of GOD confessing,

And the Brotherhood of man.

----o----

THE QUESTION BOX

MORALS AND DOGMA

Brother Editor: - About time for you to "put up or shut up," is it not? You have been saying that Morals and Dogma needed revision, and that you could point out why, and we are waiting to be shown. - G. F. K.

There it is again. They keep on shooting paper wads at us, while we are busy studying the lesson. But some one will do it once too often, and future history will record how we "jes naturally riz up and fit about it," and how the ground was littered with the mangled bodies of the dead and wounded. Fact is, the thing is already done, and it will appear in these pages in due and proper form. Now, be good a little bit, please.

* * *

CHINESE SIGNS

In an article in the February Builder on "Masonry Among Primitive Peoples," by Brother Norwood, Chinese Masons are said to give Masonic signs with both hands. In this case are the hands used alternately, or both at once, in giving the signs? - J. B.

Both at once, as we understand it. Perhaps some Member will take up the question of Chinese Masonry - or supposed Masonry - and discuss it thoroughly, giving what is known of its origin, its rites, and its resemblances to our Masonry.

* * *

THE MESSAGE OF MAN

Brother Editor: - In one of your books you once expressed a wish that some one would make an up-to-date book after the style of The Imitation of Christ, by Thomas a Kempis. Has such a thing ever been done; if so where can I get it? - J.H.F.

Nothing, unless it is "The Message of Man," arranged by Stanton Coit, published by the Macmillan Co., New York. (50 cents.) The author, with no idea except to be faithful to his own personal want and sense of truth, compiled this little hand-book of the higher life, weaving together the moral wisdom of the ages. It is a golden little companion, pocket size, and a wise friendito have along the way. Not for a great deal would we be without it.

* * *

JACK LONDON

Brother Newton: - I have heard that Jack London's story of "The Call of the Wild" was stolen from a pamphlet by a Canadian missionary, and that all that London did was to elaborate it in a better literary style. Is it so? - J.D.S.

Perhaps so, but what of it? Shakespeare took the old Kyd play called Hamlet and told it in "a better literary style," but how world-far the two are apart. Dickens borrowed from Smollett. Browning found an old pamphlet telling of a murder trial, and wrote "The Ring and the Book," as Howells reshaped a forgotten pamphlet into "The Leatherwood God." There is nothing new under the sun, except when genius touches it and makes it live.

* * *

THE RED CROSS

Dear Brother: - Where can I find a brief history of the origin and development of the Red Cross, and what it is doing today? - H.H.N.

"Under the Red Crosss Flag," by Mable F. Boardman Lippincott Co., Philadelphia. It is a book to stir your heart and make it throb with the red blood of pity. By the way, here is a cause unsectarian nonpartisans humanet laboring both in peace and war, which Masonry ought to befriend in every possible way; the more so now that its services are taxed to the utmost. Japan, with a population of forty millions, has a Red Cross membership of 1,800,000. Even Russia, with a host of one hundred and seventy-one millions, has a membership of 1,200,000, while the United States, out of its 100,000,000 has only 250,000 Red Cross members. This is nothing short of a shame. Masonry can render a real service to humanity by taking hold, to the utmost of its power, of a work so benign and so sadly needed every day in the year, and every year of the world. Brethren, take notice and govern yourselves accordingly. American Red Cross Headquarters, Washington, D. C., furnishes information.

* * *

PALM AND SHELL

Brother Editor: - Can you tell me where and from whom the ritual of the Degrees of the "Palm and Shell" can be obtained? This was a degree brought from the Holy Land by Brother Bob Morris, and should not be lost. There are a few men still living who received the degrees from Brother Morris. Brother H. R. Coleman, in his "Light From The East," mentions the degree many times; and from what he says, the degree would be of much value to those who are interested in Masonic research. I have no doubt but that this degree would be of service to the Study Clubs, if their members would only interest themselves in the matter. I have long thought that Study Clubs should have some ceremony of initiation, and from what I have heard and read of this degree nothing would be more fitting for the purpose. - O.B.S.

(1) The ritual of the degree of "The Palm and Shell," as Morris used it, was very slight, and whether it is anywhere preserved we do not know. Brother Coleman, to whom Brother Slane refers, wrote a pamphlet about it, entitled "The Pilgrim Knight, a Guide to the Ceremonies and Lectures of the Oriental Order of the Palm and Shell," published at Louisville, Ky., in 1879. Perhaps this note may fall under the eye of some one who received the degree, or who can locate the ritual.

(2) This Society has discouraged all suggestions of initiation ceremonies in connection with Study Clubs, and we think wisely,on the ground that it would only add another degree, whereas we already have enough, and men would be attracted by the degree rather than by the study of the degrees as they are. Moreover, it would involve questions of jurisdiction and jurisprudence which we desire to avoid, because they would divert attention from the main purpose in view.

* * *

THE EARLIEST LODGE

Dear Sir and Brother: - Have been interested in the controversy which has been going on in several numbers of The Builder in regard as to which is, or was, the oldest Blue Lodge in the U. S., and the contention has been between Massachusetts and South Carolina.

I am informed by a prominent Mason here that the first Masonic Lodge in this country was organized at Providence, R. I., by 15 Jewish Hollanders in 1658 and he says that can be substantiated by Peterson's History of Early Rhode Island, or it may be "History of Rhode Island." At any rate it deals with the earliest history of that state. I will be glad to have you investigate if you consider it worth while. I believe no reading matter comes to my house that is more appreciated than The Builder. It is doing a great work, and certainly has a great field in which to operate.

Fraternally yours,

E. E. Zimmerman, Nebraska.

(This Rhode Island legend has been often investigated, and as often found to be without foundation. The Builders, p. 206.)

Unless further evidence is forthcoming, it must be discarded as unauthentic. There were doubtless scattered Masons in America from an early time - the Rhode Island legend is dated 1656 - and perhaps some lodges; but Henry Price, as the facts now stand, was the founder of regular Masonry in America. The Rhode Island legend is self-contradictory and without basis. (The Builder, Vol. 1, pp. 111, 112.)

* * *

STEPHEN A. DOUGLAS, MASON

Dear Brother Newton:- While in Springfield the other day, I made a substantial copy of the petition of S.A. Douglas for the degrees in Masonry, a copy of which is enclosed herewith. The words perhaps are not misspelled just as they were in the original, but they give the idea, particularly that at the close which refers to the appreciation, in those days, that Masonry was a place to get knowledge, which would render one more valuable to his fellows. This thought of knowledge making the individual valuable and the desire and the appreciation thereof, seem to me worthy of a little editorial note. Fraternally yours,

Asahel W. Gage.

Springfield, April 21st, A. L. 5840, A. D. 1840.

To the W. Master, Wardens and brethren of Springfield Lodge No. 26 of Free and Accepted Masons.

The subscriber residing in the City of Springfield, State of Illinois, of lawful age and by occupation a Lawyer, begs leave to state that unbiased by friends and uninfluenced by mercenary motives he freely and voluntarily offers himself as a candidate for the mysteries of Masonry, and that he is prompted to solicit this privilege by a favorable opinion conceived of the Institution, a desire of knowledge and a sincere wish of being serviceable to his fellow creatures. Should his petition be granted he will cheerfully conform to all the antient established wages and customs of the fraternity.

(Signed) S. A. DOUGLAS.

Recommended by

(Signed) L.S. Cornwell.

(Signed) J. S. Roberts.

Committee

(Signed) Thelgly.

(Signed)_____

(Signed)_____

* * *

THE LODGE OF THE WORLD

Dear Sir: - As a constant reader of "The Builder" since its first number, have enjoyed the many good articles that have been printed therein. Last week there appeared in a Toronto, Ont., Weekly, "SATURDAY NIGHT," the fgllowing verses, by Mr. John R. Lumby, of Fort William, Ont., which in view of the impending relations of the U. S. with Germany, in which the United States evidently seems to be ready to join with us, I thought might be of interest to you. The lines are as follows:

THE LODGE OF EUROPE, 1917.

(To the Brethren of the Craft on all the Fronts.)

ITALY, What of the South? What are your duties there?

The sun in the south at noontide, is the glory of the day,

And Italy stands on the South, that none may pass that way,

Who have turned the purpose of God, who fashioned the world so fair,

Into a madman's orgy, drunken with lust to slay.

Why are ye in the West, O Guardian Nations twain,

BRITAIN and FRANCE. The West is the place where the Sun shall set,

When the battle fury is over - but the end of it is not yet -

Then will we settle the wages, neither in oil nor grain,

For death is the wage of sin, and we are to pay the debt.

RUSSIA, what is your duty? Why do you rise in the East?

As the sun shall rise in the east, till the sands of time are run,

So rise I in the east, till the vengeance of God is won,

And the lust for blood has been sated at Baal-zebub's feast;

Then can I govern my people, free in the light of the sun.

South, and West and East! Seek ye that which was lost?

Yea, and until we find it, never our quest shall cease,

Not though the toll of sorrow and burden of death increase!

We have put our hands to the task, and we dare not reckon the cost,

Till the world has balanced its debit and paid the price of peace.

I trust the above may be of interest to you, and remain

Yours fraternally,

Oscar L. Morrow, Canada.

* * *

ANOTHER WOMAN MASON

Brother J. G. Hankins, of the Virginia Masonic Journal, is kind enough to send a reply to the question of Brother Collield, of Dakota, regarding a lady Freemason in this country. He has known the story, he says, for several years, and some time ago came into possession of a pamphlet concerning it. He has little faith in the facts related in the pamphlet, first, because the story follows too closely the records of Mrs. Aldworth's initiation, and, second, because it adds incidents impractical, if not impossible--as when it is said that the lady made the sign of distress which was recognized by a captain of a boat on the Ohio river two miles off, who came to her relief and took her aboard. The title and synopsis of the pamphlet furnished by Brother Hankins, are as follows:

BIOGRAPHY OF MRS. CATHERINE BABINGTON The Only Woman Mason in the World And How She Became a Blue Lodge Mason. By J. P. BABINGTON. Third Edition. 1912

Published and Sold by J. P. Babington, Taylorsville, N. C.

The above is the title cover page of a pamphlet of 48 pages from which we collate the following story.

The author was the son of the subject, and prints a certificate dated November 29, 1906, from A. C. Payne, Secretary, stating that he was a member of Lee Lodge No. 253, at Taylorsville, N.C., at that time, and who claims that his mother "was a Mason and knew all of the Masonry that could be obtained in the Blue Lodge." (That's more than the men ever know.).

Mrs. Babington was the only daughter of Charles and Margaret Sweet, born near Princess Furnace, Boyd (at that time Greenup) county, Ky., December 28th, 1815.

Near her grandfather's house the Masons are said to have met in the upper story of a building in a room designed for a church, in the corner of which an old-fashioned pulpit had been erected; and under which it is also said she concealed herself from time to time, during a period of a year and a half, and where she frequently saw and heard the three Degrees, witnessing the raising of "John Williams"--name adopted because real one not known--when she was only 16 years old.

Finally, the story goes on, one of her uncles (named Ulen) who had left his rifle in the ante-room, went back to get it, and Kate, as she was called, emerging from her place of concealment; and when they got home he and brothers (Ulens) summoned her before them to find out what she had learned about Masonry, when they say she even revealed to them the first words spoken by the Master to the newly-raised Mason. (Now, how could this be possible, when the average man rarely gets it?)

Then came the question, What was to be done? And the story says: "Accordingly, a suitable uniform was made of red flannel (why red?) and she was taken to the Lodge where she was obligated as a regular Mason; but not admitted to member ship." (Italics ours.)

"The day she took the obligation was the first and last time she was ever inside a Masonic Lodge (where she could be seen) while it was at work. She knew Masonry and kept herself posted up until a short time before her death; but never attempted to visit a Lodge "

On one occasion, it is related, while they were considering her case in the Lodge, she was met on the outside by a party of masked men who demanded that she tell them what she knew about Masonry; and relating the incident to her uncle, she is reported to have said:--"They might kill me, but they could never make me tell anything about Masonry."

Many incidents are told of her use of Masonic signs and words in her travels through Ohio, Pennsylvania, New Jersey, Virginia, Maryland, Tennessee, and other States; but most of them seemingly improbable, even if not quite impossible.

Mrs. Babington died in Shelby, N. C., and is buried there; and the Shelby Aurora, published at that time by William H. Miller, an old soldier and a Mason, said:--"At her death she was the only Female Mason in the United States, and was well versed in the workings of the Blue Lodge."

She advocated keeping up the old custom of refreshments, and invariably encouraged Masons to take and read good Masonic Journals; and whether Mason or not, she gave them this good advice:

"Some men never learn anything about Masonry except in the Lodge. They never see a Masonic book, magazine, or paper; and therefore never knew what the order was doing. Have some good paper, devoted to its interest circulated among your members, and you will soon see its good effects."

* * *

THE SPIRIT OF '76

Several Brethren of German birth have written us telling of their agony of soul in prospect of war between this republic and their Fatherland. We respect both their confidence and their sorrow; but when they ask us what to do - as man to man and Mason to Mason - we have no hesitation in telling them to answer in the spirit of 1776. Hear now a great American thinker, himself a man of foreign birth but of unswerving loyalty, who states the situation as it was and as it is.

Whom did the Colonists fight? Their kindred, their fathers, their brothers, those who were bone of their bone and flesh of their flesh. It was Englishman against Englishman, Scot against Scot, and Irishman against Irishman. It was a war between kindred and between kinsmen who twenty years before had been profound and happy friends! Kinsmen, with the same language, with the same religion, with the same literature, with the same traditions of freedom and power and manhood, went forth to meet each other in battle. There is nothing like so tragic a situation in the America of to-day as we confront the possibilities of the future as there was when the Tea Party took place at the hands of those who gathered in the Old South Meetinghouse; or when Washington took command of the Continental Army under the old tree in Cambridge. What was their argument, conclusion, motive? It was that every tie must be like tow in the fire when it comes to the question of the existence of freedom among men born for freedom !

I commend this example to my fellow adopted citizens of other blood than my own, and I know if the case were reversed I should take the lesson to myself. What did I mean when I took the oath of allegiance to the Constitution of the United States and foreswore specially and specifically all allegiance to the Queen of Great Britain ? Preparation for any emergency and readiness to count freedom, American freedom, first, last, and all the time above every other interest.

One lesson more from the Revolution. The revolutionists made a distinction clear and deep between the government of Great Britain and the people, between King George III and his lackeys and blind servants and tyrants, and the whole people. They knew that Chatham was with them, that the greatest political genius of the English race was with them, - Edmund Burke; they knew or might have known that the poet Burns was with them, who after the war wrote a great "Ode to Washington," who after the War sacrificed all possibility of a pension from the Government by writing "A Dream" to George III, which I beg you to read. Let our Teutonic citizens, who are among the most substantial and the ablest and the worthiest of the adopted sons of America, - let them draw the distinction which your fathers drew in the day of their distress; let them draw the distinction between the Teutonic peoples and the Teutonic government. And remember that if he were free to speak, the true Teuton would say that no nation has a right to limit the just freedom of the United States; subject it to indignity; to murder its women and children on the high seas, or to confine its industry and influence within its own bounds.

We are one today, one in our belief in free institutions, one in our sense of obligation to the American Republic, and all ties even of the most sacred character must be, as I have said, like tow in the fire when it comes to the question whether America shall be first or the country of our descent or our birth.

The President of the United States has been patient, patient to the utmost limit, so patient that the world has been in danger of misunderstanding him. Let us thank God today for his patience, for his clearness, for his solemn decision, and for his hope that war may yet be averted. Let us be ready, with our faith, our prayer, our manhood, and all our resources to stand behind the Government that guards the heritage of the American people.

----o----

CORRESPONDENCE

THE SECRET KEY

Brothers:--In the March issue of "The Builder," Brother J. G. Anderson of California, requests information regarding the ancient uses of the two celebrated Pillars, "Jachin and Boaz."

He comes very near the "Key" of the whole situation when he does so.

In reply to him I will first state that in prehistoric times, men formulated a "Secret Doctrine" of procedure whereby their kind should always profit by a certain wisdom, so called, that others of their kind did not possess.

It is still called "The Secret Doctrine" and still exists.

The coming "New Religion" will be an explanation of the "Dark Sayings" of the Old ones.

It seems strange that a body of men should have been able, for thousands of years, to guide those who did not understand their system, into the paths and ways of those who did. But it has been done and is being done today.

We are all naturally afraid of that seeming danger which we do not readily understand. It is this tendency in our nature that has been taken advantage of, and mysteries created out of common things, until our fear and superstition has been fully developed.

It should, I think, be the work of our modern Freemasonry to break down and destroy this false condition by explaining the seeming "Mysteries" which exist in the mind only, and relate entirely to Education.

The ancient system is based upon the divine plan, furnished by the apparent daily path of the Sun around the earth, and its annual journey between the two Tropics. Broadly speaking, every religion that ever existed, Freemasonry included, knowingly or unknowingly, has been based upon this natural phenomena; the governing law of which no human force can change, but can try to explain; and this is what they attempted to do.

To carry out this idea they drew a Circle and divided it into zones, after the manner in which the Sun naturally divided the earth.

Today every school boy knows what these divisions represent, but not so in those days; for it meant death to reveal this concealed wisdom.

This plan of the earth was the "Key" used to unravel the balance of the Mysteries; and should, I think, be the starting point of all research societies today, who are trying to unfold the ancient meanings.

The Wisdom which the ancients obtained was kept strictly among themselves and this naturally made them mysterious. New members were admitted, or initiated, and this constituted the priesthood.

It is upon their discovered Wisdom that Modern Freemasonry is founded. And this is one of the reasons why the Orthodox Church is as a general thing so bitter against the Order.

"Boaz" was used to mark the Sun's Highest point of ascension to the North, or the Tropic of Cancer, and the longest day of the year.

The Great Pyramid Cheops of Egypt is the Boaz of the ancient priesthood, and stands as near as may be, on the above mentioned Tropical line.

Naturally divided by the Sun, because at "High Twelve" on the longest day of the year, it casts no shadow. Any building to the North of it does.

"Jachin" was used to mark the Sun's Lowest point of declination to the South, or the Tropic of Capricorn, and the shortest day of the year, at "Low Twelve."

The Torid Zone was called "The Ground Floor Plan of King Solomon's Temple" which was the World. The Floor was said to be Checkered and twice as long as it was broad. At the entrance stood "Jachin" on the Right and "Boaz" on the Left. (See I. Kings, chapt. 7, v. 21.) The front of the Temples being always left open for the Sun to enter, while the worshipers entered from the West and always faced the East during the services.

In front of all of these Temples were to be found "Boaz and Jachin." And here they were used to locate the Spring and Fall equinoxes. On the morning of March twenty-first, for instance, at Sunrise, the Sun shone past Jachin, over the Checkered Floor, and rested on the "Blazing Star" at the center. On the morning of the Fall equinox, at Sunrise, the Bays of the Sun shone past Boaz, and again rested on the Blazing Star. In this manner the Equinoxes were located; no other method ever being used, so far as I have been able to learn.

Thus the Pillars, together with the Checkered Floor, were used as a Calendar, a clock, and a compass; and, so far as known, was the only compass they ever devised.

These are not conjectures remember, but are actual working facts, as set forth in the Bible.

Masonry is a gold mine studded with diamonds, so far as this ancient method of obtaining and recording knowledge is concerned, and will well repay for the time spent for its search.

Hoping this will help along the study of the ancient system, I remain,

Yours fraternally, Geo. F. Greene, 65 Myrtle St., Detroit, Mich.

* * *

MASONIC TRAINING OF THE YOUNG

Brother Editor: - It would be of interest to many members if you would publish in The Builder an article which appeared in one of our Masonic journals, I do not remember which, on "The Masonic Training of the Young." I recall reading it, and would like to have it spread far and near. - H.J.L., Canada.

The article referred to was written by Brother Albert G. McChesney, Master of St. John's Lodge, No. 11, Washington, D. C., and appeared in the New Age in 1915. We are glad to comply with the request of our Canadian Brother, because the article is interesting and instructive. It is as follows:

For some years I have been deeply impressed with the possibility and the desirability of our Masonic fraternity taking some steps looking directly toward the care and welfare of our sons in their youth.

If we could devise some method of assisting our boys that they may be trained up in such a life, such morals, such instruction, such oversight and direction, as will cultivate their Masonic manhood and naturally lead them, under appropriate and helpful supervision, into a full and regular Masonic status on arriving at proper age, we should be helping the boys who have been born and brought up in Masonic homes. We should be helping one another, and at the same time be developing a great field and feeder for material for our historic fraternity in the coming years.

The value of some such organization or Masonic auxiliary can hardly be overestimated, to my mind. If we want a larger future, we must be sowing the seed in the present rising generation; for our boys of today will be the men of tomorrow, and if we train the boys we shall have the men.

The ceremony of baptism may be performed by any Masonic body whatever. Under certain conditions and restrictions a child of either sex may be baptized, - if a boy, when he has attained the age of 12 years, or, if a girl, when she has reached that of 18. A boy over the age of 12 can be baptized only when he has received a Louveteau or when he is to be afterward adopted. The ceremony is intended particularly, however, for infants. It secures to a child of either sex the protection and assistance of the Lodge or other body performing the ceremony, and to a boy the right to be received a Louveteau at the age of 12 years. Either the father of the child must be a Mason, or its mother the daughter or granddaughter of a Mason. The father or grandfather, as the case may be, must, if living be a Mason in good standing; if dead, he must have been so at the time of his death. If long unaffiliated, without reasonable excuse, he ought not to be deemed in good standing.

In performing this baptism, or washing by water, it is done as a symbol of purification and consecration to duty. In it Masonry does not imitate a religious rite of any church, or imagine that its ceremony, more ancient than the churches, has any sacramental efficacy, or sanctification, as when used in the proper manner by the ministers of

religion; for Masonry does not pretend to be a religion. But Masonry is not irreligious or irreverent; it does not assume to take the place of any religion or claim to make religion unnecessary. To charge it with this is to libel it. Every Masonic body should cheerfully accept the protectorate of the children of a brother, especially if, being orphans, and therefore God's wards, the Lodge is deemed worthy also to become their guardian.

This ceremony of Masonic baptism includes dipping the left hand of the child into a basin of perfumed oil, putting salt on its lips, and investing it with apron and jewel, with attendant ceremonies, instruction, obligations, and prayers.

A Louveteau is the son of a Mason. To be received as a Louveteau the boy must be 12 years of age or over. The Lodge is not obliged to support or educate him, but only to watch over and protect him and give him counsel and advice. This ceremony can be performed by a Symbolic Lodge only. It entitles the Louveteau to be received an Apprentice at the age of 21 years, if he be found worthy and intelligent. If the candidate has not been previously baptized Masonically, that baptism is included with his reception as a Louveteau.

The ceremony of the reception of a Louveteau includes, among its many splendid teachings and impressive ritual, the following:

Obedient to the mandate of duty and the obligations of Masonry, we are now about to receive this youth as a pupil of the Lodge, or, according to the ancient term, which Masonry has preserved, as a Louveteau, or child of the Light, and thereby entitle him to become a Freemason at the age of 21, if he be found worthy and well Qualified..

The address to the candidate includes these words:

When you become a man we wish you also to be a Freemason, and still more that you should deserve to become one. We wish to assist you to become so by watching over you, and advising you what is best and wisest and noblest for you to do, how to govern your passions and resist temptations.

In the Encyclopedia of Freemasonry by Mackey we are given the following facts as to the term Lewis:

1. An instrument in Operative Masonry. It is an iron cramp which is inserted in a cavity prepared for that purpose in any large stone, so as to give attachment to a pulley and hook whereby the stone may be conveniently raised to any height and deposited in its proper position.

2. In the English system the Lewis is found on the tracing board of the Entered Apprentice, where it is used as a symbol of strength, because, by its assistance, the Operative Mason is enabled to lift the heaviest stones with a comparatively trifling exercise of physical power. It has not been adopted as a symbol by the American Masons, except in Pennsylvania, where, of course, it receives the English interpretation.

3. The son of a Mason is, in England, called a Lewis, because it is his duty to support the sinking powers and aid the failing strength of his father; or, as Oliver has expressed it, "to bear the burden and heat of the day, that his parents may rest in their old age; thus rendering the evening of their lives peaceful and happy."

The words lufton and louffton are also applied in the same way. The French employ the word Louveteau in the same manner.

In Brown's Master Key, which is supposed to represent the Prestonian lecture, we find the following definition:

What do we call the son of a Freemason?

A Lewis.

What does that denote?

Strength.

How is the Lewis depicted in a Mason's Lodge?

As a cramp of metal, by which, when fixed into a stone, great and ponderous weights are raised to a certain height and fixed upon their proper basis, without which Operative Masons could not conveniently do.

What is the duty of a Lewis, the son of a Mason, to his aged parents ?

To bear the heavy burden in the heat of the day and help them in time of need, which, by reason of their great age, they ought to be exempted from so as to render the close of their days happy and comfortable.

His privilege for so doing?

To be made a Mason before any other person, however dignified by birth, rank, or riches, unless he, through complaisance, waives this privilege.

This lecture does not state, in exact terms, the whole nature of the privilege of a Lewis. Not only has he, in an initiation, the precedence of all other candidates, but, in England and France, the right to be initiated at an earlier age; for, while a general law in both these countries required a candidate to have reached the age of 21, a Lewis can be received when only 18. No such regulation is, it is true, to be found in the English Constitution, but, as Oliver says, it is a "traditional custom," and a provision seems to have been made for it by allowing the prerogative of dispensing with the usual requirement of age in certain cases. In this country, where the symbolism of the Lewis is unknown, no such right is now recognized. It is, however, probable that the custom existed formerly, derived from England, and it has thus been attempted, I think reasonably enough, to explain the fact that Washington was initiated when he was only 20 years and 8 months old.

I believe that we, as a Masonic fraternity, could take up something of this character - the reception of the Louveteau - and carry it still further. The Lewis organizations of France and England received and recognized the candidates as sons of Masons, with gertain privileges of preferred candidacy for regular membership in the Blue Lodge upon reaching the required age; but there was nothing further to be done, no further steps to be taken, no meetings to attend, no particular obligations in one sense: the introduction of reception as a Lewis or Louveteau was at the same time the beginning and the end of his career, as such.

I suggest, for the consideration of those more competent than myself, an auxiliary organization for the sons and grandsons (on the paternal and maternal lines) of Masons,and perhaps, under certain restrictions, other young men as well,with a membership composed of those whose ages range at least from 16 to 21 years, having an organization separate and distinct from the subordinate Lodge, but under the direct oversight of the Grand Lodge; with a constitution, laws, regulations, secret obligations, and ritual.

I am not proposing that any of the secrets, strictly speaking, of the Blue Lodge should be communicated to the members of the junior organization, but that they might be a body literally at work and in training, looking forward, on arriving at sufficient age, to membership in the Masonic Lodge, if found worthy and qualified. Only such Masonic instruction should be imparted as is now available through official Masonic publications.

The subject, as an entirety and in its details, is one that I think will commend, as it deserves, most serious thought and serious consideration; for I feel that it presents a possibility of vast usefulness and helpfulness to our sons and to our fraternity alike.

(Note: The by-laws of the Grand Lodge of North Dakota, Sec. 23 (1), make the following provision in the case of a "Lewis":

Any Lodge in this grand jurisdiction may lawfully receive and ballot upon a petition for degrees of a son or nephew of an affiliated Master Mason within the last six months of such petitioner's twenty-first year; however, if elected, he shall not be initiated an Entered Apprentice until he has attained the age of twenty-one.)

* * *

LEST WE FORGET

Masons are popularly believed to espouse certain moral principles, but the practical demonstration of these principles is not always apparent in their daily lives. Masons challenge their fellowmen by their membership in the Order, to try them by the square.

How many realize that they are being so tried day by day, by their fellowmen?

How many so discharge their personal responsibility that their lives may be claimed by Masonry to its credit ?

How many of the brothers have made the principles of Masonry a living power in their lives ?

How many realize that society has been given a right to expect and require more from them as Masons, than from one who has not, of his own free will and accord, professed to align his life in harmony with the precepts of moral conduct?

How many have lost touch of the elbow, and ceased to feel the compelling influence of comradeship and brotherhood, that began with the handclasp in the mother lodge ?

Would it not be a wonderful inspiration if a day were set aside upon which Masons everywhere might proclaim their allegiance anew to the world and to one another?

If every lodge would have a home-coming for all of its brothers during the week, and every Mason, on the selected day, should wear a little blue button with a square and compass upon his lapel, would not fresh inspiration be gathered from the light in the eye of a brother met upon the highway, and courage and firm resolve follow a realization that we are indeed members of no mean Order, and all begin anew to so live that each day of our lives shall be such that men seeing our good works, may say in explanation: "That man is a Mason"?

LeRoy T. Steward,

Covenant 526, 111.

----o----

TO RUDYARD KIPLING TODAY

In the 'Nineties you awoke us with your ringing, swinging song,
When you set our youth a-dreaming golden dreams of gallant deeds -
When you won your heady laurels and you swept the World along
With your realistic stories and your sturdy modern creeds.
We read you and we worshipped you with laughter and with joy -
Your Soldiers Three, your Maltese Cat, your dreaming Brushwood Boy!

You sang of British Tommy - made us laugh and made us cry -
You sang a song of Derelicts, you sang of Seven Seas:
You sang delicious nonsense little songs that you or I
Could murmur in the gloaming to the kiddy on our knees:
You thrilled us by your daring, by your vision, by your youth,
And now and then you struck the chord of God's eternal Truth!

Right down the years you rode your steed - and Pegasus was he!
Right well you rode and far you rode ... but Youth may never stay....
And so you faced disaster and you faced it gallantly,

For out of it your genius wrought the loveliness of "They,"

And every father who has wrought and every lover too

Doth owe a debt, perchance unpaid . . I pay mine now to you!

In later years the sad old World has come at last to This . . .

To War and Death . . the sacrifice of "all we have and are....”

In other days you struck your note of jarring emphasis,

The grim, relentless Truth you told . . it echoed wide and far;

But if today you sing no song, yours still "the true romance,"

Yours still the greatest gift there be.... to England, Belgium, France,

You've staked your all, whate'er befall, the great war lost or won

For once you gave your land a song ....but now you give your son...

- Elizabeth Newport Hepburn.

The Builder Magazine

June 1917 - Volume III - Number 6

THE FAITH THAT IS IN THEM---A FRATERNAL FORUM

Edited by BRO. GEO. E. FRAZER, President, The Board of Stewards

CONTRIBUTING EDITORS

Henry R. Evans, District of Columbia.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Geo. W. Baird, District of Columbia

H.D. Funk, Minnesota

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Francis W. Shepardson, Illinois.

M.M. Johnson, Massachusetts

Silas H. Shepherd, Wisconsin.

Oliver D. Street, Alabama.

S. W. Williams, Tennessee.

Joe L. Carson, Virginia

Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Correspondence column.

QUESTION NO. 2

Shall Masonic Officers be elected from the floor, irrespective of service as subordinate officer? If so, shall nominations be made by committee appointed for that purpose? If not, at what office shall the "line" begin in each body?

Eliminate Politics.

I can best reply to the question by saying that at our Annual in February I introduced some resolutions, to be published in the Proceedings (if they ever come out) considered by the Lodges, and voted on at 1918 Communication. They provide that in all elections of Grand Officers, there shall be no nominations and no speaking in advocacy of candidates. If, on the first ballot no one shall be found to have a majority, it shall be deemed a nominating ballot, and on the next no votes for any one except the three having the greatest number on the first, shall be counted. I further provide that canvassing for votes for anyone shall be a Masonic offense.

Now for my reasons. Politics rages at present and most delegates are more interested in the annual election than in the important legislation. 2nd. As it is, we elect our G.J.D. and promote so regularly that his reaching the Grand East is a certainty barring his death. 3rd. We thus give honors to him annually for at least six years to the exclusion of many worthy brethren equally deserving. 4th. On my plan we could honor many a one who has no ambition to be Grand Master but would be proud to

become a Grand Officer. 5th. Our Grand Masters would be those the delegates consider most suitable and not those who make the best political fight for office. 6th. The plan is fair to all, and free from objection so far as I can see. Very truly and fraternally, Jos. W. Eggleston, P.G.M., Virginia.

The Rotation Plan Has Failed.

The "rotation" plan has failed. I believe it is largely if not mainly the cause of many inefficient officers being elected not only in the subordinate lodges but in the grand lodges. When such a one gets "in line" it is practically impossible and exceedingly unpleasant to get rid of him and this humiliates an otherwise perfectly lovable brother. If the rule of election from the floor in all instances were observed it is my opinion the best men for the place would usually be chosen. As it now is we elect a "good fellow," say Junior Warden, hoping and expecting that he will fit himself for Master by the time he reaches that station. After he has been "started through" we find that he either will not or can not do so. We are then presented with the alternative of "grinning and enduring it" or of "choking him off" to the injury of the lodge in either case. I do not favor nominations and do not want a "line" to begin anywhere. O. D. Street, Alabama.

* * *

Rotation is a Landmark, a Beautiful Feature.

Answering your question for this month I would say emphatically NO. One of the landmarks of our institution--to me a beautiful feature of Masonry--is the unwritten law that he who would lead must first serve. It is the knowledge that a Past Master, or Past High Priest has labored for a lodge or chapter a stipulated term of years that makes their jewel mean something in the aftertime. Quite too many societies are led to thrust a man into the high places without having tried him out, carried away maybe by a deep bass voice, an aptitude for platitude, and hirsute appendage hiding a chinless face to later regret the caprice of a moment. Masonry tests a man at every step. As to nomination by a committee that too takes away somewhat from the peculiar

prerogative of our institution where each and every man is on the level, and each should have his voice in so momentous a choice as that of Master. While many lodges commence their line with the Junior Steward, at least in this jurisdiction, I favor making Junior Deacon the inchoating officer. Trusting I have satisfactorily answered your queries, I remain, Fraternally yours, John Lewin McLeish, M. D., Ohio.

* * *

Marshall, Franklin, Clay and Jackson.

It is not disputed that the American custom of promotion rigorously by seniority does not bring the strongest men to the east nor strengthen the lodge. It cannot be claimed that the average "prominent Mason" of today will compare favorably with the prominent Mason of a century ago.

The grandest and greatest Grand Master Virginia (the mother of Presidents) ever had was John Marshall, Chief Justice of the United States; he was elected from the floor to be Deputy Grand Master, and, the next year was Grand Master.

The grandest and greatest man the Nation ever produced, George Washington, was Master of his lodge, and was urged for general Grand Master. The first Minister to Great Britain was Benjamin Franklin, who was Grand Master in Pennsylvania. The greatest Senator, the greatest orator, Henry Clay, was Grand Master in Kentucky, and the greatest soldier of the war of 1812, also President, Andrew Jackson, was Grand Master in Tennessee. It would be easy to multiply these examples. Not one of the above ever served in a subordinate capacity in a lodge. I might add that there is a doubt that a prominent and nationally representative man could, today, be elected from the floor to be Master, or even Warden of a blue lodge, nor into the council of a Royal Arch Chapter.

In some States, as in Maryland, the brethren have discovered their best man, and have the courage to keep him as their Grand Master. The rest of us set up a new idol each and every year, hurrah and applaud him, and promote along the line vigorously by seniority, because it is their turn.

In our Reviews we have ever combatted that, but, as a distinguished Mason in Massachusetts says, "who reads them ?"

If these conditions should appear in The Builder, which IS read, they might receive consideration. The public schools were created to educate pupils enough to enable them to read and reason. The Great Light of Masonry was placed in each, that the students might benefit thereby; but with all the care given by our forbears, we have drifted into the vagaries of the change of time.

There are many good and great men in the order, but, do they attend their lodges ? Well, "hardly ever." There must be a reason. Maybe the lodges are not interesting to them ? Maybe they expect to have notice taken of them, or, "maybe" many reasons, but certain it is that many great men of today, who are Masons, proud enough of it to display a K. T. watch charm, or a 32 degree jewel studded with diamonds are not sufficiently interested to attend, save when summoned.

Does the lodge need them ? If so, why not induce their attendance? The writer has been importuned time after time, yes more than a thousand times, to secure employment, or promotion or to plead for the retention of a brother whose offices were in jeopardy. We have so often asked the petitioner if he has already invoked the good offices of the Master of his lodge, and so often the reply is "Oh, he has no influence."

In England, Germany, Norway, France, etc., the Masters are almost invariably men of social and municipal influence. In Sweden it is carried to excess, and the Order is composed mostly of the Nobility. Now, my good brothers, there is a happy mean between the extremes, which we should try to reconcile. Let us ask ourselves what is

the purpose of the Order ! To the writer it appears that the best interests of a lodge may be served by electing to the East the men who will be of most service to the members of the lodge, keeping in mind the efficiency of ritual and strict obedience to the Landmarks and the Constitution. It is a matter in which each and every one has an interest, and, what is more, a grave responsibility.

It might be well for at least one Grand Jurisdiction to adopt the plan of suffering elections from the floor, and compare results with the present custom of electing rigorously by seniority.

This same question has been alive in my mind for years, and, in my reviews of the Proceedings of "Sister" Grand Lodges, printed year after year in the D. C. Grand Lodge Reports, will be found my views on the subject of Lodge Officers. Geo. W. Baird, Washington, D. C.

* * *

Have We Changed the "Old Charges"?

There should be no "line." Let each office stand by itself. "Line promotion" is one of the curses of Masonic elections; "line promotion" is the hope and comfort of the incompetent and unqualified. Open nominations for every office is, in part, a panacea for official incompetency in Grand and Subordinate Masonic bodies. Line promotion and no open nomination is the father of incompetency and mediocrity, especially in Grand and subordinate presiding office.

These statements may seem radical to the conservative Mason, and I may lay myself open to Masonic heterodoxy, and an iconoclast of that graven image known as Ancient Landmarks, but nothing should be considered too sacred in Freemasonry that interferes with its executive, intellectual and moral development.

The following from "The Old Charges" adopted by the Grand Lodge of England, March 23, 1722, contains the great central truth of official distinction: "All preferment among Masons is grounded upon real worth and personal merit only; that, so the Lord may be well served, the Brethren not put to shame, nor the Royal Craft despised. Therefore no Master or Warden is chosen by seniority but for his merit. These trenchant words contain the basis of official preferment. It is worth and personal merit, not "Line promotion," and if these qualities were not found in the "official line," then I opine the worth and personal merit were taken from the floor.

These same "Charges" also state as follows: "No Brother can be a Warden until he has passed the degree of Master Mason; nor Master until he has acted as Warden, nor Grand Warden until he has been Master of a Lodge and served the office of Steward at a great feast; nor Grand Master unless he has been a Master of a regular lodge before his election, who is also to be noble born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artist, descended of honest parents, and who is of singular great merit in the opinion of the Lodge."

This quotation from "The Ancient Charges" is the source of the law of today in reference to the qualification of a Master by previous services, but it will be noted that very few of the restrictions, especially that in reference to Grand Master as given in the ancient law, is in force today. Freemasonry has advanced, not in a set groove, but its laws have been changed to suit the time and age. Requirement and traditions, when out of harmony, have become obsolete, and justly so.

To such charges as I have outlined in my answer, the Masonic pull-back will quote the charge given to the Master at his installation into office: "That it is not in the power of any man or body of men to make any alterations or innovations in the Body of Masonry," and then he will cry aloud, "Unmasonic."

Unfortunately, perhaps purposely, the transcribers of the "Ancient Charges" left out the proviso attached to the above citation, which is as follows: "without the consent first obtained of the Grand Lodge."

The Grand Lodge of England on St. John's Day in June, 1723, gave full authority to a Grand Lodge to make "alterations" and "Innovations" in the body of Masonry, and I sincerely hope that all Grand Lodges will not only adopt for themselves but will permit Lodges to use open nominations in the election of officers. The Grand Encampment, Knights Templar, enacted such a law last year.

If the "promotion in line" method is destroyed, and open nominations permitted, it will mean the end, ultimately, of the graphophone, the parrot and incompetency in office. Fraternally, Wm. F. Kuhn, Missouri.

Promote in the Blue Lodge, Select in the Grand Lodge.

A distinction should be drawn in answering this question between officers of the Grand Lodge and officers of particular lodges.

In particular Lodges, promotion is of considerable value. Original selection of the minor officers in the line of promotion should be made by the Master. Charged with this duty, if he be careful and conscientious in choosing subordinate officers who, in his opinion, will develop into successful Masters, he is better equipped than even a Nominating Committee to make selections. The responsibility should lead him to be careful. As changes in the office of Master occur, new Masters with new acquaintances introduce new blood. The Masters themselves, having served a number of years in the line, have become rather intimately acquainted with the Brethren who show a disposition to share in the labors and responsibilities of the Lodge. They know more about them than any committee of apparently inactive Past Masters can know. Taken at large, a selection of minor appointees by Masters has shown the best results.

The line of promotion should begin at least with the Junior Deacon, probably with the Junior Steward, possibly with the Inside Sentinel. The position should remain appointive up to and including Senior Deacon. By that time the officer has shown his

ability and character. If the Lodge then believes he is competent to be Master, he should be elected Junior Warden; if not, he should be stopped there. The holding of the position of Senior Deacon should be almost the equivalent of a nomination for advancement, but it should not be regarded that the Senior Deacon is entitled to the promotion. If he has once been elected Junior Warden, however, he ought to be continued through the Chairs unless he develops unfitness.

The automatic location in office of Grand Lodge officers, however, is in my opinion one of the greatest evils existing in the form of Masonic government in America. No man who is fit to be Grand Master can accomplish the results which ought to be expected of him in a service of one year. There have been instances, unfortunately too frequent, of the election of a man as Grand Master who was totally unfit for that great and responsible position. A Grand Master once said to the writer that if a Past Master in his State could get appointed Junior Deacon of the Grand Lodge and lived long enough and kept out of jail, he would be Grand Master some day.

This practice belittles the office of Grand Master. It belittles the reputation of the Craft. It puts men in the highest Masonic office in the world merely out of compliment and deprives the Fraternity of the services of the ablest men for time enough to develop policies and give the office the respect which it ought to have.

The writer may perhaps be accused of prejudice with regard to the Massachusetts idea but he, nevertheless, believes it is the best one. Any Past Master in Massachusetts may be elected Grand Master for one year. By custom he is usually re-elected so as to serve three years. By constitutional provision, he is prevented from serving more than three years.

The Deputy Grand Master in Massachusetts is appointed. He is, accordingly, really a Deputy Grand Master; that is to say, the personal representative of the Grand Master chosen by him to carry out his policies. In most American jurisdictions the officer called by that name is not really a Deputy at all. He is really a Vice Grand Master, or pro Grand Master and if elected by the Craft should have that title.

The Grand Wardens in Massachusetts are elected for one year. Installation gives them life membership in the Grand Lodge. Thus two permanent members of the Grand Lodge (other than the Grand Master and Deputy Grand Master) are created each year by election. The result is that the Craft in many parts of the State is represented in the permanent membership and this great honor is widely distributed. Moreover, very many Brethren who have become members of the Grand Lodge of Massachusetts in this way would themselves testify of the permanent membership as a whole that it includes many Brethren who worthily have attained the honor, whose services in the Grand Lodge are so valuable as to be really necessary and yet who either could not or should not be made Grand Master.

For Grand Master, choose the very best Brother available whether or not he has held so-called "line" offices. Not only is this to the advantage of the Craft as a whole, but it opens the opportunity for many more brethren to hold Grand Lodge office. In my term of three years as Grand Master, for instance, under the promotion system I could have appointed one new line officer. Instead of that, six Brethren were made permanent members by election and three by appointment; and thirty-eight different Brethren had the opportunity of holding Grand Lodge "line" offices, very few of whom would themselves ever be willing or able to serve as Grand Master and almost none of whom would aspire to that office. Fraternally yours, Melvin M. Johnson, P. G. M., Massachusetts.

* * *

More Brains, Fewer Titles.

My own personal opinion is that by all means Masonic Officers should be elected from the floor irrespective of service as subordinate officers when floor members are found to be capable, qualified, efficient and sincere workers. In my own state our law requires that a man must have served as warden before he can be elected master. We have only to look around us in almost any jurisdiction and see the disastrous effect of such limitation. Some of the best students, most efficient ritualists, wisest leaders never become masters of lodges. If we were able to take them from the floor upon

merit alone, it would raise the standard of Masonic education everywhere. We need more men of brains and fewer titles. Fraternally, J. W. Norwood, Kentucky.

Experience in Ireland.

In a Lodge of which I was a member over twenty years--891 I. C.--we had the unwritten law of ROTATION OF OFFICE, always provided the Brethren qualified by good Masonic conduct, skilled Masonic labor, and faithful Masonic attendance.

We felt when we selected a candidate for INNER GUARD we were selecting a future W. M. and we "governed ourselves accordingly." If our Junior Officers made good they were promoted. If not, the officers lower down benefited in promotion by their dropping out. We demanded such progress in the ritual, etc., that when a brother reached the chair he was capable of "Ruling and Governing" his Lodge. The years of J. W. and S. W. are the best preparation for the chair.

In my mother jurisdiction it was a Grand Lodge Ruling that a W. M. must have served at least one year as S. W. or J. W. in a Lodge under its jurisdiction.

I advocated this method of promotion all my years as Prov. G. Inspector and have rarely seen it fail in producing good officers, good work and goodwill. Fraternally yours, Joe L. Carson, (P. P. S. G. W., Ireland), Virginia.

* * * He Favors a Nominating Committee.

In my judgment it is expedient for every lodge to have a carefully selected nominating committee. Wherever it seems prudent, officers of the lodge who have served faithfully and efficiently should be promoted. In case some Brother has been appointed to the office of Junior or Senior Steward but has not demonstrated

conspicuous talent for the higher offices, it appears to me to be a more graceful and considerate thing to drop him then or after he has been tried as one of the Deacons. It seems to me it is not so humiliating to be left off the list of nominees as to be defeated in an election. Fraternally,

- H. D. Funk, Minnesota.

----o----

FOR FREEDOM AND FRATERNITY

BY BRO. LOUIS BLOCK, P. G. M., IOWA

"Armageddon"

Red is the sky; and crimson red

Are the fields, with their heaps of countless dead;

Red is the fringe of copse and wood;

Where the War-Dogs slake their thirst for blood;

And redder yet has the sunset grown,

From ruined Cities, overthrown;

As the old World Nations grappling close,

In a strife to the death with hated foes.

But over the war-cloud, rolling low,

And above the tide of tears and woe;

And through the blight of harrowing fear,

His higher purpose shineth clear.

For like the light of the opening day,

His hand shall sweep the mists away;

And over that hour supreme shall span,

Blest Peace, and the Brotherhood of Man.

God grant it so. And grant we may

Sooner usher in that gracious day;

When men shall turn to War no more;

And peace abide from shore to shore;

When States be ruled by kindly thought,

And sword and spear be held for naught;

And evermore among us dwell,

The reign of Prince Immanuel.

--Fay Hempstead,

Poet Laureate of Masonry.

* *

THE TEACHINGS OF MASONRY

From time immemorial we have been taught as Masons that in the State we are to be "quiet and peaceful subjects, true to our government, and just to our country; not to countenance disloyalty or rebellion, but patiently to submit to legal authority and conform with cheerfulness to the government of the country in which we live."

But we are also taught to believe in the Fatherhood of God and the Brotherhood of Man and that it is our duty persistently to wield the Trowel in spreading the cement of brotherly love and affection- -that cement which shall in time unite not only our own nation but all mankind "into one sacred band or society of friends and brothers, among whom no contention should ever exist, save that noble contention of who best can work and best agree."

THE WORLD ON FIRE

The teeming populations of the earth have swelled the borders of the nations to the bursting point, they are crowded close one upon another, and it has become no longer possible for a nation to live unto itself alone. They have failed to work together or to agree. Instead, each nation has rubbed hard against the other and the friction has set the world on fire.

Somehow, somewhere, in the coming together of the nations, some one or some thing has proved rough and rude, harsh and hard, cruel and cold and sharp; peace has been banished from the land and the whole world has been rent and torn with turmoil and strife.

Mankind seems to have gone mad, the future looms dark and gloomy, as though the final cataclysm had come and the end of all things was at hand.

OUR DUTY IN THE DARKNESS

In such a shroud of shuddering darkness as this, it is small wonder that our duty seems no longer clear before us, and that we grope for some great guiding Hand to lead us once more to the light. As comrades in a great cause let us tonight come close together in this darkness, and counselling one with another strive to see our duty and pray for strength to do it faithfully and without faltering.

PEOPLE LIKE POWDER

Verily, we are living in troublous times. The air is full of wild and crazy talk. The yellow journals, bad enough at all times, have now become supremely sensational and are making frantic efforts to whip the people into a fury and frenzy that is simply awful. And the people are like powder ready to blow up and explode at the touch of a glowing spark. Wild spy stories and tales of crews of secret service men abound.

Twenty times in one day there has come to me the story of the arrest of one of our prominent citizens as a German spy. These stories have been so silly and t so foolish that even the yellow newspapers scorned to publish them, and yet I have been compelled to witness the spectacle of American citizens losing their heads over such silly trash. I have some things to say to you and yet I hesitate to speak them. It is a dangerous time to talk. Not that I mean I fear any danger to myself, but because I am afraid that I may be misunderstood. I sometimes fear that the people have quit thinking and that all they care about now is to get mad and to smash and tear something.

MESSAGE OF LINCOLN

In Lincoln park in Chicago there is a magnificent statue of Lincoln. Tall, serene, erect, calm, kindly, genial, deeply thoughtful, there he stands as firm, as sane, as calm, as collected as some mighty granite crag overlooking the storm tossed waves of a raging sea; just so he stood for a full half hour facing a raging mob in the old abolitionist days at Petersburg, until he forced them to listen to the great message he had to give.

It seems to me that that is the message we ought to take home to our hearts tonight; to pause and reflect, to be calm and think, and to hang onto our sanity with all our might in the midst of the turmoil that rages round about us. Men think; beasts don't. Let us prove that we are men and not beasts. Let us follow the example of him of whom Lowell said:

"He knew to bide his time,

And can his fame abide,

Still patient in his simple faith sublime,

Till the wise years decide.

Great captains, with their guns and drums,

Disturb our judgment for the hour,

But at last silence comes;

These all are gone, and, standing like a tower,

Our children shall behold his fame.

The kindly-earnest, brave, foreseeing man,

Sagacious, patient, dreading praise, not blame,

New birth of our new soil, the first American."

NOTHING BUT JINGOISM

Let us ask ourselves, what is patriotism, and let us bend all the energies of our minds to give a true answer to that question. There are too many people who think that there can be no patriotism unless there is a war, but that is jingoism and not patriotism, for the truth is that the highest patriotism is sometimes shown by those who keep a war from coming about, for patriotism in its last analysis means a happy and a prosperous peace for the people.

War is an awful thing. Human speech has failed to coin the words that are capable of telling all its gruesome and awful horrors. This is the testimony of those who know. Our greatest generals have condemned it beyond all possible question. It was Sherman who told the story shortly and simply when he said, "War is hell." And it was "Unconditional Surrender" Grant who prayed for peace with his whole soul. There is only one excuse for war, and that is when it is waged as a last resort, and then in defense of a righteous cause.

Perhaps I do not understand him, but I have no patience with Stephen Decatur who declared, "Our Country ! In her intercourse with foreign nations, may she always be in the right; but our country, right or wrong." Those are the words of a hot-head, a fireeater who doesn't think.

CLAY'S PATRIOTISM

Compare with these the calm, collected utterance of Henry Clay, the great statesman, who said: "My Country, right or wrong; to fight for her when she is right and when she is wrong to set her right." As I conceive of it, Mr. Clay's is the better, truer, and the nobler patriotism of the two.

We have no right to say that we are for America first unless we know and are sure that America is in the right. A country that is wrong, is not worth fighting for. There is nothing holy or sacred about a country that is dead wrong, for then we are simply talking patriotism when we mean plunder and are exhibiting not loyalty but bull-headed blindness. There never will come a time when loyalty to country can be placed above loyalty to the right. Oftentimes the bravest and truest patriot is the man who dares fearlessly to tell the people the truth about things as they are.

In this connection let me quote again from the gospel according to Abraham Lincoln. During the war a certain pious Pharisee expressed to the president the hope that "the Lord is on our side." And unto him Father Abraham, speaking made answer, saying: "I am not at all concerned about that, for we know that the Lord is always on the side of the right. But it is my constant anxiety and prayer that this nation shall be on the Lord's side." He who dares to say that Stephen Decatur knew more about patriotism than did Abraham Lincoln simply shows his own ignorance.

BUILD UP COUNTRY

After all, does not true patriotism mean simply this, to use our best and constant effort to build up a country that is clean and true, fair and honest, wise and free, and noble and kind to every man and to every nation in the world, and to be ready to give your life to such a cause as this and die for it if you must? As I see it, that is true patriotism.

My brethren, unless we are pledged to the truth that loyalty to humanity in the last analysis comes ahead of loyalty to country, we have no business in this war.

The curse that is blighting Europe today is largely due to a narrow nationalism that can see no good in any other nation; that thinks that it alone can be right and that every one else is wrong just because he lives beyond the border, in another country.

PATRIOTISM SACRED

True patriotism is a thinking patriotism. It is a sacred thing. No noise, however great, no shouts, however thrilling, no hurrahs, however enthusiastic, no blare of brass bands, no flaming of fire-works, no flaunting of flags, no strenuous stump speeches can begin to tell what true and genuine patriotism really is, for it is a thing that lies too deep for all of these. True patriotism is a great, calm, altogether lovely and holy thing, that worships God and loves its fellow men. True patriotism is a consecration to high ideals; it is the hallowing of a man's whole soul in a holy cause. When our flag stands for a noble manhood and for a lofty statehood, when it proclaims the brotherhood of man under the fatherhood of God, then and then alone have we the right to say with the poet:

"This is my flag. For it I will give

All that I have, even as they gave--

They who dyed those blood-red bands--

Their lives that it might wave.

This is my flag. I am prepared

To answer now its first clear call,

And with Thy help, Oh God,

Strive that it may not fall.

This is my flag. Dark days seem near.

O Lord, let me not fail.

Always my flag has led the right,

O Lord, let it not fail."

THE IDOL OF WAR

Now, let us ask ourselves why it is that we stand tonight face to face with this terrible crisis. At the close of the Franco-Prussian war, the German government, carried away with the intoxication of its success over the French armies, began to build slowly but surely for itself and for its people the steel and stony idol itself a Frankenstein which is now pursuing it with of militarism.

Realizing what they had gained by the power of the sword, they came to think that the sword was supreme. The worship of the soldier penetrated to the heart of the family circle. The toys of the little children were soldiers. I remember well in my own home how as little tots we played with these soldiers, half of them clothed in Prussian blue and the other half dressed in the blue and scarlet of sunny France.

The literature and periodicals we read at the fireside were largely about soldiers and military affairs. Even the jokes in the funny papers concerned themselves with the thick-headedness of the recruit who was being drilled into a fighting machine. Later on came the stories of those who are now our German-American friends and citizens, who ran away from Germany to escape the hard ordeal of compulsory military service.

THE SACRED SOLDIER

This was followed by the tales of the smart-alec lieutenants who strutted the sidewalks of Berlin shouldering the common people off into the gutters--war and soldiering came to be idolized as a God. The military were the real people of the country and common citizens were clay beneath the feet of the soldier.

One of my friends who refused to allow a German officer to insult his sister was waited upon and challenged to a duel. He whipped the soldier's sword from its

scabbard, broke it in two across his knee, tossed it out of a four-story window, and told the officer that if he didn't leave the room he would be hurled after it, and my friend, who was an American college athlete, would have made his word good.

Another acquaintance was challenged to a duel under similar circumstances. He happened to be a pitcher in an Eastern college nine. Said he, "Very well, if I am the party challenged, according to the code I have the choice of weapons. I select the Spaulding league ball, at 50 feet." And at that the duel was off.

BLIND OBEDIENCE

The German people had the theory and the doctrine of blind, unquestioning obedience pounded into them. They were borne to the ground with a burden of taxation to boost the soldier. And finally there was built up in the land such a magnificent and terrible war machine that it was called upon to give an excuse for its existence and then the war broke out.

It had been ready to break for a long time and the pressure was so tremendous that it needed only a pistol shot fired in southern Serbia to turn the raging conflagration loose. It reminds me of the old story of Frankenstein, of the inventor who built a man out of iron and steel; built him so scientifically that he sprang into life and was to all intents and purposes a man, save only that he had neither heart nor soul.

This iron beast pursued its creator until it drove him to suicide in the Arctic seas and finally disappeared within the clouds and mists of the great dark of the North. Even so, did this German autocracy build for relentless fate.

GERMANS NOBLE PEOPLE

Now, with all this we must be very careful not to commit the awful mistake of coming to think that it is either a crime or even a disgrace to be a German. For in spite of what their government has done, the German people are at bottom a truly noble people and have done a great deal to serve and bless humanity. In the great fields of music and medicine they are supreme.

When you take from the field of music such great names as Mozart, Mendelssohn, Lizt, Bach, Schumann, Wagner, Handel and many another, you have precious little left. It was a German who saved the lives of our little children when by patient effort he found a sure cure for diphtheria, and the horrible ravages of venereal diseases are fast being banished from the land by means of the discovery of another German scientist.

The Germans stand in the foremost rank of the men who have done the world a blessed service in enabling humanity to retain its health. For these and for many another noble quality, for their economy, their untiring industry and their unimpeachable honesty, they should be respected and loved. Let us not forget that even as our president has said, this is not a war against the German people, but simply and solely a battle against militarism and monarchy, and monarchy means one-man-archy. Let us remember that it is a system; a terrible, awful, man-murdering system, and not a great people that we are fighting.

APPEAL TO MIGHT

After all what is "militarism?" It is the theory that mightism should prevail against rightism--the insane belief that it is might which makes right, and that success can absolve every sin. In its last analysis it is an appeal to force--to physical force and perhaps to mental force, although I am not so sure as to that. But I do know that it is an appeal to force, it may be a force that is refined, that is organized to the minutest detail, that is scientific up to the last minute, but none the less it is force, physical and material force.

It is based upon the doctrine that men at bottom are supremely selfish; that the theory of the brotherhood of man and the teachings of Christianity are after all nothing but beautiful pipe-dreams, having no foundation in fact. In militarism it is force and not love, that rules. Militarism has no faith in love, does not believe in self-sacrifice, and has no patience with the love of one man for another. It believes in none of these noble things and is therefore the great, if not the only, atheism. Militarism is

"The heathen heart that puts its trust

In reeking tube and iron shard,

The valiant dust that builds on dust,

And guarding calls not God to guard."

Militarism is the thing that begins with the hymn of hate and urging its devotees on to madness ends with the ruthless murder of helpless men, women and children.

WILD BEAST LOOSE

And now why are we going to war? Simply and solely because there is a wild beast that has broken loose in the neighborhood of nations, that must be caught and chained; because a crazy man of might has begun to run amuck in the world, who must be restrained. The fight we are going into I hope and trust is the last great fight we shall ever be called upon to wage. I believe that it is the last stand that despotism and autocracy will be able to make in the world. It is a contest in which the cap of liberty contends with the crown of tyranny and when it is all over I am sure that the sun of human brotherhood will rise serene and bright over the fields now blackened and blasted by the darkness of despotism.

For, strange as it may sound, this is a war against war,--it is a war waged to wipe the war-lords from off the face of the earth. It is to be fought for no private cause, for no

particular people, for no one nation, but for humanity itself. For humanity and for a great principle. The principle that a man the world over shall love his neighbor and not lord it over him--that by this law alone shall he continue to live, for all other roads lead but to sure and certain death. It is "a great conflict between the old order of privilege and pride and the new order of service and co-operation."

DEMOCRACY IS FRATERNITY

It is autocracy against democracy. Autocracy means the rule of the Big I, of the Monarch, of the oneman-power. It is rule from the top down. Democracy is the rule of the people, of all the people, the great common people. It is rule from the bottom up. In its final analysis it means fraternity; government by friendship and brotherly love. It means the coming of the day so well pictured by Brother Robert Burns

"When man to man the world o'er,

Shall brithers be for a' that!"

Humanity has declared that it will no longer be ruled by right of blood and birth, but only by virtue of worth and the will of the people, and that all over this broad earth national barriers shall be broken down and freedom and fraternity shall reign one and inseparable forever.

In going into the war then, we are but rallying to the clarion call of Brother Edwin Markham who cried:

"Come, clear the way, then, clear the way;

Blind creeds and kings have had their day.

Break the dead branches from the path:

Our hope is in the aftermath--

Our hope is in heroic men,

Star-led to build the world again.

To this Event the ages ran:

Make way for Brotherhood--make way for Man!"

MIGHTIER THAN THE SWORD

Let us not fail to remember that in the settling of world conflicts there are forces mightier by far than those of arms. It is my profound conviction that the peaceful revolution that took place in Russia the other day will prove mightier by far than many marching hosts to put an end to the terrible tragedy raging in the world today.

There is another consolation. We shall at last have an opportunity to pay the debt which we have for so many years owed to the Republic of France. In my mind's eye I can see the spirit of Washington saying to the spirit of LaFayette--both good brother Masons-- "At last, Marquis, my people, my children, are ready to pay the debt they have owed you for so many years."

THE PRESIDENT'S MESSAGE

The other day the President of the United States delivered to the people his great war message--a great state paper that will live in history as long as human souls reach upward to the light and as long as human hearts hunger for freedom. Let us recall to mind some of his significant sayings which shine like stars of hope in a great darkness:

"Our object is to vindicate the principles of peace and justice in the life of the world as against selfish and autocratic power and to set up amongst the really free and self-governed peoples of the world such a concert of purpose and of action as will henceforth insure the observance of those principles. * * * The peace of the world is involved and the freedom of its peoples, and the menace to that peace and freedom lies in the existence of autocratic governments backed by organized force which is controlled wholly by their will--not by the will of their people. * * * The world must be made safe for democracy. Its peace must be planted upon the tested foundations of political liberty. We have no selfish ends to serve. We desire no conquest, no dominion. We seek no indemnities for ourselves, no material compensation for the sacrifices we shall freely make. We are but one of the champions of the rights of mankind. We shall be satisfied when those rights have been made as secure as the faith and the freedom of nations can make them.

"But the right is more precious than peace, and we shall fight for the things which we have always carried nearest our hearts--for democracy, for the right of those who submit to authority to have a voice in their own governments, for the rights and liberties of small nations, for a universal dominion of right by such a concert of free peoples as shall bring peace and safety to all nations and make the world itself at last free."

These are great words from the leader of a great people. Let us render un'o them the tribute of respect they deserve.

NO QUARREL WITH GERMAN PEOPLE

In that same great utterance he declared: "We have no quarrel with the German people. We have no feeling toward them but one of sympathy and friendship. It was not upon their impulse that their government acted in entering this war. It was not with their previous knowledge or approval." And right here let me say that there is not now and never has been in any sober, thinking American mind any question whatever about the absolute loyalty of our German-American citizens. Our German-Americans have pledged their word in loyalty to this country and whatever else may be said against the German, he always keeps his word.

We stand tonight at the threshold of what may prove to be a massive and terrible Castle of Horrors. There is nothing left for us to do but to march into this awful darkness and slowly and surely fight our way through to the light at the other end. As we begin this momentous enterprise we should prepare ourselves to face some of the dangers which we shall most surely meet upon the way.

First, there is the great danger of war graft. When a country carried away by a mighty flood of patriotism votes and sets aside millions of money for the defense of its institutions and the promotion of the great cause of humanity, that is the war grafter's and the crooked war contractor's harvest; that is when he gets busy.

GRAFT IS TREASON

We should each and every one of us here tonight pledge ourselves that in the trying days that are to come we will not for a moment tolerate any such treason as that. History is full of it. It was only the other day that the newspapers exposed a terrible case of war graft in Austria. The crooked dealings of the war contractors of our civil war and of those who sold to the government poisoned food to be fed to the poor, weak, fever-ravaged boys in the typhoid camps in the Spanish-American war are historical scandals that we would fain forget but are forced to remember only too well.

Yet, even here there are some bright and shining clouds on the otherwise dark horizon, for I read in the paper this morning of the fact that a certain war manufacturer was told by our government to furnish a large order of war supplies at prices fixed by the government, far lower than the figures the manufacturer had submitted, and he was told that if the government's order was not obeyed the plant would be taken over and operated by the government.

ONE GREAT OFFER

But brighter still than all this and standing out against the background of graft like a gleaming torch comes the announcement that Bernard Baruch, commissioner for minerals of the national defense council, on behalf of the copper trust, has made to this government a voluntary offer of filling the government's brass requirements at the cost of production and without any profit to itself.

This is certainly great and glorious. It is really a genuine patriotism doing its perfect work. Yet in spite of this bright promise we should not for a moment relax our watchfulness for the presence of the burrowing rats of war graft. We must tear open their nests and destroy them wherever they may appear. Let us not forget that eternal vigilance is the price of liberty.

Then there is another thing and that is the freedom of the press. I wish we might realize how hard, bitter and long continued the struggle was, which won for each one of us the right to freely and frankly speak out his opinion about the government and about governmental affairs. If we saw this clearly we would fight all the more jealously to guard the liberty of the press against invasion of its sacred rights.

MAY LOSE LIBERTY

When the days come when martial law is substituted for civil law there is always a great danger that the hard won liberties of the people will be sacrificed to the requirements of the war-god. There is always danger that when a vast military power is in dominance, the liberties of the people will suffer. We, the people, have a right to know what our government is doing, where it is doing it, and how it is doing it, and to know that the government servants are serving the people honestly, wisely and fearlessly.

We are willing to submit to a certain amount of reasonable regulation, but we are ready to die rather than to have our press put to silence. It was with a great joy that I

read this morning the declaration of independence of such a great newspaper as the Chicago Tribune when speaking editorially upon this subject it said: "So far as the 'Tribune' is concerned it welcomes a sensible censorship, but law or no law, if the embalmed beef scandal is repeated in this war in which we are about to engage; if typhoid camps are erected again, and if men willing to sacrifice themselves for cause are sacrificed without cause, the facts will be told and the responsible editors will accept the penalty."

KEEP THE MIND CLEAR

Let there be no clouds of confusion; no mists of misunderstanding as to why we are at war. Let us not forget that we never would have gone to war at all, had there been any clean, honorable way to keep out of it. It was not of our choosing. It was a thing we could neither help nor avoid. It has been thrust upon us. We have been forced as a last resort to the use of force because Militarism being mad, recognizes neither reason nor persuasion, knows nothing but force and will bow and yield to force and to force alone. Just there lies the great difference between Militarism and Democracy-- Militarism eagerly flies to force first, for force is its god. But Democracy resorts to it last, and then only reluctantly, when all else has failed. Then comes the time when submission becomes a sin and non-resistance a crime, and we cannot endure to stand tamely by and see the stars and stripes trampled in the dust by despotism.

We have our work cut out for us, and dirty, disgusting work it may turn out to be. It is like some other nasty things in life which need doing but which no one likes to have to do. Yet we dare not shirk it-- but must do it, and the sooner it's over and done, the better for us all.

Let us not forget that war-times too often turn out to be tyrant-times. That war, calling for absolute and unquestioning obedience, means the centralizing of tremendous power in the hands of a few. War is a terrible instrument. Fire itself is not more dangerous. So when this fire of war has done its awful work and the carrion has been consumed, let us see to it that the flames be swiftly smothered lest they spread to our own free institutions, and the temple of human freedom becomes itself but a heap of smoking ashes.

The very moment our force has done its fearful work we must curb it, choke it, chain it--turn quickly back to the powers of kindness and persuasion once more. If we will but do this our burden shall prove our blessing and the thanks and gratitude of coming generations shall be ours.

DON'T BE HARDENED

Last but not least, there is the dangerous effect which war may have upon our own individual characters. Despite the horror and the carnage we may be compelled to pass through, let us do our level best not to get hardened toward the high and noble things of life. Let us be very careful that we do not let hate rage in our hearts and drive from our souls that precious love of humanity which alone makes life worth living.

For God's sake, no matter what comes let us not grow wild and savage and go back once more to the beasts. Let us maintain the upward and onward march of humanity. Let us control ourselves. Let us keep sane, keep sweet, keep great, and finally, when the awful struggle is over, let us be ready to forgive and quick to heal and bind up the wounds we may be compelled to inflict. Let us do our level best to see that the world is set free, to bring in the great day

"When the war drums beat no longer, And the battle-flags are furled In the parliament of man, The federation of the world."

PRAYER OF PIKE

Then shall we realize the prayer of our great prophet and leader, Albert Pike, soldier, statesman and philosopher, who prayed for the coming of the day "when all mankind

shall be one great lodge of brethren and wars and persecutions shall be known no more forever !"

Then will appear that dawning of the better day for which we have all hoped and worked and suffered and longed and prayed--that day

"When the armies of earth are disbanded

And their trappings are coated with dust;

When the musket forever is silent,

And the cannon is cankered with rust;

When the sword and the helmet lie tarnished

'Mid the rubbish of pomp and display--

We shall wake to the glorious dawning

Of the promised Fraternal day.

And that day shall bring joy to the nations,

For the glow of its generous light

Shall invade the morasses of darkness

And dispel the miasmas of night.

Then the Empire of Right shall be founded,

And the sway of his scepter increase,

Till mankind shall stand shoulder to shoulder

In the ranks--not of war, but of peace.

And the thrones of oppression shall crumble

And the hearts of the tyrants shall quake;

And the haughty shall learn to be humble,

And the mighty their mockings forsake,

For the spirit of Truth shall reign o'er us

And Humanity's banner float free,

Till Fraternity's message is wafted

To the uttermost isles of the sea."

----o----

MASONRY AND KING SOLOMON'S TEMPLE

BY THE LATE BRO. WM. A. PAINE, JAMAICA

PART III.

Did the daily intercourse between the Jews as labourers, and the Tyrians as skilled architects bring about a fraternal union, culminating in the origin of Speculative Freemasonry ? This is a pointed question, which may fairly be put; but I submit that the reply can only be in the negative.

Some consider that during the period of the erection of Solomon's Temple and Palaces, that as the Jewish labourers were thrown into such close contact with the Tyrian stone-cutters, and hewers of the cedars of Lebanon, and that these latter had their association, or lodges so to speak, for the instruction of the workmen, and

perfecting of the plans, that many of the Jews became members thereof and were thus made conversant with the Dionysian mysteries of initiation, and the peculiar doctrines inculcated in those Architectural Schools or Lodges.

Such a theory is possible, but I cannot agree with the theory that any such union as might thus have existed between the Jews and Tyrians must necessarily be the origin of speculative Masonry, on the ground that the purely heatheh skilled operative workman, combined with the Jewish labourers, worshippers of the God of Israel. For this to have been so, we must admit one of two things, either that all agreed to believe in the Tyrian mysteries of Adonis, or in Jehovah. At that period, no Universal Cosmopolitan School could have existed at Jerusalem and its vicinity. The belief only in a Grand Architect could not have been the compromise between Jew and Tyrian.

We learn that at a later period, the Jews who had gradually been forgetting their God, carried their apostacy to the extent of using Solomon's Temple for the worship of, and the celebration of the rites to the Tyrian Deity, Adonis: for on perusal of Ezekiel viii. chap., we find that Prophet, then a captive at Babylon with Daniel, and only a few years before the destruction of the temple, describes by way of a vision the practice at that time common at Jerusalem by those Jews left there under Zedekiah, tributary to Nebuchadnezzar, viz., "The women weeping for Thummez and the men with their faces to the East worshipping the sun," thus putting into practice the religious ceremonial of the Tyrians,--the women by their weeping for Thummez being indicative of their sorrow at the aphanism of Adonis,--and although the description is cut short by the Prophet, yet we know that to an aphanism, of necessity there must be the Heurisis, so we can picture the same women rejoicing at the recovery of Thummez or Adonis. All this is a beautiful allegory, but part and parcel of Tyrian worship of the "Sun."

Passing over the period of the captivity and their subsequent return and rebuilding of the Temple, and again starting from the period of Judas Maecabeus, B.C. 164, who reinstated the worship of the temple, we find reference made to the "Chasidim," a sect existing at Jerusalem, whose duty it was specially to preserve the ancient Jewish faith and worship intact from all innovations, to which sect is supposed to have subsequently merged into the Essenes, existing at the advent of Jesus Christ. Josephus first speaks of the Essenes as existing 166 years B. C. about the time of Jonathan

Maccabeus, and later on in his history he makes mention of them as existing at subsequent periods.

The Essenes, as a sect, were soon lost sight of, as soon as they become converts to Christianity. St. John the Baptist is considered to have been a member. With their extinction ended the only Secret Society amongst the Jews on which the supporters of a Jewish origin have endeavoured to erect their theory.

Laurie, in his "History of Freemasonry," has endeavoured, to trace our order from the Essenes, because in some respects there may exist some similarity; but as at no period from the building of the Temple to the advent of Christ can any trace be found of Secret Associations amongst the Jews other than the Chasidim and Essenes already referred to, and as neither were in any way connected with architecture:--the one being a combination to preserve intact the Jewish Ritual of the temple, and the other for the rearing of flocks and growing of herbs for the mutual support of a Pastoral Secret Fraternity,--no other satisfactory conclusion can be arrived at, but that Brother Laurie's theory is untenable; for the similarity between the Essenes and Freemasonry is no more than that of Speculative Freemasonry of the 19th century, were its history to be written 1800 years hence, and then to be traced from, or as similar to the Good Templars, Odd Fellows, and such like Secret Associations of the present day.

The legitimate and intelligible origin of Freemasonry may safely be traced from the Ancient Building Fraternities of Syria, Egypt, Tyre, &c., thence into Greece, from which ancient Rome borrowed all the knowledge and wisdom of the East. We then take up the early Roman Colleges, which, having become Christianized, spread all over Europe, and having blended with the Germans on the one hand, and the Bysantium Monks on the other, culminated in the Ecclesiastical Architectural Associations of the middle ages, then into the German Building Gilds, whose regulations we have discovered in the Raliston and Torgau Constitutions, with which the English Constitutions agree very considerably. During the transition period, gradually there was an admission of the non-operative element, which revived the order from that state of almost total extinction brought about by the Reformation, and the thirty years' Continental War. Inigo Jones, in the early part, and Sir Christopher Wren, in the latter part of the seventeenth century, by the building operations of their respective periods throughout Great Britain, were the means of bringing to London and elsewhere architects from all parts of the Continent and Great Britain, but just so

soon as the demand for the workmen ceased, so the operative lodges ceased also to meet, until we arrive at the year 1717, when, on the old operative system of Freemasonry, those great men and Masons, Desaguilers and Anderson, framed the system which we now practice as Speculative Freemasonry.

As Christianity is the direct descendant from Judaism, and it in turn from Patriarchal dispensation, so speculative Freemasonry is the direct descendant from the Operative Building Associations of the past, through all the varied changes to which they had been subject, but retaining from the time converted from Paganism these peculiar doctrines as to a future state, which we gather from the Great Light in Freemasonry --the Volume of the Sacred Law. Without entering on any detailed analysis of the several Mysteries of the past ages, suffice for us to recognize the mysteries of Syria, Egypt, Greece, Persia, Samathrace, Scandinavia and Rome, as all inculcating the doctrine of the immortality of the soul, and in some a debasing idea of a future body.

Originating in Egypt with the rites of Osiris-- that God, slain by Typhon, and his remains searched for by Isis; throughout Greece, by the rites of Dyonisus or Bacchus--He slain by the Titans, and searched for by Rhea: at Bybles, by rites of Adonis--He slain by the wild boar of Lebanon, and searched for by Venus: at Samathrace, as the Cabiric Mysteries--Cadmullus the youngest of the Cabiri, slain by his three brethren: in Persia, by the Sun God Mithras slaying a Bull, whose blood is licked up by a dog; and lastly, the Scandinavian in the legend of Balder's death, in their Triune system, taught as Odin, Thor and Balder.

The peculiarity of each and every one of the foregoing, was the Aphanism of the slain body of the Hero God, and the subsequent heurisis or resurrection of the same. Let it be granted, that in many, if not in all, the Legend was a symbolism, allegorical of the sun, in its Winter and Summer Solstices, yet those who have considered the subject, have always admitted that throughout all these Mysteries the Priests had in view, and so taught what they themselves believed in--The Immortality of the Soul.

"If, for example, we take up the Mysteries of Mithras we find that the candidate was made to personate a corpse, whose restoration to life dramatically represented the resurrection; these Persian Mysteries passed into Europe and were introduced at

Rome, in the time of Pompey--where they flourished, until A. D. 378, when prohibited, the Sacred Cave was destroyed by the Pretorian Prefect." Commodus the Roman Emperor had been initiated into these Mysteries, and we learn from Lampridius, in his lives of the Emperors --"that during the Mithraic ceremonies, Commodus, in one of his mad freaks--where a certain thing was being done to inspire terror, polluted the rites by a real murder, from which expression, it is very clear, that part of the ceremonial of initiation formed a scenic representation of a fictitious death."

All these ancient Legends are of great interest to the Masonic Student, and cannot fail to educate him to a proper comprehension of the Mystery of the Master Degree. We have so far briefly considered the Eastern and Southern European Legends; and if we turn to the Gothic or Scandinavian, we find a similar Legend known as Balder's Death: and the great object of these Northern nations in their Mysteries, was to teach something exactly similar to that of the Egyptians, Greeks, Tyrians.

During the period that the religion of the Roman Empire was that of Paganism, these several Mysteries flourished, and were each practiced in Rome; but, as Paganism yielded to Christianity, so the ancient Builders or members of the Pagan Architectural Societies, who were chiefly Priests being Christianized, attached themselves to the Christian places of worship, as they had done to the Pagan. Christianity and its doctrines were openly taught, and the Mysteries then polluted and finally abolished. As these Christian Building Associations extended into Northern Europe, and as the several Germans and other Northern nations and tribes became incorporated into--first, the German and then the Carlovingian Empires; so the Germans, when Christianized, brought with them certain of their religious ceremonials which the Architectural Societies availed of--in addition to what they already possessed. Fort has most exhaustively and conclusively shown, that from the ancient German religious ceremonials, the Freemasons took much of that which today forms part of our Ritual.

These Christian Building Associations bent on promulgating the Christian doctrine of the resurrection of the body, with, on the one hand, the Southern, and, on the other, the Northern Legend, both having the same end in view, worked on the lines of the ancient institutions, as practiced in the Mysteries, by making a dramatical representation of the Heurisis succeeding to the Aphanism, form a principal part in Operative Freemasonry. The Benedictine Monks were principally the inhabitants of

Northern Europe, and their ceremonial which ultimately formed the principal working of the German Stone Masons, is as like that of Freemasonry of today as it is possible for anything to be. If no other proof existed, this alone is enough to trace the connection and direct descent.

I will now read you the Constitution of the Roman Collegia Fabrorum, which became incorporated into the Monastic building associations, and if we now look at the ceremonial of the Benedictines, we cannot fail clearly to be satisfied as to the true origin of Freemasonry, and thus perceive how unreliable is the alleged Jewish or Solominic origin.

There is what is known as the Legend of the Craft. Thanks to the researches and careful compiling by Brother Hughan and others, we have had brought prominently before us several very old Masonic Mss. which profess to be the history of the craft from early ages, the principal are the Edwin, Halliwell, Alnwick, Harlem, Sloane, Kilwining, Lansdowne, York, and Dowland, of dates ranging between 926, 1390 and 1714. They are in essentials and in phraseology so very similar, although discovered at different periods and in various parts of England and Scotland, that it is very evident they are copies of an original, or have been committed to writing and printing by the Masons of the middle ages and by others just prior to the transition period. That the clergy originally framed these Mss. is evident from the fact that they all commenced with an invocation to the Holy Trinity. They all refer to the seven liberal arts and sciences, attributing their origin to Lamech's children, five of them refer to Abraham and his son as having visited Egypt, and that Abraham taught the seven sciences to Euclid, seven of them state that Solomon, son of David, sent after Masons of divers land and gathered them together, and was assisted by the King of another region named Hiram, and that he had a son who was chief master of all the works, his name is given differently, as Agnon, Dyan, Aynon, Amon, but never as Hiram Abiff, and in none of them is it said that he was slain, nor are Solomon and Hiram of Tyre stated to have been Masons, but in seven of them we do find this statement, "a certain Mason named Maynus Grecus, who had been at the making of King Solomon's temple came into France, and taught the craft of Masonry to men of France and to their King Charles Martel who gave them a charter," this King's name is given as Charles Marshall, Charles Martelle, Charles Martle, and the Masons name as Minus Grecus, Namus Grecus, Nymas Groccus.

Charles Martell, whose name thus appears in all the Mss., was evidently held in great esteem by the clerical builders, for he laid those foundations on which his grandson Charlemagne built so successfully in extending Christianity and civilization through Saxony. We note the gross error in chronology in making Maynus Gracus contemporary with Solomon, but these old manuscripts supply us with the origin of the introduction of Solomon's name and the temple into the system of Freemasonry, and we see clearly that to the Christian clerical builders, those of the Romish Church are to be indebted for so important a symbol. The individual Maynus Groccus means Minus the Grecian, a skilled architect who had been induced to leave Bysantium for France; and, if the statement that Maynus the Grecian, was present at the building of King Solomon's temple be taken only as an allegorical expression, it becomes intelligible, and we have the application as follows. The Building Associations had introduced the dramatical representation of death and resurrection founded on the ancient mystical legends already referred to; the clergy were answerable for and are to be credited with, having availed of Solomon's Temple and of Hiram the builder; the latter to take the place of Osiris, Adonis, Balder, and this Minus Grecus who is stated to have been at the building of Solomon's Temple, (the symbolical temple, which even at that early period formed part of the system of Freemasonry,) was a master in the peculiar system of morality veiled in allegory, illustrated by symbols, and in search after Divine truth as practiced by and taught in the Building Associations. The seven liberal arts and sciences. metaphysically considered the paths of learning and divided into Trivium and Quadrivium were also known to, and extensively practiced by the Saracens in Spain; and therefore when the Architectural Associations controlled by the clergy made them part of the curriculum of the apprentices, and that the doctrines to be held by the entire craft should be those of Christianity, we find the Saracenic Seminaries of Learning, with the irreligious creed of Mahomet and his repulsive dogmas as to the future state, pitted against the Christian Building Associations and their doctrine of the Resurrection as taught by them. Charles Martell's victory at Poictiers over the Saracens, brings forcibly before us the moment when, in Europe, Christianity fought for mere existence with the creed of Mahomet; and as Masons, we of today, when carefully studying those ancient manuscripts, with the aid of contemporary events, can reconcile the veneration in which Charles Martell was held by our ancient clerical Brethren.

We have observed that it was the clergy who originally introduced the temple and King Solomon's name into the symbolism of Freemasonry, and we can with safety fix the earliest period as that of Charles Martell's rule. Owing to the action of Leo, the Isanrian, and many of his successors of the Bysantium or Eastern throne, contemporary with Charles Martell, Pepin and Charlemagne of the Western Empire,

the controversy as to image worship was carried to such an extent, that at first, France and the Italian States were overrun with the Monks from Constantinople and elsewhere, who would not yield to the views of the Iconoclasts, and I submit this is the period when the Scriptural Hiramic legend may fairly be considered to have been first introduced into the Clerical Architectural Associations.

But at a later period of the history of our Order it was found necessary from force of circumstances to revive and bring most prominently into the lodge ceremonials, the dramatic Heurisis and Aphanism. "When the Orthodox Church was at the very height of its glory, and Papacy in the very plentitude of its power, and the Corporation of Architects in their very fullest splendour, their ranks were considerably increased by the entry into Europe from the Island of Ceos of the descendants of those Dyonisiac builders, whom B.C. 800 the Kings of Pergamos had incorporated there, specially to preserve and perpetuate certain mysteries connected with their art." These architects entered Europe as Pagans, for if we except the short period when Julian the apostate re-established Paganism, we find Ceos as the only stronghold of the ancient mysteries in Southern Europe, when for centuries Paganism had yielded to Christianity. These Pagan builders brought with them their rites of initiation after the mysteries of Bacchus, for them to be of substantial service to the church in the erection of cathedrals and churches, it was necessary that they should become Christians, and this brings us face to face with a state of affairs in Medieval Masonic History, as follows:-- The dramatic representation teaching the resurrection of the body had fallen, it is supposed into disuse; the church in her services was able alone to propagate such a dogma, all the builders being Christians; but as soon as the Pagan Element presented itself, the Ecclesiastics, so as to meet the prejudices and the customs of these Dyonisiac builders, as far as could be reconcilable with Christianity restored again the dramatic ceremonial, availed again of the scriptural structure, Solomon's Temple, the Biblical Artist, Hiram Abiff, and thus the clerics once more brought prominently forward the Legend of Hiram's death and the restoration of his body; when we consider that the clerical builders about the time of Charles Martell with the Legend of Osiris, Adonis, etc., from the South, and the Scandinavian legend of Balder's death from the North, had used the same as the basis on which to teach the Christian doctrine of the resurrection of the body, we must not forget that at this medieval period there was the second adaption of the same ceremonial by the same Romish Church through its handmaid Freemasonry; but as time rolled on, and those who originally had come from Ceos died, and individual prejudices had no longer to be consulted, the dramatic ceremonial again fell in disuse. We find nothing of it as time advanced and Architectural Seminaries declined, until the Transition Period, the 17th century, paved the way for that Grand Revival of 1717. Our masters' degree, as

we have it, and its sublime ceremonial, belongs to the 18th and 19th centuries, and demands separate consideration.

That the Hiramic Legend is neither as ancient as King Solomon's Temple, nor as modern as the Revival period of 1717, has, I think, been clearly established. We have ascertained the intermediate period; but this not in a dogmatic manner; but supported by very creditable circumstantial evidence, in the absence of direct ritual knowledge. The legend hangs on the central and important point, death and resurrection. The Mithraic Monuments and Medallions, still extant in the European Museums, bring to our view such a scenic representation. Woodford tells us "that the Legend of the 3rd degree was of very ancient usage amongst the Operative Masons, and that years ago he saw an old operative lodge token or seal of the 14th century, which referred to Hiram Abiff, in an unmistakable way, and he never could and could not now understand why there should be any question as to the possibility or probability of the preservation of such a special and distinct legend." Let us fix its introduction at the very earliest--A. D. 730 in Charles Martell's time; here we have after 600 years, its preservation amongst the operatives by means of a lodge token. That Solomon's Temple and King Solomon, as connected with Freemasonry, is neither as ancient as the Temple Period, nor as modern as the 18th century, is proven to us by the medieval reference thereto, by a secret society which flourished in France during the middle ages, and which borrowed then much from the operative, as today the Good Templars, Odd Fellows, Foresters etc., borrow from Speculative Freemasonry.

During the 13th century, there existed a large number of Lay Master Builders, who having been trained by the clerics and possessed of the arcane secrets of architecture, separated from the Monasteries, bound themselves closely together as members of an Universal Architectural Association retaining the Legend, Symbols, Doctrines and Ritual which the clerics had used and taught. This separation caused the first blow to the Monastic Association of Architects. The Lay Builders, although thus independent, were still protected by the Romish Church.

The fraternity thus unfettered, some members peculiarly qualified for that special style of architecture, combined under the name of Polites and devoted themselves exclusively to the construction of bridges and fortresses. They retained their decided religious character and symbolic mode of instruction.

During the 12th century, there sprang up into existence, only in France--and remained only as an institution of that country, a combination of all the gilds or trades for mutual protection, and known as "The Compagnions de LaTour"; to this association belonged individual Masons of the separate lay and clerical fraternities: and as such individuals carried with them the Legend: &c., known by them as Freemasons--we can, thus readily, trace the introduction of the same, amongst the Compagnions de LaTour and, although we do not possess legitimate Masonic documentary evidence of that period--we have the direct information afforded by the Compagnions de LaTour, as to the application of Solomon's Temple. At first this Society made use of the Temple Legend, and its members styled themselves, Children of Solomon. Owing to internal dissensions and jealousies, they became split up into two more Societies--each taking a name from its separate leader. Becoming in time irreconcilable enemies, and having lost the membership of the Freemasons of the lay and clerical divisions, for discord and hatred was then, as now, contrary to the principles inculcated by the ancient Masonic charges which they retained: these two societies lost the support of the church, whilst, at the same time, the church extended its protection as heretofore, to the Freemasons. "Francis I., by a decree, interdicted them from binding themselves by an oath, or of assembling in a greater number than five. And in the next century, the faculty of Theology in Paris, condemned their mystical practices as most impious."

Thus, when it is asserted that Freemasonry of the Middle Ages was opposed both by Church and State, we know such to be false, and caused by its calumniators not having taken the care to discriminate between Freemasonry and associations, such as the Compagnions de LaTour.

Mackey, in his researches, has brought to light the protection afforded the Freemasons by the Romish Church. He tells us--"That in one of the Papal decrees, the Supreme Pontiff stated that these regulations have been made after the example of Hiram, King of Tyre, when he sent artisans to King Solomon for the purpose of building the temple at Jerusalem."

We have considered the Ancient Mysteries to as late as the period of their Abolition. We have not lost sight of the German Mysteries. We have glanced at that period when

the Clerical Builders introduced the Temple Symbolism, and if we recollect that Freemasonry of the 19th century inculcates the two-fold doctrine. the Resurrection of the Body and the Immortality of the Soul, we must admit that between the one extreme and the other, after a lapse of 3000 years from their institution and 1400 years from the time Theodosius prohibited the Mysteries throughout the Roman Empire, (A. D. 438), there does exist a close affinity as to the doctrine to be taught--the lesson inculcated by the like symbolism- -and substantially the same scenic representations--not because necessarily, Freemasonry is a lineally descendant of the Ancient Mysteries, but as a great Masonic writer (Mackey) aptly puts it-- "Because at all times there has been a proneness in the human heart, to nourish the belief in a future state, and to clothe that belief in a symbolic dress."

I submit this Paper for your consideration, and 1 have endeavoured from Scriptural, Masonic, and Secular History, to point out the true Source of the Temple Symbolism; and I hope I have succeeded in clearly showing that our Jewish Brethren cannot in any way accord the origin of Freemasonry to their ancestors of any period, either in Masonic or Scriptural History.

----o----

THE SKEPTIC AND THE TWO SILENCES

From out of the part to the mystery of the whole,

Whence to whither cries the human soul--

An anguish pleads--A goal! A goal!

From out of the silence before the womb,

Aye, out of the silence to the gloomy tomb--

An anguish asks--My doom ! My doom !

From out of pigmy thought of a pigmy brain,

Out of the silence doth the mind writhe and strain--

An anguish says--Refrain ! Refrain !

From out of the silence of a Celestial hope,

Vain, faulty man doth plead and grope--

An anguish cries--Hope, only Hope!

Enfinale,--Mind when stripped of the coward's dower,

Falls prone to fact--to nature's grandest flower--

Man's purpose is Will, end is Power!

--W. Wilkinson Wait.

----o----

CORRESPONDENCE CIRCLE BULLETIN---No. 9

DEVOTED TO THE "STUDY SIDE OF MASONRY"

Edited by Bro. Robert I. Clegg

(Note: The following article is one of a series prepared by Brother Robert I. Clegg for reading and discussion in Lodges and Study Clubs. This series is based upon the N. M. R. S. "Bulletin Course of Masonic Study" and consists of a leading article each month by Brother Clegg to which is appended a list of references pertaining to the same subject from which the members of the Lodges and Study Clubs adopting our Course of Study may prepare additional papers for reading and discussion at the same meeting at which Brother Clegg's paper is used.

We recommend that the Lodges and Study Clubs use the current paper at their study meeting one month later than its appearance in the CORRESPONDENCE CIRCLE BULLETIN to give their members time for the preparation of additional papers.

Members of the N. M. R. S. living in communities where the "Systematic Study of Masonry" has not been taken up either in their Lodge or in a Study Club are earnestly invited to correspond with the Secretary's office and learn how easily the plan may be put into operation in their own community.

The plan may be taken up at any stage of the Course. It is not necessary to start with the first installment of the series. The course is based upon a few books--Mackey's Encyclopedia and the Bound Volumes of THE BUILDER--in order that Lodges and Study Clubs may enter upon the work systematically, and at the least possible expense.

Interested Masons are requested to write us for information. Our "STUDY CLUB DEPARTMENT" is organized for the purpose of assisting in the organization and conduct of the study of Masonry in Study Clubs or as a long-neglected but necessary feature in monthly Lodge meetings.)

THE WORK OF A LODGE -- RECOGNITION AND INSTRUCTION By Bro. R.I. Clegg

It is a common saying that some person or another is on the "inside." We mean that he is informed of whatever is going on. Whatever the business may be it is known by the one on the "inside." If on the other hand we say of any person that he is on the "outs" with anybody we mean at least the very opposite of what is understood by being on the "inside."

ESOTERIC AND EXOTERIC MASONRY

There is just about the same degree of difference between being on the "inside" and being on the "outs" as there is between Esoteric and Exoteric Masonry. In fact the two words are derived from the Greek language and mean nothing more than "Internal" and "External" Masonry, and are related to each other as the flesh and the rind of any fruit, the combination making up what is known to us under the general name of Masonry.

We are told that the early teachers of philosophy divided their courses of instruction into what was taught to the few and what was imparted to the many. Their followers were divided therefore into two classes according to the degree of initiation they had reached. In the primary stages they received what was practically public knowledge but later on they got an advanced education.

Of such was said to be the system of Pythagoras and he in turn is asserted to have taken it from the practice of the priests of Egypt whose instruction was twofold, the one given to the people in general and the other limited to the inner circle of the priesthood and those persons holding royal office or in line for such positions. The ancient teachers of Greece used the same method, a popular discussion for the people in general and a thorough and intimate explanation for the enlightened few who were esteemed worthy of more than elementary information.

From these old customs we Masons have inherited two channels of instruction, the esoteric and the exoteric. The one relates to such of our ceremonies as are of necessity withheld from the public, the other pertains to such matters as may be disclosed. For

instance the method of initiating, passing and raising, is esoteric but the laying of a cornerstone is exoteric. Instructions to the initiates whereby they may become known to Masons as Masons are for obvious reasons esoteric, but the general code of laws is exoteric. Much that is taught is transmitted from mouth to ear only and this part of the "ritual" or "work" is esoteric, but there is considerable printed information also and this is of course exoteric.

ORAL INSTRUCTION

Masons are familiar with the way the details of the work are given and received. Word by word the secrets are handed on from the expert to the candidate. Given in this way they make a deep and lasting imprint upon the memory. Nay more, they make an evident impression upon the speakers themselves that is not always fully understood. Have you not often seen a brother read a thing many and many a time but seldom does he do it twice alike ? Now and again he stumbles over a word that never before had troubled him. In fact he must read carefully with his eyes closely attached to the book or he goes astray. But note the "work" which he has got from an able instructor or from intimate study of the way the ritual is rendered. This has sunk into the mind and is a part of the brother.

The true Mason needs no changing passwords to protect his lodge door, his knowledge is as himself. Not a garment easily dropped from the wearer's body but indeed it is as his own flesh and blood, his very bone and sinew. So near truly is Masonry to the Mason when taught orally and well, from the mouth of the well-informed to the listening ear of the receptive and intelligent.

We are also reminded by the oral method of communication of that early time when books were few if not indeed unknown. Then the memory was charged with holding the tenets of faith and the foundations of philosophy. Here we see the real necessity for a thorough symbolism if only as a means of helping the memory. A symbol properly understood was as a page in a book, full of wisdom for those holding the key and fully informed.

As the example of a loving mother lives in the child whose eyes follow her in early training so does the sound of the instructive tongue beget habits for good when Masonically heard. How important it is that all Masonic work be well done, with all the effort of goodwill energized by devotion. Prayerful is all Masonic labor.

MODES OF RECOGNITION

One of the oldest forms of recognition is that common between soldiers where there is the exchange of a sign and a countersign, the latter answering the former and thereupon the two persons, the one the challenger and the other the challenged, satisfy each other of their identities and standing. Signs to confirm the understanding and to satisfy the doubtful are old as Holy Writ. Back in the Old Testament is the rainbow of promise; that the Lord was with Israel is shown by the calamities that befell the Egyptians; Gideon asked and received a sign, and to confirm the message of Samuel signs were afforded Saul. Profane history likewise abounds with customs and incidents that by sign or word show how from the one person to another there can be an open expression conveying a message as if by words.

Here and there in what remains to us of the ancient mysteries, the primitive Freemasonry, there are glints of light telling plainly of the sign language. One of the old writers tells in fact that if there be anyone present who has been initiated as was he, and will give the sign, he would be told what had been kept as a secret. And in another place he told of one who walked with a hesitating step whereby those who knew the sign could recognize him.

Of such indeed are born the ages-old signs that lock in secrecy the doings of Masonry and the meetings of Masons.

TEST AND TEST OATHS

Visitors to Masonic lodges must be prepared to undergo a thorough examination of their claims. Some Grand Lodges require that at the examination the visitor shall produce some evidence that the lodge from which he hails is in good and regular standing as well as himself. Such evidence is usually documentary in the form of a Grand Lodge certificate signed by the Grand Secretary to the effect that such and such a lodge has been duly constituted and so remains upon the roster of regular lodges. A certificate that the visitor himself has been properly initiated, passed and raised, is often attached to the former document though it is sometimes found detached. A receipt for the current dues is also to be expected if it is intended to ascertain whether the visitor can show on paper at least whether he remains free of all debts and claims up to date.

Before going further, and it may be before going quite so far, a test oath is administered to the visitor in which he asserts that he is all that he ought to be. A series of questions are then asked of him and upon the degree of satisfaction given the examining committee depends the visitor's admission or exclusion from that lodge.

Some curious instances are easily recalled as to the practice followed in various lodges. A Past Master visiting one lodge was long and critically examined in each and every detail of the "work." So long and searching was the test that he inwardly chafed over what seemed clearly to him a very grave doubt of his good faith and his regular standing. But at length one other member of the committee interfered with the assertion that he was satisfied and he could see no reason for this minute probing into every petty peculiarity known to the visiting brother. "But," said the examiner, "I never before had the chance to find out all about the work of the State from which he comes!" In this case he was not finding out whether the visitor was a Mason. That was not his main object. He was curious but not courteous.

Another equally unpardonable error was the case of a visitor who reported that his examination was so delayed before it begun and so slow before it concluded that it actually overtook the closing of the lodge, the committee and the visitor being surprised at their labors by the retiring brethren. Cases are not rare where brethren have actually been timid at undergoing what is sometimes an ordeal far from comfortable. One traveling man for years visited no lodges because owing to his information that all lodges were very strict, and owing too to the fact that he left his home town immediately after receiving his degrees, he fully realized his

shortcomings, and therefore had not the temerity to venture upon an examination. In one town he met an old friend who invited him to go to lodge with him. He protested his ignorance but was persuaded to go. He actually showed up well at his examination and was encouraged to make a confidant of the investigating committee, one of whom spent an hour or so in further instructing him. He was very grateful and left with happy anticipations of many future evenings with the brethren in the towns along his route.

The committee have every right to thoroughly satisfy themselves that the visitor is fully qualified from all Masonic points of view. He is not entitled to the benefit of any doubt. It is indeed far better that ten good Masons are forbidden to enter than that one unworthy applicant is allowed admittance.

But the visitor is entitled to a kindly examination, a patient hearing at the very least. He should receive no help in the essentials a Mason should know but it is well for the Committee to remember that the best of men do err and the wisest go astray. He who has lost a tight rein upon Masonic memories for phrase and word accuracy may yet be keen enough in his recollections of what took place. Facts stick closer than mere phrases. When the visitor fails on phrases he should be thoroughly tried otherwise before rejection.

MONITORS

The Monitor is a book of instruction for the Mason. As usually printed it contains such ceremonies as these approved for the conduct of funerals. Sometimes the work also contains regulations of one kind and another and there may further be brief historical data. From the eighteenth century to the present time very many of these useful guides for the craft have been prepared. They have a very close family resemblance and are familiar to all Masons.

The authors of these books have had the difficult task of preparing material to be readily memorized and at the same time complete. Thus on the one side beset by the

necessity for brevity and on the other side anxious for thoroughness, the choice has been troublesome. A comparison of the various monitors shows that the "charges" for each of the three degrees are nearest akin, there being little or no variation among those examined. The funeral service is an easy second to the charges. In general it may be said that the changes are in the way of additions. Many of these are bracketed where the improving hand of the compiler had inserted here and there some extension of the original thought. Perhaps the greatest latitude is in what is known as the "Apron Lecture." Of these there are many in prose and verse. Few if any of the latter find their way into the standard monitors though not without much merit in several instances.

HEALING

"Healing" is a Masonic word meaning to legalize. If for any reason a person has irregularly received a degree then he must be healed in some way approved by competent authority. Of course a person receiving a part in some ceremony performed in a body without due authority, as in a spurious or clandestine organization claiming to be a lodge, is much worse off than he who has by some mere technical blunder fallen short of full legal requirements in getting a degree. In the latter case the trouble might be perhaps easily enough corrected by giving the candidate an obligation to cover the point in question, a pledge of faithfulness being perhaps all that would be necessary. But in the other case the ceremony is surely void and worthless, the only likely course would be to formally renounce the condition set up by the ceremony and then in a regular lodge receive the degree in due form. This would be done under the direction of the authorized persons designated for that purpose by the Grand Lodge. While it is true that the candidate may have been innocent enough in his intentions such cases are always to be handled carefully and no step should be taken that will not in every way meet the scrutiny of the Masonic authorities. It is better to be sure than sorry.

GRAND HONORS

Long ago there were two methods of giving the Grand Honors, one being reserved for the lodge room and the other for use in public. Both of these are of recent years seen

at public ceremonies, in fact the old public sign seems to be gradually edged out of the way by the one so long given privately.

Of the one form of Grand Honors common to the lodge room nothing need be said. It is too well known for description. Of the other it is enough to remind the reader that it closely resembles the sign given in the funeral ceremony. The arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders. The hands are then raised above the head and the palms strike each other. Then the arms are brought quickly down and the hands strike the thighs. This is done three times. It will be recalled that the difference between this "three times three" and that of the funeral ceremony is that the hands in the latter instance are not brought together noisily. Grand Honors will be found to differ in the various Jurisdictions. These of course refer to my own home State of Ohio.

Here it may be said that while with us the common expression of applause is the clapping of the hands, yet there are Masonic bodies elsewhere where we are told the usual sound of approval is the striking of the hand on the knee.

And here too may be mentioned the curious Masonic drinking customs that to our English brethren are esoteric. The glass is held while certain familiar Masonic signs of the first degree are made as well as they can be under the circumstances and there is also the inevitable three times three.

IMPOSTORS

What has been said of the tests of Masonry apply to the treatment of imposture. From the earliest time the brethren have been warned of impostors and as the old Constitutions tell us "You are cautiously to examine a strange brother in such a method as prudence shall direct you, that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision, and beware of giving him any hints of knowledge." Such was the practice in 1723 and it is a wise rule to follow at the present day.

Impostors may be those who never received the work regularly. This class of pretenders is as a rule handled easiest. Another and more dangerous fraud is the expelled person who was once in good standing. He is the one who has forgotten his papers or he has some to which he has no valid claim or right. Several of the larger cities have been victimized to the extent that this practice is no longer profitable but the old game is still heard of from time to time and the pests persist. These parasites should not be encouraged by silent submission.

COWAN

The dictionaries fail us at this word. All sorts of sources and meanings have been applied to it. It is purely Masonic and of an age overlapping several centuries. Probably the most pertinent of meanings is that of an "intruder." It certainly alludes to one outside the pale of the craft, one classed with eavesdroppers and spies, unauthorized and unwelcome. Mackey has collected many promising allusions but the probability is that like many other evidences of age to be found in our ceremonies this oldtime word has been retained by the Craft when it has ceased to possess its grip upon popular use. It is one more link that binds us to the far remote past.

REFERENCES Mackey's Encyclopedia: Look up subjects under same title as sub-titles in above article. The Builder: Masonic Signs, Vol. II, p. 253. Method of Instruction in Ireland, Vol. II, p. 8. Oaths, Vol. II, Dec. C. C. B. p. 2 and pps. 94, 190 and 348. Cowan. (See following article.)

COWAN

The craft was divided into several ranks or divisions in the old Trade Incorporations. There were several classes of members. The distinctions thus made appear hitherto to have been only partially understood, and the light thrown upon them by the Minutes before us is both interesting and important. The building trade permits of

specialization--indeed, good workmanship almost demands it,--and the classification in olden times is still to a large extent the classification adopted by the division of labour of the present day.

In respect of the work itself there were the quarrier, the waller or rough mason, the hewer, and the builder, and any workman might devote himself to one or other of these as divisions of the trade of construction in stone. Theoretically it was possible to have a guild or fraternity for each, but practically the quarrier and rough mason were looked upon as the labouring class, while the builder and especially the hewer were looked upon as the skilled artisans, and in more intimate relation to the designer or architect, whose sphere they frequently trenched upon and occupied.

The hewer and builder were both masons par excellence, though the hewer was specially the freemason "lathomos vocatos ffre maceons" in contrast to "lathomos vocatos ligiers" (1396 vide Bro. Rylands in Masonic Magazine, 1882). The English statute of 1459, II. Henry VIII., C. XXII., shews that the rough mason or waller or builder with unhewn stone and without lime, i. e., the Scottish cowan, was a lower class tradesman according to the wages then fixed. This is borne out by the English statutes 7 Henry VIII. C, V. 1515, and 2 and 3 Ed. VI. 1548.

It is abundantly evident * * * that this word cowan, or cowaner, like most of the operative terms in masonry, is of Scottish origin. Scotland is naturally a land of stone building, and it need not be a matter of surprise that the employment of cowans was more frequent in the Burgh of Canongate than the Burgh of Edinburgh. The latter was a walled city. The former was a suburban community. The latter delighted in closely huddled together houses and tenements. The former was a wide area of houses with gardens and cultivated ground attached. It was evidently in the former that the drystone dyker and rough stone mason would be most in demand. The earliest use of the word cowan in English masonry, operative or speculative, appears to be in the Second Edition, 1738, of the Book of Constitutions. It is possible that the equivalent in the MS. Constitutions or elsewhere was layer or lowen, but this line of enquiry has not been pursued.

The truth is that the word is an exact parallel in use and an antithesis in meaning to "square." Square is an adjective, verb and noun, and the person who makes a thing square can be called a squarer. Cowan means round or hollow as an adjective, a hollow or something hollow as a noun, and a cowaner is the hollow builder or the man who uses round unsquared stones for building purposes, whether walls or huts. In the west of Scotland the word has received a collateral meaning colloquially in being applied to large hollow fishing boats. Thus:--"When the Earl (Argyll) came to Allangreg in this critical juncture he resolved to man out four prizes he had got to sea and thirty cowans or fisher boats" etc. (Woodrow's Hist. ii. 535.)

I have Professor Mackinnon's authority for saying that "The word caban, later caban, is a well established word in Gaelic literature with the meaning hollow, crevice, etc. In dialect the sound easily becomes cobhan, co'an, the first a being short. In Gaelic 'air,' like the English 'er,' indicates a personal agent, so that cowaner is thus a very natural phrase for a hollow builder or drystone diker." In Welsh the word takes the form of cwm, a combe or dingle. There are several places in Dumfriesshire and Galloway called cowan, caven and cavens. In Ireland there is County Cavan. The original stem is Ku, to contain, whence come the Latin cavea, and the English cave, Cam referring to a curved wheel, Camber a curved surface, cameo, camera, and a whole host of words relating to curvature or hollowness.--Bro. Alfred A. Arbuthnot Murray in Ars Quatuor Coronatorum, Vol XXI.

"Cowan was used in Scottish masonry at a very early epoch to signify a mason without the word, and it was imported to English masonry apparently by Dr. Anderson in 1723 or later." --Vibert, p. 11.

NOTICE TO ALL STUDY GROUPS

As it is the custom with nearly all Lodges throughout the United States and Canada to "call off" during the months of July and August, it has been deemed advisable for this reason to discontinue the "Correspondence Circle Bulletin" in the July and August issues of THE BUILDER. By so doing we shall not run ahead of the Lodges and Study Clubs who are using the "Bulletin Course of Masonic Study" and they will be enabled to take up their studies in September just where they now leave them off.

MODERN MASONRY: 1717 AND 1917 BY BRO. JOHN LEWIN MCLEISH, OHIO

Sunday, June 24, 1917, St. John Baptist's Day, is the two hundredth anniversary of Speculative or Modern Masonry. Then was established the Mother of all Grand Lodges inchoating an invisible empire which today girdles the globe. It was the consummation of an evolution in the greatest of the world's brotherhoods which had had genesis long before. The Speculative or Scholar Masons then relegated to the background the old Operative or Practical Masons, who for generations had transmitted among themselves by word of mouth, under pledge of secrecy, the quaint, complex and curious philosophy and secret doctrine of Freemasonry inherited from the Cathedral Builders of medieval days, who themselves had it from the Comacines, the lineal descendants of the old Collegia Romana, and so on back into the dim dead past of Hittite predominance, if we may believe the claims of Masonic Archaeologists and Historians-- Gould, Hughan, Ravenscroft, Findel, Rylands, Belzoni and others.

Since England gave birth to the Mother of all Grand Lodges, it is there we must turn for the history of a transition which in the passing of the centuries has made Masonry a World Force.

In England, during the last years of the seventeenth century, there was upon the part of the Clergy both Protestant and Roman Catholic, a marked tendency to play politics. Rather reluctantly the dominant hierarchy, which was the Anglican (Episcopalian), had acquiesced in the accession of James II to the throne. Their hesitancy seemed justified, when in 1687 James issued a Religious Edict affording ample opportunities for Catholic activities throughout his kingdom. In consequence, the Anglicans declared against the House of Stuart successfully.

Protestant William of Orange, the successor of James, contributed another shock to the Anglicans. Instead of rewarding them by making their denomination the official Religion of State, he proclaimed universal religious tolerance. Under his new edict, it became possible for a new element to enter--the Dutch Presbyterians,--so forming a

hypotenuse for a Clerical Triangle of Dissension-- Anglicans, Roman Catholics and Dutch Presbyterians. Each wished the National Supremacy in England. All contributed to a verbal warfare and indulged in intrigues of a most unchurchly character.

Now while these Churchmen quarreled among themselves, the plain people who made up the backbone of the Nation were thinking. Quite disgusted with the unreasonable assumptions of Clergy of all Creeds, reluctantly concluding that their ghostly advisers were all dogma-bound, narrow, selfish and top-heavy with pride, these plain people needed only King William's Edict of 1695 permitting freedom of the press, to loose their tongues and give the Intellectuals free play.

A seed had been sown. The English people began to find themselves. National life assumed a more moral tone. Superficiality and shams gave way to an actual practice of moral and social virtues. The plain people exerted themselves to relegate into fitting oblivion the memory of the licentiousness which had characterized national life under Charles II and James II, the predecessors of their new monarch. An Age of Frivolity was supplanted by an Age of Self-Respect.

The Spirit of the Times found ready expression through the journalists and pamphleteers and those convivial conversationalists who met men of all classes in the London Taverns, "the busy man's recreation, the idle man's business, the melancholy man's sanctuary, and the stranger's welcome; the broachers of more news than hogsheads, more jests than news."

Masonic thought of the day found its outlet through Richard Steele's "Tatler," Jonathan Swift's Satires, and Dr. Desaguilier's Natural Philosophy. Perhaps Joseph Addison crystallized conditions then existent in his famous sentence: "We have just enough religion to make us hate, but not enough to make us love one another."

It was as though to answer that very need that the "Gentle Philosophie of Masonry," whose animating spirit is brotherly love, took on a sudden impetus and was

reincarnated as a Living Force in National Life through the Great Revival of 1717. In the Masonic Lodges of 1700 were to be found men of all Creeds and all Religious Sects. Says Findel, a German Masonic historian,

"Originating from the Fraternity of Operative Masons, the Craft has borrowed its emblems and symbols from the Building Corporations to impart to its members moral truths and the rules of the Royal Art. . . Freemasonry as it is understood at the present day, dawned into existence. Retaining the spirit of the Ancient Brotherhood, their fundamental laws and their traditional customs, yet all were united in relegating Architecture and Operative Masonry to the station to which they belonged, the customary technical expressions which are excellently well suited to the Symbolic Architecture of the Temple, were retained but figuratively withal, bearing a higher significance."

The Report of the Proceedings of the First Grand Lodge of England does not occupy much space. An official account written by Dr. James Anderson says:

"1717--King George I. entered London most magnificently on Sept. 20, 1714, and after the rebellion was over, A. D. 1716, the few Lodges at London, finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the Center of Union and Harmony, viz. the Lodges that met,

"1. At the Goose and Gridiron Ale-House, in St. Paul's Churchyard.

"2. At the Crown Ale-House in Parker's Lane, near Drury Lane.

"3. At the Apple Tree Tavern in Charles St., Covent Garden.

"4. At the Rummer and Grapes Tavern in Channel Row, Westminster.

"They and some old Brothers met at the said Apple-Tree and having put into the Chair the Oldest Master (now the Master of a Lodge) they constituted themselves a Grand Lodge pro tempore.

"On St. John Baptist's Day, in the third year of King George, A. D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the foresaid Goose and Gridiron Ale-House.

"Before dinner, the Oldest Master Mason (now the Master of a Lodge), in the Chair, proposed a list of proper candidates: and the Brethren by a Majority of Hands elected,

Mr. Anthony Sayre, Gentleman, Grand Master of Masons,

Mr. Jacob Lamball, Carpenter,

Capt. Joseph Elliot, Grand Wardens, who being invested with the Badges of Office, and Power, by the said Oldest Master, and installed, was duly congratulated by the Assembly, who pay'd him the Homage."

While rather meagre in detail, this account is sufficient to give us a mental concept of an event of unusual importance to Masons, inasmuch as it paved the way for changes destined intimately to affect the nature of the most influential of the World's Secret Societies for years to come.

We can conjure up an imaginative picture of the scene, dominated by such forceful personalities as Edward Strong, Anthony Sayer, George Payne, John, Duke of Montagu, Dr. Desaguiliers, Thomas Morrice and other prominent men of that period,

some destined to become Grand Masters. We can conceive in imagination the solemn procession of those four old Lodges through the streets of London, the rich and elegant attire of the Speculative Masons showing no more resplendently than the plainer, simpler garb of the old Operatives, because of the long, white Aprons then affected by the Craft. Nor must we forget the Feast, some idea of which we may gather from a Masonic Menu recorded by the historian Conder. Doubtless there were

"9 dishes of fowls, three in a dish. "2 roasted and 1 boyled with oyster sauce. "3 Yorkshire Hams. "6 Geese, two in a dish. "3 Turkeys. "3 Chines. "3 Dishes of Tongues and Udders. "6 Dishes of Tarts. "Wine:--12 Gallons of Red Port. 4 Gallons of White Port."

And need we add the self-satisfied testimony of one who attended one of these early Grand Lodge Banquets ?

"We had a good dinner, and to their eternal honour, the brotherhood laid about them very valiantly."

It is known that a caucus had previously prepared the several transactions requisite to afford the Speculative element complete control of this and succeeding Grand Lodges. It was realized by the deeper thinkers like Payne, Desaguiliers and Anderson, that many changes must be wrought to modernize the machinery of a very potent force in national life. Through them it was arranged for a complete overhauling of the Old Constitutions which had governed the Operative Lodges of Freemasons for centuries. This was accordingly done at the next session.

Dr. Anderson was ordered "to digest the Old Charges in a new and better manner," a task in which he received valuable assistance from both Payne and Desaguiliers. At the same time, many "scrupulous Old Brothers" burned their ancient mss., and copies of the Gothic Constitutions of old Operative Masonry, through excess of zeal. Their idea was that the Secrets of Freemasonry might not fall into the hands of the Profane, as all were and still are styled who are not Masons.

When Dr. Anderson reported back to Grand Lodge the fruits of his labors, fourteen brethren audited and approved them. His handiwork known as the Constitution of 1723, in so far as it materially widened the horizon of Freemasonry, can be considered as the most important result of the Great Revival of 1717. It was the dividing line between Ancient and Modern Masonry --the Operative and the Speculative. Its most striking feature was to forevermore make Masonry and Religious Tolerance synonymous. In consequence, since 1717 Masonry has had no quarrel with any religion of the world. In the old Operative Charges there was a specific mandate to every Mason "in every country to be of the Religion of that country wherever it was." In this New Constitution, all Masons were admonished "to keep the Religion in which all men agree, leaving their particular opinions to themselves."

It is more than probable that the Speculative membership upon securing control of the Order, wished to disarm once and forever all opposition from any Church or Hierarchy. They aimed to promote that Harmony, which is the strength and support of all institutions, especially Masonry.

From recent bitter experience in England, they had witnessed the destructive influence upon a Nation of a Quarrel of Creeds. They had seen Anglican, Roman Catholic, and Presbyterian at swords' points, to the great peril of Civil Government, the toppling of a Dynasty and the unstable seat of its successor. They hoped that by playing up to no particular Creed, that they might perpetually disarm the antagonism of all. Another incentive impelling the founders of Modern Masonry to substitute Monotheism for Christianity as a requirement for admission behind the exclusive doors of the Order, was to make eligible as brothers men of all nations, a Universal Belief in the Supreme Being, the sine qua non of Modern Masonry, per se eliminating Atheists and Irreligious.

Unfortunately, if the Old Landmarks or essence of Masonry were to be retained, it was not then, and is not now possible to make sufficient eliminations, to make our Institution persona grata to one of the most powerful of the World Religions. That great cardinal landmark of Masonry--SECRECY--sets up an insurmountable barrier to a cardinal landmark of the Catholic Church--the CONFESSIONAL. No true Mason can kneel at the Altar of Masonry, and take the most solemn and binding obligations

evolved by man, and even pretend to answer the possible questions of the priest at the Confessional.

Bro. Count Goblet D'Alviella adds three other reasons why Masonry is unavoidably condemned by the Catholic Church, viz: "(1) in its origin: the discarding of the obedience to the Church; (2) in its purpose: the promotion of benevolence and morality independent of religious differences; (3) in its pantheism and naturalism." This probably best explains the early formal excommunications of Masonry by the Bulls of Clement XVI in 1738, and Benoit XIV in 1751.

Of course, all well-informed Catholics know and admit that Masonry in the United States, Great Britain and Germany at least, is made up of tolerant, representative, law-abiding citizens, "picked men," quarreling with no religion, nor discussing Catholicism in their lodges, much less seeking its overthrow. As is but natural, Masons are staunch supporters of one particular institution essential to that patriotism which is part of their philosophy--the Public School. Aside from this little hobby, all their energies are given to foster a spirit of brotherhood among men, peace among the nations, and, greatest of all, Sweet Charity. The doors of Masonry are as open to a worthy Catholic, as to a good Mohammedan, nor is it the fault of Masonry that the priest says "Nay !"

Our Latin brethren of various countries, like France, Italy, South America and Mexico, are often held up to us as fomentors of revolution, and active participants in politics. There is a reason. Let D'Alviella explain it. "It must not be forgotten that wherever the Roman Church predominates, Freemasonry has to fight for its very life, and Masons as such, have to protect themselves against persecutions which threaten their private no less than their public life. This ought to be kept in sight, when one sits in judgment upon the anti-clerical dealings of Masons in Roman Catholic countries."

Reverting to the New Constitution of 1723. The Old Brothers did not take at all kindly to the elimination of Christianity as a requirement for admission into Masonry. Nor did they like to see their time honored old Gothic Constitutions set aside for Dr. Anderson's more modern creation. As Rylands says: "To them it would be a severance

from one, perhaps the most treasured of their ancient usages, in the use of the Roll of the Old Charges at the making of a Mason."

There was ground for their dissatisfaction, for as Hughan says: "The Charges are our title deeds and prove the continuity of the Society through a very long period." However, the Speculatives had their way: the Grand Lodge grew rapidly in authority and numbers. The quality of the Masons of those early days was of the highest.

Just one attempt was made to manipulate the potential influence of the Masonic Order for political purposes in England. The adherents of the House of Stuart had never abandoned ah hope of ultimate restoration. They scorned no means to undermine established government in the country where they had once been dominant. Their agents were at every Court of Europe. Liberal support was accorded them by Catholic France and the Papal See, for upon the Stuart success depended the future of English Catholicism as the religion of the nation.

A most remarkable personality of this early eighteenth century period was Philip, the young Duke of Wharton. Possessing a superior education, a fascinating and debonair manner, and unusual originality coupled with recklessness, with utter contempt for public opinion and conventionality, this wealthy young rake and profligate made friends wherever he went. He was guilty of many a mad prank which would have been severely frowned upon if perpetrated by one of lesser degree and influence. Having set Dublin agog with his rakish performances, the Duke came to London, at once taking Society by storm. Indeed for a time he was the most talked of Lordling of His Majesty's domain. Being an astute politician, he regarded with interest the growing power and popularity of Freemasonry. At heart a sympathizer with the Pretender, he was doubtless planning the future treachery which wrecked an otherwise promising career.

An English authority, Rylands, advances what seems the most probable explanation of the Duke's erratic conduct. "It appears to me likely that Wharton imagined at a slightly later time, that it would be possible to gain over the strong body of Freemasons, for the Stuart cause, by his extraordinary power of fascinating all he knew. For this purpose he became a Freemason and was ultimately elected Grand Master in 1722."

It was on a St. John's Day when this youngest of Grand Masters presided as toastmaster at a banquet, that he determined to sound the brethren out by ordering the musicians to play that Stuart slogan, "Let the King enjoy his own again!" only to hear the orchestra abruptly silenced by the vociferous shouts of disapproving Masons who were horrified at so flagrant an attempt to inject politics into one of their Assemblies.

Another Masonic Faux Pas of the madcap Master was the spirited defense he made of a Stuart adherent, Atterbury, Bishop of Rochester, on trial for high treason. Wharton spoke long and brilliantly in the House of Lords. At the next meeting of the Grand Lodge he was roundly denounced. Philip, Duke of Wharton, never again appeared before the august assembly of his Masonic brethren.

Filled with bitter resentment, the young Duke surreptitiously inaugurated a new Jacobite movement intended to weaken and if possible destroy Freemasonry by the greatest of all weapons, ridicule. His fertile brain it was which conceived and founded, the "Ancient Order of Gormogans" claiming Chinese antecedents and a pedigree far antedating the Building of King Solomon's Temple. Nor did he blush to borrow boldly many of the Masonic Symbols and Emblems. Dominated by his peculiar personality this society started in jest, waxed strong and was the forerunner of an even more determined attempt by the Jacobites and Jesuits, in the nature of another widely exploited society which flourished in 1741-2--the "Scald Miserable Masons." Considerable money was expended by both societies for magnificent pageants the tour de force of which was burlesqueing the solemn processionals of the Freemasons. This led to a custom which has never been abandoned. Masons except under dispensation of the Grand Master, parade publicly only at funerals. The Gormogans perished simultaneously with their creator, Wharton, in 1731. Two great artists, Benoit and Hogarth, have immortalized these anti-masonic organizations in their engravings.

The subsequent career of Philip, Duke of Wharton, was what one might anticipate from so eccentric an individual. He vanished from London. Trace of him was lost until Lord Mahon wrote from the continent: "Lord North and the Duke of Wharton had lately gone abroad and openly attached themselves to the Pretender's Party, and now each separately renounced the Protestant and embraced the Roman Catholic Faith."

The good-natured Stuart exile put up with Wharton's wildness until patience ceased longer to be a virtue, when he sent him "upon a mission to Spain." This was a polite and convenient way of exiling him.

In his new environment, the Duke found a second wife. For a time peace and quietude was his. Eventually his wanderlust again asserted itself. He asked for and received from the Pretender a liberal allowance, alleging that his open espousal of the Stuart Cause had cost him wealth and standing in England. As this was true, he received a liberal douceur of many thousand pounds. Upon this he lived like a wastrel Prince in Belgium until so reduced that he had to practice an unworthy subterfuge upon a Portuguese friend to secure decent raiment. Broken in spirit and means, the Duke hastened back to Spain to accept a commission in the Spanish line. At the siege of Gibralter he sought to throw away his life by exposing himself recklessly before the English defenses. Doubtless the gallant gentlemen behind those ramparts recognized a former Grand Master of the Grand Lodge of England; doubtless they remembered their most solemn oath; not a shot was fired.

In 1731 Philip, Duke of Wharton, died of hasty consumption, alone, abandoned by friends and foes alike. Of him the poet, Pope has written:

"Wharton, the scorn and wonder of our days,

Whose ruling Passion was the Lust of Praise:

Born with whate'er could win it from the Wise,

Women and fools must like him or he dies.

A rebel to the very King he loves,

He dies, sad outcast of each Church and State,

And harder still, flagitious yet not great:

Ask you why Wharton broke through every rule ?

'Twas all for fear the knaves should call him fool."

Gould attributes to Walpole this epitaph: "It is difficult to give an account of the works of so mercurial a man, whose library was a tavern, and women of pleasure his muses."

THE GREAT REVIVAL

It is to the Great Revival of 1717 that Modern Masonry owes its unprecedented growth to almost unbelievable proportions. Today behold the Invisible Empire. In the United States are nearly two million Masons under forty-nine sovereign Grand Lodges. The Grand Lodge of England controls 2578 subordinate lodges. In Canada eight Grand Lodges control 100,000 Masons. In Germany are eight sovereign Grand Lodges; in South America are six; in Australia six; in India five; in the West Indies three; in Mexico five; in Liberia, Egypt, Central America, Hungary, Servia and Italy, one each. The Craft is potentially influential in Switzerland, Holland, Spain, Portugal and Belgium. Out of the little movement of 1717 sprang the Grand Lodge system which developed a universal force of vast possibilities, once the sleeping giant awakens, once the Masonic Fellowship of the Sons of Men is more firmly welded as an aftermath of the World War.

"More ancient than any of the world's living religions," Masonry today retains jealously many of its ancient landmarks which have been handed down by word of mouth from time immemorial. As one of our Masonic Philosophers has written, and as Masters still instruct those who knock at the portals of the Lodge:

"Our ancient landmarks you are carefully to preserve, and never to suffer any infringement of them or on any pretense to countenance deviations from the established usage and customs of the Order.... If our secrets and peculiar forms constituted the essence of the Art, it might with some degree of propriety be alleged

that our amusements were trifling and our ceremonies absurd. But this, the skillful, well-informed Mason knows to be false."

Today Masonry is awaiting the ultimate call of Humanity, eager to minister to the widows and orphans of those overseas brethren who so bravely responded to the call of country; Masonry has already wrought wonders in an eleemosynary way. Much Masonry can and will achieve.

The brethren of the Invisible Empire are awakening to a fuller realization that in a measure they are indeed responsible for their fellow man's well-or-ill being.

Legions of true men, square men, men worthy and well qualified, men duly and truly prepared, men humanitarian in their ideals, moral in their code of life, tolerant of All Religions, are carrying into actual daily performance that Brotherly Love, Relief and Truth which makes Masonry a Very Vital Force, cemented by unfailing belief in that religion in which all men do agree--The Fatherhood of God, the Brotherhood of Man.

When the inevitable moment comes, and may it come soon, that the Warring Nations cast aside their weapons, broken, spiritless, crushed, yet not wholly despairing, the millions of the Invisible Empire of Freemasonry will be found laboring side by side with Other Great World Forces, to again promote Peace on Earth, Good Will Towards Men, to help build up instead of to destroy, since Masonry is a Constructive and not a Destructive Potentiality.

So Mote It Be.

----o----

THE PILLARS OF THE PORCH

BY BRO. JOHN W. BARRY, P. S. G. W., IOWA

One of the characteristics of worthy Masons everywhere is their fidelity to the "old landmarks," by which is meant those things that are at the foundation of Masonry, and, therefore, inherent in every lodge. The height of the pillars Jachin and Boaz, being given in the Bible in four separate books, is an architectural fact in sacred history, and, therefore, could in no proper, or even remote, sense be classed with the revered landmarks. Yet out of respect for any one that might at first think otherwise, but more particularly to learn the height given in other jurisdictions, the question was submitted to the Grand Secretary of each Grand Lodge of the United States and Canada. The Secretaries replied as follows:

Jurisdiction. Reply.

Alabama .....18 cubits

Arizona .....No reply

Arkansas .....18 cubits

California .....35 "

Connecticut: 18, or 35 for the united length.

Colorado .....35 cubits

Delaware .....18 "

Dist. of Columbia...18 "

Florida .....35 "

Georgia .....35 "

Idaho .....35 "

Indiana: "Not regulated by edict."

Indian Territory ...18 cubits

Iowa .....35 "

Kansas .....35 "

Kentucky .....18 "

Louisiana .....No reply

Maine .....35 cubits

Manitoba .....18 "

Maryland: "Matter we do not present."

Massachusetts .....35 cubits

Michigan .....35 "

Minnesota .....35 "

Mississippi .....18 "

Missouri .....35 "

Montana .....35 "

Nebraska .....35 cubits

Nevada .....No reply

New Hampshire .....35 cubits

New- Jersey .....18 "

New Mexico .....35 "

New York .....35 "

North Carolina .....35 "

North Dakota.....No reply

Ohio .....18 cubits

Oklahoma .....35 "

Oregon 35

Pennsylvania: "Height of Jachin and Boaz not given."

Rhode Island .....35 cubits

South Carolina..... 18 "

South Dakota .....35 "

Tennessee .....18 "

Texas .....35 "

Utah .....30 "

Vermont .....35 "

Virginia: "It is not proper to print or write any esoteric work."

Washington .....18 cubits

West Virginia: "Height not mentioned in West Virginia work."

Wisconsin .....35 cubits

Wyoming .....35 "

Summarizing the foregoing, of the forty-four jurisdictions replying, in three the height of Jachin and Boaz is not given; in fourteen, the height is eighteen cubits, and in twenty-seven it is thirty-five cubits, while in one the height is given as thirty cubits. Here is a very wide variation, and among Masons, too, who, above all others, are supposed to have correct information regarding Solomon's Temple. Now, the simple question: What was the correct height of Jachin and Boaz? is the task assigned your committee, and were it not for the fact that the resolution requires the compiling of the

best evidence in support of the answer, this paper would have been very short, because eighteen cubits is the only height for which there is any warrant of any kind in either sacred or profane records.

SOLOMON'S TEMPLE WAS LIKE CONTEMPORANEOUS BUILDINGS

That Solomon's Temple corresponded with the architecture of his time is a self-evident proposition, but just what that architecture was is not so easily determined. The evidence of what it was will be covered by what may be classed as direct and circumstantial The circumstantial evidence consists of:

First. The influence of other countries and architecture on Solomon's Temple.

Second. The influence of Solomon's Temple on succeeding buildings.

Third. Opinions of Masonic investigators, Bible students, and architects.

While the direct evidence consists of Josephus and the Bible.

FIRST AS TO INFLUENCE OF OTHER COUNTRIES

Palestine, Phoenicia, Egypt, and Greece are all on the eastern end of the Mediterranean sea, and a cruise of their various ports might be likened to a cruise on Lake Michigan. The people of those countries had intimate commercial relations in time of peace, and in time of war invasions and counter invasions were the rule. So that each country was familiar. with the architecture of the other countries. Indeed, one cannot read the history of Solomon's time without being convinced that together

Solomon, King of Israel, and Hiram, King of Tyre, stood in much the same relation to the then known world as do the United States and England to the world of our day. In every port of every sea were the ships of Solomon and Hiram. Together they organized a fleet at the head of the Red sea to sail to the land of Ophir for gold, ivory, and precious stones. Together their crews traversed the Nile valley, where in the days of Joseph the Jews had attained eminence and power. The Jews and Phoenicians were the merchants, sailors, and artizans of the world in the time of Hiram, and it was they who built Solomon's Temple. What then are some of the evidences of--

EGYPTIAN INFLUENCE?

In every Egyptian temple was a sacred room, or holy of holies, in which was deposited a miniature tabernacle containing the image of the deity in whose honor the temple was erected. In the smaller temples this article was made of wood, and but few of them have been preserved. There is one of very great age in the Museum at Turin, Italy, shown in cut No. 1. In the larger temples, the material used was granite. In the temple at Edfou a little granite tabernacle of this kind is still in place, but generally those little tabernacles have been carried away, and may now be seen in the various museums of Europe. A most perfect one is in the museum of the Louvre, and bears the name Amasis, who founded the eighteenth dynasty, 1700 B. C. See cut No.2. They are described by Herodotus, Volume II., page 175, who traveled in and wrote of Egypt 450 B.C. Now, compare the central idea of Solomon's Temple with this of the Egyptian. The holy of holies in Solomon's Temple was the sacred chamber to contain the Ark of the Covenant, just as the sacred chambers in Egyptian temples were devoted to a very similar purpose.

Again, Egyptian temples were surrounded by walled-in courts, providing open air meeting places for the people, the priests alone being admitted to the temple itself. To this general rule Solomon's Temple corresponded in every particular, including the small rooms for the priests. Inasmuch as Solomon's Temple corresponded in purpose and in form with the Egyptian, is it not reasonable to conclude that it corresponded in elevation also ? There is much direct and indirect evidence that it did. The excavations made by the Palestine Exploration Fund have demonstrated intimate relations between Palestine and Egypt, and there are numerous records to show that the builders of Solomon's Temple were familiar with the temples on the Nile. Indeed there are existing architectural remains, which though of a later time, yet confirm beyond a

doubt the proposition that the Jews and Phoenicians constructed with full knowledge of what had gone before on the banks of the Nile. Let the tombs at Beni Hassan and at Jerusalem illustrate. Figure 3 shows the tombs cut into the rocky cliffs of the Nile as they appear now, dating from 3000 years B. C. There are forty such tombs at Beni Hassan alone, entered by a porch-like structure. The pillars are not set in, but cut out of the rock, or rather the rock is all cut away, leaving only so much of it as is now seen in the pillars.

Cut No. 4 is a near view of Ameni's tomb, made about 2500 years B.C. The modern iron grating shows that it is now carefully cared for, for the reason that it contains a record of the famine in the time of Joseph, 1700 B. C.

When the Egyptian died he began to live, and so long as his mummified body, or a stone image, or painted likeness thereof existed he continued to live. He took an active part in the hunting, fishing, racing, sowing, harvesting, and other scenes depicted on the walls of his tomb. The familiar salutation: "O, King, live forever," here finds its true meaning, for should the body or its image be destroyed, then, and then only, did life end. From Beni Hassan down, every rock-cut tomb and every temple is a memorial to the belief of man that he shall live beyond the grave, or rather that he shall never, no never die.

These pillars, cut from the living rock, are almost true Doric, with sixteen flutes or sides. They are sixteen feet eight inches in height. The distance between the pillars is about seven feet, and the diameter of the pillars is three feet eight inches, making the porch nearly the exact length of Solomon's. Cut No. 5 is an interior view of the audience room, which is forty feet square and about eighteen feet high. Every inch of its walls and ceiling is covered by Egyptian writing or painting.

Go now with me to Jerusalem, which is but a comparatively short distance. A map of the city is shown in cut No. 6. The square portion to the right is the top of Mt. Moriah, now known as the Temple area, and contains about thirty five acres. The Tyropoean valley is on the west, and the Kedron, or Valley of the Jehoshaphat, is on the east, forming a deep gulch between the Mt. of Olives and the Temple area. Cut No. 6a is a view from the Mt. of Olives. The dome-like building is the Dome of Rock on the site

of the Temple. On the eastern side of the Kedron, facing the Temple, are ancient rockcut tombs, duplicates of those at Beni Hassan, on the Nile. Their position is shown by plat No. 7, the center group being opposite the Temple altar. Two of them are shown in cut No. 8. The one with the pyramid roof is the Tomb of Zachariah, and corresponds with that of Absalom, about equally distant to the left. In the center is the Tomb of St. James, the duplicate of Ameni, at Beni Hassan on the Nile.

These tombs, together with the tombs of the Kings of Juda, are held by Canina and other archaeologists t o prove to a demonstration that those who cut the tombs about Jerusalem knew of the corresponding tombs at Beni Hassan and that Jewish architecture in general and the architecture of Solomon's Temple in particular are based upon the architecture of Egypt. Certain it is that Beni Hassan was the model for temple porches on the Nile and elsewhere.

Using the short cubit of eighteen inches, Solomon's Temple was thirty feet wide, ninety feet long, and forty-five feet high. If the pillars of the porch were forty cubits, or sixty feet high, then they projected above the roof of the Temple fifteen feet, and the porch was relatively higher than the Temple itself.

Now in none of the remains of temples on the Nile is there the remotest suggestion of a building so constructed. Numerous examples might be given, but, as they are all to the same effect, a few will answer.

Cut No. 9 is a front view of the porch of the Temple of Amenhotep IIl, at Luxor, as it now appears. Previous to 1885 this temple was buried to the depth of forty feet, and upon this debris stood a modern village, the "House of the Mission Defrance" standing above the part here shown. In January, Maspero, with a force of one hundred and fifty men, began to dig, and finally unearthed this, the most beautiful porch of Egypt. The pillars represent a bundle of lotus plants, stalks, and buds; the stalks bound together at the top by a ligature, and the cluster of buds forming the capital. Twelve of them remain standing, six in each row. The pillars support the architrave, and, therefore, are not higher than the temple itself. Though the completed temple was eight hundred feet long and many times the width of that of Solomon's, its pillars did not reach sixty feet, the erroneous height now assigned to Jachin and Boaz.

In cut No. 10 is a view through the porch of the Temple of Kurneh, Thebes, showing the five remaining pillars. Here, as in all, the pillars support the facade, and, therefore, the porch is relatively lower than the temple. Both these temples date from 1500 years B.C.

Cut No.11 is a porch of a Nubian Temple looking from within. This cut was used by Past Grand Master George C. Connor, Grand Custodian of the Grand Lodge of Tennessee, of which he wrote as follows: - "I am fully persuaded in my own mind that the front or eastern side of the porch was open, and that the pillars Jachin and Boaz supported the wall of the facade. The picture gives, in a general way, our idea of the eastern side of Solomon's Temple - its porch." In cut No. 11a is another Egyptian temple erected after Solomon's 320 B.C. It is the Temple of Dekkeh.

It will be noticed that the porches are relatively lower than the main building, in that the pillars support the roof or ceilings. Note this also in cut No. 12, in which the two round pillars represent Jachin and Boaz.

This temple was built by Amenhotep III., 1500 B. C., and its remains endured until 1822 A. D., when it was totally destroyed by the Turkish Governor of Assoun. It was located at Elephantine, in which immediate section temples of this kind were numerous. They were usually small, the one shown being 31 x 40 and 21 feet 6 inches above grade.

(To be continued.)

----o----

We are today ruled and governed by laws made in the past.

It is indeed the dead that govern; the living only obey.

Our lot is but to work. The effort is the virtue. In the perspective of eternity distinctions between the humblest and the most exalted vanish and all is judged according to merit.

Our judgment of our contemporaries is practically worthless, unless we are better judges than the ancient Brethren whom we follow.

Consider the errors of the past.

Toward the close of the 18th century the Grand Lodge of England expelled William Preston. He was the Masonic intellectual giant of his time and to his untiring efforts are very largely due our lectures in their present form. But he was relentlessly crushed by the brethren because he differed with them.

In the early part of the 19th century Krause. whose intense legal mind contributed the basis for our present system of Masonic Jurisprudence, was expelled from his lodge. He had sought the light, the truth itself.

Even as late as the middle of the 19th century, Oliver, that sweet charitable preacher of the south of England, whose prolific writings on Masonic subjects have formed the basis for so much of the symbolic writings of later years, was divested of his office of Provincial Deputy Grand Master. He, too, had sought the real purpose of Masonry and an understanding of its teachings.

In view of the treatment which the fraternity has accorded to its illustrious dead, we must recognize how unjust we always are. Let us therefore leave the issues with God and extend our helping and sympathetic hand to all our brethren and to all their dear ones. To help and to labor remains for us.

The lives of our departed brethren contain many experiences from which we might learn most valuable --A. W. Gage, Illinois.

----o----

WHAT MORE?

To live a simple, sincere, serene life; to repel anger, envy and anxiety; to cultivate gentleness, self control and gratitude; to practice kindness, cheerfulness and helpfulness; to fill the days, from dawn till dusk, with the joy of pure thoughts, kind words and noble deeds--what more is asked of us? --J. F. N.

----o----

ANTIQUITIES

(A REPRINT FROM THE HARRIS CONSTITUTIONS, 1798)

(The following article is made up of excerpts from a quaint and lare old book, entitled, "Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons," compiled by Rev. Thaddeus Mason Harris, A. M. dated 1798. It is something more than a glimpse into an Old Curiosity Shop, showing how Masonic

history was written in that day, which is interesting as a warning, if nothing else; and at the same time furnishing some facts of real value. Such compilers are useful workers, and if some of the rubbish of the Temple gets into their records, it is for us to remove it, preserving, now and then, a stone of unique design--as did a certain young artist, once on a day, while digging in the quarry.)

An old Manuscript which was destroyed, with many others in 1720, said to have been in the possession of NICHOLAS STONE, a curious Sculptor under INIGO JONES, contains the following particulars:

"St. Alban loved Masons well, and cherished them much, and made their pay right good; for he gave them ii s. per weeke and iii d. to their cheer; whereas, before that time, in all the land, a Mason had but a penny a day, and his meat, until St. Alban mended itt. And he gott them a charter from the king and his counsell for to hold a general counsell, and gave itt to name Assemblie. Thereat he was himselfe and did helpe to make Ma.sons, and gave them good charges."

II.

A RECORD OF THE SOCIETY, written in the reign of Edward IV, formerly in the possession of the famous ELIAS ASHMOLE, founder of the Museum at Oxford, and unfortunately destroyed, with other papers on the-subject of Masonry, at the revolution, gives the following account of the State of Masonry at that period: ..

"Though the ancient records of the Brotherhood in England were many of them destroyed or lost in wars of the Saxons and Danes, yet King Athelstane (the grandson of King Alfrede the great, a mighty architect) the first anointed king of England, and who translated the Holy Bible into the Saxon tongue (A. D. 930) when he had brought the land into rest and peace, built many great works, and encouraged many Masons from France, who were appointed overseers thereof, and brought with them the charges and regulations of the Lodges, preserved since the Roman times; who also

prevailed with the king to improve the constitution of the English Lodges according to the foreign model, and to increase the wages of working Masons.

"The said King's brother, Prince Edwin, being taught Masonry, and taking upon him the charges of a Master Mason, for the love he had to the said craft, and the honourable principles whereon it is grounded, purchased a free charter of King Athelstane, for the Masons having a correction among themselves (as it was anciently expressed) or a freedom and power to regulate themselves, to amend what might happen amiss, and to hold a yearly communication and general assembly:

"Accordingly Prince Edwin summoned all the Masons in the realm to meet him in a congregation at York, who came and composed a general Lodge, of which he was Grand Master; and having brought with them all the writings and records extant, some in Greek, some in Latin, some in French, and other languages, from the contents thereof that assembly did frame the constitution and charges of an English Lodge, made a law to preserve and observe the same in all time coming, and ordained good pay for working Masons, &c." And he made a book thereof how the craft was founded: And he himself ordered and commanded that it should be read and tolde when any Mason should be made, and for to give him his charges. And from that day until this time manners of Masons have been kept in that forme, as well as menne might govern.

"Furthermore, however, at divers assemblies certain charges have been made and ordained by the best advice of Masters and Fellowes, as the exigencies of the craft made necessarie."

III

"In the glorious reign of King Edward III, when Lodges were more frequent, the Right Worshipful the Master and Fellows, with consent of the Lords of the realm (for most great men were then Masons) ordained,

"That for the future, at the making or admission of a Brother, the constitution and the ancient charges should be read by the Master or Warden.

"That such as were to be admitted Master Masons, or Masters of the work, should be examined whether they be able of cunning to serve their respective Lords, as well the lowest as the highest, to the honor and worship of the aforesaid art, and to the profit of their Lords; for they be their Lords that employ and pay them for-their service and travel."

The following particulars are also contained in a very Old Manuscript, of which a copy was in the possession of the late GEORGE PAYNE, Esq., Grand Master in 1718.

"That when the Master and Wardens meet in a Lodge, if need be, the Sheriff of the county, or the Mayor of the city, or Alderman of the town, in which the congregation is held, should be made fellow and sociate to the Master, in help of him against rebels, and for upbearing the rights of the realm.

"That entered prentices, at their making, were charged not to be thieves, or thieves maintainers; that they should travel honestly for their pay, and love their fellows as themselves, and be true to the King of England, and to the realm, and to the Lodge.

"That at such congregations it shall be inquired, whether any Master or Fellow has broke any of the articles agreed to; and if the offender, being duly cited to appear, prove rebel, and will not attend, then the Lodge shall determine against him, that he shall forswear (or renounce) his Masonry, and shall no more use this Craft, the which if he presume for to do, the Sheriff of the county shall prison him, and take all his goods into the King's hands, until his grace be granted him and issued. For this Cause principally have these congregations been ordained, that as well the lowest as the

highest should be well and truly served in this art aforesaid, throughout all the kingdom of England. Amen, so mote it be."

IV.

The Latin Register of William Molart, Prior of CANTERBURY, in Manuscript, (pp. 88), entitled, "Liberatio generalis Domini Gulielmi Prioris Ecclesiae Christi Cantuariensis, erga Fastum Natalis Domini 1429," informs us, that, in the year 1429, during the minority of Henry VI, a respectable Lodge was held at Canterbury, under the patronage of Henry Chicheley, the Archbishop: At which were present Thomas Stapylton, the Master; John Morris, the custos de la Lodge lathomorum, or Warden of the Lodge of Masons; with fifteen fellow crafts and three entered apprentices, all of whom are particularly named.

A record of that time says that,

"The company of Masons, being otherwise termed Free Masons, of auntient staunding and gude reckoning, by means of affable and kind meetings dyverse tymes, and as a loving brotherhood use to do, did frequent this mutual assembly in the time of Henry VI, in the 12th year of his reign, A. D. 1434."

See also Stowe's Survey, Ch. V, p. 215.

The same record says farther,

"That the charges and laws of the Free Masons have been seen and perused by our late Soveraign King Henry VI and by the Lords of his most honourable council, who have allowed them, and declared, That they be right good and reasonable to be holden, as they have been drawn out and collected from the records of ancient tymes" &c.

V.

ANCIENT CHARGES

Ye shall be true to the King, and the Master ye serve, and to the fellowship whereof ye are admitted. Ye shall be true to and love eidher odher. Ye shall call eider odher Brother or Fellow, not slave, nor any unkind name.

Ye shall ordain the wisest to be Master of the work; and neither for love nor lineage, riches nor favor, set one over the work who hath but little knowledge; whereby the Master would be evil served, and ye ashamed. And also ye shall call the governour of the work Master in the time of working with him; And ye shall truly deserve the reward of the Masters ye serve.

All the Freres shall treat the peculiarities of eidber odher with the gentleness, decencie, and forbearance he thinks due to his own. Ye shall have a reasonable pay, and live honestly.

Once a year ye are to come and assemble together, to consult how ye may best work to serve the Craft, and to your own profit and credit.

VI

A MANUSCRIPT copy of an examination of some of the Brotherhood, taken before King Henry VI, was found by the learned John Locke, Esq. in the Bodleian library. This dialogue possesses a double claim to our regard; first for its antiquity, and next for the ingenious notes and conjectures of Mr. Locke upon it, some of which we have

retained. The approbation of a Philosopher of as great merit and penetration as the English nation ever produced, added to the real value of the piece itself, must give it a sanction, and render it deserving a serious and candid examination.

The ancient Manuscript is as follows, viz.

Certayne Questyons, with answeres to the same, concernynge the Mystery of maconrye; wryitenne by the hande of Kynge Henrye the Sixthe of the Name, and faythfullye copyed by me *Johan Leylande Antiquarius, by the commaunde of his Highnesse.**

*Note--"John Leylande was appointed by King Henry the eighth, at the dissolution of Monasteries, to search for, and save such books and records as were valuable among them. He was a man of great labor and industry."

**His Highness, meaning the said King Henry the eighth. Our Kings had not then the title of Majesty."

They be as Followethe:

Quest. What mote ytt be?

Answ. Ytt beeth the Skylle of nature, the understondynge of the myghte that is hereynne, and its sondrye werckynges; sonderlyche, the Skylle of rectenyngs, of waightes, and metynges, and the treu manere of faconnynge al thynges for mannes use, headlye, dwellynges, and buyldynges of alle kindes, and al odher thynges that make gudde to manne.

Quest. Where dyd ytt begyne ?

Answ. Ytt dyd begynne with the fyrste menne yn the este, whych were before the ffyrste manne of the weste, and comynge westlye, ytt hath broughte herwyth alle comfortes to the wylde and comfortlesse.

Quest. Who dyd brynge ytt westlye ?

Answ. The Venetians *, whoo beynge grate merchaundes, comed ffyrste ffromme the este ynn Venetia, ffor the commodytye of merchaundysynge beithe este and weste, bey the Redde and Myddlelonde Sees.

*Note--"The Venetians." In times of monkish ignorance, it is no wonder that the Phenicians should be mistaken for Venetians. Or perhaps, if the people were not taken one for the other, similitude of sound might deceive the clerk who first took down the examination. The Phenicians were the greatest voyagers among the ancients, and were in Europe thought to be the inventors of letters, which perhaps they brought from the east with other arts.

Quest. Howe comede ytt yn Engelonde ?

Answ. Peter Gower,* a Grecian, journyedde ffor kunnynge yn Egypte, and Syria, and yn everyche londe whereas the Venetians hadde plauntedde Maconrye, and wynnynge entraunce yn al Lodges of Maconnes, he lerned muche, and retournedde, and woned yn Grecia Magna** wachsynge, and becommynge a myghtye wyseacre, and gratelyche renowned, and her he framed a grate Lodge at Groton and maked many Maconnes, some whereoffe dyd journey yn Fraunce, and maked manye Maconnes, wherefromme, yn processe of tyme, the arte passed in Engelonde.

*Note--PETER GOWER. "This must be another mistake of the writer. I was puzzled at first to guess who Peter Gower should be, the name beillg perfectly English, or how a Greek should come by such a name; but as soon as I thought of Pythagoras, I could scarce forebare smiling, to find that philosopher had undergone a metempsychosis he never dreamt of. We need only consider the French pronunciation of this name Pythagore that is petegore, to concieve how easily such a mistake might be made by an unlearned clerk. That Pythagoras travelled for knowledge into Egypt, is known to all the learned and that he was initiated into several different orders of Priests, who in those kept all their learning secret from the vulgar, is as well known. Pythagoras also, made every geometrical theorem a secret, and admitted only such to the knowledge of them, as had first undergone a five years silence. He is supposed to be the inventor of the xlviith of the first book of Euclid, for which in the joy of his heart, it is said he sacrificed a hecatomb. He also knew the true system of the world lately revived by Copernicus and was certainly a most wonderful man.

**GRECIA MAGNA. "A part of Italy formerly so-called in which the Greeks had settled a large colony."

Quest. Do the Maconnes discover here arts unto others ?

Answ. Peter Gower whenne he journeyedde to lernne, was ffyrste made, and anonne techedde; evenne soe shulde all odhers be yn recht. Natheless* Maconnes hauethe alweys yn everyche tyme from tyme to tyme communycatedde to mannkynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped backe soche allein as shulde be harmefulle yff they commed yn euylle haundes, oder soche as ne myghte be holpynge wythouten the techynges to be joynedde herwythe in the Lodge, oder soche as do bynde the Freres more strongelyche togeder, bey the proffytte, and commodytye comynge to the Confrerie herfromme.

*Note--"MACONNES HAUETHE COMMUNYCATEDDE &c. This paragraph hath something remarkable in it. It contains a justification of the secrecy so much boasted of by Masons and so much blamed by others; asserting that they have in ali ages discovered such things as might be useful, and that they conceal such only as would

be hurtful either to the world or themselves. What these secrets are, we see afterwards."

Quest. Whatte artes haueth the Maconnes techedde mankynde ?

Answ. The artes Agricultura, Architechura, Astlonomia, Geometria, Numeres, Musica, Poesie, Kymistrye, Governmente, and Relygyonne.

Quest. Howe commethe Maconnes more teachers than odher menne ?

Answ. They hemselfe haueth allein the arte of fyndynge neue artes, whyche art the ffyrste Maconnes receaued from Godde; by the whyche they fyndethe whatte artes hem plesethe, and the treu way of techynge the same. Whatt odher menne doethe ffynde out, ys onelyche bey chaunce, and therfore but Iytel I tro.

Quest. Whatt dothe the Maconnes concele, and hyde ?

Answ. They concelethe the arte of ffyndynge neue artes, and thattys for there owne proffytte, and preise: They concelethe the arte of kepynge secrettes, thatt soe the worlde mayeth nothinge concele from them. They concelethe the arte of wunderwerckynge, and of fore sayinge thynges to comme, thatt so thay same artes may not be usedde of the wyckedde to an euylle ende; they also conceethe the arte of chaunges (Note, The transmutation of metals) the wey of wynnynge the facultye of Abrac (Note, This word "Abracadabra" had a magical signification the explanation of which is now lost) the skylle of becommynge gude and parfyghte wythouten the holpynges of fere, and hope; and the universelle longage of Maconnes.

Quest. Wylle he teche me thay same artes?

Answ. Ye shalle be techedde yff ye be werthye, and able to lerne.

Quest. Dothe alle Maconnes kunne more than odher menne ?

Answ. Not so. Thay onlyche haueth recht, and occasyonne more then odher menne to kunne, butt many doeth fale yn capacity, and manye more doth want industrye, that ys pernecessarye for the gaynynge all kunnynge.

Quest. Are Maconnes gudder menne then odhers ?

Answ. Some Maconnes are nott so vertuous as some odher menne; but yn the moste parte, thay be more gude then thay woulde be yf thay war not Maconnes.

Quest. Doth Maconnes love eidther odher myghtylye as beeth sayde ? Answ. Yea verylyche, and yt may not odherwyse be; for gude menne, and true, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.

Here endethe the Questyonnes and Awnsweres.

A letter from Mr. Locke to the Right Honorable Thomas Earl of Pembroke, to whom he sent this ancient manuscript, concludes as follows, viz. "I know not what effect the sight of this old paper may have upon your Lordship; but for my own part I cannot deny, that it has so much raised my curiosity, as to induce me to enter myself into the Fraternity; which I am determined to do (if I may be admitted) the next time I go to London (and that will be shortly). I am, my Lord, your Lordship's most obedient, and most humble servant. JOHN LOCKE."

GLOSSARY

Allein, only.

Alweys, always

Beithe, both.

Commodytye, conveniency.

Confrerie, fraternity

Faconnynge, forming.

Fore saying, prophesying.

Freres, brethren

Headlye, chiefly.

Hem plesethe, they please.

Hemselfe, themselves.

Her, there, their

Hereynne, therein.

Herwyth, with it.

Holpynge, beneficial.

Kunne, know.

Kunnynge, knowledge.

Make gudde, are beneficial.

Metynges, measures.

Mote may.

Myddlelonde, Mediterranean.

Myghte, power.

Occasyonne, opportunity.

Oder, or.

Onelyche, only.

Perneccessarye, absolutely necessary.

Preise, honor.

Recht, right.

Reckenyngs, numbers.

Sonderlyche, particularly.

Skylle, knowledge.

Wachsynge, growing.

Werck, operation.

Wey, way.

Whereas, where.

Woned, dwelt.

Wunderwerckynge, working miracles.

Wylde, savage.

Wynnynge, gaining.

Ynn, into

VII Ancient Charges at the Constituting of a Lodge; Extracted from a Manuscript in the possession of the Lodge of Antiquity in London, written in the time of James the second.

"And furthermore, at diverse assemblies have been put and ordained diverse crafties by the best advise of magistrates and fellows. Tunc unus ex senioribus tenet, librum, et illi ponent manum suam super librum.

"Every man that is a Mason take good heed to these charges (we Pray) that if any may find himselfe guilty of any of these charges, that he may amend himselfe, or principally for dread of God, you that be charged to take good heed that you keepe all these charges well, for it is a great evill for a man to forswear himselfe upon a book.

"The first charge is, That yee shall be true men to God and the holy church, and to use no error or heresie by your understanding and by wise mens teachings. Allso

"Secondly, That yee shall be true liege men to the king of England, without treason or any falsehood, and that ye know no treason or treachery but yee shall give knowledge thereof to the King or his counseil; also yee shall be true one to another, that is to say, every Mason of the Craft that is Mason allowed, yee shall doe to him as yee would be done unto yourselfe.

"Thirdly, And yee shall keepe truly all the counsell that ought to be kept in the way of Masonhood, and all the counsell of the Lodge or of the chamber. Also, that yee shall be no thiefe nor thieves to your knowledge free. That yee shall be true to the King, Lord or Master that yee serve, and truly to see and worke for his advantage.

"Fourthly, Yee shall call all Masons your fellows, or your brethren, and no other names.

"Fifthly, Yee shall not take your Fellows wife in villany nor deflower his daughter or servant, nor put him to disworship.

"Sixthly, Yee shall truely pay for your meat or drinke wheresoever yee goe, to table or bord. Also, Yee shall doe no villany there, whereby the Craft or Science may be slandered.

"These be the charges general - to every true Mason, both Masters and Fellowes.

"Now will I rehearse other charges single for Masons allowed or accepted.

"First, That no Mason take on him no Lord's worke, nor any other man's, unless he know himself well able to perform the worke, so that the Craft shall have no Slander.

"Secondly, Allso, that that no Master take worke but that he take reasonable pay for itt; so that the Lord may be truly served, and the Master to live honestly and to pay his fellows truely. And that no Master or fellow supplant others of their worke; that is to say, that if he hath taken a worke, or else stand Master of any worke, that he shall not put him out, unless he be unable of cunning to make an end of his worke. And no Master nor Fellow shall take no apprintice for less than seven years. And that the apprintice be free born, and of limbs whole as a man ought to be, and no bastard. And that no Master or Fellow take no allowance to be made Mason without the assent of his fellows, at the least six or seaven.

"Thirdly, That he that be made be able in all degrees; that is, free born, of good kindred, true, and no bondsman, and that he have his right limbs, as a man ought to have.

"Fourthly, That a Master take no apprintice without occupation to occupy two or three Fellows at the least.

"Fifthly, That no Master or Fellow put away any Lord's worke to taske that ought to be journey worke.

"Sixthly, That every Master give pay to his Fellows and servants as they may deserve, soe that he be not defamed with false workeing; And that none slander another behind his back, to make loose his good name.

"Seventhly, That no Fellow in the house or abroad answear another ungodly or reproveably without a cause.

"Eighthly, That every Master Mason doe reverance his elder; and that a Mason be no common plaier at cards, dice or hazzard nor at any other unlawfull plaies, through the which the science and Craft may be dishonoured or slandered.

"Ninthly, That no Felllow goe into town by night, except he hath a Fellow with him, who may beare him record that he was in an honest place.

"Tenthly, That every Master and Fellow shall come to the assemblie, if itt be eithin fifty miles of him, if he have any warning. And if he have trespassed against the Craft, to abide the award of Masters and Fellows.

"Eleventhly, That every Master Mason and Fellow that hath trespassed against the Craft shall stand to the correction of other Masters and Fellows to make him accord, and if they cannot accord, to go to the common law.

"Twelvethly, That a Master or Fellow make not a mould stone, square, nor rule, to no lowen, nor let no lowen worke within their Lodge, nor without to mould stone.

"Thirteenthly, That every Mason receive and cherish strange Fellows when they come over the countrie, and set them on worke if they will worke, as the manner is; that is to say, if the Mason have any mould stone in his place, he shall give him a mould stone, and sett him on worke; and if he have none, the Mason shall refresh him with money unto the next Lodge.

"Fourteenthly, That every Mason shall truely serve his Master for his pay.

"Fifteenthly, That every Master shall truely make an end of his worke, taske or journey whethersoe it be.

"These be all the charges and covenants that ought to be read at the installment of Master, or makeing of a Free Mason or Free Masons. The Almighty God of Jacob who ever have you and me in his keeping, bless us now and ever, Amen."

VIII

Extract from the Diary of ELIAS ASHMOLE, a learned Antiquary.

"I was made a Free Mason at Warrington, Lancashire, with Colonel Henry Mainwaring, of Kerthingham, in Cheshire, by Mr. Richard Penket the Warden, and the Fellow Crafts (all of whom are specified) on the 16th October, 1646."

In another place of his diary he says.

"On March the 10th,1682, about 5 hor. post merid. I received a summons to appear at a Lodge to be held the next day at Masons Hall in London. March 11, accordingly I went, and about noon were admitted into the fellowship of Free Masons Sir William Wilson, Knt. Capt. Richard Borthwick, Mr. Wiiliam Woodman, Mr. William Gray, Mr. Samuel Taylour, and Mr. William Wise. I was the senior Fellow among them, it being thirty five years since I was admitted. There were present, beside myself, the Fellows after named: Mr. Thomas Wise, Master of the Masons' Company this present year, Mr. Thomas Shorthose, and seven more old Free Masons. We all dined at the HaLf Moon Tavern, Cheapside, at a noble dinner prepared at the charge of the new accepted Masons."

An old record of the Society describes a coat of arms much the same with that of the London company of Freemen Masons; whence it is generally believed that this company is a branch of that ancient Fraternity; and in former times, no man, it also appears, was made free of that company, until he was initiated in land among the operative Masons.

The writer of Mr. Ashmole's life, who was not a Mason, before his History of Berkshire, p. 6, gives the following account of Masonry.

"He (Mr. Ashmole) was elected a Brother of the company of Free Masons; a favour esteemed so singular by the members that Kings themselves have not disdained to enter themselves of this Society. From these are derived the adopted Masons, accepted Masons, or Free Masons, who are known to one another all over the world by certain ,signals and watch words known to them alone. They have several Lodges in different countries for their reception; and when any of them fall into decay, the Brotherhood is to relieve them. The manner of their adoption or admission is very formal and solemn, and with the administration of an oath of secrecy, which has had better fate than all other oaths, and has ever been most religiously observed; nor has the world been yet able, by the inadvertency, surprise, or folly of any of its members, to dive into this mystery or make the least discovery."

(The above extract of Masonic antiquities is taken from the CONSTITUTIONS of the ANCIENT and HONORABLE FRATERNITY of FREE and ACCEPTED MASONS, published by the GRAND LODGE of MASSACHUSETTS, 25th June, 1798, Compiled by the Rev. Thaddeus Mason Harris, A. M. Grand Chaplain.)

----o----

THY MYSTERIOUS PRESENCE

Father in thy mysterious presence kneeling,

Fain would our souls feel all thy kindling love;

For we are weak, and need some deep revealing

Of trust and strength and calmness from above.

Lord, we have wandered forth through doubt and sorrow,

And thou hast made each step an onward one;

And we will ever trust each unknown morrow--

Thou wilt sustain us till its work is done.

In the heart's depths a peace serene and holy

Abides; and, when pain seems to have its will

Or we despair, oh, may that peace rise slowly,

Stronger than agony, and we be still!

Now, Father, now, in thy dear presence kneeling,

Our spirits yearn to feel thy kindling love;

Now make us strong, we need thy deep revealing

Of trust and strength and calmness from above.

--Samuel Johnson.

----o----

THE WONDERFUL BOOK

BY JOHN HENDERSON MILLER

1. O, the Book, the wonderful Book;

The Book of law and of love;

The Book for all on earth below

To lead to Heaven above.

Chorus. Wonderful Book; With it we're rich;

Wonderful Book ! Without it we're poor;

Wonderful Book ! Without it we're lost;

But with it our salvation's sure.

2. O, the Book, the wonderful Book;

Written with letters of fire,

That burn their way into the heart

With warnings of dangers dire.

Chorus. Wonderful Book, etc.

3. O, the Book, the wonderful Book;

Bright with flames of love divine,

That light the way to peace and God,

And the lives of men refine.

Chorus. Wonderful Book, etc.

4. O, the Book, the wonderful Book;

Than which there is none other;

It cheers the heart and feeds the soul,

And makes each man our brother.

Chorus. Wonderful Book, etc.

----o----

EDITORIAL

"EVERY MAN DO HIS BIT"

THE United States is at war! After enduring repeated insult with unequalled patience, after submitting to ruthless aggression, after trying every art of persuasion and appeal in behalf of peace - the United States is at war! She could do no other without betraying the humanity of the nation and the humanity of the world. Reluctantly, sadly, yet resolutely she goes into the war to the limit and to the finish, and those who imagine that the weight of this nation does not count will find out to their sorrow in the final issue. Ultimately it will be a war of resources, and with the vast resources of this Republic thrown into the balance the outcome is not doubtful.

Not yet do our people realize the solemn and awful fact that we are at war. Slowly or by terrible shock the awakening will come, and every one of us, man, woman, and child, will have to face the fact. Grim war will exact its price and each must pay his part. All must stand together and each must do his bit, whether large or small,each for all and all for each one. Today all must know that the Republic exists not for what we can get out of it, but for what we can put into it, even to the "last full measure of devotion.' It means sacrifice, discipline of mind and body, industry, economy, a sense of common responsibility and a common destiny. Those who are fit for the first line must not falter, and behind them in the second line, and third line, must stand a nation cemented as one man, with one aim, one faith.

There is something that every one can do. In war food is as essential as shells, and the hoe is as powerful as the sword. Those who help to produce more food relieve the common burden by so much. Most of us can do without something, forego some luxury, some extravagance, and thus help build up the national resources. To that extent, at least, every one of us can aid in the national service, and if each one does a little the sum of our doing is very great. Such sacrifices will do away with things tawdry and artificial, and bring us into a new sense of unity, and a new joy of comradeship in the service of the common welfare. Even the man who cannot, for reasons of conscience, be a soldier, can find a work to do - as Whitman did in the Civil War. And it is also a matter of conscience whether a man has a moral right to enjoy the protection of a Flag which he is unwilling to support and defend.

What can Masonry do? Much, very much, in keeping our hearts kind and our minds clear, the while it seeks to soften the horrors of war as it has always done in the past. Its temple has ever been a shrine of patriotic faith and loyalty. Its altar keeps the signal lights of liberty aglow. If Masonry cannot fight, Masons can. Like Warren, like

Washington, like Paul Jones, every Mason under our Flag will do his bit up to the hilt for the faith of nations, for the freedom of the world, for the rights of humanity and a better day to be. Let every man do his bit and stick it.

"For He that worketh high and wise,

Nor pauses in His plan,

Will take the sun out of the skies

Ere freedom out of man."

* * *

THE MOTHER GRAND LODGE

With right do we celebrate the bicentennial of the founding of the Mother Grand Lodge of England, in June, 1917. That St. John the Baptist's day was a date forever memorable in the history of Freemasonry. No doubt it will be observed with appropriate and impressive exercises in all jurisdictions, except perhaps those of Germany. From that Grand Lodge organized on that June day in the Goose and Gridiron Ale-house, all regular Masonic Lodges of Master Masons are descended, and that fact alone gives the date a unique place in our annals.

Oddly enough, not much is known of the details of the transactions of that historic day. Unfortunately the minutes of Grand Lodge only commence on June 24th, 1723, and our only history of the event is that found in the New Book of Constitutions, by James Anderson, in 1738. However, if not an actor in the scene, he was in a position to know the facts from eyewitnesses, and his book was approved by the Grand Lodge itself. Just why so little care was taken to make record of that day and its doings, which divide the story of Masonry into before and after, is not easy to know. The record of Anderson is meager indeed, and Preston added very little information. Who were present, beyond

the names of a few officers mentioned, has so far eluded research, and the only variation in the accounts is found in a rare old book called Multa Paucis, which asserts that six Lodges, not four, were represented.

Apparently it was in no sense a revolution, but a revival of the old quarterly Assembly, born of a felt need of community of action for the welfare of the Craft. Nor was it an innovation, but, as Anderson said, "it should meet according to ancient usage," tradition having become authoritative. Hints of what the old usages were are given in the observance of St. John's Day as a feast, in the democracy of the order and its manner of voting by show of hands, in its deference to the older Brethren, its use of badges of office, its ceremony of installation, all in a Lodge duly tyled. Apparently, too, it was intended only for Lodges in London, as is intimated in the Constitutions of 1723, with no thought of imposing its authority upon the country in general, much less upon the world. Perhaps no one dreamed that the chain welded that day would grow link by link until "it put a girdle around the earth." Of the four Lodges known to have taken part, only one had a majority of Accepted Masons in its membership, the other three being Operative Lodges, or largely so. Obviously, then, the movement had its origin within Masonry, and was not, as has so often been claimed, the design of men who simply made use of operative Masonry the better to exploit some hidden philosophy.

From whatever point of view that day and date are profoundly significant, not only for Masonry, but for the world. For Masonry it was more than a transition; it was a transformation, as may be seen by comparing the earlier Constitutions or Charges with that adopted in 1717; and especially the article concerning religion. If that article had been written yesterday, it would be remarkable enough. But when we read it in the light of that time, when sectarian rancor was so bitter, it rises up as one of the great prophetic documents of the race! The temper of the times was all for relentless partisanship, both in religion and politics. How eloquent then that pronouncement of men who felt cramped alike by narrowness of ritual and narrowness of creed, and who cried out for room and air, for liberty and charity, for friendship and fraternity ! Unsectarian in religion, they were also pleading for a basis of fellowship large enough for all parties, one principle being its foundation - love of country, respect for law and order, and the desire for human welfare.

Two hundred years have only justified the insight and wisdom of the founders of the mother Grand Lodge, and it will be ill with our order if ever we depart from its

principle and spirit. Our celebration of that event should also be a rededication of ourselves and our fraternity to those far-shining truths which time has approved and experience vindicated. Let us also make it an inspiration to more heroic service of a Fraternity whose spirit was never more needed than today when the world is torn with war and stained with blood - to assert the fact, to spread the spirit, and to promote the practice of Brotherly Love, Relief, and Truth. In the awful apocalypse of war the Mission of Masonry stands out like a star of hope, by which to take our bearings in an angry storm of passion and hate, and find our way toward a better day - a Morning Star for brave men to follow with morning faces, seeking the Light of the Eternal.

* * *

COMMUNICATIONS

Brethren of the Society will please keep in mind that from now on all Communications should be sent to this office. If it is desired that any such shall receive personal answers from Brother Newton, we will forward them to him. Questions will be referred from this office to Brethren who have kindly volunteered to answer, if within the purview of their particular line of research. The Correspondence Column will be open to Members desiring to discuss the questions raised in the Department of Personal Opinion.

Geo. L. Schoonover, Secretary,

Anamosa, Iowa.

* * *

AU REVOIR

As this is the last issue of The Builder over which ye Editor will preside, he wishes to thank his Brethren one and all for their kindness, their co-operation, and their brotherly regard; and to wish them good speed in their quest of that which was lost, in the finding of which we find ourselves. If any word of his has wounded the heart of any Brother, he humbly begs forgiveness, the more so because it was not so intended. Workmen come and go, but the Great Work of spreading the light of wise and good and beautiful truth goes on, others taking up the torch when we let it fall. Other foundation can no man lay than the great, eternal truths, and happy is he who adds a single stone to that Temple "building and built upon" which humanity is building in the midst of the years. What though his name vanish, and his Mark be worn away by the winds and weathers of times to come, it does not matter if he has wrought wisely and faithfully. The Building rises slowly to bless and shelter the pilgrim host, even if the builder crosses the sea now so full of peril - or the other Sea whose waves are years and whose depth is Eternity.

There should be no need to urge our Brethren to be loyal to the Society and its ideal, which means so much for the future of the Fraternity. Our connection with it will be as close as possible, as earnest as ever in days agone, and as active as time and many labors will allow. Most earnestly we request all our contributors to continue that generous aid, without which The Builder would have been impossible: its pages are open to their best and noblest thought. Our service here-after, as an Ambassador, will bring other students and writers to join the company, and thus enrich the fellowship of brotherly men in search of the truth. Right heartily, albeit with a sad heart, we wave not a farewell, but an Au Revoir; and if any Member of this Society is a visitor in England after the war, we trust he will find his way to the City Temple in old London town and give us the honor and the joy of knowing him.

----o----

WHY NOT TRY?

Scowling and growling will make a man old;

Money and fame at the best are beguiling;

Don't be suspicious and selfish and cold -

Try smiling.

Happiness stands like a maid at your gate;

Why should you think you could find her by roving?

Never was greater mistake than to hate, -

Try loving.

- John Esten Cooke.

----o----

THE LIBRARY

"VOICES FROM GERMAN MASONRY"

A RECENT issue of the Open Court, edited by Brother Paul Carus, reproduces excerpts from an article by Ernst Schultze which appeared originally in the Mitteilungen aus dem Verein deutscher Friemaurer, which gives us the point of view of German Masons during the war - and their inability to see the point of view of any other people, which has had more to do with causing the war, and continuing it, than anything else. It is the quality of the German mind -its tragic defect, as some of us think - that it does not possess that little mirror which enables those who own it to see how other people think and feel; and this fatal defect shows itself in this article concerning Masonry. Here we learn that only German Masonry is right and sound, French and Latin Masonry being too nearly atheistic, and English Masonry too dogmatically Christian.

Masonry is defined as a Society which does not plead for any patriotism, but stands for the ideal of humanity; and yet most of the article is taken up with an apology - no, a justification - for German nationalism and a defense of the atrocities of which the German army has been guilty! It does, however, admit that the German conscience has been troubled by the "merciless necessity" of the invasion and ruin of Belgium; but insists that "while we fight for our German homes against half the world, while we conquer and kill and die, we are preserving our interests and at the same time the truest interests of our enemies. For it is - however strange it may sound - in the highest and truest interest of our enemy to be conquered and subdued by the German people. Whoever cannot believe this has certainly allowed his humanitarian ideal to come to grief."

Not simply half the world, but since this article was written practically the whole of it, including the American Republic, has allowed its "humanitarian ideal" to come to grief, stupidly declining to have the "superior" German Kultur - a word that now stinks to the skies - imposed upon it, shot into it, for its own good. It is this insufferable arrogance, with its moral obtuseness, and its union of pious idealism with inhuman barbarism, that has dumbfounded the world, and then disgusted it, evoking that tempest of world-opinion in rebuke of it. What hope is there, upon such a basis and in such a spirit, that the words of the poet which the writer quotes will be fulfilled -

"That the human race become

One united brotherhood,

Sharing truth and light and right," -

which means, manifestly, German truth, German light, German right? Sharing it, moreover, at the behest of the bayonet, to an accompaniment of rape, loot, the murder and mutilation of little children on land and systematic assassination on the sea ! Never before or this earth have such ideas been announced outside of an insane asylum !

Truly, if this is the Voice of German Masonry, it may be the voice of Jacob, but its hands are the hands of Esau - the outlaw ! It is idle to prate about an idea of humanity, if by that is meant the brutal conquest of the world by one tribe whose vanity is only equalled by its inhumanity. Either we must learn to live on this earth with mutual regard between men and nations each people developing its peculiar genius - that which is unique and precious in its soil, for the enrichment of all - or all die together in the struggle. How dreadful it all is, confounding our hearts, and making the very soul turn sick within us. No, no, if German Masonry, like everything else German, has thus bowed down to Moloch, it behooves the Masonry of the world to rekindle the Light of liberty, justice and mercy on earth!

* * *

MASONIC EMBLEMS

At last the long-expected book by Brother Dr. William Hammond, Librarian of the Grand Lodge of England, has arrived on this side of the water. It is entitled "Masonic Emblems and Jewels, Treasures at Freemason's Hall, London," and is published by George Philip & Son, 32 Fleet Street. If we confess that it is rather disappointing, it is our own fault, and clearly due to a misunderstanding on our part as to the full nature of the contents. Our thought was that it would not confine itself to emblems and jewels, but would be a story of the Library of the Grand Lodge, and its treasures of manuscript, old documents, editions, and resources. We regret that our own misunderstanding has led others to expect more from the book that the plan of the author justified. Unfortunately, on this side of the sea Brethren attach less importance to Masonic Emblems and Jewels, decorated aprons and Masonic china, than in England, and this fact, we fear will greatly limit interest in a book which, within its limits and for its purpose, is an admirable piece of work. The author gives us a hint, in his introductory note, that the work may be carried further, and "that a continuation of this book may at some near date be issued, dealing perhaps more strictly and fully, with a closely defined study of pictures, books, manuscript and medals." Such a study has more than an antiquarian interest, in that not a little light is thrown upon the use, if not the meaning, of certain emblems as employed by the Brethren who went before us, giving us glimpses betimes of the inner life of former centuries. In a brief introduction the author sketches the origin and growth of Masonry, going in quest of its ancestry as far back as the Lost Atlantis of which Plato and Plutarch wrote - in order to account for the

similarity of symbolism and building between Egypt and Central America. It is an interesting theory, worth what it is worth, opening a long vista of speculation. The book contains eighteen colored plates and forty-two half-tone plates, covering a wide range of emblems, aprons, certificates, medals, and Masonic treasures, with descriptions and discussions of each. We congratulate the author, both for his work and for the promise of a second volume revealing the wealth of lore and relic in Freemason's Hall.

* * *

AMERICANS ALL !

Timely and to the point were the ringing words of Grand Master Arthur J. Weir, of Oklahoma, in his annual address, in reference to the present situation of the nation and the world. Foreign born, he is typical of the vast majority of those good men and true who who sought a nobler fatherland in America, whose ideals he loves and whose principles are a part of his very life. His words are so good that we would keep them going:

"In this great American Republic, do we appreciate the great heritage the Founders of this nation have left us, in which each individual is a sovereign, with a voice in all the activities and policies of the commonwealth in which he lives and in the Nation at large; the liberty of speech and conscience, and the freedom of the press, such as few other countries enjoy. As Masons, let us not fall short of our full duty to God, our country, and ourselves, and guard well such splendid privileges, and stand by the greatest Flag of all.' We, the children of many lands, salute thee, symbol of beauty and glory, emblem of what we aim to be, and what we have done. My Brethren, it may seem strange to you that a foreign-born citizen should give expression to such sentiments, but did you ever stop to think that it is an historical fact that the first salute to our flag from a foreign power was demanded and received by a thoroughbred Scotchman, Admiral John Paul Jones? Our George Washington was of English descent. LaFayette was French, and at a more recent period of our history a sturdy American patriot, Carl Schurz, banished from his native land by despotic rule, was a German. At this crucial moment of our history let us not be too critical of our foreign citizenship. They are entitled to revere the country in which they were born. In my opinion the man

who does not cherish his mother country is no man at all. But should the time come I believe you will find the foreign-born citizens marching shoulder to shoulder with native-born Americans to the defense of the Flag."

* * *

BOOKS RECEIVED

Masonic Emblems and Jewels, by William Hammond. George Philip & Son, London. $1.50.

The Strange Ways of God, by C. R. Brown. Pilgrim Press, Boston. 75 cents.

Fruit Gathering, by R. Tagore. Macmillan Co. $1.00.

The Singing Man, by J. P. Peabody. Houghton, Mifflin Co., Boston. $1.00.

The Practice of Immortality, by W. Gladden. Pilgrim Press. 25 cents.

----o----

We have installed another chair in The Library. It will be occupied by Brother H. L. Haywood, one of our Iowa confreres. He purposes first to link up The Library with the Study Club Department, by reviewing for us a dozen or more of the Masonic Classics, telling the neophyte what he may expect to find in them.

Brother Haywood brings to this task a mind and scholarship peculiarly adapted to the work, with which, in other fields, he is thoroughly familiar. Experienced both as a teacher and a book-reviewer, he has during the past year made a great success in the conduct of one of the finest Study Clubs with which it has been our pleasure to come in touch - that at Waterloo, Iowa. With this fund of practical knowledge and a discriminating and careful reading of the best in Masonic literature already completed, we may reasonably expect that this Department will continue to be a delightful guide to the sojourner in the Library.

----o----

THE MYSTERIES

Lay thy soft hand upon my brow and cheek,

O peaceful sleep ! until from pain released

I breathe again uninterrupted breath !

Ah, with what subtle meaning did the Greek

Class thee the lesser mystery at the feast

Whereof the greater mystely is death.

- Longfellow.

----o----

AS WE MAKE IT

Every day that is born into the world comes like a burst of music, and rings itself all day through; and thou shall make of it a dance, a dirge, or a life march as thou wilt. - Carlyle.

----o----

THE SQUARE AND COMPASS

Both points beneath the square,

Darkness, doubts, dungeons of despair,

Yet trusting in God who answers prayer,

Follow your guide - nor fear nor care,

Light will come with effulgent glare.

One point above the square,

As yet but partially there

Is light; for more light prepare,

As you ascend the winding stair.

Both points above the square -

Friendship and Morality share

With Brotherly Love, tenets taught where

Masons kneel, and vow, and swear.

- Odillon B. Slang

----o----

THE QUESTION BOX

THE LOST WORD

Brother Editor: - Will you be kind enough to tell me where I can find the poem by Henry Van Dyke called The Lost Word ? I have heard about it, but have never seen it. So far I have been unable to find it. F.H.L.

It is not a poem but a short story, and may be found in a collection of stories by Van Dyke, entitled "The Blue Flower," (Scribner's Sons, New York, $1.50), in which all the stories have a parabolic or symbolical significance. It is a very striking story indeed, albeit Christian in atmosphere, but it has a wider meaning than perhaps its author realized,as is often true of stories of that kind. With a few paragraphs omitted it would make an excellent reading for a Masonic gathering.

* * *

BROTHERHOOD

Brother Editor: - I do not know whether I ought to ask it or not, but I have often wondered why preachers limit Brotherhood by the phrase "in Christ." To me a brother is a brother, regardless of his creed. Perhaps you can explain. - T.J.D.

Steady now. How should we know the answer? Instead, let us listen to Charles Kingsley, one of the great preachers, who puts these words into the mouth of one of his characters in "Alton Lock," a story little read in these days, perhaps, but which was full of the prophetic spirit that will yet reshape the world. Listen:

"Ask the preachers. Gin they meant brothers, they'd say brothers, be sure; but because they don't mean brothers at all, they say brethren - ye'll mind, brethren - to sound antiquate and professional, and profunctorylike, for fear it should be over real, and practical, and startling, and all that, and then they just limit it down with an 'in Christ,' for fear of over wide application." Is that it? Ask the preachers!

* * *

"OUR COUNTRY"

Dear Brother: - I or some months the Chicago Tribune has carried at the top of its editorial column the saying of Stephen Decatur, "Our Country! In her intercourse with foreign nations may she always be in the right; but our country, right or wrong." To me that seems not only unsound, but almost stupid. But perhaps I do not read it right. I am loyal to my country, if I know my heart, but is not that going too far? Shall I support my country when I believe it to be in the wrong - support the wrong? Does patriotism obliterate moral distinction? I am speaking in the general, not in reference to the war, but as to the principle involved. - S.H.M.

For our part, we believe the principle involved in the saying of Decatur is sound, and for the following reasons. Patriotism does not obliterate moral distinctions - far from it. Nor does the majority make a thing right, necessarily. Not at all. Often the few have been right as against the many. But the larger, profounder allegiance is more important and binding than the temporary difference. For example, apply it to the family, and the nation is but an extension of the family, and grew out of it. Suppose your son does something with which you cannot agree, which you think wrong. You may rebuke it, condemn it - but he is still your son. You may not indorse or condone what he does, but you will stand by him if you have the heart of a man and a father. Not on account of a temporary difference would you forsake him in trouble - never! Just so, no citizen can always agree with the policy of his country, but it is his country none the less, and his agreement with it is deeper than the difference. Otherwise, chaos would come. Some of our people were opposed to our Republic going into the war, some from policy, some from principle, some from prejudice.

They had a right to express their dissent, and did so. But our country went into the war. As to the application of the Decatur principle, there can be no question now in any right-thinking mind. If a man feels, on conscience, that he cannot be a soldier, he can help in some capacity - as Walt Whitman did in the Civil War. No man has a moral right - on conscience - to live under a flag and enjoy its protection if he is unwilling to support and defend it. Just now the words of Emerson ring true for some of us:

"United States ! the ages plead,

Present and past in under-song,

Go put your creed into your deed,

Nor speak with double tongue.

Be just at home; then write your scroll

Of honor o'er the sea,

And bid the broad Atlantic roll,

A ferry of the free!"

* * *

WOMEN AND MASONRY

Dear Brother:--May I take the liberty of asking a question which I have no doubt will seem foolish to you, but for which I have no answer? My wife asked me why women cannot become Masons. Can you give. me an answer ?--D. J. T.

(1) It is no reflection on women that they are not admitted into Masonic lodges. Their character, their spirituality, their fidelity in all great fellowships are in nowise questioned, much less their intelligence. In some countries and rites they are admitted, as they were in the ancient Mysteries--albeit in not many lands were women admitted into the Greater Mysteries. (2) It is no discredit to Masonry that women are not members of its lodges. There is nothing in any rite, or in any degree, which the noblest woman might not hear or see to her profit. The grandeur of its truth, the dignity and solemnity of its ceremonies, the beauty of its spirit would appeal to women as they do to men. (3) Yet the presence of women in Masonic lodges would alter the character of the Order, and turn it aside from its original purpose and mission. The Masonic lodge perpetuates among us the Men's House of ancient society, and as such has a definite and distinctive aim which would be greatly modified, if not defeated, by the presence of women. (4) Psychologically, as every man and woman knows, the atmosphere of a mixed assembly is unlike that of a gathering of either sex alone. It may be impalpable and hard to define, but it is none the less real. There is more restraint, both as to good and ill. Men and women are equal but unlike, and when they are brought together the mental climate is changed. At any rate, a man gets something from fellowship with men alone which he does not and cannot get, in the same degree, in a mixed company. (5) Women were never builders of great temples; that is the work of men. The symbolism of Masonry, and all its suggestions, being derived from the art of architecture--which is peculiarly the art of man--would not appeal to women as it does to man. Moreover, the tradition and habit of the Order have kept it true to the purposes of the Men's House, and it would be unwise to change it. No benefit, so far as we can see-- and instead much harm--would come of admitting women into the Masonic Order.

* * *

KIPLING AND MASONRY

Brother Editor: - Can you not give us the references in the poems and stories of Kipling to Masonry and things Masonic? I know some of them, but not all. - G.W.H.

(1) Well, as to the poems, the allusions to things Masonic are so well- known as to hardly need pointing out. The Mother Lodge, The Palace, The Widow of Windsor - Queen Victoria - the Rough Ashlar, are familiar to all. The refrain of The Mother Lodge is well worth noting, it being an expression of what happens in Military Lodges, as corroborated by Gould in his work on "Military Lodges."

(2) The allusions in the stories are many indeed, some of them veiled, and others not veiled as much as they should be, at least they are so obvious to a Mason that he may think them sky-clear to everybody else. There is, to begin with, the famous story of "The Man Who Would be King" - one of the finest short-stories in the language - which is a masterpiece. It contains so much Masonic lore, and deep knowledge of the history and origin of the degrees, that the author almost abuses his knowledge, or else his imagination is uncanny. It tells of two Masons who sought to establish a kingdom of their own among the tribes of North-west India, and they find that the natives are well acquainted with the first two degrees. What befalls them the story relates. "With the Main Guard" is another story in which Masonic phrases and ideas are interwoven so skilfully that only a Master Mason can grasp their significance; so also such stories as On the Great Wall, The Winged Hat, and Hal o' the Draft. The references are not specifically Masonic - that is, they do not quote the ritual point-blank - yet they are unmistakable. There is a rather unhappy allusion, also, in "The City Walls." Perhaps "Kim" is Kipling's masterpiece, and there is a vein of Freemasonry connected with the youthful days of the hero. Kim, a young Irish orphan, living freely among the natives, almost becomes one of them in thought, manner, and appearance. One night, approaching a regiment on a route march, he is taken prisoner, and is brought before the Church of England clergyman. Around his neck was found his father's Masonic

certificate which the clergyman, being a Mason, recognized. When asked where he got it, Kim answered: "My father, he got these papers from Jadoo Gher - what do you call that, because he was in good standing." Then follows much which is of Masonic interest. In "Traffics and Discoveries" there is a scene where the writer is distributing papers amongst the Boer prisoners at Simon's Bay, and he gomes across Zeigler, a nervy American gun-inventor, who is a prisoner. He seizes eagerly the papers, and says suddenly, "Oh, The American Tyler, by all that's good," and tore off rapidly the covering, saying to the writer, "Do you happen to know?" and they shook hands expertly. This, with other Masonic episodes and sayings, are tucked in so neatly that the outside world can never see, or understand them. Of course this list is not complete, but mayhap it may make the Kipling stories more interesting, if that is possible, to Masonic readers.

* * *

YORK AND SCOTTISH RITES

Brother Editor: - As I am practically a beginner in the vast study of Masonry, having been initiated into the third Degree only last October, I am going to ask you if you will be so kind as to explain to me either through letter or in The Builder the difference between the York Rite and the Scottish Rite of Masonry, or, if this is too great a task for your time, could you refer me to some book which would give me the information? - W.J.D.

(1) In respect to the first three degrees they are the same, the Scottish Rite having given up those degrees to the York Rite, as we call it. The first three degrees as presented by the Scottish Rite were in some ways different from what they are in our Blue Lodges, following more closely the French Rite. This led to misunderstanding, and so in behalf of harmony the Scottish Rite abandoned its right to confer them - and wisely so. In general the differences - beyond the first three degrees - is that the York Rite adheres more closely to old Craft Masonry, both in its legends and symbols; at least until it arrives at the Templar Degrees. The higher degrees of the York Rite are thus only elaborations and expositions of the central theme and motif of the first three degrees - the whole woven about the building, destruction, and re-building of the Temple.

Whereas the Scottish Rite ranges into many fields untouched by the York Rite; it is more elaborate, more philosophical - a kind of Masonic University, so to speak, if we think of the York Rite as a College. Besides, the Scottish Rite, in our Northern jurisdiction, is more tinged with Christianity than Craft Masonry - albeit not so in the Southern jurisdiction. If the York Rite assumes tolerance of different religious opinions, drawing men together upon a common basis by a common bond, the Scottish Rite emphasizes not only toleration, but champions freedom of thought, training men to be advocates of it. (2) Therefore, in reach and range of truth, in variety and richness, as in splendor of presentation and eloquence of appeal, the two Rites differ - yet it is ever the same essential spirit, the same far-shining principle, that they teach "each in its own tongue." One builds the temple, the other shows us the temple built, with its elaborate and stately ritual - revealing the eternal religion without superstition, and making plea for government without tyranny. The Scottish Rite is for the man who is not afraid to think, who is willing fearlessly to confront the great problems of faith and philosophy and the fundamental issues of life. Not abstractly, not in a dry-as-dust fashion, but with every variety of emphasis and appeal, bringing art to the service of the truth, it leads us through a chamber of imagery and teaches us wise and good and beautiful truth - the truths that make us men and set us free from fear of life, fear of death, and from "those blind thoughts we know not nor can name."

----o----

CORRESPONDENCE

MASONIC CAMP AND FIELD LODGES

Dear Editor: - What are the American Boys that are Masons to do when in Camp? Ought there not to be some concerted action taken this year when the Grand Masters get in session to provide for the establishment of Camp and Field Lodges ? It seems to me that this ought to be worked out and after the war to let those who are initiated in such Lodges affiliate with their home Lodge and it ought to be done "without objection." A brother who has served his country and is in good standing with his Field or Camp Lodge ought not to have to run the gauntlet of the Black Ball in order to affiliate with the Lodge at his home.

I should like to have the opinion of some of the brethren on this point. I feel that much good could be accomplished, and that much interest in Masonry would be shown by something of this sort, and that the cause of Brotherhood, Relief and TRUTH could be materially advanced by them.

Sincerely and fraternally yours,

S. W. Williams, Tenn.

* * *

THE CUBE

In his splendid article on The Perfect Ashlar, Brother Kingsbury states that, although this symbol is dismissed with two or three brief sentences in our monitorial lectures, it is in reality of considerable importance and interest.

This fact is easily demonstrated by quotations from several writers.

The first is Frank C. Higgins, who in a series of forty papers brought together in a volume entitled "The Beginning of Masonry," makes a number of interesting references to this figure.

Among others we find:

"The cube itself was an age-old symbol of the spiritual man and therefore we find the cube present in all the ancient mythologies, which were but racial cloaks for one and the same wisdom religion, understood by the priests of all countries as a symbol of the sixth sign of the zodiac, the characters portraying the great Mother of Wisdom and her divine son Man."

"As a cube possesses six sides, each of which is a perfect square, a number of remarkable mathematical and geometrical symbols were established upon the fact that all the numbers"-- of the edges-- "from one to 12 added together produce 78. This number is also the sum of 3 times '26,' the numerical value of the great and sacred name of Jehovah (JHVH)."

To understand this paragraph it is necessary to be acquainted with the Gematria, the number-letter system of the Greeks and Hebrews which Brother Higgins explains in one of the chapters of his book. In this system the numerical value of J is 10; that of H, 5; that of V, 6; and of H, 5 as before. Added together they total 26.

"David, having been a warlike monarch, was not permitted to achieve that which he had begun and so bequeathed the cubical stone to his son Solomon, who made use of it as the corner stone of the Temple. The imagery of this is plain enough in the fact that, not in the written or engraved inscription, but in the mathematical proportions of the cube itself, was to be found that wonderful Name, which is, as it were, the foundation of the universe, of which man is a fleshly epitome and the Temple on Mt. Moriah a symbolic one."

"The grand mystery name of our Creator, called the Tetragrammaton (Greek for "four letter name"), has as its root the three letters JHV which, as numbers were 10, 5 and 6, or 21, the sum of the added numbers 1 to 6 represented a single cube. This was the form of the "Holy of Holies," in the great Temple of Solomon, and the pious Jew, to this day, employs the two symbolic cubes, in the form of the Phylacteries."

Leaving Higgins, whom we by no means exhaust, let us note the vertical cross section of the "Holy of Holies" as given in McCarty's valuable book entitled "The Great Pyramid Jeezeh," as well as his explanation of the kabbalistic matters connected with the Temple description.

"The astronomical features about the temple were plain. The entrance was toward the rising sun, or the vernal equinox. The "holy of holies" was in the west of the structure, toward the place of the setting sun, the autumnal equinox. The great quadrangular was oriented and faced to the four winds, or N., E., S., and W. The brazen sea had on its ledges the ox, the cherub or man, and the lion. The lion was the sign of the summer, the man of the winter and the ox of the spring. The sign of Autumn, or Dan, was left out- -that worm all devouring, never dying, the scorpion. This has an architectural parallel. Nork relates that the temple of Notre Dame, in Paris, was formerly a temple of the goddess Isis, or the sign Virgo. On this temple was sculptured the zodiac with its signs; that of Virgo (Isis) was left out, because the whole temple was dedicated to her. So with the temple of Solomon. The whole religious cultus of the Israelites was located in the sign Dan, or Scorpio, for it was here that 'I have waited for thy salvation, O Lord (Jehovah).' Take the two squares of the zodiac, representing two quarters, or quadrants, of the year; one lorded over by Leo, the lion, next to the summer solstice, and then going west and downward, the second quadrant is reached, extending to the winter solstice, and lorded over by Dan, the scorpion, who holds the entrance. This upper square, or cube, is golden, the male, full of the fructifying power of the sun; the lower one is the female, and black, the womb, the brazen part. Now it will be seen that Solomon, the son of David, of the tribe of Judah, whose sign was the lion, made all the gold work. But it was Huram that made the brazen sea and all the brass work. Who was Huram? The son of a widow, a woman of dark or black weeds, of the tribe of Dan, whose sign was the Scorpion. He made the work pertaining to his portion of the zodiac- -that is the place of Typhon, of winter, of darkness, of woman. So, here is represented the western half, and the summer and winter quarters of the celestial sphere, squared or cubed."

Here we note that McCarty claims that Hiram was the son of a widow belonging to the tribe of Dan. Opposed to this we have Higgin's statement "that the widow of Osiris and the mother of Horus, was of the tribe of Naphtali." He is borne out in this by Pike--Morals and Dogma, page 461--where he states that "Virgo, the domicile of Mercury, is borne on the flag of Naphtali, whose eloquence and agility Jacob magnifies, both of which are attributes of the Courier of the Gods."

These conflicting statements may have their explanation in this note by Stewart in his index to Morals and Dogma: "Originally only ten signs were exoteric; two were secret. Libra conceals one, and Virgo-Scorpio are now separated, but even this is a blind."

We do not yet exhaust McCarty on the subject of the cube, for in his discussion of the Quadrature of the Circle, by Parker, he writes: "The cube unfolded, becomes, in superficial display, a cross proper, or of the tau form, and the attachment of the circle to the last gives the ansated cross of the Egyptians, with its obvious meaning of the origin of measures. Because, also, this kind of measure was made to co-ordinate with the origin of human life, it was secondarily made to assume the type of the pudenda hermaphrodite, and, in fact, it is placed by representation to cover this part of the human person in the Hindu form. It is very observable that, while there are but six faces to a cube, the representation of the cross as the cube unfolded, as to the cross bars, displays one face of the cube as common to two bars, counted as belonging to either; then while the faces originally represented are but six, the use of the two bars counts the square as four for the upright and three for the cross-bar, making seven in all. Here we have the famous 4 and 3 and 7. But what is very much to the purpose here, is that the golden candlestick in the temple was so composed that, counting on either side, there are four candle-sockets; while, at the apex, there being one in common to both sides, there were in fact three to be counted on one side and four on the other, making in all the number seven, upon the self same idea of one in common with the cross display. . . . The same idea is conveyed in the six days of the week in Genesis, crowned by the seventh, which was used by itself as a base of circular measure.

"The ansated cross, being surmounted by the circle, roughly represents the figure of a man, with arms extended. The attachment of a man to the cross symbolizes the welding of astronomical and circular values. In fact, this is a plainer and more perfect symbolism of the ancient use than any other. It was one made use of in this form of display by the Hindus. In fact, the Old Testament is rabbinically and kabbalistically familiar with the expression of crucifying a man, or men before the Lord and the sun. In symbol, the nails of the cross have for the shape of the heads thereof a solid pyramid, and a tapering square obeliscal shaft, for the nail. Taking the position of the three nails in the man's extremities, and on the cross, they form or mark a triangle in shape, one nail being at each corner of the triangle. The wounds, or stigmata, in the

extremities are necessarily four, distinctive of the square; and, as in the candlestick, there have been two used as one, or rather one used as two, in the connection of the three nails with the four extremities. The three nails with the three wounds are in number 6, which denotes the six faces of the cube unfolded, on which the man is placed; and this in turn points to the circular measure transferred on to the edges of the cube. The one wound of the feet separates into two when the feet are separated, making three together for all, and four when separated, or seven in all-- another and most holy feminine base number."

Now let us turn to the 16th verse of the 21st chapter of Revelations. There we read "and the city lieth foursquare, and the length is as large as the breadth; and he measured the city with the reed, twelve thousand furlongs. The length and the breadth and the height of it are equal."

Here we have a description of a cube. But let us quote Pryse's translation and his explanation of the figure as given in the introduction to his volume, "The Initiation of Ioannes."

"The deathless solar vesture of the Conqueror is symbolized as a city which comes down out of the sky, enveloped in the radiance of the God, and it is portrayed with poetic imagery of exquisite beauty. The description, with its wealth of detail, should be enough to show clearly what the city really is; but Ioannes has supplied conclusive proof of the true meaning by inserting in the description a puzzle which reads as follows:

"The Divinity who was talking with me had for a measure a golden reed, to measure the city, its gateways, and its wall. The city lies foursquare, and its length is as great as the width. He measured the city with the reed, by stadia, twelve thousand; its length, width and height are equal. And he measured its wall, one hundred and forty-four cubits, (including) the measure of a man, that is, of a Divinity.

"As the expression "by stadia" (epi stadion) shows that the measurement should not be taken in stadia, it naturally follows that it should be reduced to miles. Therefore, dividing 12,000 by 7 1/2, the number of stadia to the Jewish mile, the quotient is 1,600, and this is the numerical value of the words to heliakon soma, "the solar body." (The number 1,600 is found also in chapter xiv:20, where it has the same significance). In the authorized version the preposition epi, "by," is not translated, being omitted as redundant--which merely shows the untrustworthiness of an empirical translation. That version also reads, "a hundred and forty and four cubits, (according to) the measure of a man, that is, of an angel," the inserted words making the passage meaningless. The "wall" of the solar body is its aura, or "radiance," he doxa; but the letters of that name amount to only 143. As a puzzle, that number would be too transparent, nor would it harmonize with the other numbers given in relation to the city as the twelve thousand stadia, twelve gateways, twelve foundations, etc., all of which have a real or an apparent reference to the zodiac. Therefore Ionnes increased it to 144, the square of twelve, by adding another alpha, (a) which he calls "the measure of a man, that is, of a Divinity." In the formula, "I am the Alpha and the O (mega), the first and the last," alpha is the symbol of the divine man, or Divinity, before his fall into matter; and O mega is the symbol of the perfected man, who has passed through the cycle of reincarnation and regained the spiritual consciousness.

"The city is described as having the form of a cube. To solve this element of the puzzle it is only necessary to unfold the cube, thereby disclosing a cross, which represents the human form--a man with outstretched arms."

Thus we find the symbolism of the cube in connection with the religious systems of antiquity as well as in our great Masonic Light and monitorial lectures. It is, indeed, a symbol of considerable importance and interest.

John G. Keplinger, Springfield, Ill.

* * *

ARE LODGES DEGREE MILLS?

Editor Builder: - In a recent letter you note the extreme difficulty of introducing to the notice of Masons the study side, or the heart side of Masonry. The plain truth is that Masonry is very popular and prosperous, a condition that existed with variations in the '20s during the anti-Masonic excitement incident to the Morgan disappearance, during which period of persecution, proscription and ostracism about 75 per cent of the Craft fell away. Why did they fall away? The answer is found in the view taken that Masonry is not of Divine origin, that it perhaps dates from the building of Solomon's temple, or from the gilds of the Romans or Germans; that Masonry was once operative and later was speculative, a failure to recognize the Duality of Masonry; that there is a "Spirit of Masonry"; that Masonry has to do with the pscychic, or soul part of man, as well as the physical, the heart part, no matter in what age of the world he lived, had first to be touched before he was a Mason. This is known as the religious part of man, and is primitive; it was known before and recognized by Christ when he answered Nicodemus who wanted to know how he could be born again, when He said, "And thou Nicodemus, a master in Israel and knoweth not these things." Nicodemus' view was purely physical. The "Spirit of Masonry is the life of Masonry," which is a self-evident fact, for all things physical die. Masonry has not died, nor will it ever die. The spiritual is recognized as the immortal part of man - the part that takes him out of the animal kingdom.

That a man must first be a Mason at heart is too often lightly passed over, with the result that Masonic Lodges are filled largely with physical Masons only. They know nothing about the spiritual or heart side, or the philosophical. Masonry teaches a perfect system for earthly life, and in the end will assist the true Mason to climb the ladder which Jacob saw in his vision. Well, what has all this to do with interesting the brethren in the study side? Perhaps to 75 per cent of Lodge membership it means nothing; doesn't appeal to them for the above reasons. "As a man thinketh so is he." Thoughtful Masons everywhere note the tendency of Lodges to degenerate into degree mills. The best Lodge is the one that does the most work," and the "brightest" Mason is the proficient degree worker. The brethren attend lodge when there is "work" to do or a "feed" spread. In the absence of these attractions, one-third or perhaps one-fourth of the membership attends. This age is material, physical, and mechanical. The cardinal virtues must be invoked to correct it. Masonry is the leaven that has brought the world

out of chaos to its present condition; and if its present condition is not good, does it mean that the leaven is not working, that the "salt has lost its savor?"

A. K. Bradley, Texas.

----o----

ANOTHER PIKE LETTER

Gentlemen: - Noting request in the April number of "The Builder" I follow with copy of letter from Albert Pike, now in my possession:

Or. of Washington,

24 July, 1881.

Dear Sir & Bro:

The statement which you copy is wholly apocryphal. There never was any such rite in 33 Degrees. No Masonic Power ever pretended to work such a Rite.

I thank you for your kind words and as my whole purpose has been to make of the Ancient and Accepted Scottish Rite an instrument for good in the world, whereby men might be made wiser and better, I think that I may without impropriety confess that it gratifies and encourages me when intelligent men see somewhat of good in my work.

As I am now nearing the end of my 72d year I shall soon have completed my life work and must leave it to others to take up the work where I leave it. Perhaps what I have written may be even more effective after I am dead, for "it is the dead who govern, the living only obey."

Very truly yours,

Albert Pike.

Bro. A. C. Peters, M. D., 32d.

Fraternally,

Nelson L. Finch.

----o----

A CORRECTION

Dear Brother Editor:,Owing to a clerical error, the Aztec war chief "Ahuitzotl" appears in my article published in the May number of THE BUILDER, as being the one responsible for the destruction of the picture writings. This should have read "Itzcoatl," who was war chief from 1424 to 1440.

Trusting that you will find room for this correction in the June number, I am,

Yours fraternally,

Eber Cole Byam.

----o----

MASONRY AND POLITICS

As soon as Freemasonry begins to meddle with politics, it is doomed. it loses its special significance, and it will incur all the odium of a powerful secret society, and will rouse enmity and hatred where now it has only goodwill - or, at any rate, tolerance - from those who know nothing of its principles and teachings. What Freemasons do in politics they must do as citizens, not as Freemasons. - Oliver C. Cockren.

The Builder Magazine

July 1917 - Volume III - Number 7

THE FAITH THAT IS IN THEM---A FRATERNAL FORUM

Edited by BRO. GEO. E. FRAZER, President, The Board of Stewards

CONTRIBUTING EDITORS

Henry R. Evans, District of Columbia.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Geo. W. Baird, District of Columbia

H.D. Funk, Minnesota

Frederick W. Hamilton, Massachusetts

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Francis W. Shepardson, Illinois.

Jos. W. Eggleston, Virginia

M.M. Johnson, Massachusetts

John Pickard, Missouri

Silas H. Shepherd, Wisconsin.

Oliver D. Street, Alabama.

S. W. Williams, Tennessee.

Joe L. Carson, Virginia

T.W. Hugo, Minnesota

Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Correspondence column.

QUESTION NO. 3--

Shall the dues in Masonic bodies be increased to cover the financial support of Masonic homes in the respective Grand Jurisdictions? If so, shall such Masonic homes be established for aged and infirm Masons only, or for Masonic widows and orphans? If not, shall members of each lodge be encouraged to contribute as individuals to a charity fund at the disposal of a charity committee regularly appointed by the W. M.?

The Future Has Heavy Burdens for Us.

Unless, as in Ohio, ample provision is made by the Grand Lodge, through its annual per capita assessment on lodges, to provide for the support of a Masonic Home, it impresses me as a bounden duty that each lodge in a jurisdiction constitute itself a unit to contribute annually according to its means to the proper financing of an institution, which should be one of the foremost of its Charities. Charity is a foremost principle of our Order, and first of all such, should come our own Masonic Charities. Masonry must take care of its own, and the calls upon Masonry in the near future, because of the parlous times in which we now live are bound to be considerable. Any necessary

increase of lodge dues such as you suggest, should be met where necessary, cheerily, even though at the cost of considerable lodge embarrassment. As between the proper financing of a Masonic Home, and the luring of passive Masons to lodge by the stomachic route, there should not be a moment's hesitancy in making one's choice. Where necessary, eliminate the superfluous banquet, the entertainment, the picnic or other "side degree" and let each craftsman put his shoulder to the wheel to help assure the financial well-being of the Masonic Home.

If you refer to our obligation, it will convince you that the inchoators of the Masonic Institution held in equal esteem the Masonic widows and orphans, these being ever coupled with the Master Masons in the setting forth of the duties of the craftsmen. So in practical Masonry today, in building for the future, we should build equally for the Masonic wife, widow, mother, sister, son and daughter, as for the needy and infirm brother. The greater the hardship the better for the craft. Masons must face all conditions, and it is their privilege to serve. We cannot afford as Masons to show less regard for the well-being, spiritually and materially of our widows, and our orphans, than does another great religious world force evince for its own in this category. Ours the task to sustain the grand reputation handed down to us by our Masonic ancestors, and make Masonic Charity mean something wherever the Square and Compasses have blazed a trail. It is admirable in any lodge to encourage brothers to contribute as individuals to a Charity Fund at the disposal of a Charity Committee appointed by the W. M. Far better to my mind, however, the plan adopted by my own lodge, Excelsior No. 369 (Ohio), some fifty-one years ago, of providing for an enforced levy per capita each year from the General Fund to be added to the Charity Fund, this latter to be under control of the Trustees and dispensed at their discretion for our own lodge charities only. Starting with nothing in 1866, Excelsior soon amassed over fifteen thousand dollars for this particular fund alone, and it is still growing. That our forbears builded well, the brethren are beginning to realize, with present and presumptive calls made upon this fund. John Lewin McLeish, Ohio.

* * * A Home Must Have Assured Revenue.

It seems to me that the logical order of questions is this: (1) Does the Jurisdiction need homes for the care of any kind of Masonic dependents?

(2) If yes, which need is the most acute--for aged Masons (with or without their wives), or for widows and orphans ? (3) How shall such a home be financed?

Questions 1 and 2 are ones of fact purely and can be decided best, in my judgment, by a careful study of the applications for charity made to the Grand Lodge and the individual Lodges over a series of years. An attempt to get the opinion of Lodges on these questions would probably have misleading results.

No home should be undertaken without assured revenue. This would ordinarily come from per capita tax under the established methods of Grand Lodge finance. It would seem to be difficult to assure revenue on any other basis.

This would probably only care for the support or possibly for supporting a sinking fund. Necessary capital to start the institution would probably have to be raised by subscription or might come from bequests.

This is not the Massachusetts method, but the financial methods of the Grand Lodge of Massachusetts throughout are different from those commonly used in other Grand Lodges and therefore could not well be as suggested as models. Frederick W. Hamilton, Massachusetts.

* * * Keep the Dues Democratic. The increasing of dues in Masonic bodies is a matter that should be studiously avoided wherever and in every way possible. It is so easy to add just a little, with the idea that the amount is so small that it will not amount to anything; not with the idea of making it hard for anyone--and yet, these small additions gradually amount to a sum that may be almost prohibitive especially to the poor Lodges, and it is among those very Lodges that we often find the finest Masonic realization of true fellowship and brotherhood. To gradually raise dues to the breaking point for any purpose is neither Masonic nor advisable--and it is a question whether the maintenance of large charitable institutions can be accomplished without the expenditure of sums of money for establishment (original cost) repairs, etc., that eventually become so large that, if invested, would produce an income sufficient to

enable annuities to be granted, allowing the recipients to continue to live with relatives and friends.

If, however, such Homes ARE established, they should by all means include the Aged and Infirm brethren and their dependent Widows, as well as the Orphans.

If the Annuity system be used, it should be made available through a Committee working under authority of the Grand Lodge, and the money raised in the usual way by a per capita tax on the membership of the Lodges in the jurisdiction.

I do not wish to be understood as condemning the many magnificent Homes that have been established throughout the country, neither do I lose sight of the benefits derived from the earnest work of Christian men and women within these institutions and the great good derived from proper intensive training of youth along religious and business lines--these are, unquestionably, excellent and most desirable--but whether the aged and infirm of both sexes could not be as well, if not better cared for at less actual cost in institutions that are already established and in working order by means of the granting of suitable annuities that could be graded according to necessity, is a grave question.

From a sentimental standpoint, there is no choice. There is nothing that will conduce to the happiness and well-being of a Mason in his years of health and strength, as to know that when he is enfeebled and unable to provide for himself and those he loves, that they will be cared for within the family bosom of the Brotherhood that he loves so well--next to his OWN HOME, there is no place on earth where he will feel they are so safe from harm as in a well-appointed Home that is run under the careful supervision of the Grand Lodge--a place where the aged and infirm brother, together with his Widow and Orphan can and WILL be made as comfortable as possible by loving hands and hearts. S. W. Williams, Tennessee.

The President of a Home Speaks.

The expense of such Homes should come from the treasury of the Grand Body of the Jurisdiction which has authorized their establishment, and the per capita tax on each member be increased sufficiently to permit of that appropriation.

Such Homes should be for all Masonic dependents, but if possible the accommodations for the children should be separate from those of the older persons.

Members individually should not be depended on to support the Home, but there is no reason why individuals should not be urged to contribute to some funds for special objects needed at the Home.

A very important feature of the finances of a Home is to charge each Lodge sending a person to the Home a certain small weekly sum; this tends to make them a little less unnecessarily generous; 25 cents for a child, 50 cents for a woman, 75 cents for a man; the tendency is when it does not cost anything more to dump everything onto the Home, but a little sum like the above is a great economizer. I have been 13 years President of a Home and have learned a few things in connection with Masonic charity when it don't cost the dispenser anything, with Masonic sentiment in connection with the operation of a Home, and the necessity of strict business principles from the start. T. W. Hugo, Minnesota.

* * * Let the Dues Be Ample. Dues should be ample for Lodge purposes without depending on fees for existence, for the obvious reason that Lodges should not have the incentive of a need for new members. Grand Lodges should levy tax sufficient to care for dependency of orphans and old Masons, preferable, I think, in private families. Masonic Homes, if decided on, should be separate institutions for the aged and children.

Each Lodge should care for its own, their means to be supplemented, when necessary, from funds of Grand Lodge in hands of a good Grand Charity Committee. Voluntary

charity should be encouraged rather than relief by taxation, because that is the only real Masonic charity. Homes are, many of them, costly failures, and all expensive and difficult to manage. Bricks and salaries are only extravagant advertising at best. "Let not thy left hand know, etc." Jos. W. Eggleston, Virginia.

* * * Support the Homes. The lodges should support the Masonic Homes in their jurisdictions and when necessary the dues should be increased for such purpose. Masonic homes should be established for aged and infirm Masons; also for Masonic widows and orphans when occasion demands it H.R. Evans, Washington. D. C.

* * * Missouri Cares for Her Own. The great landmarks of Freemasonry are faith in God, hope of immortal life, and love of fellowmen. Belief in the first two can best be exemplified by practicing the third. Each Grand Jurisdiction should, it seems to me, make adequate provision, under exclusively Masonic control, for the care of its aged and infirm, its sick and suffering, its widows and orphans. Its hospitals should be models. Its Home should be all that this name implies. Its orphans should be reared and educated with the most scrupulous care. Not until they are fully prepared should they be sent out into the world, and the watchful eye of the Masonic guardian should even then see to it that they have a fair chance in the battle of life.

The Grand Jurisdiction of Missouri is demonstrating today that all this can be done and well done without an excessive tax upon the brethren. And in Missouri also the Great Order of the Eastern Star has done a magnificent work in aiding to make the Masonic Home of Missouri an institution of which every Mason and every Star in the state is justly proud. John Pickard, Missouri.

* * * Favors Use of Both Plans, Jointly.

It is my opinion that neither a Home nor a Charity Fund alone is the ideal plan of caring for our dependent brethren, their widows and orphans. To be complete there should be both. Some cases can not be cared for in their own homes or among their friends and relatives. Some have no homes, some have no relatives, some have no

friends, who can and will undertake the burden even for ample pay. Others have homes, friends, or relatives, where to the increased happiness of all, they could and would be lovingly cared for with the aid of a monthly or quarterly stipend from a Grand Charity Fund. In addition to an annual tax on all the Masons in the jurisdiction to support these forms of relief, there should also be Permanent Endowment Funds created and maintained by voluntary contributions and by a small percentage of the annual per capita tax set aside each year for this purpose.

Relief by the several lodges for their own dependents would be too irregular and uncertain; it should in all cases be furnished at least in the greater part by the Grand Bodies acting in unison under uniform regulations which would bear equally upon all and insure equal benefits to all according to their necessities.

Some may say I have set an impossible standard. It is not. That it is high I do not deny, but no great accomplishment was ever achieved without a high standard. Good standing of a worthy brother in a Masonic lodge should be a guaranty that neither he nor his wife and children should ever want for the necessities at least of life. Oliver D. Street, Alabama.

* * *

Thinks Homes Very Desirable.

The increasing of the dues in the lodges to an extent that provides an adequate per capita for the Grand Lodge "charity fund" is the most satisfactory and equitable way of providing for the ones we wish to assist and is particularly desirable in those Jurisdictions which maintain Masonic Homes. In every Jurisdiction of which I have any knowledge this per capita tax is supplemented by voluntary contributions of those who are more able to give than the average brother and these voluntary contributions are sometimes very large. The act of giving, which is, in the per capita tax plan, an act of the Fraternity as such, often creates a desire to do something as an individual.

It has been demonstrated by the different Jurisdictions which maintain Homes that they are the best method of doing our duty to our brethren who need care in old age or infirmity, and the widows and orphans. I believe that Homes should be provided for all of those who are in need of our assistance and who can be better taken care of in the home than elsewhere. However, I believe it is advisable to maintain the orphans in a separate home where practical, and at least in a separate building.

A duty correctly comprehended is a pleasure, and it is the opinion of your scribe that the added interest in others' welfare produced by being a contributor to a Masonic Home will have an uplifting influence among many brethren who would not otherwise have had it called to their attention. Silas H. Shepherd, Wisconsin. * * *

Is Half Charity Real Charity?

Your chairman, brethren, has the advantage of reading what you have said, before he speaks out for himself. What you have said so well above should stir up some real thinking. Here is a subject that reaches every lodge and every Mason alike. And we have now the ever increasing demands of war charities.

Shall we establish a scientific system of Masonic charity? If we support homes at all, does not each initiate come into our order with the implied understanding that we have a definite plan for his relief in the time of his need? Facts are stubborn things, at times. In many jurisdictions we commit infirm Masons to Homes which have no endowment and which depend upon periodic contributions for their meagre support. I question whether this half charity is real charity in any sense of the word. Oh, I do not mean to disparage the splendid courage and sincere devotion of the faithful who manage these institutions. But I do question the moral right of our great, universal order to establish and maintain any haphazard, sporadic and unendowed system of charity. Better by far that we send our brethren elsewhere, say to the United Charities, than that we should partly do that which many of our members think that Masonry should not do at all.

What I have written reads cold blooded. Every charitable institution challenges our sentiments. But must we not some time take the viewpoint of how we would feel, if sent by our brethren into the care of an institution that has no secure and assured support? Perhaps the time has come when we should say to the world that Masonry is not a charitable institution; that the order assumes none of the financial obligations of its members. It is not a difficult matter to state this question; it will take the best thought of all our leaders to rightly answer it. George E. Frazer, IIlinois.

----o----

THE LODGE

BY BRO. A. W. TICHNOR, MICHIGAN

I SHOULD like to derive the word Lodge from the Anglo-Saxon "lecgan," to "lay" or "lie." I like this derivation better than that from the Greek "logos," as none of the other derivatives of this word have the soft "g"; and I like it much more than that which derives it from the German "Laub," and makes it cognate with "lobby." Perhaps, however, some brother, more fortunate than myself, has access to Skeat's New Etymological Dictionary of the English Language, now being published in England, and probably the last word in etymological definition.

If Lodge is derived from "lecgan," however, we may formulate three definitions all containing the root meaning, and particularly applicable to Free Masonry.

The first definition, then, that we can give to the word Lodge is that it is a place where Free Masons "lie," or rest, during their travels in foreign parts, and is undoubtedly taken from the name given the huts that lay around the feet of the great Cathedrals on

which the Craft lavished their art and skill. It was in these that the Craftsmen lay at night and spent the eight hours allotted to refreshment and sleep.

Symbolically, let us remember that. as Masons, we are, on this earth, traveling in foreign parts working at the erection of the Temple in which, when it is completed and the ledger--or cope-- stone is laid, the Stone rejected by the builders, we expect to possess the Word and to receive our due wages. The place of our labors, however, is the Lodge; and this is symbolically represented as the world wherein we rest until we receive the summons to travel on to another country.

Now let us examine the symbolism that compares the Lodge to King Solomon's Temple. This edifice, and particularly the Sanctum Sanctorum or Holy of Holies, was that in which the Word of God lay, and which, to the devout Jew, was the Lodge of God among men. But the Temple was but a symbol of that House not made with hands, eternal, in the heavens, and it is on this House, or Lodge, that we as Masons are laboring, preparing, by means of our working tools, the living stones. Let us notice, by the way, how the rough ashlar is taken by the cable-tow and, after the application of the point of a sharp instrument, made a perfect ashlar and set in the corner of foundation. Then again, more firmly held by the cable-tow and, having been tried by the square, it is passed to a more excellent position and caused to stand before the eye of the Supreme Architect. Finally, still more securely bound by the cable-tow, according to the plans delineated by the Compasses, it is raised, after many trials, from earth to heaven, where finally it will contain the Word. Symbolism therefore teaches us that the Lodge is where our Mysteries lie.

In the lodge of the master of the work our ancient operative brethren gathered to transact such business as might properly come before them, and to make, pass and raise Masons. So an assemblage of Masons came to be called a Lodge. But here let us remember that with such a Lodge lay the power of conferring the degrees and of regulating the Craft, and so, authority having been deposited with a proper number, they might be considered, in an especial sense, the Lodge.

There is a striking similarity between Free Masonry and the Catholic Church. Corresponding to the Worshipful Master is the Bishop and to the brethren about the

Lodge the Bishop's council of presbyters. To these was committed the deposit of the faith-- which is the Word of God--and the ministration of the Mysteries, by which men are introduced, passed and raised--by means of the Sacraments-- into a position of unity with God. So with the Master, Wardens and Brethren is lodged the "Landmarks"--of some of which we should not speak too openly--and the power of ministering the Mysteries after the true Masonic manner, with the result of making a man ultimately the depository of the Masonic Word, which in itself is symbolic of unity with the Grand Architect of the Universe. Thus a body of men may be known as a Lodge, because of what "lies" with them.

There is another sense in which Masons use the word Lodge, and that is in connection with a piece of furniture seen only, as a rule, at the consecration of new lodges. It is used there as a symbol of the Lodge, and it may also be taken to be a symbol of the Ark of the Covenant--which was made, by the way, of the wood of the acacia-- which was the place of deposit of the Testimony of God (Ex. xxv., 16). I think that the Ark of the Lodge should be that which conceals what is revealed at the illumination of a Mason, the Word of God, and the Urim and Thummim of Direction and Truth, the Great Lights of Masonry. (cf. Hasting's "Dictionary of the Bible," and Pike's "Morals and Dogma" sub voce.)

It must be remembered that the Ark of the Covenant was the primary symbol of the Presence of God in the revelation of Religion under the older order. It lay first in the Tabernacle and afterwards in the Temple, and was that for which the Temple was built to contain. At the destruction of the Temple it disappeared--"Arca Testamenti nostri direpta est, 4 Esdras x. 22, ad Vulgatam--and it, and the cavern in which it was hidden were objects of search to the pious Jew. (cf. Jerem. iii. 16, and 2 Macc. ii. 4, et seq.) Some scholars state that the Ark was destroyed; but certain traditions indicate otherwise.

We may further notice that, according to the Old Testament, it was not God's purpose to take Himself away absolutely from His people, but only to retire from them for a while as a punishment for their sins. It became necessary for Him to remove from them the abiding presence of His Word, because the people had profaned it by their misconduct, because they looked on the Mystery of godliness with less than that reverential awe due it, and had made it common among them. Therefore the Ark was taken from them, the Word was lost, but not forever. And so the Lodge of

Consecration could well remain as the symbol of the resting place of the Word, and the abiding principle of Free Masonry.

Now all of this may be taken as a study in etymology, and some of the symbolism contained therein. And it is concerned here more with the objective philosophy of Free Masonry than the subjective, which seems to be the trend of Masonic study of today. But still we have seen that the Lodge, in all senses of the word, represents the Deposit of the Word of God, where it "lies," or is "lodged," for the benefit of the Craft, to be given each one at the completion of the Temple, if found worthy. Some of us, it is true, believe that the Word is to be found in Jesus of Nazareth, King of the Jews, whom we call Emmanuel, God with us, the Tabernacle of God with men, the Temple destroyed and rebuilt in three days. So we strive to defend the Christian religion and spread the genuine cement of brotherly love and friendship, that we all may be "builded together for an habitation of God through the Spirit." (Ephes. ii. 22.)

----o----

LABOURS

Nothing is worth doing

That does not eventually send a man

On a higher and wider quest.

All labours that narrow,

All toils that deaden,

All pursuits that enslave,

Are enemies to be fought

With the sword of enterprise

And the arrow of adventure.

Therefore, at any moment

Of this eventful or uneventful life,

It behooves a man to ask himself

What he is doing,

And whither his work is leading him.

If it is leading him to prison,

To lethargy, or to mutilation,

To dishonour, or to death,

Let him arise and take ship

To the furthest port he can reach,

Or let him wander among the mountains

Making new observations,

And finding nobler labours.

--Elizabeth Gibson Cheyne.

----o----

THE PILLARS OF THE PORCH

BY BRO. JOHN W. BARRY. P.S.G.W., IOWA

PART II.

Nor was Solomon without examples in the Holy Land, for according to I. Samuel, III., 3-15, the Ark was housed in a temple at Shilo. The Canaanites had large temples in the time of the Judges. The Temple of El-Berith, at Shechem, was a place of refuge for a thousand men. (See Judges IX., 46.) There was a large temple of Dagon at Gaza, supported on pillars, for which see Judges XVI., 23:29, and one at Asdod (I. Sam. V., 5:6, and I. Chron. X., 10.) In the land of Hiram were many temples, as related by Josephus. A single illustration will suffice. On page 257 of Antiquities of the Jews is the following: "Meander, also, who translated the Tyrian archives out of the dialect of the Phoenicians into the Greek language, makes mention of these two kings, where he says thus: 'When Abibalus was dead, his son Hiram received the kingdom from him. He raised a bank in the large palace, and dedicated the golden pillar which is in Jupiter's Temple. He also went and cut down materials of timber out of the mountain called Libanus for the roof of temples, and when he had pulled down the ancient temples he both built the temples of Hercules and that of Astarte.'" And why, it may be asked, are there few or no remains of those temples as compared with temples built long before on the Nile ? Largely because they were of wood construction. The columns were wood, covered with metal or wound with hemp, and coated with stucco. Layard's men, at Nineva, during his digging there, found sufficient of such encased wood columns to make their camp fires. And such, with few exceptions, was the construction in the Holy Land before Solomon. But as to foundations of heavy masonry there are early Hebrew remains at Baalbec, Palmyra, and other places. Solomon's Temple was, therefore, new and exceptional in its construction only in the extreme richness of its decorations and in making Jachin and Boaz wholly of brass, and its perpetuation in the memory of men is due principally to the fact that it was the first great temple erected to the Living God. As such it has and will endure in the minds of men.

For four hundred and nineteen years it stood a marked building. Because of its fine workmanship, because of its lavish wealth of decoration, and because it was the Temple of the God of Abraham, it became well known not alone to priests, princes and kings, but to builders throughout the world as well. Naturally such a building would be imitated and duplicated by other kings thirsting for glory. Josephus says it was duplicated on Mt. Gerizim and also in Egypt by Onian. Wilkins in his learned treatise, "The Temple of Jerusalem the Type of Grecian Architecture," shows that Grecian temples, built while Solomon's Temple was still standing, are duplicates of that famous structure. This view is held by a number of careful investigators, who

after long years of study of the Temple of Solomon, have come to be regarded as almost final authorities. Among this number is Edward Charles Hakewill, an architect, who has published a work called "The Temple." In this he submits scale drawings of Solomon's Temple, and says that the plans and elevations apply accurately to existing temples that were built while Solomon's Temple yet stood. It occurred to me that a photograph of the ruins of those old temples, together with Hakewill's scale drawings, would give the best possible idea of the actual appearance of Solomon's Temple.

The general outline of adjoining buildings, together with its courts, may be seen in cut No. 13, from Pain's Temple of Solomon.

Cut No. 14 is the ground plan of Solomon's Temple, and is duplicated in the temple at Paestum and in the Theseum. The dark circles represent Jachin and Boaz standing in the porch. In the next cut will be seen a front view and then a sectional view on the line A-B, showing Jachin and Boaz in elevation. Cut No. 15 is the front view, and in the massive, well-proportioned structure we can see why it stood four hundred and nineteen years. In cut No. 16 is seen the sectional view, showing the pillars in the porch, drawn to scale, eighteen cubits high.

In cut No. 17 is seen a general view of the ruins at Paestum, a long since abandoned Grecian city. The building at the left is the Temple of Neptune, and the other the Temple of Ceres, dating from the early part of the sixth century B.C., and, therefore, contemporaneous with Solomon's Temple. Jachin and Boaz stand within the porch, and are architecturally known as "columns in antis." Returning now to cut No. 14, note how accurately the Temple of Neptune corresponds. Returning to Paestum, cut No. 18 is a rear view, looking from within. The pillars, including the chapiters, are twenty-nine feet high, or less than half the height assigned to Jachin and Boaz, when we say they were forty cubits, or sixty feet high.

The Theseum, the other temple to which the scale drawings apply, is at Athens, and is seen in cut No. 19. It was contemporaneous with the Temple of Solomon, and, like the temple at Paestum, is remarkably well preserved. In size it is 45x104, with pillars nineteen feet high. Cut No. 20 is a near view of the front. The pillars corresponding to Jachin and Boaz are seen within the porch at the middle.

Neither do the other temples at Athens furnish the remotest suggestion of such an anomaly as a building with its porch higher than the main structure. The world renowned Parthenon is shown in cut No. 21, as it now appears. The portion here shown dates 450 B. C., but it stands on a foundation containing sections of columns from a temple erected in the prehistoric past. This part of the foundation is seen in cut No. 22.

The Erectheum, at Athens, is an Ionic structure dating from the fifth century B. C. In cut No. 23 is a view of the north porch, famed for its excellence. Its pillars are twenty feet. In cut No. 23a is a view of the Erectheum from the south, showing the east and west porches. In cut 23b is seen the porch of the Caryatids at the west entrance to the Erectheum, the most famous porch of which there are any remains. Though contemporaneous with the Temple of Solomon, and odd to the verge of a dream, it yet adheres to the principles of reasonable construction, and its renowned female columns are not reaching over the top of the temple.

In cut No. 24 is shown a porch from the Temple of Castor and Pollux, at Girgenti. The four pillars shown are all that remain standing of the temple. This temple was 51x111, with pillars twenty-one feet high, and dates from the fifth century B.C.

Think of it, here are the ruins of grand temples contemporaneous with that of Solomon, and how high are their pillars? At Paestum twenty nine feet, including the chapiters; of the Theseum, nineteen feet; of Castor and Pollux, twenty-one feet; of the Erectheum, twenty feet, while the Parthenon, over one hundred feet wide, has pillars but thirty-three feet high. Compare with our second degree work, wherein Jachin and Boaz are said to have been forty cubits, or sixty feet high, in a building only forty-five feet wide, a height out of proportion, and, indeed, inconsistent with the architecture of Solomon's time, or for that matter the architecture of any other time.

ROMAN BUILDINGS ON HEBREW FOUNDATIONS

As was said previously, there are no remains in the Holy Land dating back far enough to be of service for the purpose in hand. Yet Baalbec and Palmyra are noted for the ruins of temples dating from later Roman times. As nearly all of them stand on Tyrian or Hebrew foundations, they may be of interest in showing that though built upon and in the midst of the ruins of buildings dating from Hiram and Solomon, no one of them even suggests a porch higher than the temple. In cuts No. 25, 26, and 27 is shown views of the ruins of the Temple of Baalbec, which was a magnificent structure 370x440 feet.

The Temple of the Sun was 130x200 feet, with pillars forty-five feet high (shown in cut No. 28)

Palmyra or Tadmour was built by Solomon. In cuts No. 29 and 30 are views of its ruins, but there is no suggestion even here of a building with its porch higher than the main structure.

Tyre, next after Jerusalem, is the most interesting spot to Masons, but nothing in point could be secured. However, the tomb of Hiram will interest Masons. Six miles outside the present town is the tomb, shown in cut No. 31, and so far as can be learned it is the real thing, the actual resting place of Hiram, King of Tyre. To the right will he noticed a square and compass cut in the rock, but by whom and when are questions that cannot be answered. In the same way the southeast corner of the original wall of Solomon is of interest(shown in cut No. 32). At this point the wall stands 60 feet above the ground. In 1862 Captain Warren dug down to the beginning of this wall, which he found eighty feet below the surface, and showed that the portion below grade was part of the original wall made in preparing the temple site. On the under side of the stones were numerous red marks or signs, which he could not explain.

The principal buildings now on the temple areas are the Mosque of Omar, known as the Dome of Rock, which Ferguson says dates from the first century of our era, and the Mosque el Aksa, built about five hundred years later. Though interesting, they are only of negative value to the purpose in hand, for though built on the very site of Solomon's Temple and amid its ruins, they give no hint of such a building as is now described when the second degree is conferred. In cut No. 33 is shown one of the four

porches of The Dome of Rock. This building is an octagon, measuring one hundred and fifty feet in diameter and sixty-six feet on a side. The dome is sixty-five feet in diameter and ninety-seven feet high.

Here, then, is a building two thousand years old, standing on the very site of Solomon's Temple, and indeed it is believed to contain material once a part of Solomon's Temple -- yet take note that the pillars are proportioned to the main building and support the facade.

(To be continued)

----o----

Mad wars destroy in one year the works of many years of peace.--

----o----

MASONIC HISTORY---SUGGESTIONS FOR RESEARCH

BY BRO. JOHN T. THORP, ENGLAND

MASONIC students--the majority of them-- are agreed that this Craft of Masonry to which we belong was originally, and for many centuries, almost exclusively operative, and that it is to our forefathers in the craft that we are indebted for those magnificent structures, temples, cathedrals, palaces, and abbeys, which are spread more or less all over Europe, and which are at once our wonder, our admiration, and our pride. Now, just when and just where this brotherhood of Masons originated we do not know.

Indeed, we may never know; it is so old, it goes so far back into the mists of antiquity, that its beginnings are lost. But this we know, that, like many other things, it began somewhere in the East, and advanced, travelling by slow steps in the trail of the sun, towards the West. Some are of the opinion that it originated in India, one of the oldest civilizations that is known, the land of golden sunshine, of marvelous temples. It may be so. Others, again, think they can trace its origin to the land of Egypt--a land which is still full of wonder and full of mystery. But whenever and wherever this brotherhood originated, students today have come to the conclusion that its establishment was due primarily to two causes. First, that it was due to the dangerous character of the employment. Of all the occupations to which men in the early days applied themselves, the Mason's was, and is still, one of the most dangerous. He had to work with sharp-edged tools, he had to deal with huge masses of material, he had to convey these materials from the places where they were prepared to where the building was being erected, and he had to raise these materials to considerable heights from the ground--all of this probably with very imperfect and unsuitable tools. It is fair to assume that no large building was erected in olden times without considerable loss of life and injury to limb. Now we believe that this dangerous character of their common employment drew together the various members of the building craft into a brotherhood, bound and banded together for mutual assistance, protection, and support. If you come to think about it you must see that it is very probable to have been the case. What brings people together? A common danger, a common experience, does it not ? I once knew two men who were as unlike as two men could possibly be; no one could understand what made them fast and firm friends. What was it'! They had each lost their father when they were young, and a common sorrow brought them together, and bound them together in an almost life-long friendship. And so we can understand that the dangerous character of a common employment would bind the Masons together into a brotherhood. A second cause seems also to have operated in a similar direction. It is this: While most of the early craftsmen were occupied, as I have said, with simple work, work that required little skill, making what was for temporary use, as, for instance, the manufacture of clothing, or the materials for clothing, furniture and utensils for the household, implements for agriculture, weapons for the chase, or for war, all more or less for temporary use, excellence of work, however desirable, was not absolutely necessary. But the masons did not build for today nor for tomorrow; they built for the ages to come. And how well they built we know, for many remains are still there to prove it. And so, in order to ensure that none but suitable men should get admission into their brotherhood, the Masons probably bound themselves together, in order that they might prevent anyone joining their brotherhood, except those whom they were perfectly certain would be a strength to their community and an ornament to their craft. This is a subject I recommend to your study. We have not by any means yet got to the bottom of all this. I am giving you the results of our latest investigations, but we have still much to learn. There are

still many things to discover, and I recommend this subject to you as a study and for your research. What was at the back and the beginning of this establishment of Freemasonry is a study well worth all the time you can spare to devote to it.

Starting, then, somewhere in the East--we do not know where--our brethren travelled slowly westward, through Phoenicia and Palestine, where they built the temple of Jerusalem, much of which is mythical, though in connection therewith we have the first historical account of the division of Masons into classes-- on through Asia Minor, entering Europe by way of Byzantium, the present Constantinople, through Greece to Rome, where, already, several centuries before the Christian era, we find the Masons strongly established, firmly bound together, and working diligently in the erection of "stately and superb edifices," under the name of Collegia. One would fain use an English word, but I do not know that there is one that exactly translates it. Collegia were corporations of persons associated together in pursuit of a common object--rather a long phrase, but that is what it means. Well, no doubt, many of the members of these Collegia were neither more nor less than trade unionists. The Collegia, however, were not all of them composed of workmen, but they were established and continued for many and very varied purposes and objects. For instance, not only were there collegia of masons, but there were collegia of architects, collegia of artists, collegia of painters, collegia of musicians, collegia of civil servants, collegia of those who were learned in the law, collegia of those who practiced medicine and surgery, collegia also of those who occupied themselves in the sacred ministry of religion; but still no doubt a great many were purely trade organizations. Now these collegia are an exceedingly interesting study. Bro. Ravenscroft has written a book dealing with this subject, in which he gives an interesting insight into it. But he has not completed it yet. There is still much more to discover, and again I recommend this subject to your study. These collegia were an exceedingly interesting body of men, and in many respects they resembled the Freemasons' Lodges of today, as, for example, their brotherhood being divided into three classes, as with us. Their first class they called learners; we call them apprentices. I need scarcely remind you that the word apprentice means a]earner. Their second class they called colleagues or companions; we call them fellows of the craft. Fellows are companions, are they not? A school-fellow is your school companion. See how similar, even in terms, these classes were. The third class they called magistri or masters. The duty of the masters was not only to prepare plans and designs, and to superintend the erection of the building in hand, but also to teach the learners. You will remember that when you were invested with the badge of a master mason, you were told, among other things, it would be your duty to afford instruction and assistance to the brethren in the inferior degrees. So the

brethren of today in this twentieth century can clasp hands with the brethren of the old collegia of Rome, over two thousand years of time.

In the early years of the Christian era, Rome, the seat of the principal of these collegia, was mistress of the world. Her frontiers, as you know, from history, extended far and wide, and in all the outlying portions of the huge Roman Empire colonies had been established, guarded, and protected by legions of Roman soldiers. In these colonies, at any rate in the Roman colonies in England, there have been discovered traces of collegia of masons as early as the reign of the Emperor Claudius, Anno Domini 50. So, in the first century of this era, there were in England organized bodies of masons banded together for the erection especially of "stately and superb edifices," some of which ornament and adorn this land at the present day.

But after two or three centuries of almost worldwide domination, the great Roman Empire was invaded by the Goths and Huns, semi-civilized warriors from the north, and to resist the invasion and to protect the Imperial city, the Roman legions were summoned hastily back to Rome. They went, and along with them there went many members of the collegia, for the Roman soldier was not only a soldier, he was also a workman. And how well he worked, and what excellent roads he made, we all know. Resistance was all in vain. Rome was taken and sacked, the collegia of masons were dispersed, and a small remnant of the members, according to the accounts that are left to us, fled northwards. There, on the little island of Comacina, in Lake Como, they secluded themselves, and through two centuries they remained there, sharing with one another the secrets and mysteries of their craft, emerging now and again from their hiding places to do a little work in their immediate neighborhood, anxiously waiting and watching for the time to come when they could set themselves more publicly to work at their craft.

Two centuries passed--we call them the Dark Ages, for they were dark--but at length the time came when the forces of misrule and disorder had spent themselves, and the masons once more emerged from their hiding places and set themselves diligently to work. Their first duty was to restore in a measure the ravages of the Goths, and, having accomplished this, they set out once more on their journey towards the golden West; through Lombardy, Switzerland, Germany, and Gaul they travelled, and thence on to England, where, by the time of Ethelstan, A. D. 926-940, we find them strongly established under the name of Gilds.

Now of these gilds we know a great deal; but we do not know everything. Mr. J. Toulmin Smith and others have written very learnedly about the gilds. There was a great deal about the Gild of Corpus Christi that we do not know yet, and if any of you have begun the study of early English gilds, you will, I am sure, have found it a very fascinating one, and I recommend you to proceed with it. These gilds seem to have been similar in some respects to the collegia, and it is quite possible, they were established on the ruins of the old Roman collegia.

I have just mentioned Ethelstan. Now Ethelstan was a wonderful man. We do not know one-half we as masons owe to Ethelstan. He was the grandson of Alfred the Great, and the first to call himself King of England. He was a wise and pacific prince, and he gave the land just and wise laws. He cultivated the arts of peace, and, as one of the records says of him, "He brought the land to rest and peace, and builded great buildings of abbeys and castles, for he loved masons well." We cannot wonder that gilds flourished during Ethelstan's time, that they spread themselves all over the nation, becoming exceedingly powerful, and doing exceedingly good work. They flourished for several centuries, and were only finally suppressed in the reign of Edward VI., about the middle of the sixteenth century. These gilds we are now coming a little more to modern times--were exceedingly powerful. It is an astonishing thing that all through the ages the masons have been an exceedingly powerful body. The reasons for it you will probably ascertain if you read the early records diligently. These gilds had special privileges. For instance, they were allowed to frame their own rules and regulations, and to enforce obedience to them. Indeed, in some towns the records tell us that the municipal authorities themselves assisted the gild of masons to enforce obedience. How great a privilege that was I need scarcely remind you; ordinary working men then had no power, for it was the King, the barons, and the Church that usurped it all. Ordinary common folk, like you and me, had no power, but the masons, banded together, were sufficiently powerful to say to the authorities of a town, "These are our rules and we want you to assist us to enforce obedience to them"; and they did. Another privilege they possessed was the great power they had in controlling any branches of business, trade or manufacture. Thus, no one could follow the trade of a mason in any town unless he was a member of the local masons' gild--so that practically they had the control of our craft of masonry in any particular town. It is a common and trite saying, that for every privilege you get, you get a responsibility; and I believe you do. A man is wealthy, and he has the responsibility of his wealth. He does not always recognize it, but I firmly believe that with every privilege there is given a responsibility along with it.

Now these old gild masons of five hundred years ago had responsibilities and restrictions over against their privileges. And what were they? Inasmuch as municipal authorities granted them extensive jurisdiction, they, on their part, promised to stand by the authorities. And members of masons' gilds were not allowed to accept work outside the town in which the gild was established. They were to remain there, and constantly to be in readiness in case the authorities required their assistance for the repairs or extension of the castle or the town walls. You will easily see how necessary it was, in those troublous times of five hundred years ago, when every man was against his neighbor, the King was against everybody, and the barons spent most of their time in quarrelling-- you can understand how necessary it was in those times that there should be a strong and competent body of masons to see that the defense of the town was properly secured.

I now ask you to consider a very important date in the history of this fraternity of ours. This date was 1376, for in the records of the City of London of that year we first meet with the word "Freemason." It is quite possible it may have been in much earlier use, but that is the earliest date at which we find it. Inasmuch as the word "Freemason" is used in connection with, and in contradistinction to the word "Mason," it is clear that there was some difference between the two.

Who, and what were the Freemasons of the fourteenth century? It is a fascinating study, and it has fascinated scores of us. We do not yet know the truth of the matter. Many suggestions have been made from time to time. Many have thought the word "free" had reference to the material in which the mason worked. The "free" mason was said to be the man who worked the "free" stone, the squared stone, whereas the ordinary mason was the rough-stone worker. Others, again, were inclined to believe that a Freemason was a man who was "free of his gild." Many students, however, are now accepting the theory which was propounded some years ago by a very prominent Freemason, alas, no longer with us, our late Bro. Speth. Briefly, it is this:--After the Norman Conquest in 1066 a great many ecclesiastics flocked over from the Continent to England, and a whole host of cathedrals, churches, abbeys, priories, and monasteries were established all over the country. Now, in order to erect buildings of that character, experienced masons were necessary. When these buildings were being erected in towns, the gild would be able to supply sufficient skilled labor. But it was the case often with abbeys, that they were built far from any populous center, and the ecclesiastical authorities found it exceedingly difficult to get the amount of skilled

labor that was necessary to erect these buildings. Now it is believed that they succeeded, by bribes or by promises of higher wages, or better conditions of work, in detaching a great many of the skilled gild masons from their allegiance to the gilds, and making them free-- not free of the gild, they were free of the gild before, but free from all the limitations, restrictions, and responsibilities which attachment to the rules of the gild imposed upon them--free to travel here and there whenever they liked, free from all those restrictions and bonds which had been usual with them. Thus there were at the same time two distinct bodies of masons working in England, the gild masons and the church-building Freemasons, and it is from this latter body that we believe the Freemasons of today are descended.

Now, I will try if I can to show you some of the distinctions between the two bodies of masons. In the Middle Ages, to which period I am now coming, nearly all the architects were ecclesiastics; bishops, abbots, and priors. I won't say exclusively, but a great many of them were architects; thus from their association with these ecclesiastics, and from the fact that they were occupied in the erection of ecclesiastical edifices and church building, the Freemasons became an exceedingly religious body. They were permeated with religious ideas and religious symbolism, and their work was done in a great measure as a religious duty, and, I think, that fact accounts in a great measure for the splendid beauty and excellence of the cathedrals in this land. That work was done as a religious duty, and I believe these beautiful piles of architecture are a consequence and a result of that fact. Now, we know that many of these old bishops were architects. We know, for example, that Bishop Hugh, of Lincoln, not only prepared plans and designs, but worked with the workmen. He himself squared the stones, carried them with his own hands to the ladder, and along the scaffolding, and placed them in their position in the building. And we are told that all such master masons 'were teachers of apprentices of architecture--this ecclesiastical architecture; they instructed them, and, we believe that when they instructed the apprentices in the use of the square, the level, the plumbrule, the compasses, the mallet, and the chisel, as working tools, at the same time they instructed them in the symbolism of those tools. Then I would remind you that the verbiage of our Masonic ceremonial is comparatively modern. All our three degrees, certainly are not more than 200 to 220 years old, if as much, but our symbolism is exceedingly old. Some of it goes back even prior to the time of Christ, so it is quite possible that the apprentices of olden times, while they were instructed in the operative part of their craft, were also taught by their ecclesiastical teachers the symbolic meaning of the working tools which they were using with their hands. We believe, many of us, that this accounts to some extent for the religious character of our ceremonials of today. It has come along through the ages that are past, right down to

the present; and that our ceremonial will always remain a religious ceremonial is our hope and prayer.

These church-building masons then were an exceeding religious body. The gild masons were not so eminently religious. It is true they had their Saint's days, and they went most religiously to church, but the records tell us that those days frequently ended in scenes of drunkenness and rioting. Again, the gild masons were strictly local bodies. Their operations were restricted to the area within the town walls, and if a mason wished to leave his employer and take service with another, all that he had to do was to refer the new prospective employer to the gild books for his character and qualifications. The church-building Freemasons, on the contrary, were by no means a local body. They traveled hither and thither throughout the land, and settled wherever they could find work suitable for them. They had, therefore, no books and no employers, except at long distances, to whom they could refer their new masters for their character and qualifications. So they took with them something else; they took with them "a sign, token, and word." By that means they could prove that they were what they professed to be, and that they occupied certain positions in the craft which they professed to occupy. That was the proof they took, and that was sufficient for their employers.

So our brethren traveled throughout the length and breadth of the land, through several centuries, beautifying and adorning it with "stately and superb edifices," which are at once our joy, and our pride, and which constitutes a grand and glorious heritage to us, today, from times that are past. Then you may ask me, what was this sign, token, and word? Ah, we should like to know--very much like to know.

****

Now, whence came this "sign, token, and word"? We read a good deal about a certain meeting or convention being held in the city of York, in 926, and we are told that the rules and regulations of the masons were framed at that meeting, and that the "sign, token, and word" were established there, and carried from that meeting throughout the land. There is no proof of it, but at the same time there must have been a meeting somewhere, where these rules and regulations were adopted, and it is quite possible it

was held in the City of York, but we do not know. We still seek more light, and every few years a little ray of light comes to us out of the darkness. Now, of the rules and regulations framed during the period to which I have been referring, many copies are in existence--about seventy-- and they are very interesting documents. Of the seventy, not two are exactly alike; yet there is such a similarity between them, that we are quite justified in believing that they originated from one far-off long lost original. They commence with an invocation to the Trinity, which we believe is the original of our opening prayer in the First Degree. There follows the traditional history, introducing men such as Lamech, Noah, Hermes, Euclid, Tubal Cain, David, King Solomon, coming down to Naymus Graecus, Charles Martel, and ending with Ethelstan. Inasmuch as the traditional history ends with Ethelstan, we are justified in believing that it was about that time that these rules were arranged and coded.

With regard to these rules, I want to say a word or two. Although we are of the opinion that the bishops not only taught the use of the working tools, but also their symbolic meanings, still one would naturally expect that the rules and regulations of an operatives' society would, at any rate, give prominence to operative rules. Strange to say, they do not. A great many of the rules--the majority of them--regulate conduct between employed and employers, the conduct of the employer towards the workman, and the conduct of the workmen towards one another. You would naturally expect that; but right in front of these rules and regulations are three which are not operative, but dealing with faith and conduct. Let me read from a manuscript of the fourteenth century, one of the very earliest we have:--

(1) That whoso will con this craft and come to estate (position) He must love well God and holy church algate.

(2) And to his liege Lord the King To be true to Him over alle thing.

(3) And thy fellows thou love also For that the craft will that thou do.

Is it not significant that right in the front of these rules-- operative rules and regulations which bound them together as an operative society of working men, there should be these three rules for faith and conduct? It seems to me to be exceedingly significant. These same rules I could trace for you in documents of the fifteenth, sixteenth, and seventeenth centuries, until we come to our books of Constitutions, and there we get the same thing only in modern phraseology, right through the eighteenth, nineteenth, and twentieth centuries. So long as these rules and regulations have existed, never mind how they changed in course of years, there always stood, right in front of them, these three--love of God, fidelity to the King, and assistance and loyalty to one another.

The golden age of operative Freemasonry was the twelfth, thirteenth, fourteenth, and fifteenth centuries, for during that period the whole of our grand and glorious English cathedrals were erected. Then came the decline--due probably to three causes, first, the long-continued war--civil war--Masonry is an art of peace--war destroys and Masonry erects, and Masonry never did flourish in times of war. Freemasonry today, alas, is under a cloud, and there are brethren whom we cannot meet. I think it is sad that it should be so. God grant that the cloud may soon pass away, and that Masons the world over may be brothers once again.

The first cause of this decline, as I have said, was the long-continued wars, which impoverished the country. The second cause was the dissolution of the monasteries. The monasteries had been great supporters of the operative masons. The third cause was the advent of Puritanism. The people had always desired that their temples for worship should be the most beautiful and magnificent that man could devise, and skill could accomplish. But when Puritanism came in, they were content with temples of worship which were small in size, with little or no ornamentation, and easy to erect. In their dilemma the masons turned from what had been the wealthiest portion of the community --the Church--to the next wealthiest portion--the landowners, the nobility, and the gentry of the land, and for one or two centuries they appear to have occupied themselves in the erection of "the stately homes of England," many of which still remain through the length and breadth of the land. This brought our ancient brethren into association with a different class of people altogether from that with which they had associated hitherto. Their previous associates had been ecclesiastics, and they had imbibed very much from that association, but now they became associated with men of a different class altogether--men of education, men of leisure, men of wealth. You can understand this would have an effect upon the society, and it had this effect, that many of these landowners were attracted by Freemasonry. They were struck with its

antiquity, and they were struck with the many curious claims which were made on its behalf by those who belonged to it. And they were struck, in a measure, by the mystery which surrounded it. There is nothing like mystery to attract people, and so these landowners said, "Can we be masons?" They were attracted all over the country, the men whose mansions were built by the masons, and they began to inquire what it meant. And so they sought admission, and the masons said, "You know we cannot admit you as masons, because you are not masons; but, although you are not, we will accept you as though you were," and that was the origin of the word "accepted" mason. These men were not masons, but they accepted them as brothers, as though they were masons; and so at that time-- about the sixteenth and seventeenth centuries--the society was composed of free and accepted masons. In the early part of the eighteenth century the society had again got down to a very low ebb, and the members of four lodges in London decided to make an effort to revive it, and to bring it back to its old position of importance and splendor. These four lodges, therefore, met to see what could be done. There was the lodge at the Goose and Gridiron ale-house, St. Paul's Churchyard, the lodge at the Crown ale-house, the lodge at the Apple Tree Tavern, in Covent Garden, and the lodge at the Rummer and Grapes, Westminster. They met in June, 1717, and established a Grand Lodge, the original of our Grand Lodge of today. They had three principal officers, their Grand Master and Two Grand Wardens. One was speculative and two were operative, showing that the operative element was still the dominating one. Three years later we find that the proportion changes--there were two speculative and only one operative. Six years later we find that the operatives had disappeared. Their three principal officers --the Grand Master and the two Wardens--were all speculative, and from that time our society has been gradually losing its operative character, and for the last century or so we have been practically an exclusively speculative and philosophical society.

There is much more I could say, but I have given you, I think, a good deal to study, much food for thought, and many subjects which I recommend to your attention. But bear this in mind, that amid all the changes that took place in the rules and regulations which bound them together, in the conditions under which they worked, and in the work on which they were employed, the brethren never lost sight of their allegiance to those three rules to which I specially draw your attention. They were the foundation upon which they built the structure, the edifice of Freemasonry. And I am firmly convinced that as long as we Freemasons of today are firm and faithful in our allegiance to our Masonic principles, which are similar, we need never fear but that our society will go on progressing and flourishing. We may rest assured that throughout the ages to come it will weather all storms, it will withstand all shocks of

revolution, surviving perhaps the wreck of many empires, and even, let us hope, resist the destroying hand of time.

----o----

THE APRON

Emblem more ancient,

Than order is old,

Whose story, fancy

Has never, all, told.

Culled from the innocent

Protype of Christ,

Worn in Fulfillment

To circumscribe vice.

Presented on entrance,

In "Temples of Light,"

To Entered Apprentices,

Whose trust is placed right.

Worn on his journey,

From threshhold to Sanctum;

Heart filled with yearning,

Circumspect, thankful.

Worn by him proud

Through life as a token,

Of acts unallowed,

And secrets unspoken;

Placed on the coffin

Of his last remains,

An emblem to soften

Our loss, of its pains.

--O. E. Looney, M. D.

----o----

THE MEN'S HOUSE

(This address, first given in the form of a sermon to a company of Masons, is published in response to many requests, Brethren wishing to go further in the study of The Men's House may find it scientifically presented by Prof. Hutton Webster, in his "Primitive Secret Societies," especially chapters 1-4 and 10-11.)

BY BRO. JOSEPH FORT NEWTON, ENGLAND

AFTER all, the great secret of Masonry is that it has no secret, and might better be called the Open Secret of the World. If it retires into the tyled recesses of the lodge and works in the quiet and privacy thereof, it is the better to teach in parable, symbol, emblem and drama those great and simple truths which are to our human world what light and air are to the natural world. When a young man enters a Masonic lodge he is asked whence he came, and what he has come to do. Today let us reverse that order of inquiry and ask of Masonry the question which she asks of all who bow at her altar: Whence it has come, and what service it has to render to humanity ? Time does not allow us to answer such questions in detail, but perhaps a brief sketch may provoke others to pursue the study, and thus learn how far back the story of Masonry goes, and how deeply it is rooted in the nature, need and aspiration of the race.

In primitive society there were four institutions, with three of which we are familiar, but the fourth is not so well known. There was, first of all, the most fundamental, the Home the cornerstone of society and civilization. It was crude, as all things were in the morning of the world, yet it had in it the prophecy of that enshrinement of beauty and tenderness into which we were born, and the memory of which remains to consecrate us. There was the Temple of Prayer-- not a temple at first, but only a rough altar of uncut stone--uplifted by the same instinct for the Eternal which built the great cathedrals. Its rites were rude, often grotesque and horrible, yet even in the darkness of a great Fear there were gleams of "that light that never was on sea or land" by which we are guided through the labyrinth of the world. Then there was the state, beginning in patriarchal rule, merging thence into the tribe and the nation, and at last we see many nations fused into huge empires which met in the clash of conflict. The state, too, was rude, but it had in it the rudiments of our patriotic devotion to our Republic.

EARLY SOCIETY SECRET

But there was another institution, quite as old as the other three and hardly less important, to which we are more indebted than we realize. Of this hidden institution let me speak more in detail, not only for its human interest, but also for the fact that Masonry perpetuates it among us today. It was called the Men's House, a secret lodge in which every young man, when he came to maturity, was initiated into the law, legend, tradition and religion of his people. Recent research has brought to light this long hidden institution, showing that it was really the center of early tribal life, the council chamber, the guest house, and the meeting place of men where laws were made and courts were held, and where the trophies of war were treasured. Indeed, early society was really a secret society, and unless we keep this fact in mind we can hardly understand it at all. It is the key to the interpretation of the evolution of primitive social life, and without it one can scarcely know the process of human development.

When tribal solidarity was more important than tribal expansion it is hard to exaggerate the value of these lodges as providing bonds based upon feelings of kinship, and as promoting a sense of social unity and loyalty which lies at the root of law, order and religion. Methods of initiation differed in different times and places, but they had, nevertheless, a certain likeness, as they had always the same purpose. Ordeals often severe and sometimes frightful were required--exposing the initiate not only to physical torture, but also the peril of unseen spirits--as tests to prove youth worthy, by reason of virtue and valor, to be entrusted with the secret lore oœ his people. The ceremonies included vows of chastity, of courage, of secrecy and loyalty, and, almost always, a drama representing the advent of the novice into a new life. Moreover, the new life to which he awoke after his "initiation into manhood," for such it truly was, included a new name, a new language or signs, grips and tokens, and new privileges and responsibilities. If a youth failed to endure the tests, and proved to be a coward or a weakling, he became the scorn of every man of his tribe.

No doubt it was the antiquity of the idea and necessity of initiation which our Masonic fathers had in mind when they said that Masonry began with the beginning of history--and they were not so far wrong as certain smart folk think they were. At any rate, they saw clearly the service of secret societies in the development of civilization, and that, like the home and the temple, the Men's House was one of the great

institutions of humanity. When the tribes ceased to be the unit of society, giving place to the nation, the secret training place for men became at once a school and temple, preserving and transmitting the truths of religion, the rudiments of science, and the laws of art, all of which were universally held as sacred secrets to be known only to the initiated. By a certain wise instinct men felt that everything must not be told to everybody, but that men must approve themselves as worthy to receive truths which had cost so much; and that instinct was wise and true. Even the gentle Teacher of Galilee would not cast His pearls before swine, and it was therefore that He taught in parables, cryptic and dim. Hence the great ancient orders called the Mysteries, which ruled the world for ages before our era, and he who would estimate the spiritual possessions of humanity must take account of their influence and power. Thus the Mysteries of Mithra in the East, of Isis in Egypt, and the Eleusian Mysteries of Greece swayed mankind, using every device of art to teach the truths of faith and hope and righteousness. In the temple of the Mysteries, which contained the tradition and ministry of the Men's House, the greatest men of antiquity received initiation--such men as Pythagoras, Plato, Plutarch, to name no others, and Cicero tells us that the truths taught in the house of the hidden place made men love virtue and gave them happy thoughts for the hour of death. Those temples of the Mysteries were shrines where art, philosophy, science and religion had their home, and from which, as time passed, they spread out fanwise along the avenue of human culture.

THE TEMPLE BUILDERS

History is no older than architecture. Man could not become a civilized being until he had learned to build a settled habitation, a Home for his family, a Temple for his faith, a Memorial for his dead. So, and naturally so, the Men's House came at last to be associated with the art of building, with the constructive genius of the race, using the laws and tools of the builder as emblems to teach the truths of faith and morality. Long before our era we find an order of Builders called the Dionysian Artificers, working in Asia Minor, where they erected temples, theatres and palaces--a secret order whose ceremonies perpetuated the ancient drama of the Mysteries--and they were almost certainly the builders of the Temple of Solomon. Thence we trace them eastward into India, and westward into Rome, where they were identified with the Roman College of Architects whose emblems have come down to us.

When Rome fell a band of artists took refuge on a fortified island in Lake Como, in Northern Italy, where ' for a period they lived, offering an asylum to their persecuted fellows, and where they preserved the traditions of classic art. From them descended the great order of Comacine Masters--the Cathedral Builders-- whom we can trace through the middle ages, and who early became known as Freemasons--free, because they were exempt from many restraints, and unlike Gild Masons, were permitted to travel at liberty wherever their work required. They were great artists, commanding the service of the finest intellects of the age, yet so bound together that, as Hallam said, no cathedral can be traced to any one artist. For the cathedrals were not the work of any one man, but the creation of a fraternity who so united the spirit of fraternity with a sense of the sanctity of art as to obliterate individual aggrandizement and personal ambition.

Thus the Freemasons traveled through the years, building those monuments of beauty and prayer which still consecrate the earth, until the decline of Gothic architecture, when the order of Cathedral Builders began to decline. As early as 1600, scholars and students of mysticism began to ask to be accepted as members of lodges of Freemasons, the better to study their symbolism and teachings--as, for example, Ashmole, who founded the museum which bears his name at Oxford. These men though not actual architects, were accepted as members of the order, hence Free and Accepted Masons. From earliest time, as we may learn from our own Bible--as well as from many ancient writings, such as the Chinese classics and the Egyptian Book of the Dead--the tools and laws of building had been used as symbols of moral and spiritual truth; and when the work of practical architecture became so changed as no longer to require the service of a fraternal order, the Freemasons ceased to be builders of temples of brick and stone, but retained their organization and traditions--builders not less than before, but using their tools as symbols of the truths and principles with which they sought to build a Temple of Righteousness and Friendship upon earth.

FREEDOM, FRIENDSHIP, FRATERNITY

This newer Masonry, as it has been called, took form in the organization of the Grand Lodge of England, in 1717, from which it has descended to us having spread all over the civilized world. Forming one great society of devout and free men, it toils in every land in behalf of Freedom, Friendship and Fraternity among men, seeking to establish government without tyranny and religion without superstition; seeking, that is, to

refine and exalt the lives of men, to purify their thought and ennoble their faith; teaching them to live and let live, to think and let think, to love peace and pursue it. Truly, the very existence of such an order of men, initiated, sworn and trained to uphold all the redeeming ideals of humanity, is an eloquent and farshining fact. It does not solicit members, save in so far as its influence in a community may invite the cooperation of right-thinking men who wish to foster what is noblest in humanity, toiling the while to strengthen that social and moral sentiment which gives to law its authority and to the gospel its sovereign opportunity.

What, then, is Masonry? For one thing, let it be said with all emphasis that it is in no sense a political society, and its historic Constitutions--called Old Charges--forbid the discussion of political issues in its lodges "as what never yet conduced to the welfare of the lodge, nor never will." Individual Masons, like others, have their political opinions; but as Masons, and certainly as a lodge of Masons, we never take part in political disputes. There was once an anti-Masonic political party in this country, born of falsehood and fed on fanaticism, which defeated Henry Clay for the presidency because he was a Mason; but, without intending to do so, it elected Jackson, who was also a Mason. While Masonry is not a political order--for politics divides men, and it is the mission of Masonry to unite them--it does train men for citizenship, and it is a fact that it did in this way write its basic principles of civil and religious liberty into the organic law of this Republic. Our first President was a Master Mason, and was sworn into office on an open Bible taken from a Masonic altar.

Having presided over the birth of this Republic, the Masonic order has stood guard all down the years of its history, its altar lights along the heights of liberty; and so it will be to the end. Let it never be forgotten that, in an evil hour, when States were torn apart and churches were rent in two, the fellowship of Masonry remained unbroken, true and tender amidst the mad passion of civil war. If it was unable to prevent the strife, it did mitigate the horrors of it, building rainbow bridges from battle line to battle line. When this period of Masonic history is told, as it is my purpose sometime to tell it, men will see what Masonry meant in those awful years, and how nobly it labored against untold odds, in behalf of friendship; even as it labors today, without resting and without lasting, for freedom, gentleness and justice between men and nations.

Nor is Masonry a church, unless we use the word church as Ruskin used it when he said, "There is a true church wherever one hand meets another helpfully, the only holy or mother church that ever was or ever shall be." But if we use the word in its specific sense, Masonry is not a church, nor is it the enemy of any church of any name, seeking instead, to bring men of every faith together the better to teach them to love and honor one another. To that end it invites them to an altar of prayer, laying emphasis only upon that which underlies all creeds and over-arches all sects, while laboring in behalf of that love without which St. Paul said truly that the most perfect theology is nothing. It holds that all true-hearted men are everywhere of one religion, and that when they come to know what they have in common they will discover that they are brethren. Today the religious world, by reason of closer fellowship and a finer courtesy, is moving rapidly toward the Masonic position as set forth in the Constitutions of 1717, and when it arrives Masonry will rejoice in a scene which she has prophesied for ages.

WHAT, THEN, IS MASONRY?

If Masonry is neither a political party nor a religious cult, what, then, is it? It is a world-wide fraternity of God-fearing men, founded upon spiritual faith and moral truth, using the symbols of architecture to teach men the art of building character; a historic fellowship in the search for truth and the service of the ideal, whose sacramental mission is to make men friends and train them in righteousness and liberty. It is, therefore, that it wins the confidence of young men, teaches them to pray to the God whom their fathers trusted, and upon the open Bible which their mothers read asks them to take solemn vows to be good men and true, chaste of heart and charitable of mind, and to build the edifice of their faith and hope and conduct upon the homely old moralities, and to estimate the worth of life by its service and its sanctity. By as much as this spirit prevails, by so much will this sad earth be healed of the wounds of war, the shame of greed and lust and all injustice and unkindness !

Come, clear the way, then, clear the way;

Blind creeds and kings have had their day;

Break the dead branches from the path:

Our hope is in the aftermath--

Our hope is in heroic men,

Star-led to build the world again.

To this event the ages ran--

Make way for Brotherhood--make way for Man !

----o----

MASONIC JURISPRUDENCE

BY ROSCOE POUND, DEAN, HARVARD LAW SCHOOL

II. THE LANDMARKS

By landmarks in Freemasonry we are generally supposed to mean certain universal, unalterable and unrepealable fundamentals which have existed from time immemorial and are so thoroughly a part of Masonry that no Masonic authority may derogate from them or do aught but maintain them. Using constitution in the American political sense, as I said in the first lecture, they may be said to be the prescriptive constitution of Freemasonry.

Not long ago it was a general article of Masonic belief that there were such landmarks. The charge to the Master Mason taken by our American monitors from Preston's Illustrations, seemed to say so. The first and second charges to the master in the installation service (numbered 10 and 11 in Webb's version)-- also taken from Preston's Illustrations--seemed to say so. The books on Masonic jurisprudence in ordinary use and Masonic cyclopedias told us not only that there were landmarks but

exactly what the landmarks were in great detail. Probably any master of an American lodge of a generation ago, who was reasonably well posted would have acquiesced in the confident dogmatism of Kipling's Junior Deacon, who "knowed the ancient landmarks" and "kep' 'em to a hair." Hence it may well shock many even now, to tell them that it is by no means certain that there are any landmarks at all--at least in the sense above defined. For myself, I think there are such landmarks. But I must confess the question is not so clear as to go without argument in view of the case which has been made to the contrary. Accordingly I conceive that there are two questions which the student of Masonic jurisprudence must investigate and determine: (1) Are there landmarks at all; (2) if so, what are the landmarks of the Craft? And in this investigation, as I conceive, he will find his path made more straight if he attends carefully to the distinction between the landmarks and the common law of Masonry, which I attempted to explain in my former lecture.

It is well to approach the question whether there are landmarks historically. The first use of the term appears to have been in Payne's "General Regulations," published with Anderson's Constitutions of 1723. Payne was the second Grand Master after the revival of 1717. If entirely authentic, these regulations, coming from one who took a prominent part in the revival would be entitled to the very highest weight. But many believe that Anderson took some liberties with them, and if he did, of course to that extent the weight of the evidence is impaired. There is no proof of such interpolation or tampering--only a suspicion of it. Hence in accord with what seem to me valid principles of criticism, I must decline to follow those who will never accept a statement of Anderson's, creditable in itself, without some corroboration, and shall accept Anderson's Constitutions on this point at their face value.

How then does Payne (or Anderson) use the term "landmark" ? He says: "The Grand Lodge may make or alter regulations, provided the old landmarks be carefully preserved." It must be confessed this is not clear. Nearly all who have commented on the use of the term in Payne's Regulations, as reported by Anderson, have succeeded in so interpreting the text as to sustain their own views. Perhaps there could be no better proof that the text is thoroughly ambiguous. Three views as to what is meant seem to have support from the text.

One view is that Payne used the word landmark in the sense in which we now commonly understand it. This is consistent with the text and has in its favor the

uniform belief of Masons of the last generation, the Prestonian charge to the Master Mason and the Prestonian installation ceremony. I should have added tradition, were I sure that the tradition could be shown to antedate the end of the eighteenth century, or indeed to be more than a result of the writings of Dr. Mackey, in combination with the charges just referred to. A second view is that Payne used, the word landmark in the sense of the old traditional secrets of the operative Craft and hence that for use today the term can mean no-more than a fundamental idea of secrecy. This interpretation is urged very plausibly by Bro. Hextall, P. Prov. G. M. of Derbyshire, in an excellent paper on the landmarks--entitled The Old Landmarks of the Craft--in the Transactions of Quatuor Coronati Lodge, vol. 25, p. 91.

A third view is that Anderson, finding the term in Payne's Regulations, where the word was used in an operative sense--for Payne undoubtedly used operative manuscripts--used it without inquiry into its exact meaning, and without troubling himself as to how far it had a concrete meaning, and so made it available as a convenient and euphonious term to which others might attach a meaning subsequently as Masonic law developed. This last view, which eminent authorities now urge, is a fair specimen of the uncharitable manner in which it is fashionable among Masonic scholars to treat the father of Masonic history. But it should be said that such a phenomenon would have an exact counterpart in the law of the land under which we live. Historians are now telling us of the "myth of Magna Charta," and it is undoubtedly true that the immemorial rights and privileges of Englishmen which our fathers asserted at the Revolution were at least chiefly the work of Sir Edward Coke in the seventeenth century and that he succeeded in finding warrant therefor in what we have since regarded as the charters of civil liberty. Nevertheless Coke was right in finding in these charters the basis for a fundamental scheme of individual rights. And may we not say that Mackey was equally right in insisting upon a scheme of Masonic jural fundamentals and finding warrant therefor in his books in the references to the landmarks, even if Payne and Anderson were not very clear what they meant by that word?

Next we may inquire how the term has been used since Anderson's Constitutions.

In 1775 Preston, in his Illustrations of Masonry, clearly uses the word landmarks as synonymous with established usages and customs of the Craft--in other words as meaning what I have called Masonic common law. This is indicated by the context in

several places. But it is shown conclusively by two passages in which he expressly brackets "ancient landmarks" with "established usages and customs of the order" as being synonymous. He does this in referring to the ritual of the Master Mason's degree, which in each case he says preserves these ancient landmarks. Preston's Illustrations of Masonry was expressly sanctioned by the Grand Lodge of England. Hence we have eighteenth-century warrant for contending that every thing which is enjoined in the Master Mason's obligation is a landmark. But, if this means landmark in the sense of merely an established custom, we are no better off. Perhaps one might argue that the Grand Lodge of England was more concerned with sanctioning the proposition that the Master's degree preserved ancient landmarks than with Preston's definition of a landmark ! However this may be, it is manifest that here, as in the case of Anderson, there is very little basis for satisfactory argument.

Some further light is thrown on Preston's views by the charge to the Master Mason and the charges propounded to the Master at installation, as set forth in the Illustrations of Masonry. The former may well refer to the landmarks contained in the Master Mason's obligation. The proposition in the latter, however, suggests the idea of an unalterable prescriptive fundamental law. The Master elect is required to promise to "strictly conform to every edict o f the Grand Lodge or General Assembly of Masons that is not subversive of the principles and groundwork of Masonry." Also he is required to testify "that it is not in the power of any man or body of men to make alterations or innovation in the body of Masonry." These principles, this groundwork, this body of Masonry, whether we use the term landmarks or not, convey the very idea which has become familiar to us by that name.

The next mention of landmarks is in Ashe's Masonic Manual, published in 1813. But Ashe simply copies from Preston.

In 1819 the Duke of Suffolk, G. M. of England, issued a circular in which he said: "It was his opinion that so long as the Master of the lodge observed exactly the landmarks of the Craft he was at liberty to give the lectures in the language best suited to the character of the lodge over which he presided." The context here indicates clearly that he meant simply the authorized ritual.

Next we find the term used by Dr. George Oliver in a sermon before the Provincial Grand Lodge of Lincolnshire in 1820. In this sermon Oliver tells us that our "ancient landmarks" have been handed down by oral tradition. But he does not suggest what they are nor does he tell us the nature of a landmark. Afterwards in 1846 Oliver published his well-known work in two large volumes entitled "Historical Landmarks of Freemasonry." One will look in vain to this book, however, for any suggestion of Dr. Oliver's views on the matter we are now discussing. The book is an account of the history of the Craft, and the word landmark in the title is obviously used only in the figurative sense of important occurrences--as the phrase "beaconlight," for example, is used in Lord's "Beacon Lights of History." Oliver does not use the term again till his Symbol of Glory, in 1850. In that book he asks the question: "What are the landmarks of Masonry, and to what do they refer"--in other words, the very thing we are now discussing. His answer is most disappointing. He begins by telling us that what landmarks are and what are landmarks "has never been clearly defined." He then explains that in his book, "Historical Landmarks," just spoken of, he is speaking only of "the landmarks of the lectures," and adds-- obviously referring to the sense in which we are now using the term--that there are other landmarks in the ancient institution of Freemasonry which have remained untouched in that publication, and it is not unanimously agreed to what they may be confined.

Next (1856) occurred the publication of Dr. Mackey's epoch-making exposition of the term and his wellknown formulation of twenty-five landmarks. I shall return to these in another connection. But it is interesting to see the effect of this upon Oliver. In 1863, in his Freemason's Treasury, Oliver classifies the "Genuine landmarks of Freemasonry" into twelve classes, of which he enumerates some forty existing, and about a dozen others as obsolete (nota bene) or as spurious. But he admits that we "are grovelling in darkness" on the whole subject, and that "we have no actual criterion by which we may determine what is a landmark and what not." Nevertheless, Oliver's ideas were beginning to be fixed, as a result of Mackey's exposition, and it is significant that in 1862, Stephen Barton Wilson, a wellknown English Masonic preceptor of that time, published an article in the Freemason's Magazine entitled "The Necessity of Maintaining the Ancient Landmarks of the Order" in which he takes landmarks to mean those laws of the Craft which are universal and irrevocable--the very sense which Mackey had adopted. After this, Mackey's definition of a landmark, his criteria of a landmark, and his exposition of the twenty-five landmarks obtained for a time universal acceptance. The whole was reprinted without comment in England in 1877 in Mackenzie's Royal Masonic Cyclopaedia. In 1878, Rev. Bro. Woodford, one of the best of the Masonic scholars of the time, questioned the details of Mackey's list, but without questioning his definition or his criteria. In the same way

Lockwood, accepting the definition and the criteria, reduced Mackey's list of twenty-five to nineteen.

Presently Masonic scholars reopened the whole subject. Today three radically different views obtain. The first I should call the legal theory, the second the historical theory, the third the philosophical theory. The legal theory accepts Mackey's idea of a body of universal unalterable fundamental principles which are at the foundation of all Masonic law. But the tendency has been to reduce Mackey's list very considerably, although two of our jurisdictions greatly extend it. Nine American Grand Lodges tell us that the old charges contain the ancient landmarks. Six Grand Lodges have adopted statements of their own, varying from the seven of West Virginia and the noteworthy ten of New Jersey to the thirty-nine of Nevada and fifty-four of Kentucky. These declaratory enactments--exactly analogous to the attempts to reduce the fundamental rights of man to chapter and verse in the bills of rights in American constitutions--are highly significant for the study of Masonic common law, and deserve to be examined critically by one who would know the received doctrines of the traditional element in the Masonic legal system. But since the admirable report in New Jersey in 1903 and the careful examination of Mackey's list by Bro. George F. Moore in his paper in the New Age in 1911, it is quite futile to contend for the elaborate formations which are still so common. If, however, we distinguish between the landmarks and the common law, we may still believe that there are landmarks in Mackey's sense and may hope to formulate them so far as fundamental principles may be formulated in any organic institution.

The historical theory, proceeding upon the use of the word landmarks in our books, denies that there is such a thing as the legal theory assumes. The skeptic says, first, that down to the appearance of Mackey's Masonic Jurisprudence "landmark" was a term floating about in Masonic writing without any definite meaning. It had come down from the operative Craft where it had meant trade secrets, and had been used loosely for "traditions" or for "authorized ritual" or for "significant historical occurrences," and Oliver had even talked of "obsolete landmarks." Second, he says, the definition of a landmark, the criteria of a landmark, and the fixed landmarks generally received in England and America from 1860 on, come from Mackey. Bro. Hextall says: "It was more because Mackey's list purported to fill an obvious gap than from any signal claims it possessed that it obtained a rapid circulation and found a ready acceptance." Perhaps this is too strong. But it must be admitted that dogmatism with respect to the landmarks cannot be found anywhere in Masonic writings prior to

Mackey and that our present views have very largely been formed--even if not wholly formed--by the influence of his writings.

Granting the force of the skeptic's argument, however, it does not seem to me that the essential achievement of Mackey's book is overthrown. I have already shown that a notion of unalterable, fundamental principles and groundwork and of a "body of Masonry" beyond the reach of innovation can be traced from the revival to the present. This is the important point. To seize upon the term landmark, floating about in Masonic literature, and apply it to this fundamental law was a happy stroke. Even if landmark had meant many other things, there was warrant for this use in Payne's Regulations, the name was an apt one, and the institution was a reality in Masonry, whatever its name. The second theory seems to me to go too much upon the use of the word landmark and not enough upon the thing itself.

Under the influence of the second theory, and in a laudable desire to save a useful word, a philosophical theory has been urged which applies the term to a few fundamental ethical or philosophical or religious tenets which may be put at the basis of the Masonic institution. Thus, Bro. Newton in a note to the valuable paper of Bro. Shepherd in volume one of The Builder, proposes as a statement of the landmarks: "The fatherhood of God, the brotherhood of man, the moral law, the Golden Rule, and the hope of a life everlasting." This is admirable of its kind. The Masonic lawyer, however, must call for some legal propositions. Either we have a fundamental law or we have not. If we have, whether it be called the landmarks or something else is no great matter. But the settled usage of England and America since Mackey wrote ought to be decisive so long as no other meaning of the term can make a better title.

Next then, let us take up Mackey's theory of the landmarks, and first his definition. He says the landmarks are "those ancient and universal customs of the order, which either gradually grew into operation as rules of action, or if at once enacted by any competent authority, were enacted at a period so remote that no account of their origin is to be found in the records of history. Both the enactors and the time of the enactment have passed away from the record, and the landmarks are therefore of higher authority than memory or history can reach." In reading this we must bear in mind that it was written in 1856, before the rise of modern Masonic history and before the rise of modern ideas in legal science in the United States. Hence it is influenced by certain uncritical ideas of Masonic history and by some ideas as to the making of

customary law reminiscent of Hale's History of the Common Law, to which some lawyer may have directly or indirectly referred him. But we may reject these incidental points and the essential theory will remain unaffected--the theory of a body of immemorially recognized fundamentals which give to the Masonic order, if one may say so, its Masonic character, and may not be altered without taking away that character. It is true Mackey's list of landmarks goes beyond this. But it goes beyond his definition as he puts it; and the reason is to be found in his failure to distinguish between the landmarks and the common law.

Next Mackey lays down three requisites or characteristics of a landmark--(1) immemorial antiquity; (2) universality; (3) absolute irrevocability and immutability. He says: "It must have existed from time whereof the memory of man runneth not to the contrary. Its antiquity is an essential element. Were it possible for all the Masonic authorities at the present day to unite in one universal congress and with the most perfect unanimity to adopt any new regulation, although such regulation would while it remained unrepealed be obligatory on the whole Craft, yet it would not be a landmark. It would have the character of universality, it is true, but it would be wanting in that of antiquity." As to the third point, he says: "As the congress to which I have just alluded would not have the power to enact a landmark, so neither would it have the prerogative of abolishing one. The landmarks of the order, like the laws of the Medes and the Persians, can suffer no change. What they were centuries ago, they still remain and must so continue in force till Masonry itself shall cease to exist."

Let me pause here to suggest a point to the skeptics--for though I am not one of them, I think we must recognize the full force of their case. The point as to the regulation unanimously adopted by the universal Masonic congress is palpably taken from one of the stock illustrations of American law books. The legal futility of a petition of all the electors unanimously praying for a law counter to the constitution or of a resolution of a meeting of all the electors unanimously proclaiming such a law is a familiar proposition to the American constitutional lawyer. One cannot doubt that Mackey had in mind the analogy of our American legal and political institutions. Yet to show this by no means refutes Mackey's theory of a fundamental Masonic law. The idea of an unwritten fundamental law existing from time immemorial is characteristic of the Middle Ages and in another form prevailed in English thought at the time of the Masonic revival. To the Germanic peoples who came into western Europe and founded our modern states, the Roman idea of law as the will of the sovereign was wholly alien. They thought of law as something above human control, and of law-making as a search for the justice and truth of the Creator. In the words of Bracton,

the king ruled under God and the law. To Coke in the seventeenth century even Parliament was under the law so that if it were to enact a statute "against common right and reason, or repugnant, or impossible to be performed" the common law would hold that statute void. In the reign of Henry VIII the English Court of Common Pleas actually did hold a statute void which attempted to make the king a parson without the consent of the head of the church and thus interfered with the fundamental distinction between the spiritual and the temporal. In 1701, Lord Holt, Lord Chief Justice of England, repeated Coke's doctrine and asserted that there were limitations upon the power of Parliament founded on natural principles of right and justice. This idea took form in America in our bills of rights and our constitutional law. But it is not at all distinctively American. On the contrary the accidents of legal history preserved and developed the English medieval idea with us although it died in the eighteenth century at home. In the whole period of Masonry in England prior to the revival and in the formative period after the revival, this idea of an unwritten, immemorial fundamental law would have been accepted in any connection in which men spoke or thought of law at all.

When presently I come to the subject of Masonic common law I shall have to take up Mackey's twenty five landmarks in detail. For I take it his list may I still stand in its main lines as an exposition of our common law. But are there any of his twenty-five which we may fairly accept as landmarks ? Perhaps it is presumptuous, after the labors of Lockwood, of Robbins, of the New Jersey committee, and of Moore to venture a formulation of the landmarks simply on my own authority. But the matter is too important to be allowed to rest in its present condition without some attempt to set off what is fundamental on the one hand and what is but established custom on the other hand. Moreover there is less disagreement at bottom than appears upon the surface. To a large extent the difficulties besetting this subject are due to reluctance on the one hand to reject established usages and on the other hand to admit those usages to the position of universality and unalterability involved in putting them in the category of landmarks. When, therefore, we recognize an important category of established customary law, not indeed wholly unalterable, but entitled to the highest respect and standing for the traditional element of our Masonic legal system, we are able at once to dispose of many subjects of controversy and to reduce the matter to a footing that eliminates the most serious features of disagreement. For myself, I should recognize seven landmarks, which might be put summarily as follows: (1) Belief in God; (2) belief in the persistence of personality; (3) a "book of the law" as an indispensable part of the furniture of every lodge; (4) the legend of the third degree; (5) secrecy; (6) the symbolism of the operative art; and (7) that a Mason must be a man, free born, and of age. Two more might be added, namely, the government of the

lodge by master and wardens and the right of a Mason in good standing to visit. But these seem doubtful to me, and doubt is a sufficient warrant for referring them to the category of common law.

"Belief in God, the G.A.O.T.U.," says Bro. Moore, "is the first landmark of Freemasonry." Doubtless Mackey would have agreed, though in his list it bears the number nineteen. For this landmark we may vouch:

(1) The testimony of the old charges in which invariably and from the very beginning there is the injunction to be true to God and holy church. Anderson's change, which produced so much dispute, was directed to the latter clause. As the medieval church was taken to be universal, the addition was natural. In eighteenth-century England there was a manifest difficulty. But the idea of God is universal and there seems no warrant for rejecting the whole of the ancient injunction.

(2) The resolution of the Grand Lodge of England that the Master Mason's obligation contains the ancient landmarks.

(3) The religious character of primitive secret societies and all societies and fraternities founded thereon.

(4) The consensus of Masonic philosophers as to the objects and purposes of the fraternity.

(5) The consensus of Anglo-American Masons, in the wake of the Grand Lodge of England, in ceasing to recognize the Grand Orient of France after the change in its constitutions made in 1877.

The second landmark, as I have put them, is number twenty in Mackey's list. He says: "Subsidiary to this belief in God, as a landmark of the order, is the belief in a resurrection to a future life. This landmark is not so positively impressed on the candidate by exact words as the preceding; but the doctrine is taught by very plain implication, and runs through the whole symbolism of the order. To believe in Masonry and not to believe in a resurrection would be an absurd anomaly, which could only be excused by the reflection that he who thus confounded his skepticism was so ignorant of the meaning of both theories as to have no foundation for his knowledge of either."

Perhaps Mackey's meaning here is less dogmatic than his words. Perhaps any religious doctrine of persistence of personality after death would satisfy his true meaning, so that the Buddhist doctrine of transmigration and ultimate Nirvana would meet Masonic requirements. Certainly it is true that our whole symbolism from the entrance naked and defenseless to the legend of the third degree is based on this idea of persistence of personality. Moreover this same symbolism is universal in ancient rites and primitive secret societies. True in the most primitive ones it signifies only the passing of the child and the birth of the man. Yet even here the symbolism is significant. I see no reason to reject this landmark.

We come now to an alleged landmark about which a great controversy still rages. I have put it third. In Mackey's list it is number twenty-one. I will first give Mackey's own words: "It is a landmark that a 'book of the law' shall constitute an indispensable part of the furniture of every lodge. I say advisedly book of the law because it is not absolutely required that everywhere the old and new testaments shall be used. The book of the law is that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence in all lodges in Christian countries, the book of the law is composed of the old and new testaments. In a country where Judaism was the prevailing faith, the old testament alone would be sufficient; and in Mohammedan countries and among Mohammedan Masons, the Koran might be substituted."

Perhaps the point most open to criticism here is that it must be the book accepted as the word of God by the religion of the country. For example, in India, lodges in which Englishmen sit with Hindus and Mohammedans, keep the Bible, the Koran and the

Shasters among the lodge furniture, and obligate the initiate upon the book of his faith.

The essential idea here seems to be that Masonry is, if not a religious institution, at least an institution which recognizes religion and seeks to be a co-worker with it toward moral progress of mankind. Hence it keeps as a part of its furniture the book of the law which is the visible and tangible evidence of the Mason's adherence to religion. In so doing we are confirmed by the evidence of primitive secret societies; for religion, morals, law, church, public opinion, government were all united in these societies at first and gradually differentiated. The relation of Masonry with religion, in its origin, in its whole history, and in its purposes, is so close that there is a heavy burden of proof on those who seek to reject this tangible sign of the relation, which stood unchallenged in universal Masonic usage till the Grand Orient of France in 1877 substituted the book of Masonic constitutions. In view of the universal protest which that action brought forth, of the manifest impossibility of accepting the French resolution as fixing the ends of the order, of the uniform practice of obligating Masons on the book of the law, as far back as we know Masonry, and as shown uniformly in the old charges, it seems impossible not to accept Mackey's twenty-first landmark in the sense of having a recognized book or books of religion among the furniture of the lodge and obligating candidates thereon. Indeed the English Grand-Lodge resolution that the Master Mason's obligation includes the landmarks of Masonry, seems fairly to include the taking of that obligation upon the book of the law, as it was then taken.

Fourth I have put the legend of the third degree. This is Mackey's third landmark. "Any rite," he says, "which should exclude it or materially alter it, would at once by that exclusion or alteration cease to be a Masonic rite." Here certainly we have something that meets the criteria of immemorial antiquity and of universality. The symbolism of resurrection is to be found in all primitive secret rites and in all the rites of antiquity and the ceremony of death and re-birth is one of the oldest of human institutions.

Fifth I have put secrecy. Mackey develops this in his eleventh and twenty-third landmarks. The exact limits must be discussed in another connection. But if anything in Masonry is immemorial and universal and if the testimony of ancient and primitive rites counts for anything at all, we may at least set up the equipment of secrecy as an unquestioned landmark.

Sixth I should recognize as a landmark employment of the symbolism of the operative art. This is Mackey's twenty-fourth landmark. Perhaps one might say that it is a fundamental tenet of Masonry that we are Masons ! But it is worthy of notice that this symbolism is significantly general in ancient and primitive teaching through secret rites.

Finally I should put it as a landmark that the Mason must be a man, free born, and full age according to the law or custom of the time and place. This is in part Mackey's eighteenth landmark, though he goes further and requires that the man be whole. I shall discuss the latter requirement in connection with Masonic common law. As to the form for which I contend, perhaps I need only vouch (1) the vote of the Grand Lodge of England that the Master Mason's obligation contains the landmarks; (2) universal, immemorial and unquestioned usage; and (3) the men's house of primitive society and its derivatives.

A special question may possibly arise in connection with the proposition that it is a landmark that no woman shall be made a Mason. No doubt all of you have heard of the famous case of Miss St. Leger, or as she afterwards became, the Hon. Mrs. Aldworth, the so called woman Mason. Pictures of this eminent sister in Masonic costume, labelled "The Woman Mason" are not uncommon in our books. The initiating of Mrs. Aldworth is alleged to have taken place in 1735 in lodge No. 44 at Donraile in Ireland. She was the sister, of Viscount Doneraile who was Master, and as the lodge met usually at his residence, Doneraile House, the story is she made a hole in the brick wall of the room with scissors and so watched the first and second degrees from an adjoining room. At this point she fell from her perch and so was discovered. After much debate, so the story goes, the Entered Apprentice and Fellowcraft obligations were given her. This translation was first made known in a memoir published in 1807-- seventy-two years afterwards. Modern English Masonic historians have examined the story critically and have proved beyond question that it must be put among the Masonic apocrypha. The proof is too long to go into here, where in any event it is a digression. But I may refer you to Gould's larger work where you will find it in full.

Of course the action of a single lodge in 1735 would not be conclusive--against (1) the terms of the Master Mason's obligation; (2) the resolution of the Grand Lodge of England in the eighteenth century; (3) the weighty circumstance that all secret societies of primitive man and the societies among all peoples in all times that continue the tradition of the men's house were exclusively societies of men. But it is after all a relief in these days of militant feminism, to know that we are not embarrassed by any precedent.

Such are the landmarks as I conceive them. But much remains to be said about other institutions or doctrines which have some claim to stand in this category when we come next to consider Masonic common law.

----o----

EDITORIAL

MASONIC SERVICE IN WAR TIME

THE dream of Masonic World Unity is not yet at hand. I recently saw the Union Jack of England, the Tricolor of France and the Stars and Stripes received in a Lodge of Masons. Almost it seemed as if Robert Freke Gould, Oswald Wirth of Earls, and our own Albert Pike bore them in. For the inspiration of the hour seemed to be drawn from the intellectual giants whose spirits were approving a Democratic and a Masonic international Patriotism.

Yet a thought of sadness was also there. Had it been possible for a German Flag to have been brought in, borne by Wilhelm Begemann, the spirit of the hour would have been sweet indeed. Honorably borne into that Lodge Room, perhaps with some other flags which have been held aloft by other intellectual Masons, World Unity in a Masonic

sense would have been truly typified. But, alas, it could not be so. The chasms are too great, in this dark hour.

Can the rainbow bridges of our Masonic idealism span these awful chasms? Would that it were so. Would that Masons the world over might accept each other's pledges in war time, following the precedents of our Civil War. Would that the good faith of Masonry had not been challenged along with the motives of the War Powers. But it is not so. The fact is before us, it is not so.

Looking a little way into the future, Faith and Hope plead that our American Lodges will not sit in judgment upon the motives of their far distant Brethen. Perhaps, among us, Masons born in enemy countries will all remain calm and fraternal. Perhaps they will refrain from bringing discussions of the motives of the war into our Lodges - and will so conduct themselves in the outside world that none of our American Brethren will feel the necessity of bringing them in, of drawing lines. Let us hope that it will be so.

There may be those who will deny that it is the great, underlying, fundamental principles upon which Masonry is based that are at stake in this war. America is not yet awake. Masonry, let us pray, will awaken uickly. SHE MUST WAKEN - she must come to see clearly how vital is the battle now being fought in behalf of her ideals. And though she may remain charitable when she wakens, she cannot forget that the monarchies and dynasties and militarists against which our Nation now wars have ever placed upon Freemasonry the heel of contempt. Mark well the remembrance. Charity will remind us that neither the People near the Masons of the Nations against whom America fights are responsible for that heel. BUT MASONRY WILL NOT FORGET THE HEEL.

WHAT OF THE PRESENT HOUR?

As Masons, "true to their government and just to their country," we have a right to believe that every other Mason is a PATRIOT. We have a right to assume, in our

conversations within and without the Lodge, that every Mason believes in those great principles of Democracy which Masonry teaches. We have a right to consider each and every Brother loyal to the great promise of Universal Brotherhood which each and every Lodge typifies, on a small scale. . . That promise can never be fulfilled under a selfish Despotism ambitious to rule the world. No matter what strains of blood may be mingled in his veins, no matter in what church he may pray, no matter what political party may claim his affiliation, if he believes in True Brotherhood, then he as a Mason, his Lodge as a Lodge, and his Grand Lodge as a Grand Lodge of Masons, should so conduct themselves as to make it plain that of the liberty-loving people of this great Republic, no class, no party, no religion, no birth-land clan is more loyal to the things America fights for, than we of the Mystic Tie.

THE CHALLENGE

To our civic and moral conscience this War is a Challenge. To our individual and collective sense of Brotherhood this War is likewise a Challenge. The days are not far distant when many of our Brethren will start for the front. To their eternal glory let it be here set down that thousands of them have come forward prepared to make the supreme sacrifice, to pay the last full measure of devotion. Even before they shall hear the rumble of the cannon, our duty to those whom they leave behind will have begun. Presently thereafter will come the anxious days of scanning the casualty lists. And in but a little while the cots and ambulances will come, bringing our loved ones back to us, crippled and maimed and crushed, unable longer to perform their life-duties. As Brothers we do not need to be reminded of our duty. Rather will there be a glorious opportunity for us all.

Meanwhile there is a challenge, also, to our pocketbooks. There will be taxes and more taxes and again taxes. Pay them ! Pay them cheerfully! Do not complain if a human Congress makes some errors, and the adjustment of the financial burden is apparently not altogether fair. Pay your taxes! Least of all, let wealth complain. Do not pay because someone sounds the alarm of a great indennnity in the event of failure. Do not let the word "failure" remain in your American dictionary. Pay because Almighty God and the blessed freedom which under this great flag of ours you have been privileged to enjoy have made it possible for you to save some money. Pay because you want your children to live in a world of Democracy and opportunity. And thank God that you can pay!

LET EFFICIENCY ANSWER THE CHALLENGE

How can Masons best help their Country? "By meeting fairly the challenge with which we are met" would seem to be the only answer. Shall Masons, as Masons, duplicate the functions of the Red Cross, by raising funds with which to care for our own wounded, and the indigent families of those who are at the front? A practical answer would seem to be the affirmative, where the solace and the help can be efficiently administered within our own jurisdictions.

But to duplicate the overseas activities of the Red Cross in establishing foreign hospitals, etc., and to espouse activities akin to the Y.M.C.A. Camps, on an independent basis of our own, would seem to be folly. How far we should go in extending to our enlisted Brethren the privileges of formal Masonic meetings, in Army Lodges. and what rules should properly apply thereto, we shall presently discuss in our Department of Opinion.

As practical and efficient means of helping all of our Brethren as they face the dangers to come, it would seem that first of all we should everywhere lend substantial aid to these two great official organizations, thy Red Cross and the Y.M.C.A. The one minister efficiently to the sick and the wounded, and if we add the touch of fraternal brotherhood to that organization many a Brother in the trenches will come to know it as akin to the ministry of a far off Mother. The Y.M.C.A. Camps help to keep the army clean, and help give by us to promote them will be a welcome index of out Masonic patriotism, and a living testimonial of our de sire to make those memorable words "to be Good Men and True, or men of Honor and Honesty" mean some thing.

SO LET IT BE DONE, TOGETHER, BRETHREN.

----o----

THE LIBRARY

Editor's Note: - The purpose of this department has ever been to acquaint our readers, as well as our small space woul permit, with the books of the day which have light to throw upon our Masonic mysteries, or contain some message of help or interest for our members. But there are other books, many of them a long time written, with which every intelligent Mason shoul be familiar. It is these that may well be described as the classics of the Craft. Thinking we would be performing a real service by acquainting our readers with these (though you may already be familiar with some of them), we have undertaken a serie of studies of this great Masonic literature and will deal with the books or sets of books as listed herewith. We might say, by the way, that this list would form an ideal Masonic library, either for the private individual or for a Lodge.

"Ars Quatuor Coronatorum."

Conder's "Hole Craft in Masonry."

Finders "History of Masonry."

Fort's "Antiquities of Freemasonry."

Gould's "History of Freemasonry."

Hughan's "Old Charges."

Hutchinson's "Spirit of Masonry."

Mackey's "Encyclopedia of Freemasonry."

Pike's "Lectures on Symbolism."

Plutarch's " On the Mysteries."

Preston's "Illustrations of Masonry."

Leader Scott's "Cathedral Builders."

Toulmin Smith's "The Guilds."

Vibert's "Freemasonry Before the Grand Lodge Era."

Waite's "Studies in Mysticism."

Webster's "Primitive Secret Societies."

H. L. HAYWOOD.

"ARS QUATUOR CORONATORUM"

IN 1844, Dr. Kloss, a German Masonic scholar, published a "Bibliography of Masonic Literature" which contained more than 5,000 titles. Forty years later, T.S. Parvin, the then librarian of the Grand Lodge Library of Iowa, was able to boast that he had a majority of these volumes on his shelves. There they may still be found, as the, present writer can testify, for it has of late been his task to go through these books. What a dreary, juiceless waste they are, most of them, as ancient, seemingly, and as much out of touch with the modern spirit, as the Egyptian "Book of the Dead"! Preston, Oliver and Mackey may still be read with profit, and even with interest, but for the most part these discussions of "Spurious Masonry," of "The Noachites," etc., speak in a language that falls strangely on living ears.

The one radical defect of these treatises is their almost utter lack of the historical sense and of critical judgment. Fables, legends, myths, poems, and rumors were accepted on the same terms as the soberest facts of history, their writers wandering through the past as if hypnotized by an inability to discern between dreams and realities. Lost in the mazes of their fancy they almost deserved Hume's sarcastic fling about the mendacity of Masonic historians. Fortunately, the Craft is in nowise dependent for its existence on its literature else it had long ago fallen into sleep except for men of untrained minds.

Feeling that Masonic scholarship might well be placed on a sounder basis a number of English scholars determined to organize a Lodge of Research, the purpose of which would be to apply to the history of Masonry those same principles of historical criticism that had so revolutionized the study of the past in other fields. On November 28, 1884, they were granted a charter and thereby authorized to establish the Quatuor Coronati Lodge, 2076. Bro. Sir Charles Warren was duly made Worshipful Master and George W. Speth was elected secretary. Thus was launched, and successfully from the first, the most magnificent adventure in Masonic scholarship in the long history of the Craft.

The scholars who undertook this labor of love have now become names to conjure with. Fred J.W. Crowe, whose own name belongs to the inner circle, believes "that the nestorship of the group belongs to William James Hughan, because without his work as pioneer in the authentic school (observe the adjective) of Masonic history, and the ever-ready assistance and advice he has so freely given, the work of those who followed in his footsteps would have been impossible." Others would grant the premiership to George W. Speth who combined a marvelous intuitive power with the erudition of an antiquarian, but there is no need to grade the ranks. Robert Freke Gould, the Craft's great historian; Henry Sadler, who punctured the old myth concerning the "Antient and Modern controversy"; Chetwode Crawley, the historian of Irish Masonry; David Murray Lyon; W. H. Rylands; these and many others won for themselves as secure a position in the annals of Masonic scholarship as it will ever be possible for men to attain. Pioneers working through an almost uncharted wilderness, their task was almost superhumanly difficult, but many of their verdicts will surely bear the acid test of time, while the data which they were enabled to unearth will keep the smaller fry busy for years to come.

Fortunately or unfortunately, as each must judge from his own watch-tower, these students confined themselves almost exclusively to the historical problems, leaving that symbolism which Pike described as the soul of Masonry to await its Hughans and Goulds among "those who come after." This is not said in criticism of these men, for humans cannot do everything, but offered as a suggestion to young Masonic students who may feel that nothing has been left for them to do. Truly, if a group of men would undertake the study of our symbolics as the Coronati men studied our history, they would at least be permitted to sit opposite in the Senior Warden's station of Masonic scholarship. So mote it be!

From the first the Quatuor Coronatorum printed its essays and lectures in its Transactions, now gone into almost thirty volumes. Sad is the fate of the Masonic student who has not access to this golden mine! As the most notable among these published papers one might hazard to mention Gould's series on "Masonic Worthies," one of which was his now famous essay on Pike; also, the same author's miscellaneous series since issued in book form under the title of "Essays on Free Masonry"; the Hughan and Speth debates on the degrees theory; the Crawley papers on Irish Masonry; and Sidney Klein's essay on "The Great Symbol," one of the best brief studies of Geometry and its interactions with our Craft development that has ever been written. But these are only those which loom large on the mental horizon of the present writer; others would choose differently.

In connection with its Transactions the Quatuor Lodge issued a series of "Antigrapha," being reprints of all the old manuscripts which link us up to Operative Masonry, and to that dim transitional period where-through Operative Masonry passed into Speculative Masonry.

Perhaps all this labor would have been impossible from lack of support, as had happened before to Research Lodges, had not the secretary, George W. Speth, by one of the inspirations of genius, conceived the happy idea of a Correspondence Circle. This was made up of men not members of the Quatuor Lodge itself but who desired to keep in constant touch with its work. In 1909 this circle comprised more than 3,000 members; what is its membership now we have no means of knowing. The reader who may desire to link himself with this Circle may file an application through the Grand Secretary of his Grand Lodge. Membership fee is 10s6d; annual dues are the same.

The National Masonic Research Society is fortunate enough to possess a complete set of the Transactions, entitled "Ars Quatuor Coronatorum," which it is glad to make available to any Brother in any manner possible.

Aside from its concrete achievements the Lodge Coronati has had much to do in clearing the air, so to speak, about Masonic study. Many of the Brethren, exercised by

an admirable reverence for all things Masonic, were long suspicious of the "innovations" of Masonic scholars, feeling toward them as the old-time lovers of the Bible were wont to think of the "Higher Critics." So long as this mood prevailed it was almost impossible to work through the mists of tradition, and wholly impossible to acquaint the Craft at large with the real facts of its past. That time has now gone by, fortunately, but there is still much work to be done in making effective that spirit of Masonic Protestantism, which Brother Roscoe Pound has recently defined for us as "that insistence that Masons think for themselves, and that matters of interpretation are not to be disposed of authoritatively, but by every man thinking down into the subject individually."

* * *

"THE LIFE OF THE CATERPILLAR"

Reader, have you ever wandered in bug-land? We, ourselves, were born with an aversion to insects ol all kinds, caterpillars especially, these last having about as much attraction as snakes themselves, and that is saying much. But now, along comes John Henri Fabre, that wizard if ever there was one, and shows that all our aversions were baseless, gratutious, childish, puerile, and any other adjective you may have at hand. Truly, the caterpillar is wonderfully and fearfully made, and very human too, especially the "Processionary," which holds the place of honor in the volume the title of which heads these paragraphs. This book is one of the last of the series published in this country by Dodd, Mead and Company, and translated by the same Alexander Teixeira de Mattos who gave us so many of Maeterlinck's works in English dress.

Space does not permit us to tell what we think of Fabre as scientist, philosopher and writer, the last not the least of his wonderful accomplishments; nor is there any need to particularize about this present volume, except to say that it is on a par with the previous treatises, and more than that it would be impossible to say, for of all men who have naturalized Fabre is easily chief, having at his disposal one of the rarest of all human intellects, as well as one of the sweetest of human spirits. He was one of the dearest, grandest old men that ever lived.

While one reads his many volumes, many of them almost written with his blood, one is often wishing that Fabre had given us an essay on the Masonry of the insect world. For if geometry is the science on which Masonry is established, then there is much of it among the insect peoples, for, as Fabre is always telling us, they are forever geometrizing. Here is a paragraph in point chosen from among the rich pages of the work in hand:

"He will admire as much as we do geometry the eternal balancer of space. There is a severe beauty, belonging to the domain of reason, the same in every world, the same under every sun, whether the suns be single or many, white or red, blue or yellow. The universal beauty is order. Everything is done by weight and measure, a great statement whose truth breaks upon us all the more vividly as we probe more deeply into the mystery of things. Is this order upon which the equilibrium of the universe is based, the pre-destined result of a blind mechanism ? Does it enter into the plans of an Eternal Geometer, as Plato had it ? Is it the ideal of a supreme lover of beauty, which would explain everything ?

"Why all this regularity in the curve of the petals of a flower, why all this elegance in the chasings of a beetle's wingcases? Is that infinite grace, even in the tiniest details, compatible with the brutality of uncontrolled forces? One might as well attribute the artist's exquisite medallion to the steamhammer which makes the slag sweat in the melting."

* * *

Brother Arthur M. Millard, President of the Masonic Employment Bureau of Chicago, was kind enough to let us see the following letter, which explains itself:

GOLDEN RULE LODGE

No. 726, A.F. & A.M.

May 7th, 1917.

Dear Madam: -

It is the desire of Golden Rule Lodge members to, so far as possible, maintain a fraternal interest in the welfare of the widows and families of our departed brethren, and particularly from the standpoint of being of service and usefulness, in the many problems and difficulties confronting so many of us at this time.

Of course you understand that Masonry is not a beneficial organization in a financial sense, nor in any way similar to the many insurance fraternal institutions; at the same time there are so many cases where a brother's counsel and advice, or his efforts, may be of benefit, that we are taking the liberty of bringing ourselves to your attention with the thought that possibly we may, in some manner, be of service to you.

It may be that there is a boy or girl, or both, in your family who would be glad to have a big brother interested in their present lives and interests, as well as in their future welfare and development; it may be that there are some problems or difficulties confronting you which might be better solved or overcome by a brother's aid and advice; in either, or both cases, we want you to feel yourself a part of our family and trust that you will have no hesitancy in communicating with us fully, for we assure you we shall consider it a benefit, as well as a privilege, if we can be of service, and will be glad to call and gonsult with you if you will permit us to do so.

It is our aim to have, in the near future, a field day at some convenient place for our boys and girls, and a get-together gathering for our members and families. You will be notified of both events, and we express the hope that you will personally aid us in making them a decided success.

At this time, let us also call your attention to our Masonic Employment Bureau at 1900 Masonic Temple, the service of which is available at no cost to any of the members of your individual family.

Extending to you the brotherly greetings, kindest regards and best wishes of all of our members, we are

Sincerely and fraternally yours

GOLDEN RULE LODGE COMMITTEE,

1900 Masonic Temple.

It is one of Masonry's rightful boasts that it practices charity whenever and wherever the opportunity presents itself; but there is charity and charity, and oftentimes, it may be feared, the results of philanthropy are not as fine as the motives that prompt it. Indeed, expert charity workers are convinced that mere miscellaneous, unorganized, uninformed giving very often does more harm than good. Besides, where relief is sporadic and unsystematized many of the most deserving ones are overlooked precisely because the most deserving often scruple to make known their wants.

Here is a method of the right kind. It is systematic, it is well informed, in other words, efficient, yet without losing the personal touch without which it so often becomes "organized charity, scrimped and iced, in the name of a cautious, statistical Christ." We heartily recommend to Masonic workers, as well as to Masonic Lodges, both the method and the spirit of our Chicago brethren. We have reason to believe that any applicant for information as to "how they do it" will receive courteous and prompt response from Brother Millard.

* * *

"RUSSIA IN 1916"

In his introduction to this book, its author, Stephen Graham, writes: "I was in Russia when the war broke out in 1914. I spent 1915 in Egypt, the Balkans, Russia, and England, and again I spent the summer of 1915 in Russia. I have, therefore, been in touch with the Russians all the time of the war." It is these facts that give to this volume its value. Now that we are ourselves an ally of this great Slav people, such studies are not only timely but interesting. But Russia is far off, not only geographically but culturally, and it is safe to say that few of us know anything about the Russians except those vague scraps of information which have filtered to us through newspapers and magazines. Stephen Graham has traveled much in all parts of the Empire, speaks the language, understands the people, and knows how to tell his story, therefore this book, and more especially his former volumes which are of much greater importance than this, should receive a welcome among us. Many of us may feel that he is too prone to laud the people, forgetting that there is another side to the story, but the reader who knows how to make his own deductions, will find much of profit as well as of pleasure in these seventeen chapters.

Although the best description of Masonry to be found in the world's fiction was written by the Russian Tolstoy in his "War and Peace," it is a well-known fact that Masonry, because of the Czarish prejudice against secret societies, has been unable to get a foot-hold in the country. We wish that some well-informed writer would let us know what prospects the Revolution has opened up for the organization of Masonic Lodges there.

THE QUESTION BOX

LEDGE GRANTS "MARK" CARD TO MEMBER'S WIFE

Dear Brother: For some months I have been planning to write to you, and to the members of the Society through you, regarding a subject which I will proceed to

explain. Some time back, in going through some old letters and papers belonging to my grandmother, I discovered the enclosed card which, from its character, seems to bear some close relationship to the Masonic fraternity and I have thus far been unable to find anyone who can throw any light on what it represents. You will note it was issued at Antwerp, New York, by Antwerp Lodge 226; and bears the following inscriptions:

A Worthy Brother's Wife, Annah M.

Hopper, Given in 1864.

This is her Mark amongd Free and Accepted

Masons around the Globe.

It is countersigned by my grandmother, Annah M. Hopper, and signed by J. B. Harris, A. Z. Turnbull, and her husband and Mr. Geo. H. Hopper. Printed in the center of the card is a flight of three, five and seven steps, at the top of which is an arch supported by four pillars (two on each side) and on the top step, under the arch is a figure of a man clothed Masonically. On the top of the third step is the signature of Annah M. Hopper.

On the reverse side of the card are various letters and symbols of the craft which, so far, I have been unable to transcribe.

I have thought this card was possibly given during the Civil War as a means of identification or card of recognition but doubtless through the large membership of the Society you are able to reach through THE BUILDER, I hope it can be learned what brought about its issuance and to what use it was put.

Would appreciate its return when it has served your purpose. Sincerely and fraternally yours, Geo. Hopper Smith, Ohio.

Perhaps some member of the Society in touch with the Lodge in question may be able to furnish the desired particulars. Meantime it also revives an old curiosity regarding the extent to which Masonic bodies have ever issued identification cards to the families of their members. Today it is by no means uncommon to find the wives and the ghildren of Masons wearing some badge significant of the fraternity in one branch or another. Just how far this should be allowed, or whether it ought to be permitted at all, we will not attempt to say. It is a convenient method of commending those we love to those we trust. Doubtless the desire to do this has persisted since Masonry came into being, and a careful search would probably discover many other specimens as quaint in their way as the curious example now under consideration.

Talking of identification cards for women also reminds us that on one of the visits of Brother Gilbert Parker's play, "The Garden of Allah," to the editor's town, an Arab passing a local Mason had his attention attracted by the charm worn by the latter. He stopped abruptly, looked around warily, took something out of his pocket, and then holding it half hidden between his two cupped hands held it up for only the Mason to see. For but an instant could it be seen and then with a mutual smile of understanding they parted. It told much nevertheless because that medal frequently found outside the United States where Lodges distribute them among their members as Chapters do Marks with us, bore the Compasses and Square, a large paragraph indeed from the language universal among Masons.

* * *

LARGE CLAIMS DEMAND COMPLETE PROOFS

Dear Brother: - I have heard it claimed several times that there is an Austria-German-Catholic alliance in the World War now in progress. That through the Catholics the spy system has been perfected, and at present their spies are stenographers clerks and secretaries of the government officials. Do you know if this is true ? Yours sincerely, R. R. Leech, Idaho.

We have seen no attempt to prove these claims. Any Masons possessing evidence of acts injurious to this country will be seriously remiss in their duty if they fail to furnish the facts forthwith to the nearest Federal authorities. But great care must be exercised. Mere gossip is no proof of guilt. Treason is detestible and so is unjust suspicion; the true Mason will expose the one as freely as he will scorn the other.

* * *

MACKEY'S MASONIC LANDMARKS UNDER CRITICISM

Dear Brother Editor: - Mackey has enumerated the Masonic landmarks as being twenty-five in number. Two have attracted my special interest.

1. Number two: "The division of symbolic Masonry into three degrees is a landmark that has been better preserved than almost any other; although even here the mischievous spirit of innovation has left its traces, and by the disruption of its concluding portion from the Third degree, a want of uniformity has been created in respect to the final teaching of the Master's Order; and the Royal Arch of England, Scotland, Ireland, and America, and the 'high degrees' of France and Germany, are all made to differ in the mode in which they lead the neophyte to the great consummation of all symbolic Masonry. In 1813, the Grand Lodge of England indicated the ancient landmark, by solemnly enacting that ancient Craft Masonry consisted of the three degrees of Entered Apprentice Fellow-Craft and Master Mason including the Holy Royal Arch. But the disruption has never been healed, and the landmark, although acknowledged in its integrity by all, still continues to be violated."

There is much of truth in his contention and I cannot but wonder why this has obtained. Has this landmark in its essential feature been violated, to use his word, through any feeling on the part of the Scottish Rite that the thirteenth degree in that body might thereby be depleted of its force, or has the omission been due to the antipathy of the capitular bodies ? Or, is this not truly a landmark, merely one which Mackey has brought into being by preferment? And, in consequence of either or both, has the

landmark, therefore, been ignored with the ultimate aim of denying and eventually forgetting it? If it be a landmark, why this violation ? I would have more light.

2. The other landmark is his number twenty-two. "The equality of all Masons is another landmark of the Order. This equality has no reference to any subversion of those gradations of rank which have been instituted by the usages of society. The monarch, the nobleman, or the gentleman is entitled to all the influence, and receives all the respect, which rightly belong to his position. But the doctrine of Masonic equality implies that, as children of one great Father, we meet in the Lodge upon the level - that on that level we are all traveling to one predestined goal - that in the Lodge genuine merit shall receive more respect than boundless wealth, and that virtue and knowledge alone should be the basis of all Masonic honors, and be rewarded with preferment. When the labors of the Lodge are over, and the brethren have retired from their peaceful retreat to mingle once more with the world, each will then again resume that social position, and exercise the privileges of that rank, to which the customs of society entitle him."

If I misinterpret his meaning, and I hope I do, all well and good. That, I ask of you. To me, however, "in the Lodge" sticks out too prominently. I would surmise from this that Masonry, to Mackey, was brotherhood "in the Lodge"; outside, autocracy. And surely, if this be true, we of the present day and generation know that Masonry is not of such as this. For past times and in other countries this idea of Masonry may have held sway. But today, surely, we know that Masonry is only Masonry as we exemplify its teaching in every walk of life and apply to our life outside the lodge the beautiful truths and fellowship and brotherly love we have come to acknowledge through and in the lodge. And only as we live it are we Masons.

If my conception of his rendering of the landmark be such as Mackey intended, then surely we need a revised set of landmarks. If both of these are "out of date" then truly they should not obtain today. And as "The Builder" makes for progress, may I, as one of your earnest students, suggest this held for your attention? Sincerely yours, M. E. B., Illinois.

1. You have opened one of the most hotly contested of all Masonic problems, the matter of Landmarks. Since the word first appeared in the General Constitution of 1721, in Section 39, all manner of Masonic scholars have discussed the question, "What is a landmark," but it is safe to say that no two have thus far wholly agreed. Lenning's, published in Leipsig, 1824, one of the oldest of Masonic "Encyclopedias," does not mention the word, though Mackey modeled his own work upon it; nor does the French "Dictionary of Masonry," published in Paris the following year, hazard on the question. In the early editions of his "Encyclopedia" Mackey printed only twenty-four lines on the subject but in his 1858 edition he gave us his now famous list of twenty-five. Perhaps Mackey himself was satisfied with this catalog but no other authority has been, with very few exceptions. In an article published in the Iowa Grand Lodge Proceedings of 1888 (p. 157), Pike demolishes the whole list seriatum in his most Pikeish manner. Although Oliver refused to commit himself in 1853 in his "Dictionary of Symbolic Masonry," he afterwards joined the list-makers with twelve Landmarks. Horsley names five "as indispensable"; Woodford's "Encyclopedia" gives eighteen; J. T. Lawrence risks five; Findel gives us four in his "Spirit and Form of Masonry"; Crawley names three; John W. Simons, fifteen; Rob Morris, seventeen; the Grand Lodge of New York found 31, while the Grand Lodge of Kentucky raised the number to 54; T.S. Parvin, who, being a master in Masonic jurisprudence, spoke with some authority, refused to name a single one. From this data you can now answer your own question, "Is this not truly a landmark?"

If one of the characteristics of a Landmark be "antiquity," and on this most authorities are agreed, then "the division of symbolic Masonry into three degrees" cannot properly be classed as a Landmark because the third degree was not fashioned until after the revival of 1717; how many degrees obtained prior to that time is still under debate; some, following Hughan, asserting there was but one; while others follow Speth in believing there had been two.

We do not believe that the Scottish Rite had anything to do with the division into three degrees. Suppose you make a little study on the influence of the Scottish Rite in degree making and send us a paper on it.

2. We believe you to have misunderstood Mackey here. He is endeavoring to make it clear that Masonry does not demand a revolution in social forms or customs in order to its establishment in a community. If that were the case it could only move behind a

propaganda of social or political revolution. But in your contention that Masonic brotherhood should exist outside as well as inside the Lodge you are most certainly right.

H.L.H.

Our own interpretation is that Brother Mackey was convinced that to the Third Degree belonged something now found in Royal Arch ceremonies. Holding as he did that to other branches had been given what formerly was a part of the Blue Lodge "work," he felt constrained in laying out his specifications of Masonic structure to define the old boundaries and to show what innovation has done to them. He was also but repeating what had been agreed upon at the organization of the United Grand Lodge of England. The protest he voiced was just but we know of none who would favor the taking away of anything from the splendid Capitular Masonry of America. Scotland confers the Mark under Lodge auspices, England includes it in an organization that does not work the Royal Arch, while the latter is conferred where they do not give the Most Excellent, and so it goes. With us the Chapter has a scope and dignity all its own, second in elaboration and impressiveness to no other of its sister bodies.

Within the rich stores of the Grand Lodge Library at Cedar Rapids, Iowa, there is a very valuable ritual that was formerly the property of that steadfast student of Masonry, George Oliver. Among other rare matter it contains a transcription of what may have been the Third Degree in 1740 or earlier. So much of it suggests the ideal that Brother Mackey must have had in mind that we cannot but wish that a rendition of this old ceremony might be given where studious brethren throughout the country could see it.

As to the second question we can only see the recognition of an equality in the Lodge room that cannot be shown elsewhere. Brother Kipling in his "Mother Lodge" shows Masons meeting as Craftsmen in a tyled chamber who could not even assemble at the banquet table. Well known is it that Brother George Washington, when a general of the army, attended Lodge communications over which presided an officer of much lower rank. To our way of thinking, Brother Mackey was emphasizing that equality where

each is best taught, where all are absolutely on the level of standing, where there are no differences under tuition, and where none have preference save that conferred by knowledge of the work Masonic. Outside the hall of Masonic labor the initiate must remember that whigh he was taught. He cannot be a Mason and be heedless of the teachings of Masonry. It is obviously true that he cannot in the social world be at once captain and private and this is a distinction that Masons as citizens or soldiers will acknowledge though it is quite true that Masonry recognizes neither worldly wealth nor honors. Masons have the same duties but not always have they the same rights. R.I.C.

* * *

THE PALM AND SHELL DEGREES

Brethren: Referring to the inquiry of O.B.S. in the May BUILDER for information relative to Palm and Shell Degrees. On the evening of April 17th a Bro. A. E. Myers gave a lecture before Bradentown Lodge No. 99 of this city. In the course of his lecturer he spoke of receiving "The Palm and Shell Degree" while on a trip to the Holy Land, but at this time do not recall whether it was in Palestine or in Egypt, but believe it was in or near Jerusalem.

This Bro. Myers was one of that party of some 500 or 600 Masons who made an exploration and research tour to the Holy Land 35 years ago, being gomposed according to his statements of something like 200 from North and South America and the remainder being from England, Wales, Ireland, Scotland, France and some of the Scandinavian countries. I believe this party he said were finally assembled together in Copenhagen and from there they went together in a body to the Holy Land and were gone altogether about nine months. He spoke of Brother Robert Morris being one of the party. Personally I did not get his address and it does not appear to be recorded in the Lodge records here. Am trying to get some further information and may be able to do so before mailing this.

Do not believe he intimated that he had the ritual, but am quite sure he could give much more information about that degree than he gave before the Lodge. In the course of my conversation with Bro. Myers he mentioned that at one time he lived in Kansas City, and in connection with some Royal Arch Chapter talk he spoke of being personally acquainted with Past Grand High Priest Wm. F. Kuhn. So if am not able to get any further definite information concerning the present address of Bro. Myers, and O.B.S. is interested believe he might get more definite information from Comp. Kuhn, or if he cares to write me will tell him whatever else he cares to know that I may recall. E. P. Hubbell, Florida.

* * *

Brother O. B. S. asked a question in regard to Palm and Shell ritual. There is one in Dublin, Ga. In 1913 Brother Coalteman organized a Chapter of the Palm and Shell there, but have forgotten the name of the Grand. Bro. W. B. Adkinson of Dublin, was one of the officers. There were about twenty members. I myself think it very appropriate for a lecture, and study of the Shell from the Coast of Joppa is very interesting. I had the misfortune to lose my ritual shortly after taking the degree but have found several of Bro. Morris' members in Florida who joined in 1880. Most of them are very old men. I left Dublin shortly after taking the Degree and have not seen any of the members since. I kept up a correspondence with Bro W. B. Adkinson two years but have now dropped that.

The Oriental lectures are very good and the temple lesson was grand. There is much good to be derived from the lecturer if given as Bro. Rob. C. explained them. While I can not remember all, yet the Entered Apprentice is taught a lesson not to be forgotten; the Fellow Craft is taught better; the Master Degree is fully exemplified and the Knights is grand. Nothing would please me better than to hear the Eastern Lectures giver again.

In passing along the beach and picking up shell one is often reminded of the fact that all Masonry is inscribed in different characters "Ancient Free." Geometrical lines on certain shell gives some idea of the Grand Artist Power in showing things, but I can not explain them as they have been explainer to me. Yours fraternally, J. E. S., Georgia.

These details of a little known "side" degree are very welcome and we invite all further particulars that may be in the possession of any of our readers. The subject of "side" degrees is alluring to the student of secret societies and we shall be glad to receive all the information that we can get along this line.

* * *

TITLE OF MAJOR GENERAL USED BY GRAND MASTER

Dear Brother: - At the first Annual Communication of the Grand Lodge of Alabama, held in December, 1821, it was

Resolved that the words "Major General" used in the charters and dispensations, preceding the name of the W. G. Master, be stricken out, and that they be not used in any transaction of the Grand Lodge.

And it was ordered that all subordinate lodges strike those words from their charters.

We are puzzled when, where, and under what circumstances did such a custom originate as that of dubbing the Grand Master a "Major General," and in what Grand Bodies has such a custom ever prevailed? O. D. Street, Alabama.

We can recall no parallel case. But has the title not been borrowed from the army career of the Grand Master of Alabama of the year 1821? It is perhaps not unreasonable to suppose that the good brother used a military title of rank, and when this was brought up before the Grand Lodge the innovation was not acceptable. This solution of the problem is submitted with diffidence and in the hope thereby that search might be blade

as to the army record of the brother. If he really was a Major General or if at any time he had had the right to use the title he may have carried that privilege into all formal documents as a matter of custom or Bride.

----o----

CORRESPONDENCE

LOCATION OF THE PYRAMID

Brother Editor: - May a brother unversed in the "Secret Doctrine" (which is the subject of Bro. Greene's correspondence in the May, 1917, "Builder") make a correction to his verb excellent article ? He states that the Great Pyramid Cheops of Egypt "stands as near as may be, on the above mentioned tropical Line" or about 23 1/2 degrees north latitude. After some lengthy study of this wonderful structure, I cannot accept Bro. Greene's theory, particularly as the best evidence at hand indicates that the Pyramid is not located at the tropical line, but precisely on the thirtieth parallel. It is like the Temple, "located so far north of the ecliptic" that the sun can cast no ray of light in a possible north window. For evidence as to the location of this building, see Piazi Smyth's monumental work, or even consult a reliable map.

Some years of study on the subject of this wonderful monument have caused me gradually to form a theory which would be shocking to good orthodox Masons. I would recommend the reading of the above reference as well as Bro. McCarty's later work, to all who are studying Masonry, as being the most interesting matter that can be obtained.

Fraternally yours,

G.A. Crayton, Ohio.

Editor The Builder: - In Bro. George F. Greene's letter, explaining the celebrated Pillars - Jachin and Boaz - he says that " 'Boaz' was used to mark the sun's highest ascension to the North of the Tropic of Cancer, and the longest day of the year. The Great Pyramid of Cheops of Egypt is the Boaz of the ancient priesthood and stands, as near as may be, on the above mentioned Tropic Line."

Regarding the position of the Great Pyramid, Bro. Greene is somewhat mistaken. As a matter of fact, the mistake amounts to the respectable difference of 447 miles, 861 yards.

The Great Pyramid was placed by its builders as near to the thirtieth degree of North latitude as their observational methods could determine; the actual position being one mile, 568 yards south of that parallel. This corresponds to latitude North 29d 58' 51".

The angles of the sides have been estimated from one of the casing stones. The measurements of this stone vary from 51d 50' to 51d 52.25' giving a mean of approximately 51d 51'. This means that the sun shone on the North side of the Pyramid from February to October, a period apparently without any special significance.

Nevertheless, l believe that Bro. Greene is on the right track, and that corrections in detail will serve not only to determine more clearly the astronomical basis of what he is seeking, but as well to increase the antiquity of man's knowledge of geometry.

According to Proclus the Pyramids "terminated above in a platform from which the priests made their celestial observations." That these platforms were not intended as contributions to science is evidenced by their elimination through the completion of the pyramidal forms. Astrology appears to supply the only "key," because astrology was a part of the ancient priesthood's stock in trade by which they endeavored to foretell the future. The ancients were not interested in the science of astronomy as such, but they were profoundly interested, and as firmly believed, in the influence of the sun, moon

and stars upon their lives, whose future they sought to penetrate by a study of the celestial bodies.

Proctor has placed the construction of the pyramids at about 3400 B. C. and it is quite clear that their builders were not only clever mathematicians but expert workmen as well. When all the possible attendant circumstances are considered, it becomes evident that in the construction of the Pyramids there is afforded the logical opportunity for the crystallization of that Philosophy which has endured through the Ages.

Eber Cole Byam, Ill.

----o----

THE SKELETON OF LIFE

Fate and luck are but the bare skeleton upon which each man builds his life. The result depends entirely upon himself.

The Scotch have a story of a boating party that was caught in a storm.

"Let us pray," suggested some one.

"Ah," cried the boatman; "let the little mon over there do the praying, but let all the strong men take an oar."

There was no impiety in this. Prayer cannot bring strength or succor to those who do not use the strength and means at hand.

Fate is treacherous and soonest betrays those who depend most upon it. It helps only those determined to help themselves. Luck, too, is faithless and laughs at the man who too strongly puts his trust in it. It generously spreads a golden glow upon the accomplishment of the man who does for himself, but for the man who does not strive it has only mockery.

There is no worse belief than that in fate and luck to make you a failure.

It puts you in a wholly wrong attitude toward life.

It deadens your incentive and your power to employ your own resources.

It destroys fixed and wholesome aspirations.

It paralyzes your energies.

It renders organized and spirited effort impossible.

Don't believe that there is any fate for you except that which you make yourself.

Hope for no luck that you are not worthy of and have not earned. - Danville (III.) Press.

* * *

"OUR FLAG"

AN EXPLANATION - On the tenth day of January, 1914, I visited the old historic house at No. 239 Arch Street, Philadelphia, where, in 1776, Betsy Ross made and presented to General George Washington the first official American Flag in the presence of Honorable George Ross and Robert Morris, constituting a committee to receive the same. On the fourteenth day of June, 1777, that flag was adopted by Congress as our National Emblem. I tarried in the little room where that event took place for more than fifteen minutes, entertaining emotions which cannot be described.

I therefore trust you will appreciate the following lines, most of which I composed February first, 1914, in an effort to corral some of the many thoughts that cluster around "Old Glory" and to marshal them in rhythmic form.

From the canopy of Heaven

Was the darker hue first brought;

And a glorious constellation

On that hallowed color wrought;

While a thousand gorgeous sunsets

Lent their crimson for the bars,

And the peace-doves of our Nation

Spread their white wings 'neath this stars.

Though the form of that blest emblem

Was by God himself thus planned;

It was reverently fashioned

By a matron's skillful hand;

And the "Father of His Country,"

In that awful, solemn hour,

Took it, like Elijah's mantle

Vested with prophetic power.

Then unfurled in mighty splendor,

Round its standard flocked the throngs,

Buckling swords and grasping weapons,

To redress impending wrongs!

Long the struggle, great the conflict;

But above the din and roar

Waved aloft that glorious banner,

Wafting freedom to each shore.

But again in smoke of battle,

O'er a soil that should be free;

Out of chaos, blood and carnage,

Came a two-fold liberty -

Came a prestige, love, devotion,

Freedom, and a Union strong;

For beneath its mighty standard

Right had triumphed over wrong!

Yet that flag did droop midst sorrows

As 'twas folded o'er the bier

Of the loved and martyred hero,

For whom fell a Nation's tear.

But from dirge and muffled drum-beat,

From a country's mourning throng;

Like the Phoenix from its ashes,

Rose and swelled a world-wide song.

Song that touched the hearts of nations

And brought myriads to our shore,

While beneath the starry wavelets

Rest the oppressed forever more.

Yes, we love that cherished emblem,

For its mission is divine;

May its bars increase in splendor

And its stars forever shine!

It is floating from the mast head

Of our vessels in all ports -

O'er the islands of the sea unfurled -

Guardian of our forts.

In the cities of the Old World

It is held - an honored guest

And the sun doth never set upon

That "Spangled Banner" blest.

Though the red may mean the life-blood

Shed for it in conflicts past;

Yet the white doth prophesy that peace

Shall rule the world at last.

While the stars upon the blue

Direct our thought to Him above

Till the nations of the whole earth

Shall be govern'd by God's love.

- Henry Lincoln Redfield.

----o----

WAR AND THE UN-NAMED

FROM AN ANCIENT CHINESE POEM

In all that ever was

Or ever yet will be,

There is that shapes the sun and stars

And makes the land and sea.

In man its Spirit; but unnamed

In earth and sea and air,

Below us, and above, around

Behold it's everywhere.

And though in harmony and peace

It's not perceived by men,

When storm and stress the nation shake

We all can see it then.

- Wen-Tien Hsiang.

From Giles' "Chinese Literature."

----o----

PATRIOTISM

Breathes there the man with soul so dead
Who never to himself hath said,
This is my own, my native land;
Whose heart hath ne'er within him burned,
As home his footsteps he hath turned
From wandering on a foreign strand?
If such there breathe, go, mark him well,
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despite those titles, power and pelf,
The wretch, concentered all in self,
Living, shall forfeit fair renown
And, doubly dying, shall go down
To the vile dust from whence he sprung,
Unwept, unhonored and unsung.

- Sir Walter Scott

The Builder Magazine

August 1917 - Volume III - Number 8

THE FAITH THAT IS IN THEM---A FRATERNAL FORUM

Edited by BRO. GEO. E. FRAZER, President, The Board of Stewards

CONTRIBUTING EDITORS

Henry R. Evans, District of Columbia.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Geo. W. Baird, District of Columbia

H.D. Funk, Minnesota

Frederick W. Hamilton, Massachusetts

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Silas H. Sheperd, Wisconsin.

Jos. W. Eggleston, Virginia

M.M. Johnson, Massachusetts

John Pickard, Missouri

Silas H. Shepherd, Wisconsin.

Oliver D. Street, Alabama.

S. W. Williams, Tennessee.

Joe L. Carson, Virginia

T.W. Hugo, Minnesota

F.B. Gault, Washington

C.M. Schenck, Colorado

Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Correspondence column.

QUESTION NO. 4--

"Shall the several Grand Lodges issue charters to Military Lodges during the period of the great war? If so, shall each jurisdiction issue such charters as it pleases, or shall all the jurisdictions informally agree that not more than one charter shall be issued for each regiment in active service? If not, shall American Grand Lodges permit their members to attend French and Belgian lodges during the period of the war?"

A Father and His Mason Son.

The formation of Military Lodges should be encouraged in every possible way. My son, a Mason, now in the Officers' Training School qualifying himself for active military service, I feel as a father and a lifelong Mason, should have the privileges and benefits of the Order while in the army of his country. There should be an agreement of some sort, formal or informal, among the Grand Lodges standardizing as far as

practical the issuance of these charters, and the requirements or conditions under which such charters may be granted and other exigencies that usually arise under Military conditions. The whole matter ought to receive the immediate and earnest attention of all Grand Lodges and provisions made for such organizations and the attendance upon any and all true Masonic Lodges wherever the soldiers and sailors of our country may be called to follow our flag. As to whether a charter shall be issued each regiment it seems to me that is a matter that depends upon the membership in the regiment and the active interest in the Order and in the Military provision for Masons. In some regiments there might easily be more members than one Lodge would serve to advantage while in other regiments there might be an insufficient number. But that is a part of the detail that can easily be met as occasions arise. F. B. Gault, Washington.

Grant Charters Where Requested.

In my judgment it is expedient that Grand Lodges found Military Lodges for each regiment in active service provided there be a request from the members of the regiment for a charter. I think permission to attend French and Belgian Lodges will develop the international spirit. H. D. Funk, Minnesota.

* * *

Avoid Narrow Technicalities.

A Grand Lodge should issue Charters to Regiments or Men of War as they see fit. Any agreed on restriction would be all right, but in case a Regiment is raised by some particular state, the Grand Lodge of that State should have jurisdiction. I would permit Masons to visit wherever they could, and avoid any narrow technicalities. It'll do them good and do good to the Lodge visited. T. W. Hugo, Minnesota. * * *

French Masons Not Our Brothers.

The various Masonic Jurisdictions should informally agree that not more than one charter shall be issued for each Regiment in active service. American Freemasons can not attend Belgian and French Lodges, because such Lodges are not recognized as legitimate. The Grand Orients of France and Belgium have abolished belief in God as a prerequisite to membership and cut out the Great Landmark altogether. They are not strictly speaking Masonic bodies. H. R. Evans, Washington, D. C.

* * * Favors Visiting.

My opinion is opposed to the granting of charters to Military Lodges during the period of the present war. The reasons which appeal to me are the probabilities of the frequent shifting of troops which would prevent continuity of officers or membership and the difficulty of securing quarters where the requisite safeguards might surround the work. I believe that most of the advantages presumably sought might be obtained through fraternal associations without the privileges and responsibilities of Lodge organization. The idea of permitting the members of American Lodges to attend Belgian and French Lodges during the period of the war appeals to me strongly. Francis W. Shepardson, Illinois.

* * *

Three Positive "No" Votes. 1st. Shall the several Grand Lodges issue charters to Military Lodges during the period of the great war ? No.

2nd. If not, shall American Lodges permit their members to attend French and Belgian Lodges during the period of the war ? No.

Military Lodges may have been, and doubtless were, justifiable in the English, Irish and Scottish regiments prior to and during the Revolutionary war in this country and also during the war of 1812. Such Lodges may also have been justifiable in the United States Army during the Revolutionary war, the war of 1812, and, in a few instances, during the Civil War, but conditions have changed. In the periods mentioned Masonic Lodges were few, but today a Masonic Lodge can be found in every hamlet and town in the United States. The Masonic soldier, wherever stationed in this country, has the privilege of Masonic visitation and fellowship; nothing of Masonic privilege or interest can be added by having a Lodge of his own connected with the Regiment. It is very questionable if the best interests of Freemasonry can be conserved by organizing Military Lodges.

The Grand Lodge of Missouri does not recognize the Grand Orient of France, the Grand Lodge of France or the Grand Orient of Belgium; hence a Freemason whose membership is in a Lodge under the jurisdiction of the Grand Lodge of Missouri can not visit a Lodge under the jurisdiction of the Grand Bodies above mentioned. Special permits can not be given. Wm. F. Kuhn, Missouri.

* * *

Favors Clubs. Military Lodges should not be chartered without providing that they should initiate, pass or raise none but members of their own commands, and that they should not hold meetings in foreign territory of a recognized Grand Lodge without official permission. Virginia permits dual or even multiple membership, so that the members of a Military Lodge would not have to leave their home Lodges.

Each Grand Lodge should act for itself as it sees fit. Any attempt at concert of action would tend toward a surrender of that independent sovereignty which can not be too jealously guarded.

As to permitting Masons to visit French or Belgian Lodges, that is a matter for each Grand Lodge to settle for itself. There is a difference between visiting foreign Lodges and permitting foreign Masons to visit our Lodges.

My own idea is that instead of chartering Military Lodges it would be better to permit Masonic clubs, not authorized to make Masons at all. They would answer for all Masonic intercourse and raise no questions. The plan seems to work well at many universities already.

To sum up, I prefer clubs, along the lines of the Acacia Fraternity, but would not object to Lodges, provided their activities were restricted as above, and provided members were not required to withdraw from their home Lodges. Jos. W. Eggleston, Virginia.

* * *

A Military Lodge of 1898. I am heartily in favor of the charter of Military Lodges during the period of the war. This was done in American army of the Revolution, and is today being done by all of the belligerent countries, with much success, and certainly each jurisdiction should issue such charters as it pleases. Soldiers of each regiment might not find it convenient to have the Grand Lodge back home hold pow-wows when they do not know conditions, and unless we had a National Grand Lodge or an Emergent Masonic Congress, I do not see how the fifty Grand Lodges could decide upon one course of action.

I do not believe American Grand Lodges will give specific permit to members to attend French or Belgian Grand Lodges, but I see no reason why this should not be done, even though the majority of our jurisdictions do not recognize these foreign Masons. Only two jurisdictions recognize the independent Grand Lodge of France, and none of them recognize the regular French Grand Orient or French Grand Lodge. Several do recognize Belgium though the great majority do not, and neither does England. But by leaving it to the members of Military Lodges to be chartered to

decide for themselves what is true Freemasonry according to the ancient landmarks, America will have a chance to do a great deal in bringing about world solidarity and better understanding between Masons.

I may mention that during the Spanish-American war my own state chartered a Military Lodge which went to Cuba, and I think it is largely in consequence that we recognize Cuba, Costa Rica, Porto Rico and Peru.

Whenever Masons go into another country and really get into social and business relations with the Masons of the country, experience has shown that they are not so ready to believe all of the wild tales told about foreign Masons coming from unreliable sources.

Louisiana has done good work and is still doing good work in bringing about real relations with Masons scattered through South America and not recognized by a great many jurisdictions in the United States.

I would like to suggest that if we literally obey the landmarks without regard to red tape imposed by the Grand Lodges and acted upon on the spur of the moment without due investigation, there seems to be no good reason why American Masons might not visit a lodge not in fraternal relations with one of the American Grand Lodges. This would seem reasonable, because the American Grand Lodges are in relation with each other. Thus, if the Philippines, Louisiana and New York have given fraternal recognition to San Salvador, why should the rest of the country prohibit fraternal visits? My own state for example (Kentucky), recognizes only English speaking Masons, with the Latin jurisdictions mentioned above, yet I do not conceive that I would violate my obligations despite that fact, were I a member of a Military Lodge, or even merely a traveler, should I visit a Belgian Lodge, because at least eight other American lodges recognize Belgium. The same way with Hungary, which is recognized by Alabama; Egypt, recognized by Arizona; Portugal, recognized by Arkansas; Denmark, recognized by Missouri and New York; Germany, recognized by a dozen states; Greece, recognized by Arkansas and North Dakota; Holland, recognized by eight jurisdictions; Italy, recognized by four jurisdictions. I recently was introduced to a French Freemason by one of our regular Masons and I had quite a

pleasant chat, and the Frenchman convinced me that Americans generally have been believing a great many things about France that are not so. If we are brothers in War, why not brothers in Masonry? J. W. Norwood, Kentucky.

Glorious History. Military Lodges are almost as old as the institution of Masonry. In America, following the example of the British, Lodges were to be found in the Colonial troops and there is still to be found a certain cave in Virginia where Washington met with his Lodge during the period of the old French and Indian Wars. Robert Freke Gould in his scholarly work on Military Lodges mentions ten as working in the Army of the Revolution. The pioneer of these was St. John's Regimental Lodge deriving its warrant from the Provincial Grand Lodge of New York under date of July, 1775. Among the others was "American Union" which "moved as a pillar of Light in New York, Connecticut and New Jersey." Then there was Army Lodge No. 27 of the Maryland line. This was warranted by the Provincial Grand Lodge of Pennsylvania, in 1780. Washington Lodge numbered two hundred and fifty brethren. All of these ten Lodges were actively at work during the whole period of the protracted struggle for American Independence and upon the rosters were such names as George Washington, Major Generals Knox, Green, Moultrie, Putnam, Stirling, Sullivan, Lincoln, St. Clair, Montgomery, Worcester, Wayne, Lee and Pinckney. All of the Brigadier Generals were Masons except two. Lafayette was raised in one of these Military Lodges by Washington at Morristown, New Jersey. The gallant French Marquis stated afterwards that he never fully enjoyed General Washington's implicit confidence until after he became a Mason.

When the American Army went into Mexico two Military Lodges accompanied the expedition. Of the Generals, Wm. J. Worth was a Mason, as also John A. Quitman who after the occupation of Mexico City became Military Governor. General Quitman was also Grand Master of Mississippi.

The prominent Masons participating in our Civil War were as distinguished as those of Revolutionary days. On the Masonic Roster were George B. McClellan, Winfleld Scott Hancock, N. P. Banks, John A. McClernand, John A. Logan, George E. Pickett, Robert E. Patterson. Benjamin F. Butler, Robert Anderson, Thomas H. Benton, and others. There were Field Lodges in both Union and Confederate Armies. Says Gould: "The experience of that great conflict was decidedly unfavorable to their utility. The practice was to issue dispensations. When regiments in which they were held were

mustered out, or their individual membership retired to civil life, the lodges ceased to exist." More than one hundred dispensations for Military Lodges were granted during the Civil War. The Grand Lodge of Indiana granted as many as thirty-three of these.

During our War with Spain in 1898 formal dispensations for Military Lodges were granted by the Grand Lodge of Kentucky and the Grand Lodge of North Dakota. Some of our most prominent Masons of that day were President William McKinley, General Nelson A. Miles, General Russell A. Alger, General William R. Schafter, and Admiral Schley.

In the light of our past experience, there is every reason for American Grand Lodges to charter Military Lodges during the present war. Of course the number should be limited.

At the present writing, all indications strongly point to long participation by the United States in the Strife of the Nations. France sustained the greater part of the initial fighting while her ally Great Britain was "getting ready" for the fray. The French Army has suffered so severely, been so depleted, that her Reserves of 1918, mere lads of seventeen, have been called to the tricolor. Not for many months may France hope to sustain her hard-won front unaided. All that gallant men could do to drive the barbarian from her terrain, Soldiers of France have done, and the best blood of the Nation as many times before in history has been sacrificed to the Prussian steel.

To the youth of America, our first Conscripts of 1917, has fallen the great privilege of filling the breach and holding the battle line won foot by foot by the Old Guard of France. To our own Boys in Khaki falls the honor of sustaining the American Flag first planted on foreign soil at Vimy Ridge. And not until the united American and British Armies have forced the barbarous, Huns back upon their own accursed terrain, meted out to them in full portion the utter ruin, the havoc and the desolation they carried into Belgium and France--not until the flags of the Allies are borne in triumph Unter den Linden to float from the Kaiser's Kennel--can Peace come to the world, unless the unexpected should happen and that is quite improbable.

With several years' sojourn upon foreign soil tolerably sure, there will be many dreary weeks and months in the trenches. What more or better calculated to sustain our soldier's souls through the ennui and monotony of camp life, than the Light of Masonry, the meeting of brethren in a regimental lodge? To many sorely tried heart the Five Points of Fellowship will prove an open sesame. There will be an outlet to many inner confidences only to be imparted "upon the Square."

As to issuance of charters it would be unwise for Grand Lodges to issue such indiscriminately. Rather an agreement between the several jurisdictions limiting their dispensations to one for each regiment, and in some cases one for each division as circumstances indicate.

It would be a distinct step ahead for our Grand Jurisdictions to permit the brethren under their control to visit French and Belgian Lodges. After the dark days of stress the craftsmen of these two countries have had to endure, it would be perfectly Good Masonry to accord these foreign brethren full and free recognition. International relations are now permanently changed. There is now less need for a fraternal line of demarcation. Masonry like other Constructive World Forces, must soon meet many demands for Charity Best results will follow the extending of the Universality of our Institution. Our overseas brethren look wistfully to America for fraternal help and recognition. Upon our answer depends the whole future of Continental Masonry. Let American Masons offer the same fraternal and moral support to the craftsmen of France and Belgium as our Administration has accorded these respective Nations. Masonry must align its forces, gather in its own the world over, if it would meet the new problems presented and exert the full measure of its illimitable wealth and resources. Let us in fact as well as in numbers become the most powerful constructive force in all the world. Attainment of this ideal will make ours a Power to be reckoned with, render quite impossible any such bete noir through which the world is passing at this moment. Could Masonry today align the craftsmen in a thunderous protestation against War, not even William and his myriad myrmidons would dare say them NAY.

Our only complaint against French Masonry has been the removal of the Great Light from its altars. For this there were reasons as every Masonic scholar knows. Many times the kaleidoscopic changes in French Politics placed Masonry under the ban. There were haphazard meetings of the craft in lodge rooms previously prepared for police raids and their sequelae, uncompromising persecution. Many of the regular

fittings of the lodge were absent in these hastily improvised quarters, where personal safety was a prerequisite. Continental Masonry, especially among the Latins, more particularly among the French, has ofttimes been face to face with serious situations. On such occasions our Institution has had to fight for its very life. By the same token, Latin and French Masonry has been driven to play politics if it would live, and due allowance must be made for a quondam departure from certain old landmarks, under such circumstances.

Because nowadays we Masons do not as prior to 1717 openly specify Christianity "or the religion of the country in which we live" as a primary requirement of membership, makes most of us none the less good Christians. By the same argument, because France does not necessarily require a declaration of faith in the G.A.O.T.U. from a petitioner for degrees, does not necessarily make all French Masons Atheists.

The time will never be more fitting for American and English Masons to heal their continental brethren, Masonically. If needs must, to facilitate matters we can close our eyes to a technical departure from the landmarks. If we would extend our power for good, we must draw to us our own throughout the world. Let us draw upon our Masonic Charity and accord full and free recognition to the Masons of France and Masons of Belgium who have won the right of recognition ;n the long fight for Liberty. Ours to remember We are Masons All--All for One, One for All.

Every energy of a world-united Masonry will soon be needed to repair damages done, succor our halt and maimed brethren, and cast our bread upon the waters for the widows and the orphans. Once united under the Great Lights of Liberty and Masonry which are synonymous, any recurrence of a cataclysm like that through which we are passing will be impossible. John Lewin McLeish, Ohio.

******

Three "Yes" Votes.

Shall the several Grand Lodges issue charters to Military Lodges during the period of the great war? Yes.

If so, shall each jurisdiction issue such charters as it pleases? Yes.

If not, shall American Grand Lodges permit their members to attend French and Belgian lodges during the period of the war? Yes. C. M. Schenck, Colorado.

***

Grand Lodge Action Necessary. I favor the granting of charters to Military Lodges for the duration of the war. I would not say restrict the number allowed each regiment to a single Lodge, but only one Grand Lodge should grant charters for the same regiment.

If regiments are organized by States, then the Grand Lodge of that particular State should have exclusive jurisdiction of that regiment, unless it or its Grand Master declines to charter Military Lodges. In that case, any adjoining Grand Lodge should be at liberty to act. These details could be easily arranged by correspondence of the Grand Masters or by a Grand Masters' Conference.

Your last question whether American Grand Lodges should permit their members to visit French and Belgian lodges during the war is a large one. It opens up the whole vexed question of "recognition." I can not say that, with the present Lights before me, I favor it, though I should be delighted to see a complete understanding among American, French and Belgian Masons.

It will doubtless be found that Grand Masters are powerless to act in most jurisdictions in the matter of chartering Military Lodges or in authorizing fraternal visitation of French and Belgian Lodges, and that Grand Lodge action will be necessary. O. D. Street, Alabama.

******

Let Masonry Bind the Allies. This is an exceedingly interesting question! If our Military brethren demand the "Comforts" of Masonry in their Regiments why should they be denied? The matter of territorial jurisdiction need not stand in the way; to my mind this is the one and only objection.

Each Grand Lodge should grant charters to Regiments hailing from their Jurisdiction, making a ruling that only men of that Regiment should be initiated.

In this way a Regiment on foreign service becomes its own territorial jurisdiction, and if the needs of the service call for more than one Lodge, let the charter be applied for with the knowledge and consent of the others. The courtesy of visiting and receiving visitors should be extended and encouraged between Grand Jurisdictions which are in fraternal recognition, of which each Lodge could be kept advised. If this Great War is going to bind America and her Allies closer together, why should not Masonry be one of the bonds ? Freemasonry owes its existence largely to the Military Lodges of the Revolutionary period; the trowel and the sword are old companions, and future generations may again bless their union. J. L. Carson, Virginia.

* * * Closer Relations Needed. I see no reason why the several Grand Lodges should not issue charters to Military Lodges during the period of the great war. Such action has been common in past wars and seems to have been productive of excellent results.

It seems to me that it would not be possible, with our lack of general organization, to arrange for anything like a parceling out of the regiments among the several Grand Lodges. In my judgment each Grand Lodge, or Grand Master, would have to use its own judgment in action upon petitions for dispensations or warrants.

I do not see how our American Grand Lodges can consistently permit their members to visit the French Lodges, as unfortunately the English, and I believe most of the American Lodges, are not in relation with French Masonry. I sincerely hope that out of this war will come a closer relation between the American and English Masons and their Brothers on the Continent. Frederick W. Hamilton, Massachusetts.

History Justifies It. It is my opinion that should the need of Military Lodges arise it should be met by the several Grand Lodges. The need of more than one Lodge in a regiment would hardly occur, and caution should be used not to exceed the actual need.

History affords ample justification for the granting of charters to Military Lodges, and where granted with due consideration of the need and carefulness in the choice of its Master and Wardens and with the understanding that it must use the utmost care in not interfering with the Masonic jurisdiction where it may be stationed, would promote the practice of Masonic principles when they were most needed and at a time when Masons are removed from the refining influences of home with watchful mother, affectionate sister or loving wife and daughters. Even though the several Grand Lodges permitted their members to visit the French and Belgian Lodges, (which, until a broader conception of Freemasonry is more generally diffused, is of doubtful accomplishment), the failure of Americans to understand the language spoken would make it a real symbolic Masonry; very fine for the Masonic student but hardly filling the requirement of the soldier.

There may have been cases which made it questionable as to the advisability of chartering Military Lodges, but there have also been cases where there was an abuse of Masonic principles in regular lodges. A Military Lodge composed of just and upright Masons, zealous to uphold the principles and practice the virtues of Freemasonry, and fulfilling their duty to their country by offering their lives, can

reflect nothing but credit on our time-honored Craft; while denying them the privilege would be an unnecessary hardship, and many a brother would feel that should he die in a distant land, even the last rites of Masonry would not be given him.

The Masonry of the heart as well as the head tells us to grant the worthy soldier brethren charters when the need is sufficient. Silas H. Shepherd, Wisconsin. * *

Let This War Free Masonry. It is very trite to say that this great war is changing the face of the world, but it is a deeply true saying. No age has seen such a religious revival as has swept France since 1914; no age has seen such industrial progress as England has accomplished in her factories since 1914; no age has seen such patriotism as Belgium has evidenced since 1914; no age has seen one hundred millions of human beings grasp liberty as has Russia since 1914. The cost has been, and for months will yet be, most terrible. The cost demands results. This is the time for Masons to live Masonry or else Masonry becomes an outworn ritualism. Our petty territorial jealousies must not prevent our brothers in the trenches from a full enjoyment of the solaces of the Craft. Blind misunderstandings must not separate us from our heroic brother Masons of France. This is the hour for American Masonry ! Rising in the beauty of vital truth she must free Masonry from outworn barriers. Let us give full recognition to Masonry in Belgium, in France, yes, and in Germany. The Square and Compass should know no restrictions that will divide the allies of democracy. The Grand Masters of American Masonry have the responsibility and the opportunity; American Freemasons look to them for epoch making leadership. We do not dare to fail this hour.

- George E. Frazer, Illinois.

----o----

THE SYMBOLISM OF NUMBERS

BY BRO. H.A. KINGSBURY, CONNECTICUT

THAT metaphorical road along which the Mason travels in his progress through the degrees of the Blue Lodge is flanked upon each side by many, many road signs directing his attention to various by-paths leading to interesting fields of investigation and study. A large number of these signs have been at least partially obliterated by the destroying hands of the Prestons and the Webbs but, however it may be with those directing the student's attention to Sun Worship, Persian Mysteries, Egyptian Mysteries, Symbolism of Geometrical Figures, Symbolism of the Bible, and so forth, there is one series of signs the units of which have not had their legends even partially obliterated, and which all still plainly bear the same direction to the traveler--"To the Study of the Symbolism of Numbers." Yet, in spite of the frequent repetitions of this direction, many Masons hurry along, not even realizing that there are any such signs and totally neglecting a field of study that, as even the below-given short excursion along one of these paths ought to show, is well worthy of cultivation.

Only the numbers one to ten inclusive will be here considered and, of those, only the most important-- Three and Seven--will be at all expanded upon, as to treat each of the ten at all fully would convert what is intended as little more than a brief synopsis into a lengthy treatise.

That all of the numbers from one to ten are respectively referred to in Masonry, and presented for contemplation, can be shown by many examples, and the discovery of them furnishes an interesting and instructive occupation for the student. To take one set of references only--one of the sets brought forward by the Lodge itself--the briefest consideration calls to mind that:--

There is one Master; there are two Wardens; three supporting Pillars; four sides to the Lodge, marking the Four Cardinal Points; five elected primary officers; six Jewels; seven operative working tools necessary to the symbolic building of a proper Lodge, i. e., the six usual Working Tools plus the Compasses; when the Lodge is in the form of the Double Square (as it should be) the two Squares present eight right-angles; there are nine primary officers, excluding the Tyler, and ten primary officers in all.

First, to review most briefly certain phases of the significances of these various numbers except Three and Seven, and, then, to take up Three and Seven for somewhat detailed consideration:--

One, the Monad, is the symbol of the Male Principle in Nature.

Two, the Duad, is the symbol of the Female Principle in Nature. It is also the symbol of Antagonism, of Good and Evil, Light and Darkness, Osiris and Typhoon.

Four is the number of the Tetragrammaton or Four-Lettered Name which, in the original Hebrew, consists of four letters. Scriptural references to this number are very frequent. Out of the Garden of Eden flowed four rivers. Zechariah saw four chariots coming from between the mountains of brass. Ezekiel saw four living creatures each with four faces and four wings. And St. John saw four beasts.

Five, made up, as it is, of the first odd number, rejecting unity, and the first even number, is the symbol of that mixed condition of order and disorder existing in the world.

Six is the number of the angles of the Six-Pointed Star formed by the two interlaced Equilateral Triangles and, so, calls attention to that ancient talisman, the Seal of Solomon or Shield of David.

Eight, the cube of the first even number, was held by the Pythagoreans to signify Friendship, Prudence, Counsel, and Justice. Christian symboligists consider it the symbol of Resurrection because Christ rose on the eighth day, that is to say, the day (Sunday) after the seventh day (Saturday).

Nine is the number of the angles in that Triple Triangle formed by placing three equal Equilateral Triangles with their apices meeting in a common point and the Triangles radiating from that point with the angle separating each Triangle from the next equal to sixty degrees--the jewel of the Prelate of the Templars. As the Equilateral Triangle is the symbol of Deity so the Triple Triangle composed of three Equilateral Triangles is the symbol of the Triple Essence of Deity or, to the Christian, the Mystery of the Trinity.

Ten, being the number of the dots in the Tetractys, calls the attention of the student to that great Pythagorean symbol. This number is the symbol of Perfection, and for this reason--it is the sum of the numbers Three and Seven.

THE NUMBER THREE

To cite more than a few of the very large number of references in Masonry to the number Three could serve no useful purpose, as it is far better that the student investigate the matter for himself. But, for a few of the more obvious examples, it will be noted that there are three occurrences of each of the following: degrees in Craft Masonry; Great Lights; Lesser Lights; Fellowcraft's Working Tools; Movable Jewels; Immovable Jewels; Supporting Pillars, and lighted Cardinal Points. Also there are all the various incidents of Three that follow directly from the fact that there are three degrees, as three positions of the Square and Compasses, and so forth.

Three, among practically all the ancient peoples, was considered the most significant of all the numbers and was, in many of the ancient religions, the number of certain of the attributes of many of the gods. For example, Jove's thunder bolt was three-forked, and Cerebus, the dog of Hades, had three heads. The Druids' ceremonies contained many references to it. And in the rites of Mithras and in those of Hindustan are many important references to it.

Three, as the sum of the Monad and the Duad, is, symbolically, the result of the addition of the Male Principle, symbolized by the Monad, and the Female Principle,

symbolized by the Duad, and, thus, plainly becomes the symbol of the Creative Power. It is also the symbol of the three-fold nature of Deity--He who comprises the Generative Power, the Productive Capacity, and the Result, and who is the Creator, the Preserver, and the Destroyer.

THE: NUMBER SEVEN

As stated by Mackey, "the symbolic Seven is to be found in a hundred ways over the whole Masonic system." This statement is so true and the discovery of those many references is so interesting and profitable to the student that no attempt is made here to gather them together. But no student who neglects to make an effort to discover them can get out of Masonry all that it has to offer him.

Seven is referred to in practically all of the ancient religions. There were seven altars before the god Mithras. In the Persian Mysteries there were seven caverns. The Goths had seven Deities and in the Gothic Mysteries the candidate met with seven obstructions. References in the Scriptures to Seven are almost innumerable. To cite but a very few:--

Noah had seven days notice of the commencement of the Deluge. The clean beasts were taken into the ark by sevens. The ark came to rest on Mt. Ararat in the seventh month. The intervals between the dispatching of the doves from the ark were seven days each. Solomon was seven years building the Temple. And the Temple was dedicated in the seventh month, the feast lasting seven days.

The few examples given above of the occurrences of references to the number Seven indicate the peculiar veneration in which that number has been held from the most ancient times. Its different symbolical meanings are nearly as numerous as the different systems of religious philosophy in which it occurs. But, to the Mason, following the teachings of "our ancient friend and brother, the great Pythagoras," it may well be the symbol of Perfection, this significance being plainly derivable from

the fact that Seven is the sum of the numbers Three and Four, the numbers of the two perfect figures--the Triangle and the Square.

In concluding it is emphasized that the above statements of the significances of the various numbers are but a very small proportion of the many that might be made. There are many symbolic meanings assigned to each of the numbers and, by investigation, each student can find, among that large number of interpretations, at least one meaning for each number that will appeal to him and which will imbue Masonry with new life and new interest and will help to convert what has, perhaps, become (through no fault of Masonry) a "dry as dust" series of actions and words into a living system of instruction in morals, philosophy, ancient history, and symbolism.

----o----

LIVE OUT THY LIFE

A creed is a rod

And a crown is of the night;

But this thing is of God:--

To be a man with all thy might;

To grow straight in the strength of thy spirit,

And live out thy life in the light.

--Swinburne.

----o----

RELIGION AND PHILOSOPHY

BY BRO. J. GEORGE GIBSON, ENGLAND

Recently there have appeared certain, and I may say almost numerous papers, which have dealt in a kind of way with this subject, although not invariably as clearly as might have been expected from a consideration of the names of the writers. And it has appeared that there must be something to allow for in the fact that the very approach was not quite so definitely an attempt to deal with the matter on its own merits as an attempt to treat the subject comparatively. In order that Masons may seat once just what is the relation of the Craft to both these experiences or studies may we not try first of all to know exactly what Religion is, and what Philosophy? And a description or definition should be such that it will not only agree with the totality of the functions of each, but will also exclude all else. May I then at once venture to define Religion as "That course of life which is lived in reference to the authority of the Supreme Creator and Ordainer of the Universe." The usual Masonic description of the LORD as the Great Author of the Universe is not enough for Masons, and does not take in much that is essential and indispensable. If we substitute Architect for Author we do not improve things very much. A Religion cannot continue in reference to something which has been and IS NOT. We cannot refer all our lives to antiquity. There must be something, or some being now existent and life-giving whom we may worship and serve. The death of the King sets free the subject. Only the continuance of that King in his successors maintains the authority. If the Supreme Being created and then left the active work of the world in other hands having no reference to Himself then we cannot serve. Consequently we cannot serve tables, nor books, nor traditions, nor antiquities of any kind whatsoever. You cannot found a religion upon the VSL unless that Book is venerated as the Word of a living Author and King. Religion is a vitality and needs a vital Spirit, or it soon becomes a mere ritualism. If once upon a time there was a real Triune, but now that has been left out of all account, the 3, 4, 5 triangle means nothing vital to Masons. If, however, there now is to be identified the same triune, the matter is altogether different. Religion is the life of the present that is lived in reference to the Supreme living Spirit of the Present. Grant the fact of a presently living triune of the Divine and we have at once the reason for the present religion that is built upon the Faith that accepts the fact of the authority for the Life that is true religion. The WORD that once lived but is now dead has no authority over the life of the modern mind. But if that WORD did not die but lives ever, then religion is vital in reference to that WORD. Traditional accretions may have beclouded our view of the Ancient Fact of the Divine Life, and the superstitions that are born of these accretions

may bewilder us at times. But so long as the inner light of our Conscience and spiritual experience is pure and prevailing we may leave the superstitions to take care o themselves or give place to the light of TRUTH. The words of the VSL may seem to lend themselves to meanings that are out of accord with the Truth at times, but only to those in whose heart and life there is not the approach of a RELIGION. We may read what we like into the Sacred Volume, but to the pure all things are pure; and if we approach the Word we find the WORD whatever the words may seem to mean. We cannot make a greater mistake than by supposing that because the words may appear to be archaic the WORD is inapplicable to the life of a religious experience. We may even have differing opinions as to the Scriptures; but there are in all the varieties of our view and vision outlines that are common in every human experience. This is the experience of the Mason; and this is the reason why all Masons have regard and veneration toward the VSL.

It seems strange, but really the old view of a hostile Science is disproved by human experience, since the very Religion which so many are willing to trace to superstition is derived from Philosophy. Is this heresy? That philosophy as well as Religion may be called progressive we do not deny. And we further are prepared to assert that the very first religious desire proceeded from the revelation that followed philosophical study. Even the fear which some are so ready to describe as the origin of religion could not exist without the study of things as they appeared to the first inquirer. Philosophy is the love of and the search for WISDOM rather than that for mere knowledge. Its birth as a study we may find pictured in the Eden Story. The mother of the Religionist then is Philosophy, and as Philosophy has not yet concluded her work so the nature of Religion must be capable of further light. This implies no disrespect to the wording of the VSL, for since the modern criticism proceeded there has been a light shed upon the very wording of the Sacred Law which has many times over increased the glory of the ancient writings of all ages. Nay, the very authority of philosophy is not doubt, but Faith. Philosophy is not only iconoclastic, but is reverent and filled with the desire to find only the Truth. In the realm of Religion the services of Philosophy are beyond value.

It may be said, though without truth, that Revelation is here slighted. It is nothing of the kind. Revelation is a function of the Divine, and philosophy but makes the natural and wise use of its transcendent approach. The Authority for Revelation speaks in dreams, which one man understands and another treats as a symptom of a disordered mind. It speaks of mysteries that philosophic study can elucidate but credulity obscures all with. He who is seeking Wisdom finds it in all obscurity: he who seeks

anything else is often apt to get lost himself. The ignorant religionist observes phenomena, but cannot classify and relate them. The student from that which is seen feels his way to that which shall appear. The superstitious find the ancient scroll and press it to their bosom as something sacred though not understanded of the people. The scientist gathers other similars together and arranges all so that from the totality of the product of research there comes a fine truth and a new light upon the old way of pilgrimage.

Even outside the relations of Masons to the VSL we find Philosophy enlightening the path of the simple. In the field of practical theology of late years there has been going on a strongly marked conflict between the old and the new schools of thought. This has been little more than the war that must take place between the obscurantist and the credulous in every school when the eyes of philosophy are turned upon the newer manifestations of the revealed religion. It is the old order changing and giving place to the new. It implies no conquest of the orthodox by the heretical. The upshot is the enlightenment of the old orthodoxy by the light that superstition had covered with a bushel of prejudice. A consequence is that what older forms of thought permitted are now seen to be out of question in the life of one of the illumined. And the things which once were regarded as the whole law and everything, are made to stand revealed as but a very small part of it. What once was an act of benevolence is now but the merest duty of a Mason. How wonderfully has the incidence of life changed during the last twenty years. We can remember that the area of the religious life was very circumscribed. Today there is the greatest difficulty in finding space for a merely secular act. The altars which once were barely tolerated in church are to be met with in the forum and in the home. Standards are revised in regard to all the functions of Man's life.

Even Religion itself is not respected in the same superstitious way as formerly. Its authority is no longer the custom of the Fathers, for we have examined its demands by scientific methods and are convinced that its authority is in the NOW as much as it ever was in the will of the ancients. There is less perhaps of the sounding of the charge against SIN in the method of the enlightened; but the grip Man is taking of the neck of shame and iniquity is none the less tenaceous. In every department of life, in all the walks of Man, in each of the experiences of the Human mind it is more and more evident that an enlightened Religion is a stronger power than all superstition could boast. Never was the VSL held in such veneration as it is now, for never as now did men learn to read by the Spirit and break away from the tutelage of the mere letter. Religion depends today as never before upon true and reverent Science; and the

greater and more truly we find philosophy opening out the vistas of Religion the better will that religion be. For religion at its best is the corolla of Philosophy.

----o----

TO BUILD A MAN

To build a house or build a man is very much the same:

You have to think, you have to plan, you cannot build by guess.

The same foundation you began before you built the frame

A man must have before he can arise to a success.

Build then upon the solid earth with fundamental things -

Courageous faith and solid worth that do not change or fail

A lot of work, a little mirth, and fellowship that brings

The brotherhood of man to birth whatever ills assail

And on that good foundation rear the man you mean to be,

On life's hard road a pioneer for other men who toil,

A temple of both love and cheer in your community,

A house to others very near upon the comman soil.

With faith in men that does not tire, keep blazing in your heart

A constant beacon to inspire the hearts of others, too.

When hopes of other men expire, when all their dreams depart,

Give them a brand from your own fire to kindle them anew.

And you shall stand a shelter then to ev'ry passer-by

A hospice unto other men who journey down the way

To set them on their feet again the road again to try -

A house of help and comfort when the pilgrim goes astray.

What were a house, admittance to its fellowship denied?

What pleasure such a house to you, whose roof you do not share ?

What were a man who never threw his own heart open wide

That men their courage might renew, rebuild their visions there ?

Build such a house by such a plan in such a life as this

No single creed or single clan forbidden to your breast,

Your house a waiting wanigan when men the highway miss,

Your heart a hearth where any man shall be a welcome guest.

- Douglas Mallock.

----o----

THEY WAIT FOR YOU

Look not, O friend, with unavailing tears
Into the Past - look to the brave young years !
Look to the Future: all is there in wait,
All that you fought for by the broken gate -
The faith that faltered and the hope that fell,
The song that died into a lonely knell.

It is all there - the love that went astray
With bitter cries on that remembered day;
The joys that were so needed by the heart,
And all the tender dreams you saw depart.
Nothing is lost forever that the soul
Cried out for: all is waiting at the goal.
- Edwin Markham.

----o----

Be useful where thou livest, that they may

Both want and wish thy pleasing presence still.

Kindness, good parts, great places are the way

To compass this. Find out men's wants and will,

And meet them there. All worldly joys go less

To the one joy of doing kindnesses.

- George Herbert

----o----

To live or to die apart is beyond the scope of the individual destiny, for in the eye of God each man that lives is the keeper not of his own but of his brother's soul. - Ellen Glasgow.

----o----

THE PILLARS OF THE PORCH

BY BRO. JOHN W. BARRY, GRAND MASTER, IOWA

PART III.

In cut No. 34 is shown the rock beneath the dome. It is the sacred rock, the threshing floor of Ornan--the spot upon which Abraham was about to sacrifice Isaac. Under the

rock is a large cavern, believed to be the sepulchre of the Kings of Israel from David to Hezekiah.

When the very foundations of buildings are no more, the contemporaneous coins used as money often remain and afford valuable information. While the Jews coined but little, especially in the earlier times, yet there are some of value to the matter under consideration. In 65 A. D. the Jews revolted against their Roman governors, and A. Eleazer, a Jewish high priest, issued coins upon which is a representation of the Temple. See cut No. 35, from Madden's Jewish Coinage. Its value to the question in hand is found in the fact that it was the work of a Jewish high priest for the Jews, at a time when the inspiration of the Temple was needed, and that the temple so shown is in harmony with the buildings heretofore described. It will be noticed that this Jewish high priest in preparing a coin that might help inspire his countrymen to heroic deeds for their liberty, did not show a temple with pillars projecting above it like twentieth century smokestacks.

There are two other views of the Temple, which on account of their growing use in lodge work will be given here. In cut No. 36 is shown Solomon's Temple by Rev. T. O. Paine, of Boston, who has written and published a most superbly illustrated book on the subject, showing the Temple in radically different light from any previous conception of it. You will note that it is wider and wider toward the top. He claims that, as above shown, it corresponds with "Holy writ" to the very minutest detail. He makes Jachin and Boaz eighteen cubits high, and gives even the weight of the metal in the shafts as thirty tons each. Cut No. 37 shows the Jachin or Boaz as, he says, they are described in the Bible.

James Ferguson, an eminent architect of London, has issued an exhaustive work entitled "The Temples of The Jews." He submits scale drawings of Jachin and Boaz, showing them to have been eighteen cubits high. To Herod's Temple he gives particular attention and submits three elaborate drawings of it. One of these drawings is used in slides showing "The Holy City," and is given now to make it clear that it is not intended to represent the Temple of Solomon. though the pillars in its porch are eighteen cubits high, as in Solomon's. It is seen in cut No. 38. Ferguson is responsible for the central building only, and for nothing else shown.

Heretofore attention has been directed to such buildings as were in point. However, there is another line of evidence entitled to our highest respect. It is the opinions of Masonic investigators, Bible students, and architects, each of which classes having considered Jachin and Boaz worthy of very careful research and painstaking investigation. Naturally that which appeals to us most strongly is the ---

OPINIONS OF MASONIC INVESTIGATORS

Eighteen cubits is the height assigned to Jachin and Boaz in "The Symbols of Masonry," by Jacob Earnst, a Mason of high degree, and on pages 266 and 267 he continues as follows: "In our rituals we have heard them referred to as thirty and five cubits in height, with chapiters o f five cubits, which conveys the idea that they were forty cubits in height--a very inconsiderable degree of altitude in proportion to their circumference, and not consistent with the rules of architecture, and which certainly gives a very erroneous impression."

Albert G. Mackey, in his "Encyclopedia of Freemasonry," says that the pillars of Jachin and Boaz are very important symbols. He devotes seven columns to their discussion; shows that they were eighteen cubits high, that they were within the porch and supported the entablature, and adds: "It is evident, from their description in Kings, that the pillars of the porch of King Solomon's Temple were copied from the pillars of Egyptian temples." See pages 583 to 587, inclusive. In corroboration of Earnst and Mackey, might be cited a few other Masonic authorities, thus: Jeremiah Howe, page 416; Reynold's Mysteries of Masonry, page 348; Mackenzie's Royal Masonic Encyclopedia, page 565; George Kennig, page 561, and, in short, as I verily believe, all others that ever wrote on the subject.

BIBLE STUDENTS

Because of the important symbolism and because of the peculiar and possibly somewhat obscure statement in Chronicles III-15, Jachin and Boaz have been most attractive subjects to Hebrew students and commentators on the Bible. While they

differ in many particulars regarding the Temple, yet they all, so far as I could examine, are agreed that the true height of Jachin and Boaz was eighteen cubits. Smith's Bible Dictionary (Vol. 1), page 688, puts it as follows: "The front of the porch was supported, after the manner of some Egyptian temples, by two great brazen pillars, Jachin and Boaz, eighteen cubits high, with capitals of five cubits more." In like manner might be cited, confirming eighteen cubits as the true height, the following: Philip Schaff (Vol. IV), page 2314; J.T. Bannister's Temples of the Jews, page 107; James Hasting's Bible Dictionary, page 308; McClintock & Strong's work on the Bible, pages 725 and 841; William Whiston, Joseph B. Lightfoot, T. O. Paine, and others beyond the limits of my time or your patience.

ARCHITECTS

No ancient building has been so fruitful a source of discussion among architects as Solomon's Temple, and though their opinions vary widely in many particulars, yet as to the true height of Jachin and Boaz, their views coincide. Eighteen cubits is the height agreed upon, and James Ferguson, before referred to, who has given exhaustive study to the Temple of Solomon, submits a scale drawing showing the height to have been eighteen cubits, and says: "This height, with the other members, makes the whole design reasonable and proper." See his "Temples of the Jews," page 157. E. C. Hakewill, page 55 of his work on the Temple, confirms this view. Also F. H. Lewis, G. E. Street, R. S. Poole, and in fact all without exception, so far as I could learn, who have investigated the subject.

JOSEPHUS

What may be called the direct evidence regarding Solomon's Temple is confined to Josephus and the Bible. But on the point under consideration both sources are full, complete, and conclusive. In "The Antiquities of the Jews," by Josephus, page 251, Book VIII, Chapter III, the most renowned work of Hiram Abiff is thus described: "Moreover this Hiram made two hollow pillars, whose outsides were of brass; and the thickness of the brass was four fingers breadth, and the height of the pillars was eighteen cubits, and their circumference twelve cubits; but there was cast with each of their chapiters lily-work, that stood upon the pillar, and it was elevated five cubits;

round about there was net-work interwoven with small palms, made of brass and covered the lily-work. To this was also hung two hundred pomegranates in two rows. The one of these pillars he set at the entrance of the porch on the right hand and called it "Jachin," and the other at the left hand and called it "Boaz."

THE BIBLE

The Bible, the one all-sufficient witness, has been reserved until the last. The Bible record is in four separate books, and three of them are so clear as not to admit of a doubt. The fourth, when but the single verse is read, is not so clear, but in connection with the other verses of the chapter is equally specific, therefore, for the better understanding, the verses in connection will be given:

II. CHRONICLES, III-10 TO 15, INCLUSIVE.

"10. And in the most holy house he made two cherubims of image work, and overlaid them with gold.

"11. And the wings of the cherubims were twenty cubits long, one wing of one cherubim was five cubits, reaching to the wall of the house, and the other was likewise five cubits, reaching to the wing of the other cherubim.

"12. And one wing of the other cherubim was five cubits, reaching to the wall of the house, and the other wing was five cubits also, joining the wing of the other cherubim.

"13. The wings of these cherubims spread themselves forth twenty cubits, and they stood on their feet and their faces were inward.

"14. And he made a vail of blue and purple, and crimson I fine linen, and wrought cherubims thereon.

15. And he made before the house two pillars of thirty five cubits high, and the chapiter that was on the top of EACH of them was five cubits."

In verse 11, the wings of the cherubim are said to be twenty cubits long, meaning the united length of the four wings. Again, in verse 13, the wings are given as twenty cubits, but as before, the meaning is the united length of the four wings. In the same way the two pillars are given as thirty and five cubits high, meaning, as in the case of the wings, the united length of the two pillars as they stood in the porch. The language is very precise. Notice: "Two pillars of thirty and five cubits high"--not each, but the two together. And then following immediately this: "And the chapiter that was on the top of each of them was five cubits high." Where is the warrant here for the statement so familiar to us all, namely: "They were each thirty and five cubits in height, adorned with chapiters of five cubits, or forty cubits in all ?"

At the first blush, there is a slight discrepancy, for if the pillars were each eighteen cubits high, then would their united length or height have been thirty six cubits instead of thirty-five? Hebrew scholars and other investigators have almost uniformly accounted for this apparent discrepancy as follows: At the joint of the chapiter and pillar, the chapiter overlaps the pillar a one-half cubit, making the united length of the pillars, as measured standing in the porch, appear to be thirty-five cubits. A few others contend that the pillars were sunk into the base or foundation, so that when measured standing in the porch their united height appeared to be thirty-five cubits. It would seem that a one-half cubit lap at the top would be too much, and it is, therefore, probable that both contentions are right, except that the lap at the top was only four or five inches, and the sinking into a socket at the base about the same, making nine inches or a one-half cubit. Recent explorations in the Troad carry this compromise view almost to a demonstration. The Troad, made immortal by Homer's Iliad, contains the city of Assos, lying a short distance north of Smyrna, Asia Minor. Here in 1881-2 J.T. Clarke, in behalf of the Archaeological Institute of America, excavated a large tomb, corresponding in every detail to the tombs of the kings at Jerusalem, and dating from the seventh century B.C., and also a temple contemporaneous with that of Solomon. There is still standing there a doric pillar, sunk into the foundation and held in place by lead poured round the base, much as water mains are now joined. (See

reports of the Archaeological Institute of America.) Assuming that Jachin and Boaz were set this like this Assos pillar, then is the apparent discrepancy in the Bible fully accounted for by a column contemporaneous with the Temple of Solomon, and still standing, at Assos.

However, the height of Jachin and Boaz is given in three other books of the Bible, and is not mentioned in any other place than as here indicated. The statement is so clear that no explanation or outside reference is needed. Hear and weigh this testimony:

FIRST KINGS, VII-15. "For he cast two pillars of brass of eighteen cubits high apiece, and a line of twelve cubits did compass either of them about."

SECOND KINGS, XXV-17. "The height of one pillar was eighteen cubits, and the chapiter upon it was brass."

JEREMIAH, LII-21 AND 22. "And concerning the pillars, the height of one pillar was eighteen cubits, and a fillet of twelve cubits did compass it, and the thickness thereof was four fingers; it was hollow and a chapiter of brass was upon it; the height of one chapiter was five cubits, with network of pomegranates upon the chapiter round about, all of brass. The second pillar, also, and the pomegranates, were like unto these."

CONCLUSION

The foregoing Bible records are so precise, each witness so confirming the others, that together they must carry conviction to every one that can believe the evidence of recorded history. But even were there no Bible records, the circumstantial evidence adduced is so strong that the main facts would be apparent. For to the men who could construct such a building as Solomon's Temple must be accorded full and accurate knowledge not alone of the best buildings of their time, but of the best building

methods as well. Think of it, here is a building thirty feet wide, ninety feet long, and forty-five feet high, and from the drawings alone its several parts are made to size and shape in the mountains and quarries, and, when assembled, they fit with such perfect accuracy and all is so well done that the building stands four hundred and nineteen years, and no doubt would be standing today had it not been wantonly destroyed in war time. At least contemporaneous buildings are still standing, and the Dome of Rock, on the site of Solomon's Temple, has already stood nearly two thousand years. It would, therefore, be reasonable to conclude that the builders of Solomon's Temple had full knowledge of the temples on the Nile, and no building has ever been found there or elsewhere in which the pillars of the porch were higher than the building. Why then charge the builders of Solomon's Temple with such a blunder ?

Again, so well was Solomon's Temple constructed, so excellent architecturally that it was for centuries the type of Grecian architecture, and was many times duplicated in its main architectural features. A few contemporaneous buildings remain to us to this day, as have been shown, at Paestum and other points, and in no case are the pillars of the porch higher than the main building, but in every case are in strict accord with the Bible records of Solomon's Temple, confirming and demonstrating the proposition that Jachin and Boaz were as given, "eighteen cubits high apiece."

----o----

A little philosophy inclineth a man's mind to atheism, but depth in philosophy bringeth men's minds about to religion. --Bacon.

----o----

ST. JOHN'S DAY IN HARVEST: 1717

BY BRO. SILAS H. SHEPHERD, WISCONSIN

It is a custom to celebrate the anniversary of certain events which have, to a great extent, produced results of lasting good. If we were to celebrate the anniversary of all the great events in the history of the world we would have occasion to celebrate early every day of the year; but we limit these celebrations to those nearest our interests.

In Freemasonry, St. John's days are, by our customs and usages, set apart as days on which "festival communications" may be held. St. John the Baptist's Day, 1917, is the 200th anniversary of the formation of the Grand Lodge of England, the Grand Lodge from which every regular Grand Lodge either directly or indirectly derives its authority, and we may well celebrate the 200th anniversary with appropriate allusion to the events which then transpired and the conditions which then prevailed.

It would be most welcome knowledge to every Masonic student to know just what transpired at the so-called "revival" 200 years ago. We are, however, seriously handicapped in our studies of that important event by having no contemporaneous record of it. The record we depend upon is contained in the second edition of Anderson's "Book of Constitutions" (1738) and reads as follows:

"King George I. enter'd London most magnificently on 20 Sept. 1714. And after the Rebellion was over A. D. 1716, the few Lodges at London finding themselves neglected by Sir Christopher Wren, thought fit to cement under a Grand Master as the Centre of Union and Harmony, viz., the Lodges that met,

"1. At the Goose and Gridiron Ale house in St. Paul's Church-Yard.

"2. At the Crown Ale-house in Parker's-Lane near Drury-Lane.

"3. At the Apple-Tree Tavern in Charles-street, Covent-Garden.

"4. At the Rummer and Grapes Tavern in Channel-Row, Westminster.

"They and some old Brothers met at the said Apple-Tree Tavern, and having put into the Chair the oldest Master Mason (now the Master of a lodge) they constituted themselves a Grand Lodge pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (call'd the Grand Lodge) resolv'd to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves, till they should have the Honor of a Noble Brother at their Head.

"Accordingly, on St. John's Baptist's Day, in the 3rd year of King George I., A.D. 1717, the Assembly and Feast of the Free and accepted Masons was held at the foresaid Goose and Gridiron Ale-house.

"Before Dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons (Mr. Jacob Lamball, Carpenter, Capt. Joseph Elliot, Grand Wardens) who being forthwith invested with the Badges of Office and Power by the said oldest Master, and install'd, was duly congratulated by the Assembly who pay'd him the Homage.

"Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication, at the Place that he should appoint in his Summons sent by the Tyler."

Among the regulations which were adopted at this meeting the most important was, "That the privilege of assembling as Masons, which had been hitherto unlimited, should be vested in certain Lodges or Assemblies of Masons convened in certain places; and that every Lodge to be hereafter convened, except the four old Lodges at that time existing, should be legally authorized to act by a warrant from the Grand Master for the time being, granted to certain individuals by petition, with the consent

and approbation of the Grand Lodge in communication; and that without such warrant no Lodge should be hereafter deemed regular or constitutional." This regulation may be considered as the most far-reaching in its effects of any rule that has ever been made by Masons for their government; it is the foundation of OUI present jurisprudence in regard to regularity. It is also of historical importance, as it states that the privilege of assembling had been "hitherto unlimited."

Three years after the formation of the Grand Lodge, in 1720, Grand Master Payne compiled the "General Regulations," the 39th of which contained the following: "Every Grand Lodge has an inherent Power and Authority to make new Regulations or to alter these, for the real Benefit of this ancient Fraternity: Provided always that the old Land Marks be carefully preserv'd." This regulation clearly shows a spirit of conformity to a basic law of an ancient Fraternity.

The organization of the Grand Lodge in 1717 was called a "revival" by the writers of the 18th and some of the writers of the 19th century, and implicit faith was placed on the statement that Sir Christopher Wren was Grand Master of a Grand Lodge that existed prior to 1717 and that he had neglected the fraternity; but there is no evidence that Wren was even a Mason and therefore none that he was Grand Master and there is great probability that he was not. The "formation" or "organization" of the Grand Lodge of England seems to be a more definite and appropriate expression of what actually happened; for we are told by Anderson that they "constituted themselves a Grand Lodge pro Tempore in due form" as their first act.

This formation or organization of the premier Grand Lodge has been termed a "gigantic blunder" by a deep thinker and learned student of Masonic fundamentals. He believes that the principle of co-operation was subordinate to an "organization." We are sometimes in doubt as to where the happy medium lies, and are inclined to believe we have it in the Freemasonry of today. We know its weakness and its limitations, but they are the weakness and the limitations of the individual and not the Fraternity. Its principles are basically sound and if perverted it is mainly due to two causes, viz: the Masonic politician and the careless investigating committee. Organization is a necessity and where men are associated with each other it is necessary that they give up a certain amount of personal freedom for the greater and more glorious liberty of all. We do not wish to infringe on freedom of thought. The Freemason is, first of all, an intelligent, free moral agent, and, so far as his Freemasonry applies to the building

of his own "Temple of Character," he is free to interpret its laws, rules and regulations for himself; but when he associates with others in the work of teaching the neophyte and in the general labors of the Lodge he is subject to self imposed restrictions which he voluntarily assumes.

From an historical standpoint the year 1717 is the most important in Masonry. It is the date which divides the laws of Masonry into the ancient customs and usages and the modern regulations, laws and edicts; it also in a great measure divides the known from the unknown, for previous to the formation of the Grand Lodge in 1717 we had but few authentic facts on which we can rely. Brother G. W. Speth, in his splendid "Masonic Curriculum" describes the need of a chart for the use of the Masonic navigator on the sea of Masonic history, and, after giving his opinion of the value of Gould's "History of Freemasonry" as such a chart, says:

"We rise from the perusal of this book with one fact tolerably well impressed upon our minds, viz., that in the middle of our ocean lies an island, A. D. 1717, the period at which our Craft underwent a reorganization of some sort; and we are conscious that between this island and our own shores lies a tract which is fairly well mapped out, but that beyond it extends a waste with scarcely a sounding more than approximately indicated, stretching away into the distant past. Our first effort must be to gain a clear insight into this past: we shall not altogether succeed, and we shall possibly never even approach the shore at the other side, although we may be able to fill up many blanks, to discover solid ground here and there, mark the probable flow of the current and take some additional soundings."

Brother R.F. Gould in his masterly essay on "Masonic Symbolism" says: "I conceive that there is ground for reasonable conjecture, whether the Symbolism of Masonry, to a considerable portion of which, even at this day, no meaning can be assigned which is entirely satisfactory to an intelligent mind, must not have culminated before the very earliest dawn of its recorded history.' Also that it underwent a gradual process of decay, which was arrested but only at the point we now have it, by passing into the control of the Grand Lodge of England in 1717." Symbolic and traditional knowledge was of great importance to the ancient world and it has been handed down through the centuries, a priceless gift of the past to the present. Many of the most important truths of philosophy survived the dark ages through hermetic, Rosicrucian and Masonic sources; but with the invention of printing and later the popular thought which came

with the Reformation, men no longer relied to such an extent on symbols and allegory; printed history replaced oral traditions and the methods of the ancient form of instruction were replaced by ones more adaptable to the conditions of the progressive age which was born with the invention of printing and gradually developed a spirit of moral, political and spiritual freedom which found its most pronounced expression in the English Revolution of 1688. Taine says,* "With the constitution of 1688 a new spirit appears in England. Slowly, gradually, the moral revolution accompanies the social: man changes with the state, in the same sense and for the same causes; character moulds itself to the situation; and little by little, in manners and in literature, we see spring up a serious, reflective, moral spirit, capable of discipline and independence which can alone maintain and give effect to a constitution." Although the reaction of the rule of the sober, long-faced, never-laughing puritan was carried to the opposite extreme and vices seemed to be the most prominent trait of the Englishman of the Revolution and the decades that followed it, there was an inner consciousness of moral responsibility which was so well expressed in the writings of Addison, DeFoe, Pope, Berkeley and others and which eventually found expression in their act as well as their thoughts. Protestant thought was not new thought, but an expression in different form of the Wisdom of the ages. Restraint of action and liberty of thought are the cornerstones of civilization. Freemasonry has been laying these cornerstones in every age and in many lands from time immemorial. The Charge in the 1723 "Book of Constitutions" concerning God and Religion could not have been written until the world was ready to receive it. It was taught by Masonic symbol and allegory from time immemorial, but in 1723 it was given to the world as one of the fundamental principles of the Fraternity.

It is my humble opinion that the fundamental principles of Freemasonry have come down to us from a very remote antiquity and have been taught by symbolical, allegorical and at times perhaps by hermetical methods and that we as individual craftsmen are most of us, as yet, only entered apprentices in the full comprehension of Freemasonry and that the Craft in 1717 needed an adjustment to meet the changed condition which society had undergone.

That this organization of 1717 was not perfect and that its efforts to unite men of every country, sect and opinion were sometimes fruitless is evidenced by the schisms that have since become a part of Masonic history. These weaknesses are not, however, the weakness of Freemasonry, but the failure of its votaries to apply themselves with freedom, fervency and zeal to the task of subduing their passions and the duty of improving themselves in Masonic knowledge.

The Mason who has studied the events bearing on the formation of the Grand Lodge of England in 1717 knows that its foundation was laid in the basic principle of the "Fatherhood of God and the Brotherhood of Man" and he will endeavor to prove to the profane world through his own actions that the Freemason is a builder--a Builder of Character.

*Taine's History of English Literature, Chapter 3.

REFERENCES--Hist. of Eng. (Macaulay); Real Hist. of the Rosicrucians (Waite); Hist. of Freemasonry (Gould); Arcane Schools (Yarker); Collected Essays (Gould); Preston's Illustrations; Hist. of Eng. Literature (Taine); Historical Notes on Freemasonry (Baxter); A Masonic Curriculum (Speth); Philosophy of Religion and History (Fairburn).

----o----

A PLEA FOR ACTION

BY BRO. JOS. C. GREENFIELD, GEORGIA

THE American nation is today aflame with patriotic fervor. We are at war with the greatest military nation in the world. The vast majority of the citizens of the United States approve of that war, and irrespective of political affiliations, stand solidly behind the National government in all the steps it has taken and is still taking, to prosecute the conflict to a successful conclusion. Flag raisings, patriotic gatherings, the blare of bands and the marching of armed men, have aroused the people to a height of enthusiasm never before reached.

The best blood of the country is flocking to the colors; the training camps for officers are overrun with applications from men of intellect, character and business and financial standing; the hoarded moneys of the people, both rich and poor, have been placed at the disposal of the Government, as evidenced by the tremendous over subscription to the Liberty bond issue; our women have caught the spirit of the times and are cooperating with the food commission, with the Red Cross Movement, and with any and every other agency in which their services can be enlisted.

What is the great Masonic fraternity doing as a potential factor in the solving of the problems that the National crisis has pressed to the front?

I know many have enlisted, but they did that as American citizens and not as Masons. A few Lodges, and perhaps a Grand Lodge or two have subscribed for some bonds. I have waited expecting that those who control the National Grand bodies would issue a call to labor. But I have waited in vain. Subordinate bodies keep grinding out members of a more or less advanced degree, but the Grand bodies have not made any attempt to use the vast forces at their disposal for any phase of the National good.

What can the Craft do? Many things. One of the most important is the moral atmosphere that could be thrown around the various camps. Here at different points, from half a million to two million men will be gathered. These camps will be composed of all kinds of men. The proper surroundings are most important. The public prints have lately been filled with stories of the rotten conditions that have afflicted one of our naval training cantonments. The harpies of the under world flock to such places - they fatten on the bodies and souls of men. Can the Masonic fraternity assume a better work than the correction of these evils ?

Can the Supreme Councils of the Southern and Northern Jurisdiction, the Grand Encampment of Knights Templar, the General Grand Chapter and the Imperial Council of the Shrine, do a greater work for the order, for humanity, for America, for God, than keeping clean minds and pure bodies in the men we send out to fight our battles ?

It has been reported that one-third of the men in European armies suffer from private diseases. I do not know whether or not this is true. I hope not, but cannot America point out the way to more exalted manhood? The Masonic fraternity should be something more than a Mason-making institution. It should be a man manufactory - and what higher service can it do for the land than safeguarding the men who are offering themselves as food for German cannon.

We have existed for hundreds of years. We have performed great charities, and have received full credit for them. We have in a measure taken care of those of the household of faith. But we have never seen the country in the hour of such national need as at present.

We are living in perhaps the darkest hour of the world's history and the dawn has not yet appeared. Let the Royal Craft rise to the needs of the hour. Let those whom we have placed in high position, and to whom we have been taught to look for inspiration and leadership, issue a clarion call to action. Do they doubt their right to do so? There are times in the life of an individual and a nation, when old methods must be relegated to the rear and new precedents be set. The duty is upon us and we should rise to the occasion.

And just as sure as there is a Divine power controlling and directing all things, just so sure will the rank and file of the craft endorse any steps along these lines, and rallying as a unit to the banner of the Compass and Square, will follow whithersoever it leads, and Masonry will emerge from the conflict purer, better nobler, for its labors for the order, our country and humanity. BUT LET US DO SOMETHING!

----o----

THE GILD AND YORK RITES

By Bro. Charles Hope Merz, Ohio

Charles Hope Merz, A.M., M.D., Sandusky, Ohio. Born at Oxford, Ohio, father was Master of the Masonic Lodge there for a number of years; received his education at Miami University, Oxford, afterward graduating from Wooster, Ohio, University in 1883; graduated from the Medical Department of Western Reserve University in 1885; has practiced his profession in Sandusky since that time, his son Charles Merz is Washington correspondent of the New Republic and one of its Editors; Past Master of Science Lodge No. 50; member of Sandusky City Chapter R. A. M., Sandusky City Council R. & S. M., and Erie Commandery K. T.; has written for Masonic Journals for a number of years; author of two brochures that have attracted wide attention--"The House of Solomon" and "The Transition in Masonry"; has lectured extensively before Lodges in various parts of the country; active in Masonic Research, Charter Member of the National Masonic Research Society; Honorary Life Member of the Cincinnati Masonic Library; was Associate Editor of the Bibliophile, Member of the Magian Society of New York; First Master for life of Lodge No. 24, Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers and Bricklayers, Leicester, England, he is the American Secretary of this Society; Member of the Lodge of Research Leicester, England; President of the Masonic Library Association and of the Society for Masonic Research, Sandusky, Ohio. Dr. Merz's greatest activity has been along the line of lectures on Masonic Symbolism which have called forth favorable comment wherever they have been heard. He has in preparation two works on Masonic subjects that will appear during the coming winter.

THOSE who claim that "Freemasonry, as we know it, is in no wise derived from Operative Free Masonry," are indulging in a belief not only contrary to that of the most advanced Masonic authorities of the day, but one presenting many points insufficiently attested and uncorroborated by documentary or other evidence.

To accept for one moment the suggestion that a system so complex and curious and embracing so many have phrases and customs, so many impressive symbols, and ceremonials, cleverly regulated and reduced to system, was framed by a number of individuals met rather to originate such a wondrous system, imposes our credulity. The traces of antiquity are too numerous to be overlooked or ignored.

Speculative Freemasonry is defined as "a beautiful item of morals, veiled in allegory and illustrated by symbols." Operative Free Masonry is the practice, by the Craft, of tectonic art--the science of building terms and other important structures, a working in stone, accordance with "the ancient usages and established customs of the Gild or Company." Beyond doubt Operative Free Masonry was originally a Religion and Trade combined--and there was and is a great deal more in Operative Free Masonry than mere work in stone.

Condel, in his "Hole Craft and Fellowship of Mary" throws a great deal of light on Operative Freemasonry. He states that the Worshipful Company of Masons of London was the connecting link between the thic Monastic Architects and the present Society of the alld Accepted Masons. That the Traditional and Oral teachings existing in Britain in the 12th and 13th centuries were preserved by this Company after the downfall of the church in 1530 until 1717. That it is the only demonstrable source by which the old Constitutions of the middle ages reached the Speculative Masons, and that it is only in connection with this Company that any mention of Speculative Masonry is made in London in the 17th century or of any Society meeting for the fostering of Symbolic Masonry.

This Worshipful Company of Masons in 1646 underwent an esoteric division into a body of "Accepted" Masons--persons in no way connected with the Craft and Operative or Free Masons. Later the words became synonymous, to distinguish strictly Speculative from Operative Masons. So the Mason's Company may be said to have been in a dual condition--Speculatives and Operatives.

As early as 1620, and perhaps earlier, certain members of the Mason's Company met to form a Lodge for Speculative Masonry, and this act, given by the records of the Company, concerning its "accepted members," is the earliest record of 17th century Masonry in England. In 1472, the Company was granted a Coat of Arms, which has served as the foundation for all subsequent corporations connected with Masonry, whether Operative or Speculative. The motto on the Coat of Arms is of the greatest importance. In the original grant, no mention is made of the motto, but since early in 1700 it has been "In the Lord is all our trust"--the motto in use today by the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers and Bricklayers. The first Company was known as The Fellowship of Masons, and to this Fellowship the grant was made in 1472, but about 1530 the title

was changed to the Company of Free Masons. The Company of Masons of the City of London, in its early days, practiced and was acquainted with all the moral teachings of the Fraternity, and when the Monastic Gilds fell into chaos, the London Company of Masons preserved the ancient traditions of the Gild, and amongst its documents a copy of those MS. traditions, with the object of keeping the old order of things alive, and thus assisted in handing them down to the 17th century Society of Free and Accepted Masons, which revived the old order some time between 1680 and 1700. One thing is very certain; up to about 1700, the Company and Society were hand in hand, but after that date, the connection ended; and there is nothing show that Speculative Masonry had a place in the thought of the members of the Company.

For thousands of years Trade Gilds, Castes, Societies, Companies and similar Institutions have been in existence, and in London alone there are some eighty existence at the present day. To carry out its system, each Trade Gild divided its members and also its methods into grades or degrees, and the officers and workmen were instructed in that particular portion of the Art or Craft which belonged to the respective degree of which they were members. Consequently it will be evident that to obtain the full knowledge of any trade, a person must begin as an Apprentice in the low grade and, by skill and attention to duty, gradually work up to be a Master or chief ruler of his Gild. The number of grades or degrees varied according to the practical requirements of the trade; but in each instance, it followed that if a young man desired to work in any of the trades, he must belong to the Trade Gild, as the members, would neither teach nor work with an outsider.

An analysis of the "Compositions" of fifteen trades, ranging from the year 1400 to 1700, including the Weavers, Glovers, Brewers, Tailors, Joiners, Carpenters, Goldsmiths, Smiths, Pewterers, Plumbers, Glaziers, Painters, Cutlers, Musicians, Stationers, Bookbinders, Basket-makers, and the Bricklayers, Tilers, Wallers, Plaisterers and Paviors, shows that an Aprenticeship was common to all. Many of them had an obligation binding the members to the "Society, Brotherhood, Fraternity and Company," and protecting the trade and esoteric secrets. A number of them used Apprentice Indenture papers, and had chests with three locks and keys. They were not to disclose the secrets of the Company nor were they to slander or misuse one another. These fraternities that met at various places, when the plate was brought out of the three locked chest, and the clerk sat at the table with the books of the Gild, all sworn men to do loyally and honorably and keep the secrets of the fraternity--there was something more than the spirit of a trade protection Society to animate their doings. None had repaired to tavern or tippling house on Sunday or holiday during the time to

divine service: none said to another "Thou lyest" or "Art false." A Gild of Operative Free Masons still exists, as does the Mason's Company of London.

In all the Ancient Charges there is evidence of the commencement of moral teachings and of secret signs. The Regius MS. (1390) recommends implicit truth. The Harleian MS. (1670) mentions "several words and signs of a Free Mason to be Revealed," which may be communicated to no one "except to the Masters and Fellows of the said Society of Free Masons, so help me God." Here followeth the worthy and godly oath of Masons. The MS. by King Henry VI says, "some Maconnes are not so virtuous as some other menne, but for the moste parte they be more gude than they would be if they were not Maconnes."

In the 17th century or earlier, private gentlemen and Army Officers began to be admitted as members of the Society of Free Masons in England and Scotland-- John Boswell, Esq., was a member of St. Mary's Chapel Lodge, Edinburgh, in 1600. Robert Morey, Quarter Master General of the Scottish Army, was made a Mason at Newcastle in 1641. Elias Ashmole, the Antiquarian, and Col. Henry Mainwaring were made Masons at Warrington in 1646. Morey was a Scotch Covenanter, Ashmole was a Royalist and Mainwaring was a Parliamentarian. In 1647 Dr. Wm. Maxwell joined the Lodge at Edinburgh. The minutes of St. Mary's Chapel Lodge record that Boswell attested his "mark" at the meeting on June 8, 1600. The Earls of Cassilis and Eglington were initiated in the Lodge of Kilwinning in 1670.

The full title of the existing Society of Operative Free Masons is, The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers and Bricklayers. The Rough Masons and Wallers are inferior Craftsmen, doing rougher work than that done by Free Masons. They are not Fellows of the Lodges of Free Masons, but may be regarded as Associates, having ceremonies of their own. They are regarded as "scabblers" and their work is not "in course." They are allowed to enter the First Degree or Apprentice stone yard, but not the Second or Fellows yard.

The Slaters, Paviors, Plaisterers and Bricklayers (known as the Tilers and Bricklayers), are also three separate and distinct Companies. Lambert, in his "Two Thousand Years of Gild Life," gives the history of the Fraternity of Bricklayers,

Tilers, Wallers, Plaisterers and Pavers of the City of Hull. The Ordinances held by this Fraternity, 1598, are very interesting. They had One Warden and two Searchers, to be chosen "yearlie, for ever upon mondaie Sennitt after Sainte James daie the apostle." They were to show reverence towards "the worshipfull of the towne." Secrets of the town were not to be disclosed. Reverence to be shown toward the Warden. The Warden and Searchers not to be misused in words or deeds. One brother shall not "in anie wise misuse another in words." Absence from meetings and at the "hower" appointed was forbidden. Not to be absent from the election nor from the election dinner. Not to "lawe out" with another. The Warden was not to "forbeare any man offending." Servants were to learne good manners and resorte to divine service. Secrets of the brotherhoode were not to be opened or disclosed. No apprentice to be taken for less time than seven years. Not allowed two apprentices at once. None to "resorte to the; ale-house nor cardes in time of their worke." None to do any "worke before he have ended his first worke." None to be free unless serving seven yeares. To resort to the "buriall of anie brother dieinge." Indentures to be inrolled.

The title, Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers and Bricklayers, composed of so many distinct trades is at first sight surprising, but on investigation it will be found that it was not an uncommon state of affairs in the 17th century. In Kendall, in 1667, the 12th Trade Company comprised Free Masons, Rough Masons, Wallers, Plaisterers, Slaters and Carpenters. In Oxford a Company was incorporated in 1604 called "The Company of Free Masons, Carpenters, Joiners and Slaters of the City of Oxford." In Gateshead a most curious conglomeration of trades was incorporated by a Charter of Cosin, Bishop of Durham, in 1671. The Trades enumerated are Free Masons, Carvers, Stonecutters, Sculpturers, Brickmakers, Tilers, Bricklayers, Glaysers, Penterstainers, Founders, Neilers, Pewterers, Plumbers, Millwrights, Sadlers, Bridlers, Trunckmakers, and Distillers."

At Edinburgh, the incorporation of St. Mary's Chapel at one time embraced a great variety of Trades, such as Sievewrights, Coopers, Upholsterers, Bowmakers, Slaters, Glaziers, Painters, Plumbers and Wrights, as well as Masons. Later there were only two in the Union, the Wrights and the Masons, and finally these separated, each becoming a distinct Corporation.

The greatest interest centers in Durham, where we find the combination of Trades to be the same as the one under discussion. In 1594, Bishop Matthew Hutton incorporated the "Rough Masons, Wallers and Slaters." In 1609 Bishop James confirmed their Bye Laws and Ordinances, in which they are designated as "Rough Masons, Wallers, Slaters, Paviors, Tylers and Plaisterers." On April 16, 1638, Bishop Morton gave a new Charter to the "Company, Society and Felowshipp of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers and Bricklayers." The Bishops of Durham were Counts Palatinate, so Charters originated from them.

These Operatives became Free men of the City, which conferred many rights and privileges upon them, and many of the gentry of the country became honorary members, regarding it as a great distinction, just as today, many members of the mercantile and professional classes become Free men and Liverymen of the Trade Companies of London.

The Mason's Company of London was incorporated in the second year of Henry IV (1411) and was granted Arms in the 12th year of Edward IV (1473), which Arms are still used by them. Conder gives the date as 1472. The Slaters, though not a recognized Company, have their Arms. The Paviors is a small London Company. The Plaisterers were incorporated in 1501 and the Tilers and Bricklayers in 1508. Various disputes have arisen among these Trades and others of a kindred nature as to what was their respective work. In 1356, 1615 and 1632, these differences became very acute. In 1677 the Worshipful Society of Free Masons, Rough Masons, etc., received a Coat of Arms which still hangs in the Gild Hall at Durham, and which is a combination of the Arms of the several Trades. In chief, on the dexter side are those of the Masons: in the centre, those of the Slaters: on the sinister side, those of the Paviors: below on the dexter side, those of the Tilers and Bricklayers. The Arms in each case are similar to, if not identical with, those of the London Companies. In London, the use of the word "Free," in Free Mason, was allowed to lapse toward the end of the 17th century. This was because it had ceased to be a distinction when members of all the other London Companies were equally free, and probably because the Free Masons had ceased to include Rough Masons, etc., in their Corporation. About 1655-56, London and Westminster Free Masons dropped their association with other Trades. On this point accurate information is difficult to obtain. In 1871, after the passage of the Trade Union Act, the Rough Masons, Wallers, Slaters and Paviors began to leave the Free Masons, and since 1883 have held meetings of their own.

Operative Free Masons are divided into two classes, "Straight" or "Square" Masons and "Round" or "Arch" Masons, and each class is divided into seven Degrees or Grades. A man may belong to one of these classes only, never to both, although he may be transferred from one to the other, if the Masters so order it. When a man is apprenticed, he selects the form he intends to follow. The square is the symbol of the "Square" Mason, and the Compasses the symbol of the "Arch" Mason. Blue is the color of the former, and red the color of the latter. Each one of the seven Degrees has its own special secrets, working rules and technical instruction.

The Degrees are: 1, Apprentice to the Craft of Free Mason. 2, Fellow of the Craft of Free Mason. 3, Super Fellows who have their Mark. 4, Super Fellows who are erectors on the Site. 5, Intendents and Super Intendents or Menatzchim. 6, Passed Masters. Those who have passed the technical examination for the position of Master. Also known as Harodim. 7, The Grand Masters, of whom there are three.

Space forbids anything more than an outline comparison of the Rituals of the Worshipful Society of Free Masons (Gild) and the old York Rite, taken from a Ritual that dates from 1726, and which, from its Operative tendency and the apparent detachment of the Third Degree, is evidently derived in the first place from such a ceremony as the Annual Drama of the Operatives, and in the second place from the Ritual on which the London Third Degree was founded about 1728.

Worshipful Society of Free Masons (Gild).

1d Apprentice. Indentured for 7 years to a member of the Lodge. When approved, receives a well known pass and is led to the porch of the Lodge. Takes a short obligation of secrecy so that in case he is "barred," his lips are sealed. Here the Treasurer sees that he deposits his fee and the Doctor that he is sound. He bathes and dons the toga. The Deacon prepares and refreshes him. The ceremony does not differ greatly from our own, but an actual collection is made for him, where ours is symbolic. He is taught how to hold the chisel and hew the rough Ashlar. He is girded with an Apron on which are the rule, chisel and maul. He is a Brother for seven years but not a Free Mason.

2d. Fellow of the Craft. He gives a month's notice of the expiration of his 7 years, and requests to be made a fellow of the Craft. Upon which inquiries are made as to his character. If accepted, he attends on a Saturday at High XII, and after his Indentures are torn up, and his cord or bond taken away, he is admitted with a pass, grip and word into a Lodge of the 2d. He receives as his working tools, the plumb, level and square, in addition to those of the 1d. The Master tests him with an Ashlar Cube and the gauge and he is himself tested by it. It is an exemplification of the ancient Oriental lines--"O, square thyself for use, a stone fit for the building is not left in the way." The obligation includes that of our 3d, and the old Charges prove that this was the case in ancient times.

3d and 4d. Super Fellows. These are Marked and taught fitting and marking, so that the stones can be erected on the Site which has been consecrated holy ground.

Tools, Chisel and Maul.

Drama. The Wor. Soc. of Free Masons (Gild) has its annual ceremonials of several sections. (1) It begins with the organization of the entire levy at the erection of the Temple, and there is an examination of all the duties and details from the 7d down to the 1d. (2) Next we have the method of fixing the centre and four corner stones with a symbolic sacrifice. (3) The chief rite is a Passion-play on Oct. 2nd annually. It follows very closely all the details of the old York Rite, but there is no Concealment. The three traitors also relate to K. S. all the details of their acts, which come more appropriately than when related by the Master. Sentence is passed on the three and the mob deals with the 12. At the end, the members beg K. S. to appoint a new G. M. M. and he appoints Adoniram, and he, as in the old York Rite, establishes a new lodge of "Passed Masters," a body of men who are examined and found competent in the ordinary duties of an architect. (4) An example against negligence--a lost corner stone. (5) The Dedication. (6) A search for the vault which contains the centre. When building he 2nd Temple, they find the column and the plans, carry away same, also a certain scroll .

5, 6, 7d. Superintendents (3300) Passed Masters (15) Grand Masters (3). The name of H. A. occurs only in the 7d. The annual drama, when the Charges are brought out and read, is an entire history of the construction of Solomon's Temple.

York Rite In opening an Apprentice Lodge, there are the tools of a working Apprentice, ladder, etc., and the rough Ashlar is placed before those of the 1d. There is an obligation of secrecy before preparation, a part of which is that he carries some papers to prove that the "tongue of good report" has been heard in his favor. Ceremony proceeds much like that of the Gild, and the obligation is equally strict in both. The Master actually sets him to hew the rough Ashlar, though no doubt it was mainly symbolical. He is invested with a plain lamb-skin apron, the bib covering the breast with "the flesh side inwards." He gets his 2d in a month by this Rite.

All signs of an Apprentice are removed, and the square, level and plumb take their place, also the Perfect Ashlar Cube. He makes three rounds that his skill (as a supposed Operative) might be tested. At the 1st round the J. W. hands him the plumb rule to test the uprightness of his column. The 2nd time, the S. W. hands him the level to try the horizontal position. The 3d round, the Master hands him the square and tells him to examine and test the Perfect Ashlar and prove its cubical dimensions. The investiture is turning down the bib of the apron. Thus it represents the one now in use. Some old lines on the letter G and the noble science of Geometry conclude the reception.

These have no relation with Grand Lodge Masonry: they are Mark Man, and Master, of old, two Degrees, now one degree in two parts. All the old Operative Lodges conferred a Mark. It was struck out as useless in 1717.

3d. Casual Master. The Lodge is opened in the F.C. Degree and the Candidate takes the Gild 2d O; B., our 3d. The last part of the ceremony then proceeds somewhat abruptly. A clock or bell strikes XII to represent certain things related in the Modern and Ancient Gild Rites. The relation does not differ materially from that now used, but is full of much dramatic action. The ritual corresponds very closely to the rites used by Aeneas to the Manes of his defunct friend. At the close, Solomon, to reward 3 of the F. C., appoints the Officers of a "Casual Lodge of Masters" (a sham lodge of

12) to be held in permanence. J.J.J. are tried and sentenced with their three penalties. Then Adoniram is appointed successor and founds a new Lodge of Perfect Masters. The Casual signs which occurred at the "cause," are worked up to close the Lodge.

Royal Arch Degree of the Ancients. Contains same details, and is unquestionably a degree of dissidents and extends to the Installation of the three Principals.

Installation. As modern Freemasonry has no Art to rule, these exist only in name, as Wardens, Chair Masters and Grand Masters. In the North Country (England) Lodges, which were of Operative character and origin, were ruled by the Harodim or Passed Masters.

In every Degree of Operative Masonry, the Candidate is admitted in the toga candida of the old Romans, a white cloak open at the breast to show the wounds received in battle by the applicant who sought a post. In all the Degrees the Candidate is treated as a Living Stone. He is rough dressed in the 1d, polished as a cube in the 2d, perfected in the 3d, and erected as a stone in the Living Temple in the 4d. The three remaining Degrees have their Rituals, but as their names imply, they are rulers of the work, and their Ritual deals with abstruse geometrical problems and the details necessary to construct important buildings. As bearing on the Operative phase of the question, I desire to submit an Apprentice Indenture Paper, which explains itself. This paper is exactly similar to one submitted to the readers of the Ars Quatuor Coronati, Vol. III, by Brother John Yarker.

The Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers and Bricklayers.

Lodge "Leicester," No. 91. Established at Leicester, England, 1761.

THIS INDENTURE WITNESSETH, That Charles Hope Merz, M. D., of Sandusky, Ohio, U. S. America, doth put himself Apprentice to the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers and Bricklayers (York Division), to learn their Art and with them, after the manner of an Apprentice, to serve from the day of the date hereof until the full term of SEVEN YEARS, from thence next ensuing and fully to be completed and ended: during which said term, the said Apprentice his said Masters faithfully shall and will serve, their secrets keep, their lawful commands everywhere gladly do: he shall do no damage to his said Masters nor see it to be done of others: but to his power shall let, or forthwith give notice to his said Masters of the same: the goods of his said Masters he shall not waste, nor lend them unlawfully to any, hurt to his said Masters he shall not do, cause or procure to be done: he shall neither buy or sell without his said Master's leave.

Taverns, Inns or Ale-houses he shall not haunt: at Cards, Dice or Table or any unlawful game he shall not play: nor from the service of his said Masters day or night shall absent himself, but in all things as an honest and faithful Apprentice shall and will demean and behave himself toward his said Masters and all things during the said term. And the said Masters (and their successors from time to time), the said Apprentice in the Art and Mystery of a Mason which they now use shall teach and instruct or cause to be taught and instructed in the best way and manner that they can, finding and allowing unto their said Apprentice sufficient meat, drink, washing, lodging and all other necessaries during the said term and one pair of New Shoes yearly and aprons.

AND for the true performance of all and every the covenants and agreements aforesaid, either of the said parties bindeth himself and themselves unto the other firmly by these presents.

IN WITNESS whereof the parties above said to this Indenture, interchangeably have set their hands and seals this twelfth day of August, one thousand nine hundred and twelve.

Charles Hope Melz, Apprentice. Clement E. Stretton, 1st Master Mason. Edward Peacock Male, 2nd Master Mason. R. Ogden, 3rd Master Mason. Harry Smith, Clerk to the above said Lodge. (Seal) Harry C. Bauer, Registrar.

Signed and Delivered by the above named in the presence of John Yarker.

There is no question but that originally Masonic Degrees were applicable to any nationality, as is the case in the Operative ceremony today, but after Christian times and the acceptance of the Jewish Scriptures, Solomon was adopted as the type of the highest builder and wisest of men, and therefore a Judaic Commemoration ceremony was added outside of or as an explanation of the Degrees.

The Grand Lodge of England in 1911 published an historical note by W. Bro. John P. Simpson, B. A. P. A. G. Reg., which said: "The ritual of Freemasonry as far as the First and Second Degrees are concerned, is in part, no doubt, derived from the ceremony of the early Operative Gilds."

The note would have been more accurate had it said mainly derived from the Operative ceremony--also the Third and Mark Degrees. The Third Degree was an afterthought as regards Speculative Freemasonry. As formulated in 1717, and laid down in the First Book of Constitutions, there was no Third Degree. A Mason became a Master only when he became Master of a Lodge. The ancient Charges in the present Book of Constitutions will suffice to make this quite clear and this paragraph is the same today as it was in the First Book of Constitutions in 1723, Sec. 4, Par. 2. "No brother can be a warden until he has passed the part of a fellowcraft, nor master until he has acted as warden, nor grand warden until he has been master of a lodge."

And the present Book of Constitutions has a foot note added to this section which does not appear in the Book of 1723 but was added in 1815: "N. B. In antient times no brother, however skilled in the Craft, was called a master mason until he had been elected into the chair of a lodge."

From the comparison of the Gild and York Rites previously shown, it would appear that the Speculative Third Degree is based on the Operative Rite, as it is an adaptation of the Annual Ceremony of the Operatives on Oct. 2nd, when they commemorate the slaying of the Third Master Hiram Abiff, a month before the dedication of the Temple, celebrated on Oct. 30th.

It would make the present paper too long to discuss this question farther. Speculative Freemasonry has a survival of Operative Free Masonry in the Three Principals of the Royal Arch. In the English Rite, the position of the Grand Master, the Pro Grand Master and Deputy Grand Master in Grand Lodge, is a survival of an ancient custom and they are seated very much in the same manner as K. S., H. K. of T. and H. A. were.

It is not a difficult matter to trace the origin of the Royal Arch Degree. In laying the foundation of the Temple of Solomon, in the Commemoration Ceremony of the Operative Gilds, a vault was constructed, six cubits below the floor. Over the centre was erected a Pedestal, in which were the plans and a Scroll, on which were inscribed the first lines of Genesis. This foundation was laid out on the "Five Point System" and the centre being fixed, it is guarded by four men armed with swords in one hand and building tools in the other. When the fugitives returned from Babylon, the centre of Solomon had to be found, and the laborers were set to find the vault and report to the Passed Masters who had to report to the Three Grand Masters. When the vault was found, three Passed Masters descended and brought forth the plans and Scroll, which every Arch Mason brings away today. The reviewers of this Degree could not understand why modern Masonry had only one Grand Master while the Gilds had three. They therefore gave the three Principals all the attributes of the original builders of the first Temple. They held as their attributes, three rods, (3, 4, 5), by which they could form a square building or a 3 to 1 Temple. The Royal Arch Principals have sceptres instead of rods and the private reception of these Principals and their secrets is almost identical with those possessed by the representatives of S. K. I., H. K. T., and H. A. Were the Pro Grand Master called H. of T. and the Deputy G. M., Hiram Abiff, we should at once be correct.

The Drama of all the Mysteries has been of a spiritual nature, calculated to teach man to conduct his earthly career in such a manner as to attain eternal life, and the Candidate has always personified a God, slain and risen from the dead.

A Rite that transformed into a Drama the career of our Saviour, was practiced by the Monks and Masons at York, when Athelstan granted them a Charter. There is no record of a Hiramic legend at that time. The Greeks and Romans introduced into Britain from Egypt a system of Trade Mysteries. These were later modified into orthodox Christianity by the Culdees, a Monkish fraternity who occupied Scotland, Ireland and Wales and who taught and governed the Gilds during the Saxon period. As related previously, there was engrafted upon the plain and simple Anglo-Saxon Constitution of Masonry a series of Semitic legends that probably came direct from Palestine through the French Masons, who traveled from France to England from time to time. It is in France that we find the earliest allusions to Solomonic legends.

Dr. James Anderson was Chaplain of St. Paul's Gild in 1710. In the year 1714 he proposed that men of position should be admitted to a sort of honorary membership, and the accounts of that and the following year show seven fees of five guineas each. He was expelled from the Worshipful Society of Free Masons for his disloyalty. All the time St. Paul's work was in operation, the Gilds met at High XII on a Saturday, but Anderson changed the time of meeting to 7 o'clock on Wednesday evening, at the Goose and Gridiron, and in 1715 the Operatives found that their old pass would not admit them. They complained to Sir C. Wren and Edward Strong and the dissidents were struck off the rolls. This is the reason why Anderson states that Wren "neglected" the Lodges.

We can readily see what Anderson "digested." He made the Apprentice in a month instead of seven years. He dropped everything of a technical nature, including the ceremonies of Mark Mason. He built a moral Institution on the Mystery Society of the Ancients-- not Free Masonry, but an imitation of it--as he retained only so much of the old Rites as suited his purpose.

There was no quarrel at York that separated the Operatives and Speculatives. The former continued to hold their meetings at High XII on a Saturday and the latter

withdrew and met in the evening, and their Ritual retained much of the Operative customs not found in the Ritual of 1813.

Anderson never possessed the higher secrets of the Masters VIId. We find this record: "At the Speculative Grand Lodge of England, held Sept. 29th, 1721, The Duke of Montagu, as Grand Master presiding, His Grace's Worship and the Lodge finding fault with all the copies of the old Gothic Constitutions, ordered Bro. James Anderson, M. A., to digest the same in a new and better method."

It is very certain that the present 3d or Master Mason was unknown in London and unacknowledged by the Grand Lodge before 1730. London undoubtedly derived it from York and there is strong evidence to show that York had modelled it about 1726, adapting it from a source outside of actual Degrees of work, hence London may have had it in 1728 for there was no rivalry between the North and South of England at that time and communication was friendly. This is further confirmed by the fact that York has always been looked upon as the seat from which modern Freemasonry emanated, and this all over the world, for all Masons who lay claim to the Ancient Ritual refer its origin to York.

In his "Arcane Schools," Yarker says: "In all these years the old Operative Gilds of Free Masons have continued their work without changing the secrecy of their proceedings. They have their Lodges in London, Norfolk, Derbyshire, Holyhead, Leicester York, Durham and elsewhere. Of late years they seen to have become disgusted with the vain pretensions of modern Speculative Freemasons and under authority of their co-equal Grand Masters of the South and North, have, to some extent, relaxed the secrecy of their proceedings." Again he says, in speaking of Speculative or modern Freemasonry, "many parts are quite incomprehensible, even to learned Freemasons without the technical part which only the Gilds of the Free Masons can supply."

A careful and unprejudiced examination of the two Rituals will go far toward convincing the Masonic student that Speculative Freemasonry is irrefutablely based upon and has many close resemblances to Operative Free Masonry. The Operative ceremonies are actual and concrete and refer to realities, while the Speculative

ceremonies and allusions are symbolic and abstract and refer to idealities. The actual must pre cede the symbolic, for the latter to have reference an, meaning, and the concrete must exist before the abstract can be conceived. The realistic must exist before the idealistic can be built upon it. The reason for many of the Speculative ceremonies can be found in the Operative Ritual, but the Operative ceremonies get no elucidation from the Speculative Ritual.

It would be a pleasure to go into this subject more fully were space to permit. The writer hopes to publish at an early date the Ritual of the Operative Free Masons. In the meantime, any additional information will be gladly furnished upon request. Facts have been given where they have been related as such, without any desire to impose upon the reader's credulity.

----o----

THE DEWDROP

This brilliant sphere--

A fairy looking-glass Large as a tear--

Mirrors the things that pass,

Or far or near. Small though it be,

It holds the sun and moon;

Infinity

Of skies with stars o'erstrewn--

A mimic sea--

And, infinite

Itself, this magic orb

Is inly lit

With secrets that absorb

Man's utmost wit.

Souls thus might shine

Ere vanishing like dew:

O would that mine

Such transient glory drew

From depths divine!

--Royland Thirlmere.

----o----

Both folly and wisdom come upon us with years.

----o----

AN AMBASSADOR

BY BRO. JOSEPH FORT NEWTON, ENGLAND

AS an Ambassador from Masons in America to their Brethren in Britain, I have the joy to report a most gracious welcome. Indeed, such cordial and brotherly love was worth crossing the sea, even in war-time, to enjoy. Last summer, while I was here on a visit,

there was a little restraint, if I mistake not, between us, owing to the attitude of America in the world-war. At least I felt it to be so, perhaps beyond the fact, due to my own irritation at our national policy. But that has now melted away even from my imagination, and an American enjoys the warmest welcome everywhere, and nowhere is it more delightful than within the circle of Masonic fellowship.

For example, it was my honor to attend a session of British Lodge, at which a number of the men of America Lodge were guests, met to celebrate the advent of America into the war and the closer relations between the two countries. It was a gathering never to be forgotten. The meeting was held in Free Mason's Hall, on Great Queen's Street, and was well attended. British Lodge is one of the oldest Lodges in England, being No. 8 on the Grand Lodge list, - older, in fact, than the American Republic - and it was fitting that it should take the initiative. After a brief business session - and all business is transacted on the First Degree - the Third Degree was conferred in full form. Of this I may not write, of course, except to say that the work is very different from the ritual of any jurisdiction known to me in America - so different that, if I had not known what degree it was, I should have had difficulty in recognizing it.

As usual, the Lodge meeting was followed by a banquet, and it was while at table that the addresses were delivered - it being my honor to speak for America. It was like a family reunion, and all felt that the drawing together of these two great nations means unpredictable things for the future of civilization. One in arts and aims and ideals, they are now for the first time one in arms, fighting for a common cause in a spirit of comradeship which is worth more than all diplomatic alliances. The real American will now meet the real Englishman, and the real Scot, and when those three men know each other things will be different on the earth, and the future will be better. It seems to me prophetic of a new federation of nations which must include, at last, even our enemies, in the fellowship of a nobler world-society. A favorite hymn over here now is a joint national Anthem, the first lines of which run as follows:

"Two Empires by the sea,

Two peoples great and free,

One anthem raise.

One race of ancient fame,

One tongue, one faith, we claim

One God, whose glorious name

We love and praise."

By the time these words are read, the centennial of the founding of the mother Grand Lodge - the bicentennial - will have been celebrated. Elaborate preparations are now being made to that end, albeit not so elaborate as they would be but for the war - the shadow that hangs over everything. The details have not yet been announced, but there are to be at least two meetings in Albert Hall, which seats, I am told, some ten thousand people; and to see that Hall full of Masons on such a day will be a picture that will never fade. Ye Ambassador is to have the honor of attending those meetings - except, of course, the one on Sunday morning, when he will be engaged in his pulpit at the City Temple. And so, in his next "official communication" he will be telling what an Iowa Mason saw at the centennial session of the Grand Lodge of England.

Meantime, he makes note of another centenary - the tercentenary of the birth of Elias Ashmole, described by his biographer as "the greatest virtuoso and curioso that ever was known or read of in England before his time." As astrologist, alchemist, herald, antiquary, engraver, his thirst for knowledge was insatiable. He was made an M. D., had Government offices, became an early Freemason - one of the first Accepted Masons of whom we have record, in his "Diary" - followed the Rosicrucians, and had "the true matter of the philosopher's stone bequeathed to him as a legacy." His large library of printed books and MSS. he handed over to Oxford University. As the final load departed he wrote: "The last load of my rarities was sent to the barge and this afternoon I relapsed into the gout." A humorist, too! His birthday was remembered at Oxford on May 23rd.

From across the great waters I send greetings to all my Brethren, and especially to the members of the Research Society, in which I have an abiding interest and concern. I shall be telling them of Masonry and its workings on this side, from time to time, and after the awful war is over, I hope to meet many of them when they visit the Motherland.

JOSEPH FORT NEWTON.

The City Temple,

London, E. C.

England.

----o----

CHARACTER

Fame is a vapor, popularity an accident; riches take wings; those who cheer us today will curse us tomorrow; only one thing endures - character. - Horace Greeley.

----o----

EDITORIAL

MASONRY IS SERVICE, CONTINUOUS AND SINCERE

PLEASE see the Worshipful Master of his Lodge as he wanted to be buried with his Mother. A few of us subscribed $75 and now have his body temporarily in a vault." This is part of a brother's letter sent from a few hundred miles distant. It explains much. You will understand right away that the Editor closed his desk at once and spent the afternoon seeking more light on the situation.

After a personal talk with the Master and Secretary of the Lodge named, which by the way was not the Editor's Lodge at all, and from an inspection of the records new and old, it was discovered that the dead brother received his dimit exactly forty-nine years ago!

Where has the brother stood since that dimit was granted ? Has he not up to and even subsequent to his death received Masonic benefits although not subscribing to any Lodge? Actually it does seem that under the circumstances the granting of the dimit made the member free of all dues and of all Lodge duties for life and entitled by that document to benefits of almost every Masonic kind.

Another case came along one evening at Lodge. At the Master's request the Editor went out in answer to a telephone call, the message being that a Mason was dead. He was not a member of any local body of the Craft. At the house we found a couple of Masons, one a relative of the dead brother and also well known to the Editor as a member of a local Lodge. Both brethren spoke highly of the dead brother. Evidently he was a man of worth, a Mason of estimable qualities.

"Did the family desire a Masonic funeral?"

Well, no. Already they had arranged for the burial and had not contemplated a Masonic service. But the widow thought on account of her husband's membership the local fraternity should be advised of his death. She felt sure it would have been his desire that the brotherhood have an opportunity to attend the funeral.

Frankly the Editor agreed to this reasonable suggestion and said he would at once notify the Lodge of which the husband and father was said to be a member. On going down to the Temple to make a report he was directed to proceed with his plan. Accordingly he so advised the Lodge by telegram of the death and asked for instructions.

A reply did not come by wire, as you might have supposed; the answer came leisurely by mail. Neither was it quite what was expected. It said that the deceased's name had over twenty years ago been taken off the roster of that Lodge !

However, a few brethren did attend the funeral. For he was assuredly a good husband and father, and it was not seemly that they who as wife and children had loved him should have their confidence shaken by any assurance or even a hint that he was not to be recognized as a Mason of the highest standing. For this deception, if so it must be adjudged, may we be forgiven. If weak, it was well meant.

Only quite recently the Editor was asked what should be done when a member from another State had suddenly died and the widow sought to have a Masonic funeral given the remains.

"Is he a Mason ?"

Everybody thought so but no one could recall ever seeing him in a Lodge.

"Has any search been made among his papers ?"

Yes, and the curious part of it was that nothing could be found to show his membership.

"Did he ever say where he was made a Mason ?"

Sure he did, but nobody knew more than the name of the town, one of the largest in the land.

Oh, very well, then wire the Grand Secretary of that State and every Lodge Secretary in the city.

Alas, the only telegram that came back telling of any acquaintance with the dead said that he was "an unaffiliated Mason," an expression not any too easy to puzzle out to a clear conclusion in a hurry.

These three instances, by the way, are all of comparatively recent experience, within the past twelve months in point of fact.

Ah, it is not for the Editor to say much more than that somehow it does not seem impossible to make it certain that all men, claiming to be Masons, shall in truth be what they say.

Is a dimit intended to be anything more than a ticket to show that the authorized holder thereof has paid the price of admission and has been received into fellowship but wants to change his pew? Surely a dimit is not a release from all demands the fraternity may make. May we not deem it a note soon due, and one never to go to protest? Maybe a uniform law on the subject could be drafted that would be so straightforward and meritorious as to warrant its adoption by all official Freemasonry.

Of those once members who to their loved ones dissemble and cloak their severance with Masonic relations little need be said. Their position is unmistakably dishonest. It places the family in a false light when of all times they require sympathetic assistance, just when they are leaning with full reliance upon a right no longer theirs to expect.

Lastly, what of those who have been ignorantly - we would like to say, innocently - imposed upon? What of those who have winked at such deceit?

Do we not need a revival of that serious view of Masonry when none were recognized but those proved true ?

There are those who cannot make themselves known as Masons save by stretching the tests almost to breaking. He that cannot show himself to be a Mason should not be recognized as such. None should recognize any as Masons until they have received knowledge of ample qualifications.

Wearing Masonic jewelry is not evidence except as to the ability to get such decorations. Our tests are old but, they wear well. They are sure. They will save annoyance; yes, sorrow. Be careful to try them before assuming any naked assertion to be substantial as proof.

Furthermore, the examination of Masonic qualifications is not a street or office enterprise. There is but one really ideally suitable place, the Lodge; and but one fully competent authority, the Master, to order it made. Thus it is that where but few are prepared to examine and these seldom have the chance, the many will go unchallenged. All the more reason therefore of caution with new acquaintances, and as has been shown even old acquaintances merit circumspection and Masonic silence in the absence of lawful information.

* * *

HOW DID YOU KNOW HIM TO BE A MASON?

Competent and cautious Senior Wardens thoroughly satisfy themselves at the Lodge communications that all present are fully qualified to remain. They know the duty incumbent upon them, a responsibility not to be shelved. They will not wait until the last moment before convincing themselves that every one within the doors is all he professes or appears to be.

At that stage of the proceedings the successful officer will be as courteous as he is cautious. Should he be in the dilemma of determining the status of any who have entered the room and taken seats prior to the opening of the Lodge, he will at once confer with the Secretary and other well-informed brethren. He will then approach the strangers with a proper grasp of the situation.

In these days of large lodges there is always the danger of failing to recognize all the members of the same Masonic body. What an embarassing thing it becomes when knowledge is denied openly or semi-privately of the standing of a visitor who later turns out to be of one's own family of the faithful. Long will that chagrin endure. Lucky is the Senior Warden who escapes the ordeal without inflicting also upon the unsuspecting visitor a sore experience, a soreness due, it may be confessed, to the infrequent visits he has made but for which he may not be at fault because of absence from the neighborhood or like reasons over which he has had no control.

So unpleasant a situation, bad as it is, does not compare with the stinging thorn planted in the consciousness when a visitor proves undeserving of the confidence reposed in him. Negligence repentent bitterly bites into the recollection of a blundering examination or of a mistaken memory that passed the opportunity by without critical search. None too exacting is the closest scrutiny.

He that warily recalls the just claims of the whole Craft upon him will not be lured into hasty acceptance of a mere casual acquaintance as being necessarily a Mason, worthy and well qualified.

Let us not shirk the whole duty that waits upon responsibility. If it be ours to examine and to try an applicant for Masonic recognition, then we should aim at proper information and see that we get it.

What is here said applies to the Examining Committees as well as to the Senior Wardens. Yes, circumspection is always in order within and without the Lodge to every unknown claimant of brotherly benefits.

Prudence pays, if onlv in peace of mind.

* * *

MASONIC SERVICE A SOLACE IN OLD AGE

Free-Masonry, if one loves and venerates it and devotes himself to its service, will illuminate with content the autumn and winter of his life, will enable him to live well and happy, and to die with contented resignation; and the flood of its radiance will crown his grave with the splendours of a glory neither transient nor illusory.

I firmly believe that there is nothing which will, in self-approval, comfort and consolation, so well remunerate a man, when the days of his life are shortening to the winter solstice, as faithful service in the true interest of Free-Masonry. If in those darkening daye when past successes and acquisitions no longer dazzle the judgment, and their glamour no longer glosses over failures and faults and errors, one can be sure that he has done all that circumstances and necessities and other exigencies have permitted, to purify and strengthen, to exalt and magnify Free-Masonry, he win hardly regret the Past or lack content and peace of mind in the Present.

I do not with leniency and indulgence judge myself. I know of much wherein I have failed and erred, and that I might have done much more and done it better for the Rite, the interest whereof I have had so much at heart. But such is the story of every man's life. I am not weary of the work, and shall not be; until I can work no longer. How could I be, when I have had for almost thirty years the support, the confidence and the affection of my associates in the Supreme Council and of the Brethren in general throughout our wide Jurisdiction. I can wish for each of you no better fortune than this, that the skies of his life's evening may be made as bright as mine are, by grateful remembrances of encouragement and sympathy, and acts of loving-kindness, on the part of the Dead whose memory is dear to him and honoured by him, and of the living whom he loves.

And this I do wish each of you with all my heart.

Albert Pike,

Grand Commander.

----o----

THE LIBRARY

"THE HOLE CRAFTE OF MASONRY"

THE various trades of early England, as , everybody knows, were organized into gilds, or craft associations. Owing to the importance of its functions the builders', or mason's, gild always held a high place among these societies; indeed, in many cities it may be said to have dominated local affairs. For this reason several of these builders' gilds lasted through the centuries, a few of them still existing at this present time. This is true, at least, of the mason's organization in London known as the "Worshipful Company of

Masons of the City of London." Organized in 1220 or earlier it has maintained an unbroken existence through these more than seven hundred years and meets as of old in its headquarters.

For a long time Masonic scholars have been interested in this Mason's Company because in it they found a connecting link between the Speculative Masonry of today and the Operative Masonry of old days. Historians not a few have endeavored to trace the origin of Freemasonry to all kinds of early movements:,the ancient mysteries, the Essenes, the Culdees, the Knights Templar, the Hermeticists, the Rosicrucians, and what not. But the best equipped scholars of the Order have insisted that the Fraternity as we now have it developed out of the old builders' gilds which once were so powerful in England. Those holding this view have considered the records of the Mason's Company of London of the highest importance because in them they have been able to trace the gradual evolution of the rites and customs of the ancient architects into the symbolical ceremonies of the modern Blue Lodge. Inasmuch as it gives us these records and traces this evolution Edward Conder's book, "The Hole (ancient spelling for "Whole") Crafte of Masonry" may rightly be considered one of the authoritative and important works in Masonic literature.

Brother Conder was born in London, January 7, 1861, and was initiated into Masonry in 1892. In the course of time he became a member of the "Inner Circle" of the Quatuor Coronati Lodge of Research, London. Having studied much in the early history of England (he was Fellow of the Society of Antiquarians) he won so high a place among his associates in that great society of Masonic scholars that he attained to the Master's chair, the greatest honor, perhaps, that can be conferred upon a student of Masonry. Many of his published papers attracted attention but his history of the Mason's Company of London gained him his widest fame. He was peculiarly fitted for this undertaking because lie had been made a Master of the Company in 1894.

It was at about this time that the "Court of Assistants and Freemen" of the Mason's Company appointed him to write a sketch of the history of the organization. His "original intention was to compile a pamphlet of some twenty or thirty pages," but he found such a pile of facts scattered through old records and unpublished manuscripts that his "pamphlet" grew into a volume of more than 300 pages. For this let us be thankful because it gave us one of the most valuable and interesting of all Masonic works. If it; and others like it, were more widely read we would be saved from so many

of those half-baked and ill-informed theories concerning our origins which do now so much scandalize the intelligent student!

The "Hole Crafte" is divided into four parts, preceded by a brief introduction. In the first part the author presents a lucid account of the earliest beginnings of Masonry, tracing the story from Egyptian architecture down to the builders of the Middle Ages. This part serves as a helpful guide-book to a vast and bewildering field.

In the second part he throws together the scattered fragments of information concerning the early builders' gilds that are to be found in early English traditions and histories. This portion of his story covers roughly the two centuries between 1000 and 1200. For the sake of brevity he throws this into chronicle form after the fashion of early writers, leaving the facts to tell their own story, and an interesting story it is.

Thereafter he publishes many portions of the written records of the Mason's Company itself, beginning with the year 1620. The Company once possessed earlier documents than these but they were destroyed by fire. Unfortunately this part of the book does not lend itself to easy quotation else we would include in our present account a number of excerpts which throw badly needed light on the origins of much that is in our own rituals. The reader must turn to the volume itself, which, fortunately is not difficult of access.

Part four of the volume is in the nature of an appendix and gives us an inventory of the books and manuscripts now in possession of the Company; a list of its Masters and Wardens; a catalog of its "Livery Lists" (the members entitled to wear uniforms); and a list of the clerks that have had charge of its records. The first chapter of this part is of the most interest to us because in it Brother Conder develops a theory as to the origin of the term "Free" Mason. Briefly put, his idea is that the term came down to us from the sculptors of old time, they having been called "free" masons because they worked without plans, just as we still call a man a "free hand" draughtsman who does not work with drawing tools as an architectural draughtsman does. This theory has not found acceptance among the scholars but it is as sound as some of the theories that have.

The theory that modern Masonry descended from ancient practical architecture has often been set forth by our writers but on very slender evidence; in this volume we are offered the facts on which the theory rests. It may be too much to say that Brother Conder has DEMONSTRATED the theory but he has come as close to doing so as any writer thus far. He himself, writing in his introduction, has given this as the chief significance of his work:

"The Worshipful Company of Masons of the City of London enjoys, besides the interest attached to it on account of its antiquity and continuity, the peculiar distinction above all other gilds, of being one of the principal connecting links in that chain of evidence which proves that the modern social cult, known as the Society of Free and Accepted Masons, is lineally descended from the old Fraternity of Masons which flourished in the early days of monastic architecture, now known by the inappropriate title of Gothic.

"I will not venture to assert that the Mason's Company of London was the only channel by which the old constitutions of the middle ages reached the Speculative Masons of 1700. Yet, so far as London is concerned, it forms THE ONLY DEMONSTRABLE SOURCE; and, as far as we know, it is ONLY in connection with this Company that any mention is made of Speculative Masonry, as existing in London durmg the 17th century, or, in fact, of any society of citizens meeting together for the purpose of fostering symbolical masonry."

* * *

"GALLIPOLI"

When the Master of all Good Poets makes up his diadem of early 20th Century singers he will surely not consider as the least jewel of the lot the name of John Masefield. This man, at once very young and very old, as all true poets are, has given us a number of volumes of verse which will not soon die, containing as they do authentic gleams of inspiration, sentences written out of life rather than reflection, and pages born of

experience rather than books. It is the sea, perhaps, that he has most loved out of the divine largess of nature, the sea, and the ships that are the legitimate children of the sea. There are poems in "Salt Water Ballads" wherethrough there blows the veritable wind, and whips the wild spray, and smells the salt. But that other sea, equally profound and almost as mysterious, which we call the human soul, he has also traveled, with what result those know best who have read his tragedies, "The Widow in the Bye Street," "Good Friday," "The Tragedy of Nan," and "The Everlasting Mercy": in the last named volume there is a description of a "conversion" which has almost become classical in religious literature.

But poetry did not exhaust the seemingly inexhaustible resources of this English mind. He surprised us all by furnishing to the "Home University Library" one of the best brief studies of Shakespeare in the language. When one true poet interprets another, the stars have found a blessed conjunction!

And now comes his prose narrative of the Gallipoli campaign. It will not do to describe it lest the reader be robbed of his own toys of discovery; but if you will recall the story of that venture in blood and war, if you will then try to imagine what that experience would naturally have become while passing through the soul of John Masefield, you will begin to anticipate the character of this book.

"Later," he writes, "when there was leisure, I began to consider the Dardanelles Campaign, not as a tragedy, nor as a mistake, but as a great human effort, which came, more than once, very near to triump, achieved the impossible many times, and failed, in the end, as many great deeds of arms have failed, from something which had nothing to do with arms or with the men who bore them. That the effort failed is not against it; much that is most splendid in military history failed, many great things and noble men have failed. To myself, this failure is the second grand event of the war; the first was Belgium's answer to the German ultimatum."

This volume was published by the Macmillan Company early in this year, at $1.35.

* * *

"MITHRAISM"

The Open Court Publishing Company, of which Brother Paul Carus is the head, has won the hearty regard of impecunious students through its various series of low-priced books and reprints. Of these it is probable that the score or so of volumes belonging to the series "Religions, Ancient and Modern" have been of greatest service, though that is not to forget the paper editions of the philosophical and religious classics. Of this "Religions" series no volume will hold greater interest for the Masonic student than the little brochure on "Mithraism" by W.J. Pythian-Adams, since there are those who find hints and prophecies of Freemasonry itself in that ancient Mystery Cult.

Mithras is first heard of as a god in Northern Mesopotamia, 1350 years before our era. Beginning his "career" as a subordinate deity he is at last exalted to equality with Ahura-Mazda himself by Artaxerxes in 408 B.C. When the Persian Empire was overthrown in 331 B.C. the Mithraic Cult was dispersed over Asia Minor from whence it gradually invaded Rome. There it took firm hold and soon became one of the reigning religions of the Empire, growing popular under Marcus Aurelius and even winning as an initiate the Emperor Commodus. Being especially in favor with the soldiers it grows in power until in 211 of our era the Emperor Caracalla permits a shrine to be constructed under his Baths. Suffering a blow through the triumph of Christianity in 312 it is revived under Julian only to be extinguished through the imperial edict of Theodosius in the last years of the Fourth Century.

Surely a cult which enjoyed so long a career must have contained much truth within its teachings! Indeed there are those who believe that much which passed into Christianity itself during the first four centuries of its history flowed out of Mithraism. However that may be, the fact remains that the students of initiation will find many rich pages to reward a reading of its story.

----o----

THE QUESTION BOX

LORD BYRON, GRAND MASTER OF MASONS IN ENGLAND 1747-1751

Dear Brother Editor: Not long ago at a Lodge meeting I made the statement that Lord Byron was once Grand Master of Masons in England and that some of the first New York Lodges had derived their charters from England during his incumbency in office. A good Brother thought I was mistaken about this. He could not think Lord Byron had ever been Grand Master in England. - J. A. Jenkins, Colorado.

The official "Calendar" of the Grand Lodge of England shows that "William, Lord Byron," was elected Grand Master of Masons in England in 1747, serving in that capacity until 1752 when he was succeeded by "John, Lord Carysfort." In Hughan and Stillson's "History of Freemasonry and Concordant Orders" we are informed that Francis Goelet was appointed Provincial Grand Master for New York in 1751 by Lord Byron, Grand Master, but it is not known if Provincial Grand Master Goelet authorized the formation of any Lodges. Harrison was the first active Grand Master, succeeding Goelet in 1753 and serving for eighteen years. During his term of office the following warrants were granted: St. John's No. 2 (now No. 1); Independent Royal Arch, No. 8 (now No. 2); St. Patrick's No. 8 (now No. 4); King Solomon's No. 7 (extinct); Master's No. 2 (now No. 5); King David's (moved to Newport, Rhode Island, and now extinct). Also five others not satisfactorily accounted for. Warrants were also granted to other Lodges outside of New York, some in Connecticut, one in Detroit, Michigan, and one in Newark, New Jersey.

* * *

RITUAL OF THE SWEDENBORGIAN RITE

Brother Joseph Hollrigl, New Hampshire, requests information concerning the ritual of the Swedenborgian Rite. After careful search and many inquiries we have been unable to locate a copy of any ritual ever used by the Swedenborgian Rite, or even to convince ourselves that any such ritual was ever printed. If any member can throw any light on this matter will he please speak up ?

Beswick, in his "Swedenborg as a Mason," argues that the Swedish occultist was an initiated Mason and father of a rite but this is vigorously opposed, and we think with telling effect, by Dr. Tafel's great work, "Documents Concerning the Life and Character of Swedenborg." The curious reader will find other material in the New England Craftsman, vol. 3, p. 205; The Tyler-Keystone, vol. 26, p. 32; Finders History; Reghellini's work on French Masonry, and A. Kohl's "The New Church and Its Influence on the Study of Theology in Sweden."

Here is an important subject that will lead a student into many fascinating fields. Why won't some brother send us an article on "Swedenborg and His Alleged Masonic Connections?"

* * *

COMPASSES OR COMPASS

Dear Brother Editor: In visiting Lodges in various Grand Jurisdictions I have noticed that in some they refer to the Holy Bible, Square and Compasses, while elsewhere the word used is "Compass." Which is correct? - A.O., California.

A few years ago, Brother O.N. Wagley, one of the Board of Custodians of the Grand Lodge of Iowa, made inquiries concerning the use of the words "Compass" and "Compasses" in the various Grand Jurisdictions of the United States and the replies received indicated that the usage of the two words was about evenly divided among the

Jurisdictions. The Oxford Dictionary says the word is now generally used in the plural. "Compasses," as does also the Century. A defense of the usage of each word from some of our members in whose rituals they respectively occur might be interesting.

* * *

"HAIL" OR "HELE"

Dear Brother Editor:,A question has arisen in our Study Club as to the derivation of the word "Hail." I have been informed that its use is obsolete except in Masonry and that the correct spelling is "hele.",R. S., North Dakota.

The Oxford Dictionary defines the word "hele" as meaning "to hide, conceal; to keep secret," and "to practice concealment, keep a secret, keep silence." Also see Mackey's Encyclopaedia, revised edition, Daze 313.

BALLOT FOR AFFILIATION

Dear Brother Editor: - In what Grand Jurisdictions of the United States is a unanimous ballot required on a petition for affiliation? - J. C., Iowa.

A unanimous ballot is required on petitions for affiliation in all Grand Jurisdictions in the United States, except Wisconsin and Iowa. See article on "Dimits," page 134, THE BUILDER, May, 1917.

* * *

RITE OF ADOPTION

Brother Editor: - I have read with much interest your article "Masonic Training of the Young" on page 159 of the May BUILDER in regard to a Louveteau (Lewis) and as I believe this can be made the means of binding some of our boys closer to Masonry and also renewing the means of binding some of the fathers, I will thank you to advise me where I can obtain a complete copy of the ceremonies, instructions, obligations and prayers. - Wm. L. Abbott, N. C.

Write Brother John H. Cowles, 33d, Secretary General, 16th and S streets N.W., Washington, D. C., for a copy of "Offices of Masonic Baptism, reception of a Louveteau and Adoption," by Brother Albert Pike. The price, we believe, is $1.00.

* * *

"PASTOR" RUSSELL - MONISM

Brethren: - Will you be so kind as to let me hear your particular opinion or share me some information about the reliability of the "Studies in the Scripture" (set of six bound volumes) edited by Pastor C.T. Russell and also about the Charles W. Russell's Advanced Monism (there is a league in the United States). Have long ago heard pale references of both. Sincerely and fraternally, P.R. Panlilio, Angeles, Pampanga, P.I.

Our candid opinion is that the "Studies in the Scripture" are valueless from the standpoint of the modern thinker. "Pastor" Russell, as he called himself, performed a real service in leading many thousands of our American people to study the Bible; but, unless all modern Biblical science has gone helplessly astray, his own Biblical interpretations were wild of the mark. The Bible is a field of such breadth that it has

been divided among scholars into many specialties; for this reason it is unsafe to follow any one interpreter, even though he may be infinitely better equipped for the work than Mr. Russell. If you are sufficiently interested we shall be glad, as best we can, to offer you an outline for Bible study based on authoritative works.

We are unable to tell you anything about the "Advanced Monism." If you will write to Brother Paul Carus, 122 So. Michigan Ave., Chicago, he will be able to give you any information desired about Monism. H.L.H.

----o----

CORRESPONDENCE

NATIONAL AFFAIRS FROM A EXEMPLAR VIEWPOINT

Action Taken by the Grand Commandery of Pennsylvania, Knights Templar, adopted at Sixty-Fourth Annual Conclave Held in Pittsburgh, May "2, 1917.

At time of our last Annual Conclave, the same war conditions were rampant in Europe and on the seas as exists today but sustaining a position of Neutrality, no matter what our views may have been as to right or wrong of contest, it was our duty to hold our peace.

Now after all the happy years of peace that we have enjoyed, and the hope of future peace for all time to come, for which we longed, we have been forced into war's awful holocaust against our wish or desire.

One of the warring nations has ruthlessly swept aside every thought of the laws of God and Humanity. Treaties have been violated, our right to freedom of the seas denied, our ships and property destroyed, and the lives of our citizens sacrificed without explanation or apology, until we could do nothing else than to take up arms if we would maintain even a semblance of self-respect and a right to be ranked as a Nation. We were compelled to enter the war as a last resort. We found that we must assume our share of the risks and dangers to aid in compelling a fuller understanding of rights among Nations, and what we believe to be our God-given right upon land or sea.

Patriotism, loyalty to government and to our flag, are found running through every Masonic degree. It is, therefore, deemed especially fitting that this great Order of Christian Knighthood should show to the world our loyalty to Country, our faith in God, and our love and veneration to our Flag, and all it stands for before the nations of the world.

Therefore, the Grand Commandery of Pennsylvania assembled in its Sixty-fourth Annual Conclave held in the City of Pittsburgh, pledges to our President, our National and State Administrations, and all in authority in this war waged for God and Humanity, our moral and physical support to the end that our National Dignity and Honour may be maintained and a peace brought once more into the world, founded upon the ideal of true Democracy, and recognizing the foundation of our Great Republic resting upon the Fatherhood of God and the Brotherhood of man.

May God maintain the right!

"LOYALTY"

This is no time to quibble or to fool;

To argue over who was wrong, who right;

To measure fealty with a worn foot-rule;

To ask: "Shall we keep still or shall we fight?"

The clock of fate has struck; the hour is here;

War is upon us now, not far away;

One question only arises, clarion clear;

"How may I serve my country, day by day?"

There is no middle ground on which to stand;

We've done with useless pro-and-con debates;

The one-time friend, so welcome in this land,

Has turned upon us at our very gates.

There is no way, with honor, to stand back -

Real patriotism isn't cool - then hot;

You cannot trim the flag to fit your lack;

YOU ARE AN AMERICAN - OR ELSE YOU'RE NOT!

LEE S. SMITH

THOMAS F. PENMAN

FRANK McSPARREN.

* * *

THE PROBLEM OF FOOD CONSERVATION

To all Fraternal Organizations and other Societies. The entire world is alarmed over the shortage of food and the high cost of the necessities of life.

The Farmers have been warned and advised to increase their acreage of food-stuffs, and all other persons to cultivate all idle lands, to plant seeds and grow vegetables in their gardens and yards. This is a patriotic call to every citizen, to economize at the one end, by conserving our foodstuffs from unnecessary waste, and at the other end, to increase the production of the same.

The idea being to have sufficient food that we may live, and by the double process of saving and of increased production to bring the cost of living within the means of people whose earnings are small.

The Banker tells us that "A penny saved is a penny made," and it is equally true that a pound of meat, a bushel of grain, or anything eatable saved, is just the same as that much more of food made or produced.

After this long introduction, I sincerely and humbly appeal to all Orders, Societies and Associations of every kind throughout this great Country from now and until this cruel war is ove to forego the giving of all Lodge or Society dinners, suppers, etc. Considering the thousands and thousands of Lodges of all kinds and other Societies and Organizations of all kinds who are in the habit of entertaining their members with suppers, etc., it is easy to be seen the enormous wastage annually of millions and millions of pounds of food unnecessarily consumed, and amounting to millions and millions of dollars.

Think again of the great population needing it, this wastage would feed. Then think of this great wastage, added to the increased production, how much more plentiful and how much greater would be the reduction in the cost of all foodstuffs!

Then think of these many Millions of Dollars, saved by the Lodges and Societies, laid aside in their Treasuries to meet the great calls of suffering Humanity for assistance, which will come from all points of the Globe.

Having been a Mason for forty-six (46) years, I naturally would like to see the Masons of this Country initiate this movement, but I think the question so broad and serious that all should agree to co-operate in the best way possible to attain the end here sought.

I trust this article will appeal to all Societies in this Country so that a start may be made and some action taken through their Committees in a general appeal.

Will our Masonic Bodies be the first to act or will some others take the initiative? In either case I believe the Country would be equally and as sincerely grateful.

If the "Four Cardinal Virtues" mean anything, NOW is the time to practice them.

Therefore, let us do our duty towards making food so plentiful that none will suffer from the want of it.

This is a matter so momentous that as one of humble station in life I have hesitated in its publication, but everything must have a beginning, and being beyond the age to render physical service I offer the next best thing in my power - my sincere ant heartfelt advice which I most deeply and devotedly feel, if accepted in the same spirit as offered, will be of very great benefit to our Country and our Fellowmen.

Very respectfully,

Chas. Millhiser, 32d, Richmond, Va.

* * *

CRYPTIC MASONRY AND THE COMMANDERS

Dear Brother Editor: - Brother J. Angus Gillis in his recent article in the January Builder on "Cryptic Masonry and the Commandery" writes as follows:

"Masonry is a progressive science consisting of a series of degrees, and as practiced in the American system is divided into branches, or rites, which when taken together, form the complete American System of Freemasonry."

I would like, as a seeker after light, to know what Bro Gillis calls the American Rite? He says later in his article "Cryptic Masonry is the top of ancient craft Masonry and Tem plary is the top of the American system of Free Masonry." Templarism is a trinitarian institution; Free Masonry is not otherwise its membership would be restricted and its universality destroyed. While so-called Masonic Knighthood is confined to Freemasons it is not a part of any Masonic rite nor is it a part of Masonry. Free Masonry in the United States emanated from the two early English Grand Lodges and all its authority is derived from one or the other, and the original (Moderns) Grand Lodge specifically stated that its Masonic system consisted of three degrees only; while the newer Grand Lodge (Ancients) incorporated the Holy Royal Arch into its systems. When in after years these two amalgamated they decreed that Freemasonry should consist of three degrees, E.A., F.C., and M.M., together with the Holy Royal Arch. Yet the strong prejudice of the Moderns against this intrusion of the Royal Arch into the

system of Masonry persisted until finally an agreement was reached to place the Royal Arch under a separate organization and retain the three degrees ONLY in Free Masonry. Any attempt to ingraft a Christian order upon the body of Masonry can be nothing else than a blow at its universality and is a distinct attempt to stamp, or impress, a creed upon an institution priding itself upon toleration, which has heretofore invited men of every greed and race to join its ranks and thus consumate a worldwide brotherhood. This universality is the real excuse for the existence of the Order today.

For myself I am a Scottish Rite Mason and a Knight Templar, but I hold they are both entirely separate from Freemasonry although the prerequisite for both is membership in a Masonic Lodge and therefore I look upon them as subordinate, or we might go further and say co-ordinate orders but not a part of the body of Masonry. Reductio ad absurdum why not incorporate the Shrine and the Grotto into the American Rite!

A.H.G. Hardwicke.

* * *

HOW THE MASTER SHOULD BE ELECTED

To the Editor: - The opinions expressed in the “Fraternal Forum" confirm me more and more in the belief that my former conclusions in this matter were about correct, namely, that neither plan should be adopted, that the saving grace of common sense should always be exercised and that a happy medium - combination of the two plans - is the only one that can best conserve the interests of the Lodge as a whole.

Such has been the course pursued by the Grand Lodge of Iowa. There have been all told forty-nine different Grand Masters. Of this number, thirteen of them were elected from the floor, twenty-two had served as Grand Senior Warden, and fifteen as Grand Junior Warden.

There can be no doubt of the fairness as well as the great advantage of selecting the Masters from those who have shown themselves competent as Wardens, so that I believe that where character and competency are what the exalted position demands, then the Master should be selected from the Wardens, but there should be no hard and fast rule in this, so that in case some one should become a Warden, who has not developed the proper kind of material for Master, the Warden should feel no slight upon him if the Master were selected from the floor.

As to the committee on nomination, I think that would be unwise and that the procedure as suggested by Bro. Johnson of Massachusetts is the correct one to be pursued.

Fraternally yours,

John W. Barry, Grand Master, Iowa.

* * *

LEST WE FORGET

Dear Bro. Editor: - In your April issue I note Bro. Keplinger of Illinois makes an excellent point when he urges that all Masonic Research articles be accompanied with citations from authorities consulted. As he uses my own derilictions to illustrate his point, which I unhesitatingly confess, possibly I may be pardoned for calling further attention to the matter.

It would seem that all of us ought to turn over a new leaf and from now on enter into the spirit of research with a determination to do better in the future. No one has insisted

more than myself on just the very thing urged by Bro. Keplinger, and behold I am of the chiefest of the sinners.

There are a large number of very sincere students of Masonry, who have spent years in accumulating data of considerable value, and yet have failed to properly index and preserve their references. While this does not make their work absolutely valueless, it puts them in the position of self-assumed "authority" which their natural modesty would not claim.

It reminds me of J. J. Montague's lines on "Leaks" in the Boston American,

"Somebody told it to somebody else,

And somebody else to somebody else,

And somebody told it to me."

There is a word of course "on the other side," which I offer, not as a personal excuse or in defense of myself or others, but as a suggestion of the difficulties we will have to overcome in the future.

For example, in gathering my own data, I once accumulated a large library which is now the property of my lodge in another city. I visited other libraries in various parts of the U.S., made copious notes and today these notes are perhaps stored in a dozen places or completely lost, having been thrown away as worked into articles.

This slipshod method I believe to be common to the writing fraternity as barrels and barrels of reference and data seldom give the housewife any pleasure.

I recall in particular the subject of "Chinese Masonry." Heaven alone knows where all my references are now. This has popularly been written of in Masonic research as supposedly connected with the modern "Triad Society" because less than 100 years ago somebody in India wrote to somebody in Scotland an article which was copied by somebody in America that has been handed on down to the present time - as a bunch of speculation.

Among my references and authorities convincing me that the Triad Society had nothing whatever to do with Chinese Freemasonry, were included the insignia symbols and signs of both organizations, very unlike. One was a personal interview with an American visitor to a Chinese Lodge. Another is a note concerning an English officer whose life was granted him by a Chinese Mandarin in the early days when China was a closed country to Europeans. The Englishman and the Chinaman knew each other as Brother Masons, though their systems were separated by thousands of years.

But anything I should now write on the subject would lose real research value for lack of authority. It would be interesting indeed for the origins of Freemasonry to be traced as far back as written history and legend go with all the proper citations of where confirmation may be had. It would take a life time of research to accomplish it, but I feel that some day it will be done. At present our antiquarians are chiefly concerned in comparing certain curious coincidences and similarities.

For example, the Gild System has left us many old manuscripts, the Kabbalists and Hermetic philosophers a perfect hodgepodge of hundreds and even thousands of books containing references to the elements of what now form the Masonic degrees. The first two centuries the Christian writers are exceedingly rich in material. Every religion and everything that is known or discovered about "the ancient mysteries" will have to be checked up. Then we reach the known limit of recorded history and the beginning of the alphabet which takes us into the realm of archaeology, inscriptions on monuments, oral legend, mythology, and so on back.

This requires a study of modern remains of living fraternal orders among primitive peoples. There have been some attempts along these lines by Churchward, Wehster,

Lang, LePlongeon, and others. But taken all in all, the work of each is separated sometimes by centuries from everything else.

I would propose that we begin with the present day, map out the past into sections and assign a section to some one or more brothers interested and see what results would be obtained. In this way we might establish some authority of our own, unless each of us already has made up his mind as to what he is going to find and intends to find whether or no.

Fraternally,

J. W. Norwood.

* * *

ADAMS AND MADISON

Dear Sir and Brother: - In the Correspondence section of the November number of "The Builder," under Roll of Honor, John Quincy Adams is mentioned in the list of Presidents of the United States who were Masons. I believe this designation incorrect. John Quincy Adams was one of the most active Anti-Masons of the Morgan period and made the assertion, repeatedly, that he had never been a member of the fraternity. Without referring to the authorities of the time, allow me to quote from Mackey's Encyclopedia: "Mr. Adams, who has been very properly described as a man of strong points and weak ones, of vast reading and wonderful memory, of great credulity and strong prejudices, became notorious in the latter years of his life for his virulent opposition to Freemasonry. He hated Freemasonry, as he did many other things, not from any harm that he had received from it or personally knew respecting it, but because his credulity had been wrought upon and his prejudices excited against it by dishonest and selfish politicians, who were anxious, at any sacrifice to him, to avail

themselves of his commanding talents and position in public life to sustain them in the disreputable work in which they were enlisted. In his weakness, he lent himself to them. The result was a series of letters abusive of Freemasonry, directed to the leading politicians and published in public journals from 1831 to 1833. A year before his death they were collected and published under the title of "Letters on the Masonic Institution." Some explanation of the cause of the virulence with which Mr. Adams attacked the Masonic Institution in these letters may be found in the following paragraph contained in Henry Gassett's "Catalogue of Books on the Masonic Institution.'"

"It had been asserted in a newspaper in Boston, edited by a Masonic dignitary, that John Quincy Adams was a Mason. In answer to an inquiry, Mr. Adams replied 'that he was not and never should be.' These few words undoubtedly prevented his election a second time as President of the United States. His competitor, Andrew Jackson, a Freemason was elected." Whether the statement contained in the italicized words be true or not, is not the question. It is sufficient that Mr. Adams was led to believe it and hence his ill will to an association which had, as he supposed, inflicted this political evil upon him and baffled his ambitious views."

In a letter dated Quincy, 22 August, 1831, John Quincy Adams states that his father had never been initiated in the order and says, in effect, that the report that he was a member, probably gained currency from a complimentary answer of his father to a friendly and patriotic address from the Grand Lodge of Massachusetts. The elder Adams, however, always appeared to hold a favorable opinion of the order and remarked upon the character of his friends and other excellent men who were members of the society.

I have before me a printed copy of a reputed letter of James Madison, dated Montpelier, Jan. 24,1832. It contains this statement: "I never was a Mason and no one, perhaps, could be more a stranger to the principles, rites and fruits of the institution."

Fraternally,

Nelson L. Finch, New York.

* * *

ANGER

As the whirlwind in its fury teareth up trees and deformeth the face of nature, or as an earthquake in its convulsions overturneth cities, so the rage of an angry man throweth mischief around him, danger and destruction wait on his hand.

But consider, and forget not thine own weakness; so shalt thou pardon the failings of others.

Indulge not thyself in the passion of Anger; it is whetting a sword to wound thine own breast, or murder thy friend.

If thou bearest slight provocations with patience, it shall be imputed unto thee for wisdom; and if thou wipest them from thy remembrance, thy heart shall feel rest - thy mind shall not reproach thee.

Seest thou not that the angry man loseth his understanding? while thou are yet in thy senses, let the madness of another be a lesson to thyself.

Do nothing in thy passion; wilt thou put to sea in the violence of a storm?

If it be difficult to rule thine anger, it is wise to prevent it; avoid therefore all occasions of falling into wrath, or guard thyself against them whenever they occur.

A fool is provoked with insolent speeches, but a wise man laugheth them to scorn.

Harbor not revenge in thy breast; it will torment thy heart, and disorder its best inclinations.

Be always more ready to forgive than to return an injury: he that watcheth for an opportunity of revenge lies in wait against himself, and draweth down mischief on his own head.

A mild answer to an angry man, like water cast on the fire, abateth his heat; and from an enemy he shall become thy friend.

Consider how few things are worthy of anger, and thou wilt wonder that any but fools should be wrath.

In folly or weakness it always beginneth; but remember, and be well assured, it seldom concludeth without repentance.

On the heels of Folly treadeth Shame; at the back of Anger standeth Remorse.

- R.A.M.H., New York.

----o----

THE HOME OF ROBERT BURNS

Though Scotland boasts a thousand names
Of patriot, king and peer,
The noblest, grandest of them all
Was loved and cradled here.

Here lived the gentle peasant-prince,
The loving cotter-king,
Compared with whom the greatest lord
Is but a titled thing.

'Tis but a cot roofed in with straw,
A hovel made of clay;
One door shuts out the snow and storm,
One window greets the day.

And yet I stand within this room,
And hold all thrones in scorn,
For here, beneath this lowly thatch

Love's sweetest bard was born.

Within this hallowed hut I feel

Like one who clasps a shrine,

When the glad lips at last have touched

The something seemed divine.

And here the world through all the years,

As long as day returns,

The tribute of its love and tears

Will pay to Robert Burns.

- Robert G. Ingersoll, Aug. 19,1878.

The Builder Magazine

September 1917 - Volume III - Number 9

THE RECEPTION OF THE FLAGS

BY BRO. LOUIS BLOCK, P. G. M., IOWA

At the public ceremonies preliminary to the opening of the Grand Lodge of Iowa, the British, French and American flags were each presented by a girl dressed in the white nurses uniform of the Red Cross. When the British flag was borne down the aisle to the stage the quartet sang "Rule Britannia" and the flag was received and welcomed by the speaker with these words:

THE UNION JACK

MOST Worshipful Grand Master, Mr. Chairman, my Brethren, Ladies and Gentlemen: As Masons we have often been taught that Masonry is the science of symbols. Flags are either intensely symbolical or they have no significance at all. It is natural therefore that Masons should take a keen interest in flags.

This is the flag that is best known as the "Union Jack." It is called this because it symbolizes the Union of England, Scotland and Ireland. As you will see, it consists of a blue field across which there are laid three crosses, a red one running straight across and up and down, and a white one and a red one which run crossways from corner to corner. These are the crosses of St. George, St. Andrew and St. Patrick, St. George being the patron saint of England, St. Andrew the tutelary saint of Scotland, and St. Patrick the well beloved saint of Ireland.

The banner of St. George was a red cross laid perpendicularly across a white field. We can all recall the famous legend of St. George and the dragon, how the beautiful

daughter of the King of On was rescued from the flaming jaws of the dragon who threatened to devour her. Today in France the sons of St. George are freely offering up their lives to rescue God's beautiful daughter Liberty from the all-devouring jaws of the dragon of militarism.

The banner of St. Andrew consisted of a white cross laid diagonally upon a blue field. It has a special meaning for Masons, for in the early days it was the banner of the craftsmen and King James the Sixth was heard to say, that whenever he attempted to impose upon these sturdy workmen the smallest burden, they arose in their wrath and hoisted "their bloody blue blanket" and resisted him. This banner had painted upon it a thistle and round about it the motto, "Nemo me impune lacessit." This, my brethren, is a latin phrase which being interpreted meaneth, "Nobody monkeys with me without getting stung," and the sons of Scotland fighting today Somewhere In France are proving to the enemy how sharply this thistle can sting.

The banner of St. Patrick consisted of a red cross stretched diagonally across a white field. We are told that St. Patrick was especially beloved because he drove the snakes out of Ireland. I sometimes suspect, however, that their real reason for leaving was that they could hardly stomach the music by the Kilkenny cats of whom the poet tells us,

"There were two cats of Kilkenny,

They fought and they fit,

They scratched and they bit,

Until instead of two cabs of Kilkenny

There wasn't any."

Be this as it may, it is nevertheless sure that the sons of the old sod are today proving to the Prussians that the Kilkenny cats could take lessons from their Irish masters when it comes to fighting.

Taken all together, the three crosses go to make up the Union Jack, the banner of our ancient enemy, John Bull. You know that in the old days we were forced to teach him a couple of lessons in human liberty, forced to make him understand that we would neither endure taxation without representation, nor permit him to impress free-born American seamen upon the high seas, and to make him learn this lesson we had to larrup him twice, once by land and once by sea. But that was a long time ago and for over a hundred years now he has been our good neighbor on the North and we have lived side by side with him for over a century with never a soldier or a fort needed to maintain peace between us.

This is the flag of the land which gave Masonry her birth. It is the banner of the country which produced the greatest system of human law known to man --at once the wisest and fairest, the safest and squarest system of free self control that has ever blessed a troubled world. This is the national emblem of the people who speak our mother tongue and for that reason we can know and understand them a little bit better than any other people on the earth.

We used to think and feel that while England loved liberty for herself she was not quite so ready to grant it to others. But we have seen her heart undergo a wonderful change--have seen the soul of the great Britain people rise and shake off its selfishness and offer itself as a sacrifice for the suffering and the oppressed of the world. If Britain was ever beset with the greed of conquest she surely has shriven her soul by the great sacrifice made by her sons in behalf of poor, broken, bleeding Belgium and we are now ready to believe that with her whole heart and soul she loves liberty for her own sweet sake, and that when she proudly declares that "Britons never, never, never will be slaves" she means that slavery shall exist nowhere in the world and so we are glad to welcome here today the proud banner of Britain, fold it to our hearts, and wave it aloft alongside the Stars and Stripes.

THE TRI-COLOR

(Then the National flag of France was borne to the stage and the quartet sang the Marsellaise and the speaker welcomed it by saying:)

This, my brethren, is the tri-color, the tried colors of the sunny land of France. It is the flag of our sister Republic, the standard of a great, cheery, laughing, sunny-souled and happy-hearted people, and if there is a flag on the face of the earth to which the American soul is irresistibly drawn with a tingling thrill, it is this beautiful banner of France. How well our own song of the Red, White and Blue would fit this fine flag. Let us give three cheers for this Red, White and Blue !

(Whereupon the great audience arose to their feet and roared out a cheer that seemed to rock the building on its foundations.)

This is the banner that has proved to the world that a people can be free and still not lose its power of fighting. Just think of the magnificent resistance that this free people has made against the most powerful, most magnificently organized and perfectly operating Or as it fighting machine the world has ever seen. Under the leadership of old Papa Joffre, the General Grant of France, they have fought this military machine to a stand-still and are making its wheels grind backward. At last, my brethren, we have an opportunity of paying the debt we have so long owed to Rochambeau and Lafayette and we were sodden ingrates indeed did we not respond to the call of our ancient friends who have so freely poured out floods of their patriotic blood upon the sacred altar of liberty. Verily, it takes a free people to know the heart of a free people, and if there is a land in the world to which our hearts go out in its hour of trial, it is this dearly beloved land of France, the land that was so true and helpful to us in our own hour of crying need.

The other day in addressing the Chamber of Deputies, Monsieur Ribot, the President of the Council, speaking of us to his people, said that by taking part in this war for human liberty we had proven ourselves faithful to the traditions of the founders of our independence and had demonstrated that the enormous rise of our industrial strength and economic and financial power had not weakened in us that need for an ideal without which there could be no great nation. He further declared that the powerful and decisive aid which the United States had thus brought to France was not only a

material aid but was more than all else a moral aid and a real consolation in their hour of heavy affliction. Let us here highly resolve that we will prove ourselves true to the faith our French brothers have in us.

OLD GLORY

(Then the Stars and Stripes were carried to the stage, the audience standing upon their feet and singing the "Star Spangled Banner." When the flag was placed in the hands of the speaker, he said:)

This is Old Glory, my flag and your flag. If there ever was a flag about which an American ought to be able to speak freely, fluently, and with great force, it surely is the Stars and Stripes. But alas, on this occasion I feel as though human speech were far too frail, poor and weak a thing to tell of the thoughts that fill the mind and the feelings that thrill the soul. This is one of the times when words seem absolutely worthless. This is the flag which the poet spoke of when he sang:

"When Freedom from her mountain height

Unfurled her standard to the air

She tore the azure robe of night,

And set the stars of glory there!

She mingled with its gorgeous dyes

The milky baldric of the skies

And striped its pure celestial white

With streakings of the morning light.

Then from his mansion in the sun

She called her eagle bearer down,

And gave into his mighty hand

The symbol of her chosen land."

Unequal as I am to the occasion I yet must try to tell what this banner means for us as

"Blue and crimson and white it shines

Over the steel-tipped ordered lines "

Or as it

"Catches the gleam of the morning's first beam

In full glory reflected now shines on the stream"

even if I call to my help the words of others to tell the story. This is the flag that speaks to us of

"Sea fights and land fights, grim and great,

Fought to make and to save the state,

Weary marches and sinking ships,

Cheers of victory from dying lips.

Days of plenty and days of peace,

March of strong lands swift increase,

Equal justice, right and law,

Stately honor and reverend awe.

Sign of a nation great and strong,

To guard her people from foreign wrong,

Glory, pride and honor all

Live in the flag to stand or fall."

Even though I had the skill of the sculptor that fits him to carve the cold rock into a living semblance of life, or the inspiration of a painter who dips his brush in the colors of the sunset to make the glowing landscape quiver with life upon the canvas before him, or the exaltation of the singer who caught the high note of the music of the spheres when the morning stars sang together,--even then I could not begin to picture the power, the glory, the majesty, the dignity, and the sanctity of the love of the free patriot for his flag.

"I am unworthy.

Master hands

Should strike the chords

And fill the lands

From sea to sea with melody

All reverent yet with harmony,

Majestic, jubilant to tell,

How love must love

If love loves well."

Think of the sacred love of a mother for her little child--of the cradle

"Gently rocking, rocking,

Silent, peaceful, to and fro,

Of the mother's sweet looks dropping

On the little face below,"

think of the love of a fine strong man as he clasps to his breast his blushing bride, think of the sacred affection linking together the lives of an old couple who have journeyed far along life's road side by side into the sunset, think of the love and the pride and the joy that flames back and forth between a staunch and sturdy son and his silver-hail ed sire--think of all these and roll and blend them into one and you cannot begin to tell of the love of the freeman for his flag! Surely then we are ready to say:

"This is my flag. For it will give

All that I have, even as they gave--

They who dyed those blood-red bands--

Their lives that it might wave.

This is my flag. I am prepared

To answer now its first clear call,

And with Thy help, Oh God,

Strive that it may not fall.

This is my flag. Dark days seem near.

O Lord, let me not fail.

Always my flag has led the right,

O Lord, let it not fail."

Some of us can fight, others can work, others still can pay, each in his place can do his duty and be worthy of the honor of being an American citizen and enjoying the blessings of liberty. Each one of us can do his bit and remember that

"Honor and fame from no condition rise,

Act well thy part, there all the honor lies."

The poorest citizen in the land can buy at least one Liberty Bond, and every dollar spent for a Liberty Bond is a bullet blown into the bowels of the enemy. Let us here today in overwhelming gratitude for the blessings that we have enjoyed under this banner of the free, consecrate our souls anew to its service.

THE MISSING FLAG

But there is another banner which is not here with us today, a flag which for the present at least we are forced to shut out of our sacred circle. I speak of it with pain and regret, with heart-ache and with a great sense of deep pity, for it is the flag of my ancestors and my own father's ashes now lie buried beneath the soil over which it waves. It is needless to say that I speak of the German flag. This flag once flew over the heads of a great people, a people that stood high in the ranks of world achievement, a people who were masters of the world, both in medicine and in music, a people who love liberty, a people who produced Martin Luther, who was the foremost champion of religious liberty in the world. There is one curious thing about the colors of these flags which I am not sure that you have noticed. Is it by mere chance that it happens that the colors of all of the flags of freedom are red, white and

blue, while those of the banner of Prussian despotism are red, white and black? Was it a matter of mere accident that this dark streak and sinister stripe appears in this flag which now stands for the outlaw among the nations ? Is not this dark stripe symbolical of the darkness of the mind, the military madness that holds a great people in bonds and is fast driving it on to ruin? Surely. the black must be a symbol of the madness of militarism.

When a storm gathers in the heavens black clouds ;hut out from sight the face of the sun. But when the age and madness of the elements has worn itself out and the roll of the thunder has died away in the distance, then slowly but surely the blackness fades to blue and the earth is bright and happy once more. Let us hope that so it will be in this awful world war and that, when the storm of rage and madness has been swept from out the hearts of our German brethren, that the blackness which now blinds their sight will clear away, and be supplanted by the pure blue of the unclouded sky of freedom and that peace and happiness will once more prevail among all the peoples of the earth.

THE FLAG OF FRATERNITY

But there is another banner here today, although we cannot see it with our mortal eyes. It is the unseen flag of Fraternity that floats above the dome of that great "house not made with hands," that temple of liberty which stands forever eternal in the heavens. Its colors are all the colors of the rainbow and it spreads its flaming folds across the world from sunrise to sunset. It is a flag that shall fall upon the world as a reward for the awful sacrifice it is now being called upon to make. In all of the history of this old earth never has there been a sacrifice so awful, so bitter, so heart-rending, so soul-terrifying, so overwhelming, as that which we are making today for the sake of human liberty, and just so surely as we believe that there is a God of Justice, just so certain must be the reward that will bless humanity for this mighty manifestation of divine devotion to a most holy cause. Out of it all there must come a world-wide unity and friendship, and a fraternity that shall reach wide-swept to the uttermost corners of the globe. There must be a union of the states, not of Europe alone, but of the whole world, and Masonry which has been never the destroyer but always the builder, must play a mighty part in erecting this world-wide temple of humanity. Even now Masons everywhere are praying for the dawn of that day so beautifully pictured by Albert Pike:

"When all mankind shall be one great lodge of brethren, And wars of fear and persecution shall be known no more forever."

When that day comes we shall behold with our spiritual eyes the mighty Temple of Human Liberty made more magnificent than ever, and over its shining portal we shall read in letters of living light the words, "Liberty and union, freedom and fraternity, now and forever, one and inseparable, world without end."

----o----

THE TRUE JOY OF LIFE

This is the true joy of life, the being used for a purpose recognized as yourself as a mighty one; the being thoroughly worn out before you are thrown into the scrap heap; the being a force in nature instead of a selfish little clod complaining that the world will not devote itself to making you happy.--G. B. Shaw.

----o----

THESE THREE

There are three qualities which will enable a man to endure all hardships--unquestioning faith in a beneficent God, an absorbing love for an individual, or a burning enthusiasm for a cause.-- Salome Hocking.

A Journal For The Masonic Student

Published Monthly by the National Masonic Research Society

VOLUME III NUMBER 9

September, 1917

TWO DOLLARS FIFTY CENTS THE YEAR

TWENTY-FIVE CENTS THE COPY

----o----

THE FAITH THAT IS IN THEM---A FRATERNAL FORUM

Edited by BRO. GEO. E. FRAZER, President, The Board of Stewards

CONTRIBUTING EDITORS

Henry R. Evans, District of Columbia.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Geo. W. Baird, District of Columbia

H.D. Funk, Minnesota

Frederick W. Hamilton, Massachusetts

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Silas H. Sheperd, Wisconsin.

Jos. W. Eggleston, Virginia

M.M. Johnson, Massachusetts

John Pickard, Missouri

Oliver D. Street, Alabama.

S. W. Williams, Tennessee.

Joe L. Carson, Virginia

T.W. Hugo, Minnesota

F.B. Gault, Washington

C.M. Schenck, Colorado

H.L. Haywood, Iowa

Frank E. Noyes, Wisconsin

Francis W. Shepardson, Illinois

S. W. Williams, Tennessee

Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today.

Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Correspondence column.

QUESTION NO. 5-- "Shall the several Grand Jurisdictions modify their rules as to physical requirements of candidates so that, other qualifications being satisfactory, Masons may welcome the petitions of all those soldiers and sailors who lose arms, legs or eyes in the service of their country? If so, shall ability to support himself and immediate family be substituted as a requirement of each initiate? If not, what physical requirements are reasonable?"

Mental Requirements Come First.

I should not regard it so much a "modification of their rules as to physical requirements of candidates" as getting back to those "first principles" which are the ancient landmarks of Freemasonry, if the Grand Jurisdictions followed the rules and policy settled for Kentucky 116 years ago by Grand Lodge action, namely, that the Grand Lodge has no authority in the matter and the question of eligibility of persons who have physical misfortunes lies entirely with the lodge which receives his petition.

As I recall the first decision concerned the petition of John Pope who was minus a left arm or hand. The lodge received him and he became one of the brightest Lights of both Masonic and Civil history in this state. Our rule of reason is that unless the candidate is unable to feel the grip, hear the word or see the sign" physical misfortune is no bar, except in cases where entrance to Masonry by such persons is made under such conditions as to lead us to believe they might become a financial charge from the beginning.

Without entering into a discussion of philosophy, I am satisfied that the reason back of the original requirement that a man be sound "in mind and member" was and still is purely spiritual and not physical save incidentally as above set forth. A consumptive or a man with eczema may have all his arms and legs but is undoubtedly physically "unsound."

If I understand our rituals aright, there is an extra-physical trend to them that can not be waved away with an idle word, and which necessitates the student who would grasp our philosophy's meaning, regarding his body as a machine or set of working tools for the use of his mind. So that there may have once been more reason than exists now, in these days of scientific surgery, for lodges to require physical perfection.

But as I say, physical requirements in my opinion, have always been subordinate to and dependent upon the mental or "spiritual" requirements, with the lodge itself as the judge.

Because of the erroneous notion that "Speculative Masonry" was merely an outgrowth of "Operative Masonry" whose symbols and rituals were in large part adapted to the ancient wisdom we now call "Freemasonry," a great many of our unthinking and I am sorry to say unlearned Grand Masters have built up "precedents" in their jurisdictions which are followed from one generation to another somewhat as attempts used to be made to confine the "landmarks" to a definite number, resulting in the most absurd situations.

I think a most interesting--and enlightening-- topic for research would be a comparison of the various decisions in every jurisdiction. I recall one jurisdiction in this country where the Grand Master decided that a man could not become a Mason because he had lost a certain finger on the left hand and exactly the reverse was decided (same finger) in another jurisdiction. Such a compilation of cold statistics would amply demonstrate the need for reform. J. W. Norwood, Kentucky.

Let Us Make New Laws Slowly.

I believe that the several Grand Lodges have already enacted too many regulations and that it is impossible at present to unite on any uniform rule as to physical qualifications. If it were possible, I doubt the wisdom of additional rules.

We have heard the charge to preserve the "ancient landmarks" and never suffer them to be infringed, or countenance a deviation from the established usages and customs of the fraternity given to every Mason and have given it ourself, realizing we did not know what we were talking about. In Mackey's enumeration of the "landmarks" he includes physical qualification, but why did he not include the requirement that apprentices serve seven years which was also a regulation given in the "old charges"? Modern dentistry makes the conformity to one of our requirements impossible in a majority of cases, but it has never been seriously considered or its symbolic effect lessened. Electric lights now take the place of the time-honored candle and so we might continue if it were necessary to show that changes have been made in our usages and customs.

Brother R. F. Gould says that "The dogmas of Perpetual Jurisdiction, Physical Perfection, and Exclusive (or Territorial) Jurisdiction, have been evolved since the introduction of Masonry into what has become the United States," from England.

Before making more laws of Masonry let us get together and try and find out what a landmark is and what constitutes ancient usages and customs and in the interval regard the Lodge as a safe guardian of those we now consider as such.

The student of history can not fail to see the harmful effects that have resulted from dogmatism in politics, science, religion, and even in social life. Let us, as Freemasons, avoid dogmas that will weaken the foundation of our Fraternity and allow nothing to take preference over our fundamental principle of "The Fatherhood of God and the

Brotherhood of Man." In the past 200 years many changes have been made in Masonic ritual and jurisprudence, some of which have been questionable, and we fear have been made without due regard to the basic principle. Let us be slow to enact laws and careful to make them on the basis of those things on which we all agree. Silas H. Shepherd, Wisconsin.

Involves Changes in Ritual.

I should not advocate any change in the physical qualifications of petitioners for our degrees as set forth at present in the Grand Jurisdictions, nor even modifications to meet the hypothetical cases covered in your inquiry. Opportunity offers the men of the Army and Navy to seek Masonic Light, should the suggested chartering of Military Lodges already discussed in the Forum be approved. Any such radical modification as that embodied in your present query would involve a complete revision of the ritual.

Viewing the subject from another angle, so long as Masonry endures as an Institution in the United States, the Patriotism and Charity constituting cardinal principles of the Order, will promptly provide for such National Responsibilities as the Red Cross, the National Soldiers' and Sailors' Homes and other obligations, an increase of which must directly result as an aftermath of our present Battle For Civilization. Our present high physical standard is an old landmark of Masonry. Its abrogation, even for so laudable a purpose as you suggest, would establish a bad precedent and personally I am opposed to innovations which might lead to others, so ultimately lessening the great potency for good of an ancient and honorable Institution.

If at any time the great Government of the United States finds itself in the least hampered in properly providing for the gallant soldiers and sailors who have suffered physical impairment in its service, our Blue Brotherhood will be the first to contribute to the needs of the Fourth Great Light of American Masonry--the Flag. John Lewin McLeish, Ohio.

Virginia is Investigating.

Aside from the motive of opening the doors to returned veterans, which was not mentioned, the Grand Lodge of Virginia, at its Annual in February, placed the subject of modification of physical requirements in the hands of the Jurisprudence Committee to be reported on in February, 1918. My fixed idea is that the requirement of a degree of physical perfection is but a link with past ages of the operative branch and should be retained for that reason alone. What that degree of perfection shall be, should be left to the Lodges, except that all initiates should be able to receive and comprehend our ceremonies, and should be able to make a living for themselves and families. Prior to 1866 this was about Virginia's position.

Grand Lodges legislate too much and leave too little to the intelligence and Masonic zeal of the Lodges. A change is coming as to physical requirement and it would be well but not at all necessary that Grand Lodges should all agree. Certain it is that they will not. Jos. W. Eggleston, Virginia.

* * * Few Changes in 1861-1865.

My opinion is that none of the Grand Jurisdictions should in any way modify their present requirements as to physical qualifications, because of military conditions. As I understand it, there was very little modification of these requirements made by the Grand Bodies because of conditions arising from the Civil War of 1861-1865 and in my judgment the present war does not present any reasons for such modification any stronger than were presented at the time of the Civil War.

Masonry is a fraternal and charitable institution but not an eleemosynary one. Whatever charity the order dispenses outside of its own membership should be given freely and in lump sums to worthy objects, but the order ought not to invite into its ranks those who would become burdens upon it and cause it to levy burdensome taxes upon its members. The ability of one to support himself and immediate family ought by no means to be substituted as a requirement for physical perfection. This would in a majority of cases be strained to take care of what might be deemed individual worthy cases and thus in the course of time the order would be burdened with

charitable distribution to many who, while deemed able to support themselves and families at the time of their petition, would, due to military injuries, afterwards find themselves unable to render such support.

Wisconsin has always been very strict in applying the ancient landmark of physical perfection and I am not one of those who believe that the bars should be let down at this or at any other time. Frank E. Noyes, Wisconsin.

* * *

Protests Innovations.

I beg leave to invite attention to the installation ceremonies of a W. M., which makes it clear that we deny the right of any man or body of men to make innovations in the body of Masonry.

My belief is that tampering with the Landmarks and with the Constitutions is like driving nails into the coffin of Freemasonry. Too much liberty has, I think, been taken with the original plan of Masonry, and I would therefore advise protecting the Landmarks and Constitutions rather than changing them. Geo. W. Baird, Washington, D. C.

An American Anachronism.

There is an ever-growing opinion amongst thinking Freemasons, that the Mental Qualification, not the Physical, should be the test for membership in our Order.

This physical qualification is an anachronism--a form that has remained with us centuries after the substance has gone--and strange to say remained only in the minds of American Masons. This has been the cause of more worry to our Grand Lodge, more rulings, more disappointment than almost any other single subject, all because we insist in dragging this ancient Fetish into our assemblies.

The laws of Physical Perfection died with the Operative Lodge. We apply these rules to our moral and mental qualifications rather than to our physical today, or we should do so. Ability to support himself so he may not become a charge on the Order, a further ability to make himself known to, or as a Brother, by sight, sound or touch, should govern all future initiations, and thus give our brave maimed boys a chance to receive all the "comfort of the craft" when they return. J. L. Carson, Virginia.

* *

The Missouri "Cripple" Law.

My views on the Physical Perfection idea have, in the past, been considered very radical. About fifteen years ago I introduced, advocated, and the Grand Lodge of Missouri adopted, the following law:

"It is incompetent for any Lodge in this Jurisdiction to confer either of the three Degrees of Ancient Craft Masonry on any person whose physical defects are such as to prevent his receiving and imparting the ceremonies of the several degrees; provided, that nothing herein contained shall be so construed as to render any one ineligible to the privileges of Masonry, who can by the aid of artificial appliances conform to the necessary ceremonies."

This law met with furious criticism by some correspondents and editors of Masonic papers, and I was dubbed an iconoclast, a destroyer of the "Ancient Landmarks," and

one, after denouncing me, said, "That charges should be preferred against me and expelled." But this was fifteen years ago and the Missouri "Cripple Law" or some modification of it, has been adopted in many Grand Lodges.

Freemasonry is a progressive science and a new light and age has dawned. The Physical Perfection notion became obsolete when operative Masonry became speculative. We recognize today that a wooden leg is better than a wooden head, and a few fingers missing is far better than a heart of stone. We believe today, (not merely mouthing the Ritual), "that it is the internal qualification and not the external that qualifies a man to be made a Mason."

The "Perfect Youth" doctrine has become so absurd and ridiculous among thinking Masons, that it is no longer necessary to even argue the question. It lives in some Grand Lodges purely as a reminiscence of a past age, and like all obsolete notions, it dies hard. "Shall Masonry welcome the petitions of all those soldiers and sailors who have lost arms or eyes in the service of their country?" Yes, or any other good man similarly afflicted.

There is only one point that should be considered and that is the question of becoming dependent. Freemasonry is a luxury and not an eleemosynary institution; pecuniary and material benefits must not be the motive for gaining admission. No man should be admitted, or he knowingly apply for admission, when inability to support himself is self evident. The physical condition, as to loss of legs, arms, eyes, fingers, toes, bow legs or baldhead, is of no importance, but the question of ability to support himself is the only question involved. Wm. F. Kuhn, Missouri.

* * *

A Survival from Operative Masonry.

It was inevitable that the Operative Masons should insist that their apprentices be sound in limb and in good health, seeing that their trade was dangerous, onerous and difficult, and that a sick man had to be supported out of the common purse. Also was it inevitable that this ancient custom be carried over into Speculative Masonry at the Revival in 1717, for it had come to be considered an Ancient Landmark, and we all know how careful the Early Speculatives were to adhere to these. But in spite of the sanctions of antiquity the premier Grand Lodge gradually modified its rules as to qualifications, learning that what had been necessary among the Operatives was no longer essential to Speculative Masonry. Even Oliver, with all his loyalty to the past, was driven to see this, as witness this paragraph found in his "Treasury":

"It would indeed be a solecism in terms to contend that a loss or partial deprivation of a physical organ of the body could, by any possibility, disqualify a man from studying the sciences, or being made a Mason in our times, while in possession of sound judgment, and the healthy exercises of his intellectual powers."

In 1875 the Board of General Purposes of the Grand Lodge of England issued a circular in which the writer said:

"I am directed to say that the general rule in this country is to consider a candidate eligible for election who although not perfect in his limbs is sufficiently so to go through the various ceremonies required in the different degrees." As to whether the candidate was able "to go through the various ceremonies" was, it goes without saying, left to the judgment of the ballot.

In an essay included in one of the early volumes of the Iowa Grand Lodge Proceedings, T. S. Parvin takes the same position:

"It is the SOLE RIGHT of each and every LODGE to act upon these physical qualifications, as it is universally conceded that they are the sole judges of the moral qualifications of all candidates."

This, it seems to me, is good sense. If a candidate is able to pay his dues, is in reasonable good health, of average intelligence and has a good reputation, we need ask no more, unless his physical defects may incapacitate him from performing the ceremonies. I, myself, pray that the day may come when the chief qualification demanded of a candidate will be the evidence of a sincere determination TO TAKE MASONRY SERIOUSLY. We need more Masons and fewer members. H. L. Haywood, Iowa.

* * *

Manhood, Duty and Valor.

Eligibility to the Masonic orders should not be denied any soldier or sailor of the United States because of physical disabilities caused by such service, when such candidate has the other essential moral and mental qualifications, it being granted of course that physical impairment is properly authenticated as due to exposure in the line of duty as such soldier or sailor. Masonry is not an eleemosynary institution and every candidate for membership should be capable of supporting himself and family, or least he should not become an immediate charge upon the Order. A spasm of patriotic fervor or sympathy should not be permitted to vote a man into membership in Masonry simply because he bore in his person the evidence of military heroism. But being a man and having done a man's full duty and is maimed thereby, such physical disability ought not to deny him a place in our noble Order that in all its teachings places a premium upon manhood, duty and valor. Franklin B. Gault, Washington.

* * *

The Massachusetts Rule.

I do not think that I can better reply to your question for September than by quoting a provision of the Grand Constitutions of Massachusetts which is as follows:

"If the physical deformity of any applicant for the degrees does not amount to an inability to meet the requirements of the Ritual, and honestly to acquire the means of subsistence, it shall constitute no hindrance to his initiation."

The Grand Masters of Massachusetts have never been willing to rule on particular cases but have ruled in a general way that an awkward compliance might be accepted.

The Worshipful Master of a Lodge is required to pass on cases as it appears best. There was a vote of the Grand Lodge something over a hundred years ago to the effect that a blind man might not be given the degrees, but that would appear to be unnecessary as a blind man clearly could not comply with the regulations of the ritual. Frederick W. Hamilton, Massachusetts.

Symbolism of The Perfect Man.

I fear that I could not bring myself to consent to the initiation of any man into the body of Freemasonry who was not possessed of all of his physical members whole and complete. And I believe that this is in accord with the very genius of the Order.

But first of all, however, I must recognize and agree to the dictum, "It is the internal, and not the external, qualifications that recommend a man to be a Mason," (Mackey, Book of the Chapter, p. 41), and I fully realize how it may be drawn therefrom that a man, having great internal qualifications, should not be debarred from the privileges and duties of Freemasonry because he has lost perhaps the little finger of his left hand. This is further complicated by a parallel which I seem always able to find from the early Church. A candidate for Holy Orders must come freeborn, of lawful age, under the tongue of good report, and also sound of limb and unmutilated; but a man whose

blood had been shed as a martyr-- and who was possibly mutilated--had the priestly right of absolution, and without further ordination. (Smith and Cheetham, Dict. Xn. Antiq., pp. 1118 and 1481-2.) So it could be argued that a man who had lost a limb in the highly Masonic duty of the defense of his country, should, if otherwise worthy, be admitted into the mysteries of Freemasonry.

Now all ceremonial, whether of the Lodge or of the Church, has a materialistic, and a spiritual, or symbolic interpretation--and either is as true as the other. Now, our ancient operative brethren could not admit a maimed man to their Gild because he could not perform the functions of the Craft; but this, it might seem, could be waived when we enter the realm of the speculative. In other words, inability to display the various external signs and tokens does not necessarily keep a man from being internally what it is to be a Mason.

But even with these considerations, I cannot bring myself to believe that a maimed man should be admitted to initiation. Symbolism is the life of Freemasonry, and to such a degree that frequently what is presented to our attention is but the symbol of a symbol. And therefore, let us go to the Temple quarries. The Giblim have hewn out of the living rock a stone that shows a flaw, although but slight. This they drag with their strong cables before the Master and his wardens. Should they accept it? We know what the overseers would have done. But should this imperfect stone be placed in the North-east Corner, or even cemented by the stronger tie to the other stones of the Temple ?

The candidate symbolizes, in his physical being, the perfect man, who alone is fit to enter into the composition of "that spiritual building, that house not made with hands, eternal, in the heavens." I say symbolize rather than be, for none of us has yet arrived at that perfection to which the whole of Freemasonry aspires, and there may actually be, in many of us, hidden flaws that tend to weaken the great Edifice. But still we must scrupulously preserve the symbol of what we would be; we must continue to teach that we seek the perfect in body, mind and spirit, that is, in the man, and that we cannot therefore admit an imperfect man to initiation.

Let us remember, moreover, that the Great Initiate was not maimed even in death (Ps. xxxiv., St. Jno. xix., 36), and that He is the head-stone of the corner (Ps. cxviii., 22), the model from which the whole structure and every part thereof may be taken. H. W. Ticknor, Maryland.

* * *

Note by the Editor of This Department.

The purpose of this department is to show the faith that is in Masons in order that there may be more light (and less dogmatism) in Masonry. The editor of this department believes that Masonry is a philosophy, indeed that it is the philosophy that has come down to us through the ages. Now a philosophy is a system of thought, a system of living thought. Real Masonry forces real thinking. If this department stimulates you to think, my Brother, will you not give THE BUILDER the benefit of your serious thought by contribution of articles or by letters addressed to the Editor? The opinions given above as to physical requirements are worthy of the serious thought of thinking Masons. You can not agree with all of these opinions--some of them are opposed to each other both in letter and in spirit. If you have Masonic opinion on Masonic subjects (not political opinion; not religious opinion), then THE BUILDER welcomes you to the forum of its columns. George E. Frazer, Department Editor.

----o----

TRUE HEROISM

Let others write of battles fought,

Of bloody, ghastly fields,

Where honor greets the man who wins,

And death the man who yields;

But I will write of him who fights

And vanquishes his sins,

Who struggles on through weary years

Against himself and wins.

He is a hero staunch and brave,

Who fights an unseen foe,

And puts at last beneath his feet

His passions base and low;

Who stands erect in manhood's might,

Undaunted, undismayed--

The bravest man who e'er drew sword

In foray or in raid.

It calls for something more than brawn

Or muscle to o'ercome

An enemy that marcheth not

With banner, plume or drum--

A foe forever lurking nigh,

With silent, steady tread;

Forever near your board by day

At night beside your bed.

All honor, then, to that brave heart

Though rich or poor he be

Who struggles with his baser part--

Who conquers and is free!

He may not wear a hero's crown,

Or fill a hero's grave;

Yet truth will place his name amongst

The bravest of the brave.

--Anon.

----o----

THE INQUISITION

BY BRO. LEO FISCHER, MANILA P.I.

I. HISTORY

In its struggle against ignorance, superstition, and intolerance Freemasonry encountered a most formidable opponent in an institution that for six long centuries ruled a large portion of the globe with a rod of iron, namely, the Inquisition. Wherever the Catholic missionaries had carried the cross of Christ, there the Inquisition implanted its system of tribunals and spies, its practices of denunciation, torture, and spoliation, its autos da fe and burning piles. The avowed aim of the Inquisition, that of preserving the purity of the Roman Catholic religion and with this end in view to ferret out, punish, and destroy all heretics and other offenders against the faith was, of course, bound to bring it into violent collision with Freemasonry, especially after that institution had been condemned by the several papal bulls fulminated against it.

We shall now proceed to give a brief history of the Holy Office, as the Inquisition is also called, confining our attention principally to Spain, the country where its reign was the longest and bloodiest, after which we shall endeavor to give an idea of the character and procedure and the results of the work of that institution, and finally we shall deal with the persecutions suffered at its hands by Freemasonry on the Spanish peninsula.

There is some dispute as to what should be considered the date of origin of the Inquisition.

Heretics were persecuted and put to death long before the Inquisition, as such, ever existed. History records the massacre of the disciples of Vilgard in southern Italy in the 10th century; the burning of thirteen Cathari at Orleans in the 11th, and numerous executions of heretics in subsequent years; but these killings were in most instances the result of mob violence or of "justice" administered by secular magistrates and lords.

The first rules of inquisitorial procedure were laid down at the councils of the Church at Verona (1183) and Toulouse (1229). At the latter council, sixteen decrees relative to the investigation and punishment of heresy were passed, and the bishops were declared to be natural judges of the doctrine. Later, however, the bishops were deemed to be too lenient in their attitude towards offenders against the faith, and the Cistercian and then the Dominican Orders were put in charge of the work of

persecuting heretics. Of this task the Dominicans acquitted themselves with such zeal that their rigor and cruelty aroused much resentment and hatred against the Inquisition. But no amount of opposition could stop that institution now: the tiger had tasted blood during the famous crusade against the Albigenses, in southern France, where a century of the bloodiest and most cruel persecution resulted in the suppression of the sect mentioned and the destruction of the flourishing Provencal civilization; and although the inquisitors were driven out of Toulouse in 1235 and massacred at Avignonet in 1242, and suffered other temporary checks and reverses, the Inquisition took a firm foothold in Spain, Portugal, Italy, France, and other countries of Europe and held nearly the entire Christian world under its bloody bondage for six centuries.

In Spain the Inquisition was first established in 1233. At the beginning it met with bitter opposition. The Spanish monarchs exhibited tolerance towards the Jews and Mohammedans and thereby incurred much criticism from Rome. However, the priests did not remain idle, and massacres of Jews and Mohammedans, instigated by them, began in the 13th century and continued throughout the 14th and 15th. Finally, in 1480, King Ferdinand and Queen Isabella founded a National Inquisition for Spain, without the aid of the Papacy. Inquisitorial tribunals were established throughout the peninsula and the Spanish possessions in Italy, and a reign of terror was initiated. The course of the Inquisition did not always run smoothly and several inquisitors, among them the merciless Pedro de Arbues, afterward canonized by the Church of Rome, were slain.

In 1483 the Dominican father Thomas de Torquemada was, by papal bull, appointed Inquisitor General of the Crown of Castile. During the first six months of his term of office, over two thousand Jews and Mohammedans who had embraced the Christian religion under compulsion, but had relapsed, were burnt at the stake; others, who had escaped in time, were burnt in effigy, and some seventeen thousand persons suffered other severe punishments for heresy.

According to a careful, conservative estimate by Llorente (Histoire Critique de l'Inquisition d'Espagne, Paris, 1818, Vol. I), during Torquemada's terrible rule, extending over eighteen years, 10,220 persons were consigned to the flames; 6,860 were burnt in effigy; 97,321 received sentences of imprisonment for life, confiscation of property, disqualification from holding public office, and other severe penalties,

and 114,400 families were irretrievably ruined. So hated was the arch fiend Torquemada that on his travels he had to be guarded by a small army of "familiars," 50 of them mounted and 200 on foot, and on his table there always lay the horn of a rhinoceros ("unicorn," Llorente has it), which was supposed to detect and counteract the influence of poison.

The Grand Inquisitors-General were nearly all members of the Dominican Order. Dominick de Guzman, the founder of this Order, had organized during the persecution of the Albigenses in southern France the so-called "Militia of Christ," a corps of spies and denouncers of both sexes, recruited from all classes of society, which later became known by the name of "familiars" of the Inquisition.

From Spain and Portugal the Inquisition was carried to the colonies and possessions of these two countries beyond the seas. Revolts and uprisings against the reign of terror instituted by it occurred in many places, but were suppressed with iron hand. At times the Holy Office relaxed somewhat in its severity, but periods of recrudescence generally followed. Spain and her possessions were still a stronghold of the Inquisition after the other countries had driven it out or reduced its power to practically nothing. On December 4th, 1808, Napoleon suppressed the Inquisition in Spain, but after the downfall of the great Corsican it was re-established and held that unfortunate country under its sway until 1820, when a general insurrection resulted in its final overthrow.

Nothing was sacred to the Inquisition, nothing exempt from its fury. Its thunderbolts did not spare age or innocence, and rank and station were no protection against them. Even death was not respected by it; the remains of many dead were disinterred and publicly burnt on the charge that the deceased had been a follower of the law of Moses or Mohammed or had been guilty of other forms of heresy. Mere children were subjected to torture and the children and often grandchildren of persons condemned by the Holy Office were declared infamous, in addition to having their inheritance confiscated. In one instance a son was compelled to disinter the remains of his father and burn them publicly.

The following is part of the decision pronounced by the Inquisition of Mexico in 1609: "And the sons and daughters, if any, of the said Jorge de Almeida are hereby disqualified from serving in any public office, or occupying any public position of honor or trust, whether in the secular or ecclesiastic branches of the government; and they are also forbidden to wear about their persons any ornament or jewel of gold or silver, or precious stones, or coral, or to dress in silk or fine cloth, or any other fine material of any kind." (Dr. Cyrus Adler, Trial of Jorge de Almeida).

Heckethorn says that "the Inquisitors were the first to put women to the torture; neither the weakness nor the modesty of the sex had any influence on them. The Dominican friars would flog naked women in the corridors of the Inquisition building, after having first violated them, for some slight breach of discipline." (The Secret Societies of all Ages and Countries, by Charles William Heckethorn, London, 1875).

Puigblanch ("The Inquisition Unmasked," translation by William Walton, London, 1818) cites the case of a noble lady, lately delivered of her child, who was arrested in 1557 on the charge of being a Lutheran, and to whom the tribunal of Seville administered the rack "with so much rigor that the ropes fixed on her arms, legs, and thighs entered as far as her bones, when she remained senseless, casting up quantities of blood; and died at the expiration of eight days, without any other attendance than a young female who had also undergone the torture." The same writer tells us that "in Seville . . . an inquisitor commanded a beautiful young female, accused of practising Jewish rites, to be scourged in his own presence; and, after committing lewdness with her, delivered her over to the flames."

It must be remembered that these horrors were committed by virtue of orders of torture beginning with the phrase "Christi nomine invocato" !

After relating deeds like these, which one would expect only of fiends incarnate, it seems bloody sarcasm to read what one of the defenders of the Inquisition has to say: "In reality, so great is the compassion of the Holy Tribunal of the Inquisition with the offenders that these themselves acknowledge it. The Holy Office shows much forbearance, much kindness, much perfection, and this being true, as the enemies and accusers of the Inquisition well know it is, let those accusers come forward and

confess and repent their errors; let them admit that it was malice which made them say that the Inquisition is excessively rigorous, and let them present themselves before this Holy Tribunal repentant and thus return to the bosom of the Church; so mote it be, Amen." (Defensa critica de la Inquisicion, by Don Melchor Rafael de Macanaz, Madrid, 1788.)

How little protection rank and station in life afforded, is made patent by the fact that among the victims of the Inquisition there were numerous nobles, statesmen, bishops, and persons of wealth and influence. Even a nephew of King Ferdinand V was thrown into the dungeons of the Inquisition and released only after undergoing humiliating public penance.

The right of asylum did not exist for the Inquisition. The following extract from an order of arrest plainly shows this: "and ye shall seize the body of Gabriel de Granada, a resident of this city of Mexico, wheresoever ye may find him, although it may be in a church, monastery or other consecrated, fortified or privileged place." (D. Fergusson, Trial of Gabriel de Granada.) Even the secret of the confessional was violated. Don Juan Antonio Rodrigalvarez, canon of the royal church of St. Isidore of Madrid, said of the Inquisition: "The infraction of every right and principle in this tribunal still goes further, for though secrecy is the very soul of all its proceedings, that of sacramental confession is nevertheless not respected by it, in consequence of the declarations it frequently requires of confessors relating to their penitents." (Puigblanch, in the work above quoted.)

A person could be the devoutest catholic imaginable and yet be arrested, thrown into the dungeons of the Inquisition and perish there or at the stake, on the calumnious accusation of an enemy or on account of some thoughtless remark, misconstrued and twisted to suit the purpose of his enemies or of the inquisitors.

If a person put a clean cloth on the table on Saturday, or sat at table with a Jew, or had his friends for dinner at his home on the eve of his departure for a journey, he exposed himself to the suspicion of being a Judaizer," and if he sang a Moorish song or danced a Moorish dance, abstained from the use of wine, or changed his linen on Friday, he was liable to be suspected of being a secret Mohammedan. Once suspected, a person

never escaped without suffering: years of imprisonment in the secret dungeons of the Inquisition, torture, and the most humiliating penances were sure to be his fate, because the Inquisition always devised some way of finding a prisoner guilty. Llorente states that one acquittal to every two thousand cases was about the proportion observed in the judicial findings of the Holy Office.

II. PROCEDURE

The procedure of the Inquisition, evolved by many generations of crafty and fanatical priests, was the most insiduous that could be imagined. Upon receipt of the denunciation, though it often came from the most suspicious sources and was inspired by the impurest of motives, the Holy Office ordered the arrest of the accused, who was considered guilty unless he achieved the tremendous task of proving himself innocent. He was arrested without warning and conveyed forthwith to the secret prisons of the Inquisition.

During the first three days of his confinement there he received three monitions to confess his offenses against the Catholic faith and thus secure mercy. He was not informed of the charges against him, but was told that no one ever entered the prisons of the Inquisition without being guilty of some crime. If he confessed himself guilty of some offense or offenses not covered by the denunciation, his confession furnished grounds for new charges. Whatever he said, his testimony was so turned and twisted by his tormentors that his guilt appeared to be much greater than an unbiased judge would have found it to be. In many cases his confession did not save him from torture, and in none did it deliver him from the humiliating penances decreed by the tribunal.

After the monitions had been delivered, he was formally arraigned and the charges were then read to him; but the name of the informant was never revealed, nor was the accused allowed to face his secret accuser or the witnesses that had testified against him. If the culprit remained mute or his confession was deemed incomplete, he was ordered taken to the torture chamber, where the rack, pulley, thumbscrews, fire, and other means of extorting a confession were applied to him for hours at a time. If he fainted or remained obdurate, the torture was suspended for the time being. Thousands of persons remained firm, thousands died from the barbarous treatment received, and

many thousands confessed to crimes they had ever committed and were punished accordingly.

The terror inspired by the Holy Office was a mental torture that often brought about the same result as the physical suffering. The ascetic, cruel, relentless faces of the inquisitors sometimes sufficed to terrify the prisoner into saying all the tribunal wished him to say. One of the witnesses in the case against Jorge de Almeida, above quoted, "begged that the Inquisitor" Don Alonso de Peralta should not be present, because the mere sight of him made his flesh creep, such was the terror with which his rigor inspired him."

All proceedings were carried on in the utmost secrecy. As they advanced, more and more persons were implicated in the case. Many an accused, shrinking from pain and death, driven frantic by the pangs of torture, or deceived by false promises of clemency or immunity, became the accuser of his friends and relatives. Sons betrayed their parents and parents denounced their children, and the flinty-hearted secretary of the court coldly penned orders for the arrest of victim after victim as the cowering wretch before the tribunal stammered their names.

When the evidence was all complete and sentence ready to be pronounced, preparations were generally made for an auto da fe (in Spanish auto de fe, i.e., decision or sentence in a case regarding the faith). This ceremony began with a solemn procession, generally attended by much pomp, of the functionaries, familiars and henchmen of the Inquisition, the persons condemned to be burnt or to suffer other punishment or penance, and religious organizations and priests with banners and crosses. A suitable stage and seats had been prepared on the square where the ceremony was to take place, and after the arrival of the procession a mass was read; the king, viceroy, or governor of the territory and other high government officials took the oath of allegiance to the Holy Office; a sermon was pronounced by the Inquisitor General, and the sentences of the persons condemned by the tribunal were read. The condemned prisoners were arrayed in sanbenitos and corozas, sack-like garments and pointed caps painted with flames and figures of demons, and many of them were gagged in order to stifle their imprecations.

After the ceremony the condemned were "relaxed" (turned over) to the secular authorities, for the execution of their sentences, with the injunction that they be dealt with compassionately. What hypocrisy ! Llorente says: "It certainly causes one surprise to see the Inquisitors insert at the end of their sentences the formula praying the (secular) judge not to apply the penalty of death to the heretic, while it is demonstrated by several examples that when, in compliance with the request of the Inquisitor, the judge did not send the culprit to the stake, he was himself indicted as a suspect of the crime of heresy."

An auto da fe was generally a gala occasion in Spain and her colonies. We have before us the account of one of the most elaborate known, held at Madrid in 1680. This detailed account, written by a member of the Inquisition, was published in Madrid in 1680. (Relacion historica del auto general de fe que se celebro en Madrid el ano de 1680, por Jose del Olmo.) At the auto da fe mentioned, 120 prisoners, each accompanied by two priests, and the effigies of 134 accused persons who had made their escape or had died in the prisons of the Inquisition, were paraded through the streets of Madrid in a procession composed of thousands of priests, soldiers, members of religious organizations, etc., had their sentences read to them in the presence of the King and Queen of Spain on the "Plaza," and were then "relaxed" to the secular authorities. Nineteen of them, who had been sentenced to death, were taken to the brasero late at night, after the ceremonies were over, and were there burnt at the stake.

The scenes that took place at these burnings were sometimes of the most revolting and gruesome nature. The following is an extract from the account of one of these executions in 1691, on which occasion two Jews and a Jewess were burnt: "On seeing the flames near them, they began to show the greatest fury, struggling to free themselves from the ring to which they were bound, which Terongi at length effected, although he could no longer hold himself upright, and he fell side long on the fire. Catherine, as soon as the flames began to encircle her, screamed out repeatedly for them to withdraw her from thence, although uniformly persisting not to invoke the name of Jesus. On the flames touching Valls, he covered himself, resisted, and struggled as long as he was able. Being fat, he took fire in his inside, in such manner that before the flames had entwined around him, his flesh burnt like a coal, and bursting in the middle his entrails fell out." (Puig-blanch).

Often the poor wretches met their death bravely; some died mocking and cursing the executioners and of one, a Jew, it is even told that he drew the blazing fagots towards him with his feet. The "relaxed" who had repented were generally strangled to death before being consigned to the flames.

The fanaticism of the populace is the best expressed by the following incident recorded by Del Olmo: "It seems as if God moved the hearts of the craftsmen in order that the serious difficulties that arose might be overcome; this is shown by the following incident: Tomas Roman, overseer of works, having taken charge alone of the execution of the work (of building the staging for the auto da fe described by Del Olmo), at his own expense, in accordance with the design and plan of Jose del Olmo, sixteen master builders with their subordinates, lumber, and tools came, without human solicitation, to offer him their services in the performance of his undertaking, and such were their perseverance and fervent constancy that, without observing the accustomed hours of rest and taking only sufficient time for food, they returned to their labors with joy and pleasure, explaining the reason for their eagerness by shouting: "Long live the faith of Jesus Christ; it shall all be finished in time, and if there should be any lack of lumber, we would tear down our own houses to put them to such holy use."

These were, of course, only ignorant persons, but the more enlightened classes were not much better. We again translate from Del Olmo's work the account of an incident illustrating this:

It seems that two days before the auto mentioned, a preliminary ceremony took place which shows the attitude taken by the royal couple of Spain. A company of soldiers marched out to the Alcala gate to get the firewood prepared there. Each soldier took a fagot and the company then marched back to the Palace Square. "The captain went upstairs to His Majesty's apartments by the rear entrance, bearing a fagot on his shield. It was taken from him by the Duke of Pastrana and carried into the presence of His Majesty. The latter, with his own hand, took it in to show it to our lady the Queen, Dona Luisa Maria de Borbon, and upon his return the Duke received the fagot from the hand of the King and returned it to the captain, with the command that His Majesty ordered it taken in his name and cast into the fire the first. In giving such command, our Lord the King followed the dictates of his pious character, inherited

from the sainted King Don Ferdinand the Third, who on a similar occasion, in order to give an example to the world, took himself firewood to the burning pile."

Who were the principal victims of the Inquisition ?

When the Inquisition was first instituted in France, its hand fell the most heavily upon the Albigenses of Languedoc, of whom many thousands were slain.

Upon the establishment of the Holy Office in Spain, its first efforts were directed against the so-called "New Christians." These comprised the but lately converted Jews (marranos), many of whom had become Christians in order to escape the numerous persecutions, but were secretly practising Judaism, and the converted Moors, who had abandoned their religion for similar reasons, but were secretly practising Moslem rites. These new Christians were especially welcome victims to the Inquisition on account of the antipathy and envy with which they were looked upon by the old Christians, owing to their constantly increasing prosperity and wealth, which latter, on the other hand, offered a powerful incentive to the Holy Office, a very expensive institution, according to all accounts, and in need of all the money it could lay its hands on.

Later Lutherans, Jansenists, Illuminati, and members of other sects came in for a great deal of attention, and finally, during the last century of its existence, the Inquisition waged a relentless war against Freemasonry.

In addition to these, the Inquisition had other classes of offenders to contend with.

It had jurisdiction over bigamists, persons claiming to be possessed by demons or to have supernatural powers, witches and sorcerers, soothsayers, priests guilty of expressing unorthodox views or of seducing or attempting to seduce women in the confessional, etc.

It also had charge of the censorship of books, and numerous auto da fe were held at which books, writings, pictures, and statues that had incurred the disapproval of the Holy Office were consigned to the flames.

Enormous damage was done to literature, art, and science by this particular activity of the Inquisition. Valuable products of literature were destroyed and suppressed or stifled in their birth, and works of science and inventions that might have secured for Spain a place in the foremost ranks of the civilized nations were never conceived. This having continued for many generations, the very brain of the nation became atrophied, and it will take centuries before unhappy Spain will be able to cleanse her life blood from the poison permeating it as a result of the many centuries of spiritual slavery and corruption.

This leads us to speak of the consequences of the Inquisition in general.

The six centuries of the reign of the Holy Office had the most terrible and widespread consequences in Spain. The Inquisition drove from Spain's dominions millions of her most useful subjects; it depopulated entire villages, towns, and districts; it even changed the national character. Let us here quote what Burke has to say on this matter in his "History of Spain":

"The work of the Inquisition, while it tended, no doubt, to make men orthodox, tended also to make them false, and suspicious, and cruel. Before the middle of the sixteenth century, the Holy Office had profoundly affected the national character; and the Spaniard, who had been celebrated in Europe during countless centuries for every manly virtue, became, in the new world that had been given to him, no less notorious for a cruelty beyond the imagination of a Roman emperor and a rapacity beyond the dreams of a Republican proconsul."

We have no doubt that Spain would not have declined so rapidly and would still be a first-rate power had she not had her life blood sapped by the Inquisition. Compared with the terrible injury wrought to country and nation by that institution; the destruction of the Armada, was but a trifling incident which a rich and powerful country could have remedied comparatively quickly, in order to repeat the attempt with better success under more favorable conditions.

III. FREEMASONRY

Now we shall give a short account of the influence of the Inquisition on the Masonic Order, confining our attention to Spain, with a few brief references to Portugal, and to the 18th and 19th century. We shall, therefore, not allude to the persecution of the Knights Templar, who suffered such fearful torments at the hands of the Inquisition.

In 1738, Pope Clement XII excommunicated all Freemasons in the bull "In eminenti," and two years after, in 1740, Philip V, king of Spain, published a royal decree which was the first blow struck at Freemasonry by Spain. Many Freemasons were arrested and sent to the galleys where, laden with chains, ill fed and worse treated, they were compelled to toil at the oars without compensation. In 1751, immediately upon the publication of the bull "Providas romanorum ponticum," Ferdinand VI of Spain issued a still more severe edict against the Order, and now the Inquisition began to wage a merciless war against Freemasonry. We translate the following from the "Ritual del Maestro Mason" (Madrid, 1909), an official publication of the Spanish Grand Orient:

"The persecutions reached their height in Spain in 1751, as a result of the new anathema launched by Benedict and the denunciations of an ambitious, malevolent friar named Jose Torrubia, who, desirous of obtaining a bishopric as reward for his services, had promised to exterminate Freemasonry. He quickly rose to revisor and censor of the Holy Office, which latter ordered him to enter a lodge under an assumed name, after receiving from the Papal Penitentiary a dispensation authorizing him to take any oath which might be required of him. This Torrubia actually did, and soon thereafter he began to visit lodge after lodge in the peninsula until he had gathered all the information he required for the execution of his infamous plan. Having achieved this purpose, he presented to the Tribunal of the Inquisition a terrible denunciation of

the labors of Freemasonry, accompanied by a list of ninety-seven lodges, with the membership roll of each.

"As a result of this denunciation, hundreds of Freemasons were arrested and many were tortured by the Inquisition."

In his "Histoire de l'Inquisition," Llorente gives an account of the prosecution of a Monsieur Tournon, in 1757. This man, a Parisian, had been called to Madrid by the Spanish government to instruct Spanish workmen in the making of brass buckles. One of his pupils denounced him to the Holy Office as a heretic, alleging that Tournon had endeavored to induce him and others to become Freemasons. Tournon had shown them diplomas or charts on which architectural and astronomical instruments were depicted, and this had caused them to suspect magic, "in which belief they were confirmed when they heard the imprecations contained in the oath that, according to Tournon, they would have to take to preserve profound secrecy regarding all they should see or hear in the lodges."

Tournon was arrested on May 20th, 1757.

Upon being interrogated by the tribunal, he frankly admitted that he was a Freemason and had been one for twenty years. He stated that he did not know whether there were any lodges in Spain; that he was a Roman catholic; that he saw nothing in Freemasonry that interfered with his religion, and that it was not true that Freemasonry taught religious indifference. Here are a few of the questions and answers:

Q. What oath must a person take in order to become a Mason ? A. He swears to preserve secrecy. Q. Concerning what things ? A. Concerning things which it is inadvisable to make public. Q. Is this oath accompanied by execrations? A. It is. Q. What are they ? A. One consents to suffer all evils and penalties that may afflict body and soul if one should ever violate the obligation taken under oath. Q. Of what importance is this obligation that it is considered justifiable to take an oath with such

fearful execrations? A. It is of importance for the good order in the society. Q. What is going on in those lodges that might make trouble if it were made public ? A. Nothing, if you judge things without bias and prejudice. However, as there is a general mistaken impression on this subject, care must be taken to prevent malicious interpretations, and these would surely arise if one told everything that is going on in the lodges on the days when the brethren meet.

The inquisitors further asked Tournon whether and why Saint John was the patron saint of Freemasons; whether it was true that the sun, moon, and stars were held in reverence in the lodges and were represented therein; why a crucifix, a skull, and a dead human body were present in the lodge room during initiations, and other questions more.

Tournon having answered all these questions according to the truth, in the most frank and intelligent manner, he was informed that his answers were false and untrue, and was admonished, for the sake of the respect he owed to God and the Holy Virgin, to say the truth and confess to the heresies of religious indifference, the superstitious errors which had caused him to mix the sacred with the profane, and the error of idolatry which had induced him to worship the heavenly bodies. If he confessed and repudiated all these errors, the Holy Office would use clemency in his case, otherwise he would be prosecuted with all the rigor authorized against heretics.

Tournon remained firm in his attitude during the several hearings of his case. He finally stated, however, that nothing was left to him but to "admit that he had been in the wrong and to confess his ignorance of the dangerous spirit of the statutes and customs of Freemasonry; that he therefore confirmed all that he had testified in so far as he had said that he had never believed there was anything contrary to the Catholic religion in what he had done as a Freemason; but as it was possible that he had erred, owing to his ignorance of certain particular dogmas, he was ready to disavow all heresies into which he might have fallen and prayed to be absolved from censure and promised to undergo such penance as might be imposed upon him."

In December, 1757, judgment was pronounced upon Monsieur Tournon, convicting him of the errors of religious indifference, naturalism, superstition, and pagan

practices; but in view of his offer to recant, he escaped with a comparatively light sentence. A private auto da fe was held in the court rooms of the Holy Office, attended by such persons as had received permission from the senior inquisitor, and there Tournon had his sentence read to him, received a reprimand from the senior inquisitor, abjured all his heretical errors, read and signed a declaration of his faith, and promised to sever all connections with Freemasonry or suffer accordingly. He was sentenced to one year of imprisonment, at the expiration of which he was to be expelled from Spain, and to undergo certain spiritual exercises.

Then Freemasonry had a breathing spell and began to spread. In 1767, the first Grand Lodge was constituted in Spain, and in 1780 a Grand Orient was organized there. The following years, however, saw a change for the worse. The first Grand Master of Spain, the Count of Aranda, a minister under Charles III, was banished in 1794 by Charles IV. In the neighboring Portugal the persecution of Freemasonry reached the greatest violence in 1792. "Queen Isabel, counselled by her confessor, ordered the governor of the island of Madera to deliver over to the Tribunal of the Holy Office all members of the Masonic Order who could be found. But few of the families of Freemasons succeeded in escaping the fury of the Inquisition by fleeing to Europe or taking refuge in America. In 1809 the persecution was renewed as a result of the constant agitations of the Catholic priests, who so excited the fanatical populace that at Lisbon the mob vilely murdered a large number of Freemasons who were following the funeral of a brother mason. . . In 1817, the Grand Orient of Portugal had to dissolve again on account of the edicts of King John VI, of 1818 and 1823, the first of which assigned imprisonment and the second death as the penalty for every Portuguese found to be a Freemason." (Ritual del Maestro Mason.)

A new era seemed to have dawned for Freemasonry in Spain when Napoleon I. conquered the country and abolished the Inquisition. Freemasonry flourished exceedingly under the protection of the French invader and for a brief period after the French had been ousted. The Cortes of Cadiz, which adopted the first Spanish constitution, were largely composed of Freemasons. When the reconstruction came, however, the Inquisition was re-established and another period of trial and persecution set in for Freemasonry. In 1814, Ferdinand VII ordered all lodges closed. Some continued to meet secretly, however. In 1815, lodges were raided at Granada and Malaga and the brethren apprehended were cast into the prisons of the Inquisition. During the next few years the persecutions became extremely cruel and violent.

"In 1819, a Lodge was surprised at Murcia; the brethren, nearly all persons of distinction, died from the tortures inflicted upon them by the Inquisition, except the illustrious lawyer Brother Romero Alpuente, whose strong constitution enabled him to withstand the cruel suffering and who was released, the same as the other persons who were imprisoned because they were Freemasons, by virtue of a decree of the Provisional Government of 1820." (Ritual del Maestro Mason) .

In 1820, Ferdinand VII of Spain fixed death on the gallows as the penalty for membership in the Masonic Order, and when a Lodge was raided at Granada, in 1825, all the members were hanged and the candidate, who had not yet been initiated, was sent to the galleys. In 1828, the Marquis of Lebrillana and Captain Alvarez de Sotomayor perished on the scaffold because they had not come forward and denounced themselves as being Freemasons. In 1829, a Lodge was raided at Barcelona; the Master was hanged, some of the brethren were sent to prison for life, and others were sentenced to less severe penalties.

In 1832, at last, the liberal government, organized with the aid of Freemasons, issued a general amnesty for all offenders of this class and Masonry flourished once more. A new period of trial began in 1849 and many persons were deported or sent to prison for their connection with the Masonic Order, until the September revolution (1868) came and put a final stop to these persecutions. An attempt was made to renew them after the uprising of the natives of the Philippine Islands (1896), as a result of which the Grande Oriente Ispaniol was charged with having fostered the separatist movement and fathered the "Katipunan," a nave revolutionary society patterned on Masonry so far as matters of form and organization were concerned. his attempt fell flat, however.

While the persecutions last mentioned can not, perhaps, be charged to the Inquisition, yet they were, to a certain degree, the result and upshot of the bitter war which that defunct institution had waged against Freemasonry for so many years.

This concludes our brief study of the Inquisition and its influence on humanity in general and the Masonic Order in particular.

The thought that it will have inspired his brethren in Freemasonry with thoughts of gratitude and admiration towards those who suffered and died for the cause in the days gone by is alone sufficient to compensate the author for the time and effort which he has devoted to this subject.

----o-----

THE MASONIC RELIEF ASSOCIATION OF THE UNITED STATES AND CANADA

(Note. By the courtesy of Brother Willis D. Engle, Secretary, we are in receipt of the following historical sketch of this organization, whose effective work in behalf of a saner Masonic Charity is perhaps little known to the rank and file of the Craft. In apprehending frauds, impostors and unworthy persons, and systematically caring for worthy cases it has developed exceptional facilities; hence the constantly increasing support which it is receiving. Its next biennial meeting will be held at Omaha, September 25-27, 1917. By following the practical suggestions with which Brother Engle closes this article, our Brethren can in most cases protect themselves against deception.)

THE institution of Free and Accepted Masonry, whose fundamental principle is charity, has for many years, in this country and in Europe, carried on the work of charitable relief in a manner that encouraged mendicancy and, in a measure, tended to increase the fast multiplying class that seeks to live without mental or physical effort. The mere application of a man who claimed membership in the fraternity, for money, was amply sufficient to accomplish the desired effect, and many unscrupulous men (women also), with improper claims, have managed to secure a good living upon the well-known benevolent desires of the craft.

The majority of Masons now living remember the time when the legitimate business of every lodge session was interrupted by an applicant for relief at the lodge door, which was always followed by the appointment of a committee to wait upon the applicant, the report of the committee after a necessarily superficial examination, and then the invariable contribution, with all the necessary routine in connection therewith. Though this practice is still in operation in the small towns and villages of the country, nearly every city has learned and adopted a wiser and better plan of giving relief. In almost every large centre of population there is now a Masonic Board of Relief, organized upon a systematic basis, and managed by Masons of experience and good judgment. The majority of these Boards of Relief are operating upon a system recommended by this Association and by brethren who have made Masonic relief a study of years, so that the practical part of the general plan has become a matter of uniform action.

Though these Boards of Relief, when operating according to the recommendations made, have proven the value of organization and method, and have succeeded in reducing the aggregate of donations to the improper claimants, and thus accomplished a saving that cannot, for obvious reasons, be accurately stated, but which is vast, still an isolated Board of Relief, acting independently, is incapable in itself of affording protection to the funds placed at its disposal for charitable disbursement against more than a small fraction of the unworthy. The reason for this inability is sufficiently clear to need little explanation beyond that given in the monthly circulars now issued.

Before the organization of this Association it was found, by comparison of notes, that at least sixty percent of the applicants for relief were unworthy for various reasons, chiefly because of unaffiliation - the greatest of all evils Masonry has had to contend against in its progressive march.

The conditions attending the disbursement of charitable funds, and the necessity of establishing some kind of a check upon the demands of the unworthy, were laid before several Grand Lodges with the view to securing some authorized or concerted action whereby relief might be systematized, with little effect however.

Pursuant to a call authorized by the Grand Lodge of Maryland, signed by representatives of the Masonic Relief Boards of Baltimore, Buffalo, Cincinnati, New

York City, St. Louis, and Wilmington, Del., a convention met in Baltimore, August 31st, 1885, when representatives of twelve Relief Boards organized the General Masonic Relief Association of the United States and Canada. It was a day of small things, but the foundations were carefully and substantially laid, upon which has been builded this Association, numbering among its members most of the Grand Lodges in North America.

While among its active workers have been distinguished Masons from all portions of the country except the extreme West, who, owing to their distance from the places of meeting have not been able to actively participate in the deliberations of the Association, yet the hearty co-operation of the Masons, both in the Mountain states and on the Pacific slope has been had.

The growth of the Association has been a steady one, demonstrating the good work that it has done and is doing, and the appreciation thereof by the Fraternity generally. This will be shown by the following comparative statement of its membership.

	Grand Lodges	Relief Boards	Lodges
1886	3	20	331
1892	17	24	89
1899	21	68	123
1905	22	71	180
1911	41	92	141
1916	48	138	97

There have been over 6,000 original cases reported, some of them traveling under different aliases, while there have been over 2,100 reports concerning men already

recorded, many of them being cases where frauds had been detected by our circulars which contain the pictures of over 200 unworthy applicants.

WHERE CLAIM FOR RELIEF LIES

Every Master Mason is obligated to contribute to the relief of a worthy brother in distress to the limit of his ability. While this is a personal obligation assumed by every Master Mason, yet, in order that Masonic relief may be systematized, the worthy provided for, and the unworthy discriminated against, the usual practice is for the relief work to be done through lodges and relief boards.

A brother's claim for relief primarily rests upon the lodge of which he is a member, and every lodge should, to the extent of its ability, extend relief to its own members in distress wherever they may be. However, if a lodge to which a non-resident worthy brother belongs is unable, or unwilling to relieve him, he has a claim upon any brother to whom he may apply. But, for reasons before stated, such work is usually assumed by the Lodge within whose territorial jurisdiction the brother resides. While the obligation to relieve primarily rests upon the lodge to which a brother belongs, any brother, lodge, or relief board extending relief to an applicant has no legal claim - although a moral one - against the lodge to which such brother belongs, unless it is specifically authorized to extend such aid.

HOW TO HANDLE APPLICATIONS

In communities where there is but one lodge, a relief committee should be appointed; where there are two or more lodges, a joint committee or board should be organized. This committee or board should designate one brother, to whom all applicants should be referred for investigation and recommendation. This brother, hereafter called "The Officer," should be centrally located and easily accessible. The brethren should be instructed to refrain from extending any assistance whatever to strangers claiming to be Masons, emergencies excepted. The Officer should be provided with our warning circulars, list of regular lodges and uniform application blanks.

When the applicant reaches the Officer, emergencies must be handled according to the demands of the situation, but when there is time for careful investigation, the general procedure to be adopted is as follows:

Allow the applicant to tell his story in full and produce documentary evidence. It is not advisable to indulge in ritualistic examinations. Advise applicant all applications must be handled according to uniform code. Get out application blank and fill out all blanks on body and secure signature of applicant. Next consult this list of lodges to see if the lodge given exists. Also consult warning circulars. If applicant is therein reported, dismiss, or, if justified, arrest him. If not reported, advise applicant you will wire at once to the Secretary of his Lodge to establish his identity. At this point many applications will be withdrawn, in which case write a letter to the Secretary, simply stating that So-and-So, claiming membership, called. If the applicant is a fraud, this will be sufficient to call out an answer, and, if he is in good standing, it will not disclose the nature of his visit. If the application is not withdrawn, wire or have Secretary wire at once (day or night letter is recommended) to lodge (see sample telegram attached) and be governed by answer. While waiting answer, furnish order on restaurant for meals (also for room, if necessary), but do not give cash. It is better to spend $5.00 to investigate rather than 50 cents on a chance.

Request applicant to return later. Frauds seldom return.

Whenever a fraud is discovered, report by letter to Rev. W.D. Engle, Secretary, Masonic Temple, Indianapolis, Ind., giving full description and information.

Be careful in case of foreigners. It is generally safe to refuse relief unless a certificate and dues receipt are produced.

Never give money, if other relief is available and adequate.

The same care should be taken in case applicant claims to be member of family, widow, or orphan of a Mason.

SAMPLE TELEGRAM

Secretary Boaz Lodge Sixteen (use title only), Deer Creek, Ohio:

John Smith, engineer, claiming membership your lodge, age thirty, height five ten, weight one forty, black hair and eyes, dark complexion, Roman nose, scar over left eye, applies for assistance (vary to suit occasion) Wire standing, worthiness and instructions.

MASONIC RELIEF BOARD,

or Ionic Lodge No. 40, F. & A. M.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

JEREMIAH O'BRIEN

ON the second of December, 1907, Congressman Wiley, of Alabama, introduced Bill No. 539 into the 60th Congress, asking an appropriation of Public Money of $50,000,

to erect in the Capital City of the Nation a Monument to the memory of Jeremiah O'Brien, upon the pedestal of which should be inscribed:

Erected to the memory of

The Heroic Irish-American

JEREMIAH O'BRIEN

Who captured

In the first sea fight of

The Revolutionary War

The British Schooner Margharetta.

The writer has been informed, by Mr. Wiley, that the bill was exploited, lobbied, etc., by members of the Ancient Order of Hibernians, and Knights of Columbus, who were proud of their hero and urgent in their testimony in favor of the bill.

The "hearings" before the committee on Library, in favor of the appropriation, were very complimentary to Captain O'Brien, and quite convincing of his heroism, patriotism, etc.

Captain O'Brien, however, was not Irish, as they evidently believed, but was born and raised in the State of Maine.

During the month of June, 1775, a small British armed schooner visited the Harbor of Machias: it was the Margharetta. O'Brien attacked her on the 12th of June, with several smaller vessels, armed with muskets, shot-guns, pitch forks, axes, and one small cannon. The armament of the Margharetta was far superior, being "sixteen swivels and

four four-pounders," but the Americans carried her by boarding. The fight was bloody but of short duration, and really was the first sea-fight of that war.

O'Brien used the battery of the Margharetta in other vessels in "raiding" the enemy's vessels in the bay of Fundy, and around New Foundland and Halifax, which waters he faithfully patrolled. The vessels he used, though smaller than the Margharetta, were faster sailers, which was much to their advantage. He encountered the Dilligence, the Fatmagouche and another armed tender, which came to Machias to retake the Margharetta, and he beat them off.

The Committee on Library, in the House of Representatives, to whom the bill was referred for consideration and report, was informed that Jeremiah O'Brien was a pew holder and attendant of the Congregational Church at Machias, of which his father was one of the founders, and that Jeremiah O'Brien was a charter member of Warren Lodge at Machias. This they probably communicated to the promoters of the bill, for they as suddenly abandoned it and the committee never reported the bill, pro nor con.

O'Brien served six years as a member of the National Congress, and was held in high esteem. He died in 1858, at the age of 80 years, and was buried in the protestant cemetery at Machias, and the memorial, shown in the cut, though not so ostentatious as the one asked for by the hyphenated-Americans, is sufficient to identify the individual, who was not an Irish-American at all.

----o----

THE STARS AND STRIPES

Did you ever stop to consider what our national emblem represents to the true patriot? In form a memorial of events of supreme importance in our history, it is a symbol of the national life itself, of the power which binds us into one cohesive whole. It represents

not only the traditions, the history, the struggles and victories of the past, and our love and devotion of the present, our institution and privileges and the liberty we enjoy, but it represents and symbolizes our faith in and hope for the future.

The Flag always represents the ideal State. No matter how great injustice we may think we suffer at the hands of those who wield the powers of government at the time, the flag yet remains undimmed. We struggle and strive, not to raise the National Emblem to a higher standard, but to raise society to the standard of the ideal nation of which our flag is the sign and symbol. No matter how far we may go, our National Banner holds a vision of a yet brighter future, a vision of an ideal future which is a truly Masonic ideal, when Liberty, Equality, and Fraternity shall reign supreme. - Silver Trowel Bulletin, Calif.

----o----

CORRESPONDENCE CIRCLE BULLETIN---No. 10

DEVOTED TO THE "STUDY SIDE OF MASONRY"

Edited by Bro. Robert I. Clegg

THE LODGE AND THE CANDIDATE

Part I, Proposing and Recommending

(Note. The following article is one of a series prepared by the Editor for reading and discussion in Lodges and Study Clubs. This series is based upon the Society's

"Bulletin Course of Masonic Study." Each month we present a leading article supplemented by a list of references on the same subject. Commencing with this issue, we also append a column of "Helpful Hints to Study Club Leaders," which we hope will assist those already doing this work, and inspire others to do likewise. This innovation is in line with the Society's policy of stimulating active Masonic study.

We recommend that Lodges and Study Clubs use the current paper at their meeting one month after it is received. This gives time for careful study by the members; it also permits the preparation of additional papers from the references. In the original presentation of this paper, if it is read a paragraph at a time, and fully discussed as you proceed, you will find that each member will get more out of it. By this plan, the leader can bring out the important points listed under "Helpful Hints," as you go along, and the discussion will perhaps be more to the point than otherwise.

The Bulletin Course may be taken up at this point as profitably as elsewhere. The previous lessons may be considered review work. Mackey's Encyclopedia and the bound volumes of THE BUILDER remain the necessary references; others will from time to time be given; rare references will be reprinted in THE BULLETIN. YOUR LODGE can undertake systematic Masonic study with small expense in dollars, but large returns to your membership, if you will let us assist you. Our "STUDY CLUB DEPARTMENT" is organized for that purpose.

Address Geo. L. Schoonover, Secretary, Anamosa, Iowa.)

THE very word "candidate" has a special significance. It means one clothed in white. As a symbol the color reference is striking, representing as it does the stainless and unblemished. It is also a reminder of the apron and all which that emblem teaches.

One who applies for the degrees of Masonry must do so of his own free will and accord. He cannot be solicited to become a member. No invitation in any form is offered to him. Of all the requirements for a clear application this one is in the most rigorous class.

THE PETITION

A petition for the degrees is usually in brief form. It recites that the petitioner has long had a favorable opinion of the institution and if found worthy is desirous of being admitted a member; that he believes in the existence of a Supreme Being; that he has (or has not) before petitioned a Lodge of Free and Accepted Masons for admission; that he has lived in the same locality since the date he sets forth in the petition; states when and where he was born; and also gives his occupation. To this document there is appended his own signature and usually two Masonic endorsers.

Of course it is only to be expected that the endorsers of the application are able of their own knowledge to verify some, if not all, of the statements made in the document to which they have attached their signatures. It is not altogether reasonable that as witnesses their names are merely to be accepted as deposing that if required they can prove the identity of the person signing the statement.

CHANGES DUE TO NEW CONDITIONS

For a number of years there has been a tendency to elaborate the forms of petition for the degrees and that the method of investigation be extended and in general improved. That the candidate shall be more thoroughly put upon record in certain essential particulars is the object of these developments. Already in this paper I have presented a simple form of application and now I offer the clauses found in the application adopted in Pennsylvania so far as these are affected by recent developments.

"Name in full.... Age..... years. Date of birth..... Occupation (state specifically and in detail the character of the occupation)..... Residence of petitioner (give street and number)..... Where I have continuously resided since ..... My former residences were at.....for.....years, and at.....for.....years. Place of birth.....Name of employer .... Date of signature.....Signed.....

"I recommend the petitioner as worthy, and certify that I have been personally acquainted with him for....years immediately preceding this date.

"Date.....Signed.....

"I recommend the applicant as worthy, and certify that I have been personally acquainted with him for.....years immediately preceding this date.

"Date..... Signed.....

PRESENTATION OF THE PETITION

This petition accompanied with the fee stipulated by the bylaws of the Lodge is presented at a communication of that body. If no sufficient objection, orally or in writing, is addressed openly to the Lodge or privately presented to the Master, the petition is received and acted upon to the extent of appointing a Committee of Investigation. The Committee makes suitable inquiries and reports at a succeeding communication of a Lodge. Some difference of opinion may easily arise as to what are "suitable" avenues of investigation for the Committee.

COMMITTEE OF INVESTIGATION

Whether the endorsers know much or little about the petitioner does not release the members of the Committee of Investigation from the full share of responsibility for a thorough inquiry into the worthiness of the applicant to receive the Masonic degrees in the Lodge to which he has applied for this privilege.

THE ESSENTIAL REQUIREMENTS

What are these essential requirements ?

The Ancient Charges exact only the broadest of faiths. "That religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must have remained at a perpetual distance."

My own State (Ohio) interprets this in its Code as "No religious test shall ever be required of any applicant for the benefits of Masonry other than a steadfast belief in the existence and perfection of Deity; and no lodge under this Jurisdiction shall receive any candidate without the acknowledgment of such belief." Of course the Ohio Code also accepts as law the foregoing excerpt from the old Charges.

It is also provided by the same State Code that "At his reception into the Lodge of Entered Apprentices, the candidate must be able to respond of his own accord that in times of difficulty and danger he trusts in God. The Masonic requirement is in the expression of faith and trust--faith in God and trust in His protection-- and if the candidate does not so respond he should be conducted from the Lodge." The Code further recites that "Masonry is above sectarianism and embraces all who acknowledge a belief in God."

Sundry other qualifications are not so universally insisted upon as is the matter of religious faith, though even in that important particular there are a very few instances where the rigor of the situation is waived.

We are also informed by the old Charges that "The persons admitted members of a Lodge must be good and true men, freeborn and of mature and discreet age, bondmen, no women, no immoral or scandalous men, but of good report."

At least one great Masonic jurisdiction no longer follows this paragraph in its entirety. England uses "free" instead of "freeborn."

Just what is "mature and discreet age" may be variously estimated. Most jurisdictions specify twenty-one years as the minimum. Exceptions have been known. The son of a Mason was of old known as a Lewis and was privileged to become a member at an earlier age than other applicants for the degrees.

Among the other regulations are that the candidates shall be of good and honest parentage, and that they have "right and perfect limbs and able of body to attend the said science."

Many hold that the individual must be judged by his own acts and therefore this old stipulation as to legitimate birth no longer obtains as tenaciously as of yore. There is also great difference of opinion and of practice with regard to the matter of what is sometimes called "physical perfection." One jurisdiction has gone on record with the following: "A candidate for the degree of Entered Apprentice should be able physically, as well as intellectually, of himself and without exterior aid or assistance from another, to receive and impart all the essentials for Masonic recognition." It is obviously impossible here on the printed page to specify in detail all that the candidate will be instructed as to the requirements of Masonic recognition.

Some Grand Lodges are much more insistent than others as to the extent of bodily imperfection that may prevail in order to disqualify the applicant. It is usually held that the question only arises before the candidate receives the Entered Apprentice degree. Should he by some accident occurring subsequent to initiation suffer mutilation, this is sufficient cause in eight United States Jurisdictions for arresting his further advancement.

THE DOCTRINE OF "PHYSICAL PERFECTION"

The Grand Master of Alabama, in 1915, in his annual report dealt with the physical and other qualifications after this wise:

"One of the first lessons taught the initiate is that 'it is the internal and not the external qualifications of a man which recommend him to be made a Mason,' and yet, we are prone to overlook any little stain on the moral character, and waive any defect in the mental ability of a petitioner which renders him incapable of properly understanding or comprehending the principles of our fraternity. We are not willing to sit in judgment upon the intellectual attainments--or rather, the lack of them-- of one who desires to connect himself with our ancient and honorable institution, but we never overlook a stiff knee, nor waive the loss of a foot, nor the first joint of a thumb. In so doing we deny membership to many men of big brains and warm hearts; men of good moral character; men whose mental ability and intellectual attainments would be of great benefit to the craft and of greater benefit to the world by reason of their association with us, and their help in the great work in which we are engaged.

"The requirements that an acceptable petitioner shall be 'perfect in member' comes to us from the days of operative Masonry when there was, probably, good reason therefor, but has little to recommend it now except its antiquity, and, as I view it, with so little to recommend it, and so much to condemn it, it is time that we modify it, even at the risk of shattering what might be termed a landmark.

"I believe that intellectually, morally, and socially, the effect upon the candidate and upon the craft would be beneficial if by amending or modifying the present law concerning physical perfection or qualifications we look more closely into the intellectual, moral, and social qualifications of the petitioner, and admit those who are worthy and well qualified from these standpoints, and waive such slight physical requirements as now prohibit the reception of a petitioner who cannot perfectly exemplify our ritual. I therefore recommend:

"That our constitutions and edicts be so amended that the question of physical qualifications for initiation or advancement be left to the subordinate petitioned lodge, subject to the approval of the Grand Master."

The suggestion bore fruit. An amendment adopted in 1916, reads as follows:

"No subordinate lodge shall proceed to confer any or either of the degrees of Masonry upon any person who is not a man, freeborn, of the age of twenty-one years or upward, of good reputation, of sufficient natural and intellectual endowment, with an estate, office, occupation, or some other obvious source of honest subsistence, from which he may be able to spare something for works of charity and for maintaining the ancient dignity and utility of the Masonic institution. If the petitioner be physically defective by reason of deformity or being maimed, his eligibility shall be determined by the lodge to which he has applied, and if determined favorably to the petitioner he shall be eligible to receive the degrees of Masonry when the action of the lodge has been approved by the Grand Master in writing."

It is the law in Indiana that "The Grand Master may with the consent of the Committee on Jurisprudence allow lodges to receive and ballot on petitions for membership of those who can by the aid of artificial appliances conform to the ceremonies of the order."

Since the adoption of this law in 1911, the average number of such petitions has not exceeded eight in any one year. Indiana has a membership of over seventy thousand Masons and therefore the ratio of the "physically imperfect" is numerically very small. Probably the method employed acts to some extent to deter or at least to lessen the number of applications because of the official approval required of those who are not influenced by the local personal equation. They do not have an acquaintance with the applicants other than is requisite to understand the extent of the bodily defect. Hasty and ill-advised action would appear to be checked in every way by the Indiana method.

A special form has been prepared for Indiana lodges which makes it easy to compile and submit such data concerning every applicant as will enable the Grand Master and the Committee on Jurisprudence to pass intelligently upon the merits or the demerits of each case.

Says the Committee: "We must remember that we should not encourage this class of applicants any more than we should solicit the applicants who are physically perfect, nor should we encourage them to believe that this amendment gives them an inalienable right to the blessed privileges of our institution. Let them understand that this is a favor to be bestowed only upon those whose mental, moral, and social endowments have more than compensated for the loss they have sustained in the physical."

In Massachusetts the law in reference to physical qualifications is expressed thus: "If the physical deformity of any applicant for the degrees does not amount to an inability to meet the requirements of the ritual, and honestly to acquire the means of subsistence, it shall constitute no hindrance to his initiation." Grand Master Johnson interpreted the significance of this regulation to be that "The physical defect of the candidate, whatever it may be, shall not be such as to render him incapable of receiving and imparting instruction, nor of performing any duties that may be required of him in his capacity or vocation as a Mason. No such maim or defect of the body as the loss of an eye, an ear, a finger, or other member not essential to the discharge of his Masonic duties, or to his personal maintenance, does any violence to the spirit and original intent of this regulation, and, in the opinion of your committee, no other construction can be put upon it consistently with the higher demands of humanity, justice, and equality."

ADDITIONAL DATA FOR THE COMMITTEE

Some lodges in Ohio provide an additional series of questions in order that investigating committees may be more thorough in searching out the character and reputation of applicants for membership. Sometimes these questions are printed on the

backs of the petitions or reports. Under the heading of "Qualifications of Applicants" there is stated:

"Each committee shall, collectively if possible, visit the Petitioner in his home and require him to answer the following questions:

"Do you pay your debts ? "Do you use profane or indecent language, gamble, associate with improper persons, indulge intemperately in intoxicating liquors, own or tend a saloon? "If married, do you live with your family? "Do you believe in the everliving and true God as revealed in the Holy Scriptures? "To what Organizations or Associations do you belong? "The committee shall then ascertain from outside sources: "If he is temperate in all his habits. "If his neighbors, acquaintances and employers give him a good character. "If he is mercenary, narrow-minded, arbitrary, or a disturbing element. "If he is physically qualified to receive the degrees. "If he has sufficient education to understand that Freemasonry is to improve in knowledge, to cultivate the social virtues, and to practice out of the lodge the great moral and charitable precepts taught in it. "If the Organizations to which he belongs would circumscribe or prevent his usefulness in the Fraternity."

With the very broad scope of these queries there is nevertheless omitted any mention of the provision to be made by the applicant for the future welfare of those dependent upon him. The Grand Lodge of New Zealand expects the applicant to satisfy the Committee of Investigation regarding the insurance or other provision for the family in case of the death or permanent disability of the petitioner.

Among the recommendations of Grand Master Cotton of Missouri submitted to his Grand Lodge during the annual communication of 1915 was one that suggested that committees of investigation be required to answer the following questions with reference to applicants for the degrees:

"Has the applicant resided in Missouri twelve months and in the jurisdiction of the lodge six months? "Is he mentally qualified and of proper age ? "Is he strictly honest

and truthful? "Is he addicted to the intemperate use of intoxicating liquors ? "Does he gamble? "What is the character of his company and associates? "Does he habitually use profane or indecent language? "Has he licentious or immoral habits? "Is he a law-abiding citizen? "Do you consider him suitable material for 'a beautiful system of morals'"?

Lodges in New Jersey have an application blank containing the following directions and questions which the investigating committee is in every case charged with the duty of having duly and properly observed and answered:

"Brethren, you are appointed a committee to investigate the character and eligibility of.....for membership in our lodge.

"The following information will guide you in performing your duty: "He is in business at.... (employed by) ....located at..... He resides at.....

"You will obtain from said petitioner full and correct answers to the following questions: "Names of parents. "Names of brothers and sisters. "Where has he resided during the past ten years ? (If more than one place, give places and periods of residence.) "Does he appear to possess sufficient intelligence to understand and value the doctrines and tenets of our order? "What are the names and addresses of all his employers for the past two years, and the periods and nature of his several employments ? "Is he married or single ? "If married, is he living with his wife? "If not living with his wife, state the reason for separation. "Has he any children? If so, how many? "What provision has he made for himself or his family in case of his disability or death? "Does he contribute to the immediate necessities of those who want, and is it his purpose to practice charity so far as his circumstances will permit? "Has he ever been convicted of a crime? If so, state the circumstances and result. "Is he physically qualified to become a member of the order ? "What three responsible persons, Masons preferred, have known him the most intimately, and for the longest time? "Said committee shall report the results of its investigation to the lodge in the following form, which shall be properly filled in: "Your committee appointed upon the petition of Mr..... would report that they called personally upon such petitioner, and have called or communicated by letter with persons named in answer to questions

five and fourteen, and have received the following answers: (Give report of each person replying).

"From ..... "From ..... "From .....

"We are satisfied that the answers in his statement contained are.... true; that his life, conduct, morals, and general reputation and standing in the community in which he resides are such that he is ....qualified as a proper candidate for Masonry, and that there are .....reasons to the knowledge of your committee why the prayer of such petitioner should not be granted."

Details so elaborate may to many accustomed to the simpler forms appear unnecessary. On the other hand it has in fact happened that the wrong man has been under investigation and that the lodge has thereby been constrained to vote improperly. In this instance the two men were of the same name but not related and both resided within the jurisdiction of the lodge to which an application was tendered. The whole proceedings were subsequently officially declared null and void. The Grand Master found that "The committee did not report on the application placed in their hands nor did the lodge vote on the petition of the man who applied." Accordingly there was but the one thing to do and the lodge received the following explicit instructions: "Let the committee do its duty, make report on the proper man, and let the lodge vote on the proper petition."

Iris Lodge, No. 229, of Cleveland, Ohio, uses the regulation blank for the petitioner's application for membership. When this petition is received the Secretary sends the applicant another printed blank which he is to fill out and return. This latter blank bears the name and address of the Lodge and of its Secretary an otherwise is as follows:

"Dear Sir:--I am in receipt of your application to Iris Lodge. Will you kindly supply answers to the following questions and return the form to me in the enclosed envelope at your earliest convenience:

"Full Name ..... "Address ..... "Date of Birth..... "Place of Birth..... "How long have you lived in Cleveland..... "How long have you lived in Ohio..... "Occupation ..... "If employed, give Employer's name..... "Business Address ..... "Single, Married or Widower..... "If married, how many in family..... "Do you attend any Church..... "If so, which..... "Give Pastor's name..... "Do you belong to any Secret Societies..... "If so, which..... "Give names of three men to whom you can refer, other than those already on the petition: "Name.....Address "Name.....Address "Name.....Address "Have you ever made application to a Masonic Lodge before..... "Give any other information that will be of assistance to the Committee."

The effect of the last line in the foregoing blank will be to encourage the applicant to make a more thorough search through his answers to the preceding questions and to supply additional data where his first replies may have been scanty of particulars.

In all these investigations there is the object that a sense of absolute confidence within the lodge must be satisfied. To attain this end the candidate is called upon for all the necessary details of these qualifications essential to Masonic raw material. Systematization of the work of investigation simplifies the labors of the Committees, produces uniformity of results, and do much to provide that nothing of value has been over looked. When these much to be desired results are obtained the lodge can then proceed to ballot advisedly. Sure of its ground the lodge then builds upon firm foundation the edifice Masonic, the worthy candidate being by its labor fitted to the purpose of the Craft.

HELPFUL HINTS TO STUDY CLUB LEADERS

Proposing and Recommending.

Under this heading we consider all of the conditions surrounding a candidate for the Mysteries of Masonry, his qualifications, and the duties of the Lodge with respect to a proper consideration of his petition. The following points should be thoroughly brought out in the Club discussion. In addition, we append some questions dealing with the more general policies of a Lodge which will serve, as we think, to form in the mind of a student a correct opinion on these matters.

a. What is a complete and legal Petition for the Mysteries of Masonry ? b. How does a Petition come before the Lodge ? What are the successive steps which it must take before finally being acted upon? c. What are the duties of the Recommenders to a Petition ? d. What are the duties of the Committee on Investigation? e. Where must a candidate reside in order to petition a Lodge ? What determines the jurisdiction of a Lodge? When and where is jurisdiction referred to as "concurrent" ? f. Discuss the doctrine of "Physical Perfection." What is the law in your own State on the subject? g. In the olden time Lodges were small, and the members knew all candidates personally. How far do modern conditions justify a Committee on Investigation in asking for additional information regarding a candidate ? In cities and towns with a considerable transient population would you regard the lists of supplemental questions in this paper as justifiable? h. Should the fact that a candidate has presented his petition to a Lodge be kept from the general public ? Why ? i. Impress the necessity of proper decorum in the ante-room and preparation room. What should be the attitude of all the Brethren of a Lodge toward a candidate whose name has been proposed? j. Has not the Lodge the right to try to learn whether or not a candidate will take Masonry seriously? Should the petitioner's motives be included in the list of qualifications? What is meant by "preparation in the heart" ?

SUPPLEMENTAL QUESTIONS.

1. Which policy is best for Masonry, charging a high initiation fee, say from $50.00 to $100.00, or a relatively low fee, from $25.00 to $40.00?

a. Discuss the "human nature" element. Which do we value most, things that cost us enough to demand sacrifice, or things which cost us little ? b. Is the establishment of a relatively high fee for the degrees in any sense placing a "money value on Masonry" ? c. How far may a Lodge be said to place its own valuation upon the work which it does, when it establishes the fee to be charged? d. Ought not every Lodge to place itself in such a financial position that it can fulfill its charitable obligations to its members ? What are these obligations ? e. Ought not every candidate to be presented by the Lodge with enough good Masonic literature so that he may come to a full understanding of what Masonry is, and what it should mean to him ?

2. Discuss the question of Lodge Dues as related to the above.

3. Bring out the fact that, though the candidate is presently to assume an obligation to the Lodge, the Lodge is also, through its W. M., to assume the same obligation toward the candidate. This being true, the Lodge MUST determine for itself the qualities of a candidate which tend to make him either worthy or unworthy of the mutual confidence imposed by initiation.

REFERENCES

Committee on Investigation, THE BUILDER, vol. II, (Cor.) p. 254. Preliminary Statements of Candidate, THE BUILDER, vol. Soliciting, THE BUILDER, vol. I, p. 40. Qualifications, THE BUILDER, vol. I, pp. 126, 242, 248; vol. II, pp. 17, 30, 239, 274, 277, 350; (Cor.) pp. 95, 160, 191, 318; (Lib.) p. 27; (Q. B.) pp. 317, 381. Old Constitutions of Freemasonry, 1722, p. 15 Newton's "The Builders," p. 127. Mackey's Encyclopedia: Candidate, Esoteric Masonry, Monitor, Proposing Candidates, Recommendation, Residence, Qualifications of a Candidate, Jurisdiction of a Lodge, Physical Qualifications. Mackey's Text Book of Masonic Jurisprudence, Book I, Chapter ii. The student is also referred to the articles on "Physical Qualifications" in this issue of THE BUILDER.

QUALIFICATIONS OF A CANDIDATE

WHAT IS FREEMASONRY?

It is a society of men of all classes in the social scale, all nations, races, colours, and creeds.

They must be believers in one sole, personal God.

Further, of good position, i.e., following some reputable calling. A usurer, a police-informer, the follower of any degrading occupation, even though perfectly legal, such as a hangman, would be an impossible candidate; because his presence would dishonour the Craft, and he would be unfit to associate with gentlemen.

They must be of adequate means; that is, their income must be in excess of their actual necessities. Freemasonry is always more or less expensive, and we hold it a Masonic crime to devote to the Craft what is required by one's family.

They must be of good repute or morals. This does not imply that every candidate shall be absolutely faultless; but what is known of him must be, on the whole, to his credit. The man of business whose smartness borders on dishonesty; the boon companion whose conviviality resolves itself into frequent excess; the man who is often seen in doubtful company; the hotheaded disputant, whose violence of temperament leads him to forget the respect due to his adversary; these are not desirable members of the Craft, even though their good qualities exceed their bad ones. And yet, if carelessly admitted there is a likelihood that the Craft and its lessons may do them great good.

On the other hand, the inveterate liar, the unclean liver, the drunkard, the rowdy, the companion of rogues and vagabonds, the fraudulent bankrupt, the gambler, the

spendthrift, the betrayer of innocence, the hypocrite and the niggard, are under no circumstances fit and proper candidates for the privileges of Freemasonry.

They must be Free. When Masonry was first established, serfs and villains existed in the land. Such were not admitted to apprenticeship in our lodges. In like manner we must not admit a man who is not master of his own time and actions. But we apply the restriction to his intellect also. A man bound down in the chains of superstition, unable to take a free and manly view of matters in general, the bondsman of priestcraft, of social laws and prejudices of his business avocations even or a slave to his own passions, is not a fit associate for Free men and Masons.

They must be sound men. When Masonry was chiefly composed of operative Masons, a cripple was not admitted to apprenticeship; the reason is obvious. We no longer insist upon soundness of limb, provided the candidate can fulfill our requirements; but we stipulate for mental soundness. A Mason must have a sound mind, capable of reasoning, of instruction, of appreciating the beauties of our ritual, of expressing himself clearly, of discriminating between good and evil, the noble and the base.

They must be educated men. This does not imply a university career, or even a board-school education. The best and truest and most serviceable education is often acquired amongst one's fellow men in the battle of life. That they must be able to read and write is obvious. But they must have been educated to possess the most valuable attributes of a gentleman. Not in the restricted and false sense in which My Lord Tomnoddy would apply the word. Polished manners and a good tailor neither make nor mar the gentleman. Masons understand by the term a man who has learnt to be considerate to all men, of a kind and chivalrous nature, who avoids acts and words which pain his neighbors, honest in thought and deed, the support of the weak, the vindicator of the oppressed. Such a man, though his hands be horny, his boots clumsy, his gait heavy and his H's misplaced, is a noble man, a friend to be trusted, and will make a good Mason. If in addition he possesses the grace and complishments of Lord Chesterfield, or the erudition of Bacon, he will be doubly welcome; but the latter qualities, without former, are as naught.

They must be of a charitable disposition. Charitable in giving of their superabundance, charitable in sympathy with the distressed in body and mind, charitable in thinking no evil of friend or foe. To virtue ever kind, to faults a little blind.

Such should be the members of the Craft; this is the ideal which every lodge should strive to attain. That in many cases we fall lamentably short of this high ideal, must be attributed to the imperfections of our human nature.

--From "What Is Freemasonry?" by G. W. Speth.

HELP TO MAKE YOUR LODGE A "LIVE LODGE"

Most of the Lodges that have been called off for the summer season will call on again this month. The great number that are following our Course of Study will resume their monthly study meetings with the installment of the course in this issue of the Correspondence Circle Bulletin. They will be better prepared than ever to successfully conduct their meetings since the inauguration of the new feature, "Helpful Hints to Study Leaders."

The facilities of the Study Club Department have been greatly augmented and we are now in a better position than ever before to answer the many questions that are being referred to us by Lodges and Study Clubs. For the past ten months one of our clerks has been employed in card-indexing the contents of all the Masonic books, periodicals, Research Lodge transactions, Grand Lodge Proceedings, Encyclopedias, etc., in the Library of the Society. Four of us have been busy for several months on our "Clipping Bureau." In this Bureau we are clipping and classifying under their proper titles articles of every description contained in all the Masonic periodicals coming to our exchange table. Our task will not be completed for many months to come but we already have a vast fund of information for reference purposes and the card-index system and Clipping Bureau are both in excellent working order. When both of these systems are practically completed (they will both be constantly added to each month as new material is received from other sources), we shall have the most

complete reference system that can be imagined, and the references on every conceivable subject having to do with Masonry in any connection will be instantly available. Every subject will have its individual index-card and this card will show the volume and page of every book in the Library in which allusion is made to the subject in particular, be it but a single line or several chapters.

Take, if you please, the "Oblong Square" for a subject. We consult our index-card and find immediately a list of every mention of the subject that has been made in the many volumes of the "Ars Quatuor Coronatorum," Mackey's Encyclopedia, MacKenzie's Encyclopedia, THE BUILDER, NEW AGE, etc. We are also directed to the exact volume and page of every other work on Masonry on our Library shelves wherein anything ever appeared on this subject. We then take our folder from our Clipping Bureau, containing all the clippings from the Grand Lodge Proceedings and Masonic and other periodicals, and we are in a position to give the individual member, Lodge or Study Club referring to us a question on this subject, everything that has been written about it.

In addition to these facilities, we have, by an order of the Trustees of the Grand Lodge of Iowa, free and unlimited access to every work on Masonry in the archives of the greatest Masonic Library in the world, the Iowa Masonic Library at Cedar Rapids, where are located two of the members of the Board of Stewards of the National Masonic Research Society. Need we tell you any more of our vast resources of Masonic reference?

Right here is where YOU, as a member of the Research Society, enter into the proposition. Your own Lodge, which may not have yet taken up this valuable and interesting feature in its meetings, is entitled, through your membership in the Society, to the free services of our Study Club Department and you will be conferring a great favor upon your fellow-members of your Lodge by bringing this matter before them.

You may not be in a position to take a leading part in the study meetings yourself, but doubtless there are others among the officers and members of your Lodge who have the time and the inclination to do so if the matter is properly presented to them. May we not depend upon you to do this, if you cannot do more? Talk it over at the next

meeting of your Lodge and then let us hear from you, or if you are too busy, have your Master or some other Brother write us for full particulars of our Study plan, and thus number your Lodge among the many hundreds that are DOING THINGS and living up to their obligations to their members.

BI-CENTENARY OF THE GRAND LODGE OF ENGLAND BY BRO. DUDLEY WRIGHT, ASS'T EDITOR LONDON FREEMASON

The fortunate habit, adhered to by the London Freemason, of publishing portraits of Brethren elected to preside over some of their London Lodges enables us this month to present to our Members a likeness of Brother Dudley Wright, of London, whose graceful pen has already adorned these pages. But for this publication, we could not have done so, owing to the rules of the English Post Office prohibiting the mailing of photographs to outside countries during the war.

Brother Wright was installed as W. M. of Tuscan Mark Lodge No. 454 in London, on March 30, 1917, the brief summary of his acceptance revealing a high conception of Masonry, and a devout sense of the duties and responsibilities of the office. He occupies an eminent position in English Masonry from a literary standpoint also, being at the present time Associate Editor of the London Freemason. We hope in due time, to be able to give to our readers a more extended notice of this Brother, and also to explain more fully the position of Mark Mason Lodges in England, this being a branch of Freemasonry not represented in America.

Gibbon in his "History of Rome," in relating the story of the birth of the future deliverer of that country--Nicholas Rienzi Gabrini-- says that from his parents, an innkeeper and a washerwoman, he could inherit neither dignity nor fortune. The history of every country and of many institutions teems with illustrations of the manner in which gigantic structures have risen from the tiniest of foundations. In the same way that before now a blow has caused a revolution and mighty contests have arisen from trivial causes, of which the history of the present day is presenting the most notable illustration in all annals, so many of the great and solid institutions which adorn the world had their origin almost in obscurity.

Of these institutions, perhaps the most notable is the story of the Grand Lodge of England. Its origin is known but the place of its birth has passed away. The members of the original foundation had ambitions, because they decided that "till they should have the honour of a noble Brother at their head," their Grand Master should be selected from among themselves. But the most sanguine of the members of those four Lodges who assembled in the upper room of "The Goose and Gridiron" in St. Paul's Churchyard--a room twenty two feet long by fifteen feet broad--on the 24th June, 1717, could not have glanced with prophetic vision across the vista of two hundred years and seen those four constituent Lodges grow and increase until they numbered nearly four thousand. But this achievement, great as it is, is, however, one of the smallest links in the Masonic chain forged in that upper room, a chain which now encircles the globe. That Grand Lodge, organized "pro tempore in due form," became the parent of the many hundreds of Grand Lodges now existent in all parts of the earth.

From the earliest days of its history the Craft of Freemasonry has attracted men of learning and of high attainments in science and literature, and in the fourth year of the history of Grand Lodge, the Duke of Montagu was installed as Grand Master amid the rejoicings of the Brethren "who all expressed great joy at the happy Prospect of being again patronised by noble Grand Masters as in the prosperous Times of Free Masonry." From that time onward the Grand Master's Chair has been occupied by a nobleman or a prince of the royal house. The heads of the Craft have not, however, been chosen merely for the sake of the titles which they bore, though some importance may undoubtedly, in the earlier days, have been attached to this factor. One of the founders and the first resident of the Royal Society--the Fellowship of which has always been regarded as the blue riband of learning-- was a member of the Craft, and many of its prominent officials, particularly in the early days of its history, have also been prominent members and officers of the Grand Lodge of England. A similar relationship existed, and, happily, still exists between the Grand Lodge and the Society of Antiquaries.

But there are some utilitarians who will always persist in asking the question Cui bono? What has Freemasonry done that could not have been achieved by any other organization, say, a religious body? Happily, religious strife and controversy are less poignant in the present age than was the case two hundred years ago. There is now discernible a tendency towards unification which must be particularly cheering to

those who have always maintained that in the principles of Freemasonry may be found the common basic facts of all religious systems. In India, where the caste system prevails in its most rigorous aspect, the Craft has broken down all barriers: the high-caste Hindu will fraternise and without question eat with the Mussulman, the Buddhist, and the Christian, if they are his Brethren. If Freemasonry had done no more than this, it would have accomplished what many statesmen and missionaries would, but a few decades ago, have regarded as a miracle and, in the same breath, have declared that such miracles, at any rate, never happen. It was that same longing, that same ardent desire for unity, the begetter of strength, that led to the organization of the Grand Lodge of England on the 24th June, 1717. The same eagerness has led Brethren during the ensuing two hundred years-- particularly in 1813--to cast aside everything that was tending to hinder the sublime achievement and preserve and maintain the fundamental principle. There are doubtless not a few who, if asked to say what had been the personal effect of Freemasonry, would make answer in the words of the poet:

No one could tell me what my soul might be; I sought for God, and God eluded me; I sought my brother out, and found all three.

But to the unobservant enquirer, who persists in putting the question Cui bono? and who must see in order that he may believe, the guide may point with pride to the great Masonic Institutions which have arisen during the-two last centuries and which were founded as a practical demonstration of the second Masonic principle of Relief. He could well challenge his questioner to produce their like as the result of less than two hundred years' activity on the part of any organization--religious, social, or philanthropic. He could also tell him--but then the instances would be far too numerous to relate--of the hundreds, aye, thousands, of aged Brethren, their wives and widows, whose declining years would have ended in tragedy but for the practical sympathy of the members of the Craft. He could point to the long roll of Girls and Boys who have passed through the Institutions erected for their care and support, many of whose names have been emblazoned, and some quite recently, on the annals of fame; and then let both questioner and questioned try to imagine what would have been their fate if Masonry had not put forward a helping hand. Then point to the record of relief granted by the Board of Benevolence, by the numerous Provincial Charity Funds, by the innumerable Masonic Institutions and Charity Funds of the Sister Grand Lodges of Scotland, Ireland, the Overseas Dominions, Allied and Foreign Countries and, at the same time, recollect that these are but some of the offspring of that meeting in the little upper room of "The Goose and Gridiron," St.

Paul's Churchyard on the 24th June, 1717. Last, but by no means least, tell the sceptical enquirer of the wonderful work that has been accomplished in less than three years the Freemasons War Hospital in the Fulham Road.

No less strenuous have been the efforts of heads of the Craft to disseminate Truth, the third great principle of the Order, or, adapting the words of Buckle, the historian, "to purify the very source and fountain of our knowledge, and secure its future progress, by casting off obstacles in the presence of which progress is impossible." A mighty weapon which might have been used for ill has been placed in the hands of the Grand Lodge of England, but, surely, the fact that it has always been used for good must be the reason for the strength of the Craft today. "Right not might" has been the watchword in the past and will be the keynote of future success. The fact that the Craft, through the Grand Lodge, has always stood for the right accounts for its might. As Lewis in his work "On the Influence of Authority in Matters of Opinion" said: "It is of paramount importance that truth, and not error, should be accredited; that men, when they are led, should be led by safe guides; and that they should thus profit by those processes of reasoning and investigation which have been carried on in accordance with logical rules, but which they are notable to verify for themselves." The wonderful growth and strength of Freemasonry during two hundred years is in no small degree attributable to the fact that the body militant has been under the direction of safe guides, Brethren who have led by example and have not driven by force. Regard has been paid more to the center than to the circumference, to the foundation more than to the superstructure. Truth is one: And in all lands beneath the sun, Whoso hath eyes to see may see The tokens of its unity.

There is a vast difference, in point of numbers, from the gathering in that little upper room in "The Goose and Gridiron" on the 24th June, 1717, and the huge assembly in the Royal Albert Hall on the 23rd June, 1917, but the principles for which both meetings were organized and held were the same. During two hundred years they have been preserved inviolate. Exigencies of time and circumstances have necessitated development in points of procedure but these have involved no deviation from the original foundation. The center is still where it was. The circumference is an ever-broadening one. Freemasonry has never employed the argumentum ad hominem, but rather, with a mind conscious of rectitude, which has enabled its adherents to set at naught criticisms founded on a misunderstanding or wilful falsification of its aims, has adopted as its motto Respice finem and pursued unfalteringly its way.

----o----

JURISPRUDENCE STUDIES

BY BRO. W. E. ATCHISON, ASS'T SEC'Y

V. PHYSICAL QUALIFICATIONS FOR INITIATION

(Note: The following is a digest of the laws of the several Grand Jurisdictions of the United States relating to physical qualifications of candidates for initiation into the mysteries of Masonry. While it was our primary intention when this study was begun to cite only the laws pertaining to "physical" qualifications, it became evident, from the replies of some Grand Secretaries, that it would be necessary in some instances to include also portions of the law concerning moral, intellectual and age qualifications owing to the fact that these were included in the same section or paragraph with physical qualifications, and to delete all but physical qualifications might lead to a misinterpretation of the law. These excerpts from the Codes are not in all instances exhaustive of the Code but are comprehensive enough to cover the subject from almost every angle without making the article too lengthy.

The present study is intended only to cover the qualifications of candidates for initiation. The law of each jurisdiction covering the question of advancement of Entered Apprentices and Fellow Crafts sustaining physical injuries after initiation or passing may be found in the February, 1917, number of THE BUILDER, pages 50 to 56, inclusive.)

Alabama. No subordinate lodge shall proceed to confer any or either of the degrees of Masonry upon any person who is not a man, freeborn, of the age of twenty-one years or upward, of good reputation, of sufficient natural and intellectual endowment, with an estate, office, trade, occupation, or some other obvious source of honest

subsistence, from which he may be able to spare something for works of charity and for maintaining the ancient dignity and utility of the Masonic institution.

If the petitioner be physically defective by reason of deformity or being maimed, his eligibility shall be determined by the Lodge to which he has applied, and if determined favorable to the petitioner he shall be eligible to receive the degrees of Masonry when the action of the Lodge has been approved by the Grand Master in writing.

(The Jurisprudence Committee, being requested by the Grand Master to interpret the above law replied "we do not believe it advisable or desirable to attempt to specify the particular instances which would authorize the waiver of physical infirmities or deformities. The spirit of this amended clause of the constitution is broad, and its purpose clear, and the construction thereof should be left to the deliberate judgment of the subordinate lodge and the Grand Master, in the light of this spirit and purpose under the facts of each particular case.")

Arizona. The person who desires to be made a Mason must be a man; no woman or eunuch; free born, being neither a slave nor the son of a bond woman; a believer in God and a future existence; of moral conduct; capable of reading and writing; having no maim or defect in his body that may render him incapable of learning the art, and physically able to conform literally to what the several degrees respectively require of him.

Arkansas. No person must be made a Mason unless he be a man of full age, of good character, honest and upright; he must have the use of his limbs and members, as a man ought to have; and with no maim, nor any such defect as may incapacitate him to learn the art, to give all due signs and salutations, to be made a Fellow Craft and Master in due time; honestly and reputably to acquire means of subsistence; and to comply fully and entirely with all the duties and obligations assumed by him towards the Craft at large and individual brethren, and such as Masonic law and usage impose upon or require of a good Mason.

Defects which have been held to disqualify: Loss of arm. Stiff knee. Eunuch. Loss of left hand. Loss of foot. Inability to take the steps.

Defects which have been held not to disqualify: Nearsightedness. Slight defect in hip. Broken right thigh causing partial loss sense of feeling in right foot. Loss of one eye. Loss of last joint of thumb on left hand.

California. No Lodge in this jurisdiction shall receive an application for the degrees of Masonry unless the applicant be a man; no woman nor eunuch; free born, being neither a slave nor the son of a bond woman; a believer in God and a future existence; of moral conduct; capable of reading and writing; having no maim or defect in his body that may render him incapable of learning the art, and physically able to conform substantially to what the several degrees respectively require of him.

A petition cannot be received from one under 21, even though he would arrive at that age before action on the petition could be taken.

A Lodge cannot with propriety receive an application from one who has served a term in State's prison.

Nor from one under indictment by a grand Jury.

The candidate must be a believer in the God of Abraham, Isaac and Jacob, and not quibble about Omnipotence, Omniscience and Omnipresence.

The non-observance of the first day of the week as a day of rest does not disqualify an applicant.

Saloon keepers and bar keepers are ineligible.

Colorado. A candidate for the degrees shall be a man, at least twenty-one years of age at the time his petition is presented to the Lodge; free born, of sound mind, having no maim or defect in his body that may render him incapable of learning the art and becoming perfect in the work, but physically able to conform literally to what the several degrees may require of him; shall be of good report, and shall possess a belief in one ever-living and true God. No Lodge shall confer the Entered Apprentice Degree upon a candidate unless he possess these qualifications. No substitution of artificial parts or limbs is a compliance with the law. The loss of a hand or a foot, or any considerable part of such member, or a material natural deformity therein, is an absolute disqualification. Except where the disqualification is absolute, the Lodge has a discretion, which must be governed by the spirit of the law as above set forth.

Connecticut. The necessary qualifications of a candidate are such that affect his character, which are termed the internal qualifications, and such as affect his body, which are termed the physical or external qualification.

The internal qualifications are--(1) That he shall be free-born-- born of free parents-- and under no restraint as to his liberty. (2) That he shall be of lawful age, not less than twenty-one years. (3) That he shall not be an "Irreligious libertine," nor a "stupid atheist." (4) That he shall be of honest reputation, of humane disposition, and of temperate and industrious habits. (5) That he shall be actuated solely by a desire for knowledge, and of being servicable to his fellow-men. (6) That he shall be of sound mind and memory.

The external qualifications are: That he shall be a man --not a eunuch, nor a woman and that he shall possess the full enjoyment of those faculties, organs, limbs and members which are necessary for the reception and imparting of Masonic knowledge, and for a full compliance with all the forms and ceremonies employed in such reception or imparting, as practiced from time immemorial among Masons.

Delaware. Men made Masons must be freeborn, of mature age and of good report, hale and sound, not deformed at the time of their making and having full and proper use of their limbs, so that they may be capable of receiving and communicating the art of Masonry.

District of Columbia. No Lodge shall initiate any candidate who is under twenty-one years of age or whose physical defects are such as either to prevent him from being properly instructed or from conforming literally to all requirements of the several degrees in Ancient Craft Masonry.

Held: That the loss of right thumb; loss of left hand; loss of index finger and middle finger of right hand and part of right heel; stiff knee are all disqualifying disabilities.

Florida. The candidate for initiation into Masonry must be a man; free-born; with good moral reputation; of reasonable intelligence; physically capable of conforming literally to what the several degrees require of him; and he must not be an atheist.

A light physical deformity will not bar the initiation of a worthy applicant. The physical, mental and moral qualifications must all be considered in preparing a ballot, and all must have their due weight. The members of a Lodge are the judges as to these qualifications.

It is a safe rule in these days, though its antiquity may be greatly doubted, that a candidate should be able to read and write.

The casualties of war are no reason for changing the Ancient Landmarks of Freemasonry. The candidate must be hale and sound, not deformed or dismembered, and must be able to perform the work required in the first three degrees of Masonry.

An artificial substitute will not qualify a dismembered applicant.

Georgia. A candidate at the time of filing his petition must be fully twenty-one years of age.

Old age is not a bar to Masonry provided that the candidate in consequence thereof, has not lost possession of his physical and intellectual faculties, of which the Lodge must be the judge.

A candidate should be able to perform all the duties of Masonry, whether intellectual or physical.

The question of when a man is in his dotage is a question of fact, to be applied to each particular case. There is Ill no stated age at which a man would be considered in this unfortunate condition. A man possessed of all his faculties, capable of transacting the ordinary affairs of life and memorizing our lectures and ceremonies, no matter how old he may be, is not in his dotage. One man may reach this condition at a much earlier age than another.

One whose vision or hearing are so much impaired as to prevent his full understanding of any of the forms and ceremonies of Masonry, is ineligible to receive the degrees.

A candidate must be able to both read and write. A man who can read, but cannot write, except to sign his name, is not eligible for admission for membership.

Every candidate for initiation in this Jurisdiction must be upright in body, not deformed or dismembered at the time of making, but of hale and entire limbs, organs and members, as a man ought to be.

In the following cases the candidate is ineligible: (A) If either hand is amputated. (B) With only one leg. (C) With one-half of one foot lost. (D) When any limb or part of limb is lost, although approved mechanical appliances are used. (E) A hunch-back, who is necessarily a deformed man (E) One who has one leg materially shorter than other. (G) One whose left hand is crippled, and who has lost a thumb and two joints of the first finger thereof. (H) One who has lost two joints off of two fingers of the right hand. (I) One who has lost his right thumb at the first joint. (J) One who has lost the first or index finger of the right hand at the first joint, the second, half-way between the first and second joints, and the third at the first joint (K) One whose thumb and index finger of the right hand are sound, but the two middle fingers are drawn against the palm of the hand, and cannot be straightened, and whose right arm is also slightly drawn, so that when straightened as far as possible would form an angle of about 120 degrees.

(L) With the thumb and fingers of the left hand lost (M) With the fingers of either right or left hand, except the first finger and thumb lost. (N) With two joints of the index finger lost. (O) With the little finger and the ring finger lost, with two other fingers off at the middle joint.

An illegitimate is not thereby disqualified.

The loss of first joint of the first finger does not disqualify.

Held: If any candidate for the mysteries for Freemasonry possess any physical defect which shall cause him not to conform to the standards set out in our laws, or that may render him incapable of learning the art of Freemasonry, he shall be ineligible.

Idaho. Decision by Grand Master Waterhouse, 1898: The ancient regulations governing the qualifications of a candidate for the degrees of Masonry were that he should not be formed nor dismembered. Since Operative Masonry is not coupled with

Speculative Masonry, and we deal with Speculative Masonry only, this has been modified so that a man be not deformed to an extent that will prevent him from receiving and giving all Masonic signs, etc., nor prevent him from earning an honest living for himself and family, and that he be not likely to become a charge upon the Lodge. The Lodge to be the judge of this.

Held: That a man who is a trifle lame - one leg shorter than the other--capable of making all signs correctly and who would not become a charge on the Lodge and is not barred by some particular section of our laws, is eligible. The Lodge to be the judge.

Held: That the following defects are disqualifications: Loss of one eye; loss of one hand, loss of two fingers from right hand; loss of leg; loss of right thumb.

Illinois. Every candidate applying for the degrees in Mason must have the senses of a man, especially those of hearing, seeing, and feeling; be a believer in God; capable of reading and writing and possess no maim or defect in his body that may render him incapable of conforming literally to what the several degrees require of him. No provision of section shall be set aside, suspended, or dispensed with the Grand Lodge.

The loss of sight in one eye or the necessity of wearing a truss, are not disqualifications.

Indiana. Lodges are prohibited from initiating any candidate under twenty-one years of age, or one who has not made a declaration of his belief in the existence of the Deity, or one whose physical disability is such as to prevent his literal compliance with the ceremonies of the Order: Provided, That the Grand Master may, with the consent of the Committee on Jurisprudence, allow Lodges to receive and ballot on petitions for membership of those who can, by the aid of artificial appliances, conform to the ceremonies of the Order in every particular.

It has been held that:

An applicant whose left knee is anchylosed, and can not kneel on his left knee and can not kneel on both knees is not eligible to the degrees in Masonry.

That one who has lost the entire four fingers of his left hand is eligible to be made a Mason, because that is not such a defect as would prevent him from fulfilling strictly the requirements of Masonry. If it were the right hand, the decision would be otherwise.

Iowa. A man to be eligible to the degrees must be able to conform to all the ceremonies required in the work and practice of Masonry with his natural person. No substitution of artificial parts or limbs is a compliance with the law. The loss of a hand or foot is an absolute disqualification; other deformities may or may not be, depending upon the nature and extent.

Masters and Lodges will be held strictly accountable for the observance of this rule. Except where the disqualification is absolute, the Lodge has a discretion, which must be exercised with prudence.

It has been held that a loss of a foot at the ankle, after a person is elected for the degrees, absolutely disqualifies, notwithstanding the election, and he can not be received.

Kansas. A candidate for the mysteries of Masonry must be a man, free born, of sound mind, of mature age, without bodily defect, without physical disability and living under the tongue of good report.

Kentucky. A candidate for initiation must possess no maim or deformity which will prevent him from being perfectly instructed in the art and mystery of Freemasonry, and in his own person instructing others by exemplification. Of all this the Lodge is the sole judge.

The Entered Apprentice Degree should not be conferred on one who wears a metal truss, unless he shall dispense with it, but the Lodge is the sole judge as to whether the candidate is duly and truly prepared.

Louisiana. A candidate should be able to see, hear, feel and walk and should be in such possession of his physical and mental faculties as will enable him to fully perfect both himself and others, and be enabled to obtain thereby a living that he may not become a charge to the Order.

The loss of an arm disqualifies; a defect in the right hip, that makes it impossible to put the right heel to the ground is a disqualification.

Loss of three fingers on the right hand disqualifies.

One who has but one foot is not physically qualified, nor can this physical disqualification be cured by the fact that he has an artificial leg.

Loss of left arm between the shoulder and elbow disqualifies. The loss of an eye, the candidate being able to see well with the other eye and the loss of the first articular joint of the thumb on the right hand does not disqualify.

The Lodge, in deciding upon the physical qualifications of a candidate, must be governed by the views of this Grand Lodge.

Held: That a man whose right ankle is stiff, with the foot turned out and who slightly limps, may be initiated providing he can perform the ceremonies of initiation and give the signs of recognition, and has the other necessary qualifications.

That one who has one leg shorter than the other and uses an extension shoe, but who can, without the aid of the extension shoe assume all positions required in receiving the degrees and give all signs of recognition, could be initiated.

The loss of right thumb disqualifies. The loss of fingers of left hand does not disqualify.

Maine. Ancient regulations: The physical deformity of an individual operates as a bar to his admission into the fraternity. But as this regulation was adopted for the government of the Craft when they united the character of Operative with that of Speculative Masons, this Grand Lodge authorizes such, a construction of the regulation as that, when the deformity of the candidate is not such as to prevent him being instructed in the arts or mysteries of Freemasonry, and does not amount to an inability honestly to acquire the means of subsistence, the admission will not be an infringement of the requirements, but will be perfectly consistent with the spirit of our institution.

To which are added the following decisions given from time to time according to the Maine Masonic Text Book.

A man who has lost his right hand cannot be made a Mason.

Nor a man who has lost an arm or a leg, a hand or a foot.

Not even if the deficiency has been supplied by artificial means.

So of a man who, by palsy or other cause, has lost the use of a leg.

If the Senior Warden can conscientiously declare that the candidate "is in due form," and he is fully able to receive and impart all signs and tokens necessary for Masonic recognition, he is not physically ineligible.

Maryland. No Lodge shall on any account initiate a candidate who is under twenty-one years of age nor initiate, pass or raise a candidate whose physical defects prevent him from conforming literally to all the requirements of the several degrees of Ancient Craft Masonry.

Massachusetts. If the physical deformity of any applicant for the degrees does not amount to an inability to meet the requirements of the ritual, and honestly to acquire the means of subsistence, it shall constitute no hindrance to his initiation.

Numerous requests for rules concerning the physical qualifications of particular candidates are made of the Grand Master. Following precedent, he has persistently declined to pass upon particular cases. He should state only Masonic Law on the subject, and that general statement of law, the Master and his Lodge must apply upon their own responsibility to the case on hand.

The following is an authoritative statement of the Jurisprudence Committee of the Grand Lodge of Massachusetts on the question taken from the Proceedings of 1915:

"This regulation is to be interpreted, not according to the Levitical law, with which Masonry never had anything to do, either as a symbol or a fact, but by its own terms and the logical consistency and propriety of its application. So interpreted, its

significance manifestly is, that the physical defect of the candidate whatever it may be, shall not be such as to render him incapable of receiving and imparting instruction, nor of performing any duties that may be required of him in his capacity or vocation as a Mason. No such maim or defect of the body as the loss of an eye, an ear, a finger, or other member not essential in the discharge of his Masonic duties, or to his personal maintenance, does any violence to the spirit and original intent of this regulation, and, in the opinion of your committee, no other construction can be put upon it consistently with the higher demands of humanity, justice and equality. 'Not of the letter, but of the spirit; for the letter killeth, but the spirit giveth life.' Your committee take leave of this branch of their report here, in the belief that the regulation of our own Grand Lodge on the subject may be safely left as it stands, and the interpretation and practical application of it, to the intelligence of the Lodges. With the cases before them as they arise, they can with more safety and greater propriety determine the proper disposition of them."

Michigan. No Lodge shall initiate, pass or raise a candidate who lacks any qualifications required of him by ancient usage and by a Master Mason's obligation.

A Grand Master has no power to dispense with any of the "qualifications of a candidate" prescribed by the Regulations.

Minnesota. A candidate for Masonry must be a man of mature age, free born, of good report, hale and sound, not deformed or dismembered and no eunuch.

The requirements of the Landmarks, that a petitioner must be a man of mature age, of good report, hale and sound, not deformed or dismembered, may be deemed to be complied with if the petitioner is twenty-one years of age when he files his petition, of good character, physically and mentally sound, and if no physical defect exists which will disable him as a candidate from conforming to and meeting the requirements of the rites and ceremonies of all the degrees, without assistance, or the aid of any artificial substitute for any member of his body he may have lost, and especially can take all of the positions and steps required in any of the degrees and has a perfect thumb and third joint of the index finger of his right hand, normal hearing, and perfect sight of one eye.

No ruling of a Master of a Lodge, nor decision or dispensation of the Grand Master, can warrant any departure from the regulation laid down in this section.

Missouri. It is incompetent for any Lodge in this Jurisdiction to confer either of the Three Degrees of Ancient Craft Masonry on any person whose physical defects are such as to prevent his receiving and imparting the ceremonies of the several degrees; Provided, That nothing herein contained shall be so construed as to render any one ineligible to the privileges of Masonry who can by the aid of artificial appliances conform to the necessary ceremonies.

It has been held:

That a man who has lost the left leg below the knee and wears a cork leg is eligible, if able to conform to the ceremonies.

That a Lodge could receive a petition from one whose feet were of unequal size.

That a man having lost the second, third and fourth fingers of his right hand is ineligible.

Montana. No Lodge shall confer the Degrees upon any candidate unless he be a perfect man, having no maim or defect in his body that may render him incapable of learning the art and becoming perfect in the degrees.

Held:

That a person with one defective eye is eligible.

That the eligibility of a person who has lost his right thumb, rests with the Lodge having Jurisdiction.

That a person who has lost the index finger of the right hand at the knuckle joint is ineligible.

That one who has had his right leg amputated below the knee is not eligible.

That the loss of either finger from the left hand, the index finger and thumb being intact, would not render a man ineligible.

A person with part Indian blood is eligible.

Note by Grand Secretary Hedges:

"The crux of the matter with our Grand Lodge is the following, taken from the Ohio expression on the subject, which was adopted by our Grand Lodge in 1899: 'A candidate for the degree of Entered Apprentice should be able physically as well as intellectually, to receive and impart all the essentials of Masonic recognition, and this the Lodge may determine.'"

Nebraska. A Lodge can not initiate any one who can not read and write, nor one having physical imperfections which impair his ability to support himself and family, or by reason of which he is unable to conform to all of our peculiar rites and ceremonies.

Nevada. Men to be made Masons must be free born, of mature age, of good report, hale and sound, perfect in their members, so far as to be able to perform all Masonic labor.

Report of Jurisprudence Committee adopted in 1916:

We do not propose that our constituent Lodges shall confer any degree--either on its own material or the material of another Lodge or Jurisdiction--upon one who cannot comply with the rules laid down by this Grand Lodge,- that an applicant must be hale and sound, perfect in all his members, so far as to be able to perform Masonic labor, and in full possession of all mental faculties.

This rule must be given the earnest consideration of every Master within this Jurisdiction and we urge that no relaxation be permitted.

New Hampshire. By the ancient regulations, the physical deformity of an individual operates as a bar to his admission into the Fraternity. But as this regulation was adopted for the government of the Craft, at a period when they united the character of Operative with that of Speculative Masons, this Grand Lodge authorizes such a construction of the regulation as that, when the deformity of the candidate is not such as to prevent him from being instructed in the art and mystery of Freemasonry, and does not amount to an inability honestly to acquire the means of subsistence, the admission will not be an infringement upon the Ancient Landmarks, but will be consistent with the spirit of our Institution.

Decisions:

An applicant who has lost a thumb and second finger of his right hand is ineligible.

An applicant who has lost his left arm below the elbow is ineligible.

An applicant for the Degrees who has a stiff knee is physically disqualified.

A Lodge rejecting an applicant on account of physical disqualifications cannot waive jurisdiction in favor of a Lodge in another state where physical disqualification is not a bar to being made a Mason.

Applicants for the Degrees must be able to comply readily and naturally with all the requirements of our ritual.

The Grand Master has no authority to grant a dispensation which would enable a Lodge to initiate a candidate who has lost a thumb and fore finger of the right hand.

A person who has lost his left hand at the wrist is not eligible to receive the degrees.

A man whose foot is artificial and whose leg from down about half-way from knee to ankle is artificial, is not eligible for the degrees of Freemasonry.

A candidate with one leg several inches shorter than the other and obliged to use a crutch is not eligible to the degrees.

New Jersey. Before proceeding with an initiation the Master or, in his absence, the acting Master, must have accurate knowledge of the candidate's physical competency to literally conform to all the requirements of Ancient Craft Masonry.

If a Master is in doubt as to the physical qualifications of a candidate, he must not proceed until after a personal inspection has been made by the direction of the Grand Master. The instructions of the Grand Master must be followed without question.

If a candidate has any visible physical defect, the Master must suspend all proceedings looking to his initiation and at once report the case to the Grand Master, who, in person or by Deputy, shall, after personal examination, decide as to the physical competency of the candidate.

The assumption by a Lodge or its Master, of authority to determine the eligibility of a maimed candidate for initiation is forbidden.

New Mexico. No degree shall be conferred upon any one who is physically unable to conform to the letter and spirit of the ceremonies of the Fraternity; who is unable to read and write; who is affected with any incurable disease; or has no visible or legitimate means of support for himself and family.

We look more to the moral and mental qualifications of those who knock at our doors.

All questions relative to physical qualifications of petitioners for degrees have been answered by reference to our Law--"Is he physically unable to conform to the letter and spirit of the ceremonies of the Fraternity ? " The officers and members of a Lodge are better qualified to answer that question than the Grand Master.

An applicant for the "mysteries" who has lost, in its entirety, the thumb from the left hand, is eligible to receive the "mysteries."

The rule in this Jurisdiction is that if the candidate has any physical disability which would prevent him from conforming to all our rites and ceremonies, then he is ineligible to Masonry.

No one can be made a Mason who is physically unable to conform to all the rites and ceremonies. A point to be decided by the subordinate Lodge--and no stigma attaches to a rejection of this kind.

If the committee finds the candidate disqualified for any other reason than one affecting his moral character, they may so report and the Lodge may permit the return of the fee and the application without actually rejecting the candidate by ballot.

New York. A candidate must be able without artificial aid or substitution of members or parts thereof to conform to the ritual and to learn and practice the art as a brother should. This includes not only Masonic work within Lodge room, but ability to earn his livelihood by manual labor if necessary outside the Lodge room.

It does not include those whose dismemberment of defect is such as to require or permit the substitution of an artificial member or part thereof, even though with such substitution the same result could be obtained.

Landmarks.

That every candidate for the honors of Freemasonry must be a man, free born, of mature and discreet age, no eunuch, no woman, no immoral or scandalous man, but of good report, having no maim or defect in his body or mind that may render him incapable of learning and practicing the art.

That the right of a Lodge to judge for itself who shall be admitted to initiation or affiliation therein is inherent and indefeasible, not subject to dispensation or legislation of any kind or from any source whatever.

Definition 6: Sec. 3: Physical ability without artificial aid or substitution of members of parts thereof to conform to the ritual and to learn and practice the art as a brother should. This includes not only Masonic work within the Lodge room, but ability to earn his livelihood by manual labor if necessary outside the Lodge room.

The Landmarks are inherently and by Section I of Definitions of the Constitution, a part of the Masonic Law of this State and "the only part of the Masonic Law or rule that may never be altered or disturbed."

North Carolina. A candidate for initiation must possess no maim or deformity which will prevent him from being properly instructed in the art and mysteries of Freemasonry and in his own person instruct others by exemplification. Maim or deformity after initiation shall not prevent the brother from advancement. Such advancement is a recognition of the claims of a worthy and unfortunate brother.

Held:

That a man paralyzed more than thirty years ago, since which time he has been unable to walk without crutches and has very little use of his legs, is ineligible to Masonry.

That an intending petitioner who had lost his thumb just below the knuckle, but, in the opinion of the Master was able to give the grips without much trouble, was held eligible to the degrees. That one who has lost his left arm below the elbow is ineligible.

North Dakota. If the physical disability of any applicant for the degrees does not amount, aided by any ordinary artificial means, to an inability to meet the requirements and honestly to acquire the means of subsistence, it shall constitute no hindrance to his initiation.

Ohio. The Grand Lodge makes the "Ancient Charges," as printed with its Constitution, Code, etc., a part of its fundamental laws, and the language of the "Ancient Charges" is so plain as to admit of but one construction, viz.: that a candidate for initiation must be "without maim or defect in his body that may render him incapable of learning the Art, etc."

A person who has lost his right hand at the wrist can not be legally initiated.

A person who has lost a hand, an arm, a foot, a leg, or is deficient in any of his limbs or senses, cannot be made a Mason.

A stiff knee is such a defect as will bar a candidate.

Seeing and hearing are two of the most important qualifications of an applicant for initiation, and if he is unable to hear ordinary conversation, he is disqualified.

An applicant for degrees being blind in one eye, but otherwise eligible, would not, because of such defect alone, be rendered disqualified to receive the degrees of Freemasonry.

A candidate for the degree of Entered Apprentice should be able physically, as well as intellectually, of himself and without exterior aid or assistance from another, to receive and impart all the essentials for Masonic recognition.

Oklahoma. A petitioner shall have attained the full age of twenty-one years, be free born, of good moral character and without maim or such bodily defect as would incapacitate him to make all signs and salutations and to properly learn the art.

It has been held that:

One who has lost his right arm is physically disqualified. Where a man have lost his left foot, same having been removed about two inches above the ankle joint, who wears a cork foot, is not eligible for the degrees of Masonry.

One who has lost part of right thumb, if enough of his thumb remains so that he can give all grips clearly and distinctly, this infirmity does not necessarily disqualify.

One who has lost the index finger of his right hand and has a wire finger attached to hand cannot be initiated.

One whose eyesight is such as to prevent him from being instructed in the arts and mysteries of Masonry, is disqualified.

The loss of the right eye (or of either eye) does not disqualify a candidate.

One whose leg is shorter than the other but who can stand erect without too much strain or effort, both feet square on the ground and put himself in proper position to give the necessary steps and signs, could petition for the degrees.

Oregon. Every candidate applying for the degrees of Masonry must be a man, free born, have the senses of a man, possess the ability to earn a livelihood, and possess the physical ability to conform substantially to and be instructed in and give instructions in the arts and mysteries of Freemasonry.

*Pennsylvania. The requisite qualifications for initiation and membership in a Lodge, are that the petitioner shall be a man, free born, of mature age, sound in all his members, of good Masonic report, and able to earn a livelihood for himself and family, and perform the work of a member in a Lodge.

The perfect youth is the standard; perfect in his physical form, and so perfect in his mental and moral structure, that no deformity in either will ever prevent him from properly understanding those virtues and precepts Freemasonry teaches and enjoins. There are no degrees in disability. If it exists, so that the slightest violation of the perfectness is cognizable, it is as fatal to the man as though it took away his arm, hand, finger, leg, or foot. There is not in Freemasonry a positive, comparative, or superlative disqualification. It is the disqualification, per se, the simple naked fact, that the standard of a perfect youth is not attained, that ends the question. It is neither debatable nor avoidable. Anatomical disquisitions, wordy casuistry, persistent importunities, or the citation of instances, wherein ignorance was the discredit of the example, will not suffice to subordinate obedience to the Landmarks. The Rough Ashlar must be fitted to its proper place without disfiguring the perfect symmetry of the perfect work.

By the 5th Article of the Gothic Constitution, adopted at York in the year 926, it is declared that "a candidate must be without blemish, and have the full and proper use of his limbs, for a maimed man can do the Craft no good." This is the first written declaration of the Landmark, which continued from that period until 1722, when the further condition was expressed that the candidate must "be a perfect youth, having no maim or defect in his body," etc. In 1783, the Grand Lodge of Pennsylvania declared that the candidates must "be hale and sound, not deformed or dismembered at the time of their making." This is the Landmark, and the most ordinary understanding can comprehend what the disabilities are which "forbid the making."

The qualifications of candidates are thus defined in the Ancient Charges: "The persons admitted members of a Lodge must be good and true men, free-born, and of mature and discreet age, no woman, no immoral or scandalous men, but of good report." "No Master should take an apprentice unless he be a perfect youth, having no maim or defect in his body that may render him incapable of learning the Art, of serving his Master's lord, and of being made a Brother, and unless he be descended of honest parents."

When a candidate appears for initiation, and the Master discovers that he is not physically perfect, and declines to initiate the candidate for this reason, his petition can be withdrawn; but all the facts of the case must be entered upon the minutes of the Lodge and at once reported to the Grand Secretary.

Rhode Island. No man who is unable to perfect every part of the work in the Three Degrees of Symbolical Masonry is eligible to receive those Three Degrees.

South Carolina. Every candidate for initiation in this Jurisdiction must be without maim or defect in his body or mind that may render him incapable of learning and practicing the art, and who can comply literally with all the requirements as to initiation ceremonies without artificial aid or friendly assistance.

South Dakota. A candidate must be free-born, under no bondage, twenty-one years of age, in possession of sound mind, free from any physical defect or dismemberment, no atheist, eunuch or woman.

It has been held that:

A man who has lost his foot and part of his leg cannot be initiated if wearing a cork leg.

A slight deformity is no bar to the candidate's initiation unless it prevents his receiving and imparting Masonic knowledge in the usual manner. The Lodge must consider the matter and draw the line. A deformed man is ineligible to the degrees.

A man who is physically able to conform fully to the requirements of our ritual, receive and impart instructions therein, and who possesses all the necessary qualifications to be made a Mason, may petition for the degrees.

The local Lodge and not the Grand Master should be the judge of the moral, physical and intellectual qualifications of its candidates, it being responsible to the Grand Lodge for its actions.

When the Grand Lodge is appealed to and the facts presented in a question of physical disqualifications, it is the duty to pass upon them.

Tennessee. A candidate for the mysteries of Freemasonry must be a man, free born, not less than twenty-one years of age, and of good report.

He must be physically and mentally capable of earning a livelihood, and of receiving and imparting the Ritual of Masonry. By "imparting" is meant by actual demonstration. To describe by words does not comply with the Law.

Texas. The perfect man is an ideal being, and absolute perfection does not exist among men, neither physically, mentally nor morally; therefore it is not obnoxious to the Ancient Landmarks and Charges of Masonry that slight maims or defects of body should debar an applicant for initiation or advancement in Masonry, and an applicant for initiation must be sound and hale, without maim or defect in his body that may render him ineligible to be a Mason; that is, physical maims and defects should be

considered on the basis of his ability to receive, practice and impart freely and without artificial or other aid, all the rites and ceremonies of Ancient Craft Masonry including Masonic work in the Lodge room and shall possess the mental and physical ability to earn his livelihood in his chosen occupation outside the Lodge room.

That when an applicant for initiation has a maim or defect, the Lodge to which the application is made shall refer the case, with a faithful description of such maim or defect, to the Grand Master, who shall thereupon rule upon the eligibility of the applicant in the light of these resolutions.

Utah. Every candidate for the degrees in Masonry must be a man, free born, have the senses of a man and possess physical ability to earn a livelihood, and to conform substantially to the rites and ceremonies of Masonry, and be instructed in its mysteries. It has been held that the loss of first joint of the fingers of right hand will not debar a candidate.

*Vermont. Physical ability to earn a livelihood, and to conform substantially to the forms and ceremonies of Masonry, and be instructed in its mysteries, is all that is required, provided the candidate possess the higher qualifications of a belief in God, of mental worth and the record of a moral and upright life; that this interpretation of the ancient charges and regulations is not inconsistent with the true spirit of the Masonic Institution, but in keeping with its sublime teachings from time immemorial.

Mental or physical deformity:

Since deformity is not such as to prevent the candidate from being instructed in the mysteries of the Craft, the admission will not be an infringement of the ancient Landmarks, but will be perfectly consistent with the spirit of Freemasonry.

A blind man cannot be made a Mason. Hearing, seeing, and feeling are the senses most revered by Masons.

Virginia. No petition for initiation shall be entertained from any person who is not a free-born man of the age of twenty one years, of sound mind, of good repute, and so perfect in body that he can without artificial aid or friendly assistance, conform to the Ritual, and who does not believe and trust in God as the Supreme Architect and Governor of the Universe.

It has been held that:

One who had lost a leg cannot be initiated.

The petition of an applicant whose elbow was perfectly rigid, and who could not comply with the Ritual, could not be received.

A Lodge could not confer the degrees on a candidate, who, after filing his petition, lost the small finger of his right hand and finger next to it.

One who had met with an accident, or received a wound in his left arm which necessitates an amputation a couple of inches below his elbow and who had an artificial arm and hand but was unable in any particular to conform to the ritual, was ineligible.

A man with an artificial foot is ineligible.

Washington. Every candidate petitioning for the degrees of Masonry in order to be eligible, must have the senses of a man, especially those of hearing, seeing and feeling, and possessing no maim or defect in his body that would render him incapable of conforming literally to what the degrees respectively require of him. No provision of this section shall be set aside, suspended or dispensed with by the Grand Master or by the Grand Lodge.

The Lodge shall itself determine the petitioner's physical disqualifications by the sole test of whether any maim or defect in his body renders him incapable of conforming literally to what the several degrees require of him.

A request for dispensation to receive a petition for the degrees from a man with an artificial foot was refused.

West Virginia. The general rule is that "when the deformity of the candidate is not such as to prevent him from meeting fully the requirements of the ritual, or from honestly acquiring the means of subsistence," he is eligible.

The edict of the Grand Lodge as to physical qualifications of candidates, as above stated, is in derogation of the ancient regulation requiring the candidate to be sound in limb and member; and while it must be held as law in this Jurisdiction until modified or repealed by the Grand Lodge, yet it must be given a strict construction, and if it is doubtful as to whether a particular candidate is within its provisions, the doubt must be resolved against him.

It has been held that a candidate is eligible in the following cases:

Loss of the thumb and index finger of left hand; loss of fingers of left hand; loss of the middle finger of left hand; loss of second finger and third finger off at the first knuckle on the right hand; loss of first joint of forefinger of right hand and the whole

of the second finger, except at knuckle joint; loss of the second and third joints of forefinger of right hand, leaving a stub protruding long or short; loss of first joint of the middle finger of the right hand and the third finger slightly crooked towards the second finger; loss of the two little fingers of right hand at first joint; loss of one eye and the other in which the sight is defective but not entirely gone; loss of one eye; a hunchback whose deformity is not such as to prevent him from meeting the requirements of the ritual and from honestly acquiring the means of subsistence; a person who has a deformity on the right shoulder blade, next the back, of the size of a beef-heart, who walks erect and is not hindered because of such deformity from gaining a livelihood; hernia, unless it be such as to prevent meeting some of the requirements of the ritual, or from honestly acquiring the means of subsistence; stiff right ankle, with foot somewhat smaller than the left and turned out, if he can conform to the ritual.

It has been held that a candidate is not eligible in the following cases:

Loss of the thumb of the right hand; loss of the first three fingers of the right hand; loss of the first or knuckle joint of right hand; loss of part of the second finger at the second joint, and the ring and little finger at the approximal joint of the right hand; loss of right index finger at the second joint, the second and right fingers near the hand, and the little finger curved inward, contracted and stiffened; loss of the two middle fingers of the right hand, including the knuckle joint; loss of the first three fingers of the right hand close to the palm; loss of thumb above the first joint on right hand; born "into this world minus his left hand;" left hand crippled in such a manner as to prevent flattening it out; minus the thumb and all the fingers of the left hand; minus the thumb on the left hand, and the thumb on the right hand is forked almost amounting to two thumbs; right hand smaller than the other, the fingers of which were not more than one-half inch long.

Born with but two fingers on his right hand, his thumb being perfect; left arm three inches shorter than the right, four inches less in circumference, left hand could not be turned upwards on a level with the waist; incapacity to bend left leg from stiffness so that person could not kneel; stiff knee joint and unable to kneel on right knee; left leg two and one-half inches shorter than the right; right leg four inches shorter than the other and walks with staff; loss of right foot at the ankle and uses cork foot; right leg off below the knee; badly deformed in both feet from birth, with large bulges instead

of hollow insteps in his feet, rendering the person perceptibly lame; deaf, but could hear with an acoustician.

Wisconsin. The Landmarks as to physical qualifications to be strictly construed. The candidate must be a man, free born, hale and sound and unmutilated.

The above physical qualification is founded on Landmark Eighteen and reads as follows, viz.:

"Certain qualifications of candidates for initiation are derived from a Landmark of the Craft. These qualifications are that he should be a man - shall be unmutilated, free born, and of mature age. That is to say, a woman, a cripple, or a slave, or one born in slavery, is disqualified for initiation into the rites of Masonry. Statutes, it is true, have from time to time been enacted, enforcing or explaining these principles; but the qualifications really arise from the very nature of the Masonic institution, and from its symbolic teachings, and have always existed as Landmarks."

Wyoming. When the deformity of the candidate is not such as to prevent him from being instructed in the arts and mysteries of Freemasonry, and does not amount to an inability honestly to acquire the means of subsistence, the admission will not be an infringement upon the ancient landmarks, but will be perfectly consistent with the spirit of our institutions.

It has been held that:

A man with only one eye is eligible.

A man who had lost part of the forefinger of the left hand is eligible.

One who had lost the two middle fingers and the end of his thumb at the first joint on his right hand, is eligible.

The loss of a foot renders a man ineligible.

A man who had a stiff hip joint, the result of a revolver going off in his pocket while on horseback, is ineligible to the degrees.

*Referred to Grand Secretary for confirmation but no reply received up to time of going to press.

GENERAL STATEMENT OF THE RULES

With the language in the various Codes, Decisions, Edicts and Regulations varying in almost every instance, it seems almost impossible to arrive at any "general rules" of our American Jurisdictions. And yet, a reasonable interpretation, having in view all the surrounding circumstances cited and the apparent intent of the Grand Lodges in passing the legislation, would probably lead our readers to agree with us, at least substantially, in the following generalizations. In any event, we have tried to take a reasonable view of the rule in each state, taking the provisions of all the documentary evidence as a whole. We have not attempted to quibble over absolutely exact definitions. In several cases we have deliberately overlooked apparent attempts to modify the doctrine of physical perfection, where in fact no discretion is specifically allowed to anyone, either Lodge, Grand Lodge or Grand Master, to so modify. Such an attempt has justified us, in one or two places, in saying that a "liberal" construction of the law is intended. It would be interesting indeed if we could discover the actual interpretation that is being placed upon some of these modifications by the Lodges, in practice. For we have grave suspicions that in at least a few cases, equivocal language has been used deliberately, or at least as a compromise between extreme views, in

order that the Lodges could as a matter of fact do about as they pleased, without fear of being "spanked."

With this tendency, not confined to Masonry alone, to "wink" at evasion of the law, ye scribe is entirely out of sympathy. The law should be so written as to mean exactly what it says, responsibility for defiance or evasion of the law should be placed exactly where it belongs, on the Lodge and the Worshipful Master, and discipline provided which would stop the unauthorized practices. If a Grand Lodge determines that the doctrine of physical perfection is right and in harmony with the modern application of the Ancient Charges, there should be no misunderstanding about it. If the Grand Lodge decides that the wooden head is less desirable than the wooden leg, the Fraternity as a whole will be benefited by saying that such is the principle which is accepted by that Body, and its application to individual cases by the Lodges should follow the lines of interpretation laid down. To equivocate on this important matter leads to confusion and sometimes discord that is entirely out of harmony with the established principles of Freemasonry.

Having relieved ourself of this "effusion," we will endeavor to summarize the rules.

First. "Physical Perfection" obtains in 16 Jurisdictions, while 20 others specify that "literal conformity to the requirements of the ritual is a necessary prerequisite to initiation."

Second. Five Jurisdictions use language indicating that "substantial" conformity to the requirements of the ritual is satisfactory.

Third. Three Jurisdictions say that the use of artificial parts or limbs in conforming to ritualistic requirements shall not necessarily constitute a disqualification, leaving the Lodge to decide, either in whole or in part, in the latter case providing for review either by the Grand Lodge or the Grand Master.

Fourth. Nineteen Jurisdictions specifically prohibit the use of artificial parts or limbs, or provide that such shall be an absolute disqualification.

Fifth. In 10 States the Lodge is specifically mentioned as having authority and power to determine the question of eligibility; three others allow the Lodge discretion in its determination "within the specific rules laid down," or "where the disqualification is not absolute," one denies such right.

Sixth. Conformity with the views of the Grand Lodge, or Grand Lodge approval of the ballot are provisions in 3 States; 4 Jurisdictions specifically deny the right of either the Grand Lodge or the Grand Master to waive disqualifications or repeal the strict provisions of the law.

Seventh. Four Jurisdictions require the Grand Master's approval to a petition, or his permission to ballot upon such a petition; in one State he is allowed some discretion in determining whether the disqualification is or is not absolute; 4 States deny him any discretion, or say that he has no prerogative giving him any right to interfere.

Eighth. Nineteen Jurisdictions recognize the candidate's "means of subsistence," or "ability to obtain an honest livelihood" as an important factor in determining his eligibility. Some say "and," and some say "or," leaving it doubtful whether this is or is not a partial test of physical qualifications.

Ninth. Fifteen States, directly or by implication, provide for a liberal construction or interpretation of the law; 13 specifically say it shall be strictly interpreted.

Tenth. Minor infirmities or deformities do not disqualify in 17 of our Jurisdictions. A few of them, either in the Codes, or Decisions, give specific lists, though they do not specify that it is necessarily a complete list.

CORRECTIONS TO FORMER TABLES

Advancement. Maine. (February, 1917, BUILDER, page 53.) In column headed "When rejected applicant may renew application" change to read "It is the right and duty of the Master to determine when a candidate shall be advanced except when objections have been made."

In column headed "Objection" change to read "Objections must be made known to the Lodge and their sufficiency determined by a two-thirds vote."

Minnesota. (Same issue and page as above.) In column headed "Time between degrees" change to read "Proficiency required; no time limit."

Affiliation. Maine. (January, 1917, BUILDER, page 11.) In column headed "To whom petition may be presented" change to read "Any Lodge within or without the State." In column headed "When rejected applicant may renew petition" change to read "To any Lodge within the State as often as desired."

----o----

THE TWO READINGS

We laid his body in the covering earth,

And mourned a well-filled life now closed,--

Remembered kindnesses well planned and done,

And temples built ere weary he reposed.

His tools another took, and straightway sought

To emulate the life now lost to Man.

His life on earth is but a Memory now,--

Past work is all the tenderest eye can scan.

Yes ! All is Past, though Memory sweet recalls

Each mighty effort made, and each success:

Upon the casket holding that which WAS

We drop the Acacia sprig, and Memory bless.

* * * * * * * * * * *

Our doubt is too unworkmanlike!

What workman works for one TODAY?

He who is gone is just behind the evening cloud

That hangs between earth's gloaming and the clearer way.

Behold him now emancipate

On greater Levels of the LIGHT.

Behold him as he dares to use the tools of Heaven,--

Erect the brighter homes of Heaven's Love and Might.

And listen to the strains that fill

The cultured ear, the noble arch,

That nerve the high ambition, stir the awakened soul

And tell of true success in the long Eternal March.

* * * * * * *

No earthly tomb can close a life well lived;

Nor cloud once hide the Ultimate of Love.

Acacia means a life that cannot die;

And death is but the door to Heaven above.

----o----

AN AMBASSADOR

BY BRO. JOSEPH FORT NEWTON, ENGLAND

1717-1917

NOT one of the eight thousand Freemasons , who sat in the Royal Albert Hall, in London, June 23rd, will ever forget the scene. Nor will any one of them ever see another like it. As an occasion it was memorable; as a spectacle it was unique. It marked the 200th anniversary of the founding of the Mother Grand Lodge of England, and was in all ways worthy of that noble tradition. Truly it was a great privilege to have been present on a day so historic, and to have looked upon a scene at once so picturesque and so remarkable.

The assemblage was arranged in five tiers, stretching from the arena to the highest gallery beneath the roof, all wearing their respective regalia. Even without the evening dress, usually worn in English Lodges, it made a very striking picture not to be forgotten by one accustomed to the simpler and less ornate ways of American Masonry. Although the number was so large, it included none of the rank and file of the Craft, but only Grand Officers, past and present, Past Masters of Lodges, the reigning Rulers of the Order, and, of course, distinguished visitors. Sitting in the closely-packed arena, I thought of many things, trying to look beyond the scene before me to that other gathering in the old Ale-house in St. Paul's Churchyard, June 24th, 1717.

Shortly before three o'clock, a procession was formed, and the Deputy Grand Master, Brother T.F. Halsey, was escorted to the Chair, "the Throne," as it is called in England. He is a sturdy and noble man, his head bowed with the weight of more than eighty years, most lovable to know, and very popular among the Craft. He formally opened the Lodge, and then a further procession, in which he himself took part, moved to the main entrance to receive the Grand Master, the Duke of Connaught. It was an imposing procession through the arena to the orchestra, as the Grand Master ascended to his Throne. Where all are distinguished it seems idle to mention names, except to say the procession included, besides the Grand Master and his Officers, the Grand Masters of Ireland and Scotland, district Grand Masters of Argentine, Malta, Ceylon, and Bengal, and the Provincial Grand Masters of England.

The Grand Master announced that in the name of the Brethren he had sent a telegram to the King, expressing the loyalty of Freemasons to the Empire and the hope of a speedy victory and a lasting peace. He then read the reply of the King, in which His Majesty conveyed his cordial thanks, and added that the traditional loyalty of English Freemasonry "has been to me a proud memory during the anxious years through which we are passing." The Deputy Grand Master then gave a brief but vivid account of the

growth of Grand Lodge during the 200 years of its existence, from four Lodges in 1717 to 3,226 in active work under its obedience today, besides the many Lodges and Grand Lodges descended from the mother body and now working in lands beyond the boundaries of the British Empire.

In reply, the Grand Master made a very graceful and appropriate address, in which he said that every Mason could say of those devoted Brethren who, to their lasting honor, invoked the original assembly in 1717, what was said of their illustrious contemporary - whose maul, used in the building of St. Paul's Cathedral, he held in his hand - "If you wish to see their monument, look around." They builded better than they knew, because they built on the strongest foundations. He recalled the close association of members of the Royal House of England with English Freemasonry, which began shortly after the founding of the Grand Lodge and has continued to this day. Indeed, the Grand Lodge had been in existence only twenty years, when the Prince of Wales became the Master of a Lodge. The Grand Master recalled, further, that it was his grandfather, the Duke of Kent, who did so much to promote the Union of Grand Lodges in 1813, from which so many Masonic blessings had flowed. Loyalty to the Empire, he said, devotion to public order, and a determination to assist in every beneficent and patriotic work, has always characterized English Masonry, and those qualities remain its highest titles of honor.

An address from the Grand Lodge of Ireland, read by Grand Master Lord Donoughmore, and another from the Grand Lodge of Scotland, read by Grand Master General Gordon Gilmour, followed. There were also messages from Grand Lodges in oversea Dominions, and from representatives of Grand Lodges in the United States, to all of which the Duke replied very happily. A number of promotions and appointments were announced, including that of Sir Edward Letchworth, the Grand Secretary, which was regarded as a fitting recognition of the completion of twenty-five years of service. The Grand Secretary read an address from the interned civilian Freemasons at Ruhleben, Germany, and the session closed with the singing of the National Anthem.

Very beautiful, too, I am told, was the Service of Thanksgiving, held on Sunday morning, June 24th, at which the Bishop of Birmingham preached. Unfortunately, I was not permitted to attend it, owing to my engagement in my own pulpit at the City Temple. His sermon dealt, it is said, with the great problems which are to follow the war, and the part which Masonry should have in solving them. I should like to have heard it, because it seems to me that our Order ought to have a very large and benign

ministry in helping to build upon the wreck of today a better, purer, wiser, greater tomorrow. And so endeth an event which will linger long in the memory of English Masons, and which marks, let us hope, the opening of a new era in the story of the greatest order of men upon earth.

In my next Official Communique I shall be giving some impressions of English Masonry which I think will be of interest to Brethren on that side, and especially with reference to what is going on in the way of Masonic Research. Meantime - and, truly, it is a mean time - I send greetings to all the Builders, and wish them every blessing in their labors.

City Temple, London, June 25th.

----o----

EDITORIAL

THE BUSINESS OF MASONRY

OF all the sources of misunderstanding among Masons there are few if any that are more potent in evil possibilities than those concerned with what may be termed the business of the institution. We are fraternal first of all, and there are many of us who never seem to grasp the fact that when we are least businesslike we may be least effective as a fraternity. So it comes about that there are too often, inside and outside the body Masonic, curious and conflicting ideas of what the fraternity should do in monetary matters.

By way of being more explicit let us state a case from actual experience to show what the outside world thinks of Masonry and what is often expected of it.

A business man was for several years a member of a lodge and at his death in good standing thereof. He died after a long illness during which he was frequently visited by his brethren.

A desire was long previously expressed by him that in the event of his death the funeral ceremony of the fraternity should be conducted by the brotherhood and this was promptly promised by the officers, and a notation so made opposite his name when he signed the Constitutions. A son in fair but not over well-to-do circumstances and a sister in like condition were his nearest living relations but he had several cousins of considerable means. The son was a Mason.

When death came the Secretary of the lodge was notified and he went out at once to visit the family. They knew of the wish to be buried Masonically but suggested that in some way it might be possible to also use the church service for the dead that is given by the communion adhered to by the departed brother. This seemed easily capable of adjustment and the Lodge Secretary so informed the relatives but also pointed out that this he felt should be referred to the Worshipful Master for his consideration and formal consent.

On taking up the question with the Master the latter advised the relatives that he thought it most seemly for the funeral services to be kept separate and distinct, the Episcopal service to be rendered at the church and the Masonic service at the grave. It seemed to him that any contact or interference of the one funeral ceremony with the other was a detriment to both. The clergyman on consultation agreed with him and this point was passed without further discussion and the plan of burial eventually carried into effect to the satisfaction of all concerned.

The morning of the funeral a request from the relatives was made for a further conference with the officials of the lodge. Master and Secretary reported at once and were advised of all the arrangements made for the funeral. These appeared to be complete and no expense had been spared to make the appointments of the most impressive type.

The brethren knowing that the deceased had left little or no property were pleased that his relatives were able and willing to go to so much expense and care to show their respect and affection for him.

To this comment the relatives replied with every satisfaction because, as they pointed out, the better the lodge was pleased the better they would in turn be satisfied.

This mutual exchange of compliments was not altogether sufficiently explicit to meet all the expectations of one relative present. He was not a Mason. A brother of his was a member of the fraternity, and the dead man was a cousin. It was easy to see and to hear that he was furnishing the financial resources for the funeral.

When he mentioned the amount paid for the grave and the expenditure for the coffin and all the other items necessary to his interment standards the brethren were somewhat dismayed at the detail. They somehow felt that they were being given too intimate a view of the cost.

The Master was indeed embarassed. He was convinced that he should say how much this lavish allowance told of the affection behind it. In doing so he could not refrain from saying as delicately as he could that this was purely a matter for the family and not for the lodge and that on that account he the more appreciated their confidence because he had really no right of any kind to inquire into the amount they might choose to spend.

At this statement there seemed to be a distinct drop in the prevailing unanimity. The man of means at once spoke up:

"Why it is only the proper thing I am sure to tell you the total of the bill, isn't it?"

"No, indeed," said the Master, "We are not concerned with the bill. This is not our affair."

"Do you mean to say that when a Masonic lodge conducts a funeral it does not pay all the bills ?"

"That is exactly what I must say if you ask the question. There may be cases where the lodge properly pays the bill but every instance is judged on its own merits. We have no rule, as I read the Masonic law, requiring us to pay the bills when the family are well able to do so."

"You surprise me. I thought that all secret societies had death benefits or things of that sort to meet the funeral expenses."

"No death benefits are paid of equal sums in all cases, - in fact nothing of the sort is promised anybody. We do attempt to aid the widow and orphan in their distress but here there is no widow to be succored, no child to cherish. You as relatives want this brother to have a funeral suitable to your condition in society. You have taken the necessary steps to bring this about. You are fully able as far as we know, to meet the expense you have incurred. But into this we do not seek to inquire because that is not our business. All that we have to do is to render the funeral service at the grave and do it as well as we know how. Beyond that we have nothing further to do with the cost except to provide the transportation for our members. So far as the expenses go we are no more to be charged with them than is the minister whom you desire to have a part in the ceremonies."

"But I want to tell you that this brother of yours has left no estate and there are no funds to meet these bills when they come due."

"That is something that you ought to have considered before you gave orders for this elaborate funeral. I do not see how you can expect us to pay the bills nor for that matter do I see how you can escape the responsibility for them."

"But are you not a philanthropic organization? Seems to me that here is a case where you could very appropriately contribute the amount for giving this member of yours decent burial."

It was evident that he did not propose to pay the bill if he could get out of it. There were plenty of witnesses present and it was undoubtedly the place and the time to speak plainly. So the Master thought for a moment or two before replying, then he spoke earnestly:

"We do pay many bills where those most benefited are not in a position to take care of them. These acts are done as a charity. Each case is judged on its own merits. If you will say here and now that you believe this to be a fit subject for charity I will take the matter up with my lodge at its next meeting and we will see what we can do about it. But at present I see no good evidence that you relatives can not take care of these bills at the proper time. Therefore I don't think that I ought to recommend the payment of the bills as a charity by my lodge."

And when the matter was so bluntly set forth there was nothing more than a growl or two privately that that funeral was not to be a charity affair. It was not. With all the musical and choral adjuncts possible the ceremony gave prestige to the social crowd for whom it was conducted. The procession started from the large house in town of the wealthy relative and even he, sore as he may have been in pocketbook, and rebuffed as was his business zeal for a trade deal that left him so much to the rear in money results, was a cheery loser on the surface and met his mishap with a philosophic face.

----o----

SAYS THE YOUNG MASTER MASON

At the altar of Masonry have I knelt and mine eyes have seen the Light.

The Apron has been explained to me; with pride I wear it.

Into my hands were laid the tools of the Craft.

Symbols of serious import taught me much, and will teach me more as the years slip fast behind my onward march.

Before me in all directions outstretched lies the Masonic chart of duties great and glorious, as exacting as they are elevating.

Tied to the fraternity by bonds tight-wound and oath-bound, easily I cannot escape the obligations due from me to it.

To do my part well, I well must know my part.

Willing to learn am I.

At the door I still stand and strike thereon my signal.

Arouse ye, I say.

To you I present my plea.

Ye are my brethren. To you I plead for Masonic wisdom to the end that I too may be among you a well-informed Master Mason.

Each year one hundred thousand of us take your vows.

We enter the sacred hall and from the Temple go forth impressed to readiness by the ceremonies.

We are puzzled at their significance, and uncertain of future study.

Most of us soon find the social worth of Masonry sufficient.

Content with our increased acquaintance we slacken and stop our search for knowledge.

Satisfied with the added grips of the hands among a flock of button and badge bedecked members we lose our grip upon the inner values of the head and the heart.

Yours is the duty of our enlightenment.

On you is the burden of our instruction.

What we know comes from you our Elder Brethren or we fail and fall by the wayside of a busy world, too tired to tread an upward path where toil is sure and labor long.

Full well ye know we Masons are the more akin where we are the better taught.

No union is so close as that of a perfect understanding.

No friendship is so strong as that founded on thorough knowledge.

When we all know Masonry as it was intended to be, shall we not the better know each other?

What ye know of Masonry belongs to me and to these my brother initiates.

Our claims ye cannot ignore.

We have done our part, we have filled our place, we demand the wages due.

Neither disregarded nor despised can be our plea.

Your institution and ours rests upon the granting of our petition.

Either you shall accept a lower level of Masonic standards or you must set your banner high and educate us to its lofty heights.

At the door we stand and knock for admission to the inner mysteries of the Holy Tabernacle.

Echoes in your hearts are stirred by our alarm.

At your hands we seek more light.

From none shall it come but from yours, for unto ye has the Great Architect given the charge, and you must administer your trust.

Why then stand ye here idle ?

Are ye content with numbers, satisfied because the scroll is writ large with names ?

Empty and vain as a rope of sand is then your hope.

Ye then are building upon the shifting shores of a treacherous sea.

When the winds of adversity come upon you the structure shall not withstand the storm.

Its walls will crumble, the foundations be torn, and it be swept aside for things more stalwart and sufficient.

Today is your era of events, tomorrow is ours.

Your opportunity is now, the future belongs to us.

Is it not wise therefore to plan for us that we may in due time carry forward your labors to still nobler achievements ?

Come, let us go. Time waits neither on man nor Mason. The hour is at hand. We are the sons of light. From us the darkness shall recede, the gloom of ignorance be lighted up with knowledge. Only with your help can we the sooner make for Masonry its proper place. Withhold not therefore your hands my brethren in help, for unto you under God's great grant of life to us we seek to fulfill the destiny of all true and earnest Master Masons.

----o----

A STUDY CLUB SPEECH BEFORE BREAKFAST

Of after-dinner speakers there are many and in our fraternity opportunities quickly multiply for the exhibition of whatever skill may be exercised to this end. These occasions are altogether too numerous for mention save as in the present instance by way of comparison. Meridian Lodge, the Daylight Lodge of Cleveland, observed this summer as in previous years a "sunrise raising." Lodge was opened at 2:30 a. m. Breakfast was served at 6 o'clock. Before the closing of the lodge a representative of THE BUILDER was invited to discuss the National Masonic Research Society and the Study Club work in particular. He puts the fact upon record and points out that in his

judgment the work of Study Club extension is as well done early as late. Please let everyone make a note of this and act accordingly.

----o----

THE LIBRARY

"STUDIES IN MYSTICISM"

NOTHING is more interesting in the whole field of ancient history than the story of the Ancient Mysteries. These were secret societies existing for the purpose of teaching the rudiments of knowledge and the principles of religion to their adepts, a very valuable service in a day when the priesthood sought to make knowledge a monopoly. The men admitted to these societies by initiation were bound by awful oaths of secrecy and were led through a number of ordeals to test their courage and their earnestness. The Egyptian Mystery of Isis and Osiris, the Eleusinian Mystery of Greece, and Mithraism, a Persian cult transplanted in Rome, exercised an incalculable influence in their day.

After Christianity had begun to show signs of its power, pagan writers, especially in the third and fourth centuries, sought to blend together the teachings of these Mysteries, the theosophy of the Jews, the doctrines of the Gnostics, and certain floating doctrines, into a religion that might offer itself as a worthy rival of the new faith. Many of the writers who undertook this task attributed their books to "Thrice Greatest Hermes," a more or less mythical Egyptian personage who was probably, in the beginning, the god Thoth, the scribe and book-keeper of the Egyptian deities. In this way the mixture of magic and mysticism thus evolved came to be called "Hermeticism." The reader who may feel a curiosity to learn more of this story may be referred to Mead's "Thrice Greatest Hermes," a very interesting and well-informed volume.

Meanwhile, among the Jews, a number of philosophers had been at work interpreting the Old Testament from a similar point of view. Their argument was that there is a hidden meaning behind the letter of the text which can be understood only by those possessing the key. What this hidden meaning was cannot very well be described in a paragraph; it may here be sufficient to say that this "Secret Doctrine" sought to teach men how to find union with God, using the symbolism of numbers, the Tetragrammaton, the Story of the Garden of Eden, and of the building of Solomon's Temple, as allegories through which to convey the secret to the initiated. A.E. Waite, in his:"Doctrine and Literature of the Kabalah," tells the story in full for those who may be interested. The Kabalah persisted through many centuries and exerted a profound influence in Christian theology at about the time of the Reformation.

At about this latter time a legend found currency in Europe which told that a certain Christian Rosenkreuz, while traveling in the Orient in the Fifteenth Century, had re-discovered the secret of the Wise Men of the East. Here and there individuals appeared who claimed to possess this Secret; they became very numerous, and even powerful in the early Seventeenth Century, and it is even believed by some that these "Rosicrucians" organized lodges in which especially qualified men could be initiated into the hidden lore of the Orient.

Meanwhile, from a time beginning before the institution of Christianity, there had grown up a different kind of school - the Mystics. These men were, for the most part, in the churches, and their chief interest was the religious life, instead of philosophy and metaphysics, and they sought to teach men how, by devotion, prayer and spiritual discipline, that they might learn to live in God. Among the Mystics, Plotinus, Tauler, Ruysbroeck, and William Law, may be mentioned as typical great names.

Alongside of these, since a time when the memory of man runneth not to the contrary, there had stood the secret societies of the Builders, known in latter days as the Gilds. These also taught secrets to initiated men, using their working tools and building processes as symbols. Needless to say, the authentic school of Masonic historians believe that it was from these Gilds that the organization of our modern social cult of Freemasonry derived.

Other secret or occult fraternities, the alchemists, for example, might have been included in this brief sketch; but we have indicated a sufficient number to bring us face to face with this question: How much does Freemasonry owe to these several movements? That all our symbols and ceremonies did not originate with the Operative Masons has long been held by our greatest scholars. Thus, it was Pike's favorite theory that the Speculative Masons, many of them, accepted into the lodges in the Seventeenth Century, men such as Ashmole and the like, were really Hermeticists who made use of the Builders' simple rites as a vehicle for their "Secret Doctrine." Woodford, in a paper read before the Lodge Coronati, argued to the same point, and suggested a number of our symbols which seem to be of Hermetic origin; Dr. Westcott, in another paper before the same Research Lodge, sought to trace others of our symbols to the Rosicrucians. Oliver and Mackey, as we all know, found very many echoes of the Ancient Mysteries in our ceremonies.

Now it is the purpose of A.E. Waite's "Studies in Mysticism" to show, at least it is one of the principal purposes, how much Freemasonry is indebted to Mysticism and to the occult societies which we have mentioned. Few men have ever been better qualified for such a task because it has been his chosen vocation to make a special study of occultism in every form, as witness his various books, among which are the two works on the Kabalah, the "Real History of the Rosicrucians," "The Secret Tradition in Freemasonry," "The Way of Divine Union" and the translation of Eliphas Levi's "History of Magic," not to mention that other work, a volume of peculiar power, compact of sweetness and light, "The Life of Louis Claude de Saint-Martin." It is because of this erudition, and because he has enjoyed personal initiation into many of the secret bodies, that his "Studies in Mysticism" may be so heartily recommended to the Masonic student who seeks some leading in this difficult problem as to the relationship between Freemasonry and the various mystical and occult movements.

Waite's thesis in this book, if we may hazard an epitome of a volume so manifold, so rich in material, and so profound, is this: That all the Mysteries, the occult fraternities, and the other similar movements, have all one end in common, the way in which a man may find union with God; that this is achieved through regeneration, or re-birth, which is the doctrine that the physical, or natural, in man, must be placed under subjection to the spiritual in man; that this is the real end of the ceremonies and teachings of Freemasonry; and that therefore our own order is now carrying on the ancient tradition. In this wise he seeks to show that, while the BODY of Freemasonry may have been inherited from the Operative Masons of the Gilds, the SOUL of Freemasonry has come to it from the many sources of the old secret and occult fraternities. Mr. Waite

expounded this theory in very simple fashion in a series of articles that appeared in the early issues of this Journal.

Some have found Mr. Waite's books difficult reading; in a sense they are that, for he does not carry his mind on his sleeve. But it is worth something of an effort, even for busy men, to persevere until they have familiarized themselves with his vocabulary. We have read and re-read his books; we shall do so many other times; for we believe that there are few living teachers who are so wise, so sound, so true to realities, so well equipped to lead the apprentice along the way that leads to the Inner Chamber of the life of the soul.

* * *

"THINGS A FREEMASON SHOULD KNOW"

There are very many such things, are there not? Of a number sufficient to fill an encyclopedia; indeed, to master the lore of one small department of Masonry has now become the task of the life-long specialist, so that the rank and file of us must stand aside "in giant ignorance." But even so there are some things which EVERY Mason should know and which will not task any average brain to learn. Fortunately, the literature on Masonry addressed to the "man in the trench" grows apace and will doubtless continue so to grow, and so mote it be. "The Builders," written by the former editor-in-chief of this Journal; "Speculative Masonry," by Brother MacBride; "The Philosophy of Masonry," by Brother Pound, himself a philosopher, and many other things besides; "Freemasonry Before the Grand Lodge Era," by Brother Vibert: these and many another similar book have set new currents to moving in the life-blood of the Craft; and again, so mote it be.

Alongside such studies one is glad to place "Things a Freemason Should Know," by Brother Fred J.W. Crowe, a former Master of the Lodge Coronati of England, warrant enough for any reader. It is a modest little volume of 86 pages, built for pocket wear, done into a book by Kenning & Son of London: its cost, according to a stub in our check-book, is one dollar, the price of a few potatoes! Its worth, however, cannot be computed in such terms, which, these days, is saying much.

The first thing a Freemason should know, according to Brother Crowe, is the history of the Craft, the HISTORY, we say, not the fairy tales. He who reads the first three chapters of this book will obtain a very fair understanding of that.

Then comes "Our Rulers." Many times we boast of the calibre of the men who lead the Craft in its work; but not often do we take the time to make their acquaintance, though their names are often known to fame outside our boundaries. Brother Crowe begins, as is proper, with Anthony Sayer, himself, and closes with the Duke of Connaught, as an Englishman naturally would.

Chapter five deals with the various Grand Lodges now in operation while chapter six gives a very brief, but valuable, account of Our Literature. The "our" here is very English, indeed, as all the names mentioned are English, the scholars connected with the Lodge Coronati receiving the lion's share of attention, which is as it should be as we have already testified in this department.

"Our Regalia" is by far the most worth-while chapter in the volume for it tells us just what we need to know about "the badge of a Mason." Brother Crowe may be said to have specialized on the apron and does not hesitate to drive his plow through the mass of rubbish that has accumulated about that emblem. He has the distinction, further, of having made the first serious attempt, in the spirit of the scientist, to account for the use of blue in Masonry. His theory, briefly stated, is that the Craft borrowed the hue from the Order of the Garter, and that its symbolical significance grew up "after the fact." Scholars not a few have attacked this theory but thus far it may be said .to have as good a right to existence as any other theory we have.

Masonic Charities, which the English brethren make a great deal more of than we do, receive attention in the last chapter of this interesting and, on the whole, very authoritative brief study.

----o----

THE QUESTION BOX

GRAND LODGE RECOGNITION AND THE RIGHT OF VISITATION

Dear Brother Editor: I attended last evening a meeting of the Square and Compass Club of the University of Chicago. There were in attendance representatives of eleven states and two foreign countries - one from Hungary and one from the Philippine Islands. The former had visited Lodges in France. The latter had receipts showing his lodge - La Regeneration, Manila, P.I. - to owe allegiance to the Grand Orient of Spain.

How will these brothers stand on visiting lodges in this country? They have all the necessary documents to prove their identity. Should they be eligible on visiting a regular lodge to examination? Franklin T. Jones, Ohio.

Brother Willis D. Engle, of Indianapolis, Ind., in his 1917 "Complete List of the Masonic Grand Lodges of the World," gives six Lodges under the Grand Jurisdiction of the Grand Lodge of the Philippine Islands. At the meeting of the Grand Lodge in their new temple in February, 1917, charters were granted to 27 new Lodges. It appears from the Proceedings that most of these represented groups of Masons who had belonged to Lodges previously under the Jurisdiction of the Grand Orient of Spain. Brother Newton C. Comfort, Grand Secretary, speaking in Grand Lodge in favor of a motion to grant charters to these Lodges, said, in part:

It will be remembered that our R.W. Deputy Grand Master in his message at the opening of the first annual communication of this Grand Lodge said "The purpose of its formation (this Grand Lodge) is to promote and maintain harmony and UNITY in our Masonic relations and to increase the usefulness of our Fraternity in the Orient." And the M.W. Grand Master said, "Our hearts beat with exultation and gratitude to the

Grand Master of the Universe for having the opportunity of a century - that of bringing to this country a Masonry regular and nonpolitical. We are sincerely in hope that the year will bring together under our jurisdiction the regular lodges of the Philippine Islands."

The next year the Grand Master made a number of allusions to the particular aim of this Grand Lodge being the unifying of the various Masonic entities and interests in the Philippine Islands, and among other things he said "All were productive of a lively influence for amity and harmony among the members of the various Jurisdictions represented in the cosmopolitan city of Manila, among whom and for whom, the best efforts of this Grand Lodge must be pledged if the high aims and fundamentals of our Grand Lodge are to be realized. This can be done in time without the abandonment of one jot or one tittle of the American standards, and in full accord with the ancient Landmarks and Charges of the Fraternity. All of our Americanisms, some of which are not Landmarks, and perhaps to some not essentials, can also be safeguarded; and no lowering of standards should be made in our endeavors to solve one of the greatest problems the Fraternity has been called upon to work out in recent decades and with this end in view, a work magnificent in its possibilities and results lies before us; and we will be equal to the task only in so far as we are strictly obedient to the precepts of our universal brotherhood. We will win and the victory will in coming years be a glory of which every Mason can justly be proud."

Last year also our Grand Master alluded to the same great vision before our eyes, that of the unification of the Masonry of the Philippine Islands. In our hearts, in our addresses, and in our work throughout the last ten years, the uppermost thought has been to bring Masonry to her own, united and triumphant in these far off isles of the sea.

We who have not had to suffer for our Masonry are not as fully cognizant of its sweetness as those whose Masonic history includes the sacrifice of the lives of brethren, the suppression or their lodges, the prohibition of use of the name, the struggle for Light in the thick darkness, and the most strict selection of members lest one enter who could not be implicity trusted and who would deliver the Mason to be executed, - these are the fires of purification which have sanctified the Fraternity here and resulted in the formation of a Masonry sublime, glorified.

As time passed it seemed more and more imperative that if we were to accomplish the greatest good of which we were capable, Masonry in these far flung isles must present a solid front before the world. To use an overworked expression it really seemed as if the psychological moment had arrived for bringing all the lodges working under the various Jurisdictions into our Grand Lodge. For well we knew the sincerity and love for the Fraternity which had been shown by the brethren in the lodges working under foreign Grand bodies. Some, yea many, of whom had suffered, bled and even died solely and simply because they were members of our beloved Fraternity. So a special committee was appointed and empowered to take any and all necessary steps to regularly and properly bring in the several lodges then working under other Grand Jurisdictions, at our meeting of all the members of the Grand Lodge which was held informally several months ago.

Later we again met informally with a large majority of the Grand Lodge present and after full and free discussion we finally decided upon the methods of regularizing and admission of the lodges by being granted Dispensations by the Grand Master after all necessary steps had been accomplished. This was done, and today these lodges return their Dispensations and request Charters, together with those who have been working only under Dispensation, and who never have been heretofore constituted. I recommend that the report be unanimously approved.

By this action we will take into our fold 27 lodges, most of the members of which heretofore were under the Grand Oriente Espanol. They have now been brought into regular affiliation with our Grand Lodge by the means acknowledged as proper and correct. You are nearly all in full possession of a true conception of the splendid heart Masonry represented by the members of these lodges, many of whom were Masons before some of us were born, and their sterling attachment to the principles of our Institution, and the work of their lodges, has in truth glorified Masonry, the which we have observed approvingly during the years of Americanism in these Islands.

Whether "La Regeneracion" Lodge, under the Grand Orient of Spain, was merged bodily into a Lodge under the Grand Lodge of the Philippines is doubtful, since the Lodge of that name ("La Regeneration, No. 36") is stated in the 1917 Directory of the Lodges of the Grand Lodge of the Philippines to be located at Tarlac, and not at Manila.

The status of this particular Brother, therefore, would now be determined by his membership in a regular Lodge, chartered by the Grand Lodge of the Philippines. The Grand Orient of Spain, according to Brother Engle, has been recognized only by the Grand Lodge of the District of Columbia.

The Grand Lodge of Hungary is recognized (in America), according to Brother Engle, only by the Grand Lodges of Alabama, British Columbia, Canada, and New York.

Under such circumstances as Brother Jones relates, of course, the real meat of the question has to do with the Recognition of Grand Bodies, for it may be stated as a general rule that visitation in a Lodge deriving authority from a Body not recognized by the visitor's own Grand Lodge is forbidden.

Have any of our members made an exhaustive study of these two subjects, "Recognition of Grand Bodies" and "The Right of Visitation"? We would welcome papers on these subjects. G.L.S.

* * *

MASONIC BAPTISM FOR THE YOUNG

The inquiry of Brother W.L.A. in the August issue, in regard to a Louveteau is prompted by the article that appeared on pp. 159-160 of the May BUILDER, reprinted from the New Age of 1915 and written by Brother Albert G. McChesney, Master of St. John's Lodge, No. 11, Washington, D. C.

We are not aware that any Grand Lodge has prepared a baptismal ceremony for use in this country. The only endeavor of the kind that occurs to us in the English language is the one by General Albert Pike. This farsighted leader labored most diligently and with a rare degree of skill toward fullness of ceremony, the ritualistic completement of the Craft.

Added to his work on the series of grades in the much favored Ancient and Accepted Scottish Rite, he developed a ritual of Adoptive Masonry for women, the near relatives of Masons. Elaborative and dramatic as it was we are not able to discover that to any considerable extent this ritual has been used. Another admirable effort of Brother Pike's was in the three ceremonials prepared by him in 1871 for the Supreme Council of the Southern Masonic Jurisdiction, and entitled "Masonic Baptism," "Reception of a Louveteau," and "Adoption." Each of these ceremonies is preceded by the various instructions necessary to make the proceedings most impressive and of permanent success.

"A 'Louveteau' is the son of a Mason. The word is of very ancient origin, so ancient that it was long ago corrupted into other words, and its etymology unknown. The initiates into the mysteries of Isis wore, even in public, a mask in the shape of a wolf's head gilded; and therefore came to be themselves called 'Wolves'; and their sons, 'Young Wolves.' A wolf, in French, is soup,' and a young wolf, 'louveteau.' The wolf was peculiarly sacred at Lycopolis (Wolf-City, from the Greek lycos, a wolf, and polis, a city), in Upper Egypt, where, Plutarch says, that animal was revered as a god. Eusebius says that the wolf was honored in Egypt, because when Isis, with her son Horus, was on the point of encountering Typhon, she was assisted by Osiris, who came from Hades in the shape of a wolf. Macrobius says that the sun was at Lycopolis called Lukon, a wolf; and that they worshiped Apollo and the wolf with equal honors, in each venerating the sun. In Greek, the same word, lukos or Iykos, meant a wolf and the sun; and Lykeios, or wolf-like, was one of the titles of Apollo, the sun-god; because, says Cleanthes, as the wolves carry away the flocks, so the sun with his rays consumes the vapors and mists, because, Macrobius says, the shades of night flee before him as the sheep flee before the wolf."

The above explanation is by Brother Pike.

We doubt much whether in all the ritualistic labors of Brother Pike he did anything nobler than the preparation of these ceremonies. The admirable addresses to the young are in the simplest words and opportunity is taken to describe the teachings of Freemasonry, the objects of the Craft, the qualities and the rewards of the Mason. Nothing better for the purpose of our correspondent is known to us.

Perhaps the use of the ritual might be secured through the officials of the Ancient and Accepted Scottish Rite at Washington, D.C., Sixteenth and S. Streets. We are also assuming that the matter will be taken up with the Grand Lodge authorities of his State before our correspondent as Worshipful Master introduces such a ceremonial to his lodge. That would be but a matter of courtesy due the governing body. Less than this we could not advise.

Then, too, it has been and is now our great good fortune to carry a commission issued by this grand old Masonic body!

R.I.C.

* * *

PRESENT STATUS OF MASONRY IN GERMANY

I have had a question come up to me that I would like your information upon. Is it true that the Imperial German Government, as such, will not permit any of its officers, either Government, Army or Navy, to become affiliated with the Masonic Order, for reasons of State? - C.A.C.

At latest reports the Emperor's cousin, Prince Leuitpolt, continued as the Grand Master of the Grosse Landesloge. Since the beginning of the war several lodges of the Masonic

brotherhood have received military charters. One of these, as we learn from the Bulletin of the Bureau of Masonic Relations, is the "Iron Cross of the East" and has been stationed at Warsaw. These facts appear indisputable and certainly do not accord with the points raised in the question. Should different information be in the possession of any of our friends we shall be pleased to receive it.

----o----

CORRESPONDENCE

CARVING ON HIRAM'S TOMB

Bro. Editor: - Not to criticise, but to shed light on Brother J. W. Barry's excellent and scholarly articles on the "Pillars of the Porch." In the July number of The Builder, he says, in connection with a picture of Hiram's tomb, near Tyre: "To the right will be noticed a compass and square cut in the rock, by whom and when are questions that can not be answered."

Brother Rob. Morris, in his book on "Freemasonry in the Holy Land," gives an exhaustive set of measurements of the tomb, etc., and says that he carved the compass and square upon it, in the place shown in Bro. Barry's picture of the tomb. Such excellent matter as Bro. Barry is furnishing, and the general contents of "The Builder," make it of priceless value. Long live The Builder!

Fraternally,

Rear. F. W. Hart, 32d, Bellaire, O.

* * *

"BROTHERHOOD OF THE WISE"

Dear Brother: - That article on the Brotherhood of the Wise was written before I was raised in Masonry. It had a certain interest then as a record of observation among the Ingiet of the Bismarck Archipelago, but I am not willing to publish it in that form at the present moment because I can well see that it does little more than scratch the surface of a most interesting field. Military operations in the western Pacific have prevented me from carrying out my plan of returning to the islands for further field investigation of this as well as many other themes.

When this war is over, when the ban is lifted in the Pacific and I am discharged from my voluntary service here, I shall hasten back to the Pacific. Then I expect to do something really worth while along the line of the Ingiet signs and perambulations; for the present it would be unwise to publish the incomplete and faulty records.

Fraternally yours,

William Churchill, Washington, D. C.

* * *

A NETHER VIEWPOINT OF MILITARY LODGES

When a body of troops is to go into a region where Masonry does not exist a military lodge may have a legitimate reason for existence, as distinguished from a merely

sentimental one. But under ordinary circumstances a military lodge seems to me to be of doubtful expediency as it creates in the military body, say the regiment, an organization to which all the members of the military body do not belong. That is, it creates internal subdivisions in the military body. It requires no argument to show that such a thing is bad. Therefore, under the present circumstances I do not approve of the chartering of military lodges in out expeditionary forces.

If the permitting of the Brethren to attend French and Belgian lodges would entail the recognition of lodges which, because of their unmasonic tenets, are at present, and for good reasons, unrecognized by legitimate Masonry, then I do not think that the brethren ought to be permitted to visit such lodges.

Harold A. Kingsbury, Connecticut.

* * *

WHAT lS TAUGHT BY THE SYMBOLS AND CEREMONIES OF MASONRY

We are indebted to the courtesy of Brother Thomas Isitt, Past Grand High Priest of Ohio, fear the opportunity to transcribe a letter in his possession written by Albert Pike to Brenton D. Babcogk of Cleveland. It is as follows:

O. '. of Washington - 25 January, 1887.

Dear Bro. Babcock:

Like you, I laid away the enclosed "Screed," and it has been only now got out from a mass of papers which I have had to look over. I have read it, but I don't think it would pay to investigate and criticize it.

I think that no speculations are more barren than those in regard to the astronomical character of the symbols of Masonry, except those about the Numbers and their combinations of the Kabalah.

All that is said about Numbers in the lecture, if not mere jugglery, amounts to nothing. That the object of Masonry is "to preserve weights and measures," is an entirely new notion; and I fail to see how it preserves them.

If the Symbols and Ceremonies of Masonry don't teach great religious truths, not in the ancient ages made known to the Profane, they are worthless. The astronomical explanations of them, however plausible, would only show that they taught no truths, moral or religious.

As to the tricks played with Numbers, they only show in what freaks of absurdity, if not insanity, the human intellect can indulge.

As you may want to keep the Lecture as a curiosity, I return it to you, with thanks for your kindness in sending it to me.

Always fraternally yours,

Albert Pike.

----o----

"EVEN THIS SHALL PASS AWAY"

"Once in Persia reigned a King,
Who upon his signet ring
'Graved a maxim true and wise,
Which, if held before the eyes,
Gave him counsel at a glance,
Fit for every change and chance.
Solemn words, and these are they:
'Even this shall pass away.'

Trains of camels through the sand
Brought him gems from Samarcand;
Fleets of galleys through the seas
Brought him pearls to match with these.
But he counted not his gain,
Treasures of the mine or main;
'What is wealth?' the King would say;
'Even this shall pass away.'

In the revels of his court

At the zenith of the sport,

When the palms of all his guests

Burned with clapping at his jests,

He, amid his figs and wine,

Cried: 'Oh, loving friends of mine!

Pleasure comes, but not to stay;

Even this shall pass away.'

Fighting on a furious field,

Once a javelin pierced his shield:

Soldiers with a loud lament

Bore him bleeding to his tent;

Groaning from his tortured side,

'Pain is hard to bear,' he cried,

'But with patience, day by day -

Even this shall pass away.'

Towering in the public square,

Twenty cubits in the air,

Rose his statue, carved in stone.

Then the King, disguised, unknown,

Stood before his sculptored name,

Musing meekly, 'What is fame?

Fame is but a slow decay,

Even this shall pass away.'

Struck with palsy, sere and old

Waiting at the gates of gold,

Said he, with his dying breath:

'Life is done, but what is death?'

Then, in answer to the King,

Fell a sunbeam on his ring,

Showing by a heavenly ray -

'Even this shall pass away.'"

- Theodore Tilton (1835-1907.) .

The Builder Magazine

October 1917 - Volume III - Number 10

SCALD MISERABLE MASONS

ALWAYS Freemasonry has had its enemies, seeking by every means to discredit its labors in behalf of a saner, sweeter humanity, of free thought, free speech and true reverence for the Father of All. During this year we have discussed in THE BUILDER many phases of Anti-Masonry, none perhaps, of greater interest than the paper presented in this issue by Brother Keplinger upon "Scald Miserable Masons " Brother Keplinger (p. 294) gives us the account of one of these caricature processions as described in Hone's Every Day Book, and we reproduce the plate which accompanied it, in the body of his article.

He also mentions the "Geometrical View of the Procession of Scald Miserable Masons, designed by A. Benoist," which we use as a frontispiece because it is the most elaborate of all the prints that have come down to us. These caricature processions were inaugurated as a take-off on the old "Processions of the Craft" which have been long since abandoned.

The Grand Lodge first appeared in a "Foot procession," in 1721. Upon the selection of the Duke of Wharton as Grand Master, in 1723, "this Foot procession was improved into a carriage parade. The following year, 1724, saw a further aggrandizement of the procession to Taylor's-Hall, where the Feast was held." Dr. Chetwode Crawley, whose words we have quoted, further says "The Procession of March continued for nearly twenty years longer to form the most conspicuous outside function of the Freemasons. The promiscuous display of Masonic symbols and insignia invited caricature, and the discontinuance of the cavalcade after 1745 was partly due, no doubt, to the travesties which form the subject of this article." (A.Q.C. XVIII, 130.)

Speaking of the effect of such processions, Dr. Crawley says:

"Public Processions form no part of the Ritual of Freemasonry. At best, they can only be described as functions conducted by Freemasons under the sanction of the Craft. Strictly speaking, the Ceremonies of Freemasonry are confined to the Lodge-room. But the Lodge-room has an external wall, and Freemasonry has an external side. It would be held absurd to deny to the outer wall the architectural embellishment, which formed the glory of our Operative forefathers. Similarly, it would be absurd to proscribe the use of all Masonic adjuncts in our legitimate external functions. The danger is that the symbols, which have meaning for the initiated, may be mistaken by outsiders for the gewgaws of personal vanity. The mummery of the Scald-Miserables was engendered by the Procession of March." (A.Q.C. XVIII, 146.)

G.W. Speth, in A.Q.C., Vol. V, p. 236, says that the excitement due to the regular public Masonic processions "may have led to the formation of the Society of Scald Miserable Masons, whose only purpose seems to have been to travesty the solemn procession of the Freemasons, and who do not appear to have met on any other occasion but the annual feasts, or to have had any other bond of union. It is known that amongst the practical and empty-headed jokers who were the moving spirits in the business, were some masons, and it is now impossible to conceive how they could have allowed their appreciation of very poor fun to have over-ridden their sense of the respect due the Fraternity, of which they were members. Money must also have been plentiful among the leaders, for these mock processions must have cost a large amount. * * * For a series of years these ludicrous processions assembled, and mockingly did reverence to the real procession on its way to the feast, until at length the Craft authorities resolved to dispense in the future with any outdoor display, and the processions have since ceased."

Brother R. F. Gould, reviewing the subject in A.Q.C. XVI, p. 50, says of the cost of these caricatures that "there is room for speculation whether there was any organized body by whom the expense was defrayed. The Duke of Wharton and the Gormogons who sought to undermine the authority of the Grand Lodge in 1724, were of the Jacobite faction, and so may hove been the Scald Miserables of 1742."

----o----

THE FAITH THAT IS IN THEM---A FRATERNAL FORUM

Edited by BRO. GEO. E. FRAZER, President, The Board of Stewards

CONTRIBUTING EDITORS

Henry R. Evans, District of Columbia.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Geo. W. Baird, District of Columbia

H.D. Funk, Minnesota

Frederick W. Hamilton, Massachusetts

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Silas H. Sheperd, Wisconsin.

Jos. W. Eggleston, Virginia

M.M. Johnson, Massachusetts

John Pickard, Missouri

Oliver D. Street, Alabama.

S. W. Williams, Tennessee.

Joe L. Carson, Virginia

T.W. Hugo, Minnesota

F.B. Gault, Washington

C.M. Schenck, Colorado

H.L. Haywood, Iowa

Frank E. Noyes, Wisconsin

Francis W. Shepardson, Illinois

H.W. Ticknor, Maryland

Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Correspondence column.

QUESTION NO. 6--

"To what extent should the Grand Master in each jurisdiction, either himself or by authorized deputy, inspect annually the work of the officers of each lodge? (a) Should such inspection be limited to the ritual work of the lodge? (b) Should such inspection include investigation of the instruction in Masonic history and philosophy offered by the lodge officers to new members? (c) May such inspection properly include an audit of the business transactions of the lodge?

For the Good of the Order.

The Grand Master personally, so far as he is able, the Deputy Grand Master, and the Grand Wardens, should visit and inspect as many Lodges as possible during the year; and every Lodge should be visited by a district deputy at least once a year, or more frequently.

The inspection should be for the Good of the Order, wherever that may lie. This, of course, would not limit it to the ritual and ceremonial of the work, and could include an investigation of the teaching of the history and philosophy of the Order to its members- -but would hardly be practicable until the principles of the N.M.R.S. are thoroughly inculcated throughout the jurisdiction.

So far as an audit of the finances of the particular Lodge is concerned, I regard Freemasonry as being too uncentralized an institution to warrant such a course by Grand Lodge Authorities. The Grand Lodge should ordain, however, that the books of each Lodge be audited annually, and that the report of the committee which should include both temporalities and "spiritualities"-- spread upon the minutes after adequate publication to the members of the Lodge.

In passing, I might say that these questions put me very much in mind of the "Articles of Visitation" issued by Bishops in the best practice of the Church. H. W. Ticknor, Maryland.

* * *

Efficiently Informed Grand Officers.

In my opinion the Grand Master or his Deputy should annually inspect the work of each lodge as thoroughly as inspections are made in military and business circles--that is, not the least thing left undone or uninspected that might make for the utmost efficiency. This would involve, (a) that the inspection not be limited to mere ritual

work; (b) that it should include investigation of instruction in Masonic history and philosophy by lodge officers to new members, and not only this but such study of history and philosophy should be encouraged among the officers and old members who need it as badly as the new ones, for particular emphasis should be placed upon the necessity for practice of what is studied; (c) certainly an audit of the business transactions should be included.

If we are to make our Masonic organization thoroughly efficient we should first have our Grand Officers thoroughly informed as to all the activities of Masons under the jurisdictions so that they may advise them. Next there should be more co-operation between the various jurisdictions, not only of our own country, but of the rest of the world. THE BUILDER has been doing a great service in correlating the Masonic usages of different Grand Lodges. May I suggest that it follow up by reporting on what I may call the percentage of Masonic illiteracy and also present statistics on international recognition in order that our leaders may have a comprehensive view of the present status of world Masonry. J. W. Norwood, Kentucky.

Keep Lodges Up to High Standards.

An inspection such as you outline in your Department of Opinion this month would be exceedingly beneficial, and must of necessity be exhaustive if at all. For obvious reasons therefore this inspection must be performed by the Grand Master's authorized Deputy. Suppose we call him a Grand Inspector.

The Grand Jurisdiction should be divided amongst a number of such capable Grand Lodge Inspectors, invested with ample powers.

It would be advisable that these Inspectors visit officially every Lodge under their care at least once each year.

They should have the regular officers of the Lodge exemplify the ritual in full, and report to the Grand Master on same.

They should examine the Lodge premises, see they are suitable for all Masonic purposes, or demand such alterations as will make them so, if they are not up to the necessary requirements.

They most assuredly should audit the business transactions of the Lodge and report even the most trifling irregularity, a matter entirely too long neglected by the Grand Lodges, and of the most vital importance to the welfare of the Craft.

As few if any Lodges give instruction in Masonic History, Symbolism or Philosophy to either their old or new members, it would be of immense benefit to our order if these Grand Inspectors would make it a part of their duties to offer such instruction. So that this essential portion of Masonic Instruction may not be entirely neglected, as it is in the great majority of our Lodges today.

For eight years I filled the office of Provincial Grand Inspector. I know the importance of the necessity of such inspection; and am of opinion that this is the most important suggestion yet brought before the readers of THE BUILDER in the Department of Opinion. Joe L. Carson, Virginia.

Let the Grand Master Expound Masonry.

It is impossible for a Grand Master to visit all Lodges in his Jurisdiction, but all the Lodges should have a visitation from some authorized person. While some Grand Masters are such, merely in name, yet he should not be required to pay any attention to the ritualistic or business part of a Lodge; he should have more than "ritualistic" or "accountant" brains, but he should prepare (or steal) an address on the history and

philosophy of Freemasonry, then visit as many Lodges as possible, and give the Craft the benefit of his study, research and advice.

The duties enumerated (A) (B) (C) are admirably covered by the system used in Missouri, viz.: the state is divided into districts comprising ten to twenty lodges in each district, over which is placed a District Deputy Grand Master and a District Deputy Grand Lecturer; in a few districts these two offices are combined in one. The District Deputy Grand Lecturer, under the Grand Lecturer, has charge of the ritualistic work in his district, and not only visits the Lodges, but he must hold a district school of instruction under the direction of the District Deputy Grand Master.

The Law governing the District Deputy Grand Master who is appointed by the Grand Master is as follows:

(b) He may preside in each Lodge upon the occasion of his official visit, after it is opened; shall examine its books and records; and see if they are properly kept; inform himself of the number of members and the punctuality and regularity of their attendance; ascertain the state and condition of the Lodges in all respects; point out any errors he may ascertain in their conduct and mode of working; instruct them in every particular wherein he shall find they may require or desire any information; particularly recommend attention to the normal and benevolent principles of Masonry, and the exercise of caution in the admission of candidates; and if he discover in his District any Masonic error or evil, endeavor to immediately arrest the same by Masonic means, and, if he judge it expedient, report the same to the Grand Master.

(e) He shall call a Lodge of Instruction at least once a year, if deemed expedient, at such time and place as may be most convenient for the Craft, and notify the officers of the various Lodges in his District to appear at such Lodge of Instruction to receive the work and Lectures from the District Lecturer.

It will be noted that his duties cover in detail all the points in (A) (B) (C). This system has been very effective and its results excellent. Wm. F. Kuhn, Missouri.

A Century of Inspection.

I suppose that everyone is attached to the procedure of his own Grand Lodge. Perhaps for that reason I should like to answer your question of August 6th by a statement of the Massachusetts procedure which has worked well for over a century and not yet been found defective at any point.

M. W. Samuel Dunn (1800-1802) introduced the system of District Deputies. The entire jurisdiction is divided into districts. Our largest district contains eleven Lodges, but this we consider too many. The District Deputy makes a formal visitation of every Lodge in his district every year. At this visitation he examines the Minutes, Visitor's Book, and other records of the Lodge, collects the moneys due the Grand Lodge, and witnesses a portion of the degree work. The work to be presented is usually determined by the Worshipful Master, but the District Deputy may demand any portion of the work or the whole work of one or more degrees. At some time during his visitation he addresses the Lodge conveying to it such messages as the Grand Master may desire and adding any personal advice, commendation or criticism which occurs to him.

Visits of inspection are not made by the Grand Master in person.

In addition to the official visitation the District Deputy keeps in touch with all the Lodges in his district, consults with and advises the Masters, and acts as a medium of communication between the Grand Master and the Lodges.

It seems to me that he should not formally investigate or instruct concerning the Masonic history and philosophy offered by the Lodge officers to any new members. Neither do I think that this visitation should include an audit of the business transactions of the Lodge.

Should the Grand Lodge legislate requiring instruction in Masonic history and philosophy it would properly become the duty of the District Deputy to see that this legislation like other Grand Lodge legislation is properly enforced. The business affairs of the Lodge are its own concern. They do not become the concern of the Grand Master or the Grand Lodge unless irregularities occur so serious as to involve scandal to the Fraternity. In that case there would always be abundant redress.

While I do not believe that the functions of the District Deputy should extend officially to these matters, a very great regulating and upholding influence may be, and in this jurisdiction is exercised, by the District Deputy with regard to both instruction and the conduct of business. The District Deputy may and does encourage, and in some cases procure the proper instruction of young Masons, and he may and does jointly and unofficially exercise a directing influence where the business transactions of the Lodge appear to be carelessly or improperly conducted. Frederick W. Hamilton, Massachusetts.

Emphasizes Inspection of Study Side.

In my judgment this question touches upon some of the most important problems before the lodges of our country. My observation has been that too many of the Masonic organizations (of this jurisdiction at least), and particularly those in small towns, do their work in a perfunctory way. If each lodge within the Grand Master's jurisdiction knew that at least once a year either the Grand Master himself or some authorized deputy would visit the lodge I am sure the officers would attend to their duties with greater punctuality and precision. But lamentable as is the slip shod way in which the ritualistic part of the work is done, the ignorance of many Masons relative to the historic and philosophical fundamental principles of their Fraternity is much worse. I believe the crying need among our lodges is an intelligent understanding of the origin and purpose of Masonry, and therefore it seems to me a Grand Master who has not provided further light in Masonry to the lodges within his jurisdiction has failed to realize his opportunity, not to say that he has been derelict in the performance of his duty. In my judgment the matter of inspecting the business transactions of the lodges is of secondary importance. I am not sure to what extent the law of the state would recognize the right of the Grand Lodge to look into the affairs of a local body.

The law of the state would have to be considered in answering that question. -- Henry D. Funk, Minnesota.

Real Deputy Grand Masters.

Each lodge should be visited officially at least once a year by the Grand Master or his personal representative who should be a District Deputy Grand Master, appointed by and responsible to his Grand Master. This Deputy should carry to the lodges of his District official messages and should address the Brethren along the lines of the Masonic policies of his chief. He should inspect the original charter and see that it be carefully preserved. He should see that the By-laws bear the proper approval. He should examine the minutes to some extent. He should audit the books so far and (except in case of some special exigency) only so far as is necessary to ascertain the amount due the Grand Lodge which he should then and there collect and promptly turn over to the Grand Lodge.

He should also call for an exhibition of some ritualistic work but he should not be expected to be letter perfect in the ritual. That is to say, the District Deputy should be an executive officer and not a pedagogue. The expert and exact teaching of the ritual should be in the hands of Grand Lecturers or similar officers who can make a business of it and should be paid for their services like any teacher whether they give the whole of their time to the work or do it aside from their regular vocations.

One entire issue of "THE BUILDER" could be filled with a recitation of the advantages of this system and it has no disadvantages. If those jurisdictions where the District Deputy is merely an honorary official with perfunctory duties, could only know how valuable he could be made, they would instantly make this officer a real Deputy--a representative of the Grand Master de facto as well as de jure--and they would not overload him with many lodges. No business or professional man can properly attend to the official and social duties devolving upon the Deputyship in a district of more than a dozen lodges without unreasonably neglecting his family, or his business affairs, or both. From long personal experience and observation, I believe that the ideal district is composed of eight lodges which, in the country, should be

arranged for convenience of inter-communication and not by distance as the crow flies or even by boundaries established by civil government.

It will interest some jurisdictions to know that because of the successful working out of this system where it originated, for more than a generation that Grand Lodge has been able to close its books each year with every return in, every cent of dues in hand, and not a single lodge in default for a penny of its constitutional payments to Grand Lodge.

When Grand Master Dunn of Massachusetts found in 1800 that his particular lodges were too numerous for him to visit each year in person, he specially commissioned competent Brethren to do the visiting for him. His scheme was so successful that it has ever since been followed and in 1811 the District Deputy was made a constitutional officer, but not an elective one. That is to say, the Deputy in that state is not the representative of his lodge or of his District to the Grand Lodge. He is a real deputy--the representative of his Grand Master to those lodges specially assigned to his care and supervision. To those who fear that this introduces "politics," let it be said that as a matter of fact and experience for over a hundred years there has been vastly less of politics than in the jurisdictions where the Deputy is chosen by election. A Grand Master who is big enough for the job will select the best available past Master in the district. It may not be the man who can muster the most votes.

The question as to an audit suggests one further observation. Except so far as is necessary for the support of the Grand Lodge in the maintenance of general principles, and to the prevention of unmasonic acts, the Grand Lodge and its officers should leave the lodges alone to conduct their business affairs to suit themselves. Compulsory adoption of standard by-laws, for instance, is as absurd as it is unnecessary. And it is none of the Grand Lodge's business whether a particular lodge serves to its members and guests a state banquet, or cheese and crackers, or nothing.
--Melvin M. Johnson, Massachusetts.

Build Up Morale Rather Than Ritual.

If in your questions you refer to Degree work, or other routine work, I have such a slight estimate of the sanctity and value of parrot proficiency in such cases, such a dislike to Grand Lodge interference in the local affairs or business of the Lodge, placing greater value on the morale of a lodge than its ability to work a degree with all the T's crossed and all the steps made at the right angle that after this clearing away of my defences I will say:

I prefer that the Grand Master considers himself the Commander-in-Chief and stays at Headquarters to direct the subordinate Grand Officers where to visit and what to do; if they cannot find time nor have the ability nor desire to make good officers under instruction they will not make good officers to give instructions themselves. The Grand Master should attend to the greater functions and semi-public engagements, or take a hand in the critical episodes of his Grand Mastership; he should be the Grand Master, not a visiting flunkey. There is another feature of these incessant minor calls on the time and endurance of a Grand Master; such work costs the Jurisdiction money; as soon as he has made his Annual report to the Grand Lodge and received his jewel, or whatnot, that costly information is of no account any further to the Grand Lodge, and the next man goes over the same route; whereas, when the other officers in line each make some visitations they have years, more or less, in which to use their information and when they come to be Grand Masters they can be such and direct the future generations intelligently. This plan also tests out the coming Grand officers, costs less money and is an approach to a business administration which will be efficient; I have tried out both plans and for every desirable result the Commander-in-Chief idea possesses all the aces in the pack. I therefore answer your first question, by an officer in line properly deputized.

(a) The inspection should not be limited to the ritual work, but more to the morale and general get up of the brethren; of course they ought to know enough to confer a degree reasonably correctly, but if some parts have to be neglected the "perfect points and parts of entrance, etc.," can stand the neglect better than any other.

(b) Such inspection should include the knowledge of the officers in Masonic accepted history, not myth history, in order that not only new members but old members may be given an opportunity to know something about their antecedents as Masons, and their landing place in Masonic philosophy, not the nondescript Religious or Occult "stuff," as the printers term it, which seek to masquerade as Masonic, not regular

addresses, or off hand talks by those who know something, ought to be the rule in every Lodge.

(c) Audits should not be made unless requested by the Lodge and, in that case, not by the Grand Master, or his authorized Deputy, who should not lower himself to the position of a traveling auditor, which while an honorable job is not one to be attached to the dignity of a Grand Master. If I were Master of a Lodge I would contest any undue interference with my business, unless I asked for it.--T. W. Hugo, Minnesota.

----o----

SCALD MISERABLE MASONS

BY BRO. JOHN G. KEPLINGER, ILLINOIS

Keplinger, John G., born at Millersville, Penn., May 21st, 1877; jeweler's apprentice at 14; author of Jewelry Repairers' Handbook at 25; in succession advertising manager of York Silk Mfg. Co., York, Penn., chief correspondent National Cloak Co., New York, and past six years advertising manager Illinois Watch Co., Springfield, Ill. Entered, passed and raised in Central Lodge, No. 71, Springfield, in 1912; Chaplain since 1913. Member of Springfield Consistory.

In going through Vol. 2 of Hone's Everyday Book--published in London in 1827--I found a very interesting account of the procession of "scald miserable masons," which took place in London in 1741 or 42. This demonstration on the part of the enemies of the Craft was, in a measure, responsible for the later discontinuance of the freemasons' processions which were held annually on June 24th since the year 1721.

R. F. Gould, in his History of Freemasonry, Vol. 3, opposite page 146, gives a full page illustration of the "scald miserables" procession which he states was copied from the very rare original print by A. Benoist, published in 1771. This illustration is entirely different from that which accompanies Hone's account.

Mackey and Singleton, in their History of Freemasonry, Vol. 2, opposite page 432, aiso show an illustration of this or another "scald miserable" procession but it is not at all like the ones reproduced by Gould or Hone. While Mackey does not give an illustration of this procession in his encyclopedia he has a full page article on the subject. In this he quotes from Sir John Hawkin's Life of Johnson; the London Daily Post of March 20, 1741; Smith's "Use and Abuse of Fremas."; the London Freemason of 1858; and Hone's Ancient Mysteries, page 242. He, however, does not give us the vivid word picture we obtain from Hone's account in the Everyday Book.

"April 18. On this day, in the year 17--, there was a solemn mock procession, according to the fashion of the times, in ridicule of freemasonry, by an assemblage of humorists and rabble, which strongly characterises the manners of the period. Without further preface, a large broadside publication, published at the time, is introduced to the reader's attention, as an article of great rarity and singular curiosity.

"The year wherein this procession took place, is not ascertainable from the broadside; but, from the mode of printing and other appearances, it seems to have been some years before that which is represented in a large two sheet 'Geometrical View of the Grand Procession of Scald Miserable Masons, designed as they were drawn up over against Somerset-house, in the Strand on the 27th of April, 1742. Invented, and engraved by A. Benoist.' (Frontispiece, this issue.)

"It should be further observed, that the editor of the Every Day Book is not a mason; but he disclaims any intention to discredit an order which appears to him to be founded on principles of good will and kind affection. The broadside is simply introduced on account of its scarcity, and to exemplify the rudeness of former manners. It is headed by a spirited engraving on wood, of which a reduced copy is placed below, with the title that preceded the original print subjoined.

The Solemn and Stately Procession OF THE SCALD MISERABLE MASONS as it was martiall'd, on Thursday, the 18th of this Instant, April.

The engraving is succeeded by a serio-comic Address, commencing thus:--

The REMONSTRANCE of the Right Worshipful the GRAND MASTER, &c. of the SCALD MISERABLE MASONS.

WIHEREAS by our Manifesto some time past, dated from our Lodge in Brick-street, We did, in the most explicite manner, vindicate the ancient rights and privileges of this society, and by incontestable arguments evince our superior dignity and seniority to all other institutions, whether Grand-Volgi, Gregorians, Hurlothrumbians, Ubiquarians, Hiccubites, Lumber-Troopers, or Free-Masons; yet, nevertheless, a few persons under the last denomination, still arrogate to themselves the usurped titles of Most Ancient and Honorable, in open violations of truth and justice; still endeavour to impose their false mysteries (for a premium) on the credulous and unwary, under pretence of being part of our brotherhood; and still are determin'd with drums, trumpets, gilt chariots, and other unconstitutional finery, to cast a reflection on the primitive simplicity and decent economy of our ancient and annual peregrination. We ourselves think proper, in justification of Ourselves, publicly to disclaim all relation or alliance whatsoever, with the said society of Free-Masons, as the same must manifestly tend to the sacrifice of our dignity, the impeachment of our understanding, and the disgrace of our solemn mysteries: AND FURTHER, to convince the public of our candour and openness of our proceedings, We here present them with a key to our prooession; and that the rather, as it consists of many things emblematical, mystical, hieroglyphical, comical, satirical, political, &c.

AND WHEREAS many, persuaded by the purity of our constitution, the nice morality of our brethren, and peculiar decency of our rites and ceremonies, have lately forsook the gross errors and follies of the Free-Masonry, and are now become true Scald Miserables; It cannot but afford a pleasing satisfaction to all who have any regard to truth and decency, to see our procession increased with such a number of proselytes;

and behold those whose vanity, but the last year, exalted them into a borrowed equipage, now condescend to become the humble cargo of a sand cart."

"(Then follows the following)

A KEY OR EXPLANATION of the Solemn and Stately Procession of the Scald Miserable Masons. Two Tylers, or Guarders In yellow Cockades and Liveries, being the Colour ordained for the Sword Bearer of State. They, as youngest enter'd 'Prentices, are to guard the Lodge, with a drawn Sword, from all Cowens and Eves-droppers, that is Listeners, lest they should discover the incomprehensible Mysteries of Masonry.

A Grand Chorus of Instruments,

To wit: Four Sackbutts, or Cow's Horns; Six Hottentot Hautboys; four.tinkling Cymbals, or Tea Canisters, with broken Glass in them; four Shovels and Brushes; two Double Bass Dripping pans; a Tenor Frying-pan; a Salt-box in Dclasol; and a pair of Tubs.

Ragged enter'd 'Prentices

Properly cloathed, giving the above token, and the Word, which is Jachin.

The Funeral of Hyram

Six stately unfledg'd Horses with Funeral Habilaments and Caparisons, carrying Escutcheons of the arms of Hyram Abiff, viz. a Master's lodge, drawing, in a limping

halting posture, with Solemn Pomp, a superb open hearse, nine Foot long, four Foot wide, and having a clouded Canopy, Inches and Feet innumerable in perpendicular Height, very nearly resembling a Brick Waggon: In the midst, upon a Throne of Tubs raised for that Purpose, lays the Corps in a Coffin cut out of one entire Ruby; but for Decency's sake, is covered with a Chimney-sweeper's Stop-cloth, at the head of a memorable Sprig of Cassia. Around in mournful Order placed, the loving, weeping, drunken Brethren sit with their Aprons, their Gloves they have put in their Pockets; at Top and at Bottom, on every side and everywhere, all round about, this open hearse is bestuck with Escutcheons and Streamers, some bearing the Arms, some his Crest, being the Sprig of Cassia, and some his Motto, viz. Macbenah.

Grand band of Musick as before Two Trophies

Of arms or achievements, properly quarter'd and emblazon'd, as allow'd by the college of arms, showing the family descents, with some particular marks of distinction, showing in what part of the administration that family has excelled. That on the right the achievement of the right worshipful Poney, being Parte Perpale, Glim, and Leather-dresser, viz. the Utensils of a Link and Black-shoe-Boy: That on the left the trophy of his excellency,-- Jack, Grand-master elect, and Chimney-sweeper.

The Equipage

Of the Grand-master, being neatly nasty, delicately squaled, and magnificently ridiculous, beyond all human bounds and conceivings. On the right the Grandmaster Poney, with the Compasses for his Jewel, appendant to a blue Ribband round his neck: On the left his excellency--Jack, with a Square hanging to a white Ribband, as Grand-master elect: The Honourable Nic. Baboon, Esq.; senior grand Warden, with his Jewel, being the Level, all of solid gold, and blue Ribband: Mr. Balaam van Assinman, Junior Warden, his Jewel the Plumb-Rule.

Attendants of Honour

The Grand Sword Bearer, carrying the Sword of State. It is worth observing, This Sword was sent as a Present by Ishmael Abiff (a relative in direct Descent to poor old Hyram) King of the Saracens, to his grace of Wattin, Grand-Master of the Holy-Lodge of St. John of Jerusalem in Clerkenwell, who stands upon our list of Grand-masters for the very same year. The Grand Secretary, with his Insignia & Probationists and Candidates close the Procession. Tickets to be had, for three Megs a carcass to scran their Pannum-Boxes, at the Lodge in Brick-Street, nearlHide-Park Corner; at the Barley-Broth Womens at St. Paul's Church-Yard, and the Hospital Gate in Smithfield; at Nan Duck's in Black-Boy-Ailey, Chick Lane, & & &. Note. No Gentlemen's Coaches, or whole Garments, are admitted in our Procession, or at the Feast."

----o----

AMERICA IN THE WORLD'S WAR

'Tis not for love of gain we go

To war upon a foreign shore;

'Tis not to force submission to

A tyrant's will of murderous gore;

But rather 'tis an act to point

The way to heights yet unattained,

That unborn nations yet to come

May ne'er by bloody war be stained;

That justice, truth and liberty

Shall guide, direct and triumph in

Each nation's act on land or sea,

To hush the deafening battle's din;

That true regard for human rights

Vouchsafe to all shall ever be,

And disenthralled from wrong and greed

Each nation's conduct shall be free.

Though we descend from realms of peace

Into the fiery war cloud's smoke;

'Tis not to win the victor's crown

Or deal a foe a deadly stroke;

But that with loving hands we reach

Into the nation's boiling pot;

The crucible of cruel war

Where struggling empires cast their lot

And help refine and elevate

Each noble sentiment inspired;

To break oppression's galling yoke

Where millions have expired.

That true democracy shall be

The light and guide to liberty

And noble heritage bequeathed

To countless millions yet to be.

--W. S. Vawter, Texas.

----o----

REQUIEM

Pray which died first, and was buried

Thy heart or thy hand the last ?

Was unspent love thy last passion,--

A sword in thy hand held fast?

No gem or gold of thy treasure

Held close to thy heart in death

Excels in value the nlessage

That died on thy parting breath.

Was Justice swift or too tardy,

Did Virtue or Vanity gain,

Was Duty joyous or irksome,

Did Wisdom or Folly reign ?

To live, to love, and to languish

With visions of Truth replete,--

To dare to dream unto dying,

Perchance was thy life complete ?

Perchance some stream that is hidden

May burst from a blasted stone,

Here lost, dissolved through the ages,

May flow from thy source unknown.

Of Truth, like rain from the heavens,

Like snow on the mountain sheer,

No drop, distilled through the sages,

Is lost, but will reappear.

For God's footrule is a million,

And ours is the inch and ell.

The weave and woof of thy merit

His measure alone may tell.

--James T. Duncan.

----o----

THE RECEPTION OF THE FLAGS

BY BRO. LOUIS BLOCK, P. G. M., IOWA

At the public ceremonies preliminary to the opening of the Grand Lodge of Iowa, the British, French and American flags were each presented by a girl dressed in the white nurses uniform of the Red Cross. When the British flag was borne down the aisle to the stage the quartet sang "Rule Britannia" and the flag was received and welcomed by the speaker with these words:

THE UNION JACK

MOST Worshipful Grand Master, Mr. Chairman, my Brethren, Ladies and Gentlemen: As Masons we have often been taught that Masonry is the science of symbols. Flags are either intensely symbolical or they have no significance at all. It is natural therefore that Masons should take a keen interest in flags.

This is the flag that is best known as the "Union Jack." It is called this because it symbolizes the Union of England, Scotland and Ireland. As you will see, it consists of a blue field across which there are laid three crosses, a red one running straight across and up and down, and a white one and a red one which run crossways from corner to corner. These are the crosses of St. George, St. Andrew and St. Patrick, St. George being the patron saint of England, St. Andrew the tutelary saint of Scotland, and St. Patrick the well beloved saint of Ireland.

The banner of St. George was a red cross laid perpendicularly across a white field. We can all recall the famous legend of St. George and the dragon, how the beautiful daughter of the King of On was rescued from the flaming jaws of the dragon who threatened to devour her. Today in France the sons of St. George are freely offering

up their lives to rescue God's beautiful daughter Liberty from the all-devouring jaws of the dragon of militarism.

The banner of St. Andrew consisted of a white cross laid diagonally upon a blue field. It has a special meaning for Masons, for in the early days it was the banner of the craftsmen and King James the Sixth was heard to say, that whenever he attempted to impose upon these sturdy workmen the smallest burden, they arose in their wrath and hoisted "their bloody blue blanket" and resisted him. This banner had painted upon it a thistle and round about it the motto, "Nemo me impune lacessit." This, my brethren, is a latin phrase which being interpreted meaneth, "Nobody monkeys with me without getting stung," and the sons of Scotland fighting today Somewhere In France are proving to the enemy how sharply this thistle can sting.

The banner of St. Patrick consisted of a red cross stretched diagonally across a white field. We are told that St. Patrick was especially beloved because he drove the snakes out of Ireland. I sometimes suspect, however, that their real reason for leaving was that they could hardly stomach the music by the Kilkenny cats of whom the poet tells us,

"There were two cats of Kilkenny,

They fought and they fit,

They scratched and they bit,

Until instead of two cabs of Kilkenny

There wasn't any."

Be this as it may, it is nevertheless sure that the sons of the old sod are today proving to the Prussians that the Kilkenny cats could take lessons from their Irish masters when it comes to fighting.

Taken all together, the three crosses go to make up the Union Jack, the banner of our ancient enemy, John Bull. You know that in the old days we were forced to teach him a couple of lessons in human liberty, forced to make him understand that we would neither endure taxation without representation, nor permit him to impress free-born American seamen upon the high seas, and to make him learn this lesson we had to larrup him twice, once by land and once by sea. But that was a long time ago and for over a hundred years now he has been our good neighbor on the North and we have lived side by side with him for over a century with never a soldier or a fort needed to maintain peace between us.

This is the flag of the land which gave Masonry her birth. It is the banner of the country which produced the greatest system of human law known to man --at once the wisest and fairest, the safest and squarest system of free self control that has ever blessed a troubled world. This is the national emblem of the people who speak our mother tongue and for that reason we can know and understand them a little bit better than any other people on the earth.

We used to think and feel that while England loved liberty for herself she was not quite so ready to grant it to others. But we have seen her heart undergo a wonderful change--have seen the soul of the great Britain people rise and shake off its selfishness and offer itself as a sacrifice for the suffering and the oppressed of the world. If Britain was ever beset with the greed of conquest she surely has shriven her soul by the great sacrifice made by her sons in behalf of poor, broken, bleeding Belgium and we are now ready to believe that with her whole heart and soul she loves liberty for her own sweet sake, and that when she proudly declares that "Britons never, never, never will be slaves" she means that slavery shall exist nowhere in the world and so we are glad to welcome here today the proud banner of Britain, fold it to our hearts, and wave it aloft alongside the Stars and Stripes.

THE TRI-COLOR

(Then the National flag of France was borne to the stage and the quartet sang the Marsellaise and the speaker welcomed it by saying:)

This, my brethren, is the tri-color, the tried colors of the sunny land of France. It is the flag of our sister Republic, the standard of a great, cheery, laughing, sunny-souled and happy-hearted people, and if there is a flag on the face of the earth to which the American soul is irresistibly drawn with a tingling thrill, it is this beautiful banner of France. How well our own song of the Red, White and Blue would fit this fine flag. Let us give three cheers for this Red, White and Blue !

(Whereupon the great audience arose to their feet and roared out a cheer that seemed to rock the building on its foundations.)

This is the banner that has proved to the world that a people can be free and still not lose its power of fighting. Just think of the magnificent resistance that this free people has made against the most powerful, most magnificently organized and perfectly operating Or as it fighting machine the world has ever seen. Under the leadership of old Papa Joffre, the General Grant of France, they have fought this military machine to a stand-still and are making its wheels grind backward. At last, my brethren, we have an opportunity of paying the debt we have so long owed to Rochambeau and Lafayette and we were sodden ingrates indeed did we not respond to the call of our ancient friends who have so freely poured out floods of their patriotic blood upon the sacred altar of liberty. Verily, it takes a free people to know the heart of a free people, and if there is a land in the world to which our hearts go out in its hour of trial, it is this dearly beloved land of France, the land that was so true and helpful to us in our own hour of crying need.

The other day in addressing the Chamber of Deputies, Monsieur Ribot, the President of the Council, speaking of us to his people, said that by taking part in this war for human liberty we had proven ourselves faithful to the traditions of the founders of our independence and had demonstrated that the enormous rise of our industrial strength and economic and financial power had not weakened in us that need for an ideal without which there could be no great nation. He further declared that the powerful and decisive aid which the United States had thus brought to France was not only a material aid but was more than all else a moral aid and a real consolation in their hour of heavy affliction. Let us here highly resolve that we will prove ourselves true to the faith our French brothers have in us.

OLD GLORY

(Then the Stars and Stripes were carried to the stage, the audience standing upon their feet and singing the "Star Spangled Banner." When the flag was placed in the hands of the speaker, he said:)

This is Old Glory, my flag and your flag. If there ever was a flag about which an American ought to be able to speak freely, fluently, and with great force, it surely is the Stars and Stripes. But alas, on this occasion I feel as though human speech were far too frail, poor and weak a thing to tell of the thoughts that fill the mind and the feelings that thrill the soul. This is one of the times when words seem absolutely worthless. This is the flag which the poet spoke of when he sang:

"When Freedom from her mountain height

Unfurled her standard to the air

She tore the azure robe of night,

And set the stars of glory there!

She mingled with its gorgeous dyes

The milky baldric of the skies

And striped its pure celestial white

With streakings of the morning light.

Then from his mansion in the sun

She called her eagle bearer down,

And gave into his mighty hand

The symbol of her chosen land."

Unequal as I am to the occasion I yet must try to tell what this banner means for us as

"Blue and crimson and white it shines

Over the steel-tipped ordered lines "

Or as it

"Catches the gleam of the morning's first beam

In full glory reflected now shines on the stream"

even if I call to my help the words of others to tell the story. This is the flag that speaks to us of

"Sea fights and land fights, grim and great,

Fought to make and to save the state,

Weary marches and sinking ships,

Cheers of victory from dying lips.

Days of plenty and days of peace,

March of strong lands swift increase,

Equal justice, right and law,

Stately honor and reverend awe.

Sign of a nation great and strong,

To guard her people from foreign wrong,

Glory, pride and honor all

Live in the flag to stand or fall."

Even though I had the skill of the sculptor that fits him to carve the cold rock into a living semblance of life, or the inspiration of a painter who dips his brush in the colors of the sunset to make the glowing landscape quiver with life upon the canvas before him, or the exaltation of the singer who caught the high note of the music of the spheres when the morning stars sang together,--even then I could not begin to picture the power, the glory, the majesty, the dignity, and the sanctity of the love of the free patriot for his flag.

"I am unworthy.

Master hands

Should strike the chords

And fill the lands

From sea to sea with melody

All reverent yet with harmony,

Majestic, jubilant to tell,

How love must love

If love loves well."

Think of the sacred love of a mother for her little child--of the cradle

"Gently rocking, rocking,

Silent, peaceful, to and fro,

Of the mother's sweet looks dropping

On the little face below,"

think of the love of a fine strong man as he clasps to his breast his blushing bride, think of the sacred affection linking together the lives of an old couple who have journeyed far along life's road side by side into the sunset, think of the love and the pride and the joy that flames back and forth between a staunch and sturdy son and his silver-hail ed sire--think of all these and roll and blend them into one and you cannot begin to tell of the love of the freeman for his flag! Surely then we are ready to say:

"This is my flag. For it will give

All that I have, even as they gave--

They who dyed those blood-red bands--

Their lives that it might wave.

This is my flag. I am prepared

To answer now its first clear call,

And with Thy help, Oh God,

Strive that it may not fall.

This is my flag. Dark days seem near.

O Lord, let me not fail.

Always my flag has led the right,

O Lord, let it not fail."

Some of us can fight, others can work, others still can pay, each in his place can do his duty and be worthy of the honor of being an American citizen and enjoying the blessings of liberty. Each one of us can do his bit and remember that

"Honor and fame from no condition rise,

Act well thy part, there all the honor lies."

The poorest citizen in the land can buy at least one Liberty Bond, and every dollar spent for a Liberty Bond is a bullet blown into the bowels of the enemy. Let us here today in overwhelming gratitude for the blessings that we have enjoyed under this banner of the free, consecrate our souls anew to its service.

THE MISSING FLAG

But there is another banner which is not here with us today, a flag which for the present at least we are forced to shut out of our sacred circle. I speak of it with pain and regret, with heart-ache and with a great sense of deep pity, for it is the flag of my ancestors and my own father's ashes now lie buried beneath the soil over which it waves. It is needless to say that I speak of the German flag. This flag once flew over the heads of a great people, a people that stood high in the ranks of world achievement, a people who were masters of the world, both in medicine and in music, a people who love liberty, a people who produced Martin Luther, who was the foremost champion of religious liberty in the world. There is one curious thing about the colors of these flags which I am not sure that you have noticed. Is it by mere chance that it happens that the colors of all of the flags of freedom are red, white and blue, while those of the banner of Prussian despotism are red, white and black? Was it a matter of mere accident that this dark streak and sinister stripe appears in this flag which now stands for the outlaw among the nations ? Is not this dark stripe symbolical of the darkness of the mind, the military madness that holds a great people in bonds

and is fast driving it on to ruin? Surely. the black must be a symbol of the madness of militarism.

When a storm gathers in the heavens black clouds ;hut out from sight the face of the sun. But when the age and madness of the elements has worn itself out and the roll of the thunder has died away in the distance, then slowly but surely the blackness fades to blue and the earth is bright and happy once more. Let us hope that so it will be in this awful world war and that, when the storm of rage and madness has been swept from out the hearts of our German brethren, that the blackness which now blinds their sight will clear away, and be supplanted by the pure blue of the unclouded sky of freedom and that peace and happiness will once more prevail among all the peoples of the earth.

THE FLAG OF FRATERNITY

But there is another banner here today, although we cannot see it with our mortal eyes. It is the unseen flag of Fraternity that floats above the dome of that great "house not made with hands," that temple of liberty which stands forever eternal in the heavens. Its colors are all the colors of the rainbow and it spreads its flaming folds across the world from sunrise to sunset. It is a flag that shall fall upon the world as a reward for the awful sacrifice it is now being called upon to make. In all of the history of this old earth never has there been a sacrifice so awful, so bitter, so heart-rending, so soul-terrifying, so overwhelming, as that which we are making today for the sake of human liberty, and just so surely as we believe that there is a God of Justice, just so certain must be the reward that will bless humanity for this mighty manifestation of divine devotion to a most holy cause. Out of it all there must come a world-wide unity and friendship, and a fraternity that shall reach wide-swept to the uttermost corners of the globe. There must be a union of the states, not of Europe alone, but of the whole world, and Masonry which has been never the destroyer but always the builder, must play a mighty part in erecting this world-wide temple of humanity. Even now Masons everywhere are praying for the dawn of that day so beautifully pictured by Albert Pike:

"When all mankind shall be one great lodge of brethren, And wars of fear and persecution shall be known no more forever."

When that day comes we shall behold with our spiritual eyes the mighty Temple of Human Liberty made more magnificent than ever, and over its shining portal we shall read in letters of living light the words, "Liberty and union, freedom and fraternity, now and forever, one and inseparable, world without end."

----o----

THE TRUE JOY OF LIFE

This is the true joy of life, the being used for a purpose recognized as yourself as a mighty one; the being thoroughly worn out before you are thrown into the scrap heap; the being a force in nature instead of a selfish little clod complaining that the world will not devote itself to making you happy.--G. B. Shaw.

----o----

THESE THREE

There are three qualities which will enable a man to endure all hardships--unquestioning faith in a beneficent God, an absorbing love for an individual, or a burning enthusiasm for a cause.-- Salome Hocking.

----o----

ALBERT PIKE: A MASTER GENIUS OF MASONRY

BY BRO. J. FORT NEWTON, ENGLAND

MR. TOASTMASTER:--It is the privilege of the living to strive, as occasion may of offer, to preserve the image of the great and good men of former times. Not less is it our duty to do so, that as little as possible may be lost of the precious heritage of our race. Fewer names would fade from their rightful place in human memory if we, who enter into their labors and reap what they have sown, were duly mindful of our obligation to the dead and to the advancing generation.

In this the centennial year of his birth it is doubly fitting that we recall the name of Albert Pike--the master genius of Masonry, its most accomplished scholar, its noblest orator, and by far the greatest artist who has adorned its temple in these latter days. No more beautiful spirit than Albert Pike ever lived with us or died among us, and tonight his words are fulfilled before our eyes, when he said: "I wish my monument to be builded only in the hearts and memories of my brethren of the Ancient and Accepted Scottish Rite." He himself fulfilled those words by the beauty of his genius, the splendor of his character, and the high quality of his service to our order;

"For naught endures unless it stands Linked with a deathless poet's name."

Almost twenty years have now come and gone since the great figure of Albert Pike disappeared from the walks of men. Other men and other scenes have come upon the stage and many changes have been wrought upon the earth. Even in the city where he was for so long a chief ornament and distinction a generation has arisen to whom it is necessary to describe Albert Pike. And that no one may ever hope to do. One may recall the majestic figure, the noble head, the great and beautiful eyes that were the homes of genius and power, the face so full of benign wisdom, and the fine spirit that forever animated and refined a form at once colossal and symbolic. But no one can

reproduce the personal and intellectual charm, the stately grace and rich humanity of that wonderful man.

Albert Pike has long been known to me as a poet of daring and eloquent melodies. In days that come not back it was my joy to read "Hymns to the Gods," in which as a youth he visited the altars of Greece, the holy land of the artist, and learned the holiness of beauty. We of the south recall his poems of "The Mocking Bird," the mystic queen of southern woodland song, along with his ringing lines proposing "The Magnolia" as the emblem of the south. Nor can any one forget those tender verses which set to music the loneliness and pathos of old age, as colors grew dimmer and the life grows heavier "Every Year." But more melting than all is his little song to "A Dead Child," which brought a ray of light into one of the darkest days of my life.

But this week (*) it has been given me to see another Albert Pike-- a great artist of spiritual truth, a magician of form and color and words--the Michael Angelo of moral architecture. It is beautiful beyond all words. No one can imagine a more magnificent portrayal of the meaning of life and of what it is to be a man and a Mason. In token of this honor let me ask you indulge me in a recital of the story of Albert Pike, his personal history and his career as a Mason, with a brief sketch of his achievements as a scholar, his character as a man, and his genius as a poet.

I.

Albert Pike was born in Boston, Mass., December 29th, 1809--the same day that brought Gladstone into the world, and like Gladstone he came of a stock noted for its strength and longevity. The Pikes came to this country from Devonshire, England, as early as 1635, and the family has given us many poets, patriots, scholars, ministers and jurists. Such was Nicholas Pike, author of the first arithmetic in America, the friend of Washington, and the planter of the liberty tree in front of his house in 1775, the branches of which arch State street to this day. Such was Zebulon Pike, the explorer, who gave his name to Pike's Peak, and died in battle in the war of 1812.

The father of Albert Pike, so he tells us, was a journeyman shoemaker, "who worked hard, paid his taxes, and gave all his children the benefit of an education." His mother was a woman of great beauty, though somewhat austere in her ideas of training a boy. As a child he saw the festivities at the close of the war with Great Britain, in 1815. His father removed to Newburyport, in the same state, when Albert was four years of age, and remained there until his death; and it was there that the boy was reared. He attended the schools of the town, and also an academy at Farmingham, and at fourteen was ready for the freshman class at Harvard. Being informed that he must pay the tuition fees for two years in advance, he declined to do so, and proceeded to educate himself, following the junior and senior classes while teaching school. He taught at Fairhaven and later in his home town, first as assistant, then as principal, and afterwards in a private school until March, 1831.

By nature Pike was a thinker and by genius a poet --large-minded, sensitive, high-strung; conscious of his power, yet diffident; easily depressed by unkind words, but resolved to be a force in the world. When life with its nameless hopes began to stir within him, he felt the

(*)The address was delivered at a banquet following the reunion of Iowa Consistory, No. 2, at which the speaker received the degrees of the Scottish Rite, in 1909.

austere restraint of his Puritan environment where poetry was scorned as "flowery talk," and where all wings were clipped. He began to long for freer air and a wider life, and in 1831 set out for the west, by way of Niagara, thence to Cincinnati and down the Ohio, much of the way on foot, to St. Louis. He went as far as Santa Fe, the scenery of the country giving color to the poems he wrote along the way. At Taos he joined a trapping party, and after going down the Pecos, he traveled around the head waters of the Brazos to the sources of Red river. This took him across the Staked Plains, and he was so worn by hunger and hardships that he was glad to turn east. After walking five hundred miles he reached Fort Smith, Arkansas, "without a rag of clothing, a dollar of money, or a single friend in the territory."

In Arkansas Pike cast his lot, teaching school in a tiny log cabin near Van Buren. While thus engaged he wrote some verses for the Little Rock "Advocate," and they

captured attention at once. These were followed by a series of articles on political topics, under the pen name of "Casa," which attracted so much notice that Greeley used them in his paper. The editor of the "Advocate" sent for Pike, offering him a place on his paper. This offer was gladly accepted and in 1833 he crossed the river and landed-in Little Rock, paying his last cent for the ferriage of an old man who had known his father in New England. Here began a new day in the life of Albert Pike. He learned to set type and to edit a paper, reading Blackstone at night, and never sleeping more than five hours a day. By 1835 he owned the "Advocate," but soon sold it, and after trying for a year to collect what was due him, he one day settled his accounts by putting his books in the stove. His own teacher in law, he delved deep into the volumes of Duranton, Pothier and Marcade, translating the Pandects of Justinian with the comments upon them of the French courts. After such studies, once admitted to the bar his path to success was an open road.

A tender little poem "To Mary" about this time told of other thoughts busy in his mind. He was married in 1834, and the same year appeared his "Prose Sketches and Poems," followed by "Ariel,"- -a longer poem, bold, spirited, scholarly, though marred somewhat by double rhymes. In 1830 he revised his "Hymns to the Gods"-- written when he was a boy-- and sent them to "Blackwood's Magazine." The editor, "Christopher North," not only accepted the hymns, but wrote a letter to Pike saying that his songs gave him first place among the singers of the day and that his genius marked him out to be a poet of the Titans. And yet Pike cared little for fame as a poet. His poet-soul was a well-spring of delight, and he seems to have cared only for the joy, and sometimes the pain, of writing. Most of his poems were printed privately for his friends, as though he were deaf to the tormenting whispers of the siren of ambition. Outside his inner circle he is known only by fugitive pieces which escaped from the cage and flew into the upper air.

In the war with Mexico, Pike won fame for his valor on the field of Buena Vista, and he has enshrined that awful scene in a stirring poem. After the war he took up the cause of the Indians, whose language he knew, and whom he felt were being robbed of their rights. He carried his case to the supreme court, to whose bar he was admitted in 1849, along with Abraham Lincoln and Hannibal Hamlin. His speech in the case of the Senate Award to the Choctaws is famous in our annals, the supreme court adjourning to hear it, one of his auditors being Daniel Webster, who passed high eulogy upon his effort. Judged by any test, Albert Pike was a great orator--massive as Hercules, graceful as Apollo, a lawyer ranking with Grimes, Prentiss and Pettigrew, at once a poet and a man of action, uniting the learning of a scholar with the

practicalness and bright eyed sagacity of a man of affairs, and above all gifted with the imperious magnetism which only genius may wear. By mistake he was reported dead in 1859, to the great distress of his friends, and he had the opportunity, not often enjoyed by any one, of reading the eulogies and laments written in his memory. When he was known to be in life and good heart, his friends celebrated his return from Hades by a social festival entitled, "The Life-Wake of the Fine Arkansaw Gentleman Who Died Before His Time." This event was duly recorded in an exquisite volume printed in August, 1859.

And then came blood and fire and the measureless woe of civil war. Albert Pike, though a lover of peace and a hater of slavery, cast his lot with the South and was a great soldier on its red fields. His lines written and sung to the tune of "Dixie" kindled all Southern hearts with fiery and passionate enthusiasm. He became brigadier general and was placed in command of the Indian Territory. Against his protest, the Indian regiments were ordered from the territory into Arkansas, and took part in the battle of Elkhorn under his command. This battle, fought against his advice, was a disaster, and he resigned from the army and returned to the law. To the end he regretted the war, so terrible in its human harvest, the result of an immemorial misunderstanding, and which stained with blood and tears a land where heroes sleep together.

II.

It was in 1850 that Albert Pike entered the Masonic order, and rapidly advanced to its highest honors. Some have expressed wonder that a man of such rich and beautiful genius should have devoted so much of his life to a secret order. But those who thus speak know as little of the man as they know of the great order which he loved and honored. Happy the day when this master artist entered our temple, for it was as a great artist that he conceived of Masonry, even as it was as a great artist that he conceived of God, of man, of the kingdom of heaven, and of our pathetic human life.

One may almost say that Pike found Masonry in a log cabin and left it in a temple. In his life as a pioneer he saw the Masonic lodge as a silent partner of the home, the church, and the school, toiling in behalf of law, society and good order among men, and he perceived its possibilities as a field in which to use his varied gifts for the good

of his fellow man. No one ever discerned the mission of Masonry more clearly, no one ever toiled for its advancement more tirelessly. If he had done nothing more than write "Morals and Dogma," his name would be entitled to our lasting and grateful remembrance. That is an amazing book-- amazing alike for the wealth of its learning, the breadth and sanity of its teachings, and the lucidity and beauty of its style which not even Ruskin could excel. Its style, indeed, cast in the mold of classic simplicity, rivals in its grace and ease the noblest pages of man. No one can lay aside that book without feeling that he has visited the high places of wisdom and of truth, led by a master of those who know.

But "Morals and Dogma," noble as it is, was only a small part of the service of Albert Pike to our order. When he came to his throne in 1859 he found the Scottish Rite little more than a series of crude, incoherent, disconnected degrees, and six or seven of them consisted of the words and signs alone. At once he set about to recast the Rite and put it upon a higher level, writing those rituals and lectures which are so much admired, and which have been translated into so many tongues. Such a task gave free play to the artist-soul within him, from which his life and thought took form and color--his poetic genius, his sense of the fitness of things, his mastery of language, his faith, his hope and his dream. So he wrought, as Angelo wrought in the Sistine Chapel, giving to moral truth a form worthy of its beauty and meaning, and the imprint of his genius will never fade from the temples of this order. Nature, genius and culture had fitted Pike for such a labor. The note of his intellect was beauty; its depths were the depths of beauty; and to the soul of an artist he joined a rich and warm humanity, which made him an ideal priest in the temple of fraternity. To his skill as an architect he added a parallel genius as a scholar, and to the altar of his rite he brought the lore of all the ages, the myth and legend, the sacrificial rites and sacred ceremonials of all the races. He was of those who believe in the utility of the ideal, in the spiritual meaning of life, in the moral influence of beauty, and in the efficacy of art to surprise and embody the elusive Spirit of Truth which visits this earth with inconstant wing and fleeting shape--

"Like hues and harmonies of evening,

Like clouds in starlight widely spread,

Like memory of music fled.

Like aught that for its grace may be

Dear, yet dearer for its mystery."

Such an artist, poet, Mason was Albert Pike. As Grand Commander he ruled not less by the divine right of genius and character than by the love of the bodies of his obedience--ruled with a stately and affable grace, wise in council, skilled in healing schism, fertile of inspiration, his one passion aside from the good of the craft being that he should never work injustice. Unforgettable are alike his dignity and his humility, the unpretentiousness of his mental and moral bigness, and the kindness that softened even the sternness of his discipline, when that sternness seemed like to vent itself upon the wrong doer rather than upon the wrong. Memorable were his encyclicals and allocutions, and his tributes to his friends--such as those to Robert Toombs and James A. Garfield-- written with the lucidity of Thucydides and the charm of Cicero. Urbane always, he was, at times, a master of invective and satire, as witness his papers and letters in the "Cerneau" debate, and his famous reply to the bull of Pope Leo against Masonry.

Companionable he was supremely, abounding in friendship, glorious in conversation, simple, frank, and lovable. His laughter, rich and ringing, none might resist, and his humor gave an added grace to his intellectual magnificence. For the frills and fritiniances of life he had a fine, a copious, yet withal, an amused scorn, and every form of pretense or meanness shriveled in his presence. He kept ever, until toward the end, his youthful verve, and there was a freshness of sympathy in him that was essential democracy.

III.

As a poet Albert Pike had the authentic fire, the vision and the dream, and he would be more widely known had not he-had such scorn of fame. In "Fantasma," a poem in which he shadows forth his life history, he speaks of one who was young and did not know his soul, until the mighty spell of Coleridge woke his hidden powers. Coleridge was his master, as Shelley was his ideal, and while we may not say that he was of equal genius with those masters, it is to that order of singers that he rightly belongs. In later life heavy cares and sorrows muffled his song and his harp lay idle for many years. Near the end he took up his harp once more and sought relief from loneliness,

in a poem entitled "Every Year," which for a blend of a pathos that is almost bitter and a hope that is undefeated has none to surpass it in our speech.

"Life is a count of losses,

Every year;

For the weak are heavier crosses,

Every year;

Lost Springs with sobs replying

Unto weary Autumns sighing,

While those we love are dying,

Every year.

"To the past go more dead faces,

Every year;

As the loved leave vacant places,

Every year;

Everywhere the sad eyes meet us,

In the evening's dusk they greet us,

And to come to them entreat us,

Every year.

In his lonesome later years Pike betook himself more and more to "that city of the mind, built against outward distraction for inward consolation and shelter." Then it

was that he mastered many languages-- Sanskrit, Hebrew, old Samaritan, Chaldean and Persian --in quest of what each had to tell of beauty and of truth. By these he was led on to a study of Parsee and Hindoo beliefs and traditions, and he left, in the Temple Library, his fifteen large manuscript volumes, translations of the Rig-Veda and the Zend-Avesta--a feat to rival Max Muller. And there it may be seen to this day, all written with an old fashioned quill, in a tiny flowing hand, without blot or erasure. In the House of the Temple he lived attended by his daughter, and it was here that he held his court and received his friends, amid the birds and flowers that he loved so well. Old age came on with many infirmities, but he was ever the courtly and gracious man until April, 1891, when death touched him and he fell asleep without fear and without regret.

So passed Albert Pike. No purer, nobler man has stood at our altar or left his story in our traditions. He was the most eminent Mason in the world, not only by virtue of his high rank, but by the qualities of his genius, the richness of his culture, and the enduring glory of his service. Nor will our order ever permit to grow dim the memory of that stately, grave and gentle soul--a Mason to whom the world was a temple, a poet to whom the world was a song.

----o----

INTERPRETERS

There are some thoughts too sad to put in words.

There are some joys too deep for accents gay.

I think that that is why God makes the birds,

Such things to say.

There are some moments full of melodies

Too sweet fol harps or any human thing.

I think that that is why God makes the trees,

Such songs to sing.

There are some souls that down life's highway pass

Too fair to last in hope's bright diadem.

I think that that is why God makes the grass,

To shelter them.

There are some hours too lonely for the light,

When shining rays but rude intruders seem.

I think that that is why God makes the night,

To sleep, and dream.

--American Lumberman.

----o----

SHAKESPEARE

Others abide our question. Thou art free.

We ask and ask--thou smilest and art still,

Out topping knowledge. For the loftiest hill,

Who to the stars uncrowns his majesty,

Planting his steadfast footsteps in the sea,

Making the heaven of heavens his dwelling-place,

Spares but the cloudy border of his base

To the foiled searching of mortality;

And thou, who didst the stars and sunbeams know,

Self-schooled, self-scanned, self-honored, self-secure,

Didst tread on earth unguessed at--Better so!

All pains the immortal spirit must endure,

All weakness which impairs, all griefs which bow,

Find their sole speech in that victorious brow.

--Matthew Arnold.

----o----

A LAST FAREWELL

Albert Pike's Letter to a Dying Friend

(From the Fort Smith, Arkansas, Tribune)

(This letter of Albert Pike to a dying friend is worthy of preservation and forms a beautiful companion piece to his poem, "Every Hour.")

We gladly give place to the following beautifully worded letter from Gen. Albert Pike to Dr. Thurston, of Van Buren, and received by the latter the day before he died

Washington, September 3, 1885.

My Dearest and Best and Truest Old Friend:--

I have just received your loving message sent to me by Mr. Sandels. I had already two days ago learned from our old friend Cush, who had the information from James Stewart, that you were about to go away from us. In a little while I shall follow you; and it will be well for me if I can look forward to the departure, inevitable for all, with the same patience and equanimity with which you are waiting for it.

I do not believe that our intellect and individuality cease to be when the vitality of the body ends. I have a profound conviction, the only real revelation, which to me makes absolute certainty, that there is a Supreme Deity, the Intelligence and Soul of the Universe, to Whom it is not folly to pray; that our convictions come from Him, and in them He does not lie to, nor deceive us; and that there is to be for my very self another, a continued life, in which this life will not be as if it had never been, but I shall see and know again those whom I have loved and lost here.

You have led an upright, harmless, and blameless life, always doing good, and not wrong and evil. You have enjoyed the harmless pleasures of life, and have never wearied of it, nor thought it had not been a life worth living. Therefore you need not fear to meet whatever lies beyond the veil.

Either there is no God, or there is a just and merciful God, who will deal gently and tenderly with the human creatures whom He has made so weak and so imperfect.

There is nothing in the future for you to fear, as there is nothing in the past to be ashamed of. Since I have been compelled by the lengthening of the evening shadows to look forward to my own near approaching departure, I do not feel that I lose the friends who go before me. It is as if they had set sail across the Atlantic Sea to land in an unknown country beyond, hither I soon shall follow to meet them again.

But, dear old friend, I shall feel very lonely after you are gone. We have been friends so long, without a moment's intermission, without even one little cloud or shadow of unkindness or suspicion coming between us that I shall miss you terribly. I shall never have the heart to visit Van Buren again. There are others whom I like there but none so dear to me as you--none there or anywhere else. As long as I live I shall remember with loving affection your ways and looks and words, our glad days passed together in the woods, your many acts of kindness, the old home and the shade of the mulberries, and our intimate communion and intercourse during more than forty-five years.

I hoped to be with you once more in the woods, but now I shall never be in camp in the woods again. The old friends are nearly all gone; you are going sooner than I to meet them. I shall live a little longer, with little left to live for, loving your memory, and loving the wife and daughter who have been so dear to you. Dear, dear old friend, good bye! May our Father who is in heaven have you in His holy keeping and give you eternal rest!

Devotedly your friend,

Albert Pike.

----o----

To make knowledge valuable you must have the cheerfulness of

wisdom.--Emerson.

----o----

We are born to search for Truth; to possess it belongs to a Higher

Power.--Montaigne.

----o----

BROTHER MEMBER: THERE IS A MESSAGE TO YOU ON PAGE 6 OF THIS BULLETIN. TAKE IT WITH YOU TO THE NEXT LODGE MEETING.

CORRESPONDENCE CIRCLE BULLETIN---No. 11 DEVOTED ORGANIZED MASONIC STUDY Edited by Bro. Robert I. Clegg

THE LODGE AND THE CANDIDATE

Part II, Election of a Candidate

(Note. The following article is one of a series prepared by the Editor for reading and discussion in Lodges and Study Clubs. This series is based upon the Society's "Bulletin Course of Masonic Study." Each month we present a leading article supplemented by a list of references on the same subject. In each month's issue, we also append a column of "Helpful Hints to Study Club Leaders," which we hope will assist those already doing this work, and inspire others to do likewise. This development is in line with the Society's policy of stimulating active Masonic study.

We recommend that Lodges and Study Clubs use the current paper at their meeting one month after it is received. This gives time for careful study by the members; it also permits the preparation of additional papers from the references. In the original presentation of this paper, if it is read a paragraph at a time, and fully discussed as you proceed, you will find that each member will get more out of it. By this plan, the leader can bring out the important points listed under "Helpful Hints," as you go along, and the discussion will perhaps be more to the point than otherwise.

The Bulletin Course may be taken up at this point as profitably as elsewhere. The previous lessons may be considered renew work. Mackey's Encyclopedia and the bound volumes of THE BUILDER remain the necessary references; others will from time to time be given; rare references will be reprinted in THE BULLETIN. YOUR LODGE can undertake systematic Masonic study with small expense in dollars, but large returns to your membership, if you will let us assist you. Our "STUDY CLUB DEPARTMENT" is organized for that purpose.

Address Geo. L. Schoonover, Secretary, Anamosa, Iowa

ASSUMING that the Investigating Committee has with every possible care and skill arrived at a definite and final decision upon the application of the "stranger" to receive the Masonic degrees, and that his actual conditions and career as well as his claims to favor have been closely and thoroughly determined, then a report is submitted to the lodge.

WHEN IT MAY BE HAD

This is done at a stated communication. It is usually in writing, the back of the blank used for the application for the degrees having as a rule provision made for the signatures of the members of the Committee below a brief statement that the report is favorable or unfavorable as the case may be. The method of procedure is the same in the case of an application for affiliation as for initiation.

The length of time that a Committee of Investigation may take for its labors must be determined by the needs of each case. Personal acquaintance with the candidate is an effective method of settling the first questions that will occur to an alert and reliable Committee, and of course none other is deserving of appointment-- the responsibility is too great for the idle and the indifferent.

But to get into personal touch with the applicant and with those that he or his sponsors--those whose names are upon his petition-- suggest for the purpose of reference requires time and opportunity. No lodge will grudge the gift of ample time for the purpose. Providing that the time is not frittered away aimlessly or in sheer neglect, all reasonable time will be allowed.

Granted, on the other hand, that the applicant is well known to the Committee or that he is readily accessible and that all the inquiries are speedily and satisfactorily answered. There is the. no necessity for delaying the report beyond what may be demanded by the Masonic law governing the case. The custom in the majority of Grand Jurisdictions is for the petition to lie over one lunar month, in a few from one stated meeting to another, the Committee reporting at a later stated meeting than the one at which it was appointed.

Another practice of very general acceptance is that the petition cannot be withdrawn after the report of the Committee has been presented to the lodge. Under any circumstances the withdrawal of the application is only permitted by formal action of the lodge as provided by the regulations of the Grand Lodge.

Still another custom has been adopted and that is to have the applicant present himself at the lodge apartments on a specified date and hour while his application is in the hands of the Committee. He is then in a position to meet the brethren personally and as many of them as desire that privilege can do so conveniently. There is nothing novel about this idea. It is merely a revival of a very old method and dates back to the earlier part of the eighteenth century if indeed it is not of very much greater age than the lodge records to which reference is now directed.

THE BALLOT

Due report having been made by the Investigating Committee and the same read in open lodge at a stated meeting, and no objection being raised by any other lodge or any member thereof which might under the law delay action, the application is subjected to a ballot.

Balloting in a Masonic lodge is a casting of a vote, Aye or Nay, in secrecy. Our commonly adopted method is based upon the General Regulations of nearly two centuries ago. These provided that "no man can be entered a Brother in any particular Lodge, or admitted a member thereof, without the unanimous consent of all members of the Lodge then present when the candidate is proposed, and their consent is formally asked by the Master."

Just how this was to be done was not then explained so that we may read it in the record. But we are told that the members are to "signify their consent or dissent in their own prudent way, either virtually or in form, but with unanimity."

Nowhere has the above stipulation been held more tenaciously than with our American lodges, Grand and subordinate. While in England as well as in Germany a single black ball has not the certainty of exclusion, that is not the case with us. True, a second ballot may be ordered when the Master discovers that but one black ball has been deposited in the box. The second ballot is in that respect only to check the first result and to prevent mistakes, as by the error of dropping a ball of the wrong color.

BLACK BALLS (CUBES) AND WHITE BALLS

Cubes are quite frequently employed as well as balls, the cubes being black and the balls white. There is thus a ready assurance to the voter up to the very last instant that the ballot is deposited. By sense of touch as well as by the previous glance at the color, feeling and sight assure the voter that he is correctly recording his intentions.

Convenience and secrecy are the especial merits of a ballot box. Large enough it should be to contain a supply of ballots for the use of all those brethren in attendance. No one can be excused from exercising the right to cast a ballot, therefore each is entitled to have one.

A ballot box must be so designed as to thoroughly conceal the deposit as well as the choice of the ballot. There could otherwise be no secrecy in the act. For this purpose the box is divided into two compartments, both arranged for easy examination before and after the balloting. A partition between the compartments is made with an opening large enough for the passage of the ballot but not for the insertion of the hand itself. Thus during the act of balloting no discovery by accident or design can be made of the ballots previously cast. A cover fits securely over the two compartments hiding the result of the balloting and also affording proper privacy while the voter selects his ballot.

METHODS OF BALLOTING

Methods of recording the individual expressions of opinion may have been varied enough in the past but are now of very general accord. One plan deserves mention though it may be deemed only because of rarity is allusion made to it. All the brethren are first given an opportunity to select their ballots and then in turn they deposit them. Possibility of an exposure of the ballot before it is cast is, it would seem, more likely under this method than with the others now to be described.

Announcement being made of the investigating committee's report by the presiding officer, the proper person is directed to prepare the ballot box. This is done by opening the box, lifting or removing the partition, placing all the balls and cubes

indiscriminately in the outer compartment, then replacing the partition and the cover. The box in this correct condition is now presented to the three principal officers in turn, the junior in rank coming first. Each examines it and thus there can be officially determined that there are no ballots left in the inner chamber. However, this custom is not universal. The other method is to limit the inspection to the presiding officer before the ballot is "passed."

Another variation is in the method employed for depositing the ballots, in the one practice the ballot box is placed upon the altar and the brethren advance in order as their names are called-- though this too is not the invariable case as they may present themselves without waiting for the call; the other plan is for the ballot box to be taken to every brother in the room qualified to cast a ballot. As the more formal and elaborate process really covers the others a description of its essentials will suffice even in the case of these exceptions already noted.

The ballot box being ready for use and so found upon inspection by the proper officer or officers, the Senior Deacon is directed to place it upon the altar. A roll call is now taken of the officers and members present and as each name is called the brother advances to the box and casts his ballot. The roll call concludes with the name of the Tyler who is temporarily relieved while he deposits a ballot in the box.

Demand is now made if all present have voted who are entitled to do so. No other conclusion being evident the ballot is formally declared closed and the Senior Deacon takes charge of the box. He carries it to the junior officer designated for that duty and the latter examines it and then again closes the box in exactly the manner he found it. Inquiry is made of him by the Master as to the condition of the box. To this question suitable reply is made, and then the Senior Deacon proceeds to the next officer higher in station. The same question and answer are in order at this station.

Should all the ballots be white the box is clear. Then the Master also announces that the candidate has been duly elected. Accordingly the Secretary makes due record of the fact and notifies the applicant of the next step to be taken by him.

But should any of the ballots be black the box is not clear, it is foul. At each station that fact would be announced as the box was examined and as the question was put by the Master to the officer making the inspection. On the box reaching the Master he would discover immediately whether one or more ballots were black. If there were two or more the candidate is declared rejected and is so notified by the Secretary.

Wherever two or more lodges are near enough in the same locality to have concurrent jurisdiction it is the usual custom for them to notify each other of rejected candidates as well as of those elected and of applications received. In many States rejections are also announced to the Gland Secretary.

If, however, there is but one black ball found in the box a second ballot is at once ordered. This second ballot is taken under exactly the same conditions as before and the finding is final. A repetition of the former "foul" condition and the candidate is declared rejected.

Long established and universal custom does not allow the making of any remarks at the balloting-- either during its progress, immediately before it begins, or directly afterwards. Especially is it considered in the poorest taste to attempt the discussion of a rejection. For a visitor to indulge in the discussion of the result of a ballot, favorable or unfavorable as the case may be, is deemed highly improper and a grave reflection upon the hospitality he had enjoyed.

Doubtless there have been instances where the ballot has been abused. Every Mason has some example actually known in his personal experience or reported to him on excellent authority. There is much to be said truly on this side of the subject. It is the one aspect that receives most attention and therefore little or nothing need be said of it here.

The single ballot protects any member from having a candidate forced upon him. That is the purpose of the present law. Well indeed was it so said in the old Constitution, "nor is this inherent privilege subject to a dispensation; because the members of a

particular Lodge are the best judges of it; and if a fractious member should be imposed on them, it might spoil their harmony, or hinder their freedom or even break and disperse the Lodge, which ought to be avoided by all good and true brethren."

One plan that has found popularity on the continent of Europe is worth noting though it offends against the secrecy so much favored by ourselves. If but a single black ball is deposited, the Master does not declare the applicant rejected at that meeting. He passes the matter for the time being. Between that meeting and the succeeding one he makes some personal inquiries of his own. It is also considered proper for the brother who cast the black ball to wait upon the Master and confidentially acquaint him with the facts warranting the rejection of the candidate. At the next meeting the Master announces his decision and there the matter ends. While this procedure does not prevent an outbreak of mere personal spite on the part of but the one person it is nevertheless an invasion of the individual rights that have for these many years been adopted in our lodges.

Whatever the plan in vogue it is certain that it cannot be too seriously and systematically conducted. The candidate may make or mar the institution. Would he be welcome in our homes? Is he duly and in all things fully qualified? Will he be firebrand or foundation ? Is he to be a help or a hindrance ? Will he wear well or ill? Upon our sober judgment rests the responsibility when we face the ballot box. Therefore the process should become a solemn ceremony, every step taken with care, weighty and thorough. The task is most important and far-reaching. As the sword of the efficient Tyler protects his lodge, so does the ballot in a discriminating hand guard the entire fraternity of the Craft.

THE LODGE RECORD OF THE BALLOT

On this subject little need be said. A quotation from a typical Masonic Code reveals the fact that after the report of the Committee of Investigation, whether favorable or unfavorable, is presented to the Lodge, "the character of the committee report shall be announced, but not entered of record." Thus, while the Lodge must protect itself, and preserve a record which shall be available to all future members, the Committee, the agents of the Lodge for the purpose of gathering information, are likewise protected,

insofar as the nature of their report is concerned. Courtesy and good sense seem to have joined in such a provision, for, as is well known, the Lodge records sometimes become accessible to the profane, through accident or otherwise; knowledge of the action of the Lodge as a whole must be kept, regardless of such an emergency, but the details of the investigation are not revealed by the record.

REFERENCES

Mackey's Encyclopedia:

Ballot; Black Balls; Candidate; Riding the Goat; Minutes.

THE - BUILDER:

The Ballot, in this issue of the Correspondence Circle Bulletin

Ballot for The Degrees, vol. III, p. 70.

The Ballot, Ethics of, vol. II, pp. 27 (Lib.), 160 (Cor.), 254, 287, 317 (Q. B.), 348. The Secret Ballot, vol. II, p. 383 (Cor.)

Candidates, Selection of, vol. I, p. 4, vol. II, pp. 27, 274, 287 (Cor.), 317 (Q. B.)
Candidate, Rejection of, vol. II, p. 348 (Q. B.)

Endorser, Candidate's Obligation to, vol. II, p. 190.

Initiation and Preparation, vol. II, p. 107.

"Worthy and Well Qualified," vol. III, p. 28.

HELPFUL HINTS TO STUDY CLUB LEADERS

ELECTION OF A CANDIDATE

The petition of the candidate has now passed out of his control, and under this head we discuss the various processes through which it passes as it is formally dealt with in the Lodge. The following points should be thoroughly brought out in the Club discussion. It is well to realize that there is a profound political significance to these processes; that they symbolize many duties which we owe in the outside world, as well as within the Lodge. In the supplemental questions this fact has been elaborated with the distinct purpose in view of calling attention to an important, but seldom thought-of, angle of a man's Masonic life.

1. When does the Examining Committee report upon an applicant's petition ? When must it report? In case a minority of the Committee disagrees with the report of the majority, should a minority report be submitted to the Lodge ?

2. The report having been presented, what steps are taken to secure the judgment of the Lodge upon the application? What precautions are taken to secure the secrecy of the ballot? When may the ballot be had ? How long may it be postponed, and for what reasons ?

3. Do you consider that one black ball should reject ? Why? Discuss the various points brought out in the article on "The Ballot" in this Bulletin. To what extent do you consider the conclusions of the writer justified? Have you ever really given serious thought to your own responsibility in connection with the ballot?

4. Some Lodges require that candidates who have petitioned the Lodge shall visit the Temple on one or two evenings, in order that the Brethren may have opportunity to "size them up." Discuss the advisability of such a plan.

5. In some Jurisdictions "Vigilance Committees" are appointed by the Lodge, whose duty it is, in cases where a Brother commencing to tread in byways which are in bad repute, morally, financially or otherwise, to whisper words of good counsel in the ear of such Brother. If the warning is heeded, the matter is dropped. Persistence in the conduct which has been advised against results in discipline by the Lodge. Do you approve of such a plan ? Does the appointment of such a standing committee displace the obligation of each member of the Lodge in this respect? Does appointment and service of such a committee meet modern conditions in the spirit of the "Old Charges"? Why? How far, in your opinion, may a Brother legitimately go in this matter? When a member is guilty of conduct which would have resulted in rejection before the ballot, what is the duty of other members toward him, when such conduct does not constitute a serious Masonic offense? Should we vote against an applicant who for any reason would not be a welcome visitor in our own home ?

SUPPLEMENTAL QUESTIONS.

1. This lesson has to do with activities within the Lodge which are essentially political in their nature: define politics. What do you mean by politics ? Would you consider it opposed to Masonic ethics for a man to use political methods to secure a Masonic office? Does your Grand Lodge regulate this matter by law ? Can you think of a condition in your Lodge in which a conscientious Brother would be justified in electioneering for an office ? Can you imagine politics being at work in churches, clubs, similar organizations outside of political parties ? Should attempts ever be made to persuade an efficient but unwilling Brother to accept an office? Should office-holding in a Lodge be considered a Masonic duty?

2. What are the qualities that make a man efficient as a candidate; as an office holder? Describe the methods and principles of the Civil Service. Do you believe that the principle embodied in the Civil Service can be applied to the selection of Lodge Officers? What is the principle of "rotation in office"? Do you believe that it should be used in a Masonic Lodge ?

3. Can you give the story of the use of the ballot box? Was it used by any nation in ancient times ? In what way is the Masonic ballot similar to the Australian Ballot? Is it

a member's duty to vote upon a petition for the mysteries of Masonry in the Lodge? Should a member consider it a part of his Masonic duty as a citizen to be interested in politics outside the Lodge ? Would the Masonic system of electing and holding office be an improvement on that which prevails in the State ?

4. Do you consider a Lodge Officer as a servant of the Lodge? What are the qualities of a good servant? Has the Lodge the same right to expect efficiency in its officers that a railroad corporation has? If the "rotation in office" system is used in your Lodge, what do you do with an incompetent officer? If a man has been incompetent as a Junior Steward, should he be passed on through to the Worshipful Master's chair? What qualities are necessary to make an efficient W. M. or Steward ?

5. Are the principles that should guide us in the selection of our officers applicable to our selection of members? If so, why ?

THE BALLOT BY BRO. JULIUS H. MCCOLLUM, CONNECTICUT

The Masonic Ballot is a subject approached with much diffidence by most writers on Masonic subjects. At the risk of writing that which is old to many this subject has been taken up with the hope that some of the younger Masons will get further light.

That the ballot is inviolably secret is recognized probably the world over. Some even claim this as a landmark. What, then, does inviolable secrecy mean? Right here a little law may not be amiss. Lockwood in his "Masonic Law and Practice (the standard for Connecticut) says (Chapt. VI. par. 20): "No Mason is permitted, directly or indirectly, to disclose how he voted, nor divulge how any other member voted," and again (Chapt. VI, par. 19): "The rejection of a candidate shall not be made known to the uninitiated other than the rejected candidate."

Many Masons consider that if they do not divulge the fact they "blacked" they are covering the law. Not so. If this were allowed it would be easy by the process of elimination of those who voted white to demonstrate that the remaining brother is the one who voted black and the inviolable secrecy is null. It cannot be too strongly impressed on the brethren that if they divulge either way they are guilty of unmasonic conduct and can be so disciplined.

No Mason should be elected to the East in any of the bodies more especially the Blue Lodge who is not thoroughly conversant with the above. Yet nearly every one can recall some instance where the Master or other presiding officer has either made some remark from the chair, or allowed to pass unrebuked remarks from the floor which would tend to reveal the brother who cast the blackball and, although perhaps a little far-fetched, the one condemning another (even though unknown) is admitting that he voted white and is revealing his own ballot.

"WHO CAST THE BLACKBALL?"

Any attempt to discover who cast the black-ball cannot be too strongly condemned as it is evident that this is an influence to make the rejector break the law and lay him open, theoretically at least, to trial and expulsion and it seems as though such an attempt should indirectly be considered an accessory before the deed and in a way make the inquirer as guilty as the one doing the deed.

There are many by-paths which open up when the subject of why he rejects and by what means can we prevent him from rejecting is brought up. There is much trickery resorted to which is absolutely unmasonic and condemnable. Several years' observation in several lodges only makes more apparent the desire of some, perhaps a majority, to get in members willy-nilly--quantity, not quality, being the slogan.

Sometimes when it is suspected that an application will be rejected and the brother objecting is supposedly identified, the Master will hold off presenting the application for ballot until some such time as the suspected brother is absent and then, in the

minds of some, sneak in the application, ballot on it, hustle out and get the candidate and work one degree on him, thus capturing the candidate, for of course it is something decidedly bad before one will call for a new ballot after one degree has been worked. Such happenings do no good to the fraternity, neither doing credit to the lodge nor reflecting any glory on the Master.

One other condemnable practice is that of holding an application over until the suspected rejector presents one signed by himself and then stating for his benefit that should the first application be rejected the suspected rejector's would also be rejected. This brother is doubly guilty because he is trying to foist an unwelcome man on another brother and also is rejecting a petitioner without any legitimate cause.

Now let another phase be presented, that of the personal qualifications together with the right of the individual brother to judge as to the qualifications of a candidate. It must be admitted that in some cases vindictiveness either toward the applicant or, as was shown above, toward the applicant's recommender, will be the ruling cause. This is indeed much to be regretted and some attention will be paid to this class of brothers later.

QUESTIONING MOTIVES

Allied with the first section of the above paragraph is the absurd question as to the right of an interested brother to question the motives of another in rejecting. A brother has absolutely no right to question publicly, i.e., before the Masonic public, such motives so long as the rejector keeps them in the "safe repository of the faithful breast," and if he does not he is again breaking the law by revealing his ballot. In fact when the ballot has been declared in the East and so recorded the incident should be considered closed until the applicant can by law apply again. Without going into the question of qualifications of character in detail the statement of the general rule will help at this point. We receive none knowingly into our ranks except such as are moral and upright before God and of good repute before the world. This is a fairly large contract to fill and sets a high ideal.

WHO REALLY KNOWS?

We often hear a brother, on presenting a petition, state that he is absolutely certain that there is nothing against the applicant. How much do we absolutely know about another man ? Nearly every man will admit that no one, two, or three men know all there is to be known about a fourth or of each other. It is a common occurrence to hear of a person who has for ten, twenty or forty years been a model of uprightness as far as outward appearances go, getting caught in some shady deal and then it will come out that he has been doing this for many years yet during this period of time many persons would have been willing to stake their honor on his probity. Indeed he is brave who dares say he knows all about himself.

One other stock remark along this line is that the applicant is Brother So and So's son and that the father says he is O. K. It does not seem as though this should have great weight. Parentage and early training have much to do with character, doubtless, but it is a daily happening to see bad sons of good parents and good sons of bad parents. And who is more prejudiced than a parent? A father should and would be the last one to derogate the character of a son. In addition to that, friends will generally keep wrong-doing from the parents, and the father will honestly believe the son better than the average.

There are five brothers on an application--recommender, avoucher and three investigators. If it be so that these five brethren know absolutely that there cannot possibly be anything against an applicant how is it that nearly every lodge has those on its list whom they would gladly eliminate if it could be done and be as though they had been rejected when their names were first proposed ? And among these are those who reject for personal spite. All of these have passed the board of censors of five and pronounced fit. When a person says he has known the applicant a number of years under varied conditions and as far as he knows he is all right, worthy and well qualified, that is as far as he can go.

HOW MUCH HELP FOR THE COMMITTEE?

Still another phase of the matter is the complaint made by sensitive committeemen that a brother knowing anything about a candidate adversely should report to the committee. Some even take the stand that if the committee have found nothing wrong with the applicant and report favorably no brother should vote negatively. It must be admitted by all that what is crime to one is playfulness or ebullition of spirits to another; one view-point differing from another. And it must also be admitted that a brother casting a blackball for what he considers justifiable cause is well within his rights and should be commended for his conscientiousness even though he does tread on some brother's corn in so doing and his cause seems of minor importance to others.

All this being admitted, suppose a brother should report to a member of the committee or to the committee as a whole something which he considers wrong. Suppose the committee does not "see it." Suppose then the brother objecting is present at the balloting, the committee reports favorably, the ballot is declared not clear and by being twice passed shows that only one black-ball was cast. Who cast the black-ball ? Do not at least three members present suspect the objector and probably more suspect him because it is natural to say when investigating that Brother Jenks said so and so and it is desired to find out of this be so and to what extent ? What becomes of the inviolable secrecy of the ballot in a case like this ? The office of an investigating committee is not confined to going about among the brethren of the lodge who have the power of the ballot but also to investigate in the outside world and among brothers who have not the rejecting power. A brother who has the power of the ballot does not need to go to the committee. A rejection seems to be a matter which should be kept as quiet as possible and for the reason that the less advertising it gets, the better.

WHO HAS THE STRONGER CLAIM?

Take another viewpoint of the attitude toward the rejector that there could not possibly be anything against the applicant and consequently the rejector has no right to cast a black-ball and if by any means fair or foul his vote can be changed it should be done and the applicant sneaked in over his objections. Who has the stronger claim on the members of the lodge? Has a petitioner or has an individual member--brother he is called ? Who has the stronger claim from the lodge or Masonic standpoint on the individual brother presenting the application ? Is it the applicant or a brother? Every Mason well knows the answer. Yet reading reports and comments from various wide-spread sources would impress upon the mind of the reader that the great desideratum

of Masonry was to get in members who had strong friends regardless of the desires of some individual brother. No one will deny that many applicants are rejected for good cause. Yet there were or should have been two brothers who thought enough of the petitioner to sign his application and who had a perfect right to be as much "peeved" at the rejection as some of those who had signed for the absolutely undeniably acceptable kind. The point that is being brought out is that Masonic equality is lost sight of on the question of ballot. Much stress is laid on the fact that Brother Pastmaster-this or Brother District-deputy-that signed such an application while the fact that Brother Member-for-many-years-but-not-very-prominent signed such another one carries no weight at all and while it is lese majesty to black-ball the former petition it is of no consequence what is done to the latter. In such cases do we meet upon the level ?

Now about the brother who rejects vindictively or spitefully. He is un-worthy to be a Mason. How did he get in ? He must have had two signers and a committee of three to investigate. Who would have felt hurt had he been rejected when he applied? Yet such a disposition is not acquired. It must have been in the man at the time of his election. This is a trait of character bad enough to justify rejection without a doubt. Is it not a warning not to be too sure that there can be nothing against a man whom the large majority think all right? Perhaps there is some hidden fault that some individual brother may know that the crowd does not know.

Let us be particularly careful then, first to obey the law by keeping the ballot inviolably secret by not revealing either directly or indirectly our individual vote, black or white; secondly, by not attempting to discover who blacked and indirectly cause a brother to break the law; third by not resorting to trickery to put through an application over a suspected brother's objection; fourth by not feeling hurt (if a member of a committee) when an applicant is rejected over our favorable report; lastly, not to be too sure that someone does not know something against our candidate even if we ourselves are unaware of it, remembering to spread the broad mantle of Masonic Charity over the mistakes (?) of a brother even though it should happen to hit us personally.

A MESSAGE TO OUR MEMBERS. WILL YOU BE A REPRESENTATIVE?

To afford our members some idea of the interest that is being manifested in the Study Side of Masonry throughout the various Grand Jurisdictions of the United States and Canada we are quoting below a few recommendations of Grand Masters and others. We could fill several pages of THE BUILDER with similar recommendations of the Society and the Study Club movement did space permit. If your Lodge is not profiting by this movement it is only because the members do not realize what they are missing, or that the members of the N.M.R.S. have been too occupied with other matters to bring this matter to the attention of their Lodge officers and fellow-members. We wish we were in a position to send out a representative from headquarters to visit every Lodge in the country to give them a practical exemplification of the methods of conducting the study of Masonry in their monthly Lodge meetings. But as we are not in such position at this time, we can only ask each one of our members to consider himself an official representative of the Society for his district and to take it upon himself to see that the article, "Organized Masonic Study in Monthly Lodge Meetings," next following, is read to the members at the next meeting of his Lodge. Also read to them some of the following recommendations:

Alabama. I am convinced that there is a continued growth in the study of the principles of the Order, and the meanings of the symbols, and, I hope, in the endeavor to live Masonry as well as to study it. * * * No one believes more thoroughly than I, the desirability and necessity of a thorough knowledge of our ritual, but while we strive to reach perfection in that ritual, let us also remember that beneath that ritual is concealed the more important truths of our Fraternity. --Walter Smith, Grand Master.

Arizona. From my visits to the different Lodges I am of the opinion that more time should be given to the study of the design and Philosophy of Freemasonry. --A. W. Holmes, Grand Master.

Manitoba. As the least expensive means of inviting attention to the utility of Masonic instruction hope is herein expressed that the Worshipful Master of every Lodge resolve its members into a Study Club. Its activities would be almost limitless, and embrace every branch of wholesome, useful learning. Study, by bringing the student into close communion with the best thought of the present and the past, quickens and broadens his sympathies and humanities, and inspires within his breast a deeper and nobler conception of life and duty-- a sense of citizenship beyond the inspiration or understanding of the illiterate. If in this respect alone the aspirations of Freemasonry

were brought to their fruition, and humanity had acquired a fair fund of wholesome, useful knowledge, and further, were quickened by the Grace of God, there would be a condition, social and economic, in its humanity and beauty transcending the best that the world has known. * * * Study Clubs would deepen the tone of discussion, and create a strong friendly rivalry among Lodges. Besides, well informed Brethren should know best how to reflect the lofty teachings of the Order, widen the sphere of its influence, and help to further the common weal.

In these Clubs the Masonic Journal, THE BUILDER, published monthly by the National Masonic Research Society, Anamosa, Iowa, would be very helpful.

--Committee on Masonic Research and Education.

Minnesota. From an examination of the reports of the Past Grand Masters it would seem that there are constant requests for subscriptions, as well as recognition for Masonic journals. I hesitate to give my approval to any of these without careful examination. There are, however, several very deserving and meritorious societies worthy of recognition. It ought to be the desire of every Mason to inform himself upon the origin and history of matters Masonic, in short to become a student of Masonry, past and present. I refer to the Masonic lecture bureau, the National Masonic Research Society. I heartily endorse any movement that tends to stimulate Masonic thought and to broaden and deepen the great stream of Masonic influence in America. --R. E. Denfield, Grand Master.

North Dakota. Whereas, the Committee on Grand Lodge Library has recommended that this Grand Lodge encourage the establishment of Study Clubs to further the general use of the Library, and Whereas, The National Masonic Research Society, organized under the authority of the Grand Lodge of Iowa, has undoubtedly accomplished great good in the promotion of Masonic Study, Be It Resolved: That this Grand Lodge endorse The National Masonic Research Society and its work, and recommend membership in this organization to the members of this grand jurisdiction. --Adopted by the Grand Lodge.

Ohio. Of recent years the study side of Freemasonry has made vigorous strides. Abroad and at home there has been turned upon our beloved fraternity the far-reaching eye of devoted research. Our sister jurisdiction, the Grand Lodge of Iowa, has planned and set to work the National Masonic Research Society with which some fourteen thousand Masons are now affiliated. Other jurisdictions in this United States are alive to the situation and have special committees busy.

I earnestly urge that all our members heartily support the National Masonic Research Society of Anamosa, Iowa, and all such agencies for better knowledge of our traditions, our history, our jurisprudence, our symbolism, and all indeed that for us is bound up in the honored name and purpose of the Craft.

That every Mason should have his own library of reliable Masonic books is, I hold, most desirable. In his possession should be the Ohio History, Code, and Monitor, at least. Lodge libraries are too seldom used, and the personal collection may be no better employed. With care, and every Mason can and should secure all possible assistance from well informed brethren in his Masonic book buying, every home should be properly supplied with excellent and attractive Masonic Literature.

That any Mason should be uninformed upon the facts of Freemasonry in all its latest developments is a condition not to be tolerated if we, by whatever permissible means, may prevent its occurrence. --Frank H. Marquis, Grand Master.

Oklahoma. I would recommend some provision in our Lodge work to set aside two hours of, say six, of the regular communications of constituent Lodges during the year, for study and lectures, a kind of "round table" talk by well-informed Brethren of their own or neighboring Lodges. Take up some single part of Masonry, history, symbolism, signs, etc., study it well and then discuss same in the Lodge room. The interest and increased attendance will amply repay the Brethren giving some proposition on this order a trial. * * * Good papers and periodicals are published throughout the United States on Masonic research and information, notably THE BUILDER, at Anamosa, Iowa, is a splendid one. --Almer E. Monroney, Grand Master.

Texas The organization, purposes and progress of the National Masonic Research Society, located at Anamosa, Iowa, is fully set forth in the Report of our Committee on Foreign Correspondence for 1915, under the heading of "Iowa--1914" and "Iowa--1915" and need not be repeated here. WE URGE EVERY BROTHER TO EXAMINE THESE REFERENCES CAREFULLY. The Grand Lodge of Iowa, under the leadership of its able Committee on Masonic Research, found out what to do and they are doing it. The membership of the Society is increasing rapidly, and THE BUILDER, its monthly magazine, devoted exclusively to Masonry, and entitled by that brilliant scholar, writer and speaker, Brother Joseph Fort Newton, is coming up to a high standard, and the work of the Society as laid out is certainly great and promises to move the boundaries of Masonic Research in this country up to higher ground.

Every Mason, wherever he resides, is welcome to become a member of the Society at a nominal cost for annual dues, and the magazine is sent free. It is not operated for profit, but all revenues are used in extending and improving the work of the Society. It has the full sanction of the Grand Lodge of Iowa, one of the most conservative and yet one of the most progressive of our affiliated Grand Bodies. Its great Masonic Library, at Cedar Rapids, is the admiration of the whole country. --Committee on Masonic Research--G. L. of Texas.

ORGANIZED MASONIC STUDY IN MONTHLY LODGE MEETINGS

We wish every member of the Society would take this issue of the Correspondence Circle Bulletin with him and read it to the members of his Lodge at the next regular meeting. Try to get a "Research Committee" appointed and put the plan into effect. If you need any further assistance in getting properly started write us and we will help you. Tell us what your brother officers and members think of the plan.

FOUNDATION OF THE "BULLETIN COURSE OF MASONIC STUDY"

This course is founded upon two sources of Masonic information: (1) Past and current issues of THE BUILDER, the official Journal of the National Masonic Research Society, now in its third year of publication, and in which have been published hundreds of authentic and instructive articles on many Masonic subjects.

(2) Mackey's Encyclopedia, conceded to be the most comprehensive and exhaustive work of its kind ever written.

OUTLINE OF THE COURSE

The course has been divided into five principal divisions, Ceremonial, Symbolical, Philosophical, Legislative and Historical Masonry. These are further subdivided into sections, there being six subdivisions of Ceremonial Masonry, eight of Symbolical, seven of Philosophical, two of Legislative, and ten of Historical Masonry. These sections are further subdivided and each of these further subdivisions form the subject of a study paper for reading and discussion, by our Study Club Editor, Brother Robert I. Clegg. The papers for October and November are: Election of a Candidate. a. When it may be had. b. The Ballot. c. Black balls (cubes), and white balls. d. The Lodge record of the Ballot.

The Degrees. a. Entered Apprentice, Fellow Craft and Master Mason. b. Initiation, in general. c. Ritual (1) Uniformity of. (2) The "Webb Preston work" in America. d. Rites. e. Side Degrees.

"HELPFUL HINTS TO STUDY MEETING LEADERS"

Profiting by experience gained from visits to several "live" Study Clubs in Iowa during the past few months, we now publish in each issue of the "Correspondence Circle Bulletin" a list of "Helpful Hints" by which the study leaders may be enabled to bring out all of the important points in the paper under discussion. These suggestions

will make it a very simple matter to successfully conduct the study meetings of the Lodge or Study Club.

REFERENCES FOR SUPPLEMENTAL PAPERS

We shall continue to print a list of references to Mackey's Encyclopedia and previous issues of THE BUILDER pertaining to the subject treated in Brother Clegg's paper. By the assignment of these references to different members of the Lodge supplemental papers of great value may be thus worked up. Each month there will be a new paper by Brother Clegg and new references.

HOW TO CONDUCT THE "STUDY MEETINGS"

The Lodge should select a "Research Committee" preferably of three members. The "study meetings" should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given over to the "study period."

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned shall be prepared with their papers and should also have a comprehensive grasp of Brother Clegg's paper.

PROGRAM

1. Reading of the first section of Brother Clegg's paper and the supplemental papers thereto:

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.) 2. Discussion of the above. 3. The subsequent sections of Brother Clegg's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box. Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

COST OF THE COURSE

If there are several members of the Lodge who are members of the National Masonic Research Society, these Brethren will have access to Brother Clegg's papers, the "Hints to Study Leaders" and the list of references for supplemental papers, in their copies of THE BUILDER.

The Lodge or Study Club not having the 1915 and 1916 bound volumes of THE BUILDER for reference purposes, may easily obtain them without expense, through our "Special Offer."

----o----

Twofold is the life we live in--

Fate and will together run:--

Two wheels bear life's chariot onward.

Will it move on only one ?

--From the Sanskrit.

----o----

Deliver not your words by number but by weight.

----o----

FREEMASONRY IN THE FAR EAST

BY BRO. MELVIN M. JOHNSON, MASSACHUSETTS

Excerpt from Address of Grand Master Johnson of Massachusetts at the 1915 Communication of its Grand Lodge.

In July last I received a petition from thirteen Master Masons, including three Chinese Brethren who were raised in Washington, D.C., for the establishment of a Lodge under our Constitution at Peking, China, to be known as International Lodge, accompanied by the approval of R. W. Stacy A. Ransom, District Grand Master, and also of Ancient Landmark, Shanghai, and Sinim Lodges of Shanghai, China. The petition did not come as a surprise, as I had previously discussed the matter at some length with R. W. Brother Ransom while he was on a visit to Boston.

This petition presented five principal subjects for serious consideration. First, the Personnel of the Applicants; Second, the Field of Usefulness; Third, the Relations of the Lodge to Civil Government; Fourth, Eligibility of Candidates who Subscribe to Prevailing Oriental Religions; Fifth, Adaptability of our Rites to the Working of such Material.

None of these subjects present considerations which are esoteric in principle. They may and should be freely discussed. Minor matters of form and language only need be reserved for secret conclave.

First: the Personnel of the Applicants. The petitioners are Brethren of the highest standing in the community. Two of the petitioners, R. W. Brothers Derby and Hykes, are Past District Grand Masters for the China District. The former is also Secretary of the Ancient and Accepted Scottish Rite Bodies, and the latter is the agent for China of the American Bible Society. The Brother recommended for Master is an American practising dentistry, and is a Past Senior Warden of Sinim Lodge. The proposed Senior Warden is the Peking Manager of one of the largest enterprises in China in which Chinese and foreign capital is jointly invested and is a member of Coronation Lodge, No. 2931, under the English Constitution. The proposed Junior Warden, a Chinaman, is a member of Washington Lodge, No. 21, of New York City, a graduate of Columbia College and at present English Secretary to the Department of Commerce and Agriculture in Peking. Of the other two Chinese Brethren who have signed the petition, one is the present Minister of Commerce and Agriculture of the Republic of China and a member of Federal Lodge No. 1, Washington, D. C.; the other is a member of the same Lodge and a graduate of Rensselaer, was lately Consul General at Manila and Batavia, and is now in Peking expecting transfer. Among the other signers are Past Masters of Lodges under the English Constitution, one of them having been a Grand Officer of the District Grand Lodge for Northern China. Hon.

Charles S. Lobingier, United States Judge for China, and Deputy for China of the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, whose see includes China, writes a strong endorsement, in the course of which he comments upon the intent expressed by the petitioners to admit the Educated English-speaking Chinese, in part as follows:

"I am especially interested in any effort to diffuse the principles of Masonry among the educated Chinese. If there is one need greater than another in China's present formative and transitional state it is the need of learning to work together, and the Masonic Lodge will help to instill that lesson. The presence of worthy foreigners in such a Lodge should afford an example and stimulus to the Chinese members, and the mingling of the two in the same organization should serve both to test and to illustrate the reality of Masonic brotherhood, which, we are often told, knows neither nationality nor creed. I am informed that several of the Chinese Masons who sign the petition are members of American lodges and this alone should afford a sufficient guaranty that the chartering of the Lodge petitioned for would constitute no departure.

"As to the religious feature it is well known that British Lodges in India and elsewhere in the East freely admit Parsee, Hindu, Sikh, and Mohammedan members. (See Kipling's poem, 'My Mother Lodge.') Masonry is not a sect and its only dogmatic requirements of the initiate are belief in Deity and immortality, which are shared by most faiths.

"I know that the Grand Commander of our jurisdiction heartily approves the idea of enlisting the best of the Chinese in Masonry and I have no hesitation in saying that, in my judgment, the denial, or even delay, of the petition for authority to establish International Lodge at Peking would be a calamity to Freemasonry in the Far East."

Other recommendations were also received, among them being one from a Brother who was formerly first Secretary to the American Legation at Peking and for a time Acting Minister of the United States, who had consented to take the Chair to organize the Lodge but was transferred to the State Department in Washington before the petition was put in final form.

Second: the Field of Usefulness. We have three Lodges in Shanghai, but there is no Lodge in Peking holding under an American constitution. Many Americans, however, are located in Peking. There are many Chinamen who have been educated in America and have returned to Peking to live. A large number of them occupy responsible positions in the Government of China. It is believed also that there are many Chinamen of high standing in the community who would be glad to affiliate with our Fraternity if they felt that they would be welcome. It is the purpose of the Lodge cordially to accept such applications, applying to men of all nationalities the same test, namely, belief in a Supreme Being, ability to understand and speak the English language fluently, and that the applicants be good men and true, worthy of receiving the honors of Freemasonry because of their morality and integrity.

Third: the Relation of the Lodge to Civil Government. It is well known that secret organizations in China have frequently degenerated into purely political organizations, if indeed they were not so conceived. We well know that the so-called Freemasonry of many Latin countries partakes largely of a political nature. This, however, is alien to the genius of Freemasonry as we understand it. Under our Constitution, political discussions are forbidden. We have never permitted and shall never permit our Lodges to be turned into political clubs, or to be used as a mask for political purposes. The personnel of the petitioners of itself warrants the conviction that their purposes are Masonic and not political and, moreover, that they will not permit the slightest deviation from our usages in this regard. Moreover, the Lodge undoubtedly will always he dominated by a numerical superiority of Brethren of American blood, though it by no means follows that were a majority of the members of the Lodge in the future to be of Chinese blood we should expect any deviation from the principles inculcated by the teachings of our Order. Moreover, there is always the safeguard that the Charter of the Lodge may be suspended or revoked at any time, and should there ever be the slightest effort to prostitute the Charter of the Lodge, our District Grand Master for China has ample authority to deal immediately with the situation. For these reasons I have resolved this consideration in favor of the petitioners.

Fourth: Eligibility of Candidates who Subscribe to Prevailing Oriental Religions.

The Ancient Landmarks are certain fundamental principles which have never yet been successfully and exclusively defined. They are something like the Constitution of England, partly written and partly unwritten. The principal sources thereof are: (a) Ancient Masonic Manuscripts, sometimes known as the "Old Constitutions"; (b) Ancient usages and customs; (c) Esoteric rites handed down by tradition.

It is an unchangeable Ancient Landmark of the Fraternity that there is but one Masonic dogma. We construct a universal religious philosophy thereupon, as a part of which we teach belief in immortality and endeavor to inculcate other tenets of our profession, but our sole dogma is the Landmark of belief in a Supreme Being, omnipresent, omniscient, omnipotent, the creating and superintending Power of all things. No man may be a Freemason unless he is a believer in monotheism. No neophyte ever has been or ever shall be permitted vision of our mysteries or reception of our obligations until he has openly, unequivocally, and solemnly asserted this belief. Beyond that we inquire and require nothing of sectarianism or religious belief.

Masonry is cultivating and disseminating the union of mankind upon this common bond to which all may agree, leaving the particular opinions of individuals and their methods of sectarian worship to themselves and to their own consciences, but to be proclaimed and exercised outside of the Lodge-room. Proselyting has its place in the world, but not in the halls of Masonry.

Sectarian missionary spirit and its exercise have been of incalculable value to the human race. However much it may be our duty to give it our encouragement and support as individuals or as members of other organizations it is our duty within the Fraternity to see to it that no man may truthfully accuse us of bigotry and in our Lodge-room upon this single bond of belief in Deity to conciliate true friendship among men of every country, sect, and opinion.

By reason of the nature of our population and membership in Massachusetts we are accustomed to recognize the applicability of this principle to Trinitarian and to Unitarian, to Christian and Hebrew, but now that it is in a practical manner called to our attention, we should not be startled when we recognize that it applies alike to other Deists who gain their inspiration from other books than that open before you

upon the altar. We may find Monotheism proclaimed not only in the New Testament of the Christian, but also in the Koran of the Islamite, in the Avestas of the Magians of Persia, in the Book of Kings of the Chinese, in the Sutras of the Buddhist, yea, even in the Vedas of the Hindu.

"There is a principle implanted in the heart of man, which prompts him to the belief and acknowledgment of a superior and superintending power, under whatever name he may have been personified; endowed with attributes of infinite knowledge and infinite wisdom. Sophism cannot overwhelm it; philosophy cannot succeed in erasing it from the heart; it is engraven there in characters broad and deep, and spake the same language to the ignorant savage amidst trackless woods and barren wastes, and to the proud philosopher of antiquity, as it did to the learned Jew or the enlightened Christian. It displays a God of nature who loves virtue and abhors vice; and teaches man the doctrine of personal responsibility."

The particular letters by which the name of the Grand Architect of the Universe is spelled or the peculiar way in which His name may be pronounced are as utterly immaterial as to prayers to "Our God" in English, to "Unser Gott" in German, or to "Notre Dieu" in French.

Our attitude is somewhat analogous to these words of the Proclamation of Queen Victoria in Council to the Princes, Chiefs, and People of India (published November 1, 1858):

"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of Religion, we disclaim alike the Right and the Desire to impose our Convictions on any of Our Subjects. We declare it to be Our Royal Will and Pleasure that none be in any wise favoured, none molested or disquieted by reason of their Religious Faith or Observances; but that all shall alike enjoy the equal and impartial protection of the Law; and We do strictly charge and enjoin all those who may be in authority under Us, that they abstain from all interference with the Religious Belief or Worship of any of Our Subjects, on pain of Our highest Displeasure.

"And it is Our further Will that, so far as may be, Our Subjects, of whatever Race or Creed, be freely and impartially admitted to Offices in our Service, the Duties of which they may be qualified by their education, ability, and integrity, duly to discharge."

To those of our friends in China who of their own free will and accord may seek Masonic light, whatever their religious belief so long as it includes our single dogma, if they be worthy and well qualified, men freeborn, of good report, and properly vouched for, Freemasonry extends her hand in greeting.

Fifth: Adaptability of our Rites to the Working of such Material.

Since, then, Freemasonry welcomes to her Fellowship Deists of varying faiths, it is incredible that she should unyieldingly present to such neophytes rites incompatible with their several religious opinions. Necessarily our ceremonies must be sufficiently flexible to yield to the unchangeable Landmark of universality. Otherwise there is presented a problem analogous to the historical inquiry in physics of what will happen when an irresistible force meets an immovable body. When in a given case an Ancient Landmark and a ceremony of the Order are found to be incompatible, something must give way and that something must not be the Ancient Landmark. The ceremony must bend, if necessary. In considering the Dispensation in question and the opportunity offered and likely to be availed of for the reception of candidates who, although Deists, do not adhere to the Holy Bible as the Volume of the Sacred Law, we must now determine whether an obligation may be administered upon any other book and the language thereof adapted to the religion of the candidate. Precedents, however, are at hand. Many of us are aware of occasions within this very building when strictly Orthodox Hebrews have been obligated upon what is known to them as the "Book of the Law," that is to say upon the Pentateuch, and indeed it was determined as early as the year 1806, under the Grandmastership of Most Worshipful Timothy Bigelow, that Quakers could be permitted to affirm.

I know of no Landmark that the Holy Bible is one of the essential furnishings of a Lodge. As I understand the Ancient Landmark in this regard it is simply that the Volume of the Sacred Law is an indispensable part of the furniture of each Lodge, as necessary to the conduct of Masonic work or business by the Lodge as the Charter itself, indeed more essential, if such could be the case, for the Landmark requiring the presence of the Volume of the Sacred Law was established years, if not centuries, before such a thing as a Chartered Lodge was known to the Fraternity. I quote from Mackey's Text-book of Masonic Jurisprudence, (Edition of 1859, page 33), being a part of his chapter entitled "The Landmarks of the Unwritten Law":

"It is a Landmark, that a 'Book of the Law' shall constitute an indispensable part of the furniture of every Lodge. I say advisedly, a Book of the Law, because it is not absolutely required that everywhere the Old and New Testaments shall be used. The 'Book of the Law' is that volume which by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe. Hence, in all Lodges in Christian countries, the Book of the Law is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient; and in Mohammedan Countries, and among Mohammedan Masons, the Koran might be substituted. Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in the existence of God, and what necessarily results from that belief. The Book of the Law is to the speculative Mason his spiritual TrestleBoard; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestle-Board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct. The Landmark, therefore, requires that a Book of the Law, a religious code of some kind, purporting to be an exemplar of the revealed will of God, shall form an essential part of the furniture of every Lodge."

I am thoroughly in accord with Mackey upon this question. I cannot conceive how otherwise we may follow the words of the old charge: "Though in ancient times Masons were charged in every country to be of the religion of that country or nation whatever it was; yet it is now thought expedient only to oblige them to that religion in which all men agree leaving their particular opinions to themselves."

To the Christian, the Volume of the Sacred Law is the Holy Bible, and upon it he should be obligated. The Christian religion is the prevailing religion of our Lodges

and, therefore, the Holy Bible, as the Volume of the Sacred Law, is and must always be part of the furniture of each Lodge. Its sanctity, however, does not appeal to the Islamite, and the ceremony of initiation would lose much to him in binding effect if his obligation should be taken thereon. While the Holy Bible should not be removed from the Lodge, the conscientious Islamite who so desires may be permitted to take his obligation upon the Koran; the Hindu, otherwise qualified and accepted, may be permitted to have the Vedas spread open before him; and the rite of initiation may be so far adapted to the conscience and religious belief of a candidate as to permit his taking the obligation in a manner and form regarded. by him as sacred and binding, and upon that work which to him is the Volume of the Sacred Law, providing always that such Volume of the Sacred Law teach Monotheism.

Such are the views of your Grand Master upon this serious and important matter. I regard it as such a momentous question, however, that I prefer to take the judgment and advice of this Grand Lodge thereon and, therefore, raise a special committee consisting of Most Worshipful Edwin B. Holmes, Senior Past Grand Master, Right Worshipful Roscoe Pound, LL. D., Deputy Grand Master and Professor of Jurisprudence in the Harvard University Law School, Right Worshipful Leon M. Abbott, Past Senior Grand Warden, Right Worshipful and Rev. Frederick W. Hamilton, D. D., LL. D., Grand Secretary and Past Deputy Grand Master, and Worshipful and Rev. R. Perry Bush, D. D., Grand Chaplain, to take under consideration the fourth and fifth questions above presented, and to report to Grand Lodge for such action thereon as may seem advisable. Definite and final determination of these questions should now be recorded and promulgated for future guidance.

----o----

No preacher is listened to but Time, which gives us the same train and turn of thought that elder people have in vain tried to put into our heads before.--Dean Swift.

----o----

THE ORANGE INSTITUTION

BY BRO. J.L. CARSON, VIRGINIA

The history of Ireland since the days when King John of England (1199 to 1216) "built several forts and settled the English Colony and Civil Government" there, has been one of turmoil and trouble. Always the Celt against the Saxon, the Roman Catholic against his Protestant fellow countryman.

From 1150 to 1550 no Irish were admitted subjects of, or received benefit of, the English Colony or Courts, "Because !" says Butler in his history of Ireland, "upon all occasions they declared their malice and hatred against the English Colonists . . . whom they mortally hated."

During the reign of Edward III it was declared high treason for any of the English colonists to intermarry with the Irish, or to have any dealings with them.

Thus for four centuries until the reign of Queen Elizabeth, "Ireland had perpetual trouble and was overrun with misery," Protestant and Roman Catholic suffering alike. The rebellion headed by the Earl of Tyrone was only subdued after the expenditure of "nearly a million of money and much bloodshed" as also was the second rebellion of the same Earl, during the reign of James I. After these rebellions English and Scotch families settled on the confiscated lands in Ulster, where they "Built good towns, cultivated the land, and the country began to flourish." The very Irish seemed to be satisfied. Roman Catholics and Protestants alike enjoyed the free exercise of their rights, their religious convictions and observances.

Unfortunately, this tranquility was not to last forever; in 1641 the Irish Roman Catholics suddenly rose in rebellion again; this rising was "accompanied by horrid

cruelties and abominable murders," so much so that "three hundred thousand Protestants were destroyed," sparing "neither sex, age or condition."

Oliver Cromwell with a firm and heavy hand crushed out this rebellion, twenty-seven thousand Roman Catholics departed from the shores of Ireland, and a new plantation of Scotch and English families arrived in Ulster. These planters and their descendants prospered exceedingly.

Although the conditions of peace seemed once again established, the feeling between these Protestant and Roman Catholic peoples was bitter in the extreme; therefore when the Earl of Tyrconnell became Lord Lieutenant of Ireland, reinstated Roman Catholics, evicting the Protestants from the holdings they had received by grant or purchase, things were ripe for a great upheaval. Led by that notorious Jesuit Priest, Father Peters, the Roman Catholics declared for James II. King of England, who had openly espoused the Catholic Faith, and made treaties with the Pope and the King of France.

The various histories of England tell of the events leading up to the establishment of William III and Mary on the throne. The final struggle for the crown took place on Irish soil. The Protestants of the Ulster Plantation flocked to the standard of William, whose party represented all we as Protestants hold sacred-- Civil and Religious Liberty.

With the closing of the gates of Derry in the face of the Jacobite army by the small Protestant garrison, who held the city under the most trying conditions until relieved by the Williamite forces, with the defeat of James' Army at Enniskillen and the Boyne, the aspirations of the Jacobite party were forever overthrown.

The effect of these battles fought on the shores of the Erne, the banks of the Boyne, and in the village of Aughrum, will be felt for all time: representing the eternal struggle between Liberty and Tyranny, the closing of the Gates of Derry by the Apprentice Boys of the city, when the older inhabitants feared to take the initiative,

meant the closing forever in Great Britain of the possibilities of Papal Supremacy in that Kingdom.

The Williamite triumph proclaimed to the world the principles of Liberty in the life of a nation rather than the supremacy of Protestantism, and the battle cry NO SURRENDER, raised in 1688 by our loyal forbears, will ring throughout eternity.

For a hundred years the old feeling between the two religions remained deep and bitter, as indeed it does today. They feel that "Home Rule" means "Rome Rule," and Ulster that has always been England's best friend and most loyal possession, refuses to be alienated from the Empire, and handed over to an Irish majority, dominated by Rome and governed by her prelates. "Rome never forgives, never forgets." It was therefore felt by the Protestants of Ireland that it was necessary to band themselves together for "Mutual defence and safety." The organization of the ORANGE INSTITUTION in the year 1795 was the result.

The name was selected in memory of "The glorious, pious and immortal memory of William the Third, Prince of Orange" and the motto of the war was significant of its purpose. "The Liberty of England we will maintain; the Bible and the Crown we will support."

In this exceedingly short resume of the history of Ireland I have tried to show the causes leading up to the establishment of the Orange Institution. Now a few words about the Institution itself.

The internal construction of the Institution leads us to accept for a fact the claim made that Thomas Wilson the founder was a Freemason. I know the methods of recognition by signs, grips and words, the system of Lodge Government, the vouching for visitors, and a hundred and one other little details could only have been introduced by a Mason. Tradition in the North of Ireland says he was a renegade Freemason. Little, however, is now known of him.

The first Lodge was opened at Dyan, a very small village in the County Tyrone, Ireland, and a Grand Lodge was immediately constituted in Armagh in 1795, which soon afterwards removed to Dublin. Lodges and Grand Lodges have been established all over the English speaking world, and the Institution has done and is doing a great work in a perfectly legal and constitutional manner. It is keeping strict tab on the social and political encroachments of Rome, stands for undenominational education and the freedom from clerical domination of "The Little Red Schoolhouse." It is a bulwark of English speaking Protestantism, the eternal enemy of Romanism and Priestcraft. The membership today exceeds one million five hundred thousand.

When the Institution first started there was but one degree, The Orange; in 1796 The Royal Arch Purple degree was added; later under what is known as The Royal Black Preceptory or Knights of Malta, the higher degrees-of the order, were introduced, of which there are quite a number. The Black Preceptory or Black Knights as they are sometimes called resembles in formation the Knights Templar Order in Freemasonry, and contains many of the elements of the Masonic Knights of Malta.

Strange as it may appear, amongst many Masonic Knights Templar and Orange Black Knights, there is a growing conviction that their origin was a bid of the Roman Catholic Church to use these orders for the purpose of overthrowing Protestantism in Great Britain. Had the Church not fallen down on its propaganda results would have been very different in the attitude of the Papacy to Freemasonry today. Fortunately things turned out for the best. Papish in origin the evolution of both these institutions has been helpful to the Reformed Faith, so we as Masonic Knights Templar or Orange Black Knights have cause to rejoice.

The Irish Black Knights grasped the Chivalric idea and incorporated it into the Orange system, instead of Christ and His twelve apostles using Joseph and his Brethren, ringing in Elijah and Baal to offset Papal idolatry. The belief remains that these orders sprung from a common origin. In the early days of the Institution undoubtedly most Freemasons were Orangemen and many Orangemen were Freemasons. This is a fact today in Ireland. But at the present time the line of cleavage between the two orders is distinctly marked and carefully maintained.

The Loyal Orange Institution is recognized as a purely political Society, to which only Protestants are admitted, by ballot, and into which all Protestants in good standing are welcome.

----o----

THE THREE SUPPORTING PILLARS OF A LODGE

BY BRO. H. A. KINGSBURY, CONNECTICUT

ALTHOUGH it is probably true that there is no Mason, be he ever so unskilled in his Art, who is so ill informed that if he were asked, "What are the symbolical Supports of your Blue Lodge?" would not be able to give the information, "The Three Pillars, Wisdom, Strength, and Beauty," it is to be feared that there is many a Mason who, when he has given the information that the Three Pillars are the Supports of his Lodge and has given those Supports their respective names, has told absolutely all he knows concerning the Three Pillars. He knows nothing of their antecedents and their history; nothing of their symbolic significance. This is decidedly not as it should be. It is, then, worth the time and effort of every Mason who would possess even the elements of a proper knowledge of his Art, and especially is it worth the time and effort of every Mason who would call himself a student of his Art, to make an investigation, if only one of the utmost brevity, of the antecedents, the history, and the symbolism, of pillars and, more particularly, of the Three Pillars.

To an investigation, such as suggested, the brief review below can serve as scarcely more than a synopsis. It is no more than a start in the right direction-- merely the sketching in of some of the more important features of a field of investigation which no Mason can afford neglecting to explore.

Probably pillars have been used for commemorative, monumental and symbolistic purposes since the beginnings of civilization in the world. For example, among the Egyptians many extraordinary events, singular or noteworthy transactions, and new inventions were commemorated, and their histories preserved, by records carved upon pillars of stone. According to tradition, Osiris, that Egyptian hero and god of such peculiar and especial interest to the Mason, set up pillars in commemoration of his conquests; the pillars bore hieroglyphical inscriptions recording certain interesting facts and details relative to those conquests. This reputed example of Osiris was followed by the kings of ancient Egypt for many centuries, for those kings had, in many instances, records of their conquests, triumphs, power, and magnificance, engraved on pillars or obelisks. And, if we are to believe the Greek legends having to do with the legendary world--conquering Egyptian king Sesostris who in those legends carries the burdens and the glories of many of the deeds of Rameses II., Rameses II during his military progress through the various nations which he conquered caused pillars to be erected bearing inscriptions and emblematic devices making known to posterity certain features of, and facts relating to, his conquests.

By the biblical peoples pillars were used in ways similar to those in which they were used by the Egyptians. Thus, Hiram King of Tyre, upon the forming of his grand junction between Eurichorus and Tyre, dedicated a pillar to Jupiter in commemoration of the event. Enoch erected two pillars--the Pillars of Enoch of which Masonry has its symbolic legend--the one of brass to resist water and the other of stone to resist fire upon which he inscribed information calculated to preserve his knowledge to posterity in the case of the destruction of the world. Jacob's Pillar at Bethel was erected to commemorate his extraordinary vision; his Pillar at Galeed was raised in commemoration of his treaty with his uncle, Laban. Joshua raised a pillar at Gilgal to perpetuate the fact of the miraculous passage of the River Jordan. And Absalom erected a pillar in honor of himself.

Leaving, now, the consideration of pillars as merely individual units and turning to the consideration of grouped pillars, each group consisting of three units, one realizes at the outset that the conception of a symbolic group of three pillars is not by any means one confined exclusively to Masonry; in not a few of the ancient mysteries and religious systems some symbolic meaning was assigned to a group comprised of three pillars.

The symbolistic conception of three grouped pillars was contained in the Druidical Mysteries, indeed, in those mysteries, in some instances, the adytum, or sanctuary, was actually supported on three stones or pillars. In the mythology of India the conception of three pillars was present, the pillars being considered as located in the East, West, and South and as bearing the names Wisdom, Strength, and Beauty. In also the mysteries of India the three qualities, Wisdom, Strength, and Beauty, were treated of, being there considered as represented by three hierophants, one in the East, one in the West, and one in the South.

The three-pillar-group, in every ancient mystery or religious system where it occurred as such, was the presentation, symbolically, of a triad. Therefore, a consideration of the Three Pillars of the Lodge brings before the student, for his contemplation, the curious fact that nearly every mystery practiced by the ancient peoples of the world contained its reference, and that an important reference, to a triad. In the mysteries of India the triad was Brahma, Vishnu, Siva; in the Grecian Mysteries the triad was Jupiter, Neptune, Pluto; in the Persian, Ormazad, Mithra, Mithras; in the Gothic, Woden, Friga, Thor; in the Mexican, Tloquenahuaque, Huitzilopochtli, Mictlanteuctli; and so on through the various systems practiced by the ancients.

So, in carrying forward what was best in the conceptions and the teachings of the peoples of antiquity, Masonry, too, has its pillars of peculiar significance; places one in East, one in the West, and one in the South; considers each one symbolically significant as a unit, calling one Wisdom, one Strength, and one Beauty, as did the Hindus; and, finally, Masonry considers those Pillars as a group, unitary in character and in itself a symbol, indeed a symbol of the very highest type, for:--

The Mason is informed that the Three Supporting Pillars of the Lodge are Wisdom, Strength, and Beauty "because it is necessary that there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings": he cannot but gather from the lectures and the work, particularly of the First Degree, that the Lodge is the symbol of the World: therefore, when he combines these two conceptions and draws the necessarily resulting conclusion, he arrives at the same understanding of the ultimate symbolic significance of the Three Pillars as did the ancient Hindus--the Three Supporting Pillars of the Lodge are, considered as a group, the symbol of Him Whose Wisdom contrived the World, Whose Strength supports the World, Whose Beauty adorns the World-- Deity.

----o----

PHYSICAL QUALIFICATIONS OF A CANDIDATE

BY BRO. O.D. STREET, ALABAMA

The question of Physical Qualification of candidates continues to provoke much discussion, many decisions and some legislation. As a rule the test applied is, that the candidate must without artificial aid be able to teach and practice in all its parts our esoteric ritual. The antiquity of this requirement is undenied and undeniable. Our oldest Code of Masonic Law, (the Regius MS., cir. A. D. 1390), in its quaint language declares:

The mayster shal not, for no vantage,

Make no prentes that ys outrage;

Hyt ys to mene, as ye mowe here,

That he have hys lymes hole alle y-fere;

To the craft hyt were gret schame,

To make an halt mon and a lame,

For an unperfyct mon of such blod

Schulde do the craft but lytul good.

Thus ye mowe knowe everychon,

The craft wolde have a mighty mon;

A maymed mon he hath no myght,

Ye mowe hyt knowe long yer nyght.--11. 119-160.

Anderson's Book of Constitutions, (1723), the first book of the kind ever published and still regarded the world over as a standard authority, thus states the law:

No Master should take an Apprentice, unless he has sufficient Imployment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body that may render him uncapable of learning the Art, of serving his Master's Lord, and of being made a Brother, and then a Fellow-Craft in due time.

It is argued now in certain quarters that this requirement arose out of the necessities of a society of operative workmen, and is unsuited to our present Speculative Masonry. The contention is that the utilitarian purpose of the regulation having ceased, the regulation itself is no longer binding. They forget that many things, once serving purely practical purposes in our fraternity, but now entirely useless from that viewpoint, were for symbolic reasons brought over from Operative into Speculative Masonry. Of what utility in the lodge, we may ask, are now the square, the level, the plumb, the compasses, the 24-inch gauge, the chisel, the trowel, the spade? None whatever. This line of reasoning would therefore dispense with them also. They are retained and cherished solely because they symbolize certain virtues or truths. So it is with man. The most fundamental symbolism in Masonry is that man is a piece of flawless material to be chiseled and polished into a perfect stone to be used in the erection of a moral and spiritual temple. It is an ancient metaphor, older than the Christian era, that man symbolizes the temple or abiding place of Deity himself. A perfect specimen of physical manhood is an admirable and a marvelous piece of work. regardless of the mind or the character housed in it. - According to our conceit, it is made in the very image of God.-- Gen. i, 26. In other words, the human body typifies Deity. Carlyle in Sartor Resartus exclaims, "What is man himself but a symbol of God!" An imperfect, a crippled, a maimed body is an unworthy type in such a sublime symbolism. Surely nothing less than a "perfect youth having no maim or defect in his body that may render him incapable of learning the art, of serving his Master's Lord, and of being made a brother, and then a Fellow-Craft in due time" is a fit symbol of

Deity, or of his perfect abiding place, or of a perfect stone in a perfect temple. However pure the material, who would think of putting a broken stone in a fine edifice ? And what would one think of a temple splendidly furnished inside, built of the finest marble, but with a broken column, a cracked freize or a shattered dome ?

The argument, sometimes made, that Freemasonry should not be so exacting as to physical perfection while we admit those possessed of less than moral perfection proceeds on a false assumption. Freemasonry has never declared any lower standard of moral qualification for its initiates than that they shall be "good men and true, or men of honor and honesty." If less than these find their way into our lodges, the fault is not with Freemasonry or its laws, but with us whose duty it is to guard our portals against the unworthy. Because we are careless or sometimes deceived at one point is no reason why we should obliterate a "landmark" elsewhere.

The utilitarian spirit which would knock off a mark of antiquity here and another yonder, because they are no longer serviceable, would soon strip our fraternity completely of that delightful flavor of age which is one of its chief charms.

Our operative brethren required of their initiates just such degree of "physical perfection" as enabled them to perform the work of the operative lodge. We should likewise require just such degree of "physical perfection ' as will enable our initiates to perform the ' work" of the Speculative lodge.

At the same time we do not think it necessary to the preservation of this symbolism that an E. A. should be denied advancement because of a maim suffered after initiation. The idea of man as a symbol of a perfect stone in a temple is taught chiefly in the first degree, "living stones for that spiritual building, that house not made with hands eternal in the heavens." So it is of the symbolism of the Rough Ashlar and the Perfect Ashlar. Many considerations operate in favor of the advancement of the E. A. or F.C., notwithstanding a maim after initiation which do not apply to the profane.

We have gotten along very well with this restriction of "physical perfection." Many think the increase in membership has been too rapid. There is at least no necessity to open the door any wider to the profane. When we open it to the worthy maimed, we also open it to the unworthy maimed. Let us adhere to the "landmarks" bequeathed to us by the fathers.

Finally, there is a very practical side to this question. It can not be denied that as a class the maimed are more liable to become charges upon the Craft than are the physically whole. It is an erroneous idea, but one widely prevalent, that Freemasonry is a benefit society; that persons join it that they may be cared for in their periods of adversity. Nothing could be further from the truth; at least theoretically, one unites with our Fraternity that he may serve and minister unto the needs of others; from a "sincere desire to be servicable to his fellow men." For this work prudence dictates that we do not accept those whose physical defects render it likely that they themselves will become a charge. Those of our charitable activities, whose benefits we restrict to our members, their widows, and orphans, are the narrowest form of true Masonic charity. Masons should be leaders in every form of charity "to all mankind." Masonry rightly understood is a work of service to others just as is the Red Cross. Though one of the most splendid forms of charity this world has ever seen, the Red Cross does not seek as its members those in need of relief or whose physical condition does or will likely add to its already tremendous burdens.

----o---

AN AMBASSADOR

BY BRO. JOSEPH FORT NEWTONt ENGLAND

SINCE my last report I have been on a journey along the Western Front of the world war, as a guest of the British Foreign Office. The invitation was the fruit of a policy which deems it wise for men who speak and write to see what the war is like, that they may tell the folks at home. Under such auspices I had opportunity to see the war at first hand and vividly, as the fighting men themselves do not see it, since they see only the part of the line where they are located.

Not much can be told on one page, only a few of the bewildering impressions of a scene strange, terrible, and fascinating. As I write now, it all seems like a horrible dream - if only it were a dream! - which one would give much to forget, and cannot. No wonder the men who return from the trenches are so dumb and uncommunicative when asked about the war. It is unspeakable ! No words are equal to it. They speak of it as the "grand show," or "the big row," after the English manner of speaking lightly of the more serious things.

My first impression was of the vastness of the war, which makes all other wars a mere street brawl beside it. It is simply stupendous in its effort, its organization, its waste, its sacrifice, its horror. A one line news item tells of an attack, but how few know or can realize what lies back of that bare line! Still less can they make real to themselves what it costs in labor and life. No one can walk amid the Ruins without a sense of dismay at the waste of life, waste of brains, waste of treasure - whole cities mere piles of blasted brick, lovely landscapes mere heaps of junk or mazes of trenches and shell-holes. Everywhere ruin, everywhere desolation. It seems that the arts which have made most progress are the arts of destruction.

Never has there been a day when I did not hate war, but I hate it now with a indignation that baffles words to tell. Its cruelty, its stupidity, its terror - who can utter it ! By the same token, who can measure the guilt of the clique of criminals in central Europe who plunged the world into this woe. They deserve, and will receive, the deep damnation of humanity to the latest day. Lust of power, lust of rule, swollen vanity, unscrupulous intrigue, strutting blasphemy, sure signs of moral insanity, ended in a tragedy that beshadows the earth like a pall. It is in accord with the eternal justice of things that the men, - if men they be, and not fiends - who plotted this crime should drink the dregs of the cup they have pressed to the lips of the race.

Yet when one has seen war at its worst - its blood and fire and tears, its mud and slush and ruin - one stands in awe of that in our humanity which will face it in behalf of an ideal, a sense of right, and the future which those who fight may never see upon earth. And the more one sees, the more that wonder gathers and grows. Never can I forget those fine, healthy, upstanding fellows whom I met in the trenches, their careless strength, their genial friendly spirit, their jolly goodwill - ready to give their lives, if need be, that liberty, mercy and decency may not perish from the earth. Such men are incomparable. Such a spirit is unconquerable.

Not yet have our people realized what it means for us to be in the war. Perhaps they cannot fully realize it until they begin to read the long lists of the dead, following the first great battle in which our army takes part. After that it will not be safe for those who lend sympathy to an enemy whose brutality is only equalled by its efficiency. Americans are a kindly and tolerant folk, willing to err on the side of gentleness rather than be harsh; but it must not be imagined that we have no iron in our blood. At least they will not allow their boys to be shot in the back. Those who are wise enough to take a friendly warning, will beware of the wrath of a patient and generous people.

Speaking of America and the war, apparently the great speech of General Pershing at the tomb of LaFayette on the 4th of July is not known on this side as it should be. He went with his staff to that tomb to pay a tribute to the great Frenchman who came to the aid of Washington and helped to lift our flag to the winds. His speech was brief, noble, immortal, the speech of a soldier, as follows: "Lafayette, here we are." Exactly, here we are in the greatest of all wars, fighting the old battle of liberty, as our fathers fought before us; trying to keep the good ship, the Earth, from being torpedoed and sunk in brutality. Let us have no illusions about the matter. It will be a hard fight, perhaps a long fight, asking for heroism, sacrifice, fortitude, and the spirit of the days that tried the souls of men.

When will the war end? No one knows. Anything may happen. I went to the Front a super-optimist, but I came back feeling that, unless there is some internal explosion in Germany - and I hardly expect anything of the kind, remembering how with them discipline is drawn out to the thinnest docility - we are now about the middle of the war. This means that America will be in the war up to the hilt before the close, and that the full strength of the nation will have to be put forth. Having seen the war at first hand, and knowing what our boys will have to face, my heart is sick and sore. Yet I am solemnly proud that our Republic will have a part in the salvation of civilization and the making of a better world!

"With malice toward none; with charity for all; with firmness in the right as God gives us to see the right; let us go on to finish the work we are in."

----o----

EDITORIAL

YOU AND WE

TOO many of the brethren view the National Masonic Research Society as a publisher. In the sense of making known by publication the Society is indeed very thoroughly a publishing body and by virtue of THE BUILDER is actively circulating Masonic information periodically - all of which is truly the task and purpose of a publishing organization.

But this is only a part of the Society's activities. At Anamosa, Iowa, there is a fast-growing collection of Masonic publications elaborately indexed. Constant and energetic labor bestowed freely upon this material has now grown into rich fruitage. On very few if any angles of Masonic literature is there lacking the most interesting resources at the National Masonic Research Society's House of Light.

A few miles from headquarters is the great literary lore in the Grand Lodge repository at Cedar Rapids, Iowa. Here under the continual care and skill of Grand Secretary Parvin and Curator Hunt are the rarest treasures, all in orderly arrangement, cheerfully and quickly available for the service of our Society.

All these data are at the disposal of any member of the Society. He can be informed of what there is to be obtained on any topic, advised of the collateral references, guided in all his researches, and in short put in possession of privileges beyond price; nay, given benefits no money can otherwise obtain.

There is also in the Society a means of mutual acquaintance that is fast coming into free use. Two brethren recently met at Chicago who had had long in mind the plan of a meeting at headquarters of themselves and others. They were joined by a few more. What had begun as almost a chance meeting of but two became a group affair. Some day that little gathering, the forerunner of many we may hope, will be the beginning of still larger and perhaps more effective congregations of kindred souls vitally interested in the advancement of Masonic research and each willing and anxious to do his full share toward the progress of the National Masonic Research Society.

Let us all do more than hope for the attainment of this most desirable project. How can we best combine our efforts to bringing about this result? The main primary object is of course to enlarge the personal acquaintance between our members. In this direction we at headquarters can help you materially.

For example, in your own localities, or wherever any of you may be visiting, we will gladly furnish you with a few names of our members. These you can call upon. You will find them companionable Masons of the liveliest type, studious and progressive, as willing to thankfully receive as to generously give information.

Out of the many thousands of members on the American continent you will meet several within easy distance almost anywhere you may happen to be. You will discover, as has been our personal experience, that these brethren are the most delightful of associates. They are fellow-students in the great university of Masonry, pupils in daily pilgrimage among Masonic duties, partakers of the same fraternal pleasures, bound together with you by common desires and headed in the same direction.

Not only can you converse with them on Masonic topics in general, but there is a long and prolific list of subjects and of authors suggested by the reading of THE BUILDER. There can be no lack of profitable discussion when Masons meet under the conditions we have described. Think this over. Write us for the names you require. We will do the rest.

One thing only do we beg of you in return. This you need not give but it will add very much indeed to the vigor of our efforts and we would remind you that these exercises for the common good will in turn benefit every one of us in the Society, and help many beyond the confines of our research organization.

Please keep us in touch with these congenial occasions, these meetings of our goodly fellowship. Many times we thus learn of a subject under examination by a brother to whom we may be able to introduce other brethren having precisely the selfsame studious interests. Sometimes we can suggest additional sources of information. All these things, because of what they do for the members, increase the powers of the Society for good.

No necessity, either, for you to restrict the advantages of such gatherings to members of the Society. Take along one who is not a member. Let him hear and take part in the proceedings.

He is indeed a rare specimen if he be not inoculated by you with the microbe of Masonic investigation. If he does not indeed show an inclination to take the matter of membership up with us, a judicious hint from you will help the cause.

But the best way of handling all cases is to get an application in his hands and it being a fact beyond dispute that none but highly desirable candidates would be taken along by you to meetings of the membership of the National Masonic Research Society, you would not be inclined to withhold your name from a cordial endorsement of him.

In this way the purpose of Masonic study is made aggressive and the work of the Society surely and rapidly advanced toward maximum usefulness. This is a co-operation that costs you nothing and profits much for all of us. Please take hold and lift your share.

R.I.C.

----o----

THE LIRARY

EDITED BY BRO. H. L. HAYWOOD

(The object of this Department is to acquaint our readers with time-tried Masonic books not aways familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a revi write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.)

"FREEMASONRY BEFORE THE EXISTENCE OF GRAND LODGES"

HISTORY is a story based on evidence, documentary or otherwise; tradition is a story based on hearsay, or inference. If these familiar definitions be true, we may place the historical period of Freemasonry as beginning roughly in 1600. We have minutes of the Scotch Lodge of Edinburgh dated 1599, and we have the record of the initiation of Elias Ashmole at Warrington in 1646; and from these dates to the present the development of Freemasonry may be traced through dependable records, Masonic and profane. But prior to 1600 our story is largely traditional and must be pieced together from scattered fragments of facts, from-analogy, inference, and probability.

Being a region so vaguely defined, and so poorly marked out with paths and guide-boards, the long traditional period of our Masonic story has ever been a happy-hunting-ground for theorists and visionaries, with almost every writer chasing a favorite phantom, and hardly any two agreeing. This was especially the case before the advent of modern critical scholarship into Masonic literature, for in those days enthusiasts traced the origin of our Fraternity to the Culdees, the Druids, the Gypsies, the Ancient Mysteries, the Ancient Egyptians, and almost every ancient something or other. Preston, to whose genius for ritual we owe so much, but to whose talent for history we owe so little, was led to declare that "from the commencement of the world we may trace the foundations of Freemasonry." Not to be outdone by this, Rev. George Oliver went on to contend that "our science existed before the creation of this globe, and was diffused among the various systems" in space. With Preston and Oliver, and similar "historians," however, we must not grow impatient, for they were only doing in the fields of Masonic origin what other scholars were similarly doing in the fields of religion, politics, literature, etc. Their visionary schemes were not born of any love for the fabulous but were simply due to the fact that there was not yet any science, or apparatus of history ready to their hands.

The first of our Masonic writers to recast the whole story of our traditional period in the light of genuine history, and by means of accredited scientific methods, was Robert Freke Gould. His four volume History is, and will ever remain, a miracle of scholarship, a horde of fact and doctrine that over-tops its fellows, as the pyramid of Gizeh towers above the Sahara. But it is this very size, this opulence of materials and ideas, that has been the work's greatest drawback, for non-scholars and common busy men such as most of us are, have neither the equipment nor the time to work their way through so vast a forest of literature as is found in his 1900 pages. Accordingly, the publishing of Gould's History immediately created the need for some work of smaller compass, and simpler style, that would give us the results of Gould's researches without confusing us by the laborious processes by means of which those results were achieved.

Such a book, happily, we have in "Freemasonry Before the Existence of Grand Lodges," a little volume of 164 pages, written by Brother Lionel Vibert, I.C.S. Local Secretary for Quatuor Coronati Lodge 2076, E.C. for S. India, and published by Spencer and Co., of London. In this brief work we have a compact study of our origin and development done in lucid English and so arranged that he who runs may read.

But compact as it is, the study covers a vast ground, as may be seen by the list of chapter headings which are as follows: The Internal Indications of Our Antiquity; Collegia and Gilds; Early Conditions; Our Legendary Hlstory; Our Oldest Documents; The Operative Masons (in two Chapters); Allied Craft Associations; The Mystics (Hermeticists, Kabbalists, etc.); Legends, Symbols, and Ritual (two chapters); and The Seventeenth Century, and the Formation of Grand Lodges (in one chapter.)

Manifestly it would be quite impossible to offer a resume of a study of such content, but it may prove richly worth our while to note how Bro. Vibert answers the one question, Did Freemasonry originate from some other secret society?

Did it spring from the Roman Collegia? Our author answers, No. "There was no exclusive College of Masons (among the Collegia). The craftsmen - as in India - were hereditary. But the point with which we are most directly concerned is that they were associations either purely social or disciplinary for the purpose of the administration of the concerns or commerce in one particular town. . . There is no ground for attributing to them any esotericism or secret ceremonies, or the possession of any legends. . . The Roman Collegia do not in fact present any remarkable analogy with our craft."

How about the Druids? "That the Druids - that terrible sect, as Gould calls them - were Freemasons was a theory devoutly believed in by numerous writers not so many years ago. It need hardly be said, however, that the idea is not merely devoid of the remotest historical probability, but can not even be justified by the usually adaptable argument of analogy."

He will not agree that our Order sprang from the Vehmgerichte either. "The Vehmgerichte were essentially courts of justice. . . They had nothing in the nature of secret teachings or mysteries."

Brother Ravenscroft in his interesting little book, "The Comacines," has elaborated the argument that one or two of the Roman Colleges of Architects settled on the Isle of

Comacini in Lake Como, and that through these Comacines Freemasonry connects up with the Collegia. To this Bro. Vibert replies: "In the first place, there is absolutely no ground for attributing to any Collegia traditions of King Solomon; in the second, the exodus of a Collegium to Como is a hypothesis only, and Ravenscroft's authority is Findel, whose statements are unsupported; in the third, even assuming that the Masons imported to Saxon England were in fact Comacines, this merely means that their knowledge of building was derived from Ancient Rome, not that they brought us any esotericism. . . Finally, the legend of our Craft connects us not with Rome but with Euclid and Egypt."

Similarly, Bro. Vibert rejects the Templar hypothesis: "In any case, there is no evidence to connect Masonry with Palestine by this channel through the Templars, whose supposed-connection with our craft in medieval days is not now believed in."

Nor will he admit that Freemasonry sprang from the Steinmetzen, as has been so often alleged. "They had an absolutely independent origin and existence, and such legends as they possessed are distinct from ours. When modern Masonry was introduced into Germany in the eighteenth century, at a time when Steinmetzen still existed, no one recognized the two societies as having any connection."

The theory that our Order was founded by the Kabbalists and the Rosicrucians he also throws aside. "The doctrines of Kabbala . . are not found in Masonry." "Clearly, the absence of any organized society is fatal to the Rosicrucian theory of our origin; or at all events reduces it to this, that we have been influenced by individual Rosicrucians in our ranks. This may very well be."

On the question of our derivation from the Ancient Mysteries, the Druses, the French Gilds, the Companionage, etc., he returns a like negative answer. What he does believe is, that Freemasonry began with the medieval builder's gilds, more especially the Church builders; that their building secrets may have come through roundabout channels from the Egypt of Pythagoras' day but that their peculiar form of organization and use of building tools as emblems was all their own; that the

Speculative Masons who were Accepted, especially in the sixteenth and seventeenth centuries, brought new myths, legends and symbols with them; and that the mixture of operative and speculative systems thus made was distilled off into a purely Speculative Order in the first year of the eighteenth century, after which many modifications were made to give the Freemasonry of today.

What Bro. Joseph Fort Newton says of his own book, "The Builders," in a notable passage, may be equally applied to the theory of our origins developed by Bro. Vibert:

"For, since what was evolved from Masonry must always have been involved in it . . we need not go outside the order itself to learn what Masonry is, certainly not to discover its motif and its genius; its later and more elaborate form being only an expansion and exposition of its inherent nature and teaching. Upon this fact the present study insists with all emphasis, as over against those who go hunting in every odd nook and corner to find whence Masonry came and where got its symbols and degrees."

* * *

THE HISTORY OF MAGIC

"Eliphas Levi's" (his real name was Alphonse Louis Constant) "History of Magic," while not a new book, is worthy of attention in this Department on many counts. For one thing it was translated from the French by Brother Arthur Edward Waite who is, many of us believe, the greatest living writer on the inner side of Freemasonry. Waite's Preface is a model after its kind, and gives, in no uncertain terms, a great scholar's estimate of that system called "Magic," telling us that this form of occultism "has no ground in the truth of things, and is of the region of delusion only." These pages are heartily recommended to the brother who is tempted to dabble in the occult of any form.

For another thing, the volume now at hand will be of interest to the fraternity because it gives, or purports to give, in one chapter a study of the connections between Masonry and Magic. As may be expected Levi traces the origins of the Craft to Kabbalism and Hermeticism, etc., a theory not without familiarity to the reader of our Lodge memorials. Needless to say this theory is built on sand and possesses almost no validity at all. It is true, as Pike, Woodford, and others have already pointed out, that many of Masonry's symbols were in use by the occult fraternities of the Middle Ages, but that gives no warrant for the assumption that it was from these strange houses of sleep that Masonry derived.

Not the least claim that the History of Magic can lay on our attention is that it was from this book that Albert Pike drew a modicum of the materials for his "Morals and Dogma." "He accepted," says Mr. Waite, in the latter pages of his "Doctrine and Literature of the Kabbalah," "without due caution, the construction placed on Kabbalism by the most unsafe of all its expounders, Eliphas Levi, from whom he translated verbatim at great length, and, following his professed habit, with no specific acknowledgement." This does not, however, necessarily discredit the Morals and Dogma, for much that Levi says is true; it only serves to indicate that the teachings of the History of Magic are closer to us, Masonically, than might at first appear. The readers of Morals and Dogma, and may their number increase, will do well to read the two books together.

Levi, as we may continue to call him, was born in Paris in 1810. He was educated for the priesthood at the Seminary of Saint-Sulpice. After having been made a deacon, for some reason not yet deternined, he withdrew from holy orders to engage in literary work. The publication of his "Doctrine of Transcendental Magic" attracted attention in 1855 and soon won for him a place as spokesman of the votaries of that style of esotericism. In this he developed his thesis that there has existed from a time when the memory of man runneth not to the contrary a Secret Doctrine, known only to the elect, preserved behind veils of one kind or another, which confers upon the adept almost unlimited powers over nature and over man. After passing from one refuge to another this Secret Doctrine, so Levi contended, found a home at last behind the official doctrines of Roman Catholicism. It appears that this position was abandoned in the History of Magic, though many of his followers will not admit as much; however that may be, he died in 1875, "fortified by the last rites of the Catholic Church."

"There is no question," says Mr. Waite, "that for Eliphas Levi his secret doctrine of occult science is contained in a hypothesis concerning an universal medium denominated the Astral Light." By this he seems to have meant an imponderable fluid, or a hidden force, lying behind all phenomena, and amenable to control for good or for evil by the adept. "I have deemed it my duty to pick up the key," he says, referring to the secret of control of this medium, "and I offer it to him who can take it; in his turn he will be doctor of the nations and liberator of the world."

Those who have a stomach for such things will find the History worth reading; while those to whom it is the ultimate folly will nevertheless not go unrewarded, for there are many stray gems of beauty and truth scattered through the book. Beginning with an account of "the derivations of magic" Levi goes on to interpret its dogmas; thereafter he tries to prove that Christianity itself was secretly a magi cult; from this he passes to deal with the influences of the art over the first movements of civilization; this is followed by a discussion of magic and the priesthood; and then by two parts, the first devoted to the role played by it in the French Revolution; the latter, to the place of magic in the 19th Century.

There are many of us who believe that magic has no place in either the 19th or in the 20th Century, or in any other besides; least of all has it a place in Masonry which, with its sanity and its love of the light, can no more be assimilated to the doctrines of magic than to any other form of occultism. It will be an auspicious day when Masons, one and all, have done with these back-washes of human superstition; above all, when they have learned to discriminate between that occultism which is always false and that mysticism which is always true.

----o----

THE QUESTION BOX

(The Builder is an open forum for free and maternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions.

Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

MASONRY IN RUSSIA

Some of the fellows in our lodge have been arguing about Masonry in Russia; some say there are Masonic lodges there, others say not; can you help us out? - D.F.B., Nebraska.

Masonry was forbidden in Russia under the old regime, because it was a secret order: whether it is now permitted we do not know but would be glad to learn. A young Y.M.C.A. secretary recently applied for a position in Y.M.C.A. work in Russia but was refused because he was a Mason. The people are evidently still bitterly prejudiced against the Order. If you can get at Leo Tolstoy's great story, "War and Peace," read the famous chapter on Masonry; it suggests that there was some Masonry in Russia even in the days before the Revolution. If some reader has a word to say on this please send it to us.

* * *

Dear Brother Editor: - The following clipping may be of interest to you and your readers:

New Liberties for Russia.

Petrograd, July 6 (by mail). - Under the regime of the czar no secret societies of any sort were permitted to exist and lodge night was a pleasure unknown to Russian

males. It has developed there are some 10,000 Masons in Russia, who held lodge meetings behind guarded doors. Steps are being taken to form a national organization.

The assumption has been made, in all references that I have seen, that Freemasonry was practically non-existent in Russia under the old regime. It would be most interesting to have some light on the proposed national Masonic organization from any of the members of our Society who may be informed thereon. Fraternally yours,

Francis H. Coffin, Pennsylvania.

* * *

THE CROSS AND THE SWASTIKA

Dear Brother Editor: - Information is requested as to correctness according to present-day scholars of the two following related ideas, and it is requested that, if practicable, you put me in touch with any information that may be available upon the subject.

That both the cross and the swastika are efforts to represent in one plane the figure of the cube. That these two ancient and widely known figures are the sign-manuals therefore for perfection invented before the use of perspective was known. Further that the Cross within the Circle was a combination of two ideas, Eternity and Perfection, and intended to represent Eternal Perfection or the sign-manual of God.

So far as I can find record these ideas have been expressed in nothing that I have the opportunity to read, and in the latter case I have a recollection of reading that the Cross was developed from the Circle and could have no meaning apart from the Circle.

If this subject has been developed by any author I would like to be informed of the name of the work wherein the matter was discussed.

Charles Kimball, Washington, D. C.

* * *

CIRCUMAMBULATION

Dear Brother Editor: - I am not a member of your Society but a brother Mason told me to write to you for some information, anyway. I have often wondered why the candidate is taken around the lodge room; it don't seem to mean anything to me. What does it mean? - J. M. K., Rhode Island.

Convey our thanks to the brother you mention; he evidently understands the spirit of the Society.

The ceremony to which you doubtless refer is called the Rite of Circumambulation. It was a custom already ancient in the time of Christ yet is still practiced in some parts of the world. According to archeologists and anthropologists the Rite had its origin in the savage's child-like belief that if he would only imitate the actions of a god or of some process of nature he would thereby be enabled to control the god or the natural process. Thus, in a number of African tribes of this day a priest, or a medicine man, or some other functionary, will act out wind, and thunder and rain, supposing that this imitation of a storm will really cause a storm. The Rite of Circumambulation was originally such a piece of magic for it was used by primitive man to control the sun by imitating the sun's motions. In Greek and Roman history, of course, after men had grown more sophisticated they gave other reasons; but even so the older idea of acting

in harmony with the sun remained in the Rite. For this let us be glad, because it is one of the most fruitful of all ideas, even if we cannot hold it in quite the same form as primitive man. All our most splendid modern achievements have been wrought through careful co-operation with nature and her processes. When man is in harmony with the laws of the world, when he is in "tune with the Infinite" he is really living the truth suggested: by Circumambulation.

* * *

ORIENTATION

Dear Brother Editor: - I am a member of a study club, and I have been asked to give a paper on "Orientation"; will you tell me something about it; will you tell me of a book I can get? - A.A.S., Iowa

The word itself literally means, "toward the east." In early times many temples were so placed that the rays of the morning sun on certain days of the year would pass between the pillars at the entrance and fall upon the altar; other temples were similarly oriented toward some star, or toward the moon in one of its phases. Orientation is therefore a far-off reminder of the ancient light religion. You will find a valuable chapter in Mackey's "Symbolism." The best treatment, both from the scientific and historical points of view, is given in Norman Lockyer's "Dawn of Astronomy," one of the noblest books we have ever read, as rich in materials as it is beautiful in style, and always composed in a spirit appropriate to that light worship which is its theme. Two or three of its chapters would furnish you with an abundance of materials for the historical background of your paper, while Mackey's study will suggest the symbolic import of it. You should be able to find Lockyer's book in any public library.

* * *

HOW TO INCREASE THE ATTENDANCE

Dear Brother Editor: - Can you tell me how to wake up our lodge members? I am the master of a lodge of more than three hundred members but we often can't get the chairs filled on a regular meeting night. - M.P.J., South Carolina.

Many other Masters can sympathize with you, brother, nor can any man give you a panacea for the disease which you describe. It is the conviction of the Research Society that Masonic Study will do more to awaken men's interest in Masonry than anything else; the experience of a number of lodges last year proves that our conviction is not wholly baseless. Masonry is one of the most fascinating subjects in the world, even as it one of the oldest and noblest. If you can only get your members to peek beneath the surface a little it will prove such a revelation to them that they will attend Lodge for the fun of it.

If you are willing to make a little experiment try this recipe for a few nights this winter. Take one of Brother Clegg's papers with you into lodge; after the business is over turn the meeting into a little study club; read the paper; discuss it; ask questions; see if that doesn't "start something." If your Grand Lodge laws make that impossible try it out on a little group of Masonic friends privately. This is not written to boost our own goods; if you can find some other way of getting men to start an acquaintance with Masonry tell us about it; whatever you do, tell us about it. Remember, the while, that the Society is always at your service, whatever be your plans, or whatever your text.

* * *

BIBLE SIDE OF MASONRY

Dear Brother Editor: - Two or three of us have been studying the Bible side of Masonry and would like you to recommend one or two good books that would tell us about the Bible lands and customs. - R.H.A., Ind.

Good for you; you have struck an interesting and fruitful vein; stick to it and you will find much more light in Masonry, as well as in the V.S.L. Thomson's "Land and the Book," a 600 page volume published by Harpers, is the old stand-by on life in Palestine. A more recent study is that written by a Syrian now living in this country: "The Syrian Christ," by Abraham M. Rihbany, and published by Houghton, Mifflin Co., at $1.50. It is a delightful and instructive book, more fascinating than many novels, and full of fresh light on life in Bible lands.

----o----

CORRESPONDENCE

"THE LODGE" - A CORRECTION

Dear Brother Editor: - I regret to intrude my personality too much on the brethren of the Society, but I always did dislike to have my name misspelled, and when I saw the heading to the article on "The Lodge" in the July BUILDER read "A.W. TICHNOR, MICHIGAN, I thought I might request that it be corrected to H.W. TICKNOR, MARYLAND.

But, really, that wasn't the worst. The compositor printed the Anglo-Saxon word in the beginning, "lecgan," and thus endangered my reputation with philologists. It should have been "licgan."

I wish to say how much I have appreciated the articles, "The Pillars of the Porch," and "The Gild and York Rites" that have recently appeared. They are, I think, epochal in the constructive study of Freemasonry. The latter, in particular, has given me an insight into certain matters that were dark to me before, and I believe that it shows the beginning point for the study of the mediaeval history of the Order. I hope it will be followed up by scholarly men who have access to books.

H.W. Ticknor, Maryland.

* * *

UNIVERSAL MODE OF RECOGNITION

Dear Brother Editor: - An evening spent with the August number of The Builder arouses us from that feeling of dullness incident to the scorching weather. What a splendid number it is! Brother Merz's article alone is worth more than a year's dues - much more. I am particularly pleased by the apparent trend of Masonic thought in favor of a broader conception of our Fraternity, as expressed in the "Fraternal Forum." If the Fraternal Forum does nothing more than inform the brethren that there are dissenting brethren from certain theories that have been advocated as "landmarks" and that our American Grand Lodges haste been inclined to try and force dogmatic theories of jurisprudence down the throats of others, it will fulfill a meritorious mission. With the helpfulness of Bro. Pound's SPLENDID articles on jurisprudence the average brother may in time see the inconsistency of the present requirements of regularity demanded by most of our American Grand Lodges.

I hope to see the day when a Mason who was given great assistance in having his letters of credit honored (at a time when they were being refused to ordinary travelers) by a brother Mason who recognized one of our brethren as such, and who holds his membership in a Grand Orient that is not recognized as regular by us, will be able to be received by us as a Mason.

Each Jurisdiction should be sovereign, but it should be Masonic - never dogmatic. I see dogmatism in the doctrine that a Masonic body to be deemed regular, must trace its origin to the Grand Lodge of 1717 which "Constituted themselves a Grand Lodge," etc.

If it was legal for them to constitute-themselves, why illegal in others ?

Again; the two Grand Lodges of England found ways and means to compromise their differences in 1813 and it resulted in the general good of the Fraternity. The Union necessitated more changes of consequence than would be necessary for a full fraternal recogIution of the Grand Lodges of the world today.

I feel very optimistic this 1st of August, 1917. Fraternally thine,

S.H. Shepherd, Wisconsin.

* * *

SWEDENBORGIAN RITE

Dear Brother Editor: - Replying to Bro. Jos. Hollrigl's request for information of ritual of the "Swedenborgian's Rite," I am unable to say that there is one, but it's fair to presume that there must be. The only light that I can give on the Rite is George Wingate Chase's Masonic Dictionary, published in Boston, Mass., 1865, by A.W. Pollard & Co., in which he said, "Swedenborgian, Rite of. A rite of six degrees instituted in 1783 by the Marquis de Thome, and is still practised in some Lodges in

the north of Europe." In the same book it speaks of a Swedish Rite, as follows: "A rite of twelve degrees, practised by the Grand Lodge of Sweden."

Fraternally yours,

David M. Drury, New York.

* * *

MASONRY'S OPPORTUNITY

Dear Brother Editor: - I have received the August number of The Builder and tonight after having looked it over was about to file it away with my other copies, with the thought of how glad I would be to stop it when the year was up, when I happened to see the little letter on page 232 by George E. Frazer, entitled "Let this War Free Masonry." I was both surprised and delighted to find that you had even one contributor who has discovered that the Last Word will never be found among the bones and dust of mouldy tombs. Won't you please convey to Brother Frazer my heartfelt congratulations and appreciation of his having discovered that Masonry is a thing to be lived and that he has the courage and ability to tell that fact so concisely and so completely ?

I try to practice tolerance toward all men and toward their acts and opinions; but when I read in a journal purporting to be Masonig, articles or letters opposing fraternal recognition of each other, by Masons who are voluntarily offering their lives that ALL Men may be Free, because "The Grand Lodge of Missouri does not recognize the Grand Orient of France, the Grand Lodge of France or the Grand Orient of Belgium," then it is that I think of how glad I will be when my year is up.

What a splendid thing it would be if Masons and Masonry everywhere, more particularly American Masons, could see and arise to the great opportunity that is now knocking at our outer door. What is the matter with a Masonry that it fails to teach even its dullest member that The Fatherhood of God and the Brotherhood of Man, means that ALL MEN are brethren. Wouldn't our teaching be more acceptable and more lasting if we could first show, not only our newly made brothers but the world at large, that all Masons were our Brethren, regardless of whether or not they conducted their affairs as we do ours. Has it ever occurred to you, Brother Schoonover, that it is this very desire to arrange and control the affairs of others that is at the very foundation of all this World chastisement? What business is it of ours, how our distant brethren arrange their Lodge Furniture or what they believe ? Suppose we should ask them what they know and what have they done, and then compare their answer with what we know and what we have done for humanity's progress. Let us wage vigorous warfare on the Kaiser that is enthroned in our own hearts. After conquering this enemy, it may seem to be a matter of little or no importance what our distant Brothers believe or how they conduct their own affairs so long as they concede to us the same rights of thinking and doing they ask for themselves. I am,

Truly and fraternally yours,

Ambrose Hemingway, Wyoming.

* * *

MILITARY LODGES

Dear Brother Editor: - After reading over the several letters in the last Builder anent the granting of permits to the Brothers across the water to have Military Lodges, it is rather a ticklish question to say just what is best to do, for the reason that warfare as now carried on is so very different than it was during our Civil War. However, I do think that there must be many places where such lodges ought to be allowed to exist and to do the work, and that the Grand Lodges or Grand Masters should grant permits

after due investigation, because I am sure and believe in my heart that by so doing it will cement the brothers now there (and the brothers they may make) into a closer BROTHERHOOD.

I had predicted before this war started that some day the time was coming when our order of Masons would have to step in and save the world from the ruthless hands that would not hesitate to destroy, and I say now that it is up to us Masons, in all countries, to show what we are on this earth for. It means work, work, and then some more work, by every one of us; by granting permits not too promiscuously; it will certainly be very consoling to our brothers to know or feel at least that should they die in action there are other brothers to give them a Masonic burial, and also the mothers will bless us, when they say, "Well, the Masons looked after my boy."

Fraternally yours,

A.C. Osborn, K.C.C.H., Minn.

* * *

NON-MASONIC BODIES

Dear Brother: - I have just had brought to my attention an article in the October issue of your magazine for 1916, signed "Henry H. Andrews, Nebraska," which seems to invite discussion as to the attitude Masons should assume towards the action of the Grand Lodge of Masons of Nebraska concerning Masons who join societies or organizations, membership in which is restricted to Masons in good and lawful standing.

The article purports to quote certain "interpretations" given by the Nebraska Grand Lodge and certain amendments to "Masonic Offenses" and "the law."

It is a long time since the article was published, and comment based upon it may seem somewhat out of date, but the principles involved seem to me to be of such vital importance to Masons everywhere that I may be pardoned for "butting in" upon the serenity of Nebraska Freemasonry eight months after and even in hot weather.

The Masonic standing of your magazine gives me confidence in the belief that you would not have published the resolutions and quoted amendments which are said to have been adopted by the Grand Lodge of Masons of Nebraska unless they had first been fully verified and were correct. What I write now, therefore, is based solely upon this assumption.

Frankly, I believe the Grand Lodge of Nebraska has been led into error by misguided and injudicious friends and that it has exceeded its jurisdiction. A Grand Lodge of Masons in America has no more right to prescribe what an American freeman under its jurisdiction shall join in the way of societies, not inconsistent with the principles and teaching of Freemasonry, than it has to say what church he shall or shall not affiliate with. I had supposed that the assumption of the right to arbitrarily control the actions of a man because he was one of its members was restricted alone to the Roman Catholic Church. Such action seems to be without other precedent in my observation at least and it smacks of an audaciousness that is as autocratic as it is unjust and discriminatory.

Grand Lodge has a right to prescribe the qualifications essential to lawful Masonry, but it must restrain itself within Masonic bounds. If a man be a Mason in good and lawful standing when measured by Masonic requirements, which are prescribed in the ancient landmarks that even Grand Lodge has not the right to modify, Grand Lodge may not by by-law or resolution make him otherwise because he chooses to affiliate with a body of fellow Masons in a lawful and harmless enterprise.

It is a great mistake to assume that the Grand Lodge of a state may make a code of morals of its own to hamper Freemasonry. Grand Lodges have their limitations even as subordinate lodges have theirs, and nowhere in the history of Freemasonry do we find authority given it to restrict the liberty and the rights of a citizen when exercised within the code of moral and religious Freemasonry. And I seriously question its right to trench far into the religious domain lest it become infected with the taint of Romanism, which does not breathe the spirit of pure Freemasonry.

Certainly it should not be done in this country, at least. America is now sending the flower of her manhood to foreign shores to fight for Democracy for the world. Will the Grand Lodge of Masons of the great State of Nebraska subject her to the sneer that she had better first crush out Autocracy at home ?

I have been informed that the action taken by the Grand Lodge of Nebraska was directed against the Mystic Order of Veiled Prophets of the Enchanted Realm, commonly called "the Grotto." I hope this is not true, because I recall that some years ago here in Washington there was much opposition to the Grotto on the part of many prominent members of the advanced bodies and the Mystic Shrine, who took the narrow - the selfish - view that the Grotto was inimical to the so-called higher bodies, especially to the Shrine.

Today, however, the Shrine and the Grotto stand side by side in the National Capital as exemplars of real, honorable, upright Freemasonry. I belong to both bodies. Scores of Veiled Prophets of the highest prominence are members of Almas Temple of the Mystic Shrine of Washington. And Kallipolis Grotto of the Veiled Prophets numbers in her ranks some of the most distinguished Masons in America, including Illustrious Potentate L. Whiting Estes, of Almas Temple, several of his predecessors and quite a number of other nobles. Kallipolis Grotto also numbers in her ranks Sovereign Grand Commander George Fleming Moore, of the Supreme Council of the Scottish Rite for the Southern Jurisdiction of the United States; Past Grand Masters J. Henry Small, Jr., Alexander Grant, William W. Jermane, and Ben W. Murch, of our District of Columbia Grand Lodge; Grand Secretary Arvine W. Johnston, Grand Chaplain Rev. Hugh T. Stevenson, J. H. Milans, Grand Patron of the Grand Chapter of the Order of the Eastern Star for the District, since the recent death of James D. Rowen, and a host of prominent men who represent the real spirit of Freemasonry at the National Capital.

There is no rivalry between the Shrine and the Grotto here. On the contrary, the Grotto has been found to be a most fertile field for proselyting for the higher bodies of Freemasonry, and strangest of all for the Shrine as well. Men who formerly decried the Grotto as a pernicious drawback to the advanced bodies are now its most ardent champions. Nobles or Prophets, both honorable Masons of good and lawful standing, "Are they not all ministering angels" for good, - worthy, well qualified and properly vouched for? Why should one be accepted and the other rejected? Are we not reminded of the words, "Among whom no contentions should ever exist save that contention, or rather emulation as to who can best serve and best agree" ?

Last year, base ball teams from the Shrine and the Grotto, for the Association of Worshipful Masters of the District of Columbia, played a ball game that netted the Masonic and Eastern Star Home in Washington nearly $5,000. Just a few weeks ago, this game was repeated and thousands of dollars more were realized for this splendid Masonic and Eastern Star charity. The misjudgment and misunderstanding that years ago undid the Grotto in the District of Columbia has been cleared away by the light of truth and justice and Masonic brotherhood to the great and lasting benefit of Freemasonry at the National Capital and that means to the benefit of all mankind, more especially our brother Masons.

Sincerely and fraternally yours,

W.H. Landvoigt, Washington, D. C.

* * *

DISPENSATION FOR MILITARY LODGE REFUSED

(The following opinion by Grand Master Keesling of California has a very pertinent bearing upon our recent discussion in the Opinion Department on the subject of Military Lodges. The opinion was delivered by the Grand Master in consequence of a request from 124 Masons, constituting "The Masonic Ambulance Corps of California" for a dispensation empowering these brethren to meet as a lodge, but without the privilege of conferring degrees. Not only does Brother Keesling discuss the subject from the standpoint of Masonic policy, but he gives us some very pertinent facts regarding the situation during our own Civil War.)

July Twenty-eighth,

Nineteen Seventeen.

Mr. John Whicher, Grand Seeretary,

Masonic Temple,

San Francisco, California.

Very Worshipful Brother:

I have before me the request for a dispensation empowering the brethren who will have entered the service of the United States in the Ambulance Corps to meet in a lodge capacity within camp or post, there to perform all funetions of a regular lodge of Masons, except conferring degrees.

I have given the matter careful consideration and regretfully must decline to issue the dispensation for many reasons:

First - I believe there is no power vested in the Grand Master to issue dispensations for so-called traveling lodges;

Second - Rigid observation of the limits of, and diligence in avoiding intrusion upon, the jurisdiction of other Grand Lodges;

Third - Safeguards provided for the formation of regular lodges would to some extent be slighted, namely: the recommendation of a nearest lodge as contemplated by the Constitution, near in the sense of being neighbors; the provision of a safe and suitable lodge-room; the certificate of an inspector based upon investigation among, and the good report of, neighbors, among other things; and thereafter the requisite supervision;

Fourth - The question of the propriety of so-called army lodges of any kind which seems to me to be as important a factor as any stated. Without question a man who thoroughly understands the objects and purposes of Masonry should make an ideal soldier, and, viewed from the position of one who understands, it would seem that nothing but benefit should be derived from such an institution. One of the important elements in military training is thorough appreciation of lack of distinction, except such as is due to rank which experience has demonstrated to be necessary for the system. While the attempt to make use of membership in the institution and, as well, the results of any such attempt, may readily be disregarded as negligible, yet there must be taken into consideration the point of view of non-members of the Fraternity who are comprised in the same military establishment and the dissatisfaction which might be occasioned by the existence of such a lodge.

It seems self-evident, even were there authority to grant such a dispensation, that there is possibility of greater detriment than benefit. One of the lessons most thoroughly impressed upon a Mason is that of loyalty and it should at once be apparent that he should pursue such a course as will contribute most to the welfare of his country. A citizen in the exercise of an unquestioned prerogative becomes a Mason, - as a soldier he will recognize the limitations peculiar to the establishment and be concerned in the proper discharge of his duties as such. The establishment of a military lodge is unnecessary for the exemplification of fraternity and even more important Masonic precepts, or for instruction and even some ceremonials. It has been said that California is a conservative jurisdiction. It would be better to say that true to tradition the Masonic system is recognized as a finished product.

In connection with the subject matter it is interesting to note the position of our own Grand Lodge in the Sixties at which time the question was under consideration.

The Chairman of the Committee on Correspondence of the Grand Lodge for the year 1863 was Bro. Gilbert B. Claiborne, Grand Master in 1865-66, and an eminent Masonic authority.

The following is from the report of the Committee on Correspondence of 1863:

"New Jersey: - The report on Correspondence is from the familiar pen of Bro. Joseph H. Hough, Grand Secretary, reviewing proceedings of twenty-seven Grand Bodies in an interesting manner. Ours is very fully noticed. He takes occasion, in considering the report of Rhode Island for the year ending June, 1861, to express an opinion concerning traveling lodges in connection with the army now in the field; and as there is already developed a difference of opinion, we present his view of the subject. He says: -

'The address of the Grand Master (i.e. of Rhode Island) reports having granted an application for a dispensation for a traveling Lodge to be attached to the Rhode Island Regiment, to be styled "American Union Lodge"; having authorized the applicants to hold such a Lodge, and to do all Masonic business except the making of Masons, and to make returns of their meetings to the Grand Lodge with their records. He states that the action has met the unqualified approbation of the Grand Master of the District of Columbia. This is a subject of some considerable moment. The regiment with their traveling Lodge may go or be ordered to Virginia, or some other State. To hold a Lodge in the territory or jurisdiction of another State, we believe to be unmasonic; as between Masons there are no difficulties in this Union, and we as such must treat them as brothers, by not doing what they would not do under similar circumstances. Have we not all acknowledged that State lines are the territory exclusively belonging to the Grand Lodge of the States; and do we not expect that they on their part will be true to their vows? But if we encroach upon them by founding Lodges, traveling or otherwise, we violate a principle which has never been questioned. The Grand Lodge

of Hamburg granted a warrant to Pythagoras Lodge located in the City of New York, which has been universally condemned by all the American Grand Lodges, and very properly so; and we can not but see that this matter of making traveling Lodges to meet on the territory of another is of very doubtful propriety.'

"The Grand Lodge concurred in the opinion of the Grand Master and the committee, for we find that it refused to adopt the report of the committee on Jurisprudence and Charity, to whom had been referred that portion of the Grand Master's Address, in which the latter committee recommended that dispensations be granted upon conditions, to-wit: that the application be made in proper form, and proof to the satisfaction of the Grand Master that the granting of the warrants will not tend to damage the interest of the Grand Lodge.

"We choose to express an opinion concerning the propriety, rather than the legality, at this time. Sad experience in the past has taught us that 'Masonry hath always been injured by war, bloodshed, and confusion,' and we believe that any act of a Grand Lodge which can be construed by another as an evidence of unkind feeling, will now inflict a corroding wound which years of nursing will not heal if we should commit an error. The history of our Order on this continent will never probably present an occasion which will require a greater exercise of wisdom to preserve harmony than the present; and as we have been in our intercourse honest and true in respect for the jurisdiction rights of anothers, we will not be consistent, at least, if we do I agree that there is impolicy - saying nothing of the legality - permitting brethren, by the authority of our seal, to hold a Lodge within the recognized limits of a sister jurisdiction of an American State. We believe that such an act would damage the interest and reputation of our Grand Lodge, and accomplish no good which can not be done by individual Masons who are lovers of our whole Fraternity wheresoever dispersed. In expressing our opinion we do so tolerantly, especially when there is such contrariety of sentiment, finding ourselves differing from some of the ablest and most distinguished Grand Lodges in America: we may mention New York and Massachusetts."

Bro. Claiborne continued as Chairman of the Committee on Correspondence for the year 1864, and the following is quoted from the report of that Committee submitted to the Grand Lodge in that year:

"Maine: - The Address sustains the reputation its author (M.W. Josiah H. Drummond) has acquired by three years of active and steady devotion to the duties of his office. He issued dispensations to form five new Lodges. Consequent upon grave doubts expressed last year by him concerning the propriety of granting dispensations for traveling Lodges with the army, he denied an application in the preceding August, made by certain Masons of the Ninth Maine Regiment, and in bringing the mater forward he says: -

'This Grand Lodge has always held that the jurisdiction of a Grand Lodge should never be invaded under any pretext or for any cause whatever. She has taken that position in regard to herself in her contest with the Grand Lodge of England, and has called upon her sister Grand Lodges to sustain her in it. They have with one voice responded to her call. She must be the last to depart from the policy she has done so much to establish.'

"In addition to this legal objection, he entertains doubts respecting the policy, even if there was no legal barrier, because the regiments are made up of men coming together from different sections of the State, having little or no acquaintance with or knowledge of each other, and because the knowledge which they acquire of each other in camp is not sufficient to enable them to determine whether the applicant would be an ornament or a disgrace to us. He gave permission to his Craftsmen in the armies to assemble in safe places for mutual instruction and rehearsal of the lectures and exemplification of the Work, for exchange of fraternal greetings and the performance of ceremonial rites at the funeral of a brother. The Grand Lodge approved his reasons for declining to grant a dispensation."

The value of this opinion is appreciated by all who know the eminence obtained by M.W. Josiah H. Drummond in the ranks of Masonry.

In the case of application for a dispensation for a Lodge with full powers and prerogatives two additional objections may be made:

First - Possible conflict arising from residence of those who night be admitted into such a Lodge;

Second - Confusion relative to membership upon surrender of the charter of such a Lodge.

Fraternally,

Francis V. Keesling, Grand Master

* * *

LORD BYRON, THE POET, NOT GRAND MASTER

Dear Brother Editor: - In the statement made in the Question Box Department of the August number that "William Lord Byron" was elected Grand Master of Masons in England in 1747, I venture to suggest that the information that this was not the poet, should have been added.

When we speak of Lord Byron, we naturally think of the man who made that title famous. His father was a Captain Byron, a younger son in the noble family, his mother a Miss Cordon prior to her marriage and in order to secure an inheritance the son was given the family name of the mother and christened George Gordon. He succeeded to the title of Lord Byron through the failure of the older branch of the Byron Emily, but certainly was not the William, Lord Byron who was Grand Master of Masons.

Yours fraternally,

E. H. Addington, Louisiana.

The Builder Magazine

November 1917 - Volume III - Number 11

FAITH THAT IS IN THEM---A FRATERNAL FORUM

Edited by BRO. GEO. E. FRAZER, President, The Board of Stewards

CONTRIBUTING EDITORS

Henry R. Evans, District of Columbia.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Geo. W. Baird, District of Columbia

H.D. Funk, Minnesota

Frederick W. Hamilton, Massachusetts

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Silas H. Sheperd, Wisconsin.

Jos. W. Eggleston, Virginia

M.M. Johnson, Massachusetts

John Pickard, Missouri

Oliver D. Street, Alabama.

S. W. Williams, Tennessee.

Joe L. Carson, Virginia

T.W. Hugo, Minnesota

F.B. Gault, Washington

C.M. Schenck, Colorado

H.L. Haywood, Iowa

Frank E. Noyes, Wisconsin

Francis W. Shepardson, Illinois

H.W. Ticknor, Maryland

Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Correspondence column.

QUESTION NO. 7-- DEGREE TEAMS.--Should a lodge organize two or more degree teams among its members and employ such teams alternately in the conferring of degrees as a means of offering thorough instruction to all members of the lodge? If so, how should such teams be chosen and organized? If not, what other means do you favor for increasing the familiarity of new members with ritual work?

Assign Work to the New Mason.

In my judgment there should be but one "Degree Team" in the ordinary lodge, and that should be made up of the officers of the lodge. Every officer should be required to know accurately and do well the work of his own station, and at least that of the next higher station. And he should be present at every meeting of the lodge.

One of the Master's most important and exacting duties should be to see to it that all the active and interested workers of his lodge are given frequent opportunities to assist in the conferring of degrees. On the night when a wide awake, alert young Mason received his third degree he should not be allowed to leave the lodge room until he has been assigned some small but definite portion of the work to learn. When he has been properly drilled in this part he should be given all opportunity to show his proficiency on the floor. Keep your "promising material" busy and you will keep it interested. A lodge of active workers is a live lodge.

There are at least two objections to "two or more Degree Teams." First you segregate a bunch of workers and practically eliminate the remaining members from the work. Second, there will soon develop a tendency to substitute "Degree Teams" for the officers in conferring of degrees.

John Pickard, Missouri.

Spirit of Rivalry Helps. The organization of two or more Teams for working the Degrees in the Lodge-is a good one--especially if they are chosen as a result of a sort of examination as to proficiency, and not through favoritism of the Master of the Lodge. A spirit of rivalry and an opportunity at some later meeting, when there is no work, for correction of any errors--encouraging the members of the Lodge not members of said Teams to make such suggestions or corrections, accompanied by a full and free discussion on the point or points named for correction, would undoubtedly produce excellent results. Of course, when it comes down to actualities, there is nothing that equals putting only men in office who either know the work or will get it up promptly. Then occasionally, when an officer is absent, appointing brethren from the rank and file to take the place.

No brother should be put in office who will not, to the best of his ability, do the work of the position into which he is installed. He should consider it a point of Honor to fully prepare himself, and he who can and don't should be regarded as one who lacks

many of the essential qualifications for becoming a Good Mason. S. W. Williams, Tennessee.

* * *

"Lodges of Instruction" a Better Plan. I do not approve of distinctive degree teams. The officers of a Lodge should be qualified to exemplify the ritual, or they should not be elected to office. The tendency of teams is to exalt the rendition of the ritual above everything else, and while perfection in this detail is most desirable,. it is only one phase of Lodge activity. The study of the history and philosophy of the craft, and a proper understanding of its teachings and tenets is just as important.

Then again by putting the ritualistic work in the hands of teams you minimize the dignity and importance of the official positions of the Lodge. The office of Master, for instance, is one of great honor. It is supposed to be bestowed as a reward of loyal service and in recognition of superior ability. It is his duty and privilege to enlighten the Brethren and give instruction to the novitiate. Any plan of Lodge work that would lower the prestige of this office would be unwise. I think the end sought by the use of degree teams can be better secured by the establishment of Lodges of Instruction.

Joseph G. Greenfield, Georgia. The Prerogative of the Master. The Lodge should not organize Degree Teams because it is the prerogative of the Master of the Lodge. He is elected to rule and govern the Lodge; he is chosen with confidence in his ability, and for the Lodge to organize Degree Teams would be an infringement of his prerogative and an assumption of responsibility which rightfully belongs to him. If Degree Teams are chosen, they should be chosen by the Master.

It is desirable that every Mason should become familiar with the ritual. I believe it is the desire of every Master, who has a full conception of his duty, to promote its study and assist the brethren in attaining the "work"; but the various conditions which obtain in different Lodges make the "Degree Team" desirable in some and undesirable in others.

Elect as a Master a Mason who has learned the use of "all the tools and implements of Masonry" and he will promote zeal and industry and will see that the zealous brother has an opportunity to work, if qualified to make the required impression on the candidate. Silas H. Shepherd, Wisconsin.

* * *

No Exhibition Work in the Lodge. You ask "should a Lodge organize two or more degree teams amongst its members?" To this I would reply BY ALL MEANS, if there is the talent in the Lodge to support such teams,--but when you ask "should such teams be employed in conferring of degrees as a means of offering thorough instruction to all members of the Lodge?" I would reply decidedly not.

My idea is that all the work of the Lodge should be performed by the regularly installed officers.

Each individual officer has his allotted task for which he was duly elected, his proper performance of these duties is the warrant by which he holds the office, and his proficiency in these duties is his recommendation for promotion. Some of these duties you propose taking out of his hands, stultifying his position, and probably lead him to neglect to perfect himself in that portion of the Ritual the Degree Team would take over.

If such teams are selected they should exemplify the work for the benefit of the members of the Lodge in a Lodge of Instruction such as you find attached to all large and active English Lodges. The teams could of course be drawn from the best ritualists in the Lodge, and might meet weekly or monthly under the auspices of the Lodge.

I object to exhibition work in the Lodge, such work to my mind always creates a feeling amongst those present that the exemplification of a word-perfect ritual is the object in view, not the instruction of the candidate, or the benefit of the craft, besides criticism and correction cannot find voice at such a time and in such a place, while in a Lodge of Instruction they would be quite in order. Joe L. Carson, Virginia.

Opposes Innovations. The question, if I understand it correctly, is whether a lodge should have one or more "degree teams" for conferring the degrees, and, in reply, I beg leave to say that, in my opinion, it would be better to have the Master and his officers confer the degrees, as the ritual implies, and that a team substituted for the Master and elective officers is an innovation. Personally I am opposed to innovation, for cogent reasons.

In District of Columbia it was formerly the custom for the Master to permit the Wardens each to confer a degree, that the lodge might be able to judge of his qualifications, but this permission has been so amplified that the Master has been able to divide this degree work between the Wardens and even the Deacons, which I do not think is so interesting or in the best interest of a lodge. Multiplying innovations might, in time, lead to the use of a phonograph for delivering the lectures and the charges. Why not? G. W. Baird, District of Columbia.

"Teams" Detract From Lodge Responsibility. I do not believe in Degree Teams in Blue Lodges, whether such Teams are organized in the Lodge for work in the Lodge, or whether they are organized among Masonic Clubs for work among the Lodges generally. Here in Massachusetts we have several such Teams connected with railroads and other organizations employing large numbers of men among whom are many Masons. These Teams go about working the Degrees or parts of them in Lodges in which their fellow employees are taking their Degrees. While they have not yet been forbidden there are grave doubts among many of the most serious minded of our members as to their desirability.

I believe that the work of a Masonic Lodge should be maintained on a very high level of seriousness and responsibility, and that while, of course, a vacant Jewel may be temporarily filled at the discretion of the Worshipful Master, the work of the Degrees

should be in the hands of the officers of the Lodge who are chosen or appointed for those responsible duties. The candidate has a right to receive his obligations and instruction from the officers of his Lodge and not from substitutes unless such substitution is absolutely necessary.

No Mason should be advanced in Masonry unless, and until, he has learned the Lectures of the preceding Degree. If there is danger that he may forget it there is the opportunity for him to keep his memory refreshed by attending Sodality Meetings, or even by regular attendance at the Communications of his Lodge. Frederick W. Hamilton, Massachusetts.

Experience With Teams. Basing my answer upon personal experience in my own lodge, Excelsior No. 369, which is a fair representative of the average prosperous urban lodge of more than three hundred and fifty brethren--I am inclined to think that one Degree Team thoroughly trained is ample. For three years we have had in our lodge a team of fifteen which by occasional rehearsal and almost monthly work in the third section has acquired an excellent reputation for efficient work. Even so, in spite of the interest evinced by the members there are evenings when we have not a sufficient number of the degree team present to utilize the full fifteen in the work, and rather than use "raw or untried material" we generally put on the second section with the ruffians, eliminating the others. Such happenings are the exception, however, and by keeping alive the interest of the trained team, sending them individual notice of rehearsal, etc., we find one full team quite sufficient to keep in training.

Up in Columbus, Ohio, there is a large lodge, "Humboldt," which has acquired the reputation of having the finest trained degree team in the country. They may be said to have many teams embodied in one large whole. With them degree work has become a specialty refined to the nth power. At their inspections and on occasion of the Grand Lodge meeting in Columbus, Humboldt exemplifies the Master's degree with a magnificence of realization, and spectacular dramatization rarely if anywhere equalled in Blue Lodge Work. Masons travel from all over the State to see this justly famous team on dress parade. More than three score generally participate, and the E.A.'s, F.C.'s and Masters are all historically costumed even to the bronzing of the skin and appropriate hirsute adornments. Spot light, music and solemn processional with trained elocutionary rendering of the ritual are marked features and you can imagine

the painstaking, almost continuous rehearsal necessary to attain such perfection. It means something to "make" Humboldt's degree team.

Another of our Cincinnati Lodges, old Yeatman, has two trained teams which have acquired quite a reputation, at home and abroad. Yeatman established the custom of exchanging visits with other lodges and exemplifying the work with an individual interpretation that offers an inspiration to many of the smaller lodges. At times the lodge makes a visit to Equity lodge in Chicago or to some neighboring city in Indiana or Kentucky, thus affording an opportunity for contrast between the work of different jurisdictions.

Just across the river from Cincinnati are three Kentucky lodges meeting in the same temple in Covington, which may be said to make a specialty of dramatic rendition of the ritual. It is hard to say which one of these--Covington, Colonel Clay or Golden Rule--does the best work. The Kentucky work lends itself admirably to specialization on the part of the degree teams. Here in Ohio, each candidate must be taken through each section alone, and receive the work in full. In consequence our ritual is perforce shorter than that employed in Kentucky, where the candidates are taken through in "classes" and the full ritual utilized only upon one candidate selected for its exemplification. As a result, in Kentucky there is offered opportunity for many interpolations, such as a prologue magnificently staged showing the workmen engaged in the erection of the Temple, and an unfolding of the conspiracy of three which leads up to a wonderful culmination permitting of many dramatic incidents, and the interpolation of some soliloquies calling for considerable histrionic ability. These lodges have several organized degree teams, with frequent rehearsals which render their work in the ultimate par excellent.

It is largely a matter for individual lodge determination, however, and to my mind one team of fifteen men frequently rehearsed is quite ample care for the average lodge. Basing my opinion upon the average attendance at most lodges, two teams would tend to make the Secretary's duties too arduous in dragging the component parts to rehearsal.

In increasing the familiarity of new members with the ritual work, the main incentive is to "get them to lodge" which can most often be effected by maintaining the esprit d'corps of officers and team and putting on the work with a degree of excellence that it may never become monotonous. A Worshipful Master generally sets the pace, and if a parrot sits in the east, too often his subordinates will follow suit and slovenly work ensues, which is the death warrant to full attendance. John Lewin McLeish, M. D., Ohio.

"Mouth to Ear." Lodges should be left to arrange these and all similar matters as they see fit. Teams, if organized, should be flexible so as to give all who wish to be active an equal chance. Classes of instruction are the best means of imparting the ritual, but perhaps this opinion is due in part to the fact that this writer is so proud of having been the founder in 1891, and every Saturday evening for eight years, the teacher, of the Richmond Masonic Class. It flourishes today and has hundreds of graduates who are perfect ritualists. It has been imitated all over the State and is a great help to our Grand Lecturer.

The one means we would condemn without limitation, is that unmasonic cipher and printed rituals. They violate our obligations and make public to all who want it our ritual. Virginia has none in Lodge or Chapter and we are proud to be the last of the ancient "mouth to ear" institutions. Jos. W. Eggleston, P. G. M., Virginia.

Good Officers May Not Be Good Ritualists.

We ought to get away from the idea that the officers of a lodge should do the ritualistic work. A man may make an excellent Master, but be a very poor ritualist. The Master should be an executive officer. If the conditions are such that the ritualistic work can be done better and more impressively by a select team, then it is the part of wisdom to use a team, but in the team work the officer for a particular station should always fill that station for the year. Good team work can never be obtained by shifting the officers from one station to another. An officer should know "How" before he should be permitted to confer or assist in conferring a degree on a candidate. The only difficulty in the matter is who shall decide as to competency ? As

a rule the Master or any officer thinks he is a "Whale" at the business. Wm. F. Kuhn, Missouri.

Alternate Teams. The question of degree teams in the Blue Lodge appeals to me. I have always advocated it in my own lodge. Two teams should be organized among the lodge members to alternate with each other in working the Third Degree. This is the great dramatic degree of symbolic Masonry and should be presented with all the fervor possible, properly costumed and given with appropriate mise-en scene. It does not do, especially in large city lodges, to leave the working of this degree entirely to the line officers. The Master may or may not have any dramatic talent. Where he possesses no histrionic ability the work suffers, and the lodge members lose interest and do not attend the meetings Scottish Rite Masonry rarely if ever turns the degree work over to the officers. Men are selected who have demonstrated dramatic talent. The rivalry for supremacy among the many teams enhances the interest of the ritualistic work. The more men you can get to work in the lodge the better. Teams might be obtained to work the First and Second Degrees as well as the Third. By releasing the Master from ritualistic labor, you would give him more time for charity and other work on the outside of the Lodge. Henry R. Evans, D. C.

----o----

THE STONE WHICH THE BUILDERS REJECTED

The stone which the builders rejected,

And out among the rubbish was thrown,

Its value not then was suspected,

Its mission was wholly unknown.

But the work soon came to a standstill,

For want of a keystone they said,

And a search in the ruins until

It was found, and its mystery read.

And have ye not read this scripture, where

The stone which the builders rejected,

Became the head of the corner--there

Was the good work and true work accepted?

So through the journey of life beware

Of the work an imposter selected,

His attempt at your wages to share--

When the fraud by a sign was detected.

What is this, then, that is written ?

Pray Tell the truth, which is ever respected;

All who work in the quarries for pay,

The worthy are never neglected;

The Temple at last is erected,

The craftsmen acquitted with honor,

The scone which the builders rejected

Is become the head of the corner.

--Odillon B. Slane.

----o----

A PRAYER

By Paul Laurence Dunbar

O Lord, the hard-won miles

Have worn my stumbling feet;

Oh, soothe me with thy smiles,

And make my life complete.

The thorns were thick and keen

Where'er I trembling trod;

The way was long between

My wounded feet and God.

Where healing waters flow

Do thou my footsteps lead.

My heart is aching so,

Thy gracious balm I need.

----o----

MASONRY IN PANAMA

BY BRO. MELVIN M. JOHNSON, P. G. M., MASS.

CENTRAL America has of recent years been again attracting the attention of the world. This is due in part to its exports but more especially, of course, to the building and operation of the Panama Canal. Its history is one of great interest not only because it was the first home where European civilization was developed and has persisted upon the American continent, but also because of the adventure and romance of its history. Panama was discovered by Rodrigo de Bastidas in 1500 while he was sailing from South America to the West. Its remaining Atlantic coast was first visited by Columbus in October, 1502, when on his fourth and last voyage he was sailing from Costa Rica to the East.

In 1513, Balboa crossed the Isthmus and took possession of the Pacific Ocean in the name of the Crown of Castile. From then on the Isthmus was constantly ravaged, pillaged and looted by official, buccaneer, and pirate to gratify the insatiable lust of the white man for gold, slaves, and other plunder until at last Old Panama itself, discovered by Captain Alonzo Tello de Guzman in the winter of 1515, was sacked and utterly destroyed by the buccaneer Morgan in 1671.

Meanwhile, from the day when a load of Toboga Island pearls first crossed the continental divide, Panama grew from a small fishing village to a large and prosperous city and the Isthmus from a dense and trackless jungle to the highway for gold and treasure on their route from Peru to Spain. Later the gold and tribute from the Philippines was sent partly through Panama and partly across the Isthmus of Tehuantepec.

Linked with Peru and Spain in civil government until early in the nineteenth century, the Isthmus on November 21, 1821, forever threw off the yoke of Spain and voluntarily annexed itself to the Republic of Colombia.

After the secession of Venezuela and Equador from that Republic, what was left organized in 1831 as the Republic of New Granada. In 1853, by a change in its organic law, this Republic became a loose confederation with the proviso that any constituent state might secede at pleasure. This provision is important in considering the action taken in 1903, although it is true that there was a modification in 1863, when the United states of Colombia came into being with the Isthmus as one of its federal and sovereign states. All through these years disturbances and revolutions continued until the final peaceful revolution of November 3,1903, when Panama again declared its independence and Old Tierra Firme became the present Republic of Panama with its independence guaranteed by the United states.

PRESENT CONDITIONS

The Republic of Panama is 32,380 square miles in area with a population of at least half a million composed of numerous races. The influential and educated classes are mainly of Spanish blood and speech while the inhabitants of the untamed jungle are descendants of the original Indians. There is also a numerous sprinkling of white English speaking people, mostly from the United states and British West Indies, and considerable numbers of Chinese and of West Indian negroes. There has been, as always in such cases, considerable intermingling of the various bloods. The line of demarcation between the Spaniard and negro, however, is as marked as anywhere in the West Indies or Central America and as definite a line is drawn between the races in social affairs as in most parts of the United states.

With the independence of the country and the natural increase in commerce and business due to the building and operation of the canal, its growth in numbers, in desirable citizens, and in all departments of government and mercantile and social affairs has been both rapid and meritorious. Panama, on the Pacific, and Colon, on the Atlantic, its two most important ports, are among the healthiest and cleanest cities in the world. Mining, stock-raising, and agriculture have become extensive industries. Roads, bridges, and wharves are constantly being constructed. The country's coinage is upon a sound basis. Its development of educational facilities has been remarkable, particularly under the administration of the present Minister of Public Instruction, Sr.

Don Guillermo Andreve, who after a bitter struggle, has succeeded in divorcing the Republic's educational system from religious control and sectarian instruction.

BEGINNINGS OF MASONRY IN PANAMA

Until very recently Masonry in Central America has had a struggle for existence and in some parts that struggle still continues for our institution has become firmly established only close to the coast except in Costa Rica where a very prosperous Grand Lodge with ten particular Lodges is at work. Persecution as bitter as the inquisition has followed attempt after attempt to establish Masonic bodies. The history of many of these attempts will never be known for because of the bitter opposition of Church and State, meetings had to be held secretly. Even within very recent years the President of one of the South American republics was murdered and his body subjected to indignities before the eyes of his wife and children, one of the reasons being that he was Grand Master of Masons.

It is, therefore, difficult to write the history of Masonry in these various countries, but, so far as it can be discovered, it ought to be published not only because of its present value but as a matter of permanent historical record.

Confining ourselves for the present to its history in Panama, we shall find as a result that it is now firmly established. While it has never entered into politics yet practically all the advance in civil and religious liberty which Panama now enjoys is due to the efforts of our Brethren acting in their individual capacities in civil life.

In 1822 there was a petition filed with the Grand Lodge of New York for the establishment of La Mejor Union Lodge of Panama, Republic of Colombia. The petitioners came from the Republic and from Caracas. There is no evidence that a Dispensation was issued and nothing further is known about the Lodge.

In 1849 and 1850 several meetings of Brethren from the States were held at Panama for charitable and social purposes. This was at the time of the California gold fever and the travel to and from California brought a large number of Masons to the Isthmus of Panama, many of whom were utterly destitute while there. These meetings were productive of much charitable relief.

By the autumn of 1850, they determined that they could achieve better results if they were organized into a regular Lodge and on September 21, 1850, eleven Brethren held a meeting and resolved to petition for a Warrant of Dispensation. Three of them hailed from Texas and were well acquainted with Masonic affairs there. One of them was Bro. George Fisher who was a Past Grand Secretary of the Grand Lodge of Texas.

The petition to M. W. Thomas J. Hardeman, Grand Master of Texas, was granted and on October 11, 1850, he sent a Dispensation to Bro. Fisher who received it November 25, 1850. The first meeting thereunder was held December 20, 1850, by seven of the petitioners, four having already left the Isthmus.

As the Grand Lodge of Texas met in January, 1851, a request was forwarded December 6, 1850, for a year's extension of the Dispensation. This was recommended by the Finance Committee of the Grand Lodge, January 22, 1851, and granted by Grand Master W. B. Ochiltree.

At a special meeting of Union Lodge, U. D., January 30, 1851, after elaborate consideration and an exhaustive report by a committee, it was resolved to petition the Grand Lodge of Texas to declare Panama a Masonic missionary station and Union Lodge the agent for the purpose of aiding the poor, distressed worthy Brethren who might be sojourning there. This petition was received too late for the consideration of the Grand Lodge in January, but was added in full to the 1851 printed Proceedings.

Contributions for the assistance of Union Lodge in this worthy cause were requested. There is no evidence to show how successful the appeal was except that on January 24, 1852, the Grand Lodge of Texas in commendation of the wide and extensive

charity dispensed by the Lodge appropriated $150 for their assistance. On January 21, 1852, on recommendation of the proper committee, the Grand Lodge voted a charter to Union Lodge remitting "all dues for the Past Masonic year and fee for Charter."

With the Proceedings of the Grand Lodge for 1852 is printed a list of the officers and members of the Lodge as they existed in 1851. No further reference is made to this Grand Lodge in the Proceedings of the Grand Lodge of Texas and it probably ceased to work very shortly. The list shows twenty-three Master Masons, two Fellowcrafts, and nine Entered Apprentices, with Bro. Fisher as the Worshipful Master.

April 10, 1851, the Lodge was visited by some Masons from New York who reported that at that time it had ten members and thirteen Entered Apprentices. The Committee on Correspondence of the Grand Lodge of New York in their report for 1851 say that "this Lodge by its benevolent uprightness and regard for our ancient laws has already secured a world-wide but just and merited fame." It is also reported that they had recently bought in the City of New York regalia and Lodge room furniture.

When the writer attended a communication of the new Grand Lodge in Cosmopolita Lodge Eall, Panama, January 30, 1917, there was upon the altar an English Bible inscribed "To Panama Lodge, New Granada" and presented by Past Grand Master Babcock of Connecticut, Grand Secretary Powell of New York and nine other Brethren whose names are given. As the Bible was published in 1850 and the Brethren whose names are given were active in the Fraternity at that time, it is evident that this Bible was presented to Union Lodge. These are all the facts now known about this Lodge.

In March, 1866, Grand Master Dame of Massachusetts, granted a dispensation for a Lodge at Panama by the name of Isthmus Lodge and appointed as its Worshipful Master, Brother William Little, a native of Boston and the American consul at Panama. He died soon after and the Lodge surrendered its dispensation, taking a Charter from the Grand Lodge of Colombia as Isthmus Lodge, No. 36.

This Lodge continued to work until about 1880 when on account of some regulation of the Grand Lodge which was antagonized by the members of the Lodge, they preferred to give up their Charter rather than conform. Since the surrender of the Charter, nearly all of the members of Isthmus Lodge have either left the country or died. From those who remain we are unable to glean further vital information except that in 1885, the successor of this Lodge was working as Interoceanic, No. 44 (Colombia) but it died about 1889 because of persecution.

Santa Fe de Bogota was the first Masonic See of the Grand Neo-Granadine Orient which See was afterwards removed to Cartegena, capital of the then sovereign state of Bolivar, where the Masonic Orient of Colombia still resides under a Supreme Council of the 33rd Degree with jurisdiction over the entire Republic of Colombia. From 1866 to 1898 whatever Masonry there was in Panama, from the 1st to the 33rd degrees inclusive, was under control of this Supreme Council of Colombia which was founded in 1833. In 1875 it had Lodge "Estrella del Pacificio No. 33 at Panama." In many other lands where Grand Lodges have not been erected the Scottish Rite is in control of the Symbolic degrees as well as of those which it confers in this country.

When Panama, in 1903, definitely severed itself from Colombia, its territory was regarded as open to the Masonic World. Consequently the Supreme Councils of Colombia and Venezuela (the latter founded in 1875) both established Symbolic Lodges within the Republic. Both of these Supreme Councils are recognized by and in correspondence with the Supreme Councils of Sovereign Grand Inspectors-General of the Thirty-Third and Last Degree of the Ancient Accepted Scottish Rite for the Northern and Southern Jurisdictions of the United States of America.

CANAL ZONE

January 30, 1906, a petition was addressed to Grand Master Blake of Massachusetts by nine brethren for a dispensation to form "Isthmus Lodge" at Ancon. It was reported to the Grand Lodge, March 14, 1906, and a dispensation was granted, but the Lodge never organized.

The Grand Lodge of Scotland voted a charter for a Lodge at Colon, February 3, 1898, which was consecrated as Sojourners Lodge, No. 874, on March 10, 1898. The members of this Lodge for reasons which seemed wise, largely due to the fact that the Masons upon the Isthmus were nearly all from the United States and thought it better to have their affiliation with the States rather than with Scotland, petitioned the Grand Lodge of Massachusetts for a Dispensation which was granted February 7, 1912, and their Scottish Charter was surrendered. The conduct of the Lodge while under dispensation being satisfactory, a Charter was granted to these Brethren by the Grand Lodge of Massachusetts as Sojourners Lodge on December 11, 1912, and the Lodge was constituted by Grand Master Everett C. Benton in person on July 18, 1913. This Lodge is located at Cristobal which is that part of the City of Colon within the Canal Zone. It has jurisdiction over the entire Canal Zone.

The Brethren on the Pacific side of the Canal Zone then petitioned for a Dispensation in September, 1912. Their petition was granted and a Dispensation issued November 4, 1912, for a Lodge to be known as Canal Zone Lodge and to be located at Ancon which is that part of the City of Panama within the Canal Zone. Its Charter was granted by the Grand Lodge of Massachusetts on December 10, 1913, and the Lodge constituted in due form on February 21, 1914.

There appearing to be need for a Lodge among the officers and men of the United States army located upon the Zone, a petition to the Grand Master of Massachusetts dated May 25, 1915, was followed by a Dispensation granted June 8, 1915, for a Lodge to be located at Empire, Canal Zone, to be known as Army Lodge. This Lodge was constituted in due form May 20, 1916.

In August, 1916, a petition was forwarded to the Grand Master of Massachusetts for a Lodge to be located at Paraiso, Canal Zone, to be known as Isthmian Lodge. This was for the particular benefit of the towns of Piedro Miguel and Paraiso, although like all other Lodges within the Canal Zone, its jurisdiction is open to applications from any part of the Zone. A Dispensation upon this petition was executed in December, 1916, and the Lodge instituted January 31, 1917, by the writer in person at a Deputy Grand Lodge held by him in the Temple at Christobal.

A petition for a Lodge at Balboa, Canal Zone, to be known as Darien Lodge was forwarded April 17, 1917, and upon it a Dispensation issued May 18, 1917, which was presented June 14, 1917, by Major White, District Grand Master for the Canal Zone.

GRAND LODGE OF PANAMA

On the 16th of April, 1916, there existed in the Republic of Panama (outside of the Canal Zone) the following Blue Lodges:--

Rosa de America, formerly No. 65 of Venezuela, constituted January, 1907; now No. 1 of Panama;

Pro Mundi Beneficio, formerly No. 67 of Venezuela, constituted August, 1911; now No. 2 of Panama;

Orion, formerly No. 68 of Venezuela, constituted August, 1911; now No. 3 of Panama;

Aurora del Istmo, formerly No. 69 of Venezuela, constituted November, 1911; now No. 4 of Panama;

Restauracion, formerly No. 70 of Venezuela, constituted November, 1911; now No. 5 of Panama;

Jose Bernito Alvizua, formerly No. 71 of Venezuela, constituted January, 1912, now No. 6 of Panama.

Unity, constituted December, 1913, by a Grand Lodge of Panama which was under the auspices of the Supreme Council; now No. 7 of Panama;

Cosmopolita, formerly No. 55 under the jurisdiction of Colombia, constituted 1910; now No. 8 of Panama.

Spanish, the language of the country, is used by all except Unity Lodge which worked in English and which has been succeeded by Acacia Lodge.

On the 16th day of April, 1916, these Lodges met in convention and executed a formal declaration of the establishment of a Grand Lodge of Symbolic Masonry for the Republic of Panama. At a meeting held August 19th, 1916, they adopted Grand Constitutions by the unanimous vote of delegates from all of said eight Lodges and elected Grand Officers.

The organization of La Gran Logia de Panama was consummated on October 12, 1916, when the Most Worshipful Grand Master and other Grand Officers were publicly installed and proclaimed. The first Grand Master, Sr. Andreve, is Minister of Public Education in the Cabinet of the Republic. The Deputy Grand Master, Sr. Don Rafael Neira A, now a business broker, was formerly Governor of Colon and at another time Judge of the Superior Court. He became Grand Master in 1917.

This organization of a Sovereign Grand Lodge having exclusive jurisdiction over the three Degrees of Symbolic Masonry was approved and accorded recognition by the Supreme Councils of Panama, Venezuela and Colombia, above referred to. The legitimacy of the constituent bodies and of the Grand Lodge is thus clear.

The Grand Constitutions and Minutes of this body are found upon careful examination to be in conformity with the international principles and practices of the Craft.

Article 12 of the Constitutions reads as follows:--

"The Grand Lodge does not acknowledge other degrees except those of Apprentice, Fellow-craft, and Master Mason, known as Symbolic Masonry, does not recognize as regular Masons any persons whose degrees have not be conferred by regularly constituted Lodges, subordinate to Grand Lodges regularly constituted and recognized, or to Supreme Councils of the 33rd Degree of the Ancient Scottish Rite of such jurisdictions where there are not any Grand Lodges operating."

A very thorough examination of the situation was made on the spot by R. W. William H. L. Odell, Past Deputy Grand Master of the Grand Lodge of Massachusetts, and by the writer in January, 1917. It disclosed that the new Grand Lodge of the Republic of Panama is composed solely of males of lawful age; is monotheistic in its requirements and teachings; practices esoteric Masonic rites; assumes sovereign authority over the Degrees of Entered Apprentice, Fellow-Craft and Master Mason and over these Degrees alone; is composed of constituent bodies which are legitimate and regular in their descent, constitution and continuance, the personnel of which constituent Lodges is worthy of our consideration and fraternal regard; is non-political except so far as its members as individuals may combat tyranny over body and conscience; and represents the substantial Masonic unity of the Republic of Panama.

There are two regular Lodges within the Republic and outside of the Canal Zone which were not invited to participate in the formation of this Grand Lodge and have not applied for affiliation with it. These are Thistle, No. 1013, and St. Andrew, No. 1140, owing allegiance to the Grand Lodge of Scotland, their members being all or nearly all negroes. It seems from the Scottish Register that these two last named Lodges are regular. The attitude of the new Grand Lodge of Panama towards them is that their existence is an accomplished fact. Article 61 of the Panamanian Grand Constitutions reads:

"If any of the Lodges that are at present working within the territory of the Republic of Panama, under the jurisdiction of a foreign Masonic Body, desire to become subordinate to the Grand Lodge of Panama, such Lodge must obtain the consent of all the Subordinate Lodges represented in the Grand Lodge, satisfying themselves that the Lodge making the request is morally, financially and Masonically fitted for admission."

On Tuesday, January 30, 1917, a Special Communication of the Grand Lodge of Panama was held at Cosmopolita Lodge Hall in the City of Panama. It was presided over by M. W. Brother Guillermo Andreve, Grand Master. It was attended by the writer, by Brother Odell and by Masters, officers and members of the Lodges of the Canal Zone. With elaborate ceremonial a Treaty and Protocol were thereupon signed, sealed and delivered between the Grand Lodge of Panama and the Grand Lodge of Massachusetts by the terms of which the Grand Lodge of Panama was recognized as a sovereign Grand Lodge of Symbolic Masonry. The Grand Lodge of Panama by the terms thereof ceded to the Grand Lodge of Massachusetts in perpetuity exclusive jurisdiction over Symbolic Masonry throughout the Canal Zone. This treaty was ratified by the Grand Lodge of Panama on February 15 and by the Grand Lodge of Massachusetts on March 14, 1917, and ratifications were ceremoniously exchanged on St John the Baptist's day.

CONCLUSION

In the Republic of Panama there is a Supreme Council presided over by Guillermo Andreve as Grand Commander. This Supreme Council has been recognized by its parents, the Supreme Councils of Colombia and Venezuela, also by a few other Supreme Councils. It has not yet been recognized by any one of the three great English-speaking Supreme Councils of America.

In Panama there are also eight Blue Lodges united under the Grand Lodge of Panama presided over by Sr. Don Rafael Neira A as Grand Master. There are also in the Republic two negro Lodges holding Charters from the Grand Lodge of Scotland.

Within the Canal Zone there are three chartered Blue Lodges and two Lodges under dispensation united in a District Grand Lodge over which R. W. Herbert A. White is District Grand Master. He is at present the Judge Advocate of the military forces upon the Canal Zone and a Major in the regular army of the United States.

The Symbolic Masonry of the Zone is exclusively under the jurisdiction of the Grand Lodge of Massachusetts.

Upon the Canal Zone are the four bodies of the Scottish Rite which hold Charters from the Supreme Council for the Southern Jurisdiction of the United States and which work all the degrees from the Fourth to the Thirty-second inclusive in full form and regalia upon all candidates.

There are also upon the Zone four York Rite bodies. Two of them are Chapters, one a Council and one a Commandery, all chartered by the general grand bodies of the United States. It will be of interest also to add in this connection that there is a Chapter of the Eastern Star at each end of the Zone and that this year a Shrine has received a dispensation.

It will thus be seen that in this part of the world, Masonry has become firmly established and is in strong and healthy condition.

----o----

AN EVENING PRAYER

Accept the work of this day, O Lord, as we lay it at thy feet. Thou knowest its imperfections, and we know. Of the brave purposes of the morning only a few have found their fulfillment. We bless thee that thou art no hard taskmaster, watching

grimly the stint of work we bring, but the father and teacher of men who rejoices with us as we learn to work. We have naught to boast before thee, but we do not fear thy face. Thou knowest all things and thou art love. Accept every right intention, however brokenly fulfilled, but grant that ere our life is done we may under thy tuitior. become true master workmen, who know the art of a just and valiant life. --Walter Rauschenbusch.

----o----

FREEMASONRY AND FRATERNALISM

BY BRO. O. G. ELLIS, CHIEF JUSTICE, WASHINGTON

Overton Gentry Ellis, Chief Justice of the Supreme Court of the State of Washington, was born in Nodaway County, Missouri, October 26, 1860; was prepared for the University of Missouri by his mother; graduated from the University of Missouri in the class of 1883 with degree of B. Litt.; studied law in the law school of the University of Virginia, 1884 and 1886; was admitted to the Bar of Missouri in 1886 and practiced law at Maryville, 1886-7; removed to Tacoma, Washington, in 1892; practiced his profession alone until 1901 and was a member of the firm of Ellis & Fletcher, 1901-1908, and Ellis, Fletcher & Evans, 1908 to 1910; was appointed by Governor Hay as associate Justice of the Supreme Court of Washington, May 10, 1910, to fill unexpired term of Frank H. Rudkin, resigned; was re-elected without opposition November, 1912; term expires January, 1919; was elected by his associates as Chief Justice for a period of two years, January, 1917; was member of a committee of fifteen elected to draft new charter for Tacoma, which reported a commission plan of government adopted by vote of electors October 16, 1909; served two terms as president Washington State Society Sons of American Revolution; became a Mason in 1891 by initiation in Heroine Lodge No. 104, Kansas City, Missouri; on removal to Washington affiliated with Lebanon Lodge No. 104, Tacoma.

I SHALL not dwell upon the mere forms of Masonry but shall endeavor to emphasize the deep significance of the truths which they represent. For let me say to you, my brethren, with all the earnestness of - a profound personal belief in what I say, that no organization, whatever its antiquity, whatever its pretentions and ostensible purposes, whether it be church or state or fraternal order, has any valid reason for existence, any just claim upon the consideration of any man, unless it exist not merely as an end in itself, but as a living vital means to some worthy end. If, therefore, our beloved order has and shall continue to have any valid reason for existence that reason must be found in the vast membership of Masonry grasping, practicing and exemplifying in their daily lives as men and citizens the true spirit of fraternalism which gave birth to Masonry and which every symbol of Masonry is intended to typify. For after all, as has been well said, fraternalism is a spirit rather than a method. And it is not only the peculiar privilege but the glorious duty of Masonry, as the dean of all fraternal orders, to preserve, develop and exemplify this spirit of fraternalism as a vital reality in the shaping of the lives of men.

What is this spirit of fraternalism? It is too big for definition. "You cannot define a spirit." Every definition implies something of an analysis. But you cannot analyze a spirit any more than you can paint the sunbeam or mark the limits of infinity. But we do recognize the glory of the sunbeam when we see it and when we look forth into limitless space we do recognize the boundless immensity of the infinite. And so it is with this spirit of fraternalism. While it is so vast and all pervasive as to defy adequate definition or analysis, we are able nevertheless to recognize and appreciate its manifold manifestations in every relation of life. It involves mutual respect and mutual toleration. As has been well said by another, it "involves mutual respect of class for class, race for race, church for church, individual for individual." It involves mutual toleration for each other's views, mutual respect for each other's feelings, mutual regard for each other's rights, mutual interest in each other's welfare, mutual desire for each other's prosperity, mutual regret for each other's misfortune. It involves helping the weak, needy and the oppressed, counseling, forgiving and redeeming the erring. It is exemplified in the observance of every commandment of the decalogue amplified by that broader injunction of the Master "that ye love one another." "Fraternalism is the parable of the Faithful Steward, the parable of the Good Samaritan, the parable of the Prodigal Son." It is the golden rule --that we do unto others as we would that others do unto us. It is to be just, but it is to temper justice with mercy. It is to be merciful, but it is to supplement mercy with justice.

These are a few of the things involved in this spirit of fraternalism as it ought to be exemplified in the simple relations of man to man. But it is not confined to these the simpler relations of life. It involves also the relations of the individual to the community, the state and the nation. Just to the extent that the individual citizen shall come to grasp the true spirit of fraternalism as a guide to his own personal conduct, just to that extent will he meet the duties and responsibilities of citizenship in that exalted spirit which recognizes the common welfare as paramount and superior to his own personal ends. Just to the extent that a decisive majority of the people of any community shall become imbued with the true spirit of fraternalism, just to that extent will that community give evidence of that high civic spirit which unhesitatingly subordinates the interests or the supposed interests of my particular class to the promotion of the common good. Just to the extent that the citizenship of any state shall come to think in terms of fraternalism, just to that extent will the institutions and laws of that state reflect as a prevailing motive the greatest good to the greatest number. Just to that extent will its penal laws and institutions embody the idea of social protection through social reformation rather than through social vengeance. Just to the extent that the nations of the earth shall come to recognize this spirit of fraternalism as the only sure and safe guide, not only in their own internal affairs, but in their relations to each other, by grasping its basic thought in the common brotherhood of man through the common fatherhood of God, just to that extent will international injustice, jealousy, hate and warfare with all of its bitterness, brutality and blood, want, waste and wrong tend to vanish from the face of the earth. When we consider the all persuasive force and moment of this spirit of fraternalism is it any wonder that it defies adequate definition or analysis and we find ourselves forced back to the simple but all comprehensive words the Man of Galilee when turning to his followers, simple fisher folk and others of the lowly to whom no system of ethics, no scheme of life up to that time promulgated had offered an incentive or unveiled a - hope--when as I say he turned to these and said, "All ye are brethren."

And now, my brothers, what is the meaning of this spirit of fraternalism to us as Masons? In pursuing this inquiry it behooves us ever to bear in mind that not only every symbol of our order but its very name is derived from a purely constructive science. Whatever difference of opinion may exist as to how far back into the shadows of remote antiquity we may be able to trace the beginnings of Masonry, it is the consensus of all informed opinion that originally Masonry was a fraternal order of practical builders--architects and officers. Whether we trace this beginning back to the "Dionysian Architects" when they had been transplanted from Egypt to the Phoenician cities of Tyre and Sidon some 1500 years before the Christian era and thence to that body of skilled workmen under Hiram, the widow's son, sent by Hiram, King of Tyre,

to aid King Solomon of Israel in the construction on Mount Moriah of the first great temple to the one living God, or whether we trace them, as we certainly can, to the architectural gilds of the middle ages, makes not the slightest difference. In either event the original Masons were operative practical builders. That they were also men of highest type of intelligence is evidenced by their achievements which stand today in the unrivalled grandeur of St. Peter's Cathedral at Rome, St. Paul's at London and a thousand other cathedrals and conventicle churches scattered all over continental Europe and England. That they were self respecting men is evidenced by the fact that they demanded and received from a bigoted church and the more bigoted states, which they so ably and faithfully served, the right to make their own rules and regulations and govern themselves in all of their relations one with another according to their own laws--so much so that they came universally to be known as "Freemasons." But as a further evidence of their enlightenment and nobility of purpose we find that early in the sixteenth century they began initiating into the mysteries of their order men eminent in learning and achievement who were not practical builders and such was the origin of modern "speculative" or institutional Masonry as distinguished from its prototype of a fraternity of operative builders. But in this transition Masonry abated not one jot or tittle of its constructive quality. True its prime purpose is no longer confined to operative buildings but what was originally its secondary purpose has become its prime aim--the building of character and self respecting manhood. That is what Masonry means and has meant for more than two hundred years. That broadly is what the true spirit of fraternalism ought to mean to every Mason today. Every Mason should be as distinctively a builder now as he was in the days of the architectural gilds. He should be a builder of manhood and character, a builder of that self respecting self-reliant citizenship which is the true foundation of collective effort without which no nation long can stand. The lodge should be the school of manhood and citizenship, the school of patriotism. It should be the school of democracy and equality. For in the lodge room men from every walk of life, the rich and the poor, the exalted and the lowly, meet on the common "plane and square of pure democracy." Of the fact that Masonry has been indeed the school of liberty the history of our own nation. furnishes ample evidence. George Washington was a Mason, and of the major generals who served under him, from that battle scarred veteran, Israel Putnam, to that beardless stripling, LaFayette, all were Masons. Of the signers of the Declaration of Independence, the most enlightenedly democratic document ever penned by man, many are said to have been Masons. Every one of these generals and statesmen was a builder. Not one was a mere iconoclast.

Since the Masons past and present, by past tradition and present purpose were and are builders, there is no room in Masonry for pure negation. While one of the great

missions of Masonry is to combat error, that combat should be waged not in any spirit of wanton iconoclasm. Its aim should be to combat error by constructive process of building up the truth. Faith, hope and charity should be the cardinal virtues of every man and especially of every Mason. They are positive virtues. They contain no element of pure negation. No Mason can be an agnostic or an atheist. He must have faith. Faith in God, faith in his fellow men, faith in the boundless possibilities of human development. No Mason can be a pessimist. He must have hope. Hope for the present; hope for the future; hope for himself; hope for mankind. No Mason can be a misanthrope. He must have charity. Charity which covers and excuses the weakness of his fellow men born of a conscious need of charity for his own shortcomings; charity which covers a multitude of sins. No man can be a builder and therefore no man can be a true Mason unless he possess these three cardinal positive virtues. For without faith he will have no incentive to build either in the field of material or of ethical things. Without hope he will have no reason to build either for the present or for the future. Without charity he cannot build for self, and selfishness furnishes too narrow and mean a foundation to sustain any lasting superstructure.

So long as the spirit of fraternalism as exemplified in Masonry shall find its well springs in these cardinal virtues with their inexhaustible incentive to high achievement Masonry cannot die. It will live because it ought to live. For whatever may be said as to the truth or falsity of the postulate of the survival of the fittest as taught in the doctrine of material evolution, its truth must be granted as to things ethical, else there is no faith, no hope, no charity. Unless we can believe in the final survival of truth, justice and morality--simply because they are the fittest and most enduring of the incentives to human action, we must abandon our faith in God, our hope for man, our charity and love for our fellow men.

But if Masonry is to survive it must live up to its constructive traditions. It must be forward-looking and progressive. Progressive but not in that radical and iconoclastic spirit which would break completely with the past. Such a course would be to cancel that greatest asset of civilization found in the accumulated experience of the ages. Forward-looking, but measuring every step by the experience of the past.

Civilization may well be likened unto a vast edifice not yet completed but which has been in process of construction throughout all the ages since man's creation. It has progressed thus far through infinite labor. Its component parts have been shaped in the

toil and cemented by the blood and tears of countless generations. Its foundations lie deep rooted in the experience of the past. Its topmost pinnacle must pierce the distant future. Every age must contribute to its construction. No age can ignore this foundation without marring or wrecking the whole edifice. There can be no constructive progress without co-operation. There can be no true co-operation without an observance of law and order and a proper regard for duly constituted authority which is the very corner stone of the social compact. The spirit of fraternalism in its all pervasive ramifications is a spirit of co-operation. If, therefore, the Masonic order is to fulfill its high mission as the great exponent and exemplar of that spirit every Mason must be taught not only to be a law abiding citizen but that he should cast his influence on the side of law and order.

No age has ever offered such vast possibilities for usefulness through the application of the constructive principles of Masonry as the present. The edifice of civilization is now being shaken to its very foundations by the most relentless, ruthless and destructive contest that the world has ever known. If peace, blessed and lasting peace, is ever to come after that great conflict it must come, under Almighty God, through a final recognition of the spirit of fraternalism as the great constructive and cohesive principle which it is the true mission of Masonry to teach and practice and exemplify.

----o----

NIL ERGO OPTABUNT HOMINES

(Juvenal. Satire X: 346, et seq.)

Should men not pray? Take my advice, and let

The gods themselves decide what's best for you;

Being all-seeing, they can lead you to.

A better fortune than your prayers can get.

Genuine good for your imagined bliss

They change, who love you better than you know;

While led by feelings, and the overflow

Of blind desire, you ask--and ask amiss!

But that you still may pray, and still may find

The peace of soul that faith alone can give,

Be this thy prayer: "Oh, grant me while I live

In a sound frame, a sane and healthy mind!"

Pray for a soul proof against threats of death,

That holds life's closing scene its crowning boon;

That patiently endures the heats of noon,

And can restrain the lust that tortureth;

That counts the cares and toils of Hercules

Better than all the feasts and wantonness

Sardanapalus used. Thou mayest possess

The things thyself can give thee; pray for these!

Through decency comes peace. If we were wise,

O Fortune, we should never worship thee--

For we ourselves created thee, and we

Enthroned thee as a goddess in the skies!

--Edwin M. Robinson

in Cleveland Plain Dealer.

----o----

LIFE'S PROBLEM

O Master Builder,

Solve thou the riddle of the universe;

Its ceaseless, useless tossing to and fro,

Its weary, restless surging here and there;

Why must the tender heart be bruised?

Why must The flame of love grow dim and glow no more ?

Why must ambition soar and break the peace

Of centuries?

O Master Builder, thou

Alone, canst break the silence of the Sphinx,

And show the mystery of ages past,

And ages yet unborn; alone canst thou

Untie this knotted tangle we call Life.

And do thou weave its living strands into

A web more holy; may its new design

More clearly show thine age-old plan for us.

--R. V. Gilbert.

----o----

DISCOURSE ON THE FELLOWCRAFT DEGREE

BY BRO. ARTHUR E. WAITE, ENGLAND

BRETHREN of the Order, and those among you in particular who have been received recently among us, there is no period too early to conceive a just and commensurate notion of the great institution to which we belong, and in which we have been incorporated as a part of its living body. It is desirable, in the first place, that we should understand certain intimations which occur in the Grade of Neophyte and in that of Fellow Craft. They are open on their surface to misconstruction, and did we afterwards pursue our researches into the history of Emblematic Freemasonry, it might even be thought that they were untrue unless we carried them further than is done commonly. Moreover, in the absence of such researches, they might come to be regarded as so many figures of speech.

The Entered Apprentice is told at an early stage of his experience that the Order possesses great and inestimable privileges as well as those secrets and mysteries concerning which he is sworn to inviolable secrecy. You will observe that the privileges are enumerated separately from the secrets, though the latter stand also for privileges. Among these I will particularise the Signs and Words of the successive Degrees. The privileges imparted by these include the right of entrance to a Lodge, as

a guest or subscribing member. They are the titles of our initiation and assuredly they are more than valuable after their own kind, but they do not respond in themselves to the very wide claim which I have mentioned. I conceive therefore that there are other privileges. These are not, however, to be identified with the things implied by the great principles of the Order, precious as are the latter to our hearts, and advantageous as it must ever be to dwell within a circle of fellowship which recognises the principles of solidarity and will at need extend them in good will to us. They are not in the category of those things which we seek to reserve to worthy men alone. They are rather the marks, seals and characters which it is our sacred duty to display and by which Masonry is known all over the world in its practice of beneficence, benevolence and fraternity, by the love of moral truth and by the truth which abides in honour. I conclude, therefore, that the reference to inestimable privileges is itself in the nature of a mystery and covers things which do not exactly appear on the literal side of our rituals. This is the first point which I am now seeking to commemorate.

The second is concerned more especially with the obligation of the Neophyte Grade in which the Candidate is pledged to hele, conceal and never reveal the secret art and hidden mysteries of Masonry. I believe that after a little reflection I shall carry with me the concurring voice of every Brother amongst us, if I say that this pledge, with the penalties attached thereto, must cover more than the simple signs, tokens, words and procedure which takes place in our Lodges, or too elaborate machinery may be thought to be put in motion than the-end appears to require. Hence again it seems certain that the reference to secret arts and hidden mysteries is itself in the nature of a mystery and covers things which do not precisely appear on the literal surface of our Rituals. This is the next point which I am seeking to commemorate here.

For the third, we must pass from the Grade of Initiate or Neophyte to that of Fellow Craft, in which there is a brief but singularly pregnant account (1) of that which was attained by the Candidate when he was made an Entered Apprentice; and (2) of that which he is expected to perform in his new capacity as a Craftsman. In the one it is pointed out that he has made himself acquainted with the principles of moral truth and virtue. Now, this is literally true, subject to a single reserve: as one newly admitted, he was not intended to be tried beyond his strength: the principles which he is said to have acquired were in reality communicated to him without action on his own part, but he was left in the First Degree to reflect upon them. They are actually the root matter and sum total of moral truth and all natural virtue. It is otherwise in the Degree of Fellow Craft. There it is assumed that the Masonic horizon has opened before and about him, and that he is prepared to enter an almost immeasurable region. He is

accordingly advised (1) that he is expected to make the liberal arts and sciences his future study, and (2) that he is permitted to extend his researches into the hidden mysteries of Nature and science. Once again, this is an intimation which covers much more than appears on the literal surface and is a mystery which is expressed shortly but not explained in our Rituals. Here is the third point which I am now seeking to commemorate.

Let us see if there is any direction in which we can turn for a little light on these problems, and as it so happens we shall not have to go outside the Lodge itself.

On his first entrance into Freemasonry the newly received Brother will perceive that he has come into a world of emblems or symbolism, and that whatsoever takes place therein has a meaning behind it which is by no means indicated invariably on the surface. Sometimes, and indeed frequently, there is more than one inward meaning, depending on the point of view from which it is approached. The Lodge is an eloquent example of this truth. When its door opens for the Candidate he enters into an institution which has its branches spread over the four quarters of the globe. It may be a very small Lodge: it may be a Lodge of poor Brothers only: but whosoever is received therein is recognised through the Masonic world, in all countries and among all peoples. But there is more even than this: however humble in its appointments and proportions, that Lodge is a Microcosm, a symbol, a speaking likeness of universal Freemasonry. It represents also and contains the life of Masonry, and the Ceremony of his initiation integrates the new-made Brother in that peculiar quality of life which is the principle and essence of the Order. He becomes part of an organic whole. In the third place, the Lodge is held to represent the three dimensions of space--that is to say, the universe itself as a cosmos: in length from East to West, in breadth between North and South, in depth from the surface to the centre, and even as high as the heavens.

It is therefore as if the Candidate on his initiation had been born anew into the universe, or that a door had opened to admit him into another cosmos. He comes with his eyes dim and with a restraint about him; he is kept for a considerable period in a state of darkness and bondage: ultimately he is instructed, and that which he finds about him is truly the symbolic representation of a new world. For him at that moment all things seem to be renewed, and it is very soon after this strange and wonderful experience that he is given a key to the meaning. He is told that he is the corner stone of a new foundation, from which he has to build up himself after another and higher

manner. In other words, he has to remake his inward nature according to the perfection of the standard which is prescribed by Masonry. It is a moral standard in respect of his dealings with his Brethren and with mankind at large. It is a spiritual standard in respect of his duty towards God, and through obedience thereto it is hoped, held and known that he will ascend to the home of the spirit in the heavenly kingdom, by means of the ladder of Jacob, the successive rounds of which are called by many names, but chief among these are faith, hope and charity. It follows that he has a two-fold work to perform, but it is all in the training of himself. If he be successful, the result will be perfect in its parts and honourable to the builder. From this point of view, the just, perfect and regular Lodge is also a symbol of the man in that state which he is called to attain.

Now, the word initiate, with which we are so familiar in Masonry, signifies a person who has made a new beginning, who has entered a path of experience heretofore untravelled. Its equivalent in other orders and fraternities is the word Neophyte. The Neophyte is also one who has made a new beginning and the term, which is Greek in its origin, signifies him who is reborn, a new plant, one who is remade. In the old instituted mysteries, like those of Samothrace, of Egypt and of Eleusis, the Candidate was regenerated or reborn-- he was otherwise transferred or grafted--at the beginning of his experience, and afterwards he passed through successive stages of a new life till he attained the culminating Grade. It was the same experiment as that of Craft Masonry, in which the Candidate-- as an Entered Apprentice--lays the foundation stone of that new building which is himself, raises a super structure according to the law and order that Masonry has imposed upon him, continues the erection as a Craftsman, in which Degree the mysteries of Nature and science, recommended to his study, are mysteries of God and the estimation of His wonderful works till at last he puts on the capstone when the Lodge is open in the Sublime Grade of Master.

Our secret art is therefore an art of life, an art of perfection, an art of creation according to a prescribed standard recognised in Masonry: our hidden mysteries are those of our own relations to God, man and the universe, that we may be enabled to fulfill by Masonry the higher law of our being. The inestimable privileges of Masonry include those of its symbolism, the study of which is for our instruction in this high mode of selfbuilding. The arts and mysteries which we are pledged to conceal from the profane are also those of the peculiar law of life in Masonry by which these ends can be reached. Those who are outside the Lodge must come within it, if they desire to share in that life. It is really incommunicable beyond the mystic circle, for the simple reason that it is life itself and not one of its substitutes. While therefore we are

properly pledged concerning it, there is something which we could not impart even if we tried. In some of the old mysteries, from which we are indirectly descended, initiation and its sequels meant real instruction in this subject, and several of our most suggestive intimations are reflections from that remote source.

And seeing that the Grade of Master Mason is not so much a reflection as the very root, essence and quintessence, of those mysteries, and may be shortly described as an experiment in the deep mystery by which the soul passes through mortal life towards that life in God which is the end of all the mysteries, it comes about in this manner, my Brethren, that we are incorporated with all the great orders and sodalities of the far past and are therefore justified when we say that the meaning of our Masonic Badge is more ancient than the Golden Fleece and that our honourable institution--though under many transformations--has subsisted from time immemorial.

----o----

"WHO DREAMS SHALL LIVE"

Who dreams shall live! And if we do not dream

Then we shall build no Temple into Time.

Yon dust cloud, whirling slow against the sun,

Was yesterday's cathedral, stirred to gold

By heedless footsteps of a passing world.

The faiths of stone and steel are failed of proof,

The King who made religion of a Sword

Passes, and is forgotten in a day.

The crown he wore rots at a lily's root,

The rose unfurls her banners o'er his dust.

The dreamer dies, but never dies the dream,

Though Death shall call the whirlwind to his aid,

Enlist men's passions, trick their hearts with hate,

Still shall the Vision live! Say nevermore

That dreams are fragile things. What else endures

Of all this broken world save only dreams!

--Dana Burnet.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

JOHN D. SLOAT

IF an object lesson is needed to prove the ephemeral existence of that substanceless something called Fame we have it here. Captain John Drake Sloat, Flag Officer of the Pacific fleet, placed the American flag on the little custom house at Monterey and took possession of California on the 7th day of July, 1846.

It was part of Mexico up to that time, and the kingdom of England had decided to seize the colony for a debt of 10,000,000 pounds which Mexico owed and was not able or not willing to pay.

Rear Admiral Seymour, of H.M. Navy, had received his instruction to that effect, and though Captain Sloat had been sent instruction from Washington, the orders did not reach him, but, under previous orders, he felt justified in the seizure, and he made it.

He was only a few hours in advance of the Briton, who, finding the American already in possession, remarked, "Then by G__ I am too late," which was considered a great joke by the British officers who laughed over it. It was apparent to us then, and is now, that California completed the segregated territory the United States needed, and, we think, our accessions should have stopped there. The acquisition of the Pacific coast possessions prevented the foot-hold on adjacent land by any monarchy which might encroach upon our Republic, which fulfilled the purposes of the famous Monroe doctrine.

John Drake Sloat descended from the Dutch who had settled New Amsterdam (what is now New York) and inherited that Dutch peculiarity of reticence; of being a good listener; a man of few words but prompt and decisive in his acts. He was born on July 26, 1781, at Stratsburg, near Goshen, Rockland County, N.Y., and entered the Navy as a midshipman at the age of 19; promoted to Master in 1812; and Lieutenant in 1813. He was commissioned a commander in 1826, and a captain in 1837. He commanded the Pacific fleet in 1844-5-6, with the rank of "flag-officer," equivalent to commodore, during that command. He was retired on Dec. 21, 1861, and, on the retired list, was commissioned a commodore on July 16, 1862, and a rear admiral on July 25, 1866. He spent 26 years of his life at sea. He was with Decatur, in the Frigate United States, and maneuvered the ship (under sail) in his fight with the Macedonian, for which he received the thanks of Congress. While in command of the Grampus he suppressed the famous Cofrecinas, the last of the West India Pirates, in 1825. Rear Admiral Sloat died on the 28th of Nov., 1867, and was buried with Masonic and military honors in Greenwood cemetery, L.I., by St. Nicholas Lodge No. 321, and Tompkins Lodge, and the Naval Batallion of Marines and Sailors, Nov. 30, 1867.

The Sloat monument was erected at Monterey fifty-six years after the occupation of California, and the same flag was used at the corner stone laying that Sloat had raised on the little custom house just 56 years before.

The corner stone was laid Masonically on the 4th of July, 1902, in the presence of a mighty throng of Californians, including officers of the Army and Navy, the Governor of the State, Senators, the Sloat monument association, Miners and Railroad associations, each furnishing and placing a stone in the foundation.

Major Edwin A. Sherman, 32d, P.G.H.P., etc., was the active agent in the Sloat monument creation, from its inception to its final dedication.

The monument stands in front of the old fort Mervine, on the military reservation at Monterey.

The height of the monument is 31 feet, and the base is 24 feet square, emblematic of the 24 hours of the day; the stones are four feet long, emblematic of the four hours of a sailor's watch; the height of the base is 6 feet, 10 inches; the three courses of the stones refer to the three symbolic degrees, the admiral's Masonic rank. The height of the pedestal is 13 feet, emblematic of the 13 original colonies.

On of the sides of the pedestal there is a medallion of the fleet surgeon, William Maxwell Wood; of Commodore Stockton, and of Captain John C. Fremont.

----o----

CORRESPONDENCE CIRCLE BULLETIN---No. 12

DEVOTED ORGANIZED MASONIC STUDY

Edited by Bro. Robert I. Clegg

This issue of the Correspondence Circle Bulletin concludes Section "B" of our Bulletin Course of Masonic Study. With the December issue we shall commence Section "C" of Ceremonial Masonry, which we have called "First Steps." We feel certain that those Lodges and Study Clubs which have followed us thus far through what we have chosen to present as the fundamental facts concerning "The Work of a Lodge" and the relations existing between "The Lodge and The Candidate" will find the successive steps of the remaining study even more interesting than those which have gone before. Doubtless the interpretation which will be placed upon our ceremonies by us will not be agreed to by all: but it will serve to form a basis for discussion, at least. And, as always, we shall welcome your questions and discussions in The Question Box, which now, more than ever before, promises to be one of the most illuminating departments of THE BUILDER.

(Note. The following article is one of a series prepared by the Editor for reading and discussion in Lodges and Study Clubs. This series is based upon the Society's "Bulletin Course of Masonic Study." Each month we present a leading article supplemented by a list of references on the same subject. In each month's issue, we also append a column of "Helpful Hints to Study Club Leaders," which we hope will assist those already doing this work, and inspire others to do likewise. This development is in line with the Society's policy of stimulating active Masonic study.

We recommend that Lodges and Study Clubs use the current paper at their meeting one month after it is received. This gives time for careful study by the members; it also permits the preparation of additional papers from the references. In the original presentation of this paper, if it is read a paragraph at a time, and fully discussed as you proceed, you will find that each member will get more out of it. By this plan, the leader can bring out the important points listed under "Helpful Hints," as you go along, and the discussion will perhaps be more to the point than otherwise.

The Bulletin Course may be taken up at this point as profitably as elsewhere. The previous lessons may be considered review work. Mackey's Encyclopedia and the bound volumes of THE BUILDER remain the necessary references; others will from time to time be given; rare references will be reprinted in THE BULLETIN. YOUR LODGE can undertake systematic Masonic study with small expense in dollars, but large returns to your membership, if you will let us assist you. Our "STUDY CLUB DEPARTMENT" is organized for that purpose.

Address Geo. L. Schoonover, Secretary, Anamosa, Iowa.)

THE LODGE AND THE CANDIDATE

Part III, THE DEGREES

BY BRO. ROBERT I. CLEGG ENTERED APPRENTICE, FELLOW CRAFT AND MASTER MASON

WE may for our purpose define the word "degrees" as meaning the steps, stations, stages, or grades of progress in a movement. The several intervals on the scale of a thermometer are known as degrees. The poet has pictured the ambitious as climbing a ladder, and when the topmost round has been reached the climber turns his back to the ladder, "scorning the base degrees by which he did ascend." In no spirit of contempt do we Masons mention the degrees. They are the divisions, distinct and different, by which the candidate measures as by milestones the most important of the periods of his preparation for the life of a Mason. They are not to be scorned but treasured, followed and not forgotten.

The degrees of Freemasonry are many if we include all ceremonials and instruction given exclusively to Masons. For our present purpose we shall limit our study to the

first three degrees assumed or received by the candidate. These are the Entered Apprentice, Fellow Craft, and Master Mason.

Of the history of these three degrees there is much yet to be disclosed by the patient seeker after truth. We do not possess all the information we desire. So little could be put lawfully into print or writing that the available facts are few.

Following the organization of the Grand Lodge in 1717 we can readily understand that a careful survey of the degrees of the ritual would be made. That much at least we can guess by the references made in the records. For instance, we note in the Book of Constitutions issued under date of 1738 a mention of a condition of things that could with equal truth be used today. The statement is as follows: "a Prentice when of age and expert, may become an Enter'd Prentice or a Free-Mason of the lowest degree, and upon his due improvements a Fellow-Craft and a Master-Mason." Perhaps it is not unfair to assume that here the word "Prentice" has the same meaning as a duly qualified candidate ready for complete initiation and record.

During the interval from 1717, when the Grand Lodge was organized, to 1738 when the above Constitutions were issued, we find the evidence of growing pains. Therefore there is less certainty about the prevailing practice in the lodges. It is reasonable to believe that the records show what had been adopted and made uniform but it does not say when the lodges that had already been working that way had first begun the practice. That is to say that in 1738 something was announced as the common custom and lawful which previously might long have been in use.

We must be very careful to draw a sharp distinction between the time when certain lines of separation were made in the ceremonies and that of the time when the ceremonies were first used. To divide the ceremonies into sections may be of recent date but the ceremonies themselves can on the other hand be of the greatest age.

It is also very easy to see that what may have been divided into two parts or sections may again at a later date be divided into three or even four or more stages or degrees.

There is a very strong probability that the substance of at least two degrees of Royal Arch Masonry was at one time a part of the lodge ceremonies. For the same reason we may conclude that if we find a period when but two degrees are mentioned there is some ground for the belief that what we now have in the three degrees was then conferred in the two degrees. The same series of ceremonies may be divided differently and yet be substantially the same instruction.

If this distinction is not properly recognized by the student of Masonry he will be seriously led astray in studying the arguments of the scholars of the Craft in regard to the early degrees.

My respect for the age of the Masonic "work" is not lightly founded on mere assumption. The subject has been touched upon in these papers and will arise for later inquiry. At present we may study with profit the comments of Brother Robert F. Gould as given in a paper read in 1890 on "The Antiquity of Masonic Symbolism." I will quote from the proceedings of the Quatuor Coronati Lodge of London. He maintained "that in substance, the system of Masonry we now possess--including the three degrees of the Craft--has come down to us in all its essentials, from times not only remote to our own, but also to those of the founders of the earliest of Grand Lodges."

We must also never forget that Masonry has carefully preserved in the strictest secrecy all matters not proper to be written. There is thus the greatest difficulty in dealing historically with ritualistic questions.

We further find that documents were destroyed as is the fact told of by Anderson in 1720 where he says that "at some private lodges several very valuable manuscripts (for they had nothing then in print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages . . . were too hastily burnt by some scrupulous brethren that these papers might not fall into strange hands."

There is no reason to doubt this. It is precisely what might be anticipated. Many of the members in opposition to the change brought about by the formation of the Grand Lodge would expect that to establish such a body would result in the interference by some officials with the written particulars, they might be taken out of the control of the lodge, publicity perhaps would be given to them. Not being sure of the attitude likely to be taken by the new body on such questions there would be a strong temptation to destroy what might otherwise go astray and out of the control of those who thought so much of the possessions. There may also have been the desire to thwart the efforts of those to whom the opposition was unfriendly. However the facts may be we are possessed of little data upon the subject.

Elias Ashmole has recorded in his Diary that he was made a Freemason in October, 1646, at Warrington, England. Whatever the ceremonies were and exactly the number of degrees conferred are not stated. But there is nothing to show that in substance he failed to receive what is given every Master Mason.

Much has been made of another reference to Masonry found in the Diary of Ashmole. This refers to a far later period in his life than the date of Ashmole's making as a Freemason. He tells us that in 1682 he was summoned to a Lodge at Mason's Hall at London. To use his own expression, he was the "Senior Fellow present."

A like term is used by Dr. Plot in the year 1686 in his work on the "Natural History of Staffordshire." He says that Freemasonry was spread more or less over all the nation, that persons of the most eminent quality were members of the Fraternity, and that on their admission to the society they were given a knowledge of some "secret signes." Further on he says that if "a Fellow of the Society" should receive one of these signs he would be obliged to obey its message even if it meant he should come down from the top of a steeple.

For that matter Plot speaks of the five or six required to form a lodge and of the presentation of gloves --a real Masonic ceremony, by the way--and of the custom of a banquet after an initiation. Plot is evidently giving the facts as they might be known to the general public at that time because he does not pose as a member of the Craft. His

testimony is therefore so much the more impartial and interesting as to the general reputation of the Fraternity at that date.

But let us not hastily assume that the use of the word "Fellow" meant no more than "Fellow Craft." Right now in our own generation it is applied to one holding full membership in some important society and it has long been thus employed. In fact this seems to have been one of its oldest meanings and there is very little or no doubt that in this sense it was used in the cases just cited.

Briefly we may say that the names of the three degrees are typical of the days when Masonry was purely a trade. Then the apprentice was first of all free, perfect of limbs, and of suitable age and respectability. He was apprenticed by his parents or guardian to a competent employer who promised by formal contract to instruct the young man in approved trade practices. Such an employer was a master workman, a master of the art and the business and a fellow of his trade society.

Within a year the apprentice was required to be entered upon the roll of the trade organization by his master. This was done with ceremony. Usually seven years were required for the apprenticeship. Then he produced some specimen of his skill and this was critically examined.

Having passed inspection he became free of the trade and bearing proper credentials of his standing he could travel wherever work was to be found. In this manner he acquired experience as a workman. Settling down at last he would labor under some master at his trade for a sufficient time until he obtained the standing to himself become an employer of other workmen and apprentices.

A careful following of this life of the apprentice will show several points of note in the study of Masonic terms and practices. Here may be noted the reason for saying "Entered Apprentice." Consider the seven years of the Entered Apprentice, then the five additional years pursuing far afield the arts and sciences, and then the three years to qualify for mastership among one's fellows.

Remember in connection with the becoming "free" of the benefits of the trade apprenticeship contract that this is because of the apprentice having performed all that it required the beginner to do, and as everybody knows the contract "bound" the apprentice to do certain duties and when these were done he was no longer bound but "free."

An applicant for membership in the trade body who had not had the same training was compelled to become a member in quite another way. A different expression was applied to his standing. He was not "free," he had never even been bound an apprentice. But he was "accepted" into membership. Even to this day when the society has long ceased to make such a distinction between its members they are known as Free and Accepted Masons.

INITIATION IN GENERAL

Since at least the era of the Romans the word "initiation" has been employed to mean the admission into mysteries. Coming from a root word applied in Latin to the first principles of a science it is well employed by our fraternity to the entrance of candidates to the several degrees.

RITUAL

Sameness of ritual is fairly well assured where every one is expected to preserve the ceremonies against alteration. But the communication of the ritual through these hundreds of years by the approved methods was dependent upon the memory, and memories are alas imperfect as records.

One of the principal arguments ventilated between the rival Grand Lodges of England in the eighteenth century was as to which of them best preserved the original ceremonials. Lodges in the United States drew from the one or the other of these Grand Lodges according to circumstances.

When these American lodges receiving their ritual from different sources came together to form Grand Lodges in the respective States there was a standard adopted in each case. This standard might be a compromise or the one most popular of the two in vogue among the constituent lodges. Under all the circumstances it would not be surprising if there were more differences between the ceremonies than is in fact the case.

RITES

While in this country the degrees are conferred under the auspices of Grand Lodges, such is not everywhere the rule. In some countries, as in Spain, they are given under the control of a Grand Orient, or Grand East, of the Ancient and Accepted Scottish Rite.

Requirements are not always the same. With us the candidate must be free-born; in England it is sufficient if he is free. In Sweden the candidate must profess Christianity, and for many years German Masonry would neither initiate a Jew nor admit a visiting Mason of that race. Even in this country as in the case of at least one lodge in Ohio, candidates in the early part of the last century were required to avow a belief in "Father, Son, and Holy Ghost, and the Old and New Testament."

SIDE DEGREES

"Side Degrees" are ceremonies not pertaining to the regular work. The "Grotto" was at the start a ceremony improvised to interest and divert the brethren of an eastern lodge

after the ordinary business had been transacted. Its progress led to systematic labors and a formal organization now widely spread. The history of all side degrees, irrespective of their measure of success, is similar. o

HELPFUL HINTS TO STUDY CLUB LEADERS

THE DEGREES

How would you define a "degree"? How many degrees are there in the Chapter? In the Council? In the Commandery? In the Consistory? How many degrees were in use prior to the Grand Lodge era? What are the advantages of the degree system? Would it not be as well to give a candidate all the work in one evening as is done in most fraternities? Why wouldn't it be? What is an honorary degree?

Brother Clegg says that there is something now in the Royal Arch which was once in the Blue Lodge Ritual; can you guess what it is? Why is an Apprentice called an "Entered" Apprentice? What is meant by Old Charges? Why were the brethren so quick to burn some of them in the early eighteenth century? What were the duties of an Apprentice in Operative days? Was there ever a time in our Speculative Lodges when an Apprentice could vote? What is the central idea embodied in the present First Degree? Could it be roughly summed up in the word "Obedience"?

What was the distinction between Fellow Craft and Master Masons in the days before the first Grand Lodge? When was the Third Degree first used? What is the key idea of the Second Degree ? Of the Third ? If the Third was not in existence until after 1717 why do you suppose it was invented at that time? Were new materials made for that degree or were old materials used?

Can you define "initiation"? "Ritual" ? How many institutions make use of ritual? What is the purpose of ritual? Describe how we came to have the present variations in

the ritual ? What are the disadvantages of these divergencies ? What are the advantages? Could a national Grand Lodge do anything toward the unification of the ritual? How? If not, why not? How many "Side Degrees" can you name? Of what use are they? Is the Shrine a side degree?

SUPPLEMENTAL QUESTIONS

Are the various grades in school analogous to our degrees? Can you find anything like a "degree system" in a factory, in a store, an office ? Do any countries still use the "apprentice system" in industry and trade? What are the advantages of it ? Is the manner in which the candidate is advanced from degree to degree the same, in principle, as the manner in which a man is promoted in his profession ? Is advancement the same as promotion? Does the Masonic system of advancement from degree to degree teach you how to win promotion in your vocation ?

Does a man have to learn how to obey before he becomes fit to command ? Are our American boys very willing to remain as apprentices before seeking higher places? Are they too impatient "to go up higher" ? If so, what are the evil consequences ? Does this explain why so many boys leave school in order to go to work?

What does the word "fellow" mean? What is meant by "a fellow of the Geographical Society"? Why is a "degree" conferred on a scholar? Is that "degree" analogous in any way to our degrees? What does "Master" mean? Are you a master of your profession? Did the manner in which you became a master in Masonry help you to learn how to become a master of your trade?

Initiation carries with it the idea of "birth"; how are you "born into any profession"? Does a child pass through an initiation when it enters school ? Is religious conversion a kind of initiation ? How is a man "born into" scholarship ? Into education? Into music? Into politics? Initiation also carries with it the meaning of "entering into"; just when did you enter into Masonry? How could you enter into Masonic scholarship? How do you enter into a life calling?

The Lodge represents the world; initiation represents birth; what is the world into which a Mason is born? Is the process anything like physical birth? Can you find hints of that anywhere in the symbolism? Does that symbolism teach you the manner in which you may be born into any of the other worlds of human experience; of achievement ? How to be born into religion, for instance, or into art, etc. ?

REFERENCES

Mackey's Encyclopedia:

Accepted; Anderson, James; Apprentice, Entered; Ashmole, Elias; Degrees; Fellow Craft; Master Mason; Plot, Robert, M. D.; Rite; Ritual; Side Degrees; Webb-Preston Work.

BUILDER:

Causes of Divergence in Ritual, in this issue of the Correspondence Circle Bulletin. Difference of Ritual, vol. II, p. 381, (Cor.) Gild and York Rites, The, vol. III, p. 242. History of The Ritual, The, vol. I, p. 291. Meaning of Initiation, The, vol. II, p 205. Non-Masonic Bodies, (Side Degrees), vol. II, p. 63, (Cor.); vol. III, p. 318, (Cor.) Right of Each Rite, The, vol. III, p. 95, (Cor.) Rites of Freemasonry, The, vol. II, p. 209. Ritual and Color, vol. II, p. 221, (Q. B.) Uniform Work, vol. II, p. 348, (Q. B.); p. 382, (Cor.); vol. III, p. 30, (Cor.) Webb Ritual in the United States, The, vol. II, p. 166. York and Scottish Rites, vol. III, p. 190, (Cor.) York Rite, The, vol. II, p. 126, (Cor.); p. 327; vol. III, p. 63, (Cor.)

CAUSES OF DIVERGENCE IN RITUAL BY BRO. ROSCOE POUND, DEAN, HARVARD LAW SCHOOL

ADDRESS BEFORE THE GRAND LODGE OF MASSACHUSETTS IN 1915

(The study of "The Degrees," in the general sense to which this issue of the Correspondence Circle Bulletin is devoted, would be incomplete without this scholarly summary of the present situation of the ritual in our American system. We therefore reproduce it here, with the suggestion that any Lodge or Study Club desiring to fully cover this month's topic can do no better than to include it in their program.)

That there are divergencies in ritual every Masonic traveler soon becomes aware. Before he gets into the Lodge in a foreign jurisdiction the look upon the faces of the examining committee, the awkward attempt to fit two divergent systems of work one to the other while neither party can go into explanations, shows at once that, while each is confident of himself, something is wrong. This comes out particularly in a matter as fundamental as the modes of recognition. Some jurisdictions letter and divide or syllable the word and divide or syllable the pass. In other jurisdictions the pass is given at once but the word is divided or syllabled. And if our Masonic traveler were to go upon the Continent of Europe and to find a Lodge which his home authorities recognized, he night, as is well known, come upon an unfamiliar substitute word. But, staying upon this side of the water, when he got into the Lodge he would as like as not find a greater or less number of officers than those he had come to know in his home jurisdiction, he would be not unlikely to find a radically different practice of opening and closing, and he would be sure to find differences of detail here and there in the work. The matter of opening and closing is a striking example and will suffice for my purpose. In some jurisdictions the practice is to open a Lodge of Entered Apprentices or of Fellowcrafts or of Master Masons as the case may be and then to declare the particular Lodge open as such. Other jurisdictions insist that this is wrong and that the particular Lodge is to be opened as Entered Apprentices or as Fellowcrafts or as Master Masons. Such jurisdictions, however, open the Lodge immediately on this or that degree without reference to any preceding degree. In still other jurisdictions this is deemed wrong, and the Lodge is ceremoniously opened successively from the lowest degree to the one in which work is to be done and closed in inverse order.

One is tempted to ask at once, what are the causes of the foregoing divergences and of many others that might be named? It is always dangerous to generalize, but I venture to suggest six causes for your consideration. These are:

(1) Masonry was transplanted to this country while the ritual was still formative in many respects in England.

(2) There were several foci, and, as it were, several sub-foci, of Masonry in the United States, from each of which was transmitted its own version of what it received.

(3) The schism of Ancients and Moderns which obtained in England in the last half of the eighteenth century, led to two rituals in this country during the formative period of American Masonry, and later these were fused in varying degrees in different jurisdictions.

(4) It was not until the end of the eighteenth century in England and not until the first quarter of the nineteenth century in this country that literal knowledge of the work was regarded as of paramount importance. Moreover, complete uniformity of work does not obtain in England, where two distinct schools perpetuate the work as taught by ancient Masonic teachers of the first part of the last century.

(5) New Grand Lodges were formed in this country by the union of Lodges chartered from different states and these unions gave rise to all sorts of combinations.

(6) Each jurisdiction, when it established a Grand Lodge, became independent and preserved its ritual as it had received it or made it over by way of compromise or worked it out, as a possession of its own.

On the other hand two unifying agencies had no little influence, namely, the ritual of the Baltimore Convention (1843) and the Webb tradition zealously propagated by Morris in the middle of the nineteenth century. This tradition and Morris's propaganda were made effective especially through the institution of Grand Lecturers or Grand Custodians of the Work, as they are variously called in our several jurisdictions. These agencies gradually stopped insensible variations in the rituals. But they also gradually stereotyped each local work and gave it permanency in the form in which the first local Grand Lecturer found it or made it. For the student of American Masonic ritual soon comes to learn that profound changes have sometimes to be traced to the idiosyncrasies of masterful Grand Lecturers.

Looking at the causes of divergence in ritual more in detail, the chief points to note are that of the thirteen original states some got their Masonry in the period of transition, from 1723 to 1738, in which ritual was formative, indeed one might even say fluid, and that the remainder got their ritual in the period of the great schism, in which there were two contending Grand Lodges in England and hence two rival rituals.

First, then, as to organized Masonry in America prior to 1738. Here, at the outset, we are confronted with the phenomenon of what may be called spontaneous Lodges. For it must be remembered that down in the beginning of the era of Grand Lodges in 1717 there was not the fixity of organization which now prevails. Any group of Masons anywhere were competent to congregate themselves in a Lodge and work without Warrant or Charter. After the organization of the Grand Lodge of England it was some time before that body was able to establish itself as paramount and put an end to the practice of spontaneous Lodges or turn the more stable of them into Lodges existing from time immemorial. Hence, with great deference to the learned legal argument of our Most Worshipful Grand Master in your proceedings for 1914, it seems by no means clear historically that there is any other test of the legitimacy of a spontaneous Lodge prior to 1738 than whether it succeeded, in common phrase, "in getting by." What compels us to take account of this phenomenon is the undoubted existence of what was evidently such a spontaneous Lodge in Philadelphia as early as 1731, with existing records from 1731 to 1738. It is not unlikely that there were spontaneous Lodges of this sort in Virginia, also at an early date. And there are grounds for believing that in this commonwealth the organized Masonry under authority of the Grand Lodge of England was preceded by spontaneous Lodges of the same sort, which, however, did not become permanent because of the early setting up of a Grand Lodge.

The first institution of an organized Masonic body in America, under authority of the English Grand Lodge, was, as you all know, the establishment of St. John's Grand Lodge in Boston in 1733. The St. John s Grand Lodge formed under the deputation of 1733 has been the great focus of Masonry in this country. In addition, organized Grand-Lodge Masonry came into Georgia from England at some unknown date just prior to 1735; into Pennsylvania from Massachusetts in 1734; and into South Carolina from England in 1736 and from Massachusetts in 1738. Thus by 1738, in addition to spontaneous Lodges of the old type in two or three of the colonies, the English Grand Lodge Masonry, which ultimately prevailed, had become established in four colonies including all but one of those in which spontaneous Masonry of the old type had appeared. But this period from 1723 to 1738, in which American Masonry had its beginnings, is a period of transition, a period of struggle on the part of the Grand Lodge of England for control of Masonry. It was not until 1738 that the days of the old seventeenth-century type of Lodge or assembly were definitely over; and the system of three degrees, as we now know it, seems to have been established during this same period.

All other Masonic organizations in the thirteen colonies than those above referred to date from the period of the great schism in which the so-called Ancients and so-called Moderns were contending, namely, 1747 to 1813. One need not say that the ritual of the two rival Grand Lodges was in its main outlines the same. Yet there were important differences of detail and notably the ritual of the so-called Ancients was much more ornate. In Massachusetts and in South Carolina there were both Ancient and Modern Grand Lodges under the authority of the English Ancient and Modern Grand Lodges respectively, and the existing Grand Lodges in those jurisdictions represent fusion of the rival Grand Bodies after the Revolution. In Pennsylvania there was a Provincial Grand Lodge of Ancients and there were Lodges under the authority of the Moderns. The present Grand Lodge represents a fusion of these elements. In Virginia Lodges of each type united to form the existing Grand Lodge.

But Massachusetts was a great center of dispersion before the fusion and Massachusetts, Pennsylvania, and Virginia have been centers of dispersion of the first importance since the fusion. When it is remembered that the fusion of rituals took place in varying degrees in these different jurisdictions, an important cause of divergence will be readily perceived. It would take too long to go over the transplantation of Masonry to each of the original thirteen states in detail. Suffice it to

say that of the four important centers of Masonic activity, Massachusetts, as a disseminator of Masonry represented chiefly the so-called Modern Masonry of the older English Grand Lodge, although Massachusetts Masonry of today is a fusion of Modern and Ancient elements; Pennsylvania and Virginia disseminated a fusion of the Modern and the Ancient; while North Carolina was a purely Modern jurisdiction, its Grand Lodge representing a union of Modern Lodges some under English authority and some deriving from Massachusetts. It will be seen, therefore, that on the whole Modern influence preponderated in the origin of American Masonry.

A second group of jurisdictions represent the first movement of Masonly from the original foci in the thirteen colonies. These are Maine, which derives from Massachusetts since the fusion; Vermont, which derives from the Grand Lodge of Ancients in Massachusetts before the fusion; Ohio, which derives from Massachusetts, from Connecticut, a strictly Modern jurisdiction, and from Pennsylvania; Indiana, which derives from Ohio and from Kentucky, which latter represents Virginia after the fusion; Michigan, which derives from the Ancient Grand Lodge of Canada and from New York, which since the Revolution was a strictly Ancient jurisdiction; Kentucky, which derives from Virginia; Tennessee, which derives from North Carolina, a purely Modern jurisdiction; Alabama, which derives from North Carolina, from South Carolina, and from Tennessee; Mississippi, which derives from Kentucky and from Tennessee--thus representing Virginia and North Carolina; Louisiana, deriving from South Carolina, from Pennsylvania, and from France; Florida, deriving from Georgia and from South Carolina; Missouri, deriving from Pennsylvania and from Tennessee, representing, therefore, the fusion in Pennsylvania and the Modern Masonry of North Carolina; Illinois, deriving from Kentucky and so representing Virginia; and the District of Columbia, deriving from Maryland (a fusion of Modern Masonry from Massachusetts and from England direct with Ancient Masonry from Pennsylvania), and from Virginia.

In this group the noteworthy jurisdictions are Ohio and Missouri, which stand out as the great secondary centers of Masonic dispersion.

A third group of states represents a further movement of Masonry westward, in which, as it were, the first-hand and second-hand English Masonry were used in different degrees. These are, Wisconsin, deiving chiefly from Missouri; Minnesota, deriving from Ohio, Wisconsin, and Illinois; Iowa, deriving from Missouri but affected largely

by the commanding authority of Parvin, raised in Ohio and a zealous advocate of uniform work; Arkansas, deriving from Tennessee and from Mississippi, and so resting ultimately on North Carolina and Virginia; Nebraska, deriving from Illinois, Missouri, and Iowa but much influenced by a Grand Custodian of the work from Ohio; Kansas, deriving from Missouri; and Oklahoma, deriving from Kansas, each therefore variants of a fusion of Pennsylvania and North Carolina; Texas, deriving from Louisiana; North and South Dakota, deriving from Minnesota and Nebraska; and a curious sub-group representing in varying degrees, directly or indirectly, Missouri and Ohio, namely, Montana, deriving from Nebraska, Kansas and Colorado; Wyoming, deriving from Nebraska and Colorado; Colorado, deriving from Kansas and Nebraska; and Utah, deriving from Montana, Kansas, and Colorado.

Fourth, a noteworthy group is to be seen on the Pacific coast. California received Masonry from the District of Columbia, from Connecticut, and from Missouri and formed a Grand Lodge as early in California history as 1850. This, it will be seen, represents a fusion of Connecticut, Missouri, and Virginia but under circumstances that gave rise to local peculiarities. Nevada, 1865, and Oregon, 1851, got their Masonry directly from California; and Washington, 1858, from California by way of Oregon.

Summing this matter up, four types of jurisdiction in respect to Masonic origin may be seen in the first group of states considered.

(1) The Moderns are represented in varying degrees by New Hampshire, Rhode Island, Connecticut, North Carolina, and Georgia. Of these New Hampshire and Rhode Island derive chiefly from the Massachusetts Grand Lodge of Moderns, although there were Lodges of Ancients in each. Connecticut and North Carolina derive from the English Grand Lodge of Moderns and the Massachusetts Grand Lodge of Moderns, though the Massachusetts Grand Lodge of Ancients established Lodges in Connecticut. Georgia derives from England. The old Massachusetts St. John's Grand Lodge prior to the fusion, which had the chiefest share in this group, was the principal focus of Masonry in the United States and its influence especially through North Carolina and Virginia was predominant in giving to the beginnings of Masonry in this country a distinctively Modern character.

(2) A second group represents the Ancients alone, namely, New York, where Masonry after the Revolution came from the English Grand Lodge of Ancients and New Jersey which derives from New York. This group has had little or no influence in spreading Masonry to other jurisdictions except as the Webb tradition was affected by the circumstance that he was raised in a Lodge chartered by the Ancients and his active work began in New York.

(3) A third group represents a mixture of Ancient and Modern elements. In this class we must put the present Grand Lodge of Massachusetts where both elements came directly from England and the Grand Lodge of South Carolina where both elements came from England and both from Massachusetts. South Carolina has had some little influence in the further development of the work in this country, partly through direct propagation but more through the writings of Dr. Mackey.

(4) A fourth group represents Ancient and Modern Masonry mixed with other elements. Notable in this group are Pennsylvania, which received both from Massachusetts and had also an unknown element; and Virginia, which received both from England and both from Massachusetts but also has an unknown element. These states have had very great influence in the propagation of Masonry in the United States. Maryland, representing a mixture of the Modern derived from Massachusetts and from England, with Pennsylvania Masonry, has had a scintilla of influence; and Delaware, representing a mixture of the English Ancient Masonry with that in Pennsylvania, has had none at all.

Passing now to the second great group of states which was examined above, this may be divided into four sub-groups. The first represents a predominant Modern influence. Here we may classify Ohio and what might be called the Ohio family of jurisdictions; the North Carolina element, in the great North Carolina-Pennsylvania family; and Tennessee, which received Masonry directly from North Carolina, a truly Modern jurisdiction, and to some extent spread Masonry in the states to the north and west. In the second sub-group we may put Michigan which has had no great influence in propagating Masonry. In the third sub-group we may put Maine, Vermont, and Florida which represent a fusion of Ancient and Modern Masonry; Maine and Vermont through the present Grand Lodge of Massachusetts, Florida through a fusion of Lodges established by Georgia and by South Carolina. In a fourth sub-group we have Ancient and Modern mixed with other elements. This is represented by the

Pennsylvania element in the North Carolina-Pennsylvania family and in what might be called the Missouri sub-family, and the Virginia element in Kentucky, Illinois, and in the California family.

With respect to the third class of states as taken up above we may note, first, what I have already called the North Carolina-Pennsylvania family, in which we have a mixture of a predominating Modern element with one made up of a fusion with the Ancient and Modern. Second, the Missouri sub-group of this North Carolina-Pennsylvania family, namely, Wisconsin, Iowa, Kansas, and Oklahoma, and what might be called a Missouri-Ohio variant in Idaho, Montana, Colorado, and Utah. Third, a derived group from the two former, with some admixture from without. In this group Ohio has been a strong influence. Here again the pedigree is preponderatingly Modern. Minnesota, Nebraska, and the Dakotas are to be included in this group.

Finally, there is the California family, predominantly Modern in pedigree but mixed with a fusion of the Ancient and Modern, namely, California, Nevada, Oregon, and Washington.

Putting this in a different way which may bring the situation out more clearly, the Ancient element by derivation predominates in New York, New Jersey, Delaware, and Michigan. It was the stronger element in the fusion in Massachusetts, and is notable in Maine, Vermont, South Carolina, Virginia, and Pennsylvania.

There is a secondary Ancient element in what might be called the Virginia family, Kentucky, Illinois, and the Virginia element in the California family. Also there has been a slight Ancient element through Pennsylvania in the North Carolina-Pennsylvania family.

The Modern element by derivation predominates in New Hampshire, Rhode Island, Connecticut, North Carolina, Georgia, and Ohio. It is a large element by derivation in the Ohio family, in the North Carolina Pennsylvania family, and hence in the Missouri

subfamily, as it might be called, and in the California family. On the whole, if no other factors than derivation had been at work, American Masonry would have been more nearly the Modern Masonry of eighteenth-century England than the English Masonry of today in which the more elaborate and ornate ceremonial of the Ancients was largely substituted.

We have seen that one prime cause of divergence in ritual is that the ritual was transmitted orally from different Masonic centers and in these centers often represented fusions of different rituals. Next we must note that even in these centers themselves ritual was not fixed in the modern sense till later. Our present day conception Of letter-perfect knowledge Of a ritual whose every word is fixed and settled down to the dotting of i's and crossing of t's has its origin at the end of the eighteenth century when the supremacy of Grand Lodges had been incontestably established and each of the rival Grand Lodges had its definite ritual. In large measure we owe this conception to Preston, who labored diligently for precision and uniformity in the lectures. From the lectures it spread to the work at large, and exact memorizing of every detail word for word became a Masonic virtue. We now take this to be a matter Of course. But that it was not a matter Of course at one time is shown by the case Of Dr. Oliver. Oliver's father was Master of a Lodge at Peterborough in 1801. He was remarkable, as all contemporary accounts testify, for minute and exact knowledge of the ritual. That this, which we expect of every Master today, as it were ex officio, was remarkable in 1801, speaks for itself. But it is even more significant that Oliver, who was trained carefully by his father to this same letter-perfect knowledge, was himself thought remarkable and had something to do by his example and by his writings (especially his identification of the Landmarks with the ritual) in establishing the doctrine that it is the duty of the bright Mason to know his work word for word.

If as late as 1801 Masons who were letter-perfect were remarkable even among Masters of Lodges, it must be apparent that the work brought to the several jurisdictions in America from the same Grand Lodge in England at different times and by different persons must have differed in its details. It must be apparent also that the work which spread from different Masonic centers in the new world at different times and by the agency of different persons likewise varied more or less in important details. Thus from 1733 to 1770 the Modern Grand Lodge of Massachusetts had established Lodges in New Hampshire, Rhode Island, Connecticut, Pennsylvania, Maryland, Virginia, North Carolina, and South Carolina. We have good reason to suspect that the details did not reach each of these jurisdictions precisely the same.

Indeed there is reason to believe that letter-perfect Masons were at least as rare here as they were in England at the same time and there was no central agency of control in this country. It is obvious, therefore, that derivation from the same source in the eighteenth century does not at all guarantee uniformity of ritual. As Preston and his followers made it the correct thing in England to know the ritual accurately, so Webb, who shares with Albert Pike the distinction of being the great American ritualist, made critical attention to detail the correct thing in America. Webb's work was done between 1797 and 1819, and it was not till about 1825 that thorough, critical, literal knowledge of the work came to be appreciated. Indeed a generation later the revival fostered by Morris found more than one jurisdiction in a condition where every Lodge was largely a law to itself in this respect. But before 1825 Masonry had so spread that Grand Lodges had been set up in Maine, Vermont, Ohio, Indiana, Michigan, Kentucky, Tennessee, Alabama, Mississippi, Louisiana, Missouri, Illinois, and the District of Columbia. Some of these new jurisdictions, such as Ohio and Missouri, were themselves active agents in propagating Masonry. In other words, the secondary centers of Masonry in the United States had become established before fixity of ritual in every detail had been put upon a firm basis, and these centers to some extent fixed their ritual parallel to and along with the older centers. Consequently when jurisdictions of the third generation, as it were, derive from the same center of the second generation, it does not follow that they got exactly the same ritual--and this quite apart from the inevitable changes involved in oral transmission. Those who carried Masonry across the continent in the fore part of the nineteenth century were much more concerned with the substance than with the form. Oral transmission will account for the interchange of the good archaic "wittingly" and the more intelligible "willingly," which is so common. But it will not account entirely for the interchange of "wayfaring man" and "seafaring man," which is no less common, or for the almost complete lack of accord in the details of the search by the Craftsmen which a study of American ritual will reveal. As to these one may only say that those who transmitted the ceremonial knew the general character of the plot that was to be acted and more or less of the details of the dialogue. But they had not earned and very likely had not felt bound to learn every word of the dialogue so as to give its details precisely the same on every occasion. Thus we get another basis of divergence. Even after the work came into a new place there was no assurance at that time hat it would be transmitted exactly as it was received.

To sum up the foregoing discussion: (1) The work received in different parts of this country from England at different times was not necessarily the same and must often have varied considerably; (2) the work transmitted from the same Masonic center in this country to different places at different times, particularly in the eighteenth

century, and to some extent in the first quarter of the nineteenth century, was not always the same and often differed in important details: (3) the work when so received did not remain exactly as received, but, with the lax modes of work and lax modes of transmission which prevailed so widely until the influence of Webb, of the Baltimore Convention, and of Morris made for strictness and accuracy, wide fluctuation in detail was possible and even common. Accordingly when the system of Grand Lecturers became established a great deal depended on the individual views of those who first held these offices and the extent to which they could induce Grand Lodges to go with them. Unhappily many zealous Brothers who held office as Grand Lecturers were extremely dogmatic and sought to improve the ritual on a priori or analytical grounds rather than to ascertain just what had been received.

But, it will be said, the foregoing will account for changes in a word or phrase here and there and even for changes in the tenor of the dialogue. But it will hardly account for such wide divergencies as those in the modes of recognition, in the officers of the Lodge, and in the mode of opening and closing. To understand these wide divergences, we have to bear in mind that the standardizing of the ritual in the last half of the eighteenth century involved making a great deal as well as selecting and standardizing. The acting of the ritual, instead of merely communicating it, as a regular thing, involved not merely a settling of details, but a manufacture of details. What this means may be illustrated if you compare the drama of the third degree, as told in the lecture in that degree, in almost any of our jurisdictions, with the actual ceremony as acted in the same jurisdiction.

We must turn to history for an explanation. The evidence of the old Charges and the evidence of seventeenth-century accounts of those who, having been made Masons, recorded the fact in their diaries, show pretty clearly that the ordinary course in the seventeenth century was to communicate the whole of Masonry at one sitting. There were at most "parts" of one ceremony rather than separate degrees with separate ceremonies. These parts go back to a prior ritual of two parts--(1) reception of the apprentice; (2) passing or raising this apprentice to a fellow of the craft or master. The most plausible hypothesis on all the evidence seems to be that the two degrees of Entered Apprentice and Fellowcraft as we now know them, represent a division into two of the Apprentice's part, while the Master Mason degree and the Royal Arch or Elect and Perfect Mason (according to the rite chosen)--i. e., the communication of the true word-- represent a division of the Master's part--of that part, which, when received, made one a fully qualified Mason. In the seventeenth century we have abundant evidence that all this was commonly done at once--and that it was done not

by acting out all the details, but rather in the way in which the higher degrees are often communicated today--by obligating the candidates, explaining the words, passes, and modes of recognition, and reading over the old Charges to him, with the Legend of the Craft and what we should now call the Lectures.

Even after the revival, for a long time this mode of working seems to have obtained. Thus in Dr. Stukeley's diary under head of January 6, 1721, he tells us that he was made a Mason on that day and that he was the first who had been made for many years. His diary adds: "We had great difficulty in finding members enough to perform the ceremony." If in 1721, four years after the revival, with four Lodges and a Grand Lodge in London, it was hard to find members enough who knew the ritual well enough to communicate the whole to Dr. Stukeley at one sitting, it must be evident that the Grand Lodge had to settle a great deal authoritatively, along settled lines, it is true, but without settled details to guide it. The oft-cited testimony of the old brother who told Dermott that Payne (second Grand Master), Desaguliers, and others were the inventors of Modern Masonry may well have some foundation in this-- that they fixed for the Modern Grand Lodge what prior thereto was only fixed in its general lines. Thus we may understand how it comes that the three degrees of Craft Masonry the world over follow the same general lines and yet differ so widely in all the details.

But to come back to the system of degrees: I can only summarize the evidence. The first point is that the absence of uniformity as to degrees is very clear during the whole period down to 1738. The Grand Lodge records show that it disciplined where it could, exhorted where it was not expedient to discipline, and sought to produce uniformity by example, while its own practice was still fluid and formative. In the next place, there is no clear mention of three degrees down to 1730, and even that year, in the defence of Martin Clare to the attacks upon the Grand Lodge in Prichard's Masonry Dissected, it is assumed as a matter of course that there were but two degrees. All the prior literature, e. g., Anderson's Constitutions of 1723 and Drake's speech at York in 1726, as well as the old Charges, speak of two degrees, Apprentice, or after 1723, Entered Apprentice, and Fellowcraft or (not and) Master. That Fellowcraft and Master were synonyms at that time seems absolutely established by Lodge records, contemporary allusions, and the whole Masonic literature of the time. There were two "parts" as they were called, (1) the Apprentice Part, and (2) the Master's Part. The latter was often omitted as a formal ceremony and the secrets simply communicated, as is done so often in our higher degrees today. Not, let us remember, that any part of the substance of the three degrees is new. The antiquity of every part of each degree is as well established as the fact that there was a change in

the mode of working them. What has been shown is that between 1723 and 1738 there grew up a "new way of communicating the old secrets" by splitting the Apprentice Part in two, appropriating to one part the name of Entered Apprentice and to the other that of Fellowcraft, and giving to the Master's Part the degree of Master Mason. The first record of this in Scotland is in 1735, and many Scotch Lodges long after continued in the old way, as their records show. In Ireland, it came in 1738 in the wake of the second edition of Anderson's Constitutions. In England, it was recognized by Anderson in 1738 as fully established, although Clare in 1730 used the old phrases. Somewhere in those eight years the practice in England became settled.

Let me repeat--all this does not cast the least doubt on the antiquity of the Master's Degree or, as it used to be called, the Master's Part. It simply means that the exact details of the ceremony by which different Grand Lodges in different parts of the world now require the degree to be conferred were fixed somewhere between 1723 and 1825, or for the newer American Grand Lodges sometimes even later. As to the antiquity of the degree itself, I can only refer you to the discussion by Ball in 5 Ars Quatuor Coronatorum 136. Ball's discussion seems to show clearly not only that what we now know as the third degree existed long before the era of Grand Lodges, but that, to use another's words "having passed through a long decline, its symbols had been corrupted and their meaning to a great extent forgotten when the degree itself--then known as the Master's Part--was first unequivocally referred to in any print or manuscript to which a date can be assigned--i. e., 1723." Unhappily those who wrought for a certain ritual in the second half of the eighteenth century did not have the learning to restore these symbols, to undo these corruptions, or to avoid further corruptions or confusions of their own. And in like manner in American Masonry we have, for like reason, developed some further corruptions and confusions of our own. Some of these are traceable to known sources, as for example, the monument in the lecture of the third degree, which is an unhappy anachronism of Webb's. The well-merited criticisms of Albert Pike in the first three lectures of his Morals and Dogma, though based wholly upon considerations of scientific symbolism, have proved to be entirely borne out by the history of the symbols of Craft Masonry as subsequent writers have been able to work it out.

If it took so long to standardize the degrees, to determine that the work was to be done in three degrees and to fix the details of each, it was not to be expected that matters of less importance should get fixed before the era of local Grand Lodges, each with full sovereignty over all details. Accordingly many things passed into permanent subjects of dispute which might well have been settled at least for the whole English-speaking

craft if there could have been a union of Ancients and Moderns in England prior to the Revolution or if the Revolution had not put an end to the hegemony of the Grand Lodges of England and left our several American Grand Lodges to settle so many things each for itself and each in its own way.

One striking example is to be seen in the grand honors--"Those peculiar acts and gestures by which the Craft express their homage, their grief or their joy on important occasions." It is common to lay down-- e. g., Mackey so states--that the grand honors are of two kinds, the private and the public. He then tells us that "the private grand honors of Masonry are performed in a manner known only to Master Masons, since they can only be used in a Master's Lodge. They are practised by the Craft," he goes on, "only on four occasions: When a Masonic hall is to be consecrated, a new Lodge to be constituted, a Master elect to be installed, or a Grand Master or his Deputy to be received on an official visitation to a Lodge. They are used at all these ceremonies," he adds, "as tokens of congratulation and homage." He then proceeds to describe minutely the public grand honors or as some call them the funeral honors and to explain when they are given.

All this sounds clear and convincing as he expounds it. But there are several things to remark about it:

(1) In many Grand Lodges homage to the Grand Master is done by making the signs of the degrees.

(2) In some jurisdictions the signs of the degrees are reckoned the private grand honors.

(3) In some jurisdictions the three times three to which Mackey evidently refers are considered public grand honors.

(4) Some notable jurisdictions deny that there are any public and private grand honors respectively.

(5) The American distinction which Mackey discusses is quite unknown to the United Grand Lodge of England. But the ceremony of the raising of the hands and beating of the breast which Mackey describes took place at the Masonic funeral of James Anderson in 1739, as we learn from a newspaper of the day. The reporter was impressed very much by what he saw and described it carefully. There are jurisdictions, however, in which quite another mode is used on this occasion instead.

Here we have a case where the practice was not settled and each jurisdiction had to determine its own course. Probably Webb's Monitor and Mackey's Encyclopedia made for uniformity and influenced more than one of our jurisdictions.

Many such cases might be cited. But perhaps I have said enough to make my point. A useful parallel might be drawn from American law. After the Revolution we received the common law of England as the foundation of American law. But the common law of England was still formative on many most important points. E.g., the reception of the law merchant was not complete till some time thereafter. Lord Mansfield had still many years before him in his work of turning the custom of merchants into the common law. Again, the crystallization of equity, begun so well by Lord Hardwicke in the eighteenth century, was not complete till the long chancellorship of Lord Eldon in the first decade of the nineteenth century and James Kent in New York was able to divide the honor with him. Thus the fixing of the common law went on parallel in England and America for a generation after the Revolution and we worked out many things in our own way and many of our states worked out the same things in different ways. The same thing happened in Masonry. We received the English Masonry of the eighteenth century as the foundation. But English Masonry as we received it was not a fixed and fully developed system at every point. In more than one place it was still formative and when we broke off our Masonic allegiance along with our political allegiance after 1776 that great unifying agency, Preston's Illustrations, was but fairly off the press. Thus we did much parallel with English Masonry, in the way of fixing the details. Each of our Grand Lodges has had to some extent to work out in its own way the dialogue and the setting of the noble story which the Middle Ages handed down to the eighteenth century and the latter century endeavored to reconstruct and

restore from the corruptions of a long era of communication rather than working--of reading or describing rather than acting.

"I HOLD THE SCALPEL BY BRO. HASLETT P. BURKE, J.G.W., COLORADO

ADDRESS BEFORE THE GRAND lodge of Colorado, 1917

SINCE the Grand Lodge of Colorado was organized in 1861, when Grand Master Chivington appointed Brother C.F. Holly as its first Grand Orator, more than fifty of his successors have passed across this stage and delivered as many annual addresses. Many of these men have fully measured up to the title they temporarily bore. Many have stood high in commercial or professional life, many were polished scholars and eloquent speakers, all devout and faithful Masons. Since the revival of 1717, in almost all of the Grand Jurisdictions established throughout the civilized world, like addresses have been delivered by equally capable and qualified brethren. Meanwhile, students and historians without number have written and spoken upon every conceivable phase of the fraternity or subject of interest to it. In the light of these facts, no combination of presumption and assurance could hope to present to this audience anything "new or never said before," and I am not ambitious even to make the attempt. If I can apply a few very old lessons to new and bewildering conditions, can drink and give you to drink again from springs as clear and cool as when our predecessors sought them for refreshment two centuries ago, I shall be satisfied.

It is customary, I know, on such occasions to find no fault with Freemasonry, to sketch with the glowing tints of a Colorado sunset the glories of its past, and paint with a brush which might have splashed the rainbow across the heavens our faith in its future. But, while it is permissible to the lover to linger rapturously over real or fancied lineaments, the faithful surgeon must cut the cancer, and this morning I hold the scalpel.

Our national ship of state was constructed and piloted through the tempests of her first voyages by men who exemplified in their lives the homely virtues taught by our fraternity. This commonwealth was won from the wilderness and her foundations laid as firm as the granite of her everlasting hills by men from the same mould. The greatest dangers which today menace our national well-being are due to the decay of that rugged character which was the chief glory of our pioneers, and in no state of this union have the diseases attendant upon that decay been more manifest than in our own.

We learn so much in home and shop and street, we read so much in books and magazines and daily press of the frightful calamity which now shakes the earth, that one might well wish within these peaceful walls to hear no word of war. But its shadow is omnipresent, and in speaking to thoughtful and earnest men, members of a vast organization whose nerves reach every center of national life, I think it neither wise nor desirable to ignore the presence of the skeleton at the feast.

While we meet here in a peace that passeth understanding, in the midst of a material prosperity almost slothful in its fulness, the most sickening human slaughter since time began drenches a continent in blood and pollutes the air of a quarter of the globe with rotting corpses. That titanic struggle has now raged with increasing fury for three long years, and since our Grand Master directed the lights of our last annual communication extinguished, Columbia has been swept into the maelstrom, which has now engulfed more than a score of sovereign states. In seven of these Freemasonry is a recognized institution of unquestioned standing, with a membership of approximately three and a half millions, and, while exceptions doubtless exist, I think it may well be asserted as the rule in each of them, as in our own, that in every community where a lodge has been erected the moulders of thought and leaders of action are to be found around its altar.

This madness would never have descended upon mankind or, having done so, would long since have passed away, but for the fact that statesmen holding in their hands the future of mighty races have never learned or have forgotten the lessons we try to teach to Entered Apprentice, Fellow Craft and Master Mason.

If these things be true, then this hour demands rather the vehement and fiery tongue of a Savanarola than the logic of a lawyer or the calm consideration of a judge.

There are 19,000 Masons in the state of Colorado, and some 1,700,000 in the United States, and if activity consists in maintaining organizations and conferring degrees, then our lodges are active. If perfection in ritualistic work, speeches full of admiration for the order and devotion to its principles, the faithful collection and disbursement of its funds, or occasional acts of charity mean progress, then we are keeping step with humanity; but if the preservation of peace and the promotion of universal brotherhood is our chief mission on earth, who shall deny that we have met a temporary reverse? Is this reverse to be noted only as a world war has enveloped the great Masonic nations, or is it manifest in the smaller affairs of state and community? Isn't the stream running turbid where it should be the purest--at its very source--in the fraternal relationships of brethren of the same city and the same lodge? I need not answer that question. Too many of you have answered it for me in your hearts already. It seems to me that a new baptism is essential to fraternal salvation--not in Germany alone, with her 60,000 Masons, whom we so short a time ago recognized, nor in France with her thousands whom we have never recognized, but also in the United States and in Colorado. The very spirit of the brotherhood forbids that we engage as an organization in political or military propaganda. We can only teach the lessons which should guide the individual Mason in the path of duty, leaving their application to his judgment and discretion. This little marble on which we whirl through limitless space is in God's crucible today; it is being re-moulded for a brighter era. If Masonry is to justify its claims and vindicate the hopes of its children, it is one hour past high twelve.

Whatever fancies we may have heretofore indulged concerning the near approach of the millennium, the immediate past must have taught us how slow and painful is the climb from the swamps of the elemental to the peaks of the ideal. Despite the desperate struggle through all the centuries since the naked hands of scholars and philosophers, blackened in the fires of persecution, began to push back the dark ages from the face of Europe, it still at times seems true that-- "We are very slightly changed From the semi-apes who ranged India's prehistoric clay; Whoso drew the longest bow Ran his brother down, you know, As we run men down today."

The dangers which threaten us are not far to seek; they lurk at our lodge room doors; their remedy involves no profound wisdom, no revolutionary measures.

"The statues of our stately fortune Are sculptured by the chisel--not the ax!"

Hand us the tools of the craft and the work of the craftsmen and let us try some of the specimens.

Trooping through the door of our preparation rooms we find an ever increasing company composed of those from whose faces is missing the stamp of high intelligence, in whose eyes the torch of education has lighted no fires and whose halting steps are led by friendly suggestion or quickened by the hope of gain. Have committees forgotten to report whether these have "sufficient education and intelligence to understand and value the doctrines and tenets of Freemasonry"? Did the Senior Deacon demand of them if they came "unbiased by improper solicitation and uninfluenced by mercenary motives" ? When they answered the inquiry, did they know that "truth is a divine attribute and the foundation of every virtue"? Has not bitter experience, no less than the language of the ritualist, yet taught us that "It is better that no workmen be added to the roll than even one unworthy foot allowed to cross the threshold" ?

The shiftless beggar on our streets, the criminal who filches for his living the labor of others, the open apostle of the easiest way, are not the only violators of the commandment "Six days shalt thou labor"--these rarely wear the square or use the compass--but it is otherwise with the idle rich, the workman who watches the clock, the maker of shoddy, the man who leans but never stands. What do they here ? Have they never heard that "The bee hive is an emblem of industry and recommends the practice of that virtue to every created being" ? Was the injunction that "our necessary vocations are on no account to be neglected" omitted when they stole past ?

What of the canker of loose life and crumbling standards, these breaking family ties, these grinding wheels in our divorce courts, these rapidly multiplying commercial

crimes for which the law does not always provide a penalty? Apply to these the working tools which were the favorite implements of our puritan forefathers. Does not the square still inculcate morality and the plumb rectitude of life and conduct?

Where is the responsibility for that spirit of lawlessness which, until the grim god of War stalked upon the stage, seemed at times ready to shatter our constitutions and dissolve the social compact- -a spirit that manifests itself in church and school and state, in commerce, industry and politics--a spirit which claimed the protection of majorities while it repudiated the obligations of minorities, that vaunted its democracy while it fostered anarchy, that here, where its forehead could almost touch the blue vault of heaven, covered a state with obloquy, that today actuates those who seek to extort shameful profit from their country's plight by cornering the food stuffs of a people, fomenting race riots in populous cities or paralyzing the national arm by strikes in shipping industries and the manufacturies of war munitions ? Have we ceased to "recommend to our inferiors obedience and submission, to our equals courtesy and affability, and to our superiors kindness and condescension," or do such recommendations now fall on deaf ears? If we forget that "in the state we are to be quiet and peaceful citizens, true to our government and just to our country," that we are "not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which we live," we might better stretch forth impious hands and tear our starry banner from the nation's capitol. Not every act of treason is punishable by statute.

"Justice is that standard of right which enables us to render to every man his just due, without distinction," and it should be the "invariable practice of every Mason never to deviate from the minutest principles thereof." When Louis XIII of France said to his great minister who sought a hearing, "This nor place nor season," the Cardinal answered, "For Justice all place a temple and all season summer." To a defiance of this social fundamental is directly traceable the cataclysm which has engulfed humanity. The attempt first in private life and relations and next in public and international to substitute for it the brigands' creed--

"The good old rule, the simple plan, That they should take who have the power And they should keep who can."

Do we desire to understand just how deep some of earth's rulers have sunk in that mire, we have but to recall that it was a successor to that monarch who took for his motto, "Let Justice be done though the world perish" who was so ready at the dictates of expediency to treat his plighted word but as the idle wind and his most solemn covenant as a scrap of paper.

Are there slackers among us in this crisis--men who feel the tugging of domestic strings which never hampered them before, who can not neglect their usual vocations for the public good when those vocations have heretofore prospered in other hands, who shrink from the struggle and who fear the future? Let them be reminded that "Fortitude is that noble and steady purpose of mind whereby we are enabled to undergo any pain, peril or danger when prudentially deemed advisable." It smooths the roughest road, scatters the darkest clouds and nerves the weakest arm. It is the virtue most needed in this nation today, for--

"Fiends of water and earth and fire Are baffled and beaten by the ire Of a dauntless human will."

Men of the mystic tie, this is the time and place to polish up these working tools, to get back to first principles, to renew acquaintance with those primary lessons upon which this order rests and teach them to the world "by the regularity of our own behavior." However false some may at times have been, however careless others, this great society could not have lived through the centuries, could not rise today in all its power and majesty, had not the vast majority of its sons been faithful.

Keeping honor bright and courage high--those "qualities that eagle-plume mens' souls,"--holding firm that faith under the name of which our ancient brethren are said to have worshiped Deity,-- faith to friend and family and flag,--treading the daily path in earnestness, temperance and simplicity, meeting all men upon the level of equality before God, holding all in that brotherly love which is "the foundation and capstone, the cement and glory of this fraternity," our ideal still must be that mythical Masonic hero whom we once represented. "Let us emulate * * ~ trust;" so may these Masonic virtues, not jeweled emblems or beribboned parchments, designate us as Free and Accepted Masons.

----o----

EVOLUTION OF THE OPERATIVE INTO THE SPECULATIVE CRAFT

BY BRO. WM. F. KUHN, P. G. M., MISSOURI

(DELIVERED AT THE BI-CENTENNIAL OBSERVANCE OF THE GRAND LODGE OF MISSOURI)

The formation of the Grand Lodge of England, on St. John's Day in June, 1717, is the base point on which the Masonic surveyor places his compass; from which he obtains his level, and lays his chains to plat the field of Masonic History. It is the observation point on which the Masonic Historian stands, as he looks backward into the mists of uncertainties and speculation, and on which he looks forward through two hundred years of recorded growth and achievements. This basic point lies just this side of tradition and uncertainty.

The Freemasonry of today is not that of 1717; neither was the Freemasonry of 1717 that of the traditional past; but through it all there runs a life that has pushed itself upward and forward from an undifferentiated mass into a differentiated, definite unity, unto a reality possessed of a personality, with unlimited potentialities. Whatever may have been its origin, wherever it may have arisen, is secondary to the great fact, that Freemasonry is here, and is a living thing, throbbing and pulsating with inestimable efficacy. In its successive growth, it was never a revival, but always an evolution.

To the question, Whence came Freemasonry ? there have been many answers. Some are purely fantastic, others clearly absurd, while many show deep research and study. But even here, there is necessarily an element of conjecture, and until more reliable

data are found, this uncertainty will remain. The history and origin of Freemasonry must be traced by certain fundamentals peculiar to it. These lie in its special symbolism, its laws and its ethical and religious conceptions. In this research, the Masonic student should be warned against two classes of blind guides: the wild-eyed Masonic archaeologist, and the fantastic Masonic symbologist. There is no limit in time or space for either of them, when vagary and fancy seizes the reins and drives them on in a furious pace. In studying the origin of Freemasonry, we must make the distinction between a mere secret society and a brotherhood. A secret society is the outgrowth of primitive minds and primitive conditions. A brotherhood is the product of culture and enlightenment. A secret society hedges itself about in a cloak of mystery, superstition and curiosity. A brotherhood has no secrets or mysteries, but bears within it a common bond of mutual helpfulness and a stimulus to investigation in the broad field of intellectual, moral-and spiritual development.

I admit that to some Freemasons, or rather to some men who are members of a Masonic Lodge, Freemasonry is a mere secret society, but let us make the clear distinction that Freemasonry is not such, but that it is a Brotherhood, without mystery, whose germ has clearly and persistently been pushing upward to a greater and fuller recognition of what Life means in all its relations. While Freemasonry has in it the obsolete parts of a secret society, indices of its evolution, yet these rudimentary remnants do not make or constitute Freemasonry.

The Masonic student who would trace Freemasonry to some mere secret society has plenty of fantastic material. It is an historical fact, that secret societies have always existed in great multiplicity among the most primitive people and savages. It appears as an aboriginal instinct. These secret societies seem to have a common origin in the "Men's House" of the aborigines. In these men's houses gradually arose certain secret ceremonies, even degrees, typifying Youth, Manhood, and Old Age, often attended with barbarous rites of torture and mutilation. In some of the African, Australian and Hebrides Societies the candidate received a "New Name," and he was taught an esoteric speech. In some a hideous representation of death and the resurrection was presented, even some modern paraphernalia was used, such as masks, "Bull-roarers" and other devices and equipments to impress the candidate with the important lessons. In passing, I might add that the "Bull-roarers" was an instrument capable of making a prodigious noise. The only counterpart to a Bull-roarer in Freemasonry today, is the Jubulum found in some Masonic Lodges.

The following taken from "Primitive Secret Societies"--Webster, is illuminating: "The process which converts puberty institutions into secret societies of peoples more advanced in culture, seems, in general, to be that of the gradual shrinkage of the earliest and democratic organizations, consisting of all the members of the tribe. The outcome of this process, on the one hand, is a limitation of the membership of the organization to those who are able to satisfy the necessary entrance requirements, and, on the other hand, the establishment of a fraternity so formed of various degrees through which the candidate may pass in succession. With the fuller development of secret society characteristics, these degrees became more numerous, and passage through them more costly. The members of the higher degrees forming an inner circle of picked initiates. These control the organization in their own interests. The best examples of this practice are to be sought in the Australian and African Tribes." It will not require a wide stretch of the imagination to find some analogy of thought between primitive minds and some modern thinkers and their methods.

Some form of secret and magical societies have always existed among the aborigines of all countries. The snake dance of the Hopi Tribe is a part of one of these ceremonies. Their existence with their secret signs has caused some writers to imagine that Freemasonry existed among the American Indians and among the several tribes of the Philippines.

The Mysteries of the classic period of Greece and Rome are to some extent kindred to the secret societies of the aborigines. The Mysteries of Eleusis, of Dionysus, of Mithra, of Osiris, of Demeter, etc., embodied more culture and philosophy and some of the best and greatest minds of that or any other age were members thereof. Yet all these Mysteries were hedged about with certain profound secrets and occultism known and communicated to the adept only. The central idea of all of them was the presentation in a dramatic, allegorical ceremony, life, death and immortality. This ceremony was monotheistic in its elaboration and strongly approached the doctrine of the Fatherhood of God and the Brotherhood of Man. The effect and influence of these Mysteries upon the minds of men would have been greater and more beneficent, if these societies had not labored under the delusion that symbol and allegory were means to conceal rather than to reveal. These Mysteries never arose above the mental conception found in mere occult secret societies. The advent of Christianity into Greece and Rome wrote "Finis" after the history of the Mysteries.

If Freemasonry contained no more than wonderful secrets, symbols, allegories, signs, words and degrees, the Masonic Archaeologist would have little trouble in tracing its ancestry to the secret societies of the aborigines of Australia, Fiji Islanders, to the North American Indian or to the Great Mysteries. Symbols and symbolism are as old as man. It is the primeval, yet universal language of the world. Symbols and symbolism are not peculiar to any nation, peoples, secret societies or brotherhoods, whether primitive, medieval or modern. Symbols and symbolism are not bound down by fast rules and regulations, hence a man with a symbol can have the extreme satisfaction, that as a free moral agent, he can see in it, and through it, more things in Heaven and earth than are dreamed by common mortals. Some of the most amusing stunts on the Masonic vaudeville stage are performed by the Freemason with a symbol.

The point, the circle, line, plummet, square, level, trowel, and hammer; these implements of theoretical and practical architecture have always been a fruitful source of symbolism. The implement and its symbolism have been a matter of evolution. The cave man, as he slowly evolved to a higher stage of intelligence, began to use some crude implements in the erection of his simple house of stone. A piece of flint or a stick may have served as a trowel to fill the crevices of his house with mud. This simple instrument evolved into the modern trowel of the operative Mason of today. The shape of the modern trowel is based purely on its practicability, and not on any supposed geometrical law. The maul, possibly the oldest operative instrument, has become a hammer or a gavel. The plummet, level, and square are incident to the development of architecture and other geometrical sciences. It does not follow, that because certain operatives used these instruments, that they were Freemasons. The discovery of these instruments in old ruins, or pictures there of cut or painted on old monuments, walls, or obelisks, do not prove anything as to the history of Freemasonry. Because a Freemason has a thigh bone, does not prove that an Egyptian mummy was a Freemason, because a thigh bone was discovered in him. It is related that a Freemason, with a Moslem pin on the lapel of his coat and a combination watch charm of the double eagle, cross and crown, dangling from his vest, accidentally happened on some Egyptologists, as they uncovered the grave of a man of the late stone age; in the grave were the remains of the man, food and other things usually found in such tombs, also a stone hammer with a wooden handle attached by withes; when the Freemason saw the hammer he exclaimed: "Eureka, this man was a Freemason and the Master of his Lodge, because here is his gavel." This incident may not be true, but it is in keeping with some of the eloquence dispensed from Masonic platform and Masonic papers about "The great antiquity of our great and magnificent Order."

The symbolism based on the implements of the operative, is equally ancient and runs through the literature of the greatest teachers of ancient and modern times. The Bible is rich in such symbolism. The Prophet Amos said: "I will set a plumb line in the midst of my people Israel." In Proverbs we find: "When he set the compass on the face of the deep I was there." Ezekiel in prophetic vision saw a "City four square." In Second Kings, it is recorded that Jehovah "Will stretch over Jerusalem a line of Samaria, and the plummet of the House of Ahab." St. Peter said: "Ye also are living stones." In the prophesies of Isaiah we find: "Judgment also will I lay to the line and righteousness to the plummet," and Zachariah said: "For they shall rejoice and shall see the plummet in the hands of Zerubbabel." These are only a few quotations. There are many other examples of beautiful and impressive symbols used by the Old and New Testament writers. This geometrical and architectural symbolism runs through all literature, ancient and modern, secular and religious. Imagery, symbols, allegory, and trope are the beauty and sublimity of Biblical literature. The purpose and use of symbolism among all great religious teachers was to make clear, to elucidate, to make plain, but never to hide or conceal great truths and precepts. Christ was prolific in the use of symbols, especially in allegorical form. His parables and allegories are remarkable for their pertinence and graphic in their power to present moral and religious truths with clearness and comprehension. He never used them to cast a metaphysical fog over his listeners.

This extensive use of symbolism in literature does not make it Masonic, neither must we in our zeal claim that because Amos, Isaiah, Zachariah and St. Peter used the symbolism found in our ritual of today, they must have been Freemasons. Symbolism based on the tool of the operative or on geometrical figures does not prove, in itself, Masonic descent, any more than secret words, signs and grips prove Masonic genealogy.

If secret societies had existed from primitive ages and symbolism is coextensive and coequal with human thought, where lies the genesis of Freemasonry? The answer to this question has been the subject of much controversy and research. The most satisfactory answers can be found in Vols. 1, 2 and 3 of Mackey's History, Gould's History, but especially in that little incomparable book, "The Builders," by Reverend Joseph F. Newton.

Certain analogies exist between secret societies, brotherhoods, cults, and mysteries, and even with the Church. These analogies do not prove a common origin, but they establish the fact that men, psychologically, think alike. There may be shades of difference, but on all great issues and truths, these opinions blend into a composite whole. Gregariousness is an instinct common to man and animals. We love companionship. We love kindred spirits, and in it lies the secret of brotherhood. Gregariousness with a fondness for the mysterious, coupled with a little leaven of superstition, is the father of the secret societies and the Mysteries. It may be stated as axiomatic, that the more primitive the intellectual and moral development of man, the more do secret signs, words, grips, and awe-inspiring mysteries appeal to him. It is for this reason that only certain phases of Freemasonry appeal to certain members. It is stating a Scriptural truism to say, that as a Freemason thinks in his heart, and is able to comprehend in his mind, so is Freemasonry to him.

The symbolism, the laws, and the lofty ethical and religious principles, found in Freemasonry, point indubitably to an origin in a cultured religious society of Cathedral Builders in England. There is no evidence that such a society of builders existed in England prior to the Norman Conquest, in the eleventh century. There were builders who wrought in stone and timber prior to this time, but these Gilds or Societies did not specialize in the building of churches or cathedrals. In a classical article on architecture in the Encyclopedia Britannica, the following pertinent statement occurs: "The existing Roman remains show that there was quite enough architecture and decorative art introduced into England by the Romans to have formed a school of Masonic sculptors and builders, if the civilization of the people had been sufficient to make them desire it. Such a School can hardly be said to have been formed, if we look at the few and comparatively rude remains of buildings certainly erected before the Norman Conquest." The same authority further states that: "When Roman Architecture ceased, for nearly seven hundred years, nearly every building was ecclesiastical." The study of architecture clearly established the fact that no school of Masonic architecture existed prior to the eleventh century; after that, until near the end of the seventeenth century, such a school flourished, as indicated by the large number of ecclesiastical structures erected. It must also be remembered that the oldest document in reference to Freemasonry is the Halliwell Poem, dated sometime in the fourteenth century. It is evident, without going into detail, that a fraternity of Cathedral Builders came into existence with Gothic architecture from the eleventh to the twelfth century. The membership was made up of skilled workmen, not only in the practical, but in the theoretical art of architecture, and all its cognate sciences. Whence came the men who formed such a fraternity may find its solution in the existence of former societies like the Roman Collegia and the Comacine Masters.

The fraternity of Cathedral Builders was a fraternity erected, possibly, on the remains of former similar organizations, and this new fraternity was the beginning of Freemasonry of today. But what of the assembly of Masons held in York in 926? So far as this assembly relates to Freemasonry, it is a myth. But while the holding of such an assembly is only legendary, it can not be said that no such an assembly was ever held. I am inclined to believe that such an assembly was held, but it was of the "Rough stone Masons" and in no sense an assembly of the Cathedral or Ecclesiastical Builders.

Intellectually, in as far as it refers to the Fellows of the Craft and the Masters of this Fraternity of Cathedral Builders, they were of an advanced type. The culture and enlightenment of the age found expression in these Cathedrals. Their wondrous beauty, symmetry, harmony, ornamentation and color bear witness of the skill, intelligence and scientific attainments of the members. Such work can not come from the illiterate or unskilled, but from minds trained in the sciences of architecture, sculpture and art. Gothic Architecture (sometimes called Christian Architecture) brought into use the highest skill in the practical and theoretical science of building. The key note of the artisan was "Stability, Utility, Beauty." It can be readily seen why Euclid, the great geometrician, figured so prominently in the old manuscripts, and it has also appeared a mystery why Pythagoras was dragged, as if by the ears, into modern Freemasonry, and Euclid and Archimedes, the two great prominent thinkers in practical and theoretical geometry, have been excluded. Intellectually, the Freemason of the Cathedral Builders was an adept in the sciences.

The Rules and Regulations, by which the Craft was governed, might be said to be an application of the Golden Rule. The ethics of these rules and regulations stand undimmed in the centuries, and may be summed up in this: That it is the duty of a Freemason "To do justly, to love mercy and to walk humbly before God." It has been well said: "If as an ethic of life, these laws seem simple and rudimentary, they are none the less fundamental, and they remain to this day the only gate and way by which those must enter who would go up to the House of the Lord." To be convinced of this statement, read these Rules and Regulations as found in the old Manuscripts; they are individual to Freemasonry.

Freemasonry stands preeminent in its moral and religious teachings. It stands alone among secular institutions in the purity and exalted spirit in its religious conceptions. If there is any evidence, above all others, that connects Freemasonry with the Cathedral Builders, it is this golden thread of ethics and religion. Architecture is but the expression of religion in its highest development and it has been well said: "Architecture has had its origin in religious feeling and emotions, that its noblest monuments among the Pagan nations of antiquity, were the temples to their gods, as well as those of the Christian nations." A prominent writer on architecture says: "With the Christian faith there rose those forms of beauty unknown to the Pagan, which culminated in the glories of Lincoln and Canterbury." The spirit of the First Crusade is manifest in this new architecture and finds expression in the religious tenets of the members. Their creed was Christian and Trinitarian. In nearly all of the sixty or more copies of the "Old Charges" the following formula of belief, or slight modification thereof, is set forth: "In the name of the Great and Holy God, the Wisdom of the Son and the goodness of the Holy Ghost, three persons in One, be with us now and ever. Amen." This invocation was always given in their Lodges and also read to the neophyte. This Trinitarian Creed was peculiar to the Cathedral Builders and remains so even under the formation of the Grand Lodge in 1717, until the adoption of "The Old Charges of the Free and Accepted Masons" in 1723. Upon the adoption of these Old Charges of Free and Accepted Masons, the formula became purely Deistic; that a Mason "Will never be a stupid Atheist," and it was "Thought more expedient only to oblige them to that religion in which all men agree" viz., a belief in God, the Great Architect of the Universe. The peculiar symbolism, the lofty ethical rules and regulations, and the profound and advanced religious conceptions of Freemasons can find no other origin than that in the Society of the Cathedral Builders of the 12th Century.

If such is the origin of Freemasonry, the question arises: why should an operative Craft become a speculative Craft? In the middle ages, the clergy, or ecclesiastics, were the repositories of learning. It is not, therefore, strange for them to associate themselves with a society of such technical skill and erudition in the theoretical sciences. The study of geometry in its wide, practical and almost unlimited field, in so many Arts, would naturally appeal to them, so that this speculative Mason was, doubtless, a member in its earliest history. The two oldest Manuscripts intimate this fact, so that we are not wide of the mark in believing that speculative Masons were members in the earliest history of this Fraternity of Cathedral Builders and their numbers continued to increase year by year. Proof of this is found in abundance in Lodge minutes. Noblemen, students, scholars sought entrance, not because of any special symbolism or mysteries, but because of an opportunity for a wider and more

general education and to pursue the fascinating study of the "noblest of sciences." Cook's manuscript indicates the educational and moral purposes of the fraternity. The writer thereof says: "And, moreover, He, (God), hath given to man wit and knowledge of divers things and handicraft, by which he may labor in this world in order to therewith get our livelihood, and fashion many objects pleasant in the sight of God, to our own ease and profit. To rehearse all these matters here were too long in the writing or telling; I will therefore refrain, but nevertheless tell you some: for instance, how and in what the science of geometry was first invented and who were the founders both thereof and of several other crafts as is declared in the Bible and other histories. You must know that there are seven liberal sciences from which seven all other sciences and crafts in the world have sprung; but especially geometry, the first cause of all other sciences, whatsoever they be; the seven sciences are Grammar, Rhetoric, Dialetic, Arithmetic, Geometry, Music and Astronomy."

It will be noted that this quotation from the second oldest Manuscript, shows unmistakably that one of the great ends of the fraternity was the diffusion of practical knowledge and its curriculum of studies compares well with the schools of today. Technical skill and study were paramount to any and all symbolism. There is no evidence that symbolism attracted the speculative Mason into this fraternity, or that there existed within it a school of symbology, neither did its simple ceremonies attempt to elucidate any Secret Doctrine or waste its time on the mystical numbers of Pythagoras. Whatever secrets were communicated were purely technical and trade secrets, and possibly a word and sign whereby the members might make themselves known to each other. The fraternity of Cathedral Builders was a professional and trade society--symbolism, if any, was incidental. I do not wish to be understood that these beautiful cathedrals were built in a haphazard way without any attention to the ideas to be conveyed in their symbolic and geometrical structure. The cross as represented by the transept, the nave, and the chancel; the pointed arch based on the equilateral triangle, every column, chapiters, entablature, arches, towers, sculpture and decorations; the whole cathedral was a symbolic expression of the religious faith of the builders. No structure ever erected before or since, showed such a wealth and beauty of symbols. But this symbolism was an open and manifest expression. It was a secret revealed to the world in stone. In all the symbolism of the cathedrals, there was no primitive conception of the aborigines, no transcendental moonshine or metaphysical mist. Numbers had no mystical meaning, except in so far as they were the practical application of the science of numbers to proportion in structure. The ancient interpretation of symbols was lost in the new and higher conception, and theorizing gave way to utility and beauty.

With the decline of architecture, the transition of the operative into speculative craft was easy, yet gradual, as evidenced in the "Old Charges of Free and Accepted Masons" adopted six years after the formation of the Grand Lodge. These so-called Old Charges apply more to an operative organization than to a speculative, but it will be observed in paragraph four provision is made for the holding of official station by the non-operative. It reads: "Who is also to be noble born, or a gentleman of the best fashion, or some eminent scholar, or some curious architect, or other artists, descendant of honest parents and who is of singular great merit in the opinion of the Lodge." The entrance of John T. Desaguliers, LLD., into Freemasonry, 1719, and of James Anderson, D. D., at about the same period, was the pivotal point which gradually completed the transition. Dr. Desaguliers, above all others, is the great figure who changed the operative into the speculative, but it will be observed in paragraph four associations with the scientific and philosophical schools, he was preeminently qualified for this work. While such of the symbolism of Freemasonry was introduced at a later period, yet the sublime symbolism of Freemasonry is the product of this clergyman's son. In 1723 Freemasonry stood at the dawn of a new age with great opportunities and potentialities in her grasp. Although conceived and born in a fraternity of Christian architects and scholars, retransformed into a new life by two Christian clergymen, it laid aside its special creed and dogma for the promulgation of the great and fundamental creed: The Fatherhood of God and the Brotherhood of Man.

In conclusion I would restate that Freemasonry is a Brotherhood and not a secret society; the secret signs, grips and steps in its ceremonies today are remnants of its evolution. These remnants are a hindrance to the full glory of Freemasonry, in that they create curiosity for the aborigines of the twentieth century and a veil of mystery for the illiterate and self-seeking. Signs, grips and steps are nothing, and ritualism is only secondary to the all-embracing spirit of Freemasonry, --Brotherhood.

----o----

THE SQUARE AND CABLETOW

BY BRO. JOSEPH BARNETT, CALIFORNIA

THE work of a Mason is building. There was a temporal structure; there is a spiritual edifice. There was an ashlar of stone to be prepared for the wall; there is an ashlar of a human life to be made ready for that "Temple not made with hands."

THE FIRST SQUARE

The handiwork of an individual Craftsman had to be so made as to correspond to and fit the handiwork of the other Craftsmen. The angle must correspond; the ends must be squared. When the ashlars were assembled, each must fit into its proper place in the wall of the Temple. Though some were more ornamental than others, yet all were necessary. When the master workman laid down the design upon his Trestle Board, each individual design was a part of the complete plan.

The work of any member of the Lodge must square with the work of his fellow members. The Masonic life of an individual must fit into and be an essential part of the life and purposes of the Fraternity. Any one part is not necessarily the most prominent part of the completed structure; but, unobtrusive though it may be, it must fit into place perfectly with the great plan, and be an essential and useful portion of the Temple of Masonic life. Whether for strength or beauty, its first relation is with the Fraternity. Such is the first square or angle of a Mason's work. Ornamental it may not be; but squared and perfected his work should be, that the building may stand firm, established in strength.

THE CABLETOW

When the Craftsman's education is perfected and he has learned the uses of all the implements of the Craft, he becomes the Master Mason, whose duty it is to direct others in their work. Added responsibility is now upon his shoulders. With light added

to light, the Master Mason's interest is broader and reaches farther than when he was a Fellowcraft.

Up to this time, his Masonic tie was two-fold-- with the master workman and with his fellow craftsmen. But now the added strand of the three-fold tie unites him also with all mankind. Something of this he has learned before; now he begins to see his full duty with clearer vision. The Temple of Freemasonry represents an ideal of manhood that is to be an inspiration for all the world.

In the Trowel he finds a symbolism concerning that Brotherly Love which unites the Craftsmen into one sacred band, to whom his first duty calls. And in the Cabletow he sees a symbol of that bond of human sympathy which reaches out to all mankind, and recognizes those outside of the Fraternity as brethren whose claim is only less than that of his Masonic brethren.

Such is the length of the Master Mason's Cabletow, the three-fold cord of Brotherly Love, Relief and Truth, that, leading toward his fellowmen, intertwines with that other three-fold cord of Faith, Hope and Love that leads to God.

----o----

A man who lives right, and is right, has more power in his silence

than another by his words. Character is life bells which ring out

sweet music, and which, when touched accidentally even, resound

with sweet music.

--Phillips Brooks.

----o----

The youth gets together his materials to build a bridge to the moon, or, perchance, a palace or temple on the earth, and at length the middle-aged man concludes to build a wood-shed with them.--Thoreau.

----o----

FREEMASONRY AND THE MEDIEVAL CRAFT GILDS

BY BRO. OSSIAN LANG, GRAND HISTORIAN, GRAND LODGE OF NEW YORK

PART I

PREAMBLE

WHEN speaking of Freemasonry, we must take into account a trinity of elements: Form, Substance, and Spirit. Or, to mark the dividing lines more distinctly: Constitutions, Ritual, and Teachings. In attempting to trace the history of our Fraternity, it would be necessary, therefore, to account for the origins of these several elements.

I believe you need no argument from me to convince you that a really satisfactory history cannot be published without doing violence to our Masonic obligations, except for the exclusive instruction of lawful Master Masons. Yet, if we could demonstrate that the premier Grand Lodge represented merely the revival of something that had had a continuous existence before, the task would be comparatively simple. Such, however, is not the case. At any rate, there is no proof for it. The "Constitutions" were derived from one source and then remodeled to meet new requirements; degrees and other ritualistic forms and usages were elaborated on the basis of barrowings from several sources; the teachings were organized more or less independently of any pre-existing body of instruction; the spirit is a growth from beginnings which may be traced with some degree of clearness to societies quite different from those which contributed constitutions, suggestions for initiatory ceremonies and fundamental teachings.

The limitations set for the object of the present discussion, restrict our researches to contributions derived from whatever connections we may be able to trace between our Fraternity and medieval craft gilds of operative Masons.

In order to mark clearly our point of departure, we shall have to review briefly the establishment of the Grand Lodge of England, between the years of 1717 and 1723.

BEGINNINGS OF THE PREMIER GRAND LODGE:

Shortly after the accession of George I to the throne of Great Britain, a number of "accepted FreeMasons," of whom we shall speak more fully by and by, resolved to form a center of union. Accordingly, a preliminary meeting was held, in February, 1717, at the Apple Tree Tavern, in London, which was attended by representatives of four "drooping Lodges," together with "some old Brothers." After having put into the Chair the oldest Master Mason (then Master of a Lodge), "they constituted themselves a Grand Lodge pro tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge), resolved to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves, till they should have the Honour of a Noble Brother at their Head."

The first "Annual Assembly and Feast" of this provisional Grand Lodge was held four months later, on John Baptist day, June 24, 1717, at the Goose and Gridiron Ale-house, in St. Paul's Church-Yard. Before sitting down to dinner, Mr. Anthony Sayer, Gentleman, was elected Grand Master and duly installed.

The significance of this simple recital of events consists in the information that a Grand Lodge was formed to be composed of Masters and Wardens of "regular Lodges" which were approved by the Grand Lodge, or to be established "by authority of a warrant from the Grand Master for the time being, granted on petition."

Whatever connection, if any, may have existed theretofore between the Lodges composing this first Grand Lodge of accepted Free-Masons and any former organization or organizations of Craft Masons or others, was now definitely ended. In fact, Lodges claiming to be Masonic, which were not operating under the authority of this Grand Lodge, were considered to be clandestine and not worthy of consideration.

Further confirmation of the conclusion that a new Fraternity had arisen, is supplied in the subsequent tacit admission by newly formed Lodges and Grand Lodges that the Grand Lodge at London must be accepted as the supreme authority in all matters concerning Accepted Free-Masons.

In short, the formation of that Grand Lodge marked the beginning of Freemasonry, as we know it and as we practice it today.

Nothing of any moment appears to have transpired between the Annual Assembly of 1717 and that of 1718, except perhaps the probable admission to membership of George Payne, Esquire, who became Grand Master on June 24, 1718. Soon after this, the young, or, if you prefer to call it so, the rejuvenated, Fraternity made a notable accession in John Theophilus Desaguliers, who became identified with one of the

existing Lodges, was promptly made Master of his Lodge, and at the following Annual Assembly, on June 24, 1719, was elected Grand Master.

Desaguliers was just the man needed to place Freemasonry, as represented by the Grand Lodge, on a solid foundation of serious purposes and to make it a power for good in the world. A significant sidelight on the predominantly convivial character of the Fraternity is afforded in the record that at the feast following the installation of Desaguliers as Grand Master "the custom of drinking healths" was revived.

Desaguliers was thirty-six years old when he became Grand Master. He was the son of a French Huguenot clergyman, who had been forced to leave his native country, on the revocation of the edict of Nantes, in 1685, and had found refuge and a parsonage in London, the haven for thousands of exiled Protestants from all parts of the European continent. John Theophilus proceeded to Oxford, after the death of his father, where he came under the influence of the great Newton, who took special interest in him. After taking his academic degrees, entering on deacon's orders, and occupying a chair of experimental philosophy, he was, in 1714, elected a fellow of the famous Royal Society and invited to become demonstrator and curator of that exclusive body of promoters of the natural sciences. Sir Isaac Newton, who held him in high esteem, was then president of the Royal Society. In the same year Desaguliers became chaplain to the Duke of Chandon. King George I, who listened to one of his sermons, was so greatly impressed that he commanded him to deliver courses of lectures at court. Desaguliers retained this royal favor through the reign of George I and continued his lectures to the royal household, under George II, presumably until he died, in 1744.

We cannot, at this time, enter more fully into the biography of this interesting character. The data I have selected are of peculiar significance for our present purpose. Desaguliers' prominence in the Royal Society was to be of considerable importance for the development of the purposes of the Grand Lodge. If we were to consider the growth of the Fraternity, from 1719 to the end of the eighteenth century, we should find that many famous men were drawn into Freemasonry through the influence, directly or indirectly, of Desaguliers. Two years ago it was my privilege to show you how this influence brought Frederick the Great into the Fraternity.* We might show how Desaguliers' invention of military machinery and the prominence of one of his sons in the Royal Artillery undoubtedly account for the multiplication of

military Lodges. All these facts, interesting as they are, are rather outside of the scope of our present discussion.

The thing that gave no doubt particular satisfaction to the Brethren of the Grand Lodge, was Desaguliers' relations with royalty. The Brethren had set their hearts on capturing "the Honour of a Noble Brother at their Head." Desaguliers was the man to get them the "Honour." Their ambitions were satisfied when, in 1721, "John, Duke of Montagu, Master of a Lodge," was elected Grand Master.

After his election, the Duke "commanded Desaguliers and James Anderson, A. M., men of genius and education, to revise, arrange and digest the Gothic Constitutions, old charges and general regulations." The task was completed and the manuscript submitted to the Grand Lodge on John Evangelist day, in 1721. "A committee of fourteen learned Brothers was appointed to examine the manuscript." This committee, after making "some amendments," recommended approval, in 1722. The work was adopted and ordered to be printed, and was published in 1723.

* Proceedings, 1915, Grand Lodge of New York.

Let us keep in mind that the history which formed the preface to the "Constitutions" was written by Desaguliers and Anderson, that "a committee of fourteen learned Brothers" made "some amendments," and that the final product was approved by the Grand Lodge. Mackey and others have tried to discredit this history as a collection of fables, not worthy of serious consideration. Our attitude, I believe, should be rather one of respect and reverence, seeking to appreciate and understand the character of that most carefully prepared document.

It ought to be quite reasonable for a Mason to conclude that the Grand Lodge never intended that the outside world should be carefully instructed in plain language concerning the origins of Freemasonry, when all teachings in carefully tiled Lodges are veiled in allegory and conveyed by symbols more or less difficult to interpret properly. At the same time, I do not mean to have you infer that thoughtful non-

Masons could not possibly hit upon a right reading of the "history." A fine example of how the analytic mind of a scholarly non-Mason may discern the truth, may be found in the excellent article on Freemasonry, contained in the "Catholic Encyclopedia." The author of that article comes nearer interpreting the "history" correctly, in my estimation, than any Masonic writer whose publications have appeared in the English language, so far at least as these have come to my notice.

The title of the "Constitutions" tells plainly enough that the history of the "Right Worshipful Fraternity of Accepted Free-Masons" was "collected from their general Records, and their faithful Traditions of many Ages." Traditions are interwoven with authentic history. Furthermore, Anderson states expressly, in his preface to the "Constitution" of 1738, that "Only an expert Brother, by the true light, can readily find many useful hints in almost every page of this book, which Cowans and others not initiated (also among Masons) cannot discern."

As in my studies for the objects of this report I chose deliberately to be guided by hints dug out of the "Constitutions," published in 1723, I am naturally desirous of having you share with me the high estimate I place upon that venerable document.

A KEY TO THE HISTORY OF ORIGINS

A most important suggestion, the one which I regard as the principal key to the real history of the Fraternity, is tucked away between the pages given to Songs, in the appendix to the book of Constitutions. It is printed after the "Warden's Song," as if intended only to fill an open space:

"To fill up this Page, it is thought not amiss to insert here a Paragraph from an old Record of Masons, viz., The Company of Masons, being otherwise termed Free Masons, of Ancient Standing and good Reckoning, by means of affable and kind Meetings diverse Tymes, and as a loving Brotherhood should use to doe, did frequent this mutual Assembly in the Tyme of King Henry IV. the 12th Year of his most gracious Reign. And the said Record describing a Coat of Arms, much the same with

That of the London Company of Freemen Masons, it is generally believed that the said Company is descended of the ancient Fraternity; and that in former Times no Man was made free of that Company until he was install'd in some Lodge of Free and Accepted Masons, as a necessary Qualification. But that laudable Practise seems to have been long in Dissuetude.

"The Brethren in foreign Parts have also discover'd that several noble and ancient Societies and Orders of Men have derived their Charges and Regulations from the Free-Masons (which are now the most ancient Order upon Earth), and perhaps were originally all Members too of the said ancient and worshipful Fraternity. But this will more fully appear in due Time."

In order to bring out more clearly that here we have two distinct propositions, I have broken the "Paragraph" in two.

I regard proposition number two as the key to the real (though possibly, for symbolic purposes, adopted) ancestry of the Masonic fellowship represented by the premier Grand Lodge. A plain discussion of this suggestion could be presented only in tiled meetings of Master Masons willing and prepared to follow the thread of inner history through the mazes of the past, beginning with the opening of the Christian era. However, this whole matter is not within the scope of the present report.

We must content ourselves here with a more or less summary consideration of the line of investigation suggested in proposition number one.

The "old Record of Masons," which is referred to in the space-filler, I have been able to trace to a second edition of Stow's famous "Survey of London," published in 1633, ten years after the first "inlarged" edition appeared in print and twenty-eight years after the death of the author of the original work. The edition of 1633 contains several matters of special interest to Masons. We are told on the title page that the "Survey" is "now completely finished by the study and labours of A. M. H. D. and others, this present yeere 1633."

In one section of the book are printed coats-of-arms of London Livery Companies, with brief explanatory notes. After the twelve principal Companies, headed by the Mercers, who became a Company in 1393, follow the minor Companies, in order of sequence, the Masons being number 30. Regarding the latter, we are given this information:

"The Company of Masons, being otherwise termed Free-Masons, of ancient standing and good reckoning, have by meanes of affable and kind meetings divers times, and as a loving Brotherhood should use to doe, did frequent this mutual assembly in the time of King Henry the fourth, in the twelfth yeere of his most gracious Reigne."

There we have word for word the story told in the space-filler between the "Songs" of the Constitutions of 1723. We are informed, then, that the Free-Masons met as a "loving Brotherhood," in 1410, and that they were identified with the London Company of Masons.

If we now consult the rare and monumental "History and Survey of the Cities of London and Westminster, Being an improvement of Mr. Stow's and other Historic Writers, By R. Seymour, Esq., and J. Marchant, Gent.," published in 1754, and, therefore, written with a full knowledge of the Grand Lodge of England, then thirty-seven years old, we obtain further light:

"This Company (of Masons) were incorporated about the year 1410, having been called the Free Masons, a Fraternity of great Account, who have been honour'd by several Kings and very many of the Nobility and Gentry, being of this Society."

The Arms of this Society were "granted by William Hanckeslow, Clarencieux, King of Arms," in 1472, during the reign of Edward IV. We are told further that the Masons of the Company were "once called Freemasons, but that denomination appears now to

belong to another Fraternity." This was written, you see, in 1754, or thirty-seven years after the formation of the premier Grand Lodge at London.

CONNECTIONS WITH THE MASONS' COMPANY OF LONDON

We have now a fairly clear indication that the forebears of the "Accepted Free-Masons" who formed the Grand Lodge of England, were connected in some way with the London Company of Masons. The records of that Company, therefore, ought to supply further information regarding antecedents. I have consulted, with this thought in mind, Conder's "Records of the Hole Crafts," the Parliamentary Reports on the Livery Companies of London, and many other supplementary sources.

Conder was the Master of the Masons' Company in 1894. While we may not be able to follow him in his personal conclusions, we must accept his gleanings from the original records. He was the first to bring to light that there existed in that Company "a dual condition," as early as 1620 "and inferentially in the earliest times." He speaks of a "curious secret brotherhood" within the bosom of the Company. Traditions are preserved, we are told, of an old "fellowship which undoubtedly existed in Britain in the twelfth and thirteenth centuries."

The ancient records of the Company were consumed in the great fire which devastated London, with the exception of an old account book. This account book furnished the material for several important discoveries. Conder writes:

"As early as 1620, or twenty-one years before any mention of the Society (of Accepted Masons) is made by any writers of the seventeenth century, we find in the first year entered in the account book, which is the earliest document concerning the Guild that remains in the Company's possession, an entry referring to certain gratuities received from new members in consequence of their having been accepted on the livery."

In 1621 occur entries of certain payments, made by these new members, when they were made Masons, doubtless by some ancient ceremony."

In 1631 there appears this notice concerning "accepted" members:

"Paid in going abroad and at meeting at the bout the Masons that were to be accepted--6-6."

Entry in 1650: "Item received of Thomas Moore, Junior, in full of his fine for coming on the Livery and admission upon acceptance of Masonry, 4 pounds."

4 pounds appears to have been the regular admission fee. 'Coming on the Livery" was prerequisite, it seems, to 'acceptance." The "Accepted" Masons formed a separate division or divisions, meeting as a Lodge or Lodges.

Entry in 1665: Master orders inventory taken of goods and documents belonging to the Company; from this inventory it appears that there was hanging in the Hall a list of Accepted Masons, enclosed in a "faire frame, with a lock and key."

Further clues concerning these mysterious "Accepted Masons" are few. The earliest found, so far as I am informed, is that supplied by entries made by Elias Ashmole (1617 to 1692), in his published diary. There we read, under date of October, 1646: "4:30 p. m. I was made a Freemason at Warrington, in Lancashire, with Colonel Henry Mainwaring, of Karineham, in Cheshire." Other names mentioned are all of men who were not operatives.

Ashmole mentions the Freemasons again when referring to the historical meeting of a Lodge, held at Masons' Hall, Basinghall Street, London (the Hall of the Masons' Company), on March 11, 1682. He records that the Master, his Warden and several

members of the Company were present on that occasion, and adds: "We all dyned at the Half Moon Tavern in Cheapside, at the charge of the New Accepted Masons."

Ashmole is often spoken of as a Rosicrucian. He appears to have been a seeker after curiosities, studied physics and mathematics with predilection, went to London in 1646, where he mixed much in astrological circles and cultivated particularly the acquaintance of Lilly and Booker. A further hint as to his connections is found in his having been a guest at "the mathematical feast at the White Hart."

Following Conder's statement, that there was "doubtless an ancient ceremony" attending "making" of Masons, we may next quote from a manuscript note by Randle Holme, the genealogist, written between 1610 and 1650, what appears to have been part of the oath on admission to the fellowship:

"There is several words and signs of a free Mason to be revealed to you which as you will answer before God at the great and terrible day of Judgment, you keep secret and not reveal the same to any in the hearing of any person whatsoever, but to the Masters and fellows of the said society of free Masons. So help me God."

The Bodleian Library, Oxford, has a MS. of 1686, in which there is a notation in John Aubrey's handwriting, as follows:

"1691, May 18.--This day a great convention at St. Paul's Church of the fraternity of the Accepted Masons ("free" crossed out by Aubrey, and "accepted" substituted by him); where Sir Christopher Wren is to hall be adopted a Brother; and Sir Henry Goodric* of the Tower and divers others. There have been Kings that have been of this sodality."

Aubrey was an antiquary, who had been made a fellow of the Royal Society, in May, 1663. Among his friends were Sir William Petty, political economist and inventor;

Hobbes, the philosopher; and Ashmole. He composed, by order of King Charles II, an unpublished discourse on Stonehenge and other ancient stone monuments which he regarded as derived from the Druids.

I shall quote just one more record before gathering up a few threads on our return to the Masons' Company. Plot's "History of Staffordshire" is too important to be passed by. It was published in 1686. In it we read:

"Among the customs of Staffordshire is one to admit men into the Society of Freemasons, which membership is more sought after here than anywhere else, though the custom extends more or less over the whole nation. Persons of the most eminent quality do not despise to belong to this fellowship."

Robert Plot goes on to relate that these Freemasons have "a large parchment volum . . . containing History and Rules of the craft of masonry." He then gives substantially the account contained in the "historic" preface to the Constitutions of 1722-3, so far as England is concerned.

He describes the mode of admission. "A meeting or Lodg as they term it in some places" is called, composed of at least five "Ancients of the Order" who are presented with gloves, also for their wives. After a collation, "they proceed to the admission," which consists chiefly in the communication of "certain secret signes" whereby they know one another all over the nation, "by which means they have maintenance whither ever they travel; for if any man appear, though altogether unknown, that can shew any of these signes to a Fellow of the Society, whom they otherwise call an accepted Mason, he is obliged presently to come to him, from whatever company or place soever he be." This would seem to be quotation sufficient for our purpose. Let us now formulate a few conclusions.

*Sir Henry Goodricke (1642-1705) was a distinguished diplomatist and was a member of Parliament, in 1673 and 1678-1679.

(Concluded in an early issue.)

----o----

NIGHT AND MORNING

The darkness came, and kissed a rose,

A thorn grew, straight-way in its heart.

Then came the dew-drop, and a blush,

When Morning bade the Night depart.

Old Sorrow came, and kissed a child,

A pain grew, straight-way in its heart.

Then came the tear-drop, and a smile,

When Mother bade Old Sorrow part.

--James T. Duncan.

----o----

Too great haste to repay an obligation is a kind of ingratitude.--

La Rochefoucauld.

----o----

EDITORIAL

A VIEWPOINT OF THE WORLD WAR

AFTER many years talk on peace we now have war. Everybody thinks and talks war while awake and doubtless dreams of it while asleep. Much that is said sinks deep into the soul. Into our lives war is bringing us closer contact with other nations. Each struggling swing and surge of sentiment binds the human universe together by the most intimate of ties.

A new world-wide conviction is abroad. Hearts near and afar touch in common cause. Out of all this struggle and suffering and sorrow should come the long-sought brotherhood of men. If ever hope is to be sanctified by blood sacrifice into certainty then no war with all its horrors ever gave greater opportunity.

War is making such demands for everything that can be done that new standards are set up of personal efficiency. Surgery has had a chance to reach out and gain more records. Many are the gruesome tales. Parts of the dead have been successfully grafted upon the living. Shrapnel-shattered bodies have been made again recognizable and even presentable to the public view. Swifter means have been devised of bodily health recovery from shock and wounds though these be deep and many. Engineering has made peculiar progress. Shops are artwork with girls and women doing the labor of men right manfully at planer and lathe, mill and shaper. On farm and in factory old and deep-rooted dilatory customs are unearthed and shelved. New instruments of mechanical precision have met masterfully the different modern machine-like conditions of fighting.

Shocking as it all seems there are some few factors afforded for consolation purposes. Science has truly served ably to destroy, yet in due season these very agencies will in turn make for the arts of peace. The gun and rifle makers of our Civil War gave us the interchangeable system of manufacturing that made the New England Yankee famous and started his American brother mechanics in step with Darling and Rabbeth, Corliss and Draper.

Already the like leaven is working in Masonic hearts. The association brought about by war between two of the governing bodies of France does at the moment appear to afford opportunely another than the traditional cause that hitherto has separated American and French Masonry so widely. Probably the situation will bring in its train complexities not fully anticipated.

For example, if permission were by any Grand Lodge enactment given Masons of our Army and Navy to fraternize fully with the long tabooed Masonry of France then something must be also done to provide for our proper conduct toward such of their bodies as may be operating in the United States by virtue of French charters. Unless we revise our system of exclusive jurisdiction, based on State lines we can not consistently recognize these French or Spanish or Italian bodies planted in the United States.

Of course we shall also think carefully about the effect upon foreign sentiment if we charter Army or Navy lodges to operate in other countries. Holding as we have done that they of France can not charter bodies here they will expect us not to charter bodies to work there. That at any rate seems a natural inference from the facts.

But contact with the problems will teach us much. We shall go forward the more surely because of the very insistence of the case. We can not set it aside. War waits not. And we shall go on steadily because so many are keeping step with us. May our example be inspiring and worthy of the best that ever flourished in the fair name of Freemasonry. R.I.C.

* * *

WORSHIPFUL MASTER

We are yours to command, Worshipful Sir. If there be aught within our power it is freely at your service. Well do we know how much of a task is that of the serious-minded Master of a Lodge.

Are Masons properly instructed? Are they properly presented and initiated? Do the widow and the orphan partake of the maternal assistance that is their due? Is decorum united to efficiency in the lodge, and outside of it are the members as fully in accord and true to the Master's policy?

Were it given to but one person to initiate every candidate for the degrees of Masonry what a weighty responsibility would he carry! But every candidate may make or mar the institution. One fly in the ointment may spoil the whole supply. So upon the service of one Master may depend the quality of Masonic fiber in our fraternal fabric.

To you therefore, Worshipful Sirs, we all renew our allegiance. May your good nature never fail. May the blessing of health be yours. May a lively wit and a sound memory serve you at all times. Well do we know how these great advantages joined to a happy consideration for the rights of others, a complete grasp of the law and the ritual combined with a determination to make good will perfect your position in office. And to make good, be it thoroughly understood, is to make good Masons.

R.I.C.

----o----

A man that hath no virtue in himself ever envieth virtue in others, for men's minds will either feed upon their own goods or upon others' evil; and who wantest the one will prey upon the other. - Bacon.

----o----

THE LIBRARY

EDITED BY BRO. H.L. HAYWOOD

(The object of this Department is to acquaint our readers with time-tried Masonic books not always farniliar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.)

MASONRY'S GREAT BOOK

WHAT, of course, is the Bible. Always it lies open on our altar, sending its light rays to right and left, penetrating to the uttermost recesses of the Lodge, and furnishing to the craft not only its temple symbolism, its Hiram Abiff, but also nearly a hundred passages to be woven, like shot silk, through its various rituals. Truly is it regarded as one of the Great Lights.

But to Masons not a few, we may fear, it is itself still in darkness, lying unregarded on the shelves or gathering dust on the parlor stand. Is this neglect due to indifference, to lack of interest, or to irreverence? We cannot believe so. Rather, so many of us would think, we should trace the fact to the new methods with which the Bible must be read, lest a man become guilty of intellectual obfuscation. As long as the Book was regarded, as it undoubtedly was by the men of dead generations, as a message from Heaven to be read like a telegram in all literalness, the task of reading it was easy, - as easy as reading a telegram ! But now that we have come to read it "as we would read any other book," to use the expressive phrase of Dr. Benjamin Jowett, the Bible must be studied against its own historical background and that is a difficult task, albeit not as formidable as many have been led to think.

If we offer a group of suggestions on how to read Masonry's great book it is with a desire to "assist the brethren" to study it from that modern point of view; also, it may be further stated, we offer our hints in no didactic spirit.

The breaking of the Bible up into chapters and verse has served a useful purpose but we are afraid this device has hidden from many readers the Unity that underlies its sixty-six books. Many, many years ago Meister Eckehart, a great mystic, and the fountain-head of German philosophy, made the remark: "There are many masters among us who have used the Bible for thirty years or more and who understand it now IN ITS UNITY as little as a cow or horse would." These blunt words still have a measure of pertinency! He who would learn what the Book really teaches should read it first AS A WHOLE and then should read each separate book in the same manner. For many times it happens that the TOTAL teaching of a book will be very different from that which some isolated verse of it seems to say.

In the next place the reader should always bear in mind the principles of GRADUALNESS. Jesus recognized this in his Sermon on the Mount wherein he did not hesitate to set aside certain dicta of earlier prophets. Jesus himself, so most of us believe, embodies that which is the central principle and deepest spirit of the Sacred Writings, consequently everything must be read in relation to him. Whatever stands in violation of his Mind may be unhesitatingly set aside.

Beyond this, it may be safely set down as a canon, the Book can be understood only through EXPERIENCE. God revealed Himself in the lives of men; the Scriptures are simply the literary record of those experiences. To understand a prophet, therefore, one must penetrate to the secret of the prophet, and seek to understand what he is intending to say from the point of view of that secret. It is for this reason that the Bible remains a sealed book to those who are strangers to religious experience. As the Master is reported to have said in a record not included in the volume: "My secret is for me and the sons of my house."

He who has grasped these general principles may next go on to study the Book systematically as though it were a text-book in college; indeed that is just what it is, a text-book of the spiritual life to be used in the college of this world's existence. In order to do this one should obtain some equipment of those Bible handbooks which are so numerous and so cheap. The Kent and Foster series may be offered as an example here.

There is no need to say that each book should in turn be studied against its HISTORICAL BACKGROUND, for not otherwise can we understand it. Most of the costly errors of Biblical interpretation spring from the vicious practice of reading modern meanings into ancient writings.

After a reader has studied it systematically, book by book, and thereby mastered it as a whole, he may safely turn to the TOPICAL reading which may prove more interesting, if possible. Beginning with Genesis the student will move from chapter to chapter searching for light on any subject which interests him. The Mason could thus study what the Bible has to teach concerning the character of God; the use of the altar; the practice of prayer; the principle of brotherhood, etc.

Many are the books of guidance, information, and advice which will help the reader along his way. The Research Society will be glad at any time to furnish bibliographies of such works.

* * *

RECOVERING THE PAST

When an age passes away it does not take everything with it into that utter vanishing from which there is nothing to return but leaves to those who come after some vestiges of history, some pitiable fragments, it may be, of a teeming life, so that the student who brings a historical imagination to bear upon the slight memorials can often recover the period that has fled. The latter nations, of course, left us their written histories but the elder empires left nothing but a tradition, a tradition, oftentimes, of a tradition. The books that remain from the past are as nothing to the books that have perished and we would indeed be poverty-stricken did nothing but the written record remain over to us. Fortunately enough there are memoranda other than books wherefrom we can gain a knowledge, slight but vivid, of the ancient times: there are buildings, specimens of hand-work, such as pottery, tombs, monuments, inscriptions, and oftentimes, there are, here and there in the protecting hot sand of the desert, a scarred heap of papyri to be found, scribbled over in a forgotten language but eloquent, if one can decipher the writing, of the beating life of aged times.

The uncovering of these remnants of the ancient world, the drawing of them from their reluctant hiding-places, is the peculiar work of archeology; of all the sciences there is not another which has achieved a more splendid work during the past quarter of a century. In Egypt, Flinders Petrie; in Asia Minor, Sir William Ramsay; and in Rome and Greece men too numerous to mention, have done signal and unforgettable work. Many of their discoveries have almost completely revolutionized our conceptions of certain phases of the ancient races and all of their discoveries have added to the vividness of our pictures of the remote past.

Unfortunately, the fruit of their labors has, for the most part, remained in the possession of the specialists, or has been written in books of such difficult technique that common men have been unable to read them; but now, fortunately, along comes Bro. Dr. Camden M. Cobern, professor in Allegheny College, Meadville, Pa., to give

us a splendid volume of nearly 700 pages: "The New Archeological Discoveries, and their bearing upon the New Testament," published by Funk & Wagnalls of New York, at $3.00.

Dr. Cobern's work is packed from cover to cover with such a largess of facts, of information, of the solid meat of verified discovery, that a reviewer cannot hope to convey even a slight hint of this treasure trove. For, while the author's main concern has been to show the light thrown by archeology upon the New Testament and upon New Testament times, he has thrown in for good measure a vast deal of other material.

A Mason, it goes without saying, will be keenly interested to learn from this book how wonderfully the New Testament records have been verified, but he will also be interested to learn of the new findings of archeology concerning the Ancient Mysteries, the Ancient Gilds, and the building of Solomon' Temple. Our space here permits only a brief reference to the Gild life.

On page 83, Dr. Cobern writes, in speaking of discoveries in Northern Egypt:

"The earliest inscription of a trade gild was put out by an association of foreign cooks in Sardinia. These gilds of almost every trade and profession were probably to be found in every large town of the first century, organized not so much for self-protection as for social recreation and enjoyment and to insure to each member a decent burial. They were not charitable societies nor mutual benefit insurance associations, though occasionally a loan is mentioned in the papyri and mutual aid was actually given on some occasions. The early Christians made use of these funeral associations and trade brotherhoods in order to organize their forces and it is for this reason, doubtless, that the Emperor Valerian made such furious attacks or these gilds. (A.D. 275.)"

In another connection he writes:

"Almost every trade had its gild or union. From Thyatira we hear of the organization of the tanners, leather workers, slave dealers, etc. From Italy and Egypt about a hundred different occupations have been found connected with these secret societies, among which we can reckon the gild of shepherds, the highest official of which was called the 'chief shepherd.' Each trade union was under some particular pagan deity. Bacchus being naturally followed by the innkeepers, and Hercules, quite as naturally, by the cabmen, etc."

In a recent conversation the present writer asked Dr. Cobern if he thought that these gilds, or some of them, had preserved trade secrets; he replied that nothing has been discovered to throw light on that. He did say, however, that a copy of a ritual used in a Mithraic "lodge" had been discovered and translated. We requested that he send it to us for publication accompanied by an article from his gifted pen; inasmuch as he is a Brother Mason we have hopes that we will be so favored in the not distant future.

* * *

DEATH BY THE TIDE

The Island of Ulva is on the west coast of Mull, in Argyllshire, Scotland. Its name, which literally meant "the island of wolves," suggests both the wild barrenness of the country and the fierce character of its earlier inhabitants. An account of these first settlers has been written by a certain Mr. Clark, of Ulva, in the "New Statistical Account of Scotland," a kind of statistical and geographical encyclopedia of Scotland. After describing the columns of basaltic rock which rise sheer up on its coast, their roots going down under the tide, Mr. Clark goes on to relate a tradition of how the natives once administered Lynch law at a rough place among these cliffs called Kirsty's Rock. It was a dreaded and awful spot, hidden away among the coastal precipices like an eagle's eyrie. This is the story:

A woman accused a girl of stealing a cheese. The girl denied the accusation with such determinedness that the woman lost her temper and accidentally killed the girl in her anger. "The poor woman was broken hearted when she saw what she had done; but the neighbors, filled with horror, and deaf to her remonstrances, placed her in a sack, which they laid upon a rock covered by the sea at high water, where the rising tide slowly telminated her existence."

Macaulay relates many similar tales of early Scotland, as do other chroniclers; but Masons, I am sure, will find the above incident of especial interest.

It might be added as an irrelevant but interesting note, that Ulva was the home of the Livingstone family, out of which came David Livingstone who built so noble a Temple of word and deed in the heart of Africa.

----o----

THE QUESTION BOX

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

WERE THE OPERATIVES CATHEDRAL BUILDERS?

In our last Study Club meeting the following question came up. Were the early Operative Masons cathedral builders, or did they work at other kinds of buildings? I was appointed to ask you this question. We will thank you for help on it. - R.O., Iowa.

A book could be written in reply to your question. It seems to have been proved that Operative Masons in medieval Europe did work on buildings of all kinds, even walls and bridges. But the Cathedral builders were a class apart, a superior class, usually, and there are many reasons to believe that the original Freemasonry came from the Cathedral Builders. When Cathedral building declined, as it did at the time of the Reformation, Masonry declined with it, at least Freemasonry did; and the Freemasons were obliged to turn to the building of residences for the rich families of England, taking with them, as they did so, many of their old habits and designs. This accounts for the sudden springing up of the Ornate Style in English architecture. You will find much material in Gould's Concise History, much more in his four volume work of which the Concise is a revised form. The best work on the Cathedral Builders is Leader Scott's book by that name.

* * *

THE ASHLAR

Dear Brother Editor: - Our monitor does not satisfactorily explain the meaning of the term "ashlar." As chairman of our Lodge Study Club Committee I have been requested to ask you for the Masonic interpretation of the term. - J.F.W., Nebraska.

To answer your question with any satisfactory degree of adequacy would require all the space in this present issue; we can only offer you a hint or two. Ashlar is an old operative Masonic term not now, we believe, very much used by architects. It literally means a stone cut into building shape in contradistinction to a stone of such accidental shape as might be found lying about in a field, such as a "boulder." A "rough ashlar" is a stone as taken from the quarry, very rudely dressed into shape. A "perfect ashlar"

is the same stone finished on its surfaces, squared at the corners, and ready to be built into the wall.

The operative use of the term explains our speculative use, for with us the apprentice is a "rough ashlar" because he is only a partially completed Mason while the Master Mason is a "perfect ashlar," in theory at least, because his initiation has fitted him for a place in the fraternity. All through the ritual the candidate is thought of as an ashlar, and all the working tools of the first three degrees are designed to be used on the ashlar. In older times most subordinate lodges kept two stones on a table in the lodge room to illustrate this symbolism; we regret that our present day lodges are abandoning this valuable custom.

* * *

GEOMETRY IN MASONIC SYMBOLISM

I have been perplexed to understand why Geometry is so much made use of in our Masonic symbolism. Why is this ? Does the Letter G stand for Geometry? - L.B.C., Ohio.

You have posed a large question at us, brother. As architects, with their handbooks of methods and materials were unknown until Queen Elizabeth's time, the earlier builders were obliged to use the methods of geometry in their work. That explains the shape and arrangement of many of the old cathedrals; they were laid out according to the squares, triangles and circles of geometry. In truth, architecture, as then practiced, was nothing other than applied geometry, and for that reason we find, as in the Old Constitution for example, that Masonry and Geometry are used as synonomous terms. As most of our Masonic symbols originated with the old builders they are naturally geometrical, so geometrical in fact, that a recent writer contends that one could spell out the whole Masonic system from Euclid's famous treatise; that is doubtless an exaggeration, but it is the exaggeration of a truth.

Another reason may be given for the large place occupied by Geometry, and the kindred arts and sciences in our ritual, especially in the Second Degree. As you doubtless know, William Preston had more to do with the construction of the present work, probably, than any other one man. Preston lived in a day of no public schools or cheap books, and he was absorbed by the scheme of making the Lodge into a school. Accordingly he transformed a part of the Ritual into an educational curriculum. (See Pound's lecture on Preston in his "Philosophy of Masonry.")

It is probable that G was originally the symbol of Geometry, and it is still recognized as such by the Ritual, as you will remember; but it has also come to stand for the Great Geometrician, and that very fittingly, for the whole of Nature is a vast objectified Geometry.

If you have access to a set of the Proceedings of the Lodge Coronati Lodge of Research we urge you to read Sidney Klein's essay on The Great Symbol; it is the best treatise on the Geometry of Freemasonry that we have ever seen.

* * *

DEFINITION OF "ENTERED" APPRENTICE

Dear Brother Editor: What is the meaning of the term "entered" apprentice? - L.J.C., Oregon.

In operative days a youth who desired admittance into the fraternity was vouched for by some Master Mason. He was then examined by the lodge, initiated, given an obligation and indentured to some master workman for a term of five or seven years. At the conclusion of his initiation his name was entered into the book of the Craft and

for that reason he became known as an "entered" apprentice. In our speculative lodges the term has no more its original meaning, nor indeed, any special meaning at all, but we retain its use because of its old associations, and because of custom.

* * *

THE ALTAR

Dear Brother Editor: - Will you please tell us what should be the shape and situation of the altar? Is the altar a symbol? Some brothers in our Lodge have been discussing the matter. Perhaps you can help us out. - L.C.T., South Carolina.

In English Lodges the altar stands near the Worshipful Master and is in itself little more than a pedestal; but in the American system its place is at the center of the Lodge where it serves as the center around which all activities revolve. In ideal, at least, its shape should be a perfect cube which is the symbol of perfection, and also, it may be, of the Deity to which the altar is dedicated. Also, if it is to conform to ancient Masonic uses, it should be equipped with a horn at each of its upper corners. In early days, before social order was as well protected by law as it is now, a refugee was given the privilege of sanctuary if he could reach an altar and lay hold of its horns. Inasmuch as the altar is, or should be, the symbol of protection as well as of worship, it seems fitting that the horns should be retained. As it stands at the center of the Lodge so should the habits of worship, of reverence, of prayer, and of that group of qualities which we describe as spirituality, stand at the center of a Mason's life.

* * *

BOOKS ON THE ORIGIN OF MASONRY

Dear Brother Editor: - If you have any books dealing in particular with the origin of Masonry, I shall be glad to have particulars. During the coming winter I intend to take up the study again. Modern Lodges do not appeal to me - I would like to be able to trace things back to ancient times. - R.A.R., Ontario.

There are few or no books devoted wholly to the matter of Masonic origins, but you will find many pages, and often many chapters, in the following which will give you the information you seek:

Speculative Masonry, by MacBride.

Concise History of Freemasonry, by Gould.

Freemasonry Before the Era of Grand Lodges, by Vibert.

History of Masonry, by Armitage.

Traditions of Freemasonry, by Pierson.

For the origin of the higher grades the best work is probably A.E. Waite's two volume "Secret Tradition." You will also find much of general interest in Gould's Essays on Freemasonry.

----o----

CORRESPONDENCE

HOW MANY HIRAMS WERE THERE?

Dear Brother Editor: - Bro. A. S. MacBride's remarks on the "Four Hirams of Tyre" in the April Builder make one despair of ever getting to the bottom of the question as to how many Hirams were at the building of Solomon's Temple, anyhow. He discovers four instead of two.

Why the historical accuracy as to numbers should concern students of our allegorical mysteries I confess is difficult for me to see. The personage mentioned in Masonic ritual as Hiram or C'Huram is clearly not the historical Hiram of Chronicles nor of Kings, though enough of those accounts has been interwoven with the legend of the Master's degree to give it a touch of realism sufficiently to serve the purpose of all Masonic allegory, that of concealing from the profane what is illustrated by symbol.

I would suggest to Bro. MacBride a careful reading of all the old Operative scrolls and legends he can lay hands upon and comparing them with the names of the principal personages of the ancient mysteries of Egypt, Phoenicia and other peoples with whom the Hebrews as a nation came in contact. He will probably then come to the conclusion that Albert Pike was correct in asserting that the "Hiram" of Masonry is no other than the ancient mystic personification of LIGHT.

Is not Pythagoras claimed as our "ancient friend and brother"? Is he not represented as having been a student under Hor-Ammon or Hur-Amen, a priest of Egypt? Is he not told of in legend as one of the discoverers of the antediluvian pillars whereon were engraved all the ancient arts and sciences?

The old operative Masons have left us enough manuscript tales of Masonry and its origin to confuse more than the profane, unless we understand them as they clearly did.

Reference may be had to Gould or Findel or the York Rolls or the British Museum or the Quatuor Coronati proceedings to illustrate my point.

The name of the chief artificer sent Solomon by Hiram King of Tyre is given variously as Aymon, Adon, Ammon and he is even represented, I recall in one legend, as being the son of the King himself.

In Hebrew Scriptures we are told of C'Huram (translated at Hiram) and whether there were one or two or a dozen men or the name concerned in the building of the physical Temple of Solomon, the term "C'Huram Abiv" alone should clear our minds of the idea that merely an historical personage is meant so far as Freemasonry's adoption of the name goes.

For while the original Hebrew "C'Huram Abiv" may refer to the architect's father, in Freemasonry it may be correctly uses as Father Hiram or Father LIGHT indicating that all Freemasons are sons of LIGHT in a spiritual sense.

We are informed by the Jewish historian Josephus that there was indeed a physical temple built by Solomon with the assistance of the same architects and after the same pattern as used for the building of the great sun Temple at Tyre.

But a little research among writers on the mysteries of those Mediterranean countries alone, soon uncovers the curious coincidence that these Tyrian architects, under the tutelage and special favor of the Dyonysian Priesthood no doubt (since they were

known as the Dyonysian Architects) were specially addicted to celebrating their mysteries at certain times of the year in Byblos, known to the Hebrews as Gebal whose inhabitants are called Giblimites or "stone squarers."

These mysteries were the mysteries of "Adon" (meaning "Lord" or "The Master"), the chief personage of other mysteries in which he appeared as Adonis, Attys, etc.

Scriptural allusion to these mysteries shows they were known to the Hebrew people as those of "Thammuz," from the name of the river on which the body of the Master was set afloat to be found later.

So that among the Tyrians themselves it is probable that the Master Architect as spoken of in some of the old "histories" or legends of the operatives, was indeed called Adon, corrupted into Aymon or Ammon, not necessarily through ignorance, but as demonstrating a connection of the Dyonysian rites with the original Egyptian parent stem as concluded by some investigators.

For Byblos in mythology, turns out to be the identical spot where Egyptian allegories represent Isis coming to find the body of her Lord Asar or Osiris.

The most common name for Deity among the Egyptians was Ammon or Amun, frequently combined with Ra the sun, symbolic of LIGHT. The son of Isis and Osiris was Hor or Horus - again the name of LIGHT. These three personages of the Egyptian mysteries, As, Asar and Hor (Isis, Osiris and Horus) are familiar enough to every student of the mysteries as the Egyptian trinity equivalent to the present Master and wardens of a lodge, Horus being typical of the candidate himself.

In Horus and the priest Hor-Ammon of Pythagoras, in the Hebrew C'Huram, in the mythical thrice great Hermes of ancient Egypt, founder of the "Hermetic" sciences of

whom, in the Urim and Thummim of the Jewish High Priest, and the Hiram of the Masons, we may see but synonyms for the name of LIGHT.

Albert Pike and other writers have referred to the hieroglyphic representation on Egyptian monuments, showing the "raising of a candidate" by the hierophant clothed in a Lion's skin. The Egyptian name of the Lion was Aor - LIGHT. Compare Hebrew - LIGHT.

There is abundance of proof in mythology connecting the almost universal name for LIGHT with the Lion, the God, and the mysteries.

If we are to interpret literally and historically all the writings and legends of antiquity without suspecting the existence of symbolic keys to their spiritual significance, it will take us no long while to utterly destroy interest in Freemasonry.

The literal minded might well say, the Lion derived its name of Aor from its roar, by way of onomatapoea. The name of Deity or the Sun among Egyptians and Chaldeans, "Ra," is merely a curious coincidence. And so with the Babylonian "moon worship" of Ur and as to the Egyptian Amun and the Phoenician Ammon they were probably separate "gods" and the combination of the two names due to the confusion of those old priests trying to discover what they were talking about.

But the careful and impartial student will scarcely dismiss the matter in that nonchalant manner, if he spend the time and patience necessary to wade through the vast literature concerning the mysteries of all times. He may have to dig into Wilkinson and Petrie as well as Churchward, Cumont and others, but it is all there.

The Masonic Hiram, Master Architect of the Temple, is the modern survival of the two words for LIGHT and Lord or Master - Hur-Amen.

I greatly regret that I have neither the time nor inclination to hunt up all my "authorities," as my library is scattered now in many places and what notes I have preserved by the way, stored here and there and covered with dust. Personally I am no longer greatly interested in such studies, having covered the ground to my own satisfaction years ago, and perhaps selfishly, neglected to prepare myself with proper references to what somebody else has said and discovered for the benefit of "future generations."

But this I do know, so far as history, legend, mythology, archaeology, comparative religion and similar studies can be considered "proof," it is all there for those who are willing to dig in this "rubbish from the temple."

J.W. Norwood, Kentucky.

* * *

APPROACHING THE RIVER

Dear Brother Editor: - There are a lot of us old Masons that are approaching the river and some of us are so near that we can almost hear the breakers roar and see the craft that is to convey us to the shore. A few more years at best and we shall be numbered with the dead, having crossed over the river and entered that plain from whose bourne no traveler has returned. When that time comes and the lamp of life is flickering, who aside from the loved ones of the home will be gathered around our couch to watch the spirit take its flight and return to God who gave it? Will we have so conducted ourselves Masonically, that the brethren will be found at our side to give comfort and consolation to our loved ones? When our eyes have been closed for the last time and our spirit has departed, what will be said of us by our brethren? Will they say he was worthy and well qualified to enter into everlasting life? Will they say that Masonry

was bettered for his having lived in the world and having been a Mason? Or, will they act and speak of us in a different manner ?

The question of supreme importance to us is: How are we living how are we conducting ourselves in our daily life with our fellow men; are we dealing with them on the square; are we acting discreetly; is our daily conversation Godly; have we exercised due caution and tyled well the bodily temple of earth ?

All good Masons recognize God and point to Him as the Great Light of Masonry. Have we made peace with Him ? Are we prepared to answer the call? Are we prepared to cross the river? If not, let us get right at once, for we are approaching the river and we cannot turn back; we must go forward and cross over. Our preparedness or unpreparedness for the transition rests solely with us. We can win all or lose all. If the darkness of the river has no parallel, it will be our fault. If the way is bright and the lights of everlasting life are shining brightly to guide us over the river and the hand of God can be seen beckoning us on, then it will be our glory and we can join in the anthems with the redeemed and sing through the ceaseless ages of eternity the Master's praise.

Let us hope for the best and prepare for the day when we shall be called upon to cross the river. Let us be prepared to answer the call with gladness, that we may enter the land where partings never come, where farewells are never spoken and where we can bask in the sunlight of God's love forever and forever.

Don't speak lightly of this matter. Tread lightly and speak softly in the presence of the dead and dying. The Mason that does not regard getting right with God ought to give serious thought to the matter while it is called today, for tomorrow he may die. Look over the cities of the dead. Then turn and look over the cities of the living. Don't you think the pace is about even? It is only a question of time till the hearse will back up in front of our abodes and the pall-bearers will step inside and gently take up the casket that contains our mortal remains and follow them to their last resting place on the hill. But the spirit that God gave us, what of it? It has returned to Him who gave it. He has called for his own. Our doom is sealed. Our work is ended. It is ready for acceptance or rejection. If the stone is true, square and properly made, all will be well

and we shall enter into that rest prepared for the saints of God in that mansion not made with hands eternally in the heavens; otherwise, all is blackness and despair and all is lost to us forever and ever. Brother Masons, prepare to cross the river while time is still with us and we can work, for the night cometh when no man can work.

Robert A. Turner, Washington.

* * *

MILITARY LODGES

Dear Brother Editor: - If you wish to do a good work push along the Military Lodge idea, which received such splendid endorsements in the August number of THE BUILDER.

For many years I have observed the influence of Masonry on soldiers and it is beyond belief, to see the wonderful influence the Craft has on our men of the Regular Army. It makes better men of them, they sit in Lodge with their officers, they learn to know each other and I have never known of any breach of discipline to result, to the contrary it has tended to improve discipline.

There is a Lodge in the Philippine Islands, formerly under California jurisdiction, that comes more nearly being a Military Lodge than any in the United States. The entire membership, and it has a large one, is made up of officers and men of the Regular Army. The influence of this Lodge is of the greatest credit to Masonry and it has done a great work in bringing the officers and men closer together. It has bound them together by a tie that can never be broken and will never be forgotten.

Now with the many changes that are being made, due to the War, the membership is being widely scattered. How much better it would be if this had been a Regimental Lodge that would go with the Regiment wherever it may go.

Masonry now has a wonderful opportunity through the men of the Army who will go to France, and nothing should be allowed to stand in its way. Think what a Lodge meeting near one of the great battle fields will mean and how it will help cement the Allied Army more closely together.

I hope this good work will be pushed to a successful termination and that we may see many Regimental Lodges in France and the mission of our fraternity in teaching peace and good will towards all mankind made successful.

Russell P. Reeder, Lieut. Colonel Field Artillery, Alabama

* * *

THE TIDES

Dear Brother Editor: - Referring to localities where the tide ebbs and flows twice in twenty-four hours, I find the following in "The Elements of Astronomy" by White, 5th edition, 1915, used by the students of the United States Naval Academy, on pages 153 and 154, par. 178, "Four Daily Tides." At some places the tides rise and fall four times in each day. This is ascribed to the existence of two different tidal waves, coming from opposite directions. This phenomenon occurs on the eastern coast of Scotland, where one wave comes into the North Sea through the English Channel, while a second wave comes around the northern extremity of Scotland. At places where these two waves arrive at different times, each wave will produce two daily tides.

Par. 180, "Other Phenomena. Along the northern coast of the Gulf of Mexico there is only one tide in the day, the second one being probably obliterated by the interference of two waves. An approximation to this state of things is noticed on the Pacific coast, where at times one of the daily tides has a height of several feet, and the other a height of only a few inches. A very curious statement has been made by missionaries concerning the tides of the Society Islands. They say that the tides there are uniform, not only in the height which they attain, but in the time of ebb and flow, high tide occurring invariably at noon and at midnight; so that the natives distinguish the hour of the day by terms descriptive of the condition of the tide."

Fraternally,

A.H. Vail, Pennsylvania.

* * *

JEREMIAH O'BRIEN - A CORRECTION

Several letters were received from our members immediately after the September issue of THE BUILDER was mailed out calling our attention to the discrepancy between the dates shown on the tombstone and that of the capture of the schooner Margharetta in the subject matter of Brother George W. Baird's article on "Jeremiah O'Brien" on page 272 of the September issue. The matter was promptly referred to Brother Baird who replied as follows:

Dear Brother Editor: - In reply to your letter of recent date, I beg leave to say "there is still some mistake" in the memorial of Jeremiah O'Brien, and it is in the tomb stone. I got it from the Secretary of Jeremiah O'Brien's Lodge, who employed a member of the

Lodge to photograph it for me. He has evidently sent me the memorial of the wrong Jerry. Jerry the sailor could not very well have made a capture two years before he was born. It was stupid in me not to have noticed the date on the photo carefully, though I remember it was very dim in the photograph though very clear in the cut. I do not see how we can correct the cut, but we can correct the date of his death, which was in 1818. The text of the essay is invulnerable.

G. W. Baird, D. C.

----o----

KENTUCKY GRAND LODGE GRANTS DISPENSATION FOR MILITARY LODGE

For the second time in the history of the First Kentucky Infantry, a Masonic Lodge has been established in its ranks. During the war with Spain, just before the regiment was ordered to Porto Rico, a dispensation was granted, and Kentucky Army Lodge No. 1, U.D., was organized from among the soldiers, which flourished until the regiment was mustered out of the service.

On last Monday evening Most Worshipful Grand Master James N. Saunders called together the officers of the Grand Lodge of Kentucky, F. and A.M., to meet in one of the buildings just completed at Camp Taylor, for the purpose of granting a dispensation to a number of soldier brethren, who had petitioned for permission to organize a lodge, to be named after their Colonel.

The Grand Master issued a dispensation to form the W.A. Colston Army Lodge U.D., and under direction of the officers of the Grand Lodge it was set to work. The following brethren having been selected and named in the petition as the three principal officers, were installed by Grand Master Saunders:

Lieut. Dr. H. E. Royalty, Worshipful Master.

Capt. I. L. Schulafer, Senior Warden.

Col. W. A. Colston, Junior Warden.

The newly-elected Master assumed the office, and thanked the Grand Master for the honor conferred upon him by appointing him the first Master. The following officers were elected or appointed:

Maj. Dan M. Carrell, Secretary.

Lieut. Walter R. Byrne, Treasurer.

Capt. Geo. M. Cheschire, Senior Deacon.

Capt. Ben F. Offutt, Junior Deacon.

Lieut. Harris Mallinckrodt, Chaplain.

Lieut. Frank M. Wright, Tyler.

Col. Colston, when called upon for a few remarks, made a stirring and patriotic speech, referring particularly to the fact that the teachings of the Masonic Order are exactly the same principles that the United States is now fighting to uphold.

A number of Past Grand Masters who were present were called upon by the Master for remarks, and they responded in inspiring, patriotic speeches until a late hour, after which a luncheon was served in the officers' mess hall to all present.

- Masonic Home Journal, Sept. 1, 1917.

----o----

ETHIOPIA

At a certain point in the work we are told of three persons endeavoring to reach Ethiopia.

That rather mythical country was supposed to have been located to the south and east of Egypt, and to have been inhabited by the descendants of Ham, who were of semi-negroid appearance and color.

In fact, Ethiopia is usually accepted as a synonym for darkness, ignorance, forgetfulness and death. Hence a criminal seeking a passage into Ethiopia would be typical of one endeavoring to hide his crime in secrecy, forgetfulness or even death.

It is not going too far to follow this to its logical conclusion, that such can not be attained without the consent or pass from the High Lord of Justice, before whose bar

all faults must be adjusted and our conscience quieted by a confession of our guilt, and a forgiveness granted.

Ethiopia was also the land of gold and precious stones, which might be construed as a reward for those who are entitled to a pass into that wonderful and unknown "foreign country," and may possibly be a Master's wages, which are payable only for "work."

- Rob Morris Bulletin.

----o----

Our lodges need, in some instances, to be reminded that the conferring of degrees is not by any means all there is of Masonic work. Too often we fear it is only too true that lodges "have no work on" when there are no degrees to be conferred. Yet this should not be. The first and chief duty of a Master is not to confer degrees, but to instruct the brethren or to cause the same to be done by a fit and proper person in his absence. Even when there is degree work to be done, it should not usurp the entire time of the lodge. No wonder is it that so many lodge members tire of attending meetings at which nothing but degree work is done. It would be often far better for the Master to introduce attractive lectures or papers by well-skilled brothers in the lodge on regular meeting nights, and, if necessary, to postpone a part or the whole of the degree work to an emergent meeting. Lodges are mainly for the instruction, the improvement, and the mutual benefit, of their members, and not recruiting grounds for the Craft. And Masonry is a beautiful system of morality, and not an organization whose chief aim is its own aggrandizement. - P.G.M. Charters, Quebec.

----o----

Virtue is like precious colors, most fragrant when they are incensed and crushed; for prosperity does best destroy vice, but adversity doth best discover virtue. - Bacon.

The Builder Magazine

December 1917 - Volume III - Number 12

CROSSES

BY BRO. CHARLES W. MANN, New York

MAN'S inhumanity to man has made countless thousands mourn in the ages that have passed and will continue so to do until the time shall come when swords shall be beaten into ploughshares and spears into pruning blades.

As we are about to consider the crosses, let us trace the origin of some of them. To endeavor to set before you the circumstances which brought out the large variety of crosses that have appeared since our Saviour suffered upon one of them would take too much time. I have, therefore, selected seven primary and six secondary, which I shall place before you, and I hope that the interest that centers around them will prove as increasingly absorbing to you as the study of them has been to me.

Crosses have been used in various forms by all the nations and tribes of the East as a means of punishment for enemies of criminals--excepting by the Jews. The Jewish method of putting malefactors to death was by stoning or burning, according to the Mosaic Law. From numerous writings upon the subject by La Croze, Jabolinski, Zoega, Viscomte and others, we gather that the symbol of the cross appears to have been most various in its signification. Justyn Martyr says the sign of the cross is impressed upon the whole of nature. Man himself forms a cross when his arms are extended from his shoulders. Leigh mentions forty-six different kinds; Sylvanus Morgan, twenty-six; and Upton, thirty.

The cross is believed to have been evolved from that more ancient instrument of execution, the pale, as discovered by Gretser in Crecia Christy, Vol. I, Chap. 50, as follows: For impaling (infixio), a long and sharpened piece of wood was employed, on which the victim was put as on a spit.

Seneca describes this kind of execution. Some drove a stake through the body and set the stake up in the ground; others were suspended on crosses with their heads turned towards the earth. This cruel mode of punishment is still in vogue in some parts of Russia, China, Turkey and some of the more remote countries of the East.

A CROSS

The cross (La Crux) a gibbet formed of two pieces of wood placed crosswise, metaphorically, the punishment of the cross, as well as the pain it inflicts, and in a general sense, any mental pain; suffering or heavy trial--in its simplest form consisting of two pieces of wood, one standing erect, the other placed on top, crossing at right angles. Its use as an instrument of punishment was probably suggested by the shape so often taken by branches of trees. According to Cicero, it was certainly customary to hang criminals on trees (Arbor Infelix). Seneca names the cross, infelix lignum, the accursed tree.

EGYPTIAN CROSS La Crux Ausata

The Egyptian cross, the oldest cross, will first claim our attention. This is the cross often seen held in the hand of the gods of Egypt. It is a pale with a cross-beam on top with a ring over its center. From this ring the culprit was suspended until death ended his sufferings. This cross without the ring appears often among Indian and Egyptian relics. It sometimes appears in the form of two pales crossing each other in the center. These crosses are understood to be symbolical ideas of Divinity or life eternal. A cross was to be seen in the temple of Serapis as the Egyptian emblem of the future life. From Rufinius we get the following: In an obelisk recently discovered in Nineveh there is a representation of a king within an arched frame, having the Assyrian symbols over the head and a cross like that of Malta on the breast.

PASSION CROSS, OR THE CROSS OF CHRIST

In the cross of Christ I glory, Towering o'er the wrecks of time; All the light of sacred story Gathers round its head sublime.

The cross on which our Saviour suffered was, according to Sozomen, discovered by the Empress Helena, mother of Constantine the Great, in the year of our Lord 326. When seventy-nine years of age she was induced by the warmth of her piety to visit the place which the Saviour had rendered sacred by his presence and suffering. The hatred of the heathens had led them to obliterate as much as possible all traces of the memorable events which the life and death of our Saviour had hallowed and to cover Mount Calvary with earth and stone and raise thereon a temple to the Goddess Venus. A Jew, however, had treasured up what traditions he would gather and was thus enabled to point out to Helena the spot where our Lord had been buried. On excavation, it is said, three crosses were found, and the title which that of Jesus bore was also found lying by itself. That the crosses were wood all declare, but no one states the peculiar kind of wood, nor is there any mention made to substantiate the tradition that the true cross consisted of three kinds, cypress, pine, and cedar, or of four kinds, cedar, cypress, palm, and olive. Lipsius declares that the cross was made of oak, as this wood was the most abundant in Judea. The relics are said to resemble oak. All the Scriptural writers seem to agree that only on the cross of Jesus was placed a title. The wooden title is said to be still preserved in Rome, not entire, for only diminutive fragments remain of the Hebrew letters, so that no one can positively identify the characters. The Greek and Latin, except the letter Zetta, are written after the eastern manner, from right to left Nicetus holds that it is not all the work of one hand; the Roman letters are firmly and distinctly cut, the Greek very badly. The history of the discovery of this title is worthy of notice.

When sent by Constantine to Rome it was deposited in a leaden chest above the vaulted roof of the ancient church in Coma, in a little window, and then bricked into the wall, its position being recorded in a Mosaic inscription without. Time almost destroyed this inscription, making it illegible, and a window, owing to the carelessless of workmen repairing the church. was broken open and the holy relic discovered. This discovery and the genuineness of the title were authenticated by Pope Alexander III.

THE CROSS OF CONSTANTINE

This is the miraculous cross said to have appeared in the heavens and to have been observed by the Emperor about sixteen years before the visit of his mother, the Empress Helena, to Jerusalem. This cross is shaped very much like the one on which our Saviour was supposed to have been crucified.

Constantine Caius Flavius Valerius Aurelius Claudius, surnamed the Great (Roman Emperor A.D. 306 to 337), born A. D. 274 at Naissus, in Upper Moesae; died at Constantinople in 337. It is unnecessary to recite the biography of Constantine at length, but simply state that he seems to have been the first great potentate to embrace the Christian religion and to have given to the cross, that up to this time had been looked upon only as an ignominious instrument of death, the hallowed reverence and the inspiring influence it afterward attained. History speaks of Constantine as a youth of fine physical appearance, endowed with great strength and courage. His first service was under Diocletian, the Emperor, and by his various efforts he rapidly rose to a place of great distinction. His successes in Egypt and Persia gained him the title of Tribune. Upon the death of his father in 306, he was made Emperor of the West, and Emperor of Rome in 310 after a decisive victory over Maxentius, at which time his victorious legions entered the imperial city. There he was greeted as the Emperor of the Roman Empire, Maxentius having been accidentally drowned. It was during this campaign that Constantine, while in camp near Mentz, is said to have seen in the sky a flaming cross, bearing the inscription in Greek "with this you will conquer." From that time the symbol of Christianity appeared on the shields of the soldiers and the banners of the Roman army. The life of Constantine the Great as given by different historians is full of contradictions. That he was cruel in some cases there can be no doubt, but justice governed oftener than a baser sentiment; and that he was one of the greatest princes none can deny. Tried by a standard of morality he might be found lacking. His character scarcely warrants the belief that he was ever troubled by compunctions of conscience or remorse; but as a statesman and politician, Constantine favored and protected Christianity, though he was not baptized until just before his death. It is certainly wonderful the change that came by the advent and acceptance of the Christian religion by Constantine. The Christians had suffered all manner of persecution and torture at the hands of the pagans of Rome. Constantine changed all this by convening and attending the general Council at Nice, in 325 A. D. Constantine openly declared the Christian to be the official church of the Empire. Sunday was set apart for religious services instead of games, and every attempt to restrain the liberty of Christians was severely punished.

THE EXACT CROSS

This cross is composed of five squares, four squares on the sides of a central square, or two pieces crossed in the center forming four right angles. As this figure is exact in every line, it was chosen to represent truth. It first appears as an Egyptian mark on obelisks and objects of art. The cross of St. George was modeled after this cross. Writers differ greatly about the identity of St. George, although the identity of this cross is fully established. Spencer selects St. George as the Red Cross Knight, the hero and champion of truth, who engages in a terrible combat with a great dragon which he conquers and destroys, rescuing Una, the pure and beautiful Goddess of Truth, from his awful folds. On examination of different authors on this subject our belief is the St. George who fought so valiantly under Diocletion is the real St. George, who with many other Christian Knights, after defending himself against seven Saracens and overcoming them, was finally captured by a greater force and suffered martyrdom, dying in defense of the cross. There are two other writers who declare that St. George was none other than the Bishop of Alexandria, and give him the title of the regular Calendar Saint. If this is true, the canonizing of this St. George was very strange, as his personal history reads very much like some things we read about in the public press of today. The story of this St. George is as follows:

George of Capadocia, or St. George, the Patron Saint of England, was born about the beginning of the fourth century at Epiphania in Celicia. His father was a fuller, and the future Saint himself had a long struggle against the disadvantages of a poor and humble birth. According to Gregory of Nacianzene, George distinguished himself in his early career as a parasite of so mean a type that he would sell himself for a cake. He became an army contractor, but it is said that he fulfilled his contracts on bacon so badly that he narrowly escaped death at the hands of the indignant soldiers. After this episode he fled to Alexandria, where he became a devout churchman, engaged in public business and finally became bishop of the city. It is said further that George owed his episcopate to the pliancy of his conscience and the readiness with which he lent himself to further the political views of the court. When George took possession of the See he found a fierce persecution going on against the Trinitarians. Instead of mitigating this evil he favored the persecution to such an extent that he raised a rebellion against himself, and fled for his life; but being soon after reinstated by the court he returned to Alexandria and signalized himself by redoubling his cruelty, as might have been expected. His conduct raised up enemies against him, even among his own followers. His downfall could not be long delayed. A tyrannical act which he perpetrated toward the pagans in his diocese irritated the people so keenly that they

rose up en masse, dragged him out of the fortress to which he had retired for safety, paraded him through the streets on the back of a mule, and, after tearing him to pieces, burnt his remains. Papebroche and Heylyn deny altogether that this Bishop of Alexandria is the patron saint of England and give versions of St. George's history which explain the reason why he is held in such high honor. Among the Greeks St. George was held in the highest veneration as a soldier and defendant of the Greek Church, the Christian religion, and the cross; and his cross was adopted by them as a sign of victory. In England his renown through song and story had increased to such an extent that by the time of Edward the Third he had become the Patron Saint of the Kingdom of England. The cross of St. George is a red cross in a field argent. This cross is also known as the Red Cross. It was worn by the nine companions in arms who had charge of the Holy Sepulchre, by permission of King Baldwin. It was placed upon the sleeves of their coats and to distinguish them for their zeal in the defense of the Christian religion, and to remind them that they must shed the last drop of their blood in the noble and glorious purpose for which they were enlisted. The principles to which they subscribed were piety, charity, truth, fidelity to Heaven and the fair.

THE CROSS OF ST. ANDREW

The next form of the cross to which I would call your attention is the form of the cross on which St. Andrew, the first disciple of Jesus Christ and brother of Simon Peter, was crucified.

This form of cross seems to have been built especially to try the faith and fortitude of the martyr, who with arms and legs extended and tied to this form of cross, with no support to the body, was left to linger for days before death relieved his sufferings. This was to give him time to confess or recant. It may be said here, that St. Andrew, pinioned to this cross, living for four days and recanting not, set forth the power of his faith.

The story of St. Andrew is short but pathetic. He was born at Bethsada in Galilee, and was the brother (as has been said before) of Simon Peter, and was the first of the disciples to become acquainted with Jesus, and introduced his brother Simon Peter to

Him. On the day they met they continued in His company and went with Him to a wedding in Cana, and then returned to their ordinary occupations.

Some months after, Jesus coming upon them while they were fishing, called them to Him and promised to make them fishers of men. They immediately left their nets to follow and be with Him; and never afterwards separated from Him.

Tradition assigns Scythia, Greece, and Thrace as the scenes of St. Andrew's ministry. His crucifixion took place at Patrae in Achaia.

This cross (crux decussata) was adopted by that celebrated body of Knights known as the Knights of St. Andrew and the Scotch Order of the Thistle. On the banners of the Ancient Scotch kings may be seen this cross. It was ever borne by them as well as by the Knights of St. Andrew in many a sanguinary battle as a reminder of their faith that all followers of this standard must die for it, must never see it lowered; and it is a singular fact that it never has been lowered; for, combined with the Cross of St. George, on an area of red, it becomes the Standard of the Empire of England, and the sun never sets upon it. It is the greatest standard except one other floating under the canopy of Heaven today.

THE CROSS OF THE MILITARY KNIGHTS OF PRUSSIA

This cross is called the Teutonic Cross. As each of these crosses represent some important epoch in the history of church and state, none, perhaps, is of more importance than this which was adopted to be worn upon the standard of the Teutonic Knights. This celebrated order arose out of the misery which reigned among the besiegers at the celebrated siege of St. Jean D'Acre at the close of the twelfth century. The privations and sufferings of the Christian soldiers excited the compassion of certain German merchants who had been informed of their condition, and who went to the place of siege and erected hospitals made of tents and rendered other services of such value to the unhappy warriors that the German princes enrolled these princely merchants in this order of knighthood. Their title was Teutonic Knights of St. Mary of

Jerusalem, and it had the special patronage of Pope Celestine III. None could be admitted besides these merchants, who had become ennobled, but those of noble birth. Their equestrian garment was a white mantle with a black cross; and this with bread and water constituted all the reward sought for by men who vowed to remain pure in body and mind, poor in purse, and to give succor to Christians where it was most needed. This vow, however, was strangely construed in later years.

At the beginning of the thirteenth century this Order was powerful and rich, and carried forward a bloody war in defense of the infant church of Prussia. So great was the hatred of the pagan proprietors, who then inhabited Lithuania, that when they captured a Teutonic Knight they immolated him in a most barbaric manner. One of these valiant knights, after making a most desperate stand against the force of these cruel foes, fell bleeding from a score of wounds and was captured. He was placed upon his horse, securely bound, and the knight and the horse burned alive. Thus perished Margarand Van Reschaun and many other followers of the Black Cross of the Teutonic Knights.

THE CROSS OF THE KNIGHTS OF ST. JOHN OF JERUSALEM The Eight-Pointed Cross

This cross was dedicated to St. John the Almoner, a Greek patriarch of Alexandria. The order bearing the above title was organized in the year of our Lord 1058, and existed for nearly seven hundred years, until extinguished by Napoleon in 1798, when he seized the Island of Malta while on his way to Egypt. They were called Hospitallers on account of their vow, in which they promised to devote their lives to charity, obedience, and poverty.

Their dress was a plain black robe, having an eight-pointed white cross on the left breast.

Of all the orders that have flourished in the past, the Knights of St. John of Jerusalem must hold the highest place upon the walls of fame. This order had its beginning in a small chapel and two hospitals, near the Holy Sepulchre.

A number of sojourning pilgrims entered these hospitals and devoted themselves to this service. At the time of the first Crusade, Peter Gerard was rector of the hospital. After the conquest of Palestine the Hospitallers experienced high favor with the Crusaders, many of whom, following that illustrious example of the illustrious Knight Godfrey de Bullion, bestowed landed property in Europe upon them. In 1113 Pope Pascal II sanctioned this order by a bull, conferring special privileges upon it. Gerard, now First Superior, established branch hospitals in different parts of Europe. Upon the death of Gerard, in 1118, Raymond de Puy became his successor. He was a man of strong martial instincts and tastes, and he proposed to his brethren that while they should still maintain their vows previously taken they should add to them that of bearing arms in defense of religion. A proposition so strictly in accordance with the spirit of the age was promptly acceded to, and the order became a military fraternity and was organized as such by De Puy, who became its first Grand Master and impressed his character upon it.

Passing rapidly to fame as a military fraternal body, and to opulence from the gifts of pious persons, the followers of the White Cross struck terror to the hearts of its enemies in the East. Their deeds of conspicuous valor are recorded in history from their earliest formation until the close of the eighteenth century. Their campaign against the Saracens was one of signal brilliancy and one of their most notable achievements on land.

About this time we find a new cross making its appearance: The Union Cross of the Knights of St. John and St. Mary of Jerusalem, Rhodes, and Malta, known as the Maltese Cross.

The history of this cross is so closely interwoven with the other that its origin must be traced as a contingent of the other which has just been described.

It is a compound cross, made by joining four triangles at their apexes. When the fortress of Acre fell into the hands of the Saracens, in 1291, the Hospitallers were established at Limmoesa in Cypress, where they were recruited by drafts on all the commanderies in Europe. In this Insular residence they became sailors and navigators, and this was probably the time that they assumed their naval character, as their vessels were continually in service conveying pilgrims to the Holy Land. This led to sea fights in which the brethren became as distinguished for skill and valor as they had been on land. In 1309, the combined forces of Knights of St. John, St. Mary, and the Templars seized the Island of Rhodes, which had been the home and headquarters of Mohammedan corsairs and pirates, and soon converted that island into so strong a Christian fortress that it gave its name to the fraternity. They held that island for more than two hundred years, though assailed many times by the Mohammedans. They took Smyrna and retained possession of that place until it was taken by Tamerlane. The first siege of Rhodes took place in 1480 and was successfully defended by the knights under the command of Sir Peter de Aubusson, their Grand Master. A second siege took place in 1522, and the knights under the then commanding Grand Master, Philip Villiers de Lislle Adam, after holding the Turks at bay for six months, made an honorable capitulation to the Sultan Solyman, the Magnificent.

The remnants of the order proceeded first to Candia, then to Messina, and then to the mainland of Italy.

Charles the Fifth ceded to them the islands of Malta and Gozzo and the City of Tripoli, March twentyfourth, 1530. Malta was then a barren rock, but the knights made it one of the strongest fortresses in the world; and they carried on the war with the Turks, then the dread of Christendom, with so much energy that their new abode furnished them with a new name, and a new triangle was added to the triple triangle, forming the Cross of St. John, St. Mary, Rhodes, and Malta.

For two and one-half centuries the Knights of Malta wielded a powerful influence in European affairs. Piracy, that dread scourge of the eastern seas, was destroyed by their valor; but in the later years of their existence, forgetting their former vows, it seems that a fitting climax ended their career when that wonderful soldier and man of destiny, Napoleon, the Emperor of the French, closed it in 1798.

The last cross which we shall consider will be the signal cross of the Crusaders, or the rallying cross. Borne by the Crusaders it appeared upon the banners of the military expeditions undertaken by the Christians of Europe for the deliverance of the Holy Land from the domination of Saracens and Turks.

About seventy years after the death of Christ, Jerusalem was taken and destroyed by Titus; but sixty years afterward the city was rebuilt by Hadrian, and the Christians were permitted to return. Their occupancy only existed by precarious tolerance until Constantine embraced the Christian religion and proclaimed it to be the religion of the Empire.

For about two hundred years, until Jerusalem was taken by the Saracens in 637, the Christians held sway in the Holy City; but all toleration ceased when the Turks took the city in 1063. That wild fanatical horde, though superior in force and military power, were immeasurably inferior to the people whom they had expelled; and as they made no scruple to plunder, insult, and kill the Christians, pilgrims to Jerusalem began to bring back serious reports concerning their suffering in the Holy Land.

This state of things continued until Peter the Hermit took up the mission and began to preach the redemption of the City of Jerusalem and the Holy Sepulchre from the hands of the infidels. The fame of this mighty and pious design now became universally diffused. The greatest prelates, nobles, and princes attended upon the preachings of Peter and became so infused and inspired at one of his discourses that they arose and exclaimed as with one voice: "God willeth it! God willeth it!"

The first Crusade occurred in the year of our Lord 1096. We quote from the Princess Commena, who expressed herself thus:

"The whole of Europe seems shaken from its foundation and ready to precipitate itself in one united body upon Asia."

All orders of men now deemed the Crusade the only road to Heaven and became impatient to open the way with their swords to the Holy City. Nobles sold their castles and belongings at any price. The infirm and aged contributed to the expedition by giving money and valuables, and many of them not satisfied with this attended in person, being determined to reach and behold with their dying eyes, if possible, the city where Jesus Christ had died for the human race.

The hosts of the Crusaders increased so fast that their leaders became apprehensive lest the very size of the great host should prove the cause of the failure of the enterprise. For this reason they permitted an undisciplined multitude, computed at more than three hundred thousand, to go on before them under the command of Peter the Hermit and Walter Gaultier. These took the road through Hungary and Bulgaria towards Constantinople, and so sublime was their faith that they trusted that Heaven would supply their necessities and made no provision for their march. The more disciplined moved under their leaders, and having passed the straits of Constantinople they landed and mustered on the plains of Asia over seven hundred thousand men. Every one of these Crusaders bore the emblem of the Cross. Their great desire was to once more place in the ascendency in the Holy Land that precious symbol of their faith. Even women concealed their sex by encasing themselves in the steel armor of a knight and accompanied this vast host as a part of it, in many cases their sex only becoming known after they had been slain. That they were moved by the same impulse to do and dare for the cross was amply proven by their zeal and valor in many a fierce and personal encounter with the infidels. Barret in verse says:

Not she with traitorous kiss the Saviour stung--

Not she denied Him with unholy tongue.

She while apostles shrank could danger brave--

Last at His Cross and earliest at His Grave.

The second Crusade was preached by St. Bernard of the monastic Order of Bernardines, of which he was the founder, and conducted in 1146. It was headed by the Emperor Conrad III and Louis VII of France, with more than three hundred thousand men.

They were defeated by the Turks near Iconium, and with difficulty escaped to Antioch. Louis' army suffered reverses to such an extent that it was not strong enough to keep the peace in Asia for the Christian principalities, and their destruction soon followed.

It was at this period that the great Soldam of Egypt appeared, and, having crushed both Christian and Turk, entered the Holy City of Jerusalem as a conqueror. He held the city for about forty years.

The third Crusade was undertaken in 1188 by the Emperor Frederick Barbarossa and Frederick, Duke of Seabia, his second son. Frederick defeated the Soldam of Egypt at Iconium, but his son Frederick having joined forces with Guy of Lussignan, King of Jerusalem, in vain endeavored to reduce St. Jean D'Acre.

At this time Richard Coeur D'Lion took command of the united forces of England and France, laid siege to this important fortress and captured it, defeating the mighty Saladin. His success was productive of nothing but glory, for in the end he was obliged to return to Europe without even a remnant of his army.

The fourth, fifth, sixth, seventh, and eighth Crusades were undertaken between the years 1195 and 1270 under leaderships of Henry the Sixth, Louis the Ninth, and other nobles, princes, and knights, and were alike unsuccessful.

But let us now suppose that the Crusades had succeeded to the fullest extent, what in that case would have been the effect? Egypt, Syria, Greece, and even Turkey would have been under the influence of the Cross and the Christian religion with all its attendant elevating influences, and the dread of a mighty struggle that must come at no distant date between the adherents of the Crescent and the followers of the Cross would not cast its dark shadow over the eastern hemisphere.

This glorious emblem, which we here have considered in its various detailed forms, stands for the mighty uplifting of the human races. Its significance is deep as the sea, broad as the earth, and high as the heavens. And as we look upon it let us not forget that it is the symbol of our religion, which is the religion of Jesus Christ Our Lord.

----o----

CHRISTMAS OBSERVANCE

BY BRO. E. M. SHOWALTER, P. G. M., VIRGINIA

AT this hour, on this day, in each year, in every asylum of Knights Templar under the jurisdiction of the Grand Encampment of the United States, do members of this order assemble to plight anew their vows of Christian knighthood; and to reverently drink to the toast "For unto you is born this day in the City of David a Savior which is Christ the Lord." And to its response also, which has been heralded in anthems of praise and in the consecrated devotions of men through nineteen centuries of unceasing struggle to bring themselves within the full rays of the light of its interpretation, "Peace on Earth, good will to men."

As you lift your goblets from the triangle about which you assemble on this occasion, yours is the inheritance of the chivalry of the ages. In partaking of these several libations, you do so, not as primitive creatures ignorant of the elements which compose them and of the principles of which they are the symbols, but as rational men who by intellectual development and culture have been brought to a reasonable comprehension of these rites and observances and their significance. And as you go from this place refreshed, having plighted your unsullied honor in a reenlistment under the banner of King Immanuel, you do so with the assurance that the sovereignty of your King is universal and eternal, and that under the banner of His cross you can not fail to conquer.

Thus on each succeeding Christmas do we celebrate the birthday of the Prince of Peace, and acknowledge the sovereignty of Jesus of Nazareth. Not because of the antiquity of the religious system which He gave the world, for Confucianism, Buddhism, and Brahmanism antedated it by several centuries. Not because of imposing and enduring monuments and temples and statues erected to Him, for in that respect we were excelled in the very morning of civilization in the valley of the Nile, where for thousands of years have stood temples set in avenues of sphinxes and obelisks with statues of Athor and Osiris in granite, that have outlived the gods which they represent. Nor yet because of the miracle of His birth, the humble surroundings of His childhood or His crucifixion; for the birth of Gotama is attributed to divine interposition; and we are told that many of the Greek heroes were descended directly from the gods; and it is claimed that prototypes of divinity in other religious systems have even suffered death like unto the crucifixion on Calvary.

But you do have this assurance of victory and you do celebrate this day of His birth; because, the system of religious philosophy which is embodied in His teachings and in the sermon on the Mount, and exemplified in His pure and blameless life, being an appeal to Man's intelligence, to do right, not because of future reward or punishment, but because it is right; to be just because it is just, and to love truth for truth's sake; constitutes the purest philosophy and the highest standard of living ever conceived by gods or men; whose foundation and capstone, whose ritual and creed, whose confession of faith are all included in one word of one syllable--LOVE.

----o----

A PRAYER

I ask not for forgiveness, Lord, nor help,

Nor strength nor mercy at Thy hand.

Give me just faith, Oh Lord, sincere and true,

Faith in my fellowman.

I see, Oh Lord, the wonder of Thy work

But ask not understanding of Thy plan

Grant me a faith to guide me in the world,

Faith in my fellowman..

--George Gatlin.

----o----

FREEMASONRY AND THE MEDIEVAL CRAFT GILDS

BY BRO. OSSIAN LANG, GRAND HISTORIAN, GRAND LODGE OF NEW YORK

PART II

Ossian Lang was born October 29, 1865, of Scotch-English parentage, at Bradford, Yorkshire, England; educated in England, France and Germany; editor of several prominent educational magazines, "The Social Center," New York City, 1912-1913, "The School Journal," Teacher's Magazine, and "Educational Foundations," New York City, for twenty years, 1892-1912, "Young America," 1900-1901, and contributing editor to "The Forum," 1902-1907; author of a number of educational biographies, pedagogical studies, and story books for children; served as President, Board of Fire Commissioners of the city of Mount Vernon, N.Y., in 1910, Alderman, 1910-1912, President, Board of Aldermen, 1912-1914, President, Recreation Commission, 1915, President Board of Education, 1916; Master oœ John Stewart Lodge No. 871, F. and A. M., 1910 and 1911, District Deputy Grand Master, 12th Masonic District of New York, 1911-1912; Grand Historian, Grand Lodge of New

York since 1913; High Priest Mount Vernon Chapter No. 228, R. A. M., 1906-1907; Grand Royal Arch Captain, Grand Chapter of New York, 1911; Master of Phoenix Council No. 70, R. and S M., 1906-1907; Correspondent Grand Council of New York since 1913; Commander, Bethlehem Commandery No. 53, Knights Templar, 1907-1908; also active in Scottish Rite Bodies. LODGES OF "ACCEPTED" MASONS

Lodges of accepted Masons were to be found outside of London, as well as in the bosom of the London Company, during the seventeenth century. Admission was accompanied by a short ceremony consisting of an oath of fealty and the communication of "certain signs" of recognition. It appears, further, that the "Constitutions" were read to the initiates. These Constitutions contained what purported to be the "History and Rules of the Craft of Masonry." The "History" was essentially the information contained in the later Grand Lodge Constitutions of 1722-3, at least so far as the portion relating to Britain is concerned. Many of the men admitted to membership in the secret brotherhood were particularly interested in the pursuit of the sciences and the study of history and archeology, the names of some of these men appearing later on the register of the Royal Society. A sort of connection between the Lodges of these "accepted" Masons and the gild of operative Masons is demonstrable in London. A "dual condition" existed in the London Company of Masons, the members of the Lodge or Lodges of "accepted" Masons there forming a distinct body. The Lodges of "accepted" Masons appear to have no continuous existence, their history representing rather a series of sporadic revivals of "an old order." The final "revival" resulted in the formation of the Grand Lodge of England in 1717, from which year onward we have a continuous, clear and historic development of Freemasonry.

As the Grand Lodge was formed by representatives of Lodges which appear to have been sheltered, before 1700, by the London Company of Masons, we shall have to inquire somewhat further into the history of that Company.

OF GILDS IN GENERAL

First, a word about gilds in general:

When and how craft gilds--or any sort of gilds, for that matter-- came into existence, is one of the many unsolved questions of history antedating the invention of the printing press. At one time it was quite generally believed that they represented an Anglo-Saxon continuation, analogy, or adaptation of the Roman colleges or solidarities of artificers. Since the publication of Hallam's "Middle Ages," this guess has been abandoned, and the gild is now looked upon as of AngloSaxon origin.*

In Saxon times, they were associations of neighbors or townspeople, devoted more or less to religious and charitable purposes and formed a sort of artificial family, whose members were bound together by the bond, not of kinship, but of an oath. + They assembled for common worship and feasting and served often also as benefit societies and burial clubs. They acted in many cases as private tribunals. Women were equally with men eligible to membership. An oath of obedience to the gild ordinances was administered to each

*The first gilds were distinctly Christian and essentially democratic institutions. To judge from the Carolingian capitularies of 779 and 789, in which the earliest mention is made of gilds, they appear to have been regarded as dangerous to the State. After the Conquest, they formed the basis of the corporations which the Norman Kings recognized as established. + Gibbins, "Industry of England."

member as he or she joined. Gild day was the day of the saint to whom the gild was dedicated, and formed the occasion for the annual feast.

Gross, in an article on gilds, in the "Encyclopedia Britannica," gives this summary description, based upon a study of the oldest ordinances: "Prayers for the dead, attendance at funerals of gildsmen, periodical banquets, the solemn entrance oath, fines for neglect of duty and for improper conduct, contributions to a common purse, united assistance in distress, periodical meetings in the gild hall--in short, all the characteristic features of the later gilds already appear in these Anglo-Saxon fraternities."

The Norman Conquest marked a new era for the fraternities, as it did for all England. The "Constitutions" of 1723, which indicate to those who have "the Key of Fellowcraft" very clearly the evolution of Freemasonry, record that "as soon as the Wars ended and Peace was proclaim'd, the Gothic Masonry was encourag'd, even in the Reign of the Conqueror."

Under Norman rule, the gilds were recognized officially as established institutions and were invested with important privileges. Only those who were members of some gild or "mistery" were allowed to take part in municipal government. Gilds were in many cases the chief or sole medium for acquiring citizenship in a town. ++ As a result there was a rapid multiplication of gilds. Life in a medieval town made membership in a local gild or fraternity quite desirable. The merchant gilds and craft gilds gradually rose in importance. Men naturally chose membership in the particular organization in which they made their living or which corresponded most satisfactorily to their personal interests.

The craft gilds were composed chiefly, though never exclusively, of handicraftsmen or artisans. Aside from fostering more or less mutual protection and advancement, they undertook the regulation of wages and apprenticeship, and the schooling of their members in the technique of their craft or "mistery." Some of them became veritable seminaries of technical education.

In the course of time, conflicts arose between the master artisans and workmen. The former ruled the gild. The journeymen or yeomen struggling for independence began to set up separate fraternities in defense of their rights, but these soon disappeared again, or fell under the supervision and control of the masters' gilds.

At London, in 1375, the right to election to civic dignities, together with that of electing members of Parliament, was transferred from the Wards to the City Companies. "Thence forward, and for many years, the Companies engrossed political and municipal power in London." *

++ Ashley, "Economic History of England."

* Gross, in Ency. Brit., 11th edition: In or about 1475, corporate franchise, which had belonged to the Companies, was restricted to the liverymen of these Companies, representing "selection of a superior class of householders to represent the rest." The order issued by Edward IV, in that year, was that the Masters and Wardens should "associate with themselves the honest men of their misteries and come in their best liveries to the elections." The exclusive power of electing the lord mayor, sheriffs, chamberlain and other corporate officers, is held to this day by the liverymen of the Companies, "being freemen of the city.

A further increase of the importance of the Companies resulted when these obtained charters from the Crown. The charter from the King or Queen gave to the Company a virtual monopoly of the trade it represented. "No one was allowed to carry on any particular trade unless he was a member of the Company. . . The quality of his goods must satisfy the requirements of the Court of the Company.... The Courts (of the Companies) also appointed some of their fraternity to examine the work of their members and to see that no one carried on his trade upon Sundays or Saints' Days." +

In Ditchfield's "London Survivals," we read that "the highest personages in Church and State were eager to be enrolled as members," the reason being that the Companies enjoyed valuable municipal privileges and played a prominent part in the social life of the city.

Many of the Companies had their own stately halls and have them to this day. "These halls are the homes of ancient usage and customs which have lingered on through the ages and seem to defy changes wrought by utilitarianism and the modern spirit of the age." +

THE LONDON FELLOWSHIP OF MASONS

How did the gild of Masons fare? We find that, in 1356, rules for the guidance of the Masons of London were passed before the Mayor, Aldermen and Sheriffs of the city. The Masons' Fellowship, it appears from this record, was a Company "by prescription" and had its ordinances and by-laws passed and sanctioned, from time to time, by the Court of Aldermen.

That the Masons' Company, first known as Fellowship of Masons, existed at that time, is proved by the records at Guildhall, which show that it was represented on the Court of Common Council, in 1375.

In 1530, the name of the Fellowship was changed to the Company of Freemasons. This, so Conder reminds us, was about the time "when Masons' fraternities connected with religious houses fell into a state of collapse." The title, "Freemasons," continued down to 1653, when the designation "free" was dropped from the title of the Company.

Perhaps we ought to add a few additional items of information concerning the Company to round out our references to that organization. I have gathered these chiefly from Parliamentary Reports, particularly those of 1884:

The tendency of centralization of political government, which gradually weaned the gilds away from the authority of the town government and brought them under the rule of the crown, is shown also in the history of the Masons' Company. In 1472, a coat-of-arms was granted to the "Craft and Fellowship of Masons."* The earliest royal charter now in possession of the Company

+ Ditchfield, "London Survivals."

*A copy of this oldest document now in existence is printed in Conder's book.

was obtained from Charles II, in 1677, on "petition by the Master, Wardens and Assistants of the Company of Masons in London." A new charter was granted by James II, after "the Master, Wardens, Assistants and commonality of the Company had surrendered all their powers." The former charter by Charles II, after being "inspected and approved by Queen Anne," was reissued, following a recital that "by an Act of the fifth year of Queen Elizabeth, the art or occupation of a Mason is reckoned as a distinct art or occupation, and that all persons exercising the said art were enabled and might be compelled to take apprentices to be instructed in the occupation."

Members consist of freemen and liverymen. An applicant must be "a male of full age and a subject of the crown." He may qualify either by patrimony (if at the time of the applicant's birth his father was free of the Company), by servitude (serving an apprenticeship of seven years to a member of the Company), or by redemption (by purchase). Membership may also be conferred as an honor. The governing body, composed of the Masters, Wardens, and Court of Assistants, has been for centuries the "admitting" authority; in other words, it controls the "calling" to the livery The liverymen represent a small, select body, who pay an admission fee of 15 pounds ($75.00).

Women are not admitted to membership, although eligible in most gilds; the Tylers and Bricklayers' Company, for instance, in which women can become members and are admitted to the freedom.

The annual election of officers takes place on St. Basil Day, June 14. The membership consists principally of architects, engineers, surveyors, builders, masons, and stone masons, but the Company has always had also a considerable number of members not connected with any department of the building trade.

It is characteristic of Anglo-Saxon gilds that persons not identified with any trade, might and did obtain membership in them.* Almost every craft gild had "gentlemen" among its members. "Gentlemen Masons" is a designation met with quite frequently.

BROTHERHOOD OF ACCEPTED FREEMASONS

How can we now account for the existence down to the close of the seventeenth century, within the bosom of the Masons' Company, of a Lodge or Lodges of "accepted" Masons, all members of the Company and given to literary, scientific, archeological and other pursuits apparently in nowise related to operative Masonry ?

Other trade corporations had "gentlemen members," too, but nothing like this. The oft-repeated statement that the non-operative element formed a separate club, just because it was not interested in mere trade regulations and shop talk, explains nothing. The twelve principal livery companies of London would by reason of their prominence and power have seemed to be far more attractive to the gentlemen and scholars,

* Continental craft gilds were more distinctly and exclusively associations of members of trades.

who joined the Masons' Company, which is number 30 among the minor companies. Why did they not join the Merchant Tailors' Company, for instance, which did much for the advancement of education? Why did they join the Masons ?

A sort of answer may be derived from Conder's "Records of the Hole Craft and Fellowship of Masons," where we read that the Masons' Company, of London, preserved "the ancient traditions of the Guild when the monastic guilds fell into chaos." The archaic character of these traditions undoubtedly had much interest for antiquarians and the searcher after curious things. However, that is a mere surface view of conditions.

The search for the beginning of the "curious secret brotherhood" yields equally unsatisfactory results, as far as explanation of its connection with Craft Masonry is concerned. There are indications, rather vague, that it existed during the reign of Henry IV (1399-1413), and that it experienced a revival, some years after the monastic gilds had collapsed--my own guess is that it was in 1570 or thereabout. After a brief period of intermittent activity, it appears in Masons' Hall, in 1620, as Conder noted. Another "revival" occurred soon after 1653. The "symbolic" portion left the Company for good, soon after Ashmole's visit in 1682. Next we have the final "revival" in the formation of the Grand Lodge of Accepted Free-Masons.

Searching the "Constitutions" of 1723 for significant clues, we shall find, for a starter, the following record:

"Now though in the third Year of the said King Henry IV while an Infant of about four Years old, the Parliament made an Act that affected only the working Masons, who had contrary to the Statutes for Labourers, confederated not to work but at their own Price and Wages; and because such agreements were supps'd to be made at the General Lodges, call'd in the Act CHAPTERS and CONGREGATIONS of MASONS, it was then thought expedient to level the said Act against the said Congregations.... Nor is there any Instance of executing the Act in that, or in any other Reign since, and the Masons never neglected their Lodges for it, nor ever thought it worth while to employ their noble and eminent Brethren to have it repeal'd; because the working Masons, that are free of the Lodge, scorn to be guilty of such Combinations; and the other Free Masons have no Concern in Trespasses against the Statutes for Labourers."

The closing part of the latter sentence tells, as plainly as anything can be told, that brethren of the Lodges, which constitute the "curious secret brotherhood," within the bosom of the craft corporation, had "no concern with trespasses against the statutes for laborers." This disposes of the oft-repeated fallacy which would have us derive Freemasonry from operative masonry. The book of Constitutions is quite insistent on this point, as for instance in a footnote, where we read:

"Many in all Ages have been more curious and careful about the Laws, Forms and Usages of their respective Societies, than about the Arts and Sciences thereof. But neither what was convey'd, nor the Manner how, can be communicated by writing; as no Man indeed can understand it without the Key of a Fellow Craft."

In other words: Whatever suggestions of craft origins you man find in the "Laws, Forms and Usages," they explain nothing of the true derivation which must be looked for rather in "the Arts and Sciences," that is in the secret teachings of the fraternity. "Without the Key" of a fellow or initiated associate member of the operative body, "no Man indeed" can understand this.*

The Act of 1425 seems to have troubled the members of the Grand Lodge of 1717-1723 more than they were willing to admit. They printed it in full in the historical preface, added a lengthy footnote to their comments on it, and tucked away a space-filling "Postscript" between the "Charges" and the "General Regulations," an "Opinion of the Great Judge Coke upon the Act against the Masons." The footnote is particularly interesting. It reads as follows:

"That Act was made in ignorant Times, when true Learning was a Crime, and Geometry condem'd for Conjuration; but it cannot derogate in the least Degree from the Honour of the ancient Fraternity, who to be sure would never encourage any such Confederacy of their working Brethren. But by Tradition it is believ'd, that the Parliament-Men were then too much influenc'd by the illiterate Clergy, who were not accepted Masons, nor understood Architecture (as the Clergy of some former Ages) and generally thought unworthy of this Brotherhood; yet thinking they had indefeasible Right to know all Secrets, by virtue of auricular Confession, and the Masons never confessing anything thereof, the said Clergy were highly offended, and at first suspecting them of Wickedness, represented them as dangerous to the State during that Minority, and soon influenc'd the Parliament-Men to lay hold of such supposed Agreements of the working Masons, for making an Act that might seem to reflect Dishonour upon even the whole worshipful Fraternity, in whose Favour several Acts had been both before and after that Period made."

The insistence that the Accepted Masons had no concern with trade regulations is significant, as we have already pointed out. So is the further intimation that "Geometry" and an understanding of "Architecture" were a distinctive possession of the Accepted Masons. Here we have, in my opinion, the principal explanation of the puzzling connection which we have noted between the Masons' Company and the secret Fraternity existing within its bosom.

*Grandidier is an example of how a non-Mason may err. It was he who first declared that Freemasonry was derived from operative masonry, in his essays on the Strassburg Cathedral, published in 1777. His unfounded conclusion was adopted by scores of other writers, and for many years shrouded the real history of our fraternity in an impenetrable fog, which has not altogether lifted to this day.

ARCHITECTURE AS THE SOVEREIGN ART

I shall be very brief in my remarks on this point, as a fuller discussion would carry us too far away from the specific purpose of the present discussion.

The medieval churches were sermons written in stone, wood and glass. They were veritable books, as Emile Male has most convincingly proved in his remarkable work on "Religious Art in France of the Thirteenth Century." Victor Hugo, though he doubtless erred in some conclusions, has made the fact vivid and clear in that remarkable chapter in his "Notre Dame de Paris," which is headed "Ceci tuera cela." ("This will kill That.")

Those who have read Victor Hugo's book will recall the scene where the archdeacon "threw open his cell window and pointed to the vast church of Notre-Dame, the dark outline of its towers, its stone walls, and its hip-roof silhouetted against the starry sky, and looking like a gigantic sphinx seated in the middle of the town." You will recall how "the archdeacon stood a while without speaking, contemplating the stupendous edifice," and how "then with a sigh he pointed with his right hand to the book lying on the table, and with his left to Notre-Dame, and, looking sorrowfully from one to the

other, said: "Alas! this will kill that--cecituera cela." The printed book will kill the art of writing in stone-- "printing will kill architecture."

Then Victor Hugo goes on to explain. Let me pick out for you a few sentences here and there, which may be helpful to our discussion:

"The human race has had two books, two registers, two testaments-- architecture and printing, the Bible of stone and the Bible of paper. Up to the time of Gutenberg, architecture was the chief and universal mode of writing. In those days if a man was born a poet he turned architect. Genius scattered among the masses, kept down on all sides by feudality, escaped by way of architecture, and its Iliads took the form of cathedrals. From the moment that printing was discovered, architecture gradually lost its virility, declined and became denuded. Being no longer looked upon as the one all-embracing, sovereign and enslaving art, architecture lost its power of retaining others in its service. Carving became sculpture; imagery, painting; the canon, music. It was like the dismemberment of an empire on the death of its Alexander--each province making itself a Kingdom."

Victor Hugo's characterization of architecture is true to fact, particularly so far as the medieval age is concerned. Architecture during that period was virtually "the one all-embracing, sovereign, and enslaving art," commanding the services of all other arts.

LABORING TOGETHER IN UNITY

Back of this architecture--inspiring, shaping, regulating it--was the all-powerful Church. Arts and sciences, political and civil life, practically everything, was subject to the supreme rule of theology as defined by the doctors of the Roman Papacy. Individualism was submerged in and by the unity of the whole. Western Europe constituted one ecclesiastic solidarity, a brotherhood of men guided by the dogmas of the Mother Church. Community life, as a natural sequence, had its center in the church or cathedral. As all acts of civil life were profoundly penetrated by the religious spirit of the age, this social center opened its portals freely to every sort of

cooperative undertaking. It served as a place of reunion for the townspeople; fairs were held there; discussions of grievances and plans for improvement were heard; gossip and news, accounts of other lands by returned travelers, and other matters of interest were unfolded; festivals, sacred and profane, were celebrated; the prices of labor and merchandise were regulated. Life turned around the church. No wonder, then, that the building of a cathedral was an event affecting everyone in town and claiming everybody's keenest interest.

A letter written by a French abbot to the Religious at Tutburg, England, in 1145, gives an idea of what profound concern the building of a church was to the whole community:

"Who has ever seen anything like this ? Princes, powerful and rich men, nobles by birth, proud and beautiful women, bowed their necks under the yoke of chariots loaded with stones, wood, corn, wine, oil and other material needed for the building and the sustenance of the workmen. One could see as many as a thousand men and women in harness drawing the car, so heavy was the load it carried. Advance was slow and laborious. There was no boisterousness, no shouting. All labored in solemn silence, so great was the emotion filling their hearts, conscious they were helping to do the work of God."

THE CATHEDRAL COMMUNITY

The monastic orders, which occupied themselves with church building, often furnished the principal artisans from among their own numbers. The masons, carpenters, plasterers, plumbers, metal and ivory workers, painters, glaziers, decorators, together with a host of laborers, constituted a veritable craftsmen's city, under the rule of a "master architect," or principal conductor of the work. Usually a tent or frame structure was pitched against the rising walls of the building, which served as a "lodge," or headquarters. Here the principal artisans met to receive their orders, discuss technical difficulties, settle disciplinary matters, and unite in worship. The most important room of the lodge was that set aside for the master of the work; there he designed and gathered the models of the various portions of the edifice.

The families of the artisans lived in close vicinity to the church. An interesting side-light on conditions is obtained from a record made by Archbishop Leger, of Vienna, in 1050, telling how one of his faithful, a physician named Aton, interested himself in the improvement and beautifying of the "little houses" (domnuncula) occupied by the women employed in gold embroidery for vestments and other articles for divine service. A school for the children of the craftsmen's city often grew up in the shadow of the cathedral and developed in the course of time into an important foundation. In short, the host of craftsmen, with their families, who were gathered together for the building of a church, formed a center of cooperation for divers industries and arts, laboring as a unit in the service of the Great Architect of the Universe.

The form and spirit of such a union was just what our "secret brotherhood" sought to cultivate. That explains, perhaps, why its members affiliated themselves with Masonic gilds and particularly the Masons' Company of London, considering, no doubt, the traditions of the descendants of the cathedral builders best suited for their own purposes.

THE "GEOMETRY" OF MASONRY

However, there is a deeper and more clearly defined reason. It is suggested in the "geometry" of the Cathedral. Orientation, forms, grouping, position,-- the building as a whole and every detail of it, were regulated by a fixed code of symbolism. Nothing was left to individual caprice. The cathedral, as we said before, was a book, the Bible of the humble. The Bishop decreed what it was to teach, the lessons it was to convey. Dogma, science, story, ethics were spelled out in characters and signs having specific meanings attached to them by the church authorities. The cathedral might represent a biography, catechism, church history, an essay on eternity, a martyrology, Bible story, combinations of divers subjects, an Encyclopedia or a symphony; whatever it was, the same rules and conventions were followed. Accordingly, there was something impersonal about the product, much as about a modern newspaper. Artists and artisans take their law from the master of the work and they must submit to the dictates of the code, from one end of Europe to the other. Art was organized as dogma was organized, to the smallest detail.

The symbolism of the church services familiarized the faithful with the symbolism of the building, as Male has shown. When the printed book appeared and the recording of thought in buildings fell into disuse, symbolic art declined rapidly. Architecture became a thing of individual fancy. Cathedral symbolism would be beyond the power of the present age to interpret and at least three hundred years of the history of the human race would be largely unintelligible, if the sacred traditions had not been zealously guarded and transmitted from generation to generation by a secret brotherhood, composed chiefly of architects, sculptors, painters, musicians, poets and philosophers, who possessed the key to "geometry" and knew the grammar of symbolism. This brotherhood is the same we met with in Masons' Hall, at London, at Wiltshire and elsewhere.

The presence of students of the natural sciences in the lodges of the brotherhood is easily explained. Vincent de Beauvais's "Mirror of Nature" and the history of science in the medieval age were to be read best in the carvings on cathedral facades. Besides, the scientists were themselves attempting to build up a code of symbols for the service of the developing physics and chemistry. There were other reasons which we cannot discuss at this time.

A DISTINCTIVELY ANGLO-SAXON DEVELOPMENT

I have purposely left unanswered all questions relating more directly to the beginning and development of the "symbolic" fraternity which, in England, met under the shelter of the Masonic craft gild, until the close of the seventeenth century. On the continent it had no such connections. The reason, already suggested, was that continental craft gilds were exclusively trade organizations.

I have also refrained from touching the problem of the origin of the symbology of the medieval church. This and other related matters cannot well be considered here.

I trust, however, that I have made it seem to you quite natural that, in London, the "symbolic" fraternity should have been identified, in some sort of way, with the Masons' Company, until the close of the seventeenth century. It probably is fairly clear to you also now why a portion of that fraternity should have become identified with the founding of the Royal Society "for the Improvement of Natural Knowledge," and why the later formed Grand Lodge of Accepted Free-Masons should in turn have drawn some of its most valuable members from that society.

FINDINGS

If you accept my findings, we shall agree:

(1) That Freemasonry, as we know it, is in nowise derived from operative Masonry.

(2) That a "symbolic" fraternity existed, whose members, under Anglo-Saxon conditions, frequently chose to obtain the freedom of the Masonic craft gild by "acceptance."

(3) That the explanation for the preference accorded to the Masonic gild may be inferred from the aspect of cathedral building in the medieval age, more especially the function of Masons, to give form to symbols of predetermined significance, the brotherhood striving to unite men of diverse interests and to preserve the "geometry" of sacred things.

(4) That on the European continent the brotherhood had not even an elbow-touch connection with craft gilds, the latter being exclusively trade organizations.

(5) That the history of the "Laws, Forms and Usages" of the Fraternity, while of less significance than that of "the Arts and Sciences thereof," nevertheless is of

considerable interest, and serves to interpret much that could not otherwise be accounted for.

(6) That "Laws, Forms and Usages" are largely derived from association with Masonic craft gilds and form merely the outer shell or mold into which the substance was poured-which developed into the kind of Freemasonry we know.

----o----

RED CROSS WORK AT THE FRONT

by Bro. William Howard Taft

Very many of our Masonic bodies and the Brethren have shown a lively and helpful interest in the activities of the Red Cross, contributing freely to its resources. This account of the work was specially prepared for the National Masonic Research Society through the courtesy of Brother William Howard Taft, formerly President of the United States.

THE Red Cross idea was fundamentally the relief of soldiers wounded in battle. The dreadful carnage and unmitigated suffering of the wounded on the battlefield of Solferino, in 1859, was witnessed by the great Swiss humanitarian, M. Henri Dunant. Dunant personally ministered to the wounded, organizing volunteers in the vicinity to help him in the work. That was the start of the Red Cross movement of today which has resulted in highly developed relief organizations in practically every civilized country for the care of the wounded in battle.

As the only agency authorized by the United States government to co-operate with the War and Navy Departments in the care of sick and wounded soldiers and sailors, the

American Red Cross has accepted this as its first duty. The efficient conduct of this war work has required the establishment of a very complex and highly systematized organization which must be prepared to handle any emergency which may arise. The further development of the idea has resulted in various phases of Red Cross work which, while having an indirect bearing on the care of the soldier and sailor, have been shown to play an important part in relieving the misery created, directly and indirectly, by war.

The big men composing the Red Cross War Council have taken the broadest possible view of the duty confronting the American Red Cross in the present conflict. They hold it their duty not only to care for the soldiers of this country, giving relief to its civilian population, but as far as possible to care for the soldiers of the allies and the peoples of the allied nations. In fact, the first army organization ordered abroad by the War Department were six Red Cross base hospitals sent at the request of the British Commission in advance of any American troops. They were needed to care for the English and French wounded.

These base hospitals constitute the principal service rendered by the American Red Cross in time of war. They are the highest possible development of the volunteer service first organized by Dunant at Solferino. The hospital staff includes a minimum of 26 physicians, two dentists, 65 Red Cross nurses, and 150 enlisted men of the Medical Corps. The nurses are all highly trained and registered nurses, and the physicians and dentists have to measure up to the strict requirements of the medical corps of the army and navy.

Base hospitals are located at a safe distance from the front, the wounded and sick being carried to the hospitals in ambulances, of which there are 64,000 on the French front. The American Red Cross now has more than twelve base hospitals in France and nearly thirty others are awaiting the call of the War Department to be mustered into service of the Army Medical Corps. There are today more than fifteen hundred Red Cross nurses doing war work in France.

The Red Cross also organizes ambulance companies which are composed of a captain, four first lieutenants, two first-class sergeants, eleven sergeants, six corporals, one mechanic, three cooks and 96 privates-- a total of 124 men.

Forty-five of these companies have already been organized by the Red Cross, many of which are now seeing foreign service, while the others are on duty in this country.

These ambulance companies approach the nearest of any Red Cross organization to the actual fighting front and theirs is a work fraught with much danger. Red Cross nurses are kept at the base hospitals in comparative safety, the battlefield service of the Red Cross nurse having been discontinued years ago.

Everything that highly developed professional skill can do to relieve the suffering of the wounded soldier has been enlisted by the American Red Cross for his care. The wounded man is first taken to a "first aid" station where his wounds are bandaged. These stations are just back of the fighting line and are in charge of physicians who are regular members of the Army Medical Corps, a service organized wholly independent of the Red Cross. From here the wounded man is either returned to the trenches or, if his condition is serious and further treatment is required, he is taken to the base hospitals where the professional services are on a par with that of the leading hospitals in this country. From the hospital the soldier may be returned to the front, discharged or sent home on furlough.

The work of the American Red Cross for the soldier today, however, begins far in advance of his reaching the trenches.

Many of the troops had their first experience with the Red Cross in connection with the recent canteen service rendered by thousands of Red Cross workers to the troops enroute from their homes to the various cantonments. This same canteen service has been arranged to follow the men on their trip to the front after crossing to France.

Following some preliminary training after their arrival at French seaports, the American expeditionary forces again entrain for a trip across the country to stations in the proximity of the firing lines, where many are now in training. The congested condition of French railroads makes quick travel impossible and three days are required for the journey. One hundred American women have gone to France to take charge of the American Red Cross canteens and rest stations which are scattered along the routes traveled by the men in going to and from the French front. These stations are equipped with lunch rooms, baths, laundries, reading and writing rooms, and a store of such delicacies and small articles as the men may wish. Commendatory as was this work, it does not compare in importance with the great work being done by the millions of patriotic lay women of America who are today working day and night in Red Cross Chapters without recognition or spotlight, in the making of thousands of surgical dressings, hospital garments, comfort kits and knitted articles for the soldier.

Millions of bandages and compresses and hospital garments were needed in the equipment of the many base hospitals; these were made by the 25,000 women who had taken the special courses in the making of surgical dressings conducted by various Red Cross chapters. Thousands of comfort kits have already been made and supplied United States troops, and a million more are now in the making. An equal number of Christmas packages are being prepared by Red Cross workers to carry Christmas cheer to the American soldiers in this country and France. A request for a million and a half each of sweaters, mufflers, wristlets and socks has come from Major Grayson M. P. Murphy, Red Cross Commissioner to Europe, upon which Red Cross workers all over the country are engaged, knitting under the direction of Miss Florence Marshall, director of the Woman's Bureau at national headquarters.

Another notable achievement on the part of the women workers of the American Red Cross recently was the supplying of thousands of bandages and compresses on very short notice to each of 188 United States battleships and cruisers. This work was done at the request of William C. Braisted, Surgeon General of the United States Navy, the Navy Department supplying the gauze and raw material used in their manufacture.

Probably the most important phase of Red Cross work at this time, next to the preparations for the immediate care of the sick and wounded soldiers and sailors, is the Red Cross "Home Service" among the families of soldiers and sailors in this country. Nearly a million and a half men are now enlisted in the various branches of

the military and naval service of the United States. Despite the care which is being exercised to select men without dependents, and despite the contemplated provision by the government, for the granting of separation allowances and for securing the assignment of pay, there will be many homes--there are, indeed, now many homes--in which, except for prompt, sympathetic and capable help, there would be suffering during the absence of men at the front or on the high seas.

Families which would ordinarily be hard put to it by an attack of sickness, the sudden need for an operation, the loss of a job, the advent of either death or birth, now, without the judgment and counsel of the men of the household, are unable to cope with the difficulties besetting them. During the stress of war, with its rising cost of food, its industrial changes, its uncertainties in living conditions, the home is handicapped by the withdrawal of the very person upon whom at such a time it would depend most for aid in solving its problems.

Usually the man of the household has been accustomed to transact all of the more important business of the home. He it is who knows what to do when the mortgage matures, when the insurance policy expires, when it becomes necessary to move into another neighborhood, or when the oldest boy is graduated from school and needs to be started in the right sort of job. Without his advice, the bewildered family makes mistakes and the home is faced with danger and disaster.

This need was clearly foreseen by the Red Cross War Council. To relieve the situation as far as is humanly possible, the War Council organized the Red Cross "Home Service" employing hundreds of trained social workers under the direction of W. Frank Persons, Director General of Civilian Relief. While the Red Cross cannot assume the financial care of dependent families, a responsibility too large for any organization except the United States government itself, grants and loans of money will be made to tide over financial depressions which are bound to occur in many households.

With the return of the head of the home, discharged because of wounds or sickness, the problem is likely to become more difficult of solution. The reeducation of the breadwinner in some new line of work will be necessary in many cases in order that

he and his family may not remain a permanent charge on the community. The Red Cross is already conducting investigations abroad looking to the establishment of an institute in New York for the re-education of soldiers discharged because of the loss of limb, sight, or other cause which incapacitates them for further military service and also makes impossible the resumption of their previous occupations.

Another work which is being performed by the Red Cross in this country for the soldier is that of the Sanitary Service in connection with the various cantonments and Army posts. This Sanitary Service, under the direction of Dr. W. H. Frost, surgeon of the Public Health Service, was established to co-operate with local and state health boards in taking care of the peculiar sanitary conditions which naturally arise from the congregation of large bodies of men in one locality. In many cases it presents a problem which the local health authorities do not consider themselves equipped to handle. To the same end, the Red Cross is providing five laboratory cars which, stationed at convenient centers, can be hurried to any of these cantonments to assist in quelling outbreaks of epidemics.

This work for the American soldier in this country has already resulted in the appropriation of more than $1,500,000, while a part of the $12,000,000 appropriated for Red Cross work in Europe has been for the care of our own troops. All this has been made possible by the generosity of the American people in the raising of the hundred million dollar Red Cross War Fund, the largest sum ever secured by voluntary subscription for humanitarian work. This fund is being added to constantly by contributions from all over the country.

----o----

THE CHOICE

If You Could

But know the world, and rule its mart,

And knowing, ruling have no heart;

But sail the sea, and dread no storm,

And sailing miss the dawn of morn;

But climb the mount, and thread the maze,

And climbing find no note of praise;

But rise above the moving throng,

And rising losse the sweetest song.

or

You Could

Both know the world and feel its heart,

And knowing, feeling bear the smart;

Both dream your dream, and find your work

An endless task you would not shirk;

Find Joy, and Duty ever blending,

The broken fragments ever mending,

Within, without, below, above

One call and answer,--love then

If your soul could hear the voice

Pray which of all would be your choice?

James T. Duncan.

----o----

Justice is always violence to the party offending, for every man is innocent in his own eyes.--Defoe.

----o----

A fool is never master of himself, much less of his people and wealth.--Buddha

----o----

A SMILE:

Nothing on earth can smile but man! Gems may flash reflected light, but what is a diamond-flash compared to an eyeflash and a mirth-flash ? Flowers cannot smile; this is a charm that even they cannot claim. It is the prerogative of man; it is the color which love wears, and cheerfulness and joy--these three. It is a light in the windows of the face, by which the heart signifies it is at home and waiting. A face that cannot smile is like a bud that cannot blossom, and dries up on the stalk. Laughter is day, and sobriety is night, and a smile is the twilight that hovers gently between both--more bewitching than either.--Henry Ward Beecher.

----o----

WHICH?

"Someone has said that when the Creator had made all the good things there still remained some work to do; so He made beasts and reptiles and poisonous insects, and when He had finished there were some scraps left; so He put all these together, covered it with suspicion, wrapped it with jealousy, marked it with a yellow streak and called it a Knocker.

"This product was so fearful to contemplate that He had to make something to counteract it; so He took a sunbeam, put in it the heart of a child, the brain of a man, wrapped these in civic pride, covered it with brotherly love, gave it a mask of velvet and a grasp of steel, and called it a Booster; made him a lover of fields and flowers and manly sports, a believer in equality and justice; and ever since these two were, mortal man has had the privilege of choosing his own associates."

----o----

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN---No. 12 DEVOTED ORGANIZED MASONIC STUDY Edited by Bro. Robert I. Clegg

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may

be worked up as supplemental papers to exactly fit into each installment of the Course with the paper by Brother Clegg.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry. A. The Work of a Lodge. B. The Lodge and the Candidate. C. First Steps. D. Second Steps E. Third Steps.

Division II. Symbolical Masonry. A. Clothing. B. Working Tools. C. Furniture. D. Architecture. E. Geometry. F. Signs. G. Words. H. Grips.

Division III. Philosophical Masonry. A. Foundations. B. Virtues. C. Ethics. D. Religious Aspect. E. The Quest. F. Mysticism. G. The Secret Doctrine.

Division IV. Legislative Masonry. A. The Grand Lodge. 1. Ancient Constitutions. 2. Codes of Law. 3. Grand Lodge Practices. 4. Relationship to Constituent Lodges. 5. Official Duties and Prerogatives. B. The Constituent Lodge. 1. Organization. 2. Qualifications of Candidates. 3. Initiation, Passing and Raising. 4. Visitation. 5 Change of Membership.

Division V. Historical Masonry. A. The Mysteries--Earliest Masonic Light. B. Study of Rites--Masonry in the Making. C. Contributions to Lodge Characteristics. D. National Masonry. E. Parallel Peculiarities in Lodge Study. F. Feminine Masonry. G. Masonic Alphabets. H. Historical Manuscripts of the Craft. I. Biographical Masonry. J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS Each month we are presenting a paper written by Brother Clegg who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. At the head of each installment will be given a number of "Helpful Hints" consisting of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Clegg in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committees will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS Immediately following each of Brother Clegg's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Clegg's paper.

PROGRAM FOR STUDY MEETINGS 1. Reading of the first section of Brother Clegg's paper and the supplemental papers thereto. (Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Clegg's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4 Question Box.

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to

facts and meanings which may not perhaps be actually covered at all in the paper If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

HELPFUL HINTS TO STUDY CLUB LEADERS by Bro. Robert I. Clegg

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss Even were but five minutes devoted to the discussion of each of the questions given it will be seen that it would be impossible to discuss all of them in ten or twelve hours. The wide variety of questions here given will afford individual Committees an opportunity to arrange their program to suit their own fancies and also furnish additional material for a second study meeting each month if desired by the members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is opened

QUESTIONS ON "PHYSICAL AND MENTAL PREPARATION"

1. What impressed you most on the night you took the First Degree? Did your Lodge have a "preparation room" ? If so, in what condition w as it ? Did members there present say anything to cause you to lower your estimate of Masonry? If so, why? Have you been guilty of frivolous talk to a new brother in the preparation room for the first time ? "First impressions are the most lasting": what impressions should make themselves felt on a candidate ? Do those impressions help to shape his future Masonic activities ? How is a young man prepared to enter college? the army? married life? Do the same mental laws apply in all such cases ?

2. If entrance to Masonry were made more difficult would the Craft mean more to its members ? Do you believe in "social clubs" in lodges? If so, why? If not, why not? What is the relationship of the social life to Masonry ? of amusements ? What is the function of amusement in human life ? What is he difference between an "amusement" and a "recreation"?

3. Have you ever thought of Masonry as a school? Does it have a course of studies? What are they? What does Masonry teach ? Why is that teaching difficult to understand ? Does the Second Degree make you think of a school ? Why ? Can you tell how it came to have its present character? Can Masonry today be made to perform an educational function ? How? What is education? Would it be a good thing to have schools for candidates in which they could be taught the principles of the Order prior to initiation? How could that be done in this country?

4. Has clothing a symbolical meaning ? Any kind of clothing ? Do "clothes make the man" ? If not, why not ? What dictates the style of dress? Is the present style custom a good one? What are the advantages of changes of style in dress? Do you believe that Masons should have a uniform in which to appear in public ? If not, why not? Is the apron a part of a uniform ? What is its function ? Why do Masons wear aprons in the Lodge room ?

5. Why is darkness always thought of as a symbol of ignorance? Why do we say "Darkest Africa"? Why is light associated with knowledge? What is the meaning of the word enlightenment" ? How does Masonry give enlightenment ? What is "the shock of enlightenment"? What is its meaning?

SUPPLEMENTAL QUESTIONS 1. Have you ever observed the effect on your own feelings of wearing clothing (a uniform, for example), to which you were unaccustomed ? What was the effect on your emotions when you found yourself clothed for entrance into the Masonic Lodge? Did these emotions help you in appreciating what followed ?

2. Do you know of groups of men who seem to be hoodwinked by ignorance and prejudice ? Do you know if any political, social, religious hoodwinks? What can Masonry do to remove such blinders?

3. Does a man ever need a cable-tow in his growth and development? Should a man be held in restraint by his superiors until he is able to govern himself ? Is the restraint under which a boy is kept by his school teacher similar to the significance of the Masonic Cable Tow?

4. Can a man get anything out of a business venture, or job, or a college education, etc., who does not throw himself into it ? How can a man expect to get anything out of Masonry if he puts no energy into it? What is the cure for so-called "Masonic Indifference" ?

5. What preparation must a man make to get into the army? into a new job? into college? A man cannot enter into any new field of experience until he is prepared: does Masonic Preparation symbolize for you the laws governing all types of preparation? Is your mind prepared to understand Masonry? Are you prepared to interpret it to new Brethren?

PART I--PHYSICAL AND MENTAL PREPARATION

FIRST IMPRESSIONS OF GREATEST CONSEQUENCE

THE first contact of the candidate and the Lodge is of greatest consequence. First impressions are lasting. A candidate seldom if ever forgets the conditions under which he first came to the Lodge. Every detail stands out distinctly in his memory. Years pass and many later incidents are effaced by time but the first experiences remain with him almost as fresh and vivid as ever. All the more responsible, therefore, is the burden upon those in authority that the Lodge is first presented to the candidate, and he to it, in a manner fully worthy of the occasion.

CANDIDATE'S FIRST IMPRESSIONS OF MASONRY

The candidate in entering the building and passing through the Lodge parlors and anteroom to the preparation room should meet nothing that will give him aught but the most appropriate reflections. Naturally he is in a serious mood. He has asked for membership in the most mysterious of societies and has been summoned to appear for initiation. Nothing is known by him of what is in store. That the ceremonies will be impressive and inspiring may be taken for granted by him. So much at least he can guess from the well-known reputation of the fraternity. An institution of such prominence and permanence is likely to be neither dull nor crude in what it does with the candidate.

With these elementary facts firmly fixed as our foundation let each one of us frankly picture in our minds the circumstances under which we first visited a Lodge. If there then occurred anything not calculated to maintain the high regard of the candidate for the fraternity the newcomer was not to blame for either the plan or the surroundings. Whatever has occurred since our initiation in that Lodge, as far as it concerns the reception of a candidate, is to some extent a part of our personal responsibility.

CONDUCTING CANDIDATE TO LODGE

Let us proceed with the candidate to his Lodge. He may or may not go alone. If he is taken there by some member of the brotherhood let us hope most heartily that the guide is something more than congenial. Discretion was never more needed. Light talk is out of place. Other trivial acts are foolish if indeed they are not positively wicked on the way to Lodge. Coming from the candidate's home to his Lodge family of friends may there be no halt anywhere along the road.

Assuming that nothing has interfered with the solemn and serious reflections of the applicant for initiation while on his way to the Lodge, we may enter the building and here under the very roof of official Masonry we can sometimes discover conditions far from the best for the purpose. We may present to him the spectacle of a card room and one not too clean at that, or of a smoking room not too free of fog and odor-- and the latter be it remembered is quite objectionable to some people, and in order to avoid offense it is well to bar all possibilities of unpleasantness until we are certain there is absolutely no danger of offending.

For we must assume that now we are trying to make the best possible impression in the most permanent manner. What we do must be lasting, not blasting. At this moment the candidate takes the impress from his surroundings as if he were wax but he is as marble or brass to retain them.

PRESERVE THE STRENGTH OF THE RITUAL

Far be it from the intention of the writer of this paper to decry or oppose the installation of Masonic clubs and of all the attendant innocent pleasure that rightly accompany them. Games, the reading of popular literature, and the enjoyment of tobacco are without vice when pursued with due restrictions upon the user's habits and

with proper regard to the rights of others. In general, is it not safe to say nevertheless, that these should not be mixed up with the ritual ?

Before going further with our candidate in his journey toward an American Lodge we may inquire as to how far this account of his travel is in accord with the practice elsewhere at the present day and how closely is it in agreement with the customs of the early Freemasons. Some of the Lodges claiming to be following in other lands the pioneer practices of the fraternity have sundry customs of much interest. These are founded upon the very desirable purpose that the first impression shall be as healthy as it is permanent.

Beginning long before the time set for the ceremonial, the candidate is caused to travel far and near from one objective point to another, receiving and conveying and delivering messages that are calculated to impress him with a due sense of the labor and zeal and knowledge required of a Mason.

Thus he continues during the day until footsore and weary, but neither discouraged nor disheartened he finally arrives at the Lodge room just in time for the remainder of the ceremony of initiation. Under this system of ritualism the tests of sincerity and devotion are severe as might be expected. They are distinctly different from what are familiar to us but of course possess peculiar merits of their own.

THE MASONIC SCHOOL

Masonry is a school. Character is taught. Everything that is done has the one end, to engrave upon the candidate certain things never to be erased. To do this deeply is the purpose of the ritual and the duty of the ritualists. Candidates are students in the school of Masonry listening to lectures and receiving instruction through eye and ear.

When we teach a child to write and to figure we adopt certain well established rules. We show him examples and we make him memorize formulas. Then we cause him to do the things we have done, to do for himself what he has seen and to obey when he has been told. We explain the use of the plus and minus signs as well as of other symbols. He soon sees that they are very handy because they group a lot of explanation in a few simple signs.

The child is taught that position is of importance, his hands and feet and body have all an influence on what he does and that while they are directed by his mind and this in turn is an expression of the work of his brain, the mind and particularly the memory reflects what he has seen and what he was then doing. Childhood is shown and told because we have found it advisable to appeal to as many as possible of the senses at once in order to cause the more lasting effect.

The thoughtful Mason will see the application of these truths. Masonry employs all these approved resources of the teacher's art. In the light of these reminders the use of our system of instruction is clearly seen to be standing on solid and substantial ground.

CLOTHING AS A SYMBOL

Reduced to its simplest expression the true clothing of a Mason is the apron. Sometimes, as on the occasion of public processions, white gloves are added to the street attire. In certain foreign jurisdictions a sword is worn. Unless clothed befittingly as becomes his Masonic advancement a member can not enter or take part in Lodge labors.

There is unity in uniforms. Aside entirely from the symbolism of clothing, of being clothed or unclothed, it is a fact that a body of men is the more closely united when dressed alike in any suitable clothing. Just as their garments are apparently of the one piece of cloth so are they themselves parts of the one substance, fragments fused by a common bond into unity and uniformed accordingly.

Every Mason in the uniformity of his clothing, and the similarity of the experiences with clothing through which he and his brethren have passed, is thereby again reminded of the lessons taught by these means.

LIGHT AND SIGHT, DARKNESS AND BLINDNESS

We learn that in the ancient mysteries the candidate first encountered complete darkness and thence progressed toward more enlightened conditions. To shut off the sense of sight is therefore to repeat the initial experience in the mysteries of the ancients.

CABLE-TOW AND OBLIGATIONS

A tow-line enables a tug-boat to draw a ship after it. There is a sense in which such a cable-tow connects the source of energy with that which can not, for the time, be self-propelling. When a stronger tie, bond or pledge is assumed, then the old material connection can be cast aside. He that is bound to the brotherhood by the abiding strength of love, devotion and light, needs no other harness on his limbs.

CANDIDATE IS A FREE AGENT

We welcome not the unwilling. Neither reservation nor evasion or reluctance may mark the applicant for the mysterious Masonic rights and benefits. Uninvited he comes and upon him is no compulsion born of us. No restraint from us relieves him of fullest responsibility. He is free to act in man fashion, not as a child or slave.

INTENTIONS OF THE CANDIDATE

By a time-honored declaration the candidate announces his intentions. This is done before witnesses. In some countries the solemnity of the proceedings is increased by the use of a special room for the purpose, called the Chamber of Reflection.

So much importance rightly belongs to this part of the proceedings that all possible care may well be taken to have the announcement of the candidate heard with all dignity and fervor. He asserts that he has no unworthy motives, that he offers himself of his own accord as a candidate and will conform to all the established customs of the fraternity. There are other items of consequence but these are contained in the various Monitors and Codes and need not be repeated here.

The form of the declaration is very old and as usually given is similar to what is found as far back as the era of Preston.

MENTAL AS WELL AS PHYSICAL PREPARATION

Too much care can not be devoted to the use of the preparation room. This work is sometimes alloted to young and inexperienced members of the Lodge. Then the case is bad enough. But it is very much worse when the labor is undertaken by the indifferent or negligent or flippant. If the Master and the other officers of the Lodge will reflect that the better the candidate is physically and mentally prepared the easier it is for them to make an impression, then they will realize how they are affected by the shortcomings of the Stewards.

It is proper here to assert that the true initiation of a candidate begins long before he enters the Lodge room. There is in this fact a lesson of deportment. Are we always cautious in what we say and do? Not only before the candidate but ever before the brethren do we need to maintain carefully the conduct of a real Mason.

SYMBOLISM OF THE PREPARATION AND ENLIGHTENMENT

To me this stage of the First Degree of Masonry is deeply significant. There is a new birth. Out of the womb of the laboring blindly-groping world there comes to the altar of friendship a willing sacrifice. The old garb of ignorance is cast aside and the clothing of knowledge is assumed. Eyes that were blind are opened and he that was in darkness beholds the Eastern rays of the rising sun. New duties are defined in the light of the dawning day. God, country, neighbor, self--for each is to be held the balance true of our faith, our patriotism, our service and our character.

REFERENCES FOR SUPPLEMENTAL PAPERS

The following articles to be found in Mackey's Encyclopedia and THE BUILDER all have a bearing upon the subject treated in the foregoing paper by Brother Clegg. Lodge and Study Club Committees should decide upon those which they may wish to use and then assign to some of their interested members the task of preparing and presenting them as supplemental papers at the same meeting at which Brother Clegg's paper is used.

Mackey's Encyclopedia: Cable Tow; Declaration of the Candidate; Discalceation; Heart; Hoodwink; Qualifications; Seeing; Shoe. THE BUILDER: Cable Tow, The, vol. 1, p. 215, (Q. B.); p. 276, (Cor.); p. 278, (Cor.); vol. III, C. C. B. p. 5, this issue. "Divested of all Metallic Substances," vol. III, p. 384, this issue. Metallic Tokens, vol. II, p. 205. Preparing the Candidate, vol. II, p. 205.

THE CABLE TOW

(By R.W.Bro. S. Clifton Bingham, P. M.)

It has been said, and I think well said, that "Freemasonry is a system of morality, veiled in allegory and illustrated by symbols." Whilst I have heard many other definitions, and so probably have you, I think all will agree that it correctly conveys to all our minds in the fewest possible words the aim and object of our fraternity. Some doubtless look upon it as a convivial organisation only, but I rejoice to be able to say that the number of those amongst us are steadily diminishing.

If we would understand the sublime teachings of Freemasonry it is absolutely necessary that we should study the meaning conveyed to us by the symbols brought forcibly before us at every meeting. By such means alone can we hope to attain perfection and qualify to become a stone in "that eternal mansion, that house not made with hands, eternal in the heavens."

A symbol has been defined as a visible sign by or with which a spiritual feeling, emotion, or idea, is conveyed. Is not the level to us always a symbol of equality? the plumb, of uprightness? the square, of rectitude ?

If we carry ourselves back to the earlier years, when our system was probably of a much simpler character than it is today, and when comparatively few people had any degree of education, the only method of conveying ideas to the large mass of people would be by the use of symbols. The crown is to us a symbol of royalty; the sceptre, of power. Indeed, what is our alphabet but a system of symbols, the letters of which, combined in different ways, convey to us different meanings. The symbol to which I intend particularly to refer this evening is apparently in universal use amongst Freemasons, viz., the cable tow. In the earliest rituals extant, and the pretended exposures which were so numerous in the first part of the eighteenth century, this symbol was invariably used in preparation of candidates for our Order.

What is a cable tow? The word "tow" signifies, properly, a line wherewith to draw. One dictionary I consulted defines it as "that which tuggeth, or with which we tug to draw." A cable tow, therefore, is a rope or line for drawing or leading. In one of the earliest so-called exposures it is called "cable rope." In its first inception the cable tow seems to have been used only as a physical means of controlling the candidate, and such interpretation is given in the E. A. degree. One writer says it is emblematical of

the dangers which surround us in this life, especially if we should rashly stray from the paths of duty. It will also remind the initiated to submit, while he is in ignorance, to being guided by those whom he knows to be enlightened.

In the United States this symbol is used in each of the three Craft degrees. In the E. A. exactly as we do; in the F. C. it is coiled twice around his waist; and in the M. M. three times. This seems a symbolic use of the symbol. I might here mention that my ignorance of this use of the cable tow evidently caused me some doubt in the mind of the worthy brother testing me at the door of a Lodge in the States. The monitors says that the variation in the second and third degrees are to symbolise the covenant with which all Freemasons are tied, thus reminding us of the passage in the writings of the prophet Hosea, "I drew them with cords of a man, with bonds of love." Some of the brethren will recollect the use of this symbol in other degrees.

Whence came the cable tow? That is a question somewhat difficult to answer. Fellows, author of an interesting work on the mysteries, says:--"The necks of the Druidical priests were decorated with gold chains in the performance of their religious rites." In these is to be seen the arch type of the cable tow or tow rope, worn about the neck of the aspirant to Masonic secrets, which is the subject of much ridicule amongst the uninitiated. Indeed, the fraternity themselves do not seem to be aware of its true import. They are not conscious that this humble badge is a testimony of their belief in God, their dependence on Him, and their solemn obligations to devote themselves to His will and service.

How long is it? How many of us have troubled to find out, and yet if we carry our minds back to the solemn obligation we took as M. Ms. we cannot overlook the point contained therein, "if within the reach of my cable tow." Gadicke, a German writer on Freemasonry, defines the length as three miles for an Entered Apprentice. I am not in a position to argue this point, nor I expect are you. In ancient times every adult had to present himself yearly before the sheriff or chief authority of the county to renew his oath of fealty to his liege lord and the King, nor were any excused from this service except they were a considerable distance away; some writers say over fifty miles, a very considerable journey in those days.

The subject of the length of a cable tow was one of the questions for discussion at a National Masonic Convention held in the City of Baltimore, U. S. A., in the year 1842. Mackey says that after considerable discussion on the matter of definition of "within the scope of man's reasonable ability" was arrived at.

History tells us that the burghers of Calais, when that city was besieged by the English under Edward, the Black Prince, came out in procession with ropes round their necks in token of their submission.

According to Grimm, quoted by Gould in his History of Freemasonry, a cord about the neck was used symbolically in criminal courts to denote that the accused submitted his life to the judgment of the court. When used upon the person of a freeman it signified a slight degree of subjection or servitude. You will remember also that when Benhadad's servants after his defeat by Ahab approached the latter King, asking for mercy, "they girded sackcloths on their loins and put ropes on their heads." This with the remaining portion of the verses, has been used by many Freemasons to prove the existence of our Fraternity in those days. If we accept the reasoning, we could hardly mistake the meaning of the ropes.

Its use amongst our operative brethren is referred to by Bro. W. J. Shaw as follows:--"As a poetic symbol it has a special reference to the idea of rescue and assistance, and as a form of expression it has that significance in our Masonic rites. Upon the cable depended the safety of the ship riding at anchor, the salvation of the man overboard and in peril. On land it was also a means of aid and rescue upon mountain and plain, and especially so in the use that operative masons made of it in the construction of those magnificent buildings with which they adorned Europe. Doubtless from every great structure, in their work of decoration, men dangled by ropes from dizzy heights, and were rescued from perilous situations by means of the cable tow of some fellow workman.

Our obligation, therefore, simply is that, as the length of the Freemason's cable tow, or long rope, is the measure of his means and ability to aid and rescue, it is his aid and rescue his fellow if within the reach of his means and ability.

We are told that the timber of the building of King Solomon's Temple was felled in the forest of Lebanon and sent down in floats by sea to Joppa. Necessarily these floats or rafts of timber must have been towed and connected to the boats used for that purpose by strong ropes or cables. The use to which such a cable would be put would cause it to be known as a cable tow. Hence, possibly, the expression "the length of my cable tow."

When the floats reached Joppa they would be released from the boats and secured to the shore (which we are told was very precipitous) by the same cables with which they had been towed. The expression so familiar to us, "a cable tow's length from the shore," will be brought to our thoughts at once.

In this connection the cable tow may be considered an apt symbol of obedience--that is of obedience to the requirements of the ceremonies of our Institution and the principles of morality and virtue inculcated thereby. Obedience to the dictates of our Masonic duty, which must be performed even under the most adverse circumstances, and if need be without fee or reward, except that gratifying test of a good conscience.

As the float by aid of the cable tow follows unduratingly the course intended by those who row the boat, so should the seeker for light attend to the truths revealed to him and faithfully follow the instructions and heed the solemn admonition of those who are guiding him into the Temple of Light and Truth.

Let us remember that while candidates are asked to yield a mere blind obedience for the time, no unreasonable demands or unintelligible requirements are made.

Does not the cable tow, by which metaphorically we lead our candidates into the Temple, remind us that we too have duties to fulfil ? Let it be to us a symbol of that love and affection with which the Masonic Brotherhood seeks to draw the initiates from the darkness of ignorance to the glorious light and liberty of our Fraternity. In

humble imitation of the Divine plan, let us endeavour to draw our brethren by the tenderest chords of affection, and bind them to us forever more by the sweetest bonds of love.

You have heard the phrase used occasionally in one of our ceremonies--"a two-fold cord is strong, but a three-fold cord is not easily broken." I do not know if a cable tow is composed of three principal strands or not, but if so the reference in both instances surely is the three great principles of our Institution-- Brotherly Love, Relief, and Truth.--Transactions of the Masters' and Past Masters' Lodge, No. 130, New Zealand.

A CORRECTION

In the article "Evolution of the Operative into the Speculative Craft," by Brother Wm. F. Kuhn, an error was made by the compositor using a duplicate typeslug in place of one left out entirely in the seventeenth line from the top of the inside column on page 341 of the November BUILDER. It should read: "Dr. Desaguliers, above all others, is the great figure who changed the operative into the speculative craft. By birth, education, training, and in his associations with the scientific and philosophical schools, he was preeminently qualified for this work."

A SERIES OF ARTICLES ON FRENCH MASONRY

A Canadian Grand Master and an American Past Grand Master are now at work compiling a series of articles for us on French Masonry which will present the subject from two different angles--the American and the Canadian. This series should be of vital interest especially to our Canadian and American members who are now in the service of King George and Uncle Sam and those who may be called later. We expect to be able to publish the first of these articles at an early date--possibly in the January BUILDER.

SEARCH AGAIN! BY BRO. H. L. HAYWOOD, IOWA

A SEARCH FOR A NAME

MASONIC Research!" I write the words out slowly. I write them out a second time and stare at them. "Masonic Research !" What a formidable forbidding sound they have ! They conjure up pictures of sallow bookworms burrowing about in mildewy libraries; or dyspeptic professors sitting up nights in a laboratory; or of some grimy archeologist digging up the bones of Egyptian crocodiles; or maybe they suggest some dapper young university graduate gathering data for a brand-new factory efficiency system. There is no denying these associations; they are there, and I do not wonder that many good Masons of the common walks of life shy aside when a new movement calling itself a "Research Society" comes along to bid for their attention. Did we make a mistake in calling it a "Research" Society? Perhaps we did; some of us thought so at the time, but nobody, to save his life, though everybody used his think apparatus to the limit, could conceive of another name that would fill the bill.

A "research" Society it had to be--and consequently IS. Now the task before us is to get abroad among our friends, and our prospective friends, a new feeling about this word, a new understanding of what it means when we use it. After all it is use and not the dictionary that interprets our words to us, and it is just the purpose of this little screed to say that we are using the word "Research" in a very different sense to the uses described above. What we mean by Research is not what the college professors would mean by it.

"RESEARCH" THE ONE CURE FOR THE APATHETIC MASON

But even so, we are not committing crimes against the dictionary for what is the dictionary derivation of the word? Does it not come from "re" and from "search" and doesn't that mean "search again" ? And what are we Masonic researchers but Masons who are making "another search" in Masonry, digging up things we didn't know were there, finding matters of fascinating interest which had been hidden from us before?

To the brother who has nosed about a little bit in Masonry and has come to the decision that while its teachings of brotherhood are very nice there is little in it to interest him, we say "Search again," brother. To the man who thinks he has "studied" it and has come to its limits, we say "Search again"--there isn't any limit to Masonry except the sky. We say that the one cure for all the indifference, the apathy, the indolence, the "don't care a shuck" of the watch-fob Mason can be remedied forever if we can get him to make another search in Masonry.

METHODS OF "RESEARCH"

How can a Mason set about this task of making another search? There are as many ways as there are men but there are a few methods which anybody can use, and it will not be beside the mark to note two or three of them. We will divide them into two classes; the use of books, the not using books, and we will speak of the latter first, as the high cost of books makes it more practicable to many of us.

"RESEARCH" WITHOUT BOOKS

Let us suppose that you are a busy man, with many interests outside the Order, that you have an average education, and that you don't care to read a lot about the subject. Can you indulge in Masonic Research ? Try this plan. Go to Lodge at the next meeting when a candidate is to be initiated; sit back in a comfortable chair and watch every move that is made and listen to every word that is spoken; and as you watch and listen keep saying to yourself, What does that mean ? How can I put that meaning in my own plain words? How can I make use of that when I get home, or when I get to work tomorrow? What is the LIFE VALUE of this for me? When you are doing that you are making another search in Masonry and you will be surprised to find how the "work" will open up to you and reveal surprising new meanings.

You can do another thing, you not-to-use-books researcher; you can hunt around among your fellow Masons until you find a few who are like you in a desire to get under the skin of the Ritual; then you can get them off into a corner, or invite them

down to your house, and you can begin to ask THEM the question which you had before been asking yourself. You can say to them, "What did you fellows get out of this or that? Why do you think the candidate was taken around three times? What is your reason for the manner in which he is clothed? What means the Pot of Incense which was swung before our eyes in the Third Degree lecture? You will be perfectly amazed at the results, and so will your friends, for you will discover how much fun it is to do Masonic Research with no other equipment than one's own wits.

"RESEARCH" WITH BOOKS

Now let us suppose that you have grown bolder, and more determined to get under the veils of Masonry; you venture to dip into a few books; how will you go about that? The best plan is to begin by reading a few short and simple works that deal with the subject as a whole; Brother Newton wrote his "Builders" and Brother MacBride wrote his "Speculative Masonry" for just such a purpose; and there are many others. After you have gotten your aeroplane view you can then lay out a little field for more special study. You will have no difficulty in finding a field, for Masonry is as long and as broad as the life of man. You can choose the history of the Order, or its Symbolism, or its Philosophy, or its Jurisprudence, or you can find enough to keep you busy for a life-time in studying the biographies of great Masons--men like Albert Pike, and George Washington, and Robert Freke Gould, and William Preston, and so on.

When you have chosen your special field it will be well to break that into smaller parts and specialize on one of the parts. Thus, if you elect to read the history of the Fraternity you can choose to study the medieval gilds, or the Comacines, or, say, eighteenth century Masonry in England.

INDUCE THE MASTER OF YOUR LODGE TO INAUGURATE "RESEARCH" MEETINGS

After you have discovered what fascinations such a course of reading holds for you, you can again do what you did before; you can hunt up a group of likeinded brethren and persuade them to go with you to a little venture of forming a Study Club. If you do that--but I mustn't go into all that would follow! Being an enthusiast on the subject I would eat up all ae space in this issue!

Or--better than that--you may be able to infect the Master of your Lodge with your new-born enthusiasm and persuade him to make use of an hour or more during your regular meeting in order to awaken the membership to the fascinations of Masonic Resarch: "Research," I say advisedly, for all this time you have been engaging in that very thing, little as you may have realized it.

RESULTS TO BE DERIVED FROM "RESEARCH"

What will be the results of this adventure of making another search in Masonry? There will be many little pleasant results, but there will be two great results, and it is of these only that I have space to speak.

For one thing, you will have unearthed the profound and exciting interest that lies in Masonry. I once heard of a Tennessee mountaineer who sold his little farm for forty dollars; he had been able to hunt squirrels and rabbits over that farm but he had not been able to make a living. So he sold it to a group of men, and these men took more than a million dollars worth of marble out of that mountainside inside of a year! Are not many Masons like that man? They go rabbit hunting around over Masonry without ever discovering the millions of dollars worth of marble that lies under its surface. Your study will uncover to you all the unimaginable riches of Masonry; it will reveal to you how interesting it is.

But there will be a still greater result than that! Masonry is not a creed, or a mere set of antiquarian teachings, it is a vast dynamo of power. The trouble with us all is that we have this dynamo in our possession but we are not using it. We are like Hero of Alexandria who toyed with steam, or like the alchemists who played with electricity,

without ever realizing what they had in their hands. If ever we find a means whereby to set loose the living power that lies in Masonry we will have performed a service that will outrival anything ever done to man. Masonry is that full of potentialities! And if this is ever done it will be done by the men who are not contented to take a lukewarm interest in Masonry, but who go ahead with the determination to "make another search" into the vitals of the greatest and oldest Fraternity in the world.

PROGRESS OF THE STUDY PLAN IN INDIANA

Since September 1st and up to the time of going press with this issue of the Correspondence Circle Bulletin, exactly one hundred and ten Lodges in Indima have appointed "Research Committees" and are taking up the "Bulletin Course of Masonic Study" as a part of their monthly Lodge meetings.

As evidence of the practicability of the plan and so show what the Indiana Masons think of it, we present the following letter from the Chairman of Winslow Jodge No. 260:

"Winslow, Indiana.

'Dear Brother:

"We have held our first 'Study Club' meeting. It was a success from every angle. I enclose a copy of the notice of the meeting which was sent out to our nembers and a goodly number responded.

"The undersigned, as Chairman of the Committee, conducted the meeting and had no difficulty in answering all the questions, although I am free to say that I did not know such lack of knowledge of the Institution existed among the membership as made

itself apparent at this meeting. Men whom I thought had given some study to the Fraternity asked questions that surprised me and they were more surprised when they were answered.

"At the close of the meeting I asked an expression from every member present and all expressed themselves as more than pleased with the meeting, each agreeing that he had learned many things about the Fraternity, its aims and purposes, that he had never known before. I then announced the program for the November meeting. Ten members were given places on the program and each was eager to take the part assigned him and to find out all he could on the subject assigned. All the work is along the lines laid out by the National Masonic Research Society.

"I have the only stagger at a Masonic Library in town and before eight o'clock Sunday morning I was besieged by members wanting into my study to start their work.

"Every indication is that the 'Study Club' plan wil be a big thing for our Lodge. The Committee is well pleased with its start and will keep the ball rolling while the interest gains. "With best wishes, I am,

Fraternally yours, A. J. Heuring, Chairman."

----o----

THE TRIAL OF CHRIST FROM A LAWYER'S STANDPOINT

BY BRO. LOUIS H. FEAD, GRAND MASTER, MICHIGAN

Brother Louis H. Fead, the sixty-seventh Grand Master of the Grand Lodge F. and A. M. of the State of Michigan, was born at Lexington, Michigan, May 2, 1877, and is consequently one of the youngest Grand Masters that ever presided over that Grand Lodge. He graduated from the Lexington High School in 1893, attended Olivet College two years, Detroit College of Law one year and graduated from the Law Department of the University of Michigan in 1900; settled at Newberry, Michigan, July 25, 1900, and was elected Prosecuting Attorney of Luce County the same year, taking the office January 1, 1901. Was re-elected every two years for six consecutive terms when he was elected Circuit Judge of the Eleventh Judicial Circuit, composed of the counties of Alger, Chippewa, Luce and Schoolcraft, in 1912, taking office January, 1913, his term expiring January 1, 1918. He has just been re-elected for the full term of six years commencing January 1, 1918, without any opposition, either in the primaries or at the election. He is also engaged in the banking business being vice-president of the Newberry State Bank.

Bro. Fead is a member of all the various bodies of Masonry and allied Orders.

Young in years, vigorous in health, sturdy in manhood, richly endowed with brilliant qualities of mind and best of all a big heart overflowing with love for his fellow man, Michigan Masons are indeed proud of their Grand Master for 1917-18.

An address delivered before the Masonic Relief Association of the United States and Canada at the biennial meeting held in Omaha, Nebraska, Sept. 25-27, 1917.

RESUME OF LEGAL PRINCIPLES INVOLVED

IT may seem to you, at first blush, that the subject of this address is not strictly appropriate to a Masonic gathering. During the meeting of the Relief Association, we have heard much of Masonic relief and charity, and our minds have been tuned to that idea. But Masonry could live without particularly teaching charity as it might rely upon that natural impulse which prompts men of generous natures to extend aid to those in want. On the other hand, Justice is one of the basic principles of our

institution, within which true charity is embraced, upon which the idea of fraternity is builded and without which there can be no true brotherhood. Consequently, it behooves the Mason to think much on the subject of Justice, the rendering to every man his just due without distinction, and to learn where he can, just principles that he may practice them. Where is there a better field for his contemplation and study than the most famous criminal trial in the history of the world, where all the diverse passions of humanity were loosed, the trial of Jesus Christ? And in presenting it to you, I desire to present the subject, stripped of religious aspects, as a legal study, and in line with the duty of Masons to seriously consider the Masonic principle of Justice.

Heretofore, our consideration of the trial of Christ has always been tinged with a religious coloring. We have been taught and have learned to look upon the tragedy as an unspeakable outrage committed upon the Savior of Mankind, the Son of God. Its human side has been seldom, if ever, presented to us; The divine character of Christ has always been pre-eminent in our minds and we have viewed the scene either in a humanitarian way, with horror at the cruelty and vicious hatred of the persecutors of one who harmed no man and did only good, or in a religious way, as the voluntary sacrifice by God of his own Son for the redemption of the world.

This evening, for a few minutes, I want to consider this tragedy with you from a different viewpoint, from its legal rather than its humanitarian or religious side. We are not now considering Christ as divine, but as human. The trial is not that of the Son of God but of Jesus the man, the carpenter, and the son of the carpenter, of Nazareth. He is the prisoner at the bar, entitled to the protection only of those laws provided for the protection of any person accused of crime, subject to the punishment provided for the breach of the law, and, in all respects, having the same rights and only the same rights as has any accused inhabitant of the country. The justice or the injustice of the execution and the motives of those who condemned him are entirely beside the question except in so far as they may be pertinent to the legal phase of the controversy. Our purpose is merely to discover whether the accused man Jesus was lawfully condemned in accordance with the settled legal principles of the times and land.

The proposition before us may be summed up in two questions: 1. Was Christ guilty of a breach of the law? 2. If he was, was he regularly convicted and executed in accordance with the provisions of the law ? As a partial answer to the first question

and to bring the viewpoint sharply to your minds, let me say that when Jesus said he was the Son of God, he was guilty of blasphemy under the laws then in force and if he had been regularly tried and convicted of that offense and executed by the legally provided punishment of stoning to death, there could be no legal exception to the execution, whatever one might think of its justice or propriety. Judea, at this time, was a Roman province or dependency. As Judea was an enlightened land, Rome, with that splendid administrative ability which fostered self-government so long as there was constant recognition of Roman supreme sovereignty, permitted her to enforce practically entirely her own system of laws, through the instrumentality of her own courts and to inflict her punishments, except where the sentence was death, in which case Roman sanction was required, possibly to pronounce, certainly to execute, the sentence. Both the Jewish and Roman legal systems were admirable and, in many respects, persons accused and tried before their courts were much more fully protected from unjust sentence than under our modern systems, although the punishment of the guilty was more generally assured. And Jesus was tried, not by a mob as we sometimes think, but before two courts of proper jurisdiction and under both the Jewish and Roman systems of law whose enlightened provisions are even now being gradually incorporated into Anglo Saxon jurisprudence, from which they had been for centuries barred by the autocratic and evil theories of the Feudal system.

In order that we may intelligently pursue the inquiry, let us briefly state the principal provisions of the law relating to the trial of criminal cases in Judea, the bare enumeration of which will satisfy you, I think, that the present day system is not immeasurably superior to the past in all respects.

The trial of the major offenses was had before the Sanhedrim, a court of general jurisdiction, composed of 71 rulers, priests, scribes and scholars, and having a general place of meeting in the temple. The presiding officer was usually, but not always, the High Priest. Upon extraordinary occasions, the Sanhedrim could meet in the palace of the High Priest. In a capital case, that is one in which the death penalty could be inflicted, twenty-one members were required to be present. No Jewish court could conduct judicial proceedings on a feast day and in a capital case, the court could not sit at night.

A person accused of crime could be arrested only after a formal accusation setting out the crime of which he was accused, unless he were taken in the actual commission of crime. If arrested at night, he must be kept in ward until the next day.

In all cases, the accused was presumed to be innocent until proved guilty. He could be tried and condemned only if he were present. He could not be called upon to testify nor could he be made a witness against himself. The charge must be proved by other witnesses. Counsel must be appointed for his defense. Evidence in his favor was to be freely admitted.

No one could be convicted upon the testimony of a single witness; at least two must testify in the presence of the accused and must agree together. Their testimony was required to be scrutinized carefully and technically and, in case of slight disagreement between them, it was insufficient to convict. The oath administered to the witness was an adjuration "by the living God." This was the most solemn oath a Jew could take and, when so adjured, he was bound to answer and to tell the truth. It was the duty of the presiding officer of the court to call the attention of the witnesses to the value of life and to warn them not to forget anything they knew in the prisoner's favor.

In minor cases, counsel on both sides were permitted to make an argument. In capital cases, only counsel for the accused was heard.

After the testimony was in, the votes of the younger members of the court were taken first, that they might not be influenced by their older associates. A judge who had voted for conviction could change his vote at any time. One who had once spoken for acquittal could not change his vote to conviction. In capital cases, a majority of at least two was required to convict. A verdict of acquittal could be given at once. A verdict of guilty could not be pronounced until a day after the conclusion of the trial. That day was to be spent by those judges who favored conviction in fasting, prayer and religious meditation. If a verdict of acquittal was not reached on the day the trial ended, the court was imperatively obliged to adjourn to permit the full day of fasting and prayer.

Upon conviction, the condemned man was led away to be stoned; but the court remained in session. An officer stood at the door with a signal flag. Another followed the prisoner to the further point from which he could see the signal. If any new witnesses came to prove the innocence of the accused the signal flag was waved; and the execution of the sentence was stayed until the new witnesses had been heard and judgment again pronounced.

The spirit of the Jewish law was well illustrated in the precise and technical rules protecting those accused of crime. It was a common saying that the "Sanhedrim was to save life, not to destroy life." It was under such a system that the Sanhedrim purported to conduct the trial of Jesus and by that system the regularity of the procedure is to be tested.

With this brief resume of the important legal principles involved in the present discussion, let us take up the various incidents in the trial of Christ and examine their legality.

I. THE COURT No enlightened system of jurisprudence has ever sanctioned the participation of a partisan judge in a case, of a judge interested in the outcome of the suit. Under the Mosaic law the judges were admonished: "Thou shalt not wrest judgment; thou shalt not respect persons, neither take a gift." The theory was that the judgment was God's. The courts were merely the human agents appointed to state that judgment. The Sanhedrim, the Supreme Court of the Jews, was especially considered to be above partisan feelings and its judgments were deemed to be the nearest approach to exact justice attainable through human wisdom and divine revelation to man. The enlightened rules and laws of Judea could have no possible place for a partial or biased tribunal.

But the record reads:

"After two days was the Feast of the Passover, and of the unleavened bread; and the chief priests and the scribes sought how they might take him and put him to death.

"Then assembled together the chief priests and the scribes and the elders of the people unto the palace of the High Priest, who was called Caiaphas, and consulted that they might take Jesus by subtlety and kill him."

This record shows, not a merely general enmity or personal hatred toward Jesus, but a direct interest on the part of the judges, a conspiracy by them to accuse Christ and to have him executed, and their subsequent conduct shows that the manner of carrying out such conspiracy was by a trial in which they were the judges. Consequently, it is my contention that the court which first tried Christ was unlawfully constituted because it was composed of judges who had pronounced the judgment of death against him in advance of trial and who were actually conspiring to encompass his execution.

II. THE ARREST On the first day of the feast of the unleavened bread or the Passover, Jesus and his disciples celebrated the feast in the institution of what we now call the Lord's Supper. After the feast, and in the evening, he went with his disciples into the garden of Gethsemane to pray. He saw his end approaching and he spent his few remaining hours in communion with his God. Three times he went apart from his disciples and three times he returned to find them sleeping. The third time he came out, Judas arrived, with a multitude from the chief priests and elders of the people, and betrayed him with a kiss. This multitude was composed of Roman soldiers, Temple guards and some of the members of the Sanhedrim. And they laid hands on him and took him.

A short time before this, Jesus had publicly come up from Galilee. He had entered Jerusalem on Palm Sunday, attended by a great concourse of his followers. He had openly taught in the temple and confounded the scribes. Consequently, there was ample opportunity for a formal accusation against him and his arrest in the day time. He was not, at the time of his arrest, engaged in the commission of any criminal act. He was not even teaching his gospel. He had been engaged in prayer. Under no provision of the Jewish law was there legal authority for his arrest without a formal accusation being first made against him. Jesus knew his arrest was unlawful and he reminded the members of the Sanhedrim present of their breach of the law when he uttered that gentle rebuke:

"Are ye come out as against a thief with swords and staves for to take me ? I sat daily with you teaching in the temple and ye laid no hold on me "

I do not contend that the illegality of arrest was sufficient to prevent Jesus' being brought to trial. It would not result in an illegal judgment if the subsequent proceedings were in accordance with the law. But it is important as indicating the length to which the Sanhedrim went in furtherance of their conspiracy and as being added proof of the disqualification of the judges for interest and bias.

III. THE TRIAL BEFORE THE SANHEDRIM Saint John says "They led Jesus away to Annas first, for he was the father-in-law of Caiaphas, the High Priest." The record is not very clear at this point. Some sort of an examination seems to have been conducted by the High Priest Caiaphas, either privately or in the presence of Annas, but as the examination was not fruitful, it is of no particular consequence.

Jesus was then taken to the house of the High Priest, where the chief priests and the scribes and the elders were assembled. Whether this was an extraordinary occasion warranting a trial in the palace of the High Priest is subject to grave differences of opinion and therefore will not be dwelt upon. You will bear in mind, however, that this was in the night-time, when no trial could legally be had of a capital offense, and at the time of the Feast of the Passover, when no criminal trial of any kind could be conducted. Under the Jewish law, the whole of the proceedings of the trial of Jesus before the Sanhedrim were invalid, as much so as if a court in this state should try and convict a person of crime on Sunday. The judgment would be void.

Nevertheless, Jesus was arraigned at the bar of the Sanhedrim for trial. No formal accusation was even then made against him. But in order to preserve the semblance of a trial, witnesses were presented. The record reads: "The chief priests and elders sought false witnesses to put Jesus to death." They found none because, although there were many false witnesses, they did not agree together. It was necessary, in order to convict, that there be two witnesses agreeing in all respects in their testimony. Two witnesses were finally found. Matthew's version of their testimony is that Jesus had

said "I am able to destroy the temple of God and to build it in three days." Mark differs in the language used and narrates it as "I will destroy this temple made with hands and in three days I will build another without hands." Both of the Evangelists say the witnesses were false witnesses and Mark further says they did not agree together.

St. Mark's claim of disagreement between the witnesses is not, according to the record, entitled to any legal weight. The record affirmatively shows that the witnesses agreed upon Christ's statement. The only disagreement appearing in the record is that between Matthew and Mark as to what the testimony was.

Nor is there support in the record for the designation of the two as false witnesses. The testimony they gave was not strictly accurate, it is true, because what Christ had said was "Destroy this temple and in three days I will raise it up." But he was then speaking in the temple at Jerusalem, which was the Jewish temple of God. And it is not to be expected that the Jews understood that he "spake of the temple of his body" in making the remark, as it is apparent his own disciples did not so understand his words until after he had risen from the dead. The version given by the witnesses, particularly as narrated by Matthew, was substantially a correct rendition of the meaning which would ordinarily be gathered from the words used and the place in which they were said. Substantial accuracy is all that can be expected of a witness narrating what was said by another at a previous time.

The record does not show that the witnesses were cautioned to forget no testimony favorable to the accused, warned of the sanctity of life, or that they took the oath. As these were customary details in the trial of all criminal offenses, it is probable there would be a presumption that they were fully observed. It appears, however, that no counsel had been appointed for Jesus and the judges were seeking witnesses against him instead of in his behalf, as was their legal duty.

After this testimony, the High Priest demanded of Jesus: "Answereth thou nothing ? What is it which these witness against thee?" And Jesus held his peace. If this demand was a call upon him to testify against himself, it was illegal as no accused person could be so called upon. If it was an announcement by the High Priest, who presided

over the court, that the prosecution had finished and the defense would be heard, Jesus had the right to hold his peace. The requirements of the law had not been observed in his behalf, in the composition of the court, its time of meeting or in the procedure. Whether a crime had been charged may be doubted but it was evidently not a very serious matter as the High Priest immediately abandoned the charge and proceeded along another line. Christ was not condemned by the Sanhedrim on the charge testified to by the two witnesses.

That the High Priest was, in fact and illegally, seeking to require Jesus to testify against himself is, I think, conclusively shown by the fact that upon Christ's refusing to testify, the High Priest then besought him with the most solemn adjuration which could be put to a Jew, one which he was obliged to answer "I adjure you by the living God that thou tellest us whether thou be the Christ, the Son of God." Mark does not relate this incident as an adjuration but states the question to have been "Art thou the Christ, the Son of the Blessed?" In either case, it was a call upon the prisoner to testify against himself and was illegal.

To this demand, Jesus answered: "Thou hast said; nevertheless I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power and coming in the clouds of heaven." Immediately the High Priest rent his garments saying "He hath spoken blasphemy; what further need have we of witnesses ? Behold, now ye heard his blasphemy. What think ye ?" And they said "He is guilty of death."

And they jeered and mocked at him, spit in his face and buffeted him, and, covering his head with a cloak, struck him and asked him to prophecy who had struck him. Imagine a scene of this kind in the highest court of the land, where the most dignified personages of the day were in attendance, if justice were the object of the proceeding.

The illegalities of this trial were many. The judges had denied Christ the presumption of innocence, with which the law invested him, and had adjudged him guilty in advance of trial; the court was held in the night-time and on a feast day; no counsel had been appointed for the accused; he had been convicted, not upon the testimony of two witnesses, but upon his own testimony given upon the demand of the High Priest and, according to Matthew, after the adjuration which a Jew could not refuse to heed;

the judges had sought witnesses against him instead of in his favor; the vote had not been taken in the manner prescribed by law; the High Priest, who should have spoken last, with a dramatic rending of his garments, expressed his opinion first and called upon the others to confirm it; the verdict of guilty was pronounced at once, without the intervention of the day of fasting and prayer and religious meditation.

The Sanhedrim itself recognized the illegality of its own procedure in holding a night session and, as soon as it was day, held another meeting. At this meeting, as recounted by St. Luke, they all propounded the question to Jesus whether he was the Christ. And when he said he was, they said "What need we any further witnesses? for we ourselves have heard of his own mouth. And the whole multitude arose and led him unto Pilate." It is unnecessary to point out that this day meeting was not legal. It is subject to all the objections made against the one held during the night before except that it was held in the day time.

IV. THE TRIAL BEFORE PILATE The trial before Pontius Pilate, the Roman Governor, began at the hall of judgment in the early morning. It was held in the open air as the Jews would not enter the hall on the feast day for fear of being defiled. This is not the only instance in history of where a precise observance of the forms of religion or ethics has attended an example of man's inhumanity to man. Christ was brought before Pilate because the Sanhedrim had no power to put him to death without the approval of the Roman Governor.

When they brought Jesus to the hall of judgment, Pilate went out to them and said "What accusation bring ye against this man?" Thus he made an express demand for a statement of the charges. The priests made no specific charge but answered: "If he were not a malefactor we would not have delivered him up unto thee." Pilate said to them: "Take ye him and judge him according to your law." And they replied: "It is not lawful for us to put any man to death."

This colloquy indicates that the Jews were then seeking only to obtain the approval of the Governor to the sentence of death for blasphemy which the Sanhedrim had determined upon. While it was the duty of the Roman Governor to pass upon all cases where it was sought to impose the death penalty, it was the frequent practice, in order

to avoid friction with the native authorities as far as possible, to approve the sentence without investigation and as a matter of form. The failure of the priests to make a definite accusation in answer to Pilate's question was apparently a hint to him that such a practice would be very acceptable to the Sanhedrim in this particular case.

There are several entirely patent reasons for Pilate's refusing to act upon the hint. He knew that "for envy they had delivered" Christ to him. He seems to have evidenced a considerable respect for Jesus, of whose activities he had heard. Being a Pagan, he could hardly be expected to wax indignant over superstitious differences. Knowing the charge was conceived in envy and not apparently deeming the matter of any particular consequence, he had little sympathy with their purpose. Hence his contemptuous advice to try Jesus according to the Jewish law under which he knew the death penalty could not be inflicted.

The priests also knew that a charge of blasphemy would meet with little favor from the pagan Governor and, accordingly, they concealed their true complaint and made against Christ the accusation of treason against the Roman state.

"We found this man perverting the nation and forbidding to give tribute to Caesar, saying that he himself is Christ, a king."

Such an accusation could not, obviously, be dismissed without investigation by the Governor. In addition to his administrative powers, he was a judge, with power to try, condemn and execute. Declining to exercise his administrative and discretionary powers in favor of the death penalty for blasphemy upon the conviction by the Sanhedrim, he was bound, as a judge, to determine this new charge of treason against the Roman State in accordance with the laws of Rome for the trial of criminal cases. The record shows that he endeavored so to do.

When Christ was so accused by the chief priests and the elders, he answered nothing. Why ? The charge was of a triple nature, (1) perverting the nation, (2) forbidding to pay tribute to Caesar, and (3) claiming to be a king. The charge of perverting the

nation was too indefinite to be specifically answered. The charge of forbidding to pay tribute was false and his accusers knew it. That very week when the Pharisees, trying to entrap him, had asked him whether it was lawful to pay tribute to Caesar, he had answered, "Render unto Caesar the things which are Caesar's and unto God the things which are God's." The charge of claiming to be a king was oœ a double nature, having both a political and a religious aspect, and he waited for the specifications of what was meant. Pilate, as will be seen, ignored the charge regarding the payment of tribute and conducted the trial solely upon the charge of Christ's claiming to be a king, regarding that as what was meant by the allegation of perverting the people.

He took Jesus into the judgment hall, away from the others, and examined him privately. His first question was "Art thou the King of the Jews ?" Jesus sought immediately to know whether Pilate was proceeding with the trial from a political or a religious standpoint and answered by himself asking a question: "Sayest thou this thing of thyself or did others tell it thee of me?" The purport is whether Pilate's question referred to a king as he understood the term and in the sense that Caesar was a king or as the Jews understood it, as a Messiah. Pilate was not concerned with the religious controversy. He made it plain that he asked the question only in a political sense and, impatient at being questioned by a Jew, peremptorily demanded: "Am I a Jew? Thine own nation and the chief priests have delivered thee unto me. What hast thou done ?" Jesus answered the question in both ways explaining, in a political sense, that he was not a rival of Caesar because his kingdom was not of this world but, in a religious sense, that he was a king in the kingdom of truth. And Pilate, without waiting for answer, asked that brooding question which has haunted free men with free minds since the beginning of time, "What is truth?" They went out of the judgment hall and, before the whole of the assembled people, Pilate solemnly pronounced a verdict of not guilty. "I find no fault in him at all."

In a legal way, the case was then ended. Under our modern system of jurisprudence, we have a maxim that no man shall be twice put in jeopardy for the same offense. That maxim was part of the Roman law long before and after the time of Christ, was adopted from thence into the common law of England and became the heritage of American jurisprudence. Pilate's judgment, pronounced after investigation and before the accusers, was final. All proceedings thereafter upon the same charge were illegal.

But the people were not appeased. Either in reiteration of their former charge or as a new complaint, they became "more fierce," saying, "He stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place."

Herod, the Governor of Galilee, was then in Jerusalem. Pilate, finding that Jesus was a Galilean, sent him to Herod for trial. This could be legally done. Frequently changes of venue were ordered to the jurisdiction of the prisoner's home. The common opinion seems to be that Pilate sent Jesus to Herod in order to escape the responsibility of further trying him and to shift the burden of the trouble which was gathering. Whether this is true, I do not know. But inasmuch as the complaint then made was that Christ had been stirring up the people of Galilee, it is not unreasonable to suppose that Pilate, having found him not guilty of crime in Jerusalem, might desire that the Governor of Galilee pass upon him claimed violation of law in that jurisdiction.

Christ was taken to Herod, who was glad to see him because he wanted him to perform some of the miracles of which Herod had heard, to act the mountebank. Christ refused to say anything. And the chief priests and scribes accused him before Herod. While the particulars of this accusation are not set out, it was evidently regarding Christ's claim to be a king, as Herod mocked him, arrayed him in a gorgeous robe and sent him back to Pilate. Evidently Herod did not consider the charges serious nor proved. And Herod was a Jew.

Upon Jesus' return, Pilate summoned the chief priests and the rulers and the people together and once more pronounced a deliberate judgment of acquittal.

"Ye have brought this man unto me as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. No, nor yet Herod; for I sent to him; and lo, nothing worthy of death is done unto him. I will chastise him and release him."

From a legal standpoint, the decision of Pilate to chastise Jesus may be justified upon only one theory. Pilate, the judge, having found Christ not guilty of crime against

Caesar, transferred the case to Pilate, the Governor and Administrator, whose duty it was to pass upon the sentence of the Sanhedrim. Having found that Christ had done nothing "worthy of death," he accepted the verdict of guilty passed by the Sanhedrim but modified the sentence and substituted for death, the penalty of scourging, as he had the power to do.

The non-legal and generally accepted theory, however, seems to be that Pilate's action was taken merely for the purpose of appeasing the people, who were insistent in their desire to punish Christ, and his statement that he would then release him was evidently an invitation to the people to ask his release. It was the custom at the Feast of the Passover to release a prisoner to be selected by the people. Pilate, finding Christ not guilty, to give force to his implied invitation and to make the selection sure, offered them the choice of Christ or the most vicious criminal in the prisons, Barabas. And the people, being incited by the priests and the elders, chose Barabas.

Pilate thereupon took Jesus and scourged him; and the soldiers spit upon him and mocked him and crowned him with thorns.

Under either theory, the judgment was final and the case ended. If the decision was a complete verdict of not guilty, the sentence of scourging was unjustified and illegal. If it was an approval of the verdict rendered by the Sanhedrim, it was the pronouncement of sentence upon that verdict and the sentence, having been fully executed, was a complete bar to any further proceedings.

After the scourging, Pilate brought Jesus before the people again, wearing the purple robe which had been placed upon him in mockery and with the crown of thorns upon his head and a third time pronounced a verdict of not guilty.

"Behold I bring him forth to you, that ye may know that I find no fault in him." When Jesus appeared, Pilate, seeking to awaken in the hearts of the people some feeling of pity for the just and blameless man, presented him to those assembled, "Behold the man." And his efforts to arouse pity met with that same response which has usually

been given by those who are consumed by partisan hatred, "Crucify him, crucify him."

In this scene, however, there is one redeeming feature. The people who, having been urged by their leaders to demand the crucifixion of Christ, had been insistent in such demand, were silent. They pitied him as he stood there. Only the leaders, the chief priests and the officers, then cried "Crucify him."

Once more Pilate, angry at the insatiable vindictiveness of the leaders, pronounced the verdict of not guilty, this time, in the verdict, directly challenging them to themselves assume the responsibility of executing Christ.

"Take ye him and crucify him; for I find no fault in him."

And they answered: "We have a law and by our law he ought to die because he made himself the Son of God."

The reason for this statement by the priests is not very clear to me. They do not now seek to have the sentence of the Sanhedrim confirmed. They seek the punishment of crucifixion under authority of Rome. Religious claims would have but little force with the pagan Governor, accustomed to the worship of many gods. It may have been an involuntary statement justifying their vindictiveness, under the biting challenge of Pilate. But the explanation which seems most reasonable to me that it was an argument in justification of their attitude, addressed to the people who had apparently begun to pity Christ, to impress upon them the fact that Jesus had been guilty of blasphemy against the Jewish religion and to turn their pity into antagonism. In no way could they more surely arouse the resentment of the people than by the accusation that Jesus claimed kinship and equality with Jehovah.

The statement had the effect of attracting the attention of Pilate. Believing in the pagan myths of the gods and the sons of the gods leaving the celestial spheres and commingling with human beings upon the earth, taking the forms of humans but still retaining their divine power, he became afraid lest Jesus be the son of Jupiter or one of the other gods, and again questioned him in private. While his curiosity was not entirely satisfied, he was so impressed that "from thenceforth Pilate sought to release Jesus," a most proper attitude on the part of the Roman Governor and Judge, in view of the numerous judgments of not guilty he had pronounced.

His efforts were unavailing. The argument of the leaders, appealing to the religious instinct and teachings of the people, convinced them that Jesus should die. With cunning malignity, they presented to Pilate the last and convincing argument.

Pilate's administration as Governor had not been entirely free from corruption and extortion. Investigation might disclose irregularities. Tiberius was a suspicious Caesar, who believed without proof and delighted to humiliate and punish. Complaint to Caesar was practically equal to condemnation by Caesar. And Pilate feared complaint. Caesar's friendship was a most powerful but most unstable support.

Unable to convince Pilate as a judge and not being able to accomplish the death of Jesus through the forms of the law, the rulers attacked him through political argument, with veiled hint of complaint to Rome.

"If thou let this man go, thou art not Caesar's friend; whosoever maketh himself a king, speaketh against Caesar."

The trial was ended. The judge vacated his office, and gave way to the time-serving and fearful politician.

Pilate took water and washed his hands before the multitude, saying "I am innocent of the blood of this just person; see ye to it." And "he delivered him to be crucified."

NO VERDICT OF GUILTY There was no verdict of guilty. Even as the soldiers led him away to the execution, the words of the judge hung on the air, pronouncing him a just person, not guilty of the charges made against him. He was not legally executed. He was murdered, either judicially or politically, it matters not which.

In telling the story of the trial of Christ, I have dovetailed together the various accounts as related in the four gospels in such a way as to most clearly present my conception of the legal propositions involved, each of the accounts being incomplete. The conclusion is irresistible that Jesus was never legally condemned by any court. In the Sanhedrim, he was tried by partisan judges, acting at an illegal time, with illegal procedure and pronouncing its judgment illegally. Moreover, its sentence was disapproved by the officer having legal authority to pass upon it and another sentence, within his power and discretion, was inflicted instead. Before Pilate, he was four or more times pronounced innocent; he was never found guilty of any crime and he was executed without warrant of law. Before Herod, he had also been pronounced not guilty of the charges made against him. He was the victim of religious hatred, going to his death to satisfy the demands of those who feared to let men think.

To read the story of the trial occupies only a few minutes. It is impossible to answer all the questions which surge into the mind as one reads. The account is short, told plainly and with almost legal calmness. Yet the story, as it is told, is of infinite sadness. The injustice toward the central figure is heart-rending. But what is infinitely more pathetic is that through the whole tragic scene, there is no man, save one, who measures up to stalwart and loyal manhood. It may be that the story is not all told. It may be that under the merciless glare of the white light of Christ's character, men seem only base. Certainly, among the Romans whose ideals of justice were of the noblest character, among the leaders and rulers of the Jews who worshipped Jehovah with devotion, among the vast crowds who followed Jesus, among the disciples who had lived with him and from his own lips had heard his gospel and who afterward endured martyrdom for his sake, there was a man. It is hard to believe that the story has been all told.

In conclusion, let me merely suggest an idea, told in legal language and illustrated from the trial we have just considered.

Sometimes, people are prone to condemn the forms of procedure in our courts. Indignant because of the circumstances or character of a crime, they immediately pronounce the accused guilty and are impatient with the forms and presumptions with which he is invested by law and in which it is the business of the court to protect him. The forms of procedure in courts are the best expression of the settled judgment of experts in the orderly conduct of a trial designed to arrive at the truth. They change slowly because they should always progress, never retrogress. They must always further protect against injustice rather than foster it. So long as they remain, they ought to be most jealously followed. Life and liberty are too sacred to be destroyed by the clamor or passion of the moment. Had the forms of the law been followed in the trial of Christ he would, in all probability, not have been condemned and executed.

In private life, also, brethren, should we strictly observe the forms and spirit of the law. We often try, before the bar of our prejudices, those who do not conduct themselves strictly in accordance with our own dogmatic views and, without proof or a chance to be heard, condemn them and demand that they be crucified by the Pilate of public opinion. Sometimes, we may even drag them out of the agony of another Gethsemane at night to pronounce our judgment and demand their social or political or civic death. And for aught we know, they may be princes in the kingdom of truth.

Let us arraign men only before the bar of the Sanhedrim of our consciences. Let no passion, desire or evil feeling prejudice the court. Let us hold them innocent until proved guilty. Let the witnesses be two, and not false witnesses, who must agree together. Let us appoint our Charity counsel for the accused and admit testimony freely in their favor. If our verdict be not guilty, let us proclaim it at once and loudly. If it be guilty, let it be pronounced only after a day of fasting, prayer and meditation. Even after the judgment has been given, let the court of our Humanity remain in session and the signal flags be set from the judgment hall to the place of execution. And as the one we have condemned is being led away to judgment, let the first fleeting witness of fact, doubt or rumor in his favor stay the execution and a new trial be granted. Paraphrasing what was said of the Sanhedrim, let it be said of us "He seeks to save character, not to destroy character."

----o----

OPINION AND ACTION ON MILITARY LODGES BY GRAND MASTERS

In response to an inquiry sent out from the Secretary's Office to the Grand Master of every State and Province in the United States and Canada asking for a report of any action taken by the Grand Lodges or Grand Masters in the formation of Military Lodges, or, where no action had been taken, the personal opinion of the Grand Master as to the advisability of such Lodges being authorized, the following replies have been received and are published for the information of our members.

Additional replies are being received in each mail, which will be published in the January issue as those here given have taken all the available space for this month. If your State or Province does not appear here, look for it in the January number.

ALABAMA

WOULD CAUSE JURISDICTIONAL COMPLICATIONS

I have granted no dispensation for the formation of Army or Military Lodges.

To grant such dispensation while our men are in America would be to authorize the invasion of the jurisdiction of some sister Grand Lodge, and even if that Grand Lodge made no formal complaint or protest, the invasion would be no less real and illegal, and might easily endanger the comity now existing between us.

Even for Lodges held in Franee, where we are not in fraternal relations with the Grand Orient, I doubt the expediency of such Lodges, or that they would accomplish the purpose for which they are intended. Present experience with the methods of re-organizing and consolidating troop units make it seem certain that the changes and re-adjustments will leave men from a particular state so distributed that the Army Lodge would be of little or no benefit. Walter Smith, Grand Master.

* * *

ARKANSAS

WILL CO-OPERATE IN ANY PLAN TO PROVIDE MASONIC INTERCOURSE FOR BRETHREN AT THE FRONT

I endorse the war, and the truly Masonic principle of unselfish service to the cause of Liberty and democracy, so ably presented to the World by our President, for his nation and people. Therefore, the men fighting the battles have my first and deep concern.

I favor the plan of providing Masonic intercourse for the brethren at the front, and affording those, found worthy, desiring to unite with this brotherhood, Lodge facilities to do so. It is my earnest wish and desire to co-operate to the fullest extent in whatever plan or plans will best promote the desirable result. J. S. Reamey, Grand Master.

* * *

COLORADO

GRAND LODGE HAS AUTHORIZED GRAND MASTER TO GRANT DISPENSATIONS BUT NONE YET ISSUED

In answer to your inquiry I desire to say that the Grand Lodge delegated the right to the Grand Master to institute such Military Lodges as he, in his judgment, might think were for the interest of the Craft. Up to the present time no dispensation has been issued to such lodges. There is, however, a movement on foot to organize a Colorado Military Lodge in of one the units now in the service of the Government.

There is one obstacle in granting a Military Lodge for Colorado Masons; we are not sure that enough of Colorado men will be located in the same place, regiment or division to support a lodge. It is a question, which has not apparently been opened, if a Military Lodge formed by the Grand Lodge of one state can justly take soldiers from another state into the lodge. Without discussing the point I will say I must be reasonably assured that enough Colorado material will be available to form a lodge and to maintain it before I will look with favor upon the organization. As mentioned before, a Military Lodge is now forming in one of the camps, but no dispensation has as yet been issued. L.D. Grand Grand Master.

* * *

CONNECTICUT

PREPARED TO ISSUE DISPENSATION

The Grand Lodge of Connecticut has taken no action on the question of the Military Lodges. As Grand Master I am prepared to issue a dispensation under suitable regulations to hold a lodge in France or elsewhere in the field if desired. Not having issued such a dispensation I have not carefully considered the particulars.

L.J. Nickerson, Grand Master.

* * *

GEORGIA

AFTER INVESTIGATION OF PRECEDENTS IS OPPOSED TO MILITARY LODGES

When my attention was first called to the matter of Military Lodges, I felt strongly inclined to issue dispensations for same, Lodges to continue under dispensations during the war. Before doing so, however, I thought best to investigate the matter more thoroughly, get what information I could with reference to Military Lodges during the Civil War. After a thorough investigation, I have fully decided that I will not issue a dispensation for a Military Lodge.

I find that during the Civil War, the Military Lodges in existence took in every person who applied regardless of their character or anything else. I find further that very few of these Lodges ever reported to the Grand Lodge under whose jurisdiction they were supposed to work. No record made after the war anywhere of any work done by these Lodges. Owing to the fact that a great deal of very undesirable material was received by these Lodges, the natural result was the Masonic order was in extremely bad odor in many sections.

I find that the best posted Masons in our jurisdiction are opposed to Military Lodges.

I await with much interest the ideas and opinions of Grand Masters in other jurisdictions.

Frank O. Miller, Grand Master.

* * *

ILLINOIS

DOUBTS NECESSITY FOR MILITARY LODGES, SUGGESTS MASONIC CLUBS

I have been approached by a number of brethren with reference to granting dispensations for lodges to be known as Military Lodges and to be operated in connection with some military organization or unit. There is nothing in our law that permits a Grand Master to grant such a dispensation and I so advised the brethren who came to me in this regard. Some of these brethren wanted a dispensation for a lodge to have all the powers of the lodges now in existence, that is, to transact the ordinary business of a lodge, receive and act upon petitions, and confer the degrees. Others wanted to organize for the purpose of transacting the ordinary business of a lodge but without acquiring any jurisdiction over candidates for the degrees. It was their desire to have an organization where they would enjoy the fraternity and good fellowship of meeting together, and to confer degrees upon candidates who had been elected in regular lodges, this work to be done only upon request coming from the mother lodge through the proper channels.

To my mind there is some doubt as to whether there is any necessity whatever for lodges in connection with the military or naval activities of this government. With reference to the question of lodges of this kind having jurisdiction to receive and act upon petitions, I am of the firm belief that this should not be permitted by any jurisdiction, and I am sure that if a lodge holding a charter of this character from some other jurisdiction should invade Illinois, by holding meetings within its jurisdiction and receive and act upon petitions, this Grand Lodge would resent it, and I cannot understand how any Grand Lodge could defend such action. Lodges organized without any jurisdictional rights would of course be much less objectionable, but the opportunity for supervision over lodges of this kind is very limited and it has been demonstrated to the satisfaction of all that the method of observation now in vogue in Illinois has a very beneficial effect and I am of the opinion that there is danger in granting dispensations or charters to lodges situated so that there can be no supervision. All of this is from a Masonic point of view.

From a military point of view the question arises as to whether organized institutions of this kind within the military or naval forces of the government would have a beneficial effect or not upon the discipline. I have given a great deal of thought to this question and have had considerable correspondence with Grand Masters of other jurisdictions and have come to the conclusion that there is no occasion for the granting of charters or dispensations for military lodges. If the members of the fraternity located in a particular camp, regiment, fort, on board a battleship or at some training camp, believe that it would be desirable to have a Masonic organization, they can, if permitted to do so by the military authorities, organize a club, which to my mind will serve all of the purposes of a lodge.

Ralph W. Wheeler, Grand Master.

* * *

IOWA

PRACTICALLY IMPOSSIBLE TO KEEP PROPER RECORD OF MILITARY LODGES

In re Military Lodges, the Grand Lodge of Iowa has not authorized any Military Lodges and unless conditions very materially change, rendering such Lodges a necessity, none will be chartered.

There are many serious objections to the Military Lodge, which only necessity can overcome.

It is almost impossible to keep any proper record of a Military Lodge and most especially under the conditions of war in effect today.

There are so many lodges scattered throughout the United States that there certainly can be little demand for a Traveling Military Lodge under the conditions of present day warfare. Degrees are conferred by courtesy in nearly all of the lodges of the United States, so that any brother really desiring degrees can get them in a regularly authorized lodge no matter where he happens to be stationed. It is true that this necessitates considerable work, especially upon the lodges near the cantonments, but the Masons everywhere have arisen to their duties and are only too glad to confer these degrees when authorized to do so by the proper authorities.

These being the conditions, the Grand Lodge of Iowa as above stated will charter no Military Lodges at the present time. John W. Barry, Grand Master.

* * *

KENTUCKY

TWO DISPENSATIONS GRANTED AND OFFICERS INSTALLED BY GRAND MASTER SAUNDERS - ONE LODGE MEETS ON A "HIGH HILL" IN THE OPEN

I am sending you the portion of my address to the Grand Lodge, as Grand Master, upon the subject, which shows my opinion. The Grand Lodge sustained me and continued the dispensations until the close of the war and the return of the Regiments. Upon request of the members of the Army Lodge the name Kentucky Rifle Lodge was changed to J.N. Saunders Army Lodge. J.N. Saunders.

From sixteen officers in the First Kentucky Infantry, Army of the United States, now the One Hundred and Fifty-ninth United States Infantry, I received the following petition and made the following order thereon, viz: -

"To J. N. Saunders, Grand Master of The Grand Lodge of Kentucky, F. & A. M.:

We, the undersigned officers of the First Kentucky Infantry having volunteered our services to the country in the war now waged, and being about to depart for foreign lands for active service with the Army of the United States; we, each of us, being residents of Kentucky, Master Masons in good and regular lodge standing, under the jurisdiction of lodges subordinate to The Grand Lodge of Kentucky F. & A. M., not disturbing our present relationship to our home lodges, hereby ask a dispensation empowering us to meet as a Masonic lodge at or near the Military Stations of said Regiment of the United States Army and there practice the rites, perform the duties and enjoy the privileges of Masonry; and in said lodge to receive to membership, to initiate, pass and raise soldiers of said Regiment who are residents of Kentucky, who are found worthy and who possess all the requisite qualifications.

(Signed)

Wm. A. Colston, Fall City, No. 376.

I.L. Shulhafer, St. George, No. 239.

Harris Mallenckrodt, Phoenix, No. 31, N. C.

C.V. Williams, Aurora, No. 633.

F.J. Hardesty, Eminence, No. 282.

J.C. Barnes, Donovan, No. 292.:S

B.F. Ewing, Louisville, No. 400.

Geo. M. Cheschier, Louisville, No. 400.

Dan Carrell, Daylight, No. 760.

Walter Byrne, Jr., Russellville Lodge, No. 17.

H.F. Rives, Solomon, No. 5.

F.S. Wright, Solomon, No. 5.

Ellis Duncan, Daylight, No. 760.

Thompson Short, Lexington, No. 1.

Hubert E. Royalty, Breckenridge, No. 67.

Ben F. Offut, Preston, No. 281."

All of them residents of the Commonwealth of Kentucky, Master Masons in good and regular lodge standing, under the jurisdiction of lodges subordinate to The Grand Lodge of Kentucky F. & A. M., and officers in the First Kentucky Infantry, Army of the United States, now One Hundred and Fifty-ninth United States. Infantry, summoned to active military service in a foreign land, not disturbing their present relationship to their home lodges, ask me for a dispensation empowering them to meet at or near their military stations as a Masonic lodge, and there to practice the rites, perform the duties and enjoy the privileges of Masonry, to receive to membership, to initiate, pass and raise soldiers of said Regiment who are residents of Kentucky, who are found worthy and who possess all the requisite qualifications.

The Master Masons who make this petition have evidenced the highest claim to all the rights and privileges possible to be granted under the constitution of the Grand Lodge of Kentucky; they have voluntarily offered their services and their lives in defence of their country, in vindication of the rights of outraged civilization, and in protection of peaceful homes, of guileless children and defenseless women against the most barbarous and faithless military tyranny the world has ever known.

The Dispensation Is Granted.

The petitioners are hereby authorized to open and hold a lodge of Free and Accepted Masons at or near the Military Stations of said Regiment to be known as

W.A. COLSTON ARMY LODGE

with jurisdiction not territorial and limited to residents of Kentucky in the service of the United States with the First Kentucky Infantry, now One Hundred and Fifty-ninth U. S. Infantry, I hereby designate Hubert E. Royalty to be Master, and I. L. Shulhafer, to be Senior Warden, and Wm. A. Colston, to be Junior Warden, of said Lodge, each of whom has been examined by me and found proficient in the work and lectures of the symbolic degrees of Masonry.

This Lodge shall be governed by the constitution and regulations of The Grand Lodge of Kentucky, F. & A. M., and the By-laws and Rules of Order as recommended by The Grand Lodge of Kentucky, F. & A. M., and published in the authorized Book of Constitutions, 4th Edition, pages 184-190.

All Past Masters admitted to this lodge to retain such rank therein as though Past Masters thereof.

Given under my hand and the seal of The Grand Lodge of Kentucky, F. & A. M., at Stanford, Kentucky, this 27th day of August, 1917. (Signed) J. N. Saunders, Grand Master.

On August 27, 1917, at Regimental Headquarters of the One Hundred and Fifty-ninth United States Infantry, at Camp Zachary Taylor, Louisville, Kentucky, with the assistance of the officers of The Grand Lodge of Kentucky, in the presence of most of the Past Grand Masters of this Grand Lodge, and a large company of distinguished Masons from different parts of the State, I opened W. A. Colston Army Lodge, and installed the officers thereof.

From the following eighteen officers and privates in the Second Kentucky Infantry, Army of the United States, I received a similar petition:

First Lieut. J. M. Harper, McKee Lodge, No. 144.

Captain E. B. Wise, Harlan Lodge, No. 879.

First Lieut. Ena W. Walker, Jackson Lodge, No. 731.

Captain George W. Jenkins, Whitesburg Lodge, No. 754.

First Lieut. A. C. Cope, Breathitt Lodge, No. 649.

First Lieut. Ura W. Bryant, Island Lodge, No. 743.

First Lieut. Carter D. Stamper, Proctor Lodge, No. 213.

First Lieut. Hiram Hogg, Jr., Booneville Lodge, No. 425.

Captain R.J.H. Spurr, Lexington Lodge, No. 1.

Captain F.W. Staples, Lexington Lodge, No. 1.

Major Robert W. Jones, Lexington Lodge, No. 1.

Sergeant James Bowling, Red Bird Lodge, No. 838.

Cook, Henry Evans, St. Helens Lodge, No. 684.

Corporal Charles Barker, St. Helens Lodge, No. 684.

Robert Stone, St. Helens Lodge, No. 684.

W.O. Bradley, St. Helens Lodge, No. 684.

Fred M. Curtis, Somerset Lodge, No. 111.

Sergeant John M. Bartley, Whitesburg Lodge, No. 764.

All of them residents of the Commonwealth of Kentucky, Master Masons in good and regular lodge standing, under the jurisdiction of lodges subordinate to The Grand Lodge of Kentucky, F. & A. M., and officers and members of the Second Kentucky

Infantry, now the 160th U. S. Infantry, summoned to active military service in a foreign land, not disturbing their present relationship to their home lodges, ask me for a dispensation empowering them to meet at or near their military station as a Masonic Lodge, and there to practice the rites, perform the duties, and enjoy the privileges of Masonry, to receive to membership, to initiate, pass and raise soldiers of said Regiment, who are residents of Kentucky, who are found worthy, and who possess all the requisite qualifications.

The Master Masons who make this petition are the descendants of the home seekers who, bearing the rifle, the Bible and the ax, converted "No Man's Land" into one of the greatest of all the American States.

Masons of such descent, Masons who voluntarily answer their Country's call to patriotic duty, to hardships, to victory or to death are entitled to make such request.

The Dispensation Is Granted.

The petitioners are hereby authorized to open and hold a Lodge of Free and Accepted Masons at or near the Military stations of said Regiment, to be known as

KENTUCKY RIFLE LODGES

with jurisdiction not territorial, and limited to residents of Eentucky in the service of the United States with the Second Eentucky Infantry, now the 160th United States Infantry.

I hereby designate: Major Roger W. Jones, to be Master; First Lieutenant Joseph M. Harper, to be Senior Warden, Captain Keith B. Wise, to be Junior Warden, each of

whom has been examined by me and found proficient in the work and the lectures of the symbolic degrees of Masonry.

This lodge shall be governed by the constitution and regulations of The Grand Lodge of Kentucky, F. & A. M., and the By-laws and Rules of Order as recommended by The Grand Lodge of Kentucky, F. & A. M., and published in the authorized Book of Constitutions, 4th Edition, pages 184-190.

All Past Masters, admitted to this lodge to retain such rank therein as though Past Masters thereof.

Given under my hand and the seal of The Grand Lodge of Kentucky, F. & A. M., at Stanford, Kentucky, this 25th day of September, 1917.

(Signed) J. N. Saunders, Grand Master."

On September 25, 1917, upon a high hill, in the open, overlooking Camp Stanley, near Lexington, Kentucky, guarded by military pickets who stood out of sight and hearing, and carefully tiled by two Master Masons, I opened Kentucky Rifle Lodge, U.D., installed its Master and Wardens, and, upon their appointment and election by the lodge, installed the remaining officers.

The love and the prayers of a grateful people go with the brave boys of these two lodges. They have voluntarily answered the greatest call our country can make to its patriotic sons, they have voluntarily enlisted in the holiest army that ever followed a battle flag. We, who sit at home in the place of safety, cannot, dare not, deny our soldier brothers, to the guardsmen of our homes, to the defenders of our country, the sweet ministration of Masonry in their shell swept camps, which we, in places of security, here at home enjoy.

I recommend the Grand Lodge continue these dispensations until the close of the war and the return of what will be the two battle scarred regiments.

J. N. Saunders. Grand Master.

MANITOBA

WOULD STRAIN A POINT TO ADD TO THE COMFORTS OF OUR SOLDIER BRETHREN

In this jurisdiction, we have not yet been asked to grant dispensation for a Military Lodge to go overseas, therefore the question has not been considered carefully in all its angles, and I do not know that I am therefore prepared to give an opinion in the matter as you request.

Personally, I would be inclined to strain a point if it were going to be of advantage to our soldier brethren and add to their comforts in any way. I do not see that any great harm can come from a military lodge working in France or any other country, providing they are taking members only from among the soldiers who went from the country from which they received their charter. I believe though, that a lodge of that kind should be limited to taking applications from people hailing from the jurisdiction it received its charter from, because owing to the principle of exclusive jurisdictions that we have established on this continent, it would not be fair to allow them to take applications from the people of the countries in which they might be residing.

These are briefly my views in the matter. I have not time to prepare an article such as you suggest. If this is of any service to you, you may use it in any way you wish.

P.E. Kellett, Grand Master.

* * *

MINNESOTA

NO ACTION BY GRAND LODGE - GRAND MASTER OPPOSED

The Grand Lodge of Minnesota has taken no action in the matter of the establishment of Military Lodges. Personally I am opposed to them.

Albert Berg, Grand Master.

* * *

MICHIGAN

NO OBJECTION TO LODGE TO WORK ONLY IN FRANCE WITHOUT POWER TO RECEIVE OR ACT ON PETITIONS

I have had only one application for a Military Lodge and have refused it because our Grand Lodge has held, during and since the Civil War, that exclusive jurisdictional sovereignty is a reciprocal, as well as sound, doctrine and has denied both the right of its own Grand Master to authorize lodges to work out of the state and the right of other Grand Lodges to authorize lodges to work in the state of Michigan, except by courtesy.

I think this position is sound and approved by the best authorities. If, however, a Military Lodge is chartered to work only in France, or in a recognized jurisdiction by

courtesy alone, the powers of the lodge would have a considerable bearing on its advisability. In my judgment, it is not advisable to charter Military Lodges with power to receive and act upon petitions. The feature of promoting fellowship among Masons may be better taken care of by Masonic Clubs. It is not the duty of Masonry to afford the opportunity to become Masons to those who have evidenced no prior interest in it and contrary to the usual course. Military Lodges, according to the experience during the Civil War as shown by the correspondence reports of that period, however they may be originally restricted, soon become irresponsible, get lax in the admission of material and, because of frequent changes caused by the fortunes of war, do not remain in safe hands. The greatest duty of lodges after the war will be to take care of disabled brethren and their dependents. If our army now in training gets to the firing line, that duty will be so onerous that it will tax to the utmost the ability of lodges. The burden should not be increased by a lodge which goes out of existence at the end of the war, which has no future responsibility as to the conduct or care of its members and merely creates obligations for others to bear. If the lodge be authorized only to work degrees upon request of permanent lodges, the latter receiving and acting upon petitions and holding the members, the situation would be entirely different. I can see no objection to such a lodge if a feasible plan of membership and control be devised.

Louis H. Fead, Grand Master.

MISSOURI

GRAND LODGE REJECTS PROPOSITION

At the last meeting of the Missouri Grand Lodge, A. F. & A. M., held in St. Louis, September 19-21, 1917, the question of special or Military Lodges was taken up on a resolution introduced to establish such lodges, and to allow regular lodges in the state to shorten the time between the degrees in order that those who had been drafted might be made Masons before leaving. After a considerable discussion pro and con, the proposition was voted down by a very substantial majority.

There is no question as to advisability of the Grand Master of Missouri granting permission for the organization of such lodges or for shortening the time between the

degrees, as the By-laws of our Grand Lodge strictly prohibit it and the Grand Master can do nothing contrary to the Grand Lodge Law.

I am well satisfied that the matter ended as it did for I am of the opinion that confusion would arise and the unworthy material that would probably creep in under such conditions would be very troublesome in the future and in the long run would possibly do more harm than good.

W. A Clark, Grand Master.

* * *

MONTANA

MONTANA ARMY LODGE NO. 1 CREATED SEPTEMBER 8th

A Dispensation creating Montana Army Lodge No. 1 was put into effect September 8th, 1917.

There is to be no Jurisdictional invasion. The Lodge cannot meet in any other State of the United States than Montana without first obtaining the consent of the Grand Master of that State.

The membership in the Military Lodge is that of Companionship only; affiliation with the lodges to which the brethren belong is not severed. Those made Masons thereunder, when the Dispensation is recalled (the Lodge is never to be chartered) will be given dimits by the Grand Secretary and will be required to deposit them in the Lodge nearest their home and petition for membership therein.

No one can be a Companion of the Lodge, or be made a Mason therein, unless at the time of his entering the service of the United States he was a citizen of the State of Montana.

F. D. Jones, Grand Master.

(COPY OF DISPENSATION)

T.T.G.O.T.G.A.O.T.U.

LETTERS OF DISPENSATION

IN THE NAME AND UNDER THE AUTHORITY OF THE

MOST WORSHIPFUL GRAND LODGE OF

ANCIENT, FREE AND ACCEPTED MASONS

OF THE STATE OF MONTANA

To All to Whom These Presents May Come, Greeting:-

WHEREAS, The following named brethren who are Ancient Free and Accepted Masons and citizens and residents of the State of Montana, and members in good standing of Lodge under the jurisdiction of the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of Montana, and elsewhere throughout the globe, and who are in the military service of the United States of America, and forming a part of what is known as the "Second Montana Regiment," regularly enlisted in the services of the United States of America, now engaged in war with Germany and other nations,..... have petitioned that they may be authorized to work as a temporary Lodge under dispensation, during said war, without disturbing their affiliations with the Lodges to which they belong in order that they may meet as Masons, and thus encourage the practice of our sublime principles while subjected to

the trials and temptations of army life in time of war, and to regularly confer degrees upon proper applicants, and to lay to rest, with the honors of the Craft, any of their brethren who may fall while engaged in the service of their Country - and it appearing to be for the benefit of our Ancient and Honorable Order that their request be granted:

NOW, THEREFORE, BE IT KNOWN: That by the power in me vested as Grand Master of the Grand Lodge of Ancient, Free and Accepted Masons of Montana, I hereby authorize our brethren aforesaid to open and hold a temporary Lodge of Ancient, Free and Accepted Masons, at the posts and camps of the Second Montana Regiment, or at some convenient place near the same, without invading any other Jurisdiction, and to be known as

"MONTANA ARMY LODGE NO. 1 UNDER DISPENSATION"

Vesting them with power to admit to companionship by affiliation in said Lodge, Masons serving in the armies and navies of the United States who are regularly affiliated in Lodges holding charter from the Grand Lodge of Montana, or, if affiliated elsewhere, echo were at the time of entering the service of the United States, citizens of the State of Montana; to enter Apprentices, pass Fellow Crafts and raise Master Masons, regularly from among such citizen soldiers aforesaid, as any Lodge under the jurisdiction of said Grand Lodge of Montana could do, excepting that the jurisdiction of said temporary Lodge hereby authorized is not territorial but is confined and limited to citizens of Montana in the service of the United States as before mentioned.

That this warrant shall not authorize the meeting or formation of a Lodge of Masons in any other State of the United States than Montana without first informing the Grand Master of said state and obtaining his consent to such meetings.

That no petition for degrees shall be received by said Lodge while within the territorial jurisdiction of the United States except from a person who at the time of his enlistment in the service was a bona fide resident of the State of Montana.

I hereby appoint Brother ..... to be Worshipful Master, Brother ..... to be Senior Warden, and Brother ..... to be Junior Warden of said temporary Lodge.

All actual Past Masters who may be hereby or hereafter admitted to companionship therein will retain their rank as if really Past Masters thereof, so that in case of the absence of the Master and Wardens, they may act as by law provided. In the event of the death or total disability of the Master and both Wardens herein named, while the Regiment is absent from the United States, the Lodge may, when regularly convened, elect to these offices from their members, and such persons so elected shall serve until the Grand Master has been notified and he shall thereupon appoint to fill vacancies.

I require that all of the said brethren and their associates be governed by the Constitution, laws, rules, edicts and regulations of the Grand Lodge of Montana, and all of the laws thereof, and to keep a record of their proceedings and promptly send a copy of the same (after each meeting) to the Grand Secretary, and make return as all other Lodges should do. In case of dissolution, from any cause, to promptly transmit all books, papers, money, or other property of said Lodge, with this dispensation, to said Grand Secretary. Further, at the termination of the service of any one holding "companionship" with said lodge who is not a member of some Montana Lodge of Masons, he and each agree to petition some Lodge near his residence for affiliation therewith; and all withdrawals (dimits) from the said "Montana Army Lodge" shall be obtained from the Grand Secretary of said Grand Lodge.

That for the purpose of aiding said Lodge in discharging its functions, and realizing the great service our brethren and those who may unite with them are performing for our country and our nation, I hereby suspend our statutory provisions with reference to minimum fees for the degrees, and hereby authorize said Lodge to fix said fees in such sums as it may find advisable.

This dispensation will continue in force at the will and pleasure of the Grand Master, and shall be subject to revocation at his pleasure.

LASTLY: The Master, Wardens, Past Masters and brethren in companionship with said Army Lodge, by accepting this Dispensation, solemnly engage and promise to conform to all of the foregoing requirements, whether expressed or implied, and at all times to hold themselves subordinate to, and under the jurisdiction of the aforesaid Grand Lodge of Montana.

IN TESTIMONY WHEREOF, witness my hand as Grand Master of the said Grand Lodge of Ancient, Free and Accepted Masons of the State of Montana, with the Seal of the said Grand Lodge, and the attestation of the Grand Secretary thereof.

Done in the Grand East in Helena, Montana, this eighth day of September, Anno Domini 1917, Anno Lucis 5917.

(SEAL)

.....

Grand Master.

ATTEST:

.....

Grand Secretary.

The above Dispensation was put into force and effect at the Consistory-Shrine Temple at Helena, Montana, on September 8th, 1917, in the presence of Helena Lodge No. 3, Morning Star Lodge No. 5, and King Solomon's Lodge No. 9, under our jurisdiction, by

.....

Grand Master.

* * *

NEW BRUNSWICK

SUBJECT HAS NOT BEEN DISCUSSED

The M.W. Grand Master of New Brunswick is at present out of the jurisdiction and, in his absence, I wish to say that no action has been taken in this Grand Lodge respecting Military Lodges; nor indeed has the subject been discussed. I know there are instances of England having, in the eighteenth century, chartered Lodges in connection with British regiments, but no doubt this is an historical matter with which you are familiar.

J. Twining Hartt, Grand Secretary.

* * *

NEW JERSEY

BY-LAWS OF THE GRAND LODGE PROHIBIT MILITARY LODGES

The establishment of Military Lodges is prohibited by the By-Laws of the Grand Lodge of New Jersey, which ruling will be in effect until the next session of the Grand Lodge, which will be in April, 1918.

William M. Thompson, Grand Master.

* * *

OREGON

MATTER NOW UNDER CONSIDERATION

In reply to your inquiry as to what steps, if any, have been taken by the Grand Lodge of Oregon on the question of establishing Military or Army Lodges, I beg to advise you that the matter is under consideration, but, up to the present time, no definite action has been taken.

Such conditions as confront us, at the present time, were evidently not contemplated in the Oregon Grand Lodge Law, and the only action which would apply in this situation is the granting of a Special Dispensation for an Army Lodge, which would only have Oregon material to draw from.

Personally, I am strongly in favor of our boys in the military service having the privilege and opportunity of fraternal associations with their fellows. We recognize the "necessity of congregating in Lodges" as one of the landmarks of Masonry, and if necessary to the member while in civil life, it is necessary to a greater degree to the brethren in the various war organizations, which are deprived of many of the privileges they were accustomed to in civil life.

W.G. Shellenbarger, Grand Master.

(Additional replies from Grand Masters in January number.)

----o----

EDITORIAL

HOW DO WE KNOW YOU TO BE A MASON?

ONLY the other day we sat in an Eastern office when there came in an officer wearing the uniform of the army of the United States. He was not in the best health but looked of fine frame and training. So it proved.

But he had been very ill. Present-day demand is for the well and strong. None but the fittest are scheduled for the far-off front in Europe. Of late he was discharged from hospital. His condition caused him to be sent before a medical board of examination. The verdict recommended him for retirement.

Retirement, to a soldier of his fine fiber, was felt by him as a disgrace. In him thrilled the patriotic impulse at flood tide. His heart was in the front rank and an order for him to go to the rear was killing. What could be done for him to face the enemy and go forward ?

He was a Mason. To him the brethren were as patriotic and self-sacrificing as he himself. So to his brothers he came with the plea that wherever they could they should speak on his behalf, that his body and brain might go where his heart led on.

Are we like unto him? Do we ache to get in the game? Or do we discourage and decry the duty ahead ?

Masons! This is not the time to argue fastidiously with the crew or the captain. We are at sea in a storm. Fine-spun theories about navigation are all excellent maybe in port when at anchor but these are other days with pressing duties. Get busy on deck or go overboard!

What should be done with the fussy folk who stand worrying in the doorway when the house is afire ? One side with them !

Would you discuss the chemistry of combustion if a life were in danger from the flames? No! Your road would lie straight ahead and there you would go with a rush. Later on when all is calm is a permissible period for talking, then is the time to freely say your criticizing say. But not now !

Pay, don't say! We are Masons and Masons are patriotic and law-abiding or they are not Masons.

Every Study Club is a center of citizenship or it is nothing.

Unless we see more than a strip of fabric in every flag, a bit of freedom in every thread of bunting or khaki uniform, the faith is not in us, and we are indeed undone.

Masonry is citizenship in action, putting every dollar of money and every drop of blood into the service of a greater brotherhood among all men.

Masonry is for solemn treaties kept, for womanhood respected, childhood protected, homes guarded, manhood maintained and honored.

Masonry is here and now with and for what was gained for us by George Washington, a heritage from him and the other Masons of early days, that is only worth while so long as Masonry lives up to his standards and follows in his footsteps.

Brother, where do you stand and what are you doing for the common cause at this great crisis?

Are you begging for a chance to serve? Or are you waiting to be asked to do your share? Maybe you are ill, or perhaps some examining board would turn you down for the exact thing you would like best to do.

Do what you can and all you can. At least you can speak a good word to the rest. Encourage everyone. Hearten all. Remember that unity is victory, concord spells success, every laggard is a break in our ranks. Masons, what came you here to do?

R.I.C.

----o----

Brethren of the Society:

America is at War. Every patriotic citizen, and I am one of them, believes that luxuries and unnecessary expenditures should be eliminated in the interest of our common National emergency. I therefore ask you the question, is our Research work a luxury or is it a worth-while endeavor? I believe that as we have defined it, it is a necessity. If we as Masons are to take part in support of our Country, we need now, more than ever before, to keep our Masonic principles clearly in view. The great lessons which our Fraternity is teaching have a real value in this crisis. To promote a clearer understanding of those lessons among our membership will be our aim in continuing THE BUILDER. If I am right in this - if the above opinion is held by the members of this Society, then we shall have your support in the form of your 1918 dues. Will you give us this evidence of your loyalty this month, if you have not already done so, and save us as much postage as possible?

Fraternally

Geo. L. Schoonover. Secretary.

----o----

THE LIBRARY

EDITED BY BRO. H.L. HAYWOOD

(The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book -

we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.)

THE CATHEDRAL BUILDERS

A LITTLE REVIEW OF LEADER SCOTT'S BOOK

IN the great days of the Roman Empire, as we all know, the various trades were organized into collegia, or workmen's gilds; the carpenter's had theirs, the textile workers, the stone masons, the dyers, the physicians, the lawyers, even the priests. Each society had its central organization, its subordinate bodies, its common chest wherefrom help might be given to members in distress, and nearly all made some provisions for the burial of their dead.

Among these collegia none was more powerful than the fraternity of builders, whose art was then held as a secret to be made known only to the initiated. Whenever a public building was to be erected, a city to be laid out, a wall to build, or a bridge, the collegium of builders was called upon to do the work. So also with the enterprises of colonization. Many times the Roman army would carry a group of builders with it in order that they might the more readily set up some new town in a territory conquered by Roman arms. It was in this way that one collegium, at least, was carried as far as Britain where vestiges of its work are said to be still in evidence.

When the barbarians came down upon Rome and succeeded at last in sweeping everything before them, the collegia suffered shipwreck like almost everything else. What became of them all we do not know, we never will know. But it is a question of some urgency to us Masons who like to trace our lineage back through the centuries of builders to ask what became of the collegium of architects. Did they also perish from the face of the earth? If so, how do we account for the rise of architecture in Europe so soon after the invasion had run its course? Whence came the sudden skill to erect the beautiful churches of Italy and France long before the days of Charlemagne? Is it possible that there can be some link to unite the cathedral builders of Europe to the old collegia builders of Rome?

Now it is the theme of Leader Scott's book (Leader Scott was the pen name of a Mrs. Baxter of Florence) that there WAS a tie between the Roman collegium of masons and the early cathedral builders, and it is no difficult matter to condense her account of the matter in a paragraph or two.

Briefly put she holds that at the time of the general smash-up in Rome a group of trained Roman builders took refuge on an island in the little Italian Lake of Como. On this island, and in the more immediate neighborhood, they remained for many years practicing their ancient art in such small scale as circumstances permitted. At last, after the storm had blown over a bit they sallied farther forth until they at last found the freedom and the opportunity to resume their normal occupation.

Space does not avail to trace in detail anything of this emergence or the manner in which the old collegium, or fraternity, grew in numbers and strength until kings and emperors began once more to call them into service. Wherever they went, these Comacines, they established Lodges and they built schools in which young apprentices might be taught the secrets of the craft. In this wise they developed again not only the art of building but also carving, sculpture, and even painting, and they at last grew into the powerful gilds of the Middle Ages to which we owe these stately cathedrals of such solemn beauty over which this war has caused us to watch with anxious solicitude.

Now it is plain to see the importance of the story of the Comacines to us Masonic students. We trace our present organization back to the medieval cathedral builders; if the Comacines were the parent body of these medieval cathedral builders then are they the grandparents of Masonry, and it is through them that we trace our inheritance from the old Roman collegia. And also, if we can hold DaCosta's theory that the Roman Collegia received their initiation into the building art from the ancient Phoenician builders' fraternities then are the Comacines one link in the long historical chain which binds us up to the building of Solomon's Temple, for, as is now abundantly proved, it was the Phoenicians that erected Solomon's mighty house of worship.

Inasmuch as our purpose here is to describe the contents of a book and to indicate its significance to Masonry rather than to criticize, we shall attempt no analysis of Leader Scott's argument or to indicate any of its weaknesses. It may be said, however, that evidence is accumulating apace which may one day establish the Comacine theory in the true House of History.

(Leader Scott's book runs to more than 400 pages. To our members wishing a "boiled-down" version we recommend "The Comacines" by Brother W. Ravenscroft.)

----o----

THE QUESTION BOX

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

WORKS ON MASONIC SYMBOLISM

I would like to inquire if there is published any work which treats exclusively of Masonic Symbolism, including that of the Blue, Chapter and Cryptic degrees? Something that I could use as a text-book on the subject. I have "Signs and Symbols" by Oliver, Mackey's Symbolism of Freemasonry as well as Mackey's Encyclopedia. - J.T.C., California.

Yes, there are many works which treat of Masonic Symbolism though you already have some of the best and most complete. You might add Oliver's Landmarks, and his Dictionary of Symbolic Masonry. Macoy's Revision of Oliver's Dictionary is also good.

For a more extended study you might consider Bromwell's "Masonic Restorations," Thomas M. Stewart's "Symbolic Teaching," John T. Lawrence's "The Keystone," "Sidelights on Freemasonry," "By-ways of Freemasonry," and "Perfect Ashlar," F. Portal's "Comparison of Egyptian Symbolism with Hebrew," H. C. Barlow's "Essays on Symbolism," J. Finlayson's "Symbols and Legends of Freemasonry," J. G. Gibson's "Masonic Problem," A. S. McBride's "Speculative Masonry," P. Nicholson's "Symbolism of Freemasonry," Chas. H. Vail's "Symbols and Legends of Masonry," and C. M. Boutelle's "Man of Mt. Moriah." This by no means exhausts the list of such works, but it is enough to keep you busy for a time. The last named book is a novel, but it is full of Masonic Symbolism and is well worth reading.

* * *

MASONIC LITERATURE DEALING WITH GRADES OF THE STONE AGE

I am glad you are engaged in such a worthy undertaking. I am now free to enter into the study of the Masonic sciences and devote some time to it and wish, indeed, more of our Brethren in my Lodge might do so. As I have received most of my knowledge of Masonry from scientific books not Masonic, I wish to ask you if there is any Masonic literature dealing with grades of the stone-age, as for instance, the passage grades in England and on the Danish island Tyen. If so, will you inform me, that I may secure such? - A.P.O., California.

Thank you for your words of commendation. We are glad you can devote some time to Masonic sciences and trust you will be able to favor us with the result of your investigations. Our undertaking to be helpful must be mutual, each contributing his mite to complete and make perfect the structure of Masonic science. We are sorry to

say that we do not know of any distinctively Masonic literature of the subjects named. You are doubtless familiar with the general scientific literature of the subject. If you find anything distinctively Masonic we will be pleased to be so advised. Can any reader of THE BUILDER furnish the information?

* * *

QUALIFICATIONS OF CANDIDATES

At the last meeting of our Study Club we took up the subject as found in the September BUILDER, "The Lodge and The Candidate - Proposing and Recommending," and some very interesting points came up and I was requested to write you for further information concerning the petition and recommending for a paper for our next meeting. Send us any suggestions you may have to offer. - R.F.B., Iowa.

You will find the material you are looking for in the Jurisprudence table on page 70 of the March issue of THE BUILDER and also that on page 273 of the September issue. In the latter article, in most instances, are included portions of the law in various States having reference to the moral, intellectual and age qualifications of a Candidate.

* * *

BOOKS ON MASONRY

If you have any important public works or a list of books dealing on Masonry, I would like to have you submit the same to me with your recommendation as toy their importance. - W.S.C., Texas. '

See replies to J. T. C., California, and G. H. K., Minnesota, in this issue.

* * *

MATERIAL FOR A CIRCULATING LIBRARY - LIST OF MASONIC MAGAZINES

With a view to starting a circulating library of Masonic literature, we would appreciate it very much if you would send us a list of twenty-five (more or less) of the most desirable Masonic books and a second list of periodicals. - G.H.E., Minnesota.

On Symbolism see reply to J.T.C., California, in this issue.

On Ritual you should have the Monitor of your Grand Lodge. If your jurisdiction has no standard Monitor we would recommend Simons', Webb's, and Ahiman Rezon. The latter is the name given to the Monitor of the Grand Lodge of Ancients and has been followed with modifications by the states which followed the ritual of this Grand Lodge rather than that of the Moderns.

On Jurisprudence, Mackey and Lawrence each have a good work, and there is also Look's "Masonic Trials" and Lockwood's "Masonic Law and Practice." Also, do not overlook the Code of your jurisdiction.

On History, the best is now unobtainable, but there are some close seconds like Hughan and Stillson's "History of Freemasonry and Concordant Orders." L. Vibert's "Freemasonry Before the Existence of Grand Lodges," J. F. Newton's "The Builders," Pierson and Steinbruner's "Tradition, Origin and Early History of Freemasonry."

For general works on Masonry and allied subjects we would recommend W. M. Adams' "Book of the Master," and "House of the Hidden Places," A. F. Bloomer's "Ante Room Talks," J. D. Buck's "Mystic Masonry" and "Genius of Masonry," W.S. Caldecott's "Solomon's Temple," R. S. Clymer's "Ancient Oriental Masonry," E. S. Ellis' "High Twelve" and "Low Twelve," J. Fellows' "Mysteries of Masonry," G. F. Fort's "Antiquities of Freemasonry," Sidney Hayden's "Washington and His Masonic Compeers," W. F. Kuhn's "Chips from the Quarries," A.G. Mackey's "Encyclopedia of Freemasonry," "Masonic Symbolism," "Jurisprudence" and "Cryptic Masonry," L. A. McConnell's "Poems of the Temple," Robert Morris' "Masonic Poetry," Albert Pike's Poems, and "Morals and Dogma," Leader Scott's "Cathedral Builders," W. G. Sibley's "Story of Freemasonry," and A.L. Waite's "Secret Tradition in Freemasonry."

These are all desirable works and your choice from this list will depend largely upon your own preferences. Another very good list embracing some of the same publications was given on page 144, Vol. I of "The Builder."

The list of Masonic Publications follows:

LIST OF MASONIC PUBLICATIONS

(From N. R. Parvin's Report to Grand Lodge of Iowa in 1916.)

LIST OF MASONIC PUBLICATIONS

(From N. R. Parvin's Report to Grand Lodge of Iowa in 1916.)

Name	Address	Price	Issued
El Paso Bulletin	El Paso, Texas	free distribution	monthly
Algeria (Shrine Magazine)	Helena, Mont	free distribution	monthly
American Tyler Keystone	Owosso, Mich.	$1.00 per year	monthly

Annuity Messenger .	Atlanta, Ga	.25 per year	quarterly
The Ashlar .	Detroit, Mich	.25 per year	monthly
Bohemia Lodge Compass	Chicago, Ill	free distribution	monthly
Brotherhood .	New York City	1.00 per year	monthly
Builder .	Anamosa, Iowa	2.00 per year	monthly
Crescent (Shrine Magazine)	St. Paul, Minn	1.50 per year	monthly
Duluth Masonic Calendar	Duluth, Minn	free distribution	quarterly
Friendship Bulletin	Detroit, Mich.	.50 per year	monthly
Gavel (Shrine Magazine)	Portland, Oregon	1.50 per year	monthly
Gavel .	Newburgh, N. Y	.25 per year	monthly
Illinois Freemason	Bloomington, Ill	1.00 per year	monthly
Illinois Masonic Review	Arcola, Ill	1.00 per year	monthly
Inter-State Freemason	Kansas City, Mo	1.00 per year	monthly
Kansas City Freemason	Kansas City, Mo	1.00 per year	weekly
Light .	Louisville, Ky.	1.00 per year	semi-weekly
Long Island Masonic News	Brooklyn, N. Y	1.00 per year	semi-weekly
Malta Mallet	Grand Rapids, Mich	free distribution	monthly
Masonic Bulletin .	Des Moines, lowa	1.00 per year	monthly
Masonic Bulletin .	Cleveland, Ohio	1.00 per year	monthly
Masonic Chronicle	Chicago, Ill	1.50 per year	weekly
Masonic Fraternalist	Chicago, Ill	1.50 per year	weekly
Masonic Fund	Hudson, Mass	free distribution	quarterly
Masonic Grand Lodge Bulletin	Fargo, N. Dakota	free distribution	quarterly
Masonic Herald .	Rome, Ga	1.00 per year	monthly
Masonic Home Journal	Louisville, Ky	1.00 per year	semi-monthly

Masonic Monthly	Philadelphia, Pa	1.00 per year	monthly
Masonic News	Peoria, Ill	1.00 per year	monthly
Masonic Observer .	Minneapolis, Minn	1.00 per year	weekly
Masonic Review	Tacoma, Wash	free distribution	quarterly
Masonic Standard .	New York City	2.00 per year	weekly
Masonic Tidings	Milwaukee, Wis	1.00 per year	monthly
Masonic Tidings	Winona Lake, Ind	1.00 per year	monthly
Masonic Token	Portland, Maine	12 per year	quarterly
Masonic Trowel .	Little Rock, Ark	1.00 per year	monthly
Masonic Voice Review	Chicago, Ill	1.50 per year	monthly
Masonic World	Chicago, Ill.	.50 per year	monthly
Missouri Freemason .	St. Louis, Mo	1.00 per year	weekly
Mystic Light (Negro)	Rock Island, Ill	1.00 per year	monthly
New Age .	Washington, D. C	1.50 per year	monthly
Ogden Park Good-Fellow	Chicago, Ill	free distribution	monthly
Oriental Consistory	Chicago, Ill	free distribution	weekly
Palestine Bulletin .	Detroit, Mich	1.00 per year	semi-monthly
Plumb Line (Negro)	Natchitoches, La	1.00 per year	monthly
Rob Morris Bulletin	Denver, Colo	.50 per year	monthly
Sanford Collins Lodge Bulletin	Toledo, Ohio	free distribution	monthly
Scottish Rite Bulletin	Louisville, Ky	.50 per year	monthly
Scottish Rite News	Nashville, Tenn	free distribution	monthly
Sioux Falls Masonic News	Sioux Falls, S. Dakota	free distribution	monthly
Southwestern Freemason	Los Angeles, Cal	1.00 per year	monthly
Square and Compass	Denver, Colo.	1.00 per year	monthly

Square and Compasses	New Orleans, La	1.00 per year	monthly
Tennessee Mason	Nashville, Tenn	.50 per year	monthly
Texas Freemason	San Antonio, Texas	1.00 per year	monthly
Theosophical Path	Point Loma, Cal	2.50 per year	monthly
Trestle Board	San Francisco, Cal	1.00 per year	monthly
Trestle Board	Detroit, Mich	.50 per year	monthly
Virginia Masonic Journal	Richmond, Va	1.00 per year	monthly
What Cheer Trestle Board	Providence, R. I	.50 per year	monthly
Zion News	Detroit Mich.	free distribution	monthly
Canada'			
Freemason	Toronto, Canada	1.00 per year	monthly
Masonic Sun .	Toronto, Canada	1.00 per year	monthly
Foreign			
Freemason .	London, England	15s per year	weekly
Masonic Journal	Johannesburg, S. Africa	12s 6d per year	monthly
Masters' and Past Masters' Lodge No. 130	Christchurch, N. Z		quarterly
Miscellanea Latomorum	London, England	5s per year	monthly
Review of Relizions	Gurdaspur, India		monthly

* * *

MASONIC FUNERAL CEREMONIES

When a member of the Order dies and his relatives request that the Masonic Fraternity take charge of the remains, can other Lodges of which the deceased was a member, i. e. the Odd Fellows, Elks, etc., perform their ceremonies at the church? What Masonic authorities will give light on this subject? - O. L., Colorado.

The "Colorado Craftsman," the official Masonic Monitor adopted by the Grand Lodge of Colorado, gives the reply to your query on page 104, as follows:

"Whenever other societies or associations, of which the deceased was also a member, desire to perform any ceremonies in the burial of a brother, they are not to be prevented from doing so. The Lodge will show them respectful consideration, and whatever ceremonies they may have must precede the taking charge of the body by the Lodge, or after the body is buried by the Craft.

"The remains must be in charge of the Lodge from the time it takes possession of the coffin, whether at the residence, church, or in some cases from the entrance to the cemetery, as occasion may require. The Lodge shall, under all circumstances, march in the rear of all other societies, and immediately precede the funeral car or hearse, and lead in all services at the grave and fully complete the burial."

You may obtain a copy of the "Colorado Craftsman" from the Secretary of your Lodge or from Brother Charles H. Jacobson, Grand Secretary, Room 319, Masonic Temple, Denver. It contains, besides the Masonic Burial Service, monitorial instructions of the degrees of Entered Apprentice, Fellow Craft and Master Mason, ceremonies of installation of officers and an appendix giving the twenty-five Landmarks of Freemasonry according to Albert G. Mackey and the old "Charges of a Freemason." The price is $1.00.

----o----

CORRESPONDENCE

TIMELY SUGGESTIONS THAT SHOULD BE OBSERVED BY ALL LODGES

Occupying for centuries a commanding position in human affairs, having a great influence in the uplift of mankind, strong in its protestations and demonstration of fraternal love and equal rights, subjected to the most intense antagonism and enmities, Masonry has drawn to itself the notice of all the world.

Error which, in a lesser institution, would pass unremarked, is, in Masonry, in the opinion of a multitude of men, guilt or selfish indifference.

It is not a matter of regret but of infinite pride that the standards set by our brethren of former times are so lofty and the splendid character of our institution is so universally recognized that the world looks to us for great things, done as though they were common, and considers as failure in us what would be hailed as success in others.

The war has imposed upon Masonry great duties and obligations, to measure up to which is a great privilege. The world is watching to see how the institution will meet its problems. The fraternity is on trial. Now is the time to demonstrate to all men that Masonry is a living thing, not a matter of sounding words without meaning, and euphonious platitudes, but a strong, vibrant, virile institution worthy the confidence and respect of a full-grown man.

Each Grand Lodge has its own peculiar problems. It must direct its activities in a broad way, touching Masons largely in the mass, and offering the opportunity for service on the part of the lodges and brethren. From the very nature of its organization and its limitations, it can come but little into intimate contact with the soldier Masons and those they leave behind.

The grave responsibility and the great opportunity fall to the lodges themselves. As they perform, or neglect to perform, their obligations to the brethren who offer their lives for the security of civilization, so will Masonry be esteemed or scorned. The real and intimate work of the institution, the personal touch, that most important and satisfying manifestation of Masonic love, can come only from the lodges. To them is offered the opportunity for work and service which must gladden the heart of every

man who is indeed a Mason. Each Lodge must and should be glad to care for its own members in that personal relationship which neither Grand Lodge nor any other organization can reach.

The Masonic Relief Association of the United States and Canada, with which are affiliated forty-six Grand Jurisdictions and eleven thousand lodges, with no intention or desire to weaken the initiative of individual lodges or to minimize their work, but believing that all lodges should work somewhat in harmony and that certain fundamentals are necessary, both to the due performance of Masonic obligations and to the preservation of the fair name of the institution, would recommend to the lodges affiliated with it the following procedure as a basis upon which to build a structure of Masonic usefulness and true Masonic worth.

First. Each lodge should enthusiastically and energetically support the plans presented by its own Grand Lodge or Grand Master for the performance of the broader features of Masonic war work.

Second. Each Lodge should keep a complete record of every member enlisted in war service, with a history of such service and of all the immediate family and dependents of the brother. And should it happen that the brother fall on the field of battle, to rise no more in body, it is recommended that his record be entered permanently in the minutes of his lodge, with the honorable mention that he died that civilization and democracy might live. The form following is suggested:

1. Name, age, residence and occupation of the brother.

2. All other lodge and church affiliations.

3. Names and residence of father, mother, brothers and sisters.

4. Immediate family and dependents, if any, and their residences.

5. Military rank and record of the brother, showing successive promotions, if any.

6. Location from time to time in war service.

7. Matters left by him in charge of the Lodge.

8. General remarks.

Third. As many brethren have no male relatives to whom they may leave the care of business affairs, such, for instance, as the payment of taxes, insurance, rent, interest, etc., or to whom the wife or mother can turn for advice and counsel, each Lodge should appoint a committee to look after such things as may be requested by the brother, that his mind may be at ease in the knowledge that his going will not leave his business affairs neglected and his loved ones helpless or friendless.

Fourth. The officers in the army and navy all agree that the most valuable thing that the people back home can do fo the man in service is to frequently write him bright, chatty gossipy letters, not filled with regret or sentimentality, but the unconstrained letter of friend to friend or chum to chum. Every Lodge should appoint members to carry on such a correspondence with their brethren, that they may not feel themselves forgotten. Once in a while, let the Lodge write that a bouquet of bowers had been sent to the wife or a plaything given to the baby as the expression of a real love of brother for brother And once in a while, a box of tokens, books, magazines, tobacco home-made edibles, or other little things will cause the soldier in the silent watches of the night on guard, to thank the stars twinkling above his head, and their Maker, that his Masonry has brought him brothers.

Fifth. The greatest curse of camp life is the dissipation which presents itself with fatal fascination in hours of leisure. Disease, horrible disease, takes a fearful toll. Wholesome amusement for the time off duty is imperative if the soldier is to come back clean in body and decent in mind. Every Lodge and member should generously contribute money for such entertainment. And if there is no Masonic organization having such matters in charge near the camp where the brother is located money should be offered to the Lodge or other Masonic agency nearest the camp for the purpose of entertainment. A Lodge located adjacent to a cantonment or camp should provide the opportunity for such entertainment. But a Lodge which seek; to provide such entertainment can not and ought not to be expected to bear the burden of the expense. The Lodges whose members are so entertained are entitled to and ought to pay the cost.

Sixth. Take care of the dependents. See that those whom the brother leaves behind are not in want. Comfort those who mourn. Plant smiles where tears had been. Be a Masonic Lodge.

Seventh. As the future will bring its greater responsibilities in the care of brethren wounded and shattered, and those dependent upon them, it is urged that each Lodge establish a special fund for that purpose in which the generous brethren may deposit their voluntary contributions from time to time, that the burdens of the future may be met by the preparation of the present.

Eighth. As each Lodge will also have its special problems, let all the brethren energetically seek their solution. Upon the manner in which each Lodge performs its duties will depend the standing of Masonry in that community. Let each Lodge resolve, and with determination bring to pass, that, when the war is over, Masonry in its jurisdiction will stand more respected than ever, and the world at large convinced, beyond all question, of its good effects.

CHARLES BLASDEL, President,

WILLIS D. ENGLE, Secretary,

Masonic Relief Association of the United States and Canada.

* * *

ENDORSES CALIFORNIA'S REFUSAL TO ISSUE DISPENSATION FOR MILITARY LODGE

I have just received and read through the October BUILDER. It seems to me that the question of traveling, or Military Lodges should be settled now, and by uniform refusal. In our Great War of the 60's, Drummond (and who better could we follow) refused dispensations because to grant them would be invasion of the jurisdiction of Virginia and other States. M. W. Brother Keesling might have pointed a moral just here, in the fact that though Virginia's Grand Master, Col. Wm. H. Harmon, was killed in battle, though churches both Sides of Mason and Dixon's line, called down the wrath of God on their foes and split into separate organizations of North and South, Masonry never ceased to be a solid brotherhood elevating its votaries far above the passions of war. Save the facts that Union soldiers visited our Lodges in perfect amity, that Major Wm. McKinley and 362 others in blue were made Masons in our Winchester Hiram Lodge No. 21, that a Com. Major (and Mason) saved our old hall, the oldest on the continent, and that Masons among the conquerors here in Richmond thronged Richmond Lodge No. 10 in that old hall to relieve Richmond's suffering people, while our army was still fighting theirs to Appomattox, save, I say, these items. I will not burden this letter with the many proofs of the Divinity of Masonry which are the reasons why I am and have been a Mason for a lifetime.

Traveling Military Lodges might have taken over Lodge rooms and outfit, but they did not. So we should all be very careful of each other's rights. Soldier Masons at Camp Lee are joyously welcomed in the Petersburg, Hopewell and Richmond Lodges. We are conferring without a dollar of cost, all degrees we are requested to confer, and Military Lodges are not needed. When they get to France, our soldier Masons will be

given all the courtesies possible by English, Canadian and Australian Masons and I believe by those of France, although we of Virginia recognize only the Independent National Grand Lodge.

So let's not create confusion and perhaps discord by invasions of the rights of any, even of the unrecognized Grand Orient. Grand Master Iieesling is right.

Jos. W. Ezzleston. P.G.M.

----o----

"DIVESTED OF ALL METALLIC SUBSTANCES"

The alchemists of the Middle Ages employed alchemical terms to express their grand philosophy. Some Masonic authorities claim that much of our ritual is derived from the ritual of the alchemists of the Middle Ages. A knowledge of the meaning of the terms they employed is necessary to understand their philosophy.

Thus one of their favorite expressions was "base metals."

"Base metals" stood for base passions, and to be divested of metallic substances is to rid ourselves of base passions.

As our work is to transform the individual from a lower state to a higher state, and as our goal is ultimate perfection, the first thing then an individual must do, in order for him to rise above the animal plane, is to divest himself of his metallic substances, or his base passions. For the ideal of every individual is to reach a higher estate of being,

a purer life, and how are we going to perfect ourselves, to rise from our animal state, if not by self examination and by ridding ourselves of our base passions?

What are these base passions? They are prejudice, anger, wrath, jealousy, envy, greed, fear, hate and lust. These are the arch enemies of every individual. They are the enemies, the devils or evils that keep us down to our animal nature, that bind us hand and foot to our low state, a slave to our baser feelings.

That is why we demand, at the outset, that the candidate, before he seriously takes up the work of the degrees, that is, the degrees of his growth and self development, free himself from his baser passions, the shackles, the things that bind him to the animal. How is he going to advance to the next degree, or to a higher plane of being, unless he removes the fetters that bind him down to these demon passions?

O, Brother, examine yourself, and see if you are free from these base passions, see of you are in truth divested of all metallic substances? You are not a free man, a real man, if you let your base passions tie you down to the animal being. Are you free from prejudice, are you free from anger, from greed, from hate and the rest of the brood?

Honest self-examination yields results. It will enable you to become acquainted with yourself, it will enable you to find out some things you never knew about yourself. "Man know thyself" was written over the portals of ancient temples. Very few men know themselves, their real selves.

O, brother, look within thyself, thine own temple, and discover the rubbish within. If you are honest with yourself, if you desire to give yourself a fair chance, you will begin to divest yourself of your base metals. One by one you will cast out the base passions, and uncover the goodness within yourself that lies deeply buried. Do not think this can be accomplished in a short time. It will require a great deal of effort and struggle. But be patient. "Patience and perseverence" are necessary. As you proceed

and root out the passions, one by one, you will gain strength and power, and a feeling of peace will come over you that will repay you for your pains.

Bro. A. W. Witt, in the Kansas City Freemason.

----o----

The mind of the scholar, if he would have it large and liberal, should come in contact with other minds. - Longfellow.

----o----

Happiness is the motive of every action of every man, even of him who hangs himself. - Pascal.

The Builder Magazine

January 1918 - Volume IV - Number 1

"DEMOCRACY FOR ME "

BY BRO. THOMAS RILEY MARSHALL, 33D ACTIVE

VICE PRESIDENT, U.S.A.

ADDRESS BEFORE THE SUPREME COUNCIL, A.A.S.R., N.M.J.

THESE are days when he who is uncertain as to whether what he is about to say will help or harm his country's cause would better remain silent. These are hours when the ordinarily thoughtful man is looking backward, looking forward, looking around, and looking within.

He wants to know the history of his country; to diagnose present conditions; to determine, if possible, the future, and his part in this world tragedy. He beholds in retrospect almost a century and a half of unexampled progress and prosperity, and reverently lifting his eyes to the God of Nations, exclaims with the Psalmist of old, "He hath not dealt so with any nation."'

He searches his dictionary for a word that will express the dominant feature of these glorious years. He reaches the conclusion that America in all these decades has spelt, at home and abroad, more clearly than any other the word "Opportunity."

He observes that America has not been exclusively a land where only men thoroughly imbued with the principles upon which it was founded might build for themselves homes. Isolated from the beginning by countless leagues of sea, it was never dreamed that it could become involved in the politics and policies of Europe. This isolation led the rulers to throw its gates open to all who might care to enter. These came in unnumbered thousands and for reasons, often times, remote from those purely of

government--some to advance their fortune and some their social standing; others to divorce themselves from distressful conditions -- social, economic, political, or religious.

It was not thought necessary to require the use of the official language in family and social life. We rather discouraged than encouraged the use of English. In many States we provided for the teaching of the home language in the public schools.

So thoughtless and indifferent were we to the shrinking of the ocean by steam and electricity that we rejoiced to observe everywhere business being conducted and social energies evinced under the hyphenations of British-American, Irish-American, German American, Franco-American, and Italio-American.

We took no trouble to protest against dual citizenship. We permitted foreign-born citizens to vote, with full knowledge of their right - which meant our consent - that whenever they chose to do so they could repudiate their American citizenship by appearing before a consul of their native land and become alien enemies.

All this and more because we never dreamed of European complications. We had but few whom we were pleased to denominate just plain, old-fashioned, American citizens. Within my knowledge, learned and patriotic Senators have debated with zeal whether it was American or Irish or German citizens who won for us our freedom in the Revolution.

Now, no one ever doubted the loyalty to the flag of all these people whether foreign-born or the sons of foreign-born. Our isolation made it immaterial to us whether there was any difference between loyalty and patriotism, and true to a thousand years of tradition, we did not face the question until it became of moment. The years drew us closer and closer to Europe in the ties of commerce and the friendly relations of travel. More and more we became a part of the world; and suddenly a mad monarch, drunk with military power and crazed with the idea that he was divinely ordained to rule the

world, plunged Europe into a war so awful that all wars which had preceded it paled into insignificance.

Still we stood by our ancient ideas of isolation, but in two years and a half we discovered that there was a vast difference between loyalty and patriotism. The hearts of men flamed up very largely in response to the blood that flowed in their veins. Patriotism showed itself as dependent, not upon place of residence nor political ideas, but rather upon heredity.

Patience at last was exhausted, and there was nothing for a self-respecting people to do, if their Republic was to be true to its traditions, save to engage in the war on the side of democracy. I do not care to engage in any hair-splitting, although there seems to be much discussion as to whether this war is being waged "to make the world safe for democracy" or "to make democracy safe for the world." Of course, it was meant by the President, when he spoke of making "the world safe for democracy," of making it safe for real democracy.

We all know that liberty is not license, nor democracy demagogy. We all know that the world can not be made safe for murder and arson and pillage and anarchy and everything for which the syndicalist and the I. W. W.'s may stand; and we also know that such things as these can not be made safe for the world.

I do not stop to speak of the tradition, the history, and the duties of our own fraternity. There are three great forces, aside from arms and armament, which are molding the future as they have shaped the past. These are the teachings of the Nazarene, the tenets of our fraternity, and the tendency of democracy as disclosed in the ideas and ideals of the Republic.

When rulers and people are willing to do as they would be done by, when they are willing to meet upon the level, act by the plumb, and part upon the square. and when governments derive their just powers from the consent of the governed, then there will be a large assurance of permanent peace. This can be brought about only by an appeal

to the conscience. To do so, discussion is needful. Free thought must never be hampered. But because a man thinks a thing to be true, and has a right to utter his belief under a democracy, he is not justified, if he believes in God, in brotherhood, and in the Republic, in voicing his views under all circumstances.

There are many of us who should accept Paul's advice to the Corinthians: "All things are lawful unto me, but all things are not expedient."

Democracy means the rule of the people under whatever form of government they may choose to express it, but when once the rule of the people has been expressed, through their chosen representatives, then --and particularly in the hour of war-- however much any of us may think that certain of the policies are mistaken policies, free speech, free press, and liberty of conscience do not justify criticism, for criticism, however unintentional, invariably gives aid and comfort to the enemy.

Conscription as a principle may be a subject of debate, but not now. This Democracy has adopted it for the purposes of this war, and discussion of it ought to be held in abeyance. This Government, by its chosen Representatives, has declared this war. If there be any who think it is not justified, let him not be of aid and comfort to the enemy by voicing his sentiments. If laws are silent in the midst of arms, let all discussion as to the rightfulness or wrongfulness of the war, and as to the methods by which it is being prosecuted cease, unless by discussion the cause of the Republic and of human liberty can be advanced.

Democracy is constructive, not destructive; it is advisory, not critical. I would not have it understood that it is our duty to walk over the dead bodies of out convictions even to attain success. I admit that failure with honor is preferable to success with disgrace; but, believing as I do in the justice and necessity of our cause, I beg my brothers of this most loyal order when they speak, to speak whole-heartedly for the cause in which we are engaged, and not to criticize until mature thought and consideration have convinced them that by criticism they can advance the cause of our country and of universal democracy.

I do not speak of your duty to the Flag, nor of duty at all. I know duty is with us always; that it rises with us in the morning, sits down with us at the breakfast table, goes with us to shop and field and office; that it is the very shadow of ourselves, and the governor which keeps the engine of life moving smoothly.

I would have all men with us in this cause from a sense of duty, if for no other reason, but I would preferably have all enter into it from a higher sense, that of living sacrifice for generations yet unborn.

And now, in the wilderness of thought and of words and in the darkness and desolation of this hour, eyes are being turned to the sunlight of a new day, and we are asking ourselves, "What of the morrow?" "Is America to continue to be the land of opportunity?" To this we all answer fervently, "Yes," but to the question, "Is America to be exclusively the land of opportunity?" many of us answer, "No." America must be more than the land of opportunity. It must also be the land of obligation, for if the sun break above the cloud tempest and the battle din of this war upon a land exclusively of opportunity, then we shall have a people who may be loyal to the material interests of the Republic, but whose inner sentiments may be disloyal to its ideals.

Common gratitude to the fathers and savers of the Republic demand that we pour out the last drop of blood and expend the last dollar of money in the cause in which we have engaged. This, loyalty demands; but objectives in crucial hours assume new forms. Martin Luther thought he died a loyal Catholic; instead he died the founder of a new church. Abraham Lincoln thought he was called to the presidency to preserve the Union; instead he died the emancipator of the black man.

Whatever the original causes of this war and whatever the motives in its earlier prosecution may have been, they have now resolved themselves into a conflict between the two great systems of government --autocracy and democracy.

If, therefore, America is to remain just the land of opportunity, then nothing of any moment will have been accomplished by this war, so far as we are concerned. What, therefore, is the lesson of the hour to a body of men whose obligation is to the flag of their country? I dare not speak for you. I speak only for myself, and yet I would that it might be for you also. That lesson is, that this war shall furnish a new definition of patriotism. The word shall no longer mean the land of a man's birth, or the land of his adoption, the language he speaks, or the place where those he loves reside. It shall have evolved into a different meaning. It will demand of everyone who owes allegiance to any prince, or potentate, or autocratic power on earth, that he renounce that allegiance, and renounce also allegiance to every purely selfish pursuit and aim; that he subordinate the material interests of this Government to its ideals; that he take an oath of allegiance to an invisible government which believes, which teaches. which holds that all men are born free and equal, that governments derive their just powers from the consent of the governed, that none is fit to rule save of the free and untrammeled consent of the majority of those over whom he rules, that wealth is good and honor is better, but above all, that democracy is best. Whoever believes these things is worthy to be an American; whoever does not, is unworthy.

The world around, a free expression of opinion would show a majority of the people to be for the right and not for the wrong; for justice, not for injustice; for honesty, not for dishonesty; for peace, not for war, and that given the opportunity, the people will speak for the arbitration of courts, rather than for the arbitrament of arms.

To these old ideas, reborn in the travail of war, I pledge my fealty. I want this war to end, but not to end until the people in every land shall possess the right to make peace and declare war, either directly or through their chosen representatives. I want blood, and birth, and social standing, and educational qualifications, and religious trend all to be forgotten in this new parliament of new men, this federation of the world. I want those in this our land who do not thus believe to become fewer and fewer as the days go by.

I do not want entangling alliances with European nations. It is not necessary to have them. When we sit at the council table of the world, I trust we may do so as the representative of a newer and better isolation --an isolation of the spirit, free to say to the Germanic people, "Have what Government you please, but let us know that it is yours ;" free to say to the oldest of constitutional governments, the British Empire,

"We have made this fight with you as our ally in the cause of democracy, but we are not willing to change our system. The Windsor tie does not harmonize with the cut of our democracy."

In other words, I want to be in the world to voice a view, to uphold a theory, but never to be compelled to do a wrong unless unfortunately it be for my own country.

This seems to me but to express lamely the view;. of the President of the United States. If this were a Democratic war, I should keep silent; if it were a Republican war, I probably should say unjustifiable things. It is neither. It is an American war, for only a coward, a poltroon, a trickster, or a political charlatan, seeking personal advantage, would have dared to evade it.

The flag can not wave with terror to its enemies save in the hands of a standard bearer. What you and I may think of the domestic views of the standard bearer can afford to wait. Forgetting blood and business, there are now, as always, just two grades of citizens in the Republic--the man who asks himself, "What can I do for my country?" and the man who asks, "What can my country do for me?"

So long as America was simply the land of opportunity I had much to say about these two classes and the unjustifiable advantages which were afforded to the latter. But now that we have become the land of obligation my voice is silent for the present. I await the conduct of my fellowmen, as I trust they will await mine, if mine be of any moment. So far as mere partisan debts are concerned, I have declared a moratorium until the war ends.

Rich and poor, high and low, labor and capital, protected and unprotected, all are forgotten. What they have, what they do, is of no moment if they be willing to sacrifice for the Republic and for democracy.

I am hoping to see revised one of Macauley's lays of ancient Rome, in which it can truly be said that none is for the party, but all for the state. I have already seen so much splendid self-sacrifice upon the part of men whom I have freely criticised heretofore that I stand dumb and speechless in the presence of mere partisan politics, and dare to lift my voice only in the hope that there may be in it one clear call of loyalty and devotion to the principles in which we pretend to believe, and to the man who is our spokesman.

It was the custom, upon the crowning of a Roman emperor, for the legions to pass in review before him. As each-legion appeared it halted and the commander took a solemn obligation to be loyal to the emperor and to the gods of Rome. As he concluded, each man in the legion lifted his good right hand to Heaven, crying out "This for me," This solemn ceremonial was enacted alike at the crowning of Marcus Aurelius, seeker after God, and of Nero, finder of the devil. The man was nothing, the office all.

Democracy in its partisan sense, Republicanism, Socialism, are just now in abeyance. The chosen representatives of the American people, regardless of their partisan views upon internal matters, have taken their oath of loyalty and devotion to the principles of the Republic, and to the President of the United States. Is it not possible to have until the conclusion of this war all hands in America lifted to the God of our fathers, and all voices proclaiming, "Woodrow Wilson. America, democracy, for me?"

----o----

THE GRAND ORIENT OF FRANCE AND THE THREE GREAT LIGHTS

BY BRO. J. H. RAMSEY, IOWA

The grouping of England, America and France as "Allies" in the present war has furnished civilization with many peculiar situations, in which Masonry shares. Believing that our Members will be deeply interested in knowing the facts surrounding the non-intercourse of English-speaking branches of the Fraternity with the French, we announce a series of articles, of which this is the first, dealing with various aspects of the situation.

The first, distinctly historical in its scope, is a paper which was prepared by Brother Ramsey in response to a question proposed at a Study Club meeting of Anamosa Lodge No. 46, in which the sole effort was to present the reasons why the Grand Orient took the position it did regarding the use of the Bible, and the subsequent action of American Grand Lodges. At the Lodge discussion when this paper was read, two ministers of the Gospel were present. One of them had travelled in France, and was familiar with the subject, which caused him to take a most sympathetic attitude toward the French viewpoint.

The second contribution on this subject comes from the pen of Brother R.E. Kellett, Grand Master of Manitoba, and though it bears the title "Internationalism and Freemasonry," its dominant theme is the position which the Grand Orient of France occupies in the Masonic category. The essay was written before the entrance of America into the war. It has been read before the Masters' and Past Masters' Lodge of Christchurch, New Zealand, bringing out a discussion which we hope to be able to digest for our readers in due time. This discussion, occurring in a Lodge most intimately associated with the Mother Grand Lodge, revealed a wide diversity of opinion on the subject, as it will undoubtedly do among our own members. We mention this particularly, not only because it reveals the broadmindedness and temperate spirit of our New Zealand brethren, but because the very fact that a whole session of the Masters' and Past Masters' Lodge was devoted to it is in itself significant of the scholarly qualities of the paper.

The third essay, "Freemasonry in France," has been written at our request by Brother Geo. W. Baird, 33d, P.G.M., of the District of Columbia, whose name is already a familiar one to our readers, and who was made a Mason in Portugal in a French Lodge. Through his position as Fraternal Correspondent of his Grand Lodge, Brother Baird has had an exceptional opportunity to keep himself in touch with world movements. This article will appear in an early number of THE BUILDER.

All of these contributions evidence an eagerness on the part of the writers that some way shall be found by which the nonintercourse of nearly forty years shall be eliminated. Justification for a careful research of the facts, if needed, may be found in the recent action of the Grand Lodges of New York, California and Kentucky, permitting their soldier members to visit Lodges in France.

The Question Box and Correspondence columns of THE BUILDER are open to you, Brethren. We wish to hear both sides, and know that there are many who will not be slow to take up the cudgels in support of the historic position heretofore taken by our Grand Lodges. If this discussion shall be the means of ultimately acquainting our members with the facts, it may also give French members of the Society an up-to-date expression of the American position--a result which may perhaps be of influence to both sides, in the future. EDITOR

JUST forty years ago, or to be exact, on September 14th, 1877, the Grand Orient of France voted to eliminate from its ancient constitution the following article: "Freemasonry has for its principles the existence of God, the immortality of the soul and the solidarity of mankind." It adopted in lieu thereof, the following:

"Whereas Freemasonry is not a religion and has therefore no doctrine or dogma to affirm in its constitution, this Assembly has decided and decreed that the second paragraph of Article 1, of the Constitution (above quoted) shall be erased, and that for the words of the said article the following shall be substituted:

1. Being an Institution essentially philanthropic, philosophic, and progressive, Freemasonry has for its object, search after truth, study of universal morality, science and arts, and the practice of benevolence. It has for its principles absolute liberty of conscience and human solidarity. It excludes no person on account of his belief, and its motto is 'Liberty, Equality and Fraternity.'"

At the next annual session of the Grand Body in 1878 a move was made to conform the ritual to the change of the constitution and a committee directed to make report and recommendation for consideration at the following session.

Accordingly in September, 1879, upon report of the committee, a new ritual was adopted wherein all reference to the name and idea of God was eliminated, but liberty was given to the Lodges to adopt the new or old rituals as they should see fit. We are told, and can easily believe, that this action was taken in the Grand Lodge session amidst great excitement and in spite of a vigorous and determined opposition of the minority. Naturally, and as a matter of course, the change in the Constitution and ritual permitted the removal of the Bible from the Altar.

It is not too much to say that the Masonic world stood shocked and astounded at this radical departure taken by the French Masons. Probably nothing in Masonic affairs with the exception of the Morgan episode ever excited such widespread interest and apprehension. The Masonic press in every country was filled with vigorous discussion and many felt that it foreshadowed the division of the Craft into two great sections--one believers in Deity and non-political, and the other atheistic and democratic.

Grand Lodges especially in all English-speaking countries lost no time in condemning in bitterest terms the action of the Grand Orient and in severing fraternal relations. In our own State (Iowa) in the Grand Lodge session of 1878, the Grand Master said:

"The Grand Orient of France having obliterated from its constitution the paragraph which asserted a belief in the existence of Deity, and by such action placed itself in antagonism to the traditions, practice and feelings of all true and genuine Masons in this jurisdiction and the world, deserves no longer a recognition as a Masonic body from this Grand Lodge. Some years ago that Grand Orient persisted in an invasion of the American doctrine of Grand Lodge sovereignty, to the extent of organizing lodges in the jurisdiction of the Grand Lodge of Louisiana and other states. We then cut loose for a time from all fraternal intercourse with French Masons rendering obedience to that Grand Orient. Having not only set at naught the supreme authority of American Grand Lodges over their respective jurisdictions, but that of God over men and Masons, we should wipe our hands of all such bogus Masonry."

The deep concern with which the Grand Lodge of Iowa viewed this matter was but an indication of the sentiment prevailing in Grand Lodges of all English speaking countries at that time and in order that we may realize something of this let us read the resolution of our Grand Lodge in 1878:

To the M. W. Grand Lodge of Iowa:

"The special committee to whom the committee on the M. W. Grand Master's address referred so much of the same as relates to the Grand Orient of France, submit the following report:

"While we cordially agree with and endorse all of the views of our M.W. Grand Master and the Committee on this subject, yet we consider that its importance requires more than a mere resolution. If the course of the Grand Orient of France is allowed to go unrebuked and become the recognized law, we may well say farewell to Masonry. It is the glory of our Institution that we do not interfere with any man's religious or political opinions. At the same time we discountenance atheism and doubt, disloyalty and rebellion. No atheist can be made a Mason; and the first inquiry made of a candidate, after entering the lodge is, in whom does he put his trust? These are the essential requisites, and the cornerstone on which our Masonic edifice is erected. Remove them, and the structure falls. What is the course that the Grand Orient of France takes ? They have entirely blotted out this necessary qualification, and leave it to the "ipse dixit" of each initiate to decide as he prefers, thus entirely ignoring the imperative belief in God and His attributes, as understood in all enlightened countries. American Masons will not submit to such a monstrous proposition, and the mere thought of it is well calculated to arouse our indignation and dissent. We protest against such an innovation, and "wipe our hands" of it. Let such sentiments prevail, and our enemies will desire no better argument with which to destroy us. The Grand Lodges of Ireland and England have set noble examples to the Masonic world, by remonstrating, and breaking off all intercourse with these iconoclasts. Several of our Grand Lodges have followed their example, and others will doubtless soon join their ranks. We feel that we speak the sentiments of the Masons of Iowa when we say that we disapprove and condemn the course of the Grand Orient of France, and we desire to express these opinions still more emphatically by the resolution hereunto appended:

"RESOLVED, That the Grand Lodge of Iowa, having learned with surprise and regret that the Grand Orient of France has departed from the ancient landmarks, by blotting from the constitution and ignoring the name of God, and not making a belief in Deity a prerequisite for initiates, does hereby express its indignation at the course she has taken, and herewith severs all relations heretofore existing between us.

"RESOLVED, That a copy of this resolution be sent to the Grand Orient of France, and to each of the Masonic jurisdictions with which we are in amicable relation."

With both friends and enemies of Masonry unreservedly condemning the action of the French Brethren it would seem that there must be little justification or defense. But as is usually the case there were two sides to the issue. There were some peculiar circumstances including such a radical departure, and the most interesting part of this discussion will be to learn the motives and objects which actuated those responsible for it. Do not forget, that if allowed to exist at all in Catholic countries, as frequently they could not, Masonic Lodges necessarily had to he much different in character than are ours in this "land of the free and home of the brave." France and the French people had been under the dominion of the Catholic Church from time immemorial and at that period a large majority of the population were its members. The Church controlled all affairs of the State. Of course Masons were struggling for liberty, justice and equality in order to accomplish the separation of the Church and State and to loosen the hold of the Church on the school system and public affairs, it was essential that the reformers should be united and that none should be excluded by reason of his belief. Thus the Grand Orient stood as the logical nucleus around which an organization might be effected. They needed the support of all men of every shade of religious belief, hence the declaration of absolute freedom of thought and the elimination of all dogma, always,--as they expressed it--"the starting point of narrowness and persecution." This was in 1877. In 1907--thirty years later--France accomplished the division of the Church and State and Catholicism no longer remained "The Religion of France."

There was another factor in the controversy-- The Scottish Rite body of Masonry, with which the Grand Orient had been in continual controversy for many years over matters of jurisdiction and the right to confer certain degrees. The Grand Orient

Masons have always resented the accusation that they promulgated unbelief and atheism. In fact, and in support of an opposite contention, they cite the circumstance, that when the amendment to change the constitution was proposed, at a meeting of the Council, preliminary to the Grand Session, a Protestant minister, M. Desmons, drew the report in support of the resolution in which he argued that the disappearance of the original article of belief would not imply a profession of atheism, but merely an admission into the Craft of men of all opinions, and that Masonry should welcome men of all doctrines and every shade of thought.

Here is the idea of a member of the Grand Orient, expressed only a few weeks since:

"The Grand Orient of France, while it respects all philosophical beliefs, insists upon absolute liberty of belief. This does not mean that we banish from our lodges the belief in God. The United Grand Lodge of England on the contrary desires to make a belief in God in some manner compulsory. The Grand Orient of France is much more liberal, since in proclaiming the absolute liberty of belief it permits to each one of its members the liberty to believe or not to believe in God, and by so doing desires to respect its members in their convictions, their doctrines and their beliefs.

"This is the reason why fraternal relations do not exist between the United Grand Lodge of England and the Grand Orient of France. We regret this exceedingly. England has always been considered, rightly in other respects, a country of liberty. It is difficult to understand under the circumstances why the Freemasons of this great and noble nation should want to deprive their brothers of France of this same liberty."

Brother J. G. Findel, the well known scholar, historian and journalist, in writing to the London Freemason in 1878, ably stated the contentions of the French body in these words:

"But it is not my intention to give such general declarations on the true meaning of the Royal Art, as it seems more necessary to help to a right understanding of the resolution of the Grand Orient of France. Our French brethren have not deserted the

belief in the existence of God and immortality of the human soul, in striking out the discussed words of the first article of the constitutions, but they have only declared that such a profession of faith does not belong to Masonic law. The Grand Orient has only voted for liberty of conscience, not against any religious faith. Therefore, the true meaning of the French constitution is now only, that each brother Mason may believe in God or not, and that each French Lodge may judge for itself which candidate shall be initiated or not. The French vote is only an affirmative of liberty of conscience, and not a negation of faith.

"The excommunication of the Grand Orient of France by the Masonic Grand Lodges, is therefore an intolerant act of Popery, the negation of the true principles of the Craft, the beginning of the end of cosmopolitan Freemasonry. The excommunication of the Grand Orient of France only proves the sectarian mind of the excommunicating Grand Lodges, which have forgotten that Masonry has for its purpose to unite all good men of all denominations and professions: they profess the separating element, and destroy the Craft, and waste the heritage of our more liberal and more tolerant forefathers. The Masonic union will in future be a mere illusion, if the AngloSaxon Masons condemn the French, German, Italian Masons, &c., and vice versa."

The great questions of recognition, invasion of jurisdiction, establishment of irregular lodges and many other matters which grew out of this movement can hardly be followed here. They are worthy of further discussion.

What we started to tell was "Why the French Grand Orient removed the Bible from its altar." It has been noted in a very brief way how they did it and under the exigency of the situation "got by with it" with a good conscience. That they were actuated by high purposes few will deny, but most Grand Lodges then held and still aver that Masonry can not be Masonry without strict adherence to the requirement of a belief in God. Few of the Grand Lodges severing relations have ever resumed them. Such action is still within the range of future possibilities. Who can tell ?

----o----

OPINION AND ACTION ON MILITARY LODGES BY GRAND MASTERS

In the December issue of THE BUILDER we published, in an article of five pages, a number of replies from Grand Masters of the United States and Canada concerning the action taken or contemplated in regard to the issuance of Dispensations to Military Lodges in their respective Grand Jurisdictions. The personal opinion of the Grand Masters was given where no action had been taken. Many of these replies were crowded out of that issue for lack of space and these are here presented.

ALBERTA REQUEST FOR DISPENSATION REFUSED

At our Annual Communication in May, 1916, M.W. Brother S.Y. Taylor, Grand Master, in his annual address stated that he had received requests from several brethren who were members of the 56th Overseas Battalion, to grant a Dispensation to them to form a Masonic Lodge. After careful investigation by him the request was not acceded to, and the Grand Lodge approved of his decision. After discussing the matter in Grand Lodge, the three principal objections brought forward were:

1. That as the Battalions leaving Canada would doubtless be broken up and drafted into other Battalions it would be difficult for the Lodge to hold its identity.

2. It was considered an infringement of jurisdiction to grant a charter to hold Lodges outside Alberta.

3. There were sufficient Lodges in England, France and elsewhere to amply look after our Military brethren Masonically.

Without going further in the matter, I personally am in complete accord with the decision of our Grand Lodge. W.M. Connacher, Grand Master.

* * *

ARIZONA GRAND MASTER DOUBTS PROPRIETY OF SUCH LODGES

I have given some consideration to the question you present and, in my judgment, the establishment of these Lodges would be of very unquestionable propriety, for several obvious reasons. First, it would be extremely difficult to exercise the same degree of care in the choice of materials, as well as in the actual operation of the Lodges, in conformity with the principles and precepts of Masonry. Second, it seems to me that, with the great responsibility now resting on our Government and the Nation, it is the duty of us all to eliminate to the least possible degree, every activity not calculated to contribute directly to the energetic prosecution of the war. Our soldiers, and many of them are Masons, will have an immense amount of work to perform that they will have but little time, if any, to devote to outside interests. It seems to me that the whole thought and energy, not only of our Army and Navy, but to a very large degree of our whole people, should be devoted, for the present at least, to this one great enterprise. Masons can serve not only their country but our Institution better in this way than if their energies are divided or in any way directed to the organization or maintenance of anything not calculated to contribute directly to the successful prosecution of the one enterprise.

Charles C. Woolf, Grand Master.

FLORIDA GRAND MASTER NOT INCLINED TO MILITARY LODGE IDEA BUT THINKS HIS GRAND LODGE READY TO ASSIST OTHER GRAND LODGES IN ANY ADVANTAGEOUS ARRANGEMENT

In the main I do not approve of the idea of Military Lodges for history shows there is great difficulty in keeping records, etc., which to my mind is highly important.

However, I am sure it is the desire of the Grand Lodge of Florida to assist the American Grand Lodges in this matter as fully as circumstances will permit, and to make any arrangement that will be advantageous to the American Forces in Europe which will enable Army Lodges to confer degrees upon citizens of Florida who may be serving in the Army at that time and place, taking it for granted that the fact of the applicant being regularly in the service and on foreign soil, it would be considered a waiver of jurisdiction sufficient to enable the soldier or sailor to receive the degrees in a Lodge chartered by any of the American Grand Lodges. Apelles S. York, Grand Master.

* * * KANSAS DEPUTY GRAND MASTER STUART FOLLOWS PRECEDENT OF FORMER GRAND MASTERS AND DECLINES TO AUTHORIZE FORMATION OF MILITARY LODGE

I was called upon to take action on such matter, and the following is a copy of my decision. Wm. I. Stuart, Deputy Grand Master.

(Copy) Colonel Frank L. Travis, Ammunition Train, 117th Division, Garden City, Long Island, New York.

My dear Sir and Brother:

The petition of yourself and other brethren addressed to the Most Worshipful Grand Master, Charles E. Lobdell, asking for letter of Dispensation, to form a military Lodge U. D., under authority of the Grand Lodge of Kansas, has in the absence of Brother Lobdell from the state, been referred to me. After giving the matter careful and due consideration, I have come to the conclusion that it is neither expedient or desirable to grant such a letter of Dispensation. To do so would be to act contrary to the rulings already laid down on this subject by previous Grand Masters. In the proceedings of the Grand Lodge of Kansas of 1866, page 15, it is said in relation to Military Lodges:

"Now when these lodges have ceased to exist, truly, indeed, it is said that the 'questions raised' are of the most grave and serious import. The Grand Lodge of Kansas has cause to rejoice that she unhesitatingly refused to give the sanction of her Masonic authority to a single military lodge, and may congratulate herself that none of those Masonic Ishmaelites can trace their paternity to her indiscretion."

The history of military lodges in other Grand Jurisdictions has proven most unsatisfactory. Most Worshipful Thomas J. Turner, Grand Master of Illinois, in his address to the Grand Lodge of Illinois in 1865, concerning military lodges, had this to say:

"Previous to my installation, several dispensations had been granted by my predecessor to open military lodges in the army then in the field. I have never been fully informed as to the extent of the powers granted by these dispensations, but I suppose they did not confer any authority to invade foreign jurisdictions and make Masons from the citizen soldiery of other States. In all the dispensations for military lodges granted by me, jurisdiction was limited to a single regiment of Illinois troops to which the dispensation was granted. I am led to believe that some of the military lodges working under dispensation from our jurisdiction have greatly abused their privileges, and brought reproach upon our Order. Instead of confining their operation to Illinois regiments and troops exclusively, as they ought to have done, they made Masons indiscriminately from soldiers and citizens of other States, with very little regard for the kind of material used. Wisconsin, Minnesota Iowa, and Missouri, have especial cause to complain in this respect.

"M.'. W.'. Brethren Geo. W. Washburne, Grand Master of Wisconsin, A.T.C. Pierson, Grand Master of Minnesota, and E. A. Guilbert, Grand Master of Iowa, in the most fraternal manner, called my attention to the fact that these military lodges were in the habit of making Masons of citizens belonging to their respective jurisdictions, and that candidates had been admitted whose characters wholly disqualified them from becoming Masons. As soon as these facts became known to me, I at once addressed letters to the Masters of all the military lodges working under dispensations from our jurisdiction, instructing them not to receive or act upon the petition of any one who was not known to be a citizen of the State of Illinois. About that time most of our

military lodges suspended work, and, the war being closed, they ceased to exist, having done some good and much mischief. I would fraternally ask our sister Grand Lodges to overlook errors which were not designed or sanctioned by the Grand Master or the Grand Lodge of Illinois.

"There is one question connected with our military lodges to which I invite your careful attention. What is to be the status of Masons who were made in those lodges? The lodges ceased to exist when the war closed. Some of them had been broken up through the long marches and hard fighting which immediately preceded the cessation of hostilities; the brethren have no dimits, and in many cases cannot procure even certificates of having been made Masons; some have received only one and others only two degrees. They are all Masons, and will naturally seek affiliation with Masons when they return to their homes. How that affiliation shall be accomplished, and how those who seek advancement shall be disposed of, are questions of grave importance, and of sufficient magnitude to demand your prompt attention.

"In behalf of the brethren who have been made Masons in our military lodges from citizens of other States than Illinois, I would fraternally ask that our sister Grand Lodges adopt some plan by which they may, if found worthy, become affiliated with lodges in their respective jurisdictions."

That part of his address above quoted, was referred to a Committee on Grand Masters' addresses, who submitted the following as their report thereon:

"Very grave and serious questions are raised by so much of the address as relates to military lodges and their action. Either by direct authority of the Grand Lodge in dispensations conferred, or by usurpation of power in those to whom the dispensations were committed, it is clear that the rights of sister Grand Lodges have been repeatedly invaded. Masons have been made not only of citizen soldiers of Illinois in the field, but also of known citizens both of loyal and disloyal states, under apparent authority from this Grand Lodge. For those who were thus made Masons, and who reside in this jurisdiction, this Grand Lodge should provide by recognizing them as such, and a resolution to that effect is appended. For those who have been made Masons, and who of right belong to other jurisdictions, this Grand Lodge can do no more than to request

the appropriate Grand Bodies where they may permanently reside to adopt them into the general Brotherhood, if in other respects found worthy, and thus to heal the breach which has been made in the walls.

"It is to be hoped that this experience will forever close the question of traveling lodges operating within regular foreign jurisdictions."

I desire also, to call your attention to an opinion of the Grand Lodge of California on this subject. It says:

"An army lodge is an anomaly in Masonry. Its meetings are held at any place where the exigencies of the military service may cause a temporary encampment. If held in our own country, such meetings are necessarily an invasion of the jurisdiction of other regularly constituted lodges. During the clash of battle in our late Civil War, it sometimes happened that army lodges, with their charters and records, were swept from existence, and the unfortunate members of such lodges were thus deprived of membership, without dimits or other records to show that they had received the degrees of Masonry in a regularly chartered Masonic Lodge."

There are many other authorities holding to the same effect, but it would seem unnecessary to quote them further. For the good of the Fraternity generally, throughout not only the Grand Jurisdiction of Kansas, but throughout the world, I am constrained to deny your petition for letter of Dispensation for such military Lodge. (Signed) Wm. I. Stuart, Deputy Grand Master.

* * *

LOUISIANA OPPOSED TO MILITARY LODGES--FAVORS RECOGNITION OF FRENCH MASONS

After giving the matter very careful consideration I must state that personally I am opposed to the establishment of Military Lodges in this country for various reasons.

First, I do not believe there is any power vested in the Grand Master to issue Dispensations for so-called Travelling Lodges. Second, I do not believe that one could avoid intrusion upon the jurisdiction of other Grand Lodges.

Third, The proper safe-guards could not be provided in the way of suitable Lodge rooms so that work could be done by the Lodges in a creditable manner.

Fourth, A Travelling Lodge cannot have the facilities of a Regular Lodge, as to tracing the genealogy of the profane, and upon this score it would cause confusion upon the disbanding of the Travelling Lodge and the members made therein might not be such as would be acceptable in a Regular Lodge. And if such were the case, those who had attained the Master Mason Degree in a Travelling Lodge and who would make application for affiliation to a regular Lodge would be more or less humiliated should they be unable to obtain membership in a Regular Lodge after their Travelling Lodge had disbanded.

I take the stand that in this country all cantonments are located near cities that have Masonic Lodges and in my jurisdiction, where I find that there are not sufficient Lodges, I recommend the establishment of another Regular Lodge.

I am also taking steps to provide proper rest-rooms, reading-rooms, etc., under the supervision of the Masonic Lodges located in cities near the cantonments. So far, we are utilizing the lower floors of the Masonic Temples for the purpose and committees are appointed to look after the welfare of visiting soldier-Masons.

I realize, however, that some arrangement should be made to look after the American soldier-Masons while in France, because of our not being in fraternal intercourse with the French brethren, and I believe there should be a concerted action by all Grand Lodges or Grand Masters.

I, for one, am strongly in favor of putting into practice that which we teach--"The Universality of Freemasonry," and stretching forth our-hands to our French brother and calling him "Brother" in every sense of the word. And why not do it? John W. Armstrong, Grand Master.

* * *

MAINE NO ACTION TAKEN--GRAND MASTER UNFAVORABLE TO THE IDEA No action has been taken by the Grand Lodge of Maine on the question of Military Lodges, neither have I taken any action in the matter. Personally I am not in favor of granting such permission. Waldo Pettengill, Grand Master.

* * *

MASSACHUSETTS PRESENT CONDITIONS DO NOT WARRANT GRANTING SUCH DISPENSATIONS-- BECOMMENDS ARMY AND NAVY MASONIC CLUBS Under existing conditions I do not feel that it would be wiseto grant Dispensations for Army or Travelling Lodges during the period of the war. Indeed there is perhaps some doubt as to whether or not, without an amendment to the Grand Constitutions, the Grand Master has the right to grant such privilege. It may be that conditions will change so that it will seem best at some future time to authorize the forming of Army Lodges under the jurisdiction of our Grand Lodge as was done during the period of the Revolutionary and Civil Wars. I do not believe that such a time will come.

Masonic intercourse can be sustained and encouraged through the forming and maintaining of Masonic Clubs both in the Army and Naval branches of the service. With Masonic Lodges in almost every village and hamlet in this country there will certainly be no lack of opportunity to attend Lodge meetings so long as our military forces remain in the country.

Should the war be long continued and large numbers of our Massachusetts enlisted brethren be sent abroad the question of Travelling Lodges may assume a different aspect. For the present I do not think we should authorize such Lodges. Leon M. Abbott, Grand Master.

* * *

NEVADA GRAND MASTER OPPOSED TO MILITARY LODGES BUT FAVORS MEETINGS OF BRETBREN FOR INSTRUCTION, EXCHANGE OF FRATERNAL GREETINGS AND FOR MASONIC FUNERAL SERVICES On the subject of Military Lodges our Grand Lodge has taken no action whatever. There are no cantonments within this State, neither are there any Regiments or other military organizations formed in, or coming from this State. Therefore my opinion will be personal and from a Masonic standpoint only, and as follows:

The several Grand Lodges should not issue Dispensations for Travelling Military Lodges during the period of this war for the following reasons:

The jurisdiction of a Grand Lodge of any State is confined entirely to the territory within the boundaries of that State, and therefore a Lodge receiving its charter from one jurisdiction could not hold its meetings in another State and do so without there being an invasion of Masonic rights.

I believe it would be unwise, irrespective of any legal barrier, to grant a Dispensation to a Lodge in a training camp, with full power to perform Masonic work. It would have a tendency to place our Institution on a plane beneath the one it has always held and to which it rightfully belongs.

Proper investigation on the part of committees on petitions might not be made, for reasons which must be apparent and need no setting forth at this time. Even in stable communities we all know the black ball is one of our pillars of protection and regret to admit that perhaps it is not used as often as it should be.

In the event of removal to France, let us say, of any Regiment holding a Dispensation from a certain jurisdiction which does not recognize the Grand Orient of France, what then ? These brethren would not have the right of visitation and again it would be worse than an invasion on the rights of the French Masons; not recognizing them, yet establishing a Lodge in their midst, or in other uords, "flaunting a red flag."

The real Mason or Builder of the craft will not lose an opportunity to visit a nearby Lodge or to mingle with the brethren as often as possible, even if he be confined to a military camp. Nor will he forget his teachings, should he have a proper understanding of what Masonry tries to impart to its votaries.

I feel that permission should be given, on proper request and after due investigation, to our brethren to assemble in safe places for instruction if necessary, for the exchange of fraternal greetings and to hold Masonic services over a deceased brother. Thomas Lindsay, Grand Master.

* * *

NORTH DAKOTA MATTER UNDER CONSIDERATION--ANY REQUEST MADE WILL PROBABLY BE GRANTED We have had no request for a

dispensation for a Military Lodge. However, this matter has been under consideration by us for some time and we are inclined to feel that should such request come to this office that it will be granted. North Dakota has gone squarely on record as backing the government and we wish ts show every consideration to the members of the Masonic fraternity who have responded to their country's call. William J. Reynolds, Grand Master.

NOVA SCOTIA GRAND MASTER FAVORABLE TO TIIE IDEA BUT REFUSES TO GRANT DISPENSATION FOR MILITARY LODGE TO BE COMPOSED ONLY OF OFFICERS Perhaps I can best convey my views on the question of Military Lodges, by the following extract from my address to the Grand Lodge of Nova Scotia, delivered at the last annual communication, held in June, 1917:

"While the Brigade of Nova Scotia Highlanders were encamped at Aldershot undergoing training, I received a request from some fifty members of our Lodges who were officers praying for permission to establish a Lodge in connection with the Brigade, which they would take with them Overseas. Previously I had discussed the idea with some of our Brethren in the service there and who were members of this Grand Lodge, and had expressed myself as favourable to the idea. I believed that it would not be establishing a precedent, that dispensations had been issued in other Grand Jurisdictions for similar reasons, and I knew that we could not do too much to brighten the time while absent from us of our many brothers in this valiant Brigade. When the application, which was in perfect form, reached me, there was an accompanying number of resolutions, which had been adopted by the applicants at an informal meeting held some days previously. One of these resolutions was in effect that the membership of the Lodge would be restricted to the officers, of whom some eighty, I was told, were Masons. At the same time I was aware that there were in the ranks, among the non-commissioned officers and men also a large number of our Brethren. The reason advanced for the restricted membership was largely fear that a Lodge open to all classes in the Brigade would be unwieldy. While I had much sympathy with this view, the petition was denied on the grounds that owing to the governing resolution it might be construed as the establishment of a class Lodge."

The special committee appointed to report on the address did not deal specifically with this portion, but generally treated of the official acts in these terms:

"Regarding his official acts, we feel assured that dispensations were not granted unless the Grand Master was satisfied that it was in the best interest of the Craft that they should be. Your Committee concurs in the decisions he has given anrl recommend they receive your approval."

The report was unanimously adopted by Grand Lodge.

A close perusal of the annals of British history, especially with regard to naval and military adventure will establish that Masonry closely followed the flag. An instance is recorded in connection with the wresting of Canada from the French in 1759. The expedition was under command of General Wolfe and captured the strongholds of Louisburg and Quebec. A part of the "furniture" of the expedition was a Masonic Lodge, which held meetings on board the ships of the squadron. Don F. Fraser, Grand Master.

* * *

OHIO DISPENSATION GRANTED TO OHIO BRETHREN IN ALABAMA--CAN CONFER DEGREES ONLY IN FRANCE ON OHIO MATERIAL Answering yours of the 18th relative to Military Lodges will say that I made a recommendation against such Lodges in my annual Address, but of course based upon the hypothesis that these Lodges would be conferring degrees in various Jurisdictions of this Country.

At the meeting of our Grand Lodge a resolution was offered to grant a dispensation to a number of Ohio Brethren at Camp Sheridan, Montgomery, Alabama, to organize an Army Lodge, which, however, would not have power to confer any degrees anywhere in the United States, but only in France, and then upon such applicants as would be eligible to petition Ohio Lodges for the degrees. These and a number of other safeguards were provided in the regulations. After this there was no opposition

whatever to the granting of the dispensation, and it was readily and unanimously granted by the Grand Lodge.

The Grand Master, Brother Henry M. Hagelbarger, of Akron, Ohio, has also been given power to grant dispensations to other Army Lodges in Ohio under the same restrictions and regulations. Joel C. Clore, Past Grand Master.

* * *

OKLAHOMA

GRAND MASTER HAS ISSUED DISPENSATIONS FOR CONFERRING DEGREES OUT OF TIME BUT IS OPPOSED TO ORGANIZATION OF MILITARY LODGES

Personally I am not in favor of chartering a lodge at any of the military or cantonment stations.

It is my opinion that the lodges near are sufflcient to carry on the work of the fraternity in a wholesome manner. I do not believe in too much fraternal agitation when we have to make a display of it as the chartering of a lodge would certainly do.

Personally, as Grand Master, I have given hundreds of special dispensations to confer the degrees out of time on worthy young men whose petitions for the degrees had been regularly received and had remained with the lodge a constitutional number of days for ballot, and who have been duly elected.

In my judgment this is the best way to handle the Masonic situation as far as military force is concerned. Any man who desires to become a Mason has the opportunity of being made one under such regulations as th;s and at the same time each individual lodge has the constitutional length of time to study the character of each applicant before he is elected.

If they petition for the degrees and have to leave before they can be elected, a special dispensation, together with a request, will give the applicant the work at whatever cantonment or fort at which he happens to be located.

In my judgment this is not the time to argue, or raise the question of the patriotic duty of the President or those associated with him in granting or refusing secret orders privileges on military grounds.

In other words, I am with the Government of the United States and intend to sustain our President, at least until the close of the war.

This battle is in the interests of democracy and democracy is in the interests of Masonry.

Samuel W. Hogan, Grand Master.

ONTARIO GRAND LODGE AND GRAND MASTER OPPOSED TO GRANTING OF SUCH DISPENSATIONS--REFUSED TO DO SO IN 1914 AND 1915

The question of granting dispensations to Naval and Military Lodges was, in 1914 and 1915, suggested by some of the members in our jurisdiction, but the weight of opinion was, and I think still is, that it would be unwise to grant Military and Naval warrants in these days when Grand Lodges are so evenly distributed in such numbers over the

civilized world. It was felt that there would be great difficulty in regulating the powers of such lodges, controlling the conduct of the members thereof and preventing encroachments in jurisdictions where sensitive brethren might be offended by unwarranted trespassing on their rights. No matter how praiseworthy our conduct might be and how pure our motives, we felt there was too much to be lost and too little to be gained by warranting Military and Naval Lodges. We, therefore, decided to take no action.

I do not intend this as any reflection on any jurisdiction that has granted or intends to grant warrants for Military and Naval Lodges. I wish these courageous brethren all success.

W. H. Wardrope, Grand Master.

* * *

PENNSYLVANIA MILITARY LODGES WOULD DETRACT FROM THE BUILDING OF CHARACTER

No occasion has arisen for the official action of this Grand Lodge upon the subject of Military Lodges.

As Grand Master I have discouraged applications being made for warrants of "Regimental" or "Army Lodges." As I view it, there are several objections to the granting of such warrants--among them might be mentioned the difficulty and almost impossibility of keeping proper records. Then, too, Freemasonry is a solemn and serious business. One of its main objects is the building of character. This requires deliberate and careful study of the genuine principles of our Fraternity. The conditions which would warrant a peripatetic Lodge would be unfavorable to this result. In all probability neither the character of our work, nor the spirit of Freemasonry would be

maintained to the high degree to which it is entitled, by the establishing of Military Lodges.

Louis A. Watres, Grand Master.

* * *

QUEBEC NO DEMAND FOR SUCH ACTION IN THIS JURISDICTION IN MANY YEARS

I presume your inquiry has been prompted by the prospective large number of soldiers going overseas but so far as this jurisdiction is concerned neither myself nor this Grand Lodge has taken any action in connection with the matter seeing that there has never been any demand for same for many years.

My personal opinion is that the necessity for such Lodges has long since passed away seeing that the common practice existing from 75 to 150 years ago of sending regiments to far off countries and keeping them there for long periods has to a large extent ceased and the rapid growth of Masonry in those parts of the world has placed within easy reach of Military forces Masonic communications which did not previously exist.

This country has four hundred thousand men on active service 3,000 miles from their homes, but no question of this nature has arisen, indeed under present conditions of warfare such Lodges would be of little service or benefit. At the present time a Mason may easily be fighting at the front today and tomorrow night he may be in London attending his Lodge meeting. What a change in conditions from the time the battle of Waterloo, for instance, was fought! W. W. Williamson, Grand Master.

RHODE ISLAND

OBJECTIONS TO SUCH LODGES OUTWEIGH RESULTANT GOOD SOUGHT FOR

The Grand Lodge of Rhode Island has taken no action with reference to the establishment of Military Lodges. The Semi-Annual Communication of the Grand Lodge will be held in November, but so far as I am advised there is no intention to take favorable action upon this question at that time. In my opinion the objections to the advisability of granting permission for the organization of such Lodges far outweigh the resultant good that is sought to be accomplished.

1. While there may be ample precedents for the establishment of Military Lodges, such precedents are founded more upon the old than the new conception of Masonic regularity.

2. It would be impossible to exercise over Military Lodges that direct supervision and control which now ensures harmony and uniformity among subordinate Lodges.

3. The nature of the environment and the vicissitudes of military life would necessarily preclude the exercise of such prudence as should always safeguard Masonic activities.

4. The inherent difficulty and impossibility at times of complying with constitutional rules and regulations and the consequent hasty, incomplete and ineffective exemplification of the work resulting therefrom.

5. The temporary and transitory character of the authorization of such Lodges, the inevitable conflict of powers underdispensations from so many grand jurisdictions, and the slight and imperfect connection and attachment to a supreme body.

6. The certainty of there being such a large number of unaffiliated Masons throughout the country after the termination of the war upon the revocation of the dispensations authorizing such Lodges.

7. In general the establishment of such Lodges would not tend toward the maintenance of the present high standard of Masonic qualification that is now exacted, but would tend to the impairment of the authority, regularity, conservative reputation and future usefulness of the Fraternity. Herbert Ambrose Rice, Grand Master.

SOUTH CAROLINA

NO ACTION TAKEN--WOULD BE UNWISE UNDER PRESENT CONDITIONS

I have your two letters requesting me to give you my views as to the advisability of getting permission for the organization of Military Lodges.

Our Grand Lodge has not taken any action with reference to this matter and I do not personally favor any such action at this time. So far as I know, all of the cantonments are located near regularly constituted Lodges and the Masons in this State are extending every privilege and courtesy to the brethren in camps. So long as this condition exists, I do not think it would be wise to authorize the organization of Military Lodges. In addition to this, it is very doubtful whether the War Department would permit such organizations.

R. A. Cooper, Grand Master.

SOUTH DAKOTA MILITARY LODGES FAVORED--PROSPECTIVE CANDIDATES SHOULD BE ELECTED BY THEIR SOME LODGES--MILITARY LODGE TO CONFER DEGREES AND PROPERLY INSTRUCT CANDIDATES

The young manhood of our country is called upon to pass through an experience the far-reaching consequences of which they do not perhaps fully realize.

It is to be theirs to assist in the determination of the future of nations: to change the course of history.

They are going out to unknown perils--physical and moral.

Their physical welfare will be provided for as far as is possible.

Can we, believing as we do in the elevating influence of Masonry, do better than to make it easier for those eligible to admission to obtain entrance into our Order and receive the benefit of its infiuence as a moral balance-wheel ?

I believe Army Lodges should be established; that they should not have power to receive and act on petitions; that prospective candidates should apply to their home lodges and, if elected, the lodge electing notify the army lodge, which should be empowered to confer the degrees and properly instruct the candidate, who would become a member of the electing lodge upon receiving the M. M. degree.

Fred H. Rugg, Grand Master.

TEXAS

NO PROVISION IN TEXAS LAW AUTHORIZING MILITARY LODGES

Our Grand Lodge meets in Annual Communication the first week in December, when this matter will probably come up for action. At present, there is no provision under our law for army lodges, and I do not believe that our Grand Lodge will establish them.

Frank C. Jones, Grand Master.

VIRGINIA

WOULD GRANT DISPENSATION TO MILITARY LODGE FOR SOCIAL AND BENEVOLENT PURPOSES

Your letter addressed to Brother Field has been passed on to me. Brother Field died on July 31st, and I have succeeded to the position of Grand Master.

I am opposed to the organizing of Military Lodges, at the present time. In 1864, Grand Master Harmon, who was in the Confederate Army refused to grant dispensations for the organization of Military Lodges in Virginia. When a soldier, who would of all men know of the needs of such Lodges, refused to organize same, I am constrained to believe that it would not be for the best interest of Masonry in Virginia for me to issue dispensations at this time to organize Military Lodges. I would strongly resent any Military Lodges coming into this Grand Jurisdiction and conferring degrees either on a man from Virginia or not. The facilities for obtaining the degrees are so great now that no worthy man need be kept out. In addition to this, no Grand Master would refuse to grant dispensations to those who are either in, or ready to go in, the Military

service of the Country, that would expedite the conferring of the degrees upon them. I would, however, not object where there was a sufficient number of Masons in a Company or a Regiment from this State to granting them a dispensation to open a Masonic Lodge, provided that they would not be permitted to receive the petitions of anyone or confer degrees. In other words, if they wanted a Lodge for purely social and benevolent purposes, I would not be adverse to granting dispensation for same. Earnest L. Cunningham, Grand Master.

WISCONSIN GRAND LODGE HAS TAKEN NO ACTION

The Grand Lodge has taken no action on the matter and I have given it no consideration as yet. I will be glad to write you at a later time concerning this. W. S. Griswold, Grand Master.

WYOMING FIELD LODGES NOT FEASIBLE

You have asked me what, if any, action has been taken by the Grand Lodge, A. F. & A. M., of this jurisdiction or myself as Grand Master, upon the question of Military Lodges and in reply I beg to state that no action along this line has been taken either by the Grand Lodge or by myself. The Annual Communication of the Grand Lodge was held in September and the matter was not discussed; neither has any request or suggestion along the line been made to me in my official capacity.

My first impressions, after reading your letter were that Military Lodges might be considered somewhat in the nature of a necessity under the present stress of circumstances and that their creation would therefore be for the good of the craft. Upon more mature reflection, however, I am about convinced that no permanent and lasting good could come from this free and easy, and haphazard manner of dispensing Masonic authority. In the first place, a Military Lodge could in no sense of the word be stable or permanent; its officers and membership must necessarily be continuously changing with the demands of military necessity. A Lodge cannot give best results except under a Master and Wardens, as well as inferior officers, who are in a sense,

permanent for at least a period of time, working for the welfare of the Lodge and the brethren. One of the Landmarks of the Institution is that only men of character and of good report before the world should be admitted to membership. The only method by which society may arrive at its conclusion as to these characteristics in a man is by observation of the deportment of an individual living in a community for a period of time. In a Military Lodge this would be entirely dispensed with and while it might be handled with sufficient care in the case of permanent Lodges in admitting military men without the required length of residence to afford security, yet where the entire membership is of this class, more or less slipshod methods would necessarily obtain. The bar naturally created by military discipline between officers and enlisted men would not serve to a good advantage in a Lodge composed strictly of these classes, while the same bar would not have effect in the ordinary civilian Lodge where officers and men mingle with civilians. The naturally floating character of a Military Lodge, the difficulty of keeping its records and keeping track of its membership, together with the very near offense against Masonic tradition and law of a Lodge under one Grand Jurisdiction sitting as a Lodge within a sister Grand Jurisdiction, throws a realm of doubt around the proposition which leads me to believe that it would not be the part of Masonic wisdom to constitute strictly Military Lodges, unless, perhaps, it might be at permanent military posts under the Grand Jurisdiction in which they are located.

The demand in our jurisdiction has been taken care of to a considerable extent by special dispensation to confer the degrees upon applicants who have been called to the colors.

T. Blake Kennedy, Grand Master.

----o----

THE RENASCENCE OF THE SCOTTISH RITE

BY BRO. FREDERICK W. HAMILTON, 33d ACTIVE, GRAND SECY., MASS.

THIS momentous event was far more than a union or reunion of bodies which had unfortunately fallen into separation and discord. Had it been only that, it would well deserve our rejoicings. Its inner significance, however, was so much greater that, so far as the Northern Masonic Jurisdiction of the United States is concerned, the title which I have chosen for this paper does not go beyond the facts.

Only the briefest historical resume is desirable at this time. We all remember how two movements purporting to be beginnings of the Scottish Rite were started in New York at nearly the same time, one by Bideau, the other by Cerneau. Judged by modern standards the Bideau movement was of doubtful regularity, the Cerneau movement undoubtedly irregular. We know how any irregularities which may have attached to the Bideau movement were healed by the action of the Southern Supreme Council, and we know how the Cerneau movement, again and again dying and as often revived, managed to maintain a precarious existence. We know the story of the unfortunate break in the ranks of the body descending from Bideau when the majority of the members of the Supreme Council repudiated the leadership of Raymond and chose Van Rensellaer for their head. We know also how the Raymond body combined with the Cerneau body and in turn reunited fifty years ago with the followers of Van Rensellaer.

We can never fully understand what occurred until we realize where the real root of the trouble is to be found. It lay in the unregulated and sometimes reckless use of the unquestionably great powers belonging to a Sovereign Grand Inspector General. A man who had attained to this rank was and is a Masonic monarch. Excepting so far as his powers were limited by the Constitutions of Frederick the Great, he was a Masonic autocrat. Even the Constitutional limitations were not always observed. The Sovereign Grand Inspectors General not only possessed these great powers, but they possessed the right of conferring them upon others without diminution. Unfortunately, these powers carried with them the opportunity for personal emolument, as it was entirely within the right of a Sovereign Grand Inspector General to take fees for degrees and deputations, and to convert those fees to his own use. Theoretically, these powers still belong to the office of a Sovereign Grand Inspector General. In practice, as I need not remind you, they are generally held in abeyance, at least so far as their exercise by individuals is concerned. In the earlier phase of the Scottish Rite in America, however, the Sovereign Grand Inspectors General took themselves and their powers very seriously indeed. We find them founding new bodies by their own authority and

without conference with other Masons of like grade: We find them admitting others by patent to their own exalted rank, and these others, in turn, extending the Rite and passing on their powers by deputation. We find any Sovereign Grand Inspector General, without always exercising much care as to the letter of his authority and jurisdiction, conferring degrees on whomsoever-he chose.

The powers of a Sovereign Grand Inspector General were ad vitam, and he could confer powers ad vitam upon others by deputation. All the officers of Supreme Councils, whether elected or appointed, served ad vitam. It is only necessary to recall these conditions to see how practically inevitable it was that confusion should occur, that acts of doubtful regularity should be done, that questions of authority should arise practically impossible of solution, and that arbitrary and improper use should be made of power.

Indeed under those circumstances it would be very difficult to decide how far the powers of an individual Sovereign Grand Inspector General or of a Sovereign Grand Commander did really extend, or to pass authoritatively upon the regularity of many acts which might be seriously questioned though committed with the best of intentions. In fact the schism in the Northern Supreme Council arose out of just such a condition.

Fortunately we are not called upon to sit in judgment today upon the men of the period before 1867 or upon their acts. We are concerned only with the facts and we are happily able to say that the most important facts involve constitutional questions about which equally good men might wisely differ, questions which, indeed, have not been settled to this day. No one can question the absolute sincerity and entire conscientiousness of Edward A. Raymond. His distinguished career as a Mason in Massachusetts, leading through many honors and culminating in the great office of Grand Master of that ancient jurisdiction, is sufficient testimony to the quality of the man. Acting with a high sense of responsibility he interpreted in the largest sense the powers which he held not only as a Sovereign Grand Inspector General but as Sovereign Grand Commander. He undoubtedly felt that this last position gave him a measure of authority over the other Sovereign Grand Inspectors General which was in some respects even greater than the prerogatives of a Grand Master. The majority of the other Sovereign Grand Inspectors General, whom we should today consider as his peers, took a different view. They were men whose sincerity and conscientiousness

are no more open to question than Raymond's. Among them were some of the wisest and most accomplished Masons of their day. Moved by the same high sense of duty and responsibility they not only refused to recognize the powers which Raymond claimed and exercised, but they went farther and claimed the right to depose him, a right which he in turn refused to recognize.

There was here an irreconcilable difference of opinion upon a grave question of Constitutional Law concerning which equally well intentioned men with equal knowledge of the Constitutions and equal Masonic vision and experience might and did differ irreconcilably. We are not called upon today to say that either party was wrong or that either was right. As we shall presently see, the question was removed from the region of practical importance by the conditions of the reunion.

The schism once created, the inevitable evil consequences ensued. It is not necessary to go into the details of mutual attack and defense, of competition and rivalry, or of desperate plans laid to meet desperate conditions. It is enough to say that in the storm and stress of the struggle between the rival councils, both were led to do things which neither would have thought of doing under normal conditions. It is significant that after the reunion the brethren were unwilling to discuss those days which seemed like nightmares in their recollections.

Our Ill. Brother Gallagher made earnest and repeated efforts to induce Ill. Brother Samuel C. Lawrence to record his memory of those days, offering to send a stenographer to whom General Lawrence could talk informally, and to do the work of editing these informal notes, submitting them to General Lawrence for his final approval, but in vain! Even to this day Ill. Brother Daniel W. Lawrence, the Nestor of Massachusetts Freemasonry, is unwilling to go into these discussions.

But after all these occurrences did not indicate the real nature of the brethren of those days. Most, if not all, of the members of both Supreme Councils were clear of head and sound of heart. Consider for a moment who and what they were. All men have a right to have their words and deeds, real or alleged, judged in the light of their personality and of their entire records. A certain man said, "I came not to bring peace, but a sword." The words themselves might well have fallen from the lips of the arch

enemy of mankind. Their true value appears when we consider them in the light of the life and character of the man who uttered them, the man who has been called for nineteen centuries the Prince of Peace.

The members of the Rival Supreme Councils were picked and chosen from the body of Masonry, that is to say, from a body of men already selected with care. They had been tried and tested by many years of experience and of service. They had won the love and respect of their Brethren. Many of them stood very high in the esteem of their fellow citizens generally. They were outstanding individuals in the splendid body of American manhood and citizenship. Such men could not fail to perceive and to deplore the conditions which existed, nor could they fail earnestly to desire their amendment.

It was only necessary that they should be brought together face to face and kept together long enough to wear away the first antipathies and asperities and to bring their real natures to the surface, to bring about an amicable adjustment. Fortunately there were those among them who were ready to promote and assist such a conference, and who had the tact, the persistency, and the sweet reasonableness which would enable them to do away with surface difficulties and to keep at their task of peacemaking until the heart of the matter was reached. These peacemakers set about their task with a patience and a devotion worthy of their purpose. Without a trace of selfish ambition or desire for personal aggrandizement they set themselves wholeheartedly to the noble and glorious world of saving our beloved Institution from the condition into which it had fallen and making possible the realization of the splendid ideals of Scottish Rite Masonry. How gloriously successful they were, we know. How they labored and what sacrifices they made, we can never fully know. How full and free the mutual surrender and renunciation was which actually took place we have many times been told. It is no wonder that these men, not weaklings or callow youths, but strong men, mature, distinguished, flung themselves into each other's arms with shouts of joy, that they wept and sang, and danced and shouted like a group of school boys. They did not rejoice with the calm satisfaction of the statesmen who sees the fruition of plans long cherished. They rather rejoiced with the exuberant satisfaction of those who throw off an intolerable burden, who escape from thraldom and who feel that at last they can be themselves.

Had they stopped to think about it as statesmen they could hardly have adequately estimated the importance of what they had done. They had done more than bring together two rival bodies. They had brought together into a harmonious and effective whole two widely different temperaments and sets of ideals. The old Scottish Rite Masonry was deeply imbued with the political and social ideals of Continental Europe before the French Revolution, the age of the benevolent despots. It was deeply tinctured with the philosophical universalism and independent free thinking of a time when these intellectual qualities had to be cherished in secret. In spirit it was thoroughly monarchical. All power was inherent in and proceeded from the Sovereign Grand Inspectors General. Authority devolved downward from the head. It was not derived from the members. It was no accident that Frederick of Prussia was its great patron and organizer. The complex character of Frederick, the most autocratic of monarchs who yet considered himself the first functionary of the state, the military genius who found his greatest pleasure in writing verses and playing the flute, the widely read philosopher who regarded all religions with toleration not quite free from disdain, and who spent his life in the service of his fellow men as he understood it, but without ever learning to love them, finds many a reflection in the temper and spirit of the older Scottish Rite Masonry.

Blue Lodge Masonry, however, was of different origin and of a different spirit. In its organized form it came from England and brought with it the traditions of English liberty and democracy. Descended from a long line of organizations of intelligent workingmen, it was full of sturdy independence, of democratic self-reliance, of the wholesome scorn of artificial social distinction native to those who have learned in the school of breadwinning that true aristocracy restores efficiency and service.

While free from the narrow limitations of sect or creed, it was in fact mainly Christian and not a little disposed to be Puritan. In spirit it was thoroughly democratic. Its Grand Masters possessed great inherent powers and prerogatives. They were monarchs, it is true, but they were elected, Constitutional monarchs, serving for but a short time and returning into the body of the Brethren by whom they had been chosen and from whom they had derived their powers. The distinguishing characteristic of Blue Lodge Masonry of British origin is that the seat of power is not in a monarch or in a House of Peers; it is in the great body of the Brethren.

The happy blending of these widely differing temperaments and methods gave the newly organized Supreme Council union, stability, and power. The old lawless fashion of exercising the great powers of the Sovereign Grand Inspector General without regulation and without responsibility to his peers was distinctly ended. The introduction of the system of the election and appointment of the officers of the Supreme Council, including the Sovereign Grand Commander, for terms of short duration settled the question of the responsibility of the Sovereign Grand Commander to the Supreme Council. The question of the power of the Council to depose its Commander is hardly more than an academic one when that officer is elected for a term of only three years. He may well serve so long as health and strength may permit, but his peers by their triennial exercise of the suffrage pass judgment upon his stewardship.

The powers of a Sovereign Grand Inspector General are today in no wise really diminished or impaired, but his use of them is carefully regulated and remedies are provided for their abuse. More important than all the Constitutional regulations is the new spirit of solemn responsibility in the exercise of a great trust. The Sovereign Grand Inspector General no longer considers himself a ruler over his brethren, but a servant among them, recognizing in the high office to which he has been called, not a personal honor, a gift of power, or an opportunity for enrichment, but seeing in it only the call to a great service which his Brethren deem him better fitted than another to render.

The powers of the Supreme Council are unimpaired. It is still the source of all power and authority in the Rite. There is neither power nor authority anywhere in the Rite which does not devolve from it, but the Council as a body feels a solemn sense of responsibility in the exercise of these powers. It does not work for itself or for its members, it works for the good of the brethren.

The philosophy of the Rite is as broad and inclusive as ever. It knows no distinction among men who strive to find and serve God. It does not inquire into their philosophy or their theology. It does not ask in what sacred book they find their instruction and inspiration, it does not inquire into the form or substance of their prayers or even ask the name by which they address the one God when offering to him their petitions. It believes that God is God, no matter what men name Him, no matter how they pray to Him, no matter how they think about Him, for, after all, these matters depend largely

on the accident of birth. The Christian Bishop might well be a Brahmin, if he had been born in India, and the Jewish Rabbi might well be a Protestant minister, if he were born in New England of Mayflower ancestry, but the new sense of responsibility extends here as well and the Scottish Rite Masonry of today, though not less tolerant, is more devout.

It is to these inner qualities more than to the external union that we owe the prosperity of the present and the splendid prospects for the future. Union, stability, and power have been realized. Like all of the finest things in the world, they are in their essence spiritual and not material. We are not strong because divisions have been banished from among us or because we are daily increasing in numbers and wealth, although the Rite enjoys a growth of prosperity undreamed of, indeed undesired, fifty years ago, but because we have learned better the Royal Secret, because into the new body created by the union of 1867 there has come a new soul. It is like the old stories which tell us how by some experience a being strong, beautiful, but mortal, became endowed with immortality through the infusion or the awakening of a soul. The future of our beloved Rite through the long vista of the years is safe because it has found its soul.

----o----

OF MASONRY: AN ODE

BY JOHN BANCKS OF SUNNING

I. GENIUS of MASONRY ! defcend,

In mystic Numbers while We fing:

Enlarge Our Souls; the Craft defend;

And hither all Thy Influence bring.

With focial Thoughts Our Bofoms fill,

And give Thy Turn to ev'ry Will!

II.

While grofs BATAVIA, wall'd with Mud,

Thy purer Joys delight no more;

And winding SEINE, a captive Flood,

Laments Thee wand'ring from his Shore;

Here fpread Thy Wings, and glad thefe Ifles,

Where ARTS refide, and FREEDOM fmiles.

III.

Behold the LODGE rife into View!

The Work of INDUSTRY and ART.

Tis grand, and regular, and true:

For fo is each good MASON'S Heart.

FRIENDSHIP cements it from the Ground,

And SECRESY fhall fense it round.

IV.

A STATELY DOME o'erlooks Our Eaft,

Like Orient PROEBUS in the Morn:

And TWO TALL PILLARS in the Weft

At once fupport Us, and adorn.

Upholden thus, the Structure ftands,

Untouch'd by facrilegious Hands.

V.

For Concord form's, Our Souls agree;

Nor Fate this Union fhall deftroy:

Our Toils and Sports alike are free;

And all is Harmony and Joy.

So SALEM'S Temple rofe by Rule,

Without the Noife of noxious Tool.

VI.

As when AMPHION tun'd his Song,

Ev'n rugged Rocks the Mufick knew;

Smooth'd into Form they glide along,

And to a THEBES the Defert grew.

So at the Sound of HIRAM'S Voice,

We rife, We join, and We rejoice.

VII.

Then may Our Vows to Virtue move!

To VIRTUE, own'd in all her Parts:

Come CANDOUR, INNOCENCE, and LOVE;

Come, and poffefs Our faithful Hearts!

MERCY, who feeds the hungry Poor,

And SILENCE, Guardian of the Door !

VIII.

And Thou ASTRAEA, (tho' from Earth,

When Men on Men began to prey,

Thou fled'st, to claim celeftial Birth;)

Down from OLYMPUS wing Thy Way!

And, mindful of Thy antient Seat,

Be prefent ftill where MASONS meet!

IX.

Immortal SCIENCE, too, be near !

(We own Thy Empire o'er the Mind)

Drefs'd in Thy radiant Robes appear,

With all Thy beauteous Train behind:

INVENTION, young and blooming, there;

Here GEOMETRY, with Rule and Square.

X.

In EGYPT'S Fabrick Learning dwelt,

And ROMAN Breafts could Virtue hide:

And VULCAN'S Rage the Building felt,

And BRUTUS, last of ROMANS, dy'd:

Since when, difpers’s the Sifters rove,

Or fill paternal Thrones above.

XI.

But, loft to half the human Race,

With Us the VIRTUES fhall revive;

And, driv'n no more from Place to Place,

Here SCIENCE fhall be kept alive:

And MANLY TASTE, the Child of SENSE,

Shall banifh VICE and DULNESS hence.

XII.

United thus, and for thefe Ends,

Let SCORN deride, and ENVY rail:

From Age to Age the CRAFT defcends;

And what We build fhall never fail:

Nor fhall the World Our Works furvey;

But ev'ry BROTHER keens the KEY.

From the Miscellaneous Works in Prose and Verse of John Bancks, (of Sunning, Berkshire, England), vol. 1, pages 33-39. London, 1738.

----o----

CORRESPONDENCE CIRCLE BULLETIN -- NO. 14

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. Robert I. Clegg

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has œor its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the paper by Brother Clegg.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry. A. The Work of a Lodge. B. The Lodge and the Candidate. C. First Steps. D. Second Steps. E. Third Steps.

Division II. Symbolical Masonry. A. Clothing. B. Working Tools. C. Furniture. D. Architecture. E. Geometry. F. Signs. G. Words. H. Grips. Division III. Philosophical Masonry. A. Foundations. B. Virtues. C. Ethics. D. Religious Aspect. E. The Quest. F. Mysticism. G. The Secret Doctrine. Division IV. Legislative Masonry. A. The Grand Lodge. 1. Ancient Constitutions. 2. Codes of Law. 3. Grand Lodge Practices. 4. Relationship to Constituent Lodges. 5. Official Duties and Prerogatives. B. The Constituent Lodge. 1. Organization. 2. Qualifications of Candidates. 3. Initiation, Passing and Raising 4. Visitation. 5. Change of Membership. Division V. Historical Masonry. A. The Mysteries--Earliest Masonic Light. B. Study of Rites--Masonry in the Making. C. Contributions to Lodge Characteristics. D. National Masonry. E. Parallel Peculiarities in Lodge Study. F. Feminine Masonry. G. Masonic Alphabets. H. Historical Manuscripts of the Craft. I. Biographical Masonry. J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS Each month we are presenting a paper written by Brother Clegg who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. At the head of each installment will be given a number of "Helpful Hints" consisting of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Clegg in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committees will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS Immediately following each of Brother Clegg's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Clegg's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Clegg's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Clegg's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

HELPFUL HINTS TO STUDY CLUB LEADERS

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss. Even were but five minutes devoted to the discussion of each of the questions given it will be seen that it would be impossible to discuss all of them in ten or twelve hours. The wide variety of questions here given will afford individual Committees an opportunity to arrange their program to suit their own fancies and also furnish additional material for a second study meeting each month if desired by the members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is opened.

QUESTIONS ON "ENTRANCE AND RECEPTION"

1. How many phases of initiation does Brother Clegg speak of? What are they?

2. What is the Lodge's part in granting admission to a candidate? What is the candidate's part?

3. Can a man become a Mason who does not declare his motives for seeking admission ? What were your motives ?

4. Do you have to be vouched for in order to get a job? Why? How could the Senior Steward vouch for you when he was, perhaps, a stranger to you ? Has your Masonic career justified his confidence in you? Can you give a history of the word vouch?

5. Why did you await permission to enter? Why did you not walk right in ? Is Masonry a right or a privilege ? Do you treat it as such ? Who granted you permission to enter? Why could not another officer have granted that privilege ? Are you able to "wait with patience" until you are promoted in your business or your trade ? Did the laws governing your entrance into Masonry signify or symbolize to you the laws governing entrance into all the great experiences and achievements of life? How do you gain entrance into business knowledge, trade skill, success or fame? Into art, knowledge, character?

6. Can you give a definition of Masonry in your own language? Do you find it difficult to do so? Can you define the following: Home, religion, politics, love, happiness ? Do you know Albert Pike's definition of Masonry?

7. Did the brethren "meet you half way" when you sought admission? Why were they glad to receive you ? Has your Masonic career disappointed them ? Are you equally willing to admit a brother Mason to your friendship ?

8. What do the pillars symbolize to you ?

9. What are the real penalties of Masonry ? Are they similar to the penalties of dishonor and disloyalty in other fields? Does friendship die when you are false to it? Does your body grow ill when you abuse it? Does truth die in the liar ? How many kinds of death are there ? Does manhood die in the man who breaks its laws? Does patriotism die in the traitor ? Are the worst penalties physical and material ? Have you ever felt as if an instrument of torture had been plunged into your body?

10. Do you think that Entrance and Reception symbolize re-birth ? Why ? How were you born into education ? Into citizenship ? Into mastery of your trade ? Is a man born into religion ? What is meant by "new birth" ? Does Masonry ever help a man to be born again? Can you give instances?

FIRST STEPS

BY BRO. ROBERT I. CLEGG

PART II--ENTRANCE AND RECEPTION

TWO PHASES OF INITIATION LET us consider the two-fold aspect of initiation. It is sought by the candidate, and if he is found worthy, it is granted by the Lodge. He personally demonstrates his needs, the Lodge grants him relief. When he grasps the latch of the door, the Lodge releases the bolts.

RELATIVE POSITION OF LODGE AND CANDIDATE It will be seen at once that the relative positions of the Lodge and the candidate are quite different though closely related. In fact the common phrase from the Scriptures is deeply significant to the thinking Mason. The seventh chapter of St. Matthew says: Ask, and it shall be given

you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh, seeketh; and he that seeketh, findeth; and to him that knocketh it shall be opened. The Lodge does not seek the candidate. He himself must seek entrance into the Lodge and this must be of his own initiative.

DECLARATION OF MOTIVES None may be received into our midst who does not first give satisfactory reasons as to why he is applying for admission. Note the coincidence of the initial letters of the three important words in the Scripture passage, Ask, Seek, Knock--the word ask being suggestive of the voluntary act of the candidate in speech. His will power is shown in the search, his quest for the promised reward, and his earnestness is evidenced by an alarm. The tidings of the applicant's desire and his devotion are made known to others by his speech and action.

MUST BE VOUCHED FOR Yet not of himself can the candidate advance to the inner mysteries. Prepared as he is in mind, body and reputation, one thing more is essential--competent Masonic witnesses must vouch for him at any and all stages of his progress. We stand not alone in Masonry. None are apart from their fellows. Neither as lonely monument nor as solitary rock stands any Mason. Rather he is perfected for a place among the many others, supporting his share of the common load and bearing his part in upholding the social and moral structure erected by men upright and true.

AWAITS PERMISSION TO ENTER Asking for acceptance, seeking for enlightenment, signalizing his readiness, the applicant awaits the pleasure of the one in authority.

RECEIVED BY THE LODGE Let us now turn to the part played by the Lodge in the reception of the candidate. He is not received as are the visiting initiates. His admission is by other doors and by different paths than theirs; there is nothing similar at any stage.

The candidate is analyzed, the visiting brother is recognized. The Lodge meets the one with welcome while the other is temporarily put on probation. The Lodge is represented at all points by an officer whose duty it is to make the proper investigations that all present may be fully informed. So thorough are the inquiries that none in attendance may doubt the qualifications possessed by the applicant. Consider for yourself the nature of the examination, the manner of its administration and its aptness to the occasion. The measure of its completeness and accuracy is the standard of official competency in the Lodge.

MASONRY DEFINED TO THE CANDIDATE Granted that the candidate has satisfied the Lodge of his worthiness, he is then in turn enlightened as to what a Mason should be, what he should know and what he should do. These are the essence of Masonic teaching.

Freemasonry is a system of moral knowledge in action. Other definitions are to be found but the one that is most easily memorized and workable will receive preference.

With this word of suggestion the student of Masonry may not unprofitably employ a few moments in defining Masonry for himself. He will gain much thereby. For a definite statement of what it means to him will give him a better grip on the foundation of the institution and what it means to him in personal value will enable him to take a Masonic inventory of his fraternity relations and rewards, his duties and his desires.

Let us not forget at this stage the good old definition which runs as follows:

"Freemasonry is a peculiar system of morality veiled in allegory and illustrated by symbols."

Mackey deemed it more comprehensive and exact to define Freemasonry as a science engaged in the search after Divine Truth, and which employs symbolism as its method of instruction.

But still keeping in mind the attitude of the Lodge toward the candidate and in the light of the definition that we first submitted, let us briefly suggest the means employed for the communication of Masonic truths.

Masonry is rehearsed to the candidate by the rendition of ritual, imparted to his mind by story, and impressed upon the memory by symbols. By drama, story and symbol in combination, the eye and the ear and the recollection co-operate and continually tend to enrich and train the mind and quicken the consciousness and conscience of the reflecting members of the Craft.

THE CANDIDATE AMONG FRIENDS That friendliness is of the very salt of the earth when it is true and trusty. Life's sweetness is in the friends of proven quality. To walk with such as these is security indeed. Dangers and difficulties fade away in their presence and we go forward fearlessly in that goodly company.

MASONRY AN ESTABLISHMENT OF STRENGTH He that enters the Temple of the faithful walks between landmarks at right and left, the supporting symbols of strength and stability. Such is our institution to the initiate, a structure of permanence and of power made up of persons buttressed by benevolent principles and cemented by faith.

FRIENDLY REMINDERS It is well for this building of ours that at the very entrance the candidate be reminded of where he stands and what is to be expected. Reminders may be acute or weak, strong or slight, gentle or vigorous, temporary or permanent, yet friendly. Truly it is the act of a friend that the lesson should be long of life. To chastise the body may be but to chasten the character; rather bodily anguish than starvation of soul.

PREPARATION, ENTRANCE AND RECEPTION SYMBOLIC OF RE-BIRTH

Three steps we have now taken in our study, Preparation, Entrance and Reception. Have we truly grasped their significance? To have done so we must have first realized what we have left behind. We have been divested of much which the outside world has to offer us, of power, wealth and honors. We have been reminded of the necessity of disrobing our minds of the ignorance and prejudice of every-day life. We have been taught the necessity for new ties and new restraints which remind us of the days of the school-room. "Preparation" has assumed a new meaning to us, yet a meaning which can be demonstrated in daily life as sane and wholesome.

"Entrance" likewise, has for us hidden meanings. The period of preparation ended, we advance toward new and unknown experiences. Not by our strength alone may we enter there. Aided and assisted by those who may as yet have no vital, personal interest in our progress, but who are moved by impulses born of a fellowship and a mission which they know and would share with us, we make this first Masonic venture. For us it is in fact a birth into a new world--a birth more clearly symbolized by the steps we take than we may have realized.

Are we to be "accepted" into this new world ? Will we be received? Will those who have received Light and yet further Light be willing to take us into the bosom of their fellowship, bear with our misunderstandings, our awkward conformity to their customs, our worldly standards but partly cast off?

Not until we have been tried and tested. Not until we have shown our disposition to learn as they have learned. Not until our steps have grown steady, our ability to hold ourselves upright is proven. Not until we shall have proven ourselves worthy of the birthright.

Yet withal we are met by a love very much like the love of a mother for her child, by an understanding of our weaknesses and frailties; the while Masonry tenders us, in a spirit of fraternity and forbearance, that wholesome nourishment for the mind and soul which for us means growth, development and stature.

So are the pangs of birth. In travail and in labor are brought forth great good. Education is discipline. Character as a word shows its origin in that it means something cut or carved as by chisel or graver. The rod of the school-master is a symbol of the training of life. Fear is relieved by experience, and cast out by love made perfect. The glowing years of youth with every added light increases the vision, the steps of Masonry likewise broaden the outlook, enlarge the sympathies, illumine the understanding, and strengthen the convictions of the soul.

REFERENCES FOR SUPPLEMENTAL PAPERS The following references to Mackey's Encyclopedia and THE BUILDER all have a bearing upon the subject treated in the foregoing paper by Brother Clegg. Lodge and Study Club Committees should decide upon those which they may wish to use and then assign to some of their interested members the task of preparing and presenting them as supplemental papers at the same meeting at which Brother Clegg's paper is used.

The article, "What An Entered Apprentice Ought to Know," by Brother Hal Riviere, which appeared in the April, 1917, Correspondence Circle Bulletin, will be found particularly appropriate in connection with the current installment of the Course.

Mackey's Encyclopedia: Alarm; Deacons; Declaration of Candidates; Door; Knocks; Sharp Instrument. THE BUILDER: Birth, vol. II, p. 205. Candidate's Motives for Making Application, vol. II, p. 377; vol. III, p. 311; Oct. 1917 C. C. B. p. 5 Definitions of Masonry, vol. I, pp. 9, 54, 74, 263, Lib. 27, Q.B. 93 Cor. 245: vol. III, pp. 17, 44, 102, Apr. 1917 C.C.B. p. 5 Definition of Masonry by Ball, J. O., vol. I, p. 285. Kuhn, Wm. F., vol. I, p. 87. Mackey, Albert G., vol. I, p. 67. Pike, Albert, vol. I, p. 37. Penalty, vol. III, Apr. 1917 C. C. B. p. 1. What An Entered Apprentice Ought to Know, vol. III, Apr. 1917 C. C. B. p. 5.

MACKEY REFERENCES

(NOTE--In order to give our readers who do not have access to a copy of Mackey's Encyclopedia an idea of the wealth of suggestive material to be found in those volumes, and-to show them why we have adopted this work in connection with our own previous Volumes, as a basis for the Bulletin Course of Masonic Study, we shall from time to time publish a few pertinent references, instead of merely citing them. This will give Study Club leaders a better opportunity, perhaps, to appreciate the manner in which we believe the study hour can be made more interesting and more profitable.)

ALARM

The verb "to alarm" signifies, in Freemasonry, "to give notice of the approach of some one desiring admission." Thus, "to alarm the Lodge" is to inform the Lodge that there is some one without who is seeking entrance. As a noun, the word "alarm" has two significations. 1. An alarm is a warning given by the Tiler, or other appropriate officer, by which he seeks to communicate with the interior of the Lodge or Chapter. In this sense the expression so often used, "an alarm at the door, simply signifies that the officer outside has given notice of his desire to communicate with the Lodge. 2. An alarm is also the peculiar mode in which this notice is to be given. In modern Masonic works, the number of knocks given in an alarm is generally expressed by musical notes. The word comes from the French "alarme," which in turn comes from the Italian "all arme," literally a cry "to arms," uttered by sentinels surprised by the enemy. The legal meaning of to alarm is not to frighten, but to make one aware of the necessity of defense or protection.

And this is precisely the Masonic signification of the word.

DEACONS

In every Symbolic Lodge, there are two officers who are called the Senior and Junior Deacons. In America the former is appointed by the Master and the latter by the Senior Warden; in England both are appointed by the Master. It is to the Deacons that the introduction of visitors should be properly entrusted. Their duties comprehend, also, a general surveillance over the security of the Lodge, and they are the proxies of the officers by whom they are appointed. Hence their jewel, in allusion to the necessity of circumspection and justice is a square and compasses. In the center, the Senior Deacon wears a sun, and the Junior Deacon a moon, which serve to distinguish their respective ranks. In the English system, the jewel of the Deacons is a dove, in allusion to the dove sent forth by Noah. In the Rite of Mizraim the Deacons are called acolytes.

The office of Deacons in Masonry appears to have been derived from the usages of the primitive church. In the Greek church, the Deacons were always the pylori or doorkeepers, and in the Apostolical Constitutions the Deacon was ordered to stand at the men's door, and the Subdeacon at the women's, to see that none came in or went out during the oblation.

In the earliest rituals of the last century, there is no mention of Deacons, and the duties of those officers were discharged partly by the Junior Warden and partly by the Senior and Junior Entered Apprentices, and they were not generally adopted in England until the Union of 1813.

SHARP INSTRUMENT

The emblematic use of a "sharp instrument" as indicated in the ritual of the First Degree, is intended to be represented by a warlike weapon (the old rituals call it "a warlike instrument"), such as a dagger or sword. The use of the point of a pair of compasses, as is sometimes improperly done, is an erroneous application of the symbol, which should not be tolerated in a properly conducted Lodge. The compasses are, besides, a symbol peculiar to Third Degree.

DECLARATION OF CANDIDATES

Every candidate for initiation is required to make, "upon honor," the following declaration before an appropriate officer or committee. That, unbiased by the improper solicitation of friends and uninfluenced by mercenary motives, he freely and voluntarily offers himself as a candidate for the Mysteries of Masonry; that he is prompted to solicit the privileges of Masonry by a favorable opinion conceived of the Institution and a desire of knowledge; and that he will cheerfully conform to all the ancient usages and established customs of the Fraternity. This form is very old. It is to be found in precisely the same words in the earliest edition of Preston. It is required by the English Constitution, that the candidate should subscribe his name to this declaration. But in America the declaration is made orally, and usually before the Senior Deacon.

SECRETARY OF WAR RESCINDS ORDER BARRING FRATERNITIES FROM ARMY CAMPS

Through the courtesy of Brother James W. Witten, Grand Master of the District of Columbia, we are furnished a complete report of the meeting of representatives of various fraternal organizations called in conference on October 29 last, by the Secretary of War, "to take up the matter of a constructive program that will secure co-operation in the work that is being done by the committee on training camp activities." The minutes of this meeting, made by E. St. Clair Thompson, Special Deputy of Edward W. Wellington, G.G.M. of the General Grand Council, R. & S. M. of the United States, are so complete and well written that we reproduce them here in full.

It is a matter of sincere congratulation to the Craft that Masonry was so ably represented, and that throughout the deliberations the spirit of tolerance was uppermost. We cannot refrain from expressing our own gratification that this conference has eliminated an apparent attitude of friction which has occasionally been present in the Masonic Press, as we read the text of the splendid Resolutions presented by Sovereign Grand Commander Moore and his confreres of the Committee. They breathe a spirit of loyalty of which Masonry may well be proud. They form a platform upon which every Branch of Freemasonry may stand shoulder to shoulder with every

other Branch. It remains but to carry into effect the letter and spirit of the Resolutions--as has been pledged by the Brethren present at the conference - a task which should command the united effort and unselfish co-operation of every one of us, no matter what his degree or rank or title.

Brother Witten's letter to the Grand Masters of the Grand Jurisdictions of America, in which he briefly explains the conditions leading up to this conference, inviting their co-operation in a spirit as broadminded and sympathetic as his own, follows:

To the Grand Masters of Masons of the Several Grand Jurisdictions of the United States. M. W. and Dear Brothers:

Soon after the Secretary of War excluded Freemasons and other fraternities and associations from engaging in welfare work within military camps and accorded that privilege exclusively to the Young Men's Christian Association and the Knights of Columbus, I requested our Grand Chaplain, Rev. Hugh T. Stevenson, of this City, who is experienced and deeply interested in work of that kind, and who, as I well knew, was otherwise especially qualified and particularly available for that purpose, to undertake to secure a modification of the Secretary's order. Through his able, earnest and indefatigable efforts, supplemented and greatly aided by Brother George Fleming Moore, Sovereign Grand Commander of the Supreme Council of the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America, the Secretary's original action was modified by an order, a copy of which is herewith enclosed, under which our Craft, either individually or in conjunction with other fraternities, will be permitted to engage in welfare work within cantonments where local conditions will permit its doing so.

I was satisfied from the beginning that the Secretary did not either desire or intend to make any invidious distinction between the Knights of Columbus and Freemasonry or other fraternities, and that that organization was admitted only as the representative of one branch of the Christian Church whose adherents were not admitted to all the privileges and prerogatives accorded by the Young Men's Christian Association to the followers of the Protestant Churches. It was for that reason that I refrained from

criticising or censuring his actions, believing as I did that far more harm than good would result from doing so, and that the de sired results could be much more easily secured by other methods. I am, with assurances of my highest esteem, Yours fraternally, JAS. W. WITTEN, Grand Master of Masons for the District of Columbia.
* * *

Pursuant to request of the Secretary of War, a conference was held between the Secretary and a number of gentlemen representing various fraternal organizations, in the office of the Secretary, War Department, Washington, D.C., at 3 P.M., Monday, October 29, A.D. 1917, for the purpose above stated.

Present: Newton D. Baker, Secretary of War, Raymond B. Fosdick, in charge of training camp activities, and the following:

John J. Brown, Supreme Chancellor, Knights of Pythias; Joseph A. Burkhart, representing the Grand Exalted Ruler, Benevolent Protective Order of Elks. Col. P.H. Callahan, representative of the Supreme Knight, Knights of Columbus; George E. Corson, General Grand High Priest of the General Grand Chapter of Royal Arch Masons of the United States; Joseph A. Flaherty, Supreme Knight, Knights of Columbus; J. W. Ford, Supreme Dictator, Loyal Order of Moose; L. S. Gottleib, representing the B'rith Abraham Order; Frank C. Goudy, Grand Sire, Independent Order of Odd Fellows, accompanied by E. W. Bradford, representative of the Grand Sire; Adolph Kraus, president of the Independent Order of B'nai B'rith; Max L. Hollander, grand secretary, B'nai Abraham; W. W. Mansfield, representing the Supreme Councillor, Order of United Commercial Travelers of America; Hon. Jos. McLaughlin, president of the Ancient Order of Hibernians of America; Hon. George Fleming Moore, Sovereign Grand Commander, Supreme Council 33d, of the A. & A. S. R., Southern Jurisdiction, U. S. A.; Charles E. Ovenshire, Imperial Potentate, Ancient Arabic Order Nobles of the Mystic Shrine; Dr. J. G. Pace, representing the Society of Modern Woodmen of America; Wm. S. Parks, representing Lee S. Smith, Grand Master of Knights Templar of the United States; Solomon Schelinsky, Grand Master of Independent Order of B'rith Abraham; Edwin S. Schmid, Grand Monarch, Mystic Order of Veiled Prophets of the Enchanted Realm; Hon. Morris Sheppard, representing the Sovereign Commander, Modern Woodmen of the World; Lewis E. Sisler, representing the Supreme Commander of the Maccabees; Hon. Barton Smith, Sovereign Grand Commander, Supreme Council 33d, A. & A. S. R., Northern

Jurisdiction, U. S. A.; E. St. Clair Thompson, representing Edward W. Wellington, General Thrice Illustrious Master of the Royal and Select Masters of the United States.

The meeting was called to order by the Secretary of War.

The Secretary called attention to the fact that the Government is in the business of raising and training a large army made up of young men taken from time to time from the usual environment of young men with regard to church, social and fraternal affiliations; that these men are being congregated in camps of unusual size, which are in fact cities of 40,000 or more inhabitants; that both because of the different method of selection as well as the large and more unique organizations of troops and the problems to be met and solved in connection with their handling, we are face to face with questions never before presented to us.

The Secretary alluded to the statutory provision made for caring for the religious side of camp life, in the legal provision for army chaplains, but said it was found that this did not meet the situation in all its social, fraternal and moral aspects.

After commenting on a large number of developments along this line since the mobilization began, the Secretary stated that the matter had shaped itself in his thought under two heads:

First: What shall we do for the soldier in camp?

Second: What can we do for the soldier in communities adjacent to the camp?

Nearly all the men have some traditional religious affiliation. The law provides for that in the appointment of chaplains. The function of a chaplain is entirely religious.

In addition to that, is what we know as the social side. The Knights of Columbus and the Y.M.C.A. are built around that idea. We now have chaplains, the Y.M.C.A. and the Knights of Columbus, and lately the Y.W.C.A. has undertaken to help in the communities on the girls' side in providing suitable meeting places and surroundings where the men may meet women.

The committee on training camp activities has been at work on these problems and in considering what had been accomplished, the revelations made in the course of the work and the suggestions which come from these sources, the Secretary stated he felt if there could be a way in which members of the same society could meet in camp, he felt sure it would be a helpful thing but that considering the necessities of discipline and the various questions involved, he was also of the opinion that the major help to be rendered by fraternal societies is in the communities outside rather than in the camp itself, from which the soldier wants to go whenever he has an opportunity.

The Secretary declared himself as being without prejudice and that what he sought was the best way: the way which will produce the most efficient use of co-operation.

The Secretary alluded to the fact that some of the camps are temporary; that the purpose of training these men is to send them to France; that it would be a serious financial burden to encourage the erection of buildings in the camps, if there were no other objections; that the Government has had to purchase or rent most of the land on which these camps are located and that the demand for more land is constantly increasing. He therefore suggested that the men present in the meeting work out some plan by which a single building could be erected which would be available for all the societies so that by a committee they could manage access to the building and have these places as central points for distribution of literature, etc.

The thought of the Secretary, as developed, seemed to be to leave intact, matters so far as they now exist in connection with training camp activities but that the societies represented in the meeting should get together in some additional campaign.

He was asked if that was his thought, and if it was, that he give some suggestions of how a movement independent of the committee on training camp activities could result in co-operation in the work Or that committee, in which the various societies represented in the meeting would have no part.

This led to the development of the thought that the Y.M.C.A. does not represent all the Protestant affiliations or social activities or view points and that the Knights of Columbus is wholly sectarian; that none of the societies represented desire the establishment of units of their particular organizations for the purpose of conferring degrees, etc., having Lodge meetings or the like, but that they felt that neither the Y.M.C.A. or the Knights of Columbus nor the Jewish Welfare Society adequately covered the field and that so long as the present order continues, it will be difficult, if not impossible, to secure whole-hearted enlistment, in the work to be done, on the part of those social and fraternal organizations which are now barred from privileges such as are accorded the Y.M.C.A. and the Knights of Columbus; that what is demanded is that all be treated alike and all be subordinated to the exigencies of necessary discipline of the camps; that they were perfectly willing to work outside of the camps and were doing so but that they thought they should have a "look-in" on the inside as well as those now particularly favored; that the motive and desire of every society was to be of service to the country. It seemed to be a consensus of opinion that no lodge work of any kind should be permitted in the camps or any other practice allowed which would interfere with discipline or arouse controversy among the men in the camps or those outside of the camps who might be interested. The Secretary was again told that there had been much dissatisfaction because of the order that no organization except the Y.M.C.A. and the Knights of Columbus would be allowed inside of camps but the Secretary was assured that if he would outline a plan which would meet with the approbation of the representatives there assembled, they would put it through.

A vote was then taken expressing the sentiment of those present that it would be unwise to have buildings erected in the camps for holding meetings of lodges of fraternal organizations, for conferring degrees, etc.

The Secretary then said: Every society or order which desires to erect a building for social use in a camp is free to apply to the commanding officer and he is free to grant permission if the land is available but it is understood that they must, of course, take

and abide by the judgment of the commanding officer as to that and that the Secretary of War would be available for consideration of any injustice which might arise or be thought to have arisen so far as such action on the part of the Secretary would not be an overruling of the discretion of the commanding officer.

The Secretary stated that the Government cannot undertake to erect buildings for common use of organizations.

The Secretary here called Mr. Raymond B. Fosdick to the chair and retired for consultation with Mr. Thomas A. Edison. A pleasant diversion was the entrance of Mr. Edison into the room where he was greeted with much applause and then retired.

Mr. Fosdick took the chair and the discussion proceeded.

Various attempts were made to frame a resolution which would meet the voice of those present and finally a motion was adopted that the chair appoint a committee of seven from this meeting to draft a set of resolutions concerning the participation of fraternal organizations in social work and helpful endeavor in the various camps and cantonments; that this committee report to the conference at 9 A.M. tomorrow, the 30th of October, in the War Department; that the resolution so drafted by the committee may be considered by the conference for adoption and that the conference meet with the Secretary of War at 10 A. M. for presentation of the action of the conference on these resolutions. The chair named: George Fleming Moore, Sovereign Grand Commander, S. R. S. J., Chairman. Frank C. Goudy, Grand Sire, Odd Fellows. John J. Brown, Supreme Chancellor, K. P. Morris Sheppard, Banker, W. O. W. Dr. J. G. Pace, M. W. A. Col. P. H. Callahan, Knights of Columbus. Adolf Kraus, President, B'nai B'rith.

The discussion was participated in by Messrs. Thompson, Brown, Smith, Moore, Pace, Sheppard, Goudy, Kraus, Hollander, Callahan and Flaherty. * * *

Tuesday, October 30, 1917, 9 A.M.

The conference of representatives of fraternal societies on training camp activities of the United States army reassembled in the War Department at this office for the purpose of hearing and acting on report of the committee appointed on the 29th instant by a meeting of these representatives to draft resolutions expressive of its desire in this behalf.

Present: E. W. Bradford, John J. Brown, Joseph A. Burkhart, P. H. Callahan, George E. Corson, Raymond B. Fosdick, Frank C. Goudy, Adolf Kraus, Dr. J. G. Pace, W. W. Mansfield, Joseph McLaughlin, George F. Moore, W. S. Parks, Morris Sheppard, Rev. Hugh T. Stevenson, E. St. Clair Thompson.

The meeting was called to order by Judge George F. Moore, E. St. Clair Thompson acting as Secretary.

The resolutions as prepared by the committee were presented by the Chairman of the Committee, Judge George F. Moore. Upon consideration and after general discussion the resolutions were perfected and unanimously adopted as follows:

Your Committee appointed to consider and report our conclusions, suggest the adoption of the following Resolution:

Resolved, That we earnestly thank the Secretary of War for his clear, frank and able statement of the reasons on which the former action of the War Department was based, relating to the erection of buildings within the camps and cantonments of the armies of the United States: we thank him for the patient and courteous hearing which he has accorded us and we especially thank him for his wise, patriotic and timely announcement that hereafter all the camps and cantonments of the armies will be open for the erection, occupation or use of buildings within them or for other desirable

activities in such camps and cantonments by any fraternal, benevolent or similar society of recognized and well established character, having members in such camps or cantonments, which shall have first obtained permission from the General of the Army or other officer commanding the particular camp or cantonment, under rules prescribed by the Secretary of War, and that after the erection or arrangement for use of a building or buildings within the camps and cantonments, or the beginning of desirable activities therein by such fraternities or groups of fraternities, all of them would be accorded equal facilities and privileges for doing social, fraternal and benevolent work and service.

Resolved further, That since it is necessary to provide the means to erect or arrange for use of buildings and carry on the work which these orders desire to undertake and to determine the modes in which our services may be rendered effective to secure the voluntary support of the orders which we directly represent, as well as the constituent and associated Bodies, we request that time be given each order to formulate and report to the War Department the scope and details of the work or service in which each society or combination of societies desires to engage.

Resolved further, That it is the opinion of this Conference that no order or society should be permitted to confer degrees or engage in any of its secret work within the camps or cantonments.

Resolved further, That we pledge to the Secretary of War and our Government our best efforts to help and assist in the work and service of securing and maintaining the comfort, entertainment and well-being, moral as well as physical, of our soldiers without the camps and cantonments, as well as within them. (Signed) George F. Moore, Chairman. Morris Sheppard. John J. Brown. J. G. Pace. Frank C. Goudy. P. H. Callahazl. Adolf Kraus.

During the discussion of the resolutions it appeared that fraternal societies represented in this Conference but not included in the previous order of the War Department have already taken steps and have collected large sums of money for the erection and equipment on the outside of camps and cantonments of gymnasiums, clubs and other means of caring for the needs, comfort and entertainment of soldiers in camps and

cantonments in various parts of the country, particular mention being made of Camp Devon, Mass., Battle Creek, Mich., Yaphank, N. Y., Des Moines, Iowa.

At this point Mr. Fosdick was requested to retire and advise the Secretary of War that the meeting was ready to present resolutions it had adopted.

The Secretary of War entered the meeting and assumed the chair. The resolutions as adopted by the meeting were presented by Judge Moore as the unanimous voice of those assembled.

THE SECRETARY OF WAR: Except as to the first three paragraphs which thank the Secretary of War, the resolution seems most happily conceived. This means then, as I understand it, that the several societies here represented, or with such affiliated bodies as are in their judgment more or less cognate, will work out plans according to their own theory as to how they can best be satisfied and those plans will come to me and my end of it is to draw orders to make those plans effective within the limits of possibility and opportunity. It is understood that all this effort is to be along helpful, social and fraternal lines making for clean lives, good health and effective service to the Government and that in carrying on these lines of activities no secret work of any organization is to be conducted inside of the camps or cantonments and that is not desired.

Second: To the extent of available ground at any camp, authority is to be given, in the discretion of the commanding officer, for the erection of any building or buildings of any fraternal society or group of societies.

Third: To the extent that there exist available buildings in a camp or cantonment the commanding officer is to lend his assistance in securing their use for social and fellowship purposes of these societies.

* * * Attention was called to the fact that much work has already been done by these societies on the outside of camps and that it was desired that duly accredited representatives of these societies having members within the camps should be accorded the privilege of going into the camps and cantonments, greeting the boys and inviting them to places of provision for then without the camps. This was assented to by the Secretary of War who stated that this would be a matter of detail within the discretion of the commanding officer.

The meeting adjourned with the understanding that the Secretary of War would be furnished a complete copy of the Minutes of the Conference including the Resolutions adopted at this session; that the Secretary of War would issue orders in conformity with the determination had at this Conference and that the various representatives in the Conference would be furnished copies of this order.

----o----

ROSICRUCIANS AND FREEMASONS

BY BRO. JOHN G. KEPLINGER, ILLINOIS

THERE is, perhaps, no more interesting theory of the origin of Freemasonry than that given by DeQuincey, in his essay on "Rosicrucians and Freemasons." This account is an expansion of a Latin dissertation prepared by Prof. J. G. Buhle, logic professor in a great German university and read by him before the Gottingen Philosophical Society in the year 1803.

In this paper Prof. Buhle endeavors to do two things: First--to show that the Rosicrucian cult was the miscarriage of a projected secret society by means of which a young Lutheran theologian hoped to correct the flagrant evils of his time, and--

Second--that Freemasonry was an outgrowth of Rosicrucianism. I will briefly review the essay and leave it for you to decide whether or not DeQuincey and the professor establish their case.

Towards the close of the sixteenth century the evils of Germany were said to be enormous and the necessity for some great reform was universally admitted. That the desire to institute such a reform was in the mind of at least one writer of the period is evident from three books of fiction which he produced and published in or about the year 1610.

The first of these books is worthy of notice because it serves as an introduction to the others. This book, entitled "Universal Reformation of the Whole Wide World," is a tale of no inconsiderable wit and humor. According to it the Seven Wise Men of Greece, together with M. Cato and Seneca, were summoned to Delphi by Apollo to deliberate on the best way of redressing human misery.

All sorts of strange schemes were proposed by these wise men. Thales advised that a hole be cut in every man's breast, and a little window placed in it so that vice and hypocrisy in the heart could be detected and extinguished. Solon proposed an equal partition of all possessions and wealth. Chilo thought the best way to the end in view was to banish from the world those two infamous and rascally metals--gold and silver.

Kleobulus came forward as the apologist of gold and silver. He thought that if the use of iron was prohibited wars would be discontinued among men. Pittacus insisted on the passing of more rigorous laws which would make virtue and merit the sole passports to honor. Periander objected to the suggestion of Pittacus because he thought there never had been a scarcity of such laws, nor of princes to execute them, but scarcity enough of subjects conformable to good laws.

Bias thought that the nations should be kept apart. To confine each to its own territory he advocated that bridges be demolished, mountains rendered insurmountable and navigation totally forbidden.

Cato, said to be the wisest of the party, wished that God, in his mercy, would wash all women from the earth by another deluge and at the same time introduce a new arrangement for the continuance of the excellent male sex without female help.

The whole assembly, however, deemed this proposal so abominable that they unanimously prostrated themselves on the ground and besought God that he would graciously vouchsafe to preserve the lovely race of women and save the world from a second deluge.

After a long debate the counsel of Seneca prevailed. His proposal was "that out of all ranks a society should be composed which would have for its object the general welfare of mankind and that this object should be pursued in secret."

In the second book the writer took advantage of the fact that Cabbalism, Theosophy and Alchemy had overspread the whole of Western Europe and hinged his plot on the tenets of these cults. The title of this book was "Fama Fraternitatis of the meritorius order of the Rosy Cross, addressed to the learned in general, and the governors of Europe." Its object was to correct the evils of the time by giving an account of a society such as Seneca proposed as if it were already established. By the publication of this book the author hoped to draw about him a body of enlightened and forward looking men who would co-operate with him in his plans to elevate the moral order of mankind.

According to this book, Christian Rosycross, a man of noble descent, and living two centuries before this time, had traveled extensively in the East and Africa. There he had learned great mysteries from the Arabians and Chaldeans. Upon his return to Germany he founded a secret society whose headquarters were in a building called the House of The Holy Ghost.

This building was erected by Rosycross but its location was a mystery to all but members of the order. Here, under a vow of secrecy, Rosycross communicated his mysteries to his followers and then sent them forth into the world.

Their mission can be gathered from a few rules of the order: The members were to cure the sick without fee or reward. None was to wear a peculiar habit but was to dress after the fashion of the country in which he lived or traveled. On a certain day in every year all the brethren were to assemble in the House of The Holy Ghost or to account for their absence. The word "Rosycross" was to be their seal, watchword and characteristic mark. The association was to be kept unrevealed for a hundred years. To perpetuate it during this time each member, at his death, was to select some individual with proper qualifications to be his successor in the order.

Christian Rosycross died at the age of one hundred and six years and, while his death was known to the society, the location of his grave was unknown to the members. One hundred and twenty years after the death-of Rosycross the brethren discovered a secret door in the House of The Holy Ghost upon which was this inscription: "One hundred and twenty years hence I shall open." Opening the door they found it to be the entrance to a sepulchral vault which was illuminated by an artificial sun. This vault was in the shape of a heptagon and every side was five feet broad and eight feet high. In the center was a circular altar on which was an engraved brass plate with this inscription: "This grave, an abstract of the whole world, I made for myself while yet living." About the margin of the plate an inscription read, "To me Jesus is all in all." In the center of the altar were four figures enclosed in a circle by this revolving legend: "The empty yoke of the law is made void. The liberty of the gospel. The unsullied glory of God."

Having observed these things with wonder the brethren next discovered that each of the seven sides of the vault had a door opening into a chest. In this chest they found secret books of the order and, chief among them, the Vocabularium of Paracelsus. In addition they found an assortment of mirrors, lamps, little bells and marvelous musical mechanisms, all so arranged that even after the lapse of many centuries the whole order could be re-established even though all the members had perished.

Under the altar the brethren found the body of Rosycross. It was without taint or corruption. In the right hand he held a vellum book inscribed with letters of gold. This book the brethren called T, and after the Bible it became the most precious jewel of the society. In two separate circles near the end of the book were found the names of the eight initiates who had been the immediate followers of Rosycross. Then follows a declaration of the principles of the order which was addressed to the society of the whole world. According to this declaration the followers of Rosycross professed to be of the Protestant faith--that they honored the emperor and observed the laws of the empire--and that the art of gold making was but a slight object with them. The whole declaration ended with these words: "Our House of The Holy Ghost, though a hundred thousand men should have looked upon it, is yet destined to remain untouched, imperturbable, out of sight and unrevealed to the godless world forever."

The third book appeared in Latin and contained general explanations upon the object and spirit of the order of Rosycross. It explained that the order had different degrees; that not only princes, men of rank, rich men and learned men, but also mean and inconsiderable persons were admitted to its communion provided they had pure and disinterested motives and were able and willing to exert themselves for the ends of the institution. It was claimed that the order had a peculiar language; that it possessed more gold and silver than the whole world but that it was not this but rather true philosophy which was the object of their labors.

Who was the author of these books ?

Although there has been considerable discussion pro and con on this subject, both DeQuincey and Prof. Buhle maintain that he was none other than John Valentine Andrea, a celebrated theologian of Wutemberg and known as a satirist and a poet. Andrea was born at Herrenberg in 1586. His grandfather was the Chancellor Jacob Andrea who was celebrated for his services to the church of Wurtemberg. Andrea's father was the Abbot of Konigsbronn and from him he received an excellent education. Besides, Hebrew, Greek, Latin, French, Italian and Spanish, Andrea was well versed in mathematics, natural and civil history, geography and historical genealogy without in the least neglecting his professional study of divinity.

Very early in life he seems to have had a deep sense of the evils and abuses of his time--not so much in the realm of politics as in the realms of philosophy, morals and religion. These, we learn from manuscripts found among his papers, he sought to correct by means of societies acting in secret.

DeQuincey made a close review of his life and opinions of Andrea and as a result of it writes: "I am not only satisfied that Andrea wrote the three works which laid the foundation of Rosicrucianism, but I clearly see why he wrote them." This he ascribes to the great evils existing in Germany and to Andrea's overwhelming desire to redress them.

As a young man without experience Andrea imagined that this would be easy of accomplishment. Had he not the example of Luther before him and was not a similar effort necessary in the existing generation? It was to the mind of Andrea and to organize these efforts and direct them to the proper object he projected a society composed of the noble, the intellectual, the enlightened and the learned--which he hoped to see moving as under the influence of one soul towards the end he had in view. Young as he was, Andrea knew that men of various tempers and characters could be brought to co-operate steadily for an object so purely disinterested as the elevation of human nature. In an age, then, of Theosophy, Cabbalism and Alchemy he knew the popular ear would be quickly caught by an account, issuing nobody knew whence, of a secret society which professed to be a depositary of Oriental mysteries and to have lasted two centuries. Many, naturally, would seek to connect themselves with such a society and from these he hoped he might gradually select the members of the real society which he had in mind. The pretensions of the society as projected were indeed illusions; but, he hoped that before these were detected as such by the proselytes, they would become connected with himself and be moulded to his nobler aspirations. On this view of Andrea's real intentions, we understand his contradictory statements regarding astrology and the transmutation of metals.

From his satirical works we see that he looked through the follies of his age with a penetrating eye--that he tolerated these follies as an exoteric concession to the age in which he lived while he condemned them in his own esoteric character of a religious philosopher. Wishing to conciliate prejudices he does not forbear to bait his scheme

with these delusions; but in doing so he was careful to let us know that they were mere collateral pursuits with his society--the direct and main one being true philosophy and religion.

That Andrea was the formulator of the foregoing ideas and the producer of the three books, DeQuincey conclusively proves to himself by the further fact that, "The armorial bearings of Andrea's family were a St. Andrew's cross and four roses. By the order of Rosy Cross, Andrea therefore, means an order founded by himself."

DeQuincey, in a foot-note, refers to Bishop Myles Coverdale's translation of the third "boke of the Kynges," the eighth chapter, part of section C and all of D, which I quote in full.

"And Kynge Salomon sent to fetch one Hiram of Tyre a wedowes sonne, of the trybe of Nephtali, and his father had bene a man of Tyre, which was a connynge man in metall, full of wyszdome, vnderstondinge and knowledge to worke all manner of metall worke. When he came to Kynge Salomon, he made all his worke, and made two brasen pilers, ether of them eightene cubites hye; and a threde of xij cubites was the measure aboute both of ye pilers; and he made two knoppes of brasse molten, to set above vpon the pilers: and every knoppe was fyve cubytes hye; and on every knoppe above vpon ye pilers seue wrythen ropes like cheynes. And vpon every knoppe he made two rowes of pomgranates rounde aboute on one rope, wherwith ye knoppe was covered. And the knoppes were like roses before ye porche foure cubites greate. And the pomgranates in the rowes rounde aboute were two hudreth aboue and beneth vpon the rope, which wete rounde aboute the thickness of the knoppe, on euery knoppe vpon both the pilers. And set vp the pilers before the porche of the temple. And that which he set on the right hande, called he Iachin: and that which he set on the lefte hande, called he Boos. And so stode it aboue vpon the pilers euen like roses. Thus was the worke of ye pilers fynished."

A comparison of this translation with part of our Fellow Craft lecture should prove interesting.

The sensation which was produced throughout Germany by the works in question is not only evidenced by the repeated editions of them which appeared between 1614 and 1617, but still more by the prodigious commotion which followed in the literary world. In the library at Gottingen there is a collection of letters written between these dates and addressed to the imaginary order of Father Rosycross by persons offering themselves as members. These letters are filled with complimentary expressions of the highest respect and are all printed--the writers alleging that, being unacquainted with the address of the society, they could not send them through any other than the public channel.

Other literary persons forebore to write letters to the society but threw out small pamphlets containing their opinions of the order and its place of residence. Each successive writer pretended to be better informed on that point than all his predecessors. Quarrels arose; partisans started up on all sides; the uproar and confusion became indescribable; cries of heresy and atheism resounded from every side; some were calling for the secular power; and the more coyly the invisible society retreated from the public advances, so much the more eager and amorous were its admirers--and so much the more bloodthirsty its antagonists.

Meantime there were some who, from the beginning, had escaped the general delusion, and there were many who had gradually recovered from it. It was also generally observed, that of the many printed letters to the society, none had been answered, and all attempts to penetrate the darkness in which the order was shrouded by its unknown memorialist were successfully baffled. Naturally a suspicion arose that some bad designs lurked under the ostensible purposes of these mysterious publications. These suspicions were strengthened by the many impostors who arose and advertised themselves as Rosicrucians.

Upon the credit which they obtained by their pretended knowledge of Alchemy they cheated great numbers of their money and others of their health by panaceas. Three, in particular, made a great noise at Wetzlar, at Nuremberg and at Augsburg. All were punished by the magistracy, one lost his ears in running the gantlet and one was hanged.

At this crisis a powerful writer came forward and attacked the supposed order with much scorn and homely good sense. This man was Andrew Libau. He exposed the impracticability of the meditated reformation, the incredibility of the legend of Father Rosycross, and the hollowness of the pretended science which they professed. These writings might have led to the suppression of the Rosicrucian books and pretensions; but this termination of the mania was defeated by two circumstances: The first was the conduct of the Paracelsists who, after vainly trying to press into the order, proclaimed themselves the Rosicrucians. This distracted the public and the uproar became greater than ever. The other circumstance was the conduct of Andrea and his friends.

It is clear that Andrea enjoyed the confusion until he became sensible that he had called up an apparition he could not lay. Well knowing that in all the great crowd of aspirants, who were clamorously knocking for admittance into the airy college of Father Rosycross-- though one and all pretended to be enamoured of that - mystic wisdom he had promised, yet by far the majority were enamoured of that gold he had hinted at-- it is evident that his satirical propensities were violently tickled. He, therefore, kept up the hubbub of delusion by flinging out a couple of pamphlets amongst the hungry crowd, which he thought ten(led to amuse them.

But in a few years Andrea was shocked to find that the further delusion had taken root in the public mind.

There were other writers, too, who wrote with a sincere design to countenance the notion of a pretended Rosicrucian society. Of these there were four notables, namely: Julianas a Campis, Julius Sperber, Radlich Brotoffer and most important of all-- Michael Maier. It was Maier who first transplanted Rosicrucianism into England, where its effects were more lasting than in Germany. This man was an extensive traveler and on his return to Germany became acquainted with the fierce controversy on the Rosicrucian sect. Unable to introduce himself into the society he set himself to establish such an order by his own efforts and to do so published a work in which DeQuincey claims to find the first traces of Freemasonry. In the same year Maier published another book written by Robert Fludd, a friend living in England. These books convinced Andrea that his romance had succeeded in a way which he had never designed. The public had accredited the charlatanerie of his books, but gave no welcome to that for the sake of which the charlatanerie was adopted as a vehicle. The alchemy had been approved, the moral and religious scheme slighted. And societies

were forming even amongst the learned upon the basis of all that was false in the system to the exclusion of all that was true. This was a spectacle which he could no longer view in the light of a joke. The folly was becoming too serious and Andrea set himself to counteract it with all his powers.

For this purpose he published his Chemical Nuptials of Christian Rosycross. This was a comic romance of extraordinary talent in which the Paracelsists were invested with cap and bells. Unfortunately for the purpose of Andrea this romance, too, was swallowed by the public as a true and serious history. Upon this he published a series of satirical dialogues in which he more openly unveiled his true design. In this his efforts were seconded by those of his friends, especially Irenaeus, Agnostus and John Val. Alberti under the name of Menapius.

Soon after this a learned foreigner placed the Rosicrucians in a still more ludicrous light by showing that the first of the Rosicrucian books (the Universal Reformation) was nothing more than a literal translation, word for word, of the Parnasso of Boccalini. As a result of this ridicule and satire, no regular lodge of Rosicrucians was ever believed to have been established in Germany. Thus DeQuincey claims to have traced Rosicrucianism from its birth in Germany and then undertakes to prove that it was transplanted to England where, in a modified form, it has since flourished under the name of Freemasonry.

At the beginning of the seventeenth century many learned heads in England were occupied with Theosophy, Cabbalism and Alchemy. Among these was Robert Fludd. It was he, no doubt, who in 1629 wrote "Summum Bonum" and must be considered as the immediate father of Freemasonry as Andrea was its remote father.

It is not recorded how Fludd secured his first acquaintance with Rosicrucianism but it is probable that he acquired it from his friend Maier with whom he corresponded after the latter left England. At all events he must have been interested in Rosicrucianism at an early period for he published an apology for it in 1617.

The first question which naturally arises is why Fludd dropped the name of Rosicrucian. The reason in brief was this. His apology for the Rosicrucians was attacked by the celebrated Father Mersenne. To this Fludd replied in two witty but coarse books entitled "Summum Bonum" and "Sophiae cum Moria certamen." In answer to the question, "Where the Rosicrucians resided," Fludd replied: "In the house of God, where Christ is the corner stone." Then he explained the symbols of the Rose and the Cross in a new sense, as meaning the cross sprinkled with the rosy blood of Christ.

Mersenne, being no match for Fludd, Gassendi, in 1630, published a rejoinder in which he analyzed and ridiculed Fludd's principles in general and in particular reproached him for his belief in the highly romantic legend of the Rosicrucians.

Fludd was hard pressed under his conscious inability to assign their place of abode and in 1633, in his answer to Gassendi, evaded the question by formally withdrawing the name Rosicrucian.

Here, then, we have the negative question answered--why and when they ceased to be called Rosicrucians. But now comes the second of affirmative question--why and when did they become known as Freemasons? We have seen how in 1633 the old name was abolished, but as yet no new name was substituted. In default of such a name they were known under the general term of wise men. This, however, was too vague and the immediate hint for the name "Masons" was derived from the legend contained in the Fama Fraternitatis, of the House of The Holy Ghost.

"Where and what was that house?" This had been a subject of much speculation in Germany; and many had been simple enough to understand the expression to mean a literal house and had inquired of it up and down the empire. Andrea, however, had made it impossible to understand it in any other than an allegorical sense by describing it as a building which would remain invisible to the godless world forever. This building, in fact, represented the purpose or object of the Rosicrucians. And what was that ?

To know the secret wisdom, or, in their language, magic--that is: first, Philosophy of nature or occult knowledge of the works of God; second, Theology, or the occult knowledge of God himself; third, Religion, or God's occult intercourse with the spirit of man, which they imagined to have been handed down from Adam through the Cabbalists to themselves. The Rosicrucians distinguished between a carnal and a spiritual knowledge of this magic. The spiritual knowledge was the business of Christianity and was symbolized by Christ himself as a rock and as a building of which he is the head and foundation.

What rock and what building ?" says Fludd.

"A spiritual rock, and a building of human nature in which men are the stones and Christ the corner stone."

"But how shall stones move and arrange themselves into a building?"

"They must become living stones," says Fludd.

"But what is a living stone ?"

"A living stone is a Mason who builds himself up into the wall as a part of the temple of human nature."

In these passages we see the rise of the allegorical name of Masons. The society was, therefore, a Masonic society in order to represent typically that temple of the Holy Ghost which it was their business to erect in the spirit of man.

This temple was the abstract of the doctrine of Christ, who was the Grand Master--hence the light from the East, of which so much is said in Rosicrucian and Masonic books. St. John was the beloved disciple of Christ--hence the solemn celebration of his festival.

Having, moreover, adopted the attributes of Masonry as the figurative expression of their objects the Freemasons were led to attend more minutely to the legends and history of the building art. In these again they found an occult analogy with their own relations to the Christian wisdom.

The first great event in the art of Masonry was the building of the Tower of Babel. This figuratively expressed the attempt of some unknown Mason to build the temple of the Holy Ghost in anticipation of Christianity. This attempt, however, had been confounded by the vanity of the builders.

The building of King Solomon's Temple was the second great incident in the art and this had an obvious meaning as a prefiguration of Christianity.

Hiram--which name was understood by the elder Freemasons as an anagram: H.I.R.A.M., meant Homo Jesus Redemptor Animarum--was simply the architect of this building to the real professors of the art of building. To the English Rosicrucians or Freemasons he was a type of Christ, and the legend of the Masons, which represented this Hiram as having been murdered by his fellow workmen, made the type still more striking.

The two pillars, Jachin and Boaz (strength and power) also, which were among the memorable singularities of Solomon's temple, had a symbolic interest to the English Rosicrucians in the attributes, incidents and legends of the art exercised by the literal Masons and enabled them to realize the symbols of their own allegories. Then, too, the same building which accommodated the gild of builders in their professional meetings, offered a desirable means for holding the secret assemblies of the early

Freemasons. An assortment of implements and utensils such as were presented in the fabulous sepulchre of Father Rosycross were here actually brought together.

Accordingly it is upon record that the first formal and solemn lodge of Freemasons on occasion of which the name of Freemasons was first publicly made known, was held in Mason's Hall, Mason's Alley, Basinghall Street in London in the year 1646. Into this lodge it was that Ashmole, the antiquary, was admitted, and Ashmole, from his writings, appears to have been a zealous Rosicrucian.

DeQuincey then sums up the results of his inquiry into the origin and nature of Freemasonry, as follows:

First: The original Freemasons were a society that arose out of the Rosicrucian mania, certainly within the thirteen years from 1633 to 1646 and probably between 1633 and 1640. Their object was magic in the cabbalistic sense--that is--the occult wisdom transmitted from the beginning of the world and matured in Christ; to communicate this when they had it--to search for it when they had it not; and both under an oath of secrecy.

Second: This object of Freemasonry was represented under the form of Solomon's Temple--as a type of the true church whose cornerstone was Christ.

This temple was to be built of men, or living stones, and the true method and art of building with men it is the province of magic to teach.

Hence it is that all the Masonic symbols either refer to Solomon's Temple, or are figurative modes of expressing the ideas and doctrines of magic in the sense of the Rosicrucians and their mystical predecessors in general.

Third: The Freemasons having once adopted symbols, etc., from the art of masonry, to which they were led by the language of Scripture, went on to connect themselves in a certain degree with the order of handicraft masons and adopted their distribution of members into apprentices, journeymen and masters. Christ, to them, was the Grand Master who was put to death whilst laying the foundation of the temple of human nature.

----o----

IF ALL THE WORLD WERE SMILING

If all the world were smiling, wouldn't everything be fine?

Wouldn't you and I just drop that frown and try to get in line ?

Hate, envy, fear and trouble would have to go away,

Because if everyone were smiling, they simply couldn't stay.

The next time you walk down the street, just simply wear a smile,

For frowns are bad, they make you sad,

And smiles are good, they make you glad,

The only thing worth while.

Whenever you have a thing to do, do it with a smile,

For after all we're only here for just a little while.

And while we're here let's make the world just look at us and say:

"If everyone would work that way, wouldn't this old world be gay,

And everyone be satisfied, and trouble pass away?"

If all the world were smiling, and trying to be gay,

It would get to be a fashion, and a fashion that would stay.

When you whistle and smile trouble moves along,

For it simply can't remain where everything's a song.

So everything you have to do, just do it with a smile.

Just make this world a pleasure park, a place to live worthwhile.

--Eugene Littlefield.

----o----

CAPITULAR MASONRY IN SHANGHAI

BY BRO. CHARLES SUMNER LOBINGIER, CHINA

A MEMORABLE CONVOCATlON OF KEYSTONE CHAPTER NO. 1

PROBABLY the most unique situation existing anywhere, as regards Capitular Masonry, is found at Shanghai, China, where three Chapters, each of a distinct grand jurisdiction, differing not only in the ritual followed but in the degrees worked, meet in the same building and labor side by side, in fraternal harmony. Zion Chapter, chartered by the Grand Chapter of England, works only the Royal Arch degree, the Mark being conferred, as in England, in a separate body which, in Shanghai, is Orient Mark Masters' Lodge. Rising Sun Chapter under the Grand Chapter of Scotland works the

Mark, Most Excellent and Royal Arch degrees, while Keystone Chapter No. 1, organized in 1871 under the General Grand Chapter of the United States (and still its farthest eastern - or western - outpost) confers the usual four degrees of American Capitular Masonry. Two lodges chartered by the Grand Lodge of Scotland, also meet in the same building and work the Mark degree in connection with the Fellow Craft which appears to have been the original as it is the normal arrangement.

The unusual opportunities thus presented for a comparison of the different forms of Capitular Masonry led the High Priest of this year to plan a comparative exemplification at which different bodies, each working the same degree in its own way, should meet on the same night in the same hall.

The degree selected was the Mark which it was planned to have worked on the evening of May 28, successively by Keystone Chapter, Saltoun Lodge and Orient Mark Master's Lodge. Unfortunately the Master of the last named body was absent for so long that the arrangement could not be perfected in time.

The next meeting of Keystone Chapter fell, however, on June 14 - Flag Day - and it was decided, in lieu of the former project, to observe the occasion by conferring the Royal Arch degree followed by a dinner to which members of other bodies would be invited. The High Priest, accompanied by M.'.E.'. Com. Springer of Luzon Chapter, Manila, visited Zion Chapter on the evening of May 25 and extended the invitation there and special invitations were sent to others. Besides the presence of those who responded to these invitations other features combined to make the occasion a memorable one. It was the last regular convocation before autumn and as the High Priest was planning a trip to the States during the summer, the meeting was, in a sense, a farewell to him. Moreover his predecessor, Past High Priest Darrah, had just returned from a similar visit and the occasion was made a welcome home to him.

Commencing at 6 P.M. the R.'.A.'. degree was conferred on a team consisting of Bros. Thomas Sammons (American Consul General at Shanghai), G. J. Petrocelli and Thomas J. Broderick. The following officers, all in full costume and regalia, exemplifed the work:

Charles S. Lobingier, M.E.H.P.

John M. Darrah, as E.K.

W. C. Woodfleld, E. S.

George A. Derby, Secretary.

John Kavanaugh, C.H.

Wm. Whiting, P.S.

E. Lindquist, R.A.C.

Companions Swettenham Street and others as Masters of the Veils.

H. Schultze, Tyler.

The ceremonies were completed by 8 P. M. and the companions then repaired to the refectory where a substantial repast was served, upon conclusion of which the High Priest presented to M.'.E.'. Companion Darrah, in behalf of the Chapter, a handsome Past High Priest's Jewel, at the time expressing verbally the Chapter's fraternal regard for the recipient and the general recognition of his faithfulness, reliability and zeal.

Continuing, the High Priest said that there was another of his predecessors present who deserved special mention for his long and devoted service to the Chapter. He recounted how, in September, 1904, when enroute for the first time to the Philippines, he, the present High Priest, had stopped overnight at Shanghai, called at the old Masonic building which occupied the site of the present more imposing structure, and, finding that the American Chapter was at work that evening, proceeded to visit. There he met and was welcomed by M.E. Companion Derby, then, as now, Secretary of Keystone Chapter. The friendship then formed had continued ever since and, though he little dreamed then that he should ever be a member, and much less an officer, of the Chapter, the High Priest had always remembered the occasion with pleasure, particularly as it was his first visit to a Chapter outside of his home jurisdiction of Nebraska. M.'.E.'. Companion Derby and himself were the only ones present who were

there on the previous occasion and in view of this among other evidences of the former's faithful attachment to the cause of Capitular Masonry in Shanghai he proposed the health of M.'.E.'. Companion Derby.

The latter responded feelingly stating that, in over twenty years of residence in Shanghai, he had never missed a meeting of the Chapter when in town and that he cared more for Capitular than for any other form of York Masonry.

The High Priest next proposed a toast to the team and called for a response from Companion Sammons who, he said, was reputed to be a hard worker but had never so much resembled a workingman as he had that evening and who, though endowed with the grace of humility in a reasonable degree, had probably never so humbled himself before.

Companion Sammons expressed himself as greatly impressed by the work he had just witnessed. He liked the term "Companion," enjoyed the good fellowship of the occasion and hoped to be able to attend the meetings in the future.

The High Priest then remarked that, among the visiting Companions present was one who had taken an active part in the formation of the Grand Chapter of Western Australia and he felt sure that all would like to learn first hand something of that interesting process. He, therefore, proposed a toast to said Grand Chapter and called upon M.'.E.'. Comp. H. B. Joseph to respond.

The Companion referred to, who is a barrister by profession, proved to be a most interesting speaker. He told how the Chapters in Westem Australia were once divided between those of Scotland and those of England and how, after the achievement of Australian unity in 1901 the idea of home grand bodies took form and was finally realized in that State by the formation of the Grand Chapter of Western Australia. Of this body the speaker was the first Grand Secretary and one of the most interesting features of his work as such was the receipt and perusal of Proceedings of other Grand

Chapters especially those of America which were prepared with such great care and elaborateness of detail.

Companion Charles Kliene who, though a Danish subject, appeared to have received most of his Masonry in Scotland, was called upon for some remarks and told how he had entered the Craft just twenty years ago and was therefore one of the group known as "Jubilee Masons" being those who joined in the year of Queen Victoria's Diamond Jubilee. The speaker mentioned various Masonic organizations which he had joined, including the Glasgow Conclave of the Knights of the Red Cross of Constantine. He hoped that the High Priest, as Intendant General in the Far East would some day grant a dispensation for a Conclave in China.

----o----

THE SIGN OF THE COMPASS AND SQUARE

BY BRO. DENMAN S. WAGSTAFF, CALIFORNIA

IN European countries there is a fashion followed almost universally, of having a Sign upon a business place, nearly always quite contrary in its symbolic meaning to the character of the trade carried on within. For example - an Ale House in old England is called "the Hen and Chickens," another "The Gray Goose," another "The White Horse," etc. There are many curious signs displayed, which in our day, mean something quite the reverse of the apparent ancient understanding of titles. This would be the conclusion of the casual observer. Yet these signs did have some reason for existence. They told a story, often forgotten, in the turning of this old world upon its axis; yet today they simply stand as evidence of the "peculiarities" of a past generation. There is one Sign, however, which has never changed its meaning and symbolic significance anywhere in the civilized world - The Compass and The Square. A sign of the Union of the Body and Soul. A Sign, that though the World may change its garb, from spring and summer to winter endlessly, yet still will live to mark the milestones that civilization shall leave along the roads of progress. This Compass and Square! You may find it above a door,

even in the very Catholic city of Quebec, in a little narrow passageway, next to the well known "Military Club." One may not see it from the street, yet it is there for the Mason to feast his eyes upon! If the profane chance to see it, they may look upon it as the equivalent of "Le Chat Noir" on lower Government street. It stands, however, for the same "something" it stood for hundreds of years ago. The characters of its keepers are branded with the same sign of endeavor the world has always known Masons by; and the same dignity of purpose guides their march from East to West and back again toward the Light that rises out of the bed of the Sun. In all countries and under all conditions, it stands for the same gospel. It has never failed to fulfill its purpose in a greater measure, than any SIGN man ever put upon an edifice of his own raising. I saw a Compass and Square upon a barren wall in an abandoned mining camp in Wyoming one day in the 70's. The place had been known as South Pass City. It had been the home of Wyoming Lodge No. 2. I learned afterward that dispensation was given it to move to Landers, when the "Camp" "petered." I learned this from Brother John Ramsay who was a member there. Where he may be now I would like to be able to say, as he was to my knowledge a good man and fit to be a Mason.

As I entered the deserted sanctuary, with its uneven dusty floor the memories of a life time of years almost crowded one by one about me. I realized that there in that vacant place, a Masonic Lodge had held conclave. Not a soul remained to tell me the story. There upon the wall, in all the silent grandeur of its stately living loneliness, The Sign looked down upon me, with the great eyes of a world's righteousness. It meant what it said to me. Where were its guardians? They had left it alone upon the sands of time. Thus I thought on for a minute or two. Then as I raised my broad brimmed hat before its majesty, I realized that it needed no guardian but myself - it needed no guardian but each other wanderer as he might come this way to look up at it and silently pray to the Great Architect who had willed that man should place it there. It was indeed not alone. It was a Universe by itself and of itself, surrounded by the pledges of the souls of men and guarded by the Spirit of The Great Creator.

Afterward, as I came to know that the Lodge still lived and prospered, I realized that the knowledge detracted not a whit from the lesson its sign upon the wall had lent to me. It had fulfilled its mission, as far as one soul was concerned; and just for me at least, it had been left upon that wall, that I might treasure in my heart the pass word its symbolism portrayed. The sign surely meant just what it said.

Now let those of us who go about with a Compass and Square upon our coats, be worthy of the sign, that we may bear out the splendid traditions of its significance. Let us have the inward strength and power it outwardly points to. The strength and power to square our actions by the square of virtue; and so to circumscribe our lives, that within the circle there may be found the sublime secret of Life.

----o----

The time is never lost that is devoted to work.

----o----

Youth looks forward and age backward.

----o----

AN AMBASSADOR

BY BRO. JOSEPH FORT NEWTON, ENGLAND

FRATRES CALAMI

PERHAPS I owe an apology to the readers of THE BUILDER, in that I may seem to have been remiss in making my usual reports as Ambassador. But that is only seeming. If I have fallen behind with my reports, it is because I have been too busy, and too much on the wing, to write them. Returning to America, I spent all the time and power I had in trying to tell my countrymen what the war is like after my trip along the British

Front and to Paris. Now that I am back in London, I shall take up the thread of my reports and keep THE BUILDER in touch with things Masonic and otherwise on this side of the great waters.

No mention has been made in America, so far as I am aware, of the new Lodge consecrated in May last, composed of Grand Secretaries and Secretaries of Lodges - called the Fratres Calami Lodge, No. 3791. As the name indicates, it is a Fraternity of the Pen, the object of which is really to promote Masonic research and information. They are issuing a journal, three numbers of which have appeared, known as the Masonic Secretaries' Journal, and it promises to be of unusual interest and value. The second issue is before me, and it contains, among other things, a very gracious review of my little book, "The Builders," by the Secretary. An article on "The Future of Freemasonry," by Brother Dudley Wright, is of special interest to American Masons, because he thinks that the new undertakings of the Craft should be in the way of Social Service - as is more and more the tendency among American Masons. Indeed, he says that America has already led the way in this regard, and that in his opinion it is the next step before us.

This Lodge of Secretaries recalls another very old gild of London, the Fraternity of the Scriveners - or Mystery of the Writers - of the Court Letter of the City of London. It has been in existence "time out of mind," or to be exact since 1374, and it played an important part in the City life. The Scrivener discharged many of the duties which now devolve upon lawyers; he made charters and deeds concerning land, tenements, and inheritances, and all other writings which, by the custom of the realm, required to be sealed. The Company of Scriveners had an ancient book called the "Common Paper," which contains much valuable information. It is of the nature of a minute book, in which we may read the oath of a Scrivener, recorded in a set of ordinances drawn up in 1390 - the date of the oldest document of Freemasonry now in existence - as follows:

"I, N....., of my own proper will, do swear upon the holy evangelist to be true to my office and mystery and to do by diligence, that all the feats that I shall make to be sealed shall be well and lawfully made after my learning and cunning."

Like the Masons, they had their feast days and festivals, and there is a curious entry on the Common Paper under the year 1497. It was felt that many of the apprentices had not "their proper congruity of grammar which is the thing most necessary and expedient to every person exercising the science and faculty of the mystery. So it was ordered that apprentices should be examined by the wardens, and if found deficient, sent to the grammar school until they "be erudite in the boks of gender, declensions, preterits and supines, equivox and sinonimes." Truly, those old scribes had to be very learned.

Such a Lodge, editing such a Journal, should have a great and far-reaching influence on the Craft, stimulating the study of Masonry as the practice of its virtues. I am sure that thousands of secretaries in America will wish to come in touch with this new Lodge of Writers, whose Secretary is Brother I. Cohen, 22 St. George's Square, London, S.W.1, England. I bespeak for the Fratres Calami long life, great prosperity, and the wide influence which it deserves.

My readers, especially the ministers among them, will be glad to know that my predecessor at the City Temple, Rev. R. J. Campbell, has recently become a member of the Craft, largely through the influence of the Bishop of Birmingham, who is Grand Chaplain of the Grand Lodge of England. I find, to my amazement, a certain indifference - and occasionally, hostility - to our gentle Craft among men of the Free Churches. Of late, however, Lodges have been organized among Free Churchmen, and this will do much to melt such a prejudge away. I think I can do something to that end myself, and I have in mind a great Masonic service in the City Temple in the not distant future - of which more anon.

City Temple, London.

----o----

"THE SEVEN FOLD COMPASS OF MAN"

SYMPATHY is the needle of the heart and should always point to the good.

CONVICTION is the needle of the intellect and should always point to the truth.

VOLITION is the needle of the will and should always point to the useful.

ADMIRATION is the needle of the imagination and should always point to the beautiful.

OBLIGATION is the needle of the conscience and should always point to the right.

ASPIRATION is the needle of the soul and should always point to the free.

DEVOTION is the needle of the personality and should always point to God.

- Rev. Bro. William Roundsville Alger.

----o----

EDITORIAL

MASONRY'S BIT

HE would be a bold man and Mason, who would attempt to give expression to all of the cross currents which are coursing through the veins of Masonry these days. Each of the extreme types of mind is having its say. The War is viewed through as many different pairs of spectacles as there are pairs of Masonic eyes, and the angles of the conflict twist this way and that way in an endless variety of pictures. With our good American (and good Masonic, too) habit of being sure that we are absolutely right, we agree on this point and disagree upon that,the discussion's length being limited only by the lack of sleep. It would be distinctly pleasant if all could be right in their opinion of what Masonry's Duty is, right now. Then we could all make a New Year Resolution, and everybody would be satisfied.

Let us "try on" a few of these various pairs of spectacles. The first one that comes to hand is the property of one of those "I move that a Committee of three be appointed, with power to act" Brethren. He's a busy sort of chap. He wants to see all the good things in the world done, and done quickly. He knows just who could do the job, and he is sure that the right Committee could carry the whole thing through. Probably he has thought of Masonry's duty in this War, only as a matter for his Lodge, or at moat, his Grand Lodge. There should be a fund collected, and a Committee appointed to disburse it. He's no grafter, he doesn't want to be appointed on the Committee because he wants to make anything out of it at all, he just naturally believes in Committees. Personally, in fact, he is too busy to do anything about it. Contribute? Oh, yes, gladly.

To him the War is a thing apart, an ugly Thing, but a Committee to deal with Masonry's part in it would be exactly the right thing to counteract its influence.

Then here is the good brother whose spectacles make a Lodge donation almost the parting with some of his own personal property. "We bought $500.00 worth of Liberty Bonds last night" and "we" are taking a lot of satisfaction in it.

Take up another pair and all you can see is Red Crosses. Masonry should help.

The next pair shows Red Triangles. Masonry should help.

This pair was worn by a Brother who went "over the top" in the recent Y.M.C.A. campaign. He was full of enthusiasm, and the 20 or 40 per cent. excess that his Committee got spells SUCCESS in capital letters. We should do likewise, says he.

Here is a dark pair. For the wearer they counteract the actinic rays of the sun. To him, however, the glory is all gone. He's not exactly a pacifist, but no good can possibly come out of it all, and Masonry has no rightful part in it, anyway. For Masonry is an Institution of Peace, for Peace, and lives by Peace. In war it is out of place. And since

the war has involved all the earth, Masonry's title to a "place in the sun" as a constructive Human Institution is very small - almost eliminated.

The Brother who wore these saw clearly that Masonry should put its club houses into the Cantonments, and minister to the needs of the good Brethren of the Army.

And right beside them is another pair which made that plan look absolutely impractical. Donations to the established agencies recognized by the Government would fulfill every obligation, without imposing any such financial burden as any other plan would involve.

* * *

Not a word of the above is written with any thought of malice. Every single one of these ideas has been voiced, thousands upon thousands of times, in these United States, and yet not a single constructive, comprehensive plan of unified ACTION has been advanced to our knowledge. It is a self-evident fact that if we look through all of those spectacles at once, there wil be nothing ahead of us except a blur. And yet every one of these Brothers is absolutely sincere, and reall and truly wants to see Masonry assert itself in this War, along constructive lines, which shall be of real value to the Brethren who are offering up their lives upon the Altar of their Country, and at the same time convince the world that Masonry has the strength and power to meet even a world-wide WAR in a dignified practical and efficient manner.

* * *

Can we not analyze this dilemma, and make it little clearer? Let us endeavor to state a few self evident facts that are fundamental, and then see if the logic of events will not bring us to a real basis for united action, along lines that shall not depart from the traditional conservatism of the Fraternity, and yet give us a guide for real work.

What Is Masonry? For the sake of cool judgment let us take the definition given to us in the German Handbuch: "Masonry is the activity of closely unites men who, employing symbolical forms borrowed principally from the mason's trade and from architecture work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale." This definition may not be acceptable to many, either in form or substance, but because it contains that clause "work for the welfare of mankind" it will do for the present discussion.

Is This War Masonry's War? Can our answer be anything but "YES" ? Is Prussian Autocracy working for the welfare of mankind? Does Kultur strive morally to ennoble its votaries and others ? Surely "bringing about a league of mankind" does not mean that we must all be subjects of an autocratic Kaiser! The Brotherhood of Man - an Anglo-Saxon phrase as we understand it - has been tabooed and called weak and unmanly by Prussianism. And in these days when the military idea has crowded all else off the highways of Germany, the heel of that Despotism has ground down the head of Freemasonry wherever possible. Masonry's War it is, my Brethren, by every token of Fellowship and Fraternity and Freedom which we have been taught to hold sacred.

How Does Masonry "Work for the Welfare of Mankind"? "Through the individual" would be the time-tried answer. By instilling into him, through the medium of an oft-repeated ritual, the principles upon which our whole conception of human development is based. By illustrating typical lessons which teach these truths, by explaining its symbols, each calculated to impress upon the mind a vital measure of conduct, or an inspiration for self-improvement, or a recognition of and an obedience to the God that is within us.

What Has Masonry Ever Done in War Time? Spread itself around the civilized globe. Installed itself in the hearts and lives of Americans, through army Lodges, travelling under warrants issued by what we call the "Mother Grand Lodges." Ministered to soidiers wounded in battle; given decent burial to those who fought and died that Freedom and Democracy might live; built rainbow bridges between the lines of opposing forces that humanity might for the moment have its way; mitigated the horrors and prevented the worst atrocities of war; insured fair trial to those who were

courtmartialled; kept soldiers and sailors clean, by giving them clean associations and the indescribable delights of calm, dispassionate "work," when otherwise idle moments would have been less profitably spent.

* * *

There is but one more obvious question. "WHAT IS TO PREVENT MASONRY FROM DOING THE THINGS THAT NEED TO BE DONE, NOW?"

And there is an answer equally obvious, "NOTHING!"

All that Masonry in the United States has to do is to forget that it is composed of 49 Grand Lodges, a General Grand Chapter, a General Grand Council, a General Grand Encampment, a Northern Jurisdiction of the Ancient and Accepted Scottish Rite, a Southern Jurisdiction of the Ancient and Accepted Scottish Rite, an Ancient, Arabic Order Nobles of the Mystic Shrine, a Grotto and whatnot, and show itself TO BE ONE great, big, grand old MASONIC FRATERNITY! AN INSTITUTION, composed of nearly 2,000,000 MEN, AMERICANS, BIG - HEARTED, RED - BLOODED, without distention, without jealousy, without self-seeking motives, ready to work and to sacrifice, looking not for Glory but for an OPPORTUNITY OF SERVICE, and willing, for once, to stand up and be counted AS A WHOLE !

"UNITED WE STAND, DIVIDED WE FALL!" is as true now, as it ever was !

With some strong, centralized organization, a "Masonic Council of Defense" if you please, composed of the men in American Masonry who know how to do things and to take advice before treading paths they do not know, backed by the 1,800,000 Masons of these United States and the $5,000,000.00 or the $10,000,000.00 which these men would be glad to give in such a Cause, Masonry could do anything that She willed to do. She could build Masonic Club Houses in Cantonments and Cities nearby. She could

tie soldier to soldier as of old whether silver or gold insignia decorated shoulder straps or not. She could be a GREAT MOTHER, my Brethren, and carry her gentle, human influence whither she would. She could have her children in France or in Italy or even in Russia betimes, ready to add her "bit" to the welfare of her votaries wherever dispersed, in a way that would be efficient wherever the Stars and Stripes may fly.

"SO LET IT BE DONE. TOGETHER, BRETHREN!" G.L.S.

----o----

CONSERVE - BUT WHERE?

The things we need we pay for whether we buy them or not. Economy must be practiced in times like these - but where shall we begin?

We need an adding machine in our business but delay buying it "on account of the war." Have we saved anything? No. The extra hours of labor required and the inefficiency experienced because of not having the machine we need exceeded in best the purchase price of the machine.

BUSINESS - Shall we cease to develop our business because of the war? No. Not if we are patriotic business men.

CHURCH - Shall we stop our subscription to the church on account of the war? No. Not if we value the necessity of the Christianizing influences.

CHARITY - Shall we withdraw our support from the children's Orphanages and other deserving charities on account of the war? No. Not if we love humanity more than dollars.

Y.M.C.A. - Shall we refuse to support the Y.M.C.A. activities on account of the war? No. Because the moral and physical development of this and the coming generations are the most valuable assets a nation can possess.

NATIONAL DEFENSE - Shall we refuse to subscribe to the Red Cross, Liberty Bonds, and other means of national support on account of the war? No. Not if we are worthy the name "American Citizen."

LODGE - Shall we dimit from all our Masonic affiliations on account of the war? No. Unless our spirit of fraternalism is and has been a deception and for selfish gain only.

BUILDER - Shall we stop indulging in many of our unnecessary pleasures and support the National Masonic Research Society ? YES. Because the development of the fraternal spirit is so closely related to the development of the American Spirit that they must BOTH be enthusiastically disseminated.

DECISION - This economic necessity must not interfere with those fundamental activities which develop a nation to its highest possibilities.

Neither our Business, our Church, our Charity, our Y.M.C. A. support, our National Spirit nor our Fraternal Spirit can he effected by the economic effort without serious loss to our nation.

DON'T PUT MASONRY IN THE DISCARD - but notify us by return mail that you are full of the spirit "Don't give up the ship." For the things we need we pay for whether we buy them or not.

----o----

THE LIBRARY

EDITED BY BRO. H.L. HAYWOOD

(The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; wnth the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value or how it may be obtained - be free to ask him. If you have read a book which you think is worth a renew write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.)

MASONRY IN SOUTH AUSTRALIA

TO a Masonic student living amid the prairies of the Middle West of the United States it seems good to read a "History of Masonry in South Australia," for it serves to make more vivid, if that were possible, his sense of the universality and the solidarity of the Order. Brother Charles R. Glover, P.D.G.M., the author of this "History of the First Fifty Years of Freemasonry in South Australia," modestly states in his brief Introduction that he does not "pretend that this work will add materially to the literature of Masonic History; it must be regarded as a compilation of the records of the various

Lodges in this State." This disclaimer to the contrary notwithstanding, the volume does add very materially to the "literature of Masonic History" for it acquaints us as few histories can with the story of a heroic band of Brothers who established Masonry in a State even before its official colonization. Would that Masonic writers of the early 18th Century had taken it into their heads to preserve, as is here done, the early records of Masonic activity! How much idle speculation it would have saved us who come after! For history, Masonic or otherwise, must first begin as a "compilation of records" (so is it that Brother Glover describes his volume) else all that is written thereafter be mere guesswork.

Brother Eustace B. Grundy, G.M., contributes a Foreword to the book written in simple and unaffected but effective style. This is followed by the author's own "concise history" of the State of South Australia itself, the better to set his narrative in the framework of the past. Thereafter follow the "records" themselves, Lodge minutes, dedication ceremonies, speeches, and what not, furnishing us with the essential data of the unfolding of the Craft down to 1884. A second volume, to bring the story down to date, is also promised. Seeing that there are now more than 6,000 members in the State, the second, as well as the first, of the volumes will attract attention in lands far removed from Australia.

Freemasonry was first established in Australasia in 1803, seventy-five years after it had set foot in the United States. But the first Lodge established "under a regular warrant" from the Grand Lodge of England was a military body which began its work in 1816. Four years afterwards a non-military Lodge was erected. The first Lodge to be established in South Australia was consecrated in London October 22, 1834, just two years, strange to say, before the Colony was formally opened. Naturally, these first organizations operated under warrants from England, albeit some were established under Irish Constitutions. But during the decade between 1844 and 1854 the fraternity had grown to such dimensions that a Provincial Grand Lodge was established.

This bare hint cannot even suggest the full human interest of the story, the heroism, the self-sacrifices, the overcoming of apparently insuperable obstacles, through which our brethren of that remote continent toiled toward the consummation of their Masonic endeavors. May the Grand Architect of Masons speed them on their future way!

Brother Glover has informed us that a limited number of copies are yet to be had; the half morocco selling at $4.00 and the cloth at $3.50. Any orders sent to the headquarters of this Society will be promptly forwarded to South Australia.

* * *

RELIGION AND EXPERIENCE

Freemasonry is not a religion but it is religious, its fundamental landmarks being Faith in God, Belief in Immortality, and the Brotherhod of Man. Holding such tenets in its heart of hearts it cannot remain indifferent to the changing winds of doctrine that blow across the theological world. Here are two books, therefore, which many craftsmen will care to purchase for their private libraries:

"The Religion of Experience" by Horace J. Bridges, published by Macmillan's at $1.50.

"The Validity of the Religious Experience" by George A. Barrow, published by Sherman, French & Company at $1.50.

Both of these volumes bear witness to the changing center of gravity in religious discussions. Once was when all writers assumed that a body of doctrine had been delivered once and for all in a book. Holding such a view it was natural that theology should consist of the interpretation and defense of this divinely donated creed. Therefore was it that in the old days a doctrine was based on some authority external to the human soul.

But now our point of view has shifted. The modern mind cannot tolerate the idea that any set of doctrines was ever delivered to us, ready-made, from without, to be supinely accepted, however much they might conflict with reason and observation; nor does it

ask for any authentication of religious truths by any authority, for religious truth is its own authority, manifesting itself by its own self-shining.

In consequence of this the center of gravity has shifted from authority to experience, as may be so clearly seen in any of the great modern works in theology; such, for instance, as August Sabatier's epochmarking book, "Religions of Authority and of the Spirit"; or in a volume of popular essays such as Jonathan Brierley's "Religion and Experience."

The two volumes now under review are both designed to interpret the religious life from the point of view of experience. Professor Barrow delivered a course of lectures on the subject before the Faculty of Arts and Sciences of Harvard University, thereby receiving such favorable comment that he was requested to publish his studies in a volume "as an approach to the awakening of modern theology." Mr. Horace J. Bridges, an ethical culturist, has undertaken the same task from a slightly different point of view in his "Religion of Experience," a volume adequately described by itself, as witness the following:

"The 19th Century, the author maintains, was characterized by a bitter and long continued conflict between religion and science. The 20th Century will, he thinks, be distinguished by a reconciliation between the two. All the great issues have been fought out and the combatants have learned to understand and respect each other. It is now time for terms of peace to be drawn up. This book is an attempt in that direction."

If a reader is at all dissatisfied with these two volumes it is that both share in that which is the fundamental defect of so much "religious" literature in our day: they are books ABOUT religion instead of books OF religion; that is to say, their authors have told us what other men have experienced of the life of God; they have not told us of their own experiences. There are many of us who long for the return of the day when prophets will arise among us who can speak out of their own hearts of the Great Life; then will books become studies of vision and power, possessing in themselves the appeal which can alone enable us to discover that divine Lost Word within us which we, as Masons, believe to slumber in the depths of every man.

----o----

"THE GARDEN OF NUTS"

"I know that the mystical life is the great light of literature and the other arts. God is the sum of the arts, and all their grace is from Him. The well-spring of pure inspiration flows from the search after Him, and of Him are all the books of life. Thou art the Pierian fount, O Lord. I have come to Thee as a poet; I have desired to drink deeply. I have looked for thy revelation in the night and in the day I have waited on thy inbreathing. Thou hast sent the gifts of literature into the world as a voice of direction for those who would return to Thee." Thus writes a great seer of the present day who loves a secrecy that will here be thrown about his name.

Not often are books written in this spirit, which is only another way of saying that not many books compose that "gift of literature" herein mentioned; but when such a volume comes to hand one is placed under bounden obligations to make known the tidings.

"The Garden of Nuts" by W. Robertson Nicoll, editor of the British Weekly, is not a new volume, except in the sense that it cannot grow old, but it has not received the circulation of which it is so richly deserving; therefore is it that we mention it as a service to those brethren who love real literature. "Real" is here used advisedly, and "literature" also, for, though we have received many volumes from the gifted pen of this author, this little volume on the mystical life surpasses them all. Those who have read "The Letters of a Book-Man" and the "Life of Christ" will be familiar with his virtuosity of style; and they will appreciate our tribute when we say that in this present study Nicoll's style surpasses itself, rising into a region from which few men have ever spoken to this world.

The purpose of "The Garden of Nuts" (it borrows its title from a verse in the Song of Songs) is to set before the reader the truth about mysticism, and more especially, Christian mysticism. Therefore is it that we recommend it to our readers, for, as everybody knows, Masonry has affinities not a few with the life mystical.

Always is it needful to keep in mind the deep-going distinction between mysticism and occultism. The latter seeks for power; the former aims at character. The occultist believes in a universal force, or what not, which will yield itself to the adept for good or evil, as is abundantly explained in Eliphas Levi's "History of Magic." The mystic yearns evermore for the Presence of God and seeks only to reordain his character to the Divine Will. Thus it is that they are worlds apart; and thus it is that every Masonic student must beware lest he confuse the two in his mind.

Many are the books now being put forth to explain mysticism to the neophytes; some of them are good and not a few are bad, for of nothing is it easier to write nonsense. But to him who seeks a BRIEF introduction to the study we would almost sooner recommend The Garden of Nuts than any other book we know. It leaves a reader wistful and reverent, his mind filled with musings that are half poetry and half music, his memory enriched with sentences that cling about the mind like silken tapestries.

----o----

Religion should be the rule of life, not a casual incident of it. - Disraeli

----o----

Trust your heart, especially when it has been proved. Never deny it a hearing. - Gracian.

----o----

No indulgence of passion destroys the spiritual nature so much as respectable selfishness. - George Macdonald.

----o----

However mean your life is, meet it and live it; do not shun it and call it hard names. - Thoreau.

----o----

It were endless to dispute upon everything that were disputable. - William Penn.

----o----

THE QUESTION BOX

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

GIBLIM

Who were the Giblimites and where were they from? J.W.K., Illinois.

We shall let Brother Robert Morris answer your question by citing an account of his visit to Gebal, which first appeared in "The Evergreen," a Masonic journal published at Dubuque, Iowa, in 1868. Dr. Morris' description of his visit follows:

The town of Gebal lies about twenty-four miles up the coast from Beyrout. It stands upon an easy and regular slope from the sea, eastward, the slope extending about two miles along the coast, and from one to two miles back. All this space and more, was once thronged with Temples, palaces and other splendid erections, the remains of which in granite, marble and Liboman limestone are visible in every stone fence, upon the surface, and appear in excavations at distances varying from ten to thirty feet. But now Gebal is a poor and forlorn little village of five hundred inhabitants. There is not one edifice standing that has the least attraction, unless it be the old Maronite Church, and that does not date much beyond the Crusaders. The soldiers constitute a force of about one hundred and fifty red-legged Turkish Zouaves, who live in some new buildings, the remnants of more costly structures; while the grand old Castle next the sea, is suffered to fall into irreparable decay. Desolation and neglect are written upon all the remains of Gebal.

Gebal derived its name originally from the hill on which it stood. The Greeks changed the name to Byblos, but in this case, as in many others, the title imposed by the conquerors fell into oblivion, while the original name was retained. Gebal gave its name to the country around it, which in Joshua XIII, 5, is termed "the land of the Giblites;" this, it will be remembered, was more than fourteen centuries before Christ, or 3,300 years ago. In the days of Solomon the people of Gebal were the most skillful sailors and artists under the dominion of King Hiram. So eminent were they in architecture that the word "Giblites" in Hebrew is translated "Stone-squarers" a most remarkable circumstance. (Read I Kings, v. 18). In the tremendous denunciations by Ezekiel against all Phoenicia, he says, concerning the city of Tyre "the ancients of Gebal and the wise men thereof were in thee, thy calkers." (Read Ezekiel XXVII, 9). This was written about four hundred years after the building of Solomon's Temple, and refers to the city I am now describing.

My visit to Gebal as it was the first of my more extended Masonic explorations, has impressed itself more deeply upon my mind than any other visit can be expected to do. Here I find upon the monstrous ashlars of Phoenician ages (hewn stones eighteen feet long and upwards), the distinguishing mark, the "rebate" or "bevel" of which I

have so much read, but now for the first time in my life seen. This is the "Mason's mark" of ancient Craft Masonry. Our fathers wrought them and set them up in useful places in great edifices and we, their lineal descendants in the mystical line, have not forfeited our inheritance therein. The stones themselves strike an American, unused to such architectural prodigies, as enormous. They are twice as heavy as any wrought ashlar I had ever seen.

Gebal is full of the days of Hiram. Hundreds and thousands of granite columns are here, both of the red and white varieties, taken from the quarries of Egypt, with all the enormous labor which the working of that primitive stone requires; brought a thousand miles down the Nile, shipped thence on Phoenician vessels or rafts to this coast, landed here, drawn up this steep hill by human hands, and reared up, doubtless, with shoutings and rejoicings; thousands of them I say are here from twelve to thirty inches in surface as smooth and unaffected by the weather as on the day they left Egypt, two, three or four thousand years ago. They prop up the stalls in the bazaars; they sustain the filthy roofs of stables; they are built into the military castle and other public buildings in numbers; they are worked into stone walls; in short they are used with a profuseness that shows the inexhaustible number of them that lie among the ruins.

It is but a brief seven miles east of this place that Aphaca, the principal seat of the worship of Adonis or Tammuz, existed for an indefinite period. This was the original Freemasonry of the heathen and that upon which King Solomon engrafted the revealed precepts given to his fathers upon Sinai. As the wild stock into which the inspired Word was engrafted, these Rites of Tammuz deserve the attention of Masonic writers. This is not the place to enlarge upon the theme but I must be permitted to say that a system which had the favor and support of the wisest and best cultivated oœ the human race for two thousand years, that led to the cultivation of the fine Arts as they have never been cultivated since, and that was thought worthy by so far-reaching a mind as King Solomon's, of adoption and incorporation into the true theology, cannot have been altogether vile. That by the age of Constantine it may have become so corrupt that zealous reformer thought it necessary to uproot the last traces of it, is quite likely; but the same thing may be said of the prevailing system of Christianity a few centuries later. By the age of Constantine, the Rites of Adonis had probably accomplished whatever good was involved in them, but they must have presented many innocent and pure traits to attract the admiration of a Solomon. It was then, doubtless, that this wide spread system of worship gave to the poet his idea of the Age of Gold.

I reserve to this place, however, to justify Freemasons in selecting Gebal as one of their seven prominent Masonic Localities. It is, that here was the Seven Liberal Arts and Sciences. Here in the days of Hiram, the Widow's Son, was a congregation of earth's wisest (let us believe earth's best also), to whom a seeker of knowledge like himself could come for instruction and where such a genius could be fitly schooled. From this center of learning went the men who planned that unparalled Temple, across the hills eastward, that crowns the plateau of Boalbec; just as from here went southward down the coast, to build a matchless Fane on Mount Moriah at Jerusalem. The Paphian Temple on the Island of Cyprus, yonder, which was thought in its day unapproachable for beauty, doubtless received its inspiration from those men, as many a temple, palace and stronghold did during a succession of ages. I stood within the tombs of some of these Giblites--excavations painfully chiseled in the hard, blue limestone of yonder hills; I saw a row of their stone coffins (Sarcophagi) opened. I purchased many of their funeral lamps, scarabaei, and other tokens of their faith, and coming back to my house-top, I walk and muse upon the hopes embodied in these emblems. Hopes of some kind (the resurrection and the soul's immortality) we know these old Masons had; the rites handed down through so many generations from them to us clearly prove that. But a resurrection to what? an l an immortality for what ? what secret was so heled within these emblems of theirs, what made them so anxious to express it in outward marks but to conceal it, even at the risk of its being forever lost, as to its esoteric meaning?

Did he who prepared the rituals of the Select Master's Degree have in mind that exquisite passage from an English poet ?

Silence and darkness, solemn sisters, twins, From ancient night, who mark the tender thought To reason, and on reason build resolve, That column of true majesty in man.

The "twenty-two from Gebal" who constituted so large a portion of the mystic number "twenty-seven" in a Lodge of Select Masters, were of course drawn from this city, and each of them must have seen, as I see today, this enormous ashlar that forms the base of the old castle wall. It is nearly twenty feet long and broad and deep in proportion. To whom can I dedicate it with so great propriety as to King Solomon himself, who

ordered a number of stones cut upon this model, bevelled as this is, and built into the foundation of the Temple wall on Mount Moriah, as may be seen to this day.

Before leaving Gebal I sought out the entrance to one of the great Phoenician tombs, carved out of the face of the cliffs, high above the town, and there cut deeply with my chisel the Square and Compass, dedicating it to a number of active, working and renowned members of the Craft.

* * *

GRAND LODGE RECOGNITION AND THE RIGHT OF VISITATION

The article on Grand Lodge Recognition and The Right of Visitation in the September "Question Box" has brought again to my mind a question for which I have long sought an answer and as I will probably soon be "travelling in foreign countries," I submit it to you for explanation.

I have read many very interesting anecdotes by different brethren in which they told of visiting bodies closely resembling our order. It occurs to me at present that I read one such in the February, 1917, issue of THE BUILDER where a brother visited a Chinese Lodge on the Coast and observed many signs and symbols easily recognized by him. In fact, if my memory fails not, he was vouched for by a brother who had himself worked his way into this Lodge through his Masonic knowledge. From the tenor of the article I gathered that the place mentioned was not "regularly recognized."

Other similar stories by army officers in the Philippine Islands and travellers in the Far East tell of brethren gaining admission by means of Masonic knowledge to secret places not "regularly recognized." For my own part I cannot see how these brethren reconcile their actions. Can you give me some light? - J.F.W. Jr., Texas.

Never having visited any of these places ourself, Brother W., we cannot satisfactorily answer your query as to how these brethren reconciled their actions.

But as to the particular matter of the Masons of some United States jurisdictions visiting Lodges under the jurisdiction of the Grand Orient of France, we quote a resolution adopted by the Grand Lodge of Kentucky at its Annual Communication held in Louisville, October 16-18, as follows:

"Whereas, In the year 1869 the Grand Lodge of Kentucky issued an edict of non-intercourse against the Grand Orient of France; and,

"Whereas, The reason for such edict of non-intercourse has long since ceased to exist; and

"Whereas, Said edict of non-intercourse is selfish and embodied in Regulation No. 155,

"Resolved, That said edict of non-intercourse against the Grand Orient of France be, and the same is, hereby revoked, repealed and held for naught; and,

"Resolved, That said Regulation No. 155 be, and the same is, hereby repealed."

In another resolution also adopted by the Kentucky Grand Lodge the above was interpreted to mean that any regular Kentucky Mason may visit any Lodge under the Jurisdiction of a Grand Lodge against which no edict of non-intercourse has been issued by the Grand Lodge of Kentucky, or vice versa, and Masons of such Jurisdictions may visit Kentucky Lodges. This holds good whether the foreign Grand Lodge has ever been "officially recognized" by the Grand Lodge of Kentucky, or not.

Similar action was taken by the Grand Lodge of New York at its last Annual Communication.

From the tenor of the Kentucky resolutions it would appear that, for instance, should a Kentucky Mason (and by the way, the article mentioned as appearing in the February, 1917, issue of THE BUILDER was written by a Kentucky Mason, Brother J. W. Norwood) visit the so-called Chinese Lodge on the Coast he would be within his rights as granted by the Kentucky Grand Lodge, so long as no interdict exists against the so-called Chinese Lodge by the Kentucky Grand Lodge. But, on the other hand, this particular Chinese organization does not claim to be a Masonic organization but a Chinese Tong, the Bing Kong Leong. Why should there be any more objection to a Mason visiting a meeting of this Tong, provided he could gain admission without revealing any of his Masonic secrets or signs, than to his visiting a Lodge of the Senussiyuh in Africa under the same circumstances? W.E.A.

* * *

NAMES OF CANDIDATES IN LODGE NOTICES

In some jurisdictions all communications from the Lodge are mailed in sealed envelopes. It is a good rule.

A candidate's name appears in the Lodge notice thus:

"To ballot for, and if approved, to initiate Mr. John Doe, proposed by Brother John Black, seconded by Brother John White," or, "To pass Brother John Doe," or, "To raise Brother John Doe."

In the jurisdiction in which I am now domiciled a post-card notice states briefly "Work on the 1d, or 2d or 3d as the case may be. Had the under-cover rule been compulsory here I would have known what to do.

I am growing old, and live in the country a long distance from the Lodge, therefore am irregular in attendance. The other night, however, I attended Lodge, there was work on the 3rd degree, I was a bit late, the work had commented.

To my dismay the Brother receiving the 3rd degree was a man whom I knew to be a thief.

What would you have done?

L. J., Virginia.

If you "knew the brother to be a thief," you were certainly under a strong obligation to prevent his advancement. Just how you should proceed would depend upon the law of your Jurisdiction. In some States a candidate may be stopped up to the time that he is obligated; while others make the time of formal reception the end of the use of an objection, thereafter requiring preferment of charges. (See THE BUILDER, February, 1917).

Now, if the time for making objection, and thereby stopping his progress had passed, there would be but one thing which you could do, in justice to yourself and to the Lodge: present the facts to the Lodge by means of charges, in the regular manner, and let the Lodge then pass upon him again.

G.L.S.

* * *

A FEW "LIVE" SUBJECTS FOR DISCUSSlON

The following are a few thoughts gathered while perusing the October issue of THE BUILDER and I should like to have the questions answered in THE BUILDER. If I have raised any points worthy of discussion I shall be pleased to hear from others on them.

1. The question of balloting for a candidate is indeed a serious matter. However well a committee may know a man there is still a chance that someone may know something of his character that would make him undesirable. Supposing such a case, would there be anything wrong if that man, having knowledge of something not generally known, should write anonymously to the committee, fully stating the case and asking that it be investigated?

2. In the article on "Freemasonry in the Far East," in the next to last paragraph on page 307, do you imply that though the Islamite takes his obligation on the Koran it is necessary to also have the Holy Bible in the Lodge room?

3. Has France both particular and clandestine Lodges?

4. How may one know a clandestine Lodge in the United States, save by color ?

5. On page 309 it is stated that the Institution is "keeping strict tab on the social and political encroachments of Rome." Where and how is the Institution doing this?.

6. The question of physical qualifications of candidates in the days of Anderson (1723) in Operative Masonry, necessarily would exclude a maimed man. Doubtless he would refuse to employ a carpenter with a peg leg, but do you think if Brother Anderson were with us today he would refuse a good man who could prove that he could climb a ladder and shingle a roof? Conditions are vastly different today and we should not hew too close to the line. If a candidate is well-qualified and competent in all other requirements let us not refuse him if he has met his misfortune honestly. Think of the many noble, self-sacrificing men who may return to us maimed and halt, from the present world conflagration, true noblemen; mayhap your son, your brother, who has met misfortune that we may be safe. Exclude them? No! a thousand times No!

"Who would think of putting a broken stone in a fine edifice?" My friend, that would depend on how badly broken; if not so badly broken but that it would fill its purpose, use it - otherwise refuse it.

It was my pleasure during the erection of our great Temple in Philadelphia, to watch the workmen some part of nearly every day. I recall how well the faces of the massive blocks of granite were protected by wooden coverings, the other five sides being practically bare. Is it not quite probable that in knocking the coverings off of these stones, some of the inside edges may have been chipped? Suppose an inside corner had, by accident, been broken off, would the builders have refused it? Doubtless many rough, misshapen ashlars were used to fill in interstices in the foundation and walls; they had their places and served the purpose well. When the Temple was dedicated were they not one with the perfect ashlar? - B.F.B., Florida.

It is quite apparent that you read THE BUILDER, Brother B. We wish that all the rest of our members would realize that just such letters are invited monthly from every one of them. If we can not get all of them in the present number of pages alloted to the monthly issues, we will enlarge THE BUILDER to get them in. Such thoughts as are here presented are, we know, of absorbing interest to all members of the Craft. Therefore, brethren, take due notice and govern yourselves accordingly. This particular department of THE BUILDER is your own department and we wish you to make use of it.

We shall endeavor to reply to the foregoing queries in their order:

1. BALLOTING FOR CANDIDATES

We think the brother would be fully justified in notifying the committee as you suggest. Presumably you state the case just as you do in view of the fact that a near friend of the candidate might be one of the committee and you fear that it might lead him to think that you were prejudiced against the candidate were you to convey the information to the committee in person. This brother himself might know the same facts and yet, believing that the particular acts would never be repeated and that the candidate having already made amends for them they should not be held against him, he might possibly withhold them from the remainder of the committee.

A much better plan would be to report the facts to the Master of your Lodge in confidence and secure his opinion in the matter. One might be just a little prejudiced against a person and be unconscious of the fact. A very good rule to follow in cases of this kind is "Judge others as you would be judged."

2. PRESENCE OF THE HOLY BIBLE NECESSARY WHEN CANDIDATE OBLIGATED ON THE KORAN

It should be understood that Brother Johnson, in his article on "Freemasonry in the Far East," is speaking of Lodges under the registry of some duly recognized Grand Lodge which recognizes the Holy Bible as a necessary part of the furniture of such Lodges. In this instance the presence of the Holy Bible in the Lodge room would be necessary to the regularity of the proceedings. However note what Mackey has to say about Lodges in Mohammedan Countries in the second paragraph preceding the one you mention.

3. FRENCH MASONRY

The Grand Orient has been, and is yet, considered a clandestine body by many Grand Lodges. See reply to B.F.B., Florida, in this issue concerning the recent action of the Grand Lodge of Kentucky in regard to the Grand Orient of France and the right of visitation. Also the article in this issue by Brother Ramsey.

4. CLANDESTINE LODGES IN THE UNITED STATES

A complete list of all the regular Grand Lodges of the world with the name, number and location of each subordinate Lodge is published by the Masonic Relief Association of the United States and Canada. Copies may be obtained by writing Brother Willis D. Engle, Secretary, Masonic Temple, Indianapolis, Indiana.

5. LOYAL ORANGE INSTITUTlON

The "Institution" here referred to is not the Masonic Institution but the "Loyal Orange Institution," a purely political society to which only Protestants are admitted by ballot, as is stated in the last paragraph of Brother Carson's article, on page 307.

6. PHYSICAL QUALIFICATIONS

"Respectfully referred" to Brother O. D. Street, of Alauama. He started it. W.E.A.

----o----

CORRESPONDENCE

MILITARY LODGES

I notice a discussion of the desirability of establishing Military Lodges, with the authority to confer the three degrees upon candidates taken from the military command to which each Lodge would be attached.

As a soldier of the Regular Army, who has been stationed in two camps of the Regulars and one of the National Army, I state most positively that I have found a need for such Army Lodges, and heartily endorse the plan.

I have found one comrade who was ordered away from home a week after receiving the First Degree, and has since been kept so constantly on the move that his only chance of Masonic advancement is through a Lodge in his military organization; another, who was ordered away just after preparing his application for the First Degree in his home town; and several similar cases.

A Lodge should not be chartered in any particular military unit, however, until it seems reasonably probable that the personnel of that unit, and hence the membership of that Lodge, has fair prospects of permanency for half a year.

Rogers H. Galt,

Med. Dept. 347th Field Artillery, U. S. A., Washington.

* * *

SWEDENBORGIAN RITE

I wish to thank you especially for your assistance in the search after the lost "Swedenborgian Rite." So far the same has not been recovered, and we are left at the mercy of those who know. The answers received are, however, sufficient to show that there is yet a large field to be explored by Masonic students.

"SAYS THE YOUNG MASTER MASON"

There is an appeal in the September number of THE BUILDER, "Says the Young Master Mason," which should be answered. I would be glad to read what the elder brethren have to answer to this heart-gripping, heart-searching question: "Why then stand ye here idle?" As a young Master Mason I share his fate and join in his willingness to learn.

Joseph Hollrigl, New Hampshire.

(The opportunity is within your grasp, brother. Take your October BUILDER to the next regular meeting of your Lodge and read to the members the article on page 7 of the Correspondence Circle Bulletin, "Organized Masonic Study in Monthly Lodge Meetings," and get the Lodge to appoint a "Research Committee" and advise us of the members of this committee. We will help them to get the plan started in your Lodge. There is no need to "stand idle." - W.E.A.)

* * *

GRAND LODGE OF ILLINOIS REFUSES RECOGNITION TO THE GRAND LODGE OF PANAMA

The following report of the Committee on Foreign Correspondence of the Grand Lodge of Ilinois adopted by that Grand Body at its Annual Communication in Chicago the second week in October of this year, is herewith presented to our members through the courtesy of Brother Charles H. Martin, Chairman of the Committee. It presents another side of the question in contradistinction to the views held by the Grand Lodge of Massachusetts as given in the article published in the November issue of THE BUILDER, "Masonry in Panama," by Brother Melvin M. Johnson, Past brand Master of Massachusetts.

To the Most Worshipful Grand Lodge, Ancient, Free and Accepted Masons of the State of Illinois:

Your Committee on Foreign Correspondence, to whom was referred the application of the Grand Lodge of Panama for fraternal recognition and an exchange of representatives, would fraternally and respectfully report that there is nothing in or accompanying said application tending to show that the said Grand Lodge of Panama possesses the qualifications essential to a Sovereign Grand Lodge of Ancient Craft Masons, as heretofore set forth and defined, and uniformly insisted upon by this Grand Lodge, in order to obtain such recognition. Elsewhere it is learned, however, that the first essential in order to regularity of formation is entirely wanting, to-wit: "Legitimacy of origin of constituent Lodges uniting to form a Grand Lodge."

In a showing made by this soi disant Grand Lodge of Panama, to the Most Worshipful Grand Master of the Grand Lodge of Massachusetts, and by him (the latter) reported to the Grand Lodge of Massachusetts, it is said: "In the year 1913, Panama having six Lodges, and believing that the claim to territorial occupancy was theirs, conceived the idea that the time was opportune for establishing both a Supreme Council and Grand Lodge, and believing the claim was a just one, approached Venezuela with the request.

"The subject was favorably received, and a Special Deputy was sent to Caracas, fully empowered to place the application before the Supreme Council of Venezuela: in due time and form a meeting was convened, and the application was placed before the

Supreme Council, that Body approved the application and appointed a Special Commissioned Deputy, who accompanied the Commissioners of Panama to Panama, and without any delay, with legal authority and in due ceremony established the Supreme Council of Panama, conferring the 33d on certain selected members. In the same year Declaration of a Grand Lodge was made by the six Lodges above mentioned, and with the ceremony suitable to the occasion, the Grand Lodge was instituted and its officers elected and installed. This Grand Lodge believing in good faith that the establishment was legally formed, continued its work and granted a charter for the establishment of a lodge under its immediate jurisdiction; a lodge to conduct and carry on the work in the English tongue. This lodge was established in December, 1913, and is known as "Unity" Lodge No. 7. The six Lodges above mentioned, which had been chartered by Venezuela, were transferred to the jurisdiction of Panama, and their respective numbers were changed to 1, 2, 3, 4, 5, 6 - Panama now having seven Lodges.

"The question of the world's official recognition was taken up, correspondence was sent out detailing all the information, and with the exception of a few of the South American Republics, San Salvador and Santo Domingo, the requests did not meet with success.

"That being the case, the best means of settling the question was most carefully considered, and it was agreed upon by the Panama Supreme Council to approach the Colombia Supreme Council on the subject; the approach was met in the most brotherly spirit, resulting in a happy amalgamation." - Proceedings of Mass., 1916, page 711.

The Grand Lodge of Massachusetts has published a "Treaty" or "Protocol," in which the high contracting parties are the Grand Lodge of Massachusetts and the Grand Lodge of Panama. In the history therein given, antecedent to the "Protocol" proper, appears the following:

"When Panama, in 1903, definitely severed itself from Colombia, its territory was regarded as open to the Masonic World. Consequently the Supreme Councils of Colombia and Venezuela (the latter founded in 1875) both established Symbolic Lodges within the Republic.

"On the 16th of April, 1916, there existed in the Republic of Panama the following Blue Lodges:

"Rosa de America, formerly No. 65 of Venezuela, now No. 1 of Panama; Pro Mundi Beneficio, formerly No. 67 of Venezuela, now No. 2 of Panama; Orion, formerly No. 68 of Venezuela, now No. 3 of Panama; Aurora del Istmo, formerly No. 69 of Venezuela, now No. 4 of Panama; Restauracion, formerly No. 70 of Venezuela, now No. 5 of Panama; Jose Bernito Alivizua, formerly No. 71 of Venezuela, now No. 6 of Panama; Unity, constituted December, 1913, by a Grand Lodge of Panama which was under the auspices of the Supreme Council, now No. 7 of Panama; Cosmopolita, formerly No. 55 under the jurisdiction of Colombia, constituted 1910, now No. 8 of Panama. Spanish, the language of the country, is used by all except Unity Lodge, which is permitted to work in English.

"On the 16th day of April, 1916, these Lodges met in convention and executed a formal declaration of the establishment of a Grand Lodge of Symbolic Masonry for the Republic of Panama. At a meeting held August 19, 1916, they adopted Grand Constitutions by the unanimous vote of delegates from all of said eight lodges and elected Grand Officers. The organization of La Gran Logia de Panama was consummated on October 12, 1916, when the Most Worshipful Grand Master and other Grand Officers were publicly installed and proclaimed. This organization of a Sovereign Grand Lodge having exclusive jurisdiction over the three degrees of Symbolic Masonry has been approved, and accorded recognition by the Supreme Councils of Panama, Venezuela and Colombia, etc."

Taking the two accounts above quoted at their face value, and waiving the discrepancies therein appearing, it is altogether fair to conclude that every one of the lodges uniting to form the present and last Grand Lodge of Panama was planted by a Supreme Council; that failing to obtain recognition of the Grand Lodge formed in 1913, the expedient was resorted to by the Supreme Councils concerned, and above named, of procuring charters from the Grand Lodge of Venezuela for the same lodges. In other words the Grand Lodge of Venezuela was induced to pull down the curtain and hide the shame of this aggregation of lodges from the Masonic world.

To all those who take seriously the landmarks of Masonry, and the principles and rules elucidated in the fifteen points of the Masters' installation vows, this specious expedient cannot avail. The Grand Lodge of Venezuela has never been recognized by the Grand Lodge of Illinois, nor by any considerable number of regular grand lodges as a sovereign, governing body.

The above recital of facts tend to indicate that it is not such, but that its action in issuing charters was on the initiative and at the instance of, if not dictated by, the so-called Supreme Council.

The lodges originally contributing to form the Grand Lodge of Venezuela were warranted by the Grand Orient of Spain, which is also a body which the Grand Lodge of Illinois has never recognized as a grand lodge. As a controlling reason why it can never be recognized as such, it is sufficient to suggest that it was formed of lodges created and established by a Supreme Council. This Grand Lodge has time and again approved the doctrine that no tribunal or power on earth is competent to form or warrant a lodge of the original plan except a regular sovereign grand lodge.

In one report expressly approved by this Grand Lodge the following language was used: "We utterly deny that any body save a representative Grand Lodge can by warrant or charter create a Lodge that has any claim whatever to the name of Masonry, or that can administer its rites."

Neither the Supreme Council, the Grand Orient of Spain nor the Grand Lodge of Venezuela is, or ever was, competent to form or bring into being a Lodge of the original plan, and hence not a single Lodge contributing to form the present Grand Lodge of Panama can be regarded as a regular Lodge of Ancient Craft Masons.

Your committee therefore recommends that the request of the Grand Lodge of Panama for recognition and an exchange of representatives be declined.

Fraternally submitted,

Committee on Correspondence.

The Builder Magazine

February 1918 - Volume IV - Number 2

THE RELIGION OF GEORGE WASHINGTON

BY BRO. GEORGE W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

IN the Grand Lodge Proceedings of South Carolina for 1915, on page 231, Brother W. S. Seipp, Senior Grand Warden of the Grand Lodge of Maryland, is quoted as saying that on a certain occasion the children of a certain Grand Master were entertaining some of their schoolmates, when the name of George Washington was mentioned and it was said among other things that he was a Mason.

To the surprise of the good Grand Master, one of the guests said "Oh, no! George Washington was a Catholic," and on being questioned stated further "that the brightest scholars in the world, the holy fathers, had taught them in a parochial school that the immortal George was not only a Catholic but that he, as Commander-in-Chief of the Army, had ordered mass to be said every day in camp !"

Occasionally the question of the religion of Brother George Washington has been raised and such claims as the above asserted, which if repeated often enough may be believed. If we sanction by silence such falsehoods we will only have ourselves to blame.

Of course, if children of parochial school age are taught such falsehoods, it is no wonder that they should regard the rest of us as mountebanks, all their lives. The mind is more plastic in the primary school age, than ever after and if the "holy fathers" get in their work on children at that age it is not difficult to understand the reason for their superstition and their adhesion to sorcery and to fairy tales, and it is also plainly to be seen why Romanists are opposed to our American public school system.

Washington was brought up in the Episcopalian faith and always attended that church. He was at one time a vestryman of Pohick Church and was also a vestryman of Christ Church in Alexandria. These are matters of church record and evidences of his prominence in the Episcopalian faith.

The grandmother of the writer was thirteen years of age when Washington died and we well remember hearing her tell that she attended Pohick church on at least one occasion, and she was positive that General Washington was particularly devout in his worship and in his responses during this service.

History does not record that Washington "ordered mass to be said in the camps every day," but from a Catholic authority (Sentinel of Liberty, v. II, p. 145) we read of his suppressing the "Pope's Day" in camp, i.e. the anniversary on which the Pope was burned in effigy in certain camps of the Revolutionary Army. This practice of burning the Pope in effigy in these camps is evidence of the esteem in which his holiness was held in that Army.

Grief was nation-wide when Washington died. He was held in high esteem; almost idolized by the people. All churches, including the Romish, held memorial services, but in the last named the services were modified, which would not have been the case had they believed that Washington was of their creed. For example, in the circular of Bishop Carrol to his clergy, on the occasion of the death of General Washington, he advises them "not to form their discourses on the model of a funeral sermon, but rather to compose an oration such as might be delivered at an Academy, and on a plan bearing some resemblance to that of Saint Ambrose on the death of the young Emperor Valentine, who was deprived of life before his initiation into our church, but who had discovered in his early age the germ of those extraordinary qualities which expanded themselves in Washington, and flourished with so much lustre during a life of unremitting exertion and eminent usefulness.

"If these discourses shall be delivered in churches where the holy sacraments are usually kept it would be proper to remove it, with due honor, to some decent place."

It has been claimed that Bishop Carroll was an intimate friend of Washington, though none of Washington's historians even intimate this fact. There is no record of an acquaintance between them until President Washington was invited to distribute the premiums at the commencement exercises of the Jesuit College, in Georgetown, of which Bishop Carrol was president. But it is very certain that the Bishop would not have caused the holy vessels to be removed from the churches during the memorial services, had he not regarded Washington as a heretic.

About four years ago there were printed in Romish papers stories on the subject from which the American Citizen has quoted. One is as follows:

"Although George Washington, father and first president of our country, was not a Catholic, yet he is said to have kept always hanging over his bed a picture of the Immaculate Conception, which is still to be seen in its old place at Mount Vernon. There is also a tradition that on the night of his death, Father Neale, S.J., of the Maryland Province, was hurriedly sent for, and rowed across the Potomac, where he remained for four hours with the dying Patriot * *."

The Potomac river at Mount Vernon is a good mile wide, and the accompanying map, made in 1795, shows no trail nor road anywhere near that point of the river on the Maryland side, so the priest did not row across at that point. We cannot find record of any Romish church in Maryland nearer than St. Inigoes at that time, and from the U. S. Catholic Historic Magazine, v. I, p. 333, we find Father Neale, S. J., was stationed there.

The map, used as this month's frontispiece, was engraved from surveys made in 1795, and it shows every road, path and trail in Charles County and St. Marys County, by which his reverence might travel. Port Tobacco (where there may possibly have been a Romish church) was the nearest town in Maryland but there was no road thence to the Potomac except via Matawoman Creek, from which point there is a waterway fifteen miles in length, after a ride of about eighteen miles.

From Port Tobacco by water it is thirty-five miles, and from St. Inigoes by water, it is nearly seventy-five miles to Mount Vernon. The assumption is, therefore, that the inventor of the fairy story discovered the name of Father Neale as being in Maryland, and used this fact to fit into his story.

Alexandria is on the Virginia side of the Potomac and only about six miles from Mount Vernon. There was a good bridle-path from Mount Vernon to Alexandria which Washington himself often rode, which must have been familiar to the inhabitants of Fairfax County, and as there was a Romish church in Alexandria it would have been so much more convenient to send there. More than this, Georgetown was but fourteen miles away, with a good bridle-path all the way, and Bishop Carrol (who is claimed to have been a friend of Washington) was stationed at the Jesuit college there.

Travel, at that time, was mostly by the river* or on horseback. Trails for bridle-paths were cut through the woods, which accounts for the many hills; for it would seem the path-finders found the distance over a hill shorter than around it. The river is tortuous and the channel narrow. There were no steam-boats in those days and the tides, the fickle winds and the many shoals made river travel slow. Then, let us inquire, how could Father Neale, sent for in a hurry, reach Mount Vernon, "spend four hours with the dying Patriot," and leave with no one at Mount Vernon knowing anything about it?

This alleged tradition places the remarkable visit on the night of Washington's death, when Mrs. Washington, private secretary Colonel Lear, Doctor Craik and the servants were in the house and in the room (for the General was not left alone for a moment) and if there were any truth in the story it could not possibly have been kept secret. We believe that the Romanists, more than any other people, are the most ready to announce their acquisitions and conquests.

The diary of the private secretary of General Washington, Colonel Tobias Lear, has been in print for many years and has never been challenged. It was written at the time, on the spot, and has so often been verified that there has never been a doubt of its correctness. Colonel Lear wrote:

"During his whole illness he spoke but seldom and with great difficulty and distress and in so low and broken a voice as at times hardly to be understood. His patience, fortitude and resignation never forsook him for a moment. In all his distress he uttered not a sigh nor complaint, always endeavoring (from a sense of duty) to take what was offered to him and to do what was desired by his physicians.

"At the time of his decease Doctor Craik and myself were in the situation before mentioned. Mrs. Washington and Charlotte were in the room, standing near the door; Mrs. Forbes, the housekeeper was frequently in the room during the day and the evening.

"As soon as Doctor Craik could speak, after the distressing scene was closed, he desired one of the servants to ask the gentlemen below to come upstairs. When they came to the bedside, I kissed the head I held in my bosom, laid it down and went to the other side of the room where I was for some time lost in profound grief, until aroused by Christopher desiring care of the General's keys and other things which were taken out of his pockets and which Mrs. Washington directed him to give to me. I wrapped them in the General's handkerchief and took them with me to my room. "About twelve o'clock the corpse was brought down-stairs and laid out in the large room.

"Sunday, Dec. 5, 1799.

"The foregoing statement, so far as I can recollect, is correct. "James Craik."

Thus we have the statement of Colonel Lear verified by Doctor Craik, the attending physician. Continuing his diary, Colonel Lear says he "wrote letters to the President, General Hamilton, General Pinkney,

* The writer is familiar with the river, and is descended from ancestors who were actively engaged in river traffic at this period.

Bushrod Washington, Colonel Pell, Captain Hammond and also John Lewis, desiring him to inform his brothers George, Robert and Howell * * *." Mrs. Stewart was sent for. In the morning about ten o'clock Mr. Thomas Peter came down; and about two o'clock Mr. and Mrs. Law. Doctor Craik tarried all day and night. In the evening I consulted with Mr. and Mrs. Law, Mr. Peter and Doctor Craik, on fixing the day for depositing the body in the vault. I wished the ceremony to be postponed until the last of the week, to give time for some of the General's relatives to be here. But Doctor Craik and Mr. Thornton gave it decidedly as their opinion that considering the disorder of which the General died, being of an inflammatory nature, it would not be proper nor perhaps, safe, to keep the body so long and therefore Wednesday was fixed upon to allow a day (Thursday) in case the weather should be unfavorable on Wednesday."

The diary for Wednesday shows that "about two o'clock the procession began to move."

"The arrangements for the procession were made by Colonels Little and Simms and Mr. Dencale and Mr. Dick. The pall-bearers were Colonels Little, Simms, Gilpin, Payne, Ramsay and Marstaller. Colonel Blackburn preceded the corpse; Colonel Duncale marched with the Militia * * *. Lodge No. 23, Corporation of Alexandria and all other persons preceded by Mr. Anderson and the overseers. When the body arrived at the vault, the Reverend Mr. Davis read the service and pronounced a short extempore speech: the Masons performed their ceremonies and the body was deposited in the vault."

From among the number of people mentioned and referred to by Colonel Lear who were on the Mount Vernon premises at the time of the last illness of General Washington, there surely would have been at least one who would have known of the alleged visit of a priest if there had been such a visit, but no word nor intimation of such a "presence" is even hinted at by a soul.

Colonel Lear, Doctor Craik and all the pall-bearers were Masons, but not all of them communicants of the church. I cannot discover that anyone has claimed that General Washington died a Romanist, but this has been often intimated. "It is said" that he kept the picture of the Immaculate Conception hanging over his bed, but they are careful not to say who said so, neither can it be found there nor can anyone be found who has any knowledge of it.

The story of the visit of Father Neale is a tacit accusation that Colonel Lear, Doctor Craik, Mrs. Washington, the housekeeper and the servants conspired to conceal that "presence": an accusation which seems to the writer to be infamous. I would as soon think of accusing the Virgin Mary as to believe that Mrs. Washington would be guilty of such deception. Perish the thought! The story that Washington kept a picture of the Immaculate Conception hanging over his bed is very doubtful.

The writer has many times visited Mount Vernon but has never seen nor heard of any such picture there. Besides this, Washington died in 1799, and the Immaculate Conception was not decreed by the Church of Rome until 1854. It was adopted in the constitution of Pope Piux IX, Ineffabilis Deus, as follows:

"We define the doctrine which holds the most blessed Virgin Mary in the first instant of her conception to have been preserved from all stain of original sin by the singular grace and privilege of Almighty God, and through the merits of Jesus Christ," etc.

The artist who is alleged to have made such a picture could hardly have anticipated the discovery of the conception fifty-five years in advance. Petrograd was called St. Petersburg until 1914, and if a letter were dated "Petrograd, 1859," none but the faithful could be induced to believe its authenticity.

A story printed in the National Hiberian in 1914 (March) says that there are more Washingtons in County Roscommon, Ireland, than in all of England, and that they all

have the same "facial expression" as the Father of his Country, the immortal Washington; the intimation being that Washington was Irish. The article was well written and will doubtless be generally believed by the readers of that paper. Its purpose is evident--keep such a story alive and in time it may be generally believed, just as was the story taught to the parochial school-girl mentioned at the beginning of this article.

Pohick Church, before referred to, stands on the watershed between Pohick and Accotink creeks a few miles from Mount Vernon. Many very distinguished men have worshipped there including Washington, George Mason and John Marshall. At the outbreak of the Civil War the congregation of Pohick Church was poor and the services in the church irregular. The United States Artillery seized the building, and used it for a stable; the floors were torn out that the horses might stand on soft ground; the windows were broken; the doors unhinged and the holy vessels taken away. The place changed hands a number of times during the war and when the Confederates captured it they made similar use of it. But when the Civil War was ended the vestry of that little church asked Congress for indemnification, but could never recover a cent.

The communion service was found in a New York pawn shop; was redeemed and returned by a New Yorker, but the church was still unserviceable. The vestry begged for sufficient indemnity to make the building habitable, but without avail.

Fortunately, however, those noble women who compose the Societies of Colonial Dames and Daughters of the American Revolution, who are above politics and above sectionalism, placed their dimpled hands in their pockets and produced sufficient funds to rehabilitate the edifice and it is now being used for purposes of worship.

I have always believed that when Wolf and Washington drove the French back across the St. Lawrence river they did more to establish civil and religious liberty on the North American Continent than did our War of Independence.

Mankind seems to be generally divided between the Radicals and the Conservatives; the one is hasty, drastic, aggressive and confident; the other tardy, conciliating, patient and doubting.

Washington was one of the few men who came near being a happy mean between the two. He came of highly respectable and aristocratic people in Virginia and it is generally believed that his attachment to Masonry was influential in kindling within him the true spirit of democracy.

I am not certain that he was a communicant of the church, but it is certain that he was baptized in the Church of England and was ever an attendant, and it is equally certain that his actions were in accord with the tenets of Freemasonry.

----o----

THE TROWEL

BY BRO. ALFRED S. EICHBERG, 33d HON., GEORGIA

THE working tools of a Master Mason comprise all the tools of the Craft, but more especially the Trowel. The trowel is used by operative masons to spread the cement which unites the stones of a building into a substantial structure; but we, as Free and Accepted Masons, are taught to use it for the more noble and glorious purpose of spreading the cement of brotherly love, which unites us into one close bond of brotherhood, in which no contention can ever exist, except that noble emulation of who can best serve and best agree.

But the trowel has in addition a deeper significance. Numerical values receive especial attention in Masonry, possibly because mathematics was the first of the

sciences to help civilize the human race. Geometry is regarded as chief among the seven liberal arts and sciences,--its initial blazes before you. The 47th problem of Euclid is an important symbol in this degree.

The series, three, five and seven, occurs frequently among the symbols of Masonry, but the number three is most frequent; the three great lights, three lesser lights, three degrees in the Blue Lodge, three stations in the lodge, three stages of human life, three knocks and many other instances, which you will recall. The reason for this prominence is that three is the symbol of Stability.

Geometry teaches that three points are always in one plane and are always in equilibrium.

And this is the philosophic interpretation of the trowel. It presents three points. It is the principal working tool of the Master Mason, not only because it spreads the cement of brotherly love, but also because the close bond of brotherhood so constructed must always be in equilibrium and is firmly founded on Stability.

But there is yet another reason; the trowel in the hands of the operative mason is frequently required to remove from the bearing surfaces of the stone, such foreign substances as may have become attached to it while it lay among unclean surroundings and which would interfere with its perfect bonding.

The irregular block of stone came out of the quarry,--that is, the outer world; it entered the Apprentice degree, where by aid of the common gavel and the twenty-four inch gauge, it was shaped into a rough ashlar. It was then passed to the Fellowcrafts, who, by use of their working tools made it plumb, square and level and fashioned it into a perfect ashlar.

However perfect an ashlar it may have been, when it received the commendation of the Grand Master, through contact with the world, it superficially acquired vices and faults, which unfit it for a perfect union.

The trowel in this relation may be regarded as referring to the three jewels of the Master degree, Friendship, Morality and Brotherly Love, which when worthily worn, so cleanse and purify, that the stone is in every respect fitted to be raised to its permanent place in the walls of the Temple of Masonry.

----o----

THE WORK

BY BRO JOHN EDMUND BARSS, CONN.

Scarce two-score years had passed him; and they cried,

"See how the mists of dawn have kept their rose !

Linger and dream a little." But he said,

"Nay, I must do a man's work in the world,"

And passing, left them.

And the years flowed by,

Bringing him opulence of goods and fame,

Enriched with wife, and children, and success.

Then some besought him: "Rest a little now,

And mark the glory of thy noon-tide sun."

But he, "Not yet: these hours are best for toil,

And I must do a man's work in the world."

Then old age came and walked with him, and one

Whispered, "At last rejoice in thy great deeds;

Take time for satisfaction: Be content."

"And still not yet!" he answered; "all my years

At length have taught me justice, and at length

I know that kindness is man's greatest due

To man: I crave one moment to be kind

To him who was mine enemy long since."

Then out of all the world, in sore distress,

Returned his enemy; and at the last

He gave him succor, and the coals of hate

Died to white ashes, whiter than his hair;

And there sprang up and blossomed for a day

The rose of love between them, like the dawn.

Then death came; and he smiled, "Now may I rest,

For I have done a man's work in the world."

----o----

EDITED BY BRO. GEORGE E. FRAZER

PRESIDENT, THE BOARD OF STEWARDS

CONTRIBUTING EDITORS

Geo. W. Baird, District of Columbia.

Joseph Barnett, California.

John W. Barry, Iowa

Joe L. Carson, Virginia.

Jos. W. Eggleston, Virginia.

Henry R. Evans, District of Columbia.

H. D. Funk, Minnesota.

F. B. Gault, Washington.

Joseph C. Greenfield, Georgia.

Frederick W. Hamilton, Massachusetts.

H. L. Haywood, Iowa.

T. W. Hugo, Minnesota.

M. M. Johnson, Massachusetts.

John G. Keplingel, Illinois.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Frank E. Noyes, Wisconsin.

John Pickard, Missouri.

C. M. Schenck, Colorado.

Francis W. Shepardson, Illinois.

Silas H. Shepherd, Wisconsin.

Oliver D. Street, Alabama.

H. W. Ticknor, Maryland.

S. W. Williams, Tennessee.

(Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Question Box and Correspondence Column.)

QUESTION NO. 8--

"Shall Masonic Recreation Centers or Club Houses be established at each Cantonment in the United States and at convenient military points in France? If so, shall the Grand Lodges of the United States unite in the appointment of a central committee with power to solicit funds and with power to direct such centers under the rules and regulations of the War Department? If you do not favor the establishment of Masonic

Recreation Centers at military camps, what system do you favor to aid and relieve the soldiers and sailors in camp?"

Favors Masonic Centers.

Most assuredly I do favor Masonic Recreation Centers in or near the various camps and cantonments of our Army both in this country and at the Front. If after the "fuss" we have made we fail to do something adequate along this line we shall be laughed at and shall deserve to be.

What shall we do and how shall we do it are difficult problems and call for our best thought. There are some things we should not do; we should not attempt to duplicate the work of the Y.M.C.A., the Red Cross and other instrumentalities. We do not desire merely to add a "fifth wheel to the wagon." We should have a building of our own conveniently located either in or near each camp. It should be kept open at all suitable hours with a sufficient force in charge. It should be made comfortable and attractive inside and out. Every Mason in the camp should be looked up, his name and home address taken, and be invited to visit the "Masonic Hall." If he is not in good standing he should be urged to place himself so. Every son of a Mason should be made welcome; every daughter or sister of a Mason engaged in Red Cross or relief work should be made to feel that she is surrounded by brothers.

While the movement should be distinctively Masonic, it should not be exclusive--those of known good character, though not Masons nor sons of Masons, should be welcomed, but it should be understood that only gentlemen are desired. Cards could be issued to such under proper restrictions.

Good Masonic (and other) literature should be furnished with reading and writing facilities. A room should be provided where Masons only, might, on occasion, assemble for such Masonic refreshment and "labor" as might be allowed. Here lectures by competent brethren could be given on Masonic and kindred subjects--among the things to be made clear and strongly impressed is the duty of the soldier

Masons under war conditions to their brethren and to their country. Sick or wounded brethren or those in any distress could be visited and made to feel the touch of a brother's hand. In many ways the spirit of fraternity could make itself felt to the benefit both of the soldier and of the service.

My view is that this should be done under a single Masonic organization for the entire United States. Grand Commander George F. Moore has been suggested as a suitable leader and he could not be surpassed. It should be made plain that the movement did not pertain peculiarly to any Rite or System, that it was "Masonic" in the widest sense and embraced all Bodies of all Rites as well as all Concordant Orders. The necessary funds should be raised by a nation-wide campaign through voluntary donations by Masons and Masonic Bodies. O. D. Street, Alabama.

Masonic Deputies for Regiments. There is no recognized central Masonic agency through which a unified system can be adopted. This is unfortunate and is, in the minds of some, the strongest argument in favor of a General Grand Lodge which has been advanced. Many of us who have not yet been converted to the General Grand Lodge, nevertheless would favor the establishment under competent, unselfish executive management of some central agency of all the Grand Lodges for the handling of inter- or pan-jurisdictional matters. As things stand, however, outside of assistance to the Y.M.C.A., etc., the thing for us to do is to raise large funds for relief of the dependent families of our Brethren who are called to the Colors and of the Brethren themselves when returning in mental, physical or financial distress.

Meanwhile if the various Grand Masters will commission Special Deputies with different regiments, these Deputies can get together the Masons of various Camps for social intercourse and can keep alive and stimulate, even without Lodge meetings, our fraternal bond. They can also keep each Masonic jurisdiction in touch with the needs of its own Brethren who are under arms. Melvin M. Johnson, Massachusetts.

* *

Constant Calls for Money. The war is making constant calls for money. Masons are generously responding to the calls, one of which is for the establishment and maintenance of the Y.M.C.A. Recreation Centers in Cantonments and Camps in the United States and France.

While these Centers are in no sense Masonic, they are available to Masons for recreation purposes. In a letter received today from a Masonic friend, now serving with the U. S. Army in France, he says: "The Y.M.C.A. is a wonderful institution and doing great work." The establishment at the present time of Masonic Recreation Centers in the camps would in a measure duplicate the work of the Y.M.C.A. and it seems to me that under the existing conditions, the money necessary for such establishment would serve a better purpose if placed at the disposal of the Y.M.C.A. and the Red Cross organizations which are doing great things for the aid and relief of soldiers and sailors in camp.

Later it may be wise to seriously consider the establishment of Masonic Recreation Centers, but not while the present financial strain continues. C. M. Schenck, Colorado.

Add to Y.M.C.A. Work. In corresponding with the Grand Masters, one of them made a very good suggestion, as it seemed to me --Brother Fead of Michigan. His idea is that in addition to providing funds, the Masons should provide some distinctive recreation to be put on by Y.M.C.A., or the Red Cross, publicity being given to the fact that such entertainment was furnished by the Masons.

At first thought, it is very easy to conclude that each Grand Lodge should go ahead and erect buildings, but when one comes to consider what this involves and above all that it is a mere duplication, the wisdom of the decision of the Grand Lodge of Iowa that it would be unwise to attempt such work alone will, I think, be fully borne out. John W. Barry, Grand Master, Iowa. *

Give in Business-Like Way. Every Mason must give--give until it hurts -- but, in addition, he must see to it that he gives in the most efficient and business-like way.

The United States can not win the war unless the efforts of the people be expended to the very best advantage; no second best measures will do. Therefore, let the Mason forget the aggrandizement and advertisement of Masonry that might come from the establishment of Masonic Recreation Centers, and support the Y.M.C.A. When letters come to us from our loved ones at the camps, both here and "Somewhere in France," each letter with the Red Triangle of the Y.M.C.A. in the corner of the letter paper, think what that Triangle means--"We, an organization whose business is young men, are doing our bit. Help us!" Masons! Forget this Masonic social center study and get busy ! Harold Kingsbury, Connecticut.

* * The Kentucky Plan. In answer to the question concerning Masonic Recreation Centers, I am most heartily in favor of them and think that there should be such not only at Cantonments in the United States but at Military points wherever our boys are to go in Europe. There is already being a great deal done as you no doubt know along this line since the War Department reversed its ruling. Perhaps what we are getting ready to do here in Kentucky may interest your readers. Kentucky already has two Military Lodges now at Hattiesburg, Mississippi, which may soon be in France. Masons of Louisville are preparing to erect outside of the Cantonment, but near Camp Taylor, a convenient Masonic Hall both for Club purposes and the conference of degrees. This will be occupied by one or more Military Lodges from Indiana, Illinois and Kentucky. At a recent meeting of about two hundred Masons in the Camp from those States, embracing both officers and privates, the plan was enthusiastically endorsed. We already have the site. I wish some of those who object to Military Lodges could have heard the speeches made on that occasion by officers and privates who realize that they are about to sacrifice all they hold dear, perhaps life itself, that the world may be brought to the great ideal of Brotherhood and that all countries may be made safe for this great principle which Masons profess. They believe without doubt that Masonic Lodges which they could carry with them to Europe, would do much toward cementing friendships among all people. They intend to practice Masonry rather than to preach it. I am inclined to think that as conditions now are in the Masonic World it is best to let each Grand Lodge run its own gait, but if it were possible to hold a general Masonic Congress in this country such as the Latin and German Masons are used to we could accomplish a world of good and perhaps speed up a day to half a century when Freemasons would forget their red-tape and old-fogyism, championed by a few of the "old timers" who have nothing else in life to do but pick flaws at somebody else and get reason why we would not be friendly to this or that jurisdiction.

We need more leaders, writers who will find reasons why Masons should get together than why they should be kept apart. Many Lodges have sat down on the General Grand Lodge proposition in every phase or form for something over a century. May I suggest however that they are at least united on three needs: the General Relief Board, National Masonic Research Society and the War Relief Board. Perhaps these three may pave a way for some sort of Annual Advisory Conference which would in effect be such a Central Committee as you suggest. J. W. Norwood, Kentucky.

* * * Support the Y.M.C.A. General Pershing is quoted as saying "I desire to deal in France with only two non-military relief organizations--the Red Cross for the sick and the Y.M.C.A. for the well."

These two organizations are superbly efficient. It seems to me that it would be a great mistake to attempt to duplicate their work. I would rather call upon all Masons everywhere to unite in a great, earnest and effective support of these two magnificent organizations. John Pickard, Missouri.

Suggests Letters to Soldiers. It seems to me that the establishment of Masonic Recreation Centers or Club Houses at Cantonments or at Military points in France is impractical and would lead to endless confusion.

Why multiply agencies for doing the work for which the Y.M.C.A. and the American Red Cross are so splendidly equipped? To my mind we can not improve upon the work these organizations are doing and if we compete with them we weaken them without compensating advantages to the men.

I would favor giving financial assistance to these organizations which are open to all regardless of creed or affiliation in any of the fraternal orders.

But, the mere giving of money involves no real sacrifice on our part and the benefits to the boys would be mostly material and impersonal. Their creature comforts are provided for. As Masons, let us give them something of a spiritual nature--something of ourselves.

For instance. Here is a Lodge of 300 members. Twenty are in the "chosen" army. Why shouldn't the 280 remaining at home get back of the 20 and let them know that they will always be in our thoughts. Let a correspondence committee be appointed to write to the boys regularly. Let them know that their letters from the front will be read at the meetings. Then let us look up the immediate connections of the twenty and see that none of them come to want. In case any should do so let us ease the boys' minds with the assurance that, no matter what comes, their loved ones are and will be looked after by the brethren at home.

This would be merely a beginning. But I can not conceive of anything which would be more helpful to the boys at the Front, which would make us all better Masons and bind us closer together in the fraternity than a nation-wide program such as this. To me this is the heart, soul and work of Masonry. John G. Keplinger, Illinois.

An International Masonry. "Shall Masonic Recreation Centers or Club Houses be established at each Cantonment in the United States and at convenient military points in France?"

Unhesitatingly I answer yes, and would add that in Masonic sociability they should be free to our unrecognized French Brethren. These are no times for red-tape restrictions. I am not one of those who are carried away with war hysteria to the point of wanting our whole Army and Navy made Masons at sight and free of cost, nor do I advocate any change in our present list of recognized Grand Lodges, but I do think the opportunity presents to show Europe what American Masonry really is.

I would go even further. I would strongly urge the Masons in these Clubs to seek out, when they can. Masons among German prisoners and go their utmost length in

expending utterly undeserved kindness and relief. England erred, Masonically; let us, if we too err, do so on the other extreme.

2nd. "If so, shall the Grand Lodges of the United States unite in the appointment of a Central Committee ?"

Equally unhesitatingly, No. Small differences of views would result in discord. We want no central power, great or small, but independent action by each Grand Lodge. Already some Grand Lodges are forming traveling Military Lodges, while others vehemently object. Let each make its own mistakes without involving others.

I favor Clubs or Recreation Centers, only, partly because we can thus freely open them to unrecognized Masons and because I happen to know, that in the war of the '60s Military Lodges made serious mistakes and made Masons of high officers who would have been blackballed at home. Secretary of War Baker was right in forbidding all secret meetings. These Clubs should be social and brotherly and should illustrate the words of our ritual, "These generous principles are to extend further. Every human being has a claim upon your kind offices; do good unto all; recommend it more especially to the household of the faithful." These clubs should illustrate brotherly love and unselfish humanitarianism. Joseph W. Eggleston, Virginia.

* * *

Opposes Masonic Centers. Answering the question of the establishment of Masonic Recreation Centers at Military Cantonments, I wish to say that, as I am not in favor of Military Lodges, neither do I think it would be the best policy to establish these Centers at Cantonments or at Military points in France. Those Grand Lodges which have already taken steps will, of course, be expected to go ahead with the arrangements now that Secretary Baker has modified the order and they are permitted to do so; but it seems to me that as a general rule it would be better for the Masonic bodies and Grand Lodges to do their work in co-operation with the Y.M.C.A. There are enough Masons connected with the Y.M.C.A., and enough at the Military centers

not immediately connected who could act in organizing, under proper supervision, auxiliary bodies which could carry work for relief of soldiers and sailors who are Mans at these centers. Working in this way, I believe much better work could be accomplished and at less expense, thereby conserving the moneys donated for Masonic relief purposes and enabling them to go farther in the work of relief. Frank E. Noyes, Wisconsin.

* * * An Army Precedent. The Washington (D. C.) papers of December 9th have an account of the activities of the Ashlar Club, of " at city, which may have some bearing on the question. The Ashlar Club is made up mostly, it is said, of Masons employed in the War and Navy Departments, and officers and enlisted men in the Army and Navy. On November 24th the Club held a rally in Washington and began a movement towards organizing Masonic Clubs in the various instruction camps and especially abroad in order to look after the health and morals of the American soldiers. The Washington Club suggests that these clubs be known as Ashlar Clubs, to which it would issue charters, etc., and act as a channel of correspondence, especially when it is necessary to make known the needs of the men to the fraternity at large.

Possibly the situation can best be handled in this manner. Here is already a nucleus on which others can form, and the whole will have a more or less articulated structure. As needs become apparent, these clubs could go before the Fraternity at large, through their mother club, and their wants would probably be promptly attended to.

On the other hand, it would be worth while to make it a nation-wide movement and put the matter a larger scale from the start than would be possible for any club, as indicated above. It would be, in a way, measure of the strength of the fraternity that would be beneficial to it. And, if the various Grand Lodges could be gotten to work in unity in one matter, they might be able to get together in others. H. W. Ticknor, Maryland.

Either Lodges or Clubs. My preference is for Traveling Military Lodges with the different regiments or army corps; but as that does not seem feasible I think Masonic Recreation Centers or Clubs should be established at convenient military points in France. We must make our soldier Brethren feel that they are not forgotten by the

Masonic fraternity. Such centers would supplement the work of the Y.M.C.A. It might be well for the Grand Lodges to appoint a Central Committee with power to solicit funds; for such a scheme would not overlap and duplicate the work of individual Grand Lodges. Henry R. Evans, District of Columbia.

* * *

Masonic Clubs Not Needed. Question No. 1. It is unnecessary at this time, because the soldiers' needs in this line are being well attended to by the Y.M.C.A.

A number of competing organizations could hardly add to the proper regimental spirit of a common good comradeship.

While it would make Freemasonry prominent in a most estimable way, Freemasonry can and will give liberally without advertising itself.

Question No. 2. Yes, if entered upon at all.

Question No. 3. Through the Y.M.C.A. national organization. An immense sum, said to be $35,000,000.00, has already been collected for this purpose.

That institution has special experience in this particular direction. It is non-sectarian, and has among its members many of all sects. Public confidence in it is well deserved.

Masons, as individuals, have liberally subscribed to this Y.M.C.A. movement, and can scarcely do greater service in this line than by continuing to support it. Joseph Barnett, California.

* * * The Ohio Plan. In my opinion any opportunity offered Masons to contribute to the comfort of brethren in active service of the United States should be gratefully grasped. Doubtless you are aware of the storm of protest and indignation that followed the refusal of the War Department to allow Masons of Atlanta to erect a recreation house in a southern Cantonment, when similar privileges had already been accorded the Knights of Columbus and Y.M.C.A. at that particular Cantonment. A broader policy seems to have influenced the War Department as a result and it was with deepest appreciation last month that we Masons of Ohio learned from our Grand Master, M. W. Henry M. Hagelbarger, that permission had been accorded to Ohio Masons to erect a Rest or Recreation House at Camp Sherman, Chillicothe. The Grand Master's request that Lodges of Ohio contribute twenty-five cents per capita for this laudable purpose has met with immediate and enthusiastic response in every instance, and our regret if any is that he did not ask more. The handsome building in purpose of construction at Camp Sherman will afford quarters for the relatives of soldier-Masons visiting the Cantonment and many other similar comforts. Either a Committee working in conjunction with the Grand Master, or as in Ohio, the Grand Master assuming the arduous responsibility himself, would be serviceable. I am informed that even with the admirable relief work heretofore done at the various Cantonments by the Y.M.C.A. and K.C's, their accommodations are overtaxed and there is abundant room for a rich body like ours to fall in line and have a hand in this splendid patriotic work. After supplying our Cantonments here, many of which promise to be many years in use, our next endeavor should be to establish similar comfort headquarters abroad, so far as the War Department can admit any activities of this nature. It should be our constant slogan, "If we can not go across, let us come across," and the next best thing we can do after giving the flower of our Order to the Flag is to follow the Flag overseas with our dollars and make the boys as happy as added comforts can. John Lewin McLeish, Ohio.

----o----

INTERNATIONALISM AND FREEMASONRY

BY BRO. P. E. KELLETT, GRAND MASTER, MANITOBA

PART I

Owing to lack of space, we have, with Brother Kellett's permission, divided his article into two parts. In the present issue he summarizes for us the attitude and activities of the Grand Orient of France. He uses official sources, and, while at first blush it may appear that the Grand Orient has encroached upon political preserves, it will be well for us to hear Brother Kellett through, before rendering ourselves a decision. In the second installment will be presented the point of cleavage between Anglo-Saxon Masonry and the Masonry of France. PART I.

With meteoric suddenness the present war has ruthlessly cut off many lines of communication and channels of intercourse between nations and peoples. Freemasonry has suffered with the rest. This catastrophe has so jarred the mechanism of our daily lives and impaired the development of the human race as to make us realize more than ever before the distinct advantage to be obtained from international co-operation. To attain the highest efficiency, socially, morally, commercially and otherwise, the cooperation of one people with another is necessary. We are interdependent one upon the other. The organization of the relations among men on a universal basis, embracing the whole of the inhabited world, has been demonstrated to tend to the greatest good.

When each of the peoples of the earth lived unto themselves alone little progress was made, especially along the higher ethical lines that tend to the broadest development of a nation. Love of self reigned supreme; the law of the jungle prevailed, and might proved right. The evolution of the years modified these ideas, as peoples came to know one another better through the intercourse of trade. Old prejudices gradually broke down, and civilization took a wider meaning. International conventions were called to consider the betterment of relations between people and people. These gave birth to international services, all tending to unite the civilized world in common action for general progress, and to assure to human activity the fullness of its powers. We had reached the point where we were dreaming of a better life, universal peace, harmony and progress. The masses today are uttering a cry of hope that the present barbaric struggle may not be in vain, but may prove to be but a stepping stone to even better things. May their hopes come to fruition.

No association exists which more naturally tends towards internationalism than Freemasonry. Anderson's Masonic Constitution, promulgated in 1723, said the following:--"Ye shall cultivate brotherly love, which is the foundation and the master stone, the cement and the glory of this ancient confraternity, for we as Masons are of all races, nations and languages." An eminent present-day writer on Freemasonry has said of it: "High above all dogmas that bind, all bigotries that blind, all bitterness that divides, it will write the eternal verities of the Fatherhood of God, and the brotherhood of man." Its origin, past history, organization and philosophy all lead in that direction, and have no other goal than universal brotherhood.

A great deal of good can be accomplished by a world-wide fraternal connection between Freemasons of all countries. Masonry's aim is the Fraternity of men and the spread of the principles of Tolerance, Justice and Peace. How better can this be accomplished than by mutual understanding ? If we continue to hold ourselves aloof, will we ever attain the object we seek? Is it not astounding that Freemasonry should still be divided, and so far from being united? Would it not seem that every Mason should use his influence to help weld the chain of the international fraternity for the accomplishment of universal unity, peace, tolerance and mutual goodwill.

It is my purpose to point out to what extent the Freemasons of the world are disunited, and what the main lines of cleavage are. In particular, I desire to give some information about the Grand Orient of France, which is a representative institution of that class of Freemasonry towards which Anglo-Saxon Freemasonry has had particular antipathy.

According to the latest available statistics, there are approximately 2,100,000 adherents to Freemasonry scattered through all countries in the world. These have been divided into three distinct groups. Authorities say they do not differ materially in customs, principles, or traditions. In what then can they rightly differ? The divisions are made because of the greater or less importance given to religious ideas.

To quote the International Bureau of Masonic Affairs, established in Switzerland with the aim of completing an arrangement whereby Freemasons of all countries may mingle with one another in the Lodges, visit one another, and learn to know one another, these divisions may be given as follows:

"(1) The first group regards as-being of absolute necessity the adoption of what are called the 'Landmarks,' and in particular these two, viz., a belief in the G.A. of the U. and the presence of the Bible on the altar. Some of this group decline to receive into its Lodges Masons who belong to groups which do not admit these two landmarks. Others of this group also revere the G.A. of the U., and possess the symbol of the Bible, but they do not close their doors to any visitor who proves himself to be a Mason, even when his obedience admits neither the formula of the G.A. of the U. nor the Bible. Our brethren of the Grand Orient of France are welcomed with pleasure by them.

"(2) The second group which comprises part of Latin Masonry, leaves to its adepts the right to believe in God, even in the esoteric God of the religions, and imposes on them no act of faith, which does not hinder it from admitting to its Lodges all visiting brethren, to whatever obedience they may belong, and without any other proof than their title as regular Masons. This group holds the principle of mutual tolerance, the respect of others and one's self, and absolute liberty of conscience; it does not allow of any dogmatic affirmation.

"(3) The third group comprises purely Christian Masonry," Very much of interest could be said in giving an account of the effort made by the International Bureau of Masonic Affairs to the furtherance of mutual friendship and brotherhood among the Freemasons of all lands. Considerable progress was made, and particularly on the Continent of Europe, it developed considerable enthusiasm for the fraternal object aimed at. The war for the present has brought their peace activities to a close. In one of their later official Bulletins they say regarding it:

"If we were pessimists we should once for all give up our plans, our endeavours and our work in behalf of an improvement in the relations among men. But we know that in spite of everything our cause is the best, and that nothing, not even the most

overwhelming upheavals, must discourage us.... It will behoove the friends of peace and of fraternity to proclaim to the world that the ideas of which they are the guardians may be defeated, but that they never die and never surrender."

Many times in commenting on the progress of their work in their official Bulletin this Bureau has deplored the fact that antagonism still exists between certain Masonic bodies because brethren too readily believe all the evil that is propagated about the Masonry of another country without taking the trouble to ascertain facts by making enquiries at a reliable source. They say credence is too readily given to hateful affirmations, which are adopted without examination, and they make the plea that brethren make the necessary enquiries from the proper source. They add further: "It would suffice to see one another in order to know, to love, and to appreciate one another."

Not wishing to lay myself open to any charge of unfairness, acting upon this suggestion I wrote the following letter:

"Winnipeg, July 24, 1916. "Grand Secretary, Grand Orient of France, "Rue Cadet 9, Paris. "Dear Sir and Brother:

"Freemasonry, being a so-called universal institution, one of whose main tenets is the universal brotherhood of man, occupies a somewhat anomalous position today, at least in so far as France and English-speaking countries are concerned. Masonically we do not recognize one another.

"United as we are in the great titanic struggle now going on in Europe, it would seem that we should also be fraternally united. At any rate, the present would be a most opportune time for considering the matter, as it would surely get sympathetic consideration.

"The organization which I represent is a Masonic organization, in that its members are Past Masters of regular Lodges in this jurisdiction, but it is not affiliated as an organization with the Grand Lodge of Manitoba, A. F. and A. M. We purposely have not sought such affiliation because we want more freedom of subjects for discussion than organized Masonry here would allow. All of our members are members of the Grand Lodge, so that the thought and decisions of our Association have a certain indirect effect on the action of the Grand Lodge.

"I make this explanation to make it clear to you that I am at present making no overtures from the Grand Lodge, and have no authority to do so. I simply want to find out from you information with regard to the Grand Orient of France, with the view, if possible, through our Association, of breaking down the barriers between Masonry here and Masonry in France. I am therefore going to be perfectly frank in my questions, and trust that you will think them more pertinent than impertinent, for impertinence is not intended. I am actuated by a sincere desire to secure mutual recognition, if possible.

"It may be said frankly at the outset that the Grand Orient of France is generally looked upon by the rank and file here as an absolutely impossible organization for us to recognize in any way. You are generally considered to have departed from the ancient traditions of the Order, to be frankly atheistic, and to be in a great measure a political organization. I have heard it said by some here that you have mixed Lodges of men and women, and that you have made numerous innovations in Masonry that are not in accord with the ancient tenets of the Order.

"These are charges which I can neither endorse nor deny, not having the necessary knowledge. As your organization is the largest Masonic organization in France, I can hardly imagine though that it can be so 'terrible' as some would have us believe. Will you enlighten me ?

"I believe you were at one time in friendly intercourse with the Grand Lodge of England. Why was this cut off? I presume there was some argument in connection with it; if so, what was your side of the contention ? Does the Grand Orient of France control only the first three degrees, or these and the higher degrees as well ?

"There are other questions I might ask, but I have probably asked enough to lead you to give me complete information as to your claim for recognition. I hope you can find time to answer this by letter, and if you have any printed matter that would give fuller information I would be pleased to receive it.

"It would be a great pleasure to me if this would result in the barriers between us being pulled down, so that we can grasp one another with fraternal grip and work together for the general good. "Yours sincerely, "P. E. KELLETT, "President Past Masters' Association, A. F. and A. M., Winnipeg."

In due course I received the following reply:

"Paris, October 6, 1916. "To Very Dear Bro. Kellett, Winnipeg.

"Very Dear Brother,--I have the honour to inform you that your letter, dated July 24th last, has been duly received by the Grand Orient of France. Some time before its receipt, and at the request of our Bro. Quartier-le-Tente of Switzerland, copies of our Constitution and of our General Regulations were mailed to you. Today I am mailing you a copy of the pamphlet, 'The Freemasonry of the Grand Orient of France.' The perusal of these two pamphlets will be sufficient to demonstrate to you exactly what the Grand Orient of France really is. I also desire to reply to the questions which you have asked me.

"It is easy to say that the Grand Orient of France has abandoned the ancient traditions of the Order, but it is very difficult to prove it. To state that we are frankly atheistic is to commit the greatest error. It will be sufficient that you read the second paragraph of the first article of our Constitution, which reads as follows:

"'Freemasonry has for its basic principles mutual tolerance, respect for others and for oneself, and liberty of conscience.'

"I can affirm that the Grand Orient of France is neither deist, atheist, nor positivist. All philosophical conceptions are represented within its body.

"In what manner is the Grand Orient of France a political organisation? It includes among its members (it must not be forgotten that France is a Republic) citizens belonging to all the various phases of political opinion. You will thus see that the Grand Orient of France is not bound to any party, and cannot in consequence be considered a political organisation. All philosophical questions are discussed in our Lodges, including political and social economy, and each member may, during the course of these discussions, express freely his personal opinions in a fraternal and friendly manner suitable to Masonic re-unions.

"The Grand Orient of France consists of: Lodges which confer the first degrees (Entered Apprentice, Fellow Craft and Master Mason); Chapters which work up to the Eighteenth Deg. (Rose Croix), Philosophical Councils or Aeropages, which work up to the Thirtieth Deg. (Kadosh); and the Grand Lodge of Rites (Supreme Council of the Grand Orient of France). This confers the Thirty-first, Thirty-second and Thirty-third Degrees. The Grand Orient of France, which was founded in 1736, includes at present 472 Lodges, 75 Chapters, and 31 Philosophical Councils or Aeropagei. Contrary to the information that has been given you, we have not under our jurisdiction mixed Lodges of men and women, nor Lodges of women only. We do not even recognise such Lodges.

"As you may have seen in our Constitution, and as I have stated previously, the Grand Orient of France, while it respects all philosophical beliefs, insists upon absolute liberty of belief. This does not mean that we banish from our Lodges the belief in God. The United Grand Lodge of England, on the contrary, desires to make a belief in God in some manner compulsory. The Grand Orient of France is much more liberal, since in proclaiming the absolute liberty of belief it permits to each one of its members the liberty to believe or not to believe in God, and by so doing desires to respect its members in their convictions, their doctrines and their beliefs.

"This is the reason why- fraternal relations do not exist between the United Grand Lodge of England and the Grand Orient of France. We regret this exceedingly. Is it not painful to contemplate that these two Masonic bodies continue to ignore one another, even at the moment when England and France are so closely and cordially united for the defence of Right, Justice and Civilization? Do the English and French soldiers, who are fighting side by side and giving freely of their blood for the triumph of this just cause, trouble themselves about the philosophical beliefs of one another? Nevertheless, an intimate fraternity exists between them, which excites the admiration of the civilized world.

"England has always been considered, rightly in other respects, a country of liberty. It is difficult to understand, under the circumstances, why the Freemasons of this great and noble nation should want to deprive their brothers of France this same liberty.

"I ardently desire to see these difficulties, which appear to me to be based upon mutual misunderstanding, removed. As a Freemason and as a Frenchman this is my fervent wish. I ask you to accept, very dear brother, the assurance of my most fraternal sentiments. "G. CORNEAU, "The President of the Council of the Order."

The information received may, therefore, be regarded as authentic, and what I have to say regarding the Grand Orient of France will not be based on mere hearsay. A careful reading of the letter quoted above, the Constitution and the pamphlet referred to, cannot but impress one with the-earnestness and the whole souled fraternal spirit of the Grand Orient. Their methods are different from ours, but this is due to the circumstances of their environment, which has influenced them quite materially. One cannot help but notice that they have the same aims and possess the same aspirations as we have, and that they seem, if anything, more earnest than we are in working towards the desired end--the advancement and good of mankind. They seem to direct most of their activity along

external and social lines. The ideal ever before them seems to be the moral and intellectual improvement of their members.

Their whole Lodge life is aimed to train their members for a life of activity in the interests of humanity. It has been said that Masons who live in Protestant countries can hardly realise the privilege they enjoy. Authorities say the Freemasons of France have been subjected to narrow-minded intolerance and prejudice; that they have been excommunicated, persecuted, insulted and detested; and that their benevolent activities have been met by all the hindrances, calumnies, slanders and active opposition pitiless clericalism could invent. By the very force of events Masonry in France became the directing force of the democracy. Masonic Lodges became centres where liberal minds could gather for exchange of views. Even there they had to be discreet, for the police were on the watch. Circumstances in France have been such that it would have been, as one has expressed it, "a crime against the Masonic idea for the members to shut themselves up in classic Masonry."

This condition existed in the years following the establishment of the third Republic after 1870. For a number of years, though, they have not been seriously threatened by their old enemies. The aspect of affairs has changed. That period of intolerance--intolerance from a Clerical source is responsible for the stand the French Masons took with regard to "God and Religion" and "Politics." But I will say more later on those two topics. They may have committed errors, but in my opinion have done nothing for which they should be punished today.

They regret being separated from the brethren of other countries, and, as we have seen from the letter quoted, they would welcome the fraternal hand from us. Separation is, I believe, due to misunderstanding.

French Masons seem to regard the institution as still in its infancy, not yet definitely formed, a progressive institution. They are not averse to trying out-reforms. They do not consider the institution is such as they should be satisfied with and refuse to change in any respect. They believe it should be changed, in anything but principle, if it will help to realize the dream of a world at peace and civilized in a truly Masonic sense. Their programme is entirely philosophical. Their Lodges are schools, existing to mould independent thinkers, free from prejudice and intolerance to take their part in the citizenship of the nation.

Stated briefly, their principles, etc., as set forth in their official pamphlet, "The Freemasonry of the Grand Orient of France," are somewhat as follows:

They recognise no truths save those based on reason and science, and combat particularly the "superstitions and presumptions" of French Clericalism. Their primordial law is Toleration, respect for all creeds, all ideas, and all opinions. They impose no dogma on their adherents. They encourage free research for truths--scientific, moral, political and social. Their work among members is to develop their faculties and to augment their knowledge by study and discussion. Men of all classes are taken into their Lodges to work in common "for the emancipation of the human spirit, for the independence of the people, and for the social welfare of humanity."

Their system of morality is based on the teaching that to be happier one has to be better. The scientific study of the human heart establishes for them the fact that social life is the most indispensable weapon in the struggle for existence. Those who live a common life and band themselves together endure, while those who isolate themselves succumb. The association of individuals develops love and expands in the heart desire for the welfare of all. They particularly point out that morality can be attained outside of religious superstitions or philosophical theories.

French Freemasonry, in addition to striving to emancipate its members and separate morality from religious superstition and theory, recognises its mission to make citizens free and equal before the law--to develop the idea of brotherhood and equality. She enunciates the principle that it is the primitive heritage of man, his individual right, to enjoy fully the fruit of his work; to say and to write that which he thinks; to join himself to his fellows when he sees fit; to make that which seems good to him; to associate for common purposes of any kind, material or intellectual; to put into practice, his ideas and his opinions; to teach that which he learns in the course of experience and study, and to demand from society respect for the liberties for each and all.

This may sound very socialistic, but the conditions of the country may have required a declaration of that kind from Masonry. I cannot help regarding this as simply a distinct protest against the encroachments of Clericalism.

This pamphlet further declares that Masonry works for the assuring of the triumph of democracy, so that citizens can take "a direct part, as considerable as possible, in carrying on of public affairs, and in exercising the greatest possible part of that national sovereignty towards which the people of France have marched for a century without being able to attain."

French Freemasonry interests herself in social laws because she believes that through them men will realize the simultaneous welfare of the individual, the family and general society. History bears witness to the necessity of so moulding these laws as to overcome the rivalry of selfish interests from whence spring the miseries, the sufferings and hatreds of society. Social problems they, therefore, consider legitimate Masonic problems if Masonry is to fulfil its mission in its broadest sense. They believe the things that menace the progress of human society should be discussed, so that indirectly they may be drawn to the attention of public opinion, and through that laws will be demanded to remedy them. Under this heading they cite particularly that they aim at legislation to combat misery which is the most active cause of degeneracy, bad morals and crimes; legislation to protect the child gainst moral, intellectual and physical atrophy; legislation to lighten the burden of the woman in the family and in society; legislation to recognize the dignity of abour, to ensure the safety of the labourer, and to help n solving the strifes of labour. They realize fully the vastness of the task they set themselves in intellectual, moral and social development, but Freemasonry, being a permanent institution, has the time for it, and does not therefore allow herself to be deterred because of the size of the task; a step at a time finally succeeds.

They describe their Lodges as being ateliers, in the sense of being study classes or schools. Their membership is recruited by voluntary impulse, as with us, the only condition of membership being that of being free, as we Masonically understand it, and of having good morals.

No dogma, religious, political or social, is imposed on their members. Each member has absolute liberty of thought, which he is led to modify or change along the lines of progression as his own sense may dictate when, by discussion, more extended knowledge and more numerous facts present themselves.

The condition that every free man of good morals, whatever his ideas may be, can introduce into the discussions of the Lodge principles and aspirations of the more diverse kind as to political and social conditions has the result of educating and moulding opinion in the best possible way. As when one stone is struck upon another a jet of light is produced, so when ideas clash, enlightenment likewise follows.

By virtue of a well-balanced scheme, to the centre of which these incongruous thoughts move from the absolute order maintained in the discussion, they understand themselves and criticise themselves. They analyse and refine the one, the other, and evolve a common reflected opinion.

The result is every French Freemason goes from Lodge, if not transformed, at least better informed, improved in every way. The truth which the Masonic study has created percolates indirectly into profane society, with manifest results.

French Freemasonry thus offers its initiates a means of re-union where they can inspect their efforts and their researches. She places them in the centre of human researches. "By the framework, by the symbols, by the custom, she makes them develop, without knowing it, the best that is in them, intellectually and morally, besides realizing the fruitful union of heart and spirit." She elevates individuals by inciting them to make themselves strong, desirable and true, just and good. She protects her members at the same time against excess by maintaining internal discipline.

By conducting these studies the Grand Orient of France keeps before her members, and indirectly before the people generally, the most practical model and the most ideal. She has already exerted a powerful influence on the different institutions of the

people. Her task is to inculcate, more and more; true order for the betterment of humanity. In specifying more and more this ideal she works to the end of bringing about the most favourable conditions, and at the same time the most legitimate conditions, of happiness.

This "elevated school of intellectual and moral nobility" shines not to lose itself in mere abstraction, but studies what would seem to be of practical benefit to humanity. She gives her force, trained by intelligence, to the service of Light and of the Spirit. With study and research always going on and never interrupted, the Freemasonry of the Grand Orient of France cannot therefore become dogma. New thought and reason is ever being evolved. Further investigation is forever upsetting proven theories.

As to their methods of working to these ends, the pamphlet gives some very interesting information. Their annual Convention, composed of delegates from all the Lodges, meets in Paris every year in the month of September. One of the most important functions of this Convention is to fix the questions which ought to be referred, for the consideration of the Lodges during the ensuing year. The programme is discussed, added to and taken from, and finally adopted and sent out to the Lodges. By this method the General Convention condenses the thought of Masonry throughout all the Lodges, and members are kept in touch with all the studies pursued in other Lodges than their own. The Masonic thought of the whole country is systematized and crystallized.

Aside from the Convention programme, each Lodge keeps a teacher to study problems of philosophy, morality, socialism, and history, and bring before the Lodge what he considers worthy of discussion. The Lodges work, therefore, largely on their own initiative, and these new discussions are reported at the next Convention, and may perhaps be put on the general programme for the following year. To us these discussions might seem to lead on to dangerous ground and have bad effects. With reference to this they say:

"The discussions which these problems provoke are always conducted courteously and amicably. Tolerance is the first rule of the Masonic Association. It is thus that men belonging to philosophical or political schools, of the most diverse kind, may

find harmoniously, without noise and without vain agitations, the solution of the problems which interest the prosperity of the nation and the progress of humanity."

Among the principal questions examined in the Conventions and in the Lodges for some years back are the following, taken from a list they give:

SOCIOLOGICAL--

The status of women and children in modern society.

The struggle against alcoholism.

The struggle against crime, more especially juvenile crime.

The means of combating prostitution, vagabondage, and mendicancy.

LEGISLATIVE--

The reform and simplification of legal procedure.

Reform of the Magistracy.

Civil Service administration.

Public instruction, the taking it out of the hands of the clergy.

Betterings of methods of taxation.

ECONOMIC--

Condition of the working man and how it may be bettered.

Co-operation.

Cheap dwelling houses.

Agricultural credits.

Working men's credits.

Means of encouraging the apprentice system.

Homes for working women.

PHILOSOPHIC--

Study of morality outside of all religious dogma.

The finding of a morality, lay and scientific.

Study of the various philosophical systems.

What I have just given is but a brief synopsis of what is contained in their pamphlet, "The Freemasonry of the Grand Orient of France," which, being an official publication for the purpose of setting forth their aims, aspirations and reasons for being, may be regarded as a fair statement.

What might also be called hereditary objections are hard to overcome, and some of you may now be disposed to think their philosophy and work mere socialism, to be scoffed at and carefully avoided by Masonry. The Sermon on the Mount was equally, if not more, socialistic, yet you do not think of putting it aside on account of that. A great English scholar once said that Christ's Sermon on the Mount may be justly regarded as the charter of Christian Socialism.

Objection may be raised that this kind of thought, working in French Masonic Lodges, would inevitably lead to the Masonic institution in France becoming a mere political organization. Such I do not believe to be the case, and in rebuttal of your thoughts, if they lean that way, I would refer you again to the statement in the letter I have quoted, that their membership is made up of men from all political parties in France. Along the same line I will quote paragraph 15 of their Constitution, which says:

"Lodges have the right of discipline over all their members and over all Masons present at their working.

"They prohibit all debates on the acts of Civil authority, and all Masonic intervention in the struggles of political parties.

"The presiding officer rules the meeting."

The Grand Orient of France has also at various times issued instructions enforcing the above rules. To quote:

"If, as citizens, the members of the Federation are free in their political actions, as Freemasons they must abstain from bringing the name and the flag of Freemasonry into election conflicts and the competition of parties."--Circular 1885.

"All political debates at Masonic meetings are strictly forbidden."--Circular 1885.

If French Masonry has a political influence, and no doubt it has, it is an indirect influence which we in this jurisdiction might do worse than emulate. The latest political influence they are credited with exerting is that which established secular schools in place of monastic schools. A few facts in connection with this will indicate why the French people, non-Masons as well as Masons, demanded this separation. In France in 1897 there were fourteen convictions in the Courts against monastic teachers for "outrages on decency." In 1898 there were thirteen more convictions for similar offences. Severe sentences were imposed in each case by Catholic judges.

Is it any wonder that the monasteries were abolished and secular schools established? Masonry has been blamed in magazine articles for bringing this change about. No official action was taken. Some informers may have been Masons, but not all of them. Who would not inform? I have not been able to find any evidence to substantiate the charge made against Masonry, but if similar conditions existed in this country I should be sorry if the Masonic institution here were not red-blooded enough to exert an influence to right such a wrong. If that would condemn us to being called a political institution, I for one would rejoice in the name.

The Grand Orient of France is not a political organization, nor does it aim to be. It does aim to be an influence in moulding the opinions of its members, so that when they are called upon to act and vote as citizens they may do so with a view to the general good. We might well copy much from their Masonic educational system, to the profit of our Masonic institution, both individually and collectively. Our interest in public questions is largely material. Only where the financial interests are directly affected do we as a people seem to bring ourselves to the point of investigating, criticizing, and demanding the correction of faults in our public government. We overlook altogether the by far greater problems of government--sociological questions, moral reforms, and other phases of public betterment which French Masons make a study of. If there were the possibility of a Boodling Scandal in connection with these other questions they might be more live topics of interest with us.

(To be continued)

----o----

OPINION AND ACTION ON MILITARY LODGES BY GRAND MASTERS

UTAH

MILITARY LODGES DEEMED INADVISABLE - UTAH SOLDIER-MASONS ENCOURAGED TO ORGANIZE REGIMENTAL MASONIC CLUB

The subject of the organization of a Military Lodge is an interesting one, and has received our serious consideration, particularly in connection with the possibility of such a Lodge being attached to the Utah Regiment of Artillery which is now stationed in California. After careful consideration of the matter, we are of the opinion that the organization of such a Lodge is inadvisable and unnecessary, particularly as the Masonic and social relations can be satisfactorily maintained by means of a Masonic Club, which we believe can take care of the matters which appear to warrant an organization of our Masonic Brethren, and without any of the objectionable features which might partake of the organization of a Military Lodge. We have, therefore, encouraged our membership in the Utah Regiment of Artillery to associate themselves in the character of a Masonic Club, and we are prepared to give all proper recognition and encouragement to that organization, but I am confident that our Grand Lodge will not sanction the more formal organization which a Military Lodge would assume.

C. F. Jennings, Grand Master.

* * *

WISCONSIN

GRAND MASTER OPPOSED TO SUCH LODGE - WOULD REFUSE TO GRANT DISPENSATIONS

The Grand Lodge of Wisconsin has taken no action concerning the chartering of Military Lodges and I feel sure that if such a proposition should ever be made in the Grand Lodge it would be rejected.

Personally I am opposed to their creation and, under no circumstances, would issue a dispensation to form them.

Existing as they would in the midst of the most unsettled conditions imaginable, they could not be under any effective control of the Grand Lodge or Grand Master, neither would it be possible for their officers to give adequate attention to the affairs of their Lodges. The initiation of undesirable material, inlproper conferring of degrees, election to office of Brethren unqualified for leadership, are only some of the evils which would be likely to result. Such a Lodge, while perfectly fit in every way at the time it might be placed under Dispensation, could, as an outcome of war activities, easily degenerate into an organization which would be a Masonic Lodge in name only and would, of course, bring the honored name of Masonry into ill repute.

These and other like considerations would actuate my refusal to grant any dispensations of this kind, should the matter ever be presented to me.

W. S. Griswold, Grand Master.

----o----

OUR TENETS

Brotherly Love, Relief and Truth.

As Masons we are taught,

What higher theme, or nobler creed,

Need anywhere be sought?

Could we but know, and feel the truth,

Each is to each a Brother,

The rich, the poor, the high, the low,

All children of one Father,

Our duty, and our happiness,

Misfortune to relieve,

And share with those less blessed than we,

The good gifts we receive,

To comfort the unfortunate,

The wounded heart to bind,

And by sweet sympathy restore,

Peace, to the troubled mind.

With Truth, that attribute Divine,

Of all the Virtues known,

The fixed and sure foundation,

The very Corner stone,

By which as Masons we are taught,

To guard against deceit,

And with sincere plain dealing,

Life's every duty meet,

To promote each other's welfare.

We join both heart and voice,

And in each other's happiness.

We one and all rejoice.

(B.)

----o----

CORRESPONDENCE CIRCLE BULLETIN -- NO. 15

DEVOTED TO ORGANIZED MASONIC STUDY

EDITED BY BRO. ROBERT I. CLEGG

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the paper by Brother Clegg.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of a Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Study of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS Each month we are presenting a paper written by Brother Clegg who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. At the head of each installment will be given a number of "Helpful Hints" consisting of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Clegg in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committees will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS Immediately preceding each of Brother Clegg's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Clegg's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Clegg's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Clegg's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

HELPFUL HINTS TO STUDY CLUB LEADERS

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss. Even were but five minutes devoted to the discussion of each of the questions given it will be seen that it would be impossible to discuss all of them in ten or twelve hours. The wide variety of questions here given will afford individual Committees an opportunity to arrange their program to suit their own fancies and also furnish additional material for a second study meeting each month if desired by the members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is opened.

QUESTIONS ON "PRAYER"

1. What is prayer? Is it an instinct, or an art? Is its successful use governed by laws? Does prayer violate the laws of Nature ? Is it a necessary part of the Masonic life ? Why ? How do you think prayer is answered? For what should we ?ray ? Is audible prayer necessary ? Have you ever tested prayer by actual experiment ? Is the cry of an infant a supplication to God? In what sense is the child "an epitome of theace" ? What is the object of prayer ?

2. What is the candidate's first voluntary act in the Lodge ? Is what follows a part of the instruction of the Lodge? Does the Lodge set the example ? How ? How did primitive man pray? With what did he accompany his prayer? What sacrifice did you make, when you became a Mason ? Has your service in behalf of Masonry been a sacrifice ? If not, have you really gotten anything out of Masonry?

3. What is the candidate's part in the act of invocation? Why do men kneel in prayer? Why do they close their eyes? What is meant by "an attitude of prayer" ? Are there other attitudes than those mentioned ? Explain the meaning of the several parts of a monitorial prayer. What does "Amen" mean ? What does "so mote it be" mean? A congregation may join in prayer, either mentally or audibly; what is the effect upon you when you are a part of a congregation thus engaged?

4. What is Faith? Is it the same as Trust, Confidence ? What part does faith play in business? in social life? in friendship ? Is faith approved by reason ? What is meant by "the faith of a Mason"? Is a prayerless, faithless life "atheism" in practice ? Do savages pray ? How ? Have we improved the art of prayer as we have improved other arts ? Can the vote of a Lodge be in fact a prayer? Is it a manly thing to pray? Do you believe in the old saying "To Labor is to Pray"? Can you name some great men who used the habit of prayer ? Would you be ashamed to dimit that you used it?

REFERENCES FOR SUPPLEMENTAL PAPERS

The articles by Brother Haywood, Newton and Wagstaff and the additional selections from other sources in this issue of the Correspondence Circle Bulletin should afford

Study Club leaders an opportunity to make this installment of the Course one of the most interesting they have yet had. Use as many of them as possible, assigning them to your most interested members for reading at your meeting. Additional references may be found as follows:

Mackey's Encyclopedia: Prayer, p. 577.

THE BUILDER:

Vol. I--Prayer in Masonry, p. 186.

Vol. II--A Mason's Prayer, p. 180; The Great Prayer, p. 368.

Vol. III--What An Entered Apprentice Ought to Know, April C. C. B., p. 6.

FIRST STEPS

BY BRO ROBERT I. CLEGG

PART III--PRAYER

"As Masons we are taught that no man should enter upon any great or important undertaking without first invoking the blessing of Deity."

PRAYER is the voice of hope strengthened by faith. Prayer is the expectant utterance of the elect. Prayer is petition purified, and therefore powerful. Prayer is the appealing speech of subject to sovereign, of the creature to the Creator.

Aspiration is that ambitious attitude of man that seeks hopefully unto a happy end of effort. That is prayer in action. That is what the Bible surely means when speaking of the effectual fervent speech that availeth much. "The effectual fervent prayer of a righteous man availeth much," as is said in James, v. 16.

A natural act it truly is to implore the aid and protection of a power greater than our own in a time of difficulty or danger. The child clutching at its mother's gown to steady the faltering footsteps of infancy is but a prophecy and a pattern of maturity. Perhaps the inarticulate feeble cry of the infant, the earliest pang of pain or weakness made vocal, is but significant of that universal seeking for succor by humanity lifting up its voice unto the heavens, the child being an epitome of the race.

KNEELING POSTURE

How natural is the ordinary kneeling posture of prayer. He that prays is himself a symbol of subjection when kneeling in an attitude of supplication; the unseeing eyes show abstraction-- inward looking-- the folded hands beseech compassion and favor. Then is the candidate nearer to his God. Then does the Divinity that shapes our ends approach us the closer, our sightless eyes are opened to introspection and we are prompted aright in action and speech.

THE LODGE SETS THE EXAMPLE FOR THE CANDIDATE

There is another prayerful attitude aside from that privacy suggested by darkness and solitude. There is the prayer of a number, a congregation interceding for themselves or for others. Therein comes the unity of similar acts, many performing the same ceremony simultaneously strengthens in every participant the sentiment of his neighbors. To stand with bowed heads and attentive minds while another prays the words that are in the hearts of all those assembled means community of prayer, a common supplication.

THE LODGE INSTRUCTS AND SUPPLICATES FOR THE CANDIDATE

Consider the Lodge and the candidate solemnly in a sacrificial spirit offering contritely their aspirations for the good of all. There is the confident expression of belief in a Supreme Being whose blessing is sought for both the Lodge and the candidate to the end that both may, in their humble powers, reflect the glory of heaven.

THE CANDIDATE'S PART

The candidate is ever an active element in all that is done. For him, with him, by him,--everything is done in his behalf. Prayer is at the beginning and the end of all Masonic work. Particularly is prayer applicable in the first steps of the candidate in our mysteries. In it he participates. In attitude and in aspiration he has an active and a typical part. He fills a place peculiarly his own. Both in posture and in response he meets all requirements or he fits none. Shut out from the world, the world forgetting, by the world forgotten, darkness blots away all disturbing factors of sight. Withdrawn from the world, there are but the reminders of ritualistic instruction penetrating by other avenues than the eye.

"AMEN--SO MOTE IT BE"

The word "Amen" and the phrase "So Mote It Be" are synonymous terms. Their use is familiar to all Masons. The word "Amen" is of Hebrew origin, of which the root meaning is "stability," generally adopted in Christian worship as a concluding formula for prayers and hymns. Three distinct biblical usages may be noted. (a) Initial Amen, referring back to words of another speaker, e. g. I Kings i. 36, "And Benaiah the son of Jehoiaba answered the king, and said, Amen: the Lord God of my lord the king say so too." (b) Detached Amen, the complimentary sentence being suppressed, e. g. Neh. v. 13, "Also I shook my lap, and said, so God shake out every man from his house, and from his labor, that performeth not this promise, even thus he be shaken out, and emptied. And all the congregation said, Amen, and praise the Lord. And the people

did according to this promise." Rev. v. 14, "And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever." (c) Final Amen, with no change of speaker, as in the subscription to the first three divisions of the Psalter and in the frequent doxologies of the New Testament Epistles. The uses of amen ("verily") in the gospels form a peculiar class; they are initial but often lack any backward reference. Jesus used the word to affirm his own utterances, not those of another person, and this usage was adopted by the church. The liturgical use of the word in apostolic times is attested by the passage from I Cor., and Justin Martyr (A.D. 150) describes the congregation as responding "amen" to the benediction after the celebration of the Eucharist.

Among certain Gnostic sects Amen became the name of an angel, and in post-biblical Jewish works exaggerated statements are multiplied as to the right method and the bliss of pronouncing it. It is still used in the service of the synagogue, and the Mohammedans not only add it after reciting the first Sura of the Koran, but also when writing letters, etc., and repeat it three times, often with the word Qimtir, as a kind of talisman.

TRUST AND FAITH

The greater the importance and the greater the difficulty of any undertaking, the more essential it is that an implicit trust in God shall guide our feet and make sure and steadfast our stumbling steps. Do we deserve that help? Then let us fear not but go forward of good courage.

Scepticism is frequent. Cynicism is rife. Among Masons it is not rare to have the student belittled by the uninformed. Too often an ideal is shattered by "What is the use?"

Take heart. Beneath the social veneer is sound substance. Rough as may be the raw diamond, every rightly directed rub of polish adds to its lustre and swells its flashing rays of light.

True, honesty and sincerity are elbowed out of the newspaper columns by the record of crime. Be not alarmed. An orgy of wrongdoing is not rampant. No indeed, the very opposite is true. Only the uncommon is news. What everybody knows is not news. What is mentioned in the daily papers is the rare, the novel, the curious, the quaint. When you see crime portrayed in print, be assured that evil is not supreme. It should remind us that good men and women are too common for advertisement.

Abroad in the land is the spirit of Masonry. Business in mighty bulk is transacted upon the mere pledged word. Appeals for trade are voiced with the fervor of religious faith. A discussion among men of business, advertising men, engineers, and others, is usually found in one avenue or another associated with lofty ideals, a philosophy of self-sacrifice and personal devotion. Masonry is this leaven of mankind, a lever of uplift, a light ever leading unto love.

TO LABOR IS TO PRAY

An old Latin motto, "Labore est Orore," says in effect, "Work is prayer, to labor is to pray." When the ancient craftsmen wrought their structures into the glorious Gothic pinnacles and spires, pilasters and columns, and flung the flying buttresses and beams astride the spacious transepts of gracious cathedrals, the ornate stone and carved wood expressed their faith, hope and charity, the sumptuous record of their souls. The enduring wood and stone perpetuated their prayers.

How far does modern Masonry impress its teaching on the times? Will we as did our forefathers in Freemasonry carve into the character of men something of what the craftsmen of old worked into these buildings that yet remain of grandeur and renown ?

Let us answer these questions in our own hearts. They are worth our careful study.

Consider, too, that Masonry tells us how we may pray for ourselves and for others but the prayers of others are not to substitute for our own. We are to pray for ourselves and for others. Is this your idea of prayer ?

Have you not met that Mason whose impression of Masonry is not that of a partnership? His conception of Masonry is that of an organization that does something for him, not of an organization that is served by him and by all the other members? Do you not think that this is the real difference between a member and a Mason?

Of course you all know that a Mason is more than a mere member, being vaccinated is certainly more than going through the motions of an operation. If it does not take, the work is a failure.

MORE BLESSED TO GIVE THAN TO RECEIVE

Thus there are two aspects of Masonry, receiving and contributing, taking and giving. He who wears the jewelry and carries the card and diploma receives some reward, but he who wears the instruction in his heart distributes rewards. Happy is he who does all things Masonically with discrimination and zeal.

The strength of Masonry is in the unity of its members and in their acceptance of its duties. When they expect more than they give, Masonry weakens by that drain upon her substance. When Masons expect less than they contribute of their service, that surplus strengthens the common source of energy and all profit by the sacrifice.

The element of sacrifice is indeed inseparable from prayer. The Mason may well ponder how aptly in modern days or of old he that prayed made an offering. The supplication to his God was accompanied by a gift upon the altar. Many are the instances recorded in the Bible of just such offerings, too numerous for enumeration.

Well, what is the sacrifice when a man becomes a Mason? What then is offered upon the altar of Masonry? Why, nothing less than the man himself.

God in Fatherhood, man in brotherliness, each thought suggests service; the sonship of worship unto the Father, the fraternity of men actuated by the lasting lessons of an antique and unique schooling. We get by giving. We earn as we truly learn. Our real fame is as we aim.

When the temptation comes to be impatient because the institution is not moving as some individual wishes, is not voting as some person may vote, then reflect that its greatest glory is in the chastening and refining of the individual character.

Masonry is never a mob. Masonry is always personal. Masons are never to be herded. Masons are to be heeded.

Prayer to the Mason is most natural, a very plopeact of devotion and of adoration, a practical act of worship. In it he but follows the Divine command, "Ask and ye shall receive." There is in it the very essence of faith, for without faith there is neither purpose nor direction nor end in prayer.

When a vote is used as is a prayer it is used Masonically. When the franchise is exercised by freemen in a Masonic fashion it is employed in the spirit of prayer. Whatever is done Masonically is prayerful.

* * *

Watch once more, my brethren, the first contact of a candidate with our Craft, his entrance into Masonry. Apply for yourselves his lessons of faith. Turn back the pages of your career and see yourselves again in him as when you first entered the lodge. Renew with him your pledges, replenish your trust, recall the old thrill of your Entered Apprenticeship. It shall not be in vain. There is not in all the affairs of life a solitary foothold for you where that knowledge will not serve you well. Yes, watch, and pray.

"INVOKING THE BLESSING OF DEITY" BY BRO. H. L. HAYWOOD, IOWA

(By the kindness of Brother H. L. Haywood, who edits the Library department of this Journal, we have been privileged to lift from the pages of his forthcoming book of interpretation of the three degrees of Ancient Craft Masonry, the following delightful paragraphs relating to Prayer. They are so truly interpretative of the subject matter of this month's Bulletin study that we would feel our issue incomplete without them.)

It is of the highest import that in the ceremony of initiation the candidate's first act is to kneel at the altar of prayer for this is nothing other than a symbol of the fact that all right life, inside and outside of the Lodge, is anchored to the power of prayer. It is of further significance that in the early Degree he has another to pray for him while at a later time he must pray for himself because this is a recognition of prayer as an art to be learned gradually as all other arts are learned.

Brother J. T. Thorp, the veteran English student, has suggested that the Apprentice prayer has come to us from the old custom of beginning each Old Charge with an Invocation; this is a reasonable, historical inference, but it does not go deep enough. The prayer is in the Masonic ceremony because it must be in the Masonic life, and the important point here is not how we came to pray, but why we do pray; and the reason we do pray is that we can not help it. Man is a praying creature because of the way he is made, and not all the arguments of the naturalist or all the sophistries of the skeptic can cure him of the habit.

Prayer is more "than the aspiration of the soul toward the absolute and Infinite Intelligence"; it is more than meditation; it is more than the soul's dialogue with its own higher self; it is more than soliloquy; prayer is a force and accomplishes work in its own appropriate realm. When a forester wishes to fell a tree he uses an axe; when a farmer desires a crop he plows the soil and sows the grain; the merchant who seeks money applies himself to his trade; by token of the same universal law of cause and effect the soul that would get spiritual work done applies the instrument of prayer.

If it be said that God is all-knowing and all-powerful and does not need our praying we reply that there are some things which God will not do, whether He can or not without the assistance of man. Working by Himself God produces the wild dog-rose; working with man He produces an "American Beauty"; working by Himself He produces the wild wheat, unfruitful and inedible; working with man He carpets the prairies with heavy-headed grain, enough to feed a nation; working by Himself He brought forth the first man, half animal, half human, slinking in his mildewed cave and killing his prey with his hands, like the wild bear; working in co-operation with man they Two have brought forth this human world of netted highways and thrumming cities--literature, art, beauty, the temple, and the home, the Iliad, the Tempest, the Bible, Homer, Shakespeare, and Christ. Man co-operates with God in transforming Nature by the use of his hands; he cooperates with God in transforming the spirit by the use of prayer. Besides, God has not shut Himself out of the soul that He has made and prayer itself may well be His own activity, His Divine hand-clasp with the human heart.

This is not to justify the use of prayer, there is no need of that; it is its own justification. After all is said pro and con, the fact remains that the great souls have been the great prayers. It is not for us to twist this fact about to suit our theories; it is for us to adjust our theories to the fact. Prayer widens our horizons; purifies our motives, disciplines the will, releases us from the gravitations of the material, sets a new light in the fact and links us to Heaven in an ineffable fellowship. It is a stairway let down by God into the inmost chamber-of our heart up and down which the better angels of our nature pass and re-pass in their healing ministries.

Upon this earth there is nothing more eloquent than the silence of a company of men and women bowed in the hush and awe of a House of Prayer. Through all the groping generations the soul of man has never ceased to seek a city unseen and eternal. No

thoughtful man but at some time has mused over this great adoring habit of our humanity, and the marvel of it deepens the longer he ponders it. That instinct for eternity which draws together the stones of a stately cathedral, where the shadow of the Infinite is bidden to linger, tells us more of what man is than all else besides. So far as we know, man is the only being on our planet that pauses to pray, and the wonder of his worship is at once a revelation and a prophecy.

"Man sits here shaping wings to fly;

His heart forbodes a mystery;

He names the name of Eternity.

That type of Perfect in his mind

In Nature he can nowhere find,

He sows himself on every wind.

He seems to hear a Heavenly Friend,

And through thick walls to apprehend

A labor working toward an end."

PRAYER IS TRUST BY BRO. JOSEPH FORT NEWTON, ENGLAND

The first great element of prayer is aspiration--a hunger for better being and doing, a looking onward and upward to an ideal which, seen afar off, is yearned after; a discontent with present attainments and performances, an inability to rest in things as they are. When a young man gives up wild or careless habits, begins to save money, to use his time to good account, brace himself against the lure to idleness and evil, he is praying, though he might be abashed if one told him that his wistful reaching forth

toward something higher and better was prayer. Wherever improvement is being desired and sought--improvement not only in what we have, but in what we are and do--there is prayer, even though no word is uttered. A man in his workshop, factory or office, who, from morn to eve is striving to realize his ideal of honor, efficiency and service, is praying the livelong day. When an ideal of manhood is cherished, in the light of which our best is never wholly satisfactory, and which is evermore urging us to go beyond it, there is prayer. Such a man, though he kneel not during the day, goes prayerfully to his bed a better man, and the hum of his honest industry is the music of a liturgy.

Nor does he pray simply for himself alone. All prayer, by its very nature, is benevolent and intercessory. When a man is devoted to the pursuit of knowledge, caring more for it than for any worldly honor; when he is in search for truth, ready, if need be, to suffer that he may find it; when he desires to help forward a good cause, willing to sacrifice for it-- when a man lives thus, he is exemplifying that love of the best things of which all prayer is the expression. Who can labor for the good and not begin to throb with desire for the good of others? What man, not cursed with hopeless selfishness, can enter the presence of the Eternal Goodness and ask only in his own behalf? When he closes the door of his oratory he remembers not simply his own burdens, but the griefs and woes of others. One who, like Abou Ben Adhem, loves his fellow man, need not bow his head and clasp his hands, before sleeping, to save the day from being prayerless, since it has been full of prayer. Yet no one can enter his oratory before falling into the mystery of sleep, without learning something for the comfort of his heart and the health of his soul.

Again, all true prayer has its roots in trust, and he is praying who dares trust truth, right, and honor, no matter the cost, though he may not kneel in a temple. Let him bow in the temple, but when on the day following he obeys the light within him when it points, maybe, to a lonely road, where he will no longer walk with troops of friends--that also is prayer. If prayer is trust, he who trusts the reigning rectitude, trusts conscience, trusts duty, trusts principle habitually, fearful only of unfaithfulness, and with tranquil courage pursues his way, is a man of prayer. No matter how loud he may pray in the temple, if he seeks even a worthy end by unworthy means, his prayer has no wings. We pray by our desires, our motives, our tears. and by our acts--praying without ceasing to the God who is over all, in all, and working through all.

THE DIGNITY OF PRAYER MY BRO. DENMAN S..WAGSTAFF, P. M., CALIFORNIA

The great secret forcing along a final and complete consciousness of one's worthiness when asking for anything, either from The Great Architect or from just a common "Fellow-Craft" along the road, is the knowledge in advance, of having earned the favor. Hence we have the right and privilege to ask for that something which we are convinced belongs to us.

The knowledge of worthiness is the backbone of the request. In most every instance a request coming from such a source is granted. Thus we may say that the request and the answer go hand in hand. The giving and receiving are correlative. The effort means its accomplishment.

These jewels should be among the contents of the cornerstone of our individual "Temples," which if guided in their building, planned in their inception by the absolute worthiness of the reason for building, lead to the final raising of an edifice wherein there shall be no false gods, false oaths, unfilled obligations nor anything which doth not belong within a "Temple." We may then pray with a dignity born of Truth.

How many do pray just through the habit of asking for everything in sight. How many are disappointed, when after meeting with sudden, almost selfinflicted misfortune, prayer brings nothing. Prayer is indeed nothing, if robbed of its dignity. It can not be heard. The real preparation necessary to receive the object asked for is absent. There has been no effort to fill the cornerstone of Life with the records of Truth. We are out of our class. No previous performance. There is no record of our having even tried to merit an answer to our prayer, hence it is simply a wheedling, simpering, despairing cry without dignity and devoid of Truth.

What should constitute previous performance? It takes but little absolutely new to start. The obligation of the First Degree points the "Apprentice" way: "Be true to

yourself." The Second Degree: "Be faithful to your friends and thus in a greater degree to yourself." The Third Degree: "Be to all men a brother. Be quick to lend a helping hand to all mankind--to all men, no matter of what faith or creed." Be sure to note that all men are equal in the sight of the Creator. Think always before entering upon an engagement. Let cleanliness of heart and tongue go hand in hand with every act. Look well ahead on the trail before you trust your feet upon it. You may, in a darkening moment, tread upon a brother fallen by the wayside. He should be placed upon his feet again. Then you may pray for more assistance, with all the "dignity" consistent effort commands. Your prayers will be answered in your good deed just crowned with accomplishment, even before your eyes. So shall we merit an endless Life, wherein Truth prevails.

PRAYER

(Literature contains many explanations of prayer--explanations which because of their liberal viewpoint might easily have been made by Masons well versed in the lore of the Craft. Time and again we have said in these pages that Masonry is not a religion, but that it is religion. It is not a cult, but its philosophy is the embodiment of all that is fundamental in religion, and therefore found underlying all cults and creeds. To the student who has grasped this conception of Masonry, the following quotations will bring a quiet satisfaction and an illuminating viewpoint of the true concepts of the Fraternity, as embodied in the teachings of its degrees.)

THE POWER OF PRAYER

Who will pray must know and understand that prayer is an earnest and familiar talking with God, to whom we declare our miseries, whose help we implore and desire in our adversities, and whom we laud and praise for our benefits received; so that prayer contains the exposition of our detours (troubles, sorrows), the desire of God's defense, and the praising of His magnificent name, as the Psalms of David clearly teach.

The consideration in whose presence we stand, to whom we speak, and what we desire, should excite us to the greatest reverence in doing this; standing in the presence of the omnipotent Creator of Heaven and earth, and of all that is therein; whom a thousand thousand angels assist and serve, giving obedience to His eternal majesty; and speaking unto Him who knoweth the secrets of our hearts, before whom dissimulation and lies are always odious and hateful; asking those things which may be most to His glory, and the comfort of our conscience. But we should attend diligently that such things as may offend His godly presence may be removed to the uttermost of our power. And first, that worldly cares and fleshy cogitations, such as draw us from our God, be expelled from us, that we may fully, without interruption, call upon God. But how difficult and hard this one thing is to perform in prayer, none know better than such as, in their prayers, are not content to remain within the bands of their own vanity, but are, as it were, enrapt, and do intend to a purity allowed of God; asking not such things as the foolish reason of man desires, but that which may be acceptable in God's presence. John Knox.

WHAT PRAYER ACCOMPLISHES

Prayer is a soliloquy; but being a soliloquy expressing need, and being furthermore, like sacrifice, a desperate expedient which men fly to in their impotence, it looks for an effect; to cry aloud, to make vows, to contrast eloquently the given with the ideal situation, is certainly as likely a way of bringing about a change for the better as it would be to chastise one's self severely, or to destroy what one loves best, or to perform acts altogether trivial and arbitrary. Prayer also is magic, and as such it is expected to do work. The answer looked for, or one which may be accepted instead, very often ensues; and it is then that mythology begins to enter in and seeks to explain by what machinery of divine passions and purposes that answering effect was produced.

* * * * The mythology that pretends to justify prayer by giving it a material efficacy misunderstands prayer completely and makes it ridiculous, for it turns away from the heart, which prayer expresses pathetically, to a fabulous cosmos where aspirations have been turned into things and have thereby stifled their own voices.

The situation would not be improved if we surrendered that mystical optimism, and maintained that prayer might really attract superhuman forces to our aid by giving them a signal without which they would not have been able to reach us. If experience lent itself to such a theory there would be nothing in it more impossible than in ordinary telepathy; prayer would then be an art like conversation, and the exact personages and interests would be discoverable to which we might appeal. A celestial diplomacy might then be established not very unlike primitive religions. Religion would have reverted to industry and science, to which the grosser spirits that take refuge under it have always wished to assimilate it.

* * * * What successful religion really should pass into is contemplation, ideality, poetry, in the sense in which poetry includes all imaginative moral life. That this is what religion looks to is very clear in prayer and in the efficacy which prayer consistently can have. In rational prayer the soul may be said to accomplish three things important to its welfare; it withdraws within itself and defines its good, it accommodates itself to destiny, and it grows like the ideal which it conceives.

If prayer springs from need it will naturally dwell on what would satisfy that necessity; sometimes, indeed, it does nothing else but articulate and eulogize what is most wanted and prized. This object will often be particular, and so it should be, since Socrates' prayer "for the best" would be perfunctory and vapid indeed in a man whose life had not been spent, like Socrates', in defining what the best was. --Geo. Santayana--"Reason in Religion."

PUTTING THE MIND IN A RECEPTIVE CONDITION

"Prayer is the highest form of co-operative action required on the part of man. Prayer is the mode of effort that is adapted to the nature of the spiritual good that is sought by it, as labor and study are modes of effort that are adapted to the inferior goods we seek. Labor and study are practical modes of asking for what we seek by them; a way of putting our minds into a receptive condition. So with prayer." --C. T. Porter, in "Mechanics and Faith."

PRAYER AND A DIVINE PLAN

There can be no difficulty in reconciling prayer with the theory of a divine plan when it is remembered that the Author of the plan instructs us to pray, and therefore his plan must include our prayers. But they must be right prayers and in a right spirit. They must never be demands. He who has the most of the spirit of prayer will be least disposed to press his own wishes. Having laid his petitions before the all-wise and all-loving Father, he will rest peacefully in the one desire that embraces and absorbs all others-- "Not my will, but thine, be done."

They must be trustful prayers. If we ask for guidance in the difficult ways of our daily life we must believe that he is so guiding us, however dark the pathway may seem to us. There was profound philosophy in the remark of a child in connection with the sad fate of President Garfield. The following conversation between two little girls was overheard:

"I am sure President Garfield will get well, because people are praying for him all over the world."

"I don't feel sure of it." "What! Don't you believe that God answers prayers?"

"Oh, yes! I know that God answers prayers. He always answers prayers, but sometimes He answers yes, and sometimes He answers no."

One of the scriptural injunctions to prayer which we feel it hard to take literally is that it shall be continual. "Pray without ceasing." Since we can not spend all our time upon our knees or in what we regard as the special religious exercise of prayer, we dismiss this plain direction as hyperbolical. But it is not. It is a clear instruction that we are to have a spirit of prayer in all that we do. There is no act of our lives so trifling that it does not come within the scope of God's plan. The spirit of prayer will therefore lead

us to "pray without ceasing," that God's will may be done in the smallest particulars of our lives. The desire to do his will is a prayer. It does not need expression in words every moment, nor even "the upward lifting of an eye." The desire to act for God and not for self is a practical expression of the petition "Thy will be done" in every act that is thus consecrated. --Theo. F. Seward.

TRUE PRAYER

"That prayer which does not succeed in moderating our wish, in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender, is no true prayer, and proves that we have not the spirit of true prayer. That life is most holy in which there is the least of petition and desire, and most of waiting upon God; that in which petition most often passes into thanksgiving. Pray till prayer makes you forget your own wish, and leave it or merge it in God's will. The divine wisdom has given us prayer not as a means whereby to obtain the good things of earth, but as a means whereby we learn to do without them: not as a means whereby we escape evil, but as a means whereby we become strong to meet it." --F. W. Robertson.

A FAMOUS PRAYER WITH A MASONIC SIGNIFICANCE

(A mechanical device known as a "prayer-wheel" is used by the Buddhists of Tibet and Central Asia. It is generally formed of a pasteboard cylinder, wrapped in long paper bands inscribed with repetitions of the prayer "Om mani pad me hum." The efficacy of the devotion is reckoned by the number of revolutions made by the wheel.)

"Om mani pad me hum!" has become the "prayer" par excellence of Tibetan Buddhists: "the sum and substance of all the sentences of all the Buddhas concentrated in one word." With a Sanskrit origin and meaning somewhat obscure, this jumble of six syllables is repeated by deified lamas, despotic princes, vicious priests, and humble laymen from the mountains of India to the plains of China. In the Tibetan-English Dictionary of the learned Jaschke under the syllable "Om" we have

the following explanation: "Om" a mystical interjection .... the symbol of the Hindu triad inasmuch as it consists of three sounds A. U. M., or Vishnu, Shiva, and Brahma respectively. This interjection frequently occurs in the prayers of the Northern Buddhists of Tibet, and especially in the famous six-syllable prayer "Om mani pad me hum," the literal meaning of which is: "O thou jewel in the Lotus hum." The person addressed in these words is not Buddha but Spyan Ras Gzigs, and by some he is thought to be the author of them. The Tibetans themselves are ignorant of the proper sense of the six syllables, if sense at all there be in them.... The simple and popular but also the flattest of these explanations is derived from the purely extrinsic circumstance that the Sanskrit words of the prayer consist of six syllables . . . (which), when pronounced by a pious Buddhist, convey a blessing upon one of the six classes of beings; (gods, demi-gods, men, animals, hungry giants, and inmates of Hell).

"Om mani pad me hum" seems to be written on everything, and repeated by everyone everywhere. It is muttered by bands of lamas at the picturesque religious ceremonies, accompanied by ringing bells, clanging cymbals, blaring trumpets, booming drums, and wailing flutes. It is droned with feverish haste and weird monotony by individuals for the benefit of families in health, sickness, death; and it is muttered and garbled by countless laymen on wild steppes, dangerous passes, gloomy forests and busy markets, without intermission from early dawn till late at night. For instance, the traveller may meet an unkempt nomad or unwashed woman. The lips are moving rapidly and a droning sound seems to be proceeding from the depths of the stomach. You greet them and the droning momentarily ceases. Out goes a long tongue and it would seem that death from asphyxiation was imminent, but you are soon relieved to hear your salutation returned and the strange noise continued as if nothing had happened. With the Tibetan, not to pray is the exception. Old and young, at work and at play, it would seem as if men and women were not born to mourn but to mutter the everlasting mani. But "praying" is not necessarily associated with morality. The godless lama, the murdering brigand, the abandoned woman, and the sordid Chinaman all pray with a fervency scarcely equalled by the blameless saint of Christendom. And the traveller soon finds that when the devotions are interrupted it is generally to curse the patient animal, or indulge in obscene banter with the female drivers. * * *

For many years the writer imagined this strange prayer had no rival among Tibetan peoples, but found later that this was not so. The Ponpo or Black Lamas contemptuously reject "Om mani pad me hum," so dear to the hearts of the Yellow and Red cults, and would die rather than repeat it, turn it, or cause it to be turned. But they have a peculiar form of their own which is resolved from left to right with as

much ingenuity and assiduity as the others bestow on the "Om mani pad me hum." Jaschke transcribes the phrase as "Man tri mu tri sa le dzu," while Des Godins, a great authority on Eastern Tibet, gives "Ma tchri mou me sa le gou." The writer who has lived among the Bon in Badi-Bawang would tentatively suggest "Om ma dri mu ye sa le dug." He has never heard them repeating "Om mani pad me hum" backwards, although the drums, cylinders, and boxes are most religiously reversed by all good Bons when in the act of praying. It is sad, but still interesting, to remember that two important schools have found these meaningless phrases an opportunity for bitter disagreement and often an excuse for cruel persecution. Some decades ago the Yellow and Black Lama differences were the cause of a savage civil war.

On two occasions the writer had the ritual of the lamas at his disposal. One evening he and a companion arrived at Chelo in Kong U after a sensationally dangerous journey up to the right bank of the T'ong River. The lamas in the district were very friendly and belonged to the Bon cult. The Abbot who was an alleged "living Buddha" and head of the Bonpo fraternity in Chagla (?) invited us to see him. His small cell was bare and refreshingly clean. A plain, unornamented looking-glass on the table, a pan of glowing embers in a corner, and battered tea service close at hand, were the first signs of comfort to meet our gaze. Further in was a small enclosure bountifully supplied with rugs and skins, but so small that sleep could only be taken in the sitting posture required of the disciples of Gautama. The Buddha received us tremblingly but with much dignity. His face was ascetic, pleasing, and well-proportioned, and as he sat almost silent, cross-legged, bolt upright, and posing as a god, one could recognize something of that grace and culture which sometimes (rare indeed) characterises the better-class lamas. As we went out he accompanied us and knelt as we bade adieu. Later on our present of soap and perfumes was refused on the score of poverty, but on the assurance being made that we expected no return present the soap was accepted. He sent word that he would pray for us: "it was all he could do." That night the boom of drums, the clang of cymbals, and hurried muttering of charms indicated that the good man was spending a night in prayer, and we had every reason to believe it was on our account. The next experience was in the independent kingdom of Somo. My companion was stricken down suddenly with a mysterious complaint. A deputation of lamas, who may have been the authors of the raging fever and excruciating pains, offered to exercise the "malignant spirit" which was the cause of the malady. Their services were refused, but later the inn-keeper and the lamas both believed some such ceremony was necessary and the day following was chosen as a suitable time to oust the "spirit." Fortunately, with much difficulty, my sick companion was carried out of Somo and their jurisdiction before the time decided on for what was intended to be his burial service.

I have no proof of its antiquity, but the Chinese version is common enough on stone tablets and temple doorways in China proper. I have seen it at Weichow and Siutu, and even so far afield as T'aissing in Kiangsu. But there is nothing like it on the T'ang Chao tablets in the Nim valley. It may be seen in an ancient Sanskrit form, however, on a small lamasery in Chengtu. --J. Huston Edgar, in The Chinese Recorder.

Duty does not consist in suffering everything, but in suffering everything for duty. Sometimes, indeed, it is our duty not to suffer.--Vinet.

----o----

"THE SWORD OF AMERICA"

BY BRO. JOSEPH FORT NEWTON, ENGLAND

In response to the many requests of our members for information as to the kind of sermons Brother Newton preaches" we are publishing the following as a characteristic example. This sermon was delivered to Brother Newton's English congregation in the City Temple, London, Nov. 1, 1917.

"My sword shall be bathed in heaven."--Isaiah xxiv. 5.

ALL through the Bible the sword is a symbol of power, sometimes of a power used for evil ends, sometimes--more often indeed-- for noble ends. The great watchword of the ancient Commonwealth in its trial, "The sword of the Lord and Gideon," might be used as a text for what the Bible has to say about the sword. Now power is neither good nor evil; it is neutral. The purpose for which it is used, the spirit in which it is

used, gives it moral quality. A bomb may be used to blow up a building, or to blast a tunnel for a railway opening new lands and inviting to new adventures. There are those who think that the use of any kind of force is wrong if it be used in behalf of moral and spiritual ends. Not at all. Force, used righteously in behalf of righteousness, is a sword of the Lord.

So, at least, Americans think of it, and with a few winsome and ardent exceptions, they are quite unanimous in feeling that the cause in behalf of which America and her allies fight is the cause of simple justice, decency, and mercy upon the earth. For the beautiful Quaker tradition America has great respect, and should have respect. When the Quaker laid aside his great hat and drab coat and picked up his axe, he laid the foundation of some of the finest things in American life and literature. But in our wars of former times, if the Quaker was not permitted by his scruples actually to fight, he has always been a faithful servant of the Republic. Take our good, grey poet, Walt Whitman, who was of Quaker origin, as Lincoln was on one side of his family. He could not enter the ranks and take a gun and fight, but he entered the hospitals, and his service is memorable to this day in our annals. But for the man who will not render any service to his country because it is at war and he perchance may be lending some countenance to the existence of war, Americans can have very little respect. Conscience then sinks to the level of mere crankery. Such a person is not the object of scorn, but of pity. To such conscientious objectors then America objects on conscientious grounds. She holds it to be true that no man has a moral right to the enjoyment or protection of a country whose institutions he will not support, and whose existence he will not defend. Let us be as true to Christianity as our sinful nature will allow us, and the grace of God will help us to be, but let us not identify Christianity with moral insanity.

Why did America hesitate to enter the war? Of course, I do not ask you to approve the reason, I only ask you to understand it. Washington, in his farewell address, told his country to keep clear of all entangling alliances with Europe. Why ? Europe was at that time practically a monarchy from end to end. America, as Lincoln stated later, was conceived in liberty and dedicated to the proposition that all men are created equal. Therefore, the first President thought it wise for the Republic to live aloof for a time until it should be firmly established. His advice was wise; it was followed, and became the basis of all our national policy for more than a century. Now a century of national policy cannot be reversed over night, it cannot be changed in a moment. But times change, and men change with them. Europe is no longer autocratic. Our enemies are trying to hold the last fortress of autocracy, and it must go. Europe is democratic,

and it will be increasingly so in days to come. Therefore the very reason why our country kept clear from entangling alliances with Europe in other days, for the same reason it has come into the fellowship of European nations.

America, then, has not simply entered the war, she has entered the world, reversing her whole national policy and the tendencies of her history, and this meant a complete revolution of thought and feeling in the Republic. In that connection let me recall the words from a letter of Jefferson to Monroe in 1823:

"Great Britain is the nation which can do us the most harm of any one, or all, on earth; and with her on our side we need not fear the whole world. With her, then, we should sedulously cherish a cordial friendship; and nothing would tend more to knit our affections than to be fighting once more, side by side, in the same cause."

Today those words are fulfilled before our eyes, not because we fear harm from England, or have reason to suspect any threat from her, but because at last the policy of national isolation having become obsolete in America, and America having entered the world, her nearest neighbour is her Motherland. Today the sons of the great Republic are fighting side by side with the sons of the great Empire.

What this will mean in the future no one may venture to predict. Personally, I feel, and I believe it is also the growing sentiment of my countrymen, that it is the outstanding fact connected with the whole tragedy of the war, and will have more influence on the future than any other event. If I should state my own conviction it would be after this manner:

"An alliance of the United States and the British Commonwealth on clearly defined terms of unquestionable explicitness, made in the open light of day, so that those planning aggression could realize clearly the formidable obstacle in their path, would effectively, though not absolutely, secure the general peace of the future world."

Such being the reason why America hesitated to enter the war, let me ask, in the second place, why she did enter the war? She was not indifferent; she was not incapable of moral indignation, as some of you may have felt. Why did we enter the war? Because our citizens had been assassinated on the high seas in ruthless barbarity? No, though that were cause enough if citizenship is to have meaning and value. Because we endured one unparalleled insult after another, such as perhaps no great and proud people had endured before? No. A rapscallion cannot insult a gentleman. Did we go to war, then, because our hospitality had been used for every conceivable kind of plot, involving our own people as well as the people of other nations-- like a huge spider spinning its dark web of lying and spying all over the earth? No, though the discovery of those plots has made us very angry. America kept out of the war until she learned that the government of Germany is an organised lie. When she learned that, there was no other appeal but to the awful court of war.

Let me read you some words from Edmund Burke, the more so that he was a great champion of America, in the House of Commons, at the time of the war of the Revolution--and, of course, I need not say that America now understands that the reason for that war was that the King of England then was a German, and made a mess of things, as Germans usually do--those great words from the "Reflections on the French Revolution," one of the noblest passages in all political literature:

"Society is indeed a contract. It is a partnership in all science; a partnership in all art; a partnership in all virtue, and in all perfection. As the ends of such a partnership cannot be obtained in many generations, it becomes a partnership not only between those who are living, but between those who are living and those who are dead, and those who are to be born. Each contract of each particular state is but a clause in the great primeval contract of eternal society, linking the lower with the higher natures, connecting the visible with the invisible world, according to a fixed compact sanctioned by the inviolable oath which holds all physical and all moral natures, each in their appointed place."

Our enemies have violated the primeval contract of eternal society, making a treaty a "scrap of paper." An unwillingness to keep any national engagement that did not entirely suit their whim, throwing to the winds all moral obligation, is a violation of the contract on which all human society rests. Consider what would happen in London if a portion of its population decided to live according to a law of its own, to keep

engagements only when it was convenient for them to do so; to respect obligations only when it was altogether pleasant and involved no sacrifice. What kind of community would there be in London? Law would vanish; business would collapse; anarchy would reign. What is true of one community is true the world over, and it was this violation of the primeval contract of society which arrayed the moral indignation of the world against Germany and her allies and drew America into the conflict.

For the same reason there can be no peace, no negotiation looking towards peace, with the present German government. No treaty of peace signed by it is worth the paper on which it is written. It would be treated as lightly and as carelessly and as indifferently as other treaties have been treated. For that reason America has not only gone into the war solemnly, deliberately, reluctantly, but she has gone into the war for profound moral and religious reasons. And for the same reasons she will remain in it to the end and beyond, to see that the fundamental decencies of life are kept upon the earth, and that civilised society shall not perish.

Now, it is not possible for me in the time that remains to tell you what America in war-time is like. It is a grand and solemn thing to see a great nation mobilise all its forces, industrial, financial, moral, intellectual, spiritual--and prepare for a great contest. Never in our whole history has our Republic been so united, so cemented as it is today. In no other war has there been such a firm faith and clear and fixed conviction, not only of the righteousness of it, but of the necessity for it. I do not even except the war of the Revolution. I certainly do not except the Civil War. It means much, then, to have the moral judgment of a hundred millions of people. Our enemies have ignored these imponderable things. That is their greatest shame and their surest defeat. These things may seem to be intangible, but they are mighty; if they move slowly they move surely, and history thunders in our ears telling us where they are going. Our enemies thought that the British Empire would fall to pieces, but instead the solidity and solidarity of the Empire has been revealed as in an apocalypse. They thought that America would remain indifferent, or could be frightened, but that was another blunder. Truly it has been said that our enemies will go down in history as a people who foresaw everything except what actually happened, and who calculated everything except what it cost themselves.

From the Rocky Mountains in the Far West; from the great prairies of the Middle West; from the valleys and forests of the South; down out of the stony hills of New

England; up from the great Central States, come young men marching, marching, marching, most of them having volunteered, most of the States having filled up their quota by volunteer enlistment before the draft came into effect. These young men come from all walks of life, our universities and colleges especially giving their very best, some of them being quite depopulated. They march with one step and they sing one song. It is quite different from the war with Spain in one particular, there is very little noise; there is a quietness that is rather unusual in America, and which is for that reason easily mistaken as to its meaning. I should like to speak a word particularly about the Middle West, which English people do not understand at all. It has been quiet; we have made very little noise out in the Middle West, but the Middle West and the South are the most American parts of America. Out there men do not say: "Let somebody else go and do it"--they go themselves. So when it came to the matter of enlisting, when it came to furnishing funds for the great Liberty Loan, the Middle West was in the van and led the way.

Let me also say something about our fellow citizens of German origin. Perhaps 85 or 90 per cent of them are as loyal and true-hearted in their devotion to the Republic as any other class of citizens. They are not pro-English, they are not pro-French, but they are pro-American. They came, or their fathers came before them, to America, to get away from the hideous, hateful thing that has turned Germany into what it is today. They hate the Kaiser and all his works. They love America. They were attracted to America by its idealism, its opportunity for development. Karl Schurz was typical of this large class. You have read of his flight from Germany, of his short stay in England, of his journey to America, where he climbed from the bottom to the top and became a member of the Senate. A very able and noble man he was. When he returned to Germany he took pains to tell Bismarck of the difference between living in a Republic and living in an autocracy. You may find it in his "Conversations with Bismarck," after this manner: Living in an autocracy is like riding on a great ocean liner. All the appointments are perfect, but you have nothing to do with running the boat. The details are quite satisfactory, but the general direction is wrong. Living in a democracy is like riding on a raft or a flat boat. The passengers get their feet wet, they take cold, and they sneeze. They have an uncomfortable time, but they run the boat, and they know where it is going.

These people sympathise deeply with the folk of their own blood in the Fatherland, but they have no sympathy with the German Government or that for which it stands. There is a small minority, perhaps 10 per cent of late comers to America, attracted not by its idealism but by its opportunities to make money, who have not yet become

American. For I take it that an American is a man who holds in his heart as sacred that for which America stands, no matter what his race or religion may be. And America is not a new England, it is not a new Europe, it is a new world. It is founded upon a principle to which it has been true through these years, to build a nation not for the rich, though its resources may make men rich, not for the elect, who can make their way anywhere or everywhere; but a nation where the plain common man can stand erect, can stretch his arms and his soul and be free; own his home; cast his vote and have his voice in the affairs of the State. That small minority of Germans who have not yet become American have made a good deal of noise, have acted very unwisely, aided by propagandists from the Home Country, but Americans know how to deal with them. Either of three things will happen, or all three: they will be interned, their property will be confiscated, and at the close of the war they will be deported back to the Germany of which they are so fond.

Not lightly did America go into the war, offering her bravest and her best to stand side by side with your bravest and best. The mingling of our common blood in a common sacrifice means the consecration of us all. We must renew our vows, our high and holy determination that the Britain for which Britons have fought so valiantly, with such superhuman courage, the America for which young Americans are now to fight, shall in the future be a greater, better Britain, a greater, purer America. Back across the years come the words of Lincoln in the hour of our national crisis, which express today the feeling of his country in a greater time of trial--these words:

"Fondly do we hope, fervently do we pray that this mighty scourge of war may speedily pass away. Yet if God wills that it continue, as was said 3000 years ago, so still it must be said, 'The judgments of the Lord are true and righteous altogether.' With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in; to bind up the nation's wounds; to care for him who shall have borne the battle, and for his widow and his orphan; to do all which many achieve and cherish a just and lasting peace among ourselves and with all nations."

"My sword shall be bathed in Heaven," in heavenly principles, in a heavenly spirit. So far as we in America are concerned, it is not a war of hate. It is not a war of revenge; we have no old scores to clear off. It is not a war of conquest, we do not want an inch of land from any people. But we realise that Europe cannot be free, America cannot

be free, that no free institution can be safe, until the military autocracy of Prussia is crushed, and to that one end we unite with you, heart and hand and soul, that the future may be safer and nobler for your children and for ours.

Our philosophy of patriotism is that each nation has, by the gift of God, something unique, particular and precious; something not to be found anywhere else, and therefore it has a gift to make to universal humanity. That it may make that gift it should be free to develop what is most unique and precious in its life. Therefore we say to our enemies: "We will not impose our culture upon any other people, and you shall not impose your kultur upon any other people." Kultur! The very word stinks to the stars. We do not want an internationalism that is a mere abstraction, that bleaches out all our local loyalties and human heroisms. Not at all; just as in religion, we do not want unity of the churchyard, we want the unity of the Church-- unity with variety, the unity of a flower garden, where there is one soil and one air, and every variety of colour -- so we want an international understanding that shall permit each nation to develop, not a narrow bigoted nationalism, but shall give to all what is most precious and holy in its life. To do that it must be free. For that it is that America is fighting, seeking the Excalibur that King Arthur found at last. When he was beaten and broken and wounded and his sword was of no further use, in the enchanted lake he saw the white arm of a woman holding a sword, the most excellent sword of right, with which he had vanquished his foes. The name of that sword was truth, its sheath was faith. And so armed with this bright blade, we join with you, this England-- this Great heart--in the spirit of these lines from our young poet, Thomas Curtis Clark:

----o----

"AMERICA'S MEN"

We are America's men,

Strong, forceful and free;

We are America's men,

Children of Liberty;

Ready to march at the trumpet's call,

Ready to fight, ready to fall--

And ready to herald, peace for all!

We are America's men.

We are America's men,

Brave, dauntless and true;

We are Americas men,

Ready to dare and do;

Ready to wield the sword with might;

Ready the tyrant's brow to smite--

And ready to sheathe the sword--for Right!

We are America's men.

We are America's men,

Loathing the despot's rod,

We are America's men,

Under the rule of--God:

Ready to battle giants grim,

Ready to fight till day grows dim,

But ready to sheathe the sword--for Him!

We are America's men.

----o----

AN ECHO

When war is rampant, death a common prize
Upon the bloodstained stretches, far and wide;
When vengeance stalks with dripping sword,
We hear the echo, "Lord, with me abide."

May it be thus, that He who died to save,
Wrest from the wrecks of nations, in this night,
The spirit of the right, and from the fields arise
A Living Thing, triumphant in the fight.

Let then the slumb'ring fires break forth anew,
Let then at last "the Prince of Peace" be king,
Let holly be the crown, and not the thorn
Beside the cross; yea, let the welkin ring

With victory! and not a warrior's boast,
But one great prayer resounding o'er the plain,

Where silent sleeps a countless multitude,

Who died that kings might live to fight again.

Let not the world forget Gethsemane!

The Sword! The Cross! Well hath each served to give

An untold share to gray Golgotha's rising mound;

Yet hope in Life and Death shall always live!

--Bro. Denman S. Wagstaff, Calif.

----o----

A fool with a good memory is full of ideas and facts, but he can't draw sound conclusions from them; everything turns upon that.--Vauvenargues.

----o----

ZIONISM AND ITS RELATION TO THE SACRED HISTORY OF MASONRY

BY BRO. DENMAN S. WAGSTAFF, P. M., CALIFORNIA

NOTE: Such Zionists as may be among our readers will understand at once the spirit in which Bro. Wagstaff has written this vigorous article. It is a vigorous presentation of one side of the question. THE BUILDER will be very glad to publish a reply from some Zionist Brother.

THE EDITOR.

"Zionism aims to obtain a publicly-recognized and legally secured home for the Jewish people in Palestine."--From the Basle Program.

A suit of armor hung upon a wall,

An ancient sword, beside it;

An empty gauntlet clasped its hilt,

As tho' forsooth, to draw it.

ANTIQUITY paints the glamor of "sacred memory" upon the face of everything it touches. Zionism grew to its maximum strength by the same process of "treasuring," that has aided the forward march of latter-day Masonry! Thus we build and build, until King Solomon's Temple stands before us in all entrancing grandeur ! We may now see the ancients flitting about the vaulted halls of fame, bearing flickering candles that allow a glimpse now and again of their surroundings !

By this symbol of light, the Zionist as well, sees dead embers of what were once fires, upon sacred altars! He sees traces of burnt offerings and scents in the charged atmosphere, the odor of mystifying incense; and through the curtains of his retrospective realization, beholds the Holy of Holies and the sacred vessels--the rich Jewels too that adorned the vestments of the great High Priests. He heal s the terrible voice of the God of Abraham, Isaac and Jacob and observes the light of his countenance envelop the whole scene !

So Masonry and Zionism have found their relationship or fraternity of origin. They were born in the same bed and nursed by the same breast, just as were Romulus and Remus. For years, until now--and the journey is about at an end--they have traveled hand in hand. The present is marked by the incident of a separation. Persisted in, the reason for an actual "parting of the ways" is because of the well established fact that Masons are Patriots first, Masons next!

Masonry will surely continue to rise, phoenix-like, to greater heights than yet attained, while Zionism, because of her abandonment of present and past-proven vital issues of national life, both spiritual and material, will estrange her devotees from the parent objective of all advanced effort, placing her skeleton alongside the empty suit of armor on the wall. Modernism has won a place in life ! Between the flickering rays of candlelight only, may we see ancient things! By the full glare of the sun, we see the present, the dawning days we are destined to overtake! Left to our own volition, we (Jew or Gentile) would not trade a paving stone on Market Street, for the tomb of some Moses in Jerusalem, except for speculative purposes, were we obliged, on acquiring the sacred place to renounce our allegiance to the country of our birth and take up residence on hallowed ground. By the way, it would be a good place to intern some American citizens, (yet unconfined) who are afflicted with "Kaisermania" because of their hatred for Russia. Wonderful reason for a Jew to give, in view of the shades of Disraelli and the long line of Jewish Lords Mayor of London. The dream of some day following up the allied armies when they have made it safe for German and Turk atrocities, is indeed commendable. This we may see by the flickering candle light.

To meet the point at once, I would say for Jew and Gentile ! Jerusalem is no more sacred to one than the other! To be sure the Jew provided out of the abundance of his antiquity, a Savior, a Christ. We would very much like to come across the stable where he was born. When we succeed in driving the infidel Turk and German out of the sacred place, we may be able to safely bribe some son of the real Jehovah to disclose its whereabouts ! Now the Jews lived in Palestine during various periods of their national existence, when they were not in Egypt (because they could not govern themselves) or elsewhere about the country fighting. The Jew thinks more of Palestine now, than the Jew did then. These facts must console the "me for the Holy-Land" agitator upon mature contemplation. The Jew of course has retained his racial characteristics more particularly than any other race, by having continually reminded

himself that he was a Jew. He has jewed the whole world into the same habit. He has persistently, and ofttimes offensively, declared himself a Jew, when he might just as well have been known as an Englishman, a Frenchman, or even just an American. Some have escaped confinement, by not being outspoken as to nationality, seeming to value religion more than country. Vigorous thinkers nowadays, when times are stirring, often fail to take, time to consider that such a man could hardly belong to the forward movement necessary in the making of full fledged citizens.

The world knows that what I have just said is true. I would like to see the American of Jewish faith wipe out this new onus of "precarious citizenship," by a complete resumption of his prerogatives as a citizen, without the taint of religious fanaticism. What is a Jew anyhow? Is he so different an animal by nature, that he can, of his own free will and accord, separate himself, throughout the length and breadth of all lands, from every tie of birth, of association, both business and social? Does he want anything further of Jerusalem, except to make it a safe place for a fellow to visit when so inclined? I should think not! Zionists are collecting a lot of money for what they call their "cause." Better call it their "casus belli." The Zionist reveres the same ancient landmarks as does the Mason. He does not think any more of them.

The Catholic Church has made a great feature of the "Relics" of Jewish Characters and personalities. Judea ought to be to them, the most sacred place on earth. It is not, however. Their Church has fought and bled for it, as it has about every country on earth, except this. For the sake of what they have excavated in Palestine, they have challenged the heretically civilized world to mortal combat, from the time of the Crusades until now. However it happens that they were neither Jews nor Masons! They were very wise. They visited the tomb of Christ and long ago chipped off a piece of the sacred boulder that once closed its entrance--they have disinterred every body that had a sacred memory, and have taken as much away as would hold together. They have in their museum, the original rod of Aaron and some of the holy water out of his smitten rock, as well as one of the original slabs of heavenly granite upon which was written by God the Ten Commandments, and then handed to Moses. These and more, they have taken to Rome, where they have sanctified and established a new Jerusalem, all their own. They have there the Holy of Holies. They do not consider the old place as material to their religious purposes, neither do they wish to colonize it.

It would be a grand thing for the world and civilization, if they did have such a plan. World interests would just slide ahead one hundred years upon the day these Christian Warriors sailed away.

But we can not afford to lose the Jew! The American of Jewish faith. Let me now plead with him to be American First, not Jew first. One does not hear public men spoken of as Methodist-Americans, nor even Catholic-Americans. There would be some measure of truth in such a title as the latter one, because no sane man doubts but that the papacy has a stronger hold upon her "gassed" subjects than Woodrow Wilson, perhaps the greatest President since Abraham Lincoln, could possibly expect to wield, as a heretic, destined to pass away and then buried like an ordinary citizen, in non-consecrated ground. The Jew and the Mason are of course consigned to equally inconsequential localities on the map.

All that I have said may not be a just or proper arraignment of the material body or spiritual conscience of the Zionist movement, and these "faddists" may not have conceived, in their enthusiasm, to what lengths such an "herous-mit'em" drive could be carried, before meeting with resistance from even Gentiles, who recognize, in their fellow citizens of the ancient faith, the great and sterling qualities which make for the highest type of citizenship that America is blessed with. But to the "man up a tree," an American tree--without prejudice, it would seem that the desire to restore the Holy Land could be done in a more quiet and indeed business-like way, as any man would, for instance, go back to the home place of his father or grandfather, buy it, fix it up so that the "rats and mice" would not have undisputed possession, gloat somewhat over the transition accomplished for his immediate posters and rest content, because no strange unhallowed lands could now caress the old brass door knobs, or the floors of the chambers, now made safe, for reflection the glories of the past.

Jerusalem is safe. The British descendants of the Crusaders are doing the trick without even casting a shadow upon the actual legitimacy of the citizenship of any of the Allies. Masonry is satisfied with the victory, because it gives back to her unsullied, the ancient landmarks, in which Jews and Judaism have acted so prominent a part, in the glorious past. Unsullied because the earth remains, that the Creator made foreman to tread, and erect on, from time to time, the playhouses he has always seen fit to decorate in his very mortal fashion, and which may always pass away, like milestones sink out of sight, on the highways of the onward centuries.

----o----

MILITARY LODGES IN CUBA

BY BRO. F. de P. RODRIGUEZ, CUBA

IT is not the general custom at present for Grand Lodges to authorize the working of Lodges attached to Military Regiments in the field, but during the eighteenth and nineteenth centuries this custom prevailed to some extent and, no doubt, to the advantage of the Fraternity in that period of the development of the Institution.

We Cubans are proud of the fact that when Masonic light first spread its civilizing rays upon this Pearl of the Antilles it came through an Irish Army Lodge. It is indeed a fact that between Ireland and Spain, and consequently Cuba, the closest ties of sympathy and friendly relations have long existed; many Irish families, perhaps for religious reasons, emigrated to Spain during the sixteenth and seventeenth centuries. It is not uncommon today to find among the aristocratic names of Spain and Cuba, those of O'Reilly, O'Farrill, O'Donnell and O'Brien, which evidence their Irish ancestry.

When England conquered Cuba in 1762, there landed in Havana with her soldiers, Lodge No. 218 of the Registry of Ireland, which was attached to the 48th Regiment, the said Regiment named "De Webb" belonging to the Brigade of General Walsh. This Regimental Lodge remained in Cuba until the final departure of the English on July 6th, 1763.

No one knows exactly where the quarters of this Lodge were located, but it is probable that it was in one of the cells of the Franciscan convent, near the dock of the Port of Havana.* The convent was fully occupied by officers of the conquering army,

being afterward used as the Custom House for many years. It is now the City Post Office.

The only record of the existence among us of this Lodge is the following, transcribed in full in the Ars Quatuor Coronatorum, 1901:

"And the Darkness Comprehended it Not --- In the East A place full of Light where Reigns silance and peace We the Master wardens and Secretary of the Worship full Lodge of Free and Accepted Masons Dedicated to St. John No. 218 (Seal) on the Registry of Ireland held in the Forty Eight Regiment of Foot (Ne Varietur) A Dornd

* This building is one of the relics of the city, the big mass of grey stones constituting it dates from the XVI century and is a dumb witness to all changes in our midst.

with all their Honours and Assembled in Due Form

Do hereby Declare Certifie and Attest to all men Lightned spread on the Face of the Earth that the Bearer hereof Alexander Cockburn hath been Received an Entered Apprentice and fellow Craft and after sufficient proof and Tryall we have given unto him the sublime Degree of Master and he May Lawfully and Safely without any Demur be Admitted into And Accepted off by any Society to whom these Presents Come Greeting -

Given under our Hands and Seal at our Lodge Room at the Havanna this 3d Day of May in the year of our Lord 1763 and in the Year of Masonry 5763 ----

William Smith, Master James Lee, Rich'd Coombs [?], Wardens Peter Tobin: Secretary."

Nothing is known of the relations between the members of this Lodge and the civil population of the island; probably no persons except the soldiers knew anything of it and they neither accepted any Cuban into their midst nor permitted a native to look inside the Lodge room. I am informed by the R. W. Grand Secretary of Ireland that Lodge 218 was in existence from the year 1750 to 1858, and while in Cuba, in 1763, initiated eleven candidates, none of whom was a Cuban.

It has been proved that Spanish officers introduced Masonry into Mexico and South America during the first quarter of the nineteenth century, but not into Cuba. It is well-known that we are of Yankee extraction; the Keystone State presided at our birth. All of our first Lodges went the regular way of foundation until, due to the Spanish misapprehensions, Masonry was strictly forbidden in 1829, and although two Lodges continued their labors, they did so surrounded by the utmost secrecy, in the mountainous eastern region of the province of Santiago.

In 1859 the actual Grand Lodge was started, but always under suspicion of the Spanish government. Masons had to be guarded in their actions, working always in the dark.

When the Ten Year War broke out in 1868, although Masons sympathized with it, they had to keep silence. Grand Master Puente was shot because of his Masonic position and the Masonic Temple at Havana ransacked. The members of St. Andrew Lodge were surprised during a meeting and sent to jail for three months.

Under such conditions, could it have been possible for the Grand Lodge to charter any Military Lodges among the revolutionary Cubans? Certainly not. Nevertheless, among the patriotic army there existed in separate epochs two Military Lodges. They were not regular, it is true. They had no warrants; it was impossible to obtain warrants under the prevailing conditions. Yet both of these Lodges were started by regular Masons and did excellent work in the field. Their labors are worthy of record.

Carlos Manuel de Cespedes, the leader of our first struggle for independence, called "The Ten Year War," was a highly educated and competent man, speaking six languages, a fluent orator and an enthusiastic Mason. When the war broke out he was the Master of Buena Fe Lodge at Manzanillo, a position he was compelled to abandon to follow his fellows to the field of war, the Lodge soon afterward closing its doors. But Cespedes had taken with him a number of Masonic books including Cassard's Manual, the Constitution of the Grand Lodge, a Monitor and several other works.

After the first few skirmishes of the war, Cespedes' Masonic fancies called him and he began a search for Masons in his ranks, happily meeting many in the persons of his principal officers. He worked so earnestly, so devoutly, that when the Republic was proclaimed shortly afterward, they were ready to start a Masonic Lodge at Guaimaro, naming it "Independencia." Cespedes was naturally chosen to serve as the first Master and many of the most noted Cuban Generals of the revolution were initiated in this Lodge. The actual Treasurer of the Republic of Cuba, M.W. Bro. Fernando Figueredo, P.G.M., Grand Treasurer of the Grand Lodge, is one of the few surviving members of Independencia Lodge.

Independencia Lodge possessed all the necessary paraphernalia for their meetings, carefully made by the members themselves. The two Middle Chamber pillars were of excellent workmanship, made in sections to be finally adjusted when needed. All the working tools were regularly packed and carried, when moving camp, on the back of a splendid mule especially dedicated to the job and named, for that reason, "The Mason." Once, when the camp was surprised by the Spaniards, "The Mason" was hastily charged with the fraternal load, and as it was loosely done, when the run was at its height, several tools were dropped, among them a section of one of the pillars, the one marked with the letter "B." The Spaniards, following closely at their heels, picked up the tools, sending the marked section of the pillar to Spain as a curious souvenir where it is kept today in the Artillery Museum at Madrid.

A most curious incident is also connected with Independencia Lodge. One of the members was General Donato Marmol, who always regarded Masonry as a religion. A notice was once sent to him, while commanding the Division of Bayamo, that a Spanish Lieutenant was to introduce into the city a convoy of provisions badly needed by the hungry population there sheltered. General Marmol set to work and captured the convoy together with the Lieutenant. The Spanish officer, when taken into camp,

asked to see the General to whom he gave a Masonic sign and pleaded for his deliverance, reminding the General that the provisions were not for the soldiers but for the many Cuban refugees. General Marmol was touched, and thinking of the Lieutenant as a Mason and not as a soldier, released the Lieutenant and handed him back the convoy. This act was harshly condemned by the General's subordinate officers, who knew nothing of Masonry, and among whom was Maximo Gomez who was afterward initiated into Independencia Lodge and in the course of time rose to be the Generalissimo of the Cuban army when we achieved our independence, long afterwards.

General Marmol, that fine specimen of manhood, died shortly after the above incident, and President Cespedes was treacherously shot the year following at S. Lorenzo, Independencia Lodge dying with him, after a bright existence of over three years. That was the only Military Lodge known to have existed during our Ten Year War.

When Cuba made her final and successful stroke for independence in 1894, another opportunity was afforded the Masons on the field of war to come together and meet under the Square and Compasses.

The Spanish government was no less suspicious of the Masonic Lodges, so it was that when Luz del Sur Lodge, at Trinidad, was chartered the preparatory meetings had to be held in a cave on the outskirts of that city. I visited that cave long afterward and could not but admire the love for the Fraternity of those enterprising brothers who used to go there at night; a spot difficult of access even in the day time.

It was no longer in the East of Cuba, the cradle of our liberties, but at the center of the island, in the neighborhood of that quaint city of Trinidad already mentioned, at the village of Guinia de Miranda, that a permanent camp was kept by the revolutionaries. This camp, due to its location, was kept for a long time. It was formed of a series of huts thatched with palm leaves and affording a relative comfort, if comfort can ever be found while fighting.

The General of the camp, being a Mason, as also were a large number of the officers, conceived the idea of organizing a Masonic Lodge. This was in June, 1896, and the following month, on July 12th, they held their first meeting. The Lodge was named "Agramonte" and General Lino Perez acted as Master. A hut was reserved exclusively for a Masonic Temple, the Square and Compasses marking it on the outside. There the Lodge met for nearly a year; as long as the camp lasted. Many, many friends of the writer were initiated there, subsequently being healed in the regular Lodges of the country. The seal of the Lodge made of carved wood, is still preserved as a souvenir.

Came a day when Fortune, so variable during war times, turned against the Cubans. The Spaniards drove the patriots from their camp and captured it.

According to their custom the huts were burned with the exception of the one marked with the Square and Compasses. Why the discrimination? No one knew at the time, but later it developed that General Manrique de Lara, the commanding officer of the Royal soldiers, was a Mason. He saw the Temple and ordered that it be spared.

As this was in 1897 and American intervention came soon afterward, Agramonte Lodge held but few meetings after their camp was lost and then disbanded, never to meet again.

During the Spanish-American war two of the American Grand Lodges, Kentucky and North Dakota, authorized Military Lodges. Another American Grand Lodge, California, refused to do so. The Kentucky Grand Lodge granted a dispensation for a Lodge attached to the First Kentucky Volunteer Regiment. This Regiment saw service in Porto Rico, but never in Cuba. The Master of this Lodge was our Eminent Brother, John H. Cowles, 33d, the present Grand Secretary General of the Supreme Council, Southern Jurisdiction, Ancient and Accepted Scottish Rite. Captain Cowles' two Lieutenants were the Wardens. As the Dispensation was only for members of the Regiment, no others were admitted except as visitors. In a kind letter which I have just received from Brother Cowles, he refers to the pleasant times they had while in Porto Rico and how they were fraternally welcomed by the natives and invited to attend their Lodges at Ponce, Yauco, San German and Mayaguez. The Regiment being

mustered out in 1899, the Lodge surrendered its Dispensation and the members scattered.

The Military Lodge under the authority of North Dakota never came to Cuba, but went to the Philippine Islands and met at Manila for a time. California, although denying a dispensation for a Military Lodge, granted one for a permanent Lodge in the Philippine Islands, and for two more Lodges shortly afterwards, which three lodges became the nucleus for the actual Grand Lodge of those islands, already powerful and generally recognized by sister Grand Lodges.

With the American Army of Occupation came to Cuba many distinguished Masons; two among them deserve to be recorded: Generals Geo. M. Moulton and Edgar S. Dudley. The first of these was at the time Colonel of an Illinois Regiment quartered at Camp Columbia near Havana. Being a most enthusiastic Mason he immediately tried to communicate with the brethren of the city. Unhappily only one of our lodges was able to meet him, since after the closing of the Masonic Lodges by the Spanish Government no lodge could meet for nearly three years, Padilla Lodge composed almost entirely of Spaniards being the only exception. They met occasionally in an attic room of a Spanish club house, waiting for better times, which very soon cheered them, moving to new quarters where Gen. Moulton found them, and provided with a letter from his lodge in Illinois took with him his son, a Lieutenant in his Regiment, who was by courtesy initiated by Padilla Lodge. The Lodge thereafter paid visits to Camp Columbia, the headquarters of the then Col. Moulton. Affection grew on both sides and when Bro. Moulton left Cuba he was so well endeared that he was proposed and accepted as our Grand Representative to the Grand Lodge of Illinois, a position he still holds with great satisfaction to all.

The other prominent Mason who came here was at that time a Judge Advocate, with the rank of Major, and as he remained among us for three years, until the Republic was proclaimed, we had many occasions to appreciate his great heart. Although he was the Delegate of the Supreme Council of the Southern Jurisdiction for the Army and Navy of the United States he never, while here, granted a single degree to any one. He frequented the Masonic societies, joined with us, advised us, did all he could to encourage us, helped us, through his acquaintance with Grand Secretary White, of Nebraska, to obtain the recognition of our Grand Lodge by that of the said State. At that time there were only three American Grand Lodges not in relation with Cuba:

Nebraska, Mississippi and North Carolina. Now all are our friends. Bro. Dudley left us with the American Army in 1902, carrying with him the love of all Cuban Masons as shown by the nominations of Honorary Member both in the Supreme Council and the Association of Masonic Veterans. Two years afterwards he came back to Cuba as a visitor and was welcomed by his former friends and presented with a beautiful gold jewel by the Veterans. His nomination to West Point as Professor of Military Jurisprudence was a cause of satisfaction for us and when, after his retirement from the Army as Brigadier General, the notice of his untimely death reached us, mourning was general. We miss him ! His personality remains forever deeply engraved in our hearts. Oh, if all Masons were like him !

Law abiding citizens, as Americans generally are, and as among the Army of Occupation that remained in Cuba, under the command of Gen. Brooke first, and of Gen. Leonard Wood afterwards, there were many Masons, the question arose of a new Lodge, exclusively English-speaking. Coming from many States the brethren could not ask any Grand Lodge to warrant a Military Lodge, so they acted in the most proper way possible: they obtained their dimits from their respective lodges and applied to Cuba for a Dispensation. As the petitioners had resided in Cuba more than six months, their request was granted on the 9th of June, 1899, and the first English-speaking Lodge in Cuba came forth. It was named Havana and the members were nearly all non-commissioned Army Officers and petty government employees. The stations of the lodge were occupied by E. W. King, Master, W. B. Knight, Senior Warden and B. B. Evans, Junior Warden. Many of them coming from Texas, the ritual adopted was the one used in that State.

Havana Lodge had a good career; they circumscribed their actions to their peers and, when dissolved just after the Republic was proclaimed, her record was most gratifying to us.

An event happened during the existence of this Lodge, hardly understood by them but most satisfactory to Cuban Masons. The then Adjutant to Gen. Wood was Major Hugh L. Scott, now the ranking General of the United States Army. Major Scott, whenever General Wood left Havana, was Acting Governor General. The Major was not a Mason, but as he was a close friend of Gen. E. S. Dudley, he desired to become one, and so matters stood when he applied to Cuba Lodge for initiation. This Lodge, although composed of Cubans, was almost an English-speaking Lodge, since its

members had been nearly all of them former residents of the United States. The Master, who still wields the gavel, Bro. Figueredo, is a former Mayor of Tampa, Florida. Major Scott was accepted, his initiation occurring while he acted temporarily as Governor General. I had the honor to be present at the ceremony, as also at his passing and raising, most conspicuous affairs indeed in our island Masonry. Havana Lo(lge resented this, but without reason, as the idea of both Generals Dudley and Scott was to give Cubans a proof of their friendship and good will.

After the Republic was started and finally pushed up, Havana Lodge was by-and-by being deprived of her members, few remaining until the dissolution came in the year 1902. But the need for an American Lodge was evident and it was then that a new figure came forth, Dr. Orlando Ducker, who came to Cuba as an Army Surgeon, later entering the life insurance business. It was then that he undertook to form the new lodge, dispensation being granted for Island Lodge in February, 1903. For many years this was the only English-speaking lodge in Cuba. Even after Dr. Ducker's departure they have continued to this day their progressive march. It is true that they keep their hall apart and do not mingle much with native Masons, but whenever any of us visit them we are warmly received and welcomed. So it has been during the visits paid by the Association of Veterans and on other occasions. Some of them have applied to the Scottish Rite bodies and been admitted, assisting in the meetings and have acquired the 32d and probably one of them will soon obtain the coveted 33d from our Supreme Council.

For a number of years Island Lodge held the American standard in Cuba until several years ago (1912) two new competitors came to dispute it. One in the Isle of Pines and the other at Camaguey, both being centers of American population. The Lodge at Pines named Santa Fe Lodge is located at the town of that name, in a beautiful neighborhood. The guiding spirits of this Lodge (one of them now dead) were two brothers by the name of Simmons, and as they hailed from Illinois, the ritual of that Grand Lodge was the one adopted at Santa Fe. It is for that reason that when our Grand Lodge went to Santa Fe to consecrate and install the Lodge (I was then Grand Director of Ceremonies for our Grand Lodge) we were struck by the custom of locating the lesser lights in a group of three on a side table, but were informed that such was the practice in Illinois and some other places in the United States, and our Grand Master acceded to the change.

At Camagiiey the lodge is named Landmark and is under the able guidance of its Master, the conscientious Brother George Allen, who conducts it finely, doing untold good and performing charities all around.

This is the record, not only of the Military Lodges of Cuba but also of the behavior of American citizens and Masons toward their Cuban brothers. One thing is patent--the respect evinced for our Grand Lodge. That is the way of powerful and honest nations. Treaties and agreements between the high and the low ought always to be taken into account, otherwise the topmost nation descends, not to the level of her weak opponent, but to the depth of the abyss where the arrogant and defiant will bury themselves in the course of time.

----o----

WAS, IS, SHALL BE

The sun was scorching hot, and as I lay

Neath clustered palm trees in the Eastern land

I slept. Yet as I slept I heard one say

"The work is done. Ah! See it stately stand,

The Pyramid of Life, twixt earth and heaven

To hidden Leven from a hidden Throne

The Line of Life insistent, urgent, falls,

That Earth may serve her Master, God alone.

The toil of ages now in crumbled dust

Doth rise, to symbol forth the heavenly will;

A mighty memoir of a mightier Past

That calls the worshiper to labour still.

Around the Pyramid I saw men build.

Then swept before me hateful fires of War,

Destroying all that former builders raised

And left the Level as it was before.

Yet men did build, and round the ancient pile

Were schools, and churches,--palaces of Peace;

And hospitals where sick men healing lay,

And found from heavy toil a sweet release;

And homes where children struggled back to life

And parks with trees about each sheltered way,

Where women hid them from the world's mad strife

And all was one unending wondrous day.

Then to my dreaming eyes there did appear,

As far as eye could reach a verdant plain.

And soldiers tilled the soil where they of old

Did slay their brethren, scatter seeds of pain,

Did reap wild curses, burning as they slew,

Destroying all the strength of every age.

They tilled the soil, and builded temples new,

And writ yet better deeds for History's page.

And all the land did blossom as the rose.

The wilderness did laugh, and joyful sing.

Around the Pyramid assembled all

And made the heavens above with praises ring.

--Rev. Bro. J. G. Gibson.

----o----

We can find no better words to express our sentiments than those of the immortal Goethe, and wish our readers:

Health enough to make work a pleasure.

Wealth enough to support your needs.

Strength enough to battle with difficulties and overcome them.

Grace enough to confess your sins and forsake them.

Patience enough to toil until some good is accomplished.

Charity enough that shall see some good in your neighbor.

Cheerfulness enough that shall make others glad.

Love enough that shall move you to be useful and helpful to others.

Faith that shall make real the things of God.

And hope that shall remove all anxious fears concerning the future.

----o----

ORIGIN AND PURPOSE OF THE CITY COMPANIES

BY BRO. H. G. ROSEDALE, P. G. CHAPLAIN, ENGLAND

PART I

IT is obvious that from time immemorial whenever there have been two workmen at the same trade they have always united together for mutual assistance and protection against all others. On the arrival of a third he would only be admitted to friendship on promising to obey the decision of the majority. This is the spirit underlying all trade combinations. It is well known that at a very remote period trade organisations, allied to our Gild system, were in a very high state of development both in China and India. In India the caste systems still maintain their power, and there the trader has his own organisations of a somewhat similar, though more political, nature than our own early Gilds. No doubt, there was a far earlier civilisation than the Arian; a civilisation which may have come from south to north, and which had died possibly more than a thousand years before the Arian emigration began to sweep from east to west-- but we cannot do more than trace to some slight extent the Gild idea as affected by this later form of human emigration.

Whilst it cannot be disputed that the Far Orient did possess the primitive forms of our craft Gild, but it was not until these earlier ideas reached the shores of the Mediterranean and felt the force of the earlier civilisation upon them, that Gild life attained to anything like its modern usefulness.

THE FIRST RECORDS

The first records of European Gild life are found in Greece, where, at least 700 B. C., the Gilds called Eranoi flourished to such an extent that men of the greatest distinction, such, for instance, as Lysimachus, the son of Aristides, and Milesius, the son of Thucydides, were proud to claim membership therein.

Amongst these Eranoi, which, at the same time, like many of our older Gilds, were burial clubs, numerous trades were represented. A Gild of Thracian wine merchants, who took Apollo for their patron and called themselves Keremperoi, mining companies, lessees of theatres, farmers of taxes, and even privateering companies, all these formed part of the great social life of the-Greeks. Moreover, the rules of these Societies were strangely similar to the laws which for centuries controlled our English mercantile fraternities.

From Greece the spirit of the Eranoi passed to Rome and produced the world-renowned "Collegia Opificum." At what date these took their beginning it is now impossible to say, but it is a matter of general knowledge that the workmen of Rome, almost from the first days of civilised society in Italy, were associated together in trade groups. Plutarch, indeed, ascribes the origin of the "Collegia" to Numa Pompilius, the second King of Rome, 714-643 B. C., and mentions among the various Trade Gilds of the time musicians, goldsmiths, dyers, shoemakers, carriers, coppersmiths and porters, all the remaining trades of this time being united into one Gild.

Whatever may be the degree of truth as to the matter of dates, it is interesting to note that the regulations both of the Eranoi (sometimes called "Thaiasoi"), as well as those of the "Collegia," were based on the same underlying principles. They were governed by a president, an elder, a secretary, a treasurer, and a council. All these officials, with the exception of the president, being elected annually, and it is interesting in these enlightened days to note that, like the early English Gilds, they sometimes admitted women to their circle, in spite of the fact that there were other communities for women only.

THE "COLLEGIA"

The "Collegia" went a step further. They were generally established by some act of the ruling power, either a decree of the Emperor, or a "senatus consultum," representing the Charter of which the City Companies today are so proud. They, too, were governed by a president and master, a treasurer, a steward, sometimes a clerk, but always associated with "decuriones," a body akin to the Court of Assistants, so important in the fifteenth and following centuries.

In Greece, and particularly in Italy, these powerful communities of traders and workmen met the new forces of developing religious life. At first Religion was monotheistic, then polytheistic, and afterwards, when the Gilds became most closely associated with religious ideas, Christian.

At a very early date each Collegium had its common cult and common sacrifices or services at stated times. It employed priests or sacrificial officers, and was generally associated with some particular temple. It had its "curia" or meeting-house, where its business was transacted and where all the members met both for periodic feasts and for general meetings. There was an "arca" or chest containing the revenues, contributions, and fines accruing to the Gild. Each college had its archives, banners, and, above all, exercised the jus sodalitii, or power over its archives in the same way that our Craft Gilds did during the fourteenth, fifteenth and sixteenth centuries. Every candidate on his admission to the Society was obliged to take a special oath and to pay the regular tributum or contribution towards the expenses of the "collegium."

FRATERNAL AND RELIGIOUS ASPECTS

On the death of a member, the Gild gave a public funeral to the deceased, when every brother was expected to attend. The secular side was marked by the "cara cognitio," the analogue of election days in our present Gilds. To mark the fraternal and religious aspects of Gild life, great emphasis was laid on the half-yearly visits to the tombs of departed members of the brotherhood, on whose graves they scattered roses in the summer and violets in the winter as an offering pleasing to the spirits of the departed; this practice found its successor in the "masses for the dead," provided so lavishly by the Gilds at a later period.

Space prevents us from giving a summary of the rules, but we are the fortunate possessors of the laws governing such a Gild founded at Lanuvium in the time of Adrian and dedicated to Antinous and Diana. It was this highly developed product of Oriental fraternities, moulded and developed by Greek and Latin influence, that came to England with the Roman invasion. Of this there is just one piece of interesting evidence left to us in the fact that a "collegium fabrorum," or Gild of Smiths, was established and flourished in this country as early as the reign of Claudius Caesar. This, like all other Roman institutions, received a rude shock when, after a long period of relatively luxurious existence, it was forced into the background if not out of existence altogether by the Saxon invasion of this country.

INFLUENCE OF THE SAXONS

As might have been expected, the Saxon warriors brought with them their own fraternities, different in many respects to those of Greco-Roman origin, less orderly, less beneficent, but probably more political and governmental than those of the Roman settlers. They were the product of the old blood-brotherhood, which is now so well recognised a part of the social life in early Saxon and Scandinavian countries. The Saxon conquerors tried to adapt their own conceptions of gild life and government largely intermixed with the idea of family and blood relationships, blood-feuds and blood-money (wergeld), to the conditions they found in existence, and as a result produced what are known as Frith Gilds, all of which may be clearly traced in the laws of Kings Alfred and Athelstan, but, as might be expected, the inherent strength of the Latin system prevented the over-bearing and brutal Saxon from ingrafting his own cruder ideas very deeply on the relatively more cultured people of this country. There were, however, three highly important points in which the Romano-British burgess and the Saxon warrior were agreed. In both systems the public feast was of a semi-sacred nature. Secondly, the recognition of the duty of providing religious offerings for the dead was deeply ingrained in both systems, whilst the "Gildhalla" of the Teuton and the Curia or Temple of the Roman were to all intents and purposes equally sacred.

Amongst the many interesting matters connected with the development of the early Gild-life, none are more interesting than the effects which the rising wave of

Christianity had upon these two currents of fraternity-life gradually blended into one great stream. Long before the time of Augustine of Canterbury, Britain had known many a Christian martyr, and it is evident both from the writings of Bede and Gildas that Christianity must have been intensely powerful in these islands at a period shortly after the end of the first century of our era. The Saxon warriors, with religious conceptions mostly derived from nature worship, had no place in their scheme for Christianity. Hence, for a time all Christian influences had to hide amongst the hills of Wales, in the fastnesses of Cornwall and the West of England. After Augustine had arrived in England and obtained so strong a "footing," a warm welcome was accorded him by the native inhabitants, deeply imbued with early Christian ideals. The bishops and clergy of the British Church in the West emerged from their hiding in the West, and Christianity became once more the vital force in the land. Saxon superstition, like the Roman Emperors, was compelled to bow before the more spiritual forces of Christian teaching.

A NEW LIFE AMONG THE PEOPLE

From that day forward a new life sprang up amongst the people of Britain. Troubled by much internal strife, the Saxon rulers found it politic to call to their aid the powerful influence of Christianity in order to assist them in governing their subjects. The Gilds, on the other hand, would hasten to place themselves under the protection of the Church, which had now become recognised as the most powerful combination within the land. This intimate connection is strongly marked by the fact that from the time of Athelstan until the reign of Henry VIII, all suits connected with Gilds or Trading Companies had to be brought before the Ecclesiastical Courts. Thus the conversion of the Gild to Christianity, like the conversion of the State, was an easy and natural consequence. The Christian priest forthwith replaced the heathen sacrificial officer in the Gild, whilst the "Dies Rosae" and the "Dies Violae" became masses for the dead and offerings to the Church.

RELIGION PARAMOUNT

In those days religion was paramount. No Gild could exist without its Priest or Chaplain, who represented alike State and Church. So strongly did religion affect

national life that after A. D. 600, Gilds for purely ecclesiastical purposes were not uncommon. There is every reason to believe that under the fostering influence of the clergy, by the middle of the eighth century Gilds had become recognised and popular combinations both for secular and religious purposes. After the Norman Conquest the English Gilds gradually reverted to the type of the Roman "Collegium" with this one difference that the Christian priest occupied a very prominent place in its economy. At the same time Teutonic influences were not absent, the payments demanded from the members called "scot" and "lot" were derived from the "scat" of the Teutonic Gilds, whilst the old Saxon ideal of blood-brotherhood clearly underlies the practice of demanding "frank pledge" of the burgesses, and was a principle of Saxon government which remained up to a comparatively late date.

(To be continued.)

----o----

Talk about those subjects you have had long in your mind, and listen to what others say about subjects you have studied but recently. --O. W. Holmes.

----o---

A merry smile, a short mile. --Douglas Mallock.

----o----

EDITORIAL

THE CONTRACT WITH THE CANDIDATE

FROM conversation with the average member of the fraternity one may be in doubt as to the claims of the candidate upon the Lodge. He probably gets too often less consideration than is due him. Is the work interesting to the spectators ? Does the rendition of the ritual cause a thrill of pride in the officers? Then all is well. And yet--

These are indeed of much moment. They are objective points to be diligently sought. When attained, these are advantages of very great consequence in the progress of the Lodge and the edification of its members. But they are not all.

When the candidate has presented his petition and the necessary preliminaries have been completed and he submits himself for initiation, he has complied with the conditions laid down for his acceptance. Thereupon an equally weighty responsibility rests with the Lodge. Thus far they have been concerned in his fulfilling in every particular, to the last iota of technical requirement, the lawful demands of the fraternity upon the applicant. Thus far, also, they have been insistent upon the candidate and the examining brethren enduring and enforcing a rigid investigation to the end that no unworthy person may pass the barriers.

Now we will assume that the scrutiny is entirely satisfactory. From now on the candidate may advance, step by step, to the goal of his heart's desire in the Masonic Lodge.

Having gained admission by merit and submission, he is entitled to what sort of treatment? Surely in a democratic institution regarding no man for his purely worldly wealth or honors, nothing less would be fair than to give him just what was offered under the best circumstances. Has the work ever been rendered in that Lodge with such excellence as to arouse warmest commendations from the most critical? Then why is not every candidate there justly due the same treatment ?

Of course we can readily understand how exceptionally favorable circumstances may prevail at an initiation. It may be that there are present a corps of expert ritualists seldom assembled. Perhaps the visit of some dignitary of the Craft has also had an effect upon the attendance of the highly-skilled brethren and has also spurred the officers to special efforts.

All this is plausible enough. It explains much but excuses nothing. Rather than give an applicant an inferior reception it is really worth while to consider whether the candidate's claims do not justify a postponement until the ceremonial can be performed in the most creditable manner.

If we hold that the candidate has no just claims for the best that the Lodge can do for him, then we need not ponder over the matter-- it solves itself. But fairminded brethren will not rest content with any such assumption.

There is a strong temptation for the presiding officer to fill the one chair or another with an ambitious brother seeking an opportunity to show what he can do. If the responsible officer knows what the amateur is capable of doing and if he is also convinced that the quality of the work will not suffer then there is the less room for objection. But suppose the presiding officer does not know these conditions but is willing to take a chance. If he does this, then he loses sight of the candidate's claim upon the Lodge.

To permit an untried member to undertake a responsible duty with the ritual is an experiment to be shunned. There is nothing that so spoils the work as the blundering of a well-meaning but incompetent or unruly associate on the team. He signally fails to pull his share of the load. What then should be done?

There is only the one answer. Every candidate deserves a perfect reception.

From a long study of the conditions, there are a few simple rules that present themselves for our consideration.

Have sufficient and regular rehearsals of the work. These perfect the officers and enable the presiding officer to make use of and improve the other available supply of ritualists.

Do not overload the willing brother. A really able brother is liable to be overlooked. He may already be in the line of officers and is then moved from place to place even in a single session. One Worshipful Master has a practice of moving his officers from their stations so that with every successive candidate upon any given date there is not in any instance a repetition anywhere in the line-up. On the second candidate, the Senior Warden succeeds to the Worshipful Master's station, and so on all the way down the line to the door. With the third candidate, the Junior Warden is in the East. Here and there are occasionally introduced members from the side-lines to give a charge or lecture or something else.

A likely result of this intermittent and irregular mixture of the official material is that everybody has a smattering of the whole message but few if any have specialized. A better plan is to see that each officer is equipped to do the work of the brother ahead of him in the line. Then cases of absence may be remedied with ease as it is unlikely that two of the brethren exceptionally informed and competent to fill any particular place would be absent at the same time. This plan would therefore provide for a corps of officers fully in touch with the requirements and in position to acquit themselves with great credit to their lodge. Is not the candidate deserving of this attention?

It is by no means rare for a Worshipful Master to call anyone to the East. This is a compliment always in order where the brother so welcomed is by service worthy the honor. Cases are found where the brother invited has not such qualifications and sometimes is not even a Warden. Then the practice is an experiment hardly to be encouraged.

The English practice of preserving the seat in the East only for those who have by election sometime qualified for the Oriental chair, is one that rather appeals to us. Branding as it does the occupant as of at least a certain seasoned rank it gives dignity and honor to the opportunity afforded the one placed therein. He so chosen of his brethren, even for a temporary occupancy, will appreciate the place all the more when the position is restricted in that manner.

Customs change and on many matters of Masonic etiquette there is much scope for interchange of ideas. Some of the thoughts here ventilated will not apply to such jurisdictions as do not allow the practices condemned. But in each Lodge as in every family there are usages permitting of betterment to the end that the candidate may be the more highly and permanently impressed with the lessons taught.

By all means is it worth our while to continually ask ourselves these questions during the work: In what way can we make Masonry the more stimulating and instructive, a force for service and for righteousness? How can Masonic education be best communicated? Is our system and our method in this Lodge the most nearly what it was planned to be by the Grand Lodge to which will be in due course accredited this candidate? R.I.C.

----o----

THE LIBRARY

EDITED BY BRO. H.L.HAYWOOD

(The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library editor will be very glad to render any possible assistance to studious individuals or to study clubs

and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value or how it may be obtained - be free to ask him. If you have read a book which you think is worth a renew write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.)

"HONEST JOHN MORLEY"

JOHN MORLEY was born in Blackburn, England, in the last week of 1838, the year following Queen Victoria's accession to the throne; being still alive and in full possession of his faculties, his career is remarkable in that it covers not only the span of the "Victorian Era" but also overlaps the present very different world period. Beginning as a journalist he soon found his way into politics in which he soon rose to become a commanding figure. In 1883 he was elected to parliament where he remained for a full quarter of a century. After the outbreak of the war he retired, "weary of public life and anxious to secure some leisure for literary recollection."

This leisure has proved more fruitful than his continued political activity could have been, full of possibilities as that was, because it has given us his two volume work, "Recollections," (published by Macmillans at $7.50) in which he has stored for us, in his austere but beautiful prose, all the best riches of his career. This work is a history of the epoch as seen through the trained eyes of an observer who was also a participant. "It has been my fortune," he notes in his introduction, "to write some pages that have found and affected their share of readers; to know and work on close terms with many men wonderfully worth knowing; to hold responsible offices in the state; to say things in popular assemblages that made a difference." This gives us the key to the spirit and tone of the work; Morley was too honest with himself to affect a spurious humility, he was too sincerely aware of his own limitations to do any boasting; he told his story with unaffected straightforwardness in a style that enables us to understand why his compatriots have been fond to call him "Honest John" Morley.

To Morley the secret of his period was its conversion to Liberalism in thought and life, and by Liberalism he means a desire to ameliorate the common human lot as well as to

free the intellect from incrusting dogmas and authoritarianism. "Respect for the dignity and worth of the individual is at its root. It stands for the pursuit of social good against class interest or dynastic interest. It stands for the subjection to human judgment of all claims of external authority, whether in an organized church or in more loosely gathered societies of believers or in books held sacred." In short, he says, it is the universal application of the Golden Rule.

"Recollections" is a cyclorama of friendships. Meredith, Mill, Carlyle, Gladstone, Carnegie, Mazzini, Roosevelt, Tennyson, these names give one but a brief glimpse of the almost numberless personages who pass before the reader, each one made alive, each one revealed, by a paragraph of clairvoyant sentences. When one considers that the closely printed index alone would comprise a fair-sized book, and that a majority of the entrances therein refer to some noted man or woman he can understand what a living encyclopedia of table talk and personal reminiscence these volumes are.

In faith, Morley was also a Liberal. "Religion," we may read in one of the very few references made to it, "has many dialects, many diverse complexions, but it has one true voice, the voice of human pity, of mercy, of patient justice," and he declares that to that voice he has always tried to listen. As one moves on from page to page of these human and richly-rewarding recollections he can well believe that Morley has listened to that voice more intently than most of his contemporaries, even those who were more claimant in theological affairs.

As we gaze upon the last quarter of the nineteenth century through his eyes we are made aware that it was moving toward the larger fields of brotherhood, which is another way of saying, democracy. The spirit which so clearly manifested itself in the first Grand Lodge of Morley's native land had at last worked its way into the halls of parliament and into the streets. May we not believe, in spite of the present war, that it will continue to grow from more to more, until in all politicians, in all statesmen, in all writers, speakers and doers on the stage of public life, it will have its way as completely as in the character of John Morley?

* * *

"A HISTORY OF PENAL METHODS"

This book, written by George Ives, and published by Stanley Paul & Co., was placed in our hands by a thoughtful brother Mason who suggested that its 400 pages of the history of crime and punishment might throw some light on our famous "penalties" problem; but a diligent search through its dizzy mass of facts and citations has failed to elicit a single gleam. Nor can it be said that the reading has given the reviewer any pleasure. This, however, cannot be charged against the toilful author who has done his work so well; it arises from the nature of his subject matter. The night side of human nature is not an agreeable object of thought even when dressed in the glamor of an Edgar Poe's literary magic, least of all when set forth in the naked manner demanded by a cold scientific analysis.

Those who feel an interest in moral dereliction and in society's manner of dealing with it will find a mountain of facts in Mr. Ives' work. Penal methods of the Middle Ages, witchcraft, insanity, penitentiary methods, all these, and many cognate topics, are set forth with such a wealth of detail that the treatise must take a place among the serious works on criminology. Besides, the student in that "dismal science" will secure far more than his money's worth merely from the lists of authorities which are scattered through the volume. It is almost an encyclopedia of crime, and of society's blundering methods of punishing crime. The Masonic student will find little value in it save that it helps to make more vivid to him the social conditions of England in the early days of our Craft.

----o----

THE QUESTION BOX

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research

Societv, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

MASONIC LANDMARKS

The brethren of my Lodge have asked me to give them a talk on the subject of "Landmarks." I have access to Mackey's Encyclopedia, also MacBride's "Speculative Masonry," but they do not agree as to "Landmarks."

If you have any data at hand on this all-absorbing topic kindly advise me or send it along. - J.M., Saskatchewan.

There is nothing more difficult than defining a Landmark. Their existence is undeniable but no two thinkers will agree as to what they are.

You will find this subject very ably handled by Brother Roscoe Pound in the July, 1917, issue of THE BUILDER.

Brother Silas H. Shepherd has also covered the subject in the August and September, 1916, issues of THE BUILDER.

Further references may be found in THE BUILDER as follows:

Volume I, pages 38, 40; volume II, pages 7, 17, 28, 47, 92, 1S5, 191, 207, 217, 274, 302, 368; volume III, pages 39, 211, 221, March C. C. B. pages 2, 4.

* * *

MASONIC PENALTIES

Some few weeks ago a young brother asked the following question of me and I am sorry to say that I was unable to give him a satisfactory answer - one that was satisfactory both to the questioner and myself. Can you give me any information concerning the matter?

"How did the penalties of the obligations of the three degrees originate, and has the Craft at any time attempted to mitigate the penalties so promulgated?" - J.W. Manitoba.

Concerning the origin of the penalties of the three obligations you will find information in this regard on page 347, volume II, of THE BUILDER. On pages 550, 551 and 552 of Mackey's Encyclopedia the matter is gone into at length. Dr. Mackey says that they refer in no case to any kind of human punishment; that is to say, to any kind of punishment which is to be inflicted by human hand or instrumentality. The true punishments of Masonry affect neither life nor limb. They are suspension and expulsion only.

* * *

CABLE-TOW

I am unable to find the word "cable-tow" in any English Dictionary, including the Century.

What is the origin of the word and has it any known use or application outside of Freemasonry? - F.S.P., Mass.

Brother H.T.S. has asked the same question and was replied to on page 215 of volume I of THE BUILDER. Other interesting references will be found as follows:

Volume I, pages 215, 276, 278; volume II, page 155; volume III, page 341, April C.C.B. page 6, Dec. C.C.B. pages 4, 5.

* * *

A MOHAMMEDAN MASTER OF AN ENGLISH LODGE

At the last meeting of our Lodge a member told us that he had recently received a letter from a relative in England in which it was stated that a Mohammedan, a native of India, had been elected Master of an English Lodge. Can you verify this statement? - F.R.L., Indiana.

On the 16th of October, (Mohammedan New Year's Day,) Brother Abdeali Shaikh Mahomedali Anik, an Indian, member of the Bohra Moslem Community, was installed as Master of Wantage Lodge, No. 3178, located in London, England.

Brother Anik was born in India in 1860 and removed to England in 1901. He had been a Mason but five years when he was elected to serve as Master of his Lodge, having been initiated in Wantage Lodge in 1912. He was exalted in St. Thomas Chapter, No. 142, London, a year later. He is also a Mark Master Mason, a Royal Ark Mariner and a

member of the Order of the Secret Monitor. Brethren of Christian, Hindoo and Parsee faiths were present at his installation.

* * *

H.G. WELLS' CONCEPTION OF DEITY IN HIS "GOD THE INVISIBLE KING"

I have just been reading "God The Invisible King," by H. G. Wells, and although I am not a religious man, the book has greatly appealed to me. I have been wondering if the conception of Deity found in this book can be made to square with the Masonic conception of T.G.A.O.T.U. What is your opinion about this? - H.G.F., Nebraska.

You are not the only one who has been stimulated by this remarkable book to ask questions; on both sides of the Atlantic it has attracted much attention, as well it might, for it is written in Mr. Wells' characteristically eager and virile fashion and deals with the subject which has always interested men. There is one sense in which his finite struggling God can be made to square with Masonry, for, though our Fraternity exacts of every candidate a faith in Deity, it does not define this Deity and consequently the individual Mason can feel free to believe in such a God as his mind and conscience require him. However, the majority of Masonic thinkers, writers and scholars would not be in accord with Mr. Wells.

If we Masons believe that the Grand Arcnitect is in truth the Architect of the Universe, the Grand Geometrician of the cosmos who holds the world in his hand and will one day have his way with it, we are almost compelled to believe in his omnipotence and omniscience. The blind, struggling God who is little more than a magnified man, can hardly be expected to fulfill the necessities of Masonic thought.

* * *

JEWEL OF THE THIRTY-SECOND DEGREE

I take the liberty of writing to ask what is the true emblem of the Thirty-Second Degree, Ancient and Accepted Scottish Rite of Freemasonry. Is it the double-headed eagle, triangle either on its body or above the heads, "32" in the triangle, and "Spes Mea In Deo Est" written underneath, or is it the Teutonic Cross with "32" above it? - F.E.A., Indiana.

According to the Statutes of the Supreme Council for the Southern Jurisdiction the jewel of the Thirty-Second Degree is a Teutonic Cross of gold, one inch and three-quarters square with raised or beaded edges, and the surface within frosted, having in the center a wreath of green enamel, with a gold tie at bottom, and within the wreath the numerals XXXII in gold.

* * *

THE PATRON SAINTS OF MASONRY

How did Masonry come to have its patron saints? - G.R.W., Iowa.

In ancient days every organization was dedicated to some god or goddess, the members hoping thereby to win the approval and support of such a deity. After Christianity had made it impossible for men to believe in the Pagan gods, these societies and organizations made use of the saints for similar purposes; consequently in medieval times every order or fraternity, every trade union even, had its own patron saint.

As Freemasonry was among these organizations, it also was dedicated to one or two saints and this custom, so deeply ingrained, was carried over into modern times.

Why a society of architects, operative and symbolical, should ever have chosen the Saints John for their patrons instead of Saint Thomas, who had always been the saint of architecture, is still a mystery. Many books and numerous articles have been written to elucidate the question, but as yet it cannot be said that we have solved it.

If you care to go into this matter we shall be glad to give you references to much interesting material.

----o----

CORRESPONDENCE

MASONRY IN RUSSIA

With reference to the question of D.F.B., Nebraska, in the October issue of THE BUILDER as to Masonry in Russia, I wish to state for the brother's edification that there was a book published some ten years ago at Berne on "Freemasonry in Russia and Poland." I do not remember the author's name.

A good many valuable hints on this subject can be found in "Traces of a Hidden Tradition in Masonry," by I. Cooper-Oakley, published in 1900. This writer lived for several years in Buda-Pesth and had, by reason of a scholarly knowledge of European languages, many facilities for tracing this subject through Continental libraries.

I would like, with all due respect, to question your definition of "Entered Apprentice," in the November BUILDER. But I apologize,another reading shows me that we are in agreement. N.W.J. Haydon, Ontario.

* * *

"THE ORPHANS FRIEND AND MASONIC JOURNAL" OF NORTH CAROLINA

On page 382 of THE BUILDER for December I notice a list of Masonic publications, to which I would suggest you add the name of "The Orphans Friend and Masonic Journal" published at Oxford, N. C. It is issued weekly. The subscription price is $1.00 per year and it has a circulation of some 12,000.

A. A. Andrews, P. G. M., North Carolina.

* * *

THE COMACINES

The October issue of THE BUILDER which reached me only the day before yesterday, contains a review of Bro. Vibert's book on "Freemasonry Before the Existence of Grand Lodges."

In the course of your remarks you quote some words used by Bro. Vibert on my book "The Comacines," and with your permission, I desire to give a short reply to what he says.

Since my book was published, seven years ago, I have kept before me its subject as one of my principal studies and have twice visited Italy - made a considerable number of notes and sketches, and have just completed a paper ready for publication as the outcome.

The result of my investigations during these seven years has been a general and almost unvaried confirmation of what I have already published although I have not lost sight of the possibilities of refutation of some of the points on which I wrote with a little diffidence as expressed in the earlier pages.

Bro. Vibert says: "In the first place there is absolutely no ground for attributing to any Collegia traditions of King Solomon." My reply to that is I have very good ground for such as regards the Comacine Collegia and for the Roman (pagan) Collegia, I do not claim it.

Further he says: "The exodus of a Collegium to Como is a hypothesis only and Ravenscroft's authority is Findel whose statements are unsupported." To which I reply, although I have quoted Findel I make no reliance on him where unsupported and indeed have as good as said so in my book. My authority is personal consultations with Professor Santo Monti and Sig. H. Guissani, both well known antiquarians in Como; Sig. Monneret de Villard, the archeologist appointed by the Italian Government to explore the Island of Comacina and its neighborhood and who as the result of careful work and the investigation of numerous archives has published a valuable work only three years since; Sig. A.G. Caproni, the owner of Isola Comacina; the late Professor Carter of the American School in Rome. All of these are at agreement with me, at any rate in my main arguments. And I have consulted also Merzario and Riviora and paid two visits of some length to the district of the Comacines. So much for my authority.

Bro. Vibert says thirdly: "Even assuming that the Masons imported to Saxon England were in fact Comacines this merely means that their knowledge of building was derived from Ancient Rome (exactly what I claim for them) not that they brought us any esotericism." My reply is simply that they did.

Lastly, Bro. Vibert says the legend of our Craft connects us not with Rome but with Euclid and Egypt. My pursuit is not of legend but history, and legend in this direction is useful only as sometimes giving clues and indications.

I have not troubled you with proofs (nor for the matter of that, so far as I read in your article, has Bro. Vibert) but I shall hope to show when my further notes are published that I have exceedingly good ground for making the foregoing replies. W. Ravenscroft, England.

* * *

GRAND ORIENT OF FRANCE

My compliments to Brother Ramsey - his article on "The Grand Orient of France and the Three Great Lights" is excellent. There is but one thing in it that I can scare up to take issue with. He assumes that the Grand Orient took the Bible off the Altar when the famous change was made in the Constitution. But he says nothing as to his authority. My impression, and I am sorry that I cannot now cite direct proof, is that the lodges were long permitted to use any book they wanted to, Bible or otherwise. In fact, as I recall, this was cited as one of the reasons for the latest governing body, the National Independent Grand Lodge, being started; that the Grand Orient had at last decided to make the bodies of its obedience use the same ritual and be uniform in the "book" practice. Perhaps Brother Ramsey can give us his authority.

Is it not the case that the Rite Rectifie (Rectified Rite) and the old English "work," like ours, and the Bible were in use by some Lodges long after the change in the Constitution? By the way, the change in the Constitution says nothing about the Bible. For that matter, the general practice has been, everywhere (?), to allow the alternative use of the Koran, or Shastra, etc., as a concession to a candidate.

R.I. Clegg, Ohio

* * *

THE MASTER

The Master is to the Lodge all in all. His will and pleasure is law supreme. It's the law and the gospel. His orders are complied with and obeyed implicitly, carried out to the letter. He rules and governs his lodge with equal regularity of the sun and moon. He points you to the Great Light of Masonry, the Lamb's book of life. He it is that places you in the northeast corner of the Lodge a just and upright Mason and admonishes you to ever walk and act as such. He raises you to walk in a newness of life and teaches you of the immortality of the soul - that we shall all rise again - that light shineth in darkness and the darkness comprehendeth it not.

The Master represents a noted bible character - a man that never took the life blood of his fellow man and a man that dedicated the Temple to the service of God - King Solomon. We dedicate our temples - our bodies - to the service of God. He gave us life and being and our bodies are the dwelling places for the spirit. He offers us eternal life beyond the grave if we are true subjects of His will and pleasure while moving about on this earth He created for our well-being.

As the Master is directly responsible to the Craft for the ruling and conduct of his Lodge, so are we likewise held responsible to our Master for the use we make of our bodies, the indwelling of the spirit. Then how important it is that we should with consecrated spirit dedicate our lives and our services to Him who made us, from the rugged paths to save us, that when time with us is no longer and when we have been summoned before the great white throne there to give an account of the things done on earth while in the body, may it be our pleasure to hear from Him who sitteth on the throne, "Well done thou good and faithful servant, enter thou into the joys prepared for

you from the foundation of the world. Thou hast been faithful over a few things, I will make thee ruler over many."

Looking to the East is an order that must be obeyed, an edict, yielding obedience to which make of us good subjects. Hearing, believing and obeying make of us subjects of that immortal kingdom and celestial abode where we may drink of the waters of eternal life and never grow old, fainthearted, where sickness, sorrow and death never enter and where farewells are never said and where we can bask in the sunshine of God's love through the ceaseless ages of eternity, with the Supreme Grand Master of the Universe.

The Lodge Master should be a God fearing man, a praying man, a man that his Lodge has implicit confidence in, a man capable of teaching and imparting the essentials that make for the best of his Lodge at all times and all seasons. He should be constant in season and out of season, visiting the sick and afflicted, the fatherless and the widow, giving to charity and consoling the distressed, pointing all to the God of love who is able to care for all and to save all who put their trust in Him and obey His commands. So mote it be with us all at all times. Robert A. Turner, Washington.

* * *

GRADES OF THE STONE AGE

Relative to the query of Brother A.P.O., of California, in regard to obtaining Masonic information about the different grades of the stone age permit me to say that I believe and sincerely trust that his quest will be in vain. The subject matter is not at all a Masonic, but purely a scientific one and even the most imaginative Masonic writer (and there are legions) can trace the history, not to mention the principles of Masonry, to the stone age when every man's hand was against the other and might was right.

If our brother wishes to study the subject from a purely scientific standpoint I can refer him to Ridpath's "Great Races of Mankind," volume I, a work not usually sold in book stores and hard to procure. However, if our brother wishes "further light" in this matter, not Masonic but scientific, I shall be very glad to assist him.

And, my dear brother, while we are on the subject of the stone age will you permit me to digress somewhat from the subject? Permit me to draw three pictures. The first is of a man of the primitive world, clad in the skin of beasts he has slain, armed with a club, wild-eyed and haggard looking, seeking first to keep from being devoured by his superiors in might and force, and next to devour those that were inferior to him. The next picture shall be of the angels appearing to the shepherds on Bethlehem's field to deliver the message of the first Christmas day, "Glory to God on High, Peace on Earth and to Men Good Will." The third picture shall be a scene from the war now raging in which nearly every civilized nation in both the Old and New World are engaged.

Picture two lines of trenches, opposing one another, each line bent on destroying the other. Shot after shot is poured in on one by the other, thousands are slain and yet thousands, and so the war goes on from day to day and from year to year.

Or picture a vessel laden with men, women and children, afloat on the deep; civilians who have no connection with the war, suddenly aroused by an explosion beneath the body of the vessel and within a few moments the vessel is sunk with nearly all on board.

Your thinking readers can form their own conclusions as to whether we have advanced or receded in civilization since the men of the stone age.

Wishing the fraternity in general and the Research Society in particular a happy and prosperous New Year, and above all hoping that this devastating war shall be ended soon.

Henry F. Jox. Indiana

The Builder Magazine

March 1918 - Volume IV - Number 3

FREEMASONS IN THE AMERICAN REVOLUTION

BY BRO. CHARLES S. LOBINGIER, 33d HON., DEPUTY FOR CHINA

BROTHER J.E. Morcombe in a series of scholarly papers once declared (1) that after "a very serious course of historical reading extending through several months and covering (the?) period of the last three centuries" he was regretfully forced" to reject "as mainly mythical the alleged participation of American Masonic Lodges, as such, in affairs of the Revolution."

A statement like this, coming from such a diligent and distinguished Masonic student, deserves consideration and analysis. If correct it destroys many cherished beliefs; if incorrect it ought, in justice to the craft, past and present, to be so declared.

My own investigations have led me to a somewhat different conclusion. And while I am not prepared to say that the direct "participation of American Lodges" in our struggle for nationality was extensive, still I cannot but feel that their indirect assistance was great and their actual participation at certain stages determining. I will, therefore, state the results of my survey (2) of this field in language employed when it was first completed and, that my readers may themselves be enabled to judge of the soundness of my conclusions, I will, for each important statement, cite my authority.

At the outbreak of the Revolution Masonic lodges in America were few and feeble. The oldest of them had existed less than half a century (3) and the membership was exceedingly small (4). But what was lacking in members was more than supplied in quality. The Freemasons of that period included the flower of colonial citizenship and their very fewness was a source of strength. In a small lodge all could know and trust each other; all felt the need of absolute secrecy in deliberation--of solidarity in action.

Hence it is not strange that some of these colonial lodges became the centers of revolutionary propaganda (5).

ST. ANDREW'S LODGE

Foremost among these was the Lodge of St. Andrew at Boston. Founded in 1756 and chartered by the Grand Lodge of Scotland in 1760, it began its career independent of English influence and just in time to share in the opening scenes of the war for independence. Joseph Warren was its Master, Paul Revere one of its early initiates and secretaries and later its Master, and on its rolls were the names of John Hancock, and James Otis and many others who are now recognized as the leading characters of that eventful epoch. And almost every important movement in the patriotic cause in Boston, preceding and precipitating the Revolution, may be traced back directly or indirectly to St. Andrew's Lodge.

The famous "Sons of Liberty," organized in 1765 to resist the enforcement of the Stamp Act, were but an offshoot of this Lodge, and was also the "North End Caucus" (6) to which was committed the execution of some of the most daring plans of the patriots. Both of these organizations met at the Green Dragon Tavern which was owned and occupied by St. Andrew's Lodge, and the members of the latter were leaders in the former. It was at this tavern that the historic Boston Tea Party was planned by Warren, Revere and other members of St. Andrew's (7). The records of the lodge disclose that on the evening after the tea-laden ships arrived in Boston Harbor there was an adjournment on account of small attendance and the secretary adds the significant note that "consignees of tea took the brethren's time." The minutes of December 16, 1773, the date of the tea party, show that the lodge was again adjourned until the next evening (8). Its members were among that band of enthusiasts who had boarded the ships and were rapidly heaving the obnoxious tea into the waters of Boston Harbor.

In the stirling days which followed it was Paul Revere of St. Andrew's Lodge who earned the title of "The Patriotic Mercury" or "The Messenger of the Revolution." Thousands of miles he rode on horseback, spreading the news of the destruction of the tea, bearing despatches to other colonies, to New York and Philadelphia, to Provincial

and Continental Congresses (9). And on that memorable night before the battle of Lexington it was by order of the Master of St. Andrew's, Joseph Warren, that Bro. Paul Revere set out upon his famous ride to Concord to warn his countrymen of the foe's approach--a ride which has been immortalized by the magic pen of Longfellow who tells us that

"Through all our history to the last In the hour of darkness and peril and need The people will waken and listen to hear The hurrying hoof-beats of that steed And the midnight message of Paul Revere."

And when at last the storm, which for years had been gathering, burst in all its fury, it was St. Andrew's Lodge which furnished the first great martyr to American liberty. Joseph Warren, Major General in the Continental Army, fell at Bunker Hill; and thus the lodge which had almost initiated the war gave up its Master in the battle which determined forever the supremacy of the American arms in Massachusetts. No other organization, civic or military, of its numbers, can be compared to St. Andrew's Lodge in the extent of its contributions to the American cause. The title "Cradle of Liberty," which has been applied to Faneuil Hall, rightfully belongs to the Green Dragon Tavern where gathered that little band of Masons who precipitated the American Revolution.

THE OTHER PATRIOTIC LODGES

But there were other lodges which rendered valuable services in the war for independence. St. John's Provincial Grand Lodge at Boston, the older rival of St. Andrew's, furnished, in the person of its Deputy Grand Master Ridley, the engineer who planned the American fortifications at Bunker Hill (10). St. George's Lodge at Schnectady, N. Y., where many Revolutionary officers were made Masons, honored itself and the order by appropriating lodge funds for the support of the families of its members who had been taken prisoners (11).

The intimate connection between Masonry and the patriotic movements is also shown by the growth of the order at this time. Master's Lodge alone, at Albany, received eighty-three new members during the historic year 1776 (12).

MILITARY LODGES

But the most important service, after the Revolution was fairly launched, was rendered by the lodges formed in the Continental Army. There were ten of these (13), they were scattered among the camps from Massachusetts to North Carolina, and their growth was fostered and encouraged by the Commander-in-Chief. Washington himself attended their communications frequently--now as a visitor, meeting soldier brethren on the level (14) and now as Master sitting in the Oriental chair and bringing a candidate to Masonic light (15). It was in one of these lodges--American Union at Morristown, N. J.--that Lafayette is believed to have received his degrees (16). Lodge meetings were sometimes held in officers' tents (17) and sometimes, as in the case of the army encamped on the Hudson, in a permanent building specially erected for that purpose (18). And so active were these military Masons that a movement was started and several conventions held at Morristown with a view of establishing an American General Grand Lodge and making Washington Grand Master of the United States (19).

It is difficult to overestimate the strategic value of these army lodges. In the first place they promoted fellowship and solidarity in the ranks and sympathy between officers and men. In an army where the humblest private might sit in lodge on a level with the Commander-in-Chief there arose a spirit of self-sacrifice, mutual helpfulness and devotion--an esprit du corps--which no hireling soldiery could have. Where the distinctions or rank were lost in the ties of brotherhood, even the sufferings of that terrible winter at Valley Forge might be made endurable.

Again, the prevalence of Masonry in the patriotic army insured secrecy in the plans of campaign and fidelity in their execution. Councils of war it is said, were frequently held in the lodge room where their deliberations were under the double seal of Masonry and patriotism. Generals could entrust their dispatches to couriers who were brother Masons and feel certain that nothing would be divulged. Thus our eighteenth

century brethren formed the strong arm of the Continental service. It is claimed that nearly every American general was a Mason (20); certainly the leading ones were. Even the allies, Lafayette, the Frenchman, and Steuben (21) and Dekalb, the Germans, were members of the order. John Paul Jones, the founder of our navy, is known to have petitioned St. Bernard's Lodge at Kirkcudbright, Scotland, and probably was a member of it (22). Had the Freemasons been withdrawn from the Continental forces the Revolution must have been a dismal failure.

OUR BRETHREN OF THE OPPOSING FORCES

But we must never forget that not all Freemasons of the Revolution were enrolled in the patriotic ranks-- that they were numerous in the opposing army as well. Peter Ross, the historian of the Grand Lodge of New York, records as operating during the war in that state more than thirty British military lodges (22a). And to the fact that Masons were actively engaged on both sides is due some of the most gratifying incidents of the war. It has been said that the fairest flowers are those that bloom over the wall of party; but how much more must be said of those that bloom amid the strife of armies.

Early in the war an event occurred that proved the strength of the Masonic tie. At the battle of the Cedars near Montreal, Col. John McKinstry, a Freemason, was captured by a band of Indians, allies of the British, whose chief was the celebrated Joseph Brand, also a Mason. In accordance with savage custom the prisoner was bound to a stake, fagots were piled around him, and the torch was about to be applied, when he gave to Chief Brand the sign which Masons know the world around--the grand hailing sign of distress. Indian though he was, the chief recognized the sign and ordered the torture to cease, and he and his captive became fast friends for the rest of their lives (23).

Again, in 1779, Joseph Burnam, a Mason who was held by the British as a prisoner of war in New York City, escaped and sought shelter in the Green Bay Tree Tavern, kept by another Mason named Hopkins. This tavern served as a meeting place for St. John's Lodge, which was composed mostly of British officers. The fugitive was secreted in the tavern garret which was just above the lodge room, and while he was

reclining at night on the planks which formed the garret floor these gave way and precipitated the unfortunate guest into the center of the lodge in the very midst of its deliberations. The landlord, who was also the Tiler, was called upon for an explanation, and he, like a good Mason, made a clean breast of the whole affair. Whereupon the members of the lodge took up a contribution for the fugitive brother and, though his enemy in war, assisted him to reach the American lines across the Hudson River (24).

Another instance of Masonic magnanimity occurred when the brave Baron DeKalb, our German ally, was slain at the battle of Camden in 1780. Although he had crossed the Atlantic to take part in a quarrel that was not his, against the British, he was buried by them with both Masonic and military honors (25).

But perhaps the most significant illustration of the effect of Masonry on the war was the action taken by the Grand Lodge of Scotland. It is well known that the war was unpopular in many parts of Great Britain; but some of the subordinate Scottish Lodges, urged perhaps by government officials, had offered bounties for recruits to the army. When the Grand Lodge met it condemned this practice in unmistakable terms and in its instructions declared: "Masonry is an order of peace and it looks on all mankind to be at peace or at war with each other as subjects of contending countries." (26)

RECIPROCITY IN THE AMERICAN ARMY

These are illustrations which, thanks to Masonic teaching, reveal the foe in a better light than some are wont to think of him. Let us notice some expressions of the same spirit on the American side.

At the battle of Princeton, 1776, Captain William Leslie, a Mason and son of the Earl of Leven, of the British Army, received a severe wound. He was taken in charge by Dr. Benjamin Rush, the celebrated surgeon who was then on Gen. Washington's staff, but was found to be "past all surgery." He was also buried with Masonic and military

honors and this fact was announced by Col. Fitzgerald, Gen. Washington's aide, who entered the British Camp for that purpose under a flag of truce. Later Dr. Rush erected a monument, which may still be seen, at Brothel Leslie's grave "as a mark of esteem for his worth and respect for his noble family (27)."

Lodge Unity was a military lodge in the 17th foot of the British army. In 1779, while the regiment was engaged in a skirmish, the constitution and jewels of the lodge were lost, but were returned to it by Col. Parsons of the American Union Lodge in the opposing army, with a letter reciting that:

"As Masons we are disarmed of that resentment which stimulates to undistinguished desolation; and however our political sentiments may impel us in the public dispute, we are still brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other." (25)

An even more striking instance occurred when the Masonic chest of the 46th British infantry was captured by the Americans. Upon hearing of it, Gen. Washington ordered the chest and other articles of value returned to the owners accompanied by a guard of honor (29). The London Freemason's Magazine, commenting on the circumstances, from an English standpoint, says:

"The surprise, the feelings of both officers and men may be imagined when they perceived the flag of truce that announced this elegant compliment from their noble opponent but still more noble brother. The guard of honor, their flutes playing a sacred march, the chest containing the constitution and implements of the craft borne aloft like another Ark of the Covenant, equally by Englishmen and Americans, who, lately engaged in the strife of war, now marched through the enfiladed ranks of the gallant regiment, that, with presented arms and colors, hailed the glorious act by cheers which the sentiment rendered sacred as the hallelujahs of an angel's song."

Thus, above the storm and stress of armed strife. the soothing spirit of Masonic fellowship brooded like a bird of calm. If Masons precipitated and promoted the

struggle they likewise mitigated its horrors and made possible the disclosure of the noblest traits in both American and Briton. It is the proudest heritage of Revolutionary Masons on both sides that the fraternal tie was one which not even the shock of arms could sever, and that amid the fiercest passions engendered by war they never quite forgot they were brethren. The record of this forms the fairest, brightest page in the history of the Revolution.

IN THE COUNCILS OF STATE

When we turn from scenes of carnage to the more peaceful haunts of diplomat and statesman, during the Revolution, we find Freemasons there active and influential. It is a notable fact that the earliest suggestion of a Federal Union of the American colonies came from the first American Grand Master, Daniel Coxe, who in 1730 received a deputation as Provincial Grand Master, made this suggestion in a work published as early as 1716, (30) and may therefore properly be called the first Federalist. It was this idea, adopted later and advocated by another eminent Mason and Provincial Grand Master, Benjamin Franklin, that grew into the union established by the constitution framed two generations later. The Declaration of Independence, it has been declared, (31) was the work of a Mason and many of the signers of that instrument are believed to have been members of our order (32). Freemasons were foremost in the Philadelphia Convention that framed the Federal Constitution and thus completed the work of the war. Besides Washington, the President, and Franklin, the Nestor, of that body, Hamilton, the genius of the Convention, was a Mason (33).

AT THE COURTS OF EUROPE

But after all it may be that Masonry's most effective service to the American cause was rendered not at home but abroad. We know that the aid of France was a powerful, if not indispensable factor in the outcome of the war and that the sympathy of other Continental powers was advantageous. But why should these haughty monarchists of Europe look with favor upon the struggling republic of the New World ? Why did they not turn the same deaf ear as recently to the Boer envoys? There seems to have been some mysterious influence which changed their once hostile attitude into one of

friendship; and recent investigations have led to the belief that this influence was the Masonic order (34).

When Franklin, the Freemason, went to Paris to plead the American cause at the court of St. Germain, he naturally sought out the members of the fraternity. At the "Lodge of the Nine Muses," where he often attended, he met the intellect and statesmanship of the gay French capital, and it is believed that partly, at least, through these influences he was enabled to reach the ear of Louis XVI, to secure for us the French fleet and army, and thus to turn the tide of the war in favor of the American cause at its darkest hour. And thus the record of Masonic service in the Revolution is complete. There was no part of it in which Masons did not share and no important phase which would probably have succeeded but for them.

But we fail to grasp the full significance of this noble record if we see in it only a source of pride and gratification. It is all this but much more; for every page imposes duty, obligation, responsibility. If it be true, as the record seems to teach, that American nationality was largely brought about by Masons, and that to this end the best energies of the craft were devoted in the trying times of the Revolution; if our predecessors gave "their lives, their fortunes and their sacred honor" to start the republic on its glorious career, surely we can best prove true to the traditions of American Masonry by continuing the work which they began. Our advantages, if not our opportunities, are greater than theirs. The feeble fraternity of that day has become a powerful order now--from a few thousands it has grown to nearly two millions, carefully selected from the ranks of American citizenship. Its representatives are found in every official station (35) from Presidents (36) down. What possibilities for good government and high political ideals do these facts express; what a mighty leverage for civic progress and reform ! And this is the highest lesson taught us as a craft by Freemasons of the American Revolution: To place patriotism above partisanship, to preserve and extend the free institutions of the republic, to maintain the honor and dignity of the nation at home and abroad, and thus to realize the lofty ideals of our eighteenth century brethren, bequeathing them as a priceless heritage to generations yet unborn.

REFERENCES:

(1) Record of Intolerance, 21 Am. Tyler-Keystone 549. See a reply in Vol. 22 of the same periodical, page 113.

(2) Undertaken while preparing an address as Grand Orator before the Grand Lodge of Nebraska.

(3) The earliest American Lodge is claimed to have been St. John's at Philadelphia, formed about 1730. See Gould, History of Freemasonry, Vol. IV, p. 233, et seq.

(4) Bro. Ross, historian of the Grand Lodge, concludes (N. Y. Grand Lodge Proc. 1900) that there were not more than 250 members of New York Lodges during the Revolution.

(5) There seems every reason to admit what has been so often claimed by our historians, that the Masonic Lodges scattered throughout the country were as beacon lights of liberty, and that within our tiled doors the Revolution was fostered and strengthened." -- Ross, Historian of Grand Lodge, N. Y. Proceedings (1900), p. 315.

(6) Goss, Life of Paul Revere, (1891), pp. 117, 121-2.

(7) Centennial Memorial of the Lodge of St. Andrew, and the Massachusetts Grand Lodge (1870).

(8) Goss, Life of Paul Revere, (1891), pp. 121-2; Gould, History of Freemasonry, Vol. IV, p. 347.

(9) Id. p. 118 et seq.

(10) Gould, History of Freemasonry, Vol. IV, p. 220.

(11) Ross, Historian of Grand Lodge, N. Y. Proceedings (1900) p. 313.

(12) Id. p. 315.

(13) Gould, History of Freemasonry, Vol. IV, pp. 222, 227.

(14) Ross, Historian of Grand Lodge, N. Y. Proc. (1900) pp. 298, 305; Hayden, Washington and His Masonic Compeers; Capt. G. P. Brown in American Tyler, Dec. 15, 1900; Mackey, Encyclopedia of Freemasonry, p. 869.

(15) Ross, Historian of Grand Lodge, N. Y. Proc. (1900) p. 308.

(16) Gould, History of Freemasonry, Vol. IV, p. 224.

(17) Id.; Ross, Historian Grand Lodge, N. Y. Proc. (1900) p. 308.

(18) Capt. G. P. Brown in American Tyler. Dec. 15, 1900, says: "American Union Lodge was the banner lodge of the Continental Army. It had a very large membership, including several of Washington's foremost generals. In 1782, while the patriot host was encamped on the banks of the Hudson the attendance of that renowned lodge became so large that it was necessary to erect a building for its regular meetings. At a stated assembly of the lodge the question arose. General Washington was among the large number of visitors present and spoke at some length on the erection of a suitable

building for Masonic purposes. And it was but a few days later when the noble-hearted commander-in-chief and eminent Freemason ordered the erection of a wooden structure. It was nearly sixty feet long and of the old style, one-story plan. It formed a complete oblong square. It had but one door, which was on the west end; its windows were fairly good size, square and over six feet from the ground, thus to keep off the cowan and eavesdropper which were so plenty in the Continental army at that time.* * * One of the many noted Masonic celebrations held within those sacred walls was the festival of Saint John the Baptist, June 24, A. L. 5782."

(19) Gould, Vol. IV, pp. 224-5; Ross, pp. 304-5; Mackey, Encyclopedia of Freemasonry, p. 870.

(20) Gould, Vol. IV, p. 224. G. P. Brown, in the article last above quoted, gives the following list of those who participated in the celebrations there mentioned: "Generals Washington, Gist, Putnam, Hamilton, Jackson, Armstrong, Parsons, Heath, Thompson, Patterson, Clinton, Dayton, Greaton, Brooks, Huntington; Colonels Cilley, Gridley, Burbeck, Nixon, Bradford, Clarke, Parke, Gray, Johnston, Sherman; Captains Marshall, Brown, Hait, Coit, Redfield, Lacey, Chapman, Ten Eyck; Lieutenants Heart, Hosmor, Hobart, Buxton, Russell, Barker, Sherman, Curtis, Heath, Bush, Spear, Cleveland, Palmer and a host of petty officers and privates. General John Stark, the hero of Bennington, was a Mason, initiated, according to Brown, in St. John's Lodge, No. 1, Portsmouth, N. H.; according to Ross, in Master's Lodge, Albany, N. Y.

(21) Baron Steuben was a member of Trinity and an honorary member of Holland Lodge, both of New York. See N. Y. Grand Lodge Proc. (1900), p. 309.

(22) See American Tyler, Vol. 15, p. 478

(22a) See also Sachse, Old Masonic Lodges of Pennsylvania, 1730-1800, especially the chapter on Unity Lodge No. 18, A. Y. M., abstracted in the New Age, XXIV, 539.

(23) Stone, Life of Brant, (1838), Vol. I, pp. 18-33; Vol. II, p. 156; Gould, History of Freemasonry, Vol. IV, p. 221; Ross, N.Y. Grand Lodge Proc. (1900), 307.

(24) Ross, N. Y. Grand Lodge Proc. (1900), 302, giving an extract from the printed history of St. John's Lodge; Mitchell, History of Freemasonry (1817), p. 501.

(25) Gould, History of Freemasonry, Vol. IV, p. 222.

(26) Lyon, History of the Lodge of Edinburgh, p. 83; Mackey, Encyclopedia of Freemasonry, p. 868.

(27) Sachse, Old Masonic Lodges of Pennsylvania, abstracted in New Age, XXIV, 539.

(28) Ross, 2, 98, 99. The letter is reprinted in the New Age (XXIV, 639), from Sachse, Old Masonic Lodges of Pennsylvania. This Lodge Unity appears to have received successive warrants from the Grand Lodges of Ireland, Scotland and Pennsylvania.

(29) Ross, 299, 300.

(30) The work was entitled "A Description of the English Province of Carolina." See Gould, History of Freemasonry, Vol. IV, pp. 231-2; Ross, N. Y. Grand Lodge Proc. (1900), pp. 295-6.

(31) Capt. G. P. Brown, of Boston, in a private letter, furnished the information on which this statement is based

(32) P.G.M. Baird in THE BUILDER (II, 351), mentions twenty-three. Cf. Gould, History of Freemasonry, Vol. IV, p. 220; N. Y. Grand Lodge Proc. (1900) p. 81; John Carson Smith in American Tyler-Keystone, XXIII, 300.

(33) Ross, N. Y. Grand Lodge Proc. (1900), 305

(34) The late Gen. John Carson Smith, of Illinois, to whom I am indebted for favors, conducted these investigations.

(35) In a recent enumeration of the Massachusetts and New Hampshire Legislatures more than one-third of the members were found to be Masons; in one branch the proportion was one-half. 15 Annals of American Academy 81.

(36) P.G.M. Baird in THE BUILDER (II, 351), presents a list of seventeen Presidents who were Masons, and mentions another (Grant) who may have taken the E. A. degree. This is more than two-thirds of the whole number.

----o----

GOING UP IN MASONRY

BY BRO. DENMAN S. WAGSTAFF, CALIFORNIA

When "Mother" seems so very old and gray, when she can not exactly keep up with your "growing" disposition and the exuberance of animal spirit now so fair an average

of your condition, you really turn your back upon her! You seem to prefer faster company! You have about forsaken the place whence you came and in a haze of expectation joined what to a student of Masonry would resemble an "aristocracy of ignorance." You have come to the "parting of the ways" between what the "nickle-plated" world designates "higher and lower" Masonry ! It seems an awful task now to contemplate the retention of the necessary knowledge to enable you to pass the Tyler at some "strange" Lodge. With Charity it may be said that it is hard, for you never knew much about it and should not be upbraided for something you are not altogether to blame for. It is this lack of knowing which is the cause of complaint and the fact that drives you to something easier--something that does not require knowledge to maintain a standing in, as long as the dues are paid. Yet individuals are not altogether to blame. The habit of "hurry" we acquire in business and social life urges us on. Many of us go into business almost as soon as we are able to read a market report. Other "frills" in the educational line are deemed unnecessary. We get to do "business" with everything. Our souls are risked ofttimes before we really know where we could find another, were such a thing suddenly lost to an opponent on the mart of trade. If we could but pause when we find ourselves going too fast! If we could but stoop to commune with an innermost self at such a moment! There are many of us who have not continued such practice through life. We have forgotten so much as "Blue Lodge practice" has by degrees faded farther and farther from the limit of memory.

The Masonry of many men is all encompassed by the somewhat obscure significance of a "prominently" cherished "watch-charm," constantly carried as an aid to a less precious memory. I do not, by this means of public censuring, even expect to lure men into the practice of the science of faithfulness in daily life or avowed purpose, neither do I expect them to altogether forsake "Mammon." I can hardly stem the tide which seems to force men to a love of display--of even Masonry. I can not force them to attend their Lodges long enough to give them an understanding of all the symbolism of the ancient Craft. If these lagging souls could but feel the "pull" of the cabletow about them, as it binds each willing heart with a living touch, to the real practise of Faith, Hope and sweet Charity! I do not, in a day, expect to lead men from their world-idols. To cure them of the indolence that goes with borrowed thought and trailing action.

Yet I have hope, for there are other days dawning and still other men, who believe in the "Blue Lodge" as a grand preparatory school, where Masonry can be studied, both to her advantage and with every recurring benefit to the student. Aye, the School of Applied Science where successful methods may be grafted into one's system by

simple contact with honest practitioners, who if they fail today, will be ever patient in the trying, until Faith brings victory.

This practice, in the fundaments of Masonry, will give renewed strength and an increase of intelligence, and will assist materially in the unfolding of the beauties of so-called higher degrees, both of Masonry and daily life, (and they should be one,) until new lanes of travel are opened toward the Light, impelling the splendid glorification of the visible body and soul of a fraternity which to date has given everything to her children, expecting only that which she gets in the "siftings" as the Mill grinds and grinds!

----o----

INTERNATIONALISM AND FREEMASONRY

BY BRO. P. E. KELLETT, GRAND MASTER, MANITOBA

PART II.

LET us now briefly consider the great point of cleavage between Anglo-Saxon Masonry and the Masonry of the Grand Orient of France. This cleavage is based largely on the suspicion, if not on the definite charge that French Masonry is atheistic in its practices or in its tendencies.

The Grand Orient of France was organized in Paris in 1736. Its constitution was of the model of Anderson's original Constitution 1723. The Grand Orient was recognized as legitimate Masonry by the Grand Lodge of England, and in fact by all legitimate Masons throughout the world. At that time in all Masonic Constitutions there was an absolute absence of dogma concerning in which all men agree; that is to be good men

and true, men of God and religion, and Masons were bound only to that religion in which all men agree; that is to be good men and true, men of honor and honesty. The aim of the fraternity was purely humanitarian, its principles broad enough for men of every diverse opinion. The desire was simply to unite them, whatever their private religious beliefs, in uplift work for themselves and for humanity.

Changes came first in England. About the middle of the eighteenth century, the so-called Landmarks regarding a declaration of belief in the G. A. of the U. and the placing of the Bible on the Altar, were adopted. Following this, for the greater part of a century the French Constitution adhered strictly to the original plan of the fraternity and did not contain that formula which has since, in some places, come to be regarded as essential. During this time neither the Grand Lodge of England nor any other recognized Grand Lodge took any exception to this notable omission. French Masons were considered neither "Godless" nor "Atheistic." As time went on, the French Constitution was changed to conform to that of the Grand Lodge of England. One writer has said this was co-incident with a closer political approach of the two nations, England and France. The constitution of the Grand Orient of France followed the English copy until shortly after the Franco Prussian war, when they reverted back to what it had been originally. Co-incident with this change, history records political estrangement between France and England which continued until recent years. When France reverted back to her original constitution, the Grand Lodge of England immediately afterwards severed relations with France, and generally speaking, Masonry of English speaking countries followed suit, claiming that the change made by the Grand Orient of France was Atheistic in tendency.

Can French Masonry be said to be atheistical ? Atheism is the doctrine that there is no God. It is no longer considered reasonable for anyone to dogmatically assert that there is no God, and it is a question if such a being as an atheist exists today.

There is no unbelief.

Whoever plants a seed beneath the sod,

And waits to see it push away the clod,

He trusts in God.

Whoever says, when clouds are in the sky,

"Be patient, heart; light breaketh by-and-by,"

Trusts the Most High

Whoever sees, 'neath winter's fields of snow,

The silent harvest of the future grow,

God's power must know.

Whoever lies down on his couch to sleep,

Content to lock each sense in slumber deep,

Knows God will keep.

Whoever says, "Tomorrow," "The Unknown,"

"The Future," trusts the Power alone

He dares disown.

The heart that looks on when the eyelids close,

And dares to live when life has only woes,

God's comfort knows

There is no unbelief;

And day by day, and night unconsciously,

The heart lives by that faith the lips deny--

God knoweth why!

To be atheistic, French Masonry would need to have made the dogmatic assertion, "There is no God." This it has never done. It neither affirms nor denies anything relative to God. To suppose that French Masons deny the existence of God is to totally misunderstand them. They are as much averse to a dogmatic assertion of that kind as to one of the opposite kind. They are simply against a dogmatic assertion of any kind, as Masons, believing that Masonry is antidogmatic. Many, and possibly all, of their members would doubtless declare a belief in God at the proper time; but not as Masons in a Masonic Lodge.

The French Masons found their attitude on the first edition of the Constitution, which obliges Masons only to that religion in which all men agree; that is, to be good and true, or men of honour and honesty.

Let us briefly examine what ground there is for their stand, and see whether or not we are justified in condemning it. For this purpose I want to direct your attention to:

ANDERSON'S CONSTITUTION, 1723

Concerning God and Religion.

A Mason is obliged by his tenure to obey the Moral Law, and if he rightly understands the Art he will never be a stupid atheist, nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the religion of that country, or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their peculiar opinions to

themselves; that is to be good men and true men of Honour and Honesty by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the centre of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

OUR OWN CONSTITUTION Concerning God and Religion.

A Mason is obliged by his tenure to obey the Moral Law, and if he rightly understands the Art he will never be a stupid atheist, nor an irreligious Libertine. He, of all men, should best understand that God seeth not as man seeth; for man looketh on the outward appearance, but God looketh to the heart! A Mason is therefore particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the Order, provided he believe in the Architect of Heaven and Earth, and practice the sacred duties of Morality. Masons unite with the virtuous of every persuasion, in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion, and to strive by the purity of their own conduct to demonstrate the superior excellence of the faith they may profess. Thus Masonry is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

CONSTITUTION OF GRAND ORIENT OF FRANCE

Freemasonry, an essentially philanthropical and progressive institution, has for its object the pursuit of truth, the study of morality, and the practice of solidarity; its efforts are directed to the material and moral improvement and the intellectual and social advancement of humanity. It has for its principles, mutual tolerance, respect for others and for one's self, and absolute liberty of conscience. Considering metaphysical conceptions as belonging exclusively to the individual judgment of its members, it refuses to accept any dogmatic affirmation. Its motto is: Liberty, Equality, Fraternity.

As to whether the Grand Orient of France has departed farther from the spirit and the letter of Anderson's original Constitution than we have is not open to much controversy. The change they made in 1877 rather reverted back to it than went farther away from it. To show the real misunderstanding that has occurred with regard to their position let me quote from the minutes of their General Conventions when the change was made. We can then understand what the real meaning of their action was.

At the French Masonic Convention of 1876, on the proposal of a Lodge in the department of the Rhone, a Committee was appointed to consider the question of suppressing the second paragraph of the first article of the Constitution, concerning God and Religion. The Committee recommended that the proposition be postponed, and in recommending this the reporter of the Committee, Bro. Maricault, made the following statement:

"Your Commission has recognized that bad faith alone could interpret the suppression demanded as a denial of the existence of God and the immortality of-the soul; human solidarity and freedom of conscience, which would be henceforth the exclusive basis of Freemasonry, imply quite as strongly belief in God and in an immortal soul as they do materialism, positivism, or any other philosophic doctrine."

Postponement met with opposition. Bro. Andre Roussell, in advocating immediate action, among other statements made the following:

"I am anxious to recognize with my brother, the reporter of the Commission, that Freemasonry is neither deistic, atheistic, or even positivist. In so far as it is an institution affirming and practicing human solidarity, it is a stranger to every religious dogma and to every religious Order. Its only principle is an absolute respect for freedom of conscience. In matters of faith it confirms nothing and it denies nothing. It respects in an equal degree all sincere convictions and beliefs. Thus the doors of our temples open to admit Catholics as well as Protestants, to admit the atheist as well as the deist, provided they are conscientious and honourable. After the debate in which we are at present taking part, no intelligent and honourable man will be able to seriously state that the Grand Orient of France has acted from a desire to banish from its Lodges belief in God and in the immortality of the soul, but, on the contrary, that in

the name of absolute freedom of conscience it proclaims solemnly its respect for the convictions, teachings, and beliefs of our ancestors. We refrain, moreover, as much from denying as from affirming any dogma, in order that we may remain faithful to our principles and practice of human solidarity."

Bro. Minot, in speaking on the same subject, said: "The Constitution of 1865 had realized a transitory progress. The work must be completed and purified by suppressing dogma and by rendering Masonry once again universal, by the proclamation of the principle of absolute freedom of conscience. Let no one be mistaken in this. It is not our aim to serve the interest of any philosophic conception in particular by our action in laying aside all distinction between doctrines. We have in view only one thing: Freedom for each and respect for all."

The recommendation of the Committee prevailed, and action was postponed. In 1877, after a year's study by the Lodges, the change was adopted by an almost unanimous vote. The reporter of the Committee at the time said: "Who is not aware, at this moment, that in advocating this suppression no one among us understands himself as making a profession of atheism and materialism. In regard to this matter every misunderstanding must disappear from our minds, and, if in any Lodge there should remain any doubt in reference to this point, let them know that the Commission declares without reservation that by acceding to the wish of Lodge No. 9 it sets before it no other object than the proclamation of absolute liberty of conscience."

When the proposition of the Committee had been adopted by the General Assembly, the President proposed, as an amendment, the insertion of these words: "Masonry excludes no one on account of his beliefs." Many regarded this as superfluous, but the President was insistent, in order that it might be clearly established in the eyes of all that Masonry is a neutral territory, in which all beliefs are admitted and treated with equal respect. The suggestion was adopted.

It may be interesting to note that the original proposer that the Grand Orient of France should suppress the formula of the G. A. of the U. was a clergyman of the Protestant Church, and he stated, in justification, as follows:

"In suppressing the formula respecting the G. A. of the U. we did not mean to replace it by a materialistic formula. None among us in proposing this suppression, thought of professing atheism or materialism, and we declare formally and emphatically that we had no other end in view than to proclaim absolute liberty of conscience."

I have given the words and opinions of those responsible for the change in the Constitution so that there may be no room for misunderstandings. The Grand Orient of France, in making the change, has done no more than was done by the Government of Great Britain when she admitted members to seats in the House of Commons by allowing them to make an affirmation only when their convictions would not allow them to take a religious oath. The same custom prevails in our Courts of Justice.

Their position will bear a little further examination to make clear its consistency. The story, as depicted by our Ritual, tells of a great loss and a life-long search for this something, which was lost. Masonry ends at the point when something else is substituted to temporarily make good that loss, and at the point where Masonry ends we are expected to begin the search.

Various explanations have been given as to what this is that was lost, and which all Catholic and Protestant, Jew and Gentile, Christian and Pagan, are seeking for. The simplest and clearest explanation of this that was lost is that it was "the way back to God."

"The way back to God." That is the door then to which Masonry leads. Cannot any of us go as far as that door with any, be he Agnostic, Deist, Buddhist, or any other, so long as he conforms to Anderson's original specifications, and is a good man and true, a man of honour and honesty? At the door, of course, we would separate, each to follow on his own way. But happily we can come back to the Lodge again and again for mutual encouragement, and for strength for a fresh start on our several paths, all of which are alike dark and obscure.

It is not the function of Masonry to solve the riddle of life but to propound it and stimulate and encourage each of her initiates to search for his own solution. It takes each man so far, and there leaves him to find the answer for himself. By the very fact that Masonry itself gives no answer, it demonstrates clearly that the answer is not the same to every man. All this would seem to lead to freedom from dogma of all kind and justify France and Belgium in the stand they take.

I do not wish to be understood to say that it is wrong for a Mason in Lodge to declare belief in God. But I would like to be able to accept as brethren any good men and true, men of honour and honesty, who are earnest searchers after the same truth as we are, even though they do not insist in Lodge on a declaration of belief in God. French Masons appear to be worthy men, doing a wonderful work for the cause of progress and enlightenment.

Another so-called grievance against the Grand Orient of France is that they have taken the Bible off the altar. Many of us have imagined that because the Bible is one of the Great Lights according to our Ritual and usage that its place has been in Masonic Lodges from time immemorial. To most the presence of the Bible on the altar is in some way a landmark. Surprising it may be, but the Bible was not even mentioned in Masonic Rituals until 1724, and it was in 1760 that Preston moved that it be made one of the Great Lights of Masonry. One might properly question whether Anglo-Saxon Masonry did not violate a landmark when she introduced religious dogmatism into Masonry in the middle of the Eighteenth Century.

As Masons, we have before us the great object of the fraternal brotherhood of man. This will carry with it peace and prosperity. Is not the attainment of this worth the abolition of narrow intolerance ? Let us maintain, if we wish, our own principles concerning God and religion, but forever banish all dogmatism as to what others shall do in this connection, so long as they are earnestly working to attain the great principles of Masonry. Does not the situation demand the serious thought of every Master Mason?

Should not Tolerance and Fraternity prevail ? France is holding out the brotherly hand to us, saying: "Let by-gones be by-gones, and let us look solely to the future." Should

we as Masons hold at more than arm's length an institution which consistently devotes itself to those lofty aims and pursuits which we preach better than we practice?

Even as the Arts, Sciences, and other phases of human activity have benefited by international discussion and concord, so also can Masonry benefit. If Masonry is to sustain in the future its splendid record, and attain the object she seeks, is not world-wide international co-operation necessary? How else can we attain a Universal Brotherhood?

With the present world crisis the time has come when Freemasonry should stand forth, free from all entrammelling influences, in its grand simplicity. Our Lodges should be centres of thought, influence and effort, holding no task alien that will advance the cause of righteousness on earth. To this end we could learn much by confraternity with such an organization as the Grand Orient of France. Is "Brotherly Love" to be nothing more than a label which we carry but which does not properly belong to the goods at all ?

----o----

THE FAITH THAT IS IN THEM -- A FRATERNAL FORUM

Wildey E. Atchison, Iowa.

EDITED BY BRO. GEORGE E. FRAZER

PRESIDENT, THE BOARD OF STEWARDS

CONTRIBUTING EDITORS

Frederick W. Hamilton, Massachusetts.

Geo. W. Baird, District of Columbia.

H. L. Haywood, Iowa.

Joseph Barnett, California.

John W. Barry, Iowa.

Joe L. Carson, Virginia.

Jos. W. Eggleston, Virginia.

Henry R. Evans, District of Columbia.

H. D. Funk, Minnesota.

F. B. Gault, Washington.

Joseph C. Greenfield, Georgia.

T. W. Hugo, Minnesota.

M. M. Johnson, Massachusetts.

John G. Keplinger, Illinois.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Julius H. McCollum, Connecticut.

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Frank E. Noyes, Wisconsin.

John Pickard, Missouri.

C. M. Schenck, Colorado.

Francis W. Shepardson, Illinois.

Silas H. Shepherd, Wisconsin.

Oliver D. Street, Alabama.

H. W. Ticknor, Maryland.

Denman S. Wagstaff, California.

S. W. Williams, Tennessee.

(Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Question Box and Correspondence Column.)

QUESTION NO. 9-- Is it advisable for the Master of each Lodge to refer applications for initiation and membership to one standing committee on membership appointed annually? If so, shall this Committee be composed of past officers? If not, what other methods may a Lodge adopt in maintaining uniform standards of membership qualifications?

Standing Committee Works Well.

As to the advisability of a Master referring applications to a standing committee appointed annually (based upon long usage in my own Lodge, Excelsior No. 369)-- emphatically yes. Too much care can not be exercised in looking into the antecedents of those knocking at the Portals of Masonry if we are to maintain the same high

standard of membership which has made our Institution unique among all others for Quality of Membership. A Committee honored with this considerable responsibility extending over a twelve month period must naturally feel the same sort of responsibility as the line officers of a Lodge and acquire added and valuable experience "each time out" upon a "character-quest." We have had such satisfactory results with our own Standing Committee in Excelsior that for some years now they have been annually reappointed and have yet to give us any cause for complaint. It is frequently their custom to ask "more time" for investigation and when one finally does pass the doors of Excelsior Lodge No. 369, it is evidence that such a one comes with a clean slate. Blackballing is an infrequent occurrence in our Lodge as the Committee generally recommends the prompt withdrawal of a petition which it can not report "full and favorable." Not one of our present Committee is a Past Officer but each of the three is a long time and faithful attendant upon Lodge, endeavoring to live up to the traditions born of fifty-two years of existence. With considerable pride I can point to the membership of Excelsior as justifying in every minute particular the extreme advisability of having a Committee of this kind. We have never found it necessary to advertise our meetings in the daily press inasmuch as the interest and enthusiasm of our own members is sufficient to assure us a representative attendance at our meetings and such visitors as enter our portals from time to time of their own free will and accord generally indicate their approval of our old-fashioned ways and adherence to the ancient landmarks by coming again. Much of the credit for which is due to an experienced and careful Investigating Committee. John Lewin McLeish, Ohio.

* * * Method of a San Francisco Master. I may only answer from a "California" standpoint, and as follows:

"It is not only inadvisable, but without the law, both written and unwritten, to appoint a committee of three, who shall jointly hold office for a year; and as such pass upon all applications that may be made to the Lodge for membership within that time."

Personally I believe this to be GOOD LAW and have this to say in its defense. In all notes on Masonic procedure of the past in America, where Masonry is or was Masonry, we have evidence that, unless the Lodge were so small as to preclude the possibility of appointing a new Committee each month and a separate one on each Candidate, the practice has been to do so. This is California law. May I not ask why it should not be so ? I may be here permitted to answer as follows:

One of the principal Landmarks--indeed one of the corner stones used in upbuilding our structure is and always has been--secrecy. We aim to avoid letting it be known "who shall judge of our qualifications, as men fit to be Masons." We aim to protect our membership from the "venom" of a man found unworthy! Hence we keep the identity of our committee-men on petitions secret! We aim to appoint Committees that are unknown, even to the members of the Lodge, so that unbiased, free and impartial judgment, pro or con, may be rendered by such Committee. If a Lodge member has detrimental evidence, he can consult the Master, who is and should be the only "standing committeeman." Thirty days should be ample to disclose most "hidden" characteristics, where a committee has but the one object to work on; and if not long enough another thirty or even sixty days for further investigation may be allowed.

More than one investigation in a month rather dulls the interest any man may have in such duty, and in consequence, such a disposition naturally reflects on the results the Lodge relies on so implicitly. Any "standing committee" would soon become "public property"--as from mouth to ear, the most inconsequential matters are rehearsed, even "on the square."

To gain a uniform standard for membership and to ascertain the qualifications of a candidate, the committee should not be afraid or too politic to ask questions. As the Master of Fairmount Lodge No. 435 of San Francisco, I made use of a printed list of questions. In addition we have always been in the habit of notifying sister lodges. These forms are of course supplementary to a standard committee-man's notice. Now if you are not too "awfully polite" about getting the "ORIGINAL INFORMATION" your standard of qualification may be easily fixed and forever maintained. Denman S. Wagstaff, California.

* * *

Appoint Strangers. As to the advisability of the Master of each Lodge referring applications for initiation and membership to one standing committee on membership, annually, I would advise that it would not be fair to impose so much work on any one

committee: nor could we expect a single committee to give so much time and labor, gratuitously.

The purpose of a committee on petitions is to verify whether or not the postulant is worthy. It has become a custom to name, on such committees, the friends or neighbors of the petitioners, in the interest of convenience, time and labor. While this has its advantages, it has, also, its disadvantages. A man's friends are right sure to report favorable.

A friend is one who sees your good qualities in preference to your bad ones. The petitioner is apt to resent rejection by "getting even" with the man he suspects of blackballing him. The neighbor or friend who served on the committee and visited that petitioner, thus may become an innocent mark.

A glance at the Grievance and Appeals Reports which are to be found in so many Grand Lodge publications, is quite enough to convince even the shortest haired brother that we are taking in too many. The purpose of the Lodge and of the Order is to select quality in preference to quantity; and, with this in view, we would give it as our advice to put all strangers on such committees, i. e. strangers to the petitioner, and we also think the committee should be required to search the character of the petitioner from his cradle to the date of his petition. This may take time and may require labor, but it is worth the while.

We have heard very good brethren, when defending their favorable report, say that they were unable to find anything against the petitioner. With this the writer has always disagreed, and has urged that we should find the petitioner to be good, upright, respected, worthy, held in high esteem, in fact an acquisition. One who would bring something to the Lodge in lieu of deriving character from it.

We should not forget that a Masonic obligation is mutual; it pledges the entire fraternity to the initiate, as well as pledging him to the Fraternity. The Lodge, per se,

is secondary, in this matter; the Lodge is responsible to the Grand Lodge for its mistakes. Geo. W. Baird, Washington, D. C.

* * *

Emphatic "No." Regarding the Committees of Investigation on the application of candidates for membership--First, should it be an annually appointed standing committee ? Emphatically NO; any such move tends to remove from the body and personnel of a Lodge the very important attitude of personal responsibility, to me one of the most dangerous states of mind into which any association can fall; it is hard enough now with so many Lodges having become mere work shops to find any incentive for the innocent bystander to attend. The whole matter of candidates is so closely a family matter that I would make it a first consideration, and then if there was any time left I would confer a degree. Every member should be made to feel his interest in the Lodge by every means possible, and it is not so important that you have had a scientific combing out of the character of a candidate as it is to have your members think they are doing something for the Lodge; if your Master can't handle the situation hurry it up so he will get into the glorious army of Past Masters and get somebody in his place with brains and executive ability in his head and Masonry in his heart.

Second--If a standing committee should it be composed of Past Masters? Also by the same token, an emphatic NO; beyond all things NO. If there is anything else in the machinery of a Lodge which causes trouble more often than anything else it is the Past Master, or past officers; by their assumed wisdom and standing they tend to attract to themselves that power of ipse dixit, and instead of the Mason being a member of a Lodge he soon gets to be an echo and then a very faint one. The main thing is to magnify the member, the past officers have had their chance.

Third--What should be done to maintain a standard of membership? It is a question if we want any uniform standard other than the Constitutions demand. By that I mean any hard and fast drawn detailed specifications, unnatural and unapplicable. Masonry is a progressive institution and candidates as well as members must keep up with the general development.

I am a Masonic Progressive in every sense of the word where my good sense points out, but in this case of committees on applications I do not believe there is or can be any better method than the old way. Any variation tends to lack of interest in the second most important feature of our work, the getting of proper candidates. The first most important feature is to keep him when you get him and make something out of the raw material God has entrusted to your skill and human interest. The third important feature is to confer the degrees by which you teach him his Duty to that God and the neighbor and anything which interferes with these orders of importance in my opinion is wrong and tends to disintegration and decay. T. W. Hugo, Minnesota. * * * Lodges in Small Towns.

My experience in Lodges of 250 or less, situated in towns of less than 20,000 population, is to the effect that it is better to handle these matters by the appointment of a special committee of three members on each application. Whether in larger Lodges and in more populous centers it would be better to adopt the plan proposed is a matter which from my experience I would not be able to judge. Frank E. Noyes, Wisconsin.

* * *

Give Duties to All Members.

I would not advocate reference of applications for initiation for membership by the Master to a standing committee on membership for the reason that it places too much power in the hands of a few men. This does not impugn the motives of the few men, but I have noticed that where the same committees are constantly appointed by the Master the rest of the members seem inclined to let them do all the work. The best results for a live Lodge in my own experience as Master have been obtained by setting every member to some kind of work. If the committee is composed of officers entirely, this creates the impression that the rank and file do not amount to much in the consideration of the Master, so I would say that wherever possible different committees for every petition should be appointed so as to put the entire membership

to work. They will be better acquainted with the persons who apply and there seems to be some spirit of brotherhood in this. J. W. Norwood, Kentucky.

* * *

No Universal Method Feasible. It is customary in this section to appoint a special committee of investigation on every petition presented. So much so is this the case that when the question was presented for my consideration I looked up the law expecting to find it so laid down. Strict search of the subordinate and Grand Lodge by-laws, however, revealed the fact that they were to be referred to a committee of investigation, no provision being made as to whether it be a standing committee or special.

It would seem as though no general or universal rule could be made governing this. Local conditions would influence this largely. In the large city Lodges where a large number of applications are received, no one committee of three men could investigate and do it thoroughly on every petition presented. On the other hand, when a limited number of petitions are presented a standing committee of men well known to be thorough, conscientious and fair-minded might be of advantage. Should such a committee be raised I do not think it should arbitrarily be made up of Past Masters, but rather of men who are known to possess the proper qualifications as partially listed above and to which might be added spare time and willingness.

Considering the subject from all points, however, I think the work will be more thoroughly done by carefully selected special committees than by a standing committee, there being danger of the standing committee growing stale and doing the work in a perfunctory manner. Julius H. McCollum, Connecticut.

Use Brains--Not Blanks.

If a Lodge is a small one, it might be practicable and perhaps would be desirable to have all applications for the degrees passed upon by a single committee. In case of a large Lodge it seems to me that such a course would not be practicable as the committee would be so over-burdened with work that its investigations would lack thoroughness.

If such a committee exists it should be appointed by the Worshipful Master and great care should be taken in its selection. I see no reason why it should be limited to past officers although the presumption would be that past officers would afford the best material for such committee.

The real safeguard of a Lodge consists in care with which the Committees on applications are appointed. Only too often this appointment is merely perfunctory and weak committees are appointed.

This and many other matters upon which the wellbeing of the fraternity depends can be safeguarded only by care and diligence of officers and members. My personal conviction is that there is at present a regrettable tendency to attempt to provide for these matters by machinery. I do not believe that blanks can take tile place of brains or that machinery can take the place of the personal care and attention which must be given to our affairs if they are to be carefully conducted. Frederick W. Hamilton, Massachusetts.

* * * Experience of a Colorado Past Master. Some out of the ordinary conditions exist in the Colorado Lodge which I served as Master. The membership of this Lodge is divided into practically three classes, approximately one-half being composed of railroad men--officials, enginemen, trainmen, yardmen and shopmen, three-eighths of business and professional men living in the city, and one-eighth of farmers and stock-growers living in the country.

It is the usual custom in this Lodge to appoint on the petition of an engineman a committee of his fellowworkers--for instance a fireman, or engineer, or both, and a

conductor or brakeman, or a similar combination; on the petition of a shopman, two fellow-shopmen and usually a townsman not connected with the railroad. The townsman, a business man, would investigate the petitioner's standing among the business men of the city--making inquiries as to whether or not he was prompt in meeting his bills, etc., an important item in railroad towns having a large floating population. On the petition of an official of the railroad would be appointed railroad men of various occupations--possibly a train-dispatcher, a shopman and a conductor, fireman, engineer or brakeman.

The jurisdiction of this Lodge extends forty-one miles in a southwesterly direction, and embraces a large farming and cattle-raising country. Many farmers and cattle-men in this territory have joined the Lodge. On a petition of one of these would be appointed three of his neighbors.

Railroad men who are out on their runs nearly half of the time could not efficiently investigate a petitioner living on a ranch forty miles from town, nor would a committee composed of these ranchmen be expected to successfully investigate a trainman or engineman.

A fireman, conductor and brakeman composing a committee on an engineer's petition would have the opportunity to investigate the petitioner's actions and conduct at the distant railroad terminal where nearly half his time is spent in lay-overs. Also his fellowworkers on a shopman's petition could make a more thorough and satisfactory investigation than could a committee of business men or farmers.

In communities where the above conditions obtain it is obvious that one standing investigating committee would not be as efficient as the class committees mentioned, even if such a standing committee could be found who would be willing and able to act as such. Out of the entire membership of the Lodge, which numbers some 250, I doubt if there could be selected three members who would have the time to act on such a committee. Wildey E. Atchison, Iowa.

* * *

No Committees in Virginia.

Virginia allows no Committee on petitions for initiation or applications for membership. Our reason for this is our unwillingness to trust their perfunctory reports and our consciousness that the members would trust too much to those reports. Is not this all too true, where the system prevails? We require the avouchers to satisfy the Lodge, from personal knowledge of the fitness of the candidate, and some of the officers and members are sure to make some investigations "on their own."

The above answers your whole block of questions and my long Masonic experience convinces me that no other plan would work so well. Jos. W. Eggleston, Virginia.

* * *

Experience in Ireland.

On the question before the Fraternal Forum this month a Lodge to which I belonged in Ireland had the following fixed regulation:

All names proposed for membership were passed on by a Committee of four, the W. M., Secretary, and two members appointed by the popular voice of the Lodge. The W. M. conveyed to the proposer and seconder the finding of the Committee. If the "Tongue of Good Report" had not been heard in favor of the candidate the name was usually withdrawn.

If they insisted on going to ballot, the W. M. read the Report of the Committee before "circulating the Ballot," and the Lodge usually "governed itself accordingly."

I never knew the Lodge to make a mistake and the membership was of the best Masonic material. J. L. Carson, Virginia.

* * *

Avoid Clannishness.

Theoretically, the idea is a good one, a standing committee of high grade men working together will, no doubt, maintain a high physical, mental and moral standard in candidates reported on favorably.

But the great objection to this plan is that it may lead to clannishness. It also takes away the feeling of responsibility all members should feel in the fitness of candidates seeking admission.

This responsibility is felt more by the membership if separate committees are appointed by the Master to look up each aspirant for Masonic initiation.

I would suggest, however, that each Lodge prepare a code for the guidance of its investigating committees. I would also require that each member of each investigating committee personally see each candidate and assure himself of his fitness. Then the three investigators and Master should confer on each aspirant--not simply make and receive a brief report as is so commonly done now just before the ballot is taken. John G. Keplinger, Illinois.

----o----

DO IT NOW

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead, but fill their lives with sweetness. Speak approving and cheering words while their ears can hear them and while their hearts can be thrilled by them. The kind things you will say after they are gone, say before they go. The flowers you mean to send for their coffins, bestow them now, and so brighten and sweeten their homes before they leave them.

If my friends have alabaster boxes laid away full of fragrant perfumes of sympathy and affection, which they intend to break over my dead body, I would rather they would bring them now in many weary and troubled hours and open them that I may be refreshed and cheered while I need them and can enjoy them. I would rather have a plain coffin without flowers and a funeral without an eulogy than a life without the sweetness of love and sympathy. Let us learn to anoint our friends beforehand for their burial.

Post-mortem kindness cannot cheer the burdened spirit. Flowers on the casket spread no fragrance backward over the weary way over which the loved ones have traveled.
--John Lloyd Thomas, 33d.

----o----

THE STORY OF THE SCOTTISH RITE

BY BRO. C. C. ADAMS, ENGLAND

The warrant for the existence of the Ancient and Accepted Scottish Rite of Masonry is found in a number of documents which are now in the possession of the Supreme Council for the Southern Jurisdiction of the United States of America, and it is from these that it is possible to gather up the threads which go to form the history of one of the greatest organisations of Masonry.

The beginning of the Scottish Rite is from a Templar source, so we cannot do better than go back to the period after the Crusades, when the defenders of the Cross were returning from their wars in the Holy Land. Although primarily driven forward by religious motives, and eager to save the land of Palestine from the hands of the Saracen, there is no doubt that many of these cavaliers were also out to capture what worldly property they could from the hated Turk, with the result that as soon as the wars were finished they found themselves rich and settled down to a life of ease on the plains of central and southern Europe. The wealth and power of the Order soon aroused the avarice and envy of both the Church and the State with the result that a number of persecutions were deliberately organised with the object of overthrowing the Order and forfeiting its possessions. Many charges, the chief of which was idolatry, were trumped up against the Knights with the object of bringing them to trial. The culmination of these persecutions occurred in Paris in the year 1314, when Jacques de Molay, the Grand Master of the Order, was publicly burned to death. This caused a general dispersion of the Order and there is a great deal of doubt as to what followed. There are a number of versions which might almost be called legends of the subsequent history, the majority of which are probably fictitious, but it is an undoubted fact that after this time the Templars flourished and remained free from persecution in Scotland where they are said to have united with the Freemasons. This was the beginning of all High Grade and Scottish Masonry.

A number of Scottish Templars entered Robert Bruce's army and after the battle of Bannockburn were formed into the Royal Order of Scotland which consisted and still does consist of two degrees, the Order of Heredom and the Knighthood of the Rosy Cross.

All High Grade Masonry claims the Order of the Temple as its origin and this was the basis of a system founded at Lyons in France in the year 1743. Six degrees were

recognised of which the first three or Craft degrees were not worked; the remaining degrees were the fourth degree or the Knight of the Eagle, the forerunner of our present eighteenth degree of Sovereign Prince Rose Croix, the fifth degree entitled Illustrious Knight or Templar, and the sixth and last degree of Sublime Illustrious Knight. From this the titles of Illustrious and Sublime used so freely in the Scottish Rite of today evidently originated. The system which I have just quoted also shows the connection between the Masonic grades of Rose Croix and Knight Templar, a connection which is obvious from many of the symbols.

In 1747, Charles Edward Stuart, the Pretender, while in exile in France is said to have instituted a Chapter of Rose Croix Masons at Arras to which he communicated the Scottish Masonry which he had brought from his own country.

Another interesting step in the history of these degrees is the Baldwyn Encampment of Knights Templar at Bristol, England, which was working shortly after this time and conferred the following degrees:

1d Entered Apprentice.

2d Fellow Craft.

3d Master Mason.

4d Royal Arch.

5d Knight Templar and Knights of Malta.

6d Rose Croix.

7d Knight Kadosh (the present 30d).

The origin of this encampment is unknown.

In 1754 the Chevalier de Bonneville established a Chapter of high degrees in Paris at the College of Jesuits of Clermont. This was called the Chapter of Clermont and at first worked only the three degrees which were conferred at Lyons eleven years before. The system was, however, soon expanded and renamed the Rite of Perfection or Rite of Heredom of twenty five degrees. This system included all our present degrees from the first to the twenty-second. The 23d of the Rite was our present 28d and was then called the degree of Knights Princes Adepts. The degree of Knight Kadosh (30d) was the twenty-fourth degree and the system was completed by the twenty-fifth degree now known to us as the thirty-second degree of Sublime Prince of the Royal Secret. Throughout this system the theory was maintained that Freemasonry had its origin in the Order of the Knights Templar.

The derivation of the word Heredom is unknown but it appears to have come from Scotland and it is probable that this name and several of the Scottish factors were taken from Scotland to France by the Stuarts in their exile.

Four years after the formation of the Chapter of Clermont, that is to say, in 1758, a new body was organised in Paris which absorbed the Clermont Chapter. This was called the Council of Emperors of the East and West and governed the twenty-five degrees of the Rite of Perfection. The Emperors governed what was entitled the Holy Empire which title still survives in our present Supreme Councils, whose Secretary is called the Secretary General H. E. (in some countries Grand Secretary General H. E.)

We have copies of the Statutes of the Sovereign Grand Council at this time and it appears that there were headquarters at Berlin, Paris and Bordeaux.

There were then:

Lodges of Perfection--1d to 14d.

Councils of Knights of the East--15d.

Councils of Princes of Jerusalem--16d.

Chapters of Princes Rose Croix--17d to 18d.

Consistories of S.R.P.S.--19d to 25d.

At this time any member of the 15d could confer the lower degrees of the Rite on Entered Apprentices, Fellow Crafts and Master Masons, and any member of the Rose Croix degree could make Masons in a district where there was no Symbolic Lodge.

In the year 1761, Stephen Morin, who was leaving France for the West Indies, was given a warrant by the Council of Emperors of the East and West to propagate the Rite in America. He made several Inspectors General in North America, one of whom, M. Hayes, had power to appoint others and made Isaac Da Costa Deputy Inspector General for South Carolina, who, in 1783, established a Grand Lodge of Perfection at Charleston.

At this time the Rite still consisted of twenty-five degrees but soon afterwards Frederick the Great became Sovereign Grand Commander in Germany and he again reorganised the system.

German symbols, such as the Teutonic Cross and the Eagle were introduced into many of the degrees and seven new degrees were added making a total of thirty-two degrees. The regulations of Frederick the Great of 1786 provided for the government of the Order by a Supreme Council who were to be of the thirty third degree of Sovereign Grand Inspector General.

In 1801, the Grand Lodge of Perfection at Charleston adopted the new continental system of thirty-three degrees and a Supreme Council was formed, this being the Mother Supreme Council of the world. The title of Ancient and Accepted Scottish Rite was then taken. From this Supreme Council, a Council for France was established in 1804 and one for Italy in 1805. In 1813, the Supreme Council for the

Northern Jurisdiction of the United States was formed and in 1845 the Supreme Council for England, from which originated, in 1874, the Supreme Council for Canada.

There are now Supreme Councils in almost every civilised country, and the Rite has spread to a tremendous extent. There are, however, different systems for conferring the degrees in different countries. In the Southern Jurisdiction of the United States there are Lodges of Perfection 14d, Rose Croix Chapters 18d, Councils of Knights Kadosh 30d, and Consistories of Sublime Princes of the Royal Secret 32d; in the Northern Jurisdiction, there are also Councils of Princes of Jerusalem 16d, but Councils of Knights Kadosh 30d are not held. In Canada, there are Lodges of Perfection 14d and Rose Croix Chapters 18d; also one Consistory of the thirty-second degree for each Province.

In England, Scotland and Ireland, the system is very different; there are Rose Croix Chapters which communicate the degrees from the 4d to the 17d in a short form and the 18d of Sovereign Prince Rose Croix in full. There are no Consistories in these countries and all degrees above the 18d are conferred only by the Supreme Council.

In the Northern and Southern Jurisdictions of the United States and in Canada there are thirty-three active members of the Supreme Council and a number of honorary members, all of whom are of the thirty third degree.

In England there are only nine members of the Supreme Council and the total number of members of the thirty-third degree is limited to thirty-three. Also, under this jurisdiction the numbers are limited in all the high degrees. Candidates for the 30d must have been members of the Rite for at least three years and installed Most Wise Sovereign of a Rose Croix Chapter. The number of members of the 31d is limited to 99, and of the 32d to 63, the vacancies being filled by selection by the Supreme Council. The Scottish and Irish arrangements are very similar to the English in this matter. The English Supreme Council also dropped the title "Scottish" some years ago and the Rite is now known in that country as the "Ancient and Accepted Rite."

In conclusion, I should point out that there is a great deal of doubt as to the origin and early history of these degrees; during the eighteenth century a great number of so-called High Grades sprung up all over Europe and the origin of most of them is very obscure. Undoubtedly, there is a connection between this Rite and the Order of the Temple, and it is probable that the House of Stuart, the Pretenders to the throne of England were a factor in the case.

The true value of this Rite, as of any other, is to be found in what it gives to its members; however obscure the history may be, we have in the Ancient and Accepted Rite, a system of degrees whose teaching is of the most sublime nature to be found in the Masonic Order.

----o----

UNDERSTANDING

GOD grant me understanding,--

That I may put away myself and think of others;

That those with whom I daily work may be my brothers,

And to them from my heart show true affection.

Thus may I bring my life to real perfection.

GOD grant me understanding.

GOD give me understanding;--

That I may feel the sorrows others feel when most they grieve

That to my lips may come the cheery work they would receive;

That I may give to some one hope to work out their new plan;

That I may read my dear friends' thoughts if I their faces scan.

GOD grant me understanding.

GOD give me understanding;--

To tune my soul in sympathy with others' joy,

To live a life of Charity without alloy;

To know how life is seen by those about me

And help them know they cannot live without Thee.

GOD give me understanding.

E. E. M.

----o----

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN---No. 16

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. Robert I. Clegg

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND

STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the paper by Brother Clegg.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry

A. The Work of a Lodge

B. The Lodge and the Candidate

C. First Steps.

D. Second Steps

E. Third Steps

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries---Earliest Masonic Light.

B. Studies of Rites---Masonry in the Making

C. Contributions to Lodge Characteristics

D. National Masonry

E. Parallel Peculiarities in Lodge Study

F. Feminine Masonry.

G. Masonic Alphabets

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Clegg, who is following the foregoing outline. We are now in " First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a number of "Helpful Hints" and a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Clegg in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Clegg's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon

many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted -- all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Clegg's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Clegg's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion

is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Clegg's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not

entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

HELPFUL HINTS TO STUDY CLUB LEADERS

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss. Even were but five minutes devoted to the discussion of each of the questions given it will be seen that it would be impossible to discuss all of them in ten or twelve hours. The wide variety of questions here given will afford individual Committees an opportunity to arrange their program to suit their own fancies and also furnish additional material for a second study meeting each month if desired by the members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is opened.

QUESTIONS ON "CIRCUMAMBULATION"

1. What does "circumambulation" mean ? What illustrations does Brother Clegg give of it? Can you name other very ancient rites still in use ? Why do they appeal to men ? Do you see in any of the ceremonies of this kind mentioned by Brother Clegg anything which parallels the Masonic ceremony of circumambulation ? If so, what is it, and to what may it be likened ?

2. What is sought in this ceremony ? How did primitive man hope to control the forces of nature ? Have we learned any better way than by acting in harmony with them? How do we control the forces of steam, of electricity, of water, of power, etc. ? Why did primitive man expect to secure favors from the gods by sacrificing to them?

3. How did this idea of sacrifice tend to develop a ritual ? From what probable source did the rite of circumambulation as we know it, develop ? Why do the sun and stars still appear as symbols in religious systems? Can you give other examples of the tendency of mankind to imitate the heavenly bodies ?

4. Who was anciently considered to be the god of the Sea / of War? of the Sun? the goddess of the chase? Can you name other Greek and Roman gods and goddesses? Imitation of the heavenly bodies eventually came to be told as the story of the actual experience of the gods and goddesses; how did this finally lead to dramatization of these stories ? Can you give other illustrations of common myths in which this tendency is shown to be the foundation of various superstitions ?

5. Why does the candidate meet obstructions? What are the obstructions that you meet from day to day ? Does your experience in Masonry help you to overcome them? What obstructions has Masonry met in the past ? What obstructions does it meet now? Co-operation means to "work together, or in harmony"; how can we co-operate to enable Masonry to do its work in the world ? Are you a "co-operator" in the Lodge, or a "knocker" ? Which does the Lodge the most good ? Which does you the most good?

6. Why does the Lodge ask you if it is of your "own free will and accord" so often? Why does not Masonry force itself upon you? Do religion, or culture, or knowledge force themselves upon you? What does it mean to have a "free will"? How can an enslaved will be freed? How can a weak will be strengthened? Is not this the idea of "co-operation with the forces of nature" taught by the rites we are now studying ? How does Masonry free our wills from the slavery of passion ignorance, prejudice and vice?

REFERENCES FOR SUPPLEMENTAL PAPERS

The articles by Brother Clegg and Brother Haywood in this issue of the Correspondence Circle Bulletin comprise practically everything we are able to discover on the subject of "Circumambulation", with the exception of the following references:

THE BUILDER: Vol. III--"What An Entered Apprentice Ought To Know," by Bro. Hal Riviere, April C. C B., p. 6.

Mackey's Encyclopedia: Circumambulation, Rite of, p. 162.

PART IV--CIRCUMAMBULATION

CIRCUMAMBULATION means nothing more as a word than to walk around. The sailor trudging around the windlass, the faithful quadruped plodding around the horsepower machine, the children in their various games holding hands in circles and tripping around joyously, are all walking around but this is not all there is to circumambulation.

True, the children may be performing a mere play, as in the dance of the Maypole, a veritable fragment of an ancient festival, the ceremonial ushering in the month of flowers, the ceremony then taking on a religious aspect and exhibiting a thankfulness at the departure of darkness and winter and at the arrival of spring with its opening buds and beautiful blossoms.

Among the Romans there was a festival or holiday devoted to the god Terminalia. He was especially connected with the boundary marks and limits of property or landmarks. On the day assigned to his praise there were visits to the various landmarks and young and old improved their acquaintance with the very important means whereby property owners are enabled to preserve their respective land rights and titles.

Up to recent times the custom has prevailed. Shorn of its early showy tribute to the pagan god, something curious and quaint still survived. Not long ago in England, for example, it was the custom on one day in the year for children to be conducted around the several landmarks of the parishes and towns. These were explained and pointed out as impressively as was possible. In fact, it was the custom for the schoolmasters to soundly flog a boy at every landmark ! With this training of the memories of many boys the boundaries were long and accurately remembered!

When the customs and ceremonies here mentioned were fresh in the minds of men, our own allusions to the landmarks in Masonry had a significance to which we modern members of the Craft are almost strangers. Something yet remains to us of course in the march around at the dedication and consecration of a new Lodge, a very appropriate ceremony indeed to all the observing and especially so to the student of symbolism, indeed much more than a mere suggestion of the scope of the Lodge in the sweeping circle of its action for the future.

The blessing of the boundaries is a familiar ceremonial in the Roman Catholic church. The officiating priest passes around to all the landmarks of the site for the new church, stopping at each, and with solemn phrase offers up a fervent plea at every station.

Shakespeare has the witches in Act 4, Scene 1, of "Macbeth," dancing around the caldron in which simmer and boil the horrible ingredients of magical evil. Later they caused several spirits to rise from the earth and advise the misled Thane of Cawder. Compare with this the account of the witch of Endor in your Bible, the first book of Samuel, chapter 28, and the advice of Samuel tendered to Saul in similarly supernatural man

II

Granted, then, the frequent use of circumambulation in ancient and modern times, among the wise and the ignorant, to what may it be attributed? Be it the cultured mystic with his circles and ovals plain or serpentlike, embellished or simple, or the wild riot of the savage around his totem pole or around the tortured victim at the stake, there is still the supernatural objective being sought. There is thus a seeking after more than ordinary means. To what then will man appeal and how will he act? Obviously he will seek the aid of the Great Architect of the Universe and in motion of body will conform as fully and thoroughly as is possible to emotion of mind, suiting the action of the word.

Now the courses of nature are marked out daily and yearly by repetition. Flowing rivers and recurring rains, the light and warmth of the sun, the glory of the stars, the ever restless sea, and the changing winds are seldom quite the same in viewpoint yet always similarly to be seen. Various aspects are favorable, others affrighting. The waters of the sea engulf the struggling swimmer from the shipwreck, the rain may flood or parch the husbandman in farming, the lightning strikes down the unwary wayfarer, the sun sends its beneficent rays upon the fertile earth and the fields ripen into lusty harvest, and in all these agencies the early mind as well as the latest of scientific thinkers see powers to be controlled.

To us as Freemasons, there is the glory of God in all things great and small; to the savage mind all things were governed by gods great and small. He saw only the same way of controlling these powers as the one by which he was himself influenced. Food appealed to him, therefore a sacrifice of flesh or fruit became the medium of securing supernatural favor.

III

In the sacrificial offering itself there soon came about a rigidly prescribed method, this set rule of operations was the ritualistic ceremony, such as it was, crude and doubtless grotesque.

To keep the ceremony intact of form, uniform of action and language, we had in the primitive tribes a special class of officials, the Levites of Israel, the medicine men of the aborigines of the United States, the priesthood of many cults and faiths and peoples recent and remote. These were the chosen few, ministering factors for the faithful.

Of such were the priests of the Mithras, that great cult of the early era of Christendom, that faith to which so clear a thinker as Renan assigned so promising a place as a competitor of Christianity, unsuccessful as it was in the finishing of the race.

To Freemasons the Mithraic ritual pertains so much to the same symbolism we use that the similarity becomes very interesting. In fact the comparison is far more than a coincidence. Probably we inherit through hundreds of years, while philosophy moral and natural has been taught by this simple address to surrounding forces and objects, a rich legacy from the old religion of Mithras with its references to the East and to the sun and other celestial bodies.

The signs of the Zodiac, the names of the stars, the allusions to Phoebus driving the glowing chariot of the sun, and all the other reminders left to us by the mythology, the study of the myths, of the pioneer peoples of the earth, show how close and dependent was the confidence of the rude unschooled mind upon the facts that were linked with his observation of the heavenly bodies. He besought the supernatural by sacrifice and by invitation, worship of such movements as seemed most typical of the superior force and forces. His dances around the sacrificial altar were typical of the apparent motion of sun and moon and stars. Nay, today, the wild men of the West dress themselves in skins and imitate the animal's walk and stealth and spring before they go forth to the hunt. Girls in garlands of flowers in May's month of spring beauty are themselves showing how easily this universal trait of humanity grows and flourishes into prominence at the slightest provocation.

Down to our own times comes the suggestive saying, "the stars in their courses fought against Sizera." Truly, the courses and paths of nature's movements have in all seasons of the world's story impressed serious lessons on the mind of man. Of such was born the art of astrology, the forerunner of scientific astronomy.

IV

To imitate the action of nature leads readily to a representation of the doing of the fabled personages to whom the elements are dedicated. The ocean is as truly Neptune's as is war belonging to Mars, the arts of Apollo, the chase to Diana, and the Sun to Zeus or Jove. Their loves and labors, their jealousies and bickerings, as portrayed by the earliest authors like Homer and continued by innumerable writers and singers and storytellers through the ages were then as now recited dramatically, first as a tale and then in a play form befitting the stage.

Of such were the pioneer initiations, the ancient mysteries, and the moralities of medieval days, all growing as the branches from the ceremonies built upon the rite of circumambulation and its causes and controls.

V

In going around the celestial courses there are obstructions at the stages or stations corresponding to the principal divisions of the compass, that sure guide to all travelers on this earthly sphere. We are indeed free to go but we are not free from the consequences of our going. Inspection we must pass and from all angles, not evading scrutiny because of personal position nor missing complete examination by reason of but part being seen instead of the whole.

VI

What then is the teaching of this portion of our rite to which your attention has been invited? There are several answers. We need not dogmatize nor travel afar for light. Only the obvious lesson need be learned.

Nature and we are in touch. The more intimate we move in harmony with nature's forces the better for our health of mind and body. Reflect upon this union of ourselves and our surroundings. Think of the condition of him who is out of "gear" with things, out of "touch" with affairs, and thereby out of the "running."

Environment does indeed count for very much in our daily lives. Get in tune. Keep the feet moving naturally within that circle beyond which no real Mason should step and where so circumscribed he can not materially err.

CIRCUMAMBULATION IN RELIGIOUS CEREMONIES

It was the ancient custom to use Circumambulation during the performance of religious ceremonies. In Greece, while the sacrifice was in the act of consuming, the priests and people walked in procession round the altar thrice, singing the sacred hymn, which was divided into three parts, the Strophe, the Antistrophe, and the Epode. While the first part was chanted, they circumambulated in a direction from east to west, emblematical of the apparent motion of the heavenly bodies; at the commencement of the second part, they changed their course, and proceeded from west to east, pointing out their real motion; and, during the performance of the Epode, they remained stationary round the altar--a symbol of the stability of the earth, waiting for some propitious omen which might announce the divine acceptance of the sacrifice.

In Britain, the devotional exercises of the insular sanctuary were conducted on a similar principle. Ceremonial processions moved round it, regulated by the mystical numbers, and observing the course of the Sun; sometimes moving slowly and with

solemn gravity, chanting the sacred hymn to Hu; at others, the devotees advanced with great rapidity, using impassioned gestures, and saluting each other with secret signs. This was termed "the mystical dance of the Druids." The circular movement was intended to symbolize the motion of the earth, and to give an idea of God's immensity which fills the universe. --"Signs and Symbols," Oliver.

THE RITE OF CIRCUMAMBULATION BY BRO. H.L. HAYWOOD, IOWA

By permission of Brother H.L. Haywood, Editor of the Library department of THE BUILDER we print the following extract on the "Rite of Circumambulation" taken from the manuscript of his forthcoming book on the "Interpretation of The Three Degrees of Blue Lodge Masonry." Study meeting leaders should use this as a supplemental paper at the meeting devoted to the study on "Circumambulation." EDITOR.

PRIMITIVE people, as we have been more than once reminded, firmly believed that they could wield influence over a god by imitating his actions. They believed the sun to be a god, or the visible embodiment of a god, who made a daily tour of the heavens beginning in the East, and progressing toward the west by way of the south; it was most natural, therefore, that they should evolve a ceremony in imitation of this. Accordingly, in India, in Egypt, in Greece, and in Rome we early find the practice of Circumambulation.

In Greece the priest, or the priest leading the worshippers, would walk three times around the altar, always keeping it to the right, sprinkling it the while with meal and holy water. The Romans employed a similar ceremony and called it "dextiovorsum," meaning "from the right to the left." Being so often used in connection with the rites whereby a person or an object was "purified" Circumambulation became, after a time, the Roman equivalent of Purification. Also "among the Hindoos," says Mackey, "the same rite of Circumambulation has always been practiced," in illustration of which he

cites the early morning ceremonies of a Brahmin priest who first adores the sun then walks towards the West by way of the South saying, "I follow the course of the sun." Mackey likewise refers to the Druids as having performed the same rite, and to the fact that even in recent years it was a living custom in the remoter portions of Ireland. Some have seen in the circular row of stones at Stonehenge, a huge altar built for the purposes of Circumambulation, and others have seen in the various processions of the early Christian Church a revival of the same custom. It will be interesting, further, to note that the Greeks accompanied the journey with a sacred chant, divided into three parts, the strophe, the antistrophe, and the epode, on which Mackey makes a significant comment: "The analogy between the enchanting of an ode by the ancients and the recitation of a passage of Scripture in the Masonic Circumambulation, will be at once apparent."

What is the meaning of Circumambulation for us as Masons, and in our daily lives? In answer to this we may offer a few typical interpretations including one of our own.

Circumambulation is sometimes understood, among older Masonic writers, especially, as a symbol of the progress of Masonry itself, which, according to the old Legends, was supposed to have originated in the East, in Egypt more particularly. This is hinted at in one of the Old Charges in which we find the following scrap of dialogue: "When did it (Masonry) begin? It did begin with the first men of the East."

Other writers, Pike among them, see in this symbolism a figure of the progress of the civilization of humanity. Whether that civilization began in Egypt as some argue, or in Babylonia as others contend, it did begin in the Orient and travelled thence, along the Mediterranean, to the Occident, for, "all knowledge, all religion, and all arts and sciences have travelled according to the course of the sun from east to west."

Again, some students see in Circumambulation a drama of the development of the individual life, which begins in the young vigor of the Rising Sun, reaches its climax in the meridian splendor of the south, and declines to the old age of the west.

Pierson sees in it an analogy of the individual's Masonic progress: "The Masonic symbolism is, that the Circumambulation and the obstructions at the various points refer to the labors and difficulties of the student in his progress from intellectual darkness or ignorance to intellectual light or truth."

Yet again, others see in it an allegory of the pilgrimage of the soul through the shadows of this earth life. We are born in darkness, and walk all our days in search of that which is Lost, the lost harmony among the strings. Believing that somewhere there exists the Absolute Life we make a continual search and transform our days into a long Pilgrim's Progress.

These various interpretations, you will have observed, have their point of departure, one and all, in that the Circumambulation is a journey; with this we can not quarrel, but may we not also be permitted to fashion an explanation which takes the fact that the Candidate walks in harmony with the sun as its point of departure?

To my mind this is its point of greatest significance, even as it was evidently the original idea embodied. Let the sun represent the powers and laws of Nature; let Circumambulation be understood as an attempt to work in harmony with those powers and laws, and we see at once that the rite gives us the secret of human accomplishment. To fight Nature is suicide; to work in co-operation with her is power. To keep step with her cycles, to move in sympathy with her vibration, that gives us fullness of life. The sailor clasps hands with her winds, the farmer adjusts himself to her chemic processes, the artist vibrates with the pulses of her beauty, the poet rides upon her rhythms, the saint harmonizes himself with her laws as they rise in the soul. It is thus and thus only that we mount the stairs to Eternal Life.

IS FREEMASONRY RELIGION? BY BRO JOSEPH BARNETT, CALIFORNIA

WHAT is Religion? Our familiarity with churches and their claims of religious authority might lead us to identify Religion with some complex set of doctrines such as distinguish religious sects. In fact, such sects emphatically and persistently teach

this. In speaking of different religions, Christian, Jewish, Mohammedan, Buddhist and others, we evidently recognize that there is some fundamental similarity, if not a common basis, among religious sects.

The word Religion, in the form religio, is as old as the language of ancient Rome. It is derived from one out of two possible Latin root words--lego, I collect; or ligo, I fasten. In each case, the central idea is that of Union. The prefix, re, is intensive. The whole word Religion means a complete and mutual union.

From the special application of the word, it must mean an exceptionally important union, the great union. Through all its history, it has plainly been intended to express the idea of union between man and God, the highest and noblest claim for humanity that man has ever conceived. Out of this has grown a secondary meaning, union between man and man. These two factors have always been given by spiritual teachers as the essentials of Religion.

It is interesting to note that these two factors have three co-ordinate relations: you, united with God; your neighbor, united with God; you and your neighbor united together. This is the emblematic Triangle, used as a symbol for Religion and the philosophy connected therewith.

The basic principles of Religion, both natural and revealed, may be summed up, in the order in which they appealed to mankind, as: 1. Belief in the Supreme Being, Creator and Ruler of the Universe; 2. The claim of direct human relationship with God, as children of the Supreme Father; 3. Recognition of the spiritual element involved in this relationship, leading to belief in the Immortality of the Soul; 4. The tenet that, as each has within him a spark of the Divine fire, so each is especially worthy of consideration, the one by the other, developing into Human Brotherhood.

Sectaries, while giving their chief attention to other things, may allow these principles; Freemasonry is based on them, and painstakingly avoids anything sectarian in its teachings, but does not discourage the individual from favoring special

doctrines. It modestly, but effectually, gives special attention to the principle of Brotherly Love, the humblest and most neglected of the great principles of Religion, and the very principle that all great teachers have specially emphasized. The whole ritual, from the first procedure in the center of the Lodge, to the climax of the drama and its immortal lesson, teaches the principles of Religion, and is intended to do so.

In Religion, hierarchies have claimed exclusive authority and that through them only can Divine relationship be established; Freemasonry teaches that Divine relationship is inherent in every human soul, that all progress is associated with such relationship, and that every man has the natural right to progress. Hierarchies have trained priests to govern churches, and through them to govern States; Freemasonry trains men to govern themselves, to subdue natural selfishness and vainglory, and to regard all men as brothers, equal in all human and Divine rights with themselves. Hierarchies assert and magnify doctrines and dogmas peculiar to themselves, and call the complexity a religion; Freemasonry teaches and practices and conserves the principles of Religion itself.

Is Freemasonry Religion ? The question is already answered; not that it is a religion, but that Freemasonry is Religion. And it is because Freemasonry is based on principles that are common to all religious sects, principles that through all the ages have been the foundation of the highest hopes of men, and that have an abiding place in the hearts of all men, that our Institution appeals to all and is assured of permanency.

----o----

A GREETING TO THE MASTERS

Gauge and gavel and chisel,

Compass and square and plumb,

These have each wrought on ye, Masters,

These by the strict rule of thumb

All have had part in your making,

All have brought out the man,

These are your tools for your training,

May your powder not flash in the pan.

With the gauge measure up to the standard,

With the square prove each thing that ye do,

And compass and gavel and chisel,

With the plumb will keep ye all true.

To ye, Masters, much has been given,

From ye, Masters, much, much is due,

For ye may not sit on the side lines,

Lest your lives at the ending ye rue.

Where combat and action are thickest,

Where loudest are sounds of the strife,

There, Masters, your place is appointed,

Desert not while yet there is life.

Be the vows ye have taken your guerdon,

For light and for progress hold fast,

Let truth sit enshrined in your being,

And reward shall be yours at the last.

Threefold is the price of your freedom,

Threefold be the victory won:

Be ye men, not babes, O Masters,

Would ye gain the praise "Well done."

Gavel and chisel and gauge,

Compass and plumb and square--

What do ye say of them, Masters,

Have ye let them do their share ?

--Bro. James Alexander Robertson, Manila, P. I.

----o----

McKINLEY THE MASON

BY BRO. FREDERICK W. HART, 32d OHIO

Frederick William Hart, a minister of the Methodist Episcopal Church in Northeastern Ohio, resides at Jewett, that state. He was educated at Gambier and at Delaware, Ohio; and was for several years editor of a county newspaper; then a commercial printer, and since 1904, in the ministry. Made a Mason at Danville, Ohio, in 1897. Is Past Master of Chardon Lodge No. 93, and has been an active Knight Templar for several

years, and is a member of Scioto Consistory Ancient Accepted Scottish Rite, Thirty-Second Degree. Bro. Hart has been much in demand as a St. John's Day speaker, and is a student of Masonic history and philosophy, and a charter member of the National Masonic Research Society. He is 43 years of age, and has a wife and five daughters. A friend and admirer of the late President and Brother William McKinley. The portrait cut is from a Masonic Festal program, of recent date.

THE State of Ohio has been lavish in building Memorials to the memory of McKinley. No less than three splendid Memorials in his honor grace the Buckeye landscape; a statue at Columbus, a stately tomb at Canton, and an equally stately Memorial at Niles, the place of his birth.

MEMORIAL STATUE AT WEST GATE OF CAPITOL GROUNDS, COLUMBUS, OHIO

The first to be dedicated was the memorial statue at the West gate of the State capitol grounds in Columbus, within a few yards of the spot where he twice took the oath of office as Governor of Ohio, and addressed his fellow-citizens in the open air. This statue, of heroic size, represents McKinley delivering his last address at the Pan-American Exposition the day before his death, and surmounts a granite bench at the ends of which are allegorical figures representing American ideas in typical form. The one statue represents Physical Force and Human Energy in repose--the other shows the Heart and Home Life that characterizes American ideals, and well represents and pays tribute to the home-loving McKinley, the matron and maiden contrasting with the stalwart man and the youth in the other group. There are selections from his Buffalo address on the sides of the pedestal, and beneath the statue is the simple tale: "William McKinley, President of the United States." The rear of the pedestal recounts his birth and death, and says: "Erected by the State of Ohio and the Citizens of Columbus, A. D. 1906." Half of the cost, amounting to a total of $50,000, was given by the Columbus citizens, and the other half was appropriated by the General Assembly of Ohio. Two of the quotations from his great Pan-American speech are especially significant at this time, and we quote them:

"Let us ever remember that our interest is in concord, not conflict: and that our real eminence rests in the victories of peace, not those of war."

"Our earnest prayer is that God will graciously vouchsafe prosperity, happiness and peace to all our neighbors: and like blessings to all the peoples and all the powers of earth."

The statue and allegorical groups are of bronze, and connected by a marble settee, where one may sit and meditate, and the background is the beautifully kept capitol grounds with the somber old State House brooding over all. The illustration shows well the setting of this noble memorial to our brother; and the lifelike statue was the work of the sculptor Herman A. McNeil. Mrs. Nicholas Longworth unveiled the statue in the presence of 50,000 people, on Sept. 14th, 1906, and dedicatory addresses were given by Supreme Judge W. R. Day of Ohio, and Senator John W. Daniel of Virginia. And, facing the busy life of Columbus' busiest thorofare, few visitors to the city fail to see and admire this dignified tribute to our Brother.

THE MEMORIAL AT CANTON

In Canton, where most of his life was spent, and where his domestic ties were centered, and where he was a continual member and attendant upon the activities of the Masonic bodies, it is to be expected that one would find a noble and fitting tribute in stone, to Canton's distinguished son. In beautiful West Lawn Cemetery, where the McKinleys had long owned a lot, and where was laid the sacred dust of their children, long years ago, there was chosen a commanding eminence, overlooking the city, and graced by the landscape gardener's art, to erect a stately mausoleum of enduring stone, reached by great flights of steps, and beautified by the series of waterfalls that rise beneath and before the steps, and finally disappear near the cemetery gates. The setting of the McKinley National Monument at Canton adds materially to its beauty and impressive character, and makes it an awe-inspiring sight to the visitor as he approaches the four great flights of steps. Half way up the stairs is a statue of the President, in bronze, located on a lofty pedestal-- in fact the entire Memorial is lofty-- and grand in conception and in realization. One passes up the stairs reverently, and pauses to read upon the pedestal of the statue these words:

"William McKinley, President of the United States: A Statesman singularly gifted to unite the discordant forces of government and mould the divers purposes of man toward progressive and salutary action. A Magistrate whose poise of judgment was tested and vindicated in a succession of national emergencies. Good Citizen. Brave Soldier. Wise Executive. Helper and Leader of Men. Exemplar to his People of the Virtues that build and conserve the State, Society and the Home."

The statue represents him in his familiar attitude of public speech, right hand in pocket, manuscript loosely held in the left hand. A chair is just behind h m, representing the Presidential Office.

The great dome-shaped structure at the top of the steps is fronted by a facade like a triumphal arch-- and is itself a plain massive structure, of pure white, but crowned with an ornate golden "wreath," which symbolism immediately is understood by the most casual beholder. Through vast metal doors one may pass in, with uncovered head, and behold two marble sarcophagi, side by side in which repose the mortal remains of William McKinley and those of Ida Saxton McKinley, his wife. Only the briefest formal inscriptions are on the tomb; but their children are not forgotten by the remembering chisel. It is a place of vaulted silence where one pauses and finally passes out with slow footsteps, to be thrilled with the wide sweep of civic and arboreal beauty that reaches in all directions. The People of the Nation built this-- perhaps you and I had a bit in it--and his Canton fellow-citizens had large part in the enterprise, for was he not their McKinley, whose hand was in the city's growth and progress? And one leaves the place with a new concept of the large place that the man had in the hearts of his townsmen and his countrymen. Canton guards the ashes of our Brother, and guards them well.

THE NILES MEMORIAL.

The latest Memorial to rise in white beauty is the National McKinley Birthplace Memorial at Niles, Ohio; where, as is well-known, McKinley was born, January 29, 1843. In February of 1910 the Association bearing the above name, was born, at a

Board of Trade banquet, and the movement gained great impetus at once, and was chartered by Congress March 4, 1911. To Mr. J.G. Butler, Jr., of Youngstown, is due the conception of the idea--and the trustees of the Association embraced such men as Milburn, at whose home McKinley died, Hon. M. T. Herrick, and others; and the membership by contribution became nation-wide. On October 5, 1917, the Memorial was dedicated with much ceremony and splendor, and the notable events of the program were an address by ex-President Taft, and a great Oratorio, written for the occasion by Mrs. M. E. Kelly, and sung by over two hundred voices--a tribute to the "Triumph of Faith," as shown in the life of McKinley. His sister, Miss Helen McKinley, unveiled the statue of her brother, and there were civic and military honors paid. The Memorial stands in the central part of the industrial city of Niles, a white structure of Greek architecture, wings radiating from a central open court in which stands the statue. Before this classic statue, moulded by J. Massey Rhind, is a beautiful fountain; and around the court are busts of the associates and cabinet of President McKinley. There are Roosevelt, Taft, Hanna, Root, Hay and others, in marble, like the central statue of the man himself. The statue is inscribed "William McKinley, Soldier, Statesman, President." The wings of the structure are arranged in rooms and contain an auditorium, library, relic rooms, and housing for other activities-- for this Memorial, unlike many, is to be a center of real patriotic activities, and not a mere monument of silent stone.

It is an institution that can only be appreciated through a deliberate visit and study of its treasures of art and history; and since its halls are dedicated to history and patriotic progress, with a noted musician engaged to take charge of its musical work, and with lofty plans for usefulness not yet altogether disclosed, the founders of this new sort of Memorial challenge our interest, and we shall watch it grow and that expectantly. The Memorial is endowed for up-keep, and its future permanence is already assured. This Memorial cost one-half million dollars.

And thus, in the town that gave him birth, where his father was a pioneer in the iron trade and active in civic matters, our Brother is highly honored with a great living, pulsating, practical Memorial that shall bless and inspire for years and years to come. The house in which he was born is also carefully preserved, but the site upon which it stood in the forties is now occupied by a savings bank, and is appropriately marked with a commemorative tablet. Like the other Memorials, no Masonic design or reference is in evidence, but here at Niles, we are told, the Masonic relics of McKinley will be kept, among others. And thus appropriately, at his birthplace, his burial place, and the State capitol, there stand three worthy and beautiful mementos of

our Brother whose life was a splendid exemplification of what a Mason should be--for McKinley was a serious and faithful exponent of the principles of the Craft. He was a long time member of the Symbolic, Capitular and Chivalric bodies at Canton, and his interest and devotion to the Fraternity remained continuous to the end of his life, and his memory is by the Craft safely deposited in the repository of faithful breasts.

McKINLEY'S MASONIC HISTORY

While McKinley was a Major in the Union Army and located at (or near) Winchester, Virginia, in May, 1865, he was visiting the Union hospital and found a state of affairs that puzzled him--dirty, ragged Confederate soldiers, and privates at that, in the officers' ward and receiving good care. McKinley demanded what that meant, and was informed: "They are our Brother Masons." He at once expressed a desire to become a Mason himself, and the petition was drawn up and presented, but the nearest Lodge of Masons was in the Confederate lines, and thither the petition went. The members of that Lodge waived such laws and regulation as might have prevented his acceptance; his petition was favorably received and he was made a Mason in Hiram Lodge, No. 21, at Winchester, Va., in the spring of 1865. The Masonic record of McKinley stands today on the records of that Lodge. Bro. J. W. Eggleston, P. G. M., of Richmond, Va., to whom we are indebted for most of these facts, says that in all, 32 Union soldiers were made Masons in the same Lodge, during the progress of the War. After the War, McKinley received the Chapter and Commandery degrees in Canton, Ohio, and the writer has a copy of a half-tone picture of Sir Knight William McKinley in full Templar uniform, his left hand resting upon the hilt of his sword. Repeated request has failed to elicit from his few remaining relatives, or the Masons at Canton, any information concerning the dates of his having received the various degrees, but the dates are inconsequential; it is sufficient to know that Brother William McKinley was a zealous and interested Mason, and maintained his connection with the various bodies at Canton until his death.

There was something beautifully significant in the spirit that the Masons of the North and South manifested during the Civil War, and this beautiful spirit was well reflected in the case of McKinley. In the course of time, this man who was made a Mason among the Confederates, and thus paid tribute to his belief that the principles of Brotherhood were broader than political division, or internecine strife this man, then President McKinley, in 1898, found a War upon his hands. He did the brotherly thing

then, for in the prosecution of that War he not only put ex-Union officers in command, but ex-Confederates as well; and, to our mind, as he thus splendidly healed, or ignored, the last sore-spot of sectionalism, he demonstrated the quality of his conception of what Brotherhood means. The Spirit of Masonry helped, in this and other cases, to close the breach between North and South, and will exert no little healing influence when the World War is over. And Virginia "claims McKinley as a Mason yet," they say genially. We can not forbear printing a delightful portion of a letter from M. W. Brother Eggleston. He says:

"When McKinley died, I was Grand Junior Deacon of the Grand Lodge of Virginia but the only line officer in Richmond. On the day of his funeral I called all the local Lodges by newspaper advertisement, together with their families, to meet that evening in the Masonic Temple. I had no sort of authority to do so, but was endorsed afterward. I asked an aged P.G.M. to preside after I had opened the meeting. I had secured good joint church choirs, and as they came in I asked five speakers to make impromptu addresses. It was a great success as a memorial to the best-loved man and Mason who had died in one hundred years." And he concludes, "You see we still claim him as a Virginia Mason."

Such incidents and such spirit are the glory of the Institution, and prove how our Brother William McKinley wielded his trowel and lavishly, wisely, splendidly spread the cement of Brotherly Love. It was such a spirit, on both sides of "Mason and Dixon's line" that obliterated that line and made us one Nation.

----o----

ORIGIN AND PURPOSE OF THE CITY COMPANIES

BY BRO. H. G. ROSEDALE, P. G. CHAPLAIN, ENGLAND

PART II.

TWO STREAMS OF INFLUENCE

IT is these two streams of influence which have led to the use of the two different spellings of the word "Gild," the simpler spelling being derived from the Teutonic "gelden" or "gildan," meaning to pay or to contribute, in allusion to the common fund, out of which doubtless payments to the King were made from time to time, whilst the form "Guild" expresses the French or Latin meaning. Though holding strongly to the view that our Gild life is more extensively Latin than Teutonic, we adopt the former spelling merely from the fact that it is always found so written in the "Laws of Athelstan" and in "Doomsday Book."

Soon after the "Conquest" all the conditions of English life were changed. Norman methods were widely introduced and took the place of the earlier Saxon practices. In spite of this temporary arrest, the Trade Gilds and Religious Gilds were very soon hard at work reestablishing their influence in the country, and, as in Saxon times, it once more became impossible for any craftsman to carry on his trade without the permission of, and his submission to, the directions of a Trade Gild. Even the merchants, or middle men, had to combine into similar organisations, the chief of which is known as "The Gild Merchant."

In the Grocers' Company we see the product of such an organisation, for that Company is the descendant of the "Gild Merchant," and, as is well known, that its members are called "Grocers" only because they sold in gross. Alas! as in our own days, the quarrel between the merchants and the craftsmen often assumed bitter proportions.

TIME OF RICHARD II

About the time of Richard II, Gild life had reached a high pitch of influence, and in London it was certainly the dominating factor. In 1296 the Aldermen and Civic authorities selected those who were to attend Parliament. In 1375 the Common Council had for some considerable time nominated the representation of the City. As the members of the Common Council were elected from and therefore representative of the Trade Gilds, it is not surprising to note that from 1375 until the time of Edward IV, the Parliamentary representatives of the City were appointed by a Committee of the Trade Gilds. From that time forward, until the present day, all the members of the City "Liveries" have had a voice in the election of those who are to represent them in Parliament.

During the Wars of the Roses, as was natural, many of the Gilds suffered both from the shrinkage in trade and also from the demands so constantly made upon them by Sovereigns, who took every opportunity to enrich themselves by plundering these wealthy communities.

The process usually adopted was to make some encroachment upon the privileges of the Gild, thus compelling the Company either to defend itself vigorously - a very difficult thing to do in those days--or to buy, generally at considerable expense, temporary immunity from attack. This was done by taking out a new Charter, and of course paying a very long price to the King for granting it.

Thus it will be seen that the dates of the various charters, of which members of City Liveries have so often been proud, rarely mark the date of their origin or indicate anything of their antiquity, but certainly in the case of such trades as were in existence in Norman times, only marked a period of weakness and decline such as compelled them to yield before the forces brought to bear upon them for mercenary reasons.

A GREAT REVIVAL A great revival in the Trade Gilds came about at the Restoration, chiefly due, we presume, to the increased sense of order and government which the short period of the Commonwealth had introduced. During the seventeenth and eighteenth centuries the Trade Gilds continued to live and flourish though they were sorely tried by the loss of certain monopolies, and most of all by the growth of what are known as the free towns, where goods might be sold irrespective of Gild

supervision and control, and consequently where the prices, as well as the methods of production, were different from those of the Trade Gilds.

The impetus to commercial progress which the establishment of factories produced in the nineteenth century effectually destroyed the machinery of the trade fraternities, which gradually declined owing to their loss of power. To illustrate the wide scope of early English Gilds, let us quote from an interesting account of the rules of one of the oldest--if not the oldest of all City fraternities--dated the forty-seventh year of Queen Elizabeth, but being practically a revised version of the orders dating back to the thirty-third year of Henry VI.

Firstly, that the Wardens and Assistants of the Horners' Company are to appoint two honest, fit, meet and sufficient persons to provide the raw materials for the various tradesmen, and shall distribute them every month to the members in equal parts, provided always that at every fourth division and allotment seven of the ancientest men of the said Company that have borne the office of warden in the same, shall have half one hundredth horns a piece out of the whole complement then to be divided among any of the rest of the members, paying for the same, etc.

That no Freeman of the Company he at liberty to keep at one time more than one apprentice, unless he has been a warden or free of the said Company for at least seven years, in which case he might take two.

That any person who shall be made free of the Company shall serve as a journeyman for the space of two whole years after receiving his freedom, and then--and not till then--may he set up or keep shop for himself.

Also, that any brother of the said Company breaking any of the ordinances, or who shall revile or abuse publicly or privately any Wardens or Assistants of the said Company, with the consent of the Lord Mayor for the time being may be committed by the wardens to one of the Compters of the City for such a time as their offense shall deserve.

EASIER THAN NOW

From all this it will appear that the process of becoming a member of one of the City Gilds was easier, though a far more lengthy operation, than at the present time. As an apprentice he was bound for seven years, and not until the expiration of that period could he be made a Freeman of the Company, and even then it was necessary for him to work as a journeyman for two years at least before he could be a master of his trade, and so eligible for election to the "Livery" of his Company.

From the Livery were elected the Assistants, and from the Assistants the Wardens. So much, then, for the organisation by which it was sought to protect each trade from the difficulties of trade disputes, of unfair competition, and especially of lack of cohesion in trade matters.

PROTECTION AGAINST BAD WORK

But there was another side, and a very important side, to Gild-life. In return for the extensive powers vested in the Gild its rulers were expected in their turn to carry out the very useful office of protecting the public against bad and "insufficient" work. We quote from a document of the Bottle Makers' Company, a Gild which, after continuing 150 years under the aegis of the Horners' Company, finally became merged in that Company. The document dates back to the time of Henry VII or Henry VIII, and is a copy of the orders made for that Company in the year 1373.

It states that as some of the said craft make false bottles, as it appeareth by their workmanships to the great damage of the Lords and Commons, and to the slander of the same good folks . . . that every bottle maker from that time forward shall put his sign on every bottle that it may be known whose work it is.

How severe were the punishments against bad work is a matter of common knowledge. It was not at all an uncommon thing, on the discovery of bad work, for the culprit to have the whole of his stock confiscated and himself to be either mulcted into a fine or in some cases even to be publicly whipped in the presence of the Wardens and Assistants of his Gild.

From the foregoing it will be apparent that the trade communities of London, and the same applies in great measure to the other parts of England, were at once the educators of the craftsmen and their rulers in all matters relating to the trade. They were also the protectors not only of the trade secrets, but of the prices at which articles might be sold, a protection which, as free towns grew and developed, ultimately led to the decay of the very trade which the Gildsmen so ardently sought to protect.

MORALITY OF THE MEMBERS

Then, further, they watched over the morality of their members in the widest sense of that word. Whilst avoiding the obvious danger of using labour without payment through the unlimited employment of apprentices, they, alas! laid the foundations of ruin to their own trades by failing to provide a sufficient supply of craftsmen. This enabled those in the free towns who were not similarly bound and tied to produce goods on so extensive a scale that the members of the Gilds found their trades deteriorating to an enormous extent, except in the case of those whose wealth was sufficient to secure practically the whole output of the raw material. The sad story of the decay of the "allround" tradesmen, "the master of his trade," and his replacement by the sectional workman, is ever present with us.

There are those and many of them who feel that a return to something in the nature of Gild-life, modified, of course, by the demands both of science and increased population, would prove the greatest boon to mankind. Unfortunately, the trade unions, who themselves are in a sense the representatives of the spirit of the earlier craft Gilds, have failed to recognise the importance both of thorough and expert training for the young, and also of the value of moral rectitude in the performance of all work for which payment is received.

It may be that a new life will arise amongst our craftsmen after the war, but in the meantime our existing Gilds are beacons pointing the way to further progress, and standing as they do for the productive forces, which has made the City of London the greatest and wealthiest Corporation in the world, they call for the recognition by future generations of the principles for which the Gilds stood--the duty of insisting not only on the rights and privileges of those engaged in the work, but particularly on the responsibilities on the part of the workers and traders to those communities on whom they live.

Once more, we cannot fail to note that underlying the wisdom and shrewd sanity which characterised the commerce of the centuries gone by was an intimate association between every Gild and the vitalising forces of Religion. This was expressed in all their assemblies. It is to be deeply regretted that the trade organisations of today have cut themselves off from the modifying and balancing forces which Christianity ever brings to bear on civil movements. It may be that the Church itself is to blame for a want of vision and foresight, and it is probable that, had the clergy shown a happier and more tolerant sympathy for the aspirations of the great masses of the people, the Labour Associations, like the old Board Schools, might not have been so severely dissociated from the religious life of the nation.

FALLEN FROM GRACE

Our City Gilds have, in some instances, fallen from grace; that is to say, they have lost sight of the fact that without a Chaplain the Gild is an incomplete and more or less meaningless Corporation. But the great bulk of the Gilds are still lighthouses amidst the thundering waves of industrial strife which has been raging through the dark night of mutual misunderstandings-- misunderstandings largely, we now believe, stimulated by German treachery, and so long as the Gilds, true to their purpose, continue to form that wondrous link with the past, which speaks to us of the days when England was "Merrie England" (because its national life and its industrial life cannot be separated from its religious life), so long there will be hope of a return to happier times. To forward this end all true Christians should throw their personal influence into the scale to preserve in all their strength and beauty those glorious traditions which in so rich a form England alone possesses, and which once destroyed can never be replaced.

London, England, will live so long as she has not lost faith in those truths for which Gild-life has so successfully battled in the past.

----o----

ON THE RECOGNITION OF THE GRAND LODGE OF PANAMA

BY BROS. M. M. JOHNSON, P.G.M., AND W.H.L. ODELL, P.D.G.M., MASS.

In connection with this article the attention of our readers is called to Brother Johnson's article "Masonry in Panama," in the November, 1917, issue of THE BUILDER and the report of the Committee on Foreign Correspondence of the Grand Lodge of Illinois concerning the recognition of the Grand Lodge of Panama, which will be found on page 31 of the January, 1918, issue of THE BUILDER.

IT is unfortunate that the Grand Lodge of Illinois has been misled by the report of the Brother who in 1917 was (but no longer is) its Committee on Correspondence, into declining to recognize the Grand Lodge of Panama. The publicity given to this report in your issue for January calls for an immediate reply lest other Grand Lodges adopt the mistakes of this Committee.

The Committee recommends that the Grand Lodge of Panama be not recognized for two reasons:

First, because its constituent Lodges were originally founded by Supreme Councils;

Second, because its constituent Lodges had charters from the Grand Lodge of Venezuela.

The second reason may be easily disposed of by the statement that it is incorrect. None of the constituent bodies of the Grand Lodge of Panama have ever "resorted to the expedient .... of procuring charters from the Grand Lodge of Venezuela." The Brother has drawn an inference from the inmost recesses of his mind which does not exist in fact. A number of the constituent Lodges of the Grand Lodge of Panama originally received their charters from Venezuela but not from the body to which he refers. On the contrary, they w-ere received from the Supreme Council which is recognized by the Supreme Councils of the Northern and Southern Jurisdictions of the United States as well as by others.

The first reason requires more extended discussion. Is it true that the Grand Lodges of this country are to regard as outlaws Lodges of Symbolic Masonry which are founded by legitimate Supreme Councils in countries where no recognized Symbolic Grand Lodge exists? If it is, then the growth and development of Masonry in many of those parts of the world where there are no legitimate Grand Lodges is forever stopped and our claims to universality are a delusion and a snare. As we have understood the rule, it is in brief to the effect that in countries where there is no Symbolic Grand Lodge but where there is a legitimate and recognized Supreme Council, the members of their Symbolic Lodges are accorded by us a welcome and the right hand of fellowship. Though we have not recognized a Grand Lodge to which they are subordinate, yet, nevertheless, we hold fraternal intercourse with them, admit them to our Lodges, visit theirs, extend charity to their Brethren when necessary and our Brethren receive the same from them. This is true entirely apart from the question whether Sovereign Grand Lodges may regard such territory as open to them for the purpose of establishing Lodges.

It should be borne in mind that the Brother who composed the Committee on Correspondence of the Grand Lodge of Illinois for 1917 has very strong views with regard to all but the first three Degrees and if we may judge from his writings claims that we have no business to recognize any such as Masonic.

If we are not to regard the Royal Arch Chapters, the Councils of R.&S.M., the Commanderies of K.T. and the Scottish Rite from the Fourth to the Thirty third inclusive as Masonic, then, of course, the position which he takes is correct, but we supposed that this question had been forever settled during the decade of the 80's when, after most elaborate consideration by the ablest Masons of the world, there were written into very many of the Constitutions of the various Grand Lodges provisions expressly recognizing the bodies mentioned as Masonic. This was done in Massachusetts, for instance, after most exhaustive examination and report by a Committee which was composed of Brethren, no one of whom had ever received any of the Degrees of the Scottish Rite. If there be any serious question that this whole matter has not been settled once and for all, then it should be again discussed and disposed of.

Certain consequences, however, should be pointed out which will follow if the views of this Committee on Correspondence for the Grand Lodge of Illinois are to govern the Masonic world.

1. The inconsistence thereof is shown, to begin with, by the fact that the Grand Lodge of Illinois recognizes the Grand Lodge of Cuba. This Grand Lodge was organized under the Grand Orient system. The charters of the Lodges which composed it upon the adoption of its new Constitution in 1865 and of those who joined it for many years thereafter had to be confirmed and vised by the Supreme Council. In its organization it was not independent as our Grand Lodges are today. It was even less independent of the Supreme Council than are the Lodges which compose the Grand Lodge of Panama today, for at the organization of the Grand Lodge of Panama its constituent Lodges became absolutely independent of any Supreme Council or Grand Orient in the world.

2. If we are not to accept the legitimacy of Lodges originally founded under the Supreme Council or Grand Orient system, then the larger part of the territory of the world will be without recognized Masonry from now on for there are in many countries but a very few and in some countries no Lodges of Symbolic Masonry constituted by Sovereign Grand Lodges, although there are many Symbolic Lodges constituted by Supreme Councils.

In the following countries, for instance, substantially all the Masonry there is in the first three Degrees is that established under Supreme Council or Grand Orient system, namely: Central America (except Panama and Costa Rica), Argentine Republic, Belgium, Brazil, Chile, Columbia, Dominican Republic, Egypt, Ecuador, France, Greece, Guatemala, Haiti, Italy, Luxemburg, Paraguay, Servia, Spain, Turkey, Uruguay and Venezuela. In all of these countries except Guatemala, Haiti and Luxemburg there exist Supreme Councils recognized by the Supreme Councils of the Northern and Southern Jurisdictions of the United States.

In South America, for instance, there are twentyfour Lodges under the obedience of the Grand Lodge of England; seven under that of Scotland; three under that of Massachusetts; and seven under that of the Grand Lodge of Hamburg. There are, however, known to be at least seven hundred and sixteen Lodges organized under the Grand Orient or Supreme Council system. The Grand Lodge of Brazil is believed to have three hundred and ninety Lodges; of Venezuela, twenty-four; of Uruguay, eighteen; of Paraguay, nine; of Parana, twelve; of Rio Grande do Sul, forty; of the Argentine Republic, one hundred and thirty-five; of Chile, twenty-seven. We have found these officially reported but we personally know of many more which are not included in this computation. An extensive list would require a tremendous amount of time in preparation and a large amount of space to print. We, therefore, ask those who read this article to accept our word for this statement. As to those listed, we suggest examination of the Jubilee number of the Bulletin issued by the International Bureau for Masonic Affairs and of the various Supreme Council reports which may be found on file in the libraries of most Grand Lodges.

Although here and there in these countries there are, as we have stated, a very few Lodges established by foreign recognized Grand Lodges, yet the substantial Masonic unity of the countries is under the Supreme Council or Grand Orient system and is sufficiently important officially to be recognized as such by all the Supreme Councils of the world. Where there is such strength, it is impossible to enter the territory successfully with sufficient number of other Lodges founded by Sovereign Grand Lodges to take possession of the Masonic field. Moreover, they cannot oust the existing Symbolic Lodges whether they have charters from a Supreme Council or a Grand Lodge. They would enter only as disturbers and would accomplish nothing.

We recognize fully that in all countries the Symbolic Lodges should be, and we believe ultimately will be, self-governing but when the Grand Lodges in such countries are established, if they are to be successful, they must have in each case as constituent Lodges the substantial Masonic unity of the country including those theretofore established by the Supreme Councils.

For brevity's sake, we do no more than suggest the fundamental principle believing that the reasons therefor and the proper development thereof will be apparent to every thoughtful mind conversant with the situation.

3. If the Illinois policy be adopted, then we are doing everything humanly possible to crush out Masonry in many countries of the world instead of encouraging it. There are Blue Lodge Masons holding allegiance to Supreme Councils who are as loyal to the principles of our institution as are we ourselves. In most of the countries named they are still struggling against intolerance, bigotry and persecution. Individually (and in some places collectively) they are struggling for freedom of conscience and the right which our fathers in the United States have guaranteed to us through our Constitutions, to worship God as each conscience chooses for itself. Masonry would be derelict in its duty and false to its principles if it did not give moral encouragement to these great aims. Masonry should be ashamed of itself if it is going to hunt for technicalities which shall prevent the development of its principles in those parts of the world where much is yet to be done. We should seek the substance and not the form where we find men who claim to be Masons, who adhere to the landmarks, who are the right type and who have received their Degrees in bodies which are regarded by the substantial unity of the Masonic world as Masonic. We should offer encouragement instead of proscription. Shall we be false to our teachings and traitorous to our principles by splitting hairs ? If so, we misunderstand the spirit of the Masons in this country.

4. The Illinois rule, if generally followed, will only strengthen and perpetuate the Grand Orient system. Where there has been the Supreme Council or Grand Orient system governing Symbolic Lodges, there has almost inevitably resulted political chaos. Brother Albert Pike's remedy for that was the establishment of the three first degrees under an independent sovereign Grand Lodge composed of the existing subordinate Lodges. And Brother Pike was right. We ought to encourage this in Panama and elsewhere instead of forcing them to remain under a system which we do

not believe in. But if they are to be proscribed and outlawed when they adopt our system of Masonic organization, then they will stay as they are.

----o----

AN AMBASSADOR

BY BRO. JOSEPH FORT NEWTON, ENGLAND

THE COMACINE MASTERS

READERS of THE BUILDER will remember that some time ago, in one of our announcements of articles to come, we promised a further study of the Comacine Masters, by Brother W. Ravenscroft, of England. Owing to the exigencies of the war, however, the article was not written, the author being called back to his business from which he was retiring, because so many of his helpers were in the service. At last, and not without real difficulty, he has finished his study, which will in due time be presented to the Members of the Society through its journal.

In my little book, "The Builders," it will be remembered that I held, as I still hold, that the order of the Comacines was the true link between modern and ancient Masonry, and for several reasons: First, that the great Cathedrals were planned and built by the Craft Masons described in our Old Charges, is to me a thing incredible. Second, we know that those monuments of beauty and prayer were not devised by individual artists, but by a Brotherhood and as such they are memorials of communities of workmen. Third, it is no doubt true that Craft Masons - and even Gild Masons - were employed in their construction; but they must have had the leadership of an order of artists of a superior quality.

Hence my contenion, following bearer Leader Scott and other students of the Comacine Masters, that the great order so named were the real ancestors of Modern Masonry. So Brother Ravenscroft held, with great ability, in his little book, "The Comacines, Their Predecessors and Their Successors," published in 1910. After reading that little book, I asked the author to give me for THE BUILDER the results of certain subsequent researches he was known to have made in the same field. The result is the very fine report now in hand, which, from first hand investigation on the ground as well as from a comparative study of architecture, is a real addition to our knowledge.

Of course, being a Mason, the author can speak with more intimate knowledge than could Leader Scott, who was not a Mason - albeit a brilliant and charming woman. The studies of Brother Ravenscroft still further confirm my faith in the theory advanced in my little book, as being the only intelligible explanation of the Cathedrals and of the Fraternities that built them. Naturally, at the close of the cathedral-building period, the Comacine order declined in influence and power, and slowly blended with Craft Masonry; but its symbolism and its high tradition were perpetuated - in a shadowy and imperfect form, it may be - until they passed over into speculative Masonry. Of the facts in the case, our readers will have opportunity to judge as the article appears, and I know they will be deeply grateful to Brother Ravenscroft for his service to the Craft.

* * *

It is interesting to learn from an article on "Freemasonry in 1917," in the London Times, written by its Masonic editor - Brother Dudley Wright - that the Craft has actually made greater strides during the three years and a half of war than during the same period before the war broke out. Indeed the rush of candidates to its ranks has been so great during the last year that the Grand Lodge of England deemed it wise to limit the number of candidates who could be admitted to any degree at one time to two, instead of five, as was previously the case. This has been so not only in England, but in all Grand Jurisdictions in all lands, except in enemy lands, and of conditions there we have little knowledge.

Perhaps the reason is to be found in the Brotherhood which Freemasonry offers, which is peculiarly welcome to men in this time when so many ties are broken, and new ties

are needed. Not many new Lodges have been consecrated in England during the year; a very few in fact, and those chiefly in connection with the various branches of the national Service - as, for example, the Royal Anti-aircraft Lodge. Other new Lodges worthy of special note are the Fratres Calami, mentioned in my last report, and the Aldwych Club Lodge of journalists. The class Lodge, of which Americans know little - and, in my opinion, should know nothing - is common in England, extending even to Church Lodges; a thing which would be impossible in America. But of this matter I shall have something to say at another time.

The war has brought into being a fourth Masonic Institution - the Freemason's War Hospital - in which the Grand Master has taken a keen interest, and the services of which are in keeping with the noble spirit the Craft has shown all through this dark time. Masonic festivities have been few. Ladies' nights have given place to entertainments for wounded soldiers. The number of Brethren who have fallen in the war is very great, and there can be few, if any, Lodges which do not have a Roll of Honor. Everywhere the Shadow hovers, but it makes our Altar Light burn the more brightly, as a foregleam of a time when the shadows will flee away and the morning come.

City Temple, London.

----o----

EDITORIAL

"WHAT IS MASONRY DOING IN THIS WAS AS A FRATERNITY?”

THUS tersely does a Brother from the Grand Jurisdiction of Washington state a question which has been coming to our desk daily, in one form or another, for months past. It cannot be answered in a word, or in a sentence. As a matter of fact, it must be

answered by each Mason for himself. For each of us has his viewpoint of what channels of Masonic activity are legitimate, and because the answer is apologetic or enthusiastic cannot in any sense be interpreted as an indictment of the good faith of the Brother who gives it. Generally speaking, Masonic thinkers have always been divided into two schools. First there were those who believed that Masonry was an institution, as we said in our January issue, conceived and organized for the purpose of developing individual character of the highest type among its membership, and opposed to the idea of collective accomplishment such as is aimed at by the great majority of human institutions. Secondly, there have been those who felt that Masonry should stand forth as a star of the first magnitude in that great galaxy of Fraternities whose entire aim is collective and unified accomplishment. Both have used the oft repeated quotation, "By their fruits ye shall know them." In the one case the ideal would perhaps be best represented by those plants which produce but a single flower, perfect in form and color and fragrance - a strictly individualistic type. With the other group the ideal picture is of the tree which on its every branch bears ripe and luscious fruit, presenting an example of collective efficiency calculated to arouse the admiration and respect of the world at large.

Our answer to the question propounded by the above Brother will depend upon which school of thought we champion. If we belong to the first school, we can truly answer with enthusiasm that Masonry has been in the front ranks of the armies of the Nation. Masons have volunteered their services by the thousands. They have accepted the principle of the Draft as the true and fair method by which a Republic defends itself and its principles. The members of our great Fraternity have devoted time and money without stint in behalf of their Country's need, whether it be in campaigns for the Red Cross, the Army Y.M.C.A., or the sale of Liberty Bonds and Thrift Stamps.

From this viewpoint, also, Masonry itself has met the challenge of the War for Democracy within itself. Listen to these significant words from the Grand Lodge of New York:

"Whereas, the Masonic Grand Bodies of France have, by proclamation and deed, given fraternal Masonic welcome to our brothers now in France and have proffered to them, in fullest measure, their Masonic hospitality;

"Whereas, We believe the time has come when Masonic brethren, children of one Universal Father, in whom humanity are joined together in the Brotherhood of Man, should sweep aside the verbal distinctions which separate them, and become united in the bonds of the Mystic Tie, in order to accomplish the great work that will devolve upon Freemasonry at the end of this World War, therefore -

"Resolved, by the Grand Lodge of Freemasons in the State of New York, That we give fraternal response to the overtures made, or that may be made, by the Grand bodies of Freemasonry in France looking to a full and complete restoration of Masonic unity on the basis of the principles which are the foundation of all Freemasonry.

"Resolved, That during the period of the present war we shall extend to every member of the Masonic fraternity under the obedience of the Grand bodies of Freemasons of countries allied with us in the present war, cordial and fraternal welcome to the lodges of our obedience in the State of New York and authorize fully such reciprocal intercourse as may be mutually agreed upon between Freemasons and the Masonic lodges of our obedience and the regular Masonic lodges and Freemasons of those countries."

The Grand Lodge of California, under the leadership of that indefatigable worker, Grand Master William Rhodes Hervey, has done a splendid work among its membership, raising a substantial fund and helping each of the local lodges to carry out effective plans for entertainment and service at each camp within the Jurisdiction. At its recent annual communication it also passed the following significant resolution:

"Resolved, That a special committee of five members of this Grand Lodge be appointed by the Grand Master to report at the next annual communication some plan whereby if possible the breach between French and Anglo-Saxon Masonry may be healed without sacrifice on either side of any essential principles or matters of conscience.

"And be it further resolved: That any inhibition upon the right of visitation heretofore imposed by this Grand Lodge be, and the same hereby is, modified to allow Masonic

intercourse with the Masons in France, Belgium and Italy and to visit any of their Lodges."

Similarly has the hand of fellowship been extended across the sea by the Grand Lodges of Kentucky, Texas, Alabama and the District of Columbia, to our certain knowledge, though their action is not uniform. If further evidence of a desire for accomplishment in this hour of Allied struggle is needed, it may be found in the following Resolution, passed by the meeting of Grand Masters held in Washington on December 13, 1917, following the conference called by Secretary McAdoo:

"Resolved, That We, the Grand Masters of Masons of California, Utah, North Dakota, Texas, Oklahoma, Iowa, I,ouisiana, Wisconsin, Illinois, Kentucky, Tennessee, Georgia, Indiana, Michigan, Ohio, West Virginia, Virginia, New York, Rhode Island, New Hampshire, Connecticut and the District of Columbia, in conference assembled, in the City of Washington on December 13, 1917, voting in our own proper persons and through our accredited representatives, send these, our cordial and fraternal greetings to our Beloved and Most Worshipful Brother Lurtin R. Ginn, Past Grand Master of Masons of the District of Columbia, and through him to the Masons of France; and commission him as our ambassador to express to them our very great regret that conditions are such as to preclude some of our American Grand Lodges from holding full Masonic intercourse with their Grand Bodies, and we fully empower and urge him to use all proper means within his power to bring about such changes as will permit the closest affiliation and co-operation between the Masons of France and the Masons of the United States.

"JAMES W. WITTEN,

Grand Master of Masons

of the District of Columbia,

Chairman of the Conference.

"Attest:

WALTER L. STOCKWELL,

Past Grand Master of Masons

of North Dakota,

Secretary of the Conference."

THE ACTION OF INDIVIDUAL GRAND LODGES

In a large proportion of the States wherein Cantonments are located (if not in all) the Grand Masters have issued proclamations tending to insure the extension of Masonic fellowship to the Masons training in them, and have set in motion agencies, usually through the local lodges, to give to our Brethren of the Army and Navy every possible evidence of the Fraternal Tie. Several have started, or have under way, buildings at or near the Cantonments where Brethren may meet; facilities have been provided whereby anxious parents may be put in touch with the boy who has gone to the colors; in some cases free sleeping quarters have been provided in adjacent cities; existing Clubs have freely tendered their facilities; a census of the Masons who are in their Country's service has been taken, or is in process of completion. Many of the Grand Lodges have recommended to their Brethren particular industry in keeping track of the families left behind; lodges have arranged for special bulletin letters to be sent at regular intervals to the boys at the front. And so it goes, the efficiency of each effort depending upon the energy and inventiveness of the particular group.

The Grand Lodge of Illinois stands alone, so far as we are aware, in the formation of a permanent Committee on National Defense with a strong and comprehensive State-wide program of immediate and effective action as is indicated in the following letter sent by Grand Master Scrogin to all of the lodges within his Jurisdiction:

THE MOST WORSHIPFUL GRAND LODGE

OF A. F. & A. M.

OF ILLINOIS

Lexington, January 17, 1918.

To the Worshipful Master, Wardens and Brethren of all

Constituent Lodges, A. F. & A. M., of Illinois.

Brethren:

Pursuant to a recommendation of the Grand Master's Advisory Council, I have appointed a committee on National Defense, consisting of the following brethren:

Ralph H. Wheeler, Chairman,

Arthur E. Wood,

Andrew L. Anderson,

Nelson N. Lampert,

William L. Sharp.

The purpose of this committee will be TO ASSIST OUR GOVERNMENT IN THIS TIME OF NATIONAL PERIL, AND TO FUSE MASONRY OF ILLINOIS INTO A MIGHTY AGENCY FOR PATRIOTIC ENDEAVOR. The officers and members of the lodges are expected to co-operate with the committee in their work, which will consist in the raising of funds, the relieving of distress among our soldiers and their dependents, providing recreation or entertainment for soldiers in and about concentration camps, particularly in Illinois, assisting in the sale of the various bonds issued by the government, and likewise the war-saving certificates, conducting of campaigns in the support of the Red Cross and Y.M.C.A. and in fact, in any and every

endeavor that will be of benefit in the prosecution of the present war to a successful termination.

It is the desire and hope of your Grand Master, as well as your committee, that all of the Masonic lodges in Illinois, and also all Chapters, Councils, Commanderies, Consistories, Shrines, Grottos, and Chapters of the Eastern Star, in the state, may concentrate their efforts in this movement and by so doing accomplish the greatest possible amount of good.

The moneys collected by this committee will be paid into the Treasury of the Grand Lodge and will be disbursed by the Grand Master upon recommendation of the National Defense Committee and Finance Committee of the Grand Lodge. This committee expects to raise funds by the sale of memberships in what will be known as the "NATIONAL DEFENSE FUND OF THE MOST WORSHIPFUL GRAND LODGE A.F. & A.M. OF ILLINOIS."

Further details will be submitted to you at a very early date and you are urged to give very prompt and active response to all requests coming from this committee.

It is hereby ordered that this letter be read in open lodge at the next stated meeting following its receipt by the lodge, and that record be made in the minutes when it is read.

Fraternally yours,

AUSTIN H. SCROGIN,

Grand Master.

Attest:

ISAAC CUTTER,

Grand Secretary.

The Grand lodge of Minnesota also established a permanent Committee on Our Nation's Welfare, but this Committee, so far as we know, is not empowered to build up an organization for such activities as the Grand Lodge of Illinois proposes. The list given is by no means comprehensive. Practically every Grand Lodge that has met within the past six months has taken definite action of one kind or another, looking to the fulfilment of its obligations to its Soldier Brethren as it sees them.

WHY NOT A PLAN OF UNITED ACTION?

In our January issue we presented the possibilities of united action upon the part of all Grand Lodges, Rites and Branches of the Masonic Fraternity, hinting that there was a need for the Mystic Tie among our Brethren of the Army and Navy. Only the possibilities of such a plan were discussed, with a view to discovering what the predominant sentiment of American Masonry might be, along those lines.

It has been the custom of the writer, at the Yuletide, to send, as a Christmas greeting to his intimate friends, a little dissertation in the form of a letter, calculated to convey his good will, and at the same time meet them upon the level of whatever discussion might most closely approximate his own sentiments at the season. This year the arguments for and against united action of Masons upon the question of Army Welfare work seemed appropriate. Somewhere, somehow, the writer must have suggested that a plan of action was slowly crystallizing itself in his mind, for immediately there came back a large number of answers, asking for an outline of the form of co-ordination which might, with proper rearrangement and modification, be expected to accomplish the results argued for.

Accepting the challenge these letters contained, we formulated the general scheme which is set forth in the center of the Correspondence Circle Bulletin in this issue. This in its turn has brought back many responses, all indicating that, while we may not be agreed in doing anything at all, yet the subject is worth considering.

The responses thus far received seem to divide themselves naturally into three classes. First are those who are against unified action because they do not believe it is necessary, but feel that the activities contemplated in the outline would be duplications, and more expensive in dollars than the results could possibly be expected to justify. But we submit that it would not be a fair test of the need for organized and united effort to base it upon the opinions of a few. And those opinions should be founded upon the statements of our Brethren who are in the Army. If they say it is necessary, and will produce results which no other agency now engaged in this work can produce, then we should not ignore their actual knowledge.

Then there are those who are in sympathy with the idea of the movement, but believe that we already have agencies established around which as a nucleus can be built up the machinery of organization that we really need. If this can be established, well and good. The writer is looking only to efficiency and unanimous, intelligent co-operation.

Finally there are those who are whole heartedly in favor of a new movement, who believe that while there may be organizations whose activities, merged with an organization genuinely representative of Masonry as a whole would materially add to its efficiency, and would in some cases give us a personnel which would in itself insure the success of the movement, yet feel that the keynote of the situation is unanimity, and are willing to give of their time and their money and their energy to help in whatever capacity they are needed.

Of the details of replies it may be interesting to quote briefly:

An eminent Brother in Canada writes:

"If one knew just how long this war was going to last one could probably in a better way, pass judgment on this scheme. There is every indication of many months of struggle yet it seems to me, so that doubtless there would be time to organize along the lines that you suggest and do some really efficient work. At the same time, when there is a crying need for everything that it is possible to do being done to make the soldier's life as pleasant as it is possible, it might be a wiser thing to use organizations already in existence, rather than attempt to start another one. I refer particularly to the Y.M.C.A. All Protestants, at least, can rally to the support of that, and they can unite in supporting it and helping carry on its work.

"Now, generally speaking, our population and yours is divided into two large classes - the Protestants and the Roman Catholics. Do you think there would not be a possibility, (if your scheme were carried into effect), that the Protestants' support would be divided, and each sect or division considering their own importance, and their members would think that it would be up to them to follow the Masonic lead. When you proposed this idea, it struck me that it might have the effect, if that were done, of hindering rather than helping, and on account of the pressing need of the times at present, I would be inclined to say - give your endorsement and support to the organizations that are now existent and leave this scheme of yours for dealing with after-the-war problems. They will undoubtedly be many and will present the greatest challenge to Masonry that it has ever had.

"There is another feature of your proposed arrangement that in my opinion tends to weaken rather than strengthen the organization. That is - the calling in of representatives from all of the so-called Higher Branches of Masonry. I am a Scottish Rite Mason myself and have nothing but good things to say with regard to that organization. I have no doubt but just as good things can be said with regard to the other organizations that you refer to. At the same time craft Masonry covers the whole field. Your scheme would give a double representation and in some cases it would be a treble and quadruple representation to certain sections who belong to these other organizations. I believe that the other organizations, a large membership of them at least, would rally around craft Masonry in a movement of this kind, and if it were limited to the craft lodges I believe it would do away with any feeling of superiority that might be in the minds of some belonging to those other organizations.

"The point that I am trying to make is this: You have unity in the one great organization, why even hint at the fact that there might be divided opinions by calling in any of those other bodies? Why should the members of those other bodies be entitled to double representation as it were? They are all members of the craft lodges."

As to the well thought out criticism of the proposed plan in this letter, ye scribe can only say that it represented his own opinion, up to ninety days or so ago. But actual conversation with not less than half a hundred men from widely scattered portions of the Country in the Army and Navy in that period has changed his mind. Only one soldier Mason thus interviewed failed, in one way or another, to ask the question, "What is Masonry going to do?" And only one gave it as his conviction that the Y.M.C.A. organization and methods would even approximate the effectiveness of Masonry if engaged in similar activities in behalf of its votaries. Wherefore ye scribe believes that Masonry should ask its Army members what their opinion and desire is, and be governed by what, after a careful canvass of the situation throughout the Cantonments, the majority of enlisted Craftsmen shall report.

* * *

The Society of Actual Past Masters of Marion County, Indiana, adopted a resolution to the effect that they "hereby express our sympathy with any and all efforts to co-ordinate the full strength of regular Masonry in the United States in the interest of the Flag in general, and specifically do we sympathize at this time with such efforts in the interest of Master Masons who may now or hereafter be or become members of our National Army and Navy."

* * *

Typical of the larger percentage of replies received is this from an energetic Brother who believes that not only should Masonry be doing its work within American boundaries, but that it should extend "hands across the sea" in a manner calculated to promote world-fraternity in every possible Masonic phase. He says:

"Americans have been talking loudly about every man "doing his bit" before breakfast, or before dinner, or for a few minutes at night. Perhaps we have been rather proud of the fact that every man, woman and child seems to be doing something if it is only saying 'hurrah for the Flag.' There has been a great deal of comfortable eating at food conservation banquets and much flag waving and spilling of oratory in the cause of patriotism and the boys we are sending to do the fighting. But we must not talk about doing our bit, but 'doing our utmost.' Some of us are beginning to suspect that before this war is over it will take every ounce of energy and every dollar to spare that the country has. Instead of our bit, we must do our ALL, for this is the true way of brotherhood. The ideal that we are now fighting for must not be extinguished from the earth.

"Just this thing that has happened to the Nation has happened to American Freemasonry. With smug self-congratulation we have told how we invested our money where there was no chance of losing it, in Liberty Bonds. We really have given something to the Red Cross, and done some wolk for it, and contributed to the Y.M.C.A. A good number of eloquent speakers who are keeping the country stirred up to remembrance of what we are really fighting for are Freemasons of considerable practice on the Masonic platform. Beyond talking and a little money, what have we done ? What can we do ? What should we do ?

"Ask the boys in the trenches. I have talked with officers and privates. They know what they want. They are pleased and proud that we have done our bit. But really we owe them everything we can do for them to the length of our cable tow, and who but ourselves can say how that cable tow stretches ?

"It is a graceful thing that lodges have done in relieving members of paying dues while they are in service, as some have done, or sending Christmas gifts and keeping in touch with them by writing letters. All of the small things that have been done by individuals to give them a touch of home have been done, but the big thing that our soldier Masons want, that they have told me about, is to have a chance to meet their brothers as Masons in lodges abroad as they do here, to be able to grasp the hand of every Mason and call him Brother, feeling sure that there is that sympathy which cannot be felt elsewhere."

Wherefore it would seem that, no matter which of the two general schools of Masonic thought best suits us, we have a very real problem before us for solution. If our analysis of what so many Army Brethren have said is correct, then Masonry should immediately study this problem. As this is written, announcement comes that the Rockefeller Foundation is to engage in welfare work in the Armies, and has made a large appropriation for the purpose. What its particular scope is is not so important as the fact that trained experts have found something to do which is necessary. No one agency can hope or expect to minister to every need. Our inquiry should be "What are the needs from the Masonic standpoint ?"

In formulating a business policy, or in analyzing a financial statement to see what the results of any given policy are, "the biggest fool is the man who fools himself." At best, human foresight cannot visualize all that the future has in store. Wherefore ye scribe has been ruthless in presenting more of criticism than of commendation in these summaries. Whatever is done, we need the combined wisdom of our Fraternity to plan, to develop, to execute. But let us not fear to get together, to discuss our fraternal duties, remembering that

"The man who cannot think is less than man;

The man who will not think is traitor to himself;

The man who fears to think is superstition's slave."

Summarizing our reply to our member's query, then, we can only say that, though Masonry has accomplished much, both as an organization and through its individual membership, it has only done its "bit." There are many who feel, and, frankly, ye scribe is one of that number, that, far from "doing our all," we have not yet even visualized our real obligation. We must think this thing through as a Fraternity, we must act as a Fraternity, if at all. Recognition of our ability to provide a world-wide basis of co-operation must come from within. It is ours to discuss, not in any spirit of self-adulation; but if the challenge to our efficiency is as real as it appears to the writer, then the future influence of Brotherhood is at stake from within as well as from without. - G.L.S.

----o----

THE LIRARY

EDITED BY BRO. H.L. HAYWOOD

(The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.)

GOULD'S ESSAYS

IT is well for the writer that his duties in the present connection make no demand upon him to criticize the "Collected Essays and Papers Relating to Freemasonry" by Robert Freke Gould; it is doubtful if there live a dozen men with either the temerity or the equipment to wrestle with this savant, so magisterial is his authority, so profound and spacious is his learning. Already he has become a classic in Masonic scholarship and long will the day be postponed when, on either side the sea, it can be said, "A greater than Gould is among us." No, the purpose of this slender screed is to serve as a kind of amplified table of contents to the work above named, but this function, modest as it is, is one wherein a student may take delight, for the better known are these essays the better it is for the Craft.

A few of the papers collected in this book were first published in English Masonic journals but most of them appeared primarily as contributions to the Quatuor Coronati Lodge of Research, and, save for the Transactions of that Lodge, which may still be had by those with enough interest and money, the book offers us the best specimen of the enduring value of the Coronati papers of anything extant.

The first two essays deal with the many problems clustering about the old manuscript constitutions, a collection of which were made by W.J. Hughan. Being the oldest of all written records of Freemasonry these "Old Charges" - as they are often called - are of unique interest to the Masonic student. Volumes without number have been written about them by specialists in many countries but the busy reader will find everything in Gould's two essays that have any value.

Next after these there follows an essay on The Assembly. Some writers have held that long before the first Grand Lodge, Masons were accustomed to meet at long intervals in a great gathering wherein all matters appertaining to the Craft at large were discussed and acted upon. Gould believes that there may have been Assemblies of all gilds at various times and places but he is in doubt about any Masonic Assembly.

Thereafter the author turns to a discussion of "Old Scotch Masonic Customs" with the purpose of ascertaining what bearing Scotch Masonry had upon English; his conclusion is that the English was the original and owes little to the Scotch and he tears to pieces most of the tales of the rise of the "higher grades" in Scotland.

In a brief paper he throws together all the actual evidence which throws light on the evolution of the fraternity in England itself; it would be a good thing if all flamboyant writers on our history, bent on stretching every inch of fact into a mile of theory, were made to learn this essay by heart. Of all writers Gould is least given to mere theorizing, even as he is least given to dogmatizing, and the reading of his few pages on the above theme has a sobering effect on every man who sets himself to unraveling the fascinating but tangled skeins of our historical traditions.

In the "Antiquity of Masonic Symbolism" Gould gives us his version of the history of those elements whereof our ritual is made, while in his "Voice of the Sign" he has gathered together a mass of material which throws light on the manner in which men everywhere have made use of symbolism. He holds that a study of our history and our symbolism "must be proceeded with conjointly" because the latter has so often arisen from the former, and he believes that many of our most important symbols have come down to us from very ancient sources. As an architect will sometimes build into his walls stones taken from another building long in ruins so has the Masonic institution made use of symbols originally a part of a more ancient institution; this antiquity gives them more, not less, value.

In his essay on the question, "Whence came the name 'Free' Masonry," he holds that even yet, in spite of the many learned attempts to explain the matter, we have no secure answer, and he offers the problem as a tough object on which future Masonic scholars may try their skill.

Perhaps the most famous of all the essays included in the collection is the study of the "Degrees Problem." How many degrees were there before 1717? one or two? whence came the Third? Crawley, Speth, Hughan, Begemann, and many other giants of research have wrestled with this. Gould takes the position that Speth was right in contending for two degrees, but he holds that the substance of all three were in existence long anterior to the first Grand Lodge.

The "Holy Royal Arch" comes in for a royal study, as do other matters about which there is not space to write. Perhaps THE BUILDER may be justified in calling especial attention to the two or three brief papers on "The Masonic Press." Gould holds that the function of the press is not to serve out raw amateur theories of its own but to pass on to the rank and file of the Craft the results arrived at by the specialists. The closing sentences of these essays might fittingly be inscribed above the lintels of the "House of Light" wherein the present journal is edited, for they express to a nicety that which it is the hope of THE BUILDER to do:

"The extent to which the history of our own Craft has been critically and intelligibly dealt with by writers of the present generation, is a question on which, for obvious

reasons, I should hesitate to pronounce any judgment at all. But wherever they have failed to bring down to the level of the ordinary mind the bearings of the latest discoveries, let us hope that what Proctor did for Astronomy, what Huxley and Wallace achieved for Natural History, what Tyndall accomplished for Physics in this country, and Helmholtz in Germany, may be done for Masonry by the organized labors of the Masonic Press."

----o----

THE QUESTION BOX

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

NAMES OF CANDIDATES IN LODGE NOTICES

The above caption in the Question Box for January brings up a much discussed subject in the Lodge of which I am the Secretary. I publish monthly a bulletin of coming meetings and have been asked repeatedly to put in it the names of candidates for ballot and degrees. This I have as repeatedly refused to do.

John Smith, a much respected young man in his community, petitions the Masonic Lodge for membership. The Lodge receives the petition and the Secretary sends each member a notice, (sealed, if you will,) that John Smith will be balloted for on such and such a night. Mr. Thotless Mason receives the notice, looks it over and lays it down on his desk. Mr. Nozie Mann, not a Mason, drops in on business and in the course of

conversation spies the notice and learns that John Smith has petitioned the Masonic Lodge. In due time, John Smith is balloted for and is rejected. Later, Mr. Nozie Mann meets Mr. Smith and casually asks if he is a Mason.

The secrecy of the ballot has been lost. The Secretary and the thoughtless member have both violated their obligations and put the rejected candidate in a most embarrassing position.

Perhaps the imaginary circumstances are improbable - even so, they are not impossible, and Masonic law does not caution us against improbabilities. Connecticut law (Lockwood) says: "The rejection of a candidate shall not be made known to the uninitiated other than the candidate so rejected."

From your wider viewpoint, is the stand taken justified?

C.H.S., Connecticut.

Your argument is a very good one, Brother S., for your side of the question. In many Grand jurisdictions the practice is prohibited by Code, while it is authorized in others. We shall be glad to publish what our other members have to say on the subject. Perhaps some brother of a jurisdiction wherein the practice prevails may be able to give us some good reasons why the names of prospective candidates should be published in Lodge notices other than that given by Brother L. J. in the January BUILDER.

* * *

ENGLISH LODGES IN FRANCE

Have you any information concerning English Lodges now Operating in France? I presume they would be Army Lodges. If there are any Lodges of the sort, would they be recognized by Grand Lodges in this country ? This question was recently disputed in our Lodge and any information you may give will be a very great favor indeed. - C.R.A., Kansas.

We find record of three travelling Military Lodges under jurisdiction of the Grand Lodge of England. One of these, the "Unity, Peace and Concord, No. 316," is with the Second Battalion of Royal Scots. Another, "Social Friendship, No. 497," is with the Second Battalion of the Royal Irish Fusiliers. The military unit with which the third, "Pegasus, No. 2205," is connected, is not given.

It is very probable that all of these Military Lodges are now at the front "Somewhere in France." As each of these Lodges is working under a charter from the Grand Lodge of England, they are certainly recognized by all the Grand Lodges of the United States.

* * *

GERMAN MASONRY

What is the status of Masonry in Germany today?

E.L.P., Indiana.

R.D.P., Ohio.

We presume the information desired is concerning the numerical strength of the Masonic Bodies in Germany. The following figures are taken from the List of the Masonic Grand Lodges of the World published by the Masonic Relief Association of the United States and Canada: Grand Countries Lodge of Saxony at Dresden.

Lodges, 34; Members, 5,001.

Recognized before the war by Ga., Mich., Mo., N.J., N.Y. Grand Lodge of the Sun at Bayreuth.

Lodges, 37; Members, 3,536.

Recognized before the war by Mich., Mo., N.J., N.Y. Grand Countries Lodge of the Freemasons of Germany at Berlin.

Lodges, 141; Members, 15,373.

Recognized before the war by Ga., Mo., N.J., N.Y. Grand Lodge "Zur Eintracht" at Darmstadt.

Lodges, 8; Members, 727.

Recognized before the war by Colo., Mo., N.J., N.Y.

Grand National Mother Lodge of the "Three Globes" at Berlin.

Lodges, 160; Members, 16,894.

Recognized before the war by D.C., Ga., Mich., Mo., N.J., N.Y.

Grand Mother-Lodge of the Eclectic Masonic Union at Frankfort on the Main.

Lodges, 23; Members, 3,496.

Recognized before the war by Mich., Mo., N.J., N.Y.

Grand Lodge of Prussia, called "Royal York of the Friendship" at Berlin.

Lodges, 78; Members, 7,936.

Recognized before the war by Mo., N.J., N.Y. Grand Lodge of Hamburg.

Lodges, 61; Members, 6,372.

Recognized before the war by Mich., N.J., N.Y., S.D., Vt. Free Union of the five independent Lodges of Germany.

Lodges, 6; Members, 1,433.

Not recognized by any American Grand Lodges.

Our opinion of German Masonry and German Masons of the present day is best expressed by Brother Newton in his article "Voices From German Masonry" in the Library Department of THE BUILDER, volume III, page 187.

* * *

LODGE OF THE NINE MUSES

Can you give me any information regarding the "Lodge of Nine Sisters"? - C.P.L., California.

Strict search throughout the several apartments of "The House of Light" fail to unearth any reference to a "Lodge of the Nine Sisters." Presumably it is the "Lodge of the Nine Muses" that you have in mind. Of this Lodge we are able at this time to find only the following references:

"May 4th, 1775, Bro. Karsakoff 'of the Lodge of the Muses at Petersburgh in Russia' was present as visitor. A Russian had been initiated in the Lodge on February 23rd and another was passed on this occasion. (The Lodge referred to must be the 'Lodge of the Nine Muses,' No. 466, which was warranted in 1774 by Senator Yelaguin, who had received a patent from the Duke of Beaufort, G. M., as Prov. G. Master for all the Russias. In 1776 it joined the National Grand Lodge of Russia, but was not erased from the English Register until 1813. Gould and Lane.)" - From the paper "Two Old Oxford Lodges," by Bro. E. L. Hawkins, in Transactions of the Quatuor Coronati Lodge, vol. XXII.

In the article "Freemasons in the American Revolution" by Brother Lobingier, in this issue, Brother Benjamin Franklin is mentioned as being a frequent visitor at the "Lodge of the Nine Muses" in Paris.

Perhaps some of our members may be able to give us more information concerning this Lodge or the several Lodges of this name.

* * *

MASONIC HEADQUARTERS IN PARIS

We are sending out a semi-monthly letter to our soldier-brethren. Can you give me any information that will be of value to them when they go over-seas? Where, if any, are the Masonic headquarters (soldier-clubs) in London and Paris? I will thank you if you can give me any information along these lines. - M.L.D., Indiana.

We can find no information concerning such headquarters being maintained in London but have written an English brother to learn if any such headquarters have been established.

The Masonic Bureau for the Allied Armies in France, 16 Rue Cadet, Paris, has requested the publication of the following letter, addressed to the Freemasons of the United States:

"Brethren:

"The world-wide conflict for the liberation of oppressed nations, and for the triumph of the principles of Justice and Liberty in which a good many Allied countries now take an effective part, has assembled on French soil most of the glorious armies fighting for right, who are now to be joined by an imposing contingent of your noble country.

"In the first ranks of these gallant troops, their arm strengthened by their ideal, we are sure to find, more numerous every day, Freemasons of the United States of America, and we have thought of offering them as soon as they arrive in the French capital, a warm, fraternal welcome, becoming among brother Masons.

"Under the auspices of the Grand Orient of France our worshipful Lodge, 'La Fraternite des Peuples,' has formed a reception committee for Masons belonging to Allied countries with its seat at the Temple of the Grand Orient, 16 Rue Cadet, a real Masonic home. Here our brethren will always find devoted Masons, speaking their language, ready to answer all inquiries and furnish any useful information they may require to assure them a fraternal help in all circumstances, to keep in touch by corresponding with them, to visit them in case they are ill or wounded, to serve as intermediary between them and their relatives, etc.

"The usefulness of this central bureau will at once be apparent to you, not only for our brethren who are in the army, but also to those near and dear to them and who in their thoughts will follow them across the Atlantic and who will know that they are not left to themselves and abandoned among the dangers of everyday life, but that a fraternal and helping hand is always extended to them in case of need.

"We therefore ask you to kindly inform the brethren of your worshipful Lodge and their relatives that in applying to us they will always find us ready to be of use to them and happy to render them any service within the measure of our means and capabilities.

"Please communicate this letter to the Lodges under the jurisdiction of your Grand Lodge.

"We are, worshipful sir and brethren, yours most fraternally and sincerely, for and on behalf of the

"MASONIC BUREAU FOR ALLIED ARMIES IN FRANCE.

"P. S. Please address your correspondence to the W. M., A. Besnard, F. D. P., 16 Rue Cadet. Paris (9)."

----o----

CORRESPONDENCE

ALABAMA GRAND LODGE GRANTS PERMISSION TO

ALABAMA MASONS TO VISIT LODGES OF THE

GRAND ORIENT AND GRAND LODGE

OF FRANCE

I send you copy of a report submitted by me at the last meeting of our Grand Lodge, touching the Grand Lodge and the Grand Orient of France. The report was unanimously adopted by our Grand Lodge. O. D. Street, Alabama.

To the Most Worshipful Grand Lodge of Alabama, A.F. and A.M.:

Your committee of Foreign Correspondence has had referred to it a communication from the Grand Lodge of France extending an invitation to this Grand Lodge to enter into fraternal relations with it and to arrange for an exchange of representatives. It is proper to state that this is not the recently formed so-called "National Independent and Regular Grand Lodge for France and the French Colonies" to which we refused recognition one year ago, but a Grand Body organized in 1879 under the auspices of the Supreme Council 33d, Ancient and Accepted Scottish Rite. In 1904 it, however, became entirely rndependent of the Supreme Council and now controls the three symbolic degrees. The claims of this Grand Body to recognition have never been fully considered by the Grand Lodge of Alabama. The nearest approach to such consideration was in 1912 when the Grand Master answered an inquiry from New Mexico that we did not recognize the Grand Lodge of France because it did not require the Bible to be displayed in its lodges. This action of the Grand Master was approved by the Grand Lodge.

Your committee has also received a communication from the Grand Orient of France, a separate and distinct body from either of those already mentioned, which controls many degrees including the first three. In 1878, this body was carefully considered by the Grand Lodge of Alabama and fraternal relations with it were severed, because it had in 1877 eliminated all reference to Deity from its constitution and ritual and no longer required of its initiates a declaration of belief in Deity.

During the recent months, circumstances have given renewed importance to the subject of the relations between the Masonic bodies of France and those of the United States. Thousands of American Masons, including many from Alabama, find themselves in France and companions in arms with French Masons. It is not at all certain that there will be among them lodges chartered by their own Grand Lodges wherein they may enjoy the pleasures of Masonic intercourse and labor. But whether there are or not, it is highly desirable that there should be, during the war, the fullest possible measure of social and fraternal intercourse between American Masons and those of France, not only that nothing may arise to disturb the harmony already existing but that the people of these two great republics and traditional friends may be knit together even more closely than ever.

At the same time, your Committee is not possessed of sufficient information to make a recommendation at this time as to what should be the permanent attitude of the Grand

Lodge of Alabama towards these two Grand Bodies. Without deciding this question the Grand Lodge of California, Kentucky and New York have recently taken action authorizing Masons of their obediences to visit lodges of the Grand Lodge and Grand Orient of France and to hold Masonic intercourse with their members, pending further consideration as to what shall be their final action. This appears to us as a cautious and at the same time fraternal course and we have decided to recommend that this Grand Lodge take similar action. It can certainly do no harm and will afford an opportunity for us to learn more of French Masonry than we have heretofore known.

We therefore recommend the adoption of the following:

1. Resolved, by the Grand Lodge of Alabama, Ancient, Free and Accepted Masons, that Masons holding membership in its lodges are, until otherwise ordered, privileged to visit lodges of the Grand Lodge and of the Grand Orient of France and to hold Masonic intercourse with their members. And lodges holding under this Grand Lodge are authorized to admit visitors from said Grand Bodies of France.

2. Resolved, that the Committee on Foreign Correspondence gather all obtainable information and report to the next Annual Communication of this Grand Lodge its recommendation as to what should be the attitude of this Grand Lodge towards those Grand Bodies. OLIVER D. STREET,

Chairman Foreign Correspondence Committee.

Unanimously adopted December 6, 1917.

* * *

EXAMINATION OF VISITORS

Freemasonry lays claim to being an organization universal in its recognition and brotherly in its fellowship, therefore the implication naturally follows that an utter stranger from another part of the state or country would be admitted to any Lodge as a visitor, provided, of course, he could demonstrate the fact that he had been regularly initiated, passed and raised to a Master Mason, was in good standing as evidenced by his card and diploma to the satisfaction of the examination committee, that being the agency by which the Lodge carries on negotiation with a visitor.

The committee is in a position of great responsibility, in view of the fact that it may reject a worthy brother and admit a rank impostor, and for this reason the committee should exercise the greatest of care for the position carries with it a great honor.

Personally, I have had the honor of serving on such a committee on different occasions and my position and actions can be summed up in the following words:

1. Remember that you are either dealing with a Mason or an impostor.

2. Be courteous and considerate, yet firm at all times.

3. Under no circumstances get funny or joky; be manly and apright.

4. Don't use too much authority or be unnecessarily strict; ideas are sometimes of more real worth than words, and some mighty good Masons have very short memories.

5. Give no hints or suggestions and do not attempt to correct any mistakes.

6. Let him tell his story in his own way and accept what he offers.

7. Give no reason for rejecting him if you should do so.

8. Be governed by his action and words as they form the general results.

9. Some real Masons may answer your questions in a way that you deem poorly.

10. The man that appears too bright and answers all questions too glibly may arouse suspicion.

11. As I take it, it is the committee's business to obtain evidence, the visitor to impart it.

12. Sometimes documentary evidence is not altogether to be relied upon. Have known a rank impostor to have in his possession Masonic evidence that did not belong to him whereby he deceived an excellent and prudent committee, besides, documentary evidence is not required in some jurisdictions while it is in others.

13. To be able to answer all questions may not prove a visitor worthy, as has been demonstrated more than once, but if the committee will use good judgment and watch the visitor closely as to his general expression and manner of answering questions, it ought to be able to determine pretty accurately the worthiness of the visitor after having gone through with a reasonable number of test questions, and at the same time used him in such a way as to let him know that you are protecting Masonry and according him his due.

There seems to be no general set rules laid down as to how the visitor is to be examined or as to what questions are to be asked; some jurisdictions move along one line and another proceeds altogether in a different manner, and some questions asked in one

jurisdiction would be considered absolute "tommyrot" in another, and as I said before, there being no set rules for examining a visitor, the best way, in my judgment, is to use good common sense. and treat the visitor as you would like to be treated. Take this for what it is worth: I am only giving you my ideas and the way I have acted when called upon.

Robert A. Turner. Washington.

----o----

THE LESSER LIGHTS

In the ancient rituals the three lesser lights were the Sun, Moon and Mercury, which may prove of some interest in contemplating the attributes of the Master.

Mercury was synonymous with Hermes or Thoth, the Egyptian mythological being to whom is ascribed the invention of the art of writing, and who presided over the true science concerning the gods. He was worshiped as the god of wisdom, and to him is credited the formation of the Egyptian year.

He is said to have inscribed his knowledge upon two columns, one of brick and the other of stone. The one of stone, Josephus says, was still to be seen in his day in the Siridiac land.

Manetho, a priest of the era of the first Ptolemy, declared that he had seen it, and that it was engraved in sacred characters, which after the Deluge were translated into the language of the priests.

In another place he is said to have recorded his wisdom on an emerald tablet, embodying therein the great work of regeneration, or the science of the return of the soul to the Father. Hence his attributes are those of a "Master."

These curious conceits are scattered through history and literature, and true students of the Mysteries are commended to read Morals and Dogma, and more particularly pages 7, 254-255, 362-364, 614, 731, 774-776, 851. This is not nonsense, but bears pondering and deep thought. It is the wisdom of a man to search out a matter. - Rob Morris Bulletin.

----o----

Keep possession of your soul. One is always a loser at the game which robs his soul of serenity.... - Peter du Moulin.

The Builder Magazine

April 1918 - Volume IV - Number 4

THOMAS J. SHRYOCK: AN APPRECIATION

BY BRO. JOHN H. COWLES, 33d ACTIVE, DISTRICT OF COLUMBIA

Many times we have heard expressions of wonderment on the part of Masons living in other Grand Jurisdictions because of Brother Shryock's long term of service as Grand Master of Maryland. It was our privilege to be personally acquainted with him and to be numbered among those who loved him. To such there was no need to make inquiry regarding these years of service In every office to which he was elected in Masonry, he served with a superb capacity, but it was the spirit in which he served that caused him to be universally loved. As in life, so in death, many charities and benevolences will have cause to remember his generosity and broadmindedness. His most typical expression was that "the word 'can't' is not in my dictionary" - a phrase which easily sounds the keynote of his ability as an executive. His character, energy and kindly spirit mark him as the most unique, if not the most prominent Masonic character of this generation.

EDITOR

THOMAS JACOB SHRYOCK, Grand Master of Maryland, was serving his thirty-second year in that official position when called by the Grim Reaper, February third, 1918, and the Masons of Maryland were so pleased and satisfied with his administration that the chances are he would have served many more years.

This is the record for length of service as Grand Master of any Grand Body of Masons in the United States. His administration of Masonic affairs in Maryland has been wonderfully successful. Not long after he was first elected Grand Master, fire destroyed the Temple, but it was rebuilt, and a few years ago, fire again destroyed the Temple and it was again rebuilt. The new Temple is one of the most beautiful and complete Temples in the United States. In each case Grand Master Shryock was appointed

chairman of a committee of one to rebuild the Temple destroyed by fire. The finances of the Grand Lodge have been especially well managed, deeply in debt at one time, with its credit almost gone, he and his brother William H. Shryock, financed the Grand Lodge, restored its credit and today the new Temple is almost paid for, and the per capita may be reduced.

The Grand Lodge of Maryland has no Masonic Home, so the Grand Lodge contributes to many Protestant Hospitals and Homes, and engages in welfare work, and contributes liberally to charity.

Grand Master Shryock endorsed the Liberty Bond issues strongly and the Masons of Baltimore alone invested nearly eight hundred thousand dollars in them. The Masons of Maryland have also given about fifteen thousand dollars to the George Washington Masonic National Memorial Association.

The wonderful success, the splendid harmony and the good works of the Masons in Maryland are mostly due to his excellent leadership. He was genial, kindly courteous, affable, and approachable, for he was truly democratic. These virtues, added to his executive ability, have given the Masons of Maryland the most concrete and perhaps best government of any Grand Lodge. The Masons of Maryland at least were satisfied, and no doubt rightly so, for they preferred to keep one good Grand Master in the harness rather than to indulge in frequent changes.

Grand Master Shryock was born in Baltimore, February 27, 1851, of Prussian descent, and his great-grandfather was Lieutenant Colonel in the Sixth Battalion, Maryland Line, in the Revolutionary war. On the visit of Lafayette to Alexandria in 1824, General Shryock's mother, then a little girl and daughter of Thomas Shields, a Mason and member of Brooke Lodge No. 147 of Alexandria, Virginia, and Washington Encampment No. 1, Knights Templar, of Washington, D.C., was selected to recite a childish welcome to Bro. Lafayette, on the occasion of a Masonic parade in honor of a visit of the great Frenchman to Washington. Two Lodges formed the parade - Alexandria-Washington Lodge No. 22, of which Washington had been Master, and Brooke Lodge No. 147.

The General, as he was familiarly called by his intimate friends, was active in other branches of Masonry. He was Treasurer General of the Supreme Council, 33d Ancient and Accepted Scottish Rite, Southern Jurisdiction, U.S.A., Sovereign Grand Inspector General in Maryland, Grand Treasurer of the General Grand Chapter, R.A.M., of the United States, President of the George Washington Masonic National Memorial Association, Past Grand High Priest of the Grand Chapter of Maryland, Past Grand Master of the Grand Council, Past Grand Commander of the Grand Commandery, and was an honorary member of so many Masonic Bodies in this country and Europe that it would make this sketch too long to name them.

In politics he was a Republican and had the distinction of being the only Republican who ever held the office of Treasurer of the State of Maryland. He was Brigadier General on the staff of Gov. Henry Lloyd, which gives him the title, General, that thousands of friends lovingly called him by. He served one term as Police Commissioner of Baltimore, and at the time of his death was a member of the Sewerage Commission of that city. He was president of the Lumber Company that bears his name, President of the Iron Mountain and Greenbrier Railroad, Director of the Second National Bank, Consolidated Gas and Electric Light & Power Company, Chesapeake and Potomac Telephone Company, Bell Telephone Company, and other corporations. Was also Treasurer of Springfield State Hospital, and President Board of House of Reformation for Colored Boys. It takes a busy man to do things, hence his life was full of service. All who came in contact with him loved him, and it is impossible to describe the affection and veneration that all Masons in Maryland have had for him, or to measure in words the loss which they now feel.

----o----

CAN WE BUILD A REAL UNIVERSAL MASONRY?

BY BRO. JOSEPH W. NORWOOD, KENTUCKY

SOME HOPEFUL WORLD MOVEMENTS TENDING TO MASONIC SOLIDARITY

Some two years ago Brother Norwood established LIGHT as an international Masonic Newspaper. Under his able edit direction a staff of correspondents has been built up for the purpose of obtaining first-hand information concerning Masonic activities in all States and Countries. Through this channel Brother Norwood has come in touch with the various Masonic systems and Rites throughout the world, and has gathered from them something of their hopes and aspirations, their national characteristics and their efforts in their own Countries in behalf of the welfare of humanity.

This article is a review of Masonic activities throughout the world at present, presenting a bird's-eye view of possibilities which should be of real value to our American Masonic leaders. We express no opinion as to the correctness of Brother Norwood's conclusions, but present them for reflection and as a basis for discussion.

Editor

SOME years after I had been made a Mason, a member of another Lodge introduced to me an Italian brother who desired to visit my Lodge. I examined his diploma, questioned him closely, received the grip and word and satisfied myself that he belonged to a regular Italian Lodge.

But my own Grand Lodge had made it impossible for this Italian Mason to visit or communicate with us Masonically. Reflection convinced our Master, as it convinced me, that Freemasonry was greater than Grand Lodge violations of "the ancient principles," so we allowed this brother to visit us but did not advertise the fact.

This incident led to an investigation as to why Kentucky Masons were forbidden to recognize Masons belonging to Lodges in Germany, Norway, Denmark, Sweden,

Holland, France, Belgium, Spain, Portugal, Servia, Hungary, Mexico, Brazil, Argentine or any of a dozen or more other jurisdictions whose members had been taught to believe they were members of one universal family.

Further investigation developed the fact that while American Masonic Grand Lodges generally recognize English-speaking Masonry of all countries, they recognize no other; that there are really three other great groups of Masonic jurisdictions, concerning which our American Masonry knows practically nothing and seems to care less. These are Latin-speaking, Teutonic, and Scandinavian Masonry.

Therefore it appeared as though myself and others had been misled when, after initiation, we were told that we were then Master Masons, and as such entitled to visit Lodges all over the world and that Masonry which regards all men as brothers, was universal.

It took me some time to realize that Masonry, or rather the Spirit of Masonry, and the Masonic Organization were two entirely different things. The former is the only thing "universal" about the "world brotherhood."

So when, two years or more ago, I determined to devote my entire time and energy to the establishment of a medium through which American and English speaking Masonry could keep constantly in touch with the activities of the rest of the Masonic world, regardless of the question of recognition or ritual, this question of why German Masonry, for instance, was "regular" and recognized in New York and quite the reverse in Kentucky, was naturally uppermost in my mind.

THE BEGINNING OF DISINTEGRATION

Through correspondence and actual investigation, I learned a great many things about that "why." Here are some of them:

Before the days of railroad, telegraph and cable, it was true that a Freemason in an American Lodge could congratulate himself on affiliation with an organization that recognized a brother Mason the world over. This happy condition obtained practically everywhere until after our Civil War.

The first rift in the lute was the severance of relations between American and English Masonry on the one part and French Masonry on the other. American Masonry severed relations with France over a question of ritual and jurisdiction. France had recognized a spurious Cerneau body in Louisiana* which had invaded the jurisdiction of the Grand Lodge of that state. Years after France discovered her mistake and withdrew the recognition. However the harm had been done.

In the meanwhile English Masonry was horrified by the action of the French Orient in reverting to the original English Charge, which paid no attention to any religion save that in which all good men are agreed, and in removing the Christian and all other Bibles from the Masonic altar so there might be no contention among members as to creed.

The English Masons cut off relations with France as a godless and atheistic body. America had already severed connections and felt justified in continuing the status quo because of this "terrible" act. Gradually most of the world did likewise and France was thereupon stigmatized the world over as "atheistic" despite its denial and the fact that time and again it explained why a Protestant Grand Master and Christian minister did this thing, and that the Lodges upheld him.

HOW CAN WE EXPLAIN TO THE INITIATE?

It has taken just forty years of time, and this war, to bring us to realize how far disintegration has gone. The craft as a whole is just beginning to understand through an awakened press--through being brought face to face with actual conditions as they

exist today, that the Spirit of Suspicion, of Intolerance, of Provincialism, has been substituted for the Spirit of Brotherly Love and Relief.

Here are some examples of facts and conditions that no amount of sophistry or theology on the part of the orthodox can satisfactorily explain to the newly made Mason who was led to the door of our "Men's House" by a favorable opinion of our institution gathered from the record of past glories and achievements. Practically every Masonic jurisdiction in the world is recognized by one or more American Grand Lodges --but not by all.

* At the Annual Communication of the Grand Lodge of Louisiana held February 4, 5 and 6, 1918, fraternal relations were resumed with the Grand Orient of France.

American Grand Lodges have no means of taking uniform action concerning anything vital to the life and spirit of the craft. There is neither uniformity of work, ritual nor action. What is "good Masonry" in one state is so under suspicion in another that without a catalog of regular Lodges, mere oral examination no longer suffices to determine a brother's status as a Man and Mason.

Some states authorize cipher rituals, while others condemn them as violations of the "ancient landmarks." There are innumerable lists of "landmarks," scarcely two of them alike, and legislation is based upon these supposed lists.

The doors have been thrown wide open to the invasion of various clandestine bodies calling themselves Masonic, which absorb material from other countries which we fail to "recognize." Yet we complain of the invasion of our jurisdiction by these foreign Grand Lodges when they establish their own regular language Lodges among us to meet this very clandestinism, and thereby widen the breach.

Our foreign correspondence committees have largely been composed of brethren who seemingly have a contempt for any language they cannot read, and who have in some cases actually spent their official lives discovering reasons why we should not recognize foreign Masonry rather than reasons why we should.

In only too many cases of record, such committees depend upon like committees in other states for their information concerning this suspicious foreign Masonry. And while the blind are leading the blind, they hearken to the alleged tales of Masonry in politics and atheistic practices from the very persons and organizations whose life work is to destroy Freemasonry and all its fruits. Naturally information from such sources cannot be relied upon--but we have been relying upon it without either examining our own shortcomings or taking the trouble to give our brethren a hearing.

INTERNATIONAL EFFORTS FOR SOLIDARITY IN EUROPE

But there is another side to this picture that is distinctly encouraging.

Some years ago, Past Grand Master Ed. Quartier La-Tente, of Switzerland, established his International Masonic Bureau for Masonic Affairs at Neuchatel. This Bureau began the laborious task of gathering and disseminating first-hand information concerning Freemasonry of all countries, rites and jurisdictions. It gained the adherence of Latin and Teutonic Masonry and the respectful interest of British, and some American, Grand Lodges before the war temporarily suspended its activities.

Later, during the war, its work was approved by the Grand Lodge of Switzerland and was resumed under the direction of Bro. La-Tente and a committee of officers. It is now, besides gathering data, conducting a Bureau for the exchange of Masonic and other prisoners of war, for finding lost Masons and relieving various other distresses.

But German Masonry, under the iron heel of autocracy had to sever relations with the Bureau as well as with the Masons of enemy countries and the entente cordiale between French and German, and English and German Masonry which it was bringing about just before the war has been disrupted for the time. Nevertheless this International Bureau stands today with hands outstretched to all bodies, urging solidarity of world Masonry.

For a number of years International Masonic Congresses have been held by European continental Masonry in Switzerland, Holland and France, and these have done much to bring about something of unity of thought and action. The latest of these Congresses met last June in Paris, with French, Spanish, Portuguese, Italian, Servian, Belgian and some other scattering bodies represented, and drew up a Peace Program strikingly similar to that later advocated by President Wilson and the Allied governments in this war. This program represented only the Masonic opinion of that Congress, but was officially communicated to all governments as a suggestion--a pattern.

The French Grand Orient, Dr. Magelhaes Lima, recently Grand Master of Portugal, and the late Dr. Miguel Morayta, Grand Master of Spain, were strong advocates of a Latin-Masonic Union in Europe and their work has borne fruit within the past two years in bringing about a virtual solidarity of Latin Masonry on the continent. One of the splendid accomplishments of this propaganda has been the settlement of differences between the rival Masonic Grand Bodies of Italy, and their recent union (last November) under Grand Master Ernesto Nathan. The actual organization of a Latin Union, however, has not yet been accomplished but is anticipated as the first step toward a greater sympathy and solidarity with other racial Masonic groups after the war.

EFFORTS OF LATIN AMERICA

A similar series of International Masonic Congresses has been held in South America for the Latin Masons of the central and southern portions of this continent, generally in Brazil or Argentina. And a like project for a Latin-Masonic Union of American

Masons is under way and will be discussed at the next Congress to be held in Buenos Aires, May 25, this year.

Few of the American Grand Lodges recognize any of these American Latin bodies save Costa Rica, Cuba and Porto Rico, all in the West Indies. Peru is recognized by a few jurisdictions because about twenty years ago there was some agitation there over removing the Bible from the altar, which the Grand Lodge refused to do, thereby winning the recognition of a few American Grand Lodges as a "reward."

Louisiana has made somewhat of a specialty in first-hand investigation and because of her Latin sympathies and understanding of Latin Masonry, has gone further than any other American Grand Lodge in recognition of Masonry in Central and South America.

Massachusetts within the last two years has recognized the Grand Lodge of Panama after investigation by a special committee and because of an amiable disposition to agree upon jurisdiction in the Panama Canal Zone.

But the largest and most energetic Masonic jurisdictions remain a closed door to American Masonry, largely through indifference and ignorance.

THE 40,000 MASONS OF BRAZIL

Brazil, for example, the most powerful of South American bodies, is doing Masonic work of which no American Grand Lodge would be ashamed and which indeed none of them have equaled. Yet it is "unrecognized."

Brazil not only supports its Masonic widows and orphans in much the same fashion as do the Grand Lodges of the United States, but in the midst of hostile environments-

conducts night and day schools for young and old regardless of creed or politics; devotes large sums to its own and other charities and relief work; makes its Masonic Temples homes and places of refuge for the distressed, and carries into the savage wilds of that immense country the spirit of progress and civilization as no other human force can do or has done.

It was the direct interposition of Brazilian Masonry, through its actual Grand Master, Dr. Nilro Pecahna, now Minister of foreign affairs, that nipped in the bud the efforts of Imperial Germany to swing Brazil, and with her all South and Central America, into line against the United States when it declared war on Germany.

Dr. Pecahna and his Masonic brothers have done more to educate our Latin-American neighbors in an understanding of that American brotherhood which the United States wishes to evolve through the Pan American Congress, than any other association of thinkers on this hemisphere. And from Brazil, Argentina, Colombia, Venezuela and other South and Central American Countries, Freemasons are constantly writing to LIGHT advocating closer union and the cementing of, not only fraternal, but social and commercial, relations.

Of this Latin Masonry, Cuba is best known to America as it is generally recognized because of our close contact with its people during the Spanish-American war.

Grand Master Curbelo of Cuba is a most ardent advocate of the Latin-Masonic Union and in his enthusiasm a year ago addressed all the North American Grand Lodges suggesting that there be a Federation of the Masonry of both North and South America, to be expressed through a friendly Congress. No attention was paid his fraternal suggestion save by the Grand Lodge of Michigan which flatly refused to consider it!

AMERICANIZING THE PHILIPPINES

In the Philippines American Masonry established itself immediately after the Spanish-American War and later erected a Grand Lodge, wholly American in character and utterly unable to fraternize with the native Filipino and Spanish Masons under the jurisdiction of the Spanish Grand Orient.

The serious positions of Masons in those islands where but recently the church and State were united, and Freemasons were shot to death for the crime of being Freemasons, made some action imperative. And within the past year the American Grand Lodge has solved this problem by taking into its bosom twenty eight of these Spanish Lodges and chartering others, so that in a single day the Philippines were unified. One of the recent additions to regular Philippine Masonry is Brother Emilio Aguinaldo, former leader of his people against Spanish rule and then against the misunderstood Americans.

Under wise and skillful leaders our brethren of the Philippines have planted Masonry in the very Temple of Heaven in Peking, China; in Japan and other places in the Orient, carrying with them the true spirit of Liberty through love and co-operation and stilling the turbulent unrest of ignorance through education.

THE MASONIC OSTRICH OF MEXICO

In Mexico, the sad spectacle of a split in the Valle de Mexico during the revolution has brought the York Grand Lodge, purely American in character, into almost general recognition in place of the original Grand Lodge. It is greatly to be regretted that the American brethren, in their efforts to prove their regularity, have constantly denied the existence of any other Masonry in Mexico save their own, for despite their denials some ten Mexican native Grand Lodges continue to flourish, including the Valle de Mexico. These are mostly in fraternal relation and co-operation with Central and South American Masonry who have found it difficult to understand why their American brothers withdrew sympathy from them in time of need.

So here again is an opportunity for readjustment and understanding that may afford the York Grand Lodge organization the chance to accomplish what the Philippine Grand Lodge did, when passions and prejudices have been overcome. For by the returns furnished LIGHT from these native Mexican Lodges their membership is two to three times that of the York Grand Lodge.

FOUR RACIAL GROUPS

1. Taking a bird's-eye view of Freemasonry outside the pale of present American recognition we find Teutonic Masonry (Germany and Austria-Hungary) voluntarily cut off from English-speaking and Latin Masonry. But they still maintain relations with Scandinavian Masonry (Norway, Sweden and Denmark) in which two Kings are Grand Masters and the most learned men of the country are leaders as well as students.

These three neutral countries are the great peace center of Europe so far as Germany is concerned, and here are centered the hopes of the German people for peace. It was the king of Sweden, Grand Master of Masons, who surrendered half his kingdom rather than "see brother slay brother" and from the Nobel Prize Awards to the encouragement of all peace propaganda, the Spirit of Freemasonry is nowhere more powerful than in Scandinavia, recognized by all the world save some American jurisdictions.

2. Latin Masonry in Europe and Latin Masonry in America have common ideals and aims and are now virtually consolidated. The European Masonic Congresses are frequently attended by American Masons of Latin jurisdictions.

3. English-speaking Masonry is generally recognized by America and in turn recognizes many jurisdictions not generally recognized by America, such as Egypt.

This being so, could not a Master's touch bring them all together for united effort in rebuilding the world after this war?

I believe that it can--and that it will!

America can supply that Master touch. Will she do it?

AMERICA MUST BRING MASONIC WORLD TOGETHER

There are the elements of a great renaissance for world Freemasonry in America today.

The "get together" movement has not only unified Italian Masonry but that of Argentine within recent months.

We have our Grand Masters' Conventions, Grand Secretaries' Guild, and various state Past Grand Masters', Masonic Veterans', Masters' and Wardens' Associations which have brought about a general desire in the rank and file of the craft for united action.

But we have no general advisory body such as England's United Grand Lodge which guides the destinies of as many (or more) "Provincial and District Grand Lodges" as we have State Grand Lodges. Or the Grosser Logenbund of Germany with its eight independent Grand Lodges and Rites working in absolute harmony. Or the national Grand Orients and Councils of Latin countries which unify the work and studies of otherwise conflicting Rites.

Yet we have the International Masonic Relief Board of the United States and Canada, including Cuba and Costa Rica to which all but one or two of our Grand Lodges adhere.

We have the Masonic War Relief Association which all our American Grand Lodges are now supporting and which extends its aid to our Brother Masons of other countries regardless of questions of recognition and Grand Lodge legislation.

We have our National Masonic Research Society whose researches and labors are now encouraged and applauded by all jurisdictions.

We have our George Washington Masonic National Memorial Association whose worthy purpose of preserving to posterity the true record of how and by whom the American ideal of Freedom, Equality and Brotherhood was given expression in the building of this Republic as a great Temple of Humanity, has received almost universal approbation.

Are these four great National activities of American Masonry not the forerunners of still greater works of co-operation and unity? Are they not expressions of the craft desire for united and virile action? May they not become the foundation of some such plan for united action, for Grand Lodge co-operation in all the branches of Masonic endeavor, as crystallized in Bro. George L. Schoonover's proposal for a National Council for Masonic Defense ?

SOME SIGNS OF THE TIMES Those to whom such ideas do not appeal would do well to reflect upon "the signs of the times" showing the temper and desire of the craft at large, outside books of ancient history and beyond the meaningless beauties of oratory concerning patriotism and democracy and brotherhood so convincingly expressed by after dinner speakers and Grand Masters at cornerstone layings.

These brethren have so long been accustomed to tell us what Freemasons accomplished in the Revolution, what they did in humanity's battles for freedom and education, how they stand like the rock of Gibraltar for the spirit of Americanism, for the public schools, for religious toleration and for this, that or the other thing of the past, that they have perhaps not realized how sincerely their hearers believe it all to be true and demand the same action of Freemasonry today as they are told it took in the past.

Such glorious speeches as fill the days of every Grand Lodge communication, every Masonic banquet or cornerstone laying, may be delivered by their owners in part payment for the honors bestowed upon them. But they either mean much or nothing.

If Freemasonry really champions universal brotherhood, it is the duty of all Freemasons to work unceasingly for that ideal and all that it implies.

The Great War has brought us at last face to face with a singular phenomenon in American Masonry.

No set of men on this earth have so gladly and so willingly rushed to lay down their fortunes and their lives if need be, that the whole world may henceforth be free--rid of autocratic rule and the divine right of individuals to say what the rest of mankind shall say, do and think.

In the columns of Masonic news for the past year, since America has been in this war, we find such little human touches as the first American killed in action abroad, a Freemason; a Grand Master of Scottish Rite Masonry giving up his law practice and with his brother going to Paris with the Y.M.C.A. workers only to have his heart so wrung by the tragedies left on that land in the bloody path of military autocracy that he and his brother felt they must get into the trenches where they are now fighting the battle of humanity as simple privates; a Grand Orator raising a company of soldiers among his brethren and offering them to his government for the great sacrifice.

I have heard the burning words of brother Masons in khaki, both officers and privates, when they were bidding good-bye to all they held dear, in the full expectation of laying down their lives for their brothers across the seas; have read the solemn, earnest exhortations of French, English and American Masons serving their country at home and at the front. I know the exalted spirit of these men of the rank and file. They are laying down their lives and giving their all for brotherhood. Have they not a right to demand of us and of our Grand Lodges that we make their dreams come true in fact as well as in theory ?

What a travesty on Freemasonry that we lay down our lives for Masonic ideals and yet haggle over petty questions of jurisdiction and recognition and regularity--matters of opinion separating brothers who have sworn a brotherhood that disregards opinion and rests upon love and knowledge alone !

We can be brothers in arms and die for each other. But we cannot be Masons and live for each other. Separated in life, united in death.

RECOGNIZING FRANCE AGAIN

How the real Spirit of Freemasonry swept aside as chaff all passion and, prejudice of the past, all puerile legislation and red tape of criticism, and brought only Masonic love to the front in this great world crisis, will forever go down in deathless story of Freemasonry in New York, California, Kentucky, Texas, Utah, Rhode Island, Louisiana, and probably other states to follow, when posterity writes the history of these times and how those states made it possible for their soldier Masons to meet their French, Belgian and Servian brothers upon the Masonic level as well as in the trench. No matter if dogmatic religion once more climbs into the saddle after the war, the story of the present can never die.

When Texas recognized France, fully 75 per cent. of the delegates to that Grand Lodge had sons or grandsons in the Army or Navy of the United States. The great ideal of brotherhood came home to them as it did to their forefathers who placed the five points of fellowship star on the Texan flag and laid down their lives for the freedom of the present generation. Those men pledged every dollar and every drop of their blood in this war for human liberty and their worthy successors have done precisely the same thing in a resolution that will go ringing down the ages with those other great Masonic documents, the Declaration of Independence and the Social Compact.

When Kentucky recognized France she was decidedly not carried away in a whirlwind of emotion and sentiment. She appointed an official committee to gather first-hand data concerning all the Freemasonry in the world so that she might calmly and deliberately investigate for herself and find cause, if any exists, why the entire Masonic world cannot recognize itself. It will possibly take two years to complete these statistics and so arrange them that they may be intelligently compared and analyzed. In the meanwhile Kentucky Masons occupy the most enviable position in the American brotherhood, for they are free to fraternize with their brothers in every country in the world.

Massachusetts, Manitoba, Louisiana, Florida and other states are seriously debating similar investigations. The spirit of Fraternity will no longer be denied nor will it longer hearken to the dry, dead voices of rumor and the gossip of its enemies.

WHY NOT A MASONIC CONGRESS IN AMERICA?

Brethren, America stands on the threshold of a New Age for this old world and American Freemasonry looks through the portals and finds the hands and voices and eyes of the new generation to be turned toward us, imploring our love, our sympathy, our leadership. Shall we be recreant to our trust?

A single Masonic Congress of American Masonry will mobilize a mighty army nearly 2,000,000 strong in the United States which can make the revival of Freemasonry of two hundred years ago seem like an infant's effort in comparison. We are rightfully leaders of the constructive forces that must be utilized to rebuild the ravages of war.

Were the 1,851,972 American Freemasons to unite upon any one plan of action the 944,639 other Masons in the world would gladly join with us. As shattered Europe looks to America today for its salvation, so do our brother Masons look for us to lead the way to the work on the new Temple.

We are the greatest Fraternal nation in the world. Here are the statistics of world Masonry January 1 of this year:

Australia and New Zealand .....69,353 Africa.....2,450 Central America.....18,893 Canada .....114,402 Europe (including colonial) .....693,869 South America 55,672

Total outside U.S..... 944,639

Almost a million more Masons in this country than in all the rest of the world! And yet we have only a little more than 4,000 Lodges the advantage, for in foreign countries where Masonry has to struggle for its very existence against forces from which we are happily free, it is quality rather than quantity for which they strive. Therein lies safety.

Because of the recognition by some of the wisest of our national statesmen that America was built upon Brotherhood and is indeed the greatest fraternal nation in the world, our fraternal forces are even now being utilized quietly and effectively to weld our peoples into presenting a united front in this war that has astounded and mystified

our enemies who imagined a free republic would crumble to bits in a conflict of creeds, politics and races at such a test as this.

HOW OUR FRATERNAL FORCES ARE BEING MOBILIZED BY UNCLE SAM

Food Commissioner Herbert Hoover was the first to avail himself of this powerful constructive agency by calling together a congress of all the national heads of our many fraternal organizations. There were no national heads or representatives of united American Masonry. Some Grand Masters of states attended and many individual Masons.

But there were national heads of the two Scottish Rite jurisdictions, of Knights Templar, of Royal Arch Masons and Cryptic Masonry. And there were national heads of every other organization from the Woodmen and Foresters to the Knights of Columbus.

A great Mason was chosen chairman of that Fraternal Congress, Bro. George Fleming Moore, the Grand Commander of the Scottish Rite of the Southern Jurisdiction, whose power extends throughout the Pacific and into China and Japan.

The same Congress has since been called upon by other departments of our government, notably the Secretary of the Treasury in connection with the Liberty Bond campaigns and the Secretary of War in the settlement of questions arising from the first limitations set by him upon War Recreation work in army cantonments.

PLAN FOR IMMEDIATE ACTION

Considering the foregoing may I briefly outline how easily American Freemasonry may today meet the expectations of the craft and of the world by assuming its rightful leadership in the work of reconstruction?

Let there be an immediate conference of all State Grand Masters, called upon their own authority and volition, to consider uniform recommendations to their Grand Lodges for the erection of a National Masonic Council of Defense or any other advisory body or Congress they may see fit to approve without disturbing the sacred independence of their Grand bodies.

Bro. Schoonover has already drawn a design upon the trestleboard* worthy of deep consideration, and indeed it has been considered by the recent Grand Masters' convention in Washington during December. But that body has no power to act nor would it have power to take any other action now save to agree among themselves as to what they would suggest to their Grand Lodges.

Then let them call Emergent Communications of their Grand Lodges and place before them the facts and recommendations. There would be no need to await the Annual Communications. There is need for action now and at once!

If the Grand Lodges should decide upon immediate action, representatives could at once be elected to the National Advisory Council, or whatever the Congress might be called should they or a considerable portion of them approve. Three Masons make a Lodge we are told, and surely even three Grand Lodges could establish this Council of Co-operation.

Should the Grand Lodges prefer to spend additional time in inquiry they could send representatives to a National Congress to meet as soon as all the Grand Lodges had been given a chance to consider the matter, with power to act. These could then thresh out the details of the National Council.

Or the Grand Lodges that immediately approved could erect the National Council and the others could talk about it in a Congress until they were satisfied to enter the Federation.

Once the National Council was ready for business, the four great National bodies first mentioned, the National Masonic Research Society, the George Washington Masonic National Memorial Association, the War Relief Association and the Masonic Relief Association, could be called into co-operation either as integral parts of the Council or as friendly helpers. In time the world would know that when the National Council spoke it reflected the united voice of American Freemasonry without in any manner binding any Grand Lodge to assent longer than that Grand Lodge voluntarily gave its support to the Council.

In this manner the national activities of American Masonry would be harmonious and consistent. The Grand Lodges would be relieved of a financial burden by the consolidation of these activities under one head. And best of all it would pave the way for a universal adjustment of all International Masonic relations, by consulting with similar Congresses, Federations and Councils of other countries and racial groups.

Then indeed would dawn the day prophesied by Tolstoi, Hugo, Tennyson and others when there will be a "parliament of man and the federation of the world."

----o----

FREEMASONRY IN FRANCE

BY BRO. GEORGE W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

There are two "Obediences" in France, and three in Germany. They are as separate and distinct as is the Grand Lodge of the ' District of Columbia and the Negro Grand Lodge of the District of Columbia, but it is not easy to make all of our people understand this.

The Grand Orient (1) is the older of the French bodies: The Grand Lodge of France separated from the Scottish Rite in 1804 but its Lodges still meet in the same building with the A.A.S.R. and the personnel in the Rites is almost identical. We have always been on terms of intimacy with the A.A.S.R. in France and in all South American countries, and with them the Scottish Rite is often mentioned as "Universal Masonry," though the writer knows of no friction between the Scottish Rite and Symbolic Masonry in any part of the world. Symbolic Lodges have separated from the A.A.S.R. in order to conform to the English and American system for the purpose of securing fraternal intercourse.

Formerly (and properly) a Mason who could prove himself, was a welcome visitor in any Lodge in any part of the world, unless the jurisdiction from whence he came had been interdicted and any change from this plan is modern and is an innovation.

The writer was made a Mason in a Lodge in Portugal, in 1867, in the French Rite, and in the French language. The obligation was taken on a Holy Bible of the King James edition, the Bible which was translated out of the original tongues. This Bible is used by Protestants, Jews and Mohammedans, and being from the original tongues it is reasonable to believe it has less errors and less changes than the Douay edition which is translated out of the Latin vulgate. The personnel of the Lodge that gave us light was made up of nominal Roman Catholics, about 70 per cent; Jews about 20 per cent and Protestants about 10 per cent. When asked what our religion was, we replied "The Constitution of the United States and the Ten Commandments" which seemed to satisfy the Lodge. They were liberal, tolerant men.

The Lodge books recorded no living man's name, as in all other priest-ridden countries each man was required to take a sobriquet, or a nom-de-guerre as they said, for the reason that it was a penal offense to be a member of the Masonic Fraternity in Portugal and when the priests finally did discover the Lodge and caused its

destruction, there was not the name of a living man on any record. The members went to and from that Lodge singly or in pairs, each lighting himself up the long flights of stairs with his wax taper (a rolino).

It is not generally known that the Mohammedans believe in and read our Bible. Mohammed himself believed in Jesus Christ and all his followers do. One of the most bigoted sects of Islam is the "followers of Jesus," and its see is on the north coast of Africa. The Musselman believes more in the Koran than in the Bible and it has the advantage or recommendation of containing no words which would shock the mind of a child. The Koran is in the Arabic, and there has never been a translation except an English edition, but neither Arabs, nor Turks nor Egyptians ever read that edition; if they cannot read Arabic they are dependent on others to read for them.

In English Lodges a Mohammedan is obligated on the Koran and a Christian on the Holy Bible. The purpose of the obligation is to bind the postulant and for this reason he is obligated on what he believes to be most binding. This is recognized generally, but where we know only one book of sacred literature we are too apt to believe there should be no other. We are taught that the Holy Bible is the divine revelation of the mind and will of God to man but others differ with us in that, but if we can impose an obligation that will bind any and all, our principal purpose will have been accomplished.

Freemasonry has been defined as "a system of morals, veiled in allegory and illustrated by symbols." It has never been claimed to be a religion, though the priests call it a "sect." In the Entered Apprentice degree we are taught that Masonry unites men of every country, sect and opinion and conciliates true friendship among those who might have remained at a perpetual distance. This, the French believe, is the acme of tolerance and they take it literally. We claim no "apostolic succession" nor do we essay to administer extreme unction, give absolution nor offer any assurance of admission to the Holy of Holies above, but we do strive to make better men of our members.

We have no idea of the slings and arrows hurled constantly at Masons, in priest-ridden countries until we have been there. The long years of peace and harmony we have

enjoyed have spoiled us and unfitted us for sympathy with our stricken brethren abroad. Lodges in Italy and France have been raided. The Lodge was interrupted by police at Voltaire's funeral. The writer was once detained at Mentone, on the border between Italy and Monaco, and witnessed the seizure of a Bible which an English-speaking woman was carrying into Italy. The guard acting under orders, would not permit it to be carried into the country, but held the Bible for her until she should pass out of Italy.

There have come to us from abroad many appeals for a more intimate fraternalism. An invitation to an International Masonic Congress was sent to more than two hundred "Masonic Powers" about 1901, including the Grand Lodge, Grand Chapter, etc., of the District of Columbia, and the writer moved in Grand Lodge that a delegate be sent but there was not even a second to the motion, so lightly did they regard it.

"Masonic Powers" with European Masons means all Masonic organizations, as Grand Lodges, Grand Chapters, Grand Commanderies, Consistories, etc., and these invitations went to all the addresses the Swiss Masonic Bureau could obtain. It was stated it was a congress, not a conclave; so that the doors were not tiled nor were the esoteric sections to be discussed as the writer understood it and as it turned out to be. The proceedings of that Congress were printed, and to my surprise (and maybe amusement) I found the following report of what took place at the banquet.

"Dr. Watts, (Washington)--W. President and Brethren: I have the honor of presenting to this distinguished body of Freemasons in Congress assembled, greeting from the Most Worshipful Grand Master and Brethren of the Grand Lodge of the District of Columbia, United States of America.

"I have to say that the Grand Master is full of sympathy with the object of the Congress as outlined in the several explanatory circulars received from Monsieur Paul-Emile Bonjour, the Grand Secretary.

"Permit me further to say that we are of the opinion that any movement in keeping with the sublime principles of the Order and that does not in the least degree conflict with the ancient landmarks, has our approval and fraternal co-operation.

"Thanking the projectors for their kind invitation to participate in the deliberations of this present Congress, I beg leave also personally to express my appreciation for the courteous attention I have received during the time I have been in the city.

"On behalf of my Grand Lodge we wish the Congress success and desire that beneficial results may follow its labor-- which shall prove a blessing to all -- especially the brethren."

Had I not written very soon after this an essay on Negro Masonry for the International Bulletin (2) the delegates who heard that very creditable address would have supposed that the Grand Lodge of the District of Columbia had sent that negro delegate.

The speech of Dr. Watts was in English but the others were in French. The writer made a full report on the above, which was printed in the 1902 report of the Grand Lodge of the District of Columbia and may be found on page 339 et seq.

And now we come to the Grand Lodge of France! Why should we not at once accord it recognition? It may be asked what French Masons have done to merit this. Their Masonry was received from England and the writer believes the French are now working more in accord with the first constitution of the Grand Lodge of England (Anderson's) than are many American Lodges, which should be sufficient.

Owing to the espionage of the "Holy Fathers" the French history of Masonry has been greatly abridged and often suppressed, so that we have not the volumes to draw on that we would wish but there are enough for this purpose.

During the War for American Independence, called "The Revolution," there existed in Paris a Lodge "Les Neuf Soeurs" of which the American Commissioner, Benjamin Franklin, John Paul Jones, the peerless Naval Captain, Houdon, the unmatched sculptor, Voltaire, the fearless, the great Helvidius and many other eminent men were members. At that time there were atrocious oppressions of the people not only by the rich and influential, but by the priests.

In the Lodge Neuf Soeurs there was Elie Dumont, a young lawyer, with a score of followers who took up the people's cause against oppression. For a verification we beg leave to invite reference to Les Memoires Secretes, Vol. XXI, and to Ed. Tachereau, Vol. XXI, and Besuchet Precis Historique, Vol. II.

One example is that of Jean Calas, a Hugenot who had been sentenced to punishment "on the wheel" by the tribunal of Toulouse, and he was thus executed. His offense was that he had assaulted his son who had been perverted to Romanism. His widow and his children were despoiled of their property and belongings by confiscation and they finally took refuge in Geneva and were sheltered by Voltaire. Their cause was espoused by Voltaire who advocated it by printed memorials, which he widely distributed. Elie Dumont defended the Calas family in the French Courts without fee or reward and after three years of labor, succeeded in having the judgment arrested and the widow's property returned to her.

In the same tribunal in 1746, a man and his wife named Siren, were condemned to death for an assault on their son who had been perverted to Romanism and who had forbidden the son from continuing his acquaintance with the men who had proselyted him. The rest of the family took refuge in Geneva and their case was appealed by Elie Dumont, who, after five years succeeded in having the judgment reversed, so far as the confiscation went, and the family of Siren was permitted to return to France and take possession of their property. We could multiply these examples indefinitely if it were needed, but it is not.

That Masonic Lodge became the target for Romish persecution and accusation. It was charged with atheism. Masonry was branded as a society of atheists in general but Voltaire was the central figure of their atrocious attack. Dumont and his followers persisted in the defense of the inherent rights of the people and lighted a fire of indignation, which kindled in the people a consciousness of their inherent rights and was closely interwoven in the French Revolution which followed and which history has so vividly recorded. Voltaire was obliged to leave Paris to escape assassination. He took up his home in Ferney, near Geneva in Switzerland, where he was held in high esteem. Napoleon I, who was a Mason, had held the Pope of Rome a prisoner and this added to the anger of the priests who believed and still believe that the Pope is the "Father of Princes, the ruler of the Christian world and the Vicar of Jesus Christ" and that there can be no proper government without his sanction.

If a man goes on the street and cries "mad dog, mad dog," he will jeopardize the life of every dog in sight, though there may be no mad dog at all. And if a mob, believing a priest carries the keys of Heaven and Hell in his girdle, hears his cries and accusations, they will give respectful and obedient attention to his utterances without further consideration. This is practically the condition which existed in Paris when the priests began to denounce Freemasonry in general, and Voltaire in particular. As they made Voltaire the central figure of attack it may be proper to examine his case. Take the twenty-four volumes of Voltaire which have been printed in English and there cannot be found in them a word to justify the accusation that he was atheistic. He was without doubt, a Deist. In the little town of Ferney a chapel was built by Voltaire for his neighbors to worship in. A marble tablet over the door has engraved on it these words:

DEO EREXIT VOLTAIRE. MDCCLVIII

which is, "Erected to God, by Voltaire, 1758." When asked why he dedicated his chapel to God he replied: "In London they erected their Temple to Saint Paul, in Paris to Saint Genevieve, but I erect mine to God."

When dying he said "I die worshipping God, loving my friends, not hating my enemies, but despising superstition." (Vide Appleton's New American Cyclopedia.)

His accusers were the priests and the same frocked fraternity is still accusing Masonry.

The Anti-Masonic Congress which was convened at Trent in 1896, was attended by more than 200 Bishops of the Romish Church and many times that number of priests and zealous laymen. That Congress was

"Called together with the concurrence and favor of Pope Leo XIII who in a special brief, bestowed his benediction and approval on its aims and purposes. Twenty-two influential Cardinals, over two hundred Bishops, the most important clerical associations, the whole of the clerical press, sent their adhesions to this Tridentine Council. Over five hundred ecclesiastics from the highest to the lowest were present and all European States, England, France, Germany, Austria, Switzerland, Spain, Portugal, Italy, the United States of America, the South American Republics were more or less numerously and influentially represented."

"General and particular aim: To wage war on Masonry as an institution; on Masons as individuals; in all countries and places where the order exists; to wage war on Masonry as a body by collecting supposed documents and facts; assertions of perjured Masons as evidence and thus bring to light, or rather coin, by means of the press or special publications all the misdeeds of the fatal institution; all the demoralizing influences it exercises; through obscene or sacrilegious rites, corruption and occult conspiracies on man and civilization; to wage war on individual Masons by opposing them in every phase of their existence, in their individual homes, in their industries, in their commerce, in their professional avocations, in all their endeavors to participate in public life, local or general, etc."

A French reporter, Mr. Leo Taxil, had been employed to ferret out and report on the vagaries of Masonry, and in his report he gave them an account of a smithery in a cave under the Rock of Gibraltar where iron tools were fashioned for use in devil worship.

The speeches of the "Holy Fathers" on that occasion were drastic, atrocious and anything but Christian-like. This Congress was as late as 1896, and must still be fresh in the memories of Masonic students. And from it, we draw the lesson that the purpose of those people has not changed with time. So it is but fair to ask shall we accept the testimony of these prejudiced, fanatical sorcerers against the French Freemasons ?

The Grand Orient of France by giving countenance to a spurious body of Scottish Rite Masons in Louisiana, in 1858, caused English-speaking Masons, generally to suspend relations with that Orient, one after another until such time as the Orient should revoke its sanction of that spurious body. (Vide Report of Grand Lodge of D. C. for 1870, pages 6 and 7.) It was not an interdiction, but a tentative suspension of relations which the Orient was at liberty to automatically heal by the revocation of its sanction of that spurious A.A.S.R. body of New Orleans.

That spurious body has long since gone out of existence but the Grand Orient has never made any overtures to the Grand Lodge of District of Columbia nor any other American Grand Lodge so far as the writer has been able to discover.

But in 1878, the Report of the Grand Lodge of District of Columbia (p. 20) says:

"The action of the Grand Orient of France in expunging from its constitution the necessity for a firm belief in Deity and the immortality of the soul was called up as unfinished business and on motion, it was ordered that the resolutions accompanying the report be considered separately.

"Resolved, That the action of the Grand Orient of France in ignoring the foundation principles of Masonry--that of a firm belief in God and in the immortality of the soul--meets with unqualified disapproval of this Grand Lodge."

This is the last entry we can find in our reports of the Grand Orient.

Now (as the priests say) "let us consider this beautiful mystery." It is certainly not an interdiction. There is no intimation of clandestinism, nor of irregularity nor threat of permanent breaking off of relations.

We Protestants disapprove of their failure to exact a firm belief in the existence of God and of the immortality of the soul, more I think because we are Christians than for any other reason. We believe even more we teach the "resurrection of the body through faith in the merits of the Lion of the Tribe of Judah," though the Jews among us cannot agree with that, but it is there, and it cannot be found in the Anderson Constitutions, under which the Grand Lodge of France is working today. We are perhaps unconsciously, gradually blending our Christian faith with Freemasonry, while we believe or teach that the latter unites men of every Nation, sect and opinion and concilates friendship among those who might otherwise have remained at a perpetual distance.

The writer happens to know that there is a Lodge in Swansea, Wales, under the obedience of the Grand Orient of France which has the Bible on its altar on which it obligates. The Deputy Grand Master of the Grand Orient assured us that they dedicate their Lodges to the Great Architect of the Universe, and that they permit the sacred writings to be kept on the altar of any and every Lodge that wants it. And this they regard as becoming tolerance.

The Grand Lodge of France, however, has never offended us in any way. It has not been even charged of having committed the infractions which have strained our relations with the Grand Orient.

The Grand Lodge of France is a separate, distinct and sovereign body recognized as such by the Supreme Grand Council from which it was separated. It is in fraternal amity with many sovereign Grand Lodges and has never, until now, asked formal recognition of any American Grand Lodge. At the beginning of this European war the

Grand Lodge of France started a line of auto-ambulances, opened soup-houses and lunch rooms, and equipped a hospital for the use of wounded soldiers and for the aid of the indigent and needy of all nations without regard to "race, creed, or previous condition of servitude."

We are now sending about 30,000 soldiers a month to Europe, most of whom go to France; among these are many Masons. They naturally want to visit and as our relations are strained with the Orient we should make it possible for them to visit the Lodges of the Grand Lodge of France.

Personally we have advised our soldier-Masons of the District of Columbia that they are at liberty to visit the Lodges of the Grand Lodge of France, but as relations are strained with the Grand Orient we have advised that its Lodges be not, at present, visited.

(1) Orient means East.

(2) Printed in three languages.

----o----

A DEFENSE OF THE STORY OF OLD GLORY

BY BRO. JOHN W. BARRY, GRAND MASTER, IOWA

Editor Builder: Your favor enclosing a letter from a California subscriber received. His letter calls attention to the Flag number (October) of the Geographic Magazine, wherein it contradicts sharply in some particulars my story of "Old Glory" so

handsomely published in THE BUILDER a short time ago. He wants to know which is right.

His question is proper, for the obligation of THE BUILDER to its subscribers in such matters is unquestioned and as the author of the Story of "Old Glory," it is squarely up to me to answer. Not to answer would be untrue to the purpose of an organization calling itself a "research society." JOHN W. BARRY, Grand Master.

The Flag number of the Geographic Magazine is so praiseworthy in many particulars that an adverse criticism is made only in self-defense and in vindication of the established facts of history and will be limited to the principal discrepancies.

"UNION FLAG" RAISED JAN. 1, 1776--NOT ON JAN. 2

The Geographic Magazine (page 289) says, "Washington raised the Grand Union Flag Jan. 2,1776, the day the Continental Army began its official existence," whereas THE BUILDER says the date was Jan. 1, 1776. Which is right? The final authority is the "Orderly Book" of George Washington in his own hand-writing. It reads as follows:

"Head Quarters January 1, 1776. Parole--The Congress. Countersign--America.

This day, giving commencement to the new Army, which in every point of view is entirely Continental" (1) etc., etc. This proves conclusively that THE BUILDER is right and the Geographic wrong.

THE FLAG OF LOYAL INDIA

On Jan. 4, 1776, Washington in writing to Joseph Reed, his secretary, then at Philadelphia, among other things says: "We gave great joy to them (the Red Coats, I mean) without knowing it or intending it, for on that day, the day which gave being to our new Army, but before the proclamation had come to hand we had hoisted the Union Flag in compliment to the United Colonies. But behold, it was received in Boston as token of the deep impression the speech had made on us. And as a signal of submission. So we learn by a person out of Boston last night. By this time I presume they think it strange that we have not made formal surrender of our lines (2)."

There is no clue in Washington's statement giving the remotest idea as to what this "Union Flag" really was. Commenting on this, Benson J. Lossing, an eminent American Historian, says (3):

"Why the hoisting of the Union Flag in compliment to the colonies should have been received by the British as 'signal of submission,' was a question historians could not answer until 1855, when the writer of this work discovered among the papers of General Philip Schuyler a drawing of the Royal Savage with the Union Flag at its mast-head."

This drawing in colors of the flag on the Royal Savage, together with the contemporaneous writing of Gen. Schuyler and others, showed definitely that the "Union Flag" raised by Washington was the flag of the English East India Company shown by the Geographic Magazine as No. 364.

It was the flag of loyal India--a flag which had been well known for 69 years. So the "red coats" took it as "a token of submission" when Washington hoisted an English flag so long and well known to them.

NO SUCH THING AS COLONIAL STANDARD

THE BUILDER carries the idea that this "Union Flag" was promptly abandoned because it was an English flag. The Geographic says (page 288): "This was the flag (364) which afterward figured so extensively in the literature of the day as the Congress Colors, from the fact that it first floated over the Navy controlled by Congress. Also known as the Grand Union Flag and the First Navy Ensign, it was the Colonial standard from that day until it was superseded by the Stars and Stripes, in 1777."

Which is right?

The Geographic Magazine does not quote its authority except to say, "How long the Grand Union Flag was in use has never been definitely established; but official records of the navy fail to show that any other ensign was used until after the Star Spangled Banner's adoption by Congress," (page 295).

Simply from the fact that the "official records of the navy" fail to show that any other ensign was in use, the Geographic Magazine discards all other evidence and states that no other flag was in use. To offset the testimony of Trumbull and of Peale, both eye witnesses, with reputations for fidelity to fact, positive evidence of a decided character should be introduced. There is many a fact of history which does not appear on the official records.

Avery says (4): "After the Declaration of Independence the British Union was removed from the colors of the new nation." This from a recognized authority sustains the statement of THE BUILDER. It is very much to be regretted that the Geographic Magazine gives practically no references but so far as I can find, there is no authority of any kind to sustain the claim "that the Grand Union Flag was the Colonial Standard from that day until it was superseded by the Stars and Stripes in 1777." Indeed a British flag as the "Colonial Standard" after the Declaration of Independence would be repugnant to every sense of propriety. At a time when the people were destroying the statue and pictures of the king--in fact bent on the destruction of everything suggesting British rule, it would certainly be a manifest absurdity to have used a well known British flag as the standard of the new nation for a year and a half.

The historic fact seems to be that there was no such flag as "a Colonial Standard"--that a variety of flags came into use following the Declaration of Independence, including the stars and stripes. So that on June 14, 1777, when Congress adopted the stars and stripes, that emblem was actually before Congress and so well known that there was no discussion and the newspapers made no reference to the event. Indeed it was not published until Sept. 2, 1777, when Dunlap's Pennsylvania Packet, a weekly newspaper, published the flag resolution and then without comment. On this point THE BUILDER is sustained by a great mass of evidence.

The Geographic Magazine goes on thus:

"Whatever their origin, there is no persuasive evidence in the official records of the time which would lead to the conclusion that the Stars and Stripes were in use before the resolution of June 14, 1777. It is true, however, that the paintings of Trumbull and Peale do point to its earlier use. But, as to the flags appearing in their paintings, it should be recalled that an anachronism could be readily excused in the case of Trumbull, because he had left the colonies while Washington was before Boston and was abroad for seven years. Peale's picture of Washington crossing the Delaware, with respect to colors carried, is believed to be a case of 'artist's license.' "

This statement contains many errors. There are many authorities on John Trumbull for he was a most active patriot in many ways. But probably the most generally available is the Britannica (5). It shows that John Trumbull took military training as part of his college course, joined the forces at Boston as adjutant of the 1st Connecticut; became one of Washington's aids. In 1776 became Gates' adjutant general and resigned from the service in FEBRUARY, 1777. But in 1778 he joined Sullivan as a volunteer in the Rock Island campaign and did not go to Europe until 1780 or 1781; that later Congress employed him for $32,000 to paint the four pictures now in the rotunda of the capitol at Washington. The resolution provided that he should paint the events he had witnessed. So Trumbull, having been an active participant, is a competent witness. His reputation as a painter was everywhere recognized and rests on his FIDELITY to historic FACTS. Speaking of his painting, "Washington at Princeton," Trumbull says (6): "Every minute article of dress, down to the buttons and spurs, were carefully painted from the different objects." Princeton was fought Jan. 3, 1777, six

months before Congress adopted the stars and stripes so there was no more reason for showing Old Glory there than there was for showing it in his painting of the battle of Bunker Hill except the one all-important fact to Trumbull, namely, that Old Glory was NOT at Bunker Hill and WAS at Princeton Jan. 3, 1777.

Trumbull's reputation for fidelity to fact, his own statement that his painting is true to fact, and the further fact that he was an eye witness and competent to testify, repudiates the supposition that he has permitted an anachronism in his painting.

ERROR IN ASSIGNING LEUTZE'S PICTURE TO PEALE

As to Charles Wilson Peale, the Geographic Magazine falls into another serious error. "Washington Crossing the Delaware" was not painted by Peale but by Emanuel Leutze who was not born until 1816 and therefore not a competent witness to events before his time. However, his picture is true to historic fact in that it does show the stars and stripes.

The Peale picture is a very different work and was bought by Congress because of its HISTORIC accuracy. It is a full length portrait of Washington at Trenton. It now hangs at the head of the Grand Staircase of the Senate wing of the Capitol at Washington, D.C. At Washington's feet are captured flags and other trophies while to the right Old Glory waves in triumph. It was painted in 1779 by Charles Wilson Peale who commanded a company at the battle of Trenton and he was therefore a competent witness.

Some years ago, his son Titian R. Peale wrote a letter quoted by both Preble and Canby. Among other things he said: "The trophies at Washington's feet I know he painted from the flags then captured, which were left with him for that purpose. He was always very particular in matters of historic record in his pictures; the service sword in that is an instance and probably caused its acceptance by Congress."

He tells us that his father commanded a company at the battles of Germantown, Trenton, Princeton and Monmouth and then says: "I am sure represented the flag then in use--not a regimental flag but one to mark the new republic." Is there anything here that sounds like "artist's license"?

If this indeed be "anachronism" for Trumbull and "artist's license" for Peale, isn't it strange that each unknown to the other should record in living colors the stars and stripes in use at Trenton and Princeton in 1776-7? The Geographic Magazine to say the least is a little inconsistent to mention "the carving on Selden's powder horn" as authority (See page 292) and reject Trumbull and Peale.

THE MAKER OF THE FIRST STARS AND STRIPES While the Geographic Magazine makes no suggestion as to who did make the first "Old Glory," yet it denies that honor to the only one that ever claimed it, but admits that in 1777 she was engaged in the making of flags. "The well known story of Betsy Ross, so called maker of the Stars and Stripes, is one of the picturesque legends which has grown up around the origin of the flag, but it is one to which few unsentimental historians subscribe. There was, however, a Mrs. Ross, who was a flag-maker by trade, living in Philadelphia at the time of the flag's adoption." (See page 297.)

Yes, Mrs. Elizabeth Ross, popularly known as Betsy Ross, made flags from 1776 to 1827.

BETSY'S STORY IN BRIEF

Washington, accompanied by Robert Morris and George Ross, uncle of her late husband, called on her "shortly before the Declaration of Independence." Washington showed her the design of a flag he wanted made. She took the job and the flag was so satisfactory that Robert Morris, chairman of the "secret committee" on the conduct of the war, and George Ross, signer of the Declaration of Independence and uncle of her late husband, ordered her to make all the flags she could and that they would pay for the bunting themselves. Betsy continued the making of flags thus begun until 1827,

assisted much of the time by her four daughters and other members of the family. In 1827 the oldest daughter, Clarissa Sidney, took over the business and continued it until 1857. Numerous participants have made affidavits duly attested establishing the Betsy Ross story. These affidavits, complete and convincing, are published in "The Evolution of The American Flag (7)." These affidavits, together with other corroborating evidence, place the Betsy Ross incident on an assured historic foundation.

FRANCIS HOPKINSON CLAIMS TO DESIGN NOT MAKE

The Geographic Magazine offers no disproof of the Betsy Ross story except to refer to Francis Hopkinson as "a more authentic designer of the flag" and quotes in full a bill he filed for such service and for devices for the currency, etc. True, but Hopkinson nowhere claims to have MADE the flag--only helped design it, and it was in 1776 he was in Congress. He was familiar with heraldry and it may be that he gave Washington the design having the six-pointed stars, for in heraldry a five-point was not considered a star but a mallet or spur. But when Betsy suggested a five-point star because she could make it with one clip of her scissors, Washington, who never claimed to know anything of heraldry, at once made the change. We see the effect still in our coinage for the stars around the head of the goddess of liberty are six-pointed while on the other side where the stars represent states, they are five-pointed. Look at a half dollar for yourself.

So this Francis Hopkinson incident tends to confirm and not disprove the Betsy Ross story for she claims only to have MADE the first stars and stripes flag, giving Washington credit for the design.

MONEY PAID BETSY FOR MAKING FLAGS Practically all flags during the Revolution were supplied by the states or by individuals. So in contrast to Hopkinson's unrecognized bill as designer, here is one of actual money "paid to Betsy Ross as maker of flags:

"State Navy Board, May 29, 1777 (8). Present William Bradford, Joseph Marsh Joseph Blewer, Paul Cox-- An order on William Webb to Elizabeth Ross, for fourteen pounds twelve shillings, two pence for making Ships Colours & c, put into William Richards' Store. 14-S12-D2."

Here is about $70 paid for the labor of making flags. Even today the slowness of such matters in getting by the red tape to the pay stage would suggest that at least some of the money was earned well back in 1776. Further, as Pennsylvania did not adopt a state flag until Oct. 9, 1799, it is not unreasonable to conclude in view of other known facts, that "Ships Colours" means the stars and stripes.

WASHINGTON IN PHILADELPHIA, MAY 22 TO JUNE 5, 1776 (9) Betsy Ross and her daughters were not of a literary turn of mind but were devout Quakers devoted to the arts of the needle. Their recollection of the date of the visit of Washington, Morris and Ross is given only approximately as "a short time before the Declaration of Independence." It is therefore necessary to show that Washington was in Philadelphia at that time, which is established by letters he wrote from there at the time and by a number of entries in the Journal of Congress.

The Journal of Congress for May 16, 1776, contains a resolution instructing its president, John Hancock, to request Washington to come to Philadelphia to consult regarding "the ensuing campaign," and the manuscript of the Hancock letter to Washington is now in the Library of Congress. In response Washington accompanied by his wife arrived May 22 and remained until June 5, 1776, but was not again in Philadelphia until Aug. 2, 1777.

On May 31, he wrote to his brother saying that the attitude of England had become such that there remained but one choice-- Independence (10). On May 28 he wrote in detail to Major General Putnam at New York. Among the other things he urged that he "Speak to the several Colonels and hurry them to get their colors done"." So the records not only prove that Washington was in Philadelphia at the time indicated by Betsy Ross but in addition that he was mindful of the need of flags, particularly as he recognized that the only course was "independence."

THE FLAG HOUSE In 1898 an association was formed to buy the Betsy Ross flag house and maintain it as a shrine of liberty free to all the people. The charter members number many to whom even "unsentimental historians" would bow in deference in matters historic.

STARS AND STRIPES USED FREELY DURING REVOLUTION

The Geographic Magazine says that the "stars and stripes was not carried in the field by the land forces during the Revolution." It is true bunting was scarce and flags few and usually individual meaning not supplied by the Congress. While company "colors" were carried yet the headquarters of all land forces, all forts and ships did show "Old Glory." Further the Geographic Magazine contradicts itself by showing the stars and stripes carried by the 3d Maryland regiment. See flag 411, page 339 and described on page 352. It is the same flag shown by THE BUILDER as 32. It is one of the few if not the only flag of the Revolution still preserved. It is carefully guarded in the State House at Annapolis and bears on the case the legend "No. 1 Old Glory (12)." What the Maryland regiment did, it is more than probable other regiments did also. Thus THE BUILDER is sustained and the Geographic Magazine refuted even out of its-own pages.

Another proof is the Bennington flag No. 395, page 339 and described on 348. This flag is not only the stars and stripes but the stars are arranged around the year 1776, probably the date the flag was put in service.

THE GEOGRAPHIC MAGAZINE OVERLOOKS THE FLAG OF 1818

Finally the Geographic Magazine omits the flag adopted April 4 and approved by the President April 13, 1818, and substitutes another, thus again erroneously contradicting THE BUILDER and perverting history. No. 8 in the Geographic Magazine is given as

the flag before Congress in 1818, whereas No. 22 in THE BUILDER was the flag adopted and the ONLY one before Congress at the time.

After pages of discussion which seemed to get farther and farther from agreement, Congress referred the whole flag problem to Samuel Chester Reid (13), commander of the Armstrong. He solved it by returning to the original 13 stripes and adding a Star for each additional state. Mrs. Reid made the sample flag and it was presented with her husband's report to Congress and was adopted without change, April 4, 1818, and in compliment to Mrs. Reid, its maker, the new flag was raised over the Capitol April 13, though the law did not go into effect until July 4, 1818. The Mrs. Reid flag then adopted had its 20 stars arranged in the form of one large star (14) and this form of Old Glory was the ONLY one known to the interior of the country for many years. Preble says: "This form was used for many years by the Military Department whereas the Navy Department adhered to parallel lines." True, Congress made no requirement as to the arrangement of stars because it adopted a specific flag then on exhibition before them. It was a parallel to the action of Congress on June 14, 1777, in adopting a flag then before them and well known. Congress never specified the arrangement of the stars or stripes. So there came to be used so many forms and proportions that there were 66 variations in use by the various government departments. This led President Taft in 1912 to issue an order covering the whole subject (15). It is assumed that page 312 of the Geographic Magazine is in harmony therewith.

Of this form of the flag so unfortunately omitted by the Geographic Magazine, the historian James Schouler says (16):

"The new flag of the United States, hoisted April 13, 1818, fol the first time over the chamber of assembled representatives at Washington, WITH ITS TWENTY STARS SO DISPOSED AS TO FORM ONE GREAT STAR in the center of the azure field while the long red and white stripes danced in the breeze, spoke a parable. That spangled host, soon to be increased in number, spoke of a Union to be progressive and perpetual, while the thirteen stripes recalled the founders whose memory must ever be cherished."

As stated at the outset these errors are not pointed out in any spirit of captious criticism. Indeed, they are sincerely regretted and it is earnestly hoped the Geographic Magazine will correct them in an early issue.

(EDITOR'S NOTE: "The Story of 'Old Glory'--The Oldest Flag," by Brother John W. Barry, the present Grand Master of Iowa, was first published in Volume II of THE BUILDER, in 1916. This article has been reprinted in pamphlet form in two styles of binding, red buffing at $1.00 and paper at 35c per copy. A frontispiece in colors showing the evolution of the American Flag accompanies each pamphlet.)

(1) Vide American Archives, 4th Series, vol. IV, p. 568, also Avery, vol. V, p. 307.

(2) Vide American Archives, 4th Series, vol. IV, p. 750.

(3) Vide Cyclopedia American History, vol. II, p. 1432.

(4) Vide Avery, vol. VI, p. 68.

(5) Vide Encyclopedia Britannica, 9th Ed., vol. XXIII, p. 944.

(6) Vide Washington Irving's Washington, vol. IV, p. 327.

(7) Vide Evolution of the American Flag, Appendix C.

(8) Vide Pennsylvania Archives, 2d Series, vol. I, p. 164.

(9) Vide Journal of Congress for May 16, 24, 25th.

(10) Vide Ford's Writings of Washington, vol. IV, p. 105.

(11) Vide American Archives, vol. VI, p. 637.

(12) Vide Battle Flags, Clinton L. Riggs, p. 5.

(13) Vide Preble, p. 339 Vide American Encyclopedia, vol. VII, p. 251.

(14) Vide also Britannica, vol. XX, p. 905. Vide 14 Niles Register for 1818.

(15) Vide Executive Order, vol. 1637, Oct. 29, 1912, Taft.

(16) Vide History of U. S., James Schouler, vol. III, p. 106.

----o----

The real history of mankind is that of the slow advance of resolved

deed following laboriously just thought.

--Ruskin.

----o----

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN---No. 17

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. Robert I. Clegg

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the paper by Brother Clegg.

MAIN OUTLINE

The Course is divided into five principal divisions which are in

turn subdivided, as is shown below:

Division 1. Ceremonial Masonry.

A. The Work of a Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising

4. Visitation

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Clegg, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each

installment, will be given a number of "Helpful Hints" and a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Clegg in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Clegg's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Clegg's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Clegg's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Clegg's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

HELPFUL HINTS TO STUDY CLUB LEADERS

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss. Even were but five minutes devoted to the discussion of each of the

questions given it will be seen that it would be impossible to discuss all of them in ten or twelve hours. The wide variety of questions here given will afford individual Committees an opportunity to arrange their program to suit their own fancies and also furnish additional material for a second study meeting each month if desired by the members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is opened.

QUESTIONS ON "APPROACHING THE EAST"

Into how many sections is the present study divided ? What are they? What is your definition of the meaning of the word "orientation" ? When may the candidate be said to be "oriented" ? To what were temples of ancient times dedicated ? How were they oriented ? Why ? How were ancient cities oriented ? Where was the altar placed in ancient times? Why? What was the situation of the Holy place in the Temple of Solomon ? From whom did the Operative Masons derive their practice of placing the Master's chair in the East? What did the Pagans see in the Sun? Is there a representation of the Sun in the Masonic East? How did the ancient peoples hope to find God? Through whom do we expect to find God ?

II

How far north does the Sun reach in its summer journey ? Whence originated the thought of the North as a place of darkness ? What did the North symbolize to the ancient peoples ? What does it symbolize to us ? Why ? Have Masons today any superstitions regarding the North?

What does the South symbolize? What stage of man's existence is symbolized by the South ? Whose station is in the South in the Masonic Lodge? Why? What order of architecture is represented in the South? In the West? In the East?

What is the significance of the West? What place did the West occupy in Operative Lodges ? In Greek mythology ? What does the expression "gone West" signify ?

III

Why is the candidate instructed to face the East ? What does the East symbolize ? Whence originated knowledge ? Name some of the symbols of the East visible in the Masonic Lodgeroom. What celebrated characters in ancient and biblical history came from the East? What nations are synonymous with the word "East"? To whom did the East signify the dawn of a new day? Why are our dead buried with their feet to the East ?

IV

What is the significance of the candidate's approach to the East? How would you answer the questions propounded in the present study paper concerning your duty to God, your country, your neighbor and yourself? Are you in accord with the answers given to these questions in that part of the paper just read? Can you add to them? (Discuss the several duties of a Mason as outlined in the Entered Apprentice Charge.)

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia:

Cardinal Points, p. 134. East, p. 226. Orientation, p. 537.

THE BUILDER:

Vol. I--Symbolism of the First Degree, p. 235. Vol. II--What An Entered Apprentice Ought to Know, April C. C. B., p. 7.

FIRST STEPS BY BROS. H.L. HAYWOOD AND R.I. CLEGG

We have this month combined the papers of Brother Haywood and Brother Clegg rather than to print them separately as formerly and then to use one as a supplemental paper, as we find that at many study meetings the supplemental paper is sometimes neglected simply because to use it would necessitate re-opening discussions that had already been closed. The material of Brother Haywood's which we are using is taken from the manuscript of his forthcoming book on "The interpretation of the Three Degrees of Blue Lodge Masonry," soon to be published. EDITOR.

PART V - APPROACHING THE EAST

I THIS portion of the ceremony has many things to tell us, which, in order to simplify the discussion, we may break into four divisions: (1) Orientation, (2) Symbolism of the Cardinal Points, (3) Significance of the East, and (4) the meaning of the Candidate's Approach to the East.

In early Egypt, as Norman Lockyer tells us in his "Dawn of Astronomy," the most brilliant of all works on Orientation, and as authoritative as it is readable, it was the custom to dedicate a temple to some planet or star, to the Moon in one of her phases, or to the sun at one of his various periods. Originally, perhaps, a majority of the temples were dedicated to the rising sun; in that event the building was so situated that on a given day in the year the light of the sun would pass between the pillars at the entrance and fall upon the altar at the moment of his first appearance above the horizon. This placing the temple so as to face the dawn gave rise to the term "Orientations," which means "finding the east." However, other temples were directed toward the moon or star, and this also, by an accommodation of language, was called orientation. The term was further used, in after days, when a building of a city was laid out in harmony with the cardinal points; according to this usage the City of Rome was oriented, for its first form was a quadrangle with a gate facing in each direction. (A.Q.C. vol. 4, p. 87.) This custom was practiced by the Jews, and indeed may be considered as universal throughout the ancient world. Moreover it was carried over into Christian customs, for all the early churches were oriented to the sun, the Apostolic Constitutions specifying that a church must be "an oblong form, and directed to the east."

Inasmuch as the orienting of a temple was chiefly for the purpose of permitting the light to fall on its altar on a given day, the altar was necessarily placed in the west end of the building. This arrangement must also have been often used by the Jews, even though they did reverse so many "heathen" customs, for Dr. Wynn Westcott tells us that, "It is clear that both the Mosaic Tabernacle and the Temple of Solomon had the Holy Place at the west." But, he goes on to say, and this is a point especially deserving of our attention? "it is equally certain that churches from the earliest Christian development have always reversed the positions when possible." This is to say, though Christian houses of worship were placed east and west as the heathen temples had been, they were built with their altars in the east end instead of in the west. It is from the Christian churches of Medieval times, no doubt, that the Operative Masons derived their practice of placing the Master's station in the East.

The pagans saw in the sun a symbol of Deity, in its rays an emblem of the Divine forth-shining; accordingly they had the sun, or a representation of the sun, in the East. We also worship a Deity whom we have clothed with Light, but in our East is no longer the natural sun, or even a representation thereof, but a man, the Master. To my mind this is a thing of profound significance, though I can not place the weight of the name of any one of our authorities behind my interpretation. Ancient peoples, like

ourselves, were in search of God, even as are we. They hoped to find Him in Nature, among the things that He had made, even as the Wise Men followed a star in their search for Him; but whereas they went "through Nature to God," we go "through man to God," and believe that His completest unveiling will be found in the perfected human soul, even as the Master of Masters said, "He that hath seen ME hath seen the Father."

II

Mackey uses as an illustration the fact that the sun in its summer journey never passes north of 23d 28', and that a wall built anywhere above that will have its northern side entirely in shadow even when the sun stands at his meridian. As this fact became known to early peoples it led them to look upon the North as the place of darkness. Accordingly, in all ancient mythologies, that portion of space was regarded with suspicion and even with terror. This prejudice was carried over into the Middle Ages, and traces of it, often dim and vague, survive to this day in popular customs. In his "Antiquities of Freemasonry," Fort writes that the "North by the Jutes was denominated black or sombre; the Frisians called it 'Fear corner.' The gallows faced North, and from these hyperborean shores beyond the North everything base and terrible proceeded." To the churchmen of medieval times it carried a like sinister meaning, as we may read in "Animal Symbolism in Ecclesiastical Architecture" (E. P. Evans, p. 258); "The north is the region of meteorological devils which, under the dominion and leadership of the 'Prince of the power of the air' produce storms and convulsions in Nature and foster unruly passions and deeds of violence in man. The evil principle, as embodied in unclean beasts and exhibited in obscene and lascivious actions, was properly portrayed in the sculptures and painting on the north side of the church, which was assigned to Satan and his satellites, and known as 'the black side.'" Milton connects Satan with the North and Shakespeare speaks of demons "who are substitutes under the lonely monarch of the north." This cardinal point has a similar meaning in Masonry, and the portion of the Lodge on the northern side should contain no furniture or lights.

By token of the same symbolic reasoning the South stands for all that is opposed to the North; in that direction the sun reaches his meridian, pouring light, warmth and beauty. Accordingly, church builders of old time were wont to depict on the South wall of their churches the triumphs of Christianity, and the millennial reign of Christ.

In the Lodge the Corinthian column, type of beauty, is stationed in the South as is also the Junior Warden. It is the place of High Twelve, and the scene of the labors of the Craft. As the West is the place of the sun's setting and of the closing of the day it stands for rest, for darkness, and for death. In Operative Lodges it was the place set apart for finished work. In Greek mythology it was the place of Hades, that is, darkness and death; as we may read in Sophocles.

"Life on life downstricken goes Swifter than the wild bird's flight, Swifter than the Fire-God's might, To the westering shores of Night."

Tennyson makes Arthur to go into the West and Ulysses to travel beyond the paths of the setting sun; and at this day, it is said, soldiers in the trenches of Europe speak of a dead comrade as having "gone West." To the West all men come at last, men and Masons, to the beautiful, tender West, and lay them down in the sleep that knows no waking.

III

We face the source from whence comes light. Knowledge has ever been associated with the East. Thence came the Arabian contribution of algebra to our mathematical information. Euclid and Pythagoras were therefrom, and the many who in mere conversation unconsciously use such phrases as "the shortest distance between two points is a straight line," or practically refer to "the music of the spheres," are alluding to these industrious and thoughtful pioneer scientists and philosophers whose names are forever famous among Freemasons. From the East came the mysterious Magi, the three Wise Men, unto the manger at Bethlehem. Around them has lovingly clustered, the legends founding and formulating a great faith, the very graciousness of glory that is Christendom. Led by a star, symbol serene of hope, they came. At the quaint and curious cradle they gave their gifts, worshipped and went their way.

Egypt, the mystical and ancient, is in the East. Monuments mysterious and of great antiquity are scattered over the land with astounding freedom in numbers and

dimensions. Figures and hieroglyphics appear profusely on very many surfaces and these inscriptions, more or less definitely deciphered, tell strange stories of the world's oldest-known centers of civilization.

Further to the eastward sweeps India, China, Siam and Japan. These be homes of philosophies profound and appealing. Down from a remote period of the earth's history there has been nourished in these countries the blaze of a religious reasoning not yet reduced to embers, only, of once active fiery faiths.

To the East then do we turn our eyes as did the Druids of Britain or the followers of Mithras. They saw in the East the dawn of new days, a source of light and warmth, a never-failing and never-faltering friend the hope for harvests, the sure promise of sheaves of grain and garlands of flowers.

If there is one symbol that recurs again and again in Our Blue Lodge Ritual, like a musical refrain, it is the East; of this I almost despair to speak, save in crudest outline, so rich and so many-sided is the truth enshrined in it. As the center of gravity is to the earth, and all things thereon, so is the East to a Masonic Lodge; the Master sits there, the representative of a complete humanity; the Blazing Star shines there, the mystic "G" at the center of the rays; it is the bourne, the goal, the ultimate destination, towards which the whole Craft moves.

IV

If this interpretation of the East is valid, as I am profoundly convinced that it is, the candidate's "approach to the East" is a symbolic act of far-reaching meaning, for it means nothing less than that he has tuned his will toward the perfecting of his own human nature in order to enter into communion with the Divine; if he is compelled to advance by a certain regulated manner it is in token of the fact that the soul itself is a realm of law and that he who would reach the soul's highest development must walk in harmony with the spirit's laws; and if, in the succeeding degrees, his manner of approach approximates more and more toward a perfect step it is in recognition of the

necessity of gradual and orderly progress in the highest growth Always and everywhere, in whatever condition or task a man finds himself, if he would "go up into the seer's house," he must mount by those virtues of Purity, Beauty, and Truth which are the hidden laws of the seer's own heart.

Is this the mood wherein we all walk to the East, upright and regular of step ? None other should be our manner if we but grasp the intent of the instruction.

At this time, too, we may also bear in mind the foundation of Masonic ethics. Do we give heed to our duty to God? What is our- debt to Country? What may our neighbors expect of a Freemason ? What owe we to ourselves?

Nought is there in Masonry that interferes with the very fullest performance of every single syllable of just requirement an individual can fulfill in answer to the foregoing questions.

Our duty to God is a sincere accord with all his wishes, to live in his world with every willingness to do his will, to serve him loyally, to be his in all things and for all ends. Nothing less may be the measure of a Mason's faithfulness.

My country affords me home and property protection, a fair foothold among men, a buckler and a bulwark against hostile armies, a place where prosperity is surely possible and happiness most probable if I but do my part. Could I do less? As a Mason I should aim at more. Patriotism assuredly among Masons is a primary principle.

Am I a distant neighbor? Am I friendly? Is there any better way of making friends than by being one? Does duty to neighbor mean to a Mason aught else than a courteous concern that they shall never receive from him anything but help in misfortune, commendation in success, and always good cheer ?

Shall a Mason be selfishly solicitious of his own person and property? Certainly not to the extent where it endangers the rights of others. A Mason is moderate of claims personal to himself. He is cautious of acts whereby his body and mind may suffer. Intemperance of appetite is as shunned by him as is the intemperate word. Never does he over-indulge the body, or by malicious word or deed wound another. Out of his mouth goes not the hasty ill-considered judgment, neither into it enters the enemy to steal away his brains or cripple his bodily powers.

Think of these things, my brethren, when making a promise, assuming any obligation to God or man. For these be indeed the thoughts that thrill the thinking Mason at all critical times. Yes, they do truly come close to his mind and heart when he sees the initiate first face Eastwardly.

He that faces the East aright and proceeds to approach thereto is wise and opportune in purpose and in timeliness. His feet will walk the path deliberately if he is but started properly and instructed intelligently. Well, how is he instructed to proceed?

Brethren, you know as well as I. You are aware of the manner of movement and the extent thereof. Think well of its meaning. Grasp the importance of motion by a regular plan.

Search the symbolism of all these acts. Not one of them is unimportant. Each has a deep significance to the discerning eye. For of such is Masonry. It means nothing to those that are blinded by prejudice, dumb of expression and deaf to understanding. To the attentive glance much is revealed and to him that is fortified and equipped by a cultivated consciousness the Craft opens a great store of Knowledge when approaching the East.

I ask not for forgiveness, Lord, nor help, Nor strength nor mercy at Thy hand. Give me just faith, Oh Lord, sincere and true, Faith in my fellowman. I see, Oh, Lord, the

wonder of Thy work But ask not understanding of Thy plan. Grant me a faith to guide me in the world, Faith in my fellowman.

---George Gatlin.

"CHRISTIAN MYSTICISM AND OTHER ESSAYS" A REVIEW

BY BRO. JOHN SEAMAN GARNS, UNIVERSITY OF MINNESOTA

"Christian Mysticism" is the title of a slender little volume of essays by Brother H. L. Haywood, Editor of the Library Department of THE BUILDER--a volume which even the most casual reader will find richly rewarding.

The author's foreword states the impulse out of which the book has grown: "the hope that it may lead some kindred spirit to seek a closer walk with that little band of God-intoxicated spirits who hold in their hands today, as ever before, the destinies of religion."

The initial essay, which lends its title to the volume, is an illuminating introduction to mysticism in general. In it the author has rendered great service to the lay reader by clearly discriminating mysticism from occultism, on the one hand, and from religions or authority on the other. He then proceeds to sketch with rare appreciation the spirit of each of the various groups of mystics--Nature, Love, Philosophical and Devotional Mystics, as well as that larger group of those who, like St. Augustine, Luther, Fox, Loyola and many another "have never yielded themselves entirely to the life, albeit they have tasted of its hidden manna and drunk from its brimming wells."

There follows a spirited defense of mysticism from the oft-repeated charge of other-worldliness and sloth on the one hand, and intellectual vagueness and fuzzy

mindedness on the other. Far from being a beautiful mirage conjured up by visionaries along life's hard horizon lines, it is, the author feels sure, "human nature's daily food."

At the close of the essay the author takes the interested reader by the hand and points him helpfully forward into the literature of the subject, advising as to the best order in which to read the books mentioned and what one may hope to gain from each. Taken all in all, as a brief, practical and inspiring introduction to mysticism, this little essay has probably never bee surpassed in the literature of the subject.

The two remaining essays in the volume are the ripe fruit of the author's own mystical experience. A the titles would indicate, "The Secret Place of the Most High" and "The Invisible World" are short excursion into the world of spiritual experience, under the guidance of one sure of foot and keen of vision. The author's thought in all the essays is crystal clear; his style smooth and flowing. To readers mystically inclined, as well as that larger audience of uninitiated ones who would in brief compass get a first hand interpretation of mysticism, the book will prove invaluable.

"Christian Mysticism" is published by The Murray Press, Boston, at fifty cents. Copies may be had from the publishers or through the National Masonic Research Society.

Reverence for age is a fair test of the vigor of youth Kingsley.

Regard him as a revealer of treasure for you who reveals your faults.--Buddha.

THE DEGREES PROBLEM BY BRO. H. L. HAYWOOD, IOWA

THE "Degrees Problem" (it will long remain that--a problem) may be best stated in a group of questions: What is a Degree? Why have we three degrees? How many

degrees did the old Operative Masons use? What were they? How did they originate ? Whence came our Blue Lodge Degrees ? In answering these questions in what way circumstances permit I shall try to observe the scientific rule of keeping separate our theories of what may have happened from the facts which show what did happen; and when a theory is required to bridge over a gap in the facts I shall try to be frank enough to call it a "theory." This may in itself prove a gain, for times without number Masonic writers, more zealous than accurate, have offered as facts what really were theories having very little evidence behind them. (Let this not be understood as throwing stones against any of our writers, for in many cases--Oliver may be mentioned here-- their wildest theories have led ultimately to fruitful discoveries of facts; besides, what weaknesses Masonic writers have had they have shared in common with writers in other fields.)

The division of our ritual into three degrees is one of the evidences that Masonry is truly a "progressive" science for it is by this means that it adapts itself to the gradual unfoldment of the candidate's comprehension. Gould defines a "degree" as "representing a rank secretly conferred." Speth's definition is more elaborate: "A Masonic degree is a rank and dignity with which one is, by legal authority, invested; by a ceremony of initiation or reception, longer or shorter, scenic, spectacular or instructive, or with scenic pomp." (A.Q.C. vol. 1, pp. 77.) Hughan speaks to the same end in writing on degrees: "they are conferred," he writes in the A.Q.C. Transactions, (vol. 3, p. 25) "only on the favored few, to the exclusion of all others, with peculiar secrets attached to each; separate obligations as respects their esoteric (secret) character, and distinct ceremonies."

Blue Lodge Masonry may be pictured as an elevated platform ascended by three steps; indeed, the three degrees are sometimes spoken of as the "three steps," for they represent stages of a progress. But a degree is more than a step; more also than a rank, or grade, though it contains the meaning of each of these terms within itself, because, as now used, every Blue Lodge degree is embodied in a distinctive ceremony without which the degree can not be a degree. This embodiment of the degree in its appropriate ceremony is a fact of high importance, for around it evolves the whole controversy over the origin of our three degrees.

This "grading" of members according to their several stages of development, like almost every other usage in Masonry, is no arbitrary arrangement but springs up out

of the requirements of human nature as grass grows out of the sod. This is proved by the fact that in all forms of secret societies among primitive races the membership was divided into grades, consisting, usually, of boys, young unmarried men, married men, and elders. On this, Professor Hutton Webster, whose "Primitive Secret Societies" gave us our information concerning the "Men's House," makes this significant comment: "The tribe becomes in fact, a secret association, divided into grades or classes out of which as a later development arise the 'degrees' of the secret societies." And just as we have words, grips, and secrets to distinguish the degrees one from another so the primitive men were often physically marked--as by circumcision--and were usually given a new name and a secret language. Such a custom as this would not have survived through these almost countless centuries did it not fulfil some requirement of our nature.

That the members of the old Operative Masons Lodges were similarly graded is a fact which our authorities have not disputed, whatever may have been their other differences. All of them would, I believe, agree with R. H. Baxter when he says: "One thing is clearly determined, that from earliest times the grades of Apprentice, Fellow, and Master were recognized, and it is purely a question for debate as to whether separate ceremonies, with distinguishing secrets, marked the admission to the different steps."

Our authorities have also been agreed that much of the symbolic material which now composes our three Blue Lodge ceremonies was in existence long before the Grand Lodge era, during which time our degree ritualism was given its present form. Two or three citations will prove this. In his "Collected Essays" (p. 125) Gould writes: "Beyond all reasonable doubt the essentials of the three craft degrees must have existed before the formation of the First Grand Lodge--that of England--in 1717." Speaking of the Ancient Constitutions (or "Old Charges") which were in use at least as early as the Fifteenth Century, Baxter says that "only a slight stretching of the imagination is necessary to read the whole of the essentials of the Three Degrees (including the Royal Arch) into these documents." To the same end writes Woodford: "Where did the Freemasonry of 1717 come from? To accept for one moment the suggestion that so complex and curious system, embracing so many archaic remains, and such skilfully adjusted ceremonies, so much connected matter, accompanied by so many striking symbols, could have been the creation of a pious fraud, or ingenious conviviality, presses heavily on our powers of belief, and even passes over the normal credulity of our species. The traces of antiquity are too many to be overlooked or ignored." Thus, these three representative modern writers agree that the materials of

which our three degree ceremonies are composed existed, for the most part, before the era of Speculative Masonry; and the moment we pass behind that date there is no time limit to be set to the antiquity of these materials. "If we once get back beyond or behind the year 1717, i.e. into the domain of Ancient Masonry, and again look back, the vista is perfectly illimitable, without a speck or shadow to break the continuity of view which is presented to us."

But now arises the questions, when was this symbolic material cast into its present form? Was this done by the fraternity before the Grand Lodge period, or afterwards ? This constitutes the famous "Degrees Problem" over which our scholars have conducted so prolonged a debate.

In dealing with this debate it will help us much to get first in mind the fact that all the debaters agree that a Third degree was "concocted" after the formation of the Grand Lodge, the proofs of which are many and conclusive. The Anderson Constitution of 1723 recognizes but two degrees and uses "Fellow Craft" and "Master Mason" as meaning the same thing; but in the 1738 edition of the same Constitutions three degrees are recognized, thus proving that the Third came into existence during the intervening period. The earliest mention of the Third is found in a speech by a Dr. Drake, dated 1726, delivered at York. The earliest known date of the use of the three degrees by a regularly constituted Lodge is 1732. So much of an innovation was this Third Degree that at first men were made "Masters" only in Grand Lodge; so slowly did the new system take hold that we find, so late as 1751, that when George Bell was deputized to constitute a Lodge at Cornwall he was only a Fellow Craft and was not made a Master until some time afterwards. Subordinate Lodges were permitted to make Masters in 1725 but the part seems to have been so seldom understood that special "Masters' Lodges" were organized to confer the degree. As more and more members among the various subordinate Lodges came to learn the part, the "Masters' Lodges" died out and all Lodges "put on" the Three Degrees. But even so, this system was not definitely and finally fixed until after the "Union" in 1814; two years after this date R.H. Baxter says, "a special Grand Lodge was convened at which the Lodge of Reconciliation opened a Lodge in the first, second, and third degrees, successively, and exhibited the ceremonies of initiating, passing, and raising a Mason. These ceremonies were adopted by Grand Lodge as rehearsed, with two alterations in the Third, and are therefore the true and only genuine ceremonial of the Craft for use at the present day."

Having arrived at this point we can see that the real "Degrees Problem" hinges on the question, Whence came the Entered Apprentice and Fellow Craft degrees ? Were they in use by the Operative Masons of ancient times ? Our scholars have fallen into two "schools" in their answer to these questions, one holding that the old Masons used only one degree ceremonial the other contending that they used two.

1. The "One Degree" theory. The first of our historians to advance this hypothesis was Findel in 1862; but as it is W. J. Hughan whose name is most usually associated with the "One Degree" school we shall let him present that side of the case. "In the light of duly authenticated facts, distinct and separate Masonic degrees are never met with, alluded to, or even probable, prior to 1716-7. . . It is still a difficulty with me to understand how brethren versed in Craft lore can see proof that more than one esoteric (secret) ceremony was known to and practiced by our Masonic forefathers anterior (previous) to the Grand Lodge era." (See A.Q.C. vol. 10, p. 127.) "The antiquity or continuity of Freemasonry is one thing, and that of degrees quite another." He admits that the members of the old Lodges were divided into grades but he denies that a separate ceremony was used in passing the candidate from the Entered Apprentice grade to the Fellow Craft grade, and he can find no evidences of any such ceremonial in the Ancient Constitutions. "The Apprentices became Fellow Crafts or journeymen, on their 'essays' or work being passed by competent judges . .; but never because of taking certain degrees (ceremonies) until the last (Eighteenth) century." With this position Steinbrenner, Murray-Lyon and other writers have agreed.

2. The "Two Degrees" theory. The best statement of this "school" is George William Speth's essay published in the A.Q.C. vol. 3, p. 28, and I would refer you to that for a complete statement. In that argument he contends that "from the 14th to the 18th centuries, two ceremonies existed--that of making Masons, or binding to the Craft--and that of passing masters and admitting to the Fellowship." He declares that in those ceremonies "there were secrets, other than those of the manipulation of stone." If asked why we have no plainer evidences of these two ceremonies in the latter Seventeenth and early Eighteenth centuries he would reply "that the Masons of 1717 inherited symbolism of the meaning of which they were ignorant; that to produce this ignorance a long course of decay and deterioration must have obtained, thus carrying our symbolism back for an infinite period." Speth believes that the passing from the Entered Apprentice grade to the Fellow Craft grade was too important a step not to have received embodiment in a ceremonial; that the Fellow Craft must have received secrets unrevealed to the Apprentice; and that the giving of these secrets must have constituted a separate ceremony, or degree. With this position Gould, it seems, and

Woodford agree, as do a large number of modern Masonic scholars. Hughan, even, towards the last, with a rare candor, acknowledged that the most recently discovered evidence points in the direction of "two Degrees."

Thus stands the case! When doctors fall out how shall we common folks agree? Speaking for myself I am undecided as yet, though it seems to me that the "Two Degree" theory is the more probable of the two; I believe that two simple ceremonies must have been in use down to the Seventeenth century; that during that period a great deal of symbolic material was brought in, or re-discovered, by the Speculatives who were then accepted; and that this added material increased the length of the ceremonies so much that they were split up into three parts for the sake of convenience, the old Fellow Craft or Second Degree being used as the Third, and the old Apprentice part being split in two to give us our present First and Second degrees. However, this is only theory, as is also the "One Degree" hypothesis, and they must be considered as such. You also, brother, may fashion your own theory; if it is reasonable we shall not quarrel, however much we may differ.

In whatever manner these degrees came into existence, and whatever their age, one thing is certain at least, there is a truth in them, and a symbolism, which have proved worthy to teach the world. For Masonry has long aspired to be, and in a strict sense, now is, a universal science.

EARLY KNIGHTS TEMPLAR IN NORTH CAROLINA

BRO. MARSHALL DE: LANCEY HAYWOOD, GRAND HISTORIAN

In the old files of newspapers in the North Caroline State Library, at Raleigh, are many scattered items relative to Masonry, in its various branches, but the one given below, concerning the Knights Templar, seems somewhat out of the ordinary. It is from the Raleigh Register of December 31, 1813:

KNIGHT TEMPLAR ENCAMPMENT Notice is hereby given to Brethren, &c.--

That the Encampment at Mock's Old Fields, Rowan County, (N.C.) acting under charter designated "Freeland Lodge, No. 33," on the registry and under the jurisdiction of the Grand Lodge of North Carolina and Tennessee, will have their regular meetings, (or Encampments hereafter) on Christmas, Good Friday, and Ascension days.

Visitors will cheerfully be admitted, and due attention paid them. By order of the M. W. H. P. &c.

JOHN HAM, Scribe. October, A. D. 1813.

There are several remarkable points about this notice. The Templars therein mentioned profess to work by authority of the Grand Lodge of North Carolina and Tennessee, a body embracing the two States jointly until Tennessee formed a separate Grand Lodge in 1813, but which never claimed jurisdiction over any subordinate bodies except Blue Lodges. Furthermore, Freeland Lodge No. 33, in Rowan County (as shown by the old Grand Lodge Proceedings) was a Blue Lodge. The presiding officer in the above quoted notice, M. W. H. P. (Most Worshipful High Priest?) sounds more like the Chapter than the Commandery of the present day, as does also "Scribe" instead of Recorder, though the Scribe in a Chapter is not the recording officer. On the other hand, the observance of Christmas, Good Friday, and Ascension Day are anniversaries observed by the Knights Templar, and not by the Royal Arch Masons.

The above mentioned newspaper, less than a year later, on March 24, 1814, contained an obituary which has a bearing on the same matter. It is as follows:

DIED.--At Salisbury, on the 12th inst., after a long and complicated illness, Mr. Francis Coupee, sen., editor of the "North Carolina Magazine," and member of the Knight Templar Fraternity. He was interred on Sunday by a Masonic procession, and the solemn performance of all the funeral rites of that high order, in the presence of a great and respectable concourse of people.--Mr. C. was a man of humane and benevolent affections--of a just, manly, and patriotic spirit. He was a kind and affectionate husband, a tender and indulgent father, a faithful and obliging friend, and a good citizen. He was left a loving wife, eight children, a numerous connection of relatives, and a large circle of friends and acquaintances to deplore his loss. He is gone ! His spirit has fled to that world of spirits whence no traveller returns! And how applicable to him are the words of the Poet!

"How l-ov'd, how valu'd once, avail thee not,

To whom related, or by whom begot:

A heap of dust alone remains of thee;

'Tis all thou art, and all the proud shall be."

It would be interesting to know where the Templars in Rowan County in 1813, were taught the work they used. As for their authority to work, we may gain some light from Redding's Illustrated History of Free Masonry, published in 1907, which (on p. 670) says: "Blue Lodges sometimes conferred the Templar degrees." The oldest Commandery now working in North Carolina dates back only to 1825, and the several Commanderies of the State did not organize the Grand Commandery of North Carolina until 1881. In Webb's Freemason's Monitor, edition of 1802, pp. 292 - 293, there is a brief chapter on Knights Templar in America, mentioning the formation in 1797 of the "Grand Encampment" of Pennsylvania, with later "Encampments" at Philadelphia (two), Harrisburg, and Carlisle. It also gives "Encampments not under the jurisdiction of Pennsylvania," these being:

The Old Encampment in the City of New York. Jerusalem Encampment, New York. Montgomery Encampment, Stillwater. Temple Encampment, Albany. St. John's Encampment, Providence (R. I.)

In the collection of Masonic Songs in the back of this monitor will also be found, among other poetic effusions, the "Knight Templar's Song."

----o----

LIFE, THE BUILDER

When Life, the Builder, demands more room,

He calls his servant, Death,

And bids him take to the earth once more,

The body, of form and breath;

But he keeps for himself, of course,

The timeless worth of the whole;

All love, all light, all truth,

All thought, and hope, and force;

And builds them again a form more rare,

To house the advancing soul;

With a joy more deep and a faith more fair,

Than ever it owned before;

For Life, the Builder, is lord of Youth,

And master of Death and Pain;

And weights the balance with absolute truth,

On the side of permanent gain.

--Emeline Earrington.

----o----

THE FAITH THAT IS IN THEM---A FRATERNAL FORUM

EDITED BY BRO. GEORGE E. FRAZER

PRESIDENT, THE BOARD OF STEWARDS

CONTRIBUTING EDITORS

Wildey E. Atchison, Iowa

Geo. W. Baird, District of Columbia.

Joseph Barnett, California.

John W. Barry, Iowa.

Joe L. Carson, Virginia.

Jos. W. Eggleston, Virginia.

Henry R. Evans, District of Columbia.

H.D. Funk, Minnesota.

F. B. Gault, Washington.

Joseph C. Greenfield, Georgia.

Frederick W. Hamilton, Massachusetts.

H. L. Haywood, Iowa.

T. W. Hugo, Minnesota.

M. M. Johnson, Massachusetts.

John G. Keplinger, Illinois.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Julius H. McCollum, Connecticut.

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Frank E. Noyes, Wisconsin.

John Pickard, Missouri.

C. M. Schenck, Colorado.

Francis W. Shepardson, Illinois.

Silas H. Shepherd, Wisconsin.

Oliver D. Street, Alabama.

H.W. Ticknor, Maryland.

Denman S. Wagstaff, California.

S. W. Williams, Tennessee.

(Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or mor articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Question Box and Correspondence Column.)

QUESTION NO. 10-- Shall each American Grand Lodge establish representatives at each Central and South American Grand Lodge as a means of promoting Pan-American harmony? If so, shall such representatives be residents of the foreign jurisdictions to which they are accredited? If you do not favor the policy involved, please state your conception of the attitude of American Masonry in bringing about closer and more friendly relations between the nations of North and South America.

Real Masonry in South America.

In your statement of the "next question for discussion" you have touched me on a belligerent spot. For several years I have advocated by all means in my power the extension of our acquaintance with our South American brethren and I am glad you have now taken it up, as my field was necessarily limited.

If American Masonry is not to be dubbed and declared the Masonic Pharisee of the world and the hypocrite of the century it must get out of its "holier-than-thou" attitude toward all other Masonic peoples who, by racial or temperamental difference of make-up differ in how they do in certain non-essential things.

I was told that it was almost impossible to get into touch with the South American brethren--I had not the least difficulty in getting in intimate and pleasant connection and correspondence with the officers of three Grand Bodies. I did not try for any

more. I found the trouble was at this end. I found out this, that one Grand Secretary returned a very fraternal letter with the request that it be either written in English, or the charges for translation sent-- just think of it!

I found those I was fortunate enough to select for correspondents to be very interesting and most anxious to become better acquainted. They were very polite and courteous, very much more in earnest than any other Masonic Bodies with whom I had ever been in touch. Of course they do not do things as we do, but their principles are the same, their ideas coincide, they are hungry for sympathy and size up with us in their average with our average, while their stars are of as great magnitude as any which shine over us.

In my opinion, the first thing to do is for the Grand Lodges to unite on an Ambassador to the Masons of South America--a big man, a broad sympathetic Mason, an intelligent, courteous gentleman, an experienced philosopher who is able to see things through the other fellow's spectacles, and who, while well-versed in the acknowledged universal principles of Universal Masonry, has forgotten the verbiage of the ritualist and the technical silliness of the Masonic lawyer. Send him down and I will guarantee that his report will coincide with what I have written. T. W. Hugo, Minnesota.

* * * An Earnest Negative. In reply to the question propounded for discussion in the Fraternal Forum for this month I would emphatically say No !

The term "universality" has been misused almost universally. My conception of its proper Masonic meaning is perhaps peculiar, but I think, logical and correct. True, in a secondary sense it does mean "in every clime a Mason may be found," but that has been perverted to include organizations and men calling themselves Masons who cannot properly be recognize as such. The primary and principal meaning of universality is comprehensiveness. Our Institution is more peculiar in this than in any other feature. It includes all good things among men but is in no wise religious, philosophical or political specifically.

Latin Masonry is its exact antithesis in this particular and also in being, like the Church of Rome and the German (Prussian) Empire, governed from above, and is not a Brotherhood. They are not of our household, however worthy of our consideration otherwise. I would as soon recognize the Odd Fellows or Knights of Pythias. These are honorable and good organizations, but each is doing a specific branch of good work and we cannot unite with them without narrowing our limitless horizon. Far be it from us to criticize them for their specific beneficial features or for antagonizing the corruptions of the Church of Rome, but neither one is of our mission.

I want no "closer relations" with anything under God's blue sky except Ancient Masonry. Disaster lies ahead of such "closer relations" and if the mistaken movement goes far enough dissension and schism are not far away.

I am sorry I have not a copy of our special report (Foreign Correspondence Committee) adopted unanimously last week by our Grand Lodge on a request for French recognition. Perhaps our Grand Secretary would send it to you. It is along the above lines and covers the ground more fully.

I do favor extending relief to French unrecognized Masons in distress, and even those among German prisoners, on the ground that "these generous principles should extend further. Every human being has a claim upon our kind offices. Do good unto all, etc.," but I would not affiliate with an organization which perverts Masonry or which has not as its fundamental the Fatherhood of God and the Brotherhood of Man, and is not a democracy. Joseph W. Eggleston, Virginia.

* * * Send Down a Delegation. Unless we can find some more potent influence than that of establishing representatives at Central and South American Grand Lodges, I doubt if the Pan American Masonic harmony will find the bonds of Brotherhood drawn much closer, or receive much benefit.

What, for instance, has the representative of the Grand Lodge of Ireland near the Grand Lodge of Virginia, or the representative of the Grand Lodge of Illinois near the

Grand Lodge of Ireland, done to promote such harmony? I ask because I know. (That's Irish.) The offices of representatives near Grand Lodges, from my experience in many jurisdictions, are usually handed out to the brethren worthy of some preferment that will give them Grand Lodge rank, but not active Grand Lodge office, and they are usually not expected, or permitted, to "put in their oar" in Grand Lodge affairs.

No ! a delegation of prominent and properly accredited Masons will do more in one Grand Visitation than a representative will accomplish in a life-time. Joe L. Carson, Virginia.

Favors Exchange of Representatives. I have long been in favor of a proposal that each Grand Lodge establish representatives at each Central and South American Grand Lodge, as a means of helping Pan-American harmony, for the reason that this has been advocated so continuously by our Latin American Masonic brothers, and I know from their personal assurance that it would accomplish the desired effect. Many of my correspondents are Grand Lodge officers and Masonic leaders in the Central and South American countries. They tell me that Freemasonry in their belief is to be the strong cementing bond between the United States and their countries. They do not seem to comprehend our attitude at all. I have had suggestions that we American Masons co-operate with them in establishing an international bureau of some sort for the purpose of getting our countries better acquainted with each other. These suggestions take various forms, from museums of South and Central American products, to a central bureau something like that of Switzerland. Mexicans have assured me that their Grand Lodges appreciate for the most part Americans, and have a sympathetic attitude toward us and that the distrust of Americans by Mexicans is due to the exploitation of their country by great corporations.

From Brazil I was informed that the actual Grand Master of that country was directly responsible with his brother Masons for swinging that nation into line with America in this war. A member of the Colombian Supreme Council is very much disgusted with his own country as headquarters for German propaganda and wants to know if we in America could not co-operate with the Masons there in a campaign of education, and so on.

They all think that if the American Grand Lodges knew of the great educational and charitable work of the South and Central American Masons we would be only too glad to establish firm Masonic relations with them, and they strongly state that in that event they would be able to do tremendous work of conciliation.

Our Latin American brothers have abandoned all hope of getting in touch with us at present and are planning an international Federation of their own for May 25th.

I would favor the appointment as representative from American Grand Lodges not only residents of foreign countries to which they are accredited, but natives as well. I must say that I believe all this will be impossible to accomplish unless our American jurisdictions can refer the matter with power to act, to some central bureau such as was suggested by Grand Master Curbelo of Cuba several years ago and practically ignored by us. Joseph W. Norwood, Kentucky.

Is Latin Masonry Our Masonry? In reply to the question "shall each American Grand Lodge establish representatives at each South American and Central American Grand Lodge as a means of promoting Pan-American Masonry," I beg leave to say that I am in doubt as to the propriety of this movement.

In my sea-going days I visited many South and Central American countries, but balked at attending most of their Lodges, though frequently discussing the purposes of Masonry with individual Masons with whom I became acquainted.

First of all I do not believe that Latin Masons understand Masonry as we do. We all know that no nation has ever been able to change its religion without taint of the preceding creed. The very bronze effigy of Saint Peter, in the church of that name in Rome, is in reality but a statue of Jupiter.

The Cholos of Peru and the Peones of Chile will attend the mass of the Church of Rome and, within an hour, devotedly bow in reverence to the deities of their ancestors, without, in all probability, knowing the difference. It is habit with them.

And so with Masonry. Many American Masons seem determined to Christianize Masonry, while the Latins are segregating in their Lodges apparently seeking relief from the oppression of the soi disant Christianity in their Republics.

The writer is looking at the situation as fairly as possible and is not influenced by hearsay or public opinion, but speaks from personal experience.

The average Latin Mason balks at the Master's Degree as being higher than the thirty-third degree, but for peace and harmony and to secure the recognition of American and English-speaking Masons, has separated the symbolic degrees and formed his sovereign Grand Lodge which he believes, or at least hopes, will bridge the chasm. But he has, beyond a doubt, a lingering belief that Scottish Rite Masonry is "universal" Masonry. He often states this belief, and has many good reasons for his statement.

There are many very superior men and Masons in the United States who cannot be convinced that we should recognize any Grand Lodge of Scottish Rite origin, and as the Latin nations rarely have a Masonic origin other than the Scottish Rite, we can understand why they regard that Rite as "universal Masonry."

I am making a life effort to reconcile international or "universal" Masonry. The very lectures in the Entered Apprentice degree instruct the candidate that "Masonry unites men of every country, sect and opinion," and this is much better executed in English, Scotch and Irish Lodges than in our own American Lodges.

In British Lodges visitors are admitted if they can prove legitimacy in any Lodge not interdicted, while visitors to our Lodges are frequently turned away if they come from a Lodge that has not been formally recognized. You can find proof of this in the decisions of Grand Masters in the Grand Lodge proceedings, year after year.

I would like to ask the reader to place himself in the position of a visitor thus turned down. What would he do, naturally? Only a few years ago a prominent Mason asked my advice concerning the eligibility of certain Argentine Masons, then in the city, to visit our Lodges, as our Grand Lodge at that time had not formally recognized Argentine. My view was that they were eligible--the Argentine brethren, however, found the doors of the Scottish Rite open to them, and a warm welcome awaiting them within, and did not return to our symbolic Lodges.

This is my view of the situation, and my belief is that before we can amicably, profitably and fraternally make the representative system a success in the South and Central American countries we must first make visitations, fraternalism and altruism possible.

We are but creatures of habit. What we learn in our early youth we are certain to practice and soon it becomes a habit with us. This is why the Church of Rome, in its wisdom, insists upon the parochial schools, opposes public schools, and adopts babies, for what the little creature absorbs in its tender years it will be certain to retain. George W. Baird, District of Columbia.

Teach Our Masonry to South America. The Latin American seems to value his Masonry --to be proud of it. We have some Latin Masons among us whose wives go to confession. They are good fellows--good Masons, generally, as they see the light--scoffers generally at church ceremonials. However, they love to pray in their Lodges. The prayer rather ties them, as it were, to the "old regime." Now in the balance of their Lodge work they have quite a satisfactory substitute for church. This is particularly true of those who belong to the Scottish Rite. As many join as are able.

Grand Lodges they have, of course. How could they exist without the right and title or opportunity to wear the lordly insignia their Grand Lodges afford? How little the thing would amount to, were they not privileged to hold stately, magnificent court, and in grandiose fashion, sign their names to gorgeously "sealed" documents for transmission to the Masonic world. There is a condition existant there, which has developed into a misfortune. It is the practice of the Scottish Rite in most of the South American countries to confer within their temples and under their seal, all the degrees of Masonry, from the first to the thirty second. This is very unfortunate, inasmuch as their Rite substitutes a great deal that is immaterial for our own satisfying, complete and magnificent symbolism of the symbolic degrees.

Many of their novitiates stop at the Master's degree. I have examined some of them--once by authority of our Grand Secretary. They apparently know very little concerning symbolic Masonry. The Scottish Rite practice has brought symbolic Masonry into some disrepute among them. That Rite was to them, made to fit into the niche vacated by the pot of incense.

Yet these peoples are endeavoring to be Masons through it all. Western civilization, together with commercial connections with this country, will help along. A new business system, wiping out their universal practice and desire to make settlements but once a year must be adopted before we shall be able to take the place of Germany in their markets. We in California know something of the Spanish "grandee" methods of business. There are exceptions of course.

To make a new man, from start to finish, out of our Southern brother is almost too much to expect of Masonry in one generation. A representative from each of our Grand Lodges to each of theirs would be but a small leverage. It would be better to appoint one of their own residents each time to such a place. After appointment, bring him over here once a year at our expense. Teach him some "Blue Lodge" Masonry in all its truth and simplicity. Teach him of a Mason's relation to God and Government, and of the absolute necessity of their separation from the control sought to be exercised by Church--of a new baptism for his wife and children at the font where liberty was baptised. So make an American Mason (there is no North or South) out of a few of these delegates, turn them loose among their native sons and daughters and time will tell the story of a revolution for Liberty in spite of all--which shall bring

light out of darkness and salvation to an oppressed people. Denman S. Wagstaff, California.

* * We Differ Only as to Details. My opinion is that an attitude of cordial and fraternal esteem should be taken and maintained by the Masonic Bodies of North America toward those of Central and South America. Sympathetic and careful consideration should be given to the claims of regularity of all of the Masonic organizations of our Southern neighbors and we should establish fraternal relations and exchange representatives with every one of them found to be practicing real Freemasonry. It is in every way desirable that the great peoples of North and South America should know each other better fraternally, socially, politically and economically. By all means let us shake hands with our South American brethren. Our great ideals are identical however much we may differ on details. O. D. Street, Alabama.

* * *

The 1918 Congress at Buenos Aires.

There is room and place for more Pan-Americanism and we must prepare for a great commercial war with the despicable Huns after the present carnage has passed into history, unless, as I sincerely hope and pray, the fangs of the German rattlesnake may be so thoroughly extirpated after America is through with the abnormal monster, that Germany may occupy among the nations a place even lesser than that of poor Belgium and Servia which she has ravaged to the utmost.

As a first means of promoting a better understanding between the Masonry of North America and that of Latin America, I would recommend the sending of one or more accredited representatives of one or more Grand jurisdictions of the United States, or of a National Masonic Educational Society like ours, to the International Masonic Congress to be held at Buenos Aires, Argentina, May 25th, 1918. Such representatives might study the aims and purports of this Congress, ascertain the dividing lines which

have hampered recognition of certain of our Latin American brethren and report back their findings in such a manner as to reach all of the Grand jurisdictions of this country.

I incline to the opinion of Sovereign Grand Commander Vicente Biagini that our present status as regards our international recognitions is "an impossible sociological consideration." The germinal idea of the forthcoming International Latin American Congress called by the Masons of the Argentine Republic contemplate:

"1. Such fundamental studies as may arise for debate.

"2. Consideration of future action which may promote Pan-American Masonry.

"3. Reception and consideration of any proposition from delegates.

"4. Ways and means of submitting propositions to the bodies interested.

"5. Publications, communications and correspondence."

The way lies open to American Masonry to at least unofficially hear their Latin American brethren upon their own ground. We can no longer afford to shut ourselves behind a Chinese wall of exclusion. We must weld the chains of Masonic universality stronger. Even as new conditions have again brought up the old, old question of devising a possible means for again according recognition to that French Masonry which played so important a part in abolishing feudalism in France, through its spread of the Masonic philosophy and the slogan "Liberty, Equality, Fraternity," so now with an eye to the future should we welcome the invitation of Latin American Masons to at least talk the matter over. More can be accomplished by having our representatives, even though unofficially, present at such a representative Latin American gathering

than reams of well-elucidated arguments pro and con flooding our Masonic grist mills from year to year.

The crying need of today is action--quick and spontaneous action that may be provocative of results. After cementing the bonds of a Pan-American recognition it will be time enough to call a European International Masonic Congress upon the same lines and so achieve ultimately the great need of the future--a real world Masonry. John Lewin McLeish, Ohio.

* * * A Canadian Opinion. The question that you submit for discussion is one that from the wording of it, is of interest to American Grand Lodges only. For the sake of promoting international harmony in its broadest sense, I would say that everything possible should be done in the way of establishing friendly relations between different bodies of Masons. This would involve, of course, a careful searching into the antecedents of each of these foreign jurisdictions and generally finding out everything possible about them.

My idea has always been that more friendly relations should be established, if possible, not only with South America but with the Masonic jurisdictions of the whole world. If we talk universal Brotherhood we should act it as well, and this end can never be accomplished by putting up artificial walls which, in some cases, our neighbors cannot even look over. P. E. Kellett, Manitoba.

----o----

MASONIC JURISPRUDENCE

BY BRO. ROSCOE POUND, DEAN, HARVARD LAW SCHOOL

III. MASONIC COMMON LAW

IN England, the common law, using the term to mean the traditional element of the legal system, is the customary course of decision in the English courts from the thirteenth century to the present, as developed and applied to the conditions of the present by jurists and judges in the nineteenth century. In America, the common law, using the term in the same sense, has four chief constituents: (1) the course of decision in the English courts prior to colonization, or at least prior to the Revolution, so far as applicable to the social, political, economic, and physical conditions in America; (2) the course of decision in American courts since the Revolution; (3) the course of decision in England and other countries with England legal institutions since the Revolution; and (4) international law, or the body of rules governing the relations of individuals with foreign states and citizens of one state with those of other states which has been received by general agreement of the community of nations in modern times. Thus it will be seen there are two types of rules which go to make up the common law of the lawyer--universal principles, upon which English and American courts alike have proceeded since the Revolution, and local American usages, of a general and permanent nature, which have developed in this country since our independence.

In the same way we may recognize two types of usages in our Masonic common law: on the one hand a universal body of usage, developed in eighteenth-century Masonry after the revival of 1717, and on the other hand a general body of usage developed in the United States, chiefly in the nineteenth century, through decisions of Grand Masters and the review thereof in Grand Lodges, in which the former is developed and applied. In this lecture I shall speak only of the former.

Masonic common law, in the stricter sense, I take to be the body of tradition and doctrine, developed in eighteenth-century Masonry, which is of such long standing, is so universal? and is so well attested, that, although it lacks the absolute authority of the Landmarks, it stands at the foundation of our Masonic legal system. It is to be used to interpret and supply gaps in Masonic legislation and it is never lightly to be set aside. Our fathers used to say that statutes in derogation of the common law were to be strictly construed. Whether or not this is true in the everyday law of the state it may well be true in Masonry where these settled customs have entered into the very structure of the Order. The foundation of all study of Masonic common law is in

Mackey's exposition of the Landmarks. We may grant that not more than one-third of his twentyfive Landmarks are to be accepted as such. Nevertheless he succeeded wonderfully in putting his finger on the significant points in generally accepted Masonic usage. Everything that has been done since has been done in the light of his exposition and on more than one point he said all that was to be said. Hence the most effective mode of treating Masonic common law is to take up his list of Landmarks seriatim and expound those which seem to be rather doctrines or institutions of our common law as such, showing that they are not to be classed as Landmarks.

Dr. Mackey puts as the first Landmark the modes of recognition. These, he says, are the most legitimate and unquestioned of the Landmarks. To use his own words, "They admit of no variation; and if ever they have suffered alteration or addition, the evil of such a violation of the ancient law has always made itself subsequently manifest." Indeed at first sight, nothing might seem more fundamental, and yet Masonic history gives us pause.

For one thing, there is Preston's version of the causes of the great schism in Masonry in the eighteenth century. Even if we do not accept this--and I take it Gould has shown that we should not-- it is highly significant as to the development of the important Masonic institution in question.

Preston's narrative is that in consequence of the expose of Masonry in Prichard's Masonry Dissected, a change was made in the mode of communication of the degrees, so that the words of the Entered Apprentice and Fellowcraft degrees were exchanged. This change, he gives us to understand, took place in 1739. But there is pretty conclusive evidence that the order of the Moderns, which Preston tells us, represents a change made in 1739, was the order which obtained in 1737 and the assertion that there was a change, made by Dermott and by Preston a generation later, seems traceable to two sources: (1) The change from two parts to three degrees definitely established in 1738, which was the cause of much discontent at the time and was one of the causes of a revolt from the Grand Lodge of England in 1739; and (2) a statement of a spurious ritual of 1766, one of a crop of spurious rituals and exposes of which the decade 1760 to 1770 was prolific, that such a change was made in consequence of Prichard's Masonry Dissected. What the author knew was that Prichard's order and that of the Grand Lodge of England were not the same. Of course Prichard could not be wrong! That Prichard's book had a considerable influence on

Masonic ritual is a significant as well as a curious fact, showing how fluid the Masonry of the period really was. The conclusion that the order of 1737 was what it remained till the union with the ancients in 1813 might at first seem to sustain Mackey's view. But how can we adhere to it when we find that the prevailing order today is not that of 1737 and that two distinct systems of recognition prevailed in England from 1747 to 1813?

Again, we are taught not to be dogmatic when we note that a distinct substitute word has prevailed in many parts of the world and may possibly go back to Jacobite Masons in the first quarter of the eighteenth century. Even if we do not accept the view that "macbenac" is mac benach (blessed is the son) and is an allusion to the Pretender, the prevalence of this distinct word puts a heavy burden of proof upon those who would assert the immemoriality and universality of our present modes of recognition. If we suppose it to be a corruption, analogus to "Peter Gower" and "Naymus Graecus," when we put our substitute word of four syllables (pronounced as three) beside "macbenac" and the mysterious "maughbin" of operative manuscripts, we may well wonder whether we have anything more than a clever working into Hebrew of a corrupt word hopelessly lost or an eighteenth-century endeavor to make a word worthy of the occasion. At any rate, such reflections compel modesty in laying down Landmarks. Perhaps the card or receipt for dues now required of the visitor in more than one jurisdiction is not so counter to fundamental principles as has been asserted.

Yet one cannot doubt that the established modes of recognition are upon a much firmer basis than the ephemeral creatures of Grand-Lodge legislation and Grand-Lodge decision. As far as anything can be established short of the Landmarks these are established. They are a part of our common law and deserve to be cherished as such.

Dr. Mackey's second Landmark is the division of Craft Masonry into three degrees. Here he has support in the English pronouncement of 1813 "that ancient Craft Masonry consisted of the three degrees of Entered Apprentice, Fellowcraft, and Master Mason, including the Holy Royal Arch." But, he adds, "that disruption has never been healed, and the Landmark, although acknowledged in its integrity by all, still continues to be violated." A Landmark universally violated since 1813 may indeed excite our suspicion. And here again history compels us to take a different

stand. For whether 1717 was a revival or a beginning in Craft Masonry, there can be no doubt that the middle of the eighteenth century did not preserve our high degrees --it created them. The first known reference to the Royal Arch is in 1741. In that year the records of a Lodge (No. 21) set forth that in a procession the Master was "preceded by the Royal Arch carried by two excellent Masons." In 1744 Dassigny, an Irish Mason, tells us that there was an assembly of Royal Arch Masons at York, that the degree had been brought from York to Dublin, and that it had been practised in London "some small space before." He also tells us that the Royal Arch Assembly at York was "an organized body of men who have passed the chair." The evidence seems clear that this was the first additional or high degree. On the whole we may be pretty sure it was worked in England at least from 1740 and Gould thinks it has its origin in the alteration of the Master's creed in the constitutions of 1723. The Past Master's degree does not appear till the Grand Lodge of the socalled Ancients in 1751, and this was not admitted by the regular or so-called Modern Grand Lodge till 1810. But gradually, as the thirst for high degrees grew, probably influenced not a little by the growth of elaborate "systems" of high degrees on the Continent, a practice arose of conferring the Royal Arch upon Masons not qualified to receive it by a fictitious or constructive passing them through the chair, and thus a Past Master's degree arose and in effect a new rite. For this a new ceremony was evolved which, it is shown clearly enough, has no relation to the simple communication of secrets known to Payne, Desaguliers, and Anderson. This rite or these degrees were worked in the Craft Lodges, and during the schism both the Modern and the Ancient Grand Lodges came to permit them indifferently. Thus at the union it was possible to recognize the Royal Arch as a component part of ancient Freemasonry. By this time, however, it had achieved an independent existence. One might say, of course, that this is but the tale of the disruption of which Mackey speaks. But there is clear testimony to the contrary. In 1757, Manningham, Deputy Grand Master of the Grand Lodge of England (Modern), in a letter on the subject of the high degrees, said: "These innovations are of very late years, and I believe the Brethren will find a difficulty to produce a Mason acquainted with any such forms twenty, nay ten years ago. My own father has been a Mason these fifty years and has been at Lodges in Holland, France and England. He knows none of these ceremonies. Grand Master Payne, who succeeded Sir Christopher Wren, is a stranger to them, as is also an old Brother of ninety I conversed with lately. This Brother assures me he was made a Mason in his youth and has constantly frequented Lodges till rendered incapable by advanced age, and never heard or knew of any other ceremonies or words than those used in general amongst us." This is not conclusive. But it is very suggestive that the Royal Arch was attributed by Ireland to distant York, and yet has no warrant in York records till 1761. A priori, one must feel the true word is an essential part of Masonry; that it is, as Dermott put it, "The root, heart, and marrow of Masonry." Yet in the face of history this is no warrant for pronouncing it a Landmark that communication of the true word

is a part of Craft Masonry. On the contrary it is notorious Masonic common law that this is a matter for rites that build on Craft Masonry and vary infinitely in the details.

So also with the division into three degrees. I discussed the evidence upon this point in a lecture last year upon the causes of divergence in ritual (1). Perhaps it is enough to say that there seems indubitable proof that originally there were two "parts" and that our present system of working the two parts in three degrees arose in some way between 1723 and 1728 and was not accepted universally for many years after the latter date. And yet nothing in Masonry short of a Landmark could be better established. If the system of three degrees cannot claim the immemorial existence that characterizes a Landmark, it can claim to be of such long standing, to be so universal, and to be so well attested--in that it is the common element in every rite that has ever been devised--as to be a fundamental institution of Masonic common law.

The third Landmark in Mackey's exposition, namely, the legend of the third degree, was considered in the last lecture. (2)

Next Mackey puts, as his fourth Landmark, to use his own words, "The government of the fraternity by a presiding officer, called a Grand Master, who is elected from the body of the Craft." Here again history gives us pause. Tradition does indeed tell us of Grand Masters prior to 1717 and Anderson, in 1738, gave us a long and palpably apocryphal list. As to Sir Christopher Wren, whom Anderson has taught us to consider the last Grand Master prior to the so-called revival, there is at least much doubt whether he was a Mason at all. And there is every reason to hold that there were no Grand Masters prior to the election of Sayer on St. John the Baptist's day, 1717. It might be said that the name is not important if it may be shown that some such officer, elected from the body of the Craft, has existed from time immemorial. But this cannot be shown and evidently is not true.

We have abundant evidence as to speculative Lodges in England at least as far back as 1646, and have good reason to believe that speculative Masonry was widely diffused in seventeenth-century England and that persons of the first rank were joining eagerly. Had there been such an institution as a Grand Mastership with the dignity and authority which it involves, it could not possibly have left no trace in the voluminous

writings and loquacious diaries of the time. Moreover, we have actual written minutes of the Masons at York from 1712 and minutes from 1705 were once extant and are authentically established. These show that there was no Grand Lodge and no Grand Master at York till 1725. Prior to that time there was an annual assembly of Masons presided over by a "President" for the time being. But this President was a mere chairman of what was really a sort of convention. In 1778 when a claim of priority was made for the Grand Lodge at York, these presidents were made into Grand Masters. But the contemporary records show they were nothing of the sort and that the Grand Lodge organization at York in 1725 was fashioned upon the model of the London Grand Lodge of 1717. Likewise in Scotland we have abundance of evidence, including Lodge records, covering the whole of the seventeenth century. Nowhere is anything disclosed at all like a Grand Mastership, unless it be the appointment by the crown of a "Warden-General" for the Masons at the end of the sixteenth century. This obviously proves too much.

It must be concluded, therefore, that the institution of the Grand Master is no Landmark. Yet here also is an undoubted and fundamental institution of Masonic common law. From the revival in 1717 to the present the Grand Mastership has been the cornerstone of Masonic organization. It has established itself as a universal institution and is as thoroughly a part of Masonry as anything short of a Landmark may be. Hence one must needs feel some pain in reading in the proceedings of American Grand Lodges that "the office of Grand Master is a constitutional office"--meaning that it is derived from, gets its powers by virtue of, and has its prerogatives determined by Masonic legislation. One may suspect, indeed, that those who so speak confound the "constitution" of an American state and the "constitutions" of Freemasonry. The latter, let us ever bear in mind, are but statutes. So far as we have a "constitution" in the sense of American public law, it is to be found in the Landmarks. The Grand Master is not the creature of Masonic legislation. To that extent Mackey was absolutely right. If his office and his prerogatives are not Landmarks, then we may grant that Masonic legislation in any jurisdiction may impair the office and shear it of its time honored prerogatives. In the same way the ruthless hand of the legislator may, as a mere display of power, alter any of our established usages short of a handful of Landmarks. But unless and until this is clearly and expressly done, the common law of Masonry prevails. Surely the mouth of the Masonic legislator is speaking great things when he tells us that we are to look to the pages of his codes to tell us the full measure of the powers and prerogatives of the Grand Master, who is older than legislation. For the Grand Master dates from 1717, while the first Masonic legislation--itself only declaratory--is the compilation of General Regulations by Grand Master Payne in 1720, approved by the Grand Lodge of England in 1721.

Legislation may alter and take away, but is not the source and will not be until ignorance or innovation go so far as to lead some jurisdiction to set up a "constitution" in the sense of American public law in the place of the "constitutions" (as a body of legislation) which alone are known to Masonic law.

Mackey's fifth, sixth, seventh and eighth Landmarks have to do with prerogatives of the Grand Master and hence cannot be admitted to be Landmarks for the reasons above set forth. If the office of Grand Master did not exist in form or in substance prior to 1717 it is obvious that the prerogatives of that office cannot be of immemorial antiquity. Some of these prerogatives, however, are undoubted common law. Thus Mackey's fifth Landmark reads :- "The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever and whensoever held." As he is Grand Master only within his jurisdiction, this means that he may assume the chair at any and every communication not only of the Grand Lodge but of any subordinate or constituent Lodge. This is certainly Masonic common law and is not a power derived from legislation, although constitutions may have declared it. Until constitutions add or subtract something we may not concede that they are sources. When they merely declare we may look to the universal practice of Masons since the eighteenth century and to the established customs of the Craft since the Grand Lodge system became established as the real sources of Masonic law.

The sixth and seventh Landmarks in Mackey's system have to do with the prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times and for opening and holding Lodges. Here again we have undoubted institutions of Masonic common law. For we have here an idea perfectly familiar to the formative period of Masonic Institutions however alien to the political and legal ideas of today. The dispensing power was part of the royal prerogative in England down to 1688 and a dispensing power for special occasions upon special reasons was regarded-- and perhaps must to some extent be regarded always-- as inherent in all magisterial office. Adaptation and application of general rules to actual cases which are sometimes particular rather than general in their significant characteristics is the essence of administration.

As laws are general rules the process of making them involves elimination of elements of particular controversies which are special to those controversies. In eliminating immaterial factors to reach a general rule, in view of the infinite variety of

controversies and the almost imperceptible differences of degree in their approximation to recognized types, it is not possible entirely to avoid the elimination of factors which will be more or less material in some particular controversy. To take account of all these variations an over-wide discretion in the magistrate would be required. On the other hand, if exceptions and qualifications and provisos are appended to legal rules to any great extent the system of law becomes cumbrous and unworkable. A compromise must be made; a middle course must be found between over-wide discretion and over-minute law making. Necessarily, therefore, legal standards are more or less artificial. In the law of the state we meet this difficulty by discretion of judges and magistrates? by the pardoning power of the supreme executive, by a certain extra-legal power of juries to run away with the law in bringing in a general verdict. All these are but phases of a dispensing power that is inevitable if lifeless rules are to be made to govern creatures of flesh and blood. Hence the equitable powers of the Roman praetor, the interference of the Roman emperor in cases of shocking breach of confidence that led to the law of testamentary trusts, the power of the Frankish king to decide secundum aequitatem, the power of the Anglo-Saxon king to mitigate the law, the power of the king's chancellor to deal with particular cases of great hardship in accordance with equity and good conscience. Hence we commit the regulation of public utilities today to administrative commissions rather than to courts. Hence the ecclesiastical law recognized a dispensing power in the pope and to less extent in the bishops. Thus the dispensing power of the Grand Master is inherent in his office. It has its origin in the nature of things and is but recognized and declared by Masonic legislation where such legislation purports to confer it.

More serious question arises with respect to the eighth of Mackey's list, namely, the alleged prerogative of the Grand Master to make Masons at sight. This has been the subject of much debate and clearly is not a general institution of Masonic common law Brother Hughan, indeed, styled it an "American pretension." But much misapprehension has prevailed in the discussion of the subject. Some tell us that the power has not existed "since 1717," apparently reasoning that it is incompatible with the Lodge and Grand-Lodge system that has prevailed since that date. On the other hand we are told that it is a Landmark which has been suffered to fall into disuse by some while others have vindicated it in its integrity. Neither position can be maintained. When we are dealing with a question of Masonic common law our only criterion is long-standing, general, well attested usage. And authorities and jurisdictions will necessarily differ as to the application of this criterion and will reach different results, exactly as the courts of our states differ as to what are principles of common law under which we live and reach different results so frequently that, with a

common foundation in each, the details of the traditional law differ in all our states. Certainly one may say with confidence that the power in question is not a general much less a universal institution of Masonic common law. But if it is recognized and obtains anywhere by custom or declaratory legislation, there is no reason why Masonic jurists elsewhere should hurl argumentative thunderbolts at the authorities of that jurisdiction. The nine American Grand Lodges that accept Mackey's twenty-five Landmarks in their entirety are at least entitled to claim that with them this prerogative is Masonic common law and rests in their law on a higher basis than such purely legislative rules as those which in some American jurisdictions preclude those who follow certain occupations from becoming Masons. For a logical argument may be made for the power as an incident of the common-law prerogative of the Grand Master to dispense with the law for grave reasons or on important occasions and it is at least disputable whether some such power was not exercised by eighteenth-century Grand Masters.

Mackey's ninth Landmark is thus stated: "The necessity of Masons to congregate into Lodges." He adds: "It is not to be understood by this that any ancient Landmark has decreed that permanent organization of subordinate Lodges which constitutes one of the features of the Masonic system as it now prevails. But the Landmarks of the order always prescribe that Masons should from time to time congregate together for the purpose of either operative or speculative labor and that these congregations should be called Lodges. Formerly these were extemporary meetings called together for special purposes and then dissolved, the Brethren departing to meet again at other times and other places according to the necessity of circumstances. But warrants of constitution, by-laws, permanent officers, and annual arrears are modern innovations entirely outside the Landmarks and dependent entirely on the special enactment of a comparatively recent period."

The comment of Brother George F. Moore in this connection is very pertinent. He says: "This amounts to saying that a society of men must be a society--that an association of men must associate, that a fraternity of men must fraternize. A common definition of a Freemason is 'one of a secret association composed of persons united for social enjoyment and mutual assistance.' But it is not so clear that the meeting of Freemasons were to be called 'Lodges' nor is there any evidence of a Landmark prescribing the use of the word 'Lodge'."

We must remember that the Lodges of seventeenth-century England were often mere occasional assemblies of Masons and indeed were called "assemblies" at York. Often any number of Masons who find themselves in a convenient place at a convenient time are seen holding a Lodge. As a Landmark, therefore, this must fail. Yet nothing is more undoubted in Masonic common law than the system of regular and permanent Lodges that grew up in England after 1691, became an established part of the Grand Lodge system of 1717, and obtained universal authority in the Masonic world.

Mackey states his tenth Landmark thus: "The government of the Craft when so congregated [i. e. in a Lodge] by a Master and two Wardens is also a Landmark. A congregation of Masons meeting together under any other government, as that for instance of a president and vice-president, or a chairman and subchairman, would not be recognized as a Lodge. The presence of a Master and two Wardens is as essential to a valid organization of a Lodge as a warrant of constitution is at the present day. The names, of course, vary in different languages; but the officers, their number, prerogatives and duties are everywhere identical."

A few points are noteworthy in connection with the organization of a Masonic Lodge: (1) the organization with a Master and two Wardens is analogous to that of a parish in England, with the rector and two wardens. (2) It is the same as that of the Craft gilds in England, where there was a Master or governor (or some such title) and two wardens. (3) We know the title Master was not always used. In York the chief officer was called President. In Scotland he was called Warden. But this is not decisive and is no proof that there were not three officers. (4) The Master and Wardens were recognized and their duties defined in the old ordinances of the Steinmetzen of the fifteenth century. (5) The relation of the number three to the numerical symbolism so universal in Masonry suggests strongly the antiquity of the Master and Wardens.

On the whole this tenth of Mackey's Landmarks comes very near to fulfilling the requirements. In a former article (3) I indicated my reasons for not so recognizing it. But Brother Moore accepts it as a Landmark. At any rate its place as an unquestioned institution of our common law is secure.

We come next to Mackey's eleventh Landmark. His language is: "The necessity that every Lodge when congregated should be duly tiled is an important Landmark of the institution which is never neglected. The necessity of this law arises from the esoteric character of Masonry. The duty of guarding the door and keeping off cowans and eavesdroppers is an ancient one which constitutes, therefore, a Landmark."

I suppose if there is such a thing as a Landmark, we should have to agree that secrecy is a Landmark. But notice that Mackey claims not only secrecy as a Landmark, but also the mode of maintaining secrecy by purgation of the Lodge and by tiling. Notice also the way he proves this, not historically, but logically or analytically. This is a good example of the analytical method in Masonic jurisprudence. Mackey's argument may be put thus: Masonry is a secret institution in its very nature. Hence secrecy is an unalterable fundamental. But the traditional incidents of secrecy, which are necessary to the maintenance of this fundamental institution of secrecy, are logically inseparable from secrecy and therefore they also are Landmarks. Consequently in his Encyclopedia, under the word "tiler," Mackey says that the name tiler and the office itself are based "not on any conventional regulation, but on the Landmarks of the Order." In other words, not only secrecy, but the tiling of the Lodge and the tiler, as a means of maintaining secrecy, are Landmarks.

Undoubtedly we must agree that secrecy is a Landmark. We do not need analysis or logic for this. It is an immemorial, universal characteristic not merely of Masonry, but of all the like societies which, as I told you in another connection, have existed among all men in all times. But how far are the means of preserving secrecy Landmarks? How far are they fundamental and immutable, and how far are they but Masonic common law? This is not so easy to answer. For myself, I should say they are not a Landmark. One might say that where there is nothing against tradition in such a case we should accept it. And here we have, so far as there is evidence, the evidence of universal and immemorial usage. So one might say that the tiling of the Lodge and the doorkeeper, sentinel, outside guard, or tiler are Landmarks. But this is only saying that secrecy is a Landmark. As to the name "tiler"--we cannot be sure. It is hard to say what the word means. Some think it means one who lays tiles and is symbolical of the building roofed or completed. And in justification of this we are cited to the old practice that when a clandestine or a cowan got into the lodge a brother called out--"It rains"--signifying that the roof leaked for want of proper tiling. This is ingenious, and may be so. Others derive tiler from "tailleur," stone-cutter. This is philologically erroneous. There is some philological evidence that it may mean only guard. If so, the whole is clear. The symbolism of the roofed building is not well enough established to

make it safe to rely on this for a Landmark. Probably recognition of secrecy and of purgation and tiling as a Landmark is as far as we can go. Brother Moore accepts Mackey's view entirely.

Mackey states his twelfth Landmark thus: "The right of every Mason to be represented in all general meetings of the Craft and to instruct his representatives is a [twelfth] Landmark. Formerly these general meetings, which were usually held once a year, were called General Assemblies, and all the fraternity, even to the youngest Entered Apprentice, were entitled to be present. Now they are called Grand Lodges and only the Masters and Wardens of the subordinate Lodges are summoned. But this is simply as the representatives of their members. Originally each member represented himself; now he is represented by his officers."

This is certainly Masonic common law, but I am confident it cannot be maintained as a Landmark.

(1) In the first place it contains a refutation in itself. If prior to 1717 all Masons had a right to attend, what warrant was there in that year for changing a right of personal attendance into a right to attend by representatives? This shows that we are hardly dealing here with a Landmark.

(2) As I showed in other lectures, the existence of these general assemblies prior to 1717 is involved in great doubt historically. I think there is evidence of such assemblies in the seventeenth century. But I do not believe there is evidence of regular assemblies, much less of a system of periodical assemblies prior to 1717. To dispose of the matter in a few words, Masonic history is against this alleged Landmark, and Mackey's argument for it as a Landmark is in conflict with his assertion. But as a bit of Masonic common law, it is undoubted.

In passing it should be noted that here, as in so many cases of Masonic common law, we have a purely English idea. Representation of every Englishman in Parliament through the knights of the shire and the burgesses is the-obvious analogy. Indeed

Mackey's very language is taken from Blackstone. A very large part of Masonic common law is English. But when we have an idea so peculiarly English we may well pause and ask ourselves whether we are sure that we have a Landmark.

Two matters of some practical importance are involved in the question as to the existence of this supposed twelfth Landmark. One is the question, once much mooted, of the right of the Entered Apprentice to ballot for candidates for the Entered Apprentice degree. This was the subject of a characteristically learned report by Albert Pike in 1854. As is well known, the question has been settled in the negative. The other point is one still controverted in many jurisdictions, namely, whether a Lodge of Master Masons is opened on the Entered Apprentice degree or a Lodge of Entered Apprentices is opened. This is really, it is submitted, but a matter of local law. One may think that the local law should be this or that on general principles of Masonic common law. But it cannot be that any Landmark is violated by a jurisdiction which takes the one view or the other.

Mackey states his thirteenth Landmark thus: "The right of every Mason to appeal from the decision of his Brethren in Lodge convened to the Grand Lodge or General Assembly of Masons is a Landmark highly essential to the preservation of justice and the prevention of oppression. A few modern Grand Lodges, in adopting a regulation that the decision of subordinate Lodges in cases of expulsion cannot be wholly set aside upon appeal, have violated this unquestioned Landmark as well as the principles of just government."

Notice how Mackey proves this Landmark. He says the right of appeal is essential to justice: therefore it is a Landmark. It is a fundamental notion in justice that there shall be a review of a decision; therefore it is fundamental in Masonic justice. But unappealable decisions are known to all legal systems. For example: Criminal appeals were not allowed in England till a few years ago; judgments and decrees for less than $5,000 in our federal courts were not appealable prior to 1891; petty judgments are unappealable in many states, and judgments were not appealable in Roman law prior to the empire. Hence it is by no means clear that Mackey's premises are maintainable. Moreover, as he admits, the practice has not been universal in modern times. But the conclusive objection is that this alleged Landmark assumes the existence of Grand Lodges prior to 1717, which we cannot concede. Nevertheless this is clearly a doctrine of Masonic common law.

Mackey states his fourteenth Landmark in these words: The light of every Mason to visit and sit in every regular Lodge is an unquestioned Landmark of the Order. This is called the right of visitation. This right of visitation has always been recognized as an inherent right which inures to every Mason as he travels through the world and this is because Lodges are justly considered as divisions for convenience of the universal Masonic family. This right may of course be impaired or forfeited on special occasions by various circumstances; but when admission is refused to a Mason in good standing who knocks at the door of a Lodge as a visitor, it is to be expected that some good and sufficient reason shall be furnished for this violation of what is in general a Masonic right founded on the Landmarks of the order."

This is a matter of great difficulty, not merely as to the existence of a Landmark of visitation, but also with respect to the limits of the right, whether founded on a Landmark or on common law. That there is a Landmark that Masons have a right of visitation is quite possible. There are several good reasons for asserting this. (1) Originally Lodges were not necessarily permanent. The Masons present at the time and place opened a Lodge. A striking illustration of this may be found in Ashmole's well known account of his initiation. Under such circumstances all who were there had a right to take part. But there were also permanent Lodges in Scotland, at least, in the sixteenth century. (2) The right of visitation, it may be said, inheres in the ideas of fraternity and universality. So far as we can use logic and philosophy they sustain Mackey on this point. (3) Visitation exists in all brotherhoods and societies in all time, so far as not purely local. It is said to have been a maxim of the Pythagoreans. (4) The old charges uniformly prescribe a duty of receiving "strange fellows"--that is, foreign Masons--and of treating them well. This is a very strong argument.

We might, then, accept a Landmark of visitation. What, however, are its limits ? This is one of the most difficult and vexed questions in Masonic jurisprudence. Hence I prefer to regard visitation as a common law right, the limits and scope whereof must be considered in the next lecture.

(To be continued)

(1) "Causes of Divergence in Ritual," THE BUILDER, vol. III, Nov. C. C. B: pp. 4-10. -

(2) Masonic Jurisprudence - II, The Landmarks," THE BUILDER, vol. III, pp. 211-216.

(3)Idem.

----o----

EDITORIAL

OUR LEGACY

GEORGE WASHINGTON was a man. He lived and did not die. He was a Mason. He was Worshipful Master of his Lodge. Not only did he express Masonry in his life, he loved Masonry for itself. He was a large man. He had a goitre. He had a mole on his cheek. He did not look like a Sphinx. He was human. He laid the cornerstone of the National Capitol with Masonic ceremonies. In doing so he used a Freemason's trowel. As Worshipful Master he sat in a large leather chair. That leather chair now rests in a glass case, just a few feet from where it sat (though in a building since burned down) when he occupied it as the Master of that Lodge. The bases of the lights which burned in that Lodge Room still exist. But for the ravages of fire, the bier upon which he was borne to his grave would still be in existence. At the moment when he breathed his last, his physicians cut the pendulum cold of the clock which for years had ticked away the hours in his bedroom. It has never ticked since. The gloves which he wore as a Mason still remain. They show that he had large - very large - hands. And, withal, in that old Lodge Room there hangs his portrait, painted shortly before his death. A human face, surmounting rounding shoulders, covered with long, white hair. The face of a man who has lived much. An austere face - but a kindly eye. An eye which knew Brotherhood, and appreciated it. The eye and the face of the man and Mason whom, in 1788, was characterized by Edmund Randolph, Grand Master of Masons in Virginia, as "our

illustrious and well-beloved brother, George Washington, Esq., late General and Commander-in-chief of the forces of the United States of America," and who, with others, was granted a Charter for Alexandria Lodge, General Washington becoming its first Master.

These intimate personal relics, and hundreds of others which repose in that little old Lodge Room in Alexandria, prove that Washington was a Mason, and loved his Masonry. Except perhaps the room at Mount Vernon in which he died, there is no more hallowed place in all Virginia. His presence is still there. You can feel it. And when Alexandria-Washington Lodge No. 22 is opened, there is a thrill for every Mason - even the words of the ritual seem to be mellowed by the echoes of the days of long ago. To the American Mason, at least, it is an holy place.

A Priceless Legacy? Yes. And a legacy house as every red-blooded American Mason would not have it housed. As it stands, our legacy is still subject to the ravages of fire, and nothing but the bravery of the present members of the Lodge could possibly save more than a fraction of what is left to us after the fire of 1871.

"To Us," because for eight years the "spirit of '76" has been reawakened, and these priceless memoirs of the Father of Our Country are to be preserved. The coming of the World War has heightened their value. Democracy, and the FIRST Leader of American Democracy mean more to us than they did a year or two ago. And so it was that on February 22 last, when the George Washington Masonic National Memorial Association held its annual meeting, the determination to see this great American Masonic Legacy properly housed was stronger than ever. Even the death of General Shryock, the lamented President of the Association, could not deter the representatives of a large number of Grand Lodges there assembled. Rather was his death accepted as a challenge to progress. And progress was attained.

Cash and bona fide pledges to the amount of substantially $125,000.00 were reported by the Treasurer. The goal which was set at the beginning as the evidence of the practicability of the plan had been passed. It is not enough to justify erection of a suitable building, even if other circumstances were auspicious. But it is now only a matter of organization, and a little more time.

Steps were perfected to expand the organization so as to include the whole United States. Funds over and above the reported total of donations to the building fund are in hand to carry the message of the need for this Memorial into every Lodge in the United States of America. Progress up to date proves that all that is needed is to present that message, and the patriotic ardor of American Masonry will respond to the Call. No Grand Lodge, and no Mason able to contribute his mite to a fund for this Washington Memorial, will want to be left out. The success of the movement is at hand.

G.L.S.

----o----

THE LIBRARY

EDITED BY BRO. H. L. HAYWOOD

(The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.)

"THE MERCY OF HELL"

IT is a notorious fact that the most eloquent sermons make dull reading. The speaker makes his appeal to a crowd and must therefore set his subject forth in those sweeping generalizations which ill accord with the printed page addressed to a solitary mind; he is compelled to lay on his colors with a lavish brush in order that the dullest of his hearers may see the picture. While we listen, this goes well enough but to read it becomes a different matter, for we enjoy the writer most who leaves something to our own wit or imagination. Moreover, as Emerson was wont to remind himself, art is ever warning its votaries with "thou shalt not preach" because nothing is more fatal to a writer's appeal than the stiff, didactic temper of the moralist. For these, and for other reasons suggested by these, it is not often that the great sermonizer is also a great writer. Exceptions there have been but not many: Bossuet may still be read, especially if one is at home in French; F.W. Robertson has been listed among the makers of modern English prose; in this country we have had Brooks and Swing. The list is so soon exhausted that when a man appears who displays masterhood in both crafts we are all constrained to heed so rare an apparition.

Dr. Joseph Fort Newton, whose volume of sermons, "The Mercy of Hell," has been recently issued by the Murray Press of Boston (at one dollar), has other claims upon the public, but in nothing does he more challenge attention than in his ability to both preach and write in the grand style. He has the exquisite grace of the literary craftsman combined with the unction and power of the prophet and one knows not which of the two to admire the more.

Dr. Newton has read prodigiously. In literature, history, philosophy, in theology, and in certain specialties, such as Freemasonry, he is so much at home that the most literate reader is astonished by the erudition of a man only turned forty; but his thirst for knowledge has never been permitted to discredit the arts wherewith knowledge is turned into light and made to shine abroad. When the present writer asked him to name the teachers to whom he owed most by way of literary inspiration he mentioned Mark Rutherford, David Swing, Goldwin Smith, Theodore Watts-Dunton and Emerson; Dr. Newton has saturated himself with the spirit and mood of these men so that one will ever and anon catch echoes of them in the pages of "The Mercy of Hell"; but Dr. Newton's style, for all that it may owe to these and other masters, is quite his own. It is a style as beautiful as it is original, capable of effects like music and painting combined, and often really poignant in its beanty, as those will remember who have read his marvelous sermon on "Why Birds Sing."

It must not be supposed, however, that Dr. Newton is a preacher who uses the sermon as a mere subterfuge for essay writing. The central, the essential thing in him is the prophet, the mystic, the teacher of the art of living the spiritual life, to whom the pulpit has become the house of the seer, and the sermon a speaking of man to man about the highest things. His is a religion without dogmatism, a faith innocent of metaphysical subtleties, and everywhere in it one will discover the chaste beauty of the Mind of Christ; the life of God in the soul of man; it is this which he sets forth in all his scores of sermons, it is this which he is ever seeking, or which he is always recommending with every art of persuasion. They who have grown weary of sectarian exaggerations, and the gritty bitterness of much that passes for evangelical faith, but who still require a house of doctrine in which the spirit may find rest and refreshment, will find in the present volume that which sounds like the voices of their own souls.

Dr. Newton's most signal contribution to the religious spirit of the times, we may say, is his persistent emphasis on beauty as an essential element in religion. If the Medieval Period can still send forth an enchantment from its ancient towers it is because the worshippers of that period counted beauty as necessary to the church as goodness or truth. When the Reformation came, with its gray conventicles and its harsh moralities, the note of beauty was almost lost out of the Gospel of "the Poet of Galilee"; but now, we may thankfully say, the prophets of religion are once more awakened to the need for an esthetic element in common worship, and it is Dr. Newton's distinction that he has a place among those who lead this new renaissance which contends that God is as incapable of ugliness as of falsehood.

The element of beauty in "The Mercy of Hell" is so blended with the other elements that one cannot disengage it for special exhibition, but those who care to see it in freest play may turn to the sermon on "The Vision of the Dead." It so happens that two other master preachers have developed this theme, Phillips Brooks and George A. Gordon; comparisons are odious, especially when the living are concerned, but the student who lays these three discourses before him will see at once that Dr. Newton's own distinctive note is the loveliness wherewith he has enveloped his pages, a loveliness of spirit, of thought, and of diction.

By this restoration of beauty to the craft of the pulpit Dr. Newton has done much to reconcile the tradition which builds on the beauty of holiness with that other tradition which builds on the holiness of beauty. He has helped to do that which was so sorely needed, he has given the preacher a legitimate place among those other workers who build "the House Beautiful, which the creative minds of all generations - the artists and those who have treated life in the spirit of art - are always building together, for the refreshment of the human spirit." All who teach or preach, whether from the platform or from the printed page, have long needed this recall to the primacy of beauty in the presentations of truth and the appeals to goodness; they have long needed such a warning "against the stupidity which is dead to substance and the vulgarity which is dead to form."

----o----

THE QUESTION BOX

(The Builder is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.)

WHAT IS TRUTH?

In reading "The Trial of Christ From a Lawyer's Standpoint" in the December issue of THE BUILDER, I was set to thinking, when I came across the passage where Pilate, without waiting for an answer, asked the brooding question which has haunted free men with free minds since the beginning of time, "What is Truth ? "

I would appreciate your definition of Truth, as my mind wanders to the words "Brotherly Love, Relief and Truth," and the Eastern Stars say "Charity, Truth and Loving Kindness," and, if I remember rightly the same word is used again in both the York and Scottish Rites.

I have looked up the reference to the word in the Gospel of St. John and have also consulted three dictionaries.

A.J.G., Iowa.

"What is Truth ? " If we could answer that question we could be gods and know all the secrets of the universe. Pilate's question was put to Truth itself, but he could not understand it. Truth is the great object of Masonic study - the age-long quest of man. It is the reward promised to those who are faithful, when their spiritual temple is completed. It has been lost in the darkness of error, and, in this life at least, we must be content with a substitute, which approximates to the real according to our faithfulness.

"Truth is a tenet of our Brotherhood;

It is the essence of Divinity;

It is the spirit's native, mystic food;

It is the magnet of eternity,

Which holds all that has been or is to be,

To one grand center, which is fixed in God,

Whom the Accepted, Ancient and the Free

Adore as Master - Whose impartial rod

Each soul hath felt which yet Life's rugged path hath trod.

Truth is eternal - all else but decay;

For Truth is God, and God is Truth, and we

Are shades of destiny that pass away,

Or blend in oceans of Divinity.

The Sun, God's Junior Warden, beams on high,

When moon and stars have faded into night,

To lure the soul from earth to yonder sky,

Wherein life's mystery is lost in light

To be unveiled at last when it hath taken flight."

Books might be written on this subject, my brother, and not exhaust it. No one definition that man can give can convey an idea of Truth's nature. We can hint at its meaning but we can no more comprehend it than we can comprehend God himself.

We do indeed find it in all our Masonic work, both in the York and the Scottish Rites, because the search for Truth is but another name for man's efforts to attain the Real and Eternal and free himself from delusion and the temporal.

"The earth shall pass away,

The stars shall fall,

The heavens roll together

Like a parchment scroll;

But Truth shall live forever,

And through endless ages give

Her blessings to the sainted,

And fail them, never, never."

C.C.H.

* * *

DEFINITIONS OF MASONRY

You have struck a sympathetic chord in my makeup in your article "First Steps - Entrance and Reception" in the January issue of THE BUILDER.

Your definition comes very close to one I have loved. You say Freemasonry is a system of moral knowledge in action. Why not shorten it and say "Masonry is morality in action" ?

Now I have twenty-four definitions by the following brethren: Oliver, Dalcho, Mackey, Pierson, Pike, Connor, Drummond, French, Humphrey, Parker, Saunders, Morris, Sickles, Fitch, Dutch Handbook, Mitchell and yourself. I have but a small library and would like to learn more of this subject.

Definitions may be divided into several classes. For instance, I would classify Sir Gilbert Parker's saying that "Masonry is not the exposition of a manufactured ritual, nor is it a revelation. It expresses the underlying principles which govern all the religions which the race has loved, and is founded upon the accumulated traditions which are necessities to humanity," as a Scottish Rite definition.

The great apostle of Scottish Rite Masonry, Albert Pike, gives the definition of a philosopher.

It seems to me that the Fellowcraft also has his definition, several of them in fact. Oliver says: "Geometry is the basis upon which the superstructure of Masonry is erected." Dalcho and Oliver say "a speculative science founded on an operative art.

Mackey says "a science of morality," but it seems to me that A.T.C. Pierson has the Fellowcraft's definition best of all. He says "the science of sciences, because it comprehends within itself that of all others."

I merely mention the above examples to illustrate the idea, and if you can point me to a further elaboration of it, I shall be very thankful to you.

H.H.A., Nebraska.

Definitions are only helpful when adding to our comprehension of any subject. They limit or curb the tendency of our minds to looseness of understanding or vagueness of vision. A good definition enables us to see straight, look far, and acquire insight.

A definition may be so scanty of scope that it is little better, if any, than the use of the word it aims to explain. This is the only criticism I make of your definition and my own, - both are impoverished sadly by their brevity. As mere trite expressions of an impression left upon our mind, they have their uses perhaps, but they are too lame, impotent and bald for full meaty meaning and wealth of ripe suggestion.

I commend to you my old paraphrase of St. Paul's definition in I. Corinthians, 13th Chapter. Begin at the first verse if you wish, - I prefer to begin at the fourth. In some versions of the scriptures we have the word "charity" rendered as "love." I suggest you read it as "Freemasonry" wherever "love" or "charity" occur in that memorable chapter.

I also like to think that Romans 12:11 defines something of what a Mason should be.

All these definitions are faulty because not so sufficiently sharp, exclusive and co-ordinating as to mark the Mason in any wise apart and aside from all other good men. Truly he is of that goodly company but not all of them are Masons.

My only answer to such a comment as the above is that I think most of Masonry because to me it affords a rallying ground where we can unitedly as Masons pool our efforts with the profane for the service of mankind. A Mason is surely made so to prepare and guarantee him for such labor and to consecrate him for a larger usefulness among men. As a Mason he recognizes the brethren as equal to himself in standing and in dedication, stones cut and gauged four-square for the temple of God, fitted to stand together in closest unity strongly supporting each other.

But there is more than this to Masonic purpose and practice, and this aspect is purely the attitude of the Mason to the world's work at large, his labors with Masons and non-Masons. No definition aiming to be complete and accurate will ignore this phase of Freemasonry.

You do not quote either the late Geo. W. Speth or the late Wm. J. Hughan, or Oswald Wirth, all of whom have attempted to describe Masonry. Brother Hughan's definition is not as well known as it deserves to be and having it handy I copy it herewith. It first appeared in answer to some comments by that able and now departed Masonic writer, Brother Joseph Robbins:

"Masonry consists in the erection, by aid of the proper working tools, and on the plan laid down by the Grand Architect of the Universe on His great moral and Masonic trestleboard, the Holy Writings, of a spiritual edifice, composed of stones which have passed the overseer's square and bearing the mark of the Craft thereon, wherein shall dwell the Holy Shekinah, surrounding the Cherubim who guard the revealed Word of God. Any rite administered to this end by the Craftsmen who have passed the door by the words of wisdom, upon the steps of prudence, and with the salutations of truth, is Masonic beyond all possibility of doubt."

The above very instructive definition I copy from page 440, Official Bulletin, Supreme Council of the Southern Masonic Jurisdiction of the United States, Vol. 7, 1885.

And now finally, my brother, let me try again.

Freemasonry is a system of knowledge and of morals taught secretly to the elect for public and private uses. What a Mason should be, what he should know and what he should do is the purpose of Masonic teaching. Masonry is rehearsed to the initiate by the rendition of ritual, imparted to his mind by story, and impressed upon the memory by symbols,a triple guarantee against forgetfulness. By stage-set drama, stirring story and the art of symbolism, the eye, the ear and the recollection continually enrich the understanding of the reflective members of the Craft. He that so learns its lessons will not expect of it the mere establishment of historical facts, but he may be sure that it will convey to him the finer philosophical doctrines of truth. Such were the parables of Him that spake as never man spake. Even as He taught in the enduring simplicity of a straight-forward story, and used the nearby objects of street and field, home and inn, the whole chastened by the tragedy of His death upon the cross, at the hands of those for whom He labored, - so are we Masons today humbly and perhaps too often unconsciously employing methods of instruction having a striking family likeness to those of the glorified Galilean. R.I.C.

* * *

MASONRY IN SWEDEN

Our Study Club would appreciate it very much if you would answer the following questions as soon as possible:

What is the present status of Masonry in Sweden? What is the reason that Masons visiting that country from the several Grand jurisdictions of the United States cannot lawfully visit Swedish Lodges?

W.P.S., Minnesota.

We shall reply to your last question first by stating that, to our knowledge, the Masons of Arkansas, District of Columbia, Missouri and New York may lawfully visit Swedish Lodges, as the Grand Lodges of these States have officially established fraternal relations with the Grand Lodge of Sweden. Possibly the only reason that Minnesota Masons cannot lawfully visit Swedish Lodges is that the Grand Lodge of Minnesota has never officially "recognized" the Grand Lodge of Sweden and the latter, for no other reason than this, is considered "clandestine" by the Grand Lodge of Minnesota, if we rightly interpret Section 65 of Article V of the General Regulations of Minnesota, which defines a "clandestine" Lodge as "one without a charter or dispensation from this Grand Lodge or from a Grand Lodge recognized by it."

Brother R. F. Gould, in his larger "History of Freemasonry," vol. IV, chapter XXVI, says that the history of Masonry in Sweden possesses an interest peculiar to itself. The Swedes appear to have fallen away from the simple teachings of the Craft as easily and early as the other nationalities of Europe, but with this difference, that instead of flitting from one Rite to another, constantly seeking variety, they have remained steadfast to their first heresy, and still work the same ceremonies that originally rivetted their attention about 1760. These ceremonies are in great part their own invention, although based, not improbably - upon the degrees of the Clermont Chapter; and as they have only been adopted by one Grand Body in Prussia, and by Denmark, Sweden has ever since been practically outside the circle of Freemasonry - a distant connection only of

the great Masonic family. This want of intimate Masonic intercourse, combined with a marked absence of indigenous Masonic literature, is the reason that any history of Swedish Freemasonry can be no more than a sketch.

In 1780 the Rite was rearranged and divided into three classes:

I. St. John's Lodges, comprising the Craft.

II. St. Andrew's Lodges, the Scots degrees: 4d, Elect or Scots Apprentices and Fellows; 5d, Scots Master or Grand Scots Elect; 6d, Stuart brothers or Knights of the East and Princes of Jerusalem.

III. Chapter: 7d, Confidants of Solomon, formerly Knights of the West; 8d, Confidants of St. John; 9d, Confidants of St. Andrew. Beyond this is a sort of Tenth Degree composed of three steps of honor - Knights, followed by Commanders of the Red Cross and Vicar of Solomon. The ruling body of the Order is this Tenth Degree, and its officers are called the Grand Wardens of the Crown, Lamp, Sword, Square, Temple, the Standard, the Grand Chancellor, Treasurer, and Architects, and at the head of all is the Vicar of Solomon. Owing to the Christian color of Freemasonry in Sweden, Solomon throughout is but a type of Christ, and his Vicar consequently becomes Christ's Vicar, a species of Protestant Pope. That the office is now always held by the King of the country is therefore only natural.

On January 24, 1798, the Duke of Sudermania wrote a long letter to the Grand Master of England praying for a regular intercourse and mutual representation. This was granted and in spite of the great difference in ritual, the two Grand Lodges have ever since been in fraternal communion.

Our latest statistics show that there are 43 Lodges and 13,558 members under the Grand Lodge of Sweden.

W.E.A.

* * *

INFORMATION CONCERNING CANDIDATES FOR INITIATION

(The following questions arere referred to us by the Chairman of the Skowhegan, Maine, Study Club after a recent discussion of Brother McCollum's paper on "The Ballot" which appeared in the October Correspondence Circle Bulletin. Any opinions or comments on the questions or our answers thereto by those of our members who are students of Masonic jurisprudence will be given space in the Correspondence Columns of this department.)

Question 1. Should any brother who has the right of balloting and providing he is able to attend the meeting at which the ballot is to be had, seek the investigating committee to inform them of any reason he may have for thinking the applicant unworthy of being made a Mason?

Answer. We can see no objection to a Mason informing the investigating committee of any reasons he may have for thinking the candidate unworthy of becoming a Mason. It is his privilege to do so. Also every member of a Maine Lodge has the right, under Section 102, Article VI, of the Constitutions of the Grand Lodge of Maine, to object to the initiation of any candidate without giving his reasons therefor and such objection is equivalent to a rejection by ballot. Such objection may be made privately to the Master or to the Lodge and the reasons therefor cannot be required. Were the brother's reasons communicated to the investigating committee before their report to the Lodge, he would still have the right to file an objection to the candidate's initiation with the Master or the Lodge.

Question 2. Taking it for granted the brother has given this information to the committee, is he subjecting himself to trial for unmasonic conduct?

Answer. No. For if he were in possession of facts which, if made known, would cause the candidate to be rejected it would be his Masonic duty to reveal such facts to prevent unworthy material from being admitted into the Lodge.

Question 3. If he informs the committee, is present at the meeting at which the candidate is to be balloted upon, and asks to be excused from voting, is he guilty of unmasonic conduct?

Answer. Not according to the Maine law which provides that any member may be excused from voting by consent of the Lodge.

Question 4. Does a brother lay himself open to umnasonic conduct by informing the committee of his objections, providing it is absolutely impossible for him to attend the meeting at which the candidate is to be balloted upon?

Answer. No.

Question 5. Should a brother who is unable to attend the meeting at which the candidate is to be balloted upon inform the committee or the Master if he objects to the candidate's initiation?

Answer. See answer to question No. 1.

W.E.A.

* * *

THE TABERNACLE ERECTED BY MOSES

We are told in the Entered Apprentice Degree that King Solomon's Temple was situated due east and west after the style of the tabernacle which Moses built on the banks of the Red Sea "to perpetuate the remembrance of that remarkable east wind which wrought their mighty deliverance, and likewise the better to receive the rays of the rising sun."

I have examined the parts of the Scriptures very carefully and fail to find that this was the case. Will you kindly advise me if you can locate the passage of Scripture that conveys this meaning? W.Y.D., Connecticut.

If you are looking for a passage of Scripture which gives this explanation of the reason why the tabernacle and temple were situated due east and west, you will fail to find it. Both the tabernacle and the temple are full of symbolical significance, which is not given in the Bible. Possibly the significance was understood so well that it was not necessary to give the explanation. In some cases it was not given because the people had not reached a stage of development which enabled them to understand it. That every detail had a symbolical significance was firmly believed by the people themselves, but they were not always agreed as to what that significance was. Leyrer says "as to the symbolic signification of the tabernacle there cam be no doubt that the structure of the same was obviously determined by a complex and profound symbolism; but its meaning remains one of the things which will always be guess-work. Jewish Rabbis as well as Christian theologians have exercised their ingenuity with more or less success." The scriptural account gives very minute instructions as coming from God himself. Moses is to build the tabernacle according to the pattern shown him in the Mount - Exodus XXV, 9 and 40; XXVI, 30; XXVII, 8; and according to this plan the tabernacle is to be situated due east and west with the entrance in the East. (See Exodus XXVI, 14-25; XXVII, 9-19). Unless some significance was attached to it there would be no object in giving such minute instructions, especially as the location of each new camp must be chosen in view of these instructions. If as a matter of fact this continual

location of the tabernacle in the same direction perpetuated the remembrance of the mighty east wind by which their miraculous deliverance was wrought, it is natural to suppose that it was intended to do so. Again as to the rising sun, the Jewish Encyclopedia says "the opening of the gate toward the East had reference to the rising of the sun." (See Isaiah XLI, 2 and 25; Psalms L, 1; XIX, 4, CIII, 12.) The East meant forward - the direction of the face. West being behind, North to the left, South to the right. (See Job XXIII, 8, 9; Gen. XIII, 14; XXVIII, 14; Numbers X, 5, 6.) East is the part of the world where God planted Paradise. Many of the early Christians thought that Paradise was situated in the East. Therefore, though we may not be able to determine the origin of this explanation of the situation of the tabernacle and the temple, it is not an unnatural one and we know of no passage in the Scriptures with which it is inconsistent. We know that many of the Hebrew writers as well as the Apostle Paul gave to many of the early customs a symbolic significance which we do not find elsewhere in the Bible, and it is therefore natural to suppose that much of the rich symbolism of the temple like the parables of the New Testament was only revealed to those who were able to understand it. It is probable that much of it was even hidden from the earlier generations because they had not reached a stage of spiritual development which would enable them to so understand it. Masonic symbolism is of the same nature - it does not appear upon the surface - it is like the truth that comes to the diligent seeker and is revealed to him only as he is able to comprehend it. As illustrating a symbolical interpretation of the tabernacle which developed many generations after the tabernacle itself had passed away, read Paul's Epistle to the Hebrews. C.C.H.

----o----

CORRESPONDENCE

RECOMMENDS A MASONIC COLLEGE

Here is a matter I wish you would publish in THE BUILDER for the discussion and action of the brethren:

Why not have a Masonic training school, or college, where the Masons and their children, or others for that matter, could get a liberal education ? We have those in the order whose early environment forced them to make their own way in the world, and in so doing were denied the benefits of a good education. Many of these, I think, would gladly avail themselves of the opportunity of securing more light, or if unable to attend themselves, would gladly and freely contribute to the establish.ment of such a school for the benefit of others. We are taught that we should be lovers of the several arts and sciences, and in what more fitting way could we live up to this teaching, than by the establishment of such a school, and in so doing set up an immovable landmark for the glory of Masonry and the betterment of the race - a landmark which even the ravages of time would not efface.

If every Mason would contribute a dollar, or more if they so desired, it would make in round numbers $1,500,000 which would be a sufficient sum to start a school of which none of us would need feel ashamed.

I would suggest that such a school, if established, be not run for profit, but be self-sustaining, and that it be centrally located, thereby serving the greater number of people, for if located in any extreme of the country many would be barred on account of the high traveling expenses, etc.

Wm. Dickson, Michigan.

* * *

PHYSICAL QUALIFICATIONS

In the matter of physical qualifications discussed in THE BUILDER and the article "Symbolism of the Perfect Man," by Brother Ticknor of Maryland, in the September issue, in which he says "that the candidate symbolizes, in his physical being, the perfect

man, who alone is fit to enter into the composition of 'that spiritual building that house not made with hands, eternal, in the heavens,'" I take it that it is the perfect man, and not the symbol, which "alone is fit to enter into the composition of that spiritual building, that house not made with hands."

The perfect stone was made use of by the ancient masters to put into the building, not as a symbol, but as part of the building, and is it not the perfect man, and not the symbol, that goes into the spiritual building?

By hewing so closely to the line of symbolism, and endeavoring to hold fast to an ancient operative landmark, is there not danger of losing sight of the very root and foundation of our speculative teachings, that, "it is the internal and not the external qualifications that make one worthy to be a Mason" ? Is it not as a man thinketh and doeth, the life that he lives, that counts? Are these not the fundamentals of our principles and teachings? Is a man any less able to live and love, to do good, to practice our divine precepts, because of having gone forth to defend the principles of right and justice set forth in our teachings and in the doing thereof been deprived of some symbolic member? On this account is he any less a man, or any less a Mason; or is he any less worthy to be a man, or any less worthy to be a Mason ?

While symbolism enters largely into our teachings, and it may be that the external or physical is the symbol of the internal or spiritual, and that the symbol should be perfect even as the internal is perfect, and as it was with the Great Initiate; yet it is not the teachings itself, nor the whole of Masonry.

Should all of our principles and teachings stand in awe of one landmark of our ancient operative brothers, who used stones not as symbols?

L.L. Reynolds. Iowa.

* * *

ANENT "MASONS" OF THE STONE AGE AND ACTIVITIES OF FRENCH LODGES

In the February issue of THE BUILDER Brother Jox sharply raps Brother A.P.O. for attempting to find evidences of Masonry in the Stone Age. He says that it is a scientific question. Surely Brother Jox would not do away with the Seven Liberal Arts and Sciences.

In every age of the world Masons were the best men of that age. Evidently the Stone Age man was a fierce, blood-thirsty character. We know that all men are not alike even in this enlightened time - some might be termed blood-thirsty even now. To judge this Age by the record being made by this class there would be no abiding-place for Masonry. And statistics show it to be a fact that there are fewer Masons per capita in the German Empire than in any other "civilized" nation, yet there are some Masons even there, however incredible it may be.

It requires no stretch of the imagination to believe there were some good men, comparatively, in the Stone Age. The best men of that time, no matter what they were called or named, even if they were "pretty hard citizens," judging from our standard, they were the Masons of their time and Age. The Divine spark is always in the heart of man, no matter how deepIy buried.

* * *

Brother Kellett's able paper on the Grand Orient of France reveals the same old story that has made sectarianism possible in the material and religious world - a lack of understanding of our brother's true position and what he really believes, perhaps, we

might even say, our meddling, by setting up a standard for him. Why should not he set up one for us ? No doubt he would do so, were he less broad-minded and tolerant.

We can contrast the life of intense interest in a French Lodge under the Grand Orient where are discussed sociological, legislative, economic and philosophical questions, as compared with the average lifeless interest in our own Lodges, except when there is a supper or work to do. Perhaps we had better be careful about throwing rocks.

A. K. Bradley. Texas.

* * *

AN UNSOLICITED RECOMMENDATION

Please give me the floor, Brother Editor, until I remark to the brethren:

1. A Mason who subscribes for and reads THE BUILDER gets so much more out of his Masonry that it is a real act of conservation; it really pays him to be so engaged. Certainly any brother would be a very enthusiastic and well-posted Mason if he could often consult with such brethren as Pound, Newton, Clegg, et al., and two dollars a year for such a privilege would be considered a trifling cost. Well, that is just what I am doing right along every month in THE BUILDER and it is a "big bargain" at two dollars a year. May I suggest that we each and every one of us secure at least one new member for the Society and thus do good for all concerned? As a printer in the past I know that a publisher has his financial problems now as never before. And our publisher has his problems.

2. Masonry is made up of men that rally to every good cause when it is properly presented to their attention: brethren, THE BUILDER is a good cause and ought to be on at least a hundred thousand library tables. It is an exponent of true Masonry.

An anti-Mason looked through a copy of THE BUILDER which he found on my study table (I am a preacher) and remarked: "If Masonry is what this Journal seems to indicate, it strikes me that it is a good thing." Such light should be far more widely diffused, and to that end I pledge myself to do my part to raise the number of members of the Society to one hundred thousand.

3. I have every number from the first, and every member joining after the first year owes it to himself to stock up with the previous bound volumes. He will be building for himself a Masonic library that will be prized in the years to come. When old age comes on these bound volumes will be a benediction to any Mason.

4. For after all, brother Mason, "this is the Journal you long have sought and mourned because you found it not." THE BUILDER does not use valuable space and ink to remark that, for instance, some illustrious brother in California or elsewhere "has been confined to his home for a couple of days with a slight attack of the grippe." But it gives us each month a feast of Masonic history, philosophy, ethics, pictures, etc., and it is not run for the financial profit of any individual. It will put designs on every thinking Mason's trestle-board - great designs.

5. And "lastly," brother Editor, without any suggestion from you or yours, I crave permission to again ask the brethren to put the circulation of THE BUILDER and the membership the Society to where it belongs - in six figures.

Frederick W. Hart, Ohio.

----o----

CHOICE

If no one ever did a thing he didn't want to do

I do not think that we would get a whole lot done, do you?

If no one ever did a thing that wasn't any fun

There wouldn't be a lot of use on earth for anyone.

And here's a most peculiar thing about the whole of it:

Although we often hate to do our little daily bit,

The things that ultimately bring us joy and profit, too,

Are generally the little things we didn't want to do.

- Douglas Mallock.

The Builder Magazine

May 1918 - Volume IV - Number 5

THE INSTALLATION CEREMONY AND RITE

BY BRO. A. S. MACBRIDE, SCOTLAND

AUTHOR'S NOTE: It has been suggested to me by Brother Joseph Fort Newton, whose wish is to me a command, that I should write something on this subject for THE BUILDER. I am not aware of having any special qualifications for such a task, unless it be that, on last St. John's day (27th December), it was fifty years since I was first installed as Master of a Lodge; and that I had the good fortune to receive instruction, for two or three years, from a Past Master who had then an experience as a Mason of upwards of fifty years. If, in carrying out this suggestion, I appear egotistic to the reader, I hope he will keep in view the difficulty I would otherwise have of conveying to him my somewhat unique experience, in connection with this subject. For the sake of simplicity, allow me to arrange my remarks under two parts, first, my experience and information of this Ceremony and Rite, and second, the Form of Installation.

PART I

MY EXPERIENCE AND INFORMATION OF THIS CEREMONY AND RITE

MY first acquaintance with what is now known as the Installed Master's Rite was in 1867, when first installed as Master in the Lodge, Leven Saint John, Renton. It was in a somewhat peculiar and mysterious, albeit quite common manner in Scotland at that time, that I received this honour. To understand the circumstances properly, please present this picture to your mind's eye.

We are in a dimly lighted room in a small village inn, some 24 by 16 feet in size and of somewhat plain and simple aspect. Through the centre of the room runs a plain deal table to within 4 or 5 feet of the chair in the east. The forms ranged on each side are filled, or rather packed, with about sixty or more Masons, among whom are six or seven past-masters. There is more than the usual number of grey heads present, for it is Saint John's night, and strong associations of "Auld Lang Syne" have drawn them, some from a distance of five or six miles, to spend a few hours together; and then to wend their way homeward through the mirk and storm of a dark December night. These old members range from thirty to fifty years standing and they love their Mother-Lodge with the real "Perfervidum ingenium Scotorum." As usual on Saint John's night, the meeting for Installation has been preceded by a torch-light procession through the village. In an upper window of the inn a transparent picture of the venerable saint, with his long flowing beard, has been placed; with sufficient lighted candles behind it to make clear and life-like his striking figure and features, to the delight and wonderment of the villagers, old and young, who are congregated outside. The din and bustle of the entrance of the processionists having subsided, the Lodge is "opened" on the first degree. The Minutes of the Election are read and the Installing Master, who is also the Retiring Master, briefly addresses the meeting and calls on the Master-elect to come forward to the east. The Installing Master is a man above fifty years, of average stature, dark, stout, and somewhat round shouldered. He is not blest with a great store of knowledge and still less with the gift of expression; yet he has a rough dignity of manner, and the knack of giving to certain parts of the ceremony an impression of mystery and importance which, to the general audience, is perhaps all the more impressive in consequence of the very nebulosity of his phrases. The Master-elect is twenty-two years of age, fair, of medium height and, through exercise, spare in figure. By fortuitous circumstances he-has been unanimously elected into the chair. He feels as if he was a pretender being crowned, without the smallest right to the throne. His only claim is a popularity that attributes gifts and virtues to him which he devoutly wishes he possessed. By force of circumstances and not by choice he is in a position for which he has not had the requisite training and experience; and, consequently, feels somewhat disquietful and perplexed. The Installing Master reads the Charge from the book of the Laws and Constitution of the Grand Lodge, administers the "oath de fideli," invests the Master-elect with his apron and jewel; and then, forming a half-circle of past-masters in front of the chair (thus screening himself and the Master-elect from the brethren generally) he seizes the latter by the arm, in the same way as is now done in a Board of Installed Masters, places him in the chair and whispers in his ear the word of an Installed Master.

Such was the manner of my installation in 1867. The Lodge was all the time on the first degree, and I have often thought that neither Murray Lyon nor Gould would have suspected, from the minutes of that meeting, that a secret word and grip, not belonging to any of the ordinary Craft degrees, had been then and there imparted to the new Master without any of those present (except the past-master) being in any way aware of the fact. Both of these distinguished Masonic writers, it seems to me, have insisted too much on written evidence before acknowledging anything contrary to their preconceptions. Hence Gould in his history, vol. II, page 358, on this subject, quotes as follows from the "General Regulations and the manner of constituting anew Lodge": "The candidate . . . being yet among the Fellow Craft . . . having signified his submission to the charges of a Master, the Grand Master shall, by certain significant ceremonies and ancient usages, install him."- To this Gould adds the remark: "It is in the highest degree improbable--not to say impossible--that any secrets were communicated on such an occasion."

With the highest respect for the opinion of this admirable Masonic historian, I submit that my experience establishes the fact that it was neither "improbable" nor "impossible" to communicate secrets on such an occasion. In the old days, when the places of meeting were not so commodious and not so well provided with adjacent rooms as they now are, Masons would naturally adopt methods to suit their circumstances and to overcome their difficulties. Both Murray Lyon and Gould, at times, deny the existence of things outside the circle of their ken, and the lack of a little imagination has caused them to dogmatise on the unknown -- a dangerous thing for historians at any time to do. Notwithstanding all this, when we consider the fables that passed as Masonic history before they appeared in the field, we can well excuse any little slip that may become visible on the pages of their magnificent works. Their careful studies ushered in a new and better era in Masonic literature, and we can never be too grateful to them for the work they so well and so persevering accomplished.

The other parts of the Ceremony of Installation in 1867, were substantially the same in form as those now usual under the Scottish Constitution. At that time, however, a great deal of information was imparted in private. Every Entered Apprentice had his instructors, or intenders as they were called in the old times.

These were appointed immediately after his initiation, and were responsible to the Lodge that he should show "suitable progress" in a knowledge of the Craft when "tried" in open Lodge, before being "passed as a Fellow-of-the-Craft. The apprentice and his instructors met frequently, and his instruction continues until he was "raised" a Master Mason, and in most cases for some time afterwards. These meetings were a great help to me and I continued them for several years, even after my installation into the Chair of Lodge Leven St. John. My principal instructor was a Past Master who had one of the most retentive memories in my experience, and who had been a Mason for upwards of fifty years. From him, as well as from others, I learned all they knew of the various degrees and of the Chair Rite, but, so far as my recollection goes, there was nothing beyond the single grip and word. The tradition of the visit to the Temple at Jerusalem by the Queen of Sheba was related at these private meetings, with a number of other stories; but not with any special reference to the installing of a Master. Numerous tales floated about and these were the common property of the Craft, irrespective of degree. The tradition regarding the Queen of Sheba may, by some clever brother, have been made the basis of a pretty little rite, just as the tradition of the death of Hiram was, I believe, shaped and moulded into the ceremony of the third degree by Dr. Desaguliers; but, when that was done, or by whom it was done, there does not exist, so far as I know, any evidence whatever.

Turning to our historians for information on this Rite we find very little real information. Gould in his History (vol. II, page 239) says: "There is no evidence to show that the degree of Installed Master was invented before the second half of the eighteenth century. Murray Lyon in his work (page 185) remarks: "Previous to the introduction into Scotland of Symbolical Masonry, advancement to the chief office in Lodges was unmarked by any ceremonial further than the exaction of an oath of fealty from the newly elected brother. Even after the operative element had been eliminated from Lodges, the form of installation or "chairing" that was at first adopted was exceedingly simple. On his election the Master was shown to the chair by the old Master, who invested him with the jewel of office, and gave the salute in which the brethren joined. With the introduction of "high Masonry" came the dogma that no brother could legally preside in a Lodge until his reception of the Chair degree. This step originally bore some resemblance to the chairing which is clandestinely practised in many Scotch Lodges of the present day (1873)--a ceremony in which order and misrule are made alternately to predominate, in order the more impressively to inspire the novitiate with a sense of the dignity and responsibility that pertains to the president of a Lodge of Freemasons. This mock

installation will now disappear before the Installed Master's ritual recently adopted by Grand Lodge."

It was in 1872, at the February communication, that the Grand Lodge of Scotland first recognised the Past Master's ceremonial of Installation. Previous to that date, it was generally conducted in Scotland in the manner I have here tried to describe as my experience in 1867. The reference of Murray Lyon to "order and misrule" I never had any knowledge of, although such a thing may have been common in some parts of the country. It should be noted that the whole ceremony of Installation in 1867 was conducted while the Lodge was on the first degree, in accordance with the Grand Lodge law then existing. In a copy of the Laws and Constitutions of the Grand Lodge dated 1852 this law is stated thus: "The installation of the whole of the office-bearers of a Lodge including the Master shall be held in a just and perfect Lodge, opened in the Apprentice Degree."

Preston in his "Illustration of Masonry," published in 1762 (edition 1801, page 86), says: "The new Master is then conducted to an adjacent room where he is regularly installed, and bound to his trust in antient form, by his predecessor in office, in the presence of three installed Masters." From this and the context of Preston's version of the ceremony it is evident that in his day the "oath de fideli" was not administered in the Lodge, as the above remark follows immediately after the reading of the charges. Today, in Scotland, the Lodge must be opened in the first degree, in which the Charges are read and the oath is administered. The new Master and the installed Masters then retire to another room where the Chair Rite is performed. In England the Lodge is opened on the second degree, and this is the only practical difference now existing in this ceremony as practised under the respective constitutions.

In an admirable little work by Br. R. E. Wallace James, Edinburgh, entitled "Digest of Scottish Masonic Jurisprudence," there are various interesting items on this and other subjects. It is therein stated: "An account of the early Irish practice in Caementaria Hibernica (vol. 1, p. 21) disclosed why in Anderson's time it was not necessary to exclude those who were not Installed Masters: In Ireland they retired behind the chair of the S. W. and faced the west. There are, indeed, good reasons for supposing that this secret ceremony is a survival of the ceremony practised

before the Grand Lodge era, when a Fellow and Master of his craft was elevated above his fellows and authorised to become Master of the Work and Lodge."

From all this it seems to me apparent that the Installed Master's Rite, in connection with the ceremony of Installation, has been practised certainly from the middle of the eighteenth century and probably before that in the old operative Lodges; and that, like many of our ceremonies, it has been evolved from a rudimentary into its present more complex form a few years after the great speculative evolution in 1717.

In Scotland it is not recognized as a degree. It is sometimes called a "ceremony" and sometimes a "rite," for the Grand Lodge has always maintained that there are only three degrees in Masonry-- Apprentice, Fellowcraft, and Master--and it holds that the "Mark Ceremony" forms a part of the Fellow-craft degree, and that the Installed Master's Rite is a part of the Installation ceremony.

PART II

THE FORM OF INSTALLATION

From a comparison of Preston's "Ceremony of Installation" with the ceremony as carried out today, it is evident that they are in all respects practically the same. We may safely take it as certain, also, that the ceremony, given with a fair amount of detail by Preston, was that which was in general use in England from 1717, or shortly afterwards. The differences between the 1717 and 1917 versions are purely verbal, and even in these insignificant; and it may safely be said that during this two hundred years not one single ceremony of our Craft has suffered less change so far as the exoteric part is concerned. Regarding the esoteric part, we have no data to guide us; and we can only assume, from the fact given by Preston of the new Master being conducted to an adjacent room and therein obligated, that secrets

were then imparted and that, practically, these were the same as are now given to all Installed Masters in what is now known as the Chair Rite.

From an early part of my Masonic career I have been accustomed to lay out the work in which I was engaged in the form of a Plan. These plans gave the various sections and details of the work and, to my mind, established a coherence, clear and strong throughout, as well as affording help to the memory. The Plan of Installation work which I have used for upwards of thirty years is as follows:

(Note the following abbreviations:

A.I.M. Assistant Installing Master

I. M. Installing Master

N. M. New Master

R. M. Retiring Master)

Section A. Preliminaries.

Section B. Charges and Oath de fideli.

Section C. Installed Master's Rite.

Section D. Installation of Minor Officers.

Section E. Chairing of N. M.

Section F. Address by I. M.

Details--Section A, Preliminaries.

1. Lodge opened 1st degree by R. M.

2. Minutes of election read.

3. R. M. hands over mallet to I. M. requesting him to take the chair.

4. I. M. and A. I. M. take their places--I. M. in chair; A. I. M. on his left; R; M. on his right.

5. Introductory remarks by I. M.

6. Praise. 100th Psalm. R. M. leads N. M. to altar facing E.

Details -- Section B, Charges and Oath de fideli.

1. R. M. presents N. M. to I. M.

2. I. M. addresses N. M. in re the ancient custom of election and the qualifications of a Master; and asks if he conscientiously accepts of the position.

3. I. M. asks A. I. M. to read Charges; receives N. M. assent to same. A. I. M. calls brethren to "order."

4. Music. I. M. takes place at altar, facing W. opposite N. M. Oath de fideli administered.

5. I. M. raises N. M. to the plumb. Music. I. M. returns to dais.

6. I. M. intimates retirement with N. M. to confer honours of an Installed Master, and requests company and assistance of Installed Masters present; asks A. I. M. to occupy the chair, install minor officers, raise Lodge to the third degree and intimate when ready to receive N. M. A. I. M. calls brethren to "order." Music. Installed Masters retire in procession.

Details -- Section C, Installed Master's Rite.

1. Form the Board.

2. Prayer and Obligation.

3. Investure.

4. Tradition.

5. Chairing.

6. Proclamation.

7. Dissolve the Board.

(Note - A Board of Installed Masters is not permanent in its character and is therefore not "opened" and "closed" like a Lodge. It is transient and is formed for a special purpose. When that has been accomplished it is naturally dissolved. Hence, I object to the terms "opening" and "closing," and prefer the words "forming" and "dissolving," in connection with a board of Installed Masters.)

Details -- Section D, Installation of minor office bearers.

1. Names of office bearers, except Master, read from minutes of election. As name is read out each one takes position at altar-- highest office to the south.

2. Oath de fideli administered.

3. A. I. M. in front of dais, invests with jewel, etc. Each office bearer steps forward as called on. Duties and symbolic meaning of his jewel briefly explained; placed in his position in the Lodge; music interluded judiciously.

4. Lodge raised to 3d degree.

Details -- Section E, Chairing of the N. M.

1. Music. Procession of Installed Masters enters.

2. Perambulation. I. M. leads N. M. to north-east, southeast, south-west, and north-west corners, and finally to the east and places him in chair.

3. I. M. calls on brethren to acknowledge N. M. by salute on 3rd degree. Salute given. A. I. M. in the east, makes proclamation. Lodge lowered to 2d degree. Craftsmen admitted. Salutation of N. M. called for and given. A. I. M. in the west, makes proclamation. Lodge lowered to 1st degree. Apprentices admitted. Salutation of N. M. called for and given. A. I. M. in the south, makes proclamation.

4. I. M. hands Lodge charter to N. M. for his personal custody.

5. I. M. places before N. M. books of Laws and Constitutions of Grand Lodge and By-laws of the Lodge, with counsel and admonition.

6. I. M. hands Mallet to N. M. Invokes T. G. A. O. T. U. to direct him in its use. A. I. M. calls for "Grand Honours" brethren rise and respond.

Details -- Section F, Address by the I. M.

1. Advice to N. M.

2. Counsel to new office bearers.

3. Encouragement to brethren of the Lodge.

4. Inspiration to all in the great work of Masonry.

The following is one of many addresses which it has been my privilege to deliver at Installations. It was given recently in Lodge Progress, Glasgow.

RIGHT WORSHIPFUL BROTHER: He is the true king who enthrones himself in the love of his people; he is the true Master who installs himself in the hearts of his brethren. He who loves most serves best, and he who would rule wisely must serve well. True service is the foundation of all real government.

In serving others we also do the best service to ourselves. The higher law of our being is: we must bless, if we are to be blest; we must forgive, if we are to be forgiven; we must lose, if we are to gain; we must serve, if we are to rule. We have it on the highest authority, that he who is the greatest amongst us is the servant of all.

The true master serves as a teacher, and his first duty is to teach his Lodge how to be independent of him. His function, like that of a window, is to transmit the light; the less the glass is seen the more light it lets through. The more a master loses himself in his work the greater will his influence be, and his influence will be greatest when he has taught his craftsmen to be influenced, least by him and most by truth. Do you wish to rule as a true master? Then first master and rule thyself. With the sharp chisel of discipline, cut and carve your heart and character into the form of the perfect ashlar; and every true craftsman will work to your pattern. Be good, and you shall do good. Be true, and you shall teach truth. The noblest service you can render the brethren who have placed you there, is to set them a good example.

Press on then, my brother, and through all the difficulties and disappointments, the toil and trial, and seeming chaos of human life, let the firm faith in a Divine Plan working in and through all, sustain and encourage you; for

"The smallest effort is not lost;

Each wavelet on the ocean tossed

Aids in the ebb-tide, or the flow;

Each raindrop makes some flow'ret blow;

Each struggle lessens human woe."

WORSHIPFUL WARDENS AND OTHER OFFICE BEARERS: In your respective offices, you will each find a sphere for being useful, and for doing good. Remember that while there must needs be diversity, there can be no disparity of office, in the true Mason Lodge. The real measure of a man is not the place he fills, but how he fills his place. There is no office in the universe too small for God, the Almighty. In the tiniest dewdrop He finds room for the exercise of His infinite skill, and the microscope reveals His greatness, perhaps even more than the telescope. Is there not room then, my brothers, in the humblest office of a Lodge, for the exercise of all the powers which we poor mortals possess ?

"Honour and shame from no condition rise;

Act well your part; there all the honour lies."

MEMBERS OF LODGE "PROGRESS": We are apt sometimes to confound prominence with importance, and to imagine that that which bulks largest on our eye is of greatest consequence. The cornice of a building is prominent, but is it more important than the foundation that lies unseen in the earth? Is not the peasant that raises corn for our food of more importance to us than the prince in his palace? The people of a state are of greater consequence than their governors; the members of a Lodge are more important than their officers. We all stand together, and our duty is to fill our places wisely and well, like stones in a building, true and square to those below, around, and above us. In the perspective of the universe, in the measurements of eternity, there is no distinction between the position of the monarch with his sceptre and the beggar with his staff; between the master with his mallet and the apprentice with his gavel. The only difference recognised is in the use they make of their privileges and powers.

"There is no height nor depth in the eternal space;

Not humble work, but work ill-done, will bring disgrace."

RIGHT WORSHIPFUL MASTER, WORSHIPFUL WARDENS, AND BRETHREN ALL: It is a little over three years since men were everywhere boasting of the wealth and science, the culture and civilisation, of what they proudly called this enlightened twentieth century. The civilisations of Egypt and Syria, "the glory that was Greece and the grandeur that was Rome." had grown and flourished, faded and disappeared; but ours would go down the ages, prospering and progressing. Today, what do we see? Death and destruction unparalleled even in the darkest and most savage period of human history. Over the peaceful valley and fertile plain, through the burning sands of the barren desert, down in the depths of the sea, up in the clouds of the air, the messengers of hate speed, spreading ruin and desolation in their track. The lusts and furies of hell have burst their bounds, and the devil overruns the earth to work his will. Why? Brethren, it needs no angelic vision to see why. Our boasted civilisation was not built on the Square. The tie that held human society together was that of self-interest backed by force. The moment our interests diverged the bond was broken, and war--ruthless war--resulted. The ideal of a selfish world-dominance; the culture of force; the glorification of the brute, that obsessed and possessed the minds of men for the last two generations, have had their inevitable sequence; and now we see our culture and civilisation cracking like thin veneer under the iron heel of militarism, and the wealth we worshipped disappearing in the seething, melting pot of this terrible war.

This is not the place nor is it the time--even were I capable of the task--to assign the blame for this awful crime to this man, or to that people; what I want to emphasise is the broad, ugly fact that, for many years, the civilised nations have been like armed bandits watching each other with jealous eyes; and that, within each nation, the people have been divided into hostile camps-- political, religious, social, and industrial. Strife and unrest existed everywhere, and, alas! unrest and strife still exist everywhere today. Amid all this the human heart, sick and weary, for years has been longing and crying and now, more than ever, longs and cries for some neutral ground on which men may meet together in unity and peace. Brethren, there is only one spot I know of in this warring world that answers to this cry, and that is here in the Mason Lodge, where race, creed, sect and party are not recognised, and where men may be united together by the one, simple, grand Faith in the Fatherhood of God and the Brotherhood of man. This unique position of our institution places on us Masons a great and grave responsibility. The highest interests of humanity demand that this neutral ground shall be jealously preserved and sacredly conserved, for brotherhood and peace. But, you may ask, how can this

be when our imperfections and often our very honest convictions, separate and divide us? Brethren, if we be true Masons this problem will be readily solved. If we are true to the teachings of our Craft, we will agree to acknowledge our differences without contention; when we "tyle" the door of our Lodge, we will also "tyle" our hearts to all the antagonisms of the outer world; when we put on our bodies this emblem of innocence and badge of brotherhood, we will also clothe our souls with the spirit of fraternal affection; when we engage in the labours of our Craft, we will work in accordance with its Three Grand Principles of Love, Benevolence, and Truth; and will thus hand down to posterity our ancient heritage, "hele and unimpaired," to be a hallowed haven of peace, amid the storms and tumults of human life. Thus, if Masons be true to Masonry, each Lodge will be a centre from whence the influences of good-will and friendship will radiate through human society. The silent Forces of the Universe are the mightiest. The volcano may hurl its fiery bolts into the clouds, but the quiet power of gravitation brings them back to earth. The destructive forces are temporal and exhaust themselves; the constructive are eternal and inexhaustible. Before the Temple was built at Jerusalem there was a period of din, discord, and destruction. Rocks were rent and hills were removed, to provide a broad, level foundation for the building. Then, in reverent silence, the great structure was reared, and "there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building." And so, at last, will the mighty plans of The Great Architect of All be accomplished, and the glorious Temple of Human Brotherhood be established. Then shall the vision of the ancient Prophet of Israel be realized: "And they shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up a sword against nation, neither shall they learn war any more; but they shall sit every man under his vine and under his fig tree, and none shall make them afraid, for the mouth of the Lord of hosts hath spoken it."

----o----

THE NOBLE NATURE

It is not growing like a tree

In bulk, doth make Man better be;

Or standing long an oak, three hundred year,

To fall a log at last, dry, bald and sere:

A lily of a day

Is fairer in May,

Although it fall and die that night--

It was the plant and flower of light.

In small proportions we just beauties see;

And in short measures life may perfect be.

--Ben Jonson, 1674-1637.

----o----

MASONIC JURISPRUDENCE

BY BRO ROSCOE POUND, DEAN HARVARD LAW SCHOOL

III. MASONIC COMMON LAW

PART II

AS I said in the last lecture, (1) there is much to be said for a Landmark of visitation. On the other hand, four points may be urged against such a Landmark:

(1) The serious differences among Masonic writers of authority as to the existence of an absolute right of visitation; (2) The pronouncements of important Grand Lodges to the contrary; (3) The obvious necessity of restraints upon visitation under the conditions of today, which give great force in this connection to what lawyers call the argument ab inconvenienti; (4) The difficulties growing out of legislation in Grand Lodges with respect to membership in clandestine bodies conferring higher degrees and the effect thereof upon one's rights as a Craft Mason.

Let us look at these in order.

(1) While Mackey lays down the right of visitation as a Landmark and says in his Principles of Masonic Law: "Every Master Mason who is an affiliated member of a Lodge has the right to visit any other Lodge as often as he may desire to do so," Doctor Morris lays down the contrary with equal positiveness, saying: "There is no question in our mind but that a Lodge has the right to prohibit intrusion from visitors at any and all times at its own discretion." Likewise Brother Moore, whose excellent papers on the Landmarks have been referred to heretofore says: "The very custom of asking permission to visit implies the power to refuse the visitor admission." He concludes, therefore, that there is a duty of hospitality, but not a right of visitation, that the duty is moral rather than legal, and hence that there is no unchangeable Landmark. In other words, visitation is an old institution of Masonic common law. But, since it falls short of a Landmark, the subject is open to regulation, and the circumstances of today call urgently for the regulation which has sprung up through Masonic legislation.

(2) Masonic decision and legislation have not regarded the right of visitation as a Landmark. Thus, in 1857, the Grand Lodge of England decided that "the Master and Wardens may refuse admission to any visitor of known bad character." According to Mackey's view the sole question would be whether he was in good standing in a regular Lodge. Brother Moore asks why he remains a Mason if he is of known bad character? No doubt a strong presumption arises from his good standing in another Lodge. Still a Lodge may not do its duty and such persons may remain unchallenged. If so, when we are told that another Lodge may refuse to receive them, the result is to deny Mackey's Landmark. In Massachusetts and in Kentucky visitation has been held not to be an absolute right, but to be a favor

which the Master may grant or may refuse in his discretion. Michigan also rests the whole matter on discretion, holding that a Lodge may admit or exclude visitors as it sees fit. These holdings are wholly incompatible with the alleged Landmark and amount to a recognition of the proposition for which Brother Moore contends, namely, that there is no more than a moral duty of hospitality.

(3) This view of the so-called right of visitation becomes almost imperative under the conditions of visitation today. With the best of intention toward the honest Masonic traveler, we are compelled today, in view of the enormous increase in the number of Masons, to restrict more and more the hospitality we extend to the visiting brother. Imposters and Masons for revenue only, traveling about the country, have not only required us to adopt elaborate precautions in the way of boards of relief, extending even to an international Masonic relief association, but have also driven our Grand Lodges to enact somewhat strict rules as to visitation. Moreover, nearly everywhere, with the great growth of the Order, clandestine Masonry has grown also. And this growth of clandestine Masonry, rendered inevitable by the prosperity of legitimate American Masonry, has been aggravated by controversies as to the legitimacy of Scottish Rite bodies and by attempts of Masonic charlatans to peddle high degrees of other rites, with which our Grand Lodges in many jurisdictions have felt it necessary to deal by legislation. Thus in one of the great states of the union--a state which took an honorable part in the spreading of Masonry over the country--there is a so-called Grand Lodge made up entirely of clandestine and irregular particular Lodges, having for their sole raison d'etre a claim that the legitimate Grand Lodge had violated the ancient Landmarks by declaring the Scottish Rite bodies of Cerneau origin to be clandestine. The propriety of such legislation has been much controverted and is not relevant in the present connection. It is enough to say here that the competency of Grand Lodges to enact it seems indisputable. Nothing with any degree of pretension to be a Landmark is violated and the question is simply one of expediency. Hence such schisms have no legitimate basis. None the less they do exist, and elsewhere clandestine so-called Grand Lodges exist with even less justification. Obviously some barriers beyond the ordinary examination by a committee become necessary under such conditions.

But the Grand Lodge legislation last referred to leads to greater difficulties in that as a result a Mason may be in good standing in one of two jurisdictions, each

recognizing the other, and yet, if he were a member in the jurisdiction where he seeks to visit he wouldnot be eligible to sit in Lodge. For example, in Iowa, if a Mason joins a Cerneau Scottish Rite body, the law of his Grand Lodge pronounces him a clandestine Mason. Also in Pennsylvania an adherent of the Cerneau Scottish Rite is not permitted to visit a Craft Lodge. Many other states have like legislation. In view of such legislation, Brother George F. Moore puts this case: "There is, we will say for example, a symbolic Lodge in session in the District of Columbia, where there is no law forbidding a regular Mason to sit with a Cerneau Scottish Rite Mason. Seated in this Lodge are two or three 'Cerneauites' and Brethren are present from Pennsylvania, Ohio, Iowa, and other states which have declared Cerneaus to be clandestine Master Masons. The visiting brethren from Pennsylvania, Ohio, and Iowa are prohibited by the Masonic laws of their own states from sitting in a Lodge with the Cerneaus. They are not aware of the presence of the clandestine Masons in the Washington City Lodge, and sit with them. Afterwards one of the Cerneaus meets one of the Iowa Brethren who had sat with him in the Washington Lodge, and the latter vouches for the Cerneau who is admitted because of this voucher in a Lodge in another state. Has not the vouching brother violated his obligation and the laws of his Grand Lodge ?

Clearly the Iowa brother has violated his obligation, and the laws of Masonry in his own state by vouching for a "clandestine Mason."

That such a situation may arise innocently and may very easily arise is unfortunate. It puts the Masonic visitor in a most awkward position, and seems to require him either to be offensively discourteous, or to know thoroughly the Masonic legislation both of his own jurisdiction and of that in which he seeks to visit, or else to abstain from visiting. As Brother Moore justly observes in the paper already quoted from, we can hardly expect the visitor from a state where a Cerneau Scottish Rite Mason is deemed clandestine also in the Craft Lodges, to say publicly, if he visits in a jurisdiction without such legislation: "If there are any Cerneaus present I must not sit here with you because I make myself liable to Masonic laws of my own state." Very likely those who deny the concern of the Craft Lodge with the higher degrees would suggest to him that he inform himself at his peril before he visits. But what becomes of the right of visitation under such circumstances? What shall we say of the Cerneau in good standing as a Master

Mason at home who claims by virtue of Mackey's alleged Landmark an absolute right to visit a Craft Lodge in a jurisdiction which pronounces him clandestine?

We have here a question similar to the class of questions now very common in the law of the state to which we give the name of Conflict of Laws. Some explanation is necessary. In most of the cases which come before the courts in Massachusetts, for example, the parties are American citizens residing in Massachusetts and the transaction or occurrence out of which the controversy arises took place in this commonwealth. But an increasing number of cases are coming before tribunals which involve a foreign element. One or both of the parties may be foreign; the transaction or some part of it may have taken place abroad; or one or both of the parties may reside in another state of the union or the transaction may have taken place in another state or with reference to the laws of another state. In such cases the court must ask whether and how far it is to apply the law of the foreign country or of the other state, and the principles by which it answers these questions are said to belong to the subject of Conflict of Laws. When the law was substantially the same in our several states and interstate business was not extensive the subject was of no great importance. Today, however, in view of the great volume of interstate business and of foreign trade, and in view of the increasing divergence in the laws of the several states due to the huge output of legislation and judicial decision in recent years; the subject has become one of great consequence as well as one of much difficulty. A like situation has arisen in Masonry. When Masonic law and custom was simple and alike in all substantial details in each of our states conflict of laws was not an item in Masonic jurisprudence. Today Masons are so numerous and so peripatetic and the law in most of our jurisdictions is becoming so minute, so detailed, and hence often so diverse, that serious questions of what the lawyer would term Conflict of Laws arise continually. Doubtless, so far as the lawyer's theories of Conflict of Laws are grounded on natural reason and not merely upon historical accident, they are available to the Masonic jurist where not in conflict with the Landmarks or with Masonic common law.

In general the lawyer holds that a man's status, opposition before the law, is governed by the law of his home. Yet if his home law puts him in a position unknown to the local law, it may not recognize the status, and even if the local law does recognize the status it does not follow that effect will be given to the legal results which it involves at home. If we may apply this analogy--on the theory that

it represents natural reason and formulates human experience of the just way of solving a difficult problem--we may say that in the case put the Mason's standing as a Master Mason is determined by the law of his home jurisdiction, and yet the jurisdiction where he seeks to visit, recognizing this standing, is not bound to give effect to the legal result involved at home, namely, the right to visit. He is in good standing by the law of his home jurisdiction, whose Masonic competency is admitted. But the policy of the local law requires that we refuse to give to that standing all the results which it involves at home. If such a solution is admissible under Masonic law, it is surely expedient, and the practical necessity of some such solution is a strong argument against an absolute right of visitation.

Mackey's fifteenth Landmark is thus stated: "No visitor unknown to the Brethren present or to some one of them as a Mason can enter a Lodge without first passing an examination according to ancient usage." In commenting upon this supposed Landmark he adds that it "refers only to the cases of strangers who are not to be recognized unless after strict trial, due examination, or lawful information." Hence the visitor may be vouched for and the examination may be dispensed with. There is some warrant for the claim of a Landmark here in the pronouncement of the Grand Lodge of England that the Landmarks are contained in the Master Mason's obligation. But after all the requirement of voucher or examination is a necessary consequence of the fundamental principle of secrecy. If we put secrecy as the Landmark, voucher or examination are but common-law or customary modes of giving it effect. It is important to recognize this not only because the practice of American jurisdictions varies, but because the great increase in the number of clandestine organizations in recent times and the ever-growing tribe of imposters render legislation on the subject expedient if not imperative, and it would be unfortunate if we were hampered by a Landmark. As to the first point, it may be enough to say that some jurisdictions take the phrase "lawful information" to mean that he who vouches for another must have sat with the other in a regular Lodge, while in other jurisdictions satisfactory evidence will suffice although the brothers vouching and vouched for have never sat together in Lodge. This divergence is not inconsistent with Mackey's claim of a Landmark. But the continually increasing reliance upon cards, receipts for dues, or diplomas is not unlikely to encroach upon it very materially and emphasizes the desirability of confining the absolute and unalterable requirement to the broad principle of secrecy. Nevertheless, examination or voucher are the established customary practice and, as in other matters of Masonic common law, legislative innovation ought to proceed cautiously and with assurance of sound reason for any change.

Doctor Mackey states his sixteenth Landmark in these words: "No Lodge can interfere in the business of any other Lodge nor give degrees to Brethren who are members of other Lodges." As in so many other cases, Mackey seeks to make a case for this Landmark analytically. "It is," he says, "undoubtedly an ancient Landmark founded on the great principles of courtesy and fraternal kindness which are at the very foundation of our institution." But Landmarks cannot be deduced from general principles in this way. Philosophy and logic may confirm history, but they cannot demonstrate a Landmark in the face of history. The conclusive objection to this supposed Landmark is that it assumes the established system of permanent Lodges with local jurisdiction which dates only from the eighteenth century. The second argument which Mackey brings forward is universal recognition in Masonic legislation. He says: "It has been repeatedly recognized by subsequent statutory enactment of all Grand Lodges." The remarks of Brother Moore in this connection are very pertinent: "It is the 'statutory enactments' which have made the so-called Landmark, and not the Landmark which has produced the statutes." In other words, the legislation of our Grand Lodges on this subject is not declaratory of a Landmark, but Doctor Mackey after studying the legislation was able to deduce a general principle underlying it, which he sought to set up as a Landmark. Together with all other rules that presuppose our modern Lodge system, it can only be a rule of Masonic common law.

We have here, however, a very important and difficult series of questions of Masonic Conflict of Laws. Although courtesy and fraternal spirit obviate many difficulties that might else arise, it is evident that they may not be relied upon entirely. Legislation has dealt with the matter everywhere as between the particular Lodges of the same jurisdiction. But as men move about so frequently and in such large numbers and as the volume and detail of Masonic legislation increases conflict between the legislation or usage of different Grand Lodges becomes inevitable. Such controversies as those which have raged over the question of perpetual jurisdiction illustrate the possibilities involved. There must be some general principles by which we may be governed in the absence of legislation and by which we may be guided in shaping, interpreting, and applying legislation. The nature of the case calls for something more than courtesy and comity, and Mackey's principle of non-interference and of keeping hands off of those who are members of other Lodges while giving us some guidance is not sufficiently definite. No doubt it is dangerous to turn to the law of the land for analogies. If this

is done too much an alien element may creep into Masonry which would be undesirable. But the problems of law are often the same, whether we look to the law of the state, the law of the church, or the law of a fraternal order. And, so far as the answers proceed on natural reason and not on history, so far as they are universal and not the results of special circumstance of the society in which they originated, the solutions arrived at in the one society, embodying experience in the attainment of justice in the elimination of waste and conservation of values by means of a rule--these solutions, I say, arrived at in one type of society may well afford valuable suggestions for the law giver in another type. Thus we may well supplement the principle of Masonic common law contained in Mackey's fifteenth Landmark with the further principles of exclusive competence of a sovereign to determine the status or legal position of those subject to its authority, of the independence of legal control from without involved in the very idea of sovereignty, and of recognition of rights duly acquired under the law of other sovereigns as a matter of comity, which human experience has established in connection with the legal regulation of the everyday affairs of life. But we must not be dogmatic. These are but principles by the light of which independent Masonic sovereignties may co-exist, as independent political sovereignties co-exist. Details are subject to legislation in which every jurisdiction ultimately must decide what it deems expedient.

The seventeenth Landmark in Mackey's system is thus stated: "Every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides, and this although he may not be a member of any Lodge." In other words, it is said to be a Landmark that all Masonic bodies have jurisdiction over all Masons residing within their territorial limits, whether affiliated or unafflliated, and if affiliated, no matter where they hold their Masonic membership. This alleged Landmark, as a Landmark, is open to the conclusive objection that it presupposes a territorial jurisdiction in Lodges, something which did not come into existence till well along in the eighteenth century. Brother Moore goes further and denies that territorial jurisdiction over foreign and unaffiliated Masons is Masonic law at all. He says: "If a Mason in good standing in a Lodge chartered by one of our American Grand Lodges were guilty of a Masonic offense in France made so by the French law, he would not and could not be tried by a Lodge under the Grand Orient of France for the offense. Nor would a member of a Lodge under the Grand Orient of France, who has been guilty of a Masonic offense made so by our law, here be tried in one of our Lodges, and much more so is it the case where unaffiliated Masons are concerned. The status of the Mason is determined not

alone by the fact of his having been a Mason and becoming unaffiliated, but also by the relations between the jurisdictions under which he became a Mason, and that where he resides and has committed some Masonic offense. Some years ago nearly all the Grand Lodges in the United States broke off fraternal relations with the Grand Lodge of the State of Washington, because the latter had recognized certain negro Lodges. While that condition existed does anyone for a moment suppose that an unaffiliated Mason made in Washington state but residing in Massachusetts, who had committed a Masonic offense in the latter state, would have been tried for it in a Bay State Lodge?"

Perhaps a follower of Mackey might answer the last question by saying that it might depend on whether, after the severance of relations, the Washington made Mason was recognized as a Mason at all. As the point was that the Washington Masons were communicating Masonically with clandestine Masons, such an answer might well be returned. But in any event Brother Moore's next observation must be conceded: "This alleged Landmark," he says, "illustrates very forcibly the danger of generalizing without noticing all the facts which go to make up the problem."

As a matter of common law, how far is there such a territorial jurisdiction over resident Masons, regardless of where made?

To understand Mackey's position and the position of Brother Moore, who criticizes Mackey and not only rejects the alleged Landmark-- which undoubtedly we must do--but also denies that there is any such jurisdiction by virtue of territory at all--to understand the two positions, I say, we must turn to a burning question in jurisprudence generally as to jurisdiction over crimes.

There are four theories of criminal jurisdiction in the modern world. The first is the territorial theory, the theory of the forum delicti commissi, the theory that offenses are punishable and only punishable by the sovereign of the place where the offense is committed, without regard to the allegiance of the offender. This is the theory of

Anglo-American law, and it is one to which our law has thus far adhered very obstinately so that it has given rise to some curious cases.

Two examples of the territorial theory of criminal jurisdiction as applied in Anglo-American law may be of interest in the present connection. In one well known case, an American editor in Texas wrote a libellous article concerning a Mexican. Afterward, going into Mexico, where his paper circulated, the editor was taken under process from a Mexican court and required to go before a Court of Conciliation and enter into a settlement with the person he had libelled. Thereafter he again libelled the Mexican in his paper and going once more into Mexico was prosecuted criminally for the libel. The American government insisted upon his release, asserting the principle of English and American law that crimes are only to be prosecuted in the territorial jurisdiction in which they are committed as a principle of universal law. In another well-known case, one person, standing upon the North Carolina side of the line between North Carolina and Tennessee, shot and killed another, who stood in Tennessee. The crime being complete in Tennessee according to the common law could only be prosecuted in that state. There could be no prosecution in North Carolina because the act did not take effect there. On the other hand, as the murderer was never in Tennessee, he could not be regarded as a fugitive from Tennessee justice and therefore could not be taken from North Carolina to Tennessee on extradition. This case shows strikingly the type of difficulties involved in the Anglo-American theory, difficulties which indeed are compelling our several states by legislation to adopt more liberal views of criminal jurisdiction.

The territorial theory grows out of our conception that there must be a trial by a jury of the vicinage where the crime was committed. Historically it is a feudal theory. Obviously, Mackey took it without question that the doctrine he found in our American law books was a principle of universal justice and so erected it as a Landmark.

A second theory is the personal theory, the theory of the forum ligeantiae or theory of the forum of allegiance. According to this theory, the sovereign to which the offender owes political allegiance has jurisdiction to deal with him for offenses done anywhere in the world. This is the Roman theory, and it is held very strongly

in the modern world by France. Hence Brother Moore, whose studies in the Scottish Rite have led him to read the French authors, sees this principle of jurisdiction and rightly criticizes Mackey for overlooking it. But I think, with submission, Brother Moore is equally wrong in laying down that there is no territorial jurisdiction over Masonic offenses. The basis of my view that there is such a jurisdiction--not as a Landmark indeed, but as a matter of Masonic common law--will appear from the other two theories of criminal jurisdiction, which I am about to explain.

A third theory is the theory of self-preservation, the theory of the forum laesae civitatis, or theory of the forum of the injured state. According to this theory, if an offense, wherever committed, is an injury to any particular sovereign, if that sovereign can reach the offender, he may deal with him. For example, in a leading case a Frenchman in Switzerland forged German government securities. He then went from Switzerland into Germany. He could not be dealt with by the French on the theory of the forum of allegiance because he was not in France, and could not be dealt with by Switzerland on the theory of the forum where the crime was committed because he was no longer in Switzerland. The German authorities, however, dealt with his case on the theory of the forum of the injured state, and this solution has generally been regarded as proper in Continental Europe. I will speak of possible Masonic applications of this theory in a moment.

Finally there is the theory of cosmopolitan justice, the theory of the forum deprehensionis, or forum of capture, the theory that when an offense has been committed anywhere in the world, by any person, no matter what his allegiance, any sovereign in the world who happens to be able to reach him, may deal with him in order to prevent failure of justice. The Italians insist in this theory. The English and Americans cannot adopt it because of our requirement of jury trial and producing of witnesses in court. Our mode of trial is in the way of proof by deposition. But as no such difficulties are in the way of Masonry, there would seem no reason why territorial jurisdiction should not be admitted, so far as the self-preservation theory or the theory of a cosmopolitan Masonic justice may require. In other words, we may agree with Brother Moore in rejecting Mackey's alleged Landmark of a territorial jurisdiction and yet may claim that there is such a jurisdiction as a matter of Masonic common law, along with the personal jurisdiction for which Brother Moore contends.

Suppose, for example, a Mason made abroad or made in another state whether unaffiliated or retaining his old membership, advertised his Masonic membership generally and thereupon so conducted himself as to bring scandal upon Masonry. Here there is an injury to the local Masonic sovereignty. There is good ground for it to interfere, and the person is before it where he can be reached. Masonic discipline can be given the same publicity which he has given his membership. Are we to say this cannot be done? Again, why should we not hold here to a doctrine of cosmopolitan justice? In such a case the Masonic sovereignty on the spot may be far the best able to try the case and to apply the remedy. Are we to take so narrow a view of Masonic justice as to deny this jurisdiction? It seems to me that, if nothing prevents, the most liberal view is perfectly open in Masonic jurisprudence and hence that Masonic common law admits of both territorial and personal jurisdiction over Masonic offenses. But, mark you, the territorial jurisdiction ought to be over general Masonic offenses, over offenses which injure Masonry generally and hence are either a danger to the local Masonic sovereign or are within a principle of cosmopolitan justice, and not offenses against mere local regulations. As the lawyer would say, they ought to be mala in se--not mala prohibita.

Mackey is generally very sound as to Masonic common law, where his wide experience of what actually obtained in practice, his keen sense of justice, and his sound common sense were safe guides.

But how about Mackey's proposition as to territorial jurisdiction to try for non-affiliation? Brother Moore rejects this idea wholly. His argument is "If non-affiliation is a Masonic offense as is asserted by Mackey, every Mason wherever he may be, is liable to be tried by any Lodge in whose territorial jurisdiction he resides. This would, indeed, be a strange and, it would seem, unbrotherly proceeding. It is quite true that the duty of the Mason to remain a working member may be traced to the ancient Gilds, but to raise to the dignity of a Landmark the proposition that every man once initiated must keep his dues paid and thereby keep up his affiliation wherever he may be on the surface of the earth or if he does not or becomes unaffiliated by dimit, he is guilty of a Masonic offense for which he may be tried like a criminal wherever he may be found, seems quite unmasonic. The unaffiliated Mason, according to that principle, bears on him the mark of Cain

and everyone who finds him can slay him ! There is nothing to show this is a Landmark, and against such a position is the conclusive argument that the permanent local Lodge is an eighteenth-century institution."

Moreover Mackey's idea that non-affiliation is necessarily, inevitably, and unalterably a Masonic offense is not merely uncharitable, it is very unseemly. While bestirring ourselves to collect dues to meet the expenses of the Lodge, we are apt to forget some things of much more importance than the merely financial side of Masonry. Every organization, no matter how high its purposes, encounters this obstacle to the attainment of its ideals as it becomes prosperous. Unhappily we cannot attain great things spiritually without a certain material foundation. And it is very easy, in our zeal for the former, to forget that the latter is but a means and to make it consciously or subconsciously an end. At the end of the Middle Ages the church, with its wonderful spiritual heritage, very nearly forgot its essential character as something not of this world in the press of temporal interests which were but the byproducts of its true activities. The Reformation was the result. Let us not make the same mistake. For in our proper zeal to punish wilful evasion of the duties of membership in a Lodge, we may easily fall into the grave error of measuring too much by a money standard and may easily commercialize the Fraternity. We may grant that the unaffiliated are not exempt from Masonic discipline to the extent that their conduct, ascribed by the world at large to Masons, may endanger the good report of the Order, and yet we may not be bound to regard non-affiliation in and of itself as an offense. Mackenzie's language on this subject is noteworthy. He says: "That a Mason, by non-affiliation, does not relax his fealty to the Craft at large or exempt him[self] from censure for Masonic offenses from the Grand Lodge whence his certificate has been derived." I think we may well add that the Masonic jurisdiction where he resides may deal with him, at least in case his Masonic offenses committed in that jurisdiction are injurious in their effects to Masonry in that locality. But it is quite a different proposition to lay down that he must absolutely affiliate at all events, and that his failure to keep up the payment of dues so long as he lives is in and of itself to be branded as an offense.

Mackey's eighteenth Landmark has to do with the qualifications of a candidate. Mackey states these qualifications thus: - "He must be a free-born man, and of full age; . . . he must not be mutilated, a woman, an idiot, or a slave." This alleged Landmark was considered in part in a former lecture. (2) So far as it requires the

candidate to be a man, free, free-born, and of the age of discretion by the law or custom of the place, we may accept it. But the requirement that the candidate be whole or unmutilated is not so clear. There is, indeed, more to be said for Mackey's position than some have perceived. It is not to be denied that primitive society looked upon the man who was not whole very differently from the way in which we now regard him. In civilized society there is a place for him. Serious physical injuries or physical defects will not prevent him from being a useful and a happy member of society. Very likely they may involve little more than inconvenience to the afflicted person. In primitive society the situation was very different. The man who was not physically whole was at least of no use to society and was very likely to be a serious incumbrance. If he was congenitally defective society in self-defense simply put him out of the way. If the defect was acquired later the defective man, if he was able to drag out a miserable existence, very likely had to associate with the women and children through inability to take a man's part in the community. He had no place in the men's house and hence primitive rites and secret societies were not favorably inclined toward him. Thus there was an immemorial prejudice against the physically defective which left traces even in so enlightened an institution as the Roman law and even in so unworldly an institution as the canon law. This immemorial prejudice against the mutilated or defective gains additional support in Masonry from the requirements of the operative art and from logical arguments based on the requirements of our ritual. Immemorial prejudice, growing out of the circumstances of primitive society, the practice of ancient rites, the requirements of the operative art, logical deduction from our ceremonies, and a certain amount of Masonic usage combine to make a formidable case. Most jurisdictions in the United States have accepted or assumed some requirement of wholeness, and our American Grand Lodge proceedings are full of discussions as to just what degree of mutilation will disqualify. Few things have been more debated in Masonic common law. But much as may be said for some such requirement as an ancient custom of the Craft, the practice in England is conclusive that the doctrine as to wholeness is not even universal Masonic common law. So far from admitting or regarding it as a Landmark, the English Masons have never insisted on physical perfection as so many jurisdictions do in America and our American distinctions and discussions are quite unknown to them. At most, therefore, this is but common law, and any jurisdiction which feels disposed to take a liberal view of the subject in the light of the conditions of modern civilized society and of the purposes and ideals of Masonry is clearly entitled so to do.

The remainder of Mackey's list of twenty-five Landmarks were considered in a prior lecture, (3) and require nothing further.

It would be unjust to close this view of the leading principles of Masonic common law without a tribute to Doctor Mackey. It has been necessary to criticize his theories at many points. But this necessity of criticism should not blind us to the permanent value of his work in formulating the main ideas that underlie Masonic law. Where he erred chiefly was in assuming too rigid a body of fundamental law. But this was a natural error for an American in the nineteenth century. American lawyers of that time believed that an ideal version of our traditional Anglo-American legal system was, as it were, ordained by nature; they believed that the sections of our American bills of rights simply declared universal and eternal principles inherent in the very idea of free government. Hence it was not unnatural for an American Mason of that time to assume that an ideal development of the generally received customs of the Craft in America was the eternal jural order in Freemasonry. We may reject this idea and yet recognize the invaluable service which Mackey performed for us by working out and formulating the leading principles of our customary law.

(1) "Masonic Common Law--Part I," THE BUILDER, April, 1917, p. 117.

(2) "The Landmarks," vol. III, p. 211.

(3) Idem.

----o----

THE ACACIA

BY BRO. H. A. KINGSBURY, CONNECTICUT

Many a Mason fails to realize that the Acacia, both in its occurrence as the Sprig of Acacia and its occurrence as the proper material of the Horns of the Masonic Altar, is a symbol--an example of the symbolism of natural objects and, more specifically, an example of the symbolism of plants. Therefore, two suggestions for interesting study offered by Masonry are neglected far more often than they are heeded. This is hardly the place for the making of a full investigation of either of these two fields of research, and no investigation will be attempted. The most that will be endeavored is a brief review of certain phases of the significances of some few plants, with particular reference to the Acacia.

The practice of assigning certain symbolic meanings and peculiar significances to plants has come down to us from a time so distant "that memory of man runneth not to the contrary" and, although so far as present-day usage is concerned much has been lost, we moderns yet follow the practice to no inconsiderable extent. To cite but a few examples: the olive is recognized by us as the symbol of peace, the laurel of victory, the rosemary of remembrance, and the oak of sturdiness and strength.

The symbolistic systems of nearly all the ancient peoples included examples of the symbolism of plants. Among the Egyptians the names of women, except those of Egyptian queens, were, in the hieroglyphics, terminated, or accompanied by, a representation of a bouquet of the flowers of the papyrus. The bunch of papyrus was also the generic determination of the names of all plants, herbs and flowers. The bean symbolized unclean things--a conception adopted by the Pythagoreans and, therefore, of particular interest to the Mason--the apparent reason for assigning this significance to the bean being that the name of that vegetable, in the Hebrew, is the same, except for a difference in gender, as that of the nomadic people, which people were an abomination to the Egyptians.

Referring further to the conceptions of the Egyptians; the fig tree was, Portal in his "Egyptian Symbols" supposes, the symbol of marriage. The lily or lotus was the symbol of initiation or the birth of celestial light, indeed, on some of the monuments of Egypt the god Phree, the sun, is pictured as rising from the cup of a

lotus; this symbolical meaning--that the lotus is the symbol of the birth of celestial light--was probably assigned to the plant by the Egyptians because of the fact that the flower opens at the rising of the sun and closes at the close of day.

In the legend taught in the Adonisian Mysteries, Venus placed the body of the dead Adonis on a bed of lettuce. In the Druidical Mysteries the mistletoe was a sacred plant. In the Grecian Mysteries the myrtle was of peculiar significance. In the Mysteries of Dionysus the ivy was a sacred emblem. And in the Egyptian Mysteries of Osiris and Isis the heath was held in veneration, this-being due to the following circumstance:

It is related, in a certain legend taught in the Mysteries of Osiris and Isis, that Isis, after a long search for the body of her husband, the god Osiris murdered by Typhoon, discovered the body buried on the brow of a hill; there was a heath plant growing near by. Hence, in the mysteries which Isis established to commemorate the death and resurrection of Osiris, the heath plant was adopted as sacred on the strength of the fact that it had pointed out to Isis, in her search, the spot where the body of Osiris lay concealed. Let us now consider the Acacia.

Among the Hebrews, in early biblical times, the Acacia or, as it is rendered in the Scriptures, the Shittah, was set apart from the other trees of the forest as the one from whose wood various objects having a special religious significance should be constructed. So that, as told in the Scriptures, Acacia was the wood from which were made the sanctuary of the temple, the Ark of the Covenant, the table for the shew bread, and all the articles of the sacred furniture that ought properly to be constructed from wood, including the Horns of the Altar. So, this tree comes to the Mason endowed with a special and peculiar importance and with a history that well qualifies it for that important place which it occupies in the symbolistic system of Masonry.

To the Mason the symbolic significance of the Acacia has a double aspect, as the tree is the symbol Both of Innocence and of Immortality of the Soul. Its character as a symbol of Innocence is dependent upon the two-fold meaning of the Greek

word for Acacia as that word signifies both the Acacia and the moral quality of innocence or purity of life. It must be confessed that had not this conception--depending as it does merely upon the double meaning of a word--the sanction of Brother Albert Mackey, it might seem to some a straining after the symbolical hardly necessary or called for, in a symbolistic system so rich in clear and straightforward conceptions as is Masonry.

But, however it may be with the assigning to the Acacia the character of a symbol of Innocence, the preeminent symbolic significance of the Acacia--that it is the symbol of Immortality of the Soul--is both natural and beautiful, being based upon and derived from the fact that the Acacia is an evergreen.

As the evergreen never yields to the Changing Seasons or gives up its hold on Life under the attacks of Winter, so the Soul never yields to the Vicissitudes of Mortal Life or surrenders its existence under the attacks of Death.

The Acacia, then, presents to the Mason's attention an example of the symbolism of natural objects and so points the way to interesting fields of investigation; reiterates that lesson taught by every investigation of Masonic symbolism--that practically everything in Masonry has a veiled significance not apparent at first glance, and not intended to be so apparent, but designedly so veiled in order that the Mason, to arrive at a basic knowledge of his craft, must exert himself-- and, finally, it presents symbolically one of the Great Teachings of Masonry--Immortality of the Soul.

----o----

A MASON'S PRAYER

Dedicated to Pleasantville Lodge, Pleasantville, New York on the occasion of the public installation of officers, by Linda Germond Baker, the daughter of a former member of Gavel, Bro. Gilbert A. Germond, who lived as he should and has gone to the Higher Temple.

To the Father of brothers, the Giver of good,
To the Master of nations, the Worker in wood,
To the great elder Brother who lived as he should--
We come;

For power to be stewards to earn a "well-done,"
For love to be brothers and follow that One,
The Man among fishers, the carpenter's Son--
We look;

For help to be Masons in heart and in deed,
For will to be craftsmen through life, quick to heed
The Grand Master's bidding, where'er it may lead--
We pray;

Till, when Masons ever, with honors so high

That man's sweetest thinking can them but espy,

We bring to the altar, with Hosanna cry, Our lives.

----o----

CORRESPONDENCE CIRCLE BULLETIN---No. 18

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. Robert I. Clegg

THE BULLETIN COURSE OF MASONIC STUDY

FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the paper by Brother Clegg.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of a Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Clegg, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a number of "Helpful Hints" and a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Clegg in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Clegg's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Clegg's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Clegg's paper and- the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Clegg's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

HELPFUL HINTS TO STUDY CLUB LEADERS

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss. Even were but five minutes devoted to the discussion of each of the questions given it will be seen that it would be impossible to discuss all of them in ten or twelve hours. The wide variety of questions here given will afford individual Committees an opportunity to arrange their program to suit their own fancies and also furnish additional material for a second study meeting each month if desired by the members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is opened.

QUESTIONS ON "THE ALTAR"

What is the derivation of the word "altar"? What is an altar ? What was the shape and the material of the altars found in the ruins of ancient Babylonian cities ? Of those found in Assyria? Were the Assyrian altars plain or ornamented? Describe some of these. In what way did ancient Egyptian altars differ from those above mentioned? What sort of altars have been discovered in recent excavations in Palestine? Describe one found at Gezer. How was the presence of divinity indicated to the primitive Semites? What was the theory of the later Hebrew worship ? How many kinds of altars were recognized by the priestly regulations? What were their uses? Where was the burnt-offering altar situated? Of what material was it composed ? What were its dimensions ? In what respect did the altar of the Temple of Solomon differ from this ? What was the purpose of the

"horns" on the altar ? What custom developed from this purpose ? Is there a sanctuary in Masonry ? Why? Describe the altar in Herod's Temple.

II

Where was altar of incense situated ? How did the altar of incense differ from the altar of burnt-offering ? Describe the altar at Parion.

III

What is the proper shape and measurement of the Masonic altar ? Is the altar in your Lodge the proper shape ? How should the Lesser Lights be situated ? How are they situated in your Lodge ? If different from the manner described in the paper, why?

IV

Where is the Masonic altar situated in American Lodges? In the French and Scottish Rites and European countries ? What does the position of the altar in American Lodges symbolize? Of what should the altar remind us ? Is the altar to us a place of sacrifice? Of prayer? Why?

V

Are all Masonic obligations voluntary? How many times before taking the obligation is opportunity to withdraw afforded the candidate ? o

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia: Altar, p. 50.

THE BUILDER: Vol. II.--Situation of the Masonic Altar, p. 208; The Altar, p. 277. Vol. III.--American form of the altar unknown in England, P. 68.

FIRST STEPS BY BRO. H L. HAYWOOD, IOWA

PART VI--THE ALTAR

THE word altar has its derivation from the Latin altus meaning high, and may be strictly defined as a base or pedestal used for supplication and sacrifice to gods or deified heroes. The altar is found from the earliest times in the remains of Babylonian cities. The oldest of these were square erections of sun-dried bricks. The chief material of those found in Assyrian mounds was alabaster and limestone. They were of many different forms--one from Khorsabad, which is now in the British Museum, was circular in shape at the top, the base being of triangular form with pilasters ornamented with animal's paws at the angles. Another shown in a relief at Khorsabad was ornamented with stepped battlements, the equivalent of the familiar "altar-horns" in Hebrew ritual.

Ancient Egyptian altars were in the form of truncated cones, or cubical blocks of basalt or polished granite. These had one, and frequently several, hollowed out depressions in their upper surfaces which were used as receptacles for fluids used in offerings.

It is shown in recent excavations in Palestine that the earliest altars, or sacrificial hearths as they may be called, were circular spaces marked out by small stones set on end. At Gezer a pre-Semitic place of worship was found in which three such hearths stood together, and drained into a cave which may be supposed to have been regarded as the residence of the divinity. These circular hearths were later superseded by the Semitic developments.

To the primitive nomadic Semite the presence of the divinity was indicated by shady trees, rocks, springs and other landmarks and from this grew the theory that a numen might be induced to take up an abode in an artificial heap of stones, or a pillar set upright for the purpose.

The priestly regulations affecting altars are of a very elaborate nature and designed to the theory of later Hebrew worship--the centralization of all worship at one shrine. These recognize two altars--one for burnt-offerings and one for incense.

The first of these was situated in the center of court of the Tabernacle, made of acacia wood, five cubits square and three cubits high. It was covered with copper and was provided with "horns" at each corner, hollow in the middle, and with rings on the sides through which staves might be run to enable it to be carried. The altar of the Temple of Solomon was of similar shape though much larger.

In the early days of our era, before the complete development of common law, the hunted criminal, fleeing from his pursuers, would escape to a church and there lay hold of the horns of the altar; in that he found safety, and an opportunity to prove his innocence, if innocent he was. Out of this arose the beautiful customs of "sanctuary," the chivalrous unselfish harboring of the weak, the sorrowful and the afflicted. Is there not a sanctuary in Masonry? Certainly there is, for in the Fraternity itself, in the privacy of its inner fellowships, a brother will often find rest for his heart and protection from the bruisings of the world, while a man is no true Mason in whose nature there is not at least one inner chamber in which the weary may find rest and the weak may have protection.

Josephus describes the altar in Herod's Temple as fifteen cubits high and fifty cubits square, with angle horns, and an "insensible acclivity" leading up to it. It was made without any use of iron, and no iron tool was ever allowed to touch it.

II

The second altar was the altar of incense, which was in the holy place of the Tabernacle. It was of similar construction to the altar of burnt-offering, but smaller, being only two cubits high and one cubit square and was overlaid with gold. On this altar, an offering of incense was made twice daily.

The altar at Parion, where hecatombs were sacrificed, was of colossal proportions, each side measuring six hundred feet.

III

The Masonic altar should be cubical in shape, and about three feet in height, and should properly have horns at each corner to suggest, in the light of a hoary usage, that it is a place of refuge.

On the East, the South and the West should be placed one of the representatives of the three Lesser Lights, but never on the North, for that is the place of darkness. On its top, in due arrangement, should lie the three Great Lights. Thus equipped it may well be considered "the most important article of furniture in a Lodge room," and the ground whereon it stands as "the most holy place."

IV

Its situation, in the French and Scottish Rites, and in European countries, is in front of the Worshipful Master, and, therefore, in the East. But in American Blue Lodges it is placed in the center of the room, or rather, a little to the East of the center.

With reference to the ideas embodied in the altar, let us remember, here and everywhere, that the Masonic life is not that which occurs in the Lodge room alone, for that is but its allegorical picture, its tracing-board; but it is that which a Mason should do and be in all circumstances, under the inspiration of the Fraternity and its teachings. Thus understood, the altar standing in the center of the Masonic Lodge is the symbol of something that must operate at the center of the Masonic life.

Often serving as a table whereon the worshipper may lay his gifts to God, the altar may well remind us of the necessity of that human gratitude which leads us to return to Him the gifts He has showered upon us. This is that teaching of stewardship found in all religions to remind us that our very lives are not our own, having been bought with a price, and that our talents are held in trusteeship to be rendered again to Him to whom they belong. Thus stated, I know, the matter may sound bold and even unappealing, but once we encounter a man who lives his life as a stewardship held in the frail tenure of the flesh, we see to what high issues the character of man may ascend; such personalities carry an atmosphere about with them as of another world, and radiate influences that are light and fragrance. Surely, a man who denies this in his practice, can never serve as a living building stone in Masonry's Temple !

More than a place for gifts and a place of sanctuary the altar has of old served as the place of sacrifice, and this usage is also recognized in our symbolism, for therein we are taught that the human in us, our appetites, our passions, yea our life itself if need be, must be laid down in the service of man and the glory of God. How otherwise could Masonry remain Masonry if it is "the subjugation of the human that is in man, by the Divine"?

Of the altar as a place of prayer, let us ponder the following paragraph of Brother Joseph Fort Newton, composed of those lucid sentences of which he is so incomparable a master:

"Thus by a necessity of his nature man is ever a seeker after God, touched at times with a strange sadness and longing, and laying aside his tools to look out over the far horizon. Whatever else he may have been --vile, tyrannous, vindictive the story of his long search after God is enough to prove that he is not wholly base. Rites horrible, and even cruel, may have been a part of his early ritual, but if the history of past ages had left us nothing but the memory of a race at prayer, they would have left us rich. And so, following the good custom of the great ones of our-former ages, we gather at this altar, lifting up our hands in prayer, moved thereto by the ancient need and inspiration of our humanity. Like the men who walked in the grey years of old, our need is for God, the living God, whose presence hallows all our mortal life, even to its last ineffable homeward sigh which men call death."

V

The obligations of Masonry are never forced upon its novitiates. He who so desires is given the opportunity at many stages of his initiation to withdraw and proceed no further. Numerous times before reaching the altar the privilege of withdrawal is accorded him and his further advancement is always of his own free will and accord.

POWERS AND PRIVILEGES OF A LODGE UNDER DISPENSATION

BY BRO. CHARLES R. SMITH, P.G.M. NOVA SCOTIA

FROM a perusal of Mackey's Jurisprudence, as also of Preston and some sketches of early Freemasonry, it is apparent that dispensations, as we understand them, for the formation of new lodges were neither necessary or the practice in ancient times. Mackey, generally recognized as a good authority, says "the old charges of 1722 define a lodge to be a place where Masons assemble and work ;" and this definition is extended by his describing a lodge as "an assembly or duly organized society of Masons." And, by way of explanation, as it were, he goes on to say "this organization was originally very simple in its character, for previous to the year 1717, a sufficient number of Masons could meet, open a lodge and make Masons with the consent of the Sheriff or Chief Magistrate of the place." Apparently, according to Mackey, one, at least, of the important requirements in those early days was to satisfy those in civil authority that the proposed society was not dangerous to the Commonwealth or in any way antagonistic to the peace and welfare of the places in which they were to be located.

This statement, the latter part of which is largely supposition on my part is, to a certain extent, borne out by Preston who says "That prior to 1718 lodges were empowered by inherent privileges vested in the fraternity at large to meet and act occasionally under the direction of some able architect, and the acting magistrate of the county."

A short time after this a new regulation was made whereby it was provided "that the privilege of assembling as Masons should no longer be unlimited, but that they should be vested in certain lodges convened in certain places and legally authorized by the warrant of the Grand Master, and the consent of Grand Lodge." And just here it will be noted that the word "warrant" and not the term "dispensation" is used, and further, outside of the Ancient Landmarks which we are bound to assume were respected in those early days, no special authority was presumed to exist in the Grand Master alone for the regulation provided for "the consent of Grand Lodge" as well. It cannot, therefore, be claimed that the warrant here mentioned is the same as dispensation, as we understand it, or as taking its place but rather as being issued or granted solely for the purpose of giving the lodges some status and presumably to regulate them in their work.

Assuming then that what I have stated is correct, it would appear that in early times dispensations for the formation of new lodges were not issued or granted at all. In support of this it may be stated that in many of the Grand Lodges of the United States, at that time being Provincial Grand Lodges, holding principally under England and Ireland, as late as 1763 and even later Masons were permitted to meet and work without any dispensations whatever so far as the records show, but to whom warrants were afterwards granted by the Grand Master.

In ancient times, and even up to about fifty years ago, in the jurisdictions of Massachusetts and New York and I understand in Pennsylvania and Virginia as well, dispensations were not issued nor even charters granted, according to the present meaning of the term. A number of brethren simply applied to the Grand Master to be constituted into a lodge and he endorsed the application with his consent which was accepted as a sufficient warrant and thereupon the lodge was recognized in Grand Lodge. Again, in some instances a warrant was issued to a single individual Master Mason empowering him to be the first Master of a lodge and at such time and place as might be designated to gather and organize the brethren into a lodge to confer the degrees, and upon this being done the Grand Master issued his warrant of acceptance with recognition by Grand Lodge following as above stated.

I have made diligent search and enquiry both in this and other jurisdictions to ascertain with certainty the exact time when the practice of granting dispensations for the formation of new lodges was first adopted but, outside of what I have mentioned, my efforts have been in vain. Under these circumstances, and without knowing the early custom of the Mother of Grand Lodges--the Grand Lodge of England--the only conclusion arrived at is that in the early history of this ancient and truly historic organization members of the Craft "assembled" as already stated; that subsequently they received a paper, called a warrant, from the Grand Master which was recognized by Grand Lodge; that as the years rolled on and more care was taken the truly bright and splendid idea suggested itself of granting dispensations instead of warrants in the first instance; that the suggestion was adopted and carried into effect, and in that way the practice of granting dispensations, as we now have them, has been handed down to us to the present time. I may add, however, that so far as I can learn, from a very early period in the history of Freemasonry in Nova Scotia, if not always, it was the practice here, as

well as in the other Canadian jurisdictions, to first grant dispensations as we now have them, these later on being followed by charters if the facts and circumstances justified, the Grand Master recommended and Grand Lodge approved. And this, I believe, is the universal practice in all regular Grand jurisdictions at the present time.

WHAT IS A LODGE UNDER DISPENSATION?

It appears to me, and Masonic law and authority bears it out, that a lodge U. D. is simply a group of Master Masons who are specially authorized by the Grand Master, whose creature it is, to initiate, craft and raise candidates, and their authority does not extend beyond this specified authorization and such other things as may be necessary to carry same into effect, and in addition the powers to conduct and carry on the business of the lodge. This group of Masons is entirely under the control of the Grand Master and the authority under which they meet and work may be suspended by him at any time until his action granting the dispensation is reported to and dealt with by Grand Lodge. They have none of the general powers of a chartered lodge until they have been granted a charter and duly enrolled as one of the constituent lodges of Grand Lodge.

PRELIMINARIES TO PROCURING A DISPENSATION

Although Part I, Chapter XV of the Constitution of our Grand Lodge deals pretty fully with what is necessary to be done in order to obtain a dispensation a few additional remarks may not be out of place. If seven (there may be more but never less than seven) Master Masons sign a properly prepared petition which may be obtained, if required, from the Grand Secretary, and submit same through the same official to the Grand Master, it is then for him to act upon it. And just here it might be noted that as the petition requires seven signers so, by the same token, the same number of important requirements must be set out therein or appear thereby. First, as already stated, there must be seven signers with the name and number of the lodge to which each belongs, and Masonic rank; Second, these must all be Master Masons; Third, they must all be in good Masonic standing; Fourth, good reasons

must appear in the petition for the formation of the new lodge; Fifth, the proposed place of meeting must be designated; Sixth, the names of the principal officers, the Master, Senior and Junior Wardens, must be given; and Seventh, the petition must be recommended by the nearest lodge. And just here it may be well to pause a moment and consider some of these requirements.

GOOD REASONS FOR THE DISPENSATION

There is nothing wrong or unmasonic in the petitioners stating at length the grounds upon which they base their application, but at the same time the Grand Master is the only judge of the sufficiency thereof. A lodge U. D. being solely the creature of the Grand Master and brought into existence, if at all, by his act alone upon him rests the responsibility as to whether a dispensation should be granted or withheld. Sometimes, (not very often, it is true), Grand Masters refuse these dispensations, as they have an undoubted right to do, even after all preliminaries have been complied with and the necessary recommendations obtained. And while this is purely a matter for the Grand Master the question may properly be asked--assuming everything is regular and in order, upon what grounds would he be justified in refusing? Now, recognizing that the M.W. the Grand Master of Masons of Nova Scotia, by virtue of his office, is the Master of Nova Scotia Lodge of Research, it is with some degree of diffidence that I attempt to answer this question. However, with all due respect, it would appear to me that time not opportune; material not sufficient; locality not desirable; outlook not favourable; not generally advantageous to the best interests of the Fraternity; too near an existing lodge and the possible, if not probable, effect of granting the dispensation of having two weak lodges where otherwise one strong one might exist, should be good reasons for refusing the dispensation. But, after all, it comes back to the Grand Master who, after obtaining the best information possible, will decide according to his best judgment, and for the best interests of the Order.

And should the Grand Master, in the exercise of his authority, refuse a dispensation his decision is final. There is no appeal.

THE NAMES OF THE PRINCIPAL OFFICERS

There are unquestionably a number of reasons why the names of the three principal officers of the lodge, the Master, Senior and Junior Wardens, should be stated. In the first place as these officers, and particularly the Master, represent the Grand Master in the work of the lodge it is not only natural but most requisite that he should know into whose hands he is placing the government thereof. Again, very frequently Grand Masters, in addition to the recommendations, make independent inquiry as to the efficiency and capability of these proposed officers and in order to do so they must of necessity know who they are. And lastly, as a lodge U. D. cannot elect officers it is Masonically requisite that these three principal officers be named in the dispensation.

RECOMMENDATION BY NEAREST LODGE

To obtain and present to the Grand Master the recommendation of the "nearest lodge" before any consideration will be given to the petition or dispensation will be issued is not only necessary but in this, like many other jurisdictions, is compulsory. One of the very few exceptions to this rule is the Grand Lodge of England which does not require the recommendation of the "nearest lodge," a recommendation from any lodge in good standing in the jurisdiction being sufficient. And with all due respect to England, for many and obvious reasons, I like our own custom, the custom practiced in, I think all the Grand Lodges of the United States and Canada, far better and trust it never will be changed. This recommendation, as I take it, must come from the "nearest lodge" or in the case of a city where there are a number of lodges, from all these lodges in good standing and holding their charter or charters from the same Grand Lodge. To my mind, at least, it would be just as absurd to obtain the recommendation of a lodge whose charter had been temporarily arrested, or was at the time under suspension, as to obtain the signatures of brethren as petitioners who were suspended Masons. It is submitted that the recommendation of such a lodge would neither be expected or accepted by the Grand Master who would require the recommendation of the nearest lodge in good Masonic standing when the same was given.

PROCEEDINGS AFTER DISPENSATION GRANTED

At the place designated in the dispensation, and at a time arranged by the petitioners, they assemble, when the dispensation is read by the Grand Master if personally present, if not then by the District Deputy or some other brother deputed by the Grand Master, and delivered into the hands of the Master. The Master and Wardens named therein immediately take their stations, when the Master appoints the other officers of the lodge from among the petitioners, for, until a charter is granted, in reality there are no members except the petitioners. Of course it is generally understood who these officers are to be, but as a lodge U. D. cannot elect officers there is no formal election. Once the Master and Wardens assume their respective stations and the Master fills such other offices as are necessary the lodge is ready to proceed with the work it is authorized to do, following as nearly as may be the order of business of a chartered lodge. And just here I might remark that an installation ceremony is not only unnecessary but would be highly improper and unmasonic. The installation is a ceremony belonging to chartered lodges only, and while it is true the Master acts in that capacity in the lodge U. D. he is not installed as a Past Master until regularly elected as a Master of a chartered or warranted lodge. As a matter of course it is customary and the proper thing to do to elect the Master named in the dispensation as the first Master of the lodge when chartered, thereby advancing him to the rank of Past Master. But if not a Past Master already the mere fact of his being Master of a lodge U. D. carries no such rank with it and neither does it entitle him to a seat in Grand Lodge nor, while under dispensation, is the lodge recognized by nor has it any representation in that Grand Body. And should the Master or Wardens, during the time the lodge is U. D., die, remove from the district, or otherwise become incapacitated from acting, the Grand Master fills their positions. Being the founder of the lodge he is its sponsor as well, and while U. D. he holds full and absolute control not only as before indicated but even to the removal of the Master and Wardens, or any of them, should he so decide.

POWERS OF A LODGE UNDER DISPENSATION

As already stated a lodge U. D. has the power to make Masons but not members. By this I mean that candidates who are here made Masons do not receive Grand Lodge certificates of membership nor are they enrolled as members of the

fraternity until the lodge is chartered. Again, not only under our constitution but also under the constitutions of many other Grand Lodges, signing of the by-laws is necessary to membership. Lodges U. D. have no power to make by-laws so this is another reason why candidates initiated, passed and raised in these lodges while Masons are not members. And here it might be asked: what would become of these Masons suppose the lodge ceased to exist or was never chartered? My reply is they stand in the position of unaffiliated Masons to whom the Grand Secretary shall, upon the authority of the Grand Master, furnish certificates entitling them to affiliate with other regular lodges.

Now, while these lodges have no power to pass bylaws until chartered they do have the right to pass necessary resolutions fixing or changing the time and place for holding their meetings and other such like matters, and these resolutions, as far as they go, have the effect of by-laws until a charter is granted. But if any change is going to be made in these resolutions, or any of them, notice thereof should be given at least at the previous meeting as also on the summonses to the members for the meeting at which the changes are to be considered and dealt with.

As a matter of course, and as already indicated, these lodges can receive and act upon petitions for membership upon which the Master and Wardens have the right to vote, the other petitioners being allowed to do so as an act of courtesy only. I understand that in this, like some other jurisdictions, once a brother has received his third degree, he is allowed to vote on petitions for membership. But from the very best information I have been able to obtain, that is wrong and irregular. Only the members have that right and as the petitioners are really the only members, until charter is granted, that privilege is restricted to them as above stated. This, to a certain extent at least, is borne out by Section 18, Chapter XV of our constitution which provides "for all members voting."

It is an unsettled question whether lodges U. D. have the right to receive applications for affiliation. I do not know what the practice is in England but in Pennsylvania, where they have a very old and most excellent Grand Lodge, and in Massachusetts and Maryland these applications cannot be received. On the other hand in New York and Virginia, and probably in some other jurisdictions, the opposite practice prevails, so it is rather hard to lay down any hard and fast rule in

the premises. At the same time, considering the very limited powers and prerogatives of such lodges, I would rather agree with the Grand Lodges of Pennsylvania, Maryland and Virginia that applications for affiliation should not be received. This question however is settled for us in Nova Scotia by the language of Section 3, of Chapter XV of the Constitution, which permits lodges U. D. to receive applications for affiliation.

A lodge U. D. has no seal, cannot have one until chartered, and has no power to grant dimits for that is a right which belongs to warranted lodges alone, and then only subject to the regulations of Grand Lodge. In one jurisdiction, the name of which I will not now mention, they allow members to resign from lodge U. D., but that I consider is not only irregular but contrary to Masonic law as we understand it.

In conducting the business of the lodge, besides the three principal officers before mentioned, it is necessary to have, at least, a Secretary whose duties are the same as in a chartered lodge, two Deacons and a Tyler. These officers are not elected but appointed by the Master and presumably are selected from the list of petitioners, but after the lodge gets to work and new material is being brought in I know of no law, Masonic or otherwise, which would prevent the Master filling up the other vacancies from among the new Masons for, after all, they are simply assisting in the work of the lodge. But let me say again that even if these new Masons are appointed to hold office that does not make them members of the lodge U. D. nor if they did not have the right before does it give them the right to vote on petitions for membership.

The lodge has also the right to an Investigating Committee which, like all other committees, is appointed by the Master from among the petitioners for the lodge. The Master may appoint the same committee to hold office while the dispensation is outstanding or he may select a new committee on every application or group of applications received at any one meeting. And taking into consideration that it is never known for how long or how short a time the dispensation may run I would favour the appointment of new committees as above suggested.

Again it will be noted that the lodge being the creature of the Grand Master, and with very limited powers, has no power to consolidate with another lodge; for to do so would be to exercise powers it did not possess, and neither under any circumstances can it give a recommendation for the formation of a new lodge and, if my view be correct, only those in good standing can give the same.

The lodge has the right to receive visitors, but the greatest care should be exercised in seeing that none are allowed to pass the portals except those properly vouched for by a member of the lodge, or by presentation of documentary evidence and after passing a thorough examination.

The duty of guarding the lodge, as well as seeing that the work is carried on "decently and in order" and in accordance with Masonic law and usage devolves, almost entirely, on the Master of the lodge who may be called upon for a strict account of his stewardship. In his absence the Senior Warden, and in the absence of both the Master and Senior Warden, the Junior Warden presides and the procedure, whoever is presiding, is about the same as in a chartered lodge.

But while the Master, by virtue of his office and the authority in him vested, although not a Past Master, can confer the degrees the Senior and Junior Wardens, unless they are Past Masters, possess no such powers. And should degree work have to be done they must call upon a Past Master, and under no circumstances can they do it themselves, for that would not only be most irregular and unmasonic but contrary to the very words of our Constitution and decisions.

In case the lodge ceases to exist, and it does cease to exist if the membership falls below seven, or if the dispensation is withdrawn, or if Grand Lodge refuses a charter the regalia, funds and effects pass to the Grand Master who in turn hands same over to Grand Lodge whose property they become.

STANDING OF PETITIONERS AFTER CHARTER GRANTED

While it is perfectly regular for any Master Mason in good standing to sign a petition for the formation of a new lodge the best opinion appears to be that the Master or present officers of a chartered lodge should not be petitioners. This view is held in many large jurisdictions and I think is in conformity with our practice in Nova Scotia. Under our Constitution an officer cannot dimit during his term of office, and if he signed a petition for a new lodge and charter were granted while he was holding office he could not complete his membership therein as, in my opinion, he should do if one of the original petitioners for the new lodge. The fact of a Master Mason signing a petition does not affect his standing in the mother lodge while the dispensation is outstanding for he does not thereby become a member of another lodge. For, although a lodge U. D. is called a lodge it does not become such until regularly chartered. But, inasmuch as under our constitution, unlike that of England, Scotland, Massachusetts and some other jurisdictions, dual membership is not permitted once a charter is granted the petitioners should apply for dimits to their mother lodges and enter into full membership in the new lodge which they assisted in bringing into existence and of which they will become charter members. Bear in mind, however, that I express no opinion as to this being Masonically compulsory for it may just be possible, and Masonic authorities differ on the question, that after charter is granted the petitioners may return to their mother lodges. Should they fail to become full members of the new lodge and do not return to their mother lodges (if they can do so) they may render themselves subject to whatever pains and penalties might be involved in membership of some kind in two lodges at the same time.

I want to add just a few additional words about lodges recommending petitions for the formation of new lodges. Our constitution, section 4, Part I, Chapter XV, provides that such recommendations shall be given only where "by examination or in some other satisfactory manner the recommending lodge is in a position to, and does vouch that the proposed Master and Wardens are capable of conferring the degrees, etc." This is good as far as it goes, but inasmuch as a large amount of responsibility rests upon these officers in imparting their knowledge to the uninitiated, in some jurisdictions, Grand Masters will not entertain these petitions unless and until the recommending lodge certifies that the proposed Master and Wardens have exemplified the work of the three degrees in open lodge in a satisfactory manner and have also shown efficiency in conducting the general

business of the lodge. This, certainly, does away with any guess-work or favouritism and affords a guarantee which any Grand Master would like to have.

IN CONCLUSION

When asked to prepare a paper upon "new lodges under dispensation," with my somewhat lengthy experience as Grand Master, I said to myself "that is easy"; but upon reading more fully and delving into the matter more carefully, probably more carefully than I ever did as Grand Master, I found that there was a lot more in the subject than I had before thought or anticipated. And in endeavouring to do something like justice to the matter, and I do not claim to have done full justice, I have corresponded with and sought information from a large number of Grand Secretaries as well as from eminent Past Grand Masters of other jurisdictions with whom I was personally acquainted. And I wish to acknowledge the kindness, fraternal spirit and promptness of these well-informed and distinguished brethren in not only coming to my assistance with information they possessed but also in forwarding books and Masonic literature bearing on the question, so if there is any merit in this paper, and it is not for me to say there is, it is very largely due to this information and assistance so willingly and cheerfully supplied.

And now, brethren, while fully realizing that this paper is much more lengthy and has involved more work than I anticipated, still if it will be of any benefit to the Craft, as my hope is it may be, I will be more than repaid for the time and trouble spent in its preparation.

----o----

THERE IS NO SPOT ON OUR FLAG

BY BRO. A. W. ARMSTRONG

There is no spot on our flag.

Look to it well.

Spare not a star set in its blue,

Nor a stripe, neither red nor white.

Look it carefully through.

Every thread carefully scan.

Keep down pride that will rise,

With voice of praise to the skies

As the emblem of Freedom floats into view.

There is no spot on our flag.

Look to it long.

Take much time to think and pray,

Keep our flag in view night and day.

Our country is strong.

Its honor we'll prolong.

Let not burning tears flow,

Though the heart be all aglow,

Blinding the eyes to duty, nor search delay.

There is no spot on our flag.

No stain, thank God!

Our plaint ascends to the Throne,

For Liberty, and that alone,

No stain shall mark the sod,

To bring disgrace to God.

Our flag beneath the Cross,

Kept pure from every dross,

Is what all hell would hate, all heaven see.

There SHALL BE NO SPOT on our flag

Our cause is just;

Where'er across the sea,

Our flag shall chance to be,

In God be our trust,

Our swords and scepters rust;

And, when the war shall cease

Then, then will triumph peace,

Emblem of Liberty, flag of the true and free.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

JOHN SULLIVAN

THERE are few more interesting characters than John Sullivan, and few who have been less honored. John Sullivan was the first Grand Master of the Grand Lodge of New Hampshire. He was born in the State of Maine, in 1740, of Irish parentage, and died in New Hampshire in 1795. A compatriot of the Society of the Sons of the American Revolution recently wrote the writer from Elmira as follows:

"It is true that the Government has never demonstrated, even at the time or subsequently, its sense of gratitude to John Sullivan. A careful study of the history of the times convinces me that the Congress at that time had deteriorated in its personnel - that politics of the approbrious variety had begun to assert itself, and that Sullivan was not given a square deal."

At Elmira, New York, there was a memorial erected by the State to commemorate the final victory of John Sullivan over the Indians, which, from poor construction, neglect and vandalism, was badly mutilated and which was replaced by the obelisk shown in the accompanying cut; but the general Government has never memorialized the great Sullivan.

During the convention of the Ancient Order of Hibernians in Denver, in 1902, Chairman Dunleavy, in his address of welcome, said:

"The roll of honor in the War of the Revolution shows such names as General Moylan and General O'Sullivan who led the retreat successfully across Long Island, and in whose honor today the National Congress is contemplating a memorial in New Hampshire."

This appeared following the editorial in the National Hibernian (the official Organ of the Society) which quoted the address of Archbishop Ireland which originated the movement for a memorial to an Irishman in the Revolution, viz:

"At a recent banquet given to the French Delegates in New York by the Friendly Sons of St. Patrick, Archbishop Ireland gave utterance to the following noble sentiments:

" 'I charge you, Sons of St. Patrick, to see to it that in Washington City, near the statues of Lafayette and Rochambeau, there be erected a monument to some Irish soldier to commemorate the part Ireland took in the Revolutionary War.' "

As Sullivan was the only general officer in that war who was Irish and famous there was hope that this soi disant Irish Society would determine on a memorial for him. But for some reason not disclosed, they asked an appropriation of $50,000 for a memorial to John Barry instead. While Barry (who was the eleventh captain appointed in the Colonial Navy) was a creditable officer, he was not a soldier nor the peer of Sullivan, which gave us the impression that it was not Ireland they wanted to commemorate.

The records of the War Department do not show there was ever a general officer named O'Sullivan, as Mr. Dunleavy called it, but there is a full record of John Sullivan whom he no doubt referred to.

John Sullivan practiced law in Durham, N. H., and served in the first General Congress where he was regarded as a man of sterling qualities, and without a vice.

He and his brother led a force against Fort William and Mary, near Portsmouth, and captured 100 barrels of powder, (which was afterwards used at the battle of Bunker Hill,) 15 cannon, a lot of small arms and stores, etc., which was the first armed hostility committed in the Colonies.

John Sullivan was appointed a Brigadier in 1775 and commanded at Winter Hill, in the siege of Boston; served in Canada, and conducted the retreat from that Colony, after the death of General Thomas. He was promoted to Major General in 1776 and was credited with the preservation of the Army on Long Island. He was taken prisoner, but exchanged for General Prescott.

On Christmas, 1776, he commanded a division on right; he commanded the right at Brandywine, and defeated the enemy at Germantown. He repulsed the enemy at "Butts Hill" and defeated the Indians under Brant, and the Tories under Sir John Johnson at Newtown near the present site of the city of Elmira.

Sullivan resigned from the Army because of ill-health and again took his seat in Congress. Later he was Attorney General of the State of New Hampshire and was President of the Senate.

In the trouble of 1786 he saved the State from anarchy by his intrepidity, good management and tact, and secured the ratification of the Federal Constitution. Later he was a Federal Judge in New Hampshire, which office he held at the time of his death.

Brother Sullivan was initiated in St. John's Lodge in 1767 and became the first Grand Master of Masons in New Hampshire. He was buried with Masonic honors at Berwiek, but his body was afterward reinterred in the Congregational Cemetery near Portsmouth.

The memorial was erected to his memory at Newton, on the centenary of the battle at that place, but, as we have said, it was neglected, and mutilated by vandals, and later gave place to the present obelisk.

A letter from Elmira says: "It might be of interest to make a comment on the vandalism. A boy of supposedly good family in Elmira was openly accused of having mutilated the original tablet years ago. This contemptuous attitude and lack of veneration for those who founded our country has continued into manhood. The same individual today is among our prominent pacifists and is one of the editors of a New York publication now under the ban of the Post Office Department for disseminating seditious literature."

----o----

MASONIC LANDMARKS

BY BRO. H. L. HAYWOOD, IOWA

What are landmarks? We find ourselves confronted by a problem of such complexity that we might fill up a volume with our discussions, but space and the further demands of our studies compel us to a brief and simple treatment of the theme.

You may divide and sub-divide a drop of water into particles ever so microscopic but at last you will reach a point where a further division of your particle will give you, not a speck of water but a gas, oxygen or hydrogen. This smallest particle in which matter may be thus divided without losing its identity the scientists call a "molecule." Suppose we use this as an analogy of the analysis of Masonry. We may divide Masonry into elements, stripping away one thing after another, but our elements will still be "Masonry"; but if we go far enough in our "stripping away" process we shall come at last to a point where any further division will destroy the identity of the Craft and Masonry will cease to be Masonry. We shall have reached the "molecules." These Masonic molecules are the landmarks.

One might use another analogy, suggested by the word itself, which literally means a "land marker," one of the most lucid definitions which I have ever seen is that furnished by MacBride in his "Speculative Masonry," a beautiful and wise book which I hope you will sometime read. He says: "In all ages stones, pillars or other things have been erected to show the boundary lines between different countries, between the territories of different tribes, and the possessions of different individuals. These stones (and other objects, natural or artificial--H. L. H.) were called landmarks and, as their preservation was of importance, severe penalties were attached to their illegal removal and alteration.

"In Speculative Masonry, landmarks are certain established usages and customs, occupying the position which usage and custom do in a community. Politically, they are termed 'common law'; Masonically, they are termed 'landmarks.' "

But it does not follow, as MacBride himself warns us, that because a landmark is an established use or custom, therefore an established use or custom is a landmark. "It must, in addition, perform the function of a landmark; that is, to mark out, more or less clearly, a boundary or dividing line between two territories or possessions.. . . It has doubtless been a custom with Masons, from the time of Moses, to blow their noses, but that custom does not make the blowing of the nose a landmark.

"From these observations, the landmark in Masonry may be defined as certain established usages and customs that mark out the boundary lines of the Masonic world, in its internal divisions and in its external relations to the outer world."

In the last analysis MacBride's analogy with the "landmarks" and my own analogy with the "molecules" mean the same thing at bottom, like "the vital organs of the body," are absolutely essential to the existence of Masonry as Masonry. If our Masonic writers have disagreed widely on the subject it is not so much because they attach different meanings to the word as that they differ among themselves as to just what these "vital elements" are.

"The first use of the term (landmark) appears to have been in Payne's 'General Regulations' published with Anderson's Constitutions of office in 1718, first term, and again in 1720, Preston's 'Illustrations of Masonry'--a standard work these many years, clearly uses the word landmarks as synonymous with established usages and customs of the Craft--in other words what I have called Masonic common law." (I am quoting Roscoe Pound here, our present day Dean of the Harvard Law School and American authority on Masonic jurisprudence. See his article in THE BUILDER, July, 1917.) In 1819 the Duke of Suffolk, Grand Master of England at the time, defined landmarks as the authorized ritual. Dr. George Oliver used the term without defining it in 1820. In his "Historical Landmarks of Freemasonry," published in 1846, he uses the word in a figurative sense "as the phrase 'beacon light' for example, is used in Lord's 'Beacon Lights of History.' " Four years afterwards, in his "Symbol of Glory," he attacks the problem without much success, coming to the conclusion that what landmarks are and what are landmarks has never been clearly defined. But in 1863 he makes bold to name at least forty landmarks, divided into twelve classes, even though, in this book, "The Freemason's Treasury," he still contends that "we have no actual criterion by which we may determine what is a Landmark and what is not." But this attempt to make out a list is itself significant for it proves that Oliver had come under the influence of Mackey's famous classification. Mackey's great "Encyclopedia of Freemasonry," a reference work that you should keep on hand, was originally modelled on Lenning's "Encyclopedia" published in 1824. Neither Lenning nor the French "Dictionary of Masonry" published in Paris the following year, attempts a list of landmarks, and Mackey himself, in the earlier editions of his Encyclopedia, devoted but twenty-four lines to the subject. But in the 1856 edition he comes forth

with his list of twenty-five which "obtained for a time a universal acceptance." Inasmuch as this tabulation may be readily found in the easily accessible Encyclopedia there is no need to reprint them here, but the theory on which he based his classification is of importance to our study: "The landmarks are those ancient and universal customs of the order, which either gradually grew into operation as rules of action, or if at once enacted by any competent authority, were enacted at a period so remote that no account of their origin is to be found in the records of history. Both the enactors and the time of enactment have passed away from the records, and the landmarks are therefore of higher authority than memory or history can reach."

Mackey's list, as I have already said, was almost universally accepted for a time, but various authorities have never tired of attacking both his definition and list, Pike, for example, demolishing the whole outfit in his most Pikeish manner. And there is no question that both his criteria and his table are open to criticism; nevertheless it will be well to remember that other authorities, for whom Roscoe Pound may speak, contend that, "all defects to the contrary, his list may still stand in its main lines as an exposition of our common law."

Of all the lists proposed by various writers there is neither room nor need to speak but it may well be worth our while to cite a few examples, grouping them according to the three general points of departure, suggested by Pound--the Historical, the Legal and the Philosophical.

A. The Historical. From this point of view the scholar attacks the problem by undertaking to show what are the essentials of custom, usage, law, principles, etc., that have grown up in Masonry's historical development, and what have been considered landmarks in the past by constituted authorities, such as Grand Lodges, Codes, Constitutions, etc. Writing from this point of view, Vibert ("Freemasonry Before the Existence of Grand Lodges," p. 4,) gives in a rough classification ten points, all of which he considers essential to Masonry, and which he uses as touchstones to determine what Masonry has borrowed from other societies, and what it has originated itself.

Pike seems to approach the problem from the same angle, as we may read in an article published in the Iowa Proceedings for 1888: "Perhaps no more can be said with certainty in regard to them than that they were those essential principles on which the old simple Freemasonry was builded and without it could not have been Freemasonry--the organization of the craft into lodges, the requisite for admission into the fellowship and the methods of government established at the beginning.... There is no common agreement as to what are and what are not landmarks." Hextall goes further by saying that the original landmarks were the building secrets of the operative Masons, while Hughan agrees in the main, saying that "a landmark must be a regulation, or custom, which can not be abrogated (cancelled) without placing offenders outside the pale of the Craft; and all landmarks should practically ante-date the Grand Lodge era (1717)." He mentions belief in God, secrecy, and male memberships as belonging to this category.

B. The Legal point of departure. Those who set out from this angle undertake to discover "a body of universal unalterable fundamental principles which are at the foundation of all Masonic law." Josiah Drummond takes this position: "If landmarks are anything else than the laws of the Craft, either originally expressly adopted or growing out of immemorial usage, the term is a misnomer." With this position Hawkins, editor of an Encyclopedia, is in accord. After quoting Justinian's definition of an unwritten law as "what usage has approved" he writes: "Now the Old Lectures of the Craft are its unwritten laws, either sanctioned by ancient custom, or, if enacted, at a period so remote that no trace of their enactment can now be found." It will be seen that Hawkins somewhat combines the Legal and the Historical points of view, as indeed, others also do, for law can not well be divorced from history.

C. The Philosophical. The point of view here has never been better expressed than by Crawley: "The ancient landmarks of Freemasonry, like all other landmarks material or symbolical, can only preserve their stability when they reach down to sure foundations. When the philosophical student unearths the underlying rock on which our Ancient landmarks rest, he finds one sure foundation in the triple dogma (fixed teaching) of the Fatherhood of God, the Brotherhood of Man, and the Life to come. All laws, customs, and methods that obtain amongst us and do not ultimately find footholds on this basis, are thereby earmarked as conventions and conveniences, no way partaking of the nature of Ancient landmarks." Of the same

opinion is Dr. J. F. Newton: "Manifestly, by a Landmark we must mean, if it is to have any meaning at all, a limit set beyond which Masonry can not go, some boundary within which it must labor.... So, and naturally so, the landmarks of Masonry are its great fundamental principles." Of these he names four: universality; a Mason's organized fellowship and right to that fellowship anywhere; qualifications; secrecy.

Roscoe Pound, approaching the subject from all three points of view, at once offers a list of seven: (1) belief in God; (2) belief in the persistence of personality; (3) a "book of law" as an indispensable part of the furniture of every lodge; (4) the legend of the third degree; (5) secrecy; (6) symbolism of the operative art (of building); (7) that a Mason must be a man, free born, and of age.

Other students differ, as do also the Grand Lodges that have legislated the matter. Horsely names five; Woodford, eighteen; J. T. Lawrence, five; Findel, four; Crawley (as we have seen) three; John W. Simons, fifteen; Rob Morris, seventeen; the Grand Lodge of West Virginia, seven; of New Jersey, ten; New York, thirty-one; Nevada, thirty-nine; Kentucky, fifty-four. T. S. Parvin, no mean authority, will not risk one. (Josiah Drummond took him to task for that!)

This list might be indefinitely extended but already, I am afraid, if you are the "plain man" I take you to be, you will have begun to feel confusion over the whole subject, a feeling with which I can sympathize for I do not believe that anybody, however learned, can produce a list of landmarks to satisfy all. Even so, however, whether we can define it or not, there does exist that which is essentially Masonry, and with that all agree, for, as Pound says, "a nation of unalterable, fundamental principles and groundwork and a 'body of Masonry' beyond the reach of innovation can be traced from the revival (when the first Grand Lodge was organized) to the present." If your own Grand Lodge has decided the matter for your state you are obliged to accept its classification landmarks; if not, you may make up a list to suit yourself. Meanwhile it must be remembered that other societies, even society as a whole, have been no more successful in discovering the "fundamentals" than Masonry itself. For example, how many theologians can agree on a list of essential Christian doctrines? How many moralists can agree on a code of ethics? How many jurists can agree on the body of the common law? We can feel the

landmarks, even as we can "feel" the bones present in our bodies; and just as bones can perform their functions even when we can not see them, so with landmarks, the bony frame-work of our Craft. Moreover, we can roughly approximate to the landmarks, and that is usually sufficient for practical purposes just as we make shift with our poorly defined body of common law.

The motive behind the search for the landmarks is usually the attempt to discover that which is peculiar to Masonry, that which is its own unique possession, and which may be described as its "individuality." Can we discover this "unique" element in our Fraternity and thus get at the root of all the landmarks? Our teachings may be found in other societies, the church for instance; ceremonies, rites, allegories are used by other secret bodies; our very symbols are not all our own, for many of them have been used since antiquity. My own theory, offered for what it is worth, is that the thing "peculiar" to us is the manner in which we have combined and assembled these teachings, rites and symbols, and the manner in which we have organized ourselves to impress them on the minds of men. However, many things we hold in common with other societies, our method of presenting these things is all our own; and that is a matter of very great importance.

----o----

THE REFUSAL OF THE GRAND LODGE OF ILLINOIS TO RECOGNIZE THE GRAND LODGE OF PANAMA

Upon the return of the Secretary, Brother Schoonover, from his visit to the Grand Lodge of Illinois on the occasion of the recent Annual Communication of that Grand Body, he handed in to the Editorial office a report of the Committee on Correspondence of the Grand Lodge of Illinois on the recognition of the Grand Lodge of Panama. This report was published on pages 31 and 32 of the January number of THE BUILDER and called forth a reply from Brothers Melvin M. Johnson, P.G.M., and W.H.H. Odell, P.D.G.M., of the Grand Lodge of Massachusetts, in defense of the legitimacy of the Grand Lodge of Panama, which was published in the March number of THE BUILDER.

In justice to Brother Charles H. Martin, Chairman of the Committee on Correspondence in 1917 of the Grand Lodge of Illinois, we wish to inform our readers that the report printed in the January BUILDER was not the report on the Grand Lodge of Panama which was adopted by the Grand Lodge of Illinois, but one of two such reports which were prepared by the Illinois Committee and submitted to the Grand Master and his advisory board some days prior to the convening of the Grand Lodge, and was rejected by the advisory board for the following:

"To the Most Worshipful Grand Lodge Ancient Free and Accepted Masons of the State of Illinois:

"Your Committee on Foreign Correspondence, to whom was referred the application of the Grand Lodge of Panama for fraternal recognition, and an exchange of representatives, would fraternally and respectfully report, that there is nothing in, nor accompanying said application tending to show whether or not the said Grand Lodge of Panama possesses the qualifications essential to a Sovereign Grand Lodge of Ancient Craft Masons, as heretofore uniformly insisted upon by this Grand Lodge as a condition precedent in order to recognition. From other sources, however, it is learned that the first essential in order to regularity of formation is entirely wanting, to-wit: 'Legitimacy of origin of constituent Lodges uniting to form a Grand Lodge.' It appears that six Lodges, (possibly seven), holding charters from the Grand Lodge of Venezuela, (or the Supreme Council of Venezuela), united in the organization of this Grand Lodge of Panama, and that possibly one Lodge has since its organization been chartered by it. If those Lodges contributing to form the Grand Lodge of Panama were in fact chartered by the Grand Lodge of Venezuela, which as above intimated does not clearly appear from the evidence at hand, it is to be observed that the Lodges contributing to form the Grand Lodge of Venezuela, originally were chartered by the Grand Orient of Spain. The Grand Orient of Spain was formed from and by Lodges of the planting of a Supreme Council.

"Neither the Grand Orient of Spain nor the Grand Lodge of Venezuela has ever been recognized by this Grand Lodge, and the Grand Lodge of Panama, of necessity can

be no more regular than the Mother, (Venezuela), and Grand-mother, (Grand Orient of Spain), of the Lodges of which it was formed.

"On the other hand, if the Lodges contributing to form the Grand Lodge of Panama, were in fact chartered by the Supreme Council of Venezuela, the irregularity is still more glaringly apparent, as this Grand Lodge has time and again given approval to the doctrine that there is on earth no tribunal nor power competent to form or warrant a Lodge of the original plan except a regular, sovereign Grand Lodge. In one report, so approved, the following language was used:

" 'We utterly deny that any body save a representative Grand Lodge can by warrant or charter create a Lodge that has any claim whatever to the name of Masonry, or that can administer its rites.'

"According to this rule, repeatedly announced, and uniformly adhered to by this Grand Lodge, neither the Supreme Council, the Grand Orient of Spain, nor the Grand Lodge of Venezuela are, or ever were, competent to form or bring into being a Lodge of the original plan, and hence not a single Lodge contributing to form the Grand Lodge of Panama can be regarded as a regular Lodge of Ancient Craft Masons.

"Your committee therefore recommends that the request of the Grand Lodge of Panama for recognition and an exchange of representatives be respectfully denied.

"Fraternally submitted,

"Charles H. Martin,

"Committee on Correspondence.

Through a misunderstanding between Brother Schoonover and the Editor, the second report above mentioned was published in our January number and we take pleasure in calling the attention of our reader to the matter at this time.

----o----

WOMEN AND FREEMASONRY

BY BRO. HAL RIVIERE, GEORGIA

To a certain extent, a Masonic lodge is a school in that it endeavors to teach men how to build upright characters. This teaching is done through the medium of symbols and allegories, employing in a symbolic sense the working tools of Operative Masons and the customs and practices of the builders' art, in order to impress important lessons vividly upon the minds of the brethren. We have good authority for so teaching because we read in the Holy Scriptures that Jesus taught by parables and allegories. Indeed, it is said that without a parable spoke he not unto them. That is the reason why so few understood his meaning and why he had to explain his sayings even to his disciples. Just as so many failed to understand him, so many men who have been made Masons do not understand its lessons and failing to understand, do not live up to its teachings. Such men sometimes bring discredit to our Order. Whenever anything deserving of censure is found in the conduct of Masons, lay it to human frailty, and not to the fault of this great institution.

Upon a few occasions I have heard of women who were prejudiced against Masonry on account of the inconsistent actions of some member, saying that if that man were a Mason they had a poor opinion of the Order. I know a young lady who will not attend church saying she does not believe in religion because there are hypocrites in the church and persons in active church work who are not so good as she is. That young lady is a stenographer but I have not heard of her giving up her

position although she knows that some stenographers are improper in conduct. We do not judge all stenographers by the standard of the worst, neither should we judge the church or Masonry by the low standards set by some of their members.

Some women have expressed an objection to Masonry on account of its secrecy. Perhaps that prejudice comes from the fact that they have been told that women are not admitted as Masons because they cannot keep a secret. That assertion is absolutely untrue. Whether or not women can keep a secret has nothing to do with their exclusion from our lodges. Membership is limited to men because it was the ancient practice. Present day Speculative Masonry is founded upon the customs of the ancient stone masons and we faithfully carry out their practices. They were the men who built the famous edifices of olden times, including the magnificent cathedrals that the invading armies of Germany have damaged so greatly. The labors of a stone mason were very arduous and exacting and it took a man in possession of all his strength and members to do such work. These men traveled about from place to place as need required and were forced to undergo many hardships; so of necessity, only men were so employed. Even men with fingers, hands or feet missing were not accepted as apprentices to learn the business; hence the exclusion of women at that time and also today, because we follow the ancient customs.

One intelligent women said to me, "I don't believe Masons have any secrets. It's all a bluff. Besides if those secrets are so valuable in helping men to be better, why don't you tell them to everybody so all people may be helped?" Christ said, "Cast not your pearls before swine," meaning that we should not set valuable truths before people unable to understand or unwilling to make the proper use of them. Ability to understand a truth is a matter of education and training and it is only to those who come seeking that these lessons are taught step by step. Scatter our secrets broadcast and they would become commonplace and carry no weight even with those capable of understanding them.

Masonry keeps secret no knowledge not possessed by the outside world but the methods of teaching that knowledge and presenting it in graphic, impressive form are secret as are also the various signs, grips and pass-words. Possession of these

secrets is a tie that binds the brethren together and the beautiful ceremonies of the lodge keep before them the principles which the Order inculcates.

The prejudice which some women have had is giving way as the beneficial effects of the Fraternity are seen. That some prejudice exists, I must admit; but that the various reasons given for such prejudice are true, I must deny. There is more to this business than pique because someone says a woman cannot keep a secret; neither can one charge it entirely to "sour grapes" because women are not made Masons. The real reason is deeper; it is ingrained in the female nature and is the result of thousands of years of training, custom and practice. I discovered it myself and after I have revealed it to you I believe you will say that I am right. In order that you may be able to judge intelligently I shall present the evidence in detail and then announce my conclusion. In doing so I must make a hasty review of the progress of the human race from savagery to civilization.

Did you ever see children playing on the floor with building blocks? Have you noticed their delight when some figure is made? There is no mother who has not run at the excited, delighted call of her babe as he balanced one piece upon another and made various figures in his play. His delight was on account of his having accomplished something that he did not know was possible. That little scene typifies the beginning of architecture in the very dawn of civilization.

Architecture has probably had a greater influence in directing the progress of the race than any one thing. We are so used to seeing buildings of every shape and size that we probably think they always existed just so; but the art has grown slowly and each new process has been worked out with toil and difficulty. Imagine the delight of the primitive man as he produced his simple architectural figures! Can't you picture the first man who ever made a square hut? See him in his delight calling to a friend and showing him that each side of his house is exactly as long as every other side. No doubt this friend breathlessly listened and learned as he was taught how the thing was done. Later other men were taken into their confidence and bound to secrecy, thus forming the first secret society and possibly the first labor union.

As knowledge increased, primitive men, being unable to write, gave permanence to their thoughts and poetic and artistic tendencies through the medium of architecture, building pyramids, temples, obelisks and cathedrals that are veritable poems in stone. Can you doubt that the tools with which they fashioned those works of art came to have a high value in their eyes and that they early attached symbolic meaning to them ? The square, level, plumb, compasses, rule, line, etc., seem very simple and ordinary to modern people but who can realize the time and study spent in perfecting them?

Although the origin of these tools is lost in remote antiquity the discovery of the square was certainly as important as the discovery of wireless telegraphy. The men who first intelligently employed the plumb and level, could we but know their names, deserve mention along with the inventors of the telephone and telegraph. Though we know nothing of those individuals we do know that early, secret societies were formed, guarding the knowledge possessed by primitive peoples. Each tribe and nation had its secret society among its men who came together in the Men's House to discuss all their tribal affairs and to teach their traditions and practices to the boys as they came to the proper age. The initiation ceremonies were the most important event in the life of every boy, who from the time the ceremonies began, forsook the company of his mother, sisters and-other women of the tribe and thenceforth associated only with the men.

It is a peculiar fact that almost every nation, both ancient and modern, contains more women than men, and all have had to face the problem of dealing-with the surplus women. We call women the weaker sex but few of us believe that weaker sex business; though it took a modern Kipling to express the feeling in words man has always known, that "The female of the species is more deadly than the male." In dealing with the problem of surplus women various methods have been employed. In his day and time King Solomon tried to solve the problem by marrying all of them.

In ancient times, as among primitive peoples today, the men met the suffragette question by strategy. They conspired in the Men's House against the women, inventing plans to play upon their superstition and to keep them within due bounds. The time of the tribal initiations was a favorite time for such practices and when

the boys came to the proper age, solemn warning was given the women to keep within doors while the ceremonies took place. Processions were headed by the priests and medicine men, and the women were terrified by various apparitions, mysterious noises and ghostly stories. They were required to prepare and set out food as an offering to the spirits which the men took and served later at their lodges. These ceremonies sometimes lasted several days and as the women during all that time, like Tam O'Shanter's wife, were "Nursing their wrath to keep it warm," is it any wonder that they came to be violently antagonistic toward secret societies? In addition to those practices, among some nations the men spent practically all of their time at the Men's House, sleeping and eating there; it was only a disgraced man who would sleep at home and eat with the women.

So you now understand why some women are antagonistic to Masonry. Present day civilization has not succeeded in stamping out the old antagonism engendered in them by thousands of years of superstitious awe fostered by the men to maintain control of the women. But in our enlightened day such feelings should cease. It is an atavism, a reversion to type that is not complimentary to the one who feels it. So, if there be one among our women readers who has opposed lodge attendance, when lodge night comes again and friend husband begins to move uneasily and look furtively toward the door and his hat, let her take the said hat and say sweetly, "Now dear, (or Tom or Daddy, or whatever may be his official title) this is lodge night; go on down there and learn to attend to your Masonic duties like a true Mason." And if he wants to attend a called communication occasionally and stay out until midnight, let her comfort herself by thinking of the Fiji Island women whose husbands stay out at the Men's House all night, every night.

Yes, you can send your men to the lodge in full confidence that they will return none the worse. No institution has ever done more for the moral and mental improvement of men than Masonic lodges, and if you will encourage your men to cultivate an interest in their lodge, enter actively upon its work, study its history and philosophy, the practice of the virtues which it inculcates, will impress those virtues upon their characters, and being better Masons, they will become better husbands, fathers and brothers. If women could realize to what an extent Masonry has made for their safety and the betterment of their lives they would encourage the men in lodge attendance and work. Working in secret and without desire for publicity, the Order has thrown a protection about the women of this nation that

has done much for their safety. Little as they may think of it, many a woman owes the fact that she is living in a happy home surrounded by loved ones, to the delicate ministry of this great Order which, when a man becomes a Mason, throws the whole protecting force of a great membership about the female members of his home.

For your own protection, encourage your men to become good, active Masons. It will help them to be better men by holding before them the highest of ideals. If a man be studiously and philosophically inclined it will open up for him a new world and lend an; added interest to the study of history, science and religions. Our Order invites no man but welcomes every worthy man who comes earnestly seeking to help and be helped. But remember that Freemasonry is no reformatory, nor house of correction. Brethren, pay particular attention to the quality of the material that petitions for membership. Investigate thoroughly. Be sure of the character of him whom you elect to receive the degrees in your lodge. In doubtful cases give the lodge the benefit for it is better that an occasional worthy man should suffer exclusion than that unworthy men should creep in to hinder our work and render of no account that which we have so carefully builded.

----o----

FURNISHINGS OF A LODGE

(Colorado Regulations)

Albert Pike was one of the most profound students of Masonry the world has ever known. His chosen work was in perfecting and beautifying the degrees of the Scottish Rite. It is not generally known that he also rescued from oblivion the Entered Apprentice, Fellow Craft and Master Mason Degrees as practiced by that Rite, which is the standard used in most Latin countries today, where the York Rite has not obtained. His studies demonstrated to him the necessity for exactness in the

form of physical furniture to be used, in order to crystalize the symbolic teaching of the Craft, and avoid permitting the whims and vagaries of "tinkerers" from engrafting onto the Fraternity modern "conveniences" which would, in a short time, detract from--if not entirely destroy its teachings.

It affords a Colorado Mason considerable pleasure to note that great ritualist, in 1886, confirmed the ritual compiled from original sources by him in 1872, showing, among other regulations, the following, which have been restored in Colorado.

The Altar shall be square (a cube). The Pedestals at the stations of the three principal officers to be of the three principal Orders of Architecture. The Lesser Lights to be "lighted candles" (not electric lights); the Candlesticks to be three feet in height. That the apron should be square, of white lambskin, the flap cut to a point in the center, and entirely plain, without emblem or device; the width and depth of the apron to be fourteen inches. The officers to wear "scarfs" of light blue silk. The jewels of officers to be of silver. In balloting, the box to be placed upon the Altar and each brother to salute the Master as he approaches to deposit his ballot.

A curious reason is noted concerning the shape of the apron ---in addition to the outline of the 47th Problem; lying in the fact that a line drawn from the point of the flap when raised, to each of the lower corners of the square; and the lines of the flap, when lowered, extended to the lower corners, produces the outline of the five pointed star, known as the "Seal of Pythagoras" or sign of health and life, upon which we are raised; and which in old Lodges, we are told, was always depicted "on the center."

This is very interesting, particularly in view of the fact that the Colorado Regulations have been called radical, and "new-fangled." In our humble opinion, Albert Pike is a pretty good authority to tie to, and Colorado Masons should be proud to be in the front rank by adhering to the work as practiced in its primitive simplicity, and as such, is rich in imagery and symbolic significance. A Mason

who does not know the reason for such things is a good deal like a good blacksmith writing a physician's prescription. The blacksmith may be all right, but we prefer to decline taking the prescription. There is a library on the fourth floor of the "Temple," and when one-half of the books contained in it have been read, the student may assume to know something. The old story of the party masquerading in the lion's skin is amusing as well as instructive.- -Rob Morris Bulletin.

----o----

MOCKED BY THOSE THEY LOVE

My God! When I read o'er the bitter lives

Of men whose eager hearts were quite too great

To beat beneath the cramped mode of the day,

And see them mocked at by the world they love,

Haggling with prejudice for pennyworth

Of that reform which their hard toil will make

The common birthright of the age to come--

When I see this, spite of my faith in God

I marvel how their hearts bear up so long.

--James Russell Lowell.

----o----

AN AMBASSADOR

BY BRO. JOSEPH FORT NEWTON, ENGLAND

UNFORTUNATELY I have had to neglect my duties as Ambassador of late, or at least to omit my reports, for which I beg forgiveness. The fact is that I have been spending every odd hour in the great military camps, speaking to the men, visiting with them, and seeing something of their life. My work has been chiefly among Canadians and Americans, our New World men who are the finest in the world,such erect, upstanding fellows they are, too, clear-cut, forthright, with something of the large, free and liberal air of the fogless spaces of North America.

In one thing the Canadians are ahead of us. They have organized camp colleges, where their men, many of them, like our own, college men, continue their studies - for which they receive due credit in the colleges and universities at home. They are real colleges, too. I have visited two of them, to deliver addresses at the close of a term, and I find them doing thorough work, especially in science and agriculture and the more practical branches. Naturally the literary side is not so much emphasized, but it is by no means neglected. These colleges, of course, have the approval of the authorities - not only approval, but encouragement,and I see no reason why our people should not wake up to the possibilities of such a work.

Two days ago I went to speak to the great American camp, the name and location of which I must not give too accurately. It was a delight to see those boys, who are so responsive to all high things. I spoke in a large moving-picture theatre, which was packed and jammed; then it was emptied, only to be filled again, and I talked another hour. They actually did it a third time, and by the end of the third hour I was "all in," as you can imagine. Another crowd was waiting, but I was not equal to the task. They are from all over the Union, from Texas to New York, and a more wholesome set of boys I never saw in my life. Not only physically, but morally - which is quite as important in war - they are admirably cared for by those in command.

Among those in the camp I visited were the survivors of the Tuscania, and it was good to see men who had gone through that ordeal. And funny, too, for they were togged out in every kind of rig - by the kindness of a camp of English Tommies near by - because those who did not lose their clothing, had it ruined by the sea-water. Hence their plight, awaiting the arrival of a new outfit. But they were in fine spirits. As one of them put it, they lost everything except their nerve, their courage, and their determination to get the scalps of the Huns. Indeed, the attack has put new iron into their blood and made them more anxious to have a "go" at the enemy.

* * *

Please do not be upset by the silly and outrageous dispatch published on that side as to what I recently said about American soldiers in London. It was twisted out of all likeness to what I had in mind. What I did say was, seeing the conditions here, to ask of British friends to give our boys the same protection from liquor and evil women which our own government and people give them at home. In America, even in those places where liquor is sold, it is a criminal offense to sell it to any one wearing the uniform of the Army or Navy. Of course we cannot enforce such a regulation on this side. And so I asked our friends here to help us in the matter. Most of our boys are proof against such things - thank God - but not all of them; and at a time when every man is needed, we must not allow wastage through wine, women and disease.

For, to say no more, if the Government has a right to conscript a man, take his time, his strength, and his life if need be, to do a great work, it has a right to conscript his conduct - and in other matters actually does so - to keep him fit to do the work he is sent to do. Hence our regulation as to selling liquor to men in uniform. Surely it is a sound principle, both from the point of view of morals and of military efficiency. It is folly to train a man, equip him, and send him five thousand miles, and then have him rendered incapable of doing his bit. Such was the first point of my protest, which the dispatch forgot to mention.

And the second was equally practical, namely, that with the food situation as it is, it is not fair to allow a twenty per cent increase in the output of brewery supplies on

this side. In ordinary times such an item would be insignificant, but just now it is as large as a tourist elephant with baggage. It does not set well with our people to have wheatless days, sugarless days, meatless days, to save food for the Allies, only to have a part of the food thus taken from their plates made into liquor. Of course our English friends do not realize the feeling in America in regard to the matter, else they would not do such a thing; and I wanted them to know the facts in the case- how, in a country two-thirds of which is dry, our people would not think kind thoughts about England under such circumstances.

And, as you well know, it is a part of my work as a kind of unofficial, fraternal Ambassador to help these two peoples to understand each other, and to thing kindly one of another. Indeed, I can see no security for the future peace of the world unless England and America do stand together, and that depends not upon what diplomats do, but upon what the people think and feel. If you can find in these lines an ambassadorial report, well and good - I am so hard pressed that I can not write more at the moment.

* * *

By this time you will have received Brother Ravenscroft's article on the Comacines, also Brother MacBride's article on the Installed Master's Lodges. I have the promise of two other articles at once, one by Brother Calvert who wrote the history of the Grand Lodge of England, and an article on Freemasonry in the War -that is, what the English Lodges are doing in war service, and so forth. I shall try to get an article from some one who knows, as to Freemasonry in Belgium - but I fear we cannot learn much about it. I wish I could do more, but I am still unwell and have a hard time to keep going.

----o----

EDITORIAL

HOW ABOUT THIS?

AS these words are written there is the urge and surge, the stress and strain of the greatest mortal conflict in all history. Raging across France, a torrent of Hun hatred is stemmed but not yet stopped in sayagery by a slowly stiffening sturdy array of perhaps weary though unwilted and undaunted heroes. They are our Allies. Are we theirs ?

Well, are we? Yes, I mean you and me, we Freemasons of the acknowledged Excelsior among the nations. What are we doing? Where are we at? Isn't it our move? Say, here's a thing or two we can get under way while we think out some method or agreement on other matters on which we may not all see alike.

We will say nothing to anybody about peace. We are out to win. We will win. Victory, nothing less. First of all, victory! And we don't want the British or anybody else to hand it to us on a platter. We don't ask them, we should not expect them, to pull everything or anything out of the fire for us. We can do our share. Nothing less shall be done by us. When we are not willing to take our own part we don't deserve help from our friends. We must be more than willing to help. We have the will power and we will set it to work.

We can do more than buy bonds and stamps. We can persuade others to do likewise. Those of us as ritualists or after-dinner speakers have now the chance for which we have long been in training. Lesser lights can spread the illumination. Let it be known that we are all very willing to serve on any or all committees.

A real Mason should do a lot more than acquire bonds and stamps. These are excellent investments. We are mighty poor Masons if our patriotism does not get by the purchasing point. Can't we be patriots unless we are bought? Well, that is what it

amounts to if we are content to stop at the stage of making a mere profitable investment. Figure it out for yourself, and then get busy.

Look over your stock of books. Pick out all that you can spare and then hand them to the nearest library for shipment to the cantonments abroad. Many a book you and I can spare easily. Cull them out. They will do a wonderful amount of good in cheering those on their road to risk their lives for you and me.

Having picked out all the books for which you have no further use, now select a few more from your collection. There is of course no especial merit in giving away only the books that are useless to you. A true Mason will do more. Give some books of special worth for you may be sure that someone will value them for the reasons that gave them worth to you. If honest to goodness you cannot find in your heart to give away a certain book, then buy another one for the purpose of giving it away. You can then retain your copy and you will enrich every one who reads your gift and you will enjoy your own copy so much the more.

Of all the splendid enterprises that are under way in your neighborhood we need not undertake to mention them in detail. All sorts of relief work is in progress. Do your bit. Do it good naturedly. Do it often.

Above all, be of good cheer. Be a booster, Help, don't hinder. Hustle, don't handicap. Clear the way, don't litter it up. We are a big nation. We are gaining momentum. We cannot afford to meddle or tinker with things in a fussy or frivolous or fault-finding fashion. This is no time to heave a wrench into the machinery or pour acid or emery into the bearings. When a friend is carrying our basket of eggs we won't scare him into dropping them. We must wish him well. We must hope all kinds of good luck for him. Yes, we must earnestly and ever pray for him and all who act on our behalf.

For the President of the United States we pray. For him we pray the stalwart and stately statesmanship of Brother George Washington. We pray for him the

governmental genius of Brother Thomas Jefferson. We pray for him the philosophical serenity of Brother Benjamin Franklin. We pray for him the judicial prudence of Brother William Howard Taft, and we do pray for him the intrepid manly courage of Brother Theodore Roosevelt. Amen. R.I.C.

----o----

SOLACE

There is a balm for bitterness, there is a cure for pain,

There is a solace for the heart whatever hurt it feels,

There is an altar where a man can build his faith again

And feel the very hand of God upon him when he kneels.

The woodland way, the woodland world, is waiting heavy hearts,

God's hospital among the trees beneath the sky and stars;

And in that hospice in the woods the hurt of old departs

And leaves no mark upon the man but badge of honest scars.

When doubt assassinates your faith, when hope shall hope no more,

When with the load of little things or larger things accurst,

Get out beneath the evergreen beside the singing shore

And find the world still the world it has been from the first.

- Douglas Mallock.

----o----

THE LIBRARY

EDITED BY BRO. H. L. HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to Study Clubs and Lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.

"FREEMASONRY IN AMERICA PRIOR TO 1750"

BEFORE a building can be erected materials must be collected; by the same token it is facts that compose a history and often is it that the gathering of facts is the larger half of the task. Brother Melvin Johnson's book, recently published under the above title by the Grand Lodge of Massachusetts, of which he was Grand Master at time of writing, is not a history, but it contains materials enough for many; histories.

Prior to 1717 there were no "duly-constituted" Lodges of Freemasons; with very few exceptions, all were Freemasons "at large." Not being under the jurisdiction of any Grand Lodges most of the bodies in existence before 1717 were very careless in keeping records for which reason the labyrinth through which the historian must make his way are enough to drive one mad. But there were some records, scattered miscellaneously through old books, manuscripts, etc., and through all these dismembered materials Brother Johnson has made his way, gathering together with loving care all such data as may be of permanent value. These data are now put into permanent form and made ready for nation-wide circulation, the better for students who are to come; and it is a book which such students will do well to get, for it will save them from a deal of labor and innumerable slips of fact and theory.

There is here, needless to say, no room for any detailed review of the contents of a book in which the contents are so necessarily broken as in the present case, but the reader will be interested to know that Brother Johnson's researches have led him to grant the palm of priority to Massachusetts rather than to Pennsylvania. The author is himself a citizen of Boston, and "no mean citizen of no mean city," and it may be that the Philadelphians will hope to detect some bias in his arguments; if so they must make good their contention by undermining the facts on which Brother Johnson has built his argument. Those facts, as tabulated by him, are as follows:

1. The first Freemason definitely known to be in the Western Hemisphere was Governor Jonathan Belcher of Massachusetts Bay Colony, in 1705.

2. The earliest use in America, in writing or in print, of the word "Freemason," so far as is now known, was in the "Boston News Letter" for January 5, 1718-9.

3. The first Lodge meetings in America of which we may speak with any degree of definiteness were held in King's Chapel, Boston, in 1720.

4. The first known American newspaper account relating to Freemasonry was published in Boston, May 25, 1727.

5. The first known Warrant, Deputation, Commission, or other authority, issuing from the Grand Lodge of England or its Grand Master (or from any other Masonic organization or officer, for that matter) to be exercised in America was that (April 13, 1733) by virtue of which Hemy Price founded a Provincial Grand Lodge in Boston, July 30, 1733.

6. The first particular Lodge in America to be duly constituted was the First Lodge in Boston, July 30,1733.

7. The first Lodge in America to be registered by the Grand Lodge of England in the official list of Lodge was the First Lodge in Boston.

8. The first Masonic officer in the Western World to have jurisdiction over the whole of North Americ was Henry Price, whose authority was extended thus broadly in August, 1734.

9. The first exercise of any Masonic authority in America of the right to grant provincial Masonic powers was the appointment of Benjamin Franklin as "Provincial Grand Master of the Province of Pennsylvania," February 21, 1734-5, by Henry Price, "Grand Master of His Majesty's Dominions in North America."

10. The first independent Grand Lodge in America was Massachusetts Grand Lodge, which organized and declared its independence on March 8, 1777.

Prior to 1733, there had been meetings of Brethren in Boston, Philadelphia, and elsewhere in the Colonies. Before 1721 such meetings had been regular. After 1721 they were neither regular nor duly-constituted until that of July 30,1733. Therefore, in studying organized, duly-constituted Freemasonry in America, it more than ever seems certain that Henry Price was, as he said himself, the founder of duly-constituted Masonry in America and that the Grand Lodge of Massachusetts is the first among her equals of the Western Hemisphere.

If some advocate for the priority of Pennsylvania cares to make a reply we shall be glad to place the columns of THE BUILDER at his disposal.

(Editor's Note: "Freemasonry in America Prior to 1750," in substantial blue buckram binding, 225 pages, may be obtained through the Secretary's office. Price $1.36, postpaid.)

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with Lodges or Study Clubs

which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

THE FRENCH LODGE "LES NEUF SOUERS" (THE NINE SISTERS)

In Gould's "Recollections of My Life," he refers to the French Lodge "Les Neuf Souers" at some length. It seems to have been a cradle of Liberty and the means by which Benjamin Franklin was enabled to secure the influence of France in behalf of the American Colonies in their struggle for Liberty. As it was, as the name implies, a Lodge of unusually brilliant men, I thought perhaps a short history of the Lodge and its more noted members might have been published and it was to ascertain this and, if possible, to secure an English edition of the book, that I wrote you. C.P. Lyndall, California.

* * *

There was an ancient Lodge in Paris by the name of "Les Neuf Souers" (The Nine Sisters.) In 1897 Louis Amiable published at Paris "Une Loge Maconnique d'Avant 1789. La R.L. Les Neuf Souers." The book contains 399 pages.

In December, 1904, there was published in the New Age Magazine, an article by S.H. Amo (George F. Moore, then editor of the magazine, now Grand Commander of the Supreme Council) entitled "Les Neuf Soeurs (The Nine Sisters) An Old-Time French Lodge."

It was in this Lodge that Voltaire was initiated, Benjamin Franklin taking a prominent part in the ceremony. Franklin affiliated with this Lodge and for two years was "Venerable ' (Master) of the same. On the death of Voltaire he acted as Senior Warden of the Lodge of Sorrow held in his memory.

This Lodge held Franklin in such esteem that it struck a medal in his honor, of which a copy, supposed to be the only one now in existence, belongs to the Provincial Grand Lodge of Mecklenburg. John Paul Jones was also a member of this celebrated Lodge. The Library of the Supreme Council here, possesses a copy of the book by Louis Amiable.

Wm. L. Boyden, District of Columbia.

* * *

For its peculiar interest to our members at this time, we reprint the article mentioned by Brother Boyden, from the December, 1904, issue of the New Age Magazine:

On the day before his death Louis Amiable finished his work entitled Une Loge Maconnique d'Avant 1789. La R. L. Les Neuf Soeurs.

He died at Aix on January 23, 1897. Formerly Mayor of the Fifth District of the City of Paris, Councillor of the Court of Appeal at Aix-en-Provence, he was a distinguished lawyer, scholar, author, and Freemason.

Among his writings are L'Egypte Ancienne et la FrancMaconnerie, Le Mission de la Franc-Maconnerie. He published other works about Freemasonry, and from his history of the "Nine Sisters" we derive the facts given in this paper. It appeared in 1897, but has not been translated into English.

The Lodge, Neuf Soeurs, was founded in 1776 by the great astrotomer Jerome de la Lalande (Lelande) and nine other Masons. The nine brethren were:

1. Abbe Cordier de Saint Firmin.

2. La Changeux.

3. Abbe Robin, Canon.

4. Chevalier de Cubieres.

5. Fallet, Secretary of the Gazette of France.

6. De Cailhava.

7. Garnier.

8. Chauvet, of the Bordeaux Aeademy of Sciences.

9. De Parny, Equerry of the Queen.

The Abbe Cordier de Saint Firmin was born at Orleans in 1730 and died at Paris in 1816. He was one of its most zealous members, and was connected with the Lodge during the whole of his long life. He was an "Ecclesiastic" but was described as a "man of letters" in 1806 on the Tableau of the officers and members.

In 1762 he published a tragedy entitled Zarakma, and in 1793 a comedy La Jeune Eslave ou Les Francais a Tunis (The Young Slave, or the French in Tunis). He wrote, and read in the Lodge, numerous historical and other papers.

Voltaire was initiated as a Freemason on the evening of March 7, 1778, in the Lodge Neuf Soeurs. Lalande presided, assisted by the Count de Strogonoff (Privy Councillor and Chamberlain of the Empress of Russia), as Senior Warden.

The Abbe Cordier de Saint Firmin having obtained permission to speak, declared that he presented Voltaire for initiation, saying that such an assembly of literary men and Freemasons should be flattered by the wish expressed by the most celebrated man in France to be admitted into the bosom of the Lodge. He also expressed his hope that the great age and the feeble health of the illustrious Neophyte would be carefully regarded during his reception. Lalande, the Venerable Master, appointed a committee of nine members to receive and prepare the candidate. This committee consisted of the Count de Strogonoff, Chairman, de Cailhava, President of Meslay, Mercier, Marquis de l'Ort, Abbe Brignon, Abbe Remy, Fabroni and de Fresne. The candidate was introduced by the Chevalier de Villars, Master of Ceremonies, and entered the hall accompanied by Benjamin Franklin and Court de Gebelin.

The candidate's answers to the questions on philosophy and morality put to him by Lalande were of such a character that the Venerable Master could scarcely restrain an outburst of applause.

King Louis XVI was a Freemason. On the first of August, 1775, the Lodge le Militaire-des-Trois-Freres-Unis was founded "at the east of the court," for the king and his two brothers, the Count of Provence and the Count d'Artois.

The king disliked Voltaire, and was greatly irritated because of his initiation and the respect shown him by the Lodge of the Nine Sisters, and for the imposing funeral ceremonies which were celebrated on November 28, 1778, in honor of his memory.

It was on this occasion that the Abbe Cordier Saint Firmin, who had proposed Voltaire for initiation, announced that Madame Dennis and the Marchioness de Villette wished to be admitted and to witness the funeral ceremonies. Their request was granted.

Before the Lodge closed the annual request for a contribution to assist the poor students of the university was made, and the Abbe Cordier Saint Firmin proposed that five hundred books should be deposited with a notary to be used in promoting the education of the first poor child born afterwards in the parish of Saint Sulpice.

At the banquet which followed the ceremonies, Benjamin Franklin was present, and represented "the Thirteen States of North America."

Louis XVI was, as we have said, a Mason, and hence did not wish to set the Civil Law in motion against the Lodge. But through Masonry he tried to strike it a heavy blow.

The Chamber of Administration of the Grand Orient complained that the Lodge had permitted women in the hall of the Grand Orient at the time of a ceremony for which all the brethren present had put on their Masonic regalia. Complaint was also made of the publicity given to a Masonic festival at Auteul, and of the publication in the national and foreign doings of the Lodge. Most important, however, was the alleged reading during Masonic labor of literary works which were said to be nonMasonic, and so bad that complaints had reached the ministers of religion and the police.

The reasons given for disciplining the Lodge were that these things might serve as a pretext for a general persecution of all the Masons in France, which, though very unjust, might have the appearance of being well founded.

Lalande demanded the right to answer the charges in writing. Then the antagonists of the Lodge hesitated and wavered. By a vote of 10 to 1 the affair was ordered terminated.

Still the Lodge was vexed and annoyed by petty complaints for several months. It held a Lodge of Adoption, and the Abbe Cordier de Saint Firmin, prominent and zealous as usual, secured some candidates - two ladies - who were initiated on that occasion.

The charter of the Lodge was about to be arrested, Lalande suspended as Master for six months, and the Abbe for a like period for his part in the affair, and all the other members for twenty-four days. The decree was actually made arresting the charter and suspending the members for various periods. The Grand Lodge, however, reversed this action as to all the Brethren except the Abbe Cordier de Saint Firmin, who was made the scapegoat. Finally "the good Abbe issued unhurt from this judicial test."

There were twenty-one "Ecclesiastics" who were members of the Lodge which initiated Voltaire and which honored him by the funeral ceremonies six months after his death.

Cordier de Saint Firmin, who participated in the foundation of the Atelier, was not only zealous, but was considered as the "general Agent" of the Lodge.

Long before that time (1778) the Bulls of Pope Clement XII (1738) and of Pope Benedict XIV had been issued. In these pronunciamentos the fraternity of Freemasons had been formally and solemnly condemned.

Says Amiable: "But then there existed in our country a Gallican Church which did not receive orders from the Jesuits, nor was it the slave of the Roman court.

"'Our Abbes were better Gallicans than to feel themselves smitten by the Papal Anathemas which had not been 'officially registered' in France, and were devoid of all legal effect."

Pierre Nicholas Le Changeux was born at Orleans January 26th, 1740, and died in Paris October 3,1800. He was a man of letters and a savant. At the age of twenty-two he published an important work, Traite des Extremes du Elements de la Science de la Realite (Treatise Concerning Extremes or Elements of the Science of Reality.) It was remarkable for original thought and philosophical ideas. In 1773 he published his Bibliotheque Grammatical ou Nouveaux Memoires Sur Le Parole et Sur l'Ecriture (Grammatical Library or New Memoirs on Speech and Writing.) Le Changeux was a physician, a physiologist, and a botanist. He published the results of his investigations from 1778 to 1782 in the Journal of Physics of the Abbe Rozier, another very zealous Freemason, who was, from its origin, one of the principal members of the Grand Orient.

Science owes to Le Changeux the apparatus for registering meteorological variations. He announced this invention in his two works published in 1781, Le Barometographie et autres Machines Meteorologiques and Meteorographie l'Art d'Observer d'Une Manner Commode et Utile les Phenomenes de l'Etmosphere. He appears as Junior Warden (Second Surveillant,) in the Tableau of 1783, and is described as "of the Academy of Arts of London."

The Abbe Robin, who is third on the list of the founders, was, to use our American phrase, also a charter member of the Lodge. There were several ecclesiastics who bore the name of Robin, and hence their biographies have been confused by many authors. We do not know where he was born, nor when he was initiated, but we know that in 1779 he published a work with the title Recherches sur les Initiations Anciennes et Modernes (Investigations of Ancient and Modern Initiations.) This book evinces great zeal for Masonry, but is not strong in its learning, especially in that which relates to the Mysteries of Ancient Egypt. The author also worked on the hypothesis that Freemasonry had its origin in Chivalry.

There is reason to believe that the Masonic relations between the Abbe Robin and Benjamin Franklin caused the Abbe to be appointed Chaplain to the French Exposition which was sent to America.

In 1782 the Abbe published his Voyage dans l'Amerique Septentrional en 1781 et Campagne de l'Armee de M. Ie Comte Rochambeau (Voyage in North America), and in 1807 published a three-volume work with the title Voyage dans l'Interieur de la Louisiana, de la Florida occidental, et dans les iles de la Martinique et de Saint Dominigue pendant les annees 1802, 1802, 1804, 1805, and 1806. After his return to France he resumed his place in the Lodge of which he had been one of the founders. His name appears as an honorary member on the Tableau of 1806.

* * *

PAPISH BULLS AGAINST FREEMASONRY

I would like to know when the Catholic church issued its edict against the Masonic Fraternity. A Past Master of a local Lodge has stated that "his reverence," James Cardinal Gibbons, was a member of the Fraterrity and became a Knight Templar, before such an edict was passed. From what I have read the Roman church fought the Fraternity long before Gibbons was born. E.E.H., Maryland.

In Brother Albert Pike's famous reply to the letter of Pope Leo XIII, called "Humanum Genus," we find the following:

"The Bull in eminenti of Clement XII dated 27th April, 1738, confirmed and renewed by that beginning Providas of Benedict XIV, 17th May, 1761;

"The edict of Pius VII, in 1821, and the Apostolic edict Quo Graviora of Leo XII in 1825; with those of Pius VII in 1829; Gregory the XVI in 1832, and Pius IX in 1846, 1865, etc.

"The title of Bull in eminenti by Clement XII is 'condemnatio Societatis seu Conventiculorum de Libre Muratori, seu the Free Masons,' under the penalty ipso facto incurred, of ex-communication; absolution from it, except in articulo mortis, being reserved to the Supreme Pontiff."

You are quite right about these Bulls being old when Cardinal Gibbons was born. We think, however, that your informant is mistaken as to the Cardinal having taken the Masonic degrees. He was born of Irish parents in Baltimore, in 1834, but shortly afterward removed to Ireland where he remained until about seventeen years of age. He was a clerk before he became a Romish student, and took his first orders of priesthood in 1861.

Pike says that by a Papal brief, issued in January, 1760, the Father Joseph Torrubia, pro-censor and revisor of the Inquisition, was authorized to procure initiation into Masonry, to take all the oaths that might be required of him, and to use every means possible to acquire the most complete knowledge of the membership of the Freemasonry of Spain.

In March, 1751, Torrubia, having taken, "without sinfulness," the oaths required and having been initiated, put into the hands of the great Inquisitor the ninety-seven lists of membership of Lodges at that time in existence in Spain, and in consequence of this, the King of Spain, Ferdinand VI decreed, on July 2, 1751, the complete suppression of the Masonic Fraternity, and prescribed the punishment of death without any form of prelim. inary procedurew against all who should be convicted of belonging to it.

The anti-Masonic Congress at Trent, in 1896, (only twenty-two years ago,) was convened with the approval of the Pope, and was attended by two hundred or more Bishops. A report of this meeting may be found in Brother Baird's article on "Freemasonry in France," in the April number of THE BUILDER.

----o----

CORRESPONDENCE

MASONRY IN THE PHILIPPINES

We are taught that all Masons are brothers and that Masonry binds all nations together into one common family. The black and white squares can be seen upon the floors in the Lodge rooms of all Lodges working under the jurisdiction of Spain, Portugal and Scotland, but I am sorry to say we only see them upon the canvas in America. These black and white squares signify that Masonry recognizes all Nations whether black or white, brown or yellow, and I used to think Masonry was universally recognized the world over but I have found out by actual experience that I was mistaken.

Masonry was founded upon the best laws the world has ever known and we teach them to our candidates but, Brothers, do we practice what we teach? No, I must say we do not. In November, 1916, when I left Manila there were six Lodges there working under the jurisdiction of the Grand Lodge of the Philippine Islands. There is one Lodge in Manila working under the jurisdiction of the Grand Lodge of Scotland, another one working under the jurisdiction of the Grand Lodge of Portugal and a large number of Spanish Lodges. There are two different jurisdictions or Grand Lodges in Spain, one is recognized by England and Scotland and the other is considered clandestine. The Grand Lodges of Spain and Portugal are not recognized by any of the Grand Lodges of the United States,* and of course when the Americans first went over to the Philippines they were forbidden to visit or hold

Masonic intercourse with either of these Lodges. One can hear all kinds of rumors why we do not recognize these Lodges, but the only one that I heard that may have had any grounds for its utterance was that they did not have the Bible in the Lodge room. Under the Spanish law it was worth a man's life to try to bring the Bible to the Islands. Missionaries tried several times to do so but they were confiscated in the Custom House, the men were imprisoned, and death would have been preferable to the treatment they received.

When General Aguinaldo was captured, one of his Aids was given a Bible. He was very much delighted over it, he said he had often wanted a Bible, but had never seen one before. The Lodges had to meet in secret, meeting first in one place and then in another and often going out of the city and meeting behind haystacks. They were hunted down like criminals because they were trying to meet as a Masonic body and learn some of the blessed truths that our Bible teaches. Under these circumstances would you condemn them if they did not always have the Bible with them ?

Since the Americans entered the Islands in 1898, there is no excuse for not having the Bible and I want to say that they always do have one. It was no farther back than 1914 that one of the Padres in the northern part of Luzon gave a picture show and the price of admission was a copy of the New Testament which the American Bible Society had distributed to the people and after the show he called all the people to an open space and made a big bonfire and burned all the Testaments. These people are just as true Masons as we are and it is only some petty technicalities of Masonic rules that keep our Grand Lodges from recognizing them. The Grand Lodges of the United States recognize the Grand Lodges of England and Scotland.

(*According to the List of the Masonic Grand Lodges of the World, issued by the Masonic Relief Association of the United States and Canada, the Grand Lodge of Portugal, "Grand Orient Lusitania Unido Supreme Council," is recognized by the Grand Lodges of Arkansas, Canada and North Carolina, and the Grand Spanish Orient is recognized by the Grand Lodge of the District of Columbia. - EDITOR.)

The Grand Lodges of England and Scotland recognize the Grand Lodges of Spain and Portugal and I know of no logical reason why we should not recognize them.

A great many Officials in the Philippines, Judges of the Supreme Court and many of the other Judges and Officials including the great warrior General Aguinaldo are numbered among the Masons. I have sat in the Blue Lodge and in the Chapter with Vice Governor Martin and I had the pleasure of being present and seeing Gov. Gen. Harrison raised a short time before I left there. There was present that night in the East, Masters and Past Masters and leading men of the Islands, of all the prominent Lodges in the Islands working under the jurisdiction of the Grand Lodge of the Philippine Islands, the Grand Lodge of Scotland, the Grand Lodge of Spain, and the Grand Lodge of Portugal. This kind of a gathering would have been impossible a few years ago. It was through the untiring efforts of Judge Hervey and a few more broad-minded men of his type that the Grand Lodge of the Philippine Islands was organized and this gathering made possible.

The fourth Lodge organized under the jurisdiction of the Grand Lodge of the Philippine Islands was organized for and composed of Filipinos, except three or four Americans who organized it. They open their Lodge and do all their work in English and they are doing remarkably well.

It was hard to make the Filipino people understand that the Grand Lodge was organized for them because they were not asked to help organize it. Owing to the Masonic Laws the Americans could not hold Masonic intercourse with the Spanish or Portugese Lodges so the only way to effect a union was to organize a Grand Lodge and then invite them to come in and join it, and this is what they did. They did not recognize them officially but they tolerated them, that is they visited them and invited them to visit our Lodges. The leading members of the Portugese Lodge and a good many of the leading men of the Spanish Lodges were in favor of coming into our Grand Lodge but there were a good many that were not. They were so long under the Spanish law where there was nothing but greed, graft, gain and oppression that their first thought was some kind of a trick to get them to become subject to our Grand Lodge, but when they were told there were only six Lodges under our jurisdiction and they could easily get twenty Lodges to come in, with each Lodge having the same power, they did not know what to say.

Masonry is doing more today to teach the Filipino the American ideals of Democracy than any other organization. By its untiring, unselfish motives it is aiding our Governrnent more than you have any idea in moulding and guiding the thoughts and lives of that little body of leading men who are working out the destiny of the Islands.

In behalf of Masonry at large and especially in the Philippine Islands, I earnestly hope that every Grand Lodge in the United States will encourage the Grand Lodge of the Philippine Islands by recognizing them and do everything possible to encourage them in their broad views of Masonry and thus help our weaker Brothers.

C.W. Cowgill. Illinois.

* * *

DEGREE WORK BY MILITARY LODGES

I have reviewed with much interest the position taken by the various Grand Masters in relation to granting dispensations for Lodges in the Army and particularly authorizing such Lodges to initiate candidates.

Personally I do not favor such dispensations, but in view of the fact that in some cases the same are being granted, it occurs to me that where initiation is permitted it should be only after the petition has been submitted to the home Lodge of the soldier for determination. That is to say, his home Lodge should pass upon his qualifications and if found to be a proper candidate for the mysteries of Freemasonry it should then request the Army Lodge to confer the degrees. This would, I believe, be a very

important safeguard against the admission of undesirable material. A. M. Jackley, Iowa.

THE FIRST DEGREE

The first degree is essentially a degree or condition of purification. It is the first step the candidate must take if he would climb the mystic ladder that Jacob saw in his dream.

If we believe in evolution, and most of us do, we must recognize that the path of our evolution is along the lines of our inner unfoldment, the evolution of our latent goodness. There is a germ of goodness, of pure gold, in the breast of every human being, which by cultivation and education can be developed into light and power.

Just as the oak is in the acorn, so is the masterman in the average man of today. And as culture is necessary to develop the acorn into the oak, so is education and cultivation necessary to unfold the goodness that is latent in every man.

The three degrees in Blue Lodge Masonry exemplify the ascent of man from the unregenerate and materialistic being to a regenerate master-man--the master-builder of character and manhood. It is Jacob's ladder or the evolutionary path of man.

But for man to rise into a higher and nobler manhood, he must needs make the first step, or take the First Degree, which is that of purification. It is through purification only that man can come or grow into mastership.

To become a master-man, master over our thoughts, emotions and acts, we must cultivate the latent faculties within ourselves and overcome the base, the mean and evil within us.

That is why we are taught, first of all, to "divest ourselves of all metallic substances." The metallic substances" or base metals are the base passions, vices and degrading habits that have become part of us. If man is to be refined, to become better, he must give up, get rid of, and divest himself of his baser self, which is not his real self, but the accumulated rubbish within his temple.

Just as much as it is necessary to remove the dross in order to uncover the gold, so is it absolutely essential for man to rid himself of his dross to uncover the gold or goodness within himself.

We are also taught "not to daub with untempered mortar." Masonry abounds in symbolic emblems of the builders art to "imprint on the mind wise and serious truths" and illustrate moral and practical lessons. Just as in the construction of a temporal building the use of "untempered mortar" would endanger its stability, so are we admonished that, in the building of our temple of manhood and character leading to a successful life, we "do not daub with untempered mortar," or base and degrading thoughts and acts. Every thought and deed enters into the construction of our manhood, like so many bricks in the construction of a structure. Then how careful we as builders or Masons should be in the construction of our manhood. Shall we choose well tempered mortar of love, kindness, forgiveness, or shall it be the selection of "untempered mortar" of hate, anger, and would pull our structure down ?

The common gavel teaches us to "divest our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as living stones, for that spiritual building, that house not made with hands, eternal in the heavens." The "gavel" is our will-power, directed by our minds. It is through our will-power directed by our enlightened minds that we can free ourselves from undesirable conditions.

Man is dual, being both good and bad. There is constant struggle between the good and the bad in man. The evil in him does not give up without a struggle. If he is a slave to some passion, it takes strength of will-power and the repeated exercise of it for that man to free himself of his vice. In proportion that we exercise our will-power, our "common gavel," for good, for our upbuilding, do we further increase this will-power, obtain strength of mind and develop manhood and character. This will enable us to be successful in our chosen walk of life. Remember, therefore, that the "gavel" is your free-will, and it is a "common gavel," for it is "common" to all. Every man is endowed with this inestimable gift by God.

How careful we must be in our living, if we are to prove worthy to wear the lamb-skin or white leathern apron, as an emblem of our innocence ! "The lamb has in all ages been deemed an emblem of innocence; he, therefore, who wears the lambskin is constantly reminded of that purity of life and conduct which is so essentially necessary to his gaining admission into the Celestial Lodge above where the Supreme Architect of the universe presides." Let the white leathern apron always remind us that our lives must be blameless, spotless and free from sin and wrong-doing.

Power or force is in itself unmoral; but it becomes moral or immoral depending on the direction of its application. Our thoughts and acts are moral or immoral depending upon what uses we put them to.

Thus we see that the First Degree abounds in symbolic language which is positive in its instruction. It teaches a positive philosophy, a positive living of a life. The symbolic language in its literal sense has no meaning, and it never was intended for the craft to stop short at its literal application. Those who originated the institution of Freemasonry used this symbolic language to hide from the profane and yet reveal to the initiated profound truths and practical instruction for our rule and guide in our daily living. The lessons in this degree are eminently practical. It is practical to be good, to be free from vices and passion; for it lead to power, to health, to a long and successful life. And it is impractical to be a slave to vices, to

degrading habits; for they sap our strength, our manhood, leading to disease, failure and untimely death.

Therefore we see that the First Degree is the first step a candidate should take, and that is Purification. Have you taken this first step? If not, why not?

--Bro. A. W. Witt, in the Kansas City Freemason

The Builder Magazine

June 1918 - Volume IV - Number 6

THE DIVINE GEOMETRY

BY BRO. H.L. HAYWOOD, IOWA

Text: Proverbs 8:27, "he set a compass upon the face of the deep."

AFTER Euclid had shown Ptolemy his treatise on geometry the king inquired, somewhat wistfully, "Cannot the problems be made easier?" to which the geometer replied, "There is no royal road to geometry." True enough, but geometry itself is a royal road, and one that will lead us to Divine things if we will but follow it, as I now ask you to do.

It is difficult, if not impossible, for us to retrace our steps into the ancient day when men had not yet learned the orderliness of nature. Before the calendar was discovered or clocks invented the navigator steered his ship by the landmarks on the coast, and the farmer planted his crops by chance, for it was not known that the seasons repeat their regular ritual or that the heavens are ruled by order. "They saw things come and saw them go, but whence or whither they could not know." Everything changed or passed away and all things seemed to be in an eternal flux. In the midst of that everlasting stream of circumstance, that wildering maze of vicissitude, the early people felt helpless, if not mocked, for it always seemed that Nature was making sport of them. Even Renan, so far removed from them in time, recognized the pathos of this, for he said that "Nothing is so painful as the universal flow of things," while Tennyson set the mood to his music of accustomed sweetness:

The hills are shadows, and they flow

From form to form, and nothing stands;

They melt like mist, the solid lands,

Like clouds they shape themselves, and go.

If the mutability of all things was so oppressive to the recent thinkers, having at their hand science's unveiling of the lucid order of the universe, how much more painful must it have seemed to human minds before science came! "We are strangers before thee," they cried in their prayers, "and sojourners, as all our fathers were: our days on the earth are as a shadow, and there is no abiding."

Little wonder that the discovery of the North Star, one fixed body among all the others that moved perpetually, was an event of such importance that the simple folk worshipped it as a god and hung its symbol above the altars of their temples ! Little wonder that Heraclitus, the first thinker to state the fact with the thoroughness and system of philosophy, was called "The Weeping Philosopher !" Where there is no stability the mind hangs in the air and grows weary like a land bird at sea that finds no solid ground for its feet.

It was for this reason that the discovery of numbers, and especially of geometry, which is the application of numbers to form, was hailed as a visitation from on high. This discovery was not made in a day but came so gradually that men could hardly discern the lifting of the changing mists. And it was after this wise it came, if we have rightly pieced together the fragments of the story. The Egyptians lived along the Nile, their fields lying adjacent to its current in order to profit from the rich deposits of its overflow. But this very flood itself, source as it was of all fertility, gave rise to great difficulties, for the rising waters obliterated all landmarks each season and thus caused confusion among the owners of the fields. It was in their efforts to discover some method of fixing their boundaries that the Egyptians learned how to trace out the regular motions of the heavens, the periodicity of the seasons, and the properties of numbers. How much the race is indebted to those sun-browned workers in the fluviatile valley nobody can compute !

Inasmuch as numbers had won them order from chaos of their first impressions these early peoples exalted mathematics to the level of divinity, seeing in it, and rightly we may believe, a revelation, an uncovering, of the Creative Mind. Triangles and squares were engraved on their monuments and hung in their temples. The numbers three, five

and seven were held especially sacred for in them were many qualities not possessed by other numerals. The cult of numbers arose at last and men formed secret societies for studying and teaching the properties of geometry.

It was among these secret societies that there came at a later day Pythagoras, one of the noblest of all thinkers, and the first to raise mathematics to the level of an exact science. From his hidden schools in Greece he taught his initiates the mystery of arithmetic, calling God "the Great Geometrician" and telling his pupils that "All things are in numbers; crystals are solid geometry."

Plato, also, the most opulent thinker of antiquity, found in geometry a revelation of the Infinite Mind, looking upon it as the very essence of religion, the knowledge of God. "What does Deity do all the while?" one of his pupils asked him. "God is always geometrizing," was the reply. "Geometry must ever tend to draw the soul towards truth." Over the portal of his school he inscribed the legend: "Let no one who is ignorant of geometry enter my doors."

What science is to all modern thinking the one science of mathematics, "the sacred mathematics," was to early thinking; and those first teachers felt it a sacred duty to transmit so valuable a knowledge to their descendants. Therefore was it that, three hundred years before Christ, Euclid wrote the treatise in which he embodied all that was known of the science at that time. Indeed, the work of Euclid is still the standard treatise on the subject, being used as the basis of every textbook in our schools. Better methods for proving the problems have been worked out, and new propositions have been discovered, but the fundamentals stand like adamant, and always will stand.

After the breakup of the ancient world and the general inundation of culture under the Barbarian Invasion, geometry was lost. For hundreds of years the people of Europe wandered among the mazes of chance and caprice, as primitive men had done before them. Then at last along came Simon Grynaeus, a contemporary of Luther, who rediscovered Euclid and gave his science to the new peoples. How much this influenced the Reformation no historian has yet undertaken to estimate but it is certain that it had far reaching consequences and paved the way for modern science, which is itself a superstructure built on mathematics.

If the earlier peoples were overjoyed to make their few discoveries of the hidden but fixed order of Nature how delighted they would now be to learn that all the endeavors of science have only served to make more clear and more universal the reign of number and form throughout the universe. For through a prophetic inspiration of the geometers we have had uncurtained to us a spectacle of mathematical order throughout the universe which is as revealing as it is beautiful.

Matter itself, immobile as it may appear to the eye, is in reality a composite of atoms that move through the mazes of an everlasting dance, every evolution of which seems timed to some exact pattern. Even the chemical elements, which so long baffled the system makers, were proved by Newlands to lie in a regular order of periodicity strangely grouped around the number seven. Order is the first law of the elements. Crystallization is a solid geometry. If one observes ice crystals forming across a window pane he will see them grouping themselves together into symmetrical forms, intricate, involved, beautiful, as if some unseen artist were at work depicting a scene from an arctic fairyland.

Even when life gathers matter up about itself into its organisms the same rhythm is preserved. Vitality is free and flowing, often apparently erratic, and moving by the law of its own, yet it will always be found at last to keep step with the geometrical motions of the world. If one would expect the eternal harmony absent from any field surely it would be in that little known realm which the insects inhabit; yet John Henri Fabre was so impressed by the reign of numbers among these insignificant creatures that he was moved to write this magnificent paragraph:

"He will admire as much as we do geometry the eternal balancer of space. There is a severe beauty, belonging to the domain of reason, the same in every world, the same under every sun, whether the suns be single or many, white or red, blue or yellow. This universal beauty is order. Everything is done by weight and measure, a great statement whose truth breaks upon us all the more vividly as we probe more deeply into the mystery of things. Is this order, upon which the equilibrium of the universe is based, the predestined result of a blind mechanism? Does it enter into the plans of an eternal Geometer, as Plato had it? Is it the ideal of a supreme lover of beauty, which would explain everything? Why all this regularity in the curve of the petals of a

flower, why all this elegance in the chasings on a beetle's wing-cases? Is that infinite grace, even in the tiniest details compatible with the brutality of uncontrolled forces? One might as well attribute the artist's exquisite medallion to the steamhammer which makes the slag sweat in the melting !"

The "regularity in the curve of the petals of the flower" has attracted the attention of others as well as Fabre. Maeterlinck, who learned so much from the veteran French naturalist, made a prolonged study of the Mind that is at work in plants with what result anyone can read in a book of lovely pages, "The Intelligence of the Flowers." Why are leaves set around the stem in such mathematical regularity ? Why do flowers seem to love numbers, as the trilium is partial to three, and the rose to five ? Surely it must be because there is that in them which responds to the universal order. Like Plato's deity they are always geometrizing.

An animal is a plant that has taken to moving about, and just because it is so often apparently ungoverned in its movements, we lose sight of the regular laws which rule among animals as much as among plants and minerals. But those laws are there as many a scientist has proved. In the Mid-nineteenth Century days, before the evolution theory was so well understood, men fell to theorizing as if the universe had happened into existence through chance. Life itself was defined as the result of a "fortuitous concourse of atoms." The absurdity of this "thinking"--it was really an abdication of thought--was never more clearly revealed than by the Duke of Argyll, whose work on "The Reign of Law" is almost classical. The learned Duke took the wing of a common bird and showed that the mechanism of flight is so unimaginably complicated, so perfect, and solves so many mathematical problems, many of them beyond the ken of a Lord Kelvin, that it tasks our credulity too much to be asked to believe that this exquisite machinery could possibly have come through "chance." In a more recent time, Sir Oliver Lodge has made the same use of the human eye, an organ so intricate and nice in its adjustments and functions, that a Swiss watch is simple by comparison.

What is true of the things we find on the earth holds good in equal measure of the great bodies that sail round us through the sky. The astronomer's charts are strangely like a page of Euclid. He has found that order is the first law of the heavens as it is of Heaven. The wildest comet, careening irresponsibly through space, moves in an orbit as rigidly fixed as the passing of the hands about the clock. Surely it must be that an Infinite Mind has set His compasses upon the face of the deeps of space, else how

explain the periodicity, the regularity, of the sidereal universe, the movement of any one body of which may be predicted for thousands of years in advance!

This law of geometric harmony holds as true among the arts of man as in those realms which are the art of God. Every building is geometric demonstration. As we may read in the pages of a learned student of this: "The language (geometry) spoke in the sloping wall and massive pillar and flat roof of Egypt, or in the mighty piles of Chaldea, or in the Corinthian grace, or in Roman boldness; the heart was that of the geometrician who spoke as he dreamed, in anger, in epic, in poetry of stone and graceful curve--who planned by the plumb and the square, by the secret of the arch and the balance of accurate measure."

Even painting, when lightly understood, conforms to the ancient patterns, being based on the principle described by one of its most magisterial exponents: "All nature is modelled either like a cone, a sphere or a cylinder. Painting is a colored mathematics of things." As for music, that is geometry that has taken to wings, its freedom evermore being inbound in law. It is the child of rhythm which is the purest manifestation of the law of numbers. From of old it has been dreamed that the morning stars sang together, that the rafters and beams of creation were laid deep in melody, that the spheres make music as they move, that all "deep things are song." Of this truth every musician is the priest as every poet is its apostle. As Dryden sings:

"From Harmony, from heavenly Harmony

This universal frame began;

When Nature underneath a heap

Of jarring atoms lay And could not heave her head,

The tuneful voice was heard from high,

Arise, ye more than dead!

Then cold, and hot, and moist, and dry

In order to their stations leap,

And music's power obey.

From Harmony, from heavenly Harmony

This universal frame began:

From harmony to harmony

Through all the compass of the notes it ran,

The diapason closing full in Man."

Yes, in Man, truly, for order holds in the soul as much as in the heavens where the astronomer thinks God's thoughts after Him. Character is no chance product but builds according to laws as immutable and as ascertainable as any to be found in the builder's art. For the freedom of the soul is not capriciousness, least of all lawlessness, but voluntary co-operation with the fixed rules of the spirit. He who will build according to that principle will erect a character as stable as that house which the wise architect builded on the rock. Glorious will be the day when men learn the geometry of the heart and square their actions to the fixed rules of moral life.

The significance of this geometry of the cosmos for our faith has been know ever since men discovered it. At bottom there ale but two philosophies: that which holds that this universe is a heap of dirt governed by chance; and that which finds in it a reasoned reign of order resting in an Infinite Mind. As between dirt and deity a man may make his choice, but surely the thinker who sees everywhere the beautiful sweep of order will not for a moment believe that this mighty music could have come to us out of the falling atoms of chance. One might as well throw a handful of type into the air and expect them to write a poem in their fall !

Twenty-five centuries ago Socrates labored to show the little atheist, Aristodemus, that as a statue by Polytectetus could not possibly have emerged from the quarries through mere chance, so is it impossible to believe that the cosmos, infinitely greater in complexity as well as in beauty, could ever have come into existence through mere

fortuitousness. In the same wise, Franklin, who may typify the modern thinker, exposed the fallacy of an atheist astronomer friend of his. The astronomer was showing him an orrery, which is a working model of the solar system, when Franklin said, "It is strange that such a thing could build itself by chance." "Chance !" exclaimed the astronomer, "I made that myself. How could so complicated a device have come by chance?" "Then," said the philosopher, turning upon him, "how can you believe that the solar system itself, of which this is a mere model, could have come by chance ?"

Surely, when we have our minds with us, it must be apparent that the everywhere present order of things is the revelation of a Divine Orderer! Where there is so much intelligence there must be an Intelligence! Where there is so much harmony there must stand near a great Musician! The poetry of earth is the song of an Infinite Poet! The beauty of all creation is the outshining, the splendor of an Eternal Artist !

Long ago a psalmist cried, "Whither shall I flee from Thy presence?" We cannot flee from His presence. While we dig in the dirt He is there, present in the dance of the atoms that compose the soil: while we walk through the snow He draws His pictures about us in the traceries of the crystals: the bird that wings above us is His angel, making hieroglyphics in the air: the very tides move along the circle which His compasses draw upon the deep. Everywhere He is. We live imbedded in His mind. To escape from Him is as impossible as to climb out of the atmosphere !

Where there is so much order all must be ordered. King Alphonso of Castile, looking out over the general muddle of affairs into which Spain had fallen, doubted that a Mind ruled all. "If God had called me to His councils," he sighed, "things would have been in better order." In these days when it seems that the bottom has gone out of the world and chaos has come again, we may fall into the mood of the old king. But let us despair not. The plain is there; we have lost the perspective, or the key. It is said that the frescoes on the ceiling of St. Peter's look like an inartistic jumble to the man who climbs close to them; but from a station three hundred feet below they spring up into a majestic beauty. They are wrought on too large a plan for a close view. We humans, with our near-sightedness, our myopic eyes, are standing too close to the program of creation; it may appear all jumble to us now. Let us wait with patience. Some morning, soon or late, will find us on a mountain of vision where we can see things as they are and watch the Divine Geometer draw His circles across the deep.

----o----

WHERE THE RAINBOW NEVER FADES

It can not be that the earth is man's only abiding-place. It can not be that our life is a mere bubble cast up by eternity to float a moment on its waves and then sink into nothingness. Else why is it that the glorious aspirations which leap like angels from the temple of our hearts are forever wandering unsatisfied ?

Why is it that all the stars that hold their festival around the midnight throne are set above the grasp of our limited faculties, forever mocking us with their unapproachable glory ?

And, finally, why is it that bright forms of human beauty presented to our view are taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts?

There is a realm where the rainbow never fades; where the stars will be spread out before us like islands that slumber in the ocean; and where the beautiful beings which now pass before us like shadows will stay in our presence forever. --George D. Prentice.

----o----

BOYHOOD HOME OF ALBERT PIKE

BY BRO. HAROLD L. BAILEY. VERMONT

Having noticed in a back issue of THE BUILDER a statement to the effect that you would like material relating to Albert Pike, I am sending you a photograph of the house in which he spent his boyhood. I made this photograph several years ago to illustrate a short write-up of the subject for the Boston Globe.

A painted sign with its characters nearly effaced by time proclaims a deserted, weatherbeaten house in the parish of Byfield, Massachusetts, as the "Home of Gen. Albert Pike." Although not his birthplace it stands for all those things generally connected with a man's first days and years in the world.

General Pike was born in Boston, Dec. 29, 1809, but was brought to this house when but a few days old. His boyhood days were spent in Byfield, and a letter from which Mr. John Ewell quotes in his "Story of Byfield," (George E. Littlefield, Boston, 1904, publisher) expresses General Pike's affection for his boyhood home. He said:

"Many, many long years ago I gathered walnuts and shot squirrels on Long Hill. It saddens me to look back along the procession of departed years, and to remember how long the Future then seemed and how short the Past is. I wish I could be a boy for one single day again and ramble over Long Hill in the frosty air of October, and at night sleep the sound sleep of youth. . ."

Byfield is the name of an old-time church parish, the territory of which embraced several towns. General Pike's home was in a section of the parish now included in the town of Georgetown, Essex County, about thirty miles north of Boston.

----o----

It is best to take life gladly as we strive,

And best to face toil bravely day by day.

We are companioned in this busy hive

With other strugglers in this clay.

No fate selects us solely for its mark,

And no misfortune that can e'er befall

But what find other strugglers in the dark,

For care is common unto one and all.

----o----

LAFAYETTE'S FRATERNAL CONNECTIONS

BY BRO. JULIUS F. SACHSE, GRAND LIBRARIAN, PENNSYLVANIA

Since the entry of America into the World War there have come to us many requests for information concerning that notable French ally of America during the War of the American Revolution, Brother General Lafayette. We were unable to learn but little concerning the Masonic connections of Brother Lafayette until we discovered, in the report of the Committee on Library of the Grand Lodge of Pennsylvania for 1916, notice of the proposed publication in pamphlet form of the following article by Brother Sachse. By permission of this Committee we are enabled to herewith present to our readers the result of Brother Sachse's researches.

It is very unfortunate that the name of Brother Lafayette's, Mother Lodge is not known. Possibly some of our members may be able to further enlighten us on this subject.

NO original documentary evidence is known to be in existence which records the initiation of General Lafayette in the Masonic Fraternity, nor in what Lodge or when this took place. It has always been a tradition in Masonic circles that General Lafayette was made a Mason in one of the Military Lodges at Morristown, New Jersey, where a Festal Lodge was held December 27, 1779, for which occasion the jewels and furniture and clothing of St. John's Lodge, No. 1, of Newark, New Jersey, was borrowed. The meeting proved a great success, sixty eight brethren being present, one of whom was General Washington.

There is another tradition that General Lafayette was made a Mason in a Military Lodge, which met at Valley Forge during the winter of 1777-78, hut no official records of such action have thus far been discovered.

It was this uncertainty as to the Masonic standing of General Lafayette, which led to the resolution of September 6, 1824, in the Grand Lodge of Pennsylvania and the appointment of a Committee to satisfy themselves that General Lafayette was an Ancient York Mason. That the Committee was satisfied with their investigation is evinced by their report and the subsequent action of the Grand Lodge of Pennsylvania, which resulted in enrolling Brother General Lafayette an Honorary Member of the R.W. Grand Lodge, F. & A. M. of Pennsylvania.

Brother General Marie Jean Paul Joseph Roche Yves Gilbert du Motier, Marquis de Lafayette, revisited America in the year 1784, arriving at New York August 5 of that year. After remaining a short time in New York he hastened forward to visit General Washington at Mount Vernon, reaching Philadelphia on August 10, where he was presented with an address by Brothers A. St. Clair, William Irving and General Anthony Wayne. It is not known whether General Lafayette visited any Masonic Lodges in Philadelphia during this visit, nor whether there was any communication with the Grand Lodge. One of the chief objects of this visit with General Washington was to present him with a beautiful white satin apron bearing the national colors, red, white and blue and embroidered elaborately with Masonic emblems, the whole being the handiwork of Madam the Marquise de Lafayette.

This apron was enclosed in a handsome rosewood box when presented to Washington. This apron was worn by Washington, September 18, 1793, when he laid the corner stone of the capitol at the Federal City (Washington, D. C.), and is now in the Museum of the Grand Lodge, F. & A. M., of Pennsylvania. After the death of Washington this Masonic relic was presented by the legatees to the Washington Benevolent Society, who received it October 26, 1816. They in turn presented it July 3, 1829, to the Right Worshipful Grand Lodge, F. & A. M. of Pennsylvania, and bears the following inscription:

"To the

"WASHINGTON BENEVOLENT SOCIETY.

"The Legatees of Gen. Washington, impressed with the most profound Sentiments of respect for the Institution which they have the honor to address, beg leave to present to them the enclosed relic of the revered & lamented 'Father of His Country.' They are persuaded that the Apron, which was once possessed by the man, whom the Philadelphians always delighted to honor, will be considered most precious to the Society distinguished by his name, and by the benevolent, and grateful feelings to which it owes its foundations. That this perishable memento of a Hero whose Fame is 'more durable than Brass' may confer as much pleasure upon those to whom it is presented, as is experienced by the Donors.

"October 26th, 1816, "Is the sincere wish of the "Legatees." Forty years later Brother Lafayette revisited the United States, landing at New York as the nation's guest, August 15, 1824. He was accompanied by his son George Washington Lafayette, and M. La Vasseur, his secretary, both members of the fraternity. Tuesday, September 29, the party reached Philadelphia.

At the Grand Quarterly Communication of the Grand Lodge of Pennsylvania held September 6, 1824, just ninety-four years ago, the following motion was made, seconded, and adopted:

"Resolved, that a Committee consisting of the Grand Officers and Past Grand Masters be appointed to enquire whether General La Fayette be an Ancient York Master Mason, and if he be, to adopt such measures, as in their opinion will best evince the affection and gratitude of his Masonic Brethren, to this friend and benefactor of the United States."

At an adjourned Quarterly Grand Communication held Monday, September 26, 1824, the committee made the following report:

"The Committee appointed on the 6 Septr. to enquire whether Gen. La Fayette be an Antient York Mason presented the following Report and Resolution which as amended were severally adopted:--

"The Committee appointed by the Grand Lodge to ascertain and Report whether General La Fayette be an Antient York Mason, and if so to report such measures it would be proper for the Grand Lodge to adopt in relation to this Brother, respectfully Report,

"That they have been led to believe that this distinguished man, for whose attachment and services to this Country our fellow Citizens have evinced the warmest feelings of affection and gratitude has long been an Antient York Master Mason and has honored the institution by his patronage and added to its usefulness and respectability by a devoted attention to its interests. When all classes are zealous to display their good feelings upon his arrival amongst us, it would seem to your Committee that in a City where the Masonic institutions deservedly stand high, some testimony of respect is due from them to so worthy a brother.

"They have been anxious to avoid unnecessary ostentation and expense, but at the same time to treat this guest as becomes the Institution, and his character.

"The Committee recommended for adoption the following Resolutions:- "Resolved, that a Committee of seven be appointed whose duty it shall be as soon as they have received Masonic information that Gen. La Fayette is an Antient York Master Mason, to invite him to partake with his Masonic Brethren of a Dinner to be prepared for the occasion.

"Resolved, that the same Committee shall be authorized to procure the Dinner, receive Subscriptions and make all necessary arrangements for the same at the price of five dollars for each subscriber.

"Resolved, that the use of the Grand Salon shall be appropriated on the evening on which the Dinner is to take place to the subscribers to the same.

"Resolved, that the Grand Lodge Room shall also be appropriated to the use of the subscribers on that day, with the consent of the Lodge whose day of meeting it may be and that an address suitable to the occasion be delivered.

"James Harper,

Thos. Kittera,

S. Badger,

B. Newcomb,

J. K. Kane, Committee."

J. Randall,

The R.W.D.G.M. was pleased to appoint Brothers J. Randall, J. S. Lewis, J. M. Pettit, D. E. Wilson, Robt. Toland, D. F. Gordon and Jas. McAlpin on said committee.

On motion made and seconded,

"Resolved, that the Grand Secretary transmit a copy of the Report and Resolutions to the R. W. Grand Master (Bro. John B. Gibson being absent from the City on official Duties as Judge of the Supreme Court), and respectfully invite his attendance in the City on the day when the Dinner to Gen. La Fayette shall take place."

Saturday, October 2, 1824, Brother Lafayette visited the navy yard, then on the Delaware River at the foot of Federal Street, attended by the governor and citizens of the first distinction, escorted by the United States Marines, a regiment of militia, several independent companies, and a long civic procession.

After leaving the Philadelphia navy yard in the afternoon, Brother Lafayette was escorted by a committee of the Grand Lodge from his Lodgings at the house of Mrs. Nicholas Biddle, to the Masonic Hall on Chestnut Street, north side between Seventh and Eighth Streets, where he attended an Extra Grand Communication of the Grand Lodge of Pennsylvania, as stated in the minutes, viz.:

"Philadelphia, Saturday, 2 Oct., A. D. 1824, A. L. 5824.

"Extra Grand Communication.

"This being the day appointed for a Dinner to our Distinguished Brother General La Fayette, in pursuance of a Resolution of the Grand Lodge adopted on the 20 September ulto., about three hundred of the Craft, including a large proportion of the resident members of the Grand Lodge, assembled in the Hall at an early hour in the afternoon.

"The R. W. Deputy Grand Master and Grand Officers and members, being seated in the Grand Lodge Room, the door was tyled, the Grand Lodge opened in form at four o'clock P. M.

"Present:--

"Bro. James Harper, R. W. Deputy G. M., in the Chair.

"Bro. Thomas Kittera, R. W. Senior G. Warden.

"Bro. Saml. Badger, R. W. Junior Warden.

"Bro. John K. Kane, Acting Grand Secretary.

"Bro. Joseph S. Lewis, Grand Treasurer.

"Saml. A. Thomas, Depy. Acting Grand Secy.

"Bro. Randall Hutchinson, Senior Grand Deacon.

"Bro. George C. Potts, Grand Chaplain.

"Bro. Jas. McAlpin, Grand Sword Bearer.

"Bro. William Wray, Grand Steward.

"Bro. S. F. Bradford, R. W. Past Grand Master.

"Bro. Walter Kerr, R. W. Past Grand Master.

"Bro. Bayse Newcomb, R. W. Past Grand Master.

"Bro. Josiah Randall, R. W. Past Grand Master."

Representatives and Past Masters from nearly all of the Lodges in the City and County of Philadelphia, and a large number of visiting brethren among whom were the following: by special invitation-- Brothers George Washington La Fayette; M. La Vasseur and Colonel Victor Dupont, of Delaware, former aid to Brother La Fayette.

Bro. Jones, P. G. M., Grand Lodge of Georgia.

" E. Hicks, R. W. Grand Secy. Gd. Lodge N. York.

" Geo. B. Porter, Lodge No. 43.

" M. C. Rogers, " " "

" Charles Stewart, Bro. Wm. Gamble,

" I. M. Gamble, " T. delaPomerage.

On motion made and seconded, the following resolution was unanimously adopted:

"The Grand Lodge of Pennsylvania glorying in the honour thus conferred on her by the visit of Brother Gilbert Motier de la Fayette, and anxious to enrol among her members an individual so much distinguished by all the Virtues which ennoble the Masonic Character, has Resolved, that all the rights, dignities and privileges of a member of this Grand Lodge be, and the same are hereby conferred on Bro. Gilbert Motier de la Fayette."

A committee was appointed to wait upon La Fayette at his lodgings and conduct him to the Hall. Here he was met at the door by the Grand Marshal and Grand Sword Bearer and received into the Grand Lodge with the highest honours.

The R. W. Depy. Grand Master then rose and addressed Bro. La Fayette as follows:

"Bro. La Fayette.

"The Freemasons of Pennsylvania welcome you to their home with sincere and universal pleasure.

"Warmly participating in the sentiments which have every where spontaneously burst from our fellow citizens in the lively gratitude for the services you have rendered our Country, in admiration of your high and various virtues, and in cordially reciprocating the attachment you have uniformly evinced for our liberties and for our happiness, we owe in addition the pride and sympathy of Masonic Brotherhood. Your meritorious life has, indeed, justly illustrated our principles; and those who now surround you, feel that like Washington, and Warren and Franklin, you have won their most affectionate veneration, by shedding honour on their beloved fraternity. Always contending General, in the great cause of human rights, your success has equalled the disinterestedness and perseverance of your devotion. In America, as the companion and friend of the wisest and best of mankind, you will ever be regarded as one of the founders of the greatest, purest and happiest of republics; while, in your native land it cannot he forgotten, that amidst the storms of political revolution, and through every vicissitude of personal fortune, you have stood an inflexible example of consistency, moderation and firmness. These impressions common to the people of the United States, but most dear to us, are now indelibly inscribed upon the records of history and will pass to our latest posterity with the sanction of national unanimity. Receive then most valued Brother, the most heartfelt benedictions of our sacred institution; receive the homage of free and upright men, who love you as an early benefactor and whose affection must remain as secure as your own virtues and as permanent as your own glory.

"I have also the honour of presenting you with a Resolution passed unanimously by the Grand Lodge during its present session constituting you one of its members: I hope you will accept this as an additional evidence of the high sense they entertain of your virtues and of the services you have rendered to mankind in general and to Masonry in particular."

To which Bro. La Fayette made the following reply:

"Right Worshipful Grand Master and Brethren:--

"I have often thought that we owe as much to our enemies as to our friends, and if this observation is true, it is most true, when applied to us as Masons. It is to the enmity and the persecutions of a Francis the 2d and Ferdinand the 7th that the Masons of Europe in Modern times have been indebted for opportunities of proving through much suffering and peril, that our principles are pure, and that their devotion to them is unchangeable. The Lodges of Spain in particular have been the victims of Royal fears but though dispersed, their members still are Masons, and though much oppressed, their light has not been extinguished.

"You R. W. Sir, and Brethren, reposing under the cover of your own peaceful institutions, hear of these things only by the report of those who come to admire your prosperity and to share by your hospitality, the fruit of your labours.

"I thank you for the honour you have just conferred on me, and assure you that I shall never forget this mark of your kind distinction, by which I am made the member of a body of which Franklin was the father and Washington the associate."

The Brethren were now severally presented to Bro. La Fayette, when Grand Lodge closed in harmony at half past five o'clock.

MASONIC DINNER

A sumptuous banquet prepared by Bro. Daniel Rubicam being ready in the grand salon and adjoining banqueting room, the brethren entered in tlle follow;ng order:

Sojourning Brethren,

Grand Tyler,

Grand Pursuivant,

Grand Stewards,

Grand Deacons,

Grand Chaplain,

"The following report was received from the Committee appointed on the claim of William Christie for furn;ture supplied to the Committee of arrangement

Grand Secretary, Grand Treasurer,

Grand Wardens,

Invited Guests,

Brother La Fayette, supported by the R. W. Acting G.M. and D.G.M.P.T.

The decorations of the room were prepared under the direction of Bro. Haviland, to whose refined taste and superior skill the fraternity were under great obligation; the beautiful salon and banqueting room never appeared to so great an advantage.

The brethren sat down at six o'clock in the afternoon; feelings of hilarity, mirth and Masonic hrotherhood prevailed at the festive board. After the removal of the cloth a number of excellent toasts were given, followed by appropliate music from the Marine Band attached to the navy yard, for whose services the fraternity were indebted to the politeness of Bro. I. M. Gamble, commanding the marine corps on this station.

The company adjourned at a proper hour, much gratified with the events of the day.

The session of the Grand Lodge was held in the Grand Lodge Room on the second floor; the dinner was given in the large room or salon on the east side of the lower floor; this room was not used for Masonic purposes, but was rented out for social functions and exhibition purposes. Considerable difflculty was experienced by the committee to get the use of this room for the banquet, as appears from the final report of the committee presented to the Grand Lodge at the Grand Quarterly Communication held Monday, March 5, 1827, viz.:

for the dinner to Bro. Genl. La Fayette-in 1824, and on all similar demands.

"On motion and seconded, the same was adopted. "To the Grand Lodge of Penna.

"The Comme. to which was referred the accounts Or William Christie and others, against the Committee of arrangements appointed by the Grand Lodge on the occasion of General La Fayette's visit.

"Report,

"That it appears to the Committee that the following bills contracted by the Committee of arrangements remain unpaid, viz.:--

"William Christie for Upholstery $151.88

Clark, for Carpentry $155.34

Myers and Jones, for Painting $40.00

Russell, Oil $4.87

Porterage and Advertising $2.85

Total $354 91

That there remains in the hands of said Committee an unexpended balance of $88.86

Leaving a deficit of monies to amot of $266.09

which deficit this committee is of opinion is justly and equitably chargeable upon the Grand Lodge."

To elucidate the opinion of the committee, it is proper to recur to some of the circumstances which preceded, as well as those which attended the reception of Genl. La Fayette. As soon as it was understood that this illustlious Mason intended to visit the Grand Lodge a committee was directed to devise measules worthy of the occasion and among the resolutions reported by them was one for the arrangement of a festival of welcome. It was proposed that the task of carrying this part of the arrangement into effect should be confided to a special committee and that the members of the fraternity should be generally invited; they further proposed that the price of tickets should be fixed at seven dollars. The Grand Lodge approved of the plan which its committee submitted, but probably not aware of the increased expenses attendannt on all entertainments which were given at that season of general festivity, it reduced the price of tickets to the sum of five dollars, and in part compensation for this reduction, it determined that the grand salon should he appropriated to the purposes of the festival.

It was not until the special committee, which was afterwards appointed, had made the more expensive part of their arrangements, that it was discovered that the Grand Lodge had no right to the salon without the consent of the tenant in possession. To obtain that consent it was necessary to pay fifty dollars to dislodge an Italian artist

from the banqueting room, and a further sum of $67.75 to procure another room for a concert which had been announced for the evening at the salon. The sum of $117.75 was thus required to procure accommodations which the Grand Lodge had stipulated it would furnish gratuitously. The obligation of the Grand Lodge to reimburse this sum, if necessary, has not been at any time questioned and needs no remarks.

The great number of the brethren who came forward as subscribers, gratifying as the fact was to the committee, had the effect of increasing disproportionately the expenses of the banquet. The furniture and decorations belonging to the Grand Lodge were found altogether insufficient for the suite of apartments which it became necessary to open. New furniture and additional decorations were purchased by the committee and these have since been sold by the Grand Lodge and the proceeds carried into its treasury, or they still remain in its possession.

The committee of arrangements, while mindful that it was their duty to welcome their patriarchal guest in a style which might become the Lodge of which "Franklin was the founder and Washington a member," yet anxiously avoided every application of the sinking fund to purposes not strictly within its specified objects.

All their proceedings were characterized by as much economy as was consistent with the occasion. All the expenses of making preliminary arrangements were borne by themselves individually and when the moneys which they had received were found to be inadequate, they at once, with the aid of a few friends, applied a considerable sum of their own to meet the deficiency.

The state of their accounts, strictly audited, stands thus:

"They receive from subscribers in all $1,358.

and appropriated from the private funds exclusive of the amt.

expended in preliminary arrangements $80.

Total $1,438.60

They paid bill amounting to $1,349.65

They yet owe $354.94 $1,704.59

Balance due from committee $266.09

"On a full view of the circumstances which have occasioned this balance against the committee of arrangements, first, that no discretion was permitted them in fixing the terms of subscription, the grand Lodge itself having defined the price on views of the subject which the result has proved to be incorrect; second, that a large portion of the balance was applied to procure rooms, which the Grand Lodge had, from an erroneous idea of its rights, declared should be given without cost; third, that the Grand Lodge has received a full equivalent for the residue in the property which it has sold or still retains, and fourth, that the doings of the committee were wisely and satisfactorily ordered and that the deficiency has been entirely occasioned by causes over which they had no possible control, the committee to which the accounts were referred have agreed to present the following resolution.

"Resolved, that the R. W. G. M. be requested to draw his order on the grand treasurer for the sum of $266.09 in favour of Br. James McAlpin, treasurer of the La Fayette Comme. of arrangements.

"All of which is respectfully submitted.

"Philad., 5th, March, 1827." "(signed.)

"Saml. F. Bradford,

John K. Kane,

Saml. Badger,

Saml. H. Thomas."

Among other relics of Brother Lafayette, we have in our Archives the "Golden Book of The Supreme Council for the Western Hemisphere." This contains a copy of the patent conferring the 33d degree upon Brother Lafayette by this Supreme Council; it also contains the following note written and signed by Brother Lafayette, May 10, 1834, just ten days before his death,

"It is the extreme indulgence of the Supreme Council of the United States, that elevated to the 33d degree in spite of the superiority in knowledge and in services of many of my brothers, I owe to-day the favors, of which I am not worthy, with which the great Council of the Occidental Hemisphere has deigned to overwhelm me, I accept them with a deep gratitude and will seek to merit them by my zeal. "May our ancient institution propagate everywhere the Liberty, the Equality, the Philanthrophy, and contribute to the great movement of social civilization which ought to emancipate the two Hemispheres.

" (signed) Lafayette."

Brother Lafayette died in Paris May 20, 1834. At an Extra Grand Communication of the Grand Lodge held Tuesday, June 24, 1834, his decease was announced to the Grand Lodge whereupon:

"On Motion made and seconded, The following Preamble and Resolutions were unanimously adopted:

"Whereas, the Grand Lodge of Pennsylvania have learned with the deepest emotions of sorrow, the decease of their illustrious Brother and Member, General Lafayette, 'an individual so much distinguished by all the virtues which ennoble the Masonic character,' and

Whereas the Grand Lodge of Pennsylvania feel it a mournful duty to pay the last tribute of their respect to the memory of a Brother, the last Major General of the Revolutionary Army, the disciple of Washington, the companion of Franklin, and the steadfast friend of civil and religious liberty.

"Therefore Resolved, That the Grand Lodge of Pennsylvania deeply deplore the loss of their revered and beloved Brother and Member, General Lafayette, whose labours in the cause of American Independence and of rational liberty and ardent devotion to the Fraternity, have endeared his memory to every Member of this venerable order.

"Resolved, That the Grand Lodge of Pennsylvania sympathize most sincerely with the amiable family of their deceased Brother, in the irreparable bereavement they have sustained, in the death of their excellent father.

"Resolved, That as an humble testimonial of our respect for the memory of our deceased Brother, the Jewels, Hangings, and other Furniture of the Grand Lodge of Pennsylvania, be placed in mourning for the space of twelve months.

"Resolved, That a correct Portrait of our deceased brother be procured, and placed in a conspicuous part of the Grand Lodge Room.

"Resolved, That Brothers George M. Dallas, Thomas Kittera, Robert Toland, Cornelius Stevenson, and John M. Read, be a Committee to communicate the foregoing Resolutions to the family of Brother General Lafayette.

"Resolved, That the foregoing Preamble and Resolutions be published in the public journals of the day." The Grand Lodge having closed, the Fraternity proceeded to the salon where they were gratified by hearing a very beautiful and instructive Masonic address from Bro. George M. Dallas, R. W. Dep. Grand Master.

The Grand Lodge was again opened, when upon motion made and seconded it was unanimously resolved:

"That the thanks of this Grand Lodge be presented to Bro. Dallas for his truly Masonic and admirable address delivered this day and that he be requested to furnish a copy of it for publication."

The following is an extract from the very eloquent address delivered before the Fraternity, on this day, by Brother Geol ge M. Dallas, R. W. Deputy Grand Master.

"I would close here, did I not feel that the commemorative purpose of the day may for a moment, be with propriety interrupted by a reference to the recent departure of our illustrious friend and brother, Gilbert Motier De Lafayette. This truly good and eminently great man died suddenly, at the Capital of his European Country, and in the bosom of his family, on the morning of the 20th of May last, and in the seventyseventh year of his age.

"It will be recollected by some whom I address, that on the 2d of October, 1824, General Lafayette, then the Guest of a Nation to whose service he had dedicated his early enthusiasm, fortune and blood, was, in that chamber, invested with all the rights, dignities and privileges of a member of this Grand Lodge 'a body,' to use his own emphatic words, 'of which Franklin was the father and Washington the associate.'

"Both hemispheres were alike the theatre of the virtues and exploits of this exalted Mason. In both he passed, unscathed in honour, through the ordeal of sanguinary revolution, in both he shone the firm, faithful and fearless champion of human liberties and rights, in both he riveted himself, by the loftiest and the gentlest qualities, in universal respect and affection, and in both his death is now sincerely mourned as a common calamity. In the memory, as in the life of their joint citizen and soldier, America and France have a lasting bond of sympathy and union. In this respect, as the moral link to connect two distant and powerful nations in mutual good will, his position on the records of immortality is without parallel.

"While we join in the sad and solemn rites every where performing by our countrymen, in melancholy attestation of their deep veneration and undying gratitude for an early and indefatigable public benefactor, we cannot but own one added pang, though accompanied by one peculiar pride as kindling memory suggests that he also was a Mason."

On July 21, 1834, commemorative exercises were held at Zion Lutheran Church, southeast corner of Fourth and Cherry Streets, in which the Grand Lodge participated.

Other mementos of Brother Lafayette in the Museum of the Grand Lodge of Pennsylvania, beside the Washington Apron, are the two relics of Brother Lafayette's visit to Philadelphia in 1824.

1. A piece of candle and holder used to illuminate one of the window panes of Independence Hall during the procession, September 28,-1824.

2. A memorial cotton handkerchief upon which is printed his portrait, scene of his arrival at New York on the ship Cadmus, and the memorial arcll erected in front of Independence Hall, through which General Lafayette and the procession passed at his reception, September 28, 1824.

3. A largefull length oil portrait of Brother General Lafayette in the upper corridor.

4. A study in oil said to be from life in the library.

5. Copy of Houdan's marble bust of Brother General Lafayette in the Library.

6. Two silk badges worn at the funeral procession and commemorative service of Zion Lutheran Church July 21, 1838.

7. Two engraved French portraits in Washington alcove in museum.

8. A number of Lafayette medals in the museum collection.

9. A Lafayette Silver Dollar coined by the United States in the year 1900. 10. Four Masonic Lodges in Pennsylvania are named after this distinguished brother, viz.:

No. 71, Philadelphia,

No. 194, Selinsgrove,

No. 199, Lock Haven,

No. 652, Carnegie.

In conclusion to illustrate how the memory of Brother Lafavette is honored in both Masonic and civil life in the United States, as a matter of fact, there are no less than

thirty Masonic Lodges named after Brother Lafayette in twenty-six states in the Union.

In the United States, there are fourteen villages, eleven towns, five counties, one parish and one city which bear the name of our honored brother, the Marquis General Lafayette.

As above stated, it was resolved at the Extra Grand Communication held June 24, 1834, that a correct portrait of Brother Lafayette should be procured and placed in a conspicuous part of the Lodge room.

It appears that after this resolution was adopted, the sum of eighty dollars ($80) was collected towards obtaining this portrait.

At the Annual Grand Communication held Monday, December 28, 1835, when Washington Hall in South Third Street above Spruce Street was dedicated and consecrated to Masonic uses, on motion of Brother F. Cooper and seconded, it was resolved that a committee of five be appointed to receive the amount collected June 24, 1834, with further authority to solicit donations from Lodges and members within this Masonic jurisdiction, and as soon as a sufficient sum shall have been collected, to have a likeness of Lafayette painted by an eminent artist, and to have the same put up in a conspicuous place in the Grand Lodge Room.

The R. W. Grand Master was pleased to appoint on said committee Bros. F. Cooper, Geo. Fox, W. Mayweg, S. Wonderly and A. Quniton. Nothing appeared to have been done in this matter until four months later, when the following amendment was offered at an adjourned Extra Grand Lodge held April 18, 1836.

"On motion of Bro. Geo. Fox and seconded, the Resolution adopted on the 28th December last, relative to a Painting of Bro. Lafayette was reconsidered and the following offered as an Amendment thereof and adopted, viz.:--

"Resolved, that the Committee appointed on the 28th Decr. 1835, be authorized to solicit donations from Lodges and members within the jurisdiction and when a sufficient sum shall have been Collected to procure a full length painting of Benjamin Franklin, and a portrait of Lafayette, and have said paintings placed in a conspicuous situation in the Grand Lodge Room."

After this the matter slumbered for six years, wllen it was revived at the Quarterly Grand Communication held Monday, March 7, 1842, by the following minute:

"On motion duly made and seconded, the Grand Secretary was directed to endeavour to procure information respecting collections made for Likeness of Benjm. Franklin and Lafayette and report at next quarterly Communication."

No action was taken in reference to the portrait for the next six years, when the matter was again brought to the notice of the Grand Lodge at the Grand Quarterly Communication held Monday, March 6, 1848, by a comrmunication on the subject from Phoenix Lodge, No. 130, viz.:

"The following was received and referred to Past Grand Masters Bros. Newcomb, Barger and Page.

Phil., Feby. 21, 1848. To Wm. H. Adams,

Rt.W.G.Secy. of G.L. of Pa. Dr. Sir & Bro.

"The following Resolution was on motion & seconded unanimously Adopted at a meeting of Phoenix Lodge No. 130, held at Masonic Hall South 3rd St., Wednesday evening, February 16th, A. L. 5848.

"Resolved, That the representatives of this Lodge be directed to call the attention of the Grand Lodge to the fact that there has been for a number of Years in the hands of Past Grand Master Bro. Jno. M. Read, a sum of money, raised by Subscription for the purpose of procuring a portrait of Bros. Franklin & Lafayette, that the said Portrait has never been purc1lased and request the Grand Lodge to appoint a Committee to examine into the matter and ask P. G. Mastel Jno. M. Read to account for the same.

"Extract from the Minutes. "Signed. Wm. S. Schultz, "Secy. Lodge No. 130."

This was referred to Past Grand Masters Bro. Newcomb, Barger and Page, wllo at the Quarterly Communication September 4, 1848, made the following report, which was received and the resolution adopted, viz.:

"To the R.W. Grand Lodge of Penna.

"The Committee appointed in relation to the money subscribed and paid for the purpose of procuring a portrait of Lafayette and Franklin.

"Respectfully report, That a Sum of money for that purpose subscribed was paid into the hands of Bro. John M. Read who cannot at present find the subscription paper containing the precise amount, but believes it to be about Eighty Dollars which Sum he is ready to pay over as the Grand Lodge may direct and when the amt. can be ascertained to correct the same.

"Your Committee respectfully offer the following Resolution. Resolved, that the Grand Treasurer call upon Bro. Read & receive from him the above mentioned Sum of Eighty Dollars.

"Phil., Sept. 4, 1848.

"Signed. B. Newcomb,

Wm. Barger,

Jas. Page, Committee."

At the Grand Quarterly Communication held March 5, 1849, the

following was offered by Brother John Thomson, R. W. G. Treasurer,

and adopted, viz.:

"Whereas, there is in the hands of the Grand Treasurer the sum of Eighty dollars contributed some years since by certain members of the Grand Lodge for the purpose of a likeness of Bro. La Fayette and as said sum is insufficient to accomplish the object intended therefore Resolved, That the Grand Treasurer be instructed to add from the funds of the Grand Lodge $20 to the $80 contributed and with the sum purchase one share Masonic loan for the purpose of furthering the object intended."

It appears that the portrait of Lafayette which was formerly in the Grand Lodge room and now in the second story corridor of the New Temple was not procured until after the New Chestnut Street Hall was dedicated in 1855.

No record has been found as to who the artist was or what was the amount paid for same.

----o----

THE NEW PATRIOTISM

Fly the flag at half-mast

For the life that has been split,

For the wealth that has been built

On the bones of men;

Fly the flag at half-mast

Till the day breaks again.

Fly the flag at half-mast

For the greed that would not die,

For the hate that scorched the sky

With envenenomed fire;

Fly the flag at half-mast

For the deeds of men's ire.

Fly the flag at half-mast

For the love that has been slain,

For the conflict's bloody stain

On the hopes of men;

Fly the flag at half-mast

Till the day breaks again.

- T.C. Clark

----o----

Science is the great antidote to the poison of enthusiasm and superstitution - Adam Smith.

----o----

GEORGE FRANKLIN FORT, MASONIC HISTORIAN

BY JOHN HENRY FORT, NEW JERSEY

The following biographical sketch of Brother George Franklin Fort, author of "The Early History and Antiquities of Freemasonry," written at our request by his brother, Mr. John Henry Fort of New Jersey, is intended as an introduction to an article to appear in the next issue of THE BUILDER, The Masonic Writings of George Franklin Fort, by Brother Oliver D. Street of Alabama.

GEORGE FRANKLIN FORT was born at Absecon, Atlantic County, New Jersey, on November 20th, 1843. His father was Rev. John Fort, a member of the New Jersey Methodist Episcopal Conference, who entered the ministry in the old days of the itinerancy and whose father was one of the founders of the faith in New Jersey.

George Flanklin Fort was named after his uncle, Dr. George Franklin Fort, who was Governor of New Jersey from 1851 to 1855. In later years the State historian accredited the uncle with the authorship of the work by confusing the names. George F. Fort was descended from an old Norman French-Anglo-Saxon ancestry. The original Fort, or "Le Fort," was the Captain of the Body Guard of William the Conqueror at Hastings in 1066 and his descendents remained in England till 1695, when Roger Fort settled at Hampton-Hanover, afterwards New Mills and now Pemberton, Burlington County, New Jersey, upon a plantation which has remained in the family for generations. His family settled in New Jersey when the population was probably not over five thousand, as against nearly two million now. The period was an epochal one in the State and the Fort family were distinctly active in the development of the State. His great-great grandfather on his mother's side, William Emley, was a surveyor to the Crown and acted as Colonial Governor of New Jersey and helped to survey the lines dividing East and West Jersey. He was quite a linguist and of Scotch-English descent, coming from Yorkshire.

George F. Fort's family were not only very prominent in New Jersey, in having contributed two governors to the State, both born in the old homestead at Pemberton, but also were honored by having two Assemblymen and one State Senator in the Legislature, and one Judge of the Supreme Court, and two of the Court of Errors and Appeals. The family had several ministers and physicians, all prominent, and in the Revolutionary days contributed ten members to the Continental Army, both the Line and Militia. With an ancestry dating back to the Vikings and in which several languages had been spoken, it is not surprising that George F. Fort easily acquired a knowledge of and mastered seventeen languages and dialects. He read Latin, French, Spanish and Italian with as much ease as English, and amused himself with reading the works of noted writers in these languages. He read and spoke German as fluently as English and his several trips to Europe widened his knowledge and perfection. He attended lectures at Heidleburg University and studied Anglo-Saxon and several dialects for historical purposes. The acquiring of a language with him was a sort of heredity and if no glossary was available he would dig out certain roots from dictionaries and in a short time would construct a grammar and glossary and soon be reading the language as readily as English. It was a gift.

Mr. Fort studied law with Abraham Browning of Camden, then the leading attorney of the State and at one time Attorney General, when family prestige and ability made the appointment instead of political influence as in modern times. While he was successful in his practice his tastes were of a literary character and he regularly

pursued a literary course. There is no question but that he was one of the most learned men of the century and his knowledge was not confined to archaic research and antiquities, but was universal. Science, belles-letters, literature, mathematics, astronomy and ancient history, all alike claimed his attention. He was a modest and retiring man and any attempt to draw him out or into a discussion was fruitless, but if something happened whereby he expressed an opinion, his erudition was apparent at once and in a few moments extemporaneously a magnificent oration was delivered upon any subject he spoke upon. It was like a prophet speaking and when finished evidenced the depth of learning and greatness of thought.

In early life he became prominent in Masonic circles and with several friends and an older brother established Trimble Lodge No. 117, A. F. & A. M., at Camden, New Jersey, his residence. The new lodge aimed at a higher personality than the other lodges and did not meet with immediate success. Mr. Fort in order to infuse life into the lodge of which he was first Senior Warden and had then become Worshipful Master, inaugurated a series of lectures and while others spoke, his great knowledge upon the antiquities of Freemasonry attracted so much attention and comment that he was urged to pursue his researches and write a work upon the subject, which he afterwards did, first visiting the Libraries of Europe and many of the old Cathedrals, the British Museum, Library at the Vatican and the Bodlein at Oxford. This work was named the Early History and Antiquities of Freemasonry. It was immediately recognized by the literally world as the authority, and the Encyclopedia Britannica in all succeeding editions recognized it as authoritive and quoted it on the subject of Freemasonry. Immediately the literary men of the world began to write him for opinions upon other Masonic subjects and this caused him to write "A Historical Treatise on Early Builders' Marks," and a monograph entitled "Medieval Builders." Later he wrote the Medical Economy of the Middle Ages. The latter was written after, as associate editor of his brother's newspaper, he criticised the statement of a prominent physician at the 100th Anniversary of the New Jersey Medical Society "that medicine had no history beyond Galen and Hippocrates," and a committee from the Association requested him to write a history of the ancient cult.

Mr. Fort was a regular contributor to the several newspapers owned by his youngest brother, John H. Fort, upon Masonic subjects. Some of them were fugitive and others in series. They were copied in the Masonic Journals of France, England, Australia, and the leading magazines, and often created a learned controversy, but his knowledge of languages always enabled him to give authoritive data. Some of the critics thought he should literally translate his authorities, as but few could read the original. This he

always refrained from doing as he claimed the quotation was the authority. Among his correspondents were such men as Hughan, Gould, Woodford and other Masonic writers and antiquarians. His books were reviewed by all the great newspapers of the world such as the New York Herald, Sun, Times, World, the London Times, Globe, Blackwoods Magazine and Masonic Journals, the Chaine d'Union of Paris, the Melbourne Australian, all the Philadelphia papers, especially the Ledger, Press, Record, Bulletin, Telegraph and the Keystone. Gould, the Masonic writer, said of him "Fort has succeeded where all others failed in making the study of our antiquities an interesting task." Other writers said "his history of Freemasonry is as interesting as a Romance of the Middle Ages." The Golden Age of New York characterizes it as "a work of which members of the craft may well be proud." The Encyclopedia Britannica says of it, "the book is instructive as throwing light on certain phases of Middle Age life." In fact the newspaper criticisms are all highly eulogistic and place the History as the highest contribution to Masonic literature. All his other works were just as favorably received by the press of the world. The criticisms are in many languages and would fill a volume in themselves. In a scrap book of Mr. Fort's are not only the notices of the press but letters in many languages from the literatti of the world and most of his fugitive articles which are well worth publishing collectively in book form. All his other works were equally as well received. Mr. Fort has been compared to such writers as Hallam, Draper, Lecky, Macauley, and other archaic, historic and antiquarian writers, and all refer to his writings as showing vast erudition and research.

George F. Fort was primarily educated in the Public Schools of New Jersey in the various towns his father was stationed at as a pastor, and afterwards graduated from Pennington Seminary, a Methodist Institution of learning, under the direction of the New Jersey Annual Conference. His after studies of the various languages and literature were by his own effort and attendance of lectures abroad and by visits to European Institutions of Learning. Mr. Fort has given to America the credit of being the standard writer upon Masonic and Medical histories.

Mr. Fort was a member of Trimble Lodge No. 117, A. F. & A. M., of which he was practically the founder. He was the first Senior Warden and Second Worshipful Master. He lived to see the lodge become the largest in membership in New Jersey. He was a Knight Templar, belonging to Cyrene Commandery Vale (No. 7) of Camden, Vanhook Council No. 8, Royal and Select Masters, Siloam Chapter Royal Arch Masons, Excelsior Consistory 32nd Degree, and all the intermediate Ancient

Accepted Scottish Rite degrees. It has been stated that he was also a 33rd Degree Mason, it having been conferred upon him in Europe.

In December, 1877, York Lodge of England in recognition of his great services to Freemasonry, conferred upon him Honorary Life Membership and sent him a specially engraved certificate bearing a picture of the crypt in York Minster where the lodge anciently met. The original certificate from York Lodge is now in possession of Trimble Lodge No. 117 of Camden.

Mr. Fort spent a long time in Europe on different trips and was well acquainted there in Masonic circles. He was made the Grand Representative of the Grand Lodge of England to the Grand Lodge of New Jersey by the then Prince of Wales, Grand Master of Masons of England, who afterwards became the King of England as Edward VII.

George F. Fort died at the home of his nephew while on a visit at Atlantic City, a few miles from where he was born, on March 30th, 1909. Mr. Fort was practically a recluse the latter years of his life. His health was poor and his literary tastes naturally caused him to avoid society. For years he was editor of the Keystone, a Masonic Journal published in Philadelphia, and a contributor to the America Notes and Queries and several newspapers published by his brother John H. Fort. Some time before his death he told a friend he had finished a History of Norse Mythology and claimed he had in the destruction of the God Baldur by the other Mythological Norse Gods discovered the origin of the story of Hiram Abif. He stated the work was ready for the printer but he was holding it back as he had been unable to secure a font of Norse type and was afraid he would have to have it cast to give the data exact. Since his death no trace has so far been found of the manuscript. In all probability this valuable history may be lost and the researches of a master mind for nearly a half century gone to waste. His scrap book would be a most interesting publication if edited by someone skilled in Masonic lore. There are many articles of rare interest that never got beyond local readers.

Mr. Fort's works are on the shelves of most all the prominent libraries of the world, such as the East India Library, British Museum, Congressional Library at Washington,

and Institutions of learning everywhere, and thousands of private libraries. His own library was entirely filled with works in foreign languages and were upon historic, antiquarian and archaic subjects. He was at one time Judge Advocate of the Sixth Regiment National Guard of New Jersey with rank of Captain.

----o----

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN---No. 19

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. Robert I. Clegg

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the paper by Brother Clegg.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry. A. The Work of a Lodge. B. The Lodge and the Candidate. C. First Steps. D. Second Steps. E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing. B. Working Tools. C. Furniture. D. Architecture. E. Geometry. F. Signs. G. Words. H. Grips.

Division III. Philosophical Masonry. A. Foundations. B. Virtues. C. Ethics. D. Religious Aspect. E. The Quest. F. Mysticism. G. The Secret Doctrine.

Division IV. Legislative Masonry. A. The Grand Lodge. 1. Ancient Constitutions. 2. Codes of Law. 3. Grand Lodge Practices. 4. Relationship to Constituent Lodges. 5. Official Duties and Prerogatives. B. The Constituent Lodge. 1. Organization. 2. Qualifications of Candidates. 3. Initiation, Passing and Raising. 4. Visitation. 5. Change of Membership.

Division V. Historical Masonry. A. The Mysteries--Earliest Masonic Light. B. Studies of Rites--Masonry in the Making. C. Contributions to Lodge Characteristics. D. National Masonry. E. Parallel Peculiarities in Lodge Study. F. Feminine Masonry. G. Masonic Alphabets. H. Historical Manuscripts of the Craft. I. Biographical Masonry. J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Clegg, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a number of "Helpful Hints" and a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Clegg in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Clegg's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The

latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Clegg's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Clegg's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Clegg's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

QUESTIONS ON "THE OBLIGATION" I Define the word "obligation." Have oaths and obligations been in universal practice ? Why ? Can you name oaths administered outside the Fraternity with which the Masonic obligation may be compared? Are the marriage oath, the President's oath, etc., such forms ? Why is a religious sanction thrown about an oath ? Does the taking of an obligation imply that the candidate cannot be trusted? Does it make his obligation or does it define it? What does Tyler say about the universality of oaths ? How do Philo and Cicero define an oath ? Can you give a better definition of an obligation than any herewith offered? If so, will you send it in to the Society ?

II What does Gould believe to have been the original of the Masonic oath ? Why was the oath taken by the freemen adopted into the forms of the Masonic lodge? Do we see today any institutions copying the forms of oaths employed by some other institution ? Name them. Were the earliest Masonic obligations short or long? How did the obligation evolve into such length? Is this legitimate? Have any other parts of the ceremonies evolved similarly? Are Masonic ceremonies still changing and growing? If so, why? If not, why not? What was the substance of the earliest obligations? Why were the building secrets so jealously guarded? How did these secrets come to be public property ? What effect did such publicity have upon the Freemasons?

III What is the whole point of the present obligation? Have we any trade secrets ? If you believe that a simpler, more effective obligation might be written, will you offer one? Why should Masonic secrets be still so jealously guarded? What is the function of secrecy in Masonry? Does friendship have its secrets? Business? Diplomacy? What would happen to the Fraternity if it should abandon its policy of secrecy ? Does secrecy attract men to it? Why?

IV What is the meaning of "due form"? Whence came the term ? What is the difference between form and formality ? When two friends meet do they shake hands in "due form"? Does the form in which the obligation is given add to its dignity and impressiveness ? Do you permit any flippancy in your own lodge's ceremony of initiation ? Why not ?

V Why are the penalties kept so secret? How much can you talk about Masonry without violating your obligation to secrecy? Did the earliest obligations have any penalties attached ? If not why not? What is the "Harleian Manuscript" ? What is meant by "Old Charges"? Why did the Semites fear drowning so? What do Old Testament writers seem to feel concerning the sea ? When the sailors cast Jonah overboard did they suppose they were putting him out of reach of the God he had offended ? Would you as soon be buried in the sea as on the land? What is meant by "consecrated ground" ? What churches still bury their dead in consecrated ground? Why? Does the custom of setting apart a special tract of ground for burial add dignity to the thought of death? Would you as soon think yourself dead as lying in the sea as lying in a grave ? Who added the present penalties to our obligations? When? What hint do you get from Brother Clegg's suggestions? Why have anti-Masons so rabidly attacked the obligation? Is a man scared by penalties which he knows will never be inflicted? Who was John Quincy Adams ? Why did he fight the Fraternity? Do you agree with what Brother MacBride says about the obligation? If not, why not ? If you do, why ? Is there any way in which the obligation could be recast ? Who would have the authority to do so ? Would it be of any advantage to have a General Grand Lodge of America to take care of such matters ?

VI Why is the cable tow removed when it is? What does it signify ? Is the obligation an appeal to a man's sense of honor ? Or is it a slam against his sense of honor? Does the wedding oath add to or detract from the stability and dignity of marriage? If marriages were left to private wills could the law have any control over them ? How could Masonic law be brought to bear upon a man who had never taken an obligation ? What is the real "Masonic Tie" ? Does that tie draw you to other Masons ? Does it ever restrain you from doing a wrong to a brother Mason ? Why ?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia: Oath, p. 622; Oath, Corporal, p. 524; Oath of the Gild, p. 624. Obligation, p. 525. THE BUILDER: Vol. I.--Oath, The Freeman's, p. 237. Obligations not political, p. 88. Vol. II.--Oaths, p. 272; Dec. C. C. B. 2; Cor. 190; Q. B. 94, 348 Obligations, Q. B. 348. Vol. III.--Oaths, p. 345; Jan. C. C. B. 2; Apr. C. C. B. 1; June C. C. B. 2- Penalty of Violation, p. 36. Obligations, p. 334; Dec. C. C. B. 4 Vol. IV.--A Hint as to Penalties, p. 178; this issue.

FIRST STEPS BRO. H.L. HAYWOOD, IOWA

PART VII--THE OBLIGATION I THE word "obligation" means, according to its derivation, a "binding to." It is more than an oath and more than a vow, for it combines both, and it has been used, in one form or another, ever since the earliest times. Cicero defined it as "an affirmation under the sanction of religion," while Philo called it "the most sure symbol of good faith." Some obligations have had penalties attached, others have not. Obligations have been in such universal practice that J.E. Tyler was justified in saying that "through all the diversified stages of society--from the lowest barbarism to the highest cultivation of civilized life--where the true religion has been professed, no less than where paganism has retained its hold, recourse has been had to oaths as affording the nearest approximation to certainty in evidence, and the surest pledge of the performance of a promise." This last phrase furnishes us with a good working definition of an obligation; it is the solemn pledge to perform a promise.

II In old England, when Masonry was still purely operative, obligations were in use in all sections of society, but the most solemn of all was the obligation which a free man took to remain faithful to the king; that oath ran as follows: "You shall be true and faithful to our Sovereign Lord the King." Brother R. F. Gould is of the opinion that this oath was the original of the Masonic obligation because the earliest obligations found in the Old Charges are very similar to it.

However that may be, we are certain that the first obligations were short and simple for this is proved from the written records. This does not mean that later forms have any less validity, because, as the Institution grew in numbers and power, new duties would arise, new conditions would have to be met, and the candidate would be required to obligate himself accordingly. If the Fraternity were now to be called upon to perform some new duty to the world it could lawfully require of each candidate a pledge to do his share therein. The Masonic obligation has evolved in the past; it may continue to evolve in the future.

There has been much controversy among our authorities as to the substance of the earliest Masonic obligations; they have not yet arrived at unanimity but it is safe to say that a majority of them agree that they had to do chiefly with building secrets. At a time when architectural methods were the chief stock in trade of the Institution, when it made its living by the practice of them, and before handbooks of architecture were dreamed of, it seems reasonable to suppose that the candidate would have been chiefly called upon to keep these invaluable secrets to himself.

III But when the Institution was transformed from a craft of Masons doing operative work into a Fraternity of Masons banded together for speculative work, it was necessary to change the substance of the obligation. Trade secrets had become public property; any man could find them in printed manuals. Moreover, building came to be done by men outside the Fraternity, and it was no longer a matter of life and death to preserve building secrets. Accordingly, the obligation has changed in substance. At the present time it has no other purpose than to bind the candidate to absolute secrecy as to what goes on inside the lodge and what is done during the ceremonies of initiation. Some Masonic leaders believe that if the obligations were recast so as to oblige the candidate to nothing except the vow of secrecy that the ceremony would gain in reality and impressiveness. On that every Mason is entitled to hold his own opinion.

IV How much importance the Fraternity attaches to the obligation itself is shown by the elaborate precautions which are thrown about it and by the careful method whereby the candidate is put in position to take it. "Due form" simply means that he is in a posture which is a fitting form in which to make such a vow; the term itself is of comparatively recent American origin but the ceremony represented by it is probably as old as the Craft itself. One touch of flippancy or carelessness in giving or in taking the obligation would rob it of much of its impressiveness.

V Veils must be thrown about the penalties of the obligation for there is nothing in all the ceremonies more secret than these; nevertheless it may be possible to say a word or two concerning them without violation of our own oath of secrecy.

It is certain that the earliest obligations had no penalties attached to them at all, as is evidenced by the following specimen, which has been taken from the Harleian Manuscript No. 2054, dating from the seventeenth century:

"There are several words and signs of a Freemason to be revealed to you which as you will answer before God at the great and terrible day of Judgment, you keep secret and not reveal the same to any in the hearing of any person but to the Masters and Fellows of the said society of Freemasons. So help me God." (Spelling modernized.)

There is in possession of the Grand Lodge Library of Iowa a very old ritual in which the obligation has no penalties at all.

Among many ancient peoples (more especially the Semites) it was believed that death in the sea was a fate too terrible to be contemplated because it was supposed that those lying on the floor of the sea would never rise on the Resurrection Day. The land belonged to God; the sea to some alien deity; it was feared that this alien deity would refuse to surrender up his dead. To perish in the sea was the most awful of fates.

During medieval times it was universally believed that only those would be raised to a happy future life who had been buried in consecrated ground. The criminal burned at the stake, the felon drowned in the sea, the suicide buried at the cross-roads with a stake through his breast--it was feared that these would have no part in the Resurrection.

When and by whom the present penalties were attached to the Masonic obligation remains a mystery, albeit many suggestions have been offered which throw some light on the matter. One of the most valuable of these hints is that offered by Brother Robert I. Clegg, who says:

"Death by slow drowning was once by legal authority established as a proper punishment. . . Consider the following: In the curious ordinances of Henry VI for the proper conduct of the Court of Admiralty of the Humber, are enumerated various offenses of a maritime connection and their due punishment. To adhere closely to the character of the Court, and be within proper jurisdiction of the Admiralty, the punishments were generally inflicted at low water-mark." This court, he continues, being composed of "Masters, merchants and marines, with all others that do enjoy the King's stream with hook, net or any engine," was addressed, when assembled, as follows:

"'You, Masters of the Quest, if you or any of you discover or disclose anything of the King's secret counsel or of the counsel of your fellows (for the present you are admitted to be the King's counsellors) you are to be, and shall be, had down to the low water-mark, where must be made three times, 'O Yes !' for the King, and then and there this punishment, by the law prescribed, shall be inflicted upon them; that is, their hands and feet bound, their throats cut, their tongues pulled out and their bodies thrown into the sea.' "

The penalties, it need not be said, have ever been one of the chief points attacked by the enemies of the Fraternity. Thus, while leading the rabid attack on Freemasonry which disfigured the early half of the last century, John Quincy Adams said that "the whole case between Masonry and anti-Masonry, now on trial before the tribunal of public opinion, is consecrated in a single act," and that act, he goes on to explain, is the obligation, more especially its penalties.

Masons have no need to feel ashamed of any part of their ceremonies, least of all the obligations; yet it may be said, within certain reserves, that if the present penalties, with their obsolete language and their impossible punishments, were to be revised, and brought into harmony with modern ideas and usages, the initiatory ceremony would gain in simplicity and convincingness. Brother MacBride has said a weighty word on this matter which I am glad to re-publish, especially since the utterance of such a scholar and authority would have much more weight than any word of ours:

"It seems to us, with these obligations before us, there is only one course open to all Masons desiring the welfare of our ancient Institution, and that is to insist that a simpler, more sensible, and consequently, more solemn and binding form shall be substituted, wherever the corrupt form now prevails. The latter has neither the sanction of age, or law, nor of good taste."

IV The removal of the cable tow after the administering of the obligation is a most significant act; it means that heretofore the candidate has been bound to the lodge by means of physical force and that hereafter he is bound by the invisible cord of his own honor. The removal of the cable tow, therefore, does not mean that he is less bound; it means that his tie henceforth is one that can never be removed or broken because it is in the heart. Before the obligation the candidate is held by compulsion; afterwards it is the Mystic Tie which binds him to his fellows with bonds unbreakable.

NOTICE TO STUDY COMMITTEES

Owing to the fact that Masonic work of all kinds is generally dispensed with during the months of July and August we are discontinuing the Correspondence Circle Bulletin section of THE BUILDER after this issue and shall resume its publication with the issue for September. By so doing we shall not get ahead of the lodges and study clubs using these installments.

----o----

THE DREAMLAND OF YOUTH

BY BRO. A. W. ARMSTRONG

Our days are passing by;

Their sandaled tread falls heedless on the ear,

Yet here and there some landmarks do appear

To catch the casual eye.

Life looks so bright and fair

To young hearts in its amaranthine bowers;

A summer day with birds and bees and flowers,

And sunshine everywhere.

The streamlet in the vale,

Whose dewey lips caress the lily's cheek,

Seems in soft cadences to speak,

Soothing the wind's low wail.

The pale white cloud that smiles

Along its pathway in the upper deeps,

Is but a fairie barque within which sleeps

Some queen of heavenly isles.

Night holds her grand levee,

And sends us messages upon the dew;

The stars that glisten in the vault of blue,

Sweet angel-eyes may be.

O! brilliant youthful dreams!

O! world of beauty to unpracticed eyes!

Thou art more lovely than the starlit skies,

With all their silvery beams.

Let Hope still linger bright

Amidst the tempest on life's stormy sea;

Our boat shall weigh its anchor soon, and we

Bid last adieu to Night.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. FREDERICK W. EIART, OHIO

JAMES A. GARFIELD

OUR late Brother and President, James A. Garfield, was a man whom the Masonic Fraternity ever held in profound esteem and regard - for he was ever a worthy and loyal member and seriously accepted the suggestion that he, as a "just and upright" Craftsman, should "ever walk and act as such." His history and record is as an open

book and needs no repetition here, except as to his record as a Mason which will he of special interest to the Craft.

James A. Garfield was in training as a soldier of the Union Army in Camp Chase, just west of Columbus, Ohio, when he first crossed the tiled threshold. On November 29th, 1861, his thirtieth birthday, he was initiated an Entered Apprentice and on December 3rd was passed to the degree of a Fellowcraft, in Magnolia Lodge No. 20, at Columbus, Ohio. He immediately left for the front and went through the Civil War as a Fellowcraft.

This Fellowcraft had wrought so valiantly in the military service that he returned as a Major General of Volunteers, and with a splendid record as a soldier. General Garfield was raised to the Master's degree on Nov. 22nd, 1864, in Columbus Lodge No. 30, Columbus, Ohio, at the request of Magnolia Lodge.

In 1865 Brother Garfield dimitted from his mother lodge and affiliated with Garrettsville Lodge No. 246, at Garrettsville, Ohio, which was near his home and work at Hiram College, four miles distant. In 1868-69 he served as Chaplain of this lodge. On May 4, 1869, he became a charter member of Pentalpha Lodge No. 23, at Washington, D.C., of which lodge he remained a member until his death.

During the year 1866 Garfield received the Capitular and Chivalric degrees in Washington, becoming a member of Columbia Chapter No. 15, R.A.M., (now No. 7), and of Columbia Commandery No. 2, K. T., in the Capital City. In 1871 he received the degrees of Select Architect and Most Excellent Architect and received the fourth and fifth degrees of the Scottish Rite in Mithras Lodge of Perfection, and the fourteenth degree on January 2nd, 1872, the intervening degrees having been communicated to him during the year 1871 by a no less distinguished and competent instructor than Brother Albert Pike, then Sovereign Grand Commander of the Southern Masonic Jurisdiction, A. and A. S. R., at Washington.

Brother Garfield was buried in September, 1881, with Masonic honors, with an escort of Knights Templar. The Craft laid the cornerstone of his memorial at Cleveland and contributed largely to its construction and maintenance. Soon after his death steps were taken to erect a suitable memorial which should also be his tomb, and a Memorial Association was appointed consisting of the following distinguished citizens: Governor Foster, ex-President Hayes, Hon. J. H. Wade, Senator H. B. Payne, Joseph Perkins, T. P. Handy, Daniel P. Eels, W. S. Streator, J. H. Devereaux, Selah Chamberlain, John D. Rockefeller, H. B. Perkins, Hon. John Hay and J. H. Rhodes. This Association finally chose the design for the memorial, after a competitive contest of designs, selecting the design submitted by Mr. George Keller, of Hartford, Connecticut. Excavation for the foundation was begun in 1885 and the structure was dedicated with much ceremony on Decoration Day, May 30,1890. Knights Templars were much in evidence on that occasion, as the writer well remembers, and the paraders were drenched with rain on their return from the dedication exercises.

The memorial to Garfield, when completed, cost approximately $225,000, and stands on a high terrace in Lake View Cemetery, Cleveland, Ohio, a city where many of Garfield's interests settled and near to his birthplace and his Mentor home. The memorial is of stone, rising 180 feet above the ground and its base is 200 feet above the level of Lake Erie. From its tower there may be obtained a beautiful panoramic view of the city, and of the lake which it faces.

A volume could be written describing the many features of the beautiful memorial. It is composed of a pointed tower, 180 feet high fronted by a square "porch," very much resembling a triumphal arch of ancient Rome. The break between the porch and the main tower is neutralized by the presence of two smaller, shorter towers which contain stairways. The porch is decorated with a series of five friezes in high relief representing events in the life of the man. One of these friezes contains that which probably no other national memorial contains, a Masonic picture - a Knight Templar in uniform.

The first frieze at the left in the view shows Garfield as a country school-teacher; the second shows him bearing dispatches under fire, to General Thomas at Chickamaugua; the third, the central one over the entrance, shows him as an orator addressing a crowd of his fellow-citizens, while the fourth pictures him as taking the oath of office as President of the Republic and contains, besides the President, a number of portraits that are now historic but strangely omits the beloved mother of Garfield, who sat near and

received his kiss after he had "kissed the book." The fifth frieze is an ideal representation of the dead President lying in state and is of peculiar interest. The photograph herewith shown indicates the stream of men and women, boys and girls, who viewed the remains of the martyred President and the very styles of men's and women's dress are preserved for our study. The stream of hushed people passes on, a young boy with his mother looks back at the bier, a sailor looks down into the face of his late Commander-in-Chief, and the mother lifts her babe to see the dead President. Then come an aged man and a young man, others tarry in front of the bier, and in the line is a colored man - perhaps a former slave. A girl adds another wreath to the heap beside the bier, and two soldiers in the full dress uniform of the Eighties, with spiked helmets and fixed, angular bayonets, stand guard over the remains. At the left of one soldier stands a Knight Templar at parade rest, in chapeau, baldric and gauntlets - a tribute to the Masonic character of the dead President. The Sir Knight is a sturdy specimen with features like that of General John A. Logan, and the artist's idea of a Capitular Mason is worthy of study. There is no mean style of man delineated here.

This is probably the only monument or memorial of national character in all America that bears a Masonic figure or picture, and yet none can doubt the fitness and appropriateness of it, for the man here entombed and commemorated was a lover of Masonry and it had a large part in his life - a worthy part. And KnightsTemplar guarded his remains.

Within the memorial is a gorgeous "shrine" inlaid with stucco-mosaic work in gold and colors, with another line of symbolic friezes, and memorial windows or panels for fourteen States, (the original thirteen, and Ohio), as well as panels representing "War" and "Peace," in both of which Garfield was distinguished. The rotunda is brilliant with mosaics and in the center of the shrine stands a life-size marble statue of the President rising from his chair to make an address. Alexander Doyle, a native of Ohio, was the sculptor of this meritorius marble portrait.

Beneath the statue, in a crypt, is the casket of Garfield, and visitors may approach and view it. Here lie the remains of our Brother, stricken down in the discharge of his duty - and here many people visit and silently learn the lesson of memento mori, "remembering our dead."

Large and small amounts for the erection of the memorial were contributed from citizens all over our land. About $89,000 of the total amount was given by Ohioans and $75,000 of this was contributed by citizens of Cleveland. The Ohio Knights Templar contributed $4,328.91. Cleveland people have contributed much more than is shown by the figures, in care and landscape effects, and probably in many contributions that were never listed; for Cleveland loved and loves Garfield. He was their friend and neighbor and loved the city as if it were his home town. Banks, parks and streets are named for him in this city.

No attempt has been made in this article to do justice to the many beautiful details of the Garfield memorial in stone, mosaic, stained glass and surrounding landscape. Such details would fill a volume and would make memorable a personal visit.

The relatives of Garfield have no knowledge of any existing Masonic relics and there are no relics of any sort exhibited in the memorial. Acknowledgment for valuable data in connection with Brother Garfield and the memorial are due Mr. A. N. Stowell, the genial custodian of the memorial, and also Brothers R. I. Clegg, of Cleveland, and George N. Cole, of New York, the latter a personal friend of our late Brother Garfield.

----o----

IN THE GOOD OLD TOWN

Now and then we walk old streets

In the good old town -

Footbeats - heartbeats -

Passing up and down.

Though we wander far away

We go making merry play,

We go making holiday,

In the good old town.

Now and then we meet old friends

In the good old town -

Old friends - good friends -

Walking up and down.

Tho those friends are sleeping now

Time has turned them with his plow,

Still we meet them anyhow

In the good old town.

There are many memories

In the good old town -

Night thoughts - long thoughts -

Passing up and down.

In our wider world concerns

Nothing new the spirit learns,

Every hour of freedom turns

To the good old town.

Take me back when I am done

To the good old town -

Life done - work done -

Let me settle down;

And I know when you are free,

Then, I know, wherever you be,

You will come and walk with me

In the good old town.

- Douglas Mallock.

----o----

WHAT A FELLOW CRAFT OUGHT TO KNOW

BY BRO. HAL RIVIERE, GEORGIA

AS we look about this world in which we live and consider the various forms of life with which we are familiar, we find a sameness in the general plan that would be monotonous if it were not so beautiful in the infinite variety of the details. The life of a world, the life of a race, of a nation, a man, an animal, a flower, an insect--each of these goes through the same relative processes, a progress from beginning to end and as they pass beyond it seems likely that those processes are repeated. First there is the period of preparation, then the birth, the growth, the fruiting time, the decline and finally the dissolution.

For countless ages a fragment clings to its sun--a world in preparation; eventually it is thrown whirling into space to begin a separate existence--the birth of a world; the gases solidify, land and water appear--the period of development; vegetable and animal life are brought forth, the period of fruitfulness; then come the decline and dissolution.

A tiny seed lies in the ground; it bursts and the sprout makes its way to the top of the soil and a plant is born; it grows and flowering, sheds a sweetness abroad and perhaps gives useful fruit; but its work done, it too, fades and dies. Whence came the plant and whither has it gone ? It knows not, nor cares.

From a tiny egg in the waxen cell within the hive a larva is hatched, passes through the various stages of development until eventually the bee comes forth to perform its amazing, complicated series of duties; finally, with flayed wings worn out in gathering the nectar from a myriad of blossoms, it crawls away to die alone. Whence came the bee and whither has it gone? It knows not, nor cares.

After a suitable period of preparation a babe is born, grows to manhood, does his work whether of good or ill, declines and dies. Whence came the man and whither has he gone? Man knows not, but cares and the question that he has ever asked himself from the time when the first gleams of intelligence were developed in him is, "whence come you ?" and later, "whither are you traveling?" Perhaps the first question a child will ask upon seeing a new born infant is, "where did he come from?" Later, as he comes to realize the meaning of death he will ask, "where do the dead go?" For there is in mankind a feeling that death does not end it all and he has ever refused to concede to death the victory, feeling rather that human life is a preparation for a greater life to come beyond the grave.

Two stages of human life have ever been awe inspiring, Infancy and Old Age; the infant, a candidate for the mysteries of this world, and the old man, a candidate for the mysteries beyond the grave. Whence comes the infant, from the everywhere, or nowhere? Who can stand beside the cradle of a babe only a few days old and see it

smile in its sleep, without feeling that it has had an experience? It has no consciousness of the present world; then whence its smile? Can there be still memories of the everywhere it has left before the experience of this world crowd them out? What possibilities lie before it during the few years it is to spend in this life! Who knows the consequences that may hang upon the use it makes of the opportunities of human existence! And so it is that Old Age also, facing the end of human existence, facing a journey into undiscovered countries, fills the contemplative mind with serious thoughts. If there be sleeping and dreaming in that undiscovered country from whose bourne no traveler returns, will the dreams that shall come to him newly born to the heavenly life, cause sweet smiles to play across his radiant face and bear witness to the beauty and happiness of a useful mortal life ?

It is only by realizing that human life is a preparation for a greater life beyond, that he has lived before and shall live again after death ends mortal existence, it is only by so realizing that one can understand the significance of Freemasonry because it is an epitome of human life and each degree teaches the duties of certain stages of life using the customs of the Ancient Operative Masons as a foundation and teaching great moral and intellectual lessons by means of allegories and symbols.

When we speak of our Ancient Operative brethren we allude to those men who composed the lodges of stone masons who built the cathedrals, abbeys, temples and national and civic edifices prior to the seventeenth century. But those men were not merely stone masons; their leaders were architects and master builders and possessed that secret knowledge of the building arts which they guarded among themselves and taught only to those proven worthy.

Operative Masons have plied their art in the building of many famous structures from the dawn of civilization in Egypt and we have records of many distinguished Master builders; The first architect to erect a building of stone was Imhotep the Wise, who completed his initial work about the year 3000 B.C. A few years later, in 2900 B.C., the architects of King Khufu built the Great Pyramid of Gizeh, an undertaking which demonstrates upon the part of those men, a knowledge of arithmetic, geometry and astronomy marvelous to contemplate.

Egypt became the fountain head of knowledge and as the secrets of the builders' arts were jealously guarded by those learned in architecture and the correlated arts and sciences, men of other nations journeyed thither to be initiated into the mysteries. Those found worthy were so initiated, spread abroad to ply their trade and became the teachers and builders of other nations. Babylonia, Assyria, Phoenicia, Crete and later Greece and Rome, felt the influence of Egyptian civilization.

Next to the Pyramids, the most famous structure of ancient times was the Temple of Solomon at Jerusalem. This was built by men of Phoenicia headed by Hiram the Architect whom Hiram, King of Tyre, sent to supervise the work for his friend and ally, Solomon, King of Israel.

It is comparatively easy to trace the progress of the Art of Architecture from that day until modern times. In company with that progress went oathbound secret societies guarding the knowledge of the builders' arts and today we find Speculative Masonry as the direct descendant of those old secret societies of builders. The knowledge of Architecture once so closely guarded in oath-bound fraternities has become the common property of all who care to learn it. Lodges of Operative Masons have ceased to exist but Speculative Masonry has attached a symbolic meaning to the various working tools and to many words, terms and expressions used by the Ancient brethren.

As the lessons of Speculative Masonry are taught so largely in terms of the practices of the Ancient Operative Masons a few words as to their customs will make it easier to draw a parallel between those practices and the ceremonies of this degree.

In ancient times, when a person desired to become a Mason he made application to some Master who, if he was pleased with the applicant's appearance, took him on trial. The trial satisfactory, he was formally Entered as an Apprentice, that being his Masonic birth. Entered Apprentices were required to serve for seven years, that being a period of growth or development and during that time they learned the fundamental principles of the Craft; obedience, sobriety, truthfulness, industry and consideration for and charity toward the brethren; they learned to adjust themselves to their surroundings and to work in harmony with those about them, meanwhile catching a

vision of the seriousness of life and the beauty and dignity of their calling. Each was expected to become fixed in the habits of right living, skillful in the handling of his tools, familiar with the labors of a stone mason and ambitious to advance. The time of apprenticeship drawing to a close he worked upon and perfected a masterpiece as an evidence of his skill, which he carried before the Annual Assembly where he was required to stand an examination to demonstrate to his superiors his ability and his worth; upon the result of the examination depended his advancement.

In our time, my brother, Free and Accepted Masons carry out many of the ancient customs. You were initiated as an Entered Apprentice, served a suitable time as such, passed a satisfactory examination before the lodge, were elected to advance and have been passed to the degree of Fellow Craft. But I wonder if during the days of your apprenticeship, you became proficient in the use of the working tools of an Entered Apprentice. You remember that they are the twenty four inch gauge, or rule, and the gavel, or mallet.

Our Ancient Operative brethren used the gauge to measure or lay out their work. You, my brother, should use your mind or reason to measure your work as you labor in the building of a beautiful character. During your apprenticeship have you used your reason to measure yourself, your conduct, your usefulness, your capacity for service? Do you measure up to the high standard of upright moral and Masonic manhood? We are not enough in the habit of so measuring ourselves but it is only by so doing that we can keep our characters straight.

But it is not enough for one to measure himself; a man may measure and measure yet accomplish nothing.

Shakespeare says "Sure, he that made us with such large discourse, looking before and after, gave us not that capability and Godlike reason to fust in us unused." That is the great point--to use our faculties. As our Ancient Operative brethren used the gavel to knock off the corners of rough stones, so we are to use our will power to divest ourselves of the vices and imperfections of our characters. Have you so used your will power? Is there any fault, any imperfection, any vice that you have resolved to forsake since you became a laborer among us? Remember,

"You will be what you will to be; Let failure find its false content In that poor word environment, But spirit scorns it and is free.

"It masters time, it conquers space, It cowes that boastful trickster, chance, And bids the tyrant circumstance Uncrown and fill a servant's place.

"The human will, that force unseen, The offspring of a deathless soul, Can hew a way to any goal Though walls of granite intervene.

"Be not impatient at delay But wait as one who understands, When spirit rises and commands, The gods are ready to obey."

My brother, it is a deplorable fact that this beautiful Fellow Craft degree is neither understood nor appreciated by the vast majority of Masons. Its purpose is not discerned and there seems to be no connection between it and the other two degrees of the Blue Lodge. In reality, the three degrees of Freemasonry form a beautiful system and the Fellow Craft is the only logical connecting link between the other two; but it is only when a view of the whole is taken that one comes to see the necessary place in the scheme that each degree occupies. We must bear in mind that Masonic Light is the object of a Mason's search and that Masonic Light is a symbol for Truth; we must know that in trying to answer the question of his origin and destiny man has come to realize that there are certain laws that govern him. These he has specified as Divine Truth and it is to know and to bring himself into conscious harmony with them that he labors.

One of our beautiful charges opens with these words: "The ways of Virtue are beautiful; Knowledge is attained by degrees; Wisdom dwells with contemplation; there must we seek her." In those words we have expressed the degree plan of Freemasonry. Man has found that in striving to attain Divine Truth a foundation of good habits is necessary--a training in the ways of virtue; these good habits are used

in the acquisition of knowledge or the development of the intellect; a combination of good habits and high intellectual development produces a lofty train of thought whence result keen judgment, foresight, prudence- all those qualities which go to make a wise man.

"Wisdom," said Solomon, "is the principal thing; therefore get wisdom." Wisdom might be defined as Virtue plus Knowledge multiplied by Contemplation. Its attainment is a slow process, a matter of growth. Wisdom is the border-land from whose heights a man beholds Truth while Truth is the land of Canaan which a Moses may behold yet never fully attain.

The foundation of Wisdom is Character. It is in the building of character that every Fellow Craft is employed and this degree deals particularly with the training of the body in right habits and the cultivation of the mind. The legend of this degree presents the matter in beautiful, logical form and should leave no doubt in the mind of the candidate that the ways of virtue are beautiful and that knowledge is attained by degrees.

Let us ever remember that it is not the purpose of Freemasonry to enter into scientific dissertations upon Hearing, Seeing, Feeling, Smelling and Tasting; by entering such a maze the lessons of the degree are lost. Only architects and delvers into antiquity care to enter minutely into the history of the various Orders of Architecture or to learn with mathematical exactitude the proportion of the several columns. Nor is it the purpose of the Order to define Grammar, Rhetoric, Logic, Arithmetic, Geometry, Music and Astronomy. Such learned disquisitions upon the Senses, Orders of Architecture and the Liberal Arts and Sciences are a relic of the bygone days of Operative Masonry when the lodge was workshop, home and school--in fact, the whole life of the brethren; such practices were then advisable and necessary but in our time the object in view is to learn practical lessons from a symbolical presentation of those subjects.

The proper development and use of the five human senses enables us to support and protect ourselves, to enjoy the blessings and comforts of life that surround us and to contribute to the happiness of others. Their improper use may lead to animalism on the one hand or asceticism on the other; in either case it will tend to limit the

capabilities. Overindulgence and excesses tend to blunt and asceticism to dwarf the bodily powers while the reward for moderation and simplicity in the employment of the senses is certain and sure.

From the Orders of Architecture we should learn that an absolute mastery of the details pertaining to his particular line of work is necessary for a man's success; and as these orders are used to beautify and adorn as well as to be of service, we should not be satisfied with building merely an upright character but should cultivate those graces that are so pleasing when naturally and sincerely displayed. As the Ionic column, emblematic of Wisdom, bears a mean proportion between the ornamental and solid orders, so our characters should preserve the mean between a sordid, mechanical existence and artistic temperamentalism.

The acquisition of knowledge and the training of the mind into habits of logical thought is no less a part of character building than the training of the body. The study of the Seven Liberal Arts and Sciences is typical of that intellectual development that is necessary before wisdom can be attained and the blending of the beautiful and pleasing arts with the useful sciences teaches us that something more than utility is required in the well rounded character. One may reason logically in ungrammatical language but if his speech be polished by the use of correct grammatical constructions and adorned by the use of rhetorical figures, his reasoning and personality are given an added force. While the training of the mind to a high degree in the mathematical sciences is desirable it is not sufficient in a well developed character for one so trained may become coldly precise unless a love for the beautiful enters in to temper his exactitude. If in studying astronomy, a man becomes so engrossed with the lines, angles, circles and distances of the heavenly bodies that he perceives none of the beauty of the handiwork of the Great Architect nor hears the "music of the stars," he is one of those who having eyes to see, see not and having ears to hear, hear not.

One of the purposes of this degree is to teach perfection in practice and accuracy in information. Science is systematic thought; it is organized knowledge, while art is skill in the employment of the principles of a science. One should cultivate a due regard for all phases of intellectual activity, remembering that perfection in any art or calling will come in the degree that knowledge of it is systematic and orderly. A Fellow Craft should not be content to perform his duty in a mechanical way but should learn the underlying scientific principles upon which it is based, thus becoming

an artist instead of a laborer; his daily toil a joy instead of a task and his life a blessing and inspiration to those who come in contact with him.

Realizing that man is a builder engaged in the erection of a temple of character fit for the indwelling of the living God, Freemasonry uses the Temple of Solomon as a type to visualize the processes of building and to illustrate the end in view. Now that you have been passed to the degree of Fellow Craft, the account of the building of this Temple as recorded in the Bible will be of peculiar interest to you. Many traditions in regard to the Temple have been handed down to us, one of the most beautiful being the legend of the Fellow Craft degree. This legend is founded upon a verse in the sixth chapter of I Kings, which is in these words: "The door for the Middle Chamber was in the right side of the house and they went up by winding stairs into the Middle Chamber and out of the Middle into the Third." We must not confuse history and tradition. Eighty thousand men would find it impossible to ascend to the second story of a building in one afternoon and receive their wages nor would the room contain the wages due them. This incident is of value to us as Masons only insofar as we see the lessons designed to be taught and make practical use of them in the development of our characters.

After faithfully performing his duty the ancient Fellow Craft was invested with certain words, signs and tokens that secured his admission into the Middle Chamber where he received the wages due him. A shirker or an impostor might ascend the stairs but only he who was duly prepared by being in possession of these words, signs and tokens could gain admission.

So in life. Every man is invested with certain words, signs and tokens that determine the circle to which he shall be admitted. Every honest effort put forth and every faithful performance of duty bring their reward. A man may enter any circle or attain any desired height if he shall work until his labor brings as a reward the words, signs and tokens necessary to gain an entrance into the coveted place. The passwords must be unequivocal and no impostor by dissimulation can escape the vigilance that eternally rewards a man according to his deserts. There must be evidence in plenty that the preparation is not superficial nor assumed as a cloak to gain unworthy ends. It is not until a sign or token is given that the required qualities have become established as part and parcel of his very being that a man is accepted with confidence into the innermost circle of his desire. He cannot hope to enter the circle of those who have

labored and earned the wages due who displays no token that by earnest effort he has earned his reward. Man must give equal value for what he receives. He must pay the price.

So also, the laborer is worthy of his hire. Solomon gave the workers upon the Temple a wage of Corn, Wine and Oil. These, being emblematic of nourishment, refreshment and joy, indicate that the honest, earnest effort receives not only a material wage but that there should be a wage of satisfaction and joy in the performance of duty without which a man labors in vain and spends his strength for naught. He who finds no joy in his work has not received the full wages of a Fellow Craft.

There are three things that a Fellow Craft should value highly and treasure as precious jewels; an attentive ear, an instructive tongue and a faithful breast. The attentive ear symbolizes that earnest desire for knowledge, that openness of mind, that willingness to learn that keeps a man young in spite of his years. No quality is more valuable than that of finding the instructive tongue in all the experiences of life, hearing its message and treasuring that message within the repository of a faithful breast. He who earnestly seeks knowledge will value every source of information and if the instructive tongue be sharp and wound the pride or tear the heart yet will he receive its message humbly, gladly. "Man, know thyself," is a goal gained sooner through experience in the ways of adversity than by resting on flowery beds of ease or through the lying tongue of flattery.

And now, my brother, that you have attained the Middle Chamber and stand in the strength of manhood to receive the reward of a faithful workman, remember that it is not by your own strength alone that you have attained this position but by the assistance and guidance of the Great Architect of the Universe. "Not by might, nor by power, but by my spirit, saith the Lord." All the labor you have expended and all the efforts you have put forth in the development of your character have been to the end that you might attain the Wisdom to know the will of God concerning you and to make of yourself a temple fit for the indwelling of the Most High.

The true Mason is essentially a religious man, fearing God and keeping his laws and reverence for his name should be a distinguishing characteristic of all who have gone

this way. Let no profanity or irreverance for his Holy Name bring discredit upon your profession as a Mason.

----o----

A HINT AS TO PENALTIES BY BRO. H. L. HAYWOOD, IOWA

Shakespeare borrowed many of his plots from other authors and from old books, but the materials wherewith he filled in the frame-work was taken, almost all of it, from observation and experience. The dramatist was a man with wide-opened eyes who was quick to catch up contemporaneous ideas, facts and customs in order to establish a basis of contact with his hearers and readers. It is this that gives some value to the reference made in The Tempest to a method of execution that is not without a mite of interest to students of the origins of our ritual. The Tempest was written, according to a consensus of expert opinion, somewhere near 1611. At this time, as the reader will know, the ritual had not yet been cast into its present form; the inference may be made that the method of execution referred to by Shakespeare was well known in the beginnings of the seventeenth century, and that the men who wrote the penalties may have borrowed a hint from it. This is a reasonable conjecture not to be lightly thrown aside when research is being made for light on such a foggy problem as the origin of the penalties.

The reference above mentioned occurs in the famous description of the ship-wreck in the first scene of the first act of The Tempest. The boatswain, who has been laboring breathlessly to make his ship storm-safe and to keep his men toiling toward safety, has been interrupted by the nobles who have come up on deck. He upbraids them for their interference, whereupon Antonio, the Duke of Milan, exclaims:

"We're merely cheated out of our lives by drunkards. This wide-chopped (wide-mouthed) rascal-- wouldst thou might lie drowning the washing of ten tides !"

On this Professor Hudson makes the following comment: "Pirates were hanged on the shore at low water-mark, and left till three tides had overwashed them. 'Ten' is substituted for 'three,' either for the sake of alliteration or to intensify the guilt of 'the widechopped rascal.' "

----o----

UNIFICATION IN THE PHILIPPINES

BY BRO. CHARLES S. LOBINGIER, CHINA

March 15, 1917.

To the Sovereign Grand Commander and the Supreme Council:

Illustrious and Very Dear Brethren:

IN closing his memorable Allocution (1) of 1915 the Grand Commander said: "Let us above all else be united! Discord and dissension are destructive forces engendered by causes which should not be tolerated among Masons. It is only when 'unified' that our Scottish Freemasonry can truly exercise that influence in the World which its power should enable it to do."

It is with a gratification second only to that which I know you will all feel as a result of it, that I am able to report for my jurisdiction a practical observance of this admonition, and a complete realization of the ideal. Within the past year a divided house has been joined together. Where there was diversity there is now unity; where

there was weakness there is potential strength. In short it is my privilege to announce the unification of our rite in the Philippines. Not that there has ever been dissension among the bodies of our obedience here; but, as you will note from previous reports of mine, Scottish Rite bodies, acknowledging allegiance to other Supreme Councils, have continued to exist there alongside our own. The reasons for this were mainly historical and call for a brief review.

In the Philippines, Masonry considerably antedates the American occupation. As long ago as 1856 the Spanish Admiral Malcampo, later Governor General, organized a lodge at Cavite under the Grand Orient of Portugal. (2) For some years, however, Masonic membership in the Philippines was restricted to Spaniards. Finally in the later eighties a movement was inaugurated in Spain itself (3) by Miguel Morayta, recently deceased, and then head of the Spanish Grand Orient, and Marcelo H. del Pilar, a Filipino residing in Spain, which resulted in admitting some leading natives of the Philippines into the ranks of Masonry; and then it began to exert a real influence upon the affairs of the archipelago. It was the ideas of the Scottish Rite which largely furnished the inspiration for the uprising against the Spanish government in 1896. All Masons were then under suspicion; many suffered and others died for their allegiance to the craft and its principles. Then, too, the Spanish Masons were practically the only Spaniards who sympathized with the Filipinos in their struggles for a more liberal form of government. It was not strange, therefore, that, in the hearts of the latter, Spanish Freemasonry won a high place and that those who had allied themselves therewith were loth to leave it notwithstanding changed conditions. Indeed I sometimes wonder if we, ourselves, have rated sufficiently high the character and achievements of our Spanish Brethren and if we have not been too prone to judge them by adventurers, parading under their name, in our own country. We must remember that to be a Mason in Spain involves a great personal sacrifice and that few but the tried and true are found in their ranks. Perhaps for that reason they are extremely careful whom they receive and require a long period of probation (4) such as formerly prevailed in our own jurisdiction. (5)

American Masonry, coming into the Philippines with the army, followed for a time the course of its predecessor in admitting only Americans, just as the Spanish lodges at first received only Europeans, but in establishing the Scottish Rite there I insisted that there should be no invidious distinctions of nationality and the first class upon which I conferred the 320, in 1911, included a well known Filipino, now a Judge, who has been very helpful to us ever since. Other Filipinos, not inconsiderable in number, have joined the Manila bodies from time to time, and, so far as I have been able to

prevent it, there has been no deviation from the principle upon which those bodies were started. Meanwhile, not unnaturally, some of the lodges and other bodies claiming authority from the Grand Orient of Spain continued to work. The transfer of sovereignty had severed that authority as completely as it had the political tie (6) but it was difficult to make this clear to Masons who knew little of the Anglo-Saxon doctrine of exclusive territorial jurisdiction; who felt a sentimental attachment to the Spanish Grand Orient for the reasons already mentioned; and who, as yet, saw little manifestation of a similar attitude among American Masons. It seemed like asking much of our Filipino brethren to require them to surrender an affiliation which had cost them so dear while nothing was offered in its place, and when they were not responsible for the grounds on which the requirement was based. While, therefore, our Scottish Rite bodies in the Philippines could hold no official intercourse with those claiming authority from Spain, it was quite possible to get their viewpoint and to prepare the ground for a solution of the most important problem which confronted us--the union under one head of all Scottish Rite Masons in the Archipelago. If you will refer to my previous reports upon our status here you will note that while I have repeatedly called attention to the existence of a Scottish Rite Chapter of Rose Croix, claiming authority from Spain, I have never recommended drastic action toward it, believing that a solution of the difficulty could be found which would be just and honorable to both parties. Fortunately my belief has proven to have been well founded.

The Grand Commander will recall that, during a conference with him in October, 1915, I brought up the question of establishing a new group of bodies in the Philippines and he stated that the granting of Letters Temporary was entirely within my discretion. Among the purposes which I had in view in this project was unification and the placing of the Rite on a basis which would render it a real force in the country.

Upon my return I took the matter up with two of our members, Bros. Austin Craig, 32d, and Manuel Camus, 32d, who were in close touch with Masons of Spanish allegiance, and by February of 1916 conditions were ripe for opening a new Lodge of Perfection. The petitioners for Letters Temporary were all members of the Manila bodies but the new lodge was soon exercising its express authority to receive new members by initiating and affiliation.

On August 14, 1916, I opened under Letters Temporary, Burgos Chapter of Rose Croix; on December 22, Malcampo Preceptory was opened and finally on February 14, 1917, I enjoyed the extreme satisfaction of completing the group at an occasion marked by imposing ceremonies, including the presentation of Letters Temporary to Rizal Consistory.

Meanwhile the work of winning over our brethren of Spanish allegiance had been actively proceeding and in this Brothers Craig and Camus had found an active ally in Bro. Manuel L. Quezon, 32d, then of the Spanish bodies. Toward the close of prolonged negotiations and innumerable conferences with members of the last named bodies I addressed to them the following letter:

Manila, P.I., Feb. 5, 1917.

To the Scottish Rite Masons residing in the Philippines, but belonging to Bodies Chartered by Other Recognized Supreme Councils:

Very Dear Brethren:

In the name of Universal Masonry, for whose realization we all hope and strive, and in behalf of the Mother Supreme Council of the World, whose Deputy I have the honor to be, I take pleasure in extending to you a cordial and fraternal invitation to present applications for affiliation with the Bodies of the Rite now working in this Valley under the authority of said last named Supreme Council.

It is of the utmost importance to the interests of the Craft in these Islands that Masonry in all its forms be united. In union there is strength; in division weakness.

The growth of the Bodies referred to has been gratifying and rapid, but the Mother Council long to bring under its protecting aegis all Scottish Rite Masons residing within its territorial jurisdiction, and to enlist them under a common banner.

Come with us Brethren, and make the union complete. Fraternally yours, Charles S. Lobingier, 33d Hon., Deputy of the Supreme Council.

The members of the Spanish Bodies finally decided to dissolve their organizations, return their charters and petition for affiliation with the new Philippine bodies. They did this without exacting any concessions in return. They surrendered a status which was to them cherished and valuable; they even paid the fees of "newly created" members under Statutes, Art. VI, Sec. 6, and they did not reserve the small privilege of continuing their former bodies under new charters.

Their petitions were acted upon favorably by such of the bodies addressed as were then organized and they were ready for affiliation in the highest degree which they had received in the Spanish bodies. Not many of them, however, had passed beyond the 30d; for in Spain, as elsewhere in Europe, the 31d and 32d are not conferred generally but are confined to a limited number, much like our 33d Honorary; and, as I have already shown, the Regulations of the Spanish Supreme Council require a much longer interval to elapse between the reception of degrees than do our own.

To complete the affiliation of the petitioners it was necessary that each "take all the pledges and vows of all the Degrees of the Body with which he affiliates." (7) For this purpose they were assembled in large numbers on the evenings of February 12 and 14. Our obligations had all been translated into Spanish by Bro. Leo Fischer, 32d, Secretary of the Philippine Bodies, for the benefit of those petitioners who understand that language better than English, and were administered in full after the body to which they corresponded had been duly opened. The new Philippine bodies will need to work in Spanish as well as English and it will save them a tremendous and unnecessary burden if they can have the benefit of what has been done in Porto Rico.

Thus, through the organization of the new Philippine bodies, the unification of the Scottish Rite in the Archipelago has been accomplished. I trust that the Charters for these new bodies will be issued in due course. For I cannot but regard this result as one of the most important and far reaching achievements which has yet been consummated within the jurisdiction of our Supreme Council.

(1) Transactions, (1915) 148.

(2) This was known as Logia Primera Luz Filipina. See The Far Eastern Freemason, II, 103.

(3) See Derbyshire, Introduction to Translation of Rizal's "Noli Me Tangere" XXXIX.

(4) Bro. C. A. Tansilll, K.C.C.H., of the Manila Bodies has been investigating this interesting topic and reports as follows: "The minimum time for progression in the Ancient and Accepted Scottish Rite of Freemasonry as practiced by the Spanish Grand Orient requires that an Entered Apprentice must serve to the satisfaction of his brethren, not less than five months before being passed to the degree of Fellow Craft, and the Fellow Craft must serve to the satisfaction of his brethren, not less than seven months before being raised to the sublime degree of Master Mason. Thus, an Entered Apprentice is under the careful scrutiny of his brethren for at least one year before being raised to the sublime degree of Master Mason.

"Subjoined is the minimum time for progression and advancement in the Supreme Council of Spain, under which Supreme Council the 4th, 9th, 13th, 18th, 24th, 30th, 31st, 32nd and 33rd degrees are considered essentially necessary to be conferred in full form:

"Master Mason--1 year to receive the 4d

4d " --1 year to receive the 9d

9d " --1 year to receive the 13d

13d Mason--1 year to receive the 18d

18d " --2 years to receive the 24d

24d " --2 years to receive the 30d

30d " --1 year to receive the 31d

31d " --1 year to receive the 32d

32d " --1 year to receive the 33d

"It will be noticed that an Entered Apprentice may not attain the 32d until after at least eleven years' service, and that it requires ten years' service as a Master Mason before receiving the 32d."

(5) See the observations of Ill. Bro. Hugo in the New Age (XXV 40 et seq.) showing that eighty-one months were once required for taking twenty-five degrees.

(6) Allocution, 1905, p. 47; Cf. Id. 1903, p. 45.

(7) Statutes, sec. 32, Art. VIII.

----o----

AN AMBASSADOR

BY BRO. JOSEPH FORT NEWTON, ENGLAND

LINKING ENGLAND AND AMERICA

PRESIDENT WILSON'S desire is to make the world "secure for democracy," to abolish the nightmare fear of sudden war, and with it the necessity for maintaining huge

armies and navies. It is no selfish motive, for he wishes for the people whom he rules what they would eagerly and whole-heartedly share with all mankind.

At present that high purpose is not only unaccomplished, but actually menaced with final disappointment. So far from hard-won democratic institutions being safe they are at this moment in dire peril. They are in peril so great and urgent that a peace-loving people, separated from Europe by a thousand leagues of ocean, still cherishing a tradition inherited from Washington and Franklin of non-intervention in the quarrels of the Old World, feel that duty, religion, honour, and humanity bid them take up arms and wage war with all their might against a soulless autocracy which threatens to enslave the world.

This seems to me the greatest event of modern times, because, if it be crowned with success, as we believe it will be, it may well inaugurate a new era, the Era of Settled Peace. And not only or chiefly because the "men that delight in war" have been subdued, but because the association of Britain and America in this great and holy cause is likely to eradicate, to uproot the last vestige of remembrance of the quarrel which separated them.

That quarrel has long ago been virtually forgotten in Britain. But American history begins not with Julius Csesar, but with George Washington, not with the Battle of Hastings, but with a revolution, which resulted in thirteen British colonies, hitherto passionately loyal, taking the style and title of the United States of America; not with Magna Charta, but with that Declaration of Independence the signing of which is the chief landmark in the American citizen's historical landscape.

The boys and girls read of these things in the earliest pages of their school-books. Bunker Hill and Lexington become magical names to them. First impressions being lasting, grown-up Americans have been apt to forget it was a German king, George the Third, opposed by the best and noblest of his advisers, and contrary to the wishes of the people of Britain, whose blind obstinacy and congenital insanity drove the American colonies into revolt.

Yes, and they are also apt to forget, whilst knowing speeches of Franklin, Webster and Lincoln by heart, the words thundered by Pitt in the British House of Commons: "I rejoice that America has resisted. Three millions of people so dead to all the feelings of liberty as voluntarily to submit to be slaves, would have been fit instruments to make slaves of the rest."

Today those three millions have become one hundred millions. Yet, mark the miracle, America is still but a larger Britain across the ocean. From Atlantic to Pacific she speaks the tongue of Shakespeare and Bunyan; her public and private life is based on English custom; her traditions and literature are one with the Motherland; her ideals of civilisation those of the isle from which her Pilgrim Fathers sailed.

Furthermore, America's greatest church was founded by Wesley, an Oxford clergyman; her two leading universities, Yale and Harvard, by Englishmen; every president she has elected, except two, has borne a British surname. Her laws are confessedly founded on English law, and the usages and precedents of the courts in the two countries are almost identical. Her ideas of liberty, justice, and freedom, for conscience, for the individual, for the Press, are the ideas promulgated by the great Puritans, Cromwell, Hampden, Milton, and Bunyan.

In short, the influence upon the fundamental life of America of all other nations combined is negligible compared with the profound and ineradicable influence of Britain.

Then how greatly desirable is a sympathetic and intelligent understanding between these two kindred peoples. Neither nation has taken sufficient pains to understand the other. Superficial differences have been able to obscure fundamental unities.

But in the furnace of this world war, upon the anvil of a common and noble purpose, under the hammer, kindred peoples will be rewelded, and then in their keeping chiefly will be the future of mankind.

And who can doubt that the heart-union of the British Empire and the United States of America means for the world an era of unbroken Peace in which service and not enslavement, enlightenment and not exploitation, arts - ay, hearts - and not arms will be the watchword of statesmen and rulers? Certainly all whe help forward this great friendship are thereby labouring for the better future of humanity.

----o----

EDITORIAL

FRATERNIZING IN FRANCE

FRATERNIZING with the French Masons progresses apace, one Grand Lodge after another having stepped in that direction. It is curious to note that while we are showing such a tendency to cross the frontier of our own creation against the Freemasonry of France, the British whom we first followed away from the land of Lafayette are not nearly so ready to return though their regard for that nation has been proven by the greatest sacrifices and the utmost tests of loyalty and devotion.

While British are formally far from the Freemasonry of France they are close to the French Freemasons. There has been neither submission nor subjection. The one and the other retain their individual dogmas, their peculiar doctrines endure, yet their entwining friendliness calls a truce to the acidities of the past.

Frigidity between French and British is melted into fraternity by the sunlight of a common cause. Righteousness enriches recollection with the warmer treasures of a joint purpose for humanity. Each with parallel aims proves to the other how adequate indeed

to the end is their resource for good, that perhaps the difference after all is rather in name and phrases than in principles.

We shall sympathetically watch the fine old traditional Masonry of Greater Britain - of the United Kingdom and its overseas empire, the mother country and her colonies - and that stalwart French Freemasonry with her sociological and philosophic excellencies, as the two go forward in the brunt of gigantic battles. Out from all these gory struggles there will be a rebirth of the ancient faiths, not throwing them upon the scrap heap, but the old less cold, the renewed less raw.

Our hearts are with them. When dawns the sun of victory there will be many a tale told of the place Freemasonry has filled for brethren united in the family of fraternity though having their birthrights from quite different Grand Lodges. R.I.C.

* * *

THE A.A.O.N.M.S.

Perhaps the Committee on History will this year make a final report to the Imperial Council at Atlantic City. Maybe this is not to be expected.

Death has been busy with the older members whose memories held the facts of the Shrine's origin. Every year this reservoir recedes. Whatever we can do to get the particulars into perfect consonance and into complete records should be done while our pioneer brethren remain available for checking up the information advanced by others, and being themselves in turn subjected to the same sort of checks against any and every inaccuracy.

Not unlikely there has also been an inclination to preserve the true story of the Shrine from what some may deem excessive publicity. Why blaze with bright sunlight what has thrived without it? Where there was no evil, there are no regrets remaining. And what a joke will endure while there is an element of surprise about it is one thing. Turning the light upon it brings about an entirely different outcome.

But have we not arrived at the stage when the true story of the Shrine's origin may be disclosed? Has the old account of its Eastern source any life? How muck is worth repetition as fact or as joke?

Writing as one who dearly loves the Shrine for its charity and cheer, who richly enjoys both its boys and noise, sympathy and cymbals, I beg of the historians candor. For to me the Shrine will be as attractive if its first ritual were fashioned by Fleming, flourished with Florence, and practically elaborated by Briggs, these noblest of the nobility. Lower Broadway, or the Knickerbocker Club, or Moquin's old quarters, suit me just as well for a place of origin as a fellaheen's hut near the pyramids. All may not think so. Tradition dies hard among Masons. For those there will ever be jewels such as the sad passing of our late Brother (?) the Khedive of Egypt as reported and adorned by a whimsically diverting correspondent at Malta! But the truth will out, even in an affidavit. R.I.C.

----o----

RAIN

It always rains when I go out

And clears when I come in,

Until I very often doubt

The theory of sin.

They tell me that it rains upon

The unjust and the just;

It doesn't rain on ev'ryone

The way they say it must.

Some sinners never get a bath

When they go out to stroll;

The weather always pours its wrath

On me, unlucky soul.

There is no justice in the strife

Of living, that is plain;

I've had to take, all thru my life.

Somebody else's rain.

- Douglas Mallock.

----o----

THE LIBRARY

EDITED BY BRO. H.L. HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to Study Clubs and Lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a renew write us about it; if you desire to purchase a book - any book - we null help you get it, with no charge for the service. Make this your Department of Literary Consultation.

"BOBBIE BURNS"

HALF the charm of Burns lies in the fact that one can dare to call him "Bobbie!" Mark Twain once attempted to call Emerson "Ralph," and Longfellow "Henry" (or was it "Hen!"), but he met such a rebuff that the memory of it smarted all his life. Browning bore the same christian name as Burns, but who has ever dreamed of speaking of "Bob" Browning ? Or who would ever refer to Browning's great colleague as "Alf" Tennyson? The very mention of such familiarities makes us shiver! But it seems far more fitting to speak of "Bobbie" Burns than it would of "Robert" Burns.

This, I say, is half the charm of the Scottish singer; he comes so close home to us, he seems so like a personal friend, that we instinctively think of him as one of our intimate chums. So was it with those who knew him in the flesh; to them also he was just "Bobbie," and to Scotchmen he ever will be nothing else. Burns was one of the most democratic of men. It is easy to be democratic in theory; it is often difficult to play the part; Burns played the part. He was himself that which he sang, and never did a man sing so much of the joy of friendship, the glow of fellowship, or of the appeal of average, undistinguished human nature. Many of his love affairs were with peasant girls and many of his friendships were with peasant men.

Yet, in spite of this, it has become somewhat difficult for a twentieth century American to know Burns, and this for at least two reasons. For one thing, most of his poetry sprang up out of actual experiences, and it is often necessary to know the story of those

experiences in order to have a clew to the poetry. For another thing, he wrote his best songs and poems in the Scotch dialect and this is now almost as hard to read as Chaucer's English. How many, for instance, would know offhand that "ilka green shaw" means "a wooded dell," or that a "laverock" is a "thrush" ? Burns' poems are strewn with these Scotticisms, most of which are as so much Greek to the majority of us.

It is for these reasons that one may take pleasure in recommending to one's friends - all of whom may be presumed to be lovers of Burns' poetry - such a work as W. A. Neilson's "Burns: How to Know Him" (published by Bobbs-Merrill of Indianapolis, at $1.50). Mr. Neilson tells the story of the poet's life in such manner as to cast in relief the biographical experiences which throw most light on his work; and he also writes into the margin the English equivalent of all the Scotch expressions. Furthermore, he quotes nearly all the old favorites from the poems in such order as to place each one in its appropriate biographical context.

This biographical context is of great importance in understanding most of the songs, for Burns was truly one who "wrote from the heart." Some poets are deliberate artists; they sit down cold-bloodedly to build up a burnished column of verse, as Gray did in his "Elegy"; others are children of inspiration; they can never write anything worth while except when the mood is upon them; Burns was such an one. The poems which he wrote for special occasions, or because he chanced to consider it his duty to write something, are almost invariably artificial and lifeless, as one may learn from the various specimens of the same displayed by Mr. Neilson; but when it was a genuine passion that caused him to take his pen in hand he could compose such songs as never a poet could before him. Carlyle declared "My Nannie, O" to be the greatest song ever written. Carlyle was Scotch himself, and may therefore have had his bias, but others not Scotch have agreed with him.

Many of the finest flowers of Burns' song grew up, it may be confessed, from a rather rank soil. The poet was possessed of a dangerous nature. His blood was usually at the boiling point, and all too frequently it boiled over. Even in his own circles he was called "a wild one," and the Burns worshipper is never permitted to forget that his idol had feet of clay. But the poet himself surpassed everybody in regret for his wildness and never have lines of truer penitence been penned than are certain of his verses; he had a hard row to hoe both domestically and financially and allowances must be made accordingly even by the most puritan.

But it may be said without exaggeration, and without making light of any of the great moral sanctions, that the very darkness of much of the background of Burns' poetry only serves to bring out in stronger relief the amazing qualities of his genius. Shakespeare would take over an old bloodthirsty play and transfigure it; in his genius an Italian tale or an old Danish drama would suffer a sea change into something rich and strange. The genius of Burns had the same magical power when dealing with his own raw experiences or misadventures. Take, as an example, that song entitled "Ae Fond Kiss" which contains the haunting lines,

"Had we never loved sae kindly,

Had we never loved sae blindly,

Never met - or never parted,

We had ne'er been broken-hearted."

This song, and the companion song, entitled "My Nannie's Awa," sprang from a love affair of which Burns himself came to feel very much ashamed; nevertheless, his genius transformed it into a melody which will sing itself around the world while men continue to love poetry.

No other singer can ever have quite the same place in the affection of Masons because Burns was the first great poet laureate of our Fraternity; every lodge should keep a volume of his poems at hand to serve as a poetical commentary on the teachings of the Fraternity. Those lodges which desire to build up a Burns library will receive a full list of Burnsiana from the Grand Lodge Library of Iowa, situated at Cedar Rapids; this library now possesses one of the largest collections of books on Burns and by Burns that can be found anywhere.

* * *

"THE INTERPRETATION OF DREAMS"

Dreams unroll their evanescent dramas within those houses of sleep which are nearer to us than breathing and closer than hands and feet, yet are they often so eerie, so fantastic, that we wonder whether they may not belong to an order of being very remote from our own. They are ours, they are not ours; they borrow such substance as they have from our waking hours, their language is our language, their colors are such as we have seen, yet their figures and their motions are so fantastic that when we awaken from them into the actual world we feel that we have returned from some aerial voyage into a land that lies over the abysses of the inane. Is it any cause for wonder that men who dream every night of their lives are quick to forget the insubstantial phantoms? that ancient peoples attributed them to gods or demons? that credulous medieval folk feigned to accept them as prophecies from the unseen? or that the more pragmatic men of today dismiss them as having no significance at all ?

This indifference with which most of us are wont to consider our dreams is not shared, however, by the men of science; how could they be, when it is the dearest dogma of science that every slightest thing, the atom of dust, the faintest nuance of feeling, has its value, its ray of light to throw on the ineluctable mystery of existence ? Dreams are normal functions of the human mind; as much a part of ourselves as our own brains; how can we continue to imagine that they play no part in the real business of our lives ?

Of the scores of men of science who have undertaken to translate the rosetta stone of dreams, Professor Sigmund Freud is easily chief. Assisted by a band of workers he has analyzed thousands of dreams, and the sleepers whose visions he has studied have come from both sexes, from all ages, and from many walks of life. After years of such research he and his colleagues have something to tell us about the least understood of all our common experiences, and it must be worth our while to listen to these savants, though we cannot always understand them nor always agree with them. The story of these explorations into the shadowy lands will be found, unhampered by many of the technicalities of the specialist, in Professor Freud's "Interpretation of Dreams," (Macmillan Co., New York, $4.00).

Professor Freud tells us that our dreams are composed of our own experiences albeit these are usually, and for a good reason, disguised beyond recognition. The larger part of these materials are borrowed from the day immediately preceding; next in order come the recollections of childhood, many of which have seldomly lifted themselves into the waking consciousness; and lastly are those memories which drift, like flotsam and jetsam, over the intervening years. These may be memories of thoughts, of feelings, or of events.

Oftentimes the dream will make use of some physical sensation arising from the body during the very moment of the fantasy. The purpose of this, so it seems, is to protect us against awakening. If, for instance, a member of the body is exposed to the cold the unpleasant sensation would arouse the sleeper did not the genius of the dream dress it up in some exciting drama to hold the attention and to prevent it returning to the actual surroundings. "In a certain sense," writes our author, “all dreams are dreams of convenience: they serve the purpose of continuing sleep instead of awakening. The dream is the guardian of sleep, not the disturber of it."

But this guardianship of sleep is not, so Professor Freud believes, the principal function of the dream; he believes that in a majority of cases the dream "may be recognized as the fulfillment of a wish." In this simple statement the savant has presented an hypothesis which has revolutionized the whole subject and has caused many psychologists to recast their theories. As his own exposition of this idea runs through almost 500 pages I cannot hope to explain it in as many words, but I may be able, if due caution is employed, to furnish some slight hint of the matter. It is the nature of the mind to be incessantly desiring; it is the nature of our surroundings to thwart the larger number of these wishes; when a desire is thwarted it creates a tension in the mind which causes a feeling of uneasiness or pain; these thwarted desires, always pressing toward fulfillment, resort to the device of dreaming and therein find the satisfaction denied them in the actual world. Were our unfulfilled wishes always accumulating their tension the nervous system would at last be shattered by the strain; dreaming is nothing other than the mechanism whereby the mind finds relief, illusory but sufficient, and thereby frees itself of its otherwise intolerable tension.

Some may object to this by saying that their dreams are the last things that they would wish, so terrible are they, oftentimes. Professor Freud's explanation of this is one of the most ingenius features of his argument. He says that many of our wishes are such as we

would not even acknowledge to ourselves and that therefore to present themselves before the mind they must disguise themselves. When John of Patmos wrote his Revelation, the last book in our bible, he had a few simple things to say, but these things were distasteful to the Roman authorities; to get his book past the censors he composed it in allegorical fashion; the quickest-witted Roman could not discern behind the phantasmagoria of the book the message which it carried to the initiated. Professor Freud contends that a similar process goes on in our dreaming, and the mental process which throws its strange disguises about a dream he calls "the censor complexes," thereby using the very phraseology of our illustration. A very terrible dream may thus prove after all to be the disguised fulfillment of a wish.

In its habits of disguise the dream faculty uses certain symbolisms and these are employed many times over, by all persons, just as writers repeat the same figures of speech; by studying and comparing thousands of dreams Professor Freud and his helpers have placed in our hands a key to the language of our visions. Equipped with this, and with a modicum of patience and curiosity, we can learn to interpret our own dreams. He who undertakes this will be surprised to learn how simple are many of the most gigantic grotesqueries; he will learn nothing of any world outside the real world; he will receive no messages from gods or ghosts; but he will learn many things about himself which may prove a surprise. Did space permit I might describe such instances of self-revelation, and I might indicate certain practical uses of dream analysis, especially in way of the diagnosis and the cure of a few diseases; as it is I must refer the reader to the fascinating pages of Sigmund Freud's "Interpretation of Dreams."

This book is of considerable interest to Masons because it tends to throw light on the origin of ancient and universal symbols. Freud holds that, as the sex impulse is one of the strongest in human nature, a great many dreams are disguised sex wishes or resumes of secret sex experiences. Also, he has discovered that the dream faculty makes uses of the same sex symbols over and over again, and these symbols, so he holds, are identical with many of the symbols used by secret societies and religions from the dawn of history. Many of our Masonic scholars, and they the sanest, have always held that certain of our emblems and symbols, the pillars for example, originally had a sex origin; to those who care to pursue such studies Professor Freud's work will be most illuminating.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with Lodges or Study Clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

"REMEMBER NOW THY CREATOR"

Can you put me on the track of some reliable exposition of Ecclesiasties 12:1-7? It sounds beautiful in recitation, but largely meaningless. As chaplain of Norwood Lodge, No. 119, in the Grand Registry of Manitoba I am especially interested as it falls to me to recite the passage in "raising." "Let there be light." L.F., Manitoba.

Good for you, Brother Fraser! The bane of Masonry is the constant repetition of the ritual by men who never make an attempt to discover the meaning of what they are saying.

The sacred sentences which fall on the ears of the candidate as he makes his mystic round are so heavy with poignant beauty that one hesitates to intrude the harsh language

of prose upon such strains of poetry, solemn sweet. We may well believe that the men who introduced the reading here had no other thought than that the words might the better create an atmosphere in which the coming drama of hate and doom might all the more impressively come home to the heart of the participants. If such was their purpose neither Shakespeare nor Dante could have found words or sentiments more appropriate to the hour. There is a music and majesty in the twelfth chapter of Ecclesiastes which leaves us dumb with awe and wonder and our hearts open to the impressions of a tragedy alongside which the doom of Lear seems insignificant and vain.

For generations the commentators of Holy Writ have seen in the allegory of this chapter a reference to the decay of the body and the coming of death; to them, the golden bowl was the skull, the silver cord was the spinal nerve, "the keepers of the house" were the hands, the "strong men" the limbs; the whole picture is made to symbolize the body's falling into ruin and the approach of death. * One hesitates to differ from an interpretation so true in its application and so dignified by its associations. But it must be doubted whether the sad and disillusioned man who penned the lines possessed either the knowledge of human anatomy implied by the old interpretation or the intention to make his poem into a medical description of senility. A more thorough scholarship has come to see in the allegory a picture of the horror of death set forth by metaphors drawn from an Oriental thunderstorm.

It had been a day of wind and cloud and rain; but the clouds did not, as was usual, disperse after the shower. They returned again and covered the heavens with their blackness. Thunderstorms were so uncommon in Palestine that they always inspired fear and dread, as many a paragraph in the Scriptures will testify. As the storm broke the strong men guarding the gates of rich men's houses began to tremble; the hum of the little mills where the women were always grinding at even time suddenly

* For this version see the article by Bro. Wm. F. Kuhn, "When the Almond Tree Blossoms," THE BUILDER, vol. I, p. 138.

ceased because the grinders were frightened from their toil; the women, imprisoned in the harems, who had been gazing out of the lattice to watch the activities of the streets, drew back into their dark rooms; even the revelers, who had been sitting about their tables through the afternoon, eating dainties and sipping wine, lost their appetites, and many were made so nervous that the sudden twitting of a bird would cause them to start with anxious surprise.

As the terror of the storm, the poet goes on to say, so is the coming of death, when man "goes to his home of everlasting and mourners go about the streets." Whatever men may have been, good or bad, death brings equal terror to all. A man may have been rich, like the golden lamp hung on a silver chain in the palace of a king; he may have been as poor as the earthen pitcher in which maidens carried water from the public well, or even as crude as the heavy wooden wheel wherewith they drew the water; what his state was matters not, death is as dread a calamity to the one as to the other. When that dark adventure comes the fine possessions in which men had sought security will be vain to stay the awful passing into night. "Vanity of vanities; all is vanity." The one bulwark against the common calamity, the Preacher urges, is to remember the Creator, yea, to remember Him from youth to old age; to believe that one goes to stand before Him is the one and only solace in an hour when everything falls to ruin and the very desire to live has been quenched by the ravages of age and the coming of death.

* * *

SOLOMON'S TEMPLE AND EARLY HISTORY OF MASONRY

Will you kindly enlighten me on the following questions:

1. Is there any Masonic history before the establishment of the first Grand Lodge in England on June 24, 1717 ?

2. If there is not, whom is the Widow's Son supposed to represent ?

3. What connection is there between Masonry as we know it today, and the building of King Solomon's Temple ? In other words, was the Temple built by the Freemasons?

4. Is the Temple of Solomon described in Jewish history as a very common building, 124 feet long by 65 feet wide, and 52 feet high, built of square blocks of stone, supposed to be the same as the one described in the lecture of the Entered Apprentice degree? If so, why such a difference?

C.N.R., Nevada.

1. Yes, June 24, 1717, is not the beginning of Masonic history; it is hard to tell where the legend ceases and history begins. We have no means of knowing how old Masonry is, but we do know that it existed long before the formation of the Grand Lodge in 1717. For instance, Elias Ashmole in his diary, under date of October 16, 1646, says that he was made a Freemason at Warrington. He also gives the names of those "who were at the lodge," and his mention of the institution is in the casual manner in which you would speak of it at the present date, as though it were so well known that it was not necessary to explain what the Society of Freemasons is.

In a churchyard in London an old tombstone bears the inscription: "Here lieth the body of Wm. Kerwin, of this city of London, a Freemason who departed this life the 26th day of December Ano 1594."

There are lodge records and also other evidence to prove that Freemasonry existed prior to 1717. These are but samples of several records similar in nature which indicate that Masonry existed long before 1717.

2. All the history we have in regard to Hiram is found in the Bible (see I Kings 7:13-14) and the works of Josephus. Most of what we are told about him means that we have no way of proving that it is historical.

3. Whether or not Solomon's Temple was built by Freemasons we have no way of determining. We know that there were societies of architects at Tyre, and that Hiram, King of Tyre, sent workmen to King Solomon. There is no doubt that the Society of Dionysiac Architects resembled the Society of Freemasons very closely, but we have no positive proof of an identity between them.

4. Yes, the Temple of King Solomon is the one on which our Masonic symbolism is based, but I must remind you that neither biblical nor secular history speaks of King Solomon's Temple as a common building. It is always referred to as a very magnificent structure. In calling it a very common building we presume that you refer only to the size, and that you are contrasting that with the reference to its stupendous magnitude in the Entered Apprentice lecture. The same size applies only to the main body of the Temple. The outer court had enormous and magnificent terraces, spacious courts, and the whole structure was at least one-half mile in circumference. The Temple itself was but a very small part of the entire edifice.

* * *

WHO WILL HELP THIS LODGE TO BUILD UP A LIBRARY?

As we are starting a library in connection with our lodge and study club, I have been wondering whether some of our American brothers have any Masonic literature to spare. If so, it would be very gratefully received by the brethren in these distant parts. I would personally acknowledge anything that may be sent. - Robert W. Stiles, Sec'y Victory Lodge No. 40, Nelson, New Zealand.

This is the kind of query we like to receive; it shows that the New Zealand brethren are alive; when a lodge has both a library and study club that lodge is in good health. We are leaving our readers to answer this question; if you have any volumes or papers or journals that aren't doing business with you. send them over to Brother Stiles.

* * *

AID AND ASSISTANCE FROM ENEMY MASONS IN THE WAR

Can you give or refer me to any incidents in the present war where enemy Masons have aided each other when found in difficult places? Or (and I hesitate to ask the question) have you heard of instances where enemy Masons have forgotten their obligations? The term "enemy" is used to imply that Masons are in opposing armies. C.V.H., California.

We cannot refer to any such instances though there have doubtless been many such cases, as was true of the Civil War, when the Blue and the Gray sometimes forgot their enmities and met fraternally beneath the square and compass. Can any reader cite such instances from his observation, hearsay, or reading?

Your second question doesn't quite "get across to us"; do you mean their Masonic obligations, using the word in its general sense; or do you mean the obligation taken at the altar; or do you mean a Mason's obligations to society at large ? It is a temptation to charge the German Masons with violation of their obligations in all senses, especially in breaking relations with the English Grand Lodge at a time when the latter was willing, and even eager, to maintain relations, and in the invasion of Belgium - one of the most un-Masonic acts in history - but it must be remembered that the German overlords maintain control of everything in their empire, lodges as well as all else, and that the Masons have been as much robbed of their rights of "self direction" as any other group in Germany. If German autocracy were to turn out victorious in this struggle, Masons the world over would be placed under a system of espionage as they have been in the Fatherland: how would Masons enjoy that? Yet there are Masons here and there who say that Masonry has no stake in the war and that we are not under obligations, as

Masons, to help whip the Kaiser! Water and fire are not more opposite than Masonry and Kaiserism!

* * *

NO PROOF OF THE EXISTENCE OF MASONRY IN RHODE ISLAND IN THE 17th CENTURY

The following is the first paragraph of an article entitled "The Jew in Masonry," appearing in the December number of the "Masonic Journal of South Africa," and there quoted as taken from the "Masonic Voice Review":

"Mr. Madison C. Peters, of New York, quotes from the Rev. Edward Peterson's History of Rhode Island to show that in 1658 some Jews from Holland established a Masonic lodge in Newport which continued to meet in the house of Brother Campanall until 1842.

"Peterson quotes Past Grand Master Gould, of Massachusetts, who asserted that in 1839 certain papers found among the effects of a deceased relative who was a great-great-grand-daughter of Gov. John Wanton of Rhode Island, 1734-1740, one of which contained this item:

" 'That ye (day and month obliterated) 165 - (either 6 or 8) wee (sic) met at y house of Mordecai Campunall and after Synagog we gave Abm Moses the degree of Maconrie.' "

The remainder of the article goes on to later dates, which give rise to no question, but the last three lines quoted prompt a query as to whether you or any of your readers can say whether any investigation has been made concerning a seventeenth century meeting

in America, founded on previous meetings in Holland, where Masonry has hitherto been supposed to have made its first appearance some years after the foundation of the Grand Lodge of England. O.H.B., England.

We asked Brother Melvin M. Johnson, Past Grand Master of Massachusetts, if he could throw any light on the foregoing subject and received the following reply:

I can throw all the light on the subject that there is to throw on it. The fact is that the assertions made with regard to the Rhode Island document in question will not bear having any light thrown on them.

On page 111 of THE BUILDER for May, 1915, you will find a comment on this same subject matter and you will find the evidence carefully reviewed in the Printed Proceedings of the Grand Lodge of Massachusetts for 1870, pages 357 to 361, inclusive. See also my "Freemasonry in America Prior to 1750," published by the National Masonic Research Society, page 20.

The fairy tale that certain Hebrews were given the degrees of Masonry at Newport, Rhode Island, in 1656 and 1658, grew out of a statement published in 1853 by Rev. Edward Peterson, on page 101 of his "History of Rhode Island and Newport in the Past," and quoted by J. L. Gould, of Connecticut, in 1868 in a manual entitled "Guide to the Chapter." Mr. Peterson says that his statement was "taken from documents now in possession of N.H. Gould, Esq."

Brother N. H. Gould was a 33d Mason. In 1870 he wrote a letter in which he says that in January, 1839, Hannah Hull, a distant relative of his, died leaving some papers. She was a great-great-grand-daughter of Governor John Wanton who was Governor of the Colony from 1734 to 1740. Brother N.H. Gould says that his father settled her estate and in looking over her effects they found in an old trunk some letters. Among them, he says, was a memorandum which read:

"Ths ye (day and month obliterated) 1656 or 8 (not certain which, as the place was stained and broken: the first three figures were plain) wee mett att y House off Mordecai Campunnall and affter Synagog wee gave Abm Moses the degree of Maconrie."

Brother Gould added that the document was "nicely enveloped and packed away, with some of my papers in my house, securely, but not where I can at present put my hand upon it."

The document has never been seen since, although Bro. Gould, while he lived, was applied to time and time again by historians including M.W. William Sewall Gardner, Grand Master of Massachusetts, and Wor. Brother William James Hughan, but he never produced it or permitted any one to see it if he ever had such a document at all.

Unless and until the document is produced or accounted for, no credit whatever can be given it. Indeed, no credit is given it in Rhode Island.

M.W. Thomas A. Doyle, who was then Grand Master of Masons in Rhode Island, in December, 1870, wrote to the Grand Master of Masons in Massachusetts a letter reading as follows:

"Providence, December, 1870.

"Dear Sir and M. W. Brother:

"As to the statement, in Peterson's History of Rhode Island, that Masonry was worked in this State from 1658 to 1742, I can only say that, from the best information I can obtain in regard to that history, the statement is not to be taken as a fact, unless supported by other reliable testimony. What he has said about Masonry is, I understand,

asserted upon the authority of documents in the possession of W. Br. N.H. Gould. I have made many enquiries about these documents of brethren in Newport, members of the Grand Lodge and others, and do not find that any one has ever seen them; neither do the brethren believe that any proof exists of the truth of Peterson's statement.

"From Brother Gould's letter to you, it would seem that the only authority in his possession, for the assertion of Peterson, is a document showing that, in 1656 or 1658, somebody met some other persons at some house in Newport, and gave 'Abm. Moses the degrees of Maconrie.'

"This may have occurred * then and there just as it is stated; but, if so, it is no authority for the statement that a lodge of Masons existed then in Newport, or that there was any legal Masonic authority for the work done, or that any other person was ever legally made a Mason in Newport, between 1658 and 1742.

"My own opinion is, that the first lawful lodge of Masons ever convened in this jurisdiction, was the one which met in Newport, in 1749, under the authority of R. W. Thomas Oxnard, Provincial Grand Master of Massachusetts, which lodge has existed since that time, and is now known as Saint John's Lodge.

"Yours truly and fraternally,

Thomas A. Doyle,

Grand Master of Masons in Rhode Island.

"M.W. William S. Gardner,

Grand Master of Masons in Massachusetts."

One of the hardest animals to kill is a snake. It is even harder to kill a false statement which is made as real historical fact. This canard with regard to 1656 has been copied by one writer after another. Most of those who have given it any credit whatever have been the kind of historians who are doing the Masonry the most harm - historians who are willing to give the credit of their names to wild and unreliable statements so long as they have the flavor of antiquity.

The late Brother Robert Freke Gould founded a new era in the writing of Masonic history and it will be much to our advantage if we follow his lead and do not assert facts as historical until the evidence therefor has been examined and found worthy of approval.

* Impossible. There were no degrees in Masonry until 1719. Whoever concocted the story about this document forgot that. - M.M.J.

----o----

CORRESPONDENCE

EXPLORATION OF THE HOLY LAND

I want to make a suggestion, but perhaps the matter has already had consideration. Doubtless when the present war is over there will be some geographical changes made in the earth's surface; possibly we all have ideas of what they should be. I should like to see Armenia given to the Armenians, and Jerusalem given to the Jews. There is much to be found out concerning the Holy Land and Jerusalem of historic value to the world. The exploring and examination of ancient and venerable places should be done by our

Research Society, possibly combined with the National Geographic Society and institutions of like kind in England and France, but under license of a Jewish government. There are many Jews in both of our Societies, and no doubt a happy combination could easily be formed.

There are at present in the world sufficient miracle-working bones, parts of the true cross, and what not, without any more being unearthed. It is my opinion that whatever may be found in that land should be found by honest people, and if put anywhere for exhibition, should be placed in public museums and on exhibition at all times and not to be worshipped and expected to work miracles.

B. F. Bache, Florida.

* * *

NAMES OF CANDIDATES lN LODGE NOTICES

Permit me this attempt to answer Brother C.H.S. of Connecticut. For several years my own lodge has followed the practice of reporting to our membership the names and addresses of all applicants for the degrees and for affiliation, there being no prohibition in this Grand Jurisdiction.

We do it because it adds nothing to the expense of the notices which are sent out for each meeting and because it is manifestly impossible for every resident member to attend every meeting, much as we should like to have them do so, and we believe they are entitled to the protection afforded by such notice. It is not possible for one man, or two, to know all there is to be known about another. Even our investigating committees of three, newly appointed for each applicant, do not get all the facts the lodge should have upon which to base a judgment as to the qualifications of the applicant to be made a Mason. Instances are very numerous of favorable reports by such committees

following the favorable recommendation of two brothers, which comes with the application, and all followed by a ballot which is "dark."

In his address before the last Annual Communication of the Grand Lodge of Minnesota, our Grand Master cited one instance which I commend to Brother C.H.S. for his careful perusal and if he declares it an exceptional case and not to be relied on for a rule, I would remind him that he also has cited but a single case and it is even less of a "precedent" or reason for a rule barring the giving of these notices than the one which our Grand Master used to point out his plea for still more care in the investigating of applicants. In our Grand Master's case the facts were within the knowledge of only one man, and if he had been unavoidably absent, and so unable to stop the applicant, what a dreadful situation would have resulted!

I think there are therefore twosreasons why these names should be published in advance to all the members. First, that if any doubt exists it must be resolved in favor of the lodge, and not the applicant, and second, that every brother now in the lodge must be made to feel that he is to be protected against the possibility of having to assume Masonic responsibility for one he knows to be unworthy.

Doubt does exist as to every applicant. If not, why investigate? And if we do investigate, why not be thorough and use every possible channel of investigation? No man goes about spreading his knowledge of another's character, but if that other is to be made his Masonic brother he must be made acquainted with that fact. If not, then we have failed in our responsibility to him.

It is unfortunately true that one may not safely rely upon the fact that another is a Mason. It is needless to say that this should not be so. The reason is in the lack of thorough investigation, it will be said, but I reply that none can read the mind of another if he choose to hide it, and I know at least one instance where three investigations (two of which followed the first rejection) failed to disclose any reason and yet some one knew, because two other rejections followed.

If the applicant is worthy, he will be admitted. If he is not, within the knowledge of even one unknown brother, the lodge should not want him so badly as to prefer that one unknown brother shall not have every possible chance to express his opinion at the ballot-box, and remain unknown.

I insist upon assuming the good faith of the brother who is "in" rather than relying upon the qualifications of the applicant whom I may not know.

William Burrows, Minnesota.

* * *

ORIGIN OF THE GRAND LODGE OF CUBA

May I obtain from you the insertion in THE BUILDER of the following correction to Brother Johnson's and Odell's article on the recognition of the Grand Lodge of Panama? I have corresponded with M. W. Brother Johnson and he accepts my correction and indicated that it could be published. I cannot but still congratulate the Society for the excellence of the article. The correction follows:

It is said in the article that the Grand Lodge of Cuba was started by the Supreme Council, A. and A.S.R. This is an error, as it was constituted on the fifth of December, 1859, and the Supreme Council was constituted on the twenty-seventh of the same month. The Grand Lodge was composed of three lodges, two of them holding original charters from Pennsylvania and one from South Carolina, purposely chartered for that end.

It is true that sometime afterward some relations existed between the Grand Lodge and the Supreme Council, but these relations had no restraint upon the independence of the Grand Lodge, and lasted but a short time.

F. de P. Rodriguez,

Chairman Committee on Foreign Correspondence

of the Grand Lodge of Cuba.

* * *

VIRGINIA MILITARY MASONIC CLUB

Brother C. F. Bushman, Virginia, sends us the following item written for the Virginia Masonic Journal which should prove interesting to the readers of THE BUILDER:

At a meeting composed of officers and enlisted men of the 315th Field Artillery, National Army, at Camp Lee, Va., February 6th, 1918, all of whom were Master Masons, it was suggester by Lieutenant Colonel Russell P. Reeder, the Commander of the Regiment, that we form a Masonic Club, and that we attend the Grand Lodge the following week at Richmond, Va., for the purpose of gaining recognition from that august body.

On February 12th, the Master Masons of this Regiment attended in a body the Grand Lodge of Virginia, then in session at Richmond, where we were welcomed with much feeling and pleasure, and were granted permission to organize a Masonic Club, for social purposes only.

This having been accomplished, the Club was organized and the following officers elected:

Worshipful Master Sergeant Major C. F. Bushman

Senior Warden Sergeant B. F. Hatton

Junior Warden Sergeant R. A. Lampton

Treasurer Private Lacey Cole

Secretary Sergeant R. H. Counts

Senior Deacon Sergeant James H. Petty

Junior Deacon Private H. J. Lilly

Tiler Corporal William E. Kirk

The Club, at present, has a membership of fifty Masons.

At a meeting held on March 6th, the Club was honored by the presence of Dr. Joseph W. Eggleston, Past Grand Master of Virginia, and Major W. McK. Evans, both of whom served as artillerymen in the Civil War, and who were elected Honorary members. During his visit, Dr. Eggleston delivered a very strong and interesting talk, choosing as his subject "Masonry and the War," which proved very beneficial to us and was much appreciated by all.

The name of our club was selected in honor of our Regimental Commander, Lieutenant Colonel Russell P. Reeder, and Dr. Joseph W. Eggleston, but for whose kind interest and co-operation it would have been impossible for the club to have attained its present well established condition.

The club was organized for social and benevolent purposes only, and as a means whereby the Masons of this, as well as other Regiments in the cantonment, may

assemble together and get better acquainted. At the present time it is the only organization of its kind in the Division.

* * *

DEPUTY FOR CHINA - A CORRECTION

In the March issue we gave the title of Brother Charles S. Lobingier, who wrote the interesting article "Freemasons in the American Revolution," as "Deputy for China." While Brother Lobingier is a resident of Shanghai, China, he is not the Supreme Council Deputy for that country but for the Philippines. The Deputy for China is Brother John R. Hykes.

----o----

AN ACROSTIC

Always and ever I cherish thee still

My home and the land of my birth.

Each mountain, valley, river and plain

Rises to view, the fairest on earth.

I ever will serve and support the

Country whose name, by the letters you see

Are first in each line, the home of the free.

- W.S. Vawter. Texas.

The Builder Magazine

July 1918 - Volume IV - Number 7

ENGLISH AND AMERICAN BROTHERHOOD

A LEAGUE OF MASONS

BY BRO. SIR ALFRED ROBBINS

PRESIDENT OF THE BOARD OF GENERAL PURPOSES, UNITED GRAND LODGE OF ENGLAND

The spell of this wonderful article is still upon me - I doubt whether it will ever disappear. With consummate grace, with all the niceties of expression to which our common tongue lends itself, this eminent English brother speaks words which ought to ring in the ears of every American Mason. Not content merely to say he yearns for the intimate fellowship of his American brethren, he extends his own hand across the sea. Can we do less than grasp it? With no professions that he understands America, and no protestations that he sympathizes with our historic separation from the British Empire, disclaiming in fact any Masonic responsibility for that separation, he boldly and frankly says that in Revolutionary days England, under the leadership of a king with German blood in his veins took a position which Masonry did not then countenance, any more than it does so now; that English Masonry of today, even as the English nation of this day, loses its regrets for that unhappy separation in its joy over the reunion of the present in our common cause; rejoices, indeed, in this thrilling consummation of the liberties then won; and pledges, himself to the battles of the future in behalf of Masonic ideals, inviting us to join him at the Masonic Altar, renew our vows to Masonry, and then, hand in hand, keeping step one with another, go forward to accomplish the destiny of our ONE Fraternity, Soberly, prayerfully consider the fraternal alliance which his words contemplate. Dream if you will - but dream not too long - over the wonderful possibilities of this joint effort in behalf of a war-torn and suffering Humanity. Starting from this true to LEVEL, what cannot Masonry accomplish? Let us not dream, let us act! Representatives? Ambassadors of Good Will? Yes, let us have them, and let us USE them! Let our acts, not less than our words, prove to Sir Alfred Robbins and the Grand Lodge of England that we are as free and as fervent in spirit as they are!

"And may the day soon dawn, when all the earth shall be ONE HOLY LAND, and all mankind ONE GREAT LODGE OF BRETHREN, and when all religions of hate and fear shall have vanished away, and wars and persecutions be known no more, forever!" EDITOR

ON the evening of September 2nd, 1914, the United Grand Lodge of England held its first Quarterly Communication after the outbreak of war. It was a moment fraught with fate, not only for the British Empire, not alone for her Allies, but, as every Mason present felt in his heart, for liberty, for humanity, for civilization itself. The armies of France, of Britain, and of Belgium alike had been forced back in the sudden overwhelming onrush of the invading hosts; the enemy were sweeping on to the gates of Paris; the crowning mercy of the Marne was yet to come and was hardly dared hope for; and darkness had descended on many a soul. It was Sedan Day, the date fixed in the long-devised time-table of the enemy High Command for triumphal entry into the French capital; and the grim anniversary loomed an omen of evil out of the news that sobered all. In the Grand Temple of Freemasons' Hall in that awe-inspiring hour, not a word of gloom, not a hint of despondency, was to be heard. The Right Worshipful, the truly Right Worshipful Deputy Grand Master of the English Craft - a legislator of prolonged experience, an administrator of proved skill, and a member of His Majesty's Most Honourable Privy Council - struck on the instant a clear note. He at once proposed, in eloquent and moving terms, a resolution deeply appreciating the loyal and devoted service to their country rendered by brothers of all ranks, and offering an earnest prayer for their continued well-being. It was my privilege, as President of the Board of General Purposes of Grand Lodge to second this; and my closing words I echo today: "Those of us who are compelled to stay at home are prepared to make what sacrifices they can in the present emergency. There is probably not one of us who has not someone close to him concerned in this struggle. They go forth knowing that they possess all our confidence and our hope. We know our confidence will be justified. We earnestly pray our hope will be fulfilled. Grand Lodge sends forth this message to those fighting for their country, feeling confident it will cheer them in the hour of battle to know that with them are their brethren's hearts."

At this moment, and speaking, as I hope to do, to American Freemasons, especial interest attaches to the words of our Deputy Grand Master in submitting the resolution: "We have all come together in the hour of danger. We are gratified to have with us a Past Grand Master of South Carolina. Although I cannot, perhaps, allude to him as being entirely committed to this motion, because he belongs to the Grand Lodge of another Jurisdiction and to a neutral country, yet we feel that he is of a people who are

bone of our bone and flesh of our flesh. America is a neutral country but I believe that our American brethren must appreciate, as we do, the manner in which our brethren and countrymen have risen and flocked to the service of King and Country in the hour of need." This proved a fitting prelude to the most impressive demonstration of Anglo-American Masonic fraternity ever known up to that time in the whole of the two-century annals of our Grand Lodge.

At the desire of the Grand Master - H.R.H. The Duke of Connaught, at that moment serving the Empire as Governor-General of the Dominion of Canada, there was read by our revered but now departed Grand Secretary, Sir Edward Letchworth, this communication from the Grand Lodge of Massachusetts:

"As your eldest child in the Western hemisphere, the Grand Lodge of Massachusetts, while officially avoiding partisanship in the civil conflict, nevertheless cannot let this hour pass without advising your Grand Lodge of its deep concern for those of your brethren and their dependants who are suffering in body or estate, and we wish to offer all the Masonic succour within our power consistent with citizenship in a neutral nation. I beg that you, not in any military or civic capacity, but solely as Grand Master, will cause me to be informed of any such aid or comfort to afflicted brethren or their families within our power to extend."

Promptly Grand Lodge adopted with enthusiasm a second resolution, thus associating itself with the Grand Master in thanks to Bro. Melvin Johnson, Grand Master of the Masons of the Commonwealth of Massachusetts, and in deep appreciation of his message as voicing a sincerity of Masonic feeling especially welcome to the Grand Lodge of England. "We are not insensible," exclaimed the Deputy Grand Master in making the motion, "to the sympathy and love of our brother Masons in foreign jurisdictions in this time of trouble and stress." "Grand Lodge," added the Provincial Grand Master of Norfolk (the late Bro. Hamon le Strange) in seconding, "must be deeply gratified by this mark of interest and sympathy shown by our eldest child across the Atlantic. We deeply appreciate the truly Masonic spirit shown by the Masons of Massachusetts, and their willingness to succour the old country, from which they came, in its hour of need." A striking and even dramatic episode immediately followed the resolution's unanimous acceptance. The very first visitor of distinction from America ever known to have attended a Quarterly Communication of the Grand Lodge of England was, as his name appears on our records, "John Hammerton, Esq., P.G.M. of S.

Carolina." As in April, 1738, so in September, 1914, that State had a distinguished representative in Grand Lodge; and on this latter occasion it was Bro. J. Adger Smyth, Past Grand Master of South Carolina, who thus addressed the assembled brethren:

"I am the representative of the United Grand Lodge of England for the State of South Carolina, and have served you in that capacity for thirty years. My father was an Englishman, my grandfather was an Englishman, and my grandmother was a Scotch woman. If my sympathies do not flow out to you, my brethren, in this hour of distress and national anxiety, I am no living man. I wish you to know that I represent the feelings and sentiment of the Grand Lodge of South Carolina when I say to you, and the brethren in this country, that we heartily endorse and say word for word what has been so well said by our brethren of the Grand Lodge of Massachusetts."

The thrill experienced in that earliest moment of the tremendous struggle still proceeding can never be forgotten. Every brother in Grand Lodge that night - from the venerable and venerated Deputy Grand Master of the English Jurisdiction to the youngest Junior Warden of a Private Lodge - had passed on his way into Grand Lodge a fine portrait of America's first President, Masonically clothed, which stands prominently forth, as a most honoured possession on the great staircase of Freemasons' Hall. Entering Grand Lodge under the serenely smiling shade of Washington, hearing, in Grand Lodge, united voices of cheer and hope from North and South, typified by Massachusetts and South Carolina, the English Masons felt, in Grand Lodge, an uplifting of the spirit of true Brotherhood which since has deepened and at no time has failed. As from Grand Temple they went forth to their homes, and midnight came, and Sedan Day, threatening so foul, passed with gleam of hope, there were those of us who from our hearts echoed Lincoln's immortal words. For we likewise that day had highly resolved that our dead should not have died in vain; that our nation, under God, should have a new birth of freedom; and that Government of the people, by the people and for the people should not perish from the earth.

One further war-time association between American and English Masons - and this even more intimate, for they now had become Allies - is to be recalled. At the Bi-centenary commemoration in June, 1917, of the first Assembly of the Grand Lodge of England, eight thousand brethren learned with deep satisfaction that messages of congratulation had come from the Grand Lodges of Massachusetts and Pennsylvania, of Rhode Island and New Jersey, as well as of South Dakota, which I have the honourable

privilege to represent at Freemasons' Hall. In his opening address to that vast meeting of Masons, the Grand Master accorded hearty greeting to all the distinguished brethren from other Jurisdictions, emphasizing, amid loudly approving cheers, his welcome to those from the United States. "They well know," said His Royal Highness, "that we hold fast to our immemorial and immovable principles, and that, even in this time of very great difficulty to very many among us, we, through the agency of our Masonic Institutions, are ever broadening the avenues of benevolence towards those who fall by the way. And, with the fear of the Great Architect of the Universe ever before our eyes, we today dedicate ourselves anew to the supreme task of so maintaining Masonry in its fullest splendour, that the result of our counsels and our acts shall be the dispensing of justice to all men, the maintaining of the honour and safety of the Realm, and the uniting and knitting-together of the hearts of all our brethren in Love, Charity and Masonic Truth." Later, the Duke of Connaught added these words of special welcome: "To our American brethren, we say how sincerely we recognise that love of truth and loyalty to freedom which have led their Nation to join with our own and with our Allies in the present struggle. From its beginning we have felt that the cause which we defend is that of Masonic Brotherhood in its noblest aspects, and that the victory of our cause will ensure the spread throughout all lands of the Three Grand Principles on which our Order is founded, and the triumph of which was never more necessary, and, we trust, never more assured, than it is at this hour." And the loud acclaim which arose from every part of the great assemblage testified the instant effect of the appeal.

I have dealt thus in detail with these circumstances because they are the most recent illustration - and afforded in the present war-time - of the bond of unity which throughout our Masonic history has existed between British and American Freemasonry. Boundaries whether of nature or nationality have never, as such, served to sever from us our brethren, wherever dispersed over the face of earth or water. "Masonry", it is laid down in the very first of the Antient Charges of a Freemason, prefaced to the Book of Constitutions, a copy of which is placed in the hands of every English Initiate "is the centre of union between good men and true, and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance." "It has ever flourished in times of peace," says the second, "and . . . Craftsmen are bound by peculiar ties to promote peace, cultivate harmony, and live in concord and brotherly love." No one, and especially today, will dispute these verities from of old; and in no direction have they been more persistently testified than in the relations of Anglo-American Freemasonry.

It is no exaggeration to say that, if the rulers of the English States had displayed the same breadth of wisdom and understanding towards her children and kinsmen in America as from the very outset was shown by the rulers of the English Craft, there would have been no War of Independence. The fullest liberty of self-government would, from the beginning, have existed, and would have been sweetened by the strongest yet simplest bonds of fraternal relationship, regard, and trust. Let us take of this the surest test - that not of theory or of tradition but of recorded fact. In 1730, and on the Fifth of June - American Masonry's Independence Day - the Duke of Norfolk, as Grand Master of the Grand Lodge of England, signed in London a "Deputation to Daniel Cox, Esq., to be Provincial Grand Master of the Provinces of New York, New Jersey and Pensilvania in America." In this instrument, the one who was proud to describe himself therein as "Earl Marshal and Hereditary Marshal of England, after the Princes of the Royal Blood, first Duke, Earl and Baron of England, Chief of the Illustrious Family of the Howards," sent greeting "To all and every our Right Worshipful, Worshipful and loving Brethren now residing, or who may hereinafter reside, in the Provinces of New York, New Jersey, and Pensilvania." He declared that, in response to the desire and application of the Freemasons in those parts, Daniel Cox of New Jersey should be ordained, constituted and appointed Provincial Grand Master of the three Provinces "with full Power and Authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the space of two years from the Feast of St. John the Baptist now next ensuing, after which time it is our Will and Pleasure and We do hereby ordain that the Brethren who so now reside or may hereafter reside in all or any of the said Provinces, shall and they are hereby I powered every other year on the Feast of St. John the Baptist to elect a Provincial Grand Master, who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens."

American Freemasons, therefore, possessed the full choice of their immediate rulers in the Craft from the earliest moment of organised existence. They had virtually selected their first chief; they were directly empowered to elect every successor; and, in return, all that was required was that they should observe the Book of Constitutions, and forward to Masonry's central home an annual account of their lodges and membership "together with such other matters and things as they shall think fit to be communicated for the Prosperity of the Craft." There was no question of "Taxation without Representation." The American lodges from the beginning controlled their own finance, without either remittance or reference to England. All that was suggested in this direction was that their ruler at each annual gathering "at that time more particularly and at all Quarterly Communications do recommend a General Charity to be established for the Reliefe of poor Brethren of the said Provinces," this being the usual course adopted at home. Freedom to choose their own chiefs; freedom to work in order

and regularity under those chiefs; freedom from overseas interference with their finance - these were the cornerstones of the Charter of Independence sent from England to American Masonry on June 5, 1730. They were not fully asked from England by American citizenship until July 4,1776.

From the outset, the relations thus happily and spontaneously established worked with smoothness. American Provincial Grand Masters, on the rare occasion of a stay in England, visited Grand Lodge and were placed in the official records with the rulers of the Craft. Individual lodges occasionally communicated with the central authority; but so little was there any idea of interference that the records of Grand Lodge during the War of Independence may be searched in vain for trace of intervention in the struggle or of intent to inqpose English ideas on American Masons. Grand Lodge at the very beginning had accorded liberty of thought and action, and it never departed from that original standpoint. Brethren remained brethren despite constitutional dispute and civil discord; and even today in some of our ancient lodges, closely allied by circumstance with Atlantic voyage, each entrant to the Craft has the universality of Masonry forcibly impressed upon him by allusions plainly dating from Continental times. "Wherever it shall please the will of Providence to cast your lot," he is told, "whether you traverse the banks of the Mississippi, whether you dwell amid the immeasurable wilds of the scattered Indian tribes across the mighty Atlantic, aye, even on the battle-field itself, you will everywhere find a brother who will greet you - in every nation a brother, in every clime a home."

A profound cause exists for this abiding alliance in spirit between American and British Freemasons. They alike hold in highest regard honourable obligation, moral responsibility, and human freedom. The "all men are created equal" of the Declaration of Independence is but to emphasise the demonstration by the Level that we have all sprung from the same stock, are partakers of the same nature, and sharers in the same hope. The First Amendment to the Constitution of the United States, directing that Congress shall make no law respecting an establishment of religion or prohibiting its free exercise, is in absolute accord with the First Article of the Antient Charges, which enjoins: "Let a man's religion be what it may, he is not excluded from the Order, provided he believes in the Glorious Architect of Heaven and Earth, and practice the sacred duties of morality." And nothing more completely could consort with the theory and practice of American citizenship than the declaration of our Fourth Article: "All preferment among Masons is grounded upon real worth and personal merit only; that so the lords may be well served, the brethren not put to shame, or the Craft despised."

These are of the fundamentals of Freemasonry as known and practised by American and British brethren alike; and they never better deserved remembrance than in this hour of allied nationhood amid external strife. It is a time for the ideal to be a beacon-light to the real, not to discover divergence but to cement union. "In things essential, unity; in things non-essential, diversity; in all things, charity." For two centuries, English and American Freemasons, standing side by side, have worked hand in hand. Rendering services not of the lip but of the life to the immortal truths - embodied in the principles of the Craft - not wasting energy in mystical speculation, but bending strength to practical endeavour - the union of hearts existing throughout our common Masonic history should now lead to a union of hands. It is given to us of today to dissipate the belief of the bygone that "Masonry has been always injured by war, bloodshed and confusion." The nominal official relationships long established between the majority of the Grand Lodges of the United States and the United Grand Lodge of England should be extended to all, and in every case made more real. Let the distinguished brethren thus accredited on both sides of the Atlantic act as ambassadors, keeping each other in constant comradeship. Let there be organised a system enabling representative English Masons visiting the United States and representative American Masons coming to this country - for, when the present stress ends, there will be even increased inter-visitation compared with pre-war times - to attend lodge meetings at their desire during their stay. Let means be devised for making us better acquainted with each other's ideas, each other's ways, for the first condition of true friendship is full knowledge. Even now there exists the nucleus of such a system in the two London lodges under the English Constitution in special kinship with the United States, the one composed of Americans by birth or association, the other of Americans alone. Development of the idea would demand time, entail trouble, necessitate thought. But the time, trouble, and thought alike would be well expended to bring the Craft in both countries into closer communion and surer touch.

If we adopted this as our ideal, means would be found to make it real. While Statesmen strive to establish a League of Nations, let us set up, for ourselves and the brethren with whom we always in principle and practice have been allied, a League of Masons. Reverent recognition of The Eternal, resolute renouncement of the political - these are the foundation and corner stone of our Masonic system. On so sure a base, a superstructure can be raised embracing, as in a house of many mansions, the vast Masonic family, independent as units, united as a whole. Britain and America, Australia and New Zealand, Canada and the Cape, India and the Isles beyond seas can dwell together under that roof. It may be but a vision, and yet even as a vision it inspires. That

first Grand Original who stood upon Mount Pisgah could only see, could never enter, the Promised Land. Yet even the sight gladdened his failing eyes after his long toilings to lead his people into the light.

In the pursuit of so high an endeavour, difficulties exist only to be dispersed; and never was it more true that where there is a will, there is a way. Bound to each other by ties of common origin, identical ideals, and never broken friendship, American and British Freemasonry could render inestimable service, not only to the Brotherhood, but to mankind, by more intimacy of association and intensity of aim. What we have to do is at once to put ourselves to work and discover whether, by making the best use of Masonry, lasting good may not be gained from the present world-welter of war. It is a task worthy of the devotion of us all, and Masons on both sides of the Atlantic should worthily rise to so supreme an occasion. Then, even war will have its compensations. Out of the eater shall come forth meat, and out of the strong shall come forth sweetness. The far-flung battle-line shall give place to the far-flung brother-line; and, great though will be our labour, our reward shall be sure.

----o----

FURTHER NOTES ON THE COMACINE MASTERS

BY BRO. W. RAVENSCROFT, ENGLAND

In presenting this article we wish again to emphasize that Brother Newton says of Brother Ravenscroft's work on Page 88 of the March issue of THE BUILDER. We have no hesitation in saying that this presentation of the latest researches of our noted English brother is in our judgment the most important contribution to the subject of the sources of Freemasonry as it now exists which has been given to the Masonic world since the organization of this Society. While perhaps not all Masonic scholars have agreed with the conclusions of Brother Ravenscroft in his small but monumental book, "The Comacines," it must be admitted that the new material herewith presented is of great value in supporting his former contentions. Members of our Society will

find cause for gratification in the choice of THE BUILDER as the medium through which Brother Ravenscroft gives us this added light, and we welcome the opportunity to still further acknowledge our gratitude to our English brother for his continuing interest in our work. EDITOR.

PART I

"You have often heard it said that Scotto was the founder of Art in Italy. He was not: neither he, nor Cianta Pisano, nor Niccolo Pisano. They all laid strong hands to the work, and brought it first into aspect above ground; but the foundation had been laid for them by the builders of the Lombardic churches in the valleys of the Adda and the Arno.

"It is in the sculpture of the round-arched churches of North Italy bearing disputable dates, ranging from the eighth to the twelfth century, that you will find the lowest struck roots of the Art of Titian and Raphael." --From John Ruskin's "Two Paths."

SEVEN years ago I wrote a little book, published by Elliot Stock, London, with the title, "The Comacines, Their Predecessors and Their Successors." It closed with the following summary of the points I wished . __ to emphasize:

1. Centuries before Christ and the foundation of Rome a race of Hametic descent spread along the Mediterranean shores and afterward became known in Syria and Asia Minor as Hittites, in Greece as Pelasgoi, and in Italy as Etruscans.

2. Hittites were engaged in building the Temple at Jerusalem, the fame of which spread far and wide.

3. The Romans learned their arts of building, decoration and pottery, etc., from the Etruscans, who were the same race as the Hittites, and carried with them some at least of their traditions.

4. In Rome developed Collegia of Artificers, and in early Christian days these had traditions of King Solomon.

5. At the downfall of Rome the Gild of Artificers left and settled in the district of Como, holding as their centre the Island of Comacina.

6. That thence they spread their influence over all Western Europe and even to our own shores.

7. That they merged into the great Masonic Gilds of the Middle Ages.

8. That as these Gilds died out their forms and ceremonies were preserved to a great extent in our Masonic lodges; at any rate those under the English and American Constitutions.

Since my book was published I have continued to make its subject one of my principal studies and through the courtesy and influence of Cav. A. G. Caprani, the owner of the island of Comacina, I have obtained interviews with several Italian archaeologists who gave me valuable help in my investigations. This resulted in the collection of notes and drawings which, together with what I have been able to obtain by personal inspection in many Italian towns and especially in the Como district, forms the basis of what I have written in the present paper.

Of what I previously wrote on this subject I have had scarcely any adverse criticism, but I have seen the Comacines described by one writer as an "obscure association,"

while another refers to their story as a myth. One is reminded thus of the traveler who stated that he knew the Lake of Como from end to end and could positively assert that there was no island in it whatever.

It is not my intention here to recapitulate what I have already written, but rather by added evidence to substantiate the more important points therein. At the same time by keeping before the reader the eight points listed at the beginning of this article I hope as far as possible to make this paper self-contained.

One would not lay too much stress on the first three of these statements, especially on the first, which one has, of course, always regarded as more or less hypothetical. The statements numbered two and three have been repeatedly confirmed by American as well as English writers, but far as one could find, nowhere traversed.

The late J. Tavenor Perry, F.R.I.B.A., in an article communicated to the "Architect" of July 24th, 1914, entitled "The Origin of Lion Bases," traces direct Hittite influence on the lion bases found throughout Italy, and so intimately associated with the later Comacine work, his argument being that the use of beasts in connection with architecture especially as supporting the columns of porches, doorways, etc., was popular from the tenth century throughout Italy and parts of Southern France. These beasts, although by no means exclusively so, took generally the form of lions and were certainly much in vogue for a considerable time.

Mr. Tavenor Perry traces a striking likeness between Hittite lions, as revealed in sculptured remains, supporting pillars and doorposts, and those of Italy, and, differing from Riviora, who claims Etruscan source for the latter, concludes that the idea was brought home by returning Crusaders who, as they passed through the Hittite country, saw and carried home the recollection of the beasts in question.

This suggestion that the lion inspiration was originally Hittite, makes intelligible the associations of lions with King Solomon's throne, as also the Etruscan development of guardian lions. In this connection it is worthy of mention that during recent

excavations at Corstopitum, near Corbridge on Tyne and Hexham, a lion, remarkably like those of the Comacine type, was discovered, of which the report of the excavation committee said:

"The lion, though in some respects a familiar Roman type, embodies artistic tendencies which break loose from Roman art and anticipate the Middle Ages."

The discovery of this lion in English soil properly suggests the enquiry as to how far it is associated with Comacine work in England to which a further reference in these pages will be made. A few notes relating to the Collegia of Artificers will help to confirm point four.

Pliny in a letter to the Emperor Trajan at the end of the first century refers to a college of workmen. This is confirmed by Professor Baldwin Brown in "From Schola to Cathedral" (Douglas, Edinburgh, 1886), while Villari in "The Barbarian Invasion of Italy" (Fisher Unwin, London, 1902), refers to there being found after the sack of Rome no artificers skilled to design buildings there.

Professor Merzario in his "Maestri Comacini," vol. I, p. 54, (Milan, 1893), tells us that when Constantine went to Byzantium, A. D. 328, he was accompanied by artificers who worked in Roman style. He also says there is reason to believe that unions of architects, workers in marble, painters, wall builders, joiners and other workmen existed in Rome to about the year 400 A. D. and that down to the fall of Imperial Rome there were similar unions in other important cities of Italy, particularly in Ravenna and Milan, which for many years were seats of Empire (vol. I, p. 36).

With regard to point five that "At the downfall of Rome the Gild of Artificers left and settled in the district of Como, holding as their centre the island of Comacina," there are to hand many items of interest.

It is to be presumed that no one questions the association of a Gild of Artificers with the Lake of Como from somewhere about A.D. 500 to the time when they were finally driven from the Island of Comacina by the men of Como, A. D. 1169. Two charters granted the Gild by Lombard Kings, that of Rotharis, A.D. 643, and that of Liutprand, nearly one hundred years later, beside many other documental references, give evidence of this. Nor will it be denied that these artificers developed a style of their own which probably underwent modifications according to the extent to which it was subjected, from time to time, to external influences.

But what may not be thought conclusive is that these were the men who, for five centuries at least, made their mark on, nay, were the chief factors in the development of architecture in Italy and Western Europe. In other words, that the Comacine Gild practically fills the hiatus which has been supposed to exist between the downfall of Rome and the development of what is generally understood as medieval architecture in Italy and the West. The point then is to establish that the Comacine influence was as widespread as is claimed for it.

But first as regards their connection with the Roman Collegia, and examination of some of their plans and of the detail of their ornament together with the general use of the semi-circular arch will render assistance. Wherever else the Comacine Masters may or may not have worked, they are clearly responsible for the buildings of their period in the district of Como, and indeed of the Lombardy plain generally, for the Lombards were no builders, and hence needed skilled assistance in the construction of their buildings.

Now whether we take the ground-plan of a Comacine Oratory, Church or Cathedral, we shall find its prototype chiefly at Rome. There is a small building of the eleventh century in the Comacine district known as the Oratory of S. Benedetto in Civate, and its plan, as well as the shaping of its roofs, shows striking similarity to one of the oldest Christian buildings in Rome, "The Memorial Cella" in the Cemetery of S. Callisto, each plan consisting of a rectangle with three semicircular apses placed so as to form a kind of chancel with transepts; the "Cella" dating from the end of the third century. The plan of the Comacine Church of Sta. Maria del Tiglio, at Gravedona on Lake Como, is also similar. And in this connection it is noteworthy that in one of the oldest but most recently discovered of the Catacombs at Rome, that of Priscilla, there

is a second century chapel called, because of some of the inscriptions it contains, the Greek chapel, almost identical in plan with these. (Figs. 1, 2 and 3.)

In this district also are the Churches of S. Pietro at Monte (Fig. 3a), S. Andrea at Lenno, S. Giacomo at Spurano, the Church of the Ospedaletto between Campo and Sala, and the Church at Piona, with many others, all consisting of rectangular aisleless naves and semicircular apses following the plan of the larger Scholae at Rome. Then there are Baptisteries, such as that at Lenno, to all appearance modeled on the plan of early Christian ones in Rome, some dating from the establishment of Christianity by Constantine. And there are the larger churches, such as S. Benedetto di Monte Oltirone, (Fig. 3b), S. Giovanni at Bellagio, S. Eufemia on the Island of Comacina, S. Abbondio at Como, and hosts of others all following, with slight modifications, the general type of plan used for a Christian basilica in Rome in the early centuries of Christianity. Clearly so far as the general types of plan are concerned the Comacines, at any rate in their churches close at home, drew their inspiration from Rome.

In the development of the capitals of columns we get distinct traces of Roman influence both on the Island of Comacina and the district around. Three instances will suffice to explain this.

In the ninth century Crypt of S. Stefano at Lenno, with some variations, occurs the later type of Roman volute--the acanthus and even the aloe leaves of debased Roman capitals (Fig. 4). The capitals of some of the columns in the Church of S. Abbondio, Como, are obviously derived from Roman corinthian capitals and in the Baptistery at Gravedona the influence of the acanthus is unmistakable.

In this connection the association of the Comacine Masters with the Quatuor Coronati perhaps does not count for much, since these four martyrs were probably not only the patron saints of the Comacines, but also of other Gilds of Artificers, as certainly they were in subsequent times; but it is interesting to record the dedication of Comacine Churches to their memory as four as well as to individual members of them such as that of S. Carpoforo, just outside Como.

The antiquary, Sig. Ugo Monneret de Villard, who has been for a considerable time studying the Comacine district and has recently published the result (1) of his explorations on the Island of Comacina, and of research in the Archives of Milan and Como, etc., relating thereto, all carried out under the authority of the Italian Government, regards the Comacine Masters as the descendants of the Roman Collegia, but doubts the correctness of the statement that they fled from Rome, contending that they had before its fall established Collegia throughout Lombardy and elsewhere in the Roman Empire, and that from Rome's enemies rather than directly from Rome, they fled to Comacina.

He also thinks that the Gild, as such, ended with the twelfth century, and this would synchronize with the fall of Comacina, albeit at the dissolution of the Gild the individual members carried away traditions in many directions.

In this connection it may be desirable to recall the Greek name given to the Island of Comacina by one Abbot Floriano, "Christopolis," by reason of its having become a place of refuge for the many peaceful Romans who fled for security from the Lombard invasions and from the strife, turmoil, bloodshed and devastation of which the Lombardy plain and its surrounding districts was the unhappy scene. Not only would the Island be some little security against the Lombards, but also against Teutonic invasion from the Northeast, and from the valleys round the lakes; for the progress of Christianity in this district was but slow and the formation of the Episcopal see of Como was comparatively late

Fortified very strongly, the crowded little Island would thus become as fitting a home as could be found for the Magistri who made it their centre and marvelously contrived to carry on their craft in the surrounding district through ages of turmoil and internecine war. Refugees from their conquerors, they were in course of time called back when Craftsmen and builders were needed by the Lombards, and these Craftsmen would bring with them stone, marble and wood, since the Lombardy plain could not supply such materials.

Thus much for the relation between the Comacines and the Roman Collegia, but it is not suggested that the Comacines developed their style and worked out their buildings unaffected from without by other influences.

On the contrary it is evident that a Byzantine character was given to a good deal of their work, especially as it moved Eastward; and while asserting the claim for individual character in it against the criticism which complains that they are credited with what does not belong to them, it cannot be denied that, in the development of their style, Byzantium had some part. Indeed the suggestion of the following notes is that it was to a considerable extent through the Comacines that Byzantine art found expression in the West.

Up to the commencement of the great schism in the eighth century, it would be natural to expect Eastern influence to be direct and easy; but from that time onward it would be equally natural to look for its cessation, or at least diminution. And yet it seems to have been maintained right through the centuries, even to the twelfth, in which it is clearly discernable. How was this ?

For the following reasons one would venture to believe that it was through the Comacines largely and in spite of the separation of the Churches, that its flow was more or less maintained. First, the Comacine district proper may be said to have extended from the plain of Lombardy at least as far as Istria. Secondly, this district was under the Ecclesiastical jurisdiction of the Archbishop of Aquileja, and hence looked to Byzantium rather than Rome. Thirdly, Sig. Caprani says:

"The badge of the former inhabitants of the Island Comacina was most likely at the time when the town was destroyed (A. D. 1169) a Byzantine Cross, as they depended in Ecclesiastical matters from the Patriarch of Constantinople. Their descendants, the people of Varenna, are still called 'Patriarchini,' by way-of allusion to their Ecclesiastical allegiance to Byzantium instead of Rome. (2)

"It is supposed that this continued after the fatal year 1169, and the fact that in the parish of Varenna the Ambrosian Rite is observed instead of the Roman that is observed in all the parishes of the province of Como, may be in consequence of their political lien with Milan as their former adherence to Constantinople, was probably the reason for not depending from Rome in religious matters."

As a postscript to the above, Sig. Caprani adds:

"Referring to what I have already brought to your notice of what is related in the Revista Archaeologia of Como, 1908, I observe that the Byzantine Cross precedes the inscription found on a capital of the cloister of Voltorre (on Lake Varess), which includes the assumption that it was built under the direction of Magister Lanfrancus, one member of the Comacine Gild.

"This Magister Lanfrancus was perhaps the same who, in 1099, with increased fame, an acknowledged architect, began the renovation of the Cathedral of Modena and directed those works, at least until the end of 1106, called 'Mirabilis artifex mirificus edificator,' and who, in a tablet placed on the back of the apsis at Modena, is remembered with the following epitaph:

"Ingenio clarus Lanfrancus Doctus et aptus est operis Princepo Hujus Rectorque Magister.

Fourthly. It is a matter of history that in A.D. 553 an Aecumenical Council was held in Constantinople (the fifth acknowledged by the Christian Church) and condemned as heresy the writings of three deceased Bishops known as the "Three Chapters," two of which, however, had been previously, at the Council of Chalcedon (A. D. 451), acquitted.

It appears that in A. D. 557 the Archbishop of Aquileja called together his suffragans and rejected the act of this council of 553, thereby estranging themselves in this particular matter from the Church's accepted view, both Eastern and Western. At the same time they constituted their Archbishop "Patriarch of Aquileja." At the close of the sixth century Pope Gregory the Great sought to bring them into line but they refused to obey his summons to Rome. In connection with these events there appears on the scene a Bishop of Como, Agrippinus, who died about 620 A.D., or perhaps, as some say, a little earlier, and whose seventh century epitaph is still to be seen in the Church at Isola on the mainland close to Comacina whence this epitaph was brought, Agrippinus having been buried on the Island. In this epitaph testimony is given to the part Agrippinus played in the controversy on the side of Aquileja. Since that time repeated efforts have been made to bring the district under the authority of Rome, but until the eighteenth century with but small, and that intermittent. success.

S. Carlo Borromeo tried it, as many of his predecessors had done, and yet it remained Eastern in its obedience until Aquileia. in a re-distribution of authority, lost its importance and ceased to have its jurisdiction. The point of all this for our purpose is obvious, since geographically as well as through religious attitude of its hierarchy this district could not be other than a direct and easy channel for the flow of Eastern ideas in matters of art as well as religion.

Lastly, the Church of S. Pietro al Monte di Civate (eleventh century Comacine work, Fig. 3a) had its altar three-quarters of the length of the church toward the West, in such a manner as that the celebrant faced the East and the people, according to the more ancient and oriental rite. This in the West at so late a date is very exceptional and a clear indication of the association. Taking together then these five points and remembering the connection between the Church and Gilds in the Middle Ages it is surely justifiable to suggest that its was to a great extent through the Comacines that Byzantine art owes largely such acceptance as it found in the West.

(To be continued)

(1) "Isola Comacina."

(2) In an article on Varenna recently published in an Italian journal occurs the following: Nel 1169 gli abitanti di Cristopoli (another name for Comacina) dai Comaschi cacciatidale Isola Comacina si refugiarono a Varenna portandovi il loro rito patriarchino dicui non sono del tutto estinte le traccie.

----o----

"GOING WEST"

In our study paper "Approaching the East," by Brother Haywood, which appeared in the April Correspondence Circle Bulletin, was discussed the meaning of the expression "Gone West." Our members, especially those who belong to lodges or study clubs where our "Bulletin Course of Masonic Study" is being used, will find the following item which recently appeared in "The Christian Commonwealth" of much interest:

In his "First Expedition to Africa," Livingstone tells of his encounter with a lion, in which he reveals a very interesting fact. Once the-beast had him by the shoulder, and had shaken him like a rat, all sense of terror and pain vanished. The shock produced, naturally, a condition of anesthesia. This seemed to the explorer a merciful provision of Nature to lessen the pain of death.

A similar, less intense, though more prolonged condition of anesthesia seems to supervene where men spend days and months in the presence of imminent death. The presence of death itself seems to produce an anesthetic effect. In pre-war days death, viewed at a distance by the average healthy man, had, to say the least, a very sinister aspect. Today all is changed. Men poke fun and talk slang in the dread presence. Humanity's propensity for humour will not stop short even here. Cartoons from the trenches show how true this is. To hob-nob with death seems to deprive it of the

horrors it assumed when we knew it only as a nodding acquaintance. Anesthesia is produced by the very thing we feared.

The soldier refers to it in phrases which may well be classed under the heading of verbal anaesthetics. Take, for example, such a phrase as "Gone West." Here is a verbal charm before which grimness and ghastliness disappear. Instead, the mind is filled with suggestions of golden romance, sunset splendour, and a new world of distant mysteries.

These, at least, if nothing more definite, are suggested, and these do draw the sting and sweeten the bitterness a little. It is surprising what effect even a beautiful phrase may produce. And this is but one of many verbal anesthetics which we gladly use today.

It may surprise some of us to be told that "Going West" was a phrase well known to the old Egyptians, to the men of the Torres Straits, Fiji, Brazil and India. And they used the phrase with more definite conceptions than our soldiers do today. Let us see what some of those conceptions were.

The belief in an under-world, to which the souls of men journeyed, was common, of course, to the Hebrews, Greeks and Romana Certain tribes as far apart as South Africa and Mexico had a similar belief. If such a place existed it was only natural that it should have an entrance. And speculation, of course, was rife as to where the entrance was. The Romans believed it to be in the Comitium. In Ireland there is an old legend, which tells how Sir Oswain and a monk, Gilbert, discovered the entrance in an island of Lough Derg, in Donegal.

These, however, were purely local, and there was the suggestion of an entrance obvious to all. The sun, it was thought, passed into the under-world at his setting and emerged from it at dawn. Obviously, then, the sunset was the real entrance to the spirit abodes.

A conception arose, therefore, in some races that it was essential to journey with the sun, and under his charge to pass the clashing gates that guarded the entrance to the land of spirits. Such was the "Going West" of primitive man in Australia, Polynesia, India and Brazil. Among the Aryan races such a picture did not, however, prevail--to the Romans, e. g., it was unknown.

Amid the more primitive peoples it did exist, and was by some extended to embrace the idea of two worlds. To the idea of the gloomy underworld was added that of islands of the blessed which lay in the sunset, and to which went only the virtuous and the brave. The underworld was for bad men only. The nether world thus assumed a gloomier aspect. But the islands of the blessed were happy and fruitful abodes of joy and peace.

No such conceptions as these are present to the modern soldier; and whether his phrase "Gone West" can be traced back to any such origin or not, the fact remains that we have here a phrase which provides an esthetic, hides the terror of death, and suggests instead the distant glory of a new romance.

----o----

THE MEANING OF OUR RED CROSS

The red in our cross stands for sacrifice, for giving life, as the warm, crimson blood gives life to the body. The cross has the same length on all four sides of its arms, to signify that it gives life equally to all, high or low, east or west. It stands alone always, no words or markings on it, to show that the Red Cross workers have only one thought--to serve. They ask no questions, they care not whether the wounded be ours or of another people--their duty is to give, and to give quickly.

The Red Cross stands on a white ground, because real sacrifice can come only from pure hearts. Service must come, not from hate, but from love; from the noblest thoughts and wishes of the heart, or it will fail. That is why children love this flag. It is drawing them by millions in the schools of our land, in a wonderful army of rescue under the President, to make, to save, to give for others. And some day the children of all lands, under the Red Cross, will teach the grown people the ways of understanding and of friendship; the beautiful meaning of the Red Cross which is echoed in their lives.--H. N. MacCracken.

----o----

THE FIRST DEGREE

The first degree in Masonry inculcates a knowledge of himself, and rightly understood, teaches the Initiate how he may "in the beginning" re-create himself. Man becomes king of the brutes by subduing or taming them. Brutes are fit types of our passions and are the instinctive forces of nature. Physical laws are millstones; if you are not the miller, you must be the grain. To attain the sanctum sanctorum, you must possess four indispensable capacities: an intelligence illuminated by study; an intrepidity which nothing can check; a will which nothing can break; and a discretion which nothing can corrupt and nothing intoxicate. "To know, to dare, to will, and to keep silence" were the four indispensable conditions for gaining admission into the ancient mysteries and are true today for real initiates. Have you really studied yourself ? Are you insensible to temptation ? Have you overcome the vortices of vague thoughts? Are you without indecision? Do you consent to pleasure when you will or when you should? To be able and to forbear is to be twice able. To learn self-conquest is to learn life. The intelligence and will of man are instruments of incalculable power and capacity. Properly directed imagination is a helpmeet, coupled with intelligence and will, that will make man almost omnipotent. Who would be a slave to his senses when he may be a king and reign with power and intelligence?

--Rob Morris Bulletin.

----o----

All our wants, beyond those which a very moderate income can supply, are purely imaginary.

--Bolinbroke.

----o----

If a man makes me keep my distance, the comfort is, he keeps his at the same time.

--Dean Swift.

----o----

THE BUILDER JULY 1918

THE FAITH THAT IS IN THEM--A FRATERNAL FORUM

EDITED BY BRO. GEORGE E. FRAZER

PRESIDENT. THE BOARD OF STEWARDS

CONTRIBUTING EDITORS

Wildey E. Atchison, Iowa.

Geo. W. Baird, District of Columbia.

Joseph Barnett, California.

John W. Barry, Iowa.

Joe L. Carson, Virginia.

Jos. W. Eggleston, Virginia.

Henry R. Evans, District of Columbia.

H. D. Funk, Minnesota.

Joseph C. Greenfield, Georgia.

Frederick W. Hamilton, Massachusetts.

H. L. Haywood, Iowa.

T. W. Hugo, Minnesota.

M. M. Johnson, Massachusetts.

John G. Keplinger, Illinois.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Julius H. McCollum, Connecticut.

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Frank E. Noyes, Wisconsin.

John Pickard, Missouri.

C. M. Schenck, Colorado.

Francis W. Shepardson, Illinois.

Silas H. Shepherd, Wisconsin.

Oliver D. Street, Alabama.

H. W. Ticknor, Maryland.

Denman S. Wagstaff, California.

S. W. Williams, Tennessee.

(Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Question Box and Correspondence Column.)

QUESTION NO. 11--

"Shall each American lodge appoint one of its members as a personal representative in the lodge and in the home community of and for each member of the lodge who is on War duty in France?

"If so, shall each such personal representative be made responsible for furnishing personal letters, magazines, books, gifts, etc., to his Masonic brother in France?

"What other systematic scheme do you propose that will as effectually remind Masons in France of their Masonic brothers at home, as the K. of C. buildings remind Catholic soldiers of their Catholic brothers at home?"

Rotate the Work.

In the ritual of an ancient organization, one undergoing trials says, "My brother, my brother, hast thou forgotten me?"

Our enlisted Masonic brethren must not be neglected, even though they are well looked after by those in National authority, and even though we have subscribed liberally to the Y.M.C.A. for that particular purpose. All material needs are doubtless well cared for. What Masonry should do is to supply the personal friendly and sympathetic and appreciative element. Each of the boys in France should receive a letter from the lodge from time to time. And the boys should be encouraged to write the lodge, so that those less fortunate than themselves may be cheered up by learning that the lodge is not forgotten amid new and interesting experiences in foreign lands.

It would be an unreasonable burden on Secretaries of lodges to ask them to write to all the members in camp. Nor is it likely that any individual or group of individuals appointed permanently would accept such duty. It would probably be more fruitful if men were appointed for one such service, to be succeeded by others from time to time. And one man might write a letter to each of three or four men once or so in a year, either in his own name or in the name of the lodge. Most members would probably gladly do their share, and would take special pleasure in writing to those with whom they were intimately acquainted.

As regards books and packages, it would be still easier to interest members. Everyone would make some sacrifice in that way. But it is not at all certain that such things would reach our boys. Every ton of ship space is urgently needed for other purposes. Even if packages should reach France, there is no probability of immediate

transportation to the front. For the present it would probably be wasted effort to send anything but first-class mail. Joseph Barnett, California.

* * * The Plan Works. I am strongly in favor of having every American lodge assign to an individual member the pleasing duty and responsibility of keeping another member, absent on service, informed of affairs at home.

Those who have had opportunity to visit the battle front state that nothing is more helpful to the soldiers than a cheery letter from home. I can see how a brother, who caught the idea, might make of such an assignment an opportunity for real service, not only encouraging his fellows in the trenches, but also finding his own patriotism strengthened by reason of constant thoughtfulness about things that might be of interest to the absent one.

College fraternities are making much of a similar plan. Each brother in service, whether known to the correspondent or not, is kept posted on affairs in the college, current events, and every possible item which might be of interest to one remote from the ordinary source of news. There is no reason for thinking that a work which has found abundant justification among college boys should not also commend itself in actual experience to those of maturer years. Francis W. Shepardson, Illinois.

* * * Let the Secretary Write. It seems to me that the Secretary of a lodge is the proper person to furnish personal letters, magazines, books, gifts, etc., to members serving in the army in France. Such work would add to his duties, but he is the proper channel for all lodge activities, such as the getting out of notices, bulletins, etc. He is familiar with the personnel of the lodge. Why transfer such activities to another? He might be given clerical assistance, however. The members of a lodge are better acquainted with the Secretary than with any individual member thereof. The members drop out, leave for other jurisdictions, etc., but the Secretary remains.

It seems to me that the combined Grand Lodges of the United States should take up the matter of establishing Masonic centers with our army in France; appointing a

general committee and asking for funds from each jurisdiction to maintain such centers. We do not want to compete with the Y.M.C.A. in its particular line of work, but we could have centers where the brethren might meet and exchange views and obtain assistance when necessary. Henry R. Evans, District of Columbia.

* * *

Special Deputies. I think the positive suggestions contained in the question are both of them admirable.

I do not think that our brethren at the front need the same kind of mental treatment as is administered to the Catholics through the K. C. buildings. I think there is some confusion of thought prevalent among us with regard to this particular matter.

The K. C. work is not primarily fraternal in the sense that ours is, but it is the Catholic substitute for the Y.M.C.A. with increased emphasis on the religion side.

The method of Masonic communication adopted by this Grand Lodge is the appointment of a special deputy with each military or naval unit in which there is any considerable number of Massachusetts men. These special deputies interest themselves in the promotion of Masonic clubs which are intended to organize Master Masons, and serve generally as a center around which the Masonic interests of the command may gather and as the means of regular communication between the brethren and the Grand Master and Grand Lodge. Frederick W. Hamilton, Massachusetts.

* * *

A Committee of Earnest Men.

I do not approve of appointing one member of a lodge to look after the comforts and interests of each soldier member. This is a lodge matter; every brother thereof should have the same burden on his heart and conscience. It is unfair, although easy, to put onto the other fellow the duties one should assume for oneself. On an average, only about ten per cent of a lodge roster is in the service. It would be manifestly unjust to put the work on one-tenth of the membership and let the other nine-tenths drift into the slacker class. Furthermore, it would be better for the nine-tenths themselves if they had a personal interest in the matter. It would keep war needs constantly before them, stimulate the fires of patriotism, and make them realize they are an important, integral unit in the fight.

If anything is done, it should be by a committee. I realize that committees are too often unsatisfactory and that one member thereof generally does the work. But this committee should be carefully selected, not named haphazard, as is too often done in Masonic lodges. It should demand and receive active support and assistance from every member and should insist on each one doing his part. Community effort is more productive of results than individual effort when wisely and tactfully handled. A band of earnest men acting as a unit can accomplish much, while the individual is limited by his ability or his inclination.

I note your question seems to refer to our brethren while in France. I believe the time to look after them is before they go, and after they come back. This man's army is going to France for strenuous work; it may be the last stand for freedom of thought and pure democracy of government. While over seas there will be little time to read books and magazines, and the soldier with a sixty pound pack on his back will not care to increase it, no matter how sweet the spirit of the giver. But, before he leaves America, he is ofttimes home-sick; many times anxious about those he is leaving behind, and ignorant largely of what is on the other side. And when he comes back, he will be confronted with lost years of effort for himself and with questions regarding the future. Joseph C. Greenfield, Georgia.

* * *

Teach Masonry at the Cantonments.

The idea does not appeal to me. I would want no one to represent me or to feel that he was in any way responsible for my acts, wants or needs.

As a member of the Masonic fraternity I would like to feel that my entire home organization took an interest in me but I would not want that interest focused in any one individual outside of my family.

"What would remind me of my brethren at home as the K. of C. buildings remind Catholic soldiers of their Catholic brethren at home ?"

I would want no gifts, but I would welcome newsy and cheerful letters--many of them--and the privilege and ability to have Masonic intercourse with Masons of my own and of all other nationalities on and behind the firing line. But how many of us are equipped for such fellowship ?

Let me illustrate. Thousands of young men are drafted into the service. Before going to France they are intensively trained for six to nine months or a year. Then they are in a fair way to care for themselves. Now consider what we Ancient Free and Accepted Masons do for our recruits. We take them in today and tomorrow they are Master Masons, entitled to all the rights and privileges of the fraternity. Most of them learn nothing but the catechism. True, a lot of brethren do assemble and enjoy themselves with the constant repetition of the ritual but let us give Masonic "meat" to the serious minded men who are going abroad. This will, in time, leaven the whole body of the Craft. How would I accomplish this ? By establishing Masonic schools at each cantonment in the United States and in France and putting them in charge of such a man as Frank C. Higgins, who would teach us something worth while of Masonry so that we would not appear as intellectually poor Masonic relations when we come into contact with English, French and other brethren. Then let our Grand Lodges rescind their decrees relative to non-intercourse with other nations so that we can fraternize with Masons of every land and nation whom we are likely to meet. That's what I

would like to have you do for me if I were going to France. I'd take chances with my fellows--Masons and non-Masons--on getting the material things in life. John G. Keplinger, Illinois.

* * * "The Junior Warden." I absorb this inquiry as I would a timely admonition, as I think it needed. The question "Am I my brother's keeper?" thus comes home to us as men and Masons. Why do I say "men-and Masons"? By the ceremony of Masonic transubstantiation we have taken to ourselves a real heritage, separating us throughout our conscious lives from the common grovelling serfdom of ignorance, wherein we would say for examine, do live the beasts of the field who weave not, neither do they lay up treasures for the winter's day, but die with the grass. So when we call upon Masons, we call upon men, made Masons, who, by vow and practice have risen to the dignity of Masters, not slaves. This mastery is of self alone. When we have thus risen to our feet upon this great battlefield we become like those heroes upon the fields of France. We become then, mindful of the other fellow first. So men charge with bayonet and sword, through ringing, singing, screeching rain of shot and shell, and when the fight has lulled, go back again to seek upon the sodden field some brother who has fallen wounded sore, that this brother may by his side hobble back to life. This is the spirit of the field and trench, the humanity of a Christ, above the self that was once first--the Masonry above the ego of the world.

My lodge has sixty-five Masons in the war. We have four hundred at home. We have a large "field committee" constantly in touch with the absent ones. We publish a lodge paper, "The Junior Warden," that goes each month with its chats and home news to each boy in the army. The mail, too, is well loaded with these publications from everywhere.

I am not seeking argument, but I would say that one copy of "The Junior Warden" would look as big as the Vatican buildings and farm, to a soldier in the field because we as Masons have not asked him to divide his fealty. The "Junior Warden" means more to such a man than club houses could mean to a man not sufficiently free to form an intelligent idea of anything. We sow the seed in prolific soil. It puts nothing above Country. A man gets pretty close to God when he fights for his Flag. Masonry means Country first and in that service we find heaven within our grasp with all its realization, beatitude and glory. Masonry holds the key to every barrier that ofttimes

seems to obstruct and nearly bar our upward, onward march. Denman S. Wagstaff, California.

* * * Have Postal Cards in the Lodge Room. I firmly believe in any plan which will cause our lodges to give proper care and attention to the brethren at the front. The suggestion of appointing a member as a personal representative of each brother is good. Some Michigan lodges are appointing committees of various size who see that each brother gets a letter at least once a month and a present of some kind once a month.

Some lodges have adopted the circular letter plan, the letter being specially written and containing not only lodge doings but also information about the families of the boys. One lodge has adopted the most admirable plan of having cards at its lodge room and each brother attending a meeting is requested to then and there write a card to a brother in service.

It appears to me that each lodge must determine the most effective course for itself. The principal thing is to see that the boys are reminded of their brethren back home and feel that the lodges have an interest in them.

By the way, one of the Canadian brethren, recently returned wounded from the trenches, told me that the most valuable packages that could be sent to the boys in France are those containing tobacco, good soap and a bath towel. These articles are practically unobtainable at the front, and a good smoke and a real bath and rub-down constitute the height of luxury for the soldiers when they return from the front trenches. Louis H. Fead, Michigan.

* * *

Help the Y.M.C.A. I think it would be well for the brethren to give to the Secretary (the only paid officer of the lodge) excerpts from personal letters received from brethren at the front from which the Master should formulate and disseminate information to the members in open lodge. This would increase the work of the Master and Secretary, but it would also make them more interesting personages to the members.

The best scheme that presents itself to me at this moment by which to keep the soldier brethren mindful of their lodges at home, is to help, aid and assist the Y.M.C.A. units at the front, and identify them with the fraternity; to keep our soldier boys provided with Christian, Masonic, Patriotic and Americanized literature; to make it possible for them to fraternize with Masons in Europe, and to encourage them to kill the Huns.

The adherents to the food administration scheme believe the best way to win the war is to consume less food; the fuel administration adherents believe it may be done by burning less fuel, while the girl who sells Liberty Bonds believes it may be won by purchasing the bonds. My own belief is that the best way to end the war is to kill Huns.

While the soldier in the cantonment has leisure to play ball, write letters, attend dances and receive the coddling of sentimental maidens, he will not find these conditions when he reaches the firing line. In fact the boys on that line are harassed, hungry, in momentary danger of death; spending sleepless nights, plagued by vermin, suffering from sores and fevers, and their thoughts are probably more concerned with the making and transportation of the munitions which they need for defense, than of literature or love letters from lodges. They probably deplore a strike in a munitions factory at home and regret that they have relatives engaged in that enterprise. George W. Baird, District of Columbia.

* * * A Sympathetic and Effective Plan. I think it would be an excellent idea to have a personal representative or Masonic god-father in each lodge and home community for the member who is on war duty in France. It would surely be appreciated by their families, and by the boys. However, I think the best service could be obtained by calling for volunteers instead of having them officially appointed. It seems to me the

most sympathetic and effective plan for keeping in touch with the Masonic brother in France would be through personal correspondence with the brother and letting it be known to his friends on this side that all gifts could be sent through him. This would help the Post Office as well as the soldier Mason.

New York is not waiting for the co-operation of other Grand Lodges but is going to establish Masonic centers of its own. The best scheme to effectively remind brothers in France of the brothers at home seems to me to be through a National Council of Defense. I am a warm admirer of Brother Schoonover's plan. Joseph W. Norwood, Kentucky.

* * *

Georgia Lodge Sends "The Builder" to Each Member in the Army in Addition to a Letter Every Week. I suggest that each lodge that has members now serving in the National Army, either at home or abroad, subscribe for THE BUILDER for each member so employed. The Secretary of Columbia Lodge No. 7 has been instructed to prepare a list of those of its members now in the Army, order THE BUILDER sent to them and to write each a letter telling him of the action of the lodge and requesting him to leave the magazine, when read, upon the table in the Y.M.C.A. By this we hope to let our boys have a monthly reminder that we are interested in them but we hope further to put good Masonic literature where it will be effective in educating young manhood and leading them to a lofty conception of Masonry.

Our Secretary has been instructed further to prepare lists of our Army boys in groups of four, making four lists each containing the same four names, but the names so arranged that No. 1 on list No. 1 shall be No. 2, No. 3 and No. 4 on the other lists. Each of these lists will be taken by some brother who agrees to write one letter a week. He will in this way write to four men in four weeks, and as each name appears on four lists, it will insure each man a letter every week. It will be more interesting to receive letters regularly from foul men at home than from only one as would be the case if only one man were appointed as correspondent for each soldier.

----o----

Hal Riviere, Georgia.

CRAFTSMEN

The word "craft" is a very ancient one, signifying an art, mystery or science, which we as Masons claim to possess and impart in the "work." It meant the knowledge and skill, together with the practical application of the same, by which an artisan carried on his work, which constituted a system of knowledge of a distinctive or peculiar character. The "arts, parts and points" of Masonry consist of a system of science, philosophy and morals, veiled in allegory and illustrated by symbols. It is so far interwoven with religion as to lay us under obligation to pay that rational homage to the Deity which is due from a creature to its Creator. Its foundations lie in teaching man how to live a higher and more perfect life, and nearer the conception of a Christ.

Well-meaning, but improperly instructed Craftsmen, for many generations, have endeavored to turn the Craft aside from its God-given message, and-to make of it an institutional organization masonic homes, asylums, endowments and schools have too frequently proven sources of envy, discord and confusion among the Craft. The lesson of the degrees is to teach the individual the benefits of Friendship, charity and brotherly love, so that by his own Self-denial, he may be purified. Institutions are good in their proper sphere, and as society is constituted today, are a necessity. As individuals and as taxpayers, We should support them by every means in our power. When we take up such work as craftsmen, there is a grave danger that We may thereby make them the keepers of our masonic conscience; washing our hands of our personal responsibility thereby losing the "rights, lights and benefits," which is the real value of the "work" and which we have so earnestly asked for. We must guard the "Craft" against pharisaical and smug respectability, which our crosses, double eagles and crescents tend to foster, and see that the Degree mills turn out something more highly polished and Ornamental than gate-posts. It should be impressed upon the mind of every Initiate, that Masonry is not a mutual benefit organization and that by becoming a craftsman he receives nothing of a "metallic" or pecuniary value. Too often the eastern skies at dawn are murky with clouds and the darkening eve brings a

sense of relief. Let no Initiate come within our portals with an untruth upon his lips or in his heart, that so Masonry may not prove to him an apple of Sodom.

-Rob Morris Bulletin

----o----

SPIRIT'S HOUSE

From naked stones of agony

I will build a house for me;

As a mason all alone

I will raise it, stone by stone,

And every stone where I have bled

Will show a sign of dusky red.

I have not gone the way in vain,

For I have good of all my pain;

My spirit's quiet house will be

Built of naked stones I trod

On roads where I lost sight of God.

- By Sara Teasdale.

From her “Love Songs,” published by Macmillans

----o----

MEMORIALS TO GREAT BEEN WHO WERE MASONS

BY BRO. GEORGE W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

BROTHER ROBERT MORRIS, a signer of the Declaration of Independence, whose Masonic history is given in Volume IV, Library of Masonic History, was born in Lancashire, England, in 1731. His father came to the colonies and settled in Talbot County, Maryland, and Robert came to join his father at the age of thirteen. He received his early education in Philadelphia and began clerking in the counting house of Charles Willing. He entered into business in partnership with the younger Willing in 1764, and the business, "merchandising," grew rapidly.

He was a member of the Protestant Episcopal Church, was a delegate to the Second Continental Congress and chairman of the secret committee to procure arms and ammunition, and served oil the Committee of Ways and Means and on the Committee on Naval Affairs. He came into the limelight through his forceful speeches on the regulations and restrictions of trade. He borrowed large sums of money on his own responsibility to send to General Washington which enabled the initiation of active movements resulting in the battle at Trenton. Owing to the effects of gun-shot wounds received in his boyhood, he was was not a participant in this battle.

Brother Morris was reelected to Congress and was a member of the Conference Committee which visited Army Headquarters, and, in 1778, having been continuously the "financial manager" of Congress, was made Chief of the Committee on Finance.

He established the Bank of Pennsylvania in 1780, which was the first extensive monied institution in the United States. He later "gave the first vehement impulse toward the consolidation of the Federal Unions by the creation of the Bank of North America which soon after was able to loan the Nation $400,000 and also released it from its subscription of $200,000. In February, 1771, he was elected Superintendent of Finance at the most critical period of the War. In accepting the office he said "The United States may command everything I have except my integrity."

He personally supplied the troops with thousands of barrels of flour, as well as lead for their bullets. He supplied General Greene's army with funds, when Greene was in the last extremity, and he managed the equipping and provisioning of Washington's army, with which Washington entered the campaign against Cornwallis. To this end Morris issued his own notes to the amount of $1,400,000.

Not only was his entire estate pledged but he made many additional pledges in borrowing from his friends. We have given but a part of his financing of the War of the Revolution, but enough to remind the brethren of today what aid was rendered by a de facto brother in that dark hour of need.

Morris married Mary White, daughter of Thomas White and sister of the second Bishop of the Protestant Episcopal Church in the United States. He was elected in 1778 a member of the convention which framed the Federal Constitution, and elected to the first United States Senate. In 1784 he sent the first American vessel that ever appeared in the Port of Canton, China. He died in Philadelphia in the eighth of May, 1806, and was buried in the cemetery of Christ Church (P.E.) at Philadelphia. The engraving shows the modest memorial placed over the grave of this great patriot and brother. That part of the inscription on the tablet referring to Morris, reads as follows:

"The Family Vault

of

Wm. White & Robt. Morris

The latter who was financier

of the United States

during the Revolution,

died the 8th May 1806

aged 75 years."

----o----

"A CERTAIN POINT WITHIN A CIRCLE"

BY BRO. WILLIAM F. BOWE, PAST GRAND COMMANDER, GEORGIA

William Fairbanks Bowe was born August 9th, 1866, at Augusta, Georgia, his present home. During his boyhood he attended the private schools in that city of educational advantages and culture, until the age of fourteen years, when on account of his superabundant energy and the eagerness of youth he chose to enter the work-a-day world rather than pursue further his academic studies. He started his career as a true operative Mason. He served his time as a brick-layer and became a finished workman in that and the kindred crafts; was active during youth and early manhood in the civic organization that flourished in that day and time in his city and vicinity He was initiated as an Entered Apprentice, March 11, 1885, in Zerubbabel Lodge, Savannah and was raised in the same Lodge, June 11th, 1885.

He was always active in the local affairs of Masonry, passing through the chairs in both the Blue Lodge, Chapter, and Commandery, at the same time being an active member of Adoniram Council, R. and S. M., and also taking sympathetic interest in the affairs of the Eastern Star; he was a Trustee of the Masonic Hall in the city of Augusta for a period of fourteen years, serving as Chairman of the Building Committee of that body during the period of the erection of the present Masonic Hall.

But his activities were not by any means confined to the local field. He was really the organizer and founder, as well as the first elected Master of Richmond Lodge, No. 412 F. & A. M. He served as local secretary of the State of Georgia for the Correspondence Circle of Quatuor Coronati Lodge No. 2,057, in London, since 1897, and has served with distinction and success as the Georgia head of two of the Grand Bodies, the Grand Commandery and the Grand Chapter.

PERMIT me to endeavor to present to your minds an historical view and the physical attributes of an ancient and important Masonic symbol, for the facts of which I am mainly indebted to the researches of Brother Sydney Klein. "A Certain Point within a Circle" is our subject. It is not even designated as the central point of the circle, but simply "A Certain Point within a Circle."

Dr. Anderson, in the Grand Lodge Constitutions of 1723, declares that "Pythagoras instituted a lodge of good Geometricians and communicated to them as a secret" "That amazing proposition which is the foundation of all Masonry." This announcement of very few words contains a number of assertions of very great import. Note them again, "Pythagoras instituted a lodge of good Geometricians and communicated to them as a secret," "That amazing proposition which is the foundation of all Masonry."

The history of those ancient days leads us to believe this to be true and it probably occurred at the time he settled in the Dorian Colony at Cretona, Italy, where the Pythagorians are said to have first coined and used the word "Mathematics."

Like many unhistorical verities the symbol of "A Point within a Circle" comes to us from a past so remote that all knowledge of its origin is lost; and during its sojourning, its meaning and intention had been forgotten, and its real symbolism has been so changed that the interpretation now given to it by our Masonic Monitors is strained and insufficient and does not receive the approval of students of Masonry. Mackey does not give any historical reference to "The Point within a Circle," although he recites that, according to Higgins, "Circular Temples were in the very earliest ages universally erected in Cyclar Numbers to do honor to Deity," and that Oliver relates that the Druids erected a circle of about forty perpendicular stones, and in the center

one stone of greater height than the others. To my mind there is no connection between these examples and our symbol of "A Point within a Circle."

McClenachen says there are found on ancient Egyptian monuments the figure of the point within the circle, and on each side of the circle an erect serpent. This figure is interpreted to mean: "The Alpha and Omega or the Egyptian omnipotent God surrounded by his creation, bounded by his limitless wisdom and power"; whether this interpretation is satisfactory or not to the ancient Egyptian I do not know.

It cannot be affirmed that this figure is or is not connected with our emblem, but in either event it does not affect the following historical fact, which is confidently believed to furnish the true explanation of our great Masonic symbol, "A Certain Point within a Circle."

In its travels down the corridors of time, the form of the emblem has been only slightly modified or added to; so the grave difficulty before us is to discover the teachings of the symbol, and I may here state my belief that any present day symbol of Masonry that is not understood, no matter how incongruous it may now appear, carries or conceals from the distant past some distinguishing element of Masonry.

I shall only present one historical view of such a symbol: "A Certain Point within a Circle." In order that you may easily conceive the ideas which I will attempt to convey, I must ask you to believe a proposition upon which this view is largely predicated: namely, that the great secret of the ancient Mason was the knowledge of how to make a perfect square without the possibility of error.

Time will not permit the giving of reasons calculated to establish the probability of this foundation, and many eminent Masonic students do not believe that the reasons given are sufficient to establish it as a fact; but I assure you that a strong argument can be made in support of the contention that the Great Secret of ancient Masonry was the knowledge of how to make a perfect square without the possibility of error, which I shall hereafter designate as the "Knowledge of the Square."

Brother Sydney Klein, in his wonderful exposition of "The Great Symbol," expresses his belief that this "Knowledge of the Square" was referred to by Dr. Anderson in the Grand Lodge constitution of 1723 as that "Amazing proposition which is the foundation of all Masonry."

So, for the purpose of this discussion, it is assumed that all of my readers believe (temporarily at least) that the knowledge of how to make a perfect square without the possibility of error was a great Masonic secret known only to Masters of lodges and handed down by them to their successors with scrupulous secrecy, and it is worthy of consideration whether or not this knowledge was the secret intrusted to a new elected Master before he was inducted into the chair of K. S.

This knowledge of making perfect squares was known to the ancients; for Pamphalia, a female historian of the time of Nero, says that, "Thales, the Tutor of Pythagoras, learned in Egypt how to describe a right angled triangle in a Circle." Appolodorus says the same of Pythagoras. Plato, Proclus and many other ancient Greek writers refer to the right angled triangle as being Divine. The right angle of the square symbolizing the perfection of Deity. Your imagination may revel in the thought how ancient is the common Masonic saying, "To act by the square"--it means now, as foreshadowed by Plato, to live according to Divine Law.

It is important that during this exposition you should remember the fact that our ancient brethren probably approached the proposition of constructing a perfect square, with feelings of awe, because of their belief that the process was a sacred mystery, or a sort of divination.

In Europe during the Dark Ages, say from A. D. 700 to 1300, the art of Geometry was entirely lost; but the knowledge of how to make a perfect square within a circle was not lost.

This Truth is worthy of an essay as to whether or not the "Knowledge of the Square" was preserved by Freemasonry during those dark days when the intellect of men had become depressed almost to oblivion.

I say advisedly that the knowledge was not lost, because there is preserved to us a doggerel rhyme called the Stone Mason's speech. The oldest copy is of date about A. D. 1500, but it is evidently the copy of an older original. With this long prelude I am now ready to endeavor to prove to you "that the point within a circle" was a significant symbol at a period at least previous to the year A. D. 1500.

"The Stone Mason's Speech" is, literally translated, as follows: What in stone-craft to see is

Which no error nor bypath is But straight as a line; a line Through drawn the Circle, overall Thus findest thou three in four stand. And thus through one in the center go Also again out of the center in three Through the four in the Circle quite free The stone-craft and all the things To investigate makes the learning easy A point which in the Circle goes Which in the Square and three angles stand Hit ye the point then have ye done And come out of Need, Fear and Danger Herewith have ye the whole science Understand ye it not: so is it in vain All which ye learnt have; Of that bewail yourselves soon, therewith depart.

Now this speech almost certainly refers to the "Point within a Circle," because every direction given in it is applicable to that symbol, and the result together with every fact in the speech is in exact accord with the demonstration which I will now give.

First, I establish the point (Figure 1) and with it as a center I describe the circumference and we have the symbol of the "Point within a Circle."

The speech directs: "A line through drawn the circle," draw line A-C through the center. "Overall thus findest thou three in four stand."

That is to say you must draw lines on three out of four sides; each line the length of the diameter, or three lines equal to A-C on three sides (draw lines number one, two and three), "And thus through One in the center go."

That is to say, from the center of line No. 1 draw a line (draw a line from the center of side No. 1 as A-B). "Also again out of the center which is in three," that is to say from the center of side three draw a line (draw a line from the center of side three as C-B). "Through the Four in the circle quite free."

That is to say the lines should be drawn to the circumference of the circle towards the side four which is quite free.

"The stonework-craft and all the things To investigate makes the learning easy."

That is to say, any investigation into the matters pertaining to stone-craft are made easy by this "Knowledge of the Square."

"Now observe the result according to the speech, "A point which in the circle goes, which in the square and three angles stands, gives you the whole science and you cannot go wrong." That is to say the point within the circle is within the square of the two parallel lines and also within the triangle formed by the three angles, and you have accomplished the whole science, and therefore cannot go wrong.

This is an evident fact because no matter in what direction you draw the lines from A and C, provided they are exactly joined at the circumference of the circle, they will form a right angle or a perfect square, (see lines A-E and C-E) and, therefore, you can

form an infinite number of right angles within the circle, every one of which will be a perfect square, and thus is accomplished the "Knowledge of the Square."

First a straight line, Second a square, Third a perfect knowledge of the square. As the speech further sums up the result:

"Hit ye the point then have ye done And come out of Need, Fear and Danger." Perpendicular, square and center.

A right angled triangle invested with sacredness by our ancient brethren as containing within its perfect angle the attributes of Deity formed not on the center, but by the aid of the "Point within a Circle."

Now if this explanation of our subject is plausible or even possible, let us endeavor to find a reason why the meaning of so important a symbol could be lost.

We have assumed that this "Knowledge of the Square" was confined to the Masters of lodges and whilst this knowledge was of great importance to the Operative Mason it would be of little practical use to a speculative Mason. In time the explanation would be disused and the meaning of the ritual be lost--the same as the stone mason's speech is preserved, but its teachings disused and its intention forgotten.

Notwithstanding our loss of the symbolism of the square, we preserve the square as one of the Great Lights and as an emblem peculiarly belonging to the Master.

Our ritual says:

The Bible is dedicated to God (for a very good reason) .

The compasses to the Craft (for a very good reason) . And the square to the Master for the totally inadequate reason, "That it is the emblem of his office."

After this demonstration we surely are compelled to believe that the square is dedicated to the Master for a far more noble and important purpose; and as a suggestive thought, in this connection, I leave with you a question: Is it not likely that the square may have originally been the emblem suspended over the Master's chair and because it is the exact shape of the Greek letter "Gamma" or "G," that in the evolution of time the emblem finally became changed from the square to the letter "G" ?

In the early days Masonry was patronized by the controlling minds of the monasteries and they attached a religious meaning to their principal emblems, and they would be certain to do so to their symbols whose meaning was lost; and the concept would be natural to them that the point within the circle represented the G.A.O.T.U. whose horizon of operative power is a circle of infinite extent, and likewise we derive from this solution of that "amazing proposition" the speculative theory that the infinite number of perfect squares generated by the power of "A certain Point within a Circle" must be emblematic of the infinite number of perfect attributes of Deity, whose all pervading power is symbolized by the "Point within the Circle."

Now in this representation, according to this method, we have the point within a circle, but instead of the Holy Bible on top we have the illustration of that "Amazing proposition which is the foundation of all Masonry"; but can we give any reason at all why these two perpendicular lines are characterized by us as representing the two Saints John?

As a thought that may induce some brother to make an investigation intended at least to disprove it, I suggest that in order for the ancient Mason to demonstrate "The Knowledge of the Square" he needed to use two straight edges, and in the sorcery of

the operation they possibly were stood one on each side of the circle the same as these two perpendicular lines would be drawn.

And likewise, as has long been the custom of operative craftsmen to give names to certain implements of the craft, it is possible that during the construction of the Cathedrals by the building societies of Masons, that these two straight edges may have been named by them "St. John," especially so, since the operation of making perfect squares was a hidden mystery, it naturally would be accomplished with some element of mysticism.

Among present day geometricians the solution of this knowledge of the square is very simple, but even to this day few operative craftsmen are familiar with the process, although the reverse of the proposition is readily known to all pattern makers, and yet, strange as it may seem, when the pattern maker's task is submitted to the geometrician it is equally incomprehensible to him as the knowledge of the square is to the operative craftsmen.

THE PATTERN MAKER'S PROBLEM

In order to demonstrate this I will make a physical exhibit. We have here a wheel six inches in diameter. It is desired to cut a mortise in a block of wood or stone or metal so that one-half of the wheel will perfectly fit the mortise. The problem is how to cut out the material with a perfect certainty that the wheel will accurately fit. I have here for convenience a piece of wood in which is a mortise six inches wide and four inches deep. I will fill this mortise with plastic modellers' clay, because, of course, if we accurately cut out the clay we could do the same with either metal, wood or stone.

The distance A-B is six inches, being the same as the diameter of the wheel.

By placing the two outside edges of a square on the extremities of the proposed mortise, say points A and B, with the corner or outside angle of the square "C" as a pointer to guide the cutting, let the square slide around its sides resting continuously on the two points A and B, and it will be found that the point or outside angle of the square will perform a true semicircumference belonging to a diameter of six inches, (see Figure 3), and by testing our mortise with the six inch wheel we find that the fit is perfect. Having made a perfect semi-circle by the use of the square it is readily apparent that the same operation will make the remaining semi-circle, and by this means we can construct a perfect circle. For convenience I have already prepared the remaining semi-circle, and by joining them together we have the perfect figure as shown in Figure 4.

But the point within the circle is not seen for the circumference was made by the square and not by the compasses; and although the point is invisible, the Truth is self evident that it is there within the circle absolute and perfect on the center.

Now it has been demonstrated by the "Knowledge of the Square" that an infinite number of right angles or perfect squares can be drawn within the circle, bounded by two parallel lines, and touching the circumference.

And we now also know from the explanation of the pattern maker's problem that if the edges of a perfect square are kept in touch with the two parallel lines and caused to occupy an infinite number of locations, that the extreme angle of the square originally thought to contain the perfection of Deity, and (in this proposition) always under control of the power of the center will describe the line of a true circle, which will always be the circumference of the "Point within a Circle," and both of these propositions are true no matter how great the distance between the two parallel lines.

Therefore, it is obvious that if the distance of the two parallel lines is infinite then the circumference is also infinite and the point within the circle is always on the center.

The existence of Deity has been beautifully defined by Hermes Trismegitus, an Egyptian of the period 15 B.C., who says: "God is a circle whose center is everywhere, but whose circumference is nowhere to be found." This abstruse thought can be analyzed and proven to be conformable to our present exposition of "A Certain Point within a Circle."

I will not invade the vast field of speculative thought borne upon our minds by the demonstration of that "Amazing proposition," although, a contemplation of the process of creating a perfect circle by means of the square alone, naturally leads our minds to inquire into the speculative properties of the square. I will be content merely to continue the physical process or principle to its logical conclusion.

We have proven that if the edges of the square are operated as described against any two points that the right angle of the square will describe a circumference line belonging to a diameter, at the extremities of which those two points are located.

Now, if during the process of making this circumference the right angle of the square is caused to rotate into an infinite number of planes, that is to say if the square is caused to move against the points and is also at the same time rotated in such manner that its perfect angle will pass-through every point possible for it to do, then every such point will be in a circumference line belonging to a diameter equal in length to the distance between these two points.

It will be observed that in whatever direction the right angle of the square is moved even if during its rotations the edges of the square are continually moved against the two points A and B, that the distance from the angle of the square to the center of the circumference is always the same.

It is therefore obvious that the perfect angle of the square defining similar circumferences in infinite planes will inevitably produce the surface of a sphere.

Which is to say, that it is proven by this operation that while the edges of the square are moved against the two points and the right angle of the square at the same time is rotated into every possible place every such place will be exactly the same distance from the center, therefore the right angle or extreme point of the square during this operation will necessarily produce the surface of a perfect sphere.

Hence we derive the geometric fact that any two lines drawn from the extremities of every diameter of a sphere and exactly joined at the surface of the sphere will form a right angle or perfect square (Fig. 5) and we learn again the "Knowledge of the Square."

A - A Extremities B - B of C - C Diameters

A - D - A Right angles B - A - B of C - F - C Perfect squares

These Truths impress upon our minds the concept that if the central points of the parallel lines are an infinite distance apart, then every right angled triangle or square formed within the circle or within the sphere, by the demonstration of that "Amazing proposition," will be infinite.

Also that the circumference line generated by the right angle of the square whose edges are in touch with those distant points, as demonstrated by the pattern maker's problem, will be infinite. But our wonder is yet more astoundingly excited when we conceive the great Truth:

That the sphere designed and created by the evolutions of the perfect square constantly in touch with those two points of infinite distance, directed by the power of the center will be infinity itself and the invisible point within this sphere will be absolute and perfect.

----o----

THE MASONIC WRITINGS OF GEORGE FRANKLIN FORT

BY BRO. OLIVER DAY STREET, ALABAMA

WHEN some years ago we sought to learn something of Brother George F. Fort and his writings, we found that printed information concerning him was not to be found. He is not so much as mentioned in either Mackey's, Macoy's, or Kenning's Cyclopedia of Freemasonry. Little more than incidental mention of him or of his work is made in the writings of others, and then generally to disagree with him. Some of our writers pay high tribute to the grace and elegance of his style, but make no attempt to fix his position in Masonic literature or to estimate the historical value of his writings. For years we sought in vain for an account of him that would even afford information as to when or where he was born, where he lived, or when or where he died. We appealed to the learned librarian of the Grand Lodge of Pennsylvania, Brother Julius F. Sachse, who could only refer us to Appleton's Cyclopedia of American Biography, where Brother Fort and his uncle of the same name are hopelessly confused and commingled in a single sketch. Finally we addressed a query to Miscellanea Latomorum, London, which may be found at page 69 in the January, 1914, issue of that excellent little journal. Its intelligent editor, the late lamented Brother F. W. Levander, became at once interested and made such search that he was able to present a brief sketch of Brother Fort in the August, 1915, issue of his paper, from the pen of Miss A. E. Bear, of Camden, N. J. Meanwhile we had also located Mr. John H. Fort, a brother of George F. Fort, from whom we obtained much information and who has furnished the readers of THE BUILDER an entertaining and instructive sketch of his distinguished brother. It is indeed strange that one of the most brilliant and scholarly writers on the subject of Freemasonry should have continued so long virtually unknown to the Craft and we take personal, satisfaction in having been to some extent instrumental in reviving interest in our learned brother.

George Franklin Fort was born at Absecon, Atlantic county, New Jersey, November 20, 1843. His father, John Fort, was a minister of the Methodist Episcopal Church, and his uncle, George F. Fort, for whom he was named, was governor of New Jersey from 1851 to 1854. Another distinguished member of the family, John Franklin Fort, was also governor of New Jersey from 1908 to 1911. The family is an old and prominent one and has resided in the neighborhood of Pemberton, New Jersey, since colonial times.

George F. Fort, the subject of this sketch, received a liberal education which he improved by extensive travels in Europe, and by a course of lectures at Heidelburg University. It is said of him that he was able to lead and write seventeen languages besides his mother tongue and that some of these he could speak with fluency and ease. He was also trained for the bar, was admitted in 1866, and practiced his profession with success. But the study of history and antiquities was his passion. Upon these subjects he was a frequent contributor to the press and wrote among other things "Medical Economy in the Middle Ages" and an exhaustive treatise upon "Norse Mythology," the latter of which, however, was never published. He collected an extensive library in foreign languages relating to many branches of knowledge, but particularly to mythology, literature and art.

Substantial as were Brother Fort's contributions to the field of knowledge in general, his enduring fame must lest upon his Masonic labors. He was made a Mason in Camden Lodge No. 15, Camden, N. J., from which he dimitted in 1870 to become a charter member of Trimble Lodge No. 117, of Camden. He became Master of this last named lodge in 1871. He was a member of Cyrene Commandery No. 7, Knights Templar; of Van Hook Council No. 8, R. & S. M.; and of Excelsior Consistory 32d, Ancient and Accepted Scottish Rite, all of Camden. He was an Honorary Life member of York Lodge No. 236, of England, and was the Representative of the United Grand Lodge of England near the Grand Lodge of New Jersey.

He wrote a number of articles which from time to time appeared in the Masonic press and was the author of "A Historical Treatise on Early Builders' Marks" and of "Medieval Builders," both important contributions to Masonic literature. But his chief work and that upon which his fame as a writer depends is "The Early History and Antiquities of Freemasonry." It is no exaggeration to say that this is one of the most remarkable books that has ever been written concerning Freemasonry.

In order to assign to Brother Fort his proper position among Masonic historians it will be necessary briefly to review those historians of the Fraternity who preceded as well as those who have followed him. Chief among his predecessors were Dr. James Anderson, William Preston, Dr. George Oliver, Alexander Lawrie (or rather as is generally supposed, Sir David Brewster), J. G. Findel, and W. J. Hughan. Perhaps we should not omit from this list Mr. J. O. Halliwell-Phillips, though a non-Mason. His most notable successors have been Robert Freke Gould, D. Murray Lyon, George William Speth, all of Great Britain, and Wilhelm Begemann, of Germany.

Masonic historians may be divided in a general way into the Idealistic and the Realistic schools. With the first of these may be classed the Rev. James Anderson, who wrote the first "Book of Constitutions," published in 1723; William Preston, who wrote what has been called the first Monitor, "The Illustrations of Masonry," published in 1772; and the Rev. George Oliver, a voluminous writer of the middle of the last century. To the Realistic school may be assigned Robert Freke Gould and William J. Hughan of England; D. Murray Lyon, of Scotland; J. G. Findel and W. Begemann of Germany. Each of these schools boasts a multitude of less conspicuous followers.

The Idealists do not feel themselves restrained by the limitations applied to the history of other subjects. They maintain, at least impliedly, that they are warranted in accepting fully all the traditions of the Craft, as well as all that may be legitimately inferred from them. Guided by this rule, or rather absence of rule, they have furnished the fraternity with numerous fanciful and highly improbable accounts of Freemasonry. It can not be denied that in recent years they have been pretty thoroughly discredited as historians.

On the other hand the Realistic school insists, at least impliedly, that nothing is to be accepted as fact unless it is sustained by contemporaneous documentary evidence of unquestioned genuineness. They reject tradition in toto, deny that any play is to be allowed to the imagination, and concede small scope to reasonable inference and deduction; forgetful that, if these rigid rules were applied, the early history of no subject could be written.

It is inevitable that between two such diverse schools there could be slight common ground of agreement. Hence, Dr. Oliver wrote that without doubt Freemasonry had existed from before the creation of the world; Anderson that it dated from the days of Adam. Preston is scarcely a less offender in this regard than Anderson. According to these authors and their imitators, nearly every distinguished man of ancient or Medieval times was a Grand Master, or a patron of the Craft.

The Realists generally, on the contrary, contend that the earliest possible historical date which can be assigned to Speculative Freemasonry is A. D. 1600, or thereabout, though they admit that prior to that period and as far back as A. D. 1390, and probably much earlier, there was an operative society of Masons from which the Speculative is a development. These hardheaded brethren, who so completely reject tradition of all kinds, have surely in recent years had their skepticism rudely shaken by the confirmations which they have seen given to Biblical stories, long regarded by some as mere fables, through the excavations of scholars in Egypt, Greece, Babylonia, Palestine and other countries. The lesson of it all is that it is equally unwise either to accept or to reject tradition by the wholesale and unquestioningly.

It has thus happened that during the period from A. D. 1722 to a time well after the middle of last century much foolish stuff was put forth by Masonic writers under the denomination of Masonic History. The foremost writers were our worst offenders. No tale, it has been said, was too idle or too absurd to be narrated or too marvelous to be believed provided only it was related concerning the Society of Freemasons. But the pendulum has now swung to the other extreme. Most of our leading historians as above stated now laugh at tradition; they reject out of hand as absurd the idea that Solomon had any connection with our fraternity or that the Temple was built by Freemasons. They declare that Hiram Abif's death is a myth and that there is no evidence of the existence of Speculative Freemasonry prior to A. D. 1600. They pronounce as fables the traditions recorded in our "Old Charges," that Naymus Graecus introduced Freemasonry into France, that Charles Martel there patronized and became a member of the Craft, and that St. Alban introduced it into England in the third century. They regard it as a waste of effort to attempt to solve the meanings of these traditions among us. These incredulous and perhaps overcautious brethren, it appears to us, have gone as far to one extreme as did our historians of the past go to the other. The truth is no doubt between the two.

Another large class, therefore, of our Masonic scholars have recognized that there is something of the extreme in the contentions of both of these schools. They have accordingly taken a middle ground and hold that Masonic tradition, though to be received with great caution is nevertheless entitled to consideration in even a sober history of the Craft; that it usually possesses a grain of truth, and is not to be lightly rejected; that it should be tested by the known facts of history and if consistent with them and with reason, may be accepted in its broad outline; and that to subject our traditions to this process is one of the chief offices of the Masonic historian. They further hold that from the established facts of Masonic history they are justified in drawing such further inferences and deductions as may appear reasonable. This is the rule applied to the history of all other subjects and they can not see why it should not apply to Masonic history. The fact that the rule is one difficult of application and requires the hand of a master does not render it any less sound. Histories of Masonry thus written will be only of greater or less value, as have been histories of all other subjects, according to the several abilities of their authors.

Perhaps the most distinguished representative of this intermediate school is the late Brother George William Speth, of England, certainly one of the sanest and most luminous minds that has ever written on the vexed subject of Masonic history. To this school we assign Brother Fort also, but it would be a mistake to class him as the follower or imitator of any one. Indeed his most notable contributions to the literature of the Craft antedated those of Brother Speth and others of this school.

The only general historians of the Craft who antedated Brother Fort, whose works are accessible in English and who can be said to have possessed the true historical spirit, were Sir David Brewster (generally understood to have been the author of Lawrie's "History") and J. G. Findel, of Germany. Lawrie's "History" is greatly marred, if not rendered worthless, by the bias of its author in favor of the Essenean origin of Freemasonry.

Findel's history betrays the strong Germanic prejudice of its author. With all the zeal of racial and national pride he set himself the task of proving that British Freemasonry was derived directly and solely from the Steinmetzen of Germany. This, of course, involved a denial that it descended from the Medieval and ancient building

corporations of Gaul, Italy, Rome, or Greece, to say nothing of those that may have existed in Asia Minor, Palestine, or Egypt. Findel's idea seems further to be that the German Steinmetzen borrowed little or nothing from the older societies of Europe; that in short it was an indigenous product of German soil. It is needless to say that British Masonic scholars have vigorously taken issue with his theory. At the same time, it must be admitted that he brought scholarship and a fluent pen to the support of his cause. His book is plainly not to be classed with such effusions as those of Anderson, Preston and Oliver. While strongly biased, it securely places Brother Findel among the critical school of Masonic historians. It is now generally conceded that the most that can be claimed for the Steimnetzen is a remote common ancestry with Freemasonry.

Now in order to get a better appreciation of Brother Fort and the place of his work in the literature of the Craft, it is necessary to state somewhat fully his line of argument as developed in his magnum opus, "The Early History and Antiquities of Freemasonry." This is really as its title indicates two separate and distinct works. The author has very properly discriminated both in substance and method of treatment between what is historical and what is only traditional. The "Early History" occupies the first half of the book and in it the author endeavors to present, to use his own words, "a narrative of the state of fine arts at the decline of the Roman Empire and also of the propagation of architecture and its kindred sciences by bodies of builders, who developed into the Middle-Age Freemasons, whose history is carried down to the formal extinction of this society as an operative brotherhood in the year 1717."

Brother Fort's view is that, in accordance with our oral and written traditions, the Speculative Craft is directly descended from the operative societies of past ages. These societies he conceives to have been in full development before the fall of the Roman Empire. With the fall of the Western Empire, arts and the artists removed to Byzantium, the capital of the Eastern Empire. In the fifth century, when Theodoric and the Longobards undertook the readornment of Italy, artists came from Byzantium and other parts of Greece and formed themselves into corporations which, under the doctrine known as profession of law, enjoyed the right of living under the laws of the country whence they came instead of those of the country in which they were sojourning. The native building societies of Italy which had survived the fall were thus brought in contact with and subjected to the influence of these Greek artists, with the result that in Northern Italy particularly there arose a school of architects known as the Magistri Comacini, or Comacine Masters. They were organized into societies quite similar to our lodges. These societies at a very early date entered into close

contact and association with the ecclesiastical authorities. He points for evidence of this to the possession by our present day Craft of a symbolism familiar to the church in its early ages. Architecture received renewed impetus under the Carlovingian kings in France. By the middle of the eighth century the building societies had become religio-artistic from their close and long association with the monastic institutions of Western Europe and in them architecture and its kindred arts were particularly cultivated. Through Greek and Oriental artisans all the useful rules and technicalities in possession of the East were introduced into Western Europe and thus transmitted to the monastic artificers and finally by them in turn abandoned to the lay corporations of the Medieval Freemasons.

This union of the religious and the building orders resulted in a system of symbolism combining both Oriental and Teutonic ideas. This mingling of the Eastern and the Northern, Brother Fort thinks, first occurred in Northern Italy under the Gothic and Lombardic rulers. With the eleventh century began an unprecedented era of church building demanding great numbers of the most skilled artists. By the end of the twelfth century these had grown into a very powerful and widespread building society of a quasi-religious nature, combining the church symbolism of the East with that of the pagan mythology of the North. Thus is explained the strange mixture of Hebrew and Norse ideas found in Freemasonry. From the monasteries, this building society appropriated the three grades of apprentice, fellow and master. With the decline of church building the control of architecture gradually passed from the church to the lay societies, carrying into them the old system of symbolism.

By the twelfth century, Brother Fort evidently regards Freemasonry and the building corporations as identical. Boileau's Code of A. D. 1254, he thinks, proves the Fraternity of Masons then fully organized in France with presumptively a long history already to its credit.

His view is that the history of British Freemasonry begins in A. D. 1136 with the building of Melrose Abbey, but that it was not regularly organized in England till the thirteenth century. He regards the York Assembly of A.D. 926 as fabulous.

Before the twelfth century England depended on Gallic Masons and thus she derived her Freemasonry directly from France. The influence, however, of German Masonry on that of England is recognized.

Long prior to the middle of the fourteenth century numerous so-called "statutes of laborers" had been passed by the British Parliament regulating prices to be charged by the various handicrafts. By A. D. 1350, the societies of Masons were so well organized that they felt strong enough to resist these statutes. In A. D. 1451, those employed in constructing Windsor Castle "struck" for higher wages. A statute was passed providing for their branding upon refusal to return to work after due notice. Other legislation followed which was in turn broken by the Masons. Finally in A. D. 1424, in the reign of Henry VI, they were forbidden to assemble in their "chapters and congregations." Thus they were deprived of the power of regulating the craft of Masons or of determining who should work at such labors. Nevertheless, they continued to meet in their lodges and to practice their ancient rites and ceremonies of initiation. But by these measures they were reduced from the dignity of a craft to the position of clubs chiefly employed in works of benevolence. At this period perhaps must be sought the point of departure of Speculative Freemasonry from the operative craft of Masons. The rites and ceremonies and moral instructions hitherto in vogue in the lodges were however continued under the new regime. Gradually the speculative features encroached upon and finally almost effaced the operative. Even before A. D. 1424, "from a very early age," non-operatives of high standing had been occasionally admitted to the lodges. In Italy this custom prevailed from the time the gilds obtained a legal corporate recognition. In like manner, Edward III became a member of the gild of Linen Armorers. The change from the operative to the Speculative continued to grow during the remainder of the fifteenth and the whole of the sixteenth and seventeenth centuries. This change became complete with the organization of the Grand Lodge of England in A. D. 1717.

Brother Fort habitually refers to the German Steinmetzen as the "German Freemasons." In thus apparently assuming the identity of the Steinmetzen with the Freemasonry of England, it must be admitted Brother Fort departs from sound historical methods. While the evidence is very strong of their kinship and of their development from a remote common source, evidence is lacking of their identity, notwithstanding Brother Findel as above stated and other loyal German brothers have insisted earnestly that Freemasonry is merely a direct derivative from the Steinmetzen. It is very clear, however, that Brother Fort did not mean identity in this sense.

This completes the review of the first portion of Brother Fort's history, the portion which alone professes to be an attempt to sketch an outline of the real history of the Society of Freemasons. It will also be observed that this sketch does not attempt to go further back than the "later Roman Emperors." By this expression he apparently means Marcus Aurelius and his immediate predecessors, or from about the beginning of the second century A. D.

The strength of Brother Fort's theory lies chiefly in three things: (1) that it accords with our oral and written traditions; (2) that it is not inconsistent at any point with the known facts of history; (3) that it is throughout a reasonable hypothesis. He wisely refrains in the historical portion of his book from any attempt to trace the history or origin of the Society back of historic times.

No one would pretend that Brother Fort has certainly hit the solution of the development of Freemasonry during the last fifteen hundred years. If it can not be said of him, neither can it be said of any other writer. Notwithstanding recent researches and much that has been written on this subject since Brother Fort's day, the probabilities still remain about as strong in favor of the truth of his theory as of any other. Indeed our opinion is that it has the balance of probability in its favor.

The crux of Brother Fort's theory may be said to be that the Magistri Comacini of Northern Italy afforded the connecting link between the ancient building societies of Rome and Greece on the one hand and modern Freemasonry on the other. In propounding this theory he may be fairly regarded as the pioneer. It must be conceded that his conclusions are largely the result of inference and deduction. Many facts now known to Masonic scholars were not known to those of Brother Fort's day. Recent studies and discoveries have lent more or less corroboration to his views.

In 1899, there appeared a remarkable book written by a woman and therefore a non-Mason, (The Cathedral Builders, by Leader Scott), in which many proofs are adduced tending strongly to corroborate Brother Fort. Brother Speth, in his Masonic Curriculum, thus comments upon the support received from Leader Scott's book:

"It (The Cathedral Builders) supplies the evidence which was lacking in Fort's work and is a brilliant vindication of our brother's intuition, which I trust he has been spared to enjoy."

In this same connection Brother Speth refers to Brother Fort as "the first Masonic writer to show the possibility of the reintroduction of the usages and traditions of the Roman Collegia into Medieval Masonry." He also says that when Brother Fort advanced this theory he was looked upon as an "ingenious visionary" and that his surmises "evoked little comment."

Still later another learned brother, Mr. W. Ravenscroft, of England, published a book, The Comacines, in which he strongly supports the view so long ago expressed by Brother Fort. Brother Joseph Fort Newton, whose studies entitle his opinion to great weight, gives his voice in favor of a like conclusion.

The remaining portion of Brother Fort's history can scarcely be called history, he himself denominates it "Antiquities." It is a discussion of our traditions, customs and symbols. The purpose, to state it in his own words, is "to note with care such portions of Freemasonry as have descended unimpaired and unchanged from Gothic- sources and at what probable epoch Judaistic rites began to be introduced into lodge or gildic observances."

It would be tedious even to enumerate the variety of topics touched upon in the second portion of his book. Only a careful reading can give any idea of its store of learning.

He supports his argument with such a wealth of illustrations and authorities that it would be presumptuous for any but a profound scholar in the mythology of the Northern races of Europe even to attempt a criticism of this portion of the book. Nor would such a thing be possible within the limits of an article suitable for the pages of

THE BUILDER. Suffice it to say of this part of Brother Fort's work that for elegance of diction and sustained interest of narrative no Masonic writer certainly has ever achieved a greater success.

We have been promised at an early date a volume embracing an adequate biographical sketch of Brother Fort and reprints of his most important fugitive contributions to the Masonic press. We trust the publication of this book will not be long delayed.

----o----

AN AMBASSADOR

"A LEAGUE OF MASONS"*

IN my office as Ambassador I have the honor to transmit herewith, through the Research Society, to the Masons of America a message truly memorable in Masonic annals, and which will command the attention of brethren of every jurisdiction. The distinction of its author, Worshipful Brother Sir Alfred Robbins, the high office of President of the Board of General Purposes of the Grand Lodge of England which he has held for so many years, its vision of "English and American Brotherhood," its gracious spirit, its lofty tone - all these set it apart as a document unique in our literature, and prophetic of a closer fellowship in the days to be. It is a pleasure to have suggested such an article; it is an honor to spread it before the Masons of America, who will not fail to respond to its brotherly spirit and its historic meaning.

Surely, in a world torn by strife, and divided by so many feuds of race, religion and nationality we have a right to rejoice in a fellowship, at once free, gentle and refining, which spans all distances of space and all differences of speech, and brings men together by a common impulse and inspiration in mutual respect and brotherly regard. It needs no prophet to discern that such a fraternity, the very existence of which is a fact

eloquent beyond words, is an influence for good to which we can set pro limit, and a prophecy for the future the meaning of which no one can measure; doubly so now, because, by its genius, Masonry is international, and therefore ought to be responsive to the ideal of world-fellowship which will surely emerge from the welter of the world-war.

For that reason, in the reunion of English-speaking peoples, upon which the future freedom and peace of the world so much depend, among the many ties of language, literature, love of liberty, respect for law, social institutions and historic inheritance, that unite us, must be counted a common and great Freemasonry. By the same token, upon our Fraternity rests an obligation only equalled by the opportunity, to have a far reaching part in promoting fellowship, interpretation and sympathetic and intelligent understanding between two peoples in whose history it is so deeply interwoven, and of whose unity it is itself a tie, a token, and a prophecy. Our differences are superficial; our unities fundamental. Such variations as exist between English and American Masonry - like the differences between the two peoples - are interesting, albeit insignificant, no more important than the variations of accent and inflection, of dialect and brogue; its basic truths and principles are alike, and its spirit is the same in its breadth, beauty, and benignity.

If there is to be a League of Nations following the war, such a federation of free peoples as shall make the repetition of this disaster impossible, it should begin with a league of English-speaking peoples who have one historic faith, one conception of civilization, and one political ideal. Looking toward that consummation so devoutly to be wished, how better can we begin than by seeking to realize a League of Masons, such as Sir Alfred Robbins suggests; the more so because it is the declared purpose of our Craft to labor for a league of mankind, which it seeks even now to exhibit on a small scale. Freemasonry, by virtue of its exalted purpose, its high intellectual quality, its noble morality. and its wise spirituality, ought to lead the way toward that City of Equity which poets and prophets have seen afar off adown the ages.

For, to say no more, our English-speaking race, by its spirit, its genius, its history, no less than by its great Freemasonry, is committed to the ideal of a Commonwealth, the application to the field of government and social policy of the law of human brotherhood, the duty of man to his neighbor, near and far, wherein lies our only hope

of a world fit for free men to live in, where maternity can flourish and the spirit of good will can grow and be glorified.

- Joseph Fort Newton.

City Temple, London.

* See "English and American Brotherhood," beginning on title page of this issue.

----o----

SUNNY CORNERS

Lots of sunny corners if you only look around;

Lots of sunny corners that are always to be found

When the heart with sun is shining and the love of sunny things,

And the spirit of the sunshine in the voice of beauty sings.

Lots of sunny corners,

And they make the world so sweet

When we strew its path with blossoms

For the sake of other feet.

Lots of sunny corners if you try to make them so

With the gladness you inherit and the beauty that you know;

With the blossoms you have gathered from the gardens of your life

Just to scatter in those gardens that are deep with weeds of strife.

Lots of sunny corners

If you only look around

Through the love that leads us onward

Where the sunshine may be found.

----o----

When I am dead, Friends,

Carve no words in marble for epitaph,

Nor raise for me a splendid tomb,

For at such things time shall laugh,

But hold me in your faithful thought,

While briefly thought and life are lent;

Your tears shall be my ample praise,

Your love my monument.

- Exchange

----o----

EDITORIAL

BACK OF THE FIRING LINE

WE Masons back of the firing line must do our part. What shall it be? A very obvious answer will be: Appoint a Committee. Let every lodge establish a Committee, and let them begin work at once. A long experience with Committees leads to the conclusion that an excellent one may be of three members where the most self-sacrificing and efficiently adept of them is protected from any interference or discouragement from the other two. This arrangement insures such a high degree of effectiveness that there really ought to be some way of increasing the popularity of the plan. It does handicap the scheme that in order to be successful you must render the two superfluous members absolutely harmless. As a rule you cannot expect that luck will provide for one member of the Committee being called out of town and the other not get back in time to trip up any of the good work done by the laboring member on the job.

True, it can happen that the third member is willing to wait for the other two and then that spoils everything.

Seeing that the one member can be so effective when he has the ability, the capability, and the responsibility, the rest of this article will be directed to him. And to him only. For be it understood that we are he, all of us being that brother when all of us are what we should be as Masons.

Two things are imperative, others may be chosen as perhaps worth while in addition to these two but these twain are essential: One-manned Committees completely competent and thoroughly active, and second, the means whereby the energies of these

Committees shall be universally, here and abroad, contagious and infectious and inflammatory. Granted these things and the rest follows. Therefore note the rest:

Let each of us do the Masonic act that is nearest to his hand. Do that first.

Then keep your ear to the ground for the next call, and answer it promptly.

If you are on the job, alert and resourceful, you are in position to advise the other brethren and to do so powerfully. You will be all the more powerful if you put all possible kindliness and prayer into the proposal. A suggestion need not carry the punishment of the spur nor the rankle of the whip. Appeal and persuade, reclaim and recall; that's the idea and the programme.

Across the Atlantic Masons find companions. Drawn together by the mystic tie of brotherhood the Masons of many lands are bringing about that international bond of fraternal fellowship we have long sought. Our search has not been in vain. The end is not yet, but in sight.

This goodly companionship of the faithful, continuously increasing and deepening as it flows and swells, depending not on the walls of any mere building of mortar-bound brick, needs to be fostered in every sympathetic manner and by every appropriate means. Brethren will not lack for places to meet. Be it in shell-scarred city or Hun-swept desert there is a meeting place wherever is found the grip of Master Mason.

So then there is for those of us who stay, the task primarily of taking the place of those who go.

Those who go should bear from us every evidence that they are of us. Army and navy regulations do not permit as free use of badges as some civilians employ. However, a

ring may be distinctive yet unobjectionable, and a diploma also is an excellent possession by the Mason at large in other countries. More than these is the equipment of a knowledge of the letter and the spirit of Masonry. With this information in the head and brotherhood in the heart, Masons will meet on the level and they will know how to make use of their meetings to the fullest extent if they are worthy of the meeting.
Robert I. Clegg.

* * *

WHY IS A CANDIDATE?

You have heard, we doubt not, that on some night there will be big doings in the lodge. There will be, of course, a banquet. That is so regular a feature of all special nights that it may be taken for granted as the ever ordinary part of the extraordinary. Then comes the appendix which is usually and maybe not inaptly the cause or the excuse for the major operation.

Perhaps the oldest Past Master and the younger dittos as satellites revolving about him will confer a degree. Maybe he has not done it or seen it done in years. What of that? The others will prompt him whenever his memory slips a cog. Sure they will.

It has happened that the one least expected to fall down has been the very person to slip up. Sometimes that has been embarassing and has even been known to be hilarious in the extreme, according to the viewpoint.

When the same ceremonial is performed, as it sometimes is, by persons who have never done it before, there is also an opportunity for things to happen that never were expected to occur. A spectator really enjoyed what he recently reported to us as a scene that the candidate himself laughed about merrily as soon as he felt that the affair had gone far enough so that he could safely do more than smile.

What everybody may deem proper and what anybody may find funny is fairly well founded as an institution, but -

Mark you, my brethren, we have an ancient ceremonial valuable only as a means of impression. We take a man of character and put the stamp of Masonry upon him; thenceforward he is as a coin of sterling metal, pure gold mint-marked, legal tender among all good men and true. We are not makers of counterfeit money. Surely not. Yet false impressions count. They last, and may blast efforts most arduous and painstaking to correct them.

Did any candidate ever resent the lofty quality of his initiation? Was he deserving of anything else? What was due him ? Did he get what was due? If not, why not?

Certainly, the officers of a lodge may need a rehearsal but why give that to the candidate? He does not need it if they do. Give him the best for that is what an initiate today and in all the long yesterdays of centuries has expected of Masonry.

Cut out the jesting, festering, blistering, awkward appendix. Give the candidate THE WORK.

Robert I. Clegg.

----o----

THE LIBRARY

EDITED BY BRO. H. L. HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to Study Clubs and Lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.

MARK TWAIN

IT is now pretty generally known that there once lived such an individual as Mark Twain: indeed it is doubtful if there are very many now living in the world who don't know that. Mark Twain, as William Dean Howells once said of him, belongs to the solar system; he was one of the solar system's greatest masterpieces; the man who hasn't read "Tom Sawyer," or "Huckleberry Finn," or "Innocents Abroad," or "Personal Recollections of Joan of Arc" is as much to be pitied as the man without a country. And now comes Albert Bigelow Paine to add to the gaiety of the nations by telling us the complete and authentic story of that amazing career. His story is published by Harpers, in three volumes, and the price is $4.50.

The reader may be warned against undertaking this book during a busy season; if he once gets into it he won't get out of it until he has read the last page; he will forget to eat, he won't want to sleep, he will be ready to go to bed for a week after he has read it. It is about the most entertaining book that ever was written; moreover, it is a kind of cyclorama of this nation's history from the 1850's on down, for Mark Twain was always in the thick of events; if there were no events he would make some.

Mark lived through everything of which he wrote. Tom Sawyer is a composite portrait of himself and two other boys; Huck Finn was, in real life, a lovable little roustabout in Hannibal, Missouri, named Tom Blankenship. "Roughing It" is photographic of Mark's career in Nevada; except for a few exaggerations it is legitimate history. "Innocents Abroad" is the history of a real journey, and the people described were real people.

Mark was a river pilot, a Rebel soldier on a spavined old mule, a gold seeker, a newspaper man, a printer, a traveler, a lecturer, a writer, an inventor, an investor (what he earned by writing he lost by investing), and, altogether, a kind of epitome of Yankeedom in general, a great, elemental, unspoiled, large-hearted human being.

While on the famous tour through the Holy Land a young man showed him the miniature portrait of Olivia Langdon, of Elmira, New York; Mark fell in love with the portrait, and afterwards fell in love with the original, even more violently; after a courtship full of hardships and dangers he finally succeeded in marrying Olivia and never was a married life more ideal albeit the slender little woman had her hands full civilizing her half savage husband. She called him "Youth" to the end of her days. He was always a boy, full of mischief.

During his courtship he carefully concealed his profanity from her; but he couldn't conceal it for long; there was too much of it. One morning she amazed him by reciting some choice specimens of it to his astonished ears but even that didn't cure him. Steve Gillis says that after Mark once cursed a dog the owner sold the animal for a Hairless Mexican! He was a constant smoker. William Dean Howells, while entertaining him, used to slip into his room after he had fallen asleep in order to remove the lighted cigar stubs which were endangering the house. Although a writer he was never very literary and entertained a frank and outspoken contempt for most of the standard authors, Scott for example. In a speech to a group of ladies at Hartford he unburdened himself concerning the woes of spelling:

"I don't see any use in spelling a word right - and never did. I mean I don't see any use in having a uniform and arbitrary way of spelling words. We might as well make all clothes alike and cook all dishes alike. Sameness is tiresome; variety is pleasing. I have a correspondent whose letters are always a refreshment to me; there is such a breezy,

unfettered originality about his orthography. He always spells 'kow' with a large 'K.' Now that is just as good as to spell it with a small one. It is better. It gives the imagination a broader field, a wider scope. It suggests to the mind a grand, vague, impressive new kind of cow."

Mark was not a church man himself, albeit he was fond of preachers, certain of them; he used to call the church to which his family belonged, "The Church of the Holy Speculators." But he had pious aspirations; when asked to furnish a golden saying which might always be true he gave this:

"We should all live so that when we come to die even the undertaker will be sorry."

Under his Joker's exterior Mark was one of the most human men that ever lived; he would share his last penny with the needy, and he would spend himself without stint to defend the unjustly abused. When Talmage remarked in a sermon that he didn't care to have laboring men come into his church because they carried disagreeable odors Mark wrote one of the most scathing replies that was ever put on paper: it completely destroyed the odor of sanctity about T. DeWitt Talmage. So was it with his defense of Harriet Shelley, with his loyalty to Grant in bitter times; with his caring for his foolish brother Orion, and in a hundred other cases. Moreover, he was a profoundly serious man at bottom and it may be safely said that in the future his books will be even more read for the historical, sociological and philosophical value in them than for the humor; that is saying much but it may be safely said.

* * *

A WORD AS TO MASONIC BOOKS

One would naturally expect a fraternity numbering almost two million members in this country alone, to be prolific in literature. In one sense American Masonry is prolific in

literature; there are scores of journals and papers published, and hundreds of articles and pamphlets; but Masonic books, strictly so-called, are all too few. The present writer has discovered this in his attempt to conduct the Library Department. Hardly once a month is it possible to find one new book on Masonry.

In consequence of this the policy was adopted of reviewing old books in such a manner that the readers of THE BUILDER might have some knowledge of their contents even if they never find opportunity to read them; this was deemed of value because it was felt that every Mason should know something of the Masonic classics. At the time this was undertaken it was still possible to secure books from England where most of the older works are published; but at the present time it is next to impossible to get a single book across the Atlantic, for obvious and justifiable reasons. Hence is it that we have been unable to secure some of the books reviewed for such brothers as have desired the same. After the war has passed we will once again be able to secure any of the books thus far reviewed, and we shall be very glad to do so, albeit the Research Society has no desire to make any money out of this service.

For this same reason it is often necessary to call the Craft's attention to some work not dealing exclusively with Masonry, but which may have an angle of interest for Masons. For the same reasons we are asking that any brother who knows of a book, Masonic or semi-Masonic, which would be worth reviewing, he will either send us a copy or notify us of the same. The Library Department is intended to be of service to you; we are asking you to help make it more serviceable.

* * *

"MASONIC BOOKPLATES"

This is the title of a slender little volume bound in blue boards, written by Winward Prescott, and published by the Four Seas Company of Boston, price not quoted. It is the third publication issued by the Society of Bookplate Bibliophiles, and contains twenty-nine pages. Masons who take pleasure, as many do, in the study of Masonic Bookplates

will find this a useful little hand-book, albeit it is not all that could be desired. The author is evidently not a Masonic scholar, as his reference to the Knights Templar as a "divisional body," would seem to indicate. One may also wish that he had consulted the various volumes of the Proceedings of the Lodge Quatuor Coronati, in which are photographs and drawings of hundreds of bookplates with explanations and history. Those who have access to the Coronati Proceedings will find a far larger collection than in the present book; but for those who have not such access, "Masonic Bookplates," with its long list of plates and its dozen or so of illustrations, will prove of value. The subject is by no means an idle one; our historians have been enabled to untie more than one riddle by a diligent study of Masonic Bookplates.

* * *

MASONIC POETRY

The old, old things are the poetic things. The objects, the acts which have been steeped in human emotions through generation after generation inevitably tend toward poetry. Therefore is it, and for other reasons, too, that Masonry, especially the ritual of Masonry, has ever tempted the singers. Many are the volumes, from Robert Burns and Robert Morris unto our own day, in which Masonry has been set to music, the better to evoke its haunting rhythms and its ancient meaning.

To this list of the poetic interpretation of our lore must now be added a tiny, paper-covered volume from the pen of Odillon B. Slane, 32d, of Peoria, Illinois, entitled "Story of the Ancient Craft; its Lessons in Verse," and published by the author at twenty-five cents. The author's songs are as modest as his price; he attempts no Miltonic flights but prefers to stay in the minor key, as is fitting. "Opening," "From Night to Light," "More Light," "Long Lost - Now Found," and "Closing" - such are his titles. Exemplifiers of the ritual who seek to add the touch of music to their renditions will find this a useful little book.

----o----

A generous and free-minded confession doth disable a reproach and disarm an injury. - Montaigne.

----o----

Riches are the baggage of virtue; they cannot be spared nor left behind, but they hinder the march. - Bacon.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with Lodges or Study Clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

MASONRY IN GREECE

I have just received my first copy of THE BUILDER and wish to say that it is just what I needed and something which every Mason should have. It has given me my first light to the meaning of Masonic symbols and I am happy to be a member of the N.M.R.S. and entitled to such a valuable and enterprising journal as THE BUILDER.

I am of Greek origin and would like very much to know something about Masonry in Greece (if there is any there) and will greatly appreciate any information given me on the subject. A.S.R., Missouri.

From Vol. IV of Gould's History of Freemasonry we learn that Freemasonry was late in obtaining a footing on the mainland of this kingdom, but somewhat earlier accounts come to us from what is now an integral part of the territory of Greece, the Ionian Islands. These islands, in early days the prey of Naples, Genoa and Venice, were ceded to France in 1797. They were next successively taken possession of by Russia and Turkey in 1800, by France in 1807, and by England in 1809 The Grand Orient of France founded a lodge at Corfu - St. Napoleon - in 1809, and a second in 1810. In 1815 the islands were formed into the Ionian Republic under the protection of England, and a lodge, No. 654, "Pythagoras" (to which a Royal Arch Chapter was subsequently attached), was erected at Corfu in 1837. About 1840 we hear also of a Grand Lodge of Greece at Corfu, with Angelo Calichiopulo as Grand Master. He died November 13, 1812, and further information respecting this Grand Lodge is altogether wanting Another English lodge - No. 1182, Star of the East - was established in Zante in 1861. This and Lodge Pythagoras are still active (1889). The lodges under the Grand Orient of France (1809-10) are extinct, but two others were constituted by the same authority at Corfu - Phoenix, 1843 - and at Zante - Star, 1859 - the former of which still survives.

On the mainland there was in existence in 1866 a Provincial Grand Lodge or Directory under the Grand Orient of Italy, with eight subordinate lodges - at Syra, Athens, Piroeus, Chalkis, Corfu, Patras, Lamia and Argos - dating from 1860-1866. In 1867 these eight lodges, with the consent of the Grand Orient of Italy, formed themselves into an independent Grand Lodge of Greece. A council of nine members to direct the Grand Lodge was appointed by the representatives of the lodges, July 9, 1872. By this council - July 11 - Prince Rhodocanakis of Scio was elected Grand Master and retained the office until 1881, when he was succeeded by Nicholas Damaschino. The Grand

Lodge shook off the fetters of the high degrees, but otherwise retains much of an Italian impress. A Supreme Council 33d was, however, formed at a later period for the degrees of the A. and A.S.R., with the same individuals as office-bearers in the Grand Lodge, but without any control over or influence in the latter.

Demosthenes Depos, Master of Lodge Patria, Athens, writing in the Bulletin of the International Bureau of Masonic Affairs, says that in that country which, ever since antiquity has always shown itself favorable to progress and which gave birth to the grandest ideas of ancient civilization, it was impossible that the sublime ideal of Masonry should not find ardent partisans. At the outset, however, Masonry met with a little opposition on account of a certain bishop who aroused public opinion against it. Several brethren were persecuted and one lodge, that of Patras. was even dissolved about fifteen years ago. Its members had to flee in order to escape from personal danger, as did in the olden times the disciples of the cosmopolitan school of Pythagoras, the great Greek philosopher. But at the present time Masonry enjoys great liberty in Greece, for neither the nation nor the church forgets the great services rendered to the country by the revolution of 1821, the instigators of which were members of the "Hetaireia." This society had been founded by Freemasons and its organization was none other than that of Masonry, it is claimed.

Two Masonic papers of considerable importance are published at Athens: one "Pythagoras," edited by the celebrated Brother Eminent Galanis, and the other, "Ypsylanti," by Brother Kiriasopoulos, a man of great knowledge and a celebrated doctor of Athens.

According to the latest figures obtainable which are given by the Masonic Relief Association of the United States and Canada, there are eighteen lodges under the registry of the Grand Orient of Greece having a combined membership of 950 members.

The Grand Orient of Greece is recognized by the Grand Lodges of Arizona, Arkansas, Canada, Maryland, Montana, North Dakota and Nova Scotia. However, since you are a member of a Missouri lodge it is doubtful whether or not your own Grand Lodge would

knowingly concede to you the right of visitation to Greek lodges such as is accorded the members of the foregoing Grand Lodges. W. E. A.

* * *

OBJECTIONS TO THE ADVANCEMENT OF A CANDIDATE

Will you please explain to me how a candidate can be kept from advancing, and if possible, dropped entirely after taking the Entered Apprentice degree?

Suppose objections are found after a candidate has taken the Fellow Craft degree; what can be done to prevent him from becoming a Master Mason? M.S., New York.

Section 96 of the Constitution of the Grand Lodge of New York reads in part as follows:

"No written or verbal objection shall have the effect to reject the petition of a candidate or the advancement of a brother. An objections however, must be respected, and will defer the initiation of a candidate or the advancement of a brother until a subsequent communication of the lodge."

To stop the advancement of an Entered Apprentice in your State (the laws on this subject are different in some other jurisdictions) a complaint in writing must be filed with the proper authorities and a Masonic trial must be had. If found guilty the penalties which may be inflicted upon the individual are:

1. Reprimand or fine, or both. 2. Suspension from all the rights of Masonry for a definite time. 3. Expulsion. 4. In case the penalty of a fine be imposed, an alternative penalty of suspension from all the rights and privileges of Masonry may also be imposed until the fine is paid.

A Mason has the right to appeal to the Grand Master or the Grand Lodge.

The laws governing the advancement of an Entered Apprentice are equally applicable to the advancement of a Fellow Craft.

A digest of the laws of all the Grand Lodges of the United States covering the following subjects will be found in volume III of THE BUILDER (issues for 1917):

Affiliation, p. 9 (January number); Advancement, p. 50 (February number): Ballot for the Degrees, p. 70 (March number); Dimits, p. 134 (May number); Physical Qualifications for lnitiation, p. 278 (September number).W. E. A.

* * *

THE OBLONG SQUARE

I have derived much pleasure and profit from the study of each copy of THE BUILDER as it comes to me. I have tried to learn the real significance of the right and left angle of an oblong square. Upon first thought the term would seem to be misleading and yet there is probably a deeper significance than appears on the surface. A. C. M., Pennsylvania.

Right and left as applied to the oblong square probably refers to the foot which first advances to form one side of the angle of the square. As the left is regarded as the weaker part of man, we are taught that it signifies the entering upon the weaker part or beginning of Masonry. This explanation, however, is only partial. Oliver, Mackey, and the early Monitors and rituals define the oblong square as "a rectangle, having two sides longer than the others." An old catechism of the year 1760 is as follows: "Of what form is your lodge?" "An oblong Square." "How long Brother?" "From East to West." "How wide Brother ? " "Between North and South." "How high, Brother ?" "From the earth to the heavens." "How deep, Brother ?" "From the surface of the earth to the center." "Why?" "Because that Masonry is universal."

The oblong square, therefore, represents the world in which we live and in which we are to do our work. It is situated East and West, with the Master, who represents the source of light in the East, the long sides being in the North and the South. "As we face the East to catch the first glimmer of the dawn of a new day, so the E. A. must face the East before he can be brought to light. In this position the north side of the lodge is on his left and the south upon his right. Thus the left angle of the oblong square is the northeast corner of the lodge and the right angle is the southeast. When placed in the northeast corner to lay the corner stone of his Masonic Temple the E. A. must face the South and in this position the left angle is formed as he faces the Master. In some jurisdictions he is placed in the southeast corner in the Second Degree and informed that as in the First Degree he was placed in the northeast corner to show that he was newly admitted and had laid his foundation, he is now placed in the southeast to mark his progress in the science; and as in the First Degree he had an opportunity of making himself acquainted with the principles of moral truth and virtue, he is now permitted to extend his researches into the hidden mysteries of Nature and Science.

There is much which cannot here be revealed, but briefly, we would say that as the left is regarded as the weaker part of man so the left angle represents the weaker part or beginnings of Masonry. It is weaker, however, only in the sense that it is the beginning, less active, and less conspicuous. The child is weaker than the man, but the character developed by the child becomes the foundation of the character of the man. So while the left is regarded as the weaker part we must not forget that it is in the N. E. corner that the foundation stone is laid and that upon the foundation thus laid the Mason is to raise a superstructure perfect in its parts and honorable to the Builder. As the right side of man represents the active working side, so the right angle represents the part of the building which is most used. One is just as important as the other. As the foundation

supports the superstructure so the left supports the right and "all the building fitly framed together groweth into a holy temple in the Lord."

C. C. H.

----o----

CORRESPONDENCE

GENERAL LAFAYETTE'S VISIT TO RICHMOND, VIRGINIA

Complying with your request on the inside back cover of the March number of THE BUILDER, I am sending you a history of Richmond Randolph Lodge No. 19, A. F. and A. M., of Richmond, Va., which owns and occupies the first building erected in America for Masonic purposes, showing that in 1824 General Lafayette; his nephew, George Washington Lafayette, and General Lavasseur, of his staff, visited this lodge and were elected honorary members. You will find the account on pages 15 and 16 and I trust it will prove of interest to the members of the Society.

W. A. James, Virginia.

The account follows:

The following is a copy from the lodge records: October 6, 1824, at a stated meeting of No. 19, held this evening at Masons' Hall, a communication was received from Richmond Lodge No. 10, through Worshipful Brother John Dove, concerning suitable arrangements for the reception of Illustrious Worshipful Brother Lafayette. A

preamble unanimously adopted appointing a committee to confer with committees of sister lodges, and to carry into effect such measures as may be deemed by them proper for paying due respect to our illustrious brother, General Lafayette, when he shall have arrived in this city and directed the Tiler to draw upon the Treasurer for any expenses attending the illumination of Masons' Hall.

Reception, etc., to Worshipful General Lafayette, Saturday, October 30, 1824. At a called meeting of Richmond Randolph Lodge No. 19, held at Masons' Hall in the city of Richmond, the lodge was opened in the first degree of Masonry in due form. On motion of Wor. Bro. Cabell, seconded by Bro. Ives, Wor. Bro. Lafayette was unanimously elected an Honorary Member of this lodge. On motion of Brother Ives, Brother George Washington Lafayette (a nephew of Genl. Lafayette) was unanimously elected an Honorary Member of this lodge. On motion of Bro. Anderson, Brother Lavasseur was unanimously elected an Honorary Member of this lodge. The lodge was then called from labor to refreshment.

The lodge, after having joined in a procession, proceeded to the Union Hotel (corner Main and Nineteenth streets) to partake of a dinner provided in compliment to Brother General Lafayette. The lodge then escorted that brother to his lodgings at the Eagle Hotel (corner Fifteenth and Main streets) and returned to the Masons' Hall and resumed labors. Wor. Bro. R.A. Carrington was Master at this time.

The signatures of all the foregoing Honorary Members appear on the recorded By-Laws of No. 19 preceding the record of this meeting and reception and have been inspected by thousands of Masons from all parts of the world.

At the November 3, 1824, meeting it was resolved that the Master and Wardens of No. 19 procure appropriate certificates of membership, written on parchment, and present them to the brethren recently elected Honorary Members.

Wor. Bro. Genl. Lafayette died on 20th of May, 1834, and this lodge held suitable memorial exercises to pay the last sad tribute of respect to our deceased brother, June 23,1834.

* * *

GENERAL LAFAYETTE'S VISIT TO NASHVILLE, TENNESSEE

In the March issue of THE BUILDER I notice that information with regard to the Masonic connections of General Lafayette may perhaps be of some service to the Society and interest to the members.

Wilbur F. Foster, Tennessee.

From a reprint of the Proceedings of the Grand Lodge of Tennessee for 1826 the following facts are gleaned:

At a called meeting of the Grand Lodge of Tennessee, at the Masonic Hall in the town of Nashville, on Monday, April 25, 1825, the M. W. Grand Master informed the Grand Lodge that the object of the Convention was the reception of our illustrious brother, General Lafayette. The lodge then adjourned until 7 o'clock P. M., April 26th, when it met according to adjournment and the committee previously appointed by the Grand Master to make the necessary arrangements for the reception of our illustrious brother, General Lafayette, made the following report, which was concurred in by the Grand Lodge:

Resolved, That the following general arrangement be made: As soon as it is ascertained at what time Lafayette will probably arrive, the Grand Lodge shall be convened, by order of the Grand Master, and shall assemble at the Masonic Hall, in Nashville.

The Masonic Fraternity, as such, shall take no part in the reception of Lafayette on his arrival in Nashville, but immediately after he reaches his lodgings a committee, appointed by the Grand Master, shall wait on him and inform him that his brethren of the Grand Lodge of Tennessee will expect his company at the Masonic Hall the same evening, at 7 o'clock (or on such other evening as may conform with the general arrangements), and that arrangements have been made for a Masonic dinner and public parade to take place on the next day. The Grand Master, and other principal Grand Officers of the Grand Lodge, shall then wait upon him at his lodgings, and be introduced. In the evening, at 6 o'clock, the Grand Lodge shall assemble in the lodge-room, and after opening, shall adjourn to the hall below, which shall be previously fitted up for the occasion. A committee shall then be dispatched in a carriage or carriages for Lafayette, and such of his suite as are Masons, who, on their arrival at the hall, shall be received by the Grand Marshal, and he shall conduct them to the lodge-room upstairs, where they may partake of refreshments. The Grand Lodge, still in session, shall then be notified of their arrival, and the Grand Marshal and committees shall conduct them separately into the hall, and be received with appropriate honors, and shall be seated on the right of the Most Worshipful Grand Master. The Grand Master shall then deliver to Lafayette an appropriate address, in the name of the Masonic Fraternity of the State of Tennessee, greeting him with a hearty welcome.

The Grand Lodge shall then be called off, and adjourn to the next day, at 1 o'clock P. M.

The brethren and their guests shall repair successively, as may be convenient, to the chapter-room above, where a table shall be previously spread, and partake of a supper provided for the occasion. Lafayette and his suite shall then be conducted to their lodgings by the committee.

The next day, at 1 o'clock, the Grand Lodge shall again convene, in conjunction with the subordinate lodges and Royal Arch chapters, and march to the lodgings of Lafayette, where he and his suite, and such other persons as may be invited, shall join, and all shall proceed, under direction of the Grand and Deputy Marshals, through the Public Square and principal streets to the Presbyterian Church, where an oration, suited to the occasion, shall be delivered by some brother previously selected for that purpose.

The procession shall then march to the hall, where a Grand Masonic dinner shall have been provided, and after the enjoyment of appropriate festivity, shall again escort Lafayette and his suite to their lodgings, and return to the hall and separate. The Grand Lodge shall then be closed.

Resolved, That Brother W. G. Hunt be requested to deliver the oration.

Signed by the Committee.

On motion of brother W. G. Hunt it was resolved that a committee be appointed to attend to the illumination of the Masonic Hall on the evening of General Lafayette's arrival, and that they use the necessary precaution to prevent any accident by fire or otherwise. A committee was then appointed by the Grand Master for this purpose.

The Grand Lodge then adjourned during the pleasure of the M. W. Grand Master.

The Grand Lodge met again on Wednesday, May 4th, and at this meeting Brother Lafayette was unanimously elected an Honorary Member. The Grand Lodge was then called from labor to refreshment, and formed a procession in conjunction with Cumberland R.A. Chapter No. 1, Franklin R.A. Chapter No. 2 and Clarksville R.A. Chapter No. 3, and Lodges No. 8 and 37, and proceeded to the Nashville Inn, where they were joined by Brother Lafayette and suite and returned to the hall.

The Grand Lodge was then called from refreshment to labor, when Brother George W. Lafayette and Brother Lavasseur were announced and introduced. Brother General Lafayette was introduced by Brothers Andrew Jackson and G.W. Campbell, received with the Grand Honors, and seated at the right of the Grand Master, who then rose and addressed him on the part of the Masonic Fraternity of Tennessee.

After being informed that he had been unanimously elected an Honorary Member of the Grand Lodge of Tennessee, Brother Lafayette made a feeling and appropriate reply, in substance as follows:

He felt himself highly gratified at being so kindly welcomed by the Grand Lodge of Tennessee, and at being made an Honorary Member of that body, in which he had been introduced by the distinguished brother Mason who had erected the lines of New Orleans, and, in technical language of the Craft, had made them "well-formed, true and trusty." He had, he said, been long a member of the Order, having been initiated, young as he was, even before he entered the service of our country in the Revolutionary War. He had never for a moment ceased to love and venerate the institution, and was, therefore, peculiarly delighted to see that it had spread its genial influence thus far to the West, and that his brethren here were not only comfortably, but brilliantly accommodated. He considered the Order as peculiarly. valuable in this country, where it not only fostered the principles of civil and religious liberty, but was eminently calculated to link the extremities of this wide republic together, and to perpetuate, by its fraternizing influence, the union of the States.

* * *

A ROMAN CATHOLIC AND MASON

I wish to call your attention to an incident that occurred here on Sunday, April 7th, 1918. An incident that is unique and one that is very seldom met with in Masonry.

Brother Clem Hodes had been a member of Eugene Lodge No. 11, A.F. & A.M., for forty years. He esteemed Masonry very highly and appreciated its teachings. Until failing health prevented, he was a frequent attendant at the regular and special communications of the lodge. He was also a member of the Roman Catholic Church.

On April 3rd, Bro. Hodes passed to that realm from whose bourne no traveler ever returns, and his funeral was held on Sunday, April 7th. He left a request for a Masonic burial, to be conducted by Bro. S. M. Yoran. Eugene Lodge met in special communication Sunday afternoon, and repaired to the chapel of the undertaker where the first service was held. This service was conducted by the Roman Catholic Priest, who gave a short address which was highly appreciated by our members - an address to which not one person present could have taken the least exception. He then offered up prayers for the repose of the soul of the dead to which there was a very audible response from the members of the Roman Catholic Church present. The service ended by the singing of "Nearer My God to Thee" by a choir composed of members of the fraternity.

Eugene Lodge then took charge of the remains and conveyed them to the Masonic Cemetery where they were interred in a crypt of the mausoleum with full Masonic burial service conducted by Bro. S. M. Yoran. There was a large attendance of Roman Catholics at this service.

I will not comment on this incident, but will only say: May we have more such incidents.

C. S. Freeland, Oregon.

* * *

SOLOMON'S TEMPLE AND EARLY HISTORY OF MASONRY - A CORRECTION

Under the above heading in the June Question Box the latter part of the answer to the second question should read "most of what we are told about him, however, is purely

legendary, which means that we have no way of proving that it is historical," and in that part of the answer to the fourth question reading "the same size applies only to the main body of the temple" the word "same" should read "small."

C.C. Hunt, Iowa.

----o----

Passion and prejudice govern the world; only under the name of reason. - John Wesley.

The Builder Magazine

August 1918 - Volume IV - Number 8

THE ANCIENT MYSTERIES

BY BRO. R. PERRY BUSH, PAST GRAND CHAPLAIN, MASSACHUSETTS

FOR quite a number of years I have been a student of Freemasonry and it has been my aim to follow into the distant past the lines of causation by means of which our noble institution has been developed into its present form and influence. Steadily but surely the origin of the Craft has been pushed back amid the dim mists of farthest antiquity. Not that in those far-off times there was anything like the present organization or ritual, but that our genealogy includes the builders of the great cathedrals of Europe, those who gave glory to Rome and Athens, and even those who reared the wonderful temples at Karnac or heaved the pyramids above the sands of Cairo, is now the accepted belief.

With the advance of knowledge, the better and more complete understanding of the factors that go to make up our present civilization, and the constant bringing to light of facts that fol long ages were lost from human sight, it becomes morally certain that the roots of our modern Masonry may be traced not only to the reign of Solomon and the structure erected on Mt. Moriah, but far beyond that day and generation.

Within the last half century the archaeologists have pushed their investigations into almost every nook and corner of the world, and they have brought forth from the storehouses of the long ago a more complete record of the thoughts and deeds of those of ancient times than was ever before in the possession of mankind. Throughout the Peloponnesus and by the waters of the Nile and in the valleys of the Tigris and the Euphrates they have been digging in the earth and uncovering the story of man's development in ages long anterior to the Christian era. The discovery of the Rosetta stone, the laying hold upon the secret of the deciphering of the cuneiform inscriptions of Assyria; the finding of the laws of Hammurabi, these, with other helps that have been afforded, have led to a discarding of the conceptions previously entertained regarding the peoples of antiquity, and made it plain that we must reconstruct our

theories of the far-off past. And it is abundantly evident that they of old time were wrestling with much the same problems that confront us at the present moment. And they were dealing--in their way--both with the practical protection of their welfare as workmen, and with the philosophy of life--the distinction between the body and the soul that tenants or is imprisoned in the flesh.

That the great multitudes of those of operative skill were banded together and that they hedged themselves about with secret means of identification, there is today no shadow of doubt, and that these were the progenitors of our modern lodges, and that we are their lineal descendants, in my judgment it is impossible reasonably to deny.

They who in this day write the history of Masonry are more and more inclined to look upon the 24th of June, 1717, as but a date when the transition from its operative to its speculative form was fully consummated. They are not content to start at that point and simply tell us what it since has been and done, but almost without exception they go back from that date to the stone Masons of the Middle Ages and through these to the Roman Corporations of Builders which had their origin under Numa Pompilius in the eighth century before Christ and try to connect these in some more or less definite way with the architects and builders of Egypt and Assyria and to show that we may justly claim that this is the attested line of our descent.

To this kind of work I have applied myself with much interest, but it is only the following of the history of what was in effect but an old time Knights of Labor. It is worth our while, in my estimation, for it is no small honor to be allied with an institution that spans so many centuries, and there is a certain justifiable pride in the great age of the Craft, but fundamentally I do not personally worship dust-begrimed antiquity, nor do I go into any temple of the long ago to find the idols at whose feet I lay my truest sacrifice. It does not necessarily recommend a thing to me to tell me that it is old. If I love it heartily, it is because within it is embodied a nobler song, a higher ideal, a more vital help and inspiration than I can find elsewhere.

So it is that in my study of Masonry I have not been satisfied simply to trace the fortunes of the workmen of various lands and ages, the signs and grips and words by which they communicated with each other, and the testimony that there is a line of

relationship running back from our lodges to the days of the earliest Pharoahs, but I have found a keener interest in the revelation that is made of what is really deeper and more vital in those institutions of the past out of which our fraternity and its teachings have been developed.

Now it requires but a little investigation to show that one is amply repaid who applies himself to this more philosophical phase of study, and at every step it will grow upon us that Masonry is but a form and expression of that innate something in man which from the dawn of his evolution has led him to reach out toward the Eternal-not-ourselves and to strive to understand the meaning of what we may designate as death. And to him who contemplates it in this fashion it appears as of the same character as that other line of man's development which has been expressed in the building of temples and churches of worship.

As one delves into the history of the operative Masons he finds all through the ages, especially in the long ago, that when the novice was taken in charge to be initiated and instructed there was a double course which he was made to follow. On the one hand he was trained in the science of architecture: he was taught the laws of building and acquired skill in construction. There was another part of his training, however, which has not been so much emphasized, but which after all may be found to be most vital in the inheritance which has come down from those ancient brethren to us of the Masonic fraternity of today. I discover beyond a peradventure that in Palestine and in Greece and in Egypt, and I doubt not in other lands as well, to those of the Craft were imparted teachings concerning the Infinite Architect of the Universe and the destiny of the human soul. In the lecture of our third degree today we refer to our ancient brother, the great Pythagoras, and we exhibit the figure by which we afford the proof that the square described upon the hypothenuse of a right angle triangle is equal to the sum of the squares described upon the other two sides--which is purely mathematical. It is, however, far more interesting to me, and far more significant as regards what is most vital in Masonry, that Pythagoras saw resemblances to numbers of things, and held it to be true that one quality of numbers was Justice, another Soul, and Spirit, etc., and that he taught that it is by mathematical and scientific study that man looks into nature and finds things obeying the laws he has ascertained for himself in his own mind and that therefore the meaning of the Universe is revealed in the soul and not by the senses, and that if, thus rightly guided, we look within, we shall find the Eternal God. Moreover, he maintained that the soul element is not limited to bodily substance. It is not our personality, as he reasoned, but it belongs to infinity and cannot be annihilated. All of which shows plainly that the Pythagorean education was to lead to

intercourse with God and that it held within it the teaching of immortality. Even here we find the heart of the system to be the reaching out after the answers to the deepest questioning of the mind of man and it is pertinent to observe that what Pythagoras thus taught in regard to these deeper or mystical revelations in their relation to the science of mathematics, is typical of what we find to have been a characteristic of Masonry in many lands.

Whether we consider it to be to our glory or to our shame, the men of all ages have been Mystics--they have either explicitly or implicitly recognized the essential relation of our nature to God and striven to adjust their lives accordingly.

Mysticism, so far as we have acquaintance with it, may be said to have had its birth in the Orient among the Brahmins, and it attributes to the human mind the ability to rise to an immediate intuition of God and thereby to a knowledge of all truth. This consummation is not to be obtained on the lower level of discursive reasoning, but an ecstatic state of the soul is a necessary condition for the contemplation of the absolute.

The Brahmin laid aside all that pertains to the world of sense and allowed God alone to work within him until in the transport of mind he became identified with the hidden deity--"the God greater than all gods and men." Transplanted to the West, this mysticism appears in the Neoplatonists and later in a Tauler and other Christian mystics, or in such a one as Eckhart, whose teachings called forth the anathema of the Vatican. To all these there is a realm above that of sensible things, but there is a faculty in man capable of attaining thereto and upon being introduced into that magical circle man becomes cognizant of the absolute and of his own undying nature.

It is true that many of the schemes evolved by these mystical dreamers are not altogether satisfactory to us today. The Brahmin, the Buddhist, and even Eckhart held that as all men have arisen from God so all desire to return to the divine being, and the final end of their activity is attained when, by the resignation of all individuality, they get back to the source from whence they came, the union with deity, the absorption into Nirvana--lost so far as our distinct personality is concerned by becoming once more a part of that from whence we came. But in all of this we see man wrestling with

the same old problems of the Infinite Artificer of the universe and the destiny that waits us beyond the grave.

It is pertinent at this point of our study also to affirm that Plato is understood only in the light of the mysteries. The Neoplatonists credit him with a "secret doctrine," and they maintain that his teacher Socrates, put his hearers through an "initiation" whereby they found something within them they were not aware of possessing.

The place where these philosophers taught was filled with the spirit of the mystics, and Plato's dialogues mean more or less according to our spiritual condition. Truth or falsity is decided by something within which opposes the physical body and is not subject to its laws. Socrates approaches death as he would any other event. In the Phaedon, in which Plato records the last words of his master, there is but little argument for immortality, but there is the teaching that death is a release and it is folly to rebel against it.

Now the particular fact to which we here call attention as contributory to what we hope to make plain is that the popular religions of the Ancients did not give satisfaction to the minds and hearts of hosts of thinkers among them, and so there sprang up great groups of mystics everywhere who guarded their secrets by a priestly caste and by most solemn vows. There was a oneness of belief which runs like a golden thread through all the fabric of these old time organizations and which is not lost even when the votaries turn to shame and debauchery. To each of the mysteries there was a different god or hero, but always the same aim and purpose, the elevation of the initiated to the apprehension of God and immortality, and I shall endeavor to acquaint you with what one is able to learn concerning the methods employed by those of old time to enforce their lessons and to show that there is something more than a casual connection between these companies of worshippers and our Masonic fraternity.

The task is the more difficult because those who presented the mysteries hedged themselves about by such sacred vows of secrecy as most effectually held the initiated from revealing what was imparted to them and if there were in those days those who because of pique or with desire of personal gain, exposed the secrets, their works were

somehow suppressed and have disappeared from history. There is enough, however, that has come down to us, to give us a very definite idea of what the mysteries were in substance and to show that almost without exception that most vital in each concerned the deity and the life beyond the grave.

We will therefore consider first the mysteries of Osiris and Isis, for the Egyptians are the most ancient people whose story is set before us in the annals of the past. Herodotus, the father of history, constantly alludes to these mysteries, but he always speaks with extreme caution, since it is evident that he had himself been initiated into the rites.

In the "Book of the Dead," that ancient collection of prayers and hymns supposed to aid the soul in its journey to Amenti, there is some aid to us, but in that work the myths are mostly taken for granted as being well known, and therefore are not enlarged upon. Most of our knowledge in this domain comes to us from Greece, to which country, in an altered form, the mysteries were transplanted, but it is sufficient to enable us to reconstruct the Osiriac myth which was, in a sense, the model for all the other systems.

Osiris was the greatest of the Egyptian heroes and he was by his devotees transformed from a mortal king to be an immortal god. It was he who introduced civilization among the dwellers of the Nile, and he went everywhere teaching the people agriculture and the arts. During his wanderings his brother Typhon, who was a rival for his throne, formed a conspiracy against him. He had a beautiful carved chest made, inlaid with gold, and he promised to give it to him whom it should fit when he should lie down in it. When Osiris tried it Typhon closed the lid and made it secure and had the chest thrown into the river where it floated along until cast ashore at Byblos, in Phoenicia.

Isis, the sister and also the wife of Osiris, overcome with grief, searched everywhere for the chest and at length found it, but Typhon again obtained possession of the body which he cut into foul teen parts and scattered about. Isis then searched for the fragments and wherever she found one she buried it, and that was the reason Egypt was so rich in the graves of Osiris. One part, that of propagation, Isis could not find,

and so she consecrated a model thereof and the Phallus henceforth becomes associated with the mystic rites. Afterwards, Osiris was resurrected, returned from the region of shades, and was reunited with his consort.

This is the myth as nearly as we are able to recover it. It is certain beyond question that the priests of Osiris were monotheists and it may yet appear that it is to them rather than to the Hebrews that we owe the first definite teaching of the doctrine of the one and only God; while every mummy that they embalmed speaks to us of their belief in immortality. Even if we do not know much concerning the ceremonies of initiation as they took place in the land of the Pharaohs, there is abundant light thrown upon our study from the fact that these mysteries were transplanted to Greece somewhere about the fourteenth century before Christ, and to other lands a little later on, and here they assumed various forms, but all of them bearing resemblance to each other. Here, however, as in Egypt, there could be no greater crime than the betrayal of the secrets, as is attested by a host of the classic writers such as Pindar and Sophocles and Isocrates and Aeschylus (the last, because of what he put into one of his plays, being obliged to flee to the altar of Dionysus, where he escaped death only by legally proving that he had never been initiated). Nevertheless, from one source and another has come sufficient help to enable us to follow in detail the forms and ceremonies and the mystic teaching of those ancient peoples.

From earliest times there were secret cults and Mysteries in Greece. Every clan had its sacred locality and ceremonies, from which those of every other clan were excluded. Some of these rites were crude and some were of a lewd character, but all together they exerted a marvellous influence upon the people. Some of them were even dedicated to the worship of infernal Pluto and others to Demeter and Cora, but gradually, almost without exception, they took on the hope of a bright hereafter beyond the vale of death.

At the time when the Persian Empire arose on the ruins of other ancient monarchies it subjugated Lydia and the flourishing Greek colonies of Asia Minor. It was then that Greece issued out of its Middle Ages and Athens was enlarged by the incoming of new tribes, became the capital of Attica, and laid the foundation for its future greatness. One expression of its growing importance was the spread of the influence of its mysteries until what had been its special and particular cult, became dominant wherever the Greeks held sway. The mysteries of Eleusis exhibited the greatest

attempt of Hellenic genius to construct a religion which would keep pace with the growth of thought and civilization in Greece. That they were related to the mysteries of Osiris and Isis we are well assured, but the method of their transmission from Egypt and the full process of their transformation into the elaborate system which prevailed at Eleusis we do not know.

It was my good fortune a few years ago to visit the scenes where those elaborate ceremonials took place. I followed the route of the pageants that went out from Athens and lingered at the many shrines at which the devotees paused to pay their tribute and wandered among the ruins of the great temple at Eleusis--which was the largest sacred edifice of those old Greeks-- begun, it is said, by Eurnolpus, the first priest of the cult, in 1356 B.C. Naturally, I endeavored to learn as much as possible concerning the ancient Greeks and to lay hold, if I could, upon what was really the heart of what they thought and the motive which prompted them to those spectacular exhibitions. And as it is from the rites of Eleusis that we derive the larger part of our knowledge of the mysteries in general, it will be my aim to give you a fairly adequate conception of what they were like.

In the first place, they were in honor of the goddess Demeter, the patroness of agriculture, and they dealt much with the procreative power of nature. Later they turned to the deeper problems of life and death and the great beyond. From the Homeric hymn to Demeter we learn that she was the daughter of Kronos and that she gave to Zeus a daughter, Persephone (or Cora.) One day when Cora was gathering flowers she was abducted by Pluto, the God of Hades, and with the consent of her father, Zeus, who was a brother of Pluto, she was carried to the infernal regions.

Demeter arrived too late to assist her daughter, but after searching for her for nine days and nights with torch in hand she learned from Helios (the sun) the name of her seducer and also that of his accomplice (Zeus). Incensed at her husband, she left Olympus and the gods, and disguised as an old woman she determined to scour the earth to find her daughter.

Arriving at Eleusis she was discovered by Keleos (the ruler of the realm) sitting upon a stone, in tears. He took pity upon her, and she entered his family as a nurse to the

queen's son. Wishing to make the boy immortal, she annointed him by day with ambrosia and hid him by night in fire, but his mother discovered what was being done and, not understanding the import of it all, she was terrified and the boy was rescued by his sisters.

After that the bestowal of immortality was impossible and Demeter left the house, but she revealed herself to King Keleos and by her direction he built a temple that she might initiate the Eleusinians into her mysteries. To that temple Demeter retired, but her grief for the loss of her daughter was limitless and she vowed vengeance against gods and men. For a year she spread sterility over the earth. Zeus sought in vain to appease the wrath of Demeter and finally he sent Hermes to Pluto ordering him to restore Cora to her mother. This Pluto was obliged to do but before her departure he gave her secretly a sweet pip of a pomegranate which compelled her to return periodically to the nether world forevermore and henceforth she spent a third of the year there and two-thirds in the world above.

By the return of her daughter, the wrath of Demeter was appeased, but as she was ordered to return to Olympus, before doing so she called the princes of the realm together and initiated them into the rites which assured them of honor after death; and at Eleusis, the place of her sufferings, she founded the cult which should keep her faith in remembrance.

Now the meaning of this myth is quite apparent and it is often set forth in the Greek classics. It is that the soul originated from the immortal and it is led astray by what is transitory. It lives alternately above and below. It cannot abide permanently upon the heights of the divine. It is never-dying, but is doomed to recurring transformation by birth and death until it is reunited with the source from whence it sprung, and the temple service instituted by Demeter was to help establish its votaries as far as possible in the divine life.

This was the beginning of the mystic system at Eleusis which later developed to such proportions that it became a wonderful influence in the Grecian life and transcended all other similar rites in brilliancy of presentation. It was in great part a revival of the ancient established religion of the realm and this conduced to its adoption as the state

religion, but it was reinforced by foreign elements, namely, the introduction of gods who did not inhabit Olympus and who had suffered and had found consolation.

These mysteries were supposed to enshrine a primitive revelation of divine truth, and it is maintained by Pindar and Sophocles and Plutarch (and their contemporaries and successors) that they exercised a healthy and saving effect upon their votaries, and although in the time of Diogenes they lost their religious character and became simply a splendid ceremony and under the Romans they degenerated to mere superstition, yet they endured with power for nearly a thousand years, coming to an end during the reign of Theodosius II. Let me as briefly as possible portray to you what took place and the significance of the rites as I interpret them.

Every device of painting and sculpture, of architecture and music and dancing, of gorgeous costumes and alternating darkness and dazzling light was called into being to make an impression upon the initiate, and he was taught that by what was to be imparted he was to have an advantage in the future world. The novitiate was subjected to a special preparation, his mind was wrought up to a breathless expectation, and he was disqualified if he had committed murder and had not made reparation therefor.

There were what were called the Lesser Mysteries, which were celebrated at Athens on the hill of Agra, near the Stadium, in the month of February, but these were but a preparation for the rites which were to follow. The novitiate was subjected to a most sacred vow of secrecy and was only admitted to the vestibule of the sanctuary of Demeter. He had to wait a year before he could advance to what was designated as the Greater Mysteries.

These Greater Mysteries occupied nine days in their presentation, from the fifteenth to the twenty third of September. Two months previous to that time heralds from the priestly families went forth to announce the coming of the celebration and a holy armistice was declared for those who were waging war, so that all might be free to travel in safety.

As the date set for the beginning of the ceremonies drew near the novitiate was subjected to a fast which lasted for nine days and then he was ready for initiation. We are told by many writers of the terror in the minds of those who were about to pass through the ordeal and it is often compared to the preparation for death.

On the fourteenth of the month, at full moon, the priests of Eleusis, headed by the hierophant (who was dressed to represent the governor of the universe), removed from their repository the Sacred Objects, and, followed by the populace, carried them in procession to Athens. All the Athenians went out to meet them, the youths from eighteen to twenty years of age formed a guard of honor around the sacred objects, and they were deposited at the foot of the Acropolis, the announcement of their arrival was solemnly made to the priestess of Pallas Athena, the tutelary goddess of Athens, and the high festival began.

The following morning the novitiates were taught that they could not participate unless their lives were clean and they could speak with intelligible voice. Next day, the sixteenth, was the feast of Purification when they bathed in the sea that their minds might be pure and undefiled. On the seventeenth was the sacrifice of Soteria, which was for the salvation of the Senate, the citizens of Athens, and their wives and children.

On the eighteenth there was a sacrifice in honor of Aesculapius, and the next morning the multitude started on the procession back to Eleusis. There were altars and shrines all along the way and a pause was made and offerings bestowed at each of these. It was night before the pilgrimage was completed, so that torches were lit. Everyone from Eleusis came out to meet the worshippers and they finished their journey with chanting and a wandering in the dark along the shores and plains in search of the lost daughter of Demeter.

The next twenty-four hours were spent in rest and in preparation for the great initiation which took place on the twenty-first and twenty-second of the month, and was representative of the lives of the deities by whom the mysteries were instituted and developed. All that could be accomplished by dazzling lights and gorgeous

costumes and strange apparitions and wonderful voices and every possible spectacular device was called into operation to produce an impression upon the novitiates.

After their credentials were examined, they were crowned with myrtle and admitted to the mystical enclosure where a priest proposed certain questions to which the answers were to be returned in a set and particular form. Then they underwent further purification and were specially prepared by partaking of a sacred draught, after which they were allowed to kiss the holy treasures of the temple, and then they approached the supreme moment of their exaltation. From the profound darkness of the night they were suddenly ushered into the midst of transcendent and overpowering light. On every hand issued loud cries for help and laments of agony. Frightful noises came as from earth and heaven. Flames burst from the surrounding walls and were extinguished by invisible hands. The lightning flashed with blinding brilliance and peal after peal of thunder rent the air. The place shook and vibrated and whirled and strange and amazing objects appeared everywhere around. As they advanced there were flambeau bearers representing the Sun and near an altar was the Adorer symbolizing the Moon, and there was Mercury, the messenger of the gods, and a multitude of similar characters most gorgeously attired.

As the candidate approached, he saw a spacious habitation replete with glittering gems. Above him, the roof was resplendent with stars, and he was raised up into a place burning with fire. When they pleased those around him assumed the likeness of men, and when they desired they gleamed as gods and appeared or vanished at will. All around him the lightning hissed and flashed, terrestrial demons with every device to excite the human passions waited all along his path, and if he yielded he was plunged into an abyss of darkness and suffering.

All this was continued until the eighth day of the festival, when the ceremonies were completed and the candidates fully initiated, when they either remained to participate in the sports which followed or returned to Athens in somewhat the same spectacular way in which they had come, excepting that they no longer preserved a serious and solemn mien, but engaged in all sorts of chaffing and buffoonery.

Such were the famous Mysteries of Eleusis, in which, as is clearly to be seen, the legend of Osiris is transformed into that of Demeter, but with the same fundamental teaching of immortality and a reaching after a being behind and transcending the gods whom the people ignorantly worshipped and as Athens came in course of time to dominate Greece, her ceremonies served in a large measure as a pattern for others wherever the Greeks extended their influence.

Mackey tells us that the Dionysian mysteries were very old and that previous to the building of Solomon's temple the inhabitants of Attica had conquered Asia Minor and there they introduced these mysteries before they were corrupted by the Athenians, and in them was presented the death of the demigod Dionysus, the search for his body and his restoration to life. The same historian informs us that Hiram Abiff was initiated into these rites and that later his own death and resurrection were substituted in place of that of Dionysus.

There were also Mysteries of Mithras embellished by the wonderful teachings of Zoroaster and the contest between the hosts of Ahriman and those of Ormuzd. There were again the Samothracian and Orphic Mysteries which had their special characteristics, but all with the same underlying principles and teaching. There was something also of the same manifestation in our older scriptures where the Jews pictured Jehovah as dwelling in the thick darkness, and in the fact that they never voiced the sacred name of deity, and again in the New Testament in our book of Revelation.

In all ages, therefore, we find man instinctively erecting-altars, reaching out after God if haply he might and him and looking on beyond the grave to a life that is endless. And it were folly to think that Masonry has had its place through the long centuries and among such varied peoples without appropriating to itself something of what was so vital to mankind. Indeed the more I study its history, the more I am persuaded that what we have found to be the heart of the ancient mysteries was also the heart and soul of Masonry in days gone by, as it is, in my thought, in this day and generation.

Not that we in our fraternity are banded together as religious sect. Thank God we have no creed, but we meet strictly upon the level, and we ask of no man what church he

attends or whether he remains outside them all. But on the threshold of our lodge rooms we do demand that those who would unite with us shall declare their faith in God, and except such is his conviction, none may pass through our ceremonies and sit with us in our circle of fraternity, and furthermore, he who does not learn from our third degree the lesson of immortality has not yet apprehended its true significance.

We are not only one with those who carved the sphinx and erected the statue of Memnon and with those who embellished the Acropolis with that series of temples that even in their ruin are the wonder and delight of all who look upon them, but we are also one with those who by what seem to us crude and often barbarous rites and ceremonies sought to impart to man an apprehension of deity and a surety that death is but an incident in an endless career.

We might, as Masons, cherish a just pride in an institution which reaches back through so many centuries of the long ago, even if we conceive of it as embodying only good fellowship and affording its members the means for travelling in foreign countries with the assurance of receiving a Master's pay. But this would place it in the same category with a thousand other gilds or trade unions which men have devised for their personal emolument, and to see no more than this in the work and teachings of the Craft would be to overlook what to me is our transcendent glory. To minister to our bodily comforts and our social enjoyment is assuredly a worthy mission, yet it needs but little apprehension of that which constitutes the real man--the deeper needs, the higher joys, the supreme longings of our race--to perceive that those who contribute to this nobler part of our nature are our truest benefactors.

And of such have been those who through the ages have gathered within the sacred circle of Freemasonry and radiated from its altar the inspiration that comes from the recognition of a Supreme Being and the certainty of immortality.

How far the Craft have been allied with those who in so many lands and ages rose above the popular religions there and then in vogue and laid hold upon the one God and the unending tomorrow we may not be arbitrary in affirming, but that our operative forebears, while imparting the knowledge of the science of architecture,

held also among their secrets these same priceless convictions it is not difficult to substantiate.

And in my judgment it was not because of the working of blind chance that we find such to have been the case, but rather we may believe that Masonry is one of the ordained instruments by which the Infinite Artificer of the Universe is to transform the rough ashlar of barbarism into smooth and polished and completed manhood, it is one of the means by which we are to advance by regular and upright steps to the attainment of our individual perfection and that of our human race.

Mark ye, brethren, the destiny of nations and the secret of their downfall! It is written on every page of history ! They grew in wealth and power but they forgot the demands of righteousness and they forsook the altars of the Most High.

Today, as never before in the annals of time, the world is being devastated by war and cursed by a philosophy which is materialistic. The very foundations of society are threatened with overthrow. Our only hope is in God and in the dissemination of the spirit of brotherhood--the recognition of our obligations as members together of one great family.

Amid the turmoil and doubt and strife stands the fraternity of which we are a part, and within our lodges we are taught to live together in unity and to put our trust in one who is unconquerable, and by the light which gleams upon us when we are raised to the sublime degree of a Master Mason we recognize the indestructibility of the human soul. Surely it is a privilege and an honor which is ours, but I would call it to your minds that it also imposes vital obligations. It may yet be proved that as Masons we are standing between mankind and its reversion to barbarism and it is possible that a greater and more glorious future than that of which we have ever dreamed awaits the Craft.

Everything depends upon the shaping of our organization and our discharge of the duty that devolves upon us. If the word I have voiced in this hour shall have waked in

any of you who have listened so patiently a higher conception of the significance and mission of Masonry and a firmer fidelity to its demands I shall have been abundantly repaid for the effort that I have put forth in your behalf.

----o----

SPECULATIVE MASONRY IN THE SEVENTEENTH CENTURY

BY BRO. OSSIAN LANG, GRAND HISTORIAN, GRAND LODGE OF NEW YORK

The birthyear of the present Grand Lodge period of Freemasonry is securely fixed. Of the time of establishment, between 1717 and 1723, we have only a few more or less unimportant data and next to nothing as regards reliable information explaining the momentous developments which must have taken place before "The Constitutions," the Magna Charta of modern Freemasonry, could be formulated and issued in printed form.

The reasons for the lack of reliable historical material concerning the status and activity of the Fraternity, before 1723, are simple enough. History recording is an after-thought. It arises when some degree of greatness, or at least the promise of greatness, is achieved. That is why Israelitic History began with David and Solomon. (1) That is why English history began with Alfred the Great. That is why Masonic history began with the Grand Mastership of John, Duke of Montagu, whose connection with the Fraternity aroused widespread interest in Freemasonry.

The publication of the Constitutions, in 1723, became a direct challenge to historians, and now began the questioning as to antecedents which has been going on ever since. Before the Grand Mastership of Montagu, there was nothing in the existence of the Fraternity in any way suggesting that this was destined to attain importance, let alone

greatness. Of the lodges who united to form the premier Grand Lodge, only one evidenced real vitality. One soon became extinct. Another had to be reconstituted in 1723. A third retained only thirteen members between 1721 and 1723. There appeared to be no inducement to record history.

A suggestive side-light is thrown on existing conditions by a note in the autobiography of Dr. William Stukeley, F. R. S. (1687-1765), reading as follows:

"His curiosity led him to be initiated into the mysterys of Masonry, suspecting it to be the remains of the mysterys of the antients; when, with difficulty, a number sufficient were to be found in all London. After this, it became a public fashion, not only to spread over Brittain and Ireland, but all Europe."

Those of us who have experienced what it means to initiate candidates with barely enough brethren present to form a lodge, can sympathize with Brother Stukeley. The point of historical significance in his recital is that on January 6th, 1721, the date when he was "made a Freemason," it was only "with difficulty" that "a number sufficient was to be found in all London" to welcome him and two other distinguished Londoners into the Fraternity.

Another interesting item is the entry in Dr. Stukeley's diary, under date of December 27th, 1721, as follows:

"We met at the Fountain Tavern, Strand, and by the consent of the Grand Master present, Dr. Beal (D. G. M.) constituted a lodge there, where I was chose Master."

That throws light on many things. Taken together with other available stray bits of information, the entry suggests that "the verbal consent of the Grand Master, or his Deputy, was sufficient to authorize the formation of a lodge." We find, further, that

the now required qualifications for elevation to the chair, were not known in 1721. Brother Stukeley had been a Mason for less than a year when he was "chose Master."

The presence of the Grand Master, John, Duke of Montagu, is worth noting. Dr. Stukeley and the Duke had both been elected Fellows of the Royal Society in 1717. Both belonged also to the "Gentlemen's Society" of Spaulding, a literary club, which counted among its members a number of men who won distinction in Freemasonry: Desaguliers, the Earl of Dalkeith, and Lord Coleraine, Grand Masters of the Grand Lodge of England, 1719, 1723, 1727; Joseph Ames, David Casley, Francis Drake (the latter serving as Grand Master of the Grand Lodge of All England, 1761-2); Martin Folkes, Sir Richard Manningham and Dr. Thomas Manningham; Sir Andrew Michael Ramsey, Knight of St. Lazarus, reputed founder of the Scottish Rite, became a member of this Society, in March, 1729.

The astonishing progress of Freemasonry, after the accession to the Grand Mastership of John, Duke of Montagu, may be readily understood when we take into account his zeal for the Fraternity and the eminent men who were glad to co-operate with him. The rapid rise to importance among the social organizations of the British metropolis may be regarded as the first real impetus to the study of the antecedents of the Fraternity. Each new edition of the Constitutions revealed evidences of serious efforts to arrive at a satisfactory explanation of origins.

There was no doubt then, as there is no doubt now, that the Fraternity had at one time been connected in some way with the craft gild of Masons. It was equally clear that the lodges which formed the premier Grand Lodge had been made up of "Accepted" Freemasons enjoying at one time membership in the Masons' Company of London, but forming a distinct division within that Company and having no direct interest in operative Masonry. The "Laws, Forms and usages" which the Fraternity had in common with the "Craft and Fellowship of Masons," were plausibly accounted for as having been derived from former gild connections. The differences were not explained so easily. It is here where the difficulty arose. The problem was how to account for the "curious secret brotherhood" of Accepted Freemasons, which was regarded as the true parent of the Fraternity. It has remained an open problem to this day. The task I have set myself for the present discussion is to suggest a solution as far as arguments in support of it may be presented in public print.

HINTS POINTING TO ROSICRUCIAN ORIGINS

Gould to whose faithful labors we shall ever be indebted for the gathering together of a vast amount of valuable material relating to the development of our Fraternity, found that there is practical unanimity among serious historians to the effect that "Freemasonry, as it emerged from the crucible in 1723, was the product of many evolutionary changes, consummated for the most part in the six years during which the craft had been ruled by a central authority." We shall agree to this, with one rather important reservation: The changes that were wrought, between 1717 and 1723, did not spring from a desire to create something altogether new, but rather to restore what was believed to have been the true character of the Fraternity in the past; hence an earlier order was assumed and served as a model for the "many evolutionary changes." The attitude of the restorers may be gathered from the "Defence of Masonry" appended to the printed Constitutions of 1734, from which I quote for our present purpose this passage:

"The system as taught in the regular lodges, may have some redundancies or defects, occasion'd by the ignorance or indolence of the old members. And indeed, considering through what obscurity and darkness the Mystery has been deliver'd down; the many centuries it has survived; the many countries and languages, and sects and parties, it has run through, we are rather to wonder it ever arriv'd to the present age without more imperfection. In short, I am apt to think that Masonry (as it is now explain'd) has in some circumstances declined from its original purity! It has run along in muddy streams, and, as it were, underground. But notwithstanding the great rust it may have contracted * * * there is (if I judge right) much of the old fabrick still remaining; the essential Pillars of the Building may be discover'd through the rubbish, tho' the superstructure be over-run with moss and ivy, and the stones by length of time be disjointed."

The scholarly brother who wrote this, had in mind a very definite idea of the derivation of Freemasonry. His very language, the italicized words, and the reference to "the essential Pillars of the Building," suggest to those familiar with these things, a fairly clear explanation he had elaborated for himself, as we shall see further on.

In connection with the cited extract from the "Defence of Masonry," I desire to invite your attention to the consideration of a newspaper item appearing in the London Daily Journal of September 5th, 1730: (2)

"It must be confessed that there is a Society abroad from whom the English Free-Masons (asham'd of their true Origin) have copied a few Ceremonies, and take great Pains to persuade the World that they are derived from them and are the same with them. These are called Rosicrucians * * *.

"On this Society have our Moderns endeavor'd to ingraft themselves, tho' they know nothing of their material Constitutions, and are acquainted only with some of their Signs of Probation and Entrance, inasmuch that 'tis but of late years (being better informed by some kind Rosicrucian) that they knew John the Evangelist to be their right Patron, having before kept for his Day that dedicated to John the Baptist."

Here we have in convenient form a summary of comments given currency by a number of contemporaneous critics of the Fraternity, chiefly dissatisfied old brethren wedded to the belief that Freemasonry was wholly derived from operative Masonry. By intimating that "our Moderns" were trying to "ingraft themselves" on the Society of Rosicrucians, they reveal a significant fact which is verified, though in veiled terms, by our quotation from the "Defence of Masonry." Bearing in mind that this "Defence" was published with the implied official sanction of the Grand Lodge, we must assume that the learned brethren who directed the inner affairs of the Fraternity, were convinced that the substance of Freemasonry was in nowise derived from operative Masonry, but that the "Mystery" had come down through the ages by way of quite a different channel. Since the suggestion is offered that the "Rosicrucians" were regarded as the true forebears, it will be worth our while to examine this question more closely. (3)

PRESUMPTIONS

We shall have to take for granted certain matters discussed in my paper on "Medieval Craft Gilds and Freemasonry," published in THE BUILDER (November and December, 1917):

(1) The Constitutions, including "Laws, Forms and Usages," reveal former external connections of the forebears of the Fraternity with gilds of operative Masons.

(2) The "drooping" lodges which united, in 1717, to form the Grand Lodge of England were of an essentially convivial character, possessing certain "antient" ceremonies and modes of recognition and guarding "mysteries" of the origin and meaning of which the remnant of the earlier "secret brotherhood" were ignorant.

(3) The earlier London lodge or lodges of "Accepted" (Speculative) Masons had no continuous history, revealing its existence rather by sporadic revivals of "an old order."

(4) Degrees, symbolism and ritualistic peculiarities known as "Arts and Sciences," consisted of borrowings from several sources, the selection and elaboration being governed, in the first two decades of the Grand Lodge, by deliberate efforts of the organizers of the work to restore the "Original purity of the old fabrick."

(5) The spirit of Freemasonry is a growth from beginnings which may he traced with some degree of certainty to societies quite different from those which contributed Constitutions and suggestions for initiatory ceremonies.

ROSICRUCIANS OR ROSY CROSS ALCHEMISTS

Our present inquiry will deal largely with explanations of presumptions three, four and five, and more particularly with the so-called Rosicrucian origins of Freemasonry.

Extensive researches regarding Alchemists and their reputed successors in Rosicrucianism, covering a vast and largely unprofitable literature on the subject, have led me to formulate a few conclusions which I shall present more or less categorically. A fuller discussion would be too cruel a trial of the fraternal patience of the readers of THE BUILDER.

We shall probably never know for a certainty whether there ever was an organized Fraternity of the Rosy Cross. We do know there were reputed and professed Rosicrucians, particularly in the sixteenth and seventeenth centuries, and there were also distinguished leaders of thought who stoutly defended the doctrines ascribed to the Fraternity and many reputable men who adopted the Rosicrucian symbolism, in an extensive array of books. There is furthermore abundant testimony to warrant the inference that there were in existence "invisible" or secret societies and lodges composed of men seeking honestly to give realization to the practice of the art or arts described in these books as characteristic of the mystic Brethren of the Rosy Cross. The absence of a recognized authoritative central body was in the course of events taken advantage of by impostors parading under the name of Rosicrucians who played upon the credulity of the public till the name sank into general disrepute.

The English and Scottish Rosicrucians who are the only ones to be taken into account for our purpose, were Christian Theosophists. Like their brethren on the European continent, they made much of Cabala, following chiefly the Alexandrinian Philo. Neo-Platonism or Neo-Pythagorism, the Old Testament and Christian theology also engaged their attention. They devoted themselves with fervor to the study of chemistry, physics, music, astronomy and mathematics (particularly geometry). Mystic, allegorical interpretation of the Scriptures was a characteristic trait. Their supreme object, however, to which all studies were subordinated, was the promotion of the welfare of humanity.

These Rosicrucians were the lineal descendants of the theosophic portion of the Alchemists who are sometimes called Hermetic Philosophers.

DERIVATION OF MASONIC SYMBOLS

Bearing in mind that Hermetics and the Rosy Cross fraternity are fundamentally the same, though they differ in name and somewhat in allegorical interpretation, let me now quote for you a letter by Albert Pike, addressed to the historian Gould, which contains this interesting reference to Hermetic symbols to be found in Freemasonry:

"I have been for some time collecting the old Hermetic and Alchemical works in order to find out what Masonry came into possession of from them. I have ascertained with certainty that the square and compasses, the triangle, the oblong square, the three Grand Masters, the idea embodied in the substitute word, the Sun, Moon and Master of the Lodge, and others were included in the number.

"The symbols that I have spoken of as Hermetic may have been borrowed by Hermeticism, but all the same it had them, and I do not know where they were used, outside of Hermeticism, until they appeared in Masonry.

"I think that the Philosophers, becoming Free Masons, introduced into Masonry its symbolism."

My own investigations have verified Albert Pike's conclusions. In fact, I would greatly extend the list of symbols, adding to them symbols which are to be found among the true Brethren of the Rosy Cross, with this result:

Purely Rosy Cross Symbols: (4) Jacob's ladder; rough and perfect Ashlar; Sun, Moon, and Master of the Lodge; flaming star; three Grand Masters; three columns; two pillars; circle between parallel lines; point within a circle; sacred delta (triangle); oblong; three, five and seven steps.

Symbols which the Operative Gild and Brethren of the Rosy Cross had in common: Square; compasses; level; plumb; trowel; bee-hive; horn of plenty; hour glass; cassia.

Purely Masonic: Three windows; twenty-four-inch gauge; gavel; trestle board; tesselated border.

The first and second lists might have been extended. We hope to have given enough, however, to suggest the indebtedness of Freemasonry to the Rosy Cross.

The choice of two explanations is offered. One is that implied in the quotation we have given from the London Daily Journal in 1730, which would have us conclude that "the English Free-Masons (asham'd of their true origin)" imported Rosy Cross symbols and ceremonials into the system of the Fraternity. The other is founded on the quoted passage from the "Defence," which tells in so many words that Freemasonry had come down the ages through the Fraternity of the Rosy Cross, that much had been lost on the way which the Grand Lodge of England sought to restore in its proper place. In other words, following the former allegation, the Grand Lodge adopted the Brethren of the Rosy Cross as forefathers; following the latter declaration, the Brethren of the Rosy Cross were the true forebears.

There is no reason for assuming that the Alchemists were the originators of the symbols referred to in the foregoing list. In fact, I am sure these symbols were borrowed from an older source.

FLUDD AND FRISIUS

We agreed to confine our attention chiefly to the theosophic Alchemists of England and Scotland. Let us limit the range still further by disregarding the older Alchemists and taking note only of the representative leaders of the later (if not the last) of the "True Brethren of the Rosy Cross." (5) Here we have an abundance of first hand

information in the several treatises in defense of the mystic Fraternity by that renowned English physician and philosopher, Robert Fludd, and in the "Summum Bonum" (The Supreme Good), a Latin dissertation by a Scottish friend of Fludd's, who wrote under the pseudonym of Joachimus Frisius (or Frizius).

The Century Dictionary gives this brief biographical notice of Robert Fludd, or Flud: "Born at Bearsted, Kent, 1574, died at London, Sept. 8th, 1637. An English physician and mystical philosopher. He wrote several treatises in defense of the fraternity of the 'Rosy Cross." Waite, who presents a more extensive biography in "The Real History of the Rosicrucians," adds this word of appreciation: "The central figure of Rosicrucian literature * * * is Robertus de Fluctibus, the great English mystical philosopher of the seventeenth century, a man of immense erudition, of exalted mind, and, to judge by his writings, of extreme personal sanctity." Fludd was one of the last, if not the last, of the giants of universal scholarship of whom there were many, before the days of specialization set in. He was a devout Christian and a staunch Protestant, basing his philosophy of the universe frankly on the Bible.

Of Joachimus Frisius, Frizius or Frize, whom we shall call Frisius, we know nothing, except that Fludd tells us he was a Scotchman and wrote his book partly in Scottish and partly in Latin. Fludd translated the Scottish portions into Latin, made a few slight changes in the text, and had the whole put into print, under the title of "Summum Bonum."

(To be continued)

(1) See "Early Hebrew History" by that distinguished authority on Old Testament literature, our R.'. W.'. Brother, the Rev. John Punnett Peters, Rector of St. Michael's Church, New York.

(2) As quoted by Gould who had access to the original.

(3) In Scotland, too, we find allusions to a connection between the Brethren of the Rosy Cross and Masonry; as for instance in a poem forming part of Adamson's "Muses Threnodie," published at Edinburgh, in 1638. There in singing the praises of the beauties of Perthshire, the poet says:

"For we be brethren of the Rosie Cross:

"We have the Mason word and second sight."

(4) Or Rosy Cross and Hermetic combined,-or Alchemist symbols.

(5) We exclude, of course, altogether the spurious Rosicrucianism which brought the name of the, Fraternity into disrepute by its grandiloquence and diletantism and the charlatanry and deliberate fraud carried on under its banner.

----o----

----o----

THE DAY OF PEACE

When will peace come ?

When the lips of "patriots" are dumb

Throughout the world;

When the pure white flag of humankind

Shall be unfurled.

When will war die ?

When from every land beneath the sky

"Laws" shall have passed,

And the higher, truer Law of Love

Shall bind men fast.

- T.C. Clark.

----o----

THE MYSTIC ART

What is the mystic Art ?

Just a blending, that is all

And so moulded to a test

That it is the Truth at call

To the heart who craves the guest;

Just a passport to the realm

Of the blest discovery,

Just a system at the helm

O'er life's trackless mystery.

What is the mystic Art ?

Just a measure made to meet

Soulfulness upon the way,

Just a something thrumming sweet

Heartstrings tuned to Masonry;

Just a something that invites

To the social cheer the best,

Just a welcome that unites

In a higher moral quest.

What is the mystic Art ?

Just a home where there is naught

But a benediction heard,

Where no ear has ever caught

Aught that's not a restful word;

Just the needful for the heart,

Just ideals for the mind,

Just a blend of soul-made Art

That they both so love to find.

What is the mystic Art ?

Something that to mem'ry clings

More and more as years roll by,

Something that to manhood brings

Treasures gold can never buy,

Something that with cobwebs weave

Cables that for aye unite,

Something that in trials leave

Friendships glowing yet more bright.

What is the mystic Art?

There's no answer satisfies,

Not e'en what we all can say

That 'tis something that supplies

Something needed on the way.

Wonder tis, this alchemy

Of the Art that writes so plain

Does not interline the way

To the secret we would gain!

- Bro. L. B. Mitchell, Michigan.

----o----

DAWN

Fling open thy window as morning
Unfolds from the darkness of night,
And mark how the vine, in its climbing
Is seeking the kiss of the light.

Fling open thy heart to the glowing
Of love rising out of the gloom
The world by the warmth of its brooding
Will burst like a garden in bloom.

Fling open thy vision to childhood
That bursts like a sun from the sea,
And mark how, in growing to manhood,
Is life like a rose to the bee.

Unfetter thy spirit exulting
When darkness and storms disappear
Its pinions, at evening returning,

Some garland most surely will bear.

Though home be a roof that is humble,

Thy slumber on pallets of grass,

All nature will greet thee at dawning

And children will smile as ye pass.

- James T. Duncan.

----o----

FURTHER NOTES ON THE COMACINE MASTERS

BY BRO. W. RAVENSCROFT, ENGLAND

PART II

IN order to trace a few of the leading features in which the architecture of the East as well as other allied arts affected the work of the Comacines, it will be desirable to give a very short description of the larger type of church these Masters would build. It would consist of a basilican ground plan (Fig. 3b) * having nave and side aisles, the nave being divided from the aisles by rows of columns or piers, the latter sometimes with, sometimes without, capitals, and semi-circular arches generally without mouldings and springing directly from the capitals where such occur. Some of these capitals would be elaborately carved, others of the cushion shape we find in our own Norman work. Clerestory windows would occur above these arches, and the covering

of the nave would consist of a flat pitched roof of timber construction. Beyond the nave, generally eastward, would come the presbytery having aisles in continuation of those on either side of the nave, and each, as well as the presbytery, ending in a semi-circular apse. The presbytery would in many cases have the space for the choir enclosed with a low screen and would frequently be raised several steps, having beneath it, approached by steps, a crypt. With the exception of the nave, the various parts of the edifice would be sometimes vaulted with simple crossvaulting.

The High Altar would be a little away from the central apse and placed under a baldachino.

One, sometimes two, campanili would rise either from a presbytery aisle or from the west end of one of the nave aisles or in other instances detached or nearly so.

The baptistery in most instances would be a separate building near by and generally octagonal in plan, with or without a small apse on one side. . * Shown on page 199, THE BUILDER, July.

Architectural details, other than those already mentioned, would consist chiefly in the small roundarched windows deeply recessed from the outside; small, and in some instances large circular windows; little openings in gables in the form of a Greek Cross; doorways semi-circular headed, generally having a lintol and tympanum, some very plain, others more or less enriched with columns and mouldings on arches; corbel tables under eaves and running up gables; pilaster strips at angles, some having semi-circular columns on their faces. these being also found on external walls independently of pilaster strips, a kind of dentil ornament, used sometimes as a string course with corbel tabling beneath and sometimes under eaves and then, as ornament, the interlaced endless knot, nearly always in Italy composed of three strands.

Decoration internally would consist of sculpture in capitals and other details, and of fresco painting and decorated stucco, sometimes in low relief. The Comacine lion is a

later product, but this description above outlined would fairly well apply to a church of the eleventh or twelfth century.

Better illustration there cannot be than is to be found in the Church of S. Abbondio at Como, and the Baptistery at Lenno (Figs. 6 and 7). The Duomo at Modena also, originally designed as we have already seen, by Master Lanfrancus, contains practically all the chief characteristics of Comacine work. In the earlier work of the Comacines ornament is sparingly used and the striking feature of such work is its dignified solemnity.

Sig. Monneret de Villard, in a booklet entitled "I. Monumenti del Lago di Como," (Milan), claims for the Comacine Masters peculiarities in their work other than those already indicated in these notes, and, differing from Merzario, holds that it is not a matter of indifference as to whether the term "Lombard" or "Comacine" be used in describing their work seeing there are features of both schools so distinctive as to render any such indifference misleading. Doubtless both were offshoots or descendants of the Roman Collegia, but all the same he considers they were separate offshoots.

Of course there were many features common to both, and on the other hand it must not be supposed that even essential differences were in every case rigidly maintained. Indeed, indications are not wanting that the Comacine was the parent of the Lombard school.

The two outstanding features of difference according to Sig. Monneret between the Comacine school and that which he designates as the Lombard or Milanese school, arose out of material and construction.

Not having stone or marble the latter used tera cotta, (in which one supposes may be included brick,) while the other used stone and marble.

This doubtless was a difference which would be broken down in many instances; probably, however, rather in the more frequent use of stone and marble than of terra cotta and the use of the vault appears to have been a feature in the Milanese work of which the Comacine Masters were somewhat shy.

The vault in its larger development involved its consideration even in the laying in of foundations and the planning of the building seeing it necessitated buttresses, piers and their contrivances to meet its thrust.

So the Comacines, except perhaps in apses, crypts and sometimes isles, preferred the flat roof treatment with the beams and a direct downward thrust, and having no projections in the form of buttresses beyond the very flat pilasters already described in these pages.

They are also supposed to have preferred elaborately carved capitals to the plain cushion capitals resembling our Norman ones, but that they did also use these there is plenty of evidence. The interlaced patterns of the Comacines Sig. Monneret considers to be the more elaborate type, and he attributes to them the curious figures of animals, birds, etc.

Whether he is on sure ground here is certainly doubtful, but the Eastern influence on Comacine work might, in part, account for this, if his opinion is correct.

One other point of difference between the two schools appears to be that while the Lombard or Milanese covered the ends of their nave and the aisles with a facade, unbroken and as a single front, the Comacines, when they planned naves and aisles, marked in some way in the facade, either by pilaster strips or more generally by raising the central portion, the fact that behind it such existed, which in general the Milanese did not.

Let us now see how in some respects the architecture of the Comacines was affected by the East, and the first point must necessarily be the influence of the Greek plan and of the dome, so characteristically Byzantine. The Greek plan which in its simplest form would consist of nave, presbytery and transepts, of approximately equal lengths, and having a dome over the crossing, was sometimes used by the Comacines, but not very often, and it must not be forgotten that the suggestion of the dome would come from Rome quite as well as from Byzantium, seeing that when Constantine attracted skilled Craftsmen to his new capital, the Pantheon at Rome had been for centuries in their view, and thus the dome was not a new thing to them first seen in the East.

That this particular influence over the Comacines was but partial is clear from the small number of their churches built on Greek plan with domes and the great preponderance of those built on basilican lines with or without campanili.

Professor Baldwin Brown says (From Schola to Cathedral, p. 135):

"In the West the tower originating in early Christian times becomes, under the hand of the medieval builders, the feature wherein resides especially that romantic aspiring character of Christian architecture which finds its most perfect outcome in Gothic while the dome is the favourite form of the builders of the Eastern Church."

Of the influence of the Byzantine dome, however, a singularly interesting example is found in the Duomo at Ancona.

As described by one of the clergy on the spot, the original church was Byzantine, but basilican in form, the altar being at the west end (the present west transept) and the entrance being from the east end (the present east transept.) That church dated from A.D. 500. In 1150 A.D. the church was turned into a Greek Cross and the altar placed in the new choir, which was in the north. Then it was that the dome was formed with the shafts supporting the same and also the nave running south.

The extension of the choir which was "renovated" in 1733 unduly lengthens the head of the Cross, and while this is evidently eighteenth century work as regards the interior, externally it appears to be that of the twelfth century.

The priest who gave this information described the two styles of work as Byzantine and Lombardic. Now, if the dome were pure Byzantine, one would look for the pedentives (small angle arches springing from the cardinal faces of a building square on plain and bringing thus the square to an octagon, as better suited for a circular or octagonal dome) by means of which circular domes were imposed on square spaces, characteristic of that work. But instead of this we have angle shafts and arcading filling out the space left between a square and a circle at each corner until the shape of the dome is perfectly circular (see frontispiece), all in Comacine work. It would be interesting to trace in other instances how far the Comacines got over this difficulty thus rather than in the correct Byzantine manner.

The influence of Byzantine art on Comacine carving needs to be seen and felt and varies so much as to elude description, but careful examination will not fail to detect that influence when it exists.

And in this connection a good example of a real Byzantine capital, side by side with Comacine work, is to be found in the Duomo at Ancona where one or two of the capitals in the older part of the church still stand and look as fresh and strong as they did many centuries since (Fig. 8), and which are unmistakably Byzantine.

The omission of the entablature between columns and arches may not be peculiar to Comacine work, but in Byzantine construction there frequently appears a sort of second abacus imposed on the real one and acting as a kind of remembrance of the entablature which, in pure Comacine work, is absent. S. Vitale, S. Apollinare Nuovo and S. Apollinare in Classe, Ravenna, afford good examples of this super abacus.

Of the interlaced knot-work used as sculptured decoration it is unnecessary to add to what has already been written with regard to it, but while in its full development it is

claimed as a distinguishing feature of Comacine work, it may be pointed out that in its simpler form it may have a Greek as well as a Roman origin. Its development was widespread throughout Italy, chiefly of three-stranded work, and in Rome in the Forum, the Castle of S. Angelo and many a church, especially that of S. Sabina, the fragments remaining are numerous.

But there is one form of this work which is so peculiar as to call for remark. It consists in the unsatisfactory practice of carving a knot in the shafts of columns. This treatment as carried out at Wurzburg has already been noticed, but its appearance in various parts of Italy suggests that at least the same motive operated in each case. What that motive was it is impossible to say--it may have been a sort of Gild mark, or it may have had a symbolic signification, which is more probable. At any rate it is to be found in the Broletto at Como, at S. Michaele Lucca, where four columns are thus treated, on the west front of Sta. Maria della Pieve at Arezzo,* at Valcamonica, and doubtless many other places in Italy and elsewhere.

In Didrons Christian Iconography, vol. I, pp. 387 and 389, will be found two illustrations of Greek crosses, each in a frame, having supported columns twisted in this manner and dated respectively "first ages" and "eleventh century"; this suggests certainly a Greek origin for this distinctly Comacine detail.

It is very unconstructional in design, making the column to appear as if it were composed of two parts with a kind of slip-knot in the center. It can only be done in the case of clustered columns of two or more shafts and does not appear where great weight has to be carried.

The use of the small Greek Cross in gables and other parts has already been shown to be of Byzantine origin.

(To be continued)

* See Fig. 9, September Issue.

----o----

There are no points of the compass on the chart of true patriotism. --Robert C. Winthrop.

----o----

SYMBOLISM OF THE THREE DEGREES

PART I--THE SYMBOLISM OF THE ENTERED APPRENTICE DEGREE

IT is first necessary that we should understand the scope of my subject. First, be it understood, I attempt to exhaust no topic upon which I touch, but only to stimulate the interest and curiosity of my readers to pursue the subject further for themselves. Under the term "symbolism" I include also the legends and allegories of Masonry, though properly speaking they are not symbols. Yet they are all so closely interwoven and so employed for the same or like purposes they can scarcely be treated separately.

General Albert Pike, that great Freemason and philosopher, says that "to translate the symbols (of Freemasonry) into the trivial and commonplace is the blundering of mediocrity."

That there has been some blundering of this kind on the part of our Monitor makers must be apparent to any serious and intelligent student of Masonry.

Difficult as it is to assign adequate meaning to some of our Masonic symbols, it is equally difficult, when once started, to know where to stop. Says a distinguished British Freemason, Brother W. H. Rylands:

"Symbolism is always a difficult affair as everyone knows or at least ought to know. When once fairly launched on the subject, it often becomes an avalanche or torrent which may carry one away into the open sea or more than empty space. On few questions has more rubbish been written than that of symbols and symbolism, it is a happy hunting ground for those, who guided by no sort of system or rule, ruled only by their own sweet will, love to allow their fancies and imaginations to run wild. Interpretations are given which have no other foundation than the disordered brain of the writer, and, when proof or anything approaching a definite statement is required, symbols are confused with metaphors and we are involved in a further maze of follies and wilder fancies."

Thus I am to steer our bark between the Scylla of Brother Pike and the Charybdis of Brother Rylands; without, therefore, descending to the common-place on the one hand or soaring away from the plane of common sense on the other, I hope to be able to say something of interest concerning the symbolism of the First degree.

A symbol is a visible representation of some object or thing, real or imagined, employed to convey a certain idea. Some times there is an apparent connection between the symbol and the thought represented, but more often the association seems to be entirely arbitrary. The earliest forms of symbolism of which we know were the ancient hieroglyphical systems of writing. We may indeed say that symbolism is but a form of writing; in fact, the earliest and for hundreds, and perhaps even thousands of years, the only form of writing known to the human race. It prevailed among every ancient people of whom we have any definite knowledge.

The learned Dr. William Stukeley, of England, the author of many antiquarian works, said truly that the "wisdom of all the ancients that is come down to our hands is symbolic."

This ancient form of writing, now generally fallen into disuse, Masonry has to some extent at least perpetuated and employs in recording her precepts and impressing them upon her votaries.

Another ancient and favorite method of teaching still employed by Masons is that of the allegory. The allegory is a figure of speech, that is to say, a departure from the direct and simple mode of speaking, and the employment, for the sake of illustration or emphasis, of a fancied resemblance between one object or thing and another.

If we say of a man, as we often uncharitably do, "He is an ass," this is a metaphor. If we say of him as Carlisle did of Wordsworth, "He looks like a horse," this is a simile. An extended simile with the comparative form and words left out, in which the real subject is never directly mentioned but left to be inferred, is called an allegory. The most famous example of the allegory in literature is Bunyan's "Pilgrim's Progress."

One desirous of entering into the real spirit of these ancient methods of imparting instruction should read Bacon's "Wisdom of the Ancients," and particularly the preface to that remarkable book. He shows that nearly all the complex and to us absurd tales of Grecian mythology were but parts of a great system for inculcating natural, moral and religious truths by means of the allegory. What more grotesque and revolting, we may ask, than the myth of Pan ?

"He is portrayed by the ancients," to quote Bacon, "in this guise: on his head a pair of horns that reach to heaven; his body rough and hairy, his beard long and shabby; his shape biformed, above like a man, and below like a beast, his feet like goats hoofs; and he bore these ensigns of his jurisdiction, to-wit, in his left hand a pipe of seven reeds, and in his right a sheephook, or a staff crooked at the upper end, and his mantle made of a leopard's skin."

Yet under the master touch of Lord Bacon this incongruous creature, half man and half goat, is shown to be a beautiful and apt symbol of all nature.

Approaching that branch of symbolism which at present concerns us, Masonic Symbolism, it may be asserted in the broadest terms that the Mason who knows nothing of our symbolism knows little of Freemasonry. He may be able to repeat every line of the ritual without an error, and yet, if he does not understand the meaning of the ceremonies, the signs, the words, the emblems and the figures, he is an ignoramus Masonically. It is distressing to witness how much time and labor is spent in memorizing "the work"; and how little in ascertaining what it all means.

Far be it from me to under-rate the importance of letter perfection in rendering our ritual. In no other way can the symbolism of our emblems, ceremonies, traditions, and allegories be accurately preserved, but I do maintain that, if we are never to understand their meanings, it is useless to preserve them. The two go hand in hand; without either the beauty and symmetry of the Masonic temple is destroyed.

It is in its symbols and allegories that Freemasonry surpasses all other societies. If any of them now teach by these methods it is because they have slavishly imitated Freemasonry.

The great Mason and scholar, Brother Albert Pike, said:

"The symbolism of Masonry is the soul of Masonry. Every symbol of a lodge is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in the knowledge of their true meanings that the preeminence of Freemasonry over all other orders consists. In other respects. some of them may compete with it, rival it, perhaps even except it; but by its symbols it will reign without a peer when it learns again what its symbols mean, and that each is the embodiment of some great, old, rare truth."

In our Masonic studies the moment we forget that the whole and every part of Freemasonry is symbolic or allegoric, the same instant we begin to grope in the dark. Its ceremonies, signs, tokens, words and lectures at once become meaningless or trivial. The study of no other aspect of Freemasonry is more important, yet I believe the study of no aspect of it has been so much neglected. Brother Robert F. Gould, of England, our foremost Masonic historian, declares it is the "one great and pressing duty of Freemasons." Brother Albert Pike, no doubt the greatest philosopher produced by our fraternity, declared as we have seen that symbolism is the soul of Masonry.

We are told in our Monitors that "every emblem, character and figure depicted in the lodge has a moral and useful meaning and forcibly inculcates the practice of virtue." The same may with equal truth be said of our every ceremony, sign, token, legend, and allegory. If this be true, it must follow that to be ignorant of Masonic symbolism is to be ignorant of Masonry.

In the ceremonies of making a Mason, however, we do not attempt to do more than to indicate the pathway to Masonic knowledge, to lay the foundation for the Masonic edifice; the brother must pursue the journey or complete the structure for himself by reading and reflection.

There must be somewhere in Freemasonry a consistent plan running entirely through it by which all that is genuine in it may be rationally explained. It can not be that a miscellaneous collection of rules, customs, symbols and moral precepts, however valuable in and of themselves, thrown together without order or design, could have attracted the attention among intelligent men that Freemasonry has done in all ages in which it is known. Surely unity must somewhere exist in the great variety which we find in the Masonic system.

A little study will reveal to us that the great, vital, underlying idea, sought to be inculcated by the several degrees considered collectively and which runs entirely through the system, is to give an allegorical or symbolical representation of human existence, not only here but hereafter, and to point the way which leads to the greatest good both in this life and in the life to come. Our ceremonies and symbols, while beautiful and impressive in and of themselves incidentally teaching valuable lessons

of religion, morality and industry, all cluster around and contribute to this central idea. But it is only when we reflect upon them in relation to this sublime allegory of human life that we are enabled to comprehend them in the fullness of their beauty and grandeur. The Masonic student, therefore, who has never caught this conception of his subject has failed to grasp Freemasonry in its most instructive and important aspect.

Endeavor, therefore, to get clearly in your minds the point I emphasize and which I shall attempt to demonstrate, namely, that every sign, every symbol and every ceremony in the First degree, in addition to any primary signification it may have, is also designed to illustrate allegorically some moral phase of human existence. I have dwelt at length on this thought because I believe that it is not otherwise possible adequately to explain any part of the Masonic system.

INITIATION

Initiation is now as it has been for countless ages, employed as a symbol of the birth and endless development of the human mind and soul. The Entered Apprentice degree represents birth and the preparatory stage of life, or in other words, youth; the Fellow Craft represents the constructive stage, or manhood; the Master Mason represents the reflecting stage, or old age, death, the resurrection, and the everlasting life. This explanation of the three degrees is briefly given in our lecture on the Three Steps delineated on the Master's Carpet.

THE LODGE

Is it true that the lodge symbolically represents the world? I might say to begin that some have thought the word "lodge" derived from the Sanskrit word "loga," meaning the world. However this may be, our monitors tell us that the form of a lodge is an "oblong square" from East to West and between North and South, from earth to heaven and from surface to center. This of course, if it means anything, can mean nothing less than the entire known habitable earth and Masonic scholars universally so interpret it. This meaning was more manifest at the period when Freemasonry is

supposed to have had its origin, for the then known world living around the shores of the Mediterranean sea was literally of the form of an "oblong square." One doubting this may consult any map of the ancient world.

Dudley, in his Naology, says that the idea that the earth was a level surface and of a square form may be justly supposed to have prevailed generally in the early ages of the world. It is certain that down to a comparatively recent date it was believed that beyond a certain limit northward life was impossible because of the darkness and cold, and likewise that beyond a certain limit southward it was impossible because of the blinding glare and intense heat of the sun. It was even supposed that in the farthest South the earth was yet molten. The biblical idea was that the earth was square. Isaiah (xi, 12) speaks of gathering "the dispersed of Judah from the four corners of the earth," and in the Apocalypse (xx, 9) in the vision of "four angels standing on the four corners of the earth."

So thoroughly grounded were these beliefs that in ancient times the "square," now the recognized symbol of the lodge, was the recognized symbol of the earth, as the circle was of the sun. In this antiquated expression "oblong square," we therefore have not only an apt description of the ancient world and evidence that the lodge is symbolical thereof, (1) but also a remarkable evidence of the great age of Freemasonry. It tends strongly to date our institution back to the time when the human mind conceived the earth to be a plane surface and was ignorant of its spherical character.

Likewise the lodge, which is sometimes defined as "the place where Masons work," symbolizes the world or the place where all men work. Again, its covering is said to be a cloudy canopy or starry decked heaven, a description that could have not the slightest application to anything else but the world.

If the lodge symbolizes the world and the Mason symbolizes man, it follows that initiation must symbolize the introduction of the individual into the world, or the birth of the child. It was so regarded in the ancient systems of initiation and is now so understood by Masonic scholars everywhere. It is the least important view to consider it merely as the method of admitting one to membership in a Society.

PREPARATION

The preparation of the candidate and the plight in which he is admitted an Entered Apprentice strikingly typifies the helpless, destitute, blind and ignorant condition of the newly born babe. But initiation means more than this; by all the authorities it is agreed to be a symbolical representation of the process by which not only the child had been brought into existence and educated into a scholarly and refined man but that by which the race has been brought out of savagery and barbarism into civilization. D....., neither n..... nor c ....., b..... nor s....., w..... c..... t....., fittingly typifies the barbaric, not to say savage, state in which man originally moved when he knew not the use of metals and out of which he has been brought to his present condition. It is precisely this that has led to the application of the term "barbarians" to the uninitiated. On this point I quote Brother Albert Pike, again; he says:

"In that preparation of the candidate which symbolizes the condition of the Aryan race especially in its infancy, he is deprived of all m ..... and m....., because their use was not known to the earliest men; that he is n ..... nor c ..... represents the condition of the race when there were no manufacturers and the fabrics of the loom were unknown, when men dressed in the skins of animals, and, when the heat made these a burden, were hardly clothed at all. That he is b..... represents their blindness of ignorance, even of the most useful arts, and although of divine truths; and that in which the number 3 appears, the c..... t..... three times around the ..... the bonds in which they were held of their sensual appetites, their passions that were their masters, anger, revenge, hatred, and all the evil kindred of these; and their superstitious fears."

A little study and reflection will show that every Masonic symbol has an apt application not only to the moral and intellectual life history of the individual but also to that of the race considered collectively. Biologists tell us that this parallel between the individual and the race holds good in the material realm and that in the physical growth and development of every child from the moment of its conception till it is a fully grown man, there is epitomized the history of the evolutionary development of the race through all the ages that have passed. However this may be, it is certain that an exact parallel does exist between the moral and intellectual growth of the child and the process which history indicates the race as a whole has passed through.

TOOL SYMBOLS

One of the things first noticed in the Entered Apprentice degree and continued throughout all the degrees is the employment of the tools of the operative Mason, as emblems of moralalities. This peculiarity of Freemasonry is well known even outsiders.

Brother George Fleming Moore, editor of the New Age and Sovereign Grand Commander, A. and A. S. Rite, Southern Jurisdiction, declares that it is clear that the ancient Chinese philosophers used our present Masonic symbols "in almost precisely same sense in which they are used by us in modern Freemasonry." (2)

The tools with which men labor are not inappropriate for use as moral symbols, they are neither humble nor trivial. They are worthy emblems of the highest and noblest virtues. Tools have performed an astonishing part in civilizing and enlightening mankind. They are one of the few things that distinctly mark man as immeasurably superior to the other animals. Some scientists have even contended that it is alone man's ability to fashion and use tools that has raised him above the level of the brute creation. But radical as this view must be, it can not be denied by any thoughtful man that the use of tools has been one of the chief instrumentalities in all human progress, not only material but mental and spiritual. Without tools we could not till the soil, or work the mines, or reduce the metal; we could enjoy only the rudest shelters; and all the creations of art which appeal to our spiritual natures would be impossible. The very stages of human advancement are named from the character of the tools that were employed during them; thus, the Stone Age, the Bronze Age, the Iron Age.

Scientists suppose the first great achievement of man in his progress from savagery to civilization to have been the development of articulate speech; the second, the discovery of the uses of fire; the third, they believe to have been the invention of a tool, namely, the bow and arrow. Pottery, another class of utensils, they hold to have been the fourth; the domestication of animals, the fifth; and the discovery of the manufacture and use of iron, the sixth. The seventh was the art of writing which also

involved the use of a tool. Thus we see that four of the epoch making strides of savage and barbaric man had to do with the use of tools.

With civilized man, the case has been even more striking. His first four great discoveries or inventions were gun-powder, the mariner's compass, the manufacture of paper, and the printing press. The fifth was the demonstration by Copernicus (1530) that the earth revolved on an axis and that the sun did not daily make a circuit around her. The next in order was the steam engine and machines for weaving and spinning. Lastly, we may name machines for generating and utilizing the boundless possibilities of electricity. We might also mention in this connection the gasoline engine. We will not count the flying machine whose value as a civilizing agent is yet to be demonstrated. Thus we see of civilized man, according to the highest authories, seven of his eight great and distinctive achievements have been the invention and use of new tools. And it must be remembered that the eighth, the discovery of Copernicus, was rendered possible only through the use of another tool. To the Palmist the heavens declared the glory of God's handiwork, but a thousand times more solemnly and impressively do they now disclose it through the medium of the telescope. It was nothing less than an inspiration that prompted our ancient brethren to symbolize the tools with which they produced those creations of art and architecture whose sight causes our breasts to heave with the highest emotions of which we are capable.

Professor Henry Smith Williams, (3) after pointing out the many material advantages involved in the use of tools, says that we must not "overlook the aesthetic influence of edged implements."

And then what must be said of the tools that make our music? If there is a glimpse of heaven obtainable on earth, it is in the wonderful art made possible through our marvelous musical instruments.

How our various working tools acquired the particular symbolical meanings we now attach to them we know not. In some instances we know that they have borne them for ages.

At any rate, it is with peculiar fitness that the material tools, which contribute so essentially to the building and the beautifying of the material structure, should be made to symbolize those virtues which are so essential to the building and beautifying of human character, that moral and spiritual building not reared with hands.

MODESTY OF TRUE CHARACTER

We are told that in the building of Solomon's Temple there was not heard the sound of any tool of iron. It is a well authenticated historical fact that the Jews, not to mention other ancient peoples, believed that an iron tool was polluting to an altar to Deity. Hence, in the days of Moses, the laws prescribed that in erecting an altar of stone to Jehovah no iron tool should be employed upon it. The work of erecting the Temple, therefore, went on noiselessly but with speed and perfection.

This tradition, besides being borne out by the known facts of Hebrew history, has a beautiful symbolism. It is this: the erection and adornment of the moral and spiritual temple in which we are engaged, that of human character, and of which Solomon's was typical, is not characterized by the clang of noisy tools. About true character building there is nothing of bluster and show; it is a silent, noiseless process. It is the emptiest tub that makes the greatest noise. Whenever you see the front pages of the newspapers constantly filled with the interviews of some man or when you see him constantly struggling to get into the lime-light, you may rest assured that back of it all is not the highest type of character. It is certain that there is present vanity; it is probable that there is back of it selfishness and a sinister purpose. Beware of the self-advertiser and "head-liner." The greatest characters in the world's history have been men of modesty; their deeds, not their words, have silently spoken for them.

CABLE-TOW

The candidate is early introduced to the Cable-Tow. We have seen that his introduction into the E.A. lodge is symbolical of birth. Among the Hindus, the Brahmans wear a sacred cord symbolizing the second birth which they profess. The

Cable-Tow thus has in Masonry what we might term its primary allusion. It has, however, a deeper symbolism. The word is not found in most of our dictionaries; it is characteristically Masonic. Its obvious literal meaning is the cable or cord by which something is towed or drawn. Hence with the greatest aptness it represents those forces and influences which have conducted not only the individual, but the human race out of a condition of ignorance and darkness into one of light and knowledge. With symbolical meanings of this kind the cord seems to have been employed in many, if not all, of the ancient systems of initiation. The explanation of this paraphernalia given in our lecture is its least important meaning.

DISCALCEATION

It is very true that the plucking off of one's shoes is an ancient Israelitish custom adopted among Masons. It was employed among the Jews as a pledge of fidelity of one man to another. Such is the symbolism of it in the Entered Apprentice degree. It has another meaning with which we are not concerned here, but which is brought out in the Master's degree.

CIRCUMAMBULATION

A certain ceremony, the candidate is told, was intended to signify to him that "at a time when he could neither foresee nor prevent danger he was in the hands of a true and trusty friend in whose fidelity he could with safety confide." This has a literal meaning very applicable to the candidate's then condition, but if we regard the candidate as we should, as man pursuing the journey of life, the symbolical signification of this ceremony becomes truly profound. We all grope in the dark from the moment we are born till we are laid upon the bier. The candidate is no more oblivious to his way than is every man in this life to what is before him. In our moments of apparently greatest security we often to our astonishment find that we are in the very presence of death. The sinking of the Titanic or the Lusitania was but one of thousands of proofs of this truth. The winds, the lightnings, the floods and the fires destroy us without warning. With all our boasted wisdom and foresight we can not see an inch into the future. But every man is in the hands of a true and trusty friend in whose fidelity he can with safety confide. He needs but do his part to the best he

knows and may then rest confident that our All-Father will take care of the results in a manner befitting an all wise and all loving Creator.

UPRIGHT

In eastern countries (and formerly in western countries) the inferior approaches the superior, the servant the Master, the subject the sovereign, in an abased or groveling manner, oftentimes with the face averted as though it were insolence to look directly upon the august presence. Not so in Masonry; the candidate is taught to approach the East, with his face to the front, walking erect as a man should walk. This attitude is one of the characteristics that distinguish man from the other animals. A few can feebly imitate it, but only on occasion and then haltingly. Nothing adds more to a man's self-respect and strength of character than to walk erect, holding the head well up and looking the world and every man squarely in the face., You may experience a feeling of sorrow or sympathy for the man who appears before you with a cringing or abject bearing, but with this feeling there is mingled contempt. This idea we have turned into a terse though vulgar apothegm, "Hold your head up if you die hard." We promptly suspect the integrity of the man who can not look us squarely in the eye.

Freemasonry teaches that all men are and of right ought to be free; that, therefore, no man should abase or humiliate himself before another. But this manly, erect attitude which the candidate is taught to assume has the same symbolism as the plumb. It teaches that we should always walk upright in our several stations before God and man.

THE BIBLE

The Bible is one of the Great Lights, one of the Furniture, and rests upon the top of the Two Parallel Lines. No lodge should be opened without its presence. Still it is but a symbol; it represents divine truth in every form, whether in the form of the written word, or in that referred to by the psalmist when he says:

"The Heavens declare the glory of God; And the firmament showeth his handiwork.
Day unto day uttereth speech, And night unto night showeth knowledge." --Ps. 19, 1.

But the shadow must not be mistaken for the substance. There is nothing sacred or holy in the mere book. It is only ordinary paper, leather, and ink. Its workmanship may be much inferior to that of other books. It is what it typifies that renders it sacred to us. Any other book having the same signification would do just as well. For this reason the Hebrew Mason may with perfect propriety use the Old Testament alone, or the Mohammedan may, as has been done, employ the Koran in his lodge. In fact that book should be used which to the individual in question most fully represents divine truth.

APRON

We are told that the lambskin or white leather apron, the badge of a Mason, is "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter." This sounds a little bombastic, we must admit, yet it is literally true. The order of the Golden Fleece, which is here referred to, had its origin in A.D. 1429; the Roman Eagle, which was Rome's ensign of imperial power, became distinctively such, according to Pliny, no earlier than the second consulship of Gaius Marius or about 105 years B.C. On the other hand, it is certain that the apron was worn as a badge of honor or sanctity more than a thousand years before Christ. The Garter is confessedly the most illustrious order of Knighthood in England, and is historically identified with the chivalry of the Middle Ages. But for this very reason, it like all the other orders of chivalric knighthood, was, as has been said by high authority, George Gordon Coulton, (4) "hampered by the limitations of medieval society." Edward A. Freeman, the great English historian, who has perhaps most nearly defined the spirit and influence of knighthood, says:

"The chivalrous spirit is above all things a class spirit. The good knight is bound to endless fantastic courtesies towards men and still more towards women of a certain rank; he may treat all below that rank with any degree of scorn and cruelty. The spirit

of chivalry implies the arbitrary choice of one or two virtues to be practised in such an exaggerated degree as to become vices, while the ordinary laws of right and wrong are forgotten. The false code of honor supplants the laws of the commonwealth the law of God and the eternal principles. Chivalry again in its military aspect not only encourages the love of war for its own sake without regard to the cause for which war is waged, it encourages also an extravagant regard for a fantastic show of personal daring which can not in any way advance the siege or campaign which is going on. Chivalry in short is in morals very much what feudalism is in law. Each substitutes purely personal obligations devised in the interests of an exclusive class, for the more homely duties of an honest man and a good citizen." (5)

This view presents knighthood as the very antithesis of Freemasonry.

F. W. Cornish presents a somewhat brighter picture of knighthood but says, "Against these (virtues) may be set the vices of pride, ostentation, love of bloodshed, contempt of inferiors, and loose manners."

But whether we take the one or the other view, Freeman or Cornish, chivalry will not bear comparison with Freemasonry in the nobility of its principles. Let us set against the pictures of Freeman and Cornish the things which Freemasonry stands for. It is in theory at least a vast school urging the study of the liberal arts and sciences which tend to broaden, strengthen and enlighten the mind. But it is much more than this; it is a great society of friends and brothers teaching by precept, and let us hope by example, all those mental and moral virtues which make and adorn character and prepare us to enjoy the blessings not only of this life but of that which is to come. Let me enumerate some of the things that are taught and by ceremonies peculiar to Freemasonry, are impressed upon the minds and hearts of its initiates. A belief in Deity; the service of God; gratitude for his blessings; reverence and adoration for his holy name; veneration for his word; the duty and efficacy of prayer; the invocation of his aid in every laudable undertaking; faith in Him; hope in immortality; charity to all mankind; the relief of the distressed, particularly the brethren and their families; the cultivation of brotherly love and the protection of the good name of a brother and that of his family and the sanctity of his female relatives; the adornment of the mind and heart; purity of life and rectitude of conduct; the curbing of our desires and passions; living in conformity to the "Great Books" of Nature and Revelation; the practice of temperance, fortitude, prudence and justice; the cultivation of habits of patience and

perseverance; the eschewing of profanity; love for and loyalty to country; devotion and fidelity to trust; the beauty of holiness; the maintenance of secrecy; the observance of caution; the recognization of real merit; the contemplation of wisdom; admiration for strength of body and character; the love of the beautiful in nature and art; the observance of the Sabbath; the promotion of peace and unity of the brethren; the preservation of liberty of thought, conscience, speech and action; equality before God and the law; the cultivation of habits of industry; the certainty of retributive justice; the brevity and uncertainty of this life; the contemplation of death; the resurrection of the body and life everlasting after death to those who love God and his creatures and observe his laws. All of these and others I am not privileged to mention here are taught every candidate and are impressed upon his mind by peculiar ceremonies which constitute a part of the secret arcana of the lodge.

Do you say that all these things may be learned elsewhere with equal thoroughness and equal ease, and that Masonry is therefore, a useless institution?

I maintain not. The fact that the institution has lived and flourished for so long a period and that it is today more powerful in its influence and more general in its dissemination than ever before proves not. It approaches the mind and heart from a direction that enables it to reach and grapple many men whom no other influence can reach, while at the same time it doubles and multiplies many times the power for good of those whom other influences do reach.

Is it, therefore, any exaggeration to say that Freemasonry is more ancient than the Golden Fleece and more honorable than the Star and Garter, or any other order that can be conferred upon its initiate by king, prince, or potentate ?

DEFINITION OF LODGE

We are told that a lodge is a certain number of Masons duly assembled with the Holy Bible, square and compasses. These three properties should indeed always be present but to the existence of a lodge in its highest sense it is more necessary that there

should be present what they symbolize, namely: Truth, Virtue and Self-restraint. Without these there may be the semblance of but no real lodge. Bible, square and compasses should be displayed in every opened lodge, not chiefly for their own sake but for what they represent.

HIGH HILLS AND LOW VALES

We are told that our ancient brethren usually held their lodges on high hills or in low vales. This allusion to this antiquated custom is another hoary lock upon the brow of our symbolism. The explanation given is a very simple and practical one, namely: because they better lent themselves to purposes of secrecy. But there is another and deeper reason. Whatever may be the explanation, it is clear that from the remotest times hills and valleys have been peculiarly venerated by mankind. On the "High Places" the Jews and their neighbors worshipped God; the glens and dales our imagination has populated with the charming "Little People," the sprites and fairies of mythology and our nursery tales. The beauty spots of earth are where mountains and valleys succeed each other in greatest profusion. These are they that in all ages have testified to the majesty and glory of God and stirred our imaginations and inspired our poets. (6)

WISDOM, STRENGTH AND BEAUTY

We are told in our Monitors that our institution is supported by three great pillars, Wisdom, Strength and Beauty, because there should be wisdom to contrive, strength to support, and beauty to adorn all great and important undertakings. The lodge whose members are characterized by wisdom to plan with judgment, strength to resist evil tendencies and influences, and by the beauty of brotherly love and charity is sure to prosper. Nothing more is needed to give it success. Truly may it be said that these three attributes support our institution and with equal truth may it be said that they support all other institutions and creations.

Infinite wisdom planned and formed this universe, omnipotent strength hurls the sun, the earth, the moon, the stars through space at speeds we can not conceive, and yet holds each in its accustomed orbit with such inerrancy that astronomers can now calculate the position of each thousands of years hence, while a beauty which poets have for ages in vain attempted to express completes the work. In short, wisdom, strength and beauty sum up the universe in three words.

Wisdom, strength and beauty make a perfect building. There must be wisdom to plan and execute; this gives to the structure convenience and utility. There must be strength to support; this gives to the building firmness and durability. There must be beauty to adorn; this gives that which pleases and appeals to man's moral and aesthetic taste. There may be wisdom and strength but without beauty the result is, as has been truly observed, mere construction or at most a piece of engineering. It may be admirable, even wonderful, but without beauty it is not architecture. There may be beauty, but if there is not wisdom of plan and execution and strength to resist the processes of decay the result is a disappointment. Who, that visited the Chicago Exposition in 1893 and viewed that dream of beauty, was not saddened by the thought that there was no strength there? These three essential elements of architecture, Vitruvius, the noted architect who flourished shortly before Christ, enumerates as Firmitas, Utilitas, Venustas, which is to say stability, utility and beauty. (7)

So of man. Wisdom, Strength and Beauty make a perfect man. How often have we said with a sigh "that is a beautiful woman," or "that man is a beautiful character, but there is neither wisdom nor strength." This beauty may be so great as to be lovely or be even admirable but there is not perfection.

On the other hand, how sad, how inexpressibly sad, when we behold a man with a great mind and a great body and yet no beauty of character; a soul in which there is selfishness instead of sympathy, cruelty instead of kindness, hate and bitterness instead of love and charity. When to beauty of heart and person and character you add wisdom to plan and strength to execute, weighing down all evil opposition, we have what may truly be called "the noblest work of God." Nothing can be added to wisdom, strength and beauty in either a building or in a man, unless it be more wisdom, more strength and greater beauty.

Wisdom and Beauty early become subjects of philosophical study and disquisition. Among the Greeks, "Wisdom" was regarded as the knowledge of the cause and origin of things; among the Jews, it was regarded as knowing how to live in order to get the greatest possible good out of this life. Neither Greek nor Hebrew philosophy seems to have concerned itself greatly about a future life. This subject was productive among the Jews of the "Book of Wisdom," which has been pronounced by Dr. Crawford H. Toy, as "the most brilliant production of preChristian Hebrew philosophical thought." The Greeks boasted a vast body of "Wisdom literature," as it is called. So, Beauty gave rise to a body of philosophical thought called Aesthetics. The earliest writers on this subject, as on so many others, were Socrates, Plato and Aristotle. Socrates thought it resolvable into the useful and as not existing independently of a percipient mind. Plato took the contrary view on each point. Aristotle made great advance on both and defined certain essential elements of beauty which have since been generally accepted. All agree that the purest of our pleasures arise from the contemplation of the beautiful and that the effect is chastening and elevating. Freemasonry combines this philosophy with both the Greek and the Hebrew ideas of Wisdom, as a topic worthy of philosophical study. With us, as we shall see in the third degree, the conception of Wisdom is extended beyond what either the Greek or Hebrews understood it and embraces the search for knowledge of the future.

Strength was greatly prized by the Jews, as well as the Greeks and Romans, and among them was regarded as one of the attributes of Deity. Both Samuel and Joel acclaim Jehovah as the Strength of Israel. Job (xii, 13) declares "With him is wisdom and strength," while David (Ps. xcvi, 6) sings "Strength and beauty are in his sanctuary." But the Preacher (Ec. ix, 16) with a truer appreciation declares that "wisdom is better than strength." Examples could be multiplied indefinitely from the old Bible of the high esteem in which the Jews held these three Masonic qualities.

THE COVERING OF THE LODGE

The covering of the lodge is said to be a clouded canopy or starry-decked heaven. The appropriateness of this symbol is striking when we regard the lodge as emblematic of the world, for such is literally at all times the covering of the earth. Equally true, in the literal sense, was this description when lodges were held in the open air, as we are assured and as seems probable they were. In the earliest temples erected by man for the worship of God there was no loof, the only covering being the sky. As to them

also this description holds good. This fact may give additional point and meaning to the statement that our lodges extend from earth to heaven. Later when temples were covered and our lodges began to be held in closed rooms it was customary to decorate the ceiling with a blue canopy spangled with stars. This starry-decked heaven, when now exhibited in our lodge rooms, either on the ceiling or on our charts, or master's carpets, is obviously reminiscent of the real canopy of heaven with which anciently our lodges were in fact covered, and is symbolical of that abode of the blessed which is universally regarded as located in the sky. (8)

THE ORNAMENTS OF THE LODGE

The ornaments of the lodge are the Mosaic pavement, the indented tessel and the blazing star; that is to say its floor, the margin thereof, and the stars with which its ceiling are or should be decorated. Does this symbolism hold good when applied to the earth? It does most perfectly. To the beholder the visible part of the earth appears as surface, horizon and sky. The surface of the earth, if viewed from above chequered with fields and forests, mountains and plains, hills and valleys, land and waters, would be found to look very much like a pavement of Mosaic work. A few miles up it would seem almost as delicate. The horizon, that mysterious region that separates land and sky, earth and heaven, where the heavenly bodies appear and disappear, with its inexpressible charms and numberless beauties, has in all ages been a source of mystery and inspiration to the poets. It is fitly typified by the splendid borders which surround the floors of some of our most magnificent buildings and which is fabled to have surrounded the floor of Solomon's Temple, while the firmament above studded with stars by night and the blazing sun by day complete the ornamental scheme of the earth. The surface, the horizon, the firmament embrace all of visible beauty of Nature there is, and they have never yet been exhausted by poet, painter or singer.

THE THREE GREAT LIGHTS

If we read discerningly the explanation given of these in our lectures and ceremonies we must perceive that they symbolize, respectively: (1) The Bible, the word of God, not merely that disclosed in his revealed word, but including, also the knowledge which we acquire from the great book of Nature; (2) the square typifies the rule of

right conduct, and (3) the compasses is an emblem of that self-restraint which enables us on all occasions to act according to this rule of right. Beyond a perfect knowledge of God's word and therefore of the rule of right living nothing is needed to make the perfect man except a perfect self-restraint.

THE THREE LESSER LIGHTS

Equally appropriate is the symbolism of the Three Lesser Lights. It was literally true to our ancient operative brethren that from the Sun and Moon they obtained all that natural light which rendered possible those great architectural creations, some of which still remain as perpetual sources of wonder and delight. But all this skill must have quickly perished from the earth had not the Master communicated to the Apprentice from generation to generation the mental illumination which kept alive the knowledge of architecture. Thus literally were the Sun, Moon and Worshipful Master lights to our ancient operative brethren. But as a knowledge of architecture is less than knowledge of God; as the correct rule of building is less than the correct rule of living; as the restraints imposed upon the structure is less important than the restraint imposed upon one's self, so are the Sun, Moon and Worshipful Master less important lights than are the Bible, square and compasses, when rightly understood.

To the untutored mind the sun was the most striking object in nature. His daily march across the heavens must to those, who did not know that his motion was only apparent, have been far more impressive than to us. Add to these his enlightening and fructifying influences, which must have been apparent to man even in his rudest stages of development, and we are not surprised that the orb of day became in all countries an object of worship. The point of his daily appearance, the East; his station at the mid-day hour, the South; the quarter of his disappearance at night, the West, could not fail to become objects of special significances. He seemed to shun the North, whence it became in popular opinion a place of darkness. It is obvious that conceptions like these belong to the past age and yet they contribute to the completion of that allegory of the world and human life which we know as Freemasonry.

Of scarcely less interest to man in all ages have been the Moon and the stars; little less striking and even more beautiful are they. The glorious orbs of day and night have not

yet lost their power to stir thoughts of divinity in the human mind, as witness Joseph Addison's beautiful words:

"The spacious firmament on high

With all the blue ethereal sky

And spangled heavens, a shining frame,

Their Great Original proclaim.

The unwearied sun from day to day,

Does his Creator's power display

And publishes to every land,

The work of an almighty hand.

Soon as the evening shades prevail

The moon takes up the wondrous tale

And nightly, to the listening earth,

Repeats the story of her birth;

While all the stars that round her burn

And all the planets in their turn

Confirm the tidings as they roll

And spread the truth from pole to pole.

What though in solemn silence all

Move round the dark terrestrial ball ?

What though no real voice nor sound

Amid the radiant orbs be found?

In reason's ear they all rejoice

And utter forth a glorious voice;

Forever singing as they shine

The hand that made us is divine."

There are said to be three lights in the lodge, one in the South, one in the West, and one in the East. There is said to be none in the North and that hence it is called a place of darkness. Applied to our ordinary lodge rooms this is meaningless, but applied to the world, as the ancients knew it, and of which as we have seen, the lodge is emblematic, it has a charming symbolism. It alludes to the fact that to persons living in the northern hemisphere, (where all the civilized people of antiquity dwelt,) the Sun each day appears in the East, ascends to the zenith in the South where he seems to become stationary for a short space, and thence descends and disappears in the West. The East, South and West seem, therefore, to be his stations; he never attains the North. The ancients supposed the South to be a region of intense heat and blinding light and the extreme North to be a region of perpetual darkness. We have in this symbol, therefore, a reflection of these primeval conceptions of mankind concerning the world.

SITUATION OF THE LODGE

The situation of lodges due east and west is not at all peculiar to Freemasonry. In ancient times the custom was well nigh universal to locate sacred edifices east and west. This is why the Tabernacle and Solomon's Temple were so situated. This old idea of orientation, as it is called, is practically lost except among Masons. We preserve it in theory even though necessity often compels us to depart from it in practice. The parallel between the lodge and the world holds good here as elsewhere.

As the lodge is or should be situated east and west, so in ancient times was the world. The "oblong square" which made up the ancient world had its greatest length east and west.

JACOB'S LADDER

The ladder is, of course, a familiar implement to the builder. It was in constant use by our ancient operative brethren. In a system where working tools are made to symbolize moral properties, it could scarcely happen otherwise than that the ladder would be made to typify the power or means by which man is lifted or attains to a higher state of existence. It was employed always with the same meaning in the Ancient Mysteries and was a familiar symbol of salvation long before Jacob in his vision saw it extending from earth to heaven. We, as did the ancients, ascribe to it seven rungs, symbolical with us of the four cardinal and the three theological virtues by which it was supposed a man was prepared for and elevated to the higher state.

CARDINAL VIRTUES

The cardinal virtues mean simply the pre-eminent or principal virtues. They were declared by Socrates and Plato 400 years before Christ, as they are by us today, to be Temperance, Fortitude, Prudence and Justice. This list has been criticized as being arbitrary, as not covering the entire field, and as overlapping each other. In the light of the broadening influence of modern ethical and religious ideas the justice of these criticisms must be conceded. But reflection will disclose to us that these four virtues cover a surprisingly large part of the moral realm of human life.

Temperance means moderation not only in drink but in diet, not only in diet but in action, not only in action but in speech, not only in speech but in thought, not only in thought but in feeling.

Fortitude implies, it is true, a physical bravery that leads one to resist insult or attack with force, but more especially that moral courage that enables one at the risk of incurring the sneers of others, to refrain from a resort to violence except where the necessity is imperative. When, however, this necessity arises it is not deterred by pain or circumstance be it ever so appalling or threatening.

Prudence as the critics have pointed out, enters to some extent into the last named virtue. It signifies also to meet every situation, however dangerous or difficult, with common sense and reason. It is a virtue which is lacking in a surprising large proportion of the human race.

Little need be added to what is said of the virtue of Justice in our monitors. It is truly the "very cement and support of civil society." This conception of justice evidences a distinct advance by mankind. To be able and willing to mete out exact justice to every one, even one's self, in every relation of life, in thought, word and action, very nearly sums up the total of all possible human virtue. In a system of moral philosophy, such as Plato's (as distinguished from a religious philosophy such as we now have,) justice very nearly covers the whole field. (9)

What a multitude of evils and mistakes the full possession and practice of these virtues would enable us to avoid!

But with the birth and development of theology the Platonic scheme seemed and doubtless was incomplete. It took little or no account of those higher speculative virtues which we class as religious. There was absent from it the conception of that charity or love which has entered so largely into modern sociological thoughts and movements. The later philosophical and religious teachers, therefore, added to the cardinal virtues what they termed the theological virtues, namely, Faith, Hope and Charity. These three were believed to include anything omitted from the other four, and together were supposed to cover the entire field of the moral thought and conduct of man.

CHALK, CHARCOAL, AND CLAY

We are told that Entered Apprentices should serve their Masters with Freedom, Fervency and Zeal; with freedom, in that it should be done freely and without constraint as becomes a free man, not grudgingly and hesitatingly as characterizes the slave; with fervency and zeal, these terms are synonymous, one is from the Latin ferveo, to boil, while the other is from the -- Greek zeo, meaning the same. I have been unable to find that chalk, charcoal or clay, anciently bore any symbolic significations. It must, however, be admitted that chalk is a fitting symbol of freedom, charcoal of fervency, and earth of zeal.

NORTH EAST CORNER

From the most ancient times it has been the custom of builders to lay with ceremonies the corner-stone of important edifices. As it was a custom of the ancients to orient their temples, that is to make them face the east, so for some similar reason it was their custom to lay the corner-stone in the northeast corner. Why this particular part of the structure was chosen has been the subject of much speculation. Some have attributed it to the fact that the rising sun sheds its beams more-directly upon this corner of a building situated due east and west than upon either of the other corners. But many have supposed (and no doubt truly) that a symbolical reason existed for this custom. This also has given rise to further speculation and as a specimen I introduce this interesting conjecture by General Albert Pike:

"The apprentice represents the Aryan race in its original home on the highlands of Pamir, in the north of that Asia termed Orient, at the angle whence, upon two great lines of emigration south and west, they flowed forth in successive waves to conquer and colonize the world."

As speculative Masonry gradually developed from operative Masonry, it preserved this ceremony of laying the corner-stone, because of the moral and religious symbolism which seems always to have pertained to it. With the operative it was a

serious part of the actual process of building; with us its chief value lies in its symbolical significations.

As placing the newly made Entered Apprentice in the northeast corner of the lodge marks the completion of his initiation, so it symbolizes the completion of the preparatory period of life and his readiness to enter upon its serious labors and business. The admonition there given him is, that having made proper moral preparation for life, his future activities should be kept in accord with the teaching and training he had received in his youth.

This, my brethren, briefly reviews the symbolical teachings of the ceremonies of initiation. As said at the outset I have barely touched upon them. Any one of them would be sufficient of itself to occupy a whole evening. I could easily consume another hour talking to you about the symbolical teachings of the Entered Apprentice lesson without exhausting it. Let me illustrate with a single question and answer and I am done.

"WHENCE CAME YOU ?"

Daily this question is asked by Masons without the slightest thought as to its real meaning. It is fitting that the answer we make to it in the lodge is well nigh unintelligible, for it is about as intelligible as any ever given it or as probably will be given it. Who can answer the question "Whence came you?" Who has ever answered it? Who will ever answer it? Equally baffling and profound is that companion question, familiar in some jurisdictions, "Whither are you bound?" Equally an enigma is the answer we give it. Simple as these questions appear, they search every nook and cranny and sound every depth of every philosophy, every mythology, every theology, and every religion that has ever been propounded anywhere by anybody at any time to explain human life. They allude to the problems of the origin and destiny of mankind; they lie at the foundation of all the thinking and of all the activities of man except such as are concerned with the purely utilitarian question "What shall we eat and wherewithal shall we be clothed?" All our better impulses, all our loftier aspirations, all our faiths, all our longing for and striving after a nobler state of existence, either in this or a future life, are but attempts to answer these two questions. They are the

supreme questions which men have been asking themselves and each other ever since men were able to think and to talk, and they are the questions which men will continue to ask oftenest and most anxiously until the time when we are promised that we shall know even as we are known. It is thus that study and reflection bring out the beauty and the profound significance of the simplest of Masonic formulas.

(1) Univ. Cyc. Rome, vol. X.

(2) New Age, vol. XVII, p. 283.

(3) Enc. Brit., vol. VI, p. 404.

(4) Enc. Brit., vol. XV, p. 858.

(5) Norman Conquest, vol. V, p. 482.

(6) A.Q.C., vol. III, p. 21- U. M. L., Part II, p. 66; Orientation Temples, p. 6.

(7) Enc. Brit., vol. II, p. 370.

(8) Morals and Dogma, pp. 235, 365; Mackey's Symbolism, pp. 102, 117; Hamlin's His. of Arch., p. 26; Steinbrenner, p. 150.

(9) Enc. Brit., vol. V, p. 324; Ibid, vol. 9, p. 813.

----o----

WORK

Let me do my work from day to day,

In field or forest, at the desk or loom,

In roaring market-place or tranquil room;

Let me but find it in my heart to say,

When vagrant wishes beckon me astray,

"This is my work--my blessing, not my doom;

"Of all who live, I am the one by whom

"This work can best be done in the right way."

Then shall I see it not too great, nor small,

To suit my spirit and to prove my powers;

Then shall I cheerful greet the laboring hours,

And cheerful turn when the long shadows fall

At eventide, to play and love and rest,

Because I know for me my work is best.

--Henry Van Dyke.

----o----

Knowledge is proud that he has learn'd so much;

Wisdom is humble that he knows no more.

--Cowper.

----o----

LOUISIANA RELIEF LODGE NO. 1

ITS HISTORY AND PURPOSE

NY BRO. JOHN A. DAVILLA, GRAND SECRETARY, LOUISIANA

THE Fraternity of Louisiana pride themselves on the possession not only of the oldest Masonic Relief Board in the United states, but also on the fact that it is the only Relief Body in the world operated and known as a lodge.

During the year 1851, in answer to the call of the Master of one of the lodges of the city of New Orleans, representatives from six others met and organized a Board of Relief, the call stating that the purpose was "to do away with the present defective system" which we presume to mean, the handling of Masonic Relief by the Masters without consultation with each other, which no doubt was objectionable as it exposed them to imposition.

The Relief Board operated until the year 1854, when it applied to the Grand Lodge of Louisiana for a Charter, which was granted on the first of July of that year.

The general character of the organization is best shown from the following extracts from Article II, Chapter III of the General Regulations, together with edicts in explanation:

"The Charter granted to Louisiana Relief Lodge, and issued on the 1st of July, 1854, is hereby perpetuated and is to continue so long as two constituent lodges located in New Orleans shall desire to retain it. The members of said lodge shall consist of its officers who may be selected from its constituents at large, Past Masters and the

Masters and Wardens in office (or their proxies) of such lodges as shall hold membership in the same.

"The officers of this lodge and their duties shall correspond, so far as may be, with the regulations for the government of the constituent lodges. The lodge may more particularly prescribe the duties of its officers and members and make such other regulations as it may deem necessary to better accomplish the ends of its creation.

"It shall remain invested with all the property, rights, credits, effects and revenues, of whatsoever nature, which it now possesses, and have the power to receive donations, and to raise means for its support and maintenance, and to invest or expend the same in any manner it may deem best and most conducive to the accomplishment of the ends of its creation, and under such regulations as itself shall determine.

"Said lodge shall have no right to confer degrees, nor to representatives in the Grand Lodge, nor shall it be required to pay any dues, fees or charges to this Grand Lodge. It shall annually make return of its officers and members and the lodges they represent, and report to the Grand Lodge, at each Annual Grand Communication, a synopsis of all its transactions during the year, and such other matters as it shall deem of interest to the Grand Lodge and to Freemasonry generally."

The Louisiana Relief Lodge No. 1, is to all intents and purposes, a regular lodge; that is, its Master, when installed, is the legal Master of a legal lodge, and has all the rights and privileges as such, and all the powers which the warrant of constitution gives him.

EDICTS

Resolved, that the W. Master of Louisiana Relief Lodge No. 1, has, and possesses, all the rights and privileges of the Master of any regular lodge, except that of voting in the Grand Lodge, and the restriction expressly stated in the charter of that lodge, and

in Article II, Chapter III of the General Regulations; and he and the Past Master of that lodge are entitled to all the courtesies of Masters and Past Masters of other lodges.

Resolved, that the R. W. Grand Lecturers, in their travels through the state in the discharge of their duties, are hereby directed to call the attention of the constituent lodges throughout the state to the grand and good work being done by Louisiana Relief Lodge No. 1, to the end that voluntary contributions may be made to the said lodge by the different lodges and brethren so disposed.

Resolved, that the W. M. of Louisiana Relief Lodge No. 1, be and is hereby authorized to solicit contributions by circular or otherwise from any and all constituent lodges of this jurisdiction, and that the charter of said Louisiana Relief Lodge be perpetuated in any event.

The only natural presumption for the adoption of lodge formation instead of the Board system is that for years the south had been subject to annual visitation of Yellow Fever and Asiatic Cholera and the necessity for centralizing authority in order to secure action speedily was obligatory in order to secure best results. During these periods of amiction, vast sums of money in the shape of contributions came from other cities for the care of epidemic victims and in order to handle these to better advantage, a Charter for Louisiana Relief Lodge was secured from the State legislature so that the lodge is not only a creature of the Grand Lodge of Louisiana but is also a corporate body under the State Laws.

The Masonic brethren of Louisiana, from their experience, are now wedded to the lodge idea, but not only for the initial reason that it centralizes responsibility and authority, but also because the lodge in itself has all the inherent rights of a regular lodge, except the power to confer degrees and the right to representatives in the Grand Lodge. The Master of the lodge manages all of its affairs in the interim between its quarterly meetings and with the assistance of the Secretary, handles all cases of relief without consultation with anyone. No restrictions whatever are placed upon his acts, he only making a report to these meetings held at quarterly intervals. We find that we

are in this way able to accomplish more and in less time than would be possible under Board formation.

In case of the death of a sojourning Mason we are not placed to the necessity of calling upon one of the city lodges to perform the ceremony but conduct it ourselves, and it is a matter of pride for us to say that services of this nature held under our auspices are as largely attended as those of the regular lodges.

Several years ago we added an employment bureau to our work. This has since been in successful operation and has accomplished a great amount of good.

The lodge is supported by subscriptions from the Grand Lodge and Grand Chapter of Louisiana and from the individual lodges and other Masonic bodies of the city and state. Its membership plan being the same as that of the Grand Lodge, we always have a majority with experience in the work. Our official staff is very seldom changed, the lodge chosing to rather retain in office those who have shown proficiency in the handling of its affairs. As we have no Masonic Home in the state of Louisiana, we are the administrators of the Relief Fund of the Grand Master. In explanation, we can state that in view of the fact that we have only about thirty beneficiaries, this Grand Lodge has deemed it the wisest policy to administer assistance to them at their own homes or those of friends who might be willing to care for them. Our Relief Lodge acts as the intermediary for the Grand Master, conducts the investigations when application is made and sees that the remittance checks are placed promptly each month.

The lodge has for years been a member of the Masonic Relief Association of the United states and Canada, surrendering its active participation only when the Grand Lodge assumed its position in that regard several years ago.

We are glad to place the above brief historical resume before the members of the National Masonic Research Society as we are eager that the world should know

something about this peculiar Masonic Institution regarding whose existence and work Louisiana Masonry feels so justly proud.

----o----

BIRTH, MARRIAGE AND DEATH RITES

To the Greeks and to many primitive peoples the rites of birth, marriage and death were for the most part family rites needing little or no social emphasis. But the rite which concerned the whole tribe, the essence of which was entrance into the tribe, was the rite of initiation at puberty. This all-important fact is oddly and significantly enshrined in the Greek language. The general Greek word for rite was telete. It was applied to all mysteries, and sometimes to marriages and funerals. But it has nothing to do with death. It comes from a root meaning "to grow up." The word telete means rite of growing up, becoming complete. It meant at first maturity, then rite of maturity, then by a natural extension any rite of initiation that was mysterious. The rites of puberty were in their essence mysterious, because they consisted in initiation into the sanctities of the tribe, the things 'which society sanctioned and protected, excluding the uninitiated, whether they were young boys, women, or members of other tribes. Then, by contagion, the mystery notion spread to other rites. --Jane Ellen Harlison, in "Ancient Art and Ritual."

----o----

The heart is wiser than the intellect. --J. Holland.

----o----

THE SPHYNX

(Suggested by the Sphynx before the House of the Temple at Washington, D. C.)

BY BRO. H.L. HAYWOOD, IOWA

Thou living shape within the lifeless stone,

Thou warden of the eldest mysteries,

What knowledge hides within thy level eyes,

What hidden wisdom do thy secrets own?

What are the ancient Words that thou hast known?

Afar, afar thy mother Egypt lies

Yet seems the shadow of her mystic skies

To fall on thee where thou dost stand alone.

A woman's face above a lion's shape!

Is this thy answer to our questionings?

Is this that Word that we have lost the while?

Is this the clue whereby our hearts escape ?

Or is it Nature's snarl to human things,

"I keep a claw beneath my woman's smile?"

* * *

There is a claw beneath that woman's smile

Yet still above the talons thou dost look,

Gazing, perchance, on ways we men forsook

Ere thou didst learn to dream beside the Nile,

And ere we entered on this long exile.

Ah, Keeper of the Lore in Wisdom's Book,

Reveal in Nature what our hearts mistook

For craft of hate. for cunning craft of guile!

"The old Lost Word is hid within the stone,

Is written in the midnight's starry screeds,

Is tangled round the roots within the sod.

I gaze afar into the dim unknown:

Gaze thou into thy spirit's inmost deeds

And thou shalt find the Word that speaks of God!"

----o----

THE VOICES

When Springtime awakens the roses,

And crowns them with pearls of dew,

The loveliest rose in her garden,

Is calling, beloved, for you, -

Is calling, -

E'er calling, -

And calling, -

The voices are calling for you.

When Summer is sweeping the meadows,

And bells, at eve, herald the hour,

The harvest moon, beaming in heaven,

Is calling for you, in the bower, -

Is calling, -

E'er calling, -

And calling, -

The voices are calling for you.

When Autumn is painting the wildwood,

And twilight is hovering near,

The voice of the stream, to the ocean,

Is calling for you, my dear, -

Is calling, -

E'er calling, -

And calling, -

The voices are calling for you.

When Winter is frosting the window,

And stars fall, in crystalline gleams,

A face, in the glow of the firelight,

Is calling for you, in its dreams.

Is calling, -

E'er calling, -

And calling, -

The voices are calling for you.

- James T. Duncan.

----o----

EDITORIAL

MASONRY IN PUBLIC BUT NOT ON PARADE

I AM writing these words at the very beginning of the vacation season; they will appear in print about the time when many will be coming home from their rest period of the summer. During this occasion of lull the lodges have few if any meetings. Degrees are no longer conferred and the ceremonial machinery halts. But Masonry moves on.

Everywhere one sees the badge of the Craft. "Brother" is often on the lip. "Companion," "Sir Knight," "Noble," and the others,how pleasant they sound to the ear.

What care I if some do hold that "Sir Knight" is an anachronism or worse. That the two terms are illogical when united, that either is correct but both when put together are improper - all of which we may admit is goodly reasoning. But these long-established phrases have the rich permanence of age, the sage flavor of antiquity, and well you all know, my brethren, how that does charm a Mason's ear.

Only the other day in fine old Philadelphia a school girl sat next to me just when I was trying to puzzle out on the "Subway" just what stop I should choose to connect with Broad Street Station. On the girl's coat was pinned a "Shrine" button and to the inquiry I made of her I got the prompt reply: "No, I'm not a member, but Dad belongs to Lu Lu Temple."

"Some Temple," said I, and forthwith we were acquainted I had found a guide. My only regret was that the journey was so short.

Thus over the land there is the fellowship of Masonry alive among men. How many a sorrow it sweetens, and shortens the miles, comforts the weary, sustains the failing, uplifts the fallen. If only for its introductions what a worthwhile help it has been manyfold. What precious friendships have been mine by its gentle ministry!

Let me not in the gratitude for intimate friendships overlook these delightful acquaintances that have now and then emerged from out the hosts of mankind. There

comes easily to mind the conductor who sat with me late one night when mine eyes were sleep-proof. He quietly and unobtrusively made up his report beside me. His watch charm started my conversation and he soon proved to be a competent Craftsman, a Past Master of his Lodge and a Past High Priest of his Chapter. He long had made a study of the "Apron" and was strong on its symbolism and was equipped with more than one lecture. One, in rhyme, particularly touched my fancy. It was different from any other that ever came my way. Ever since I have regretted that I did not ask for a copy.

I really think that some of these fugitive efforts in "Apron Lectures" deserve to be gathered and I hope that a good brother willing to do this for the general benefit will undertake the task awaiting him.

A word of warning is not out of place here. Every person wearing a Masonic emblem is not thereby a Mason nor entitled to recognition by the fraternity. I am surprised at the readiness to assume and accept as an unquestioned truth that wearing a badge is conclusive evidence that the wearer is everything that is superficially indicated by the button, pin or charm. At best, all that can off-hand be assumed is that such proof(?) is only presumptive and further inquiry is wise. To make a complete examination is also out of the question in a public place even if one had the best of excuses for making it at all. For me there is but one place, the lodge, and but one authority, the Master, for going into the matter in detail of examining the right of a person to claim membership. Caution is ever and always advisable with all strangers, and it is never unwise to be circumspect even with those accepted as Masons by others whom you know to be in good standing.

You may think this excessively prudent but I have known cases where men long believed to be Masons have been incapable of establishing the assertion as a fact.

Neither is every Mason in good standing capable of proving the truth of another person's claims to bonafide membership. This is very unfortunate but unquestionable. Maybe the initiation didn't leave a complete impression for keeps. Maybe the ceremony didn't take the first time and, like vaccination, a second operation is necessary. Maybe a second initiation wouldn't do harm to any of us. R. I. Clegg.

----o----

THE MORALITY OF THE LOST WORD

With a measure of light and a measure of shade,
The world of old by the Word was made;
By the shade and light was the Word conceal'd,
And the Word in flesh to the world reveal'd
Is by outward sense and its forms obscured;
The spirit within is the long lost Word,
Besought by the world of the soul in pain
Through a world of words which are void and vain.
O never while shadow and light are blended
Shall the world's Word-Quest or its woe be ended,
And never the world of its wounds made whole
Till the Word made flesh be the Word made soul!

- By Bro. Arthur Edward Waite, England.

----o----

WHAT YOU LOVE

The things that are natural are the only things you love,

Just think it over a bit and it will the saying prove;

There is nothing about yourself that is not of nature's own

And nature CANNOT LOVE what is not by it, made known.

- Bro T. R Mitchell Michigan.

----o----

THE LIBRARY

EDITED BY BRO. H. L. HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to Study Clubs and Lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book,what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a renew write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.

FREEMASONRY IN "LEAVES OF GRASS"

THE body of Masonry is to be found in our visible organization, but the spirit of it is to be found everywhere. Thousands of poets, prophets, and seers are never so eloquent or convincing as when they are giving voice to that which is the spirit and genius of our Fraternity, albeit they may be unaware of the identity of that which they say. Among the poet-prophets of our land none has proclaimed brotherhood, democracy and liberty, the ancient Masonic teachings, with more power than has Walt Whitman; his volume, "The Leaves of Grass," in which his poetic work is embodied, is a veritable Masonic chant from beginning to end, and it is surprising that he has not found a place of equal favor with Robert Burns. The latter was a member of the craft; he was a singer of brief and simple songs; Whitman was never a member, and his poems are usually long and somewhat difficult to read; if this be the reason, it is unfortunate that we have permitted it to cause us to lose sight of the godlike utterances of brotherhood which are to be found in "Leaves of Grass." That book is badly in need of a Masonic appraisal and appreciation for it is doubtful if any other American has ever written a volume which is more alive with Freemasonry.

Whitman was born on Long Island in 1819, ten years after the birth of Lincoln, with whom he has so much in common. When five years of age he moved with his family to Brooklyn, then a suburban village, where the lad attended public school for a time, after which he found a position in a law office. It was while here that he became initiated into the world of books. He was a healthy, outdoor boy, much given to long solitary walks, and characterized by a certain placidity and calmness of spirit which he had probably inherited from his Dutch and Quaker ancestry. Oftentimes he would slip away for a day or two to the Long Island beach where he would walk along the shore reading Homer or Shakespeare aloud to himself, the oceanic surges keeping time with the chant of the mighty songs. Commonplace in appearance, and not at all precocious, he was all the while nourishing a youth sublime.

After a time he undertook school teaching and then journalism; the latter occupation took him as far as New Orleans. When he returned to Brooklyn he assisted his father in building cheap frame dwellings for laboring men. All this time he was storing up impressions and memories and quietly growing to the full stature of his mind. Then came that which it is impossible to describe or explain - his spiritual transformation, his new birth, his growth into the cosmic consciousness. He himself has described this in his poem, "The Prayer of Columbus," a poem that is as great as the experience of which it tells. From then on Whitman determined that he would undertake to write a new kind

of book, a book in which the average American like himself could be completely expressed, body as well as mind. "I undertook," he afterwards wrote, "to articulate and faithfully express in literary or poetic form and uncompromisingly, my own physical emotion, moral, intellectual, and esthetical Personality."

The writing of "Leaves of Grass" went on slowly for Whitman was by nature leisurely and cautious, but it went on steadily elren while he was engaged with his carpentering work. During those years he would pause now and then to draw out of his pocket an old envelope or scrap of paper, and write a few lines; other thoughts would come to him during his solitary walks, or while riding on an omnibus in New York City, or while sitting in a crowded theatre. After these writings had accumulated to book size he set the type with his own hand and thus issued the first edition of "Leaves of Grass" in a thin, unostentatious volume. It attracted no attention until Ralph Waldo Emerson chanced upon it and discovered that here was a new prophet speaking: "Tell our Americans abroad to come home," wrote Emerson in an enthusiastic letter, "unto us a Man is born."

While writing "Leaves of Grass" Whitman determined to put his whole self in, body, sex, nature and all; this was such a new thing in that day that many who read the book which the gentle and puritan Emerson had so highly praised were terribly scandalized. A storm of criticism broke over the book which would have absolutely destroyed any volume less filled with vitality. As for Whitman himself, when the hurricane broke over his head, he went off quietly for a few days on Petonic Sound, thought it all over from first to last, and returned more determined than ever to go on with his poetic enterprise.

But it happened that his enterprise was interrupted, or at least deflected, by the Civil War. At first he was undecided what should be his own course with regard to the war but before long he received word that his brother had been wounded so he set off to take care of him; in this wise he came to enter into that career of nursing which was so noble, so Christ-like. He had no official appointment; he drew no salary; but he spent all his time among the sick and wounded, reading to them, writing letters for them, taking them little articles of food, or soldier's comforts, and helping them die. He combined, in a marvelous fashion, all the strength of a man with the gentleness of a woman. But he himself was not to escape the ravages of war: he suffered a case of blood infection and of fever which afterwards paralyzed him and almost made him an invalid for life.

Meanwhile he persevered with his poetical work, and not many years elapsed before he came to be recognized for his true worth as a great and original literary genius. Many famous men found him out in the little house in Camden, New Jersey, where he went to live, and his name was carried across to Europe, where his book was warmly welcomed by Tennyson, Swinburne, Dowden, and other literati. He died in Camden in 1892.

But even after he had gone it did not seem that he was dead; he had so entirely succeeded in putting himself into his book that he continued to live on. He himself had said of "Leaves of Grass":

"Comerado, this is no book;

Who touches this, touches a man."

"Leaves of Grass" is somewhat difficult to read at first, especially to those who have read only the measured and rhymed verse of such poets as Tennyson and Lowell; almost none of it is in rhyme; neither is it in measured blank verse; indeed it is difficult, if not impossible, to describe it at all, so far as its form is concerned. Perhaps one could say that it is more like the Psalms, in style, than any other familiar writing. Its sentences ebb and flow like the waves of the sea, they ale irregular, spontaneous, instinctive, yet underneath them all is a vast rhythm, like that which one hears when waves break over the shore.

Some readers, especially at first, before they have discovered the author's purpose, are offended by his apparent egotism; he starts his longest poem by saying, "I celebrate myself," and he gives it his own name. But he goes on to say, "What I assume, you shall assume.

"In all people I see myself - none more and not one a barleycorn less:

And the good or bad I say of myself I say of them."

It is not of Walt Whitman as a private individual that he speaks, but Walt Whitman as a representative, average American. In reading it one should do as he did while taking the obligations; he should put his own name in the place of the Master's; when so read the apparent egotism vanishes, and he finds that "Leaves of Grass" is the most democratic book in the world.

The Democracy of it is its heart, and herein lies its appeal to Masons. Ask yourself if the following is not almost a complete statement of the aims and ideals of our Fraternity:

"I speak the pass-word primeval, I give the sign of Democracy:

By God, I will accept nothing which all cannot have their counterpart of on the same terms."

"I dreamed in a dream I saw a city invincible to the attacks of the whole of the rest of the earth:

"I dreamed that was the new City of Friends; nothing was greater there than the quality of robust love - it led the rest."

In his great prose work, "Democratic Vistas," he puts his Gospel into different form:

"This is what you shall do; love the earth and sun, and animals, despise riches, give alms to everyone that asks, stand up for the stupid and crazy, devote your labor and income to others, hate tyrants, argue not concerning God, have patience and indulgence toward the people, take off your hat to nothing known or unknown or to any man or number of men; go freely with powerful uneducated persons and with the young and mothers of families, read these leaves (his own poems) in the open air, every season of

every year of your life; re-examine all you have been told at school or church or in any book, and dismiss whatever insults your oven soul."

Whitman appeared at the time when the ache of modernity was first troubling our souls, when it seemed that the individual was dwindling and the world was becoming more and more. Industrialism had come to reduce thousands to the status of a cog in a machine; democracy, with its leveling tendencies, seemed to make each of us into a mere drop in a measureless ocean; science, by pushing time back to inconceivable distances, and by unveiling the awful, the incredible size of creation had shriveled the individual up to nothingness. In the presence of such a universe we seemed to become mere infants crying in the night, in the awful cosmic night, with no language but a cry.

At this juncture Whitman came to us to say, though not in these precise words: Does the infinitude of the universe crush you? Learn that your own soul is just as infinite; stand up and confront it, you are just as eternal as it is. You have a vastness within which balances with it. Indeed, all of its suns and systems, all of the slow gradual upheavings of its long geologic ages, all the vast and gradual evolution of its forces, what has all this been for if not to produce you? You are its child; fear not, you yourself are a universe. Or, better still, hear him in his own words in that magnificent psalmodic chant which is one of the greatest utterances in his or any other book:

"I am an acme of things accomplished, and I am an encloser of things to be.

My feet strike an apex of the apices of the stairs;

On every step bunches of ages, and larger bunches between the steps;

All below duly travelled, and still I mount and mount.

Rise after rise bow the phantoms behind me;

Afar down I see the first huge Nothing - I know I was even there;

I waited unseen and always, and slept through the lethargic mist,

And took my time, and took no hurt from the fetid carbon.

Long I was hugged close, long and long.

Intense have been the preparations for me,

Faithful and friendly the arms that have helped me.

Cycles ferried my cradle, rowing and rowing like cheerful boatmen;

For room to me stars kept aside in their own rings;

They sent influences to look after what was to hold me.

Before I was born out of my mother, generations guided me;

My embryo has never been torpid - nothing could overlay it.

For it the nebula cohered to an orb,

The long slow strata piled to rest it on,

Vast vegetables gave it sustenance,

Monstrous sauroids transported it in their mouths, and deposited it with care.

All forces have been steadily employed to complete and delight me.

Now on this spot I stand with my robust Soul."

* * *

A MINE OF MASONIC MATERIAL

Freemasonry is perennially fascinating because one never comes to the end of it; through its history, its ritualism, its symbolisms, etc., it opens out into one field after another until one is fain to believe that he who would know all there is to be known about Freemasonry would have to know all there is to be known about the whole world. But this which is the fascination of the subject is also the despair of the student;

in the nature of things so vast a subject will not be adequately covered by its own literature. As many books as there are on Freemasonry they treat but a small fraction of Masonic themes; for this reason the student is driven to other departments of literature in order to gather materials that bear upon the countless aspects of our Fraternity, its history, evolution, and genius.

Of all literature outside specifically Masonic literature the most valuable, at least to the student, is perhaps to be found in the various encyclopedias and in such encyclopedic works on folk lore, ancient customs, old social conditions, and so on, as he will find in the works of Frazer, Westermarck, Tyler, and Sir John Lubbock, to name but a few. The Encyclopedia Britannica contains many articles of special interest to Masons; so also does the Dictionary of Biography.

But among all these reference works it is doubtful if the Masonic reader will find any that contain so many treatises of worth as in Hasting's Encyclopedia of Religion and Ethics. Dr. Hastings is a great editor and this is his greatest work. It covers all religions, superstitions, all moral codes and ideas, and nearly everything else that has any relationship to religion or ethics at all. Thus far only nine volumes have been completed; when the whole is finished the bulk of the work will be almost equal to that of the Brittanica.

Most of the articles are signed and everyone of any importance at all is followed by a bibliography, itself an almost invaluable feature. Where a subject is large it is divided among several specialists, thus insuring authoritativeness; and nearly all the articles stick to facts and leave the reader to fashion his own theories.

The Masonic student will find scores of articles which throw light on his own subjects; among these, three or four are worthy of special mention:

The essay on "Circumambulation" is contributed by our veteran Masonic scholar, Count Goblet D'AIviella: into four columns of fine print he has crowded about everything that there is to be known on this subject, so that those who would know

whence we have derived our own custom of circumambulation ("walking around") and what it means, will find all they desire in ten minute's reading.

The article on "Foundation," covering more than six pages and written by Sidney Hartland, contains a wealth of information concerning old builder's customs: Brother Speth's little book on "Builder's Rites" does not contain so much information. This study is of special value because it offers us the clue to the probable origin of the Hiram Abif legend.

The article on "Freemasonry" is by the Masonic encyclopaedist, E.L. Hawkins; it condenses into three pages the complete story of our Order. Study Club members, who haven't time for long histories, would find this a god-send.

The treatise on "Initiation" is a marvel of completeness; it is divided into eight parts, each of which is contributed by a specialist in that particular field; Count D'Alviella, again, is one of these authors.. The sub-heads are as follows: "Introductory and Primitive"; "Buddhist"; "Greek"; "Hindu"; "Jewish"; "Roman"; "Tibetan." A reader's only regret will be that a section has not been devoted to Egyptian initiation.

Hasting's Encyclopcedia of Religion and Ethics is published by Scribner's at $7.00 per volume; it may be purchased on the installment plan at $3.00 per month. Masonic Lodges would find it a valuable adjunct to their library.

----o----

ST. PAUL'S PSALM OF LOVE

(I Cor. XIII)

A PARAPHRASE

BY WILLIAM VINCENT BYARS

Had I not love, although my voice bade men and angels all rejoice, with harmonies of heaven above, it were in vain, alas but cymbal's sound of tinkling brass, and naught my gain - and naught my gain - had I not love.

Though I were fain of mysteries and prophecies, and though I knew all secrecies of earth below and heaven above; and even although my faith should prove mighty to move yon mountain's mass, it were in vain, had I not love.

And even although, with glad desire, my goods I give that starving men may take and live; though at the stake in flame of fire, I die for the Redeemer's name, and have not love, it were but shame.

He in whose mind the Heavenly Love its home doth make, will suffer long and still be kind, for Lovers dear sake.

Love vaunteth not, for in its heart no vanity of pride hath part.

It moveth all to courtesy; it doth not seek its own; it is not angered easily; it loveth not iniquity; it loves the truth alone.

All things it bears; it has all faith; all hopes it shares, nor doth it fail when railing tongues assail it.

Love does not fail, but prophecies and all the lore of tongues shall cease; and knowledge, too, shall be no more.

In this brief day, we know in part, but when we perfect grow in heart, our partial knowledge will not last, but pass away.

In infant's swaddling bands confined, I had the infant's tongue and mind, but now no more am I beguiled by fancies that could please the child.

Though still we see all things that pass, darkly as in a wizard's glass, yet when we gain heaven's perfect grace, we shall see all things, face to face.

For here below, small is the part I e'er can know of God's great All; but there on high, before God's throne, there I, - even I also, - shall know as I am known.

And now remain Faith, Hope and Love, - these three, the greatest of God's train. And greatest of the three is love.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against

another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with Lodges or Study Clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

THE SAINTS JOHN

I find in Mackey's Encyclopedia under the subject of "Lodge of St. John," this explanation:

"The Masonic tradition is that the primitive or mother lodge was held at Jerusalem, and dedicated to St. John - first the Baptist, then the Evangelist, and finally to both."

I would like to inquire if there is not a little inconsistency in this statement. If it means the traditional lodge, which King Solomon installed, then the above assertion would not be true for the building of the Temple antedated the birth of the Saints by approximately a thousand years. If it means a lodge formed after the life time of the Saints, it would be at a period of more than five hundred years after the total destruction of the Temple, and at a time when a Masonic lodge could not be held at Jerusalem, whether traditional or actual.

These statements are made with a knowledge that the wording of Mackey's Encyclopedia does not correspond verbatim with our ritual. A little enlightenment on this difference would be greatly appreciated. N.D.Y., New York.

Mackey very frequently calls his account of Lodge of St. John, "traditional"; in other words, he does not offer it as verified history but as so much rumor. As you say, the story is most inconsistent and there is not a Masonic scholar now living who accepts such an account of the origin of the custom of speaking of our lodges as having been dedicated to St. John. Where, and when, and by whom that custom came to be nobody knows, albeit many have put forward guesses. It is a mystery that the early Freemasons did not dedicate their lodges to St. Thomas who was the patron saint of architecture. In medieval times it seems that many Freemason lodges were really dedicated to "The Four Crowned Martyrs," or "Quatuor Coronati," and a recital of the legend of these four old Masons is given in a few of the Old Charges. Hughan, than whom there is no better authority in such matters, says that prior to 1717 there was no connection with the two Saints John; after that date the Freemasons fell into the habit of holding their Grand Lodge meetings on either or both of the St. John festivals, John the Baptist on June 24th, John the Evangelist on December 27th, and that it was in this way that our Fraternity came to be connected with these two names. This, as was said above, is more or less of a guess and we must live in hope that some future scholar will turn up a bit of evidence to explain the matter to our satisfaction. H.L.H.

* * *

JEWEL OF THE THIRTY-SECOND DEGREE

On page 63 of the February issue of THE BUILDER you describe the jewel of the thirty-second degree as being a Teutonic cross of gold, with a green wreath encircling the numerals XXXII in gold. To the term Teutonic I take issue. My contention is that this cross, (as well as all crosses), is a symbol used in heraldry, and the cross you quote as Teutonic should be termed "cross potent," as in John Grand, Manual of Heraldry. Am I correct? G.H.R., Minn.

The jewel of the degree of The Sublime Prince of the Royal Secret, commonly called the thirty-second degree, is a Teutonic cross. It is thus described because, from the twelfth century on, it was used by the secret society known as the Teutonic Order. (On this Order see Ency. Brit.) "Cross potent" is nothing but an heraldic term to describe any device in which two crosses intersect each other, and there are a number of crosses

which might be so described. The crux ansata and the swastika, not to mention the Christian cross, were long in vogue before heraldry was heard of. H.L.H.

* * *

THE TEMPLAR DEGREES AND THE SCOTTISH RITE

Will you kindly enlighten us as to the following:

1. Can a Knight Templar become a thirty-third degree Mason without having taken the preceding degrees of the Scottish Rite?

2. What is the difference between the Templar degrees and the Scottish Rite?

3. Can a Scottish Rite Mason become a Shriner without taking the Templar degrees, or vice versa?

J.N., Washington.

1. No. The thirty-third degree is a Scottish Rite degree and has nothing to do with a Commandery degree of the York Rite.

2. They are entirely different and a full explanation cannot be given without going into the ritual which, of course, cannot be done here. We can simply say that they are as different as though conferred by two different orders and practically they are, except

that each one is a branch of Masonry. The Temple degree is Christian in character and requires allegiance to the Christian religion, and by many is claimed not to be a Masonic degree at all. Some claim that none of the Templar degrees are Masonic and that the organization is one whose applicants, according to its own regulations, must have received the Royal Arch degree in the York Rite. We might say that one important difference between the two Rites is that in the so-called York Rite the three symbolic degrees are supreme and are not subject to authority of any higher degree, and in fact the various bodies of Symbolic Masonry, Capitular Masonry, Cryptic Masonry and the Commandery are each self-governing and entirely independent bodies, although each of the so-called higher bodies are higher only in the sense that they require their applicants to belong to one or more of the other bodies.

In Scottish Rite Masonry all the degrees, from the Entered Apprentice to the thirty-second, inclusive, are governed by the active members of the thirty-third degree. However, where York Rite Masonry is established in North America, the Scottish Rite relinquishes any claim to authority over the first three degrees in favor of the Grand Lodges of the several jurisdictions.

3. Yes. The Shrine is not a Masonic degree at all, but according to its laws its members must be either Knights Templar or thirty-second degree Masons. C.C.H.

----o----

CORRESPONDENCE

THE USE AND ABUSE OF THE BLACKBALL

This is a subject that undoubtedly has been discussed in your valuable paper many times but being one of your recent subscribers I have seen nothing relative to the question. However it is one that is of interest to every conscientious Mason, and one

that he is constantly being called upon to consider, and I believe the more light that is thrown upon it, the more qualified we will all be to deal with it in a just and intelligent manner.

I dare say that every Mason has had the experience of going away from a lodge meeting feeling that perhaps an injustice had been done to some unfortunate petitioner, and then again we have been made to feel ashamed because of the fact that someone totally unworthy has abused the confidence we have reposed in him. Either of these conditions is deplorable and in many cases could be avoided if at the time of balloting, calm, cool and unbiased judgment had been employed.

Masonry is religious but not a religion, and is peculiar inasmuch as its followers do not go out into the highways and byways in search of men, their souls to save.

The material used in the building of King Solomon's temple was prepared and made ready before it was brought to the temple, and so it is with our candidates, we receive none knowingly into our order who are not moral and upright before God and of good reputation before the world.

Therefore it seems to me the point to be considered when balloting on the name of a petitioner is whether or not the material presented at our altar for the first time, the rough ashlar, so to speak, is of such a quality and texture that when the finished product is passed on to the Chief Architect for final inspection, we shall have something of which we may justly feel proud; or will our efforts prove in vain and we find ourselves in possession of a piece of work for which vie will constantly be making excuses. Perfection on earth has never yet been attained; allowances must be made and have been made or many of us would not be wearing the lambskin today; it therefore behooves every Mason in making a decision to judge with candor, admonish with friendship and reprehend with justice.

A recent case will show how a stone rejected by the builders can become one of the principal supports. The ballot was found dark and the sentiment of the lodge was that an

injustice had been done. The matter was taken to the Grand Lodge and permission granted for a new ballot which was found clear, the brother being now a true, faithful worker.

Another instance where a certain faction ruled and practically owned a lodge. By careful manipulation this condition was finally broken up and a new set of officers elected. For one year thereafter that lodge did not confer a single degree, and it was the boast of some that it never would. But in due time the narrow-minded either died off or were convinced of the error of their ways and today the lodge is a flourishing one.

In determining the qualifications of a candidate no particular set of rules can be adopted, but I believe he should have a clear conception of the duties he owes to God, his country, his neighbor and himself.

In his duties to God will he measure up to the ancient usages and customs and landmarks of the craft? In his duties to his country is he a law abiding citizen, true to the government in which he lives? In his duties to his neighbor will he live up to the fraternal ties that bind us together; especially does his past deportment warrant us in believing that he will obey the 9th tie of the M.M. oath? In his duties to himself, is he honest with himself, is he moderate in all things; if not he can't be expected to be with others.

Consideration of these points will eliminate much poor timber and a great deal of mere drift-wood.

Albert M. Cope, Wisconsin.

* * *

NEW YORK MASONIC PUBLICATIONS WANTED

I am trying to complete for the Library of the Yonkers Masonic Temple the set of publications relating to Freemasonry in New York State and would appreciate any assistance you can give me toward obtaining missing publications. I have obtained quite a number of publications by purchasing personally from the Library of the Supreme Council of the 33rd Degree in Washington and a number by donation, as the Yonkers Masonic Temple unfortunately, has no funds available for this purpose.

We lack the following, which we are very anxious to obtain:

1. All Proceedings of the Regular Grand Lodge, from June 5, 1816, to June 24, 1821, and other publications.

2. Proceedings from June, 1824, to June, 1839.

3. Proceedings December 6, 1843, to June 8, 1844.

4. Constitutions, edition of 1837 (83 pp.), St. John's Grand Lodge of New York.

5. Constitutions, (regular) Grand Lodge of New York 1845, editions of 1852 and 1854.

6. Constitutions of 1854, edition of 1866.

7. Constitutions of 1873, editions of 1875 and 1877. (The above Constitutions are all 8vo.)

8. Constitutions, (regular) Grand Lodge of New York 1854, editions of 1860, 1861, 1864, 1867, (12mo.).

9. Constitutions of 1873, editions of 1873, 1877, 1879, (12mo.).

10. Constitutions of 1885, 1899, 1907, January, 1909, (12mo.).

11. Statement of receipts and expenditures of the Grand Lodge of New York, 1806 to 1819, (77 pp.).

12. Circular letter Grand Lodge addressed to the several lodges of New York, 1823, printed by Bellamy, (66 pp.).

13. List of expulsions and suspensions communicated by foreign Grand Lodges, 1823, printed by Bellamy, (50 pp.).

14. Plan for raising $50,000 for a Freemason's Hall, 1824, printed by Grattan, (7 pp.).

Any other available New York publications would be of interest.

D. D. Berolzheimer, 17 Battery Place,

New York, N. Y.

(If any of the members of the Society are in a position to help Brother Berolzheimer secure any of the above listed publications they will please communicate direct with him at the address given.)

* * *

PROCEEDINGS OF NORTH CAROLINA WANTED

I am endeavoring to secure as complete a set as possible of the Proceedings of the Masonic Grand Bodies of North Carolina for our local Masonic Library and it occurred to me that you might have duplicate copies of some of the old Proceedings that we might be able to get at a nominal cost. We can obtain some of them from our Grand Bodies but in many instances their supply has become exhausted.

Proceedings of the Grand Lodge of North Carolina for 1898 and the years prior to 1896.

Proceedings of the Grand Chapter of North Carolina prior to 1903.

Proceedings of the Grand Council of North Carolina prior to 1915.

Proceedings of the Grand Commandery of North Carolina prior to 1906.

Proceedings of the Grand Encampment for 1874.

Early history of North Carolina and Tennessee Masonry.

R.L. Chandler, Secretary and Recorder,

Southern Pines, N. C.

(If any of our members can be of assistance in locating any of the above publications for Brother Chandler it is suggested that they communicate with him direct.)

* * *

FURTHER INFORMATION CONCERNING LAFAYETTE

Brother Sachse has made a valuable contribution to the June number of THE BUILDER concerning Lafayette. One might gain the impression, however, from his article that practically all of Lafayette's Masonic affiliations were with Pennsylvania. Such, however, is not the case. Lafayette visited Masonic bodies in many places. A few of them to which I have been able to make instant reference follow:

On March 16, 1825, he visited South Carolina Encampment, No. 1, Knights Templar. - V Mackey's History 1374.

On October 30, 1824, he and his son visited Richmond-Randolph Lodge, No. 19, at Richmond, Virginia. They were elected Honorary Members and signed the register.

- Callahan's Washington 262.

On October 16, 1824, he received and responded to an address from the Lodges in Alexandria, Virginia, and on February 21, 1826, visited them by appointment.

- Callahan's Washington 305-308.

Alexandria-Washington Lodge possesses a life-size painting of him in Masonic regalia painted by Hurdle of Alexandria in

- Callahan's Washington 316.

On June 8, 1824, the Grand Lodge of New Hampshire made Lafayette an Honorary Past Grand Master and made preparations for his reception. I have not at hand information as to the actual date of the reception.

One of the most magnificent affairs in his honor during his visit to this country was the Masonic dinner given by the Grand Lodge of New York at Washington Hall. The full account of this gala event was reprinted in I Nickerson's N.E. Freemason 476-480, including the addresses and toasts and General Lafayette's reply.

On December 8, 1824, the Grand Lodge of Massachusetts appointed a committee of seven, five of whom were then past or future Grand Masters of Massachusetts, "to make arrangements for expression of gratitude and affection to our III. Bro. Lafayette."

On June 17,1825, the officers of the Grand Lodge of Massachusetts assembled for the purpose of laying the corner stone of Bunker Hill Monument, M. W. John Abbott,

Grand Master. At 8:15 a.m. the Committee of the Grand Lodge presented Bro. Lafayette in Grand Lodge, at which there were present delegations from the Grand Lodges of Connecticut, New Hampshire, Rhode Island, Vermont and New Jersey, the Grand Encampment of Rhode Island and Massachusetts and the Grand Royal Arch Chapters of Massachusetts and Maine. After addresses and introductions, Bro. Lafayette retired to join the civil procession.

The events of this day have an interest not only because of the visit of Bro. Lafayette but because of the magnificent ceremonies of laying the corner stone of Bunker Hill Monument. The Grand Lodge record of this event is as follows:

At 9 o'clock the M. W. Grand Master made known the request of the Bunker Hill Monument Association, that he would lay the Corner stone of the contemplated Monument in Ancient Masonic form. That in consequence thereof he had caused the Officers of the Grand Lodge to be called together, to assist him in performing that duty; and that he had invited the presiding Officers of the Grand Institutions in New England, to be present with their Officers. The Grand Master directed the Grand Marshal to form a procession to repair to the Common, there to join the civil procession, and proceed to Bunker Hill in Charlestown.

The Master Masons having assembled at Faneuil Hall, the Royal Arch Masons at Concert Hall, and the Knights Templars at the Armory and refreshment Hall, the Grand Marshal assisted by R. W. Bro. William Ingalls, and Samuel L. Knapp, on horseback with twelve other Deputy Marshals on foot, formed a grand Masonic procession, in the following order:

Two Grand Pursuivants

Entered Apprentices

Fellow Crafts

Master Masons

Tylers

Stewards

Junior Deacons

Senior Deacons

Marshals

Secretaries

Treasuries

Junior and Senior Wardens

(Wardens Banner)

Past Masters

(Past Masters Banner)

Grand Royal Arch Chapters of Maine, Vermont, New Hampshire, Massachusetts, Connecticut and Rhode Island

Grand Encampment of Vermont, Rhode Island & Massachusetts Presiding Masters

(Presiding Masters Banner)

Revd. Clergy of Fraternity

Grand Lodges of Maine, Vermont, Rhode Island, New Hampshire and Connecticut

Music

Grand Tyler

Two Grand Stewards with White Rods

Banner of the order of Architecture/Silver Vessel with Wine/ Globe

Grand Lodge Banner/ Golden Vessel with Corn/Principal Architect with Square Levil & Plumb

Banner of the Implements of the Craft/Silver Vessel with Oil/ Globe

Square Levil & Plumb

District Deputy Grand Masters

Grand Rec. Secretary, Grand Treasurer, Grand Cor. Secretary

Grand Chaplain, Bible, Square and Compasses, Grand Chaplain Past Grand Wardens

Past Grand Masters

Three Burning Tapers

Sen. G. Warden Deputy G. Master Jun. G. Warden

Sen. G. Deacon Grand Master Jun. G. Deacon

Grand Sword Bearer

Two Grand Stewards

A number of Master Mason Lodges having provided themselves with appropriate banners, the Master Masons were arranged in Divisions corresponding with the number of banners which were placed in the intervals. A large proportion of Master Masons were clothed with plain white aprons, white gloves, and blue sashes.

The Grand Royal Arch Chapter of Maine appeared in full costume with Elegant banners. The Grand Royal Arch Chapter of Massachusetts was organized in ample form, and appeared with their elegant banner and flanking banners. A number of Chapters under the Grand Chapter of Massachusetts several of which were provided with appropriate banners were arranged under the Grand Chapter. All of the Royal Arch Masons were arranged in procession under R. W. Bro. Roulstone their Marshal. The Knights Templars appeared under the command of R. W. Bro. Henry Fowle, Dep. Grand Master of Knights Templars. They were in full dress and displayed the banners of Knights Templars, and Knights of the Red Cross.

Sir Knights with lances preceded being on the points of their lances white pennants, on which were painted the names of the six New England States. A front and rear guard, and also guards to the banners were armed with lances. All the Knights Templars were arranged in procession under R. W. Bro. William J. Whipple their Marshal. The Masonic procession being formed in the foregoing order proceded to the Common, where a general procession was formed as follows:

Military Escort

The Grand Lodge of Massachusetts

Survivors of Bunker Hill Battle in Open Carriages

The President of Bunker Hill Monument Association Chaplains

Directors and Officers of the Bunker Hill Monument Association

The President of the United States in a Carriage

General LaFayette in a Carriage

Officers of the Revolutionary Army

His Excellency the Governor of Massachusetts

Lieutenant Governor and Council

The Hon. the Senate, and the House of Representatives

Secretary and Treasurer

Governors of Other States in the Union

Heads of Departments of the United States

Senators and Representatives of the United States

Judges of Supreme Court of U. S. and State Courts

Invited Strangers

Presidents of Colleges and Clergy

Officers of U. S. Army

Officers of U. S. Navy

Officers of Militia

Members of the Association

The procession then moved to Charlestown, and having arrived at the Square, on which it was intended to erect the Monument the whole was enclosed by the troops. Near the place intended for the Corner Stone was erected by the Fraternity a lofty triumphal arch on which was inscribed the following, "The Arts pay homage to Valor." Through this Arch the whole body of Masons passed and took up a position on the right of the Square, the Grand Lodge in front. The President of the Bunker Hill Association then requested the Grand Master to proceed and lay the corner stone. The Grand Master accompanied by the Deputy Grand Master, Grand Wardens, Grand Treasurer, and Secretaries, Grand Chaplain, and Past Grand Masters, and attended by the Grand Marshal, advanced to the place intended where the President of the Association, and R. W. Bro. LaFayette met them.

The Grand Marshal by direction of the Grand Master, commanded silence to be observed during the ceremonies. The working tools were presented to the Grand Master who applied them to the stone, and passed them to R. W. Bro. LaFayette, and the

President of the Association who severally applied them, and then the Grand Master declared it to be "well formed true & trusty." The Stone was then raised, and the Grand Chaplain repeated the following: "May the Grand Architect of the Universe grant a blessing on this foundation stone which we have laid, and by his providence enable us to finish this and all our works with skill and success. Glory be to God in the highest."

(Response by the Brethren.)

As it was in the beginning, is now, and ever shall be.

The Grand Treasurer then placed under the Stone a silver plate on which was engraved the name of the Grand Master, the names of the Officers of the Association, the time and occasion of laying stone, &c. The three vessels containing Corn, Wine, and Oil, were presented to the Grand Master who poured their contents in succession on the stone and said "May the all bounteous Author of nature bless the inhabitants of this place with all the necessaries, conveniences, and comforts of life, assist in the erection and completing of this building, protect the workmen against every accident, and long preserve this structure from decay. And grant to us all in needful supply the Corn of nourishment, the Wine of refreshment, and the Oil of joy."

He then struck the Stone thrice with his mallet and the Honors of Masonry were given. The Grand Master delivered the working tools to Bro. Alexander Parris the Master Workman, instructing him with the superintendence and direction of the work.

The fraternity then moved to seats prepared on the North side of the Hill in front of which was erected an Extensive semicircular building open in front, in the centre of which the Grand Master, the President of the Association, and its Officers were accommodated. An Oration was pronounced by the President of the Association. A procession was then formed which proceeded to an Extensive range of tables, where refreshments were prepared.

The Grand Lodge was closed without form.

On June 9, 1875, Bro. Francis C. Whiston of Boston presented to the Grand Lodge of Massachusetts the Masonic Apron worn by Bro. Lafayette on the above occasion June 17, 1825, accompanied by the autograph remarks made by Daniel Webster and Lafayette at the banquet which followed when Bro. Whiston acted as toastmaster.

Bro. Whiston's remarks upon this occasion were as follows:

Most Worshipful Grand Master:-

By your kind indulgence I am here to-day to perform a most grateful duty. Fifty years ago it was my privilege and very great pleasure to be numbered with that countless throng assembled on Bunker Hill, to witness the laying of the cornerstone of that noble monument erected to commemorate the brave deeds of that invincible band of heroes and patriots, who, upon that very hill fifty years before, made the first formidable armed resistance to British oppression, and by their valor and indomitable courage taught an arrogant and insolent foe a lesson more lasting than the granite column which transmits to posterity the remembrance of a day never to be forgotten in the history of our beloved country; and always certainly to be remembered by all good Masons, for there our most worthy Grand Master, the illustrious statesman patriot, and soldier, Joseph Warren, offered his precious young fife, a sacrifice upon the altar of his country's liberties. Assembled there upon that occasion were the surviving heroes of our Revolution, conspicuous among whom, stood the dignified form of the Marquis de Lafayette, the early and devoted friend of Washington. At the close of the ceremony and after the delivery of the magnificent oration by Daniel Webster, the Masonic portion of the assembly unclothed, preparatory to proceeding to what was more properly known as Bunker Hill, where a sumptuous dinner was partaken of by several thousand persons. As my position, as one of the marshals of the day, gave me the opportunity of being near the person of General Lafayette, I received from him, in that graceful, bland, and affable manner so peculiar to himself, the Masonic apron he had worn during the ceremonies of the day, and which I have faithfully preserved as a valuable memento of that great man, and the interesting and important event it serves to call to remembrance. But, as I shall, in all human probability, soon reach the end of my

mortal journey, and be compelled to leave the care of this precious relic in other hands, it occurred to me that I could find no safer, or more appropriate place of deposit than the archives of the Grand Lodge of Massachusetts, and will, therefore, Most Worshipful Grand Master, with your permission, commit it to your custody, that it may be placed with your other valuable mementos and records. And I have thought it appropriate, and that it might be acceptable to the Grand Lodge, were I to associate with the apron worn by Lafayette, and commit to the same sacred depository, the toasts and the remarks connected therewith, offered at the dinner table, by the President and orator of the day, Daniel Webster, and by General Lafayette, the most distinguished guest of the occasion, each in the handwriting of their respective authors, and which were handed me, as toastmaster, on that occasion, at the time of their delivery, by these distinguished gentlemen.

The following are copies of the toasts referred to by Brother Whiston:-

BY THE PRESIDENT OF THE ASSOCIATlON

(Daniel Webster)

The President said he rose to propose a toast in behalf of the Directors of the Association. Probably he was already anticipated in the name which he should mention. It was well known that the distinguished personage near him, from the time when he first became acquainted with the object of the Association, had taken much interest in it, and had expressed an intention to be present at the ceremony of laying the cornerstone. This purpose he had kindly remembered through the long course of his visits to the several States. It was not at all necessary to say - indeed it could not be said - how much his presence had added to the interest and pleasure of the occasion. He should proceed at once to the grateful duty which the Directors had enjoined on him, and propose to the company "Health and long life to General Lafayette."

General Lafayette rose and expressed himself in the following words:-

Gentlemen: - I will not longer trespass on your time than to thank you, in the name of my revolutionary companions in arms and myself, for the testimonies of esteem and affection, I may say, of filial affection, which have been bestowed upon us on the memorable celebration of this anniversary day; and to offer our fervent prayers for the preservation of that republican freedom equality, and self-government, that blessed union between the States of the Confederacy for which we have fought and bled and on which rest the hopes of mankind. Permit me to propose the following sentiment:-

"Bunker Hill, and the holy resistance to oppression which has already enfranchised the American hemisphere, the next half century jubilee's toast shall be: to enfranchised Europe."

R.W. Past Grand Master, John T. Heard, moved the acceptance of the apron and papers, with the thanks of the Grand Lodge to Brother Whiston, in the words following:,

REMARKS OF R. W. JOHN T. HEARD, ON THE ACCEPTANCE OF THE LAFAYETTE APRON

Most Worshipful:-

I claim the pleasure of moving that this priceless gift be heartily received by us, and our warmest thanks be presented to the donor of it.

Though a school-boy, I remember vividly the two visits of Lafayette to Boston, one in 1824, the other in 1825. The first occurred on a beautiful morning in August. The enthusiasm of the people on his reception on Boston Neck knew no bounds. The entire avenue from Boston to Roxbury was lined with an excited multitude. The roar of cannon from Boston Common from "Dorchester Heights" and from other points, added to the excitement of the occasion. His person, as I recollect it, is faithfully represented

by the portrait in the south-west corner of this hall. On the line of procession from Roxbury to the State House in Boston were displayed, as decorations, flags of every country, and triumphal arches were erected from point to point bearing appropriate mottoes. One of them I remember well; it was:

"We bow not the neck, we bend not the knee

But our hearts, Lafayette, we surrender to thee."

During the succeeding ten months, the "Nation's Guest ' as Lafayette was warmly characterized, visited nearly every important city in what was then the United States. His reception everywhere was a spontaneous outbreak of gratitude for one who had been a nation's helper in the time of a nation's need. It must be remembered that in those days the facilities we enjoy of traveling by railroad did not exist; hence it will appear that his extended journey required much time, and must have been toilsome, to one of his age, in no small degree.

In June, 1825, he returned to Boston for the purpose of assisting at the laying of the corner-stone of the Bunker Hill Monument. On the morning of the 17th June he visited the Grand Lodge of Massachusetts, and was received by that Body in a manner becoming his distinguished character as a Mason and public man.

Of course, I shall never forget the occasion of laying the cornerstone of that memorial. The day was warm and pleasant enabling thousands upon thousands to witness the ceremonies. To me, the Masonic portion of the pageant won my admiration though, perhaps, I felt a little of awe as I beheld it.

The toast of Lafayette, which has been read, I remember distinctly. It made at the time an impression upon my mind which has never been effaced. At one time, in 1848, I thought that the prediction in it was to be fully realized. Politics in Europe then seemed to point to "enfranchised Europe"; but the half century has passed without its realization. Doubtless there has been a preparation within the last fifty years among the

masses for republican forms of government, but the form is, with one exception, still wanting.

Again, Most Worshipful, I move the thanks of this Grand Lodge, as I have proposed.

The motion was seconded by R.W. William S. Gardner, and passed by unanimous vote.

At the same meeting there was presented the Apron of our Ill. Past Grand Master, Major General Joseph Warren, which was worn by our late Bro. Captain Josiah Sturgis at the laying of the cornerstone of the Washington Monument at the National Capital. This is another story, but both Aprons may be seen by any Brother who desires, on exhibition in the Library of the Grand Lodge of Massachusetts in Boston.

On October 9, 1834, the Grand Lodge of Massachusetts paid elaborate funeral honors to the memory of Bro. Lafayette.

Melvin M. Johnson, P.G.M., Mass.

The Builder Magazine

September 1918 - Volume IV - Number 9

THE WAGES OF A MASON

BY BRO. J. GEORGE GIBSON, ENGLAND

THERE is no disgrace in working for wages. In these days there are some who prefer the word "salary" or that of "stipend" as more "genteel." In reality neither of these words is even a wee bit more "genteel" than the old, old word "wages." Has the world fallen out of love with the idea of receiving just that which represents some work done and no more? If so is there anything more honorable in the taking of what is not only the due but carries with it also a profit of a trade nature? These may be days of contracts and of unequal profits; but that does not, and should not, make us forget that there is nothing more honorable or ancient than the receipt of our just wages, which are the cash equivalent of the work we have done. It may sometimes inconveniently suggest the "work of one's hands," and therefore to some the menial task. This is, however, no objection, for he who receives that which represents what he has done receives that which will make him hold up his head with the greatest. He who accepts a profit may be equally honest in intention but yet may have to wonder at times just what his profit costs his fellow man. It may be significant or not according to the point of view, but the fact remains that in the new country where men are face to face with facts, deep underlying facts of life, there is none of this squeamishness as to the use of the word "wages." There is after all a great deal of the absurd in this attempt to gloss over the fact that we labour for wages, as though it were a something to be ashamed of that we are engaged in manual toil, instead of being matter for joy and glory that we are able to contribute to the art and wealth of the world about us.

All this talk of the "honorarium," the "fee," the "remuneration," and the like is the coinage of the "shabby genteel" who are ashamed of all that should give them the right to live and the right to a place in society. The sooner we get back to the place from which so many of us have fallen the better for the world and for our own manhood. There is no one so little of account among the respectable classes as the idler, who is not even an apprentice "working for his meat." And it is time that the world which can be taught by Masonry learned more the value of a regular occupation from the practice of which all received, not an allowance, but wages. Justice is not so

blind as she is made out to be, and it is a fact that the rule in life is that we receive exactly the wage for the work we have done, and no more.

A Mason is not only the temple he builds but he is much more--the Builder. His life is his masterpiece, and woe to him if he works not of his best. Where are his wages but in the work itself ? All labour that is in accordance with the teaching of the tracing board goes unpaid for. And in life there is no deferred payment either. It is not kept from him until he can no longer use it in this lodge below, but the Great Warden settles with each man every day after each task is performed. "And each man's reward shall be according as his work shall be." This is the Law of Life: it is also the Masonic Law. But the condition is Labour. No playing at the forms of toil will be sufficient. The recital of the ritual, and the statement that we are prepared to be liberal beyond the dreams of the reformer will not avail us when we stand before our Master each evening. If we give liberally of that which we shall never miss, of that the loss of which costs us nothing, we are no richer at the end of our Masonic career than we were at the beginning. But if the gift of our goodwill is also the gift of our real toil, that is if it has cost us something, then the reward comes to us in the increased muscularity of our soul, and in the greater power by which we yield to the claims of need in the future. "He who would be. greatest must be servant of all." That is to say "he must serve." It is service that passes a man from the lower work of the bench to the higher, and it is service that creates within us the spirit of the true artisan.

It is no reason for shame that we are filled with the desire to covet earnestly the greater gifts. The Entered Apprentice need not hang his head at the thought that he would like, even he, to reach the seat of K. S. in his lodge. But if it be rank alone that draws him, then he is still in the outer courts of the Masonic Temple. A Master of his lodge who has never dreamed, and never executed the masterpiece is one who holds a high office unworthily. He holds rank without dignity. Office should come in the ordinary course of the development of a man's Masonic experience. To the best workman the best work. The king's scepter is a degradation to the throne if the king be too foolish to reign in equity. And a man's life capacity should be the surest nomination for office and for labour in the highest grades. To give the Craft its due it is only right to say that the weak Worshipful Master is the exception and the officers who are chosen are usually those who are best fitted for the duties of their office. But with the rapid augmentation of our numbers in these days of a favorably received Freemasonry there is just a danger that with the huge new membership there may creep in the profane standards, and then the weakening of the Masonic testimony.

This is seen too often in the way in which brethren are hastened through the degrees to the exaltation in the Sublime Degree.

We sometimes wonder how many of the workmen know how to handle the chisel of life, and how many are capable of spending the wages they receive out of all reason before their work is completed. We have also met with Worshipful Masters who were not even word perfect in the ceremonies, and who did not seem to consider it necessary that they should take much trouble to impress upon the initiate lessons they had perhaps never understood themselves. More than that we have often wondered upon what grounds of efficiency some of the appointments to positions in the higher walks of Freemasonry have been allocated. Men whose whole lives have been devoted to the explication of the meaning of true Masonry are ignored excepting in the paragraph of the Masonic Press, while others whose service to Masonry, and whose development in the direction of the templar erection has been to say the least obscure have been pushed to the front, much to their discomfort. We have seen the social position outside the lodge qualify for high position within, and the potentiality of the true workman lost sight of. We are glad to know that such incidents are rarer than they were, but they should be impossible. Some kind of account should be kept of the wages due to the Mason by the Craft he works for. The Great Warden has his account and the reward will surely come; but it would tend to the strengthening of the bond of Freemasonry did the brethren know that their labours were all entered in the human book of remembrance.

And yet, when we come to think of the multitude who have in our own recollection been labouring at the bench to which they have been sent from the first, we cannot recall one of the real workmen who has become dissatisfied with his modicum of human recognition and left his tools before the great work of his life has been accomplished. Why is this? The answer is simple. They have received wages, though men paid them none. They who give receive, they who labour to give are enriched, they who sacrifice to give are yet more enriched. The neophyte on whose mind the profane impression is still evident may turn tired of the long period of toil to which he is called when he enters the lodge; but the veteran soon gives the call of profane ambition the goby since his Masonic ambition is to serve and enrich the world in which he is set apart to the ministry of service. He may have been robbed by the obtuseness of those who are in the front ranks of the army of those opportunities of usefulness which at one time he longed to win; but he has made the best use of those he won for himself, and looks back with satisfaction and forward with hope. His reward is in himself, and none can deprive him of the fruit of a long service. When we

see the world about us moved by our spirit, when we know that as the result of our sacrifices a higher standard of benevolence is set up all over the world, and know that the angles that symmetry does not require are rubbed away, and that the anger that once spoiled many a good cause is now discredited, the mere pomp of place does not count with us, for these results are our wages, and we give the receipt for them with new resolutions that are even more ambitious than those that now are realized.

----o----

HARMONY

From Harmony, from heavenly Harmony

This universal frame began;

When Nature underneath a heap

Of jarring atoms lay

And could not heave her head,

The tuneful voice was heard from high,

Arise, ye more than dead!

Then cold, and hot, and moist, and dry

In order to their stations leap,

And Music's power obey.

From Harmony, from heavenly Harmony

This universal frame began;

From Harmony to Harmony

Through all the compass of the notes it ran,

The diapason closing full in Man.

--John Dryden, 1631-1700.

----o----

FURTHER NOTES ON THE COMACINE MASTERS

BY BRO. W. RAVENSCROFT, ENGLAND

PART III

PERHAPS the most distinguishing feature of Comacine work is the campanile, and of all parts of their churches their towers retain more than any their individual character. They abound in Italy, but not elsewhere, these campanili of the eleventh and twelfth centuries and earlier, for in these remarks are not included the large number of much diversified form built in later times. At first plain, without corbel tables, pilaster strips or strings, and having a single opening at the top, afterwards adorned with two, three, sometimes four, round-arched openings, supported on shafts, much as some of our Saxon belfry windows are treated, they soar in many cases to quite a considerable height, and form the landmarks for miles around as well as being real belfries and not merely places of refuge or defense, such as church towers are often found to be further east.

They abound, as may be expected, around the Italian lakes, but also are plentiful in Rome and in fact are everywhere in Italy as has been already noticed.

As a type of all the rest and remarkable for its beauty and situation, is the campanile of the ruined church of sta. Maria close to Bellagio (see frontispiece.)

On the influence of Byzantine over Comacine art, one word may be allowed in connection with the sculptured and pictorial work of the two schools. While the former developed a spiritual side associated with mystery, the latter, where unaffected by this, manifested a grosser conception of the human body, and as in the eleventh century it came more under the influence of the Byzantine, so its pictorial and sculptured art became refined. This is well illustrated in the church of St. Pietro al Monte di civate, already referred to. (1)

Thus far, as to the relation between the two schools we have had under consideration, and it only remains to remark how strangely in many instances Greek, Roman and Comacine details appear to be jumbled together. At the church of S. Prassede Rome there is a doorway consisting of a Byzantine cornice, Roman egg and dart enrichment, dentils, chevrons and interlaced knot-work, while the capitals of the columns are after a debased Ionic treatment. A similar conglomeration appears in the vestibule of S. Mark's at Venice but without the interlaced work.

Merzario (I. Maestri Comacini) claims that the forerunners of the Comacines on leaving Rome took with them Roman art, but worked out their own style chiefly on basilican forms, and that it was only by degrees they came under Byzantine influence as they worked eastward.

That the Comacines were everywhere in Italy we have already seen, and now have to consider point number six: "They spread their influence over all Western Europe and even to our own shores."

Edgecumbe Staley, writing on the Gilds of Florence, states that the Comacines were consolidated by A. D. 590 and influenced the architecture of the whole of Italy but had no governing lodge, saying in the words of their motto that their Temple "was one made without hands."

Merzario writes (2) (I. Maestri Comacini, vol. I, p. 78):

"The Comacines remained still alive and went about scattered through many cities and provinces to exercise their art even after the fall of the Lombards, and that as the artists of Greece kept behind (followed) the long steps of Alexander in the countries captured by him in Asia and Egypt, and those of Rome behind the victorious Caesar upon the Rhone and the Rhine, so they followed closely upon the traces of the Conqueror of Desiderius, of the dominator of the Saxons and the Normans.

"Thus became cast the first seeds of that art which was altogether unknown and there rose on the surface of the earth and elevated itself in Germany and Gaul, with the physiognomy of the fathers, named in common Comacines, or Lombards, who had given birth to it or taught it."

Further on he continues (p. 80):

"The Frenchman, Quatremere de Quincy, in his Historical Dictionary of Architecture writes thus:

"'The Comacines, (as they called themselves in the Middle Ages,) that company of builders who, from the borders of the lakes of Como, of Lugano and Maggiore, with usage not yet interrupted scattered themselves through Europe to build edifices, some sacred, some profane, and in the Lombard laws with the name of Magistri Comacini, were honored by special privileges.

"'To these artificers--architects, sculptors, mosaicists or workmen who idealized and executed, is attributed the resurrection of art and its propagation in the Northern countries where it was introduced and propagated with Christianity. Certainly we owe

to them that the heredity of the ancient age was not altogether derelict, and that at least by tradition and by imitation the practice of the constructor remained alive and produced works which even at this time are admired and recognized as more surprising in contrast with the ignorance of science in those obscure centuries.'"

One makes no apology for translating Merzario's quotations from other authorities, because they give a weight of added testimony not otherwise available.

Thus he continues (vol. I, p. 81) after mentioning the German Kugler and the Frenchman Ramee as most competent men in the history of art, and as holding similar views:

"We will add the opinion of other of our authoritative writers. The lamented Pietro Selvatico notes that the architecture which held sway from the eighth to the thirteenth century in Europe consisted of Byzantine and Roman elements conjoined, but in 800 became mixed with another which, in part produced from those, had nevertheless in itself elements so original as to construct an independent art. This, he says, is the Lombard or Comacine architecture call it which you like, which is distinguished by the low pitched roofs, by the always semi-circular arches rising from the columns in the facade resembling the Greek and Roman; it was indeed not enlarged in Italy quickly after being born, but taking root little by little, resulted in a sure, systematic unity after the first half of the ninth century.

"This, it cannot be denied, was the product of the union of the Masters of Como with the Romans and of their connection with Aquileja towards the Levant.

"Caimi, in the first page of a valuable work of his, writes:

"'Toward the beginning of the ninth century architecture, which in Italy presented a mixture of Roman and Byzantine elements, commenced to develop under a more

original and characteristic form and, without repudiating the origin of its being, took normal and special rule, from which came to be constructed that manner or architectonic style which, from the country, was called Lombard. That style spread rapidly, not in the country of Italy alone, but in many regions of Northern Europe especially through the works of those associations or companies of Freemasons who were better known under the name of Comacine Masters.

"Professor Camille Boito makes to stand out more clearly still the figure and merit of our Masters, 'The Comacine Masters.' He writes:

"'Some have wished to demonstrate a secret society having the monopoly of the architectural arts for the space of several centuries while others have wished to make them out ignorant masons or but little more called here and there in Italy and in foreign countries to manual labour. It is certain that in every case they had great importance and that Como would not cede to other provinces the ancient merit of having been the cradle of a new art, wise and beautiful in its own time, from which art was born after a series of transformations the pointed arch styles which found so much favour in Germany, France and England, and also the ways of our art of the thirteenth century, so rich in artistic variety, so free, so refined, of the art in fact which at length, renewed, beautified, civilized, was able to become perhaps the base of the Italian art of the future.'"

On page 91 Merzario writes:

"From the declaration of an almost contemporary author it appears quite clearly that the Lombard artificers had, after the dispersion of the Lombards, a school in Rome--a quarter to themselves near that of the Franks and Saxons, who were protected by Charlemagne and his successors. From this school must have derived that community and brotherhood which we see extended between the Lombard and German artists with the faculty for the Lombards to go into Germany, where they found fellow-disciples and friends, and the name 'Tedeschi' given in successive periods to the Lombard artificers, who in great part were Comacines."

Merzario traces the footsteps of the Comacines as following the Lombards in their descent upon Sicily where they came in contact with the Normans, also into Germany where their mark is seen in the Cathedral of Spires, Worms, Magdeburg and other cities but enough has been quoted from this author for our purpose here. Comacine influence on the Norrnans was in two directions, northward and southward, and in evidence of the former a few references may here be permitted.

Paul the Deacon (De gestis Longobardorum, book 3, ch. 6) states that at the beginning of the seventh century Pope Gregory "the great" sent certain "religious" to England, who, following in the footsteps of the blessed Augustine, of Melitus, John and others, were directed to visit and bring under obedience the divided Britons of the world ("divisos orbe Britannos") who had only once seen the face of the Romans. These brought with them certain artificers who were to raise up the temples of the faith and who, coming from Italy, most probably belonged to those Craftsmen, which had the use and privilege of such construction.

The Venerable Bede tells us how S. Benedict Abbott of Wearmouth, in A. D. 674, wishing to build his church went into France to collect masons who could erect it after the manner of the Romans, and when these had completed their work in order to the furnishings of the church he had recourse to the country of the Romans for things he could not procure in France or England.

Richard, Prior of Hagustald, narrates how S. Wilfred, about 674, made pilgrimage to Rome and became enamored of the beautiful churches and buildings there, and that having in mind to build a church in honour of S. Andrew of Hagustald near to York, he brought together in Italy and France and in other countries as many builders and industrious artificers as he could find and conducted them into England.

It is said that in these writings of Bede and the Prior words and phrases are to be found which were in the edict of King Rothrares (A.D. 643) and in the "Memoratorio" of Liutprand (A. D. 713) thus connecting the work of S. Benedict and S. Wilfred with the Comacines.

W.S. Calverley, writing of Stephens, says ("Notes on the Early Scriptured crosses, etc., in the Diocese of Carlisle" 1899, p. 44):

"According to his view the latter part of the seventh century was a period of great artistic energy under Wilfreth and other Romanizing leaders, and at that date these scrolls and interlacings were learnt from Lombardy and not from Ireland. For example, the tomb of the Irish Saint Columbanus at Bobbio, which one would expect to find ornamented with the so-called Irish art, is decorated merely with the patterns then in vogue in Rome, while in Lombardy--not in Ireland--interlaced scrolls were used early in the seventh century."

Dr. Colley, F. S. A., in a paper read before the Dorset Natural History and Antiquarian Field Club, published in 1913, says:

"The three decorative interlacements (on a font at stone, near Aylesbury,) may indicate a Byzantine influence. Such designs had much vogue in Italy during the eighth century and were brought to the north of Europe by Italian monks. The intreccio that runs round the rim of the font is threefold and represents the Trinity in Unity, that on the (heraldic) right having neither beginning nor end means eternity, while the other, an endless band interlacing a circle, teaches that Infinity is controlled by a Unity."

S. Ninian, it is known, was a great friend of S. Martin of Tours and from him obtained masons skilled to work in stone.

A little book published by Talbot, London, entitled "Lives of the Saints" says (p. 216):

"Both the churches of Ripon and Hexham were built after the Roman manner--that is the basilican type with the altar in a chord of a western apse by which the celebrant faced the east when saying mass."

Mr. George Coffey, in his guide to Celtic antiquities in the Dublin National Museum, notes that while the intreeeia of Italy were almost universally three stranded, those of Greece and Central Syria, as well as Ireland, consisted mainly of two strands. Certainly those in England are rarely of three strands, but generally of two or one only. Mr. Coffey seems to think the Lombard pattern was derived from both Roman and Greek sources. Whatever the origin of the Comacine intreccia may be, it would seem to be pretty clear that the three-stranded form was their particular one, and may be taken generally as indicative of their work.

Interlaced patterns in these islands are chiefly found on crosses, fonts, and other such details and of these crosses especially there remain a great number.

There is no doubt that intercourse between Italy and our Western shores in the early Middle Ages was fairly intimate, and since the pagan Saxon hold on England would prevent it being overland, especially in regard to church matters, such intercourse was necessarily by sea. Hence the association of the Irish Round Towers with those of Italy gets confirmation, and indeed seems to be increasingly held (see Arch. Review fol October, 1908, and following numbers).

A comparison of other details found in Italy and England will give some interesting results.

Some of the oldest Comacine capitals, side by side with richly carved ones, are massive cushion capitals, such as are to be found in the Crypt of S. Vincenzio at Gravedona.

The illustration of the capital of a column in S. Giaeomo di Como (Fig. 11) should be compared with the Norman capital from Winchester (Fig. 12), and one from the Como Museum with that from Milford Hants, and another from Selham Sussex (Figs. 13, 14 and 15).

Outside the apse of S. Sisto Viterbo (a roundarched church) an arcade occurs in which the interlaced pattern is alternated with the dog-tooth of almost Early English type (Fig. 16) . At S. Pietro Ancona a similar arcade is notched with an early dogtooth ornament while at the same church another arcade is surmounted with a chevron and running ornament of what we should call Norman character (Figs. 17 and 18).

On the west front of S. Paolo Pisa (a generally round-arched church) occur two pointed arches in the arcading having chevron treatment as at Wimborne Minster Dorset.

The lion excavated at Corstopitum near Hexham, already mentioned, (3) is obviously of the same family as those of the Comacines in Italy and its proximity to Hexham gives added reason for regarding it in this light.

The use of pilaster strips, common to the Italian campanile and the Saxon or early Norman Tower, suggests a relationship between the two and as regards plan there is not wanting good evidence of the Comacine influence on English work.

Not long since discoveries were made in connection with Abbot Wulfric's round church at S. Augustines Canterbury and, writing thereon in the Times, Mr. G. McN. Rushforth, F. S. A., mentions several round churches as having existed in England, saying it was about 68 A. D. that Wilfrid built the round church of S. Mary at Hexham, while Riviora points out that all these circular plans are derived directly or indirectly from Roman models, and that in choosing this form for the church of the Holy Sepulchre, Constantine did but follow the pattern of a typical Roman Mausoleum on the grand scale.

The plan of Canterbury Cathedral as it existed before 1076 carries out the Comacine idea, even to the two apses, one at each end and the campanili flanking the aisles, north and south.

Comment on all this is surely superfluous. It speaks for itself, and indeed it would appear that most authorities are agreed that from North Italy English architecture received both its inspiration and realization in its earlier days. That it was through the Comacines rather than through the Milanese or Lombard school (if indeed there were two distinct schools) one would submit is practically demonstrated in the foregoing comparison of the chief peculiarities of the two schools. (4)

That the Comacines merged into the great Masonic Gilds of the Middle Ages, and that as these declined, forms and ceremonies held and practiced by them were to a great extent preserved in the speculative Masonry of the present day, particularly that practiced under the English and American Constitutions, is still doubted by some and denied by one or two.

Merzario would have us believe that the Comacines, from whom he appears to derive a large number of other schools of medieval architecture, could be traced down to 1800 A. D., but such opinion would want a great deal of evidence to make it acceptable.

Sig. Monneret de Villard, who takes the view that they were a school distinct from other contemporary ones, holds that as an organized body they ceased to exist after the twelfth century.

A good illustration of the way in which symbols were transmitted even from the Temple of Solomon to the medieval Craftsmen and thence to our speculative Masonry, is to be found in the two pillars at Wurzburg Cathedral already mentioned. It has been pointed out that they were originally situated on either side of the porch but are now in the body of the Cathedral (their relative positions reversed), and that these shafts are interlaced in a manner already referred to in these pages.

One has thought it worth while to make some careful inquiries with regard to these pillars and hence before the commencement of the present war I was able to ascertain, on what I have reason to believe to be competent authority, that these pillars originally supported three archways of a porchway or entrance just within the nave, having over them a gallery approached by a staircase. In this position they would correspond to the arrangement of the porch at S. Pietro al Monte di civate, and they are said to be of the same date (Fig. 3a).

To get the knot effect they had to be clustered shafts, and like those at Arlezo (see Fig. 9) one appears to have more of these shafts in number than the other. This is significant, but what is more so is the fact that one capital bears on it the word B..... and the other the word J..... If these words were added at some recent time there would be nothing much in the argument, but as one is told as the result of expert examination the writing is of the same date as the columns, viz., before the end of the twelfth century, then it would seem to be a fair and reasonable conclusion that the Medieval Gilds had traditions of King Solomon's Temple, and also that our speculative system did take over signs and symbols, etc., from the operative lodges. The position of the pillars and their inscriptions admit of no other conclusion.

One wonders whether this particular form of knot rather than the intreccia of the Comacines is not that which is still named in Italy as Solomon's knot. If so, this would be yet another association worthy of notice.

The carving of working tools in connection with the Gild work of the Middle Ages is not without significance. The representation of a square or a plumbrule in the Catacombs, such as may be seen in the Lateran Museum, probably merely indicated the trade of the person commemorated, but when as in the representation of the Quatuor Coronati at Or S. Michele at Florence, are found the compasses, the level, the plumb-rule and the square, and in addition to these one of the four masons describing on the reversed capital of a column, a circle, at the same time that he applies a square, the conclusion is obvious that they have a deeper signification.

Again, at Assisi, on the Comacine Lodge, as well as on the Castle, the open compasses containing a rose are to be seen, and in the Castle work also a mason's

square. Other working tools are also depicted in the well-known Isabella Missal in the British Museum.

And as regards the Four Crowned Martyrs themselves, while not pressing too far from this connection any conclusion, it is well to call to mind a few, outstanding facts.

Sarcophagi are claimed as theirs in their church in Rome, founded in their honour, and in connection with which a Gild of Marble Cutters to the present time celebrate mass on the last Sunday of the month. Over the door of their chapel (S. Sylvestro, A. D. 1198- 1215) there is a fresco of the four with the inscription "statuariorum et Lapicidarum Corpus Anno MDLXX."

Edward Condor, in his paper contributed to "Ars Quatuor Coronatorum," (vol. 27, part 2), not only shows the strong obligation placed upon the Craft generally in London to attend mass on the 8th November, the festival of the Quatuor Coronati, as set forth in the ordinances and regulations of the body, A. D. 1841, but adds:

"The legend of the Four Crowned Martyrs (5) is purely Italian in its inception and spread with the Craft into Germany, Gaul and Britain. There is evidence of the legend in MSS of the seventh century A. D., and a church was built in their honour at Winchester, in the eighth 'century. (6)

"The festival was fixed for November 8th in the Sarum Missal of the eleventh century and from that date to the Reformation in the sixteenth century the day was regularly honoured in the English Church."

To this, be added, that the Masonic Lodge having perhaps the widest association in the world, viz., the Quatuor Coronati Lodge, in London, significantly associates its name with these martyrs.

The Masonic association with the two Saints, John the Baptist and John the Evangelist, finds some counterpart in the same association of these Saints with the Comacines illustrated in the frequent dedication of many of their churches to one or the other of these, as well as the dedication of the Island of Comacina to st. John the Baptist, whose annual festival, with much religious ceremony and high pageant, is still attended on the Island on Midsummer Day, by people from far and near.

Once more, and finally, from Merzario (page 93):

"It is at that time and to that movement of thought of studies and of persons particularly set on foot by the Comacines that certain writers make to rise the institution of Masonic unions or lodges, and of the primitive Masonry. Troya says that the curious or secret societies of the Comacines which under the Lombards had been circumscribed, although public, and lived without mysteries and without arrogance, began after Charlemagne to restrict themselves into more compact societies, to form their secret statutes, to have private rights and occult language, and to look forward to a proselytism international and almost European."

Hope has written:

"Lombardy was the cradle of the Association of Freemasons, and it is from these Societies or Gilds initiated by the Comacine Masters that he and various historians, Italian and not Italian, derive the Companies of Freemasons which diffused themselves from Italy to England, in Scotland, in Germany, in Switzerland, in Provence and Spain, and were the origin of the Freemasons lodges composed at first of architects, constructors and their colleagues only."

Taking together all these items of evidence, what conclusion can be reached other than that link by link we have a chain extending from the Roman Collegia through the

Comacines to the Medieval Gilds of the Middle Ages, and our speculative lodges of today, with traditions and associations clearly handed on unbroken.

As a frontispiece to the July issue of THE BUILDER is reproduced an old print, now in the Como Museum, showing the Island of Como as it was supposed to be in the day of its strength.

(1) See page 198, THE BUILDER, July.

(2) Peculiarity of some of the expressions in the transcripts made in these pages from Merzario is probably due to the translation from Italian to English being somewhat literal.

(3) See page 196, THE BUILDER, July.

(4) Notwithstanding the two views of Merzario and Monneret it is not unreasonable to point the probability of the derivation of the Milanese from the Comacine school, seeing that in the early days of the Lombards when they required artificers they sent for the Comacines, having none of their own.

(5) For an interesting article on the Church of the Quatuor Coronati, Rome, having special reference to its recently restored cloister, by Professor Forbes, see Ars Quatuor Coronatorum, vol. 27, part I.

(6) There may be a little mistake here since a church was built to the honour of the Quatuor Coronati, in Canterbury, early in the seventh century. Possibly there was another at Winchester, but evidence is wanting.

----o----

THE LYRIC ARGUMENT

I sing of brooks, of blossoms, birds and bowers,

Of April, May, of June, and July flowers;

I sing of May-poles, hock-carts, wassails, wakes,

Of bridegrooms, brides, and of their bridal cakes.

I write of Youth, of Love, and have access

By these, to sing of cleanly wantonness;

I sing of dews, of rains, and piece by piece,

Of balm, of oil, of spice, and ambergris;

I sing of times trans-shifting, and I write

How roses first came red, and lilies white;

I write of groves, of twilights, and I sing

The Court of Mab, and of the Fairy King.

I write of Hell; I sing and ever shall

Of Heaven, and hope to have it after all.

--Robert Herrick, 1591-1674.

----o----

FLOWERS

Spread golden flowers on my life,

And do it very often;

I'll need them in my daily strife

But not upon my coffin.

--John A. Joyce.

----o----

SYMBOLISM OF THE THREE DEGREES

BY BRO. OLIVER DAY STREET, ALABAMA

PART II--THE SYMBOLISM OF THE FELLOW CRAFT DEGREE

THE ceremonies of initiation, passing, and raising, as well as the lectures explanatory of them, are necessarily brief; want of time and the danger of over-burdening the candidate require that they should be so. The Mason, therefore, who relies solely upon what he sees and hears in the lodge will obtain a very inadequate conception of Freemasonry. He may and doubtless will be more or less affected by our ceremonies; it could scarcely be otherwise, so solemn and impressive are they, but he will fail to discover and understand some of the greater truths which lie hidden beneath the surface, and can never become truly speaking a "bright Mason."

Nearly every Masonic symbol or ceremony (like all true allegories) has two (sometimes more) significations, one literal, the other symbolical. The literal meaning, usually the more apparent, is often of great interest, frequently affording striking evidences as to the origin and antiquity of Freemasonry. But it is the symbolical or allegorical meaning, usually the more recondite, which appeals most to the thoughtful mind.

Nor is it unfortunate that the more important lessons are somewhat veiled from observation. We do not prize what we obtain easily; it is that for which we have striven or paid a big price which we value. If, therefore, from beneath the surface of these familiar ceremonies any of us by our own studies and reflections are enabled to discover and bring to light truths which have lain somewhat hidden, the appreciation of them is keener and the impression produced deeper and more lasting than if they had been open to superficial observation. For this reason many of the greatest lessons of Freemasonry are wisely hidden away as prizes for the studious and the diligent only. The "mysteries" and the "secrets" of Freemasonry are not synonymous terms; the mysteries continue such forever even to the Mason who will not study and read. Do you feel that Masonry is an idle and frivolous thing, unworthy of the attention of serious men? If so, did you ever reflect whether the fault was yours or that of the institution? Unless you are sure that you know what Freemasonry is and what it teaches and what are its designs and that you thoroughly understand its methods of teaching withhold your condemnation till you have made it the subject of a little serious study, because, as observed by an eminent authority, the character of the institution is "elevated in everyone's opinion just in proportion to the amount of knowledge that he has acquired of its symbolism, philosophy and history."

Freemasonry is a many sided subject. There is something in it which arrests and appeals to the shallowest mind or the most frivolous moral character. At the same time, there is much in it which has chained the thought and attention of the world's greatest intellects and wisest philosophers. It presents many aspects for study and investigation, either of which will amply repay the efforts of the intelligent mind and will lead to knowledge not merely curious, as some suppose, but of the utmost practical value.

I am forced to refer again to one line of thought touched on in the preceding lecture because I regard it as fundamental to the study and understanding of any part of Freemasonry. This idea is that Freemasonry is an elaborate allegory of human life, both individually and collectively, in all its varied aspects, past, present, and future; that the lodge represents the world into which mortal man is introduced, lives, moves, has his being and eventually dies; that it also represents the place or state of the redeemed in the life which we believe follows this; that the lodge-member typifies the individual man; that its organized membership represents mankind united into human society; that the ideal lodge-member, ruled by love, wisdom, strength and beauty, typifies man raised from this state of imperfection to one of perfection.

Of all the ceremonies of the lodge, the Fellow Craft degree, when viewed by itself is the most difficult and I believe the least generally understood. Preston, who wrote the first Monitor tells us that "such is the latitude of this degree that the most judicious may fail in an attempt to explain it." In Akin's Georgia Manual we read that the "splendid beauty of the Fellow Craft degree can be seen only by the studious eye and that the Master vho would impress it upon the candidate must store his mind with the history, traditions and ritualism of this degree."

A flood of light, however, is at once shed upon the subject when we consider it a part of a human allegory, of which the Entered Apprentice and Master's degrees are respectively the beginning and the completion.

Let us then briefly consider it in this manner and endeavor to reach a clearer understanding of its meaning. That we may the better perceive just where it falls into the complete scheme, it will be necessary first to consider for a moment the Entered Apprentice and Master's degrees.

We are told in the Master's lecture that the Entered Apprentice represents youth; the Fellow Craft, manhood; and the Master Mason, old age. A little study will serve to show us how completely this simile is justified.

The introduction or first admission of the Entered Apprentice candidate into the lodge, therefore, typifies the entrance of man upon the world's stage of action or in other words, the birth of the child into this life. The distinguished Masonic scholar, Dr. Mackey, says that the Entered Apprentice is a "child in Masonry" and we read in many Monitors that "the first or Entered Apprentice degree is intended symbolically to represent the entrance of man into the world in which he is afterwards to become a living and thinking actor. In English working the candidate is reminded that his admission into the Entered Apprentice lodge "in a state of helpless ignorance was an emblematical representation of the entrance of all men on this their mortal existence." (1)

The preparation of the candidate and the plight in which he is admitted an Entered Apprentice strikingly symbolizes the helpless, destitute, blind and ignorant condition of the newly born babe. Yea, it is even certain that there are features preserved in Masonic symbolism which allude to that part of life preceding even birth and which hint at the phenomena of coition, generation, conception and gestation of the child in its mother's womb. These things rightly considered are as much a part and as pure and holy a part of a human life as birth or death, and could no more be omitted from any complete representation of it. Let no one, therefore, imagine that he has found anything impure in Freemasonry because he has discovered in it symbols and ceremonies which once undoubtedly bore phallic significations.

We may, therefore, say that the Masonic system epitomizes allegorically the life of man from the moment he is begotten through every stage of existence, conception, gestation, birth, infancy, childhood, youth, manhood, old age, death, the resurrection and everlasting life. Did any greater theme ever engage the attention of any society? Anything that pertains to any of these great subjects and which tends to strengthen, to elevate or to ennoble the human mind and character is properly a part of Freemasonry.

The first important lesson impressed upon the candidate after his entrance into the lodge is intended to signify to us that the very first idea that ought to be instilled into the mind of the child is a reverence and adoration for the Deity, the great and incomprehensible author of its existence. From beginning to the end, the Entered Apprentice degree is a series of moral lessons. This is a hint so broad that one need not be wise in order to understand that the moral training and education of the child should precede even the development and cultivation of its intellect. How many parents and teachers fail just at this point! They polish and adorn the minds of their children and pupils with great diligence at the same time neglecting their moral training, and when too late find that often they have made of them smart criminals.

The placing of the young Entered Apprentice in the northeast corner of the lodge in imitation of the ancient custom of laying the corner stone of a building in the northeast corner, signifies that as an Entered Apprentice he has but laid the foundation whereon to build his future moral edifice, that of life and character. It aptly and fully

symbolizes the end of the preparatory period and the beginning of the constructive period of human life.

The admonition there given him is to the effect that, having laid the foundation true, he should take care that the superstructure is reared ill like manner; in other words, that his life, his moral temple be kept in harmony with the moral precepts which have been given him in the Entered Apprentice degree.

This likening of the human body to a temple of God is an ancient metaphor. Jesus' employment of it in speaking of his own body was but in keeping with a common practice among Jewish writers and teachers of his time. It immensely dignifies the physical body of man and teaches that, when kept clean both in the literal and the moral sense, it is a fit place for even Diety himself to dwell.

This body so powerfully and yet so delicately contrived that often apparently slight causes produce death, we have no right to defile or abuse with any kind of excess. No mechanism was ever so delicately adjusted and no careful engineer would ever think of putting even too much oil upon a fine piece of machinery. Yet excessive indulgence in food, drink, or other appetites works far greater injury to our bodies.

The lesson is that we have no more right to defile or abuse our bodies than had the Jew to defile the Temple of God upon Mount Moriah.

In the Third degree the matter pressed upon our attention are the closing years of life, death and the vast hereafter. The xii chapter of Ecclesiastes, the most beautiful and affecting description of old age in all literature, is introduced. We are also told that the events it celebrates occurred just before the completion of the Temple, which is but a figurative way of saying that the period of life symbolized by the Master's degree is that just preceding its close, just before the completion of the moral and spiritual temple. (2) It is, therefore, with the greatest propriety that the Master's degree is said to represent old age.

If then the Entered Apprentice represents childhood and youth, and the Master Mason old age, the Fellow Craft degree should, in order to complete the allegory, represent middle life and its labors, and this is precisely what it does with the greatest beauty and consistency.

Although the candidate for the Fellow Craft degree is to be regarded as a seeker after knowledge, yet the first section of this degree consists chiefly of a reiteration of the moral teachings of the First degree. This is to remind the young man as he is about to enter upon the serious labors and struggles of life that virtue is to be always the first consideration, that no knowledge, no success which is purchased at the sacrifice of morals, honor or integrity is to be prized. This lesson is repeated more than once in the course of this degree, admonishing us that, no matter how engrossed in the affairs of life we may become, we should never suffer the allurements of coveted gains to seduce us from the pathway of strict rectitude and justice.

Although thus reiterating and emphasizing the moral precepts of the First degree, the Fellow Craft degree is as distinctly intellectual in its purpose and spirit as the Entered Apprentice is moral. The great theme of the Second degree is the attainment of knowledge, the cultivation of the mind and the acquisition of habits of industry. (3) This feature becomes prominent in the second section of this degree. Preston, who, as already observed, wrote what might he termed the first Monitor, says that while the First degree is intended "to enforce the duties of morality," the Second "comprehends a more diffusive system of knowledge." We read in Simon's Monitor that "the Entered Apprentice is to emerge from the darkness to light; the Fellow Craft is to come out of ignorance into knowledge." Dr. Mackey expresses it thus: "The lessons the Entered Apprentice receives are simply intended to cleanse the heart and prepare the recipient for that mental illumination which is to be given in the succeeding degree," and further he says, "The candidate in the Second degree represents a man starting forth on the journey of life with the great task before him of self-improvement," and that the result is to be the development of all his intellectual faculties and the acquisition of truth and knowledge. In England, the candidate is informed that while in the Entered Apprentice degree "he made himself acquainted with the principles of moral truth and virtue, he is in the Fellow Craft degree permitted to extend his researches into the hidden mysteries of nature and science," and that he is "led in the Second degree to contemplate the intellectual faculty and to trace it from its development, through the paths of heavenly science, even to the throne of God himself." Brother J.

W. Horsely, Rector of St. Peter's Cathedral, London, thus expresses the idea: "Generally, therefore, we may say that the Third degree represents and enforces the blessedness of spiritual life and the duty of progress therein, as the Second degree performs the same office for the intellectual life, and the first for the moral life." (4)

THE JEWELS OF A FELLOW CRAFT

The very means of gaining admission into a Fellow Craft lodge* * *, alluding to the three jewels of Fellow Craft, are made to typify the processes of communicating, acquiring and preserving knowledge. "The attentive ear receives the sound from the instructive tongue and the mysteries of Freemasonry (as indeed all other knowledge) are safely lodged in the repository of faithful breasts."

THE WORKING TOOLS

The plumb, square, and level were the appropriate tools of the operative Fellow Craft Mason. To the Master or Overseer fell the duty of superintendence, to the Entered Apprentice that of gathering and rough hewing of the materials, but to the Fellow Craft fell the labor of actual construction. This involved the laying of level foundations and courses, the erection of perpendicular walls and the bringing of the stones to perfectly rectangular shape. These labors necessitated the constant use by the operative Fellow Craft Mason of the plumb, square and level. Their operative uses very appropriately symbolize the analogous processes in the building of human character. This symbolical application of these implements of the builder is by no means recent; it dates back even among the Chinese more than 700 years before Christ. Five hundred years before Christ what we call the Golden Rule was by the Chinese called "the principle of acting on the square." Mencius, the great Chinese philosopher, who lived in the third century before Christ, teaches that men should apply the square and level to their lives, and speaking figuratively says that he who would acquire wisdom must make use of the square and compasses.

BOAZ AND JACHIN

Solomon, in accordance with the common practice of his day, placed two immense and highly ornate pillars or columns at the entrance of his temple. It is well known that King Hiram did the like for the great temple to Melcarth erected by him at Tyre. Many other instances might be cited. Whence originated this custom has been a matter for much speculation. We have seen what was the ancient conception of the form of the earth. To their world the Strait of Gibraltar appeared to be a veritable door of entry. On either side of this entrance rose two enormous rock promotories, Abyla and Calpe, (now called Gibraltar and Ceuta) which completely commanded egress and ingress and are familiarly known as the Pillars of Hercules. They were believed by the ancients to mark the western boundary of the world, Many have seen in these two vast columns of stone, set by nature to the entrance of the then known world, the counterparts of the pillars so often set by the ancients at the entrance to their temples, which were to them, as the lodge is to us, symbols of the world.

The first objects that engage the attention of the Fellow Craft on his way to the Middle Chamber are the representatives of these pillars at the entrance to Solomon's Temple. In addition to the explanation given in the lodge, they undoubtedly have also an allusion to the two legendary pillars of Enoch upon which tradition tells us all the wisdom of the ancient world was inscribed in order to preserve it "against inundation and conflagrations." Standing at the very threshold of Solomon's Temple, as well as of the Fellow Craft lodge, they admonish us that after a proper moral training the acquisition of wisdom is the next necessary preparation for a useful and successful life. (5) Their names, Boaz and Jachin, possess also a moral signification, meaning together that "in strength God will establish His house." Symbolically applied to the candidate, they mean that God will firmly establish the moral and spiritual edifice of the just and upright man.

THE GLOBES

The idea that the globes upon the two brazen pillars represent the globes celestial and terrestrial is certainly modern. The globular form of the earth was unknown to the ancients. Except to a few profound thinkers like Plato, the conception of the earth as a sphere was utterly foreign. Not until about the time of the discovery of America did this fact become generally understood.

Moreover, the Bible, at least in English translations, says nothing of any globes upon the pillars, but distinctly states that there were "made two chapiters of molten brass to set upon the tops of the pillars," and that "upon the tops of the pillars was lily-work." 1 Kings vii, 16, 22. The more recent revisions of the Bible call the "chapiters" by their more familiar name of "capitals." The learned Jewish Rabbi, Solomon Jehudi, speaks of them as "pommels," a word signifying a globular ornament. It is well known that many of the architectural features and ornamental designs of Solomon's Temple were borrowed from the Egyptians. The so-called "lily-work" was unquestionably some form of water-lily or lotus pattern of ornamention so common in ancient architecture and which even now is employed in conventionalized forms nearly everywhere. It sometimes assumes the form of the lotus leaf, at others of the full blown blossom, and at others still of the bud. Our common "egg and dalt" pattern is a development therefrom.

At the time of Solomon, one of the most frequent and at the same time one of the most beautiful of the lotus or water-lily designs was the lotus-bud capital, which often assumed an egglike or oval shape. It is accurately indicated by the word "pommel," and indeed this term is employed in some of our Masonic Monitors in lieu of the term "globes." There seems little reason to doubt that the two Brazen Pillars were columns of the Egyptian style with the lotus-bud capitals. Their great diameter as compared to their height (about six diameters) is another strong evidence of their Egyptian derivation. Furthermore, we know that winged globular ornaments, sometimes of immense size, were extensively employed by the Egyptians in adorning the entrances to their temples.

The lotus or water-lily was the sacred plant of the Egyptians and among other things signified "Universality." The conclusion, therefore, seems reasonable that, if there was anything like globes on the two Brazen Pillars, they were not true globes of the earth and of the heavens, but representations of the lotus-bud. If so, though the symbol has not been accurately perpetuated, the symbolism has.

There is another ancient conception to which the idea of globes upon the pillars may be related. From remotest times men must have observed that numerous forms of life proceeded from an egg. This observation gave rise to the belief which we know to

have been widely disseminated in ancient times, and which modern science has almost completely confirmed, that life in every form proceeds from an egg. This supposed universal source of life became to the ancients the symbol of the source of things universal. In other words, the egg was the symbol of the Universal Mother. It is easily perceivable that to a people entertaining these ideas, globes or eggs mounted upon columns would convey the idea of universality.

LILY-WORK

In addition to the lotus capitals, no doubt the two pillars were, in keeping with the universal custom of the time, further ornamented with various forms of the lotus or water-lily design. The familiar token of peace with us is the palm branch, but to the Egyptian and the Jew this office was fulfilled by the lotus or water-lily. It is, therefore, with precise accuracy that we say that the lotus, or Egyptian water-lily, (an entirely different plant from our lily,) denotes peace.

THE NET-WORK

The net work which adorned the capitals or chapiters of the pillars might be more familiarly described as "lattice-work." Curious specimens of this ornamentation are found in ancient and medieval architecture, particularly in that of the Magistri Comacini, or Comacine Masters of Northern Italy. Many of these are of the most beautiful and intricate designs and without either beginning or end. A more appropriate emblem of unity than these could not be conceived.

It is interesting to note in this connection, that recently a woman, and of course a non-Mason, Mrs. Baxter, writing under the nom de plume of Leader Scott, has in her splendid book, "The Cathedral Builders, adduced much evidence to prove that our modern Freemasonry is derived from these same Magistri Comacini, and through them from the Collegia Fabrorum, or Colleges of Builders, of the pre-Christian Roman era. To my mind, one of the strongest of these evidences is the common possession and employment of this net-work ornamentation.

This tracing of our society back to the Roman Building Societies of the eighth century before Christ, (if it can be sustained,) carries us back to the time when we know that building societies were common not only in Rome, but in Greece, Egypt, Asia Minor, and Palestine. Indeed, it is impossible to explain the erection of such architectural wonders as the great pyramids and temples of Egypt, Asia, Greece and Rome, without supposing the existence at that time of building societies, or associations of architects, embracing within themselves the most brilliant intellects and skillful workmen, not only then living, but whose superior the world has never since seen; in other words, precisely such a society as our traditions teach built King Solomon's Temple. Evidences of ancient history point to the existence of such a brotherhood, known as the Dionysian Architects, at Tyre, the home of the two Hirams at the time of the building of the Temple and it was to this place, according to Scripture, that Solomon sent when he wanted artisans competent to carry out his great design.

THE POMEGRANATE

The pomegranate, which also adorned the capitals of the pillars, is a symbol of great antiquity, but its meaning seems to have been sacredly guarded. Pausanias, who wrote about 160 A. D., calls it aporreto teros logos,--i. e. a forbidden mystery. Ancient deities were often depicted holding this fruit in their hands and this, Achilles Statius, Bishop of Alexandria, says "had a mystical meaning." The Syrians at Damascus anciently worshipped a god whom they called "Rimmon," and this we know to be the Hebrew word for pomegranate.

Cumberland, Bishop of Peterborough, a most learned antiquarian, guessed that on account of the great number of its seeds a pomegranate in the hand of a god denoted fruitfulness or fecundy. This corresponds closely enough with the meaning that we, as Masons attach to it,--that of plenty.

OPERATIVE AND SPECULATIVE MASONRY

The candidate is informed that there are two kinds of Masonry, operative and speculative; the one, the erection of material edifice to shelter us from the inclemencies of the seasons; the other, the building of that moral, religious and spiritual edifice, human life and character, that house not made with hands eternal in the heavens. He is reminded of the historical fact that our ancient brethren wrought in both kinds of Masonry, but we work in speculative only. With this distinction in mind, the candidate is expected to be able to grasp the allegorical meanings of the succeeding ceremonies.

THE WINDING STAIRS

In the Winding stairs an architectural feature of Solomon's Temple is seized upon to symbolize the journey of life. It is not a placid stream down which one may lazily float, it is not even a straight or level pathway along which one may travel with a minimum of exertion; it is a devious and tortuous way, requiring labor and effort for its accomplishment. This is appropriately symbolized by a winding stairway. It teaches us that our lives should be neither downward nor on a dead level, but, although difficult, progressive and upward.

SCIENCE OF NUMBERS

The Winding stairs consist of 3, 5 and 7 steps, numbers which among the ancients were deemed of a mysterious nature. This introduces us to what is to us one of the most curious bodies of learning of the ancient world, what is known as their Science of Numbers, many fragments of which are scattered throughout Masonry. It is exceedingly difficult for the modern mind to get any grasp whatever upon what is meant by this so called science, so highly speculative was it. It does not allude as its name might seem to indicate, to any of the mathematical sciences, or anything akin to them. It was a system of moral science or philosophy, wherein numbers were given symbolical meaning and the letters of the alphabet were given numerical values; whence words were supposed to have certain occult significations according to the sums or multiples of the numerical equivalents of its letters. The elaboration of this idea was productive of what is known as the Hebrew Kabala. Pythagoras is reputed to have introduced this school among the Greeks and according to Aristotle he taught

that "Number is the principle of all things and that the organization of the Universe is an harmonic system of numerical ratios." (6) To illustrate, the soul was made to correspond to the number 6, and 7 was the counterpart of reason and health.

The numbers 3, 5 and 7 had many meanings among the Jews which are not elucidated in the lodge. The preservation in our ritual of hints of this learning of a past age is now chiefly valuable to us as a proof of the antiquity of Masonic symbolism. (7)

THE THREE STEPS

Adopting the method of these ancient worthies but varying the meaning, we make the number 3 to allude to the organization of our Society with its three degrees and its three principal officers. Among the earliest realizations of every man is that no man lives to himself alone; that he is dependent upon his fellow creatures and they upon him; that he owes them and they owe him mutual aid, support and protection; that to secure these advantages some must rule and some must at least temporarily obey; that there must be classes and that progress from one class to another must depend upon proficiency in the former. This state of mutual obligation and mutual dependance of men upon one another we call Society. The Three steps, alluding to the three degrees and the division of our society into those who govern and those who obey, leads to the ideas of organization and subordination in the lodge. We have seen that the lodge symbolizes the world; so its organization symbolizes that of the world into society and governments. Dr. Mackey says "that the reference to the organization of the Masonic institution is intended to remind the aspirant of the union of men into society and the development of the social state out of the state of nature. He is thus reminded in the very outset of his journey of the blessings which arise from civilization and of the fruits of virtue and the knowledge which are derived from that condition. In the allusion to the affairs of the lodge and the degree of Masonry as explanatory of the organization of our own society, we clothe in symbolic language," says Dr. Mackey, "the history of the organization of society" in general. (8) This feature is brought out prominently in many Monitors.

No representation of the pathway to knowledge would of course be complete without some allusion to the means by which it is to he acquired. Thus are the allusions to the

five senses of human nature to be understood. A moment's reflection will prove to us that through them we gain all our knowledge and that without them we could learn nothing. What wonderful and noble faculties and yet how seldom even thought of by us and how little appreciated and understood! No nobler or more interesting subjects for study exist in all the realms of nature than hearing, seeing, feeling, smelling, and tasting. What a truly marvelous organ is the eye, which can without contact make us sensible of the presence, the form and the color of objects at a distance and through which we obtain our knowledge and appreciation of all that is beautiful in nature. The senses of hearing and feeling are scarcely less wonderful and are equally important. A little reflection will also furnish us with additional reasons to those given in the lodge why hearing, seeing and feeling are most revered by Masons. They are in every way the most important. Consider for a moment the relatively small part of our knowledge that comes through tasting and smelling, and how utterly useless these two senses were to our ancient brethren in their operative labors. Then consider again how helpless a human creature would be who possessed neither hearing, seeing or feeling. Helen Keller is rightly considered a marvel, yet she is bereft of only two of these, hearing and seeing. Deprive her of her finely attenuated sense of feeling and it would have been impossible for her to have made any progress whatever in knowledge. Commenting on this part of the ritual, Thomas Smith Webb says, "To sum up the whole of this transcendant measure of God's bounty to man, we shall add that memory, imagination, taste, reasoning, moral perception and all the active powers of the soul present a vast and boundless field for philosophical disquisition which far exceeds human inquiry." We could have none of these without the five senses, and they are, therefore, introduced as symbols of intellectual cultivation. (9)

The disquisition upon the five senses of human nature which appears in our American Monitors may be found in the English Monitors also which preceded the revision of Dr. Hemming in 1813. He eliminated all reference to them and they are still missing from authorized English "work." We feel that in some way Dr. Hemming must surely have failed to catch the meaning of this part of our symbolism. Dr. George Oliver, an eminent and learned English Mason, deplores the omission and says that it ought by all means to be restored.

Having thus indicated to the candidate something of the importance and the means of acquiring knowledge, the proper fields of study and investigation are next pointed out.

THE FIVE ORDERS IN ARCHITECTURE

The five steps are said to allude further to the five orders in architecture, the Tuscan, the Doric, the Ionic, the Corinthian and the Composite. Their origins and their relative merits are pointed out, and we are told something of architecture in general. We would naturally expect something on this subject in a society derived from one of actual builders and architects, and here we have an internal evidence of the great age of Freemasonry. This is a flotsam which has been wafted to us down the stream of time from that remote period when Freemasonry w as an organization of operative Masons. To our speculative society it typifies all the other useful arts and serves to convey to the intelligent mind the truth that architecture considered as one of the fine arts is a subject well worthy of our study. It is through architecture that every great people have left the enduring records of their fame. Books perish and decay, but from their buildings, which still remain, we know for a certainty of the great nations of antiquity. George Moller, in his charming essay on Gothic Architecture, speaks of these architectural remains as "documents of stone" and declares that they "afford to those who can read them the most lively picture of centuries that have lapsed." (10)

THE SEVEN LIBERAL ARTS AND SCIENCES

Other fields of study are said to consist of the seven liberal arts and sciences and are enumerated as grammar, rhetoric, logic, arithmetic, geometry, music and astronomy. In our Fellows Craft's charge we are recommended to study "the liberal arts and sciences which tend so effectually to polish and adorn the mind." In England ("Emulation Working,") the candidate is informed that he "is expected to make the liberal arts and sciences his future study, that he may 'the better be enabled to discharge his duties as a Mason, and estimate the wonderful works of the Almighty." (11)

It is, of course, obvious at a glance that these seven subjects enumerated above by no means exhaust the fields of knowledge now open to man, but the time once was when they did. And herein is another incontestible evidence of the great age of Freemasonry and its ceremonies. I cannot do better than quote Dr. Mackey again. He says that in the seventh century, that is to say 1300 years ago, "these seven heads were supposed

to include universal knowledge. He who was master of these was thought to have no need of a precepter to explain any books or to solve any questions which lay within the compass of human reason; knowledge of the trivium (as grammar, rhetoric and logic were then denominated,) having furnished him with the key to all language, and that of the quadrivium (arithmetic, geometry, music and astronomy) having opened to him the secret laws of nature." At a period, says Dr. Mackey "when few were instructed in the trivium and very few studied the quadrivium, to be master of both was sufficient to complete the character of a philosopher."

The term trivium means the three ways or paths, and quadrivium the four ways or paths to knowledge. Hence it is with the greatest propriety that it is said that we are taught in the Fellow Craft degree to explore the paths of heavenly science. (12)

There is another interesting feature of the total number of steps of the Winding Stairs, fifteen in all. This was an important symbol among the Jews, because it was the sum of the numerical equivalents of the Hebrew letters composing the word J A H--one of the names of Deity.

It will also be noted that the number of each series of steps, three, five and seven, as well as the total number of steps, fifteen, is odd. As we have seen, odd numbers were by the ancients regarded with greater veneration than were even numbers. Vitrivius, the great Roman architect, who flourished just before Christ, states that the ancient temples were always approached by an odd number of steps. The reason, he says, was that commencing with the right foot at the bottom, the worshipper would find the same foot in advance when he entered the temple, and that this was considered a favorable omen. The thoughtful Mason cannot fail to be struck with the coincidence here indicated.

GEOMETRY

Preeminence is given by our ritual to the science of Geometry. This now appears strange, but if we regard its history we will cease to be surprised. It and its allied

branches, (trigonometry, architecture and astronomy), was the only exact science known to the ancients, but the perfection to which they had reduced it is even now constantly surprising us. By it all mathematical calculations were made. Arithmetic and algebra were then unknown. The astonishing results obtained by them from an application of geometrical processes were well calculated to impress the mind. As the only exact science known to them, it was the most appropriate emblem of moral perfection, in an age when everything had its symbol. We accordingly read in our Masonic Monitors that of the seven liberal arts and sciences, "Geometry is the most revered by Masons"; that "it is the foundation of architecture and the root of mathematics"; that it is "the first and noblest of sciences"; that it is "the basis on which the superstructure of Masonry is erected"; that by it "we may curiously trace nature through her various windings to her most concealed recesses"; and "discover the power, the wisdom and the goodness of the Grand Artificer of the Universe"; that "Geometry or Masonry, originally synonymous terms, being of a divine and moral nature, is enriched with the most useful knowledge"; that "while it proves the wonderful properties of nature, it demonstrates the more important truths of morality."

It cannot be denied that to the present generation and in our present state of learning, Geometry is nothing of the kind. To anyone except a Freemason, and to the great majority of them, the idea that Geometry inculcates moral truth is utterly foreign and incomprehensible. Those members of the craft who have ever thought of the matter at all, as a rule look upon these expressions as crude extravagances, as distorted attempts to attach a speculative meaning to a science or an art which had never properly borne any other than a practical signification. We are not surprised, it is true, to find still incorporated in our system these inheritances of a past age and simply tolerate them as such without any serious attempt to ascertain their meaning or to measure their significance.

While, as stated, Geometry does not at present enjoy any such an enviable distinction among the sciences as that claimed for it in our Masonic ritual, yet the time once was when it was precisely so regarded by the wisest of men on earth. (13)

What then is the significance of these ideas of a past age in our Masonic system ? It seems to me to afford the strongest internal evidence of the great age of our Masonic ritual and symbolism. (14)

The seven liberal arts and sciences, as thus enumerated in the lodge, are not now to be understood literally, but rather as a symbol of what they once were in fact, namely, the entire domain of human knowledge and research. No one man is, of course, expected to cultivate the whole of this vast field, but this part of the ceremony of passing urges upon us the importance and the duty of constantly applying our minds to the attainment of wisdom in some of its forms. We have no right to be idle. It is a sin against God, ourselves and society.

Contemplate the despicable figure of the habitual loafer who sits on the curbstone or whittles away his days, telling anecdotes which could not be repeated in respectable society. Listen to the "loud laugh of his vacant mind," see what a large share of his time, that most priceless gift of God, he wastes in indolence or in the pursuits that are either unprofitable or positively hurtful. Is it any wonder that so many men fail in life and that the progress of the race as a whole is so exceedingly slow ? What a multitude of drones there are in the hive who are not only to be fed and clothed by the industrious, but who are positive hindrances and stumbling blocks in the way of those industrious ones who would progress. Note how almost invariably you find the idler on the wrong side of every question that arises in his community. See how he resents with bitterness the prosperity of his moral and industrious neighbor and falls into a habit of chronic antagonism to him. They will not work; fed and clothed they must be; if they cannot dead-beat a living, they turn to crime in order to get it. What a great lesson then is here taught by Masonry! Whatever others may be, Masons have no right to be idlers and loafers. It is our God given privilege and our solemn duty to work, work, work, not because a night is coming when man's work is done, but that we may be able to do better work and more work in that brighter day that all good Masons expect to see when this life has passed away.

THE WAGES OF A FELLOW CRAFT

In the Middle Chamber we are informed what the wages shall be to the faithful Craftsman who has observed the moral and the divine law and wasted not his time in idleness or vice. We are told that they shall be corn, wine and oil. Such was literally true to our ancient operative brethren, as our old documents abundantly prove. With us, of course, they are not received in the realistic sense, but emblematically. From a

remoteness of time when the memory of man runneth not to the contrary, the spica, or ear of corn, has symbolized plenty; wine has symbolized health; and oil has symbolized peace.

The faithful Fellow Craft is, therefore, assured that his wages, his reward, shall be plenty, not mere sufficiency but plentitude to supply all his physical, moral and spiritual wants; health of body, mind and soul; peace in this life, in the hour of death, and in the life to come. Are not these wages worthy of the laborer? Verily, do they not include all things that can in any wise contribute to our real comfort and happiness?

Idleness and vice surely lead to their opposites, poverty, disease and despair.

While I have by no means exhausted the subject this, my brethren, is briefly the meaning and purpose of the Fellow Craft degree, and, if you do not already, I am sure that a little study and reflection will lead you to agree with me that in beauty and purity and loftiness of conception this degree is worthy to keep company with those splendid degrees of Entered Apprentice and Master Mason.

(1) Mackey's Symbolism, p. 307.

(2) Idem.

(3) Idem.

(4) Ars Quatuor Coronatorum, vol. XII. p. 2.

(5) Mackey's Symbolism, p. 219.

(6) Univ. Cyc., vol. 9, p. 560.

(7) Mackey's Symbolism, pp. 219, 225.

(8) Idem, p. 221.

(9) Idem, p. 222.

(10) Mas. Mag. vol. 6, p. 427; Mackey's Symbolism, pp. 222, 223.

(11) Yarker's Arcane School, p. 118.

(12) Mackey's Symbolism, pp. 223, 224.

(13) Ars Quatuor Coronatorum, vol. X, p. 82, Freeman, vol. XLVIII, p. 417.

(14) Ars Quatuor Coronatorum, vol. V, p. 168.

----o----

REPORT OF COMMITTEE ON MASONIC RESEARCH OF THE GRAND LODGE OF WISCONSIN

To further the study side of Masonry to such an extent as possible, was the purpose for which this Committee was appointed. The idea was not new; many of our Past Grand Masters have earnestly desired to promote a more thorough knowledge of Masonry, and in 1915, Past Grand Master N. M. Littlejohn, offered the following resolution, which was adopted: "Resolved, That at the meetings of subordinate lodges when there is no degree work, the Worshipful Master shall have prepared and introduce exercises of an interesting and instructive character, such as an address, the reading of interesting articles, recitations, music or other proper entertainments calculated to keep the members interested in the work of the order."

Many Masters of lodges endeavored to carry out the spirit of the resolution; but in too many cases the degree work was apparently so strenous that tirrle was not to be found at the regular communications for the lodge to improve itself in Masonic knowledge beyond the ritualistic work. The ritual is the foundation of all Masonic knowledge; it is the key to the secrets that are worth while; but we believe the Master Mason should not be permitted to infer that he has received the sum of Masonic knowledge, but should have the way to the beauties of its literature clearly pointed out to him. If the regular communications of the lodge are so far taken up with degree work as to make it impracticable we believe an occasional special communication for the purpose of

helping the brethren and inducing others to become interested would be of great benefit to the lodge and to its membership. It has always been found that the Mason who has a broad conception of Masonry is the most helpful to his lodge and to the Craft and it will reflect credit on the lodge to have a high percentage of such Masons.

Immediately after its appointment your Committee met and formulated plans. A circular letter was sent to every lodge asking for the names of those brethren who would be interested, and upon receiving replies, a communication, outlining plans of study, containing sugggestions for the formation of study clubs, giving a short list of the most available and reliable books for popular reading and a notification that the Committee would use the Masonic Tidings for supplying short outlines of topics of interest. We also invited the brethren to call upon us for any assistance we could give them.

With the co-operation of Masonic Tidings, we have been able to furnish the brethren with seven of the outlines of Masonic study.

A copy of "The Encyclopedia Handbook" has been sent to all brethren who have expressed an interest in the work of the Committee, and we believe this book will induce many of the brethren to use Mackey's Encyclopedia in their search for more light. The "Handbook" itself contains a fund of the most useful information to every Mason.

A pamphlet entitled "What is Freemasonry ? Whence did it originate?" written for the purpose of arousing an interest in the study of Masonic history and philosophy has been issued by the Committee.

Your Committee held a meeting at the Scottish Rite Cathedral on March 29th, at which time we invited representatives from Milwaukee lodges to be present, and plans were discussed for promoting the study side of Masonry in Milwaukee. Several earnest, zealous and well qualified brethren in Milwaukee are working hard to inculcate a love of Masonic literature among the brethren and one lodge has quite materially improved its library.

Your Committee has received the co-operation of several talented and well informed brethren in the organization of a "Lecture Bureau"; and these brethren are now ready to respond to calls for lectures from study clubs or lodges who desire them. We feel that this is one of the best results we have accomplished.

In response to inquiries, your Committee has assisted brethren in the selection of Masonic books and answered inquiries as to where they might be procured.

A meeting of the Committee has been held every month and in several cases oftener and the appropriation of $300.00 which this Grand Lodge voted for its use has been used with economy. The expenditures have totaled $91.14, leaving an unexpended balance of $208.86.

Our work is for your inspection, and should it meet with your approval we recommend that a Committee on Masonic Research be appointed for the coming Masonic year and that $300.00 be appropriated for their use. Fraternally submitted,

Signed by entire committee.

Report was adopted by Grand Lodge, June 11th, 1918.

----o----

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN -- No. 20

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. H.L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY

FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of a Lodge.

B. The Lodge and the Candidate.

C. First steps.

D. Second steps.

E. Third steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto. (Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

QUESTIONS ON "THE LIGHTS"

I Why do you suppose that the old operative Masons made use of the "shock" in their ceremonies ? What is your theory as to why they used it at the time of the candidate's entrance ? Why should the "shock of enlightenment" be retained in our ritual ? Can you think of some analogous ceremony used in every day life? Is our custom of firing a volley over the grave of a soldier, or while raising or lowering the flag like the "shock" as used in our ritual ? How did the "shock" affect you during your initiation?

II Of what is the hoodwink a symbol ? Was it used in ancient fraternities ? In the Ancient Mysteries, for example ? If so, why do you think they used it ? What does the removal of the hoodwink signify? Why is it removed just when it is? Why is it not left on until the end of the work in each degree? When is the school-boy's hoodwink of ignorance removed ? Are you wearing any mental hoodwinks? If so, how can you get them off? Do men wear political, religious, social hoodwinks?

III What is the meaning of "Light" in Masonry ? Are there any other Lights in Masonry aside from the (Greater and the Lesser? What are the Great Lights in politics? In business? How does a man or a nation find "a place in the sun" ?

IV Why is the Holy Bible called the V. S. L. ? To what extent are the materials in our ritual drawn from it? In what sense is the Bible true ? What constitutes its "unity" ? How many books in it? Can you tell how these books came to be gathered together ? Can you tell the difference between the canon (or "collection") of books used as the

Bible by the Greek Catholics, the Roman Catholics, and the Protestants ? What is inspiration ? In what way is the Bible inspired ?

What does "infallible" mean ? Is the Bible infallible as history ? As a book of science ? In what way is it infallible ? If it is infallible in any manner at all how can we prove it? How can its teachings be verified? How are scientific teachings verified ?

Of what is the Bible a symbol ? What are the sacred hooks of other races ? When, and for what reason, can those books be substituted for the Bible on a Masonic altar ? In what manner can other sacred books serve as a symbol of that of which the V. S. L. is the symbol?

V In how many ways is the Square used in our ritual ? Describe the Square as it is used Masonically. Why did early peoples think that the earth was cubical or square-shape ? How did the Square come to have its present significance ? What is the Great Light of which it is a symbol? Why do we say of an honest man "that he is square" ? What do we mean by "the square deal" ? Why do we say that a dishonest man is "crooked"? Is dishonesty ever justifiable? Is a dishonest man like one who walks in the dark? Why?

VI Why did ancient peoples believe the heavens to be circular? What did the Compasses signify to them ? What do they signify to us ? Do you believe that there is a divine element in you ? Is there a divine element in a murderer ? How can we discover the divine in others and in ourselves ? How can we learn to let it rule us ? Explain the various positions of the Compasses with relationship to the Square, and explain the reason for this.

VII Who were the Hermeticists ? How did their symbols come to be adopted by early Masons ? Are the Hermeticists still in existence ? Why is the sun an emblem of the male element in nature ? The moon an emblem of the female ? Can you name some noted modern man in whom the masculine predominates? In whom the feminine ? What is meant by "balance" in life ? Why do you call some men "unbalanced" ? What

are the penalties of being unbalanced? Is a fanatic unbalanced? If so why? Who is the masterful man ? How does he become masterful ? In what way is he a more valuable member of society ? How does Masonry help us to become masterful ? Has it really helped you ?

SUPPLEMENTAL REFERENCES

The articles in this issue, "The Three Lesser Lights," by Brother Taylor, and "The Symbolic Lights," by Brother Atchison, should, if time will permit, be read at the September study meeting before Brother Haywood's paper is taken up. The reading of them will prepare the brethren present for a more intelligent discussion of the subject when the section in the study paper concerning the Lesser Lights is reached.

THE BUILDER:

Bible in Masonry, The, vol. 1, p. 254; Great Light Symbolism, (poem), vol. II, p. 273.

Mackey's Encyclopedia.

Bible, p. 104; Compasses, p. 173; Fixed Lights, p. 267; Lesser Lights, p. 442; Light, p. 446; Lights, Greater, p. 447; Square, p. 708; Square and Compasses, p. 709.

FIRST STEPS

BY BRO. H.L. HAYWOOD, IOWA,

PART VIII-- THE LIGHTS

THE Shock of Enlightenment. In very early Masonic initiations it seems that the shock, or battery, was employed twice during the initiatory ceremonies; once while the candidate made his entrance and again at the time that his hoodwink was removed. Why the use of the shock in the former instance has been dropped we do not know, but we may be glad that it has been retained in the latter connection because it most certainly adds to the impressiveness of the ceremony when the candidate is brought from darkness to light. Moreover it enables the brethren to participate as well as the Wardens, and it seems to emphasize the importance of the removal of the hoodwink: whether or not it had some symbolic meaning of its own among early Masons we have not learned.

II Removal of Hoodwink. The hoodwink, all the way through, is a symbol: its purpose is not to hide from the candidate what is going on, but to remind him that until the lodge grants him light he still walks in Masonic darkness. It signifies the inner darkness of the uninitiated: not a darkness of bodily vision but an unillumined state of the mind: the candidate has not yet found the Masonic wisdom which lights the path of life. When the hoodwink is removed it is not merely that he may see the Great Lights but to symbolize the fact that his mind is now to be opened to that of which the Great Lights are the symbols. The removal is as if the lodge said to him, "Open now your mind, even as you have opened your eyes, and you will see that which will light your way through life henceforward."

III The Great Lights. We must remember that when the Great Lights are disclosed to the candidate they are not to be considered as things in themselves but as symbols, and it is that which they symbolize that is the real illumination of the Masonic pathway. What are the mental, or spiritual realities, of which the V. S. L., the Square, and the Compasses are the symbols?

IV The V. S. L. In American Masonry no lodge can receive or initiate candidates except while the Book lies upon its altar. So much of the material of our ritual is drawn from the Holy Bible that students have traced to it more than seventy-five references; almost every name used throughout the ceremonies are drawn from it, and

the teachings of the Craft are built upon it as a house is built upon the ground: for this we may all be very grateful because, in spite of all that critics and skeptics have said, the volume remains the most remarkable book in existence. A library of sixty-six books of the most diverse character, and drawn from many peoples and conditions, there is all through it a marvelous unity, as if its hundreds of chapters had been strung, like pearls, on one golden wire. For two thousand years it has remained as fresh and new as when written, and today it is being printed in more than five hundred languages or dialects. To make such an appeal, to manifest such a life, it must, in some real sense, be inspired; and not only inspired but inspiring, fol there is no other writing which so stirs the depths of our souls. As Coleridge said, "It speaks to the deeps in us."

Masonry does not attempt to define its inspiration, least of all to formulate any dogma as to its infallibility: but it may be noted, in this present connection, that for strictly Masonic purposes it is really infallible, if we will carefully note the accurate meaning of that abused term. "Infallible" means "that which will not fall down, that which will not fail." The Bible makes no claim to be a text-book on history or on science but offers itself as a revelation to us of the Mind and Will of God and when so used it will never fail us, as millions could testify, millions, even, of Masons, for the Book has been one of our Great Lights these many centuries.

Nevertheless, to Masons the Book is after all a symbol of something that lies behind the Book. It stands for the Mind of God as we have come to know that Mind, and it is this Mind which is our real guide. If Masons in other lands find that Mind revealed to them in some other book we are contented to permit them to substitute their own sacred book for ours, as when Jewish lodges use the Old Testament, Mohammedans use the Koran, Hindus the Bhagavad-Gita or the Vedas, or when Parsees use the Zend-Avesta. The point is that no lodge is properly furnished unless it have to its altar some book to symbolize the Faith which is the guide and rule of the life Masonic.

In placing the V. S. L. upon its altar the lodge says, in effect, "In this dark world, where every pathway lies in shadow, your feeble human mind cannot guide you to your goal; you need the assistance of the Mind that made the world, and that Mind will be revealed to you if you seek to have it. While following that Kindly Light you will not go astray, even in your attempt to thread the labyrinth of this existence where the wisest is as a child that cries in the dark, and with no language but a cry." In sum,

we may say that the Mind and Will of God, as we know it, is the first Great Light of Masonry, and that the V. S. L. is the symbol thereof.

V The Square. In the Blue Lodge ritual the Square has three distinct and separate uses. It serves as an emblem of the Worshipful Master, as a working tool of the Fellow Craft, and as one of the Great Lights; it is important that its symbolism in the last named connection should not be confused with its other symbolical purposes.

Primitive people thought of the earth as being a kind of oblong square or cube: in consequence thereof all emblems of square shape were thought to have some reference to the earth, and since the try-square was used to measure angles it was held to be a symbol of that which is mundane or earthly, as opposed to the Divine. But as it was used to prove that angles were right it came to have the further significance of a true character, a character in conformity with righteousness. Such seems to be its meaning when used as one of our Great Lights: it symbolizes our right earthly relationships; in other words, our relationships with our fellows.

Consequently, in placing the Square before the candidate it is as if the lodge said to him, "Here is another guide for you to use throughout your earthly pilgrimage: deal with your fellows squarely; do to them as you would that they should do to you. Any other conduct brings us into social and moral darkness." A perfected earthly nature, that is the thing of which the Square is the symbol.

VI The Compasses. In this connection we must again remember that the present symbol is elsewhere used in the initiatory ceremony; much confusion will be avoided if this is kept in mind. The people of old days, as has already been said, thought of the earth as square shape: by token of the same reasoning they thought of the skies, or the heavens, as being circular. Was not the sky itself a dome? Did not the stars and planets move in curved tracks ? Was not an astronomical chart an assemblage of curves and spirals ? By an inevitable association of ideas the compasses, which were used to test or to draw circles and spirals, came to stand for the heavenly in man, the divine. Such has been the significance of the compasses in many forms of ceremonies, and such remains its meaning when used as one of our Great Lights.

In other words, there is in each of us a spark, or echo, of the divine, one may call it what he will: at least there is a capacity for communing with the divine, else all religions are utterly vain. Accordingly, our symbolism says to us that the God-like elements in our nature constitute another guiding principle in life, and that if we will always yield ourselves to such Goodness, Truth and Beauty as is given us to know we will be safely led through life.

It may be noted just here that in the First degree the compasses are placed in a certain position relative to the Square, that they are changed in the Second degree, and still again in the Third. A careful study of these three positions will disclose to us a beautiful symbolism of progress in the Masonic life. In the first degree the candidate's divine nature is supposed to lie entirely underneath his earthly self; in the Second, which stands midway in the Masonic life, the divine nature is partly disengaged from the earthly; in the last degree the divine nature is in the ascendant, and properly keeps the earthly beneath itself.

VII The Lesser Lights. The Sun, Moon and Master compose a symbolism which we have received from the Hermeticists, a group of occultists very influential in Europe two or three hundred years ago. Some scholars have sought to trace this symbolism to another source but the balance of evidence is in favor of the Hermeticists.

The Sun. According to the Hermeticists the Sun, which hurls out light and heat from itself, is the emblem of the active, or male element in nature: that this was not very far-fetched is proved by the fact that we still commonly speak of the sun as "he" or "him."

The Moon. By virtue of a similar reasoning the Hermeticists made the moon to stand for the passive, or female, element in nature: and here again the interpretation is in harmony with our customary practices because we all speak of the moon as "she" or "her." This is appropriate because the moon emits no light of her own but merely reflects such light as she receives from the sun.

The Master. In our Masonic usage we make this refer to the Master of the lodge, not as an actual officer, but in a symbolical sense: the Master is to us the type of the perfect, the masterful man, the complete man. Again, we may note that this is in consonance with the Hermeticists for their "Master" typified the same thing. Who is the masterful man? According to this symbolism he is the one in whom the male and the female are symmetrically blended. Nietzsche, to give an example, was all for masculinity: he taught that the more womanly virtues are weak signs of degeneration: if we were all like Nietzsche, or like Nietzsche's ideal of a man, the world would be peopled with blond beasts. John Woolman, on the other hand, was so feminine that he wept over the death of a robin which he killed as a boy; if the world were peopled with Woolmans it may be feared that the human race would become ill-fitted to wrestle with the hard gray realities of life. The ideal man, the Master, is one in whom the male and the female, the active and the passive, the gentle and the aggressive, are balanced. Such was Horus, in the old Egyptian mythology, who combined the masculinity of Osiris with the femininity of Isis: such was Jesus in real life, of whom Tennyson justly says that he was "man-woman."

Thus it is that the Three Lesser Lights teach us the old doctrine of balance, while the Lesser and Greater Lights as a whole teach us the ideal of the symmetrical life: when, through our knowledge of the Mind and Will of the S.G.A.O.T.U., we learn to perfect our earthly nature by giving to the divine in us its proper sovereignty; and when, again, these elements of life are kept in poise, neither one over-riding the other, we have reached the Masonic ideal of life as disclosed to us in this wonderful symbolism of the Lights.

----o----

THE SYMBOLIC LIGHTS BY BRO. WIDLEY E. ATCHISON, ASST SECRETARY

"A lodge has three symbolic lights; one of these in the East, one in the West, and one in the South. There is no light in the North, because King Solomon's Temple, of

which every lodge is a representation, was situated so far north of the ecliptic, that the sun and moon, at their meridian height, could dart no rays into the northern part thereof. The North, therefore, we Masonically term a place of darkness."--Monitor.

THE WRITER must confess to preconceived ideas of his own in regard to the location in the lodge-room of the "representatives of the Three Lesser Lights"; ideas which to his mind, were well-founded. But the present investigation of the subject reveals a wide divergence of opinion, and has convinced him that a surprising number of other brethren are possessed of conceptions widely at variance with his.

Nothing more or less than "custom" or "convenience" seems to govern the location of these symbolic lights in many varied positions in the different Grand Jurisdictions of America. In at least one jurisdiction the ritual does not specifically require that they shall be placed in a triangular form "about the altar" but "about the lodge." Hence in that particular jurisdiction it would be perfectly proper to place them singly or in a group north, south, east or west of the altar, or even in any part of the lodge-room distant from the altar.

The custom of grouping the symbolic lights in triangular form about the altar does not prevail, so far as we are able to learn, in Great Britain and other European countries. In England and Scotland in particular they are placed at the stations of the Master and Wardens. One theory of this custom (1) is given as follows:

The medieval lodge was a frame building, constructed of planks, and erected close to the spot where a church or other religious edifice was in process of building. It had three main windows--one in the East, one in the West, and one in the South. There was none in the North, because the lodge was always built on the southern side of the church and close to it on account of the advantages of light and warmth presented by a southern aspect. Hence a window in the North would have been useless. These windows were termed by the craft the "three great lights", the words lichter, light, and windows being synonymous. We find in Vetruvious and in cicero the word lumina, or lights, used to denote windows.

These windows are always represented on the early tracing boards and are distinctly alluded to in our old rituals of 1725 and 1730. In the latter they are termed "fixed lights", their uses being to "light the men to, at and from their work"; and in a note it is expressly stated that these fixed lights "are three windows supposed to be in every room where a lodge is held."

At these three windows were seated the Master and his two Wardens; the Fellowcrafts had their appropriate positions, and the Apprentices were placed in the North as they required less light than the more skillful and advanced Fellowcrafts. The ritual of 1730 alludes to this fact and places the Junior Entered Apprentice in the North, his business being "to keep off all cowans and eavesdroppers." This is explained by the fact that the narrow space between the northern wall of the lodge and the southern wall of the church would form a convenient hiding place for cowans and eavesdroppers, and hence the duty of the Junior Entered Apprentice. On the Master's table at the east window were placed the Bible, Square and Compasses; the former as a token of devoutness and the latter, not merely as the peculiar implements of the Master, but also a sign or mark of the Fraternity.

The Craftsmen while busied at their labors well knew that they received the light necessary for their work from the three great windows in the East, South and West; but they also knew that an inward, or mental light was even more necessary, and without it they could not properly complete their task. As expressive symbols of that mental light, they accepted the implements of the Master and the sacred Book which were displayed on the table; for the Bible was given to them as the rule and guide of their faith and practice; the Square was an ancient symbol of the law, hence among the Greeks and Romans the expression kanon or gnomon tuo nomon and norma legis; and the compasses was an appropriate emblem of that fraternal conduct which should characterize their dealings with all mankind, and more especially within their own circles. These three Great Lights thus inculcated a knowledge of God, of themselves and of mankind.

The three lesser lights of Masonry are derived from the same source. The actual work of the Masons was performed during the hours of daylight. When, however, the brethren met for social enjoyment or business at night, artificial or candle light became necessary. The officers retained their usual positions and before each was

placed a candle. These three candles were now termed "the lesser lights," and the idea of the sun, moon and Master was connected with them.

In the ritual of 1736 the three lesser lights are described as "three large candles placed on high candlesticks; they represent the sun, moon, and Master Mason." When in the course of time the practice was introduced of holding lodges in taverns, or ordinary-houses, the three great windows disappeared but the three candles were retained. The oblong square formerly represented by the lodge itself could no longer be properly represented, either in form or situation, by the meeting- room of an ordinary-house, and its place was supplied by the "drawing upon the floor," consisting of an oblong square drawn with chalk and charcoal. The places of the officers were removed from the walls to the interior of the drawing, while the rest of the brethren stood around.

Subsequently this custom was again changed and the places of the officers and candles were removed outside of the drawing. Again, in later times, for the purpose of convenience, the oblong square was painted upon a movable carpet or tapis and when this custom had once been adopted it soon led to the introduction of more and more emblems upon the carpet until the original symbolism of the latter was entirely lost. In America the use of the carpet has been totally discontinued, its place being taken by the altar which was formerly the Master's table, and which has been transferred from the East to the center of the lodge.

Sun-worship played a prominent part in the religion of the ancients and was introduced into the mysteries, says Mackey, (2) not as a material idolatry, but as a means of expressing an idea of restoration to life from death, drawn from the daily reappearance in the East of the solar orb after its nightly disappearance in the West. The Gnostics derived many of their symbols from the Mithraic initiations, in which sun-worship played an important part. These again exercised their influence upon the medieval Freemasons. Thus it is that the Sun has become so prominent in the Masonic system; not as an object of worship, but purely as a symbol, the interpretation of which is presented in many different ways. As the source of material light the sun reminds the Mason of that intellectual light of which he is in constant search. But it is especially as the ruler of the day, giving to it a beginning and end, and a regular course of hours, that the sun is presented as a Masonic symbol. Hence, of the three lesser lights, we are told that one represents or symbolizes the sun, one the moon, and one the Master of the lodge, because as the sun rules the day and the moon governs

the night, so should the Worshipful Master rule and govern his lodge with equal regularity. And this is in strict analogy with other Masonic symbolism. For if the lodge is a symbol of the world, which is thus governed in its changes of times and seasons by the sun, it is evident that the Master who governs the lodge, controlling its time of opening and closing, and the work which it should do, must be symbolized by the sun.

"The sun is the symbol of sovereignty, the hieroglyphic of royalty; it doth signify absolute authority," says Gwillim.

This representation of the sun as a symbol of authority, while it explains the reference to the Master, enables us to amplify its meaning and apply it to the three sources of authority in the lodge, and accounts for the respective positions of the officers wielding this authority. The Master, therefore, in the East is a symbol of the rising sun; the Junior Warden in the South, of the meridian sun; and the Senior Warden in the West, of the setting sun.

In the ceremonies attendant upon the lighting and extinguishing of the three symbolic lights, why should we not carry out this reference to the sun's daily journey, as we do in our rite of circumambulation ? In fact, this is done in one Grand Jurisdiction, and possibly in others, by the officers of the lodge whose duty it is to attend to these matters. In lighting the lights the one in the East is attended to first, followed respectively by those in the South and West, thus symbolizing the opening of the day. In extinguishing the lights at the close of Masonic labors, the same detail is carried out, significant of the growing darkness first apparent in the East, thence in the South and West.

Compare this practice with the custom obtaining in many jurisdictions of simply snapping a button to light or extinguish the electric lights all at the same instant.

Manifestly this ceremonial cannot be carried out by the use of electrical substitutes, especially where the three "imitation" candles are all on one circuit, and therefore in lodges where such substitution is permitted, this symbolism would be lost.

But why should we not abolish the substitutes? Our predecessors in the days before electric lights were available got along very well with their actual "burning tapers", or candles.

The general excuse offered for the employment of the electric imitation is that the tallow or paraffine candle is "mussy"; that the drippings fall to the floor, and in warm weather the candles, after burning a short time, become softened and have a tendency to curve from an upright position. Such troubles may be easily overcome by the use of an ingenious contrivance consisting of a hollow metal tube, white enameled, in which the candle is inserted from the bottom leaving only the wick protruding at the top. The tube is longer than the candle, and after the candle has been inserted the tube is placed over the top of the candlestick. As the candle is consumed by the flame at the top, the weight of the tube is such that it slides down over the top of the candlestick and the candle is forced upward in the tube as it is consumed, leaving the wick always just above the top of the upper opening. There are no drippings to fall to the floor, and since the body of the candle is contained within the tube it cannot therefore become bent out of its upright position.

In his report for 1916, as Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Colorado, Brother Lawrence N. Greenleaf raised a question concerning the "Symbolism of the Burning Taper," with especial emphasis on the "burning". Another studious brother of the "Gild of Fraternal Correspondents" thereupon began an investigation the result of which gives us some pertinent facts relative to the matter. He says: (4)

This correspondent has not thus far found the leisure to look up the symbolism of candles in religious worship, but the study of their use is quite a simple matter. They were so used prior to the Christian era, for the elder Pliny, who flourished in the first century of that era, tells us in his Natural History that the Romans employed them at funerals, making them out of different kinds of rushes. The rush formed the wick and

was probably drawn through melted wax or grease, something after the manner of the old rush-lights.

The extensive use of candles or tapers in the ritual of the Roman Catholic church is well known. The second of February is known as Candlemas Day (candle mass) and on that day, there is a blessing of candles by the clergy and a distribution of them to the people, by whom they are in some churches lighted and carried in procession. Candlemas Day is also observed by Catholics as the festival of the Purification of the virgin Mary, and hence some writers have supposed the candle bearing on that day to refer to simeon's words: "a light to lighten the Gentiles."

It would be interesting, as Brother Greenleaf remarks, to know whether there is any symbolism in a burning taper with special emphasis on "burning". Years ago it was customary to mark divisions of time by the burning of certain makes of candles down to certain marks left on them. In England, prior to the Reformation, a meaning was attached to the size of candles and the manner in which they burned during the procession. The reserved portions of the candle were also supposed by the populace to possess a strong supernatural virture, Thus we find in Barnaby George's translation of Naogeorgus in the "Popish Kingdom," as printed in Ellis' edition of Brand's "Popular Antiquities," these lines:

This done, each man his candles lights, Where chiefest seemeth he Whose taper greatest may be seen And fortunate to be Whose candle burneth clear and bright; A wondrous force and might Doth in these candles lie, which if At any time they light They sure believe that neither storm Nor tempest doth abide. Nor thunder in the skies be heard Nor any devils spied Nor fearful spirits that walk by night, Nor hurts or frost or hail, etc.

It is, of course, possible to imagine a certain amount of symbology for burning candles in the lodge. They may represent the light of truth, the torch of knowledge or the light referred to in the second verse of the last chapter of the book of Ecclesiastes. Though truth is unchanged and unchangeable, our knowledge of it here can only be "in part," and consequently "more light," both in Masonry and in every department of Knowledge should be our constant aim. The taper burning more or less slowly, but

always surely towards its inevitable end and formerly employed, as we have seen, to mark the passage of time, may be considered as fitly representing the light referred to by the wise man in his injunction to "Remember now thy Creator in the days of thy youth, while . . . the light . . . be not darkened." * * *

In regard to the substitution of gas or electric light for candles, it may or may not be of interest to Brother Greenleaf and others, to know that the Roman Catholic church, which uses candles so much in its ritual, does not tolerate the substitution for them of more modern forms of artificial lights, either in the case of the essential lights on its altars or in that of the tapers employed around the catafalque at funerals. Extra illumination is now made by means of electricity in many churches, even about the altars, but never in the case of the essential altar lights.

An interesting history of the use of candles in the Roman Catholic ritual, with an account of their symbolism to members of that church, has been kindly furnished to the writer, in answer to his inquiries, by a learned theologian who is both a Doctor and a Professor of Divinity, and is, therefore, an authority upon the subject whereof he speaks. May it not be that the original employment of candles in Freemasonry was necessitated, as in the case of the Roman Catholic church, by the darkness of the subterranean or other concealed quarters, in which its votaries found it necessary in the Dark Ages to hold their assemblies, and that the use of them has been perpetuated, not only as a symbol of human progress from the darkness of ignorance to the increasing Light that comes with the pursuit of Knowledge, and Freemasonry's constant aim to contribute to this upward progress of the race, but also--as in the case of the church in question--because of the early associations connected therewith.

The information which has come to us from the source above referred to, reads as follows:

"Lights have always been connected with sacrifice and the worship of God. We find that a light, of purest olive oil, was ever to burn in the Tabernacle of the Old Testament, vide Exod. xxvii., 20-21. This would suffice to explain the presence of lights in the sacrifice of the New Testament. But there is to be added the necessity of using them in the early church. Christianity was prescribed for centuries and in the

great centres of the Roman Empire, chiefly in Rome, it had no right to existence, and had to take refuge in the catacombs. There the Christians met, in the bowels of the earth, for the celebration of mass, the reception of the sacraments, and instructions in the faith. Lights were consequently an absolute necessity in that subterranean refuge. This association of lights with mass and sacraments was too dear to the Church not to endure after she came to her place under the light of day, and was free to take it under God's open sky. Lights therefore, became a ritual obligation, and the faithful who had seen them used in the catacombs, expected to find them in the churches at mass and all the liturgical ceremonies. In these countries, olive oil was used--naturally--being the common oil that served for lighting purposes. And, of course, it was pure oil, as God's worship required the best, and forbade admixture of foreign and less worthy elements. Candles were not used on the altars for many centuries after. They were carried by the acolytes, etc., and placed about the altar steps, but not on the altar. Lamps were hung about and around the altar, filled with pure olive oil. But candles used at mass were of beeswax, and for the same reasons, viz., facility of obtaining the material, rejection of mixture with baser compounds, these candles were of pure wax. When later the candles were placed on the altars as today, these candles of pure beeswax were required. The mind of the church has always been that what is best and purest should be used in God's service. Hence, she prescribed pure beeswax for the candles. This is a matter of legislation. There are formal and clear rules on this point.

"1. The candles must be beeswax, vide, for instance, Decision of Congregation of Rites, Sept. 4, 1875.

"2. These candles are prescribed for mass and for the administration of the sacraments. The two candles lighted at low mass, and the six at high mass, must be of beeswax. As also, the Paschal candle.

"3. Other candles used for ornament, for devotional purposes, are not included in this ruling. Lamps of oil may be used upon the altar, but when mass is said, there must be two candles of beeswax.

"4. Owing to climatic and economic reasons, in countries far removed from the basin of the Mediterranean, allowances have been made, and an admixture is permitted. For

candles used during mass on the altar, the beeswax must be in greatest proportion; as for the Paschal candle, too. The other candles, in greater part, or in notable part of beeswax. Vide Cong. of Rites, Dec. 14, 1904. These regulations were formal and binding.

"As to the symbolism of candles, we must recall the use in the Old Testament, and its perpetuation in the New.

"Sacrifice means the destruction of a victim in expiation of sin. Man substitutes a victim in his own stead, and offers it in his own place. These victims were not only animals, as in the Old Temple, but also other things, as lights (oil), incense, wine poured out, etc.

"Just as the victims, animals, etc., should be without defect for God's worship demands what is best, so the other things offered should be unadultered. Consequently, its was pure olive oil that was prescribed in Exod. 20, and pure oil and pure beeswax should enter into the sacrificial worship of the New Testament. All the sacrifices of the Old Testament were merely the shadow of the Sacrifice of the Cross and of the mass, which is its continuation. So that the idea of purity of the material is inherent to the sacrificial use.

"The use of electric lights is forbidden when they would replace the candles at mass or in the administration of the sacraments, or in benediction. They may be used about the altar, for illumination, or ornament. A recent ruling from Rome forbade their use upon the altar for these purposes. All the bishops have not yet promulgated this ruling, and until a bishop of a diocese does so, it does not come into effect. Hence, some differences in the use of electric lights upon or about the altar."

It should not, we feel, be necessary to offer any apology to any of our brethren, whatever their religious faith, for printing the above exactly as we have received it. To those members of the Fraternity who are accustomed to the use of the lights so kindly and so interestingly described above in their own places of worship, and to many

more of us who delight in the study of ancient symbology, there is much therein that is particularly striking and instructive. Others will understand, that for Masons in general, any of the symbolism of the last nineteen hundred years to which reference is made in the above contribution is mainly interesting as affording to students of our rituals the opportunity of judging to what extent, if any, our use of candles is connected with that employed in the Roman Catholic church, and what reasons exist, if any, against changing them for electrically lighted imitation candles, especially in view of the fact that such proposed change has met with strenuous adverse criticism in the United states. With this explanation, we believe ourselves justified in printing the above information just as it has reached us, and in thus contributing to cast upon this "burning" question, all the "light" at our disposal .

ARRANGEMENT OF LIGHTS WITH REFERENCE TO ALTAR IN AMERICAN AND CANADIAN JURISDICTIONS

In the following diagrams showing the manner of arranging the symbolic lights in the various Grand Jurisdictions, it will be noted that in every instance the arrangement is in triangular form- -some states adopting the right-angled triangle and others the equilateral --; the triangle being universally recognized as a symbol of Deity.

To the Mason who has never visited lodges outside of his own jurisdiction a comparison of the location of the symbolic lights in other jurisdictions should prove interesting. A letter sent out from the Secretary's office to every Grand Secretary in the United States and Canada resulted in the receipt of diagrams showing the arrangement of the lights in nearly every Grand Jurisdiction, and eleven different plans are here exhibited.

Figure 1. Right angled triangle, apex at northwest. Lights at northeast, southwest and northwest corners of altar.

Adopted in Alabama, Pennsylvania and Wyoming.

Figure 2. Right-angled triangle, apex at southeast. Lights at northeast, southeast and southwest corners of altar.

Adopted in Connecticut, South Dakota and Virginia.

Connecticut. Some lodges in this jurisdiction group them in triangular form directly south of altar, as in Figure 5.

South Dakota. Several lodges use electric lights on a single-base standard having three branches for the lights, placing them at the northeast corner of the altar.

Figure 3. Right angled triangle, apex at southwest. Lights at southeast, southwest and northwest corners of altar.

Adopted in Georgia.

Figure 4. Equilateral triangle, apex at south. Lights centered directly east, south and west of altar.

Adopted in Arkansas.

Figure 5. Equilateral triangle, apex at south. All lights grouped on south side of altar.

Adopted in Arizona, British Columbia, California, Idaho, Illinois, Kentucky, Nebraska, Missouri, Nevada, Nova Scotia, Utah, Vermont, wisconsin and Wyoming.

British Columbia. Canadian and American working lodges follow no fixed rule, some placing the lights in this position, and others in the form shown in Figure 7. English working lodges follow the English custom of placing them at the stations of the three principal officers.

California. Placed in this form "for convenience."

Idaho. This plan is general, but there is no fixed rule.

Kentucky. No uniform rule, but the general practice is to place them in this form. Personal reasons of Grand Secretary Jackson given as "because there was no light in the North. In triangular shape so as to diffuse greater light to aid reading the Great Light."

Louisiana. Prior to ten years ago the lights were arranged around the three sides of the altar farthest from the north side of the lodge room and the explanation was then given as "three burning tapers arranged in a triangular form around the altar." After that time the verbiage of the description was changed to "three burning tapers arranged in a triangular form about the altar," and the lights were then placed on the south side.

Montana. This form was adopted by the Grand Lodge some twenty years ago on the ground that the majority of Grand Lodges so placed them.

Missouri. Placed in this position because the south is "the place of the sun at its meridian height," and "a place of light."

Nevada. This custom established "by precedent."

Texas. This form is generally used because the lights are grouped on a standard having a single base, with three prongs for the lights. Some lodges use individual candlesticks and arrange them otherwise.

Utah. The conclusion of Grand Secretary McCarty, who consulted several Past Grand Officers in the matter, is that when the first Utah lodges were established the brethren instrumental in organizing them followed the custom prevailing in their mother jurisdictions and that the practice eventually became an "unwritten law" or custom of the Grand Jurisdiction of Utah.

Figure 6. Equilateral triangle, apex at north. All lights grouped on north side of altar.

Adopted in Iowa, Kansas and Minnesota.

Iowa. This form is the general custom in this jurisdiction, although the ritual simply says the lights are to be placed in a triangular form "about the lodge. Hence it would be perfectly proper to place them in a triangular form in any other part of the lodge, near or distant from the altar, or even at the stations of the three principal officers similar to the English practice.

Minnesota. At the Annual Communication of the Grand Lodge in October, 1867, a committee of five was appointed, of which E. P. Barnum was chairman, to formulate the "work" for this Grand Jurisdiction and report at the next Annual Communication, which they did and exemplified the work before Grand Lodge, which adopted it as exemplified. In arranging the lights at the altar they decided to place them on the north, instead of the south side, as some of the lodge rooms in those early days were

so narrow that it was not practical for the Senior Deacon and candidate to pass between the lights and the station of the Junior Warden.

Figure 7. Equilateral triangle, apex at south. East and West lights opposite northeast and northwest corners, South light centered directly south of altar.

Adopted in Colorado, British Columbia, Michigan, Ohio and Manitoba.

Colorado. Brother W. W. Cooper, Grand Lecturer, says:

"This method of placing the lights is probably based on local custom. No doubt the influence of Dr. Albert G. Mackey had much to do with the establishment of the custom, as he specifically recommends this arrangement in his Monitor, which was the standard in this jurisdiction for many years.

"Dr. Mackey also resided temporarily in Colorado, and on one occasion, when visiting the Grand Lodge, addressed the Grand Lodge on the subject of the lights.

"The use of the lights to form an equilateral triangle was also advocated by Albert Pike.

"One reason for placing them in this manner is that the equilateral triangle is a great and ancient symbol of the deity. We cannot read or understand the Great Light without assistance which is furnished by the reason or intelligence which comes to us from God, who is symbolized by the equilateral triangle."

British Columbia. See reference under explanation of Figure 5.

Michigan. This is considered the best plan to represent the East, South and West.

Ohio. Thus located to interpret the ritual.

Manitoba. American working lodges place the lights in this position. They are not lighted in the second and third degrees.

Figure 8. Equilateral triangle, apex at south. East and West lights on a direct line with the north side of altar; South light centered directly south of altar.

Adopted in District of Columbia.

Figure 9. Equilateral triangle, apex at south. East and West lights on a direct line with the south side of altar; South light centered directly south of altar.

Adopted in Indiana.

Grand Secretary Prather says this arrangement was advocated by Brother Rob Morris and so taught in the Indiana Monitor.

Figure 10. Equilateral triangle, apex at east. Grouped north and east of altar.

Adopted in Massachusetts.

Some lodges in this jurisdiction follow the English custom of placing the lights at the Master's and Wardens' stations.

A cut of the lodge room in the Masonic Temple at Cristobal, Canal Zone, (under jurisdiction of the Grand Lodge of Massachusetts,) shows the lights arranged as in Figure 7.

Figure 11. Equilateral triangle, apex at west. Grouped directly east of altar.

Adopted in Maryland.

Grand Lecturer Seipp describes this triangular arrangement as symbolic of Deity and perfection, which is the moral, mental and spiritual aim of the candidate in the three degrees.

(1) Freemasons Magazine, vol. XXIV, p. 340.

While we cannot vouch for the authenticity of this explanation of the origin of the lesser lights, perhaps some of our English or Scotch brethren or other members of the Society who may have access to the rituals of 1725, 1730 and 1736, may be able to confirm the allusions.

Fort, in his "Early History and Antiquities of Freemasonry," p. 294, states that this theory of the windows was advanced by Krause, but he (Fort) discredits it, saying that the assumption is unquestionably incorrect, and lacks the essential elements, as usually elucidated, of symbolism. However, MacBride, in his "Speculative Freemasonry," p. 74, refers to the lights as "three windows."

(2) Mackey's Encyclopedia, 1917 edition, p. 737.

(3) Idem, p. 736.

(4) Kentucky Masonic Home Journal, January 1, 1917.

We regret our inability to give the name of the brother who made this investigation, since it was not appended to the article. If some member of the Society can enlighten us as to the authorship we shall be glad to make proper acknowledgment in a future issue of THE BUILDER.

----o----

THE THREE LESSER LIGHTS

BY BRO. WILLIAM H. TAYLOR, P.G.M., PHILIPPINE ISLANDS

IN all ages and among all peoples there have ever been two fundamental beliefs which have permeated-the body politic. The first is, that nature itself is subject to a constant struggle between two contending forces which continually strive for the supremacy. As day and night, light and darkness, good and evil. The other belief was that the soul is immortal. On these two beliefs were founded the ceremony of initiation depicted by the Mysteries of the various nations.

Masonry as the logical descendent of these Ancient Mysteries likewise seeks to impress upon its initiate of 'today, in' the strongest manner possible, its continued belief in these two great fundamental principles, which have come down to us from our forefathers of long ago. Therefore do we bring the initiate in Masonry from darkness to light and illustrate to him the Hiramic legend in the third degree.

In all the Ancient Mysteries this struggle between light and darkness was typified by two deities, who in each case were a male and a female representing respectively the Sun and the Moon.

In the Indian Mysteries these two deities were called Mahadeva and Bhavani; in the Persian, Mithras and Asis; in the Egyptian, Osiris and Isis. This same characteristic is also peculiar to the Phoenician, Phrygian, Grecian, Britain and Scandinavian systems of theology.

In the Egyptian Mysteries Anubis shares in the honors which were paid to Osiris and Isis. He was the friend and counselor of Osiris and when Isis started out in her search for the body of Osiris she was accompanied and aided by Anubis, who took the shape of a dog and thus becomes sirius, The Dogstar, the brightest star in the heavens. Anubis is of peculiar interest to us, as Masons in that he was renowned among other characteristics as the inventor of astronomy and surveying and as the deity who first taught the worship of gods and the building of temples.

In the Eleusian Mysteries, the temple in which the ceremonies were held was lighted by a hole or a window in the roof and the three great lights of nature, the Sun, the Moon and Mercury (the latter being the same as Anubis) played an exceedingly important part and were mystically represented by three images.

It has ever been a custom on the rise of a new sect or institution for it to lay hold of that which was good in its predecessors and make it an integral part of itself, either on the one hand because it believed by so doing it would the more securely fasten its hold on its converts or on the other, because it desired to thus perpetuate its intimate connection with that which it had succeeded. From a study of the growth of the early Christian Church we know that to make the new religion more understandable to their new converts, the priests held their meetings in the same temples where the sacrifices had been made to the "pagan" divinities. They appropriated the statues of the "heathen" gods and sometimes by placing on them a new head and at other times even dispensing with this formality they transformed them into "Saints" of the Church.

Among their new converts, especially, the priests continually found a tendency to revert to the worship of the gods. Particularly was this true in the case of Isis and her infant son Horus. After combating unsuccessfully with this tendency for several years the priests finally assimilated both the statue and the attributes which were associated with it. Thus Isis and her son Horus became the virgin Mary and the Infant Jesus whence comes the prominent place given to their worship in the Roman Catholic Church of today.

As the church has thus unintentionally and unconsciously immortalized the mysteries no less has Masonry deliberately perpetuated the customs of our ancient brethren. The three great lights of nature, as we have said, which in the Ancient Mysteries were represented by images dedicated respectively to the Sun, the Moon and Mercury, have become the three lesser lights of a Masonic lodge, but how, when or where the substitution of the "Master of the Lodge" for "Mercury" crept in, it is impossible to trace. There seems to be about as much justification for it as there was for the addition by Jeremy Cross of the "Marble Monument" and its explanation as given in the lecture of the third degree. While the three lesser lights are to be found in all regular Masonic lodges there seems to be no fixed rule as to where they should be placed in the lodge.

In some jurisdictions a light is placed at the station of the Master, one at that of the Senior Warden and one at that of the Junior Warden.

There may be some justification for this arrangement but it would not be possible to adapt it to the "work" as it is now given in this and many other jurisdictions.

In some lodges they are represented by a metal stand about three feet high with three arms branching out at the top. At the extremity of each arm is a light and these lights are in the form of an equilateral triangle. This metal stand is usually placed at the right of the altar as one faces the East. In other lodges the three lesser lights are grouped about the altar in the form of a right angle triangle; the base of the triangle parallel to the West, with the hypothenuse running from the South to the East to join up with the perpendicular in the East.

The metal stand with its branching arms in the form of an equilateral triangle is emphatically incorrect. It is a product of an inventive age and a concession to cheapness and facility in installation which should never be tolerated save when a more expensive arrangement is inadvisable.

The other grouping is the one used in this and many other jurisdictions. It is sanctioned by Albert Pike than whom there is no greater authority. He uses this arrangement in his liturgy for the first as well as in the thirty-second degree.

This arrangement is justified too in that it is the natural position in which to place the triangle, could we but consider it as separate and apart from the necessity of avoiding the placing of a light in the North; in that the base, which here represents "Ignorance" is surpassed in potentiality by "Learning," represented by the perpendicular which is longer than the base as four is to three. This perpendicular runs from East to West which constantly reminds us of the belief of our ancient brethren that all learning has its origin in and proceeds from the East.

This grouping, however, might be considered objectionable in that it places a light in the North directly opposite the one in the South. This is contrary both to the practices of the Ancient Mysteries as well as to teachings of modern Masonry. In the Ancient Mysteries the initiate in his circumambulations followed the course which our forefathers ascribed to the-sun in his daily travels. When the initiate reaches the East, it is here the Sun rises, at the South the Sun is at meridian height, while it is in the West that the Sun sets. From here until he reaches the East again the initiate is supposed to be traveling at night, or as we say in a place of darkness. For this reason modern Masonry has no light in the North and not for the stupid reason as given in our lecture in the first degree.

The correct placing as depicted in all the ancient prints we have been able to find, fixes the lights about the altar in the form of a right-angled triangle but with the right angle at the South; the base runs from the East to the South, the hypothenuse runs from the East to the West with the perpendicular connecting the South with the West.

Both methods represent the right angled triangle as we have it in the 47th Problem of Euclid. Its sides in the proportion of 3, 4 and 5 of which proportion 3 is the base, 4 the perpendicular, and 5 the hypothenuse. Its perpendicular represents the male, its base, the female, while the hypothenuse represents their progeny or the product of the two. Thus to the ancients did this right-angled triangle represent "Humanity."

The light in the East is dedicated to the Master of the lodge, the one in the West to the sun and the one in the South to the moon. As the Master sits in the East the light dedicated to the Sun is on his right hand; the one to the Moon is on his left. Hence you will understand why the jewels of the Senior and Junior Deacons who likewise sit on his right and left bear respectively representations of the Sun and of the Moon.

Therefore, in pointing out the lesser lights to the initiate, the Master should be careful to call his attention first to the light in the West as representing the Sun, next to the one in the South as representing the Moon and finally to the one in the East as representing the Master of the Lodge. When the three principal officers of the lodge group themselves about the altar each should be careful to take his stand directly in front of his respective station. They will thus form an equilateral triangle ever considered by our ancient brethren as an emblem of "Deity."

With the Master, Senior and Junior Wardens thus grouped about the altar we have formed a living equilateral triangle symbol of Deity; with the three lesser lights about the altar forming the right-angled triangle of Euclid, symbol of Humanity. We, therefore, have at the conferring of each and every degree in Masonry a striking symbolism of the two great fundamental teachings of our order:--"The Fatherhood of God and the Brotherhood of Man."

----o----

EDITORIAL

A CERTAIN POINT WITHIN A CIRCLE

YOU are all familiar with what is crudely set forth by glaring colored stereopticon slides as to a "certain point within a circle." Two parallel lines of equal length are drawn tangent, or let us say, touching a circle containing at its center a prominent dot, or circular spot or mark. On the top of the circle and midway between the two vertical lines or tangents, is a representation of the Holy Bible. At either side of the parallels, or vertical lines, sometimes actually upon them, are the two robed and bearded men commonly designated as St. John the Baptist and St. John the Evangelist.

The monitorial explanation is familiar to all Masons and is printed freely in many authorized publications of the Craft. Various other explanations of the symbolism are extant. Another suggestion is not so well known to the fraternity, and is here submitted.

Two bearded figures standing by a sphere or circle surmounted by a dove is by no means a rare medieval representation of the Trinity; the Father, Son and the Holy Ghost.

Let us refer to the work entitled "Christian Iconography, or History of Christian Art in the Middle Ages," and to volume I (and volume I is all that was issued of the series so far as can be discovered by the present commentator) bearing date of 1851, and being an English translation by E. J. Millington, from the French of M. Didron and published by Henry G. Bohn, of London, England.

If you look at page 39 you will find there a reproduction of a miniature, taken it is so averred, from a manuscript having the name of Louis, Duke of Anjou, and the title "Heures du Duc d'Anjou (Hours of the Duke of Anjou), Bib. Roy. The date of the manuscript is ascribed to have been at the end of the thirteenth century, and the illustration in question is intended to be representative of the Trinity. Now please ploceed with the suggested comparison in mind.

There are two bearded figures. Between them, and resting on their outstretched hands, is a circle or sphere, and surmounted on the latter - resting on and above the circle - is a dove with wings outstretched. The outstretched wings of the dove do, at but a very little distance, resemble an opened book. Both the robed figures wear the cruciform or cross type of nimbus, or radiance or glory circles, around the head usual in so many pictorial representations of saints or divinities. A nimbus or aureole is also worn by the dove.

Preference is for the middle of the illustration being occupied by a sphere, rather than a circle, because there is a somewhat significant and unfinished curved line across the circular figure in center and just about where the equator might be depicted if the world were to be roughly shown.

The similarity of this symbolical drawing to what is so well known to we Freemasons is not capable surely to explanation as being by mere accident. If indeed the one illustration is born of the other, as seems not unlikely, then quite another and a very different, but obvious, symbolism to that ordinarily submitted to us is disclosed, of much interest to the reflective member of the Craft.

Robert I. Clegg.

* * *

TO MASONIC STUDY COMMITTEES

It is recommended that the articles in this issue headed "The Lesser Lights" and "The Symbolic Lights" be previously studied by those of our members belonging to lodges and study clubs interested in our "Bulletin Course of Masonic Study," and, if time will

permit, that one or both of the articles be read at their meetings for the benefit of those present who may not yet be members of the N.M.R.S.

It is quite probable that many new theories or facts will be brought out at these meetings which may throw additional light on the subject. We shall be very glad to receive such information from study club committees so that we may pass it on to other lodges and study clubs.

----o----

THE LIBRARY

EDITED BY BRO. H. L. HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor wih be very glad to render any possible assistance to studious individuals or to Study Clubs and Lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.

"THE DRAMA OF SAVAGE PEOPLES”

It has been a commonplace among us these many years that the roots of Masonry go afar into the remote past but it may be doubted if very many of the members of our

Fraternity ever realize just how ancient are the instincts and impulses which lie behind such an institution as Masonry. Of late, however, many scholars have been presenting us with a wealth of facts concerning secret societies among primitive folk, so that now a Mason is without excuse who does not understand that some organization, similar to Masonry, and performing like functions, has existed among men from the very earliest times. Fortunately for the scholar, there still exist in the backwashes of the world a few tribes that still carry on the ancient practices; by investigating these folk the anthropologists are enabled to guess what were the customs of races long dead and forgotten. The most valuable of such works, probably, is Frazer's "Golden Bough," a veritable encyclopedia of primitive customs. Hutton Webster's "The Men's House" is another work which has thrown much light on the original roots of the secret society. Now comes a Yale anthropologist, Professor Loomis Havemeyer, with a book bearing the title that stands at the head of this article, to throw added light on the entire subject. Although it is not written with much literary grace it is a book which the Masonic student may welcome, especially since it sets forth so clearly the mental roots out of which secret societies grow.

Professor Havemeyer's principal concern is with the evolution of the drama among savage peoples,. and his thesis is that among those who have no alphabet, no written language, and consequently no schools, the young, and often the old, are educated through acted representations of truths and facts. In his first chapter he deals with "The Early Development of the Drama": thereafter he studies the ceremonies having to do with animal food and then with plant food: after comparing the savage drama with the more finished ancient Greek drama he passes on to treat of the drama of initiation; war ceremonies; and, lastly, pleasure plays.

It is the chapter on "Initiation Ceremonies" that will appeal most to Masons for therein will be found many striking points of resemblance between the quaint, and often terrible, rites of our ancestors, and our own ritual, resemblance, that is, in principle, not in detail.

The author shows that nearly all savage tribes have a ceremony of initiation through which the youth passes into manhood and the full rights of the tribe: this is usually a rehearsal of a legend of the origins of the tribe presented in a series of symbolical ceremonies. The savage looks upon the coming to manhood as a new birth: consequently in the ceremony the youth is supposed to die and then to be raised to his

new life; or some older person, representing the candidate, goes through the dramatic death and resurrection. As these ceremonies last many months, and often for several years, there is opportunity to instruct the young man in the history of his own people; in regard to his proper relationship with other members of the tribe, especially the women; in the virtue of obedience to elders; and in the other principles of the simple tribal code of morals.

Those Masonic students who would understand the psychological roots and spirit of initiation ceremonies, who would learn how deeply imbedded in our nature is the necessity for such ceremonies, are recommended to read this richly rewarding book. It is published by The Yale University Press, of New Haven, and the price is $1.75.

----o----

THE FREEMAN

He is the freeman whom the truth makes free,

And all are slaves beside. There's not a chain

That hellish foes confederate for his harm

Can wind around him, but he casts it off

With as much ease as Samson his green withes.

He looks abroad into the varied field

Of Nature, and though poor perhaps, compared

With those whose mansions glitter in his sight,

Calls the delightful scenery all his own.

His are the mountains, and the valleys his,

And the resplendent rivers; his to enjoy

With a propriety that none can feel,

But who, with filial confidence inspired,

Can lift to heaven an unpresumptious eye

And smiling say, "My Father made them all."

- William Cowper.

----o----

Know the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination; never put off till tomorrow what you can do to-day.

- Earl of Chesterfield

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with Lodges or Study Clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

SYMBOLIC MASONRY IN EUROPE

It has been reported here by several Scottish Rite Masons that the only higher body recognized in France is the Scottish Rite, and that the York Rite is hardly known in Europe. While I am not a Scottish Rite Mason, I would like to get some authentic information on this subject. What is the approximate strength of the York Rite in France, England, Scotland, Ireland and other European countries? E.M.J. Texas.

We shall answer your questions on the assumption that by the "York Rite" you mean the symbolic degrees of Entered Apprentice, Fellow Craft and Master Mason. Following is a list of the Grand Bodies of Europe having jurisdiction over lodges of these degrees:

GRAND ORIENT OF FRANCE.

Lodges, 471. Members, 33,000.

INDEPENDENT AND REGULAR NATIONAL GRAND LODGE OF FRANCE AND THE FRENCH COLONIES.

Lodges, 136. Members, 7,600.

UNITED GRAND LODGE OF ENGLAND.

Lodges, 3,203. Members, 210,000.

GRAND LODGE OF IRELAND.

Lodges, 504.

GRAND LODGE OF SCOTLAND.

Lodges, 829.

GRAND LODGE OF DENMARK.

Lodges, 12. Members, 5,854.

GRAND ORIENT OF GREECE.

Lodges, 18. Members, 950.

GRAND LODGE SYMBOLIC, HUNGARY.

Lodges, 91. Members, 6,526

GRAND ORIENT OF NETHERLANDS AT THE HAGUE.

Lodges, 105. Members, 4,600.

GRAND ORIENT LUSITANIA UNIDO SUPREME COUNCIL

(PORTUGAL)

Lodges, 135. Members, 4,278.

GRAND LODGE OF NORWAY.

Lodges, 16. Members, 4,299.

GRAND LODGE OF ROUMANIA.

Lodges, 12.

GRAND SPANISH ORIENT.

Lodges,100. Members, 4,880.

SUPREME COUNCIL OF SERBIA.

Lodges, 4. Members, 96.

GRAND LODGE OF SWEDEN.

Lodges, 43. Members, 13,558

GRAND LODGE ALPINA OF SWITZERLAND.

Lodges, 34. Members 4,200

GRAND ORIENT OF TURKEY.

Lodges, 23.

There are nine Grand Lodges in Germany, a list of which you will find on page 94 of the March, 1918, issue of THE BUILDER.

Of the 3,203 lodges under the jurisdiction of the Grand Lodge of England, approximately 760 of these are located in London; 1425 in Great Britain, outside of London, and the remaining number in British possessions outside of Great Britain. This Grand Lodge has three Military Lodges not stationary.

51 of the 504 Irish lodges are located in Dublin; 72 in Belfast, and 322 outside of these two cities. There are 11 Military lodges, not stationary, under this Grand Lodge, and some forty or more lodges are located in Africa, India, New Zealand, South Australia, Spain and the West Indies.

Of the 829 Scotch lodges a little over one-half of this numbers are located in Scotland and the remainder in other countries. There are several lodges under the Scottish registry in Canada. The Supreme Councils recognized by the Supreme Council Ancient and Accepted Scottish Rite of the Southern Jurisdiction of the United States are as follows:

Northern Masonic Jurisdiction of the United States.

Argentine Republic.

Belgium.

Brazil.

Canada.

Central America.

Chile.

Colon (Cuba).

Denmark (Grand Lodge).

Ecuador.

Egypt.

England and Wales, and the Dependencies of the British Crown.

France and its Dependencies.

Greece.

Ireland.

Italy.

Mexico.

The Netherlands.

Norway (Grand Lodge).

Paraguay.

Peru.

Portugal

Republic Dominicana

Scotland.

Servia.

Sweden.

Switzerland.

United States of Colombia.

Uruguay

Venezuela

Some of the foregoing Supreme Councils of the Scottish Rite, especially those of some South American Countries, control the symbolic degrees in their respective countries since in many of these Republics independent Grand Lodges have not been established. In Denmark and Norway the Grand Lodge is the governing body of both the Scottish and the symbolic degrees. W.E.A.

* * *

EX-PRESIDENT TAFT MADE A MASON "AT SIGHT".

Will you please inform me in the next issue of THE BUILDER how, when and where Ex-President Taft was made a Mason?

I have heard several different accounts of the incident but have been unable to find anything on the subject in print.

J.M.T.Jr., Texas

Brother Taft was made a Mason "at sight," February 18th, 1909, at Cincinnati, Ohio, by Grand Master Charles S. Hoskinson.

The entire ceremonies occupied only one hour. The Grand Master convened an "Occasional Lodge" for the purpose of conferring the degrees of Entered Apprentice, Fellow Craft and Master Mason on Mr. Taft. After this lodge was duly opened Mr. Taft was escorted into the lodge and presented at the altar by P.G.M. William B. Melish The

Grand Master, after propounding the customary questions and receiving the required answers, obligated the candidate in the Entered Apprentice obligation and then instructed him fully in the unwritten work of that degree. The same procedure was carried out in the Fellow Craft and Master Mason degrees and after reading the charge of the Master's degree, the Grand Master declared Brother Taft a Master Mason, in good and regular standing.

This ceremony did not make Brother Taft a member of any particular lodge and it was necessary for him to thereafter petition a lodge for affiliation in the regular manner and to be balloted upon for membership.

An article on making Masons "at sight" may be found on page 47 of volume II (1916) of THE BUILDER.

W.E.A.

----o----

CORRESPONDENCE

NORTH DAKOTA MlLITARY LODGE IN FRANCE

In response to your request for information concerning the North Dakota Lodge now operating in France, I may say that it is known as "North Dakota Military Lodge No. 2, U. D., A. F. and A. M.," and operates under a dispensation from the Grand Lodge of the State of North Dakota, with original jurisdictions to confer the degrees on all members of the 164th Infantry resident in North Dakota, also with usual authority to confer degrees upon any one elected by a Blue Lodge in the United States at the request of such lodge.

This lodge is known as North Dakota Military Lodge No. 2, because in 1898, at the time when the First North Dakota Infantry was on its way to the Philippine Islands, the then Grand Master of North Dakota, Hon. Robert Carothers, issued a dispensation for a military lodge for that regiment.

I was named as Junior Warden of that lodge, and the operation of the lodge in the Philippines was so palpably beneficial to the Craft, and gave so much pleasure to the Masons sojourning there, that when the First North Dakota was called into service for France, the present Grand Master of North Dakota, W.J. Reynolds, issued a dispensation for a lodge for that regiment, which regiment became known under the new regimental description as the 164th Infantry.

A few meetings of the lodge were held at Charlotte, N.C., and some degrees conferred. The work was done in the beautiful temple owned by the Masonic brethern of Charlotte, who very kindly tendered the use of the building and in large numbers attended our meetings, and expressed great pleasure at the thought that there would be going with the United States troops to France, facilities for meeting and working.

Another meeting was held on the transport carrying troops over, the night before landing. No work was done at this meetilrg, but a pleasant evening was spent in Masonic converse.

Since being settled in France weekly meetings have been held. The rules promulgated by the Secretary of War prevent any work being done in any Camp of the United States troops, so it is necessary to make arrangements for meeting places outside the Camp limits. This we are enabled to do through the kindness of the Y.M.C.A.

Our meetings are largely attended, the register of attendance showing at every meeting brethren from various states. One meeting showed over one hundred brethren in attendance from thirty-seven states. Many meetings are attended by over a hundred.

The work is well done and great care is taken to accept none but good material, the rule being that when a candidate submits to the original jurisdiction of this lodge, before he is balloted on his name is sent through the Grand Secretary of North Dakota to his local lodge to ascertain whether he is acceptable to them.

If as great results Masonically follow the bringing to France of this lodge, as did in taking the lodge to the Philippines no man can tell what influence it may have on the future, for it is conceded that the North Dakota Military Lodge established Freemasonry in the Philippines with all the resultant good that Masonry brings to its devotees.

Even if no such results should follow here, it none the less gives to hundreds of brethren sojourning in a strange land, far from home, the pleasure that only a Mason feels in the company of other Masons.

There is in France another military lodge, known as "Montana Military Lodge U. D.," of which Major Foote is the Master. They are not located near us, so I have no opportunity of knowing just what they are doing, nor how actively they work, but I am certain from my knowledge of Brother Foote that whatever work his lodge hay do will be "good work, true work and square work."

Colonel John H. Fraine, W.M.,

North Dakota Military Lodge No. 2, U.D.,

A.E.F., France.

* * *

THE ZIONIST MOVEMENT

Freemasonry and Zionism are two distinct movements. Freemasonry is an institution to teach the grand lesson of the Fatherhood of God, and the Brotherhood of Man. Zionism is only an organization to improve the conditions materially and intellectually of the most abused and oppressed, and most intellectually suffering, of the homeless people of Israel. Freemasonry upholds all the universally recognized religions. Zionism tends to uphold only the religion of Judaism amongst the Jews.

In order to understand Zionism properly, it is necessary to study Judaism and the Jewish history. By studying the Holy Bible you will find the origin of Zionism.

David in his Psalm said, "When the Lord turned again the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing; then said they among the heathen. The Lord hath done great things for them; the Lord hath done great things for us; whereof we are glad. Turn Again our captivity, O Lord, as the streams in the south. They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. (Psalm 126:1-6). By the rivers of Babylon, there we sat down, yea, we wept, when we remembered Zion. We hanged our harps upon the willows in the midst thereof. For there they that carried us away captive required of us a song, and they that wasted us, required us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land? If I forget not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem, above my chief joy." (Psalm 187:1-6).

The origin of Zion started when God promised to Abraham, Isaac and Jacob the Holy Land to their descendants; then the prophets instilled in the minds of Israel the hope that the land will be restored to them; and at last the oppression of Israel in Spain, Portugal, throughout Europe during the Crusades when thousands and thousands of Jews were put to death, and at last the massacres in Russia, persecution in Roumania, and AntiSemitism in Germany and France were the greatest stimulants to the movement of Zionism.

Zionism is not anti-Americanism. Justice Brandeis of the United States Supreme Court, is an enthusiastic Zionist, still I believe he is a patriotic American. Lord Reading, English Ambassador to the United States, is a good Zionist and loyal English Statesman. Above all, the Jewish people as a whole, are showing their patriotism to their countries wherever they live at the present time, with their lives, finance, and spirit.

When an English Lord assailed Disraeli, because he was a Jew, Disraeli replied, "Yes, I am, and I am proud of it, because while your grandfathers were still savages and worshiped idols, my grandfathers were civilized and worshiped the One, true God. If it is really a crime for a Jew to tell the world that he is a Jew, the Gentiles are responsible for it."

During the middle ages, the Gentile nations made the Jew wear on his clothing a yellow patch to remind everybody that he was a Jew. In Europe they have special laws enacted for the Jews only; and right here in this free country even among the educated American Gentiles, an American Jew is not admitted to their organizations, because he is a Jew.

Zionism does not mean that if the holy land will be restored that all the Jewish people from the whole world will go back to Palestine. The main objects of Zionism are, first, to assist those Jewish people who are oppressed in Europe on account of their religion. Second, as Dr. Herzle, the leader of Zionism stated in his message at the second congress, that it is necessary for the Jewish people to return first to Judaism, in order to return to Zionism. But how shall we sing the Lord's song in a strange land ? It is our hope that the people who gave to the world a King Solomon and his temple upon which the super-structure of Masonry is built, the people who gave to the world the ten commandments and the Bible, the people who gave to the Christian world a Saviour, and to the Catholics, St. Mary, the Mother of God, the people who gave the world the prophets whose teachings are the moral guide of humanity, may receive justice and recognition.

The people who gave such gifts to the world will in the future, when the Lord returns the captivity of Zion, produce again great, intellectual men.

Jacob Goldman, Indiana.

Scripture references: Zech. 8:23. Isa. 46:12-13: 49:16; 49:24; 51:3; 51:11; 52:2-3. Amos 9:13-15. Obadiah 1:17. Micah 4:2-6: 4:6-8. Zeph. 3:19-20. Zech. 1:16-17: 2:2: 8:3.

* * *

THE UNCHANGING SPIRIT OF MASONRY

In discussing Masonry in France, Masonry in South America, or Masonry anywhere or in any age, perhaps we lean too much to the physical side, to forms and ceremonies, to regularity, ritual and government. In many physical ways (and they are subject to more or less change as mankind changes) Masonry is a thoroughbred, has had the foundation stock, but has been evolved into its present status. This relates purely to the physical side.

The spirit, the psychic, or soul side, has never changed, it is impossible of change, because it is the God part. The heart, or soul, or pyschic life must first be touched otherwise there is no foundation upon which to build Masonry. A Mason at heart is one who has a sincere desire to benefit mankind. Turn loose a body of men like that in any country, in any age, and they will leave a trail. In this way Masonry can be traced from the beginning of the world. By their fruits ye shall know them.

This is universality of Masonry. Men cannot long remain united on physical things, but when guided by the heart, or spirit, or in the broader sense, the pyschic life, Masonry is absolutely the same the world over.

The quest for the truth is the same in the heathen, the pagan or the Christian, regardless of his conception of Deity. Masonry unites the best men of all nations. This is possible only when the psychic life is wakened. It is the foundation of Masonry. We build the physical part of Masonry upon it. This is the eternal battle, to be temperate, and not allow excess in either.

Mankind is prone to make laws to govern everything; when guided by the physical or animal side only, he depends upon compulsion to enforce law, both civil and religious, all of his own making. The German Empire personifies this idea.

Masonry would seek to arouse and stimulate the better nature of man, of peace on earth, good will to man, which wil never obtain on a physical basis only. Masons wherever dispersed, who practice the virtues of Temperance, Fortitude, Prudence and Justice, should be judged tolerantly, and should no be held too strictly to arbitrary rules of regularity and ritual.

A. K. Bradley, Texas.

* * *

AN OWNER WANTED

The Rev. E. J. V. Huiginn of Beverly, Mass., was on a vacation in South Lyndeboro, New Hampshire, in October, 1917. There he met Mr. A. D. Cram, a member of the Grand Army of the Republic, formerly a Sergeant of the Eighth Regiment, New Hampshire Volunteers. On one occasion Mr. Cram said that he had been in charge of a burying squad after the battle of Fort Hudson, Louisiana, on the 27th of May, 1863, and that he buried the body of a young Confederate officer on which he found a peculiar badge composed of three interlaced triangles surmounted by a crown. Though in later years Mr. Cram had tried through some of the great dailies and in other ways to trace

the owner of the badge he had never succeeded. He gave the badge to Mr. Huiginn to try if he could find any trace of the young officer. The accompanying picture is a copy of a photograph of the badge.

Mr. Huiginn has turned the matter over to Brother Frederick W. Hamilton, Grand Secretary of Massachusetts, Masonic Temple, Boston, at whose request we are very glad to publish the circumstances surrounding the finding of the jewel. Brother Hamilton says that it might bring great happiness to some one to have this jewel restored and the present holder is anxious to place it in the hands of an heir of the original possessor.

* * *

BROTHER SHRYOCK SERVING HIS THIRTY-THIRD TERM AS GRAND MASTER OF MARYLAND AT TIME OF HIS DEATH

I have just noticed that in my article on Brother Shryock which appeared in the April issue of THE BUILDER I made the error of stating that he was serving his thirty-second year as Grand Master. He had served thirty-two years and was elected for the thirty-third time last Fall. I think this ought to be corrected in an early issue in the interest of accuracy.

John H. Cowles, District of Columbia.

* * *

THE DEGREES PROBLEM

To my mind one strong argument in favor of the contention that at one time the degrees consisted of but two, namely the first and the combined second and third, is in the fact that in the second section of the second, the three mystic numbers, 3, 5, and 7, are explained (or supposed to be). In the English lodges, the three numbers are associated respectively with the first, second and third degrees, the number 7 being associated with the third degree. This being so, why is it referred to in the second degree ?

The natural influence is that at one time the second section of the second degree, at least, must hare part of the third degree. Ernest E. Murray, Montana.

----o----

There are no points of the compass on the chart of true patriotism. - Robert C. Winthrop.

The Builder Magazine

October 1918 - Volume IV - Number 10

THE HOUSE OF THE TEMPLE

BY BRO. H. L. HAYWOOD, IOWA

MORE than a year has passed since I paid my first visit to the House of the Temple, headquarters for the Scottish Rite for the Southern Jurisdiction, which stands in Washington, but the impressions remain as vividly as though I had seen it yesterday. There are many remarkable buildings in our Capital City, some of them historic, a few of them beautiful; but, with the possible exception of the Capitol building itself, the House of the Temple is the most wonderful and beautiful of them all. He who has seen the building, outside and inside, will say this whether he be a Mason or not.

I shall never forget my first view of it. On a misty April morning it stood amid the fog as something almost eerie and unearthly, like that palace which Coleridge saw in his vision of Kubla Khan; there was that about it which seemed to speak of antiquity, as though the genius of the ancient East had wandered into the Capital City of the new West; it had an air of timelessness about it which made it hard to believe that it had not yet been completed five years.

In general shape it is patterned after the original Mausoleum which Queen Artemisia erected to contain the ashes of her husband three hundred and fifty-three years before the birth of Christ. The body of the building is cubical, as is appropriate in a structure which is to serve as an altar of Freemasonry. The roof is a series of stone terraces which rise to an apex. The decorative work around the cornice is as beautiful as was ever seen on a Grecian Temple.

The building is much larger than it first appears, especially when seen from a distance. One approaches it up a series of three, five, seven and nine steps; the platforms between these series are so wide that one could set a large building on each one. At

either side stands a huge sphinx, dreaming and brooding with level eyes, as though it were still standing on the banks of Mother Nile.

My mind still lay under the hush of these eternal watchers when I knocked at the door and was received by a guide who is there to take care of the hundred or more visitors who enter the portals every day. He stowed my umbrella away in a safe place and told me to feel at home. But one couldn't very well feel at home home in that magnificent, but subdued, atrium in which I found myself. Far overhead was a carved and gilded ceiling, like a dream of beauty in the upper twilight; on either side was a row of giant monoliths, pillars of the house, of green Vermont granite, their sides fluted. Behind each of these stood a seat, also of granite; in the center was a table of Cavanazza marble. At the further end was the curving stairway which leads to the council chamber of the Supreme Council; to break the coldness of its white marble, John Russell Pope had set in a band of dark marble; it is one of the boldest strokes of architectural genius about the entire building. Keeping watch at the foot of this stairway were two Egyptian figures, a further reminder, were one needed, that Masonry is as old as the world.

On both sides of this atrium, or lobby, are the doors leading into the offices of Grand Commander, the Secretary General and the library; at the left side is the entrance into the executive chamber of the Supreme Council; these walnut doors are so hidden away in the shadows at the side that they do not disturb the unity or serenity of the great chamber itself.

From Secretary General Brother John H. Cowles I received a welcome as warm as the cheerful fire which blazed in the wide fireplace near his desk. He introduced me to the Librarian, Brother William L. Boyden, who "showed me around" the library. Being something of a bibliomaniac I have been privileged to see many libraries but none that I have ever entered has left quite the same impression. It is dignified but homelike and the atmosphere about it was almost as conducive to prayer as to study. The library room proper lies in a corner of the building; it opens into a semi-circular series of stack-rooms which stretch across the end of the building that lies opposite to the entrance.

The center of interest in the library (stack-rooms) is the collection of mementoes of Albert Pike. Here were several photographs, one of his body lying in a casket; here was one of the quill pens with which he wrote; the scrap of paper containing his last words before death; badges and ribbons which once decorated his breast; family albums; his family Bible, and a ritual which he wrote. There was also a collection of pipes, one of them valued at $600, a prize winner at the Paris Exposition. Brother Boyden told me that the General had used every one of them; the size of two or three gave me an added respect for the General's powers. One of them looked as though it would have held enough tobacco for a week's smoke.

The center of the Pike collection, it needs not be said, was in the cases full of his original manuscripts. He had written all of these by hand, with meticulous care, so that one might look through several pages without seeing so much as one misformed letter; the writing was not in the usual flowing script but more like a page of copperplate, the letters being shaped like print. Of these manuscripts, all of them bound like books, there were, I believe, about eighty: "Maxims of Roman Law" in thirteen volumes; "Maxims of Military Science and Art" in six volumes; "Vocabulary of Indian Language" in one volume; materials for a history of France in six volumes (part of this has been published); "Commentaries of the Kabbala" in two volumes; Masonic Rituals in twelve volumes; moreover there was also a volume of biography written by his secretary from notes dictated by Pike himself. There were many volumes of Eastern Philosophy which he had translated. These evidences of the man's titantic intellect impress one almost more than the size and grandeur of the building in which they are preserved.

In addition to all this there was a compass which he had used in the Southwest; his set of chess men; a chair which he had constructed for himself, with a patent, spring in it for raising and lowering the back; his ring for the fourteenth degree, and much of his Masonic Regalia. It may be added that the last words before mentioned were addressed to Brother Frederick Webber, Secretary General at that time, and read as follows:

"Shalom: Peace --that comes with blessing to carefretted men, when death's dreamless sleep ends all suffering and sorrow."

One of the rare mementoes in the library is a signature of Albert Mackey made in January, 1859. Among the 85,000 volumes in the library, 40,000 are on Masonic subjects. There is also a collection of rare old Scottish Rite patents and many other documents of almost priceless value. About the room stand some six busts, one of them of Pike; these faces of past leaders, and the thousands of volumes ranged about them, brought home to one's mind how vast has been the intellectual labor devoted to Masonry.

On the same floor with the library is the executive chamber of the Supreme Council. Honorary members of the Council are permitted to attend when meetings are held in the great chamber on the second floor but only "active Thirty-Thirds" are ever admitted to the executive chamber while the Supreme Council is in session there. The room is so beautiful as to defy description. It is the most beautiful room that I ever saw. An altar stands in the center; seats for the members are built against the wall, and each seat is furnished with an accoustic apparatus which enables the hard-of-hearing to catch every word that is uttered. Needless to say, there is a complete telephone service in this and in every room in the building. It would be hard to find anything that is lacking in that marvelous structure.

The floor immediately beneath this is mainly devoted to the banquet room, albeit there are a number of committee rooms around the side. In the banquet room are twelve tables which will seat ninety-six men; chairs and tables are in fumed quartered oak, ivory finish; carpets, hangings and walls would make a king proud. Behind the banquet room is a serving room, completely tiled, and furnished with every imaginable convenience.

Immediately underneath is a kitchen that would make any housewife green with envy. I shall not describe that kitchen lest every woman who chances to read this will apply for a position there the next time the Supreme Council meets. It is a dream of a-kitchen. On this same floor is a heating plant, with capacity for four hundred tons of coal; also a ventilating plant that cost $80,000.00, and actually ventilates.

Somewhere on one or the other of these two lower floors (I do not remember just where) I ran across the office of that genial and well-read Mason, Brother Horace P.

McIntosh, the editor of The New Age. He told me many strange things about Masonry in foreign parts, all of which were true, for, though Brother McIntosh was once a sailor, he is also a Scotchman. He showed me a complete file of The New Age with a great deal of pride, as was fitting, because The New Age is the best Masonic magazine in the world with the exception of one; what that one is I am too modest to say.

The heart and soul of the House of the Temple is the Supreme Council Chamber which occupies the floor just above the entrance floor. The door leading into the chamber is itself a supreme work of art; it is of oak covered with leather. Just inside is a high wooden screen which shuts off the view of the interior when the door is opened; in a concealed room above this door is the pipe organ, not a sign of which is anywhere visible in the chamber itself. I shall not attempt to describe the chamber itself; I don't know how.

At the center stands an altar of black marble, round the bottom of which runs this legend:

"From the light of the Divine Word, the Logos, comes the wisdom of life and the goal of initiation."

As a frieze about the room runs another sentence, also selected by Brother George F. Moore, Grand Commander:

"Unto the Divine Light of the Holy Altar, from the outer darkness of ignorance, through the shadow of our earth life, runs the beautiful path of initiation."

Above the Grand Commander's station is a vast window, round which coils a huge serpent which symbolizes, one may suppose, wisdom. Along the two sides of the room are twenty-six desks for the active members; behind these are seats for the

honorary members. There are great windows at the side hung with massive curtains, and at the top are sky-light windows, the shades over which are operated electrically. The furniture is in Circassian walnut. This sounds as if the room might appear luxurious, but it is not so; the effect is one of quiet dignity and grace, as befits the council chamber of a Scottish Rite.

At one corner of the room, behind a small door, is a spiral stairway leading down to the bottommost floor. One look down that dizzy well of space helps one to understand the total height of the building, which is more than four stories, though it does not appear so high from the street.

Everything about the building was especially designed for it; nothing was used out of stock. The entire structure, it may be said for those who are curious about such matters, cost more than two million dollars. Some fifteen or more employed in the building all of the time.

The erection of the House of the Temple was under the direction of an executive committee of five, the chairman of which was Brother Charles E. Rosenbaum, of Little Rock, Arkansas, General Pike's old home. The architect was John Ruessell Pope, whose design for the building won the national architectural prize in 1916.

The House of the Temple is the Headquarters of the Southern Jurisdiction of the Scottish Rite; it is also a monument to the memory of General Albert Pike whose genius made the Scottish Rite what it is. As one walks through it he feels as if the heroic, scholarly, eloquent spirit of that great character were hovering about him.

----o----

THE MASON'S HOLY HOUSE

(By Albert Pike)

We have a Holy House to build,
A Temple splendid and divine
To be with glorious memories filled;
Of Right and Truth to be the Shrine;
How shall we build it strong and fair--
This Holy House of praise and prayer
Firm set and solid, grandly great?
How shall we all its rooms prepare
For use, for ornament, for State?

Our God hath given the wood and stone
And we must fashion them aright,
Like those who toiled on Lebanon,
Making the labor their delight;
This House, this palace, this God's Home,
This Temple with its lofty dome,
Must be in all proportions fit
That heavenly messengers may come
To lodge with those who tenant it.

Build squarely upon the stately walls

The two symbolic columns raise,

And let the lofty courts and halls

With all their golden glories blaze

There, in the Kadosh Kadoshim

Between the broad-winged cherubim,

Where the Shekinah once abode

The heart shall raise its daily hymns

Of gratitude and love to God.

----o----

SPECULATIVE MASONRY IN THE SEVENTEENTH CENTURY

BY BRO. OSSIAN LANG. GRAND HISTORIAN. GRAND LODGE OF NEW YORK

PART II

CENTRAL TENETS OF THE BRETHREN OF THE ROSY CROSS

FLUDD and Frisius agree in essential points. As the "Summum Bonum" supplies all we need for our present purpose, we may gather from this work whatever information

is desired for our inquiry. The central symbolism turns around the stone, Aben, (1) and the building of the House of Wisdom. There is an abundance of allegorical uses of the word stone or stones, in the Old and New Testaments, which are made use of by Frisius to justify the philosophy of the Brethren of the Rosy Cross.

"Thus saith the Lord of hosts: Consider your ways Go up to the hill-country and bring wood and build the house." --Haggai I, 78.

"They that are far off shall come and build in the temple of the Lord." --Zechariah VI, 15.

"Wisdom hath builded a house, She hath hewn out her seven pillars." --Proverbs IX, 1.

"Through wisdom is a house builded, "And by understanding it is established; "And by knowledge are the chambers filled "With all precious and pleasant riches." --Proverbs XXIV, 3-4.

"The wise man buildeth his house upon a rock. The rains may descend and the floods come; the winds may blow and beat upon that house: it will not fall; for it is founded upon a rock." --St. Matthew VII, 24-25.

Aben, Frisius argues, is the cabalistic stone. In it, we have the Holy Trinity. For in Hebrew, Ab means Father and Ben Son; but where the Father and the Son are present there the Holy Ghost must also be.

Aben is then explained as the foundation stone of the universe, the macrocosm. ("The Lord answered Job out of the whirlwind and said, Where wast thou when I laid the foundations of the earth? Declare if thou hast understanding. Whereupon are the

foundations thereof fastened? or who laid the cornerstone thereof ?"--Job XXXVIII, 1, 4, 6.)

The macrocosmic Aben, then, is the foundation stone of all and for all. It was laid in Zion, and all the prophets and apostles built upon it, though the ignorant and wicked builders rejected it as a stumbling block and stone of contention:

"Thus saith the Lord God: "Behold, I lay in Zion for a foundation a stone, "A tried stone, a costly corner-stone of sure foundation. "He that believeth shall not make haste. "And I will make justice the line, "And righteousness the plummet." --Isaiah XXVIII, 16-17.

"According to the grace of God which is given unto me as a wise Master builder, I have laid the foundation, and another buildeth thereon. But let every man take heed how he buildeth thereupon.... For other foundation can no man lay than that is laid, which is Jesus Christ." --St. Paul, 1; Cor. III, 10-11.

"The stone which the builders rejected "Is become the chief corner-stone." --Psalm CXVIII, 22.

"As it is written in the scripture, Behold, I lay in Zion a chief corner stone, elect, precious: and he that believeth in him shall not be confounded.

"Unto you, therefore, which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient." --I Peter II, 6-7-8.

If we consider the significance of Aben for the individual man (the microcosm, or the universe on a small scale), we find we are parts of the same spiritual stone, "cut out of that catholic (universal) rock":

"Coming to Christ, as unto a living stone, disallowed indeed of men, but chosen of God and precious: Ye also, as living stones, be ye built up a spiritual house." --I Peter II, 4-6.

In other words: Build yourselves upon Christ, as the foundation stone, as living stones, to a house of God.

"We are labourers together with God: Ye are God's husbandry, Ye are God's building." --I Cor. III, 9.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile this temple of God, him shall God destroy; for the temple of God is holy which temple ye are." --I Cor. III, 16-17.

Nor are those excluded who are-not of our faith. The temple of God is built up of all men who seek Him and strive to know Him. Quoting John, the Baptist: "Say not within yourselves, 'We have Abraham for our father': for I say unto you, That God is able of these stones to raise up children unto Abraham."

The plan of the building which the Fraternity of the Rosy Cross is seeking to establish is given in the words of Hebrews XIII, 1: "Let brotherly love continue."

"Behold, how good and how pleasant it is for brethren to dwell together in unity." --Psalm CXXXIII, 1.

An example of the mystic, allegorical interpretation of the Scriptures, met with everywhere in Rosy Cross literature, is the following:

As Christ was hidden in that Rock or Stone, before the days of Moses, since the spiritual is usually concealed in the physical, so also does Moses conceal in his writings the spiritual Aben; that is why we say he wrote under a veil, i. e. mystically. That is why the Apostle Paul says (II Cor. III, 6) "The letter killeth, but the spirit giveth life."

"The Lord said unto Moses, Behold, I will stand before thee, there upon the rock in Horeb; and thou shall smite the rock, and there shall come water out of it, that the people may drink." --Exodus XVII, 6.

"Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; "And were all baptized unto Moses in the cloud and in the sea; "And did all eat the same spiritual meal; "And did all drink the same spiritual drink; for they drank of that spiritual Rock that went with them: and that Rock was Christ." --I Cor. X, 1-4.

Alchemistically expressed, the water which sprang from the Rock was potable gold, the word of God, words of Wisdom.

That suggests also what we Alchemists mean when we speak of producing gold. It is not the gold the multitude hankers for. Ours is living gold, the gold of God, that which the Psalmist calls silver:

"The words of the Lord are pure words, "As silver tried in a crucible on the earth, refined seven times." --Psalm XII, 7.

The Rosy Cross alchemy in the transmutation of base metals into gold, is not that of the spurious Rosicrucians who deceive the avaricious by false promises; it takes the base, natural man and turns him by its art into a new, spiritual man, through the Word of God and the practice of charity.

In the same manner the rough ashlar is turned into a perfect ashlar.

As God has promised to dwell among men, to have his tabernacle among them, we must with all our strength and with spiritual tools strive for Aben. As the prophet Isaiah says: "Ye that seek the Lord, Look unto the rock whence ye were hewn." (Isaiah LI, 1.)

The first step toward finding this Rock (the Philosopher's Stone) is to look for it within yourself; hence begin to know thyself. If you desire help from the writings of the Alchemists, remember that these wrote them in a veiled, mystic manner. Thus Darnaeus says "Change--oh! change yourselves from dead stones into living philosophical stones !"

In order to realize the chemical steps of progression, we must first seek to discover the true sense of the Alchemists through careful insight. Then it will be found that they wrote differently and wanted to be understood differently. (Masonically speaking, one must first possess "the key of a fellowcraft" to interpret correctly.)

We summarize, as follows; always following the "Summum Bonum":

The human body is a temple. Christ is its cornerstone. When we raise this corner-stone, His temple is also raised, as was the Temple of Solomon, when his players were fulfilled and the glory of the Lord descended.

"Similarly, Kephas and Aben were at one time only dead stones, now become living stones through an actual transmutation, in that from the condition of Adam after his fall from grace they transformed themselves into Adam's original state of innocence and perfection; just as if there had been effected a transmutation from ordinary dirty lead into the purest gold. And this transmutation took place by the intermediation of that living gold as of the mystic stone of the Philosophers, which to us represents the divine emanation of wisdom. This wisdom, however, is the gift of God, and nothing else."

MORE LIGHT FROM THE "SUMMUM BONUM"

The study of true Magic, the Cabala and chemistry are the sciences called the three principal columns of the house of wisdom. By Magic is meant the art of wisdom practised by the Magi who came to worship the new born Christ. Cabala stands for mystic mathematics (or strength). Chemistry is explained as the study of nature (beauty). The true Brethren of the Rosy Cross are called architects who build the house of God, after the manner already explained.

Why did the Brethren adopt the name of the Rosy Cross? There is an order of the Holy Cross. The Knights who went to war against the Saracens bore on their cloaks the emblem of a deep red cross. The Brethren have chosen the true and living cross of Christ as the emblem of wisdom, that mystic wisdom which the Bible calls the Tree of Life whose root is the Word of Light.

The color of the cross is that of blood or as that of red roses mixed with lilies.

(We omit all mystic elaboration of the ideas here briefly indicated nor do we include other matters which have no bearing on the development of the Freemasonry of the Symbolic Lodge.)

R. C. BRETHREN AS MASTER BUILDERS AND FORM OF THE LODGE

Finally, the Brother is to labor at the perfecting of this work in the character of an architect, or master builder. (I Cor. III, 10-11).

In order that the structure may be firmly established, in order that we may arrive at the rosy blood of the cross hidden within the foundation stone, we must dig from the surface to the center, we must seek and knock; unless we pursue our work with zeal, all our efforts will be wasted. All bodies have manifest height, occult depth and intermediate breadth. From the manifest form of a body we can only conjecture what its occult form must be, when we destroy the manifest to advance to the revelation of its occult form. The truth of this is found when we contemplate the depth of the geometric cube.

The wise artist and the true religious philosopher must penetrate the earth and labor in every particle of the threefold dimension, if he wants to find the true rectangular foundation stone which God has laid in the foundation of the earth (Job 38, 4-6). Then he will know that "the love of Christ passeth knowledge, and that ye might be filled with all the fullness of God." (Eph. III, 19).

Then knock and strike zealously and strenuously, for "Ye have not yet resisted unto blood, striving against sin." (Heb. XII, 4). Here the Apostle teaches us occultly that a transgression here, something foreign there, not emanating from the pure truth which is Christ Jesus, is present, which must be broken off and gotten rid of, from the human or soul-endowed stone; then truth will illumine the master builder and true Brother, and it will gleam in a rose-red or blood-colored glow, and he will see in this divine light his own light and receive and enjoy at last the wages of his labors. Then he shall be justly called a Brother of the Rosy Cross and he shall be called a member of the true Fraternity.

THE ROYAL ART

Everything thus far has been gathered from the "Summum Bonum," arranged so as to serve best our present purpose and in language more suitable to our times, without however changing the essence and the spirit. I shall add no extended comment. The brethren who are at home in the language, the symbols and the spirit of Freemasonry can gather their own conclusions. What has been gleaned from the work of Frisius, together with the notes on the symbolism of the Alchemists, would seem to be quite sufficient to explain why the Brethren of the Rosy Cross should have been considered the forebears of the Accepted Free Masons. Before offering a brief concluding summary, we must give a moment's attention to the development of the idea of the Royal Art which is the true name of Freemasonry.

First let us take another word from the "Summum Bonum," which describes the Rosy Cross view of the Royal Art:

There were in antiquity, four renowned schools of natural Magic, to-wit, the Hindoo, the Persian, the Chaldaic and the Egyptian. From the Persians came those three Kings (Magi, Wise Men) who were seeking the new born "King of the Jews," to present gifts unto Him and to worship Him. The sons of Persian Kings, as Plato has related in his "Alcibiades," were initiated into Magic that they might learn from the study of the pattern of the universe how best to govern their own dominions and to preserve order and administer justice therein. Cicero, too, speaks of this, in his "De Divinatione," saying that no one was crowned among the Persians with the royal diadem until after he had been fully instructed in Magic. That is why Oriental kings were so well grounded in wisdom and coveted the name of Magi or Wise Men. Hence those who came from the far East to worship the Christ child, were called by the Holy Spirit "Magi."

Recalling that in the early days of the Grand Lodge of England we met repeatedly with the declaration, "There have been Kings that have been of this sodality," we shall have another clue to the genealogy of Freemasonry, as it was conceived by the organizers of the speculative craft.

Or take this quotation from "The Master's Song" of the premier Grand Lodge:

Thus mighty Eastern Kings, and some Of Abram's Race, and Monarchs good Of Egypt, Syria, Greece and Rome. True Architecture understood.

Who can unfold the ROYAL Art? Or sing its Secrets in a Song? They're safely kept in Mason's heart And to the ancient Lodge belong.

Those familiar with the Constitutions of 1723 know what changes were made to make the ancient "Charges" conform to the newly established ideals of the Fraternity. What was there said regarding the attitude toward the "old Gothic Constitutions," applies also to the religious tenets of the Brethren of the Rosy Cross. The changes gave a simplified definition of the "Royal Art," though the spirit remained what it had been in the "Summum Bonum." Indicating the new meaning in the briefest form, I would answer:

What is the Royal Art? The practice of the Royal Law. And the Royal Law?

"If ye fulfill the Royal Law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well." So wrote St. James, the first Bishop of Jerusalem, the same who declared that "Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

CONCLUSIONS

In conclusion, I beg to submit a summary statement embodying findings based on many years of search to arrive at some sort of satisfactory solution of the puzzling question as to the derivation of the substance of Freemasonry. This summary is not complete and is intended to serve merely as a supplement to my paper on "Freemasonry and the Medieval Craft Gilds."

The establishment of Christianity was accomplished chiefly by the marvelous rise of the power of the Church and the rigid application of this power. The first need and therefore the first care was to establish catholic unity in the faith.

The disintegration of that which had been the Roman Empire had sounded the death knell for pagan civilization. An era of confusion followed. The most extravagant teachings were in circulation. Passions and vices ran riot because of the prevailing anarchy. A cult of a thousand years had been dispossessed by a young cult which had the promise of eternity but had not then been established firmly enough to compel respect. People hesitated between the creed of the yesterday and the creed of the tomorrow. There was one giant among men, who had the courage to choose, and having chosen, to battle for his creed without weakening. That was St. Augustin, the great Doctor of the Church, mystic and man of action, philosopher and master organizer and administrator. He united in himself the genius of the Semitic race with the wisdom of the Latins, the Greeks and the Alexandrians. He may well be called the establisher of the Roman Church which became, and for a thousand years thereafter remained, the supreme ruler of Western Europe. (2)

One indirect but quite logical effect of St. Augustin's war upon heresies was the suppression of every form of free speculation in philosophy. Unity of creed must be established at any cost. The apostasy of the Emperor Julian had convinced doubting ecclesiastics of the danger lurking in an unbridled freedom of study. Three years after the death of St. Augustin, the Fourth Council of Carthage (in 398) formally prohibited the reading of secular books even by the bishops. In 529, the philosophical schools were abolished by decree of Emperor Julian. (3)

Freedom of thought cannot be suppressed by decrees. But a check may be put on the expression of thought. And it was put on. Then there sprang up secret ("invisible")

Colleges, Academies, Lodges, etc., for meetings of independent seekers after truth. In Italy, particularly, these secret associations-displayed great activity, hiding their real purposes under names, auspices and forms selected to mislead the watchful spies of the hierarchy. (4)

Members of the Academy of the Trowel, for example, would wear builders' aprons and display builders' tools, presenting the appearance of a gild of operative Masons. By giving mystic meanings to emblems of a seemingly operative character, they could freely discuss prohibited topics in a manner only understood by trusted initiates. If they wished to be regarded as men engaged in architectural subjects, they would try to have those present who were generally reputed to be interested in such matters. The membership was made up largely of scientists, philosophers, architects, musicians, painters, sculptors and poets.

In spite of their camouflage, the brethren of these "invisible" lodges were occasionally discovered. Yet so well were their secrets guarded that practically no first hand knowledge of them has come down to us, though we can obtain information enough from Roman Catholic sources, if we make proper allowances for always unmistakable prejudices. Thus Pastor in his famous "History of the Popes" refers to the "invisible" Roman Academy founded by Julius Pomponius Laetus, professor in the University of Rome, in the fifteenth century, as "the center of meetings for all discontented and pagan Humanists." We are told that the initiates adopted religious usages, regarded themselves as a college of priests, with Pomponius as Grand High Priest. Gregovorius who is quoted with approval, calls the Academy "a classical Freemasons Lodge."

The Brethren of the Academy of Pomponius were accused, under Pope Paul II (1464-1471), as having conspired to kill the Holy Father, that they were pagans and materialists, etc. Imprisonment and death threatened the Brethren. "Safety first" in those days meant punishing the accused first and investigating afterward. Most of the Academicians fled. Ultimately all were, on the principle of Scotch verdict, absolved from the charge of heresy. Owing to the intervention of the scholarly and liberal Cardinal Bessarion, Pomponius and the others were allowed the freedom of the city, under close surveillance.

The Academicians were predominantly Platonists. So were the members of most of the other forbidden secret societies (or occasional gatherings), while the Church officially upheld Aristotle and for a long time sought to suppress Plato to whom religion consisted essentially in the practice of justice.

In the Teutonic countries, speculative philosophers were to be found largely among the mystic Alchemists who are often spoken of as "Hermetic Philosophers," in Masonic writings. They had no central organization. Wherever two or three of them met together, they formed a lodge for mutual intercourse and the initiation of worthy candidates who, after a period of probation more or less extended, would be put in possession of the secret symbols and traditions whereby they might obtain a key to the literature of all the mystics.

In Great Britain, the Rosicrucian Alchemists were, as has been indicated, essentially Christian theosophists. They studied nature, but not for purely scientific purposes; they sought rather to discover in nature the traces of the mystic Supreme Architect of the Universe, revealed as well as concealed in and by the visible and discoverable phenomena.

The predominance of religious speculation led to the separation from the mystic Alchemists of those who preferred to specialize in the experimental study of nature. The philosophical reform work of Francis Bacon (1561-1626) was probably the chief cause of the change.

At the beginning of the seventeenth century, through the influence of Robert Fludd (1574-1671), the Fraternity of the Rosy Cross arose in Great Britain. This Fraternity represented the mystic portion of the Alchemists whose practices they followed. "Heresy" had been no safer under the Protestant "Bloody Bess" than it had been in Pre-Reformation times; the only difference being in the kind of "heresy" for which men were hanged or burned by the executioner of the power which happened to be in control at the time. That, together with the predilection for symbols having to do with house and temple building, no doubt accounts for the appearance of the names of reputed Rosicrucianism the membership lists of the operative gild of Masons. The Alchemists of an earlier day are supposed also to have been identified with this

particular gild. The inference is that they formed occasional lodges of their own and were the "secret brotherhood" in the bosom of the Masons Company referred to in the records of that Company. This would account for the presence among the "Accepted" Masons of Elias Ashmole, Sir Robert Moray, Dr. Thomas Wharton, Sir George Wharton, William Oughtred, Dr. John Hewitt, the astronomer and astrologist, William Lily and Sir Christopher Wren, all of them distinguished scientists interested in the Rosy Cross program.

And now a word to account for the statement in the Constitutions of 1738, at a time when there were many alive who would have objected to it if it had not been true, that the decay of the lodges of Accepted Freemasons, shortly after 1708, was due to Sir Christopher Wren's neglect of the office of Grand Master. Gould's insistence that Wren was not a Freemason and never could have been Grand Master, in spite of trustworthy evidence which should have caused him not to be so positive, is easily explained. Gould is usually very careful, content with nothing but the original sources but it is quite evident here that he had never given serious consideration to the possibility of Rosy Cross relationships.

Sir Christopher Wren was a speculative Mason, nevertheless, and may have been known as Grand Master of the "Accepted" circle. His "neglect of the office" shortly after 1708 appears quite natural to me. That which had attracted him into the "Acceptation" was no doubt the calibre of the men who were associated with it and who were active in it. But, in 1662, there had been incorporated in London the Royal Society, which as time went on, absorbed more and more the spare time of the men more directly interested in scientific progress. After the close of the seventeenth century, "acceptation" of men of this stamp in the Masonic fraternity ceased altogether. The lodges became mere convivial clubs and for these Sir Christopher had no time.

This leads me to advance a conclusion for which I hope to have prepared the ground. I believe that the Royal Society and Freemasonry both sprang from the same original source or sources.

"Alchemy" which comprised in Pre-Reformation days all pursuits in science and philosophy had passed into Rosicrucianism. Bacon's "Novum Organum," in 1620, having established the necessity for specialization in experimental science, Rosicrucianism was doomed to final extinction. Bacon's "New Atlantis" (1624) set up a new ideal for men eager to enlist in the service of mankind by the advancement of civilization. (5)

"The New Atlantis" was written, as Diderot pointed out in the prospectus of the French Encyclopedistes, "at a time when, so to say, neither sciences nor arts existed." The twilight efforts of the Alchemists no longer sufficed. More light was wanted. Day was at hand. "Solomon's House, that beautiful dream of the philosopher, began to be realized less than forty years after his death." (6) The picture of Solomon's House drawn by Bacon in "The New Atlantis" was the model from which the Royal Society was built. (7) The historian of this Society, Dr. Thomas Sprat (1636-1713) Bishop of Rochester, made acknowledgment of this when he wrote: "I shall only mention one great man who had the true imagination of the whole extent of this enterprise, as it is now set on foot, and that is Lord Bacon." (8)

Professor Nichol sums up the established testimony of all authorities on the subject, in these words: (9) "It is admitted that the suggestion of the College of Philosophy instituted in London (1645) and after the Restoration extended into the Royal Society (1662) was due to the prophetic scheme of Solomon's House in the New Atlantis. Wallis, one of the founders of the Society, exalts him by name, along with Galileo, as heir master. Sprat says "It was a work becoming the largeness of Bacon's wit to devise and the greatness of Clarendon's prudence to establish." Boyle invokes for its inauguration "that profound naturalist * * * one great Verulam."

The spirit that animated the whole conception of Solomon's House was "the love of man and the honoring of God." The Royal Society limited its membership quite naturally to men considered capable of rendering eminent service to the advancement of scientific discovery. Thereby it assured the progress of the great work it had undertaken, but it limited, at the same time, the realization of the ideal pictured in the "New Atlantis." The consciousness of this fact, together with the remembrances of the derivation from the true seekers after truth among the earlier Alchemists, were, I am persuaded, the chief reasons which prompted many of the members of the Royal Society to join the "revived" Society of Freemasons, shortly after the establishment of

the Grand Lodge of England. In Freemasonry they hoped for the complete and universal realization of the whole ideal of the "New Atlantis," with the Royal Society as the scientific center of Solomon's House.

This is, briefly and summarily told, my conclusion regarding the evolution of "Speculative" Freemasonry, more particularly during the seventeenth century, for "the love of man and the honoring of God." Imperfectly as the result of my researches is placed before you, my brethren, I hope to have at least suggested where to look for traces of the origins of our beloved Fraternity founded upon the Fatherhood of God, the mystic foundation stone of the universe, and the practice of the Royal Art which is the fulfilment of the Royal Law according to the Scripture: "Thou shalt love thy neighbor as thyself.'

POSTSCRIPT

I trust I have not given the impression that the substance of modern Freemasonry was derived from the Rosicrucians. An organized Fraternity of the Rosy Cross probably never existed outside of books. The writings of Fludd and Frisius formulated for Great Britain a body of Rosy Cross tenets differing in essential points from the teachings of the Rosicrucians of Continental Europe. English and Scottish Alchemists followed Fludd and Frisius. Their attempts to translate the plans of these leaders into practice, appears to have induced some of them to form occasional lodges, either independently under the designation of Freemasons--the name of Rosicrucian having fallen into disrepute--or in the bosom of Masonic craft gilds, as a separate "secret brotherhood" of Accepted Freemasons. Read in connection with "Freemasonry and the Medieval Craft Gilds," the suggestion will be clearly understood.

Freemasonry, as established by the Constitutions of 1722-3, represents the confluence of two streams, each having many tributaries: The sources of the one stream must be looked for in the Anglo-Saxon gyld, and its name is democracy; the sources of the other must be looked for in the earliest academies of philosophers searching for the One Living God, Father of all men, and its name is liberty of conscience.

(1) Aben or Eben (as in Ebenezar) is Hebrew for stone.

(2) For a vivid picture of life in the fourth century, the period so trying for men's souls, I refer those who read French to the charming, wonderful book of Louis Bertrand on "St. Augustin."

(3) See Laurie's "Rise of Universities," first two chapters.

(4) Especially from the fourteenth century onward.

(5) "Doubtless it was one of Bacon's highest hopes that from the growth of true knowledge would follow in surprising ways the relief of man's estate; this, as an end, runs through all his yearning after a fuller and surer method of interpreting nature." --Dean Church.

(6) M.C. Adam's "Philosophie de F. Bacon," Paris, 1890, p. 328. Bacon died on April 9th, 1626. The London "College of Philosophy" which became the Royal Society, was instituted in 1645.

(7) G.C. Moorr Smith, in his edition of "The New Atlantis,' (Pitt Press Series) Cambridge, 1900, page 28.

(8) "History of the Royal Society," edition of 1667, page 35.

(9) "Francis Bacon; His life and Philosophy," (Blackwood's Phil. Classics) 1889, vol. II, p. 136.

----o----

SYMBOLISM OF THE THREE DEGREES

BY BRO. OLIVER DAY STREET, ALABAMA

PART III THE SYMBOLISM OF THE MASTER MASON DEGREE

MANY of the lessons of the third degree are obvious to the most superficial mind, but others (and these the most important) are grasped only after long and patient study. I shall not attempt anything original, but only lay before you in an imperfect way a few of the reflections and conclusions of some of our most trustworthy Masonic scholars.

I believe it susceptible of the clearest proof that Freemasonry, viewed in the aggregate, is an elaborate allegory of human life, that the three degrees considered collectively, symbolically epitomize man's existence both here and in the hereafter. My excuse for recurring to this idea is that in my judgment Speculative Masonry can not be otherwise adequately explained. The lodge is emblematical of the world; initiation, of birth; the Entered Apprentice, of the preparatory stage of life, or youth; the Fellow Craft, of the construction stage, or manhood; the Master Mason, of the reflective stage, or old age, death, the resurrection, and the everlasting life. This explanation of the three degrees is briefly given in our lecture on the "Three Steps" delineated on the Master's Carpet. Any symbol or any meaning attributed to a symbol which does not legitimately contribute to this allegory may be discarded as nonMasonic.

THE ANTIQUITY OF MASONIC SYMBOLISM

The age of our symbolism is an important question in this connection, because upon it to a great extent depend the meanings that must be assigned to our symbols. While some of them may be of comparatively modern origin, many of them are older than the oldest written language.

Says Brother Robert Freke Gould, one of the most cautious of our historians:

"The symbolism of Masonry, or at all events a material part of it, is of very great antiquity, and in substance the system of Masonry we now possess, including the

three degrees of the Craft, has come down to us in all its essentials from times remote to our own." (1)

Another of our historians of the most exacting school, Brother William J. Hughan, declares that "symbolism in connection with Freemasonry antedates our oldest records."

Even this cautious statement would date our symbolism back more than five hundred years, and Brother Gould is on record as declaring that, if it can be put back that far, there is practically no limit backward to which its beginning must be assigned. (2)

Another distinguished Masonic scholar, Brother George William Speth, records his belief that "the greater part of our symbolism (including all essentials) is undoubtedly medieval at least, and probably centuries older than that." (3)

Still another, Brother William Simpson, distinguished as an orientalist, says:

"The more important Masonic symbols are ancient and their true meanings can only be found by tracing them back into the past. This will be found to be particularly the case with the third degree; its true meaning can only be realized by the study of similar rites which appear to go far back into the history of our race." (4)

These are the opinions of men who, noted for their scholarship, have disregarded our Masonic traditions and studied the question from the purely historical viewpoint.

Following them, (and if they cannot be followed there are none who can be,) our symbolism has come down to us from ancient times.

Of some of these symbols we know a part at least of their meanings, but of some we know nothing at all. We get a hint from Brother Pike that much of our symbolism has been forgotten, and Brother Gould asserts the same and declares that "to a considerable portion of the symbolism of Freemasonry, even at this day, no meaning can be assigned which is entirely satisfactory to the intelligent mind." (5)

Heckethorn, a non-Mason, says that many of the mystical figures and schemes of very ancient times are preserved in Masonry though their meaning is no longer understood by the Fraternity. (6)

It should therefore be obvious that if we are ever to reacquire this lost knowledge, we must have recourse to the records and institutions of ancient times.

THE ANCIENT MYSTERIES

Do we find any institutions in ancient times similar to our own and employing our symbols for like purposes? I answer at once that we do.

In all periods from the dawn of history till about the fifth century, A. D., there is recorded the existence in nearly every known country of secret societies which, so far as our knowledge of them enables us to judge, were strikingly like Freemasonry in all except name. Our foremost Masonic historian, Brother Gould, says that they taught precisely the same doctrines in precisely the same way. These ancient societies bearing different names in different countries, yet appearing everywhere to have been the same thing, are generally termed "The Ancient Mysteries."

In Egypt they were known as the Mysteries of Osiris and Isis, and these appear to have been the model for all others. They prevailed in Egypt, India, Persia, Phoenicia, Greece, Rome, Gaul, Britain, and many other countries. The most ancient of these were certainly in existence as early as 3000 B. C., and some of them were still

flourishing in Western Europe, in a corrupted state, it is true, as late as the fourth century of the Christian era.

Notwithstanding their differences in name, it does not admit of a doubt that they were all substantially the same; "so much so," it has been said by high Masonic authority, "that we may conclude either that they were all independent copies from a great original or that they were propagated one from another." Brother Gould, than whom no more judicious historian has ever written on any subject, thinks they were only differentiated types of one original form of worship, the object of which was in every instance the God of Light and of Truth and of Beneficence. The Osiris of Egypt, the Brahma of India, the Mithras of Persia, the Bacchus (or Dionysius) of Greece, the Bel (or Baal) of the Chaldeans, the Belenus of Gaul, the Baldur of Scandanavia, the Adonis of Phoenicia, and the Adonai of the Jews were all the same god; each, to his own people, was the Supreme One, the Creator, the Enlightener, Lord and Master. All the mysteries taught a more or less pure system of monotheism, though coupled with the idea of a Trinity, or one God in three persons. Their Trinity differed from ours, however, in that they conceived it to be a male, female and off'spring, or Father, Mother and Son. They taught also the doctrine of the resurrection of the dead and the immortality of the soul. (7)

Cicero tells us that in the Elusinian Mysteries they were taught to live virtuously and happily and to die in the hope of a blessed futurity. (8)

"The great doctrine of immortality of the soul," says Brother Gould, "and the teachings of the two lives, the present and the future, are to be found in the Ancient Mysteries, where precisely the same doctrines were taught in precisely the same way" that they are now taught by the Freemasons.

It seems that among pagan people of ancient times a few superior minds and spirits were found who did not accept the idolatrous notions of the populace as an adequate conception of the Deity and who searched constantly in the great book of nature in the effort to find out and understand him aright. To have openly proclaimed their beliefs and their rejection of the popular gods and popular religion would have but called down upon themselves contempt and ridicule and doubtless persecutions. They,

therefore, chose to drift along with the common herd to all outward appearances, reserving the contemplation and discussion of their cherished beliefs for secret communication with those of kindred mind in societies where they were secure from observation and the interference of the outside world. Such seems to have been the occasion of the origin of these ancient fraternities.

These societies were characterized by fixed forms of initiation, successive steps or degrees, oaths of secrecy, a symbolical system of teaching, and the possession of emblems and perhaps of grips, signs and words of recognition. (9) Their rites were usually celebrated at night in chambers securely guarded against intrusion and arranged similarly to our lodges, often with the three chief officers seated in the South, West and East.

With all of them the East was an object of peculiar veneration as the source of light and knowledge.

Initiation was an allegorical search for light and knowledge and consisted of prescribed physical and moral preparations of the candidate, lustrations, purifications and the administrations of oaths of secrecy; the ushering from darkness to light symbolizing a transformation from ignorance to knowledge, from corruption to moral and spiritual purity; the investiture with an emblem of this purity consisting sometimes of a white apron, sometimes of a white sash or robe; the encountering of trials and dangers sometimes mock and sometimes real. In the Mithraic Mysteries the candidate was received into the place of initiation upon the point of a sword piercing his naked left breast. Many of their symbols were identical with those that can now be seen in any Masonic lodge.

To each of the Ancient Mysteries pertained a characteristic legend, which w as made the instrumentality of teaching with great impressiveness the doctrines of the resurrection and immortality.

The legend of Osiris, probably the oldest and the model for all the others was as follows:

Osiris, meaning the soul of the Universe, the Governor of nature, was at once king and god of the Egyptians. The name appears as far back as 3000 B. C. Having taught civilization, the arts and agriculture to his own people, he magnanimously resolved to spread in person their benign influence throughout the world. Leaving his kingdom in charge of his wife, Isis, he departed upon his beneficent mission. After an absence of three years he returned, but meanwhile his brother Typhon had organized a conspiracy to murder him and seize the throne. At a grand banquet given in honor of his return, Typhon provided a magnificent chest which exactly fitted the body of Osiris. All the other guests being in the conspiracy, they feigned great admiration of the chest and finally Typhon announced that he would give it to the one whose body it would most neatly contain. Osiris, trying the box, was no sooner in it than the lid was clapped down and securely fastened and the whole thrown into the river Nile. It was borne out to sea by the current and in course of time was cast ashore at Byblos, in Phoenicia, at the foot of an acacia tree. The tree grew up rapidly and completely encased the chest containing the body of Osiris.

No sooner had Isis learned of the fate of her husband than, weeping, she set out in search of his body and on her way interrogated every one she met for information concerning its whereabouts. Virgins accompanied her who dressed and combed her hair.

She finally discovered the body in the acacia tree, but the king of that country, struck with the tree's beauty caused it to be cut down and a column made of it for his palace. Isis thereupon engaged herself to the king as a nurse for his children and asked and received for her pay this column. The column was broken and the body released and at once borne back to Egypt, but before it could be properly interred it was again seized by Typhon and cut into fourteen pieces and these hidden in as many places. After long search Isis succeeded in finding and bringing together all the parts except the phallus, and the body was embalmed and buried in due form. It will be borne in mind that according to ancient Egyptian ideas there could be no resurrection in the absence of the body; hence, the great care with which they embalmed their dead. As soon as the body of Osiris had been recovered and buried, it was announced that he had risen from the dead and had resumed his place among the gods.

The ceremonies of initiation into the Egyptian Mysteries dramatically represented the death of Osiris, the search for his body, its discovery in the acacia tree, and its burial and resurrection, the murdered god being personated by the candidate.

Pertaining to each of the Mysteries was a counterpart of this legend. In Greece, Osiris becomes Bacchus, (not the drunken Bacchus of later ages,) who is slain by the Titans and his limbs torn asunder. Isis becomes Rhea, who after long and bitter search finds and inters his body, and in due course he takes his place among the gods. In the Dionysian Mysteries celebrated in his honor an effigy was stretched upon a couch, as if dead, while his votaries bitterly bewailed his decease. After a proper time the figure was quickly removed and the announcement made that the god had risen from the dead. Likewise in some of the Mysteries of India the candidate underwent an allegorical death, burial and resurrection. Those celebrated in Phoenicia during the time of Solomon, King of Israel, Hiram, King of Tyre and Hiram Abif were obvious copies of those of Egypt. Adonis and Venus became substitutes in the legend for Osiris and Isis. During the course of these Mysteries, with which our three ancient Grand Masters must have been familiar, an image was laid upon a bier as if it were a dead body. During a momentary darkness the figure was invisibly removed, after which it was announced that the god had risen from the dead. The substantial identity with each other of all these Mysteries and doctrines they were intended to inculcate is obvious.

It is claimed by students of ancient mythology, that this legend of the Mysteries and the ceremonies based on it were all prophetic of the coming of a Messiah, who should triumph over death and the grave, and thereby demonstrate to mankind for a certainty that there is a life after death. That this was common belief, not merely among the Jews, but the Egyptians, Phoenicians, Assyrians, Babylonians, Persians, Chaldeans, Hindus, Greeks and Romans is now generally conceded.

The teachings of the Mysteries have been thus summarized:

"They diffused a spirit of unity and humanity, purified the soul from ignorance and pollution; secured the peculiar aid of the gods; the means of arriving at the perfection of virtue; the serene happiness of a holy life; the hope of a peaceful death and endless felicity in the Elysian fields; whilst those not initiated therein should dwell after death in places of darkness and horror."

Thus did these ancient societies seek by means of the dramatic presentation of a legend to teach the great Masonic doctrines of the resurrection and the life after death.

There were lectures explanatory of the Mysteries but the crowning ceremony of initiation was the communication to the candidate of an ineffable name which it was lawful to speak only on certain occasions and in a certain manner. Among the Egyptians, Persians and Hindus, notwithstanding their pride separation, this was the mysterious AUM, pronounced OM. I have purposely mingled things dissimilar with things similar to Freemasonry but the intelligent Master Mason will be able to detect the points of resemblance.

Brother Robert F. Gould, whom I have already several times quoted, without venturing to pronounce Freemasonry and the Ancient Mysteries identical, says:

"It is a well known fact that these Mysteries offer striking analogies with much that is found in Freemasonry; their celebration in grottoes or covered halls, which symbolized the Universe, and which in disposition and decoration presented a distinct counterpart to our lodge; their division into degrees conferred by the initiatory rites wonderfully like our own; their method of teaching through the same astronomic symbolism the highest truths then known in Philosophy and Morals; their mystic bond of secrecy, toleration, equality and brotherly love."

He intimates strongly his belief that Freemasonry is a development out of the Mysteries of Mithras, which, originating in Persia, spread to Greece, Rome and Western Europe and lingered there until the fourth or fifth century, A. D.

Enough has been said on this point to make it plain that anyone who would understand our Masonic symbolism must at least make a study of what these same symbols meant to these ancient societies.

THIRD DEGREE SYMBOLS

I shall not lengthen this paper and tax your patience by repeating explanations laid down in our monitors and lectures. I shall for the most part confine myself to things that are not explained at all, or that are explained inadequately.

Many of the symbols of the Master's degree are common to the preceding degrees and these I shall touch upon very briefly. There is, however, discoverable in their use as the degrees progress, an increasing seriousness and depth of meaning.

For instance, in the first two degrees, the lodge symbolizes the world, the place where all workmen labor at useful avocations and in the acquisition of human knowledge and virtue. But in the Master's degree it represents the Sanctum Sanctorum, or Holy of Holies of King Solomon's Temple, which was itself a symbol of Heaven, or the abode of Deity. It was there that nothing earthly or unclean was allowed to enter; it was there that the visible presence of the Deity was said to dwell between the Cherubim. In the Master's lodge, therefore, we are symbolically brought into the awful presence of the Deity. The reference here to death and the future life is obvious and is a further evidence that this degree typifies old age and death.

But there is even a deeper symbolism in the Master's lodge. The allusion is not only to the sacred chamber of Solomon's physical temple, it alludes also to the sacred chamber of that spiritual temple we all are, or should he, namely, a pure heart, and admonishes us to make of it a place fit for Deity himself to dwell.

The likening of the human body to a temple of the Deity is an ancient metaphor. Jesus said, in speaking of the temple of his body, "Destroy this temple and in three days I will raise it up." Again, Paul says, "Know ye not that ye are a temple of God, and that the spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such arc ye." I quote these passages, not as a Christian doctrine, but as a beautiful expression of Jewish thought far older than Christianity. We can with difficulty conceive the extreme sacredness of the Temple in the eyes of the Jew. It far exceeded the veneration with which we now regard our churches and synagogues. This idea once comprehended shows how greatly this figure of speech ennobles the human body. It declares it a fit dwelling place for Deity himself.

In the Entered Apprentice and Fellow Craft degrees, Light typifies the acquisition of human knowledge and virtue; in the Masters degree it typifies the revelation of divine truth in the life that is to come.

In the first two degrees the square and compasses denote the earth and inculcate and impress upon us the desirability of curbing our passions; in the third degree the compasses symbolize what is heavenly, because to our ancient brethren the visible heavens bore the aspect of circles and arches, geometrical figures produced with the compasses.

In some of the monitors we are told that "the compasses are peculiarly consecrated to this degree," but the reasons there given are not satisfying. In ancient symbolism the square signified the earth, while the circle, a figure produced with the compasses, signified the sun or the heavens. The square therefore symbolized what is earthly and material while the compasses signified the heavenly and the spiritual. It is not without significance, therefore, that in the Entered Apprentice degree, both points of the compasses are beneath the square; that in the Fellow Craft degree one point is above the square, while in the Master's degree both points are above, signifying that in the true Master, the spiritual has obtained full mastery and control over the earthly and the material. (10)

DISCALCEATION

Discalceation, or the plucking off of one's shoes, was in the Entered Apprentice degree, as we there learned, a symbol of fidelity to our fellow man. In this degree, however, it alludes to an ancient act of homage paid by man to Deity, namely, the Eastern custom that prevailed among both Jews and Gentiles of entering only barefooted into any sacred place or upon any holy ground. In the one case, this practice was a testimony of man to man; in the other, it is a testimony of man to his Creator.

Pythagoras taught his disciples in these words, "offer sacrifice and worship with thy shoes off." Adam Clarke includes the universality of this custom among his thirteen proofs that all mankind has descended from common ancesters. A Master Mason's lodge represents, as we have seen, the Holy of Holies of Solomon's Temple into which the High Priest alone entered only once yearly, and then with bare feet. The lodge in some of the old rituals is said to stand on holy ground. God said to Moses at the burning bush: "Put off thy shoes from thy feet, for the place whereon thou standest is holy ground." (11)

Note also the deeper significance of the shock of reception as the degrees progress. In the first, the appeal is to the sense of fear, in other words, purely physical. In the second, appeal is made to the moral sense and inculcates fair dealing with men, but in the third it is not merely to our sense of justice towards our fellow man, but to our brotherly love for him and to those higher reflective elements of our nature whose proverbial seat is the breasts.

It is a mistake to limit the "Brotherly Love" of this degree to members of the Masonic fraternity. If the lodge symbolizes the world, as it undoubtly does, so should its members symbolize all the inhabitants thereof. The love that should prevail among the members of the lodge, therefore, typifies the love that should prevail among all mankind. In the highest sense all men are our brothers precisely as we are so strikingly taught in the parable of the Good Samaritan that all men are our neighbors.

CIRCUMAMBULATION

Circumambulation, from the Latin word "circumambulare," to walk around, is a very ancient rite, one common to all the Ancient Mysteries. The sun, the fructifier and giver of life, in his daily course across the heavens, appears to those living in the Northern Hemisphere, where the ancient world dwelt, to proceed from the East by the way of the South to the West, and thence through the darkness of the night via the North back to the East again. Vegetation was seen to spring up, animal life to be aroused from slumber and take on increased energy, as the King of Day moved with dignity across the heavens. To the untutored mind of primeval man it is not strange that the sun should appear to be the giver of life, the very Creator himself. His apparent course, therefore, from East through the South to the West and back to the East by way of the North became the "course of life", as the ancients expressed it.

The ancients in their ceremonies when representing life pursued this course, and we Masons follow their example. To proceed in the reverse direction typified death, and as every Master Mason knows at one important point in our ceremonies we take this reverse course. At the grave of a deceased brother, however, contrary to what might be expected, we still follow the course of life as a token of our belief in the life that follows death. (11)

THE WORKING TOOLS

With us in America the especial working tool of a Master Mason is said to be the Trowel. In England, this symbol is almost obsolete, and they employ the Skirrit, Pencil and Compasses.

Of the Trowel, Dr. Oliver, a noted but somewhat discredited Masonic authority, says:

"The triangle, now called the Trowel, was an emblem of very extensive application and was much revered by ancient nations as containing the greatest and most abstruse mysteries that it signified equally Deity, Creation and Fire." (12)

We will learn directly something more of the symbolical signification of the triangle.

The Skirrit, the Pencil and the Compasses are not enumerated in America among the working tools of a Master Mason. The Skirrit is an instrument working on a center pin and used by the Operative Mason to mark out on the ground the foundation of the intended structure. The Pencil is employed in drafting the plans and the Compasses in determining the limit and proportions of its several parts. Symbolically they are explained in English (Emulation) working in the following words:

"The Skirrit points out to us that straight and undeviating line of conduct laid down for our guidance in the volume of the sacred law. The Pencil teaches us that all our words and actions are not only observed, but are recorded by the Most High, to whom we must render an account of our conduct through life. The Compasses reminds us of his unerring and impartial justice, which having defined for our instruction the limits of good and evil will either reward or punish us, as we have obeyed or disregarded his divine commands." (13)

We must admit that the trowel would seem more properly to belong to the Fellow Craft, who in Operative Masonry puts the stones in place, rather than to the designer and overseer who corresponds to our Master Mason.

Brother John Yarker in his Arcane Schools says that the Skirrit as a hieroglyphic signifies the origin of things. (14)

DEITY AND IMMORTALITY

There are a few who feign that they believe nothing that cannot be experienced through the five senses of the body. Wonderful as are these faculties, I am persuaded

that we are possessed of a sixth sense which is higher and finer even than those of the body. By this sense we perceive though we see not; we feel though we touch not; we understand though we hear not; we know though we neither taste nor smell. By it, also, we are aware of all the higher aspirations of the mind and soul; by it alone are we conscious of our own existence. Seeing is not thinking. Nor is hearing, or feeling, or tasting, or smelling. These five senses are but ministers to this sixth sense. The five senses of human nature we were concerned with in a former degree, but we are here concerned with something far superior to them, whatever we call it, whether consciousness, faith, mind, soul or spirit. Are the testimonies of this sixth sense any less real or any less reliable than those of the five senses of the body? By it mankind has always, in every age and in every condition, felt intuitively that there was a God and that we shall live again. These beliefs are so strong and so ever present with us that we never doubt them until we begin to argue about them.

There is nothing in Masonry so constantly pressed upon our thoughts as these two great doctrines. Signs, symbols, and legends are all repeatedly employed to emphasize them.

In the Master's degree, the Pot of Incense, the All-Seeing Eye, the Three Grand Masters, the Triangle, and the legends of the Temple and of Hiram Abif are all employed for this purpose, as I shall attempt to show.

We read with incredulity that men could ever bow down to, and worship, idols. Doubtless the thoughtful and intelligent ones have never done so even in pagan countries. They looked beyond and viewed the idol as merely a symbol. As the idol among pagan people usually assumed a human form, the Jews as well as other believers in monotheism of ancient times, forbade the employment of the human effigy as a symbol of Deity. To supply the need so keenly felt by the ancients of a symbol to represent every idea, conventional figures such as squares, circles, triangles, etc., were adopted by the ancient monotheists to symbolize the Deity. Thus perhaps it is that the being which alone is said to have been made in the image of his Creator is nowhere employed in our symbolism to represent the G. A. O. T. U.

THE HIRAMIC LEGEND

The most important series of symbols in Freemasonry is the legend concerning Hiram Abif and the other symbolic allusions connected therewith. For obvious reasons, I do not attempt to narrate the story of this legend. Nor shall I undertake to make any systematic or exhaustive study of it, but only to discuss in a disconnected way those symbols associated with it that are most important or whose meaning is least obvious.

As we have already seen, the Ancient Mysteries employed a legend dramatically presented to teach the great doctrines of the existence of Deity, the resurrection of the body, and the immortality of the soul. Among Freemasons, the legend of Hiram, the builder, is employed in a strikingly similar way to teach the same truths. It is not permissible, even if it were necessary, to enter further into details in order to demonstrate this parallel, but the points of resemblance will be sufficiently obvious to the intelligent Mason.

A few observations upon the name Hiram Abif will not be out of place. Abif is certainly not a surname as our use of it would seem to indicate. It is translated in the English Bibles "Hiram, my father's" and "Hiram, his father." This scarcely makes sense; and hence the general consensus of opinion among Masonic scholars is that "Abif" is a Hebrew idiom indicating superiority in his Craft and may therefore, in a general sense, be said to be synonymous with "Master." (15)

The name "Hiram" itself has been supposed by many to bear a symbolic meaning. In Kings it is written "Hiram" but in Chronicles it is written "Huram." Brother Albert Pike contends that the proper form is "Khirum" or "Khurum." The former Khirum is from the Hebrew word "Khi" meaning "living", and "ram" meaning "was or shall be raised or lifted up." Hence Khirum means "was raised or lifted up to life." The other form, Khurum, means nearly the same, "raised up noble or free." Brother Pike shows this name to be synonymous with the Egyptian Her-ra, and the Phoenician Heracles, the personification of Light and the sun, the Mediator, the Redeemer and the Savior.

But do not be mislead into supposing that the reference is here Christian. The idea of a Mediator, Redeemer or Savior is far older than Christianity and by no means confined

to the Jews. It is a concept that seems to have been almost universal in the ancient world.

Again, it is said that Hiram, in its pure and original form, literally meant Light or the sun. His murder by the three ruffians is by many scholars believed to have symbolic reference to the declension of the sun towards the south during the three winter months with its accompanying temporary death of many forms of vegetable and animal life; the discovery and raising of his body, to the return of spring with its manifestations of newness of life in its thousands of forms. There is no doubt that this astronomical phenomenon, so typical of both death and a new life, was extensively employed by the ancients to teach the doctrines of resurrection and immortality.

Those who attach an astronomical signification to this legend of Hiram Abif believe the fifteen Fellow Craft to be a faulty symbol; that the true number is twelve, corresponding to the twelve signs of the Zodiac through which the sun apparently passes every year; that the number of those who conspired and the number who recanted have been confused; that name, typifying those who recanted, fill the spring, summer and autumn with their seasons of planting, growth and harvest, while the three who persisted typify winter, when all nature, if not dead, appears to be dormant. It has been pointed out as corroborating this interpretation of this legend that our two festival seasons, June 24th and December 27th, the birthdays respectively of John the Baptist and John the Evangelist, very nearly coincide respectively with the summer and winter solstices; that is to say that when the sun is at its greatest intensity, and, when in the dead of winter, having reached his furthermost limit to the South, he begins his fructifying and vivifying journey towards the North again.

I can but touch upon this abstruse symbolism, and invite the serious student of Freemasonry to its study. It cannot be covered in an evening; volumes have been and may still be written upon the subject without exhausting it. (16)

In nearly all the ancient systems of religion, Deity was regarded as a triad or trinity, by whom, acting conjointly only, could anything be done that was done. Our own doctrine of the Trinity is but a mere spiritualized modification of this ancient trinitarian conception. The secrets known only to our Three Grand Masters typify

divine truth known only to this trinitarian Deity, and which is not to be communicated and made known to man, the Fellow Craft, the workman, until he has completed his spiritual temple. Then, according to divine promise, if found worthy, if this temple he nobly and worthily built and made a fit dwelling place for divine truth, these secrets will be communicated to him. He can then travel into that foreign country whither we all are bound and there obtain the wages of the master, that is to say, the reward of a righteous and well spent life. But he who would force or steal this knowledge or obtain it other than by faithful labor and effort to prepare himself for its understanding and enjoyment is no better than a murderer and robber. It is the same allegory as that of Adam eating of the tree of knowledge. For a like offense, stealing the sacred fire of the gods and bestowing it upon man, was Prometheus bound to the rock, his body torn open and his liver fed upon by the vultures of the air.

THE THREE RUFFIANS

One having the least familiarity with the religions of the East cannot fail to recognize in the names of the three ruffians the name of the gods of Palestine, Phoenicia and Egypt, Jah, Bel and Om, spelled AUM. This will be even more striking to the Royal Arch Mason. Whether this is a mere coincidence or the result of design, or if designed, what is the significance, are unknown. (17)

LOW TWELVE In ancient symbolism, the number twelve denoted completion. Whether this meaning arose from the fact that twelve months completed the year, or twelve signs of the Zodiac, or whether from the fact that what was regarded as the most stable geometrical figure known, the cube, is marked by twelve edges, opinions differ. At any rate, it denoted a thing fulfilled. It was, therefore, an emblem of a human life. Death followed immediately after life; the number thirteen immediately after twelve; it is for this reason that thirteen has long been regarded as an unlucky number. With us the solemn stroke of twelve marks the completion of human existence in this life.

THE LION OF THE TRIBE OF JUDAH

The Lion from most ancient times has been a symbol of might or royalty. It was blazoned upon the standard of the tribe of Judah, because it was the royal tribe. The kings of Judah were, therefore, called the Lion of the Tribe of Judah, and such was one of the titles of Solomon. Remembrance of this fact gives appropriateness to an expression employed at one point in our ceremonies which is otherwise obscure, not to say absurd. Such is the literal meaning of this phrase, but it also has a symbolical one.

The Jewish idea of a Messiah was of a mighty temporal king. He was also designated as the Lion of the Tribe of Judah; in fact this title was regarded as peculiarly belonging to him. The expression does not, as many Masons suppose necessarily have reference to Jesus of Nazareth. The Christian Mason is privileged to so interpret it, if he so likes, but the Jew has equal right to understand it as meaning his Messiah. Indeed, every great religion of the world has contained the conception in some form, of a Mediator between God and man, a Redeemer who would raise mankind from the death of this life and the grave, to an everlasting existence with God hereafter. The Mason who is a devotee of one of these religions, say Buddhism, Brahmanism or Mohammedanism, is likewise entitled to construe this expression as referring to his own Mediator.

In an ancient Egyptian inscription is depicted a lion seizing by the wrist a man lying in front of an altar, prostrate upon his back as if dead. The lion seems to be raising the man up and to symbolize that power by which the dead are brought to newness of life. Near the altar stands a man with his left arm elevated in the form of a square.

(To be continued)

(1) Ars Quatuor Coronatorum vol. III, p. 10.

(2) Idem, p. 24.

(3) Idem, p. 27.

(4) Idem, p. 26.

(5) Idem, p. 23.

(6) Idem, p. 24.

(7) Gould's Concise History, pp. 24, 25

(8) Mackey's Symbolism, p. 36.

(9) Yarker's Arcane Schools 113.

(10) Morals and Dogma. pp. 850, 854.

(11) Mackey's Symbolism, pp. 124, 129.

(12) Oliver's Signs and Symbols, p 10; Universal Masonic Library, p. 14; Transactions Lodge of Research 1909-10, p. 42.

(13) Aiken, p. 80.

(14) Yarker's Arcane Schools, pp. 33, 220.

(15) Mackey's Encyclopedia, p. 3: Morals and Dogma, p. 81.

(16) Festival of Mal-Karth, Morals and Dogma, p. 78.

(17) Morals and Dogma, pp. 80, 82, 448, 488: Tyler Keystone, Aug. 20, 1908, pp. 77, 78.

(18) Portal, p. 30; Masonic Magazine, p. 328: Morals and Dogma, pp. 79, 254, 461.

----o----

READY TO BE TRIED AGAIN

'Tis no matter how much work we have done ere dawned today

'Tis no matter how we've striven on an upward, onward way;

There are duties ever new falling due each day to men,

And the one who does them best waits but to be tried again.

Though we have been tried as came duties new upon the way,

Though the storm obscured the sun that was bright as dawned the day;

Though the yesterdays are past 'tis no matter what they've been,

'Tis today that we must be ready to be tried again.

There's no wage can come to us only as our work is done,

There's no premium to life save as are its triumphs won;

Recompense comes with the toil e'en as we the task begin,

E'en as we report to self, ready to be tried again.

And as Masons we are taught that while we've been often tried

We are never by the Craft of the privilege denied

Of the trying for the work that it makes so clear and plain,

And for which we all should be ready to be tried again.

And the fact that we're in wait may unlock the mystic door

To the findings in the Art that may prove a golden store;

'Tis an inspiration e'en if there's not a moment when

We're not in the firing line, ready to be tried again.

And by trial comes the glow of a brighter, keener joy--

That real something that we know in the mystic Arts employ;

Tis the thought unfolding to the ideal it gives to men

That the trial is in being ready to be tried again.

And the thought is larger still, 'tis a trial now and here

For and in and as the task as each day's new claims appear,

Trial measured by the TRUTH as it may respond amen

As we ever DO and DARE, READY TO BE TRIED AGAIN.

--Bro. L. B. Mitchell, Michigan.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEORGE W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

BENJAMIN RUSH

THERE is a bronze statue of Dr. Rush in front of the United States Naval Hospital, in Washington, not erected by a grateful Republic, to a famous patriot and signer of the

Declaration of Independence, but by the Medical Societies of the United States, more than a century after the War of the Revolution.

Out of the fifty-six signers of the Declaration there are but three memorialized in the Capital City; not one by the Government, but all by private subscription. To Medical Director A.L. Gihon, U.S.N., more than to any other one man, the subscription for this monument and its location are due. Unfortunately it is in a part of the city not frequently visited by tourists.

Dr. Rush, a signer of the Declaration, was born in Philadelphia in 1746, and died there in 1813. He was the first American Alienist; the first Surgeon-General of the U.S. Army; a Member of Congress, and the author of a number of books on medical subjects. He was descended from one of Cromwell's officers. An orphan at the age of six years he was educated by his uncle, the Rev. Dr. Finley, and was graduated at Princeton College. Dr. Rush kept a diary, which proved to be of great use to his successors in the medical profession, particularly in his notes on the yellow fever epidemic in 1762.

Dr. Rush was ever warmly patriotic, but he disliked politics. He was a quick and ready debater, which led his friends to put him forward in politics. He was a consistent and conscientious Christian, a member of the Protestant Episcopal Church, and though a Freemason, was probably never active in it. Records, however, in his day, were not carefully kept nor preserved, which may have obscured his activity. In the Masonic History, Vol. IV, he is recorded by that Prince of Masonry, Gould.

The statue shown in the cut was modeled by R. Hinton Perry and Lewis R. Metcalf, and was unveiled on the 11th day of June, 1904, with all the eclat, eulogy and honor the American Medical Association could give it, and but for the presence of the uniformed medical officers of the Navy and the Army there would have been an absence of Nationalism. The Government authorized the placing of the statue on the lawn, in front of the buildings of the Navy Medical School and Hospital. It is a beautiful piece of work.

Dr. Rush left one son who was held in high esteem, and a grandson, a Commander in the Navy, whom the writer has ever held in close friendship and memory.

The American people, so full of patriotic oratory, have sadly lacked a practical proof of that highly commendable quality.

----o----

Life is a pure flame, and we live by an invisible sun within us. - Sir Thomas Browne.

----o----

The fearful Unbelief is unbelief in yourself. - Carlyle.

----o----

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN--NO. 21 DEVOTED TO ORGANIZED MASONIC STUDY Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of a Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not

feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

QUESTIONS ON "SIGNS, TOKENS, WORDS, AND THE RITE OF SALUTATION"

I Give examples of the use of secret modes of recognition in past times. What does Gould say about the use of signs, grips, etc? Why, do you suppose, are these "common features" of all secret societies? In what way do they protect secrecy? Why should secrecy be protected? Can you name any political, social, religious, or literary clubs which employ secret modes of recognition? If so, why do they use them? If not, why do they not use them? Chemists and druggists employ arbitrary signs to stand for various formulae and these are understood only by themselves. Are such signs analogous to our own ?

II What evidence is there to show that Freemasons used signs in old times ? Why is the evidence so slender? Why were not these signs published and explained ? What is the point of the quotation from Ferguson ? Even if the early Operative Masons had been able to read and write, could they have dispensed with their signs and grips? We can all read and write: why have we not dispensed with them ?

III Can you guess what the Scotch "Mason Word" may have been ? What was the significance of "words" among Masons in other countries at that time? How, and for what purpose, do we use words? Can you define a "password"? What are its usages and advantages ? Does the army employ passwords ? Why ? What other organizations do so ? In what way is "Word" used in the third degree ? What is the meaning of "The Lost Word" ?

IV

What is the "due-guard" ? Why was it invented and taken up by American lodges ? What is the meaning of "an Americanism" as Mackey employs the term?

In what way are grips and tokens different from pass words? Can you give any examples of your own use of these outside the lodge room? When we say we have given a friend "a token of our esteem" do we use the word in its Masonic sense? Why are Masons entitled to use secret modes of recognition? Can you give reasons not given in this paper ?

VI What is the meaning of "salutation"? How is it used in general society? Is tipping your hat to a lady a salutation? Why does a private salute an officer in the army? Give all the reasons you can think of to explain why the candidate should salute the Wardens. In what way do they represent the law and authority of the lodge?

VII What is there in the principles of Masonry that has ever caused it to be the champion of liberty ? Can you offer examples not given in the paper? Can you tell the story of Masonry's part in the Revolutionary War ? What great leaders in that day were Masons? Was LaFayette a Mason? Washington? Franklin ? Where was the Bible obtained on which Washington took his oath of office ? Can liberty exist in a monarchy as well as in a democracy ? What is the difference between "freedom" and "liberty"? Between "liberty" and "independence"? Can a nation be independent without enjoying liberty? Did Italy secure liberty when she gained independence from Austria and France? What is a "free thinker"? Are Masons "free thinkers" ? Why is law necessary to liberty ? What would become of liberty if laws were destroyed ?

VIII What does law do for us in our daily life ? Why should a man desire to be free? What are the advantages of freedom? What are the relations between liberty and authority ? Are they opposed to each other? Why are Masons bound to uphold the dignity of law and order? What is meant by "civil skepticism"? Does the habit of speaking sarcastically of law and of courts help to uphold men's respect for social order ? What should be a Mason's attitude toward the laws of his own community? Suppose, as was the case in Italy, that Masonry itself were declared unlawful, should a Mason under such circumstances oppose the law ? If so, why ? In what way should such opposition be different from lawlessness ? Is the desire to substitute a good law for a bad law, lawlessness? How were the laws of Masonry instituted ? How are they enforced? In what way do they protect the liberty of each member? Would you say that the Masonic organization is a constitutionalism or a democracy? What is the difference?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia: Sign, p. 690; Significant Word, p. 691; Sign of Distress, p. 691; Token, p. 789; Word p. 856. THE BUILDER; Vol. I--Shibboleth, p. 43; The Master's Word, p. 285. Vol. II.--A Grip, p. 57; Masonic Signs, p. 253; Masonry and The Mysteries, p. 19; The Three Grips, p. 30. Vol. III--Aboriginal Races and Freemasonry, p. 96; Masonry Among Primitive Peoples, p.39; Modes of recognition, June C.C.B., p. 2; Secret Societies of Islam, p; 84; Sign, Token and Word, p. 207. Vol. IV.--Voice of the Sign in this issue.

FIRST STEPS BY BRO. H.L. HAYWOOD, IOWA

PART IX--SIGNS, TOKENS, WORDS, AND THE RITE OF SALUTATION

I THE USE of signs, grips, words, tokens, etc., is very ancient and universal. Some historians believe that a sign language was in use before oral words were invented; whether that be true or not it is certain that long after language was spoken and written these secret methods of communication were in common use. The Spartans always preferred gestures to words; the initiates of the Mysteries were given a very elaborate system of passwords and grips; the custom is even referred to in the Bible, as in the case where Ben-Hadad saved his life by making a sign. Both the Essenes and Pythagoreans communicated with each other by signs. In Rome whole dramas were produced on the stage by gesture alone by the Pantomimi, who anticipated the art of the movies. In medieval monastelies the Monks were frequently taught a sign language "like the alphabet." Brother R. F. Gould, whose essay on "The Voice of the Sign" is a repository of such examples, writes that "signs and passwords, I think, we may confidently assume, were common features of all or clearly all secret societies from the earliest times to our own."

Strangely enough there is no documentary evidence to prove that Freemasons used signs earlier than the seventeenth century but all analogy and all indirect evidence goes to show, of course, that in common with other secret societies they employed that familiar means of identification and recognition. Ferguson, in his "History of Architecture," explains why we may be morally certain that the medieval founders of our fraternity did make use of words, grips and passwords just as we continue to do today:

"At a time when writing was unknown among the laity, and not one Mason in a thousand could either read or write, it was evidently essential that some expedient should be hit upon, by which a Mason traveling to his work might claim the assistance and hospitality of his brother Masons on the road, and by means of which he might take his rank at once, on reaching the lodge, without going through the tedious examinations or giving practical proof of his skill."

III

At one time in Scotland a man was made a Mason by merely having conferred upon him the "Mason Word": what that word was we know not, but it was probably something more than a "password"; among Operative Masons in other countries "the word" seems always to have been used in the last named sense. We continue to use passwords in our speculative lodges and also, it should be noted, we have given it a high symbolic meaning, as may be clearly seen in the legend of the "Lost Word" in the third degree.

IV "Due Guard," it is probable, was never used in English lodges but came into use in this country. Mackey calls it "an Americanism." It is a perpetual reminder of the obligation and is always used in entering or retiring from a lodge.

V Grips and tokens are signs of fellowship and recognition which may be used both within and without the lodge room. How long they have been employed among Masons it is impossible to know for manifestly their nature and purpose has been such

as to make written records or explanations impossible; but we may feel sure that they have been used ever since Masonry has been a secret society.

This custom of having secret modes of recognition among Masons has often been misunderstood among the profane and sometimes derided, as when a friend remarked to the present writer, "Masons are like little children with their signs, grips and such nonsense." Had this man understood the nature and purpose of the fraternity he would have spoken differently. Words and grips are as necessary as secrecy, and for the same reasons. Masonry is a world within itself, and Masons are as a hidden race among men, so that there is nothing more natural than that they should have a language of their own. Moreover, modes of secret recognition are always on the side of gentleness and charity for they often enable one brother to assist another without the injury of self-respect through publicity.

VI After having taken the obligation and received the words and grips the candidate is a real member of the lodge according to the corresponding degree. The lodge formally recognizes this fact by having the candidate conducted to the Wardens and Master who so greet him; at the same time he is given a drill, as it were, in the use of the modes of recognition he has just received.

But we are entitled to see more in the ceremony than this. Like every other act of the candidate it has a symbolic meaning of great value, if only we look beneath the surface. Salutation is a two-sided act. The Wardens recognize the candidate as a brother, the candidate recognizes the Wardens as the authorized representatives and spokesmen for the lodge. He has now the freedom of the lodge, but he is not free from the lodge; he holds his rights as a member only under the Jurisdiction of the laws and masters of the organization of which he has become a member. Are we not privileged to see in this a fact of large significance, a fact that helps us to understand the Masonic principles of liberty?

VII Masonry has never given anything to the world more precious than its influences toward liberty, not only the liberty of thought and faith, but actual political and social liberty. It worked like a leaven in France at the time of the Revolution; it was one of the underground forces which made for independence and nationality in Italy during

the times of Mazzini and Cavour; and, as we all know, it was a prime factor in our own Revolution. Albert Pike was but giving voice to the Fraternity's achievements in actual history when he wrote that Masonry "is devoted to the cause of Toleration and Liberality against Fanaticism and Persecution, political and religious, and to that of Education, Instruction and Enlightenment against Error, Barbarism and Ignorance.

VIII But to Masonry, and to all who understand its true nature, liberty

is never freedom from but freedom in the law. This is nature's way, and law is never saying else, if it really be law and not mere custom, than e open path along which life walks to ample power. He that keeps the laws of hygiene enjoys the vigor and liberty of health; he that keeps step with the seasons and observes the ritualism of seed-time and harvest will reap the usufruct of the fields; he that thinks in the rhythm of the fact and evidence is made free of the truth. It is our loyalty to just laws, whether they be natural, social or political, that sets us free; it is our keeping the rules of the game that yields us the joy and spontaneity of the game.

All just civil laws partake of the same character, for their purpose is to release us from the bondage of caprice, the dominance of the brutal, and all tyranny, whether it be the tyranny of a monarch or the majority; it is law that makes it safe for women and children to go about the streets unprotected; law is the friend and protector of the human race and guards our property, arbitrates our quarrels, secures us the fruit of our toil, and, night and day, stands watch above our lives. Always the best country is that where the head is held high, the heart is open, the mind free, and men walk in that true liberty which is "inbound in law."

If there is any danger lurking in our midst today it is that subtle and insidious civil skepticism which flouts authority and makes light of order. If these skeptics be rich they will seek to prostitute the statutes of the land in support of ill-gotten gains; if they be poor they will seek to fashion laws in order to wrest that which they desire from those that have; and the anarchists, of whom there are more in fact than in name, whisper that law is itself is bondage and every authority a tyrant. Masonry teaches that whatever evils there may be in present laws can only be remedied by making laws more wise and just, not by denying the necessity and beneficence of law itself, and

that the cure for bad authority is good authority. It is a significant fact in our ritualism that the candidate is no sooner released from the cable tow, which is the symbol of bondage, than he is required to salute the Wardens in recognition of their authority.

THE VOICE OF THE SIGN BY BRO. ROBERT FREKE GOULD, ENGLAND

IN the "Naturall Historie of Wiltshire," of which the last chapter was written in 1686, John Aubrey informs us that the Freemasons were then "known to one another by certayn Signes and watchwords," and Dr. Plot--writing in the same year-- mentions their "Secret Signes" as being endowed with so singular an efficacy, that on the communition of any one of them to a Fellow of the Society, he would be compelled to come at once "from what company or place soever he was in; nay, tho' from the top of the Steeple," to know the pleasure of, and to assist his summoner. This whimsical conceit is thus pleasantly alluded to in a pamphlet of 1723:

"When once a man his arm forth stretches, It Masons round some distance fetches;
Altho' one be on Paul's great steeple, He strait comes down amongst the people."

In the year last named (1723) there appeared the first of the long series of Masonic catechisms, or (so-called) exposures of Masonry, which has come down to us. It is almost certain that there were earlier versions, but those of 1723 and 1724 styled respectively "A Mason's Examination" and "The Grand Mystery of Freemasons Discover'd," both of which are given at length in my history of our Society, will amply serve to illustrate my purpose, which is to establish that, in the popular estimation, at least, the gesture language of the Freemasons constituted no mean portion of the learning of that Fraternity. Of this, indeed, many other proofs might be afforded, though I cannot pause to cite them, as I must pass on to my general subject, to which the preceding observations must be regarded as merely preliminary.

Krause was of the opinion that the Masons derived their custom of having signs of recognition from the usage of the Monastic orders, but in truth, the existence of signs

can be traced back to the remotest antiquity, or, in other words, so far into the past as there is either written history or evidence to guide us.

It is laid down by Warburton in his famous "Divine Legation," that "in the first ages of the world mutual converse was upheld by a mixed discourse of words and actions; hence the Eastern phase of 'The Voice of the Sign,' and use and custom, as in most other affairs in life, improving what had arisen out of necessity, into ornament, this practice subsisted long after the necessity was over; especially amongst the Eastern people, whose natural temperament inclined them to a mode of conversation, which so well exercised their vivacity, by motion; and so much gratified it, by a perpetual representation of material images." Of this, innumerable instances are afforded in the sacred writings, from which we learn that the prophets of old, by certain actions instructed the people in the will of God, and conversed with them in signs.

As speech became more cultivated, this rude manner of speaking by action was smoothed and polished into an apologue or fable. We have a noble example of this form of instruction in the speech of Jonathan to the men of Shechem, in which he upbraids their folly, and foretells their ruin, in choosing Abimelech for their King. This is not only the oldest, but, according to Warburton, the most beautiful apologue of antiquity, and the same writer then proceeds to show how nearly the apologue and instruction by action are related, which he does by instancing the account of Jeremiah's adventure with the Rechabites--an instruction partaking of the joint nature of action and apologue.

But it is not only in Biblical history that we meet with the mode of speaking by action. "Profane antiquity," says Warburton, "is full of these examples; the early oracles in particular frequently employed it, as we learn from an old saying of Heraclitus--that the King, whose oracle is at Delphi, neither speaks nor keeps silent, but reveals by signs."

The Pythagoreans used certain conventional symbols, by which members of the Fraternity could recognize each other, even if they had never met before, and that, in all the Ancient Mysteries the initiated possessed secret signs of recognition is free from doubt. In the "Golden Ass" of Apuleius, Lucius, the hero of the story is initiated

into the mysteries of Isis, but finds that it is also expected of him to be instructed in those "of the Great God, and Supreme Father of Gods, the invincible Osiris." In a dream he perceives one of the officiating priests, of whom he thus speaks, "He also walked gently with limping step, the ankle bone of his left foot being a little bent, in order that he might afford me some sign by which I might know him." In another work (Apologia), the author of the "Metamorphosis" says:

"If anyone happens to be present who has been initiated into the same rites as myself, if he will give me the sign, he shall then be at liberty to hear what it is that I keep with so much care."

Plautus, too, alludes to this custom in one of his plays when he says: "Give me the sign, if you are one of these votaries."

Chironomia, or the art of gesticulating, or talking with the hands and by gestures, with or without the assistance of the voice, was one of very great antiquity, and much practiced by the Greeks and Romans, both on the stage and in the tribune, induced by their habit of addressing large assemblies in the open air, where it would have been impossible for the majority to comprehend what w as said without the assistance of some conventional signs, which enabled the speaker to address himself to the eye as well as to the ear of his audience. These were chiefly made by certain positions of the hands and fingers, the meaning of which was universally recognized and familiar to all classes, and the practice itself reduced to a regular system, as it remains at the present time amongst the populace of Naples, who will carry on a long conversation between themselves by mere gesticulation, and without pronouncing a word. It is difficult to illustrate such a matter in an article like this; but the act is frequently represented on the Greek vases, and other works of ancient art, by signs so clearly expressed, and so similar in their character to those still employed at Naples, that a common lazzaroni, when shown one of these compositions, will at once explain the purport of the action, which a scholar with all his learning can not divine.

Says Disraeli:

"The Pantomimi of the Romans combined with the arts of gesture, music and dances of the most impressive character. Their silent language often drew tears by the pathetic emotions which they excited: 'their very nod speaks, their hands talk, and their fingers have a voice,' says one of their admirers. Montfaucon (L'Antiq. Exp., v. 63) conjectures that they formed a select fraternity."

To judge by two familiar anecdotes, the old mimes had brought their art to great perfection. Macrobius says it was a well-known fact that Cicero used to try with Roscius, the actor, which of them could express a sentiment in the greatest variety of ways, the player by mimicry or the orator by speech, and that these experiments gave Roscius such confidence in his art that he wrote a book comparing oratory with acting. Warburton tells a story of a certain Asiatic Prince, entertained at Rome by Augustus, being, among other shows and festivities, amused with a famous pantomime, whose actions were so expressive that the barbarian begged him of the Emperor for his interpreter between himself and several neighboring nations, whose languages were unknown to one another.

The Spartans, indeed, (as we are told by Herodotus) preferred converse by action to converse by speech, believing that action had all the clearness of speech, and was free from all the abuses of it. This historian, in his Thalia, informs us that when the Samians sent to Lacedemon for succor in distress, their orators made a long and laboured speech. When it was ended the Spartans told them that the former part of it they had forgotten, and could not comprehend the latter. Whereupon the Samian orators produced their empty bread-baskets and said they wanted bread. "What need of words," replied the Spartans; "do not your empty bread baskets sufficiently declare your meaning ? "

Of the Essenes, we are told by Porphyry, that "though meeting for the first time, the members of this sect at once salute each other as intimate friends"; and Matter informs us that the Gnostics communicated by means of emblems and symbols.

A symbolic language appears to have existed in the old monasteries, the signs not being optional, but transmitted from antiquity, and taught like the alphabet. The Cistercian monks held speech, except in religious exercises, to be sinful, but for

certain purposes communication among the brethren was necessary, so that the difficulty was met by the use of pantomimic signs. Two of their written lists or dictionaries are printed in the collected edition of Liebnitz's works; they are not identical, but appear to be mostly or altogether derived from a list drawn up by authority. Disraeli tells us:

"That the Monks had not in high veneration the profane authors appears by a facetious anecdote. To read the classics was considered as a very idle recreation, and some held them in great horror. To distinguish them from other books they invented a disgraceful sign; when a Monk asked for a pagan author, after making the general sign they used in their manual and silent language when they wanted a book, he added a particular one, which consisted in scratching under his ear, as a dog, which feels an itching, scratches himself in that place with his paw--because, said they, an unbeliever is compared to a dog. In this manner they expressed an itching for those dogs Virgil or Horace."

A curious method of recognition, also relating to the monastic orders, is thus pleasantly narrated by the same ingenious author: "By the Monks it was imagined that Holiness was often proportioned to a Saint's filthiness, and one of these heroes declares that the purest souls are in the dirtiest bodies. On this they tell a story of a Brother Juniper, who was a gentleman perfectly pious on this principle. Indeed, so great was his merit in this species of mortification, that a brother declared that he could always nose Brother Juniper when within a mile of the monastery provided the wind was at the due point."

Much to the same point are the remarks of a modern writer in his reference to the habits of the priests of Diana, who were forbidden to enter the baths, and he observes, "that in all religions emanating from the East, personal dirtiness has ever been the recognized outward and visible sign of inward purity--fully exemplified in fakirs, dervishes, and medieval saints."

I shall next allude to a semi-monastical Association, the Komoso, which, according to Japanese tradition, first came into prominent notice at the time of the rise of the last or

Tokugawa dynasty of Shoguns--i. e., in the year 1603. Its history prior to that date is unknown, but from then down to the year 1868, its existence was fully recognized.

The Society (or Fraternity) was filled from the ranks of the Samurai class alone, and entrance into it proved a means of refuge for any person who had committed a deed of bloodshed, etc., which rendered it necessary for him to flee away from the territory of his feudal chieftain. Thus its numbers were recruited chiefly from among those who had, under the influence of intoxication, or in some other way than of malice aforethought, killed or wounded a fellow clansman, a friend, or other person. None, however, was admitted who had been guilty of any disgraceful crime held to be unworthy of a Samurai--as, for instance, adultery, burglary, or theft.

The chief lands of the Society were situated in the province of Owari, a little to the east of the castle town of Wagoya, and slightly removed from the high road (Tokaido). Here was the Honji, or chief temple of the society, but there were also Matsuji, or branch temples, in different parts of the country. Meetings were held in these branch temples at various intervals, and troops of Komoso were often to be seen entering some remote town or village in different localities; but where or when they met was a profound mystery, and the morrow's dawn saw them leaving the place as silently as they entered it.

The Society was under the command of a Chief, elected by the general votes of the members. Under him were the Assistant Chief, Treasurer, and other officers; all chosen in a similar manner. The Chief usually resided at the principle temple, and was invested with wide powers. His style of living and general position are said to have been equal to those of any Daimio. He had power of life and death over all his fellows, and was only required to make a report to the Government in the event of any Komoso being put to death by his orders. The Assistant Chief might act in his stead whenever such necessity arose.

Anyone desirous of entering the Society, used to go to the chief temple stating his case, and giving the reason why he had left his feudal lord's domain. He was then lodged in the temple while private inquiries were set on foot to ascertain the truth of his statement; if it was discovered that he had committed some unworthy deed, he was

rejected and dismissed, but if it appeared that his offence of bloodshed was not premeditated, he was admitted into the Society with all due rites and ceremonies. What these rites were is unknown, but it is allowed that every candidate was bound by solemn oath to conceal them.

The distinctive dress of the Komoso was white, consisting of the loose Japanese Kimono and tight fitting trousers. The wide trousers and upper mantle usually worn by the samurai class were never used. They carried but one long sword. The hat was of bamboo, in shape resembling a large inverted basket of circular form, with a small aperture to enable the wearer to see freely. This hat was never removed during a journey; it was worn, too, in lodging houses, and even at meals. When sleeping, however, the Komoso might take it off, and in the temples of the Society it could be laid aside at will. A long staff and a flute completed their equipment, and certain notes blown on the latter formed one of the signs by which the members could make themselves known to their fellows.

The lands granted to the Society enabled its members to obtain sufficient means of maintenance. On a journey they were assisted by other Komoso, and often by outsiders also. If a Komoso met another person similarly attired, he at once challenged him by signs, etc., to ascertain if he were a true member of the Society. In case of failure to respond, such person was deemed to have assumed the garb merely as a disguise (as was, indeed, often the case), and the true Komoso was then held to be justified in seizing and confiscating the clothing of the pretender. The white clothing was in the first instance given to each man by the superior officers of the Society. The Chief, when traveling, was always attended by a select band of his followers and their journeys were performed on foot.

No women were admitted into the Society, and a man desirous of entering it used therefore to leave his wife and family in the charge of relatives or friends. A son was often admitted with his father, but boys of tender age were on no account received. Communication with the outer world was discountenanced, and it was an exceedingly difficult matter for any uninitiated person to gain access to a friend who had entered the Society. He was always subjected to rigid examination at the temple, before various members, ere he could be allowed to see his friend, and even then the interview was but brief.

Those members who died were buried in the temple enclosures, whenever this was practicable. The tombstones, so tradition has it, always bore the true name of the deceased, and thus, in death, were at last known the actual appellations of those who during their lifetime, had wandered to and fro, homeless and unknown men. One of the principal Komoso cemeteries is said to exist even now in the neighborhood of Nagoya, and another to the east of Kioyoto; the very site, however, of the latter is well nigh unknown, and it is probable that the former has shared the fate of the chief temple to which it was originally attached.

I pass over the shadowy and half-mythical Rosicruicans, the Steinmetzen, the Companionage, and other Secret Societies and fraternities, all of which may have and probably had their special signs and modes of salutation and recognition, though we can only speculate upon their possible existence, without getting much nearer to what they really were. In a manuscript of the Order of Gregorians, written in the last century, I find the following:

"The Sign Manual being given by the Grand, he shall give in charge to the new Brother, that in all these cases (for fear of discovery) he shd chuse rather to receive than give the Sign."

Signs and passwords, I think we may confidently assume, were common features of all or nearly all secret societies from the earliest times down to our own.

Boswell tells us:

"The inhabitants of Corsica, like the Italians, express themselves much by signs. When I asked one of them if there had been many instances of the General (Paoli) foreseeing future events, he grasped a large bunch of hair, and replied, 'Tante Signore' (so many sir)."

Among the aborigines of North America the language of signs has attained a very high degree of development. Sir Richard Burton says:

"A remarkable characteristic of the Prairie Indian is his habit of speaking, like the deaf and dumb, with his fingers. The pantomime is a system of signs, some conventional, others instinctive or imitative, which enables tribes who have no acquaintance with each other's customs and tongues to hold limited but sufficient communication. An interpreter who knows all the signs which, however, are so numerous and complicated, that to acquire them is a labour of years, is preferred by the whites even to a good speaker. Some writers, as Captain Stansbury, consider the system purely Arbitrary: others, Captain Marcy, for instance, hold it to be a natural language similar to the gestures which surd-mutes use spontaneously. Both views are true, but not wholly true."

It is, however, among the Prairie Indians alone that gesture: speech has arrived at such perfection, that it may properly be called a language, and this--as we learn from Colonel Dodge-- for the very sufficient reason that these tribes use it not only in intercourse with people whose oral language they neither speak nor understand, but for everyday intercourse among themselves. In their own camps and families, this language is used so constantly that it becomes a natural and instinctive habit; almost every man, even when using oral language, accompanying his words by sign-pictures conveying the same meaning. In this way wonderful facility and accuracy of expression by signs is attained. Of this "Indian pantomime," Tylor observes:

"Captain Burton considers it to be a mixture of natural and conventional signs, but so far as I can judge from the one hundred and fifty or so which he describes, and those I find mentioned elsewhere. I do not believe that there is a really arbitrary sign among them. There are only about half a dozen of which the meaning is not at once evident, and even these appear on close inspection to be natural signs, perhaps a little abbreviated or conventionalized. I am sure that a skilled deaf and dumb talker would understand an Indian interpreter, and be himself understood at first sight, with scarcely any difficulty. The Indian pantomime and the gesture language of the deaf and dumb are but different dialects of the same language of nature."

Within comparatively a few years the attention of philologists has been particularly directed to the sign language. Some authorities assert that "all the tribes of North American Indians have had, and still use, a common and identical sign language of ancient origin," which serves as a medium of converse from Hudson Bay to the Gulf of Mexico. Others deny this. To learn it sufficiently well for ordinary intercourse is no more difficult than to learn any foreign language; to master it, one must have been born in a lodge of Prairie Indians, and have been accustomed to its daily and hourly use from his earliest to mature years.

Two expert sign talkers engaged in conversation will make every sign with one hand so distinctly as to be understood. Two Indians, each wrapped up in a blanket tightly held with the left hand, will thrust the right from under its folds and engage in animated conversation. So also when on horseback, though the left hand is holding the reins, the conversation will not flag nor be misunderstood.

On the other hand, however, a slight unintentional gesture may entirely alter the meaning that an amateur sign talker is desirous of conveying. Thus Baillie Grohman undertook to say to an Arapahoe: "How has it come to pass that the bravest of the brave, the man of all men, the dearest friend I have among the Arapahoes, has grown such a flowing beard?" but only succeeded in informing the gentle savage "that his face was like a young maiden's, and his heart that of an old squaw."

The Arapahoes, who possess a very scanty vocabulary, can hardly converse with one another in the dark, and like the Bushmen of South Africa--who intersperse their language with so many signs that they are only intelligible during daylight---when they want to converse at night are compelled to collect round their camp fires.

A story is told by Burton of a man who, being sent among the Cheyennes to qualify himself for interpreting, returned in a week and proved his competence. All that he did, however, was to go through the usual pantomime with a running accompaniment of grunts.

The first lesson is to distinguish the signs of the different tribes, each of which has not only its distinctive name, but also its sign, by which it is known and designated by all other Indians. "It will be observed," says Burton, "that the French voyageurs and traders have often named the Indian natives from their totemic or Masonic gestures.

"The Pawnees (Les Loups) imitate a wolf's ears with the two forefingers; the right hand is always understood unless otherwise specified.

"The Arapahoes, or Dirty Noses, rub the right side of that organ with the forefinger. Some, however, call this bad tribe the Smellers, and make their sign to consist of seizing the nose with the thumb and forefinger.

"The Comanches (Les Serpents) imitate by the waving of the hand or forefinger the forward crawling motion of a snake.

"The Cheyennes, Paikanavos, or Cut Wrists, draw the edge of the hand across the left arm, as if gashing it with a knife.

"The Sioux (Les Coupes-gorges) by drawing the lower edge of the hand across the throat. It is a gesture not unknown to us, but forms a truly ominous salutation, considering those by whom it is practiced: hence the Sioux are called by the Yutas, Pampe Chyimina, or Hand-Cutters.

"The Hapsaroke (Les Cerbeaux), by imitating the flapping of the bird's wings with the two hands--palms downward---brought close to the shoulders.

"The Kiowas, or Prairie-Men, make the sign of the prairie and of drinking water.

"The Yutas, 'they who live on the mountains,' have a complicated sign which denotes living in the mountains.

"The Blackfeet, called by the Yutas, Paike or Goers, pass the right hand bent-spoon fashion, from the heel to the little toe of the right foot.

Further tribal signs are given by Dodge, from whose description I take the following:

"The Northern Arapahoes join the fingers and thumb of the right hand, and strike the points on the left breast several times.

"The Apaches move the right hand in much the same way as a barber strops a razor."

Among the miscellaneous signs may be cited those of "Hat Wearer," by which with apt gestures, the White Man is referred to, "Beard Wearer," in like manner applied to Mexican, and "Black White Man" to the Negro.

The sign of love is made by folding the hands crosswise over the breast, as if embracing the object, assuming at the same time a look expressing a desire to carry out the operation. This gesture, Sir Richard Burton assures us, will be understood by the dullest squaw.

The Indians, observes the same careful writer, like the Bedouin and North African Moslems, do honour to strangers and guests by putting their horses to speed, couching their lances, and other peculiarities, which would readily be dispensed with by gentlemen of peaceful pursuits and shaky nerves. If friendly, the band will halt when

the hint is given, and return the salute; if not, they will disregard the order to stop, and probably will make the sign of danger. Then--ware scalp!

"It is asserted by squaw men and others, in a position to know that almost every tribe of Indians has its secret societies, which have passwords, grips, and signs, as the Masons. Odd - Fellows. etc. I have never been able positively to ascertain the truth or falsity of this statement. Most of the Indians deny it, but from the grim silence that falls upon an occasional old head-man, when asked about it, I suspect it may be true."

The existence, among the Aborigines of North America, of Fraternities bound by mystic ties; and claiming, like the Freemasons, to possess an esoteric knowledge, is, I believe, fairly well attested. DeWitt Clinton relates, on the authority of a respectable native minister, who had received the signs, the existence of-such a society among the Iroquois. The number of the members was limited to fifteen, of whom six were to be of the Seneca tribe, five of the Oneidas, two of the Cayugas, and two of the St. Regis. They claim that this institution has existed from the era of creation. The late Giles Fonda Yates, in his work on the ceremonies of the Indian tribes, sought ingeniously, if not satisfactorily, to discover a Masonic meaning in the Indian mystic rites.

The experiment of bringing Indians and deaf mutes together has often been tried during visits of Indians to the East, and they always communicate readily, the signs being, of course, ideographic. A very wonderful demonstration of the extent of natural meaning in signs and expression was a test exhibition by President Gallaudet, of the National Deaf Mute College, at Washington, in which he related intelligibly to a pupil the story of Brutus ordering the execution of his two sons for disobedience, without making a motion with hand or arms, or using any previously determined sign or other communication, but simply by facial expression and motion of the head.

The best evidence of the unity of the gesture language (to quote the words of Mr. Tylor), is the ease and certainty with which any savage from any country can understand and be understood in a Deaf and Dumb school. A native of Hawaii is taken to an American institution, and begins at once to talk in signs with the children, and to tell about his voyage and the country he came from. A Chinese, who had fallen into a

state of melancholy from long want of society, is quite revived by being taken to the same place, where he can talk in gestures to his heart's content.

Alexander von Humboldt has left on record his experiences of the gesture language among the Indians of the Orinoco:

"'After you leave my mission,' said the good monk of Uruana, 'you will travel like mutes.' This prediction was almost accomplished, and not to lose all the advantage that is to be had from intercourse even with the brutalized Indians, we have sometimes preferred the language of signs."

Describing the Puris and Coroados of Brazil, Spix and Martius, having remarked that different tribes converse in signs, and explained the difficulty they found in making them understand by signs the objects or ideas for which they wanted the native names, go on to say how imperfect and devoid of inflection or construction these languages are. Signs with hand or mouth, they say, are required to make them intelligible. To say, "I will go into the wood," the Indian uses the words "wood-go,' and points his mouth like a snout in the direction he means.

Gesture-signs are mentioned by Captain Cook as forming an accompaniment to spoken language among the Tahitians, who, he says, "joined signs to their words, which were so impressive that a stranger might easily apprehend their meaning.

Mr. W. Simson, in his "History of the Gipsies," says: "Not only have they had a language peculiar to themselves, but signs as exclusively theirs as are those of the Freemasons. The distinction consists in this people having blood, language, a cast of mind, and signs, peculiar to itself."

Mr. Laurence Oliphant tells us, "The Druses have secret signs of recognition, and are in fact organized as a powerful political, as well as secret society," and the same

writer goes on to say, "among the Ansariyeh there are two classes, as among the Druses--the initiated and uninitiated,"--but the curious reader who may wish to pursue the inquiry is referred to the account of the "Ansaireeh or Nusairis of Syria," given in the "Asian Mystery," by the Rev. Samuel Lyde.

Of the Todas of the Neilgherries, Sir Richard Burton says, "A Brother Mason informs us that the Todas use a sign of recognition similar to ours, and they have discovered that Europeans have an institution corresponding with their own." Yet as the great traveler goes on to say, "but in our humble opinion, next to the antiquary in simplicity of mind, capacity of belief; and capability of assertion, ranks the Freemason - it will but, perhaps, not to lay too much stress on the alleged similarity between customs that after all may, and probably do not, possess a single feature in common."

Mr. Wilfrid Powell, who passed three years of his life among the Cannibals of New Britain, thus describes the Duk-duk Society of that island: "The Duk-duk is both a curse and a blessing his people; he certainly keeps order and makes the natives raid to commit any flagrant act of felony, but at the same time it encourages cannibalism and terrorism

"There are secret signs between the initiated by which they know each other from outsiders. It is curious how widely distributed is this Duk-duk system in the north peninsula of New Britain. It is in nearly every district, also in New Ireland, from the west coast lying south of the Rossel mountains to Cape St. George, and how far it may spread on the other side I cannot tell."

Dr. Milligan, speaking of the language of Tasmania, the habit of gesticulation, and the use of signs to eke out monosyllabic expressions, says that the Aborigines conveyed in a supplementary fashion by tone, manner and gesture, many modifications of meaning, which are otherwise expressed by ourselves.

With regard to the practice of uncovering the feet, Tylor says, when we find the Damaras, in South Africa, taking off their sandals before entering a stranger's house,

the idea of conducting the practice with the Ancient Egyptian custom, or of ascribing it to Moslem influence, at once suggests itself, but the king off the sandals as a sign of respect seems to have prevailed in Peru. No common Indian, it is said, dared go shod along the Street of the Sun, nor might anyone, however great lord he might be, enter the house of the Sun with his shoes on, and even the Inca himself went barefoot into the Temple of the Sun.

The custom (or as called by some Masonic authors, the rite) of discalceation--i. e., the act of putting off the shoes as a sign reverence, is frequently referred to in the sacred writings, and Dr. Adam Clarke considered the custom of worshipping the Deity barfooted to have been so general among all nations of antiquity, that in his commentary on Exodus he assigns it as one of his thirteen proofs that the whole human race have been derived from one family.

The lowest class of salutation, says Tyler, which merely aim at giving pleasant bodily sensations, merge into the civilities which we see exchanged among the lower animals. Such are patting, stroking, kissing, pressing noses, blowing, sniffing, and so forth. The often-described sign of pleasure or greeting of the Indians of North America, by rubbing each other's arms, breasts and stomachs, and their own, is similar to the Central African custom of two men clasping each other's arms with both hands, and rubbing them up and down, and that of stroking one's own face with another's hand or foot, in Polynesia; and the pattings and slappings of the Fuegians belong to the same class. Darwin describes the way in which noses are pressed in New Zealand, with details which have escaped less accurate observers. It is curious that the Linnaeus found the salutation by touching loses in the Lapland Alps. People did not kiss, but put noses together. The Andaman Islanders salute by blowing into another's hand with a cooing murmer. Charlevoix speaks of an Indian tribe in the Gulf of Mexico who blew into one another's ears; and Du Chaillu describes himself as having been blown upon in Africa. Natural experiences of joy, such as clapping hands in Africa, and jumping up and down in Tierra del Fuego, are made do duty as signs of friendship or greeting.

There are a number of well known gestures which are hard to explain. Such are various signs of hatred and contempt--for example, lolling out the tongue, which is a universal sign, though it is not clear why it should be so, biting the thumb, making the

sign of the stork's bill behind another's back (ciconiam facere), and the sign known as "taking a sight," which was as common at the time of Rabelais as it is now.

Shaking hands, it may be observed, is not a custom which belongs naturally to all mankind, and we may sometimes trace its introduction into countries where it was before unknown. The Fijians, for instance, who used to salute by smelling or sniffing at one another, have learned to shake hands from the missionaries. The Wa-nika, near Mombaz, grasp hands, but they use the Moslem variety of the gesture, which is to press the thumbs against one another as well, and this makes it all but certain that the practice is one of the many effects of Moslem influence in East Africa.

Tylor lays down that gesture-language is a natural mode of expression common to mankind in general and also that it is the same in principle and similar in its details all over the world. "It is true," he remarks, "that the signs used in different places and by different persons are only partially the same; but it must be remembered that the same idea may be expressed in signs in very many ways, and that it is not necessary that all should choose the same."

The "universelle longage of Maconnes" is named in the Leland-Locke MS. as being among those secrets which "the Maconnes concele aud hyde." This document has of late years been given up as apocryphal, though it exercised no slight influence in its time. The original was said to have been in the handwriting of King Henry VI., the copy to have been made by John Leland, the antiquary, and the annotations to have been the work of John Locke the philosopher.

In his alleged commentary Locke is made to say: "An Universal language has been much desired by the learned of many ages. It is a thing rather to be wished than hoped for." It is evident, however, says Mackey, "that such a substitute for a universal language has always existed among mankind. There are certain expressions of ideas which, by an implied common consent, are familiar even to the most barbarous tribes. An extension forward of the open hands will be understood at once by an Australian savage or an American Indian as a gesture betokening peace, while the idea of war or dislike would be as readily conveyed to either of them by a repulsive gesture of the same hands." "These are not, however," continues the same careful writer, "what

constitute the signs of Masonry." The words last cited are worthy of remembrance, and may aid in dispelling many an illusion. The crop of "traveller's tales" increases year by year, wherein as a common feature, appear either the manifestation of the recognition of Masonic signs by Arabs of the desert, native Australians, Bushmen, Afghans, and the like. In the expressive pantomime of the gesture language an Indian, it has been said, will by his signs, "talk all over," his whole body being made use of to convey a message, but in all cases of the kind whatever resemblances may appear to exist with our Masonic customs, will, in the vast majority of cases, be fortuitous only, and fall within the doctrine of "chance coincidences" a phrase very happily coined by Mr. Hyde Clarke in 1864.

----o----

THE TRIANGLE OF THE WORLD

MASONRY--the thread of finest, purest gold

That is woven from the loom of ages old

Has lived to see its principles unfold.

FRATERNITY--the Truth worked out in man,

The only thing that has or ever can

Bring to him peace and wars forever ban.

DEMOCRACY--with love upon its throne--

The fruitage of the seed that has been sown

Will make the world a sweeter, better home.

--Bro. L. B. Mitchell, Michigan.

----o----

By wisdom wealth is won!

But riches purchased wisdom yet for none.

--Bayard Taylor.

----o----

Success is counted sweetest

By those who ne'er succeed.

--Emily Dickinson.

----o----

A word hurts more than a wound.

----o----

MILITARY LODGES

BY BRO. DR. G. ALFRED LAWRENCE, NEW YORK

"Neither in ancient nor in modern time, has the schoolmaster made single step of progress, except by holding on to the skirts of the soldier's coat. Regular armies gave the first check to the barbarism of the Middle Ages, and it was under their protection alone that arts, science, commerce and industry grew up and extended in Europe."
--Major Gen. J. Mitchell.

THE above statement of Major Gen. Mitchell we believe is applicable to the role of Military Lodges in the general diffusion of Masonry throughout the world. No other single factor has been so potent and far-reaching. The flower of royalty, nobility, members of the military and naval establishment, statesmen, men of letters and of the liberal arts and professions of practically every civilized nation of the earth have identified themselves with Masonry and many although not by profession military or naval officers have at some period been identified with the service and gained their first knowledge of the craft through Military Lodges. A mere enumeration of the host of distinguished Masons in this class would occupy many pages. Such men as Lord Nelson of Trafalgar, our own immortal Commander-in-Chief, George Washington (and practically all of his generals), Field Marshals Lord Roberts and Lord Kitchener, and Sir Charles Warren (first Master of Quatuor Coronati Lodge of London), are striking examples.

There were no less than sixteen Military officers upon the membership roll of Lodge No. 4, which with numbers 1, 2 and 3 founded the Grand Lodge of England in 1717. Shortly after this, in 1728, the first purely Military Lodge (of which there is any distinct record) was established at Gibraltar and originally numbered 57 on the lists. This was constituted by the Duke of Wharton while engaged in the Spanish service and was thus also the first lodge in foreign parts to obtain a place in the Grand Lodge of England.

In 1734 another Duke, (Richmond), a gallant soldier and former Grand Master of England, assisted by Baron de Montesquieu and others, at Paris, admitted many

distinguished persons into the Society of Freemasons and in the following year (1735) Desaguliers, formerly Grand Master of England, while at the Hotel Bussy in Paris, admitted into Masonry the Second Duke of Kingston (also a general) assisted by Lord Dursley (afterwards Fourth Earl of Berkeley and a General in the Army.)

The Grand Lodge of York (established in 1725, reconstructed in 1761, and expiring about 1792) issued a Military Warrant to the Sixth Inniskilling Regiment of Dragoons in 1770.

The junior Grand Lodge of England (established in 1751) which arrogated to itself the title "Ancients" established many Military Lodges and was even more active in this respect, especially in regions beyond the seas, than the parent Grand Lodge of England established in 1717 and anomalously styled "Moderns" by these self-designated "Ancients." This junior Grand Lodge of England was also designated as the "Atholl Grand Lodge" from the Fourth Duke of Atholl who was Grand Master of same from 1775 to 1781 and Grand Master of Scotland during 1778 and 1779.

The Grand Lodge of Ireland established in 1731 was also very active in establishing Military Lodges and always worked according to the system in vogue among the so-called "Ancients." The first warrant creating a travelling lodge of Freemasons by this Grand Lodge--to which No. 11 was subsequently assigned--was issued to the First Foot (then the "Royal Regiment" and now the "Royal Scots") a British Regiment, in the year 1732.

The Grand Lodge of Scotland, established in 1736, did not erect a Military Lodge until 1743 when William, the Fourth Earl of Kilmarnook, was Grand Master. The petitioners were some sergeants and sentinels belonging to Col. Lee's (afterwards the 55th) Regiment of Foot. This lodge had no place accorded to it in the official roll however so that the following lodge in another regiment of infantry is recorded as the earliest Military Lodge chartered by the Grand Lodge of Scotland. This latter was "The Duke of Norfolk's" in the 12th Foot and was placed on the Scottish roll as No. 58 in 1747 and in their petition they averred that "The Duke of Norfolk's Masons Lodge" had been "erected into a Mason body bearing the title aforesaid, as far back as 1685."

It is a matter of interest to note here that John Young, Deputy Grand Master of Scotland and a Lieutenant Colonel at the capitulation and massacre at Fort William Henry in 1757 was in this latter year appointed Provincial Grand Master of all the Scottish lodges (mostly of a Military character) in America and the West Indies.

In addition to Military Lodges established by the Grand Lodge of Scotland, "Mother Kilwinning" issued warrants directly to many Military Lodges and was recognized as their superior and entirely independent of the Grand Lodge of Scotland. In 1747 there was a Military Lodge in the 2nd Dragoons (now the Royal Scots Grays), the exact date of its constitution is uncertain but the interesting point is that it obtained its warrant from Kilwinning through the influence of the Earl of Eglinton.

All these bodies issued many other warrants in addition to the above. The Grand Lodge of Ireland shortly after 1732 issued warrants to Military Lodges in four other British Regiments, then bearing the names of their Colonels but which afterwards became the 33rd, 27th, 21st and 28th Foot--making a total of five at work under this jurisdiction in 1734 and this number had increased to eight when the first Military Warrant was issued by the Grand Lodge of Scotland in 1743. Two of these eight, dated 1732 and 1734 and bearing the numbers 11 and 33 were attached to the 1st and 21st Foot respectively--both Scottish Regiments. There were other Military Lodges in existence in Scotland other than those above enumerated as early as 1744 as the minutes of "St. John's Old Kilwinning" at Inverness records the visit of "David Holland, Master of the Lodge of Freemasons in Brigadier Guize's Regiment," afterwards the 6th Foot, then "lying at Fort George." This lodge seems to have been without any charter or warrant but the lost archives of the Grand Lodge of Ireland might have supplied a key to the mystery and undoubtedly there must have been many Irish Military Lodges in the British Army and elsewhere of which all traces have been lost. There were actually 39 Military Lodges on the registry of the Grand Lodge of Ireland and 5 on that of the Grand Lodge of Scotland, so far as the records show, when the earliest Military Lodges were established by the rival Grand Bodies of England.

A Military Lodge was established in the 8th Foot by the "Moderns" in February, 1755, and one in the 57th Foot of the "Ancients" in September of the same year and as many more constituted by both Bodies from this time forward.

Abraham Savage who was authorized by the Provincial Grand Master of North America under the "Moderns" "to congregate all Free and Accepted Masons in the Expedition against Canada into one or more lodges" admitted into Masonry at Crown Point (after the surrender of that fortified place) twelve officers of the 1st Foot in a lodge he had established there and of which he was Master in 1759.

Later in the same year at Quebec "the Anniversary of St. John the Evangelist was duly observed by the several lodges of Freemasons in the garrison."

On October 1st, 1766, the 14th, 29th and part of the 69th Regiments arrived at Boston, Mass., and a little later the 64th and 65th Foot direct from Ireland and the three Military Lodges in the above all worked under the "Ancient system"--No. 58 in the 14th Foot, No. 322 in the 29th Foot and No. 106 in the 64th Foot--holding under the Grand Lodges of England ("Ancients"), Ireland and Scotland respectively. The members of St. Andrews, a Scottish lodge at Boston, fraternized with these visiting Military brethren and endeavored through this means to form a Grand Lodge under the Grand Lodge of Scotland. It is interesting to note that none of these Army lodges were represented at the installation of the Provincial Grand Master under England ("Moderns") in November, 1768, but all joined in a petition to the Grand Lodge of Scotland requesting the appointment of a "Grand Master of 'Ancient' Masons in America." In 1769 Dr. Joseph Warren was appointed "Grand Master of Masons in Boston and within 100 miles of the same." The 64th regiment having removed from this station in the meantime, the Grand Lodge was formerly inaugurated by St. Andrew's Lodge, Lodge No. 58 ("Ancients") in the 14th Foot and Lodge No. 322 (Ireland) in the 29th Foot. By a further Scottish patent in 1772 Dr. Joseph Warren (afterwards killed at the battle of Bunker Hill, where although holding a commission as Major-General he fought as a volunteer) was appointed Grand Master for the Continent of America--this patent being granted by the Fifth Earl of Dumfries, Grand Master of Scotland, 1771-1772 and a Colonel of the Foot Guards. It is of interest to note here that of the 27 Grand Masters of Scotland prior to 1769, 14 held commissions in the army.

Under General Oughton in 1770 the Lodge "Scots Grays of Kilwinning" in the 2nd or Royal North British Dragoons, having lost their charter and all their records in the wars, petitioned for a warrant from the Grand Lodge of Scotland, which was granted, and the lodge reconstituted March 12th, 1770, as "St. Andrew's Royal Arch" having as its Master Colonel William (afterwards Sixth Lord) Napier, then in command of the 2nd Dragoons.

The Earl of Ancrum, afterwards Fifth Marquis of Lothian and Grand Master of the Grand Lodge of Scotland in 1794-95 served for many years in his father's regiment (the 11th Dragoons) in which a lodge was established by the Grand Lodge of England ("Moderns") "in Captain Bell's troop." In this troop he held a commission as Lieutenant in 1756 and attained the rank of General in the army in 1796.

Of great interest is the fact that the "Ancients" and field lodges in New York met as a Grand Lodge and elected Grand Officers on January 23, 1781, and a warrant for a Provincial Grand Lodge was granted by the Grand Lodge of England ("Ancients") September 5th, 1781. This Provincial Grand Lodge was duly inaugurated by three stationary and six ambulatory lodges in December, 1782. The stationary lodges were numbers 169, 210 and 212 on the rolls of the "Ancients"--the first acknowledged as the leading authority by the various Army lodges and the latter two were also to a great extent Military Bodies. Of the six Travelling or Military Lodges, No. 52 was attached to the 37th Foot, No. 213 to the 4th Battalion Royal Artillery and No. 215 to the Anspach-Bayrueth Regiment--all three English ("Ancient"); No 132 attached to the 22nd Foot, Scottish- No. 441 to the 38th Foot, Irish; and Sions Lodge in the 57th Regiment holding under a dispensation granted by Lodge No. 210 ("Ancients") with the consent and approval of No. 132 "Moriah" in the 22nd Foot and No. 134 Eskdale Kilwinning at Langholm in Dumfriesshire. In the following year (1783) a majority of the Grand Officers left New York with the British Army and by that date lodges had been formed by this Provincial Grand Lodge in New Jersey Volunteers, the Regiment of Knyphansen, the 57th Foot and the Loyal American Regiment. During this same period two Irish Lodges, Nos. 478 in the 17th Dragoons and No. 90 in the 30th Foot, arrayed themselves under its banner. After the Revolutionary War this Grand Body thus established by British Military Lodges abandoned its provincial character and assumed the title of the Grand Lodge of New York. The above mentioned No. 132, "Moriah" in the 22nd Foot originally received an Irish warrant which it "lost in the Mississippi" about the year 1759 and next applied for this Scottish warrant No. 132.

This latter was granted in 1769. After taking part in the formation of the Grand Lodge of New York as just described, it experienced a most remarkable incident if the following statement which appeared in the "Newcastle Courant" of January 4th, 1770, can be credited: "This is to acquaint the public that on Monday, the first inst., being the lodge (or monthly meeting) night of the Free and Accepted Masons of the 22nd Regiment, held at the Crown near Newgate (Newcastle) Mrs. Bell, the landlady of the house, broke open a door (with a poker) that had not been opened for some years past, by which means she got into an adjacent room, made two holes through the wall, and by that stratagem discovered the secrets of Masonry; and she knowing herself to be the first woman in the world who ever found out that secret is willing to make it known to all her sex. So any lady who is desirous of learning the secrets of Masonry by applying to that well-learned woman (Mrs. Bell, that lived fifteen years in and about Newgate) may be instructed in the secrets of Masonry."

Military Lodges continued to increase in number and importance so that up to 1790 one hundred are recorded as having been established by the Grand Lodge of Ireland (and doubtless many others of which the records are now lost), twenty-one by the Grand Lodge of Scotland, and fortynine directly by the "Ancients," in addition to a large number of subsidiary lodges chartered by the provincial authorities under this "Ancient" system in America, Upper and Lower Canada, Nova Scotia, Gibraltar and Jamaica, including various Regimental lodges. To a more restricted extent the "Moderns" also issued local warrants in foreign districts and up to the above date fourteen Regimental lodges were listed. There were also about fourteen Army lodges attached to various brigades in Bengal in addition to many other stationary lodges of a Military character in all three of the Indian Presidencies, especially on the coast of Coromandel. In addition to the above there were "Royal Navy" Lodges at Deal, Gosport, London, and Halifax; a Marine Lodge at Plymouth; "The Royal Military" at Woolwich; "Lodge of Mars" at Yassy in Russia (established by the "Moderns" in 1784); "Carnatic Military Lodge" constituted at Arcot in 1784; and "St. John's Lodge of Secrecy and Harmony" (in the Order of Knights of St. John) at Malta, established in 1789. Two years later in 1792 there were eleven Military Lodges at Gibraltar, one Scottish, six Irish and three English ("Ancients") and one Provincial--in as many different regiments then stationed there.

On St. John's Day, 1813, the "Ancients" and "Moderns" united to form the "United Grand Lodge of England," of which the Duke of Sussex became the first Grand Master and by this action the 116 Military Lodges established by the "Ancients" and the 25 established by the "Moderns" came under the allegiance of this newly formed

Grand Body. The number of Irish lodges had increased to 190 and the Scottish to 21 making a grand total of 352 Military or Regimental lodges created to this date. Many of these had become dormant however so that only 219 were actually carrying on work.

After the battle of Waterloo (1815) the decline in Military Lodges owing to the reduction of the British Army to a peace footing was very rapid so that in 1822 only about thirty Irish, 25 English and 2 Scottish lodges were chartered--57 in all-- thus making a total of 409 Ambulatory lodges known to have been constituted by the Grand Lodges of the British Isles. In addition to the above there were no less than forty "Regimental," "Military," or "Army" lodges and several bearing the title of "Royal Navy" or "Marine" warranted by the English provincial authorities abroad and which were never registered in the books of any of the Grand Lodges. The last Travelling (Military) lodge in the Scottish Roll was "cut off" in 1860. In 1886 there were only fifteen such bodies working under the Grand Lodges of England and Ireland and by 1889 these were still further reduced to eight of which six were Irish and two English. It is of interest to note here that the famous English Masonic Historian, Robert Freke Gould, was the first Master of the Military Lodge, established in 1858 in the 31st Foot and which continued in existence for over thirty years. Among others who made Masonic History prior to this may be mentioned Edward Augustus, Duke of York, and brother of King George III, who was the first member of the English Royal family in the Naval service to become a Mason. He was initiated in 1765 at Berlin in a lodge, which as a result of this event, assumed the title "Royal York of Friendship" and is now the Grand Lodge of that name. Three years prior to this Washington Shirley, Earl Ferrers, became Grand Master of England, 1762-1763, while a Captain in the Naval service (promoted to Rear-Admiral in 1775.)

The Lord High Admiral, the Duke of Clarence, afterwards King William IV of Great Britain; Sir John Ross, the famous Arctic Navigator; Sir William Sidney Smith, who vainly endeavored to effect a reunion of the Knights of all the European Orders and succeeded to the Regency of the Knights Templar of France in 1838- General Sir James Outram (the Bayard of India), Sir Henry Keppel, Senior Admiral of the Fleet, and several of the Dukes of Wellington were famous in Naval and Military Masonry.

It is not generally known that the celebrated Roman Historian, Edward Gibbon, was at one time a Lieutenant-Colonel in the British Army and made a Mason in the "Lodge

of Friendship" in 1775 and Sir Walter Scott held a commission in the Royal Midlothian Cavalry in 1797 and became a member of the "Lodge of St. David" Edinburgh in 1801.

Lieutenant-General Thomas Desaguliers, son of the famous Grand Master of that name, joined a Military Lodge in the Royal Artillery and to his influence and example is attributed the extraordinary prevalence of Military Lodges in this branch of the service during the latter half of the eighteenth century.

Our own famous naval hero, Paul Jones, our ambassador to France at a critical Military period, Benjamin Franklin (also Colonel of a regiment in 1755), the famous Voltaire, and many other Military and Naval brethren were members of the "Lodge of the Nine Muses" at Paris.

Field Marshal Viscount Wolseley was initiated in Military Lodge No. 728, Dublin, in 1851, served as its Master, and with Field Marshals, Earl, Roberts and Kitchener was one of the Past Grand Wardens of the Grand Lodge of England.

Illustrative of the many ramifications of the Military Lodge system a zealous Master of Royal Military Lodge No. 371, Captain George Smith, while Inspector of the Royal Military Academy at Woolwich and Provincial Grand Master for Kent, found some Master Masons confined in the Kings Bench Prison. He adjourned his lodge, with the Constitution, to said prison and there held a meeting and made Masons. This was brought to the attention of the Grand Lodge which very properly ruled "that in the opinion of the Grand Lodge it is inconsistent with the principles of Masonry that any Freemasons lodge can be regularly held for the purpose of making, passing, or raising Masons in any prison or place of confinement." Whereupon this Royal Military Lodge No. 371 was erased from the list and still later this Capt. Smith, who had committed a still graver misdemeanor, was expelled from the Society.

A still more unique experience was that of the American adventurer, General William Augustus Bowles, who joined the British Army in 1776 and in 1791 was initiated in

the "Prince of Wales Lodge" and subsequently made "Provincial Grand Master" of the Creek, Cherokee, Chickasaw and Choctaw Indians under the Grand Lodge of England.

These Military Lodges wherever located, as a rule, worked harmoniously with, and exchanged Masonic courtesies with the stationary lodges of the vicinity and of interest in this connection is the fact that in 1759 when members of Lodge No. 74 in the 2nd Battalion of the First Foot left Albany, N. Y., they granted an exact copy of their Irish warrant to some influential citizens of that city, who in 1765 changed it for a Provincial charter and this lodge, "Mount Vernon," now holds the third place on the roll in New York State. A still earlier patent--in fact the first Military Warrant ever issued--had been previously granted to the First Battalion of this same regiment and the lodge (Irish) never took a name and was only known by its number (No. 11). In 1814 this latter Battalion together with the Fourth Battalion having "Royal Thistle Lodge No. 289" (Scottish) was stationed at Quebec. A third lodge "Unity, Peace and Concord, No. 316" was established in this same First Foot (now Royal Scots) and in the 2nd Battalion. This latter lodge attained the longest span of uninterrupted existence of any Army lodge, receiving its warrant in 1798 and renewed in 1808 when this Battalion was serving on the Coast of Coromandal "to some 'privates' stationed at Wallahjabad." These petitioners, however, were not all private soldiers but included a large number of non-commissioned officers. In the following year (1809) the officers of this 2nd Battalion asked permission to form a second lodge in the same corps to be styled "The Officers Lodge." The result of this petition was not recorded but there are numerous examples in India and elsewhere of lodges formed in Regiments, the membership of which was restricted to commissioned officers. This lodge "Unity, Peace and Concord No. 316" undoubtedly was No. 74 originally granted by the Grand Lodge of Ireland in 1737 and although cancelled in 1801 would almost certainly have been renewed. This famous lodge is working today in the 2nd Battalion, Royal Scots on the western battle front in France under the designation "Unity, Peace and Concord, No. 316."

"The Military Lodge of the Duke of Norfolk" in the 12th Foot was among those that walked in the procession at the laying of the Foundation Stone of the North Bridge with Masonic honors at Edinburgh in 1762.

A Military Lodge in the 25th, now the "King's Own Borderers" obtained an Irish warrant in 1749 and the minutes of an existing "Border Lodge" (which they evidently visited) is the only record that the lodge chest of this regiment was lost at Munster, Germany, and a new one was "consecrated" at Berwick in December, 1763.

At the first recorded meeting of the Royal Arch Lodge "St. Andrews" in Boston in the month of August 1769, foreign soldiers were chosen as the first officers of the lodge and William Davis of No. 68 ("Ancients") in the 14th Foot received "four steps" described as those of "Excellent, Super-Excellent, Royal Arch and Knight Templar."

About this same time "Royal Arch Lodge No. 3" of Philadelphia was in close communication with No. 351 (Irish) in the 18th Regiment and these two bodies were in the habit of lending their Royal Arch furniture to one another.

Some of these Military Lodges later became stationary as "Fuzilier Lodge No. 33" originally chartered 1734, later lapsed and their warrant renewed in 1817 in the Royal North British Fuziliers and accompanied that regiment to Tasmania, where it was granted a civil warrant with the old name and number and became the first stationary lodge in that Colony in 1823.

There was much rivalry at times between the "Ancients" and "Moderns." At Gibraltar, for instance, there were various Military Lodges and No. 148 in the Royal Artillery wrote to the Junior Grand Lodge of England "Ancients" stating "that a set of people who had their authority from the 'Modern' Grand Lodge thought proper to dispute the legality of said warrant, No. 148; that in the said garrison there were also held Lodges 11, 244, 290, 359, 420 and 466 (in 1st, 2nd, 39th, 56th, 76th, and 58th Foot respectively) on the registry of Ireland and No. 58 (12th Regiment) in the Registry of Scotland." Captain Murray, R. N. for services rendered to No. 148 "in proving the authenticity of their warrant" was awarded a gold medal by the "Ancient" Grand Lodge in 1777. Later in 1786 the Provincial Grand Lodge of Andalusia which had been under the jurisdiction of the "Moderns" for over twenty years applied for a warrant under the "Ancients" and refused to act any longer under the former, although the Duke of Cumberland was said to be Grand Master of the "Moderns."

There was a similar rivalry between the "Ancients and Moderns" on the coast of Coromandal, India, in 1786. Intimate social relations, however, were often maintained by these Military Lodges with the stationary lodges in the community where they might be stationed and it is recorded that members of No. 960 in the 2nd Dragoon Guards "in token of respect for their uniform Masonic conduct during their stay in Norwich were fraternally entertained by the Lodge of Eleusinian Mysteries at that city in 1825." On St. John's Day (winter of 1838) a Masonic ball was given by the "Cameronian Lodge" No. 26 at Calcutta to which visiting (Military) brethren were freely invited. In the same year at a meeting of No. 7 in the 7th Dragoon Guards, then stationed at Edinburgh, deputations from nearly all the lodges in that Metropolis were present. Later in July, 1844, No. 26 returned from India and while quartered in Edinburgh assisted in laying a foundation stone, officially recorded as follows: "Amongst the numerous lodges in attendance was that of the 26th or Cameronian Regiment, in the Registry of Ireland, which being a visiting stranger lodge, under the rule of a Sister Grand Lodge was placed near the Grand Lodge of Scotland.

Coming to the period of the Seven Years War (1756-1763) by Frederick the Great in alliance with England against France, Austria, Russia, Sweden, Saxony and most of the smaller German States, at the famous battle of Minden, fought on August 1st, 1759, so numerous had become Military Lodges that every regiment of English Infantry engaged (with the possible exception of the 51st) had one or more Military Lodges in the same. These were the 12th, 20th, 23rd, 25th and 37th and lodges were known to have also been attached to the troops of the other countries engaged.

About this time on the Continent the Rite or System called the "Strict Observance" was in vogue based on the fiction that at the time of the destruction of the Templars a certain number of the Knights took refuge in Scotland and thus preserved the due succession of the order by the election of Pierre d'Aumont as Grand Master of the Templars in Scotland in 1313. For various reasons these Knights were said to have joined the Gilds of Masons in the Kingdom and thus arose the Society of Freemasons. The great doctrine laid down for the followers of this Rite was "that every true Mason is a Knight Templar." Thus lodges in British Regiments constantly worked side by side with lodges under the Strict Observance which for twenty years at least pervaded all Continental Europe. The many Masons taken by both sides fraternized with their captors and thus lodges composed of such prisoners of war sprang into existence and the degree of Knight Templar became a favorite one in the lodges of the British Army.

They must have derived their knowledge of this degree from associating with lodges and brethren under the "Strict Observance" and thereby finally introduced the same into England and America. It was due to intercourse with brethren belonging to regiments that served in Ireland toward the end of the eighteenth century that Scottish lodges actually owed their acquaintance with Knight Templarism. It was known as "Black Masonry" and was propagated to a large extent through charters issued by a lodge of Freemasons at Dublin, which had been constituted by "Mother Kilwinning" for the practice of Craft degrees. This action of the daughter lodge led to the belief in Kilwinning being a centre of so-called "High Degrees" and in 1813 application was made to Kilwinning Lodge requesting it to authorize the transfer of a "Black Warrant" from the Knights of the Temple and of Malta in the Westmeath Militia (holding Irish warrant No. 791 cancelled in 1826) to brethren-of the same degree serving in the Shropshire Militia (holding an English warrant and made civil and stationary in 1820 and now authorized to assemble as Masons of the "Salopian Lodge of Charity" at Shrewsbury). Kilwinning Lodge in reply to the Sir Knights of this Shropshire regiment, however, repudiated the existence of any maternal tie between herself and any Society of Masonic Knighthood and expressed her inability-to regard anything as Masonry beyond the three regular steps. It is thus probable that all degrees above the first three obtained a footing in the British Islands through the medium of Army lodges. In Scotland these additional degrees were first conferred by the lodges and afterwards more often in Encampments. A Lodge "Aboyne" was formed in the Aberdeen Militia in 1799 and an Encampment in 1812 and moved with the regiment to Dover in 1812, Liverpool 1813, London 1814 and returned to Aberdeen in 1815. In this latter year the degrees practiced in this "St. George Aboyne Enampment" were arranged in seven groups: 1. Master past the Chair, Excellent and Super-Excellent, Royal Arch; 2. Ark, Black Mark, Link and Chain; 3. Knight Templar, Knight of St. John of Jerusalem, Mediterranean Pass, Knight of Malta; 4. Jordan Pass, Babylon Pass; 5. Knight of the Red Cross, 6. High Priest; and 7. Prussian Blue. Both Master Masons and Royal Arch Masons were received as candidates and if former they began with Group 1 and if latter with Group 2. When the degrees of Group 1 were conferred the meeting was called a Chapter and for the remainder an Encampment. In the "Moderns" the only degrees worked (with official sanction) down to 1813 were the first three but by the "Union of 1813" the Royal Arch and Installed Master's degrees were accepted as additions to "pure and ancient Masonry bequeathed to them in 1717." In the "Ancients," however, prior to 1813, both the Royal Arch and installed Master's degrees were essential features of their system. The practice of conferring the higher degrees under warrant for the first three degrees is shown by the following letter received from the Deputy Grand Secretary by the Irish lodge "No. 441" in the 38th Foot in 1822: "There is not any warrant issued by any Grand Lodge of Ireland other than that you hold; it has therefore always been the practice of Irish lodges to confer the Higher Degrees under that authority." "Minden Lodge No. 63" of the 20th

Regiment continued the work of the Royal Arch under its original (Craft) warrant until 1838 when a separate charter was issued by the Grand Lodge of Ireland.

This Irish lodge "No. 63" just mentioned, took the additional name of "Minden" owing to the Regiment (20th Foot) greatly distinguishing itself in the battle of Minden and celebrated the century of its warrant in 1848--having received its warrant of constitution "No. 63" in December 1748 from the Grand Lodge of Ireland and its first Colonel (afterwards Lord) George Sackville was appointed its first Master. This practice of appointing the Colonel (or commanding officer) of a regiment the first Master was by no means unusual.

Ferdinand, Duke of Brunswick, who commanded the allied forces at this battle of Minden and served in several campaigns under Frederick the Great, was initiated in December, 1740 in the "Lodge of the Three Globes" at Berlin and in 1770 was appointed English Provincial Master for the Duchy of Brunswick but in 1771 "he forsook pure and ancient Freemasonry" and was admitted into the "Strict Observance."

Sir David Baird, Colonel of both the 24th Foot, and the Westminster Militia stationed at Harwich, was ordered with the former for service in the Baltic. So great was their affection for their Colonel and Masonic brother that the members of the Militia offered to a man to volunteer but it could not be done until the Military transfer Bill was passed whereupon 223 of the 228 men enrolled themselves with the 24th Foot. Military Lodge No. 426 of the English List for 1768 was in this 24th Foot and lodge "Westminster Militia" in this Militia establishment.

(To be continued)

----o----

IF

If you quaff each joy

With its alloy;

If you heed no warning fears,

Deep in the heart

Is set apart

--At last--

The pearl of tears.

If, crushed alone

'Neath sorrow's stone,

If your soul no fires destroy,

Deep in the heart

Is set apart

--At last--

The diamond - Joy.

James T. Duncan.

----o----

There is nothing so powerful as truth; and often nothing so

strange.

--Daniel Webster.

----o----

"JERUSALEM DELIVERED"

BY BRO. CHARLES SUMNER LOBINGER, CHINA

The number of communications which THE BUILDER has printed on Zionism proves that to many of our readers this is a timely subject. The following article, written by a Mason, should prove interesting to Zionists and students of the movement. -EDITOR.

SUCH was the title which Tasso, the Italian poet of the late Middle Ages, chose for the epic in which he sang the glories of the First Crusade. It and its seven successors fill a notable page in human history, but it seems to have been reserved for our day to realize the age long dream of the Crusaders.

Jerusalem was indeed "delivered" by Godfrey de Bouillon and his army of Christian knights in 1099; but the deliverance did not long continue, for the strength of the Seljukian Turks was too great.

"The Christian throne of Jerusalem fell in the dust. The Mosque of Omar still occupies the site of the Holy Temple. The Crusades, with all their pomp and pageantry of war and romance, went by, and have long since faded away in the dim past. A new age has succeeded, with new ideas, new institutions, new aims; and if the Holy Sepulchre is again to be the heritage of a Christian power, and the appanage of a Christian Throne,

that will be brought about by peaceful negotiation, or as the result of a war between great nations, in God's good time, and not by a new Crusade."

Do these predictions written many years ago, find fulfillment in the present mighty conflict? They would certainly seem to in the light of recent events. The British army which, under Sir Archibald Murray, started from Egypt a year and a half ago or more, has been moving slowly but surely northward, not far from the traditional pathway of the wandering Israelites. On December 10 last, Jerusalem was taken and on the following day the commanding general entered the city and the British, French and Italian flags were raised.

Thus for the first time in seven hundred and thirty years the Holy City is once more in the hands of "a Christian power" and it is not strange if some with historic vision see in this the completion of the work of England's crusader king, Richard Coeur de Lion. One such wrote even before the entry:

"Again the Briton nears the ancient gates! The city of the Holy Sepulchre Sits in its Eastern calm and dumbly waits The coming of the legions from afar.

They're dust a thousand years, the knightly train That followed Richard's leopard-blazoned shield Down the long road that valor pointed plain-- The path of honor to the stricken field.

Now men as bold as they, their sires' sons, Toil through the sands where centuries ago Their forebears fought - awake with roaring guns The dead who heard crusading trumpets blow.

Perchance the ghost of grim old Saladin A scimitar across their path may fling. Yet shall one wave them onward till they win-- The wraith of England's Lion-hearted King!" (1)

The taking of Jerusalem -- the most spectacular event of the present stupendous conflict -- has riveted the attention of three worlds--Christendom, Islam and Israel--and for the moment, at least, places the question of Palestine's future in the foreground of discussion. On one point there is a singular unanimity. All of Christendom and nearly all of Islam and of Israel will approve the position taken by the head of the Roman church, and implied in both President Wilson's and Premier Lloyd George's recent statements of the allied war aims, that the Turk must not be allowed to reconquer the Holy Land.

It is not so long since the Turk had his apologists. Lord Beaconsfield's party e. g. not only helped the Sultan to keep his terrorized realm but actually defended his policy. "Oh," they would say, "the Turk is not so bad. Those Armenians are terrible fellows and had to be punished for their crimes." Today this reminds one of a defense of the Belgian atrocities. And even above the wretched babble of that day rose the accusing voice of Gladstone, characterizing the Sultan as "The Great Assassin." And such is the verdict of posterity. No one now speaks of the Turk's right to rule. In the eyes of both Moslem and Christian he has long since forfeited any claim to such right. This cruel barbarian from the steppes of Central Asia, this abductor of children, defiler of women, murderer of millions of his subjects and oppressor of all others, must no longer be allowed to pollute earth's fairest and most historic regions. If the present war ends without eliminating the Turk it will fail in one of its most beneficent possibilities.

But when the selection of a successor to the Turk is mentioned, unanimity is not so pronounced. Palestine is the Holy Land not of one faith only but of many -- of all indeed who profess to revere the God of the Old Testament and who venerate its heroes.

"Whatever is done there," says a recent writer, (2) "must be a setting aside of all places holy to others. The Russians make pilgrimages to the Holy Sepulchre. The Crusades were fought for it. Jerusalem stands next to Mekka in the Moslem mind."

Godfrey de Bouillon, indeed, founded his Latin kingdom of Jerusalem on the cornerstone of religious intolerance, marking his entry of the Holy City by the massacre, it is recorded, of 70,000 Moslems, and the burning of the Jews in their Synagogue. One who reads that ghastly story can scarcely regret or wonder that the Latin kingdom was so short-lived, lasting barely two generations.

But how refreshing by way of contrast is the account of the latest occupation. The allied forces (for there were French as well as British) carefully planned and deferred their attack so as to avoid a bombardment and to save the holy places. The Latin Patriarch reports to the Vatican that there was no firing or damage in the city. And the allied commander, Sir Edmund Allenby, entered Jerusalem on foot and was greeted by the Sheiks at the Mosque of Omar (over which, with other places sacred to Islam, he placed Moslem guards) and by the Patriarchs of the Eastern churches.

The entry on foot was to demonstrate, no doubt, that the allied commander came not as a conqueror but as a deliverer. So the avoidance of damage and the detail of guards appear to have been Britain's public redemption of a pledge made early in the war to her Moslem subjects (of which she has more than any other power) that their holy places would be respected and preserved.

In March, 1917, Sir Archibald Murray, then commanding these new crusaders, issued a proclamation stating his views, and presumably that of his government, regarding the future of Palestine.

"There can be little doubt," he said, "that we should revive the Jewish Palestine of old, and allow the Jews to realize their dreams of Zion in their homeland. Not all the Jews will return to Palestine, but many will. The new Jewish State, under British or French aegis, would become the spiritual and cultural centre of Jewry throughout the world. The Jews would at least have homeland and a nationality of their own. The national dream that has sustained them for a score of centuries and more will have been fulfilled."

On November 2 last, Mr. Balfour, British Foreign Minister, wrote to Sir Lionel Rothschild, Vice President of the English Zionist organization:

"His Majesty's Government views with favor the establishment in Palestine of a national home for the Jewish people, and will use its best endeavors to facilitate the achievement of this object, it being clearly understood that nothing shall be done which will prejudice the civil and religious right of existing nonJewish communities in Palestine or the rights and political status enjoyed by Jews in any other country." (3)

For of all the aspirants the claim of the Jews far antedates any other. They may not, indeed, have been the aborigines of Palestine but they were at least the kinsfolk and successors, even if dispossessors, of the latter. And of the long list of usurpers who followed them--Assyrians, Babylonians, Persians, Greeks, Romans, Saracens, Crusaders, and Turks--the Jews alone have sufficiently preserved their identity to be able now to occupy the Holy Land. Well may the Jew ask with Byron,

"Assyria, Greece, Rome, Carthage, where are they?"

And the ghosts of those vanished nations must answer with Kipling,

"Lo all our pomp of yesterday Is one with Nineveh and Tyre."

But the Jew may invoke the later lines of the same bard,

"The tumult and the shouting dies, The captains and the kings depart, Still stands thine ancient sacrifice, An humble and a contrite heart."

After 2000 years of exile the Jew still looks to the land of his fathers and is prepared to enter it once more -- yea has already entered it in part, as will presently appear.

The land of his fathers; there is another prop to the Jew's claim. For to no other claimant is Palestine his ancestral home; it is merely a shrine--a repository of sacred and historic remains. But Canaan is inseparable from Israel--the background of its history, the scene of its Golden Age, the stage on which its national tragedy was enacted.

Finally the Jew needs Palestine. I am well aware that there are large and fortunate sections of the Jewish race notably those of England and America-- whose own surroundings are so favorable that they have no desire to return to Palestine and who even oppose a movement to that end. But that should not obscure the obvious fact that there are other larger and less fortunate sections, like those of Russia, Rumania and Austria which have long needed and, despite impending political changes, are still likely to need, an asylum. Have their coreligionists forgotten Kishnieff, or the Rumanian persecutions of barely four years ago ?

I repeat, therefore, that the Jew needs Palestine, meaning, of course, the oppressed and persecuted Jew. And one of the best expressions of that need is the movement known as Zionism. That movement really began with the operations of the Alliance Israelite Universelle in 1860. But organized Zionism, formally inaugurated in the closing decade of the last century by the late Theodore Herzl, merely gave organized expression to Israel's age long dream of repatriation. At its first Congress in Basel in 1897 it formulated a program for "the establishment of a publicly recognized, legally secured, homeland for the Jews in Palestine."

That program has finally won the adherence of some of the most representative Jews--Israel Zangwill, Jacob H. Schiff, Adolph Lewisohn and Mr. Justice Brandeis of our Federal Supreme Court. Last spring a resolution expressing confidence that the allies would use their best efforts toward its realization was adopted by an organization representing some 2,000,000 Jews of the United States. Last month a conference of Orthodox Jews, representing widely scattered constituencies in America, assembled at New York to organize for practical work in Palestine; and about the same time a mass

meeting of Jews was held in London, under the presidency of Lord Rothschild, at which resolutions were unanimously adopted thanking the government for its Palestine declaration and pledging its wholehearted support to the Zionist cause. And later in the same month (Dec. 29) it was announced that even the German Zionist Association had adopted similar resolves. The claim that the Jews as a whole do not want Palestine meets almost daily refutation.

Nor does this need rest solely upon the desire for an asylum of refuge. Says Dr. Harry Friedenwald, a leading American Zionist:

"It is only in a great re-settlement of Palestine, in the normal development of our people that it can again rise to real greatness. The lioness of the forest does not bear young in captivity, even well-fed and surrounded by comfort, and the lion of Judah has failed to bring forth prophets and great men in 2,000 years of captivity and dispersion."

So Mr. Justice Brandeis recently wrote:

"The Zionists seek to establish this home in Palestine because they are convinced that the undying longing of Jews for Palestine is a fact of deepest significance; that it is a manifestation in the struggle for existence by an ancient people which had established its right to live--a people whose three thousand years of civilization has produced a faith, culture, and individuality which enable them to contribute largely in the future, as they had in the past, to the advance of civilization; and that it is not a right merely, but a duty of the Jewish nationality to survive and develop. They believe that there only can Jewish life be fully protected from the forces of disintegration; that there alone can the Jewish spirit reach its full and natural development; and that by securing for those Jews who wish to settle in Palestine the opportunity to do so, not only those Jews but all other Jews will be benefited and that the long perplexing Jewish Problem will, at last, find solution." (4)

I have said that the Jew has already returned to Palestine in part. For that statement I need only refer to the Jewish colonies which were planted and flourished there before the war. An English writer (5) of the past year declares that

"the number of colonies has risen to about forty, with 16,000 inhabitants in all and 110,000 acres of land, and these figures do not do full justice to the importance of the colonising movement. The 15,000 Jewish agriculturists are only 12 1/2 per cent of the Jewish population in Palestine, and 2 per cent of the total population of the country; but they are the most active, intelligent element, and the only element which is rapidly increasing. * * * Under this new Jewish husbandry Palestine has begun to recover its ancient prosperity. The Jews have sunk artesian wells, built dams for water storage, fought down malaria by drainage and eucalyptus planting, and laid out many miles of roads. In 1890 an acre of irrigable land at Petach-Tikweh, the earliest colony, was worth 3.12s., in 1914 36 pounds; and the annual trade of Jaffa rose from 760,000 pounds to 2,080,000 pounds between 1904 and 1912."

Nor is this development solely on the material side. Schools were long since established in which the medium of instruction is the ancient Hebrew tongue.

"The foundation of a national university in Jerusalem is as ultimate a goal for them as the economic development of the land, and their greatest achievement has been the revival of Hebrew as the living language of the Palestine Jews." (6)

Funds for such a University were being raised years ago and included in the plan was a provision for scholarships for advanced research. (7) Indeed we might expect such an institution to occupy a place superior even to that of the University of Athens which in recent years has attracted so many classical students from foreign lands. What possibilities are here of research and discovery by Jewish scholars working on their own ground in the tempting fields of Semitic archaeology, history, philology and jurisprudence!

The aspirations of the Jew as the restorer of Canaan need not conflict with the interests which any other race or religion may have in Palestine. It is estimated (8) that the country will easily support 3,000,000 people, or more than four (and some say ten) times its present number. And that the Jew's presence has already benefited the native, Arabic speaking population we have evidence from a source which cannot be suspected of bias toward that side. In 1912 the German Vice Consul at Jaffa (Joppa) reported:

"The impetus to agriculture is benefiting the whole economic life of the country." (9)

Herbert Samuel, speaking at the mass meeting in London last month, emphasized the thought that "in any new development of Palestine there must be full recognition of Arab rights and reverent respect for the Christian and Mohammedan holy places."

As to the Christian (and in the main the Moslem) world at large, it has no desire for Palestine as a place of residence. Its longings are satisfied if the ancient land is made safe and inviting as a place of pilgrimage. The lack of that, you remember,--the inability of pilgrims to visit the Holy Land in safety--was the immediate cause of the First Crusade.

But now even the medieval pilgrimage is largely obsolete. For during the centuries which have intervened since the Crusades, Christendom has been slowly coming to realize the conception of its Founder as expressed in that illuminating conversation (10) at the Shechem well where one said:

"Our fathers worshipped in this mountain and ye say that Jerusalem is the place to worship."

And the Other replied:

"The hour cometh when ye shall neither in this mountain nor yet at Jerusalem worship the Father."

Our own Whittier echoes the same thought when he sees

"That all the good the old hath had, Remains to make our own time glad; Our common, daily life, divine, And every land a Palestine"

Christians will be satisfied if Palestine is made comfortable and attractive for travel and (since I have heard Professor Sayce feel bound to add) excavation. They would like its repulsive sights removed,--the noisy beggars who infest almost every scene and mar its hallowed or historic association; the horrible incongruity of Turkish soldiers guarding the Holy Sepulchre; the wailing of the wretched folk at the temple enclosure. They would have the beggars and the wailers transformed into an industrious yeomanry and the Turkish soldiers banished altogether.

And after all most of us find no great enjoyment in visiting a mere ruin. We would like to see Palestine restored as nearly as possible--its historic scenes reproduced--its ancient prosperity revived. And who is more likely to accomplish that result than the Jew? For him all this would be a labor of love. There he would find a most congenial field for his thrift, for his enterprise and industry and above all for his idealism. The Jew is best fitted to be Christendom's trustee and caretaker of Palestine !

But it is recognized that the trusteeship will need a protector at least for a time. General Murray's announcement, it will be remembered, mentioned a protectorate under Britain or France. Our own nation has been suggested. Norman Hapgood wrote long since: "The position of the Jews in all countries will be improved if America can be brought to accept a protectorate over Palestine. America is better situated to conduct diplomatic negotiations fol a Jewish Commonwealth than any other power because we are not the rivals of any other in the near East."

Doubtless the protector will be one of these three powers. But the selection should afford no occasion for rivalry or competition. It should offer no occasion for territorial expansion but only one for humanitarian service, and the sole question should be, What nation can best discharge the trust?

The deliverance of Jerusalem, then, makes possible the realization of two age long dreams--that of the Jews for repatriation and that of the crusaders for the possession of the Holy Sepulchre. And each may be realized without hindering the other, indeed each may greatly assist the other. Jewish genius devoted to the restoration of Palestine and the good faith of Christendom, acting through a leading power pledged to its protection, may together enable that ancient land once more to assume a pivotal place in the world. Certainly there could be no more effective object lesson in religious tolerance than the making of Palestine a place where Christian, Jew and Moslem may meet on common ground in peace and safety, reverently visiting the same shrines and acknowledging the same Deity, each loyal to his own ideals yet respecting those of his neighbors and considerate of their sentiments and convictions. And when that is made possible by the generous policy of Christian powers it will be a long step toward the brotherhood of man.

(1) O. C. A. Child in the New York Times.

(2) Lit. Dig., Vol. 54, p. 710 (Mch. 17, 1917).

(3) See The Nation (New York) Vol. 105, p. 690.

(4) See The Nation (New York) Vol. 105, p. 692.

(5) Turkey, A Past and a Future, The Round Table, June, 1917, 60, 61. Cf. Zionism and the Jewish Future (London, 1916) 138 et seq.

(6) Id. p. 64.

(7) The Nation (New York) Vol. 93, p. 472.

(8) Id. Vol. 105, P. 555-

(9) Turkey, A Past and a Future, The Round Table, June, 1917, p. 61

(10) John, IV, 20, 21.

----o----

THOMAS SMITH WEBB -- MASONIC RITUALIST

BY BRO. R. M. C. CONDON, MICHIGAN

IN many cases the life story of our Masonic forefathers is buried in a fog of tradition, not always trustworthy, but not so in the case of Thomas Smith Webb. Fortunately he was one of those rare men who kept a diary--it is still in possession his descendants--and from this we can learn not only the events of his own private career but many facts of wide interest concerning the Masonic Fraternity at large, which is indebted to Webb as to few others. Brother Webb, who was born in the time-hallowed city of Boston on October 30th, 1771, was the son of Samuel and Margaret Webb who had migrated from Northern England some few years previously, hoping to make their fortune in New England. As a child Webb was unusually precocious, morally and temperamentally as well as mentally; even while only three years of age his family and friends predicted great things for him, he was so winning in spirit, so bright, so talented.

At an early age he entered a public school, after which he made his way to a Latin school, from which he graduated with highest honors. From boyhood he found his chief pleasure in books, and, like many another boy book-lover, aspired to publish something of his own, and, again like most young literary enthusiasts, he first attempted poetry. Poetry is the most difficult of all literary forms but young Webb became so proficient in it that his effusions attracted the attention of a Boston editor who afterwards took the young man into a partnership which enabled him to learn the printing business. Despite the drudgery of this work he loved it, and persevered the

while with his poetry, one of his songs, "Companions Assemble on this Joyful Day," coming to have a wide popularity.

From Boston he moved to Keene, New Hampshire, where he was initiated into Masonry, becoming a member of Rising Sun Lodge. Later on he moved to Albany, New York, at that time one of the principal centers of American Masonry. Here he opened a book store, one of the most regular customers of which was himself, for he had grown in his fondness for books. It was at this time, and while studying the old Preston lectures, that he saw the need for a revision of the ritual for American use. Thus it was that he came to publish in 1797, the now famous "Webb Freemason Monitor," in which he re-systematized, and often re-wrote, the entire Blue Lodge Ritual, adding some new material to it.

Needless to say, Brother Webb became one of the most influential Masons in Albany; he was elected Worshipful Master of Temple Lodge and took a prominent part in organizing a Royal Arch Chapter and an encampment of Knights Templar.

From Albany Brother Webb moved to Providence, Rhode Island, where he became a member of St. John's Lodge in 1801. So zealous in the work of Masonry, so earnest to have it grow and flourish, and so efficient in all its various forms of activities, he was soon prominent throughout the jurisdiction, so prominent that in 1813 he was elected Grand Master, and then re-elected in the following year. During this time he was successful in business, as might have been expected in one whose talents were so various and yet so symmetrical.

It is believed by some that the plan of organizing the first Grand Encampment of the United States was originated by his brain; however that may be, it is certain that he played a conspicuous part in the project. A measure of his popularity is indicated by the fact that he was elected the first Grand Commander.

From Providence Brother Webb moved to Walpole, Massachusetts, where he established a cotton factory which was one of the first in the country to employ safety

devices to protect the life and limbs of employees.. In 1817 he moved this factory to Worthington, Ohio, a suburb of Columbus, and put his associate Brother John Snow, in charge.

During February of the following year Brother Webb granted a dispensation to Brother Snow to form an encampment in Worthington; at first the plan was to hold meetings for six months in Columbus, but this plan was later changed, and all the meetings were held in Columbus: thus was begun the famous Mt. Vernon Commandery which recently celebrated its one hundredth anniversary with fitting ceremonies.

In 1819 Brother Webb started on a business trip to Columbus, but while in Cleveland, Ohio, making preparations to continue his journey, he was stricken down with apoplexy. This was on June 6th. He died during the evening of the same day. The body was interred in Cleveland but was later removed to Providence in November, at which time the Masonic Bodies of the nation paid a solemn tribute to his memory.

----o----

Before Philosophy can teach by Experience, the Philosophy has to be

in readiness, the Experience must be gathered and intelligibly

recorded.

--Carlyle

----o----

Philosophy is nothing but Discretion.

--John Seldon.

----o----

The greatest trust between man and man is the trust of giving

counsel.--Bacon.

----o----

EDITORIAL

What do American Masons really believe is the proper attitude for our Fraternity to adopt in the present world crisis? How far do they appreciate how vitally Masonic principles are involved in the tremendous struggle across the seas? We have taken a little space in these columns to speak our convictions that this Fraternity of ours, so all-embracing in its American personnel, has not measured up to its opportunities because it has as yet failed to consider the problems from a national viewpoint. Optimistic to the core on the general subject of the Masonic efficiency of the future, we do not despair. But we are still waiting to discover the 1918 reincarnations of the Masonic Patriots of 1776. Where are the General Warrens, the Paul Reveres and the Benjamin Franklins of today? The historic personages who wove into the woof of this Republic the principles of Freemasonry would not remain silent in these days when those principles are attacked by the viper of Autocracy! To us it seems as if the voices of thousands of Masonic Patriots are in the air, calling on us to defend the priceless jewel of Freedom for which they gave their utmost energy!

And so, when Brother Greenfield, our esteemed contributing editor from Georgia, voices the thought which to us seems a dynamic force like the echoes which haunt Independence Hall, we wonder if others would hear them if a convention of Masons

were assembled to consider Masonry's duty in wartime? Likewise there comes to us a voice from across the seas - the voice of an American soldier who sees the vision of what an American Masonic dynamo could accomplish in Europe today. It too, is an editorial. Typical of hundreds that have come to us, it perhaps best epitomizes a crying need of the hour as we see it.

Why can we not heed these clarion calls? Do we not sleep too long? Is our sleep an indefinite sleep? Or is it a form of hypnotism? Are we listening to soft voices which are false? Are our eyes blinded to all but the routine duties concerning which we debate so much? Do we know, or are we refusing to admit, that insiduous forces are at work among us which would stifle our every effort to be "just to our Government and true to our Country?" in the highest and most practical sense?

Pause and reflect, brethren. Let us TRUST ONE ANOTHER! Editor

STOP, LOOK AND LISTEN!

THESE four simple words are being placed at every railroad crossing in the United States. They are words of tremendous import. They are a warning to the wayfarer that here danger is always present and that.upon obedience to that warning may depend human life.

This same command is worthy of regard elsewhere than on the great highways of the continent. The young man enjoying the many pleasures of life should stop, take counsel with himself, look forward to where his mode of conduct is tending, and listen to the promptings of his better judgment. The man of mature age engaged in the eternal fight for financial independence, should stop, look into his own being, see if his higher nature and nobler impulses are being warped and contracted, and listen to those finer instincts that would mellow his life and make him a potent factor in every forward movement. And the man whose life's sands are running low should stop in his self-satisfied journey, look back over the road he has traveled, and listen to the voice of the soul that

asks, "Have you done all your abilities and opportunities would have enabled you to do, for the benefit of mankind and the glory of God?"

As with individuals, so with Fraternities, which are made up of individuals, and as with Fraternities in general, so with the Masonic Fraternity in particular. I single it out because it is the one we are interested in, and because it is confessedly the greatest, the most philosophic, the most universal (in a territorial sense) and the most influential of all; Would it not be well if the Royal Craft would stop, look and listen?

We live in the greatest age of all centuries. We annihilate distance, and talk through space without physical connections. We create enormous waterways between oceans, defying in their construction, pestilence, earthquakes and landslides. We abolish deserts; converting them into fruitful fields and smiling gardens. We cast down the gauntlet to disease, summon science to our aid, and cure deformities that a few years ago seemed impossible of correction. We live on a high, although an exhaustive plane; but we have bettered sanitary conditions, improved modes of living; ameliorated labor annoyances, and have begun to pay some attention to our neighbors' needs and woes.

The Masonic Fraternity is in the heyday of its glory. It numbers it votaries by the million. Today it is quite the respectable thing to be a Free and Accepted Mason. The masculine world is knocking at theTyler's door, the membership is growing by leaps and bounds. All over this broad land we hear of special functions of one sort and another. The newspapers teem with notices of Communications, Conclaves, Reunions and Ceremonials. All kinds of expedients are used to catch the attention. One lodge announces a meeting on a mountain top, another in the dark recesses of a canyon. Still another holds out as an inducement that a degree will be conferred by a team of Past Masters, and so on.

Suppose we, too, stop, look and listen. Stop for a season the work of doing nothing but making more Masons; look the tendency of the drift of the Craft squarely in the face, and listen to what our reason and our love for the Order tells us what we ought to do. And then above all things let us do it.

We should stop in the mad rush for new members, and the wild desire to add to our numbers. A healthy growth is both desirable and necessary. It is needed to repair defections from death, dimit, loss of interest and other reasonable causes. But is the present growth a healthy one? The great desire of the average presiding officer is to add more to the roster than his predecessor. He has ceased to be an instructor, a leader in actual performance. His boast is the amount of "work" he has done and in time he turns over his lodge to the Senior Warden, who, by virtue of the rotation system now so largely in evidence, becomes the Master and who, as a rule, keeps up the same old grind. The result is a relaxing of that strict inquiry into fitness and character that once prevailed.

The effect of this is now too apparent. No one who thinks, and is observant, can deny the fact that the morale of the Craft is not as high as it used to be, and that it is not held in as high esteem, by the profane world as formerly.

Why is it that few of the leaders of thought in the land take an active part in the work of the Order? Masonic historians tell us, and Masonic orators are fond of repeating the statement, that Washington, and John Hancock, and Paul Revere, and Joseph Warren, and Benjamin Franklin, and Henry Clay, and many others of that type, were proud to be Masters of lodges and Grand Masters of their respective States. Today, hardly a figure of national prominence is engaged actively in Masonic work. They hold membership, it is true, but we only know it when one of them is a candidate for an office.. Then the degrees he has taken are exploited in full in his press announcements. Very often he becomes a regular attendant at the meetings until balloting day is over, when he promptly drops out of sight until the time comes for reselection. Such a member is not an asset to the Craft. More than that, any member that fails to assume his share of the responsibilities, and does nothing but pay his dues, is almost a distinct liability. He is not actuated by the proper motives, and his object in retaining his membership is generally a venial one.

We should listen to the criticisms of those outside the Temple; listen to the murmerings of the Craftsmen themselves; listen to the call for aid in combating the evils of our complex civilization; prepare to face the problems of post-war conditions.

We often speak of the wasted talents of an individual, but what of the wasted potentialities of Freemasonry? The failure to use the powers and influences for good, of nearly two million selected men, men of strong moral character, of keen business acumen, and presumably of high ideals, is a reflection on the intelligence and leadership of those who are directing the destinies of the Craft.

What can they do? Anything they win to do! I have great faith in mankind and the potency of his determined will. They can cure defects in the national moral spirit; they can elevate the "submerged tenth" of our population; they can mould public opinion; they can control and dictate the course of empire. I go further - there is not any great evil known to mankind, no matter how strongly entrenched, that could not be stamped out of existence by the intelligently directed power of the Masons of America. The liquor traffic, the white slave trade, the sweat shop, child labor - all would vanish like snow on a summer's day before the onslaught of such an army.

What stands in the way of such achievement? Principally vanity, jealousy, the question of prerogatives, of precedence. Some time ago I participated in an informal conference. There were all kinds of high sounding titles present. There were Most Worshipfuls, Right Eminents, and Very Excellents, and Most Puissant Companions. Even Inspectors General were not missing. In the absence of something else to talk about, the subject of the war came up. The argument was advanced, and eloquently supported, that some united (mark the word "united") action should be taken by the Craft to minister to the needs of our brethren with the Colors, while at Camp, in the trenches and after the war is over. What was the result of that discussion? One or two exalted brethren said their Grand Bodies had contributed to the Red Cross and the Y.M.C.A. funds and they thought they had done their duty. In other words, it was so much easier to let some one else do it. Others thought it was a question for each particular jurisdiction. This meant they were only interested in those that belonged to their own household of faith. Many sat glum and noncommittal. Finally, as usual, nothing was done, and a magnificent opportunity was lost to do something for God, for humanity, and for the brethren.

When the boys in khaki have done their duty at the front and come back to civil life, what are you going to do for them? Are you going to prepare in advance, meet them more than half way and help them to reestablish themselves, or are you going to wait until they come knocking like beggars at the doors of Masonic Relief Boards, and then salve your conscience by handing them out a dole?

There ought to be started a great National Masonic movement utilizing all Masonic activities, including the General Grand Bodies. They ought to strip their treasuries to the last cent; co-operate with the Government Industrial Vocation plan; sink petty jealousies; forget the question of precedents, prerogatives and personalities; and act as a united body of consecrated men, fired with the spirit of Masonic love, and governed by that high sense of duty, that spirit of self-abnegation that is willing to crucify itself on the altar of obligation. '

The great need of the Craft today is unity, unity of purpose, unity of method, unity of action. We also need some sort of a directing head. We now have forty-nine Grand Lodges pulling in forty-nine different ways. Suppose our Nation was run in the same fashion. How much help could we give towards winning the war ?

One of the ambitions of the Fraternity seems to be building of Temples. They are good things; and after other more pressing claims have been satisfied, it may be agreed that the dignity and grandeur of the order demand them. But I would rather stand before the final judgment bar, and proffer as my passport for admission into the Celestial Lodge, a crippled child made whole, or a maimed soldier made self-sustaining, than all the offerings of "frozen-music" that can be erected from now until the end of time.

We all have visions of the future, and I sometimes picture to myself what Masonry will be, when all its various elements are banded together in a common cause, and each indiidvual is doing his part. There is a building in India called the Taj Mahal. It is said to be the most beautiful structure in the world, but it is the tomb of a woman. The Pyramids are the most stupendous example of the builder's art ever erected, but they are the tombs of a vanished civilization. St. Peter's at Rome is the grandest religious temple now in existence, but it is the tomb of a dying hierarchy. Westminister Abbey is the pride of the Anglo Saxon race, but its glory is in its memorials of the dead.

Freemasonry in the future will not be like these. It will be a living, sentient, dominant force; a world power; one of the instruments of Almighty God, moving forward to its appointed task, catching the music of the spheres and joining in the anthem of the

Universe; leading the onward march of human progress entering the lists full panoplied against the forces of evil, and fighting ever and always for the final triumph of all that makes men pure and true and noble. It will be the incarnate spirit of Brotherhood; the spirit of the Man of Galilee; the spirit of triumphant hosts of heaven as they sing their hallelujahs around the threat White Throne.

And He who sitteth as the Judge Supreme looking on the army of the Compasses and Square will smile with approbation, and from His lips will come the blessed approval: "These are my beloved children," while the glory of a constructive, character building Craft will rest like a benison on the hearts of men.

May we all work together to hasten the coming of that day.

Joseph C. Greenfield.

----o----

LISTEN AGAIN!

Since coming to France I have missed the Fraternal affiliation so prevalent in my home State and especially those splendid Masonic gatherings. While in the interior I had very little time to devote to things of that kind, and while I am not much better fixed as regards time than I was then, yet the opportunity here is pressing and should have attention.

In this vicinity is situated Base Section No. 1 for the United States troops and while numerous changes are being constantly made, yet a large number are here constantly and in this number I believe I am conservative when I estimate the number of Master Masons as being 500 at all times. I was assigned to duty here about seven weeks ago

and as soon as I got my work in hand, began to investigate the situation and could find no traces of any Masonic organization. I gathered five congenial spirits into my room and we went to work on a club proposition with the expectation of other things later. An informal banquet was held at which we had an attendance of ninety-one and on last Tuesday evening we held a meeting for business at the Y.M.C.A. with over 100 present. At this meeting I learned that three other attempts had been made to start something but for one reason or another the attempt ended with the election of officers. After the debris of the former attempts had been cleared away we elected officers for Base Masonic Club No. 1, together with several committees. Since then we have rented a nice hall that we can use temporarily at least for a meeting place to transact business and furnish as a sort of club. We meet again tomorrow night and I expect to see at least two hundred present.

A telegram was sent you a short time ago asking advice as to the proper methods of going after a dispensation for the Order here where only a few members of each jurisdiction were stationed and we would be grateful, indeed, if the matter could be arranged. We have a crying need for a Masonic organization here. In the first place we miss the fellowship and naturally many of the opportunities for carrying out the responsibilities which our obligation entails. Rapid means of communication is necessary for the greatest good and this can be had only through organization. The club will help in a great measure, but more is needed. I am sorry to state that I am informed that several brothers, some of whom are wounded soldiers returned from the front, have crossed the Great Divide right here without the consolation of knowing that a brother has in charge their last messages to friends and loved ones at home, or were ever visited by a brother Mason during their stay here in the hospital. We have a sick committee now and will attend to these cases so far as possible in the future. This will be a base for troops until long after the war and it should be arranged in some way to have a working Masonic body here. I personally know of a number of officers and men who were able to get only the first degree before they left the States who are more than anxious to complete the work. It is true that some officers might change, but an emergency exists that should be met in some way. So far as I can learn there are no Masonic lodges in France with which we can affiliate.

Here is a chance for the Masons of America to do something really worth while, and I face the future with confidence that a way will be provided for the relief of the present situation here.

An Army Captain in France.

----o----

MAN'S INSIGNIFICANCE

Have I knowledge? Confound it shrivels at Wisdom laid bare.

Have I forethought? How purblind, how blank to the Infinites Care!

Do I task any faculty highest, to image success?

I but open my eyes - and perfection, no more and no less,

In the kind I imagined, full-fronts me, and God is seen God

In the star, in the stone, in the flesh, in the soul and in the clod.

And thus looking within and around me, I ever renew

(With that stoop of the soul which in bending upraises it too)

The submission of man's nothing-perfect to God's all-complete,

And by each new obeisance in spirit, I climb to His feet.

- Robert Browning.

----o----

Life is not measured by the time we live. - Crabbe.

----o----

Dost thou love life ? Then do not squander time, for that is the stuff life is made of. - Benj. Franklin.

----o----

A small degree of wit, accompanied by good sense, is less tiresome in the long run than a great amount of wit without it. - La Rochefoucauld.

----o----

Where Liberty dwells, there is a country. - Benj. Franklin.

----o----

THE LIBRARY

EDITED BY BRO. H.L. HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to Study Clubs and Lodges, either through this Department or by personal correspondence; if you wish

to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.

POETRY OF THE DAY

WE ARE in the midst of a renaissance of poetry; not since Browning, Tennyson, Swinburne and Wadsworth were in full song has the world been blessed with such a choir of singers as today. John Masefield, Alfred Noyes, Edwin Markham, Edwin Arlington Robinson and a few others are known on both sides of the Atlantic: alongside of these are a host of lesser lights, some of whom seem destined, it seems, to write great poetry.

For the most part these poets are content to use the old meters and the old themes; certain of them, however, have struck out on new paths. Impatient of what they believe to be the restraints of regular rhyme schemes and weary of time-worn vocabulary of previous singers they have fashioned a new style of verse and adapted to their uses such words as Tennyson would have scorned to use. Whether or not imagism, verse libre, Vorticism, Neopaganism, etc., are to win a permanent place in the future classifications of poetry remains to be seen; meanwhile all lovers of the art welcome the innovators for bringing a fresh stream of influence into a very ancient craft.

Edward J. O'Brien, himself a poet of the new schools, has recently edited an anthology of this "New Poetry" under the not very descriptive title of "The Masque of Poets." It is published by Dodd, Mead and Co., at $1.25. The half hundred poems in this volume were originally published anonymously in The Bookman, and the fact that they were well received by a public ignorant of their authorship indicates that they possess intrinsic value. Nevertheless one reads the slender anthology with disappointment. The poems are over-sophisticated too subtle, too much in the way of an appeal to an esoteric circle of satiated readers. In many cases the meaning escapes one entirely, in other cases one feels that whatever meaning was intended might better have been expressed in a less recondite manner. Edwin Arlington Robinson's Browningesque

dialogue is solid. Maxwell Bodenheim contributes a few lines very much like Edgar Lee Master's "Spoon River Anthology." Amy Lowell supplies one or two pieces of distinction. Vincent O'Sullivan undertakes to infuse "magic" into his verse, after the manner of Walter de la Mare. John Gould Feltcher displays a mind at work in his verse, a mind of penetrative power; but for the most part there is not a page in this volume that a reader will long remember. There is not a poem that contains the bread of life.

The unsophisticated reader will find more to his taste in the two volumes of present day poetry edited by Mrs. Waldo Richards: "The Melody of Earth," ($1.50) and "High Tide," ($1.25), both published by Houghton Miflin and Co., contain some four or five hundred poems, all written in recent years. The "New Poetry" is well represented but the majority of the pieces are such as one has been wont to find in the old familiar 'Standard Authors."

The "Melody of Earth" is an anthology of garden and nature poems. T.A. Daly's two poems in Italian dialect are alone worth the price of the volume. "High Tide" is a collection of poems "selected chiefly because they strike the vital spark of inspiration and enthusiasm." The latter volume contains Richard Le Galliene's great poem, "To a Bud at Dawn," and also two poems by Alice Mynell, who is unquestionably one of the noblest of living poets. It also contains the following poem by James Stephens, the Irish mystic who wrote that delectable story, "The Crock of Gold." We believe these verses will strike a responsive chord in the breats of all Masons.

THE ROAD

Because our lives are so cowardly and sly,

Because we do not dare to take or give.

Because we scowl and pass each other by

We do not live: we do not dare to live.

We dive, each man, into his secret house,
And bolt the door, and listen in affright.
Each timid man beside a timid spouse,
With timid children huddled out of sight.

Kissing in secret, fighting secretly!
We crawl and hide like vermin in a hole
Under the bravery of the sky,
We flash on meannesses of face and soul.

Let us go out and walk up the road
And quit forevermore the brick-built den
The lock and key, the hidden, shy abode,
That separates us from our fellow-men.

And by contagion of the sun we may
Catch at a spark from that primeval fire
And learn that we are better than our clay.
And equal to the peaks our desire.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits

MASONIC SYMBOLISM IN THE FORTY-SEVENTH PROBLEM OF EUCLID

It has been stated that the Forty-Seventh Problem of Euclid contains the entire symbolism of Masonry. I am unable to find even all the implements of Masonry revealed therein. Can someone explain, or what is better, submit drawings to illustrate ? O. B. S., Illinois.

By the statement that the Forty-Seventh Problem of Euclid contains the entire symbolism of Masonry is meant that the symbolic lessons taught by Masonry are also taught by the symbolism of the Forty-Seventh Problem. It was used by the ancient Egyptians to measure and lay out the ground on which they were to build their temples, as we use the twenty-four-inch gauge to measure and lay out the time we are to spend on each part of the work. The very word Geometry means measurement of the earth and the Operative Mason measures his work by the twenty-four-inch gauge as the ancient Egyptians measured theirs by the principle of the Forty-Seventh Problem. By the common gavel, he breaks off the uneven surfaces which prevent the stones from fitting squarely into the building. So it teaches us as Speculative Masons to divest ourselves of all the vices which prevent us from living on the square so that we can fit as living stones into that spiritual building - the house not made with hands.

The plumb admonishes us to walk uprightly, representative of the perpendicular. The horizontal reminds us of the level, these two are at right angles to each other and represent the square. The hypothenuse of the right-angled triangle which binds the two sides together and keeps them square, represents the cement of brotherly love and affection which is spread by the trowel. These are but hints of the resemblance between the working tools and the Forty-Seventh Problem and may be carried further if you wish.

The ancient Egyptians in measuring out the ground for their temples could determine the north and south line from the stars; but the east and the west line was found by means of the Forty-Seventh Problem. On the north and south line, as ascertained by the stars, a string or cord was laid. (See diagram.) Let N S be the north and south line, A B C D the cord. On this cord they took a rod of any convenient length and laid off three lengths of the rod from A to B. four lengths from B to C, and five lengths from C to D. The cord was then fastened by pegs or pins at B and C, and then A to D were brought together at the same point as A prime D prime. A right triangle would thus be formed with sides 3, 4 and 5 with the right-triangle at B. and the east and west line of the building would be found in AB.

Anderson, in his Constitutions of 1723, page 21, says "The Forty-Seventh Problem is the foundation of all Masonry, sacred, civil and military." In his edition of 1738, page 26, he calls it "That amazing proposition which is the foundation of all Masonry of whatever materials or dimensions." The high regard in which the ancients, as well as the earliest Masons, held this proposition has doubtless lead to the claim to which you refer. Strictly speaking, it may not be true, and yet hints of the lessons taught in each of the emblems of Masonry can be found in some application of the Forty-seventh Problem. C.C.H.

* * *

"OFTEN TRIED, NEVER DENIED, AND WILLING TO BE TRIED AGAIN"

The following question was recently brought up in one of our study meetings and the Research Committee of Mount Moriah Lodge No. 69 found themselves unable to give a satisfactory answer to it. Can you answer it for us ?

"What must be the condition of a brother to say he has been often tried, never denied, and willing to be tried again?"

- J.I.R., Louisana.

This question has a two-fold application - the literal and the symbolic. In the literal sense it means that the brother has so posted himself that he is able to prove himself to be a Mason whenever tested. He was tried when he presented himself for advancement; he was not denied when the brethren voted him proficient. No well-informed brother after trying him has ever denied that he was a Mason. Having thus been tried and accepted in the past, he feels confident of his ability to prove himself a Mason and is willing to be tried again.

In the symbolic sense, Life is a trial - a continual trial. Each of us are moral builders for eternity. The Master has never denied us as being unfit material to be worked into the spiritual temple, and if we are true Masons, endeavoring to do our part, we are not only willing, but desirous of continuing in the work, or in other words, willing to be tried again.

C.C.H.

* * *

THE UNKNOWN LIFE OF CHRIST

Has there ever been any systematic research work relative to what transpired in the life of Jesus Christ between the time he is recorded as having been found by Joseph and Mary in the Temple "sitting in the midst of the teachers, both hearing them and asking them questions," and his baptism by John?

The accepted belief is that this intervening time was spent by him in Galilee as a carpenter. But, so far as the writer knows, there is no positive proof that this is, or is not, a fact. Also there are other theories, including that of being a member of the "Great School," but these are apparently without authenticity.

I have oftened wondered why, if there has been no such research work, that students have not considered it a subject worthy of investigation.

This query is not prompted by any disposition to be irreverent or to create discussion, but by a real desire for information. E.P.H., Florida.

Ever since the canon of the New Testament was closed this interval of time in the life of Jesus about which you inquire has occasioned a vast deal of speculation and controversy. Some would have it (Theosophists, for example,) that Jesus spent this period in Egypt or India; others, that he lived in a circle of occulists somewhere - the so-called "Great School" - and recently George Moore, in his "Brook Kedron" disinters the old notion that Jesus was an Essene and spent those years in one of their monasteries; unfortunately these theories, one and all, like the dome seen by Coleridge in his dream, hang in the air.

Thus far not one single item of tangible evidence has been brought forward to substantiate any one of these theories. It is easy to make assertions, difficult to offer proof. On the other hand, the New Testament discloses a number of facts which give much weight to the traditional view that Jesus passed the interim in Palestine, presumably at Nazareth; how otherwise would he have become as familiar with the

ideas, institutions and customs of his people, intimate with the slight details of his daily life, a turn of phrase, a touch of nature, a private gesture. His solidarity with his people implies that he had spent years among them.

You ask if any systematic research has been devoted to this. Such research as the paucity of data makes possible has been carried on, and that exhaustively, ever since the Renaissance times; those who waive the "traditional views" aside so airily would do well to familiarize themselves with the solid scholarship on which it rests. If you have not time or inclination to read many books you will find an epitome of the various arguments in the introductbry chapters of Moffat's "Introduction to the New Testament," and in "The Jesus of History," by T. R. Glover. The latter work is scholarly and intensely interesting, a book worth going twenty miles to read.

H.L.H.

----o----

CORRESPONDENCE

PERTINENT COMMENT ON THE JUNE ISSUE OF THE BUILDER

NAMES OF CANDIDATES IN LODGE NOTICES

While enjoying the contents of the June BUILDER, I noticed some items on which a few words from me might seem interesting.

To begin at the end, I notice a brother is condemning the practice of publishing names of candidates in lodge notices. It is possible, of course, that harm might occasionally be done a candidate in this way, but on the other hand, the safety and well being of the lodge is so much advanced thereby that in the Grand Lodge of Canada, in this Province, such publication is required by the Constitution. Then, too, although this method works Bell enough for small communities where there are say a half dozen lodges, it has been found necessary to go still further in the larger cities. Here in Toronto there are thirty-six blue lodges, and up to about five years ago there had been found cases of unscrupulous men so determined to penetrate our ranks that they applied to two lodges at once, and were sometimes initiated in one before the news of their rejection in another could get around. Or they would re-apply shortly after rejection, instead of waiting twelve months as required, and get in because our very numbers made the old system too cumbersome. Also there were other causes for Masonic scandal in the growth of our membership, which needed to be prevented.

Out of these condition arose the formation of a Central Masonic Bureau, with which at first the lodges affiliated voluntarily at their discretion. To the Secretary of this Bureau (I was Secretary for three years) all names of candidates were sent, together with the dates of their initiation or rejection. These names were card indexed and all new names were compared with those on file, and if it were found, for instance, that John Smith had previously applied to A Lodge, or had been rejected in B Lodge, this information with dates and names was at once sent to the Secretary of C Lodge so that they might know how to deal with his application.

This system worked out so well that after some four years' trial it was adopted into our constitutional machinery by our Grand Lodge, and I may add that it has saved our lodges and also our Secretaries a vast deal of labor and other trouble. Similar bureaus can be found in any town where there are two or more lodges having concurrent jurisdiction, and the system also keeps a watch for those men who try to slip in under the dual residence plan. I hope that eventually the Bureau will become provincial rather than municipal, somewhat like that obtaining in the Grand Lodge of Ireland in Antrim, when it will be about as good as we can make it.

ASSISTANCE FROM ENEMY MASONS

C.V.H. asks as to "enemy Masons having aided each other" in the present war.

One of our brethren, who went over with the ranks and returned a Lieutenant, told me this incident, which he had from one of those who benefited by it.

It occurred at the second battle of Ypres. A little group of English prisoners were being marched to the rear, when our fire became so heavy that they and their captors had to seek shelter. During this interval the "non-com." in charge of the English prisoners went through the pockets of some of them and came across one of those certificates of membership in three languages, which have been used quite extensively. It was a question whether the party could proceed further without being destroyed as a party, so the "non-com." handed back the card to its owner and told him he could go where he liked with his prisoners.

I was also told by the editor of our "Masonic Sun" that he knew a lady in this city who had been helped out of Germany, and through Holland, by a German officer because he found her wearing a Masonic charm.

THE CABLE TOW

Brother Haywood says, on page four of the Correspondence Circle Bulletin, that "before the obligation the candidate is held by compulsion," and cites the cable-tow as the symbol thereof.

I do not think this is well founded at all. I have always understood that candidates expressly stated they were in that position of their own free will and accord, and that it was unMasonic even to solicit their applications.

In more primitive times the cable-tow served as a guide wherewith to draw the man along an unknown path, and, insofar as initiation represents a new birth, the cable-tow can very properly be arranged to represent the umbilical cord and its special uses. This would apply especially to those States where the work acknowledges the particular relationship of the J. D. to the candidate during his initiation.

N.W.J.H., Canada.

* * *

A DISCUSSION OF THE DISCREPANCIES IN THE FLAG NUMBER OF THE GEOGRAPHIC MAGAZINE

Editor THE BUILDER:

I am returning the letter of Gilbert L. Grosvenor together with my comments on same.

It seems to me that THE BUILDER is to be congratulated on the very timely publication of the flag article. There is hardly any subject on which there is greater interest than the flag.

I have been more than anxious that there should be no error in that and I was equally more than anxious that there should be no error in my reply to the Geographical Magazine. I have carefully looked up the matter and I am fully convinced that we have made no error in any particular, but I am more fully convinced than ever that the Geographic Magazine did make a most serious error in omitting the flag of 1812. This in addition to the outright blunders of history seems to me to make it more than reasonable that the Geographic Magazine would make some corrections.

However, I am not so interested in w hat the Geographic Magazine does as I am that THE BUILDER is put absolutely right.

Fraternally,

John W. Barry, P.G.M., Iowa.

A LETTER FROM THE EDITOR OF THE GEOGRAPHIC MAGAZINE

Editor THE BUILDER:

I have your favor of recent date with respect to the criticisms of the Flag Number of the National Geographic Magazine by Mr. John W. Barry, published in the April number of THE BUILDER. It is not my purpose to engage in any controversy with Mr. Barry, but I am sure you will be glad to publish the answer as you published the charge, as a matter of fairness as well as of courtesy.

Mr. Barry states that the Geographic is in error in saying that the Union flag was raised first on January 2nd. Admiral Prebble investigated that matter and fixed the date as January 2nd. He cites the letter to the Philadelphia Gazette reporting the activities of the army on that day, in which it is stated that the flag "was raised on the 2nd in compliment to the United Colonies." He also cites other letters to the same effect. General Washington's Orderly Book does not say when the flag was raised.

It is asserted by Mr. Barry that there was no such thing as a Colonial standard, yet he says that the contemporaneous writings of General Schuyler and the drawing in colors of the flag of the Royal Savage showed definitely a Union flag. General Washington says in his letter to Joseph Reed that "We hoisted the Union flag in compliment to the United Colonies."

Mr. Barry then goes on to assert that this flag was promptly abandoned, being an English flag. The record shows beyond question that he is in error in that conclusion. First there is Major Samuel Seldon's powder horn, dated March 9th, 1776, showing the ship Amaraca flying the striped flag with the British crosses. That was the date when the British were forced to agree to evacuate Boston. Again, under authority of Congress, North Carolina issued paper money dated April 2, 1776. Thereon appears a perfect representation of the Continental flag with the union crosses and the thirteen stripes. Still further, under date of May 13, 1776, a writer from New Providence to the London Ladies' Magazine, states "that the colors of the American fleet were striped under the Union with thirteen stripes." Still further yet, we find a report of the Virginia convention read to the army at Williamsburg, May 16, 1776, in which it is stated, "The Union Flag of the American States waved upon the Capitol during the whole of this ceremony."

These citations certainly prove that the Union flag was in general use before the Declaration of Independence.

That this "Union Flag" was also in general use after the Declaration of Independence is shown with equal clearness. On July 30, 1776, Captain Chapman, of H.M.S. "Shark" wrote to Vice-Admiral Young saying, "I saw a sail in the offing with colors which I was unacquainted with (being red and white striped, with a Union next the staff) found to be an American armed ship, mounting 18 guns, 6 pounders, and wears a Jack, Ensign and Pendant. I have since learned her name to be the Reprisal, Capt. Weeckes." Here we have an American naval vessel flying the Union flag after July 4th, 1776, and the records show that she sailed from America after that date. Again, sometime after July 12, 1776, Ambrose Searle, confidential secretary to Admiral Lord Howe, wrote to the Earl of Dartmouth describing the colors used by the American troops as follows: "Their colors are thirteen stripes of red and white alternately with the English Union in the corner." Again, we find the Royal Savage, as cited by Mr. Barry, flying the Union flag, yet Wyncoop (whose schooner Schuyler says she was, and the notation on the water color painting showing her flying this flag) did not take command until some time after May 2, 1776, and Arnold did not supersede him until August. The ship was run aground October 11th, 1776. Still again, under orders dated October 17, 1776, the Andrew Doria, Captain Isaiah Robinson, sailed for the Dutch island of St. Eustatius, more than three months after the signing of the Declaration of Independence. On November 16th, 1776, she was saluted by the Dutch Governor of the island. Great Britain protested the

salute and submitted two affidavits showing that the Andrew Doria flew "the flag of the Continental Congress." Again, under date of November 19th, 1776, we find a report to the Maryland Council of Safety, from St. Eustatia, "All American vessels here now wear the Congress colors." These citations show beyond controversy that the Union flag was flown by Government vessels long after the Declaration of Independence was adopted, and leave no ground whatever for the statement that the Union flag was "promptly abandoned" because it was an English flag. They also show that there was a "colonial standard," recognized as the flag of the Continental Congress. Having direct, official, sworn testimony that the official ships of the United States were flying the Union flag as late as November, 1776, testimony borne out by ship masters and civilian observers, it were a waste of time to discuss the contention that this flag was abandoned after July 4, 1776, or that Betsy Ross designed a flag that superseded the Union flag on that date. After July 4, 1776, the American Army was using the Union flag and so was the American navy.

As to the evidence upon which the Betsy Ross legend is hung a passing notice is sufficient. Aside from the hearsay evidence of her descendents, there is offered the fact that regiments were allowed money after July 4, 1776, for altering their colors, that certain Indians petitioned for a "flag of the United States" eleven days before June 14, 1777, and that Captain Montgomery is alleged to have flown "the Stars and Stripes," on the Nancy. This last allegation is based on the statement of his daughter that he received the news of the Declaration of Independence before sailing from St. Thomas and a description of the new flag, from which he promptly had one made and unfurled. Yet the records show that the Nancy was blown up off Cape May June 29th, 1776, five days before the Declaration of Independence, and that she had left St. Thomas before Betsy Ross is alleged to have designed the Stars and Stripes.

Again Mr. Barry says that General Washington was interested in having Betsy Ross make the flag, and in proof thereof cites a letter to General Putnam, written May 28th, asking him to speak to the several Colonels and hurry them to get their colors done. But how could these colors be the Betsy Ross colors, if Mrs. Ross designed the flag in June, as her descendants allege?

Again, Mr. Barry says that the Union flag was the flag of India, yet we have the statements of Benjamin Franklin and John Adams that the ideas represented in the flag were borrowed from the Dutch.

Clearly the statement that the picture of Washington Crossing the Delaware was painted by Peale was a slip of the pen. The writer of those lines has seen the original hundreds of times and knows well it was by Leutze.

With reference to the statement that the Geographic had erroneously substituted another flag for the one adopted in 1818, it needs only to be said that the arrangements of the stars was not specified by Congress. The navy always used the parallel lines of stars, and the Army finally adopted the Navy arrangement. The flag as the world knows it through the Navy must be the flag and that in 1818 had the stars in parallel rows as it has always had since. Very truly yours,

Gilbert H. Grosvenor, Director and Editor.

* * *

PAST GRAND MASTER BARRY'S REPLY TO MR.GROSVENOR'S LETTER

Editor BUILDER:

I thank you for the opportunity to see and comment on the letter from Gilbert H. Grosvenor, Editor of the Geographic Magazine, referring to my article as published in the April BUILDER.

Now it is clearly apparent that what he or I may say of events before our time is trustworthy only insofar as we may quote from records of the time under consideration or from later but accredited historians. The absence of authorities is the great defect in

the flag article in the October, 1917, number of the Geographic Magazine and from the letter just handed me.

January 1, 1776 - True Date of Grand Union Flag

The Orderly Book of George Washington is in the Pension Division of the War Department according to last report. George Canby in his "Evolution of the American Flag ' says on page 31, that he personally copied therefrom the quotation given in my BUILDER article establishing the date of January 1, 1776, as the date of first hoisting the Grand Union Flag. My reference was: "American Archives, 4th Series, vol. IV, p. 568." Also "Avery, vol. V, p. 307." Instead of saying the above is not true, it would be more convincing to investigate - even photograph the page of the Orderly Book. True, he cites Prebble, but he is on both sides, for on page 223, 4th edition, he gives a picture of the "Grand Union" Flag with the date Jan. 1, 1776, while in the text he says Jan. 2.

George Bancroft is generally recognized as an authority on American history. In vol. IV, chapter XX, p. 322, he gives the date of the Grand Union Flag as January 1, 1776. There is, therefore, no room to doubt the correctness of THE BUILDER on this point. See also Joumal of American History vol. I, p. 15.

Mr. Grosvenor holds me in error for saying there was no Colonial flag and that many flags were in use. Yet pages 338-9 of the Flag number of the Geographic show some of the many Colonial flags in use - fully bearing out my statement. Further, previous to June 14, 1777, no flag of any kind had been established by law, though various flags were in more or less general use including the stars and stripes.

Grand Union Flag Abandoned Seven Months Before Stars and Stripes Adopted

I quoted from that eminent historian, Avery, thus: "After the Declaration of Independence the British Union was removed from the colors of the new nation." For

so doing, Mr. Grosvenor takes me to task very severely - using a whole page of citations but without giving specific references. However, they prove just what was said in THE BUILDER. The last use of the Grand Union Flag was in November, 1776. No reference to any later use has ever been found though careful search has been made, yet this was nearly seven months before the formal adoption of the Stars and Stripes, June 14, 1777. Evidently Avery and THE BUILDER are right on that point.

Grand Union "A Signal of Surrender" Because Flay of India

That the Grand Union Flag was the counterpart of the flag of the East India Company is shown by Prebble, p. 221. Many of the troops in Boston had seen service in India and when Washington raised this flag Jan. 1, 1776, naturally they took it, to use the words of Washington, "as a signal of surrender." "Thus," he says, "We gave great joy to them (the Red Coats, I mean) without knowing or attending it." See Washington's letter to Reid.

Betsy Ross Made, and Washington Designed, the Stars and Stripes

Mr. Grosvenor says that it is "a waste of time to discuss the contention that Betsy Ross designed a flag." Now no one has ever contended that Betsy Ross designed the flag, but that she did make the flag - that is all. Washington is generally given credit for the design and may have been assisted by Francis Hopkinson who rendered bills to Congress for such service. His bills were not paid because he was already in government service, and further, others had been consulted, but Betsy Ross was paid for making flags about that time and continued many years at the same job and in the same little house in Philadelphia. See also Journal American History, vol. I, p. 13.

The Geographic Wrong as to Trumbull and Peale

Mr. Grosvenor is not very discriminating. He refers to the sketch on Major Samuel Sheldon's powder horn as perfectly good evidence, yet I am unable to find the name of this Major in any reference book available, though I have access to a fair reference library. On the other hand, he gives no credit to John Trumbuil, one of Washington's noted commanders, who in a painting commemorating the battle of Princeton, Jan. 3,1777, shows the Stars and Stripes in use six months before their formal adoption by Congress. How does Grosvenor treat such a witness, who actually participated in that battle? He says he left the country while Washington was before Boston nearly a year previous and was away seven years. This must be another slip of the pen for he was active in the U.S. until 1780 and later Congress provided by resolution to pay Trumbull $32,000 to paint the events he had witnessed - the four large pictures now in the rotunda of the Capitol at Washington.

Mr. Grosvenor makes only one admission in this almost "Comedy of Errors," thus: "Clearly the statement that the picture of Washington crossing the Delaware was painted by Peale was a slip of the pen. The writer of those lines has seen the original hundreds of times and knows it was by Leutze" - many thanks, but the Leutze picture is not in point. What about Peale's picture of Washington at Trenton bought by Congress because of its fidelity to fact and now hanging in a glass case in the Capitol at Washington at the head of the grand staircase, Senate Wing? Has he seen this once? It is the real thing. It shows the Stars and Stripes in use about seven months before their formal adoption by Congress June 14, 1777. Peale was one of Washington's commanders there and even Mr. Grosvenor should give him at least as much credit as he does the unknown author of a sketch on a powder horn. Neither was Trumbull in anyway related to Betsy Ross, as might be assumed from Mr. Grosvenor's statement because their graphic records tend to sustain her claims as the maker of the first "Old Glory." Mr. Grosvenor confuses "colors" with flags - two very differed things. Even now the company colors often have but little semblance to the flag. Washington's letter to Putnam was mentioned to show that Washington had the matter of flags and colors on his mind. No one conversant with the terms can misunderstand.

Mr. Grosvenor says "We have the statements of Benjamin Franklin and John Adams that the ideas represented in the flag were borrowed from the Dutch." Well, Ben and John have written much and I have read some of it. But just what are the "statements" and where may they be found? Please be a little more specific. Give book and page.

Admits Suppression of a Well Known Flag

Mr. Grosvenor justifies the suppression of the flag adopted by Congress in 1818 because the law did not specify the arrangement of the stars. The same reason would justify omitting the flag of 1895. The original flag law of June, 1777, said nothing about the arrangement of either stars or bars, because in all probability, Washington had laid before them the flag he had Betsy Ross make for him. Now if in practice the bars had come to be vertical as in some flags, the historian, in fidelity to facts, should show the flag adopted. In 1818 the flag then adopted was very different from the one now shown in the Geographic Magazine. It is true the one shown is authorized because the law did not specify the arrangement of the stars. But here again, in 1777, Congress was adopting a design actually before the House and any attempt to excuse the historian from showing just what that design really was is mere camouflage.

The records of Congress show, and so far as I can find no one claims any different, that the flag adopted had its twenty stars arranged in the form of one great star. The flag was made by Mrs. Samuel Chester Reid, according to her husband's design as adopted by Congress April 4, 1818. The flag was ready April 13, and at once hoisted over the Capitol as shown by my quotation from James Schouler in THE BUILDER.

Further, this form of the flag was in general use for years - a fact shown by Rear Admiral George Henry Prebble whose testimony is competent because he was many times an eye witness of that flag. In his history of the flag first published in 1872, he devotes twelve pages to the flag law of 1818. Just to show the flag suppressed by the Geographic Magazine is in point of fact a serious omission from the flag story, let Prebble testify. On page 348 of 4th edition he says:

"This, the first flag of the kind put together or hoisted, was made at New York by Mrs. S.C. Reid, under the direction of her gallant husband, and the twenty stars on its union, representing as many states were arranged to form one great star." See No. 22 in THE BUILDER. Continuing, Prebble says:

"The unions of the flags which wave over our Fortresses, and in use by the Military Department of the Government are generally if not always, so arranged. In the navy flags, the stars have always been set in parallel lines."

Now, Mr. Grosvenor, inasmuch as the Geographic Magazine purports to give the military and land flags as well as the flags of the navy, the suppression of this Reid flag actually adopted by Congress in 1818 and used so generally, as Prebble shows, can in no way be justified because of changes made by executive direction in later years. You have omitted an important flag, long the only one known to the interior of this country. You are not to blame for all these errors; they are almost inherent in such a work. But I cannot see how you can be held blameless unless you correct them, particularly this last one - the omitted flag.

John W. Barry, P.G.M., Iowa.

The Builder Magazine

November 1918 - Volume IV - Number 11

MASONIC WAR WORK IN ENGLAND

BY BROTHER DUDLEY WRIGHT, ASSISTANT EDITOR "THE FREEMASON," LONDON

BROTHER Dr. Fort Newton has honored me with the request that I should put on paper some particulars of what the brethren in England are doing toward the relief of the distress and suffering brought into being through this terrible war and what steps they are taking to bring about, in an honourable manner, the end toward which all eyes are turned. The task is not an easy one for the very reason that Brother Fort Newton himself gave only a few days since at the City Temple. English people do not advertise, except it be to announce in a loud voice the indiscretions they commit. Particularly is this so of the brethren of the Craft in England. I have frequently met brethren who have almost shuddered when they have seen the report of a Masonic gathering in the secular press. "Oh, how wrong !" has been their exclamation. It is, perhaps, unnecessary for me to say that I make them shudder as often as I can. There are members of the Craft who refuse to subscribe to Masonic journals on the ground that they are unnecessary and ought to be abolished. But possibly there may be another explanation of this refusal.

The beneficence of the Craft in England has, however, and rightly so, been honoured with magnificent advertisements in the English press of late. The extraordinary results achieved by the great Masonic institutions at their recent festivals, when, according to the latest tabulation, sums amounting in the aggregate to considerably over a quarter of a million pounds sterling, or, according to the coinage of New England, a million and a half dollars were collected, have excited not a little wonderment and a good deal of admiration in that large world outside the Craft. This beneficence, however, is but a very small part of the whole that has been, and is being, done by the great Masonic body in this country towards relieving distress, pain and suffering occasioned by the war.

Apart from the great London area, which comprises nearly eight hundred lodges, England and Wales are divided up into forty-five Masonic Provinces, which include in their dominion more than 1,800 lodges. Every one of these Provinces has its own Provincial Benevolent Fund and each of these has reported increased receipts during the year at the annual meetings which have just been held-- East Lancashire has more than doubled its income--and each, following in the wake of the three great institutions, has elected its beneficiaries without ballot. Then, during the past few months, the Freemasons War Hospital has extended its operations by taking over that portion of Fulham Palace, so generously offered by the Bishop of London to the Red Cross Society.

The Provinces, also have been assiduous in other ways. The Wallasey brethren purchased and equipped a six-cylinder, forty-five horsepower motor ambulance which they presented to the local branch of the Red Cross Society. The Nottinghamshire brethren set out to collect the money necessary for the installation of an up-to-date orthopaedic treatment for the wounded soldiers in the local hospital, but the Masonic response to the appeal issued was so spontaneous and hearty that they found themselves in a position to erect a new wing for the apparatus and patients as well as the apparatus. This, apart from the fact that the same brethren have established a hut at Chipstone Camp at a cost of 1,300 pounds and are maintaining five houses for Belgian refugees. In a similar manner the North London Freemasons undertook to provide a motor ambulance for the conveyance of wounded soldiers. The sum contributed enabled them to do this and provide also one year's maintenance. Now they are on the road to supplying a second ambulance.

In the East End of London the brethren, without difficulty, found themselves in possession of more than 1,000 pounds which they needed for the endowment of a bed in Queen Mary's Hospital and so they placed the balance, together with other sums they are still collecting, towards the new wing which is to be erected in commemoration of the brave men of East Ham who have fallen in the conflict. Warwickshire and other Provinces have also provided motor ambulances. Bath-- there are only five lodges in Bath--provided an organ for the local war hospital. These are but a few of the things that have been done, for so much has been done by stealth. One member of the Craft established on his own account a "Smoker's Gift" and spends a great portion of his time collecting the names and addresses of brethren and their sons serving at the front in order that he may send them gifts of tobacco. It is an open secret that one volunteer regiment composed entirely of men over military age, or otherwise disqualified, and performing regular and useful service was really brought

into being by members of the Craft by whom it is almost entirely manned. The members of the London Rank Association, all men of middle or mature age, devote time to visiting the hospitals, rendering various services to their fellow Masons or their relatives there.

It would be practically impossible to enumerate the Masonic church services which have been held, at all of which the offertories have been devoted either to the Freemasons War Hospital or to some other fund directly connected with the relief of suffering or distress occasioned by the war.

Many lodges, particularly those peculiarly fitted for such hospitality by their constitution, such as the Royal Colonial Institute Lodge and the Anglo-Colonial Lodge, have made it a special feature to welcome American and Colonial brethren in khaki passing through this country on their way to the front. Handsome contributions have been made to the Interned Prisoners' War Fund-- the Province of Northamptonshire alone gave 1,000 pounds -- the Belgian Relief and other War Funds.

This is but a part of what has been accomplished in England and Wales. The Grand Lodges of Scotland and Ireland have been equally active and generous in proportion to their strength, as have the sister English-speaking Grand Lodges across the seas and the thirty District Grand Lodges working under the United Grand Lodge of England and Wales.

----o----

MATTHEW THORNTON

BY BRO. GEORGE W. BAIRD. P.G.M., DISTRICT OF COLUMBIA

Matthew Thornton, whose memorial is shown as the frontispiece of this issue, was one of the three signers of the Declaration of Independence who were born in Ireland. His ancestry were Scotch, and migrated to the north of Ireland about the year 1650. Thornton was born in 1714, and came to the American Colonies with his parents and other Scotch-Irish families, in 1717.

The Thorntons were Presbyterians. They figured prominently in the Colonial Wars, the Revolution, the War with Mexico and the Civil War and, no doubt, the descendants are now participating in the present World War "Somewhere in France."

Matthew Thornton was a physician, enjoying a good practice in the time of the Colonies. In 1775, as Surgeon of a New Hampshire Regiment, he went with the expedition to Cape Breton, which resulted in the capture of Louisbourg. The town of Thornton was named fol Matthew Thornton, and granted to him and others by the King in 1763.

In 1760 he was married to Hannah Jack, who was considered a great beauty. Five children were the result of the union, all of whom became distinguished.

Dr. Thornton held many public offices. Among them were Representative in the Legislature, selectman of Londonderry and moderator in the town meetings. He was commissioned by the Royal Government as Colonel of the Londonderry Regiment, which he commanded. He was commissioned a Justice of the Peace of the Court of Common Pleas, in which position he served for a number of years and attended the Court in general session.

He was active in church work, and advocated a uniform and equitable system of taxation in the church.

He served in the Second Provincial Congress and represented the Provisional Government in the Watertown Congress, in which body he was chosen president pro tem, and was on the committee to prepare a plan of ways and means to furnish troops, which was at once effective.

He was an excellent Greek and Latin scholar, had a marvelous command of the English language, and was usually the central figure in all assemblies. Though much in love with his medical profession, he was continually persuaded away from it, into public life, by acclamation of the people. In that day of patriotism the office sought the man--but, alas, how times have changed.

In 1775 Thornton was on the committee of safety. The President invited him to consult with Franklin, Lynch and Harrison, in the task of forming an army.

Matthew Thornton was a member of an Army Lodge of the 28th Regiment, Foot, and was initiated at Londonderry. This fact is confirmed by Gould in volume IV of his "Library of Masonic History," and is in accordance with the family traditions, so we are informed by a direct descendant, Mr. Charles F. Adams, who resides in New York City. The records of this lodge were lost and never afterwards found, as was the case of so many of the Revolutionary records.

The picture of the monument tells of the gratitude of New Hampshire. The monument is of dressed granite and is situated at Thornton's Ferry, a town in New Hampshire, near Merrimac, on ground once the property of Dr. Thornton and which is still in the possession of his descendants.

----o----

MASONIC JURISPRUDENCE BY BRO. ROSCOE POUND, DEAN, HARVARD LAW SCHOOL

IV--MASONIC LAW MAKING

NO idea is today more familiar than the idea of making law. Wherever any sort of sovereign authority exists, men take for granted that it will proceed to justify its existence by copious legislation and assume as a matter of course that the quantity of its legislative output is the measure of its efficiency. This was not always true. Indeed conscious law-making on any large scale is a wholly modern phenomenon not only in the state but in those human organizations which exist to conserve other than political values and secure other than political interests, but are organized along lines analogous to those which govern politically organized society. Hence by way of introduction it is worth while to give some account of the development of legislation in the legal systems of modern states.

Five stages may be perceived in the development of legislation as the everyday agency of law-making: (1) unconscious legislation in the period of customary law, (2) declaratory legislation in the period when the traditional law is reduced to writing, (3) selection and amendment when by the political union of peoples with divergent customs it becomes necessary to choose in declaring the custom of the new whole, (4) conscious constructive law-making as an occasional expedient, at first to meet political exigencies, but gradually to effect important changes here and there in the legal system in great emergencies, and (5) habitual legislation as the ordinary agency of development, usually culminating in codification of the law as a whole.

In the first stage of legal development. the stage of traditional modes of decision based upon repeated decisions by supposed divine inspiration, there is not a little unconscious law-making. The case in hand may not be exactly like one which has arisen previously, but those who have the custody of the tradition may assimilate it thereto. Moreover the custodians of the tradition may warp it more or less unconsciously to meet new needs. The laws obeyed are regarded as having always existed. Men are not conscious of the innovations which creep in from time to time and in the best of faith confuse new usages with the old. Thus for a time law-making is a purely subconscious process.

Later we come upon a stage of declaratory legislation. In the beginnings of law all legislation, as such, is of this type. It is not an authoritative making of new law--it is an authoritative publication of law already existing. All the so-called ancient codes are of this type. Indeed the prologue to the laws of Manu, reciting how Bhrigu, who had learned the tradition from Manu, authoritatively dictated them to the sages, the prologue to the Senchus Mor, in the Ancient Laws of Ireland, telling how the bards were brought together and recited the traditional laws to St. Patrick, and the prologue to the Salic Law, telling how chosen men from the different villages were brought together and discussed among themselves the traditions, as they remembered them, till they arrived at an authoritative text to be reduced to writing--such prologues tell the story of primitive legislation.

Conscious law-making begins when it becomes necessary to make choice between conflicting traditions or when conflicting traditions must be harmonized through amendment. This necessity arises whenever attempt is made to reduce the tradition to writing or to compare and re-edit different versions of the written tradition. It becomes acute when attempt is made to declare the common custom of a political unit formed by the union of formerly distinct tribes or peoples with customs of their own. An example is to be seen in the laws of Alfred. He tells us that he had to pick and choose and even amend, but adds "I durst not set down much of my own." From this it is an easy stage, but one taken only gradually and occasionally, to pass to conscious constructive law-making. The first step in this direction comes when men perceive that by changing the written record of the law they can change the law which theretofore had been held eternal and immutable. Even when this discovery is made, however, after a brief law-making ferment, the law settles back to a process of growth through development of tradition, and it is not until the maturity of legal systems that we enter upon a real stage of legislation.

A similar development may be seen in Masonic lawmaking, and it will conduce to sounder appreciation of our written law to look at its history in this way. It is true a wholly different view of the subject became classical in Masonic literature. Thus Mackey, after considering the landmarks, says:

"Next to the unwritten laws, or Landmarks of Masonry, come its written or statutory laws. These are the 'regulations' as they are usually called, which have been enacted from time to time by General Assemblies, Grand Lodges, or other supreme authorities

of the Order. They are in their character either general or local." (Jurisprudence, chapter 2.)

We are then told that the "General Regulations are those that have been enacted by such bodies as had at the time universal jurisdiction over the craft," and the year 1721 being fixed as the decisive point beyond which such general regulations were no longer possible because there were no longer general assemblies with general powers, ten authentic and authoritative acts of general Masonic legislation down to 1721 are set forth as follows: (1) The "Old York Constitutions of 926" (for which he gives Oliver's abridged version of the articles and points from the Halliwell MS.); (2) the "Constitutions of Edward III" (taken from Anderson's Constitutions, 2d edition); (3) the "Regulations of 1663"; (4) the "Ancient Installation Charges" (taken from Preston's Illustrations); (5) the "Ancient Charges at Makings" (also from Preston); (6) the "Regulation of 1703" (given on the authority of Preston); (7) the "Regulations of 1717" (given on the same authority); (8) the "Regulations of 1720" (an authentic regulation, adopted at a quarterly communication of the Grand Lodge of England, June 24, 1720); (9) the "Charges Approved in 1722" (presented to the Grand Lodge of England in 1721 by Anderson and Desaguliers, adopted March 25, 1722, and published in the first edition of Anderson's Constitutions, 1723); and (10) the "General Regulations of 1721" compiled by George Payne, Grand Master in 1720, approved by the Grand Lodge of England in 1721, printed in the first edition of Anderson's Constitutions. Thus, it will be noted, we are asked to believe in a series of acts of Masonic legislation, wholly analogous to a codification of the law or the enactment of a new paragraph of the written law by a modern American Grand Lodge, extending from the tenth century to the eighteenth. It is the first step in a proper understanding of Masonic Jurisprudence to discard this idea completely. There were no such assemblies as this conception of the MS. constitutions postulates down to 1717, and it was not till the eighteenth century that men began to think of the wholesale making of laws out of whole cloth as a normal, much less a legitimate process.

Thanks to the studies of Hughan and Gould and Begemann, we know much more about the MS. constitutions than was known in 1859, when Mackey's Jurisprudence was written. Today no serious Masonic scholar believes that constitutions "were framed at the City of York in the year 926" or that the constitutions so framed "were seen approved and confirmed in the reign of Henry VI." The unconfirmed authority of Anderson and Preston, moreover, will not suffice to establish legislation of the first quarter of the eighteenth century. What we find is not a uniform tract of law-making, analogous to that set forth in the statutes of the realm, but rather a written tradition

from the end of the fourteenth century, obviously based on an older oral tradition, changing and developing slowly in the course of successive transcripts, and laid hold of on the rise of the Grand Lodge system in the eighteenth century as the basis of Masonic law. In other words, we may see an unconscious development in the (Masonically) pre-historic period of oral tradition, declaratory law-making when in the middle ages the traditional regulations were reduced to writing, selection and amendment from time to time as the MSS. were recopied and re-edited, conscious constructive law-making as an occasional expedient in the fore part of the eighteenth century in the Mother Grand Lodge, and finally an era of habitual legislative law-making in the nineteenth century which has reached its highest development in America. Gould's conclusion that the earliest of our authentic MSS. shows us "a gild or fraternity which commemorated the science without practising the art of masonry" seems well founded. It was as far back as the fourteenth century a "fraternity from whom all but the memory or tradition of its ancient trade had departed." Hence, as Gould puts it, "many of the old laws or disciplinary regulations of the earlier Masons became fossilized or petrified." "They passed out of use, though retaining their hold on the written and unwritten traditions of the society" (Concise History, Am. ed. 308). When, in the eighteenth century, organized Grand Lodge Masonry became a world-wide institution, these traditions had to be put to a new use. Instead of being read to or shown to the initiate, they had to be transformed into a body of law for a society with new values to conserve and new interests to secure. In this respect Mackey's instinct was sound when he fixed upon Payne's General Regulations of 1721 as the turning point.

Why should the Masons of the last half of the eighteenth century and of the first three quarters of the nineteenth century have deceived themselves so completely upon a matter of such consequence? One reason, and perhaps the chief reason, is to be found in eighteenth-century ideas of codes and of law-making. For one thing, the eighteenth century was an age of absolute governments. The local, feudal, decentralized governments of medieval Europe had definitely broken down. In England the Wars of the Roses had demonstrated that the general security called for something stronger and the Tudors and Stuarts had furnished it, howbeit the struggles against the Stuarts had preserved for the modern world the sound kernel of the medieval polity. In France, which in the days of Louis XIV had furnished the model for eighteenth-century politics, centralized royal government had triumphed. The Roman Corpus Iuris, compiled in sixth-century Constantinople, gave us Byzantine ideas of law as the product of the sovereign will, and the Byzantine theory of law, expounded by French publicists in the seventeenth and eighteenth centuries, accorded so exactly with what men saw before their eyes that it scarcely needed the aid of an idea that Roman law

was embodied reason to give it currency. The time was one of codes and legislative programs. Men spoke of the "codes" of the Anglo-Saxon kings and thought of the traditional law of English-speaking peoples as a body of statutes worn down by time. It was the fashion among historians to attribute all legal and political institutions to the deliberate invention of this or that ruler. A sounder view came in with Hegel's philosophy and the rise of the historical school in the nineteenth century. But that view did not reach Anglo-American scholarship at once and did not become significant in American thought till some time after the Civil War.

Again we must remember that the eighteenth century thought of itself as the age of reason. Men had absolute faith in reason. They believed that they could work out everything by their own unaided reason without troubling to do the futile work of investigating details. Moreover they believed firmly in what they called "natural law." They conceived that what ought to be and what was were to be made synonymous; that whenever one could show a moral principle that ought to govern conduct he had thereby shown a legal principle that did govern it. This attitude led naturally to confusion of what ought to be and what was, and it was an easy transition from what one would like to think to what ought to be. Thus much of eighteenth-century historical writing was ultra-subjective. It is a record of what the writer thought a priori must have been the course of history, assuming that to show what ought to have been sufficiently demonstrated what was. When, therefore, Gould says of Preston that he was "a Masonic visionary who--untrammeled by any laws of evidence wrote a large amount of enthusiastic rubbish, wherein are displayed a capacity of belief and capability of assertion which are hardly paralleled at the present day by the utterances of the company promoter, or even of the mining engineer," he is but saying that Preston was a child of his time. The need of fortifying the Grand Lodge system by an appeal to antiquity was strong. Men were not trained in historical method. Rather they relied on their individual reasons for all things, and what they took to be reason was often no more than enthusiasm and desire.

Thus the first five of Mackey's ten forms of the old written law of Masonry take on a wholly different aspect. The sixth and seventh are Preston's generalizations from the result of the establishment of the Grand Lodge system. The principles which he formulates in these so-called regulations were thoroughly established in his day. Characteristically he assumed that they must have resulted from deliberate law-making and, fixing the terms as accurately as he could, he reported them circumstantially as to the time and place of their adoption, exactly as the eighteenth-century historian could report the precise words spoken in a council of war centuries

before and report out of his own reason the details of intrigues and conspiracies, of debates of secret councils, and even of the communings of a king or commander with himself. Indeed the apocryphal character of the so-called regulation of 1703, which contradicts all that we know of Masonry from the fourteenth to the eighteenth centuries, suggested itself to Mackey, who sought to avoid the difficulty by interpretation in a footnote. The remaining four are genuine examples of legislative declaration of existing law, with minor emendations, or of legislative innovations to secure new interests and conserve new values.

Today the written law of the craft in any particular Jurisdiction, which Mackey would call its local regulations, is made up commonly of four elements: (1) constitutions of the Grand Lodge, which are usually compiled and edited from time to time and thus kept in organized, systematic form exactly as a state of the Union compiles its legislation, or else after a definite compilation are held in that form by a practice of introducing new legislation in the form of amendments of or additions to this or that paragraph; (2) decisions of the Grand Lodge on appeal from the Masters of subordinate (or constituent) lodges or from the lodges themselves; (3) edicts of the Grand Master; and (4) answers of the Grand Master to inquiries as to the law submitted to him, or decisions of the Grand Master upon questions asked by Masters of lodges with reference to matters pending before them or their lodges. To understand these we must turn to the Roman law where these forms of law developed and got the names which still attach to them not only in the law of the state but in Masonic law.

A Roman emperor made or declared the law by constitution, by decision (decree), by edict, and by rescript or letter. He had this power, in legal theory, because at his accession the Roman people had specially conferred it upon him for his life by a special act of legislation. Down to the reign of Diocletian, at least, in political theory, the Roman state was a republic. Sovereignty was in the Roman people. The emperor was only "princeps," first citizen, a citizen upon whom the Roman people had devolved their sovereignty for the time being by an act of legislative authority upon an extraordinary occasion. Later, in Byzantine times, the emperor came to be thought of as the repository of sovereignty and the source of law. But in classical times he simply wielded the powers of the sovereign Roman people which had been devolved upon him. Accordingly as the Roman people in their legislative assembly could enact a statute (lex) the emperor, wielding the legislative power of the people, could enact a law. What he thus established (constituit) by virtue of the legislative authority devolved upon him, was called a constitution (constitutio). Thus in Roman law a

constitution is a rule established by legislative act. And such precisely is a constitution in Masonry. Only with us the legislative power of the fraternity in each jurisdiction has devolved upon the Grand Lodge. Hence what the Grand Lodge establishes and promulgates as a rule of law, by virtue of its legislative authority, is a constitution. At the end of the eighteenth century, when sovereign peoples began to adopt for themselves a fundamental law, fixing the framework of government and imposing limitations upon the several organs of government so set up, the term constitution came to be applied to such enactments of the sovereign people. Thus it has come into use in America, and to a less extent elsewhere, in the sense of a superior fundamental law, to which ordinary acts of the several departments of government or of the agencies of a society must yield, a conception growing out of the circumstances of colonial government in America prior to the Revolution, where executive and legislative acts were subject to the measure of the colonial charter. In Masonic law we preserve the older use of the term, speaking from the fore part of the eighteenth century, when the modern political written constitution was quite unknown.

Another way in which the Roman emperor made or declared law was by his decisions in causes taken to him on appeal or determined by him directly. These were called decrees. For the Roman magistrate had no power to render a judgment of the strict law. This could be done only by judices or arbitrators, chosen for the case in hand, somewhat as the common law demands the verdict of a jury as the foundation of a judgment. But the magistrate could decide certain things extra ordinem and render a decree, and this power, along with the other powers of the Roman magistrates, was specially devolved upon the emperor at his accession. In Masonry, the power of determining appeals, as an attribute of sovereignty--for so it was regarded when men forgot how the Roman emperors came by it-- devolved upon the Grand Lodge, to which in the eighteenth century sovereignty definitely passed.

Still another way in which the Roman emperor made or declared the law was by his edict. The power of issuing an edict belonged originally to the superior magistrates of the Republic and was exercised chiefly by the praetors or judicial magistrates. Strictly the edict was a pronouncement by the magistrate of the course which he proposed to take in the administration of his office. It was a sort of post-election platform from which the citizen might know what to expect from the officer in question. But this easily became a law governing the administration of his office, and when the magisterial power was devolved upon the emperor the power of issuing an edict came to be in substance a power of issuing general orders governing matters of administration. The term was so used in French public law in the seventeenth and

eighteenth centuries and was generally used in this sense at the time when Masonic law was formative. In this same sense we use it in Masonry. An edict is a general administrative, as distinguished from a judicial order, prescribing the conduct of some matter of administration, on prescribing the conduct of Masons in some matter of administrative cognizance. A good example may be seen in the edicts of Grand Masters in different jurisdictions against the use of cipher rituals.

Finally a Roman emperor made or declared the law by means of rescripts. The rescript or letter was an answer which the emperor returned to a question put to him by a judge or magistrate who had a cause pending before him. In the classical Roman polity the judices who had a cause before them were advised as to the law by the expert opinion of a jurisconsult. In the imperial polity the emperor was taken to be the most authoritative jurisconsult and the practice of submitting questions for his authoritative opinion as to the law was a natural result. This practice passed to the canon law, where the Papal rescripts had similar authority, and was well known to the law of continental Europe in the eighteenth century. Naturally it came into Masonic practice along with other institutions of the time when, in the formative period of Grand Lodge Masonry, a universal polity had to be set up rapidly. The decisions of the Grand Master in answer to questions might very well be called rescripts, exactly as his administrative general orders are called edicts. They are not decisions in a judicial sense, they are authoritative opinions of the most authoritative jurisconsult of the craft for the time being. Being mere opinions there is no impropriety in the practice of many Grand Lodges to which the Grand Master regularly reports his opinions for review. His decision is not reviewed. Indeed Mackey seems justified in his position that the decisions of a Grand Master as such are not or at least ought not to be reviewable. In legal theory what happens might be explained thus: The opinion of the Grand Master upon the point of law involved in his answer is considered and the doctrine which it announced is given the force of a constitution by the approval of the Grand Lodge or else the doctrine is rejected as a rule for the future and some other rule given legislative authority.

It will be noted that of the four forms of making or declaring the law which were in use by the Roman emperor, two are appropriate to the Grand Lodge and two to the Grand Master. In the later Roman imperial polity all the powers of sovereignty were in the emperor. As the Institutes put it, his will had the force of law. But along with the imperial Roman conceptions, familiar to the time through the writings of publicists based on Justinian's law books, another set of conceptions were familiar to Englishmen at the time when Masonic legal institutions were formative. The memory

of the contests with the Stuart kings was still fresh and in the course of that contest English lawyers had resurrected and furbished up many ideas that belonged to the polity of the Plantagenets. Thus the British constitution in the eighteenth century was a superposition, as it were, of what were then modern ideas and institutions upon the older and radically different ideas and institutions of medieval England. As a result the balance was maintained chiefly by custom and precedent and respect for traditional lines between authorities and magistracies with large potentialities of theoretical jurisdiction. Experience gradually settled the lines and respect for precedent established them. The same phenomenon is to be seen in the development of Anglo-American Masonic polity. Legislation by general regulations or constitutions and the power of judicial decision on appeal, with the incidental power of so declaring the law, became functions of the Grand Lodge. The more nearly administrative functions of issuing edicts and rendering what may fairly be called rescripts became functions of the Grand Master. They can hardly be said to be common-law powers in the same sense as those universally customary prerogatives which Mackey sought to establish as Landmarks. No doubt Grand Lodge legislation may interfere, as it sometimes has done, to abridge or modify them. But it is significant that with the example of the separation of powers in American public law constantly before them, American Masonic lawyers have acquiesced in and developed a system of law-making proceeding on radically different lines and originating in the law books of Rome.

Direct, deliberate law-making by constitutions is the type of Masonic law-making that calls chiefly for our attention. Maine tells us that "the capital fact in the mechanism of modern states is the energy of legislatures." True, the lawyer is somewhat skeptical. He doubts with good reason the possibility of achieving by law more than a small fraction of what the promoters of new laws confidently expect. But the layman's faith in the efficacy of legislative law-making is unbounded and there is no evidence of abatement of the huge annual output of our political law-making machinery. There are many causes behind this phenomenon. But one is of special significance for Masonry and is behind a similar excess of zeal for legislative law-making in too many of our jurisdictions. The theory that law is the will of the sovereign, that a sovereign democracy, or its representatives or delegates in its name, can make law by the simple process of translating its will for the time being into chapters and sections, the magic words "be it enacted" justifying all that follow, arose by applying to sovereign peoples the ideas which had been worked out with reference to absolute personal sovereigns. The will of the emperor had the force of law; hence the will of the people is to have the force of law. But a confusion was involved here. The emperor owed it to his subjects to use his will rationally when willing law. The power to give his declarations

of will the force of law did not absolve him from obligation to measure the content of those declarations by reason. Our fathers were conscious of this with good reason and so sought to. limit law-making and give security against arbitrary and capricious action by bills of rights. But these securities are available only within comparatively narrow limits. So long as the theory of law as will prevails, the flood of law-making will continue.

In American Masonry we have very generally a similar situation, as has been said, for a like reason. For one thing, we have all been trained in the theory that what we will collectively or in sufficient mass to make a majority is law in substance and only needs a mechanical process of receiving the legislative guinea stamp to be law in form. It is very easy to transport this conception to every other connection in which the word law appears. Is there Masonic law? Then it is to be made by the will of the Masonic sovereign. Have we a sovereign Masonic body? Go to, let it justify its existence by making laws. Such ideas confuse exercise of the will as a means and exercise of the will as an end. The means of making law is the declared will of the sovereign. But the end of making law is not to enable the sovereign to declare his will. The end is to conserve values and to secure interests. Delicate processes of weighing values and cataloguing, appraising, and balancing interests must be gone through with before the matter is ripe for the declaring will.

Having no bills of rights in Masonry and hence nothing beyond a handful of vaguely defined Landmarks to restrain him, what then are our barriers against the ravages of the zealous, energetic, ambitious Masonic law-maker? Legal barriers there are none. But some of the most sacred interests of life have only moral security and on the whole do not lose thereby. For example, the claims of husband and wife respectively to each other's society and affection are left as between the two with no other security than the moral sense of the community. It is important to ask, therefore, how far there are agencies for focusing the moral sentiment of the craft upon the Masonic legislator and making it an effective moral check. One such agency, which has been of no little service, is the report of the Committee on Correspondence, whereby in so many jurisdictions the law-making of the Masonic world is reviewed, criticized, and adjusted, if possible, to general theories of Masonic law. These reports vary greatly in value. But by and large they are inestimable repositories of Masonic law. Moreover it must needs give the Masonic innovator pause when he reflects that what he does must run the gauntlet of critical scrutiny by veteran reviewers upon the Committees on Correspondence of a majority of our jurisdictions. Another restraining influence is coming forward with the development of Masonic study. Nothing is so dogmatic as

ignorance. A better and more general acquaintance with the history, philosophy, and legal traditions of the craft is certain to make our law-makers more cautious, more intelligent, and more effective. Such comparative studies in Masonic legislation as those already begun in THE BUILDER* are likely to do much for intelligent law-making where library facilities are small and law-makers are zealous. But above all things we must rely upon the principles of Masonry. Let us remember Krause's formula: "Law is the sum of the external conditions of life measured by reason." Our measure is to be reason, not will, and all the lessons and symbols of the craft are eloquent of measurement and restraint.

In conclusion, let me repeat the disclaimer with which I began. I have not sought to expound the law of the craft at large or of any jurisdiction in particular. I have sought rather to consider how far there may be said to be such a thing as Masonic jurisprudence, what materials are at hand for an organized body of knowledge that may be called appropriately a science of Masonic law, what general principles may be found for such a science, and in particular how far the problems of legal science generally may be found in and their solutions may be applied to the law of our craft. So studied, the subject of Masonic jurisprudence has great possibilities which are as yet scarcely opened. The ambitious Masonic student who essays any of its problems as he would a problem of the everyday law, going through our Grand Lodge proceedings as he would the legal sources, using our texts as he would a legal text book, reasoning from our traditions as he would from the body of written tradition we call the common law, will not only be abundantly repaid but will do a service in helping to make Masonic jurisprudence a reality.

* Advancement vol. III, p. 60.

Affiliation, vol. III, p. 9.

Ballot for the Degrees, vol. III, p. 70.

Dimits, vol. III, p. 134.

Physical Qualifications for Initiation, vol. III, p. 2~.

----o----

SYMBOLISM OF THE THREE DEGREES

BY BRO. OLIVER DAY STREET, ALABAMA

PART IV--THE SYMBOLISM OF THE MASTER MASON DEGREE--(CONCLUDED)

THE FIVE POINTS OF FELLOWSHIP

THE Five Points of Fellowship are symbolized by the Pentalpha, or five pointed star. The connection of this geometrical figure with the art of building is not at once apparent, but recent researches show that it entered extensively into determining the plans of many of the splendid castles and cathedrals of medieval times. To this fact is probably due its introduction or retention among the symbols of our Speculative Craft. (1)

This figure has, however, from very ancient times borne a moral signification also. Says a recent writer:

"In the more esoteric philosophy, the symbol is used to designate man, and an examination of the shape of the figure will shaw that by a stretch of imagination it may be construed into a crude representation of a human figure." (2)

In this connection it is interesting to note that there exists in England a secret gild of operative Masons who have a ceremony wherein is represented the mock-assassination of one of its three Grand Masters. His body is said to be raised and

borne out of the hall on the five points of fellowship in this wise-- each seizing an arm or foot and a fifth under the middle of the body.

The Pentalpha with one of its points elevated, was a symbol of the pure and the virtuous and a harbinger of good, but with two of its points elevated it became the accursed Goat of Mendes, which typified Satan and foreboded evil and misfortune. (3)

In England, the Five Points of Fellowship are h. to h., f. to f., k. to k., b. to b. and h. over b.(4) It is well known that in the United States we substituted m. to e. for h. to h. Mackey thinks this change was made at the Baltimore Conference of Grand Lecturers in 1843, and I am persuaded that the English working is the ancient and correct one.

The winged foot has for ages been the symbol of swiftness, the arm of strength, and the hand of fidelity. In the center of the Pentalpha as employed by us is usually seen two hands clasped. This as we learned in the Entered Apprentice degree is the ancient symbol of the god Fides.(5) It is an appropriate emblem of the fidelity and readiness to aid each other, which would characterize members of the Masonic Fraternity. Let it not be supposed that by assigning symbolical meanings to the persons and incidents of the legend of Hiram Abif, I thereby mean to deny its reality. I see no reason (and such seems to be the opinion of most students of Freemasonry) why this legend may not be based upon a substratum of fact, as probably were those similar legends which characterized the Ancient Mysteries. That it has undergone many alterations and been greatly overlaid with fiction is certain, but that it is founded wholly upon fable is not at all probable.

THE LOST WORD

We next come to consider one of the most abstruse conceptions in Freemasonry. The allegory of a search for a Lost Word is not a search for any particular word; in fact it is not even a search for a word at all. The expression "The Word" had significance to the Jews and other ancient races which is hard for us to comprehend. While not strictly accurate we shall not be far wrong in saying that to the ancient mind "The

Word" signified all truth, particularly divine truth. To us the most striking and familiar passage in literature containing this expression is that in St. John, as follows:

"In the beginning was the Word. And the Word was with God, And the Word was God." Ch. 1

John does not here announce any new doctrine, but one that was perfectly familiar to the Jewish thought of his day; only his identification of Jesus of Nazareth with the Word was new. Nor was this expression or this idea by any means confined to the Jews; it belonged to nearly all ancient philosophy. Among the Greeks it was the "Logos" a term derived from the Greek verb "lego", to speak; the same root from which comes our word "Logic", the name of that science by which we determine moral truth.

That noble attribute of man, the power of articulate speech, whereby his wisdom and his most abstract thoughts are made known to his fellows, a power so far as we can see possessed by no other animal, must have in all ages greatly impressed this thoughtful mind. The spoken word seemed an instrument worthy to be employed by Deity himself, not only in promulgating divine truth but even in creating all things that were created. According to ancient ideas Deity v as so omnipotent that he had but to speak and the thing was done; he said "Let there be light" and there was light; and that without "The Word" was not anything made that was made.

Hence "The Word" under the development of philosophy. particularly that of Philo Judaeus, a contemporary of Jesus, became synonymous with every manifestation of divine power and truth, so that finally it was regarded as not only co-existent with but metaphorically as identical with Deity himself. This is clearly the meaning of St. John.

The Masonic search for the "Word", therefore, symbolizes the search for truth, particularly divine truth. The lesson here to us is to search diligently for the truth, never to permit prejudice, passion or interest to blind us, but to keep our minds always open to the reception of truth from whatever source, or however opposed to our

preconceived notions it may be; and having seen it and received it, always to act agreeably to its dictates. Hence Masons everywhere are devoted to the doctrines of freedom of thought, freedom of speech and freedom of action.

But we are also cautioned not vaingloriously to imagine that we ever here achieved all truth. The Master Mason is invested not with the True Word, but with a Substitute Word, implying that in this life we may know only in part, that we may approach, we may approximate truth, but that we never attain it in its perfection. This search shall continue as long as this life lasts, but not until we shall have passed on to a higher state of existence will divine truth be disclosed to us in all its fullness and beauty. I may say here that this final disclosure is symbolized in the Royal Arch degree.

The preservation of this extremely ancient conception of "The Word" is not without historic value also as indicating the great antiquity of Masonic symbolism. (6)

THE MARBLE MONUMENT

Incidental to this legend of Hiram Abif are introduced certain other symbols. For example, the virgin weeping over the broken column, an urn in her left hand and a sprig of evergreen in her right, and an old man behind her dressing her hair. Masons are familiar with the explanation of this group given in our ritual, but I am persuaded that it is very superficial to say the least.

In the Egyptian Mysteries, as we have seen, Isis finds her husband's body encased in a tamarisk, or acacia tree, which the King of Byblos converts into a column. This column, still containing the body, is finally carried away and broken by Isis and the body released. We can readily imagine her weeping over this broken column. Apulieus (second century, A. D.) describes her as a "beautiful female, over whose divine neck her long thick hair hung in graceful ringlets," and in a procession depicting her are shown female attendants following who are combing and dressing her hair.

The urn is an ancient sign of mourning. A small urn in which figuratively to catch the tears was worn by the mourners, especially widows. This explanation of the presence of the urn in this emblem, as a symbol of grief, better accords with our tradition as to the disposal of our Grand Master, as well as with history, than does that given in our Master's lecture. We know that it was a well nigh universal custom of the Jews as well as the Egyptians to bury and not to cremate their dead. Likewise from ancient times it was common for the mourner to bear in the hand to the place of interment an evergreen sprig and there to deposit it in the grave as an avowal of belief in a life to come. It seems to me that in these ancient traditions and customs is to be found the true origin of our Marble Monument (7) and that this emblem signifies that, while we mourn for, and cherish the memory of our dead, yet we believe that they shall live and that we shall see them again.

THE SETTING MAUL

The Setting Maul is a wooden instrument used in setting firmly into the wall the polished stone, and is one of those traditionally said to have been used at the building of Solomon's Temple. It would very properly be in the hands of the three Fellow Crafts, who are in the third degree reputed to have made a notable use of it just before the completion of the Temple. From that incident it is employed among us as an emblem the meaning of which is known to every Master Mason.

It has, however, in different forms been employed as a symbol of destruction from prehistoric times. In Norse mythology, Thor, the god of Thunder, was represented as a powerful man armed with a mighty hammer, Miolnir (the smasher). Counterparts of this god and his formidable weapon are found in many of the ancient religions and mythologies.

In the Cabiric Mysteries the seven gods who slew the eighth were called "Paticii", or wielders of the hammer.

THE ACACIA

It was a custom of the Jews to plant at the head of the grave an acacia sprig for the double purpose of intimating their belief in immortality and of marking its location, as to tread on a grave was by them regarded as extremely unlucky. To them, therefore, the acacia was, as it is to us, an emblem of immortality and of innocence. The true acacia is the thorny tamarisk which abounds in Palestine, and we have seen that strangely enough in the legend of Osiris his dead body was said to have been cast ashore at the foot of a tamarisk or acacia tree, and that this circumstance led to its discovery. This tree, owing to its hard-wood quality, its evergreen nature and its exceeding tenacity of life bore to the Egyptian and Jew the same symbolical significance it does to us. Of its wood was constructed the tabernacle, the table for the shew-bread, the ark of the covenant and the rest of the sacred furniture of the Temple, and of its boughs was woven the crown of thorns that was placed upon the head of Jesus of Nazareth.

Each of the Ancient Mysteries possessed a sacred plant which was employed in their initiations and ceremonies for the same purpose and with the same symbolical significance as the acacia is by us. Among the Egyptians it was the Lotus and the Erica, among the Greeks the Myrtle, and among the Scandinavians the Mistletoe. That a tree or plant had life-giving properties was an idea familiar to the Jews in the earliest times, as witness the Tree of Life mentioned in Genesis, and by New Testament writers the immortality of man is likened to the recurrence of plant life. (I Cor. 15; John 12, 24).8

THE POT OF BURNING INCENSE

The Pot of Burning Incense was employed in Solomon's Temple to produce a sweet savor in the Holy of Holies, that is to say, according to the Jewish conceptions, in the actual presence of J H V H. It is not supposable that the intelligent Jew regarded this as other than symbolical of the offer of a pure heart as a sacrifice to the Deity. The bloody sacrifices of bullocks, lambs and goats, as well as the peace and sin offerings, were offered in less sacred precincts of the Temple and probably meant no more than to impress the people that they should be ever generous in dedicating their earthly

wealth to the service of God and the hastening of his Kingdom, but the pure, immaterial offering of a delightful incense was to remind them that after all the only sacrifice worthy of Deity himself was the spiritual and immaterial offering of a pure heart.

THE BEE HIVE

To the operative Mason could anything be more important than industry ? By it he lives, and by it were reared those dreams of architectural beauty which excite our wonder and please our fancy.

Is it any less necessary to the speculative Mason in his work of building human character ? Is it not far more so ? The temple of human life is incomplete unless every talent and every virtue is brought to the highest possible state. A few years at most suffice to complete and adorn our greatest structures. If the builder die before it is finished, others can carry it on to completion after him. But the time alloted to no man was ever sufficient for the complete development of all the possibilities of his mind and character. If he die before the work is finished, none can take it up and finish it for him. How important, therefore, is it that not a moment of our time, that most precious gift, should be wasted?

In all nature nothing is more constantly busy than the bee, and from ancient times it has been an emblem of industry. "Busy as a bee" has become an aphorism. A place of great industry we call a hive, and while I do not find it to have been employed in ancient symbolism, no symbol of labor could be more appropriate than a bee hive.

Masonry in every degree, and in none more than the Master's degree, signifies labor. Its very name is synonymous with labor and its very implement reminiscent of labor. Toil is noble, idleness dishonour. Deity himself is recorded as having worked and we see on every hand the Titanic results of his labor. He reared the mountains, He laid down the plains, He made the rivers and the seas; the very smallest of these beyond the capabilities of millions of men. He deposited the rich ore in the bosom of the

earth. He stocked the waters with fish and the land with an infinite variety of vegetation and living animals both great and small. Finally He made man; not a single man, but millions, yea billions, of men; about every thirty-five years He makes one and a half billions, four and a half billions to the century, or about ninety billions since the birth of Christ. How many hundreds of thousands of billions he made before we cannot even surmise. But this is a manifestation of only one phase of His unceasing and prodigious activity. In thousands of other forms, it displays itself in equally staggering figures. If anyone ever conceived of God as an idler, let him get that notion out of his head. If He rested on the seventh day, we may be sure that He began work again on the eighth. We can understand the value of the grub and even the boll-weevil, but the utility of the sluggard in the economy of this universe is beyond the perception of man, unless it be to afford us an example of something to be avoided.

SILENCE

The Book of Constitutions guarded by the Tyler's sword may be, as is claimed, a new emblem among us, but the virtue it commemorates, silence, is an old and excellent one. How much better it would be if we thought more and talked less. This virtue seems to have been more prized by the ancients than by us. The disciples of many of the ancient philosophers were required to practice absolute silence for long periods of probation, and so important was it deemed in their religious and philosophical systems that to it was allotted a special deity, Harpocrates, who was represented as full of eyes and ears, signifying that many things are to be seen and heard but little to be spoken. (9)

THE ALL SEEING EYE

The All Seeing Eye is a very old symbol of Deity. The Egyptians represented Osiris, their chief god, by an open eye, which they placed in all his temples. The idea was also familiar to the Jews, for we read in Psalms (xxxiv, 15) that "The eyes of Jehovah are upon the righteous," and (cxxi, 4) that "he that keepeth Israel shall neither sleep nor slumber." In Proverbs (xv, 3) Solomon says "The eyes of Jehovah are in every place watching the evil and the good." This symbol was to the Egyptians and the Jews the same that it is to us, the symbol of Deity manifested in his omnipresence and

omniscience. To us it is a warning that things we would not do before the eyes of men, yet do in secret, are nevertheless beheld by an eye that can explore our innermost thoughts and will witness against us before a tribunal where there are no perjured witnesses nor miscarriages of justice. (10)

THE ANCHOR AND THE ARK

The Ark as a symbol in the third degree has been supposed by some to refer to the Jewish Ark of the Covenant, but others with more reason think it refers to the Ark of Noah. All the Ancient Mysteries seem to have contained allusions more or less clear to the Deluge and Noah's Ark. There being so many other symbols common to Masonry and the Mysteries, it is not surprising to find the Ark also employed as a Masonic symbol. To the pre-Christian ages, the idea of a regeneration, or a new birth, was as familiar as it is to us. In the Ancient Mysteries, we are best able to judge, the tradition of the Deluge and the Ark, by which the human race was reputed to have been both purified and perpetuated, was in a variety of forms employed to teach this doctrine of regeneration.

In the Funeral Ritual of the Egyptians, it is by means of he Ark or boat that the deceased passed to Aahlu or the place of the blessed in Amenti. (11) We are all familiar with the Greian myth which represents Charon as ferrying the shades of the departed over the river Styx. Thus it is seen that the Ark has for ages been the symbol of the passage from this world to the next. We attach to it a very similar meaning, it symbolizes to that power or influence by which we are fitted for and raised a higher state of existence in the life that is to come. (12)

The anchor does not seem to have belonged to ancient symbolism. Paul appears first to have employed it as an emblem of hope of immortality and bliss after this life (Heb. i, 19.) Kip, in his Catacombs of Rome, says that the primitive Christians looked upon life as a stormy voyage and that of their safe safe arrival in port the anchor was a symbol. Mrs. Jameson says that the anchor is the Christian symbol of immovable firmness, hope and patience. Though apparently of Christian origin as a symbol, there is nothing narrow or sectarian in its significance, and it may with equal propriety be employed by Jew and Gentile, as well as by all others who share in the belief of a

peaceful place of abode hereafter for those who have made a proper use of this life. (13)

In the symbol of the Anchor and Ark we, therefore, see gain pressed upon our attention the doctrines of Deity, the Mediator, regeneration, resurrection and immortartality.

THE FORTY-SEVENTH PROBLEM OF EUCLID

The Forty-Seventh Problem of Euclid is the earliest Masonic symbol we have on record; it appears as the frontispiece to Anderson's "Book of Constitutions," published at London in 1723, accompanied by the word "Eureka" in Greek characters. It will be understood that prior to this date only one book on Freemasonry had been printed, and not till three-quarters of a century later did our Monitors contain illustrations of the emblems and symbols. So it happens that the Forty-Seventh Problem is absolutely, so far as is known, the earliest illustration of Masonic symbol on record.

In the text of the same book it is declared to be "if duly observed, the foundation of all Masonry, sacred, civil and military," (p. 23) and in the second edition of this work (1738), he speaks of it as that "amazing proposition which is the foundation of all Masonry, of whatever materials or dimensions" (p. 26). This figure is known by a variety of names. The Theorem of Pythagoras, the Theorem of the Bride, and the Theorem of the Three Squares. It was also known as the Gnomon, the Greek word for knowledge, and Plato in his Commonwealth, denominates it the "Nuptial Figure." To our fathers in their school days, it was an object of dread, as the "Pons Assinorum," or the Bridge of Asses.

The remarkable properties of the right-angled triangle are well known to those who have studied geometry. Astronomers also are acquainted with its value; with it they measure the universe. Its usefulness is understood by architects and builders. Even those mechanics who are so ignorant that they do not know that a figure whose three sides are to each other as 3, 4 and 5 is a right-angled triangle, yet are aware of its

convenience in making corners of a building perfectly square. When they measure three feet along one wall and four feet along the other, if five feet will exactly reach across, they know that the corner is square. These things were well understood by ancient and medieval operative Masons, and they constituted a part of their trade secrets.

But it is equally certain that to this beautiful triangle they ascribed moral and philosophical (not to say religions) meanings which are now little understood by us.

Of this figure Brother G. W. Speth says "it is certain that, while our medieval brethren may have been familiar with its symbolical meaning, we are not." (14) We are merely told in our monitors that "it teaches Masons to be general lovers of the arts and sciences." Perhaps this is true, but we are given no hint as to why or how it does so. The deeper meanings of this symbol are wholly lost except to those who have made it a special study. Much of it I believe is lost beyond the hope of recovery.

GEOMETRICAL FIGURES

It is a curious fact, the psychological reason for which is not known, that dimensions increasing by half (e.g. a rectangle 20x30, a solid 20x30x45), and the ratios of the base, perpendicular and hypothenuse of a right-angled triangle whose sides are as 3, 4, 5, are very pleasing to the eye. The equilateral triangle in ways not now fully understood seems also to enter into the element of proportion in successful architecture.

Odd as it may appear that geometrical figures such as points, lines, superficies and solids, angles, triangles, squares and circles should be invested with such meaning, yet the fact is undoubted. The ancient moral philosophers attached what appears to us an inordinate importance to geometry and geometrical figures.

Plato, the greatest of philosophers, wrote 400 years before Christ on the porch of his academy, "Let no one who is ignorant of geometry enter my doors." He taught that God was "always geometrizing," and that "geometry rightly treated is the knowledge of the Eternal." (15) At his time, geometry was the only exact science (arithmetic being not yet invented); hence, quite naturally a knowledge of this science was deemed indispensable to one in search of philosophical truth. To Pythagoras, all the ancient writers give credit for first having raised geometry to the rank of a science, and Proclus tells us that he "regarded its principles in a purely abstract manner and investigated his theorems from the immaterial and intellectual point of viewed." (16)

In short, "from the earliest times, the knowledge of geometry was looked upon not only as the foundation of all knowledge but even by the Greek philosophers as the very essence of their religion, the knowledge of God." (17)

Numerous echoes of this ancient veneration for geometry are preserved in Freemasonry, thus affording further evidence of its great age. But of all geometrical figures the right-angled triangle, or set-square, was most revered by the ancients. It has from extremely remote ages and among extremely remote peoples borne profound moral significations.

Confucius, the great Chinese teacher, tells us (481 B. C.) that not till he was seventy-five years old "could he venture to follow the inclination of his heart without fear of transgressing the limits of the square." (18)

In a Chinese book written between 500 B.C. and 300 B.C., called "The Great Learning" we are told that a man should not do unto another what he would not should be done to himself; "and this," it is there said, "is called the principle of acting upon the square." (19)

It is, to say the least, a strange coincidence that the Greek word for square, "gnomon," also means knowledge and that the initial of this word, the Greek letter gamma is a perfect setsquare. As said by Brother Sidney T. Klein, a distinguished Mason and

architect of England, to the ancients "geometry was the foundation of knowledge and gnomon was the knowledge of the square." (20)

In the symbolical writings of the Egyptians thousands of years ago, the square or right-angled triangle was the standard and symbol of perfection; it was also the symbol of life. (21)

The ancients taught a very peculiar philosophy. According to their ideas Nature was tripartite, masculine, feminine, and offspring. This conception was applied in an endless variety of ways The sun was regarded as masculine or active; the moon as feminine or passive and Mercury as the offspring. So the ancient Egyptian Trinity consisted of Osiris the father, Isis the mother, and Her-ra, or Horus, the son. To represent this conception of Deity they employed a right-angled triangle whose sides were in the proportion of 3, 4 and 5, wherein the shortest side, 3, represented Osiris, 4 represented Isis, and 5, the resulting hypothenuse, represented Her-ra, the son, or the result of the union of the male and the female. This figure, therefore, became an emblem of life.

But as it also represented Nature, and as they were wise enough to see that Nature uninterferred with was perfect, this figure became the recognized symbol of perfection.

This implement so useful among operative Masons in testing the perfection of the work was, therefore, appropriately adopted by them as symbolical of that perfection which should mark the temple of human character. This symbolical square is the instrument by which all mental, moral and religious conduct is tested.

THE HOUR GLASS

Rev. A. F. A. Woodford, a distinguished Masonic scholar of England, expressed the opinion that the Hour Glass is not, strictly speaking, a Masonic symbol. This is probably based upon the fact that evidence is wanting of its ancient employment as a symbol. The antiquity of its use as a measure of time is, however, undoubted, and it is a most fit emblem of the flight of time and of the wasting away of our lives. If it is a recent acquisition to our ritual, we will not quarrel with the monitor maker who introduced it. (22)

THE SCYTHE

In ancient symbolism, the scythe was one of the attributes of Saturn because he was reputed to have taught men agriculture. But Saturn was also the god of Time, and, as by another ancient myth human life was said to be a brittle thread spun by the three Fates, it is natural that this peaceful implement of agriculture should become the symbol of the power that severs the slender thread and puts an end to our existence.

THE COFFIN

To us the coffin is an obvious emblem of death, but it has sometimes been claimed that it would not be so to the Jews, who anciently buried their dead in shrouds and winding sheets only. But in the Ancient Mysteries of those peoples surrounding the Jews the candidate was placed in a coffin or chest as a symbolical representation of death. This custom, as well as the use by Egyptians of the coffin for burial, was undoubtedly well known to the Jews whether they practiced it or not.

The ancient symbolism of the coffin seems to have been intimately connected with that of the Ark. In fact in Hebrew the word aron denoted both. But the subject is too recondite to be entered upon further at this time. (24)

CONCLUSION

Some have questioned whether those engaged in the operative art of building could comprehend such abstruse symbolism as that I have herein attempted to outline. Whether they understood it or not, it is certain that they, at least those of them engaged in temple and church building, employed it. The important structures devoted to purposes of worship, from the most ancient period through medieval to modern times, abound in symbolism. It is doubtless true that many of these operative workmen did not know the meanings of their own symbols, just as many speculative Masons do not now know them. But we must bear in mind that operative Masonry in ancient and medieval times did embrace classes that well may be supposed to have understood them. They were in the closest association with the priestly and monastic orders to whom we are indebted for most of the learning of the ancients which has come down to us. Architecture and its kindred sciences were until comparatively recent times the most honorable of all callings.

Brother Albert Pike claims that "during the splendor of medieval operative Masonry the art of building stood above all other arts, and made all others subservient to it; that it commanded the services of the most brilliant intellects and of the greatest artists." (25)

It must be admitted that men like these were capable of appreciating and preserving the most refined symbolism. Brother Pike further declares that they "reveled in symbolism of the most recondite kind; that geometry was the handmaid of symbolism; that it may be said that symbolism is speculative geometry." (26)

Brother Gould has admitted his belief that the Masons of the fourteenth century, or earlier, were capable of understanding and did understand to a greater extent than ourselves the meaning of a great part of the symbolism which has descended from ancient to Modern Masonry.

In conclusion, permit me to say, that for every statement herein contained there is respectable Masonic authority. It is not claimed, however, that on none of these questions is there difference of opinion. Where this is the case, I have been compelled

simply to adopt that new which appeared to me most reasonable, and did not have time always to state the different views and the reasons-for each. This each student must do for himself. My expectation has not been to accomplish more than to arouse in some, if not all, of you, a curiosity to learn more of our beautiful and instructive symbolism.

(1) Yarker's Arcane Schools, pp. 118, 119.

(2) Tyler Keystone, Oct. 5, 1909, p. 161.

(3) Ars Quatuor Coronatorum, vol. 1, pp. 31, 61; vol. VIII, pp. 90, 105: Universal Masonic Library, vol. VI (2), p. 62.

(4) Emulation, pp. 111, 112.

(5) Mackey's Symbolism, pp. 67, 190: Morals and Dogma, p. 88.

(6) Morals and Dogma, pp. 204, 261, 264, 266; 269, 268, 269, 270, 279, 281; Edersheim's Life of Jesus, pp. 46, 66: Mackey's Symbolism, pp. 176, 197, 216, 224, 226, 232, 280, 298, 300.

(7) Morals and Dogma, pp. 17 80 378, 887.

(8) Ars Quatuor Coronatorum vol. I, p. 67; vol. IV, p. 48: vol. VI, pp. 9. 14: Mackey's Encyclopedia, pp. 6, 8, 9: Mackey's Lexicon of Freemasonry, D. 16 Masonic Magazine, vol. I, p. 126; Morals and

Dogma, p. 82; Kenning, p. 4; Tyler Keystone, Aug. 20, 1908, p. 78:

Universal Masonic Library, vol. X, p. 83

(9) Lodge of Research "Masonic Reprints," No, 1, p. 42: Morals and Dogma, pp. 106, 269.

(10) Ars Quatuor Coronatorum, vol. IV, p. 43; Kenning, p. 18; Mackey's Encyclopedia, pp. 9, 67: Mackey's Lexicon of Freemasonry, p. 29.

(11) Ars Quatuor Coronatorum, vol. II, p 24.

(12) Idem, vol. I, p. 31 Mackey's Encyclopedia, p. 64 Mackey's Lexicon of Freemasonry, D. 46, Universal Masonic Library, vol. VIII, p. 7, vol. X, p. 64.

(13) Mackey's Encyclopedia, p. 64.

(14) Ars Quatuor Coronatorum, vol. III, p. 27.

(15) Idem, vol. X, D. 83.

(16) Idem.

(17) Idem p. 91.

(18) Idem vol. XIV, D. 30.

(19) Idem, p. 31.

(20) Idem, vol. X, pp. 84, 92.

(21) Idem, p. 93.

(22) Kenning, p. 318; Mackey's Encyclopedia, p. 700.

(23) Mackey's Encyclopedia, p. 700.

(24) Ars Quatuor Coronatorum, vol. 1, p. 81, vol. III, pp. 59, 40 Mackey's Encyclopedia, p. 64 Mackey's Lexicon of Freemasonry, pp. 93, 641.

(25) Ars Quatuor Coronatorum, vol. III, D. 16.

(26) Idem, p. 16.

----o----

FREEMASONRY AND IMMORTALITY

BY BRO. JOSEPH BARNETT, CALIFORNIA

CONCERNING the Immortality of the Soul, Freemasonry offers no argument. It states the principle as an unquestioned integral part of the Institution. The hope that life does not end with the physical body, but continues through a boundless future, has through past ages been an inspiration to brightness of life, patience, perseverance and process. As a life force it has throbbed through the inertia of savage existence and quickened man to those extraordinary efforts that produced civilization. A shining pillar of cloud by day, of fire by night, the beacon of humanity is Immortality.

Long before the written Word of Revelation, men had seen its prototype in the forces of nature. Eternal life was written on the midnight skies in the constancy of the constellations, on the gracious face of earth in recurring forms of beauty in the springtime, and on the azure deeps of heaven in the daily miracle of the morning sun. And with the dream of eternity quite naturally came to be associated the idea of a physical resurrection.

The Resurrection of the Body is a doctrine dear to human hearts. Through the influence of heredity, it has become an instinctive expectation. Its prototypes still appeal to us, religious sects teach it, literature has engraven it on its pages, love and hope have enshrined it, and human beings probably have a more distinct vision of its meaning than of any strictly spiritual idea.

In ancient times, hierarchies magnified its importance till it became the most impressive element of religious belief. It was taught of old that every soul was to pass through purgatorial processes in the under world; and that the soul found worthy would eventually return to earth, perfected, to re-inhabit the old physical body, and thereafter live under more favorable conditions than in the former life. In order that the returning spirit might have as little trouble as possible in finding and occupying the body, the dead were embalmed and placed in vaults as carefully prepared as homes. This curious idea of the outcome of immortality has its present day counterpart in hierarchical opposition to cremation, and in priestly exercising and blessing of burial places of the faithful. Freemasonry does not discuss re-incarnation of the immortal spirit, except mentioning it as one of Mackey's Landmarks. What Freemasonry asserts is that the spirit is immortal.

It was also taught of old that, if, after repeated opportunities, a soul was not amenable to purgatorial improvement, it was at last annihilated by a flaming ray on the steps of the underworld. Modern priestcraft has built up a doctrinal system of punishments in the spirit world that, to be effective, would logically require a physical body. Burning brimstone and immortal spirits are not co-ordinates. Freemasonry does not speculate on the question. It teaches that men should be good and true, not through fear, but because their claim of Divine relationship makes uprightness of life a natural attitude.

While men may generally allow that the progress made in our lifetime bears some relation to our progress in eternity, priestcraft has urged that it bears an exceptional and disproportionate relation. In ancient Egypt, this idea was so successfully exploited by the priesthood that almost every act in the daily life of the people had its rigid rules established and was constantly scrutinized by the temple authorities. And national life and thought became so crystallized into unchanging, and eventually meaningless, habits and customs, that in the end it checked progress and helped to ruin the nation. In modern times, we see its imitation in the lingering imposition of the Confessional, Friday fasting, and similar petty superstitions. Freemasonry teaches that the hope of immortality should free man from superstition, and encourage him of his own free will and accord so to shape his life that it shall be fitted to be a living stone in the Temple of Life.

Ancient religious systems classed kings with the immortal gods, whose mouthpieces and privileged representatives the priesthood claimed to be. They divided the people into classes, and established a caste system with the priesthood at the head. Today, we see the reflection of this in the Divine Right of kings and the still more audacious pretensions of pontiffs. Freemasonry classes kings, priests and princes with all other men; it strips away the artificial attributes of power, wealth and caste, and declares all men equal because they are all children of the Supreme Father. This has an interesting parallel in the claim of equal civil rights in our Declaration of Independence. Both Freemasonry and our Republic are a constant protest against autocracy.

Priestcraft has declared some of the great and good of the past to be saints, beings with direct and special relations to humanity, and with special influence in Heaven. Freemasonry recognizes the debt we owe to men of the past, men who lived in less favorable times than ours, but still sought the light of knowledge, strove valiantly for progress, and endeavored in their lives to justify their claim of Divine relationship.

The aspiring spirit in men today recognizes a similar fervency in men of the past, and holds all such in esteem, not after the superstitious manner of priestcraft, but only in so far as the memory of their example may influence us also to be faithful, just and true.

On the doctrine of the Immortality of the Soul, Freemasonry represents: not a threat, but a promise; not fears, but hopes; not autocracy, but liberty.

----o----

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN --- No. 22 DEVOTED TO ORGANIZED MASONIC STUDY Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry. A. The Work of a Lodge. B. The Lodge and the Candidate. C. First Steps. D. Second Steps. E. Third Steps.

Division II. Symbolical Masonry. A. Clothing. B. Working Tools. C. Furniture. D. Architecture. E. Geometry. F. Signs. G. Words. H. Grips.

Division III. Philosophical Masonry. A. Foundations. B. Virtues. C. Ethics. D. Religious Aspect. E. The Quest. F. Mysticism. G. The Secret Doctrine.

Division IV. Legislative Masonry. A. The Grand Lodge. 1. Ancient Constitutions. 2. Codes of Law. 3. Grand Lodge Practices. 4. Relationship to Constituent Lodges. 5. Official Duties and Prerogatives. B. The Constituent Lodge. 1. Organization. 2. Qualifications of Candidates. 3. Initiation, Passing and Raising. 4. Visitation. 5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light. B. Studies of Rites--Masonry in the Making. C. Contributions to Lodge Characteristics. D. National Masonry. E. Parallel Peculiarities in Lodge Study. F. Feminine Masonry. G. Masonic Alphabets. H. Historical Manuscripts of the Craft. I. Biographical Masonry. J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not

feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

QUESTIONS ON "THE APRON."

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss. Even were but a few minutes devoted to the discussion of each of the questions given it will be seen that it would be impossible to discuss all of them in the period of time devoted to the study meeting. The wide variety of questions here given will afford individual committees an opportunity to arrange their program to suit their own fancies and also furnish additional material for a second study meeting each month if desired by the members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is open.

I Why has the apron been interpreted so variously? Give a list of the interpretations you have heard. Why is it dangerous to seek for symbolisms in the present shape and size of the apron? How long has it had its present shape and size? If the shape and size has changed from time to time is it safe to build any symbolism thereon?

II Can you give any examples of non-Masonic use of the apron not mentioned in the text? Why, do you suppose, has the apron been so widely used ? Why did the Operative Mason wear an apron? What do you imagine its material and size to have been ? If it was once of leather, why ? Why was it changed to its present material ? Why is the apron we usually wear in lodge of material different from that given to us during initiation ? What led Speculative Masons to change its material and shape? Give usual dimensions of aprons as worn in American lodges. Why are they sometimes varied for different degrees and offices ?

III What is a badge? What is the badge of a Mason? What is the difference between a badge and an emblem ? A symbol? Has the Masonic use of the apron done anything to wear down the old prejudice against manual labor? Why were men ever so prejudiced? How long has it been since the prejudice began to break down? What were the causes ? What are the labors of a Mason ? Are they of any great value to society ?

IV In what way is the apron as now used the symbol of sacrifice and innocence? Why have men so frequently thought of white as a symbol of innocence? Give examples of the early use of the color as such symbol. What is the meaning of innocence? How can a grown man be innocent? What is the Masonic meaning of innocence?

V What do you think of Brothel Crowe's argument as given in the text? Why is the lamb the symbol of sacrifice? Can you give examples from the Bible of such a meaning ? What is sacrifice? Why is sacrifice necessary? What is a Mason's sacrifice ?

What was the Golden Fleece? The Roman Eagle? Star and Garter ? Why is the apron more ancient and honorable than these ? How would it affect human society if all men accepted the Masonic meaning of toil, innocence and sacrifice?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia: Apron, p. 72.

THE BUILDER: Vol. I--The Apron (poem) p. 222; Meaning of, and Presentation of the Apron, p. 236.

Vol. II--The Master's Apron, (poem) p. 4; Symbolism of the Apron, (poem) p. 360; The Lambskin or White Leather Apron, (poem) p. 215.

Vol. III--On Presenting the Lambskin Apron, (poem) p. 8; The White Leather Apron, (poem) p. 19; The Apron, 74; The Apron Lecture, (poem) p. 128; The Apron, True Clothing of a Mason, Dec. C. C. B. p. 4.

Vol. IV--Symbolism of the Three Degrees--The Apron, p. 239; Symbolism in the Apron, this issue.

FIRST STEPS BY BRO. H.L. HAYWOOD, IOWA

PART X - THE APRON

HAVING been privileged to read a great deal of Masonic literature we may say that on no other one symbol has so much nonsense been written. It has been made to mean a thousand and one things, from the fig leaf worn by Adam and Eve to the last mathematical theory of the Fourth Dimension; and there is little to cause wonder that the intelligent have been scandalized and common men bewildered. If an interpretation can be made that steers a safe course between the folly of the learned and the fanaticism of the ignorant it will have some value, whatever may be said of its own intrinsic worth. Warned by the many who have fallen into the pit of unreason we shall be wise to walk warily and theorize carefully.

Speaking generally, and without the slightest hint of disrespect of our fellow workers in this field, it may be said that a majority of the wildest theories have been based on the shape of the Apron, a thing of comparatively recent origin and due to a mere historical accident. The body of it, as now worn, is approximately square in shape and thus has suggested the symbolism of the square, the right-angle and the cube, and all arising therefrom; its flap is triangular and this has suggested the symbolism of the

triangle, the Fortyseventh Proposition, and the pyramid; the descent of the flap over the body of the Apron has also given rise to reasonings equally ingenious. By this method of interpretation men have read into it all manner of things, the mythology of the Mysteries, the metaphysics of India, the dream-walking of the Kabala, and the Occultism of Magic. Meanwhile it has been forgotten that the Apron is a Masonic symbol and that we are to find out what it is intended to mean rather than what it may, under the stress of our lust for fancifulness, be made to mean. When the Ritual is consulted, as it always deserves to be, we find that it treats the Apron (1) as an inheritance from the past, (2) as the Badge of a Mason, (3) as the emblem of innocence and sacrifice.

1. The Apron is an inheritance from the past.

For one purpose or another, and in some form, the Apron has been used for three or four thousand years. In at least one of the Ancient Mysteries, that of Mithras, the candidate was invested with a white Apron. So also was the initiate of the Essenes, who received it during the first year of his membership in that order, and it is significant that many of the statues of Greek and Egyptian gods were so ornated, as may still be seen. Chinese secret societies, in many cases, also used it, and the Persians, at one-time, employed it as their national banner. Jewish prophets often wore Aprons, as did the early Christian candidates for baptism, and as ecclesiastical dignitaries of the present day still do. The same custom is found even among savages, for, as Brother J. G. Gibson has remarked, "wherever the religious sentiment remains-- even among the savage nations of the earth--there has been noticed the desire of the natives to wear a girdle or Apron of some kind."

From all this, however, we must not infer that our Masonic Apron has come to us from such sources, though, for all we know, the early builder may have been influenced by those ancient and universal customs. The fact seems to be that the Operative Masons used the Apron only for the practical purpose of protecting the clothing, as there was need in labor so rough. It was nothing more than one item of the workman's necessary equipment as is shown by Brother W. H. Rylands, who found an Indenture of 1685 in which a Master contracted to supply his Apprentice with "sufficient wholesome and competent meate, drink, lodging and Aprons."

II Because the Apron was so conspicuous a portion of the Operative Mason's costume, and so persistent a portion of his equipment, it was inevitable that Speculatives should have continued its use for symbolical purposes. The earliest known representatives of these, we are informed by Brother J. F. Crowe, who was one of the first of our scholars to make a thorough and scientific investigation of the subject (A.Q.C. vol. V, p. 29), "is an engraved portrait of Anthony Sayer. . . Only the upper portion is visible in the picture, but the flap is raised, and the Apron looks like a very long leathern skin. The next drawing is in the frontispiece to the Book of Constitutions, published in 1723, where a brother is represented as bringing a number of Aprons and gloves into the Lodge, the former appearing of considerable size and with long strings." In Hogarth's cartoon, "Night," drawn in 1737, the two Masonic figures, Crowe points out in another connection (See his "Things a Freemason Should Know") "have Aprons reaching to their ankles." But other plates of the same period show Aprons reaching only to the knee, thus marking the beginning of that process of shortening, and of general decrease in size and change in shape, which finally gave us the Apron of the present day; for since the garment no longer serves as a means of protection it has been found wise to fashion it in a manner more convenient to wear, nor is this inconsistent with its original Masonic significance. It is this fact, as I have already suggested, that has made the present form of the Apron a result of circumstances, and proves how groundless are interpretations founded on its shape.

According to Blue Lodge usages in the United States the Apron must be of unspotted lambskin, 14 to 16 inches in width, 12 to 14 inches in depth, with a flap descending from the top some 3 or 4 inches. The Grand Lodge of England now specifies such an Apron as this for the First Degree, but requires the Apron of the Second Degree to have two sky-blue rosettes at the bottom, and that of the Third Degree to have in addition to that a sky-blue lining and edging not more than two inches deep, "and an additional rosette on the fall or flap, and silver tassels." Grand officers are permitted to use other ornaments, gold embroidery, and, in some cases, crimson edgings. All the evidence goes to show that these ornate Aprons are of recent origin. The Apron should always be worn outside the coat.

2. The Badge of a Mason.

"The thick-tanned hide, girt around him with throngs, wherein the Builder builds, and at evening sticks his trowel," was so conspicuous a portion of the costume of the

Operative Mason that it became associated with him in the public mind, and thus gradually evolved into his badge; for a badge is some mark voluntarily assumed as the result of established custom whereby one's work, or station, or school of opinion, may be signified.

Of what is the Mason's badge a mark ? Surely its history permits but one answer to this--it is the mark of honorable and conscientious labor, the labor that is devoted to creating, to constructing rather than to destroying or demolishing. As such, the Mason's Apron is itself a symbol of a profound change in the attitude of society toward work, for the labor of hand and brain, once despised by the great of the earth, is rapidly becoming the one badge of an honorable life. If men were once proud to wear a sword, while leaving the tasks of life to slaves and menials, if they once sought titles and coats of arms as emblems of distinction, they are now, figuratively speaking, eager to wear the Apron, for the Knight of the present day would rather save life than take it, and prefers, a thousand times over, the glory of achievement to the glory of title or name. Truly, the rank has become the guinea's stamp, and a man's a man for a' that, especially if he be a man that can do; and the real modern king, as Carlyle was always contending, is "the man who can."

If this is the message of the Apron, none has a better right to wear it than a Mason, if he be a real member of the Craft, for he is a knight of labor if ever there was one. Not all labor deals with things. There is a labor of the mind, and of the spirit, more arduous, often, and more difficult, than any labor of the hands. He who dedicates himself to the cleaning of the Augean stables of the world, to the clearing away of the rubbish that litters the paths of life, to the fashioning of building stones in the confused quarries of mankind, is entitled, more than any man, to wear the badge of toil!

IV

3. An Emblem of Innocence and Sacrifice.

When the Candidate is invested with the garment he is told that it is an emblem of innocence. It is doubtful if Operative Lodges ever used it for such a symbolic purpose, though they may have done so in the Seventeenth Century, after Speculatives began to be received in greater numbers. The evidence indicates that it was after the Grand Lodge era, and in consequence of the rule that the Apron should be of white lambskin, that Masons began to see in its color an emblem of innocence and in its texture a suggestion of sacrifice.

In so doing they fell into line with ancient practices for of old, white "has been esteemed an emblem of innocence and purity." Among the Romans an accused person would sometimes put on a garment of white to attest his innocence, white being, as Cicero phrased it, "most acceptable to the gods." The candidate in the Mysteries and among the Essenes were similarly invested, and it has the same meaning of purity and innocence in the Bible which promises that though our sins be as scarlet they shall be white as snow. In the early Christian church the young catechumen (or convert) robed himself in white in token of his abandonment of the world and his determination to lead a blameless life. But there is no need to multiply instances for each of us feels by instinct that white is the natural symbol of innocence.

Now it happens that "innocence" comes from a word meaning "to do no hurt" and this may well be taken as its Masonic definition, for it is evident that no grown man can be innocent in the sense that a child is, which really means an ignorance of evil. The innocence of a Mason is his gentleness, his chivalrous determination to do no moral evil to any person, man, or woman, or babe; his patient forbearance of the crudeness and ignorance of men, his charitable forgiveness of his brethren when they wilfully or unconsciously do him evil; his dedication to a spiritual knighthood in behalf of the values and virtues of humanity by which alone man rises above the brute, and the world is carried forward on the upward way.

V It is in token of its texture--lambskin--that we find in the Apron the further significance of sacrifice, and this also, it seems, is a symbolism developed since 1700. It has been generally believed until recently that the Operatives used only leather Aprons, and this was doubtless the case in early days, but Crowe has shown that many of the oldest Lodge records evidence a use of linen as well. "In the old Lodge of Melrose," he writes, "dating back to the Seventeenth Century, the Aprons have always been of linen, and the same rule obtained in 'Mary's Chapel' No. 1, Edinburgh, the

oldest Lodge in the world; whilst Brother James Smith, in his history of the old Dumfries Lodge, writes, 'on inspecting the box of Lodge 53, there was only one Apron of kid or leather, the rest being of linen!' As these Lodges are of greater antiquity than any in England, I think a fair case is made out for linen, versus leather, originally."

It can not be said, however, that Brother Crowe has entirely made out his case, for other authorities contend that the builders who necessarily handled rough stone and heavy timbers must have needed a more substantial fabric than linen or cotton. But in any event, the Fraternity has been using leather Aprons for these two centuries, though cotton cloth is generally substituted for ordinary lodge purposes, and it is in no sense far-fetched to see in the lambskin a hint of that sacrifice of which the lamb has so long been an emblem.

But what do we mean by sacrifice? To answer this fully would lead us far afield into ethics and theology, but for our present purpose, we may say that the Mason's sacrifice is the cheerful surrender of all that is in him which is un-Masonic. If he has been too proud to meet others on the level he must yield up his meanness; if he has been guilty of corrupting habits they must be abandoned, else his wearing of the Apron be a fraud and a sham.

Carrying with it so rich a freightage of symbolism the Apron may justly be considered "more ancient than the Golden Fleece or Roman Eagle, more honorable than the Star and Garter," for these badges were too often nothing more than devices of flattery and the insignia of an empty name. The Golden Fleece was an Order of Knighthood founded by Philip, Duke of Burgundy on the occasion of his marriage to the Infanta Isabella of Portugal in 1429 or 1430. It used a Golden Ram for its badge and the motto inscribed on its jewel was "wealth, not servile labor!" The Romans of old bore an eagle on their banners to symbolize magnanimity, fortitude, swiftness and courage. The Order of the Star originated in France in 1350, being founded by John II in imitation of the Order of the Garter; of the last named Order it is difficult to speak, as its origin is clothed in so much obscurity that historians differ, but it was as essentially aristocratic as any of the others. In every case, the emblem was a token of aristocratic idleness and aloofness, the opposite of that symbolized by the Apron; and the superiority of the latter over the former is too obvious for comment.

SYMBOLISM IN THE APRON

BY BRO. J. GEORGE GIBSON, ENGLAND

THE clothing of the Freemason is not introduced for the purpose of impressing "profanes", since it is almost entirely absent when the public is present. It is in the lodge functions alone that its use is compulsory, and the wearing of each article of Masonic clothing is but a memorial and a present signification of the Faith of a Mason. It is not only interesting, but it is essential to the effective life that the full significance of the apron should be realized by every Entered Apprentice, and remembered by those who from degree to degree go forward and upward to excellency and attainment.

For the institution of Modern Freemasonry in England we look to the seventeenth century; but for its origin and causation we may go back beyond Rosicrucianism and Essenism to the practice of the ancients of every age of worshippers. And, however far we travel we still find traces of the white lambskin apron as the clothing of Masonic novices. There must always have been some special significance connected with its use, and with the colour also, as well as in its use. Indeed, it is upon these three lines of material, of colour, and of user, that we must seek for light as to the full sense of its presentment to assembled brethren.

Attached to the idea of user are suggestions both of labour and of religion. From the earliest age of Noachidae there have been signs that labour and productive energy were, and would ever remain, honoured by the highest distinction--because of their operative values. The Jewish, Persian and Egyptian dignitaries wore aprons to indicate their high rank. The royal standard of Persia, that land of fire worshippers, was originally an apron. And in the Ancient Mysteries of the Persian Mithras novices were clothed with white aprons, as also were others. And today certain dignitaries of chul ches are found wearing the apron, though of a sombre colour. In fact, Masonry appears through all ages to have been incorporated with the particular religions of each nation, and was to that body what religion is to theology.

Realizing that the builder is the true King of Man, the clothing of the operative builder was adopted by the speculative Freemason in the earliest age as the symbol of the priestly and teaching class. Nothing could so signify ability as could the dress of a workman, of a powerful operative of a builder of temples. And the consensus of today's millions approve the ancient dictum of the Sacred Law. Work is that which tells; and the clothing of a toiler is honourable above all other.

The colour of a Mason's apron should be white. This is the colour of light, the color that reflects most light, the clean colour which shows stains most plainly. It was the colour worn by the Israelitish Levite, and by the later Essenes, by the Roman sacrificing priests, and by the Druid votaries of the highest degrees. The candidate for the Ancient Mysteries was clad in spotless white, and among Christian churches the officiating clergyman chiefly wears white while engaged in the sacred office.

White is the emblem of purity: and the Apocalyptic Seer, seeking to describe a Divine Justice as absolutely pure, tells us of the "great white throne of God", and of the purified as wearing robes of pure white. Is this not manifestly the reason why the Masonic novice is clothed with a pure white apron ? Some Christian ministers clothe the candidates for baptism in white. Freemasonry receives her children to the white garb of purity. The Entered Apprentice has turned his back upon the "profane" world; and, when he passes the Tyler he is Masonically clad in purity and open to the impressions of Masonic life.

But, pure as the white light is, it is a composed colour. It contains all the colours and is the perfected blend of coloured lights. The Druid perhaps saw this when he made the last degree the white degree; and perhaps also the Roman priest knew this when in the supreme duty of his office he wore white in which to sacrifice. Certainly the Freemason acts wisely when he retains the white apron for the Entered Apprentice, since whatever that novice may become is already and only assured in the purity of his soul and desire as he takes the first Masonic steps.

Then the Masonic apron must be of simple lambskin. Not of cloth of gold, nor of rich silk, nor of a splendid texture of any kind. the lamb is the emblem of innocence, and of innocence sacrificed. All progress involves sacrifice and blood. If man would rise he must bleed somehow, or someone must. Primeval man's very raiment was the skin of slaughtered animals. Advance in civilization involves a victim; and the making of a Mason means a recognition of the cost of light and labour. In the highest degrees there are changes in form or in ornament. Perhaps the lambskin may be almost hidden under the red and blue of the Royal Arch, or by the jewels of rank and office: but the lambskin is there all the time, and a Masonic apron can be made properly of no other material. He who wears this is made conscious that as Cain built Enoch out of his loss and pain, so all Masons are compelled to prepare for the time when hard things are to be done, sore things to be endured, and fortitude to be cultivated. Masonry is not a mummery but a life; and the clothing of a Mason is that fit for his labour and suggestive of his duty.

And, lastly, the use of the lambskin apron symbolizes the great object of Freemasonry, the building of a Human Temple to the Great Architect of Heaven and earth. True, the blue strip of the craft colour tells the virtue of Masonic brotherhood and trust, as well as the love which is over all and in all. But the ordinary white lambskin apron is much more eloquent could we realize all that it means.

I see a massive pile of Masonry before me in the ages long gone past. There are turban and bare heads, men of ranks and of all nations, fiery drabs and dark browed Gibeonites, active Tyrians and heavy limbed fellaheen from the banks of the river of Egypt. Some are but unskilled labourers; but many thousands wear the Mason's lambskin apron, and carry the tools of their calling. They are come from all lands to build a House for Jehovah, Solomon's God: and from the call to labour to the call off to refreshment they are hard at work. One is reducing the mighty blocks to shape, another is carefully squaring and smoothing the surface and making the even bed, another is carving thefacade stones in chaste designs and obeying each command conveyed in the plans of the designers.

The scene changes. A weeping crowd of returned exiles cast off their garments and clear the level of the ancient ruins. These men also wear the apron of white ambskin. They have sacrificed and suffered, and suffer now. The same process and order and persistence. Again in scattered bands men gather upon the site of some Monastely,

some fortress, some Cathedral, some Palace of Justice. There is the same white lambskin apron. There is the same obedience to the Master and there is the same loyalty to the Volume of the Sacred Law. The lambskin apron is the symbol of labour, of sacrifice, of construction, of obedience to design, of service to one's brothers, and of educative process ever going on.

We do not today stand alongside the rude mason's bench and with gavel and chisel dress huge blocks of hardest stone. But we stand before a delicately adjusted masterpiece which we must finish, or fail in our lives. The world is our workshop; the tools of a mason are in our hands, and the apron is both speculative and operative in suggestion. We are called to cultivate character, to deepen human sympathy, to draw closer the chords of brotherly love, and to prepare ourselves by discipline for each post as the great Grand Master shall appoint us. We have before us imperfect Human Society which must be saved by progress, and established by the inspiration of a Humanity which includes, but is greater than patriotism. The reminder of the Mason's apron ought to inspire us to a nobler consecration and a more human interest and service. We must wear it, in lodge, until we are called of labour, and the hour of our Eternal Rest is come, and the voice of the Great Warden calls us home.

----o----

THE HIDDEN TRUTHS OF MASONRY

The work is so full of cunningly hidden suggestions of immortal truths that one is almost inclined at times to claim for it inspiration. It is becoming generally acknowledged among believers in a Deity that all life is a manifestation--or perhaps it had better be called an outpouring--of the presence and spirit of God. That all life owes its origin to Him, and at extinction, returns-- as the waters return from the sea--to its original source. Moses, or the original author of the account of the creation, did not deal in metaphor when he said "the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." What is more expressive of life than "breath"; or of death than its absence ?

Thus Masonry declares: "Then shall the dust return to the earth as it was, and the spirit shall return unto God who gave it." It draws a striking illustration from the acacia which reminds us of that immortal principle which survives the grave and bears the nearest affinity to that Supreme Intelligence which permeates all animate nature and which can never die.

If our ears are only attuned to these melodies they sound at every stroke of the gavel and every opening and closing of the lodge. "Familiarity doth breed contempt." We should rather cultivate an ear to hear like those employed in vast machine shops, who can recognize the fall of a pin, because the ear recognizes the pitch of the diminishing seventh.

--Rob Morris Bulletin.

----o----

MILITARY LODGES

BY BRO. DR. G. ALFRED LAWRENCE, NEW YORK

PART II

In the British Colonial Possessions in America Military Lodges took an important part in the diffusion and propagation of Masonry.

Captain Alexander (Fourth Lord Colville) of the British Navy, initiated by Lord Cornwallis in 1749 at Halifax, was elected in the following year Master of the "2nd

Lodge at Boston" and which he represented at every meeting of the Provincial Grand Lodge until his appointment as Deputy Grand Master of North America in 1752. He was present at the capture of Louisburg in 1758, served in the expedition against Quebec in 1759 and in command of the fleet at the recapture of Newfoundland in 1762, after which he was promoted to Rear-Admiral of the White.

At Louisburg the 1st, 15th, 17th, 22nd, 28th, 35th, 40th, 45th, 7th, 48th and 58th Foot, two battalions of 60th (Royal Amerans) and Fraser's Highlanders (78th) were engaged and six of these were known to have had lodges attached to them--the 1st, 15th, 17th, 35th, 47th and 48th. This does not mean that the other Regiments did not also have lodges in 1758 as it was not uncommon for lodges to exist in Regiments without being included in the "official lists." It is known that by the commencement of the Revolutionary War all thirteen of the above Regiments had lodges attached to them--the 28th having received an Irish warrant in 1734, but lapsed in 1758 as a new lodge under a Provisional Charter was formed in the Regiment by Col. Richard Gridley in this year (1758); the 40th received a "constitution" in 1759; the 78th in 1760; the 60th in 1764; the 45th in 1766; and both the 22nd and 58th in 1769.

There were at least six registered lodges accompanying the British land forces in the expedition against Quebec (and probably others not on the official lists) as it was a common practice to "congregate all Free and Accepted Masons" on such occasions and "forming them into one or more lodges" in the Masonic jurisdiction of North America.

Military Lodges were thus known to have been established at Lake George and Crown Point in addition to Louisburg and in 1759 after the capitulation of Quebec the eight or nine "warranted" lodges of the Regiments assembled and elected an acting Grand Master. The following year (1760) on St. John's Day, June 24th, Col. Sir Simon Fraser of the 78th Foot was elected to preside over the Canadian lodges. It is interesting to note that Thomas Dunckerley, gunner of the Vanguard, through whom a lodge was established on board the Vanguard, on his official warrant from the Grand Lodge of England to inspect into the state of the Craft wherever he might be "honoured them with his approbation of their conduct and installed Bro. Fraser in his high office." Such roving commissions to seafaring brethren to exercise the functions of a Provincial Grand Master, when no other Provincial covers the territory, had also been given before and after this period. Brother Dunckerly was present at both the

reduction of Louisburg and the capitulation of Quebec and later on, returning to Quebec with other vessels prevented the retaking of this latter city. He had the Masonic distinction of establishing the first "Sea Lodge" as above mentioned on the Vanguard and when he was later transferred to the Prince he established a second "Sea Lodge" (on board this latter vessel) on May 22nd, 1762. This lodge was designated "No. 279," and upon Dunckerly's later transfer to the Gaudeloupe he evidently transferred No. 279 to the same as it is recorded that the latter was "held on board the Guadeloupe." Later these sea lodges were established by Dunckerly on land-- that of the Vanguard becoming the "London No. 108" and that on the Prince and later the Guadelope becoming the "Royal Somerset House and Inverness No. 4." A third Sea lodge was established in 1768 "On Board His Majesty's Ship Canceaux at Quebec" and struck off the roll in 1792 for not having paid for its constitution or returned any list of members. No other Sea lodges were constituted by the Grand Lodge of England but a petition was received for "Naval Kilwinning" to be held on board H.M. Ship Ardent from Lieutenant Crawford and other naval officers in 1810. The Grand Lodge of Scotland, however, after consulting with sister jurisdictions "notwithstanding the respectable station of the applicants felt itself constrained to refuse."

Referring back to the situation at Quebec, the first Military Lodge coming into existence there was "St. Andrews," established October 20th, 1760, in the 78th Highlanders by the above mentioned Sir Simon Fraser, Colonel of the Regiment and Provisional Grand Master. Other lodges were soon organized in addition to the various sojourning lodges already in existence among the troops from the British Isles--the "Ancients" becoming stronger as time passed but the "Moderns" held their own among the Colonies that later became the United States. This struggle for successful supremacy of the "Ancients" was largely due to Army Lodges established under their jurisdiction, especially at Boston in 1768 and New York in 1781-2 (the British having occupied the latter city in 1776 and introduced "Ancient" Masonry into the State.)

Col. Richard Gridley, who distinguished himself at both the siege of Louisburg and Quebec, later planned the work for the British and was wounded at the Battle of Bunker Hill and here also the celebrated Lord Rawdon (afterwards Second Earl of Moira) fought against the American forces and in which engagement Major General Joseph Warren was killed. All three of these soldiers were prominent and brilliant Masons. For a long time it was believed that Gen. George Washington was made a Mason in the "Lodge of Social and Military Virtues" in the 46th Foot (holding warrant

No. 277 from the Grand Lodge of Ireland granted in 1752) as the Bible is preserved in the officer's mess with this inscription "On this Sacred Volume Washington received a degree of Masonry." It was twice taken by the enemy and both times returned to the regiment" "with all the honors of war." The first instance was when their Masonic chest fell into the hands of the Americans and Washington ordered a guard of honor to return the same with other articles of value belonging to the 46th Foot. Later at Dominica this same 46th Foot was attacked by a French force and again lost its Masonic chest and the latter was taken on board their fleet without knowledge of its contents. Three years later the French government at the earnest request of the officers who had commanded the expedition returned the chest with several complimentary presents. In 1816 this same lodge was at work in the same Regiment at Sydney, Australia, and in 1817 on the coast of Coromandel, India, and at the latter place obtained a local charter, No. 7. After 1822 when marching from Cannanore to Hyderabad various members died and others invalided and the lodge chest forgotten. It was accidentally rediscovered in 1829 by Capt. Lacey, a Mason, who brought the chest back to England in 1833. Its Irish warrant was renewed in 1834 at which time there was but one member who had originally been connected with the lodge. In 1847 its Regimental or Travelling warrant was returned to the Grand Lodge of Ireland. Two days later a new warrant of a Military, though stationary character, with the same number was issued making it a permanent Garrison lodge situated at Montreal. In 1855 this No. 227 joined the Grand Lodge of Canada receiving a civil warrant and two years later the name was changed to "Lodge of Antiquity," "to take precedence of all numbered lodges." In 1869 a Grand Lodge was established for the Province of Quebec and "Antiquity" was the first lodge placed on its roll and the two next on the list were "Albion" and "St. John's" formerly in the Royal Artillery. This "Lodge of Antiquity" is now No. 1, Quebec, and observes with great ceremony its "Military Night" at which large numbers of officers and volunteers appear in uniform.

Another instance of Military Masonic courtesy was that in which the Constitution of "Unity Lodge No. 18" in the 17th British Regiment fell into the hands of the Americans and on July 23rd, 1779, it was returned accompanied by a very courteous and fraternal note from Gen. Samuel H. Parsons. This lodge was originally chartered by the Grand Lodge of Scotland as No. 168 in 1771, landed at Boston the same year and removed to Philadelphia in 1777. While here (although still on the Scottish roll and remaining on same until 1816) it accepted a warrant from the Provincial Grand Lodge of Pennsylvania under the "Ancients" with local number "18." This same Gen. Parsons founded and was treasurer of "American Union" a Military Lodge in the American forces during the Revolutionary War and warranted by Col. (afterwards General) Richard Gridley, Deputy Provincial Grand Master of Massachusetts under

the "Moderns." In April 1776 the members of Unity Lodge No. 18 were on duty with their Regiment in New York State and an application for confirmation of their warrant was denied. A new one, however, was granted with title "Military Union No. 1." This long-continued rivalry between "Ancients" and "Moderns" practically disappeared as a result of the influence of Military Lodges during the Revolutionary War. Many of these Regimental lodges became stationary lodges in both the United States and Canada. An instance of this is a still existing lodge, "Zion No. 1," originally constituted in the 60th Foot in 1764 when this Regiment was stationed at Detroit, Mich., by the "Moderns." In 1794 at the instance of another Army lodge (Now "Albion, No. 2") at Quebec it went over to the "Ancients" becoming "Zion Lodge No. 10" on the Provincial roll of Lower Canada. In 1806 the Quebec warrant was surrendered and a new one, No. 62, obtained from the Grand Lodge of New York. In 1819 it became No. 3 and in 1826 united in the formation of the Grand Lodge of Michigan under which Grand Body this old "Traveling Lodge" now holds first place under the original title "Zion No. 1."

In the prolonged struggle between Great Britain and France from 1793 to 1815 there was much activity in the various Military Lodges in the many Regiments engaged on both sides. Not infrequently Regiments lost their warrants or paraphernalia and in some instances duplicate warrants were issued as in the case of Irish warrant No. 441 in the 38th Foot in August 1795 owing to the original having been taken by the French. Both the warrant (granted in September 1795 by the Grand Lodge of Ireland) and Masonic chest of No. 570 of the 5th Dragoons were also captured by the French and a duplicate warrant was also granted in this instance. In February 1798 the Ancients established a Military Lodge in the 11th Foot at Norwich and when the members of this entire Regiment became prisoners of war in Flanders in May 1798 (and not exchanged until 1799) they probably met Masonically during this period as the custom of meeting as Masons has always prevailed to a very large extent among prisoners of war, and this lodge was still in existence in 1807. "No. 441" in the 38th Foot frequently conferred the Higher Degrees (as was the Irish practice) under the warrant of the first three degrees. This lodge upon resuming working of the Royal Arch Degree in 1822 and upon inquiry received the following reply: "There are not any warrants issued by the Grand Lodge of Ireland other than that you hold; it has therefore always been the practice of Irish Lodges to confer the Higher Degrees under that authority."

A Regimental lodge (No. 183) established by the "Ancients" in February 1803 in the 9th Foot lost their archives when the transport Ariadne on which the First Battalion

had embarked went down off the coast of France near Calais and the staff officers and two hundred and sixty-two soldiers were made prisoners of war and resumed their Masonic labours at Valenciennes. The proceedings of this "Captive Lodge" extended from January 30th, 1806 to January 25th, 1814. On January 25th, 1814, the brethren dispersed and the "Ark" was taken from Riom in the province of Auvergne and returned to England in charge of one of the brethren and the lodge ceased to exist shortly thereafter.

The 96th Foot received warrant No. 170 from the "Ancients" in 1804 and the following memorandum by the Grand Secretary appears: "6th January 1809; Warr. No. 170, Box and Furniture lost at St. Croix. Members all lost or dead or disposed of but Bro. Geo. Baxter, Quartermaster." During this period the 42nd Foot not only had an Irish Lodge ("Hibernia, No. 42") actively at work but also a Scottish Lodge (St. Andrew, No. 310). It may be mentioned here that during the Peninsular War (18081814) Irish Lodge "No. 557" in the 6th Dragoon Guards lost its chest containing the lodge furniture, warrant and jewels, during an engagement and a French officer directed its return to the English Regiment under a flag of truce and a guard of honor.

After the Battle of Waterloo the British Army was reduced to a peace footing and many Military Lodges passed out of existence or became stationary--among the latter "Virginia Lodge" at Halifax, now No. 3 on the roll of Nova Scotia; "Union Waterloo" at Kent; "St. Johns" at Gibraltar; "Humility with Fortitude" and "Courage with Humanity" at Calcutta and "Orion in the West" at Poona (the latter three formerly in the Royal Bengal and Bombay Artillery); and "Amphioxus Lodge" originally in the Royal Marines and becoming stationary at the inland town of Heckmondwike, Yorkshire. "Royal York Lodge of Perseverance" was first established as a stationary lodge at London in 1776, became a Military Lodge in 1793 in the Coldstream Guards, and in 1821 again resumed its stationary character.

"Mount Olive Lodge" in the 67th Foot was transferred to the Royal Regiment of Cornish Miners in 1807 and afterwards exchanged its military warrant for a civil warrant and is now the "Lodge of Fortitude" at Truro, and "Euphrates" at London, "Unanimity" at Preston, and "One and All" at Bodmin, were originally held in the West London, Third Lancashire and First Cornwall Militia respectively. "St. Cuthberts" in the Durham Militia, with a Scottish warrant, continued its Military character until the Regiment was disembodied in 1813. It then continued under the

same warrant as a stationary lodge, meeting at Bernard Castle. In 1825 it applied for and received an English warrant. In 1836 it applied for its original Scottish warrant but was refused. "Shakespeare Lodge," Warwick was originally a stationary lodge at Norwich. In 1796 its members sold their furniture to some brethren in the Warwickshire Militia and made them a present of their Constitution and the latter designated it "Shakespeare Lodge." On the removal of this Regiment in 1795, the lodge accompanied it and five years later was brought to Warwick. The next year the battalion was again ordered into service but the lodge remained at Warwick. The Regiment returned in 1805 but three years later was ordered to be quartered at Sunderland. The lodge, however, passed a resolution that it should be made stationary at Warwick. A protest was made by the members at Sunderland but the Grand Lodge decided in favor of the majority at Warwick, so that Shakespeare Lodge was removed from the Warwickshire Militia to the guardianship of non-military brethren at Warwick.

A custom sprang up among Scottish lodges of issuing commissions, or as afterwards termed, dispensations, "which led to great evil of brethren traversing country and obtaining membership for their own lodges to the detriment of those locally situated." This practice of forming branch lodges by "dispensation" became very popular in Ayrshire, and one such branch remained in active operation for eight years in the County Militia, the Mother lodge being "Renfrew St. Paul." It was usual on the part of the lodge granting such dispensations to exact one-half the amount received as entrance fees but this was subject to modifications as instanced by the above mentioned Mother lodge "from a wish to indulge her brethren in the Ayrshire Militia" asked "no more than 3s. for each entrant, 2s. 9d. of which was to be retained to defray any necessary expenses." This practice was also carried out by an Irish lodge whose dispensation was granted by Mother Kilwinning.

In 1813 fifty Regimental lodges were carried over by the Union of the two English Grand Lodges--forty-four working under "Ancient" warrants to six under "Modern" warrants and the proportion of Military to civil lodges was about one in twelve in 1878 this became one in three hundred and by 1899 the proportion was one in eleven hundred.

The early Military Lodges largely originated in the rank and file and later extended to the officers and towards the end of the eighteenth century it became increasingly

customary to have lodges in Regiments exclusively confined to officers. The first "Officer's Lodge" (of which there is any known record) was established by the Grand Lodge of Ireland in the 32nd Foot with warrant No. 617 issued in 1783 and subsequently "erased for neglect" between 1785 and 1792. Before, during and after this period there was a Scottish Lodge No. 73 "presumably the resort of non-commissioned officers and privates," in this same battalion. Charter No. 274 for "Orange Lodge" was granted to officers of the 51st Regiment in 1801 by the Grand Lodge of Scotland--there being at the same time two other lodges in the corps, both of the same name, and one under Irish and the other under "Ancient" warrant and both of the latter bearing, singular to relate, the number 94. From the year 1815 the practice of admitting private soldiers, except as serving brethren, was absolutely forbidden by the Grand Lodge of England and while there was no actual law on the subject by the Grand Lodge of Ireland there is every reason to believe that from about the same date the regulations of all Military lodges--regimental or garrison-- have contained a clause to a similar effect. Subsequent to the Union of 1813 this practice of commissioned officers meeting as brethren without the companionship of the lower ranks obtained a great vogue and there were "Officer's Lodges" in Bengal, Madras and Bombay. In 1815 the Grand Lodge of England promulgated a law forbidding the admission of civilians into Military Lodges and which was probably observed by the Regiments on home service but by those abroad, especially in the East, it was for many years totally disregarded. The "Lodge of Hope" at Poona was formed by civilian members of "Orion in the West" in the Bombay Artillery in 1825 and in the same year "Humanity with Courage" (an offshoot of "Courage and Humanity," Bengal Artillery) was so flourishing at Penang in the Malay Peninsula that every civilian of respectability was ranged beneath its banner. Also "Union Lodge" in the 14th Foot, then stationed at Meerut, returned as a member A. J. Colvin, Judge and Magistrate, in 1826.

The Irish practice only curtailed the freedom of their Military lodges when prejudicial to the interest of their stationary lodges and enabled the former on several occasions to be the means of establishing local (or civil) lodges on continents or islands where Regiments to which they were attached happened to be sent on duty. The 1st Royals (as previously stated) constituted a new stationary lodge at Albany, New York, in 1759 and many were formed by the 39th Foot in Hindostan at a still earlier period. In 1857 the 4th or King's Own while serving at Mauritius initiated twenty-eight gentlemen of Port Louis into their Regimental lodge and in 1858, prior to leaving the island, the brethren of the Military lodge installed the officers of the civil lodge (consisting of nineteen members of the parent body who remained in the Mauritius). In the same way the "Lodge of Yokohama," the earliest in Japan, was an offshoot of the "Sphinx Lodge" in the 2nd battalion of the 20th Foot which initiated sufficient

numbers of civilian members to enable the work of Masonry to be carried on at the departure of the Regiment from that country in 1866.

Military Lodges were also formed in Volunteer Regiments and two of the most famous were the "Edinburgh Defensive Band" erected in 1782 and the "First Volunteer Lodge of Ireland" in 1783. The former was raised towards the close of the American War of Independence and about fifty of its members, in anticipation of its being disbanded, formed a lodge of the same name under the Mastership of its Colonel. Lodges existing at the present time in the Volunteer forces both in the British Isles and its colonies, are very numerous--among them the "Fitzroy" in the Honorable Artillery Company of London.

The list of lodges in garrison towns or fortified places which are or were of a Military, though stationary, character are many and among the prominent lodges in this class may be mentioned "Friendship" and "Inhabitants" lodges at Gibraltar; "St. John and St. Paul" at Malta; "Pythagoras" at Corfu and others in the West Indies, Australasia, North and South Africa, the Far East and the Dominion of Canada.

It is interesting to note the outgrowth from this Military lodge system of a large number of "Class Lodges"--University, Authors, Lawyers, Physicians and members of many other professions and callings. Among such class lodges in London of a Military or Naval character are the "Navy," "Household Brigade," (of both which the Prince of Wales, Admiral of the Fleet and Field Marshal was first Master); "Nil Sine Labore" (Army Service Corps); "Army and Navy" (chiefly non-commissioned officers in Household Cavalry and Brigade of Guards); and "Ubique" (Royal Artillery). The "Aldershot Army and Navy" and "Camp" Lodges are examples of similar associations in the province (and county) of Hampshire.

The custom of prisoners of war, who were Masons, congregating in lodges in all the countries of Europe during the many wars of the past two hundred years resulted in many interesting events. In some instances they were permitted to visit regular lodges and even admitted to membership. It is related that many of the French officers interned at Brandon in 1746-47 were admitted members of the "Ancient Boyne Lodge" in that Irish town and other French captives were recipients of fraternal

kindness at Leeds in 1761, Kelso in 1810 and at Selkirk--where twenty-three of their number were enrolled as honorary members of the "Lodge of St. John" in 1812. Prisoners of war at Basingstoke in 1756 "finding themselves a competent number" formed a lodge making due submission to the (older) Grand Lodge of England and a warrant placed at their disposal but owing to pecuniary reasons they were obliged to decline. In 1758 part of these captives were removed to Petersfield and formed a second lodge and again made "due submission" to the Grand Lodge. The latter took no notice of same and these French brethren, taking silence for approval "continued working and making Masons until middle of 1759." A further change of quarters of some of these prisoners resulted in the formation of a third lodge at Leeds, which still existed in 1761. In 1762 "a constitution or warrant" was granted by the Grand Lodge of York to similar captives "on their parole," to hold a lodge at the "Punch Bowl" in that city, "prohibiting them nevertheless from making anyone a brother who shall be a subject of Great Britain or Ireland." In Scotland French prisoners of war also held lodges of their own--one of which, "St. John of Benevolence," was constituted by leave and warrant of the Lodge of Melrose. Another lodge must have met, if not by direct at least by tacit permission of "St. Johns" Selkirk, as the minutes of the latter state that "the prisoners held a lodge from time to time, the proceedings of which were conducted by themselves in their own language." A similar lodge under the Grand Orient of Marseilles was established at Malta after its occupation by the British. This afterwards shifted its allegiance and became "Les Amis en Captivite" on the English roll but its life was a short one and it disappeared without ever having made any return to the Grand Lodge. Considerable sums were voted on various occasions by both the Grand Lodge of England and that of Scotland for the relief of French prisoners of war confined in Great Britain. During the Crimean War the "Lodge of Integrity" which accompanied the 14th Foot to the Crimea, continued to work during the war in the depth of winter and many distinguished officers were initiated in this lodge amidst the booming of guns--amongst them being Lord Eustace Browniow Cecil who was initiated in the camp before Sebastopol, May 24th, 1855.

(To be continued)

----o----

EDITORIAL

The following letter was mailed to every Grand Master in the United States after a meeting of the Grand Master of Iowa's Advisory Council, held at Anamosa on the evening of October 2nd, at which the contents of the letter were approved and the following sums appropriated from the War Fund of the Grand Lodge of Iowa and immediately cabled to the respective organizations.

Grand Lodge of France, for the relief of Mason prisoners of War in Germany $2,000.00

International Bureau of Masonic Affairs, Switzerland, to assist in its work of locating missing soldiers $1,000.00

Masonic Club, Saint Nazaire, France $500.00

Heather Still Masonic Club, A. E. F., France $500.00

-Editor

HAS MASONRY A DUTY IN THE WAR?

ONE GRAND MASTER'S OPINION

GRAND LODGE OF IOWA, A. F. & A. M.

GEO. L. SCHOONOVER

GRAND MASTER OF MASONS IN IOWA

ANAMOSA. IOWA, OCT. 3, 1918

To All Grand Masters in the United States.

My Dear Brother Grand Master:

There are times when a problem weighs so heavily upon a man's conscience that he cannot sleep nights. This is not a good thing for the health. The only antidote offered by science for a case like that is that he unburden himself, fully, freely and frankly to some friend in whom he can trust. Such an hour of confession is akin to prayer. I cannot personally understand why, when a problem of this kind is discussed between two earnest, thoughtful men, it is not a prayer. For surely God is present upon such an occasion; and if He be the loving Father we picture Him in Masonry, He will give an ear to such a problem, presented in a reverent way.

It seems to me that there is a problem which you and I ought to be considering in just such a way as I have outlined. I cannot believe that we have considered it as carefully as it merits. Had we done so, I feel that we would long since have gotten together in this reverent way which I have tried to describe, to survey it from every possible angle.

In approaching it, I do so with a feeling of trepidation. Like many another problem which it becomes ours to deal with, to have a difference of opinion is by no means to imply bad faith to either party. Scattered as we Grand Masters are, in forty-nine different parts of the United States, surrounded by an infinite variety of conditions, and our minds occupied by the details of everyday duties in our respective offices, it is not at all strange that we may have not seen all sides of it. In looking at a diamond we see but a few of its facets; and it is not to be wondered at that we have a large divergence of opinion as to its brilliancy.

In order to present my own ideas upon this problem, I wish to come to you as if we were closeted together, alone, under conditions of friendship and mutual esteem which would permit of the fullest and frankest expression. If in doing so I turn the searchlight of study into the very innermost depths of my own soul, please do not accuse me of egotism. I make no disclaimers other than that. My friends who know me, over the

United States, will have to acquit me of that feeling or of that attitude. It is not that which impels me, but a deep-seated conviction, which has grown with the months since we as a nation have entered into this terrible war, that I am not doing my duty as a Mason. The action of the Grand Lodge of Iowa in elevating me to the highest position within its gift does not rob me of my right to think. What it has done is to impress upon me a thousand-fold the fact that the measure of the honor which that position brings to me is the measure of service to our Craft which I bring to it,and no more. And this deep-seated conviction that I am falling short of my bounden duty to give to Masonry the best that is in me, challenges that conception of the position which I hold in Iowa. I must speak. To speak elsewhere than to my confreres who hold, or have held, the same position in this and other Grand Lodges, is to dodge the issue. That I will not do.

Listen then, to an unhappy soul unburdening itself.

For almost a year and a half our Free Nation has been at war with the ancient enemy of all Freedom - Despotism. Despotism in its most damnable form - so damnable that thoughtful men everywhere wonder. To some it seems like ordinary lunacy; to others, devilishness gone mad. Had the Nazarene succumbed to Satan upon the mountain-top, when he offered Him the kingdoms of the earth, He might have become like the Kaiser of Germany.

Liberty, Equality, Fraternity, are mighty words - so mighty that they spell the ultimate doom of Despotism. Now they are at work. Of the ultimate result we need no longer fear. America has arrived, and it is not "Too Late." France, our Sister Republic, England, our Mother, and all the nations of the earth know it. Even despotic Germany knows it in part. It is only a question of time and blood. Time and blood, the great historical antiseptics which eventually overcome every scourge which besets mankind. It has been so, and it will be so again.

Liberty, Equality and Fraternity are dynamic words. And nowhere more dynamic than in the great Masonic institution. Let me capitalize that word "Institution." As I conceive it, it knows no territorial boundaries. It is a Spirit Thing, binding heart to heart, working its sweet ministry upon men of every color and race according to their capacity to receive the Truth.

What is The Great Truth? Leaving those to define it who love to dogmatize, may I not ask is it anywhere revealed in greater purity or in an atmosphere of greater affection than in the Constitution of the United States? Again, leaving to the historians to tell exact data in what manner suits them best, is not this great truth the very essence of Masonry? It was put thel e by Masons, and they did not fail in their duty.

Masonry, then, pure and undefiled, is emblazoned in the American Constitution, because its principles underly that document which every true American reveres.

By so much as this is true, this war is Masonry's war! And every Masonic principle is at stake in this war.

* * *

We sit now in the chamber of reflection.

I come to you sick at heart. I, a Mason - aye, I a Grand Master of Masons, am sick at heart because I cannot make Iowa Masonry take its proper plate in a World Temple whose very pillars are falling all about me.

True, we have asked our lodges to register and keep sweet the memory of their brethren who wear the khaki of our country. True, we have raised a War Emergency Fund, as a free will offering, and stand ready to raise more when it is needed. True, we are accepting the petitions of those who would be Masons before they go "over there," and using every legitimate means within our power, waiving technicalities, in order that their ambitions to be numbered among the Great White Souled Brotherhood may be gratified. They are worthy to be so numbered. True, the Grand Lodge of Iowa has extended its fraternal hand to the Grand Lodge and the Grand Orient of France,

applying only the standards of Fraternal Service to them and thereby finding them truly Masonic - and may God grant that Iowa Masonry may forever remain big enough to apply only that standard. True, we have respected the hailing sign of distress from across the waters, voiced by the Grand Master of the Grand Lodge of France in the memorable and modest words which follow, by expressing our good will and aiding the cause. True, our lodges have bought Liberty Bonds. True, they have contributed to every humanitarian cause which is classed by our government as a legitimate one. True, our membership throughout the state has stood behind the government in its every activity, leading where the free will of a great people have chosen them to be leaders, following when it seemed that someone else could best do the work.

We have given our money as lodges.

We have given ourselves, as citizens. But we have not given ourselves as Masons!

* * *

If the action of the Grand Lodge of Iowa had not been favorable to the recognition of French Masonry at its Annual Communication of last June, I could not recite the following touching reply from Brother Gal. Peigne, Grand Master of the Grand Lodge of France, acknowledging our cabled recognition:

"I beg leave to acknowledge receipt of your letter confirming your cablegram of the 13th June, which we received with the greatest joy. It is for us, indeed, a veritable pleasure to have your Grand Lodge renew fraternal relations with ours. Like you, we are convinced that our co-operation will be beneficial.

"Replying to your wish, which conforms to ours, of exchanging between our two Societies guarantees of friendship, our Federal Council has honored me by appointing

me representative to your Grand Lodge and of submitting this choice for your ratification. I will aceept and fulfill this command with pleasure.

"You wish to thank me for the courtesy with which we have received the American Masons who have come to France in the aid of Right and Justice. We have received them as brothers and we entertain the most cordial relations with them. We are always happy to see them among our number. It is with the greatest pleasure that we have fulfilled and will continue to fulfill this fraternal and pleasant duty, and we are glad that they have so generously appreciated our sentiments in their regard; an appreciation which you repeat.

"I am greatly touched also by the offer which you make of co-operation in our war work. I would believe myself lacking in a sacred duty should I not reply with the frankness which you asked for.

"Most of our lodges in the Provinces have established and are carrying on very interesting work; Military hospitals, help to the families of the heroes who have disappeared in the torment which has ravaged our country for four years. Personally our Grand Lodge established on its property, a Military hospital, which has been suppressed since 1915; its existence, in a city like Paris, being of little importance on account of the few beds we were able to install. We also established free meals for the benefit not only of Masons, but of others who were so tried by the war. Work having been rapidly resumed and the want having abated; we gave up this work which no longer responded to a necessity.

"There are two things which we began at the commencement of the war, and which we still follow and hope to pursue to the end of the war if possible; the work of caling for families of those killed, and above all, the work of sending food to the prisoners of war.

"We commenced this last work in 1915. At first we sent two packages a month to our Masons who were prisoners, by means of the Berne Committee (attached to the Red Cross) of aid to the prisoners of war, of which the Secretary General is a Mason, very

devoted, and the President an Alsatian, a big-hearted woman, become Swiss through her marriage, but remaining French in soul, and who gave her son for the defence of France and today mourns his glorious death.

"Unfortunately, the war still continues, the misery increases with the mourning, and although we bear stoically all the misfortunes which overwhelm us; although we shall stand firm for a just victory, we cannot, now, help the unfortunate in the same proportion, and we have had to reduce our ration for the prisoners to one package a month, a cruel decision for us, because the Germans let them die of hunger. And now the time is coming when we shall not be able to give them this slight help. We cannot appeal to our lodges in the Provinces, for they have difficulty in carrying on the work they have undertaken. Our lodges in Paris and foreign lands helped us as they could. In the beginning of the war we sent an appeal to the various Grand Lodges and to the Orients abroad. Alone, the Grand Orient of Brazil responded - they sent us some 13,000 francs. We are poor today because three-fourths of our Masons are in the army. Many of them have fallen. There remain the living, victims of war, and in the first place, prisoners and children. There remains also the misery which we shall have to help in the invaded regions, when their hour of freedom shall come. In spite of all, we desire earnestly to keep on with these works. We shall be very happy to have the American Masons who will be made prisoners have a share in this. We have a great affection for them. We have found in the Americans spirits kindred to our own. Such, very frankly, as you demanded, is our situation as we enter the fifth year of the war.

"Permit me, in closing, to tell you of the admiration we have, which our soldiers who fight beside them have for the courage, the devotion, and the self-sacrifice of the Americans."

A Mason wrote that letter. Gentle, kind, bighearted, modest, smothering his own sorrow, praising the samples of American bravery of which I am proud, but forgetting to mention the volumes of heroism and sacrifice shown by his countrymen,yes, he is a Mason. He is my brother in heart as well as in arms.

French Masons have given themselves, as Masons!

* * *

Let it not be said that American Masons are not thinking about what we ought to be doing, as Masons. In December last, following the conference of Fraternal Societies held at the request of Secretary McAdoo, the Grand Masters of some twenty-five or thirty jurisdictions met informally at the invitation of Grand Master Witten of the District of Columbia, and the matter was touched upon. Of that conference little more need be said. It was not to its credit that it permitted the specter of a General Grand Lodge to drive out of the conference room the vision of that mighty army in khaki, no small part of which needs the grasp of a hrother's hand on the other side of the water. Through the kindness of my predecessor in office I was privileged to attend that little meeting, and the memory of a brother who could not vote upon a resolution to have a group of Masons named as a committee to study the problem, because his Grand Lodge had not acted upon the question, remains a nightmare to haunt me.

The conference in New York, though lightly attended, promised more. M. W. Brother Thomas Penny had a vision of the problem. He propounded certain questions which no thinking Mason could conscientiously ignore. They went to the core of the matter. Without bias or prejudice, they frankly asked the question whether Masonry might not find something worth while to do in the maelstrom "over there."

With all due respect to the Resolutions Committee, I want to protest the "seemingly," the "so far as possible," the "be invited to contribute," and the "recommend" phrases in the resolutions which resulted. If the, visiting brethren believed that which in their resolutions they said they believed; if they believed what the New York brethren evidently did believe, then their resolutions should have rung throughout Masonic America as the Liberty Bell rang for Freedom. No countryside, no "Grand Jurisdiction," should have been too far distant to have heard its clarion call!

If the reports of the conference in the Masonic Press are to be believed, this effort "to unite the Masons of America into one common mass" for the purpose of effecting a working organization to help our brethren overseas was abortive, because no one dared

to use the Trowel! As hosts to the Conference, our New York brethren could not wield it. All honor to them, therefore, that they are following the vision as they see it, raising a substantial fund to carry it through, while the rest of us are appointing War Boards (some of us are) in order to be able to work with them when they finally launch their splendid program.

Right here is a good place to quote from a letter in my possession from a brother who knows what the New York program is, and is helping it from the inside. He says:

"We are not 'over there' yet, and there is nothing definite when we will be. We are being held up (and I use the term advisedly). You cast draw your own inference."

My brother, we are still in the chamber of reflection, and I want you to ask a question: Do you like the stinger in the above quotation? Do you suppose that if the Masons of America (I'm talking about the Craft, now, and not Grand Officers) knew that such a condition existed, they would sit supinely by and twirl their thumbs? I do not think they would! Yet I feel that I am doing that very thing, up to this date!

Our government, by the very nature of the crisis which it faces, is forced to restrict welfare work to as few organizations as possible. I believe that they have no business recognizing forty-nine or more different organizations, all Masonic. We are entitled to no such special recognition. If we would work together as one, we could get results.

* * *

We are still sitting together in the chamber of reflection.

Humiliating as it is, I must read you another letter. This one hurts. It hurts deep. But I've been twirling my thumbs, and I accept the reproof which it implies. Whether it will

bring the lump into your throat I do not know. Can you listen to the voice of an American soldier telling of his need, without a lump ? I cannot. I feel a blush of shame creep up my neck every time I read this letter. I've had it only forty-eight hours. It touched the trigger, and that's why my pistol is going off.

Listen to him, brother o'mine, asking favors of me ! He, a Captain in my army, asking as a favor that I send him magazines! So that the tired and the lonesome and the wounded may rebuild shattered nerves, get a mental handclasp with the thinking brother back home, and forget the wounds suffered that I might be free. He, a Captain drawing barely enough money to pay his expenses and keep up the little home "Somewhere in the U.S.A.," and his brother, a Private, drawing $30.00 a month, need money, so that they can have a little Masonic Club House "Somewhere in France," and keep sweet, keep manly, keep clean for the wife and babies at home - a place where no religion is preached at them, but where the tender bud of Masonry may bloom into the flower of new friendships and renewed Fraternal ties. They need money, brother o'mine !

Yes, as God is my witness, they need money to do for themselves the work which I, an able-bodied member of the Masonic Fraternity, should long ago have been planning and executing for them! This is the naked truth, openly confessed. Now read the letter:

Masonic Club

Base Section No. 1

W. F. Jerome,

President

Charles J. Cook,

Vice President

Morgan Taylor

Treasurer

Edmond Dupras,

Secretary

Saint Nazaire, France, Sept. 1, 1918

The National Masonic Research Society,

Anamosa. Town.

Brethren:

Will you please publish and find out if any one would be so kind as to send any and as many Masonic Journals as possible to our Club, as we can dispose of them very easily and put them into valuable circulation. They need not be fresh from the press, but after they have been read and of no more value to the folks at home, forward them to the Masonic Club, Base Section No. 1, Saint Nazaire, France, and I assure you they will be well appreciated by our worthy brothers who visit the Club, and sick and wounded in the hospitals.

Thanking you for any consideration given, I remain Fraternally yours,

Edmond Dupras. Secretary.

And he enclosed a little advertisement that they are running in an American newspaper of French vintage, as follows:

Masonic Club - Saint Nazaire. Meets every Tuesday, 7 p. m., Masonic Hall, Place Marceau, over Cafe American. Club rooms open from 7 p.m., to 11 p.m. every night. All Masons welcomed.

E. Dupras, Secretary.

Finally, he inserts a mimeographed letter from the Club Committee, of which this is a verbatim copy:

Masonic Club, Base Section One

A.P.O. 701, A.E.F.

Sept. 1, 1918.

Brethren:

Since coming abroad Masons belonging to the American Expeditionary Forces have been working under peculiar conditions, and it is for a correction of these conditions that we appeal to the members at home.

Masonic Clubs have been organized quite generally throughout the different army units, and in base ports and large cities have attained considerable importance, but the real

activities and purposes of all these organizations are greatly hampered, and some have ceased to exist for the following reasons:

First. - Membership is drawn entirely from the army, navy, and attached civilians, whose first consideration must be the performance of those duties to which they have been assigned in the service, and which often leaves little or no time for anything else. We are first to win the war.

Second. - The large field for work makes time an essential.

Third. - The absence of support which comes through co-ordination, recognition and outside help.

As a remedy for these conditions, we suggest the following:

That a central body be organized in the United States, whose duty it would be to raise funds, appoint a staff of secretaries above military age, and systematize Masonic activities among the troops abroad, especially in France and Italy.

An executive officer, having plenary power, should be stationed at a central point, like Paris, to whom the various Clubs could make known their needs, and to receive reports. Club rooms should be maintained at all the principal points, such as base ports, large cities, casual and rest camps, and other places where the membership would seem to warrant. Each of these Club rooms should be under the charge of a civilian Secretary provided with sufficient funds to furnish and maintain the rooms, and for the relief of all worthy Masons.

This being a base port, and also near a large area, we come in daily contact with many Masons upon their arrival in France; with the wounded sent back from the front; and

with soldiers returning to the homeland, which places us in an excellent position to carry out the precepts of our noble Order by extending Fraternal greetings, rendering aid to those in distress, and visiting the sick and wounded.

Until other arrangements are made, any funds that you might feel disposed to give can be placed to a good purpose through our Club, and money is needed!

In conclusion we bespeak your earnest consideration of our Masonic conditions and ask that you immediately take such steps as are necessary and seem best for the greater fulfillment of our obligations and responsibilities as Masons.

Fraternally,

Masonic Club Committee.

Forwarded by

Edmond Dupras, Secretary.

* * *

Do you wondel that I feel like a slacker?

I've been one.

* * *

But the explosion is out, and I'm not a slacker now.

I cannot do this work alone: The Grand Lodge of Iowa can and will help, and I will help myself, to the best of my ability, but we cannot do it alone. It is a job for American Masonry, that is what it is! No labels that indicate degrees have any place in this work. It is not a matter of titles, or of Rites, or of Grand Jurisdictions. It is a matter of rights!

You are big enough not to ignore this call. So is your Grand Jurisdiction. I'm not afraid to meet you and talk this matter over to its last detail if necessary ! And the Grand Lodge of Iowa is not afraid to have me come and talk the matter over with you. I'm not afraid of an organization, with officers having "plenary power," as our brother expresses it, or "all buttoned up," as my good friend Brother Watres of Pennsylvania would say, in order to do the jab that needs to be done for our brethren in khaki. We don't care who fathers it, so that we get the best brains that American Masonry possesses. Forget "General Grand Lodge" with its eerie phantom! Our country is in a crisis, the like of which it has never faced before. Our brethlen are flocking to the colors; they're being mixed up like hash in the griddle - but they're still Masons! They are meeting a crisis, too ! And in that crisis they are calling on you and me to help them.

The New York plan may be the best one to unite around - I don't care how it is done, so that we answer that Masonic Club Committee's letter as it deserves to be answered. To answer it at all demands that we answer it effectively.

Our government has told us that they will recognize us as a National organization, but they will not do so as forty-nine or more separate organizations.

Can you, and will you, meet me within thirty days at some central point in the United States of America to talk this thing over? And will you bring with you one, or two, or three of your strong Masons - the strongest men you have in your jurisdiction - so that when we have met upon the level and evolved something, we can go before the Masons of America and tell them that we have a constructive plan which will represent

American Masonry at its best? We don't need to worry about money, if we show them that we are going to try to do the job, and do it right. And they will accept nothing less!

With all sincerity, I am

Fraternally yours,

Geo. L. Schoonover,

Grand Master of Masons in Iowa.

----o----

THE LIBRARY

EDITED BY BRO. H.L. HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a books - any book - we will help you get it, with no charge for the service. Make this Your Department of Literary Consultation.

“THE DIVINE MYSTERY"

THIS book, written by Allen Upward, and published by Houghton, Miflin Co. at $1.75, is a study of the origins of Christianity written from the point of view of modern anthropology. The author sees the faith as an inevitable development out of the religions which preceded it - indeed he traces its origins back to the most primitive forms of religion, such as magic, primitive genius, etc. - and these primitive forms of religion, which are often condemned as childish superstitions, he interprets as having been naive interpretations of real experiences and events; thus he holds that the early magician began as a rain-maker, and that he was probably a man with a supersensitive nervous system who was able to forecast the coming of a thunder-storm by his own feelings, a human barometer, as it were. Because the primitive mind held that that which preceded a thing was its cause it was easy for them to believe that because the magician announced the coming of the rain he was really the cause of the rain. The same supersensitive nervous organism working in other directions would be the genius, the prophet, or the primitive poet, all of whom Mr. Upward believes, may have unwittingly exercised what we now call thought-reading, clairvoyance, etc. Because of their unusual powers they were first feared, then reverenced, and at last worshipped. After the death of the wizard he was gradually deified, and thus, according to the author's argument, the gods were transfigured men who had at one time actually lived.

One may hold whatever theories he may please about these matters, but no reader can deny that Mr. Upward has worked out his thesis with great learning, with fearless and original thinking, and with admirable conciseness; nor are his pages lacking in literary appeal. It would be impossible for the author of that sparkling work, "The New Word," which won for him the Nobel Prize, to write a dull page if he tried: especially noteworthy is the brevity of the treatment made possible by his ability to condense into a single striking paragraph a long and very complex subject.

But the cautious reader will be on his guard against rapid generalizations, and there can be no doubt that Mr. Upward is sometimes led to rush in where more circumspect scholars fear to tread. The well-informed Masonic reader will note this in Mr. Upward's references to the mysteries of our fraternity, as in the following passage on the Hiram Abif drama:

"A development from idolatry is the consecration of a building by means of a human victim The first temple was a tomb, and in architecture as in other arts religion led the way. The virtue of the ghost extended from the gravestone to pervade the sacred fabric,

and in imitation a single victim buried under the foundation gave magical strength to a whole building, or to the whole circuit of a city wall. The custom can hardly be said to have died out yet among savages, and there are many traces of it in our midst. The most remarkable is the ceremony of admission to the degree of Master Mason. The original meaning of their ritual has been lost by modern Freemasons, the liturgy now used by them being a medieval allegory, but an anthropologist can hardly fail to see that the candidate who goes through a pantomime of death, burial and resurrection, is personating the ancient foundation victim."

And more to the same effect.

A thoroughly trained Masonic scholar would admit, as Gould was always admitting, that we cannot be sure of possessing the original meanings of our ritual, and he would be the first to acknowledge that certain faint echoes of early practices remain in our ceremonies: but to call our liturgy a "medieval allegory" flies beyond all evidence. Speth, than whom there was no better informed authority on the subject, published an essay in which he tentatively advanced the theory that our drama has some dim connections with the old custom of burying a victim under the cornerstone, but he frankly admitted that his thesis was largely guess-work: when therefore Mr. Upward asserts without proviso that what Speth held as a working hypothesis is an actual fact, and to be asserted as such, we feel that he is going too far. To hold a theory is one thing: to assert it as a fact is quite another: Mr. Upward is altogether too much given to making assertions in regard to matters about which we are as yet very ignorant.

But after making all such deductions "The Divine Mystery" is a brilliant book, well worth reading, especially for Masons. It is an essay in a field which is comparatively virgin soil and we may be sure that in the years to come scholars will hit upon some very great and fruitful discoveries in the origins of religion.

* * *

JONAH: A BOOK FOR MASONS

The book of Jonah occupies but two pages in the Authorized Version of our Bible but in value it far outweighs other books which absorb many times its space, for, with the exception of the latter half of Isaiah and a few of the Psalms it strikes a higher note than any other part of the Old Testament. Professor Cornill, whose "Prophets of Israel" has become one of the classics of Biblical exposition, writes of this slender work:

"I have read the book of Jonah at least a hundred times, and I will publicly avow, for I am not ashamed of my weakness, that I cannot even now take up that marvelous book, nay, nor even speak of it, without the tears coming to my eyes, and my heart beating higher. This apparently trivial book is one of the deepest and grandest that was ever written, and I should say to everyone that approaches it, 'Take off thy shoes, for the ground whereon thou standest is holy ground.' "

Who wrote this book we do not know, but internal evidence goes to show that he lived at about the middle of the fourth century before Christ. At that time the literary allegories were the fashion, even as novels now are, and it was natural for him to throw his message into such form; as natural as it was for Winston Churchill to write "The Inside of the Cup."

In those days there were two classes of religious teachers in Israel; on one side were the bigots who believed that Jehovah was the private property of the Jews, having His residence in Palestine, and that He was determined to destroy the heathen nations root and branch; on the other side was a smaller but more intelligent group who understood that Jehovah was the Creator of the whole earth and that the heathen were as much his people as any.

The author of Jonah was a member of the latter group and his book is evidently a blast directed against the bigots. He chose Jonah, the son of Amittai, to be the central figure figure of his tale because that prophet had lived in the eighth century when narrow-mindedness had run amok among the Jews. If one will bear this in mind and if he will remember the conditions of the author's own age and his purpose in writing his work, he can easily catch the point of the allegory.

Jonah, the embodiment of human bigotry, refuses to go to Nineveh to prophecy against her because he is afraid that if he does the heathen will repent and Jehovah will not destroy them. So he runs away in the opposite direction and takes ship for Tarshish. But the storm overtakes the vessel and in the midst of that storm Jonah makes the discovery that the heathen sailors are as full of the milk of human kindness as himself. Later on, he arrives at Nineveh and cries out his warnings. Here again he learns how erroneous were his opinions of the non-Jews for the hated Ninevites reveal the fundamentally human trait of repentance and all turn from their evil ways and Jehovah forgives them.

Angered because the Ninevites have been saved Jonah goes off to a hillside to pout. He trains a gourd vine over a few sticks in order to enjoy the shade, but a worm gnaws the vine and a sultry wind withers it up and Jonah is so filled with pity for the vine that he weeps; then it is that Jehovah says to Jonah:

"Thou hast regard for the gourd, for which thou hast laboured, neither madest it grow; which came up in a night and perished in a night; and should I not have regard for Nineveh that great city wherein are more than sixscore thousand persons that cannot discern between their right hand and their left hand; and also much cattle?"

What could be plainer than this sublime moral? Where is there a book that more clearly expresses the ancient Masonic belief in the essential and inalienable Brotherhood of Man?

----o----

CLOSIING HYMN

Bro. Rev. George Gibson, P. P. G. Chaplain, Northumberland and Durham.

Shadows fall, we must depart,

Seeking now a peaceful rest.

Cleanse, O King, our secret heart;

May our slumber, Lord, be blest.

All our labor now is done,

And we lay our tools aside;

In refreshment help us shun

Fruitless thoughts; be Thou our Guide.

With us be till next we meet

Round Thine Altar, O Most High;

Leave us never, we entreat;

In all trouble, Lord, be nigh.

When no more we gather here,

When we stand in heaven above,

Then in mercy, Lord, be near;

Crown thy work with endless love.

So mote it be.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his oven opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study Clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

PERSIAN LITERATURE AND THE GROTTO

I have rather amateurishly tried to inform myself regarding Persia, 1000 to 1500 A.D., by reading Sir Thomas Moore's "Lalla Rookh." Can you suggest a course of reading in this connection, covering the history of Persia of the above dates costumes, essays upon the religions - Zoroasterism, Mahometism and Buddhism - particularly as to their clashing in Persia and their respective inherent mysticism?

In a word, the Grotto is not unrelated to these times, and it occurred to me that the researches of the N.M.R.S. would mean that some of the editors and contributors would be able to suggest some volumes at least which I might profitably read.

J.T.H., Massachusetts.

In order to collect the materials about which you inquire it will be necessary for you to ransack a number of books and periodicals because there is no volume, known to us at least, or even any set of books, in which you could find gathered such information as you desire. Of course you will desire to read the Zend-Avesta, Persia's Bible; you will find it in Max Muller's "Sacred Books of the East." Next to that in importance will come those world classics which Persian genius has contributed to literature: "The Rubaiyat of Omar Khayyam; the "Divan" of Hafiz, so beloved by Emerson; the "Bustan" and the "Gulistan" of Sa'di; the heroic epics of Firdousi, Persia's Homer, and one of the greatest writers that ever lived; as Persian religion has ever been prevailingly pantheistic you will care to read something of the works of Jelal un-din Rumi, who has often been described as "the greatest writer of pantheism that the world has ever known." For histories the following may be recommended, given in order of value, according to our views: "History of Persia," by Sir John Malcolm; "Literary History of Persia," by G. E. Browne; "The Story of Persia," by S.G.W. Benjamin; "History of the Parsis," by Dosabbai Franiji Karaka; "Biographical Notices of Persian Poetry," by Sir G. Onseley.

V.W. Jackson's is one of the best books on "Zoroaster," the founder of Zoroastrianism; nothing better has been written than Rhys-Davids' various books of Buddha and Buddhism; "Buddhism; Its History and Literature," being the most comprehensive of his more popular writings; D. S. Margoliouth's "Mohammed" steers a safe course between extremes in presenting the portrait of the perplexing founder of Mohammedanism.

In Watts-Dunton's essay on "Science and Poetry," you will find an Englishman's estimate of "Sufism"; in Hogel's "Philosophy of History," you will have a metaphysician's estimate of the value of Parsiism to world religion; and Emerson included an essay on "Persian Poetry" in his "Letters and Social Aims." Scattered

through the following miscellanies you will discover many interesting things on the Persians, their customs, etc.

In volume I of Draper's "History of Intellectual Development of Europe" are some interesting pages on the latter stages of Mohammedanism; you will find plates representing Persian costumes in the set of books called "Costumes of All Ages"; Gibbon has some larger studies of the larger world aspects of Mohammedanism in his "Decline and Fall of the Roman Empire," volume V, "The Story of the Saracens," by Arthur Gilman is found in the set of books called "Story of the Nations"; in his “Childhood of Religions,” Edward Clodd prints some incisive pages of the earlier Mohammedanism; on Persian marriage customs see "Current Literature" for June, 1902; Lady Shiel contributes an article on "Life and Manners in Persia," in "The Living Age," volume LI, page 449; Malcolm Khann has an article on "Persian Civilization" in "The Contemporary Review," volume LIX, page 238; in the "American Historical Review," volume XII, page 602, is an interesting essay on "Persia, Past and Present," by A.V.W. Jackson, who knows his subject.

On the various phases of mysticism, in Persia and elsewhere, there is no better work than Evelyn Underhill's "Mysticism." For Persian pantheism, look up any good work on the history of pantheism, and especially on Sufism, which was the most vital development of pantheism in Persia.

If an article or two should develop out of your course of reading, don't forget to try them out on THE BUILDER

H. L. H.

* * *

QUESTIONS ON "THE BUlLDERS" AND SUGGESTIONS TO STUDY CLUB COMMITTEES

There was commenced in the June 1915 number of THF BUILDER, on page 128, a series of questions, being a sort of catechism of Brother Newton's book "The Builders," which series was continued until January, 1916. You also published another series of one hundred and eighty questions of a similar nature on "The Story of Freemasonry," during 1916. The questions, it appears, were prepared by the. Cincinnati Masonic Study School.

I wish to know whether either or both of these lists of questions have been printed in pamphlet form, and if so, where they can be obtained. Some of the Masonic brethren in this locality desire to form a Masonic Study Club and it would seem that these two catechisms in handy form would furnish a ready means of interesting Masons in the study of Freemasonry.

J. B., Wisconsin.

The questions on "The Story of Freemasonry," have not, to our knowledge, been printed elsewhere than in the columns of THE BUILDER. The questions on Brother Newton's book "The Builders," however, have been issued in pamphlet form by "The Masters and Wardens Club" of Grays Harbor County, Washington, and may be obtained through this office.

We are mailing you data concerning the course of Masonic study now running in the Correspondence Circle Bulletin section of THE BUILDER which will give you much additional information relative to our plan that is not given in the space devoted to the subject in pages 1 and 2 of the Correspondence Circle Bulletin. This additional information will be mailed to any member of the Society desiring to bring the matter before his lodge, upon request.

Several lodges that are following the course of study in their monthly meetings have adopted the Plan of including a part or all of the questions appearing in the monthly study installment (to be found on page 2 of the Correspondence Circle Bulletin) in the notices of their study meetings which are sent out to all resident remembers of the lodges, thus giving each member an idea of the subjects to be discussed and enabling those who are readers of THE BUILDER to study the study paper beforehand and prepare themselves for the subsequent discussion of the subject. As a consequence much interest in the plan is being manifested in these particular lodges and the attendance at their meetings is constantly growing. W.E.A.

* * *

“THE V.S.L."

What is the meaning of the letters "V.S.L." as used by Brother Haywood in his article on "The Lights" in the Correspondence Circle Bulletin section of the September number of THE BUILDER? I have asked a Past Master here and he cannot enlighten me. A.J.G., Iowa.

These letters are an abbreviation for the "Volume of the Sacred Law." As explained in Brother Haywood's article other books are substituted for the Bible in non-Christian countries.

* * *

PROMINENCE OF FREEMASONRY IN 1728

In Pope's "Dunciad," Book 4, lines 571 and 572, appears the following:

"Some, deep Free-Masons, join in the silent race

Worthy to fill Pythagoras' place."

This was first published in 1728, and was intended as a satire on Freemasons. Is it of any importance to us in the study of Masonic history. R.H.A., Nebraska.

The quotation from Pope is of considerable importance and clearly shows that Pythagoras was held in high estimation by our brethren of 1728, whom Pope endeavors to ridicule. Some of the theories that have been advanced are that the brethren of the early decades of the Grand Lodge era were devoted principally to convivial pursuits, and that the philosophy of Masonry was nearly dormant or had not yet developed.

It is also of importance in showing that Freemasonry in 1728 was of sufficient prominence to be noticed in a satire on the more prominent institutions and men of that time.

S.H.S.

* * *

THE LEVEL AND THE SQUARE

Can you inform me where I can procure a copy of the poem "Meet upon the level, and part upon the square?" I recently heard it delivered at a lodge meeting and was deeply impressed by it.

F.H.C., Wisconsin.

Two versions of this masterpiece of Brother Rob Morris are published in his volume "The Poetry of Freemasonry," and since neither of them have previously appeared in THE BUILDER, we herewith give them both:

The Level and the Square

We meet upon the Level, and we part upon the Square -

What words of precious meaning those words Masonic are!

Come, let us contemplate them; they are worthy of a thought -

With the highest and the lowest and the rarest they are fraught.

We meet upon the level, though from every station come -

The King from out his palace and the poor man from his home;

For the one must leave his diadem without the Mason's door,

And the other finds his true respect upon the checkered floor

We part upon the square, for the world must have its due;

We mingle with its multitude, a cold, unfriendly crew;

But the influence of our gatherings in memory is green,

And we long, upon the level, to renew the happy scene.

There's a world where all are equal - we are hurrying toward it fast -
We shall meet upon the level there when the gates of death are past;
We shall stand before the Orient, and our Master will be there,
To try the blocks we offer by His own unerring square.

We shall meet upon the level there, but never thence depart;
There's a mansion - 'tis all ready for each zealous faithful heart;
There's a Mansion and a welcome, and a multitude is there,
Who have met upon the level and been tried upon the square.

Let us meet upon the level then, while laboring patient here -
Let us meet and let us labor, though the labor seem severe.
Already in the western sky the signs bid us prepare
To gather up our working tools and part upon the square!

Hands round, ye faithful Ghiblimites, the bright, fraternal chain;
We part upon the square below to meet in Heaven again.
O what words of precious meaning those words Masonic are -
We meet upon the Level, and we part upon the Square.

The above is the original form in which the poem was written in August, 1854, while the following is a later version:

We meet upon the LEVEL and we part upon the SQUARE:

What words sublimely beautiful those words Masonic arel

They fall like strains of melody upon the listening ears,

As they've sounded hallelujah's to the world, three thousand years.

We meet upon the LEVEL, though from every station brought

The Monarch from his palace, and the Laborer from his cot;

For the King must drop his dignity when knocking at our door

And the Laborer is his equal as he walks the checkered floor.

We act upon the PLUMB - 'tis our MASTER'S great command,

We stand upright in virtue's way and lean to neither hand;

The ALL-SEEING EYE that reads the heart will bear us witness true,

That we do always honor God and give each man his due.

We part upon the SQUARE - for the world must have its due,

We mingle in the ranks of men, but keep The Secret true,

And the influence of our gatherings in memory is green,

And we long, upon the LEVEL, to renew the happy scene.

There's a world where all are equal - we are hurrying toward it fast,

We shall meet upon the LEVEL there when the gates of death are past;

We shall stand before the Orient and our Master will be there

Our works to try, our lives to prove by His unerring SQUARE.

We shall meet upon the level there, but never thence depart.

There's a mansion bright and glorious, set for the pure in heart;

And an everlasting welcome from the Host rejoicing there,

Who in this world of sloth and sin, did part upon the SQUARE.

Let us meet upon the LEVEL, then, while laboring patient here,

Let us meet and let us labor, though the labor be severe;

Already in the Western Sky the signs bid us prepare,

To gather up our Working Tools and part upon the SQUARE.

Hands round, ye royal craftsmen in the bright, fraternal chain!

We part upon the SQUARE below to meet in heaven again;

Each tie that has been broken here shall be cemented there,

And none be lost around the Throne who parted on the SQUARE.

----o----

CORRESPONDENCE

THE SYMBOLIC LIGHTS

In connection with the article on the Symbolic Lights, by Brother Atchison in the September number of THE BUILDER there is some interesting information bearing on the subject to be found in vol. XXIX of the Ars Quatuor Coronatorum, pages 243-264, in an article on "The Evolution of the Tracing Board." I would especially call attention to figures 2 and 3 in which the position of the three symbolic lights is given from two different rituals. In "Masonry Dissected," published in 1730, there is no reference to the greater or lesser lights, but there is a reference to the three lights of the lodge and the three fixed lights of the lodjre. The catechism is as follows:

Q. Have you any lights in your lodge ?

A. Yes; three.

Q. What do they represent?

A. Sun, Moon and Master Mason.

(N. B. These lights are three large candles placed on high candlesticks.)

Q. Why so?

A. Sun to rule the Day, Moon the Night, and Master Mason his lodge.

Q. Have you any fixed lights in your lodge?

A. Yes.

Q. How many?

A. Three.

(N. B. These fixed lights are three windows supposed to be in every room where a lodge is held.)

Q. How are they situated?

A. East, South and West.

Q. What are their uses ?

A. To light the men to, at and from their work.

Q. Why are there no lights in the North?

A. Because the sun darts no rays hence.

It is not until 1860 that I find a reference to the three greater and three lesser lights, and at this time we have the Bible, Square and Compasses introduced as the three great lights of Masonry. The three candles are here referred to as the three lesser lights, representing the Sun, Moon and Master Mason, thus, you will note, transposing the present order in which the three candles are representatives of the three lesser lights. Possibly the change was made earlier than 1760, in which the Bible is introduced as one of the three greater lights but I do not find any evidence of it, and so far as I know, the statement so often made that it was not until 1760 that the Bible became one of the three great lights of Masonry is true.

It was not Preston who made the Bible one of the three great lights in 1760, for he was not made a Mason until 1762.

I would also call attention to the position of the lights in the various figures illustrated in the before-mentioned article. In the Carmick Manuscript, 1727, is a floor cloth which gives two candles instead of three. In the French ritual, as shown in figures 9, 10, 11 and 12, the candles are shown as placed in the northeast, southeast and southwest corners of the lodge, in figure 10, while in figure 11 it appears as though there was a three-branched candlestick in each of these three corners. In figure 12 there is a design representing a window in the southeast corner, one in the south, and a third in the west, slightly to the right of the Senior Warden's station.

In the frontispiece accompanying the article on "The Scald Miserable Masons," which appeared in THE BUILDER for October, 1917, will be noticed a representation of the Sun, Moon and the Master carried in the procession. In the inscription these are called the "three great lights" - the Sun, hierogliphically, to rule the day, the Moon, emblematically, to rule the night, and the Master Mason, politically, to rule the lodge. This might indicate that prior to 1760, or at least in 1742, the three great lights were what we now call the three lesser lights. At any rate I find no reference to the three great and three lesser lights prior to 1760. C. C. Hunt, Iowa.

* * *

HERALDIC CROSSES

In the Question Box department of the August number of THE BUILDER there appears an interesting question and answer concerning crosses. The answer, in my opinion, is incorrect.

Heraldry is built upon a number of figures, directions, postures and positions, each of which mean some particular thing and is intended to convey some particular meaning. It may be a plain cross, which is one of the Ordinaries of heraldry, by which is meant a figure, etc., which by its ordinary and frequent use in a shield of arms becomes most essential to the science of heraldry.

When the word "cross" is mentioned in heraldry, the plain arms crossed at right angles, arms of equal length, is meant. Now if one arm is longer than the other. its name is no longer "cross", but "passion cross", although that is not exactly correct If we take the original cross and place across or on the ends of the four arms a short bar, making each arm look like the top of an old-fashioned crutch made in the country shop, it is no longer a cross, but a cross potent, for the reason that each arm has the appearance of a portion of a crutch, which in Chaucer's time was called a "potent." If from the center of

the crossing of the arms you depict light, short lines diverging in all directions, it is not a cross, but a "cross rayonnant," or rayed.

Now, if the Blue Lodge should adopt the cross, they could not properly call it a "Blue Lodge cross." If we found that the Consistory, in using a "cross potent", described it as a "Teutonic cross" I would conclude that this term was used to make it more simple of understanding to us folk who would want to know the proper cross to be used, since not many of us have heard the word "potent", do not know its original meaning, and have never met Chaucer.

I have three very old standard books on my desk. One makes no mention of the word "Teutonic," although the cross potent is described and illustrated, as are thousands of other emblems. Another shows plates of decorations and gives the history of the Teutonic Knights, and their badge is shown as an attenuated design of a cross "patee," while the star (or cross) of the Order is a pure cross "patee." This Order still exists as a fief of Austria. They have had very interesting history but have but little prominence now; almost all of their lands have been taken away from them and they have been conquered by the Poles and West Prussians. Napoleon abolished the Order in the Rhinish provinces. When a new Emperor of Austria comes to the throne, the brand Master must renew his fief. There is nothing to connect our thirty-second degree jewel with the Teutonic Knights.

In Edmonson's "Complete Body of Heraldry," the Herald's Bible, it is stated that the original badge of the old Teutonic Knights was a "cross potence sable," or a black "cross potent", (remember the crutch,) and at subsequent times were added a double potent gold cross, then the imperial eagle, and St. Louis of France gave them a green cross-bar on which appears the fleur-de-lis of France. The present Masonic cross does resemble this only in the "cross" particular, but it must be remembered that because the Teutonic Knights adopted or were given the use of the "cross-potent" as a badge, that did not in any way make it a "Teutonic cross" - it is still a "cross potent."

T. W. Hugo, Minnesota.

(In the Question Box department of the February number of THE BUILDER, on page 63, we described the jewel of the thirty-second degree as a Teutonic cross of gold with certain embellishments. We took as our authority the Statutes of the Supreme Council of the Southern Jurisdiction. Possibly Brother Hugo will enlighten us concerning this official description. - Editor.)

* * *

BROTHERHOOD

In THE BUILDER for June, 1917, I found a question signed by one T.J.D. asking "Why preachers limit Brotherhood by the phrase 'in Christ'?" As you pointed out it would been better had your correspondent asked a preacher.

Let me point out that the expression has a two-fold meaning, one universal and one limited. First: "Because we thus judge if Christ died for all then were all dead, and that he died for all," etc. Recognizing therefore that Christ died for all, we address men as "Brothers in Christ". For we believe "in God the Son who has redeemed me and all mankind". Secondly: The phrase may have, according to the connection in which it is used, a more restricted meaning, as a brother who also believes in the same Christ as we do. In such connection it no more "limits" Brotherhood than one speaks of a brother in the ministry, or a brother Mason, or a brother anything else.

Masons, at least, should understand the use of such a phrase, when, although they recognize in every son of Adam a brother of the dust, they are also expected to keep in due bounds with all mankind, but more especially with their brethren in Masonry. E.W. Pickford. Canada.

The Builder Magazine

December 1918 - Volume IV - Number 12

THE ANTI-MASONIC MOVEMENT

BY BRO. EMERY B. GIBBS, P. D. G. M., MASSACHUSETTS

THE institution of Masonry was introduced into the Colonies at an early stage of their existence. The growth was slow at first, but after the Revolution it spread more rapidly. From 1790 to 1820 the growth was very marked. It had the sanction of many of the most distinguished men of the country. Nothing had occurred up to 1826 to mar its progress. Men prominent in Masonry spoke publicly of the many positions of trust and importance held by men belonging to the Masonic Fraternity. Some were indiscreet enough to announce that Masonry was exercising its influence in the pulpit, in the legislatures, and in the courts. To this but little attention was paid until the Morgan episode in 1826.

William Morgan was a native of Virginia, born in Culpepper county in 1775 or 1776. Little is known of his early history. Among the assertions regarding it is one story that he was a Captain in General Jackson's army at the battle of New Orleans, and another that he belonged to a band of pirates and was sentenced to be hanged, but pardoned on condition that he enter the army. But little credit should be given to either of these reports.

In October, 1819, at the age of forty-three or forty four, he married Lucinda Pendleton of Richmond, Virginia, then in her sixteenth year. In 1821 Morgan and his wife moved to Canada, where he undertook the business of a brewer near York in the Upper Province. The loss of his brewery by fire reduced him to poverty and he then moved to Rochester, New York, where he worked and occasionally received assistance from the Masonic Fraternity. From Rochester he went to Batavia, in the county of Genesee, and worked at his trade, which was that of a mason, until his disappearance in 1826.

During his residence at Batavia he was intemperate, frequently neglecting his family. With but little education, it is said he had a fair knowledge of writing and arithmetic, kept reasonably good accounts, was a man of common sense, pleasing manner, and when not under the influence of strong drink was a pleasant, social companion among his fellows.

No one has been able to ascertain where he was made a Mason. He met with the lodge at Batavia. In 1825 or 1826 a petition to the Grand Chapter of the state was drawn up to obtain a charter for a chapter of Royal Arch Masons in Batavia. This petition Morgan signed. Before it was presented to the Grand Chapter, others who had signed it and knew his habits and character were unwilling to have him become a member. A new petition was prepared and signed and presented without Morgan's name. On this petition a charter was obtained. When Morgan learned that he was not a charter member and knew that he could be admitted only by a unanimous vote, he was surprised and offended at being excluded from the Chapter, and from that time became an active and very ardent foe of Masonry.

A few years previously one David C. Miller had established himself in Batavia and was publishing a local newspaper. Miller's undertaking as an editor and printer was unprofitable. He was a man of cunning and of a certain ability; reputation not very good, and of objectionable habits. At some time prior to his living in Batavia, he had been initiated as an Entered Apprentice at Albany, New York. Objection being made to his further advancement on the ground of his character, he never received the second and third degrees.

Morgan and Miller, having a common grievance against the Masonic Fraternity, planned together how they might create something of a sensation and acquire a substantial, if not great fortune, out of the venture to disclose the secrets of Freemasonry. Their threats and suggestions were regarded at first as of no significance. The Masons at Batavia paid little attention to the rumors until it was evident that Morgan and Miller were bound to carry out their threats and publish in Miller's paper a complete revelation of so-called Masonic secrets. There was a strong feeling on the part of a few who were quite as much opposed to Morgan and Miller personally as they were zealous in the cause of Masonry that this publication should be prevented. Soon the matter became the topic of street conversation and one night an effort was made to sack Miller's office and some forty or fifty persons assembled

for the purpose of breaking in and securing the manuscript. Nothing was accomplished at this time, but two nights later an attempt was made to set fire to the office. Whether this attempt to burn the place was made by persons who were opposed to Morgan and Miller, or made by Miller himself, was an open question and never satisfactorily settled. Masons offered a reward of one hundred dollars for the discovery of the incendiary. A man by the name of Howard, suspected as an accomplice, fled, no one knows where, after a warrant had been issued against him.

The details of Morgan's arrest for petty larceny, his acquittal, his arrest again for debt, and his discharge after the debt had been paid, his ride in a carriage to Rochester with several other men, and from there to Fort Niagara, are all familiar. One writer on this event, himself not a Mason, traces Morgan to Fort Niagara and concludes by saying that there is no reliable evidence of what happened to or became of Morgan after he was taken to Fort Niagara.

To the question, what became of Morgan? no definite answer has been, and so far as we can learn, ever can be given.

The American Quarterly Review for March, 1830, published an article on the Anti-Masonic excitement, by Henry Brown, an attorney-at-law of Batavia, New York. This article was reviewed and commented on by Masons and by those who were not Masons, as being a carefully prepared and well-presented statement of what occurred.

Brown, in narrating the events which followed the disappearance of Morgan and the efforts made to discover his body, particularly the searching of the Niagara River and a part of Lake Ontario, all without success, and when a good deal of the public excitement in that locality had abated, states that a body was discovered on the 7th of October, 1827, in the town of Carlton about forty miles from Fort Niagara. It was lying at the water's edge. An inquest was held, witnesses who were personally acquainted with Morgan were examined, and the jury pronounced it the body of some person to them unknown who had perished by drowning. The body was in a decomposed and offensive state at the time, and was quietly buried.

This inquest was published in the newspapers and suspicion was at once excited that this was the body of Morgan. Several men from Batavia and Rochester had the body disinterred, and then discovered, or pretended that they discovered, points of resemblance between this body and Morgan. They had the body watched over night to prevent the Masons from carrying it away. Mrs. Morgan was visited and went to Carleton and inspected the body.

"On arriving at Carleton on the 15th of October the body was slightly and imperfectly examined. It was bloated and entirely black, putrid on its surface and offensive (beyond anything conceivable) to sight or smell. Its dress did not correspond with anything which they had seen before, and the religious tracts in the pocket staggered some of the most credulous. There was not in fact a single circumstance in the dress, size, shape, color or appearance of the body which pointed it out as Morgan."

The men active in fomenting the excitement were unwilling to lose the advantage of so valuable an asset. A second inquest was held over this body which, if it had been that of Morgan, must have been thirteen months in the water.

Mrs. Morgan testified she believed it to be the body of her husband, though the clothes were entirely different from those he wore at the time of his disappearance, and there were found in the pocket a number of religious tracts of a description not known in the neighborhood of Batavia.

One witness recognized the shape of his head; another the outline of his features; a third the color of his hair; a fourth of the whiskers; a fifth the teeth, and a sixth the hair inside of the ears. On these grounds the jury decided that this was the body of William Morgan and that he came to his death by drowning.

The body was removed with great parade of solemnity to Batavia and there interred in the presence of a vast crowd, and a funeral oration pronounced by one Cochran, who, Brown says,

"Sometimes when sober and sometimes when otherwise, preached in the vicinity and was then assistant editor to Col. Miller."

(Miller was associated with Morgan in the publication of the so-called Masonic secrets.)

These events inflamed the indignation of the people to the highest pitch and Freemasonry was detested more bitterly than ever. It was on the eve of an election.

"The cry of vengeance was wafted on every breeze and mingled with every echo of the lake where Morgan's ghost, it was said, performed its nightly rounds."

About this time a notice appeared in the Canadian newspapers that one Timothy Monro, of Clark, in the District of New Castle in Upper Canada, left that place for Newark in September, 1827, in a small boat, and was drowned in the Niagara river while attempting to return. A description of the body found in Carleton, together with the clothing and religious tracts found in the pocket, being published in the newspaper soon after the first inquest and coming to the knowledge of Monro's friends, induced the belief that the body found in Carleton was his. Mrs. Sarah Monro, widow, accompanied by her son and one John Cron, her friend, after hearing of this body, went at once to examine it. In consequence of their testimony, the body was a second time disinterred and a jury of inquest a third time summoned.

After hearing all the evidence, this jury decided that it was the body of Timothy Monro, who was drowned in Lake Ontario, September 26, 1827. Mr. Brown in his article gives the testimony of the witnesses at length, which is entirely conclusive as to the propriety of this last verdict, in which it was proved that the body pronounced to be that of Morgan was at least five feet nine inches long, whereas the height of Morgan when alive was less than five feet six inches. It also appeared in evidence that

the hair of his body had been so disposed by art as to make it appear like that of Morgan.

The Morgan excitement was rapidly waning and the political situation of the Anti-Masonic party was becoming sadly in need of some new stimulant, when it was furnished by the confession of one Hill, who declared himself one of the murderers of William Morgan. He was arrested and committed to jail in Buffalo, where he signed a confession. He was then removed to Lockport for trial, but refused to go before the Grand Jury to testify to the truth of his confession. The Grand Jury, believing him insane, refused to find a bill and he was discharged. No clew to his conduct has ever been discovered. It may be an injustice to the politicians to suggest that this man, carefully coached, played his part, knowing that no serious harm would come to him, and so contributed to the excitement and bitterness of feeling against the Masons. In any event, his part was well played and the effect far-reaching.

More than forty trials took place of persons suspected of being concerned in Morgan's disappearance. The greater number resulted in acquittals. Several, however, were convicted and served substantial sentences.

M.W. Brother Gallagher stated in an address that Maj. Benjamin Perley Poore, for many years Washington correspondent of the Boston Journal, while in Smyrna, Turkey, in 1839, knew that Morgan was then alive and identified by men who had known him in New York.

I have referred to these different reports as to what became of Morgan, but I leave it as I began, with uncertainty and inability to determine his fate.

Prior to the Morgan incident there may have been some excuse for accusing Masons of political activity and using the organizations for political purposes.

In 1816, John Brooks, a Mason, and Samuel Dexter, not a Mason, were opposing candidates for the office of Governor of Massachusetts. In 1798, Mr. Dexter had written a letter to Grand Master Bartlett strongly condemning and ridiculing Freemasonry.

In 1816, Benjamin Russell was editor of the "Poston Centinel" and also Grand Master of the Grand Lodge of Massachusetts and an ardent supporter of General Brooks as against Mr. Dexter. In the "Boston Centinel" of March 30, 1816, appeared the following paragraph:

"TO THE MASONIC FRATERNITY.

Brethren:--It need not be repeated that the internal regulations of your benevolent order exclude all discussions of political dogmas. But every Master Mason knows that his public obligation obligates him to discharge the duties he owes to the state with diligence and fidelity.

When two candidates, therefore, present themselves for his suffrage, he is not bound to inquire to what party the one or the other belongs; but whether he is "a good man and true," and faithful to the Constitution which he may be called upon to administer. And all other things being favorable, he is bound by every Masonic obligation to give his vote for the one who is a Free and Accepted Brother in preference to one who is not.

Brother John Brooks shall receive the vote of A MASTER MASON."

Square and Compass

In New York, in the year 1824, De Witt Clinton was candidate for Governor against a candidate who was not a Mason. At that time Mr. Clinton was Grand Master of the Grand Lodge of New York, General Grand High Priest of the General Grand Royal Arch Chapter of the United States, Grand Master of the Grand Encampment of Knights Templar for the United States, Sovereign Grand Commander of the Grand Consistory of the United States. He also held other Masonic offices. All these Masonic titles, from the highest to the lowest grade, were centered in Mr. Clinton at about the same time. A paper called the "National Union" was published in New York solely to aid his election as Governor. Samuel H. Jenks, of Nantucket was the editor. Mr. Jenks was the Deputy Grand Master in Massachusetts in 1825. The following was published in that paper October 30, 1824:

"Brethren:--Your former Grand Master is now a candidate for the support of the 'free and accepted.' De Witt Clinton, if there be any virtue in the cardinal principles of your faith, will receive your undivided suffrage for Governor. It is in periods of trial, like the present, that the wisdom of Freemasonry has been exercised, its strength tested, and its beauty displayed. Amidst the dark ages of past time, the great lights of our Order, though often obscured, have never been extinguished. Shall they now be eclipsed by the 'introduction of strangers among the workmen?' Will you suffer the political edifice to be 'daubed with untempered mortar?' No, surely! The architect of your internal prosperity is before you. Enter warmly into the cause of your Brother--pass onward to the ballot boxes, with the tokens of your zeal and fidelity--and by your united votes contribute to raise the State to that exalted rank to which she is so justly entitled.

(Signed) THE WIDOW'S SON."

Mr. Clinton's election was accomplished by a very great majority. This was in 1824. Mr. Clinton was Governor of New York in 1826, when Morgan disappeared.

The political situation then suddenly changed. In the spring of 1827 Masons were proscribed simply because they were Masons in Genesee and Monroe countries. In the Fall of 1827 the Anti-Masonic party announced its object as the destruction of Freemasonry through the instrumentality of the ballot box.

George A. S. Crooker was nominated for Senator the eighth district. Although he was defeated, the Anti-Masonic party carried Genesee, Monroe, Livingston and Niagara counties in the face of both the Democratic, or Jacksonian party, and the National Republican or Adams party.

In 1828 Solomon Southwick of Albany, was nominated for Governor of New York. His total vote was 33,345, and, while defeated, in the more radical counties he received a very large vote.

In the State election of 1829 the eighth district elected Albert H. Tracy senator by a majority of 8000 votes, and the same year they carried fifteen counties, with a total vote in the state of over 67,000.

In 1830, Francis Granger was nominated for Governor at a convention held at Utica in which forty eight counties were represented by one hundred and four delegates. He received a vote of 120,361, but was defeated.

Granger was nominated again in 1832 and again defeated, although his vote was 156,672.

To show the rapid growth of the Anti-Masonic party in New York, the following votes are given:

1828 33,345 1829 68,613 1830 106,081 1831 98,847 1832 156,672

In 1833 the estimated strength of the Anti-Masonic party in the United States was 340,800. Its most rapid growth was in the State of New York.

In Maine the Anti-Masonic vote in 1831 was 869; 832, 2384; in 1833, 1670. That was the end of the party in Maine.

In Vermont the feeling was so intense that in 1832 she cast her vote in favor of the Anti-Masonic candidate for President, and had the distinction of being the only state in the Union to be carried by the Anti-Masonic party.

In Pennsylvania the feeling was so intense that at a convention of Anti-Masonic delegates held in Philadelphia, September 11, 1830, the report of a committee was adopted which recited that "Morgan was foully murdered," rehearsed the several obligations of Freemasonry, and demanded the suppression of the institution. Among the reasons given for this drastic action may be cited the following:

"To this government Freemasonry is wholly opposed. It requires unresisting submission to its own authority, in contempt of public opinion, the claims of conscience, and the rights of private judgment."

"The means of overthrowing Freemasonry cannot be found in any, or in all, of our executive authorities. They cannot be found in our judicial establishments."

"The only adequate corrective of Freemasonry--that prolific source of the worst abuses--is to he found in the right of election, and to this we must resort."

"~Freemasonry ought to be abolished. It should certainly be so abolished as to prevent its restoration. No means of doing this can be conceived so competent as those furnished by the ballot boxes."

In 1836 the Anti-Masonic party held its last national convention at Philadelphia and its influence as a factor in politics practically ended at this time.

In reading accounts of the campaign carried on during these Anti-Masonic days, one is impressed with the bitterness, fierceness and intensity of the Anti-Masonic spirit. One writer describes it in the following language:

"That fearful excitement which spread over our land like a moral pestilence, which confounded the innocent with the guilty, which entered even the temple of God, which distracted and divided churches, which scattered the closest ties of social life, which set father against son and son against father, arraigned the wife against her own husband, and in short wherever its baleful influences were most felt, deprived men of all those comforts and enjoyments which render life to us a blessing."

Resolutions were adopted in the different legislatures calling for investigations, demanding the surrender of the charters of the Grand Lodges, and looking towards every possible way of terminating the Masonic institution.

In Rhode Island a committee of five was appointed by the legislature, no one of them Masons. This committee held eighteen sessions in the principal cities of Rhode Island, hearing all the evidence offered, whether hearsay evidence or evidence in the proper form as admitted in courts, and then made a very complete report in which it declared that all the charges presented to it against the Masonic order were baseless and slanderous.

In Massachusetts our Grand Lodge surrendered its act of incorporation to the legislature and turned its property over to trustees to be held by them, rather than engage in any controversy on the subject with the legislature. It is interesting, however, to know that a committee of the legislature appointed in 1834, after long investigation and hearings, made an elaborate report, from which the following is taken:

AN INVESTIGATION INTO FREEMASONRY BY A JOINT COMMITTEE OF THE LEGISLATURE OF MASSACHUSETTS, MARCH, 1824.

The Joint Committee of the Central Court to whom were referred the memorials of Otis Allyn and other citizens of the Commonwealth, praying for a full investigation into the nature, language, ceremonies, and form of rehearsing extra-judicial oaths in Masonic bodies, and, if found to be such as the Memorialists described them, that law may be passed, prohibiting the future administration of Masonic, and such other extra-judicial oaths as tend to weaken the sanction of civil oaths in Courts of Justice; and praying also for a repeal of the charter granted by this Commonwealth to the Grand Lodge of Massachusetts, have attended the duty assigned them, and ask leave to

REPORT

The committee are fully impressed with the sacred character of the right which the people of this Commonwealth, in their Bill of Rights, have retained to themselves, of petitioning their Legislature for the redress of grievances. The right has been exercised in the present instance by more than eight thousand citizens, in one hundred and twenty Memorials referred to the Committee, complaining of the institution of Freemasonry as a grievance.

The report then goes on to recite different reasons and motives for these Memorials and the method of conducting their investigations; that they had invited the officers of the Grand Lodge of Massachusetts and all other Masons to attend; that neither the Grand Master nor any other member of the Grand Lodge, nor any adhering Mason appeared before them, and that the committee had failed in its efforts to have anyone appear before it who should fairly represent the Masonic Fraternity; that at the request of counsel for the petitioners invitations were sent to the following adhering Masons:

Rev. Paul Dean, Rev. Samuel Barrett, Rev. Asa Eaton, Rev. Sebastian Streeter, Rev. William Cogswell, Benjamin Russell, Esq., Robert G. Shaw, Esq., Samuel Howe, Esq., Hon. Charles Jackson, Hon. Josiah J. Fiske.

Two of these respectfully declined attendance in writing; the others neither replied nor attended. At the request of the committee, the House gave them power to send for persons and papers, but the Senate refused to concur in the action of the House.

Upon such information as the committee could obtain from the petitioners, among whom were many seceding Masons, they submitted the following conclusions:

"First. That Freemasonry is a moral evil; inasmuch as it holds its proceedings shrouded by cautious and almost impenetrable secrecy, and at an hour of darkness, which withdraws its members unseasonably, from that family circle, which ought to be the first care and the first solace of every good citizen; as it offers temptations in the form of 'refreshments,' to a departure from that sobriety and temperance, which should mark the character of an intelligent and moral community; as it familiarizes the mind, theoretically at least, to the contemplation of scenes of violence and blood; and especially as some of its rites and ceremonies are offensively sacrilegious, profaning what the community generally religiously respect; thus undermining those sentiments of piety, which are acknowledged to be the very basis and safeguard of morality.

"Second. That Freemasonry is a pecuniary evil; inasmuch as it collects from the community, under the false pretenses of extensive charity and peculiar science, large amounts of money, which are afterwards chiefly expended in unprofitable entertainments, parades, and trinkets, which, in the language of an eminent departed statesman, 'a well-informed savage would blush to wear.'

"Third. That Freemasonry is a political evil; inasmuch as it is a government claiming existence independent of civil governments, and administering oaths, which, from their number and frequency, tend to impair the binding force of civil oaths-- threaten penalties, severe even to barbarity, and calculating to have an appalling and

controlling effect on weak and uninformed minds--and in their tenor conflict with the civil obligations of the citizen, calling on him either to violate the latter in obedience to his Masonic oaths, or to violate his Masonic oaths in obedience to his civil obligations."

The report continues to set forth the reason for its conclusion and the following is taken from part of the report relating to the second finding:

"The By-Laws of the Grand Lodge appropriate one fourth part of the annual fees and one-third part of all initiation fees paid by subordinate lodges, to the charity fund; that is, two dollars for every lodge, and one dollar for every initiation in the State. Thus one hundred one lodges would pay $808, and if nine hundred Masons were made annually, as was the increase in 1826, they would pay $2700 more, of which $1206 would go to support the 'dignity' of the Grand Lodge, and $502 be added to the charity fund, the interest alone of which can be applied to charity--so that by this process, it would require $2700 to enable this Charitable Society, the Grand Lodge, to distribute in charity $30.12 a year!"

Lodge dues $8. Initiate dues to Grand Lodge $3.

(1/4 of $808 equals $202. 900 initiates would pay $2700. 1-3 of $2700 equals $900. $202 plus $900 equals $1102 instead of $502.

$1102 at 6 per cent interest would produce $66.12 instead of $30.12 as so solemnly declared by this legislative committee of Anti-Masons.)

The period 1820 to 1840 was one of intense religious activity.

On July 4, 1827, in the Seventh Presbyterian Church of the city of Philadelphia, Ezra Stiles Ely said in a sermon:

"I propose, fellow-citizens, a new sort of Union or if you please a Christian party in politics, which I am exceedingly desirous all good men in our country should join, not by subscribing to a constitution, but by adopting and avowing to act on religious principles in all civil matters."

At this time also the more orthodox members of the Congregational church were alarmed at the different beliefs creeping into their fold. For this purpose it was proposed by many to adopt synods like those of the Presbyterian church in order to define their tenets exactly. A large body of the church even desired the union of the Congregational and Presbyterian churches.

The Anti-Masonic party having so many religious men in its ranks, and being at this time in a crusade in which the churches were distracted, naturally entered as another element in the religious distress of the period. In New England this was especially true, as the party there was composed of the older religious country people, already in opposition to the liberal spirit of the cities.

The Anti-Masonic party received the name of the "Christian Party in Politics."

Every effort was directed against Masonic preachers and laymen. Churches in their councils condemned the order. Before the disappearance of Morgan, the Presbyterian church at Pittsburgh in January, 1821, condemned the institution as "unfit for professed Christians." After the Morgan incident the Presbyterians required their ministers to renounce Masonry and their laymen to sever all connections with it and hold no fellowship with Masons. The Congregationalists took practically the same attitude in New England and Eastern New York. They attacked at one and the same time the Unitarians, the Universalists, and the Masons. In New England Anti-Masonry was looked upon as "nothing more than Orthodoxy in disguise."

In one of the Vermont papers opposed to the AntiMasons appeared a letter in which the writer made the following appeal:

"Universalists, awake from thy slumbers, and show to these Orthodox (Anti-Masons) that we are yet a majority and that we calculate to retain the majority." March 11, 1834.

As early as 1823 the General Methodist Conference prohibited its clergy from joining the Masons. In Pennsylvania during the Masonic excitement it was said by the Anti-Masons that "No religious sect throughout the United States has done more for the Anti-Masonic powers than the Methodists." It forbade its members to join lodges or be present at any of their processions or festivals and passed strict rules against ordaining any ministers who belonged to the Order. The Methodist church was rent and torn by the struggle, and many churches, fearing strife, did not allow the question to come up, but passed non-partisan resolutions.

The Baptist church also was rent with dissensions over the question, although not to so great an extent as the Presbyterians, Congregationalists, and Methodists. At a convention of delegates from Baptist churches held at LeRoy, New York, January 30, 1827, it was

"Resolved, that all such members as belong to the Baptist church and who also belong to the society of Freemasons, be requested to renounce publicly all communications with that order, and if the request is not complied with in a reasonable time, to excommunicate all those who neglect or refuse to do so."

Many of the friends of temperance, which was a growing reform at this time, were also enemies of Masons.

Another peculiarity of Anti-Masonry is that it found its chief support in the country and not in city. It is interesting to note that Anti-Masonry was essentially a New England movement. There were exceptions, but in New England and New York and throughout the path of New England emigration the party was strongest. Most of the leaders in New York, like Weed, Granger, Holley, Ward and Maynard, were of New England extraction. The party in Pennsylvania was led by men of New England extraction and was called by the Democrats "a Yankee concern from beginning to end."

The Anti-Masons accused the newspapers of being "muzzled" by the Masons. Anti-Masonic papers were established. In 1832 there were one hundred and forty one of these papers. New York had forty-five weeklies and one daily, while Pennsylvania had fifty-five weekly papers.

Considering all these conditions, the Morgan incident was but the spark that lighted the fire. The fire was fanned and controlled by some of the shrewdest political leaders this country has ever seen. The greatest of all of these politicians were Thurlow Weed of New York and Thaddeus Stevens of Pennsylvania, while in New England, Hallett of Rhode Island was active, and Phelps and Thatcher of Massachusetts may be mentioned among the most prominent, although there were many very active in New England.

In 1826 there was a general practice, which had prevailed for years, of giving credit for the degrees. The door of Masonry was thrown open to a great many. It was, as we say, popular to belong to the Masonic Fraternity. It is possible that during the period immediately preceding the Morgan episode a good many had been accepted into the Fraternity without being carefully investigated, or if they were, the committees and lodges were too eager and anxious to swell their numbers to exercise that careful scrutiny of the applicant which has been found so essential if the lodges are to maintain that high standard of character which the institution warrants; consequently, when the storm burst and the Fraternity was openly charged with violating the law of the land and the murder of an innocent citizen, a good many of those who dropped out or became seceding Masons improved the opportunity to destroy their financial indebtedness and at the same time gain some notoriety in their several communities.

The work of the lodges fell off very rapidly. In some states the Grand Lodges suspended their meetings for years. The Grand Lodge of Vermont had but seven lodges represented at its meeting in 1834. In 1836 the Grand Master, the Grand Secretary, and the Grand Treasurer of Vermont were empowered to meet every two years and adjourn the Grand Lodge biennially or oftener. This was done during the years 1837, 1838, 1840, 1842 and 1844, but in 1845 these Grand Officers took counsel to resume labor. It also appears from their records that various constituent lodges at that time resumed labor. This would indicate that their communications had never legally ceased and their charters had not been surrendered. Probably these lodges followed the civil law as to associations and so maintained a consecutive legal existence from a date prior to the Anti-Masonic period.

In Maine the Grand Lodge failed to meet for several years and, had a nominal meeting in other years. While from 1834 to 1843 the Grand Lodge met annually, at one meeting they were without a representative from a single lodge, and but twice during this period of nine years did they have representatives from more than four lodges. Nearly all the lodges in Maine during this period or some part of it, suspended their meetings and became dormant, even if they did not surrender their charters.

In New Jersey the Grand Lodge in 1824 and 1825 had representatives from twenty-two to thirty-three lodges. After this period of opposition the lodges in New Jersey were reduced to six.

In New York there were four hundred and eighty lodges in 1826 with a membership of about twenty thousand. From 1827 to 1839 the Grand Lodge maintained its annual meetings, but only fifty to ninety different lodges were represented in that time. In 1835 there were but seventy-five lodges in the State of New York; twenty-five of these were in the city of New York, with a membership of about three thousand. In 1839 there were seventy-five lodges in the state, twenty-two were in New York City and Brooklyn and fifty-three in the remainder of the state. Masonry was at its lowest ebb in New York about 1840.

There are many remarkable instances of loyalty and heroism in connection with these local lodges. One or two instances will suffice. Olive Branch Lodge No. 39, at Le

Roy, in Genesee County, did not suspend its communications, and was recorded as the "Preserver of Masonry" in Western New York; seven of its most zealous and devoted members entered into this solemn agreement:

"To meet once in four weeks for the purpose of opening and closing the lodge and keeping up the work."

This agreement was literally kept, and never once during that time, although obliged to travel a distance of more than thirty miles, did they fail to have their meetings.

Union Lodge No. 45, at Lima, Monroe county, continued to hold its regular meetings, although it was fiercely assailed again and again.

Batavia lodge, where the Morgan trouble began, lay dormant for sixteen years, but was revived in 1842.

On June 17, 1825, occurred the laying of the cornerstone of Bunker Hill Monument, by the officers of the Grand Lodge of Massachusetts, who were honored by the presence of Brother LaFayette, friend and companion of George Washington.

Eighteen hundred and twenty-five was the last prosperous year Massachusetts Masonry was to see fol two decades. That year the number of lodges rose to one hundred and seven. In 1844 it had sunk to fifty two and at one Communication of the Grand Lodge only eight lodges were represented.

In 1833, the meeting of December 12th was adjourned to December 20th, and at that meeting the only business transacted, according to the records, was the passing of the following vote:

"Voted: That R. W. Francis J. Oliver, R. W. Augustus Peabody, R. W. Joseph Baker, R. W. John Soley, and R. W. Charles W. Moore, be a committee to consider the expediency of surrendering the act of incorporation of the Grand Lodge, and report at the next meeting."

The next meeting was held December 27, 1833, and the following action was taken:

"Voted: That the Master and Wardens of this Grand Lodge be authorized and directed to surrender to the Legislature the act of incorporation granted to the Master, Wardens and Members of the Grand Lodge of Massachusetts, June 16, 1817, and to present therewith the foregoing memorial signed by them."

The memorial referred to is a dignified, carefully prepared statement of the reasons for surrendering this act of incorporation and a plain statement of their position on all questions involving the principles of Masonry.

At this meeting it was reported that the sale of the Masonic Temple as authorized, had been made to Robert Shaw.

In 1843, December 27, the Grand Lodge met and held a Lodge of Instruction, at which the three degrees were fully worked and exemplified by the Grand Lecturers with "facility and skillfulness." More brethren from the country were in attendance at this meeting than any previous occasion for ten years. In the same year a new and revised edition of the Grand Constitutions was adopted.

In 1845, December 27, two years later, a Grand Lodge of Instruction was called at 9 a.m., at which the representatives of twenty-seven lodges were present. The work of

the three degrees was exemplified by the Grand Lecturers and favorable comments on their efforts are recorded.

On June 17, 1843, occurred the great celebration of the completion of the Bunker Hill Monument, at which were present the chief magistrates and dignitaries of the nation and some of the states. In the Proceedings of the Grand Lodge occurs this comment:

"Those who had the direction of the great jubilee did not feel the propriety of inviting our Grand Lodge to assist in the ceremonies."

King Solomon's Lodge, of Charlestown, was especially invited, and it seems that the members of the Grand Lodge joined with the members of King Solomon's Lodge in the procession and so participated in the proceedings, but with great regret that they were not permitted to participate officially in the proceedings, in view of the illustrious Masons who participated in the battle that this monument was to commemorate.

Twenty years after the Morgan episode, the editor of "Letters on Freemasonry" by John Quincy Adams, stated in an introduction to those letters as published in 1847:

"The excitement which arose in consequence of the disclosures then made had the effect, at least for a time, if not permanently, to check the further spread of that association. The legislative power of some of the states was invoked, and at last actually interposed, to prevent the administration of extra-judicial oaths, including of course all such as were constantly taken in the Masonic Order. This was the furthest point which the opposition ever reached. It did not succeed in procuring the dissolution of the organization of the order, or even the repeal of the charters under which it had recognized existence in the social system. From the moment of the adoption of a penal law deemed strong enough to meet the most serious of the evils complained of, the apprehension of further danger from Masonry began to subside. At this day (1847), the subject has ceased to be talked of. The attention of men has been gradually diverted to other things, until at last it may be said that few persons are

aware of the fact, provided it be not especially forced upon their notice, that not only Freemasonry continues to exist, but also that other associations partaking of its secret nature, if not of its unjustifiable obligations, not merely live, but greatly flourish in the midst of them."

A careful reading of many articles published and resolutions passed at about the time of the Morgan episode indicates that a few members of the lodge at Batavia thought they were serving a good purpose by securing Morgan's manuscript before it was published and separating Morgan from Miller, editor of the local paper. Quite a number of Masons were knowing to the plans.

These plans included an agreement with Morgan that he should destroy all the manuscript and printed sheets connected with his proposed publication; he was to quit drinking, and from the money to be paid clothe himself decently and provide for the immediate wants of his family; refuse all further interviews with his partners; promise that he would not disclose this arrangement to anyone, and that within a short time he would go to a remote locality in Canada, where he was to settle down, his family to be supplied with money and transportation to join him, and a substantial sum paid to Morgan for giving up the publication and the expected income from these disclosures. Morgan was to be well treated and his family provided for until they should join him in Canada.

In view of these arrangements, which were well known to the Masons in the locality of Batavia, it did not occur to the men who took this ill-advised action that anything like the excitement which followed would be occasioned. That the plan was entirely a local arrangement, we believe is conclusively shown by action of the Masonic Grand Bodies at that time.

The Grand Lodge of New York took no action in the matter until 1831, when it adopted resolutions reciting the facts and the misrepresentations and appointing a committee to ascertain and report at the next annual communication. In 1832 a supplemental report was adopted in which they deplored the action, characterizing it as "a violation alike of Masonic obligation and the law of the land," and asked for further time to complete their investigation.

The Grand Lodge of Vermont, October 7, 1829, issued an appeal in which it held itself guiltless of the different charges brought against the Fraternity in connection with the Morgan incident.

Other Grand Lodges took similar action. Perhaps the most effective and complete statement issued by Masons was the declaration of the Freemasons of Boston and vicinity, dated December 31, 1831, which was of great service in restoring the public mind to a normal state. This declaration is well worth consideration, and reveals not only a fine appreciation of the situation, by our best men, but also a splendid spirit of resolution to abide the results. It is as follows:

"While the public mind remained in the high state of excitement to which it had been carried by the partial and inflammatory representations of certain offences committed by a few misguided members of the MASONIC INSTITUTION in a sister state, it seemed to the undersigned (residents of Boston and vicinity) to be expedient to refrain from a public DECLARATION of their principles and engagements as MASONS. But believing the time now to be fully come when their fellow citizens will receive with candor, if not with satisfaction, A SOLEMN AND UNEQUIVOCAL DENIAL OF THE ALLEGATIONS which, during the last five years, in consequence of their connection with the MASONIC FRATERNITY, have been reiterated against them, they respectfully ask permission to invite attention to the subjoined

DECLARATION:

Whereas, it has been frequently asserted and published to the world that in the several degrees of FREEMASONRY, as they are enforced in the United States, the candidate, in his initiation and subsequent advancement, binds himself by oath to sustain his Masonic brethren in acts which are at variance with the fundamental principles of morality and incompatible with his duty as a good and faithful citizen, in justice therefore to themselves, and with a view to establish TRUTH and expose IMPOSITION, the undersigned, many of us the recipients of every degree of Freemasonry known and acknowledged in this country, do most SOLEMNLY DENY

the existence of any such obligations in the MASONIC INSTITUTION, so far as our knowledge respectively extends. And we as SOLEMNLY AVER that no person is admitted to the Institution without first being made acquainted with the nature of the obligations which he will be required to incur and assume.

FREEMASONRY secures its members in the freedom of thought and of speech, and permits each and everyone to act according to the dictates of his own conscience in matters of religion, and of his personal preferences in matters of politics; it neither knows, nor does it assume to inflict upon its erring members, however wide may be their aberration from duty, any penalties or punishments other than those of ADMONITION, SUSPENSION, and EXPULSION.

The obligations of the Institution require of its members a strict obedience to the laws of God and man. So far from being bound by any engagements inconsistent with the happiness and prosperity of the nation, every citizen who becomes a Mason is doubly bound to be true to his GOD, to his COUNTRY, and to his FELLOWMAN.

In the language of the Ancient Constitutions of the Order, which are printed and open for public inspection, and which are used as text books in all the lodges, he is required to keep and obey the MORAL LAW; to be a quiet and peaceful citizen, true to his government and just to his country.

MASONRY disdains the making of proselytes; she opens the portals of her asylum to those who seek admission with the recommendation of a character unspotted by immorality and vice. She simply requires of the candidate his assent to one great, fundamental, religious truth--THE EXISTENCE AND PROVIDENCE OF GOD; and a practical acknowledgement of those infallible doctrines for the government of life which are written by the finger of God on the heart of man.

ENTERTAINING such sentiments, as MASONS, as CITIZENS, as CHRISTIANS, and as MORAL MEN, and deeply impressed with the conviction that the MASONIC INSTITUTION has been, and may continue to be, productive of great good to their

fellowmen; and having 'received the laws of the society, and its accumulated funds, in sacred trust for charitable uses,' the undersigned can neither renounce nor abandon it.

We most cordially unite with our Brethren of Salem and vicinity in the declaration and hope that, 'should the people of this country become so infatuated as to deprive Masons of their civil rights, in violation of their written constitutions, and the wholesome spirit of just laws and free governments, a vast majority of the Fraternity will still remain firm, confiding in God, and the rectitude of their intentions for consolation, under the trials to which they may be exposed.'"

This declaration was written by Charles W. Moore, for many years Grand Secretary of our Grand Lodge. It was originally intended only for the Boston Encampment of Knights Templar. Later, at the earnest request of prominent Masons, it was submitted to the Grand Master, and subsequently signed by one thousand, four hundred and sixty-nine Masons from fifty four towns and districts in Massachusetts. Four hundred thirty-seven were of Boston.

More than six thousand Masons in New England subscribed to this declaration, which was given to the public on December 31, 1831.

M. W. Brother Gallagher, in commenting upon this declaration in an address given by him at Camden, Maine, on June 24, 1901, said:

"It was the first heavy blow given to Anti-Masonry and with the political defeat in the Jackson campaign sounded the death knell of its existence. That famous declaration embodies and states concisely about all there is in the principles of the Masonic Order. Printed and read in our lodges, it would serve to assist in pursuing anew our journey in the paths of rectitude and Masonic virtue."

----o----

THE APPROACHES TO THE HEART

Do you crave an inspiration straight from nature's very heart,

Beating true to the creation of which you're a conscious part?

Would you, somehow, in your longing, form a kinship to the earth

That might make its elementals of a sweeter, richer worth--

That might make all things in nature to your soul a means of grace,

Wooing with the charm forever of her omnipresent grace ?

Then unto her soulful readings, blended with Masonic Art

Open wide all the approaches to the portals of the heart.

--Bro. L. B. Mitchell, Michigan.

----o----

Liberty's in every blow!

Let us do or die.

--Burns.

----o----

But what is truth? 'Twas Pilate's question put

To Truth itself, that deign'd him no reply.

--Cowper.

----o----

THE COMACINE MASTERS -- AN APPENDIX

BY BRO. W. RAVENSCROFT, ENGLAND

SINCE writing my "Further Notes on the Comacine Masters," which appeared in THE BUILDER for July, August and September, 1918, I have had opportunity for reading some additional references to them and, as they throw fresh light on the subject, I have translated a few extracts from these references as an appendix to what I have already written.

The translations are as follows:

L'Italia: Monumentale, Asti. Prof. A. BevilacquaLazise, p. 6.

"Of the Lombard-Carlovingian period there are preserved to us in Asti three precious relics; the Crypt of S. Secondo (del Mercato), of S. Giovanni and part of that of S. Anastasio.

"These show us the first tentative efforts and the commencement of artistic progress in that nucleus of artificers who, in Lombard territory at the beginning of the seventh

century, were already developing a reproduction of the traditional Roman construction and giving to Europe the architecture of the following middle age.

"Crypt of S. Secondo. Erected on the spot where tradition places the martyrdom of the patron saint of the city and hence, from the earliest ages of Christianity, sacred, it arose probably in the first half of the seventh century. Of that period are its capitals surmounted by a coarse abacus something like a cushion and of a form vaguely approaching that of the pre-Lombard cube introduced in Lombardy at the end of the seventh century. (See illustrations.)

"Crypt of S. Giovanni. This was the ancient Episcopal baptistry of Asti. It arose probably in the period of Liutprand (712-744). Since we find already formed the pre-Lombard cube capitals (according to the denomination of Rivoira), with the cube roughly shaped off, of which we certainly have no examples before this date. One may also assign to this epoch, indirectly confirmed by documents, the transfer of the Episcopal seat which, until the seventh century, was placed without the walls near the church of S. Secondo and thereby made a little more secure. One remarks in this crypt the capitals of the Theodorican' reconstruction of Asti and the figure capital, one of two only, dating from the pre-Lombard artistic period with human figures.

"Crypt of S. Anastasio. It arose not much before 792-793, the year of the document in which it is mentioned. The Comacini in its construction were assisted by Ravennese, at any rate in the decorative portions as is evidenced by the capitals of the two schools when compared with some others of the Theodorican time. It is noteworthy that one of the Ravennese capitals shows a remarkable affinity with one co-eval of S. Vincenzo in Prato, Milanese (eighth century) and one Comacine which preludes an art more complete and evolved."

Referring to the church of S. Anastasio (recently destroyed), Prof. Bevilacqua-Lazise says (p. 10):

"The church taken altogether permits the affirmation that it was the work of Comacine Masters nor is there in its ornamentation any trace of trans-Alpine influence."

Merzario: "I. Maestri Comacini," vol. I, p. 113, writing about S. Marks, Venice, says:

"The basilical iconography and its system of masonry; the crypt, which is a medieval in use before 900; certain rude and discordant sculpture in the taste of that of Altino; some forms of columns, of vaults and of arcades; several symbolic figures, griffins, flowers, birds and hieroglyphics, and the other emblems which are seen in the atrium and in the narthex of S. Ambrose of Milan are almost exclusively the property of the Comacines, and added to this their continual dependance on the Patriarchate of Aquileja attested of their presence in S. Marks."

L'Italia: Monumentale, Venice (S. Mark), L. Marongoni, p. 6.

"In the year 829 under the Doge Giovanni Partecipazio, brother of Guistiniano, was initiated the construction of the first edifice which was of more restricted proportions than the existing church, its architecture being that of a Latin basilica."

L' Italia: Monumentale, Como. D. Santo Monti, pp. 6 and 7.

"Seventy-five years after the descent of the Lombards into Italy, in 643, appeared a code of Rotari and after about another 100 years an edict of King Liutprand, both referring to a Society of 'Magistri Comacini' and of their 'Colleganti.' It will not be unreasonable to suppose that thisl Society or association, college or fraternity, whichever you will, existed some time before the coming of the Lombards into Italy and thrived under the Goths and under Greek influence; that it was probably a derivation of an ancient college or association of arts and business existing from Roman times and under their laws, the cradle, so to speak, of Mustio the architect of

Pliny, and not altogether lost from amongst us, surviving unimpaired the darkness of the age of barbarian domination."

L'Italia: Monumentale, Trieste. A. Berlam, p. 10.

"In the first times of Christianity about the fourth century arose the little church of S. Silvestro in honour of the Pope Silvester I who baptized Constantine. According to tradition, on the site of the church stood the house of the Triestine martyrs Eufemia and Tecla (2) whose sarcophagus was preserved until 1700 as we read in the writings of the historian Ireneo della Croce.

"* * * And still we come to this church, dear to the heart of all Triestmes both as a symbol of Latinity and as a souvenir of the fourteenth century free commune, to this S. Cicisto toward which flies the Italian homage of Carducci.

L'Italia: Monumentale, I Monumenti del Lago di Como. Cigo Monneret de Villard.

"The Lake in the Antonine Itinerary is called Comacina--its ancient name"--p. 6.-

"Not only the three 'Pievi' but also the Island of Comacina set up itself as an independent republic." p. 9.

"In this epoch of quarrels and massacres the architecture of Como flourished a school special and distinct from the Romanic ('Romanica') architecture of Italy--that which one sees always so falsely called by the generic name of Lombard.

"The lombard architecture is itself a school specially distinct from the great Romanic trunk which, contrary to pre-supposition, has tendencies, methods and oblets peculiar to itself, differing from those of the Comacine school. If this confusion has been possible and it was believed that one was simply a local form of the other and one saw but little difference in them, it is due to the carelessness and the want of goodwill of students who, attracted and fascinated by the grand monuments of the Milanese, found it too fatiguing and too little interesting to explore the Como district to study the monuments which have there been erected from the commencement of the eleventh to the end of the thirteenth centuries.

"In these short pages it is not possible to treat deeply the questions, but we may perhaps indicate the limits at sufficent length.

"Comacine architecture in the Romanci epoch has sufficiently well- defined boundary; it includes the high valleys of the Ticino and the Adda, the Canton Ticino which is found in our days, the Valtellina, all the territory of the ancient diocese of Como, the northern part of the ancient countship of Seprio, the northern Brianza, the Valassina and the Valsassina, the eastern bank of Lario (Lake Como) which depended from the diocese of Milan; approaching that which constituted the district under the administrative rule of the province of Como and that of Sondrio and the canton Ticino and the frontiers of the bordering regions. The heart of it is certainly Como and the Lake: here it is that we find the greatest number and most important of the monuments. The materials of which use was made are naturally those which the soil produced; thus we see why the architecture Milanese or Lombard, whichever we wish to call it, is based on terra-cotta--the Comacine uses stone; the quarries of Moltrasio and those of analogous material furnished the fundamental elements while the marbles of Olcio and of Musso less spread (more limited?) served for the works more refined. The great river fiints are not disdained for works of less importance.

"From the constructive point of view the problem of the vault is fundamental in Lombard architecture as in all such schools of Romanic architecture it is of great architectural importance; in Comacine architecture it is, on the contrary, secondary only.

"As in France the Norman school and that of the Isle of France, as in Italy the architectural Romanic school of the center and south of the peninsula, so in the northern part Comacine architecture, rather than prosecute the efforts of the Carlovingian epoch of adapting the vault to the basilican plan, or to the central form of plan, contented itself with resuits already achieved by the Latin school with the basilica covered by a wooden roof.

"The only vaulted part in the Comacine churches is the apse, except certain cupolas in transepts as at Vertemate at S. Giacomo and at S. Fedele of Como, or adopted to the polygonal plan as at S. Giovanni in Atrio di Como and a few transepts covered at the crossing in front of the apses, an example of which can be seen in S. Giacomo of Bellagio.

"The problem of the vault has drawn in its following special forms of pillars grouped in isolated support and of the pilasters and counter forts to external walls. There is nothing of all this in Comacine architecture of which the supports are always simple (it being the conservative ahd traditional school) having generally the form of columns. In reality they were round pillars composed of many dressed stones, as for example at S. Abondio di Como and at S. Giacomo di Bellagio, pillars which are also to be found at Gravedona at Vertemate and in the Episcopal palace of Como. The walls are always simple and if they have pilastels they are such as are purely decorative and not constructional.

"The roofs are covered with wood, some open timbered, others inclosed with ceilings as at S. Nicolao di Piona or at S. Maria di Martinico above Dongo.

"It is only in the monuments of Como that the influence of the Lombard school is felt which we find in 'Tiburium' over the crossing. This is systematically wanting in all other cases. The arrangement of plan as a rule in the Comacine school is that of the basilicia with one nave (3) only and with semicircular apse, toward the end of the twelfth century the rectangular apse was substituted for this.

"Basilicas with two naves as at S. Agata di Montrasio are very rare--generallly the second nave came as an enlargement of the church. Rare also are basilicas with three naves as at S. Benedetto della Perlana, S. Giacomo di Bellagio, S. Marta Sopra Carate and the demolished church of S. Vincenzo in Gravedona. Still more rare are the churches with central form of plan, of which on the Lake we may instance the baptistry of Lenno, S. Maria del Tigilo at Gravedona and the square demolished baptistry of Menaggio. Interesting crypts we have at Lenno and at Gravedona; rarely one finds cloisters of which the sole remaining one on the Lake is that of Piona.

"The campinili are during the eleventh and twelfth centuries always of one same type--square towers with pilasters at the angles divided in the several stages by rows of little arches surmounted sometimes by rows of stones placed dentil-wise.

"To the several stories loopholes open of single lights, of two lights, and sometimes in the belfry of three lights.

"In the thirteenth century was substituted a simpler type of tower, square and terminating with four piers which carried the roof as at S. Martino di Cal eno and at S. Pietro in Vincoli at Bignanico, campanili similar to the tower of Broletto of Como.

"The octagonal campanile of Gravedona and that like it, now demolished, of Piona are exceptions derived from ultra-montane influence.

"The position of the campanili also is little varied. In general flanking the nave near the apse but at other times placed in the front occupying only a part of the facade as at Bellagio, or masked completely as at S. Nazaro e Celso di Scaria, and sometimes arising from the interior of the church placed on two walls of the nave of which one is the front wall, as at S.'Andrea di Lenno.

"The entrances are generally formed with lunettes surmounting friezes, the windows always round-headed. In the facades are usually cruciform lights, and towards the end of the twelfth century appeared the round windows, as at S. Maria di Martinico.

"Examples of external arcades flanking the naves and apses we have not except in the case of S. Giacomo and S. Fedele at Como where there are evidences of Lombard-Milanese or Rhenish influence. The facades, when the basilicas are of three naves, are divided, the central portion raised, and demonstrating clearly the structure behind, S. Carpoforo of Como being alone the exception. In this particular the Comacine school clearly is distinguished from the Lombard-Milanese which always treats the three naves as one front.

"Comacine decoration is both simple and interesting. Generally under the eaves of the edifice runs a cornice of small arches surmounted sometimes by a dentilled frieze. In the apses besides such arches we get also vertical pilasters enriched sometimes with semi-columns and these small arches run on the facades, following the sailing courses of the pediments. This is in fact the customary treatment of Lombard Milanese architecture.

"The churches were nearly always covered with frescoes, conspicuous amongst which is the gigantic figule of S. Christopher, the protector of travelers.

"It is in sculpture that Comacine architecture reveals its proper characteristics--the capitals have rarely the simple cubic Lombard form but they present in great variety forms recalling in some respects ancient design.

"The decoration, contrary to that of the Lombard Milanese school which made much use of interlaced ribbons, presents true characteristics of sculpture with figures of animals such as dogs following each other in the capitals of Cernobbio heads, and eagles, as at Piona, and sometimes with truly animated scenes, as in the magnificent capital conserved in the museum of Como.

"The Comacine school is meanwhile that which was most affected by external influence---that of the Rhenish school explaining itself easily by the frequent and important relations which the Ghibelline city (Milan ?) had with the empire, the Lake and its valleys being the natural road for descent from Germany into Italy, and that of Burgundy by the introduction of the Monastic orders of the Benedictines--the reformed Benedictines and the Cluniacs, who from the center of the Island of Comacini spread themselves over all the region' of Como. The Rhenish influence imposed itself chiefly on architectural form and alone can explain the positions of the frontal towel s of S. Giacomo di Como, while the Burgundian, which is powerfully revealed in S. Maria del Tiglio at Gravedona, dom'inates the decorative sculpture.

"A development so rich of Romanic art ought not to leave a large place for Gothic architecture--in effect all the countries, being already provided with churches when this new form of architecture appeared, did not feel the need of erecting others. Besides which the Comacine school, liking not vaults as coverings, would not allow itself to be attracted by the new school, which in the solution of this problem had its base, its object, and its raison d' etre.

"For this reason there does not exist a Comacine Gothic architecture strictly characteristic.

"In the greater number of cases the architects wele content to apply to a Romanic structure decorative forms nearly always only substituting lancet for semicircular arches where they are small and decorative." (p. 10 et seq.)

In the foregoing extracts there is considerable unanimity of opinion, if perhaps one or two of the statements of Sig. Monneret de Villard, to which I propose to make a few allusions, are excepted.

Sig. de Villard, it will be noticed, takes a limited view of the territory and scope of the Comacine Masters. Merzario takes an extremely wide one. The former comes to his conclusions by differentiating the Comacine from the Lombard school to an extent one is not prepared to follow altogether. He refers to the latter as a branch of architecture distinct from the Roman trunk depending for development largely on the use of brick and the effort to deal with the vault, which latter in Comacine work, he says, finds no important place. But he admits the influence of each school on the other, and gives examples of such.

Now it must not be forgotten that for a considerable time the Comacines were ffrst in the ffeld working extensively in the Lombard plain, the Lombards for a long time having no school of architecture. The natural inference therefore is that the Lombard school was developed from the Comacine and largely influenced by the use of brick and the vault--both of which were to some extent used by the Comacines.

Moreover the differences between the two schools --if they are to be in any great sense regarded as distinct--are not nearly so strongly marked as, for instance, those between the Norman and early English styles of architecture where, in early English work all the leading features, in their full development, are the very opposite of those in Norman work, and yet we know, subject of course to a good deal of external influence, the one grew out of the other and there was for a short time a transition stage between the two.

All the same it would be going too far to speak of Comacine and Lombard work, especially as time advanced, as one and the same.

Sig. de Villard's contentions as regards a few details, one would submit, are not altogether borne out.

For instance, he makes the cushion capitals of columns the property of the Lombard school, and speaks of their rare occurrence in Comacine work. Yet without looking specially for them, one has seen them in S. ALbondio Como, S. Giacomo Como, at

Bellagio on Comacina, at Gravedona, and in the crypt of S. Marks, Venice--all Comacine work and mostly in the Comacine district. (4)

So with the interlaced ornament. There is abundance of it at S. Abondio Como and beautiful specimens at Gravedona and elsewhere in this same district, as well as all over Italy--all probably having oriental or origin.

One would submit further that in several instances especially in campanili the use of brick does not, as Sig. de Villard suggests, denote the work as Lombard, seeng that notwithstanding this material many of these works have features which he regards as distinctly Comacine. Further he tells us that the "three naves" plan in Comacine work is rare, and yet he says where found therein it is always emphasized and not masked on the facade as in Lombard work. This treatment, however, is to be found all over Italy and the principal church on Isola Comacina was a "three nave" church.

As a matter of fact it is impossible to draw any definite line between the two schools--one would rather say as they advanced in time they showed increasing tendencies to separate development, the Comacine being the more conservative in its character.

The churches at Piacenza, as well as some of those in Milan, give good illustrations of the development in brick of Lombard work.

From the foregoing translations generally it is not unreasonable to conclude:

1. That Eastern and trans-Alpine influences on both Comacine and Lombard work are admitted, but with less constructive effect in the former than in the latter.

2. That the Lombard school, insofar as it merits a separate name, was developed from the Comacines.

3. That the cushion capitals of the Norman school were derived from the Comacines, examples not being known before the eighth century, when they may have been evolved in the manner described by Prof. Bevilacqua-Lazise.

4. That the influence of trans-Alpine Gothic in Italy generally, and particularly on the Comacine and Lombard schools was, especially in its earlier days, largely superficial and never wholly satisIactory or complete.

A few words may be added as to the relation between the Comacine plans of churches and the earlier examples which remain to us in England of the Saxon and early Norman periods.

Sig. Monneret de Villard states that the greater number of Comacine churches were planned each with one nave only, and a semicircular apse, which latter was substituted toward the end of the twelfth century by the rectangular chancel. Also that the nave and aisle arrangement was not so common in Comacine work, while crypts are to be found in several instances. And we have already seen that repeatedly artificers were called over from the Continent to England to build churches in the Roman manner.

It must surely, therefore, be more than a coincidence that the plans of a large number of these early churches conform to those of the Comacines, and, taken with other evidence already adduced, one submits the reason for this was the Comacine influence brought to bear on them.

No attempt is here made to give a complete list of these English churches, but the following are just such as have come under notice:

Those consisting of nave only and apse are:

Four connected with the Mission of S. Augustine to England (sixth century).

The first Cathedral of Rochester.

The Church of S. Pancras at Canterbury.

The original priory of Christchurch, Hants, consisting of several chapels standing apart from each other, two still remaining beneath the transepts of the present church.

The original church of Corhampton, Hants.

Those consisting of nave only and rectangular chancel, as in the later Comacine work are:

The Saxon church of Bradford on Avon.

The Saxon church of Escomb, Durham.

That of Monkwearmouth, Durham. (Since enarged.)

That of Jarrow, Durham. (A. D. 684.)

That of Corbridge, Northumberland.

That of Boarhunt, Hants.

That of Hambledon, Hants. (Since enlarged.)

Also many others where the original plan is much obscured by later additions.

Those of the basilican form, i. e., with nave aisles and apse are:

Wilfrid's Church at Hexham, having also a crypt and arrangement of stairs thereto, all of Comacine type.

Wilfrid's Church at Ripon, similar in arrangement.

The Saxon Church at Brixwortll, Northants, built about A. D. 680, and having a rectallgular presbytery placed between the nave and apse, another Comacine feature.

The Church at Lydd, Kent.

The Church at Wing, Bedfordshire.

The Church at Reculvers, Kent.

The original Cathedral of Canterbury (destroyed by fire in 1067) with its apse at the west end.

The original Church at Romsey.

The crypt of Winchester Cathedral.

The Parish Church, Goring, Oxon.

To give a list of churches illustrating the basilican plan, but with rectangular chancels with or without transepts or central towers, would carry beyond the scope of these notes, because such would have to be drawn chiefly from types of later date which can scarcely be claimed to have such direct Comacine association.

(1) Theodoric the Great, A. D. 455-526.

(2) S. Eufemia (Sept. 16) was honored in Como, being patron of the church afterwards known as S. Fedele, also of the excavated church at Comacina. S. Tecla is honored at Torno.

(3) Italian writers generally denominate as "naves" not only those portions of a building we understand as such, but also those adjacent which we call "aisles." "Transepts," also in Italian works, frequently means only the crossings and not the extended wings which we understand by the word.

(4) If the twisted knot in the shafts of minor columns is allowed to be Comacine (probably derived from the East or of Greek origin) they are in the first left-side doorway at S. Marks, Venice, an evidence of these Masters there.

----o----

BRIGHTNESS OF LIFE

A thought that is winged from friend to friend
Doesn't seem such a wonderful thing;
Yet it carries the prayer for a joy without end,
And it throbs with a big, friendly ring

A mere word of cheer, in the shadow of night,
Cohen discouragement darkens the way,
Will illuminate our hearts with the glorious light
Of a hopeful and sun-brightened day.

When failure confronts us and darkens our goals,
How we long for the clasp of a hand!
It is then that we cry from the depths of our souls
For a friend who can just understand.

A bright, cheery smile often gives us the strength
That we lack in the vortex of strife,
For it lightens our load as we travel the length

Of the care-laden Path we call Life.

So we find, after all, that the things we thought small

Loom colossal above all the host;

That the best of God's gifts are the friends we can call

To our side when we need them most.

- Houston Post

----o----

Happy the heart that keeps its twilight hour,

And, in the depths of heavenly peace reclined,

Loves to commune with thoughts of tender power -

Thoughts that ascend, like angels beautiful,

A shining Jacob's-Ladder of the mind!

- Paul H. Hayne.

----o----

Kindness is wisdom. There is none in life

But needs it and may learn.

- Bailey.

HOW THE RED CROSS WOR1iS

BY JEANNE JUDSON

"It's not that we are not grateful - you have done much - but we are old, and it is hard for the old to be away from their own homes - and the crowds - we are not happy in the crowds - we want to be alone - if we could be alone in ever so poor a place, we would be happy."

The speaker was a man of sixty, still strong and vigorous, in spite of the hardships that had been his lot. His wife, not quite so strong, but still courageous stood beside him, nodding approval of his words.

"If we could be alone - the smallest lodging," she repeated.

They had stopped the Red Cross delegate on the street; their bright old eyes looked at him appealingly and yet with confidence. The American Red Cross man would sympathize, would understand, and somehow in the miraculous manner of American Red Cross men he would be able to provide what they asked.

As it happened the Red Cross delegate was even then on his way to the Refugees' "Intelligence Office" to speak about them and about others whose circumstances were just as pitiful.

The farmer had been very prosperous and he and his good wife had been ready to enjoy in their old age the comfort and peace that they had earned by years of industry and frugality. Then came the war, their prosperous farm was wrecked. They enumerated the glories of it, the proud possessions that were now lost to them forever - four horses, twenty cows, two hundred hens and other livestock.

But all this could have been borne quite easily were it not that their son was a prisoner in Germany. All through the vicissitudes that war had brought they had not lost courage, but now that they were back in their own province with hundreds of other repatriates they were no nearer to having a home than they had been on the first day that they were driven from their farm, where they had watched the flames devouring the cherished possessions of years. There was something very pitiful about this old couple with their nostalgia for dear, familiar things - their shrinking from the crowd.

The prefecture and other French officials had taken great interest in co-operating with the American Red Cross to provide lodgings for the repatriates. An old factory and a convent had been fixed up to accommodate three hundred. They had provided straw mattresses and even blankets, and everything was scrupulously clean. Here men, women and children would have a shelter until they could be distributed to different places, where a more pleasant lodging and useful work could be provided. But all this would take time and the old farmer and his wife were very tired, very weary of not having a place of their own; the old convent where they had lodged among so many strangers had sapped their courage as nothing that had gone before had done and they looked at him with such confidence.

The Red Cross delegate considered.

A Red Cross worker, a girl, was going to a nearby town on the eleven o'clock train. Why not let her take them with her? It could do no harm - they had no home and one place was good as another. They would at least have a pleasant excursion and a good dejeuner - and perhaps they would find something to do or some place to live. He explained the plan to them and to the girl. They radiated agreement - they were in the

hands of their American friends and it meant that they would not spend another night in the convent.

At the station when they were waiting for their train the Red Cross man took a picture of them - a happy smiling picture.

The trip proved to be a great success, lodgings were found and work for both on a neighboring farm.

It is almost inconceivable how many individual cases a Red Cross worker can carry in his mind at ones the number seems almost limitless. Perhaps the farmer and his wife remained a more vivid memory than most - there is something infinitely appealing about the courage of old age. A few days after their departure the Red Cross man sent them a copy of the picture he had taken at the station, and they have sent it to their son in the German prison camp.

Bereft of all their household goods, toiling for bread instead of resting as they had hoped to rest, they are still brave and cheerful, hoping against hope that he will one day be restored to them, and while they wait they are thankful that they still have strength to work for France.

These are people for whom the Red Cross works unceasingly - the little children who are too young to understand, and the old people who understand too well. It is a comforting thought that the American Red Cross has 22,000,000 members in addition to 800,000 members enrolled in the Junior Red Cross. Of course all of these are not contributing members. It isn't necessary that they should be. The big thing is that every American should express our unfaltering belief in mercy and justice by becoming a part of this great humanitarian organization. The Christmas Roll Campaign for Red Cross membership is being made for this purpose. Membership costs only one dollar. Half of every dollar will be sent to help in the work abroad and one half will be kept at home for the support of local chapters and to carry on the Red Cross home service work.

----o----

THE MORALITY OF THE LOST WORD

BY BRO. ARTHUR EDWARD WAITE, ENGLAND

With a measure of light and a measure of shade,
The world of old by the Word was made;
By the shade and light was the Word conceal'd,
And the Word in flesh to the world reveal'd
Is by outward sense and its forms obscured;
The spirit within is the long lost Word,
Besought by the world of the soul in pain
Through a world of words which are void and vain
O never while shadow and light are blended
Shall the world's Word-Quest or its woe be ended,
And never the world of its wounds made whole
Till the Word made flesh be the Word made soul!

----o----

CHRISTMAS EVE - 1918

BY JEANNE JUDSON

Christmas eve and the snow so white,

Laid like a cloak on the earth below;

Christmas chimes, and the sunset light

Bathing the cross in a blood-red glow.

Red Cross above and white clad earth,

Promise renewed in earth and sky,

Chimes for the Peace Lord's glad rebirth

Mercy endures - He did not die.

----o----

"BIRTHDAYS"

To Mother on Her Birthday

We all must have them, Mother, dear

They come quite regular - once a year;

They make some folks feel old and gray,

But then, with you, "it ain't that way."

Your hair is gray, dear Mother o' Mine,

But you're just foolin' Father Time;

You've got a grip on Life that'll hold -

Why, sakes alive! you'll never "grow old."

There's love in your eyes - I see it there

As plain as the silver that's in your hair;

It shines from your heart with a steady ray

That makes me sure it's there to stay.

Why, Mother, you're my Sweetheart True,

And thru thick and thin - my whole life thru -

My Sweetheart you will always be -

My ardent Lover thru Eternity.

And so our "Birthdays" come and go,

But, Mother o' Mine, you'll always know

Your Soldier boy is being true

To his God, his Country, his lover, and you.

"Arthur Tom."

France, July 16, 1918.

Written by the son of a Mason, Brother John Galloway, La Grange, III., to his mother on her birthday.

----o----

THE CABLE TOW

Probably the first reference to the cable tow is in I Kings, xx-31. The noose was commonly used in Brahminical initiation, and the removal of it was symbolical of freedom attained, as an escape from death. The word religion comes from "religio," meaning to "bind anew," while Webster says it "seems originally to have signified an oath or vow to the gods, or the obligation of such an oath or vow which was held very sacred by the Romans."

The Abyssinian Christians receive at their baptism a blue cord which they wear round the neck and in some cases a ring or cross attached.

The derivation of the word cable is doubtless from the Hebrew, as their word for cord or rope is chebel.

In the initiation of the Cabiri they were given a purple ribbon which they wore about their bodies to preserve them from the perils of the sea.

It may not be a far cry to the use of the stole in the Roman and Anglican church, worn by the clergy, which has never been very satisfactorily explained.

- Rob Morris Bulletin.

----o----

Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let the man who knows this double path of gain and loss thus place himself that knowledge may grow.

- Buddha.

----o----

CORRESPONDENCE CIRCLE BULLETIN --- No. 23

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY

FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of a Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding

each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the Brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different Brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The Lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the Lodge called for the purpose, or at a regular meeting at which no business (except the Lodge routine) should be transacted--all possible time to be given to the study period.

After the Lodge has been opened and all routine business disposed of, the Master should turn the Lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the Lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all Brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their Lodge study meetings with success. However, we shall welcome all inquiries and communications from interested Brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, Lodge and Study Club Committees at all times.

QUESTIONS ON "THE NORTHEAST CORNER"

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss. Even were but a few minutes devoted to the discussion of each of the

questions given it will be seen that it would be impossible to discuss all of them in the period of time devoted to the study meeting. The wide variety of questions here given will afford individual committees an opportunity to arrange their program to suit their own fancies and also furnish additional material for a second study meeting each month if desired by members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and ring it up when the Question Box period is open.

I Why is the candidate "re-invested with that of which he had been divested" ? Why not wait until the end of the degree ? What means "Northeast"? Is a boy half-way through school standing in education's "Northeast"? What is the Masonic meaning of "profane"? Why is the North a place of darkness and the East a place of light? Why is an Entered Apprentice said to be midway between the two? Do you know of any members of your lodge who are still in the Northeast? Has your study club helped you to find the East?

II Describe the posture of the candidate as he stands in the Northeast Corner. Why is he made to stand thus? When is a man morally upright?

III What is the function of a cornerstone in a building ? Have you ever attended a ceremony of cornerstone laying ? If so, describe what happened. Why a ceremony? What would you describe as a cornerstone of government ? Of education ? Of religion? In what way is the Entered Apprentice the cornerstone of Masonry?

IV Describe the cornerstone ceremonies in early times. Why was a living man sacrificed ? What is the real meaning of sacrifice? Have you ever made sacrifices for Masonry? In what way has the Fraternity a right to expect sacrifices from its members

? Would you agree with this definition of Masonic sacrifice: "Masonic sacrifice is the surrendering of all that conflicts with the principles of Masonry" ? Name some things which men commonly do that would so conflict. What sacrifice has Masonry as a whole been making during the war--not subordinate lodges, but the Craft as a whole?

V What is your opinion of human nature ? Do you believe that man is by nature depraved ? Is our hope for the race built on what man is now, or on his capacities ? What can be meant by the divinity of man? Has man a capacity for the god-like? If so, how does Masonry appeal to that? How does Masonry help to develop it? What is the point of Brother Markham's poem? Do you agree with him ? Is it mere sentimentalism to deal with men in such a way as to call out the best that is in them? In what way does Masonry make its appeal to the best that is in us?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia: Northeast Corner, p. 519. THE BUILDER: Vol. III--Ceremony of the Northeast Corner, February C.C.B. p. 3. Vol, IV - Northeast Corner, p. 242.

FIRST STEPS BY BRO. H. L. HAYWOOD, IOWA

PART X--THE NORTHEAST CORNER

I WHEN the candidate, reinvested with that of which he had been divested, is placed in the Northeast Corner of the lodge as the youngest Entered Apprentice, both the position in which he stands and the posture of his body have reference to such laws of the "new life" of Masonry as is deserving of our most careful consideration. Northeast, there is no need to say, is neither North nor East but a place midway between the two which partakes of the character of both. Inasmuch as the North is ever the symbol of the place of Masonic darkness, and therefore represents the

profane world, and the East is the symbol of that complete Masonic light which is given to those who master the sacred art, it is entirely fitting that the newly-made Entered Apprentice be led to the Northeast, for as yet, having received some light but not all he is neither a profane nor completely an initiate, but a Mason in the making.

Unfortunately, in the true sense of the words, many who have received their three degrees have never passed beyond the Northeast Corner. In the mere process of initiation they have necessarily received some Masonic light, but, owing to their indifference, their disinclination to make further studies, their refusal to think out the meanings of our symbols and ceremonies, they have never come into possession of all the light which Masonry has to give to them. Neither profane nor illuminated, they are half Masons, and in a spiritual sense remain always in the Northeast Corner. If some wise leader of the Fraternity could devise ways and means whereby Masonry could persuade these brethren to pass from their half-way station on to the full privileges and prerogatives of the Masonic life, he would confer on them and on the Fraternity at large an incalculable benefit. Meanwhile each of us can ask of himself, "I have left the North, but have I yet reached the East?" This is a question which it would be well for each of us to ask ourself.

II The upright posture of the candidate as he stands in the Northeast corner is at once a hint and a prophecy: it is a hint because it is indicative of the plumb which is given to him as one of his working tools in a higher grade so that he may already begin to prepare himself for its use; it is a prophecy because it anticipates that raising up which will come in the sublime degree. That which is to be completely unfolded in the following degrees is latent in the First degree--the Entered Apprentice is being prepared to become a Fellowcraft and a Master Mason.

III The Northeast Corner is something more than the half-way station between darkness and light: it is also the place of the laying of the cornerstone. In operative architecture the laying of the corner stone is a sign that all preparations have been completed, the foundations have been laid, the materials are at hand, and that the erection of the structure is now to proceed: consequently the builders, from of old, have seen in it an act of great significance and have accordingly laid it with elaborate ceremonies of act, speech, and music.

The cornerstone is to a building what the keystone is to an arch. "That is called the cornerstone," writes a seventeenth century commentator, "or chief cornerstone, which is placed in the extreme angle of a foundation, conjoining and holding together two walls of the pile, meeting from different quarters." Performing a function of such cardinal importance the cornerstone has appealed to men with a meaning beyond its practical uses, serving as the symbol of that which is the foundation and principle of consistency in a structure. In no far-fetched sense, therefore, is the Entered Apprentice considered the cornerstone of Masonry; as the youth of human society step into the gaps left by the death of their elders, so with the Apprentice in a Masonic lodge; he takes the place of those who have gone to the Grand Lodge above, and thus out of the young men does the Fraternity recruit itself and keep itself alive. The Apprentice, then, is to be not only a builder but built upon: out of him the future of the Craft is made, and a wise lodge will take care that it selects only that building material of which strong walls may be made for the future.

But the cornerstone also had for builders a meaning even beyond all this. As our Masonic scholar George William Speth has so clearly described in his "Builder's Rites," the architects of the earliest times believed that they should always pay tribute to the god of the ground on which they were to raise their building; to their child-like minds each plot of earth was the property of some god, and the gift must be made to this god ere a building be placed on his land. At first, human beings were buried alive under the cornerstone because it was supposed that men should give of their best to their god; later on, as men became more humanized, a statue or effigy of a man was interred as a symbol of the gift of a life: this was at last refined away into the custom of placing metals, jewels, or other gifts, under the cornerstone, even as we Masons now use corn, wine and oil.

IV In keeping with all this we may see in the Entered Apprentice who stands in the Northeast Corner a dedicated, a consecrated man, who offers himself as a building stone for the spiritual temple which the lodge is making of itself and striving to make of all human society. This symbolism, wholly divested of inhuman practices of which it is a faint reminder, is beautiful and wise in every way, for until men, the individual as well as the many, do offer their own lives to the service of the Brotherhood and the State, both Brotherhood and State must be quite impossible. It is interesting to imagine what would be the results if men were to give themselves to free service in our schools, churches, governments and all similar institutions as unreservedly as the old-time builder, chosen for the human sacrifice, gave himself to the god of the

ground on which the building was to be erected! That would be indeed the Kingdom of Heaven come on earth, would it not ?

The Entered Apprentice is the material out of which the Fraternity makes itself, out of which it is to build whatever temple of life it dreams of; yet this Entered Apprentice is nothing other than a man, an ordinary, everyday man, like ourselves. Indeed, each of us has stood in the Northeast Corner himself! Consider in all this what a tribute Freemasonry pays to human nature! We men are frail, our natures are often marred by passions, weakened by vices, and twisted by prejudices; the wisest of us are often foolish, the most learned are ignorant; yet it is out of us that all the stately, beautiful things of the future are to come! There is no need that we call angels to our assistance, or any celestial beings whatever; in us, just as we are, are qualities and capacities of nobleness and wisdom which, if we would only permit them to rule us, would bring the will of God to pass on earth. In regard to this it is worthy of notice that the reigning religion of the western world dares to link God and Man together as if they have somewhat in common, as if there were in each of us not only a humanity but also a hidden divinity! What a thought it is, and how beautifully has our Masonic laureate, Edwin Markham, set it to music !

"We men of earth have here the stuff

Of Paradise--we have enough!

We need no other thing to build

The stairs into the Unfulfilled--

No other ivory for the doors--

No other marble for the floors--

No other cedar for the beam

And dome of man's immortal dream.

Here on the paths of every day--

Here on the common human way--

Is all the busy gods would take

To build a heaven, to mould and make

New Edens. Ours the stuff sublime

To build Eternity in Time!"

----o----

There's music in the sighing of a reed;

There's music in the gushing of a rill;

There's music in all things, if men had ears;

Their earth is but an echo of the spheres.

--Byron.

----o----

The more we live, more brief appear

Our life's succeeding stages;

A day to childhood seems a year,

And years like passing ages.

--Campbell.

----o----

GOD'S FREEMASONRY

BY BRO. H. L.HAYWOOD, IOWA

Here in a lodge of pines I sit;
The canopy thrown over it
Is heaven's own of very blue;
Due east and west it's precincts lie
And always the all-seeing eye
Of summer's sun is shining through.

Its portals open to the west;
The chipmunk, gray and sober dressed,
The tyler is: You see him dodge
To challenge every new alarm:
He has no sword upon his arm
But well he guards this secret lodge.

Our master is that giant pine
Who bends o'er us with mien divine
To keep the lodge in order trim:
His wardens are two grey-beard birch

Who sit like elders in a church

Or make decorous bows to him.

The deacons are two slender trees,

Who move about whene'er the breeze

Brings orders from the master's seat;

Our organist? Where thickest glooms

Are darkening in the pine top's plumes

The brother winds our music beat.

Whoever knocks upon the door

To learn the ancient wildwood lore,

That one he is our candidate:

We strip him of his city gear,

And meet him on the level here,

Then to our ways initiate.

We slip the hoodwink from his eye

And bid him look on earth and sky

To read the hieroglyphics there;

More ancient these than Golden Fleece

Or Roman Eagle, Tyre, or Greece,

Or Egypt old beyond compare.

On grass and stone and flower and sod
Is written down by hand of God
The secrets of this Masonry;
Who has the hoodwink from his eyes
May in these common things surprise
The awful signs of Deity.

Here bird and plant and man and beast
Are seeking their Eternal East:
And here in springtime may be heard,
By him who doth such teachings seek
With praying heart, and wise, and meek,
The thundering of the old Lost Word.

All things that in creation are
From smallest fly to largest star,
In this fellowship may be
For all that floweth out from Him,
From dust to man and seraphim,
Belong to God's freemasonry

----o----

To think and to feel, constitute the two grand divisions of men of genius - the men of reasoning and the men of imagination

- Isaac Disraeli.

----o----

There is nothing strictly immortal, but immortality. Whatever hath no beginning may be confident of no end.

- Sir Thomas Browne.

----o----

MILITARY LODGES

BY BRO. DR. G. ALFRED LAWRENCE, NEW YORK

PART III

In India the early stationary lodges, all of which partook of a Military character were established at Calcutta in 1730, Madras in 1752 and at Bombay in 1758. In 1787 there were two Iodges "amongst the lower military" at Calcutta. At Madras Major (afterwards Brigadier-General) Matthew Horne of the Coast Army was Provincial Grand Master of Madras (under "Moderns") in 1776 during which year governor Lord Paget was deposed by the Council and party spirit ran so high that Major Horne closed the lodges. Meanwhile "Ancient" or "Atholl" Masonry was introduced and a lodge under the same was established at Fort St. George. In November, 1784, the dissensions among the "Moderns," having subsided, a new lodge, "Carnatic Military," was established at Arcot by Sir David Baird and his officers with the idea of taking the place on the English Roll of No. 355 at Trinchinopoly (the warrant of which accompanied its Master, Dr. Terence Gahagan, a surgeon of the Coast Army, on field service in 1781 and was captured with the baggage of Dr. Gahagan in the action between Col. Owen and Hyder Ali). This revival of "Carnatic Military Lodge" led to the union in 1786 of the "Atholl" or "Ancient" with the "Moderns" and the opening of a new lodge, "Perfect Unanimity," the history of which, from 1786 to the present time, being the history of Freemasonry on the Coast of Coromandel-- this movement in India thus anticipated the "Union" of these two Grand Lodges of of England by twenty-eight years.

A "movable" warrant, No. VII, "Unity and Friendship" was granted to the 33d Foot in 1802. There had been an "Atholl" or "Ancient" lodge in this Regiment "No. 90", and this having been lost in 1795, the brethren applied for a Provincial Charter under the impression they were communicating with "Atholl" or "Ancient" Masons. On returning to England they returned to the old allegiance and resumed work under No. 90 which had been regranted and sent to Fort William, Calcutta, (evidently lost enroute) by the Junior Grand Lodge of England ("Ancients") in 1798.

In 1799 "St. Andrews Union" was established in the 19th Foot at Madras and numbered X in the Coast Lists and shortly thereafter transferred to Ceylon. The regularity of their warrant was impugned as not being "Ancient" by "No. 329" ("Atholl" or "Ancient") in the Royal Artillery which had been working at Colombo since 1802. At first these two lodges fraternized but subsequently ceased to have any dealings with one another. Lodges "No. 863" (Irish) in the 89th and one of the two "Orange" lodges (one under an "Ancient," and the other under an Irish warrant) "No. 94" in the 51st Regiment also refused to "sojourn" with these brethren of "St. Andrews Union" although admitting the work was "strictly Ancient" nevertheless "declared the warrant to be Modern."

The above "No. 863" in 1823 however relinquished its Irish warrant becoming "Hibernian and Union No. XI" on the coast of Coromandel and in due time "No. 633" on the registry of the United Grand Lodge of England.

A Military Lodge, "Strength and Beauty No. VIII," was constituted at Vellore in 1802 but came to an untimely end in 1806 when the warrant was found in tile Fort, after the meeting. The "Travelling" bodies established on the coast, from loss of members by death or transfer, often ceased to exist after varying periods. An instance of this is the "Lodge of Philanthropists" in the 94th Foot (formerly the Scotch Brigade) warranted in December 1801 and designated "Lodge No. XI" on the Provincial Lists. Having lost two-thirds of its members from long continued field service it was no longer mentioned after 1809 and at the Union of 1813 was erased from the lists.

The "Lodge of United Friendship No. V" was formed at Madras in 1812 by officers of the 16th Native Infantry, "Orion in the West" No. XV at Poona by officers of the Bombay Artillery in 1823; and "Corinthian Lodge" No. XIV at Cannanore by non-commissioned officers of the 7th Native Infantry. Three privates in the 73rd Regiment in September 1818 petitioned for a warrant to establish a lodge to be designated "St. John's Lodge." This was not granted because the Provincial Grand Master thought Ceylon was beyond his jurisdiction.

At the close of the 18th century there was almost a general defection from this Provincial Grand Lodge ("Moderns").

The lodges "True Friendship" and "Humility with Fortitude" (composed of non-commissioned officers and privates) were the first to transfer their allegiance to the "Ancients" and the "Marine Lodge" (consisting of persons employed in the marine service of the government) soon followed their example.

The celebrated statesman, soldier and Mason, the Earl of Moira, who as Lord Rawdon, fought at Bunker Hill and later became Governor General and Commander-in-Chief in India did much as Acting Grand Master of India to harmonize all Masonic factions in the Far East and Masonry flourished and increased under his wise administration. It is believed that he was initiated in a Military Lodge (either No. 86 attached to the 5th Foot in which he served as a subaltern, or in No. 512 in the 63rd Regiment to which he was transferred as a Captain--both Irish lodges) and in 1790 he held the exalted position of Acting Grand Master of the Grand Lodge of England. A few years later, in 1799, by the statute--39, George III, c, 79--it was enacted "that all societies, the members whereof are required to take any oath not authorized by law, should be deemed unlawful combinations." The enforcement of this statute meant the extinction of Masonry and by the tactful effort of the Earl of Moira, lodges of Freemasons were under certain conditions exempted from the operation of the Act--thus the Earl of Moira saved Masonry from total extinction.

"Moira Lodge Freedom and Fidelity" was the only lodge warranted by him as Acting Grand Master of India, as shortly thereafter he re-established the Provincial Grand Lodge of Bengal.

By 1827 there were ten or more lodges of a Military though stationary, character in Bengal--three "Sincerity" at Cawnpore, "Hastings" at Allahabad and "Northern Star" at Barrackpore composed of officers in the cantonment and neighborhood. "Hastings" formed "Independence with Philanthropy Lodge" out of the non-commissioned officers and men of Allahabad. This latter lodge later returned its warrant intimatingthat in future its meetings would be held under dispensation obtained from lodge "Union" in the 14th Foot until a charter could be obtained from England "for which an application had been made direct." This petition was successful and a civil warrant was granted under which it still exists under the same name and at the same place. In India Regimental lodges were confined to the Queen's troops, excepting the Bengal and Bombay Artillery as the number of officers in the Native Infantry were too few to establish permanent Masonic lodges in the same. If the military brethren suddenly removed to a new station where no lodge existed it was customary for them to apply to a regular lodge for a dispensation and work under the same until a warrant arrived from England. This custom was a very old one and prevalent in numerous other jurisdictions--at Halifax, Nova Scotia, St. Johns, Newfoundland, Quebec, etc.--but fell into disuse with the more general existence of Provincial Grand Lodges and there is no survival of this usage recorded after 1840.

Lodge "No. 361" in the 17th Dragoons, at Kaira in Goojerat in 1813 was the only one with an English warrant for many years in the Presidency of Bombay and that of its thirtyfour members seventeen were Royal Arch Masons and sixtcen Knights Templar--twenty-nine were non-commissioned officers and the remainder private Dragoons. They not only worked the "three regular steps" but also those of Past Master (in the lodge), Royal Arch, Super-Excellent, Mark and Link (in thel Chapter), and Knights Templar, St. John of Jerusalem and' Knights of Malta in the Encampment. Six commissioned officers of other regiments and one civilian were admitted into membership of this lodge in 1821 and in the same year these seven petitioned the Grand Lodge for a warrant which was forwarded by "No. 361" and it was agreed that the half-monthly meeting be entirely for the "Brother Officers" (Military) thus virtually two lodges working under the same warrant until they left India--one for the commissioned officers and members of the Civil Service and the other for the non-commissioned officers and private Dragoons. "Benevolent Lodge No. 746" was established on recommendation of the above No. 361 in 1822 all the Military petitioners for it were founders of another lodge "Orion in the West" installed in the Bombay Horse Artilery at Poona in 1823. In this latter none but the initiates of the lodges, or officers of the regiment could become members, and non commissioned officers were only admitted as serving brethren. In 1832 a subaltern of the corps being "the only uninitiated officer of the mess" was admitted, "though under age," by dispensation.

The above "Benevolent Lodge No. 746" removed to Bombay at which latter place were thirteen non-commissioned officers too poor to establish a lodge of their own and too modest to admission into this aristocratic lodge, so met over Apollo Gate in the guard room. Hearing of this the members of Benevolent elected these thirteen honorary members of their own lodge.

In 1846 Dr. James Burns was appointed Grand Maste of Scottish Freemasonry in India.

By 1857, owing to the mutiny, the siege of Lucknow many other engagements the ranks of Masonry were seriously depleted in India and many of the lodges suspended

their meetings and the Military Lodge system in this British Colonial possession practically ceased to exist.

In France lodges from the beginning were of a Military character and the first lodge according to tradition was founded at Paris by the Earl of Derwentwater in 1725 and it is quite certain that, prior to 1738 there existed in Paris one and in the Departments two regularly constituted lodges and all of a Military character. Marshal Destrees, Compte de Saxe and Duc de Richelieu (also Marshals of France) became Masons about 1737. Some three years later the so-called "Scots degrees" appeared among the legion of "higher degrees" of Freemasonry that sprang up on the continent during this period. Then followed the Chapter of Clermont (1754), Knights of the East (1756) Emperors of the East and West (1758). Many of the degrees afterwards absorbed within these various rites originated in lodges established by prisoners of war, of which the most industrious and inventive were those working at Berlin in 1757 and at Magdeburg (1759-1761). The great rivalry between the "Knights" and "Emperors" resulted in discord in the Grand Lodge of France from 1760 until the close of its career. The Lodge "Montmorenci-Luxembourg" in the Regiment of Hainault Infantry was the stem from which the Grand Orient of France sprang in December 1773 and the Duc de Luxembourg (Colonel of the Regiment) was Master and all the members but one were noblemen. Of the first officers of the Grand Orient, the six highest in rank--including Duc de Chartres, Grand Master, and nearly all of the honorary Grand Offlcers--were members of this lodge. In the archives of this Grand Orient are the record of about two hundred Regimental lodges, together with some documents formerly belonging to lodges established in England (and elsewhere) by French prisoners-of-war. Others existcd which are only to be traced in the official lists. Of the Older French Army Lodges there were seventy-six--the last on the roll being "Parfaite Amitie" in the Royal Italian Infantry constituted in 1787. About one-third of these were founded by the Grand Lodge and about two-thirds by the Grand Orient. The first on the list "Parfaite Egalite" in "Regiment Islandais de Walshe" has the date 1688 but was not placed on the roll of the Grand Lodge until 1772. The second in the "Vivarais Infantry" was established in 1759 and with hardly a doubt must be regarded as the older of the two and consequently the senior lodge of its class in the monarchy of France. Some of the Regiments to which lodges were attached served in America during the Revolutionary War and many of the high Military officers were members of the same including the Duc de Biron (afterwards Marshal) and Marquis de Lafayette. No field lodges were constituted during 1788 and 1789 and only eight from 1790 to 1801. Forty-three Regiments had lodges attached to them in 1804 of which only one was of earlier date than the Revolution and no less than thirty-five lodges were warranted between 1802 and 1804. In this latter year the Supreme Council,

Ancient Accepted Scottish Rite for France was formed as an expansion of the Emperors of the East and West, by Compte de Grasse-Tilly (son of the Admiral defeated by Lord Rodney) "Captain of Horse."

When Glogau in Silesia was occupied by the French in 1808 a Military Lodge was at work there attached to the Headquarters of the 6th Corps of the Grand Army. In 1811 there were sixty-nine lodges in the French Army and there is ground to believe that Napoleon I was a Freemason and that his initiation took place at Malta in 1798. Additional Military lodges were added to the list in 1812 and 1813 but by 1815 all virtually ceased to exist as Grand Master Joseph Bonaparte sailed for America leaving the administration of affairs in the hands of a Military triumvirate consisting of Marshal Macdonald, General Buernonville (afterwards Marshal) and the Marquis de Valence. A few lodges were established in Regiments after the restoration but in 1844 "Cirnus" in the 10th Regiment of the Line, the last of the long roll of French Military Lodges, disappeared from the scene. In 1845 Marshal Soult in a circular letter to the Colonels of Regiments declared "that it was contrary to the rules of the service for any of the military to become members of the Institution"--this in spite of the fact that he was a Free-mason and his diploma (or certificate) found in his tent after the battle of Vittoria, and which afterwards fell into the possession of a Scottish lodge, was returned to him through the British Ambassador in 1851. Many other Marshals of France of this and earlier and later periods were also Freemasons and in most instances Grand Officers. Marshal Magnan was appointed Grand Master of the Grand Orient by Emperor Louis Napoleon in 1862 and remained in office until his death in 1865. General Mellinet succeeded him but declined re-election in 1870.

Throughout Germany Field or Camp lodges were merely auxiliary to regular or stationary lodges and in every case erected to serve only a temporary purpose and before the candidate was accepted for initiation he was required to name a stationary lodge as the one to which he would repair for admission when the warrant of the movable or transitory body was surrendered or withdrawn. They only existed in time of war or when war was impending. One of the earliest is "Parfaite Union" founded by French prisoners-of-war at Magdeburg in 1761, as previously mentioned. At a much-earlier date, however, in both North and South Germany military officers of high rank enrolled as officers of the society--Francis, Duke of Lorraine, afterwards Emperor of the West, was initiated in 1731 and Frederick, Crown Prince (afterwards King of Prussia) in 1738. At the death of the latter's father he founded the "Royal Lodge" and was Master of the same until 1744 and many distinguished princes and soldiers received Masonic light at his hands. During his reign three Grand Lodges grew up in

Berlin, to all of which he formally extended his protection--in the earliest of them, Grand National Mother Lodge of the Three Globes" he filled the Grand Master's chair. Lodge "Minerva" was established at Potsdam in 1768 and its members at first consisted of military officers only. The first "Travelling Lodge" was "Flaming Star" unded in 1770 "it being desirable to take the brethren of milary rank out of all the lodges, and to erect a separate lodge for them, which in the case of war might follow the camp and exemplify the benefits of Masonry in the field" and from this time all military candidates were sent to "Flaming Star" for initiation. In 1778 troops were concentrated in both Saxony and Silesia and as "Flaming Star" accompanied the former a branch or "dispensation" lodge under Major von Kliest was formed in the latter. In 1779 the brethren of both reunited in a single stationary lodge, still in existence in Berlin.

Seven other Field lodges were established, the most important were the "Golden Goblet," "Finger Post" and "Army Lodge No. 1," founded between 1778 and 1787 and five additional lodges were established from this period to the ending of the Battle of Waterloo--one in Blucher's Army Corps on the Prussian Coast of the Baltic, designated "Fie]d Lodge No. 1," of which General Blucher was a member in 1812. There were also two Military Lodges at Frankfort-- one consisting chiefly of foreigners, founded by Count Schmetten in 1743, and the other in the Royal Deux Ponts (successively a Swedish, French and Bavarian) Regiment, founded about 1760. This latter Regiment and doubtless the lodge, accompanied General Rochambeau to North America in 1780 as the latter was still in existence and transferred its allegiance to the Grand Orient of France at the termination of the war in 1783. Five additional Military Lodges were established in the Prussian Army up to 1820; in 1850 an additional lodge was founded and the last Military Lodge in 1861. Prior to the present world war all Field or Garrison lodges which existed at any date in Germany either became extinct or have long ceased to possess any military character. From the time of Frederic the Great every King of Prussia, except Frederick William IV and the late deposed Emperor have been Freemasons. J. W. von Zinnendorff--a military surgeon and one of the most remarkable Masons that ever existed--was the founder of the "Grand National Lodge of German Freemasons" and was Grand Master at one time. General von Scharnhorst the Archivist of the "Grand Lodge of the Three Globes" at Berlin, who served throughout the Franco-German War states that during the armistice of 1871, in Vesoul he attended a "Grand Field Lodge" at which were present one hundred and eighty German officers and military employees and about three hundred French officers and military employees and civilians.

In Austria, Masonry really never flourished, although at one time enjoying the patronage of Emperor Francis--a œormer Duke of Lorraine who died in 1765. The suppression of the Craft had been decreed in 1764 but not carried out until 1795. Emperor Francis was commonly referred to by the brcthren at Vienna as "Grand Master of the Old Lodge." This was the "Trois Canons" (at first styled the Grand Lodge) of which he became a member on its formation in 1742. About 1760 it merged into the "Loge Royal Militaire de Vienne" with a membership composed mostly of the Military. In 1765 a movable lodge (loge volante) named "Sincerite" was at work at Pilsen and afterwards at Ellbogen and Klattau. In 1778 a Regiment garrisoned at the latter place with members of this lodge was ordered to Silesia and there applied for and received a warrant from Prague by virtue of which a lodge, "Joseph of the Three Trophies," was founded but ceased to exist after the treaty of peace and the ordering of the Regiment back to Bohemia. "La Parfaite Union" was founded at Magdeburg by Austrian, Hungarian and civilian prisoners-of-war, and after returning to their respective countries, they established other lodges. The first of these was "Lodge of Military Friendship ' founded at Glina, Croatia between 1764 and 1769.

As stated above Masonry was forbidden in 1764 but the edict was not carried into effect until 1795 and, although the ban did not extend to Hungary, the Craft was viewed with such suspicion by the highest military authorities that few, if any, Hungarian army officers cared to risk their chance of professional advancement by applying for initiation. Many of their national heroes who served in their Revolutionary War became Freemasons during their.subsequent exile, as Generals George Klapka and Stephen Turr, both founders, and the latter Master of Lodge "Mathias Corvinus" established later at Buda-Pesth.

The first Dutch field lodge was established at Maastrecht in 1745 and twenty additional field lodges were established after this date and prior to 1814. At this latter date the 22d and last field lodge was established at Alkmaar.

The "Lodge of the Swedish Army" (Svenska Armeens) was formed at Greifswald (Pomerania) in 1761 and during the continuance of the Seven Years War it established off-shoots at Greifswald, Stralsund and Christianstadt. A pension fund was established for wounded soldiers and the recipients of the same wore silver medals struck at the expense of the lodge. Prince Frederick Adolphe, Duke of East Gothland, the King's brother, was its Master at the time of his decease. In 1781 it ceased to exist and the

members joined other lodges at Stockholm. The most famous soldier of Swedish Freemasonry was Marshal Bernadotte, who as Crown Prince was Grand Master until he ascended the throne, when he assumed the superior office of "Vicarius Salamonis"--always held by the King of Sweden for the time being.

In Russia, James Keith, after trying his fortune in Spain, became Master of a lodge either at Moscow or St. Petersburg (now Petrograd) in 1732, was present with his brother, Earl Marischal, at the session of the Grand Lodge of England in 1840 and on being recalled to Russia bore with him a commission as Provincial Grand Master, which was granted by his kinsman, Lord Kintore. In 1744 after having attained the rank of Lieutenant-General he left Russia, joined the Prussian Army as a Field Marshal and was killed at the battle of Hochkirchen in 1758. In 1761 a Field Lodge was established in the Russian Army which at this time had its headquarters at Mareinburg, West Prussia.

A second Field lodge (afterwards the stationary lodge "The Three Towers") with Major-General von Tscheplin as Master was established at the same place and others at St. Petersburg in 1773 and at Kief in 1784. A fifth under Colonel von Scheffler was at work at Gumbernen, East Prussia, in 1814. The latest of all "George the Victorious" was constituted in France in 1817. All Russian lodges were suspended in 1794 but in 1804 Alexander, who with good reason is supposed to have been a Freemason, let it be understood that he would not interfere with meetings of the Fraternity and from this time until its final suppression by an Imperial Ukase in 1822 Masonry flourished greatly in Russia and the leading officers of its Army were enrolled under its banner.

In Poland, Masonry was introduced at a very early date and mainly fostered by military officers of rank. The gallant Prince Joseph Poniatowsky, created a Marshal of France on the field of Leipsic, by Napoleon, was drowned in the river Elster while covering the retreat of the French Army in 1813. A solemn "Funeral Lodge" was held in his honor at Warsaw the following year. Polish Freemasonry was suppressed in 1821.

In Belgium only four Field lodges and two Garrison lodges were established, the first in 1832 and the last in 1836 and all have passed out of existence.

No warrants for Field or Army lodges were granted at any time under the Grand Jurisdictions of Switzerland, Greece, Denmark, Hamburg or Darmstadt.

In the Peninsula the first lodge was established at Madrid in 1728 by Philip, Duke of Wharton, who with James (afterwards Marshal) Keith was a Jacobite Refugee and had fought in the Spanish trenches before Gibraltar the previous year. The Craft became inactive but revived during the Peninsular War (1808-14). Ferdinand VII in 1814 however abolished the Institution and declared Freemasons to be guilty of treason and many Freemasons both of Spain and Portugal were imprisoned or put to death.

In Italy many of the leading military and naval commanders were Masons and Eugene Beauharnais, Viceroy of Italy was Grand Master of the Grand Orient "de la Division Militaire" at Milan in 1805. Guiseppe Garibaldi, Liberator of Italy, was a member of every lodge in Italy and of many in England, France and America.

It is stated that Mexico owes her independence to Freemasonry. Hidalgo Costilla, a priest, headed the first revolt against the Spaniards but was captured and shot in 1811. Morelos, of Indian blood, cure of Caracuaro, assisted in the revolution against the Spaniards but later was executed. General Xavier Mina, a native of Spain, with a party of volunteers landed in Mexico and fought for its independence and at the battle of Tamaulipas was defeated, taken prisoner, and put to death. The remains of these three Masonic patriots repose in the "Grande Chapelle Sepulcrale" of Mexico City. Many Generals and Presidents of the Mexican Republic were Masons--one of the most notable being the late General Porfirio Diaz, who was also head of the Craft in Mexico.

In this connection it is fitting to mention the following disguished Military brethren of other countries who were Masons: General Paoli, the celebrated Corsican Patriot; Simon Bolivar, the liberator of South America; General Paez, President of Venezuela, who fought against Spain; Jose Maria Monson, Roman Catholic Chaplain in the Peruvian army of Independce; Abd-el-Kader, the heroic Emir of Algeria initiated in the Lodge of the Pyramids" at Alexandria.

In 1762, upon the conquest of Cuba by England, the 48th Regiment was part of the force of occupation that landed at Havana, and attached to it was Military Lodge No. 218 (Irish) and the same remained until the English left the Island, on July 6th, 1763, initiating eleven candidates while there, none of whom were Cubans, however.

In the struggle for Cuban Independence known as the "Ten Year's War," a Military Lodge without warrant (as there was no constitutional authority able to grant the same under existing conditions) was formed by their leader, Carlos Manuel de Cespedes, who became the first Master, and the lodge was named Independencia." Many of the most noted Cuban Generals were initiated into this lodge during its active existence of over three years.

In Cuba's second and successful struggle for independence, beginning in 1894, a second Military Lodge was organized in June, 1896, as "Agramonte Lodge." The first meeting was held n July 12th, 1896, and General Luis Perez acted as Master. In 1897 the camp was captured by the Spaniards under General Manrique de Lara who was a Mason, and although all the other huts were burned he commanded that the one marked with the Square and Compasses (used by the patriots as their Masonic Temple) be spared. After the loss of their camp but few meetings were held, and the lodge was finally disbanded as American intervention, a short time thereafter, speedily brought about Cuba's independence. The Cuban patriots, Generals Lopez and Garcia, were prominent and active Masons during these turbuent times.

In the United States during the Revolutionary War, when ;he Colonies were struggling for their independence, the fact hat their Commander-in-Chief, General George Washington and nost of his Generals, were active and earnest Masons brought his worthy institution close to the hearts of these patriots fightng for righteous liberty. The Battle of Bunker Hill was fought n the very day Washington received his commission as Comnander-in-Chief of the American forces and Major-General Joeph Warren, M. D., Grand Master of Massachusetts, lost his ife in that memorable engagement. There were ten Military Lodges at work in the American Army during this War. The earliest "St. John's Regimental" was granted a warrant by the Provincial Grand Lodge of New York in July 1775. "American Union" in the Connecticut Line, though of later date, was the first lodge organized in the Continental Army and is described as "having

moved as a pillar of light in parts of Connecticut New York and New Jersey." This lodge met for the last time as an Army lodge April 23rd, 1783 and ordered "to stand closed until the W. M. should call them together." This occurred in 1790 when a colony from New England having established themselves northwest of Ohio, the lodge was re-opened at Marietta by Jonathan Heart, the Master. This lodge united with others in the formation of the Grand Lodge of Ohio, of which General Rufus Putnam became first Grand Master in 1808. This lodge under its old title of "American Union" retains its place as No. 1 in the jurisdiction of that state.

"Washington Lodge" in the Massachusetts Line (at whose meetings the Commander-in-Chief was a frequent visitor) was constituted at West Point in 1779 and the first Master was General John Patterson and the first Wardens were Colonels (afterwards Generals) Tupper and John Greaton. "Army Lodge No. 27" in the Maryland Line received a warrant from Pennsylvania in 1780 and General Mordecai Gist was the first Master and Colonel (afterwards General) Otis Williams and Major (afterwards General) Archibold Anderson, the first Wardens. The only records of American Field lodges of this period extant are a portion of the minutes of the above "American Union" and some returns of the above "Washington Lodge"--the former gives names of the principal officers of the Army and Generals in command as frequent visitors and states that at all banquets the first toast was "Washington" or "Congress" and the second invariably "Warren, Montgomery and Wooster" followed by the Dead March; and the latter merely informs us "that in 1782 two hundred and fifty names had been borne on the roll of the lodge."

General Washington countenanced the formation and encouraged the labors of Army Lodges and frequently visited them. It is recorded that when the Continental Army in December, 1777, retired to Valley Forge, La Fayette was initiated in the Army Lodge (General Washington being present and in the chair) and shortly thereafter he was commissioned a General. In December, 1779, the headquarters of the Army were at Morristown, New Jersey and "American Union Lodge" met to celebrate the festival of St. John. At this meeting a committee of which General Mordecai Gist was chairman, was appointed from the lodges in each Line and the staff of the Army to consider the expediency of a General Grand Master being elected to preside over all the lodges in the Republic--thirty-six members of "American Union" and sixty-eight visitors (including General Washington) being present. Masons of various Lines met three times in this connection and it was generally understood that General Washington was the choice for Grand Master but the exigencies of active warfare resulted in this movement never coming to fruition.

During the winter of 1872 the principal Northern forces under Washington were stationed near Newburg, New York, on the banks of the Hudson river and the Camp lodges were so well established and beneficial in their influence that an assembly room or hall was built to serve--among other purposes--as a lodgeroom for the Military Lodges. "American Union" met there in June 1783 preparatory to celebrating with "Washington Lodge" at West Point the festival of St. John. It is recorded that Captain Hugh Maloy was initiated in General Washington's marquee in 1782, the General occupying the chair, and it was at his hand that the candidate received the light of Masonry. Captain Maloy later moved to Bethel, Ohio, and was alive at the age of ninety-three years in 1844. Among the many distinguished Generals and Freemasons of this period should be mentioned General Israel Putnam, who upon hearing of the beginning of hostilities immediately left his plow and joined the Continental Army. Upon his tombstone is the well-merited inscription "He dared to lead where others dared to follow." GenRufus Putnam, "Father of the North-West," for some time chief engineer of the American Army commanded a brigade under General ("Mad Anthony") Wayne (also a Mason) in 1792. He was a cousin of General Israel Putnam and made a Mason in "American Union Lodge" in 1779 and elected first Grand Master of Ohio (as has been previously mentioned) in 1808.

Commodore James Nicholson (in 1776 head of the list of Captains in the Continental Navy) and his brothers Samuel and John (also Captains) were Masons as well as Paul Jones, Stephen Decatur, Edward Preble and a long list of other distinguished Naval officers. Commodore Whipple was a member of "American Union" and was a brilliant officer of the Army before entering the Navy. He burned the Gaspe in 1772.

The first Field lodge after the peace of Versailles (1783) was formed in the "Legion of the United States" and commanded by General Anthony Wayne in 1793.

In 1814, during the War of 1812-15, some officers of the Northern Army applied to the Grand Lodge of New York for a "Marching Warrant" which was referred to the Grand Officers but it is not recorded whether it was granted. Later in the same year a Military Lodge was established by the Grand Lodge of Pennsylvania "to be held wherever the Master for the time being should be stationed in the United States."

Two or more Military Lodges accompanied the American Army during the Mexican War and many of the offlcers who took part were Masons- -notably Generals William J. Worth and John A. Quitman.

During the Civil War (1861-65) there were many Field lodges established in both the Northern and Southern Armies but the experience of that great conflict was decidedly unfavorable to their utility. The practice was to issue dispensations and when the regiments in which they were held were mustered out of service or when the individuals to whom they were granted returned to civil life, the lodges ceased to exist. Over one hundred of these dispensations were issued during the war, the largest number being thirty-three issued by the Grand Lodge of Indiana. Among the numerous Masonic veterans of this war General James A. Garfield and Major William McKinley became rresidents of the United States. General Robert Anderson of Fort Sumpter fame and General Albert Pike were also distinguished Masons. The valuable Masonic Library of the latter at Little Rock, Arkansas, was about to be destroyed by the Federal troops during the war but General Thomas H. Benton (Grand Master of Iowa) in command of the Union forces interposed, and by making the house his headquarters, not only preserved the library but also the residence.

During the few months that the Spanish-American War lasted in 1898 dispensations for the formation of Military Lodges were issued by the Grand Lodges of Kentucky and North Dakota. Our sterling patriot, Colonel Theodore Roosevelt, led the charge up the San Juan Hill, Santiago and afterwards became President of the United States.

There never have been Military Lodges in the standing army or navy of the United States but we have seen that they have been formed during every period of active warfare in which our country has been engaged among our volunteer forces.

The history of Military Lodges in the present great World War is now in the making. Since the entrance on April 6th, 1917, of the United States into this war the Grand Lodges of several of the States have granted special dispensations for Military Lodges while other Grand Lodges have declined or disapproved of such action. The first to

respond was the Grand Lodge of Kentucky. On July 28th, 1917, a dispensation was granted to "W. A. Colston Lodge, U. D." in the First Kentucky Infantry (now the 159th United States Infantry) while stationed at Camp Taylor, Louisville, Kentucky. The offlcers of the lodge elected were offlcers of the Regiment--Colonel W. A. Colston having been elected Junior Warden. On September 25, 1917, a second dispensation was granted by the Grand Lodge of Kentucky to "Kentucky Rifie Lodge" (changed to "J. N. Saunders Army Lodge") in the second Kentucky Infantry (now the 160th United States Infantry) with Major Roger W. Jones as Master.

On September 8th, 1917, a dispensation was granted by the Grand Lodge of Montana to "Montana Army Lodge No. 1, U. D." in the 2nd Montana Regiment. This lodge, with Major Foote as Worshipful Master, is now at work upon the Western Front in France.

On October 6th, 1917, the Grand Lodge of New York, through the Grand Master, issued a warrant for "Sea and Field Lodge, No. 1" "to sit throughout the world, and initiate, pass or raise candidates without regard to age, simplify the ritual at will, to have no by-laws or dues and with a minimum entrance fee of twenty dollars." The Grand Master appointed as officers of this lodge officers of the present Grand Lodge of the State of New York and up to May 7th, 1918, four hundred and sixty-one Masons have been raised of which two hundred and eighty-one are members of this Sea and Field Lodge No. 1. Thirty-nine brethren are under the age of 21 years; one hundred and seventeen were elected in other lodges in New York State and had the degrees conferred upon them by Sea and Field Lodge No. 1. The remaining number received the degrees in this lodge at the request of twenty-two other Grand Jurisdictions (the largest number from California and South Dakota). This lodge has already turned over to the New York State Masonic War and Relief Fund $3,400. There have been twenty-six meetings to date and all offlcers are qualified to take any part of the work. A Bible is presented to each candidate.

The Grand Lodge of Ohio granted a dispensation to Ohio brethren to form a lodge (name and date not given) at Camp Sheridan, Montgomery, Alabama, but they can only confer degrees on Ohio men while in France.

The Grand Lodge of Colorado has authorized its Grand Master to grant dispensations for the formation of Military Lodges but up to the beginning of 1918 none had been granted.

The Grand Lodge of Arkansas went on record "to do anything that will promote Masonry."

The Grand Lodge of Connecticut is prepared to issue dispensations.

The Grand Lodge of Michigan is not opposed to granting dispensations to Military Lodges provided they work only in France and without power to receive or act on petitions.

The Grand Master of the Grand Lodge of Oregon favors Military Lodges but the matter has not been taken up by the Grand Lodge.

The Grand Lodge of North Dakota has issued a dispensation to North Dakota Military Lodge No. 2, U. D., A. F. and A. M., with original jurisdiction to confer the degrees upon anyone elected by a Blue Lodge in the United States, at the request of such lodge. This lodge was designated No. 2, because in 1898, during the Spanish-American War, at the time when the First North Dakota Infantry was on its way to the Philippine Islands, the then Grand Master of North Dakota issued a dispensation for a Military Lodge designated North Dakota Military Lodge No. 1, U. D., A. F. and A. M., and this lodge worked Masonically in the Philippine Islands greatly to the benefit of the Craft. The present Lodge No. 2, of which Colonel John H. Fraine is Worshipful Master, held several meetings and conferred some degrees in the Masonic Temple at Charlotte, North Carolina. Another meeting was held on board the transport the night before landing in Europe. Since its arrival in France weekly meetings have been held and at one such over 100 brethren were in attendance, representing 37 different States, and all meetings are largely attended. Owing to the rules promulgated by the Secretary of War that no work can be done in any camp of the United States troops, meeting places are by necessity selected outside the camp limits.

The Grand Lodge of South Dakota is favorable to the granting of dispensations, but no requests for such have been made.

The Grand Master of the Grand Lodge of Virginia is favorable to the granting of dispensations for Military Lodges for Virginia soldiers but not to confer degrees.

The Grand Lodge of Manitoba is inclined to grant dispensations for Military Lodges.

The Grand Master of the Grand Lodge of Nova Scotia is favorable to the granting of dispensations for Military Lodges but refused a dispensation for a lodge to be composed solely of officers.

On July 28th, 1917, one hundred and twenty-four Masons of the "Masonic Ambulance Corps of California" applied to the Grand Lodge of California for a dispensation to meet as a lodge, but without privilege of conferring degrees. This was refused by the Grand Master and he stated he was opposed to the idea of Military Lodges.

The Grand Lodges of Alberta and Kansas have refused to grant dispensations for Military Lodges.

The Grand Lodges of Alabama, Georgia, Oklahoma, Minnesota, Missouri, Arizona, Florida, Louisiana, Maine, Massachusetts, Nevada, Ontario, Pennsylvania, Rhode Island, South Carolina, Wyoming, Utah and Wisconsin are not favorable to the establishment of Military Lodges.

The Grand Lodges of Illinois and Quebec doubt the necessity for Military Lodges.

There are no provisions under the laws of the Grand Lodge of Texas for the granting of dispensations for Military lodges.

The by-laws of the Grand Lodge of New Jersey prohibit the formation of Military Lodges.

The Grand Lodge of New Brunswick has not acted upon the subject of Military Lodges.

The Grand Lodge of Iowa has not authorized any Military Lodges, and unless conditions very materially change rendering such lodges a necessity, none will be chartered.

The Grand Master of North Carolina, Right Worshipful Claude L. Pridgen, who entered the United States service as an officer in the 113th Field Artillery, issued a dispensation for the formation of a Military Lodge in this unit, thereby going on record as approving Military Lodges.

Lieutenant Charles E. Brautigan presided over the Military Lodge (Grand Lodge affliliation not given) at Camp Shelby, Hattiesburg, Miss., from May to September, 1918, during which time 130 men were raised and then the lodge was abolished.

An event of unusual historical interest and one which approaches in a sense to a "Military Scottish Rite Emergency Lodge," was the assemblage under special dispensation of officers from Albany Sovereign Consistory, of Albany, N.Y., Delta Chapter of Rose Croix, Council of Princes of Jerusalem, and Delta Lodge of Perfection, (the three latter of Troy, N.Y.), at Plattsburg, N.Y., on Nov. 4th, 1917, where in the presence of Most Illustrous William Homan, 33d, Deputy of the Supreme

Council, Ancient and Accepted Scottish Rite, Northern Masonic Jurisdiction, U.S.A., the Scottish Rite degrees from the 4th to the 32nd, inclusive, were conferred upon 337 commissioned offlcers who had just successfully completed their attendance at the Reserve Officers Training Camp, and without expense to the candidates.

This class was organized as the Barton Smith National Defense Class, of which Most Puissant Sovereign Grand Commander, Barton Smith, 33d, and Most Illustrious William Homan, 33d, were made honorary members.

In the British Army the celebrated Military Lodge "Unity, Peace and Concord, No. 316" in the Second Battallion Royal Scots (previously referred to); "Social Friendship, No. 497" in the Second Battalion of Royal Irish Fuziliers, and "Pegasus, No. 2205" (unit to which connected not given) are in active operation on the Western Front in France under the jurisdiction of the Grand Lodge of England at the present time.

Doubtless many other Military Lodges in the various Masonic Jurisdictions will be reported as well as an enormous amount of other useful and humanitarian Masonic activity directly connected with the present World War when the Masonic history of this epoch-making period shall have been recorded.

References:

Military Lodges. 1732-1899, by Robert Freke Gould.

THE BUILDER, October, November and December, 1917; January,

February, March, September, 1918.

Masonic Standard, Oct. 5th, 1918.

Brotherhood, Nov. 1918.

----o----

EDITORIAL

MEMBERSHIP DUES FOR 1919

All members of the Society whose dues become delinquent December 31st have been notified by mail of this fact and they are urged to remit their 1919 dues without delay to insure the receipt of the January and subsequent 1919 numbers of THE BUILDER.

The War Industries Board has requested all publishers to discontinue all subscriptions immediately at the expiration of the period for which they have been paid, and to eliminate any surplus copies or "over-runs." This means that we shall find it difficult to supply the January number to those of our members whose 1919 dues are not received this month.

SEND IN YOUR 1919 DUES TODAY!

* * *

HOW TO WRITE AN ARTICLE FOR THE BUILDER

We hope that suggestions on such a theme as this may not seem presumptuous, especially to those brethren who have already favored us with contributions. Such brethren as have a working knowledge of the art of preparing contributions for publication may pass this present screed by, because its purpose is to offer a few hints to those who have not had such experience.

The mere fact that you have never yet submitted an article for publication need not deter you from so doing. You may have something to say of great value. The most hardened publicist had to write his first essay. There is never any disgrace in making a first attempt, albeit the beginner will do well to remember that in the nature of things he will not be as successful as the experienced writer. If you will follow the suggestions embodied in this present article you may be saved from failure and humiliation. And it may also be said that the hints given herewith are as applicable to articles prepared for other publications as for THE BUILDER.

MENTAL PREPARATION

Like the preparation of the candidate for initiation, the real preparation for writing an article begins in "the heart," or, as we say in modern language, "in the mind"; therefore you should not attempt to write a single line of your contribution until your mind is ready.

First of all, be sure that you know your subject thoroughly. Many articles, otherwise acceptable, are rejected because they are so full of errors on matters of fact. If you don't master your subject you can't master your reader.

Don't tackle too big a subject. This is one of the commonest mistakes. Thus, a writer will compose an essay on "Freemasonry in Latin Countries" who knows almost nothing about the theme; he has read one or two articles by somebody, he has heard a lecturer or two refer to the matter, he has caught up some rumors, and he has formed some opinions of his own; on such a foundation he attempts to build up an article! Such an attempt is necessarily in vain. That subject, like so many others, is one that requires a wide reading and a thorough knowledge. It is better to begin with something nearer home, something that will lend itself to briefer and simpler treatment.

Before you attempt to write the first sentence of your article be sure that you can verify every statement you make. THE BUILDER is read by so many thousands of men that

in the large number there is sure to be some brother who will call you to time for a misstatement. Therefore, "watch your step !"

After you have all your materials collected it is wise to make first an outline of your proposed essay; by this means you will be sure to keep the various ideas in their logical order and you can see to it that the proportion is preserved so that too much space will not be allotted to one "point" and too little to another.

WRITING YOUR ARTICLE

In writing the first draft of your article be sure to use the simplest, clearest, most familiar words that you can think of, albeit it is wise to avoid slang, except in rare instances. Unfamiliar words, especially long words, reveal no scholarship necessarily; neither do they show any brilliancy of mind. If you know what the long words mean yourself remember that a majority of your readers won't; if you use long words without knowing their real meaning "your speech will betray you," and some sarcastic reader may throw your article aside by saying, "this man is a fool." Above all, don't indulge in any "fine writing"; only the masters of the tongue can do that so as "to get away with it." Remember that Lincoln wrote the Gettysburg Address in the simplest words he could find; nearly all great writers aim at simplicity. Simplicity of expression is in itself a mark of culture. Moreover, if you write for effect the reader will detect your insincerity and your article will make no impression on his mind.

Above all things, avoid sarcasm. If another brother holds a different opinion remember that he has a right to it, and that it is possible that his opinion may be right and yours wrong. The flinger of sarcasm is usually hit by his own boomerang. Moreover, sarcasm is unmasonic.

After you have written the first draft of your study lay it aside for a week or two and then read it over to yourself aloud; this will reveal weak sentences or paragraphs which seemed very strong to you on the first writing. Of course, you will then re-write the whole thing from beginning to end. After that, it is a good thing to read it to some

brother Mason in order to see how your theme appeals to another mind; after so doing you will, if you are wise and in earnest, write your article a third time. This may sound like a great deal of trouble; if so, remember that if your article is worth writing at all it is worth writing well.

THE MECHANICS OF IT

If at all possible write your article on a typewriter, or hire it done. Your handwriting may be easily legible to you, but illegible to another. Manuscripts are often returned merely because the editor has been unable to decipher the writing.

Write on one side of the paper. Double space it, if you use a machine; leave plenty of room between sentences if you write by hand. Leave wide margins in order that the editor may have room for notations and corrections. See that nothing else is written on your manuscript because that is often confusing. Place the title of your article at the top; write your own name under it, giving your Masonic titles, and whatever other information may be necessary. Enclose it in a self-addressed envelope and be sure that your name and address is easily legible. If you believe that your article should be printed at once, say so; if not tell the editor that you are willing to await your turn; otherwise he may return your manuscript because he may not be able to use it for a long time. Don't try to bully him into printing it by threatening to send it to some other magazine; he will give you that permission gladly, as a usual thing, because he receives far more contributions than he can print.

Don't feel badly if he makes changes in your manuscript, if he strikes out a word, recasts a sentence, or improves your punctuation; all editors have this right, else there would be no need for editors. Nor should you feel hurt if your manuscript is returned; this casts no reflection on your article: it may be that the magazine has published so many articles on the subject you have treated that no more are wanted. When a paper is returned try it out on another editor. Better still, prepare another article and try again.

And remember, all this while, that your contribution is simply a form of Masonic service; THE BUILDER is not a money-making undertaking nor are the editors receiving any salary for their labors; it is all for the good of the cause.

* * *

NOTIFY US OF YOUR CHANGE OF ADDRESS

Scores of changes of addresses are received after each issue of THE BUILDER is mailed out each month, from Postmasters. Many of these are illegible carbon copies and give us no information other than that THE BUILDER is delivered to some one of our members.

Members are earnestly requested to notify us of any change in their address, whether they move from house to house or from one city to another. Such notices should be sent two weeks before they are to take effect and both old and new addresses must always be given.

Under present conditions it will be impossible for us to furnish duplicate copies of THE BUILDER to those who fail to give us prompt notice of changes of address as all members' copies are sent out in the regular mailing just prior to the first of each month and no extra copies are printed.

* * *

AMERICAN MASONIC CONFERENCE AT CEDAR RAPIDS, IOWA

More than forty Grand Masters of the forty-nine Grand Jurisdictions of the United States have replied favorably to the letter of Grand Master Schoonover, of Iowa, published in the November issue of THE BUILDER, signifying that practically every state in the Union will be represented at this Conference, which will be held at Cedar Rapids, Iowa, November 26th, 27th and 28th.

This will be the most important meeting ever held in the history of American Masonry and a full report of the proceedings thereof will be published in the January number of THE BUILDER. Every Mason is personally concerned in the outcome of this Conference and every member of the Society owes it to himself and his Masonic friends to acquaint himself fully with the action that will be taken on several very important questions at this meeting.

Make certain that you receive YOUR copy of the January BUILDER by remitting your 1919 dues before January first.

* * *

1918 BOUND VOLUMES FOR CHRISTMAS DELIVERY

The price of binding material has greatly increased over last year's prices, and labor is also higher. These factors have necessitated an increase in the price of the 1918 Bound Volumes over those of previous years. A supply will be ready for Christmas delivery. As we shall bind only a limited number this year members should send in their orders immediately to insure the early receipt of their copy.

The binding will be uniform with that of former years.

Prices: Goldenrod Buckram binding, $3.50 postpaid; Three-quarters Morocco, $4.50, postpaid.

* * *

BINDING MEMBERS' 1918 FILES OF THE BUILDER

For binding members' 1918 files of THE BUILDER when sent in to us for this purpose, the price will be $2.50 plus return parcel post charges. Members are recommended to communicate with us to obtain the exact amount of return postage charges before making their remittances or sending in their copies for binding.

----o----

THE LIBRARY

EDITED BY BRO. H.L.HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a renew write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.

"THE THEOLOGY OF JOSEPH FORT NEWTON"

THOSE who are familiar with the winsome and gracious pages of Dr. Newton, as most readers of THE BUILDER are, will care to read this twelve page pamphlet written by Paul Harold Heisey. In it the author attempts to discover what may be the system of theology underlying Dr. Newton's sermons, lectures and books but with unsatisfactory results as may be learned from the following sentence summary:

"In a general way, the criticism might be brought against Dr. Newton that he does not seem to have a well defined system of theology."

This does not surprise anybody who knows Dr. Newton's mind; it does not surprise Dr. Newton - indeed, on the cover of the copy of which he sent to the present writer he made this humorous little note: "I did not know I had so much theology."

Any attempt to pigeon-hole, or classify, or theologically identify Dr. Newton must necessarily fail for the sufficient reason that his teachings do not rest on a system but on experience, that is to say, on life itself, and life is notoriously incapable of classification, is even confusing.

The pamphlet is innocent of literary charm but it has the values of candor, kindliness, and sincerity; a reader will have no temptation to quarrel with it even if he finds it a very inadequate appraisal of Dr. Newton's theology. In one paragraph however, that temptation is very strong, as where the writer says, "His whole tendency is that of religious individualism. * * Individualism, if logically carried out in any field of thought or experience, would lead to anarchy." Those who are familiar with Dr. Newton's untiring services to the Masonic Fraternity will wonder about this charge of individualism which may "lead to anarchy!"

This pamphlet is an office of vain observance: the day has passed when any religious teacher of consequence can build his teachings on any foundation simple enough to permit of classification: he who avails himself of the numberless ramifications of truth as it has been given to us from the past, and who undertakes to meditate that truth to the myriad-sided mind of the present, will necessarily break through any creed, theology or classification whatever. Calvin could build his system on the Bible; Penn could erect his structure on the inward light: but the teacher of today must build not on one foundation, but many.

I can imagine that a group of Dr. Newton's friends might gather around a table to construct a system of theology for him but I can't imagine their being able to persuade him to accept it, or to acknowledge it. He who has learned that "Religion is no longer a thing apart from life, it is life itself at its highest and best" needs no such services.

This pamphlet is reprinted from the Lutheran Quarterly; no address is given, nor is any price indicated.

----o----

RECONSTRUCTION AFTER THE WAR

"The Aims of Labor" by Arthur Henderson, M. P., published by B. W. Huebsch, at one dollar.

It may be that by the time these words are in print the war will have come to its conclusion: if not, the end will surely not be far off. In either event it seems that the time has arrived for us to be thinking about the inevitable problems of reconstruction, not only as concerns the dismantled communities of Europe, but also as concerns our own country. How are our war industries to be re-transferred to a peace basis? How can the three or four million mobilized men be reinstated in the commercial and industrial

fabric without seriously dislocating everything connected therewith? How shall the millions now working in positions supporting the military service find a place for themselves after the war is over? Such are the questions which are already beginning to confront us. Unfortunately our political parties seem to have given little attention to these matters nor have many organizations of much importance bent their efforts toward solving them.

In England, however, there is far more concern being manifested: one Londoner, while visiting this country, said that his compatriots had grown more anxious about what is coming after the war than the war itself. Will the government continue to own or control the great industries ? What will be its attitude toward labor? Will socialism come in some form, or will there be a reaction toward the old days of laissez faire ?

Thus far the British Labor Party is the first of the great English political organizations to formulate an after-the-war program. Not only does this body believe that a new social order will come inevitably as one of the results of the war, it has even drafted a program for this reconstruction which is so radical that it has made all conservatives gasp with astonishment and shiver with fear.

We have all been hearing about this Labor Party program: now, fortunately we can read and study it for ourselves, because, in the volume mentioned al the head of this article, Arthur Henderson has published his party's war aims and also its social program. Preceding these two documents are ten chapters of exposition and defense, in which the programs are carefully thought out, explained and enforced in language that is always chaste and very simple. The reader will be left with no doubts in his mind as to just what the Labor Party aims to do.

Alexander Mackendrick, writing in The Public, has hailed this volume as "probably the most epoch-making document that has ever been given to the world, not excepting the English Magna Charta, or the American Declaration of Independence. Never, indeed, since the greatest labor-leader of all ages issued his manifesto to the rulers of Egypt on behalf of the oppressed Israelites, have the privileged classes been addressed in terms so peremptory and unmistakable and in language so well adapted to their understanding." Many of us will not go to such lengths of praise of this truly remarkable book, but

nobody can deny that it is a volume which every man owes it to himself to read: ii is a harbinger of many such pronunciamentoes which will, in the future, be addressed to the people of our own countries. The problems of reconstruction are before us and it behooves every man to have an understanding of the matter.

Space does not permit of a detailed review of the contents of Mr. Henderson's volume: his war aims seem to be essentially the same as President Wilson's. In a chapter on the proposed economic boycott against Germany he gives the best of reasons for rejecting any such plan because it would merely perpetuate the war under industrial conditions. The radical thing in the book is its social program: this is frankly socialistic, as may be seen in the four "pillar" articles under which all the various demands are subsumed:

The Universal Enforcement of the National Minimum, which has reference to wages and living, conditions;

The Democratic Control of Industry, which aims at the socialist ideal of popular ownership or control of all the basic industries and the land;

The Revolution of National Finance, which aims at wresting the control of capital from the hands of individuals or groups; and,

The Surplus Wealth for the Common Good: this purposes to tax all surplus wealth away from individuals in order that it may be spent for public improvements, etc.

This is not the Marxian Socialism of the old Socialist parties; neither is it the Christian Socialism of Maurice, Kingsley and Ruskin; it is a blend of the two adapted to present conditions. Not many of us perhaps as said above, will agree with such a program, but, considering the fact that the Labor Party seems destined to come into control in England, it is wise for us to understand these things. Such a movement will not remain on the other side of the Atlantic.

----o----

FRENCH MASONRY

IN THE JANUARY BUlLDER

In addition to the report of the proceedings of the American Masonic Conference to be published in the January issue of THE BUILDER there will appear one of the most comprehensive articles on French Masonry that we have yet printed - the report of a special Committee of the Grand Lodge of California.

California, as a result of this Committee's investigation and recommendations, has not only extended unequivocal recognition to the Grand Orient and Grand Lodge of France, but has also removed all obstacles heretofore existing against the recognition of similar Masonic Grand Bodies of the world, and has taken a great step forward toward a coming world-wide Universal Masonry, - a step which we predict will be followed by many more Grand Lodges in America during the next few years.

----o----

The moderation of fortunate people comes from the calm which good fortune gives to their tempers. - La Rochefoucauld.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study Clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

HISTORY OF THE ROYAL ARCH AND KNIGHTS TEMPLAR DEGREES

I would like to make myself more familiar with the history and philosophy of Capitular Masonry, and if you can suggest the method whereby I may be able to accomplish this I shall likely take it up.

I am well up in the ritualistic work of Capitular and Templar Masonry, but not long on the history of these two branches of the Order. I would like to take up the history of both branches, if practicable, with the view of becoming better informed as to the history, origin and progress of these branches. E.D.W., California.

All Masonic students would rejoice with you if the information on the Capitular degrees and on the Knights Templar were gathered into two or three volumes; but, unfortunately, it is necessary to make search here and there and piece what scattered scraps of information are found into something of a coherent whole.

The literature on the Chapter degrees is in a most unsatisfactory condition but that is all the more of a stimulus to an eager learner. Begin by leafing through Mackey's Encyclopaedia; he carries a large number of references to matters pertaining to the Capitular degrees, and by reading all the articles one gains something of a complete survey of the subject. Then turn to Gould's History of Masonry - if you have not the four volume edition, use the one volume edition - the index will furnish you with all your references so that there is no need to read the entire book. The History of Masonry and Concordant Orders, by Stillson, Hughan and others, contains a valuable chapter on the subject, but the best treatment in the writer's estimation will be found in A.E. Waite's "Secret Tradition in Freemasonry"; this last, however, is not written for neophytes and it is the wisest to be pretty well prepared before undertaking it. If you have access to any Masonic library it would be easy to dig out a large number of articles from the files of Masonic magazines after you are familiar enough with the subject to recognize the titles as referring to Capitular Masonry; a glance through the index of THE BUILDER for the past four years will reveal a large number of articles.

In reading the history of the Knights Templar it is best to begin with a study of the Crusades as a whole; the best books for the average reader are as follows:

"The Crusades," by Cox; volume one of Guizot's "History of France"; Michaud's "History of the Crusades"; Milman's "Latin Christianity," volume lV, pages 15-67; Lane-Poole's "Saladin"; "Peter, the Hermit," by Goodsell.

The Encyclopaedia Britannica carries a valuable series of articles on the Crusades and also on the Knights Templar (the Masonic body as well as the Crusading body) and Jaques de Molay. After reading this historical background you can turn for interpretation of the Masonic degrees to the same Masonic writings above referred to.

If, after you have learned the history and meaning of all these grades, you will put it all into simple language and publish it in a compact volume, you will place the whole Craft under vour obligation forever; such a work is very, very badly needed.

* * *

K.C.C.H.

Will you please explain the meaning of the letters "K. C. C. H." as used in the Southern Jurisdiction of the Scottish Rite? W. H. C., Ohio.

These letters stand for Knight Commander of the Court of Honor. The Court of Honor is an honorary body between the thirty-second and thirty-third degrees. It was established to confer honor on certain brethren whose zeal and work for Scottish Rite Masonry have entitled them to recognition. This Court of Honor is composed of all thirty-third degree Masons whether active or honorary, and also such thirty-second degree Masons as the Supreme Council may select. In the Court of Honor there are two ranks, that of Knight Commander and that of Grand Cross. No more than three Grand Crosses can be selected at each regular session of the Supreme Council, but the Knight Commander rank is not so restricted. At least two weeks before each regular session of the Supreme Council each active thirty-third degree member may nominate one thirty second degree member for the honor and decoration of Knight Commander. In addition to this he is entitled to nominate for this honor one candidate for every forty Masons of the fourteenth degree in his jurisdiction, who has received that degree since the preceeding regular session of the Supreme Council. This does not mean that a fourteenth degree Mason is entitled to the honor. On the contrary, the honor can only be conferred on one who has received the thirty-second degree at least two years prior to his nomination, but the number of such thirty-second degree Masons who may receive the honor is limited by the number of those who have received the fourteenth degree in the jurisdiction of the member making the nomination. However, if in the judgment of the Supreme Council there are others not so nominated who should receive the honor, the Supreme Council may elect without such nomination.

The rank of Knight Commander or Grand Cross cannot be applied for, and if applied for, must be refused. It is an honor which must come unsought, because those in authority deem it worthily earned.

The Court of Honor may assemble as a body whenever called together by the Grand Commander, and when so assembled is presided over by the Grand Cross designated by the Grand Commander. They may adopt rules of order, or by-laws, for their government and may recommend measures for adoption to the Supreme Council, and may be heard in the Supreme Council by their Grand Crosses. A Mason must have received the honor of Knight Commander of the Court of Honor before he can receive the thirty-third degree. For this reason it is sometimes called a stepping-stone to the thirty-third degree.

----o----

CORRESPONDENCE

THE DORR FIELD MASONIC CLUB

To appreciate the full value of Masonic Clubs in Camp life it would be necessary to take every step that leads from the time of enlistment to the moment of breaking home ties. Next the Military life, which includes everything from drilling to aviating and guard duty, with the recollections that come at bedtime or other times of reflection, and the weekly Masonic Club meeting, like the Y.M.C.A., looms up as a source of comfort and an enjoyable social hour.

After getting together a dozen or more brethren for the first meeting, the preparations consist of electing a President, Vice-President, Secretary and Treasurer, and Tyler. All present should have their receipt cards and sign their names, lodge name and number, and location, after which the amount of dues should be decided upon. The Dorr Field Masonic Club charges ten cents dues per month.

Whenever a new squadron or company enters camp it is the duty of members of the Club to search out the members of the Craft among them. As the new companies are

given two weeks in quarantine - and lonely days they are at best - these get-acquainted calls are truly welcome. Inquiries are made and if anything is wanted or needed from sources that the newly-arrived brother cannot himself reach, efforts are made by the members of the Club to see that these things are supplied.

We also receive the benefit of many very interesting and instructive talks by brethren who are capable of discussing things worth while, and who are valuable additions to our association.

After the first meeting of Dorr Masonic Club, we made it a point to visit the lodge in the nearest town, where each member of the Club was duly examined.

It is the unanimous opinion of every one of our members that there is nothing in our camp life equal to the pleasure that goes with membership in an Army Masonic Club.

Leo Mayer, President,

Dorr Masonic Club,

Dorr Aviation Field, Arcadia, Fla.

* * *

THE ACACIA CLUB, TOURS, FRANCE

The Acacia Club, 42 Boulevard Heurteloup, Tours, France.

James B. Krause,

R. W. Grand Master,

Philadelphia, Penn.

Greetings:

The purpose of this letter is to inform you that the Masons of the American Expeditionary Forces stationed at Tours, France, and the vicinity, have organized a Club known as the Acacia Club, with rooms at No. 42 Boulevard Heurteloup, Tours, which are open to all members of the Fraternity travelling through, or stationed at Tours.

The regular weekly meetings of the Club are held at the Y.M.C.A. headquarters, 14 Rue des Halles, Tours.

It is earnestly requested that you will circulate this letter among the brethren of the Craft and in this manner place on record the establishment of such a Club, the members of which are endeavoring in every way to co-operate with the various Masonic Clubs which have been formed throughout the American Expeditionary Forces.

Fraternally yours,

William E. Tinney,

Corresponding Secretary.

Attest:

James W. McEwan,

Recording Secretary.

* * *

A MASONIC MEETING ON SHIPBOARD

A group of Masons, while in the war zone enroute to overseas service, believing that it would be of benefit to the Craft to hold a meeting of all the Masons on shipboard, called a meeting on the evening of August 26th, 1918. Through the courtesy of the Captain of the vessel, the proper permission was obtained.

One hundred and sixteen Masons assembled at the appointed hour, and were called to order by Brother Surgeon R. I. Longabaugh, U.S.N., a Master Mason of Charter Rock Lodge No. 410, Berkeley, California, and a member of Iowa Consistory No. 2, Cedar Rapids, Iowa.

The evening was so ant in pleasant reminiscences, illuminating information concerning the history of Freemasonry, various anecdotes, and items of general interest in regard to Masonic relations overseas. The meeting was purely of a social nature, the assembly having no powers. However, certain suggestions were made which were formed into a resolution.

The meeting was marked by a spirit of cordiality and Masonic goodfellowship. All of the members were gratified with the knowledge of there being such a large number of Masons on board. It was a matter of regret that a number of of Masons were denied the privilege of attending the meeting because of their duties.

Among those who addressed the meeting were:

Surgeon R. I. Longabaugh, U. S. N.

Lieutenant C. C. Shaw, Medical Corps, U. S. A.

Private Harold I. Salins, U. S. A.

Private M. O. Zeigler, U. S. A.

Chaplain A. F. Vaughn, U. S. A.

Chief Yeoman K. H. Goss, U. S. N. R. F.

Lieutenant C. A. Rowe, U. S. N.

Chaplain H. H. Moore, U. S. A.

Chaplain J. V. Thompson, U. S. A.

The following resolution was unanimously adopted:

1. That every brother Mason present send to his home lodge a copy of these minutes, and that the home lodge be requested to convey to each of its members now in the service, and such other members as may enter the service, the following address in France where every Mason may secure information and help.

Temple of the Grand Orient,

16 Rue Cadet, Paris, France.

A. Besnard, F. D. P., Worshipful Master.

2. (a) That home lodges be requested to provide each of its members now in the service, or who may hereafter enter the service of the Army or Navy, with an aluminum or

silver tag, bearing the Masonic emblem and the name, number and location of the home lodge, and the name of the member.

(b) That a certificate of membership, printed in English, French and Italian be provided to members in the service. (Some of the brethren present had such certificates, and others had tags. It was the unanimous opinion of all present that all Masons should be provided with both. The use of the tag is urged because printed matter is easily lost.)

3. That the hearty appreciation of the members present be expressed to the captain of the vessel and the members responsible for the meeting, particularly Brothers Surgeon R.I. Longabaugh, U. S. N., Chaplain A. F. Vaughan, U. S. A., Lieutenant H. A. Montgomery, U. S. A., and Surgeon M. T. Mayo, U. S. A.

A committee was appointed to secure the names of those present and formulate a statement of the proceedings to be sent to the lodges represented at the meeting.

* * *

A LETTER FROM THE HEATHER HILL MASONIC CLUB

Somewhere in France.

Mr. J. M. Thompson,

Cedar Rapids, Iowa.

Dear Sir and Brother:

Your very interesting letter of July 3rd, to Brother J.F. Low, with its enclosure was handed to me by Jimmie with the request that I answer it as I might see fit.

My dear brother, I hardly know how to begin an answer to you, nor to thank you for the draft of 141 francs. But we wish you to know that deep in the hearts of all of the members of the Heather Hill Masonic Club is a warm spot for all the members of Crescent Lodge, and you have our warmest thanks for the donation, and we shall try to make use of it in a way that will make you proud of us and your help.

Our Club was organized on the 8th of August, 1917, at our Camp in England, and as we had met on the top of a very high hill that overlooked our camp and the surrounding country, you can well imagine that it created an impression upon us that we are not likely to forget. As the hill was covered with both English and Scottish heather it was a very easy thing for us to pick a name for our Club, and at the suggestion of Brother Perry, who was our Y.M.C.A. Secretary, we adopted the Scottish heather as our emblem and when we get where it can be done, we intend having some pins to represent it made for each member to wear.

We did not know at first just what we would do, but as we grew from a small number at first until we now have about 160 members, a set of by-laws and everything that a bunch of good fellows need; we decided to have as our objectives the care of the sick and needy and the erection of tombstones, suitably engraved, to mark the resting places of any of our brothers who may lose their lives for the glorious cause of liberty. Up to the present time we have lost but one member, Brother Charles E. McFarland, of Euclid Lodge No. 64, La Junta, Colorado, and we erected over his grave a stone of which we are justly proud, as we are certain it is the first, if not the only one of the kind ever erected in France, certainly the first erected by the A.E.F. We have had some photographs taken of it and as soon as they are delivered by the photographer we shall be very glad to send you some of them.

I am enclosing with this letter a photograph of our adopted French orphan, Maurice Rack, of Protestant parentage, and if it is possible for us to do so, we hope to take him back with us to the United States, educate him and do our very best to make a just and upright man of him and give him a good start in life. I am also enclosing some views we had made of our lodge of Sorrow, held in memory of Brother McFarland; an interior view of the lodge and an outside photograph of all the boys who could be present on that sad, but memorable occasion.

In regard to other Masonic Clubs over here, there are two or three others that I know of, and I will look up the addresses and send them to you with all the available data as soon as I can get it.

I only wish that I might go into the details of our work and also tell you of the many interesting things that we see over here, but you know I cannot do that. But some day, when we return to our native land, we shall be able and willing to tell our brethren all that they may wish to know.

Our brothers from Cedar Rapids and all over the country are making good, and we point with a great deal of pride to the record we have: Not a Mason has ever been in the guard house since this Regiment was mobilized.

Thanking you one and all once again for the interest you have taken in us, and for the money which will be used to the best of our judgment and in a way that will cause the kindness of the members of Crescent Lodge to live long in our memory, we beg to remain

Fraternally yours,

Heather Hill Masonic Club,

Sergt. A. G. Wyant, Secretary

Co. B. 15th Engineers (Ry),

American Expeditionary Forces, France.

* * *

THE MYSTERIES OF THE ART OF THE CAVERNS AND EARLY BUILDERS

There seems to have been a race of men, appearing rather suddenly, who mixed with the then existing population throughout Europe about 25,000 years ago. Their creative and inventive faculties were the result of evolutionary processes from a higher type of man existing elsewhere. They were superior in brainpower to their neighbors, and this primitive race recognized A POWER behind the great phenomena of nature, which is manifested in their reverence for the dead. Their belief in future existence is proven by their mode of interment. As advocaters of a "pure and blameless life ' do we not dare say that these men "were searching for the lost master's word," it being only a matter of degree?

In due time and in accordance with biological laws of development these races made pottery and adorned them eventually with "points" and "lines," which last fact is of especial interest to Masonic students. The progress continued, and bye and bye we find bronze swords in the remains of the long ago, sometimes finding them in the places where palaeolithic and neolithic flints are found. which indicate that these early inventors, masons or craftsmen, whatever name you may choose, were teaching someone else their arts. So, because of their intelligence, they lived among ferocious beasts and most savage tribes of man and became the fathers of a gentler race. Indeed we may truly say with Lucretious in his De Rerum Natura:

Not urged by competition, but, alone,

Studious thy toils to copy; for, in powers,

How can the swallow with the swan contend?

Or the young kid, all tremulous of limb,

Strive with the strength, the fleetness of the horse;

Thou, sire of science! with paternal truths

Thy sons enrichest: from thy peerless page,

Illustrious chief! as from the flowery field

Th' industrious bee culls honey, we alike

Cull many a golden precept - golden each -

And each most worthy everlasting life.

The continent of Europe was man's empire and in the northwest has been unearthed a magnificent structure (to be correct there are several in England and Denmark) which I shall endeavor to describe. This stone-structure was 280 feet in circumference. It had been surrounded by large stones, these would appear like a fence from the distance. The chamber itself was oval in form and lay north to south. It was 17 feet in length, 41 feet in circumference and 5 feet in height. The walls had 12 large unhewn stones, the intervals being filled with smaller stones. The passage - on the east side - was 10 feet in length, two feet wide and formed by eleven side stones and three roof stones, a threshold was indicated by small stones on the side and a large stone in the floor between them. Many had been buried here from time to time; many flints, amber-beads, a symbolical bronze-sword were found here, also pottery ornamented with points and lines.

Why were perfect unused flint flakes buried here and some of the best instruments of the age? Has it a Masonic significance?

The probable lapse of time from the appearance of this intelligent race in south of Europe to the time of the grave described is about 15,000 to 18,000 years.

This subject is too great for details; allow me therefore to say just a little regarding their belief in a future existence. In the "pottery" graves the body was placed on one side; the food, flints and vessels (usually of the best) were placed opposite. At one place the skeleton of a sheep, bones of an ox and a pig were found between the vessels, the usual carving flint accompanying the bones.

Why did these people give to the dead good food and perfect implements? Maybe it was their wish that when the dead man awoke, he might have a better start in the future life, than had been his experience in the past. Certainly they showed charity extending beyond the grave. Aeschylus, in Prometheus Bound, says:

Blindly and lawlessly they did all things,

Until I taught them how the stars do rise

And set in mysteries, and devised for them

Number, the inducer of philosophies,

The synthesis of letters, and, beside,

The artificer of all things, Memory

That sweet Muse-mother.

A. P. Ousdal, California.

* * *

ARRANGEMENT OF THE LESSER LIGHTS IN KANSAS AND MARYLAND

Our attention has been called to the fact that in the Grand Jurisdiction of Kansas the three lesser lights are grouped on the north side of the altar, with the apex of the triangle at the south.

In Maryland the apex of the triangle is also at the south instead of the west as it is shown on page 273 of THE BUILDER for September.

----o----

From labour health, from health contentment spring;

Contentment opes the source of every joy. - James Beattie.

The Builder Magazine

January 1919 - Volume V - Number 1

LINES DEDICATED TO THE CEDAR RAPIDS CONFERENCE.

It is but a little distance,

In this silly flight of years,

'Twixt the path that leads to laughter,

And the road that leads to tears.

'Tis the shortest, sweetest pathway,

Through this silly flight of time;

It is but a tear- and laugh-way,

Filled with music and with rhyme.

There's a feast of joy tomorrow,

There's a funeral dirge today;

And the sombre shades of sorrow

Cast their shadows where we play.

And the smile that's born in gladness,

Pure and limpid ere it start,

With a wail of pain and sadness,

May come sobbing from the heart.

So, the song that lifts the curtain

From the backward flight of years,

Brings a smile but too uncertain -

Half of pleasure, half of tears.

Then let us laugh in sorrow,

Let us bathe our smiles in tears;

For we cannot count the morrow

In this silly flight of years.

Let us laugh with one another,

While we strive for human weal;

Let us weep, my friend and brother,

For the wounds we cannot heal.

In the great unknown Hereafter,

In the better, brighter day,

Surely sobs shall yield to laughter,

For it is our Father's was.

But here 'tis but a handbreadth

In this silly flight of years,

'Twixt the path that leads to laughter

And the road that leads to tears.

But whether in tears or laughter,

Let us build the best we can;

For the Here and the Hereafter,

And the Brotherhood of Man.

By Bro. Henry A. Grady

D.G.M. of North Carolina

Cedar Rapids, Iowa,

Nov. 28, 1918.

----o----

THE CEDAR RAPIDS MASONIC CONFERENCE

MASONIC SERVICE ASSOCIATION OF THE UNITED STATES

BY BRO. GEO. L. SCHOONOVER. GRAND MASTER, IOWA

HE WOULD be a seer, who would have attempted to forecast what the result of the Cedar Rapids Conference would be. And he who would interpret that result now that the Conference is a matter of history, must have been present, have felt the mellowing influence of the voices clad in khaki, have realized that this Fraternity of ours, far from forgetting its glorious accomplishments of the past is taking them to heart and applying its age-old principles to the problems of the present. More than this, he must also appreciate and not undervalue that element of conservatism which has come to us of today from the days of old, that close adherence to first principles to which we are obligated and which, from one viewpoint, is the very genius of our Masonic system.

Withal, he who would understand the Cedar Rapids Conference must focus his mental vision, not upon the three days of this meeting, but the century and a half of Masonry in America, and the century and a half of development of a national consciousness within that America itself. As we stand in the sunlight of the great awakening which these years of war have brought to America we wonder at the days and years which went before. Our whole civilization has been reborn, as it were, and our newly-opened eyes are still blinded by this wonderful brilliancy of accomplishment --a national accomplishment of which we did not know we were capable.

It would be surprising indeed if these slow-moving but irresistible forces could have accomplished their wonders in Masonry without travail. On the surface there was little indication of their working. But he who has observed with care the tendencies of late could not be blind ta them. Here was a great Fraternity, grown so rapidly that its functions of life-maintenance overshadowed all else. Its men of action were bound down by detail--the never-ending grind of degrees to be conferred upon the thousands who flocked to our gates. What wonder that there was only a dulled and half-efficient transmission of the deeper impulses of the ordinary member to those who have been the leaders of recent years--and those leaders themselves sapping their energy to accomplish the extraordinary duties which both patriotic and Masonic instinct told them they owed to their assaulted Country.

Reproach is not the proper word to use in speaking of the lack of prompt appreciation by Masons of what Masonry could do in a crisis like that of these two years. "My Country comes first!" is but a natural war-cry for a Mason, and we all know why. And not until the new and arduous duties of patriotism had in a measure become a part of the day's work did any of us really begin to ask ourselves what Masonry as an institution ought to be doing. We had been content to do as we had been taught to do, guided by the ancient charges of loyalty, and we did not stop to ask ourselves whether these turbulent days offered to our Institution a duty.

Those who first felt the burden of this new responsibility raised their voices with caution, lest they might have misread the trestleboard of Fate. Presently they began to make solemn inquiry. Then came a great, an awful conviction, that a new day had brought new ties and responsibilities, and that they must be met. Brought together at the Government's call, a few of the leaders of the Craft tried to study the problem, at Washington, last December. Undigested opinion did not visualize the problem, yet. But down in New York, with a constant stream of our young men in khaki passing before their eyes, on their way to Europe to fight the battles of Democracy, and a presently returning stream of physical wrecks making mute appeal for brotherhood, there awoke at last to realization, full realization, the Masonic leaders of that great Jurisdiction. The genius of doing things responded to the appeal, and those leaders began to visualize what Masonry's problem really was, and went to work to see how they might act in the premises.

They applied to the Government for permission to act as their consciences told them they ought to act, and as a knowledge of what this Brotherhood of ours was worth to a man in his hour of trouble dictated would be a practical method of acting. "For whom do you speak?" was the query of the officials. "For Masonry" was the response. "For the Masonry of New York?' "Yes." "But we cannot recognize State organizations."

Then came the New York Conference, called to meet the immediate need, and meeting it, in part. The paths leading from that Conference have been troublous. That part of the story must come in a later chapter. But the need was finally visualized, and the Grand Jurisdictions of America generally got behind New York in their plan of solving it. The weak link in the chain was that they did not make that plan their own. Co-operation was promised, on the other side of the water. It might have worked, had

the plans then proposed been successfully begun in France. Why they were not so begun is still another story, which THE BUILDER will tell, in due time.

And so May turned into June, and September followed August and July, with no tangible results. Diplomacy was trying to solve the difficulties in the way, so that harmony might prevail. It is to the interest of Freemasonry that the whole story shall be told, and told it shall be. Those who would indict our Fraternity for its apparent indifference must reckon with that story.

The writer was elected Grand Master of Iowa in June, 1918. As the months went by, smatterings of the truth, hints of the reason why things were going as they were crept into his official correspondence. A brief trip East brought knowledge of a part of it. Perhaps impatience is my middle name. Be that as it may, the information coming from overseas the latter part of September, and the insistent challenge to me, as the official head of Iowa Masonry to do something definite, caused my outburst of October third last, the letter to my fellow Grand Masters which appeared in the November issue of THE BUILDER.

In a very brief time my correspondence showed that others had received the same challenge, and were as deeply moved by the apparent need for action as I was. Wherefore, on November 1, I called a Conference of Grand Masters and Representatives of the several Jurisdictions to meet in Cedar Rapids on November 26th to 28th, hopeful that opinion would there crystallize into action. The kind of action which seemed to me necessary was that the New York plan should be made actually National, by its specific adoption, and that the Masonic Fraternity should definitely make it impossible for us to be placed again in the humiliating position we have occupied for more than a year. The challenge to us, and the opinion of us which I feared did not come from the public. It came from our own-- our boys in khaki, who knowing our doctrine and our teachings, but not knowing our discouragements and our trials, would be prone to ask us why those teachings had not been put into practice in their behalf. It seemed to me it was time to put on perpetual record the defense which was ours, and at the same time to insure our Fraternity against future indictments of like character, by organizing ourselves so that, in times of emergency, we might have a National Voice.

And so we met together on that eventful morning of November 26th, 1918. Thirty-six Jurisdictions we represented definitely. Twenty-two were there in person, represented by about fifty leaders of the Craft. Fourteen others regretted their inability to come, but expressed themselves as favorable to action. Influenza kept many away. But they sent us their good will-- sometimes expressing their infinite trust in us. Mindful of this trust and of our responsibilities, we tried to do God's work for Masonry. He had promised that "where two or three are gathered together in My name, I will be in their midst and bless them." We believe now that He kept His promise.

The following is a list of Grand Masters and Representatives who were present:

Delaware	A. Victor Hughes	Grand Master
Florida	T. Picton Warlow	"
Idaho	George Lawler	Past " of Washington (Rep. Grand Master)
Illinois	Austin H. Scrogin	Grand Master
	Arthur M. Millard	President Masonic Employ. Bureau
Iowa	Geo. L. Schoonover	Grand Master
	Newton R. Parvin	Grand Secretary
	Frank S. Moses	Past Grand Master
	Louis Block	" " "
	Fred W. Craig	" " " and General Grand High Priest
	Charles C. Clark	" " "
	W. A. Westfall	" D.G.M.
	Ernest R. Moore	" "

Louisiana	George A. Treadwell	Grand Master
	John A. Davilla	Grand Secretary
	Rudolph Krause	Past Grand Master
Maryland	Chas. C. Homer Jr.	Grand Master
Michigan	Hugh A. McPherson	" "
	Lou B. Winsor	Grand Secretary
	George L. Lusk	Past Grand Master
	Charles A. Conover	General Grand Secretary General Grand Chapter
Minnesota	Wm. N. Kendrick	Grand Master
	John Fishel	Grand Secretary
	Geo. N. Stowe	Dep. Grand Master
Montana	E. M. Hutchinson	Grand Master
Nebraska	Ambrose C. Epperson	Grand Master
	John A. Ehrhardt	Past Grand Master
	Robert E. Evans	Past Grand Master
New York	Wm. S. Farmer	Grand Master
	Robert Judson Kenworthy	Grand Secretary
	Robert H. Robinson	Dep. Grand Master
	Townsend Scudder	Past Grand Master
	Wm. C. Prime	Rep. G.L. England
North Carolina	Henry A. Grady	Dep. Grand Master

North Dakota	Henry G. Vick	Grand Master
	Walter L. Stockwell	Grand Secretary
	Capt. Chas. I. Cook	United States Army
Oklahoma	Joseph W. Morris	Grand Master
	Wm. M. Anderson	Grand Secretary
Pennsylvania	Louis A. Watres	Past Grand Master
Rhode Island	E. Tudor Gross	Grand Master
	Frederick I. Dana	Treas. Masonic War
South Carolina	J. L. Michie	Past Grand Master
South Dakota	Geo. A. Pettigrew	Grand Master
	C. L. Brockway	Grand Secretary
Tennessee	Samuel W. Williams	Past G.H.P.
Utah	Arthur C. Wherry	Senior Grand Warden
Washington	George Lawler	Past Grand Master

The first day was spent in surveying the situation. One after another the brethren who by fortune of circumstance had been brought in intimate touch with one or another feature of the problem spoke to us. It was a day of chastening of spirit. Fact after fact came out, incontrovertible, proving conclusively that General Apathy, Selfishness and Disunity were the three assassins of Masonic accomplishment. To each was charged a portion of the guilt. If apathy within the Craft was offset to a degree by selfishness within and without the ranks of our Fraternity, it soon became apparent that the heavier portion of the blame lay with Disunity.

Ere the evening session closed, all were convinced that the way of future accomplishment led to the broad highway of co-operation. To reach it meant the

removal of Disunity. With a sweetness of spirit eminently characteristic of brethren desiring to dwell together, this third and most treacherous enemy was done away with. An organization was declared by unanimous resolution to be the prime necessity to avoid like complications for all time to come, and a committee was charged with the responsibility of finding the type of organization which would at once accomplish the vital needs of the present and provide a way for like accomplishment for the future, without interference with the established usages and customs of the Fraternity, as exemplified by and in our present Grand Lodge organizations.

There was no dissenting voice when it was suggested that the only way to meet both of these conditions lay through organization for Service. Masonic service it should be and must be. And so it came about that at the afternoon session of the second day there was presented for consideration in committee of the whole, a proposed Constitution for the Masonic Service Association of the United States. The tentative Constitution follows:

THE CEDAR RAPIDS MASONIC CONFERENCE

CONSTITUTION

Whereas, The several Masonic Jurisdictions in the United States of America have been invited to attend a Conference of Grand Masters at Cedar Rapids, Iowa, on the 26th, 27th and 28th of November, 1918, for the purpose of considering and taking action in respect of the present war emergency and the opportunity for Masonic service in connection therewith; and

Whereas, Twenty-two Jurisdictions have responded to said call, and fourteen Jurisdictions have expressed-their approval, in general terms, of the purposes of said Conference, and have given assurance in writing, of their support through their respective Grand Masters; and

Whereas, It has been made clear to said Conference that the Masonic Fraternity will be enabled to render more efficient service to mankind and to fulfill its mission among men by bringing about a more perfect cooperation among the several Masonic Grand Jurisdictions of the United States; and

Whereas, It is apparent that there is a pressing need of Masonic service among the men with the United States forces overseas during the period following the signing of the armistice and peace and reconstruction, at home and abroad, the duration of which is wholly problematical; and

Whereas, The assembled representatives of Grand Lodges have by their unanimous expression agreed that the need for service is real; that the opportunity is present and compelling and that they unanimously desire to participate in and render a more satisfying service, and that to fail to take some affirmative action in this matter at this time will lead to irretrievable injury and impairment of the Fraternity's future usefulness; and

Whereas, It is the sense of this Conference that plans be now tentatively formulated for effective service wherever and whenever the opportunity and need to render the same shall be present, said plans to be submitted to the several Grand Jurisdictions for consideration and action thereon; now, therefore, be it

Resolved, That there be organized the MASONIC SERVICE ASSOCIATION OF THE UNITED STATES, a voluntary association of Masonic Grand Jurisdictions of the United States of America, for Service to Mankind.

All Masonic Jurisdictions of the United States of America shall be entitled to membership therein on equal footing on expressing their approval of this constitution and acceptance of the responsibility and privileges outlined therein. Any member shall be entitled to withdraw at any time on ninety days' notice, provided it shall have complied with all of its assumed obligations. Such notice shall be delivered by registered mail to the Secretary at his post office address.

OBJECT The object of the Association shall be the Service of Mankind through education, enlightenment, financial relief and Masonic visitation, particularly in times of disaster and distress, whether caused by war, pestilence, famine, fire, flood, earthquake or other calamity; and presently and immediately ministering to, cherishing, comforting and relieving the members of the Fraternity, their dependents and others engaged in the United States forces, in the present great war, wherever they may be stationed and upon whatever duties engaged in the service.

ADMINISTRATION

For the purpose of administration the United States is divided into departments as follows:

NEW ENGLAND DIVISION

Connecticut

Maine

Massachusetts

New Hampshire

Rhode Island

Vermont

CENTRAL DIVISION:

Arkansas

Kansas

Kentucky

Missouri

Oklahoma

Tennessee

NORTH ATLANTIC DIVISION: CORN BELT DIVISION

New Jersey

New York

Pennsylvania

Iowa

Minnesota

Nebraska

North Dakota

South Dakota

SOUTH ATLANTIC DIVISION

Delaware

District of Columbia

Maryland

North Carolina

South Carolina

Virginia

West Virginia

GULF DIVISION:

Alabama

Florida

Georgia

Louisiana

Mississippi

GREAT LAKES DIVISION:

Ohio

Illinois

Indiana

Michigan

Wisconsin

NORTH PACIFIC DIVISION:

Idaho

Montana

Oregon

Washington

Wyoming

SOUTH PACIFIC DIVISION:

California

Colorado

Nevada

Utah

SOUTHWESTERN DIVISION:

Arizona

New Mexico

Texas

Upon the occurrence of a disaster of greater magnitude than a local calamity, the Grand Masters of the several Grand Jurisdictions within the department, in which the said disaster shall occur, shall appoint a committee to survey the need, appraise it and report forthwith its findings to the department. The department shall thereupon take action on the report of the committee to the end that the fund necessary shall be provided and properly disbursed.

The Association may enter into correspondence and affiliation with similar agencies in other lands or under other governments, the better to teach the Fatherhood of God, and to promote the Brotherhood of Man.

The powers and duties of the Association may be enlarged or curtailed from time to time; but no member shall be bound thereby without its express assent.

Each department shall meet annually on a date and at a place to be fixed by it; or oftener if it shall so determine. A meeting may he called at any time on the request of three Grand Jurisdictions. A general meeting, of all departments. shall be held triennially on the eleventh day of November, or oftener on the call of ten Grand Jurisdictions. Notices of the time, place and object of the meetings shall be issued by the Secretaries.

At each meeting, departmental or general, a presiding officer shall be elected by ballot, for the purposes of the meeting. Each department shall select a Secretary whose duties shall be to keep the records and attend to the correspondence of the department.

The sole officer of the Association shall be the Secretary who shall be selected at the general meeting, or during the pleasure of the Association, and his functions shall be purely clerical.

Realizing also that there must be some practical way of knitting together the immediate efforts to vitalize the New York Plan, as well as of getting the principles embodied in the above Constitution before the several Grand Lodges of the United States, and having them interpreted in the spirit in which they were adopted, an Executive Commission was authorized to perform these important duties, in the following resolution:

Resolved, That in order to carry out and effectuate the objects specified in the Constitution this day adopted, and for the purpose of meeting the instant need of service to the soldiers and sailors overseas, a Commission of fifteen be appointed with Grand Master Schoonover of Iowa as chairman thereof; said Commission to be selected as far as possible according to their geographical situation; which Commission shall have in charge the entire work contemplated in said Constitution, in respect to the men engaged in overseas duty.

Resolved Further, That the said Commission be authorized to enter into immediate correspondence with the several Grand Jurisdictions here represented, and with those who shall hereafter adopt said Constitution; and, in a general way, exercise the functions of an administrative body, until such time as a set of by-laws may be adopted by said Association.

Resolved Further, That this Commission be known and designated as "The Executive Commission of the Masonic Service Association of the United States." Of the fifteen members of the Commission, ten have already been appointed, the naming of the rest being dependent upon future developments. Besides the chairman, Past Grand Master Townsend Scudder of New York is named as the Overseas Commissioner, in charge of all activities deemed advisable on the other side, and the following brethren:

George L. Schoonover, Grand Master, Iowa, Chairman;

Robert Judson Kenworthy, Grand Secretary, New York;

Hugh A. McPherson, Grand Master, Michigan;

A.C. Wherry, Senior Grand Warden, Utah;

Charles C. Homer, Jr., Grand Master, Maryland;

E. Tudor Gross, Grand Master, Rhode Island;

Walter L. Stockwell, Grand Secretary, North Dakota;

George A. Treadwell, Grand Master, Louisiana;

T. Picton Warlow, Grand Master, Florida;

George Lawler, Past Grand Master, Washington.

Of the spirit of exaltation which pervaded the Conference, from its beginning to its end, little can be told in cold type. Iowa welcomed the delegates in the spirit of "The Rose of Sharon," which was sung by the Consistory Quartette. It became the official song of the Conference, and was sung over and over again. When the first informal

vote was taken upon a resolution which denoted action, and was in fact the first indication of the sentiments of the men there gathered, every hand was raised in the affirmative. Applause grew into cheers, while strong men wept, their quivering lips restraining tongues that could not cheer. The vote taken upon the tentative Constitution to be presented to the Grand Lodges for their action was likewise unanimous, the roll call being by States. A declaration to that effect was greeted by the entire Conference, without suggestion, rising to sing America. And again the tears mingled with the cheers. It may be truthfully said that not a single hour of any session but was characterized by cheers and tears. The spirit of exaltation never left the conference room. Not a word was spoken in rancor. The Spirit of Brotherhood was never more present at any gathering. Every one weighed his words, conscious of the responsibility resting upon him. Only one story was told during the entire sessions, and that dealt with George Washington's position in the constitutional convention. Always the atmosphere was electrical, with a gentleness and consideration given to every speaker; his humor was appreciated, his broad-mindedness conceded, his earnestness and sincerity taken for granted. In a word, to have been privileged to sit in this gathering was to be allowed a glimpse into Utopia.

The action of the Conference was wholly informal, resting upon no buttress of law, and everyone knew it. No pretense was made that the action taken was binding upon any Grand Jurisdiction until that Jurisdiction chose to make it so. The individuals simply gave expression to a unanimous opinion that Masonry ought to consider the line of action indicated, and if deemed reasonable and wise, it ought to act upon it. There the matter was left, each Brother present binding himself to go forth and interpret the action to his own Grand Lodge in the spirit of the Conference.

It is interesting to note that the Grand Lodge of Georgia, which was holding its annual communication at the same time as the Conference, consequently having no delegates present, but which had been apprised of the subjects to be discussed, sent the following telegram:

"Grand Lodge closed today. Endorsed your convention unreservedly. Authorized Grand Master to appropriate funds needed."

The Grand Lodge of Texas, meeting the week following the Conference, took action substantially after the same manner, arranging also for the official attendance of its delegates at the meeting to be held in November, 1919, providing a sufficient number of Jurisdictions approve the action taken at the Conference so that a working organization is assured.

Likewise the Grand Lodges of Alabama and South Carolina have endorsed the project.

The first triennial meeting of the Masonic Service Association, if said organization is approved by 15 or more Jurisdictions after all have had opportunity, will be held on Liberty Day, November 11, 1919, as proposed in the tentative constitution.

Thus is formally presented to the Craft an opportunity to ally itself for any mission of mercy that may occur. Education and enlightenment, as provided for in the objects listed, should go a long way toward unity of thought and action in the directions which are the basic and fundamental purposes of the Institution. I do not personally believe that an alliance of our Grand Lodges after this manner, permitting the voice of brotherhood to be raised in time of need and the hand of mercy to be extended when men suffer, can be considered unmasonic by any Grand Jurisdiction. I do not believe that, if our action is properly understood and interpreted, there is any Mason in America who will not be willing and anxious that he may help to support it. Control by law is not intended or expected- - the Conference unanimously passed a resolution that "nothing in the formation of this organization shall be construed as a move toward the organization of a National Grand Lodge." Opportunity is afforded, however, for fraternal intercourse of the warmest and most intimate kind, and in time of emergency, the Voice of Masonry may speak, and action may be had in an organized way, for the amelioration of distress.

That the Craft will accept the opportunity tendered to them in the spirit which governed the Conference itself, is all that can be expected, for that spirit was ideal. Those who participated do not believe that the Voice of Masonry, raised in behalf of a humanitarian service will be a harsh, discordant voice. They believe that it will be

expressive of all the gentleness and altruism embodied in the spirits of its votaries, and they are not afraid of the result.

To summarize the spirit and the attitude of the Conference, and to make its action fit into the history of American Masonry in what I believe to be its proper niche, one needs but to quote the words of Brother Edwin Markham:

"He drew a circle that shut me out,

Heretic, Rebel, a Thing to flout;

But love and I had the wit to win;

We drew a circle that took him in!"

----o----

I NEED NOT FEAR

If I live a life that is clean and square

And love my fellow man,

And lend him a hand to help him bear

His burden whenever I can,

I need not fear what the future holds,

Nor what the reward shall be,

For the mighty love that all enfolds

Will most surely care for me.

If I speak a word of good cheer to one

Whose sorrows have borne him down,

And I give him new hope to journey on

And change to a smile his frown,

I shall not dread when the shadows fall

And the end of life draws near,

For that wondrous love that shelters all

Will drive away my fear.

For my life is measured by what I mete,

And I earn my own reward,

So the love I give makes my heart complete,

And through it I gain the reward.

For whether I dwell in a house by the road

Or far from the haunts of men,

If only my love makes bright the abode

No fear shall enter it then.

--Author Unknown.

----o----

THE RED CROSS COMES

BY JEANNE: JUDSON

Lest we forget the simple joys,

The kindly thoughts, the human tears,

The harmless laughter and the song,

We knew in other happier years,

Lest we grow hard, and cruel and cold,

And being young, our hearts are old,

Held in the grasp of death undied,

The Red Cross comes to fill again,

The cup of mercy long since spilled;

Bids in our hearts the birds to sing,

Reviving joy that anger killed.

----o----

SEA AND FIELD LODGE NO. 1

by Brother William C. Prime, New York

Brother William C. Prime was born at Yonkers, New York, October 21, 1870, was graduated from Princeton in 1890, admitted to the Bar in the State of New York in the Spring of 1893, after studying at New York University Law School.

He was initiated, passed and raised in 1899, and has never had time to interest himself in other Masonic activities than Craft Masonry, to which he has devoted a large part of his time and resources. It may be that he is devoid of curiosity.

Brother Prime has been active in the affairs of the Grand Lodge of New York for many years, being at different times District Deputy Grand Master, member of various Committees, Judge Advocate, and now Representative of the Grand Lodge of England near the Grand Lodge of New York, as well as a member of the War Relief Administration and of the Grand Master's Committee on Plan and Scope of Masonic Service during the War.

He is an active practicing lawyer, and very busy in the things which interest him, of direct speech and rather quick thought.

THE United States of America entered the great war on the side of the Allies on April 6, 1917. On the first Tuesday of May following, the Grand Lodge of New York held its Annual Communication, which was marked by enthusiasm, deep interest in, and support of the war and of the cause of the Allies, but fortuitously, and yet, strangely enough, so new was the war and our participation therein- -so inchoate our plans and appreciation of the duties and responsibilities that would be involved that practically no consideration--certainly no adequate consideration-- was given to the duties and responsibilities that would rest upon Freemasonry in connection therewith, and with the participation in the war of thousands of Freemasons from the State of New York.

Grand Master Penney, early in the month of July following, appointed a "Committee on Plan and Scope of Masonic Service during the War," to advise with him and suggest the course to be pursued, and legislation to be enacted to meet the emergency. The plans of the Government for the construction of a great army had been formulated

and were in process of development. Camps and cantonments were established at Syracuse, Fort Niagara, Madison Rarracks, Plattsburg, Yaphank, and Pelham Bay, within the borders of the State, and men were also located at Fort Totten, Fort Slocum, Fort Jay, Fort Hamilton and Fort Wadsworth, in the process of training. Enlistments were being made rapidly. The draft had been authorized and was about to be carried into effect. The army was mobilizing. Numbers of men, candidates for Masonry, elected, and upon whom none, or only some, of the Masonic degrees had been conferred by lodges outside our borders, were being sent into the State for training. Appeals from sister Jurisdictions for assistance in the matter of conferring degrees upon their candidates in this situation were pressing and no machinery was provided by our Constitution for assistance of candidates who had received no degrees. This Jurisdiction is one of the few in the United States which does not, and never has authorized one lodge to confer the first degree for another, in or out of the State. What to do for ourselves, for the sons of Masons who were entering the service and were soon to be dispatched overseas; for men, sons of Masons or otherwise, who were desirous of allying themselves with the Fraternity and who had little or no time to attend upon lodges in ordinary course, sorely perplexed. What should be done to protect, stabilize and upbuild the moral fibre and standard in the men thus turned from home, business, and ordinary pursuits and thrust into a new life under strange conditions, without safeguard, as it seemed, occupied the Committee and required its most careful consideration. Nothing could be done without legislation, and the Constitution of the Grand Lodge provided that legislation could be enacted only at an Annual Communication. Another Annual Communication would not occur until May, 1918. How to solve the problem was a sore trial.

Frequent sessions of the Committee with the Grand Master were held during the summer of 1917, and resulted in the formulation of a report, bearing date the 10th day of September, 1917, recommending, among other things, three salient points:

1. Adoption of War Regulations, looking to the abbreviation of formalities, in connection with the conferring of the degrees on candidates in the Service and making possible the conferring of the three degrees in one session by special dispensation of the Grand Master, previously obtained;

2. The organization in cantonments, training camps, on vessels, in regiments or other Military units of Sea and Field Lodges, if the Grand Master should see fit, at home or

abroad, with authority to make Masons, and under such regulations as to dual membership, or multiple membership, inspection, and control, as should seem proper, and the extension by all appropriate means through Deputies, representatives, or otherwise, to and among members of the Fraternity engaged in the Country's service, of the influence of Freemasonry, and the rendering to all sick and distressed, such aid, comfort and relief as should seem best and proper; and,

3. The prompt accumulation of a Masonic War and Relief Fund, of at least one million dollars, to prepare for the burden of dependent parents, widows and fatherless, which, it was anticipated, would soon become apparent.

To the end that these suggestions should be carried into effect and made legal, the Grand Master reconvened the 136th Annual Communication of the Grand Lodge in session September 10th, 1917; the report of the Committee on Plan and Scope was read, accepted, and its recommendations adopted.

Thus machinery was devised, and preparation made for our own immediate needs, but the legislation did not extend so far as to provide a method of solving the problems of sister jurisdictions in respect of their men within our territorial borders.

Lodges promptly and busily became engaged in Masonic service of all kinds under the war regulations, and could perform full and ample service for candidates from other Jurisdictions within our borders who had already been initiated. But there were large numbers of men within the State, and constantly more were coming, who had been elected, but not initiated and others who had not even been elected, and who were most zealous in their quest of light. The Grand Master early decided, owing, in part, to the experience which he discovered had been had with Military Lodges in the Civil War, against the establishment of Sea and Field Lodges with regiments or on ships. His inclination was strongly in favor of the fostering of Masonic Clubs or conferences among the men in the Service overseas, but those, valuable as it might be, would not serve as an instrumentality for conferring Masonic degrees, nor would they afford, within the State of New York, a means of complying with and satisfying the prayers of sister Jurisdictions for assistance.

By and with the advice of his Committee on Plan and Scope, he determined, by virtue of the power in him vested, and in pursuance of the spirit of the resolution of the Grand Lodge in reconvention respecting Sea and Field Lodges, to organize Sea and Field Lodge No. 1, by his special warrant, as his own creature with an extraordinary authority to meet the emergencies arising through the war, and, on October 6, 1917, signed the warrant, creating the lodge and nominating its seven officers sufficient to establish and equip an Entered Apprentice, Fellow Craft, or Master Mason Lodge, as might be necessary, from the Master to and including the Junior Deacons, with authority to hold Communications in the City of New York and elsewhere, as might be necessary, to adopt such by-laws and regulations for the governance of its proceedings and labor, subject to his approval, as it might see fit to confer upon candidates who had been elected members of a regular chartered lodge of Free and Accepted Masons of the State of New York and who had actually enlisted or been drafted or commissioned officers in the United States Forces in the present great war, the three degrees of Ancient Craft Masonry without the usual interval and without the usual proof of suitable proficiency in preceding degrees; to elect, initiate, pass and raise, without the usual formalities and requirements of chartered lodges, candidates, resident of the State of New York who had actually enlisted or been drafted or commissioned officers in the United States forces in the present great war, who applied therefor in writing and who satisfied the Master and Wardens of said lodge that they were qualified, and who were about to be sent out of this Jurisdiction on duty; and to initiate, pass or raise candidates who had actually enlisted or been drafted or commissioned officers in the United States forces in the present great war, residents of other States who had been initiated or passed or, who, having been elected members of regular lodges in their respective States, had not been initiated, upon request of the Grand Master. Membership or officership in said lodge was expressly permitted, without affecting existing membership or officership in a regular chartered lodge.

The original warrant did not authorize this lodge to initiate for another lodge in the State of New York, but only to pass and raise candidates of such lodges, but early in November, 1917, in compliance with obvious necessity therefor, a supplemental warrant covering authority to initiate for another lodge in the State of New York was issued, making the scope of the lodge's authority substantially as set forth in the above summary. The warrant designated as Master, a Past Grand Master most active in the affairs of the Craft in the State, and all the other officers designated were most

actively concerned in the affairs of the Grand Lodge, and most, if not all, officers thereof.

The lodge being authorized to transact its business and conduct itself without the usual formalities and requirements of chartered lodges, devised its own ritual, patterned essentially after the standard ritual of the State of New York, with certain radical modifications suited to its necessities and purposes. It will be noted that its authority in respect of the election of candidates eliminates the ordinary methods of investigation and balloting, and substitutes satisfaction of the Master and Wardens as to the qualifications of the candidates. All of its personnel are persons busily engaged in the affairs of life. It is without machinery to investigate or to instruct. Its method, without going into extensive detail, has been to satisfy itself of the desirability from a high Masonic point of view, of material, and the approval in writing, by the Master and Wardens, of the application is followed by a formal ballot by show of hands, the lodge but formally ratifying, for the sake of the record, the primary act of approval by the Master and Wardens who are the sole arbiters.

It would be difficult for any Masonic genius, or company of geniuses, to contrive in a brief space of time by mere concentration and thought, without experience, a method of conduct and ritual and scheme of ceremonies which would be satisfactory or adequate. Much thought was, of course, given to this subject before the lodge sat, but naturally its method of performance has been a matter of development, and a composite of the judgment of those among its personnel most interested and qualified to advise. It sat first in the Scottish Rite Parlor in the Temple in New York on October 10, 1917, and conferred the three degrees in one session on five candidates, including a son of the then Grand Master. Since that date it has sat thirty-five times, always in the City of New York, and has conferred the degrees on seven hundred and forty-three candidates, of whom four hundred and thirty-nine have been its own material, one hundred and eighty-five candidates of lodges within the State of New York, and one hundred and nineteen candidates of lodges without the State. Fifty-seven of its candidates have been under the age of twenty-one years, all blood sons of Master Masons, for each of whom a special and separate dispensation was first granted by the Grand Master.

It has allied with itself as Associate Members all of the Grand Master's Committee on Plan and Scope and certain additional members whose zeal and devoted service

naturally identified them with the lodge. Seventeen of its personnel are members of the War Relief Administration, lately organized by the Grand Lodge to administer the War Relief Fund.

It was prophesied before the lodge first sat, that its service would be more holy, serious, and beneficial than that of any other symbolic lodge then known. The prophecy has been more than realized. The harmony, consecutiveness, propriety and symbolism of its performance is conspicuously unique. Attendance at its functions is by invitation only. The performance of its service requires approximately three and one-half hours. None come to scoff, but all stay to pray.

As is natural the musical feature of its sessions is of a strikingly high order. Appropriate selections are used in the successive stages, which have been chosen with regard also to their symbolism and fitness to the lodge purposes.

The opening ceremonies include the carrying of the colors and the singing of two verses of "My Country 'Tis of Thee," the second verse composed in Canada since the commencement of the war, with particular reference to the men in the Service, commencing, "God save our splendid men." In the First degree, at the reception, is sung, "Guide Me, Oh Thou Great Jehovah," to the tune "Autumn" suggesting to thoughtful men, "Fortitude," it being the air played by the band to stimulate brave men when the "Titanic" sunk. The second section of the Third degree opens with a verse of "I Would Not Live Alway," and the lodge is closed with the hymn, "Oh, God, Our Help in Ages Past." To each candidate for the First degree, is presented an apron, and to each candidate who is raised is presented a Bible in which is printed a pledge to which each candidate is required to subscribe at the end of the ceremonies, but which is read to him and assented to immediately after his reception in the First degree, which is as follows:

"We undertake to maintain our part of the war free from hatred, brutality, or graft, true to the American purpose, and ideals. Aware of the temptations incidental to camp life and the moral and social wreckage involved, we covenant together to live the clean life and to seek to establish the American Uniform as a symbol and guaranty of real manhood.

"We pledge our example and our influence to make these ideals dominant in the American Army and Navy."

All the lodge's surplus funds, over expenses, are devoted to the Grand Master's War Relief Fund, and it takes up at each session a Dole for this purpose. From both sources the fund has been enriched to date by more than $6,500.

The legislation referred to at the opening of this account was the primary step taken by Freemasonry in the United States of America to meet the duties and opportunities resting upon it in this war (and while no other jurisdictions, so far as the writer is aware, have met the situation as broadly and fully as has New York, a number have been inspired to take action along similar lines in certain respects.) Three jurisdictions have organized Military Lodges attached to regiments. Several are engaged in raising funds and making plans for the administration thereof. Most have modified, for men in the service, the rigidity of the regulations respecting the interval between degrees and the requirement of proficiency, and some, which have not done this for themselves, have legislated to recognize and approve as valid for them, Masonic service performed by Sea and Field Lodge No. 1 in accordance with its methods, which is valid in the State of New York.

It may safely be observed that men like Masonry; and it is better, by far, that this Ancient Love should be modified and modernized to suit the pressing needs of the time, than that its beneficent influence should be denied men in dire need of its kindly office because of inflexible adherence to tradition and ancient practice.

The good which this war service of Freemasonry has accomplished, is accomplishing and will accomplish, is beyond anyone's capacity to estimate. No harm of any kind has been, or can be suffered by Freemasonry as a result thereof. On the contrary, it has proven an ideal union between ministry, the ministers and those ministered to, to the glory of God and the eternal betterment of mankind. o

----o----

JANUARY

Janus was invoked at the commencement of most actions; even in the worship of the other gods the votary began by offering wine and incense to Janus. The first month in the year was named from him; and under the title of Matutinus he was regarded as the opener of the day. Hence he had charge of the gates of heaven, and hence, too, all gates, Januae, were called after him, and supposed to be under his care. Hence, perhaps it was, that he was represented with a staff and a key, and that he was named the Opener (Patulcius), and the Shutter (Clusius). --M. A. Dwight.

----o----

CORRESPONDENCE CIRCLE BULLETIN -- No. 24

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may

be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE WORKING TOOLS OF AN ENTERED APPRENTICE."

I

What can you add to the quotation from Carlyle? What particular accomplishment of man is cited by Bergson to distinguish man from brute ? In what manner do the tools of the brute differ from those of man ? How has man's superiority over the brute developed? Where does man's superiority lie?

What is the key to Masonry's use of the "working tools"? What is their use ? How are they symbolized ? What is the ultimate design to be accomplished by the use of the working tools of Masonry ? Can a Mason shape his own destiny or be instrumental in shaping the destiny of others without the aid of his Masonic working tools?

Why is not the newly initiated candidate at once intrusted with all the working tools or implements of Masonry? With what tools is he intrusted and instructed in the Masonic application of, in the Entered Apprentice degree? in the Fellow Craft degree? in the Master Mason degree ?

II

What is a "twenty-four inch gauge"? Of what is it the symbol, in our Monitors? Give the Monitorial exposition of the twenty-four inch gauge in the language of the standard "work" of your Grand Jurisdiction. What reference to it was made by the old writers in connection with Saints Ambrose and Augustine and King Alfred? Do you agree with what Brother Haywood says regarding the right use and division of time ? If not, why not ?

What is your definition of "Time"? What definition of it does Brother Haywood give? Does Time symbolize to you opportunities to be grasped and improved upon ? Who wastes time, the laggard or the successful man ? Do you consider it a waste of time to attend the Study Club meetings of your lodge or Study Club? Are you wasting time by not attending these meetings ? Are you applying the twenty-four inch gauge to your time as did Abraham Lincoln and Albert Pike and other busy men?

What is the fundamental reason for so many men devolving into "human failures" ? How may we protect ourselves against becoming failures in life ? How has man heretofore divided his actions ? What test should we apply to our actions? What foundation are Masons laying for the morality of the future? What great secret have we to learn from the twenty four inch gauge?

III

What was the symbolism of the gavel in the Middle Ages? Whence was this symbolism derived? Of what was the gavel a symbol in Scandinavian mythology? What other peoples attribute to it the same symbolism? What is the Masonic derivation of the gavel? Give the Monitorial reference to the gavel as used in the standard "work" of your Grand Jurisdiction. Is the common gavel a symbol of authority ? How is it distinguished from the implement of authority wielded by the Master of a lodge? What functions are combined in the common gavel? What is Mackey's explanation of its probable derivation?

What use did the operative masons make of the common gavel ? What is a "knob" on a stone ? an "excrescence"? What do these suggest to Brother Haywood ? Do you agree with him in his deductions? If not, why not?

IV

Does Masonry demand more from its members in the foregoing respect than do other organizations of their members or employees? What is the first lesson to be learned by a soldier, or an employee of a corporation? Why must they learn this lesson ? Is "team work" and "cooperation" necessary to the success of a lodge ? of a Grand Lodge ? of Masonry as a whole ? Could Masonry successfully cope with the questions which are arising each day in connection with the great work of reconstruction which the world is now facing, without some such united organization as the recently-launched "Masonic Service Association of the United States"? Did the necessity of "team work" and "cooperation" demand the organization of such a Body ?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia: Gavel, p. 290; Twenty-Four Inch Gauge, p. 811.

THE BUILDER: Vol. I--The Twenty-Four Inch Gauge, p. 94. Vol. III.--Gavel, p. 79; Twenty-Four Inch Gauge, p. 79. Vol. IV.--Gavel, p. 156.

FIRST STEPS

BY BRO. H.L. HAYWOOD, IOWA

PART XI--THE WORKING TOOLS OF AN ENTERED APPRENTICE

I

"Man is a tool-using animal, weak in himself, and of small stature, he stands on a basis, at most for the flattest-soled, of some half-square foot, insecurely enough; has to straddle out his legs, lest the very wind supplant him. Feeblest of bipeds ! Three quintals are a crushing load to him; the steer of the meadow tosses him aloft, like a waste rag. Nevertheless he can use tools, can devise tools; with these the granite mountain melts into light dust before him; he kneads glowing iron, as if it were soft paste; seas are his smooth highway, winds and fire his unwearying steeds. Nowhere do you find him without tools; without tools he is nothing, with tools he is all."

THUS writes Thomas Carlyle, who was not always as Masonic as he is here. It would be difficult to state in language more forceful the whole philosophy underlying the Working Tools of Masonry, albeit reference might also be made to Henry Bergson, who wrote his "Creative Revolution" many years after Carlyle had penned his "Sartor Resartus," and when new light had come, and men had grown wiser in science. In his book, which is the most original discussion of Evolution since Darwin's "Origin of Species," Bergson shows that nothing more distinguishes the man from the brute than

his use of tools. The brute has his tools built into his own body and consequently can neither modify nor change them; the beaver's teeth, the spider's spinnet, the eagle's talons, the lion's claws, in every case the brute's tool is a part of the brute's anatomy, with the result that its operations are confined within very narrow limits. But man makes his own tools, can modify or change them at will, and is always free to adapt himself and his work to ever-changing need; from this has arisen man's superiority to the brute creation for he can use his tools upon himself and thus change his own nature as well as the external world. Accordingly, Bergson defines a man as "The animal that makes things," and he is careful to show that man's superiority lies in his power to work upon himself as well as upon things.

Here, in this last clause, is the key to Masonry's use of Working Tools. In no case are they instruments to be used on external things, though they are symbolized by the tools of the operative builders; in which every case they are mental or moral forces with which a man may reshape himself into a mystic temple, and help reshape society into a great Brotherhood. With the implements thus understood, no man or Mason can ever hope to build except he be equipped with his kit of tools.

But some tools are simpler in use than others, and better adapted to simpler work; therefore the Craft has wisely distributed the implements among the degrees, in recognition of the candidate's increase of skill and responsibility; in the First degree the Apprentice is given the Twenty-four Inch Gauge and Common Gavel; in the Second degree the candidate is allowed the Plumb, Square and Level; while the Master Mason, in token of his task in completing the building work, is given the Trowel. Necessarily the tools of the Second and Third degrees will be treated in their corresponding places; in this connection we are interested only in the working tools of an Entered Apprentice.

II

The Twenty-Four Inch Gauge. This is nothing other than an ordinary two-foot rule such as may be found in use among stone-masons of today; as such we need not go far to seek its origin or dive deep to find its meaning. Our Monitors make it the symbol of time well systematized, and our older writers have often referred to Saints Ambrose and Augustine and to King Alfred as exemplars of the wisdom of devoting eight hours to the-service of God, and distressed worthy brethren, eight hours to their usual

vocations and eight to rest and refreshment. This reading of the symbolism may be accepted without reserve, but is not this right use and dividing of time itself suggestive of that wider use of law and order so necessary in the life of the individual and the world ?

What time is in itself we do not know, perhaps we shall never know. But in every life it is nothing other than our opportunity to live and work. We have our alloted span of existence; we have our allotted task; our wisdom consists in making one fit the other. Time flows over some men as water flows over a stone; to others a single hour may bring a new depth of experience and open out new vistas of vision. It is not the least among the secrets of genius that the great mind understands the value of the odd moment or the spare hour. Many Illinois lawyers between 1840 and 1860 found their days eaten up by their practice; Abraham Lincoln was as busy as the others but he managed in his spare time to learn Whites' Geometry by heart, to study the technique of politics, and to master every phase and angle of the Slavery question. There were only twenty-four hours in one of Albert Pike's days, even as in ours; he made of himself, in spite of a thousand handicaps, one of the profoundest scholars of his day--antiquarian, linguist, jurist, philologist, what not; he "found the Scottish Rite a log-cabin and left it a palace"; he plowed his influence into America, and all because he knew how to apply the gauge to his time.

Much of the waste and confusion of human existence arises from men's failure to measure their work by some standard or rule; they float down the stream like chips, take things as they come and go, and suffer themselves to be blown this way and that like a derelict at sea. Their days are as mere heaps of stone to which no quarryman has ever brought his tools. He who has learned how to transform time into life, deals with circumstances as an artist uses his materials; he has ever before him a plan laid out on his mind's tracing board; he selects his materials and appoints each to its appropriate function, fitting and shaping all according to his design.

What is the standard by which we may test our work? What is the measure of rightness? For many centuries we have been dividing our actions into two opposing tables, one made up of good actions, and one of bad. When we have desired to learn whether or not some proposed action was good or bad we searched for it in the two lists. But this morality by code is rapidly breaking down for we find that a deed will be guilty under some circumstances, innocent under others. If I shoot a man for

assaulting my family I do right; if I shoot a friend in a quarrel I do evil. The one test which we can apply to any and every action is, What is its effect on life~ If it enlarges, exalts, ennobles, if it makes life more musical, more worthful, more rich, it is good; if it cramps, corrupts, debases, defiles, it is evil. This is life morality and every evidence indicates that it is to be the morality of the future.

And it is also, I believe, the morality of Masonry, as symbolized by that Working Tool which would teach us how to transform time into life. He who learns this use of it need ever regret the passing of "every year," for every year will but add honor to his head and riches to his heart until the end comes when time will lead him to eternity.

"Old time will end our stay,

But no time, if we end well, will end our glory."

III

The Common Gavel. In the Middle Ages the gavel was a symbol often made use of by religious bodies to signify possession, a meaning derived, perhaps, from the ancient custom of throwing a gavel (or hammer) across a field to claim ownership. In the Scandinavian mythology it was Thor's hammer and stood for power, often seen in the thunderings and lightnings by which that dread god split the rocks and destroyed the trees. It is similarly used, we learn from Murray-Aynsley (A.Q.C. Vol. 6, p. 51) by New Zealanders, the Maoris, and Channel Island savages. In Masonry it has other meanings, being derived from the tool used by the workmen in dressing a stone to the desired shape.

As a Working Tool it must not be confused with the Master's hammer which, because it stands for his authority, is often called the "Hiram," in commemoration of the authority wielded by the First Grand Master. It is a tool with one sharp edge and combines the functions of the hammer and the chisel. When looked at from the end, with the cutting edge turned up, it has the appearance of the gable of a house, and this suggested to Mackey that it may have been derived from the German "gipful," or gable. However that may be it is a tool for shaping and not for breaking and is

therefore not an emblem of force, as some have fancied, though it is obvious that force must be employed to use it.

According to the Monitorial explanation, "The Common Gavel is an instrument made use of by operative masons, to break off the corners of rough stones, the better to fit them for the builder's use; but we, as free and accepted Masons, are taught to make use of it for the more noble and glorious purpose of divesting our minds and consciences of all the vices and superfluities of life, thereby fitting our bodies as living stones, for that spiritual building, that house not made by hands, eternal in the heavens." In other connections we are told that the gavel was used by operative masons to break off the knobs and excrescencies of stones in order to shape the rough ashlar into the perfect ashlar, or finished building stone.

A "knob" is an inequality in the stone itself; an "excrescence" is some foreign substance clinging to it. It may appear fanciful but this has suggested to me those vices and inequalities in us men which spring on the one hand from heredity and on the other from environment. By the first we are influenced by our ancestors or parents; by the latter we are shaped, in some degree at least, by our surroundings. In either case, and however derived, each of us finds in his nature some trait of temper or temperament, some bias of mind, some. trick of action, or other irregularity, that brings us into conflict with our fellows. In so far as these are not essential to right character Masonry demands that we trim them off in order that we may "fit in" with the Fraternity.

IV

In this our Institution asks no more than does the world at large or other organizations, for all the cry today is for team-work and cooperation. The member of a regiment, the employee of a corporation, must learn to subordinate himself to the whole lest the perversity of the individual destroy the whole. Individualists may cherish their differences in behalf of self-distinction, but the wise man will learn to adjust himself to, and control his idiosyncracies in behalf of the needs of order. This is in no sense the debasing of every man to the dead level of mediocrity for it is in and not apart from, social life that real individuality is born.

----o----

FINDING OURSELVES

Life is an offering, that is all

And the ultimate glory of its call

Is that 'tis hardly worth a tear

Save as 'tis given, freely, here--

Save as from it we pour and pour

As the alchemist provides the more--

Save as on the "waters cast"

The "bread" that will return at last--

Save as we give it all away

To find ourselves, some day--some day.

--L. B. M.

----o----

CALIFORNIA'S RECOGNITION OF FRENCH MASONRY

REPORT OF THE GRAND LODGE COMMITTEE

AT the annual communication of the Grand Lodge in 1917 the following resolutions were unanimously adopted:

Whereas, It is pre-eminently desirable that the "Universality of Masonry," no less than the "Fatherhood of God and the Brotherhood of Man" shall be something more than an empty phrase; and

Whereas, The readjustment of the world's affairs that will result from the conflict now raging will justify, if it shall not require, a reconsideration of the judgments rendered in the past concerning what were believed to be fundamental differences between Anglo-Saxon and Latin Masonry; now, therefore, be it

Resolved, That a Special Committee of five members of this Grand Lodge be appointed by the Grand Master to report at the next annual communication some plan whereby, if possible, the breach between French and Anglo-Saxon Masonry may be healed without the sacrifice on either side of any essential principle or matter of conscience; and, be it further

Resolved, That any inhibition upon the right of visitation heretofore imposed by this Grand Lodge be, and the same hereby is, modified insofar as it may be necessary to allow and permit our brethren to hold Masonic intercourse with the Masons in France, Belgium and Italy, and to visit any of their lodges.

The Grand Master appointed William Rhodes Hervey, Bradford Webster, Charles Albert Adams, George F. Rodden and George W. Hunter a Special Committee to make the report provided for in the resolutions.

Immediately after entering upon its task the committee was confronted with grave difficulties arising out of the disturbances resulting from our present state of war, lack of authentic and detailed information relating to the subject matter, and the widely

variant attitudes assumed by Grand Lodges respecting French Masonic powers. Because of these difficulties your committee finds itself unable at this time, notwithstanding its serious and diligent efforts, to comply with the requirements of your resolution. However, it may be profitable to present a discussion of the subject and respectfully to recommend a present course of action for the Grand Lodge of California without presuming in any degree to indicate the attitude which should be assumed by any other Body, or remotely to suggest the propriety of similar action by any other Grand Lodge of the great family of Anglo-Saxon Masonry.

The work entrusted to your committee is one of vital importance at this time. More than 5,300 members of California Lodges have enlisted in the military or naval service of our great government, and thousands more, in all probability, will soon join the colors. Many of these Masons are already serving in France, and our brethren will be sent in increasing numbers to that distant land. California Masons are companions in arms with French Masons who owe allegiance to Bodies with which this Grand Lodge has no fraternal relationship. These men are engaged in the same high enterprise in behalf of honor and civilization, their brave hearts beat in unison, they confront the same foe and equal dangers, and the ashes of many of them will commingle in the sacred soil of France, which is being hallowed by their blood. They are entitled to exchange and enjoy all the royalties and generosities and amenities of Masonic fellowship and social intercourse unless some insurmountable barrier of conscience lifts between them.

We are face to face with new and unusual conditions in the Masonic world. Our soldier brethren in France are unfamiliar with the points of difference which separate the Anglo-Saxon Masons from their French brethren, and they are entitled to have this vexed and difficult question settled or to be advised of the reasons for a continued separation. The French Bodies have made overtures for recognition. It seems our plain duty to leave nothing undone that can consistently be done to cement more firmly the bonds of universal brotherhood. We desire, in this report, to lay before you the facts pertinent to this inquiry and to point out the obstacles which must be overcome if French Masonry is to be recognized by this Grand Lodge. We regret that this report will be found lacking in definiteness, but authentic information is not always available and many aspects of the question under consideration are veiled in obscurity. We believe the statements herein contained, gathered from many sources, to be facts in the case, although we cannot, in every instance, prove their authenticity.

FRENCH MASONIC POWERS

There are three Grand Bodies in France exercising authority over the degrees of symbolic and Ancient Craft Masonry, to-wit: the Grand Orient of France, the Grand Lodge of France, and the Independent and Regular National Grand Lodge of France and the French Colonies. These three Bodies are independent of each other and exhibit differences in method and principle. It appears that very little is known about French Masonry by the members of the Craft, and the fugitive items in the Masonic and secular press on this subject have not always dealt fairly with our French brethren, and oftentimes have echoed the complaints and misrepresentations of the enemies of Latin Masonry. The history of these powers may be briefly summarized as follows:

(a) The Grand Orient. It is claimed that a lodge of Masons was organized at Dunkirk in the early years of the eighteenth century, but we have been unable to verify such facts. It appears that the first lodge actually known in France was that established in Paris in 1732 by Lord Derwentwater. In 1735 certain lodges at Paris applied to the Grand Lodge of England for the constitution of a Provincial Grand Lodge, but the petition was refused for political reasons. The Grand Lodge of England reconsidered its action and in 1743 granted authority for the organization of a Provincial Grand Lodge under the name of the Grand Loge Anglaise de France. We have been advised that the constitution of this Grand Lodge was modeled on that of the Anderson Constitutions of 1723. Soon after the organization of this Grand Body differences arose between the Parisian and Provincial lodges and there ensued years of turbulence. In 1775 the Grand Lodge declared its independence of the Grand Lodge of England and changed its name to Grande Loge de France, and excluded all the Provincial lodges from its membership. It seems that this body recognized only the first three degrees of Masonry. The difficulties between the Parisian Grand Lodge and the Provincial lodges seem to have been finally healed and all the factions of French Craft Masonry were united in 1771, in which year a new constitution was adopted and the Grande Loge de France was merged into the Grand Orient of France. It appears, however, that soon a faction arose which repudiated the merger or change and perpetuated the existence of the Grand Lodge, which engaged in a struggle against the new Grand Orient until 1779, when the Grand Lodge was finally and completely united with the Grand Orient. In 1804 a second Grand Body was organized, but by treaty was soon after merged into the Grand Orient. Even a cursory inquiry into the history of the Grand Orient is sufficient to impress the student with the belligerent and controversial nature of the body, and there is reason to believe that the internal conflicts in the Grand Orient are probably responsible for the existence, at this time,

of more than one ruling Body of Craft Masonry in France. Yet it must be borne in mind that even in England schisms in Masonry were the outstanding feature of its early history, and that in 1753 there was a division into two Grand Lodges --the Ancients and the Moderns--which were not united until 1813.

It seems that the Grand Orient, at an early date, assumed control over the "higher" degrees of Masonry, and we read that in 1804 it entered into a controversy with the Supreme Council of France, an organization of Scottish Rite Masons which seems to have originated in France in 1760 under the name of the Rite of Perfection, and in 1805 agreed upon a treaty by which the sovereignty and independence of the Supreme Council was recognized over all degrees above the eighteenth, while the Grand Orient was agreed to have full power over all the degrees up to and including the eighteenth. This treaty was not sufficient to produce the desired harmony, and soon after its ratification renewed disturbances began because of the violations thereof by the Grand Orient. However, the Grand Orient has continued for more than a century the strongest and most influential Masonic power in France, and, according to recent reports, today rules over 465 subordinate lodges with 35,000 members.

(b) The Grand Lodge of France. It appears that the Supreme Council of the Thirty-Third Degree for France organized the Grand Lodge of France in 1804 to administer and control the lodges working the first three degrees of Masonry, although some authorities contended that this Grand Lodge was a survival of a faction of the Body that was united to the Grand Orient in 1779. Our information respecting the history of this Grand Lodge, from the time it claims to have been organized until recent years, is so obscure that we can not give any details of its career. It appears, however, that the Grand Lodge was reorganized in 1894, but remained a subsidiary or an instrumentality of the Supreme Council of France until 1904, when it became a sovereign and independent Body. Its independence from the Grand Orient seems to date from 1895. From the fact that the Grand Orient claimed jurisdiction over all degrees under the eighteenth, and that the Supreme Council possessed jurisdiction over the degrees above the eighteenth, it is difficult to understand how the Supreme Council gained jurisdiction over the Craft degrees so that it might relinquish the same to the Grand Lodge, except upon the theory that strife continued between the two great Masonic powers in France, and that, notwithstanding the treaty they had made, each continued to confer and rule the first, second and third degrees. Not being able to trace the history of the relations between these powers, we assume that the independence gained by the Grand Lodge of the Grand Orient in 1895, and of the Supreme Council in 1904, terminated what must have been a long quarrel. We believe

that, by reasons of violations of the treaty of 1805, from 1841 both the Grand Orient and the Supreme Council conferred and ruled Craft degrees, and that the Supreme Council relinquished control over the degrees of Ancient Craft Masonry to the Grand Lodge in 1904. The Grand Lodge is said to have 136 lodges, with a membership in excess of 8,500. It is interesting to note that one of these lodges, "Anglo-Saxon No. 343," works in the English language, and that its members are mostly British and Americans, and we are happy to state that fraternal good will has existed uninterruptedly between these Grand Bodies since 1904. The Grand Lodge claims jurisdiction over only over the first, second and third degrees of Masonry.

(c) The Independent and Regular National Grand Lodge of France and the French Colonies. This Body was founded in December, 1913, and has been recognized by the Grand Lodges of England, Scotland and other countries. It was organized by three lodges which withdrew from the Grand Orient, and it appears that at the present time the jurisdiction of the new Grand Body extends over three or four lodges, with a membership of less than 200 Masons. This Body claims to be the only regular Grand Lodge in France, and we are informed, has modeled itself upon the laws and principles of the Grand Lodge of England. It has been more than once intimated in high places that this is hardly a new Grand Lodge, but rather a sort of colonization in France of new lodges under English patronage. It seems to us that this. Body may be considered a negligible quantity until a longer life and greater growth may justify the attention of the Masonic world.

RELATIONS WITH GRAND ORIENT SEVERED

Very early after its organization, the Grand Lodge of California seems to have recognized or considered itself in fraternal correspondence with the Grand Orient of France, and under date of May 1, 1852, Prince Lucien Murat, Grand Master of the Grand Orient of France, addressed the Grand Master of the Grand Lodge of California, announcing his election and extending fraternal greetings, and stating the desire for co-operation and future existence of firm and friendly relationships, which letter was answered in a corresponding fraternal spirit by Grand Master Charles M. Radcliff. In 1858 Grand Master N. Greene Curtis received an invitation from the Grand Orient of France to send three members to that Grand Body in order that more intimate relations might be established. The Grand Lodge of California approved of the plan to establish permanent interchange of representatives. In 1859 the learned

Grand Secretary, Alex G. Abell, reported the receipt of the bulletins of the Grand Orient of France and its calendars, and also furnished the Grand Lodge with a translation of a letter from the Master of Lodge La Clemente Amitie in Paris. Our report for 1861 shows a continued friendly correspondence between the Grand Orient of France and the Grand Lodge of California.

In 1856 the Foulhouze-Cerneau Supreme Council of the Scottish Rite was organized in Louisiana. Two of the subordinates of the Grand Lodge of Louisiana withdrew and joined the illegal and spurious Supreme Council. The Grand Orient of France refused recognition to the Foulhouze-Cerneau Council and denounced the same as irregular and clandestine, but ten years later in 1868, the Grand Orient of France, undoubtedly ignorant of the true conditions existing in Louisiana and misled by its zeal in behalf of a wide tolerance and liberty of conscience, accorded recognition to the spurious Council, whereupon the Grand Lodge of Louisiana severed fraternal relations with the Grand Orient, after protesting its action. In order to give emphasis to its objection to the invasion of its jurisdiction, the Grand Lodge of Louisiana presented its grievance to the other Grand Lodges of the United States, and in a short time thirty Grand Lodges severed fraternal relations with the Grand Orient of France. In 1869 the Grand Lodge of California, because of this hostile and unlawful action of the Grand Orient of France, suspended all Masonic intercourse therewith. In 1872 the Grand Orient of France, while still persisting in its unwarranted invasion of the rights of the Grand Lodge of Louisiana, addressed the Grand Lodge of California, expressing a desire to renew fraternal relations and to submit a report concerning the difficulty with the Grand Lodge of Louisiana, declaring that the Grand Orient could not change its conclusions, but hoping that the American Grand Lodges might reconsider their decrees of interdiction. The spurious and irregular Supreme Council, which was the original cause of the severance of fraternal relations between the American Grand Lodges and the Grand Orient of France, had long since ceased to exist, and upon its demise the violation of the Grand Orient of the territorial jurisdiction of the Grand Lodge of Louisiana ended. That the Grand Lodge of Louisiana at this time has no grievance against the Grand Orient of France is emphatically demonstrated by the fact that on February 5, 1918, the Grand Lodge of Louisiana, by an unanimous vote, repealed its edicts of non-intercourse with the Grand Orient of France and arranged for an exchange of representatives.

REASONS FOR CONTINUANCE OF BREACH WITH GRAND ORIENT

If the only differences between the Grand Orient of France and the Grand Lodge of California were those growing out of the invasion of the territorial jurisdiction of the Grand Lodge of Louisiana, then there would be no obstacles in the way of immediate establishment of full fraternal relations with the Grand Orient of France. It appears, however, that after the dissolution of relations in 1869, certain changes were made in the constitution of the Grand Orient of France which are now the subject of controversy. For several years the Grand Orient discussed the proposition of striking all reference to the Deity from the rituals and the constitution. In 1877 the Grand Orient, after a year of serious deliberation, by a vote of 135 to 76 lodges, resolved to make the change in the constitution. It seems that prior to 1849 the constitution and rituals of the Grand Orient were essentially the same as they stand today. In 1849, probably because of growing closeness of political relations with Great Britain, the Grand Orient amended its laws and practices so as to more nearly conform to those of the Grand Lodge of England. We understand that, following the English model, the Grand Orient adopted the following rule in 1849:

"Freemasonry has for its principles the existence of God, the immortality of the soul, and the solidarity of mankind."

In 1877 this provision of the constitution was repealed, and in lieu thereof the following was substituted:

"Whereas, Freemasonry is not a religion, and has, therefore, no doctrine or dogma to affirm its constitution, the Assembly adopting the Vaeu IX., has decided and decreed that the second paragraph of Article I of the constitution shall be erased and that for the words of said article the following shall be substituted:

"Freemasonry, an essentially philanthropical and progressive institution, has for its object the pursuit of truth, the study of morality, and the practice of solidarity; its efforts are directed to the material and moral improvement and the intellectual and social advancement of humanity. It has for its principles, mutual tolerance, respect for others and for one's self, and absolute liberty of conscience. Considering metaphysical conceptions as belonging exclusively to the individual judgment of its members, it

refuses to accept any dogmatic affirmation. Its motto is: 'Liberty, Equality, Fraternity.'"

Upon making this change in the constitution, the Grand Lodges in English speaking countries then in fraternal relations with the Grand Orient, dissolved the same, and many of the Grand Lodges in the United States, although having already severed relations because of the Louisiana incident, protested the action of the Grand Orient. The attitude taken is not easily understood when we remember that many protesting Grand Lodges held fraternal relations with the Grand Orient prior to 1849, and that the announced principles of the Grand Orient subsequent to 1877 were practically identical with those avowed in the years preceding 1849. The most plausible explanation is that the Grand Orient was under suspicion after the violation of the Jurisdiction of Louisiana, and that instead of according full faith and credit to its actions, other Grand Bodies looked askance upon all its doings. It is needless to add that our French brethren made the most sincere explanations of their action and were astonished and grieved at the fraternal discord that ensued.

The Grand Orient explained that by its action in 1877 it merely reverted to the Anderson Constitutions of 1723, which are everywhere recognized as the common law of Masonry. These Constitutions appear under the title "The Charges of a Freemason" in our Blue Book, at page 342. Article I reads as follows:

CONCERNING GOD AND RELIGION

"A Mason is obliged by his tenure to obey the moral law, and if he rightly understands the art he will never be a stupid atheist, nor an irreligious libertine. But, though in ancient times Masons were charged in every country to be of the religion of that country, or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of Honour and Honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the centre of union and the means of conciliating true friendship among persons that must have otherwise remained at a perpetual distance."

The Grand Lodge of England adhered to these Constitutions until 1815, when it changed the article by inserting the word God in a number of places, but these changes were not adopted by the Grand Lodges in the United States. The Grand Orient, however, did in 1849 make changes to correspond with those made by England in 1815, and then in 1877 reverted back to the original basis of 1723.

The French Masons have been roundly denounced and abused by Grand Lodges and Ecclesiastical Powers as godless and atheistic. It is illuminating to examine their views of the charge.

The Committee urging the adoption of the proposed amendment said in 1877:

"Who is not aware, at this moment, that in advocating this suppression no one among us understands himself as making a profession of atheism and materialism. In regard to this matter every misunderstanding must disappear from our minds, and if in any lodge there should remain any doubt in reference to this point, let them know that the commission declares without reservation that by acceding to the wish of Lodge No. 9, it sets before it no other object than the proclamation of absolute liberty of conscience."

Brother Frederic Desmons, a Protestant minister of reputation and high character, who was nine times President of the Grand Orient of France, strenuously urged the adoption of the amendment, and later said:

"In suppressing the formula respecting the G. A. of the U. we did not mean to replace it by a materialistic formula. None among us in proposing this suppression, thought of professing atheism or materialism, and we declare formally and emphatically that we had no other end in view than to proclaim absolute liberty of conscience."

Brother Maricault, the reporter of the committee on amendment of the law, in recommending a postponement in 1876 of the question, made the following statement:

"Your commission has recognized that bad faith alone could interpret the suppression demanded as a denial of the existence of God and the immortality of the soul; human solidarity and freedom of conscience, which would be henceforth the exclusive basis of Freemasonry, imply quite as strongly belief in God and in an immortal soul as they do materialism, positivism, or any other philosophic doctrine."

By "solidarity" Brother Maricault and his brethren mean "brotherhood of man."

The Grand Secretary of the Grand Orient wrote to an English brother as follows:

"The Grand Orient of France has not abolished the Masonic formula, 'To the glory of the Great Architect of the Universe,' as you appear to believe, still less have they made profession of atheism. In their general assembly of September, 1877, they purely and simply proclaimed absolute liberty of conscience as a right belonging to every man, and out of respect for this liberty they expunged from their Constitution a dogmatic formula, which seemed to a great majority of the members to be in contradiction with liberty of conscience.

"In modifying an article of its statutes the Grand Orient of France by no means intended to make profession of either atheism or materialism, as would seem to be understood. No alteration has been made either in the principles or the practice of Masonry; French Masonry remains what it has always been--a fraternal and tolerant brotherhood."

We are informed that French Masons contend that prior to 1877 the Book of Constitutions had lain upon the altars, and that it was interpreted as the "Book of the Law" or "Volume of Sacred Law." In some quarters we find the claim made that the

Bible was taken from the altars of French lodges because of the attacks of the Catholic church on Masonry in that Republic, and that because the Bible was used on the altars of the Church, Masonry could not place it upon its altars and remain consistent in its defense of the rights of conscience. It appears that no change of practice with reference to the Bible has been made by the Grand Orient for nearly a hundred years. We understand that the Grand Orient is neither deistical nor atheistical, but tolerates the widest liberty of conscience and is not sectarian or dogmatic in matters of religion; and that both the Grand Orient and the Grand Lodge open and close their lodges and obligate their candidates "to the glory of the Great Architect of the Universe."

NO BREACH WITH GRAND LODGE OF FRANCE

The Grand Lodge of California has never entered into fraternal relations with the Grand Lodge of France, and thus far we have had no occasion to protest its principles or practiced. The Grand Lodge of France stands before us today seeking our fraternal recognition. It exhibits the principles of the Ancient and Accepted Scottish Rite in matters of religion, recognizes the existence of God, requires the "Book of the Law" upon its altars, prohibits religious and political discussions, and exercises jurisdiction of only the three degrees of Symbolic Masonry. It recognizes the concurrent jurisdiction of the Grand Orient in its territory.

THE SPIRIT OF FRENCH MASONRY

Your committee are satisfied that the brethren of the Grand Orient and the Grand Lodge of France are actuated by a splendid Masonic spirit, and exemplify in an honorable and unmistakable manner the principles of brotherly love, relief and truth. We think the most recent communications received by us from these two Bodies will fully justify our opinion. In these times, which are particularly trying to the souls of the men of France, when their people have been burdened and decimated by a dreadful war, and after their Masonic powers have been scorned and repudiated by Anglo-Saxon Masonry, the two great French powers have taken the opportunity to address communications to the Grand Lodge of California breathing in every line the aroma of friendship and fraternity. These letters are as follows:

GRAND LOGE DE FRANCE Rue Puteaux 8 Paris CONSEIL FEDERAL

O.'. de Paris, July 20, 1917 (E. V.)

The Grand Secretary, The Grand Lodge of California, Masonic Temple, San Francisco.

Dear Sir and Very Worshipful Brother:

The landing in our country of the vanguard of your army, which is crossing the ocean to unite with us in the great struggle for the freedom of the world, is an event of momentous import. It has aroused within us the thought that it is highly desirable that our ancient institution, which has always stood for liberty, should celebrate this manifestation of brotherhood by drawing together of the bonds of fraternal esteem and affection, which unite Freemasons all over the world.

With this thought in our minds, we are writing to extend to your Grand Lodge an invitation to enter into official relations with us and to cement those relations by an exchange of representatives.

The Grand Lodge of France was constituted in 1804 by the Supreme Council 33rd for France and the French Colonies, to administer and control the lodges working the three degrees of Craft Masonry. In 1904, as a result of friendly negotiations with the Supreme Council, became a sovereign and independent body.

As an integral part of the A.A.S.R., our Masonic principles are those common to the Rite in general as set forth in the declarations of the convents of Lousanne of 1876.

We have 136 Lodges working under our jurisdiction, among them one-- the Anglo-Saxon 343--which works in English, and the members

of which are almost exclusively British and American.

In the hope that you will agree with us that such a union as we propose will appear all the more in harmony with the ideals of our Order, if realized in the hour when the brethren of our two countries are shedding their life-blood in common for the triumph of justice and civilization, we are,

Yours faithfully and fraternally, LE GR. MAITRE, General Peigne. LE GR. ORATEUR, LE GR. SECRET. GENERAL, LE GR. TRESORIER. * * *

16, Rue Cadet, Paris, October 12, 1917.

Worshipful Sir and Brethren: The world-wide conflict for the liberation of oppressed nations and for the triumph of the principles of justice and liberty in which a good many allied countries now take an effective part, has assembled on French soil most of the glorious, armies fighting for right, who are now to be joined by an imposing contingent of your noble country.

In the first rank of these gallant troops, their arm strengthened by their ideal, we are sure to find, more numerous every day, Freemasons of the United States of America, and we have thought of offering them, as soon as they arrive in the French capital, a warm, fraternal welcome becoming amongst brother Masons.

Under the auspices of the Grand Orient of France our worshipful "La Fraternite des Peuples" has formed a reception at the Temple of the Grand Orient, 16, Rue Cadet, a real Masonic home. Here your brethren will always find devoted Masons, speaking

their language, ready to answer all inquiries and furnish any useful information they may require; to assure them a fraternal help in all circumstances, to keep in touch by corresponding with them, to visit them in case they are ill or wounded, to serve as intermediary between them and their relatives, etc.

The usefulness of this central bureau will at once be apparent to you, not only for our brethren who are in the army, but also to those near and dear to them and who in their thoughts will follow them across the Atlantic, and who will know that they are not left to themselves and abandoned amongst the dangers of every-day life, but that a fraternal and helping hand is always extended to them in case of need.

We therefore ask you to kindly inform the brethren of your Worshipful Lodge and their relatives that in applying to us they will always find us ready to be of use to them, and happy to render them any service within the measure of our means and capabilities.

Please communicate this letter to the different lodges under the jurisdiction of your Grand Lodge.

We are, worshipful sir and brethren, yours most fraternally and sincerely, for and on behalf of the

MASONIC BUREAU FOR ALLIED ARMIES IN FRANCE. (Signed) W. M. A. BESNARD, F. D. P. 16, Rue Cadet, Paris. * * *

TERRITORIAL JURISDICTION

All the Grand Lodges in English-speaking countries tenaciously adhere to the principle that each Grand Lodge is sovereign and supreme throughout its territorial

jurisdiction, and that an invasion of the territorial jurisdiction of any Grand Lodge by another Masonic power is an act of hostility and operates to place the usurper outside the pale of fraternal recognition and brands it as an outlaw. This is a salutatory doctrine, and in English-speaking countries at least should be vindicated and perpetuated. In the Latin countries the doctrine of exclusive territorial jurisdiction does not obtain, but in those countries each Grand Body is sovereign and supreme, not throughout the territory it occupies, but over its subordinate lodges and their members. This explains why the Grand Orient of France and the Grand Lodge of France, occupying the same territory, are in fraternal and friendly relations each with the other. It does not seem necessary to the integrity and maintenance of our doctrine of exclusive territorial jurisdiction that we shall force the same upon our brethren of the Latin countries of the world who prefer to give their adherence to a different doctrine, which suits them better and under which they seem to live together in Masonic peace and fraternal concord.

THE CALIFORNIA POLICY RESPECTING RECOGNITION

In 1913 the Grand Lodge of California adopted a certain report and recommendation made by the late M.W. Edward H. Hart, Chairman of the Committee on Correspondence, and thereby fixed the tests to be applied by the Grand Lodge of California in the matter of recognition of other Grand Lodges. These tests are as follows:

First, The Grand Body seeking recognition must be regularly formed by subordinate lodges which trace their origin to regular and legitimate Ancient Craft Masonry.

Secondly, the Grand Body applying for recognition must hold undisputed sway as the acknowledged Supreme Power in Ancient Craft Masonry in the territory in which it claims jurisdiction, and must not render allegiance or obedience, in any sense whatsoever to any other Masonic power, or Supreme Council, but must be absolutely sovereign and supreme within its territory. As a necessary corollary of this condition, it must recognize the exclusive jurisdiction of all other Grand Lodges in their respective territories, and shall not presume to project its authority or sovereignty into the territory of any other Grand Lodge.

Thirdly, The Grand Body applying for recognition as a sovereign Grand Lodge of Ancient Craft Masonry must confine its authority, and the exercise thereof, to the three degrees of Craft or Symbolic Masonry.

Fourthly, the Grand Body applying for recognition must recognize and support the Ancient Landmarks, which include, particularly, the Three Great Lights, and belief in God, and the immortality of the soul.

An application of the foregoing rules promulgated by the Grand Lodge of California to the Grand Orient and the Supreme Council of France shows that no recognition can be given to these Bodies without a change f the policy of this Grand Lodge. The Grand Orient is regular in its origin, but its sway as a supreme power is acknowledged only by the lodges of its obedience, and in its territory it has concurrent jurisdiction with the Grand Lodge of France. It does not appear to be invading the jurisdiction of any regular Grand Lodge, and does not expressly and in terms profess a belief in God and the immortality of the soul. The Grand Lodge of France more nearly meets these requirements than does the Grand Orient, for, as heretofore stated, the Grand Lodge confines its jurisdiction to the three degrees of Symbolic Masonry and it exhibits the Three Great Lights and obligates its candidates and opens and closes its lodges with appeals to the Great Architect of the Universe, and requires the "Book of the Law" upon its altars, but it may trace its origin to a Supreme Council having jurisdiction over many degrees instead of to Ancient Craft Masonry.

PRECEDENTS OF TODAY

Since the great war came to America, many Grand Lodges of the United States have been seriously and earnestly considering the matter of fraternal relations with the French bodies. At the time of formulating this report several Grand Lodges have not held their annual communications for 1918, but the action taken by some of the Grand Lodges during this year is significant of the widespread desire for harmonious relations with France, and is indicative of ultimate concord between the Grand Lodges of France and those of the United States.

The following Grand Lodges have resumed fraternal relations with the Grand Orient of France: Louisiana, Rhode Island, Iowa, Kentucky, New Jersey.

The following Grand Lodges have recognized and entered into fraternal relations with the Grand Lodge of France: Louisiana, Rhode Island, Iowa, Kentucky, District of Columbia, New Jersey and Nevada.

The following Grand Lodges, in addition to California, have enacted laws permitting their members to visit the lodges and hold fraternal relations with the members of the obedience of the Grand Orient and the Grand Lodge of France: Alabama, New York, New Jersey, Utah, Indiana, Georgia, Florida, Manitoba, Colorado and Nevada.

ARGUMENT

Notwithstanding the attitude assumed at different times in the past by the Grand Lodge of California with respect to the recognition of Grand Bodies of Masonry in Latin countries, the time has now arrived when there must be a new examination of the question and a revision of former judgments. Our past judgments correctly reflected our best thought, but now a new spirit broods over the world and the conditions growing out of the great war compel us to change some of our rules and earlier determinations. The time has arrived when our brethren demand that the reality of universal brotherhood be substituted for empty words, phrases and expressions; that we be neither confused nor misled by catch words for which we have developed an almost superstitious reverence. Now is the time for our institution to show a broad catholicity of spirit and not to reject any Masonic power which holds sway over the affections of men and engages the attention of the world, if that power displays the principles of brotherly love, relief and truth, and is working for the benefit and happiness of humanity, and bases itself upon eternal and immutable principles of Freemasonry.

Masonic scholars and jurists are divided in their opinion respecting the recognition of French Masonry. The members of one group contend that there can be no recognition of these powers because: (a) they are not sovereign and supreme within their territory; (b) that the lodges of obedience of the Grand Lodge of France do not trace their origin to regular Ancient Craft Masonry; (c) that the Grand Orient exercises power over degrees other than the first three degrees of Symbolic Masonry; (d) that the Book of Constitutions, instead of the Holy Bible, is found upon the altars of the lodges; (e) that a belief in God and the immortality of the soul is a landmark and is fundamental in Masonry. This group contends that when a Mason ceases to express a belief in Deity, he ceases to be a Mason. It also asserts that an open Bible is an indispensable part of the furniture of the lodge, and that these requirements are immovable landmarks. We know that until recently most of the Grand Lodges in English-speaking countries were to be found espousing these principles, and they were supported by innumerable determinations, precedents, statutory enactments and utterances of the sages of the Craft.

However, there is the second group, which is constantly growing in size and importance, which has made new evaluations and formed new conclusions since the war has thrust this subject into prominence and caused a demand for a better and wiser solution. Your Committee feels that it is in harmony with the thought and spirit of this second group. The requirement that lodges must derive mediately or immediately from regular organizations of Ancient Craft Masonry does not find universal adherence among Grand Bodies. The application of the doctrine would serve to arrest the growth and development of Masonry in many parts of the world, and might forever destroy the possibility of universal Masonry. No harm could be done by adopting the principle of recognizing, in countries where no Symbolic Grand Lodge exists, the lodges and members of a legitimate and regular Supreme Council. If we deny the legitimacy of lodges originally founded under the Supreme Council or Grand Orient system, then a large part of the territory of the world must, perforce, remain unrecognized, and we could have no relation with the Masons of South America, France, Italy, Greece, Spain, Belgium and other countries, in all of which lands are Supreme Councils recognized by the two Supreme Councils of the United States. It seems to your committee that a just rule to apply to the Masonry of Latin countries would be to recognize lodges and Masons of any country where no Grand Lodge of Symbolic Masonry exists, provided such lodges and members are of the obedience of a jurisdiction recognized by the Supreme Council of that country, and such Supreme Council is affiliated with the Supreme Council of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States.

With respect to acceptance on the part of the Grand Bodies in Latin countries of the principle of concurrent jurisdiction, we do not see why the Grand Lodge of California cannot tolerate the self-determination of this subject by such Bodies. It is true that the Grand Orient and Grand Lodge of France have not at all times, nor do they now in all respects, comport themselves in accordance with the standards which we have set for-the regulation of our principles and practices, but we have no more right to demand that they accept the principle of exclusive territorial jurisdiction than they have to demand that we accept the principle of concurrent Grand Lodge jurisdiction. Our Latin brethren seem to live in fraternal concord under the rule they have seen fit to adopt, and we are persuaded that the Grand Orient of France and the Grand Lodge of France, notwithstanding their adoption of this jurisdictional peculiarity, are not weakened in their Masonic powers, and they are doing a great Masonic work in behalf of the distressed, of the brotherhood of man, of the welfare of humanity and of the advance of civilization.

On the subject of the exercise of authority over degrees of Masonry other than the first three, we merely direct your attention to the fact that the Grand Orient of France, prior to 1877, ruled more than three degrees of Masonry, that it placed the Book of Constitutions, instead of the Bible, upon its altars, and operated under the same form of government as that in force at the present time, and yet, for generations prior to that date, it enjoyed the recognition of and held fraternal relations with the mother Grand Lodge of the world-- the United Grand Lodge of England.

Religious dogmatism was not introduced into Masonry until 1760, when the Holy Bible was, on motion of Preston,* made a landmark, and as dear as this alleged landmark is to the hearts of American Masons, we cannot thrust outside the pale of brotherhood good men and true who have not followed this innovation in the body of Masonry. The form and nature of our rituals as the same have developed through the years have operated to fix m the minds of English-speaking Masons the belief that Masonry is a religious institution, and that the Bible is a necessary part of the furniture of a Masonic lodge, yet the ritual itself is not fundamental, and "its biblical nature is largely due to chance that made its chief compilers a French Huguenot and a Scotch Presbyterian. * * * This Holy and apparently indispensable book is quite unnecessary for the validity of a lodge which is neither Christian nor Jew." If there has been a departure from the Ancient Constitutions, we, and not our French brethren, have drawn away from them asserted a dogmatic landmark.

When we arrive at the ultimate and basic cause of the estrangement of the Anglo-Saxon Masonry and the French Masonry, we find it to consist in the religious test applied by the English-speaking lodges and renounced by the French lodges. The Grand Master of Louisiana, in addressing the Grand Lodge in 1918, said:

"I submit, my brethren, that in the misconception of the position of our French brethren regarding their interpretation of Masonic philosophy, English-speaking Masonry is clearly in the wrong, and we as Masons, should be ready to admit it. While French Masonry is religiously tolerant, it is not in itself a religion in the restrictive sense of the word. It proclaims no dogma; it demands no profession; it respects all opinions, and in that tolerance is an exemplar of that true religion which is the basis of Freemasonry-- the brotherhood of mankind, which leads us through love of our fellowmen

* Preston could not have introduced this motion, as he was not made a Mason until 1762.--Editor.

a spark of His own divinity--to the love, honor and glory of the Great Architect of the Universe."

It is held by many of our best thinkers that no man's creed or religious observances should be made an issue in any matter indirectly connected with religion; that Freemasonry is not a religion and, therefore, a religious test should not be applied to it, and that while it is perfectly competent for any Masonic body to require such

confession of faith from its own members as it deems expedient, yet it should not refuse the name of brother to those who act on truly Masonic principles, but do not demand any confession of religious faith as a condition of membership.

It is not possible for us, as deeply attached as we are to our rituals, forms and professions, to affirm with any surety the attitude that we would take on the subject of religion, if we were unhappily situated in a Catholic country, in the midst of an antagonistic population and subject to the vicious and continuous attacks of powerful ecclesiastical and illiberal influences. Our brethren in France suffer from slanderous reports and accusations and are the objects of hatred and persecution. They should have our sympathy and we should strive to view with brotherly concern the measures they have in good faith adopted. Because references to the Deity have been stricken from the French Constitutions and the Bible does not lie upon French altars, your Committee has no more right to pronounce French Masonry godless and atheistic than it has to assert that the people of the United States are godless and atheistic because there is no reference to the Deity in their Constitution, or that the schools of our country are atheistic because the Bible is not taught therein. We are not disposed to reverence the religious sentiments nor admire the Christian kindness of the German militarists, no matter how loudly and frequently they call upon God; but, on the other hand, we believe in the charity and tolerance and brotherly love and love of liberty of our valorous French brethren, who have omitted the name but not the service of God from their rituals and Constitutions, and who are fighting for the very essence of Freemasonry. Noble France is in the very forefront of the great fight for humanity and is aiding in no uncertain or impotent way the great cause of Masonic brotherhood and the universality of Freemasonry. We are very hopeful that our French brethren, having been brought into new and intimate relations with their American brethren, will in the near future, out of a new-born love for us, and inspired by a fraternal desire for a closer spiritual union, alter their Constitutions and rituals to more nearly conform to those which bind in fraternal bonds the hearts of more than a million American Masons.

CONCLUSIONS

It is the belief of your Committee that the Grand Lodge of California should retain the policy it adopted in 1913, hereinbefore set out, as the test to be applied to any Grand Lodge of an English-speaking country seeking our recognition, but that such test

should not hereafter be the measure applied to Grand Lodges situated in the Latin countries of the world. That each application for recognition made by a Grand Lodge or Grand Orient located overseas or in South America should be considered by this Grand Lodge on its merits, and that if it appears that such Grand Body exercises authority over the three degrees of Symbolic Masonry, and is recognized as a sovereign power over its lodges and members, and exhibits its adherence to the principles of brotherly love, relief and truth, and is engaged in the promotion of the happiness of mankind and the brotherhood of man, then, unless objections of a character other than dogmatic appear, such Grand Body should be entitled to recognition. We believe that the Grand Lodge of California should labor unceasingly in behalf of the universality of Masonry and should strive to promote fraternal relations between all the legitimate powers of Masonry in the world, and to this end should examine into the regularity and Masonic character of the Grand Bodies with which it is not now in fraternal correspondence.

RECOMMENDATIONS

Your Committee respectfully recommends the adoption of the following:

1. That the action taken by this Grand Lodge in 1869, by which fraternal relations with the Grand Orient of France were severed and forbidden, be, and is hereby repealed.

2. That the Grand Lodge of California is hereby declared to be in fraternal accord and relation with the Grand Orient of France, and that an exchange of representatives be requested of said Grand Orient.

3. That the Grand Lodge of California is hereby declared to be in fraternal accord and-relation with the Grand Lodge of France, and that an exchange of representatives be requested of that Grand Lodge.

4. That the principles enunciated by this Grand Lodge in 1913 as tests for the recognition of other Grand Lodges, be, and the same are applicable only to Grand Lodges of English-speaking countries, and that as to the Grand Lodges and Grand Orients of other countries, each application be considered upon its merits with relation to the situation of the applicant and with a view to doing full and complete Masonic justice.

5. That the permission granted by resolution in 1917 to our brethren to hold Masonic intercourse with the Masons in Belgium and Italy and to visit any of their lodges, be continued until the further order of this Grand Lodge.

----o----

REST

When your weary feet shall have reached at last their toilsome journey's end

It will be to you the priceless gift of your best and truest friend,--

'Twill be nature's way to speak to you the word that sounds the best

When she kisses you her fond good-bye and sweetly whispers,

-- Rest.L. B. Mitchell, Michigan.

----o----

THE BUILDER JANUARY 1919

"WORDS AND REALITIES" By Bro. Joseph Fort Newton, England

Being thoughts evoked by the Report of the Committee on Recognition of Foreign Grand Lodges of the Grand Lodge of Missouri.

THE REPORT OF THE COMMITTEE OF THE GRAND LODGE OF MISSOURI ON THE RECOGNITION OF FRENCH MASONRY

In reference to the question of fraternal relations with the Grand Orient and the Grand Lodge of France, as suggested by the Grand Master in his address, your Committee regrets the necessity of differing with our Grand Master in this matter. The Grand Lodge of Missouri has twice refused to grant recognition, for reasons fully set forth in each report. No additional reason or data has been submitted to the Committee to cause it to change its mind.

Because our country is an ally of France in this great war does not constitute a reason or justification for the recognition of irregular Freemasonry. This war is a national struggle for the principles of Democracy as against Aristocracy, and a philosophy of life that is the father of barbarity. This war is not a Masonic war; we, as Freemasons, are heart and soul in this war to assist France to save and maintain her national existence and not to propagate Freemasonry by the recognition of irregular organizations that once were Masonic.

There is no more reason for the recognition of the Grand Orient or the Grand Lodge of France, than for the Methodists, Presbyterians, or any other church to throw aside its creed, and admit men of no faith or belief, merely because members of such a church, as patriots, are with France in her struggle.

Your Committee cannot conceive of such a paradoxical condition of recognizing as Masonic, because of the war, an organization that we would not and could not recognize in times of peace. We cannot make Masonic irregularities regular, neither can it place its seal of legality upon illegality.

It is true, as stated by our Grand Master, that in 1856, the Grand Master of the Grand Orient said: "Our tenets are, God, the immortality of the soul and brotherly love." Would that the Grand Orient had remained true to this noble and inspiring declaration, but in 1877 Freemasonry of France fell. She struck from her constitution these tenets, divorced God and faith in the immortality of the soul, and enthroned Reason as its God.

In 1877 the constitution of the Grand Orient of France declared that, "The basis of Masonry was a belief in God and the immortality of the soul." This basis was deliberately stricken out and there was substituted therefor the following: "The basis of Freemasonry is freedom of conscience."

The reason for this radical departure was explained by one of the leading Frenchmen, that the old declaration was a barrier to the admission of many distinguished men. May we ask, what was the barrier to-which men, seeking to become Freemasons, objected? It could be nothing but a belief in God and the immortality of the soul. When a man does not believe in God and the immortality of the soul, what is he? Is he not an atheist? Has a professed atheist ever been initiated into a lodge in Missouri ? No. Shall we, therefore, stultify ourselves now, because of the war', by recognizing an organization that calls itself Masonic, yet has stricken from its constitution a belief in God and the immortality of souls ?

The Grand Orient and the Grand Lodge of France have never receded from this action, taken in 1877, nor reaffirmed her Constitution prior to 1877. The specious arguments or excuses for her action in 1877, that it was due to the oppression of the hierarchy and priestcraft of the Catholic church, will not bear investigation. Because of the religion of Jesus Christ has been abused and misused is no argument for the rejection of the purity and genuineness of the teachings of the Great Master.

The excuse for this atheistic Freemasonry in France is puerile. There is no excuse, however specious the pleadings of her champions may be, for the striking from her constitution belief in God and the immortality of the soul. When the first Grand Lodge of Masons was born in 1717, its declaration of religious belief was distinctly Trinitarian Christianity. In 1723 when the Anderson Constitutions were adopted Trinitarian-Christianity was changed, because "it was deemed expedient to bind men to that religion in which all men agree." What was this religion in which all men agree? It surely was not in a denial of God, but it was a belief in God, divested of all sectarian bias.

Has the Grand Orient and the Grand Lodge of France returned, as some of their champions declare, to this simple faith of the Mother Grand Lodge of the World? No, but it has deliberately stricken out the religion in which all men can agree and has not returned to first principles. Religion means God, atheism means godless.

A few years ago this Grand Lodge recognized the National Independent Grand Lodge of France and her colonies. Why? Because the three lodges, a constitutional number, that formed this Grand Lodge, refused to remove the Bible from its altars, and also required a belief in God. This Grand Lodge exists today in France and it is the only one that has not deviated from the great principles of Freemasonry. It is an active Grand Lodge.

Your Committee can state that one of its lodges, at Rouen, has conferred by request, the degrees on one of the boys of Cosmos Lodge No. 282 of this city. Anglaise Lodge, Paris, has been visited by the Masons of this country and they found it working and occupying quarters in the Temple. Jeane D'Arc, Anglaise and other lodges are legitimate lodges and under the jurisdiction of the National Independent Grand Lodge of France. This Grand Lodge is recognized as legitimate and regular by the United Grand Lodge of England and by the Grand Lodge of Missouri.

Shall the Grand Lodge of Missouri, who has stretched her fraternal hand across the seas to the only legitimate Grand Lodge in France, stultify herself by giving

recognition to the Grand Lodges of France to which the National Independent Grand Lodge refused to bow her knee in godless recognition? No. The Grand Lodge of Missouri must be true to her best traditions, faithful to the heritage of nearly one hundred years; she cannot play the traitor to the National Independent Grand Lodge of France by the kiss of affection and also guide the hand that would stab her in the back.

Your Committee can but repeat what it said one year ago:

"Your Committee holds now, as it has in the past, that a belief in Deity and the 'Open Book of the Law' on our altars is the very fundamental principle of the Fraternity of Freemasons. To recognize anything else means chaos and anarchy. For this reason, your Committee must again deny recognition to the Grand Lodge of France and the Grand Orient.

"Your Committee is not unmindful of the heroic struggle in which the soldiers of France are now engaged. As citizens of the United States our hearts beat in unison with the brave men of that country, and as citizens of the great Republic we have pledged our all to the people of the Republic of France. The ashes of the heroes of our country and of France may mingle in the blood-drenched soil of that fair land, the grass may grow green over their graves and the flowers may bear beautiful testimony to the valor of men battling in a common cause. We are willing to make the sacrifice, and sincerely hope and pray that out of it will be born a new Grand Orient, which will recognize the God who gave them victory, and will replace on its altars that book which has been the solace, comfort and stay of her own soldiers on the battlefront and in death itself."

Fraternally yours,

WM. F. KUHN,

CHARLES C. WOODS,

JAS. W. BOYD,

A.S. HOUSON,

C.H. BRIGGS,

WM. A. HALL.

FOR THE brethren whose names are signed to this Report, as well as for the position which they set forth so ably and sincerely, I have the utmost respect. Nevertheless, with the utmost good will I must dissent from it. If from one point of view the writers of the Report seem to have a strong case, from a larger outlook they have no case at all. In point of fact, it is a difference about words, not about realities; and this is a day when every institution that is to observe the modern world must face realities.

True, "this is not a Masonic war"; but Masonry, if it is not hopelessly immobile and antiquated, will be profoundly influenced by it. Neither was it an American war - America did not start it, and she tried honorably and patiently to keep out of it. No, it was a world war, and never again will the world be the same. Little issues about which men were so talkative a while ago are forgotten, and we wonder why they ever agitated us.

America found that the historic policy of friendly aloofness was obsolete. She not only entered the war, she entered the world - and Masonry, if it is to have the great future to which it is entitled, must do the same. No island of the sea, however remote, but has felt the shock of war. No man, woman, no child on earth but have had extra burdens laid on their backs by reason of it. The world has been together as never before into a brotherhood of peril, pain, and immeasurable sorrow, and the one.thought in all minds is how to organize the future so as to prevent another disaster of like kind. A League of Nations? Yes, but a League of Nations without a League of Masons would show that our Institution is unequal to the deinands of an advancing world.

As it is, there are things that Masonry cannot do, influences it cannot wield, voices it cannot utter, moral demands it cannot make, services it cannot render, because it is

divided; because it has no real sense of world unity, opportunity, and obligation. Even British and American Masonry, the one derived from the other, and having so much in common, have not made themselves felt and heard as they might have done; and the war has made us see the handicap. This is the more strange because Masonry, by its very genius - to say nothing of its claims - is an international institution, and should render a real service as such. Against this opportunity, which is also an obligation, no argument can long hold, least of all when it is a mere difference about words.

When in 1877 the Grand Orient of France removed the Bible from its altar and erased from its rituals all reference to Deity, it was disfellowshiped by nearly all Grand Lodges. The implication was that our French brethren were stupid, irreligious atheists, and at such a thought the Masonic world held up its hands in holy horror, whereas they should have made some effort, at least, to understand their brethren before withdrawing fellowship. Were the French Masons atheists? No! The writer of the article on Masonry in the "Catholic Encyclopaedia" saw the real situation, and he is much fairer to the French Masons than their own brethren have been. He understood that the act of the French Masons did not mean that they were atheists, out that they did not believe that there exist atheists in the absolute sense of the word. He quotes Albert Pike in proof of his point:

"A man who has a higher conception of God than those about him, and who denies that their conception is God, is very likely to be called an atheist by those who are really far less believers in God than he." (Morals and Dogma, p. 643.)

Thus, Pike goes on to say, the early Christians, who said the heathen idols were not gods, were accounted atheists, and accordingly put to death. Socrates suffered a like fate, as many have done since, victims of the same blindness. Just so, French Masons, like Plutarch, held that no conception of God is better than a dark, distorted conception which wraps men in terror; and they erased a word which, for them, was synonymous with spiritual autocracy and degrading superstition - erased it the better to seek unity of effort and freedom of thought in behalf of a nobler faith.

One may feel that their action was unwise, but it behooves us to understand their position and point of view, lest we be found guilty - and, indeed, we were guilty - of a

petty bigotry in regard to a word when the reality is common treasure. Our brethren in France were engaged in a heroic and desperate fight against Latin ecclesiasticism and they needed the aid of all free and forward-looking men to bring about the overthrow of that power and the separation of Church and State. Wisely or unwisely, they erased from their rituals a word made hateful to them by its associations with the perversions of that ecclesiasticism, not because they were atheists, but because they denied that such a caricature of God is God - denied it, because they held a nobler, truer, purer conception of "the Nameless One of a hundred names." The truth is that we simply deserted them at a time when they most needed our sympathy and the reinforcement of our brotherly regard.

How strange that I, a Christian minister, should thus be arguing in behalf of my brethren in France, and defending them against the charge of atheism. Yet it is so, and so it should be, because the landmark for which our French brethren fought is of far more importance than any technicality as to the word by which we shall describe the indescribable all words being but symbols of a truth too great for words. And the same is true as to the "Open Book of the Law" on our altar. Some of us love it, live with it, expounding it in as many keys and tones as we can command; but we know that it is but a symbol of that larger Will of the Eternal which no book, nor all the books in the word, can contain its fullness. There is whole book in the Bible in which the name of God does not appear. Yet the thought of a Supreme Being is there, and the sustained suggestions of His providence, as it is in the rituals of French Masonry. If only men could get behind words to the realities !

"Slowly the Bible of the race is writ,

And not on paper leaves nor leaves of stone;

Each age, each kindred, adds a word to it,

Texts of despair or hope, of joy or moan."

A living word of God has been speaking to us in this "long-lived storm of great events", if we have ears to hear and hearts to heed; a word not only for our personal life, but a word calling us to a new comradeship, a new unity of friendship of peoples. Masonry must listen to that Word and follow it, undertaking new adventures, or it will be left

behind among the outworn things that are no longer of use to the herioc, pathetic, aspiring, unconquerable soul of man. Such is the new atmosphere, the new demand, asking not for criticism, but for appreciation, for intelligent sympathy and understanding - an air native to Masonry and friendly to all its true interests and endeavors.

----o----

EDITORIAL

THE HUMAN INTEREST OF HISTORY

IT MAY be that some of us have come to think of history as one of the hardest and driest of subjects: if so I am quite sure it is because in school we read so-called histories which were mere chronicles of wars, rulers and political events interspersed with numberless dates, all of which we were compelled to learn by heart. If we think of such a book as being a history let us hasten to disillusion ourselves for in matter of fact there is no other thing more fascinating, more entrancing, than a real history, a record of the past, or some part of the past, written by a man fully informed, endowed with imagination and gifted with "the divine power to use words." A book in which the past lives again, in which we meet, as in a drawing room, with the mighty ones who have swayed the tides of events, and with the nameless multitudes of our fellows who wrought here on this strange earth a while then vanished like shadows into the unseen--what could strike on the mind with such power! what could more excite the emotions!

Unlike fiction, history is a record of actual occurrences; for that reason alone it is necessarily more interesting than any work of fancy because there is never anything so strange, so mysterious, so unexpected as a fact. Jack London drew from his fancy a picture of some arch-villain, with his mind set on ruling the world, discovered a deadly disease bacillus and then mounted an aeroplane to scatter it over enemy lands: does that tale grip us half so closely as the true account of Pasteur's discovery of the

germ origin of disease? does it impress us half as much as the tale of how the belligerent in this present war have devised unheard of schemes for dealing death to their foes ?

Moreover, history, even a history of some one period of the past, is always a larger, richer canvas than any work of fiction. Tolstoy's "War and Peace," Hugo's "Les Miserables," Sienkiewicz's triology of Polish novels, Balzac's "Comedie Humane," Eugene Sue's series of historical novels, these contain more characters and develop a larger series of actions than any other works of modern story-telling, yet how meagre they are, how almost microscopic they appear, when laid alongside Gibbon's "Decline and Fall of the Roman Empire" or Motley's "Rise of the Dutch Republic" !

If the fictionist's story of one's life, and that an imaginary life, can interest us, how much more the biography or the autobiography of some strong personality that has actually lived, how much more history as a whole which is nothing other than the biography of the human race! I believe that if a man will read Professor Breasted's "Ancient History" or Winwood Reade's "Martyrdom of Man" (of this book Cecil Rhodes said, "It made me what I am !") he will agree that there is not any novel of such gripping entrancement, he will agree with Henry James, himself a novelist, when he says, "The least significant footnote of history stirs me more than the most thrilling and passionate fiction. Nothing that ever happened in the world finds me indifferent."

One of the secrets of the interest of history, once we have discovered that interest, is that it enables each of us to become a traveller, such a traveller as no globetrotter ever was or ever could be. We would consider it a rare privilege could we go today from country to country and have experience of the various peoples of the earth in all the variety of their daily lives; but through history we can travel not only over the world as it is now but over all the world as it has been, over all the lands and into all the nations, thousands and thousands of them; we can escape out of our own century into every other century. We can enter the caves of the troglodytes, there to watch them at the queer occupations which men pursued in the beginnings of things; we can go thence to the Egyptians, the Medes, the Parthians, the Babylonians, the Grecians, the Chinese, the Hindus, the Romans, the Jews; we can enter the council chambers of all the kings, follow all the wars, go on voyagings to unknown places, we can go up and down and in and out whithersoever we will ! All English readers have been spellbound by Chaucer's old tale of the motley pilgrims who went to Canterbury: but

what a mightier pilgrimage is that which passes before the man who reads the records of the past ! All the vanished peoples that have ever lived, in all the fantastic variety of their costumes and manners, coming from the four quarters of the earth, will pass before him in a pageant which, for its subduing solemnity, its tragic grandeur, its infinite interest as far surpasses the utmost reach of imagination as Shakespeare surpasses the idle tale told by the fireside on a winter night.

But history is practical as well as interesting. When the scientist would carry out his experiments he goes into a laboratory, equipped with all necessary apparatus, and there tests his theories by experimentation. Well, what the laboratory is to the scientist, history is to the student of human nature and all the varied activities of the race. In it we can see every theory of government, of religion, of politics, of sociology, or art and conduct being tried out; we can see the world making experiments of its own hypotheses; we can note what succeeds, what proves of value, and what, on the other hand, proves worthless. Learning this we can ourselves be on guard against errors, for many of the notions, the heresies, the highflown theories which often bid for attention to-day are nothing other than ancient fallacies long exploded, the ghosts of which have come again in a new and deceptive disguise. A wise man's mind will refuse to embrace that which the experimentation of the race has once and for all shown to be an error.

It seems that no theory has ever been too fantastic for men to try; oftentimes these theories have been clung to, in a desperate effort to make them work, for thousands of years, after which long period of trial men have been compelled to acknowledge them untrue. Such was astrology, which so many multitudes held to for so many thousands of years; such was alchemy, with its unnatural attempt to wrest gold from the base metals; after these two things have been tried so thoroughly what man in his senses will undertake them again? Yet there are many other errors which men still accept, which they may still preach and promulgate, that have been as decisively disproven in the laboratory of history; and one who knows what has been tried in the past will be the last one to be led astray by them in the present, for history enables us to avoid futile effort! Nothing protects us more against the errors of the present than a thorough knowledge of the past; to see what has been done in history's laboratory is to help us, to a very great extent, from attempting the impossible and that is a thing of the very greatest practical value.

It was one of Emerson's favorite ideas that each individual mind is a kind of epitome of all history: there is a little Napoleon in each of us; the Shakespeare of the dramas speaks to a Shakespeare latent in the reader; the wars, the national movements of the past, reveal, as in a mirror, that which goes on in our own minds. There may be something fantastic in this idea, we may agree that it is over-stated, for no individual can possibly have such capacities for experiences as the race has had; nevertheless, there is surely an element of truth in it, for history does help us to understand ourselves, not only for the reason that Emerson gives but also because each of us is but a part of which the race is a whole.

The greatest utterance of the nineteenth century, someone has said, was the saying by Herbert Spencer that "Humanity is an organism." August Comte was expressing the same idea when he called humanity The Great Being. What an idea it is! Humanity is an organism, the individual is but one cell in that organism: as a cell in the human body could not possibly comprehend its own functions except through a knowledge of the body as a whole, so we cannot understand the purposes, the ideals, and the functions of our own individual existence except we know something of the race as a whole. In history we see our race not as a multitude of separate units but as a living whole, as a great organism, and thereby we can the better comprehend our own individual lives. Unless a man knows the road the race has travelled he cannot know the road he himself is travelling; unless a man knows what it is that the race is striving to do he cannot know what is his own larger private duty. To know ourselves we should know the career of that Great Being of which each of us is so microscopic a part.

Because the race is an organic unit we must think of all time and of all racial experience as an unbroken continuity: for our rough every-day convenience it is necessary to divide time into the past, the present and the future: but in reality, as needs not be said, there is no such division: time is a flowing stream and there is not a break from the beginning to the end: yesterday flows into to-day, to-day will flow into the future. What is grows up inevitably out of that which has been: what will be grows out of that which is.

How foolish, therefore, to speak of the past as dead! Much of it has been forgotten: much of it, because of the limitations of our minds, must be ignored, but not for that reason has any of it ceased to be: the past is living still so that what men thought and

said and did in the beginning of things will live and function and bear influence in the world until the end is ended.

And because time is an unbroken continuity, because the past continues to live on into the future, we must see that what we call civilization is nothing other than one great task at which all peoples have been laboring and on which all present and future generations must continue to labor. We cannot cut ourselves off from the work of our fathers; we cannot wipe clean the slate and begin anew. Civilization may be likened to one of the old cathedrals not one of which was designed by any individual or completed by one group of men, but grew into shape out of the minds of many minds and the labors of many generations: the workers of one period laid the foundations, those of the next period put up the walls, the following generation built the roof and dome, and others coming still later completed the spires and hung the bells. So it is with that massive, that almost infinite structure of civilization; its foundations were laid in a far foretime and ever since, generation after generation, countless men have labored at the racial task: nor is the task yet in sight of completion, if indeed it can ever be completed: our generation has its part to play, even as our children will have their part, and their children, theirs and so on until the last generation of men that may live. In short, we cannot understand the present, its problems or its duties, except we know the past.

The unbroken organic unity of all history, this, it seems to me, is the central law, the deep inner truth of all history. When Bossuet delivered his famous oration on Universal History he used the phrase, "the concatenation of events," suggesting thereby that every event is tied to every other event that has preceded it as one link in a chain is bound to all the other links: it is by this insight, and by this alone, that we can understand history aright. No world occurrence operates alone; as the red and white corpuscles of the blood flow through the whole blood stream and pass through every part of the body so every historical influence passes into relationship with all other influences and thus is the life of the race a living whole.

You can test this for yourselves by trying to get at the roots of any great epoch; you work your way back to what seems to be the beginning of that epoch only to discover that its beginnings link on to a preceding epoch until at last your search will lead you back to the beginning of the racial life; even there you can not stop for the race's beginning links on to the lower orders out of which the race evolved, and those lower

orders in turn rise up out of the bosom of nature, and nature rises up out of the Eternal Mystery out of which all things have come. In a true sense the whole world is the cause of every event that happens inside the world; the entire universe itself conspired to produce everything that lives in it.

Thus it turns out that each of us individuals can understand himself only as he sees himself as a part of the stupendous whole; any other perspective is a false perspective; so also with any given period of time; that period must be studied against its own backgrounds else its meanings will entirely escape us.

All of us, I believe, have discovered this to be true of the Great War which has already constituted itself as an historical epoch second to none in importance. To understand the War we must understand that modern Europe out of which the War grew. The story of Poland and Russia, the struggle of the Slavs in south-eastern Europe, the evolution of the Balkan situation, the history of Turkey, the development of a united Germany out of the numerous little German kingdoms of seventy-five years ago, the work of Bismarck, Disraeli and Cavour, the industrial revolution, the founding of America, the Franco-Prussian War, these are but a few of the numerous subjects with which we should be familiar if we are to know the causes and issues of the Great War in all their fullness. Therefore is it that no subject is at the present more worthy of study than history; and in proportion as the War grips us with its interest so will we find that history itself, which is the mother of this War, which is the mother of us all, will have for us a human interest far beyond that of any other subject with which our minds can deal.

All that I have said about history in general is most certainly true of Masonic history in which myself and readers are surely most interested. How interesting it is only those know who have read it, at least, those who have hit upon the real histories of it; our own past is organic; beginning with the Men's House in far-off days, coming on down through the Mysteries, the Comacines, the medieval builders, and all the rest, it hangs together as a living whole; to understand any part thereof requires that we know something of the entire body. And for us, also, our own history has been a kind of laboratory in which experiments have been made; many things have been tested and found living and perpetually worthy of worth; other things have been found wanting. Therefore, to understand our problems in the present it is very essential that we have a comprehensive grasp of the past.

There is no need to particularize but I cannot refrain from indicating one lesson which we have learned in the laboratory of very recent Masonic history. We are all regretting that our fraternity with its nearly two million members was not able to achieve greater things in the course of the war; have we inquired the reason for this? Is it not because we are forty-nine Masonries rather than one Masonry? How could the government deal with forty-nine separate jurisdictions ? If we are to learn anything from our own past surely we must see that the time has come for the establishment of some kind of a loose but efficient clearing-house where through all the Blue Lodge jurisdictions of the country can discharge their combined influences. Not for a moment is it proposed that any Grand Lodge is to be shorn of any of its own authority or power! far from it! but, as the Secretary of this Society has so well said in a recently published communication, it is possible to build up some kind of a League of Grand Lodges so as to enable Masonry, whenever the occasion requires, to speak to the country in one voice. If we can, in these days, achieve the formation of such a League, we shall be thereby enabled to add a chapter to the history of American Masonry which will its future will never forget.

--H. L. Haywood.

----o----

ROLL UP YOUR SLEEVES

When the scoffers scoff, and the mockers mock,

And the knockers stand at the side and knock,

Just roll up your sleeves and buckle in,

And stick to your task, and you're bound to win.

If the thing's worth while you are sure to hear

The doubters doubt and the jeerers jeer;

For never a victor has arisen yet

But somewhere the jibes of the wise has met.

So, deaf to the scoffers, just work along,

And stick to your dream till you know it's wrong,

And toss them a smile when you hear folks mock;

It's a healthy sign when the knockers knock.

--Detroit Free Press.

----o----

THE LIBRARY

EDITED BY BRO. H. L.HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this your Department of Literary Consultation.

"MASONIC NOTES" - A NEW JOURNAL

MASONRY evolved out of the experience of the race; it began when civilization began and has maintained itself, under a thousand disguises, ever since; linking onto many other worthful institutions, ramifying into all other fields of thought and endeavor, equipped with a symbolism in which is embodied the loftiest and best ideas and ideals; as an influence it is endless, and as a field for study it is inexhaustible. For this reason every attempt to present its claims, to interpret its teachings, and to tell its story is to be welcomed, from any source whatever, and in any form; in a field so large there is room for a multitude of laborers; one student helps another; one book or periodical lends assistance to every other book and periodical.

Therefore is it that we bid God-speed to "Masonic Notes," the latest comer among Masonic Journals; there is no need to describe it nor to explain its purposes because its founder and editor has done this well in his introduction to the first number, (November, 1918,) which is as follows:

INTRODUCTION

A short foreword is necessary to explain the advent of this new Masonic publication and to give the reasons which have prompted me to launch it.

In May, 1911, the late Brother E. L. Hawkins, author of "A Concise Cyclopaedia of Freemasonry," brought out a small serial in England called "Miscellanea Latomorum, or Masonic Notes and Queries," with the idea of facilitating intercommunication between Masonic students on matters of interest. Any subscriber who was looking for information on any point (not of too esoteric a nature) connected with the various Masonic degrees vitas at liberty to send a query to the editor. This query was published, and so came to the notice of others who might be in the position to submit a reply, which would appear in a succeeding issue. In addition, brief notes on Masonic matters of general interest were included.

Brother Hawkins stated in his introductory letter that his object in putting forward the scheme was partly to supply a want that he thought must exist and partly to create a want that he thought ought to exist if it did not. The result was gratifying, and the publication continued until Brother Hawkins' death in April, 1913.

In August of that year, Brother F. W. Levander started a new series of the same publication, bringing out nine copies each year, and this was continued successfully until Brother Levander died in December, 1916.

My intention is to issue this serial on the same lines, but I must make it quite clear that this is an entirely independent publication, and has no connection whatever with the former work. I feel that there is a great need for a small periodical of this nature, and believe that I am in a good position to launch it into the Masonic world. Being a student of Masonic history and ritual in England for many years, I am well acquainted with Masonic work in that country, and have been brought into touch with many Masonic centers both in the Dominion and in the United States since my advent to this country in 1916.

There are a great number of small differences between the work in England and that in America, which are of particular interest at the present time, when there are so many Canadian and American Masons overseas. The bonds between the Grand Lodges of the various Allied Powers have never been stronger than they are now, and a work such as this, which will bring Masons on both sides of the water into contact, cannot fail to be of interest to a great many.

I shall endeavor to get subscribers in as many countries as possible, in order to get varied views on the points which will arise.

Queries on all degrees will be welcome, provided they are not of too esoteric nature. Notes of general interest are also invited, but in this connection I should state that the

intention is to exclude all current Mason history, as the publication of this matter is already sufficiently provided for, and I do not wish to compete with the regular Masonic press or the Transactions of any literary lodge. The serial will also include a Sale and Exchange column for Masonic books, etc., through which subscribers can give notice of their wants without charge. Nine copies will be issued during the year, and the subscription will be one dollar per annum, payable in advance.

Brethren who join during the year will receive all previous numbers published in that particular year. In order to encourage Brethren to place the periodical in the hands of likely subscribers, I will send it free for one year to any Brother who sends in three subscriptions; in other words, four copies will be given for the price of three.

The future of this publication depends.more upon the subscribers than it does upon the editor, and I will take the opportunity of asking those who read this issue to introduce it to friends whom they think it may interest. Specimen copies will be provided on application. At the same time, I wish to thank those who are helping to introduce the publication into new spheres.

C. C. Adams,

Captain.

Royal Military College,

Kingston, Canada.

October. 1918.

All communications with regard to this periodical should be addressed to the editor,

CAPTAIN C.C. ADAMS, M.C., R.E.,

Wellington Apartments,

Kingston, Ontario,

Canada

----o----

THE ANCIENT MYSTERIES AGAIN

"The Mystery Religions and the New Testament," by Henry C. Sheldon. Published by the Abingdon Press of New York and Cincinnati. 50 cents, net.

Dr. Sheldon begins with the following description of the Ancient Mystery Cults: "The word mystery' was the name of a religious society, founded, not on citizenship or kindred, but on the choice of its members, for the practice of rites by which, it was believed, their happiness might be promoted both in this world and in the next. The Greek word 'mustarian' does not, of its own force, imply anything in our sense of the word 'mysterious,' that is to say, obscure or difficult to comprehend. That which it connotes is, rather, something which can only be known on being imparted by someone already in possession of it, not by mere reason and research which are common to all."

The cults, which are thus described, were in vogue in the Greek and Roman world all during the early period of Christianity and there are many who have traced, or who have sought to trace, their influence over the new faith. The author of this little volume undertakes to examine this supposed indebtedness.

He begins by an acknowledgement of the meagreness of our sources of information. What we do actually know about the Mysteries, however, shows that they borrowed much from each other, were voluntary brotherhoods, placed more importance in liturgical rites than in moral teachings, employed magic, were somewhat pantheistic,

and were usually based on some nature myth. Each had its own peculiarities but such were the elements common, more or less, to all.

Dr. Sheldon admits that there are many apparent points of agreement between these cults and Christianity; they emphasized the importance of a future life, used many rites similar to those employed by the Christian churches, taught theories comparable to the eschatological doctrines of the church, and one and all led men into allegiance with a divine person. But while all this may have prepared men for Christianity it does not imply, the author argues, any very great indebtedness on the part of Christianity. These features are pretty common to all forms of religion.

The contrast between Christianity and the cults is far more striking than their agreements. They were occult in nature, Christianity was open to all, irrespective of race or sex; it made no use of nature myths but set forth a God altogether above nature; it gave little or no place at all to the use of magic, and built its system on a very strong moral foundation; moreover, it sprang from its own unique origins and did not, as the Mysteries, indiscriminately borrow from other religions.

Dr. Sheldon shows that St. Paul employed many terms in use among the Mysteries but holds that these same terms were familiar to philosophers, to other religions, and to the Hebrew literature in which St. Paul's mind was so steeped; therefore it cannot be shown that he deliberately borrowed from the cults. And even where his terms are the same as theirs, the ideas behind the terms are altogether different; by "initiate" he did not mean what the Mysteries meant, nor by "baptism," "regeneration," "gnosticism," and so on. "Anyone," our author says, "who can discover in their bizarre and variegated mythology an equivalent for the Pauline doctrine of redemption must be gifted with peculiar eyesight." What is said of St. Paul, he holds, is still more true of the unknown author of the New Testament writings attributed to John.

In this general position Dr. Sheldon is in substantial agreement with the recognized authorities on the subject, such as Kennedy, Cumont, and Foucart. His study is elementary in form and size but it is of value to those who desire a little introduction to a vast and fascinating topic, especially to those who are Masonic students; for the Mysteries, as we all know, stand in the line of those early organizations through which

our Fraternity traces its genealogy. The volume has nothing to say about Masonry, of course, but it throws many sidelights on our origins, or supposed origins, and may therefore be cheerfully recommended to our readers.

* * *

A LITTLE BOOK ABOUT A GREAT TEACHER

"The Teachings of Jesus," by Harris Franklin Rall. Published by the Abingdon Press of Cincinnati and New York at 75 cents, net.

Often we have been asked by our readers to recommend a little handbook of the teachings of Jesus of Nazareth; willing as we try to be in all such service we have hesitated to approve any book because so many of them are either too technical for laymen or such as to entirely ignore all the findings of modern biblical scholarship; here, at last, is a volume of 200 pages which can be most heartily vouched for at the entrance to every broad and well-informed mind.

Dr. Rall has divided his study into twenty-six chapters in text-book fashion; at the end of each is a short series of questions and suggestions so as to aid those who care to use the manual in class work; but those who care for neither text-book nor class manual will find it always interesting, often illuminating, and fearless in its positions. The dogmas about which we wrangle so much and of which we know so little are either in the background or entirely absent; and, while the technicalities of a scholarship are not permitted to encumber the pages, the book itself implies thorough training on the part of its author. Dr. Rall's "Life of Jesus" had a very wide and richly deserved success; we predict as much for the present volume.

----o----

LIFE

With aching hands and bleeding feet

We dig and heap, lay stone on stone;

We bear the burden and the heat

Of the long day and wish 'twere done.

Not till the hours of light return

All we have built do we discern.

- Matthew Arnold.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our

members, particularly those connected with lodges or study Clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

LODGE AND MEMBERSHIP STATISTICS OF THE UNITED STATES.

Where can I find statistics relative to the number of Masons in the United States, also the number of lodges?

R. H. A, New Jersey.

For the information of our New Jersey brother as well as others to whom the

figures may be of interest, we give below a statistical table taken from the Illinois Grand Lodge Proceedings for 1918:

GRAND LODGE	LODGESYEAR	MEMBERS	NETGAIN
Alabama*	5461916	29,681	1,085
Arizona*	241917	2,876	208
Arkansas*	5651916	21,436	670
California*	3791916	60,384	2,634
Colorado	1321917	19,1231	948
Connecticut	1101917	26,954	977
Delaware	221916	2,698	149
District of Columbia	3411916	10,526	355
Florida	2431917	13,364	640
Georgia	6611916	42,749	1,252
Idaho	641917	5,112	307
Illinois	8581917	157,208	9,153
Indiana	5641917	77,8471	4,127
Iowa	5291917	56,592	2,623
Kansas	4161918	48,157	2,473
Kentucky	5931916	44,4371	1,050
Louisiana	2271917	18,3141	546
Maine	2061917	31,855	527

Maryland	1161916	17,800	665
Massachusetts	2621916	72,499	2,245
Michigan	4391917	86,993	4,442
Minnesota	2641917	33,766	1,752
Mississippi	3781917	20,467	133
Missouri	6391916-17	70,144	3,291
Montana	1041916	9,902,	921
Nebraska	2701917	25,044	1,380
Nevada	231917	2,032	55
New Hampshire	801917	11,111	63
New Jersey	1991917	44,381	2,124
New Mexico	4511916	3,7371	173
New York	8611917	203,716	6,293
North Carolina	4371917	25,910	880
North Dakota	1141917	10,668	613
Ohio*	5461916	114,293	7,254
Oklahoma	4411917	29,520	965
Oregon	1421916-17	15,204	425
Pennsylvania*	4971916	120,546	5,086
Philippine Islands	381917	1,839	1,128
Porto Rico	421917	2,000	382
Rhode Island*	391916	9,832	364
South Carolina	2681917	17,397	617
South Dakota	1431917	12,226	522
Tennessee	4621917	29,258	958
Texas	9011916	68,324	2,515
Utah	201917	2,605	132
Vermont	1031917	14,533	292
Virginia	3281917	26,244	697
Washington*	2031917	22,573	875
West Virginia	1501916	19,693	865
Wisconsin	2771917	33,299	1,433
Wyoming	341916-17	3,701	183
Total U. S	15,038	1,850,570	72,432

* Figures 1917

* * *

THE AMERICAN REPRESENTATIVES AT THE ARMISTICE CONFERENCE

I am enclosing a clipping referring to General Pershing, General T. H. Bliss, Admiral W. S. Benson, Admiral Henry T. Mayo and Colonel E. M. House, the representatives sent by President Wilson to the armistice conference in France. How many of these men are Masons? - W.W. D., West Virginia

Our latest information concerning General Pershing is to the effect that he was dimitted but has since been reinstabed in the Blue Lodge and is now in good standing. We are trying to confirm this and also to secure his Masonic history and hope to have it for the February issue.

A Washington member of the Society to whom we referred your query advises us that while he has been personally acquainted for many years with General Bliss and Admiral Mayo, he does not think they are Masons. This same brother, who has sailed the seas with Admiral Benson, says that he is a "converted" Roman Catholic by marriage. He was raised a Methodist and has several brothers who are Masons.

* * *

A HIGH PRIEST IN NEED OF HELP, AID AND ASSISTANCE.

Can you help me? I have just been elected High Priest of my Royal Arch Chapter and want to revive it during the coming year. There has been a woeful lack of interest in the work here for several years and it has been difficult to secure sufficient attendance for a quorum at the meetings. What plan can you suggest to get the members to turn out and to interest the officers in learning their ritualistic work ?

C.B.G., Indiana.

Companion, there are others in the same boat with you. There surely must be a number of Past High Priests among the 50,000 readers of THE BUILDER who will give those who have been selected to preside over their Chapters for the coming year, the results of their experiences in such matters.

Come forward, Companions, with your suggestionsl

* * *

MATERIAL FOR A SAINT JOHN'S DAY PROGRAM

Will you kindly assist me in arranging for a program for St. John's Day, December 27th, in naming a few appropriate subjects for the occasion and works of reference from which to obtain the material ? J. B. California.

"The Two Saints John," in Gould's Concise History tells how our Fraternity came to make use of the festivals dedicated to these men. Brother Newton's "The Builders," contains some valuable notes on the same. They may be used to represent law and light.

"The Meaning of Masonry." Ask Brother Newton R. Parvin, Grand Librarian, Iowa Masonic Library, Cedar Rapids, Iowa, to send you Brother Newton's two pamphlets.

"Masonry and the War." From the files of almost any Masonic periodical you can get material for such a talk.

"Masonic Study: Its Pleasures and Practical Value." THE BUILDER has carried a number of articles on this, all of which could be drawn upon for materials and suggestions. A speaker could give an interpretation of some symbol or rite in order to give a demonstration of his theme. I have done this before many lodges and Grand Bodies and have found it very acceptable.

A biographical study of Pike or Webb would also be of interest and value; nearly any Masonic library could furnish books and other materials. H. L. H.

* * *

MATERIAL FOR A LECTURE ON TEIE FELLOW CRAFT DEGREE.

Are there any articles in back numbers of THE BUILDER on the ritual of the Fellow Craft degree? I am to make a talk before the Masonic Club of our State University and want some worth-while data for these bright Master Masons.

W.G.B., Texas.

Volume I (1915). - Page 7, "The Philosophy of Masonry - William Preston."

Volume II (1916). - Page 239, "The Winding Stairway."

Volume III (1917). - Page 76, "The Geometry of God: A Masonic sermon."

Volume IV (1918). - Page 175, "What a Fellow Craft Ought to Know."

----o----

CORRESPONDENCE

UNIVERSITY MASONIC STUDY CLUB OF AUSTIN, TEXAS

We know you will be interested in learning of the Masonic Study Club organized by the Masons of the University of Texas. This new project has brought forth much favorable comment from all parts of the State and aroused such intense interest in such a short space of time that it is almost unbelievable. The nature of the Club and the great enthusiasm it has created for Study Clubs among Masons may exert such an influence as to stimulate the formation of similar clubs throughout the State. Our Club has an excellent start and promises to prove valuable in many ways.

The "University Masonic Study Club" had its inception at a meeting of members of the faculty and students of the University who had been called together for this purpose on November 7th, at the Scottish Rite Cathedral. I had only seen a few Masons personally, the most of them responding to a notice published in the college paper to the effect that a Study Club for Masons would be organized on the above date. To my surprise more than twenty brethren appeared at the preliminary meeting. After short talks by Brothers W. T. Pfaefflin, District Deputy Grand Master of the Grand Lodge of Texas, and Grover Hartt, it was decided to form the "University Masonic Study Club" and the following officers were duly elected:

E. E. Dunlay, President.

Grover Hartt, Vice President.

W.. S. Hendrix, Secretary-Treasurer.

At the following meeting, held on November 22nd, the organization of the Club was completed with the adoption of a Constitution, a copy of which I will send you later. We followed the suggestions contained in the January, 1917, issue of THE BUILDER in drafting our Constitution.

At this meeting Brother W. G. Franklin addressed the Club on the "First Degree in Masonry."

We will study in as systematic way as we can, following this outline: Ritual, Symbolism, History and Jurisprudence, elaborating as much as time will permit. It will be our plan to give a birds-eye view this year, instead of a very intensive study, as we do not have very much material at hand.

Those of our members who return to their homes during the vacation periods will advocate the establishment of Study Clubs in their home lodges.

We are asking brethren who are well versed in Masonry to deliver lectures on particular topics, sufficient time being given them to prepare their papers. A general discussion will follow each lecture, and questions will be invited from any or all brethren present. By this method we expect to have interesting and profitable meetings and to have every one feeling at the close of the meetings that their time has been well spent.

Our Club is different in character from any other Study Club that we know of. Its membership consists not only of Masons attending the University but also those interested in the aims of our Club and the welfare of the University. Our Club will not effect Austin alone, but a great part of the State of Texas. A feature which we shall endeavor to impress upon our members is that they shall endeavor to spread the Study Club idea throughout the State of Texas at every opportunity. To my mind there are great possibilities before us. With expert guidance and advice we expect our project to result in great good.

I have been instructed to write to you for information and assistance. How may our Club obtain the benefits of your special circles and advice? All suggestions will be thankfully received and tried out. We are new in this work and need assistance. E. E. Dunlay, Texas.

(Editor's Note: The Masons of Austin are to be congratulated on the organization of the "University Masonic Study Club," and we hope to be able to give the readers of THE BUILDER further information concerning their activities in an early issue. Special literature covering the Society's "Bulletin Course of Masonic Study," which has been running in the Correspondence Circle Bulletin section of THE BUILDER for the past year, has been furnished to the officers and members of the Club and they will doubtless become one of the N.M.R.S. family as soon as they have had opportunity to digest our plan in detail. This special literature concerning our Course of Study has not appeared in the columns of THE BUILDER for certain reasons, but is available to all members of the Society who may request it.)

* * *

THE PLANS OF A 1919 MASTER

I am getting a great deal of good out of the articles in THE BUILDER. What a fine thing it would be ii every officer in each lodge would become a member of the N.M.R.S. and read those instructive and interesting articles. But most of them give the excuse that "they are busy in learning the ritual and conferring degrees," and have no time to study Masonry.

It may not be the right thing to say, but sometimes I think a period of "dull times" would be a boon to our great fraternity, as it would give many of us time to study and might be an incentive to Masters to contrive plans to interest their members and

strengthen their attendance at "business meetings" of the lodge where now nothing but routine business is transacted.

I am serving as Senior Warden of my lodge this year, and if the custom of the past is followed I shall probably be chosen to preside next year. Therefore I am preparing to stimulate the attendance by giving short talks on the history and symbolism and various other aspects of Freemasonry whenever the occasion may merit. Your Study Club proposition appeals very strongly to me, but I am finding it difficult to interest the other officers of my lodge in this direction as the greater portion of our spare time is taken up in visiting and conferring degrees and attending Lodge of Instruction one night each week, where only the ritualistic work is taught.

I have memorized the two lectures "What An Entered Apprentice Ought to Know," and "What a Fellow Craft Ought to Know," by Brother Hal Riviere, which have appeared in recent issues of THE BUILDER. I hope he will soon let us have his promised article on "What a Master Mason Ought to Know," as his papers are excellent and just what I have been looking for for a long time.

Sometimes I fear I may get "cold feet" in endeavoring to put into effect my plan of enlightening our members in the meanings of our ritual and ceremonies, as some of the venerable Past Masters of my lodge may accuse me of "making innovations in the plan of Masonry," or infringing on some of the so-called "ancient landmarks."

However, I am going to make the attempt and hope to be able at a later date to write you of my success.

A.J., Kansas.

----o----

"READY TO BE TRIED AGAIN"

The question of our Louisiana brother in regard to this condition or situation of a brother who is in the training camp of Masonry, coming as it did, coincidentally in the October issue of THE BUILDER containing my effort entitled "Ready to be Tried Again," was certainly very interesting to me.

But what gives the matter a still keener interest to myself especially is the fact that in Michigan we use the term "ready" instead of "willing." Would it not appear that the word, while it means all that can be implied in willingness, seems to court in a kind of challenging, confident, earnestly expectant way what the more passive form does not ?

Herein is indeed a beautiful study, either in its literal or symbolic sense. In this connection I would say that in all the answers of the three lessons in Masonry the initiate is given the advantage, that is, the wording is such that he is anticipating in those answers the loftiest conception that the mere form can imply.

And this gives me the opportunity to say that if some well-balanced brother on the literal and symbolic interpretations - such as is beautifully exemplified in the answers to our Louisiana brother, - would take up the literal and symbolic meanings of the three degrees in Masonry it would be much more interesting and practical to more readers than are many of the long, studied articles of a research character.

The three lessons in Masonry given to the initiate while he is yet on trial, while he is yet dependently seeking, while he is in every sense supposed to be in a qualifying relation to the Order, are the stepping stones to the future of most men's Masonry, which, if not made the most of for what they stand for in this plastic, susceptible relation, the loss in most cases will be irreparable.

Realizing this as a fundamentally qualifying factor to the best that can obtain in Masonry, it is a wonder to me how few jurisdictions make the third obligatory even on conditions. These three lessons, well learned and comparatively well understood mean more to the average Mason than all he ever gets afterward. L. B. Mitchell, Michigan.

* * *

MASONIC JEWELRY VS. MASONIC EDUCATION

In my endeavors to interest Masons in the study side of Masonry I have met with quite a number who, after spending their money for the "high degrees," so-called, think more of buying costly watch charms with double-headed eagles, maltese crosses, etc., than of the idea of endeavoring to find out the meaning of the ceremonies which they have passed through. To cover themselves with Masonic jewelry places them in the ne plus ultra stratum of Freemasonry, in their estimation.

I say this advisedly, because I have had these high degrees myself, but at the same time I have been a student of Masonry for over forty years, and I would not exchange my little Masonic library for all the Masonic jewelry that one big Mason may adorn himself with.

I like THE BUILDER, and at the close of each year I get the copies bound in book form. I also appreciate the personal interest which the officers of the Research Society take in the individual members. If we wish to know anything concerning any Masonic subject we write the Society and always get the information if it is possible to obtain it.

Wishing you God-speed in the great work, I am, Sincerely yours,

O. B. Slane. Illinois

* * *

SIMON FRASER CONFERRED FIRST ROYAL ARCH DEGREE IN VIRGINIA

The minutes of Lodge No. 4, Fredericksburg, Va., for December 22,1753, inform us: "Which night the lodge assembled. Was present, R.W. Simon Fraser, M.G.," etc., and that three brethren were raised to the degree of Royal Arch Masonry.

THE BUILDER for November, in that most interesting paper on "Military Lodges" by Brother Lawrence, states that Sir Simon Fraser, Colonel of the 78th Highlanders was a provincial Grand Master in 1760. Would it be possible that this is one and the same person? The name is not an every-day one.

The Simon Fraser of Fredericksburg mention was a visitor for that night only, and conferred the Royal Arch degree for the first recorded time in Virginia.

Joe L. Carson, Virginia

* * *

"THE ORIGINAL SAMARITAN"

I was much pleased when I noticed an item in a recent issue of THE BUILDER relative to the Cable Tow, the first sentence of which mentioned an early reference in the Bible, I Kings, xx-31. This fact was made the subject of a poem entitled "The Original

Samaritan," on page 37 of my "Poems of The Temple," and other parts of this same biblical chapter show even more striking references to this Masonic story of an Israelitish king who, instead of putting to death a conquered foe, announced, to the astonishment of his servants, "He is my brother, go ye and fetch him," invited him to ride in his chariot, and made a friendly treaty with him; yet this son of Omri was of another race and not even an Israelite, much less a "brother" other than a brother of the mystic tie.

"Deeds of honor, glory, beauty,

Over many pages spread,

Show the searcher after knowledge

Paths through which out truths have led.

Oft in allegory hidden,

Overlooked by careless scan,

Still, in glorious beauty, showing

Man's fraternity with man."

L. A. McConnell, Colorado.

----o----

MASONIC READING

The reading of Masonic literature - which embraces the history, philosophy and symbolism of Masonry - will beget a large concept of its beauties as well as the fuller knowledge of its true worth as a factor in human affairs.

True, ritualism has its place in the economy of the institution - but it is of a subordinate character; and its object is to awaken the dormant faculties in the votary. But, on the other hand, reading tends to educate and cause the neophyte to reflect upon the possibilities within the scope of its work for the upbuilding of character, and enlarging opportunity for the exercise of those glorious virtues which have emblazoned its escutcheon for untold ages.

Nothing strengthens the Craft like unto the education of its members; to make them more useful citizens, and more dependable Craftsmen. Thus they will be better fitted to play their part with credit to themselves and honor to the Fraternity: for they will be more able to uphold its doctrines and extend its benign influence.

- Bulletin of the Los Angeles Masonic Library.

----o----

THE TERMINAL TRIANGLE

Liberty of thought that has been to men denied

By that intolerance which ne'er with men divide

The right to read the way to human destiny

Save in the ways wherein its creeds may point the way.

Equality, that means a tolerance that springs

From motive to accord to all the right of things

That by the Golden Rule may be worked out to give

That which is due to those who in its spirit live.

Fraternity, the word that holds all other terms

By which this old, old world in sorrow slowly learns

That men and natigns in true Brotherhood must live

Before the wage, their dues, then can in full, receive.

- L B. Mitchell, Michigan.

The Builder Magazine

February 1919 - Volume V - Number 2

"LES FREE MASSONS" - A RARE MASONIC PLATE

BY BRO. CHARLES C. HUNT, DEPUTY GRAND SECRETARY, IOWA

THE PLATE entitled "Les Free Massons," used as the frontispiece in this issue, is quite a rarity and has occasioned considerable curiosity and disputation. It is made from one of the original impressions which is preserved in the Iowa Masonic Library at Cedar Rapids. The plate was published in 1733-35 in connection with a list of lodges of the Society "des Massons Libres," edited by Pine, himself a Freemason, and dedicated to Weymouth, then Grand Master of England, whose arms appear in the print.

The portrait of Sir Richard Steele in the medallion above the tavern signs, and beneath the Weymouth arms, would seem to indicate him as a member of the Fraternity, yet this has been denied by later writers.

Mr. Richard Steele, familiarly known as "Dick" Steele, afterwards created Sir Richard Steele by Queen Anne, was noted as a "man about town" and a close observer of everything transpiring in London in his day. He was a contributor to the "Tatler" and mentions the subject of Freemasonry incidentally by alluding to "certain coteries of idle fellows who rail at woman-kind and have their signs and tokens like Free Masons."

Steele was an author of some repute, publishing a volume of dramatic works, 1723, containing plays written by him as early as 1714; "Theatre and Anti-Theatre," republished 1791; two volumes of "Epistolary Correspondence," reprinted in 1787; "Account of the State of the Roman Catholic Religion throughout the World," 1715. His connection with the Fraternity has been affirmed by some writers who mention him as a "Free Mason of the York Rite, or Ancient Masons." It would seem somewhat

evident that Sir Richard was a Mason and a "good fellow," his portrait being so closely allied with the "Tavern Signs," representing the places of meeting of the Craft.

This same plate appears also in Picart's Ceremonies, of 1736-37, a very rare work published in seven large folio volumes, of which the Grand Lodge of Iowa has a complete set.

Brother Speth, in writing of this rare plate, says:

"It represents in the foreground the Worshipful Master, his Wardens and Brethren, all in the costume of the early part of the last century; beyond them stretches a table in the shape of a square, and behind this table rises a high panelled wainscoting. The panel is divided into 129 smaller squares, on each of which appears a number, the copy of a tavern sign, and the name of the tavern in question. . . . . The plate is valuable as showing us the Masonic costume of the period, and curious as suggesting that Sir Richard Steele must have been a Freemason. It is indeed our only evidence on that point as, although many expressions in his writings might be held to confirm such a view, we have no record in lodge minutes, or members' lists, that such was the case.

"Picart's ceremonies was published in many editions at various times and places, and in more than one language, and I believe all of them originally contained the plate in question, although the book is oftener met without it, some Masonic collector having evidently taken it out. In many of the later editions the plate is reversed, and the numbers of the lodges run from right to left instead of from left to right."

The Transactions of the Lodge Quatuor Coronati, as well as several rare Masonic works have referred to this plate as one of the rare Masonic plates of the day and it has proved of much interest to the Masonic student.

----o----

WAS WILLIAM SHAKESPEARE A FREEMASON?

BY BRO. ROBERT I. CLEGG, NEW YORK

A few pertinent paragraphs from the great Bard, bearing on words and phrases in common use among the Craft:

"Put on two leather jerkins and aprons." -2 Henry IV., 2: 190.

"They will put on two of your jerkins and aprons." -2 Henry IV., II, 4:18.

"Here, Robin, an I die, I give thee my apron." -2 Henry VI., II, 3:75.

"The nobility think scorn to go in leather aprons." -2 Henry VI., II, 2:14.

"Hold up, you sluts, your aprons mountant." -Timothy of Athens, IV, 3:135.

"A carpenter--where is thy leather apron and thy rule?" - Julius Caesar I, 1:7.

"Mechanic slaves with greasy aprons, rules and hammers." - Antony and Cleopatra, V, 2:210.

"He will line your apron with gold." -Pericles, IV, 6:64.

"You have made good work, you and your apron." - Coriolanus, IV, 6:96.

"Being then appointed Master of this design." -Tempest, I, 2:163.

"The singing Masons, building roofs of gold." -Henry V., I, 2:98.

"What is he that builds stronger than either Mason?" - Henry V., I, 47.

"Who builds stronger than the Mason?" -Henry V., I, 57.

"Creaking my shoes on plain Masonry." -All's Well That Ends Well, II, 1:31.

"You shall see him in the triple pillar of the world." -Antony and Cleopatra, I, 1:12.

"And set it down with gold on lasting pillars." -Tempest, V, 1 :208.

"And call them pillars that will stand to us." - 3 Henry VI., II, 3:87.

"He is not our Craft's Master." -2 Henry IV., III, 2 :297.

"Wooing poor craftsmen." -Richard II., I, 4:28.

THE ABOVE very interesting compilation appeared in the March, 1918, issue of the Rob Morris Bulletin, the bright publication of Rob Morris Lodge, Denver, Colorado, and is of course the production of its able editor, Henry F. Evans. One cannot but wish that our excellent brother had had the space and time to elaborate his article at such length and skill as his sound Masonic knowledge and literary capacity fully warranted. Then indeed we should have the more nearly arrived at a solution of the really knotty question behind the references he has patiently assembled and which but whet our curiosity to a keener edge. There is no present intention to offer a complete answer to the query. At the best we can but carry forward the inquiry a short stage or two but we shall feel quite content if we attract attention to the problem.

We are also denied the satisfaction of going thoroughly and definitely into explanations. This cannot be done in print. The reader must read between the lines. He must make his own references. If his remembrance of ritual is hazy and incomplete there is but one remedy, get the co-operation of some well-informed Mason, or better still, take the article over to the lodge and read it to the brethren. Their reaction will help. There is wisdom in the counsel of many.

Neither shall we on the present occasion delve into the peculiarities, political or otherwise, of the Elizabethan era. We have pointed out on another opportunity the Craft relation of the gilds and their pageantry and we shall curb our temptation to go deeply into Shakespeare's acquaintance with the trades and their customs. To take but the single instance, William Blades has put on record so many allusions to the one trade, printing, that Shakespeare might from the testimony of his literary output be set down not unfairly as an exponent of that calling.

How much did he know of Freemasonry ? We may perhaps meet the inquiry by submitting such evidence as shows what he knew of things and of practices that especially concern Freemasons. Obviously these can be but fragmentary and merely suggestive.

Clarence tells us of King Edward's mysticism in these terms:

"Hearkens after prophecies and dreams;

And from the cross-row plucks the letter G."

- Richard III, I, 1.

One might infer that the allusion is to some means of divination, forecasting the future, as the term "cross-row" is to be found explained as meaning the alphabet. Sometimes the alphabet was accompanied with a cross in the old primers or was arranged in the form of a cross as a token of good luck. But the choice of the letter "G" is significant.

Falstaff's death gives in a word by Mistress Quickly, "chrisom child," "Henry V.," II, 3, a striking comparison. Knowing the fullness of the reference the Freemason can with Shakespeare see the larger vision. For the child when christened was given a white garment and annointed with oil, the while was said the following prayer, "Receive this white, pure and holy vestment, which thou shalt wear before the tribunal of our Lord Jesus Christ, that thou mayest inherit eternal life. Amen." After the member of the Craft has thought over the Apron lectures of Brothers Strobo and Shaver, and also conned over the color allusion by Stowe, "Chronicles of London," to the gifts of the godfathers of "christening shirts with little bands and cuffs, wrought either with silk or blue thread," he will see no doubt what Shakespeare saw, the dying of an old man like unto an innocent child, as one wearing and deserving the purity badge of an Entered Apprentice, "went away an it had been any chrisom child."

Praise to excess is often spoken of as if it were laid on with a trowel. So does Shakespeare speak of it with reference to that very working tool of the Craft, see "As You Like It," I, 2.

Our friend and brother, the great Pythagoras, was by no means unknown to Shakespeare who mentions him by name and alludes familiarly to the theories associated with his school of philosophy. For example:

"To hold opinion with Pythagoras

That souls of animals infuse themselves

Into the trunks of men."

- Merchant of Venice, IV, 1.

Another instance is in "Twelfth Night," IV, 2:

"What is the opinion of Pythagoras concerning wild fowl?"

"That the soul of our grandam might haply inhabit a bird."

Transmigration of souls is elsewhere mentioned by Shakespeare, as in the "Tempest," IV, 1, and in "Hamlet," IV, 5. That beautiful if fanciful -certainly not unscientific- idea, "the music of the spheres," was also Pythagorian and well-known to Shakespeare. Thus it is said in the "Merchant of Venice," V, 1,

"There's not the smallest orb which thou beholdest,

But in his motion like an angel sings."

Does Shakespeare allude to the North? Yes, he deems it the place of darkness and of evil. He mentions a devil assigned to the north. The spirits, "I Henry VI.," V, 3, are sought "Under the lordly monarch of the north." See also "I Henry IV.," II, 4, and the "Merry Wives of Windsor," II, 2.

There is a noteworthy passage in "King John," IV, 2:

"And when they talk of him they shake their heads

And whisper one another in the ear;

And he that speaks doth gripe the hearer's wrist,

Whilst he that hears makes fearful action,

With wrinkled brows, with nods, with rolling eyes."

The sight of the open hand, as in the outstretched hand when extending it to clasp that of a presumed friendly acquaintance or raising the hand when taking an oath in a court of law or elsewhere or when elevating the hand in giving a military salute or answering one, all these and similar acts had a wider meaning in the days of Shakespeare than is even now known to many of the profane. Then it was not uncommon to brand criminals or otherwise maim or mutilate them. The word "stigma" means such an effect as if burned deeply by fire. Just as the mutilated criminal showed that those in authority had branded him noticeably to the end that the beholders could never mistake him for one unrestrained and unrestricted, free of birth and will, so the person born deformed or accidently so was deemed thus crippled or defaced by the will of God to designate his evil nature. Accordingly in "Richard III.," I, 8, the hunchbacked Duke is called:

"Thou elfish-marked, abortive, rooting hog!

Thou that was sealed in thy nativity,

The slave of nature, and the son of hell."

Bacon, about the same period, and by the way we will not here venture into a discussion of the true authorship of the plays of Shakespeare, but Bacon refers to the

deformity of the body accompanying a perversion of the mind. Thus, agrees Shakespeare,

"A fellow by the hand of nature mark'd,

Quoted, and signed, to do a deed of shame."

- King John, n, 2.

"And the blots of nature's hand

Shall not in their issue stand;

Never mole, hare-lip, nor scar,

Nor mark prodigious, such as are

Despised in infancy."

- Midsummer Night's Dream, V, 1.

"But thou art neither like thy sire nor dam;

But like a foul misshapen stigmatic

Mark'd by the destinies to be avoided

As venom toads, or lizards' dreadful stings."

- 3 Henry VI., II, 2.

Probably an allusion to the branding by a heated crown is indicated by the words in "Richard III.," IV, 1. Assuredly there is some ground for the belief that some regicides, notably the Earl of Athol executed for the murder of James I. of Scotland, were tortured with a circlet of hot iron around the head. Note the passage:

"O, would to God that the inclusive verge

Of golden metal, that must round my brow,

Were red-hot steel, to sear me to the brain."

There is a classic story of the tree that revealed to Aeneas the murder of Polydorus in discovering the grave of the one so patiently sought. The account is to be found in Virgil or Dryden's translation of that author, III, 22. Shakespeare seems quite familiar with it. Thus in "Macbeth," III, 4, referring lo the fact that murder will out, we are told,

"It will have blood; they say, blood will have blood;

Stones have been known to move, and trees to speak;

Augurs and understood relations have

By magot-pies and choughs and rocks brought forth

The secret'st man of blood."

The symbolism of the glove is all but lost among Freemasons, not so in the days of Shakespeare. There was a time when the giving of a pair of gloves to the newly-made Mason was as significant as was the bestowal of anything else. Not infrequently a second pair of gloves was given the new member to be in turn transmitted to the one he loved best of the opposite sex. Today the Freemason is mainly accustomed to the white gloves as an appropriate emblem of mourning to be worn at a Masonic funeral or as adding a touch of Masonic uniform or "clothing" at any other ceremonial of a public character. Shakespeare refers to the gloves as a favor to be exchanged freely by friends but when once acquired and worn it could only be demanded as the act of an enemy. For instance,

"Give me any gage of thine, and I will wear it in my bonnet; then if ever thou darest acknowledge it, I will make it my quarrel."

"Here's my glove; give me another of thine."

"There."

"This will I also wear in my cap; if ever thou come to me and say, after tomorrow, 'This is my glove,' by this hand, I will take thee a box on the ear."

- Henry V., IV, 1.

Appropriately enough from a Masonic point of view where the glove has equal weight with the apron in symbolism, Shakespeare calls it "honor's pawn," and a "token of honor," as may be seen by an examination of "Richard II.," I, 1; "Richard II.," IV, 1; "Timon of Athens," V, 4.

We are taught as Masons that the form of a lodge is oblong; its length from east to west, in breadth from north to south, as high as heaven, and as deep as from the surface to the center. Thus are we shown the universality of Freemasonry and that a Mason's charity should be equally extensive. But the expressions must sound strange to the young Freemason, much more strange than they would would have been to the ears of Shakespeare. He uses east to west in the same limitless fashion thus:

"O heaven, that such companions thou'ldst unfold,

And put in every honest hand a whip

To lash the rascals naked through the world

Even from the east to the west!"

- Othello, IV, 2.

And as to the center, pray consider the following,

"As true as steel, as plantage to the moon,

As sun to day, as turtle to her mate,

As iron to adamant, as earth to the center."

- Troilus and Cressida, III, 2.

There is also the claim of the self-confident Polonius who says,

"I will find

Where truth is hid, though it were hid indeed

Within the center."

- Hamlet, II, 2.

While dealing to some extent with the points of the compass we must not overlook the location of graves upon which there is an interesting note in Tylor's "Primitive Culture," vol. 2, page 423. He says,

"It is not to late and isolated fancy, but to the carrying on of ancient and widespread solar ideas, that we trace the well known legend that the body of Christ was laid with the head toward the west, thus looking eastward, and the Christian usage of digging graves east and west, which prevailed through medieval times, and is not yet forgotten."

He also quotes an old work to the effect that the the laying of the head to the west was for the purpose that the dead should rise looking toward the east. Did Shakespeare

know of this centuries-old belief ? He did, as may be seen from the following, relative to the burial of the dead,

'Nay, Cadwal, we must lay his head to the east;

My father has a reason for't."

- Cymbeline, IV, 2.

On many occasions we have called attention to the punishment by drowning, the tying of the culprit to a stake at low water and then leaving the body there for at least the period of a couple of tides. Around this old English treatment of criminals grew up certain expressions and superstitions of the liveliest interest to we Freemasons. They are duly noted by Shakespeare. Thus of a rascal in the "Tempest," I, 1, it is said,

"Would thou might'st lie drowning

The washing of ten tides."

And in the "Midsummer Night's Dream," III, 2, we find,

"Damned spirits all,

That in cross-ways and floods have burial."

Falstaff's death is said to have been

"Even at the turning o' the tide."

- Henry V., II, 3.

and in the passing of the king in "2 Henry IV.," 4, is thus

recorded by Shakespeare,

"The river hath thrice flow'd, no ebb between;

And the old folk, times doting chronicles,

Say it did so a little time before

That our great grandsire, Edward sick'd and died."

Of symbolism we have a wealth of references, too many for easy selection. In mere allusion to numbers there is too large a choice as the mention of significant numerals is extensive. Threes, sevens and nines are noted as of special importance by Shakespeare, as truly they are to all Freemasons. In fact he has put into the mouth of Falstaff, "Merry Wives of Windsor," V, 1, an explanation with which we may conclude this compilation,

"They say there is divinity in odd numbers,

Either in nativity, chance or death."

Of the symbolism of numbers much is taught in Freemasonry. Three, five, seven, nine, and their multiples are frequently met. All have a pertinent significance for the persevering student of the message shown and conveyed by symbolism. Among the manifold references it is well to reread in this connection the information to be found in the Mackey-Hughan Encyclopedia, Hastings' Dictionary of the Bible (the article on "Number"), and Morals and Dogma (pages 548 et seq).

Was Shakespeare aware of the peculiar associations that these particular numbers have for many if indeed not all of us ? It is very likely that he was so informed. The obvious fact that these numbers are uneven was not unnoticed by him. Nay, he goes further and speaks of odd numbers in a way indicating his acquaintance with the beliefs that had grown around them through the ages of mankind's infancy and mental growth. Thus,

"They say there is a divinity in odd numbers, either in

nativity,-chance, or death."

- Merry Wives of Windsor, V, 1.

So magical was the impression of odd numbers that Shakespeare to the better suggest the uncanny he puts into the mouth of a witch the two words "one" and "three" where four is meant.

"Thrice and once the hedge-pig whined."

- Macbeth, IV, 1.

In this he had classic authority for his guide. But there is another example of very considerable interest from our point of view. This is in the promise made by Cade to Dick, the butcher of Ashford. Butchers in the reign of Elizabeth were forbidden to sell during Lent unless by dispensation. Cade therefore makes a double promise, to lengthen Lent and also grant a very unusual permission to kill. The number in the promise could have obviously been one thing as another were it not for the deeper meaning associated with the odd number.

"Therefore, thus will I reward thee - the Lent shall be as long again as it is; and thou shalt have a license to kill for a hundred lacking ane."

- 2 Henry VI, IV, 3.

There are instances where the uses of the expression has indeed become so fixed a custom and habit in our conversation that the symbolism and strength of lore is no longer noted by us. Yet even here it is well worth the notice that Shakespeare prefers to employ an odd number where with equal ease he might have used something else. As,

"Threescore and ten I can remember well:

Within the volume of which time I have seen

Hours dreadful and things strange: but this sore night

Hath trifled former knowings."

- Macbeth, II, 3.

Shakespeare has also reproduced an old charm or spell that may have been employed as an agency against attacks of nightmare. Here it is as will be seen the mention of a number is in both cases to an odd one.

"Saint Withold footed thrice the old wold;

He met the night-mare, and her nine-fold;

Bid her alight

And troth her plight,

And, aroint thee, witch, aroint thee!"

- King Lear, III, 4.

----o----

"FREEMASONRY IN AMERICA PRIOR TO 1750"

BY BRO. A.G. PITTS, SECRETARY PALESTINE LODGE, MICHIGAN

FREEMASONRY in America prior to 1750" by Brother Melvin M. Johnson, Past Grand Master of Massachusetts, is a book of the kind that used to characterize Masonry. The author, to maintain his thesis, relies especially upon the easy device of ascribing to former generations the ideas of the present. Such a device is not only easy but especially likely to be successful in Masonry. The average Mason is only too ready to believe that the laws and customs of Masonry were the same in 1730 as they are today.

The especial duty of the National Masonic Research Society is to study the changes in these laws and customs, to emphasize the fact that they have changed, and to prevent Masonic literature from falling back into the condition it was when Hallam wrote:

"The curious subject of Freemasonry has unfortunately been treated of only by panegryists and caluminators, both equally mendacious."

This was said in 1856. Soon after arose the new school including the Quatuor Coronati group--Hughan, Gould, Chetwode-Crawley, Speth and the rest, who adopted and steadfastly pursued the rigorous methods of modern historians. The most striking illustration of the effect of this reform upon the profane world and of the new respect for the Craft which the latter thereupon acquired is found in a comparison of the articles under the heading "Freemasonry" in the ninth and in the eleventh (latest) edition of the Encyclopedia Britannica. The contemptuous tone of the ninth edition is well known and has been often referred to. The eleventh edition gives space to an article of extraordinary merit and of extraordinary length.

Past Grand Master Johnson's thesis is that Massachusetts has every kind of priority in the history of "Freemasonry in America Prior to 1750." The first lodge in Boston was of 1733. But there was a lodge at Philadelphia as early as 1730 and even a Grand Lodge. How is he to secure priority for Boston in respect to these matters ?

He does it by heaping injurious epithets upon the Philadelphia brethren. Witness the following sample:

"1721 June 24. On this day the Mother Grand Lodge of the Masonic world, that at London, adopted a regulation quoted under '1700' supra. This has ever since been the law forbidding the formation of a lodge without a Grand Master's Warrant.

"This Mother Grand Lodge then had jurisdiction over the new world and every regular and duly constituted lodge which existed in America during the period with which we are dealing derived its authority directly or indirectly therefrom. At least from the public promulgation of this rule (1723) every lodge which met in the colonies without the required authority (and there were doubtless a number of them) was irregular and not entitled to Masonic recognition. All such came under the second paragraph of said Regulation VIII. Clandestine and irregularly made Masons were no more entitled to Masonic recognition in the eighteenth century than they are now in the twentieth century. The so-called lodges in the colonies, therefore meeting without warrant in those early days are no part of legitimate Masonic history until they 'humbled themselves' as did the Masons of Pennsylvania when in 1734 they applied for and received recognition from Provincial Grand Master Price 1734-6. Until then, under the law quoted they were 'rebels.' And never in any phase of the life of the world have rebels obtained the right of legitimacy unless the rebellion was successful. In dealing with questions of precedence, primacy is to be accorded to regularity, and obedience to law is to be preferred to violation thereof."

Section VIII upon which so much is based, was adopted by the first Grand Lodge not later than 1723 since it is found in the constitutions printed in that year. The statement is there made that the regulations then first printed were adopted June 24; 1721. Maybe there were, but we have no authority for the claim but the statement of Rev.

James Anderson and we have learned not to accept any statement of his unless verified.

Here is Section VIII:

"VIII. No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made brethren or were afterward admitted members, unless the lodge becomes too numerous; nor even then, without a dispensation from the Grand Master or his deputy: and when they are thus separated, they must immediately join themselves to such other lodge as they shall like best, with the unanimous consent of that other lodge to which they go (as above regulated) or else they must obtain the Grand Master's warrant to join in forming a new lodge.

"If any set or number of Masons shall take upon themselves to form a lodge without the Grand Master's warrant the regular lodges are not to countenance them nor own them as fair brethren and duly formed, nor approve of their action and deeds; but must treat them as rebels, until they humble themselves as the Grand Master shall in his prudence direct, and until he approve of them by his warrant, which must be signified to the other lodges as the custom is when a new lodge is to be registered in the list of lodges."

If the Grand Lodge which adopted Regulation VIII had undertaken to legislate for Masonry everywhere we should have many questions to ask as to where they got the authority to do so. But we are spared this inquiry for these regulations are expressly entitled "for the use of the lodges in and about London and Westminster."

Regulation III, printed at the same time, requires each lodge to keep a list of all the lodges "in town." Regulation XII provides that the Grand Lodge consists of the Masters and Wardens of all the regular particular lodges upon record. If this be of world-wide application and lodges not regular are irregular or clandestine then the Grand Lodge of London and Westminster meant to so characterize the scores of

lodges in Scotland, in Ireland and in England outside the capital. We shall see if that was its intention.

Regulation XIII provides that apprentices must be admitted Masters and Fellow Craft only in Grand Lodge. Regulation XX that the Grand Master shall visit all the lodges "about town" during his Mastership. Regulation XXII that the brethren of all the lodges "in and about London and Westminster" shall meet at an annual communication and feast. Regulation XXXIX that no new regulation can be adopted except by vote of a majority of all the brethren present at the annual grand feast including "Even the youngest Entered Apprentice." All this points irresistibly to the idea of a local Grand Lodge, not one for all the world.

There follows a "postscript" giving the manner of constituting a new lodge which is by the Grand Master present in person. After that an "approbation" certifying that the regulations were adopted with the "consent of the brethren and fellows in and about the cities of London and Westminster" and ordering that they be received in every particular lodge "under our cognizance."

The truth is that the first Grand Lodge was formed to be a Grand Lodge for the four lodges which formed it and with no idea of territorial jurisdiction whatever. It is most curious to trace the growth of the idea of exclusive territorial jurisdiction until it reaches its full stature (as it has done in America alone) when it appears as the doctrine that there must be one Grand Lodge for each political State and only one and that any lodge in that State which does not hold of the established Grand Lodge of that State is ipso facto clandestine. Nowhere in the world is there so perfect an illustration of the dictum of Past Grand Master Simons (in his "Masonic Jurisprudence") that it is human nature to encroach. Brother Simons also laid down in emphatic language the duty of Freemasons to resist the never-ending, successive encroachments of Grand Lodge. Since his time the encroachments have gone on until now what he enjoined as a duty has become a crime and even the repetition of his injunction to resist is a Masonic crime.

This is the significance of the present inquiry. The question of precedency between Massachusetts and Pennsylvania is of little consequence. What is of the utmost

consequence is to put the theory of Grand Lodge absolutism in its proper place. And a contribution can be made to this work by a study of the origin of Grand Lodges. The Grand Lodge of 1717 was successful beyond all expectation. Organized by and for four lodges it began almost at once to be joined by the other lodges of London and soon by those of Westminster. Already in 1723, as we have seen, it is powerful enough to enjoin upon its lodges a refusal to recognize any new lodge formed from among Masons under its authority without the authority of its Grand officers. But up to that time the Masons under its authority were only those who were members of its lodges.

In 1724 it takes the second step; it ordains "that no new lodge in or near London without it be regularly constituted, be countenanced by the Grand Lodge, nor the Master or Wardens be admitted at the Grand Lodge." (Gould's History of Freemasonry, American Edition, Vol. III, p. 127.)

This is the first appearance of territorial jurisdiction.

It is significant that in quoting this in the second edition of the Constitutions published in 1738 Anderson omits the words "in or near London." This interested omission is the measure of the extent of encroachment between 1724 and 1738.

At a later meeting in 1724, also, it was ordered that "if any brethren shall meet irregularly and shall make Masons at any place within ten miles of London the persons present at the making (the new brethren excepted) shall not be admitted even as visitors into any regular lodge whatsoever, unless they come and make such submission to the Grand Master and (Grand Lodge as they shall think fit to impose upon them." (Gould, Vol. III, p. 129.)

As in the last preceding quotation the boldface words indicate an omission made by Anderson in the Constitutions of 1738.

Now we are in position to understand what the Grand Lodge of 1717 understood by its characterization of certain brothers as "rebels" in Regulation VIII. Philadelphia was not "in or near London" and it was not "within ten miles of London." But, allowing the Grand Lodge all the authority it claimed, it did not even claim to control Masonry outside those territorial limits.

It may be remarked in passing that there is evidence that, at least as late as 1726, in the words of Brother Gould, "the 'beneficent despotism' which arose out of the unconditional surrender of their inherent privileges by four private lodges, was not submitted to without resistance by the Craft at large. (Gould, Vol. III, p. 133.)

In other words, even as far as we have got in 1726, we find that the pretensions of the Grand Lodge are treated with contempt "in and near London" and it is again to be noted that this article leaves aside the very large question--the enormous question--how did it come that four lodges could make new laws which should be binding upon Masons who never belonged to any of the four ? But having asked the question it will not delay us much to give the answer. By assumption and encroachment only.

But up to 1734 and much later we can, for our present purpose, admit the validity of every law that they passed leaving this question aside. It was many years before they ever claimed jurisdiction over all England even, and they never claimed any jurisdiction over Scotland or Ireland and they never claimed exclusive jurisdiction over the colonies and other parts of the world.

In 1725 the regulation allowing the making of Fellowcrafts and Masters at Grand Lodge only was repealed. This marks the fact that the Grand Lodge had begun to secure the adherence of lodges more than ten miles from London. In 1727 Provincial Grand Masters were first appointed. In 1729 lodges were constituted in Bengal and at Gibraltar and in 1729 a lodge at Madrid was received. In 1730 a Provincial Grand Master was appointed for New York, New Jersey and Pennsylvania.

Upon this Brother Johnson remarks:

"The issuance of this deputation, however, establishes three facts, viz:

"1. The then jurisdiction of the Grand Lodge of England over these colonies.

"2. That regular and duly constituted lodges could exist in the colonies only through the authority of a Provincial Grand Master appointed by the Grand Master of England.

"3. That no one else had authority to establish lodges in Pennsylvania, New York or New Jersey until at least after June 24, 1732, the end of the term of the deputation.

"The establishment of lodges in Pennsylvania during the term of Coxe's deputation and without his sanction was therefore irregular and in direct contravention of his authority. (Gould, Vol. IV, p. 362.)"

That reference to "Gould, Vol. IV" is startling. If Gould said anything like that we have to revise the opinion we have had of Gould for thirty years.

But be reassured "Gould, Vol. IV," is a reference to that pirated edition of Gould which stands for all time as a monument to American Masonry and a new demonstration of the evil effect of extravagant pretensions. American Masonry, since it makes an excessive parade of brotherly love, of rectitude and the like, might be expected to steal the life work of Masonry's most distinguished scholar, allowing him to die in poverty leaving his aged wife unprovided for. This we did--we Americans. Fifty cents a set on the copies of Gould's History sold in America would have made him comfortable and free from anxiety in his old age. He did not get a cent. Every American Mason that owns or uses the American edition of Gould's History owes Mrs. Gould a dollar.

This by the way. Perhaps an apology is due for such a digression. All that it was necessary to say is this: Volume IV of Gould's History, after page 300, is the American addition to the History and "Gould, Vol. IV, p. 362," is one of the precious pages which P.G.M. Drummond contributed.

But let us go back a little. In 1725 we find a Grand Lodge at Dublin showing signs of having been in existence for some time. In 1726 a Grand Lodge was organized for Munster probably by a single lodge. In 1728 this Grand Lodge adopted regulations, the tenth of which required each lodge to provide itself with a copy of the Constitutions printed at London in 1723. Upon these regulations as a whole, Bro. Chetwode-Crawley remarks:

"We have the same restrictions on jurisdiction as were current in the Grand Lodge of England. The provisions were only for constituted lodges within easy reach. Caementaria Hibernica Fas. I."

We find a Grand Lodge at Dublin in 1729 and in 1730 it published a book of Constitutions which is a copy of Anderson's Constitutions of 1723. Thus that famous Regulation VIII is almost precisely the same as already quoted above. In XXII "Dublin" takes the place of "London and Westminster."

If the Grand Lodge of London by its Constitution and regulations of 1723 was assuming jurisdiction over the whole Craft then the Grand Lodge at Dublin was making the identical claim in publishing its identical constitution and regulations of 1730 and these two Grand Lodges were rivals and enemies. As a matter of fact Lord Kingston was Grand Master of both Grand Lodges in succession--of the Grand Lodge at London in 1729, and of that at Dublin and that at Munster (at the same time) in 1731. As a matter of fact the Grand Lodges of Munster and of Dublin had not yet thought of being Grand Lodges for any territory or of being other than Grand Lodges for their own lodges wherever located, and the Grand Lodge of London was only just beginning to have such thoughts. Lord Kingston, while Grand Master of both Munster and Dublin in 1731, constituted a lodge at Mitchelstown (near Cork in Munster) which held under the Grand Lodge of Dublin.

Thus Ireland narrowly escaped coming under a system like that of Germany today where there are six Grand Lodges no one of which has or claims any exclusive territorial jurisdiction whatsoever. Undoubtedly to that extent the German usage represents the original form and idea of Grand Lodges. It is amusing to reflect that some of our Western Grand Lodges have made this adherence to the original form of Masonry ground for denying recognition of German Grand Lodges at all.

The next Grand Lodge to be noticed is that organized at York in 1725, of course in imitation of the one at London. Again we find them adopting the regulations published by the Grand Lodge of London in 1723. Under date of July 6, 1726, we find the Grand Lodge of York expelling a Wm. Scourfield for making Masons "without the consent of the Grand Master contrary to Article VIII." The conclusion is irresistible that the Grand Lodge at York accepted the authority and force of the regulations of 1723, applying them to its own locality as the Grand Lodge of London applied them to London and Westminster and as the Grand Lodge at Philadelphia applied them to Philadelphia.

Now let this be repeated so that it will be clearly understood.

In 1730 there were four Grand Lodges with identical regulations. Each Grand Lodge has its Regulation VIII. Each then was forbidding the formation of lodges without its Grand Master's warrant. Was the Grand Lodge of York, then, forbidding the organization of new lodges at London or at Belfast or at Cork? Of course not. Was it assuming exclusive jurisdiction over the whole Craft? Of course not. How shallow then to claim that the Grand Lodge at London was doing so. And how careless (?) to overlook the fact, which stares us in the face, that these regulations are entitled regulations for the lodges of London and Westminster.

In 1736 the Grand Lodge of Scotland was organized. Not fewer than 100 lodges were invited to take part and thirty-three accepted the invitation. Melrose did not join until 1891, and Kilwinning in 1744 resumed her independency and also her status as a Grand Lodge and continued to grant charters for seventy years thereafter.

Finally in 1723 another Grand Lodge was organized at London which proceeded to make itself "legitimate," according to the test laid down by Past Grand Master Johnson, by becoming "successful." As soon as it had made good its footing it was recognized by the Grand Lodges of Ireland and of Scotland and of York. Says Dr. Chetwode-Crawley:

"Toward the close of the century the Grand Lodge of the Moderns (the one founded in 1717) stood isolated among English-speaking Grand Lodges. Even in the Colonies, where it had been first to plant lodges, the more democratic organization of the Antients, aided by the ubiquitous Military Lodges, in which Ireland had such a preponderance, rapidly and surely won its way to acceptance. It has been generally found more convenient to ignore this isolation, than to accept the conclusions that must be drawn from it. Caementaria Hibernica Fas. II."

It is notorious that the union of 1813 between the Grand Lodge of 1717 and that of 1753 was a surrender on the part of the older sister and to a large degree an admission that the younger had run her out of the field.

It is extraordinary but not at all inexplicable that never in this country has justice been done to the Grand Lodge of Antients, that never has its history been truthfully written. It is extraordinary because it is our real progenitor. The part of the Grand Lodge of Moderns in the establishment of Masonry in this country is negligible. Where the latter did succeed in establishing Masonry it was nearly always sooner or later supplanted by Masonry which originated with the Grand Lodge of Antients or with her affiliates, the Grand Lodges of Scotland and of Ireland.

It is not inexplicable because the history of this Grand Lodge is most annoying to certain Masonic Grand Lodge authorities.

A Mason writing Masonic history, with no axe to grind and no thesis to maintain, could write of the origin of the Grand Lodge of Antients very simply and naturally. It has been hushed up and covered up and made complicated because no one dared tell the truth and take the odium.

In 1751 the Grand Lodge of England had made much progress toward establishing the doctrine that it owned the territory over which it had undertaken to establish exclusive jurisdiction. Its claim was modest at its greatest extent. It did not claim, as do American Grand Lodges, that its exclusive jurisdiction was necessarily co-extensive with the jurisdiction of the political state. There was no Kingdom of England in 1751, nor in 1717. The political state was the Kingdom of Great Britain. England was no more a separate state at either date than is the upper peninsula of Michigan (which probably ought to have a separate Grand Lodge) today. No more a separate state than are those counties which formerly comprised the two separate jurisdictions of Oklahoma and Indian Territory, each of which formerly had its separate Grand Lodge, which Grand Lodges assumed that when the political divisions were united they also must hasten to unite.

But the first Grand Lodge did want to own England. Then arose a rival Grand Lodge which called itself the Grand Lodge of Antients, claiming the right to occupy the same territory and by making its claim good it forever destroyed the doctrine that any Grand Lodge can own any territory and forever established the opposite doctrine that a Grand Lodge, being the creature of lodges, cannot be given by those lodges what they themselves do not possess, that is to say, exclusive jurisdiction over any territory whatsoever. What they do possess and what they can grant is jurisdiction over their own members only.

Now we can go to work, we Americans, those of us that do not hold and would not accept office in any Grand Lodge, and rewrite American Masonic history giving its proper place to the Grand Lodge of Antients in that history. We can take down James Anderson from his pedestal and set up Lawrence Dermott in his place. Especially we can put Masonic jurisprudence upon a rational basis. It is miles from having one now.

Let us have no more talk about the "Mother" Grand Lodge. What P.G.M. Johnson means by that and what we have long understood by it he expresses when he says (by implication) that every lodge in the world derives its authority directly or indirectly therefrom.

The three Grand Lodges in Ireland none of them derived in any way or in any sense from the Grand Lodge of 1717. All three were organized by lodges composed wholly or for the most part of Masons who had never owed or paid allegiance to the premier Grand Lodge. The same is true still more emphatically of the Grand Lodges at York. True beyond any possible question or limitation of the Grand Lodge of Scotland. And when we come to the Grand Lodge of Antients there is no evidence that it is not true of it also. It has suited the purpose of the authorities to represent it as founded by rebels and seceders. The burden of proof is on them. They cannot produce any.

It is the Grand Lodge of Scotland, the Grand Lodge of Ireland, and the Grand Lodge of Antients that spread Freemasonry over the earth and especially over this continent. They are our mothers. We are all anxious to read a history of "Freemasonry Prior to 1800" written from this standpoint. Let some one write it. Not even the present writer knows how it would read.

It may be the fault of my method but only now I am ready to go back to my latest quotation from Brother Johnson and to complete my reply to it.

He makes the statement, it will be remembered, that no one had authority to establish lodges in Pennsylvania, etc., except by authority of the Grand Lodge of London.

This statement is so extraordinary that it is even doubtful what he means by it. It has never been seriously questioned but the Grand Lodges of England, Ireland and Scotland had concurrent jurisdiction over the colonies and all over the world outside the British Isles. The whole history of the early American Grand Lodges is a history of the English, Irish and Scottish lodges uniting to organize a Grand Lodge. Massachusetts herself derives from Scotland as much as from England, and Scotland

is, of course, not derived from England. To this day there is no question of the right of any Grand Lodge to organize lodges in any country which has no Grand Lodge and it is understood that Massachusetts has chartered lodges for China.

To be sure the Grand Lodge of Scotland did not exist in 1730-32. But there were two Grand Lodges in Ireland and one of them became very active in chartering lodges in foreign parts. Whether it chartered any prior to 1732 it is not worth while to inquire for it certainly had the right to do so as much then as at any later time. It is not likely that the Philadelphia Lodge had any warrant or other express authority any more than did those that organized the Grand Lodges at London, at Cork, at Dublin, at York and in Scotland. Why they needed any, any more than did those other lodges, it is impossible for any candid person to understand. They also had the same right to organize a Grand Lodge that the other lodges had. No one would have questioned it in those days. The Grand Lodge at London had got no farther than "ten miles from London." If the Masons of Ireland could organize a Grand Lodge in 1730, and those of Scotland could organize one in 1736 why, in the name of sense, could not the Masons of Philadelphia organize one in 1732? As late as 1738 the Grand Lodge at London recognizes the regularity of the Grand Lodge at York, bracketing it with the Grand Lodges of Ireland, Scotland and Italy. See the "Constitutions" of that date.

It is most probable that the Masonry of Philadelphia was of Irish origin in some way. Dr. Chetwode Crawley has pointed out that the Penns were Irish Masons as early as the days of the Grand Lodge of Munster. This is not the evidence relied upon, however. What is relied upon is the language of Dr. Benjamin Franklin's letter to Henry Price at Boston, dated Nov. 28, 1734, in which he asks for a "charter."

Now at that time the only Grand Lodge that knew anything about charters was the Grand Lodge of Ireland. From Ireland they were adopted by the Grand Lodge of Antients in 1753 and the oldest Grand Lodge began to use them in 1757.

What Brother Price granted to Brother Franklin we do not know and especially we do not know and have grave reason to doubt that Franklin, if he received anything, accepted it and acted upon it. What he asked for was a charter for a Grand Lodge. Past Grand Master Johnson quotes with great exultation a Philadelphia newspaper of

March 20 to 27, 1735, which states that at a Grand Lodge held at Boston, Feb. 21, Grand Master Price appointed Benjamin Franklin Provincial Grand Master for the Province of Pennsylvania.

Now of course Brother Price was himself only a Provincial Grand Master and had no power to appoint a Provincial Grand Master. That, however, is only an attempt to write like Brother Johnson. What Masonic authorities may lawfully do and what they actually undertook to do in the early days are two very different questions. But Past Grand Master Drummond asserts that "the record shows" that what Brother Price sent was a deputation to hold a lodge at Philadelphia under the Provincial Grand Lodge of Boston. Is he wrong? As a matter of fact there is no record. Referring to the newspaper item Brother Johnson says:

"We are now for the first time, in possession of the date of Franklin's appointment."

If the newspaper is his only authority it does not prove much. We know that the Grand Lodge at Philadelphia continued as a Grand Lodge at least until 1741. Also that what Brother Franklin asked for was a charter "confirming the brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers who may manage all affairs relating to the brethren here with full power and authority, according to the customs and usages of Masons, the said Grand Master of Pennsylvania only yielding his chair when the Grand Master of all America shall be in place." (Gould, Vol. IV, p. 236.)

This is that "humbling themselves" on the part of the Pennsylvania "rebels" to which Brother Johnson refers in our first quotation from him. He is easily satisfied.

As has been said the question of precedency between Pennsylvania and Massachusetts is of little consequence. It is to be hoped that there will be found in the present inquiry license to examine the question whether the modern doctrine as to the absolute and unlimited power of Grand Lodges is a doctrine necessary or useful.

It may be readily admitted that greater authority should be given to Masonic government than it had yet acquired in 1734. The evil of the looseness of these days appears from Brother Franklin's famous letter to Brother Price. He fears the establishment of a rival (and cheap) Masonry in Philadelphia which will discredit the institution and he believes that the sanction of some authority from Great Britain will add weight to his Grand Lodge.

It is proper, perhaps, that every Grand Lodge should enforce exclusive control over the territory it occupies if it can. This does not alter the fact that the methods adopted in many cases in the history of American Masonry have been most uncharitable, unfraternal and disgraceful and such as would not have been adopted if we had known the whole truth about the origin of Grand Lodge authority. Nor does it alter the fact that such exclusive jurisdiction has not been found necessary in other countries. Nor the fact that we are at liberty to consider a different organization of the Freemasonry of the United States. One could be found which would add to instead of diminishing the power, influence and prestige of the Craft.

There is another consideration which is important. The glory of Freemasonry is her great men. Says Carlyle:

"I say great men are still admirable! I say there is at bottom, nothing else admirable! No nobler feeling than this of admiration for one higher than himself dwells in the breast of man. It is to this hour, and at all hours, the vivifying influence in man's life."

Benjamin Franklin ought to be one of our Masonic heroes--second in this country to Washington alone. Nevertheless if it were true that he was an irregular or clandestine Mason, if it were true that he would act illegally for the sake of the petty vanity of writing himself Grand Master, if he was a "rebel" and a self-confessed rebel who made "humble submission" as such, then let the truth be told. In writing history historical truth is above everything. But none of these things are true.

Among the seven or eight Grand Lodges first organized none is more regular than Benjamin Franklin's. This is the conclusion of Brothers Hughan and Gould. Everyone should read what they have to say about it, especially Brother Gould. See the American Edition of his great history at page 241 of Vol. IV.

Of all the founders of early Grand Lodges the greatest name is Benjamin Franklin. Of all the early Grand Masters the greatest name is Benjamin Franklin. The glory of furnishing this name to Freemasonry belongs to us all. If Massachusetts cares nothing for this the rest of us ought to.

Let us protest against vilifying and blackening him without cause.

----o----

MASONIC RESEARCH WORK IN IOWA

REPORT OF GRAND LODGE COMMITTEE ON MASONIC RESEARCH

A number of Grand Lodges employ Research Committees to stimulate Masonic study among their members. It is believed that those interested in the work of these Committees, in Study Clubs, and Masonic research generally, will find something worth while in the report of the Masonic Research Committee of the Grand Lodge of Iowa, submitted to and adopted by the Grand Lodge at its Annual Communication at Ottumwa last June.

Those who may desire further information concerning the work of this Committee are advised to write Brother C.C. Hunt, Deputy Grand Secretary, Cedar Rapids, Iowa.

THE COMMITTEE on Masonic Research in coming before you with a report for another year is impressed more than ever with the greatness of the work. We have often heard the adage "Eternal vigilance is the price of Liberty." Let us add a corollary to that truth "Unceasing diligence is the price of progress." As a boatman rowing against the stream begins to go back the moment he stops rowing, so as Masons we are striving to gain the heights of truth where the horizon of our life is widened, our minds enlarged, our sympathies broadened, our souls uplifted and our affections deepened, must continue rowing against the current of indolence, indifference and procrastination, if we would not allow ourselves to drift back to the lowlands of ignorance, narrowness and selfishness. Your Committee has had to contend against these currents during the past year, but we are glad to say that progress has been made and that we are on higher ground than we were a year ago. The Clipping Bureau, the Traveling Libraries, Masonic Lectures, Study Clubs, distribution of papers and pamphlets, about which we reported a year ago, have continued to give good results.

CLIPPING BUREAU

For instance, material for the Clipping Bureau is more than double what it was then, and we hope to double it again during the coming year. Thousands of short articles on different Masonic topics have been clipped from magazines and arranged according to subjects which will be loaned to anyone requesting them. Many members who have been asked to give a short talk or address on some Masonic subject on various occasions have been able to receive valuable assistance from this material. We hope during the coming year to issue a catalog of articles on hand. We can here simply say briefly that the clippings are divided into about 60 subjects and placed in letter files with one or more letter files to each subject.

TRAVELING LIBRARIES AND BOOKS LOANED

Your Committee has found these libraries very valuable in assisting lodges in taking up courses of reading and study. As stated so often by your Grand Secretary, these libraries are furnished by the Grand Lodge Library and are put up in two size cases of respectively one and two shelves each. These libraries are loaned to any lodge requesting them for a period of ninety days. Where a lodge is making a study of some

particular subject of Masonry we have attempted to supply them with library books on that particular subject.

In addition to the Traveling Libraries, a large number of individual books have been loaned for these purposes. Several duplicate volumes of standard works have been procured. One or more copies of each are always out on their mission to make man better, wiser and consequently happier.

Some time ago our M. W. Grand Master, Brother John W. Barry, prepared two lectures, one on the "Story of Old Glory," a history of our flag with special reference to Masonic activities in its design and adoption, and one on "The Pillars," the latter being a piece of Masonic research of unusual scholarly thoroughness. These two lectures proved of such value that sets of lantern slides were made to accompany them. These slides with a copy of the lecture, are now being loaned to such lodges or individuals as may care to use them.

BROTHER BARRY'S LECTURES

The demand for them has been continuous during the year and has extended beyond the confines of our own state. Requests for these lectures have come from the Atlantic and the Pacific, Alaska and from Canada. When these lectures were not in use by our own members we have been glad to supply this demand in other states. We make no charge except the payment of transportation both ways. It is gratifying to know that the lectures are doing a useful work and that the brethren are finding them interesting. The Obelisk lecture has been given in several lodges in and around Washington; D.C., and is now at New York to be given in one of the large lodges of Brooklyn. Reports from the brother who gave the lecture in these lodges indicate that it was very well received and great interest manifested, and from this interest several new members were added to the National Masonic Research Society. "The Story of Old Glory" continues to be the popular lecture and we wish that every lodge in the State could arrange to give it some time during the coming year.

SCHOOLS OF INSTRUCTION

The Grand Lodge Schools of Instruction, especially the general schools, are continually growing in interest each year and this year the attendance and interest shown has been greater than ever. The indefatigable efforts of the Board of Custodians and members to impart instruction in the ritualistic work cannot be too highly commended and it is gratifying to know that the Craft appreciates these efforts and are each year taking an increased interest in such instruction. In these days when so much is said about parrot Masons, we are glad to say that the experience at these schools proves that in this State at least, the term is not applicable to those who are striving to become masters of the ritual so that they can dot all the i's and cross all the t's to become not only word perfect but letter perfect. If the ritual has no meaning for them whence this desire of persevering labor to master its every word to its minutest detail. Men do not spend time and energy to acquire that which has no meaning to them and the schools have demonstrated that those who are most diligent in mastering the letter of the ritual are also most eager to understand its spirit.

The general schools this year were held at Oelwem, Sheldon, Shenandoah, Davenport and Grinnell. Each school lasted three days with ritualistic instruction during the day and actual work in the evening of two of the days. The evening of the second day, however, each school was in charge of the Research Committee and devoted to the explanation of the symbolism and practical application of the ritual which had been studied. Particular attention was paid this year to the work of the Third Degree and able, explanatory lectures were given by Brothers Naboth Osborne, of Burlington, and George Williams of Newton. Brother Osborne addressed the schools at Oelwein and Davenport and Brother Williams at the three other schools. The address at each place was over an hour in length Though it came at the end of a very strenuous day the attention paid throughout the entire lecture was very close and marked, nor did the brethren hasten to leave the hall when the lecture closed. A representative of the Research Committee was present at each school and at the close of the lecture invited questions from the brethren present. The invitation was accepted and all kinds of questions asked, proving beyond questior the deep interest that the brethren are taking in the practical application of the ritual to their every day life.

Mention was made both in the lectures and in the questions and discussions that the principles of Masonry are at stake in the world war in which our country is now

engaged. In being true to our government we are fighting for the protection of the principles of brotherly love, relief and truth which are the very tenets of our professions as Masons. The relations of Masonry to the war, however, will be covered by the report of the Loyalty Committee and need be given only this incidental mention here.

In addition to the lectures given at the Schools of Instruction the lodges themselves have arranged for others to be given in their own community on the same or kindred topics. We do not know how many have been thus given but information has been received of several given by Brothers Robert D. Graham, of Denver, Colo., Robert Tipton, of Williamsburg, Iowa, and Brothers John A. Marquis and Chas. W. Flint, presidents of Coe and Cornell Colleges respectively.

THE NATIONAL MASONIC RESEARCH SOCIETY

Notwithstanding the fact that a large majority of the members of the fraternity find their time largely taken up with war work of various kinds, interest in the work of the National Masonic Research Society continues to grow and the membership to gradually increase. Since our last Annual Communication a number of our sister Grand Jurisdictions have appointed committees on Masonic Research and Education and recommended the adoption of the Society's "Bulletin Course of Masonic Study" in the subordinate lodges of their jurisdictions. Letters recently sent out to all Iowa Masters by Grand Master Barry and your Committee on Masonic Research urging that the lodges of this jurisdiction take up the study plan as part of their monthly meetings for the purpose of educating their members in the meaning of our ceremonies and symbols, have resulted in committees for this purpose being appointed in some forty lodges, in addition to those in which the plan has already been put into effect during the past few months. In response to the call from other states, Brother Haywood attended two meetings and gave an illustration of a Study Club meeting in each. On the evening of January 16th, at St. Paul, the Grand Lodge of Minnesota was turned into a Study Club and as a result the movement was endorsed by the Grand Lodge. In Chicago, April 12th, under the auspices of the Masonic Employment Bureau, a meeting was held at which representatives from a large number of Chicago lodges were present. Brother Schoonover addressed the meeting and then it was turned into a Study Club which lasted for two hours and those present expressed themselves highly pleased with it. The outline followed in these two States was the same as in Iowa and while the ritualistic work of the American lodges, on which the study outline of the Research Society is

founded, differs in many respects from that of foreign countries, yet the fundamentals are the same and the installments in THE BUILDER are being used as the subjects for reading and discussion in the monthly meetings of lodges and Study Clubs in far-off New Zealand, in the West Indies, in the Philippine Islands, and even in England, the home of many lodges of Masonic Research. Our Canadian brethren are not behind their American brothers in Masonic educational work, there having been scores of Canadian lodges that have become interested in the study movement during the past year whose members have affiliated with the National Masonic Research Society.

Many Study Clubs have been formed by our soldier brethren in the cantonments located in different parts of the country, and even among the Masons now at the front in France. In these clubs the Study papers and questions thereon which are appearing in the monthly issues of THE BUILDER are being used as a basis for discussion. Even one of our large battleships has its own Masonic Study Club which meets regularly and is largely and enthusiastically attended by the officers and enlisted men who are members of the Craft.

PAMPHLETS DISTRIBUTED

Brother Haywood has written a book on Masonic Symbolism, which we hope will be soon published. Its purpose is to present the subject in simple language and at the same time adapt it to the Masonic student. As it is especially designed for lodges and Study Clubs, the Committee overruled Bro. Haywood's objection and published two selections from it for distribution to the lodges in pamphlet form. The pamphlet has been widely distributed and favorably commented on.

Inasmuch as the present world war is drawing the people of England, France and America closer together and the Masons of this country are asking themselves why they should not be brothers in Masonry as well as brothers in arms, and some of the Grand Lodges have deemed the subject of sufficient importance to convene in special session to consider it, we thought it a proper subject of Masonic Research for our lodges to consider. We have, therefore, printed and distributed a paper on the subject of Masonic recognition, showing the way in which our brethren "over the seas" are beginning to consider the subject. Whether the views expressed in either of these papers are accepted

or not is of minor importance. If we have awakened thought and aroused discussion which will lead to a better understanding of the subject treated, the work will not have been in vain.

During the coming year we hope to furnish to the lodges three lectures on the Symbolism of the Three Degrees, by Oliver Day Street, of Guntersville, Ala. These lectures have been delivered before the Pythagoras Club of Birmingham, and before various lodges where they have aroused great interest and established their value in throwing more light on our ritualistic work.

THE BUILDER

We cannot close this report without calling attention to THE BUILDER, which is the organ of the Committee. We cannot begin to tell you of the wealth of valuable material to be found in each number of this publication. Its Study Club talks and discussions - its question box - its correspondence department - its fraternal forum - its book reviews - its jurisprudence studies - its papers on symbolism, Masonic Law and Philosophy - its poems, lectures and papers covering every phase of Masonry give it a value far in excess of the small annual membership fee in the National Masonic Research Society.

You say you have no time to read; no time to study; that your life is so full of work to be done, with duties to be attended to that something must be neglected and therefore you cannot take time to read Masonic publications or spend any time in study. Know ye not that time spent in oiling the machine and keeping it in proper condition is not lost time? Did you ever hear of the kingdom that was lost for want of a horseshoe nail ? If you would improve yourself in Masonry, take a little time each day to read some of the good things continually offered in our Masonic papers and magazines. As the time spent by the youth in school is not wasted time so it is true that the odd moments spent by the mature man in thoughtful reading is time well spent.

Let us so plant

"That seeds of truth and love may grow,

And flowers of generous virtue blow.

And sweet it is the growth to trace,

Of worth, of intellect, of grace,

And lead it on from hour to hour,

To ripen into perfect flower."

----o----

Example is the school of mankind, and they will learn at no other. - Burke.

----o----

CORRESPONDENCE CIRCLE BULLETIN -- No. 25

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in

turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly

from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "A REVIEW OF FIRST STEPS"

"Re-view" means to take a view again; it suggests that one may overlook something the first time he looks at a thing: Masonry is so full of truths, as well as truth, that such reviews are always fruitful. Do you keep "reviewing" your own experiences during initiation?

What does "apprentice" mean ? What is the profane world, according to Masonic speech ? Can you think of any other word than "Obedience" which would best sum up the First degree? If so, what? Tell how obedience is needed in learning anything, in entering any sphere of life. Is Obedience the same as blind credulity ? slavery?

II Of what does the candidate divest himself ? Why? What does the divestment symbolize ? What is the real preparation demanded by Masonry? Did you so prepare yourself before seek admission? What is the difference between a "Mason" and a "member" ?

III In what sense is initiation a "new birth" ? How do you enter into any department of life? a business? a profession? Is the newcomer always like a babe in his helplessness and ignorance ? What do the pillars at the door symbolize ? Why ? How would you define Masonry?

IV How do we know that there are Powers more than human ? How can we come into relationship with those Divine Powers? Do you really believe in prayer? What is prayer? Is it asking for things or is it an attempt to get into a right relationship with God? Is prayer for the lodge room only, or for the whole Masonic life ? What does the altar symbolize ? What is the meaning of circumambulation ? Do we practice truth in our every day life ? How ? Why ? Can you give illustrations ? What obstructions did the candidate encounter ? What did they stand for ? How do you get over obstructions in your home life ? your business or professional life ? How does the Masonic manner of getting over them teach you how always to get over them ?

V What does the East mean? What is Masonic light? How is it found? How does a man "approach the east" in getting an education? What is an obligation? What do the

penalties signify? What are the actual penalties for violating Masonic obligations? What does the cable tow stand for? Why is it removed ?

VI What are the Great Lights of Masonry ? The Lesser Lights ? Do you really try to live in those Lights every day? How can we discover what is God's Will ? What are the laws of brotherhood? How do you make yourself known to strange brethren ? What are the uses of signs, etc?

VII What does the apron stand for ? Why is it nobler than any other badge? Do you really believe that service and labor are the noblest of things ? Why does the Northeast Corner signify self-sacrifice? Explain the uses of the Working Tools.

SUPPLEMENTAL REFERENCES

THE BUILDER: Altar, The, May 1918 C. C. B. Approaching the East, April 1918 C. C. B. Apron, The, November 1918 C. C. B. Circumambulation, The Rite of, March 1918 C. C. B. Entrance and Reception, January 1918 C. C. B. Lights, The, September 1918 C. C. B. Northeast Corner, The, December 1918 C. C. B. Obligation, The, June 1918 C. C. B. Prayer, February 1918 C. C. B. Preparation, Physical and Mental, December 1917 C. C. B. Signs, October 1918 C. C. B. Salutation, Rite of, October 1918 C. C. B. Tokens, October 1918 C. C. B. Tools, Working, January 1919 C. C. B. Words, October 1918 C. C. B. Working Tools, January 1919 C. C. B.

FIRST STEPS By Bro. H.L. Haywood, Iowa

PART XII - A REVIEW OF FIRST STEPS

IN OUR previous studies we have traversed those subjects which spring naturally from a study of a Mason's first steps; every lesson has been a more or less detailed analysis of the structure and meaning of each important division of the ritual insofar as a candidate comes to know it at the beginning, and there is now no more to be said about those matters until we have completed the full circle and are ready to reapproach the study of the first steps from a new point of view. It will be well, however, before undertaking our studies of second steps to pause for a telescopic review of the ground hitherto covered lest we forget the fundamental principles of the first steps through too great attention to details; with a summary in our minds we shall be all the better equipped for that which will be hereafter.

In the First degree the candidate is always the Apprentice, that is, the beginner, or learner, the untrained youth (metaphorically, at least) taking his first lessons in the sublime art of life as that art is shadowed forth through our ritual. He has come from the darkness, Masonically speaking, of the profane world; he has humbly requested the privilege of birth into the world of Masonic light. Knowing nothing of that world he has been compelled to trust himself to the hands of trusted guides whom he has, for the most part, followed with implicit obedience; the entire degree, from a certain high standpoint, is nothing other than a lesson to teach him the necessity of thus learning from others. The watchword of the degree may be described as Obedience.

II Before coming into the life Masonic the candidate was made to strip himself of that which indicated his adherence to the non-Masonic life; he was brought into the lodge in a manner designed to teach him one of his first lessons the fundamental democracy of the Order. He was also asked to prepare himself in mind and spirit, and certain questions were asked to make sure that such preparation had been made. Inasmuch as the Craft seeks to make Masons rather than members, great care was taken to see that he was coming with the purpose to take Masonry seriously; to undertake a greater matter with the right motive, that is half the victory of achievement, and all possible means were utilized to see that the Learner came in the right spirit. There was a certain order in this procedure and in all that followed which it is not lawful to divulge but it is possible to recall certain salient features in his initiatory experiences; the reader will reassemble such things according to his memory of his own candidacy.

III The brethren met him at the portals in the persons of their trusted representatives, and through those representatives, assured themselves that he had made application

for admission into the Order in due form; in causing him to seek admission in this due form the lesson was impressed upon him that no man can enter any of the great worlds of life until he is outwardly and inwardly prepared. He was told that Freemasonry is an art of moral and spiritual living taught through symbols and symbolical acts and he was given to understand that he was about to enter a new life and was cautioned to walk circumspectly.

Among all the emblems and furniture of the lodge none are more majestic in appearance or more suggestive of truth than the Two Pillars; these were (or at least should have been) so placed as to symbolize to the candidate that he was coming to a new birth. Certain instruments were used to remind him that the real penalties for the violation of Masonic obligations are felt in the heart and in the conscience.

IV The candidate who ventures upon the path of initiation soon learns that he needs for that Way a strength, a guidance, and a wisdom more than human; at the center of all worthy life stands prayer; of this the altar is the symbol, as it is also the symbol of every one of man's higher relations.

Through an ancient light symbolism he was taught that every true Mason is one who evermore approaches the East where is wisdom, healing and life; but he was at the same time shown that no man can approach that East except he make the attempt in an orderly fashion and according to certain fixed laws. The kingdom of light is not to be entered violently or capriciously; order is Heaven's first law. In the beginning of this, the real Masonic journey, he was taken to the altar where his spirit was linked to the hearts of his new brethren by the mystic ties that cannot be broken except at the peril of all the heart holds dear.

In one of our former studies we paid much attention to the Rite of Circumambulation; through a study of the evolution of that singularly impressive bit of ritual we found that it teaches us the secrets of cooperation; life is harmony with one's self and with one's environment; no man can live alone or die alone; he who does not keep step with the powers of life will fall upon disaster, defeat and death. A man must keep in step with the sun and stars and with all the orderly processes of nature, and with the mighty will of God. Obstructions were met in the candidate's pilgrimage, as they are

met in every one of life's greater journeys, but these, with the help of certain trusted friends, were overcome; questions were more than once propounded which recalled to him that he was entering the Masonic life voluntarily, for Masonry is a mistress who seeks not lip service but the spontaneous love of the heart.

V Man loves to register his new decisions in solemn vow and binding oath; the outward act fixes and confirms the inward will. Through his Masonic vows the candidate was made to feel, by an unforgettable symbolism, that he who sins against light and brotherhood is guilty of a wrong that is hard to forgive and difficult to atone. It was impressed upon him that Masons comprise an elect race, a secret brotherhood, and that all Masonic secrets must be kept inviolate, lest the fraternity be disrupted and the Order profaned. These lessons learned, he was permitted to walk without leading strings; he was also permitted more freedom to use his own eyes.

VI There was revealed to him that which is the light whereby Masons are guided; there was the Will of God, as symbolized by the Holy Bible; the laws of human fellowship, as symbolized by the square and compasses; and through the strange symbolism bodied forth by the three Lesser Lights he was taught the necessary lesson of Balance; Masonry is a great moral system and he who would live it must keep each his part in proper order and due proportion.

Masons live in all parts of the world; there is no telling where a man may go or when he may need to make himself known to his brethren; the candidate, in what manner we will all remember, was furnished with certain means of recognition. So equipped he was entitled to be known as a brother, and in the ceremony he was introduced to certain officers of the lodge as such. The Masonic officer, like everything connected with the lodge, is not only a fact but a symbol; he stands for the laws which every Mason must observe; the democracy of the Fraternity is not a Bolshevist anarchy but freedom it the bonds of law.

VII The profane world from which he came set great store by its badges of distinction, most of which had stood for some arbitrary or worthless distinction; he had abandoned all such badges but he was then given another badge which is of far more worth than Star and Garter: profane badges usually have an aristocratic significance

and lead a man to despise labor and the humble life; the Masonic badge given him was one that reminded him that service is the only nobility and that only he who labors in behalf of all belongs to true knighthood.

It was not sufficient that he learn these lessons of democracy and service; he must be taught that it is always necessary for a true Mason to be wilting to sacrifice himself, even to the uttermost; accordingly he was taken to that place in the lodge room which symbolizes the giving of one's self; such a man is the real cornerstone of the Order and he was made to know that such he must be.- At the same time. lest he construe this as a degradation of his manhood, he was taught that unadorned human nature is the stuff whereof Masonry builds her temple.

All this was preliminary; it prepared him in mind and body to fulfill his functions as a Mason tried and true; after such a preparation his labors were to commence. In order to do this he was given his Apprentice equipment of Working Tools, one of which was to be used for knocking off the rough corners of his character, the other of which taught him the need of measure in all things. Being an ashlar, a building stone, he must make himself symmetrical in order that the master builders might fit him into his place in the temple. Thus equipped and taught he was ready for initiation into the Fellow Craft degree.

Have you ever, brethren, found anything more true, wise, and beautiful than all this? Masonry is indeed the sublime art, the spiritual science, the way of life: he who would truly walk in its paths and follow its guidance would learn what life really is, to what divine issues life may ascend. But the First degree is, after all, only preparatory; for the candidate, and for us who study his experience, the best is yet to be!

----o----

THE MOUNTAIN ALTAR

BY BRO LEWIS A. McCONNELL, COLORADO

In isolated regions where

Life's burden I with patience bear

While oft depressed with anxious care

Though skies are bright and blue,

Where mountains gleam with sunshine bright

And heavens are decked with stars at night,

The fleeting dreams of fancy's flight

My leisure hours creep through.

My spirit gropes in fervent quest

Of mystic sweets, so oft impressed

Upon my heart e'er coming west

Where they are sparsely spread.

Yet, in the desert oft abound

The rarest flowers with charms profound

To cheer environments around

And subtle fragrance spread.

Across the mountain's brow at morn

I view the growing lustre born

Where steepled crags, of verdure shorn,

Through centuries were reared;

And as the floods of sunlight gild

Each pinnacle, my heart is thrilled

With rapturous awe, by these instilled

And sentiment endeared.

The mystic wisdom of the past

Breaks in upon my soul at last

As glowing lights their beauties cast

Where melancholy reigned,

Revealing scenes of beauty rare

Whose rniracles, God's truths declare

O'er all His footstool everywhere

In vividness explained.

Oft have I at the altar knelt

And every inspiration felt

While yet each moral impulse dealt

With mystic visions bright

And now once more, with outstretched hands

On mountain's brow the Master stands

And once again gives His commands,

"Let there be light!"

It beams my being penetrate

While influences concentrate

Within my soul, and thus create

Of mystic wisdom's lore

The fund of sweets for which I sought

In earnest plea with fancy fraught

Enriched with beauty every thought

From heavents richest store.

----o----

SEA AND FIELD CLUB, NEW YORK CITY

BY BRO. WM. C. PRIME, NEW YORK

THE RECONVENED 136th Annual Communication of the Grand Lodge of New York is memorable, not only because of the fact that it marked the first definite step by Freemasonry in the United States of America to provide for war service and the inevitable consequences of war, so far as the Craft might be concerned therewith, but also because though the general thought of the legislation enacted at that session was for the future and the protection and relief of consequences of the war after it should be over, the enlightened Grand Master of New York foresaw the high desirability of ministering to Freemasons engaged in the service, while the war was on, both at home and abroad.

Just as the government plans for creating and equipping an army and providing munitions, food, aircraft and other incidence of warfare required study, formulation and development, as well as funds, so the action of Free Masons in connection with a practical service to soldiers and sailors enlisted in the great cause required thought in planning and providing, and time for development.

The winter of 1917-1918 found at Camp Merritt, New Jersey, a Y.M.C.A. Secretary hailing from a Montana lodge, who had found his Masonic identity and connection of great service in reaching the heart of the down-cast, lonely and homesick Masons among the troops gathered there at an embarkation Camp for speedy departure overseas, knowledge of which led New York to keenly aspire to serve. It could not serve without its own territorial borders. Camp Mills, the only embarkation Camp provided within its borders, was not then in operation. Other Camps and Cantonments were amply provided, apparently, with every agency for the men's comfort that could reasonably be afforded within the limits of the government's rule regulating fraternal activities at such places.

In the course of a comparatively short time, however, it became apparent that there was need of an adequate and well-equipped rest place within the City of New York itself, at a central point, where men could gather at convenience, read and write, lounge, play cards and otherwise recreate.

In the autumn of 1918, the War Relief Administration, authorized by the Grand Lodge of New York at its Annual Communication in May, 1918, undertook to utilize for this purpose, three stores on the ground floor of the Masonic Hall, corner of West 23rd Street and 6th Avenue, in New York City, a location as central as could be found. The stores are contiguous, being separated only by partition walls, and are approximately 75 feet deep by 20 feet wide, facing south on the north side of 23rd Street. These stores were thrown into one commodious apartment, though kept separate, the method being by cutting through each partition a large passageway. They were redecorated in a soft buff, the floors finished and covered with grass rugs. They were furnished with mission furniture, appropriately planned and designed; tables for magazines and newspapers; writing desks, equipped with writing materials; a piano; a Victrola, and other appurtenances of a well-appointed lounging place for a normal man.

In the basement of the same building and reached by a flight of stairs from the corridor, affording entrance to the reading and lounging rooms, is a large room 73 by 43 feet, with a high ceiling, which was used as a banquet room by the several lodges occupying the building. It seemed reasonable to divert this also for the present uses of the men in the service. It has also been decorated and made cozy and attractive, amply provided with electric lights and furnished with billiard and pool tables, and a shuffle board. Adjoining it were quarters which were available for baths and lockers. They have been plumbed with modern sanitary plumbing, equipped with five enamel tubs and fine shower baths, furnished with hot and cold water, and dressing rooms adjoining. Towels and other necessary appurtenances of such service are provided, and the whole denominated Sea and Field Club, devoted to use of men in the Country's service, soldiers and sailors, Masons and nonMasons alike, without money and without price. The name of the Club with an appropriate emblem of crossed rifles over an anchor, is painted upon the windows of the Club rooms with the legend that it is maintained for the free use of soldiers and sailors by the Grand Lodge F. and A. M., of New York.

To make the service more extensive and promote the use of the quarters thus provided, the club has allied itself with the War Camp Community Service, whose emblem also decorates the windows in front of the Club, and the literature of that organization advertises and approves its facilities. In fact, it has been said by those who ought to know, that the equipment and facilities of Sea and Field Club are more extensive and perfect than of any other similar agency for the men in the City of New York.

This enterprise is maintained by the War Relief Administration of the Grand Lodge of New York. Since it was opened, it has enjoyed a very extensive patronage. The average use of the baths daily has been well over 100 and it is probably not without interest that the first man to bathe so appreciated the treat that he left the room as he found it, the tub rinsed clean and dried and the floor mopped and dried, the soiled towels carefully laid aside.

Apart from the satisfaction which the projectors and managers of the enterprise have derived from realizing the pleasure of a good work well done and unused quarters devoted to a useful purpose, their ocassional opportunity to note the exclamations of pleasure and appreciation by the men using the bathing facilities, who had not, in some cases, had a chance at a tub for weeks, has been an extreme joy. Some of their talk

would make real comedy, especially the utterances of the chaps waiting for the men ahead to clean up and clear out.

The housing of men in uniform over night has been a perplexing problem for many months, and the War Camp Community Service has been very active in their behalf, providing much accommodation, but all too insufficient. None of their services of this character is gratuitous.

However, the War Relief Administration, in addition to the Sea and Field Club, has taken over the Shelter at 215 West 21st Street, previously operated by the local Board of Relief, a commodious building with sixty beds available for men in uniform on the same basis as the service of Sea and Field Club and maintained in connection therewith. This accommodation is also gratuitous.

The average attendance at the Club room is over 250 daily. The rooms are open from eight o'clock in the morning to midnight. The enterprise has amply justified itself and the considerable expense which was involved in its establishment. It contributes in no small way to affording the men healthy surroundings and defending them from the pitfalls of a great City.

----o----

BURIED

Buried in the rough sands of the sea,

Buried at the low water mark,

Where the tide ebbs and flows, you see

Far across the bar in the dark.

Buried is the secret - mark you well,

A silent tongue that never will reveal

A mystery no human tongue can tell,

Is buried where the ocean waves conceal.

- O. B. Slane. Illinois.

----o----

THE TRIANGLE

BY BRO. HAROLD A. KINGSBURY, MASSACHUSETTS

WHILE the Triangle is seldom directly called to the Mason's attention there are but few of the symbols used in Masonry which are so frequently placed before the Craftsman for him to recognize and to contemplate if he but will. The presentations of this symbol are, however, generally unemphasized and more or less veiled because that is the way of Masonry with respect to its first-rate symbols, i.e., the Cube, Point within the Circle, Square, Apron, etc., as distinguished from its second-rate symbols, the Beehive, Ark and Anchor, etc. And these repeated and partially concealed presentations are made with the design that the Mason will have aroused in him a Spirit of Inquiry and, so, will turn his attention to the symbol and, by his Masonic Craftsmanship, bring himself to a knowledge of its history and to an understanding of its symbolic significance.

The Triangle appears in Masonry in two forms, the Right Triangle, i.e., that Triangle which has one of its angles a right angle, ninety degrees, or the one-fourth part of a Circle, and the Equilateral Triangle, i.e., that Triangle which has all its sides equal,

each to the other, and, of course, has each of its angles equal to sixty degrees. Although these two Triangles have, symbolically and historically, certain features in common, for example, both were used as symbols by the Egyptians and both present the significant number Three, yet their symbolic suggestions are in many respects so different that they may, not improperly, be considered as distinct symbols.

THE RIGHT TRIANGLE

Of all the references to this Symbol this is obviously not the place to speak, but any Mason can profitably occupy himself in discovering them. A few examples of the exoteric presentations and references to it are: the Forty-Seventh Problem of Euclid; the Square of the Square and Compass, which Square, when a third, and completing side is supplied, presents the Right Triangle; the stations of the Three Principal Officers of the Lodge, together with the Altar, which define two Right Triangles; and the Altar together with the Three Lesser Lights, which, when those Lights are placed, as in some jurisdictions, at the stations of the Three Principal Officers, rather than, as in other jurisdictions, about the Altar, mark out two Right Triangles. Various other examples could be cited, as there are many, but to do so would but defeat one of the principles of Masonry the Mason must learn of Masonry by his own effort.

The Right Triangle is to the Mason, as it was to the ancient Egyptians, the symbol of Universal Nature. The Egyptians, long prior to Pythagoras, the statement in the Monitor notwithsanding, knew of this symbol and of those peculiar properties set forth in the statement of the Forty-Seventh Problem, "In any right triangle the square (A in the figure) of the side (hypotenuse) opposite the right angle is equal to the sum of the square (B and C) of the sides (legs) making the right angle." And the Egyptians, making use of these properties for purposes of symbolism, considered one leg as symbolizing Osiris, the Male, considered the other leg as symbolizing Isis, the Female, and considered the hypotenuse as symbolizing Horus, the Son and product of Isis and Osiris. Thus, plainly, the Right Triangle presents to the Mason, for his most earnest and devout consideration, God's Great Handiwork Universal Nature.

Moreover, this symbol, in calling attention to Osiris and Isis, points out to the Mason the probable Raurea of an important Legend and teaches him that that Legend is but

another and, so far as the specific character of its incidents are concerned, relatively "up to date" version of a world-old legend told and retold to us, as to the ancient Egyptians, by the rising, sinking, and rerising Sun and by the Procession of the Seasons.

Again, the Right Triangle, in calling attention to the Forty- Seventh Problem and, more particularly, to the graphical representation of that Problem (as in the figure), brings up for contemplation one of the oldest and most widespread symbols in the world the Swastika (heavy lines in the figure). Here, then, is presented to the Mason a symbol in the study of whose history he can profitably spend many hours, learning of its occurrence in Egypt, Persia, China, Japan, India, Europe and America; of the Burial Mound at Baharahat, India, dating from the third century B.C. and having its surrounding wall in the form of an immense swastika over one hundred feet in diameter; of the swastika's proud position as "that ancient Aryan symbol which was probably the first to be made with a definite intention and a consecutive meaning" (Enc. Brit. 4 641a), etc., etc.

THE EQUILATERAL TRIANGLE

This symbol, while perhaps more emphatically presented to the Royal Arch Mason than to the Master Mason is, nevertheless, a possession of the Master Mason and one that, however unobtrusive the references to it may be, is by no means absent from the Master's Lodge. Exoterically the Equilateral Triangle is presented by the Compass of the Square and Compass as, when that symbol is opened to the extent of sixty degrees (as it should be) and a third, and connecting, side, connecting the ends of the legs, is supplied, we have presented the Equilateral Triangle. Again, when the Three Lesser Lights are placed about the Altar they define the Equilateral Triangle.

From time immemorial the Equilateral Triangle has been preeminently the symbol for Deity. For the Triangle is the primary figure from which all others are built up and the Equilateral Triangle, being wholly symmetrical, is the one perfect Triangle and thus clearly becomes the symbol for that Perfect Being in which all things find their beginning This Symbol is so completely appropriated to the purpose of a symbol for

Deity and Perfection that to here treat of its various other, and decidedly minor, symbolic significances would but obscure its pre-eminent symbolic meaning.

In conclusion, then, the Triangle, in the two forms here discussed, teaches the Mason that far more lies in Masonic symbolism and in Masonic instruction than appears upon the surface; causes him to contemplate Universal Nature; points out the probable source of an important symbolic Legend; draws his attention to what is probably, the world's oldest symbol, and fixes his attention upon Deity and Perfection. Is not the study of Masonic symbolism worth the while?

----o----

THE CRAFT IN ENGLAND IN 1918

BY BRO. DUDLEY WRIGHT, ASSISTANT EDITOR "THE FREEMASON." LONDON. ENGLAND

IT IS with great interest, satisfaction, and gratitude that a review can be taken of the progress made by the Craft in England in the year 1918, conjointly with a summary of the progress made in the three preceding years. The review serves to show how slight was the foundation for the fears expressed by some on the outbreak of the war in 1914 that all Masonic activity was doomed and that expression should be given to that fear by closing down all lodges for the period of the war and shutting the door against any who might present themselves for admission into the Order. Freemasonry in England, as, indeed, in all countries was never so strong as it is to-day and its progress during the past four years has been by leaps and bounds, and this notwithstanding the stringent care exercised by the various constituent lodges, in accordance with the regulations issued by the United Grand Lodge of England, in admitting applicants for initiation. Applications for charters for new lodges have been most carefully scrutinised and none has been granted except for special and urgent reasons. Thus the number of new lodges for which warrants were issued fell from sixty-eight in 1913 to thirty-two in 1914 with a further drop to twenty-one in 1915. In 1916 there was a slight increase but only twenty-four applications were granted. The year 1917 witnessed an advance to forty, but during the past year, notwithstanding the strict scrutiny of applications, no fewer

than seventy-four new lodges were founded and warranted, nearly of which have come actually into being. There have been various contributory causes to this increase, not the least of which has been the known interest in the well-being of the Craft, practically demonstrated on many occasions, by the M.W. Grand Master, H.R.H. the Duke of Connaught. The continued absence of the Pro Grand Master, Bro. Lord Ampthill, has been felt, but its effect has been reduced to a minimum by the intense activity, despite his great age, his numerous county official engagements, and his sad domestic bereavements of the beloved and revered Deputy Grand Master, Bro. the Right Hon. T. F. Halsey. But above and beyond these reasons, in my opinion, lies the fact that men generally are beginning to realize that the Craft of Freemasonry stands for the highest and the noblest man can believe in and practice.

Perhaps, however, at any rate to the outsider, the most striking illustration of Masonic activity has been in the magnificent results during the past year, in particular, of the three great Masonic festivals of the Institutions for Boys, Girls, and aged Freemasons and their widows. In the aggregate these three Festivals realised well over 200,000 pounds, the sum which the late Grand Secretary, Bro. Sir Edward Letchworth, once estimated as the total amount contributed to Masonic Benevolence annually throughout the country, and in this sum he included the contributions to the various Provincial Funds, of which at least one is attached to each of the forty-six Provinces - in some instances there are two or three Provincial Benevolent Funds. Now, that amount has to be set down as the sum contributed during the past year to the three Institutions apart from the donations to the Fremasons War Hospital, the Provincial Funds, and the Mark Benevolent Fund. In this last instance, also, a record was achieved during the year on the occasion of the Jubilee Festival when the result was announced at 10,000 pounds.

Not only in the direction of the formation of new lodges has the strictest care been exercised but with respect to the admission of new candidates Grand Lodge has deemed it wise to formulate new and more stringent rules, which have been welcomed on all sides by the members of the Craft generally. Other proposals brought forward by the Board of General Purposes for the betterment of the Craft, though meeting at first with local opposition have, after explanation, been heartily agreed to as devised in its best interests. To the President of that Board, Bro. Sir Alfred Robbins, whose disinterested and arduous labours on behalf of Freemasonry many deserved tributes have been paid, was also due the admirable suggestion for the formation of a League of Masons, of which, doubtless, more of a practical character will be heard during the coming year. The year 1919 will also doubtless see the erection of the proposed Memorial to the late Grand Secretary, Bro. Sir Edward Letchworth.

But if the gains have been great, the losses have been many - losses in personnel and not in stability, and sadness must come over the perusal of the long list of active workers, who during the past year have gone to join the Grand Lodge Above. Three Provincial Grand Masters are among the number, all of whom proved by their deeds that they had the interests of the Craft at heart - Bros. Hamon le Strange (Norfolk); General Sir William Campbell (Worcestershire); and now, as the sands of the year were running out, Lord Barnard (Durham). There should also be included the name of Bro. the Duke of Northumberland, Past Provincial Grand Master of Northumberland. Four District Grand Masters joined the great rnajority: Bros. T. Sherlock Graham (Otago, New Zealand); Sir Henry A. Blake (Ceylon); Admiral Sir Hastings Markham (Past of Malta); and John Locke (Past of Barbados). It is, however, when we come to domestic Masonic life in England that the losses are felt more severely, and no reminder is needed to recall the loss which has been sustained by the withdrawal on the call of the angel Azrael of several prominent Brethren whose soul aim seemed to be the betterment of the Craft, men well known in London and the Provinces, and whose names were also renowned in other circles. But though losses are, and should be, regretted, the sense of loss is lessened by the appropriateness and popularity of the appointments made in filling the official vacancies which have thus occurred, and no appointments could be more popular than those of Bros. Col. W. F. Wyley, to fill the principal Masonic vacancy in Warwickshire; Sir William P. Raynor to the like position in West Yorkshire; Lord St. Levan in Cornwall, and General Sir Francis Davies to a like position in Worcestershire, as well as the appointment of the Rev. Canon Barnard to the post of Grand Superintendent of Royal Arch Masons of Warwickshire. The same remark applies to the appointment of Bro. G.H. Redwood as Deputy Provincial Grand Master of Surrey in place of the late Bro. J. D. Langton and that of Bro. Richard Gill as Deputy Provincial Grand Master of West Yorkshire, who fills the Masonic vacancy caused by the promotion of Bro. Sir William Raynor. Last, but by no means least, the election of Bro. Percy G. Mallory, Past Assistant Grand Director of Ceremonies, as Secretary of the Royal Masonic Institution for Boys, was hailed with satisfaction by the members of the Craft generally and the supporters of the Institution in particular.

Will a complete Roll of Honour be compiled during the coming year? It will be a record of which no organization need be ashamed and at present the lists published in the Masonic Year Book are detached and incomplete. There is another point out of many on which the Craft in England can congratulate itself. There have been many Masonic occupants of the Metropolitan civic chair and it is no disparagement to them to say that the present Lord Mayor of London, Bro. Sir Horace Brooks Marshall, Past Grand

Treasurer, is renowned throughout the country for his benefactions to charity generally, his personal efforts on behalf of the poor and distressed and the "Brethren of the Mystic Tie" for his consistent and persistent Masonic endeavour right from the day of his initiation into the Craft, and particularly for his arduous labours in connection with the Freemasons War Hospital, of which he is the Treasurer.

----o----

THE TRESTLE BOARD DESIGN

BY BRO. L. B. MITCHELL, MICHIGAN

What's the design, my brother, pray?

Upon the Trestle Board today?

Your Temple building has begun

And each day's work from sun to sun

Should show in its design the plan

That means the building of a man, -

The building that interprets fine

The ideal Trestle Board design.

The Temple building you essay

Should grow in beauty by the way

E'en though it be a rugged road

And your's to bear a heavy load.

But whereso'er the way may lead

Or whatso'er may be your need,

The heart must everything refine

That's in the Trestle Board design.

And while there's none can build for you

It compensatingly is true

That none can your soul work destroy

Or take from it its keener joy.

And if its plan be bold and clear

As in the light it may appear,

Yet others may the soul divine

That's in your Trestle Board design.

And in the Temple building plan

That Masonry unfolds to man

The Truth, as it is understood, -

Real Service and true Brotherhood, -

With Character is what supplies

The best that is beneath the skies.

And this will serve you to refine

The better Trestle Board design.

And there is in the mystic Art
So much that centers in the heart, -
So much that leads your loves away
To social cheer and rest and play
And yet, that traces in its plan
The larger way to build a man, -
That helps you so much to refine
Your special Trestle Board Design.

And now my brother, tell me, pray,
What is your thought of Masonry
As helping you to find the best
And leaving to your heart the rest
While ever pleading that you be
From every moral blemish free?
O, what can hold more that's sublime
Than this, your Trestle Board design?

----o----

Equality is the life of conversation; and he is as much out who assumes to himself any part above another, as he who considers himself below the rest of the society. - Steele.

----o----

PROGRESS IN PALESTINE

AS THE traditional land of its origin and as the scene of its oldest legends Masonry and its adherents must always maintain an interest, real even if sentimental, in Palestine. More than most outsiders, therefore, Masons will watch with keen attention the developments in that historic land in the brief time since it was freed from the blighting and ruinous rule of the Turk.

Upon the recovery of Jerusalem in December, 1917, the writer had occasion (1) to call attention to the significance of that event from the standpoint of internationalism and interreligious rapprochement and, having thus entered upon the study of the subject he has naturally been interested in following it and especially in observing how events have shaped themselves there in various fields of activity.

1. Military. General Allenby may fairly claim the title of the modern Joshua, if not that of the modern David, for he literally "smote the Philistines, hip and thigh." It is highly fitting that the Jewish community of Jerusalem should have presented him, at the hands of Dr. Chaim Weitzman, the foremost living Zionist, with a scroll of Torah the Sacred Law and that a Maccabean guard of honor should have attended the ceremony. In that land of many battles General Allenby fought and won perhaps the most remarkable of all. Not only Palestine "from Dan to Beersheba" but all of Syria was freed from the Turks let us hope forever and the way was thus opened to relieve prostrate Armenia as well as Mesopotamia and to end that disgraceful anachronism the Turkish Empire.

Not the least interesting feature of the accounts which have filtered in from the scene of those great victories is the mention, in the despatches of September 24, of the Jewish legion. One regiment of this was recruited in London and another in New York, whence it sailed only last February, and it is gratifying to find this new force so soon giving a good account of its presence. Coupled with General Pershing's call for twenty-five more Jewish Chaplains it becomes evident that the new Zionist need not lack the nucleus of an army.

Hardly less interesting was the reference in the same despatches to the service of the Druses that strange race and sect whose cult affords so much of interest for Masons, especially those of the Scottish Rite (2) - who fought with the army of the King of Hedjaz against the Turks in 'the land of Moab" east of Jordan.

2. Industrial. The Jewish colonies which flourished in Palestine before the war were among the chief sufferers from Turkish ferocity and one of the principal tasks of the deliverers has been to repatriate the colonists and help them to restore their too often devastated homes. The extension of this work so well begun has occupied the attention of various agencies.

The British army has helped the colonists with the loan of draft animals. Other animals and supplies have been brought in by railway from Egypt, which, though built originally as a military line, is proving of permanent and increasing value to the country.

The Palestine Fund Restoration Commission of America has been most effective and is giving special attention to water-supply and the modernization of Jerusalem. Anronsohn, the Jewish agricultural expert, refused a tempting offer from America in order to devote his whole time to the development of Palestinian agriculture.

Early in the summer, announcement was made from Petrograd of Zionist industrial activity among Russian Jews the expansion of the Haboneh (Builder) Company, the organization of a Zionist emigration society at Moscow with a capital of rbls.

10,000,000; the formation of a steamship company for service between Odessa and Palestine with a capital of rbls. 5,000,000; a Palestine Oil Company and a modern hotel company for Palestine each with a capital of rbls. 3,000,000; and a Palestine agricultural bank at Petrograd with a capital of rbls. 25,000,000. These are some of the forces which are again to make the weary land, whose once productive soil has lain fallow for two milleniums, rejoice and blossom as the rose.

3. Educational. The Zionist program includes the revival of ancient Hebrew culture including the language. And this is being adapted to modern needs. A great Hebrew scholar has been at work for some time on a new Hebrew dictionary which is to contain not only the classical vocabulary but the additional terms needed in modern life.

Moreover a new Hebrew-English and English-Hebrew lexicon has been prepared and, in order to facilitate communication between resident Jews and the British army of occupation, is being printed in serial form as a supplement to the Palestine News whose editors are supervising the enterprise.

Another project is the

"scheme of 'The City of the Book,' adjacent to the site reserved for the university settlement. The idea is to concentrate there gradually the Hebrew book printing industry so as to supply the whole of the Diaspora from Jerusalem with Jewish literature, sacred and profane. Before the war the number of Talmudic, Rabbinic, and prayer-books sold in different countries amounted to millions yearly. Warsaw and Vilna were the principal centres of publication, but the war seems to have destroyed them and Jerusalem could gather and utilize what remains of the skilled labour. Adding the 'profane,' and especially educational Hebrew literature, of which the demand is increasing daily throughout the world, a flourishing industry could be created, giving sustenance to many thousands of families, and strengthening the position of Jerusalem as a leading force in all branches of the Jewish revival all the world over." (3)

Jewish elementary schools in Palestine had been brought to an advanced state long before the war. A college had been established at Jaffa and the beginnings made of a technical school at Haifa, all of which prepared the way for the crowning event of the year in Palestine, the foundation of the new Hebrew University. A commanding site for it, on the Mount of Olives, overlooking Jerusalem on the west and the Jordan Valley on the east, was chosen months ago. There on April 11, amid the applause of an audience of six thousand, Dr. Weitzman declared that a new moral force would go forth from that site for the uplift of the whole Jewish people. The foundation stone was laid on July 24, curiously enough the tenth anniversary of the Turkish Revolution and later came the announcement that Henri Bergson, the greatest of French, and perhaps of all living philosophers, had accepted a place in the faculty of the new institution.

4. Political. Mr. Balfour's declaration of Nov. 2, last, in favor of "a national home for the Jewish people in Palestine" was indorsed by the King of Greece on Feb. 7, 1918, by the French government on Feb. 12, by the Italian on Feb. 25 and more recently by the governments of Holland, Serbia, Siam and the all-Russian government at Omsk, while President Wilson has added his great influence by expressing his unqualified approval.

Shortly after its declaration the British government authorized the despatch to Palestine of a Jewish Administrative Commission and this, headed by Dr. Weitzman, arrived in Jerusalem on April 10 and was welcomed by representatives not only of all three of the great monotheistic religions but of several branches of each. Since then this commission has been at work in laying the foundation of the new government. Dr. Weitzman returned to London on October 9, expressing satisfaction at the results of his mission and speaking hopefully of the future of Palestine.

As recited in one of their publications, (4)

"the Zionists are resolved that the constitution of the

state they are building shall contain not only all that is best in the fundamental law of the most enlightened countries of the world, but something even beyond that. The aspiration of the Zionists is to establish a model state in which the conflict of the classes, the eternal warfare between capital and labor, will have no place. There must be no room in Jewish Palestine, they are determined, for exploitation for private gain, and the amassing plutocratic millions will be impossible. Their high aim is a state that will exemplify the highest ideals of democracy."

It is a mark of the practical sagacity of those who are undertaking this interesting task that they have turned their attention first to public health and sanitation. Disease has already been reduced and special care is given to child welfare.

Another vital subject to receive attention is the administration of justice. The old, corrupt, inefficient and dilatory Turkish Courts have, of course, been superseded. But the administrators have not made the mistake of uprooting suddenly the Mohammedan law which has now prevailed in Palestine for so many centuries. This has been retained for the present and an English Jew, recently stationed in Cairo in the judicial service of the British government, and therefore familiar with Arabic and Muslim law, has been transferred to Jerusalem and placed at the head of the new judicial system. In time we may perhaps realize a parallel to the Philippine situation with the old law administered in part by American judges and with a gradual introduction of reforms in the subject matter.

Such then are the first steps in the Redemption of Palestine. As for the future and as regards the larger aspects of the question I only wish that all might read a stimulating book which has recently appeared under the title of "The World Significance of a Jewish State." (5) For its main thesis is one which is bound to challenge our profound attention, viz. "the possibilities for political good in an independent Jewish Palestine mediating between an insistent East and a war tired Europe."

It was most fitting for Zionists to observe the anniversary of Britain's declaration. In the years to come that announcement seems destined to mean as much for the Jews throughout the world as the Declaration of Independence has for the Americans. Both days are likely to be "writ large" in the annals of human progress and as the Peace

Conference proceeds to grapple with its gigantic program it will find no feature more interesting than that of carrying out this promise to the Jewish people and thus insuring continued progress in Palestine.

(1) "Jerusalem Delivered," THE BUILDER, IV, 301.

(2) See The Far Eastern Freemason, III, 335-338.

(3) London "Times."

(4) Special Bulletin No. 141 of that Provisional Executive Committee for General Zionist Affairs.

(5) By A. A. Berle; reviewed in The Nation, Vol. 107, p. 104.

----o----

THE BUILDER TRUE

BY BRO. LAWRENCE N. GREENLEAF, P.G.M., COLORADO

The builder true is he who seeks the universal good,

To whom life's purpose and its goal is human brotherhood.

The helping hand, the loving heart, the faith 'tis God doth plan,

These are the tools wherewith to build earth's paradise for man.

So slow the work, 'tis scarce perceived, as nations wax and wane,

While man still fights his brother man and hate holds wide domain.

We oft lose heart and sadly say, these evils needs must be,

What hope is there for brotherhood with frail humanity.

Forgetful, ah! forgetful we, amid our doubts and fears,

How in God's mighty universe even time as naught appears.

Ten million years a ray of light is speeding on its way,

A thousand years in His calm sight are but as yesterday.

O thought sublime which soars beyond the bounds of time or space,

Hushed are our dark forebodings of a retrograding race.

With hope refreshed, with mind elate, with broader vision see

The long, long way which marks the course of human destiny.

What broods of passion and of hate have met with overthrow,

What horrors have been left behind, what centuries of woe,

What forces of stern nature curbed, subjective to man's will,

What stores of wisdom have accrued, what handicrafts, what skill

But grander than achievements all in learning, science and art,

The glories of self-sacrifice, the promptings of the heart.

'Tis these through all the ages past reflect the light divine,

The conquests of the world forgot, love's deeds still brighter shine.

----o----

EDITORIAL

BRITAIN AND AMERICA: THE GREAT FRIENDSHIP

NEXT to the victory of right over might and the overthrow of enthroned iniquity, we have nothing for which to be more grateful than the reunion of our English-speaking race. Perhaps, in the future, the historian will reckon this new friendship of Britain and America as the outstanding fact in connection with the world-war. Certainly it is the most hopeful asset left to our humanity as it turns from the terrible business of destruction to the rebuilding of a devasted world. We stand at a grave and critical hour - how critical, none of us alive will ever realize. The words of John Galsworthy are none too strong:

"For the advance of civilization the solidarity of the English-speaking races is vital. Without it there is no bottom on which to build. He who ever gives a thought to the life of man at large, to his miseries, and disappointments, to the waste and cruelty of existence, will remember that if American or Briton fail himself, or fail the other, there can be but for both, and for all other peoples, a hideous slip, a swift and fearful fall into an abyss, whence all shall have to be begun over again. We shall not fail - neither ourselves nor each other. Our comradeship will endure."

Indeed, yes. Britain and America have got to stand together, not in aggressive and jealous policies, but for the common welfare of humanity. No petty matters, no differences of manner, no divergences of material interest must mar a fellowship upon which the very existence of civilization depends. If we who are kinsmen both in blood and ideal quarrel and become disunited, our civilization will split and go to ruin. By the same token, if we fail to pool our thought and hopes, and refuse to keep the welfare of mankind in view, the future will be haunted by insecurity, as the past has been.

It is an occasion not for boasting, but for grave thought, that we are made the custodians of civilization; and our confidence must be not in formal bonds, but in our spiritual affinities and our common lovalty to the democratic ideal. There is no way out of the old welter of rivalries, chicanery and strife, except to make the world democratic, and then by education to remove the weakness and shams of democracy. Our history, our geographical positions, our temperaments, and still more our ideals, make us the trustees of mankind, and what we do will decide whether the civilization built up since

the fall of Rome is to break up and fall to pieces, or, unified, move forward to a new day.

If there should be no League of Nations following the war, what then? This, at least; upon the united shoulders of Britain and America, by the providence of God, henceforth and forever, so far as we can see, the peace of the world will rest. We did not seek this responsibility of guardianship of the main line of human development; nor can we evade it. Our genius of private liberty and public order at home, of honor and fair-dealing and friendliness abroad, our ideal of a Commonwealth, of the service of man to his neighbor, near and far, require of us a leadership of service in the reorganization of the world. Our common and great Freemasonry demands it.

There may be, there surely should be, a League of Nations following the war. Never again must we allow history to drift to and fro, as hitherto. It will not be enough to hold a Peace Conference, sign a treaty, and then each go his way to intrigue against the other. No; we must lay hold of history with a common purpose and shape it after a new pattern, adding to Divine Providence a sagacious, disinterested and forward-looking Human Providence. So, and only so, can we transform a temporary military association into a permanent League of Security, and insure those yet unborn against another such a disaster.

The old nationalisms have broken down - our paths have led us slowly out of isolation into the larger life of the world. Indeed, the ideal of nationality as we know it is a modern idea, born of the ambitions of the Napoleonic era, fashioned to sanctify political greed and hallow military conquest. It must be transformed and made to yield to the spirit of service. In letters of fire it is being written before us that the hope of the world lies in the spiritual guide, which can take from nationality its exclusiveness and dedicate it to higher ends. Hitherto, no matter what the private life of men of state may have been, selfishness has been the first law of statesmanship. Surely the tragedy of the war has prepared us for a new vision, a new consecration, and a new renunciation.

For, renunciation, in some degree there must be, else it is idle to talk of a League of Nations. Nations must renounce, as individuals have been compelled to do. Otherwise the old anarchy will go on indefinitely, one war following another forever. Unless we

are ready for some great brotherly feat of world service, putting the welfare of the race above any interest of our own, we have not learned the lesson of the war. Let us pray that in this Britain and America will lead the way, and that the Eternal Creative Goodwill will find in our reunited race an instrument He can use for the redemption of the world from cruelty and brutality.

Here is the great opportunity of Freemasonry, by its spirit universal, by its genius brotherly and unsectarian. But a united world requires a united Freemasonry. There are things that Masonry cannot do, influences it cannot wield, voices it cannot utter, moral demands it cannot make, services it cannot render, because it is divided. Therefore, if we would really influence the new world into which we are entering, we must draw together, lay aside old technicalities, and realize our true character as an international fellowship, at once intelligent and free. Here, again, Britain and America must lead the way, holding out hands of good will to their brethren of the Craft everywhere. Joseph Fort Newton.

----o----

THE LIBRARY

EDITED BY BRO. H. L. HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it, if you desire to purchase a book - any book - we will help you get it with no charge for the service. Make this your Department of Literary Consultation.

A BOOK FOR TODAY

"Patriotism and Religion," by Shailer Mathews, Dean of the Divinity School of the University of Chicago. Published by Macmillan's at $1.25.

DEAN MATHEWS is not always over vigorous in his style but in this volume he writes with a vim conferred upon him by the importance of his theme, albeit he does not permit his subject to run away with him, as is the manner with many earnest writers. Patriotism and religion are both on trial today; like everything else they have been thrown into the furnace seven-times heated and there is a flutter in many minds to think of the danger they seem to be in. Those who believe that wars spring from jingoistic passions, who hope for a federation of mankind, a parliament of man, a new internationalism, have come to hate patriotism as the feeder of jingoism and the great obstacle in the way of the international state: those who believe that wars come from national and racial rivalry, who tell us that the church was utterly unable to prevent war and is now impotent to lead to peace, tell us that religion is now dead and that the sooner it is buried the better.

What all such people need is the gentle art of discrimination. There is patriotism and patriotism, just as there is, and always has been, religion and religion. There is a selfish, parochial, junker type of it which justifies Dr. Johnson's snort about patriotism being "the last refuge of a scoundrel," but there is also another type which is the friend, rather than the foe, of international comity. There is a religion of an Old Testament "eye for an eye" type which is the enemy of the more generous spirit which is now aborning, but there is also another kind of religion which is the friend and aider of man in all his more forward-looking social efforts.

It is the merit of Dean Mathews' excellent little book that he points out very clearly what kind of patriotism and what kind of religion are worthy of survival and allegiance. Space does not here permit us to epitomize his argument; all the more cheerfully do we refer our readers to the book itself. It is one of those volumes which is worth owning because it is so richly worth reading.

* * *

HISTORY ANEW

"The Development of the United States," by Max Farrand, Professor of History in Yale University. Published by Houghton. Mifflin & Company, at $1.60.

There have been many kinds of history. The old chroniclers were content to narrate a tale in the spirit of the fire-side story teller, dwelling with love on each homely detail, but neither critical nor scholarly. The court historians were hired scribes employed to throw a glamour about the exploits of their employers, the kings and queens, or other members of nobility; being ex parte such histories have little value as fact, are little more, indeed, than "historical novels," which writings, we thank our stars, are now passing from fashion. The literary historian, a Carlyle or a Gibbon, saw in the past a mine of material whereof to fashion a thrilling narrative, a panorama of colorful movement fit to appeal to the imagination. The so-called scientific historian with his lust for "cold facts" has turned history into a mere store-house of data out of which to fashion some hard dogma. Now comes the "new historian"; he sees the past as a living organism full of life and movement and his task is to display to us, actually at work, the genetic forces which carried human life out of the past into the present.

Professor Farrand has written a history of the United States according to the last named method, and a most satisfactory method it is, for in consequence of it our own past becomes alive, almost intimate. Dates, names, and battles, the stock in trade of old-fashioned chroniclers, are used only when necessary to depict the living movements, and the whole amazing story is kept so well in hand that it is told, with vivacious English, in something over three hundred pages. He who reads this book will learn, as he has never learned before, how garbled has been the account in many of our school histories, many of which, as we now know, have been edited by German propaganda.

* * *

PLYMOUTH ONCE MORE

"The Pilgrims and Their History," by Roland G. Usher, Professor of History, Washington University, St. Louis, Missouri. Published by the Macmillan Company at $2.00.

Nearly three hundred years have passed since the venturesome band of religious enthusiasts landed on the sand-bars at Plymouth; during this long period hundreds of historians and scholars have been busy with the scant records. Every nook and cranny of history or tradition has been searched with zealous care, so zealous that a mountain of material has been accumulated. A "mountain of material" makes the specialist very happy but the busy modern man needs the mountain passed through a sieve; he is too much otherwise engaged to sift facts, weigh data, to wade through thousands of documents. Many have never carefully read the story of the Pilgrims, therefore, because there has been too much to read.

Now enters Professor Usher to bring relief to the pressed modern man; he has gone through the mountain of material with critical and meticulous care to give us the net results in as interesting a book as the present writer has encountered in many a day. Through the power of his scholarship and the magic of words he has called the dour pioneers back from their sea-side graves; they are not the kind of men and women we have been led to picture them but they are human and very likeable, and a reader is the better for his acquaintance with them, their stern characters, their uncompromisingness, their inflexible theocracies.

The Pilgrims gave us no new religion; they took their theology from the Puritans at second-hand; but they did demonstrate the fact that here on the new continent a group of hard-working people could make a living without help from European capital. This was their great contribution to American history and to demonstrate this is the most original virtue of Professor Usher's volume.

* * *

"FAR AWAY AND LONG AGO." BY W. H. HUDSON

"Far Away and Long Ago," by W.H. Hudson, published by E.P. Dutton & Company, of New York, at $2.50.

In his "The Purple Land," "The Crystal Age," "Green Mansions," and other previous volumes Mr. Hudson gave his readers such tantalizing glimpses of his early life in South America that many of us longed to have him tell us at length the strange tale of his own life: now, happily, that wish has been realized. Nor will any of the author's admirers find any cause for disappointment in the winning pages of "Far Away and Long Ago"; herein is prose as limpid, as chaste, as hauntingly beautiful as that which lent so irresistible a glamour to his earlier books. It is autobiography with a difference; in reality an autobiography of a human spirit wherein the growth of the soul is portrayed through incidents and experiences and through glimpses of outdoor life masterfully described. Not for a long time will a reader forget the description of Buenos Ayres, with its night watchmen, its wild youth and its grotesque out-doors washing scene; or the neighbors, half wild and wholly unique, to whom the boy often went avisiting; or the reticent but truthful account of the writer's gradual growth out of a traditional religion into a Wordsworthian nature mysticism. The readers of this wise and genial volume will be tempted to agree with John Galsworthy in appraising Hudson as our greatest master of language "now that Tolstoy has gone."

* * *

THE MUSE MILITANT

"The Muse in Arms," an anthology of war verse compiled by E. B. Osborn. Published by Frederick A. Stokes, New York, at $2.00.

It was one of the favorite doctrines of Wordsworth that poetry must be composed of experiences viewed retrospectively through memory: in the midst of an experience we confuse its incidentals with its essence, we cannot see it steadily or whole; therefore we must draw away from it a space if we are to see it justly and grasp its larger meaning for life. As a general rule this canon holds good but there are exceptions to all rules and the book now under review is a witness to such an exception to the Wordsworthian rule.

The poets represented in "The Muse in Arms" are, or were, all men of action: their visions came where

The thundering line of battle stands,

And in the air Death moans and sings:

oftentimes they actually composed their stanzas while waiting to go over the top; and in many cases they made the last solemn sacrifice before their songs found their way to print. Nevertheless, most of the poems in this collection belong to genuine and lasting art. Taken as a whole they give us an authentic autobiography of the British soldiers' soul and a divine soul it is: absolute confidence in the justice of their cause; a willingness to pay any price that England may be kept stainless; a fearlessness in the face of death and of even worse disasters; an unquestioning confidence in the reality of a life beyond "the West"; an unfaltering sense of the nearness and reality of God; all this, combined with a magnanimity of spirit, a loftiness of soul above hating even their enemies, such is the inner heart of the poet-fighters whose memorials are here preserved fittingly in a volume which it is a tender joy to read and a reverent pride to own.

----o----

Work without hope draws nectar in a sieve,

And hope without an object cannot live.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study Clubs which are following our "Bulletin Course of Masonic Study" When requested, questions will be answered promptly by mail before publication in this department.

MACKEY'S HISTORY OF FREEMASONRY

Will you kindly give me your opinion of "The History of Freemasonry," by Brother Albert G. Mackey, published by the Masonic History Company, New York? I have not read this work myself. Is it as good a work of this kind as Is available? E.S.H., Illinois.

The Masonic historians of the early half of the past century (and previous to that time) were really not historians at all, but panegyrists who accepted any and all traditions and fables that seemed to shed lustre upon a Fraternity that is singularly able to do without such lustre. Then came the new school, the scholars who cared more for fact and truth than for "glory," and great is the work they have done. Accepting nothing on faith they have passed all our traditions through the fine sieve of exact research to the end that a valid and trustworthy Masonic history is at last emerging. It is the great virtue of Albert Mackey that he was the first American writer on Masonic history to go over to the side of the new school and his significance, apart from the great work he achieved, lies in this fact. His "History of Freemasonry" will ever have a unique interest for the Masonic student precisely because it marks an entirely new epoch in our scholarship.

But a deal of water has gone under the mill since Mackey wrote his great volume; new manuscripts have been discovered, hundreds of them, new facts have been unearthed, new interpretations have been brought forward; therefore is it that the student will not rest content with Mackey, necessary as he is. The historical essays of Speth, Crawley, Baxter, Vibert, Waite, etc., and many others of the same school, are modern and valuable; and there are historical chapters in Newton's "The Builders," and in MacBride's "Speculative Masonry" which you cannot afford to miss; but the monumental work on the subject is, of course, Gould's; that will not be surpassed in many a day. Mackey and Gould would give you about everything you need.

H.L.H.

* * *

LITERATURE CONCERNING KING SOLOMON'S TEMPLE

For some time past I have been searching for literature (books, pamphlets, etc.,) dealing with the structure of King Solomon's Temple, and the thought has come to me that perhaps you could direct me in in this matter.

I should be obliged for any information on the subject. The information I want is, of course, such as would assist one in the interpretation of the ritual of the various degrees.

W.J.G., Ireland.

One of the best works on this voluminous subject is Osgood's "The Temple of Solomon," published by the Open Court Company, of Chicago. See also articles in the following: Hasting's Bible Dictionary, Encyclopaedia Biblica, and Jewish Encyclopaedia. James Ferguson has published a book called "The Temple of the Jews" which is very valuable. Trumbull, in his "Threshold Covenant," includes much material as does also Stanley, in his "Old Testament History." See Transactions of the Quatuor Coronati as follows: vol. VI, page 8; vol. X, page 60; vol. XII, page 136; vol. XIV, page 172; vol. XIX, page 112, and vol. XXI, page 264. Bishop Lightfoot published a long time ago "A Prospect of the Temple," which may possibly still be available. Pierson, in his "Traditions of Freemasonry," devotes several pages to the subject, beginning with page 189. Waite, in his "Studies in Mysticism," (last part), has much to say about the matter and so has Mackey in his "Symbolism of Freemasonry." If you wish to get at the matter through modern biblical scholarship, look up the commentary on Kings in the "New International Critical Commentary." In reading the above you will encounter references to other books too numerous to mention. H. L. H.

* * *

MATERIAL FOR MASONIC ADDRESSES

Do you know of any book on Masonry that would assist one when called upon for short talks on visiting a lodge or gathering of Masons? Y.E.W., Kansas.

There is no one book known to us which would fill your needs as described. However, there are certain Masonic themes always appropriate, and on these there is an abundance of material. If you deal with any point in the history of Masonry you will find useful Mackey's History, Gould's History, Vibert's "Freemasonry Before the Existence of Grand Lodges," etc. For matters of interpretation we suggest Newton's "The Builders," and MacBride's "Speculative Masonry." If you care to deal with the higher grades there is nothing better than Waite's "Secret Tradition in Freemasonry." Mackey's Encyclopaedia is a compendium on almost every imaginable Masonic topic. Pound's "Philosophy of Masonry" deals with the larger issues and meanings of the Craft. The various books published by Brother Lawrence, of England, are of great assistance in preparing speeches, as also is Albert Pike's "Morals and Dogma." Also, we shall not permit you to forget, there is THE BUILDER; a search through the four published volumes and the current issues will furnish you with worth while articles on well nigh every imaginable Masonic theme. If you can furnish us with a list of topics attractive to you, we can be more specific in our recommendations.

Most of the above volumes may be obtained through the Society, or may be borrowed from almost any Masonic library. H.L.H.

* * *

"WHO WHO IN MASONRY"

Has there ever been published or compiled a list, at all comprehensive, of prominent men who have been Masons, either in the present century or in earlier times ?

E.J.R., New Hampshire.

The only such compilation of which we have knowledge is the list of Presidents of the United States that have been Masons; you will find such a list, not complete, in the Question Box for October, 1915.

An English concern has published a book called "Who's Who in Masonry"; inasmuch as it confines itself to Englishmen, and they prominent in the lodge rather than in the world, the volume may do you but very little good.

If some studious brother, with plenty of time and money, were to devote himself to the preparation of a "Who's Who in Masonry," giving only the greatest, and telling us when and where each was made a Mason, he would place the whole Craft under obligation to him forever. It is one of the few virgin fields left to Masonic authorship. H.L.H.

----o----

CORRESPONDENCE

FIVE REASONS FOR MASONIC STUDY

(Brother H. L. Haywood, our Correspondence Circle Bulletin and Library Department Editor, conducts the meetings of the Study Club in his home town of Waterloo, Iowa. We are informed that the Study Club has over one hundred members. On the occasion of a recent visit to Anamosa by Brother Haywood he told us of a paper read at one of the Fall meetings of the Waterloo club. The description sounded so good to us that we wrote to the President of the Club, Brother George C. Welker, who is also the author of the paper, for a copy of it to give to the rest of our members. A reading of it will prove that Brother Haywood cannot claim that he himself is the only "live one" in the Waterloo Club. Brother Haywood is soon to take up his residence in Davenport, but while the Davenport Study will gain a new member thereby, we do not think that the Waterloo Study Club will deteriorate in any way while it has Brother Welker to guide it. W.E.A.)

During the vacation season the Study Club has been a subject of my thoughts many times.

Vision of an apparent lack of interest displayed by many of our members was not lacking, and when I say this, I do, not in any way mean to exclude myself from the number.

I can shut my eyes and see a crowd of men (sometimes a very small crowd) sitting in a semi-circle, like certain animals in the far North that sit on their haunches and await the bits of meat thrown to them by the driver of the team. Sometimes I wonder if we could be still further true to the comparison and fall upon and rend our master if when we meet some evening the bits of meat were not forthcoming.

This is but a homely comparison. It is not true to the situation altogether, for unlike those teams of the frozen Northland, when we gather in our circle after a period of other activities, we are not mentally hungry enough to rend anything or anybody if the bits of meat should fail to come our way.

Then again, our director is not a driver, but rather a leader, and I fear the most of us are not broken to lead.

Yesterday afternoon I took my dictionary from its place in the bookcase and finding the division of S’s I came to the word "study." I found this is the definition:

"Application of the mind for acquiring knowledge. To apply the mind with earnest and reasoned effort."

Then I turned to the C's and came to the word 'club." In the definition I found this:

"An association of persons to promote a common object. Especially one meeting periodically or at stated times."

I said, "That should mean us." Only some of us are periodic with variations in the length of the periods.

From the foregoing we conclude that a Masonic Study Club is, or ought to be, an association of Masons meeting at stated times to promote the application of the mind by earnest effort in acquiring Masonic knowledge. This is such a big definition that I wonder if all of us comprehend it.

The question may arise, "Why should we study at all ?"

Masonry is a picture of human life. It is as extensive as the universe and will admit of all the study we can give to it.

I have chosen five words, the meanings of which form five reasons as to why we should study Masonry. Not because they are the only reasons or the beast reasons, but because they are the ones that come to my mind. Reasons are without number; in fact I do not believe there is one reason why we should not pursue Masonic study. It will be noted that the initial letters of the words chosen spell the word "study."

STABILIZE

We should stabilize ourselves. To stabilize means to acquire steadiness, or firmness of purpose. We cannot flit about mentally like butterflies and develop steadiness or

firmness of character. If we would live and not merely exist we must have a fixed purpose in life.

TALLY

We should study that we may tally. This may seem very homely. The general environments of one are the environments of all. To tally we must bring ourselves to correspond with our environments - to match with them, as it were. Surely we need steadiness and firmness of character in order that we may correspond with our environments.

UTILITY

We should also study that we may acquire utility. Utility means quality or state of being useful. Utilitarianism means the greatest good to the greatest number. To attain this is surely a laudable ambition.

We must have firmness of character or purpose before we can correspond with our environments, and both conditions must obtain before we can be useful.

DOMINATION

Another purpose of study should be domination. Not in the sense of kaiserism - no king ever had, or ever can have, a greater realm over which to rule than "self." Domination is the act of having authority, sovereignty, supremacy or control. The greatest ruler is the ruler of self.

We must have steadiness of purpose before we can correspond with our environments. We must have correspondence with our environments before we can be useful, and we must possess stability, correspondence with our environments, and utility, before we can dominate self.

YOKED

The fifth reason for Masonic study is that we may be yoked.

Originally a yoke was a bar or frame of wood by which oxen were joined at the heads or necks for working together. To be yoked is to be connected or bound together.

If we have stability we may be able to tally or correspond with our environments and develop utility. At this stage we may be able to dominate or control self, and then we can make proper connection with the Great Architect of the Universe.

If this little preachment is the means of giving any of us a slight reason for better study, then I do not regret having encroached upon the time of our director to read it.

The great world war has brought forth an expression which should be a constant admonition to us. Let us repeat it over and over again until it becomes a part of us, then do it.

That expression is, "Carry on!"

George C. Welker, Iowa.

* * *

AN INTERESTING LETTER FROM THE MASONIC CLUB. SAINT NAZAIRE, FRANCE

Newton R. Parvin,

Grand Secretary A. F. and A. M.,

Cedar Rapids, Iowa.

Dear Brother Parvin:

I have before me your letter dated October 4th, 1918. I do not know whether it has been answered, but fearing that it has not I will endeavor to answer it.

PRELIMINARY ORGANIZATION WORK

Along in March, l918, a notice was posted in all the Y.M.C.A. huts and in the Farmers Loan and Trust Bank here, calling for a meeting of all Master Masons in this Base Section. This Base Section is a military division and covers a territory approximately 200 miles long and 100 miles wide in which is located this port of Saint Nazaire.

We met at one of the Y.M.C.A. huts and had a very enthusiastic gathering of several hundred Master Masons, most of them soldiers, a few Y.M.C.A. and Red Cross

workers. Officers were elected and committees were appointed after which the meeting adjourned, all of us filled to the brim with enthusiasm.

When it came time for these different committees to meet and talk over the things necessary to be done, it was found that some of the members had been sent away on some duty or other, so others had to be appointed in their places. Many of these were, in turn, sent away and finding it difficult to get together to do much, our activities ceased for a time. But along in May a few pioneers again started the ball to rolling and this time it resulted in the formation of our present Club.

The military situation in Europe last Spring was very acute, as you probably know as well as we can tell you. American troops and supplies were badly needed by the Allies and just as soon as the roads became in the least degree passable the Americans began to move. Troops that were here one day might be ordered away within twenty-four hours. This was a proposition with which we had to deal. All of us had our military duties to look after, and it was vitally necessary that these be attended to first. Saint Nazaire is one of the base ports where fleets of troop ships arrived, landed their troops in record time and immediately set sail for America to take on more men.

The troops which were landed here went to a Rest Camp located a mile from the docks where they went through the varous forms of disinfection, received their fighting equipment, etc. Some of them remained here for months, while others would be moved immediately.

Everything was bustle and motion, and the grim purpose of our Government to do its part in the world war was everywhere apparent. Consequently other things came second.

On the arriving troop ships when they docked were many sick soldiers. Numbers of others became sick after landing and many were accidentally injured in handling supplies in the process of unloading the ships. Among these sick and injured were some Masons, I am both sorry and glad to say. Sorry, because they were in distress, and glad,

because it showed that Masons were in the game and already giving their hearts' blood for their country and its cause.

I became attached to the Base Hospital No. 101, in Saint Nazaire, in January, 1918. In passing through the wards one day shortly after my assignment I came upon a Mason and did all that was in my power to make him comfortable and contented.

It grieved me very much to see soldier Masons die and be buried without their White Aprons. I thought enough of my White Apron to bring it with me, but up to this time I have met but one other brother who had his with him. I know that it was practically impossible for the enlisted men who were Masons to carry their Aprons with them.

It also grieved me to think that the Masonic Fraternity was not here in the person of representatives who could do something for us. With those of us in the service it was simply a question of time; the time we had to spare from our duties was not adequate to the demands that were made upon it for the proper attention of our sick and wounded brethren.

CLUB FINALLY ORGANIZED

After the organization of our Club it soon became apparent that the burden would have to be carried by a limited number of us, and those interested (among whom I wish to mention Brother Edmond Dupras, our former Secretary) entered into the work with all our hearts and souls. We have not accomplished as much as we have desired, but we feel that we have done the best we could under the circumstances.

To summarize the results of our endeavors we have:

Organized the Masonic Club, Base Section No. 1, A. E. F.

Elected officers and appointed committees, (executive, advisory, sick and wounded, entertainment, etc.)

Held business meetings every Tuesday night and social meetings every Thursday night.

Hired rooms over a French cafe for our Club rooms.

Subscribed for two daily papers; begged an old piano and some books from the Y.M.C.A., and Masonic journals from any publishers that we could, in the States - for we were indeed poor at the beginning.

INITIATION FEES AND DUES

The initiation fee for officers was made ten francs, and for enlisted men five francs. The monthly dues are 2 1/2 francs. Because of the number of enlisted men here whose princely salaries are $33.00 per month (and some months either the paymaster does not show up, or they are on the move so that they cannot get paid) we made the dues as low as possible.

GAVE TWO SMOKERS UNDER DIFFICULTIES

Through the summer months we held two smokers. At these smokers a charge of five francs was made, and we served a buffet luncheon of salads, bread and butter sandwiches, hot roast beef sandwiches, lemonade and coffee. We had talks by several brothers present and music from volunteer musicians. We had a good time, and the proceeds went into our sick and wounded fund. But we were not without our difficulties in arranging for these smokers. This part of France is almost wholly Roman Catholic

and many were the obstacles that were placed in our way. Also in the French stores food was very scarce and very high-priced. All the food which we used had to be purchased from the U. S. Commissary, cooked at one of the Camp kitchens and carried to the Club rooms.

WORK AMONG SICK AND WOUNDED

We tried to organize sick and wounded committees in the different hospitals in this Base Section, but met with only halfhearted support for the reasons before stated,everyone's time was taken up by military duties.

In my trips through the wards in this hospital I have found many Masons. Most of these I recognized by the rings they wore. These I have visited with, and I have been authorized by the Club to advance to needy ones sums us to twenty francs. I would go to the Red Cross and Y.M.C.A. representatives and ask them to see that these men received anything they had for distribution such as candy, papers, books, toothbrushes, etc. In making such requests I have always met with hearty responses, for there are many "square" men among these workers.

The lodge to which a brother Mason belonged mattered not to us. We gave him what we could of our little store and helped him sometimes to get better food, to obtain passes when they were convalescing, and we would try to get them down to our meetings. These "blesses" were always cordially and enthusiiastically received at our Club rooms.

FINANCIAL ASSISTANCE RECEIVED

In response to the appeal which we sent to lodges in the States for money and papers we have received the following donations in money:

From Grand Master Schoonover of the Grand Lodge of Iowa $500.00

From Ashlar Lodge of Detroit, Michigan $100.00

From Morgan Park Lodge No. 999, Chicago. Fr. 135.00

Several other Bodies and lodges have wirtten us that they were sending, or had sent money to us, but so far we have not received it. The Scottish Rite Bodies of the Southern Jurisdiction in the Valley of San Antonio, Texas, sent us a check for $100.00, but it was not certified properly and we have not been able to cash it.

READING MATTER AND WRITING MATERIAL

We have received the bound volumes of THE BUILDER and the loose copies, new and old, that have been sent to us. Several individuals have sent us copies of THE BUILDER and the New Age. I feel that many others will be coming right along now. These are certainly very much appreciated. Our hall is open every day from about 10 a. m. to 9:30 p. m. and any brother who is in that district may drop in and read them. We have our stationery on which the brethren may write home without having to use that furnished by the Y.M.C.A., the Red Cross, or, what is worse, the K. of C. Some of the brethren have at times been forced to use the K. of C. stationery because there was none other available at Camps where they were located. In this country you cannot run into a store every time you wish and buy what you want. Even the simplest things are hard to get, for this country has been war ridden so long that comforts and luxuries are not to be had.

THANKSGIVING DAY BANQUET

Our Club gave a Thanksgiving dinner this year and everyone seemed to have a good time. At least those present said that they did. I was so busy waiting on the table that all I had time to do was to drink coffee and smoke while on the run.

I want to tell you about this dinner, not from the point of self-praise, but simply to show you how hard it is to do anything over here while we are tied up with our other duties.

I was appointed, with several others, to serve as the Entertainment Committee to make arrangements for this Thanksgiving Day banquet. On such days most of the officers have invitations to various places of amusement, but we felt that it was our duty to give the enlisted men a good time. We went along on very short notice, had the menus printed, and then started rustling for the turkeys. We soon discovered there were no turkeys to be had. We tried through the American and French markets, and through the Commissary, but there was "nothing doing." We then decided that chicken would serve as well, and bought 270 pounds from one of the American beef boats - but if it had not been for a Mason on the boat we should not have obtained them. About two o'clock in the afternoon of the twenty-seventh, the French woman who runs the Cafe under our Club rooms threw up her hands and said "Impossebeel"; she could not get any help, and simply could not take care of our affair. When I heard this I was in despair. Here we were, with a reservation of about 250, and the game was off, as far as this woman was concerned. I spent a restless night, but arose in the morning with a scheme which I proceeded to carry out.

I borrowed a Ford and sent it out to the hotel for the food. I persuaded the cooks in the officers' mess here at the base hospital, to make the pumpkin pies; the cooks in the enlisted mens' mess to cook the chickens and glace the sweet potatoes, while the cooks in the nurses' mess cooked the dressing. Another brother took three geese to a Frenchman's house where he was acquainted, and had them cooked there. All of our cooks here worked with a will all afternoon after their own dinners were over. The banquet was scheduled for 6 p. m.

It was just about 5:30 when, after borrowing a Ford from our Quartermaster and another from the American Red Cross, we breezed up to the kitchens and started to pile on the food, right from the ovens. We took with us two of the French maids who wait on the

table at the nurses' mess, and it was well that we did, for we needed them. When we drove up to the hotel with the food it was 6:10 p. m., and the tables were already filled with a clamoring crowd of "just and upright men," soldiers all, except for a few Y.M.C.A. and Red Cross workers.

I went in and talked to them for a few minutes, asking for a little more forbearance while the girls were carving the birds. They answered with a roar of approval. Almost before I had finished talking the food was being served. I called for some volunteer waiters among the enlisted men and many of them responded. I elected myself head waiter and the game started. I am enclosing a menu which will show you that we had a good meal.

We called upon a brother Chaplain to open the affair with prayer, which he did, and then followed short talks from many of the brethren as the meal progressed. With music from half-a-dozen soldier musicians between times, everything was as merry as a marriage feast. When it was all over we asked, "Are you hungry?" A roar answered, "Not" "Have you any kicks?" Again a roar, "No!" "Are we down-hearted?" "Not" So we all felt repaid for the efforts which we had put forth.

During the course of the meal twelve new-comers arrived, saying they had lost their way, otherwise they would have been in sooner. I asked a like number of those who had finished eating if they would give up their seats to these brethren, which they did, and we fed them. Then another party of twenty-two arrived and again we requested places for them, which were made. And then came more stragglers, until we had served about fifty more than the hall would hold. All together we fed about 300. We charged five francs a plate and paid the balance out of the Club treasury. It cost us about ten francs a plate, as we got the food at cost. We paid 100 francs for the use of the hall.

NEW YEAR'S PARTY

Now we are trying to prepare for a New Year's party. We hope to hire a small French theatre that is run by a French Mason, and have a doughnut party, distributing

doughnuts and coffee between the acts. We have written to Brother George F. Moore, a National Mason who, we are informed, is now in Paris, to come and talk to us. Our whole idea is to do something for the Master Masons in the American Expeditionary forces and exemplify the fraternalism which we teach.

MASONIC CLUB ROOMS ONLY PLACE IN ARMY WHERE OFFICERS AND MEN MEET ON A LEVEL

Our Club rooms are the only places in the Army where all men can meet on a level. Here the distinction between officer and enlisted man is not drawn, and since it is the enlisted man who is carrying the burden the officers are glad to do whatever is possible to show them a good time. At a Masonic gathering, all of us, officers and men, feel at home - we feel that it is our own affair and it serves to draw the bonds of friendship closer.

URGENT NECESSITY FOR MASONIC WELFARE WORK AMONG SOLDIERS OF THE A.E.F.

In closing, allow me to thank you in the name of the Masonic Club, Base Section No. 1, for the help that you have given us. The armistice has been signed, but there are many of us who will have to remain "over here" for many months to come, and there are many Masons here that would appreciate having a civilian Masonic secretary to look after us. We are willing to pay dues, and willing to work and help, but it is very hard for us to do all the good things that we might be able to do if there were someone here who could devote all his time to the work.

Sincerely and fraternally yours.

Captain Robert C. Murphy, M.C.,

Secretary.

Masonic Club, Base Section No. 1,

Saint Nazaire, France, December 20,1918.

* * *

THE OTHER FELLOW'S JOB

If I were the Thrice Potent Master,

The Sovereign Prince, or Most Wise,

Or e'en the Illustrious Commander,

There are many plans I could devise

To correct the defects I have noticed.

The solutions seem plain as can be.

I would soon have things snug and in order

If the brethren would listen to me.

The attendance is not what it should be,

The work could be greatly improved.

Those working the ritual are "has beens,"

And for this reason should be removed.

The food and cigars at the banquets

Are not the right kinds, as you see;

And I would revise and improve things

If the brethren would listen to me

There are many who feel just as I do;

They tell all their troubles to me;

But seem not inclined to take action -

They do not the remedy see.

Or else they would soon move in concert

And change things the way they should be;

But some day a change will be noticed

When they learn to listen to me.

- Oriental Consistory.

The Builder Magazine

March 1919 - Volume V - Number 3

REPORT OF THE MASONIC OVERSEAS MISSION

BY BRO. TOWNSEND SCUDDER, P.G.M., NEW YORK

Those who have followed closely the argument in various articles recently appearing in THE BUILDER dealing with Masonry's Duty in the War, and particularly the report of the Cedar Rapids Masonic Conference in the January issue, will appreciate the enthralling interest of this story of the negotiations with the Government to allow Masonry to participate in the War activities so closely allied to its basic principles of relief.

Everywhere and at all times Masons have been asking why Masonry was not allowed that participation. Some have criticized our Fraternity for its seeming indifference. In the report of the Cedar Rapids Conference was voiced the conclusion of its participants that the only way in which Masonry might ever hope to receive the recognition which its membership deserved was by finding for itself a truly National Voice. Having arrived at that conclusion, the Conference presented to the Grand Lodges of the United States a method by which this end might be accomplished, for their consideration and adoption, if they found the plan wise. Already there is evidence, in the affirmative action of every Grand Lodge which had its Annual Communication subsequent to the Cedar Rapids Conference, (these Grand Lodges being Georgia, Alabama, Texas, South Carolina, Minnesota, Florida, North Carolina, Utah, Tennessee, Connecticut and Louisiana,) that UNITY is the one crying need, and that unity is clearly defined in the Constitution of the MASONIC SERVICE ASSOCIATION OF THE UNITED STATES, as set forth in the January number of THE BUILDER.

The action of the Cedar Rapids Conference was largely founded upon a verbal report from M.W. Townsend Scudder, P.G.M. of New York, wherein was fully described the refusal of the Government to recognize Freemasonry as it had recognized other

societies desiring to perform a similar service, and the reason advanced for that refusal.

That verbal report, with all its supporting documentary evidence, has now been made in writing to the Grand Masters of the United States, and is embodied in the Proceedings of the Cedar Rapids Conference.

Because we believe a wider circulation among the Craft is vital to our individual and collective plans for the future, particularly as they are to affect the destinies of the proposed MASONIC SERVICE ASSOCIATION OF TEXE UNITED STATES, this Society will reproduce in full Judge Scudder's masterly report in the columns of TIIE BUILDER, and invites the attention of the whole Craft to a careful study of our position as it is, without some form of co-operation, as a basis and foundation for future co-ordination of effort alone educational and relief lines.

To THE M.W. WILLIAM S. FARMER, Grand Master of Masons in the State of New York, and to all Masonic Grand Jurisdictions in the United States participating in the efforts to induce our government to consent to overseas service by the Masonic fraternity in the interest of our forces engaged in the great war.

BRETHREN, as chairman of the Commission appointed in 1917, by M.W. Thomas Penney, Grand Master, and confirmed in such appointment by you in 1918, to organize in Europe war relief for the benefit of our men in the army and navy, and to secure the permission of the government of the United States to that end, I have the honor to make the following report. Although appointed in the first instance by the Grand Master of Masons in New York, the Commission was thereafter, by the Grand Masters of many of our sister jurisdictions, appointed and designated as their own.

In order that the readers of this report may properly understand our efforts to engage in overseas work, and trace the steps taken by us to that end, it is necessary to begin with a conference held in the office of the Secretary of War in October, 1917. At this conference a large number of fraternal organizations were represented.

This conference was held at the invitation of the Secretary of War for the purpose of discussing, and considering the modification of, an order previously made by him which excluded Freemasons and other fraternities and associations from engaging in welfare work within military camps and accorded that privilege exclusively to the Young Men's Christian Association and the Knights of Columbus. This order had been made without notice to the Masonic fraternity or opportunity afforded it to be heard in the matter of its desire to participate in such service, to engage in which it was at all times ready, willing, and financially able without soliciting outside assistance.

This conference resulted in a statement by the Secretary that thereafter camps and cantonments of the army would be open for the erection and use of buildings therein by fraternal, benevolent, or similar societies of recognized and well-established character, having members in such camps or cantonments, upon permission first obtained from the officer commanding the camp or cantonment in question. The Masonic fraternity in New York state thereafter endeavored to take advantage of the Secretary's announcement, but met with little encouragement on the part of the military authorities. Balked in these efforts, the fraternity devoted itself to social work for the benefit of our soldiers and sailors, in the communities immediately adjacent to the camps, and also in the large cities visited by the men on leave.

About this time the transatlantic movement of our troops began, and because of this fact the extension of our fraternity's activities to foreign lands was determined upon if governmental sanction thereto could be secured.

Public announcement had been made that the government of the United States would establish abroad what were described as "leaveareas," whither, and whither alone, our soldiers on leave would be permitted to go. Recalling the obstructions thrown in the way of our previous attempts at service in camps, and pondering on this announcement relative to the so-called "leaveareas," light seemed suddenly shed upon the perplexing problem confronting us, and our course to the goal of Masonic war relief made plain by the announcement in an address of the Secretary of War that the major help to be rendered by maternal societies was in the communities outside of, rather than in, the camps themselves. Steps were promptly taken to carry this idea into

effect, and it was learned that the Commission on Training Camp Activities, a body within the War Department, had jurisdiction over all social service activities similar to those projected by our fraternity. At the head of this Commission on Training Camp Activities was, and still is, Mr. Raymond B. Fosdick.

I forthwith placed myself in communication with Hon. William M. Calder, senator from New York, by addressing to him the following letter:

"April 7, 1918.

“Hon. William M. Calder,

"United States Senate, Washington, D. C.

"Dear Senator Calder:

"The Freemasons in New York State have, by reason of many appeals from Europe, become impressed with the belief that there exists abroad today a new field for helpful service by the fraternity, and this field lies not in the camps of the United States armies, but in the cities behind the lines, to which our soldiers go when on leave.

"These communications from abroad confirm a statement of the Secretary of War at a meeting held at the War Department on October 29, 1917, in which he said that he was of the opinion that the major help to be rendered by fraternal societies is in the communities outside rather than in the camp itself, from which the soldier wants to go whenever he has an opportunity.

"The idea in mind is that we found and maintain in cities in France, to which our soldiers will go when on leave, quarters in the nature of clubs, open to our men in the

service, where they may receive and entertain their friends, and where they will find periodicals and newspapers from the United States, stationery for letter-writing, and modest opportunities for indulging their musical tastes.

"Our object is to cheer the spirits of the men, to direct, by this instrumentality, into proper channels the natural longing of the men for amusement and diversion, and to afford a place for social recreation.

"Similar activities we contemplate extending to Italy, as occasion shall present.

"Furthermore, in Switzerland we propose to establish an agency for the amelioration of the condition of our men taken prisoners of war. We wish, also, to be free to go to England, for the reason that the establishment of one or more such agencies there may be deemed advantageous, and because the commission desires to obtain the benefits, derived from personal conferences as suggested by English Freemasons, of the experience of English Masons in similar service.

"The commission to organize this work abroad will consist of four or five members appointed by the Grand Master of Masons in the state of New York. Four of the members are:

"Townsend Scudder, Past Grand Master, and Justice of the Supreme Court of New York. Erastus C. Knight, of Buffalo, N.Y., ex-Mayor of Buffalo and ex-Comptroller of the state of New York. William C. Prime, of Yonkers, N. Y., a member of the New York bar. Rougier Thorne, of Glen Cove, N. Y., a New York business man.

"All expenses of this enterprise will be borne by the fraternity. We are hopeful, however, of receiving the countenance of the United States authorities.

'I am informed that Mr. Raymond B. Fosdick, in charge of training camp activities, is the official to whom such a project should be submitted. Is this so? If it is, will you kindly arrange that I can have an interview with him when I come to Washington? If he is not the proper official, who is?

"We would, of course, require passports. What are the proper steps to take to secure these?

"Your assistance in all this will be highly appreciated. "Faithfully yours,

"Townsend Scudder."

In reply I received a telegram from Senator Calde as follows:

"Postal Telegraph

Commercial Cables

TELEGRAM

"167NYDO 37 Govt 830P

St Washn DC Apr 9

"Hon. Townsend Scudder, Supreme Court Chambers

"16 Court St., Bklyn, N. Y.

"Have made appointment for you to meet Raymond Fosdick in Washington eleven o'clock Friday Homing. Come to Willard for breakfast eight thirty.

"Wm. M. Calder."

Accompanied by Bro. Erastus C. Knight, I journeyed to Washington, met Senator Calder, and with him called upon Mr. Fosdick. To him was communicated in full our aspirations to engage in war relief work overseas and the insistent demand therefor coming from members of our fraternity then in service abroad. Mr. Fosdick then said that, although he was not a Mason, his grandfather had been, and he, the speaker, was in sympathy with the ideals of the fraternity, and conversant with its past history of service in the cause of humanity. He then went on to say that, in matters of service such as the one under discussion, the United States government required a responsible head of an organization with which it contemplated dealing, and pointed out the difficulties in the path of members of civilian organizations who might seek to engage in war relief abroad. He said that the government was endeavoring to co-ordinate all such agencies and unite them in service as far as possible because of the embarrassment due to the multiplicity of credentials and the burden these placed upon the Allied governments and our military authorities. He further said that he understood that the Masonic fraternity in the United States was "a disjointed organization," every state being a separate jurisdiction, in addition to which there were numerous other Masonic bodies, none of them in this country owing allegiance to any one head organization.

"The United States War Department," he said, "cannot issue 49 separate permits to as many different Masonic Jurisdictions. The best it could do would be to issue one permit to the fraternity, under which all would have to come, for which purpose a single head or committee would be necessary which would represent the entire Masonic fraternity in this country, with which the government could deal and which it could hold responsible."

In reply he was told that, while it was true that there were these various independent Masonic bodies and Jurisdictions, they were, nevertheless, in complete harmony in the desire for this service, and would surely unite on a single committee to handle this work, were governmental approval given to a practical plan of operations which would meet the fraternity's hopes and desires.

After considerable discussion of this point, Mr. Fosdick was so far convinced of the future unity of the fraternity in this matter that we proceeded to a discussion of the purposes we had in view and of a plan to carry them into execution. At the outset of this part of the conference he was told that our fraternity stood ready to adopt any plan of service which the government might desire us to follow, and at our own exclusive expense. In response, he asked if we had not some plan formulated to this end. In response to this inquiry, our tentative plan was outlined to him.

A lengthy discussion of this plan resulted in his hearty approval, because, as he said, "there could not be too much of this sort of work." He further stated that if the project were reduced to writing and sent to him, he would take up the matter with Mr. Baker (Secretary of War), but that he could now promise the approval of the War Department thereto.

The foregoing is, it must be understood, only the substance of the conversations with Mr. Fosdick. There were two conferences on that day, one in the morning and one in the afternoon, and the discussion was long and earnest. At these two conferences Mr. Fosdick displayed a mind open to conviction and a judgment apparently totally unbiased, so much so that the final impression he made upon us was his evident desire to avail himself of our proffered services, even to the extent of thanking the Masons for offering to contribute their personal services and financial resources to the welfare of our soldiers and sailors.

This interview was followed by a letter, dated April 16, 1918, addressed to Mr. Fosdick as chairman of the Commission on Training Camp Activities, outlining the tentative Plan of the fraternity:

"April 16, 1918.

"Raymond B. Fosdick, Esq.,

"Chairman, Commission on Training Camp Activities,

"War Department, Washington, D. C.

"Dear Mr. Fosdick:

"Agreeable to your suggestion, I have pleasure in outlining work New York Masons desire to undertake in Europe, to the end that you may present it to the Secretary of War.

"The Freemasons in New York state have, by reason of many appeals from Europe, become impressed with the belief that there exists abroad today a new field for helpful service by the fraternity, and that this field lies not in the camps of the United States armies, but in the cities behind the lines, to which our soldiers go when on leave.

"These communications from abroad confirm a statement of the Secretary of War at a meeting held at the War Department on October the 29th, 1917, in which he said that he was of the opinion that the major help to be rendered by fraternal societies is in the communities outside rather than in the camp itself, from which the soldier wants to go whenever he has an opportunity.

"The idea in mind is that we found and maintain in cities in France and Great Britain, to which our soldiers will go when on leave, quarters in the nature of clubs, open to our men in the service, where they may receive and entertain their friends, and where

they will find periodicals and newspapers from the United States, stationery for letter-writing, and modest opportunities for indulging their musical tastes.

"Our object is to cheer the spirits of the men, to direct, by this instrumentality, into proper channels the natural longing of the men for amusement and diversion, and to afford a place for social recreation.

"Similar activities we contemplate extending to Italy as occasion shall present.

"Furthermore, in Switzerland we propose to establish an agency for the amelioration of the condition of our men taken prisoners of war. We wish, also, to be free to go to England, because, besides the establishment of such agencies there as may be deemed advantageous, the commission desires to obtain the benefit derived from personal conferences suggested by English Freemasons, of the experience of English Masons in similar service.

"The commission to organize this work abroad will consist of four or five members appointed by the Grand Master of Masons in the State of New York. Four of the members are: Townsend Shudder, Past Grand Master, and Justice of the Supreme Court of New York. Erastus C. Knight, of Buffalo, N.Y., ex-Mayor of Buffalo and ex-Comptroller of the state of New York. William C. Prime, of Yonkers, N. Y., a member of the New York bar. Rougier Thorne, of Glen Cove, N. Y., a New York business man.

"All expenses of this enterprise will be borne by the fraternity. We are hopeful, however, of receiving the countenance of the United States authorities.

"New York has in the service about ten thousand Masons.

"Should it happen that other Masonic Jurisdictions care to join in this work, it is the wish of the New York Masons that they be privileged so to do on an even footing and in conjunction with New York, or, if such other jurisdictions have other plans which meet the approval of the Department, New York will be glad to join in furthering them, our ambition being to serve usefully.

"I am enclosing a copy of the pledge that is required of candidates in the service who join the Masonic fraternity through our Military Lodge. This Lodge is endeavoring to encourage and strengthen the young men and to cheer fathers giving their sons to the country's service.

"We are open to any suggestion the Secretary of War cares to make.

"Thanking you for your courtesy, "Sincerely,

"Townsend Scudder."

The pledge referred to in the foregoing letter, and enclosed with it, is as follows:

SEA AND FIELD LODGE, NO. 1, F. & A. M., NEW YORK

We undertake to maintain our part of the war free from hatred, brutality or graft, true to the American purpose and ideals.

Aware of the temptations incidental to camp life and the moral and social wreckage involved, we covenant to gether to live the clean life and to seek to establish the American uniform as a symbol and guaranty of real manhood.

We pledge our example and our influence to make these ideals dominant in the American Army and Navy.

Particular attention is called at this point in the report to the designedly elastic nature of the plan outlined in the foregoing letter. This was so drawn up that any Masonic body or Jurisdiction thereafter wishing to participate in this movement could do so.

It being proposed to open recreation houses in leaveareas, one in each, the more Masonic bodies participating, contributing their respective financial resources, the more leaveareas could be covered. This elasticity of plan was emphasized in the conferences with Mr. Fosdick, and was thoroughly understood by him when his approval was given. The object was, obviously, to enable any and all Masonic bodies to participate in the projected work abroad, and, at the same time, by so uniting them all in one project, thereby comply with the unalterable decision of our government to grant permission to Freemasons for overseas service only in case all Masonic bodies desiring to take part were united in the enterprise.

On April 19th, no word having been received from Mr. Fosdick, and wishing to impress upon him as strongly as possible the loyalty of the fraternity to the government, and its purpose to do nothing which might in the least embarrass the latter, I wrote to Mr. Fosdick, enclosing a letter, dated October 29, 1917, sent by Grand Master Thomas Penney of New York to the Grand Masters of the forty-eight other Masonic Jurisdictions in the United States, the sentiments expressed in. which letter had been approved by our sister Jurisdictions, and the plan of action therein outlined endorsed.

"April 19. 1918.

"Hon. Raymond B. Fosdick,

"Chairman Committee on Training Camp Activities,

"War Department, Washington, D. C.

"Dear Mr. Fosdick:

"I am enclosing herewith a copy of the letter sent out by the Grand Lodge of New York in an effort to meet the situation raised by the decision of the War Department in connection with the activities of non-military organizations in cantonment camps, etc. It occurred to me that perhaps you would be interested to know what New York state sought to do and what we believe we accomplished. We regretted exceedingly that one Jurisdiction seemingly did not at first see the situation as we did. I am referring to Georgia.

"Sincerely,

"Townsend Scudder."

"Office of the

"GRAND MASTER OF MASONS IN THE STATE OF

NEW YORK

"Thomas Penney, Grand Master

"Buffalo, N. Y.

"October 29, 1917.

"Dear Brother Grand Master:

"The fundamental duty of the craft of Masons is loyalty to the government of the United States. Cooperation with, support of, obedience to the government must and will mark the fraternity's efforts to do its bit in the war. Its purpose being to support and to uphold those in authority, and having no quarrel with any governmental agency nor with any organization equally zealous to serve, the craft will countenance no controversy nor permit itself to be drawn into one.

"The present is not a time for criticism. Because danger lurks in ill-advised action having for purpose the broadening of the government's rules with reference to fraternal societies' activities in military establishments, it seems wise that every precaution be taken to prevent what might place the craft in a false light and blight its hope to be constructively helpful to the men with the colors, to the people, and to the government.

"Since the scope of Masonic service has not been defined, an informal meeting of the representatives of our several jurisdictions, or of as many of them as can conveniently be brought together, seems timely, to the end that Masonic service in this war crisis, vital to our beloved country, may be discussed and, if possible, recommendations agreed upon having for object the efficient co-operation of all Masons in the United States in the service of government and country.

"With this patriotic object in view, I have pleasure in offering the hospitality of the Grand Lodge of New York to such a gathering, and if the response hereto confirms me in my present view, will gladly designate a time and place. The wisdom of refraining from action or declaration until the scope of the fraternity's service can be determined, lest its position be prejudiced, needs no comment.

"With assurances of profound esteem, and hoping for an expression of your views at no distant date, I am

"Fraternally yours,

"By the Grand Master,

"Robert Judson Kenworthy,

"Grand Secretary."

Thomas Penney,

Grand Master.

Eight days having elapsed without a reply from Mr. Fosdick to my letter of April 16th, and feeling somewhat nervous at receiving no word, I took advantage of the kind offer of Senator Calder to assist in forwarding the enterprise as far as he could do so, and sent him the following letter:

“April 24. 1918.

Honorable William M. Calder,

"U. S. Senate, Washington, D. C.

"Dear Senator:

"Please drop in at the first opportunity and see Mr. Raymond B. Fosdick and prod him a little on our matter. I do not want to be importunate, but on the other hand it is quite important that we get our necessary papers, etc.

"Faithfully yours.

"Townsend Scudder.

“I have sent Mr. Fosdick all the data he requested. Sorry to trouble you.

T.S.”

The day after the foregoing letter to Senator Calder the following two letters were received from Mr. Fosdick, both dated April 23, 1918, one promising the full support of the War Department in the prosecution of our work, and the other expressing appreciation of the loyal support by the fraternity to the government in the situation which it had to face two or three months previously.

By this Mr. Fosdick referred to the situation created by the Secretary of War's permission to a secret, sectarian society, the Knights of Columbus, as a recognized relief organization, to do social service work in camps and cantonments, to the exclusion of the Masonic brotherhood, a non-sectarian, self-financing society, and other similar bodies.

"WAR DEPARTMENT

"Commission on Training Camp Activities

"Washington, April 23,1918.

"Honorable Townsend Scudder,

"Supreme Court, State of New York,

"Mineola, N. Y.

"My dear Judge Scudder:

"I have your interesting letter of April 16th, outlining the work which the New York Masons desire to undertake in Europe in connection with the welfare of our troops. I am gratified to know that your commission is sailing soon, and I can promise you the full support of the War Department in the prosecution of your work.

"Please let me know if at any time I can be of any assistance.

Cordially yours,

"Raymond B. Fosdick,

"Chairman."

"WAR DEPARTMENT

"Commission on Training Camp Activities

"Washington, April 23, 1918.

"Honorable Townsend Scudder,

"Supreme Court, State of New York,

"Mineola, N. Y.

"My dear Judge Scudder:

"Thank you for your letter of April 19th enclosmg a copy of the communication sent out by the Grand Lodge of New York in connection with the situation which we had to face two or three months ago. I did not realize what loyal support your organization gave us at that time, and I am confident that it was responsible in no small degree for the harmonious relations finally established.

"Cordially yours,

"Raymond B. Fosdick,

Chairman."

Because of the receipt of the foregoing letters of April 23d, there was sent to Senator Calder the following letter, dated April 25, 1918, and a telegram dated May 2, 1918, from Senator Calder was received in reply:

"April 25, 1918.

Honorable William M. Calder,

"U. S. Senate, Washington, D. C.

"Dear Calder:

“I have received word from Mr. Raymond B. Fosdick, Chairman of the Commission on Training Camp Activities, stating 'I can promise you the full support of the War Department in the prosecution of your work.'

"The next point is how we should proceed in connection with passports, and what credentials we ought to have from Fosdick's Committee, or the Secretary of War, so that when we apply for our passports the evidence that we are entitled to them or that our work has received this endorsement may be at hand. Can you make this inquiry and let me know?

"Faithfully,

"Townsend Scudder."

"WESTERN UNION TELEGRAM

"Received at 313 Fulton Street, Brooklyn, N. Y.

"St Washington DC 1156 A M May 21918

"The Hon. Townsend Scudder

"Supreme Court Chambers Bklyn NY

"Mr Fosdick advises you address him at once concerning Masonic plans for work abroad he will be glad to expedite passports and any other business that your Commission has in mind

"Wm M Calder 132PM"

About the time of the receipt of the telegram of May 2d from Senator Calder there reached me the following letter from Mr. Fosdick, dated April 30, 1918:

"WAR DEPARTMENT

"Commission on Training Camp Activities

"Washington, April 30,1918.

“Honorable Townsend Scudder,

"Supreme Court of the State of New York,

"Mineola, N. Y.

"My dear Judge Scudder:

"Confidentially, I am sailing for France next week, to look up the whole matter of recreation for the troops both in France and England. Is there anything that we ought to say to each other before I go? When does your Mission start, and are there any further plans that have beep developed?

"Cordially yours,

"Raymond B. Fosdick, Chairman."

On May 2, 1918, Mr. Fosdick's communication of April 30th was answered by the following letter:

"SUPREME COURT OF TEE STATE OF NEW YORK

"Mineola, N. Y., May 2, 1918.

"Hon. Raymond B. Fosdick,

"Chairman Commission on Training Camp Activities,

"Washington, D. C.

"Dear Mr. Fosdick:

"Thank you very much for yours of April the 30th. I should like to see you before you sail. Do you expect to spend any days in New York? The Grand Lodge of Masons meets on Tuesday, Wednesday and Thursday of next week, May 7th, 8th and 9th, and on the evening of the 9th there is to be a conference of the Grand Masters of the several states of the Union, which will be held in New York. At this conference Masonic work along the lines which we have discussed will be taken up.

"I do not think that we will be able to sail before June, and I have been wondering whether in order to secure the necessary passports, etc., I did not require some certificate from your department in a general way approving our plan, as a supplement perhaps to the letter I received from you perhaps a week ago.

"My home is 112 Willow Street, Brooklyn; telephone Main 4872, and I will be there every evening. I mention this so perhaps you could find time to communicate faith me so that I could call upon you. I hope so.

"Sincerely,

"Townsend Scudder."

Word was received on April 30th or May 1st from Mr. Fosdick by a long distance telephone that he was to be in New York and could be reached at the Hotel Prince George or at the Rockefeller Foundation in the Borough of Manhattan.

Being myself unable to meet Mr. Fosdick at the time set by him, because I was presiding at a term of the Supreme Court at that time, and because Mr. Fosdick could not meet me in the evening, I requested Bro. William C. Prime, a member of the Masonic Overseas Mission, to meet Mr. Fosdick in my stead, and ascertain from him what information, in addition to that already given him "concerning our Masonic plans for work abroad," he had in mind, and which called forth the telegram of May 2d from Senator Calder. I also sought information as to the form of the Masonic Mission's credentials, and the necessary steps to be taken to secure from the State Department the proper passports.

Bro. Prime was received by Mr. Fosdick at the Rockefeller Foundation, and the salient points of the ensuing conference were transmitted to me by Bro. Prime by the following letter, dated May 3, 1918:

"R.E. & A.J. PRIME

"25 Warburton Avenue, Yonkers, N.Y.

and 2 Rector Street, New York City

"Yonkers, N.Y., May 3, 1918.

"Hon. Townsend Scudder,

"Glen Head, N. Y.

"Dear Judge:

"As you requested on Wednesday, I immediately got hold of Mr. Fosdick on the telephone at Washington, and found he was coming to New York on Thursday night, to be here this morning, and he made an appointment with me at the Rockefeller Foundation, 61 Broadway, where I have just seen him, and gone over fully with him the business of paving the way for the departure of the Mission.

"He told me that he had done everything that he thought he could do, excepting that he would immediately write and send to Mr. McBride, his assistant, a letter to the State Department, which you could pick up in Washington, and which he thought would forestall any difficulties, and ensure the issue of passports. I gave him the personnel of the Mission, of which he made a note, and told him somewhat of our plan.

"He showed a lively interest in what I said, and discussed with me at some length the subject of rents in Paris and elsewhere; said that he would be in Paris early in May, would see Carter, make general inquiry regarding rents and conditions, and write you fully from Paris. He said that he expected his trip would be very brief, and he might get back before we left, but would write in any case, giving you full information as far as he could obtain it.

"He is to be at the Prince George tonight, and I think will sail tomorrow or next day. I told him that I would write you immediately the result of our interview, and that it might be that you would endeavor to get in touch with him later, and before he sailed.

"Very truly yours,

W.C. Prime."

CO-OPERATION OF THE Y.M.C.A. SOUGHT

Upon receipt of the letter of Mr. Fosdick, dated April 23d, promising us "the full support of the War Department in the prosecution of our work" overseas, we sought an interview with the International Committee of the Young Men's Christian Association to secure from them, if possible, their co-operation in our undertaking in Europe at least to the extent of giving us the advantage of the facilities of travel enjoyed by them through the courtesy of the French authorities to enable us more quickly and with the least delay to pass from one leavearea to another in organizing and prosecuting our work. We felt the more justified in seeking this co-operation because of the fact that Freemasons had contributed to the Y.M.C.A. large sums of money to assist the work of the latter.

Through the kind offices of R.W. Jacob C. Klinck an interview was had on April 26, 1918, between Mr. C.V. Hibbard, Associate General Secretary of the International Committee of the Y.M.C.A., and a Masonic committee composed of Brothers Townsend Scudder, Rev. Dr. Charles C. Albertson, Rev. Dr. Clarence A. Barbour, and Rev. Dr. S. Parkes Cadman, at which the plan and scope of our projected overseas work were laid before Mr. Hibbard and fully explained and discussed, and we told him we were seeking the co-operation of the Y.M.C.A., particularly in the matter of travel in Europe, as heretofore set forth. Mr. Hibbard first inquired if we had government consent, to which we replied in the affirmative, and he was promised a copy of my letter of April 16,1918, addressed to Raymond B. Fosdick and a copy of Mr. Fosdick's reply thereto, dated April 23d. These were subsequently duly sent to Mr. Hibbard.

Mr. Hibbard stated to our committee that he was not in a position to promise us the co-operation we sought, but saw no reason why it should not be accorded us if we brought ourselves under the rules governing the Y.M.C.A. in its relations with the Allied governments. He went on to say that our proposal for cooperation would have

to be submitted to Dr. John R. Mott, General Secretary of the Y.M.C.A., who was abroad, whose return he suggested we await. As time was a vital element, we suggested that our proposal be cabled to Dr. Mott. To this he assented, saying he would send the cable upon receipt from us of the facts in writing. Pursuant to this understanding the following letter, dated April 27, 1918, with the enclosures therein mentioned, was sent to Mr. Hibbard, the expense of cabling being duly paid by us:

"April 27,1918.

"C.V. Hibbard, Esq.,

"Overseas Dept., Y.M.C.A.,

"347 Madison Avenue, New York.

"Dear Mr. Hibbard:

"I am enclosing herewith a copy of my letter to Mr. Raymond B. Fosdick, Chairman of the Commission on Training Camp Activities of the War Department, and a copy of his reply thereto under date of April the 23rd. My letter to Mr. Fosdick was a resume of the conversation which I had with him in Washington when I first presented the hopes of the Masonic fraternity in connection with war relief service overseas. For your convenience and use, if it meets with your approval, I am sending a synopsis of our plan to be cabled to Europe agreeably to the suggestion of yesterday. I am also enclosing the pledge exacted of the young men in the service, sons of Masons, who join the fraternity in anticipation of their overseas service.

"Faithfully yours,

"Townsend Scudder.

"112 Willow Street,

"Brooklyn, N. Y.

"Permit me to thank you for your very courteous reneeption and for your generous donation of time. T. S."

The following is a copy of the proposed cable to Dr. Mott enclosed in the foregoing letter of April 27th:

IN THE MATTER OF MASONIC OVERSEAS WAR RELIEF WORK

The Masonic fraternity purposes maintaining in cities in France and Great Britain, and in Italy when time is ripe, to which American soldiers go when on leave or recuperating, quarters in the nature of clubs, open to all men in the service, but where Masons in the service will be hosts, may receive and entertain their friends, reciprocating courtesies received, and where they will find American literature, amusement and useful information. The object is to cheer the men and direct into proper channels their natural longing for amusement and diversion.

In Switzerland it is intended to establish an agency to reach and ameliorate the condition of Masons, prisoners in Germany.

The War Department has approved this work. The Masonic committee going to Europe to organize it feel that the facility of movement enjoyed by the Y.M.C.A., if extended to their committee, will facilitate its work. To this extent they ask the privilege of working under the Y.M.C.A. Can this privilege be accorded them?

Subsequently to the sending of the cablegram, numerous interviews with officials of the Y.M.C.A. were had, and considerable correspondence exchanged, culminating in the following letter:

"THE INTERNATIONAL COMMITTEE OF YOUNG MEN'S CHRISTIAN ASSOCIATIONS

“347 Madison Avenue, New York City

"September 24, 1918.

"Judge Townsend Scudder,

"Glen Head, Long Island, N. Y.

"My dear Judge Scudder:

“I wish to acknowledge your letter setting forth the desires of the Masonic fraternity to share in those helpful ministries to the soldiers overseas with which the Y.M.C.A. has been identified, and intimating that, while you may be moving along independent lines, there will be abundant opportunities for co-operation, and indeed coordination, between the efforts of the Masonic fraternity and the Y.M.C.A. Pending the presentation of your proposals formally to the Committee on Overseas Activities, I have consulted with Dr. Mott and his associate, Mr. Brockman, and we are altogether certain that your suggestions will find a hearty response in formal action when the committee meets.

"As you know, and as is quite natural, we have in the secretarial staff overseas a considerable number who belong to the Masonic membership in the United States. It would be perfectly possible, therefore, for us either to assign or release some of these to specific tasks where you might desire co-operation. There are individual types of

work which we are carrying on or special areas within which we operate which might likewise be designated as the sphere of your special interests. I understand, however, that there is possibility of your being given by the military some special assignment of work. While it is natural that such work as you undertake will have a peculiar interest to members of the Masonic fraternity, who are in the army, your plan as indicated in your letter is in perfect alignment with our own policy, namely, to minister freely to the needs of all. In every way, therefore, it seems to me that we shall be able to co-operate heartily, and you may count upon our organization and our personnel to assist you in every way that is within our power. Perhaps I ought to call attention, however, to our own limitations which may appear when we come to discuss definite plans, namely, that we will have to be subject to existing military regulations, and likewise to the necessities of practical administration of our work calling for a certain degree of freedom and elasticity in all special designations and a certain mobility of our personnel as to their movements under war conditions.

"We shall then await with interest some future word from you as to the special service that you feel we might render, and the practical co-operation that we can extend and this will appear more clearly as you discover the lines along which your activities overseas will move.

"Very cordially yours,

"C. R. Watson."

The further negotiations of the Masonic Mission with the Y.M.C.A. after the government notwithstanding its former and early approval and promises, had finally refused us permission for independent service abroad, will be set forth later in this report.

CONFERENCE OF GRAND MASTERS OF MASONS IN NEW YORK, MAY 9, 1918

Negotiations with the government had now progressed so far that it was feasible to call the proposed conference of Grand Masters and lay before them a definite plan for overseas service by the fraternity. The call for this conference was issued by M.W. Thomas Penney, Grand Master of New York, on April 17, 1918.

It will be noted that this call was issued after the first interview with Mr. Fosdick in Washington, in which he had given his oral approval of our overseas project, but prior to the receipt of his written approval. This was because of the implicit confidence reposed in Mr. Fosdick's word, and because also of insistent demands from the many thousands of Masons in service in Europe for action abroad by the Masonic fraternity at the earliest possible moment.

Recalling the requirement by the government that all Masons participating in this projected overseas service be united so that one permission could be granted to them collectively, and because it was desirable that this work be performed by as many Masonic bodies as possible, and not by the Masons of New York only, such a conference of Grand Masters became at this point in the progress of our enterprise imperative. The following is the letter of April 17, 1918, calling such conference, and the printed outline of subjects for discussion thereat enclosed in such letter of call:

"Office of the

"GRAND MASTER OF MASONS IN THE STATE OF NEW YORK

"866 Ellicott Square, Buffalo

April 17, 1918.

"Thomas Penney,

"Grand Master.

"Dear Brother Grand Master:

'In November last I addressed the Grand Masters of the several Masonic Jurisdictions in the United States, touching upon the war conditions and the opportunities and responsibilities resting upon Free Masonry in that connection, with particular reference to the desirability of a conference of Grand Masters for consideration of war problems and concerted constructive action im that regard.

"The letter was issued to all of our Sister Jurisdictions, and responses were received from more than a majority, so patriotically spontaneous that I felt impelled to follow up my suggestion by calling a conference. Owing, however, to the suggestions from a number, of pending sessions of their respective Grand Lodges, to which they desired the subject referred, or of early termination of their term of office, and therefore authority, and desire that the matter be taken in hand by their successors, I have withheld action until now it seems appropriate that the call should issue.

"I therefore suggest that a conference of the representatives of the several Grand Jurisdictions be held at the Masonic Hall, New York City, on the evening of Thursday, May 9, 1918, at 8:00 o'clock, to continue from day to day until the necessary business of such conference can properly be canvassed and transacted, and its purposes at least put in the way of accomplishment.

"Merely as a suggestion, and in order that you may have an opportunity of considering before we get together the scope of such a session, I have thought it well to outline somewhat the subjects for discussion, and accompanying this letter you will see printed the agenda, so far as it can now be formulated. It will be helpful if you will give this outline your careful consideration as promptly as convenient, and advise me in ample time of any additional suggestions that you have to make for business, or subjects to be considered.

"May I hope for a prompt response, assuring your cooperation and representation?

"Sincerely and fraternally,

"Thomas Penney,

Grand Master."

OUTLINE OF SUBJECTS FOR DISCUSSION AND CONSIDERATION AT CONFERENCE OF GRAND MASTERS TO BE HELD AT NEW YORK CITY, MAY 9, 1918

1. It is ascertained that in the near future the government will bring home those men who have been so severely injured as to be incapable of useful service abroad. They will be blind, crippled, deaf, demented. Extensive hospitals on the seaboard and elsewhere are in process of establishment for their reception, classification and separation according to their needs, and other hospitals are also in process of establishment for the special treatment of other particular ills.

It is planned to establish instrumentalities for reconstruction and re-education of derelicts.

This important business is already undertaken and carried on both in France and in England. It will naturally be largely, if not wholly, under government control and maintenance.

Query: What can Free Masonry do for its own and others and what should it do, and how, in connection with this important business?

2. Various stations will be established throughout the country for the reception and treatment of convalescents. In this work women can be of inestimable service, and the opportunity both for men and women to minister to our wounded, to entertain and occupy their minds, will be enormous.

Query: What can Free Masonry do and how, in this important busimess?

3. The Red Cross, Y.M.C.A., Y.M.H.A., and K. of C. are performing valiant service at camps and at the front in connection with the welfare of the men, moral and otherwise.

Query: Are these instrumentalities sufficient or all that can usefully be employed for the moral stabilizing of the men at the front or in camps, particularly the men engaged in the service?

4. The employment by Free Masonry of chaplains or other agencies at home and abroad, in camps and elsewhere in connection with the maintenance of moral standards and close touch between the men in the service and their friends at home.

5. The Grand Lodge of New York is about to despatch R.W. Erastus C. Knight, who will be joined later by M.W. Townsend Scudder, as its representative to France. They are commissioned to organize such agency or agencies as the circumstances require to minister to Free Masons in the service generally, save as respects supplying them with funds. Their instructions cover duties which will demand constant touch with members of the Craft, and keeping them in touch with friends and relatives at home.

Query: Will other jurisdictions participate in this service, either in respect of independent agencies or co-operation in the expense of one representative or set of representatives?

6. Certain camps, such as Camp Merritt at Tenafly, N. J., are being employed for concentration and embarkation of soldiers. Men frequently are despatched thither for

immediate transportation abroad, who have not been home or in touch with friends.or kin for considerable periods. They are disheartened, home-sick, low-spirited.

Query: Should Masonic agents, working independently or under the wing of the Y.M.C.A. or Red Cross, be employed at such camps to cheer, assist, and otherwise minister to Free Masons who may be thus situated, and if so, with what scope of authority as to funds, and how maintained?

7. An inevitable consequence of the war will be the human wrecks or partial wrecks of middle age, or less than middle age, most of them comparative youths. Also men physically fit, but requiring aid and employment.

They will require assistance to maintain themselves, and their dependents also will require assistance financially and otherwise.

Query: Ways and means to cope with this problem. Should it be nation-wide, co-operative, strong jurisdictions assisting weak, or should each jurisdiction arrange to take care of its own?

If the former, should a general Masonic fund be accumulated? If so, how and how administered?

8. What are the several Grand Jurisdictions in the United States now doing?

This conference met on May 9, 1918, and continue its sittings over May 10th, and was actually attended by twelve Grand Jurisdictions. In addition, letters ax proving the purpose of the conference and promising support and co-operation were received from many others, making a participation, in person or by letter, by 37 Masonic Jurisdictions in the United States.

The following resolution was adopted by the conference:

RESOLUTION ADOPTED AT A CONFERENCE OF GRAND MASTERS AND REPRESENTATIVES OF GRAND JURISDICTIONS OF FREE AND ACCEPTED MASONS IN THE UNITED STATES, HELD ON MAY 10, 1918.

Resolved, That it is the sense of the Brethren here assembled, hailing from the following Grand Jurisdictions - Massachusetts, Michigan, Illinois, Indiana, Oklahoma, Ohio, New Jersey, Connecticut, Rhode Island, Oregon, New Hampshire and New York - that there is present need for Masonic service overseas to minister to Masons with the colors in the forces of the United States; that some service lies in the cities, the recreation centers to which the boys go in large numbers while on leave, in work that may be approved by the War Department; that in such cities, seemingly, there should be established general Masonic headquarters where Masons may receive Masonic welcome, comfort and encouragement, and where our boys may be hosts at home; that the duplication of such headquarters in one and the same town would be a waste of energy and funds; that such headquarters be manned from time to time by workers from any or all of our Jurisdictions as circumstances permit; that the espense thereof be paid so far as possible out of a general fund; that the fund be dedicated to Masonic Fraternal Service Overseas; that the several Masonic jurisdictions be invited to contribute to this fund on an annual basis for each member; that the management of the fund be entrusted to a committee composed of representatives of the several contributing jurisdictions selected as each jurisdiction sees fit; that each such jurisdiction cast one vote; that this service be in no wise exclusive, but rather a tribute to and token of Masonic brotherhood without regard to territorial divisions; that we recommend that the several Grand Lodges in the United States create War Boards ready to engage in this work as demand may appear, and we also recommend the presentation of this plan to our several jurisdictions.

The minutes of the proceedings of the conference of Grand Masters of May 9th were duly printed, and a copy thereof, including said resolution, in book form, sent to every sister Jurisdiction in the United States.

Publicity of the projected plan of Masonic Service abroad, as approved by the government, was given through the medium of the Associated Press, and this news was enthusiastically received by the Masonic fraternity, which promptly commenced raising among its members the funds to meet the expenses of the enterprise. Many members of the fraternity now volunteered their services. Our plan having thus received governmental approval and endorsement, and the Masons standing ready to meet the other requirements of the Department, willing to give their personal services, and able of themselves to meet all financial demands, nothing seemed now necessary save the issuance of formal passports by the State Department.

EFFORTS TO SECURE PASSPORTS

Mr. Fosdick had notified us that, to expedite the securing of our passports, he had written a letter, addressed to the Secretary of State, which we could procure by calling at the office of the Commission on Training Camp Activities, in the War Department, Washington. It will be recalled that this is the Commission of which Mr. Fosdick is chairman.

Mr. Fosdick had previously advised us that it would be necessary for us to present to the Secretary of State, in addition to his above-mentioned letter, a certificate from the Grand Master of Masons in New York of the appointment of the personnel of the Masonic Overseas Mission.

A few days were allowed to elapse after the adjournment of the New York conference above described to enable those attending, after their return home, to communicate the names of any whom they might wish to have included in the personnel of the mission, it being understood that if none were so designated, the mission as then constituted was to proceed.

On May 19th, no such designation having been received, your chairman and Bro. Erastus C. Knight went to Washington and duly called at the office of the Commission on Training Camp Activities, where we were received by Mr. Malcolm

L. McBride, acting chairman in the absence of Mr. Fosdick, who delivered to us the letter signed by Mr. Fosdick, and addressed to the Secretary of State. The following is a copy of this letter:

“WAR DEPARTMENT

"Commission on Training Camp Activities

Washington, May 6, 1918.

"The Honorable the Secretary of State,

"Washington.

"Sir:

"Mr. Justice Scudder, of the Supreme Court of New York, is the chairman of a commission of five men representing the Masons of New York who are applying for passports to study the situation overseas as far as the leisure time activities of our troops is concerned, with the idea of providing whatever may be necessary both for their own constituent membership and others in the army who may need their services. We have already approved the issuance of passports to two other fraternal organizations, and I am sincerely hopeful that no objection will be interposed in the case of Judge Scudder's commission.

"Respectfully yours,

"Raymond B. Fosdick,

"Chairman."

We had with us our letter of credentials signed by Grand Master William S. Farmer, dated May 6, 1918, addressed to Hon. Robert Lansing, Secretary of State, a copy of which follows:

"Office of the

"GRAND MASTER OF MASONS IN THE STATE OF NEW YORK

"Masonic Temple,

"Syracuse, May 6, 1918.

"Hon. Robert Lansing,

"Secretary of State,

"Washington, D. C.

"My dear Sir:

"I beg to inform you that I have appointed Hon. Townsend Scudder, Justice of the Supreme Court of the State of New York, Hon. Erastus C. Knight, one-time Mayor of the city of Buffalo and one-time Comptroller of the state of New York; Rev. Oscar F.R. Treder, Dean of Garden City Cathedral, Garden City, L.I.; Mr. Rougier Thorne, of Glen Cove, L.I., and Mr. William C. Prime, of Yonkers, N.Y., to constitute a mission to Freemasons in the United States forces overseas, whose particular duties are to visit France, Italy, Switzerland and Great Britain, and to establish and maintain such agencies for the comfort and cheer of Freemasons in particular in the military and naval service of the United States in the present war, as seem possible and practicable.

“To the end that they may have free and safe conduct, as far as is possible in the circumstances, I beg to request that their journey be facilitated by all means in your power, and that passports and other necessary credentials in the name of the United States government be issued to them with all convenient speed.

"The duration of their stay is uncertain, but it is likely that Mr. Knight will remain abroad longer than the others.

“Respectfully yours,

"William S. Farmer,

"Grand Master."

Upon receiving from the acting chairman, Mr. McBride; Mr. Fosdick's letter to Secretary of State, we inquired where it should be presented, and if an appointment for that purpose was necessary. He replied that, while we might, as a matter of courtesy, take our letters to the office of the Secretary of State, we would doubtless be referred directly to the passport bureau, where the letters would be received and filed. He further invited us, should we there encounter any delays, to communicate with him, when he would take care of the matter.

With a feeling of confidence we left Mr. McBride and carried our letters to the office of the Secretary of State, and presented ourselves at the office of Mr. Polk, counsellor to the Secretary. Mr. Polk was absent, ill, and the person in charge of his office directed us to take our letters to the passport bureau, saying: "I will call them up and tell them you are coming so as to obviate any delay and the matter will be given immediate attention." We stood there while the passport bureau was called up. I heard the conversation, and could supply the rest. It seems the head of the bureau was not in, and would not be in, but his deputy was a gentleman by the name of Walsh or Welch. He was told that we were coming to take up the passports, and to facilitate in every way that he could.

We went over to the passport bureau, which we found filled with people. I sent in my card; a man eame out, asked who we were. I told him that we were the men about whom the Secretary of State's office had spoken to him a few moments before over the telephone. He said, "What can I do to serve you ?" I said, "It will probably take a few moments. Shall we sit down? I see you have some people in your private office, and we will gladly await our turn." He said, "That is very kind of you, and I will get rid of them as soon as I can."

REFUSAL TO ISSUE PASSPORTS

I did not care to announce our business out in the main anteroom, thus crowded with people. In a few moments we were shown into his office. "Now," he said, "what is it you wish?" I said, "We are here to obtain passports for the Masonic Mission going overseas to engage in war relief work in the recreation centers of our soldiers." "I am opposed to it," were the laconic words which greeted us. Of course, he was but a clerk in an office, seemingly vested with no great discretion. I said to him, "But the War Department has passed upon this. Are you conscious of that fact?" "Oh," he said, "the War Department does not finally decide these things." I said, "Who does?" He said, "We do." I said, "Who are 'we'?" "Why," he said, "it is decided here in the first instance." I said, "Where is it decided in the last instance?" "Well," he said, "of course, ultimately it may get to the Secretary of State if appeal is taken to him." I said, "Then you are the tribunal to whom this matter must now be presented ?" "Yes," he replied. I said, "Very well, then. We will sit down and I will go over it gladly with you." He said, "It is quite unnecessary." "But," said I, "my dear sir, you certainly want to have the facts, do you not?" He answered, "You told them to me and I understand it all. You are a Masonic Mission seeking to go overseas to engage in war relief work. We do not approve of such activities by secret societies. If you are permitted to have your passports to engage in this work, then we have got to permit every other secret society to engage in the same work, which would include every Greek letter society. We will not permit it. We cannot do it." I told him that our work overseas was in no way identified with our usual activities as a secret society, that our service was to be of the same general nature as that of the Y.M.C.A. and the Knights of Columbus, and that a ruling which would be applicable to college secret societies could not hold good with us. To which he replied that "The principle is the same." I said, "I hardly anticipated this situation. I could not myself render judgment upon a matter coming before me on as little evidence as you have here, and I really feel it should be more

deliberately presented and considered." He said, "That is quite unnecessary, quite unnecessary. If you want to file your papers here, you can, of course." I said, "We have our papers and were told to file them here, so I will file them, but do not act upon them. I will take the matter up in other quarters, for I think there must be some misunderstanding." He said, "We won't act upon them until we hear from higher up," or something of that kind, and we parted.

We immediately returned to the office of the Commission on Training Camp Activities, and related to Mr. McBride our experience at the passport bureau. He showed considerable astonishment and annoyance over our treatment, and said that he would at once place himself in communication with the Secretary of War and arrange for a meeting between us. After some telephoning by Mr. McBride, he told us that he could not arrange for an interview with Secretary Baker, but had instructions to take us to Mr. Keppel, the Third Assistant Secretary of War, under whose jurisdiction our matter came.

Accompanied by Mr. McBride, we then repaired to the office of the Third Assistant Secretary of War, Mr. F.P. Keppel, by whom we were most courteously received. The object of our call having been briefly stated by Mr. McBride, Mr. Keppel asked me to tell him in detail everything which had transpired in the passport bureau, which I did. He listened with great attention, occasionally asking questions, inquiring specifically for the name of the man with whom we had had the conversation. When I had finished Mr. Keppel said, in substance, "This is very extraordinary, and I do not understand it at all. Conditions are changing from day to day, and it may be that the State Department has instructions regarding passports not communicated to the War Department. I will take up the matter with Secretary Baker and the Secretary of State, and advise you what to do."

I drew attention to the fact that, before going to the passport bureau, we had called at the office of Mr. Polk, counsellor to the Secretary of State, where we had been instructed how to proceed and what to do with our letters, and this office made the appointment for us with the passport bureau, a proceeding not necessary had the bureau instructions not to issue passports in a case such as ours, approved by the War Department. Upon his saying, "The matter will be fully looked into," we took our leave.

Bro. Knight and I at once returned to Mr. Polk's office, where we saw his secretary, a gentleman by the name of, I think, Howell to whom I related all the steps taken by us in our enterprise from the time we made known to Mr. Fosdick our ambitions to the conversation with Mr. Keppel, just concluded. We asked him to call the matter to the attention of Mr. Polk as soon as he saw him, saying we would like to see Mr. Polk personally. I then and there, also, for the first time voiced my suspicion that there might be at work influences hostile to the Masonic fraternity in its endeavor to serve the soldiers overseas. Feeling that the utmost plain speaking was now needed to avoid a superficial consideration and hasty decision in this passport matter, and that, if our matter were taken up in earnest with the State Department, it would come before Mr. Polk, I addressed Mr. Howell in substance as follows:

That our fraternity had an active membership of nearly 2,000,000, that it had been identified with every great work of service in the history of our country, that it had been wounded by its exclusion from participation in war relief work in camps and cantonments in the United States, that announcement of the consent of the War Department had been received by the fraternity with enthusiasm, that all over our country Masons were making financial arrangements to meet the expense oi! the overseas work, to engage in which permission had been received from the government, and that, if at this stage of our progress, we should find ourselves confronted by an insuperable obstacle to carrying out our projected service work, great and widespread resentment might well be aroused. For these reasons I urged that these facts be laid before Mr. Polk to the end that, when the matter came before him he might be fully apprised of its importance and give it his personal consideration.

In all these conversations and efforts to achieve our aims it was also my firm endeavor not to embarrass the government in the war crisis in which our country then found itself, knowing that such a course was the only one to meet with the fraternity's approval, while, at the same time, leaving no stone unturned to reach the goal of our ambitions.

We now returned to New York to await the promised advices from the Third Assistant Secretary of War.

CORRESPONDENCE WITH WAR DEPARTMENT DURING MR. FOSDICK'S ABSENCE

Shortly after our return from Washington, a letter dated May 23,1918, was received from Mr. F. P. Keppel, Third Assistant Secretary of War, of which the following is a copy:

"WAR DEPARTMENT

"Office of the

"Third Assistant Secretary.

"Washington, May 23,1918.

"Honorable Townsend Scudder,

"112 Willow Street,

"Brooklyn, N. Y.

"Dear Judge Scudder:

“I took up with the Secretary ot War the proposed trip of yourself and your associates to France, and Mr. Baker feels with regard to this suggestion, and that of several others now before him, that, as Mr. Fosdick is now in France himself, it would be better for all such proposals to await his return before a definite decision is made.

"I am asking Mr. McBride to bring the case of the proposed visits of the representatives of the Masons to Mr. Fosdick's attention by cable, so that he will be prepared to give a prompt reply upon his return.

"Yours very truly,

"F. P. Keppel,

"Third Assistant Secretary."

The foregoing letter of May 23rd was followed by another letter from Mr. Keppel, dated June 1, 1918, of which the following is a copy:

“WAR DEPARTMENT

"Office of the

"Third Assistant Secretary.

"Washington, June 1, 1918.

"Dear Judge Scudder:

"Pursuant to the understanding reached at our talk a few days ago, I took up with Mr. Fosdick by cable the question of your plans for a trip to Europe. I have just received from him, through the courtesy of General Pershing, a cable recommending that the matter of your visit be held up until Mr. Fosdick's return, in view of his doubt that there is adequate opportunity for you to accomplish independently in France what you have in mind. "Yours very truly,

"F. P. Keppel,

"Hon. Townsend Scudder,

Third Assistant Secretary.

"10 Wall Street,

"New York City, N. Y."

In view of Mr. Fosdick's doubt that there was adequate opportunity for us to accomplish independently in France what we had in mind, as stated in Mr. Keppel's letter of June 1st, we began to press the officers of the Y.M.C.A. for an early decision on our suggestion of co-operation between them and the Masonic fraternity, as hereinbefore set forth.

Attention is here called to the fact that in this letter of June 1st the word "independently" for the first time is emphasized in the correspondence with Washington.

Not hearing anything further from Mr. Keppel up to June 17th, I on that date addressed to him the following letter:

"June 17, 1918.

"Honorable F. P. Keppel,

“Third Assistant Secretary, War Department,

"Washington, D.C.

"Dear Mr. Keppel:

"Replying to your favors of May 23rd and of June 1st, I beg to say that in harmony with your suggestion the Masonic fraternity cheerfully will await Mr. Fosdick's return from Europe to learn from him how it can serve overseas most efficiently..

“The determination by the Department of the scope of Masonic service overseas, of course, will take into account the effect its decision will have upon the two million active Free Masons in the United States.

“The loyalty of the oldest, richest and numerically the strongest brotherhood is unequivocal. Masonry has no quarrel with any organization zealous to serve cause and colmtry, but it did not understand its own exclusion from such service.

“Its enthusiasm was spontaneous when news spread over the United States of the War Department's Commission on Training Camp Activities' approval of Masons as such, in the recreation centers overseas, contributing to the cheer and comfort of the men with the colors, to whose numbers the Masonic fraternity already is contributing fully one hundred thousand of its members.

"On the strength of this approval, New York called a conference of Grand Masters of the United States, to invite their co-operation in this service; the conference was held, and already much money has been and is to be raised within the order to further the approved service.

"These facts are mentioned because their consideration seems indispensable to a comprehensive satisfying decision, and because, if overlooked, the enthusiasm of a very large and zealous group of citizens might suffer a chill, surely an undesirable thing in these critical times. While picked men, Masons are only human.

"I enclose a copy of Mr. Raymond B. Fosdick's letter of April 23, 1918, upon which the Masonic fraternity relied when it acted as outlined above, and also a copy of a letter sent by the Grand Master of Masons in New York to the Grand Master of each state in the Union, in the hope of dissipating the disheartening suspicion then entertained that Freemasonry had been discriminated against unjustly by the government's exclusion of Free Masons from engaging in welfare work within military camps, and the according of that privilege exclusively to the Young Men's Christian Association and the Knights of Columbus.

"The situation confronting us is calculated to be exceedingly disturbing if it is not wisely handled. Its great importance is my excuse for writing at length.

"Very sincerely yours,

“Townsend Scudder."

In response. I received the following:

"WAR DEPARTMENT

"Washington, June 26, 1918.

"Dear Justice Scudder:

"Mr. McBride and I have been going over together the points contained in your letter of the 17th, and have come to the conclusion that the best thing for us to do is to await Mr. Fosdick's return, which if all goes well will be within ten days or a fortnight. We will then bring your letter promptly to his attention and will let you know the result in the light of his fresh views on the foreign situation.

Yours very truly,

"F. P. Keppel,

"Third Assistant Secretary of War.

"Hon. Townsend Scudder,

"Supreme Court of the State of New York,

"Brooklyn, N. Y."

I therefore replied, under date of June 28th, as follows:

“June 28, 1918.

"Honorable F. P. Keppel,

"Third Assistant Secretary of War,

"War Department, Washington, D. C.

"My dear Mr. Keppel:

"Permit me to thank you for your favor of June the 26th. May I suggest that I have the opportunity of meeting you, Mr. Fosdick, and Mr. McBride. I lean to the belief that such a meeting will be helpful, and I will be glad to come to Washington on very short notice.

"Thanking you for your courtesy, and with kindest regards, believe me,

"Sincerely, Townsend Scudder.

"Present address,

"Glen Head. Lone Island. N. Y."

Mr. Keppel replied as follows:

“WAR DEPARTMENT

"Washington, June 29,1918.

"Dear Mr. Justice Scudder:

"I have your letter of the 28th, but cannot say when such a meeting as you suggest will be possible, as it is not known when Mr. Fosdick, who has been overseas for the past two months, will return. In the meantime I have taken the liberty of referring your letter to Mr. McBride, acting chairman in the absence of Mr. Fosdick.

"With best wishes,

"Yours very sincerely, F.P. Keppel,

"Third Assistant Secretary of War.

"Justice Townsend Scudder,

"Glen Head, Long Island, N. Y."

I received from Mr. McBride, under date of July 2nd, an acknowledgment as follows:

"WAR DEPARTMENT

"Commission on Training Camp Activities

"Washington

"Honorable Townsend Scudder,

July 2, 1918.

"Glen Head, Long Island, N. Y.

"Dear Mr. Justice Scudder:

"Secretary Keppel has referred to me your letter of June 28th, and inasmuch as Mr. Fosdick will probably be back in the course of a week or ten days, may I suggest that you defer your meeting until his return, as I am sure he will be able to add fresh light on the situation abroad, in which you are so much interested.

"Very sincerely yours,

"Malcolm L. McBride,

Acting Chairman."

Because of growing uneasiness over the passage of time, and because of the approaching return of Mr. Fosdick, I was desirous that our matter should be as thoroughly as possible understood, and its magnitude appreciated, by those before whom I felt it would sooner or later come.

I accordingly, on June 28th, addressed to Mr. Polk the following letter:

"June 28, 1918.

"Honorable Frank Polk,

"Counsellor to the Secretary of State

"Washington, D. C.

"My dear Mr. Polk:

"I have been named as the head of the Masonic Overseas Mission in connection with war relief work. I am very keen to have a little chat with you and have been expecting to go to Washington July the 8th, to be there several days.

"The purpose of my letter is to inquire whether you expect to be in Washington at that time, and, if you will not, to request that you advise me when you feel that I could see you either in Washington or elsewhere.

"Permit me to offer my sympathy in the bereavement you have sustained, and also to express the hope that your health has improved.

"Very sincerely yours,

Townsend Scudder.

"Address,

"Justice Townsend Scudder,

"Glen Head, Long Island, N. Y."

The receipt of the foregoing letter was acknowledged by Mr. Howell, Mr. Polk's secretary, under date of June 29th, apprising me of Mr. Polk's expected return after absence due to illness:

"THE COUNSELOR FOR THE DEPARTMENT OF STATE

“Washington

"June 29, 1918.

"My dear Mr. Justice:

"As Mr. Polk is away ill, I beg to acknowledge your letter of the twenty-eighth. You say you are coming here July eighth for several days and I think I can safely say that Mr. Polk will be in Washington at that time.

"Yours very truly,

"H.D. Bowell, Secretary.

"Justice Townsend Scudder,

"Glen Plead, Long Island, N. Y."

With the same object in view I wrote on June 28, 1918, to Assistant Secretary of the Navy, Franklin D. Roosevelt, and received from him his reply dated June 29, 1918:

"June 28. 1918.

"Honorable Franklin D. Roosevelt,

"Navy Department,

"Washington, D. C.

"My dear Mr. Roosevelt:

“I am head of the Masonic Overseas Mission. I am very keen to have a little chat with you in the near future. I can come to Washington almost any time. I have been planning to go to Washington on July the 8th, to be there several days. May I inquire

whether you expect to be in Washington at that time, for, if not, I will arrange to come earlier.

"Very sincerely yours,

"Townsend Shudder."

"NAVY DEPARTMENT

"Assistant Secretary's Office

"Washington

"June 29, 1918.

"My dear Judge Scudder:

"I shall be only too glad to see you if you come to Washington. I have been hoping to have a little talk with you for some time, in regard to New York matters, Masonic and otherwise.

“I fear, however, that I shall be away on July 8th, for I am leaving here on the Fourth for some time on an inspection trip. I wonder if there is any chance of your being here before the Fourth? Otherwise, I fear, we shall have to postpone it until after I get back from my trip.

"Always sincerely yours,

"Franklin D. Roosevelt.

“Justice Townsend Scudder,

"Glen Head, Long Island, N. Y."

On July 2, 1918, I again wrote Mr. Roosevelt as follows:

"July 2, 1918.

Honorable Franklin D. Roosevelt,

"Navy Department, Washington, D. C.

"My dear Mr. Roosevelt:

"Let me thank you for yours of June the 29th. Would it be troubling you unduly to request that upon your return you communicate with me, to the end that I may run down to Washington to see yout I want to talk over something which I consider of very great importance. I am quite sure you will agree with me. I regret that I cannot get down between now and the 4th.

"Thanking you for your courtesy, believe me,

"Very sincerely yours,

"Glen Head, L. I., N. Y.

Townsend Scudder."

To this Mr. Roosevelt's secretary answered:

"NAVY DEPARTMENT

"Assistant Secretary's Office

“Washington

"July 8, 1918.

"My dear Mr. Scudder:

"Mr. Roosevelt is still out of town, but I shall call your letter to his attention immediately upon his return. Very sincerely yours, R. K. Camalier,

“Private Secretary.

"Justice Townsend Shudder,

"Supreme Court of the State of New York,

"Brooklyn, N. Y."

I was privately advised that Mr. Roosevelt had sailed for Europe.

I was also privately advised that Mr. Polk's illness was quite serious, and as, about this time he suffered a bereavement, I decided to avoid further troubling Mr. Polk at this inopportune time.

* * *

(The April instrument of Brother Scudder's report will open with the account of the State Department's refusal to issue passports. Letters of refusal were written to Brothers Prime, Thorne and Treder, but no such letters were received by Judge Scudder and Brother Knight. Following this correspondence Brother Scudder gives the details of what he designates as a "surprising interview with Mr. Fosdick," in which the latter asks "What about the feud between you and the Knights of Columbus ?" Brother Scudder replied that it took two to make a quarrel, and that the Masonic Fraternity had no quarrel with them.

We will state here, for the benefit of those of our readers who wish to know the outcome of the whole matter before we shall have published the last instalment of this report, that the Masonic Overseas Mission sailed for France the latter part of January, passports having been issued to Judge Scudder and his associates without further quibbling after a few extracts from this report had been read in certain quarters in Washington. They were told that they might go as an independent organization if they so desired, but since arrangements had been completed with the Y.M.C.A., they sailed as secretaries of that organization.)

----o----

AT STONEHENGE

Grim stones whose gray lips keep your secret well,

Our hands that touch you touch an ancient terror,

An ancient woe, colossal citadel

Of some fierce faith, some heaven-affronting error.

Rude-built, as if young Titans on this world

Once played with ponderous blocks a striding giant

Had brought from oversea, till child more bold

Tumbled their temple down with foot defiant.

Upon your fatal altar Redbreast combs

A fluttering plume, and flocks of eager swallows

Dip fearlessly to choose their April homes

Amid your crevices and storm-beat hollows.

Even so in elemental mysteries,

Portentous, vast, august, uncomprehended,

Do we dispose our little lives for ease,

By their unconscious courtesies befriended.

- Katharine Lee Bates.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEORGE W. BAIRD. P.G.M., DISTRICT OF COLUMBIA

GENERAL JOHN A. LOGAN

THE Equestrian Statue of Major General John A. Logan is in bronze superimposed upon a bronze pedestal situated in Iowa Circle at the intersection of Rhode Island and Vermont Avenues and P Street, Washington, D.C., and is in plain view from all of these thoroughfares. It was modeled by Franklin Simons and has been pronounced one of the most artistic equestrian statues in the world. The likeness is correct and the figure of General Logan is fine. The horse, which in all equestrian statues has much to do with making or marring the picture, is truly a work of art in its life-like appearance.

The reliefs on the sides of the die portray the most important acts of Logan's life. The panel on the east side represents General Logan taking the oath as United States Senator, administered by President Arthur; at the lower right-hand corner appear the figures of Senator Daniel Voorhees of Indiana and Senator Thurman of Ohio, the latter who, having been a candidate for the Vice-Presidency, seemed to be a fitting figure for General Logan's statue. On the north end of this panel are the figures of Hon. Shelby M. Cullom, the General's colleague in the Senate, Senator Miller of California, Senator Morton of Indiana, and Senators Conkling and Evarts of New York.

On the west side of the statue is pictured a council of war. In this relief there is shown a table upon which a map is spread at the head of which stands General Logan while Major General Frank P. Blair and General Joseph H. Mower are examining the map. General Granville M. Dodge, General M.D. Leggett, General Slocum, General Hazen and a staff officer are in the group.

These panels were the conception of Mrs. John A. Logan, thinking they would represent the unique character of the General's life as a soldier and a statesman, equally as great in peace as in war, ever ready to advocate, and to die for if need be, the best interests of his Country.

The allegorical figure under the head of the horse, for which Mrs. Mary Logan Tucker, a daughter of the General, posed as the model, is representative of War, while that at the rear representing Peace is the figure of his daughter-in-law, Mrs. John A. Logan, Jr.

The cost of the work was $65,000 of which Congress paid $50,000, the remaining $15,000 being subscribed by the Grand Army of the Republic, the Army of the Tennessee, and by individuals.

John A. Logan was of Scotch-Irish descent. He was born in Illinois on February 9, 1826. He enlisted in the Mexican War as a private and was promoted to a Lieutenancy and served throughout the period of the war with great credit.

In 1848, at the close of the war, he took up the study of law in the office of his maternal uncle, ex-Governor A. M. Jenkins. He served three terms in the State Legislature and was elected to the National Congress where he served in the House from 1858 to 1861 when he resigned his seat to organize the 31st Regiment of Illinois Infantry. He was in the first battle at Bull Run (Manassas) while still in Congress, fighting all day under Colonel Richardson of Michigan. General Logan participated in many of the most severe battles of that unfortunate war - Fort Donelson, Fort Henry, Pittsburg Landing, and others, and was promoted to Major General. During the war he declined a renomination to Congress. He succeeded General Sherman as Commander of the 15th Army Corps.

General Logan was a devoted admirer and supporter of Abraham Lincoln and was active in the campaign in 1864 when Lincoln was elected to the Presidency.

General Logan was re-elected to the House of Representatives in 1866 and served until 1871 when he was elected to the Senate to which body he was twice re-elected.

The General inherited habits of industry which clung to him throughout his life and which account for so much of his success, but he generously gave credit to his wife for her untiring assistance in the collection of material for his speeches, reports and researches. He was a logical man, an eloquent speaker and had the courage to say and do the things which his conscience told him were right and he courted no man's favor. He was temperate in all things, but a prohibitionist in none, as attentive to the complaints of the helpless as to the wishes of his personal friends.

General Logan was a member of a Blue Lodge in Pinckneyville, Illinois, a member of Chevalier Bayard Commandery of Knights Templar and a Scottish Rite Mason of the 33rd degree.

----o----

REST

When your weary feet shall have reached at last their toilsome journey's end

It will be to you the priceless gift of your best and truest friend,-

'Twill be nature's way to speak to you the word that sounds the best

When she kisses you her fond good-bye and sweetly whispers, - REST.

- Bro. L. B. Mitchell, Michigan.

----o----

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN---NO. 26

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance

of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "PASSING"

I Why was the "passing" among Operative Masons so important a step? What new secrets, do you suppose, were then given to the Mason? What do you imagine the masterpieces to have been ? Why was a masterpiece demanded? What is a "masterpiece" in the ordinary sense of the word as now used? What are the marks of a masterpiece in literature ? in business ? Is your lodge a masterpiece of Masonry? Do we tend to judge men by their fine words and promises rather than by their productions? In what way do the man's actual productions reveal his character? What effect on character do bad works have?

Was Scotch Masonry different from English? If so, why, do you suppose ? Why are there now variations in different countries and under different Grand Lodges ? How do these variations affect Masonry as a whole? Have you fixed clearly in your mind how we came to have three degrees instead of two ? What is the key-word of the Second Degree? What do you mean by "knowledge"? Is intellectual power an accumulation of facts or is it the development of all the faculties? How can these be developed ? Are books and colleges necessary for this ? How do you make your work develop your mental faculties? Is ignorance a sin?

II

Who was William Preston ? What led him, do you suppose, to take so much interest in Masonry ? How does your lodge stimulate such interest? Is the study of Masonry making you more interested? What was the nature of the "lectures" in the old work? When officers do their ceremonial work in a slovenly manner are they really good Masons in the literal sense of that wordy What did Preston do to the Second degree and why did he do it?

What do you think of Pound's suggestion? Could you carry out his idea without remodeling the ritual ? How ? Could well prepared lectures be now written to be used in conjuction with the "work" that would make the Fellow Craft degree a real education? Could you expound the fundamentals of some art or science in a single lecture? Would such a lecture on, say, government, help the lodges in their fight against anarchy, depostism, and dogmatism? How?

III What was the function of the Intender in the old work? Could we have Intenders now? When a man "coaches" a candidate in the work is he an Intender? If he could explain the thought as well as teach the words would he not be a much more effluent teacher ? What, in your judgment, has the lodge a right to expect of a man before passing him ?

Why did the Master Mason have a mark? Why didn't the Apprentice have one? How, would you guess, did the Mason leave his mark on the finished work? What kind of a "mark" are you leaving on your work?

Suppose we were to demand a masterpiece before passing a man, what should it be? What is real Masonic education? In what sense is the lodge a School?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia:

Fellow, p. 261; Fellow Craft, p. 261; Marks of the Craft, p. 470; Preston, p. 679.

THE BUILDER

Vol. I. Preston, William, pp. 7, 9, 11, 31, 292, 310. Vol. II. Passing of a Candidate, p. 108; Preston, William pp. 81,166, 302; Preston, Work of, p. 167. Vol. III. Fellow Craft Degree, pp. 25, 334, Nov. C. G B. 1 Vol. IV. What a Fellow Craft Ought to Know, p. 115, Passing of a Candidate, p. 268.

SECOND STEPS by Bro. H.L. Haywood, Iowa

PART I PASSING

I THERE is little to tell us what was the manner among Operative Masons of the passing of a man from the Entered Apprentice grade to the next higher degree; but such fragmentary records as we do have imply that the ceremony was most simple. The man to be made a Master ("Master" and "Fellow Craft" originally referred to the same grade) was taken before six Master Masons and (possibly, in many cases at least) two Entered Apprentices; his name and his mark were entered in the record book, together with the names of those by whom he was admitted, and those "intenders" by whom he had been instructed. According to the earlier Codes no man was thus made a Master until he had given a practical demonstration of his skill by producing, usually, a masterpiece (literally "master's piece"). The words, grips and tokens, etc., were probably given in such wise as not to be betrayed to the Entered Apprentices who were present.

The term "Fellow Craft" was first used by Scotch Masons, according to the evidences, and was not introduced into the English lodges until the Constitution was printed in 1723. At first the term meant exactly the same as "Master Mason" so that the two were interchangeable, a fact which clears up much confusion in Masonic history. Originally, it seems, there were but two (some, even, say one) degrees but during the period between 1723 and 1738 the first degree was split in two, the former half of which was made into the Entered Apprentice degree, the latter into the Fellow Craft degree; the old Second degree, after sundry modifications, became the Third; it was in this wise that the terms came to have their present meaning.

Thus it appears that the Operative Entered Apprentice was obliged to produce a masterpiece in order to qualify for passing to the next higher grade; after another manner, as my readers may painfully remember, the same thing is exacted in the present Speculative degrees. In the Apprentice grade the man was made to learn the use of his tools; the Master was one who had achieved that knowledge. By a happy coincidence it still remains true that the key-word of our Second degree is Knowledge, but this knowledge, it is to be noted, is something more than a matter of correct information; it is an ability to do things; it is the having one's faculties perfectly and harmoniously developed. The degree as it now stands is a kind of acted treatise on the part enlightenment, information and mental development must play in the life of a Mason and a man.

II We know that while Operative Masons were trained men they did not include in their simple ceremonies so elaborate a presentment as that which we find in our own work; we owe this enlargement of the rite to a Scotchman, William Preston, born at Edinburgh, August 7, 1742. Soon after arriving in London as a printer, Preston was made a Mason and later the Master of a lodge; accepting this latter office with more than the usual sense of responsibility he set out to master, as opportunities then permitted, the history and symbolism of the Order.

In his first days he found that usually after a candidate had been initiated the Master was accustomed to deliver a "lecture"; inasmuch as this was often a hasty extemporaneous production it did not amount to much, and the slovenliness of such lectures as he heard offended the trained literary tastes of Preston. So he set about

writing lectures to be used at various stages of the "work" and something of these, after divers troubles and misunderstandings, came at last to be incorporated in the rites. There is every reason to believe that Preston almost wholly remodelled the Second degree and that it, as it now stands, is largely his own production. The long discourses on education are his.

Why did he include these educational features? Because at that time England had no public schools and few private ones so that the ordinary boy had scant opportunities for an education; it occurred to Preston, a real inspiration for the time, that Masonry might reduce the essentials of education to small proportions and thus give instruction to its candidates, most of whom were young men. He undertook to transform Masonry into an academy of education, a noble enough purpose then, but somewhat confusing to us in this day of elaborate public and private school systems. Brother Roscoe Pound, whose "Philosophy of Masonry" is so richly rewarding a book, suggests a plan whereby to preserve Preston's great idea of education and at the same time eradicate much of the material which has now become obsolete.

"Suppose today a man of Preston's tireless diligence attempted a new set of lectures which should unify known edge and present its essentials so that the ordinary man could comprehend them. To use Preston's own words, suppose lectures were written, as a result of seven years of labor, and the co-operation of a society of critics, which set forth a regular system of modern knowledge demonstrated on the clearest principles and established on the firmest foundations. Suppose, if you will, that this was confined simply to the knowledge of Masonry, Would not Preston's idea (in an age of public schools) be more truly carried out than by our present lip service, and would not his central notion of the lodge as a center of light vindicate itself by the resulted"

Brethren, is this not worth thinking about? At any rate a discussion of Brother Pound's suggestion will prove greatly worth while to any student or study class.

III In Operative days a man was compelled to spend a series of years, sometimes five, usually seven, in mastering his trade; during this period he remained indentured, or bound, to some Master Mason. In our Speculative system there is no need that a man

wait so long between degrees; but does it not seem clear that we have, in many jurisdictions, drifted off to the opposite extreme? In at least three Grand Lodges of our country a man may be passed in two weeks; in several he may even be passed as soon as believed proficient; in a majority a month must intervene. What does the candidate do in that interval? Usually he does nothing except learn as best he can the words of his lectures. Would it not be far better if, in that betweenwhile period, he could be enabled to master thoroughly the teachings of the preceding degree? Why do men so quickly become indifferent to Masonic ritual? Because it speaks its mighty truths to them in a dead language which they can illy understand; what would it not mean if, during the intervals, the lodge should undertake to make the man genuinely proficient in the work he has previously had! This too may be worth some discussion.

Also, when a man was passed in Operative days, he was given his own mark; a vast number of these have been collected by our scholars and much light have they thrown on the evolution of our Order. Each mark was the worker's own private possession which another could use at his peril; receiving that mark was a token of his full assumption of responsibility for the work he had done; with his own mark on his own work the supervisors could easily learn who had done a task well or ill. We have no such marks, save in one degree of the York Rite, but each of us, if he will but consider, is in reality placing his own mark on everything he does.

And why would it not also be wise for us, in our Speculative Masonry, to revive the old custom of demanding a masterpiece; suppose that, before a man is passed or raised, he were obliged to write, say, a brief essay on the degree just taken, or some similar subject; would it not soon sift out those who were passing through the work for selfish and private reasons? Would we not have more Masons and fewer mere members ? This is but a suggestion; the student will think of many other ways in which the candidate could produce a masterpiece of his skill. A man who would take his initiation that seriously and thoroughly would get far more out of Masonry, and Masonry would get far more out of him.

The Entered Apprentice of the old days worked under the eye of an Intender or instructor; this opens up to us at once the large question of instruction in Speculative Masonry. Do you believe that your own lodge is doing all it might do to interpret to its members the meaning of its rites? Why are so many Masons in such dense ignorance as to the real significance of all the strange symbols and bewildering ceremonies

which make up the work? Should not the lodge, or some body working in conjunction with the lodge, be willing to meet such a man more than half way ? Can you think of any better means for performing the functions of the Intender than the reading of good Masonic literature and the formation of study classes in every lodge?

Some readers may remind me that Operative customs were designed to prepare men for actual work, laborious and difficult, and that no such instructions are now necessary; let such readers lay their hands on their heart and ask what kind of an examination they could pass in a course on "the meaning of Masonry"! When the Speculative Mason passes from the first degree he has two other degrees ahead of him; surely that should demand the most careful preparation. Masonry will be more to our daily lives when we make it mean more to our minds. The man who first masters his Apprentice Degree before passing to the Fellow Craft, and who masters that in turn before going on to the climax in the third, that surely, in all true senses, is a Master Mason, well entitled to consider himself a Fellow of the Craft; nay a Fellow fit for the Craft.

----o----

EACH IN HIS OWN TONGUE"

A Fire-Mist and a planet,

A crystal and a cell,

A jellyfish and a saurian,

And caves where the cavemen dwell;

Then a sense of law and beauty,

And a face turned from the clod,-

Some call it Evolution,

And others call it God.

A haze on the far horizon,

The infinite, tender sky,

The ripe, rich tint of the cornfields,

And the wild geese sailing high,-

And all over upland and lowland

The charm of the goldenrod,-

Some of us call it Autumn,

And others call it God.

Like tides on a crescent sea-beach,

When the moon is new and thin,

Into our hearts high yearnings

Come welling and surging in,-

Come from the mystic ocean,

Whose rim no foot has trod,-

Some of us call it Longing,

And others call it God.

A picket frozen on duty,-

A mother starved for her brood,-

Socrates drinking the hemlock,

And Jesus on the rood;

And millions who, humble and nameless,

The straight, hard pathway plod,-

Some call it Consecration,

And others call it God.

-William Herbert Carruth.

----o----

Talk about those subjects you have had long in mind, and listen to what others say about subjects you have studied but recently.

- O. W. Holmes.

----o----

THE ZIONIST MOVEMENT

By Abraham Mitre Rihbant

Owing to our readers' interest in this subject we have received gracious permission from the Beacon Press to reprint this chapter from Abraham Mitrie Rihbany's "America Save the Near East," a volume renewed in our Library Department this month.

THERE ARE few issues aside from the main phases of the conflict itself which the present war has created or made more prominent, that are more interesting to the world than the Zionist movement. Begun many years before, this movement has received an impetus during the war which has made interest in it, in both Jewry and Christendom, intense and very wide-spread. The proponents of Zionism among the Jews consider the vast and radical changes which the present conflict is effecting in the lives of the various nations as favorable to the consummation of Zionist hopes. The world is being refashioned. The majority of the great and enlightened nations claim to be fighting for the freedom of all peoples. Never before was the heart of the world so responsive to the cry of the oppressed as it is now. All signs, also, point to the permanent separation from Turkey of her Near Eastern provinces. Palestine has already fallen to the British. Zion has been delivered from Turkish bondage.

Is not the time, therefore, very opportune for the friends of Zionism to press its claims with greater vigor than ever before, and secure, if possible, the coveted land of Palestine as a free and permanent home for Jewish nationalism? So it must seem to the ardent supporters of this Jewish movement, and their hopes cannot be pronounced elusive.

Christendom, also, is deeply interested in the Zionist's expectations. This interest springs not necessarily from the Christians' love for the Jews, for hatred for the Jew has been one of Christendom's greatest offenses against God and humanity. Christian interest in the Zionist movement comes chiefly from the fact that there are millions of Christians who believe that Christ's kingdom will not come upon the earth until the Jews have been "restored" to Palestine. To such a success of Zionism means the long-awaited regathering of the chosen people to their "promised land."

There are many others whose interest in this significant movement is purely romantic. The thought of a "restored Israel" to the land of its origin seems to reinvest for them

the ages of Hebrew history with compelling charms. The picture of the sons of Abraham regathered as a people, free and strong, to "build the old wastes, and raise up the former desolations," and sing again the psalms of their faith and hope among the hills of Zion, is to the lovers of romance a most enchanting vision. This expectation for the advent of Christ's kingdom upon the final restoration of the Jews to the Holy Land and the legitimate romantic interest are shared also by many of that minority of Christians who are deeply interested in the improvement of the Jew's lot, and the restoration to him, as a man, of his lawful right of social and political equality with the other enlightened members of the human race.

And it is not at all strange that the Christians in general, as well as many among the Jews themselves, should have only a superficial knowledge of the aims and purposes of Zionism. Zionism is not a general movement to "restore" the fourteen million Jews from all the regions of the earth to the Holy Land. Such an enterprise would involve, to say the least, a physical impossibility. Even if it had no other inhabitants, Palestine could not properly sustain one-fourth of the Jews of the world, even if they could all be led, or driven, into it. Again, the Jews are very far from being all Zionists. Only a minority of them is deeply interested in this movement. Millions among them are perfectly indifferent to it, and many are decidedly opposed to it. But the leaders of Zionism are among the foremost men of this remarkable race, and their followers can by no means be called "only a few."

The purpose of the Zionist movement is to provide the Jews, who refuse to relinquish their claim to being a nation, a national centre and a "legally secured home" which they may call their own. I can do no better in presenting the purpose of Zionism than to quote the words of the honorary president of this movement in America, Justice Brandeis of the United States Supreme Court.

"Let us bear clearly in mind," says Justice Brandeis, "what Zionism is, or rather what it is not. It is not a movement to remove all the Jews of the world compulsorily to Palestine. In the first place there are 14,000,000 Jews, and Palestine would not accommodate more than one-fifth of that number. In the second place, it is not a movement to compel any one to go to Palestine. It is essentially a movement to give to the Jews more, not less, freedom, it aims to enable the Jews to exercise the same right now exercised by practically every other people in the world: to live at their option either in the land of their fathers or in some other country; a right which

members of small nations as well as of large, which Irish, Greek, Bulgarian, Serbian, or Belgian, may now exercise as fully as German or English.

"Zionism seeks to establish in Palestine, for such Jews as choose to go and remain there, and for their descendants, a legally secured home, where they may ; live together and lead a Jewish life, where they may expect ultimately to constitute a majority of the population, and may look forward to what we should call home rule. The Zionists seek to establish this home in Palestine because they are convinced that the undying longing of Jews for Palestine is a fact of deepest significance; that it is a manifestation in the struggle for existence by an ancient people which had established its right to live a people whose three thousand years of civilization has produced a faith, culture, and individuality which enable them to contribute largely in the future, as they had in the past, to the advance of civilization; and that it is not a right merely, but a duty of the Jewish nationality to survive and develop. They believe that there only can Jewish life be fully protected from the forces of disintegration; that there alone can the Jewish spirit reach its full and natural development; and that by securing for those Jews who wish to settle in Palestine the opportunity to do so, not only those Jews, but all other Jews will be benefited and that the long perplexing Jewish Problem will, at last, find solution."

Zionist writers dwell upon the fact that notwithstanding the improvement of his lot in many western European countries and in America, the Jew remains a "man without a country." Many countries have admitted the Jews into full equality before the law with other citizens; nevertheless, the social mind of nonJews in all lands instinctively ostracizes the Jew. The removal of his legal disabilities is doled out to him as a gift, and not granted as a right inherent in his status. Religious and political liberalism has greatly ameliorated his condition, but is dangerously threatening his racial and national existence. The direct and indirect aim of his toleration by the peoples among whom he dwells seems to be, not the sharing with the Jews of the privileges and responsibilities of citizenship as a Jew, but the hastening of his assimilation and obliteration. His racial distinction, his national individuality, his language, and even his faith are in grave danger of being done away with. In short, modern liberalism and toleration are threatening with extinction all the precious assets of Judaism and the gifts which have enabled the Jew to make so large and rich a contribution to the spiritual culture of the human race.

These very things the Jew must continue to hold most dear if his future is not to be the antithesis of his glorious past. And in order to do this, he must have a Jewish national centre, a land that he can call his own, where his language and his culture may be revitalized and enriched, and his racial type preserved. To Zionists, Palestine is that land.

In his book entitled "Zionism," the noted Jewish scholar, Richard J. H. Gottheil, says:

"From whatever point of view we regard the situation, the unity of Israel must be restored. A complete reversion to unity of practice seems impossible as modern conditions in the Diaspora will continue to increase disfavorably to the Jews. The Jewish hope must be constituted upon modern linen Embodied in a physical centre, and that centre illumined by a rekindled light, it will serve as a point towards which the thoughts, aspirations, and longings of the Diaspora Jews will converge, and from which they will draw, each in his own measure, that sufficiency of moral and religious strength that will better enable them to resist the encroachments of their surroundings. The knowledge that in some one place, in some one country and that country the most hallowed by its recollections Jewish life is possible without the unnatural restrictions that naturally hem it in elsewhere, will act as a centripetal force, the very force that is needed today."

This, very briefly stated, is the aim and purpose of the Zionist movement. Whether the Zionist hope is possible of full realization, whether, if realized, it would solve the "Jewish Problem," are questions whose consideration falls outside the plan of this volume. What concerns us here is the bearing of Zionism upon the racial and governmental problems of Syria, and this I will proceed to consider.

The impetus which Zionism has received recently has greatly alarmed the Christians and Mohammedans of Palestine. In the first place, the universal prejudice against the Jews is shared by those sects in the East. The Jews "crucified Christ," and "dealt treacherously with Mohammed." Until they abjure the sins of their fathers and are converted to the faith of their persecutors, the Jews will remain in disfavor.

But, in the second place, this inhuman attitude toward the Jew is not the sole reason which impels the Christians and Mohammedans of Palestine and Syria in general to resist Zionism. Its possible political consequences afford a more rational reason. The Syrians perceive that the goal of Zionism is the establishment of an independent Jewish state in Palestine, or at least the establishment of an autonomous Jewish state under the protection of some foreign power. Under the auspices of the Zionists, Palestine must be either detached from Syria and "given to the Jews," or become a "sphere of influence of some Western Power." Either prospect is repugnant to the non-Jewish population of the "land of promise" and to intelligent Syrians in America.

The process of reasoning in the case is very simple. The Zionists' ultimate purpose is to establish a Jewish national centre for all the Jews of the dispersion. To this centre the Jews of the world are to look, not only for inspiration, but for redress in time of trouble. In Palestine the Hebrew language is to be revived and, in course of time, made the language of the land. In Palestine a vital Jewish atmosphere is to be created through the spread of Jewish culture, an atmosphere vital enough, if possible, to mould the character of international Jewry.

How, it is asked, can all this be accomplished without that "national Jewish centre" first becoming an independent Jewish country, sufficiently powerful to resist all modifying influences? The intelligent Syrians realize that independent nationalism is not what the Zionists insist upon at present, but they seem to be certain that nothing short of that would be able to make the Zionist program a reality.

The claim that Palestine is the Jew's home land is not fully conceded by the nonJews in that country, especially the Mohammedans. It was the Jew's home land, which he acquired by the sword from former owners. His successful conquest of the land gave him the right to possess it. But the Moslem is the later conqueror of Palestine. He also acquired it by the sword, and built in it homes and shrines. So if the successful conquest of a land carries with it the right of ownership, then it is the Mohammedan and not the Jew who has the prior claim to the ownership of Palestine. Again, the Jew's plea that the Holy Land should be given him on religious grounds is not absolutely valid. When he came into that country he built his religious shrines on the foundations of the shrines of the "nations of the land" which he had destroyed. Palestine is the cradle of his religion, but it is also the cradle of the Christian religion, whose adherents are hundreds of millions. The Mohammedan, also, has his holy

shrines in Palestine and in its Holy City. The Dome of the Rock (the Mosque of Omar) is built on the very site of Solomon's Temple.

This being the case, would the European nations and America, to whom the Zionists are appealing them to enable them to make Palestine a Jewish national centre and a "legally secured home" for the "chosen people," be justified in heeding such an appeal and furthering such a cause? Palestine is an integral part of Syria. It is dear to the devotees of three great faiths. The majority of its present inhabitants are non-Jews. Therefore, for any European Power, or Powers, to favor the Jews above the other elements of the population by paving the way for Jewish supremacy in Palestine and for its ultimate severance from Syria and its organization as a Jewish state, would be an act of violent injustice to its non- Jewish inhabitants and an irremovable cause for future troubles. It would revive the feuds of biblical times between Jews and Gentiles, and thus emphasize religious and racial division in a country which sorely needs peace and unity.

The fears have already found articulate expression in Palestine since its occupation by the British. Representatives of the Christians and the Mohammedans have already held several joint meetings in Joppa and in Jerusalem, at which were considered ways and means by-which to check the advance of Zionism. They have petitioned the British Government to protect the nonJewish property owners, who feel compelled under the present stress to sell their properties to the moneyed Zionists at any price, by prohibiting such sales during the war. They have asked that government also to establish in Palestine agricultural banks in order to enable the land-owners to secure loans (which should be paid on the installment plan) at a reasonable rate of interest. They have demanded also that the Arabic language be made by law the "official" national tongue of Syria. According to the reports which have been received, the British Government has agreed to these demands in principle, and is proceeding to give them legal form.

From the foregoing it may be easily seen that the unanimous resolution of the nonJewish population of Palestine is that that country shall not become a Jewish state.

However, it should not be inferred from the foregoing objections to Zionism that the nonJewish population of the Holy Land mean to exclude the Jews from it, or to deny them the rights which others may enjoy. On the contrary, the demand of that population is for equal rights for Jews and non-Jews. The Jew is free to return to the ancient home of his faith, to acquire property in the open market, to do business on the basis of fair competition, and to make Jerusalem the seat of his culture and a "breeding ground for Jewish leaders." But he must not ask for special privileges. He must be a co-operative Syrian citizen, and not the means of increasing the racial and religious contentions in the land.

So far as I have been able to learn, such are the views and sentiments of intelligent Syrians everywhere with regard to the Zionist movement. And although I suspect that this attitude is not entirely free from racial and religious prejudice, I consider its underlying principle to be sound. For the last two thousand years the Jew's lot has been hard. His "problem" is indeed a vexatious one and deserves the co-operative wisdom and sympathy of right- minded people the world over. But I fail utterly to see how the establishment of a Jewish national centre in Palestine would solve the problem of all the Jews of the dispersion. I fail to see how such a Jewish state, even if secured, could be powerful enough to compel fair treatment for the Jews in all parts of the world, or how to make every Jew look to such a state as his protector. Nor amiable to see how the Jews could live in peace and comfort in the "land of their fathers," if that country is detached arbitrarily from Syria and given to them. Such an act would plant the Jew in the midst of irreconcilable enemies and thus increase rather than lessen their troubles.

I do not pretend in the least to offer a solution for the "Jewish problem." What I feel warranted in saying from my intimate knowledge of Syrian affairs is that it would be a great injustice to both the Jews and the Syrians in general should the Allies and America support the present Zionist plan, as they are petitioned to do by its advocates. In order that Syria may have permanent peace and a stable government, the Western Powers should simply maintain the "open door" policy in that country and insist on equal rights for all.

----o----

COLONEL ROOSEVELT'S REMEMBRANCE

Colonel Theodore Roosevelt, shortly before his death, arranged to give substantial expression of his gratitude to the people of the little village in France near which his son Quentin is buried. Through the Red Cross he provided that $6,900 of the Nobel Peace Prize money awarded to him should be used for the benefit of the simple country people who have kept Quentin's grave covered with flowers.

Colonel Roosevelt left the decision of the exact form his gift should take to the discretion of the Red Cross, and that organization is now trying to ascertain the wishes of the villagers.

----o----

Prosperity is not without many fears and distastes, and Adversity is not without comforts and hopes. -Bacon.

----o----

The progress of rivers to the ocean is not so rapid as that of man to error.

- Voltaire.

----o----

EDITORIAL

SOMETHING TO THINK ABOUT

THE QUESTION frequently has been asked to what cause or causes were attributable the failure of American Masonry to win our Government's recognition in the great war and its consequent failure to serve the boys with the Colors overseas side by side with other civilian organizations less strong from the standpoint of members, less able from the standpoint of resources, and no more willing from the standpoint of zeal and sense of obligation.

Brother George L. Schoonover, who presided over the Iowa conference of Grand Masters, attributed Masonry's failure to "Apathy" and "Disunity." As I see it, this time too, the attack upon us was by three ruffians, and to the two named by Brother Schoonover must be added a third, "Selfishness," who was active within as well as without our mystic circle.

First it was "Apathy" whom we met and had to overcome. He is a charmer who had lulled us to sleep and soothed us with dreams of a fairyland where we revelled in the beauties of the principles of Freemasonry without too much concern for their practical application. So intoxicating was our Masonry as thus sung that we knew not very often whether we slept or were awake. War came to us as we were held spellbound in the clutches of "Apathy"; it took time to free ourselves from the spell, to shake him off.

"Apathy" had an ally in "Mossback," a creature which lives in the past, rejoicing in his sterility, and winning influence over shallow men by his barren lodge attendance to the neglect of many other duties.

"Mossback" opposes progress; he can not grow, and would not if he could; he is the self constituted interpreter of the landmarks and their guardian in the sense in which he interprets them.

"Apathy" and "Mossback" are a strong team - at backing. The comfortable stall and the full manger meet their wants. Their souls are never hungry. "Why Worry" is their motto.

When "Apathy" and his side partner had been overcome, "Disunity" blocked our way. He is a crochity fellow, will not pull with any one, not even with himself. His toes might be tread upon had he company. He imagines bliss behind a Chinese wall with the rest of the world on the other side. He leaves undone what he can not do alone. Co-operation to achieve great results he opposes, lest his co-workers gain more than he. He places no trust in his neighbor, and would put his brother under bond.

"Disunity" is a fit companion to "Apathy," possessing all of his faults and none of his virtues. Disunity is still at large, but the Craft is hot on his trail. The ruffian is doomed.

Of the three, "Selfishness" is the most evil ruffian, for he seeks to conceal himself everywhere; his roots penetrate even to the souls of men. Except to squeeze out of him what he covets, he is never his brother's keeper, and, his objects attained, straightway he discards the husks.

Rather than share credit he would leave undone what he can not do alone. That alone is worth while to him which brings him gain, be it praise or profit. "Selfishness" is not entirely wicked as the world rates evil; he possesses virtues and often sits in the front pew. He may not rob, maim, or kill; he just breaks your heart. Creature comforts are his chief concern. The dire need of his brother annoys, but does not move, him. Often he hides behind acts of philanthropy which stir the world. They tickle his vanity, but do not move his soul.

The Masonic Fraternity encountered these three ruffians on the path which led to duty. From "Apathy" and "Disunity" it escaped; from "Selfishness" it could not. The blows which temporarily brought it low were struck from within and they were struck from without.

A great lesson has been learned.

Humiliated and chastened, but neither disheartened nor dismayed, it is the resolve of our Brotherhood so to organize its energies in this beloved land of ours that, happen what may in times to come, be the need great or be it small, the Craft will be ready and qualified to do its share of the day's work and to give its best.

Townsend Scudder.

* * *

THE BIRTH OF AMERICAN MASONRY

My dear Brother Schoonover:

I have your thrilling letter about the newly formed Masonic Service Association of the United States, and thank you with all my heart. At first I did not know whether I was reading of a revival meeting of real religion, or the minutes of a session of the Kingdom of Heaven, and before I had finished I found that it was both. Truly, it was a wonderful meeting, and your letter, so aglow with the spirit of it all, conveyed to me the very atmosphere of it. Almost I could see the faces of the men, and feel their heart-beat, because it is like a dream come true to me, as it is to you.

Right you are: American Masonry is born - it has become conscious, for the first time, of itself, of its obligation, and of the opportunity before it. Hitherto, we have been still in our colonial period Masonically, and now, let us hope, we shall pass into something like a federated, or at least a co-operative Masonry, and make our influence and power felt in helping to organize and make effective the goodwill of the world. And long steps will be taken in that direction, if the men who attended that conference carry home, as they surely will, the large vision and the deeper fellowship.

The longer I live the more I believe in the mystery, the beauty, and the efficacy of fellowship, and the meeting you describe was, as I read it, a revelation of the power of fellowship. After all, that is about the sorest need of this sad and distracted world: to overcome the Will to Rivalry - or what is the same, if not worse, Indifference - by the Will to Fellowship. For example, if a gathering of a sort similar could be held, including the leaders of the Grand Orient of France, of which our Grand Lodges have been suspicious, deeming it atheistic, how different the attitude would be toward that Grand Body. I have been looking into their Constitution, and I find that it defines Freemasonry as having for its essential principle "the existence of God, and the Immortality of the Soul, and the Solidarity of the Human Race," - and yet that is the Grand Body excommunicated as atheistic!

But to return to the Service Association, and my thoughts go back to it again and again: it is so wise and sane, so practical as well as passionate, and so well considered withal - the very name a stroke of genius. Unity, not union, is what we want; unity, not uniformity; unity of spirit, of purpose, and of action: that we may undertake great things together and get something done before we die. Let this spirit of togetherness grow and abide, and the whole nation will feel the quiet, benign, and fruitful influence of Freemasonry. What can we not do, once the Genius of Masonry has its way with us, emancipated in our lives and we have the patience, the skill, and the courage to "organize God's light," - surely that is our task as a Craft!

From afar I send greetings and blessings to the Service Association, to its Executive Commission, and to all who were present at its formation. It marks a new era in American Freemasonry. Long may it live and grow, making the Spirit of Masonry

eloquent among men, touching our great and gentle Craft to finer issues and nobler endeavors. Count me in from now on and always. Joseph Fort Newton.

----o----

THE LIBRARY

EDITED BY BRO. H.L. HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges; either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this YOUR Department of Literary Consultation.

"AMERICA, SAVE THE NEAR EAST”

"America, Save the Near East," by Abraham Mitrie Rihbany. Published by The Beacon Press. 25 Psasean Street. Boston. Mass. Price soon.

ABRAHAM MITRIE RIHBANY spent the early part of his life in Syria, not far from Nazareth; after securing an excellent education he came to this country and has won a high place for himself in the American pastorate; while learning the American spirit and the American point of view he has kept in touch with the Near East; for these

reasons there are few men in our land better qualified to speak concerning the after-war problems in Syria, Arabia, and Armenia. In a little book recently published under the title at the head of these paragraphs he has stated his solution of the problem of the Near East with singular charm and lucidity.

Mr. Rihbany believes that the people of the Near East, owing to racial and religious differences, are incapable of evolving their own government; being, as it were, in a condition of pupilage, they need help from outside. A temporary protectorate must be established. What country can successfully establish such a protectorate? Mr. Rihbany insists that the United States alone is in an ideal position to lend a hand, and his book is a development of this thesis.

One of the most significant chapters in the volume deals with Zionism: owing to the interest expressed by our readers in this subject we have secured permission from the publishers, The Beacon Press, Boston, to reprint the chapter in full: it will be found on another page of this issue.

* * *

INDIA AND ITS FAITHS

"India and Its Faiths," by James Bisset Pratt, Ph. D., published by Houghton, Mifflin and Company, 4 Park St., Boston; 16 E. 40th St., New York; 278 Post St., San Francisco. Price $4.00, net.

Of the recent books on the land of Buddha and the Brahmins, one of the most authentic is "India and Its Faiths," by James Bisset Pratt. Professor Pratt has long been a diligent and authoritative student of the psychology of religions; unlike most travelers in India he carried no prejudice with him, but interpreted all that he saw with candor, knowledge and sympathetic insight. We believe our brethren will be glad to

read the following excerpt made from the book, not only because it will give them some hint of the book itself, but because the subject is one in which every Mason is very much interested:

"ON AVOIDING MISUNDERSTANDINGS

"And here we touch the very heart of the difficulty, the cause of most of the spiritual blindness that separates peoples of different faiths. We do not understand one another's symbols, and we seldom try. And this is partly because we have not stopped to consider the tremendous importance of symbolism in religion, its universality, and the method of its growth. If we should all realize in what varied forms the same truth or the same emotional attitude may be symboled forth, there would be less mutual recrimination between followers of different faiths.

"It takes years for a symbol to gain its full force over an individual or a race. One must grow up with it. It gathers its strength from the whole life and the whole environment. It does not greatly matter what the symbol is; anything will do provided it has by the steady growth of a lifetime and by the aid of the whole social environment drawn around itself the spiritual attitudes and sentiments which the race most prizes. Thus, it takes a whole life thoroughly to understand a symbol; from which it follows that one can never completely understand the full force and the emotional meaning and value of a symbol belonging to a strange people and a strange culture. In symbolism we all tend to be extremely provincial. We insist that other peoples shall adopt our symbols without realizing that our symbols may be as strange and incomprehensible to them as theirs are to us. We can not understand how any one can find strength or comfort in Kali, the great Hindu Bother, with her string of skulls and her bloody mouth. We see the Hindu deities presented with from four to ten arms, and we say they look like spiders and must be horrid; not realizing that to the Hindus these many arms mean the all-enfolding powers of the Divine. And it never occurs to us that the Indian would find it hard to appreciate some of our emblems and figures of speech. To say nothing of the strange symbolism of early Christian art, - the fish and the various beasts to which we have grown accustomed, - consider our present constant emphasis upon blood - the picture of moral guilt being 'washed away' by the application of blood, etc. Then there are the various symbols connected with the 'Lamb slain from the foundation of the world' - 'the Lamb upon the Throne, crowned with many crowns.' (Try to visualize the picture!) There is also the trefoil representing

the Trinity. And is not the Trinity itself a kind of symbol,a symbol of which the meaning seems quite uncertain?

"Yet, while we can hardly hope to share with our Indian brothers their feeling for their symbols, nor expect them fully to appreciate ours, we can at least cultivate a sympathetic attitude toward one another's symbols if we only will. And if we really make the effort to do this, instead of satisfying ourselves with clever ejaculations as to their absurdities, we may gain some sort of insight into their spiritual value. This is the only way. It was thus, for instance, that Sister Nivedita won the insight which so distinguishes her among writers on India. The story of her learning the significance of Kali, the Great Mother, will illustrate what I mean. One evening shortly after her arrival in Calcutta, she heard a cry in a quiet lane, and following her ears, found it came from a little Hindu girl who lay in her mother's arms, dying. The end came soon, and the poor mother for a time wept inconsolably. Then at last, wearied with her sobbing, she fell back into Sister Nivedita's arms, and turning to her, said: 'Oh, what shall I do ? Where is my child now ?' And Sister Nivedita adds: 'I have always regarded that as the moment when I found the key. Filled with a sudden pity, not so much for the bereaved woman as for those to whom the use of some particular language of the Infinite is a question of morality, I leaned forward, " 'Hush, Mother!' " I said. " 'Your child is with the Great Mother. She is with Kali!' " And for a moment, with memory stilled, we were enfolded together, Eastern and Western, in the unfathomable depth of consolation of the World-Heart'. "

----o----

TO LOVE, AT LAST, THE VICTORY

There was a man who saw God face to face,

His countenance and vestments evermore

Glowed with a light that never shone before,

Saving from him who saw God face to face.

And men, anear him for a little space,

Were sorely vexed at the unwonted light.

Those whom the light did blind rose angrily;

They bore his body to a mountain height

And nailed it to a tree; then went their way;

And he resisted not nor said them nay,

Because that he had seen God face to face.

* * *

There was a man who saw Life face to face,

And ever as he walked from day to day,

The deathless mystery of being lay

Plain as the path he trod in loneliness;

And each deep-hid inscription could he trace;

How men have fought and loved and fought again;

How in lone darkness souls cried out for pain;

How each green foot of sod from sea to sea

Was red with blood of men slain wantonly;

How tears of pity warm as summer rain

Again and ever washed the stains away,

Leaving to Love, at last, the victory.

Above the strife and hate and fever pain,

The squalid talk and walk of sordid men,

He saw the vision changeless as the stars

That shone through temple gates or prison bars,

Or to the body nailed upon the tree,

Through each mean action of the life that is,

The marvel of the Life that yet shall be.

- David Starr Jordan.

----o----

THAT THE WORLD MAY BE CLEAN

That the world may be clean. That is the way I view the great task of the Red Cross workers of the world. Clean physically, mentally and morally - I can think of no more inspiring or practical gospel for humanity than that. And the Red Cross is the evangelist. - Major General Merritte W. Ireland, Surgeon General of the United States Army.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

ST. JOHN THE ALMONER

Where can I find something about St. John the Almoner? M.J.W., New York.

Mackey devotes a little over half a column to St. John the Almoner in his Encyclopedia. From volume XXVI of the Transactions of the Quatuor Coronati Lodge we quote the following reference to this personage by Brother Chetwode Crawley:

Notwithstanding the learned labors of the Abbe de Vertot, there would seem to be room for hesitation in affirming which St. John was the original Divus eponymus of the Knight Hospitallers, though there is none as to the identity of the St. John subsequently approved by the pope as their patron Saint. This was St. John of Jerusalem, otherwise St. John the Almoner, or St. John the Eleemosynary, a personage somewhat obscure in comparison with his great namesakes, St. John the Baptist and St. John the Evangelist. When the Calendar of the Church of Rome, with its score or so of Saints John, was forgotten by the Freemasons, the identity of this local Saint, who served as Patriarch of Alexandria from 606 A. D. to 616 A. D., was merged in one or other of the two Saints John whose sanctity was universally recognized. Freemasons may stand excused for sharing the mistake, for our distinguished Brother,

H.F. Berry, I.S.O., D.Litt., of the Public Record Office, has cited numerous original documents, emanating from the Order itself in the twelfth and thirteenth centuries, in which sometimes St. John the Baptist and sometimes St. John the Evangelist are claimed as patron Saints. The mistake was not the less palatable to our forefathers in the Craft, because it fitted in with the popular assumption that the medieval Gilds of Freemasons had been wont to celebrate their festivities on St. John's Day. In the last century, a flicker of vitality was engendered by Dr. Oliver's somewhat controversial work entitled "A Mirror for Johannite Masons." In this work the Rev. Dr. Oliver who in his earlier career, stoutly supported the Christianizing factors in Freemasonry, sought to exhibit an antidote to the Unitarian, or, more properly speaking, the Unsectarian proclivities ascribed to H.R.H. the Grand Master.

As far as Modern or Grand Lodge Freemasonry is concerned, the earliest mention of St. John known to the present writer is to be found in "The Grand Mystery of Freemasons discover'd," (London, 1724). In this pamphlet the name of St. John takes the place held by St. Stephen in the Catechism published the previous year in a London newspaper, "The Flying Post." The invocation of St. John is by no means confined to the Grand Lodge of England. The name of St. John the Evangelist stands at the head of every Master Mason's certificate issued by the Grand Lodge of Ireland, while the generic term "St. John's Masonry" is officially used by the Grand Lodge of Scotland to denote the Craft degrees. It may be convenient to leave to these Grand Lodges the task of explaining the usage, which evidently has no connection with the Order of St John of Jerusalem, otherwise Knights of Malta.

* * *

WHITE ROBES FOR CANDIDATES

Brother C. C. Adams, editor of "Masonic Notes,' Kingston, Ontario, Canada, (which publication was reviewed by Brother Haywood in the Library Department for January,) submits the following inquiry which he has received from a brother in England who is engaged in writing a history of one of the oldest lodges in that country, Old Dundee Lodge No. 18, which was constituted in 1722. This lodge is in possession of its old minute books dating back to 1748.

We have submitted the questions to all the Grand Secretaries of the United States and find that the custom has been in vogue in but a very few American jurisdictions. One brother, in replying for his Grand Secretary, makes the suggestion that correspondence with the secretaries of two or three of the oldest lodges in each jurisdiction rnight be the means of throwing some light on the subject as the matter might be mentioned in some of the early lodge minutes yet not appear in the Grand Lodge records.

It is possible that some of our readers may be able to give us some information on the subject that will be of value to our English brother. The questions follow:

1. Are candidates clothed in white robes during the ceremonies of initiation in your jurisdiction ?

2. Was the custom taken from the old English practice in vogue about 1730 to 1750, or how did it originate in your jurisdiction ?

3. What is the appearance of these gowns at the present time ? Are they made of white flannel ? Have thev a hood similar to a monk's cowl? Are they fastened by white bone buttons, or tapes?

4. If such clothing is not used in your jurisdiction at the present time, was it ever used, and if so, when was the custom abolished, and why?

----o----

CORRESPONDENCE

ALABAMA GRANTS FULL RECOGNITION TO GRAND LODGE AND GRAND ORIENT OF FRANCE AND SWISS GRAND LODGE "ALPINA"

At the Annual Communication of the Grand Lodge of Alabama, held in Montgomery Dee. 4th and 5th, 1918, Brother Oliver D. Street, Chairman of the Committee on Foreign Correspondence, submitted the following special reports which were adopted:

GRAND LODGE OF FRANCE

At the last Communication of this Grand Lodge your Committee on Foreign Correspondence was directed to secure all available information relative to the present status of Freemasonry in France and report the same to this Communication, with recommendations.

Your committee has made a careful investigation and was early impressed with the great confusion and lack of information (or rather misinformation) concerning French Masonry existing in the United States. It is necessary to understand that the doctrine of exclusive territorial jurisdiction which has proved so beneficial to American Masonry is not and never has been recognized in France. There exist two well-known systems both professing to practice genuine Freemasonry throughout the same territorial jurisdiction and yet both living on terms of perfect harmony and good fellowship with each other. We refer to the Grand Orient of France and the Grand Lodge of France. They are entirely separate and distinct bodies and in any intelligent examination of their respective claims it is necessary to bear this fact constantly in mind. Where this is not done we frequently find otherwise reliable writers attributing to one of them the resolutions and the acts of the other. Let it, therefore, be distinctly understood that this report deals exclusively with the Grand Lodge of France.

From a letter dated July 26, 1917, from the Grand Lodge of France to the Grand Secretary of this Grand Lodge we quote the following:

'The Grand Lodge of France was constituted in 1804 by the Supreme Council 33d for France and the French Colonies to administer and control the lodges working the three degrees of Craft Masonry. In 1904, as the result of friendly negotiations with the Supreme Council our Grand Lodge became a Sovereign and Independent body.

"As an integral part of the A. & A. S. Rite, our Masonic principles are those common to the Rite in general as set forth in the declaration of the Convention of Lausanne in 1875."

This letter is signed by the Grand Master, the Grand Secretary, the Grand Orator and the Grand Treasurer and may, therefore, be taken as official and authoritative.

The declaration of Lausanne referred to above so far as material to our present inquiry reads as follows:

"The Freemason reveres God under the name of the Grand Architect of the Universe. Whatever religion he - may profess, the Freemason practices the most complete tolerance towards those who have other convictions. The Masonic alliance is, therefore, neither a religious nor an ecclesiastical one. It requires of its members no profession of faith."

For one hundred years the Grand Lodge was subordinate in a greater or less degree to the Supreme Council. In 1879, what may be termed its modern history began. The year 1896 witnessed a very material extension of its rights and powers and the year 1904 marks its complete independence, and the consummation of an arrangement between it and the Supreme Council quite similar to that prevailing in the United States between the Grand Lodges and the Supreme Councils of the Scottish Rite, giving it exclusive control of the first three degrees. It is true the lodges forming the Grand Lodge of France were of Scottish Rite origin, but this is true of other Grand Lodges recognized by Alabama, and even New York and Louisiana, and perhaps

others now have subordinate lodges working the Scottish Rite symbolic degrees. This Grand Lodge has not in the past considered this as good ground for refusing recognition, and your committee does not so consider it now.

Through a confusion of the Grand Lodge with the Grand Orient of France it has been frequently charged that the Grand Lodge is atheistical in its teachings. The letter from which we have quoted above should be sufficient to refute this accusation. Besides all the documents and correspondence of the Grand Lodge is captioned "To the Glory of the Grand Architect of the Universe." As further proof we cite the following from the pen of Brother Robert F. Gould, certainly one foremost Masonic historian, in his "Concise History of Freemasonry," (1904):

"Under the auspices of the Supreme Council, there has of late been established a Grand Loge de France, which works in the three Craft degrees, while the Supreme Council itself takes sole charge of the 4-33. The new Grand Lodge is desirous of putting a stop to the discussion in lodges of political and religious questions, a practice which distinguishes the Masonry of France from that of the generality of other countries where the consideration of such questions is forbidden. The atheistical doctrine of the Grand Orient is not shared by the Supreme Council of France."

We have seen above that the Grand Lodge of France emanated from the Supreme Council and shares the same views and doctrines with it. The fact that its constitution is silent concerning at belief in Deity proves nothing; the constitution of our own Grand Lodge is silent on that Subject.

It is the conclusion of your committee that the Grand Lodge of France is a regular Masonic body and it has been recognized as such by the following Grand Lodges, and doubtless others, within the last twelve months, viz., Iowa, Nevada, Oregon, South Dakota, Texas, Kentucky, Louisiana, District of Columbia, and New Jersey.

We, therefore, recommend the adoption of the following resolution:

Resolved, That the Grand Lodge F. & A. M. of Alabama hereby recognizes "La Grand Loge de France" as a regular, legitimate and independent governing body of symbolic Masonry and the Grand Master is authorized and directed to arrange for an exchange of representatives.

GRAND ORIENT OF FRANCE

Another duty of your Committee on Foreign Correspondence is to inquire into the claims of the Grand Orient of France to recognition and to report thereon our conclusions and recommendations. The task has proven a large one and on account of the polemical character of most of the literature on the subject it has been difficult to get all the facts. We believe, however, that we are in possession of those that are material.

The Grand Orient is the oldest Masonic organization existing in France. According to its own claims it dates back to 1736, but it is certain that it has had a continuous history under its present name from the year 1796. Originally its Masonry was derived from the Ancient Craft of England, but upon French soil it underwent many changes in organization and ritual. Gradually it absorbed and took control of a great number of degrees floating around as Masonic, but in course of time by selection and elimination it evolved a system of seven degrees of which the basis is those of Apprentice, Companion and Master, corresponding to our first three degrees. From its origin till 1869, the Grand Orient was recognized by and enjoyed the fraternal regard of all the Masonries of the world. Since that date many of the grand lodges have refused to have any Masonic relations with it.

The reasons assigned for this have been the following:

1. Its system of organization and government.

2. That it does not respect the territorial jurisdiction of other grand bodies.

3. That it does not require the Bible to be displayed in its lodges.

4. That it is agnostic in its teachings.

5. That it dabbles in polities.

It is necessary to consider each of these objections separately and we trust the brethren will bear with us if this report is somewhat lengthy.

Organization and Government.

Controlling as it does other degrees than the first three, the organization of the Grand Orient at first appears to us somewhat complex, but it is sufficient for our purpose in this connection to state that the fundamental body is, as with us, the blue or symbolic lodge. The Supreme governing body is the General Assembly, which meets once a year and is composed of one delegate elected from each lodge and corresponds very closely to our Grand Lodge. The General Assembly elects from others than its own members the Council of the Order, consisting of thirty three members, who thereby become members of the General Assembly. This Council of the Order exercises controlling authority over the Craft generally between sessions of the General Assembly, within the limits fixed by the Constitution and Regulations of the Order. It finds its nearest counterpart among English speaking Grand Lodges in the Boards of General Purposes, so well known among Grand Lodges of British-countries. The bodies controlling the higher degrees known as "Chapters" and "Councils" have no control whatever over the Symbolic lodges. The form of government and organization of the Grand Orient has never except by a very few been regarded as affording any

obstacle to its recognition as a regular and sovereign governing body of Symbolic Masonry.

Your committee have carefully read the constitution and regulations of the Grand Orient, also an official pamphlet issued by it entitled "La Frane-Maconnerie du Grand Orient de France," and we have found nothing in them to which a Mason of the most exacting ideas could object. On the contrary, they afford many evidences of the highest understanding and appreciation of Masonic principles.

Invasion of Jurisdiction.

In 1869 and immediately following, many jurisdictions severed relations with the Grand Orient because it recognized and established relations with a spurious Supreme Council of the Scottish Rite organized in Louisiana by one Foulhouse, which Supreme Council essayed to charter symbolic lodges of the three degrees. At the December, 1869, Communication of the Grand Lodge of Alabama, this action of the Grand Orient was severely criticised by the Grand Master and the Committee on Foreign Correspondence but no action was taken. This cause of discord, however, has long Since been removed and the Grand Orient has amended its ways in this regard so we do not consider this as any longer material to our present inquiry.

The Bible and Belief in Deity.

It is convenient to treat together the third and fourth objections above enumerated. Beginning in 1878, there was a very general withdrawal of recognition of the Grand Orient by the other Masonic powers because, it was charged, it had professed atheism. What it had really done was to strike from its constitution an affirmation of a belief in Deity. In our judgment the signification and importance of this action has been greatly exaggerated. From its foundation till 1849, the constitution of the Grand Orient contained no declaration of a belief in Deity, yet during all those years the Grand Orient was fully recognized by all the Masonic world. On August 10, 1849, the Grand Orient inserted the following clause:

"Freemasonry has for its principles the existence of Deity and the immortality of the soul."

On September 14, 1877, there was substituted for this declaration the following:

"Masonry has for its principles mutual tolerance, respect for others and for itself, and absolute liberty of conscience."

This change placed the Grand Orient back precisely where it had stood during all the years prior to 1849, when, as already stated, it was recognized without question by all the Masonic world. It is well to bear in mind that this change was proposed by Brother Desmons, a Protestant Minister of the Gospel, who at the time declared that this action was not to be regarded as a negation in any sense of a belief in Deity. It was done to meet a charge made by the Roman Catholic Church that Freemasonry was attempting to foster a spurious religion; the purpose was to demonstrate, as has often been explained, that Freemasonry did not attempt to usurp the function of the church. The wisdom of taking this action for any such a reason could only be judged after a careful study of the disturbed religious and political conditions of France at that time. But it should be borne in mind that it is not the wisdom of the action but the right of the Grand Orient to take it that we are concerned with. If they were within their legitimate rights and powers as Masons, then we have no right to excommunicate them because they did what we regard as an unwise or mistaken thing. That they had the right to make this alteration in their constitution can not be doubted. They simply eliminated what they themselves had put in less than thirty years before and in so doing brought their constitution back again, as they contend, into strict conformity to the original constitution of the Grand Lodge of England, which was silent on both belief in Deity and the immortality of the soul. Besides, the constitution of our own Grand Lodge and of many other regular grand lodges are also silent on both these Subjects. In this regard the Grand Orient is today no worse off than the Grand Lodge of Alabama, yet with astonishing inconsistency it was on this precise ground that the Grand Lodge of Alabama in 1878 based its action in severing relations with the Grand Orient. The record of that action shows unmistakably that it was not duly considered and was to some extent at least, if not decisively, influenced by the fact that the Grand Orient had recently extended recognition as above stated to the spurious Louisiana Supreme

Council. We may dismiss this phase of the question from further consideration with the confident conclusion that there is nothing in it requiring us to treat the Grand Orient as a non-Masonic body.

A year or two later than the above change in its constitution, the Grand Orient made certain alterations in its internal arrangement stand ritual. These alterations added to the chorus of disapproval that had arisen against that body. It is now necessary to examine these changes and this is by far the most difficult portion of our task.

We have been favored by the Grand Orient with a printed copy of its Ritual of the first three degrees. What we have said above of its Constitution and Regulations we can repeat with emphasis of this Ritual. It is dignified and impressive, agreeing in its outlines, with two important exceptions, with our own ritual, though not so dramatic as ours. To any thing actually contained in this Ritual no one could have the slightest objection. The two exceptions just alluded to are in the nature of omissions.

It must be frankly admitted that the effect of these omissions in its ritual and practices was that the Grand Orient (1) made it optional with its lodges to display or not to display the Bible, and with its initiates to be obligated on the Bible, or on such other book as they might deem more sacred, or on no book at all, and (2) that it no longer exacted of them a declaration of a belief in Deity. And here is where the battle has raged hottest around the question of the recognition of the Grand Orient.

Now let us face these questions squarely and not dodge them as some Grand Lodges have done. We were once of the opinion that these two omissions barred the Grand Orient from the category of Masonic bodies, but we have changed that opinion. We have reached the conclusion that according to the original plan of Masonry neither the display of the Bible in lodge nor the exaction of a belief in Deity is essential to constitute a Masonic body.

To even approach a correct solution of these questions, it is necessary for brethren to understand and bear constantly in mind that Masonry throughout all parts of the world

is not uniform. It would be narrow and provincial in the extreme for the Grand Lodge of Alabama to draw the line on another grand lodge merely because in some particular it departs from what Freemasonry in Alabama requires. It is not to be denied that in making the two omissions above named the Grand Orient waived two things which we have made essential to a Masonic lodge in this State, but we must not fall into the conceited error that Alabama Masonry is the standard by which to judge all others. To get this universal standard we must go back to the original plan of Masonry as exemplified by the earliest statement of the laws, principles, doctrines and practices of modern Speculative Freemasonry. By universal agreement this is to be found in "The Charges of a Free-Mason, extracted from the Ancient Records of Lodges beyond Sea and of those in England, Scotland and Ireland for the use of the Lodges in London; to be read at the making of New Brethren or when the Master shall order it," drawn up in 1722 and first published by the Grand Lodge of England in Anderson's First Book of Constitutions in 1723. They appear in our Monitor under the name of "Ancient Landmarks." It is agreed by Masons everywhere that any organization claiming to be Masonic which can measure up to-the requirements of these "Charges" must be recognized as legitimate Freemasonry. Dr. Albert G. Mackey enumerates these "Charges" as among the documents of "sufficient authority to substantiate any principle or to determine any disputed question of Masonic law."

The question then is: (1) What do these "Ancient Landmarks" require concerning the Bible? The answer is simple, "Nothing." There is not a word in them about the Bible and the entire context is convincing that nothing on this point was required. Prior to the promulgation of these "Ancient Landmarks" in 1723, we have no evidence that any use was made of the Bible in lodge except to obligate candidates upon it, precisely as witnesses and jurors in court were sworn upon it at that date and as we have seen done within the past twenty years. No one ever supposed that the oath was thereby made any more binding, but it was done only to give form and added solemnity to the ceremony. There is no evidence that the Bible performed any other function in lodge until the year 1760, when on motion of William Preston (?) in the Grand Lodge of England it was; made one of the Great Lights. From that date onward it has been displayed by the Masonries of the British Isles and most other countries, but the practice has never been uniform.

The Bible is not displayed on our altars now and never has been for the reason that Masons are required to believe its teachings. We know that there is a very large element of the Craft the world over who do not believe the teachings of the New Testament. We know that many individual Masons do not believe portions of the Old

Testament. Hence, unless we are perpetrating a grim mockery, we do not employ the Bible as a profession that we as a Society accept all its teachings and doctrines. Many of us believe these, and none more strongly than this committee, but the point we make is that Masonry as an organized society does not and has never exacted this belief of its members. It can, therefore, have no other place in our lodges than that of a symbol. In the ritual of the very Grand Lodge that first made it one of the Great Lights, as well as in the ritual of many other grand lodges, it is to this day termed one of "the three great, though emblematical, Lights in Freemasonry." It is a symbol of Truth, of Divine Truth, of all Truth, whether drawn from some book of Revelation or from the great Book of Nature. The stern logic of the fact that we are constantly admitting Hindus, Chinese, Mohammedans, Parsees and Jews, not one of whom believes all the teachings of the Bible, forces the conclusion that Masonry regards the Bible only as a symbol. When our rituals and monitors tell us the Bible is one of the Great Lights in Masonry and that as such it is the rule and guide to our faith, it can only be speaking symbolically as it certainly is when speaking of the other two Great Lights, the square and the compasses. It is the rule and guide to our faith because that which it symbolizes, Truth, should rule and guide us in our faith, and in all our beliefs, thoughts, words, and actions.

The date when it was first made a Great Light was long after the Masonry from which the Grand Orient is descended had been carried over from England to France. It is, therefore, folly to talk of the Grand Orient of France or any other grand body for that matter, being bound by the action of the Grand Lodge of England taken in 1760. Moreover, the formula used in England is not "the Bible" but "the Volume of the Sacred Law," which would properly include only the first five books of the Old Testament.

Nor are we unsupported in the views here expressed. We find ourselves in accord with the highest Masonic authorities. Certainly one of the purest and ablest Masons Alabama ever produced was Brother Daniel Sayre. He was long one of the most distinguished Chairmen of our Foreign Correspondence Committee. In 1855 he dealt with the question of the office of the Bible in the lodge. See his report for that year, page 63. The Grand Lodge of Ohio had officially declared that Freemasonry requires of its members a belief in the Bible. Brother Sayre declares that he believes this "all wrong." He further says:

"That some Masons may teach the divine authenticity of the Holy Scriptures is true, because some Masons are Christians; but Masonry does nothing of the sort but leaves every man to his own opinions upon the subject as it does upon his polities, his religion, his profession."

All, we presume, will admit that Dr. Albert G. Mackey was one of the leading scholars of the Masonic world during the first half of the last century. Few have equalled and none have surpassed him in the mastery of our Symbolism. From his "Encyclopedia of Masonry" we quote the following:

"The Bible is used among Masons as the symbol of the will of God, however it may be expressed. And, therefore, whatever to any people expresses that will may be used as a substitute for the Bible in a Masonic lodge Thus in a body consisting entirely of Jews the Old Testament alone may be placed upon the altar, and Turkish Masons may make use of the Koran, whether it be the Gospels to the Christian, the Pentateuch to the Israelite, the Koran to the Mussulman, or the Vedas to the Brahman, it everywhere Masonically conveys the same idea that of the symbolism of the Divine Will revealed to

The following is taken from Kenning's "Cyclopedia of Freemasonry." Its author was Rev. A. F. A. Woodford, a noted divine of his day and at one time Grand Chaplain of the Grand Lodge of England. He says:

"while we are very tender of the conscientious rights of others and would be willing to recognize the methods most binding on the individual conscience either of religious assent or moral authority to the individual, the Bible remains open in our midst as an emblem of Divine truth in which we believe and of that moral law which we are bound to obey."

Brother William C. Penick was one of the most distinguished and beloved Masons of Alabama. He was long Chairman of this Committee. He has left on record for us his views on this question. In 1866, the Grand Master of Minnesota had said that

"although a Mason is not required by the law of the order to reject a candidate because of his unbelief of the Bible, yet I trust that every Mason knowing that a candidate entertained such unbelief, would promptly exercise his individual prerogative and promptly reject him." Brother- Penick gave it as his opinion that the Grand Master of Minnesota had gone too far and that Masonry did not require a belief in the Bible.

Brother Joseph Fort Newton, author of "The Builders," one of the finest short histories of Freemasonry, formerly of Iowa, but now pastor of one of the greatest churches in London, England, in the November, 1915, issue of THE BUILDER, page 264, says that "Masonry sees the Bible as a symbol of that eternal Book of the will of God."

Certainly none was ever more thorough master of the symbolism of Masonry than Brother Albert Pike. He says:

"The Bible is an indispensable part of the furniture of a Christian lodge only, because it is the sacred book of the Christian religion. The Hebrew Pentateueh in a Hebrew lodge and the Koran in a Mohammedan one belong on the altar; and one of these and the square and compasses, properly understood, are the Great Lights by which a Mason must walk and work."

In 1916, the Grand Lodge of Massachusetts chartered a lodge in China with the expressed understanding that an Islamite might and should be obligated on the Koran and that a Hindu might have the Vedas spread before him.

Authorities to this effect might be multiplied indefinitely. They establish three things (1) that the Bible is only a symbol, (2) that a Mason is not required to believe its teachings and (3) that some other book may be substituted for it.

If it is a symbol only, if an initiate may reject its teachings in whole or in part, if this power of substitution exists (and in the light of the foregoing authorities we do not see

how they can be denied) then the removal of the Bible and replacing it with some other symbol of Truth may surely be done without altering the essential character of the Fraternity. The Grand Orient did not, therefore, place itself outside the Masonic pale by substituting for it the Book of Masonic Law.

The next question in our inquiry is, (2) Does the failure of the Grand Orient to exact of its initiates a profession of a belief in Deity deprive it of its Masonic character? This question is fundamental and to answer it correctly we must resort to fundamental principles and to the original authorities. We get little help from the mass of controversial literature that has grown up around the subject.

What then do the "Ancient Landmarks," and by these we mean, as already explained, the "Charges of a Free-Mason," as they appear in Anderson's First Book of Constitutions, 1723, say on this subject? Again the answer is plain and unmistakable. The very first article declares:

"A Mason is oblig'd, by his Tenure, to obey the Moral Law; and, if we rightly understand the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in Ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all men agree, leaving their particular Opinions to themselves; that is to say to be good men and true, or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance."

Now let us not forget that these "Charges of a Free-Mason" profess to be and plainly are a faithful digest of the ancient teachings of the Craft; that they were compiled by an eminent Presbyterian clergyman of the day; that they were expressly approved and published by the Grand Lodge of England; and that they have ever since been regarded by Masons the world over as the last word upon proper Masonic teaching and practice. In other words, they are in the Masonic world viewed in much the same light that Magna Charta or the Bill of Rights is viewed in the political world. Not that they are absolutely unchangeable in that they may not be added to, but any society

which requires at the least what these "Charges" require in this and other respects and which claims to be Masonic can not be refused recognition as a Masonic body.

The quotation above is positively every word contained in these "Charges of a Free-Mason" concerning God and religion. Now let us analyze it. It declares that "in ancient times" a certain rule prevailed but that for the present and the future a new one has been adopted. It is useless to inquire critically what that ancient rule was. If it was the same as the new then well and good. If it differed it must give way in favor of the new. So in any event we need inquire only what does the new rule require.

It obliges the Mason "to obey the moral law." It obliges him "to that religion in which all men agree." These are the only two obligations placed on him concerning either God or religion. If, however, this article stopped here there might have been doubt as to what religion is meant by that "in which all men agree." It proceeds, therefore, at once to define this religion as meaning "to be good men and true," or "men of honor and honesty." This Article further leaves the "particular opinions" of Masons concerning God and religion "to themselves." Whereby, it declares, "Masonry becomes the center of union" for those who otherwise, because of their differing views on this subject, "must have-remained at a perpetual distance." The purpose is unmistakable to unite all "good men and true," all "men of honor and honesty," all who "obey the moral law" into one society of friends, whose "particular opinions" and "denominations or persuasions concerning God and religion had been keeping apart and would otherwise continue to keep them apart. Yet, two hundred years after that liberal and fraternal declaration, and in spite of it, we see "good men and true, men of honor and honesty," those who "obey the moral law" still being kept at a distance from each other by "their particular opinions," by their "denominations or persuasions" concerning God and religion. Shall this keeping them at a distance be made perpetual? If so, one of the great objects of our Institution will be defeated.

This Article further says "if we (i. e., the author) rightly understands the Art he (the Mason) will never be a stupid atheist nor an irreligious libertine." Note the peculiar phraseology. The compiler does not say absolutely that a Mason "will never be a stupid atheist nor irreligious libertine" and his language is very far from meaning that an atheist or irreligious libertine can not be admitted to the Society. He simply gives it as his opinion that a right understanding of the Art will lead away from atheism and irreligious libertinism.

If, therefore, we are to deny the Masonic character of the Grand Orient we must seek elsewhere than in "The Charges of a Free-Mason" for authority on which to base the denial. There is simply none to be had.

We do not, of course, know what were the teachings and requirements of the Masonic rituals of 1723, but we must conclude that this declaration "concerning God and religion" was not in conflict with the ritual. Anderson's work was examined and solemnly approved by the Grand Master, the Deputy Grand Master and the Grand Wardens of the Grand Lodge of England and by the Masters and Wardens of twenty particular lodges, as well as divers Brethren and Fellows in and about the cities of London and Westminster. The Deputy Grand Master was the distinguished Dr. J. T. Desaguliers who wrote the dedication for the work and therein emphasizes the pains and accuracy with which Dr. Anderson had discharged his task. He also informs us that the highly esteemed Duke of Montagu, while Grand Master, gave it his "perusal and approbation" and that Grand Lodge also approved it while the Duke was Grand Master. Now it would be most remarkable if the Grand Lodge and all this array of Masons and Masonic officials gave their endorsement to a public declaration of Masonic principles concerning God and religion which was in conflict with the teachings and requirements of their ritual. Only a deliberate purpose to mislead or defraud could have prompted such a thing. Surely we are not prepared to convict them of that. We may, therefore, safely conclude that the laws and ritual of the original Grand Lodge in 1723 required no more of its initiates on the subject of religion than that they should be good men and true, men of honor and honesty, obeying the moral law. No one questions or has ever questioned that the laws and ritual of the Grand Orient require that its members shall be men of this character. No one questions or has ever questioned that the personnel of the Grand Orient will compare favorably with that of any body of men of similar size anywhere in the world. Some have questioned but none will ever again question the greatness, the grandeur, the nobility of the French race, the reservoir from which the Grand Orient draws its membership. The French people have experienced many glorious periods in their history but never before were they so universally acclaimed as among the very greatest and bravest and most chivalrous people the world has ever produced.

We do not question the power or the right of the Grand Lodge of Alabama to add the requirements of a display of the Bible and a declaration of a belief in Deity. On the contrary, we fully approve and indorse that action. We should be violently opposed to

any elimination by our Grand Lodge of those requirements, because it would be an unwise and hurtful thing to do. We do not challenge the right of Scandinavian Masonry to add the further requirement of a profession of Christianity, but we should be violently opposed to any such requirement being added by our Grand Lodge. Our proposition is that we may claim the right to add to the original requirements, but when we do we must recognize the right of others to stand squarely upon them.

The Grand Orient indignantly denies the charge that has been made against it that it is agnostic. That it teaches or encourages its members in any such views is plainly false. Its ritual, while demanding no profession, is calculated to set any intelligent man to thinking seriously on the subject. The Grand Orient does not pretend to solve the riddle of human life. According to its theory it is for Masonry to propound the problem and to attempt to start its votary upon a serious search for the answer. It recognizes that at last every man must answer the question for himself.

Three questions propounded to the candidate at his initiation have this object. They are: "Have you a religion?" "What is it?" "Do you practice your religion?" The ritual lays down no answer. The candidate must frame his own answer. The legend of Hiram Abif, identical with our version of it in its general outlines, is introduced to teach similar lessons as with us. The acacia is employed with the same symbolism. A part of the obligation of the Master's degree is:

"Upon the acacia, symbol of rebirth and newness of life, I promise to instruct the Companions and Apprentices to labor for the intellectual and moral emancipation of Mankind."

A regulation requires that the candidate shall be of "irreproachable reputation and habits." An admonition is, "en order to employ well your life, reflect upon death." Other portions of the ceremonies having the same purpose could be cited. The Masonry of the Grand Orient rightly understood is not devoid of the religious spirit and after all that is as much as Masonry anywhere attempts to accomplish in the religious field. There is nothing better understood among Masons than that it is not a religion; it is not a religious institution in the sense that it is sen instrument for the propagation of religious doctrines. It seeks only to stir the religious spirit, that is to

say, to beget an an attitude toward religion that keeps the mind in an open and receptive mood for the acceptance of religious truth as the individual may find it. Our investigation convinces us that the initiatory and other ceremonies and the instructions of the Grand Orient are calculated to beget this mental and spiritual attitude towards things religious, and that therefore it fulfills all the requirements of Masonry according to its original plans in this regard.

Political Activities.

Another objection that has been made to the Grand Orient is that it dabbles in politics. It is very true that in the dark days of the Third Republic, immediately following France's crushing defeat by Germany in 1870-'71, when monarchists and clericals were trying to reinstate the Empire, Masons, as individuals and citizens, ranged themselves on the side of the Republic. It cannot be denied that the excessive activities of some of these well known as Masons brought discredit upon the Craft just as have evil or overzealous Masons done on occasions in all countries. It is also true that even now they discuss in lodge questions which we deem political and which are political in the better sense of that term. But the matter ends with discussion. There is no attempt to act on such questions as a body. The questions they discuss one might also discuss to the benefit of both Masonry and the community. It is strictly forbidden to draw the name of Masonry into party struggles. Section 15 of the Constitution says:

"All discussion of the acts of the civil authorities and all Masonic participation in the struggles of political parties are forbidden."

An official circular issued in 1886 says on this subject:

"While, as citizens, the members of the Grand Orient are free in their political actions, as Freemasons they must abstain from bringing the name and the flag of Freemasonry into election conflicts and the competition of parties. All political debates at Masonic meetings are strictly forbidden."

We do not consider this charge against the Grand Orient worthy of serious consideration. It originated with their clerical enemies (and clerical in France means Roman Catholic). The charge was then taken up and frequently reechoed by others through ignorance.

We can not forbear quoting the opinion of one of the foremost and most learned historians of the Craft, Brother J. G. Findel. He says:

"The excommunication of the Grand Orient of France; by the Masonic Grand Lodges is an intolerant act of Popery, the negation of the true principles of the Craft, the beginning of the end of cosmopolitan Freemasonry. The excommunication of the Grand Orient of France only proves the sectarian mind of the excommunicating Grand Lodges, which have forgotten that Masonry has for its purpose to unite all good men of all denominations and professions; they profess the separating element, and destroy the Craft and waste the heritage of our more liberal and more tolerant forefathers."

We need only to add that during the past year the Grand Lodges of Kentucky, Louisiana, New Jersey, Iowa, and no doubt others have extended unqualified recognition to the Grand Orient. In Iowa this action was taken on the advice of that splendid Mason and scholar, Brother Louis Block. Many others have authorized mutual visitation. Investigation is convincing them that not only was the action of the Grand Orient within the bounds set by the "ancient landmarks" of the Craft but that the course pursued by the grand lodges towards it was unwarranted. We have also reached these conclusions and we, theretore, recommend the adoption of the following resolution

Resolved, That the Grand Lodge F. & A. M. of Alabama hereby recognizes the Grand Orient of France as a regular, sovereign and independent governing body of Symbolic Freemasonry and we authorize and direct the Grand Master to arrange for an exchange of Representatives.

GRAND LODGE "ALPINA" OF SWITZERLAND

Your Committee on Foreign Correspondence has had under consideration the question of recognition and exchange of representatives with the Grand Lodge "Alpina" of Switzerland, which is the sole supreme governing body of Symbolic Masonry in that Republic. This Grand Body has never before been the subject of official action on the part of the Grand Lodge of Alabama. It is, therefore, proper that we should state briefly the results of our investigation.

The history of the Grand Lodge "Alpina" of Switzerland begins with the founding of the Lodge of Hope at Berne, by the Grand Orient of France in 1803. In 1818, this lodge, having severed its connection with the Grand Orient, was erected into a Provincial Grand Lodge by the Grand Lodge of England, modeled upon the Constitutions of Anderson, but practicing the Schroeder ritual.

Freemasonry was first introduced into Switzerland, at Geneva, by English Masons, in 1736. Lodges sprang up rapidly, and in 1737, George Hamilton was appointed Provincial Grand Master. It would be bootless to attempt to trace the devious course of Masonry in Switzerland during the period from 1737 to 1818. At least twice it was practically stamped out of existence.

Suffice it to say that the year 1816 found four systems in existence, (1) lodges adhering to the Grand Orient of France, (2) the Grand Orient of the Helvetic Rite, at Lausanne, (3) the Scots Directory or Rectified Rite, at Zurich (later at Basle), and (4) the Lodge of Hope, at Berne. The French lodges gradually dissolved; the Helvetic Rite became dormant or extinct; the Rectified Rite is mentioned by Brother Robert F. Gould in his History of Freemasonry, Vol. III, p. 295, as "on the wane, the antiquated Templar system"; while the Lodge of Hope, as already stated, was formed into a provincial Grand Lodge under the Grand Lodge of England, and is described as a "lusty young giant, prepared to run his race and confident of victory."

In 1822, the Provincial Grand Lodge and the Grand Orient of the Helvetic Rite both dissolved, and their Masters and Wardens then formed the National Grand Lodge of Switzerland, recognizing three degrees only. This left the Scottish Directory, or the Rectified Rite, as the only rival of the Grand Lodge, and on July 24, 1844, these were united, forming the National Grand Lodge "Alpina," whose constitutions, in the language of Brother Gould, "were almost identical with those of England, both in spirit and machinery."

Periodically, between 1844 and 1869, the defunct Helvetic Rite, at Lausanne, sought to regain its lost power and influence, but without success. The "Alpina" continued to prosper, reviving old lodges and warranting new ones. In 1869, the Helvetic Directory, at Lausanne, resolved itself into a sort of Supreme Council under the name of the Rectified Scottish Helvetic Directory, and began to exercise the power of a Grand Lodge to warrant symbolic lodges of the three degrees. For several years there was a bitter struggle between it and the "Alpina," but in 1876, an understanding was reached whereby the "Alpina" secured exclusive control over the three Craft degrees, and the Directory over the additional degrees, and its symbolic lodges joined the "Alpina." The Supreme Council, A. and A. S. Rite, has entered into similar agreement with the "Alpina," thus bringing about an arrangement substantially the same as exists between Symbolic Masonry and the Scottish Rite in the United States.

From the foregoing it is apparent that, while there has been an infusion of certain strains of foreign blood into the "Alpina," yet the stem of Swiss Freemasonry is of English extraction. As to origin there can be no sound objection to the recognition of the "Alpina" as a regular Grand Lodge.

So far as constitution, principles, customs, and practices are concerned, we are unable to find that they anywhere are in conflict with the best traditions and ideas of the American Craft. The "Alpina" is recognized by many of the leading grand lodges of-the world. We therefore recommend the adoption of the following resolution:

Resolved, That the Grand Lodge "Alpina" of Switzerland is hereby recognized as a regular, supreme governing body of Symbolic Masonry, and the Grand Master is authorized to arrange for an exchange of representatives.

The Builder Magazine

April 1919 - Volume V - Number 4

REPORT OF THE MASONIC OVERSEAS MISSION

BY Bro. TOWNSEND SCUDDER. P.G.M.. NEW YORK

PART II

STATE DEPARTMENT'S REFUSAL TO ISSUE PASSPORTS

BROTHER Knight and the Chairman of your Mission have received from the State Department no notification of any action whatever on their applications for passports.

Brothers Prime, Thorne, and Treder, on the contrary, received the following:

"Department of State, Washington,

"July 2, 1918.

"Mr. William C. Prime,

"63 Hawthorne Avenue, Yonkers, New York.

"Sir:

"Referring to your recent application for a passport to enable you to go to France, England, Italy, and Switzerland on a 'Mission to Freemasons in the United States Forces Overseas,' you are informed that the Department, in accordance with an

agreement with the War Department, does not grant passports enabling persons to go to France for work among the American troops unless such persons are going thither under the auspices of a recognized relief or hospital organization doing work in that country. For this reason, the Department must decline to grant you a passport.

"Returning the fee of one dollar which accompanied your application, I am, Sir,

"Your obedient servant,

"For the Secretary of State:

"Alvey A. Adee,

"Second Assistant Secretary."

Brother Prime replied as follows:

"July 12, 1918.

"Hon. Alvey A. Adee,

"Second Assistant Secretary of State,

"Washington, D. C.

"Dear Sir:

"I duly received your letter of the 2nd instant, which has followed me to Massachusetts and back.

"May I venture to call your attention to the fact that the Mission, in connection with the journey of which to France application for a passport was for me made, was appointed by the Grand Master of Masons in the State of New York, whose original letter appointing Hon. Townsend Scudder, Erastus C. Knight, Oscar F. R. Treder, Rougier Thorne, and William C. Prime and requesting passports in their behalf was lodged by Judge Scudder with the State Department on May 19, 1918, and attached to his application for passport. When I applied for a passport at the New York Bureau, a memorandum was furnished the clerk in charge, referring to those papers attached to Judge Scudder's application.

"I understand that the determination upon the applications of all five for passports has been held in abeyance by both the State and War Departments until Mr. Fosdick's return and if there is any oversight in my case, suggest and request that it be considered in connection with the others in due course on Mr. Fosdick's return to Washington.

"Mr. McBride and Mr. Keppel, I think, are fully familiar with this situation.

"Respectfully,

"William C. Prime."

"Department of State, Washington,

"July 2, 1918.

"Mr. Rougier Thorne,

"Glen Cove,

"Nassau County, New York.

"Sir:

"Referring to your recent application for a passport to enable you to go to France, England, Italy and Switzerland on a 'Mission to Freemasons in the United States Forces Overseas,' you are informed that the Department, in accordance with an agreement with the War Department, does not grant passports enabling persons to go to France for work among the American troops unless such persons are going thither under the auspices of a recognized relief or hospital organization doing work in that country. For this reason, the Department must decline to grant you a passport.

"Returning the fee of one dollar which accompanied your application, I am, Sir,

"Your obedient servant,

"For the Secretary of State:

"Alvey A. Adee,

"Second Assistant Secretary."

Brother Thorne wrote to me enclosing the foregoing letter, as follows:

"Glen Cove, L.I., N.Y.

"July 8, 1918.

"Dear Judge:

"I enclose a letter, dated July 2nd, signed by Alvey A. Adee, Second Assistant Secretary of State, which advises me that the Department must decline to grant me a passport as a member of the Mission to Free Masons in the United States forces overseas.

"Fraternally,

"Hon. Townsend Scudder,

Rougier Thorne.

"Glen Head, L. I."

I replied to Brother Thorne as follows:

"July 9, 1918.

"Rougier Thorne, Esq.,

"Glen Cove, L. I.

"My dear Brother Thorne:

"I have your favor of July the 8th with enclosure. I believe a mistake has been made. I am now in negotiations with the War Department and State Department.

"I have a letter dated July the 2nd from the acting chairman of the Commission on Training Camp Activities which clearly indicates to my mind that this matter is not closed, but is still open. I also have a letter from Mr. F. P. Keppel, Third Assistant Secretary of War, in which he tells me that Mr. Baker, the Secretary of War, feels with regard to our matter that as Mr. Fosdick is now in France, it would be better for us to await his return before a definite decision is made; and in another letter Mr. Keppel tells me that Mr. Fosdick has cabled recommending that the matter of our visit be held up pending his return, and still another letter in answer to one of mine suggesting that I have an opportunity of meeting Mr. Fosdick upon his return to discuss the Masonic War Relief work overseas with him, Mr. Keppel and Mr. McBride, in which he tells me that the date of Mr. Fosdick's return is uncertain, and this is followed by a letter from Mr. McBride, dated July the 2nd, in which he suggests deferring our meeting until Mr. Fosdick's return which he says will probably be in the course of a week or ten days.

"In light of these facts I deem it wise to say nothing of the receipt of your letter from Mr. Adee and of its contents lest the situation be complicated through what I am convinced is a mistake, due to lack of co-ordination between the Departments in Washington.

"It was distinctly agreed that the applications for passports of the members of the Masonic Mission were to be put to one side, and acted upon altogether, when the difficulty which has now so unexpectedly arisen, should have been overcome, as, of course, it must and will be.

"I have not received a notice similar to the one which you sent me and this confirms me in my belief that a mistake has been made.

"Sincerely. Townsend Scudder."

"Department of State, Washington,

"July 2, 1918.

"Mr. Oscar F. R. Treder,

"Garden City, Nassau Co., New York.

"Sir:

"Referring to your recent application for a passport to enable you to go to France, England, Italy and Switzerland on a 'Mission to Freemasons in the United States Forces Overseas,' you are informed that the Department, in accordance with an agreement with the War Department, does not grant passports enabling persons to go to France for work among the American troops unless such persons are going thither under the auspices of a recognized relief or hospital organization doing work in that country. For this reason, the Department must decline to grant you a passport.

"Returning the fee of one dollar which accompanied your application, I am, Sir,

"Your obedient servant,

"For the Secretary of State:

"Alvey A. Adee,

"Second Assistant Secretary."

"CATHEDRAL OF THE INCARNATION

"Diocese of Long Island

"Garden City, N. Y.

"July 8, 1918. "Dear Judge Scudder:

"I enclose a copy of a letter received by me on Saturday morning. I tried to reach you by telephone to apprise you of the fact as soon as possible but was unable to do so.

"I presume, however, that you received a similar letter.

"I await further developments with great interest. With kind regards, and thanking you for your good letter anent my appointment as Grand Chaplain,

"Yours very sincerely,

"Oscar F. R. Treder.

"The Honorable Townsend Scudder,

"112 Willow Street, Brooklyn, New York."

"Rev. Oscar F. R. Treder,

July 15, 1918.

"Garden City, L. I.

"Dear Rrather Trellor

"Let me thank you for yours of July the 8th. The notice which you received was, in my judgment, not final but due to a mistake and, of course, we are not discussing the matter as yet. Sincerely,

"Glen Head, L. I.

Townsend Scudder."

The receipt of these letters of the State Department to Brothers Prime, Thorne, and Treder came as a distinct shock to us, partly because I had received no similar notification of rejection of my application, but more because I had been led to believe, as the correspondence hereinbefore set forth shows, that the matter would be held in abeyance until the return of Mr. Fosdick.

Either there was bad faith on the part of some one in government employ with whom we had had dealings, or a woeful lack of co-ordination between Departments.

When I had my interview in Washington with Mr Welch of the passport bureau, I left with him my own and Brother Knight's applications with the credentials of the entire Mission attached thereto; this was done by direction of Mr. Welch, who said that when the applications of the three other members of the Mission reached his bureau from the New York office, where they had been filed, they would be attached to the two others and all five acted upon as a unit.

I was unwilling to accept this action of the State Department as final, and wrote to Mr. McBride a letter of inquiry about Mr. Fosdick's return as follows:

"July 19, 1918.

"M. L. McBride, Esq.,

"War Department, Commission on Training Camp "Activities,

"Washington, D. C.

"My dear Mr. McBride:

"If I have not already written to you to that effect, may I request you to advise me, address Glen Head, Long Island, N. Y., as soon as Mr. Fosdick has returned as I am anxious to see him and go over the Masonic situation with a view to a conclusive decision at the earliest date possible.

“Thanking you for your courtesy in the matter, I am,

"Sincerely yours,

"Townsend Scudder.

"Glen Head, L. I., N. Y."

To this I received the following reply, dated July 22, 1918, and the next day, July 23rd, I was at Mr. Fosdick's office in Washington:

"WAR DEPARTMENT

"Commission on Training Camp Activities

"Washington

"July 22, 1918.

"Honorable Townsend Scudder,

"Glen Head, Long Island.

"My dear Judge Scudder:

"In answer to your letter of the 19th, Mr. Fosdick landed in New York yesterday, and will be in Washington late today, so that you can arrange to see him by appointment any time now. I am sure he will be happy to confer with you relative to your interest in matters overseas.

"With kind regards, cordially yours,

"Malcolm L. McBride,

Acting Chairman."

"McB :RB

SURPRISING INTERVIEWS WITH MR. FOSDICK

I went to Washington, remained there for four days, and had several interviews with Mr. Fosdick. I shall not attempt to separate these several conversations, but treat them as a unit, except that the last interview at this time was on the train between Washington and New York.

After a short preliminary conversation, I asked him what the difficulty was which seemed to stand in the Masonic Mission's way. He replied that since his advent in France, his viewpoint had changed, and that he had grave doubts now whether the fraternity could carry out its project of independent service abroad. He then went on to state his reasons.

One was that the furnishing of transportation facilities was a source of embarrassment to the military authorities, particularly in the crowded areas near the front; another, that it was unwise, from the military standpoint, that there should be any more civilians in these areas because of the danger of military secrets leaking out; still another, that there existed jealousies and rivalries among the various civilian organizations abroad, and that to add to the number of non-military bodies would simply increase the general confusion. He also pointed out that the question of the transportation of our equipment and supplies would be very difficult, if not impossible, of independent arrangement, having perhaps forgotten his previous statement to me that, as far as our literature was concerned, it could doubtless be forwarded to us in Europe by the Librarian of Congress, and my previous statement that we would not engage in canteen work.

As to his first objection, that of transportation to, and in, the crowded areas behind the front, I pointed out that the government having excluded us from the camps, the cantonments, and the fronts, all our negotiations had been based upon our proposal to confine our activities to the so-called leaveareas, and therefore this question of transportation, as put forward by him, did not seem pertinent. Furthermore, in view of our contemplating sending not over fifty (50) men abroad, it could hardly be urged that this small number could strain transportation facilities anywhere.

The reasons I had in mind the number of fifty men as a maximum, which I gave to him, were that fifty would enable every Masonic Jurisdiction in the United States to have one of its members engaged in this work. I told him, however, that I really believed that about twenty-five would more likely be the number because many of the jurisdictions would join in being represented by the same man. If this number of fifty seemed to him too great, I would willingly stipulate that the maximum should be twenty-five. "Would the contemplated fifty," I asked, "be the final straw to break the camel's back?"

As to the betrayal of military secrets, I said that it was inconceivable that the great Masonic maternity could not furnish fifty men whose loyalty and discretion would be above suspicion. These men would be volunteers, carefully selected, whose whole record would be subjected to the closest scrutiny, and if the government had an objection to any of them, others would be substituted. The Y.M.C.A. and Knights of Columbus were advertising in the newspapers for paid secretaries. If the government could accept, as it did, men so secured, how much more could it safely accept, from our fraternity, picked men, volunteers, whose sole desire and ambition it was, temporarily giving up their own important affairs, to render service for service's sake. Mr. Fosdick responded by saying that the French government held General Pershing responsible for all civilians entering France from the United States and that the General objected to the entry of more because of lack of proper means for their investigation by him. Mr. Fosdick further asked how, if our number were limited to twenty-five, we could expect to render effective service. I responded that I thought General Pershing's objection to the necessity for his investigation of civilians was well founded, and that civilians should be, and could far better be, investigated before leaving American shores. Furthermore, as to the possible limitation of our Masonic personnel to twenty-five, I explained that our Masonic secretaries, being all executive men, would be the directing heads, each in a separate leavearea, the number of which, as I understood from Mr. Fosdick, and as I told him I did, would be about fifteen, leaving the so-called menial work to be performed by hired help, of which, we were informed, we could secure all we would need from among partially disabled French soldiers and aged men and women still capable of some service. This, in itself, would be a benefit to the French and to us. I further explained that such was the nature of our institution that the social and entertainment features of our activities would largely be in the hands of Masons on leave from the army and navy, acting as quasi hosts to any man in uniform seeking our hospitality.

As explained to us in letters from Masons serving overseas urging the establishment by us of recreation centers, there was a constant stream of men on leave coming to, and returning from, the leaveareas, thus furnishing always an ample number of volunteer hosts due to the large number of Masons serving with the colors.

Regarding jealousies and rivalries between nonmilitary organizations serving abroad, I told him that the Masonic fraternity had a quarrel with nobody, and that the character of the men we would send abroad would be such that they would invite no controversies.

Our sole ambition was to do our duty, to serve efficiently, and quarrels would be incompatible therewith.

"How about the feud between you and the Knights of Columbus ?" asked Mr. Fosdick.

I told him that it took two to make a quarrel and that we had none with them. As an evidence of their feeling toward us in this war work, I showed him the following letters:

"Thomas J. Evers, Chairman Edward B. Goate, Director

"KNIGHTS OF COLUMBUS

"Coney Island Week Committee

"Aug. 26 to Aug. 31st inclusive

"For War Camp Activities Fund

"Long Island Chapter

"Headquarters, 381 Fulton St., Room 3

"Telephone, Main 6061

"Brooklyn, N. Y., June 26, 1918.

"Mr. Geo. W. Menke,

"231 Albany Ave.,

"Brooklyn, N. Y.

"My dear George:

"The affairs of the Knights of Columbus have so shaped themselves that I am now in a position to make arrangements with the Masonic Order for their participation. We desire to have the participation of your Order in the first day of the weekly doings, which we have called 'Fraternity Day,' the feature of which will be a parade in which all of the Fraternal Societies on Long Island will take part. Many of the societies have volunteered representation, and we feel that the project would not be a complete success unless we had a representation from your Body.

"The most influential men of the City, State and Country are to be our guests, as you will see from the fact that the guest of honor for the following nights are to be as follows:

Tuesday, Mayor Hylan as the guest of honor.

Wednesday, Gov. Whitman as the guest of honor.

Thursday, Secretary Daniels as the guest of honor.

Friday, Secretary Baker as the guest of honor.

"Will you be kind enough to take this up with the proper officials of your order, and advise me just what steps it will be necessary for me to take in order for me to have the presence of our Masonic brothers assured on this occasion.

"Very sincerely yours,

"Thos. J. Evers, Chairman."

"BEDFORD LODGE, NO. 574, F. & A. M.

"Aurora Grata Cathedral

"Bedford Avenue and Madison Street

"Brooklyn, July 3, 1918.

"William S. Farmer, Esq.

"Grand Master of Masons in the State of New York,

"Greetings:

"The enclosed letter is in a measure self-explanatory. In brief. Mr. Evers is a personal friend of mine of many years standing, in whom I repose the utmost confidence, which is reciprocated, and accounts for his communicating with me regarding the participation of the Masonic Fraternity in the Knights of Columbus Coney Island War Drive.

"Action has been withheld by me until his return from Washington, where he secured the assurances of the Secretary of the War and Navy Depts. of their presence on the days stated, or if not possible, then through a representative of the highest ranking Army and Navy officer, or by an Assistant Secretary of the respective Departments on the nights in question.

"Monday night, Aug. 26th, is, as stated by Mr. Evers, to be known as Fraternity night, and invitations are to be extended to various Fraternities to participate in a parade.

"The purpose of the drive is to raise One Million Dollars on Long Island for the continuance of their War Camp activities, and the arrangements which have been made provides a One Dollar admission to all the leading attractions, 50 per cent. of which is to be retained by the Amusement proprietors, and the balance to their Fund - the smaller amusement places and business men are to donate a certain percentage of their gross receipts - this arrangement to continue from Aug. 26th to 31st, both nights inclusive.

"The participation of the Masonic fraternity in this parade is earnestly desired by the K. of C. War Camp Committee, not only to assist in their purpose, but for the object lesson it may teach to the people as a whole, and should it be possible to do so as a fraternity, I am assured our institution will receive the recognition due its high and exalted station.

"Personally, I do not know whether we, as Masons, could enter into this proposal; but as the communication from Mr. Evers is in his official capacity as chairman, I therefore submit it to you for such action as you deem proper; but if a way can be found to do so, I earnestly recommend that the proposal receive favorable consideration, and everything done by us to assure a satisfactory representation. I am convinced that such action must have a wonderful effect on our less enlightened brethren, - if it takes an institution as big and great as ours to do real good and promote true friendship and brotherly love, I am sure Freemasonry will not be found wanting.

"Should you desire me to personally call upon you or some one designated by you I will gladly answer such summons at any time and at any place, either accompanied by Mr. Evers or alone.

"Thanking you in advance for the serious consideration I know this will receive, I remain,

"Fraternally,

"G. W. Menke. Jr. Warden."

I also called his attention to the fact that when the Catholic Orphanage at Utica, New York, had been destroyed by fire, the Masonic fraternity organized an entertainment by the children of our Masonic Home in that city, the proceeds of which were devoted to the reconstruction of the orphanage, and that our fraternity had received grateful acknowledgment therefor.

Mr. Fosdick appearing somewhat skeptical on the point of our relations, I offered to ask the heads of the Knights of Columbus to call upon him, when, I felt, they would urge the issuance to us of the desired passports.

Regarding his objection that the transportation of our equipment and supplies would be very difficult, if not impossible, I pointed out that we did not purpose Groins into the canteen business, and that our main supplies would be the principal periodicals and newspapers from the United States which, he had previously said, could doubtless be sent to us by the Librarian of the Congressional Library.

Furthermore, I told him that, because of negotiations had with the Y.M.C.A., we had reason to believe that satisfactory arrangements could be made with them whereby there would be available to us their means of entertainment, like movies, and supplies such as tobacco, chocolate, etc.

Asked by Mr. Fosdick why we did not go over under the auspices of the Y.M.C.A., I replied that very naturally we preferred to go over independently, and that the call by our fellow Masons with the colors was for independent service, and because, having received the government's approval of such independent service, all our arrangements had been made accordingly.

Thereupon, Mr. Fosdick voiced objections from a new angle. The conversation which ensued, while not given ipsissimis verbis, was practically as follows:

Fosdick: "Do you know that the French government has constituted General Pershing as sort of czar as far as anything American in France is concerned, and those whom he doesn't want there must leave? There is no appeal from General Pershing's decisions. Except with his consent you could do nothing when you reached there. You couldn't rent a store or building, or open a hut for your purpose, because before a French property owner could rent his premises, the French authorities would refer it to General Pershing and his consent would have to be had."

Scudder: "If such are the rules, we Masons would comply with them. If the other organizations working in France can be effective under them, we can too."

Fosdick: "General Pershing is opposed to the introduction of any new agencies. He has enough to do in dealing with the ones he has there now. Pershing said he favored all war relief work being in the hands of the military or under one single civilian organization. My own experience on the other side confirms me in the wisdom of this plan."

Scudder: "Why don't you place it all under the military, then?"

Fosdick: "Perhaps we will, although it may be the thing has gone too far for that now."

Scudder: "But if you don't put it under one control, why discriminate against the Masons?"

Fosdick: "I do not discriminate against the Masons. My grandfather was one and I have a great regard for them. But I put it up to Pershing and he said, 'Keep them away from here.' "

Scudder: "Did you explain to General Pershing that the Masonic activities were to be confined to the leaveareas and that our war service in no respect would be identified with our usual activities as a secret society?"

Fosdick: "I covered the ground fully with General Pershing. He said it was very uncomfortable for him to have American citizens, for whom he was held responsible by the French government, enter France as secretaries of relief organizations, and then arrested by the French authorities and shot as German spies, as has happened."

Scudder: "Even so, it would hardly apply to us for this reason. No one enters the Masonic fraternity without investigation of his character and previous history. The men we would send over would be men of long membership, whose record is known, on whom we could implicitly rely, and for whom we would unhesitatingly vouch. In addition, we would offer you every facility for yourself investigating them. Surely, if you can take the large number of men as secretaries of the Y.M.C.A. and K. of C., applying for positions as such in answer to advertisements, you could with safety accept our men, few in number, and well recommended."

Fosdick: "Does the Masonic fraternity persist in its overseas ambitions in the face of the expressed opposition of General Pershing?"

Scudder: "If it has come to that, or will come to that, the Masonic fraternity will do nothing to add to General Pershing's burdens and responsibilities. The fraternity has but one desire, to serve helpfully, and its ambition in this regard would not be satisfied if its efforts made heavier the burdens of General Pershing, but, as yet, nothing has been said which makes this the issue. To me it is patent that General Pershing should be relieved of the burden of passing upon the loyalty, trustworthiness, and discretion of secretaries sent overseas to conduct war relief work, and he should not be held responsible for

them, though his authority over them, of course, should stand. The government should investigate the candidates for secretaries abroad here where it can be more deliberately done and where the evidence is at hand. Of course, isolated disloyal secretaries may slip through and these will, in any event, have to be dealt with on the other side, but I fail to see what difference it makes whether the secretaries are working under the Y.M.C.A., the Knights of Columbus, or the Masonic fraternity, provided they are the right sort of men."

Fosdick: "But bringing in the Masons creates another agency and the practical difficulty in your way can not be disregarded. It is not only a question of General Pershing, but it is also a question of the French government. Before you can accomplish anything your credentials will have to be passed upon by the French government, and all your movements will be retarded while your men and credentials are under the investigation of the French government. In my mind there are grave doubts whether the French government will want you."

Scudder: "The invitations that we have received from Masons in France lead us to believe that there will be no question of our welcome over there. Give us the chance to get in touch with the French authorities and we have reason to believe that they will not object to us and our work. If they do, we shall have a good explanation of our failure to serve independently overseas."

Fosdick: "But there is the opposition of General Pershing, and as far as we are concerned he should be controlling."

Scudder: "Do you think that General Pershing thoroughly understood the limited sphere of Masonic activities in Europe, that our work was to be confined to the leaveareas, and that our personnel would be limited to fifty?"

Fosdick: "I explained the matter fully to him."

Scudder: "We have received another version of General Pershing's position with reference to our fraternity. As it came to us, you are reported as having asked General Pershing whether the Masons should be permitted to engage in war relief work in France, and General Pershing is reported to have replied, in effect, that all this service ought to be under the military or a single civilian head, but that, because there were already several civilian agencies now engaged in the work, the question of whether the Masons should be allowed to come in also was a political question which Washington should settle and not he."

Fosdick: "My version of the conversation with General Pershing is correct."

Scudder: "The Masons have at least a hundred thousand of their members with the colors, and the nearly two million active Masons in the United States will hardly accept as good reasons for their exclusion from war relief work those which have been given, except your statement of the opposition of General Pershing to which we would be forced to bow, although not accepting it as well founded. I fail to see how that can be used.

"How can the department permit to go out to the large number of Masons serving abroad the word that the opposition to the fraternity's overseas service came from the Commanding General?

"How, too, about such action impairing confidence in the Commanding General on the part of the Masons at home who have so loyally supported the government, despite our disappointment over being debarred from relief work, and contributed so liberally to overseas work by other organizations?

"To make public the nature of this opposition as the justification for Masonic exclusion will dishearten and disturb a very considerable body of our citizens here, as well as Masons in the ranks. I do not see how it can be made public now."

Fosdick: "But General Pershing's attitude is not personal to the Masons, it is to all like organizations. He objects to any new agencies and would have the whole relief work under the military authorities, and I may recommend this myself to the Secretary of War, or I may urge that all this work be put under one civilian head who will be directly responsible to General Pershing."

Scudder: "I am here representing about two million loyal American citizens who are eager to serve Their country. I must make my report to them and I want it to be satisfying. I do not want it to be one which will chill them or breed dissatisfaction. This is not a time when there should be differences between our people, and unnecessary issues which disturb peace of mind and defeat perfect unity and co-operation must be avoided. What reasons will the War Department give me in writing, so that I may present them to the fraternity to satisfy it that its case has been duly considered and acted upon in an unbiased way? The reasons must appeal to the common sense of our people and be acceptable as good because they are valid."

Fosdick: "I am going to take the whole matter up with the Secretary of War very shortly, perhaps this very evening, and I will arrange for a meeting between you and him if you feel that that will help the situation. I recognize that it is embarrassing."

Scudder: "I will gladly meet Secretary Baker and will hold myself in readiness here in Washington until I hear from you as to time and place of meeting him.'

Fosdick: "I will make the appointment and communicate with you at your hotel. Have you considered taking this matter up with the President?"

Scudder: "That thought has gone through my mind, but I have been somewhat embarrassed over the question of procedure. On one hand, it is difficult to put on paper in a condensed form that will fully cover the situation, the history of the Masonic fraternity's efforts to serve overseas and the reasons for its desire to do so; on the other, I would dislike to have to give my version of a conversation with the President, particularly if he were to take the same position which you are taking. Even if I

explained the President's position as accurately as I could, a controversy might be precipitated, and the accuracy of my version of the conversation with the President challenged. I served in congress years ago in the days of the Ananias Club I have no desire to have it revived."

Fosdick: "I am hoping we can reach the satisfactory solution which we are both seeking. I am trying to do my duty in the premises, and appreciate the difficulties and embarrassments which are confronting you. I will talk it all over with the Secretary of War, and will arrange for this interview between you and him as well. Perhaps a way can be found to meet the situation."

Scudder: "Is there any objection to the personnel of our mission as now constituted? If so, we can substitute other men."

Fosdick: "There is not the slightest objection to the personnel. The opposition is to the introduction of a new agency."

Scudder: "We have proposed to the Y.M.C.A. that we might join them and do our work under their auspices as a branch of their activities."

Fosdick: "That would solve the whole question. Why do you not do it?"

Scudder: "Up to the present time we have not been able to reach a working agreement. The Y.M.C.A. are employing a great number of Free Masons as secretaries and gladly receive our financial support, but they have not as yet seen their way clear to accord us sufficient independence to meet the longings of our own people to have the Masonic fraternity in name as well as in fact identified with war relief work. Our boys with the colors crave the opportunity of being hosts under their own roof and reciprocating the courtesies they are receiving from the Y.M.C.A., the Knights of Columbus, and others."

Fosdick: "Reach a working agreement with the Y.M.C.A. and the difficulty will be solved. Our opposition is to the introduction of a new agency independently."

Scudder: "But it ought not be overlooked that the Masons are not a new agency. We are not seeking a new permit to engage in war relief work. We are not in the same class with the organizations whose petitions to engage in such work, you tell me, have recently been received by the War Department. Our petition was filed with you months ago. It was favorably acted upon by you; your consent was given to us to engage in this work. On the strength of that consent we called together the Grand Masters of Masons in the United States and had the enterprise endorsed. We appointed our committee to represent the fraternity. We have started and have already raised, exclusively from our own members, large sums of money to carry on our work, and the fact that we were in this work with the government's consent was given to the public press, all on the strength of the government's action, and in the light of all these circumstances we should not now be classed with agencies who are only now seeking to enter this field."

Fosdick: "I appreciate the embarrassment of it all and can assure you it will be given our best thought. I hope you will decide to go to the President, but in any event I will arrange a meeting with Secretary Baker and advise you."

Here we parted.

During my stay in Washington I had several conversations with Mr. Fosdick over the telephone. I was called up by him, and I also called up his office. He told me that he and Secretary Baker were considering the matter but had not yet reached the point where they could submit a concrete proposition to me for discussion. I was finally asked whether I could not return to Washington the following week, that Mr. Baker had to leave, and that there was no prospect of reaching a conclusion before his departure. I accordingly agreed to hold myself in readiness to return to Washington the moment summoned. In the meantime, however, I had decided to confer with Mr. Joseph P. Tumulty, the Secretary to the President. I did not advise Mr. Fosdick of this fact, and my interview with Mr. Tumulty is given under a separate head.

It chanced, however, that I met Mr. Fosdick on the train which I took to return to New York and we had occasion again to discuss our matter. This discussion will be reported under a separate head because it raised a new issue involving our Scottish Rite brethren.

THE SCOTTISH RITE BROUGHT IN

As already stated, Mr. Fosdick and I met by chance on the train from Washington to New York. He told me that since he had last spoken to me over the 'phone he had received a call from some gentlemen representing the Scottish Rite and that their spokesman, Judge George Fleming Moore, had expressed to him the desire of the Scottish Rite Masonry to engage in war relief work in France. Mr. Fosdick told me that the outline of the work that Judge Moore had presented showed his purpose to be similar to what we New York men had in mind. The following conversation ensued, the substance of which I give:

Fosdick: "I told Judge Moore that the work which he projected was similar to that which was projected by the New York Masons, that the government had under advisement the application of the New York Masons to engage in this, and that it would be necessary for Judge Moore to work in harmony with the New York men because the government could deal with but one head should it be decided to allow the Masons to enter the overseas field."

Scudder: "Did you tell Judge Moore that the overseas work as planned by the Masonic Mission was of such a nature that all Masonic bodies could join in it, the only effect of so doing being that the more money contributed, the greater would be the extent of the work ?"

Fosdick: "Yes, I covered the ground with him, but you do not seem to be in accord. Judge Moore told me that if but one permit for overseas work was to be granted to the Masonic fraternity, it should be granted to him and his committee and not to the New

York committee; that he, Judge Moore, represented the aristocracy of the Masonic fraternity, the head of it; and that it was not consistent that the tail should wag the dog."

Scudder: "I think Judge Moore will not repeat that statement in our presence. He must know of what happened in New York at the conference of Grand Masters held there in May. I think it highly desirable that when the meeting is arranged between yourself, Secretary Baker, and me, Judge Moore be also invited, for I am quite persuaded that you will find him in perfect accord with us and anxious to work with us."

Fosdick: "Does Judge Moore represent a higher authority in the Masonic fraternity than you do?"

Scudder: "He does not. It is all a case of wheels within wheels. Judge Moore is the head of the Scottish Rite of the Southern Jurisdiction, the membership of which is perhaps a hundred thousand. I am representing the forty-nine Grand Masonic Jurisdictions of the United States and its membership is not far from two million. I am also myself a Scottish Rite Mason, but my membership in the Scottish Rite and all my honors therein would fall if I lost my membership in my lodge. The lodge is the beginning and end of Masonry. True, we have subdivided into many parts. The subdivisions are purely social. Membership in each one of them is dependent upon membership in a lodge, and each one of these subdivisions has its own officers known by special titles, but these subdivisions do not shape the course of the Masonic fraternity, nor do they control it, nor are they superior to it. The organized charities of the Masonic fraternity are directed more particularly through the medium of Masonic lodges."

Fosdick: "This is all very interesting, but you and Judge Moore seem to have a different conception of the relative importance of the bodies which you represent. He says that his body is the head of Masonry and you say that yours is. It is your lack of co-ordination as a fraternity which has hampered the government in its effort to deal with you."

Scudder: "Fix the time for the meeting with the Secretary of War, invite Judge Moore, I will be there too, and you will find that there is no lack of co-ordination."

Fosdick: "I will let you know when and where the meeting will be held."

Here we parted.

More or less disturbed by this injection of the Scottish Rite into our difficulties, I felt it wise immediately to get into touch with Judge Moore and acquaint him with the danger of the situation and how destructive it would be of our ambitions to serve overseas if the impression made by his interview with Mr. Fosdick was not corrected. Accordingly I wrote to Judge Moore a letter, a copy of which follows, and to make sure that he knew of the authority under which we were acting and the magnitude of the movement, I also sent him a copy of the minutes of the meeting of Grand Masters of Masons held in New York on May the 9th, marking therein those passages which more particularly dealt with our overseas enterprise.

"July 27th, 1918.

"To the Honorable George Fleming Moore,

"Grand Commander,

"Scottish Rite Temple, 16th & S St., N. W.,

"Washington, D. C.

"My dear Judge Moore:

"l have just learned that the Scottish Rite of the Southern Jurisdiction are ambitious to render Masonic service overseas to the men with the colors. Doubtless, you know that

New York is committed to a plan to render similar service if the opportunity can be found.

"I am fearful that without co-ordination neither of us will realize our heart's desire in this respect. It may be a case of united we stand, divided we fall. Certainly there is work enough for all, cheering and comforting our boys. I am informed that a conference, perhaps, will be called for next week to discuss the service overseas you and we have proposed. As soon as I learn the date I will hasten to Washington in the hope of seeing you before we meet at that conference, to obtain the benefit of your advice. I am sending to you under separate cover the minutes of the Conference of Grand Masters held in New York in May of this year and take the liberty of marking certain pages which present New York's viewpoint, more or less accurately. The volume does not contain the correspondence since the conference was held inviting us to proceed and giving assurance of co-operation and support. We feel there is now behind the movement a force which assures success.

"I greatly regret I missed you this week. Looking forward to meeting you in the near future and with fraternal regards, I am,

"Fraternally yours,

"Townsend Scudder.

"P. S. I can be reached by wire Glen Head, New York."

Acknowledgment was received from Judge Moore as follows:

"WESTERN UNION TELEGRAM

"July 30, 1918.

"Your special delivery letter received. Will write.

"George F. Moore."

Judge Moore failed to write as he stated in his telegram he would do, and during the interim between the receipt of his telegram on July 30th and our next communication from him on August 26th, correspondence had passed between Mr. Fosdick and me not relating to the Scottish Rite and will be set forth later herein. This correspondence is taken out of its proper chronological order in the interest of a more consecutive narrative. We therefore continue with Judge Moore.

On August 26th I received the following telegram:

"WESTERN UNION TELEGRAM

"1918 Aug 26 P.M. 1.05

“Dioow 28

"PN WASHINGTON DC 1255 P 26

"Judge Townsend Scudder,

"Masonic Hall, 23rd St. and 6th Ave., New York City.

"Sovereign Grand Commander Moore has commissioned me to visit you in New York to discuss Masonic work abroad, please wire me when and where I can meet you tomorrow.

"Hugh T. Stevenson."

A reply to this was immediately sent, and Mr. Stevenson met M. W. Robert Judson Kenworthy, the Grand Secretary of New York, and me at the Grand Secretary's office on the evening of August 27th. After the usual introductions he informed us that he had read on his way up from Washington every word of the proceedings of the Grand Masters' meeting held in New York in May, and had therefrom learned for the first time that we actually had the written consent of the government to engage in war relief work; that Judge Moore and he contended that they had been promised for the Scottish Rite a like permit, but as a matter of fact that they did not have it except by word of mouth, and that both Secretary Baker and Mr. Fosdick disputed having made them any promise. He inquired whether we had faith in Mr. Fosdick or whether we believed he was trying to double-cross us. Upon being told that we took Mr. Fosdick at his word and were relying upon the written consent from him to engage in overseas work, he said that he entertained grave doubts whether the Scottish Rite would be able to get an independent consent for their enterprise, and inquired whether Judge Moore could not join ours. We explained to Brother Stevenson that we felt that the only way for any of us to carry out the wishes of the fraternity would be by working together, that our plan of action, as he had learned from his perusal of the Grand Masters' proceedings, was broad enough to take in any one who wished to join, and that we would be very glad to welcome all who cared to come in.

We further told him of the projected meeting between ourselves, Secretary Baker, and Mr. Fosdick, and renewed the invitation to Judge Moore to join us in that conference and by our conduct convince the Secretary of War and Mr. Fosdick that there was no division in the fraternity. Mr. Stevenson concurred in the wisdom of this course, and said that he would return to Washington that same evening, see Judge Moore, and wire us Judge Moore's decision upon the question whether he would work with us or independently.

On August 28th Brother Stevenson duly telegraphed as follows:

"WESTERN UNION TELEGRAM

"1918 Aug 28 P.M. 1.23

"F 79 W 10

"Mc Washington DC 12.05 P 28

"Hon. Townsend Scudder,

"Masonic Hall, 6th Ave and 23rd St., New York, N. Y.

"Report satisfactory to Grand Commander will work unitedly. Letter follows.

"Hugh T. Stevenson."

Brother Stevenson, at his interview with us in New York, told us that Judge Moore and he had a friend in Washington who could bring our matter to a head quickly, and that if Judge Moore would agree to participate in our Masonic Mission, he, Stevenson, would avail himself of the services of this friend, and keep us posted.

On August 29th we received from Brother Stevenson the following telegram:

"WESTERN UNION TELEGRAM

"32 NY AG 50

"MS New York N. Y., 1229P Aug. 29, 1918

"Hon. Townsend Scudder,

"Glen Head, N. Y.

"Friend promises quick action will seek tomorrow morning for an early conference between Fosdick, Jamison, Moore, you and myself for some evening soon, possibly Friday. If satisfactory to all as soon as I learn of Fosdick's open dates will notify you.

"Expect all to go except those within draft age.

"Hugh T. Stevenson.

"150 P 29th"

The foregoing telegram of August 29th was followed by another:

"WESTERN UNION TELEGRAM

"55 NY AG21 Rush IX

"MS New York, N. Y., Aug. 29, 455P

"Hon. Townsend Scudder,

"Glen Head, N. Y.

"Can you come here for conference tomorrow dinner with Moore and myself at five meet others at seven thirty answer.

Hugh T. Stevenson.

"552P"

To this last telegram I replied that I would go to Washington to keep the engagement he proposed. This I did. This telegram was crossed by a letter I had sent to Brother Stevenson on August 28th.

He had urged upon Brother Kenworthy and me to utilize his presence in Washington to further our negotiations with the government, intimating that, while his relations with Secretary Baker were very cordial, he could not with certainty say the same with reference to Mr. Fosdick, because he had noticed that Mr. Fosdick was frequently "out" or "engaged" when he called at his office.

To assist Brother Stevenson to obtain an interview with Mr. Fosdick for the particular purpose of hastening the conference between Fosdick, Secretary Baker, Moore, and me, I wrote, in a long letter to Mr. Fosdick, a Paragraph as follows:

"There is on the ground in Washington a gentleman in whom we place confidence and with whom we feel you can talk this matter over to advantage. My reference is to the Rev. Hugh T. Stevenson, 157 U St., N.W."

I sent a copy of this letter to Mr. Fosdick enclosed in a letter to Brother Stevenson, as follows:

"August 28, 1918.

"Rev. Hugh T. Stevenson,

"157 U. Street, N. W.,

"Washington, D. C.

"Dear Mr. Stevenson:

"I am enclosing a copy of my letter to Mr. Fosdick. I hope it will meet your approval and pave the way to a conference between you and him which will open the door a little wider. I am indeed happy that we have gotten together and am hopeful of splendid results.

"Looking forward to seeing you in the near future, believe me

"Sincerely,

"Glen Head, L. I.,N.Y.

Townsend Scudder.

"Your telegram received. Am glad indeed the situation is so promising."

On the same day, August 28th, Brother Stevenson wrote to me the following:

"The

"SUPREME COUNCIL

"of the

"Thirty-third Degree

"A. and A. Scottish Rite

"Southern Jurisdiction

"of U. S. A.

George F. Moore,

Sovereign Grand Commander

"Washington City, August 28, 1918.

"Judge Townsend Scudder,

"Masonic Hall, New York City.

"Dear Sir and Brother:

"Immediately upon my return this morning from our conference last evening I made my report to the Sovereign Grand Commander. He approves everything that I agreed with you about and there will be absolutely united action between us and yourself. I will see my friend this afternoon and commence to do what I promised in reference to pushing matters. It is possible but not probable that events may shape themselves so that Judge Moore and I may be in New York Friday or Saturday, although I am very apt to think that due to the congestion of travel on account of Labor Day and my own work, it will not be possible for me to be there before next Tuesday.

"I shall prepare a memorandum that will reach Secretary Baker within the next few days but before sending that memorandum to him a copy will be sent to you for any suggestions you may desire to make. '

"In closing, permit me to say that I appreciate the courtesy and fraternal spirit exhibited both by yourself and Brother Kenworthy to me last evening and I will ask you both to look over an official report that I must make for the records of the Sovereign Grand Commander when I again see you.

"Hoping that by our joint action things will now move with rapidity and we can not only 'go over' but 'put it over,' I remain,

"Fraternally yours,

"Hugh T. Stevenson."

Upon my arrival in Washington I was met by Brother Stevenson, who first drove me to the House of the Temple, where I met Judge Moore. Thereafter we three took dinner together, and went very fully over the situation as we understood it and the course which we should pursue when we entered into conversations with Mr. Fosdick and such other representatives of the government as might be with him.

We anticipated that we were to see Secretary Baker, but we afterward learned that he was leaving Washington that very evening.

Judge Moore told me that he had as yet obtained no written consent from the government to engage in war relief work overseas as the representative of the Scottish

Rite of the Southern Jurisdiction; that the amount of money at his command for this purpose was very small, only twenty thousand dollars, which, he recognized, would not go very far; that he had been approached by the Odd Fellows, who were anxious to serve overseas, and felt that his position with the government would be strengthened by his representing this society as well as the Southern Jurisdiction. He said that if the War Department sought to distinguish between the Scottish Rite and the Masonic Grand Jurisdictions, and if it would not grant to the Scottish Rite an independent permit to engage in war work, he would make application to his own Grand Lodge, Alabama, and secure an appointment by its Grand Master as the representative of Alabama on the Masonic Mission planned by New York and endorsed by the Grand Masters' meeting in New York.

Judge Moore added that he was getting to be an old man, that his own work would have to be entirely executive, and that, to enable him to accomplish what he had to do, it would be necessary for him to take with him brethren whom he had selected as his aides. I told him that there would be no objection to that; that under our arrangement with the War Department the personnel of our Mission could be enlarged so that each state would have a representative if this was desired, and that, as the men whom he named hailed from different states and were prominent, I saw no reason why they should not all join, provided, of course, they were satisfactory to the government and to their respective Masonic jurisdictions.

I took this opportunity to tell Judge Moore what Mr. Fosdick had told me about Judge Moore's remark that if there was to be only one permit to the Masonic fraternity, it should be issued to the Scottish Rite, as represented by Judge Moore, and not to the Grand Lodges' Mission, that it was not appropriate that the tail should wag the dog, and that the Scottish Rite represented the aristocracy and brains of the Masonic fraternity.

All these statements attributed to him Judge Moore categorically denied, and, in turn, told me that Mr. Fosdick had said that I, Scudder, had spoken most disparagingly of the Scottish Rite. Needless to say, this was untrue.

Mr. Fosdick joined us about this time. He was accompanied by the chairman of the Democratic Congressional Committee, as I understood it, and we forthwith entered into the discussion of the matter which had brought us together.

Judge Moore told Mr. Fosdick that he understood the Secretary of War had given him (Judge Moore) permission to go overseas to survey the field and undertake such war relief work for the Masonic fraternity as he might find there was to do after his survey.

Mr. Fosdick replied that Judge Moore was mistaken; that no such permit had been given, and that the only permit given by the government to the Masonic fraternity to engage in overseas war relief work was the permit held by the New York Mission, adding that the government would recognize but one head of any one organization. Mr. Fosdick then expressed his doubt whether it would be wise for the Masons to engage independently in the work they contemplated, and gave as the reasons for this conclusion many of the reasons which he had previously urged upon me in my conversations with him in the latter part of July. The merits of these reasons were quite fully discussed, but the question of Masonic disunity was not again brought up by Mr. Fosdick. The trend of our conversation established clearly that the fraternity stood as a unit, and that if it was permitted to send its representatives overseas to engage in war relief work, all would go under the auspices of the several Grand Lodges, under the permit of April 23, 1918, signed by Mr. Fosdick as chairman of the Committee on Training Camp Activities of the War Department, and in harmony with the plan adopted at the New York Grand Masters' Conference.

Although Masonic unity had been made clear, Mr. Fosdick's opposition to the Masonic fraternity engaging in war relief work overseas became nevertheless very marked. He mentioned a certain document which he had prepared which, according to him, fully explained and, in his opinion, justified the. refusal of the government to let the Masonic Mission sail. He asked Judge Moore whether he would give his endorsement to it, mentioning that he had already sent it to Judge Moore for consideration. This document I had never seen, and its contents I do not know, but Judge Moore then and there said that he could not approve it or sanction its going out with his endorsement, either expressed or implied, as it did not meet the situation. Mr. Fosdick then said that he would have the document signed by the Secretary of War even without Judge Moore's approval and close the incident. From this position we were unable to move him. He had not said in so many words that our permit was revoked, but we all understood that

it would be revoked when the Secretary of War signed the document to which Mr. Fosdick had referred.

Judge Moore then said to Mr. Fosdick, "I am anxious to visit certain Masonic bodies of Europe. As Sovereign Grand Commander I have business relationship with them, there are pending between us important matters which must be settled. Some of these bodies have conferred honors upon me and have been waiting a long time to present me with my honorary membership and otherwise entertain me. I am getting to be an old man and am very anxious to close up the open matters with these European Masonic bodies and also to accept the honors they have conferred and not keep them waiting for me any longer. Is there objection to my obtaining passports for this purpose?" Mr. Fosdick replied that to this there was no objection; that we could all go on such Masonic business as this, because it would be recognized by the government as legitimate business between the representatives of the Masonic fraternity in America and the representatives of the fraternity on the other side, and that the issuing of passports for the purpose of transacting it would be within the rules and that the passports for this purpose would be given. Turning to me, Mr. Fosdick asked whether I also would not go to Europe on the same business and whether my thus going would not relieve the situation. Judge Moore also extended a similar invitation and expressed the pleasure it would give him if we could travel together. I told Mr. Fosdick that I appreciated Judge Moore's desires to go for the purposes which he had mentioned, but that personally I had no such business on the other side; that I would go to carry out the will of the Masonic fraternity to serve our men with the colors, or I would not go at all. Shortly after this Mr. Fosdick withdrew, to keep an appointment with the Secretary of War, as he told us.

We separated with the understanding that Judge Moore, accompanied by Brother Samuel P. Cochran of Texas, and Brother Hugh T. Stevenson, would sail for Europe as soon as they could get their passports, but that the Masonic Mission would continue its efforts on this side to obtain the passports to which it considered its Mission was entitled under the government's consent of April 23d, and failing in this, to connect with Y.M.C.A. if that was possible, and under its auspices perform the work and discharge the duties for which the Mission had been created.

WHY WAS A RULING OF THE WAR DEPARTMENT MADE RETROACTIVE ?

On Saturday, August 31, i918, the day following the conference between Judge Moore, Mr. Fosdick, Brother Stevenson, Brother Jamieson, and me (Brother Jamieson, I understood, had been invited to take part in this conference either by Judge Moore or Mr. Fosdick), accompanied by Brother Stevenson, I called at the office of the Democratic Committee and met Brother Jamieson, where we compared our impressions of the previous night's meeting. Brother Jamieson said that he had had another conference with Mr. Fosdick that morning and was convinced that Mr. Fosdick was hostile and would not recede from the position which he had taken in opposition to the departure of the Masonic Mission.

Brother Stevenson suggested that strong political pressure higher up might be of some avail, and I reminded those present what was known to Judge Moore, that a letter had been written to the President, a copy of which had been read to them. It was therefore decided that we should await the President's reply, the opinion having been expressed by Judge Moore that the letter to the President covered the ground, and presented the case clearly, so that if there was any disposition to treat the matter on its merits the case had been fully stated.

I told the brethren that I seemed to make more headway with Mr. Fosdick when I saw him alone than when I met him in the company of others, and that I intended to seek another interview with him in the hope of convincing him that his attitude now was inconsistent with what had gone before and was bound to cause suspicions and breed dissatisfaction, that the fraternity having in good faith accepted the government's word as expressed through him and having relied upon it, had proceeded with considerable publicity to make good its undertaking. We were injured and sorely grieved over what would be regarded as a breach of faith on the part of the government unless patriotic reasons for the government's change of position were given instead of an arbitrary withdrawal of the permit based upon reasons of no great weight.

I again called upon Mr. Fosdick at his office, and again we went over the old ground, and it was not long before I found that Mr. Fosdick seemed to agree with me. He told me that the Secretary of War had not signed the paper to present which to the Secretary of War for his signature he had left our conference the night before, and he expressed himself as glad that he had not obtained that signature, so that the matter was still open.

This happened after I had asked him when it was that the government had decided upon the policy of issuing no further permits to civilian organizations to engage in welfare work with our forces overseas. He told me that he had decided to recommend this course after his conference with General Pershing, and that upon his return to America he discussed the point with the Secretary of War, who had agreed with him, and who had further advised him to hold up the Masonic Mission. I pointed out to Mr. Fosdick that this decision had evidently been reached between two and three months after the permit had been given to the Masonic fraternity, and as I interpreted the "policy of the Department," as he expressed it, it was now the intention to give this ruling a retroactive construction, or, in other words, to date it back so as to bring the Masonic fraternity under it, when, as a matter of fact it did not legitimately apply to the application of the Masonic fraternity, which already had been acted upon and disposed of before the new rule came into existence.

I also pointed out to Mr. Fosdick that as I saw it his fear of being inconsistent when called upon to deny, under the new rule, the applications of other organizations seeking to engage in war relief work overseas because passports had been issued to the Masonic fraternity was not well founded, and that he had a complete answer and justification in the facts as they existed, namely, that the Masonic fraternity's application had been acted upon months before the new rule and did not come under it, and that to this no one could take exception because it was a fact and in harmony with justice. To this Mr. Fosdick replied, "I had not seen it clearly in that light. Why, that will let us all out, will it not?" To which I replied, "It seems to me a solution of the difficulty, and one in harmony with the facts. Personally, I cannot see how any other course can be followed." I added, "If this course is adopted there is no need of the President answering my letter of August 5th."

Turning to Mr. Fosdick as I was about to leave, I asked him why it was that the President had not answered my letter as yet, that it was some weeks since it had been written; to which he replied, "We have it here, and it is a very difficult letter to answer." I rejoined by saying, "Then don't answer it, but do the natural and consistent thing and let us get away. I can assure you that if, when we arrive on the other side, we find that there are obstacles which we cannot overcome to the accomplishment of that which is in our hearts to accomplish, we will return. The Masonic fraternity will accept our verdict, and I think the character of the men appointed on this Mission is such that the government can safely trust them to act patriotically and helpfully once they have learned the situation overseas."

Mr. Fosdick said that he would again go over the matter with the Secretary of War, and he thought that my proposed solution of our problem was a proper one.

Again we parted, I with my hopes high.

Upon my return to New York following my interview with Mr. Fosdick on August 31st, I wrote him on September 2d a letter embodying the points I had made at that interview in order that, having them before him in writing, they should not escape his attention.

This letter follows:

"September 2, 1918.

"Honorable Raymond B. Fosdick,

"Chairman Commission on Training Camp Activities,

"War Department, Washington, D. C.

"My dear Mr. Fosdick:

"Lest the point which I endeavored to make clear in our last interview escape your mind due to the multiplicity of matters you are called upon to consider, I venture to commit it to paper, prompted also so to do by my very earnest desire that the Department should have every assistance that I can give it in our joint effort to reach a just solution of the question we are considering.

"Permit me then to remind you that the consent given the Masonic fraternity to engage in overseas service was given on April 23rd, 1918, and not very many months after similar consents were given to other civilian organizations. The Masonic fraternity is not making a new application for a new consent, but is relying upon that already given.

"It now seems that in June your department reached the conclusion that it was not wise to multiply agencies overseas engaged in relief work, and since then has declined to issue permits to organizations seeking to enter the overseas field.

"Assuming this decision is wise, why should it be construed retroactively so as to exclude from the field one agency only holding the department's consent, the Masonic fraternity? The Masonic fraternity has acted in good faith. Upon obtaining the consent of your department it presented the matter to its integral and allied parts and started in to, and already has collected large sums of money to carry on its work, all upon the faith of the government's approval of its purpose. Surely it is but normal to expect misgivings and discontent if at this late date the government by an arbitrary retroactive application of its June rule excludes one, and only one agency holding the department's consent to engage in overseas relief stork. I do not have to call your attention to the unhappy situation we were in when the Masonic fraternity was excluded from camps and cantonments, albeit another secret society, strictly sectarian in addition, was admitted to them. That, however, has been smoothed over and the Masonic fraternity has forgotten the incident, but I look forward with dread to the situation which will develop if the government now revives that unpleasantness in so conspicuous a way, as will be the revocation of the consent it gave the Masonic fraternity in April. In effect the denial to the Masonic Mission of the passports it needs will be tantamount to such a revocation.

"Seemingly the government can say with propriety to civilian organizations now seeking to engage in relief work overseas that no permits had been granted since the date when the new order of things was decided upon, and should any question ever be raised with reference to the Masonic fraternity's activities the answer is complete that it received its permit at least two months before this new order. I can see no other solution that is logical and in harmony with the theory of our institutions, and fail to see how the department can justify a retroactive construction of its present rule. Surely

so to do will invite the conclusion since the Masonic fraternity alone will be affected that the present administration is hostile to the Masonic fraternity and not in sympathy with its patriotic desire to serve, a conclusion I cannot accept.

"The issuing of passports to the Masonic Mission enlarged to include Judge Moore and his two assistants, answers the letter of August 5th addressed to the President and puts an end to a difficult situation. I trust our difficulty will be solved that way.

"Very sincerely yours

Townsend Scudder.

"Glen Head, L. I., N. Y.

To this letter of September 2d I received no reply, nor even an acknowledgment thereof, which fact prompted me to send a copy of it to the President at a later date, as will appear further on.

(To be continued)

----o----

JUST ONCE AND AWHILE

Just once and awhile, if we'd think to convey

To those who walk with us life's devious way,

In glances or word, half the joys that abide

In our hearts because our loved ones are close by our side;

If we'd think but to garb in words' tenderest dress

A phrase that were sweet as a mother's caress,

Care's road would be shortened by many a mile,

If we'd think to be thoughtful just once and awhile.

Just once in a while if we'd lay down our load

Of worry and work by the side of the road,

And a bit of the love we're feeling expend

On sister or brother, on parent or friend.

In words that would tell them their nearness makes light

The path which alone we would grope through the night;

How oft we'd be blest with an answering smile,

If we'd think to be thoughtful just once and awhile.

Just once and a while if a hand were but pressed,

A shoulder but patted, a word but addressed

That would thoughtfulness speak to the ones by our side,

Would not joy spur the feet to a magical stride

As they wended their way down life's main-traveled road?

Would not grief slip away and thus lighten the load?

For ourselves and for others we'd shorten each mile.

If we'd think to be thoughtful just once and awhile.

- Exchange

----o----

Prosperity is not without many fears and distastes, and Adversity is not without comfort and hopes. -Bacon.

----o----

CORRESPONDENCE CIRCLE BULLETIN -- No. 27

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may

be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "RECEPTION AND THE SCRIPTURE READING"

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss. Even were but a few minutes devoted to the discussion of each of the questions given it will be seen that it would be impossible to discuss all of them in the period of time devoted to the study meeting. The wide variety of questions here given will afford individual committees an opportunity to arrange their program to suit their own fancies and also furnish additional material for a second study meeting each month if desired by members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is open.

I What is meant by the phrase "arts, parts and points," etc., familiar to every Mason? What teaching do they convey? Is a Mason expected to be square and upright only in his dealings with members of the Fraternity? What has always been expected of him in his relations to the Craft? Is a Fellow Craft under any stronger tie to the Fraternity than he was as an Apprentice ? Why ?

II What was the original meaning of virtue ? What is its present-day definition ? What is your definition of "rectitude" ? Should Masons be content with merely observing the conventions of society, or should they strive to be active at all times in things that tend toward a higher plane of morality?

Of what is the breast a symbol in Masonry? What are we to realize from the Fellow Craft application of the square ? Has the man who has two codes of ethics, one of which he practices for effect in his own community, and the other when away from home and among strangers, fully learned the truth designed to be conveyed by the

application of the square ? What kind of a moral code does Masonry demand that its votaries follow ?

III What custom was observed by the Greeks during their ceremony of circumambulation ? Why did this custom obtain ? What similar custom is practiced in Masonic lodges of the present day ? Why ?

What did Amos seek to do in his day? What is the end to which the Fellow Craft should apply the knowledge gained in his Masonic studies? What was the state of society during the time of Amos ? What penalty was inflicted upon Amos because of his teachings? What was Amos' method of teaching?

IV What picture does Amos portray to us in the Scripture reading? What is Brother Haywood's interpretation of the reading? Have you a better interpretation ?

What was the lesson learned by Job? Can we expect to escape from punishment for our wrong-doings?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia: Points, p. 572; Square, p. 708.

THE BUILDER:

Vol. I The Plumb-Line, p. 289.

Vol. IV Symbolism of the Fellow Craft Degree, p. 263; What a Fellow Craft Ought to Know, p. 176. 1919

CORRESPONDENCE CIRCLE BULLETIN No. 27

SECOND STEPS By Bro. H.L. HAYWOOD. IOWA

PART II RECEPTION AND THE SCRIPTURE: READING

I IN the earliest of all the Old Charges we find fifteen "points" or rules set forth for the regulation of the conduct of Fellow Crafts; these were the "perfect points" of his entrance to the Order as well as in his transactions with mankind, and it is worthy of note that this code of ethics was far in advance of the standards of the fifteenth century. There is no need to analyze these requirements except to say that they consisted, in essence, of acting on the square, that is, the candidate was to deal squarely with the Craft, with his masters, his fellows, and with all men whomsoever. In his relations with the Craft he was expected above all else to keep an attentive ear to his instructors, to preserve carefully the secrets of his Order and his brethren in a faithful breast, and to be evermore ruled by the principle of virtue in his behaviour. If such qualifications were demanded of Apprentices in an Operative trade how much more may they be reasonably required of a Fellow Craft in a Speculative, or Moral, science!

II In its original form virtue meant valor; today it means rectitude. But the rectitude which is virtue is more than a passive not-doing- evil; it is the courageous doing of right. "Virtue is but heroic bravery, to do the thing thought to be true, in spite of all enemies of flesh or spirit, in despite of all temptations or menaces." The man of conventional morality, is content not to steal, drink, gamble, swear, etc., but often it does not enter his head that there is an active, aggressive work to be done in clearing up the world. Conventional morality is neuter; virtue is masculine; and the Craft that seeks to build the Temple of Humanity needs in its votaries something more than passive morality.

All the most vital organs, the brain excepted, are in the breast. A man can go without water for days; he can do without food, if necessary for a month or more; but without breath in his lungs or blood in his heart he can not live an hour. The breast, accordingly, is the symbol of the most essential things in personality, of love, of faithfulness, of purity, and character. If the square is applied to the breast it is to compel us to realize that virtue must rule in the very deeps of us, in the springs of conduct, and the motives of action, as well as on the surface. The man whose morality is on the outside of his skin is held up by external restraints and will often fall into evil if they chance to be removed, as the deacon of a church or the pillar of a community will sometimes wallow in vice while among strangers. But when virtue is the law of the hidden motives of the will, the man will walk as uprightly in the slum of a city as in the precincts of his home. Should Masonry trust to conventional morality alone it would build on sands; by demanding virtue of its members it lays its foundations in bed-rock, and the storm may come, the winds blow, the rains fall, but its house will not be moved. And the same virtue that it requires in the lodge room, it expects in all a Mason's transactions with mankind, else Masonic virtue itself become a lifeless conventionality.

III The Greeks, we recall from our discussion of circumambulation, chanted an ode as the worshipper moved about the altar from left to right, for their odes were the most sacred literature in their possession; but the Master of the Masonic lodge reads from the Holy Bible as the Fellow Craft makes his mystic rounds, and that for the same reason. He on whose life's journey the Great Light sends its rays may walk confidently and cheerfully and not as those who stumble through the dark.

And it is fitting that in this connection the rays come from the prophecy of Amos for that seer sought to bring order and light into the work-a-day world of men, one of the chief tasks of the Fellow Craft, who receives knowledge that he may become a social builder. Amos wrought his great work during the days of Jereboam II, in whose reign religion had grown hard and formal, pleasure had rotted into vice, luxury had become a disease, and the aristocracy fattened on the poor. Against these conditions Amos set himself, though he was "no prophet, nor the son of a prophet," and he lashed the abuses of his people with such effective fury, that the high- ups had him banished from the kingdom. "The first great social reformer in history" Amos was no mere denunciator but one who condemned things as they are by setting before them a picture of things as they should be.

IV In the graphic visions recorded in his book, Amos sets before us a picture of Israel being judged by a plague of locusts; then follows a fire that "devoured the great deep, and had begun to devour the tilled land"; these visitations are stayed by the supplication of the prophet and then Jehovah brings a new kind of judgment to bear on his people. As we may read in Amos' own words, "Thus the Lord showed me; and behold, the Lord stood upon a wall made by a plumb- line, with a plumb-line in his hand. And the Lord said unto me, Amos, what seest thou? And I said, a plumb-line. Then said the Lord, behold, I will set a plumbline in the midst of my people Israel; I will not pass by them any more."

This was no mere dramatic way of saying, The people had been bad; they must now be good; the lesson is no such banality as that, but cuts deeper into things. It is really a vision of an entirely new kind of judgment, for consider: At first Jehovah chastised his people physically, as one may whip a child; later, he passed from external things into their hearts and said, In your conscience you will be judged and in your conscience you will be punished. It was just the Lord's method of plunging a sharp instrument into the naked left breast of Israel ! External punishments came and passed but when the inner standard was set up, it remained whatever came and went, and the Lord did "not pass by them any more."

Even is this the truth of things, the law of life - that bad men are not always visited by physical evils and that good men do not always receive material reward. This was a lesson learned by Job many centuries ago. But there is a harvest from wrong-doing that is always sure, as sure as the tides, and it is nothing other than inward conception. To do a lie blunts the moral perception; to fall into impurity beclouds the heart; to live in selfishness puts out the eyes of love, for the wages of sin is death. Like the path of the eagle the ways of the punishment of transgression may be viewless, but they are sure, as sure as a plumb-line; the universe is just and in its laws there is neither variableness nor turning, and he that is a skilled Fellow Craft in the building tasks of life will be wise to govern himself accordingly.

----o----

MASONIC RED CIRCLE CLUB, RALEIGH, N.C.

BY BRO. A.B. ANDREWS, P.G.M.. NORTH CAROLINA

ON September, 1918, two battalions of the Tank Corps were moved from Tobyhanna, Pa., to the newly established Camp Polk at Raleigh, N. C., (named for Past Grand Master William Polk, 1799-1801, the great grandfather of Frank L. Polk, Counsellor to the State Department,) and shortly afterwards the War Camp Community Service assigned Brother Ossian Lang, Grand Historian of New York, to the position of executive secretary, who was directed to take charge of all of the out-of-camp activities. Instead of organizing a central Red Circle Club, as the War Camp Community Service had done in a number of other places, he organized Red Circle Clubs in five churches, in the Y.M.C.A., the Woman's Club, the Central Labor Union, and in the Masonic Order, which opened club rooms for the soldiers. He had promises of five other clubs, the opening of which were prevented by reason of the tankers being moved elsewhere for demobilization.

Owing to an epidemic of influenza the clubs had to be closed down, which prevented the prompt opening of the club by the Masons. The three lodges of the city, having about 600 members, together with a Chapter and a Commandery of 125 members, acting through a local board of relief represented by the three Masters, secured from the Grand Lodge the use of the library room, 26 by 48, in which were seven tables at which 24 men could write and which provided table space for magazines and papers. Arrangements were made to have supplied the daily papers of Raleigh, and a New York and Washington paper, also several weeklies and magazines, some of which were contributed by interested brethren. A dozen easy chairs were purchased and a piano borrowed from the Grand Lodge hall together with a borrowed Victrola, completed the equipment. The suggested title of "Masonic Club" was discarded as being too restrictive, and the name Masonic Red Circle Club was chosen and the War Camp Community Service banner hung out to show that it was open to all soldiers and sailors, who were free to use it at their pleasure.

During the fifteen days it was open, which terminated by the tankers' removal shortly after the armistice, the Masonic Red Circle Club was visited by between 3,000 and

3,500 soldiers, who used up 2,500 envelopes together with 5,000 sheets of paper, of which it is estimated that at least 1,500 letters were to wives, mothers, sweethearts and sisters, going practically to every state in the union. As this was the only Red Circle Club in the business district, permitted smoking, and was run strictly as a man's club, it filled a want that appealed more strongly to the older men in the tank corps than did the church clubs or the Y.M.C.A. Likewise a great number of Masons visited it, feeling at home in a Masonic Temple, and again on a rainy day the War Camp Community Service flag was very inviting to a tired soldier tramping the street to enter a steam-heated building where he could sit down and rest, write letters, smoke, or talk to his fellow soldiers.

----o----

THE RED CROSS

The Red Cross is the heart of God, covering all lands except Germany, the faithless land, the land of crime, and butchery, of oppression, of inequality; the midnight assassin of defenseless women and children, the despoiler of virtue; the Godless land that knows no shame and startles not at its horrid and nameless butchery. The land of autocracy, reeking with the blood of its benighted followers, slain for a sinful ambition. They do not recognize or respect the Red Cross. and is it any wonder? -Rob Morris Bulletin

----o----

Through zeal knowledge is gotten, through lack of zeal knowledge is lost; let a man who knows this double path of gain and loss thus place himself that knowledge may grow.

- Buddha

----o----

A PREFACE TO MASONIC SYMBOLISM

BY BRO. RESCUE POUND, DEAN, HARVARD SAW SCHOOL

IT is not so long ago that a learned man could take all knowledge for his province. In the last quarter of the eighteenth century it seemed to Preston entirely feasible to sum up all human learning and expound its main principles to the ordinary hearer in three lectures. At the end of that century men believed that a learned jurist by sheer reasoning might work out by himself a complete code to govern all men in all places in all times. Even later compendia of universal knowledge were projected seriously. In the nineteenth century men's attitude changed completely. Reaction from this boundless faith in the intellect, born of the Renaissance, led to an era of separate sciences, of minute subdivision of learning, of distinct fields of knowledge intensively cultivated by individual scholars. In place of the general schemes of knowledge, we got narrowly limited, water-tight compartment sciences, each self- sufficient, each content to rest on its own basis, and each assured of finding within itself a critique of itself.

All learning in the last century suffered from the self-imposed narrowness of this water-tight compartment conception. But Masonic learning suffered peculiarly. For modern Masonic learning had its inception in the eighteenth century and had still to go through some preliminary stages of development when it found itself cut off from learning at large and divided into separate, self-sufficient compartments. Thus we got a Masonic history without general historical method, a Masonic philosophy divorced from the general current of human thought, and a Masonic symbolism ignorant of psychology. Nowhere is the process of breaking down compartments and letting in air and light from the outside, a process that is going on rapidly on every side nowhere is this more needed than in Masonic learning. Gould long ago did this work thoroughly for Masonic history. But it is still to be done for Masonic symbolism. We must view this subject for a season as but a phase of a general science of symbols; we must lay

its foundation not only in Masonic history, nor solely in the history of rites and mysteries, but in psychology as well.

Symbols are visible objects which apart from their own immediate and proper significance, represent to the mind something which is not shown but is realized by association with it; some ideal content which the symbols suggest, but cannot embody. They are said to be of two sorts, natural symbols and conventional symbols. In the former phrase "natural" is used in the sense of rational and refers to those symbols which appeal to natural reason and so achieve their purpose with the unlearned. Conventional symbols, on the other hand, have their basis in tradition and appeal

only to those who know. The former may or may not be new. At any rate, they rest on analogies that are associated with the ideas of today, as, for example, when light is taken as a symbol for knowledge or truth, black for mourning, and so on. But it will be perceived that often in such cases we have simply a strong traditional association without any necessary association for all men in the absence of tradition. In consequence, well-known symbols may easily be borrowed and put to new uses, as many assert happened in the case of more than one pagan symbol taken over by the early church. Thus there is an easy transition from one type of symbol to the other. Traditional or conventional symbols rest on habitual rather than rational association with the subjects they suggest. In origin, no doubt, they were natural symbols. But after the circumstances that determined their choice have passed away, constant association with the object symbolized, kept alive by tradition, enables them still to function as symbols. A great many Masonic symbols are of this character, as, for example, the shape of the lodge, symbolizing the world, or the triads, of which Masonry in all rites is so full, symbolizing perfection.

Natural symbols require little or no study or exposition. But as the analogies upon which traditional or conventional symbols proceed have usually ceased to appeal to us, as the ideas that suggested them have been forgotten and sometimes their applications have been wholly lost, exposition of them, investigation of their history, and attempts to reconstruct their applications afford a tempting field for study. The Masonic student is attracted to them specially because symbols are among the most important of our traditions. Our ceremonies themselves are largely allegorical or symbolic and employ symbols at every stage and on every hand. To make the most of

these symbols they must be studied. Accordingly, apart from its interest as a pure science, the study of symbols has a practical side for the Mason and symbolism has been recognized from the beginning as one of the chief departments of Masonic scholarship.

Psychologists have generally rested symbolism upon association. Some, however, have sought a more intimate connection. Thus Lotze says of symbols in art, "We live over again in the object the motion to produce it." Symbols are obviously associated with the things symbolized. But many have felt that there is a sympathy involved that is not true of ordinary associations. It has been said that there is "an investiture of the object with the observer's own idea and feeling in a more intimate manner than is implied by the term association." This controversy as to the psychological basis of symbolism has gone on chiefly in connection with aesthetics and the conclusions reached are not very applicable to Masonic symbolism. Unhappily, no Masonic student of symbolism has taken up this fundamental question.

Another branch of learning which has been much concerned with symbols is logic. Here the theory of symbols has been treated fully, especially in connection with the nature of knowledge. Thus Leibnitz distinguished between intuitive and symbolical knowledge. The word "intuitive," so used, is deceptive. Leibnitz took it in its original, etymological meaning, in which it refers to what we know by looking on it or by seeing. Accordingly he uses the phrase to include all knowledge which we gain directly through the senses or by immediate communication to the mind. Symbolical knowledge, on the other hand, is that which we cannot gain directly through the senses, which, therefore, must be represented to us. Thus writers on logic remind us that we may learn by the direct evidence of our senses what a square or a hexagon is, but we cannot expect to earn in this way what a chiliagon or figure of one thousand sides is. If one doubts this, let him attempt y looking at them to tell the difference between a figure of one thousand sides and one of a thousand and fine sides. Such conceptions can be known to us only symbolically. And this is true of all large numbers also, for the velocity of light (186,000 miles per second) or the distance of the sun (91,000,000 miles) are beyond reach of our imaginations. So we speak of infinity, of zero, of nothing. But there is nothing here that may be perceived through the senses; nor can one realize in the mind, such conceptions as "the unthinkable," the inconceivable," the "impossible," about which we speak continually. Such things are only to be treated symbolically.

Symbols, then, enable us to know what we cannot now directly through the senses and enable us to keep in mind or to keep before the mind what is not and cannot be directly and immediately represented to it. Hence symbols play a great part in all that we do. Art is largely symbolic, endeavoring to present to us through symbols what we cannot apprehend directly. Religion uses symbols in the same way "as sensuous emblems of spiritual acts and objects." Ritual is symbolic, and so are even the sacraments in one aspect of their significance. In this aspect religion often makes use of art. For as the objects of religion are unseen and intangible, there is obvious need of "helping the imagination by means of sensuous objects which may serve as fitting materializations of the spiritual." Even the architecture of churches is symbolic. The building is not merely adapted to certain functions. Even more, the very form of the building seeks to express the spiritual import of those functions.

Symbols are no less important in practical affairs. Large parts of mathematics are symbolic. Chemistry is full of symbols. Even in biology we are coming to think that genus and species are symbols by which we are able to represent knowledge of types, none too clearly defined, in a universe of infinitely diverse individual creatures.

No less a role is played by symbols in the social sciences. In primitive law symbols are used on every side, since primitive man has no general ideas and the abstractions of developed legal science are beyond him. He cannot conceive of litigation over an abstraction called a title, so in the beginnings of Roman law a bit of turf from the land in dispute was brought in before the magistrate and the parties went through the form of a fight for the possession of it, in which the magistrate intervened. If a flock of sheep was in dispute, a bit of wool from the flock was the subject of the simulated fight, and so on. Again, the Roman used the spear as a symbol of title to property, and Tacitus tells us of a like symbol among the ancient Germans. All Masons know the Jewish symbol in case of sale and redemption. In our own law the formal ceremony of conveying land by livery of seisin was highly symbolic, and we still speak of symbolic possession where one makes delivery in case of gift, for example, by delivering the key by means of which the donee may obtain actual control.

Likewise in government symbols are made use of to keep before men's minds the idea of sovereignty, to enable them to comprehend the abstraction called the State, to hold up before them some visible sign of authority. The king is a symbol. His image, his monogram, his superscription stand for the State to many who can keep before their

minds the ownership and the rights of George and the duties due to Alfonso or Victor Emmanuel when the State as an abstraction would appeal to them but dimly. In the same way we speak of loyalty to the flag, love of the flag, and the like, thinking and speaking of the visible symbol rather than the invisible and intangible things for which the symbol stands. So also we speak of Uncle Sam or John Bull as symbols for the abstractions of the American or the English people. Sociology devotes much consideration to ceremonial institutions as means of social control. But these are symbolic. Homage, coronation, investiture, inauguration, are outward signs of something which is not tangible or visible. Says Professor Ross:

"The picturesque, dramatic, or sensational will serve to impress an event upon the memory; hut the ceremony that modifies the feelings must be full of meaning. It dwells on what would be overlooked, reminds of that significance that would be forgotten, and so reveals the full significance of what is being done."

Such, then, are the uses of symbols. They enable us to reason abstractly; to extend our knowledge far beyond what we can know immediately and directly through the senses; to hold before us through the aid of a visible sign things invisible and intangible which are of the highest import in our daily life. They enable government to keep men conscious of its reality. They enable society to exert a necessary control by keeping before men in outward forms and ceremonies the abstract principles by which they must be governed in a life measured by reason.

On the other hand, symbols are liable to abuse, and some of these abuses have crept into Masonic symbolism. The chief abuse is that symbols readily lead the careless to confuse the symbol with the thing symbolized, to think that there is some real bond between them other than association in the mind of the observer. This may easily run into nominalism; it may give rise to a belief that realities are wrapped up in names, that if one knows the name of anything, he knows the thing itself, and that in reasoning about names he is reasoning about things. "There is no worse habit for a student or reader to acquire," says William James, "than that of accepting words instead of a knowledge of things." Look at our Fellow Craft lecture and note how it is full of definitions. We have had to learn in other connections, too, that one has by no means mastered a thing simply because he is able to repeat an abstract definition of it.

Another abuse of symbolism is to be seen in the idea that a symbol not merely helps to comprehend a thing but thereby gives us control over it. We see this in its crudest form in witchcraft, when the warlock makes a wax figure of his victim and puts the latter to the torture of rheumatism by sticking the figure full of needles. We see it in its highest form in metaphysics. Thus, William James says: "Metaphysics has usually followed a very primitive kind of quest. You know how men have always hankered after unlawful magic and you know what a great part in magic words have always played. If you have his name . . . you can control the spirit or whatever the power may be. . . . So the universe has always appeared to the natural mind as a kind of enigma of which the key must be sought in the shape of some illuminating or power-bringing word or name. That word names the universe's principle, and to possess it is after a fashion to possess the universe itself.... Matter, Reason, the Absolute, Energy, are so many solving names. You can rest when you have them. You are at the end of your metaphysical quest." Many study symbolism in the same way, consciously or subconsciously, as if by penetrating into the original meaning of symbols, as disclosed by their history, or the true meaning of them as disclosed by logical or mystical principles of symbolism, they could acquire some sort of control of realities, some sort of power over the universe.

With this prelude as to symbols generally, a preface to Masonic symbolism may proceed to the primitive uses of symbols and next to the philosophical use of symbols, thus paving the way for a treatment of the Masonic use of symbols as a resultant or product.

Primitive society resorts to symbols for four purposes: (1) To convey messages, (2) to give instruction, (3) as a means of social control, and (4) to obtain control over nature. Before alphabets and writing have evolved men make use of ideographs and hieroglyphics, which sometimes attain their ends by picturing the very thing to be suggested to the beholder, but often appeal to the latter symbolically. Thus the Chinese ideograph for what we should call "a row" is a conventionalized picture of two women under one roof. For symbolism seems to play a much larger role in human psychology than we had perceived. A great part of what we do subconsciously is symbolic. Indeed psychologists believe that our dreams are largely symbolic. The undeveloped primitive mind, incapable of abstract reasoning, proceeds subconsciously by means of symbols.

Primitive teaching proceeds wholly by imitation and by symbols. What is not done by simple imitation of the master, is done by imparting the symbol and explaining it. Thus the primitive tribe inducts the boy into manhood by symbolic ceremonies to teach him that the boy is no more and that a man with a man's duties and a man's responsibilities has arisen in his place. Even more the primitive secret societies that grow out of these ceremonies employ symbolic dress and symbolic implements. One phase of this use of symbols has attracted much attention from Masonic scholars. It has been asserted that the ancients used symbols at the same time to teach the initiated and to conceal from the uninitiated. Albert Pike dwells much upon this aspect of ancient symbolism. No doubt there are such cases in primitive rites. But it is hard to be sure that we have any authentic cases since we are in no very good position to judge. It is seldom possible to be sure how such symbols were meant to be interpreted. There are, however, clear cases in later symbolism, and eighteenth-century French Masonry furnishes a notable example in its teaching of liberty of thought under the symbol of a contest for liberty of passage a symbol known to one of our rites today. It is not unlikely that this device is as old as symbolism.

The chief use of symbols in primitive society is as a means of social control. Primitive man forgets authority unless its visible sign is always before him. He forgets his duty unless the duty is visibly represented to him. Law and order as abstractions have no hold on him. They must be kept before his mind by symbols. The gods must be represented to his eyes by idols or statues or he cannot regard them. In short, morals, religion, and government get and keep their hold upon him largely through symbols. Hence symbolism is highly developed among primitive peoples and primitive secret societies have independently more than one symbol of which we speak and think as Masonic only.

Developing confidence from these notable achievements by means of symbols, primitive man becomes ambitious of greater things and seeks to control external nature in the same way. This attempt to control the thing symbolized through the symbol gives us, along with magic, the crude beginnings of metaphysics and the crude beginnings of medicine. In the one case the quest is for a single simple principle of nature, wrapped up in some symbol, possession whereof will enable the possessor to direct natural forces; in the other there is a quest for the fundamental principle of disease in general or of some particular disease, which again is to be wrapped up in some symbol whereby the disease may be controlled. To primitive man the occult was a serious practical business. He looked upon it as we look upon physics or upon the study of electricity.

It was a means whereby nature might be harnessed to man's use. We make a great mistake today when we attribute any more profound significance to primitive symbols of this type.

Passing to symbolism in philosophy, we may begin with the Pythagoreans. For even if we may not for other than ritualistic purposes refer to him as "our ancient friend and Brother," Masons must always feel a kinship to Pythagoras because he called symbolism to the aid of cosmology. Prior to Socrates the problem of philosophy was to lay hold upon the original ground or basis of things which outlasts all change; to discover how this original basis changes into the particular things which we see about us, and how it changes these things back into itself. The Milesians sought to find this original basis of the universe in some element. The Atomists sought it in primordial indivisible constituents of matter. The Eleatics sought it in a unity of nature. Heraclitus thought he had found it in a perpetual but rhythmical flux or change. Attacking the same problem, the Pythagoreans conceived that this permanent being which men were seeking was to be found in numbers. They held that in contrast with changing things of experience, numbers, as regards their content, possess a validity independent of time; that they are eternal, without beginning, imperishable, unchangable, immovable. Thus, so they reasoned, numbers possess the unity and permanence sought by the Eleatics and the rhythmical order insisted on by Heraclitus. They found the abiding essence of the universe in mathematical relations, particularly in numbers, and as their solution was more abstract than that of the Milesians, more possible to represent to the imagination than that of the Eleatics, and far clearer than that of Heraclitus, naturally it had much influence.

But the Pythagorean solution of the problem of cosmology readily went into symbolism. For they believed that in the antithesis between the limited and the unlimited they recognized the antithesis between the odd and the even in numbers, and they identified this antithesis with that between the perfect and the imperfect, the good and the bad. They put over against the limited, the odd, the perfect, and the good; antithesis of the limitless, the even, the imperfect, and the bad. Yet they conceived that both principles were united in the number one, which had the value both of an even and of an odd number, so that in the universe as a whole these antitheses were adjusted to form a harmony. In other words, they conceived of the universe as a harmony of numbers, and with this idea they exerted themselves to make an order of things corresponding to the system of numbers by assigning the

fundamental conceptions in every department of knowledge to various numbers and on the other hand by assigning to every individual number, especially to those from one to ten, determining significance in the various spheres of reality. As Windelband says: "The fantastic nature of the symbolic interpretation into which they fell in doing this must . . . not cause us to overlook the fact that the attempt was made thereby to recognize an abiding order of things which could be grasped and expressed in conceptions and to find the ultimate ground of this order in mathematical conceptions." In a phrase, the Pythagoreans attempted to comprehend and represent the universe by means of mathematical symbols. Thus they have a real place in the history of human thought. But today we have better ways of trying to comprehend and represent the universe. We do little honor to the Pythagoreans when we solemnly retail the letter of their speculations as if they had some intrinsic validity, when their true significance lies in their attitude toward and their spirit of approach to a great philosophical problem. Let us approach the modern problem of philosophy with the same determination to achieve a reasoned result whereby permanence and stability may be assured, rather than continue to repeat the details of their speculations as to the exact numerical equivalent of this or that. Otherwise symbols be come our masters rather than our servants.

Thus far the task of philosophy has been to comprehend external nature and to represent it. After Socrates the interest in philosophy turned from the outside of man to the inside, and when, following the the conquests of Alexander the Great, in the period of decadence after the great age of Greek intellectual activity, the Helenistic culture spread over the civilized world, the revived symbolism of the Neo-Platonists was a higher symbolism, for it attempted to symbolize the spiritual. They thought of the world immediately the about us as chiefly significant in pointing the way to a higher world. Its value was not in what it was but in what it revealed. It was the sign and symbol of a higher being. Thus their doctrine, instead of seeking symbols of the actual world of sense, treated that world as having a symbolic character. Presently there came a succession of debasements of this philosophy in the writings of the Hellenizing Theosophists, the mass of writings that go by the name of Hermes Trismegistus, the Gnostics, and later the Cabbala. Albert Pike has studied these attentively and has revived much of their elaborate symbolism- But this symbolism is quite void of meaning for us if we are ignorant of its philosophical pedigree, and when we are able to comprehend it we can but see that there are better ways to represent the more critical metaphysical knowledge of the modern world.

With the revival of learning that ushered in the world of today there came presently a revival of symbolism in philosophical thought. The Middle Ages were wholly dominated by Aristotle, whose powerful intellect, perhaps "the most powerful ever possessed by any man," was yet limited to the exterior of things and unable to reach beneath to the hidden forces by which things are moved. "It was natural," says Benn, "that one who ranged with such consummate mastery over the whole world of apparent reality, should believe in no other reality.. . . The visible order of nature was present to his imagination in such precise determination and fulness of detail that it resisted any attempt he might have made to conceive it under a different form." When the reign of Aristotle came to an end and men sought once more to comprehend and to represent the unseen and the unseeable, a flood of symbolistic writing resulted. Chemistry has its roots in the half charlatan symbolism of Alchemy. The symbolic medicine of the revolt from Galen has an important place in the history of modern medicine, and the hermetic philosophers, who busied themselves with alchemy and symbolic medicine and attempted to adapt and apply the fusions of Oriental mysticism and NeoPlatonic symbolism of the Hellenistic decadence, are in the right line of descent of our Masonic symbols.

Later the rationalism of the age of "enlightenment" turned men away from symbolism. For a time men's faith in reason was boundless. The age of Preston cared nothing for symbols except as they might be made convenient vehicles of rational instruction. Indeed Preston indulges in an obvious sneer at those who would employ symbols otherwise than to impart "wise and serious truths." And when presently reaction from this age of reason came with the Romanticists of the nineteenth century, it was felt chiefly in art, and the revival of symbolism was most conspicuous in aesthetics. There was no adequate philosophical apparatus to guide the revived Masonic symbolism of Pike, snow in consequence the subject is still disfigured by too much of Hermetic charlatanism. With the clearer light afforded by psychology and the gesture appreciation of the role of symbols in man's subconscious life and the effects thereof upon his conscious activities which it reveals we may hope presently for a more truly scientific study of our mass of traditional symbols. This will build, indeed, upon the historical studies of Pike and will use much of the results of his instinct for interpretation. But it will have a critical method unknown to his time that will enable Pike's successor in Masonic symbolism to do for that subject what Gould did for Masonic history. And so with one further suggestion this preface to that work may be brought to an end. As we now think, things are important not so much for what they are as for what they do. Institutions are significant functionally rather than intrinsically. Thus our student of Masonic symbols will investigate the history of the symbols employed by the Craft and will seek their original meanings and the

development of their interpretations. But above all he will ask, and will seek to know by means of their history and their development, how they function today, what they teach today, and how they teach it, and even more what they may teach and how we may make them effective for teaching it.

----o----

THE PLACE OF MASONRY IN THE RENAISSANCE OF DEMOCRACY

BY BRO. GEORGE B. THOMAS, RHODE ISLAND

THE word Democracy has become the slogan of mankind. Self government for all nations and clans is the accepted ideal to which the entire human race has suddenly become committed. It is certainly a worthy goal, a "consummation devoutly to be wished" by all sincere lovers of humanity. It is the logical fruit of Christianity as finally applied to the problem of governmental matters.

As to the propriety and the probability of its ultimate attainment by the entire human race there can be no possibility of doubt to the man who believes that Christianity itself will finally conquer in its conflict with the varied evils of the world. But the burning question just now is this: Is this lofty ideal within the immediate reach of all those who are clamoring for it or upon whom many of our leaders would fain thrust it without further delay? Allow me to emphasize the fact that I am in most hearty accord with this ideal, but I fully believe that if the ideal is to be realized at all it must be done by facing all the facts in the case. To win a battle it is of first importance to know as much as possible about the strength and nature of the enemy in the way. If this task is to be achieved, it will be achieved by overcoming certain very formidable difficulties confronting us. The Great Teacher has admonished us that he who would build a house should first sit down and count the cost, lest otherwise he might begin to build and not be able to finish.

Democracy includes two essential ideas, "government" and "by the people." Judging by much that is said in certain quarters just now the whole emphasis must be placed upon the one idea of the people. Much of the thinking, if thinking it can be truly called, exhausts itself in a vague idea that all you have to do in order to transform an autocracy into a democracy is to destroy autocracy and turn the people loose. Presumably, in the minds of many, democracy is the only possible alternative of autocracy. This is a fundamental error. It is one thing to overthrow autocracy, and quite another thing to establish democracy in its place. Mexico is a near-by example. Russia and many contiguous regions are a classic showing of what may possibly take the place of autocratic government when once overthrown. Call it what you will, "Mobocracy," "anarchy," "Bolshevism," it is the same red rage of the people let loose without any restraint whatsoever save the natural limits of their brute strength. Is that democracy ? No. To be a democracy, a people must be able first to sit down and agree upon a fundamental law which we call a constitution. Until they, or a ruling majority of them, can do this it is useless to talk about a democracy. But to be a democracy, they must not only write and adopt a constitution, but they must be able to maintain a sufficient balance of power to enforce its fundamental provisions. Government, rule, law and order "of the people, by the people, and for the people" that is democracy, and that alone.

In view of all that is now taking place in many quarters of the Old World and of some occurrences even in our own land, it is becoming a serious question in the minds of many of our most loyal and thoughtful citizens whether we can much longer escape the same wild disorder and bloodshed, to say nothing of the destruction of our property, unless we face the facts with our eyes wide open, and then act promptly and effectively. It seems wise to me that the time is at hand to tighten our girdle, clarify certain ideas and expressions much used, and re-state and modify in terms of justice and safety the priceless principles which have come down to us from our fathers. It is not too much to say that so far as the democratic ideal is concerned, as the United States goes so will go the nations of the earth for centuries to come. The eyes of the world are strangely fixed upon us; especially is this true of the millions only recently emancipated from the old autocratic dynasties of Europe and Asia. While we are not more democratic in reality than England and France, perhaps, our traditions of self-government are different. They root in no despotic past, but in the soil of freedom. Therefore, if democracy can not weather the storm in this land, it can not weather it anywhere on earth at this time. We owe it, then, not simply to ourselves and to our posterity to see that it does survive, but we owe it to all the peoples of earth who are wistfully looking to us. It is well to remind ourselves of the fact that experiments in democracy have been made in other ages and other lands, and ultimately failed. Will it

fail in this age? Will all the great nations crumble into warring clans till civilization shall perish, and law and order again slowly evolve through autocratic leaders who shall finally emerge here and there as did the feudal lords in former ages? It must not be. America must lead the way in restoring law and order and in establishing it upon the basis of true democracy.

But if it is true that the world is looking to America, to whom in turn must America look? We are a strangely cosmopolitan people. What element is to lead ? Who are best qualified to lead ? As a great body, I do not hesitate to say that I believe there is no other aggregation of men so eminently fitted to lead the way through these trying times as Freemasonry. This is said in no pharisaical boastfulness, nor with any suggestion or desire that Masonry should rule for its own glory, but because I feel that "unto whom much has been given, of him shall much be required," and surely much has been given to us which peculiarly fits us to render a large share in this great task now before us. The whole history of Masonry has been that of freedom from tyranny on the one hand and of lawlessness and crime on the other. Masonry has never unsheathed the sword save in defense of liberty and justice, and she has never sheathed it till those ends were attained. Then it was Masonry in a pre-eminent degree which so tenderly and yet so resolutely cradled democracy in the first eventful years of America's history. In confirmation of this, I need but call attention to a few of the many illustrious names written alike on the pages of Masonic records and American history Franklin and Jefferson, Lafayette and Washington! But not only is Masonry fitted by such traditions to lead in this crisis, but she is fitted because of the high average intellectual, moral, and social fitness of her members. They are selected with great care from all honorable walks of society from the day-laborer to the multimillionaire, from all political parties, from all religious faiths. For the most part, they come from the best homes and inherit the best traditions of freedom and justice. They found their faith upon the precepts of the one Book, the entrance of which always giveth light. They are men of affairs and men of ideals.

For the foregoing reasons I would set before you for your thoughtful consideration suggestions of a concrete form which I believe will for the most part commend themselves to the most intelligent and patriotic citizens who feel that something should be done and done promptly if we are to stay the red tide now flowing our way from the torn and troubled lands across the seas. I feel that we should set in motion those forces of public opinion that will not only "create sentiment," but will also crystallize it into laws that shall have teeth. We have heard constantly dinned into our ears the cry that we must "Americanize the foreigners in our midst." But while that is

a beautiful expression, it now needs to be defined until we know what we mean. There has been, so far as I have been able to discover, very little suggestion as to any worthwhile departure from the old methods when it comes to any statutory enactment. For the most part the suggestions proposed are to be left to the individual as to whether he will accept them or not. The one thing that is apparent is, that those who most need to be Americanized are the very last people who could be induced to accept these necessary changes. Hence it is not moral persuasion alone that is needed, but the enactment of wise laws in the light of changed conditions. In some cases it might be necessary to make amendments to our National Constitution, but that need not discourage us in such an undertaking. The constitutional latch- string is always on the outside of the door. I offer the following conclusions as the result of much reflection over the issues involved, believing they will meet with your approval in a general way at least although time precludes an extended discussion.

But before detailing these proposed measures, allow me to call your attention to the fact that democracy must rest upon two fundamental qualifications, intelligence and a morality rooted in deep religious conviction. Consequently the two deadly foes to self- government are ignorance and immorality. Whatever tends to promote intelligence and morality or to restrain the ignorant and criminal classes is to be sought for most diligently above all other considerations in the making of laws and in their enforcement. When we speak of world democracy, as an immediate success, a glance at the human race in its entirety is sufficient to convince us that these two essential qualifications are sadly lacking on the whole. For example, of China's four hundred and fifty millions, only four per cent can read. Of India's three hundred and fifteen millions only six per cent can read. Of Russia's two hundred millions only about ten per cent can read. The over whelming per cent of the population of the Balkans are illiterate, while all but a negligible part of the aborigines of Africa, Asia, and the Asiatic islands with the exception of Japan, and about seventy-five per cent of the population of South and Central America and Mexico are unable to read. In short, if you were to line up the earth's population today and then start down the line, two of every three persons into whose faces you looked would be found to be illiterate. The general moral level is no higher. The awful immoralities of India are notorious. In South and Central America and Mexico the same low ethical practices obtain. It is said that in the best part of South America, one out of every five of the population is born out of wedlock, while in more than half of her territory, three out of every five children are illegitimate. Now considering this wretched intellectual and moral unfitness of more than half the population of the globe, a population for the most part only recently wrenched loose from their ancient moorings and sent drifting blindly about, the importance of our immediate action in order to secure our institutions and

our civilization from being swamped looms up clearly before us. What, then, do we need at this time more than ever before?

Evidently one of the two essential duties is to make vigorous war against ignorance and its fruits. An educational system that shall unify our vast population is of first importance. To begin with, we must make a concerted move to see that henceforth we shall have but one language as the language of our citizens. That language is to be the English language. It is pre-posterous to think of ever supplanting that speech by any other. It would be a sad day if it should ever be come necessary to translate the Declaration of Independence, the Constitution, and the immortal documents of Washington and Lincoln before they could be read and understood by any considerable element of our citizens. But we need the immediate enactment of a national law prohibiting the teaching of any other language than the English language in any school, public or private, below the eighth grade, and no one should be allowed to study any other language in any public school or private until the eighth grade has been completed. Furthermore, no foreign-language publications of any kind whatsoever should be allowed to be printed or circulated except the classics and the established devotional books of those religious bodies whose ritual may be required to be in a foreign language, and in all such cases they should be approved by a competent commission. No other than the English language should be allowed in any assembly or gathering. If this matter is left to mere local sentiment it will fail exactly in those localities where its enforcement is most needed; namely, where foreign-speaking peoples predominate. It is a matter that concerns the whole nation, and therefore should not be left to the several states.

Not only should we require that the English language shall be the only medium of instruction through the eighth grade and in all the publications printed or circulated, but we should also legislate so as to weed out all illiteracy among our people, or failing in that, we should render the irreducible minimum of illiterates politically innocuous. How can this be done? Again since it is a matter of vital importance to the whole nation, the national government should enact a law that shall require future voters who shall register for the first time to present at the time of their first registration a certificate showing that they have completed the studies through the eighth grade. Failing this, they should be required to pass a public examination covering those studies before being allowed to vote. A reasonable period should be granted after the enactment of the law before taking effect, say a period of five years. In the small number of cases where poverty would prevent future citizens from acquiring such an education, the necessary assistance should be given. Nothing else

will be so expensive in the long run to our nation as a large number of ignorant voters. I know that there would be opposition to such a movement, and recourse would be had to the old and exploded doctrines of "personal liberty" and "states rights." This law would not say that a citizen must educate, but it would say that if he is too lazy or indifferent he shall have no suffrage rights. Such a law as this would reduce the ignorant in our country to two classes, those who were mentally defective and those who were too indolent, and neither class has any business with the right of suffrage in a democratic government like ours, where intelligence is one of the two absolute essentials to good citizenship. If it is right to force people to pay taxes to maintain public schools, it is certainly right to compel those for whom the schools are intended to patronize them. So-called compulsory attendance is not enough, but a certain definite fruit of attendance is the thing, and that fruit is a reasonable degree of general education equivalent to the work of the eighth grade.

Secretary Lane has recently called attention to the fact that ten per cent of the first two millions called to the colors were unable to read or understand the orders given them. We are also told that eighteen per cent of the future citizens now below the adult age are attending no school and are growing up in ignorance. Attention has been called to the serious menace of our illiterate citizenship in time of war. Its menace is fully as great in times of peace, and in my judgment, far more dangerous, for it is then that the restraints on lawless propaganda are removed. The report of Secretary Lane did not begin to show the actual lack of education, for while ten per cent are illiterate, a very much larger per cent is without sufficient education to appreciate the merits of any political discussion or propaganda carried on through the written page, such as could be expected in the case of those with an eighth grade education as a foundation. How much longer are we going to permit such conditions to exist? We have keen amply warned. Now shall we act?

The next point to which I wish to call special attention and upon which I wish to lay special emphasis is the most delicate and yet the most vital question underlying the whole matter of maintaining law and order in our midst. I refer to the very ark of our civil liberty, the right of free speech and a free press and what goes with it, the right of the free use of the mails for all publications not treasonable in their intent and effect. But where shall we draw the line between the legitimate privileges thus guaranteed us by the constitution and their abuse by those who take advantage of such guarantees under which to spread a propagandum or propaganda which if finally effective will overthrow the very constitution itself? All patriotic people believe that there should be some tangible line of demarkation between the use and abuse of these priceless

guarantees, but up to date, I know of no one who has suggested any such principle. I am going to suggest such a principle, and so far as I know, it is absolutely original' with me. I do not claim that it would completely solve the problem, but I do believe that it would reduce our danger to a point where it would become practically negligible. This is my suggestion: Let us amend our constitution so as to limit the rights of all social, political and economic propaganda to the citizenship of this country; that is, to those who were born here or have been naturalized. This will debar all foreign agitators who plan to flood this country as soon as peace comes. It is well known that the Bolshevists of Europe have well-laid plans to deluge our nation with anarchists and other red-handed cut-throats for the deliberate purpose of overthrowing our nation. Now if we do what common sense says we should do, and at once amend our constitution so as to limit the guarantees of Lee speech and of a free press to our own citizenship, we shall at one blow cut the earth from under their feet the moment they come, and they will not come. If we take this step together with the first one mentioned in this discussion (limiting all spoken and written propaganda to the English language) we shall debar foreign agitators and foreign language meetings for all political and social discussions and propaganda. Who does not know that most of our flannel-mouthed agitators against the rights of life and property and their constituency are those of foreign birth or born of foreign parentage? Here is also the one fruitful field for the professional ward-heeler who would personally profit by stirring them up, organizing them, and deceiving them. Unless something is done soon to end this un- American procedure, anarchy will overtake us. If a citizen of any country on earth has a worthy idea or ideal which he would like to place before our people, it can easily be translated into the English language, and then the American people can consider it from the American standpoint, see it through American eyes, think it through American brains, and if it is worth while, and practical, assimilate it to American conditions. We shall in no way interfere with the rights of free thought except to restrain anarchy and crime. We do not want a horde of foreign agitators just waking out of centuries of soporific stupor coming here to attack our institutions and incite to revolution. Let us strike at the roots of the matter, and strike now ! How can we give the increasing millions of foreign-speaking voters of this country the American viewpoint on social and political and economic questions so long as we allow them to be led on by foreign subjects who address them in a foreign tongue which we can not understand, much less speak ? And in this immediate connection, and as a part of this plan, we should limit all teachings in our schools, public and private, to teachers who are also citizens of our country. The schools are at the very fountain head of our national thought-life, and they must not be poisoned by allowing them to be occupied by foreign subjects.

If the foregoing were adopted, I firmly believe we should vitally change the whole character of the dangers which now menace us. Other things should receive attention as secondary matters for they are important. Among these, I venture to suggest that we need a much longer period of residence, on an average, before allowing foreign-born peoples to acquire the right of suffrage. In some states, unless recently changed, foreign subjects can vote for national as well as state and municipal officers after a brief period of residence. This needs to be corrected by a national law or amendment, for certain great cities may at any time and in any emergency fall into the hands of disloyal officers put there by foreign and disloyal subjects who are qualified voters, and thus the whole city becomes a menace to the entire nation. We have had recent experiences enough to open our eyes. Shall we profit by the lesson? No person should be allowed to vote in any election national, state, or municipal who is not a citizen of the United States. Furthermore, all that can be done should be done to break up and to prevent "foreign quarters" in our country. A stop should be put once and forever against all "colonizing" of foreigners in our country. All who are fit to enter our borders should so far as possible be distributed so as to be assimilated through our public schools to become real American citizens. Additional restraints should be speedily imposed against foreign immigration ere the flood gates are opened, for we have never before been threatened with such flotsam and jetsam as now menace us, threatening to swamp us in a mighty maelstrom of murder and rapine.

The last point I wish to discuss is concerning the other of the two essentials of democracy, the moral qualification. I shall be brief, not because I regard it one whit less in importance than intellectual fitness, but because the one suggestion I have to make can be briefly put. I know that we can not create morality by legislation. But while we can not compel people to be good, we can compel them to behave. We need a law disfranchising all those who commit a major crime, as is now the case in many or all the states, but what is of even greater political significance, we need to disfranchise all who habitually commit petty crime. It is the large following of petty criminals who systematically commit minor offenses who constitute our greatest political problem from a moral standpoint. They congregate in certain wards and communities and control the politics. By their political threat they intimidate many politicians who really have no sympathy with them or their methods, but who greatly fear their votes. Now we owe it to office holders to remove so far as Possible such a menace. It is preposterous to longer permit an ever-increasing horde of lawless voters to go on agitating for laws to suit their criminal notions. In enacting such a law, it should be provided, of course, that all who have been unjustly convicted, as subsequently proven, shall be cleared of all taint. Also, those convicted but later declared within their constitutional rights should likewise be free from all taint. But in

all cases where the right of suffrage has been later restored on account of presumed reformation, such restoration should be limited to one time, and any subsequent lapse into the criminal class should permanently disfranchise the offender beyond any possibility of restoration. Above all, no criminal should be allowed to engage in any political, social, or economic propagandum whatsoever, nor anyone who is disfranchised. Above all, no such person should be allowed to hold office under a stated period of time. In the country as it is now governed, it is not uncommon to find a criminal exalted as a martyr and elected simply because he is a criminal and the criminal element controls in his ward or locality. In a recent congressional election in one of our states, one of the candidates was a man openly alleged to have been dishonorably discharged from the United States' service for deliberately embezzling government funds, and the sad and amazing fact is that he had a sufficient following in his district to enable him to poll a very strong vote ! we must cut the very nerve of all such possibilities in the future. This can be effectively done by such appropriate national legislation as I have indicated.

To sum up; a democracy must be a real aristocracy, not of wealth, or family history, or of race, but of intelligence and character. The ignorant and the vicious must be discouraged and restrained. The nation owes it to its citizens to place the opportunity of an education within the reach of every last boy and girl beneath the flag, and then saying, "If you will not educate yourself at least to the extent of a good public school education, you shall not vote." It should also say to all its citizens, "You shall have no word to say in the making of laws unless you first of all obey the laws made by the sovereign majority." This leaves it to every individual to say whether or not he cares to fit himself for suffrage. Only those shall rule who care to rule and are morally and intellectually fit to rule. The challenge of Democracy is a challenge to the highest aspirations of citizenship. It is only the boldest, the truest, the best of the nations that can meet the challenge of self-government. Shall America meet the challenge while her blood is stirred? Shall we act through congress without delay ere we lapse back into the old way of trusting everything to accident, awkwardness and luck? God forbid!

----o----

ADONIRAM

BY BRO. LEWIS A. McCONNELL, COLORADO

Hear the shouting of the rabble in a tumult in the street
Where excited men of Sechem trample underneath their feet,
Their allegiance to their monarch whom with prayers they did invoke

To release them from their burdens and remove their heavy yoke
Jeroboam quickly hastened from the land where Shishak reigned,
Where he had, for years, in exile from his country been detained,
Through King Solomon's disfavor when to him it was made known
That the mighty Jeroboam had designs upon the throne.

Less he reared King Rehoboam, and he know the people's need,
And to serve them was his mission as he hastened there with speed.
So, as spokesman for all Israel, to the king he made their plea
For the lifting of their burdens they had waited long to see.
Many years of sad oppression they had long with patience borne
And their tasks with sorrow laden, had their drooping spirits worn
But the king had spurned the counsel of the men his father chose
As advisors in his kingdom, and had added to their woes.

As the mutterings of tempest 'ere the bursting of the storm

Swells in volume in the heavens, and the dark clouds swiftly form

Soon to burst in raging terror as with purpose to assail

Every unprotected object from the fury of the gale,

So the pent-up indignation of the long expectant men,

When they heard the monarch's answer, burst in anger fiercely then,

"What have we in son of Jesse, since our heavy burdens swell?"

"See now to thine own house, David! To your tents, O Israel!"

Who is this that comes to meet them as the agent of the king

For the tribute of the people to Jerusalem to bring ?

Venerable his grave demeanour, naught but peaceful his intent.

'Tis the noble Adoniram on his sovereign's mission bent.

Chief of tribute to King David and to Solomon in turn

And their confidence and friendship his integrity did earn.

Even so with Rehoboam as the third in line to serve,

And from duty Adoniram never yet had thought to swerve.

O the ravages of passion in the breasts of cruel men,

When no longer reason guides them in their anger fierce, and when

Many wrongs their lives embitter and no truce their vengeance shows

To the agents of oppression, scarcely knowing friends from foes

It was then the Chief of Tribute on his sovereign's mission came
And they made of him a victim of their raging passion's flame,
For with cruel stones they slew him, slew in wrath the hoary sage,
Closing thus a lustrous record on a craftsman's brilliant page.

Was it this the famous Builder, in his discourse, had in view
When alone with his companion, tracing lives of manhood through,
Of his life's uncertain tenor, of his labors here below,
Which he oft must leave unfinished in the way that all must go
When in that supernal region when the craftsman's work is done
Greater joys and glories greet him with his higher life begun,
Where the noontide of felicity eternally shall shine
In that undissolving lodge above, Eternal Lodge Divine ?

Trusted servant of three monarchs, though an humble path he trod,
Still possessed a higher honor as commission from his God.
In his craftsman's faithful service, in his course by duty bound,
And his rectitude of conduct, an ideal may be found.
Not in vain has lived the martyr, e'en though little known to fame
For his deeds have left impressions that outlast a lustrous name,
And the humble toiling millions who possess the craftsman's gift
Celebrate with pride the record of integrity's uplift.

II Chronicles, Chapter X.

----o----

EDITORIAL

A LYING MEMORIAL

WASHINGTON! What a name to conjure with! In what manifold ways we perpetuate it! A State, cities, counties, towns, parks; obelisks and statues; universities and colleges; Mount Vernon and Christ Church - and, Masonically, Alexandria-Washington Lodge No. 22 of Virginia. Albert Pike once said that "it is the dead who govern, the living only obey." In what manner do we obey our First Citizen? Let the great heart of America - the American People-answer, and we shall find (confounding the pessimists) that "Washington" is more than a name. Let the great heart of American Masonrv now speak, and what shall be the answer?

On February 21 and 22 last occurred the ninth annual meeting of the George Washington Masonic National Memorial Association in Alexandria. It stands pledged to cherish this great ideal in a memorial to Washington the Mason. Thirty-eight Jurisdictions were represented, and more than ever before gave it as their combined judgment that such a memorial represented a national need. Determination was the watchword of the meeting, "Do it now" the slogan. Plans authorized one year ago and since carefully thought out in detail were approved, and are now about to be fulfilled.

The coming of Peace has thrilled American Masonry with a vision of the new duties incumbent upon it. No effort will be spared to see that every Mason in America shall behold that vision and appreciate it. To build such a memorial, to assist in making it a

living, throbbing, pulsating center of the patriotic fervor of the Fraternity-that is the new purpose, and that will be the fulfillment.

It is not for us here and now to present details, for the message will be brought home to every lodge. Rather for us to catch the vision of the part Masonry shall play in the positive and inspirational building of a better American civic consciousness, and supply the objective toward which the pilgrim feet of many of our Craft will one day wend their peaceful way.

Not in terms of dollars but of dignity must this memorial speak to the coming generations. Exemplification of a great spirit it must be - the spirit of the first Worshipful Master of that memorable little lodge. The many treasures -intimate personal relics of the man revered - gathered together during more than a century, will find there a suitable and perpetual resting place. The spirit of the man who refused the throne of national power over the Craft no less than he did the foundation of a dynasty will find eternal rest and fellowship in the edifice constructed after these many years by his Brethren. He loved our Fraternity, and the records there to be deposited will prove the fact, though many may deny it. He loved his Brethren, and the rare trinkets and belongings which in life he held dear and which his Brethren have cherished so highly that they have left them as a perpetual heritage to the lodge which has honored him, will grace its halls.

His voice once gave commands to thousands of Americans, when that title had but just been born. It had called the Craft to labor when but a handful were within the tyled sanctuary to respond. The day is at hand when millions, newly baptized in an Americanism made doubly dear by new sacrifices, shall stand in this new Temple and be blessed with the opportunity to listen to that voice - hushed, yet revivified. The Craft, too, will resume labor. Not in the ritualistic sense, as degree mills, but as a mighty force for the stabilizing of those great principles which are the common heritage of our Fraternity and our Republic.

Americanism, then, shall be the meaning of this new Temple. No other meaning would be just. Symbol it must stand of the rebirth of a great Fraternity. To have it otherwise would be a travesty. "A Center of Light" it shall be, bearing in mind that the modern

center of light, more than a campfire or a lantern hung in the belfry of a church tower, is a dynamo. As there radiates from Mt. Vernon a sweet-scented memory, kept green by the hands of patriotic women, so let this new Temple be a radiating center of the value of our Country, our traditions, our form of Government, our right to think, our right to worship, our right to be upstanding men, our right to look God in the face as a loving Father! Let it be our great, outstanding memorial that the Hun did not win! A symbol of our thanksgiving that the spirit of Washington still lives, in the hearts of his countrymen! Of joy that Freemasonry, the cradle of freedom, may work its sweet ministry among men, an apostle of Brotherhood!

Then will our memorial to Washington The Mason have become a Living Memorial.
G.L.S.

----o----

"As wider skies break on man's view,

God greatens in his growing mind;

Each age he dreams his God anew,

And leaves his older God behind.

He sees the boundless scheme dilate

In star and blossom, sky and clod;

And as his universe grows great,

He dreams for it a greater God."

- Chadwick.

----o----

The more we live, more brief appear

Our life's succeeding stages;

A day to childhood seems a year,

And years like passing ages.

- Campbell.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

KNIGHTS TEMPLAR AND SCOTTISH RITE NOT A PART OF ANCIENT CRAFT MASONRY

Why and when were the Knight Templar and Scottish Rite degrees added to the original three degrees of Ancient Craft Masonry? W.Y.D., Pennsylvania.

Your question contains an assumption which is not admitted by all Masonic students. You speak of the original three degrees of Ancient Craft Masonry - it is held by many that originally there was but one degree (see Mackey's Encyclopedia, subject "Degrees," page 203, and also Brother Haywood's article on "The Degrees Problem," in the April, 1918, issue of THE BUILDER). The division into three degrees is supposed to have gradually developed between 1717 and 1730, but no one seems to be able to fix the exact time. At the union of the Ancients and Moderns in 1813 it was decreed that Ancient Craft Masonry should consist of three degrees and no more, namely, Entered Apprentice, Fellow Craft and Master Mason, including the Royal Arch. This supports the theory of those who contend that at one time Royal Arch Masonry was a part of the Master's degree. Be that as it may, neither the Knights Templar nor the Scottish Rite degrees are a part of Ancient Craft Masonry, and therefore cannot be said to have been added to the three degrees thereof.

The Knights Templar is a Christian order which, by its own laws, is conferred only on Royal Arch Masons. Its origin, like that of most Masonic degrees, extends back to the remote past and is buried in obscurity. It was at one time strongly contended that Masonry sprung from the Order of the Temple instead of the reverse, but although it is true that neither the Knights Templar nor the Scottish Rite degrees are a part of Ancient Craft Masonry, it is undoubtedly true that they have long been connected, in the minds of Masons as well as in the popular conception, with the Masonic system, but when this connection first began it is impossible to say. The oldest official document connecting the Knights Templar with the Masonic degrees is found in the "History of the Grand Lodge of All England," issued by the York Lodge, to the effect that the Knights Templar degree was worked there November 29, 1779.

The Baldwin Encampment of Knights Templar is known to have existed at Bristol as early as 1780, and like many Craft lodges, lays claim to having existed from time immemorial. In 1791 a Grand Conclave was formed in London, Thomas Dunckerley, the famous Mason, being its Grand Master. In 1811 the Grand Master of the Knights Templar of England was also Grand Master of Ancient Craft Masonry.

When the requirement was first made that a candidate for the Templar degrees should be a Royal Arch Mason, is not known. The Scottish Grand Commandery made this requirement in 1856, but this was simply to bring them into accord with the Order in other countries.

As for the Scottish Rite, this is an entirely different system. It is the youngest of the Masonic Rites, since it was not established until 1801. Yet it is very popular, is most widely diffused throughout the world, and in many countries is the only Masonry known. As stated above, it is not Ancient Craft Masonry, but something very different, and its degrees cannot be said to have bean added to the degrees of Ancient Craft Masonry. The question might as well be asked, "When were the degrees of the Knights of Pythias added to those of the Odd Fellows ?"

It is true that the Scottish Rite is a branch of Freemasonry and that it has the three degrees of Entered Apprentice, Fellow Craft and Master Mason, but these degrees in the Scottish Rite are very different from the three degrees in Ancient Craft Masonry. The legends are different, and the explanations of the symbols are different.

In countries where the Ancient Craft degrees are established, the Supreme Councils of the Scottish Rite do not exercise jurisdiction over the first three degrees, but recognize the older authority of the York Rite over these degrees. They accept a Master Mason of the York Rite as though he had received the decrees in a Scottish Rite Body. C.C.H.

* * *

PRESIDENTS WHO WERE MASONS

I received my first number of THE BUILDER last week and from what I have read I am more than pleased. I am only sorry that I did not take advantage of membership in

the Society on the first recommendation. Most surely is THE BUILDER informative in Masonic subjects and Masonry itself.

Will you kindly answer the following questions ? Is Woodrow Wilson a Mason? What Presidents, if any, were not Masons ?

I shall look forward with interest to the story of "Why Masonry did not get to France for Welfare Work."

G.C.B., Indiana.

President Wilson is not a Mason.

In volume I of THE BUILDER, page 192, Brother Newton gives the following list of Presidents who were Masons: Washington, Jackson, Polk, Fillmore (who, however, recanted his Masonry during the Morgan excitement), Buchanan, Johnson, Garfield, McKinley, Roosevelt and Taft.

Brother George W. Baird, P.G.M., District of Columbia, whose "Memorials to Great Men Who Were Masons" have been running in THE BUILDER for the past four years, gives the following: Washington, Madison, Monroe, Jackson, Tyler, Polk, Taylor, Pierce, Buchanan, Johnson, Garfield, McKinley, Roosevelt and Taft. He states that Grant was reported to have been a Fellow Craft but has not been able to verify this claim.

In the February number of "Rob Morris Bulletin," edited by Brother Henry F. Evans, Secretary of Rob Morris Lodge No. 92, Denver, Colorado, we find the following list reprinted from the "New England Craftsman":

George Washington, raised in Fredericksburg Lodge No. 4, Fredericksburg, Va., August 4, 1753.

Thomas Jefferson, made a Mason in colonial times, attended Lodge of Nine Sisters, Paris, France, with Thomas Paine in French Revolution.

James Monroe, made in St. John's Regimental (Army) Lodge in 1777, then captain in Virginia troops, when suffering from a wound.

John Quincy Adams, raised in St. John's Lodge, Boston, in 1826.

Andrew Jackson was a member of Philanthropic Lodge, Clover Bottom, Tenn., and served as Grand Master of that state 1822-23.

James A. Polk, raised in Columbia Lodge No. 31, Columbia, Tenn., September 4, 1820.

James Buchanan, raised in Lodge No. 43, Lancaster, Pa., January 24, 1817.

Andrew Johnson, raised in Greenville Lodge No. 110, Greenville, Tenn.; dates unknown, but supposed to be between 1848 and 1852.

James A. Garfield, raised in Magnolia Lodge No. 20, Columbus, Ohio, December 22, 1864. He also received the Capitular and Templar Degrees and those of the Lodge of Perfection in the Scottish Rite.

William McKinley, raised in Hiram Lodge No. 21, Winchester, Va., May 3, 1865; exalted in Canton Chapter No. 84, Canton, Ohio, 1883; created a Knight Templar in Canton Commandery No. 38, Canton, Ohio, 1884.

Theodore Roosevelt, raised in Matinecock Lodge No. 806, Oyster Bay, N. Y., January 2, 1901.

William Howard Taft, made a Mason at sight by M. W. Charles S. Hoskinson, Grand Master of Ohio, at Cincinnati, February 18, 1909.

----o----

CORRESPONDENCE

ADMIRAL MAYO A MASON

In THE BUILDER for January, 1919, page 26, under "Question Box," I read of a brother who does not think that Admiral Mayo of the U. S. Navy, is a Mason. For the information of the brother, and the world, please allow the writer to state, that Admiral Henry Thomas Mayo was born in Burlington, Vermont, Dec. 8, 1866, son of Henry Mayo, now deceased. The Admiral's brother, the late George C. Mayo, was Master of Burlington Lodge No. 100, A.F. and A.M., in 1886-86, and Admiral Mayo was made a Master Mason under his brother's administration, Nov. 10, 1885, and also received the degrees in the Ancient Accepted Scottish Rite of Freemasonry, up to and including the 32nd degree in 1892, and is a member of all these bodies at this writing. I find further, that his name is on the roster of Burlington Commandery No. 2, Knights Templar, but can not give dates as I am not Secretary of that body.

This record should dispell all doubts as to Admiral Mayo's Masonic membership.

LaForest J. Paige, 32d,

Secretary of Burlington Lodge No. 100, and the Scottish Rite bodies of Burlington, Vt.

* * *

IOWA'S MODIFIED PHYSICAL QUALIFICATIONS LAW

(At the last Annual Communication of the Grand Lodge of Iowa the Physical Qualifications law which, to quote P.G.M. Louis Block, "admitted a man with a wooden head but barred the man with a wooden leg," was modified to admit one "who is able, by the substitution of artificial parts or limbs for portions of his natural person" to conform to all the ceremonies required in the work and practice of Masonry. That the Grand Lodge made no mistake in so modifying this law is evidenced by the following grateful letter from a brother who was enabled thereby to realize a lifelong desire to become a Mason.)

Mr. Louis Block,

Davenport, Iowa.

Dear Sir and Brother:

I am advised by my good friend, Mr. L. H. Morrill, of this city, that you more than any single individual, were responsible for the amendment of the Iowa Masonic Constitution as respects the admission of men who have been unfortunate enough to

suffer the loss of an arm or leg and have artificial substitutes in place of the natural members.

I have never considered it my province to question the wisdom of the Supreme Master of the Universe in inflicting the loss of a leg upon me and have realized that there were at least historical reasons for barring a person so afflicted from the Masonic fraternity.

It is rare indeed that we find individuals of so large a calibre that they can look beyond their own fortunate circumstances to the extent of actively interesting themselves in those less fortunate. The deep feeling of gratitude that such activity as you have displayed plants in the breasts of those whom it benefits is certainly difficult to convey.

Since early youth, probably due to the fact that most of my male relatives were Masons, I had resolved to at least make an attempt to become affiliated with that grandest of fraternities. Such resolution having become strengthened with age, you can imagine my emotions when I discovered that the accident I had gone through prevented me from even submitting my petition to a Masonic lodge. Time, that great assuager, soon healed my physical injuries, but the lapse of time failed to mitigate the grief occasioned by the above discovery. Only those who have been placed in the same situation can realize what effect the news that at last I was to be permitted to file my petition with a Masonic lodge, on the same basis as any other applicant, had upon me. Perhaps you, at some time, have desired something about as strongly as you could wish to possess anything; something that seemed beyond your reach and which, after giving up all hope of ever acquiring, you suddenly found with your power to attain. If so, you know, to some degree, what my feelings were when I received the news referred to above. The fact that I have acquired the object of my attainment has certainly served to heighten my feelings in the matter. I am now a Master Mason and shall surely endeavor to be a just and upright one; one worthy of the strenuous efforts of so just and good a man as that man who is referred to affectionately by his numerous friends as "Louie Block."

I shall not attempt to express my gratitude to you through the medium of a typewriter. I have submitted my petition to DeMolay Consistory No. 1, Clinton, Iowa, of which my father is a member, and if accepted will try to take the work at the May session. I shall

then consider it a great privilege to visit Davenport and, if convenient for you, to thank you in person.

Very sincerely yours,

R. G. Rodman, Cherokee, Iowa.

* * *

ALABAMA'S ACTION RELATIVE TO LODGES OF SCOTTISH RITE ORIGIN, THE GRAND ORIENTS OF BELGIUM AND ITALY, AND THE GRAND LODGE OF CHILI

In addition to extending fraternal recognition to the Grand Lodge and the Grand Orient of France and the Swiss Grand Lodge "Alpina," as announced in the March issue of THE BUILDER, the Grand Lodge of Alabama, at their Annual Communication in December last also adopted the following reports submitted by the Chairman of the Committee on Foreign Correspondence, Brother Oliver Day Street.

SYMBOLIC LODGES OF THE SCOTTISH RITE OF COUNTRIES WHERE NO REGULAR SOVEREIGN GRAND LODGES EXIST

Several communications received by your Committee on Foreign Correspondence have presented the question as to what shall be the attitude and relation of our Grand Lodge and Masons of our obedience toward those who are members of the various Scottish Rite bodies in other countries. There has been or will be introduced at this Communication a resolution requiring this committee to investigate the claims to regularity of the Masonic bodies of all countries allied with us, or neutral in this war. In several of these countries, at least, the only symbolic Masonry existing is of Scottish

Rite derivation. It is, therefore, necessary that your committee should have some general rules to guide it in dealing with such Masonry.

If the mere fact of derivation from the Scottish Rite must in all instances lead to the refusal of recognition, then to be consistent we must not only decline Masonic intercourse with many of the leading Masonic powers of the world, but must withdraw recognition from some with which we are already in fraternal relations. We must abandon this rule unless we are content to remain isolated from a vast section of the Craft Universal, whose principles, practices and ideals are identical with our own. At a time when the American people and American Masons are coming into more frequent contact and more intimate relations than ever before with those of other countries, we do not believe that this is a wise, fraternal or desirable attitude to assume. While all the other institutions of the world are drawing closer together, shall only Masons and Masonic bodies continue to hold aloof from each other?

The Scottish Rite is too well established and its Masonic character too well known to warrant any further effort on the part of the so-called York Rite or Ancient Craft Masonry to ignore it. We know from exoteric evidences and, if we would, might know from esoteric evidences also that the symbolic lodges of the Scottish Rite teach and practice genuine Freemasonry. Their ceremonies, it is true, differ in some particulars from our own, but no more so than do those of certain grand bodies of the so-called Ancient Craft. Their fundamental teachings are the same.

In the United States and a few other countries this question has been happily solved by the surrender of the Scottish Rite of all control over the first three degrees. There are in such cases no Scottish Rite symbolic lodges to be dealt with, and for obvious reasons it is not possible or even necessary for grand lodges to attempt to judge of the Masonic character of the higher bodies of the Scottish Rite.

There is, however, a group of countries in which there are no regular grand lodges of symbolic Masonry, or where, if such exist, they are under the control of the Scottish Rite Supreme Councils. Of course such grand lodges can not be recognized as independent, sovereign Masonic bodies, but this is no reason why in a proper case the symbolic lodges holding under them or even such grand lodges themselves may not be

recognized as Masonic bodies simply and members of our lodges authorized to hold Masonic intercourse with them and their members authorized to visit our lodges. In other words, independence or sovereignty is not indispensable to the existence of a genuine Masonic body, and, therefore, logically should not be indispensable to its recognition as a Masonic body. Such action would offer no obstacle to the recognition of a sovereign grand lodge when one should be formed.

A third group embraces countries wherein, alongside each other, exist symbolic lodges holding under a Scottish Rite Supreme Council; and symbolic lodges holding under an independent sovereign grand lodge of Ancient Craft Masonry. This group presents more perplexing problems than either of the other groups. Our view is that in such cases we should not recognize the Scottish Rite symbolic lodges of any country as Masonic, unless they are so recognized by the regular grand lodge of Ancient Craft Masonry existing in that particular country.

We are aware that these views are something of a departure from those which have generally prevailed that nothing is to be recognized as genuine Masonry which has its origin from a Scottish Rite body. No uniform rule exists, however, some grand lodges recognizing Symbolic Masonry of Scottish Rite origin, and others refusing. Some grand lodges apply neither rule consistently, in one case recognizing such Masonry, and in another assigning such origin as ground for its refusal.

Your committee has given careful consideration to this subject and we recommend the adoption of the following resolutions:

Resolved: 1. That members of the lodges holding under the Grand Lodge of Alabama may hold mutual Masonic intercourse and communication with the members of the symbolic lodges holding under a Scottish Rite body hailing from any country where there is no independent, sovereign grand lodge of Ancient Craft Masonry, or where the regular grand lodge of Ancient Craft Masonry in such country recognizes such Scottish Rite symbolic lodges as regular genuine Masonry. Our members may visit such lodges and their members may visit ours.

2. That recognition of a Scottish Rite body by the Supreme Council of the Southern Jurisdiction of the United States shall be presumptive but not conclusive evidence that the symbolic lodges holding under it are regular and practice genuine Freemasonry, but the final decision as to such regularity and practice shall in all instances rest with this Grand Lodge.

* * *

GRAND ORIENTS OF BELGIUM AND ITALY

Your Committee on Foreign Correspondence hereby respectfully recommends that the special report and resolutions submitted by this committee at the last Annual Communication and adopted by this Grand Lodge, found on pages 85 and 86 of its printed proceedings, authorizing mutual visitation and Masonic intercourse between lodges and Masons of this jurisdiction on the one hand and those of the Grand Orient and Grand Lodge of France on the other, be and the same are hereby extended to include the Grand Orient of Belgium and the Grand Orient of Italy.

* * *

GRAND LODGE OF CHILI

Your Committee on Foreign Correspondence has had referred to it a request from the Grand Lodge of Chili for recognition and exchange of representatives.

This Grand Lodge has been in existence for more than half a century. It is sovereign and independent, exercising control over the first three degrees only. According to the most reliable information we can secure the lodges forming it derived from Scotland and Argentina and it was constituted in strict conformity to the rules of Freemasonry

and has never deviated from the "ancient landmarks." It requires a belief in Deity and displays the Bible in its lodges. While its ritual of the three degrees is that used by the Scottish Rite, we have it on the authority of a distinguished Mason of the United States, who has been a member and Senior Warden of a Chilian lodge, that this ritual differs from that common in the United States to no greater degree than do the rituals of our several states differ from each other.

Chili has long been in a settled condition politically and is now one of the most floufishing and progressive countries in the world.

We therefore recommend the adoption of the following resolution:

Resolved, That full recognition is hereby extended to the Grand Lodge of Chili (Louis A. Navarrette y Lopez, G. M.) as a regular Masonic body and the Grand Master is requested to arrange an exchange of representatives.

Fraternally submitted,

Oliver D. Street, Chairman.

* * *

SIR KNIGHT VS. BROTHER KNIGHT

Iconoclasts and iconoclasm may sometimes serve a very useful purpose, but the destruction of the title "Sir Knight" in the Order of Knights Templar, I do not believe has been very satisfactory to the great majority of the members of that valiant and

magnanimous Order. It is doubtless true that the Grand Encampment at Los Angeles frittered away much important and valuable time in the discussion of what was euphoniously called nomenclature. I had much rather that many of the questions involved had never been raised.

I dislike to be deprived of addressing the Commander with the courteous title of Eminent Commander, or the Grand Commander as Right Eminent when I arise to address these officials. To rise and simply say Grand Master or Grand Commander seems to be lacking in that uniform courtesy of the Templars in the use of honorary titles.

However, the elimination of the title "Sir Knight" and the substitution of "Brother Knight" to my mind does great violence to the eternal fitness of things and to all precedents in the Grand Encampment. I was under the impression that this matter was postponed until the Conclave to be held in Philadelphia next September. I know that on the last day of the Conclave at Los Angeles the Committee on Ritual undertook to make this very change and were defeated overwhelmingly on a rising vote, and the Committee then asked to withdraw this part of their report, so that nothing was done towards changing the title "Sir Knight" in the Ritual.

At the first Conclave of the Grand Commandery of Louisiana held after the Triennial, a protest against the destruction of the title "Sir Knight" was unanimously adopted. An examination of the proceedings of the Grand Encampment for over half a century or longer will show the uniform use of the title "Sir Knight." In 1880 the Grand Encampment itself adopted the report of the Committee on Templar Jurisprudence stating that "Sir Knight" was the correct language to use.

This title distinguishes our order as one of chivalry and recognizes us as descendants from those valiant and magnanimous Knights whose names have shed lustre and glory on the pages of history and "spread our fame both far and wide."

It distinguishes us from the Knights of Pythias, Knights of Columbus, Knights of Honor, and many other similar orders who use the title Brother Knight instead of Sir Knight. It is that distinction I wish to see perpetuated and continued in the future as it has been in the past. With this idea in view I have filed with the Grand Recorder the following preamble and resolution for the consideration of the Grand Encampment at Philadelphia:

"Whereas, there has been some confusion or misunderstanding in regard to certain portions of the nomenclature report and the action thereon at the 33rd Triennial Conclave held at Los Angeles, California, in June, 1916, therefore:

"Be it resolved by the Grand Encampment Knights Templar of the United States of America in the 34th Triennial Conclave, that in addressing an individual member of this order or a collective body thereof, it shall be lawful and according to correct chivalric nomenclature and courtesy to use the term "Sir Knight" or "Sir Knights" and not the term "Knight" or "Brother Knight" or any other similar term.

"Be it further resolved that any and all amendments to the Statutes or regulations in contravention hereof be and the same are hereby repealed."

I sincerely trust that each and every member of the Grand Encampment will look with favor upon this resolution, and that the term "Brother Knight" may not become finally established in our Ritual and Statutes, and the beautiful ideals for which the title "Sir Knight" stands effectually destroyed. We will next be advised that we must not use the word "Frater" in addressing a member of our order, but must say "Brother" and that we cannot close our letters "Courteously and fraternally" but must confine ourselves to the words "Fraternally, &c." We do not believe these changes for the best. I am hoping the Sir Knights will help me cling to the cherished ideals and established precedents of our beloved Order.

L. E. Thomas, Past Grand Commander, Louisiana.

* * *

AN APPEAL FOR THE MASONIC ORPHANS OF EUROPE

(Just as we are closing the forms for this issue come the following letter and appeal from the Masonic War Relief Association of the United States. As THE BUILDER does not accept advertising we cannot accept the advertisement, as such, but gladly print the correspondence and the appeal for funds. - Editor.)

Cincinnati, Ohio, Feb. 21,1919.

Editor THE BUILDER:

We are making a special appeal to individual Masons, through the medium of the Masonic press, to send us a dollar, or more, to be used for the relief and support of the orphans of Masons who are in charge of the Masonic fraternities in various orphanages in Paris, France; Brussels, Belgium; Rome, Italy; Belgrade, Serbia; and in London, England.

A part of the funds contributed will be sent to Masonic war hospitals that have been in successful operation in France and Italy, and especially so in England.

Would you be willing to give us half a page, or a page advertisement in your periodical for your next issue, using the advertisement which we send herewith, and setting it up in new form, in as large a space as you are willing to donate as your offering to the cause? If you are not willing to make this as a donation, what would you charge us for a

half page space, and what would you charge for a three inch column of space placed next to reading matter ?

If you will donate space, please insert it in your next issue, and advise us to that effect.

In our Association, no officer or worker receives a cent of pay, as our services are given to the work, as a Masonic charity.

Thanking you in advance for all courtesies shown us, either in the way of free space, or special reduction in your charges, we remain,

Fraternally yours,

The Masonic War Relief Association.

Wm. B. Melish,

Chairman Executive Committee.

----o----

FREEMASONS ATTENTION!

We appeal to each Mason in America to make a dollar gift to the fund being raised for the support of the orphans of Masons in Belgium, France, Italy, Serbia and other allied countries devastated by war.

In February over 4,000 brethren of Cincinnati and vicinity responded to our appeal for help. Three thousand dollars was sent to the Masonic Orphanage at Paris, France; five thousand dollars was sent to orphanages in Italy and Belgium.

We need FIFTY THOUSAND DOLLARS for IMMEDIATE pressing necessities. We ask each Mason who has not answer our appeal to do so at once. DO IT NOW. THE MONEY WILL BE FORWARDED BY THE MASONIC WAR RELIEF ASSOCIATION, U.S.A.

Send a Dollar to

William B. Melish, Chairman

(Past Grand Master)

J. H. Bromwell,

(Deputy Grand Commander K. T.)

Levi C. Goodale,

(Past Grand High Priest)

COMMITTEE.

612 West Sixth Street, Cincinnati, Ohio.

* * *

THE INDEPENDENT AND NATIONAL GRAND LODGE OF FRANCE AND THE FRENCH COLONIES

In the Report of the Committee of the Grand Lodge of California, in reference to the recognition of the Grand Orient, an the Grand Lodge of France, as published in THE BUILDER, the following statement is made in reference to the Independent and National Grand Lodge of France and the French Colonies:

"The Jurisdiction of this Grand Lodge extends over three or four lodges with a membership of less than 200 Masons and that this body is a neglible quantity."

I wish to correct this statement. The Independent and National Grand Lodge of France and the French Colonies is the only Grand Lodge in France that requires a belief in Deity of it, members or candidates, and is the only Grand Lodge that has the Bible displayed on its Altars. It has under its Jurisdiction nine lodges with a membership of about 800. The lodges are located as follows: Four in Paris, two at Bordeaux, one at le Havre, one at Rouen, and one at Boulogne. The one at Boulogne is dormant owing to the exigencies of the war. The membership in these lodges varies from 15 to 260 members.

Wm. F. Kuhn, Missouri.

----o----

There's music in the sighing of a reed;

There's music in the gushing of a rill;

There's music in all things, if men had ears;

Their earth is but an echo of the spheres.

- Byron.

The Builder Magazine

May 1919 - Volume V - Number 5

REPORT OF THE MASONIC OVERSEAS MISSION

BY BRO. TOWNSEND SCUDDER, P.G.M., NEW YORK

PART III

JUDGE MOORE SAILS FOR EUROPE

UPON my return to New York, and on September 3, 1918, I wrote Judge Moore as follows:

"September 3, 1918.

"Honorable George Fleming Moore,

"House of the Temple,

"16th Street, Washington, D. C.

"My dear Judge Moore:

"Permit me to thank you for the courtesies extended to me while in Washington, and also enclose a copy of a letter written by me to Mr. Fosdick following up my last interview with him before returning to New York.

"I trust that he will appreciate the wisdom of refraining from withdrawing our permit and thereby again tax the good nature of our fraternity without rhyme or reason. I wish the gentleman was more practical. He seems to be an idealist with theories as to what is best which perhaps do not square in all things with the conditions which have to be met. Such an attitude invites our respect, but it does not solve delicate problems.

"Looking forward to the pleasure of seeing you again, and trusting our interviews may prove successful, believe me Sincerely yours,

"Glen Head, L. I., N. Y.

Townsend Scudder."

Judge Moore kept us informed of his progress. On several occasions he expressed the hope that we would see our way clear to sail with him. He sought other meetings with us, which we regretfully could not arrange. He had us advised of his approaching departure and of his address in New York just prior thereto and on October 7, 1918, we received the following letter, written on Cunard Steamship Company paper, advising us that he was actually on his way:

"Sunday, Oct. 6, 1918.

"Dear Judge:

"Have tried to get Kenworthy and you over the phone a number of times.

"We are sailing to Liverpool.

"Paris address, care of American Express Co., Paris, France.

Yours fraternally,

"H. T. Stevenson."

It seems proper to insert a letter received from Brother Stevenson, dated September 5, 1918. Its use in its chronological order was not feasible because it would have broken in upon our narrative. It will be recalled that the only conference with Mr. Fosdick attended by both Judge Moore and me was held on August 30th, and that at this conference it had been decided that Judge Moore should go to Europe on his particular Masonic business, whether or no the Masonic Mission obtained passports from the government, but that up to the time of his departure he would not relax his efforts and would do his best in behalf of the Masonic Mission to obtain its passports so that the fraternity might carry out its overseas program, promising to join us in France and to work with us if we reached there before his return. So Brother Stevenson wrote from Washington, September 5, 1918, as follows:

"THE SUPREME COUNCIL OF THE THIRTY-THIRD DEGREE

"A. and A. Scottish Rite, Southern Jurisdiction of U. S. A.

"George F. Moore, Sovereign Grand Commander

"Washington City, September 5, 1918.

"Honorable Townsend Scudder,

"Glen Head, N. Y. "Dear Sir and Brother:

"Just a line to let you know that present indications point to the possibility, yes, probability, that early next week the difficulties and barriers that have been in the way of the Masonic Mission will be removed.

"The Sovereign Grand Commander will be in New York for the next few days at The Clendening, 103d Street and Amsterdam Avenue, with a few friends. If you wish further light on the subject, I am sure he can give you the latest information up to the time he leaves the society. He will return, I expect, next Monday. Mr. Fosdick has been out of town for several days, and is due to return to his office Monday or Tuesday, and Mr. Jamieson believes that at that time everything will be straightened up satisfactorily to all parties.

"I shall appreciate it if you will kindly return to me the copy of my report with such suggested amendments as you may desire to make in the same.

"With fraternal greetings and best wishes, I remain,

"Sincerely and fraternally yours,

"Hugh T. Stevenson."

The contents of this letter encouraged us in the belief that my final conference with Mr. Fosdick held on August 31st had not been in vain, and that he realized the soundness of our position and the injustice of giving retroactive effect to the War Department's new rule excluding civilian organizations from war service overseas so as to exclude the Masonic fraternity from that service under its permit received from the government April 23, 1918, and at least three months before the new rule was decided upon.

The report to which Brother Stevenson referred, and the return of which he requested, was one covering our negotiations with him in reference to Masonic overseas service. A reading of this report did not satisfy us that Brother Stevenson attached the same relative importance to the various Masonic bodies which we did, and as we were working together as far as the government at Washington was concerned it did not seem worth while to waste energy over non-essentials. Accordingly under date of September 11, 1918, I answered his letter of September 5th as follows:

"September 11, 1918.

"Rev. Hugh T. Stevenson,

"157 U Street, N.W., Washington, D. C.

"My dear Mr. Stevenson:

"Yours of September the 5th duly received, and I am returning herewith the copy of the report which you handed me. I do not feel at liberty to make any suggestions with reference to it, because our viewpoints are quite different and there is no reason why we should attempt to harmonize them. We are seeking a common end, only we go about it differently.

"Sincerely yours,

"Townsend Scudder.

"Glen Head, L. I., N. Y.

"Sorry that due to absence from town I could not connect with Judge Moore. Kenworthy tried to make an appointment, but failed."

SHOULD MASONIC OVERSEAS SERVICE BE CONDUCTED UNDER THE AUSPICES OF GRAND LODGES OR OF THE SCOTTISH RITE?

Brother Stevenson told us that he had been sent by Judge Moore to talk over Masonic overseas service with Brother Kenworthy and with me before the judge knew that a permit to engage in that work had been given our Mission by the chairman of the Commission on Training Camp Activities of the War Department. It seems that Judge Moore had not read the minutes of the conference of Grand Masters, a copy of which I had sent to him on August 27th, but this copy he gave to Brother Stevenson to read on his way to New York to meet us. Brother Stevenson left Washington, as he told us, to promote the Scottish Rite's ambition to send representatives abroad and also to invite a member of the New York Committee to accompany the Scottish Rite delegation. Having learned from the minutes of the conference of Grand Masters that we had the War Department's consent and were thereby in a stronger position than was the Scottish Rite, also that our financial backing and resources exceeded its own, he suggested a joint undertaking in the form of a union of what he called "the higher bodies" and the several Grand Lodges. We, on the other hand, urged that the success of our overseas enterprise was dependent upon the heart of the fraternity being in it, that there was nothing higher in Freemasonry than the Symbolic Lodge, the foundation of it all; and that if the fraternity was to measure to its duty and full responsibility, if its conscience was to be satisfied, the head and directing force of the overseas enterprise must be the great body which embraced us all, the Symbolic Lodges acting through the forty-nine Grand Lodges of the United States; that here was the will to serve, and also the ability and the financial means to serve, because therein we are all embraced; that when the forty-nine Grand Jurisdictions undertook a work the entire Masonic membership in the United States was in it and back of it, including all Scottish Rite Masons, whereas when the Scottish Rite acted it represented itself alone and only about ten per cent of our entire membership. For these reasons, we urged that the Scottish Rite work through its lodge affiliations and not as a separate body, and we expressed our conviction that any different course, in the light of the government's attitude towards Freemasonry, would defeat the fraternity's ambition to serve our boys overseas.

We felt that we had won Brother Stevenson over to our viewpoint by the time we parted, he to return to Washington, but further to convince him if that should be necessary, Brother Kenworthy wrote him a letter under date of August 28, 1918, as follows:

"August 28, 1918.

"My dear Brother Stevenson:

"I want you to know what a real pleasure it was for me to meet you Tuesday night and share in your conference with Brother Scudder.

"I am satisfied your talk together will be productive of much good, and will lead in time to a solution of the perplexing problem which has given us all so much concern. When the rank and file of the Craft is troubled, it indicates their keen interest in the very grave question now before the Department. If it represented solely the idea of a few leaders of the Craft to put themselves forward, and perhaps in the way, we would not as a fraternity have to be interested, but every one of the 867 lodges in the state of New York has men 'over there,' as our returns show; in one instance as high as fifty Brethren, and running anywhere from two to a dozen and over throughout the state, and I am satisfied the same splendid record of loyalty will be shown by all of our 49 Jurisdictions.

"It must be so, otherwise this office would not have been in contact with the hundreds of men we have been called upon to take care of by our sister jurisdictions.

"During the past week, for example, forty men have been assigned by us to receive the degrees at the request of different Grand Masters from all over the United States. This has been going on for a year, and we are reading today of the valorous service of some of the men we have met, notably in the present great drive our Allies are making supported by the A. E. F.

"These are the men from all of our jurisdictions whom we want to reach and offer our brotherliness to over there. They are far from home, and as Mr. Fosdick's report intimated, their furlough periods do not allow the home visits enjoyed by the French and English soldiers.

"You know what it has meant, perhaps, in normal times, when you were abroad in a city or country other than England, to find a headquarters where you could read your home papers and hear your own language spoken. I have felt it repeatedly, and will never forget the sense of comfort the association brought to me.

"How much more do our boys need all this and more, too, and how pre-eminently it is our duty to provide for them. Men from over there have told me the boys were clamoring for it, and are only awaiting the day when their hopes will be fulfilled.

"The fraternity does not want to disappoint these men. You know that Masonry inculcates loyalty to state and nation from the 1d to the 33d, and because of this it has been a tremendous factor in meeting the needs of the nation today. Our men knew the duty expected of them and they are in the forefront as officers of the army and navy because of their ability, their loyalty, and their sense of duty to God and country.

"May I add just a word more. you are so distinctively representative of the body politic of Masonry, and when I say that I mean its democracy, I do not want to see you obsessed by the idea and general misnomer of the higher bodies.

"There are no bodies higher in Masonry than the body itself, and that is the great aggregation of Symbolic Lodges represented throughout the ignited States.

"Our statistics show, January 1, 1918, a total of 1,869,645 Masons in the 49 states of the U.S.A.; of this number, 1,002,797 are allied with the Grand Lodges to which the N.M.J. owes allegiance.

"To the Grand Lodges identified with the S.M.J. the total membership is 866,848.

"The Proceedings of the S.M.J., 1914-15, page 399, shows an aggregate membership of the Rite of 84,248, or less than 10 per cent.

"Likewise, in the N. M. J. Proceedings, 1917, page 40, shows a total membership in the Rite of 99,317, or less than 10 per cent.

"We would not belittle our associations with the S. R. because of its numerical limitations, any more than we would exalt ourselves because of the numeral distinction it confers.

"You and I would rather be allied with an army of nearly 2,000,000 men than to be the leaders of a division representing only 10 per cent of the army itself.

"These figures of membership are irrefutable, and probably have not come under your observation before. They are not submitted for any other purpose than to emphasize to you the democracy of the Craft as represented by the ninety rather than the ten per cent., and to impress you, too, with the thought that our aim is to reach out and gratify the hopes and prayers of the nearly two million Masons of the United States for their brethren 'over there.' God bless you and bring success to our efforts.

"Faithfully your Brother,

"Robert Judson Kenworthy."

HOW ERRONEOUS IMPRESSIONS CAN BE GAINED

In justice to Judge Moore I deem it my duty to call attention to the misapprehension which seems to exist in the minds of some regarding real purposes and objects of his visit abroad which is sometimes so represented as to have it appear that he had gone abroad to engage in war relief work with our forces, having obtained from the government its consent thereto. As an illustration, I quote an extract from The Scottish Rite News, Volume VIII, No. 10, dated November, 1918:

"Word has just been received of the safe arrival overseas of Illustrious Brother George F. Moore, 33d, Grand Commander of the Supreme Council; Illustrious Brother Sam P. Cochran, 33d, Sovereign Grand Inspector General in Texas, and Brother Hugh T. Stevenson, 32d pastor of the First Baptist Church in Washington, D. C. These three brethren constitute a committee appointed by the Supreme Council for the purpose of visiting France and undertaking the establishment of a special line of war relief work for the benefit of American soldiers, which is not now covered by the activities of the Red Cross, Y. M. C. A., and other similar institutions. The committee will also visit the Grand Masonic bodies of the various European countries with a view to reestablishing fraternal relations between those Grand bodies and the Grand Masonic bodies of the United States.

"It is also announced that prior to their departure from the United States, Brother Moore, Brother Cochran and Doctor Stevenson were authorized and appointed to represent the Order of Odd Fellows in any work undertaken under the auspices of the Supreme Council. This additional financial support and co-operation on the part of the Odd Fellows of the United States, lend great importance to the work to be undertaken by the committee, and with the combined efforts of the Scottish Rite Masons and the Odd Fellows splendid results should come from the work to be undertaken."

While a careful reading of this article shows that the three brothers named constitute a committee appointed by the Supreme Council, it does not say that the government permitted them to go abroad to carry out the objects or the purposes for which they were appointed by the Supreme Council. Doubtless Brother Moore and his colleagues were constituted a committee by the Supreme Council to engage in a special line of war relief work, but they did not receive the approval of the government to engage in war relief work for the benefit of our soldiers. The article in question does not say that they did, but only implies it, and to that extent is misleading.

A similar error is fallen into by Brother Leon M. Abbott, Grand Master of Massachusetts, who writes as follows: (I quote his letter in full, but that part to which particular attention is directed is double-leaded.)

"My dear Grand Master:

"Your letter and telegram of recent date were duly received and have been given my very careful consideration. I appreciate the very great interest that you are taking in the matters to which your letter refers and your real Masonic desire to render practical and effective service. It is self-evident that the two millions of Masons in this country are not doing collectively what they ought to do to advance the interests of their brethren in the Service.

I have given these matters of assistance to the brethren in the military and naval service a great deal of thought and attention since I have been Grand Master of Masons in Massachusetts. We have been doing quite a bit to help, but far less than we are able and ought to do. I early adopted the plan of appointing special deputies with each military unit going from Massachusetts and containing members of our fraternity. I also named two or three special deputies in the naval service. These deputies are keeping me in touch with the Masonic situation in the places where they are stationed or located and are commissioned to render relief, to report to me how we or others can best render assistance or relief, and are enjoined to form Masonic clubs whenever it is practical to do so. I am constantly getting reports from these deputies and I am more and more convinced that this plan is a very wise one. It is only now and then that I get a report from a deputy suggesting anything that the Masons of

Massachusetts can do to help out on the other side. We are raising a war relief fund to provide for those who may become in need through the war. We have built a theatre at Camp Devens and engaged in various other activities at that camp, which is the only one located in Massachusetts.

"We are not in fraternal relation with any of the so-called Grand Lodges of France and this for the reasons set out in detail by my predecessors and also by me upon several occasions in my addresses before the quarterly meetings of our Grand Lodge. I shall be glad to furnish you with full and complete information as to our position relative to the Masonic recognition of any of the Grand Lodges in France if it should prove of special interest to you.

"I attended the conference of Grand Masters held in New York in May when it was arranged that Judge Scudder and two associates should investigate conditions on the other side and report to each of the Grand Lodge Jurisdictions as to how assistance could best be given. I am also familiar with the situation relating to the holding up of the passports of Judge Scudder and his associates and the consequent inability to carry out the purpose embodied in the resolve adopted at the New York conference. Perhaps you are not familiar with the inside history of the failure of this Mission to carry out what it so earnestly desired to do. Perhaps also you have not been informed as to the history leading up to the recent sending across of Brothers Moore, Cochran and Stevenson, representing the Southern Supreme Council of the Scottish Rite. There is much that can be said regarding the sending of this latter delegation and the refusal to let the delegation headed by Judge Scudder carry out their proposed work that can not be properly said on paper. I hope that you are entirely familiar with all the details concerning these Masonic Missions.

"I do not feel that such a conference as you suggest being held within the next thirty days would be productive of such good results as to warrant the holding of such a conference at this time. This conclusion is based upon all the information that has come to me from my own deputies and otherwise and from an intimate participation in the New York conference and consultation with those who have had to do with dealing with the War Department since that conference. There are many things that I do not understand and I am earnestly trying to be temperate in thought and expression regarding certain facts which have come to my knowledge.

"I do not believe, my dear Most Worshipful Brother Schoonover, that the time is ripe for such a meeting as you propose, although I hope that you are assured of my hearty sympathy with the purpose you outline. There never has been a time in the history of the Order when such a glorious opportunity has been offered for translating Masonic teachings into living expression.

"With high regard, I am

"Fraternally yours,

"Leon M. Abbott,

"Grand Master."

The portion of Brother Abbott's letter to which particular attention is called is that which conveys the impression that both the Scottish Rite and the Mission representing the Grand Lodges seek to engage in the same kind of war relief work, and that the government granted to the former permission for this purpose and denied it to the latter, when, as a matter of fact, the purpose for which Brother Moore and his associates journeyed across the ocean had nothing whatever akin to the work proposed to be done by the Masonic Mission.- (See Brother Moore's statement to Mr. Fosdick on page 96 of THE BUILDER.)

MR. FOSDICK INTIMATES HE HAS A SATISFACTORY SOLUTION

Returning now to my interview with Mr. Fosdick on the train on which we left Washington on July 26th, let us take up the story of my further dealings with him after that day.

It will be recalled that we parted with the understanding that Secretary Baker and he were to formulate a proposition for Masonic activities overseas, and submit it to me at

a conference, of the time and place of which I was to be notified. It will also be recalled that I had suggested the inviting of Judge Moore to this conference for the purpose of satisfying the War Department that Judge Moore's interests and those I represented were in harmony.

Receiving no call to this conference from Mr. Fosdick up to August 2d, I sent on that day the following:

"August 2, 1918.

"Honorable Raymond B. Fosdick,

"Chairman Commission on War Training Camp Activities,

"War Department, Washington, D. C.

"Dear Mr. Fosdick:

"Not having received a telegram or letter from you with reference to my return to Washington to attend the conference which you suggested, I have assumed that it has not been possible to arrange for it. I am just writing to let you know that I am at Glen Head, Long Island, awaiting your summons which I hope will come at an early date. you will appreciate that the uncertainty is disconcerting to all men involved.

"Sincerely yours,

Townsend Scudder. "Glen Head, L. I., N. Y."

A telegram from Mr. Fosdick, dated August 6th, was duly received by me as follows:

"WESTERN UNION TELEGRAM

"Received at Glen Cove, N. Y.

"20 NYAG 64 Govt

"Nr Washn DC 6 Aug

"Honorable Townsend Seudder

"Glenhead LI NY

"Can you give me any information about meeting of Masons in Cleveland last week and plan that was projected for work among the troops by the Masonic fraternity. We have no information about matter here but it has been suggested that efforts of New York state delegation might wisely be Coordinated with the Cleveland plans.

"Raymond B. Fosdick

"2PM"

To it, on August 7th, I made the following reply:

"August 7, 1918.

"Honorable Raymond B. Fosdick,

"Chairman Commission on Training Camp Activities, "War Department, Washington, D. C. "Dear Mr. Fosdick:

"Your telegram has been received. The reconstruction and the re-education of United States soldiers and sailors and Masonic participation therein was a matter submitted by New York at the conference of Grand Masters held in New York in May, and it was resolved that it be referred back to the several state Masonic Jurisdictions for action, it being urged that each jurisdiction commit itself to this work as each might determine, more particularly as the matter of re-education and employment was one pertaining to the states individually where each state could look out for its own.

"The Ohio meeting, extensively advertised in the newspapers, was doubtless made up of Ohio representatives of the fraternity, and I have no doubt were acting on the very matter referred to Ohio as well as to the other states by the meeting of Grand Masters in New York. I reach this conclusion because New York received no notice or invitation to this meeting, which, of course, it would have received had it been something more than a local meeting.

"I have complied with your suggestion that I write to the President. The letter was mailed yesterday, and I assume will be taken up with you in due course. I would gladly send you a copy, but I feel it would not be proper so to do until the President has acted or made the letter public.

"I am more keen than ever for a proper and satisfying solution of the matter of Masonic overseas service. On every side the inference is being drawn that there has been some hostile influence at work and the Masonic fraternity through this influence is being discriminated against. It will be very difficult, I fear, to overcome this impression, which has disturbed and worried me, and makes exceedingly difficult my efforts to satisfy the impatient and hotter heads in the fraternity.

"Sincerely yours,

Townsend Scudder.

"Glen Head, L. I., N. Y."

To the meeting, subject of the foregoing telegram and my letter of August 7th, the following newspaper article from the New York Globe of August 1st probably refers:

MASONS LAUNCH PLAN TO AID DISABLED VETERANS

Cleveland, Aug. 1. - The resources of Masonic bodies throughout the world will be used to assist soldiers and sailors disabled on the battlefields of Europe, if a movement launched here last night by representatives of every branch of Masonry wins the approval of the War Department and of the higher Masonic bodies of the country. The meeting formed the War League for Masonic Service.

The efforts of the fraternity would be to assist disabled men to become self-sustaining before, during or after vocational training given them by the government. Tentative plans call for the use of Masonic employment under research bureaus, hospitals and buildings and funds, thus utilizing a complete organization, which would be ready at the first request for help.

Under the plans each of the 3,000,000 Masons in this country will be asked to devote time and effort in the work.

No further word was received from Mr. Fosdick until August 20th, when I received from him this telegram, dated that day:

"WESTERN UNION TELEGRAM

"Received at Glen Cove, N. Y.

"36 NYAG 31 Govt

"Nr Washn DC Aug 20 1918 130PM

"Judge Townsend Scudder

"Glen Head, LI NY

"Matter proceeding to what I believe will be a satisfactory solution. You will probably hear from us in a few days.

"Raymond B. Fosdick."

To this telegram I sent, on August 22d, the following reply:

"August 22. 1918.

"Honorable Raymond B. Fosdick,

"Chairman Commission on Training Camp Activities, "War Department,

Washington, D. C.

"Dear Mr. Fosdick:

"Thank you for your telegram. I shall be indeed happy to hear the details of the prospective solution of the problem.

"I appreciate your courtesy.

"Sincerely,

"Townsend Scudder.

"Glen Head, L. I., N. Y."

Eight days later, on August 28th, nothing further having been heard from Mr. Fosdick, I sent him the following letter, a copy of which I sent to Brother Stevenson for Judge Moore:

"August 28, 1918

"Honorable Raymond B. Fosdick,

"Chairman Commission on Training Camp Activities, "War Department,

Washington, D. C.

"My dear Mr. Fosdick:

"I beg to acknowledge the receipt of your telegram that 'Matter proceeding to what I believe will be a satisfactory solution. You will probably hear from us in a few days.' This news was indeed cheering, the more so because the situation has grown extremely acute and inferences are being drawn and speculations indulged in which are proving disturbing in the extreme.

"In perfect frankness it is my judgment that the safest and best way out will be the issuing of passports to the Masonic Mission, their relief work overseas to be confined to the recreation centers, and trust to the good judgment of the mission to determine whether the Masonic fraternity can render real worth while service. I can assure you that excepting it can, it will withdraw from the field, and I can further assure you that its judgment that it cannot render such service will be accepted by the fraternity at large and the implications will end.

"When we discussed the Masonic plan of Service overseas, I pointed out to you the advantage of our plan in that if the work proved worth while the scope of the work could be enlarged, and all others desiring to participate could do so either through their workers or with their funds.

"This has been presented to all the Masonic Jurisdictions in the United States, and I can say it is satisfactory to them. In this connection I find that there is no divergence of views between the mission which New York, with the approval of the Masons of the United States, is seeking to send overseas and the work which Judge George Fleming Moore, of the Scottish Rite, Southern Jurisdiction, is contemplating. He, too, is seeking to render effective service, and comes in with us and we with him as one in the common enterprise, and it is my thought because his work will mean a larger enterprise that this will necessitate the enlarging of the mission to cover the two or three men whom he seeks to have accompany him. After all, nine persons are not so many when representing an organization with two million active members and as many inactive ones. We hardly feel that it is probable that others will want to join the preliminary mission because Judge Moore is the only one who has expressed that wish since all were advised of our undertaking. The others are awaiting the report of

the mission and its determination whether the work is worth while before setting in motion machinery necessary in connection with the support of the work, and at this point let me emphasize again that what the Masonic fraternity does it pays for itself and does not solicit funds from the public. We will engage in no drives, so from this standpoint will not be a disturbing factor.

"There is on the ground in Washington a gentleman in whom we place confidence and with whom we feel you can talk this matter over to advantage. My reference is to the Rev. Hugh T. Stevenson, 157 U Street, N. W.

"Pardon the length of this letter, but the importance of the matter treated is great, and I have not lost my sense of proportion even in these times, and over and above all things I want to prevent a controversy which is smouldering now because there is a strong sense that an injustice has been done and that governmental favors are being showered on some while even justice is being denied to others not less worthy, and this is an unwholesome condition.

"Sincerely yours,

"Townsend Scudder.

"Glen Head, L. I., N. Y."

Following this letter, Brother Stevenson arranged the meeting of August 30th with Mr. Fosdick, the one at which was present Mr. Jamieson, the account of which has been hereinbefore set forth.

INTERVIEW WITH MR. TUMULTY

Unable to determine what was the source of the opposition to Masonic overseas war relief work, and being anxious to get in touch with a practical man whose good judgment I felt could be relied upon and who would have a keen interest in avoiding complications and controversies which were susceptible of being used in a political way, I decided to call upon Mr. Tumulty and give him the story of the Masonic efforts in Washington to secure passports for its overseas mission and of the obstacles and disappointments which we had encountered.

I took advantage of my presence in Washington awaiting the conference with Secretary Baker, which Mr. Fosdick had promised to arrange, to meet Mr. Tumulty and discuss the Masonic enterprise.

I began my story by calling his attention to the original ruling of the Secretary of War which had excluded the Masonic fraternity from camps and cantonments as far as social service therein was concerned, and recalled to his memory the agitation which this ruling had occasioned and our fraternity's final success in smoothing the matter over and closing the incident.

I then told him of my coming to Washington in the early spring to lay before the Committee on Training Camp Activities the Masonic fraternity's plan to render service overseas, and the discussion that I had had with Mr. Fosdick, culminating in his letter approving our plan, bearing date of April 23, 1918. I told him of our return to Washington to take up our passports, of the opposition which for the first time we had met in the passport bureau, and of our subsequent dealings with the Third Assistant Secretary of War, and of my more recent interview with Mr. Fosdick. I added that I was now awaiting word of an appointment to meet Secretary Baker, that I had grave misgivings whether Secretary Baker would appreciate the importance of the Masonic matter, preoccupied as he was by the mass of things that he had to consider, and that I hoped that the question of Masonic activities overseas might reach the President as I felt confident that, with his knowledge of history, his breadth of vision, and sense of justice, he would go into the matter thoroughly, and that whatever decision he reached would be a satisfying one which could be accepted by the fraternity whether it was favorable or unfavorable to us. I again resort to the form of a dialogue. Only the substance, however, of our ensuing conversation is given, but as so given it covers the ground.

Tumulty: "Why do you bring this matter to me?"

Scudder: "Because you are a practical man, Mr. Tumulty, and I flatter myself that I am a practical man. In my efforts with Mr. Fosdick I have felt that I was dealing with an idealist. I have not felt at all that he appreciated how serious the matter was with reference to which we have been negotiating. I think that he does not grasp the fact that the members of the Masonic fraternity will resent an arbitrary refusal to permit them to serve as other organizations are serving. I think that he does not realize that such a refusal will invite speculation as to its causes. You and I know that there is a rivalry between the Masonic fraternity and the Knights of Columbus, and the Knights of Columbus seem able to obtain from the administration anything that they wish in the way of opportunities of service, not only with our forces in Europe, but here in the United States; yet the Masonic fraternity, many times more numerous, hundreds of years older, and fully as zealous to serve, has received scant consideration. I fear that all of this will invite the inference, from these favors shown- the Knights of Columbus and the inability of the Masonic fraternity to receive any recognition, that the present administration is hostile to the Masonic fraternity, and that such hostility may be attributed to the close relationship which seems to exist between the administration and the Knights of Columbus."

Tumulty: "What have I to do with all of this ?"

Scudder: "I do not know, probably nothing, but you are a practical man and you do see, I am sure, whither this trends."

Tumulty: "If the Knights of Columbus have put any obstacles in the way of the Masonic fraternity's service, it has been done by some little fellow. It never would be countenanced by the men at the top, and the President would never stand for it a moment. Why, suppose the Masons were to ask to investigate my office, I would not oppose it. I would tell them, 'Here are the keys, go through everything.' We cannot afford to have a controversy between the Knights of Columbus and the Masons. I will take you in to see the President and you can go over it with him. I know he will not

stand for an injustice. I do not believe that the Knights of Columbus are responsible for your troubles, for such action would be the height of folly on their part."

Scudder: "I hardly feel that I can present the matter to the President properly by word of mouth, and I also feel that whatever decision the President may reach should come to the public in his own words and not through my interpretation of them."

Tumulty: "Then write the story out just as you have told it to me, but as briefly as possible. I will see that the President reads it. you can rely upon me to do the best I can to get the matter straightened out, and if there is anything which you see that I can do, let me know."

Scudder: "I told Mr. Fosdick when he spoke of enmity existing between the Masons and the Knights of Columbus and said that there was fighting on the other side without sending over more discordant elements, that I had no doubt that the leaders of the Knights of Columbus would urge him to let the Masonic Mission sail were I to lay the facts before them."

Tumulty: "I have no doubt they would. I will speak to Mr. Flaherty about it."

Mr. James A. Flaherty is the Supreme Knight of the Knights of Columbus. Evidently he was spoken to by Mr. Tumulty, and evidently he recognized the propriety and desirability of having the Masons carry out their overseas program, because at an interview with Mr. Fosdick after my conversation with Mr. Tumulty, Mr. Fosdick told me that Mr. Flaherty, as I understood him, had called upon him and had urged him to permit the Masonic Mission to sail.

CORRESPONDENCE WITH THE PRESIDENT

Having framed my letter to the President with the view to obtaining his decision upon the application of the Masonic fraternity for permission for its overseas mission to go abroad, I wrote a letter, dated August 5, 1918, to Mr. Tumulty, set forth below, enclosing that to the President:

"August 5, 1918.

"Honorable Joseph P. Tumulty,

"Secretary to the President of the United States,

"Washington, D. C.

"Dear Mr. Tumulty:

"I am sending herewith enclosed in harmony with your suggestion a letter to the President dealing with the question of Masonic overseas relief work. I regret the letter is so long, but found it difficult to shorten it and present the ease adequately. I appreciate that you realize the importance of a satisfying solution of the matter and a setting at rest of the speculation now going on over the country as to why the situation is as it is.

"Thanking you for your courtesy, I am, "Very sincerely yours,

"Townsend Scudder."

I received from Mr. Tumulty the following, dated

August 8th:

"The White House,

"Personal. Washington, August 8, 1918.

"My dear Judge Scudder:

"I have your letter of August 5th, and shall bring the enclosure to the attention of the President. I shall be glad to do all I can to help in this matter.

"Mr. Fosdick's letter is herewith returned. "Sincerely yours,

"J. P. Tumulty,

"Secretary to the President.

"Hon. Townsend Scudder,

"Supreme Court of New York, Brooklyn, N. Y."

LETTER TO THE PRESIDENT

"August 5, 1918.

"To His Excellency,

"The President of the United States of America,

"The White House, Washington, D. C.

"The President:

"The appeals of the Young Men's Christian Association, the Knights of Columbus, and others affirm the great need of money and of workers to cheer, comfort and sustain our boys overseas as some substitute for home leave denied them by distance. It is urged that this service is necessary to the morale of our men. The Masonic fraternity is ready, willing and able to do its share of this work in the city recreation centers abroad, but finds its way blocked because it is not a 'recognized relief organization.'

"The prerequisites to such recognition by the government have not been disclosed to us. Already there are with our colors fully 100,000 Masons, a number greater than the entire membership of other fraternities permitted to engage in the work denied to Freemasonry. It has an equal number of sons of Masons in the service.

"From these, and from its membership at home, there is beside the Young Men's Christian Association, the Knights of Columbus, and the others engaged in cheer and comfort work.

"The fraternity is perturbed over its inability to meet this demand of its own people, perturbed over its inability to give to its members satisfying reasons why the

government, after approving Masonic participation in the relief work overseas, withholds the passports without which the Masonic Mission cannot sail.

"Masonry seeks to be efficient and helpful; it would not engage knowingly in an inconsequential work; it has accepted as worth-while the overseas service of civilian organizations like the Young Men's Christian Association, the Knights of Columbus, the Moose, because of their drives to raise funds with which to carry on their work have not been curbed, because the government seemingly deems them 'recognized relief organizations.'

"Masonry modestly but confidently invites a review of its service to humanity not only in the past, but also since this terrible war was forced upon us, as a test of the justice of its claim to equal recognition as a 'relief organization.'

"The public is told by the Young Men's Christian Association, the Knights of Columbus, and others, to stimulate the flow of money to their coffers, that all these organizations can do is small in comparison with what needs to be done to maintain the morale of our boys overseas. Then why should the two million Masons in the United States be denied permission to take direct part in this overseas service, more particularly since the funds Masonry devotes to social service and charitable uses come from the fraternity and not the public?

"Masonry has no quarrel with any organization serving overseas; to their funds it has contributed freely, but it does not understand its exclusion from such service.

"It is humiliating to the oldest, richest, and numerically the strongest brotherhood, for ages renowned for its charity and its work of uplift, to be denied permission to work overseas for the benefit of our sailors and soldiers alongside of the Moose, the Knights of Columbus and the Young Men's Christian Association for no other assigned reason than that the Masonic order is not in the view of the United States government a 'recognized relief organization.

"I take the liberty of enclosing a letter received by me from Raymond B. Fosdick, Chairman of the Commission on Training Camp Activities, promising the support of the War Department in our projected overseas Masonic relief work. It is in view of this letter that the Masonic fraternity is at a loss to understand the refusal of the government to permit the Masonic order to engage in this projected relief work.

"The Masonic fraternity seeks through you, Mr. President, the recognition to which it believes it is entitled to enable it to join in overseas service.

"Very respectfully, your obedient servant,

"Townsend Scudder."

No reply was received from the President until over seven weeks had elapsed from the time my letter was mailed. During this period we were negotiating with the Y. M. C. A., and also holding interviews, and corresponding, with Mr. Fosdick.

At one of my interviews with the latter, I remarked that the President was taking a long time to give us his decision, and that we had expected an earlier answer to our letter. To this Mr. Fosdick replied that the President had given our letter to the War Department for the draft of a reply, and that it was a very difficult letter to answer.

Thereafter I received the reply of the President, dated September 25th.

THE PRESIDENT'S LETTER

"The White House,

"Washington, September 25, 1918.

"My dear Justice Scudder:

"I have delayed answering your thoughtful letter of August 5th so that I might have time to consult with my colleagues in the War Department and give the question which you raise my own careful consideration.

"The offer of the Masonic order to bear its share in the work which is being done for the troops overseas is not only in accord with the splendid loyalty with which the country is supporting the war, but it is in line with its own generous traditions as a fraternity. My first inclination would therefore be to accept at once an offer conceived in so fine a spirit of service. however, there are considerations of a military character which have to be taken into account in passing upon a matter of this kind.

"I find that General Pershing has repeatedly asked the War Department to limit as far as possible the number of private agencies serving with the American Expeditionary Forces. The reasons are not difficult to discover. In the movement of troops from point to point, either along the front or in the rear, such considerations as transportation, the congestion of roads and knowledge of the movements of troops, make it necessary to limit not only the number of non-combatant personnel, but the number of non-military organizations that have independent contact with the army. These and other factors affect in similar fashion the situation in the training and rest areas where more static conditions prevail.

"I am sure you will agree with me that General Pershing's judgment on these matters ought to be respected. Up to the present time the War Department has authorized for overseas service, in addition to the Red Cross, only the Young Men's Christian Association, the Knights of Columbus, the Jewish Welfare Board and the Salvation Army. The Knights of Columbus have been recognized not as a fraternity, but as

sustaining the same relationship to the Catholic church which the Y. M. C. A. bears to Protestantism. No other organizations have been authorized, and I believe that the judgment of the War Department in declining to add to the number of these agencies overseas is sound. Mr. Fosdick's letter of endorsement, to which you call my attention, was written last April, before the policy of the American Expeditionary Forces on this matter was fully understood by the War Department.

"I have written you somewhat at length because I am anxious that you and the great fraternity which you represent should realize that the inability of the government to accept your generous proffer of service in the way you indicate is not due to any lack of appreciation. Permit me to express my own personal thanks for your offer and for the fine spirit behind it.

"Cordially and sincerely yours,

"Woodrow Wilson.

"Honorable Townsend Scudder,

"Justices' Chambers,

"Supreme Court of the State of New York, Brooklyn, N. Y."

The foregoing letter of the President crossed, in the mail, one of mine, dated September 24th, to Mr. Tumulty, as follows:

"September 24, 1918.

"Honorable Joseph P. Tumulty,

"Secretary to the President,

"Washington, D. C.

"My dear Mr. Tumulty:

"Appreciating the multiplicity of things pressing upon you, I hesitate to add to your burden but find myself embarrassed by my inability to explain the failure to receive a reply to my letter of August 5th addressed to the President upon the subject of Masonic service in large recreation centers overseas.

"I was informed that this letter had been sent to the War Department, and perhaps has been overlooked there. It is this thought which prompts me to write now. I will be appreciative if the matter can be taken up and disposed of, and if my presence in Washington can assist, I can come upon the shortest notice.

"Sincerely yours,

"Townsend Scudder.

"Glen Head, L. I., N. Y."

To this letter I received the following acknowledgment:

"The White House,

"Washington, 26 September, 1918 "Dear Justice Scudder:

"Before the receipt of your letter, the President had already made reply to your letter of the 5th of August. The reason for delay arose out of the fact that the President was in consultation with the War Department and the Bureau of War Training Activities.

"Sincerely yours,

"J. P. Tumulty,

"Hon. Townsend Scudder, Secretary to the President

"Glen Head, L. I."

The President's letter of September the 25th having put an end to our hopes of serving independently overseas, our negotiations with the Y. M. C. A. were pushed more vigorously in the hope of reaching a working agreement with it whereby we might take over some feature or features of its work. This work would be conducted under the Y. M. C. A. emblem alone, but within the premises there would be a tablet upon which would be inscribed words to the effect that "this Hut is supported by moneys contributed by the Masonic fraternity of the United States." The Y. M. C. A. said that, as far as was practicable, their secretaries in charge of such huts should be Masons, and in doing this there would be little difficulty, inasmuch as of the Y. M. C. A. secretaries serving abroad about half of the total number, among them some of their most efficient men, were Masons.

We also emphatically stated to the Y. M. C. A. officials that there was not the slightest intention on the part of the Masons that there should be in such huts, nor would there be, any conferring of Masonic degrees, or other activities peculiar to Freemasonry as a secret society.

A statement to this same effect had been made by us to Mr. Fosdick before he granted us the permit of April 23, 1918, and the same fact had been made clear to Mr. Keppel and to Mr. Tumulty in our interviews with them after the hold-up in the passport bureau. Although supported by moneys contributed by the Masonic fraternity, the facilities offered were to be open to all men in the service, as has ever been our purpose from the time when we made our first appeal to Washington for permission.

We accordingly sought further interviews with officials of the Y. M. C. A. and began a discussion of the practical workings of our plan invited by the letter of Dr. Watson, dated September 24, 1918, and appearing on page 65 of THE BUILDER. The head officials of the Y. M. C. A. with whom we were dealing were busy men, whose duties often compelled absence from New York, with the result that there were delays in getting together. Time ran along and we were soon in the midst of the fall political campaign. As Freemasonry does not concern itself with politics, we were very cautious during the campaign, lest the refusal of the administration to permit our fraternity to carry out the plans which it had formulated upon receiving the War Department's consent to engage in overseas relief work, if it became publicly known, be injected into the campaign in some form or other, and made a political issue.

The campaign over, the drive in the interest of the United War Work Campaign began, and again we were embarrassed lest the refusal of the government to permit Masonic service overseas should, by becoming public, in some way lessen the enthusiasm of people who otherwise might have contributed more liberally to the war work service.

Up to this time the President's declination of our offer of service abroad had not been imparted by Judge Scudder, recipient of the President's letter, to more than a half dozen persons in the United States, and these are Masons who received this information under the seal of strict secrecy.

On November 11,1918, however, the armistice was signed, and from our viewpoint the objections raised by the President in his letter of September 25th, even if sound on

that date, which we did not feel them to be, were no longer so, now that the great war was over in fact, if not theoretically. Accordingly we framed another letter to the President, which we forwarded to him enclosed in the following letter, dated November 11th, addressed to Mr. Joseph P. Tumulty, the Secretary to the President, thus again availing ourselves of Mr. Tumulty's offer in his letter of August 8th, in which he said: "I shall be glad to do all I can to help in this matter."

"November 11, 1918.

Honorable Joseph P. Tumulty,

"Secretary to the President of the United States,

"Washington, D. C.

"Dear Mr. Tumulty:

"May I again solicit your good offices and request you to present to the President the letter which I herewith enclose?

"Perhaps you have noticed that no public mention has been made of the contents of the President's letter to me dated September 25, 1918. This is due to the fact that I have considered the matter as still pending, and in this I have felt justified because it seemed to me the situation changed shortly after the President wrote, and that it would be but a little time before it would not be improper again to address him upon this same subject. I admit also that I was fearful that some men who had given this subject only superficial consideration, might take the matter up and seek to make of it a political issue, and I also feared that a few might be influenced by it in a way to affect, even if only very slightly, the campaign under way to raise money for war relief work.

"I am hoping that now, in light of the changed conditions, the President will be able to see the matter our way, and I also hope that his decision may be reached and communicated to me before I leave for the West on November the 22nd to present my report to a conference of Grand Masters of Masons of all the states in the Union. Needless to say, it is my earnest hope that the report may be a satisfying one.

"Thanking you for your courtesy, believe me,

"Sincerely yours,

"Townsend Scudder."

LETTER TO THE PRESIDENT

The following is the letter, dated also November 11th, addressed to the President and enclosed in that to Mr. Tumulty of even date:

"November 11, 1918. "The President:

"Permit me to acknowledge the receipt of your kindly letter of September 25th, and to thank you on behalf of the Masonic fraternity for your expressions of appreciation of the offer of our brotherhood to bear its share in the work which is being done for the troops overseas. Failure to make an earlier acknowledgment was due in part to the belief that events abroad soon would work changes which would justify the government in issuing passports to the Masonic mission so that the fraternity could respond to the incessant and increasing appeals for its ministrations overseas, and in part to the fear that the reasons for the government's refusal to permit the fraternity to serve overseas, if not fully understood, might add to the difficulties of the complicated situation of our country at a time when a successful emergence from that situation

demanded sympathetic confidence and unity, and so we have hoped to keep the matter an open one as long as possible.

"Loyal citizens, anxious most of all to aid in the prosecution of the war to a successful conclusion and to press upon the administration nothing which could in the slightest degree embarrass it, we bowed to the decision declining to grant us permission to engage in overseas relief work, hoping and believing that this privilege would be accorded us when conditions changed through the defeat of the enemy. Today that defeat is accomplished. American statesmanship, personified in your leadership, and American arms, in the valor and sacrifices of our men and women, have done their full share in producing this righteous result. Quite naturally our thoughts turn now to the world's reconstruction and to the part in it to be taken by our boys overseas, and feeling that they need our help now more than ever, we again turn to you and ask that the Masonic fraternity be permitted, by activities abroad, to share in the work of bringing cheer to our boys who, now that their main fighting work perhaps is over, will be eager to return to those they left at home, and to whom the hours will be long and dreary in their policing work. The Masonic fraternity can be of help to them.

"We venture to suggest that most of the reasons advanced in your

letter of September 25th seem hardly applicable to the situation as it now is. We assure you also that if the Masonic fraternity is permitted to engage in this overseas service it will confine its activities to the recreation centers, unless the military authorities invite it to serve elsewhere.

"We feel justified in addressing you again in this matter because of its great importance in the eyes of upward of two million Masons in our country, and because of the changed conditions overseas. We do not want to importune you, but it happens that very soon a report will have to be made to our Masonic jurisdictions in the United States on the efforts made in behalf of our fraternity to obtain governmental consent to its engaging in overseas service, and of the result of those efforts.

"Conscious of the disappointment and sorrow this report will cause if made of the situation as it now is and without this final appeal and your decision thereon, I

respectfully submit anew the prayer of the Masonic fraternity for permission to serve and minister to our boys overseas, and ask that, in considering it, you read also the letter written by me to Mr. Raymond B. Fosdick under date of September 2, 1918, a copy of which I take the liberty of enclosing.

"Very respectfully, your obedient servant,

"Townsend Scudder."

Accompanying the foregoing letter to the President was a copy of our letter of September 2d, addressed to Mr. Fosdick.

This was so sent to the President because, in the first place, it had not been acknowledged, much less answered, by Mr. Fosdick, and, in the second, because it set forth our views of the logically untenable position of the government in our matters and should, we thought, be before the President when he framed his answer.

COPY

"September 2, 1918.

"Honorable Raymond B. Fosdick,

"Chairman Commission on Training Camp Activities,

"War Department, Washington, D. C.

"My dear Mr. Fosdick:

"Lest the point which I endeavored to make clear in our last interview escape your mind due to the multiplicity of matters you are called upon to consider, I venture to commit it to paper, prompted also so to do by my very earnest desire that the Department should have every assistance that I can give it in our joint effort to reach a just solution of the question we are considering.

"Permit me then to remind you that the consent given the Masonic fraternity to engage in overseas service was given on April 23, 1918, and not very many months after similar consents were given to other civilian organizations. The Masonic fraternity is not making a new application for a new consent, but is relying upon that already given.

"It now seems that in June your Department reached the conclusion that it was not wise to multiply agencies overseas engaged in relief work, and since then has declined to issue permits to organizations seeking to enter the overseas field.

"Assuming this decision is wise, why should it be construed retroactively so as to exclude from the field one agency only holding the Department's consent, the Masonic fraternity ? The Masonic fraternity has acted in good faith. Upon obtaining the consent of your Department, it presented the matter to its integral and allied parts and started in to, and already has, collected large sums of money to carry on its work, all upon the faith of the Government's approval of its purposes. Surely it is but normal to expect misgivings and discontent if at this late date the government by an arbitrary retroactive application of its June rule excludes one, and only one, agency holding the Department's consent to engage in overseas relief work. I do not have to can your attention to the unhappy situation we were in when the Masonic fraternity was excluded from camps and cantonments, albeit another secret society, strictly sectarian in addition, was admitted to them. That, however, has been smoothed over and the Masonic fraternity has forgotten the incident; but I look forward with dread to the situation which will develop if the government now revives that unpleasantness in so conspicuous a way, as will be the revocation of the consent it gave the Masonic

fraternity in April. In effect, the denial to the Masonic Mission of the passports it needs will be tantamount to such a revocation.

"Seemingly the government can say with propriety to civilian organizations now seeking to engage in relief work overseas that no permits had been granted Since the date when the new order of things was decided upon, and should any question ever be raised with reference to the Masonic fraternity's activities the answer is complete that it received its permit at least two months before this new order. I can see no other solution that is logical and in harmony with the theory of our institutions, and fail to see how the Department can justify a retroactive construction of its present rule. Surely so to do will invite the conclusion, Since the Masonic fraternity alone will be affected, that the present administration is hostile to the Masonic fraternity and not in sympathy with its patriotic desire to serve, a conclusion I cannot accept.

"The issuing of passports to the Masonic Mission enlarged to include Judge Moore and his two assistants, answers the letter of August 5th, addressed to the President and puts an end to a difficult situation. I trust our difficulty will be solved that way.

"Very sincerely yours,

"(Signed) Townsend Scudder.

"Glen Head, L. I., N. Y."

The answer of the President was dated November 20th, the envelope containing it was postmarked Washington, November 25th, and came into my hands after I reached home from the Iowa Grand Masters' Conference.

THE PRESIDENT'S SECOND LETTER

"The White House,

"Washington, 20 November, 1918.

"My dear Judge Scudder:

"I have given earnest consideration to your letter of November 11th, and have been glad to seek advice on the matter from Secretary Baker and his aides. I am sorry to have to inform you that even under the changed conditions in France it would be inadvisable to add to the number of non-military organizations serving with the American Expeditionary Forces. As I told you in my former letter, five organizations the Red Cross, the Young Men's Christian Association, the Knights of Columbus, the Jewish Welfare Board, and the Salvation Army representing the generosity and loyalty of the American people, have been directly recognized for service with the troops overseas. In addition, the American Library Association and the Young Women's Christian Association have placed their special facilities at the disposal of the organizations above mentioned. Everything that money and brains can provide is being done for our troops abroad. Indeed, the American Army is distinguished by the attention that is given to matters of comfort and recreation.

"To General Pershing and his associates, therefore, as well as to the officials in this country who have intimately studied the conditions overseas, there appears to be no legitimate reason for adding to this work, and the confusion and extra burden upon the military authorities which would be created by the necessity of arranging for the separate personnel and relationships of new organizations seem to furnish excellent reasons for limiting these societies to their present number. If it were merely a matter of adding one more agency to those already in the service, I am confident accommodations might be made. I am informed, however, by the War Department that within the last three months it has been necessary to decline the applications of eight organizations to work with the American Expeditionary Forces overseas. It would be impossible to make an exception in the ease of the Masons without accepting the offers of the eight other societies, with obviously unhappy consequences.

"As I told you in my letter of September 25th, it is always difficult to seem to refuse an offer that is conceived in so fine a spirit of service as is shown in your thoughtful and generous letter to me of November filth. I am confident, however, that you will concur with the position which we have been obliged to take and will see in it only an endeavor on the part of the War Department and the government to support General Pershing in the difficult tasks which confront him.

"Again let me assure you of my warm personal appreciation of the generous offer of the Masonic fraternity.

"Cordially and sincerely yours,

"Woodrow Wilson.

"Honorable Townsend Scudder,

"Supreme Court, State of New York,

"Mineola N. Y."

ARGUMENTS ON PRESIDENT'S LETTERS

The question of the participation of the Masonic fraternity in overseas war relief work having passed through many official hands and bureaus until it at last reaches the President of the United States, the final arbiter in governmental matters, it is both logical and proper that to his decision we shall all look for the reasons actuating him in his refusal to indorse our request for permission to engage in independent service as desired.

These reasons are set forth in his letter of September 25, 1918.

They are:

Requests of General Pershing to the government of the United States to limit as far as possible the number of private agencies serving with the American Expeditionary Forces, and reasons for such requests, to wit:

Considerations of (1) transport of troops, (2) congestion of roads, (3) knowledge of movement of troops.

Justice and fair dealing require that the permission granted us be not revoked unless good and sufficient reasons be advanced for such action.

For these reasons we must revert to the President's letter of September 25th.

Let us first note that the requests of General Pershing were to limit "as far as possible" the number of private agencies. This must be construed as limiting as far as possible, not in the sense of the power of the government to refuse any and all applications, which power is, of course, absolute, but to its refusal provided that the calls from abroad for service were not so urgent as to make a refusal of an offer of service which would meet a real and widespread demand disheartening both to the large number of soldiers calling for such service, and also to the nearly 2,000,000 active Masons eager and able to supply the need.

The Department had already committed itself to the position that there was plenty of room for our activities.

This, then, brings us to the reasons for General Pershing's requests.

(1) Can it for a moment be urged by reasonable men that twenty-five, or, at the most, fifty Masons going to leave areas would too greatly strain the transport facilities carrying hundreds of thousands?

And, as we clearly and emphatically pointed out that, inasmuch as we would not be engaged in canteen work, there would be no question of a great quantity of supplies destined for us. Surely the shipment of leading newspapers and periodicals from the United States cannot overstrain these transport facilities.

(2) As our activities, once we had reached the several leave areas, would be confined to them, the "congestion of roads" would be affected by us not at all.

(3) As to the movement of troops, this means, if anything, that the presence of our Masonic brethren might add to the number of spies seeking to report to Germany on these vital matters. If, however, the government could, as it did, countenance the securing in the United States by advertisement hundreds of secretaries for the Young Men's Christian Association and the Knights of Columbus and permit their departure for France, surely they could, with no less safety and propriety, have permitted the sailing of fifty Masons, volunteers, with records unimpeachable and open to inspection, and who would be men picked for their ability, patriotism, and discretion from the ranks of a fraternity for ages renowned for its devoted loyalty.

In the President's letter of September 25th he states that up to that time the War Department had authorized for overseas service, in addition to the Red Cross, only the Y. M. C. A., the K. of C., the Jewish Welfare Board, and the Salvation Army. Yet in Mr. Fosdick's letter to the Secretary of State dated May 6, 1918, he says: "We have already approved the issuance of passports to two other fraternal organizations, and I am sincerely hopeful that no objection will be interpreted in the case of Judge Scudder's Commission."

To what maternal organizations does he refer ? The Masonic fraternity was not one of these. Why was it discriminated against?

Lastly, the President says that Mr. Fosdick's letter of endorsement was written before the policy of the American Expeditionary Forces in this matter was fully understood by the War Department.

The military reasons adduced for General Pershing's requests to keep civilian organizations out of France have been analyzed and answered.

Remains, then, one point, viz., that the government, having ruled against permitting to go abroad any organization save those enumerated in the President's letter of September 25th, no permission could be granted to the Masonic fraternity not granted to other applicants.

The vice inherent in this argument lies in the fact that the permission granted the Masonic fraternity had already been given before the formulating of the Department's policy. On the Department's own showing there was more need for service than means for filling it. Were complaint made by any organization other than ours that permission not granted to it had been issued to the Masonic fraternity, the answer is conclusive that the Masonic fraternity, by its application earlier made, had been accorded permission to proceed overseas before the Department's later ruling, whereas such other organization had lodged its application after it.

The force of this argument was recognized by Mr. Fosdick when, in his interview with Judge Scudder on August 31, 1918, he said, touching this argument, "I had not seen it clearly in that light. Why, that will let us all out, will it not?"

If, however, this did "let all out" and opened the way to granting our passports, what becomes of the ground of refusal, the Department's ruling, later again advanced as reason for refusing passports? Consider Mr. Fosdick's own telegram, dated August 20th, to Judge Scudder: "Matters proceeding to what I believe will be a satisfactory solution." Satisfactory to us it could be, as he well knew, only if it ended in the

granting of the passports, so that his telegram must be taken to mean that he believed our desired aim was about to be achieved. If so, what, we again ask, becomes of the famous ruling ? And what changed Mr. Fosdick's views again later? Certainly, it looks as if this ruling were to be invoked or ignored as might suit the exigencies of the occasion.

This ruling, therefore, seems to us to be fully disposed of as a sound reason for holding up the Masonic Mission, and we are brought back to the military reasons as affecting the Masonic Fraternity's offer of service. If these reasons be sound and incontrovertible, there is nothing more to be said. If, however, they are not, as in our opinion heretofore set out, properly applicable to us, permit should issue to our Mission pursuant to the promise of April, because of our unique position of priority of application as stated.

The President's second letter, dated November 20th, again declining to grant us the desired passports, even though at the time when it was penned the armistice had been signed and the war virtually terminated, discloses no new facts upon which to base such refusal, but only conclusions. It furthermore states that within three months prior to the date of the letter, that is, after August 20th, the War Department had declined the applications of eight organizations to work with the American Forces overseas, and, consequently, could not "make an exception in the case of the Masons without accepting the offers of the eight other societies," thus again entirely ignoring the fact, so often urged upon the authorities at Washington, that the permission had already been granted to the Masonic fraternity in April, prior to the much-invoked ruling of the Department, whereas the eight societies mentioned had lodged their applications long after such ruling had been made.

Thus was the argument contained in our letter of September 2d, addressed to Mr. Fosdick, of which a copy, as stated, was sent to the President, ignored by him even as it was ignored by Mr. Fosdick.

The names of two other organizations, the American Library Association and the Y. W. C. A., are in the President's letter of November 20th for the first time mentioned as participating in war relief work for the benefit of the American Expeditionary Forces.

We are happy in the thought of our soldiers and sailors receiving the benefit of their facilities. But how were these societies able to go abroad ? How did they receive their passports in the face of the celebrated ruling, so often invoked as reason for refusing passports to the Masonic fraternity to go overseas ? They are not mentioned in the President's letter of September 25th. If they were admitted to participation before that date, why were they not enumerated? If after it, where, again, was the ruling which excluded the Craft?

CONCLUSIONS

The conclusion drawn by your Mission is that the Masonic fraternity's efforts to engage independently in overseas war relief work were secretly opposed and thwarted by influences hostile to us.

What these influences are is unknown to us. Conclusions on this point of identity, deducted from the facts set forth in this our report, can be drawn at will by our readers.

All of which is respectfully and fraternally submitted.

Dated, December 31, 1918.

Townsend Scudder,

Chairman, Masonic Overseas Mission.

Erastus C. Knight,

William C. Prime,

Oscar F. R. Treder,

Rougier Thorne,

Of the Mission.

ENDORSEMENT OF THE MASONIC MISSION'S EFFORTS BY THE MASONIC FRATERNITY IN THE UNITED STATES

The foregoing report was first made orally, including the reading of the government correspondence except the President's letter of November 20th, at the Conference of Grand Masters of Masons in the United States, held at Cedar Rapids, Iowa, on November 26, 27, and 28, 1918, and the following resolution was thereupon unanimously adopted:

RESOLUTIONS ADOPTED AT A CONFERENCE OF GRAND MASTERS OF MASONS IN THE UNITED STATES, HELD AT CEDAR RAPIDS, IOWA, ON NOVEMBER 26, 27, AND 28, 1918:

Whereas, At the meeting of the Grand Masters held in the City of New York on May 9, 1918, the request novas made that the Mission appointed by the Grand Master of Masons in the state of Nero York, to go overseas and engage in war relief work for the benefit of the boys smith the colors; likewise undertake in this work to represent the sister jurisdictions attending that conference, assenting thereto and joining in said request; and

'Whereas, Thereafter said Mission began negotiations with the governmental authorities at Washington, D. C., having for its object and purpose the accomplishment of the will of the fraternity to engage in overseas work for the benefit of our soldiers and sailors; and

whereas, A report has been made to this meeting of Grand Masters by Past Grand Master Townsend Scudder of the efforts made by said committee or Mission to carry

out the will of the Masonic fraternity in the United States in the matter of its engaging in war service and relief work; now, therefore, be it

"Resolved, First, that the report of the aforesaid Mission, presented to this conference of Grand Masters, be, and the same is hereby ratified, adopted and approved; be it further

"Resolved, That just so soon as the aforesaid report is completed by the closing of the transaction so far as the government is concerned, through the receipt of the reply of the President to the letter of November 11, 1918, referred to in said report, that said report be then printed and a copy thereof forwarded to each of the jurisdictions accepting and adopting the same, including those jurisdictions who have already signified their approval of this work; be it further

"Resolved, That the thanks of this body of Grand Masters be tendered to Past Grand Master Scudder, and his associates, for the able and conscientious manner in which they have conducted the work entrusted to their care; for the report made by Past Grand Master Scudder, and for his devotion to the cause which we all represent."

There having been reviewed before the Grand Masters' Conference in Iowa the negotiations with the Y. M. C. A., culminating in the proposal of co-operation contained in the letter, dated September 24, 1918, of Mr. C. R. Watson, speaking for the Y. M. C. A., which letter is given in full in the foregoing Report, the following resolution appointing Past Grand Master Townsend Scudder the agent and Commissioner of said conference and participating Grand Jurisdictions in carrying out such overseas service as might thereafter be undertaken, was unanimously adopted:

"Be It Resolved, That Brother Townsend Scudder, Past Grand Master of New York, and the Chairman of the Commissioners appointed by the Grand Master of New York to undertake the overseas work among the soldiers and sailors of the American Expeditionary Force, be, and he is hereby, appointed and designated as the agent and commissioner of the conference and the Grand Jurisdictions here represented, and

those which may hereafter adopt the Constitution of the Masonic Service Association of the United States, to take charge of the overseas work contemplated and embodied in the constitution this day adopted."

FURTHER NEGOTIATIONS WITH THE Y. M. C. A.

It will be recalled at this point that, coincidentally with our negotiations with the government, we had been conferring and corresponding with the Y. M. C. A. with the view to making our Masonic fraternity's labors more efficient through mutual co-operation, beginning with an interview on April 26, 1918, at the Y..M. C. A. headquarters in New York (see page of this Report), followed by our letter, dated April 27th, to Mr. C. V. Hibbard. The reply thereto finally accepting our offer of co-operation was contained in a letter of Mr. C. R. Watson, dated September 24,1918, hereinbefore set forth in full.

The tone of the President's letters having convinced us that it would be useless to urge further our cause with the governmental authorities, the course for us to pursue which, it seemed to us, would lead most speedily to our desired goal, was thought to be that of continuing our negotiations with the Y. M. C. A. in the effort to reach a working agreement with it at the earliest possible moment. Mr. Fosdick, too, had more than once suggested that we connect with one of the agencies recognized by the government and already engaged in overseas war relief work.

At the interview of April 26th our offer to serve in co-operation with the Y. M. C. A. was not received with either the enthusiasm or encouragement looked for by us. At that time the thought had not entered our minds that the government would seek to tie our hands after granting us permission to serve overseas. When, however, we began to encounter obstacles in Washington, and when it was suggested to us that the government's subsequent opposition was to us as an independent war relief agency and was not because of objection either to the personnel of our Mission or to the Masonic fraternity as a whole, we sought with the Y. M. C. A. a union which would place our work under its auspices, direction, and control, stipulating, however, in respect to such features of the Association's work as we might take over that the secretaries who should conduct them' be, as far as possible, Masons, and that, in the

furtherance of the work, the Y. M. C. A. would consult with our Mission in an advisory capacity. To the Masonic personnel the Y. M. C. A. made no objection, and frankly admitted that perhaps half of the Association's secretaries, and many of its most efficient men serving in such capacity abroad were Masons. They, nevertheless, hesitated to accord us the privilege of having the Masonic name identified with the work, notwithstanding the fact that it would be exclusively supported by money contributed by the Masonic fraternity, alleging as reasons for such hesitancy difficulties in the matter of bookkeeping and the fear that too many other organizations might seek to serve in a similar manner, thus dislocating their system and perhaps rendering it inefficient. We succeeded, nevertheless, in finally winning the objectors over to our point of view, with the result that the members of our Mission have been accepted as secretaries by the Y. M. C. A., after having passed all the tests and complied with all the rules laid down as conditions precedent to becoming secretaries, and at this time, December 31, 1918, the applications for passports have gone to Washington, where they await action. As soon as these are received, the Mission, under the Y. M. C. A. control and regulation, will sail for Europe to organize the work assigned to it.

Three of the original members of the Mission, Brothers Knight, Treder, and Thorne being now unable to leave home, Brothers Thomas Channing Moore, George S. Goodrich, and Merwin W. Lay have taken their places.

All of which is respectfully and fraternally submitted.

Dated December 31, 1918.

Townsend Scudder,

Chairman, Masonic Overseas Mission.

William C. Prime,

Thomas Channing Moore,

George S. Goodrich,

Merwin W. Lay,

Of the Mission.

----o----

THE INFLUENCE OF THE MASONIC SERVICE ASSOCIATION

If this Association had been in existence at the beginning of the war, Masonry would have had an entirely different voice in the administering of its affairs during the war and would have had a vastly different position during the period of reconstruction which is now upon us. We do not attempt to say why Masonry should do this or that. There are others in authority with a great deal more judgment and business ability to form these organizations than you will ever find connected with any newspaper. Newspapers are printed to point out the good or bad in a proposition and if the Masons will take up the theories as expressed through the several Masonic newspapers throughout the United States, then a good many of the dangers can be alleviated and more of the virtues of Masonry will be put into practical use. We have not said that the editors of the Masonic publications are better Masons than their brothers, but they have more time for serious thought, and when they put their theories Into print, they do so with the just conviction that they are trying to aid and not to tear down. The Masonic Service Association is an exceptionally good proposition and today its representatives are working throughout the entire world among the American soldiers in particular and other Masonic soldiers with whom it is their pleasure to come into contact. If we are able with a central organization of this kind to do so much in so short a time, what might we have been able to have done had this Association been brought into existence several years ago. - Texas Freemason.

----o----

CANTEEN SERVICE

Do you know that there are more than 700 Red Cross Canteens in operation at piers and railroad terminals in the United States, with more than 50,000 women serving?

Do you know that 2,339,000 canteen services were performed in one month, and that there were distributed:

1,000,000 sandwiches.

3,500,000 cigarettes.

1,000,000 postcards.

100,000 pieces of reading matter.

328,000 bars of chocolate.

96,000 free meals served to men in transit.

Also large quantities of candy, fruit, cakes, pies, ice-cream cones, stamps, soap, matches and comfort kits.

----o----

Long ailments wear out pain, and long hopes, joy.

- Stanislaus

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS

WILLIAM HOOPER

WILLIAM HOOPER, a signer of the Declaration of Independence, was a member of the Masonborough Lodge in North Caroline (see Proceedings of the Grand Lodge of North Carolina for 1912, page 74) . Grant Master Andrews, in a private letter to the writer, says: "William Hooper was a devoted and zealous Mason, and Joseph Hewes was also a Mason."

Hooper was born in Boston, in 1742. His father was a clergyman, born in Scotland in 1702 and who dies in Boston in 1790.

William Hooper developed a literary talent at an early age; graduated from Harvard University in 1760 studied law under Judge Otis and, after being admitted to the Bar, moved to North Carolina where he soon be came prominent as a jurist.

He took an active part in the suppression of the "Regulators," an insurrectionary mob. By his advice decisive measures were resorted to which were follower by a battle in which the "Regulators," 3,000 in number were defeated by the Militia.

Hooper was elected to the General Assembly in 1773 and took the lead against the new laws initiates by the Tory party for the regulation of Courts of Justice, published over

the nom de plume of Hampden which had the effect of arousing the people to the importance of the issues involved.

In 1774-75-76 he was a delegate to Congress. He was the author of the resolutions designating a day for fasting and humiliation for the whole country (July 20th) and, on July 4th, 1776, he signed the Declaration of Independence.

His home was fired upon by a sloop of war in the Cape Fear river.

Hooper was a Federal Judge in 1786 and one of the judges who decided a controversary between New York and Massachusetts in relation to territorial rights.

In 1767 Hooper was married to Miss Annie Clark, of Wilmington, a sister of General Thomas Clark, of the Army. The union was blessed with two sons and a daughter. He died at Hillsboro in 1790 and was buried there, but in 1903 his remains were removed to the Guilford Court House Battle Ground, near Greensboro N. C., and there interred, where the beautiful monument shown as the frontispiece to this issue of THI BUILDER was erected.

----o----

Happy the heart that keeps its twilight hour,

And, in the depths of heavenly peace reclined,

Loves to commune with thoughts of tender power,-

Thoughts that ascend, like angels beautiful,

A shining Jacob's-ladder of the mind!

- Paul H. Hayne.

----o----

The Red Cross has arranged with French institutions forthe training of nurses to teach prevention and cure of tuberculosis in affected homes in France.

----o----

CORRESPONDENCE CIRCLE BULLETIN -- No. 28

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND

STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding

each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE OBLONG SQUARE" AND "DUE FORM"

From the following questions the Committee should select, some time prior to the evening of the study meeting, the particular questions that they may wish to use at their meeting which will bring out the points in the following paper which they desire to discuss. Even were but a few minutes devoted to the discussion of each of the questions given it will be seen that it would be impossible to discuss all of them in the period of time devoted to the study meeting. The wide variety of questions here given will afford individual committees an opportunity to arrange their program to suit their

own fancies and also furnish additional material for a second study meeting each month if desired by members.

In conducting the study periods the Chairman should endeavor to hold the discussions closely to the text and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is open.

I In what particular does the Fellow Craft's approach to the East differ from that of the Entered Apprentice ? What is the significance of this variation ? Prior to the time of reading Brother Haywood's article in this issue of THE BUILDER did you ever try to discover the origin and meaning of the term "oblong square"? If so, what did you learn concerning it?

What is Mackey's definition? What reference does he find in it ? whence does he seek to trace this reference ? What inference does Brother Haywood take from Mackey's deductions ?

II What other interpretations are cited by Haywood? What objections are advanced to these interpretations ? How are squares classed by Brother Hunt? Do you agree with him in his deductions? If not, why not? How is Brother Hunt's theory supported by Irwin ?

III What theory does Brother Haywood advance as to the possible manner in which the "oblong square" was handed down to us? What lesson does he think the framers of our present-day ritual intended to convey when they retained the phrase?

IV Describe the "due form" assumed by the candidate in the Fellow Craft degree. In certain jurisdictions whenever the signs are given the brethren must also be "on the step" of that particular degree at the same time. It is held that the signs cannot be properly given unless this is done. The brethren thus place themselves in "due form" to give the signs. Try this, and see if the body is not thus brought into the proper position to facilitate giving the signs properly Then try giving them without first being "on the step." Possibly you will thereby discover the reason for practising such "forms."

Define the words "form" and "formality." What is a "formalist"? What is "formality"? Is "form" necessary in our every-day business and social life? Is it necessary in Masonry? If so, for what purpose? Why do we use the term "due form" ? Is a candidate expected to comply with these "due forms"? What does his compliance signify?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia:

Form, page 269; Form of the Lodge, page 269; Oblong Square, page 526.

THE BUILDER: Vol. I. - Formalists, p. 11.

Vol. II. - Oblong Square, pp. 62,127, 173, 221, 224, 228.

Vol III. - Due Form, May C. C. B. 3.

Vol. IV. - Due Form, June C. C. B. 3; Oblong Square, pp. 219, 237, 269.

SECOND STEPS BRO. H.L. HAYWOOD, IOWA

PART III THE OBLONG SQUARE AND DUE FORM

I HAVING discussed the approach to the East in its First degree connections there is no need that we go into the matter here, though the Fellow Craft's approach naturally falls into this place. But there is one problem associated with this rite which we did not touch upon in the earlier section, and as it occurs in both the First and Second, it may be fitly studied here. I refer to the Oblong Square. This has long been one of the standing puzzles of Masonry, and that because "oblong square" seems a contradiction in terms, and because no scholar has thus far traced its origin. What it really means is still a mystery, though we may make our guess as other students have done before us.

Mackey defines it as "a parallelogram, or foursided figure, all of whose angles are equal, but two of whose sides are longer than the others," (rectangle). Following Pierson he finds in it a reference to the ground-plan of the lodge room and this, in turn, he seeks to trace to the shape of the world as known to the Ancients. From this point of view, we may infer, he saw in the candidate's adjusting his feet to an (not the) angle of an oblong square an indication of his willingness to stand to and abide by all the laws, rules and regulations of the Craft.

II Others have seen in the oblong square a reference to the try- square, one of the working tools, when made "gallows" shape, with one arm longer than the other. To this it may be objected, first, that our working tool is properly a stone-mason's try-square with the two arms of equal length and not divided into inches; and secondly, that the "gallows" square interpretation cannot explain the allusion to a "perfect square" in the Third degree.

Others, again, find in it a suggestion that the stones or bricks used in a wall of masonry are almost never cubes, but bodies longest in their horizontal dimensions, the better to overlap; they say the candidate is to adjust himself to the oblong square because he is himself to be builded into a wall that must stand while the ages last. But this seems a far-fetched explanation, and, also, does not explain the "perfect square" of the Master's Degree.

Brother C. C. Hunt, a member of the Masonic Research Committee of the Grand Lodge of Iowa, has given another interpretation, one that seems to me most reasonable:

"What then, is the oblong square of Freemasonry? I believe it to be a survival in our ceremonies of a term once common but now obsolete. My reading has convinced me that at one time the word 'square' meant right angled, and the term 'a square' referred to a foursided figure, having four right-angles, without regard to the proportionate lengths of adjacent sides. There were thus two classes of squares, those having all four sides equal, and those having two parallel sides longer than the other two. The first class were called 'perfect squares' and the second class 'oblong squares.' In time these terms were shortened to square and oblong respectively, and that is the sense in which they are used at the present time, so that when we speak of an oblong square, we are met with the objection that if it is a square it cannot be oblong, and if it is oblong it cannot be square. This is true in the present sense of the term, but Freemasonry still retains the older meaning."

In support of this, so far as America is concerned, at least, Brother C. F. Irwin of Ohio, produced a letter written by a certain Dr. S. P. Hildreth, of Marietta, Ohio, on June 8, 1819, in regard to the fortifications near his city: "On the outside of the parapet, near the oblong square, I picked up a considerable number of fragments of ancient potter's ware." Brother Irwin contends that if this term was thus in use in Ohio in 1819 it must have been in use further east much earlier.

III If oblong square was so used by Masons prior to the seventeenth century it may be that the Speculatives received at that time (they were accepted earlier but not in such numbers) brought with them, as an inheritance from other orders of symbolism, the

perfect square; and it may be that the framers of our ritual meant to signify that as the candidate in the preparatory degree is to try himself by an oblong square, the Master Mason, as befits the adept of perfection, must adjust himself to the perfect square. Thus read, the symbolism as found variously in the three degrees, is really a recognition of the fact that the Masonic life is necessarily progressive.

IV Of the obligation of the Fellow Craft there is no need to speak inasmuch as the general topic of obligations was dealt with in an earlier section; but it may be wise here to add to the previous discussion a very brief comment on that "due form" in which the oath is made. As the details are necessarily secret they must be passed by, though it may be said that all the postures seem to be arranged about the square, thereby suggesting that in order to keep the covenant a candidate must be "square" through and through, and in every limb of his body, so that not one faculty or organ shall be permitted to violate those principles and secrets of Freemasonry to which the candidate obligates himself.

In ordinary every-day life, we make a distinction between form and formality. The man who overvalues the manner of doing things, or who does not put his conscience into his forms, we call a formalist, and that rightly. He may have the veneer of a gentleman but the heart of a cad; he may perform the external functions of morality but remain all the while like one of those white-washed sepulchres of which Jesus speaks. Formality is pretense, mockery, unreality. But our abhorrence of formalism must not blind us to the necessity of form, for the manner of our behavior is itself a kind of language and speaks with "the voice of the sign" about the realities of character. I may love or admire you greatly but if I do not express my regard through actions which you can understand you may live and die in ignorance of it. We lift the hat, shake hands, step aside for ladies, surrender our seats to the aged, observe the propriety of dress, etc., and all because manners is so essential a form of social communication that, as Emerson says, if they were lost to the world some gentleman would be obliged to re- invent them.

Now it needs to be observed that while Masonry must not become formal lest it die, and while it must ever be as clean and natural as the blowing clover and the falling rain, yet must it use forms, and nowhere are they more manifestly needed than in taking the obligation. In that connection as in others we call them due forms because they are due to the Order in the nature of things, and they are nothing other than the

candidate's manner of expressing to his brethren his whole-hearted determination to keep to the last letter all the duties, principles and secrets to which he therein binds himself.

----o----

HOUSTON MASONIC RESEARCH SOCIETY

I hand you herewith copy of the Constitution and By-Laws adopted by the Houston Masonic Research Society which was organized at Houston, Texas, Jan. 25, 1919, with the following officers: C.A. Dunlay, President; J. Dixie Smith, Vice President; P. E. Bullington, Treasurer; E. R. Ramsey, Secretary; Fred J. Burkey, Librarian; I. Tiras, Reporter; J. P. Richardson, Program Committee; N. C. Daubon, Entertainment Committee, and L. E. Leverson, Captain of the Guard.

We have at present thirty-five paid memberships and the names of a great many others who have attended our meetings but have not gotten their names on the list as they have not paid.

Bro. Benjamin C. Allen of Brotherhood Lodge No. 986, Chicago, III., who is temporarily located at Camp Logan, Houston, made us some very interesting remarks at the last meeting and promises to give us some prepared papers in the future.

We expect to take up your regular course of study just as soon as preliminary arrangements can be made.

E. R. Ramsey, Houston, Texas.

CONSTITUTION AND BY-LAWS

OF

THE HOUSTON MASONIC RESEARCH SOCIETY

PREAMBLE

Realizing the necessity for still more light in Masonry the Masons of Houston, Harris County, Texas, hereby associate themselves together into an organization for Masonic study and research.

ARTICLE 1

The name of this society shall be The Houston Masonic Research Society.

ARTICLE 2

The object of this Society shall be the improvement of its membership in the History, Science and Mysteries of Free Masonry.

ARTICLE 3

The Society shall be composed of such Master Masons in good standing as shall have expressed a desire for still more light in Masonry, shall make application for membership and be elected thereto by a majority vote of the members present.

ARTICLE 4

Sec. 1. The Elective Officers of this Society shall be a President, a Vice President, a Treasurer and a Secretary elected by a majority vote of the members present at the first stated meeting in January of each year, and the said officers shall compose the executive committee of said Society.

Sec. 2. The appointive officers of this Society shall be a Librarian, a Reporter, a Captain of the Guard, a Chairman of Program Committee and a Chairman of Entertainment Committee.

Sec. 3. The duties of the elective officers shall be such as usually appertain to their respective positions, and in the absence of one or more of them shall automatically place the responsibilities of presiding over the meeting of the Society upon the officer next in order as above mentioned. The newly elected officers shall assume their duties at the next meeting following the annual election. The duties of the appointive officers shall be such as usually appertain to their offices.

ARTICLE 5

The meetings of the Society shall be semi-monthly on the First and Third Thursday evenings of each month at such time and place as may be announced.

ARTICLE 6

Sec. 1. The dues of the Society shall be One Dollar per annum in advance.

Sec. 2. An entrance fee of One Dollar shall be charged of all new members.

Sec. 3. The revenues derived from the dues, entrance fees, and from all other sources, shall be applied to the running expenses of the Society and shall be disbursed by the Treasurer only upon order from the Society and when countersigned by the President and Secretary.

ARTICLE 7

The President shall appoint such committees as may be from time to time deemed expedient.

ARTICLE 8

This Constitution and By-Laws may be amended at any stated meeting of the Society by a two-thirds vote of the members present.

Respectfully submitted,

C.A. Dunlay, Chairman.

J. Dixie Smith.

P.E. Bullington.

E.R. Ramsey.

----o----

The Red Cross has shipped 13,500,000 yards of material for refugee garments to France. France now serves as the base of supplies for all Red Cross supplies to Europe, and from the huge Red Cross storehouse in that country the materials will be distributed to the recently liberated areas of Europe.

----o----

Equality is the life of conversation; and he is as much out who assumes to himself any part above another, as he who considers himself below the rest of the society. - Steele.

----o----

Because of the Red Cross an enlisted man convalescing at Vichy can live on nothing a day and never want for a thing, from vaudeville and movies to hot baths and lunches.

----o----

WHAT A MASTER MASON OUGHT TO KNOW

By Bro. Hal Rivierre, Georgia

A young son of the Old South stands in the State Capitol before a case in which are lovingly and tenderly preserved some of the war- torn battle-flags of the Lost Cause; tears blur his sight and cast a halo around those dear-loved, honored emblems while voices from the dead past seem to speak to him words of wisdom that encourage and strengthen him for the battles of life. He passes on more erect and with a firmer step, fired with zeal and determination but withal, humble and reverent in his heart.

The past is filled with messages of counsel and comfort to men who open their hearts to receive them and it would be hard to find a man in the whole world whose heart-strings will not vibrate when touched by some hand from out the long-unheeded past. Time adds a sanctity to that which is good and true and even error, when well established by long practice, takes on the appearance of right and is hard to be overcome.

It is this quality of old age, of venerableness, together with the natural beauty of the system and the eternal truths upon which it is founded that gives Freemasonry such a hold upon the hearts of those who are most intimate with its history and philosophy; for Masonry must be studied to be appreciated; but it is with tender hands that we should reach into the past to uncover the eternal principles upon which it is founded and it is with reverent hearts and minds that we should think and meditate on them; for the ways of Masonry are the ways of God. One cannot fully travel those ways very far without feeling as Moses felt when he saw the burning bush and heard the voice of God saying, "Put off thy shoes from off thy feet, for the place whereon thou standest is holy ground."

Freemasonry is so broad in its scope that there are few lines of thought which it does not bring the Masonic student to consider. As to the past, it is bound up with history, religion and philosophy; as to the future, it is a prophecy of that ideal state where present day snarls and contentions in regard to sociology, ethics and religion shall resolve themselves into that harmony which brotherly love, relief and truth only can bring; then will all men practice that noble contention, or rather emulation, of who best can work and best agree. And when one endeavors at the completion of the Third degree to sum up in one brief hour the things that a Master Mason ought to know, he must of necessity present an outline only, and leave time and the earnest efforts of the candidate to fill in the details. Much must remain unsaid.

An extended lecture might well be given upon any one of a number of subjects. The ritualistic work, or the ceremonies employed in the opening and closing of the lodge and in the conferring of the degrees offer an attractive and entertaining theme. The history of this great Institution is so highly interesting that many men have given years of study to it; they have searched in foreign lands, learned dead languages and dug in the long-hidden remains of forgotten cities in order to discover, if possible, the connection between modern Masonry and those ancient initiatory ceremonies which have left their impress so plainly upon our Order today. The philosophy of Masonry has engaged the attention of some of the master minds of the past two centuries and it is in itself a subject of great interest. A little book, "The Philosophy of Masonry," by Brother Roscoe Pound, Dean of the Harvard Law School, presents in attractive form the best that has been brought out on this subject and it is earnestly recommended to your attention. No doubt you remember how insistently you have been reminded all during your short Masonic career that the Freemason is a seeker, a seeker for Truth. So, as a Freemason, you are or should be a seeker for Truth. Unless you realize that the lessons of these degrees which have been conferred upon you have a personal message for you, unless you search out their hidden meaning, take them to your own heart, apply them to your own life, work them out in your own experience, what has it profited you to become a member of this great Fraternity ?

To the young Masonic student the one best aid in his search is "The Builders," a book written by Brother Joseph Fort Newton. It is intensely interesting and presents in small space the fundamentals of Freemasonry. Having read this book one possesses a knowledge of the Order far greater than that of the majority of Masons and should he care to search further into this beautiful subject the way is made plain.

Whenever I assist in raising a candidate to the Sublime Degree of Master Mason, one question invariably comes to my mind, "What induced you to become a Mason?" I remember that the application you signed and which was read before the lodge stated that you came seeking for knowledge and a sincere desire to be of service to your fellow creatures. But printed applications do not always reveal the true state of mind of the applicant, so the question I would have you answer honestly for yourself is "What induced me to become a Mason?" Perhaps you cannot give a satisfactory answer in words. No matter; we shall know just the same as your actions as you go in and out among us will reveal your state of mind was it mere curiosity that prompted you to seek membership in our noble order? Well! your curiosity satisfied, you will go

on your way and our question will be answered. Was it a desire for business, social or political influence which you hoped to gain by the display of a Masonic or higher degree emblem? Again we shall have our answer for time will reveal it to us and let us hope that you may receive your just reward.

Among our Ancient Operative brethren a man desired to become a Mason so that he might be free to pursue a calling that carried great privileges; free to go about and seek work; free to travel even in foreign countries and work for and receive a far more satisfactory wage than was paid to men of other callings. For in a day when most men were serfs bound to a lord and unable to leave his possessions, the Operative Mason was indeed free and enjoyed privileges greater by far than those accorded any other class of workmen.

Though men in civilized countries today are not bound to a lord as men were under the old feudal system, they are bound by the ties of ignorance, selfishness, prejudice and vice to a life as destructive to true happiness and usefulness as ever men were in the olden days. But in your new character as a Master Mason you have thrown off the shackles that' bound you to a life of servitude; established in the ways of virtue, filled with knowledge, wise in the beautiful simplicity of a pure heart, you are free to gavel in a country foreign to those still struggling with the fetters which you have cast aside; a country where the practice of Justice, Moderation, Toleration, Simplicity and Brotherly Love precludes the necessity of any man-made laws and guarantees to the inhabitants thereof the wages of a master workman. Travel, my brother, travel! Leave the West, the place of darkness and ignorance where brute force reigns, and travel toward the East, the source of Light and Life. Seek your Lord if perchance he may be found. Is he here ? The brightness everywhere reveals the beauty of His handiwork. Everywhere His power and glory are displayed. Things unseen and unthought of in the West are revealed in the East and you know your Lord is; but you find him not here. Retrace your steps and in the West where the sun of Light and Life set, the land of the dead, seek. Delve beneath the rubbish of doubt and ignorance and intolerance and prejudice under which the dead are buried; raise the dead from the level of mediocrity to the living perpendicular Truth. That which you raise is not what you seek but is the nearest approach to it that man can hope to obtain the Godin-man that was lost, buried beneath the cares, ignorance and superstition of the world. This is the substitute for that for which men seek and with which he must be content until in the course of spiritual progress he stands before the Great Architect of the Universe; for no man can see God and live, yet no man can really live until he finds God within his own heart; until he can descend in spirit to the level of those lost to all higher instincts

and find the Divine Spirit buried beneath the degradation of sin and ignorance. For there is hope for a man even though seemingly dead to all noble impulses that he can be raised from the depths and that the Divine Spirit may be revealed in his new life.

My brother, human life is not such a simple affair that man can live it alone. All men need assistance; hence, we as Masons are banded together to render mutual aid and encouragement. It is the duty of a Mason to assist a distressed brother in every possible way; to go upon an errand of mercy that his necessity be relieved even though it require great personal sacrifice and inconvenience. In the black hours of the American Revolution when our country was in deep distress, groaning under the unjust practices of an oppressive government, our soldiers fought and marched even barefoot and over frozen ground that the necessity of their distressed country be relieved; and the Father of his Country, our illustrious Masonic Brother George Washington, seeing their privation, himself beset by foes, criticized, maligned, hampered by those who should have rendered every assistance, the Father of his Country constantly sought Divine guidance through the medium of prayer. Can we doubt that he remembered his brother Masons when in devotion to Almighty God? If "the effectual, fervent prayer of a righteous man availeth much in its workings" what a power would be the united prayers of the millions of Masons throughout the world if they would only remember their brethren when on bended knees before the Great Architect of the Universe.

It is in times of trouble and despondency that men most feel their dependence upon each other. The knowledge that a secret can be confided to a brother to be kept inviolable within his breast, that his advice and counsel can be sought is of much comfort to one in distress. This feeling of confidence does much to draw Masons together. The hand that wields the trowel to spread liberally the cement of brotherly love and affection will never be raised in anger against a brother Mason nor will the tongue speak evil of him, but will rather speak words of counsel and comfort, warn him of approaching danger and vindicate his character when wrongfully traduced.

These generous principles should extend further, especially to the families of the brethren. It should be the particular care of every Mason to guard the honor and reputation of the female relatives of a brother, to heed their cry of distress and to render them such assistance as his ability will permit. In addition to the duties which you owe to the brethren, you have a proper relation to maintain towards the Grand

Lodge of the State and to your own particular lodge. It now becomes your duty to stand to and abide by the constitution, laws and edicts of the Grand Lodge, and the bylaws, rules and regulations of your own lodge. The latter you have signed and a copy has been presented to you. Make yourself familiar with them that, through ignorance, you may not cause confusion among the Craft. The constitution, laws and edicts of the Grand Lodge are to be found in the official 'Grand Lodge publications, copies of which may be procured from the Grand Secretary for a small sum. In some Grand Jurisdictions this information is contained in the official monitors of these Jurisdictions and, in addition, these monitors contain several of the lectures of the degrees which explain many points which will be of interest to you. A study of the monitor of your Grand Jurisdiction is most essential to one who would gain even a superficial knowledge of Symbolic Masonry for in it are given many symbols and their explanations, and as much of the work of the degrees as is proper to be written.

The lodge needs you; your frequent attendance at regular meetings will encourage the officers; your advice and counsel will be of great assistance in carrying on the business of the lodge; the display of a proper fraternal spirit will bring to you and to your fellows a feeling of affection and satisfaction that will do much to smooth the rough road along which all men are traveling. It should be your desire to become so familiar with and proficient in the work of the lodge that you be qualified to fill with dignity any station to which you may be called; while inordinate ambition and striving for honors are out of place in Masonry, nevertheless, honors come to him who is most faithful in the discharge of the responsibilities laid upon him.

Every Mason is familiar with the expression, "There should be Wisdom to contrive, Strength to execute, and Beauty to adorn, every great and important undertaking." Nothing of importance has ever come to pass without earnest thought and planning, yet many serious plans and excellent designs have been wasted and lost through lack of energy, strength and action to put them into effect. To accomplish great things there must be a harmony between the Wisdom that contrives and plans and the strength that executes. That harmony is the Beauty in the great trinities of accomplishment. Wisdom, Strength and Beauty are symbolized by three columns, the Ionic, Doric and Corinthian placed respectively in the East, West and South, and these are said to be the supports of the lodge.

In the account of the building of the Temple of Solomon as recorded in the Bible, Solomon sought aid of Hiram, King of Tyre. Besides sending laborers to assist in the work, Hiram sent a second Hiram, a man skilled in working brass and precious metals, to supervise the laborers and to make the works of art which the Temple was adorned. Now this second Hiram was the son of a widow of the tribe of Naphthali but he was a resident of Tyre. No doubt well-schooled by his mother in the traditions and idealism of the Hebrews and by experience and training skilled in the practical art of the Tyrians he was able to interpret the plans of Solomon and secure their execution at 1 he hands of the Phoenicians. He was the Beauty or Harmony between the Wisdom of Solomon and the Strength of Hiram of Tyre. It was by this famous trio that the magnificent Temple of Solomon was built and it is by the great trinity of Wisdom, Strength and Beauty that all things good and desirable are accomplished. The co-operation or harmonious working of Wisdom and Strength generates a power that will accomplish any desired result; but if undirected Force relying upon itself alone step in and try to gain advantage, then law is defied, confusion results, faith is lost and harmony is slain; and though Wisdom comes to the rescue and casts aside the evil consequences of such rashness the memory of the disaffection is never effaced and the confidence that is restored contains a reservation; it is a makeshift, a substitute for that harmony which previously prevailed. Man cannot speed up the Divine Laws; he must sow before he can reap; he must reap before he can eat; he cannot appropriate that which is not his without sooner or later paying the price. If through ignorance or in defiance of the laws that determine his spiritual progress he attempts to gain unworthy ends or to circumvent the processes of nature the accumulated consequences of his violation crush the Divine Spirit within him and it becomes lost, buried beneath the rubbish of sin and degradation. When in this condition though all human means fail to restore the Divine Spirit to its rightful place as directing current of his being, there is still power to prevail over the consequences of sin; the helping hand of friend and brother may fail; the power of the intellect and the accumulated knowledge of years may awaken no response; but at the touch of the Master Spirit of the Universe, that which was lost is found; that which was dead is quickened into life.

-----o-----

UNCLE SAM’S WOUNDED BOYS WANT MUSIC

An appeal for musical instruments of every variety, to be distributed among the convalescing soldiers and sailors, is being made by the Bureau of Musical Activities of the American Bed Cross. Sometimes music seems to be the thing these boys want more than anything else in the world. They want not only to hear it, but to produce it. Many of the men have marked talent, and the opportunity to give expression to their moods is a powerful constructive factor in their battle for complete recovery of mental and physical health. Its value in shell shock cases and nervous disorders brought about through the horrors witnessed, cannot be overestimated.

Musicians and teachers may also render a great service in their own specialized calling, to these sick and wounded boys by acting as instructors in their leisure time. Sometimes a man's period of convalescence is the only leisure he has ever had for the developing of a talent. Such a man is most grateful for expert instruction and the knowledge of the joy imparted to a fellow lover of music, in making possible for him even slight expression, should be a great satisfaction to the real musician. Advanced students in music could also be of service and benefit themselves through the experience gained in teaching.

All inquiries will be answered by Capt. Uriel Davis, Associate Director of Music, American Red Cross, 44 East 23d street, New York City. Inquiries may also be made at your local chapter.

----o----

ANCIENTLY DEFINED

In the Farmers' Almanack for 1823, published at Andover, Mass., the following was printed under the heading, "Character of a Freemason": "The real Freemason is distinguished from the rest of mankind by the uniform unrestrained rectitude of his conduct. Other men are honest in the fear of the punishment which the law might inflict; they are religious in expectation of being rewarded, or in dread of the devil, in the next world. A Freemason would be just if there were no laws, human or divine,

except those which are written in his heart by the finger of his Creator. In every climate, under every system of religion, he is the same. He kneels before the universal throne of God, in gratitude for the blessings he has received, and in humble solicitation for his future protection. He venerates the good men of all religions. He disturbs not the religion of others. He restrains his passions, because they cannot be indulged without injuring his neighbor or himself. He gives no offense, because he does not choose to be offended. He contracts no debts which he is not certain that he can discharge, because he is honest upon principle." - Rob Morris Bulletin.

----o-----

THE COLUMN OF BEAUTY

BY BRO. EDWARD B. PAUL, P.G.M., BRITISH COLUMBIA

It is not often that the Beauty of Holiness and the Holiness of Beauty is described in language so true and so appropriate as in the following article, written by a Past Grand Master of British Columbia. The lessons which he draws from one emblem in the lodge room will surely inspire other brethren to look for other meanings, equally wide-reaching and profound in every symbol and emblem of our Craft. THE BUILDER believes that each and every article of furniture in the lodge each and every word and act of the ritual has a meaning and lesson of its own, always beautiful and always practicable; for this reason it urges upon all Masons to make a more thorough study of our symbols.

IN the Charge to the Brethren, usually delivered after the ceremony of the Installation of Officers, the lessons of Freemasonry are described as being "chiefly veiled in Allegory and illustrated by Symbols." Here the word "chiefly" is not used without intention. It seems to indicate that Allegory and Symbolism are the principal vehicles for the conveyance to the Initiated of the most important Masonic truths truths which it is the duty of every Freemason to try to discover and understand.

It must be granted that many symbols are explained in the course of our ceremonies; but the explanations of some of them are necessarily incomplete, and others receive merely passing mention. A great deal is left to the assiduous study of each individual Freemason, who is responsible, in proportion to his ability, for the elucidation of whatever seems to him lark and doubtful. He ought, therefore, to study carefully every act in our ceremonies, and every symbol in our lodge room, for the purpose not only of "improving himself in Masonry," but also of adding, as far as in aim lies, to our general store of knowledge. It is probable that he may, thus, be able to take a step nearer to the Truth, and guide his brethren forward, it may be only a short distance, on the right path. But even, should he himself err, it is more than probable that his mere attempt would, by indicating some new line of thought, be a suggestion to his more able brethren, who, avoiding his errors, might reach the goal which he had missed.

The subject of my article is one of the symbols which are conspicuous in our lodge room, and which, without audible speech, but, nevertheless, with silent eloquence, proclaim lessons of the highest importance o the Craft. I refer to the Column of Beauty.

As is only natural in a society whose profession is Masonry, most of its symbols are taken from the Science and Art of Architecture. Prominent among these are the three columns of Wisdom, Strength and Beauty, placed respectively in the East, West and South, reminding us that there are three requisites for the erection of any great or important edifice: 1, It must be wisely planned; 2, it must be strongly built; 3, it must be pleasing to the eye.

John Ruskin, in the "Stones of Venice," asks, What are the possible Virtues of Architecture?" and answers his own question in the following words:

"In the main we require from buildings, as from men, two kinds of goodness: first, the doing their practical duty well; then, that they be graceful and pleasing in doing it, which last is another form of duty."

In another place he says: "We require of any building

(1) That it act well, and do the things it was intended to do, in the best way;

(2) That it speak well, and say the things it was intended to say, in the best words;

(3) That it look well, and please us by its presence, whatever it has to do or say."

It is that latter point which, applied to the moral structure we are called on to erect, is one of the duties laid down for us in the clearest way by Freemasonry, to which I now ask your attention.

And I would, here, in parenthesis, emphasize the fact that it is not for us to choose which of the lessons of Freemasonry we are to learn, picking out some of them as important, or, as is often said, "practical," and passing over others as trivial and unworthy of consideration. Believe me, brethren, there are many lessons taught by our beloved Craft which are vital to our characters as Freemasons, and which we can neglect only at the risk of building up one side of our natures at the expense of another.

The G. A. O. T. U. has laid his plans on the Trestle Board for the guidance of mankind. Those plans are of a two-fold nature:

(1) Those relating to the material or physical phenomena by which we are surrounded, and which, in comparison with the grandest efforts of human architects in any age are as the contrast between perfection and mediocrity, between the infinite and the finite, and

(2) Those relating to the moral conduct of mankind which we find in T. V. O. T. S. L.

But The Most High, while laying down general rules for our guidance, has, in His wisdom decreed that each individual shall construct his own spiritual edifice. In his hand are placed the pencil, skirret and compasses, wherewith to draw his own plans. Happy is he who has Wisdom to plan his life and to build up his character in Strength and Beauty so as to merit the approbation of his Divine Master!

A wisely conceived plan must recognize the architectural virtues referred to above. Man "must do his practical duty well, and he must be graceful and pleasing in doing it." He must, therefore, contemplate the columns of Strength and Beauty before he can determine the nature of the spiritual building he ought to erect.

First, and briefly, the fabric must be strongly supported by Morality and Virtue. As, in Architecture, an edifice must, above all, be built of sufficient strength to resist all possible stress, so, in "Moral Geometry," a Mason's character must be of sufficient strength to withstand temptation, however powerful. It must be "steadfast, unmovable."

But Masonry requires of us more than strength. It also demands beauty. Beauty is defined in the Century Dictionary as "that quality of an object by virtue of which the contemplation of it directly excites pleasurable emotions. The word denotes primarily that which pleases the eye or ear, but it is applied also to that quality in any object of thought which awakens admiration or approval; as, intellectual beauty, moral beauty, and so on."

But it is impossible, in a short definition to convey an adequate idea of the Theory of Beauty; and it would be beyond the scope of this lecture, even if it were desirable, to discuss that theory at length. Let us, in stead, at once proceed to ascertain, if we can, the practical teachings of the Column of Beauty.

One of the first lessons we have to learn is to appreciate the great work of Creation. Do we ever properly estimate the wealth of beauty the G.A.O.T.U. has lavished on the world around us? Or have we not become so accustomed to it that we are insensible or only partially alive to the countless beauties of form and colour which God has spread before our eyes, and the exquisite harmonies of sound with which He regales our ears. Think what the world would be like without those blessings the colours of the flowers, the perfect forms of leaves and stems, the songs of birds, the laughter of children! In humble gratitude, therefore, let us cultivate those faculties which enable us to value the glorious architecture of the Most High, lest it may be said of us that we have "eyes, but see not; ears, but hear not; and hearts without understanding." Carlyle has said: "Man always worships something; always he sees the Infinite shadowed forth in something finite; and indeed can and must so see it in any finite thing, once tempt him well to fix his eyes thereon." The contemplation of the wondrous works of Creation, therefore, lifts up the mind of the observer from the Earth, which is God's footstool, to humble adoration of the Great Creator, whose infinite Wisdom and Goodness are proclaimed by every object He has made.

"How often from the steep Of echoing hill or thicket have we heard Celestial voices to the midnight air, Sole, or responsive each to other's note, Singing their great Creator."

The beauties of Nature have a refining effect on the minds and characters of men. There is much truth in the saying of a wise man of Ancient Greece that "Men's spirits are susceptible to certain influences, diffused like streams or currents by fair things or persons visibly present green fields or children's faces, for instance into the air around them, and which, with certain natures, are like potent material essences, conforming the seer to themselves, as by some cunning physical necessity." In other words, the mind of a man, who is surrounded by beautiful objects, if he be in a proper frame of mind, will imbibe their beauty, and become, in its turn, beautiful.

The masterpiece and crowning glory of Creation, distinguished from all other objects, animate or inanimate, by its perfect adaptation as an instrument used by the most perfect finite intelligence for the government of the world, is the Human Body. There is a passage in Carlyle's "Lectures on Heroes" in which this thought is brought out

with such exquisite beauty that I cannot refrain from quoting it, although only part of it is pertinent to the subject immediately under discussion:

"But now if all things that we look upon are emblems to us of the Highest God, I add that more so than any of them is man such an emblem. You have heard of St. Chrysostom's celebrated; saying in reference to the Shekinah or Ark of Testimony, visible revelation of God among the Hebrews: 'The true Shekinah is Man!' Yes it is even so; this is no vain phrase; it is veritably so. The essence of our being, the mystery in us that calls itself 'I,' - ah, what words have we for such things? - is a breath of Heaven; the Highest Being of ours is it not all a vesture for that Unnamed? 'There is but one Temple in the Universe,' says the devout Novalis, 'and that is the Body of Man. Nothing is holier than that high form. Bending before men is a reverence done to this Revelation in the Flesh. We touch Heaven when we lay our hands on a human body!"

Worshippers of every nation, in all times, have devoted their wealth and skill in order to make their temples and churches beautiful, and worthy of the Deity in whose honour they are erected. Do not the inspired architecture and inimitable workmanship of the stately cathedrals of Europe the work of our ancient brethren bear eloquent testimony to the reverence underlying the erection of those glorious temples erected to the Most High? The devout cannot conceive of any edifice too rich or too beautiful for the services of their God- Any neglect or mutilation of their churches has always been regarded as sacrilege.

If such reverence is bestowed on inanimate creations of man's intellect, it seems strange to think that the "one Temple in the Universe" is so frequently neglected and abused. Is it because the true meaning of the Body of Man is not understood? No doubt that is the explanation. The Chrysostoms, Novalis and Carlyles of this world are few, and spiritual insight such as they had is rare. But we cannot fail to be impressed with their utterances, especially seeing that they give us a loftier idea of man, and show us his relationship to the Divine. Assuming the actual truth of the statement of Novalis that there is "nothing holier than that high form," are we not moved to regard our bodies in a new light? Should they not be the objects of our diligent care? Must not every act of omission or commission that tends to mar their beauty be avoided? Exercise and cleanliness now become solemn duties, while intemperance and excess should be shunned as desecration of the "emblems of the Highest God."

Lastly, the Column of Beauty suggests beauty of character. It is not enough that a man act morally and virtuously. He ought to do every duty in the most graceful and pleasing manner possible. The ancient Greeks and the Romans used the same words for expressing "manners" and "morals." And that there is a close affinity between them cannot be doubted, if we grant that the best manners are those which come straight from a man's heart, in his endeavour to please his fellow men or save them from pain; to communicate to them whatever joy or happiness he may possess; and, in his own sorrow, to abstain from adding even by a passing sigh to the great total of the world's unhappiness. How many an act of intended kindness is spoiled by tactless manners, converting it, sometimes, even into an offense! How often a refusal can be softened by the considerate manner in which a request is denied ! What tragedies occur from the inability, or, from false shame, the unwillingness of people of kindly and loving dispositions to express the love which they feel for their nearest and dearest who, perhaps for years, have longed for words of affection !

How different the manners of the heart from the superficial tricks of the body and tongue that are sometimes mistaken for good manners! Like garish ornaments on an ill-planned and badly constructed building, which try to conceal the viciousness of the architecture, such manners often try to hide an unworthy and insincere character. Good manners ought not to be the monopoly of any class. They are within everyone's reach, for they are the natural concomitant of a beautiful disposition.

Let us, therefore, see to it that our plans are drawn with the view not only to the acts which morality and virtue require of us, but also to the manner in which we are to perform these acts.

Let us see to it that in our speech we use words and tones calculated not only for the purpose of avoiding offense to our brethren, but also of conveying to them pleasure and happiness.

Let us exercise tact, which, in its best sense, may be defined as that spiritual delicacy of feeling which is sensitive to every susceptibility and emotions of our fellowmen.

Let us cultivate our senses so as to better appreciate the beautiful things with which we are surrounded. By so doing we shall be drawn insensibly nearer and nearer to Him from whom flows every good and perfect gift.

Let us see to it that we keep our bodies clean and wholesome, and fit dwellings for clean and beautiful souls.

Then only shall we be doing the duties required of us by Freemasonry when she commands us to build with Beauty as well as with Strength.

It may be asked how can we attain to such high [deals. Freemasonry in another symbol, suggests the answer. As, throughout the degrees, we were accompanied by a brother who guided our steps through dark paths, giving us instruction and counsel during our pilgrimage, so we are accompanied throughout our lives by a companion who never leaves us, who tells us what to do and say, and how to do and say it. The Romans called that companion a man's genius. To us he represents the Spirit of God, or Conscience, to whose whispers we ought to lend our ears, not in slavish fear, but with lively gratitude. If, as we, in the degrees, followed our guide trustfully and obediently, we act and speak as our Heavenly guide prompts us, we need fear no danger, knowing that with such leading we are sure to be conducted along the right Path, and be worthy of the great Fraternity to which it is our high privilege to belong.

----o----

RED CROSS OFFICERS WHO WILL DIRECT PEACE PROGRAM

The national officers who will direct the activities of the Red Cross on a peace basis were elected at the annual meeting in Washington. The War Council, appointed by

President Wilson in May, 1917, formally retired on March 1, and the affairs of the organization were transferred to the new administration.

Dr. Livingston Farrand, former president of the University of Colorado, who was appointed chairman of the Central Committee to succeed former President William H. Taft, actively assumed his duties on that day. The national officers elected were Woodrow Wilson, president; William H. Taft and Robert W. de Forest, vice-presidents; John Skelton Williams, treasurer; Alexander King counselor and Dr. Stockton Axson secretary.

To serve with Dr. Farrand the following members have been selected for the Central Committee:

Willoughby Walling, of Chicago; Robert Lansing, Secretary of State; John Skelton Williams, to represent the Treasury Department; Major General Merritte W. Ireland, Surgeon General U.S. A., to represent the War Department; Rear Admiral William C. Braisted, Surgeon General, U.S.N., to represent the Navy, and Alexander King, to represent the Department of Justice.

----o----

OPEN THE DOOR OF YOUR HEART

Open the door of your heart, my lad,

To the angels of Love and Truth,

When the world is full of unnumbered joys

In the beautiful dawn of youth.

Casting aside all things that mar,

Saying to wrong, "Depart!"

To the voices of hope that are calling you

Open the door of your heart.

Open the door of your heart, my lass,

To the things that shall abide;

To the holy thoughts that lift your soul

Like the stars at eventide.

All of the fadeless flowers that bloom

In the realms of song and art

Are yours, if only you'll give them room;

Open the door of your heart.

Open the door of your heart, my friend,

Heedless of class or creed,

When you hear the cry of a brother's voice,

The sob of a child in need.

To the shining heaven that o'er you bends

You need no map or chart,

But only the love the Master gave;

Open the door of your heart.

- Edwin Everett Hale

----o----

STUDIES IN BLUE LODGE SYMBOLISM

BY BRO. H.L. HAYWOOD, IOWA

What are symbols? The simplest answer is to say that they are the storehouses in which wise men of the past have accumulated their wisdom. The assemblage of many symbols in our fraternity means that the fraternity is in itself a storehouse of the wisdom of many wise men. Wisdom can never be learned or taught by one man working alone; it is only when many men join their knowledge together that the truth is found. Many men in the past have wrought to discover truth; they have embodied their truths in symbols; in our Order these symbols are assembled together so that the wisdom of many wise men has been placed at our disposal; is not that a great privilege? is it not a fine opportunity for those who desire to learn?

What do these symbols teach? It is not curious lore; it is not occultism; it is not information; it is the wisdom how to live; the purpose of Masonry as a whole is to teach men how to live and to help them to live and to learn how to live more and more. Each one of us needs to learn how to live; therefore Masonry has much to give to each one of us; we can help each other to learn how to live, therefore Masonry helps us to help each other. The symbols give us their wisdom, their light, their truth; we can receive this wisdom from them and we can then teach it to others. We can transform the dead symbol into life; that is the highest way to learn.

Why did the wise men of the past store their wisdom in symbols? Because, so we believe, symbols are forms of expression that never die. Language grows old and passes away; truth embodied in a language may become buried in the tomb in which the dead language lies. Books are not for the many; one cannot carry a book about with him in his mind. Institutions grow old and die; moreover, they cannot always be carried from country to country; truth embodied in institutions may become dead or lost to many. The teachers themselves have died and they could not themselves bring us their truth. There are many that cannot understand learned language; they need something very simple; they need to think in pictures; to think in pictures helps us all, because the mind seems to work that way. Symbols live on long after languages have died; symbols survive the wreck of institutions; they survive the teachers who have poured wisdom into them; they bring the truth to us in pictures so that all can conceive it; symbols are a deathless and universal language, the easiest to learn of all forms of language, the hardest to forget, the most packed with meaning. In teaching through symbols our Fraternity reveals itself as a very wise teacher. If the meaning of a symbol is often hidden from us that is to stimulate us to hunt for its meaning; hunting for its meaning develops our faculties; and the development of our faculties is one of the purposes and aims of wisdom.

To the man who has neither the eyes to see nor the will to work, Masonry seems to offer little; to him who will take the trouble to learn it has much to offer. Masonry holds rich gifts in its hands; are you willing to receive those gifts? You may if you are willing to study, to work, to develop. We have only that which we strive for; we possess only that which we earn; when truth is poured into a passive mind it is soon lost from that mind; when it is won by an active mind it becomes a part of that mind; when truth has become a part of the mind then is the mind truly cultured, for culture is that wisdom which has become a part of ourselves. Masonry helps to culture us by stimulating us to apply our mental powers to the study of those symbols in which many wise men have hidden truths so profound, so illuminating, so helpful, so packed with life. We ourselves, in this present hour, can best understand what symbols mean and how their meaning is to be discovered if we will turn to a few of them. Our selection may appear arbitrary, at first glance, but the meanings we shall win will fit themselves together into one lesson, into a truth that is one truth, the truth that wisdom is the learning how best to live, and that God helps each of us how best to live.

The beginning of wisdom is to develop ourselves; most of us have never discovered what are the possibilities of our own minds; we live poorly and meanly because we permit the highest powers to lie dormant; one is learning the wisdom of life when he

strives to develop each power of himself to the uttermost. Of this the apron is the symbol. It means work; not manual work alone, but mental, and spiritual, and moral work also. The divinity of work; the divine necessity of work; the divine results of work; this is the truth taught us- through the apron. We are told that it is an older and nobler symbol than the Star, the Garter, the Roman Eagle. It is. God has been working from the beginning; to work is to do what God does; to do what God does is life. The apron teaches us one of the secrets of the divine life. It is not fame; it is not possessions; it is not pride, or lust for place or power; it is none of these things that deserve to stand as that which is the highest. The apron is higher than the symbols of these things because it is the symbol of the effort to develop ourselves; we can work on ourselves; we can work through ourselves; while we are working on and through ourselves we are then working to help others; to help others is God-like because God is always helping others. God Himself, in a certain deep sense, evermore wears the apron because He evermore works, works to help us, works to give us more and more life for evermore. What we make of ourselves is more important than what others make of us; how we use and develop ourselves is more important than what we possess or what reputation we may have. To work; to make the mind work, to make the body work, to make all things work together to give us life and to give others life, that is according to the will of God and the will of God is our life and our peace. He who wears the apron on his heart will become God-like because God's own heart is filled with labor on the behalf of all His worlds and all His children.

Many times our work asks of us that we sacrifice our ease, our pleasure, our place, or our money; he who is not willing to sacrifice the lesser for the sake of the greater has not yet learned wisdom; he does not yet know to live. Sacrifice is not to lessen our lives; it is to increase our lives; it surrenders the petty things in order that the greater things may more completely possess us; he who has become willing to give up the lower in order that the higher may be in him has learned wisdom, for wisdom is to learn how best to live.

The cross which appears so often through our ritual and in so many different forms has many different degrees of meaning but the one meaning running through all forms of the cross is that he who would learn to live must learn to surrender willingly the things that hinder life. Sacrifice, if we will but learn it, is our friend; it gives us more life and what gives us more life gives us more love and love is in itself friendship. The cross sometimes breaks the body in order that the soul may have its way; the cross sometimes bruises the mind in order that the spirit may more richly live; the cross helps while it seems to hinder; it heals when it seems to hurt. To learn to know when

to sacrifice, how to sacrifice, what to sacrifice, and for what to sacrifice, that is wisdom, and wisdom is to know to live.

But life is not complete in any one of us; life lives in all men and each needs the life of all; when we share with others our life we are helping them to live; when we help others to live we become God-like because God continually gives life to all. Friendship is just the habit of giving our life to others; when we give our life away we possess more of it; the more we give the more we receive. This is the meaning of the clasped-hands, one of the most divine and beautiful of all our symbols. The life in me clasps hands with the life in you; my life joins its forces with your life; that makes more life. Brotherhood is the enrichment of life not for one's self alone but for all; brotherhood is God-like because God is the Great Brother of all men. His hands are clasped with ours and neither disaster nor death can break that clasp. When we clasp our brother's hand we clasp God's hand because God lives and works through our brother; when he clasps our hands he clasps God's hands because God lives and works through us. Brotherhood makes life rich, beautiful, and divine; brotherhood is the clearest revelation of God that we have. Brotherhood is love expressed toward our fellows; it is therefore divine because God is love.

Our system of symbols would be very incomplete if they did not give us this highest wisdom that God is love. The All-Seeing Eye reminds us that God sees far into the most secret depths of each of us; this means that God lives in us a part of our very selves else He could not know what is in us; God is love because He lives in each one of us. The altar reminds us that we can always and everywhere meet with God; He is never away from our hearts; He is never away from home; the human soul is His home. While we work, while we play, while we think, above all while we love, we are with Him; each moment can have its own altar; each place may have its shrine; the whole world is a meeting place between man and God; the whole earth may become an altar. The raising of the master in our third degree reminds us, depicts for us in an unforgettable symbol, that God is also eternal life; the master went into the grave but God went in after Him; we never die; there is no death; there is only change; we go on from life to life, ever and forever, and God ever helps us to go on from life to life. To know that God lives in us and that God is love helps us to lose all fears, the fear of disaster, of disgrace, of death; for where love is fear cannot be. The same eternal life which lived in the slain master lives also in us; God is continually willing to raise each of us from all our graves; from the grave of sloth, the grave of selfishness, the grave of hatred, of fear, of sorrow, of death. "Now have we eternal life"; always will we

have eternal life. God is life and God is eternal. God is our life; therefore we are eternal.

Can there be, could there be, a teaching more wonderfully beautiful than this? Can you anywhere find a higher wisdom than this? This is the highest wisdom that we know how to live; God is our Life; to learn to live is to love God. Masonry teaches us that God is love; it teaches us how to love God. Masonry as a whole is one great symbol of men dwelling with God and God dwelling with men.

----o----

THE HANDCLASP OF TODAY

BY BRO. L. B. MITCHELL, MICHIGAN

We can never know what life is

But we do know that 'tis love

In a world where so much strife is

That alone can merit prove;

There's no moral height above it,

'Tis the qualifying plane,

Man is glorified to love it,

'Tis the limit to attain.

Human Love, "head of the corner"

In the alchemy of man,

Is thereby the chief adorner

Of all loves within the plan, -

Love of virtue, love of beauty,

Love of all things in its role

In their glorious unity

Makes for quality of soul.

There is not of earth, a mortal

That behind a creed can hide,

Love alone leads to the portal

Where realities abide.

Love, the scandalized for ages

By negation's soulless way

Waits to fold their telltale pages

In the handclasp of today.

----o----

EDITORIAL

MASONRY AND THE WORLD-FLUX

WHAT part is Masonry to play in the new World? It is a new World. Thinking men everywhere admit it. Things which loomed large against our former peace horizon have lost their stature. Contrasted with the great, united purpose of winning a great war they have faded. A new horizon has been lifted up before us - or perhaps we have been lifted up where we have begun to get an aeroplane vision, and find that looking down vertically upon what was large before has betrayed its smallness, while real problems, heretofore viewed only as a hazy background, have become the commanding elements of the landscape.

We must enlarge the idea of the "melting pot." We applied it only to America. It was a vision of a polyglot people made one. Today we challenge the efficiency of that melting pot. The war has shown that we did not work hard enough to keep the fires of liberty always burning under it. And now the whole world is in a state of flux. Our own ideas - and some of our ideals - are being tested and tried by this world heat which the fires of war have developed. None may yet know the temper of this new metal which has begun to run. Some of the scum has run off into pools by themselves. Some of us are afraid that they represent the metal - or should we spell it mettle? - which is to be. To believe that would be cowardly.

Will we not have to make the answer to our first question ? Masonry is in the new melting pot, along with the other influences. The dross is melting out of it, too.

What is our Fraternity, viewed from this aeroplane height? As we glance over the surface of our America we cannot see Masonry as an entity. It is scattered everywhere. But this is no cause for discouragement! Why should it not be so? We are gathered into fourteen thousand or more little groups - our lodges. We are collected into forty-nine other larger groups - our Grand Jurisdictions. And only for a few months have we really caught a vision of thinking together! The vision is spreading. It has reached thirteen Grand Jurisdictions already, and they have approved the Masonic Service Association of the United States. The conception of a National Masonic Consciousness came during the war. It will flower in the new Peace. To think together, and to work together in time of distress and danger is new, to Masonry. We had not thought it necessary.

Now we know that our Masonic thought has been polyglot, too. That was why some of our brethren were afraid that a National Voice for Masonry would be a harsh, discordant voice. Now they are beginning to see what a melody it will be. Why? Because it is tuned to the service of humanity. To think about the big things, to work together to bring them about, and to speak as one! It cannot be other than a melody. To deny it is to deny any efficacy at all to our ceremonies. All that we need to do is to apply our ritual to this new world. The world may be in a flux, but the cool, calm, melodious voice of American Masonry will play a part in opening the gates through which the dross and base metal will run off. It is playing a part. Whether we will or no, men trained to think as true men will come to think alike in principle - they have thought that way for a long time past. Guided by the sterling principles of free-thought, free-speech and free-conscience, illuminated by righteousness and morality, they are bound to think together.

Who are these who are thinking together? Are they men of one class, or of one creed, or of one political allegiance (using these last words in a narrow sense of the term) ? No! They are men of all classes. Even the lodge whose officers clothe themselves in evening dress has plenty of soft collars and flannel shirts in evidence. The man who works with his hands is not ashamed to meet in lodge with the man whose hours are spent in mental labor. From all walks of life they come, thinking enough of their Fraternity to wear their best clothes to harmonize with the richness of its teaching, and knowing that the welcome will not be tainted by Masonic snobbery, for Masonic snobs are few and far between.

What does it mean to our Country, to the World, if you please, to have nearly 2,000,000 men of every walk in life meeting on the level? They will all be on the level, when they learn to think together. "Thinking together" does not mean that any is deprived of his opinion! No, it means that preconceived opinions are tried by the fires of necessity. Out of it all will come certain agreed fundamentals. That will not mean abandonment of principles. It will mean the application of principles to a modern need. When men meet together on the level, and learn to think together on those great problems which today seem to be dividing us into those who believe in permitting stinking cesspools and those who do not, what will be the effect? When that National Masonic Voice speaks, will it not help to settle these problems, and eliminate these cesspools?

An example comes to mind. A young man had been thinking along socialistic lines. He wondered whether even anarchism, after all, was not the real measure of human equality. He inclined to the belief that because he was not rich, he had not had a square deal. He sought admission to Masonry, and by his own later confession his only real reason was the promptings of curiosity. There was a hesitancy in the lodge. It seemed doubtful to some whether he should be admitted. "Peace and harmony prevailing" was remembered. The petition laid over for a month for further investigation. More interviews were quietly conducted. The young man's mind was in the melting pot. The committee finally reported favorably. Election followed. The fires of Masonic tolerance were burned under the young man's mental melting pot. The dross was skimmed off. Today his opinions are balanced opinions. He appreciates the meaning of "equality" better. Brotherhood means interdependence, and not the law of the mob. He is a changed man. Masonry made him think. He will help to bury the cesspool of irresponsibility from now on. He will help to cover it up.

Many members of our Fraternity are like that young man. Perhaps they have worn the Square and Compass for a long time. But they are just beginning to think, in the sense of applying Masonic principles to a confused and war-torn world. They must think. They must save the world for civilization! They must become missionaries, each to his own little group. Missionaries of true manhood, true brotherhood, true Democracy. The war against the Hun is won. The war in behalf of the Brotherhood of Man has just begun. The dangers are greater than the Hun could command, with all his frightfulness. The winning is more necessary, because it must be a winning of the hearts of men.

The hopes of the world are being pinned to a League of Nations. So be it, if it is founded upon Justice and Truth.

As Masons, we can’t help that ideal. A League of Masons, in behalf of the Service of Humanity is ours. Its consummation is sure. Thirteen Grand Lodges have seen the vision of it, and have acted. Many more see the vision, and wait only upon their Annual Communications to act in like harmony. It will be an American League. It will be able to help to control the world currents of thought, if it thinks rightly itself.

"To this event the ages ran,

Make way for Brotherhood, Make way for Man."

"The Service of Humanity" means to give. It means for each Grand Lodge to contribute. Money, yes, in very smell amounts, considering the work to be done. But over all, and above all, and beyond all, MEN! Men of vision, with great hearts, pure minds and a will to accomplish.

"Our hope is in heroic men,

Startled, to build the world again."

Men willing to assume the responsibilities of leadership, and forget honors. Men who will think honestly, in behalf of a humanity suffering tortures such as always come in times of flux. Men willing to brave the ordeal of fire, that the work of the melting pot may go on until it is finished. Men who believe that the mettle and the temper of the new world metal will be good in the sight of God. G.L.S.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

BOOKS ON THE SCOTTISH RITE

I am a member of Mississippi Valley Consistory, Northern Masonic Jurisdiction, of East St. Louis, and am interested in securing a "monitor" of the Rite, if anything authentic is obtainable. I have McClenachan's "Book of the Rite." Is there anything better? L.A.S., Illinois.

We do not know of any "monitor" of the Scottish Rite except as may be contained in the Ritual which is furnished to each Consistory. In addition to this there is the book by McClenachan for the Northern Jurisdiction, and Pike's "Morals and Dogma" for the Southern Jurisdiction. Both of these works are accessible to any Mason who might desire them. Another work used in the Southern Jurisdiction is "Liturgy of the Ancient and Accepted Scottish Rite of Freemasonry," by Albert Pike. We know of no similar work published for the Northern Jurisdiction, though there has been some interesting matter connected with the history of the Rite prepared by several Northern Jurisdiction brethren.

"Morals and Dogma, First to Thirty-Second Degrees," may be obtained through John H. Cowles, Secretary General, 16th and S Sts., N.W., Washington, D. C. The price is $2.50, postpaid. Your Blue Lodge and Scottish Rite affiliations should be mentioned when writing Brother Cowles for a copy of this work. C.C.H.

* * *

PROCEEDINGS GRAND LODGE OF MAINE 1820-1918

We have in our lodge library a duplicate set of the Proceedings of the Grand Lodge of Maine. These Proceedings are bound, with the exception of the last few years' copies. They are complete from Volume I to the present date. Could we dispose of them through the Society?

Josiah H. Cobb,

430 Preble Street, South Portland, Maine.

Here is a rare opportunity for a wide-awake lodge librarian to secure this complete set of the Maine Grand Lodge Proceedings for the library of his lodge. The set comprises 26 volumes in addition to the Proceedings for the year 1918, and contains the history of Masonry in Maine covering a period of 99 years, the first issue of the Proceedings being published in 1820. Any brother interested should communicate direct with Brother Cobb at the address above given.

* * *

THIRTEEN GRAND LODGES NOW MEMBERS OF THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES

How many Grand Lodges have become members of the Masonic Service Association of the United States since the Cedar Rapids Masonic Conference was held last November?

R.H.A., Colorado.

Georgia	Nov. 27, 1918
Alabama	Dec. 8, 1918
Texas	Dec. 5, 1918
South Carolina	Dec. 11, 1918
Minnesota	Jan. 15, 1919
Florida	Jan. 22, 1919
North Carolina	Jan. 22, 1919
Utah	Jan. 22, 1919
Tennessee	Jan. 30, 1919
Connecticut	Feb. 6, 1919
Louisiana	Feb. 6, 1919
Arizona	Feb. 11, 1919
Mississippi	Feb. 19, 1919

----o----

CORRESPONDENCE

MASONIC BOOK-PLATES WANTED

I am sending you under separate cover a cgpy of a small book on the subject of Masonic book-plates, recently published by a personal friend of mine, Mr. Winward Prescott, instructor in English at the Massachusetts Institute of Technology. Mr. Prescott is not at the present time a Mason, although steps have been taken within the last month to qualify him to write of Masonry with the authority of a member of the Craft; hence the many inaccuracies of his explanations of some things connected with the institution. He has asked me to send the book to you, instead of sending it himself, because of my membership in the National Masonic Research Society. At the time he was writing the book, he did not know of my being a Mason; consequently he did not include my personal plate in his catalogue. I have ventured to inserts a copy of that plate, although it bears no Masonic emblems.

Mr. Prescott's attention was first called to Masonic bookplates by Brother A. W. Pope, of Newton, who published two small pamphlets on the subject some years ago. Both were collectors of ex-libris, and, on Brother Pope's death his widow placed his collection in the hands of Mr. Prescott for sale. Mr. Prescott, having heard much about this particular part of the collection, purchased it himself and set about the task of arranging and listing it. The result of his labor is the little volume I am sending you. He fully realizes its shortcomings, and can plead in justification the small amount of knowledge there actually is in America concerning ex-libris, and the small circle of his acquaintance with Masons. It is his desire to obtain a full collection of American Masonic ex-libris, in order to make a later edition of his book a more authoritative handbook on a very interesting subject. He therefore requests the courtesy of a notice in THE BUILDER, together with a request that any brother who may own a book-plate send him three copies of it, writing on the back the principal features of his connection with Masonry. These plates may be sent to me, or to him at P. O. Box 3066, Boston, Mass.

Charles V. Briggs,

126 Glenville Avenue,

Allston, Massachusetts.

(Mr. Prescott's interesting little book was reviewed by Brother Haywood in the Library Department of the July, 1918, issue of THE BUILDER. - Editor.)

* * *

A NATURAL LODGE ROOM

I am sending you a description of a natural lodge room that may be of interest to the readers of THE BUILDER.

Thomas Crowell, Massachusetts.

It is probably not known by many Masons that there is a natural lodge room that is the only one in the world which was built entirely by Nature. It is situated on the mountain called Owl's Head beside Lake Memphremagog on the border line between Vermont and Canada, and at its summit, 3500 feet high. It is called Owl's Head Lodge Room which is hidden away in the clefts of the hills, was discovered eighty years ago by a very ancient lodge (Golden Rule Lodge of Stanstead, Canada) across the Lake from Vermont. They became very enthusiastic over it and applied for a charter permitting them to work the Third degree of Masonry. The charter was granted in 1853 by the Grand Lodge of Canada and once a year, on June 24, which is St. John's day, they climb the mountain and perform the ceremony.

There is only a trail to the lodge room and the sides of the mountain in places are almost perpendicular, but the venerable Masons gladly endure the hardships of the ascent, and rain or shine the annual pilgrimage is made. The lodge room is a wonderful place. Its walls are of sheer rock, towering up 500 feet. Its floor, made of moss, is as level as an ordinary pavement and softer than carpet. The seats for officers are of natural stone and were placed there by Nature. The roof is the sky. It is perfectly tiled and the points of the compass are right, the room runs east and west.

The climb is a tedious one and is generally reached by noon. Many prominent Masons, old and young, go. The sky is blue, at the foot of the mountain is stretched the most beautiful lake ever seen, and away from the lake rolls the green fields until they are lost in the foothills of Quebec. Conforming with ancient Masonry the service on the mountain is held in the afternoon and the old customs are carried out to the letter.

* * *

WAS WILLIAM SHAKESPEARE A FREEMASON?

If in past days Freemasonry suffered from having its history written either by panegyrics or by enemies it would seem that in these days there is no less danger of it suffering from the circulation of uncritical enthusiasts, who see in every allusion, to a phrase or even word found in the ritual a proof that it was copied therefrom. It would be easy on such premises to maintain that every writer of note whoever lived was a Freemason. There are and have been many philosophers and theologians who hold views and ideas very similar to those inculcated in Freemasonry, but it does not necessarily follow that they had any connection either direct or indirect with the Order. Plato taught much that is common to Christianity, but Plato was not a Christian, nor were the ethics of Christianity derived from Plato, but from Moses. Neither did Plato learn from Moses, nor Moses from Confucius. The "Truth" is universal, and the Revealer of all Truth has spoken to men at sundry times and in divers manners, nor has his revelation been confined to any one channel - not even Masonry. If this be true of ethics, how much more true is it of the mere use of wolds and phrases. Have Masons, for instance, the monopoly of aprons? Must a man never mention pillars except he be a Mason ? Have scholars outside of our ancient and honorable Fraternity never heard of Pythagoras? Did nobody but ourselves ever wear gloves? The truth is that, unless a word or phrase is peculiar to Masonry, and can belong to nothing else whatever, its use by any writer cannot connect him with Freemasonry. For instance, when we find an inscription that speaks of meeting "on the level and parting on the square" we can hardly go wrong in ascribing it to a Freemason. But the expression "a square deal" has now become quite common outside the Order, and is used by people who lmow nothing about Freemasonry.

All these remarks apply to quotations from Shakespeare which appeared in the February number of THE BUILDER. Aprons were and are worn by almost every class of skilled mechanics, as well as by bar-tenders, domestic service, store keepers, and careful housewives. Leather aprons, made from sheepskins and known in the trade as basils are worn by tanners, curriers, blacksmiths and shoemakers as well as by Masons. According to Shakespeare leather aprons were formerly worn by bar-tenders or "tapsters." And it is these that are meant in Brother Clegg's quotations from Henry IV, "Two leather jerkins and aprons." In the Roman Plays - Julius Caesar, Antony and Cleopatra, Coriolanus - aprons are always spoken of with contempt as the lodge of servitude and ignorance - "Mechanics slaves with greasy aprons," "You have made good work, you and your apron-men," are, as a glance at the context will show, purely ironical. "Here Robin, an I die I give thee my apron," is spoken by a drunken armourer's assistant.

The word Craft and Master are terms used in the Middle Ages for all kinds of mechanical trades. A craftsman meant a mechanic, and master a master mechanic. To the use, however, of the word "Master" or "Craft's Master" for a man who had learned his trade there was one exception. The "Master" in Masonry was the Master of the lodge. The members of the trade were called "Fellows," or "Fellows of the Craft," hence shortly "Fellow Craft." "In ancient times, no brother, however skilled in the Craft, was called a Master Mason until he had been elected into the chair of the lodge."

The use of the word Mason - "the singing mason building roofs of gold," "Who builds stronger than the mason?" are quite likely to have been written by a man who knew nothing of Freemasonry. Everybody knows that stone buildings are erected by masons. The only one of all the quotations collected by Brother Evans that might seem to show an acquaintance with Masonic mysteries is the description of Antony in "Antony and Cleopatra" as the "triple pillar of the world," and that does not mean three pillars but one pillar of three clustered shafts. How much "King Edward's Mysticism" has to do with Freemasonry can be gathered by quoting the whole of Prince Clarence's speech:

He harkens after prophecies and dreams

And from the cross-row placks the letter G

And says a wizard told him that by G

His issue disinherited should be:

And for my name of George begins with G

It fellows, in his thought, that I am he "

I wonder if the G. R. stamped upon articles that are the property of the British Government had a Masonic origin!

The superstition that men born deformed or maimed were subject to the curse of God, was only held by Freemasons in common with other people in ancient times. "Who did sin, this man or his parents, that he was born blind?" A man maimed or deformed was regarded as a debased specimen of man made in the image of God. It is only in Freemasonry, however, that the old idea lingers, probably on account of Mackey having given it as a "Landmark."

Most of Shakespeare's allusions to "gloves" are derived from the iron gauntlet of Knights. To throw one's glove on the ground was challenge to mortal combat, which challenge was accepted by picking up the glove. This is what is meant by the "gage of battle" and "honour's pawn."

The following quotation from 2 Henry VI ij:5 seems to me to have a far greater Masonic significance than any quoted by Brother Clegg:

'So many hours must I tend my flock

So many hours must I take my rest

So many hours must I contemplate

So many hours must I sport myself "

On the whole one would gather that so far as we have gone there is not sufficient evidence produced to show that our author was a Freemason, any more than that he was a lawyer, or a printer, or a classical scholar-all of which have occasionally been claimed for him. He was a man amongst men, one who had studied and who knew humanity, and has portrayed it as no other writer. His ubiquity has caused him to be claimed by many classes of men as "one of themselves." His thorough knowledge of "all sorts and conditions of men" in an age when men lived very wide apart from one another is wonderful. Had he lived a century or so later one might have argued that association in a society such as Freemasonry is might have given him his marvelous insight into human nature. But the time of Shakespeare is a time in the history of the Craft of which we know almost the least. We are certain that lodges then existed but that is all. But research along the line of Brother Clegg's paper is not useless. We may yet find enough evidence to tell us whether the Craft had many or any members of rank and affluence, or whether there was any bond of union between the then existing lodges, or whether that age was what it is generally considered now to have been, the age of the Craft's obscurity. E.L. Pickford, D.D.G.M., Canada.

* * *

NO SPECIAL PRIVILEGES SHOULD BE GRANTED BY THE GOVERNMENT TO SECTARIAN ORGANIZATIONS

After a careful review of the report on the Conference of Grand Masters recently held at Cedar Rapids, Iowa, and the report of difficulties experienced in securing from the War Department permission to provide recreation for Masons in the Service, I beg leave to offer a suggestion:

If our Government is to be consistent its principles must be applied strictly to the Army and Navy, as well as to all of its official business. Which is to say, our government being nonsectatian should not champion any faith, but stand firmly for the principles which are very dear to us all. The difficulties experienced are fundamental, and occasioned by well-meaning people in their effort to advance the interests of their religious faith, without seriously considering the consequences. In my candid opinion if antagonism and complications are to be avoided in the future there should be but one

organization in the Army and Navy that is strictly non-sectarian, under whose auspices any church, order or society might hold their special meetings or communications and for which purpose no funds should be available, except from the particular Church or Society. The funds for the principal organization should be used for all the soldiers alike irrespective of creed, etc. Under such an arrangement there would be no special privileges, and this arrangement would certainly conform to the principles which we as Masons and as citizens may well be proud.

A. M. Jackley, Iowa.

----o----

NOT UNDERSTOOD

Not understood, we move along asunder,

Our paths grow wider as the seasons creep,

Along the years we marvel and we wonder

Why life is life? And then we fall asleep -

Not understood.

Not understood, we gather false impressions

And hug them closer as the years go by,

Till virtues often seem to us transgressions,

And thus men rise and fall and live and die -

Not understood.

Not understood - how trifles often change us.

The thoughtless sentence or the fancied slight

Destroy long years of friendship and estrange us,

And on our souls there falls a freezing blight -

Not understood.

How many cheerless, lonely hearts are aching

For lack of sympathy - Ah, day by day

How many cheerless lonely hearts are breaking,

How many noble spirits pass away -

Not understood.

Oh, God! That men could see a little clearer,

Or judge less harshly where they cannot see -

Oh, Godl That men would draw a little nearer

One another, they'd be nearer Thee -

And understood.

- Author Unknown

----o----

There are now about 17,000,000 adults and 9,000,000 junior members of the American Red Cross.

The Builder Magazine

June 1919 - Volume V - Number 6

THE ELEUSINIAN MYSTERIES AND RITES

BY BRO. DUDLEY WRIGHT, ASSISTANT EDITOR "THE FREEMASON," LONDON

Many writers, and especially those of the Craft, have called attention to the resemblances between the rites of the Ancient Mysteries and those of Freemasonry. Indeed, those resemblances have given rise to much speculation, and it has been suggested by more than one writer that such resemblances are more than accidental Some of us have long been convinced that Freemasonry, if we may not say that it was historically descended from the instituted Mysteries of antiquity, it at least perpetuates their ministry among us.

The Eleusinian Mysteries - those rites of ancient Greece and afterwards of Rome, of which there is historical evidence dating back to the seventh century before the Christian era bear very striking resemblance, in many points, to the rituals of both Operative and Speculative Freemasonry- As to their origin, beyond the legendary account put forth, there is no reliable trace. Like most great human institutions they grew out of a real human need, to which they ministered, else they could not have held sway for so many ages.

In the opinion of not a few writers an Egyptian source is attributed to them, but of this there is no positive proof though we may infer as much, remembering the influence of Egypt upon Greece. There is a legend that St. John the Evangelist a character honored and revered by Freemasons was an initiate of these mysteries. Certainly, more than one of the early Fathers of the Christian Church boasted of his initiation into these Rites. Even St. Paul was influenced by them, to the extent, at least, of using some of their imagery, and even some of their technical terms, in his Epistles.

The series of articles, to which I have the honor thus to call attention, is one of the first attempts so far made to give a detailed exposition of the ceremonial of the Mysteries of Greece in English. As such they have an interest to Masons, but also to students of antiquity in general, and if the field were familiar, as it is not, these articles would be worthy of special interest for the new materials brought forward- Brother Wright, I need hardly say, is a careful, painstaking, and thorough student, as readers of THE BUILDER can testify, and among his many services to the Craft this study will not be reckoned the least.

Such a writer needs no introduction, but I have much pleasure in emphasizing the importance of these researches in ancient lore, because they make a real contribution to our knowledge. -Joseph Fort Newton.

THE ELEUSINIAN LEGEND

THE legend which formed the basis of the Mysteries of Eleusis, presence at and participation in which, demanded an elaborate form or ceremony of initiation, was as follows:

Persephone (sometimes described as Proserpine and as Cora or Kore) when gathering flowers was abducted by Pluto, the god of Hades, and carried off by him to his gloomy abode; Zeus, the brother of Pluto and the father of Persephone, giving his consent. Demeter (or Ceres), her mother, arrived too late to assist her child or even to catch a glimpse of her seducer, and neither god nor man was able, or willing, to enlighten her as to the whereabouts of Persephone or who had carried her away. For nine nights and days she wandered, torch in hand, in quest of her child. Eventually, however, she heard from Helios (the sun) the name of the seducer and his accomplice. Incensed at Zeus she left Olympos and the gods and came down to scour the earth disguised as an old woman.

In the course of her wanderings she arrived at Eleusis where she was honourably entertained by Keleos, the ruler of the country, with whom and his wife, Metanira, she

consented to remain in order to watch over the education of Demophon, who had just been born to the aged king, and whom she undertook to make immortal.

Long was thy anxious search For lovely Proserpine, nor didst thou break Thy mournful fast, till the far-fam'd Eleusis Received thee wandering.

Orphic hymn.

Unknown to the parents Demeter used to anoint Demophon by day with ambrosia and hide him by night in the fire like a firebrand. Detected one night by Metanira she was compelled to reveal herself as Demeter, the goddess. Whereupon she directed the Eleusinians to erect a temple as a peace offering and, this being done, she promised to initiate them into the form of worship which would obtain for them her goodwill and favour. "It is I, Demeter, full of glory, who lightens and gladdens the hearts of gods and men. Hasten ye, my people, to raise hard by the citadel, below the ramparts, a fane, and on the eminence of the hill, an altar, above the wall of Callichorum. I will instruct you in the rites which shall be observed and which are pleasing to me."

The temple was erected but Demeter was still vowing vengeance against gods and men and because of the continued loss of her daughter she rendered the earth sterile during a whole year.

What ails her that she comes not home? Demeter seeks her far and wide; And gloomy-browed doth ceaseless roam From many a morn till eventide. "My life, immortal though it be, Is naught!" she cries, "for want of thee, Persephone Persephone !"

The oxen drew the plough but in vain was the seed sown in the prepared ground. Mankind was threatened with utter annihilation and all the gods were deprived of sacrifices and offerings. Zeus endeavoured to appease the anger of the gods but in

vain. Finally he summoned Hermes to go to Pluto to order him to restore Persephone to her mother. Pluto yielded but before Persephone left she took from the hand of Pluto four pomegranate pips which he offered her as sustenance on her journey. Persephone, returning from the land of shadows, found her mother in the temple at Eleusis which had recently been erected. Her first question was whether her daughter had eaten anything in the land of her imprisonment, because her unconditional return to earth and Olympos depended upon that. Persephone informed her mother that all she had eaten was the pomegranate pips in consequence of which Pluto demanded that Persephone should sojourn with him for four months during each year, or one month for each pip taken. Demeter had no option but to consent to this arrangement, which meant that she would enjoy the company of Persephone for eight months in every year and that the remaining four would be spent by Persephone with Pluto. Demeter caused to awaken anew "the fruits of the fertile plains" and the whole earth was reclothed with leaves and flowers. Demeter called together the princes of Eleusis Triptolemus, Diocles, Eumolpus, Polyxenos, and Keleos and initiated them "into the sacred rites most venerable into which no one is allowed to make enquiries or to divulge; a solemn warning from the gods seals our mouths."

Although secrecy on the subject of the nature of the stately Mysteries is strictly enjoined, the writer of the Homeric Hymn to Demeter makes no secret of the happiness which comes to all who become initiates: "Happy is he who has been received, unfortunate he who has never received the initiation nor taken part in the sacred ordinances, and who cannot, alas! be destined to the same lot reserved for the faithful in the darkling abode."

The version of the legend given by Minucius Felix is as follows:

Proserpine, the daughter of Ceres by Jupiter, as she was gathering tender flowers in the new spring, was ravished from her delightful abodes by Pluto; and, being carried from thence through thick woods and over a length of sea, was brought by Pluto into a cavern, the residence of departed spirits, over whom she afterwards ruled with absolute sway. But Ceres, upon discovering the loss of her daughter, with lighted torches and begirt with a serpent, wandered over the whole earth for the purpose of finding her till she came to Eleusis; there she found her daughter and discovered to the Eleusinians the plantation of corn."

In the Homeric Hymn to Demeter, Persephone gives her own version of the incident as follows:

"We were all playing in the lovely meadows, Leucippe, and Phaino, and Electra, and Ianthe, and Melite, and Iache, and Rhodeia, and Callinhoe, and Melobosis, and Ianeira, and Acaste, and Admete, and Rhodope, and Plouto, and winsome Calypso, and Styx, and Urania, and beautiful Galaxame. We were playing there and plucking beautiful blossoms with our hands; crocuses mingled, and iris, and hyacinth, and roses, and lilies, a marvel to behold, and narcissus, that the wide earth bare, a wile for my undoing. Gladly was I gathering them when the earth gaped beneath and therefrom leaped the mighty prince, the host of many guests, and he bare me against my will, despite my grief, beneath the earth, in his golden chariot; and shrilly did I cry."

On the submission of Eleusis to Athens, the Mysteries became an integral part of the Athenian religion, so that the Eleusinian Mysteries became a Panhellenic institution, and later, under the Romans, a universal worship, but the secret rites of initiation were well kept throughout their history.

The earliest mention of the Temple of Demeter at Eleusis occurs in the Homeric Hymn to Demeter, which has already been mentioned. This was not written by Homer but by some poet versed in Homeric lore and its probable date is about 600 B. C. It was discovered a little over a hundred years ago in an old monastery library at Moscow, and now reposes in a museum at Leyden.

Eleusis was one of the twelve originally independent cities of Attica, which Theseus is said to have united into a single state. Leusina now occupies the site and has thus preserved the name of the ancient city. Theseus is portrayed by Virgil as suffering eternal punishment in Hades but Proclus writes concerning him as follows:

Theseus and Pirithous are fabled to have ravished Helen and to have descended to the infernal regions: i. e., they were lovers of intelligible and visible beauty. Afterwards Theseus was liberated by Pericles from Hades, but Pirithous remained there because he could not sustain the arduous attitude of divine contemplation.

Dr. Warburton, in his Divine Legation of Moses, gives, as his opinion, that Theseus was a living character who once forced his way into the Eleusinian Mysteries, for which crime he was imprisoned on earth and afterwards damned in the infernal regions.

The Eleusinian Mysteries seem to have constituted the most vital portion of the Attic religion and always to have retained something of awe and solemnity. They were not known outside Attica until the time of the Median wars, when they spread to the Greek colonies in Asia as part of the constitution of the daughter states, where the cult seems to have exercised a considerable influence both on the populace and on the philosophers. Outside Eleusis the Mysteries were not celebrated so frequently nor on so magnificent a scale. At Celeas, where they were celebrated every third year, a hierophant, who was not bound by the law of celibacy, as at Eleusis, was elected by the people for each celebration. Pausanias is the authority for a statement by the Phliasians that they imitated the Eleusinian Mysteries. They, however, maintained that their rendering was instituted by Dysaules, brother of Celeus, who went to their country after he had been expelled from Eleusis by Ion, son of Xuthus, at the time when Ion was chosen commander-in-chief of the Athenians in the war against Eleusis. Pausanias disputed that any Eleusinian was defeated in battle and forced into exile, maintaining that peace was concluded between the Athenians and the Eleusinians before the war was fought out, even Eumolpus himself being permitted to remain in Eleusis. Pausanias, also, while admitting that Dysaules might have gone to Phlius for some cause other than that admitted by the Phliasians, questioned whether Dysaules was related to Celeus, or, indeed, to any illustrious Eleusinian family. The name of Dysaules does not occur in the Homeric Hymn to Demeter, where are enumerated all who were taught the ritual of the Mysteries by the goddess, though that of Celeus is mentioned:

She showed to Triptolemus and Dioeles, smiter of horses, And mighty Eumolpus and Celeus, leader of people, The way of performing the sacred rites and explained to all of them the orgies.

Nevertheless, according to the Phliasians, it was Dysaules who instituted the Mysteries among them.

The Pheneatians also had a sanctuary dedicated to Demeter, which they called Eleusinian and in which they celebrated the Mysteries in honour of the goddess. They had a legend that Demeter went thither in her wanderings and that out of gratitude to the Pheneatians for the hospitality they showed her, she gave them all the different kinds of pulse, except beans. Two Pheneatians Trisaules and Damithales built a temple to Demeter Thesuria, the goddess of laws, under Mount Cyllene, where were instituted the Mysteries in her honour, which were celebrated until a late period and which were said to be introduced there by Naus, a grandson of Eumolpus.

"Much that is excellent and divine," wrote Cicero, "does Athens seem to me to have produced and added to our life, but nothing better than those Mysteries by which we are formed and moulded from a rude and savage state of humanity; and, indeed, in the Mysteries we perceive the real principles of life, and learn not only to live happily, but to die with a fairer hope." Every manner of writer religious poet, worldly poet, sceptical philosopher, orator all are of one mind about this, far the greatest of all the religious festivals of Greece.

(To be continued)

----o----

IMMORTALITY

Two caterpillars crawling on a leaf,

By some strange accident in contact came;

Their conversation, passing all belief,

Was that same argument, the very same,

That has been "proed and conned" from man to man,

Yea, ever since this wondrous world began.

The ugly creatures,

Deaf and dumb and blind,

Devoid of features

That adorn mankind.

Were vain enough, in dull and wordy strife,

To speculate upon a future life.

The first optimistic, full of hope,

The second, quite dyspepsic, seemed to mope.

Said number one, "I'm sure of our salvation."

Said number two, "I'm sure of our damnation;

Our ugly forms alone would seal our fates

And bar our entrance through the golden gates.

Suppose that death should take us unawares,

How could we climb the golden stairs?

If maidens shun us as they pass us by,

Would angels bid us welcome in the sky?

I wonder what great crime we have committed

That leaves us so forlorn and so unpitied.

Perhaps we've been ungrateful, unforgiving;

'Tis plain to me that life's not worth the living."

"Come, come, cheer up," the jovial worm replied,

"Let's take a look upon the other side;

Suppose we cannot fly like moths or millers,

Are we to blame for being caterpillars?

Will that same God that doomed us crawl the earth,

A prey to every bird that's given birth,

Forgive our captor as he eats and sings,

And damn poor us because we have no wings?

If we can't skim the air like owl or bat,

A worm will turn 'for a' that.'"

They argued through the summer; autumn nigh

The ugly things composed themselves to die,

And so, to make their funeral quite complete,

Each wrapped him in his little winding sheet.

The entangled web encompassed them full soon;

Each for his coffin made him a cocoon.

All through the winter's chilling blast, they lay

Dead to the world, aye, dead as human clay.

Lo! Spring comes forth with all her warmth and love;

She brings sweet justice from the realms above;

She breaks the chrysalis, she resurrects the dead -

Two butterflies ascend encircling her head,

And so this emblem shall forever be

A sign of humility.

- Joseph Jefferson.

----o----

By picking English out of Russian type with medical tweezers the Red Cross editor of the "American Sentinel" manages to furnish the American soldiers in the Archangel district with a four-page weekly paper of U. S. news.

----o----

THE FRATERNAL FORUM

EDITED BY BRO. GEO. E. FRAZER, PRESIDENT, BOARD OF STEWARDS

CONTRIBUTING EDITORS

Wildey E. Atchison, Iowa.

Joseph C. Greenfield, Georgia.

Dr. John Lewin McLeish, Ohio.

Geo. W. Baird, District of Columbia.

Frederick W. Hamilton, Massachusetts.

Joseph W. Norwood, Kentucky

Joseph Barnett, California.

H. L. Haywood, Iowa.

Frank E. Noyes, Wisconsin

H. P. Burke, Colorado.

T. W. Hugo, Minnesota.

John Pickard, Missouri.

Joe L. Carson, Virginia.

M. M. Johnson, Massachusetts.

C. M. Sehenek, Colorado

R. M. C. Condon, Michigan.

P. E. Kellett, Manitoba.

Francis W. Shepardson, Illinois.

John A. Davilla, Louisiana.

John G. Keplinger, Illinois.

Silas H. Shepherd, Wisconsin.

Jos. W. Eggleston, Virginia.

Harold A. Kingsbury, Connecticut.

Oliver D. Street, Alabama

Henry R. Evans, District of Columbia.

Dr. Wm. F. Kuhn, Missouri.

Denman S. Wagstaff, California.

H. D. Funk, Minnesota.

Dr. G. Alfred Lawrence, New York.

S. W. Williams, Tennessee.

Asahel W. Gage, Florida.

Julius H. McCollum. Connecticut.

Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of polities, religious creeds or personal prejudices are avoided the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students- The contributing editors assume responsibility only for what each writes over his own signature- Comment from our Members on the Subjects discussed here will be welcomed in the Question Box Department.

A resolution was last year introduced at the Annual Communication of one of our American Grand Lodges to limit the constituent lodges of that Jurisdiction to a maximum of 400 members. The resolution is to be disposed of at the Annual Communication of the Grand Lodge in question this month.

The committee to whom the matter was referred inquired of the Society to ascertain whether or not the subject had been acted upon in any of the other American Grand Jurisdictions and we, in turn, submitted the question to the several Grand Secretaries from whom it is learned that no such legislation has ever been enacted in any American Grand Lodge.

Believing that the opinions of our Contributing Editors would be of value to the above committee in framing their recommendation to their Grand Lodge and that our members would also be interested in reading a discussion of the subject, we submitted to the Editors the following question:

QUESTION NO. 12

"Should the several Grand Lodges enact legislation limiting the size of subordinate lodges? If so, what should be the maximum number of members?

"If you are against such restrictions, and favor large lodges, what are your reasons therefor?"

Doubts Advisability of Grand Lodge Legislation Better Results to be Derived from Small Lodges.

The weight of opinion in the Grand Lodge of Massachusetts favors smaller lodges. I question the advisability, however, of legislation limiting the membership of lodges. We have no such legislation in this jurisdiction and I am reasonably sure that it would not pass if proposed.

In the Grand Lodge Proceedings of Massachusetts for 1916 Grand Master Melvin M. Johnson gives a most excellent discussion of the matter, which follows:

I have long been of the opinion that many of our lodges are altogether too large, and that better Masonic and equally good financial results would be obtained if there were more lodges, with smaller membership. You may be interested to learn that the average membership of lodges in Massachusetts is higher than in any other jurisdiction in America with the single exception of the District of Columbia, which

being compact and having no country lodges is really not comparable. The only lodges in that District having less than two hundred members are the seven last chartered lodges. Consequently the average membership in the District is high, viz. 339. This is more comparable with metropolitan Boston. The average membership of our Districts No. 1 to No. 7 inclusive is 355. Because of peculiar conditions we must lay these figures aside and compare ourselves with other jurisdictions having both city and country lodges. Of them all, our average membership is the highest, or 260. There are only five other jurisdictions having an average membership of over two hundred, namely, Rhode Island, 247; Pennsylvania, 244; Connecticut, 236; New York, 229; and New Jersey, 209. Twenty other jurisdictions in the United States average between one and two hundred, and twenty-two others less than one hundred. The average lodge membership for the whole United States is 124. Our average, therefore, is more than twice the average membership of all lodges in this country. This is unhealthy growth. That does not mean that a lodge of two hundred and sixty members is by any means necessarily too large. One hundred and forty-three of our lodges, or more than half, have less than that number. Only fifty-seven of our lodges have as small a membership as the average of the whole United States.

It is hard to say that there is any fixed number of members which should not be exceeded. Conditions vary in different places. It is, however, always true that where the membership is so large that each member present can not know all the others, and where only a very small percentage of the members can ever have the opportunity of serving the lodge in official capacities, the interest of the members lessens and each individual member feels less responsibility for the welfare of the lodge and for the exercise of the duties and responsibilities of Masonry as well. It is a practically universal rule that the smaller the membership the larger percentage of members attend the meetings.

Elephantiasis is a disease equally injurious to an animal, a human, or a lodge. Many lodges, however, are afflicted with it. Let us see the result. One lodge initiated 66 last year, and another 64. Another, with a membership of nearly 500, raised 46. Another, with a membership of over 500, admitted 40. Another, with a membership of over 700, admitted 56. Another, with a membership of over 450, admitted 40. In one of our cities with a population of nearly 38,000 where there is a single lodge having a membership of over 600 (which admitted 40 last year) the sentiment against the establishment of a second lodge is so strong as to be preventive. In another city with a population of nearly 17,000 where there is a single wealthy lodge with a membership

of about 550 (38 being admitted last year) there is a similar sentiment preventing the establishment of another lodge.

There is another city in the Commonwealth having a population of over 25,000 where there is no lodge at all, and the establishment of a new lodge there has been prevented by the adverse action of two lodges in an adjoining city, each one of which has a membership of over 400. If but one of these neighboring lodges had declined its objection could be overruled by the Grand Master, but the Grand Constitutions prevent his issuing a dispensation for the formation of a new lodge in this city of over 25,000 inhabitants, without a lodge, because of two objections in an adjoining community. In this particular case ten lodges have joint jurisdiction over this virgin territory, yet the objection of two of them absolutely vetoes the petition for a dispensation, and neither the Grand Master nor even this Grand Lodge, as the Constitutions now stand, can consider the wisdom of the objection. I have not examined into the present instance nor do I attempt to pass upon its merits. But the power granted to two lodges out of ten to retard the proper development of our institution, as an abstract proposition, is wrong. I believe it is time that the rule should be relaxed for the good of the whole Fraternity. What is even much more necessary is the creation of a sentiment in favor of more and smaller lodges where the brethren may be more united, may be thrown into closer fraternal intercourse, may have more opportunity to serve, and where the tenets of our institution can better be inculcated.

If it be argued that for financial consideration large lodges must be built up, the complete answer is that no other jurisdiction in the whole Masonic world (save only the District of Columbia) averages such large lodges as does Massachusetts, and certainly other jurisdictions are prosperous and successful. We have no conditions in this regard which are peculiar to this Commonwealth. Even Michigan, which shows us the anomaly of one single lodge of 2,184 members and five others of over 1,000 members, averages throughout the state only 182.

The tendency of great lodges is to lessen rather than to enhance the Masonic development of each individual member. The accomplishments of Masonry have never been gauged by financial considerations. When these become the criteria, then it is time to halt and to recast our activities, for then the grand aims and purposes of our Fraternity are sure to be obscured. Frederick W. Hamilton, Grand Secretary,

Massachusetts.

Grand Lodge Legislation Inadvisable.

Answering your question as to whether or not the several Grand Lodges should enact legislation limiting the size of subordinate lodges, I must say that I do not feel very competent to give an authoritative opinion upon this subject or go into any detailed discussion of it. My impression, however, is that they should not.

Our law provides (as I understand is the fact in most of the jurisdictions) that where a new lodge is proposed its organization must be assented to by certain of the lodges next nearest. In case of a division of a lodge this rule would oblige the new organization to have the consent of the old. This seems to me all that is necessary. There is a very general sentiment among the craft in opposition to large and unwieldy lodges, a sentiment which to me seems to be growing. There is sufficient difficulty in some localities in holding the brethren of a lodge together and keeping up that spirit of harmony and fraternity without which a lodge organization is valueless. Any such dissension ought not to be encouraged by educating the brethren to look forward continually to a time when the lodge may be split. In some instances it will result in undue solicitude on their part to increase their membership to a point where, under an iron-clad law, they will be compelled to divide. In addition to this, I think the question of when a lodge is large enough and when another ought to be organized can well be left to the good judgment of the constituent lodges. No hard and fast rule ought to be made. There are times and places when a lodge can hold a very large membership to advantage and without inconvenience, and others where half the membership ought to be divided. It is a subject over which Grand Jurisdictions ought not to assume the authority.

H. P. Burke, Colorado.

* * *

Average Attendance Better in Small Lodges.

My voice is in favor of small lodges and by this I mean not exceeding 200 in membership. My reasons are:

1. A better comraderie will thereby be obtained and preserved. In such a lodge it is possible for every brother to know not only the face but the character and disposition of every other and even something of the personal difficulties and troubles with which he may have to contend. He can also rejoice with him in the good fortunes that may befall him. A situation like this begets real brotherhood.

2. Now that organized relief of the distressed is done chiefly through the instrumentality of Grand Lodges, it is no longer necessary for this purpose that lodges should be large.

3. Where initiations are so numerous as they must be in large lodges, little or no time is left for the development of the social or study side of Masonry.

4. In every large lodge the proper caution in admitting members can not be observed. This must necessarily be left almost wholly to the investigating committees.

5. Finally, I believe the average of attendance in small lodges is better than in large ones.

Oliver D. Street, Alabama.

* * * A Matter to be Determined by the District Deputies and Concerned Members.

I am only qualified to express an opinion with regard to conditions in England and Canada, which are somewhat different to those in the United States. As far as I am able to ascertain, however, the average strength of lodges in England, Canada and the United States is about the same; in each of these three countries the average membership is about 120, so that, as far as numerical conditions are concerned, these countries are on practically the same footing.

I believe that excessively large lodges are undesirable for the reason that many of the members have little or no opportunity for ever having a hand in either the work or the administration. Further, in large lodges, all the available time at the regular meetings is taken up by the routine work and the conferring of degrees, and none is available for lectures, addresses and discussions, and so great a part of what I consider as the most valuable teachings of the Order will be neglected.

With regard to legislation on the subject, I do not consider that the size of subordinate lodges should be limited by the Grand Lodges, for the reason that such a law would be in the nature of an innovation, and I believe that the fewer changes of this sort made in the Constitutions, the better. Laws such as this tend to hold apart the various jurisdictions rather than to unite them by the bonds of fraternal affection.

I believe that each case should be considered on its own merits by the District Deputy and the brethren concerned. If necessary steps could then be taken for the organization of a new lodge from the membership of that already in existence.

C. C. Adams, Ontario.

* * *

Give to Each Member an Equal Chance to Become Master of His Lodge.

I have had this subject under consideration for some time and have discussed it with a number of brethren and it is my firm conviction that subordinate lodges should be limited to a membership not to exceed 400.

Let us extend to every well-informed and zealous Mason a reasonable chance to become Worshipful Master of his lodge.

The results of my conversations on this subject lead me to believe that a vote of the Craft would be almost unanimous in favor of restriction.

R. M. C. Condon, Michigan.

* * *

Too Much Grand Lodge Legislation.

I am firmly convinced that the size of lodges, save as to a minimum, is a matter with which Grand Lodges should not interfere. We legislate far too much and leave too little to our lodges along several lines. I do not especially favor large lodges but see no harm in size.

Virginia has several lodges of more than five hundred members and they are all good lodges. One of the three to which I belong, and in which my membership is most active, has nearly four hundred members and is noted for its harmony and good feeling. In it there are no quarrels and there is never a contest, even of the most friendly sort, for office. We talk privately among ourselves until we ascertain which member is approved by the largest number of the active members, exclude all to whom there develops any antagonism, and elect unanimously. Our law requires an opposing candidate for each office and our Tyler fills that position. Jos. W. Eggleston, P. G. M., Virginia.

* * *

A Virginia Brother Who Favors Small Lodges.

Personally I am not in favor of large lodges, nor are the majority of the brethren of the Grand Jurisdictions under which I have been affiliated, those of England, Ireland and Scotland.

Can there be any Masonic comfort in a lodge of say four hundred to five hundred members? Can there be any real sociability? Can there be a close brotherly love amongst such a number? Can a member of such a lodge know all the others as he should ? I think not. Lodges of from 50 to 100 members fulfill the best traditions of the Craft in promoting good fellowship and if lodges were of this size, and sat down together after the labors of the evening, even if the repast consisted only of a bottle of "pop," some bread and cheese, and a smoke to follow, it would give the opportunity, lacking during lodge hours, of becoming acquainted one with another, the result would be that each lodge would become a family of itself and we would be less troubled with the unaffiliated Mason.

A brother joins a lodge of over 100 members; he probably knows less than a dozen, and even them he can only look at in lodge because, of course, silence must be observed. He is conscious that he stands little or no chance of ever being elected to

any office, and after listening to the same ceremonies for a couple of years, feeling himself a stranger in the lodge, and of little importance save when the dues are being collected, he begins to stop away, and send his dues, followed in the course of time by his resignation. What is there to induce him to remain?

However, let him feel, as he assuredly will in a small lodge, that he is an integral part of the lodge, give him the opportunity of spending a social hour with his friends and making new acquaintances, and I am a poor prophet if we do not keep him with us.

This is certainly a more reasonable course to pursue than the habit of reviling him, legislating against him, and trying to coerce his attendance in a lodge which he does not find interesting or its members congenial. The popularity of the Shrine is a tacit acknowledgment that we feel the want of a social side to our ceremonies, and this social element can only permeate every member when the lodge is kept within numerical bounds.

New members in small lodges soon become assimilated and a part of the whole, look forward to promotion to office, and take a lively interest in the work of the lodge.

I have been a member of large and small lodges and have found more of the real spirit of Freemasonry in a little country lodge in Ireland, where seldom more than twenty or thirty were gathered together, than in any lodge of which I have ever had the pleasure (often the pain) of visiting. Joe L. Carson, Virginia.

* * *

Candidates' Individual Acquaintances a Factor.

This Grand Jurisdiction has only five lodges whose membership rolls number over four hundred. The matter of restricting the lodges to the number of members they might admit has never been considered.

Personally, I would be opposed to such action because I feel that the Grand Lodge should not interfere in the internal government of a lodge to that extent, as I find that many applicants, by the question of individual acquaintance, are largely biased in their selection and are prone to seek connection with lodges in which their close friends hold membership.

John A. Davilla, Grand Secretary, Louisiana.

* * *

Enforce Existing Laws Rather Than Enact New Ones. In my opinion Grand Lodges should not interfere in the matter of lodge membership. Lodges have inherited an inalienable right to make their own membership. It follows that they may, rightfully, "unmake" their membership, or place their own limit on the number of members.

The Grand Lodge may arrest a charter, or oblige a lodge to bring to trial an offending member which, I think, is going far enough.

Masonry, like creeds, Nations and segregations of all kinds, is more in need of executing existing laws than of making additional ones. It is the failure to execute a law that leads too often to the enactment of another. We have an example in the recent Constitutional Amendment providing prohibition, substituting it for temperance. There have ever been laws in every State to punish drunkenness, but they have not been executed.

While trouble may arise in some instances from a large membership, a limitation by the Grand Lodge might result in mischief in other cases it is easy to see that it might work injustice in many cases.

A lodge may now limit its own membership by a provision in its by- laws, but it is at liberty to change that by-law, which it could not do if prohibited by the Grand Lodge.

Generally there are ambitious members in every lodge who would like to get into the lime-light, and these are the members who are apt to find reasons for the organization of another lodge, and they usually have a following this is the ever-present cause for loss of membership in a large lodge.

Finally, limiting the membership by Grand Lodge action would, in my opinion, be an innovation in the body of Masonry, which we all, at our installation as Master, have promised to oppose.

George W. Baird, P. G. M., District of Columbia.

* * *

Make the Limits of Lodge Membership Bear Some Ratio to the Total Membership of the Grand Jurisdiction.

The fixing of an upper limit of membership in lodges is a question that mainly concerns large communities. In small communities there is sometimes the opposite tendency a tendency to form two small lodges instead of one strong lodge. Grand Lodges have been more concerned with this latter phase than with the former. And any consideration of the former should be associated with a similar attention to the latter.

The personal acquaintances of members with one another is the very basis of a lodge. In small communities, where some membership is drawn from considerable distances, it is difficult for all to know one another, when the membership approximates 100; when it approaches 200 the upper limit is usually reached. When, in large communities, the membership reaches several hundred, the individual is apt to be lost in the crowd and manifestly it is impossible for most of such members ever to hold office, a reasonable duty as well as a desirable ambition.

On the other hand small lodges are at a disadvantage in such matters as Masonic relief.

In any such proposed legislation it would be more appropriate, instead of choosing some arbitrary number, to make the limits of lodge membership bear some ratio to the Grand Lodge membership, that is, to the whole body of Masonry in a Jurisdiction. And the average lodge membership in that Grand Jurisdiction might form a mean between the two extremes. For instance, a Grand Jurisdiction of 400 lodges and 60,000 members represents an average membership of 150 to the lodge, and such an average might form a working basis as between unwieldiness and weakness.

Joseph Barnett, California.

* * *

Large Lodges, Properly Managed, Can Do More Than Small Lodges.

I believe that the question of limiting the size of subordinate lodges is something that it would be advisable to go slow with.

First of all, it has to be noted that this is a Grand Lodge legislation that is contemplated. Would it not seem more reasonable and proper for legislation of this kind to come from the subordinate lodge itself rather than from the Grand Lodge? A great many are of the opinion that we have too much of this restricting legislation, from above, on questions which should be decided altogether by the subordinate lodge.

There is naturally a great deal to be said in favor of a small lodge, and just as much to be said in favor of a large lodge. There is considerable danger in a large organization if care is not taken the danger of the membership losing that close, warm, fraternal feeling, which is appreciated in all lodges and which it is hard for them to lose in a small lodge where each individual member knows each other member.

When an organization gets beyond a certain size, it is better to have the membership limited rather than have that cold, stranger- like attitude to develop through the members not knowing one another well enough and not coming in closer touch with one another. From my own observation, however, I believe that it is possible to avoid this state of affairs. In fact, I believe that a large lodge can be organized for carrying out Masonic work in a broader field and a bigger way than is possible in a small lodge. A large organization of that kind can start out to do things that a small organization could not think of attempting. By means of proper organization the members can be kept together and a spirit of "esprit de corps" and good fellowship can be developed in the large organization to probably as great (if not greater) extent than in the small organization.

Unless a lodge figures on planning to carry out something more than just a mere working of degrees and meeting together in the lodge room in a perfunctory and formal sort of way, it had better not be ambitious for a large membership. But with the other conditions it seems to me from my observations that the larger the membership the more effective can the organization become. Let me repeat again though, that I do not think it is a matter that Grand Lodge should legislate on at all.

P. E. Kellett, P. G. M., Manitoba.

* * *

A Lesson from the Bee Hive.

I gladly comply with your request for my opinion as to the advisability of the Grand Lodges limiting the size of constituent lodges. But I would suggest that the lessons taught by the Masonic symbols or emblems are more worth while.

Take for instance the Bee Hive. Many truths may be learned from it. It is an appropriate symbol of a Masonic lodge. The hive of bees has to solve the same question as to the proper size of a working unit. There is no fixed law, arbitrary and regardless of circumstance, limiting the number of bees in a hive. When there becomes too many, under all the existing conditions, there is a swarm formed which starts a new unit. If outside hands interfere with this local method of reducing the number, or if they too greatly divide the hive and arbitrarily reduce the working unit, the work is interfered with and impeded.

In the same way, it seems to me, the members of the lodges are the best judges of their own welfare. If they want smaller lodges they can dimit into them; if they want larger lodges they can consolidate.

You ask if I am "against such restrictions and favor larger lodges, what are my reasons therefore I am against such restrictions, but I do not favor larger lodges. I believe that such restriction is an outside interference. I believe in local self-government. This is a question that pertains to the members of the constituent lodges and with which others should not meddle.

We read in the Book of the Law about a land of milk and honey; these foods are good to the taste, but does not the beauty of that country come rather from the fact that they are both produced without interfering with, preying upon or living off of anything else? The bee in taking his honey from the grove does not interfere with the fruit, but actually increases the yield. Would it not be well for our Grand Lodges to ever work with our lodges, encourage them and help them, and scrupulously avoid interfering with or raising an outside ruling hand in purely local matters.

Is not the experience of freedom worth more than a life well- governed by another? Is not the school of local self-government and freedom one of the constituent lodges' most valuable functions In asking your question you use the term "subordinate lodge." Would it not be better to not only call them but keep them "constituent lodges" ? Asahel W. Gage, Florida.

* * *

Not Favorable to Grand Lodge Legislation but Prefers the Small Lodge.

In answering this question I find my personal preferences for a small lodge brought into conflict with my objection to Grand Lodges enacting any legislation that divests the membership of the right to decide upon their own numbers. Or perhaps this is not a "conflict."

No Grand Lodge that values the respect of its members, I should think, would undertake to legislate upon the size of subordinate bodies, upon which it must depend for its existence, any more than it should undertake to legislate what the members should eat for breakfast or what kind of shoes they should wear. The locality and conditions with which the lodge is surrounded, as well as ability to bear its financial burdens, can be taken into consideration and acted upon more intelligently by the members themselves than by the Grand Lodge. Large lodges unquestionably lose men of the spirit of fraternity in the bigness. But the biggest lodge of all is that universal lodge we call the world and we believe in that so we say!

The chief questions to be considered in this inquiry are (1) the material side and (2) the spiritual side.

1. In large cities, financial conditions alone, under our system of building great temples and making outward display that attracts membership, sometimes make it imperative in the interests of economy to have the number of lodges confined to a few large ones. Of course there need not be any loss of interest in the individual in all this, if devoted officers are chosen who are still at heart working Masons. I have seen very large lodges in which clubs and committees performed all the social good-fellowship of the small ones; in which a visitor was welcomed and made acquainted, or a candidate as thoroughly instructed as in the small ones.

2. Out I prefer the small lodge because it is nearer to that individual ideal which makes the true freemason and upon which our whole structure rests. one history of my own lodge, of which I had the honor to be the 112th Master, convinced me of the supreme spiritual value of a small membership. In its pioneer days members sometimes came from hunting trips hundreds of miles to attend what was then a brotherhood of such virile stripe that they wrote into our first constitution and laws the Masonic principles upon which the nation is founded; selected a seal that no Mason in the world could fail to recognize; founded works of brotherhood that in these days would be called sociological affairs.

As time progressed and our membership became larger we took to building and owning property in keeping with our dignity, diverting much of our energy to business details connected therewith. We followed the old church lottery idea to raise money. The "Masonic Lottery" became a stench to the Craft. Members who were devoted to the same ideal of national solidarity we have in the Masonic Service Association of the United States, were denounced as mere politicians and withdrew broken-hearted.

Today about two-thirds of our membership never come to lodge, while the other third is earnestly striving to hold onto Masonic ideals and at the same time wrestle with the

incubus of Lodge Temple Debt. The smaller the membership, the easier it is to meet and do active Masonic work.

I do favor Grand Lodges making it easier for new lodges to obtain charters. It would then be possible for half a dozen Masons, with a determination to do something more to serve their communities than grind out candidates, to get together in tyled lodge and lay their plans for individual work and service.

Joseph W. Norwood, Kentucky.

* * *

Advocates Large Lodges.

In union there is strength and the larger the unit the stronger and more stable it is. From the four London lodges forming the Grand Lodge of England in hilt, what a united power for good are its innumerable ramifications, extending to the uttermost parts of the world, and yet constituent elements of our harmonious whole the Masonic Order!

The larger the lodge membership made up of suitable material (and none other should be selected) the greater its potentiality for a wider field of Masonic activity of a higher quality. A lodge with a large membership has also a wider field for the selection of officers of greater ability who can thus accomplish more and better work; its sphere of social and benevolent activities is widened; it has greater financial stability; can be maintained more economically and is enabled to exert a greater influence within the community or civic and patriotic righteousness.

Dr. G. Alfred Lawrence, New York.

* * *

Large Lodges a Matter of Unavoidable Evolution.

I am decidedly opposed to the Grand Lodge of any jurisdiction legislating to limit the number of members that any subordinate lodge may have. While I do not question the legal right of the Grand Lodge to pass such legislation I do not think it has the moral right. Such legislation would seem meddling with the rights of the subordinate lodge.

Contrary to the Implication carried in the second section of the question I hold no brief for the large lodge but consider it a matter of evolution which cannot be helped not by legislation at any rate. Even were I in favor or such a law L can see that local conditions would have much bearing on the matter and it would be impossible to state a maximum which would be suitable to all lodges in the Jurisdiction and on the other hand were a deferent maximum established tor different conditions there would be trouble brewing right away. No doubt conditions which would apply in Nebraska would not apply in Connecticut. Let me illustrate what I mean by different conditions. My own lodge, Adelphi No. 63, was the second one formed in New Haven, being instituted in 1823. The reason for asking for a charter is set forth as "there being one lodge of one hundred and fifty members on which your petitioners frequently find it impossible to attend in consequence of their numbers" and "that your petitioners believe that many of our valued citizens are deterred by the numerous situation of said lodge from requesting membership," etc. This shows on the face of it that in 1823 Hiram No. 1's one hundred and fifty Masons were all, or a very large percentage, attending lodge regularly while today there are in New Haven seven lodges with a membership of more than 4,200 or an average of six hundred apiece and except when the K. and F. degree is worked we are not troubled with overcrowding. This is easily explained as in 1823 lodge meeting and church were about all the attraction to be had, while now movies, theatres, all sorts of activities keep one occupied so that lodge is not the main attraction. We can thus draw a parallel to the comparison of 1823 and modern times by a comparison of the remote country lodges and those in the populous cities.

The main objection to the large lodges as I take it is the fact that the members in general do not know each other as well as those of the smaller lodges and the true Masonic spirit does not permeate the lodge so thoroughly. This is probably so in the main but as nearly if not all the large lodges are city lodges would they know each other any better even though split into smaller lodges always remembering that they would be city lodges? It is one of the penalties of living in a city that we don't become acquainted with those with whom we meet day in and day out in business, church or lodges in as intimate a way as do our country brethren.

Then again when the lodges reach the maximum, what then? Is it to be that when some fine character desires to become a member of a particular lodge because all his friends and associates are there the lodge says "nothing doing, you'll have to apply elsewhere" or will it have a waiting list? When our past masters' sons become of age are they to be sent to some other lodge ?

We are told that in life's journey we must either progress or slide back; there is no such thing as standing still. A certain amount of work if good for a lodge, it impresses the candidate and also refreshes the memory of those on the side lines and I believe legislation declaring that when a lodge reaches a certain limit it must quit work until some one dies is bad.

Julius H. McCollum, Connecticut.

* * *

Suggestions Invited from Lodge Officers and Members of the Society.

The question raised is important to the development of American Masonry. The Blue Lodge is the foundation of all Masonic enterprises. It would seem to be of the greatest importance that the Blue Lodge should operate as a social unit; not as a Chamber of

Commerce for a community, nor as a charitable machine, still less as a degree mill for the preparation of candidates for the so called "higher degrees." It is by no means clear that a large lodge may not develop the social qualities of its members just because the size of the lodge enables the brethren to maintain satisfactory quarters, and to operate through a variety of committees and projects that give each individual member a chance to select work to his own liking.

I should like very much to have the officers of several of the larger lodges of each jurisdiction send in to the offices of the National Masonic Research Society such a description of their individual lodges as will enable us to prepare an article on lodge organization. Particularly I should like to have each member of the Society who has had experience with forms of lodge organization add his own contribution to the discussion of this question by sending in a short letter which can be published in the Correspondence department.

George E. Frazer, President. Board of Stewards.

----o----

THE LARGEST LODGES

We are indebted to the Masonic Life Association of Buffalo New York, for a copy of the Masonic Directory for Buffalo, which they publish annually. What interests us most is the list of large lodges. This list shows the most remarkable development from year to year. It is not many years since for the first time an American lodge reached a membership of 1,000. Now there are 55 with a membership exceeding 1,000 and the 55 have a total membership of about 85,000.

The list is as follows:

Grand Jurisdiction	Name	No.	Location	No. Mem.
Michigan	Palestine	357	Detroit	2838
Michigan	Ashlar	91	Detroit	1980
Michigan	Zion	1	Detroit	1940
New York	Genesee Falls	507	Rochester	1697
New York	Yonnondio	163	Rochester	1680
Minnesota	Minneapolis	19	Minneapolis	1656
Illinois	Garden City	141	Chicago	1612
Michigan	Friendship	417	Detroit	1581
Michigan	Detroit	2	Detroit	1569
Indiana	Centre	23	Indianapolis	1500
Ohio	York	563	Columbus	1449
Ohio	Woodward	508	Cleveland	1426
New York	Central City	305	Syracuse	1363
Illinois	Pleiades	478	Chicago	1320
Michigan	Union of S. O.	3	Detroit	1310
Illinois	Union Park	610	Chicago	1288
Pennsylvania	University	610	Philadelphia	1271
Missouri	Temple	299	Kansas City	1250
Ohio	Bisglow	243	Cleveland	1210
Missouri	Ivanhoe	446	Kansas City	1202
Pennsylvania	Dallas	508	Pittsburgh	1194
Ohio	Halcyon	498	Cleveland	1185
Michigan	Lansing	33	Lansing	1164
Ohio	Humboldt	476	Columbus	1164
New York	Syracuse	501	Syracuse	1163
Kentucky	Preston	281	Louisville	1162
Illinois	Garfield	686	Chicago	1124
Illinois	Lake View	774	Chicago	1101
Ohio	Rubicon	237	Toledo	1100
Connecticut	Hiram	1	New Haven	1098
Illinois	Covenant	526	Chicago	1085
Illinois	Mystic Star	758	Chicago	1077
Michigan	Jackson	17	Jackson	1071
Connecticut	Hartford	88	Hartford	1066
New York	Binghamton	177	Binghamton	1063
Illinois	Temple	46	Peoria	1063
Missouri	Mt. Moriah	40	St. Louis	1058

Illinois	Austin	850	Chicago	1057
Ohio	Yateman	162	Cincinnati	1048
Ohio	S. L. Collins	396	Toledo	1042
Michigan	Doric	342	Grand Rapids	1040
Kansas	Albert Pike	303	Wichita	1040
New York	Washington	240	Buffalo	1031
Illinois	Englewood	690	Chicago	1025
Texas	Fort Worth	148	Fort Worth	1024
Illinois	Normal Park	797	Chicago	1021
Ohio	Iris	229	Cleveland	1013
Pennsylvania	Oriental	385	Philadelphia	1012
Ohio	Western Star	21	Youngstown	1010
New York	Valley	109	Rochester	1009
Illinois	Boulevard	882	Chicago	1003
Indiana	Mystic Tie	398	Indianapolis	1000
Ohio	Magnolia	20	Columbus	996
Pennsylvania	Milnor	287	Pittsburgh	996
Iowa	Capital	110	Des Moines	993
Kansas	Orient	51	Topeka	983
Connecticut	St. John's	4	Hartford	977

- Palestine Bulletin

----o----

CORRESPONDENCE CIRCLE BULLETIN No. 29

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not

entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "WORKING TOOLS OF A FELLOW CRAFT"

I What are the working tools of a Fellow Craft? How have you explained them to yourself ? What is their meaning in your understanding now ? Why do you always think of goodness, holiness, heaven, God, as being above you ? What is the difference, in your judgment, between morality and righteousness ? Do you think of your ideal of your own life as being above and beyond you? If so, what efforts are you making to attain to that ideal ? May this not be one of the suggestions in this working tool of the plumb?

II What do you mean by "a hero"? How can a man erect himself above himself ? What influence has the memory of Washington, Pike, Jefferson and Lincoln had for you ? In what way may a true Mason be a hero to his friends ? his family? his race ?

III What do you understand yourself when you use the word "level"? Do you really believe that you are equal in all ways to every other individual? Is every other individual equal to you in all ways? If there are fundamental differences between you and other individuals, just what is the nature of these differences ? What do you understand by "pride" ? "superciliousness" ? In what way are all Masons on a level with each other? What becomes of your pride when you sincerely stand in a lodge room on a level with your brother countryman ?

IV How would you explain the meaning of the square when that symbol is used as one of the working tools of a Fellow Craft? How can the sense of manly pride and the feeling of equality be joined together in your own experience ? Do you really use your gifts to help your brethren, and to help others in this world? How can a healthy man use his own strength to help those that are ill ? How can a learned man use his learning to help those that are ignorant ? How can a man who has money really help those that have little or no money? Should we not try to help others in Such a way that

they do not even know that we are helping them? How should parents help their children? How should teachers help their pupils? How may the Master and officers of a lodge help the members of that lodge without their knowing it? What is meant by not letting your right hand know what your left hand is doing?

V What is your understanding of the ashlar symbolism ? What is meant by saying that a profane man, using the word in a Masonic sense, is but like a rough block of stone ? Is not an ignorant, unclean, profane, dishonest, unbrotherly man like an unshaped piece of rough rock from the quarry? If you know of such a man how can you help him to become a man more square, cultured and brotherly? What is the Masonic Fraternity as a whole now doing, in your own honest estimation, to help this whole world to cease to be a wreck of a world? Is not this present world but a great crude piece of rock in your eyes ? What can our Fraternity do to help make this living human race more square with the everlasting laws of life, righteousness, health, happiness and God? Which are you, in your own lodge -a rough ashlar or a perfect ashlar ? What do you do with the members of your lodge who make trouble? Do you grow impatient with them, or do you help them? You see that all these questions are designed to lead Masonic students to understand that Freemasonry tries to help us in our daily lives.

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia:

Level, p. 442; Plumb, 570; Square, p. 708.

THE BUILDER:

Vol. IV The Working Tools, p. 264. 1919

SECOND STEPS

PART IV WORKING TOOLS OF A FELLOW CRAFT

I The candidate is handed three symbolical tools at a certain place in the Second degree each of which is intended to teach him some truth concerning the art of right living. There is no need that any man be mystified by these simple emblems for their meaning lies upon the surface, clear and plain to the plainest man in the fraternity.

The plumb is just a tool, such as carpenters and masons now use, a kind of hint or suggestion visualized before one's eyes, which says to us, "there is such a thing as an up and down in human experience." Because of the way our minds are it helps us to remember that there are always those who stand above us in character or achievement and that there is always One who stands above us, not in lonely pride, but in goodness and sincerity.

We often say that such and such a man is "righteous"; what do we mean by that expression? We mean that he has, as it were, a picture before him of what God Himself wishes him to be; when he tries his best to be that he mounts, as we express it, to a higher level, and that is ever a noble and manly thing to do. The word "rectitude" suggests, in itself, a picture of the plumb-line for it is a word that means "high up." Every Mason is called to live a life of rectitude; for that reason we hold before him the picture of Hiram who, in his sublime faithfulness to duty, proved himself one who lived on high levels indeed.

II It is fortunate for us Americans that in our history we have many men who "stand high" in our estimation; and they should, for they are a constant inspiration to us to climb to a loftier plane of living, for,

"Unless above himself he can erect himself, How poor a thing is man!"

Lincoln was one of those men, also Washington, Pike, Jefferson, and many others; merely to look at the picture of Lincoln recalls to us the fact that in each of us there are the possibilities of living a similar life. And what a life it was of simple manliness, of honesty, democracy, and a great reverent trust in God! To use the Masonic plumbline partly means, then, to keep before us the memory of these kingly men in order that their example may help us to take our own measure.

III The level teaches a similar lesson for it pictures to us the duty of democracy. To "meet" upon the level is not enough; we must remain there. He who looks with disdain on one fellow Mason must do either of two things - he must prove that fellow unworthy of the fraternity or he must himself get out; for superciliousness is one of the ultimate crimes against fraternity. God Himself must hate a man who raises his eye-brows when he sees someone who has little talent or no money.

There is such a thing as equality when the word is used in one sense; there is no such thing when it is used in another sense. We must endeavor to understand the words if we would understand the teachings of the level. No two men are or ever can be identically equal in their talents; one man can sing and another can't; one man is successful in business and another can never be; after a man has grown and developed his faculties he finds that many of his faculties, long out of use, will not revive. And it is certain that some men, even in the eyes of God, are better in morality than others, else moral distinctions would mean nothing. But all men are equal in this, that they belong to the same race, have the same blood in their veins, breathe the same air, live on the same earth, and have the same mighty Father who loves each individual in His own way according to that particular individual's needs. It is this latter equality which men more and more need to have kept before them for many seem to forget it. A "high-brow" Mason is a contradiction in terms. We are all on a level in the lodge room because individual peculiarities are there forgotten; we remember only that we are fellows, that is, fellow men.

IV As for the square that is one of the symbols which is so filled with mysteries and endless suggestions that a student may well despair of surprising its meanings out of

it. But let us link this emblem up to the preceding and think of the square as a combination of the plumb and the level, for the very figure suggests that; one arm is perpendicular, and one is level. What, then, may it mean to us in this way of looking at it ! It may mean that there is a duty upon each man to climb into strength. knowledge, and wisdom as far as he can, though his fellows remain far beneath him in such things; and then that he can turn about and use those gifts in behalf of his less fortunate brethren. Let him that has knowledge share it with other Masons, too busy to study; let him that can speak, speak to them that can't talk on their feet. This is a high level of brotherhood indeed but it is not above our reach as Masons, if only we can ever take Masonry seriously. Looked at from without it is nothing but child's play, furbelows, gee-gaws, and feathers; lived from within, it is one of the noble types of life, always blessed of God, who is Himself a Father that delights to find His sons living together as brothers.

V The Rough Ashlar, a symbol which may be studied in this same connection, is, in daily parlance, a crude chunk of stone wrested from the mother rock in the quarry. Such is only the promise of a stone fit for the builder's use. A Perfect (or complete) Ashlar is that same stone dressed and squared and ready to be fitted into the building. The interpretation is perfectly obvious. There are some men who, in the sight of God, are mere masses of human material unfit for any immediate use; such are the men who use profanity, who tell smutty tales, who gossip about their fellows maliciously, who teach blasphemous religious doctrines, and who hate other persons; what use can he make of such men ? Think that out.

The Perfect Ashlar of a man is merely a human being who has found himself, who is educated for his own life work, who is clean in body and spirit, who loves rather than hates, and who has a great reverence for Him who loves straight clean men.

To keep one's eyes fixed on those men of the past who were heroes indeed, heroes in heart: to remember that we are all frail and that we are each one an essential part of the human race; to dedicate one's own victories and talents to others, to share with them one's possessions, every kind of possession; and lastly to remember that a man isn't fit for life, even in God's sight, until he becomes fit to live a truly human life, all this, in brief, seems to be, the sermon preached to us by the Ashlar and by the Working Tools of the Fellowcraft.

----o----

CORRESPONDENCE CIRCLE BULLETIN DISCONTINUED UNTIL SEPTEMBER

In accordance with our usual custom the Correspondence Circle Bulletin section of THE BUILDER will be discontinued during the months of July and August, and resumed with the September number.

Practically all of the lodges and study clubs that are following our "Bulletin Course of Masonic Study" close down during these months and in order that they may resume their studies with the current instalment in the September issue of THE BUILDER we have adopted the custom of discontinuing the Bulletin for the two months mentioned.

We should like to hear from all lodges and study clubs who have adopted the study plan, whether they are following THE BUILDER'S course of study, or some other, and also from members of the Society in communities where the study plan is not in effect but where there might be a prospect of some activity alvong this line when the regular lodge communications are resumed in the Fall.

If every member of the Society who is interested, either individually or otherwise, in the systematic study of Masonry as now being conducted in THE BUILDER will communicate with the Secretary's Office they will receive information that will be useful to them in their studies.

----o----

MY BOOKS BEFORE ME IN A ROW

My books before me in a row, straight-trunked and lofty, rise,
As do the forest friends I know unite the earth and skies.
The book, the maple and the pine -
How like are all these friends of mine!

They stand upon the common soil, among the common things,
Amid the dust, amid the toil, the city's echoings-
And yet their mounting branches look
Upon the heavens, tree and book.

Who pauses by a giant tree and sees its giant length
And never feels its majesty, made stronger by its strength? -
So does the volume lift the man
The universe to scan.

Who reads a rime of Tennyson, a bit of Bobby Burns,
Nor looks where stars their courses run, some simple lesson learns?
The magic of the three-foot shelf
Shall lift the man above himself.

With Stevenson who walks the way and reads his limpid lines

But hears the melodies that play forever in the pines -

But long like Stevenson to reach

The sweetness of our English speech?

The lesser poets (not in art but in a world's renown)

So may they also lift the heart above the earth of brown -

The minor poets, if you will,

Who sing the major measure still.

Here stands a little London guide, a shilling guide in red;

Where Dickens dwelt and Goldsmith died a pilgrimage it led.

So has it power, too, to raise

Our vision from the common ways.

And here are simple tools of trade utilitarian;

We labor in their grateful shade, these adjuvants of man.

Here stands the sturdy old Roget,

Familiar servant, good and gray.

And, near at hand, the Book of Books, the counsellor and priest,

To which the mind forever looks in famine or in feast,

The one philosophy to test

The truth and purpose of the rest.

And here are children of mine own, not fitted to inspire;

Yet who the pangs of birth has known, the sacrificial fire,

But loves their lisping words to hear

And holds his children very dear?

The glad companions of the day, the solaces of night,

They stand beside me all the way, by sun or candle-light.

And it is good to have them so -

By books before me in a row.

- Douglas Mallock, in American Lumberman.

----o----

GODNESS

There is Godness in the flower,

In the tempest, in the breeze,

In the sweet refreshing shower,

In the lightning, in the seas.

There is Godness in all matter,

Worlds by it their courses go,

'Tis the life, the force of nature

That its product cannot know.

- L.B.M.

----o----

The women knitters of America have made more than 10,000,000 garments for the troops in France.

----o----

Music is well said to be the speech of angels. - Carlyle.

----o----

AMERICAN GRAND LODGES AND FRENCH MASONRY

BY BRO. SAMUEL H. GOODWIN, P. G. M., UTAH

There's nothing constant in the universe,

All ebb and flow, and every shape

That's born bears in its womb the seed of change."

The action of Grand Lodges with reference to French Masonry, and the change of front on the part of many Masons toward the same subject, are in line with the assertion of Ovid, quoted above. If there is one thing on this earth of ours intimately connected with humanity that is above the reach of change, we for one, know not in what quarter of the globe to search for it.

This is especially true of everything which exhibits life. The fundamental law of growth implies and involves change. Deterioration and death follow where this law ceases to operate.

That Poet saw clearly and truly who wrote:

"Weep not that the world changes - did it keep

A stable, changeless state, 'twere cause indeed to weep.

No thoughtful student of Masonic history can pursue his subject very far, without fronting the fact despite the insistent claims of perfervid banqueters and some others to the contrary that Masonry has responded, and still answers to the same law.

To one who holds that there must be no "variation, neither shadow cast by turning" from the line laid down by our Masonic fathers, it is only necessary to point to the Code of his own Jurisdiction, and to customs and usages which prevail in his own lodge and which are of quite recent origin to find both the prophesy and the warrant of further changes. And when we are solemnly warned against making any "innovations in the body of Masonry," we may well regard such admonition as being relative, only, for what part of this "body" is untouched by Change!

Because certain customs and jurisprudence were quite satisfactory yesterday, or a generation, or a hundred years ago, affords no reason for assuming that the ultimate was reached at that time, or that yesterday's readjustments will meet all future requirements.

Masonry is a living thing. It has to do with living beings who pass their lives in environments which change over-night. If it is to rise to its opportunities under such conditions, it cannot remain insensible to, or be untouched by, the currents which sweep men ever onward in the line of their destiny. Masonry, we should not forget, is a means to an end, not an end of itself. It is an institution calculated to help man toward the goal: it is not itself the goal. If these things be true; if Masonry is to be a real help to man and not be as so much impedimentia to be added to his other burdens, it must have flexibility and adaptability. Otherwise, it may as well be laid away in a glass case, with other mummies, where the dust of the ages may hide it from sight, for its day and generation are of the past.

It may safely be said, we think, that no period in the world's history has witnessed so many, or such radical changes as the period between August 1st, 1914, and November 11th, 1918. Again and again men declared that a world war was simply out of the question; inconceivable; impossible. When it came, the same false prophets predicted with no less confidence that it could not go beyond three months six months, at the outside, because the nations would be bankrupt and exhausted in that length of time. But the war ran into the fifth year, thereby giving added emphasis to their assininity. And the war upset about every standard, and rendered untenable nearly every position hitherto accepted and occupied by men. With such a general and radical upheaval and shifting of about everything that man had considered established, it could hardly be expected that Masonry should remain untouched by this world- cataclysm. Nor did it by any means escape. One, and not the least important, of the effects of the war upon Masonry, is seen in a hitherto unknown willingness on the part of many Grand Lodges and Masons to consider the status of French Masonry in the light of facts revealed by the world's greatest holocaust.

In what follows an attempt is made to exhibit, under a rather crude classification, the action and present position of the several American Grand Lodges, so far as these are

shown by the Proceedings at hand. In some cases no record of action had since the reception of the request for recognition from the Grand Lodge of France, July, 1917 has been available. In such instances, the Grand Bodies have been placed under the head of "No Action Taken." Information concerning the action of two Grand Lodges Rhode Island and Wyoming was derived from Masonic publications, other than the Proceedings, as these have not yet reached us. Aside from these matters, the scheme adopted is self-explanatory.

1. Grand Lodges which have recognized both the Grand Lodge and the Grand Orient of France. These number five. In the order of date of action, they are:

Louisiana, February 5th, 1918.

New Jersey, April 17th, 1918.

Iowa, June 11th, 1918.

California, October 9th, 1918.

Minnesota, January 21-22, 1919.

It should be noted here, that while formal recognition was extended to the Grand Lodge of France, only on the date named by the Grand Lodge of New Jersey, the interdict against the Grand Orient was rescinded, and this, if we understand correctly New Jersey's position, places the Orient on practically the same footing as the Grand Lodge of France.

2. Grand Lodges which recognized the Grand Lodge of France, only, and either took no action at all with reference to the Grand Orient, or refused recognition to that Grand Body. Our records show that there were six of these, viz:

Texas, December 4th, 1917.

District of Columbia, December 17th, 1917.

South Dakota, June 11th, 1918.

Nevada, June 12th, 1918.

Oregon, June 14th, 1918.

Rhode Island .. ..

In connection with the last named Grand Lodge, we have only the statement of a Masonic publication that "Rhode Island recognized France." Oregon removed "the inhibition resulting in the prevention of our brethren now in France from visiting French lodges. . ." This would place that jurisdiction under the next head, as well. And while Nevada did not formally recognize the Grand Orient, she certainly did so inferentially, for the Grand Secretary reports that the "Masonic Bureau for the Allied Armies" which is neither more nor less than a committee appointed by the Grand Orient with its headquarters in the Temple of the Grand Orient "has served us by raising a Fellow Craft of our Ely Lodge No. 29, to the Degree of a Master Mason in a duly recognized lodge in France." This would place Nevada, practically, in Class No. 1, above.

3. Grand Lodges which did not formally recognize either of the Grand Bodies of France, but which did give permission to their members to visit French lodges. These number eleven and fall under two heads:

(a) Those which restrict this privilege of visitation to lodges under the obedience of the Grand Lodge of France. There are four of these:

Florida, January 15th, 1918.

Philippine Islands, January 22nd, 1918.

Georgia, May 1st, 1918.

Indiana, May 28th, 1918.

(b) The other seven Grand Lodges permit their members to visit lodges of both of the French Grand Bodies. these are:

New York, September 10th, 1917.

Kentucky, October 16th, 1917.

Alabama, December 5th, 1917.

*Utah, January 15th, 1918.

Colorado, May 1st, 1918.

North Dakota, June 18th, 1918.

Wyoming, September 11th, 1918.

It is barely possible that Indiana belongs under "b" rather than under "a." The wording of the resolution granting such permission is not clear to us, on this point. Were it is: "Resolved: That any member in

(*At the 48th Annual Communication of the Grand Lodge of Utah, January 21-22 1919 the Grand Lodge of France was recognized, and the interdict against the Grand Orient was rescinded. This places Utah in Class "1," above, its action being similar to that of the Grand Lodge of New Jersey.)

good standing of a lodge under the jurisdiction of the Grand Lodge of Indiana is hereby permitted to visit and hold Masonic intercourse with any lodge or member of a lodge operating under the Grand Lodge of the country in which said lodge is located."

The matter would depend upon the measure of exactness with which the words "Grand Lodge of the country," are used. If intended to be exact, then visitation would be restricted to lodges of the Grand Lodge of France. In as much as the Grand Orient of France was not mentioned in the list of Grand Lodges and Orients presented at the time for consideration, we think that Indiana is properly placed.

4. Grand Lodges which took a more or less decided stand against any measure of recognition being accorded either of the two Bodies under consideration. There are four of these, to date. They are:

Missouri, September 20th, 1917; Sept. 20th, 1918.

Connecticut, February 6th, 1918.

Virginia, February 12th, 1918.

Wisconsin, June 11th, 1918.

5. Grand Lodges which considered the matter, but postponed action without, apparently, being committed definitely to one view or the other, on the merits of the question. There were eleven of these:

Massachusetts, June 13th, 1917.

Arkansas, November 20th, 1917.

North Carolina, January 15th, 1918.

Tennessee, January 30th, 1918.

Oklahoma, February 28th, 1918.

Maine, May 9th, 1918.

Nebraska, June 5th, 1918.

Washington, June 11th, 1918.

Vermont, June 12th, 1918.

Idaho, September 10th, 1918.

Illinois, October 8th, 1918.

It is rather difficult to word a heading which will do justice to the position of all the Grand Lodges listed under this division. In some cases, the discussions evoked were shot through and through with dogmatism and bitterness. If definite action had been taken, there can be little doubt where such Grand Lodges would stand. In other instances, as for example, Massachusetts and Maine, and some others, there was more of the kindly, and what we should characterize as the Masonic spirit manifested, though perhaps on a test vote, these would stand with the others. However, as already intimated, our tabulation is approximate, only.

6. Grand Lodges in which the subject appears not to have been mentioned, or only incidentally so, at the Communications indicated by the dates. Here we have thirteen Bodies, as follows:

Delaware, October 4th, 1916 Not mentioned.

Mississippi, February 13th, 1917 Not mentioned.

Ohio, October 17th, 1917 Not mentioned.

West Virginia, November 14th, 1917 Not mentioned.

Maryland, November 20th, 1917 Not mentioned.

South Carolina, December 12th, 1917 Not mentioned.

Pennsylvania, December 27th, 1917 Not mentioned.

Arizona, February 12th, 1918 See statement following this list.

Kansas, February 20th, 1918 Not mentioned.

New Hampshire, May 15th, 1918 Not mentioned.

Michigan, May 28th, 1918 See statement following.

New Mexico, October 18th, 1917- See statement following.

Montana, 1916 Not mentioned.

Of this list, the Grand Lodge of Arizona "recognized" the "Masonic Bureau for the Allied Armies," which, as noted above, is only a committee, and a committee composed of members of the Grand Orient of France, and appointed by that Grand Body. We are somewhat at a loss to understand just how much our Arizona Brethren meant by this action. It would seem to be a tacit recognition of the Grand Orient of France, but perhaps our Brothers did not mean it to be such.

The Grand Lodge of Michigan appropriated $200.00 to be used by the same Bureau in its fine work for the soldiers. This, of course, does not commit the Grand Lodge of Michigan, or show a leaning toward the Grand Orient, any more than a similar contribution to the general fund that was recently gathered, a part of which was to be administered by the K. C., would indicate Roman Catholic predilections.

To summarize: The foregoing list shows that of the 50 Grand Lodges named, 22 gave some measure of recognition to French Masonry. Of the remaining 28, four were avowedly opposed to any form of recognition though two of the four have recognized that other Body in France, a part of whose strange story is told below 11 considered the subject, but postponed action; in 12, the matter was not mentioned, and two expressed themselves only so far as concerns the "Masonic Bureau for the Allied Armies."

THE NATIONAL INDEPENDENT AND REGULAR GRAND LODGE OF FRANCE AND THE FRENCH COLONIES

In preparing the following statement of facts, the writer has assumed that others, like himself, have been not a little puzzled by the dearth of definite information concerning the initial steps leading to the organization of the National Grand Lodge of France, the number and character of the lodges composing it, and the reasons which led to the hasty action of the Grand Lodge of England in recognizing it. To these matters we propose to devote a little space.

1. The Formation of this Grand Lodge. It appears that this Grand Lodge originated in the action, not of three lodges, or of two, or, really, of even one lodge, but of a small company of Masons who had but lately (viz., two days previous to the organization) seceded from the Grand Orient of France.

The leader in this movement was one, Dr. Ribaucourt, who, for some three or four years previously, had been endeavoring to "found" something, of which he should be the head, while still retaining his membership in the Grand Orient of France. But that is a different though not an entirely separate story. On the 3rd day of November, 1913, Dr. Ribaucourt resigned his membership in the lodge, "Les Amis du Progres," and two days later November 5th, ". . . he constituted himself and other seceding members of a Grand Orient lodge 'Le Centre des Amis,'" into a Grand Lodge, of which he became Grand Master.

It should be noted here, that this action was taken by these Brethren, not as members of lodges for they had withdrawn from the lodges in which they formerly held membership but as a body of Masons. Of course this was not without precedent. This fact, apparently, had not been brought to the attention of the Pro Grand Master of the Grand Lodge of England, for in his announcement of his recognition of this new Grand Lodge to the Grand Lodge of England December 3rd, 1913 he said: "A body of Freemasons in France . . . have united several lodges as the Independent and Regular National Grand Lodge of France and of the French Colonies." As we shall presently show, at the moment of this announcement a month after the organization of the new Grand Body there was, at the very most, but one lodge under its obedience. Just here it may be well to mark the dates, in the procession of events, for they are most illuminating. On the 3rd of November, 1913, Dr. Ribaucourt resigned his membership; November 5th he constituted the new Grand Lodge, as indicated above;

at once application was made to the Grand Lodge of England for recognition; on November 20th, the Pro Grand Master of England (in the absence of the Grand Master), issued his edict recognizing the National Grand Lodge of France; December 3rd, 1913, the Grand Master apparently made the action of the Pro Grand Master his own, and, in a "message from the throne" announced to Grand Lodge what had been done. (Recognition of Grand Lodges under the English Constitution lies with the Grand Master, and only incidentally is brought before Grand Lodges.)

The course pursued by these seceding members of the Grand Orient of France is similar to that of those Brethren who, in 1910, withdrew from what is now the York Grand Lodge of Mexico, and soon after, erected a Grand Body of their own. In this connection it should be borne in mind that a lodge, once created by a higher power, belongs to that obedience, till, by constitutional action of the Body which created it, it has been released, or erased from the roll. The members of a constituent lodge may all withdraw, the lodge still exists, legally, and is still under the jurisdiction of the body which chartered it (unless Constitutional enactment provides otherwise), and its effects are the property of the Grand Lodge which gave it being. This is illustrated by the action of the Grand Lodge of England through its District Grand Lodge with reference to those lodges whose membership all withdrew to form the present Grand Lodge of Queensland. The name, number, property, lodge all belonged to, and were taken possession of by the Grand Lodge of England.

So, when Dr. Ribaucourt formed himself and his seceding colleagues into what they were pleased to call a Grand Lodge, no one of them represented any lodge, for there was no lodge in existence, nor were they members of any lodge. It appears that as soon as this inchoate assemblage of Masons had declared themselves duly constituted into a Grand Lodge, they proceeded at once to issue their first charter creating a constituent lodge, and named it, we believe, "Le Centre des Amis" thus using the name of the lodge of which the larger part were formerly members. In this action we have an interesting and rather unusual situation. These seceding Masons from the Grand Orient first constituted themselves into a Grand Lodge, and then a charter was granted by themselves, to themselves, thus creating their first constituent lodge ! And it was this lodge of Topsy-like antecedents that the Pro Grand Master of England, as noted above, characterized as "several lodges." We can hardly wonder that the kaleidoscopic changes indicated above should have a distressing and disturbing effect upon the vision, or that one should appear to be three or more !

2. Some Facts Concerning the Lodges of this Grand Body. Under ordinary circumstances in this country, great care is usually exercised by our Grand Lodges in assuring themselves of the "regularity" of the constituent bodies which unite to form any new Grand Lodge. This is especially true of several American Grand Lodges which have recognized the Grand Body under consideration. It is not our purpose to comment on the origin or history of the several constituent lodges under the obedience of the National Grand Lodge of France. Information is not at hand to enable us adequately to do this. our purpose is the simple one of noting a few salient facts in connection with two or three of these lodges, because this course will help us the better to appreciate the character of the National Grand Lodge.

Enough has been said, perhaps, concerning number 1, of these lodges. But the second lodge, generally named in connection with the organization of this Grand Lodge the impression being given that it was one of the "several lodges," which united to form the Body we are considering was the "Loge Anglaise No. 204," of Bordeaux.

This lodge has had a most interesting history, which does not particularly concern us in this connection. It may be noted here, however, that "Loge Anglaise No. 204" was organized at Bordeaux, on Sunday, April 27th, 1732, by several English sea captains. In those early days, charters were not necessary, and three Masons duly assembled for the purpose, could constitute a lodge. Of this lodge it is said that it ". . . was founded under the auspices of the Grand Lodge of England." Its career was somewhat tempestous, and its independent spirit not infrequently brought it into conflict with superior authority. But, for 110 years it appears to have gone along with a fair degree of unanimity and success under the jurisdiction of the Grand Orient of France. In view of the fact that this lodge has been loosely claimed as one of the lodges which united with others to form the National Grand Lodge of France, it may be well to note certain circumstances which finally led Loge Anglaise No. 204 into the fold of the new Grand Body.

A matter of Ritual, in use in the lodge "Le Centre des Amis," came before the Council of the Grand Orient, and later, in June, 1913, before the Annual Convention of the Grand Orient. The governing body used its authority, to the extent even so the aggrieved parties declare of cutting off debate, and not permitting the lodge to be heard. In such discussion as was had, and in its general attitude, the only support which came to Le Centre des Amis, was that given by Loge Anglaise No. 204. From

this time and incident there developed something of an understanding between the two lodges, and a desire and purpose to co-operate in securing certain results. Later, came the events noted under "1" above, recognition of the new organization, by the Grand Lodge of England, coming on November 20th, of that year. six days later, November 26th, Loge Anglaise "resolved that all correspondence with the Grand Orient should be broken off." At its next meeting, December 3rd, 1913, ". . . the lodge officially severed its connection with the Grand Orient, and resolved to co-operate with the 'Loge Centre des Amis.' " This, be it noted, was 13 days after the National Grand Lodge of France had been recognized by edict, issued by the Pro Grand Master of the Grand Lodge of England. Formal official notice of the action of the lodge was not given, however, until January 1st, 1914, on which date Loge Anglaise announced its decision to the Masons of France in a "Manifesto."

From the foregoing brief statement it will be seen that not till more than 40 days after the National Grand Lodge had been recognized by the Grand Lodge of England, was there a second lodge under its obedience, and this lodge was the one at Bordeaux Loge Anglaise No. 204.

The Junior Grand Warden (Bro. Edmund Heisch) of the new Grand Lodge tells us that, "Early in 1914, certain English Freemasons resident in Paris, members of English lodges, made application for permission to form a lodge under the obedience of the National Lodge." This permission was granted, together with a charter, and on June 20th, 1914, "St. George's Lodge" was duly consecrated, the Junior Grand Warden becoming its first Master. Thus, the third lodge under the obedience of the National Grand Lodge came into existence, more than seven months after recognition had been accorded by the Grand Lodge of England.

"Liberation Lodge No. 8" of this obedience, has an interesting story, and one that is significant of the general character of the body under consideration. Briefly, it appears that certain American soldiers while on shipboard, on their way to France, discussed the matter of forming some sort of a Masonic organization upon their arrival in that country. In fact the question had been considered while they were still at American Lake. Upon reaching France the discussion was renewed, and a Washington Mason called a meeting at which further consideration was given the subject. At the second meeting of these brothers they learned that already "steps were being taken to form a lodge for American soldiers." On October 20th, 1917, the Washington Brother and

others attended a meeting called to further this movement, which was presided over by one J. Hennessy Cooke, one of Lloyd's agents, and a member of an English lodge, who informed them that already a petition for a charter had been sent to the National Grand Lodge. At a later meeting, the charter was presented and read, and by a majority vote, it was decided to go forward and establish the lodge. This accordingly was done, and on December 8th, 1917, the Junior Grand Warden of the National Grand Lodge consecrated "Liberation Lodge No. 8" with the aforesaid J. Hennessy Cooke as Master.

In February, 1918, "Britannica-Lodge" was created by the National Grand Lodge, this being number 9 of the lodges on its roster.

Of these nine lodges, seven are English-speaking, and use the "Emulation Working." The other two, probably, use the "Rectified Scottish Rite," as it was insistence upon the use of this Ritual that led to the difficulty between Lodge Le Centre des Amis and the Grand Orient. But the matter of Ritual, apparently, is of less importance in France, than it is in America, for Brother Heisch tells us that "The Constitutions of the new Grand Lodge have been so framed as to permit the lodges under its obedience to practice the rituals of any Grand Lodge with which the National Grand Lodge is related an essential condition being that those Rituals are practiced without alteration."

To us the very large predominance of the Anglo-Saxon element in these lodges is most significant. It occurs to us this moment that if that principle, of which we hear much through the press of the self determination of the peoples, in matters of government and boundaries, along lines of linguistic and racial cleavage should be applied to the Masonry of France, the Grand Body under consideration would cease to be the "National Independent and Regular Grand Lodge of France and the French Colonies," and would take its proper place as a District Grand Lodge, under the English Constitution! And this suggestion receives some color of support from the Pro Grand Master of the Grand Lodge of England. In his announcement Grand Lodge (Quarterly Com., Dec. 3rd, 1913) of the recognition of the National Grand Lodge the Pro Grand Master enumerated "The obligations which will be imposed on all lodges under this new Constitution," under six heads. The sixth and last reads: "Only those Brethren who are recognized as true Brethren by the Grand Lodge of England will be received in lodge." We may be at fault, but that statement seems not to consort well

with the notion of a "National," and an "Independent," and "Regular" Grand Lodge, supreme and untrammeled in the exercise of its sovereign powers within the limits of its own jurisdiction!

3. The Recognition of the National Grand Lodge by the Grand Lodge of England. The expedition with which negotiations were carried forward to a satisfactory issue in this matter, has often been remarked. In fact, we alluded to it under "1" above. But there are some interesting incidents connected with those negotiations, which we do not remember to have seen brought together.

As already noted, Dr. Ribaucourt organized himself and his seceding colleagues into a Grand Lodge on November 5th, 1913. On November 20th the Pro Grand Master recognized this newly created Body, as a just and legally constituted Grand Lodge. But how could the necessary preliminaries be attended to in so short a time' of course, the distance between London and Paris is not great, but traveling and discussions take time. We do not propose a solution to this problem, but simply note certain phases of it.

Following the "message from the throne" already referred to which dealt with this subject, the Pro Grand Master, of the Grand Lodge of England added "a few words of explanation." He told Grand Lodge that "The agreement with this newly constituted body of French Freemasons is the result of prolonged and difficult negotiations (emphasis ours) in which two well-known brethren have been devoted and skilful intermediaries." "Prolonged!" We have seen that but 15 days elapsed between the organization of this body and its recognition. Is it to be understood that these brethren were negotiating with the members of Le Centre des Amis, while they, and the lodge of which they were members, were still under the obedience of the Grand Orient, and that possibly, by suggesting the certainty of securing immediate recognition, differences were intensified till bonds were snapped asunder by secession? We do not say that such was the case, but less than 15 days seems to us to be a very short time in which to carry on "prolonged" negotiations.

And these two English Brethren: these successful "intermediaries," who held "no official positions," and who did this work, "not as a matter of duty" (the Pro Grand

Master is again our informant) "but from disinterested devotion to the Craft" did they understand that they were going forward with the tacit approval of Grand Lodge ? The fruits of their "prolonged" efforts were accepted and acknowledged, at all events. And could their labors have been "prolonged," unless their beginning antedated the rupture between some of its members and the Grand Orient of France?

In his "message from the throne," the Grand Master of England referred to the brethren who had organized the National Grand Lodge as being "resolved to uphold the true principles and tenets of the Craft," and further, that they were "pledged to adhere to those principles of Freemasonry which we regard as fundamental and essential," and that in consequence of these facts, "I have joyfully assented to the establishment of fraternal relations and the exchange of representatives."

We know what is required by the Grand Lodge of England when a new Grand Lodge is to be erected in one of the Colonies of the Empire, where Masonry is already established, but we do not know what it regards as essential principle of regularity when the applicant for recognition is outside of the territory of the Empire. To be sure, there is Article XII, of the "Old Regulations," of 1721, approved by Grand Lodge, in that year, which states what is the composition of Grand Lodge, and Article VIII of the same "Regulations" which brands as "Rebels," any ". . . Set or number of brethren" who "shall withdraw or separate themselves from the lodge in which they were made Brethren .... without a Dispensation from the Grand Master or his Deputy." Of course, the fact that recognition was Immediately granted the brethren who seceded from the Grand Orient of trance, is evidence enough that these regulations are not now operative, or at all events, do not control action, where the Bodies considered are outside of the Jurisdiction or the Grand Lodge of England. And it would seem that it is not necessary that there should be a fixed number of lodges uniting to form a new Grand Lodge, or any lodges at all- as in the case of the National Grand Lodge- as a prerequisite to recognition. American Grand Lodges are usually very careful on these scores. It is generally held by them that there must be at least three lodges, which have been regularly constituted by a recognized authority, and that the applicant for favors must be supreme within the Jurisdiction over which it proposes to hold sway. We say, these are generally held to be necessary. Of course, there are many departures from this standard, even by some of our most conservative Grand Bodies. As tor example, the Grand Lodge of Missouri, and the Grand Lodge of Virginia, and some others which have recognized the National Grand Lodge of France, which, as we have seen, was composed of members who had their Masonic birth in the Grand Orient of France an organization absolutely tabooed by these Grand Lodges and, as we have also seen,

had not so much as one lodge to bless itself with at its inception, and only one, when it was recognized by the Grand Lodge of England. It would appear from this, that the Grand Lodge of England (and a few American Grand Lodges) does not take into account any of these matters when weighing the claims of an applicant for recognition.

Another statement by the Pro Grand Master when feliciting Grand Lodge on the auspicious advent of the National Grand Lodge is of interest in view of later developments, the significance of which we have tried to indicate under "2,' above. He said: You will permit me, I am sure, to express my own deep satisfaction that the privation of Masonic intercourse with Frenchmen in France, which has for so long caused us so much sadness, is now at an end. Now that there is a body of Frenchmen, a body which I do not doubt will grow very largely," &c. Of course, the Pro Grand Master could not foresee that the Body which came into existence in consequence of the "prolonged' negotiations carried forward by the two "intermediaries," already referred to, would become as we have seen - an English Body, in practically everything but name, with most of its lodges bearing English names, and at this time, seven of its nine lodges, English-speaking, using English Work. Apparently, the "body of Frenchmen" referred to by the Pro Grand Master, is still confined, mainly, to Lodges 1 and 2, on the roster of the National Grand Lodge, viz., Lodge "Le Centre des Amis," of Paris, and "Loge Anglaise No. 204," of Bordeaux.

Such are some of the facts concerning the organization of the National Grand Lodge of France, the constitution and character of some of its constituent lodges, and the recognition of this Body by the United Grand Lodge of England.

NOTE: For the benefit of any who may desire to "check up" the foregoing statements, the following list of authorities is given, as being the chief sources of information:

1. An article entitled, "National Independent and Regular Grand Lodge of France and the French Colonies," by Edmund Heisch, J. G. W. of that Grand Body. "Transactions, ' Authors' Lodge No. 3456, volume I, (1915), pages 269-275.

This article has an added value, in that it embodies a quite full statement by the Grand Secretary of the National Grand Lodge, G. L. Jollois.

2. An interesting bit of the history of the Lodge of Bordeaux, under the caption: "The loge Anglaise No. 204' of Bordeaux," by the same author as the preceding article. "Transactions," Authors' Lodge No. 3456, volume II, (1917), pages 203223.

3. An article, "Freemasonry in France," in pamphlet form, by Wm. Preston Campbell-Everden (1918). This brochure, of some 26 pages, is by a P. M. of "Anglo-Saxon Lodge No. 343," under the Jurisdiction of the Grand Lodge of France. The author has written works on several Masonic subjects, and he here gives us some illuminating facts in concise form.

4. A letter from Brother D. H. Johnston, of the Grand Jurisdiction of Washington, written from "Somewhere in France,' in December, 1917, and enclosing a letter from one, J. Hennessy Cooke. Proceedings of Washington, 1918, pages 213-216.

A careful reading of Brother Johnston's letter will leave no doubt on the score of that brother's zeal, and even less concerning the restricted area of his Masonic knowledge. We have touched upon the contents of both of these letters in our review of Washington, for 1918.

5. Proceedings of the United Grand Lodge of England, Quarterly Communication, December 3, 1913.

----o----

GETTING BY

He’s a great big, willing Brother with a heart like to the ox,

He would put big things “across” but here comes the paradox

For he finds himself “at ease,” something holds him on the sly,

There’s a “landmark” in the way that he can’t-get-by.

And the Craft at large is bound, there’s an unseen cable tow

That is binding tothe past, though the urge would prompt to go;

There’s too oft a ling’ring round, - when they would in progress vie, -

Some old weird, landmarky thing that they can’t-get-by.

But to make this old world over, “bariers” must “be burned away,”

Masonry must melted be fo the all-wold Bother day;

It is coming, almost here, and its spirit must defy

Every old opposing thing that it can’t-get-by(?)

- Bro. L.B. Mitchell, Michigan

----o----

The American Red Cross has provided 250,000 articles of clothing for returning Italian prisoners.

----o----

SOME SOURCES AND SYMBOLISM OF OLD GLORY

BY BRO. CHARLES S. LOBINGIER, CHINA

THE flag which is today presented and raised is not a mere piece of bunting designed to attract the eye or adorn the landscape. It is a great national emblem, expressing the traditions and ideals of earth's mightiest democracy and appealing to the deepest emotions of every patriotic American. More than that our flag has a history and an historical significance, of which far too little is generally known. But, thanks to the encouragement offered by our patriotic societies, groups of our people here and there have seriously taken up "flag study." Now "flag study" is a branch of heraldry and heraldry of sphragistics. And so the study of our flag in the light of its history leads us into several interesting fields where the horizon is broadened and the view inspiring.

THE COLORS

What are the elements of our flag, or of any flag for that matter? Are they not (1) its colors and (2) its figures?

Joseph Rodman Drake, the first poetic panegyrist of old glory, sang in rhapsodic verse, recalling the first lines of "Rule Brittania,"

"When Freedom, from her mountain-height,

Unfurled her standard to the air,

She tore the azure robe of night,

And set the stars of glory there:

She mingled with its gorgeous dyes

The milky baldric of the skies,

And striped its pure, celestial white

With streakings of the morning light.

"Flag of the free heart's hope and home

By angel hands to valor given;

Thy stars have lit the welkin dome

And all thy hues were born in heaven.'

A later bard, (2) in language equally ornate, sings

"From the dyes of battle gory,

Foam and wave of ocean's glory

And the stars that tell thy story

Freemen fashioned thee."

But these hues the red, white and blue which the one poet said "were born in heaven" and the other takes from nature, are in fact found in many other flags e.g. the French, the Dutch, the Russian and even the Chinese. And have you not noticed them in the Union Jack? If not do so, for thereby hangs an interesting historical chain.

THE RED CROSS

In this fateful time when the Red Cross emblem is omnipresent, one is much interested to find that it may rightfully claim a kinship to our own. While the Cross itself is an universal symbol the red cross appears always to have been a Christian emblem. The story of Constantine's vision of that flaming cross in the sky may have been mere legend but modern scholars "are agreed that the sacred monogram was in fact employed by Constantine on the shields of his soldiers as a sort of magic to secure the help of the mighty God of the Christians. " (3)

The same figure a red cross in a white field flourished in the days "when knighthood was in flower." Spenser, describing in his "Faery Queene" the accoutrements of his knightly hero, says

"Upon his breast a bloodie erosse he wore,

The dear remembrance of his dying Lord."

Such also was the standard of the crusaders, particularly the Knights Templar, who organized in 1118 to protect pilgrims to the Holy Land. It was such a banner, afterward known as the "Cross of St. George," that Richard Coeur de Lion, England's Crusader king, received from George Bishop of Cappadocia, later made patron saint of the kingdom. Such was the beginning of what Thomas Campbell calls

"THE METEOR FLAG OF ENGLAND"

By the time of Edward II (1327) it had become the recognized English standard and remained such for nearly three centuries. As the ensign of Henry VII, it was planted on the shores of what is now Canada by Sebastian Cabot in 1497 the first European flag to float over the soil of North America. And is it not fitting that this ensign of

chivalry should reappear in modern times as the emblem of humanity? As early as 1830 Bishop Baraga, a Roman Catholic missionary, carried a red cross flag in his work among the Indians of western America. Florence Nightingale, nursing the victims of the Crimean war in 1854, was a source of inspiration to Henri Dinant, the young Swiss physician, who some years later, after his experiences on the battle field of Solferino in 1859, conceived the idea of an international organization devoted to the special purpose of mitigating the horrors of war. The outcome of his efforts was the Geneva Conference of 1864, participated in by the representatives of fourteen nations, which adopted as its watch-words "Humanity" and "Neutrality" and as its emblem that which also supplied its name the red cross in a white field.

It was Clara Barton who introduced the Red Cross into America. She had unconsciously served it throughout our own Civil War but it was not until after its close, when she went to Europe for rest that she heard of the organization. Observing its achievements in the Franco-German war of 1870 she resolved to devote her efforts to securing her country's adhesion to the Geneva Convention. It was not until 1882 that she succeeded but, like certain other organizations-the Masonic Order and the Y.M.C.A.-which originated in Europe, the Red Cross had its greatest growth after transplantation to America. Incorporated by Act of Congress in 1900 and reincorporated in 1905 the American Red Cross became the mightiest non-governmental factor in the late world war while in time of peace its emblem is the omnipresent herald of social service on a colossal scale. (4) Truly when the League of Nations is formed its flag should be the Red Cross in a white field.

THE "BONNIE BLUE FLAG"

There was another crusader standard borne by a brave and hardy people who have contributed much to the making of our own nation. This was the "bonnie blue flag" of Scotland, consisting of the white cross of St. Andrew in a blue field,-a flag which seldom met defeat and never conquest. Under it Robert Bruce, addressing the assembled Scots at the break of that fateful day of Bannockburn, uttered those fiery words which the genius of Robert Burns transformed into a Scotch Marseillaise, beginning

"Scots wha hae wi' Wallace bled,

Scots wham Bruce has often led,

Welcome to your gory bed,

Or to victory!"

In 1606, after James VI of Scotland had become James I of England, these two historic standards were combined in token of the union of the kingdoms. To the red and white of St. George's banner was added the blue of St. Andrew's; and the red, white and blue, thus for the first time appearing in a single flag, became known as the "King's Colors." (5) This was the flag under which our country was chiefly colonized. It was the flag which the Maytiower flew and which our colonial ancestors carried in all their wars including King William's, Queen Anne's, George It's and the French and Indian. As a young lieutenant, George Washington rendered his first military service under that flag with General Braddock's ill-fated expedition against Ft. Du Quesne. In all their history the colonists had followed no other flag than the "King's Colors." What was more natural than that they should embody the same colors in their new banner of independence ?

THE FIGURES

But what of the stars and stripes? How came they to find a place in our flag? Drake, you will remember, tells us that

"Thy stars have lit the welkin dome."

But no flag with which our Revolutionary fathers had been familiar ever contained stars and stripes. The only figures in the older flags were the crosses and these were retained in the earliest revolutionary flags even so late as January, 1776, scarcely a half year before the Declaration of Independence, when a flag was hoisted over

General Washington's headquarters at Cambridge, Massachusetts, with thirteen stripes, one for each of the revolting colonies, but still with the united crosses of St. George and St. Andrew in a blue field.

A flag containing thirteen red and white stripes and a red cross appears (6) to have been used by the East India Company as early as 1704 and some have thought that it furnished the suggestion of the stripes in our flag. If so it affords one more example of Asiatic origins.

In the colonial banner of Rhode Island there were thirteen stars in a blue field and some would trace to that source the stars of our flag another honor for the smallest commonwealth.

But one fact seems clear: The stars and stripes were never combined in any single flag until they appeared in one designed and used by General Washington. Just when this was accomplished, remains a disputed question.

In the New York Metropolitan Museum of Art is a famous painting by Emanuel Leutze which represents "Washington Crossing the Delaware," and in the prow of the boat which bears the great leader, floats "the star spangled banner." Of course that picture was painted long after the event, for the artist belongs to a recent generation (1816-1868); but there are reasons for believing that in this respect he followed those who were contemporaries of the event. Charles Wilson Peale, (7) the soldier painter, commanded one of the companies which recrossed the Delaware on Christmas day, 1776, and participated in the battle of Trenton of the day following. Later he painted a picture of "Washington at Trenton" in the background of which is a flag of thirteen white stars in a blue field.

Colonel John Trumbull was one of the most famous of early American painters. He was General Washington's aide during the operations around Boston and later was with him again "not long after his success at Trenton." (8) The battle of Princeton was only one week after, and Colonel Trumbull painted a picture of that battle showing the

stars and stripes in action. Thus the present figures of our flag appear in these two leading engagements, as represented by contemporaries, directly under the eye of the commander-in- chief.

He seems to have been quite as closely identified also with the circumstances which culminated about a half year later, in the official adoption of those figures by Congress. In the spring of 1776 Washington visited Philadelphia and we are told (9) that, in company with Robert Morris, the financier of the Revolution, George Ross, a member of the Continental Congress, and Betsey Ross, widow of the latter's nephew, he worked out the details of the new nation's flag. Only in September, 1917, it was my privilege to linger for a time in the little two story building on Arch street, in the city of brotherly love, where Betsey Ross kept her upholstery shop and her three distinguished visitors gathered to discuss with her the designs for a new national emblem. It is interesting to note in passing that the means for purchasing and preserving those historic premises came largely from ten cent contributions, mostly by American school children, and that a fund is now being raised to purchase the surrounding property and convert the whole into a memorial park. I am glad to be able to provide the opportunity for the names of members of the present graduating class of the Shanghai American School to appear on the roll of honor of this patriotic enterprise.

On June 14,1277, the Continental Congress

"Resolved, That the Flag of the United States be 13 stripes alternate red and white" with "13 stars white in a blue field."

As no other details are prescribed it is evident that the author of this resolution assumed that the arrangement and location of these figures would be understood and that implies a flag already in existence doubtless that designed by Washington with the aid of Betsey Ross. It seems clear, therefore, that the "father of his country" had a very direct part in the making of its flag and particularly in the union of the figures the stars and stripes which afford its most distinguishing features.

Now it happens that those are also the figures of the Washington family coat of arms. In the church of St. Mary the Virgin, hamlet of Great Brington, Northamptonshire, are the tombs of several Washingtons, among them Lawrence, who died in 1616 and was a grandson of another of that name who, in 1539, received a grant of Sulgrave Manor in the same shire, having migrated there from Lancashire. (10) These tombs are marked by an inscription bearing this Washington coat of arms; argent two bars, and in chief three mullets (stars). They are also carved on a sun dial found near the Washington home in the adjoining hamlet of Little Brington and were naturally carried by two grandsons of Lawrence Washington who emigrated to Virginia in 1657, one of whom (John) was the greatgrandfather of George Washington. And it was in this cherished heirloom that, so far as heraldic records have disclosed, the stars and stripes were first combined in the same shield.

The objection (11) that General Washington himself never referred to this device as a source of our national flag seems to me without force. The man whose innate modesty forbade him to remain (12) in the hall of the Continental Congress, though a member, after his name had been so much as mentioned for the post of Commander-in- Chief; and who shrank later from the mere suggestion that the national capital be located near his Virginia home, would have been the last to draw public attention to the fact that the figures of our flag are those of his ancestral coat of arms. But that the one suggested the other seems to me too obvious for argument.

SYMBOLRY

The stars and the stripes thus united originally symbolized at first the same fact the union of thirteen states. And this connection lasted for a considerable time after the first new states were admitted. For each one a new stripe, as well as a new star, was added to the flag. But it soon became apparent that these additional stripes, if continued, would widen the flag unduly and spoil its symmetry. A compromise was finally reached by which the number of stripes was restored to thirteen while a star was added for each new state. Thus the stripes permanently symbolize the original states while the stars represent the ever expanding union.

And what a wealth of symbolism and historic allusion lies back of this chivalry, the crusades, heraldry, the exploration and colonization of the new world, the union of English-speaking nations, the struggle to make and keep North America Anglo-Saxon, the preservation of Anglo-Saxon ideals of liberty and law, the defense of the rights of small nations these are the ideas perpetuated and preserved in the evolution of our flag. And the mighty conflict now closing has opened a new chapter in its history. For within recent months the stars and stripes have been raised for the first time over St. Paul's Cathedral, flown from the mastheads of British vessels, carried by American armies through the streets of the world's metropolis amid thundering plaudits of a grateful populace and borne with resistless courage over the bloody fields of Chateau Thierry and the Argonne.

Scion of knightly standards, cousin of Red Cross emblem, symbol of triumphant democracy, prophecy of a world wide ensign, Old Glory floats today over the soil of defeated Germany, but it floats even there in mercy. A German newspaper recently said of our army of occupation,

"The generosity of the Americans is spoiling our children."

For as President McKinley declared, in speaking of the Philippines,

"Our flag has never waved over any people save blessing."

And in the words of Clinton Scollard,

"Nor stripe nor clustered star has ever shone

Save but for freedom, for the broader birth

Of liberty the dearer, clearer dawn

Of brotherhood on earth.

Wave then, O banner! May thy mission be

To heal the grievous wounds, the woeful sears,

Triumphant over wrong and tyranny,

Beloved Stripes and Stars!"

(1) The occasion of this address was the raising of a flag presented by the American University Club of China to the American School at Shanghai.

(2) George Sterling.

(3) Warvelle, Constantine the Great (1915) 7.

(4) Judge Lobingier is Field Representative of the American Red Cross in China and was recently decorated with the Service Button and presented with Service Certificate of the Red Cross, "in recognition," wrote Manager Cutler of the Insular and Foreign Division, "of the loyal service you have rendered to the American Red Cross and to the nation during the war." Editor.

(5) Journal of American History, 11.

(6) Preble, The United States Flag, 220,221.

(7) THE BUILDER, II, 200.

(8) Goodrich, History of the United States, 244. Cf. THE BUILDER,

II, 199.

The statement in a recent number of the Geographic Magazine (XXXII, 297) that Trumbull "left the colonies while Washington was before Boston and was abroad for seven years," appears to be incorrect.

(9) Canby & Balderston, Evolution of the American Flag.

(10) Lodge's "Washington," I, 30-32 note. The family seems to have been of Swedish origin. See Review of Reviews (Feb., 1919), 202.

(11) Journal of American History, 13; THE BUILDER, II, 227.

(12) Goodrich, History of the United States, 198.

----o----

EDITORIAL

THE PROBLEM OF THE LARGE LODGE

The problem of the large lodge is one with which many Grand Masters have had to contend during the past year and more because of the hundreds of young men knocking at our doors who were eager to receive their degrees before leaving for overseas to teach the Hun his lesson. Many of the larger lodges found it necessary to hold meetings for work nearly every day in the week in order to keep their trestle boards partly cleared for other work in prospect. The larger the lodge the more nunlerous grew the applications at each regular communication, and in addition to having to take care of their own candidates many were called upon to do work for other lodges within and without their several Grand Jurisdictions. Even in normal times nearly every large lodge finds it necessary to devote at least three or four meetings each month to the conferring of degrees, and at their regular communications the entire evenings are usually taken up by the reception of and balloting on petitions and the examination of candidates for advancement, until but little opportunity is offered for sociability and the getting-together of the members, or enlightenment upon Masonic subjects.

Being aware of many of the various phases of the subject with which Brother Schoonover has had to meet during his term as Grand Master the editor has prevailed upon him to give to the readers of THE BUILDER the following editorial.

A further discussion of the subject will be found in the Fraternal Forum department of this issue of THE BUILDER.

- EDITOR

EVIDENCE accumulated from many sources, during the year goes to prove the inherent difficulties of the large lodge. In many ways the large lodge fails, as a Masonic institution. It tends to become a highly centralized business institution. Its members, even after many years, become acquainted with but a fraction of the total roster. On funeral occasions the attendance is a handful, except in cases where the deceased brother was prominent in financial or political circles. Of sociability it has little except that which is purely formal. The reception of petitions becomes a burden. Witness the reception of 68 petitions in one evening by one of our lodges this year. The conferring of degrees obsesses the officers like a night-mare. Observe the announcement of one lodge that it would start to work on a certain day at 12:01 a. m. and close at 11:59 p.m. - with a temptation to set the clock back to conform to the law, so that the lectures might be given.

My correspondence file will prove every allegation I have made. It will reveal a lodge under the practical domination of a Secretary whose acts at least laid him under suspicion that his principal Masonic ideal was to perpetuate himself as Secretary at a salary of $1200.00 per year (another $1200.00 of salary being received from other "Masonic" bodies), and who, perhaps unthinkingly, was willing to besmirch the reputation of this Grand Lodge for fair dealing by insisting upon lodges in sister jurisdictions paying over their full fee for courtesy work. Why? Our sister jurisdictions feel in their hearts that it was so that he might make a good financial showing and perpetuate that salary.

Letters requesting permission to ballot upon petitions in groups have come to me. The conferring of sixteen degrees in the twenty-four hour session above referred to is, to my mind, an absolute travesty upon Masonry. No matter if the lodge was crowded with work, and trying to satisfy the ambition of brethren in khaki to receive their degrees before "going across" - I am not questioning the good faith of the lodge or its officers, for they were trying to meet a strenuous problem and could only do so in a wholesale way.

That such procedure should be necessary is but a symptom of the same disease which permeates our Fraternity too much. Elephantiasis - overgrowth - top-heaviness - these are the definitions attributed by some of my eminent friends over the country.

Our good Brother Pitts, of Palestine Lodge in Detroit, with 3,000 members, insists that the large lodge offers more to its membership than the small lodge, and under his energetic and unselfish leadership they have pretty nearly made good their opinion by their conduct of affairs. Contrast this situation with the average of 500 to 1,000 membership in Iowa and it is not to our credit, to say the least. And when it came to a discussion upon the floor, Palestine Lodge discussed, and if I remember correctly, asked the Grand Lodge of Michigan to permit, breaking it up into several groups, to be designated as "Palestine No. 1, No. 2, etc." They needed more degree teams.

This is only one of many remedies that have been proposed. I told the Master of the Lodge with the 68 petitions to ballot upon in one evening that I could not and would not relieve him or his lodge of the responsibility of passing upon the petitions one by one. To practically repeal the ballot law, by permitting joint balloting would not cure the evils, I am sure.

The advocates of the large lodge, and there are many such, base their opinion largely upon three affirmative propositions: (a) the opportunity to build a Masonic structure in the lives of our cities which, conforming to the city club idea, can theoretically perform a real Masonic service even in the highly congested life of the city which is worthy of the dignity of the Fraternity and wield an influence which will support the better side of civic institutions; (b) that in the large lodge there is an opportunity for a wider selection of officers, thereby attracting the men of larger abilities; (c) the greater per capita

economy of doing things by means of which the large lodge can afford commodious and even luxuriant quarters at high rentals and meet the other necessary "overhead" expenses. They also advance at least two negative propositions: (a) that if a Grand Lodge attempts to legislate upon the subject in a restrictive way it is an "innovation" upon the body of Masonry; (b) that if restriction should be accomplished it should be done by the voluntary division of the lodge, by a "swarming off" process which will result in the formation of new lodges out of the parent lodge.

As I am, frankly, opposed to the large lodge, several answers to the above contentions occur to me. Even if the reasoning under (a) is true, it does not convince me that lodge activities of that particular kind are either necessary or in conformity with the real purposes of Masonry. Friendship and Brotherly Love are two of the most potent characteristics of a Masonic lodge pictured in the ideal, and I have never found that the club life of a great city was anything more than a poor substitute for the real thing as defined Masonically. In (b) it is true that the membership of the large lodge necessarily includes men of affairs and men of high mental attainments. But it is the remote case where men of such exceptional attainments as they refer to occupy the chairs. Why? Because the "line" system prevails, and a man who is by education and executive ability preeminently equipped to lead a lodge will not ordinarily accept the seven years of apprenticeship imposed upon those who would preside. When we bring the discussion down to the level of per capita economy we must also assume responsibility for the decreased efficiency of the lodge from the true Masonic standpoint. To clinch the argument, it is as it seems to me only necessary to point out that with anything like Masonic harmony prevailing, a group of small lodges, perhaps the groups which were once integral parts of the large lodge, could by cooperation and union of their resources perform any social or club function which a large lodge could.

The negative propositions advanced by those who believe in the large lodge are to be found equally unsound. The answer to the innovation argument is that the large lodge is itself an innovation; such cumbersome groups of brethren unacquainted with each other were never contemplated as Masonic. And the "swarming off" process, even when voluntalily attempted, as a rule, removes from the original organization only the fifteen or twenty brethren constitutionally necessary for the formation of a new lodge. A real division of the large lodge has never been accomplished within my knowledge.

To bring together the principal objections to the large lodge that form the real indictment, let us mention (a) the tendency to lay stress upon the business activities and the ritualistic work to the exclusion of all others; (b) the absence of real sociability and acquaintance among the members - the extent of this lack exhibiting itself in the indifference to a brother's welfare and a failure to love him enough to wish to follow him to his last resting place; (c) the wastage of all the energies of the officers in the degree mill, so that they have no opportunity or vim to perform other functions equally or even more important for the advancement of the causes for which our Fraternity should stand; (d) the large lodge gives the average member no opportunity to participate in its activities, all the time being taken up by routine work to the exclusion of addresses or lectures even if talent is available for this source of inspiration; (e) the Masonic development of each member is necessarily restricted; (f) even the opportunity to participate in the ritualistic work of the lodge is confined to a very small proportion of the total membership; and the pathway to the stations is too narrow for the progress of more than the few; (g) the individual member therefore feels a very small sense of responsibility for either the lodge or Masonry in general. As opposed to these things, the small lodge facilitates acquaintance, uses a larger proportion of its membership in the various activities, thereby generating the desire to know and the desire to serve in the hearts of all, promotes good fellowship, gives a more nearly equal chance for each member to become Worshipful Master (the ambition to preside over a lodge is a just and honorable one), and finally, the percentage of attendance in the small lodge is far higher than in the large one.

With those brethren who criticise our Grand Lodges for too much legislation I am inclined to agree, and the practical side of this question has been a matter of some concern. Various suggestions have been received. Some have felt that if we introduce a system of District Deputies these brethren could by persuasion and help bring about a voluntary readjustment of membership which would prove beneficial, and there is much weight to the argument. Others have proposed that it be made easier to form a new lodge, but I fail to see wherein our system in this respect could be materially simplified. The abolition of the system of line officers in the local lodges as has been done in this Grand Lodge might prove a help, and perhaps a law making an immediate past Warden ineligible for election would accomplish this result.

It has seemed to me, however, that the outright division of the large lodge into as many units as would make each lodge no larger than 200 members would be the only way in which to accomplish a uniform result. Perhaps to aspire to uniformity is wrong. But if each large lodge were to arrange its Past Masters in an alphabetical list, its Wardens

likewise, and divide each list into the number of groups necessary for compliance with the general rule, and then alphabetically arrange and divide the brethren of the lodge in like manner, securing to all past officers their rights and honors and making provision for an equitable division and use of the lodge property, there should be no insuperable difficulties involved. Automatically, when any one of the groups of 200, now of course independent lodges, would reach a membership of 400 it would again divide. No lodge would be obliged to cease working and no injustices would be done; in my opinion.

There is still another phase to this whole problem, and I find that another remedy finds its advocates. If, instead of dividing up large lodges, we should make group working - i.e. the conferring of degrees upon more than one candidate at one time, perhaps limiting the number to seven - legitimate, we might remove the objections to the large lodge, insofar, and only insofar, as congestion in the degree mill is concerned. Advocates of this plan advance the argument that the conferring of degrees upon classes has proven eminently successful in the Scottish Rite, and point to the higher efficiency of the individuals in the degree teams as more than offsetting the disadvantage which immediately occurs to some of us, insofar as the impression upon each candidate is concerned.

Have I made this review of the subject sufficiently explicit to justify the statement that we have here a problem which is vital, and worthy of our most careful study? Recommendations concerning the immediate settlement of the problem I shall not attempt. Put I do most earnestly recommend that a Commission of three or five members, chosen from some of our smaller lodges, join hands with three or five other brethren who are members of large city lodges to study this question in all its aspects, and make report at our next Annual Communication. The Commission should study the reports of the Special Deputy Grand Masters for this year, revealing as they do so clearly conditions in Iowa Masonry as they actually exist. They should advise with the brethren of other Jurisdictions who have given thought to this problem. They should consult with the Nebraska Commission appointed to review this subject, and who, I presume, will have a report at their June third Annual which will be available. The inquiry should be conducted in a brotherly spirit. If it can not arrive at a majority conclusion which will be acceptable to this Grand Lodge, then they should by all means recommend some practicable method of dividing responsibility in the large lodge, so that the necessary lodge functions may be carried out to the glory of Masonry. If the large lodge refuses to admit that it has any disease, then the representatives of the smaller lodges will have to diagnose the case for themselves, and

apply some sort of a remedy to bring the larger lodges in harmony with the ideals which are at present largely the possession of the country lodge.

G.L.S.

----o----

MASONRY IS THINKING

Masonry is to be congratulated upon the attempt of the Grand Masters and Representatives in attendance at the Cedar Rapids Conference last November to awaken the more thoughtful and earnest members of our Fraternity to the absolute necessity for action if the Institution of which we are all so proud, though temporarily humiliated, is to hold the place it should occupy among the great forces for good in America.

In this great world in which all movement is directed, wisely or unwisely in its direction, forward, we can not stand still, clinging to outworn theories and dead conditions and still hope to live on indefinitely. Conservatism is a good thing when it leads to holding fast that which has proved itself founded on enduring principles. Ultra-conservatism is not a good thing, for it clings to that which time has made a dead weight or a useless burden upon human progress.

Let me say seriously that the Cedar Rapids Conference was the most important event that has engaged the attention of thinking Masons in America within a century - it stands in that importance along with the union of 1813. Its results are not all realized yet; Masonry has been set to thinking; it has broken the chains of the despotism of Masonic superstition, so to speak, that has for so long bound her devotees to the rock of disunity - of division of effort. Men will feel freer to take progressive action. They will not be afraid of having their loyalty to Masonry questioned because they may

advocate the advancement of its columns in conformity with the spirit of the times. The results to follow will not all develop at a bound, but they will follow.

Let us be conservative still, but with reason in our conservatism - not blind adherence to a past that can only bear us down whereas we must rise or eventually pass into decadence, the beginning of an inglorious end as a great Institution. D. Frank Peffley.

----o----

BAITING AND BANTERING CANDIDATES

Altogether too many candidates present themselves at our doors expecting to be made sport of - that the ceremonies are to be characterized by fun and frolic, if not by farce and buffoonery. Part of this is gathered from the comic papers, part from idle jest, and part, I regret to say, from the insinuations and pretended intimations of brethren. Part of this can not be helped, but certainly that part which comes from the thoughtless remarks of our brethren themselves can, and ought to be, prevented. Little does the average candidate dream that he is about to receive serious and solemn instruction; that he is, by symbolism, to be taught a moral philosophy based upon monotheism, the belief in one God, the Creator, Preserver and Benefactor of the world and all therein contained, and developed to the climax of teaching that greatest and most expansive concept which God has permitted the mind of man partially to comprehend - the immortality of the soul. With no admixture of sadness, but with all the joys of righteous and happy living do we embellish the symbolisms by which we develop and unfold this moral philosophy to the candidate. How unlikely indeed are we to succeed in our service to him if, even though the surroundings savor only of dignity, the candidate momentarily expects sudden mirth at his expense. How much more our teachings will sing into his heart and mind if he has no thought except that he is to be received as a gentleman into the company of gentlemen; nay more, as a neophyte into the company of those who are about to take him by the right hand and call him their brother. Bantering and baiting of candidates is all wrong. It injures the reputation of Masonry; it decreases our opportunity of service to the candidate; it reacts upon the thoughtless brother who utters the ill-timed jest; it lowers the moral tone of all concerned.

- P.G.M. Melvin M. Johnson, Massachusetts.

----o----

Two million dollars of relief will be distributed in Poland by the Red Cross during the next five months.

----o----

The divine essence itself is love and wisdom. - Swedenborg

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are

following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

WANTS TO BORROW MASONIC BOOKS

A California brother writes to ask if we can put him in touch with some brother Masons near his home who will be willing to lend him some Masonic books.

We feel very sure that if any California brother who has books to lend reads this notice, he will be glad to write us. We shall at once communicate with the brother making this request and get them together through correspondence.

We have suggested to this brother that he make his appeal for the loan of books to his Grand Secretary. A Masonic Research Committee has been in existence in California for several years and possibly some preliminary steps have already been taken to inaugurate traveling Masonic libraries in that Jurisdiction such as we now have in Iowa and several other Jurisdictions.

We have made a further suggestion that a few of the earnest brethren of the lodge get together and introduce a motion at the next regular meeting to appropriate $25.00 or so toward the purchase of a few volumes as a foundation for a lodge library. The writer was instrumental in introducing several such resolutions in the lodge in which he was raised and never met with the least opposition in the matter even when he asked for an appropriation to be used in having bound thirty-two years' Proceedings of his Grand Lodge, and another appropriation for the purchase of a set of the Encyclopaedia Britanica.

W.E.A.

* * *

PROBABLE EXISTENCE OF SECRET SOCIETIES IN EARLY CHRISTIAN TIMES

What is the origin of the words "cowan" and "Pleyel" ? Were Jesus Christ and any of his disciples Freemasons ? Were any of the early Christians, or any great Romans or Greeks, Freemasons ? Please name rulers and prime and other ministers of Europe who are Freemasons. J. B. N., Texas.

A cowan was originally one who, in some unlawful fashion, learned the trade secrets of Operative Masons without himself being a member of a lodge. In present-day use a cowan is a man who thinks he knows the secrets of the Fraternity without being a member.

Pleyel was the author of a tune to which the dirge used in the Third degree is sung.

Neither Jesus Christ nor any of his disciples were Freemasons in any sense of the word. Early Christians, many of them, probably belonged to secret societies, but none of these societies was a Masonic society in our modern sense of the word; they were probably secret fraternities wherein men banded together to protect themselves against oppression.

It is utterly impossible to name the rulers and prime ministers of modern Europe who are Freemasons - if any brother can send in a partial list which is authentic, we shall be very grateful. H. L. H.

* * *

RAVENSCROFT'S THEORY OF THE COMACINE MASTERS

What is your opinion of Brother Ravenscroft's theory of the Comacine Masters and the Roman Collegia as described in THE BUILDER several months ago?

W.Y.D., Pennsylvania.

The Roman Collegia were trades-unions, the members of which protected themselves against oppression: these organizations had many of the features which we now have in Freemasonry. For this reason we may very justly think of the Roman Collegia as holding an important place in the evolution of these secret fraternities out of which modern Freemasonry has evolved.

For a great many years Masonic scholars found a gap in the story of this evolution immediately after the break-up of the Roman Empire: they were obliged to take a leap over two or three centuries to the medieval craft gild. Brother Ravenscroft and other scholars have devoted much time to bridging over this gulf, and it is the opinion of the editors of THE BUILDER that Brother Ravenscroft has given the most reasonable account of the development of builder's trades and gilds during the two or three centuries immediately preceding the dissolution of the Roman Empire. H.L.H.

* * *

CORRESPONDENCE

PRESIDENT LINCOLN AND WELFARE MISSIONS IN THE CIVIL WAR

While reading in the March number of THE BUILDER of the obstacles thrown in the way of the committee appointed by the Grand Lodge of New York to organize war relief for our men in the Army and Navy serving in Europe, it occurred to me that I had seen an account of a similar experience encountered by the Sanitary Commission during the Civil War. This account is in Mr. L. E. Chittenden's Recollections of Mr. Lincoln, and is as follows:

If seventy-five thousand volunteers were suddenly called into active service in the swamps and marshes of the South, subject to the diseases incidental to constant exposure in a new climate, together with the casualties of battle, it was obvious to everybody except the Surgeon General of the Army that the ordinary resources at his command would be wholly inadequate to preserve their health or secure their comfort. The recent experiences of European nations in war, which had availed themselves to the fullest extent of the assistance of private organizations, to supplement the deficiencies of a better service than our own, had demonstrated the great value of such organizations, if any proof be needed. As if by a common impulse, the charitable and benevolent of all the loyal states contributed large sums of money, and organized that magnificent charity, now well-known in history by its excellent work in saving lives, the Sanitary Commission. Dr. Bellows, of New York, accompanied by equally eminent citizens from other large cities, proceeded to Washington and tendered their organization, with its abundant resources and supplies already accumulated, to the War Department for the use of the Army. In the regular course of such human events their offer was referred to the bureau of the Surgeon General of the Army. To their surprise and confusion their offer was rejected with undisguised contempt. They were told, in substance, that they were interfering with matters which did not concern them, about which they knew nothing; that the Department was able to perform its own duties, and wanted none of their assistance. In short, they were figuratively turned out of the office and told to go home and attend to their own affairs, for their volunteered assistance was an annoyance, the repetition of which would not be tolerated.

The indignant mortification of these eminent citizens may be imagined. They had previously supposed themselves engaged in an honorable public service - they were told now that they were impertinent intermeddlers with matters beyond their sphere. Upon one conclusion they were agreed: they would shake the dust of the War Office from their feet, go home, and supply their comforts directly to the soldiers, without the endorsement or intervention of the fossils of that department.

They were about to depart from the Capitol when some happy thought or fortunate suggestion turned their minds to Abraham Lincoln. They called upon him and related their experience. He "sent for" the Surgeon General. A request for his immediate attendance at the Executive Mansion was one which even that exalted official did not think it prudent to decline. "These gentlemen tell me," said the President, "that they have raised a large amount of money and organized a parent and many subordinate societies throughout the loyal states to provide the soldier with comforts, with materials to preserve his health, to shelter him, to cure his wounds and diseases, which the regulations of the War Department do not permit your office to supply - that they offer to do all this without cost to the government or any interference with the action of your department or the good order and discipline of the army, and that you have declined this offer. With my limited information I should suppose that this government would wish to avail itself of every such offer that was made. I wish to have you tell me why you have rejected the proposals of these gentlemen."

Had the President realized the cruelty of confronting an old bureau officer of the War Department, encrusted with all the traditions of "how-not-to-do-it," suddenly and without previous opportunity to frame an excuse, with the hard, inflexible sense of such a question, he would have been more merciful. The officer was confounded. He could only mumble some indefinite objections to outside interference with the management of the War Office, and claim that the Department could take care of its own sick and wounded,in short, his attempts at excuse were failures. "If that is all you can say," remarked the President, "I think you will have to accept the offer, and co-operate to the extent gf your ability with these gentlemen in securing its benefits to the Army." Bureaucracy struggled against common sense no longer. The Sanitary Commission was the greatest, the most active charity of the War. Tens of thousands of saved lives, of naked men clothed, of wounded men sheltered and made comfortable, had good reason to bless the name of Abraham Lincoln, whose common-sense secured for them the benefits of such an invaluable organization.

Doubtless a fuller report of this interesting incident may be found in some history of the Sanitary Commission, though I doubt if it will be more authoritative than this by Mr. Chittenden, who was auditor of the Treasury during the War and whose recollections are among the most readable and reliable of all reminiscences of our greatest President.

C. A. Snowden, Washington.

* * *

SOME HELPFUL SUGGESTIONS TO HIGH PRIESTS

Having noted the troubles of Companion C.B.G., of Indiana, in the January issue of THE BUILDER, I can sympathize with him and offer to him and other High Priests who have been called upon to preside over listless Chapters the result of my own experiences.

When I was elected to the High Priesthood of our Chapter; I followed three predecessors none of whom had been able to confer the degrees and who had to depend upon past officers to do this work for them. Our Chapter had lapsed into about the same state as described by our Indiana Companion. We often failed of a quorum, and there was very little interest manifested by the members.

I made myself profficient in the entire work of the degrees and qualified to take any station so that I could prompt or correct any errors of the subordinate officers and required of my appointees promises to learn their parts and to attend all meetings. We made it a point to open on time, get through our business and work as early as possible and avoid late hours.

Whenever there was no degree work I endeavored to create a discussion on Masonic subjects and to get as many interested in the discussions as possible. I also made it a point whenever I met a Companion on the street or elsewhere to remind him of our meetings and urge him to be present.

Our attendance soon began to increase, our work to improve and the members took a new interest in the affairs of the Chapter. We materially increased our membership during the year.

I believe that good degree work, promptness in opening, dispatch in the transaction of business and the avoidance of late sessions are most essential in all Masonic bodies if a good attendance is to be desired and an interest maintained.

H. C. Butler, North Carolina.

* * *

MASONIC AFFILIATIONS OF PRESIDENTS JEFFERSON AND ADAMS DOUBTFUL

In the April issue of THE BUILDER it is stated that Presidents Jefferson and Adams were both Masons, Jefferson being raised in Lodge Neuf Souers, Paris. I have some printed matter of that lodge, with rosters, but Jefferson's name is not mentioned. Sereno Nickerson was positive that Jefferson was not a Mason.

The name of John Adams is on three lodge lists, either of which would fit the President, but while a candidate for President, Adams denied being a Mason. I do not believe either of the Adams were Masons.

Geo. W. Baird, P.G.M., District of Columbia.

* * *

PROMINENCE OF MASONRY IN THE 17th CENTURY

Concerning the same subject discussed in your answer to the query of R.H.A., Nebraska, in the Question Box Department for November, I ran across the following in Sadler's "Masonic Reprints and Revelations":

The Library of Trinity College, Dublin, possesses a copy of the Tripos of Midsummer, 1688, which was discovered and published by Dr. Barrett in 1908 . . . in his "Essay on the Earlier Part of the Life of (Dean) Swift" . . . and this Tripos contains notable evidence of Freemasonry in Dublin in 1688.

The Tripos begins thus, "It was lately ordered that for the honour and dignity of the University there should be introduced a Society of Freemasons, consisting of Gentlemen, mechanics, porters, parsons, ragmen, hucksters, divines, tinkers, knights, thatchers, cobblers, poets, justices, drawers, beggars, aldermen, paviours, sculls, freshmen, bachelors, scavengers, masters, sow-gelders, doctors, ditchers, lords, butchers and tailors, who shall bind themselves by an oath never to discover their mighty no-secret, and to relieve whatsoever strolling distressed brethren they meet with, after the manner of the Fraternity of Freemasons in and about Trinity College...."

In the epilogue, the orator makes rueful reference to the results of his afternoon's work, saying, "I have left myself no friend.... If I betake myself to the Library, Ridley's ghost will haunt me for scandilising him with the name of Freemason . . . the Freemasons will banish me their Lodge . . . I take my leave."

The foregoing remarkable quotations demonstrate that the Fraternity of Freemasons was so well known in Dublin in 1688 that a popular orator could count on his audience catching up allusions to the prominent characteristics of the Craft. The speaker was addressing a mixed assemblage of University men and well-to-do

citizens, interspersed with ladies and men of fashion, who had come together to witness the chief University function of the year. His use of the theme proves that the Freemasonry known to him and his audience was conspicuous for its secrecy and benevolence. We can fairly deduce, too, that membership in the Craft was not confined to Operatives, or to any one class. Otherwise the catalogue of incongruous callings would be without point.

The importance of such public notice of Freemasonry in 1688 can hardly be overrated. The instances of what may be called public mention of our Brotherhood before 1700 can be counted on the fingers of one hand. They are practically confined to the entries in Elias Ashmole's diary, 1646 and 1682; Dr. Robert Plot's diatribe in the "History of Staffordshire," 1686; Randle Holme's observations in the "Academie of Armory," 1688; and Aubrey's memoranda of the preparations for Sir Christopher Wren's Acceptance in 1691. The evidence that the upper classes of society in Ireland were well acquainted with Freemasonry and its tenets before William of Orange landed there will come as a surprise. But the proof is beyond cavil and, coming from an unsympathetic outsider, is akin to that of Dr. Plot and quite comparable to it in historical value.

N. W. J. Haydon, Ontario.

* * *

A LETTER FROM THE HEATHER HILL MASONIC CLUB

Verdun-sur-Meuse, France.

February 16th, 1919.

Mr. Wildey E. Atchison, Ass't. Sec'y.,

National Masonic Research Society,

Anamosa, Iowa.

Dear Brother Atchison: -

Your letter of Oct. 19th, 1918, to hand just a few days ago. I can explain the delay in receiving it by telling you that you addressed me wrong as I am in the 13th Engr's. Ry. U. S. Army, and you addressed me in the 15th. It must have been a misprint as The Heather Hill Masonic Club is strictly a 13th organization as it was born in our Camp at Borden, England, and has ever been under the watchful eyes of this Regiment ever since. I just received the third copy of THE BUILDER about four days ago and have never received any of the copies that you said we had been put on the mailing list for.

I have delayed answering your letter until I had seen the most of the boys that belong to the Club and as we are scattered around quite a bit it took some time, but I wanted to get the expression from the majority of the members before I answered, although it was hardly necessary as every one of them had almost the same thing to say.

On January 23rd we had what we consider one of the grandest meetings of its kind that was ever held anywhere in all the world. It was the anniversary of the eighteenth month since the original members of the Regiment left the U.S.A. That made it the day that we put on our third service stripe and we held an open meeting for all Masons in the A.E.F. and we had them from all over this part of France, some of the brothers coming from a distance of ninety miles in autos and as it was a very chilly night you can guess that we had to do our very best to make them feel well paid for their trip and some of them that came the farthest were the loudest in their praise of the treatment they received. We had Colonels, Lieut. Colonels, Majors, Captains and Lieutenants, until when one looked over the room one almost thought that it was a gathering of Sam Browne Belts exclusively, but as we were meeting on the level very little attention was paid to rank.

In all we had members from thirty-eight States and the District of Columbia totaling 236 Masons who registered and there was a good many that did not register, very likely forgetting it in the excitement and the pleasure at hand. Just to tell you that we spent a

very pleasant evening is not saying very much and so I will have to leave the rest to your imagination. But as a great many of the brothers spoke about it at the time the historical significance of the meeting, which is the only one of its kind that has ever been or ever will be held, I expect, in the lifetime of any of us that attended this one, viz: a Masonic Club meeting held just outside of the gates of the city of Verdun, even though the city is only a mass of ruins at the present time.

For the records of the Research Society I will enclose you a copy of the Register by States and the number of members present from each one and also a copy of the program which we had printed in Paris for the evening's entertainment.

We as a club have no way of thanking Grand Master Schoonover for the generous contribution of $500.00 that he sent to us. At first there was a moment of breathless surprise from all the boys and then a feeling as if one wanted to shout for joy in the thought that we had been so substantially remembered by men of such nationwide reputation in the Masonic world. It came just at a time when we were debating as to how best to raise funds for the grave stones for our other two departed brothers, and a part of this fund was very quickly put to that good cause.

We were originally a small bunch of twenty-seven lonely brothers in a strange land, who were drawn together by the spirit of Freemasonry to hold a meeting for the purpose of forming some kind of a club where we could get together on a social basis and help one another. Consequently we met on the top of a hill adjoining our camp and as it was thickly covered with both English and Scottish Heather we very quickly decided on a name, and by a unanimous vote we adopted the beautiful Scottish Heather as our emblem. Since that time we have grown to a membership of about 350 members and have adopted one French orphan, have our by-laws and officers, and when we are where we can do so, we hold regular weekly meetings.

Nearly all of the commissioned officers of the regiment are members of the Fraternity and of the Club and enjoy meeting with us whenever it is possible for them to do so.

We are greatly in hopes that the Regiment will be allowed to return to Chicago intact and to be mustered out there and we hope to have a big meeting and banquet in some lodge room and confer what we call the 34th and 35th degrees on some past master or other worthy brother, and at the same time perfect a plan by which we can keep our Club alive and hold yearly meetings somewhere and not die with our discharge from the Army.

States and membership represented at the open meeting of the Heather Hill Masonic Club, held at Verdun-sur-Meuse, France, Januarv 23. 1919

Alabama	4	Montana	3
Arkansas	6	Maryland	1
California	3	Michigan	5
Colorado	5	New Jersey	1
Florida	1	Nebraska	3
Georgia	1	New Hampshire	1
Idaho	1	Oregon	1
Illinois	50	Ohio	6
Indiana	5	Oklahoma	8
Iowa	27	Pennsylvania	9
Kansas	46	South Dakota	1
Kentucky	2	Tennessee	4
Louisiana	1	Texas	5
Maine	1	Utah	1
Massachusetts	2	Virginia	1

Minnesota	3	Washington	1
Missouri	6	West Virginia	2
Mississippi	3	Wisconsin	7
District of Columbia	1	Wyoming	2

Serg't. A. G. Wyant, Secretary,

Co. B. 13th Engrs. Ry. A. E. F.

* * *

A COSMOPOLITAN LODGE MEETING

A unique lodge notice has been sent to us by a Philippine member of the Society. Our brother calls our attention to the various nationalities represented, stating that among them are Americans, Filipinos, Spaniards, Englishmen, Scotchmen and "a Kentuckian." We wonder if the representatives of the twelve Grand Jurisdictions each insisted upon using the "work" of their respective Jurisdictions. If they did so and were afterward treated in the same manner by the members of the local lodge as is a certain brother we have in mind who occasionally tells the Iowa brethren "how he used to do it in Colorado," we are certain that the "fourth degree" was a very interesting one.

The lodge issuing the notice is "Mactan Lodge No. 30, F. & A M.," Iocated at Cebu, Cebu, P.I.; the date March 5th, 1919, and the occasion "Stated Meeting and Third Degree." The line-up is as follows:

Master Walter A. Smith, Past Master,

Cosmos No. 8, Manila, P. I.

Senior Warden William R. Giberson, Past Master,

Cebu No. 1106, Cebu, P. I.

Junior Warden Theodore H. Robinson,

Victoria-Columbia No. 1, B. C.

Senior Deacon John Moran,

Mactan No. 30, Cebu, P. I.

Junior Deacon C. E. McAdams,

Prairie No. 546, Missouri.

Senior Steward Samuel J. Wright,

Ionic No. 254, Kansas.

Junior Steward M. E. Clelland,

Southern Cross No. 6, Manila, P. I.

Chaplain Henry U. Umstad,

Mactan No. 30, Cebu, P. I.

Organist E. M. Hayward,

Zetland No. 525, E. C., Hongkong.

Tyler Victorino Reynes,

Mactan No. 30, Cebu, P. I.

FELLOW CRAFTS

M. P. Alger, Remsen No. 677, New York.

L. S. Boggess, Anderson No. 90, Kentucky.

Dr. W. R. Martin, Khuram No. 112, Minnesota.

Carter Johnston, Corregidor No. 3, Manila, P. I.

William E. Crowe, Salsbury No. 411, Indiana.

H. P. Strickler, Lents No. 156, Oregon.

S. Frazer, Manila No. 1, Manila, P. I.

A. R. Furrer, Perla del Oriente No. 1034, Manila, P. I.

L. J. Francisco, Corregidor No. 3, Manila, P. I.

E. A. Kingcome, Wellington No. 301, England.

Santiago Franco, Makabugwas No. 48, Tacloban, Leyte, P. I.

Dr. N. T. Deen, Mactan No. 30, Cebu, P. I.

ASSISTED BY

J. Clayton Nichols, Past Master, Mesa No. 55, Colorado.

Joseph Parrot, St. Johns No. 9, Manila, P. I.

J. J. J. Addenbrooke, Laflin No. 247, Wisconsin.

* * *

A MASONIC MEETING WORTHY OF EMULATION

In that part of the Grand Jurisdiction known as the Big Horn Basin the Masons have established the custom of holding joint communications in which all the lodges located in the basin are invited to participate. At these joint communications candidates are initiated in each of the three degrees and the work exemplified in full. At the close of the work a program is carried out which includes the discussion of subjects of Masonic interest.

The general management of the meetings is under the direction of a Masters' Club which arranges the program and assigns to each lodge its particular part. The officers of this Club also pass on the quality and efficiency of the work as done by the different lodges. The program of our meeting held on March twentieth is appended.

JOINT COMMUNICATION

of

Big Horn Basin Lodges

A. F. & A. M.

Basin, Wyoming, March 20th, 1919

PROGRAM

Afternoon Session, 4 P.M.

E.A. Degree

Opening Greybull Lodge No. 34

Music by Quartette

Conferring Absarokee Lodge No. 30

Catechetical Lecture Absarokee Lodge No. 30

Music by Quartette

Long Lectures Greybull Lodge No. 34

Closing Greybull Lodge No. 34

Dinner, 6 P. M. at Antlers Hotel.

Evening Session, 7 P. M.

Music by VanSlyke Quartette

F. C. Degree

Opening Cloud Peak Lodge No. 27

Conferring Malta Lodge No. 17

W. S. Lecture Cloud Peak Lodge No. 27

Catechetical Lecture Malta Lodge No. 17

Closing Cloud Peak Lodge No. 27

M. M. Degree

Opening Shoshone Lodge No. 21

Conferring Temple Lodge No. 20

Catechetical Lecture Temple Lodge No. 20

Long Lectures Shoshone Lodge No. 21

Closing Shoshone Lodge No. 21

Lunch will be served at the lodge hall immediately after closing.

TOASTS

E. J. Sullivan, Toastmaster

Music.

Address of Welcome S. Skovgard

Temple Lodge No. 20

Response Guy Gay

Malta Lodge No. 17

Address A. K. Lee, Dep. G. M.

Masonry and the Reconstruction Era Paul Moss

Greybull Lodge No. 34

Masonry, Ancient and Modern M. H. Smith

Shoshone Lodge No. 2t

Problems of Rapid Growth C. G. Caldwell

Absarokee Lodge No. 30

The Brotherhood of Masonry Rev. Wm. Gorst

Cloud Peak Lodge No. 27

Announcement of Awards

S. Skovgard, Wyoming.

* * *

GETTING AWAY FROM THE DEGREE MILL GRIND

Herewith is a clipping from a little magazine published by the Hollenbeck Lodge of Los Angeles, Calif. We are very glad to print this because it shows that one more lodge is awakening to the urgent necessity of Masonic study. Masonic study has not much to do with solving problems of Ancient History but it has much indeed to do with the awakening of our Fraternity to its present day mission and obligation.

A SUGGESTION

A great many of our members have at different times asked to have different things in Masonry explained. Why do we do so and so? What is the meaning of this or that? What are Masonic traditions, and how are they handed down? Most of us are too ignorant or too lazy to look them up for ourselves, but we have several Masonic scholars in Los Angeles who have studied on the subjects, and are able to talk on them in a very interesting manner. Now, my suggestion is that we get up a series of lectures or talks by as many as we can of these men for the benefit of the members of Hollenbeck Lodge, and any other Masons in good standing, who desire to attend. I personally suggest that it might be well to have a dinner at six o'clock on our stated meeting nights, and charge those who attend thirty cents each to cover the expense, then at 6:30 have the talk for thirty to forty-five minutes, preceding the business session. I would like to get an expression from the different ones what they think of it. We might, if it seems to meet with the approval of enough to make it worth while, have our first dinner and talk on the stated meeting night of May. Let us hear from our membership, and if they want these dinners and talks, I feel sure we can arrange to have them.

M.A. Bresee. Los Angeles, Calif.

The Builder Magazine

July 1919 - Volume V - Number 7

THE CRYPT AT MCALLISTER, OKLAHOMA

BY BRO. C.E. CREAGER, OKLAHOMA

WHEN the Grand Council of Royal and Select Masters of Oklahoma recently assembled at the Crypt on "Mount Moriah," an atmosphere of Cryptic Masonry enveloped the brethren and pervaded the entire session, for probably no body of men ever assembled in a place more appropriate to the occasion.

The Crypt in which the Grand Council held its Assembly is the home of Union Council No. 1, R. & S. M., located at McAlester, Oklahoma, a city of 20,000 busy people. It is situated on a mountain four miles north of the city. The elevation is a little over a thousand feet above the fertile valley, the city being built upon a knoll which overlooks green prairies in every direction. Looking eastward, southward and westward from the wooded cliff on which, or rather in which the buildings are constructed, is a panorama which includes five different towns, the home of 40,000 people, thousands of cattle grazing upon the velvet prairie pasture, the Oklahoma State penitentiary and two trunk line railroads and many beautiful country drives stretching here and there like "so many threads of silver winding o'er the plains." And hidden away beneath it all are coal mines representing wealth of over fifty millions of dollars.

A temporary road leads from the city to the top of the mountain, but in due time this is to be made into a permanent and beautified drive which will form a link of a chain in McAlester's famous "sky-line" drive.

The Crypt itself consists of two buildings, thirty by ninety feet, built into the solid rock. Each building is of two stories but the lower floors are in reality excavations. The older and higher building contains the main assembly, preparation and lobby rooms, which are on the upper floor. This floor is supported by nine arches of natural stone.

Immediately beneath the altar, on the upper floor of this building, beginning at the last of the series of nine arches, is another subterranean passage leading to the south and descending in a series of three, five and seven steps to the second or lower building.

The upper building is used entirely for degree work, while the lower is used for the conferring of the "knife and fork" degree and such similar work as may be found necessary from time to time.

Extending westward from the upper building, with a roof of the same height, is a porch, the balconies and eaves of which are appropriately inscribed. Even the style of architecture is suggestive and interesting.

Within a triangular enclosure near the northeast corner of the main building many interesting and appropriate relics are deposited. This deposit is to be unearthed, and a new deposit made, in the year of 2014, or Anno Deposit 3014.

Brother Edward H. Doyle, one of the oldest and most interesting Masons in the Southwest, surveyed the site and perfected the plans for the Crypt, after the idea had been fully developed by himself and Brothers Springer, Essex and Voorhees. Brother E. T. Richards, then of McAlester but now located in Kansas City, approved the idea and the plans. Brothers Richards and Springer financed the project, assisted by others, but no contribution in money or sentiment is more highly valued by the companions than the active, prayerful and sincere cooperation of the ladies of the Eastern Star, who feel as much at home on Mount Moriah as they do in their own chapter room.

Several years ago the Grand Council of Oklahoma took official action to encourage the project by extending to Union Council concurrent jurisdiction with all other Councils within the State. In consequence of this action pilgrimages are made to Mount Moriah twice each year by Royal and Select Masters from all parts of the State, and fortunate indeed is the candidate who is permitted to receive the Cryptic degrees within this unique assembly room.

Complete arrangements have not yet been completed for conferring the Super-Excellent degree, with its unlimited possibilities, but it is hoped that within the near future the upper floor of the second building can be properly equipped for this purpose. An independent electric light plant has already been installed.

----o----

BY BRO. DUDLEY WRIGHT, ASSISTANT EDITOR "THE FREEMASON," LONDON

PART II THE ELEUSINIAN MYSTERTIES

THE Eleusinian Mysteries, observed by nearly all Greeks, but particularly by the Athenians, were celebrated yearly at Eleusis, though in the earlier annals of their history, they were celebrated once in every three years only, and once in every four years by the Celeans, Cretans, Parrhasians, Pheneteans, Phliasians, and Spartans. It was the most celebrated of all the religious ceremonies of Greece at any period of the country's history and was regarded as of such importance that the Festival is referred to frequently simply as "The Mysteries." The rites were guarded most jealously and carefully concealed from the unnitiated. If any person divulged any part of them he was regarded as having offended against the divine law and by the act he rendered himself liable to divine vengeance. It was accounted unsafe to abide in the same house with him and as soon as his offence was made public he was apprehended. Similarly, drastic punishnent was meted out to any person not initiated into the mysteries who chanced to be present at their celebraion, even through ignorance or genuine error.

The Mysteries were divided into two parts-the Lesser Mysteries and the Greater Mysteries. The lesser Mysteries were said to have been instituted when Hercules, Castor, and Pollux expressed a desire to be initiated, they happening to be in Athens at the time of the celebration of the Mysteries by the Athenians in accordance with the

ordinance of Demeter. Not being Athenians they were ineligible for the honour of initiation, but the difficulty was overcome by Eumolpus, who was desirous of including in the ranks of the initited a man of such power and eminence as Hercules, foreigner though he might be. The three were first made citizens, and then, as a preliminary to the initiation ceremony as prescribed by the goddess, Eumolpus instituted the Lesser Mysteries, which then and afterwards became a ceremony preliminary to the Greater Mysteries, as they then became known, for candidates of alien birth. In later times, this lesser festival, celebrated in the month of Anthesterion, at the beginning of spring, at Agra, became a general preparation for the Greater Festival and no persons were initiated into the Greater Mysteries until they had first been initiated into the Lesser.

The ceremonies of the Lesser Mysteries were entirely different from those of the Greater Mysteries. The Lesser Mysteries represented the return of Persephone to earth which, of course, took place at Eleusis, and the Greater Mysteries represented her descent to the infernal regions. The Lesser Mysteries honoured the daughter more than the mother, who was the principal figure in the Greater Mysteries. In the Lesser Mysteries, Persephone was known as Pherrephatta, and in the Greater Mysteries she was given the name of Kore. Everything was in fact a mystery and nothing was called by its right name. Lenormant says that it is certain that the initiated of the Lesser Mysteries carried away from Agra a certain store of religious knowledge which enabled them to understand the symbols and representations which afterwards were displayed before their eyes at the Greater Mysteries at Eleusis.

The object of the Lesser Mysteries was to signify occultly the condition of the impure soul invested with a terrene body and merged in a material nature. The Greater Mysteries taught that he, who, in the present life, is in subjection to his irrational part, is truly in Hades. If Hades, then, is the region of punishment and misery, the purified soul must reside in the region of bliss, theoretically in the present life and according to a deific energy in the next. They intimated by gorgeous mystic visions the felicity of the soul, both here and hereafter, when purified from the defilements of a material nature and consequently elevated to the realities of intellectual vision.

No one was permitted to attend the Mysteries who had incurred the capital punishment for treason or conspiracy, but all other exiles were permitted to be present

and were not molested in any way during the whole period of the Festival. No one could be arrested for debt during the holding of the Festival.

Scarcely anything is known of the programme observed during the course of the Lesser Mysteries. They were celebrated on the 19th to 21st of the month Anthesterion and, like the Greater Mysteries, were preceded and followed by a truce on the part of all engaged in warfare. The same officials presided at both celebrations. The Lesser Mysteries opened with a sacrifice to Demeter and Persephone, a portion of the victims ofiered being reserved for the members of the sacred families of Eumolpus and Keryce. The main object of the Lesser Mysteries was to put the candidates for initiation in a condition of ritual purification and, according to Clement of Alexandria, they included certain instructions and preparations for the Greater Mysteries. Like the Eleusinian Mysteries, properly so- called, they included dramatic representations of the rape of Persephone and the wanderings of Demeter, in addition, according to Stephen Byzantium, to certain Dionysian representations.

Two months before the full moon of the month of Boedromion, sphondophoroi or heralds selected from the priestly families of the Eumolpides and Keryces went forth to announce the forthcoming celebration of the Greater Mysteries and to claim an armistice on the part of all who might be waging war. The truce commenced on the 15th of the month preceding the celebration of the Mysteries and lasted until the tOth day of the month following the celebration. In order to be valid the truce had to be proclaimed in and accepted by each Hellenic city.

All arrangements for the proper celebration of the Mysteries, both Lesser and Greater, were in the hands of the families of Eumolpides and Keryces. These were ancient Eleusinian families, whose origin was traced back to the time when Eleusis was independent of Athens, and the former family survived as a priestly caste down to the latest period of Athenian history. Its members possessed the hereditary and sole right to the secrets of the Mysteries. Hence the recognition by the State to their exclusive right and privilege to direct the initiations and to provide each a half of the religious staff of the temple. Pausanias relates that following a war between the Eleusinians and the Athenians when Erectheus, King of Athens, conquered Immaradus, son of Eumolpus, the subdued Eleusinians, in making their submission, stipulated that they should remain custodians of the Mysteries, but in all other respects were to be subject to the Athenians. This tradition is disputed by more modern writers, but it was

accepted by the Athenians and acted upon generally, and the right of the two families solely to prepare candidates for initiation was recognized by a decree of the fifth century B. C., the privilege being confirmed afterwards at a convention between the representatives of Eleusis and Athens. The Eumolpides were the descendants of a mythical ancestor, Eumolpus, son of Neptune, who is first mentioned in the time of Pisastrus. On the death of Eumolpus, Ceryx, the younger of the sons was left. But the Keryces claimed that Ceryx was a son of Hermes by Aglamus, daughter of Cecrops, and that he was not a son of Eumolpus.

The members of the family of Eumolpides had the first claim upon the flesh of the sacrificed animals; but they were permitted to give a portion to any one else as a reward or recompense for services rendered. But when a sacrifice was offered to any of the infernal divinities the whole of it had to be consumed by the fire; nothing must be left. All religious problems relating to the Mysteries which could not be solved by the known laws were addressed to the Eumolpides, whose decision was final.

The meaning of the name "Eumolpus" is "a good singer," and great importance was attached to the quality of the voice in the selection of the hierophant, the chief officiant at the celebration of the Mysteries and at the ceremony of initiation, and who was selected from the family of the Eumolpides. It was essential that the formulae disclosed to the initiates at Eleusis should be pronounced with the proper intonation, for otherwise the words would have no efficacy. Correct intonation was of far greater importance than syllabic pronunciation. An explanation of this is given by Maspero who says:

The human voicee is pre-eminently a magical instrument, without which none of the highest operations of art can be successful: each of its utterances is carried into the region of the invisible and there released forces of which the general run of people have no idea, either as to their existence or their manifold action. Without doubt, the real value of an evocation lies in its text, or the sequence of the words of which it is composed and the tone in which it is enunciated. In order to be efficacious, the conjuration should be accompanied by chanting, either an incantation or a song. In order to produce the desired effect the sacramental melody must be chanted without the variation of a single modulation: one false note, one mistake in the measure, the introversion of any two of the sounds of which it is composed, and the intended effect is annulled. This is the reason why all who recite a prayer or formula intended to force

the gods to perform certain acts must be of true voice. The result of their effort, whether successful or unsuccessful, will depend upon the exactness of their voice. It was the voice, therefore, which played the most important part in the oblation, in the prayer of definite request, and in the evocation- in a word, in every instance where man sought to seize hold of the god. Apart from a true voice the words were merely dead sounds.

The Hierophant was a revealer of holy things. He was a citizen of Athens, a man of mature age, and held his office for life, devoting himself wholly to the service of the temple and living a chaste life, to which end it was usual for him to anoint himself with the juice of hemlock, which, by its extreme coldness, was said to extinguish in a great measure the natural heat. In the opinion of some writers celibacy was an indispensable condition of the highest branch of the priesthood, but, according to inscriptions which have been discovered, some, at any rate, of the hierophants were married, so that, in all probability, the rule was that during the celebration of the Mysteries and, probably, for a certain time before and after, it was incumbent on the hierophant to abstain from all sexual intercourse. Foucart is of opinion that celibacy was demanded only during the celebration of the Mysteries, although Pausanias states definitely otherwise. In support of Foucart it may be stated that among the inscriptions discovered at Eleusis there is one dedicating a statue to a hierophant by his wife. It was essential that the hierophant should be a man of commandng presence and lead a simple life. On being raised to the dignity he received a kind of consecration at a special ceremony, at which only those of his own rank were permitted to be present, when he was entrusted with certain secrets pertaining to his high office. Prior to this ceremony he went through a special purifactory rite, immersing himself in the sea, an act to which the Greeks attributed great virtue. He had to be exemplary in his moral conduct and was regarded by the people as being peculiarly holy. The qualifications of a hierophant were so high that the office could not be regarded as hereditary, for it would have been an exception to find both father and son in possession of the many various and high qualifications regarded as essential to the holding of the office. The robe of the hierophant was a long purple garment; his hair, crowned with a wreath of myrtle, flowed in long locks over his shoulders, and a diadem ornamented his forehead. At the celebration of the Mysteries he was held to represent the Creator of the world. He alone was permitted to penetrate into the innermost shrine in the Hall of the Mysteries the holy of holies, as it were and then only once during the celebration of the Mysteries, when, at the most solemn moment of the whole mystic celebration, his form appeared suddenly to be transfigured with light before the rapt gaze of the initiated. He alone was permitted to reveal to the fully initiated the mystic objects, the sight of which marked the completion of their admission into the community. He had

the power of refusing admission to those applicants whom he deemed unfit to be entrusted with the secrets. He was not inactive during the intervals between the celebration of the Mysteries. It was his duty to superintend the instruction of the candidates for initiation who, for that purpose, were divided into groups and instructed by officials known as mystagogues. The personal name of the hierophant was never mentioned: it was supposed to be unknown, "wafted away into the sea by the mystic law," and he was known only by the title of the office which he bore. Lucian refers to this in one passage in Lexiphanes:

The first I met were a torch-bearer, a hierophant, and others of the initiated, haling Dinias before the judge, and protesting that he had called them by their names, though he well knew that, from the time of their sanctification, they were nameless, and no more to be named but by hallowed names.

In the Imperial inscriptions we find the titles suhstituted for the proper names. The hierophant was compelled to avoid contact with the dead, in the same manner as the Cohanim of the Jewish faith, and with certain animals reputed to be unclean. Contact with any person from whom blood was issuing also caused impurity. He was assisted by a female hierophant, or hierophantide an attendant upon the goddess Demeter and her daughter, Persephone. She also was selected from the family of the Eumolpides and was chosen for life She was permitted to marry and several inscriDtions mention the names of children of hierophantides. On her initiation into this high degree she was brought forward naked to the side of a sacred font, in which her right hand was placed, the priest declaring her to be true and holy and dedicated to the service of the temple. The special duty of the female hierophant was to superintend the initiation of female aspirants, but she was present throughout the ceremony and played some part in the initiation of the male candidates. An inscription on the tomb of one hierophantide mentions to her glory that she had set the myrtle crown, the seal of mystic communion, on the heads of the illustrious initiates, Marcus Aurelius and his son, Commodus. Another gloried in the fact that she had initiated the emperor Hadrian.

Next in rank to the hierophant and hierophantide came the male and female Dadouchos, who were taken from the family of the Keryces. They were the torchbearers and their duty consisted mainly in carrying the torches at the Sacred Festival. They also wore purple robes, myrtle crowns, and diadems. They were

appointed for life and were permitted to marry. The male Dadouchos, particularly, was associated with the hierophant in certain solemn and public functions, such as the opening address to the candidates for initiation and in the public prayers for the welfare of the state. The office was frequently handed down from father to son. Until the first century, B. C., the Dadouchos was never addressed by his own personal name, but always by the title of his office.

The Hierocceryx, or messenger of holy tidings, was the representative of Hermes, or Mercury, who, as the messenger of the gods, was indispensable as mediator whenever men wished to approach the Immortals. He also wore a purple-coloured robe and a myrtle crown. He was chosen for life from the family of the Keryces. He made the necessary proclamations to the candidates for initiation into the various degrees and, in particular, enjoined them to preserve silence. It was necessary for him to have passed through all the various degrees as his duties necessitated his presence throughout the ceremonial.

The Phaidantes had the custody of the sacred statues and the sacred vessels, which they had to maintain in good repair. They were selected from one or other of the two sacerdotal families.

Among the other officials were: the Liknophori, who carried the mystic fan; the Hydranoi, who purified the candidates for initiation by sprinkling them with holy water at the commencement of the festival; the Spondophoroi, who proclaimed the sacred truce, which was to permit of the peaceful celebration of the Mysteries; the Pyrphoroi, who brought and maintained the fire for the sacrifices; the Hieraules, who played the flute during the time the sacrifices were heing offered they were the leaders of the sacred music, who had under their charge the hynmodoi, the hymnetriai; the neokoroi, who maintained the temples and the altars; the panageis, who formed a class between the ministers and the initiated. Then there were the "initiates of the altar," who performed expiatory rites in the name and in the place of all the initiated. There were also many other minor officials, known by the general name of Melissae, i.e., bees, perhaps so-called because bees, being makers of honey, were sacred to Demeter. All these officials had to be of unblemished reputation and wore myrtle crowns while engaged in the service of the temple.

The officials, whose duty it was to take care that the ritual was punctiliously followed in every detail, included nine Archons, who were chosen every year to manage the affairs of Greece. The first of these was always the King, or Archon Basileus, whose duty at the celebration of the Mysteries it was to offer prayers and sacrifices, to see that no indecency or irregularity was committed during the Festival and at the conclusion to pass judgment on all offenders. There were also four Epimeletae, or curators, elected by the people, one being appointed from the Eumolpides, another from the Keryces, and the remaining two from the rank and file of the citizens; and ten Hieropoioi, whose duty it was to offer sacrifices.

The sacred symbols used in the ceremonies were enclosed in a special chamber in the Telestrion or Hall of Initiation, known as the Anactoron, into which the hierophant alone had the right to penetrate. During the celebration of the Mysteries they were carried to Athens veiled and hidden from the gaze of the profane, whence they were taken back to Eleusis. It was permitted only to the initiated to look upon these "hiera," as they were called. These sacred objects were in the charge of the Eumolpides family.

Written descriptions, however graphic or eloquent, convey but a faint impression of the wonderful scenes that were enacted; Aristides says that what was seen rivalled anything that was heard. For nine centuries that period of time being divided almost equally between the pre-Christian and Christian eras they were the Palladium of Greek Paganism. In the latter part of their history, when the restriction, as to admission began to be relaxed, and in proportion to that relaxation, their essential religious character disappeared and they became a mere ceremony, their splendour being their principal attraction, until finally they degenerated into a mere superstition. Julian strived in vain to infuse new life into the vanishing cult, but it was too late the Eleusinian Mysteries were dead.

The Festival of the Greater Mysteries, and this was, of course, by far the more important, began on the 15th of the month Boedromion, corresponding roughly with the month of September, and lasted until the 23rd of the same month. During that time it was unlawful to arrest any man present, or present any petition except for offenses committed at the Festival, heavy penalties being inflicted for breaches of this law, the penalties fixed being a fine of not less than a thousand drachmas, and some assert that transgressors were even put to death.

The following was the programme of the Festival:

First Day. The first day was known as the "Gathering" or the "Assembly," when all who had passed through the Lesser Mysteries assembled to assist in the celebration of the greater Mysteries. On this day the Archon Basileus presided over all the cults of the city and assembled the people at a place known as the Poikile Stoa. After the Archon Basileus, with four assistants, had offered up sacrifices and prayers for the welfare of Greece, the following proclamation was made by the Archon Basileus, wearing his robe of office:

Come whoever is clean of all pollution and whose soul has not consciousness of sin. Come, whosoever hath lived a life of righteousness and justice. Come all ye who are pure of heart and of hand, and whose speech can be understood. Whosoever hath not clean hands, a pure soul, and an intelligible voice, must not assist at the Mysteries.

The people were then commanded by the hierophant to wash their hands in consecrated water and the impious were threatened with the punishment set forth in the law if they were discovered, but especially, and this in any case, with the implacable anger of the gods. The Hierocceryx then impressed upon all the duty of observing the most rigid secrecy with respect to all that they might witness and bade all be silent throughout the ceremonies and not utter even an exclamation. The candidates for initiation assembled outside the temple, each under the guidance and direction of a mystagogue, who repeated these instructions to the candidates. Once within the sacred enclosure all the initiated were subject to a purification by fire ceremonial. All wore regalia special to the occasion; this is evident from the wording of inscriptions which have been discovered, but particulars of this regalia are wanting. We know that extravagant and costly dresses were regarded by Demeter with disfavour and that it was forbidden to wear such in the temple. Jewelry, gold ornaments, purple coloured belts and embroideries were also barred, as were robes and cloths of mixed colours. The hair of women had to fall down loose upon the shoulders and must not be in plaits or coiled upon the head. No woman was permitted to use cosmetics.

Second Day. The second day was known as Halade Mystae, or "To the sea, ye mystae" from the command which greeted all the initiated to go and purify themselves by washing in the sea, or in the salt water of the two lakes, called Rheiti, on what was known as "The Sacred Way." A procession was formed in which all joined and made their way to the sea or the lakes where they bathed and purified themselves. This general purification was akin to that practised to this day by the Jews at the beginning of the Jewish year. The day was consecrated to Saturn, into whose province the soul is said to fall in the course of its descent from the tropic of Cancer. Capella compares Saturn to a river, voluminous, sluggish, and cold. The planet signifies pure intellect and Pythagoras symbolically called the sea a tear of Saturn. The bathing was preceded by a confession and the manner in which the bathing was carried out and the number of immersions varied with the degree of guilt which each confessed. According to-Suidas, those who had to purify themselves from murder plunged into salt water on two separate occasions, immersing themselves seven times on each occaeion On returning from the bath all were regarded as "new creatures," the bath being regarded as a laver of regeneration, and the initiated were clothed in a plain fawn skin or a sheep skin. The purification, however, was not regarded as complete until the following day when there was added the sprinkling of the blood of a pig sacrificed. Eaeh had carried to the river or lake a little pig which was also purified by bathing and on the next day this pig was sacrificed. On the Eleusinian coinage, the pig, standing on a torch placed horizontally, appears as the sign and symbol of the Mysteries. On this day also some of the initiated submitted to a special purification near the altar of Zeus Mellichios on the Sacred Way. For each person whom it was desired to purify, an ox was sacrificed to Zeus Mellichios, the infernal Zeus, and the skin of the animal was laid on the ground by the Dadouchos, and the one who was the object of the lustration remained there squatting on the left foot.

Third Day. On the third day pleasures of every description, even the most innocent, were strictly forbidden, and every one fasted till nightfall, when they partook of seed cakes, parched corn, salt, pomegranates, and sacred wine mixed with milk and honey. The Archon Basileus, assisted again by the four Epimeletae, celebrated in the presence of representatives from the allied cities, the great sacrifice of the Soteria for the well-being of the State, the Athenian citizens, and their wives and children. This ceremony took place in the Eleusinion at the foot of the Acropolis. The day was known as the Day of Mourning and was supposed to commemorate Demeter's grief at the loss of Persephone. The sacrifices offered consisted chiefly of a mullet and of barley out of Rharium, a field of Eleusis. The oblations were accounted so sacred that the priests themselves were not permitted, as was usual in other offerings, to partake

of them. At the conclusion of the general ceremony each one individually sacrificed the little pig purified in the sea the night before.

Fourth Day. The principal event of the fourth day was a solemn procession when the holy basket of Ceres (Demeter) was carried in a consecrated cart, the crowds of people shouting as it went along, "Hail, Ceres!" The rear end of the procession was composed of women carrying baskets containing sesamin, carded wool, grains of salt, serpents, pomegranates reeds, ivy boughs, and cakes known as poppies.

Fifth Day. The fifth day was known as the Day of Torches from the fact that at nightfall all the initiated walked in pairs round the temple of Demeter at Eleusis, the Dadouchos himself leading the procession. The torches were waved about and changed from hand to hand to represent the wanderings of the goddess in search of her daughter when she was conducted by the light of a torch kindled in the flames of Etna.

Sixth Day. Iacchos was the name given to the sixth day of the Festival. The "fair young god" Iacchos, or Dionysos, or Sacchus, was the son of Jupiter and Ceres, and accompanied the goddess in her search for Persephone. He also carried a torch, hence his statue has always a torch in the hand. This statue, together with other sacred objects, were taken from the Iacchion, the sanctuary of Iacchos in Athens, mounted on a heavy rustic four- wheeled chariot drawn by bulls, and, accompanied by the Iacchogogue and other magistrates nominated for the occasion, conveyed from the Caramicus to Eleusis by the Sacred Way in solemn procession. The statue, as well as the people accompanying it, was crowned with myrtle, the people dancing all the way along the route, beating brass kettles and playing instruments of various kinds and singing sacred songs. Halts were made during the procession at various shrines, particularly at a fig-tree which was regarded as sacred, also upon a bridge built over the river Cephissus where the by- standers made themselves merry at the expense of the pilgrims. At each of the shrines sacrifices and libations were offered, hymns sung, and sacred dances performed. Having passed the bridge the people entered Eleusis by what was known as the Mystical Entrance. Midnight had set in before Eleusis was reached so that a great part of the journey had to be accomplished by the light of the torches carried by each of the pilgrims and the nocturnal journey was spoken of as the "night of torches" by many ancient authors. The pitch and resin of which the torches were composed were substances supposed to have the virtue of warding off evil

spirits. The barren mountains of the Pass of Daphni and the surface of the sea resounded with the chant: "Iacchos, O Iacchos!" At one of the halts, the Croconians, descendants of the hero Crocon, who had formerly reigned over the Thriasian Plain, fastened a saffron band on the right arm and left foot of each one in the procession. Iacchos was always regarded as a child of Demeter, inasmuch as the vine grows out of the earth. Various symbols were carried by the people, who numbered sometimes as many as thirty and forty thousand. These symbols consisted of winnowing fans the "mystic fan of Iacchos"; plaited reeds and baskets, both relating to the worship of the goddess and her son. The distance covered by the procession was 22 kilometres, but Lyourgus ordered that if any woman should ride in a chariot to Eleusis she should be mulcted in a fine of 8,000 drachmas. This was to prevent the richer women from distinguishing themselves from their poorer sisters. Strange to relate, the wife of Lyourgus was the first to break thig law and Lyourgus himself had to pay the fine which he had ordained. He not only paid the penalty but gave a talent to the informer. Immediately upon the deposit of the sacred objects in the Eleusinion at the foot of the Acropolis, one of the Eleusinion priests solemnly announced their arrival to the priestess of the tutelary goddess of Athens Pallas Athene. Plutarch, in commenting upon lucky and unlucky days, says that he is aware that unlucky things happen sometimes on lucky days, for the Athenians had to receive a Macedonian garrison "even on the 20th of Boedromion, the day on which they lead forth the mystic Iacchos."

Seventh Day. On the seventh day the statue was carried back to Athens. The return journey was also a solemn procession and attended with numerous ceremonies. Halts were again made at several places, like the "stations" of Roman Catholic pilgrimage, when the inhabitants also fell into line with the procession. For those who remained behind at Eleusis the time was devoted to sports, the victors in which were rewarded with a measure of barley, it being a tradition that that grain was first sown in Eleusis. It was also regarded as a day of preparation for the initiation ceremony of the following night. The return journey was conducted with the same splendour as the outward journey. It comprised comic incidents, the same as on the previous day. Those who awaited the procession at the bridge over the Athenian river Cephisson exchanged all kinds of chaff and buffoonery with those who were in the procession, indulging in what was termed "bridge fooling." These jests, it is said, were to recall the tactful measure employed by a maid-servant named Iambe, to rouse Demeter from her prolonged mourning. During the Peliponnesian war the Athenians were unable to obtain an armistice from the Lacedaemonians who held Decelea and it became necessary to send the statue of Iacchos and the processionists to Eleusis by sea.

Plutarch says: "Under these conditions it was necessary to omit the sacrifices usually offered all along the road during the passing of Iacchos."

Eighth Day. The eighth day was called Epidaurion because it happened once that Aesculapius, coming from Epidaurius to Athens, desired to be initiated and had the Lesser Mysteries repeated for that purpose. It therefore became customary to celebrate the Lesser Mysteries a second time upon this day and to admit to initiation any such approved candidates who had not already enjoyed the privilege. There was also another reason for the repetition of the initiatory rites then. The eighth day was regarded as symbolical of the soul falling into the lunar orbi and the repeated initiation, the second celebration of that sacred rite, was symbolical of the soul bidding adieu to everything of a celestial nature, sinking into a perfect oblivion of her divine origin and pristine felicity, and rushing profoundly into the region of dissimilitude, ignorance, and error. The day opened with a solemn sacrifice offered to Demeter and Persephone, which took place within the peribolus. The utmost precision had to be observed in offering this sacrifice as regarding the age, colour, and sex of the victim; the chants, perfumes, and libations. The acceptance or rejection of a sacrifice was indicated by the movements of the animal as it approached the altar, the vivacity of the flame, the direction of the smoke, etc. If these signs were not favourable in the case of the first victim offered other animals must be slain until one presented itself in which all the signs were favourable. The flesh of the animal offered was not allowed to be taken outside the sacred precincts but had to be consumed within the building.

The following is said to have been an Invocation used during the celebration of the Mysteries:

Daughter of Jove, Persephone divine, Come, blessed queen, and to these rites incline; Only-begotten, Pluto's honoured wife, O venerable goddess, source of life: 'Tis thine in earth's profundities to dwell, Fast by the wide and dismal gates of hell. Jove's holy offspring, of a beauteous mien, Avenging Goddess, subterranean queen. The Furies' source, fair-hair'd, whose frame proceeds From Jove's ineffable and secret seeds. Mother of Bacchus, sonorous, divine, And many form'd, the parent of the vine. Associate of the Seasons, essence bright, All-ruling virgin, bearing heavnly light. With fruits abounding, of a bounteous mind, Horn'd, and alone desir'd by those of mortal kind. O vernal queen, whom grassy plains delight, Sweet to the smell, and

pleasing to the sight: Whose holy forms in budding fruits we view, Earth's vig'rous offspring of a various hue: Espous'd in autumn, life and death alone To wretched mortals from thy pow'r is known: For thine the task, according to thy will, Life to produce, and all that lives to kill. Hear, blessed Goddess, send a rich increase Of various fruits from earth, with lovely Peace; Send Health with gentle hand, and crown my life With blest abundance, free from noisy strife; Last in extreme old age the prey of death, Dismiss me willing to the realms beneath, To thy fair palace and the blissful plains Where happy spirits dwell, and Pluto reigns.

Ninth Day. The ninth day was known as the Day of Earthen Vessels because it was the custom on that day to fill two jugs with wine. one was placed towards the east and the other towards the west, and after the repetition of certain mystical formulae both were overthrown, the wine being spilt upon the ground as a libation. The first of these formulae was directed towards the sky as a prayer for rain and the second to the earth as a prayer for fertility.

On the tenth day the majority of the people returned to their homes, with the exception of every third and fifth year, when they remained behind for the Mystery Plays and Sports which lasted from two to three days.

The ancient sanctuary in which the Mysteries were celebrated was burnt by the Persians in B. C. 480 or 479, and a new sanctuary was built, or, at least, begun under the administration of Pericles. Plutarch says that Coroebus began the Temple of Initiation at Eleusis, but only lived to finish the lower rank of columns with their architraves. Metagenes, of the ward of Xypete, added the rest of the entablature and the upper row of columns, and Xenocles of Cholargus built the dome on the top. The long wall, the building of which Socrates says he heard Pericles propose to the people, was undertaken by Callicrates. Cratinus satirised the work as proceeding very slowly:

Stone upon stone the orator has pil'd With swelling words, but words will build no walls.

In the fourth century of the Christian era the temple at Eleusis was destroyed by the Goths at the instigation of the monks who followed the hosts of Alaric.

The revenues from the celebrations must have been considerable. At both the Lesser Mysteries and the Greater Mysteries a charge of one obole a day was demanded from each one attending, which was given to the hierophant. The Hierocceryx received a half obole a day, and other assistants a similar sum.

(To be continued)

----o----

SIGNIFICANCE OF MASONIC COLORS

BY BRO. HAROLD A. KINGSBURY, MASSACHUSETTS

WHY is my Master Mason's Lodge said to have a particular color of transcending importance?" "Why is that particular color said to be blue?"

The Mason who pauses in his Masonic journey to ask himself these questions, or equivalent ones, has thereby set himself in the may of investigating yet another phase of Masonic symbolism. For, in the attempt to answer his two queries, the selfquestioner's first thought is that the lodge is not possessed, in a physical sense, of a particular and transcendingly important color, blue or otherwise; and, when he reminds himself that there are rational explanations for practically everything in Masonry and that most of those explanations are founded in symbolism, his second thought is that a color, a particular color, is assigned to his lodge for symbolistic reasons, and that that color has a symbolic meaning. Thus he is brought to a

consideration of the symbolism of colors and, more particularly, to a consideration of the symbolism of blue.

If, now, he investigates the matter very briefly, running over almost superficially the general subject of the symbolism of colors and considering somewhat more deeply the symbolism of blue, the inquiring Mason will, it is probable, arrive at substantially the following:

The assigning of symbolic meanings to colors is probably as old as symbolism itself. To cite but one set of examples from the practices of an ancient people: The Egyptians, those ancient masters of symbolism to whom the investigator of the symbols used in Masonry first looks for explanations of those symbols, made use of colors in their hieroglyphics to convey certain definite ideas, each color being expressive of certain conceptions. Hieroglyphs of the spirits of the dead were characterized by white. Men were marked out by having their flesh red, while the flesh of the women was yellow. Sapphire was the color of the Egyptian god Amon. Green was the color used for the flesh of the god Ptah, founder of the world, the active creative spirit and the divine intelligence, and was also the color used for the flesh of Lunus, the moon. Russet- brown was the color given to the flesh of Thoueri, the concubine of Typhon. And black was the color of Anubis, the god of the dead and of embalming.

The colors symbolically significant in Masonry are purple, red, white, black, green, yellow, violet and blue. Each color has for its purpose the teaching to the Mason of a valuable moral lesson or the calling of his attention to some historical fact of interest Masonically, certain of the colors serving both purposes at one and the same time.

Purple, being a mixture of blue and red, is, to the Mason, the symbol of fraternal union because it is composed of the color adopted for the Master Mason's Lodge and that adopted for the Chapter of Royal Arch Companions, these two Masonic bodies being indissolubly connected since the Royal Arch is an essential and component part of the present-day mutilated Master Mason's degree. For this reason purple is adopted as the proper color for the Mark, the Past, and the Most Excellent Master degrees, to

symbolize the fact that those degrees connect the Master Mason's degree with the Royal Arch.

Red is the color of fire, and fire was to the Egyptians the symbol of the regeneration and the purification of souls. Hence, in the Masonic system, red is the symbol of regeneration. Thus red is the color assigned to the Royal Arch Degree since that degree teaches the regeneration of life.

White is the symbol of purity, the reasons for adopting this conception being obvious. Therefore, in Masonry it is, properly, the color adopted for certain of the garments of investiture of the candidate.

Black from the remotest antiquity has been the symbol of grief and such is its significance to the Mason.

Green, being the unchanging color of the various evergreen trees, shrubs, and so forth, is, in the symbolistic system of Masonry, the color symbolic of the unchanging immortality of all that is divine and true. This conception Masonry has received from the ancients, more particularly the Egyptians. For example, with the Egyptians, as noted above, Ptah was pictured as having green flesh. Also, the goddess Pascht, the divine preserver, and Thoth, the instructor of men in the sacred doctrines of truth, were both painted with green flesh. So the Mason, adhering once more, as he so often does, to the conceptions of the Egyptians, chooses for his symbol of the immortality of the soul which he knows to be divine and true an object, the acacia, whose color is unchanging green.

Yellow was to the ancients the symbol of light. Though unemphasized and seemingly almost unrecognised in Masonry yellow is, nevertheless, a true Masonic symbolic color since it symbolizes to the Mason that Great Thing to the finding of which his Masonic Search is devoted and to the source of which his Masonic pathway leads the Light of Truth.

Violet is the symbol of mourning, the Mason here adopting yet another of the conceptions of an ancient people, this time the Chinese.

Blue is the supreme color of Masonry. First, because it is that color which, among all those used in Masonry, is the unquestioned Masonic possession of every Mason. The Royal Arch Mason may attempt to appropriate to himself the red, the Perfect Master may feel himself the exclusive proprietor of the green and the black, and so on, but blue is acknowledged by every Mason to belong to us all and no Mason, whatever his degree, questions the Master Mason's ownership of blue. Second, blue is the supreme color because it has, coupled with its universality, a place in symbolism which, both as regards importance of lessons taught and as regards legitimacy as a symbol, is second to that of no Masonic color.

The use of blue in religious ceremonials, and as a symbol, comes to Masonry from many of the different peoples of antiquity. Among the Hebrews various articles of the high priest's clothing were blue. one of the veils of the tabernacle was blue. In his initiation into the Druidical Mysteries the candidate was invested with a robe one of whose colors was blue. The Babylonians clothed their idols in blue. The Hindoo god Vishnu was represented as blue. And among the medieval Christians blue was considered a peculiarly important color.

Blue was the symbol of perfection to the Hebrews, to the Druids the symbol of Truth, to the Chinese the symbol of Deity, and to the medieval Christians it was the symbol of immortality. So, for the Mason, the color of his Master Mason's lodge is the symbol of perfection, truth, immortality and Deity.

Finally and preeminently, and following the teachings and conceptions of the Egyptians aald the Hindoos, blue is the symbol of that which the Craftsman must, since he is a Mason, always revere and of that which his Master Mason's lodge must, when its work and its teachings are properly understood and accepted, cause him to Progressively revere the more Divine Wisdom.

----o----

THE PORT OF MISSING MEN

Though the war with its awful holocaust of human life is ended, and the world hopefully resumes the arts of peace, the casualty lists with the long roster of the missing are still breaking the hearts of thousands, and mothers, wives, sisters and sweethearts, swayed alternately by hope and despair, who are eagerly seeking information about the soldiers so close to their hearts.

To ease their sufferings, the American Red Cross has undertaken a search for the missing. Its searchlight, thrown on overseas battle fields, base hospitals, and embarkation camps, has probed the mystery of many a boy's silence and brought news of his whereabouts or death to the anxious family at home.

"Please send me news of my boy," begged the mother of one private. "I only know he has been missing since July 15. It is worse to be in doubt than to know he is killed." The young man's name and his regiment were immediately filed, and sent abroad to be added to the searcher's list that is published monthly by the Red Cross.

Searchers travel through the base and military hospitals, through rest camps and embarkation camps, carrying with them their book of missing men. Everywhere they go they get into communication with patients and other soldiers stationed at the same command as the missing men. In a recent case, a young lieutenant was found in Debarkation Hospital No. 3 who knew one of the missing men and had seen him die. His story as written into the record was that Private Sand, the missing soldier, had been killed on July 15th at the battle of the Marne, while saving the lieutenant's life. The news was immediately wired the bereaved mother. She is now waiting to meet the lieutenant for whom her son went to his death and to learn from him the details of the

tragedy. And the lieutenant will make this trip to see the boy's mother even before he goes home to his own family.

----o----

A REAL QUEEN

In a great marble mansion on Avenue B,

Where Want never came, nor gaunt Poverty,

Stood a woman bejeweled, decked in a rich gown

Of satins and silks; - on her head a grand crown.

The masque-ball was over; - she had posed as a queen.

Her crown was of gold, and bright was its sheen.

Worn out with the waltz, the tango and glide.

She fell on the couch that stood at her side.

The bauble she prized she had carefully laid

On a cushion of velvet, exquisitely made.

A deep sleep came o'er her, when out of the gloom

A majestical Presence stood in her room.

A seamless robe garbed Him, and in His sweet face

Nor rancor nor malice e'er found resting place.

From each hand and each foot there gleamed a red scar,

Standing out in the darkness as though 'twere a star.

He stood by her side, and, glancing around,

Stretched forth His scarred hand and lifted the crown.

"I say to thee, woman, how gained thou the right

Such jewels to wear, or this diadem bright?

Dost know that only to those who have striven

The poor and the needy to lift up to Heaven, -

To feed and to clothe them, and love them for Me,

Is given the crown of My glory to see ?

Think not that thy selfish indifference may

Pass unnoticed by in Judgment - that Day

When I make up My jewels and gather from far

All who are found worthy when judged at My bar.

If thou would'st have treasure in Heaven, I trow,

True service to others you clearly must show

Has been freely giv'n in My Name, and for Me,

In that Day when, as King, thy record I see.

For I was a stranger, hungry and cold;

Ye came not to Me, nor gave of thy gold

My thirst to assuage, My hunger to stay,

Nor spoke the kind word thou could'st easily say.

The poor ye have with you; - their burdens are Mine;

'The least of these' need thee, - for mother-love pine.

This crown and these jewels will crumble to dust

If worn by the selfish, cold-hearted, unjust."

* * * * * *

The Presence then vanished. The lesson well-learned,

A new motive possessed her; her footsteps she turned

Toward tenement houses and slums of the city,

Where poverty drew from her heart all its pity;

And finding an urchin without home or mother,

She kissed its soiled cheek, then gave it another;

And on her way home, with some one to love her,

A childish voice prattled, "Are you my new Muvver?"

* * * * * *

That night while she slept, in her room there appeared

The same Presence majestic, but nothing she feared.

His voice broke the stillness; - 'twas the voice of her Lord, -

And in reverent silence she heard His sweet word:

"Daughter, thy deed hath brought Heaven to thee;

Who receiveth such child in My Name receives Me."

- Frank Drew Hall, 33d Hon.

Fargo, N. D., Oct. 20, 1915.

----o----

OASIS IN THE MUD

One American soldier-humorist has remarked that Brest, the French city from which the boys start for home, is about four miles square and four miles deep. Since the rains have made that place a quagmire of mud, the efforts of the Red Cross have been devoted largely to supplying a few dry spots, and the little rest huts with something to read and a place to smoke in dry comfort, are greatly appreciated.

----o----

A CATHOLIC TREATISE ON MASONRY

FROM THE CATHOLIC ENCYCLOPAEDIA

We have been asked many times "What are the objections of the Roman Catholic Church to Freemasonry?" and "Why can not a Catholic become a Freemason?" Believing that our readers would be interested in the article on "Masonry" which appears in "The Catholic Encyclopaedia," we are herewith reprinting it by permission of the publishers of that work.

PART I NAME AND DEFINITION

LEAVING aside various fanciful derivations we may trace the word mason to the French macon (Latin maito or machio), "a builder of walls" or "a stone-cutter" (cf. German Steinmetz, from metzen, "to cut"; and Dutch vrijmetselaar). The compound term Freemason occurs first in 1375 according to a recently found writing, even prior to 1155 (The Freemason's Chronicle, 1908, I, 283, frequently referred to in this article as Chr.) and, contrary to Gould (Concise Hist., 109, 122), means primarily a mason of superior skill, though later it also designated one who enjoyed the freedom, or the privilege, of a trade guild (Gould, "Hist.", I, 278, 279, 410; II, 153 sqq.). In the former sense it is commonly derived from freestone-mason, a mason hewing or building in free (ornamental) stone in opposition to a rough (stone) mason (A. Q. C., VIII, 35, 155 sq.; Boos, 104 sqq.). This derivation, though harmonizing with the meaning of the term, seemed unsatisfactory to some scholars. Hence Speth proposed to interpret the word freemasons as referring to those masons claiming exemption from the control of the local guilds of the towns, where they temporarily settled (A. Q. C., X, 10-30; IX, 167). In accordance with this suggestion the "New English Dictionary of the Philological Society" (Oxford, 1898) favours the interpretation of freemasons as skilled artisans, emancipated according to the medieval practice from the restrictions and control of local guilds in order that they might be able to travel and render services, wherever any great building (cathedral, etc.) was in process of construction. These freemasons formed a universal craft for themselves, with a system of secret signs and passwords by which a craftsman, who had been admitted on giving evidence of competent skill, could be recognized. On the decline of Gothic architecture this craft coalesced with the mason guilds (A. Q. C., XI, 166-168).

Quite recently W. Begemann (Vorgeschichte, I, 1909, 42-58) combats the opinion of Speth (A. Q. C., X, 20-22) as purely hypothetical, stating that the name freemason originally designated particularly skilled freestone-masons, needed at the time of the most magnificent evolution of Gothic architecture, and nothing else. In English law the word freemason is first mentioned in 1495, while frank-mason occurs already in an Act of 1444-1445 (Gould, "Concise History," 166 sq.). Later, freemason and mason were used as convertible terms. The modern signification of Free in which, since about 1750, the word has been and exclusively understood, dates only from the constitution of the Grand Lodge of England, 1717. In this acceptation Freemasonry, according to the official English, Scottish, American, etc., craft rituals, is most

generally defined: "A peculiar (some say 'particular' or 'beautiful') system of morality veiled in allegory and illustrated by symbols." Mackey (Symbolism of Freemasonry, 1869, 303) declares the best definition of Freemasonry to be: "A science which is engaged in the search after the divine truth." The German encyclopedia of Freemasonry, "Handbuch" (1900, I, 320 sq.), defines Freemasonry as "the activity of closely united men who, employing symbolical forms borrowed principally from the mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others and thereby to bring about a universal league of mankind (Menschleitsbund), which they aspire to exhibit even now on a small scale." The three editions which this "Handbuch" (Universal Manual of Freemasonry) has had since 1822 are most valuable, the work having been declared by English-speaking Masonic critics "by far the best Masonic Encyclopedia ever published." ("Transactions of the Lodge Ars Quatuor Coronatorum," XI [London, 1898], 64).

ORIGIN AND EARLY HISTORY

Before entering upon this and the following divisions of our subject it is necessary to premise that the very nature of Freemasonry as a secret society makes it difficult to be sure even of its reputed documents and authorities, and therefore we have consulted only those which are acknowledged and recommended by responsible members of the craft, as stated in the bibliography appended to this article. "It is the opprobrium of Freemasonry," says Mackey (Encyclopedia, 296), "that its history has never yet been written in a spirit of critical truth; that credulity . . . has been the foundation on which all Masonic historical investigations have been built, . . . that the missing links of a chain of evidence have been frequently supplied by gratuitous invention and that statements of vast importance have been carelessly sustained by the testimony of documents whose authenticity has not been proved." "The historical portion of old records," he adds, "as written by Anderson, Preston, Smith, Calcott and other writers of that generation, was little more than a collection of fables, so absurd as to excite the smile of every reader" (Chr., 1890, II, 145). The germs of nearly all these fantastic theories are contained in Anderson's "The Constitutions of Free Masons" (1723, 1738) which makes Freemasonry coextensive with geometry and the arts based on it: insinuates that God, the Great Architect, founded Freemasonry, and that it had for patrons, Adam, the Patriarchs, the kings and philosophers of old. Even Jesus Christ is included in the list as Grand Master of the Christian Church. Masonry is credited with the building of Noah's Ark, the Tower of Babel, the Pyramids, and Solomon's Temple. Subsequent authors find the origin of Masonry in the Egyptian, Dionysiac, Eleusinian,

Mithraic, and Druidic mysteries; in sects and schools such as the Pythagoreans, Essenes, Culdees, Zoroastrians, and Gnostics; in the Evangelical societies that preceded the Reformation; in the orders of knighthood (Johannites, Templars); among the alchemists, Rosicrucians, and Cabbalists; in Chinese and Arabic secret societies. It is claimed also that Pythagoras founded the Druidic institution and hence that Masonry probably existed in England 500 years before the Christian Era. Some authors, considering geological finds as Masonic emblems, trace Masonry to the Miocene (?) Period (Donnelly, "Atlantis the Ante-diluvian World"); while others pretend that Masonic science "existed before the creation of this globe, diffused amidst the numerous systems with which the grand empyreum of universal space is furnished" (Oliver, I, 20, sq.).

It is not then difficult to understand that the attempt to prove the antiquity of Freemasonry with evidence supplied by such monuments of the past as the Pyramids and the Obelisk (removed to New York in 1879) should have resulted in an extensive literature concerning these objects (Chr., 1880, I, 148; II, 139; 1884, II, 130; Gruber, 5, 122-128). Though many intelligent Masons regard these claims as baseless, the majority of the craft (see, for instance, "The Voice" of Chicago, Chr., 1885, I, 226) still accept the statement contained in the "Charge" after initiation: "Ancient no no doubt it is, having subsisted from time immemorial. In every age monarchs (American rituals: "the greatest and best men of all ages") have been promoters of the art, have not thought it derogatory to their dignity to exchange the sceptre for the trowel, have participated in our mysteries and joined in our assemblies" (English ritual, 1908, almost identical with other English, Irish, Scottish, and American rituals). It is true that in earlier times gentlemen who were neither operative masons nor architects, the so-called geomatic Masons (see Gould, "Hist.", I, 408, 473, etc.) joined with the operative, or domatic, Masons in their lodges, observed ceremonies of admission, and had their signs of recognition. But this Masonry is by no means the "speculative" Masonry of modern times, i. e., a systematic method of teaching morality by means of such symbols according to the principles of modern Freemasonry after 1723. As the best German authorities admit ("Handbuch," 3rd ed., I, 321; Begemann, "Vorgeschicte, etc.," 1909, I, 1 sqq.), speculative Masonry began with the foundation of the Grand Lodge of England, 24 June, 1717, and its essential organization was completed in 1722 by the adoption of the new "Book of Constitutions" and of the three degrees: apprentice, fellow, master. All the ablest and most conscientious investigations by competent Masonic historians show that in 1717 the old lodges had almost ceased to exist. The new lodges began as convivial societies, and their characteristic Masonic spirit developed but slowly. This spirit, finally, as exhibited in the new constitutions was in contradiction to that which animated the earlier Masons.

These facts prove that modern Masonry is not, as Gould (History, II, 2, 121), Hughan (A. Q. C., X, 128) and Mackey (Encyclopedia, 296 sq.) contend, a revival of the older system, but rather that it is a new order of no greater antiquity than the first quarter of the eighteenth century.

FUNDAMENTAL PRINCIPLES AND SPIRIT

There have been many controversies among Masons as to the essential points of Masonry. English speaking Masons style them "landmarks," a term taken from Deut., xix, 14, and signifying "the boundaries of Masonic freedom," or the unalterable limits within which all Masons have to confine themselves. Mackey (3, 17- 39) specifies no less than twenty-five landmarks. The same number is adopted by Whitehead (Chr., 1878, I, 187, 194 sqq.) "as the pith of the researches of the ablest Masonic writers." The principal of them are: the method of recognition by secret signs, words, grips, steps, etc.; the three degrees including the Royal Arch; the Hiram legend of the third degree; the proper "tiling" of the lodge against "raining" and "snowing," i. e., against male and female "cowans," or eavesdroppers, i. e., profane intruders; the right of every regular Mason to visit every regular lodge in the world; a belief in the existence of God and in future life; the Volume of the Sacred Law; equality of Masons in the lodge; secrecy; symbolical method of teaching; inviolability of landmarks (Mackey, "Jurisprudence," 17-39; Chr., 1878, I, 194 sqq.; 1888, I, 11). In truth there is no authority in Freemasonry to constitute such "unchangeable" landmarks or fundamental laws. Strictly judicially, even the "Old Charges," which, according to "Anderson's Constitutions," contain the unchangeable laws, have a legal obligatory character only as far as they are inserted in the "Book of Constitution" of each Grand Lodge (Fischer, I, 14 sq.; Groddeck, 1 sqq., 91 sqq.; "Handbuch," 3rd ed., II, 154). But practically there exist certain characteristics which are universally considered as essential. Such are the fundamental principles described in the first and sixth articles of the "Old Charges" concerning religion, in the texts of the first two English editions (1723 and 1738) of Anderson's "Constitutions." These texts, though differing slightly, are identical as to their essential tenor. That of 1723, as the original text, restored by the Grand Lodge of England in the editions of the "Constitutions," 1756-1813, and inserted later in the "Books of Constitutions" of nearly all the other Grand Lodges, is the most authoritative; but the text of 1738 which was adopted and used for a long time by many Grand Lodges, is also of great importance in itself and as a further illustration of the text of 1723.

In the latter, the first article of the "Old Charges" containing the fundamental law and the essence of modern Freemasonry runs (the text is given exactly as printed in the original, 1723): I. Concerning God and Religion. A Mason is obliged by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist (Gothic letters) nor an irreligious Libertine (Gothic letters). But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular Opinions to themselves: that is, to be good men and true or Men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Centre of Union and the Means of conciliating true Friendship among Persons that must have remained at a perpetual Distance."

Under Article VI, 2 (Masons' behaviour after the Lodge is closed and the Brethren not gone) is added: "In order to preserve peace and harmony no private piques or quarrels must be brought within the door of the Lodge, far less any quarrels about Religion or Nations or State Policy, we being only, as Masons, of the Catholick Religion above mentioned, we are also of all Nations, Tongues, Kindreds and Languages and are resolved against all Politicks (printed in the original in Gothic letters) as what never yet conduced to the welfare of the Lodge nor ever will. This charge has been says strictly enjoin'd and observ'd; but especially ever since the Reformation in Britain or the dissent and seccession of these Nations from the communion of Rome.

In the text of 1738 the same articles run (variations from the ed. of 1723 are given in bold-face type): 1. Concerning God and Religion. A Mason is obliged by his Tenure to observe the moral law as true Noahida (sons of Noah, the first name of Freemasons) and if he rightly understands the craft, he will never be a stupid atheist or an irreligious libertine nor act against conscience. In ancient times the Christian masons were charged to comply with the Christian usages of each country where they travelled or worked; but Masonry being found in all nations, even of diverse religions, they are now generally charged to adhere to that religion, in which all men agree, (leaving each Brother his own particular opinion), that is, to be good men and true, men of honour and honesty, by whatever names, religions or persuasions they may be distinguished; for they all agree in the three great articles of Noah, enough to preserve the cement of the lodge. Thus Masonry is the centre of their union and the happy means of conciliating true friendship among persons who otherwise must have remained at a perpetual distance. VI. 1. Behaviour in the Lodge before closing: . . . No priate piques nor quarrels about nations, families, religions or politics must by any

means or under any colour or pretence whatsoever be brought within the doors of the lodge; for as Masons we are of the most ancient catholic religion, above mentioned and of all nations upon the square, level and plumb; and like our predecessors in all ages, we are resolved against political disputes, as contrary to the peace and welfare of the Lodge.

In order to appreciate rightly these texts characterizing modern "speculative" Freemasonry it is necessary to compare them with the corresponding injunction of the "Gothic" (Christian) Constitutions regulating the old lodges of "operative" Masonry till and after 1747. These injunctions are uniformly summed up in the simple words: "The first charge is this that you be true to God and Holy Church and use no error or heresy" (Grand Lodge Ms. No. 1, Gould, "Concise History," 236; Thorp, Ms. 1629, A. Q. C., XI, 210; Rawlinson Ms. 1729-39 A. Q. C., XI, 22; Hughan, "Old Charges"). The radical contrast between the two types is obvious. While a Mason according to the old Constitution was above all obliged to be true to God and Church, avoiding heresies, his "religious" duties, according to the new type are essentially reduced to the observation of the "moral law" practically summed up in the rules of "honour and honesty" as to which "all men agree." This "universal religion of Humanity" which gradually removes the accidental divisions of mankind due to particular opinions "or religious," national, and social "prejudices," is to be the bond of union among men in the Masonic society, conceived as the model of human association in general. "Humanity" is the term used to designate the essential principle of Masonry (Groddeck; "Handbuch," 3rd ed., I, 466 sqq.). It occurs in a Masonic address of 1747 (Oliver, "Remains," I, 96; 332). Other watchwords are "tolerance," "unsectarian," "cosmopolitan." The Christian character of the society under the operative regime of former centuries, says Hughan (Chr., 1876, I, 113), "was exchanged for the unsectarian regulations which were to include under its wing the votaries of all sects, without respect to their differences of colour or clime, provided the simple conditions were observed of morality, mature age and an approved ballot" (see also Chr., 1878, I, 180; 1884, II, 38; etc., Gould, "Conc. Hist.," 289 sq.). In Continental Masonry the same notions are expressed by the words "neutrality," "laicite," "Confessionslosigkeit," etc. In the text of 1738 particular stress is laid on "freedom of conscience" and the universal, non-Christian character of Masonry is emphasized. The Mason is called a "true Noahida," i. e. an adherent of the pre- Christian and pre-Mosaic system of undivided mankind. The "3 articles of Noah" are most probably "the duties towards God, the neighbour and himself" inculcated from older times in the "Charge to a newly made Brother." They might also refer to "brotherly love, relief and truth," generally with "religion" styled the "great cement" of the fraternity and called

by Mackey (Lexicon, 42) "the motto of our order and the characteristic of our profession."

Of the ancient Masons it is no longer said that they were obliged to "be of the religion" but only "to comply with the Christian usages of each Country." The designation of the said "unsectarian" religion as the "ancient catholick" betrays the attempt to oppose this religion of "Humanity" to the Roman Catholic as the only true, genuine, and originally Catholic. The unsectarian character of Masonry is also implied in the era chosen on the title page: "In the year of Masonry 5723" and in the "History." As to the "History" Anderson himself remarks in the preface (1738): "Only an expert Brother, by the true light, can readily find many useful hints in almost every page of this book which Cowans and others not initiated (also among Masons) cannot discern." Hence, concludes Krause (Kunsturkunden, 1810, I, 525), Anderson's "History" is allegorically written in "cipher language." Apart, then, from "mere childish allusions to the minor secrets," the general tendency of this "History" is to exhibit the "unsectarianism" of Masonry. Two points deserve special mention: the utterances on the "Augustan" and the "Gothic" style of architecture and the identification of Masonry with geometry. The "Augustan" which is praised above all other styles alludes to "Humanism," while the "Gothic" which is charged with ignorance and narrow-mindedness, refers to Christian and particularly Roman Catholic orthodoxy. The identification of Masonry with geometry brings out the naturalistic character of the former. Like the Royal Society, of which a large and most influential proportion of the first Freemasons were members (Begemann, "Vorgeschichte," II, 1910, 127 sq., 137 sq.), Masonry professes the empiric or "positivist" geometrical method of reason and deduction in the investigation of truth (Calcott, "A Candid Disquisition, etc.," 1769; Oliver, "Remains," II, 301.) In general it appears that the founders of Masonry intended to follow the same methods for their social purposes which were chosen by the Royal Society for its scientific researches (Gould, "History," II, 400). "Geometry as a method is particularly recommended to the attention of Masons." "In this light, Geometry may very properly be considered as a natural logic; for as truth is ever consistent, invariable and uniform, all truths may be investigated in the same manner. Moral and religious definitions, axioms and propositions have as regular and certain dependence upon each other as any in physics or mathematics." "Let me recommend you to pursue such knowledge and cultivate such dispositions as will secure you the Brotherly respect of this society and the honour of your further advancement in it" (Calcott; Oliver, ibid., II, 301-303). It is merely through inconsistency that some Grand Lodges of North America insist on belief in the Divine inspiration of the Bible as a necessary qualification and that not a few Masons in America and Germany declare Masonry an essentially "Christian

institution." According to the German Grand Lodges, Christ is only "the wise and virtuous pure man" par excellence, the principal model and teacher of "Humanity" ("Sign.", 1904, 45 sq., 54; Gruber [5], 49 sqq.; Idem [41, 23 sq.). In the Swedish system, practised by the German Country Grand Lodge, Christ is said to have taught besides the exoteric Christian doctrine, destined for the people and the duller mass of his disciples, an esoteric doctrine for his chosen disciples, such as St. John, in which He denied that He was God (Findel, "Die Schule der Hierarchie, etc.", 1870, 15 sqq.; Schiffmann, "Die Entstehung der Rittergrade," 1882, 85, 92, 95 sq.). Freemasonry, it is held, is the descendant of the Christian secret society, in which this esoteric doctrine was propagated. It is evident, however, that even in this restricted sense of "unsectarian" Christianity, Freemasonry is not a Christian institution, as it acknowledges many preChristian models and teachers of "Humanity." All instructed Masons agree in the objective import of this Masonic principle of "Humanity," according to which belief in dogmas is a matter of secondary importance, or even prejudicial to the law of universal love and tolerance. Freemasonry, therefore, is opposed not only to Catholicism and Christianity, but also to the whole system of supernatural truth. The only serious discrepancies among Masons regarding the interpretation of the texts of 1723 and 1738 refer to the words: "And if he rightly understands the Art, he will never be a stupid Atheist or an irreligious Libertine." The controversy as to the meaning of these words has been particularly sharp since 13 September, 1877, when the Grand Orient of France erased the paragraph, introduced in 1854 into its Constitutions, by which the existence of God and the immortality of soul were declared the basis of Freemasonry (Bulletin du Grand Orient de France, 1877, 236-50) and gave to the first article of its new Constitutions the following tenor: "Freemasonry, an essentially philanthropic, philosophic (naturalist, adogmatic) and progressive institution, has for its object the search after truth, the study of universal morality, of the sciences and arts and the practice of beneficence. It has for its principles absolute liberty of conscience and human solidarity. It excludes none on account of his belief. Its device is Liberty, Equality, Fraternity." On 10 September, 1878, the Grand Orient, moreover, decreed to expunge from the Rituals and the lodge proceedings all allusions to religious dogmas as the symbols of the Grand Architect, the Bible, etc. These measures called out solemn protests from nearly all the Anglo-American and German organs and led to a rupture between the Anglo-American Grand Lodges and the Gr. Or. of France. As many freethinking Masons both in America and in Europe sympathize in this struggle with the French, a world-wide breach resulted. Quite recently many Grand Lodges of the United States refused to recognize the Grand Lodge of Switzerland as a regular body, for the reason that it entertains friendly relations with the atheistical Grand Orient of France ("Intern. Bull.," Berne, 1908, No. 2). This rupture might seem to show, that in the above paragraph of the "Old Charges" the belief in a personal God is declared the most essential prerequisite and duty of a Mason and that Anglo-American Masonry, at

least, is an uncompromising champion of this belief against the impiety of Latin Masonry.

But in truth all Masonry is full of ambiguity. The texts of 1723 and 1738 of the fundamental law concerning Atheism are purposely ambiguous. Atheism is not positively condemned, but just sufficiently disavowed to meet the exigencies of the time, when an open admission of it would have been fatal to Masonry. It is not said that Atheists cannot be admitted, or that no Mason can be an Atheist, but merely that if he rightly understands the Art, he will never be a stupid Atheist, etc., i. e., he will not hold or profess Atheism in a stupid way, by statements, for instance that shock religious feeling and bring Masonry into bad repute. And even such a stupid Atheist incurs no stronger censure than the simple ascertaining of the fact that he does not rightly understand the art, a merely theoretical judgment without any practical sanction. Such a disavowal tends rather to encourage modern positivist or scientific Atheism. Scarcely more serious is the rejection of Atheism by the British, American and some German Grand Lodges in their struggle with the Grand Orient of France. The English Grand Lodge, it is true, in its quarterly communication of 6 March, 1878 (Chr., 1878, I, 161) adopted four resolutions, in which belief in the Great Architect of the Universe is declared to be the most important ancient landmark of the order, and an explicit profession of that belief is required of visiting brethren belonging to the Grand Orient of France, as a condition for entrance into the English lodges. Similar measures were taken by the Irish, Scottish, and North American Grand Lodges. But this belief in a Great Architect is so vague and symbolical, that almost every kind of Atheism and even of "stupid" Atheism may be covered by it. Moreover, British and American Grand Lodges declare that they are fully satisfied with such a vague, in fact merely verbal declaration, without further inquiry into the nature of this belief, and that they do not dream of claiming for Freemasonry that it is a "church," a "council," a "synod." Consequently even those are acknowledged as Masons who with Spencer and other Naturalist philosophers of the age call God the hidden all-powerful principle working in nature, or, like the followers of "Handbuch" (3rd ed., II, 231), maintain as the two pillars of religion "the sentiment of man's littleness in the immensity of space and time," and "the assurance that whatever is real has its origin from the good and whatever happens must be for the best."

An American Grand Orator Zabriskie (Arizona) on 13 November, 1889, proclaimed, that "individual members may believe in many gods, if their conscience and judgment so dictate" (Chr., 1890, I, 243). Limousin (Acacia, 1907, I, 48), approved by German Masons (Sign., 1907, 133 sq.), says: "The majority of men conceived God in the sense

of exoteric religions as an all-powerful man; others conceive God as the highest idea a man can form in the sense of esoteric religions." The latter are called Atheists according to the exoteric notion of God repudiated by science, but they are not Atheists according to the esoteric and true notion of God. On the contrary, add others (Sign., 1905, 64), they are less Atheists than churchmen, from whom they differ only by holding a higher idea of God or the Divine. In this sense Thevenot, Grand Secretary of the Grand Orient of France, in an official letter to the Grand Lodge of Scotland (30 January, 1878), states: "French Masonry does not believe that there exist Atheists in the absolute sense of the word" (Chr., 1878, I, 134); and Pike himself (Morals and Dogma, 643 sqq.) avows: "A man who has a higher conception of God than those about him and who denies that their conception is God, is very likely to be called an Atheist by men who are really far less believers in God than he," etc. Thus the whole controversy turns out to be merely nominal and formal. Moreover, it is to be noticed that the clause declaring belief in the great Architect a condition of admission, was introduced into the text of the Constitutions of the Grand Lodge of England, only in 1815 and that the same text says: "A Mason therefore is particularly bound never to act against the dictates of his conscience," whereby the Grand Lodge of England seems to acknowledge that liberty of conscience is the sovereign principle of Freemasonry prevailing over all others when in conflict with them. The same supremacy of the liberty of conscience is implied also in the unsectarian character, which Anglo-American Masons recognize as the innermost essence of Masonry. "Two principles," said the German Emperor Frederick III, in a solemn address to Masons at Strasburg on 12 September, 1886, "characterize above all our purposes, viz., liberty of conscience and tolerance"; and the "Handbuch" (3rd ed., II, 200) justly observes that liberty of conscience and tolerance were thereby proclaimed the foundation of Masonry by the highest Masonic authority in Germany.

Thus the Grand Orient of France is right from the Masonic point of view as to the substance of the question; but it has deviated from tradition by discarding symbols and symbolical formulae, which, if rightly understood, in no way imply dogmatic assertions and which cannot be rejected without injuring the work of Masonry, since this has need of ambiguous religious formulae adaptable to every sort of belief and every phase of moral development. From this point of view the symbol of the Grand Architect of the Universe and of the Bible are indeed of the utmost importance for Masonry. Hence, several Grand Lodges which at first were supposed to imitate the radicalism of the French, eventually retained these symbols. A representative of the Grand Lodge of France writes in this sense to Findel: "We entirely agree with you in considering all dogmas, either positive or negative, as radically contradictory to Masonry, the teaching of which must only be propagated by symbols. And the

symbols may and must be explained by each one according to his own understanding; thereby they serve to maintain concord. Hence our G. L. facultatively retains the Symbol of the Gr. Arch. of the Universe, because every one can conceive it in conformity with his personal convictions. (Lodges are allowed to retain the Symbols, but there is no obligation at all of doing so, and many do not.) To excommunicate each other on account of metaphysical questions, appears to us the most unworthy thing Masons can do" (Sign., 1905, 27). The official organ of Italian Masonry even emphasizes: "The formula of the Grand Architect, which is reproached to Masonry as ambiguous and absurd, is the most large-minded and righteous affirmation of the immense principle of existence and may represent as well the (revolutionary) God of Mazzini as the Satan of Giosue Carducci (in his celebrated hymn to Satan); God, as the fountain of love, not of hatred; Satan, as the genius of the good, not of the bad" (Rivista, 1909, 44). In both interpretations it is in reality the principle of Revolution that is adored by Italian Masonry.

PROPAGATION AND EVOLUTION OF MASONRY

The members of the Grand Lodge formed in 1717 by the union of four old lodges, were till 1721 few in number and inferior in quality. The entrance of several members of the Royal Society and of the nobility changed the situation. Since 1721 it has spread over Europe (Gould, "History," II, 284 sq.). This rapid propagation was chiefly due to the spirit-of the age which, tiring of religious quarrels, restive under ecclesiastical authority and discontented with existing social conditions, turned for enlightenment and relief to the ancient mysteries and sought, by uniting men of kindred tendencies, to reconstruct society on a purely human basis. In this situation Freemasonry with its vagueness and elasticity, seemed to many an excellent remedy. To meet the needs of different countries and classes of society, the original system (1717-23) underwent more or less profound modifications. In 1717, contrary to Gould (Concise History, 309), only one simple ceremony of admission or one degree seems to have been in use (A. Q. C., X, 127 sqq.; XI, 47 sqq.; XVI, 27 sqq.); in 1723 two appear as recognized by the Grand Lodge of England: "Entered Apprentice" and "Fellow Craft or Master." The three degree system, first practised about 1725, became universal and official only after 1730 (Gould, "Conc. Hist.," 272; 310-17). The symbols and ritualistic forms, as they were practiced from 1717 till the introduction of further degrees after 1738, together with the "Old Charges" of 1723 or 1738, are considered as the original pure Freemasonry. A fourth, the "Royal Arch" degree (ibid., 280) in use at least since 1740, is first mentioned in 1743, and though extraneous to the system of pure and ancient Masonry (ibid., 318) is most characteristic of the later

AngloSaxon Masonry. In 1751 a rival Grand Lodge of England "according to the Old Institutions" was established, and through the activity of its Grand Secretary, Lawrence Dermott, soon surpassed the Grand Lodge of 1717. The members of this Grand Lodge are known by the designation of "Ancient Masons." They are also called "York Masons" with reference, not to the ephemeral Grand Lodge of all England in York, mentioned in 1726 and revived in 1761, but to the pretended first Grand Lodge of England assembled in 926 at York (Handbuch, 3rd ed., I, 24 sqq.; II, 559 sqq.). They finally obtained control, the United Grand Lodge of England adopting in 1813 their ritualistic forms.

In its religious spirit Anglo-Saxon Masonry after 1730 undoubtedly retrograded towards biblical Christian orthodoxy (Chr., 1906, II, 19 sq.; 1884, II, 306). This movement is attested by the Christianization of the rituals and by the popularity of the works of Hutchinson, Preston, and Oliver with Anglo-American Masons. It is principally due to the conservatism of English-speaking society in religious matters, to the influence of ecclesiastical members and to the institution of "lodge chaplains" mentioned in English records since 1733 (A. Q. C., XI, 43). The reform brought by the articles of union between the two Grand Lodges of England (1 December, 1813) consisted above all in the restoration of the unsectarian character, in accordance with which all allusions to a particular (Christian) religion must be omitted in lodge proceedings. It was further decreed "there shall be the most perfect unity of obligation of discipline, or working .... according to the genuine landmarks, laws and traditions . . . throughout the Masonic world, from the day and date of the said union (1 December, 1813) until time shall be no more" (Preston, "Illustrations," 296; seq.). In taking this action the United Grand Lodge overrated its authority. Its decree was complied with, to a certain extent, in the United States, where Masonry, first introduced about 1730, followed in general the stages of Masonic evolution in the mother country.

The title of Mother Grand Lodge of the United States was the object of a long and ardent controversy between the Grand Lodges of Pennsylvania and Massachusetts. The prevailing opinion at present is, that from time immemorial, i. e., prior to Grand Lodge warrants (Chr., 1887, II, 313), there existed in Philadelphia a regular lodge with records dating from 1731 (Drummond, "Chr.," 1884, II, 227; 1887, I, 163; II, 178; Gould, "Concise History," 413). In 1734 Benjamin Franklin published an edition of the English "Book of Constitutions." The principal agents of the modern Grand Lodge of England in the United States were Coxe and Price. Several lodges were chartered by the Grand Lodge of Scotland. After 1758, especially during the War of

Independence, 1773-83, most of the lodges passed over to the "Ancients." The union of the two systems in England (1813) was followed by a similar union in America. The actual form of the American rite since then practised is chiefly due to Webb (1771- 1819), and to Cross (1783-1861).

In France and Germany, at the beginning Masonry was practised according to the English ritual (Prichard, "Masonry Dissected," 1730); but so-called "Scottish" Masonry soon arose. Only nobles being then reputed admissible in good society as fully qualified members, the Masonic gentlemen's society was interpreted as a society of Gentilshommes, i.e., of noblemen or at least of men ennobled or knighted by their very admission into the order, which according to the old English ritual still in use, is "more honourable than the Golden Fleece, or the Star or Garter or any other Order under the Sun." The pretended association of Masonry with the orders of the warlike knights and of the relegious was far more acceptable than the idea of development out of stone-cutters' guilds. Hence an oration delivered by the Scottish Chevalier Ramsay before the Grand Lodge of France in 1737 and inserted by Tierce into his first French edition of the "Book of Constituvons" (1743) as an "oration of the Grand Master," was epoch-making (Gould, "Concise History," 274 sq., 357 sq.; Boos, 174 sq.). In this oration Masonry was dated from "the close association of the order with the Knights of St. John in Jerusalem" during the Crusades; and the "old lodges of Scotland" were said to have preserved this genuine Masonry, lost by the English. Soon after 1750, however, as occult sciences were ascribed to the Templars, their system was readily adaptable to all kinds of Rosicrucian purposes and to such practices as alchemy, magic, cabbala, spiritism, and necromancy. The suppression of the order together with the story of the Grand Master James Molay and its pretended revival in Masonry, reproduced in the Hiram legend, representing the fall and the resurection of the just or the suppression and the restoration of the natural rights of man, fitted in admirably with both Christian and revolutionary high grade systems. The principal Templar systems of the eighteenth century were the system of the "Strict Observance," organized by the swindler Rosa and propagated by the enthusiast von Hundt; and the Swedish system, made up of French and Scottish degrees in Sweden.

In both systems obedience to unknown superiors was promised. The supreme head of these Templar systems, which were rivals to each other, was falsely supposed to be the Jacobite Pretender, Charles Edward, who himself declared in 1777, that he had never been a Mason (Handbuch, 2nd ed., 11, 100). Almost all the lodges of Germany, Austria, Hungary, Poland, and Russia were, in the second half of the eighteenth century, involved in the struggle between these two systems. In the lodges of France

and other countries (Abaft I, 132) the admission of women to lodge meetings occassioned a scandalous immorality (Boos, 170, 183 sqq., 191). The revolutionary spirit manifested itself early in French Masonry. Already in 1746 in the book "La Franc-Maconnerie ecrasee," an experienced ex-Mason, who, when a Mason, had visited many lodges in France and England, and consulted high Masons in official position, described as the true Masonic programme a programme which, according to Boos, the historian of Freemasonry (p. 192), in an astonishing degree coincides with the programme of the great French Revoluon of 1789. In 1776 this revolutionary spirit was brought into Germany by Weisshaupt through a conspiratory system, which soon spread throughout the country (see Illuminati, and Boos, 303). Charles Augustus of Saxe-Weimar, Duke Ernest of Gotha, Duke Ferdinand of Brunswick, Goethe, Herder, Pestalozzi, etc., are mentioned as members of this order of the Illuminati. Very few of the members, however, were initiated into the higher degrees. The French Illuminati included Condorcet, the Duke of Orleans, Mirabeau, and Sieyes (Robertson, "Chr.," 1907, II, 95; see also Engel, "Gesch. des Illuminatenordens," 1906). After the Congress of Wihelmsbade (1782) reforms were made both in Germany and in France. The principal German reformers, L. Schroder (Hamburg) and I. A. Fessler, tried to restore the original simplicity and purity. The system of Schroder is actually practiced by the Grand Lodge of Hamburg, and a modified system (Schroder-Fessler) by the Grand Lodge Royal York (Berlin) and most lodges of the Grand Lodge of Bayreuth and Dresden. The Grand Lodges of Frankfort-on-the-Main and Darmstadt practise an eclectic system on the basis of the English ritual (Bauhutte, 1908, 337 sqq.). Except the Grand Lodge Royal York, which has Scottish "Inner Orients" and an "Innermost Orient," the others repudiate high degrees. The largest Grand Lodge of Germany, the National (Berlin), practises a rectified Scottish (Strict Observance) system of seven degrees and the "Landes Grossloge" and Swedish system of nine degrees. The same system is practised by the Grand Lodge of Sweden, Norway, and Denmark. These two systems still declare Masonry a Christian institution and with the Grand Lodge Royal York refuse to initiate Jews. Findel states that the principal reason is to prevent Masonry from being dominated by a people whose strong racial attachments are incompatible with the unsectarian character of the institution (Sign., 1898, 100; 1901, 63 sqq.; 1902, 39; 1905, 6).

The principal system in the United States (Charleston, South Carolina) is the so-called Ancient and Accepted Scottish Rite, organized in 1801 on the basis of the French Scottish Rite of perfection, which was established by the Council of the Emperors of the East and West (Paris, 1758). This system, which was propagated throughout the world, may be considered as the revolutionary type of the French Templar Masonry, fighting for the natural rights of man against religious and political despotisms,

symbolized by the papal tiara and a royal crown. It strives to exert a preponderant influence on the other Masonic bodies, wherever it is established. This influence is insured to it in the Grand Orient systems of Latin countries; it is felt even in Britain and Canada, where the supreme chiefs of craft Masonry are also, as a rule, prominent members of the Supreme Councils of the Scottish Rite. There are at the present time (1908) twenty-six universally recognized Supreme Councils of the Ancient and Accepted Scottish Rite: U. S. of America; Southern Jurisdiction (Washington), established in 1801; Northern Jurisdiction (Boston), 1813; Argentine Republic (Buenos Aires), 1858; Belgium (Brussels), 1817; Brazil (Rio de Janeiro), 1829; Chile (Santiago), 1870; Colon, for West India Islands (Havana), 1879; Columbia (Cartagena); Dominican Republic (S. Domingo); England (London), 1845; Egypt (Cairo), 1878; France (Paris), 1804; Greece (Athens), 1872; Guatemala (for Central American), 1870; Ireland (Dublin), 1826; Italy (Florence), 1858; Mexico (1868); Paraguay (Asuncion): Peru (Lima), 1830; Portugal (Lisbon), 1869; Scotland (Edinburgh), 1846; Spain (Madrid), 1811; Switzerland (Lausanne), 1873; Uruguay (Montevideo); Venezuela (Caracas). Supreme Councils not universally recognized exist in Hungary, Luxemburg, Naples, Palermo, Rome. Turkev. The founders of the rite, to give it a great splendour, invented the fable that Frederick II, King of Prussia, was its true founder, and this fable upon the authority of Pike and Mackey is still maintained as probable in the last edition of Mackey's "Encyclopedia" (1908), 292 sq.

(To be continued)

----o----

THE WORD OF GOD

BY BRO. JOSEPH FORT NEWTON, ENGLAND

Many are they who ask us for a Masonic interpretation of the Book of the Sacred Law but not often are we able to refer them to anything so well put as the following; such a treatment of the Bible is one that every Mason will find helpful, be he Christian, Jew,

or what not. As to the author, there is no need to introduce him to our readers, for he was THE BUILDER'S first editor and will remain to the last one of its warmest friends.

"The word of God is living and active." (Heb. iv. 12.)

FROM end to end the Bible is a unity in faith, in spirit, and in purpose, yet it nowhere speaks of itself as a whole. It is too wise, too modest, too intent on the great story it has to tell. Nor does it ever call itself the Word of God. Indeed, it is a striking fact that in the Bible the name "Word of God" is never once applied to anything written. No, the Word of God is living, active, creative, a seed, a fire, a light, a power at once august and intimate, and no book, nor all the books in the world, can contain it. Every land, every people, every age hears it, each in its own tongue, and because there are always listening ears, however few,

One accent of the Holy Ghost

The heedless world has never lost.

The Word of God is eternal. It spoke to man before he had learned to write; it will still speak when all books are faded and forgotten. Heaven and earth may pass away, but the Word of God will not fail of fulfilment. "All flesh is grass, and all the glory of man as the flower of the grass. The grass withereth and the flower thereof falleth away, but the Word of God endureth forever." What God has to say to man, and what at last He actually did say, is something too great, too wonderful for any human words, even the most eloquent or searching or patient, ever to tell. It is a Living Word, not known by pronunciation, but only by incarnation. As it has been written: "God, who at sundry times and in divers manners spake in times past unto our fathers by the prophets, hath in these last days spoken unto us by His Son. The Word was made flesh, and dwelt among us, and we beheld His glory, full of grace and truth."

WHAT, THEN, IS THE BIBLE ?

It is a record of the God-revealing experiences of the poets, prophets, and apostles of a noble people, as they learned of God through long, tragic ages and wrote what they had learned. Not in writings primarily, but in living history, in actual life, God shows Himself to men. From the Bible we learn not only the truth made known in ancient time. but the method by which it was revealed, and the one is hardly less vital than the other. God spoke to the people which were of old, as He speaks today, if we have ears to hear, through life, through facts and events and actions and persons, through history and reflection, and the Bible tells us of the life and action, both personal and national, in which He was revealed. Thus God speaks in the Bible, but He does not write. Then, as now, it was revelation through experience, and the value of the Bible is not only that it tells us what men learned of God in the long ago, but that it helps us to read His newer Word as it is written in the events and actions of today.

Here lies the answer to these two profound questions: Does God speak to man today? If so, how? Primarily, men are inspired, not writings. Wherever a man, by any means soever, learns what reality is, and what are the laws of the world, he is reading the Word of God. Often he can decipher only here a line and there a stanza, but God is speaking to him. Thus, when Job passed through his bitter trial he learned a new Word of God about suffering, namely, that suffering is not always punishment; and he was able to utter it in a drama that has in it the wide spaces of the desert, its lucid skies, its loneliness and storm. When David was an outcast, a fugitive hunted and pursued, finding shelter in caves. he learned that

more than in palaces, and he told in song what he had learned in sorrow. When the king died and the nation was shaken, and men felt the insecurity of all things mortal, it was given Isaiah to look through that event and see One who never dies and a throne that cannot be shaken; and he made record of his vision. When Jeremiah was left to stand alone in defiance of the people whom he loved one of the grandest and most tragic figures in history he made a new adventure in prayer, and rose above book religion to life religion; as, later, the Prophet of the Exile discovered, in the dark night of his sorrow, the Suffering Servant of God walking the dreamy ways of prophecy.

After this manner the Bible was written, slowly and painfully; not so much written as wrought out amid the struggle and sorrow of human life, each page lived before it was written each line, as Whitman said, wet with human tears. Hence the power that is in it which passes like fire from heart to heart adown the ages; and hence, also, the close connection between this Book and the living and abiding word of God. No other book has such power to comfort and command. A famous Master of Balliol has told us that we should "read the Bible as we read any other book"; and that is the surest way to learn that it is unlike any other book. The Bible is literature, if by that we mean "the lasting expression in words of the meaning of life"; but it is something more. It is not art, it is life. Men feel this to be so. Let a man try to read the Bible as literature only, and he will find that in the drama which it unfolds there can be no spectators, no lookers on. Everybody the reader included is drawn into the action; each must take sides or make "the great refusal." Something reaches out from its pages and pulls us into the play of its realities. It is not a fiction of what life might have been; it is

LIFE ITSELF SPEAKING TO US

Nor is this to disparage literature and its service to the human spirit. Far from it. How we love to wander in its Chamber of Imagery, amid forms lovely and haunting, where Homer sings, and Plato speaks, and Hamlet dies; and there are lines in the great poets often, even, in lesser poets which open, in the light of a flash, a vista half on earth and half in heaven. Literature is beautiful and benign, free, ideal, and richly rewarding. But the Bible is more compelling than persuasive. It does not entertain; it commands. It is too serious, too earnest, too honest to care for art for the sake of art. Its art is artless, its purpose being to lay hold of the heart, the conscience, the will, bringing to the service and solace of man the truth made known in the agony and bloody sweat of mortal life. When a man tries to read the 51st Psalm as he reads any other poem, he finds himself face to face with God and the soul, humbled, subdued, rebuked, exalted. He will not doubt its inspiration; the sense that he is one with that long- dead singer will melt his heart, and he will say, if he be wise, "This thing is of God." Such is the power of the Bible, as unique as it is searching, and if we let it have its way with us, yielding our souls to its passion for righteousness, and its sense of the Eternal Life in Time, it will lead us infallibly in the way everlasting.

Yes, infallibly. Argument is not needed; the fact proves it. The Bible grew up out of a religious life, rich, profound, revealing, and if rightly used and obeyed it will reproduce in us, infallibly, the kind of life which produced it.

NO OTHER KIND OF INFALLIBILITY

is needed. Strong men, serious men who wish to fight the battle of character through to something like decency, ask for no surer token. As the Bible is a Book of Life, so its verity and value are to be known only in the midst of life. Experience is the final test. "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Texts often tell us their meaning if we turn them over, and if we invert this text we learn that the word that is nigh unto us, in our mouth, and in our hearts, is the Word of God. Evermore the challenge of Jesus, is, If we do, we shall know. The writers of the Bible did not argue; they obeyed. They lived before they wrote. They were men of like passions as ourselves, of like faiths and fears and failings. They wrestled with reality; they were sorely tried, and their cries of anguish echo to this day deathless trumpets from the oblivion of olden time. In weakness they were made strong; in darkness they saw "the brightness on the other side of life"; in death they were not dismayed. They show us in actual life, in outward experience and inward realisation, how the victory is won how truth is learned by living.

Here, in this wise and faithful Book, is the very stuff of life itself; the human realities out of which, not as a theory, but as a fact, faith in God grows. How many they are! The two characters of this Book are the Sky and the Dirt. Its story is

THE ROMANCE OF GOD AND MAN

and their eternal life together. Sunrise, sunset, summer, autumn, winter, calm, storm, birth, marriage, love, laughter, pain, sorrow, sin, repentance, the broken heart and the open grave these old, familiar, human things live in the Bible against a background of Eternity. Those men of old needed guidance as they faced the mystery of life and realised how many questions remain unanswered. They needed comfort in sorrow,

courage in disappointment, hope in failure. They needed forgiveness for sin, inspiration in monotony, and companionship as one by one their friends dropped away, leaving them to walk alone. Above all they needed light as they looked out upon the world of their day, so tangled and so troubled, and were tempted to despair of finding a way out. They found what they needed in God, and in God alone, and set down in simple words what they learned of His will, His care, His plans for them and their duty to Him. God was made known to them in heroic experience, in sins forgiven, in minds made clear of earthly mists, in hearts healed of the old hurt of life that dumb and nameless pain that throbs at the heart of our being as we march or creep or crowd through the welter of war, poverty, disease and death.

WHAT ABOUT OUR OWN DAY?

This, at least: God is not the great I was, but the great I am, and His Word speaks to us today, as of old, through the facts, the events, the actions, the persons of our time, in actual life, as it unfolds, in history as it is wrought out in blood and fire and tears. "This day hath this Scripture been fulfilled in your ears," not as some one event was foreshadowed in the imagery of Ezekiel or the visions of the Apocalypse, but as the same laws of righteousness which ruled in the past fulfil themselves anew in the outworking of events in the overthrow of injustice, in the triumph of right over might, in the deliverance of the poor and the afflicted. "God is not dumb that He should speak no more." He who awakened the soul of Israel and lifted Isaiah to a purer vision through the march of the Assyrian army must have some word to speak to us in the upheavals and overturnings of our day. Manifestly, it is a word not only for our individual leading, but for humanity in its collective life, if we have the insight to read and interpret it. But who is sufficient for these things ?

How can we read aright the strange, troubled, tragic history of our own day? Here the Bible is our surest guide, prophet, and friend, if we would trace the ways of God in "long-lived storm of great events," since His newer Word must confirm the old, fulfilling itself in the processes of the years. The mighty prophets were the first to see that events do not run wild, but are held and guided by an unseen Hand. Not only one nation, but as their vision broadened, all nations, all lands, all ages, were seen to be subject to Divine control; all events of history the march of armies, the fate of dynasties, the fall of cities are at the bidding of His will. Assyria was a razor to cut away things outgrown. Egypt was a pruning hook. There is no fact today, however

appalling, that those watchers of the ways of God did not face. Then, as now, the hills trembled and the uproar of the people was like the roaring of the sea, but they saw God in all, through all, over all. They discerned, now dimly, now clearly, the moral, social, and spiritual purpose of God in history, and it is thus that their Book of Vision is a light to our feet in this far-off age.

----o----

THE MYSTERY OF MASONRY

BY BRO. JOSEPH BARNETT, CALIFORNIA

THERE is a distinction between Mystery and Secret. Anything not understood is a mystery. After it is understood it may be held a secret. Before he receives the light, Masonic knowledge is a mystery to the candidate. After he receives the knowledge it may be spoken of as a secret, something to be guarded by him. yet the mysteries of Masonry is a specific term for Masonic knowledge; and this is concerned with the fact that there are two separate and distinct words written "mystery."

One of these words is derived from the Greek muo, meaning "I conceal." This concealment may have referred originally to something enclosed and thus hidden from eavesdroppers. A secondary meaning seems to have developed from this; for some authorities render muo, "I cover the eyes and mouth." The other word, originally "mistery," is derived from the Latin ministro, meaning "I perform a service." It is a variant of ministry, and is associated with serviceable knowledge of an art. In ages past, when few could read, knowledge was generally conveyed by word of mouth. The two words, mystery and misterm being pronounced alike, naturally became confused with one another. And so far as our Fraternity is concerned, mystery now includes both meanings something unknown, and technical knowledge of an art.

The ancient temple Mysteries included esoteric knowledge communicated only within the sacred precincts to those who had been carefully examined as to their fitness to be intrusted with such knowledge, and guarded from those excluded from the temple during the ceremonies. These latter have been called the "profane," which means "before the temple," in contradistinction to those admitted, suggesting the unconsecrated as distinguished from the consecrated. From references in the literature of that period-we learn that some of these teachings concerned the gods, and that the initiate was called a "mystes." Because the candidate or some other person or thing was veiled or concealed, the ceremonies have been called the Mysteries. And because they alluded to the gods, mystery has come to have a special application to the supernatural, to sacred things, to the higher knowledge. In church literature, for instance, the Communion is called "that holy mystery," suggesting something beyond human understanding. Freemasonry uses the word concerning the unknown, but makes no suggestion of the impossibility of understanding. On the contrary, the teaching is that both human and Divine knowledge are diligently to be sought after.

Then, as now, the honor of being invested with important secrets consisted in the fact that initiates were carefully selected as men worthy to be intrusted with such knowledge. And guarding such secrets has always had a twofold purpose the keeping them from the unworthy, and the preservation of them that they should not be lost. Whatever interest the former may have, the latter has always been the real purpose.

In medieval times, the various crafts often staged bible scenes, which they called Miracle Plays. At Chester, in 1327, a number of different crafts or gilds acted a series of these plays: The Fall of Lucifer, by the Tanners; The Creation, by the Drapers; The Last Supper, by the Bakers; and other scenes by other crafts. These dramas were staged partly to teach the ignorant and partly from natural love of the drama, which seems inherent in man from childhood to age. These plays have also been called Mysteries, possibly because they dealt with sacred subjects, possibly because they were performed by craftsmen; for at that time a trade was called a "mistere." Chaucer so used the word in the following lines:

"In youth he learned hadde a good mistere,

He was a well good wright, a carpentere."

The word was from the French mestier, since modified to metier. The trade itself was called a "mister," or "mistere," and the knowledge of the art its "misterie."

Both the knowledge of the art and the higher knowledge to which the candidate aspires are included in the Mysteries of Masonry. Freemasonry is probably the only institution which uses the word in this way; and it may be held as Significant of a peculiar connection with the past. It includes art and science, skill and knowledge, working and thinking. And in wedding labor and wisdom, as did the ancients, in teaching that man should be a complete, well-balanced being, with all his various faculties, corporeal as well as mental, constantly developing, as becomes one who claims divine relationship, it may offer evidence that Freemasonry is the legitimate heir of the hopes, ideas, and methods on teaching, that from remote tunes have been associated with human aspiration and progress.

The ancient expression is conserved and a hint of the original teaching still survives, though the art itself serves mainly to furnish us with symbols for a more noble and glorious purpose. Whether the mysteries of Masonry be considered from the viewpoint of knowledge of a useful art, or as higher knowledge guarded and preserved by the worthy and select, there is in both alike the principle of service; and this was evidently a dominant idea through all the past. To the Freemason, service is an inspiring word. It is one of our ideals, a better word than autocracy. It means that he who is highest is he who is most useful.

Isocrates speaks of "those sacred Mysteries which fortify the initiated against the terrors of death and inspire them with pleasing hopes of a happy immortality." Thereafter they were associated in some degree with the priesthood, and in so far consecrated. Thenceforth they and their works were devoted to the gods, and it became a duty to endeavor to make themselves worthy of their high calling. This attitude dignified service. Instead of being the sign manual of interiority, serviceable work became an exceptionally honorable thing, the evidence of real worth, the justification of men's claim to consideration among their fellows. Freemasonry by precept and example teaches the importance of material usefulness as well as of wisdom. And it is interesting to note that the whole world is awaking to the importance of citizenship based on usefulness. The people of our own country are

beginning to class the idle rich with the idle tramp; and in so doing they are developing the Masonic teaching that as we are "rational and intelligent beings, so should we ever be industrious ones."

It is also the Masonic teaching that in our service to God and man is consecration. The interests of Freemasonry are many, but all tending to one purpose. Its direction is building up. Its work is all constructive. Its reward is in itself the consciousness of walking 'uprightly in our several stations before God and man." Its genesis, lessons and methods are the mysteries of Masonry. They include what is worthiest and highest in human aspiration and effort, and especially concern the practical working out of our relations with one another and with the world around us, through knowledge and skill acquired from apprenticeship to the Art that Builds.

----o----

THE GRACE OF TOLERANCE

BY BRO. L. B. MITCHELL, MICHIGAN

Tolerance is the grace, among those classed sublime

That gives to all beliefs their right to be Divine;

It is the key that swings the doors of progress wide,

It stands at every turn where creeds, as such, divide.

The religions of the world must its true meaning know

Ere to a progress real they can credentials show.

All men of all of them must equal be to each

And by its spirit live and practice what they preach.

'Tis true that tolerance as the essential grace

Must be lived out to win the try-outs of the race;

All what faith may imply, all pleadings of the soul

Will never find the way unto the glory goal.

We've got to be "converted," made over to the new

And this, to men of creeds will seem the strangest to;

Though they stake all on them, though they square to their plan,

No mere belief in them has ever made a man.

And he may be a man who clearly shuns them all

And full salvation finds in nature's way and call.

'Tis character that stamps upon the soul its worth

And this gives tolerance its right to rule the earth.

And till its sway shall come, the peace beyond compare

Will never come to earth, though fervent be its prayer.

There's naught save its rare grace can smoothe its wrinkles out

And make the going fine upon its upward route.

And all this being true, there is no way or plan

Among the ways and means that have been tried by man

To make the world ideal than is the mystic Art

That truly brothers all if clean of soul and heart.

----o----

KEEPING THE HOME FIRES BURNING

Not only overseas but on this side of the water the Red Cross has found the need of a larger service.

Hasty marriages, young mothers, homes suddenly deprived of husband and father, old people left alone in the closing years of their life presented new problems that had to be met.

The Home Service Bureau was organized to deal with the problems of the families of enlisted men and during the period fof the war "The Greatest Mother" watched tenderly over the welfare of "those at home." Household questions were solved through her friendly aid. Advice and counsel were freely given. Home service workers were instructed in carefully planned classes on such matters as dietetics, child welfare, simple hygiene and sanitation.

Questions of delayed rent were met by temporary loans, legal matters were directed in proper channels and instructions were given in regard to making applications for delayed allotments. She lent her friendly aid toward smoothing out the rugged paths

that often blocked communication overseas: She carried to the man in the trenches word of his new responsibilities at home and she brought back to the young mother the message that he trusted in the Red Cross to help care for them both.

Since the signing of the armistice Home Service work has almost doubled. The families of over 250,000 soldiers and sailors were already under its care. Now that the men are coming back they extend to them the same sympathy and encouragement. Clothing, shelter and temporary aid, with the psychological support of helping to start him on the right road to civil reinstatement, all come within the province of Home Service and he may apply to the Home Service Bureau of any Red Cross chapter (and only fifty of the thirty-seven hundred chapters lack a Home Service Department) with the sure consciousness that he will obtain help and encouragement.

----o----

The divine essence itself is love and wisdom. - Swedenborg.

----o----

A VISIT TO AN OLD SCOTTISH LODGE

BY BRO. S. CLIFTON BINGHAM, NEW ZEALAND

SOME years ago it was my privilege to spend a brief portion of a well-earned holiday in the beautiful City of Edinburgh; all too brief, however, to properly view the multitudinous objects of interest that await visitors there.

In the newer part of the town the premises of Grand Lodge have much to interest a member of our Fraternity, whilst the hall of the Supreme Grand Chapter of Scotland, which is modelled on the form of an Egyptian Temple, is probably unique of its kind, and the special arrangements for the working of the degree of the H. R. A. are most striking. Here I met a dear old Craftsman in the person of the late M.E. Comp. R. S. Brown, since passed to his eternal rest, but then the most respected Grand Scribe E of the Supreme Grand Chapter of Scotland. Although our Supreme Chapters were not at that time in amity (nor are they now so far as that point goes), he courteously waived all questions of the kind, and was at considerable pains to facilitate my desire for more light on Freemasonry. From him I received an invitation to attend a Chapter meeting the next evening, which I was informed was timed to commence at eight o'clock, and, with my New Zealand experience of Masonic punctuality in my mind, I presented myself at the hall at 7.55 p.m., to find the Janitor in sole possession. At 8.10 p.m. a Companion wandered in who turned out to be the presiding officer for the evening. Five minutes later the Grand Scribe E arrived, and the members began to assemble, work commencing at 8.40 p.m., and as it comprised an Obligation in the Mark, and the conferring of the Excellent and Arch degrees following, the Chapter was kept busy. We closed down at 10.50 sharp, and at that hour the subsequent proceedings had little interest for me. Here, however, I was introduced to a very distinguished member of the Craft in the person of the late Dr. Geo. Dickson, with whom I had a very interesting conversation during the intervals of labour, and subsequently renewed when we met in other bodies. On his advice the next day I made my way down to Canongate, the heart of old Edinburgh, in search of St. John's Chapel, the home of Canongate Kilwinning Lodge, No. 2, on the Roll of the Grand Lodge of Scotland. The Canongate, which is the main avenue from he Palace of Holyrood to the city, contains many interesting dwellings, once the abode of the nobility and gentry of Scotland. Along here was the gallant but ill-fated Montrose drawn on a hurdle to his execution, whilst his enemies jeered from the balconies above. In the fateful year of 1745 did "Bonnie Prince Charlie" ride through in gay procession during that short campaign, the disastrous result of which practically ended the active prosecution of Stuart claims to the throne of Great Britain. Our first impression of the neighbourhood had been, indeed, not of the best, as the previous Saturday evening, on our arrival in the city, we had strolled this way, and were spectators of some Scottish methods of ending the week which were not altogether admirable. Many, if not all, of the houses are now very dilapidated in appearance, and the family washing generally in evidence.

From the Canongate, under an archway, we entered St. John Street, occupied in the last century by the aristocracy of the day. Here Tobias Smollett, the author of "Roderick Random," lived in lodgings. The Earl of Dalhousie, Grand Master of

Scotland in 1766, resided in No. 5, whilst No. 10 once housed James Ballantyne, friend of and publisher to Sir Walter Scott, also a member of our great Fraternity. We entered an unpretentious building, ascended the stairs, and found ourselves in the hall, which, built in the year 1736, has been continuously used ever since for the purposes of Freemasonry. In this respect, no other building or lodge room in the wide world can compare. The appearance of the room was somewhat familiar, as I had often looked at the picture of Robert Burns' inauguration as Poet Laureate of the lodge, said to have occurred on March 1, 1787, of which two copies are in our own building. Although for some time it was believed to be a true representation of the event, Masonic historians are today generally agreed that such did not take place. The lodge minutes of the meeting are silent on the point, and the artist has introduced into the picture individuals who could not possibly have been present on the occasion, and some of them not even members of the Craft, as far as is known, whilst Burns himself, who would undoubtedly have esteemed such a recognition as a great compliment, never made reference to it. Over the fireplace hangs a portrait of William St. Clair, who occupied the distinguished position of first Grand Master of the Grand Lodge of Scotland, and was made a "brother of the Antient and Honourable Fraternity of Free and Accepted Masons" in this Lodge on 18th May, 1736, and on the third of the following month was "advanced to the degree of Fellowcraft," he "paying into the box as usual"; raised in November of the same year, at which meeting the minutes record that St. Clair, during the ceremonies, occupied the chairs of J. and S. W. and R. W. M., finally dismissing the lodge in that character. It seems evident from this record that our distinguished brother must have been very apt at assimilating ritual or the work have been much more simple than our present-day methods. In a recess on the opposite side of the lodge is the organ, the oldest pipe instrument in use in Scotland at the time. It was built as far back as 1734, but still possesses a wonderfully sweet tone. A peculiarity is that the flat keys are black, and the raised ones, originally white, are now of a deep orange. A corner by this instrument is yet pointed out as Burns' favourite work, and often he must have heard his own produces sung to its accompaniment.

The Master's chair (dating back to 1730) that occupied by the Secretary seemed even older in design with the "lokkit kist" and the poor box, the quaint Warden's jewels, and the peculiar coat and vest worn by the Tyler were all objects of great interest. The old measures, drinking and firing glasses, and toddy ladles, bore witness that the punch bowl depicted in the picture previously mentioned was put to good use by our ancient brethren.

The lodge dates back to the year 1677 as an organized body, when a number of operative Masons, residing in the Canongate, applied to Mother Kilwinning for permission to enter and pass Masters, which was, after due consideration, granted.

As this is the earliest known warrant or charter, and differs very considerably from the document that is attached to the Master's pedestal in our lodge, I give the text in full:

"At the Ludge of Kilwining the twentie day of December 1677 yeares, deacons and wardenes and the rest of the brethren considering the love and favour shown to us be the rest of the brethren of the Cannigate in Edinbroughe, ane part of our number being willing to be boked and inroled the qch day gives power and liberty to them to enter, receive, and pass ony qualified persons that they think fit, in name and behalf of the ludge of Killwinning, and to pay their entry and booking moneys due to the Grand ludge as we do ourselves, they sending on of their number to us yearly, and we to do the lyke to them if need be. The qlk day ther names are insert into this book."

The signatures of twelve brethren follow, to each of which a mark is affixed. Fortunately the document was entered verbatim in the records of the Mother Lodge, as the original has long since disappeared. Thus we find the Lodge of Kilwinning exercising the powers of a Grand Lodge some forty years before the formation of the Grand Lodge of England, whose Bicentenary we celebrated in the year just past. The traditions of Canongate as an operative body go much further back, however, when the building of Holyrood Abbey and Palace was commenced by King David, in 1128. The lodge seems to have been identified with the foundation of the building, and was probably formed by the bands of workmen brought together to work thereon. The troubles of the sixteenth and seventeenth centuries gradually severed the ties that bound the religious bodies and craftsmen together, and the latter finally took full charge of their own affairs.

No other charter than that originally issued by Mother Kilwinning has ever been sought, or indeed would be accepted, and, the original document not being in existence, that portion of the ceremony of initiation with which we are familiar, viz., the reference to "our charter or warrant of constitution," is perforce omitted.

Unfortunately the early minute books of the lodge are not to be found, those in existence dating from February 13, 1735, when "the lodge having met according to adjournment," a committee was set up for the preparation of by-laws. In accordance with the custom of the time, fines were strictly enforced for non-attendance, and doubtless the brethren who regularly attended were all the more ready to see such inflicted, as the historian of the lodge relates that the money so collected was laid out in refreshments for the evening.

The lodge took a leading part in the erection of the Grand Lodge of Scotland, and was successful in obtaining the office of first Grand Master for one of its own initiates, "William St. Clair, of Roslyn," who had previously graciously renounced the office and hereditary dignity of "Patron, Protector, Judge or Master of the Massons of Scotland," which appeared to have been but a visionary position. However, the delegates from the thirty-three lodges assembled in the hall seemed to have been much impressed, and a unanimous vote was the result, although other candidates were in the field. It may be noted that the lodge showed no undue modesty in recognising the merits of their other brethren, as in issuing its deliverance upon the "Methods and Regulations anent the Erection of Grand Master," it recommended that, should St. Clair not be elected, four other members of the lodge be named for the respective offices of Senior and Junior Wardens, Treasurer and Secretary. More than twenty other members of the lodge subsequently occupied the highest position in the Craft, a record of which the lodge may well be proud. A hasty glance through the minute book was all that time permitted, but the following items of interest may be noted: In 1739 the sum of three guineas was voted in response to a petition for "the Relief of the indigent Episcopal clergy." In 1741 mention is made of a Quaker brother, who "had been guilty of ane indignity to the lodge," a very early reference, probably the earliest of the initiation of a member of the Society of Friends, whose tenets, it will be remembered, forbid the taking of oaths. In 1752 the lodge and members combined raised 30 pounds towards a fund to beautify the City of Edinburgh. The following year Sir Ralph Abercrombie, the hero of the naval battle of Aboukir Bay, was admitted, also the Rev. Peter Simpson, "free out of regard to the ministerial cloth and character," a mark of respect now very much out of date. A visit from the Grand Master, Lord Aberdour, is noted in 1755, and the following year this brother occupied the same position in the Grand Lodge of England. An instance of quick work is given in 1766, when the Earl of Dalhousie was entered, passed and raised on the 29th March, and present five days later as "Grand Master Elect."

Although the claim that Burns was Poet Laureate to the lodge is now practically abandoned, records exist of a special deputation, in 1835, for the purpose of initiating James Hogg, known to fame as "The Ettrick Shepherd," and the bestowal of such title upon him, and thereafter some fifteen brethren have from time to time been so distinguished. The lodge possesses an actual Master Mason's apron of Burns' Mother Lodge, in use when he was initiated, whilst Grand Lodge has amongst its treasures a mallet and apron said to have been used by Burns whilst presiding as Deputy Master of St. Andrew Dumfries, No. 179. I had the pleasure of wearing one and wielding the other for a moment.

In 1798, several members of the Band of the Second Battalion of Edinburgh Volunteers were admitted gratis, in consideration that their services were required on St. Andrew's Day.

The lodge is one of the few which holds its annual festival on St. John the Baptist's Day, St. John the Evangelist being much more frequently used. I am enabled to give a drawing or plan of this lodge, which you will note varies from the form we are used to here in some important particulars, as the position of the Wardens, D.C., J.D., and I.G., whilst positions for additional officers are those of Bible and Standard Bearers, two of the latter. This form is similar to that in use in Mother Kilwinning, and I believe in many other Scotch lodges, and appears to be in line with Continental customs. In the ceremonial working the preliminary perambulations are taken outside the Wardens and brethren, and finally advancing between the pillars to the altar for obligation, and in that respect I witnessed somewhat analagous methods in Pennsylvania working, where the brethren stood in a square, and the perambulations took place outside. The working generally appears to be similar to that in Canterbury Kilwinning, Lyttelton, the test of memory, once in regular use in my Mother Lodge, as I well remember, never being omitted.

The list of officers is formidable, comprising, in addition to those with which we are familiar in New Zealand, a Depute and Substitute Master, Assistant Secretary, Architect, Jeweller, Bible Bearer, Poet Laureate, Curator and Librarian, Marshal, Sword Bearer, Director of Music, First and Second Standard Bearers, President of Stewards, and seventeen other Stewards, the latter taking precedence of the I.G. I was not privileged to witness an installation ceremony, and therefore cannot say whether the duties of each are as minutely described as occasionally happens in New Zealand.

On such occasion an obligation de fideli seems to be taken, as shown on the installation programme following, but probably the officers were grouped for such purpose, otherwise a considerable amount of time would be required.

There are some other points of interest in the programme I now exhibit to which I will briefly direct your attention.

INSTALLATION PROGRAMME

PAGE 1

Lodge Canongate Kilwinning

Festival of Saint John and Installation

of Office Bearers in the Chapel of

Sanct Johne in the Canongait, on Tuesday,

June the 24th, 1918

Bro. Thos. S. Muir, R. W. Master (bis).

PAGE 2

Order of Service

Installing Master

R. W. Bro. James Russell, P. M.

1. The Lodge will be resumed and the work opened.

2. The Secretary will read the Minutes of Election.

3. The Lodge will be raised to the Third degree and the Office Bearers elected. The Lodge will be reduced to the First degree.

4. The directori of Ceremonies will present the R. W. Master on his re-election.

5. The Charges and Regulations will be read for the assent of the R. W. Master.

6. Obligation de fideli administratione offieii.

7. Choral Sanction. Tune "French."

I to the hills will lift mine eyes.

PAGE 3

8. Installing Ceremony.

9. Presentation of Constitution, Charter, etc.

10. Installation and investiture of Office Bearers.

11. The Right Worshipful Installing Master will address

The R. W; Master.

The Worshipful Wardens.

The Brethren.

12. Hymn. Tune "Tallis."

We thank Thee, gather; let Thy grace

Our loving circle still embrace;

Thy mercy shed its heavenly store;

Thy peace be with us evermore.

Amen

13. Calling off and Harmony.

(A procession will be formed to St. John's Hall. The Office Bearers will precede the R. W. Master. The remanent Brethren will follow him.)

14. The work will be Resumed and closed, and the Lodge will be adjourned in due and antient form.

Note: A photograph of Brother Thomas Scott Muir, M. A., Right Worshipful Master, and an engraving of the arms of the lodge complete the programme.

Following an old custom, the lodge is never closed, only the work, so that the first item reads: The lodge will be resumed and the work opened. The lodge is raised to the Second degree for election of office bearers (other than the Master, who appears to have been elected at a previous meeting), and then reduced to the First degree. After the ceremony is concluded the lodge is called off and a procession formed, the office bearers preceding the Right Worshipful Master, and remanent brethren following, to St. John's Hall for harmony.

A somewhat full toast list is then dealt with:

"The Holy Lodge of St. John."

"The King and the Craft."

"The Grand Lodge of Scotland."

(Loving cup passed round and collection for Grand Lodge Annuity Fund).

"The Installing Master."

"The Senior Warden, the Junior Warden, and remanent Office-bearers."

"The Visiting Brethren."

"The Stewards and the Artistes of the Evening."

"The Right Worshipful Master."

"The Tyler's Toast."

The programme then goes on to say: "The work will be resumed and closed, and the lodge will be adjourned in due and antient form."

I do not quite understand why the first toast is given such prominence, but in Scotland it may have other reference than in England, where it was for many years customary for unattached brethren to describe themselves as belonging to the Lodge of St. John. It will be noted that the toast of the Master comes rather lower down on the list than would be the case with us, but it appears to be unusual to change the Master every year, and in the present instance it is evidently a reinstallation: note the word "bis" following the title of R. W. Master. A regulation is in practice which may well be followed in other places, viz., that after each candidate has been entered, passed and

raised he will be placed under the care of a M. M., specially deputed by the R. W. M. to instruct him, so that his knowledge of the Craft may be a credit to himself and to his Mother Lodge. A varied and lengthy experience in proving visitors commends this provision very much to my mind.

The fees for the three degrees are 5 5s., a higher figure than usual, I understand, in Scotland, but on the other hand the annual test fee of 5s. would seem to us to be absurdly low. As is customary in Craft lodges in Scotland, the Mark Degree is conferred on Master Masons, fee 5s. Members have the privilege of wearing a special jewel.

A private golf club is connected with the lodge, admission to which is restricted to the members, and, in common with other lodges in Edinburgh and the neighbourhood, rinks are entered annually for Masonic bowling competitions.

Meetings of the lodge are held twice a month, indicating that candidates are plentiful; indeed, I was informed that the roll of members, running from 1736, contains some thousands of names.

The calendar issued by the lodge also chronicles a monthly meeting of the Canongate Kilwinning Royal Arch Chapter, working degrees on same lines to our own Supreme Grand Chapter, in addition to which the C. K. Encampment of Knight Templars also assembles monthly. The degree of R. A. is a necessary prerequisite to this body.

Reference has been made in Vol. I of our Transactions to an ancient body of operative craftsmen who appeared to have had customs closely appertaining to those of Freemasonry. These were styled "Squaremen," and comprised masons, carpenters, slaters, and glaziers, possibly gathering together to care for the special privileges of such trades, which were from their very nature interdependent upon each other. In D. Murray Lyon's history of Mary Chapel, the first lodge of Scotland, mention is made of the Squaremen "word," and of the "grip and sign" of that organization, which the

members were sworn to keep secret, and that an obligation was taken, but not on the Bible.

The only remaining section of this association, styled "The Corporation of Squaremen," now meets in St. John's Chapel on the first lawful day of each month. Admission is restricted to Mark Master Masons who hold or have held office in a Craft Lodge, and the ceremony is said to be suitably connected with operative work. The fees are quaintly expressed in old currency; thus the entrance is seven merks, equivalent to 7s. 7d., and the diploma costs "twa merks, twa groats and twa bawbees," which appears to me to amount to about 2s. 11d. A special apron is required, and an annual test fee payable, but the members object to the ceremony being termed a degree. The Corporation is governed by a Deacon, Boxmaster, and twelve assistants. Several of the quaint summonses issued seem to suggest that a certain amount of humour characterizes the Association.

The programmer exhibited both bear a device of a deer's head, with a rood or cross thereon, indicating the former close connection of the Lodge with the Abbey of Holyrood, founded by King David I. in 1128, and dedicated by him to the Holy Rood or Cross, brought to Scotland by his mother, the pious Margaret. The motto, "Post Nubila Pheebus," which may be freely translated, "After darkness, Light," is a peculiarly suitable one for an organization devoted to bringing desirable and approved candidates from darkness to Light.

----o----

FROM LABOR TO REFRESHMENT

From labor to refreshment - what a happy thought it is,

As we journey down the avenues of Time,

To feel that sweet refreshment will award our labors here,

In that Lodge where every precept is sublime.

To feel that all the burdens, all the sorrows, all the woes,

All the trials, all the aches, and all the pains,

Will be buried as poor Hiram, when the Soul in freedom goes

To that Lodge where our Grand Master ever reigns.

- From G.L.P. of Mississippi, 1914.

From labor to refreshment, - ‘tis the Junior Warden's call

In every Lodge known as Symbolic here below,

And every Brother pauses when he hears the gavel fall.

For its potent power all the Masons know.

Our mystic work suspended, sweet converse reigns supreme,

And fellowship, which is our richest gem,

Is set in Love cemented, and its iridescent gleam

Lights to brilliancy our dazzling diadem.

From labor to refreshment, - tis the Great Grand Master's call

When our labors in the earthly Lodge are o'er,

And He takes us through the portals of His Grand Celestial Hall

There to live in sweet refreshment evermore.

There we shall see completed all the Master's wise designs,

No longer need the level and the square;

And there will be no longer any need of grips and signs,

For we shall all be Brethren over there.

- Bro. Nelson Williams, Ohio.

----o----

EDITORIAL

A CHALLENGE

ZERUBBABEL, standing in the treasure house of the conqueror of his people, when confronted with the long-lost Ark of the Covenant, gave utterance to the supreme lament of his countrymen when he cried out: "How tender hath been the memory of the myriads of thy people these ten weeks of years, longing to know thy fate, thy destiny!" It was his hour of trial. His people had been captives more than seventy years. The sight of the Ark, the dearest symbol of his race, awoke high exaltation in his heart. The agony of slavery weighed heavily upon him. The tempting offer to restore to his people the ancient emblem of their faith was the climax of a series of crafty and cunning inducements for him to betray his Masonic secrets to the Persian despot. But the temptation was spurned. The faith of Zerubbabel did not waver. The legend tells us that his faithfulness was abundantly rewarded, his steadfastness brought him to a new understanding which enabled him to change the agonies of his people into a triumphant realization of their national hope.

But yesterday the curtain was rung down upon what the old earth supposed was its civilization. That which we as boys studied and observed and admired as our civilization, with all its supposed progress, has passed into history. Much of it has been

discarded. Mankind, piling bodies one upon the other in apparently heedless sacrifice, has poured out its blood in behalf of a new order of things, trusting the antiseptic qualities of that red flood to wash from the human heart all its hatred. Yea, more, this war has divided time into "before" and "after," has dipped the pen of fate in blood, and handed it to the new born age with the command that it write a new decree, or rather an old decree with a new monition - "Love one another lest ye die!"

How vivid is the parallel to be drawn between the story of Zerubbabel and that of the present hour. Twice "ten weeks of years" have elapsed since first Masonry began to have an influence in the shaping of American destinies. We have grown from a handful to an army in numbers. In 1861 to 1865 a civil war could not break down our brotherhood. The sharp details of the strife and sorrow of that war have been blurred out throughout our nation by a newer call to arms in behalf of humanity. Our boys returning from Flanders fields know no North, nor South, nor East, nor West. They are Americans, prouder than ever of all that goes to make up "home," and glorying, now, in these long years which have finally wiped out the old sectionalism. Triumphant they are returning, having accomplished their Purpose.

As you welcome them, note the new light in their eyes, the new firmness in their step, the new squareness of their shoulders. Does it speak to you of nothing more than mere physical development? The only reason that any of these boys failed to realize their ambition to get into action against the Hun was because that self-same Hun found out through his much advertised secret service (even as it was intended that he should find out), how many of them were coming, and what manner of things it was that they were bringing with them for his swift destruction ! He found that a roll call of his prisoners revealed boys with German names. He asked them, in German: "Why do you fight the fatherland? You speak German, your fathers came from Germany - you are Germans !" The answer was always ready, always the same: "No, we are not Germans. We are Americans. We fight you because you have abandoned the humanities, the moral law, those things which man has designated as civilization, those things which of right belong to the citizens of a true 'fatherland.' We fight you because you have wronged our motherland, America, the motherland which our parents and we ourselves have accepted, and which has accepted us with open arms. The land which has offered us protection, opportunity, and the right to become a peer in a nation of equals! We love this motherland which has educated us, taught us the rights of man and proven to us that we should defend those rights for ourselves, for our posterity, for all the world - even you !" He found that here in our cantonments they had been educated - educated as no other soldiers on earth ever were educated, to pass righteous judgment upon him. This

they had done, and were on their way to execute that judgment when he cried "kamerad."

The same education which made them pass that judgment, will cause them now to pass judgment upon everything which we of the United States of America are doing and have done. Their judgment will be made up as a result of the education which they have received in the camps, illuminated by their observation and experience in contact with the nations of Europe. That education was primarily a great lesson in efficiency. They will accept as their leaders the wise men who fought in France, who there learned more of the civilization of the Old World than the schools of America had ever taught. Those leaders will come back with a world-vision, something we Americans have until now sadly lacked, and they are going to judge our American institutions in the light of their newer and broader vision.

I am optimist enough to believe that on the whole they will find the things to which they have come back to be the dearest and most precious inheritance in the whole wide world, and will be resolved to do their utmost to preserve them. And yet, if here and there they find some product or outgrowth of our civilization, some institution, which is lagging behind the times, failing to live up to its possibilities, what do you think will be their judgment upon it? Either one or the other of two things will happen: they will discard it and build a new one which can be made to function with the pep and ginger taught them in these months and years of efficient training, or they will step into the places of leadership in that organization and force it to become efficient in a fashion that will make the stand-patter of old cry "kamerad!"

Their first question asked of Masonry, as of everything else, will not be "What have you done?" but "What can you do?" They will not listen to platitudes. They will make short shift of the idealist, trying to picture in words of inspiration the accomplishment of "ten weeks of years." They will not be satisfied with mere growth, even though it be from a handful to an army. The erection of a thousand temples will not unduly impress them, nor the thousand marks of what we have been calling "progress."

No! They will first ask: "What are your principles?" Then, if these are practical: "What will you do to make those principles effective?" It will not be enough for us to say that

"we preach the right to think, the right to speak, the right to worship in freedom, and as conscience alone shall dictate." They will demand: "How many of your Masons know what these things mean?" "How many really believe in them?" "How many believe in them so hard that they are willing to fight for them, live for them, die for them if need be ?" "The things you mention sound decidedly like those principles of Americanism for which we went out to fight. We believe in them ! If your Masonic institution stands for them, whole-heartedly and unafraid, then we are willing to stand by you, and use your institution as a great force for the upbuilding of the new America which we have come home resolved to build. Are you ready for such comradeship with us? If so, Fall in! Attention! Right face! Forward, March!"

If from the above you understand that I mean to imply that Masonry has too often stood crosswise, barring the road of progress, you have understood me correctly. We have too long stood idly by, with our flank exposed to the enemy. And these young men who have come back to us with bars and oak leaves upon their shoulders will not hesitate to tell us that wooden guns are as good as rifles only if neither is to be used. They may give us a respectful salute, but they will insist that an unused principle is no better than a wooden gun ! And when they see at work in the country which they were ready to die for pernicious principles subversive of that same government, they will be forced to look with scorn upon those of us who have been asleep at the post of duty.

What can we say in our defense? Do we want to plead that the great number of new recruits has swamped us with ritualistic work, making necessary the drafting of every officer for that alone? Will they not reply that from their new vision of things the ritual can be considered to be no more than the "setting up exercises" of Freemasonry, and but a small part of her real work in the world, measured by our own statement of the things for which she stands? When they point to the thousands of our "deserters," our unaffiliates, and charge that these have permitted themselves to be suspended for non-payment of dues because they failed to see our real and vital purposes being carried out, what shall we say in reply? If they bring us into a court martial, to try us for consecrating ourselves to mere mechanical memorizing of a ritual, spending too much time preaching principles, living too much in a dead past, and wasting our opportunity to become a vital force, working as an institution for the good of mankind, what then can we possibly plead as a defense?

I would not be deemed a pessimist or an alarmist, but I want to say to you, brethren, that the experience of being Grand Master of Masons, even in so splendid and advanced a Grand Jurisdiction as Iowa, tends to make one humble and modest in one's opinion of the worth of Freemasonry to mankind. Granted that the effect of our "work" upon men instills much of value into the very flbre and being of its membership, there is still so much that might be done that what has been done looms small indeed by comparison. We may well ask ourselves whether we are not hampered by habits which have been slowly growing upon us for years - habits which we have formed under the delusion that they were a part of the original Masonry when in truth they never were such? Have we not canonized these habits into "landmarks" and proceeded to idolize them ? So that whenever someone tries to do something new and fresh and great, something that shall prove Masonry a living force and not a dead fossil,the high priest of these "landmarks" tries to stifle him with a cry of "heresy!"

Alas, my brethren, it is all too true. There is no thoughtful one among us who does not know that the slavery of convention holds us in its toils. Like Zerubbabel, we need to see and be again inspired by the great symbols of our faith which lie buried, not in the treasure house of an enemy, but right in our own treasure house, into which we do not seem to find time to enter.

Had we applied our age-old principles to modern conditions, interpreting the educational ideals of our Second degree in terms of our twentieth century life, we might have attained to Preston's ideal of growth and development. Because we circumscribed ourselves too closely and would not grow up with the world, we have not been the active, positive force in the world that we ought to have been. Because we would not accept the responsibilities of an institution, as institutions must in Anglo-Saxon civilization, we have not been accepted as an institution. We have been misunderstood, criticized, misquoted; our enemies have seized upon the opportunity to damn us, and because of our inactivity, our apathy, and especially our disunity, we have furnished them evidences of an impotence contrary to what we have individually wanted to do, as men and as a fraternity, in harmony with our great fundamental principles.

Will this new world which is now in the throes of birth countenance anything but efficient service in the days to come? Will a fraternity obligated to the advancement of human freedom escape indictment, if it fails to measure up to its avowed standards ? I doubt it. Crystallization and fossilization are not to be in this new world. If you and I do

not act to banish them, then a younger generation will do it for us. The great, crying need of Masonry today is for a faith like unto that of Zerubbabel,a great faith in God, our country, our people, and ourselves. A faith undaunted, which will make every Mason work to the utmost of his abilities, whatever his rank or station, for the understanding and establishment of Masonic principles. And that faith must permeate us all, craftsmen and Master alike, else we fail utterly to accomplish the destiny which I believe to be ours.

The war has challenged our efficiency in more ways than one. Our deplorable disunity was largely responsible for the poor showing which we made in the welfare activities for which so much credit was claimed by other organizations. That some agency hostile to us was able to almost completely thwart our ambition to serve is largely our own fault; we had the numbers, but not the union in which lies strength.

Yet there was more than this at fault. The activities of the lodge are today lopsided. They take too little account of civic duty, to which we are pledged in our obligations, and concerning which our charges have so much to say. Had we been awake to our civic duties we should long since have evolved some sort of federation among our Grand Lodges, so that in time of national emergency we might have acted as a national unit. But for the war I doubt very much whether we should have been even now as near to unity of thought and action as we are.

These things are not said to discourage. I make no plea for an advertising department in Masonry. The world at large already credits us with a far greater influence than we really possess. The real need is within our fraternity. The real challenge to us is that we prove the worth of that fraternity. That we show cause why it should continue to exist. The challenge may be issued by the soldier brother returning from Flanders fields. It may be issued by the world at large. Force of circumstance and a disdain for camouflage may cause us to issue it to ourselves. If we will but do the latter our problem is half solved. The cry of the hour in the nation is for leadership. Leaders who will do things. Leaders who are so filled with inspiration and consecration to the development of true citizenship - for the sake of America! - that they will forget self and self-interest and work for the attainment of the ideal. So it is in Masonry. The Masonry which is real has a contribution of infinite value to make to America. It depends upon our leadership. The challenge to that leadership, however, ought not to be made but once ! If that leadership will not take up the gauntlet, at a time when

America and civilization itself need true defenders of the faith, then it is time for a change of leaders. G.L.S.

----o----

THE WIDENESS IN THE TEMPLE

BY BRO. L. B. MITCHELL, MICHIGAN

There's a wideness in the Temple like the wideness of the sun

Where the things that hearts are craving may be sought, and found, and won;

Based upon earth's limitations, rising to the very skies

There is ample room within it for the normal heart supplies.

We may be ourselves therein, yet upon the Level meet

In a rest-room where the spirit finds a heart to heart retreat.

And it seems to me as time shall exact its tolls of men

That 'twill be the mystic chamber where the heart can say amen

To the things that it incloses as so needful for release

From the "wear and tear" of life to its doors enclosing peace.

It has been this in the past, but it may be that its Art

May be needed more and more as the "clearing house" of heart.

And what'er be its relation to economies of earth

There must be no narrowing of its sphere of soulful worth.

It is grand that to the temper of a jostling human race

There can be its home refinement and its moral, gentle grace

Where its own may in the vieing for the noblest and the best

Glorify their hours within by a true refining test.

There's a wideness in the Temple like the wideness of the need

Of the hearts who may therein for its benedictions plead.

They may come from every station, from the world's work and its care

For its trusted, true evangel "carries on" as they should fare,

O, the Temple in its wideness has not yet its measure found,

But we know it rises high, and we know 'tis on the around

----o----

TIME

T-ime turns the field in a furrow,

I-mplants the seed in the soil,

M-atures the head on the harvest,

E-ndows eternal thy toil.

T-ime molds the mind of the Mortal,

I-mmortal broods in its breast,

M-aternal Matrix of spirits,

E-vangil guest of the blest.

T-ime folds thy soul as a silkworm

I-nwrapt in silken cocoon,

M-ade stronger, longer by spinning

E-ach thread of silk in its loom.

T-ime breaks the door of the prison,

I-nspires a moth in a worm.

M-ay not thy soul gain its pinions

E-volved in Time and its term ?

W-ilt thou thy treasure be counting?

I-n heart, in hand, and in brain

L-ies all thy world in a kernel;

L-ies all thy life in a grain.

T-hy toil, thy planting and tending

E-xpands the seed in thy soul,

L-ifts up thine eye to the harvest,

L-eads on thy feet to the goal.

- James T. Duncan

----o----

The progress of rivers to the ocean is not so rapid as that of man to error. - Voltaire.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following

our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

COUNCIL AND COMMANDERY MEMBERSHIP IN THE UNITED STATES

Can you give the number of Royal and Select Masons (Council) and Knights exemplar (Commandery) in the United States at the present time? R.H.A., Colorado.

Such membership is shown in the following table prepared by Brother Albert K. Wilson, Grand Secretary of the Grand Lodge of Kansas, and published in the 1919 Proceedings of that Grand Lodge:

Jurisdiction	Grand Council	Grand Commandery
Alabama	1,251	2,661
Arizona	++	577
Arkansas	851	1,427
California	3,369	7,979
Colorado	1,505	3,656
Connecticut	6,752	4,454
Delaware	++	+
District of Columbia	++	1,627
Florida	416	1,662
Georgia	2,041	4,575
Idaho	++	824
Illinois	10,614	20,937
Indiana	11,287	8,929
Iowa	3,801	8,538
Kansas	2,477	7,339
Kentucky	1,967	5,280
Louisiana	814	1,308
Maine	5,198	5,996
Maryland	1,992	2,403

Massachusetts	10,060	*
Massachusetts and Rhode Island		19,110
Michigan	9,111	10,196
Minnesota	1,767	5,290
Mississippi	2,394	2,099
Missouri	3,958	7,791
Montana	394	1,662
Nebraska	2,027	3,169
Nevada	++	+
New Hampshire	2,744	2,818
New Jersey	1,557	3,850
New Mexico	++	748
New York	7,725	24,164
North Carolina	625	2,117
North Dakota	475	1,809
Ohio	21,750	19,714
Oklahoma	1,707	3,233
Oregon	973	2,132
Panama		+
Pennsylvania	7,363	26,005
Rhode Island	2,961	*
South Carolina	1,578	1,790
South Dakota	688	2,309
Tennessee	1,236	2,187
Texas	20,821	7,630
Utah	++	497
Vermont	1,476	2,842
Virginia		3,765
Washington	1,337	2,623
West Virginia		4,555
Wisconsin	4,120	6,196
Wyoming		843
United States totals	163,182	261,316
Total General	1,532	
Grand Council subordinates		
Total Grand		1,463
Encampment subordinates		
Total membership,	164,714	262,779

U.S.A.

++ General Grand Council subordinate

+ Grand Encampment subordinate

* See Massachusetts and Rhode Island

* * *

NUMBER OF ROYAL ARCH MASONS IN THE UNITED STATES

A few months since you published statistics showing the number of subordinate lodges and membership of the severs Grand Jurisdictions. Can you give us similar statistics relativ to Royal Arch Masonry ? F.R.L., Vermont.

The following figures are taken from the Proceedings of the General Grand Chapter of the United States, which have just been issued:

State	Chapters	Members
Alabama	62	4,400
Arizona	8	772
Arkansas	85	4,378
California	107	13,608
Colorado	47	5,534
Connecticut	40	9,771
Delaware	4	1,222
District of Columbia	13	3,552
Florida	35	2,558
Georgia	154	8,096

Idaho	19	1,442
Illinois	211	41,244
Indiana	119	18,704
Iowa	128	14,633
Kansas	94	10,567
Kentucky	114	9,830
Louisiana	43	4,095
Maine	65	10,717
Maryland	24	4,133
Massachusetts	83	25,096
Michigan	155	24,833
Minnesota	75	9,496
Mississippi	77	4,272
Missouri	108	15,237
Montana	24	2,362
Nebraska	54	5,105
Nevada	11	505
New Hampshire	26	4,599
New Jersey	43	7,917
New Mexico	18	1,143
New York	208	41,222
North Carolina	51	3,953
North Dakota	24	2,885
Ohio	185	39,136
Oklahoma	72	5,655
Oregon	36	4,189
Rhode Island	11	4,803
South Carolina	35	3,190
South Dakota	37	3,705
Tennessee	86	5,745
Utah	5	721
Vermont	30	4,492
Washington	38	4,585
West Virginia	42	6,777
Wisconsin	89	12,062
Wyoming	12	996
Total	3,007	413,937

* * *

CONCERNING QUALIFICATIONS OF PETITIONERS FOR CHAPTER DEGREES IN MlSSOURI

Is a Master Mason who has not proved his proficiency in the Master Mason degree eligible to petition for the Chapter degrees ? J. M. K., Missouri.

The laws of the Grand Lodge of Missouri cannot reach beyond its jurisdiction nor into the realm of another system. The requirement of proficiency is Missouri Grand Lodge law.

The laws of the Grand Chapter of Missouri prohibit the reception of a petition for, or the conferring of the Chapter degrees upon any one who is not at the time a Master Mason in good standing in a lodge. His Chapter petition must show the lodge in which he received the three degrees and also the lodge with which he is at the time affiliated, and this petition must bear recommendation from two members of the Chapter wherein it is filed, stating that he is a Master Mason, worthy and well qualified, and these names are to go on the record. It is then ready for the committee of investigation, which has a wide latitude but mustwmake terse report. Determination of all matters except as above stated are with the committee and should be covered in the report, then subject to final determination in the ballot.

The only case where proficiency is required by provision of Grand Chapter law is in the formation of new Chapters, and this proficiency is relative to its own ritual.

An approved decision of our Grand High Priest in 1917 answers a similar question in the affirmative.

Robert F. Stevenson,

Grand Secretary, Grand Royal Arch Chapter, Missouri.

* * *

MASONIC TEACHINGS IN THE WORKS OF GREAT AUTHORS

Were any of the following writers Freemasons: Emerson, Carlyle, Channing, Holmes, Browning and Tennyson?

W. L. F., Ohio.

To answer such a question as this with accuracy would demand months of careful research. A search through such of our records as we have so far indexed gives us no information on the subject. It is needless to say, however, that any reader will find much to delight in in the writings of these great authors, and every Mason can find much in their works that will help him as a Mason. Emerson's essay on "Friendship" is an ever-enduring classic. Carlyle's masterpiece, perhaps, is "Sartor Resartus": it is a philosophy of human life expressed in a majestic symbolism.Channing was a preacher of a liberal faith; Holmes was an essayist and poet; as for Browning and Tennyson every reader will immediately recall many poems in their volumes which are not only interesting but helpful to those that have high ideals of life. H.L.H.

----o----

CORRESPONDENCE

MASONRY IN BRAZIL

Seeking for some literary light on Masonry in South America and France through fraternal periodicals in the native tongues, I turned to Brother Cowles, Secretary General of the Supreme Council A. and A. S. R. for aid. I thought that if anybody could put me on the scent of the game I was pursuing he was the man.

I was somewhat surprised to learn from him that there are no Masonic journals in either the Spanish states of the south or in France to which he could refer me. But he sent me copies of the "Boletin do Grande Oriente do Brazil" as the best he could do for me. And it is a plenty for the present.

I must say that in this work I find, so far as that Grand Orient is concerned, all that a searcher for information could desire. The Bulletin, which records the transactions of all of the grand bodies of the republic, is a magazine of more than a hundred and sixty pages, full of news in condensed form. The minutes of proceedings are models of clarity and brevity in combination.

Many things in its contents for May, 1918, one of the copies received, give a fine insight into the activities and the spirit of our southern brothers, and those were the things that I wanted to get at.

Of course I am not minded to inflict on the readers of THE BUILDER any lengthy dissertation on Brazilian Masonry. But I will say that in fraternal enthusiasm and industry it seems to me that they are in the front rank. They appear to do things. For example, many of the Chapters in the different states maintain educational institutions - I believe something like forty are mentioned as being so maintained.

I venture to offer translations of some paragraphs from the Council General of the Order, of the ordinary session of May, 1918. These are selected at random for the present purpose.

From Chapter Ganganelli do Rio, reporting that it had mad.e a contribution of 3$00 (whatever that amounts to in Brazilian coin) for the orphans of Brazilians who had died in the war, and asking the high powers of the Order to take into consideration this initiative, making an appeal to the officers of the Federation in regard to aiding so patriotic a work.

A resolution was adopted to contribute 2$00 for a special fund to mitigate the necessities of wives and children of "soldiers of land and sea" who had gone to the European war.

Communication from the Portuguese Ambassador acknowledging receipt from the Secretary General of the Order of its congratulations on the brilliant behavior of the Portuguese army on the French front, and expression his great pleasure in the same.

Communication from Cosmopolita Chapter, Belem, state of Para, stating that it maintained a school of more than sixty students, and had heretofore maintained a college of more than a hundred and fifty students, and because it was in difficulties in meeting its assessments, it asked that it be relieved of this payment. This request was referred to the Sovereign Assembly General, and we notice in the June number that the Grand Master ordered a reduction of fifty per cent of the amount of the assessment.

Communication from the secretary of the Grand Master of Pernambuco a proposition to be adopted as a measure of general order for the facilitating of the selection and admission of candidates for initiation that a photograph of the applicant be included in application. This was referred to the Committee on Affairs General.

Lodge Libertadora, Acreana, reported that it had in its session of December 15, 1917, resolved to institute a prize for the student in the public schools of the Orient of Villa Seabra who should be most distinguished for diligence and deportment during the year, the prize to be a medal of gold named for "Dr. Belfort Teixeira," in honor of the

delegate of the Grand Master in the department of Tarauca, Acre. "Received with special appreciation."

Communication from the secretary of Chapter Charitas, Minas, that on May 7 it had resolved on the inauguration of a free school to be opened with ceremonies that month. "Received with special pleasure."

There are many articles on various Masonic topics, and notes on Masonry in other countries, and the several Rites.

A good discourse on "The Influence of Masonry in the History of Para," delivered by Dr. Archimimo Pereira Lima, governor of that state and director of its historical institute, also Grand Master, at the Institute begins thus:

"I ought to tell you first of all that I do not come to combat any religious creeds nor philosophic institutions, whatsoever they may be. I recognize the moral value of religion and its powerful influence for human betterment. Man is profoundly religious when he scrutinizes the secret of his own existence; when he sounds the mysteries of his own laborious life; when he searches the subtilities of his own soul, feeling all the time more the need of a creed to explain to him the why of his own being.. .. Religions pass away, destroyed by the forces of reason and of science; but religion endures unchangeable. Monuments raised by creeds attest to future generations the religious conceptions of their predecessors. The pyramids of Egypt with their sanctuaries concealed from the profane, like the cathedrals of Catholic worship and the mosques of the Mussulman, witness of other great religious ideas that mark their epochs as efficacious agencies in civilization."

I may perhaps as well explain in closing that Portuguese is not my native tongue, nor have I ever regularly studied it; and if some of the other brothers wish to branch out in the same way in their pursuits of light it will be well to do some work in the languages. Mere difference in the language used has not much in it to frighten one who prefers to

get water from the spring rather than from the pond, and that is why I endeavor to get in touch with literature from the different countries.

D. Frank Peffley, Washington.

----o----

SHAKESPEARE ONCE MORE

R. Wor. Bro. Pickford in THE BUILDER for May has rather taken Bro. Clegg and myself to task, as asserting that William Shakespeare was a Mason. It would appear as though the good brother rather overshot the mark and swallowed bait, hook, sinker and line. "There are more things in heaven and earth than are dreamed of in the philosophy." As I read Bro. Clegg's scholarly article, I nowhere find him asserting that Shakespeare was, or was not a Mason. "How much did he know of Masonry? We may perhaps meet the inquiry by submitting such evidence as shows what he knew of things and of practices that especially concern Freemasons. Obviously these can be but fragmentary and merely suggestive." Again, referring to my own compilation of references, with which Brother Clegg opens his thesis, it may be noted that they are prefaced: "A few pertinent paragraphs from the great Bard, bearing on words and phrases in common use among the Craft." If our learned Canadian brother will re-read the article in the February number, I rather think he will perceive that it deals not so much with the question used for its title, as to show how much the Craft had adopted from the pages of the great Master and how words and phrases in common use in that day have come down to us embodied in the work.

Doubtless Freemasonry had been in existence long years before the days of Shakespeare, as an operative Craft. Whether he was, or was not, familiar with, or if he was an initiate, is problematical. Certainly, however, much from his pages; more from those of Bacon and the Elizabethen literary lights; many fragments from the classics, and from curious high-ways and by-ways have found lodgment with the speculative Craft. The value in such studies as Bro. Clegg's lies in the ability to place one's self

enrapport with the era and the thought of the age that formed our present work, and thereby attain unto a knowledge of the intent and meaning of our forms and ceremonies.

The Shakespeare-Bacon controversy has been productive of one result at least, namely, that their age produced a wonderful and general renewal of the study of scientific truths, and induced the common use of cyphers. Masonry is marked with the first indelibly. Is it possible that the ancient ritual contained a cypher equally as fascinating as the one so strenuously argued for and against, in the authorship of the works of Shakespeare?
Henry F. Evans, Colorado.

* * *

A THEORY CONCERNING THE RITE OF DISCALCEATION

Not being satisfied with the monitorial explanation concerning the ceremony of discalceation I have endeavored to find some more satisfactory allusion or reason for the ceremony, and a few days ago came upon an idea that is now submitted to you for what it is worth. The idea was obtained from an old bible commentary brought from Scotland by my grandfather.

This work was edited by a Congregational writer, D. Davidson, in 1842. In his notes on Ruth 4:11 he claims "the plucking off the shoe was the outward sign of resignation or renunciation of all right to stand in the place of the deceased relative." As most students of the bible agree that the Book of Ruth is an illustration of a custom long established among the Israelites, our drawing on other books of the bible is permissible. I would call attention to Deuteronomy 25 :5-10 inclusive, where divers laws and ordinances are set forth. The reading of these verses convinces me that the closing chapter of the Book of Ruth is an illustration of these laws and customs. The act or transaction took place in the presence of the elders at the gates of the city, being then confirmed.

The situation of the candidate in Masonry at this time seems to bear out the idea of resignation and renunciation, and such an interpretation likewise seems appropriate. He has resigned a renounced all privileges of a profane and, in a measure, typifies the unregenerate penitent seeking forgiveness and admission into the kingdom of God. Samuel Barron, Illinois.

* * *

IS THE TERM "OBLONG SQUARE" A MISNOMER?

For several years I have been reading laborious efforts of many writers attempting to define and apply the "oblong square," and to discuss learnedly and explain without lucidity, something which never existed and which, as I have studied the matter, has no place in Masonry and is entirely foreign to the Entered Apprentice and Fellow Craft degrees.

In the article entitled "Second Steps," page 3 of the Correspondence Circle Bulletin section of THE BUILDER for May, the writer admits that "oblong square" seems a contradiction terms. We might as well try to explain and elucidate a square circle.

I may have studied the matter to no purpose, but if I have not been improperly instructing Masons in this part of the Old Commonwealth, the use of the proper wording, geometrically and scientifically correct, "The angle of an oblong," will clear up the matter and render wholly unnecessary grave arguments attempting to prove and account for an impossibility.

A square is a square: an oblong is an oblong. Each has angles and all of them are right angles, but there never has been known an "oblong square" or a square oblong.

The step or approach, the perfect point of entrance, of an Entered Apprentice and of a Fellow Craft is "the angle of an oblong."

Each should be so instructed.

Chas. H. Fisk, Kentucky.

----o----

Justice without wisdom is impossible. - Froude.

The Builder Magazine

August 1919 - Volume V - Number 8

PROGRESS OF THE MASONIC OVERSEAS MISSION

BY BRO. GEO. L. SCHOONOVER, P. G. M., IOWA

DECIDEDLY the most significant and far reaching occurrence of the conference at Cedar Rapids was the report of the Overseas Mission in which Judge Scudder, a Justice of the Supreme Court of New York, and a most scholarly and forward looking brother, recited to those present the details of the negotiations with the government looking to the fraternity being recognized as one of the official agencies engaged in welfare work among the men of the army and navy overseas. The Masonry of the United States was so recognized by the War Department, the activities in which it proposed to engage were approved, and everything was apparently smooth in the pathway of service along which we desired to travel, until some agency, not disclosed by name in the report of the Overseas Mission, by some subterranean methods blocked our way. No reasons were given which would stand the test of fair and unbiased analysis. Certain officials stated that "the Masonic fraternity had been the victim of a series of circumstances." The Mission was refused passports to go to France and engage in this work as an independent, recognized agency.

After a series of long negotiations the Overseas Mission was accepted by the Y. M. C. A. as a part of their welfare machine on foreign soil. They, too, approved the desire and ambition expressed by our Mission, and passports were applied for by them for our five Overseas Commissioners to go as Y. M. C. A. secretaries, the basis of their work when they reached France having been mutually agreed upon.

The application for passports remained pigeonholed in Washington for seven weeks without a reply. Then Judge Scudder, becoming somewhat impatient at the delay went to Washington to ascertain the cause. He found that the passports were to be denied. In making the application for passports, nothing of the intended purpose of the Overseas Mission to engage in Masonic activities had been covered up everything was frank and aboveboard. Without doubt it was for this reason that the applications were

held up, and were about to be refused. Judge Scudder had several copies of the Overseas Mission's report with him, for by this time it had been distributed to the several Grand Jurisdictions in printed form. He read considerable portions of it, notably those which argued the case as it appeared to the Mission, to certain governmental officials. The results followed one another with miraculous rapidity. Within an hour from the time Judge Scudder had finished reading this report, the passports were forthcoming, and the Mission was able to sail. In fact, so illuminating had been the arguments and reasons set forth in support of our Masonic contentions for practically a year and a half prior to that time, that the Mission was informed that if it so desired it might sail as an independent agency, but because the Mission had given its word to the Y. M. C. A., this opportunity could not, of course, be availed of. To have done so would have meant to break faith q with the "Y."

The Overseas Mission sailed the week of February 6, 1919, more than a year and a half after their original intention, and part of them returned to New York on May 5,1919. For the following summary of their findings and activities I am indebted to Brother Scudder, chairman of the Mission, who recently made an exhaustive report at the Grand Lodge of New York. Unfortunately I cannot now give this report in his own language, and must for the sake of space summarize in a few paragraphs his most illuminating survey of the conditions which they found and the steps which they took to have Masonry play its part.

They knew the fraternity in America to be aggrieved because it had not been allowed to participate as it had been promised that it should do, because that permission had been in effect withdrawn. They only guessed that our soldier brethren on the other side had longed for them to come, been disappointed that they did not come, and, finally, felt that they had been neglected by Masonry. They had joined Masonry for its high aspirations and ideals; they felt that these had not been lived up to, and so far as their knowledge went in the premises, they could only feel that the neglect was due to indifference. When, therefore, our Overseas Mission arrived in France they found our boys in khaki cold. From their viewpoint it seemed that, the Mission having sailed when the seas were safe, it was adding insult to the injury, or else gave ground for an indictment of cowardice. They were homesick, these boys. They had had no Masonry to lean upon except that of their own construction, and they were not in a mood to come home and feel that the Masonry which they left behind was the same Masonry that they had conceived it to be. The Mission found them filled with but one idea, that of coming home, and they were coming sore at heart, disappointed, and critical of the fraternity.

Despite the difficulties of travel, of delayed mails, of military discipline, of some opposition in government circles, of convincing the overseas supervisors of the Y. M. C. A. of the value of the work which the Mission had in view, they were able, after five or six weeks of what seemed inconsequential accomplishment, to begin to make some headway. In time they were able to reach the hearts of the boys and convince them that the reason for Masonry's absence from the welfare activities on foreign soil was not one of choice. They showed them how and why it had been deemed unwise by some governmental officials to let us go, and that those officials seemed to have the power to keep us at home. The overseas officials of the Y. M. C. A., at first incredulous and skeptical, came after awhile to see that the proposed work was worth while, and the attendance upon Masonic meetings which they finally permitted in the "Y" huts generally proved to them the desire on the part of Masons for the Masonic fellowship which had been theretofore denied them. The meetings became enthusiastic. The clubs formed, and there were more than sixty of them, mounted to thousands in membership, and the Masonic meetings taxed the capacity of the huts. Once the Masons in khaki understood the story which the Mission had to tell, they became once more the firm and enthusiastic and proud supporters of the Masonic fraternity which they had been when at home. Once the Y. M. C. A. realized fully how catering to the desire of Masons to meet upon the level helped to revive its own usefulness in a considerable degree, they lent their full influence to these new and long-denied activities. The personnel of the Mission was splendid. Their morale was high, their self-sacrifice complete. Personal comforts they had none, but they carried the great message of Masonry all over France and the occupied portion of Germany. They went into Belgium and Flanders and Italy, likewise, and their reception was a tribute indeed to the at last partially consummated desire of the Masons of America.

In a private interview, Judge Scudder gave his conclusions as to the value of the work, somewhat after the following manner:

"It was pitiful to see how little the boys needed to make them happy. They organized their clubs and did business, as a rule, as nearly in accordance with lodge practice as they could. The very similarity of their meetings to those to which they were accustomed in the lodges at home seemed to make them happy. Small entertainments were sufficient. The opportunity for an unrestricted -Masonic fellowship was what they craved. Gathered together from all quarters of the United States, they found infinite joy in merely talking together, under the club auspices, and spent the next to

the last minute of their leave together in this way. All that was needed was a semblance of the Masonic intercourse which they loved, and their hearts responded in an atmosphere of fellowship which made the simplest kind of a meeting a unanimous success.

"We had some opposition at times much of it. But after the preliminary weeks of waiting were over, we found that we had made some substantial progress toward the perfection of our plans. We did not do what we had covenanted with the Y. M. C. A. to do go over and assume responsibility for certain huts at our own expense, under their supervision. We did not do it because we were asked not to do so. The "Y" found in our plan of club co-ordination a wiser course, and were generous enough to accept it, in fact to adopt it, and on their own motion, assume much of the expense of it, because they found that it was a real addition to their own activities, and was helping materially their own cause. They became convinced that the Masonic fraternal tie was the strongest tie binding men of the fraternity together the best tie there is. At first they witnessed our efforts with misgiving, but they became convinced, and were finally so far won over as to feel that the adoption of our designs was a substantial drawing card for them.

"This entire work was conducted in behalf of the Masonry of the United States. No state in particular was mentioned. Every brother was welcomed, no matter where he hailed from. And the Masonic soldiers are coming home, convinced that the fraternity had a real desire to serve, that it was prevented from serving in the first instance by opposition which was able to control the governmental policy. They are coming home convinced of the good effects of the fraternity. They appreciate our stand in persisting until we could get to them, even though we were compelled to forego our desire to do so as an independent agency. Our fraternity will not be on the defensive before them as they come back. They will not be bitter they will understand the obstacles which we had to overcome, and by the manner of our overcoming them, which they now appreciate, they are convinced that through it all our hearts were with them. They are proud of their Masonry now. Contrast this with the opinion they held of it when they believed that they had been forgotten and there had been those who had not neglected to remind them of it and you will have some appreciation of the value of the mission. However its work may have succeeded in measuring up to our own desires, we may be sure that our soldier brethren now know why we did not get to France sooner, and they know why we had to come as we did come, in the garb of another agency.

"The delivery of this message has cost the fraternity in the United States not more than $15,000 expended overseas up to date; if the work is continued for a year, it will cost us, under the very advantageous circumstances under which we now work, not to exceed a total of perhaps double that amount. Is it not worth it ?"

----o----

THE LARGE LODGE QUESTION

BY BRO. A. G. PITTS. SECRETARY PALESTINE LODGE, MICHIGAN

IT is possible, though this might not be suspected, to treat of the question of large lodges in a way to bring out some really illuminating points. I shall only indicate the various heads of such a discussion.

1. THE WHY OF LARGE LODGES

It is noteworthy that they begin in and are usually confined to cities which have, beside lodges, chapters, commanderies, a shrine, a grotto and a full complement of Scottish Rite bodies. The exceptions are a few lodges which do not meet all this competition but the most of it. The competition is a little less keen not much, because if they have no shrine and no Scottish Rite still those bodies exist in near-by cities and divide the interest and the energies of their members in only a slightly less degree. For the rest those lodges have grown large in imitation or in rivalry of the large lodges of the other class.

Large lodges in America are the result of the excess of Masonic bodies in America. If a city lodge has 300 active workers in Masonry, 250 of them will be active chiefly in Commandery, Shrine, Grotto, Scottish Rite or Chapter. Fifty active workers is hardly

too many for a lodge. To have that many the lodge needs 300 who are active in some branch of Masonry. To have 300 who are at all active in any branch of Masonry she must have at least 1800 members on her roll. Ergo, the smallest number suitable for a Masonic lodge in a large American city is 1800.

2. INACTIVE MEMBERS

How about the five-sixths of inactive members? One-sixth will be non-residents. One-sixth will be men who by reason of lack of taste or of ability never became active and never would have done so whether they had joined a large lodge or a small one. One-third will be those who have been active but have ceased to be so, and, in the large cities which we are considering, one-sixth will be men who never cared for the lodge and never expected to, but who used the lodge only to get into the "higher" bodies.

It is proper to consider the wishes of these men. Which will they prefer: to belong to the ideal small lodge or to belong to one which by reason of its size and its consequent activities has a state-wide, perhaps a national, perhaps even an international reputation?

3. WHAT IS A SMALL LODGE

American Masons have no notion. I have never known a small lodge in any American city. Those that have few members are in that situation because they are just out of the Grand Master's hands. All have the intent and purpose of growing large. They are already large lodges in intent and purpose, in heterogeneity, in point of view.

I can see great good in a really small lodge and great good in a really large lodge. I can see no good in one betwixt and between. And, unfortunately, that is the situation of nine-tenths of our city lodges. Nearly all the distinguished Masons who took part in the symposium in the June issue of THE BUILDER speak of the virtue there is in the

close fellowship of small lodges. Have they stopped to think? There will be just as many cliques and jealousies, just as many divergencies of taste and sympathy, in a lodge of 100 members, as American lodges are constituted, as in one of 3,000. The cliques and circles will be smaller, that is all, and consequently more injurious. The man of education and of scholarly tastes and habits of mind will seek the society of his kind. He may find them in the lodge of 3,000. He almost certainly will not in the American lodge of 100 members.

This brings me back to my question, "What is a small lodge?" The answer is: It is a lodge of men who have similar tastes and interests and habits of thought and who come together for that reason. If a lodge is a cross-section of the community no one member will take a genuine warm and abiding interest in every other member whether the lodge has 100 or 3,000 members.

The Lodge Quatuor Coronati is the typical small lodge. I need not describe it. Years ago I read of the organization of a lodge to be confined to the clergy connected with St. Paul's Cathedral in London. Another genuine small lodge.

The demand is made that Grand Lodges shall legislate against large lodges. But the large American lodges are the result of American Grand Lodge innovations. First, the excess of Masonic bodies to which I have already referred and which has been promoted by grand lodge legislators if not by grand lodge legislation. Second, by the law, almost universal in America, that a man may belong to but one lodge. Do you suppose that I, a member of the largest lodge in the world, would not also belong to one of the smallest if I were allowed to do so? One that was organized on the basis of a similarity of tastes and avocations (mark, not vocations) and intellectual interests.

An Englishman who devoted as much attention to Masonry as I have done would belong to at least four lodges. One because it was his father's lodge and he was made in it. A second because it was devoted to the study of Masonry. A third, because he would meet there the men to whom he could give and from whom he could receive the most useful ideas along his line of thought and activity. And so on. Nor in any one would four-fifths of the members be running after "higher bodies," they being

practically non-existent in all parts of the British Empire except Canada which is contaminated by her nearness to the United States.

Say as much as you like in praise of the British system of small lodges but don't talk about small lodges for this country. The time is forever past for them in the United States.

A small lodge is one essentially small and that would always and in any event be small because however broad a man may be his real intimates will always be few. A small lodge in America is small only because it has not yet grown large. It will, with its fifty members, already have educated men and illiterates, men that read books, men that read magazines, men that read nothing but newspapers and men that read nothing at all. They will all know one another well, say your writers. No doubt and that is the reason why they will avoid one another and the lodge. Where do you find the dry rot, the inactivity, the somnolence? Where does the situation arise where one circle will blackball every one of a certain other circle so that no one can be elected and the lodge is at a standstill? Invariably in the villages where there can be but one lodge, and accordingly even that weak sort of selection cannot take effect which takes place in any city where there are as many as half a dozen lodges.

The accepted answer to the famous question, "Is life worth living?" is: "It depends upon the individual." That is also the answer to the question, "Is a large lodge justifiable?"

I confess I know of but one large lodge which has justified its existence. No doubt there are others but I have not happened to know them and I know many of the other kind. But if there is only one large lodge (and that the largest of all) which has worked out the excuses and the reasons for its numbers, that is enough. It proves the possibility of a solution. It kills all excuse for legislating against large numbers. Let the other large lodges alone. They will learn.

A lodge of 3,000 members is without excuse or reason for existence if it is conducted just as it was when it had 300 members. Three thousand members bring new problems which must be solved. Especially they bring new possibilities which must be taken advantage of.

I have been secretary of Palestine Lodge for 27 years and have known her intimately when she had 200 members and when she had 3,200 and at every stage between.

Now I quote from the June "Fraternal Forum":

Brother Hamilton says: "It is a practically universal rule that the smaller the membership the larger percentage of members attend the meetings."

Palestine Lodge, then, is the exception. She will have an attendance of 600 next Friday. Two hundred take lunch together in the lodge house every day, not always the same 200 by any means. Fifteen hundred people mostly members and their ladies will take the annual evening boat ride together June 18, if the experience of past years is any criterion. She is planning a dinner for next fall to honor her 500 returned soldiers and she thinks it necessary to find a room where 2,000 can sit together and be served.

There are never 600 members in her lodge room at one time but she has learned that presence in her house is the desideratum, not continuous presence in her lodge room.

From Bro. Street: "A better camaraderie will be obtained and preserved" (in the small lodge). I defy him to produce a lodge (in the United States) where there is more solidarity, more maternity or more intimacy than in Palestine.

"Where initiations are so numerous as they must be in large lodges little or no time is left for the development of the social or study side of Masonry."

On the contrary in Palestine Lodge the social side is being developed every day and for an average of 10 hours every day instead of a few minutes in the intervals of work twice a month. How can you beat the social effect of having 200 take lunch together every day and an average of 100 dining together every day?

My dear brother, if your lodge is large enough the social side will be developed while the work is going on. Next Friday in Palestine Lodge at a certain time there will be 300 men listening to after- dinner speeches and music in Palestine's large dining room, fifty more dining with ladies in the small dining rooms, fifty carrying on the work in Palestine's lodge room, fifty more playing together in other parts of the house cards, billiards, etc., fifty talking or reading in other parts of the house, many of them in the ladies' drawing room in company with ladies and fifty more coming and going.

No one can fix his eyes upon his vest and figure out exactly how Palestine Lodge is run. But the information is not hard to come at. Lacking the information, one need not assume that she is run just like the lodge which meets twice a month. Palestine meets formally twice a week but she keeps open house all the time every day from 11 a. m. to 11 p. m.

The one guiding principle of Palestine Lodge is that a lodge of 3,000 must not be run like one of 300. If you. try to imagine Palestine Lodge, as fast as pictures arise before you of the ways of the lodge you know, discard them one by one. Palestine is different. That is her justification. If she resembled in any particular the lodge she was when she had 300 members that would condemn her.

"In every large lodge the proper caution in admitting members can not be observed."

Our jurisdiction is the city of Detroit, covering, perhaps 100 square miles. We find it necessary to keep two card catalogues one of which is arranged by wards and districts and streets. It is very hard for any man to find a decent place to live in Detroit where

he will not have a Palestine man on each side of him within two blocks. Those two members will be on his committee. Would the situation be improved if we had 100 members, one to each square mile?

What a difference there always is between theory and experience. In fact we find it easier to appoint suitable and neighboring committees as the lodge grows. From this point of view 3,000 is the smallest number that can properly cover a city of the size of Detroit. Nevertheless we are true to the principle to do nothing as we did when we were 300 strong. I cannot stop on details but having a big house of our own we can and do insist on applicants coming down there to be looked over before being balloted upon.

"We have no time for addresses," etc., says Bro. Adams. I refer to what I have said concerning after dinner programs. We have them twice a month and a notable speaker each time. We can give any speaker an audience worthy of him.

Bro. Carson asks: "Can a member of such a lodge know all the others?" Of course not. How did the idea ever arise that that is necessary? But I venture to say that there is not a man in Palestine Lodge today who does not know more members of Palestine Lodge than I knew a month before I was first elected secretary when she had 200 members and I had been a member four years.

The way to get the members acquainted is to give them a beautiful big home where they can and do eat together, play together, read together and talk together for twelve hours every day, and six days every week. But you must have 3,000 members before you can establish such a home. Palestine's home represents an investment of $185,000.00.

"Give him the opportunity of spending a social hour with his friends." We give him the opportunity seventy-two hours of every week.

Bro. Schoonover says the large lodge is negligent on funeral occasions. Our attendance at funerals is entirely satisfactory if we are given time to send- notices and not unbecoming in any case. We gathered twenty to go sixty miles to bury a brother last month and got them all by telephone. But we have had to change our methods in this matter as in every other. We bury a larger proportion of our dead than we did when we had 300 members. Here is a text for a separate article but I must hasten along.

We confer 900 degrees a year and nobody sweats a hair. How can we do it? Another article is called for. As in every other particular we have changed our ways since the time when we had 300 members. But I must expressly deny that there has arisen any tendency to slight or neglect the work in any particular.

We have not enough officers, and do not make as many past masters as we ought. This is true but it is an argument for taking off restrictions instead of for putting on new ones. We have invented half a dozen ways of making half a dozen past masters a year but Grand Lodge will allow none of them.

Now it would take another article to tell about the advantages which Palestine Lodge secures from her large numbers. It may be that she is the only one on earth that does secure all these advantages. That is the fault of the individual lodges, not of the system.

Let it be once more stated and emphasized that there is no excuse for the existence of a large lodge unless it secures the advantages which large numbers can give.

Let me simply catalogue a few of those advantages:

1. The Palestine Lodge House, a cozy, economical club where lunch is served every noon and dinner every night. It comprises a large dining room, two small dining

rooms, billiard rooms, card rooms, a reading room, ladies' drawing room, ladies' sitting room, a ball room, a lodge room, etc. It is open every day except Sunday. The lodge meets twice a week at 5 p. m. The members come to lodge from their work. They meet their wives there and have dinner together. While the men are at lodge the ladies entertain one another. Formerly they played bridge. During the war they did an enormous amount of war relief work in the Lodge House. The dining room does a business of $3,000 a month. From this can be estimated how many meals are sold. Before the war there was a dancing party in the ballroom twice a month at least. And yet they tell us that large lodges cannot cultivate the social side! I dare assert that nothing less than a large lodge can properly cultivate social features.

The Palestine Lodge House represents an investment of about $185,000.00. There are outstanding about $40,000.00 of bonds. They could easily be taken up within the next three years. It is likely that they will not be, but when $40,000.00 is accumulated more bonds will be issued and an addition built. Plans have been made for a building 50x100 feet and ten stories high. This, it is estimated, will cost about $250,000.00. The lot is 100x130. Some day (possibly very soon,) it will all be covered with a new building. At least two parties are negotiating with us now. one proposition is for a hotel twenty-one stories high, 100x130 feet, of which the lodge would occupy the floors from the third to the seventh inclusive

2. Prestige. See the last sentence. Anyone would be proud to be in partnership with Palestine Lodge. This refers to Detroit. But Palestine Lodge has an international reputation. It is not a dream that a Mason who was making a trip from New Zealand to England so planned it that he could stop off to visit Palestine Lodge. On the other hand your writers write about large lodges (including Palestine) knowing nothing and caring less as to what they (Palestine) are really like.

3. The Palestine Bulletin, a twenty-page monthly which also has an international reputation and which while primarily reporting the activities of Palestine Lodge has frequently printed original articles equal to the best of Masonic literature anywhere.

4. Zeal and devotion. A hundred illustrations could be given. Few ever quit. An average of ten a year are suspended and ten a year dimitted. That would be in the

same proportion as one of each a year for a lodge of 300 members. One of your wise men said that in the large lodge members soon get tired and "resign." Of course he knows. What does he mean ?

For many years the Palestine men in Chicago have maintained "The Palestine Club of Chicago." The members take lunch together every Friday at Marshall Pield's store for men. Where is your small lodge that an grip men like that?

5. The Palestine Directory. A book of 200 pages giving the name, number, business address, residence address, telephone number, and date of membership of all the members. Also arranged as to business. A Palestine man hardly dares buy anything without consulting this business directory. Palestine is notorious or solidarity. It is made a reproach to her.

6. The Palestine Button. Smaller lodges have Lodge buttons but not until you have 3,000 members are they worth while. Members make one another's acquaintance in China by the fact that both wear the button.

7. Adequacy for any good work. We sent the tuberculosis sanitarium $400.00 the other day. We raised thousands of dollars for war relief work. The Palestine Lodge House Red Cross section was one of the best in the city. We were used as a headquarters on the occasion of a recent big welcome to a returning regiment. We spent $600.00 on Christmas boxes for our soldiers in France. We have published the names and details of the service of our 500 soldiers in a thirty-page book. We are looking after several orphans and assisting several widows. Masonic homes would be unnecessary if all lodges were like Palestine and, of course, home relief is better and cheaper than institutional relief.

8. We can look after our members almost anywhere. We have twenty in Los Angeles, forty in Chicago, twenty in Cleveland, twenty-five in New York, and so on. When a non-resident member is sick or in double we notify members of his own lodge in his own town to look after him.

9. Dignity. Hardly any one in Palestine Lodge fancies that the lodges exist only to make men eligible to the "higher bodies." Indeed we have almost killed that idea in Detroit. The newer generation of Masons do not even realize that such used to be the feeling in Detroit as it is yet in most cities. Perhaps it is not worth noting but it is a fact that every Mason that objects to large lodges is a higher degree man. Also that the Scottish Rite bodies, the Shrine and the Grotto find profit in limiting the number of their bodies and exaggerating their size. If these brethren would say frankly that their preference for small lodges is due to the sentiment that they do not want the lodges to equal in dignity and influence the Consistories and the Shrine their position would be reasonable at least. A natural objection would be an improvement on those thus far expressed which are all artificial and laboriously manufactured.

One of your writers speaks of the great success of the Shrine and makes that an argument for small lodges. It is a wonder that he did not say that the success of the Shrine is due to the small size of the temples. The one in Chicago, for example, has not to exceed 15,000 members. But it is growing!

I stop solely out of regard for your space. What I have written is so composed that there are joints which are not connected and which look like flaws. Let them be pointed out by others. I am willing to come again.

If there be such a thing in America as a Masonic writer or a Masonic official who is sincerely devoted to the good of Masonry (meaning the lodges), that man when he knows Palestine Lodge will hail her plan and system as a new and useful invention, the harbinger of a new era in American Masonry, the remedy for the worst faults of American Masonry.

----o----

THE HANDCLASP OF THE SOUL

We can never know what life is,

But we know that it is love,

In a world where so much strife is

That alone can merit prove.

There's no moral realm above it,

'Tis the qualifying plane,

Man is glorified to love it

'Tis his limit to attain.

Human Love, "head of the corner"

In the alchemy of man,

Is the real and chief adorner

Of all others in the plan,

Love of virtue, love of beauty,

Love of all things as a whole

In their glorious unity

Makes for quality of Soul.

There is not of earth, a mortal

That behind a creed can hide,

Love alone leads to the portal

There realities abide.

Love, the scandalized for ages

By negation's formal role

Waits to fold their tell-tale pages

In the handclasp of the soul.

Bro. L. B. Mitchell, Michigan.

----o----

ACACIA IN THE ARMY

BY BRO. G. A. KENDERDINE, IOWA

THE SCHOOL OF FIRE at Fort Sill, Oklahoma, probably brought together as representative a body of college men among the students and officers as has ever been assembled in the United States. Practically every educational institution was represented, and during the early autumn of 1918 a Fraternity and College register was established at the desk of the School of Fire Y.M.C.A., in the hope of uniting various college and fraternity men, who were enlisted in, or on the staff of, or students in the Artillery Training School. No effort was made to canvass the school for registration. A small notice on the officers' bulletin board, and another in the "Y" was all the publicity that was given the matter. The register lay on the desk under the notice of all who desired to open it. From the appearance of its pages and from the comments of those who found their fraternity brothers or graduates or students of the same colleges through its pages, the register was well worth the little effort in its making.

106 colleges and universities were represented by 272 students registered, and 42 fraternities were represented by 296 men registered. The apparent discrepancy in the figures is accounted for by the fact that a number of the fraternities being professional, permitted duplicate membership.

Although by no means the largest of national fraternities numerically, the Acacia had the largest number of men registered, there being 19, with a representation of 14 chapters. This data was largely secured through the efforts and pains of R. G. Buzzard, 2nd Lieutenant Signal Corps, an alumnus of Chicago Acacia. As soon as Brother Buzzard had noted these names he saw each of the brothers and called an informal meeting at the Y.W.C.A. Hostess House which was largely attended and another meeting was arranged for a few days later in the nature of a six o'clock dinner, followed by a theater party, which was truly an enjoyable occasion.

Most of the men present at the dinner were able to appear for the group photograph, though one or two, as is usually the case, were detained by duty. It is a matter of considerable pride and satisfaction to Acacians that so representative a gathering could be assembled, and it speaks volumes for the fraternal is impulses as well as the calibre of Acacia men. Each one of these men, with the exception of the writer, was either a commissioned officer in the U. S. Army, or a student in the Aviation Corps, who was later to obtain commission, and had therefore added to their threefold Acacia selection still another mark of recognition.

A few days after the picture was taken the demobilization order scattered these men far and wide, but the memory of the Fort Sill "Chapter" will not soon fade, and furnishes one of the happiest episodes of these men's military experiences.

----o----

KEEPING HIM "FIT"

Our responsibilities to our wounded are not yet over. The Red Cross acts as the people's intermediary. Debarkation hospitals in the large cities adjacent to ports are crowded to capacity and base hospitals are continually increasing their facilities to care for the wounded who come in with every ship.

One of the greatest needs that presents itself in hastening the recovery of these boys is proper recreation. Deprived of the natural physical ability to seek relaxation they are dependent for mental stimulation on the pleasures that are brought to them.

The Red Cross has planned out a program of social and physical recreation suited to the needs of these recovering boys, and calculated to encourage that spirit of cheerfulness which is so great a factor in their recovery.

Games and sports have been arranged for under the department of Military Relief, through the Recreational Committees. These pleasures are suited to the individual needs of every type of patient. They include film shows, high class vaudeville entertainments, concerts, educational lectures and such games and sports as may be indulged in by recovering patients. An important feature of this department is the Bureau of Musical Activities, and many have been the donations of band instruments, music, and offers of service from music houses, musicians and teachers, who are lending their help in gratifying the desire not only to hear but to create good music that lies in the hearts of our boys. One of the greatest aids to this service has been in the donation by different teachers of a definite number of hours each week to provide instruction in the hospitals.

And so, to the question" Now that the war is done is the Red Cross work over?" we answer "No, not only is it not over but what has been done is but a beginning." With past experiences to build on and the future needs so plain to our sight, we point down the long road ahead and say with hope, confidence and the joy of service, "the work of the Red Cross goes on."

----o----

A CATHOLIC TREATISE ON MASONRY

PART II ORGANIZATION AND STATISTICS

THE characteristic feature of the organization of speculative Masonry is the Grand Lodge system founded in 1717. Every regular Grand Lodge or Supreme Council in the Scottish, or Grand Orient in the mixed system, constitutes a supreme independent body with legislative, judicial, and executive powers. It is composed of the lodges or inferior bodies of its jurisdiction or of their representatives regularly assembled and the grand officers whom they elect. A duly constituted lodge exercises the same powers but in a more restricted sphere. The indispensable officers of a lodge are the Worshipful Master (French Venerable; German Meister von Stuhl), the Senior and Junior Warden, and the Tiler. The master and the wardens are usually aided by two deacons and two stewards for the ceremonial and convivial work and by a treasurer and a secretary. Many lodges have a Chaplain for religious ceremonies and addresses. The same officers in large numbers and with sounding titles (Most Worshipful Grand Master, Sovereign Grand Commander, etc.) exist in the Grand Lodges. As the expenses of the members are heavy, only wealthy persons can afford to join the fraternity. The number of candidates is further restricted by prescriptions regarding their moral, intellectual, social, and physical qualifications, and by a regulation which requires unanimity of votes in secret balloting for their admission. Thus, contrary to its pretended universality, Freemasonry appears to be a most exclusive society, the more so as it is a secret society, closed off from the profane world of common mortals. "Freemasonry," says the "Keystone" of Philadelphia (Chr., 1885, I, 259), "has no right to be popular. It is a secret society. It is for the few, not the many, for the select, not for the masses." Practically, it is true, the prescriptions concerting the intellectual and moral endowments are not rigourously obeyed. "Numbers are being admitted . . . whose sole object is to make their membership a means for advancing their pecuniary interest" (Chr., 1881, I, 6). "There are a goodly number again, who value Freemasonry solely for the convivial meetings attached to it." "Again I have heard men say openly, that they had joined to gain introduction to a certain class of individuals as a trading matter and that they were forced to do so because every one did so. Then there is the great class who join it out of curiosity or perhaps, because somebody in a position above them is a Mason." "Near akin to this is that class of individuals who wish for congenial society" (Chr., 1884, II, 196). "In Masonry they find the means of ready access to society, which is denied to them by social

conventionalities. They have wealth but neither by birth nor education are they eligible for polite and fine intercourse." "The shop is never absent from their words and deeds." "The Masonic body includes a large number of publicans" (Chr., 1885, I, 259), etc., etc.

Of the Masonic rule brotherly love, relief, and truth certainly the two former, especially as understood in the sense of mutual assistance in all the emergencies of life, is for most of the candidates the principal reason for joining. This mutual assistance, especially symbolized by the five points of fellowship and the "grand hailing sign of distress" in the third degree, is one of the most fundamental characteristics of Freemasonry. By his oath the Master Mason is pledged to maintain and uphold the five points of fellowship in act as well as in words, i. e., to assist a Master Mason on every occasion according to his ability, and particularly when he makes the sign of distress. In Duncan, "American Ritual" (229), the Royal Arch-Mason even swears: "I will assist a companion R. A.-Mason, when I see him engaged in any difficulty and will espouse his cause so as to extricate him from the same whether he be right or wrong." It is a fact attested by experienced men of all countries that, wherever Masonry is influential, non-Masons have to suffer in their interests from the systematical preferment which Masons give each other in appointment to offices and employment. Even Bismarck (Gedanken und Erinnerungen, 1898, I, 302 sq.) complained of the effects of such mutual Masonic assistance, which is detrimental alike to civic equality and to public interests. In Masonic books and magazines unlawful and treacherous acts, performed in rendering this mutual assistance, are recommended and praised as a glory of Freemasonry. "The inexorable laws of war themselves," says the official orator of the Grand Orient de France, Lefebvre d'Aumale (Solstice, 24 June, 1841, Proces-verb., 62), "had to bend before Freemasonry, which is perhaps the most striking proof of its power. A sign sufficed to stop the slaughter; the combatants threw away their arms, embraced each other fraternally and at once became friends and Brethren as their oaths prescribed," and the "Handbuch," 3rd ed., II, 109, declares: "this sign has had beneficial effect, particularly in times of war, where it often disarms the bitterest enemies, so that they listen to the voice of humanity and give each other mutual assistance instead of killing each other" (see also Freemason, Lond., 1901, 181; Clavel, 288 sqq.; Ragon, "Cours," 164; Herold, 191, No. 10; "Handbuch," 2nd ed., II, 451 sqq.). Even the widely spread suspicion, that justice is sometimes thwarted and Masonic criminals saved from due punishment, cannot be deemed groundless. The said practice of mutual assistance is so reprehensible that Masonic authors themselves (e. g., Krause, ibid., 2nd ed., I, 2, 429; Marbach, "Frei-maurer-Gelubde," 22-35) condemn it severely. "If," says Bro. Marbach (23), "Freemasonry really could be an association and even a secret one of

men of the most different ranks of society, assisting and advancing each other, it would be an iniquitous association, and the police would have no more urgent duty than to exterminate it."

Another characteristic of Masonic law is that "treason" and "rebellion" against civil authority are declared only political crimes, which affect the good standing of a brother no more than heresy, and furnish no ground for a Masonic trial (Mackey, "Jurisprudence," 509). The importance which Masonry attaches to this point is manifest from the fact that it is set forth in the Article II of the "Old Charges," which defines the duties of a Freemason with respect to the State and civil powers. Compared with the corresponding injunction of the "Gothic" constitutions of operative masonry, it is no less ambiguous than Article I concerning God and religion. The old Gothic Constitutions candidly enjoined: "Also you shall be true liegemen to the King without treason or falsehood and that you shall know no treason but you mend it, if you may, or else warn the King or his council thereof" (Thorp, Ms., 1629, A. Q. C., XI, 210; Rawlinson, Ms. 1900, A. Q. C., XI, 22; Hughan, "Old Charges"). The second article of modern speculative Freemasonry (1723) runs: "Of the civil magistrates, supreme and subordinate. A Mason is a peaceable subject to the Civil Powers, wherever he resides or works, and is never to be concerned in Plots and Conspiracies against the peace and welfare of the Nation, nor to behave himself undutifully to inferior Magistrates; for as Masonry hath always been injured by War, Bloodshed and Confusion so ancient Kings and Princes have been much disposed to encourage the craftsmen, because of their Peaceableness and Loyalty, whereby they practically answer'd the Cavils of their adversaries and promoted the Honour of Fraternity, who ever flourished in Times of Peace. So that if a Brother should be a Rebel against the State, he is not to be countenanc'd in his Rebellion, however he may be pitied as an unhappy man; and, if convicted of no other Crime, though the loyal Brotherhood must and ought to disown his Rebellion, and give no Umbrage or Ground of political Jealousy to the Government for the time being; they cannot expel him from the Lodge and his Relation to it remains indefeasible."

Hence rebellion by modern speculative Masonry is only disapproved when plots are directed against the peace and welfare of the nation. The brotherhood ought to disown the rebellion, but only in order to preserve the fraternity from annoyance by the civil authorities. A brother, then, guilty of rebellion cannot be expelled from the lodge; on the contrary, his fellow Masons are particularly obliged to have pity on his misfortune when he (in prison or before the courts) has to suffer from the consequences of his rebellion, and give him brotherly assistance as far as they can. Freemasonry itself as a

body is very peaceable and loyal, but it does not disapprove; on the contrary, it commends those brethren who through love of freedom and the national welfare successfully plot against monarchs and other despotic rulers, while as an association of public utility it claims privilege and protection through kings, princes, and other high dignitaries for the success of its peaceful work. "Loyalty to freedom," says Chr., 1875, I, 81, "overrides all other considerations- The wisdom of this regulation, remarks Mackey (Jurisprudence, 510, note 1), "will be apparent when we consider, that if treason or rebellion were Masonic crimes, almost every Mason in the United Colonies, in 1776, would have been subject to expulsion and every Lodge to a forfeiture of its warrant by the G. LL. of England and Scotland, under whose jurisdiction they were at the time."

A misleading adage is "once a Mason always a Mason." This is often taken to mean that "the Masonic tie is indissoluble, that there is no absolution from its consequences (Chr-, 1885, I, 161) or "Obligations" (Chris 1889, II, 58), that not even death can sever the connexion of a Mason with Freemasonry (Chr., 1883, II, 331)- But certainly a Mason has the "right of demission (Mackey, "Jurisprudence," 232 sq.), and this right, whatever be the opinion of Masonic jurisprudences according to the inalienable natural rights of man, extends to a complete withdrawal not only from the lodge but also from the brotherhood. In the scale of Masonic penalties, expulsion" is the most severe (Mackeys op- cite 514 sqq-)- Besides those who have been expelled or have resigned there are many "unaffiliated Masons who have ceased to be "active" members of a lodge, but, according to Masonic law, which, of course, can oblige no more than is authorized by the general rules of morality, they remain subject to the lodge within the Jurisdiction of which they reside.

As to unity, Masonic authorities unanimously affirm that Freemasonry throughout the world is one, and that all freemasons form in reality but one lodge; that distinct lodges exist only for the sake of convenience, and that consequently every regular Mason is entitled to be received in every regular lodge of the world as a brother, and, if in distress, to be relieved. The good understanding among Masons of different countries is furthered by personal intercourse and by correspondence, especially between the grand secretary offices and international congresses (Paris, 1889; Antwerp, 1894; Hague, 1896; Paris, 1900; Geneva, 1902; Brussels, 1904; Rome, intended for Oct., 1911) which led to the establishment, in 1903, of a permanent international office at Neuchatel, Switzerland (Chr., 1907, II, 119). There is no general Grand Lodge or direction of Freemasonry, though various attempts have been made in nearly every larger state or country to establish one. Incessant dissensions between Masonic

systems and bodies are characteristic of Freemasonry in all countries and times. But the federative unity of Freemasonry suffices to prove a true solidarity among Masons and Masonic bodies throughout the world; hence the charge of complicity in the machinations which some of them carry on. This solidarity is openly avowed by Masonic authorities. Pike, for instance, writes (Off. Bull., 1885, VII, 29): "When the journal in London which speaks of the Freemasonry of the G. L. of England, deprecatingly protested that the English Freemasonry was innocent of the charges preferred by the Papal Bull (Encycl. 1884) against Freemasonry, when it declared that English Freemasonry had no opinions political or religious, and that it did not in the least degree sympathize with the loose opinions and extravagant utterances of part of the Continental Freemasonry, it was very justly and very conclusively checkmated by the Romish Organs with the reply, 'It is idle for you to protest. You are Freemasons and you recognize them as Freemasons. You give them countenance, encouragement and support and you are jointly responsible with them and cannot shirk that responsibility.'"

As accurate statistics are not always to be had and the methods of enumeration differ in different countries, total numbers can only be approximated. Thus in most of the lodges of the United States only the Masters (third degree) are counted, while in other countries the apprentices and fellows are added. There are besides many unaffiliated Masons (having ceased to be members of a lodge) who are not included. Their number may be estimated at two-thirds of that of the active Masons. In England a Mason may act as member of many lodges. Confirming our statement as to the active members of the strictly Masonic bodies, which in calendars and year books are registered as such, we may, upon recent and reliable sources Mackey, "Encyclopedia," 1908, 1007 sq.; "Annual of Universal Masonry," Berne, 1909; "Mas. Year Book 1909," London; "Kalendar fur Freimaurer," Leipzig, 1909), estimate the actual state of Freemasonry as follows: Grand O's, G. L's, Supr. Couns., and other Scottish G. bodies, 183; lodges 26500; Masons, about 2,000,000; the number of the Grand Chapters of Royal Arch is: in the United States, 2968 subordinate chapters, under one General Grand Chapter; England, 46 Grand Chapters with 1015 subordinate chapters; English colonies and foreign Masonic centres, 18 Grand Chapters with 150 subordinate chapters. The census of craft Masonry (1909) is as follows:

Countries Lodges Members Great Britain and Colonies (exe. Canada) 4,670 262,651 Canada 727 60,728 United States: White 12,916 1,203,159 Latin Countries (Europe and S.

America)	2,500	120,000	Other European countries	771	90,700
Africa			53	2,150	
Total			22,937	1,767,388	

INNER WORE OF FREEMASONRY: MASONIC SYMBOLISM AND OATHS

"From first to last," says Pike (I, 340), "Masonry is work." The Masonic "work," properly so-called, is the inner secret ritualistic work by which Masons are made and educated for the outer work, consisting in action for the welfare of mankind according to Masonic principles. Masons are made by the three ceremonies of initiation (first degree), passing (second degree), and raising (third degree). The symbols displayed in these ceremonies and explained according to the Masonic principles and to the verbal hints given in the rituals and lectures of the three degrees, are the manual of Masonic instruction. The education thus begun is completed by the whole lodge life, in which every Mason is advised to take an active part, attending the lodge meetings regularly, profiting, according to his ability, by the means which Masonry affords him, to perfect himself in conformity with Masonic ideals, and contributing to the discussions of Masonic themes and to a good lodge government, which is represented as a model of the government of society at large. The lodge is to be a type of the world (Chr., 1890, I, 99) and Masons are intended to take part in the regeneration of the human race (Chr., 1900, II, 3). "The symbolism of Freemasonry," says Pike in a letter to Gould, 2 December, 1888 (A. Q. G., XVI, 28), "is the very soul of Masonry." And Boyd, the Grand Orator of Missouri, confirms: "It is from the beginning to the end, symbol, symbol, symbol" (Chr., 1902, I, 167).

The principal advantages of this symbolism, which is not peculiar to Freemasonry but refers to the mysteries and doctrines of all ages and of all factors of civilization, are the following: (1) As it is adaptable to all possible opinions, doctrines, and tastes, it attracts the candidates and fascinates the initiated. (2) It preserves the unsectarian unity of Freemasonry in spite of profound differences in religion, race, national feeling, and individual tendencies. (3) It sums up the theoretical and practical wisdom of all ages and nations in a universally intelligible language. (4) It trains the Mason to consider existing institutions, religious, political, and social, as passing phases of

human evolution and to discover by his own study the reforms to be realized in behalf of Masonic progress, and the means to realize them. (5) It teaches him to see in prevailing doctrines and dogmas merely subjective conceptions or changing symbols of a deeper universal truth in the sense of Masonic ideals. (6) It allows Freemasonry to conceal its real purposes from the profane and even from those among the initiated, who are unable to appreciate those aims, as Masonry intends. "Masonry," says Pike, "jealously conceals its secrets and intentionally leads conceited interpreters astray" ([1], 105). "Part of the Symbols are displayed ....to the Initiated, but he is intentionally misled by false interpretations ([1], 819). "The initiated are few though many hear the Thyrsus" ([1], 355). "The meaning of the Symbols is not unfolded at once. We give you hints only in general. You must study out the recondite and mysterious meaning for yourself" ([3], 128). "It is for each individual Mason to discover the secret of Masonry by reflection on its symbols and a wise consideration of what is said and done in the work" ([1], 218). "The universal cry throughout the Masonic world," says Mackey (Inner Sanctuary I, 311), "is for light; our lodges are henceforth to be schools, our labour is to be study, our wages are to be learning; the types and symbols, the myths and allegories of the institution are only beginning to be investigated with reference to the ultimate meaning and Freemasons now thoroughly understand that often quoted definition, that Masonry is a science of morality veiled in allegory and illustrated by symbols."

Masonic symbols can be and are interpreted in different senses. By orthodox Anglican ecclesiastics the whole symbolism of the Old and New Testament connected with the symbolism of the Temple of Solomon was treated as Masonic symbolism and Masonry as the "handmaid of religion" (Oliver, Hist. Landmarks, I, 128) which,-"in almost every part of every degree refers distinctly and plainly to a crucified Saviour" (Oliver, ibid., I, 146, 65; II, 7 sq.). Many Masonic authors in the Latin countries (Clavel, Ragnon, etc.) and some of the principal Anglo-American authors (Pike, Mackey, etc.) dedare, that Masonic symbolism in its original and proper meaning refers above all to the solar and phallic worship of the ancient mysteries, especially the Egyptian (Pike [1], 771 sq.). "It is in the antique symbols and their occult meaning," says Pike ([4], 397), "that the true secrets of Freemasonry consist. These must reveal its nature and true purposes." In conformity with this rule of interpretation, the letter G in the symbol of Glory (Blazing Star) or the Greek Gamma (square), summing up all Masonry is very commonly explained as meaning "generation"; the initial letter of the Tetragrammaton and the whole name is explained as male or male- female principle (Pike [1], 698 sq., 751, 849; [4], IV, 342 sq.; Mackey, "Symbolism," 112 sqq., 186 sqq.; see also Preuss, "American Freemasonry," 175 sqq.). In the same sense according to the ancient interpretation are explained the

two pillars Boaz and Jachin; the Rosecroix (a cross with a rose in the centre); the point within the circle; the "vesica piscis," the well-known sign for the Saviour; the triple Tau; Sun and Moon; Hiram and Christ (Osiris); the coffin; the Middle Chamber and even the Sancta Sanctorum, as adyta or most holy parts of each temple, usually contained hideous objects of phallic worship (Mackey, "Dictionary," s. v. Phallus; Oliver, "Signs," 206-17; V. Longo, La Mass. Specul.).

As Masons even in their official lectures and rituals, generally claim an Egyptian origin for Masonic symbolism and a close "affinity" of "Masonic usages and customs with those of the Ancient Egyptians" (Ritual, I [first] degree), such interpretations are to be deemed officially authorized. Pike says, moreover, that "almost every one of the ancient Masonic symbols" has "four distinct meanings, one as it were within the other, the moral, political, philosophical and spiritual meaning" (Pike [3], 128). From the political point of view Pike with many other Anglo-American Scotch Masons interprets all Masonic symbolism in the sense of a systematic struggle against every kind of political and religious "despotism." Hiram, Christ, Molay are regarded only as representatives of "Humanity" the "Apostles of Liberty, Equality, Fraternity" (Pike [4], 141). The Cross (a double or quadruple square) is "no specific Christian symbol," "to all of us it is an emblem of Nature and of Eternal life; whether of them only let each say for himself" (Pike, ibid., 100 sq.). The Cross X (Christ) was the Sign of the Creative Wisdom or Logos, the Son of God. Mithraism signed its soldiers on the forehead with a cross, etc. ([1], 291 sq.). I. N. R. I., the inscription of the Cross is, Masonically read: "Igne Natura Renovatur Integra." The regeneration of nature by the influence of the sun symbolizes the spiritual regeneration of mankind by the sacred fire (truth and love) of Masonry, as a purely naturalistic institution (Pike [4], III, 81; [1], 291; Ragon, 1. c., 7686). "The first assassin of Hiram is Royalty as the common type of tyranny," striking "with its rule of iron at the throat of Hiram and making freedom of speech treason." The second assassin is the Pontificate (Papacy) "aiming the square of steel at the heart of the victim" ([4], I, 288 sq.). Christ dying on Calvary is for Masonry "the greatest among the apostles of Humanity, braving Roman despotism and the fanaticism and bigotry of the priesthood" (ibid., III, 142 sq.). Under the symbol of the cross "the legions of freedom shall march to victory" (ibid., III, 146).

The Kadosh (thirtieth degree), trampling on the papal tiara and the royal crown, is destined to wreak a just vengeance on these "high criminals" for the murder of Molay (ibid., IV, 474 sq.), and "as the apostle of truth and the rights of man" (ibid., IV, 478), to deliver mankind "from the bondage of Despotism and the thraldom of spiritual

Tyranny" (ibid., IV, 476). "In most rituals of this degree everything breathes vengeance" against religious and political "Despotism" (ibid., IV, 547). Thus Masonic symbols are said to be "radiant of ideas, which should penetrate the soul of every Mason and be clearly reflected in his character and conduct, till he become a pillar of strength to the fraternity" ("Masonic Advocate" of Indianapolis, Chr., 1900, I, 296). "There is no iota of Masonic Ritual," adds the "Voice" of Chicago, "which is void of significance" (Chr., 1897, II, 83). These interpretations, it is true, are not officially adopted in Anglo-American craft rituals; but they appear fully authorized, though not the only ones authorized even by its system and by the first two articles of the "Old Charge" (1723), which contains the fundamental law of Freemasonry. As to the unsectarian character of Masonry and its symbolism, Pike justly remarks: "Masonry propagates ne creed, except its own most simple and sublime one taught by Nature and Reason. There has never been a false Religion in the world. The permanent one universal revelation is written in visible Nature and explained by the Reason and is completed by the wise analogies of faith. There is but one true religion, one dogma, one legitimate belief" ([4], I, 271). Consequently, also, the Bible as a Masonic symbol, is to be interpreted as a symbol of the Book of Nature or the Code of human reason and conscience, while Christian and other dogmas have for Freemasonry but the import of changing symbols veiling the one permanent truth, of which Masonic "Science" and "Arts" are a "progressive revelation," and application (ibid., I, 280; [1], 516 sq.).

It should be noted, that the great majority of Masons are far from being "initiated" and "are grovelling in Egyptian darkness" (Chr., 1878, II, 28). "The Masonry of the higher degrees," says Pike [4], I, 311), "teaches the great truths of intellectual science; but as to these, even as to the rudiments and first principles, Blue Masonry is absolutely dumb. Its dramas seem intended to teach the resurrection of the body." "The pretended possession of mysterious secrets has enabled Blue Masonry to number its initiates by tens of thousands. Never were any pretenses to the possession of mysterious knowledge so baseless and so absurd as those of the Blue and Royal Arch Chapter Degrees" (ibid., IV, 388 sq.). "The aping Christianity of Blue Masonry made it simply an emasculated and impotent society with large and sounding pretenses and slender performances. And yet its multitudes adhere to it, because initiation is a necessity for the Human Soul; and because it instinctively longs for a union of the many under the control of a single will, in things spiritual as well as in things temporal, for a Hierarchy and a Monarch" (ibid., IV, 389 sq.). "It is for the Adept to understand the meaning of the Symbols" ([1], 849); and Oliver declares: "Brethren, high in rank and office, are often unacquainted with the elementary principles of the science" (Oliver, "Theocratic Philosophy," 355). Masons "may be fifty years Masters of the Chair and

yet not learn the secret of the Brotherhood. This secret is, in its own nature, invulnerable; for the Mason, to whom it has become known, can only have guessed it and certainly not have received it from any one; he has discovered it, because he has been in the lodge, marked, learned and inwardly digested. When he arrives at the discovery, he unquestionably keeps it to himself, not communicating it even to his most intimate Brother, because, should this person not have capability to discover it of himself, he would likewise be wanting in the capability to use it, if he received it verbally. For this reason it will forever remain a secret" (Oliver, Hist. Landmarks, I, 11, 21; "Freemasons' Quarterly Rev.," I, 31; Casanova in Ragon, "Rit. 3rd Degree," 35).

In view of the fact that the secrets of Masonry are unknown to the bulk of Masons, the oaths of secrecy taken on the Bible are all the more startling and unjustifiable. The oath, for instance, of the first degree is as follows: "I, in the presence of the Great Architect of the Universe, . . . do hereby and hereon solomnly and sincerely swear, that I will always hide, conceal and never reveal any part or parts, any point or points of the secrets or mysteries of or belonging to Free and Accepted Masons in Masonry which may heretofore have been known by, shall now or may at any future time be communicated to me," etc. "These several points I solemnly swear to observe under no less penalty, than to have my throat cut across, my tongue torn out by the root and my body buried in the sands of the sea," "or the more efficient punishment of being branded as a wilfully perjured individual, void of all moral worth." "So help me God," etc. Similar oaths, but with severer penalties attached, are taken in the advanced degrees. The principal contents of the promises are according to Pike: eighteenth degree: "I obligate and pledge myself always to sustain, that it belongs to Masonry to teach the great unsectarian truths, that do not exclusively belong to any religion and acknowledge that I have no right whatever to exact from others the acceptation of any particular interpretation of Masonic symbols, that I may attribute to them by the virtue of my personal belief. I obligate and solemnly pledge myself to respect and sustain by all means and under any circumstances Liberty of Speech, Liberty of Thought and Liberty of Conscience in religious and political matters" (Pike [4], III, 68). Thirtieth Degree: A. "I solemnly and freely vow obedience to all my regular superiors.... I pledge myself to be devoted, soul and body, to the protection of innocence, the vindication of right, the crushing of oppression and the punishment of every infraction against the law of Humanity and of Man's rights. . . never, either by interest or by fear, or even to save my existence, to submit to nor suffer any material despotism, that may enslave or oppress humanity by the usurpation or abuse of power. I vow never to submit to or tolerate any intellectual Despotism, that may pretend to chain or fetter free thought, etc." B. "I solemnly vow to consecrate my life to the ends of the Order of

Knights of Kadosh, and to co-operate most efficaciously by all means prescribed by the constituted authorities of the order to attain them. I solemnly vow and consecrate, to these ends, my words, my power, my strength, my influence, my intelligence and my life. I vow to consider myself henceforward and forever as the Apostle of Truth and of the rights of man." C. "I vow myself to the utmost to bring due punishment upon the oppressors, the usurpers and the wicked; I pledge myself never to harm a Knight Kadosh, either by word or deed . . .; I vow that if I find him as a foe in the battlefield, I will save his life, when he makes me the Sign of Distress, and that I will free him from prison and confinement upon land or water, even to the risk of my own life or my own liberty. I pledge myself to vindicate right and truth even by might and violence, if necessary and duly ordered by my regular superiors." D. "I pledge myself to obey without hesitation any order whatever it may be of my regular Superiors in the Order" (ibid., IV, 470, 488, 520).

OUTER WORK OF FREEMASONRY: ITS ACHIEVEMENTS PURPOSES AND METHODS

The outer work of Freemasonry, though uniform in its fundamental character and its general lines, varies considerably in different countries and different Masonic symbols. "Charitable" or "philanthropic" purposes are chiefly pursued by English, German, and American Masonry, while practically at least, they are neglected by Masons in the Latin countries, who are absorbed by political activity. But even in England, where relatively the largest sums are spent for charitable purposes, Masonic philanthropy does not seem to be inspired by very high ideals of generosity and disinterestedness, at least with respect to the great mass of the brethren; the principal contributions are made by a few very wealthy brethren and the rest by such as are well-to-do. Moreover, in all countries it is almost exclusively Masons and their families that profit by Masonic charity. Masonic beneficence towards the "profane" world is little more than figurative, consisting in the propagation and application of Masonic principles by which Masons pretend to promote the welfare of mankind; and if Masons, particularly in Catholic countries, occasionally devote themselves to charitable works as ordinarily understood, their aim is to gain sympathy and thereby further their real purposes. In North America, especially in the United States, a characteristic feature of the outer work is the tendency toward display in the construction of sumptuous Masonic "temples," in Masonic processions, at the laying of cornerstones and the dedication of public buildings and even of Christian churches. This tendency has frequently been rebuked by Masonic writers. "The Masonry of this continent has gone mad after high degreeism and grand titleism. We tell the brethren,

that if they do not pay more attention to the pure, simple, beautiful symbolism of the Lodge and less to the tinsel, furbelow, fuss and feathers of Scotch Ritism and Templarism, the Craft will yet be shaken to its very foundations !" "Let the tocsin be sounded" (Chr., 1880, II, 179). "Many Masons have passed through the ceremony without any inspiration; but, in public parades of the Lodges (also in England) they may generally be found in the front rank and at the Masonic banquets they can neither be equalled nor excelled" (ibid., 1892, I, 246). For similar criticism see Chr., 1880, II, 195; 1875, I, 394.

But the real object of both inner and outer work is the propagation and application of the Masonic principles. The truly Masonic method is, that the lodge is the common ground on which men of different religions and political opinions, provided they accept the general Masonic principles, can meet; hence, it does not directly and actively interfere with party politics, but excludes political and religious discussions from the meetings, leaving each Mason to apply the principles to problems of the day. But this method is openly disowned by contemporaneous Masonry in the Latin countries and by many Supreme Councils of the Ancient and Accepted Scottish system, by the Grand Lodge of Hungary, the Grand Orient of Belgium, etc. It was and is practically rejected also by German and even by American and English Masonry. Thus American Masonic lodges, at least so leading Masonic authors openly claim, had a preponderant part in the movement for independence, the lodges of the "Ancients" in general promoting this movement and those of the "Moderns" siding with Great Britain (Gould, "Concise History" 419). According to the "Masonic Review" Freemasonry was instrumental in forming the American Union (1776), claiming fifty-two (Chr., 1893, I, 147), or even fifty-five (Chr., 1906, I, 202), out of the fifty-six of the "signers of the Declaration of Independence as members of the Order." Other Masonic periodicals, however, claim that only six of the signers ("New Age," May, 1910, 464), and only nine of the presidents of the United States avere Freemasons ("Acacia," II, 409). In the French Revolution (1789) and the later revolutionary movements in France, Italy, Spain, Portugal, Central and South America, Masonic bodies, it is claimed, took a more or less active part, as is stated by prominent representatives of the Grand Lodges in the several countries and in many cases by "profane" impartial historians (see Congres Intern. of Paris, 1889, in "Compte rendu du Grand Orient de France," 1889; Browers, "L'action, etc."; Bruck, "Geh. Gesellsch, in Spanien"; "Handbuch"; articles on the different countries, etc.). In Russia also Freemasonry finally turned out to be a "political conspiracy" of Masonically organized clubs that covered the land.

Even with regard to the most recent Turkish Revolution, it seems certain, that the Young Turkish party, which made and directed the Revolution, was guided by Masons, and that Masonry, especially the Grand Orients of Italy and France, had a preponderant role in the Revolution (see "Rivista," 1909, 76 sqq.; 1908, 394; "Acacia," 1908, II, 36; "Bauhutte," 1909, 143; "La Franc-Maconnerie demasquee," 1909, 93-96; "Compte rendu du Convent. du Gr. Or. de France," 21-26 Sept., 1908, 34-38). In conducting this work Freemasonry propagates principles which, logically developed, as shown above, are essentially revolutionary and serve as a basis for all kinds of revolutionary movements. Directing Masons to find out for themselves practical reforms in conformity with Masonic ideals and to work for their realization, it fosters in its members and through them in society at large the spirit of innovation. As an apparently harmless and even beneficent association, which in reality is, through its secrecy and ambiguous symbolism, subject to the most different influences, it furnishes in critical times a shelter for conspiracy, and even when its lodges themselves are not transformed into conspiracy clubs, Masons are trained and encouraged to found new associations for such purposes or to make use of existing associations. Thus, Freemasonry in the eighteenth century, as a powerful ally of infidelity, prepared the French Revolution. The alliance of Freemasonry with philosophy was publicly sealed by the solemn initiation of Voltaire, the chief of these philosophers, 7 February, 1778, and his reception of the Masonic garb from the famous materialist Bro. Helvetius (Handbuch, 3rd ed., II, 517). Prior to the Revolution various conspiratory societies arose in connexion with Freemasonry from which they borrowed its forms and methods; Illuminati, clubs of Jacobins, etc. A relatively large number of the leading revolutionists were members of Masonic lodges, trained by lodge life for their political career. Even the programme of the Revolution expressed in the "rights of man" was, as shown above, drawn from Masonic principles, and its device: "Liberty, Equality, Fraternity" is the very device of Freemasonry. Similarly, Freemasonry, together with the Carbonari, co-operated in the Italian revolutionary movement of the nineteenth century. Nearly all the prominent leaders and among them Massini and Garibaldi, are extolled by Masonry as its most distinguished members. In Germany and Austria, Freemasonry during the eighteenth century was a powerful ally of the so-called party of "Enlightenment" (Aufklaerung), and of Josephinism; in the nineteenth century of the pseudo-Liberal and of the anti-clerical party.

In order to appreciate rightly the activity of Freemasonry in Germany, Sweden, Denmark and England, and in France under the Napoleonic regime, the special relations between Freemasonry and the reigning dynasties must not be overlooked. In Germany two- thirds of the Masons are members of the old Prussian Grand Lodges

under the protectorship of a member of the Royal Dynasty, which implies a severe control of all lodge activity in conformity with the aims of the Government. Hence German Freemasons are scarcely capable of independent action. But they certainly furthered the movement by which Prussia gradually became the leading state of Germany, considered by them as the "representative and the protector of modern evolution" against "Ultramontanism," "bigotry," and "Papal usurpations." They also instigated the "Kulturkampf." The celebrated jurisconsult and Mason, Grandmaster Bluntschli, was one of the foremost agitators in this conflict; he also stirred up the Swiss "Kulturkampf." At his instigation the assembly of the "Federation of the German Grand Lodges," in order to increase lodge activity in the sense of the "Kulturkampf," declared, 24 May, 1874: "It is a professional duty for the lodges to see to it, that the brethren become fully conscious of the relations of Freemasonry to the sphere of ethical life and cultural purposes. Freemasons are obliged to put into effect the principles of Freemasonry in practical life and to defend the ethical foundations of human society, whensoever these are assailed. The Federation of the German Grand Lodges will provide, that every year questions of actuality be proposed to all lodges for discussion and uniform action" (Gruber [5], 6; Ewald, "Loge und Kulturkampf"). German Freemasons put forth untiring efforts to exert a decisive influence on the whole life of the nation in keeping with Masonic principles, thus maintaining a perpetual silent "Kulturkampf." The principal means which they employ are popular libraries, conferences, the affiliation of kindred associations and institutions, the creation, where necessary, of new institutions, through which the Masonic spirit permeates the nation (see Herold, No. 37 and 33 sqq.). A similar activity is displayed by the Austrian Freemasons.

(To be concluded)

----o----

THE COVERING OF MY SOUL

If I cut the covering of my soul from the clear blue sky

And pin it to the milky way for the coming by and by,

And charge the angel of my heart to bring it at my call

I can but trustingly go on to whatever may befall,

For I shall know that it will be myself reflected true

Because 'tis not of human hand or mortal ken review,

And that what'er it may reveal, 'twill all first handed be,-

The Nature covering, God's own, between Himself and me.

-Bro. L. B. Mitchell. Michisran.

----o----

Every human heart is human. Longfellow.

----o----

ON THE TRAINING OF A FATHER

BY DR. DAVID STARR JORDAN

Chancellor, Leland Stanford Junior University

Fathers are quite as hard to train as boys, and from experience all along the line, I have come to the conclusion that fathers and boys alike will mostly go their own way, in the long run getting "what is coming to them."

But it is in the power of the father to help a boy realize his best instead of his worst tendencies and possibilities. To this end, a father should be sympathetic and patient, helping the development of whatever natural taste or genius a boy may have. Virtue is never negative and a boy is held from idleness or vice by giving him something better to work at. If a boy has a real love for some study or for some worthy line of work, encourage that. It marks the way out from temptation. A boy needs in his development sympathy rather than financial help. His ideals need strengthening, not his purse. To have money to burn will ruin all those who burn it. It is hard to raise a boy who is rich and knows that whatever he wants is his for the asking. He is likely to be content with what money can buy, and it cannot buy very much that is worth having. It can help in many things, but a mere aid is not the thing itself.

The father can promote the plain virtues of sobriety, honesty, tolerance, and kindliness. The most effective way of teaching these virtues is for him to illustrate them in himself to show how righteousness looks when it is lived. Occasionally a father successfully proves his point by becoming the awful example. But that is not the best way, and right living can be most effectively taught, not by precept but by practice. And remember always that right living is a positive thing. It is not secured by inhibitions. "Don't, don't, don't" never leads to any thing worth while. Don't say to boys: "Keep off the grass. Keep out of the dirt. Keep away from the slums." Rather indicate places it is better to go to: "This way to citizenship; this way to science, to art, to a worthy profession."

It is worth while to remember that the boy is the germ of what the man is to be. You cannot change his nature much, but you can develop the best in him till it overshadows the worst. The life of a man at forty will be what was in his heart at twenty-one. And a father may say to his boys something like this, which in one way or another I have said to thousands of boys in this and other countries:

"Your first duty in life is toward your afterself. So live that your afterself the man you ought to be may in his time be possible and actual.

"Far away in the years he is waiting his turn. His body, his brain, his soul, are in your boyish hands. He cannot help himself.

"What will you leave for him?

"Will it be a body unspoiled by lust or dissipation; a mind trained to think and act; a nervous system true as a dial in its response to the truth about you? Will you, Boy, let him come as a man among men in his time?

"Or will you throw away his inheritance before he has had the chance to touch it? Will you turn over to him a brain distorted, a mind diseased; a will untrained to action; a spinal cord grown through and through with the devil grass we call wild oats ?

"Will you let him come, taking your place, gaining through your experience, happy in your friendships, hallowed through your joys, building on them his own?

"Or will you fling it all away, decreeing, wanton-like, that the man you might have been shall never be?

"This is your problem in life the problem vastly more important to you than any or all others. How will you meet it, as man or as a fool? It is your problem today and every day, and the hour of your choice is the crisis in your history."

----o----

THE MASONIC RELIEF ASSOCIATION OF THE UNITED STATES AND CANADA

BY BRO. JOHN F. MASSEY, ACTING PRESIDENT, PENNSYLVANIA

THE purpose for which the Masonic Relief Association of the United States and Canada was organized is two-fold in its nature. First, to facilitate the proper and prompt distribution of Masonic Charity to the worthy in distress, and second, to protect the Charity Fund against the unworthy of all classes who make claim upon it.

For a brief history of the association and its methods of operation the reader is referred to the September, 1917, number of THE BUILDER. A few words here, however, as to the history of Masonic Relief work will not be out of place. The origin and the progressive development of this association, like that of all other permanent institutions for the betterment of the human race, has followed the original and continually increasing necessity. Every separate pledge in the Masonic obligation was originally incorporated therein because of a necessity. Every Master Mason for centuries past has been obligated to assist a worthy brother and his family in distress, because they had the worthy poor and unfortunate with them. The obligation is qualified and limited to the worthy applicants because they, too, had to deal with imposters and the unworthy.

In Masonic Relief work we meet with two general classes of importers; namely, profanes, who, never having been admitted to the order, yet endeavor to pass themselves for regular Freemasons; and Masons, who, having been expelled or suspended from the order, conceal the fact and still claim the privileges of members in good standing. The first are easily detected; the latter, having once been invested with proper instructions can stand the test of an examination and their true position must be discovered only by information derived from the lodges which have suspended or expelled them. The Tiler's Oath is intended to meet each of these cases but perjury added to imposture will easily escape this test.

If it is the duty of one Mason to assist another, it naturally follows that every Mason has the right to claim that assistance from his brother. It is this duty that the obligations of Masonry are especially intended to enforce, and this right that they are

intended to sustain. The misuse and abuse of these privileges in all ages have made it necessary to use not only precaution but co- operative organization against it.

We read in the early history of Masonry that the Masters thus charged their brethren: "You are cautiously to examine a strange brother in such a method as prudence shall direct you that you may not be imposed upon by an ignorant, false pretender, whom you are to reject with contempt and derision; and beware of giving him any hints of knowledge." We learn also in those ancient days that the impositions upon the Charity of the order necessitated the organization of Relief Boards in the larger cities. They consisted of representatives from all the lodges. The members of the Board by frequent meetings and consultations were better enabled to distinguish the worthy from the unworthy, and to detect attempts at imposition. Similar organizations under different names were established by the Grand Lodge of England for the distribution of the Fund of Benevolence. The Lodge of Benevolence was composed of all of the present and past Grand officers, all acting Masters of lodges and twelve Past Masters. There were many formalities to be complied with before the petition of an applicant for assistance could be presented at their meetings.

We have in this, our present organization, a summing up of many years of experience which have developed into the more improved and ready methods of extending Masonic Charities. Through the instruments at hand the unworthy can easily be detected and the worthy distressed quickly relieved.

Freemasonry is a human institution and its successes and failures have grown out of the conduct of its members. It was instituted for the noble purpose of developing in mankind the God-given blessing of a love for the mysterious unknown that love and aspiration which tends to lift him out of a state of mental depravity and ignorance to higher ground, and purer atmosphere of living and thinking. To attain unto these heights demands the employment of all the leading Masonic virtues. The individual member who possesses these virtues, made manifest in his life, is reckoned as a contributing factor in its successes. The member whose life does not show forth such an inheritance and is characterized by unwholesome living, is reckoned as contributing to the failures of the institution. The majority of those who have brought discredit upon our institution were not Masons at heart when received into the order. It is this class which has proven themselves unworthy and have made the organization of a Masonic Relief Association necessary.

At a very early period in his initiation, a candidate for the mysteries of Freemasonry is informed that the Great Tenets of the order are brotherly love, relief, and truth. These virtues are illustrated and their practice recommended to him at every step in his progress; and his instruction, though continually varied in its mode, is so constantly repeated as infallibly to impress upon his mind their absolute necessity in the constitution of a good Mason. Every Mason is acquainted with the Five Points of Fellowship. He knows their symbolic meaning. They are beautifully summed by Oliver: "Assisting a brother in his distress, supporting him in his virtuous undertakings, praying for his welfare, keeping inviolate his secrets, and vindicating his reputation as well in his absence as in his presence." He can never forget the interesting incidents which accompanied their explanation; and while he has this knowledge and retains his remembrance, he can be at no loss to understand what are his duties and what must be his conduct in relation to the principles of Brotherly Love and Charity.

These impressive lessons in the early training of the young initiate are most lasting and render him an easy victim to the shrewd but unworthy importers.

Charity as applied to Masonry is different from the usual accepted meaning. All true Masons meet upon the same level regardless of wealth or station. In giving assistance we strive to avoid the too common error of considering Charity only as that sentiment of commiseration which leads us to assist the poor and unfortunate with pecuniary donations. Its Masonic application is more noble and more extensive. We are taught not only to relieve a brother's material wants, the cry of hunger, etc., but to fellowship with him upon our own level, stripped of worldly titles and honors. When we thus appeal to him, giving spiritual advice, lifting him up morally and spiritually with no sense of humiliation to him, we set him free from his passion and wants. To such charity there is a reciprocity rich in Brotherly Love and sincere appreciation.

Co-operating in this association are forty-six Grand Lodges in the United States and Canada and many Boards of Relief in other Grand Jurisdictions. The organization, however, will not be complete, neither in form nor in the work it seeks to accomplish, until every organization of recognized Freemasonry, the world over, is in active co-operation.

The recent sore trials and sufferings, common in a certain degree to all, the League of Nations, and a Universal Peace, should develop a stronger Fraternal spirit among the Nations, and strengthen a universal Brotherhood.

Following this great world disturbance in which many have been separated from their families and permanent occupations, there will be for some time to come considerable unrest and a possible increase in the number of applicants for assistance. No doubt a large percentage of this increase will be due to the unworthiness of some who were hurriedly received into the order because of the emergency. Let us, therefore, be cautious but at the same time make good the boast of pride in our institution "That a Mason, destitute and worthy, may find in every clime a brother, and in every land a home "

----o----

THE ELEUSINIAN MYSTERIES AND RITES

BY BRO. DUDLEY WRIGHT, ASSISTANT EDITOR "THE FREEMASON." LONDON

PART III

THE ELEUSINIAN MYSTERIES - THEIR MYSTICAL SIGNIFICANCE

LIFE, as we know it, was looked upon by the ancient philosophers as death. Plato considered the body as the sepulchre of the soul and in the "Cratylus" acquiesces in the doctrine of Orpheus that the soul is punished through its union with the body. Empedocles, lamenting his connection with this corporeal world, pathetically exclaimed:

For this I weep, for this indulge my woe,

That ever my Oh such novel realms should know.

He also calls this material abode, or the realms of generation,

a joyless region,

Where slaughter, rage, and countless ills reside.

Philolaus, the celebrated Pythagorean, wrote:

The ancient theologists and priests testify that the soul is united with the body for the sake of suffering punishment and that it is buried in the body as in a sepulchre

while Pythagoras himself said:

Whatever we see when awake is death, and when asleep a dream.

This is the truth intended to be expressed in the Mysteries. Pindar, speaking of the Eleusinian Mysteries, says:

Blessed is he who on seeing those common concerns under the earth knows both the end of life and the given end of Jupiter.

Psyche is said to have fallen asleep in Hades through rashly attempting to behold corporeal beauty and the truth intended to be taught by the Lesser Mysteries was that prudent men who earnestly employed themselves in divine concerns were, above all others, in a vigilant state and that imprudent men who pursued objects of a different nature were asleep and only engaged in the delusions of dreams and if they happened to die in this sleep before they were aroused they would be afflicted with similar, but still sharper, visions in a future state.

Matter was regarded by the Egyptians as a certain mire or mud. They called matter the dregs or sediment of the first life. Before the first purification the candidate for initiation into the Eleusinian Mysteries was smeared with clay or mire, which it was the object of the purification to wash away. While the soul is in a state of servitude to the body it lives confined as it were in bonds through the dominion of this Titanic life. The Lesser Mysteries were intended to symbolize the condition of the soul while subservient to the body and a liberation from this servitude, through purgative virtues, was what the wisdom of the Ancients intended to signify by the descent into Hades and the speedy return from those dark abodes. They were held to contain perfective rites and appearances and the tradition of the sacred doctrines necessary to the perfection or accomplishment of the most splendid visions. The perfective part, said Proclus, precedes initiation, as initiation precedes inspection.

Dogmatic instruction was not included in the Mysteries: the doctrine of the immortality of the soul traces its origin to sources anterior to the rise of the Mysteries. At Eleusis the way was shown how to secure for the soul after death the best possible fate. The miracle of regeneration rather than the eternity of being was taught.

Plato in the seventh book of the Republic says:

He who is not able by the exercise of his reason to define the idea of the good, separating it from all other objects and piercing as in a battle through every kind of argument; endeavouring to confute, not according to opinion hut according to evidence, and proceeding with all these dialectical exercises with an unshaken reason

he who cannot accomplish this, would you not say that he neither knows the good itself, nor anything which is properly demonstrated good? And would you not assert that such a one when he apprehended it rather through the medium of opinion than of science, that in the present life he is sunk in sleep and conversant with delusions and dreams; and that before he is roused to a vigilant state he will descend to Hades, and be overwhelmed with sleep perfectly profound?

Olympiodorus in this MS Commentary on the Gorgias of Plato says of the Elysian fields:

It is necessary to know that the fortunate islands are said to be raised above the sea.... Hercules is reported to have accomplished his last labour in the Hesperian regions, signifying by this that having vanquished an obscure and terrestrial life, he afterwards lived in open day, that is, in truth and resplendent light. So that he who in the present state vanquishes as much as possible a corporeal life, through the exercise of the cathartic virtues, passes in reality into the fortunate islands at the soul, and lives surrounded with the bright splendours of truth and wisdom proceeding from the sun of good.

The esoteric teaching was not, of course, grasped by all initiates: the majority merely recognised or grasped the exoteric doctrine of a future state of rewards and punishments. Virgil, in his description of the Mysteries in the Aeneid, confines himself to the exoteric teaching. Aenas having passed over the Stygian lake meets with the three-headed Celberus. By Cerberus must be understood the discriminative part of the soul, of which a dog, on account of its sagacity, is an emblem. The three heads signify the intellective, dianoetic, and doxastic powers. "He dragg'd the three mouth'd dog to upper day," i. e., by temperance, continence, and other virtues he drew upwards the various powers of the soul.

The fable of Persephone, as belonging to the Mysteries, was properly of a mixed nature, composed of all four species of fables theological, physical, animistic, and material. According to the arcana of ancient theology, the Coric order, i. e., that belonging to Persephone, is two-fold, one part supermundane and the other mundane.

Proclus says:

According to the rumour of theologists, who delivered to us the most holy Eleusinian Mysteries, Persephone abides on high, in those dwellings of her mother which she prepared for her in inaccessible places, exempt from the sensible world. But she likewise dwells with Pluto, administering terrestrial concerns, governing the recesses of the earth and imparting soul to beings which are of themselves inanimate and dead.

According to Nosselt the following may be taken as the meaning of the myth of Demeter and her lost daughter:

Persephone, the daughter of the all-productive earth (Demeter) is the seed. The earth rejoices at the sight of the plants and flowers, but they fade and wither, and the seed disappears quickly from the face of the earth when it is strewn on the ground. The dreaded monarch of the under world has taken possession of it. In vain the mother Searches for her child, the whole face of nature mourns her loss, and everything sorrows and grieves with her. But, secretly and unseen, the seed develops itself in the lap of the earth, and at length it starts forth: what was dead is now alive; the earth, all decked with fresh green, rejoices at the recovery of her long-lost daughter and everything shares in the joy.

Demeter was worshipped in a two-fold sense by the Greeks as the foundress of agriculture and as goddess of law and order. They used to celebrate yearly in her honour the Thesmophoria, or Festival of Laws.

According to Taylor, the Platonist, Demeter in the legend represents the evolution of that self-inspective part of our nature which we properly determine intellect, and Persephone that vital, self-moving, and animate part which we call soul. Pluto signifies the whole of a material nature, and, according to Pythagoras, the empire of this god commences downward from the Galaxy or Milky Way. Sallust says that

among the mundane divinities Ceres is the deity of the planet Saturn. The cavern signifies the entrance into mundane life accomplished by the union of the soul with this terrestrial body. Demeter, who was afraid lest some violence be offered to Persephone on account of her inimitable beauty, conveyed her privately to Sicily and concealed her in a house built on purpose by the Cyclops while she herself directs her course to the temple of Cybele, the mother of the gods. Here we see the first cause of the soul's descent, viz., her desertion of a life wholly according to intellect, occultly signified by the separation of Persephone and Demeter. Afterwards Jupiter instructed Venus to go and betray Persephone from her retirement that Pluto might be enabled to carry her away, and, to prevent any suspicion in the virgin's mind, he commanded Diana and Pallas to bear her company. The three goddesses on arrival found Persephone at work on a scarf for her mother, on which she had embroidered the primitive chaos and the formation of the world. Venus is significant of desire, which, even in the celestial regions (for such is the residence of Persephone until she is ravished by Pluto) begins silently and fraudulently to creep into the recesses of the soul. Minerva is symbolical of the rational power of the soul; and Diana represents nature, or the merely natural and vegetable part of our composition, both ensnared through the allurements of desire.

In Ovid we have Narcissus, the metamorphosis of a youth who fell a victim to love of his own corporeal form. The rape of Persephone, according to the Homeric Hymn to Demeter, was the immediate consequence of her gathering this wonderful flower. By Narcissus falling in love with his shadow in the limpid stream we behold a beautiful representation of a soul, which, by vehemently gazing on the flowing condition of a material body, becomes enamoured of a corporeal life and changed into a life consisting wholly of the mere energies of nature. Pluto, forcing his passage through the earth, seizes on Persephone and carries her away, despite the resistance of Minerva and Diana, who are forbidden by Jupiter to attempt her deliverance. This signifies that the lapse of the soul into a material nature is contrary to the genuine wish and proper condition. Pluto, having hurried Persephone into the infernal regions, marriage next succeeds. That is to say, the soul having sunk into the profoundities of a material nature, there is the union with the dark tenement of the body. Night is with great beauty and propriety introduced, standing by the nuptial couch and confirming the oblivious league. That is to say, the soul, by union with a material body, becomes familiar with darkness and subject to the empire of night, in consequence of which she dwells wholly with delusive phantoms and till she breaks her fetters is deprived of the perception of that which is real and true.

The nine days of the Festival are significant of the descent of the soul. The soul, in falling Mom her original, divine abode in the heavens, passes through eight spheres, viz., the inerratic sphere and the seven planets, assuming a different body and employing different energies in each, and finally becomes connected with the sublunary world and a terrene body on the ninth.

Demeter and the art of tillage signifies the descent of intellect into the realms of generation and becomes the greatest benefit and ornament which a material nature is capable of receiving: without the participation of intellect in the lower regions of matter nothing but an irrational soul and a brutal life would subsist.

The teaching of the Mysteries was that virtue only could entitle men to happiness and that rites, ceremonies, lustrations, and sacrifices would not supply the® want. Virgil declares that the secret of the Mysteries was the unity of the Godhead. The Mysteries declared that the after life was not necessarily or for all men the shadowy, weary existence which it had hitherto been supposed to be, but that there were rites of purification and sacrifices of a sacramental kind which gave man a better hope for the future. Thus the Eleusinian Mysteries became the chief agent in the conversion of the Greek world from the Homeric view of Hades to a more hopeful belief as to man's state after death.

Pindar says, referring to the Mysteries:

Happy is he who has seen these things before leaving this world: he realises the beginning and the end of life, as ordained by Zeus.

Sophocles wrote:

Oh, thrice blessed the mortals, who, having contemplated these Mysteries, have descended to Hades; for those only will there be a future life of happiness the others there will find nothing but suffering.

Isocrates, in his Panegyrics, says:

Demeter, who came to our country, bestowed on us two priceless gifts, the cultivation of the fruits of the earth, which compelled us to leave our savage state; and the ceremony which brings to the initiated the sweetest consolation at death and the hope of eternity.

(To be continued)

----o----

SYMBOLS

BY BRO. LEWIS ALEXANDER MeCONNELL, COLORADO

No truth is taught, or thought expressed

Without comparison is made

In mental channels which invest

Each subject to the mind displayed

With similarity to things

Already measured by the mind,

And such comparison then brings

A fitting symbol thus outlined.

Acquaintance with the things we see,

By which much knowledge is secured,

Can only come in fair degree

By use of light to us assured;

Then vision's functions aptly serve

When light exists within its sphere;

A symbol then we thus observe

In moral light with knowledge clear.

We speak of light on subjects which

No tangible appearance hold

By thoughts or actions that enrich

Our minds as nature's truths unfold;

So light a symbol thus becomes

For truth and wisdom's lessons gained,

While by its glow, appear the sums

Of life's experience explained.

In vain the toiling builders strive

Before their plans with care are drawn,

And though the mind can well contrive

The structure to be labored on,

The keen activities of mind

Can scarce be held within the view

Without the use of plans designed

To form a perfect record true.

Then each drawn line displays a thought,

Each figure typifies desire

To imitate the object wrought

In the same form its lines require.

An object lesson to the mind,

A symbol true of mental plan

To which the builder's wish inclined;

The careful work of thoughtful man.

The trestle board of nature shows

A vast array of symbols rare,

While all her elements disclose

Unchanging truths designed with care,

Impressed more deeply in the heart

When craftsmen diligently strive

To gather from symbolic art

The truths that through its power survive.

----o----

THE FRATERNAL FORUM

EDITED BY BRO. GEORGE FRAZER, PRESIDENT, BOARD OF STEWARDS

CONTRIBUTING EDITORS

Wildey E. Atchison, Iowa.

Geo. W. Baird, District of Columbia.

Joseph Barnett, California.

H. P. Burke, Colorado.

Joe L. Carson, Virginia.

R. M. C. Condon, Michigan.

John A. Davilla, Louisiana.

Jos; W. Eggleston, Virginia.

Henry R. Evans, District of Columbia.

H. D. Funk, Minnesota.

Asahall W. Gage. Florida.

Joseph C. Greenfield, Georgia.

Frederick W. Hamilton, Massachusetts.

H. L. Haywood, Iowa.

T. W. Hugo, Minnesota.

M. M. Johnson, Massachusetts.

P. E. Kellett, Manitoba.

John G. Keplinger, Illinois.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Dr. G. Alfred Lawrence, New York.

Julius H. McCollum. Connecticut.

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Frank E. Noyes, Wisconsin.

John Pickard, Missouri.

C. M. Sehenek, Colorado.

Francis W. Shepardson, Illinois.

Silas H. Shepherd, Wisconsin.

Oliver D. Street, Alabama.

Denman S. Wagstaff, California.

S. W. Williams. Tennessee.

Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of polities, religious creeds or personal prejudices are avoided the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students- The contributing editors assume responsibility only for what each writes over his own signature- Comment from our Members on the Subjects discussed here will be welcomed on the question Box Department.

QUESTION NO. 13

"What is the real secret of Freemasonry? To what extent is it possible to tell it to a profane? Brother Joseph Fort Newton says that the only thing secret about Freemasonry is its method of teaching. Do you agree with him? How far may the Masonic press go in public interpretation of the meaning of our symbolism, etc?"

No Secret at All.

The "secret" of Freemasonry is not secret at all. It is simply the moral and spiritual ideals of the brotherhood which we endeavor to teach and to help each other to practice. There was a time when such ideas and ideals as Masonry cherishes had to be secret. They were under ban of the law, to say nothing of any mystic speculations which may from time to time have been associated with Freemasonry or indulged in under its cover.

It is not many centuries since any man convicted of holding ideas which are common among Masons today concerning God and human relations to Him would have been liable to be sent to the stake.

There are also embalmed in Freemasonry, like flies in amber, certain relics of the primitive mode of thought whereby certain rules and formulas were held to have compelling power over spirits both good and evil and even over the gods. There is nothing more common among primitive people than this idea of a secret word with vast and wonderful power. All that of course is of the past.

The "secrets" of Freemasonry are the methods of recognition and identification.

The "secret" is not the exclusive property of Freemasonry, is not in its fulness the property of any Mason, and, I am sorry to say, is not to any great extent that of some Masons whom I know.

The possibility of telling it to the profane depends entirely upon the mental and spiritual capacity of the man who is trying to tell it and the man to whom he is trying to tell it. It is of course "impossible" to communicate "secrets" of Freemasonry to the profane, but I need hardly remark that it is entirely improper to do so.

You say, "Brother Joseph Fort Newton says that the only thing secret about Freemasonry is its method of teaching. Do you agree with him ?"

I do not know whether I agree with him because I do not know what he means. If he means; as I suspect he does, that the secret thing about-Freemasonry is its ritual I agree with him, but it is hardly correct to define a method of teaching as a secret. As I have just said the ritual is the means of identification. Teaching by ritual is in itself a very common method and is neither "secret" nor exclusively Masonic.

In my judgment, the Masonic press would do well to let the matter of public interpretation of Masonic symbolism entirely alone. I fancy, however, that this is a counsel of perfection. So much has already been written on the subject that more or less in addition will probably do more good than harm for the reason that it will

increase confusion. The subject has already involved endless discussion and more would make it just a little bit more difficult for the profane to make anything out of it. If we could have a Masonic press which was sacred to Masonic eyes, nothing could be more desirable than a discussion of our symbolism. Nothing is more desirable than a discussion of that symbolism before Masonic audiences. Unfortunately, however, the Masonic press is to all intents and purposes as open to the public eye as any other publication. one real question of the propriety of the discussion of Masonic symbols in the Masonic press is now, after so much has already been written, a purely academic one.

Frederick W. Hamilton, Grand Secretary, Mass.

* * *

Secrets of Ancient Origin.

(1) My belief is that the "real secret" of Freemasonry was made public in the first editions of works on architecture and of the holy Bible: this has been amplified by recent translations of the more ancient hieroglyphs in Egypt.

(2) You ask "to what extent is it possible to tell it to a profane?" Assuming you mean to what extent is it proper to tell it to a profane I would say it were better not to discuss any of it with a profane.

(3) I have not discovered that the method in common use in teaching Masonry dithers from other methods. Masonry is not an occult science: not a science at all: it is a system of morals: its purpose is, I believe, "to unite men of every nation, sect and opinion," so it is not at liberty to assume the role of any particular sect.

(4) I cannot see that any harm may come from the Masonic Press publishing all or our symbolism, but I would not like to see it made common by appearing in the daily Press.

G. W. Baird, P.G.M., District of Columbia.

* * *

Favors Wide Opportunities for Students.

1. Freemasonry nowhere states that it has a particular secret. What transpires inside the guarded door is secret, but not necessarily a secret. Where the word is used in the singular form it is always as an adjective. The noun is always in the plural. The symbol for it is in the Third degree; and the Symbolism is always kept before the members in opening and closing the business meetings.

2. A great mass of information concerning Freemasonry can be found in any large Encyclopedia. The only information Freemasonry itself should give to the profane is that Freemasonry does not solicit candidates, and that it promises them absolutely nothing except the opportunity to seek knowledge and so be of greater service in the world of men.

3. I do not agree with brother Newton that our method of teaching is "the only thing secret about Freemasonry." Our method of teaching is a universal method, practiced by every teacher of whom there is any record; and, being such, it naturally commends itself. Freemasonry keeps its ritual secret.

4. The interpretation of our symbolism in the Masonic Press seems desirable, in so far as it does not explain our ritual to the profane. Everything that will enlighten anyone

in moral, intellectual and spiritual knowledge is always good, even though the uninitiated does not profit from it so much as the initiate does.

Joseph Barnett, California.

* * *

Stand Out in the Open.

It has aptly been said by some that the real secret of Freemasonry is that it has no secret. In my opinion this is true so far as the philosophy and mission of the fraternity is concerned. Its only secret is its method of teaching. The lessons taught in Masonic ritual and symbolism were hoary with age centuries before Freemasonry, as we know it, was born. These lessons, all of them, either in whole or in part, are taught by every existing institution we have that labors for the uplift and betterment of the individual and of society in general.

It has always seemed to me that one of the weaknesses of freemasonry in the past has been that it has enveloped itself too much in a veil of secrecy. Why should not profane as well as Mason know what our aim and intent is ? There can be no secret about it if the same thing is taught by so many other institutions. t seems to me that if it were more widely known what we stand for, it would result in attracting a larger percentage of the "thinkers" and the "doers" than we at present receive application from.

To my mind we have stood long enough in seclusion and the day is coming (and it will be more imperative as the years go by) when institutions as well as men, will have to stand out in the open, and stand for something, and declare what they stand for.

P. E. Kellett, P. G. M., Manitoba.

* * *

The Less Advertising the Better.

Prior to 1717 Masonry was a secret society. It put nothing of its doings on paper. Its ritual, including methods of recognition in dark or light were transmitted, as was profane history and tradition everywhere, from mouth to ear. The Scottish bards were illustrations of the general system and we are indebted to Sir Walter Scott for a knowledge of that fact. One or two lodges in Scotland seem to have been an exception to the extreme secrecy of Masonry in the seventeenth century in that they kept records. Today our obligatory secrecy seems to be confined to our ritual including words of recognition. All that transpires behind a tiled door should be secret and sacred but, unfortunately, it is not. To me the real secret of Masonry cannot be expressed in words. It is the mysterious influence it has upon the relation of brother to brother and man to his God. Some never feel it and are therefore never Masons even if they become Grand Masters and thereafter wear the "customary" jewel. It could not be told to a profane because words cannot describe or account for it. It is not merely "its method of teaching." That is only an assertion of its existence.

As to "how far the Masonic press may go in public interpretation of the meaning of our symbolism, etc.." I think the less far the better. We are not a mutual benefit society as the public understands the term. We should not seek public favor, and should smile at profane attack or even criticism. Our every effort should be to return to the good old way. To cultivate brotherly love and use our secrecy to keep ourselves "unspotted from the world." Monitors containing a part of our symbolism are a mistake, and printed or even cipher rituals, are a crime. Parades in regalia are foolish vanity. The less we advertise our institution save by living as its precepts teach us to do, the more good we will do, and the more the profane world will revere our organization, if indeed the latter be of any consequence whatever.

Jos. W. Eggleston, P. G. M., Virginia.

* * *

Our Duty is to Teach.

"How to be happy," is the real secret of Freemasonry-so simple and yet so profound!

I can only ask, what is the great object of Masonic research?

Is it not Truth? And is it not Truth that makes men Free? And who can be happy but Free men?

Then a knowledge of Truth is the secret or another way of expressing it.

But what is Truth ? The answer involves the study of a science we call Freemasonry or Geometry or Morality or a number of other names, in order to comprehend it. To comprehend is to be an apprehender or Apprentice. But to gain a knowledge of Truth necessitates personal effort, work. Which is to say that such knowledge can only be achieved by "living the life" of a Mason, or as we say, becoming a Fellow Craft. To use this knowledge rightly is to be a Master in a literal sense. And mastership means happiness.

But in Masonry this mastership is one of self and perfect mastership is a knowledge of self resulting from perfect self control, so that "self-control is another way of expressing the "secret of Freemasonry.

"To what extent is it possible to tell it to the profane?" One may tell it all and be thought a fool or a wise man according to his hearer. But if by this question is meant to what extent is it possible to reveal or make plain this secret to the profane, I must answer that experience and observation convinces me, only so far is it possible, as the capacity of the profane will permit. One may explain the mysteries of integral calculus to a fool and be thought a fool in turn.

I do not agree with Brother Joseph Fort Newton that the only thing secret about Freemasonry is its method of teaching, if by this he means what he literally says. But I think he means something different. I think he means that as an organization or school of self-selected and volunteer teachers of humanity, we have made it a law that certain arts, parts and points of this organized system of teaching, peculiar to our selves, be not communicated to others. These arts, parts and points pertain solely to the methods of recognition, the ceremonies and other mouth to ear communications, that would not be comprehensible to others not initiated, or which would enable impostors to gain admittance to the lodges and thereby cause inharmony. The reason for this is plain when we consider that humanity is not all worthy and well-qualified, duly and truly prepared to receive and understand our symbolic and allegorical short cuts to teaching the science of Freemasonry.

But the science itself can be taught openly by all Masons in such language as adapted to the understanding of those they teach. Indeed every Freemason is obligated to teach if he understands Freemasonry.

Lastly, in my opinion, the Masonic Press not only may but in duty bound is obligated to go just as far as its editors' and owners' knowledge permits, in publicly interpreting "the meaning of our symbolism, etc." How else are we to carry out the great educational work for humanity we have undertaken?

The plain truth is that too often Masonic officers are as ignorant of such things as new born babes. Hence they cannot possibly teach others either within or without the

lodge! Who is to enlighten the members save the writers of books and the press? What members are thus taught the public should know if the public can comprehend.

Joseph W. Norwood, Kentucky.

* * * A Plea for Constructive Censorship.

The real secret of Masonry is contained in a single word, which may mean all that a man may conceive as being particularly applicable to his own individual, spiritual, mental and physical case, defining without reserve, the duties he owes to country, God, his neighbor and himself- When such a word has been in truth found by an individual to entirely, adequately and unquestionably express for him and to him, this sublime secret, which has the innate power to make him a real man and Mason, then this individual should become very talkative, communicative ad lib. This secret, if it be discovered in a state of sufficient positive inherence, to dignify it as a sort of "spirit-control" or ever present guide, is the real secret of Masonry! Masonry has been proven to be the secret of civilization" the guide ever-present as a unit of and by itself. Masonry is the author of the process of assimilation of diverging generalities and a final conclusion or result of much addition and much more subtraction carried on by countless philosophers, who have in turn preceded and followed Christ and all other humanized "perfections," man has touched in his gropings toward the Light. If we could so demean ourselves, as to be able to speak by deed and act, as well as word, the "science" of Masonry could be confidently taught from the "house tops" ! As Christian Science had its birth in Masonry, so it seems to be going hand in hand with us down "the line-" Sometimes there are extravagant claims made for it, but one can always count on a "plus" product of man-fed enthusiasm, in connection with most anything that "really works." All of this should be good for a "profane." I am not exposing anything. I agree with Brother Newton, as far as the gist of the above written paragraphs is concerned, but if taken in connection with ritualism, symbolism, signs, etc., I believe the Masonic Press ought to be curbed generally. I believe "THE BUILDER" to be also within "gun- shot." If writers can see nothing in i; all but a repetition of the supposed and acknowledged secret work, they should cease to write about "what they know about Masonry." Put a curb on explanations of "fancied formulas," gifted "sooth-sayings," and indeed all the "speculation" indulged in, by men who know as little about these subjects as far as they relate to our Masonry, as should be permissible in discussion. A so-called "Doctor" Pottinger from Kansas or

some other "Sun-flower" State, published a "Sign" book a short time ago. I heard him lecture on something he called "An interpretation of all the Masonic Signs and Symbols." Ye gods! or in French "pour l'amour de Dieu" - let us be divorced forever from such a "barnacle upon our body-politic" as it were. Let us keep the secret work, as we call it, entirely secret. It should be easy to so keep it. Public discussion in the Press, in books and by means of poorly censored lectures, does Masonry more harm than otherwise. From another viewpoint I would suggest that it cheapens "what you have to sell." What we expect for the secrets of our Masonry, is a commensurate return in golden endowments of character. We do so want to sell our Masonry for as much of "that" as we can get. If the time should come, when open forums would be the proper place, when no lodge expense need be incurred, when much more of the "divine" should take the place of our "humanly ordered" affairs, then come on with your exposes, with your auctions of "ancient landmarks," with your surrender of fortifications to the wolves, that are always howling about our stockades, waiting for an opportunity to tear our flesh into sacrificial "bits," that the "Saints of the centuries" may be fed. What Masonry needs is a unification of objects and aims, a universal ritualism, a centralized control and a consequent standard of Masonic education. We need a Supreme Ruler or Rulers here on earth. A council of councils presided over by one of their number for the sake of intelligent dictum, who shall prescribe the bounds of propriety Masonic, and fix the penalty for injudicious advertising. I believe the remedy suggested to be a part of the answer I have made to the questions propounded.

Denman S. Wagstaff, P. M., Calif.

* * *

The "Masonic Press" is "Profane."

The real Secret of Freemasonry is truth and light, or which the candidate in each and all of the degrees, in all the rites of Freemasonry, pursues his investigations while passing through our various ceremonies.

The profane already knows this much, but the ceremonies by which he is led from one degree to anther, the passing words, the signs, and the various methods of sound, sight and touch by which he is enabled to unlock the doors of the many storehouses of Masonic information, or make himself known to the Brotherhood, are ours to give him if he proves himself worthy, and his to keep with an inviolable secrecy if we repose this confidence in him.

Man from the earliest days has sought the truth, as one series of mysteries after another proves to us, always under the cover of secrecy, because to vulgarize the object of the search would naturally destroy the intensive struggle of the earnest seeker.

The profane has a right to know that the search for truth is the object of Freemasonry. He knows where and when we meet, we publish the names of the officers and members of our lodges and a lot more besides, when we have done all this he has no right to demand more unless he is prepared to bind himself to us as we are to one another.

To my mind there is a mass of information given the profane that were better recorded only in our minutes, the publication of the proceedings of our tyled communications in the profane press should not be tolerated, at the same time a judicious and persistent advertising of our public activities is good and useful propaganda.

After all the "Masonic Press" is the "Profane Press," there is nothing printed that is not the property of the "wide, wide world" sooner or later, and we should govern ourselves accordingly.

As to our symbolism, it has been the symbolism of all Mysteries, all religions, and all peoples for all time - its interpretation is open to all mankind.

Joseph L. Carson, Virginia.

* * *

"Injudicious Discussion of Esoteric Subjects."

The real secrets of Freemasonry are truths which are vital to the development of man's higher nature. In Freemasonry these truths are taught by a system peculiar to the Fraternity, and even this method is partially esoteric. The method of teaching, however, does not reveal to the student the truths which are vital he must apply the method and study the meaning of the forms and ceremonies with the idea ever before him that "Masonry consists of a course of ancient hieroglyphical and moral instructions, taught according to ancient usage, by types, emblems and allegorical figures."

To the student, who applies himself with freedom fervency and zeal, secrets of the most vital import are revealed; not by a better informed brother, but through the study of the symbolical teaching which is the peculiar characteristic of freemasonry.

Much has been written upon the subject of Masonic symbolism, and there is much that will serve as a guide to the student; but he must progress of his own tree will and interpret the symbolic teaching himself A Masonic sage said, "I should in fact only follow the instructions of the ancient masters if I should say but part and leave the rest unuttered, that each might discover it for himself. It was the old custom of Masonry, like the nature goddess Isis, to lift only a corner of her veil; and she may boast; like Isis, that for no man has she wholly raised the veil."

In studying the symbolism of Freemasonry to discover the valuable secrets it contains, may we not set as our guide the rule that every symbol and allegory of Masonry which has been handed down from the remote past, illustrates some moral or spiritual truth?

The ritual is the key to all the secrets of Masonry, but in itself is not a vital secret, although it is partly esoteric. A man might know every form and ceremony of the ritual and be in utter ignorance of the secrets of Masonry. High ideals and pure motives are essential to the discovery of the vital secrets of Freemasonry.

It is impossible to tell the profane the secrets of Masonry, but it is possible and advisable to inform the inquiring profane and prospective candidate that Masonry is a system of morality which uses methods which are esoteric to furnish worthy men with the key to profound and vital truths and that it will be useless for him to become a member of the Fraternity unless he expects to diligently study the symbolical teachings and improve himself mentally, morally and spiritually.

I do not agree with Joseph Fort Newton when he maintains that the only thing secret about Freemasonry is its method of teaching. In reading the antimasonic literature we are forcibly impressed with the erroneous deductions which a superficial knowledge gives.

Extreme caution should be used in the discussion of the interpretation of the meaning of Masonic symbolism by the Masonic press. While it is doubtful if anyone not prepared with honest motives and who has the welfare of his fellowman at heart may ever discover the secrets of Freemasonry, it is not advisable to open the way for adverse criticism by the injudicious discussion of esoteric subjects.

Silas H. Shepherd, Chairman

Masonic Research Committee, Wisconsin.

* * *

What is Secret?

To give proper expression of my thought upon these questions and the avowment of our Brother Newton it is necessary to determine the precise meaning of his statement which, fortunately, is concise, and supposedly means:

"That the method of teaching esoteric Masonry by oral transmission, illustrated by symbols, constitutes our secrets."

I cannot agree that the method of teaching either esoteric or exoteric Masonry is a secret. I do not understand that the system is intended to be a secret. But I think the thing, or things, thus orally taught are the secrets the method is to preserve them such.

Our Landmarks, (whatever they may be), our system of morality, our objective of character building, our social and friendly intercourse, our Masonic equality, our charity of thought and deed, our liberty of conscience, and our necessary belief in the existence of Deity and all similar tenets and intentions are widely known, and knowledge of them can be readily obtained by anyone frown printed works on Masonry.

What, then, comprises the secrets that are taught only by word of mouth? To my mind they are the modes of recognition. "The attentive ear receives the sound from the instructive tongue and the mysteries of Freemasonry are safely lodged in the repository of faithful breasts."

A survey of these mysteries discovers that each and every one is a method of recognition. This is true even of the lessons of the legend, and of the legend itself, and is also true of the obligations. Necessarily the greater part and most important of these

"modes" carry the germ of our system of "making men better," because they inculcate, in a forcible way, our "Great Landmark," as it seems to me, "The Fatherhood of God and the Brotherhood of Man."

If the knowledge of "One self-existing God" was ever the secret of any cult, and if Masonry is in any way descended from such a society, that secret was disclosed by God himself at Sinai, and Solomon afterwards published the knowledge to all the world by erecting a Sacred Temple, not only for the Jews, but for all peoples, for the worship of the One Eternal Self-existing God. Our belief in the immortality of the soul is not a secret, but the lesson by which it is Masonically taught, being a mode of recognition, is-secret.

In answer to question two, "To what extent is it possible to tell our secrets to a profane?" I should answer that all modes of recognition whether simple grips or words, ceremonies or esoteric symbols, the customs of Freemasonry, the peculiarities of lodge organization and phraseology that are means of recognition should be orally communicated only to Masons entitled to know the same.

To the last question I should answer that the Masonic press or any other press can properly dilate upon, or explain, our symbolism and our purposes, except as above restricted.

The ethics of publishing Masonic matter is not now as strict as formerly was thought incumbent, and, no doubt, the extreme reticence of former times was the means of destruction to many valuable documents but there is a real danger at present in the publication of Masonic subjects of a too great latitude being assumed as permissible. To my mind a recent article in THE BUILDER was of this character.

"To speculate" originally meant to meditate upon, or to investigate, the properties of sacred things. Therefore it is most appropriate that we work in speculative Masonry and I take this opportunity to express my belief that original Masonry was of that type

and during the period when we were merged within the body of operative Masonry my opinion is that our mysteries were an inheritance to them.

Our system of morality when rightly worked results in the upbuilding of character under all conditions of peoples.

It is eminently proper to publish dissertations upon this or analogous subjects and among these there are so few modes of recognition that practically the whole system can be published.

The fact that we do not solicit membership is a proper matter for publication as well as to discuss its benefits or disadvantages. But the reason why our would-be votaries must make unsolicited application for our mysteries trenches upon a mode of recognition and should only be spoken of between Masons.

By maintaining secret every mode of recognition the great principles of our Institution are subserved and if no other end was attained except the charm through them of recognizing a brother in public or private assemblages by casual or pointed advertance to Masonic subjects, it would be sufficient justification for their preservation as our secrets.

Wm. F. Bowe, Georgia.

* * *

Tell What the Uninitiated Can Understand.

The real secret of Freemasonry, if there be one single dominating secret, is made up of a combination of other secrets. Broadly speaking these are the methods of recognition, the obligations and methods of administering them, the mode of conferring degrees, the legend of the Third degree. This would include the catechisms of the various lectures, words, grips, signs, etc. can we weld these into one and if so what is it? Let us analyze Brother Newton's statement that it is the method of teaching. To begin with we realize that our interpretation may be widely different from his. To us the method of teaching consists of the impressing upon the mind wise and serious truths by the employment of beautiful ceremonies and lectures. The ceremonies are such that the candidate or neophyte is caused to be one of the principal characters and takes a prominent part and as the action develops receives a deep impression that teaches him a lesson, his very ignorance of the course the action is to take making the lesson vivid and lasting. While we agree that our particular ceremony or ceremonies are secret yet from information gained from reliable sources we find that other organizations use the same method in principle. In discussing these subjects we must take the view-point of a man who has taken the three degrees and no more. Some of us have gone a little farther some the whole way, and it is often hard to eliminate from one's mind those things learned later. Taking this view-point I cannot find anything to call the one dominating secret that includes and covers all the secrets that are unfolded to the Blue Lodge Mason.

Let us now turn to the profane. We must here remember that many things spoken or written are so clear to the initiated that it seems as though they shouted secrets. The initiated subconsciously and unconsciously place the words in a different setting, read over and under, before and after, words which are not there nor can the profane imagine them. The hidden meaning in such passages is as clear as crystal to the initiated, as clear as mud to the profane. There is much we can tell the profane without breaking any oath to secrecy, the limit being the secrets as outlined above, but I can conceive of no advantage gained in telling him what he cannot understand nor appreciate, not having the connecting link. I do not approve of even approaching the boundary in such things where there is absolutely nothing to be gained and such remarks in the mouths of the unskilled initiated might do harm.

Masonic publications, on the other hand, are issued for the initiated; nearly if not quite all who write are well enough read to be trusted to be skilful in their interpretation of symbolism and in their arrangement of words. The writer does not have to say baldly that this refers to the second section of the nth degree or that to the first section of some other. He can say enough so that the initiate knows to what he refers without

mentioning the context in the ritual. As a test we must put ourselves in the place of the profane by divesting our minds of all those things which we know from initiation and then judge whether our words by themselves will reveal anything necessarily secret.

Julius H. McCollum, Connecticut.

* * *

Openly Propagate Principles.

It is as difficult to answer this question as it would be to explain what is the secret of friendship, or love, or patriotism, or religion. Freemasonry has its secrets but they are so elusive, so subtle that it is quite impossible to catch them in a net of words. Moreover, it has many different kinds of secrets, symbolic, ceremonial, experiential, mystical, etc., therefore it is quite difficult to select out of these what would be considered as the secret, the real secret of the Craft.

Considering the matter by-and-large I believe that Dr. Newton's definition is very near the truth. Almost every one of our symbols has been, or is, known to others: much in our ritual was borrowed by our Masonic fathers from other secret societies: many of our usages are being employed by other fraternities at the present day: therefore it would seem that Masonry is distinguished from these others by the manner in which it has assembled these elements, and by the way in which it brings its truths home to the candidate: in other words, as Dr. Newton says, by its methods of teaching. Masonry's method is all its own. The second and fourth articles in your question may be answered together. Neither a Mason nor the Masonic press can be suffered to tell anything that will reveal what is done or said in initiation else they both violate the plain letter of the obligations: but the truths and principles embodied in the ritual, or illustrated by its various parts, may be expounded ad lib, and so also with the symbols, and with our "Masonic philosophy." THE BUILDER is expounding the ritual from month to month. Albert Pike, and countless other Masonic writers, have interpreted our symbols in hundreds of books and essays: Brother Roscoe Pound

has given us a book on Masonic philosophy: no sane Mason, so far as I know, has yet taken offense at any of these. So far as I am personally concerned I should be pleased to see the Craft more openly propagate its principles and its spirit: that could be done without the slightest violation of the obligations.

H. L. Haywood, Iowa.

* * *

Secret to the Mason as Well.

The Real Secret of Freemasonry, as I understand it, is a "secret" only in that it is something discovered only with difficulty: only to be found by patient study and interpreting of the symbolism of Masonry. It is a knowledge of that type of true religion applicable to the particular life-problem of each individual searcher. In the nature of the case, it can not be told to the profane or to the Mason. Each must find it for himself; it is not physically capable of being told. Though a Masonic philosopher tell his interpretation of the symbolism, he can not tell the secret. For, as the student gathers the ideas of his instructor, the student accepts them only with reservations and variations, fitting them to his own particular life-problem. And lo! the secret that the philosopher tried to tell has not been told: instead a new real secret of Freemasonry has been conceived in the brain of the student, never to pass beyond it except as it is manifested in good works and a true Masonic life.

Evidently, then, I do not agree with Brother Newton that the only thing secret in Masonry is the method of teaching.

The Masonic press may and should "go to the limit" in public interpretation of Masonic symbolism. What harm can it do? And it can do a vast amount of good.

Harold A. Kingsbury, Massachusetts

* * *

Agreed.

I heartily agree with Brother Joseph Fort Newton. Wm. F. Kuhn, P. G. M., Missouri.

* * *

A Spiritual Truth.

I believe the real secret of Freemasonry is a key to life eternal. As I view it humanity ranges in an infinite number of degrees from the human brute up to the conscious sons of God. Thousands of years ago the sons potentiality is inherent in each of us developed a series of correspondences between the lower and the higher life which they expressed in symbolism, astronomical, mathematical and geometrical. These symbols formed the basis of the mystery teachings and were explained to those who were lawfully entitled to receive them. you will remember that even the founder of the Christian religion did not openly teach the truths concerning the kingdom. He taught the multitudes in parables and later privately explained their meanings to his disciples. A little thought and experience will show the reason for this. In our everyday life we are very careful about revealing the truths of adult life to a child so in the life of the spirit the ancient teachers found it not only unwise but unsafe to teach heavenly truths to earthy men. The same holds true today.

I do not agree with Brother Newton in his statement that the only secret about Freemasonry is its method of teaching. The whole body of Masonic knowledge is a secret most heavily veiled from the profane as well as from the initiate and it is only he who lives the life who shall understand the teaching.

The Masonic press should have considerable latitude in the public interpretation of our symbolism. It will be a benefit to those who can grasp it and it will not be understood by those who are not yet prepared to receive it.

John G. Keplinger, Illinois.

* * *

A Secret Personal to the Individual.

The real secret of Masonry? You would not believe me if I told you. We might agree upon many points but Masonry whispers a personal secret to each individual. It is the same that we read in the great book of Nature and revelation that our monitors speak of.

I know not if James Allen be a member of the Masonic fraternity but his writings proclaim him a Mason in his heart. Those little books "As a Man Thinketh," "Out from the Heart" and "Through the Gate of Good" set forth the experience of one who has traveled from West to East and returning, is pointing the way to light and life, to distressed brethren everywhere.

I am thoroughly in accord with Brother Newton that Masonry has no secret because its teachings are all about us, upon every hand. We see them daily exemplified by Mason and non-Mason and, sad to relate, trampled under foot, cast aside and made of

no account by those who have pledged their honor to observe them. No danger of Masonry's secret being "discovered" or "revealed" when so many Masons perceive them (those teachings) not. Tell them out. Publish them in the streets of Gath and Askalon and in the highways and byways so that he who seeks a sensational revelation in his initiation may say, "If that be the secret, I'll none of it"; and so those duly and truly prepared may reverently seek more light and swell the membership. Grips and passwords and "work," important as they are, do not make Masons.

The several articles I have contributed to THE BUILDER on "What an Entered Apprentice Ought to Know," "What a Fellow Craft Ought to Know," and "What a Master Mason Ought to Know," as far as they go, lay bare what to my mind is the essence of the teachings of Masonry and all they conceal is the methods by which those teachings are presented to the candidate. Hal Riviere, Georgia.

A System of Theology?

To my mind the real secret of Freemasonry is its doctrines of the existence of God and the immortality of the soul. To the Masonic philosopher the universe is a symbol or material expression of a divine unity, a Will transcending human comprehension, which we call the Grand Architect of the Universe. We are rays from that Great Light, individuated. Partaking of the divine life we are immortal; the grave is only an incident in our career. But you will say, all this is known to the profane, consequently it is not a secret. True, but there was a time when it was the grandest of secrets. In the Mysteries, the prototypes of Masonry, the doctrine of the unity of duty was taught to initiates of proved worth and intelligence. It was the esoteric instruction of the hierophants, when the world outside the sanctum sanctorum was steeped in polytheism, idolatry, and crass ignorance. Today the above doctrines are secrets to materialists and atheists living on the sense plane only. To the casually minded the things of the spirit are foolishness. If the materialistic philosophy advances, Freemasonry will be the grand depository of doctrines that are esoteric in every sense of the word. Any knowledge that is hidden from a man, because of the fact that his apprehension of such is atrophied, is secret knowledge.

"Freemasonry," says Brother Frank C. Higgins (The Beginning of Masonry, New York, 1916) ". . . is fundamentally and structurally a system of natural theology, proving the existence and attributes of the one time God to the satisfaction of the intellect, and so supplying a bulwark to faith unattainable by any other means. The nature of this proof . . . is founded on precisely the same assumption as the natural theology of a Paley or a Brougham of our own era that evidence of design or intention proves the presence of Mind, the wisdom, power, and beauty of which may be inferred from the result." In the Fellow Craft degree, with its emphasis upon geometry, is contained this revelation drawn from the Book of Nature, man's first Bible. In the Master's degree is set forth the grand dogma of the Mysteries the immortality of the soul. Those Continental systems of so-called Masonry which have ignored or repudiated this philosophy of Deity have no real secrets.

In the old days of operative Masonry the days of the medieval cathedral builders the real secret of the Craft was in all probability the forming of the pointed arch by means of the Euclidean geometry; the evolving of the perfect triangle from the interlaced circles (visica pisces), which the churchman of the period used as a symbol of the birth of the logos, or Divine Word, the creative word that brought the universe into being. When Masonry became speculative, the architectural and building secrets of the ancient gilds were relegated to the background, and philosophical speculations into the nature and attributes of Deity became the sine qua non of the Craft.

The means by which Masons know each other are secret so far as the profane are concerned, but they do not constitute the grand secret, the real secret. Brother J. Fort Newton declares that the only thing secret about Freemasonry is its method of teaching. He is correct so far as he goes, but he does not go far enough.

So far as the public interpretation of the meaning of our symbolism is concerned, I think the Masonic press should have all the liberty it desires, so long as it does not reveal the methods by which one brother knows another brother in the dark as well as the light the esoteric part of the ritual. I am of the opinion that many of our symbols and doctrines are borrowed from Rosicrucian and Cabalistic sciences, especially the latter. Any light that can be thrown on this subject is of value.

Henry R. Evans. District of Columbia.

----o----

THE TRESTLE BOARD DESIGN

What's the design, my brother, pray,
Upon the Trestle Board today?
Your Temple building has begun
And each day's work from sun to sun
Should show in its design the plan
That means the building of a man, -
The building that interprets fine
The ideal Trestle Board design.

The Temple building you essay
Should grow in beauty by the way
E'en though it be a rugged road
And yours to bear a heavy load.
But wheresoe'er the way may lead
Or whatsoe'er may be your need,
The heart must everything refine

That's in the Trestle Board design.

And while there's none can build for you
It compensatingly is true
That none can your soul work destroy
Or take from it its keener joy.
And if its plan be bold and clear
As in the light it may appear,
Yet others may the soul divine
That's in your Trestle Board design.

And in the Temple building plan
That Masonry unfolds to man
The TRUTH, as it is understood, -
Real SERVICE and true Brotherhood, -
With CHARACTER is what supplies
The best that is beneath the skies.
And this will serve you to refine
The better Trestle Board design.

And there is in the mystic Art
So much that centers in the heart, -

So much that leads your loves away

To social cheer and rest and play

And yet, that traces in its plan

The larger way to build a man

That helps you so much to refine

Your special Trestle Board design.

And now my brother, tell me, pray

What are your thoughts of Masonry

As helping you to find the best

And leaving to your heart the rest

While ever pleading that you be

From every moral blemish free?

O, what can hold more that's sublime

Than this, YOUR Trestle Board design?

- Bro. L. B. Mitchell, Michigan.

----o----

EDITORIAL

PEACE, AND THE NEW WAR

WHAT does the future hold for Freemasonry? It is perhaps better that we do not know. The trial of our mettle is a test of our real strength. We cannot deny the fact that never in the history of American Masonry were the threatening clouds of rancor and distrust thicker upon the horizon than now. Never before were we more truly in a storm-tossed world. Whether we will or no, we are in the very center of a very maelstrom of uncertainty and political distress. If our duty in the world has not been plain in the past, and it has not, then certainly it is worth careful study and meditation now. We must come to understand it. We must realize it. In this we dare not fail. The conditions before us cannot be laughed out of court. They must be faced.

The great war, which we hope has now won for the world a long era of peace, has marked the final death of feudalism. That institution, which we had fondly believed to be dead, has shown a surprising vigor. As we have since realized, it was the frenzied strength of insanity. Yet it has decimated the youth of the world, and very nearly made of civilization a charnel-house. That it did not succeed in its dream of autocratic and despotic domination is due to the dimly realized but gradually awakening sense of justice in mankind. Though it had power to hypnotize the central European powers, it could not put to sleep the democratic ideals of the Anglo-Saxon. The future covenant of nations will be written in the English tongue, and for us, as Americans, there can be but one real fundamental peace. It will be the peace which the Anglo-Saxon shall guarantee to the world, against all challengers whatsoever.

The real question as to the peace of the new world, then, is whether the Anglo-Saxons of all nations will agree upon the duties and responsibilities which each of the countries in which they live shall have in its preservation. That problem is still to be worked out. Let us pray that it will be done. Let us be willing to sacrifice something of self-interest, that it may be done.

There is another war at hand, the war of class hatred. It has overthrown the good, as well as the bad, in Russia. It is founded upon the prime maxim of anarchy that the individual has the right to live for self alone. What he wants must be his. Applied to property it means communism - common ownership. Even women are property, and as

such, subject to the bestial whim of one man - or of all. Intellectual leadership is scorned, and the intellectual head cut off. Primitive man again emerges from the caves and bowels of the earth, defying civilization, announcing that by force of his brute strength brawn is again to supplant brain.

Both necessity and duty will give Masonry a call to arms in this new and awful conflict. Masonry claims to be an association for intellectual advancement. Its ancient ceremonies reveal a time when men embodied in ritual the great truths of human knowledge. Its very objects are to make men "wiser, better, and consequently happier." Such an institution as ours finds no place in any Bolshevist program. Yet never was there a greater need for it.

In common with every other nation and society, we must come to learn that the ideals and the progress for which mankind has fought its way upward, step by step, are as much at stake in this new war as they were when the Kaiser challenged the whole world to defeat his ambition. No form of government except a democratic form of government can hope to defeat this class hatred, now growing in every land. Every democratic form of government will have to fight for its very existence. Shall Masonry support democracy through to the end of the conflict? In a word, is Masonry prepared to become a virile exponent and defender and preserver of true Americanism? As I see it this is the issue which confronts us at this very hour, an issue which demands a firm application of our ancient principle of human freedom governed, tempered, guided, and controlled by order, system, and law.

If we are to build a truer Americanism in the United States it means that we as a people must accustom ourselves to a new atmosphere of fairness, of equality, and of brotherhood. "Hymns of hate" must be replaced by songs of love. The solving of the problems which our civilization now faces must be done in this new spirit of brotherhood. The League of Nations may be furthered by limitations of armaments and the right of self-determination of peoples, but if a real peace shall endure, it must be builded upon a league of brothers which must be formed, free from all taint of selfishness.

Happily for us, this atmosphere of true brotherhood is no new atmosphere to the Masonic fraternity. The old charges define Masonry as a living exemplification of the men of the world dwelling together in unity as brethren. We must now find our place in this new world with the lessons of old ringing in our ears. The value which we place upon our heritage of principles will be revealed by the way in which we call upon our Masonic leaders to join the vanguard of the upholders of true freedom for mankind. Our definition of that freedom must be unmistakably an American definition. Those landmarks which are real will be a guide upon our way, and will not restrict us. Our ritual, too, will guide us. Our whole Masonic system is so closely akin to true democracy that our task will be largely one of wise and sympathetic interpretation.

If we but will, this wonderful Masonic system of ours may be made a real melting pot of freedom. If we remain true to our traditions, it will be no crude, undirected process of cohesion. Masonry has a formula for brotherhood. It rests upon the identical pnnciples which were written large into the constitution of the United States. It is a process by which men come to realize those vital duties which must ever go hand in hand with all true equality and freedom. it is a process of education. It is unique. It is sane. It is trustworthy. It has a lasting value to the world, especially in these times of great stress. But the use of the formula means work. It means finding leadership of the right kind. It means a whole craft inspired by the steadfastness, faith, and zeal of Zerubbabel of old. G.L.S.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

WHO KNOWS THE NAME OF THIS BOOK OR AUTHOR?

Can you inform me of the name of a book (and the writer) describing the voyage, search, and finding of the gold for King Solomon's Temple? It follows the ships through the Mediterranean Sea, around through the Atlantic to South America, etc. M.I.M., Washington.

We are unable to locate such a book. If any reader of THE BUlLDER can help us in the matter, please do so.

* * *

THE COUNCIL DEGREES CONFERRED IN ROYAL ARCH CHAPTERS IN VIRGINIA

What degrees were conferred in Royal Arch Chapters in the State of Virginia during the years 1898 to 1900, inclusive?

Are the degrees of Royal and Select Master and the Super-Excellent Master degree under the jurisdiction of the Grand Chapter of Virginia, and are they conferred in Royal Arch Chapters in that State?

In what order are the Chapter and Council degrees worked in Virginia? H.P., Ohio.

The degrees conferred in Royal Arch Chapters in Virginia during the years of 1898 to 1900, inclusive, were the Mark Master, Past Master, Royal Master, Select Master, Most Excellent Master and the Royal Arch. These degrees are still conferred in the order named.

The degree of Super-Excellent Master is not worked in Virginia.

* * *

MASONRY IN CHILI

Are there any Masonic lodges in Chili besides those chartered by the Grand Lodge of Massachusetts? When was Freemasonry first introduced in that country?

R.W.B., Nebraska.

Freemasonry was introduced into Chili in 1841 by the Grand Orient of France. The Grand Lodges of Massachusetts and California organized lodges in that country in 1860 and 1851, but at the present time we find no Chili lodges on the California register. There are three under the jurisdiction of the Grand Lodge of Massachusetts, located at Conception, Santiago and Valparaiso.

The Grand Lodge of Chili, organized on May 24th, 1862, had at the last report (1917) 27 lodges on its roll comprising a total of 3,618 members. The Grand Lodge is

recognized by the Grand Lodges of Arkansas, Canada, District of Columbis Illinois, Kansas, Maryland, Missouri and North Dakota.

* * *

INFORMATION WANTED CONCERNING THE ACACIA

Doubtless you will appreciate knowing that I possess a live specimen of Acacia vera, or Tournefort, which I procured from Giza Mouderiel, Egypt. I have been for four years trying to secure this specimen and received it about three weeks ago.

In the same length of time I have been endeavoring to compile a history of this tree but find it quite difficult. Have you any information concerning it other than that published in the November, 1918, number of THE BUILDER?

There is one thing which I beg to inquire if you can set me straight on - I find from different sources that the "Shittah" wood was the Acacia vera and another authority says it was the Acacia seyal. Do you know which is correct?

M.B.S., Maryland.

Upon investigation we also find authority for both "vera" and "seyal." Possibly some member of the Society who has made a similar study may be able to throw some light on the subject.

----o----

CORRESPONDENCE

A NATIONAL MASONIC ORGANIZATION NEEDS

We have been greatly interested in the movement started in the right direction for a National Masonic organization. After our service in France, all Masons in the Army are in a position to appreciate our shortcomings and the crying need for such an organization.

In this Regiment, the 316th Field Artillery, we organized a Masonic Club after the declaration of the armistice, and have a healthy organization of eighty-six members representing thirty-five jurisdictions.

When in command of the 315th Artillery at Camp Lee, Virginia, we organized a similar Club under a charter granted by the Grand Lodge of Virginia, but our present Club is without such a charter.

The Master Masons have felt, in the vast majority of cases, that they were neglected; they saw nothing being done for them in a tangible way. When men are giving up all they have - their lives - the buying of Liberty Bonds, savings stamps, or subscriptions to welfare societies which were pooled, does not fill the want. The men felt that the great Masonic Fraternity was backing them in words only, while they saw other societies actually doing something for their comfort and welfare. The sick were not looked after by the Masons, except in isolated cases, where Clubs had been formed, nor were the dead cared for as they would have been had a general Masonic organization existed.

The men do not understand the Masonic understandings between jurisdictions, they do not understand why all American Masons do not affiliate with all French Masons.

These differences are hard to explain to all and are unfortunate. They are surely not in keeping with the Brotherhood of Man doctrine, or even a League of Nations.

The French Masons have made great sacrifices in this war and in every case that has come to our knowledge have been willing to meet us more than half way, and do not understand the position some of our American Grand Lodges have taken, a most unfortunate condition.

We believe that a National organization is absolutely essential; we cannot stand alone as an unorganized body of many Grand Jurisdictions, and we trust that the failures of this war will soon be corrected and that a permanent National organization will be perfected and put on a real working basis.

Col. R. P. Reeder, Chairman

316th Field Artillery Masonic Club,

Oisseau le Petit, France.

* * *

MASONIC EDUCATION SPREADING

A number of brethren were dining together in this city not long ago when one brother said: "The Korean revolution is a result of the introduction of Christianity. The Koreans take the bible too literally." This immediately called forth the reply: "What would have been the effect had Freemasonry operated there instead of Christianity?" The suggestivenessof the query produced a hush, and the matter dropped, but the incident set me to thinking.

As a body are not we Freemasons still largely only a collection of potentialities ? It seems to be almost inevitable that the constant pressure of attention to detail should crush out the spirit of study and inquiry. This is the reason I hail the National Masonic Research Society, and yet something more than we are accomplishing must be done if the ritual is to be kept subservient to independent thought. I have always flattered myself that I was a student, but only a few days ago I was horrified to find, on looking over my files of THE BUILDER, that I had become so absorbed in making Masons that the Journal had remained unread for four months.

Constituted as we are radical, wholesale reform must come down to the bottom from the top. I therefore write you to suggest that directly or indirectly, as circumstances make it seem best, that our Grand Lodges should ensure by regulation, by allocution or by other means that every Worshipful Master should, before taking his seat in the East, give proof of a certain minimum acquaintance with the history, the philosophy and the significance of the ritual he works. This might be accomplished by making every candidate for the Master's chair pass a stated examination in a prescribed course in Freemasonry, or by granting diplomas to any brother who takes the course, and only allowing diplomaed brethren to approach the East.

A simpler course of study for which certificates could be issued might be required from every newly-raised candidate as a warranty of good standing.

Surely such a proposal is not impossible, but it is possible only if the Grand Lodges will take it up.

C. Spurgeon Medhurst, China.

(Were THE BUILDER to advocate the passing of such legislation as our brother in China proposes we fear that we should be considered presumptions and our motives in the matter might be questioned. However, the fact that hundreds of study clubs have been organized, not only in the United States and Canada but in other countries, during the past few years and that a system of organized Masonic study has been inaugurated

in a surprisingly large number of lodges, which number is being constantly added to, leads us to believe that the study movement has become established on a firm foundation and that the majority of future Masters will be better qualified in many respects to dispense information among the Craft than many of their predecessors. That education and enlightenment on Masonic subjects is gradually becoming an important factor in Masonry of the present day is manifested by the great increase in the membership of the Research Society and the appearance in the field of Masonic literature of many new publications that are really worth while, as well as the improvement of many Masonic periodicals that have been in circulation for some years. - Editor.)

* * *

A WASHINGTON BROTHER'S ENDORSEMENT OF THE MASONIC SERVIVE ASSOCIATION

George Lawler, Member Executive Commission M.S.A.,

Tacoma, Washington.

Dear Brother Lawler:

Presumably through the kindness of Brother Schoonover, whom I had the pleasure of meeting in Spokane a few years ago, I was sent a copy of the Proceedings of the Cedar Rapids Masonic Conference shortly after publication. This conference was, in my opinion, the first practical meeting of its kind. The entire subject is so replete with possibilities, yet so simple in its operation, that one wonders why it was not thought of long ago.

It is not my intention to discuss the establishment of a Masonic Service Association in the light of any alleged violation of "ancient landmarks," or from the puerile standpoint of "what was good enough for my father is good enough for me." In spite of his recantation, it has been demonstrated that Galileo's statement to the effect that the earth moves is correct; and in a similar manner it has been proven that Masonry is a progressive science, in spite of the attempts of earnest, but misguided individuals, to hold it to the channels in which it flowed when the present form of Masonic government was established. We only have to hearken back to the years following 1717 to realize that the brethren of those days looked upon Grand Lodges as distinct innovations; yet, in spite of the opposition advanced, Grand Lodges have been established wherever Masonry flourished, and it is only the student of Masonry who knows that there was a time when this now established form of Masonic government was an innovation. To such an extent has this doctrine been fostered upon the craft that even our rituals and monitors conform to the new standard, and conspire to deceive the newly admitted candidate to our mysteries. Glaring inaccuracies, not to use a stronger term, are rife in our degree work, and these have even been strengthened by Masonic historians whose zeal outstripped their reverence for that trait which should solely inspire all historians: Accuracy.

"Masonry is a progressive science." I would like to see this phrase emblazoned upon the walls of every temple, as an ever present reminder to consider its meaning. There would be no violation of "ancient landmarks" if the first phrase were thoroughly understood. Only such principles are ancient landmarks which alone preserve their integrity as the physical form changes. Masonry is not dependent upon any particular form of government and administration for its perpetuation, as this is only the physical vehicle through which the soul of the institution expresses itself; but the physical form must change with the needs of the spirit, or the spirit will depart, leaving behind only an empty and resounding shell.

The eighteenth century; together with the greater part of the nineteenth, was an era of analysis. The present century, with its introduction of the last decades of the nineteenth, is the forerunner of a synthetic age. Instead of striving to ascertain wherein we differ, we are striving today to see wherein we agree, and to leave the non-essentials out of the discussion. The union of labor into organizations for mutual protection and benefit, the combination of capital into syndicates for greater economic development, the amalgamation of Protestant churches into larger bodies with common principles, the proposed association of states and nations into a league for mutual benefit, all of these prove my assertion that this is a synthetic and a constructive age. Those of us who are

not drunk at the feast with the perfumes and vapors of mutual admiration, the adoration of sycophants, and the honeyed and sickening expressions of the secretly envious, can read "Mene, Mene, Tekel, Upharsin" upon the wall, and know that the Belshazzars of this century are on the road to speedy destruction.

Like the votaries at the shrine of a pagan god, created out of inert matter by the worshippers themselves our sensibilities are benumbed with the perfume exhaled from the sensuous vapors eddying forth from before the idol. Until we develop a Moses in our own midst to lead us forth from Misraim to the Promised Land, we must depend upon rank outsiders to burst open the doors. It is distasteful, but nevertheless true, that Mr. Fosdick's charge of "lack of co-ordination" is well grounded when considered from the standpoint of nation-wide service. True we do work in harmony in a national crisis, but it takes nothing less than a calamity, such as a flood or an earthquake, to produce results. If we can organize upon a basis wherein no attention will be paid to petty quarrels, such as the right of a lodge in one state to bury a brother in another state, or the question of perpetual jurisdiction of one state over a former applicant now residing elsewhere, and can concentrate upon the larger questions of the day, then we shall make progress in the right direction.

Not having attended previous Grand Masters' conferences, or having had an opportunity of reading their minutes, I am not in a position to criticize or praise the discussions at such conferences. As an observer, however, it would seem that nothing of great benefit has resulted. Possibly trivial differences were adjusted in so far as they affected the fraternity, but apparently nothing came out of the meetings which was of a distinct humanitarian benefit. On the other hand, the Masonic Service Association which has grown out of the Cedar Rapids conference has potentialities which we do not realize at the present time, but which Association is the meeting ground for united Masonic effort in the future.

It is immaterial to the average member of the Craft - and I consider myself an average member - how Masonry accomplishes its results. I care not one whit if it is done by a Central Grand Lodge or by a Service Association, and the recipients of the benefits accruing from such organization care just about as little. If we can unite upon a plan of action which will make Masonry a virile force in this world, one that exemplifies its work in actual beneficial deeds, rather than in moral precepts, Masonry will be perpetuated for future generations. But if we fail - as we have failed in the war, and are

failing now - the Craft will degenerate into a mere social appendage to our community life, and will carry on a precarious existence by appealing to the curious only.

As I said in my address to the Grand Lodge last June, if we were to ask a representative Mason just what Masonry had done for the world, he would be hard pressed for an answer. Masonry today is living upon its past traditions, and as the light of Truth is brought to bear upon these claims and traditions, we find many of them unsubstantiated.

The time has come for the Craft to take new measure of itself. The inventory shows a list of two million names, the great majority of whom are clean cut, intelligent and capable men. What defects of a moral character there may be are offset by the sterling worth and integrity of over 99 per cent of the membership. We represent today 49 jurisdictions with as many leaders, and have our efficiency reduced in the same proportion. While we are only two per cent of the entire population, the regard and esteem in which Masonry and its leaders are held by the uninitiated, gives us a far greater influence, and a project supported by the Masonic institution will carry with it a support far in excess of our own two per cent. With the influence of our own membership, and with the support of those who will follow our leadership, let us not betray the confidence reposed in us. Let us take such action as will insure Masonry's participation in the great problems looming upon the horizon, so that we shall be unafraid, prepared and ready to throw ourselves in the struggle for equality and righteousness now dawning upon this world.

The opportunity for the Grand Lodge of Washington to bring the Masonic Service Association into permanent existence by being among the first fifteen to cast an affirmative vote is past. Let us not fail, however, to add to the total which is now accumulating and to at least be among those whose names shall be written upon the Magna Charta of Masonic service. The Grand Lodge of Washington can honor the Craft and itself by supporting the Masonic Service Association, and if I am present at the next communication, I shall do all in my power to influence an affirmative vote.

Fraternally yours,

Jacob Hugo Tatsch, Washington.

(Since the foregoing letter was written, the Grand Lodge of Washington has ratified the Constitution of The Masonic Service Association and become a signatory membery of that organization. - Editor.)

* * *

THE AUTHOR OF THE POEM "NOT UNDERSTOOD"

In the May number of THE BUILDER you publish five verses of a very striking poem with which I am familiar, "Not Understood," which for many years has been a prime favorite for public recitation throughout Australasia, the author being Thomas Bracken, a well-known poet of New Zealand. This poem is contained in a volume of his verses published by Gordon & Gotch, Wellington, N.Z. He also wrote the New Zealand National Hymn. As you state "Author unknown," it occurs to me that you may be interested to learn of his identity.

W. P. Caton, Virginia.

* * *

JOSEPH JEFFERSON'S POEM "IMMORTALITY" - A CORRECTION

In the June issue of THE BUILDER you published Joseph Jefferson's beautiful poem, "Immortality," the last lines of which read:

"And so this emblem shall forever be

A sign of humility."

I desire to call attention to the substitution of the word "humility" for "immortality." Many years ago I put this poem in my scrap book, and the last two lines are:

"And so this emblem shall forever be

A sign of immortality."

T. W Peace Tennessee

----o----

Nothing is less sincere than our mode of asking and giving advice. He who asks seems to have deference for the opinion of his friend, while he only aims to get approval of his own and make his friend responsible for his action. And he who gives repays the confidence supposed to be placed in him by a seemingly disinterested zeal, while he seldom means anything by his advice but his own interest or reputation. - Rochefoucauld.

----o----

To be worth anything, character must be capable of standing firm upon its feet in the world of daily work, temptation and trial; and able to bear the wear and tear of actual life. Cloistered virtues do not count for much. - S. Smiles

----o----

A good intention clothes itself with sudden power. - Emerson.

The Builder Magazine

September 1919 - Volume V - Number 9

ACCESSION OF SOLOMON: BUILDING OF THE TEMPLE AT JERUSALEM, B.C. 1017

BY HENRY HART MILLMAN

After many weary years of travail and fighting in the wilderness and the land of Canaan, the Jews had at last founded their kingdom, with Jerusalem as the capital. Saul was proclaimed the first king; afterward followed David, the "Lion of the tribe of Judah." During the many wars in which the Israelites had been engaged, the Ark of the Covenant was the one thing in which their faith was bound. No undertaking could fail while they retained possession of it.

In their wanderings the tabernacle enclosing the precious ark was first erected before the dwellings for the people. It had been captured by the Philistines, then restored to the Hebrews, and became of greater veneration than before. It will be remembered that, among other things, it contained the rod of Aaron which budded and was the cause of his selection as high-priest. It also contained the tables of stone which bore the Ten Commandments.

David desired to build a fitting shrine, a temple, in which to place the Ark of the Covenant; it should be a place wherein the people could worship; a centre of religion in which the ark should have paid it the distinction due it as the seat of tremendous majesty.

But David had been a man of war; this temple was a place of peace. Blood must not stain its walls; no shedder of gore could be its architect. Yet David collected stone, timber, and precious metals for its erection; and, not being allowed to erect the temple himself, was permitted to depute that office to his son and successor, "Solomon the Wise."

At this time all the enemies of Israel had been conquered, the country was at peace; the domain of the Hebrews was greater than at any other time, before or afterward. It was the fitting time for the erection of a great shrine to enclose the sacred ark. Nobly was this done, and no human work of ancient or modern times has so impressed mankind as the building of Solomon's Temple.

SOLOMON succeeded to the Hebrew kingdom at the age of twenty. He was environed by designing, bold, and dangerous enemies. The pretensions of Adonijah still commanded a powerful party: Abiathar swayed the priesthood; Joab the army. The singular connection in public opinion between the title to the crown and the possession of the deceased monarch's harem is well understood. (1) Adonijah, in making request for Abishag, a youthful concubine taken by David in his old age, was considered as insidiously renewing his claims to the sovereignty. Solomon saw at once the wisdom of his father's dying admonition: he seized the opportunity of crushing all future opposition and all danger of a civil war. He caused Adonijah to be put to death; suspended Abiathar from his office, and banished him from Jerusalem; and though Joab fled to the altar, he commanded him to be slain for the two murders of which he had been guilty, those of Abner and Amasa. Shimei, another dangerous man, was commanded to reside in Jerusalem, on pain of death if he should quit the city. Three years afterward he was detected in a suspicious journey to Gath, on the Philistine border; and having violated the compact, he suffered the penalty.

Thus secured by the policy of his father from internal enemies, by the terror of his victories from foreign invasion, Solomon commenced his peaceful reign, during which Judah and Israel dwelt safely, every man under his vine and under his figtree, from Dan to Beersheba. This peace was broken only by a revolt of the Edomites. Hadad, of the royal race, after the exterminating war waged by David and by Joab, had fled to Egypt, where he married the sister of the king's wife. No sooner had he heard of the death of David and of Joab than he returned, and seems to have kept up a kind of predatory warfare during the reign of Solomon. Another adventurer, Rezon, a subject of Hadadezer, king of Zobah, seized on Damascus, and maintained a great part of Syria in hostility to Solomon.

Solomon's conquest of Hamath Zobah in a later part of his reign, after which he built Tadmor in the wilderness and raised a line of fortresses along his frontier to the Euphrates, is probably connected with these hostilities. (2) The justice of Solomon was proverbial. Among his first acts after his accession, it is related that when he had offered a costly sacrifice at Gibeon, the place where the Tabernacle remained, God had appeared to him in a dream, and offered him whatever gift he chose: the wise king requesting an understanding heart to judge the people. God not merely assented to his prayer, but added the gift of honor and riches. His judicial wisdom was displayed in the memorable history of the two women who contested the right to a child. Solomon, in the wild spirit of Oriental justice, commanded the- infant to be divided before their faces: the heart of the real mother was struck with terror and abhorrence, while the false one consented to the horrible partition, and by this appeal to nature the cause was instantaneously decided.

The internal government of his extensive dominions next demanded the attention of Solomon. Besides the local and municipal governors, he divided the kingdom into twelve districts: over each of these he appointed a purveyor for the collection of the royal tribute, which was received in kind; and thus the growing capital and the immense establishments of Solomon were abundantly furnished with provisions. Each purveyor supplied the court for a month. The daily consumption of his household was three hundred bushels of finer flour, six hundred of a coarser sort; ten fatted, twenty other oxen; one hundred sheep; besides poultry, and various kinds of venison. Provender was furnished for forty thousand horses, and a great number of dromedaries. Yet the population of the country did not, at first at least, feel these burdens: Judah and Israel were many, as the sand which is by the sea in multitude, eating and drinking, and making merry.

The foreign treaties of Solomon were as wisely directed to secure the profound peace of his dominions. He entered into a matrimonial alliance with the royal family of Egypt, whose daughter he received with great magnificence; and he renewed the important alliance with the king of Tyre. (3) The friendship of this monarch was of the highest value in contributing to the great royal and national work, the building of the Temple. The cedar timber could only be obtained from the forests of Lebanon: the Sidonian artisans, celebrated in the Homeric poems, were the most skilful workmen in every kind of manufacture, particularly in the precious metals.

Solomon entered into a regular treaty, by which he bound himself to supply the Tyrians with large quantities of corn; receiving in return their timber, which was floated down to Joppa, and a large body of artificers. The timber was cut by his own subjects, of whom he raised a body of thirty thousand; ten thousand employed at a time, and relieving each other every month; so that to one month of labor they had two of rest. He raised two other corps, one of seventy thousand porters of burdens, the other of eighty thousand hewers of stone, who were employed in the quarries among the mountains. All these labors were thrown, not on the Israelites, but on the strangers who, chiefly of Canaanitish descent, had been permitted to inhabit the country.

These preparations, in addition to those of King David, being completed, the work began. The eminence of Moriah, the Mount of Vision, i.e., the height seen afar from the adjacent country, which tradition pointed out as the spot where Abraham had offered his son (where recently the plague had been stayed, by the altar built in the threshing-floor of Ornan or Araunah, the Jebusite), rose on the east side of the city. Its rugged top was levelled with immense labor; its sides, which to the east and south were precipitous, were traced with a wall of stone, built up perpendicular from the bottom of the valley, so as to appear to those who looked down of most terrific height; a work of prodigious skill and labor, as the immense stones were strongly mortised together and wedged into the rock. Around the whole area or esplanade, an irregular quadrangle, was a solid wall of considerable height and strength: within this was an open court, into which the Gentiles were either from the first, or subsequently, admitted. A second wall encompassed another quadrangle, called the court of the Israelites. Along this wall, on the inside, ran a portico or cloister, over which were chambers for different sacred purposes. Within this again another, probably a lower, wall separated the court of the priests from that of the Israelites. To each court the ascent was by steps, so that the platform of the inner court was on a higher level than that of the outer.

The Temple itself was rather a monument of the wealth than the architectural skill and science of the people. It was a wonder of the world from the splendor of its materials, more than the grace, boldness, or majesty of its height and dimensions. It had neither the colossal magnitude of the Egyptian, the simple dignity and perfect proportional harmony of the Grecian, nor perhaps the fantastic grace and lightness of later Oriental architecture. Some writers, calling to their assistance the visionary temple of Ezekiel, have erected a most superb edifice; to which there is this fatal objection, that if the dimensions of the prophet are taken as then stand in the text, the area of the Temple and its courts would not only have covered the whole of Mount Moriah. but almost all

Jerusalem. In fact our accounts of the Temple of Solomon are altogether unsatisfactory. The details, as they now stand in the books of Kings and Chronicles, the only safe authorities, are unscientific, and, what is worse, contradictory.

Josephus has evidently blended together the three temples, and attributed to the earlier all the subsequent additions and alterations. The Temple, on the whole, was an enlargement of the tabernacle, built of more costly and durable materials. Like its model, it retained the ground-plan and disposition of the Egyptian, or rather of almost all the sacred edifices of antiquity: even its measurements are singularly in unison with some of the most ancient temples in Upper Egypt. It consisted of a propylaeon, a temple, and a sanctuary; called respectively the Porch, the holy Place, and the Holy of Holies. Yet in some respects, if the measurements are correct, the Temple must rather have resembled the form of a simple Gothic church.

In the front to the east stood the porch, a tall tower, rising to the height of 210 feet. Either within, or, like the Egyptian obelisks, before the porch, stood two pillars of brass; by one account 27, by another above 60 feet high, the latter statement probably including their-capitals and bases. These were called Jachin and Boaz (Durability and Strength). (4) The capitals of these were of the richest workmanship, with net-work, chain-work, and pomegranates. The porch was the same width with the Temple, 35 feet; its depth 17 1/2. The length of the main building, including the Holy Place, 70 feet, and the Holy of Holies, 35, was in the whole 105 feet; the height 52 1/2 feet. (5)

Josephus carries the whole building up to the height of the porch; but this is out of all creditable proportion, making the height twice the length and six times the width. Along each side, and perhaps at the back of the main building, ran an aisle, divided into three stories of small chambers: the wall of the Temple being thicker at the bottom, left a rest to support the beams of these chambers, which were not let into the wall. These aisles, the chambers of which were appropriated as vestiaries, treasuries, and for other sacred purposes, seem to have reached about half way up the main wall of what we may call the nave choir: the windows into the latter were probably above them; these were narrow, but widened inward.

If the dimensions of the Temple appear by no means imposing, it must be remembered that but a small part of the religious ceremonies took place within the walls. The Holy of Holies was entered only once a year, and that by the High-priest alone. It was the secret and unapproachable shrine of the Divinity. The Holy Place, the body of the Temple, admitted only the officiating priests. The courts, called in popular language the Temple, or rather the inner quadrangle, were in fact the great place of divine worship. Here, under the open air, were celebrated the great public and national rites, the processions, the offerings, the sacrifices; here stood the great tank for ablution, and the high altar for burnt-offerings.

But the costliness of the materials, the richness and variety of the details, amply compensated for the moderate dimensions of the building. It was such a sacred edifice as a traveller might have expected to find in El Dorado. The walls were of hewn stone, faced within with cedar which was richly carved with knosps and flowers; the ceiling was of fir-tree. But in every part gold was lavished with the utmost profusion; within and without, the floor, the walls, the ceiling, in short, the whole house is described as overlaid with gold. The finest and purest that of parvaim, by some supposed to be Ceylon was reserved for the sanctuary. Here the cherubim, which stood upon the covering of the Ark, with their wings touching each wall, were entirely covered with gold.

The sumptuous veil, of the richest materials and brightest colors, which divided the Holy of Holies from the Holy Place was suspended on chains of gold. Cherubim, palm-trees, and flowers, the favorite ornaments, everywhere covered with gilding, were wrought in almost all parts. The altar within the Temple and the table of shewbread were likewise covered with the same precious metal. All the vessels, the ten candlesticks, five hundred basins, and all the rest of the sacrificial and other utensils, were of solid gold. yet the Hebrew writers seem to dwell with the greatest astonishment and admiration on the works which were founded in brass by Huram, a man of Jewish extraction, who had learned his art at Tyre.

Besides the lofty pillars above mentioned, there was a great tank, called a sea, of molten brass, supported on twelve oxen, three turned each way; this was seventeen and one-half feet in diameter. There was also a great altar, and ten large vessels for the purpose of ablution, called Wavers, standing on bases or pedestals, the rims of which were richly ornamented with a border, on which were wrought figures of lions, oxen,

and cherubim. The bases below were formed of four wheels, like those of a chariot. All the works in brass were cast in a place near the Jordan, where the soil was of a stiff clay suited to the purpose.

For seven years and a half the fabric arose in silence. All the timbers, the stones, even of the most enormous size, measuring seventeen and eighteen feet, were hewn and fitted, so as to be put together without the sound of any tool whatever; as it has been expressed, with great poetical beauty:

"Like some tall palm the noiseless fabric grew."

At the end of this period, the Temple and its courts being completed, the solemn dedication took place, with the greatest magnificence which the king and the nation could display. All the chieftains of the different tribes, and all of every order who could be brought together, assembled.

David had already organized the priesthood and the Levites; and assigned to the thirty-eight thousand of the latter tribe each his particular office; twentyfour thousand were appointed for the common duties, six thousand as officers, four thousand as guards and porters, four thousand as singers and musicians. On this great occasion, the Dedication of the Temple, all the tribe of Levi, without regard to their courses, the whole priestly order of every class, attended. Around the great brazen altar, which rose in the court of the priests before the door of the Temple, stood in front the sacrificers, all around the whole choir, arrayed in white linen. One hundred and twenty of these were trumpeters, the rest had cymbals, harps, and psalteries. Solomon himself took his place on an elevated scaffold, or raised throne of brass. The whole assembled nation crowded the spacious courts beyond. The ceremony began with the preparation of burnt-offerings, so numerous that they could not be counted.

At an appointed signal commenced the more important part of the scene, the removal of the Ark, the installation of the God of Israel in his new and appropriate dwelling, to the sound of all the voices and all the instruments, chanting some of those splendid

odes, the 47th, 97th, 98th, and 107th psalms. The Ark advanced, borne by the Levites, to the open portals of the Temple. It can scarcely be doubted that the 24th psalm, even if composed before, was adopted and used on this occasion. The singers, as it drew near the gate, broke out in these words: Lift up your headset O ye gates, and be ye lifted up, ye everlasting doors, and the King of Glory shall come in. It was answered from the other part of the choir, Who is the King of Glory? The whole choir responded, The Lord of Hosts, he is the King of Glory.

When the procession arrived at the Holy Place, the gates flew open; when it reached the Holy of Holies, the veil was drawn back. The Ark took its place under the extended wings of the cherubim, which might seem to fold over, and receive it under their protection. At that instant all the trumpeters and singers were at once to make one sound to be heard in praising and thanksgivings to the Lord; and when they lifted up their voice, with the trumpets, and cymbals, and instruments of music, 2nd praised the Lord, saying: For he is good, for his mercy endureth forever, the house was filled with a cloud, even the house of the Lord, so that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God. Thus the Divinity took possession of his sacred edifice.

The king then rose upon the brazen scaffold, knelt down, and spreading his hands toward heaven, uttered the prayer of consecration. The prayer was of unexampled sublimity: while it implored the perpetual presence of the Almighty, as the tutelar Deity and Sovereign of the Israelites, it recognized his spiritual and illimitable nature. But will God in very deed dwell with men on the earth? behold heaven and the heaven of heavens cannot contain thee, how much less this house which I have built? It then recapitulated the principles of the Hebrew theocracy, the dependence of the national prosperity and happiness on the national conformity to the civil and religious law. As the king concluded in these emphatic terms: Now, therefore, arise, O Lord God, into thy resting-place, thou and the ark of thy strength: let thy priests, O Lord God, be clothed with salvation, and thy saints rejoice in goodness. O Lord God, turn not away the face of thine anointed: remember the mercies of David thy servant. The cloud which had rested over the Holy of Holies grew brighter and more dazzling; fire broke out and consumed all the sacrifices; the priests stood without, awestruck by the insupportable splendor; the whole people fell on their faces, and worshipped and praised the Lord, for he is good, for his mercy is forever.

Which was the greater, the external magnificence, or the moral sublimity of this scene ? Was it the Temple, situated on its commanding eminence, with all its courts, the dazzling splendor of its materials, the int numerable multitudes, the priesthood in their gorgeous attire, the king, with all the insignia of royalty, on his throne of burnished brass, the music, the radiant cloud filling the Temple, the sudden fire flashing upon the altar, the whole nation upon their knees ? Was it not rather the religious grandeur of the hymns and of the prayer: the exalted and rational views of the Divine Nature, the union of a whole people in the adoration of the one Great, Incomprehensible, Almighty, Everlasting Creator?

This extraordinary festival, which took place at the time of that of Tabernacles, lasted for two weeks, twice the usual time: during this period twenty-two thousand oxen and one hundred and twenty thousand sheep were sacrificed (6) every individual probably contributing to this great propitiatory rite; and the whole people feasting on those parts of the sacrifices which were not set apart for holy uses.

Though the chief magnificence of Solomon was lavished on the Temple of God, yet the sumptuous palaces which he erected for his own residence display an opulence and profusion which may vie with the older monarchs of Egypt or Assyria. The great palace stood in Jerusalem; it occupied thirteen years in building. A causeway bridged the deep ravine, and leading directly to the Temple, united the part either of Acra or Sion, on which the palace stood, with Mount Moriah. In this palace was a vast hall for public business, from its cedar pillars called the House of the Forest of Lebanon. It was 175 feet long, half that measurement in width, above 50 feet high; four rows of cedar columns supported a roof made of beams of the same wood; there were three rows of windows on each side facing each other. Besides this great hall, there were two others, called porches, of smaller dimensions, in one of which the throne of justice was placed. The harem, or women's apartments, adjoined to these buildings; with other piles of vast extent for different purposes, particularly, if we may credit Josephus, a great banqueting hall.

The same author informs us that the whole was surrounded with spacious and luxuriant gardens, and adds a less credible fact, ornamented with sculptures and paintings. Another palace was built in a romantic part of the country in the valleys at the foot of Lebanon for his wife, the daughter of the king of Egypt; in the luxurious gardens of which we may lay the scene of that poetical epithalamium, (7) or collection

of Idyls, the Song of Solomon. (8) The splendid works of Solomon were not confined to royal magnificence and display; they condescended to usefulness. To Solomon are traced at least the first channels and courses of the natural and artificial water supply which has always enabled Jerusalem to maintain its thousands of worshippers at different periods, and to endure long and obstinate sieges. (9)

The descriptions in the Greek writers of the Persian courts in Susa and Ecbatana; the tales of the early travellers in the East about the kings of Samarcand or Cathay; and even the imagination of the Oriental romancers and poets, have scarcely conceived a more splendid pageant than Solomon, seated on his throne of ivory, receiving the homage of distant princes who came to admire his magnificence, and put to the test his noted wisdom. (10) This throne was of pure ivory, covered with gold; six steps led up to the seat, and on each side of the steps stood twelve lions.

All the vessels of his palace were of pure gold, silver was thought too mean: his armory was furnished with gold; two hundred targets and three hundred shields of beaten gold were suspended in the house of Lebanon. Josephus mentions a body of archers who escorted him from the city to his country palace, clad in dresses of Tyrian purple, and their hair powdered with gold dust. But enormous as this wealth appears, the statement of his expenditure on the Temple, and of his annual revenue, so passes all credibility, that any attempt at forming a calculation on the uncertain data we possess may at once be abandoned as a hopeless task. No better proof can be given of the uncertainty of our authorities, of our imperfect knowledge of the Hebrew weights of money, and, above all, of our total ignorance of the relative value which the precious metals bore to the commodities of life, than the estimate, made by Dr. Prideaux, of the treasures left by David, amounting to eight hundred millions, nearly the capital of our national debt.

Our inquiry into the sources of the vast wealth which Solomon undoubtedly possessed may lead to more satisfactory, though still imperfect, results. The treasures of David were accumulated rather by conquest than by traffic. Some of the nations he subdued, particularly the Edomites, were wealthy. All the tribes seem to have worn a great deal of gold and silver in their ornaments and their armor; their idols were often of gold, and the treasuries of their temples perhaps contained considerable wealth. But during the reign of Solomon almost the whole commerce of the world passed into his territories. The treaty with Tyre was of the utmost importance: nor is there any

instance in which two neighboring nations so clearly saw, and so steadily pursued, without jealousy or mistrust, their mutual and inseparable interests. (11)

On one occasion only, when Solomon presented to Hiram twenty inland cities which he had conquered, Hiram expressed great dissatisfaction, and called the territory by the opprobrious name of Cabul. The Tyrian had perhaps cast a wistful eye on the noble bay and harbor of Acco, or Ptolemais, which the prudent Hebrew either would not, or could not since it was part of the promised land dissever from his dominions. So strict was the confederacy, that Tyre may be considered the port of Palestine, Palestine the granary of Tyre. Tyre furnished the shipbuilders and mariners; the fruitful plains of Palestine victualled the fleets, and supplied the manufacturers and merchants of the Phoenician league with all the necessaries of life. (12)

(1) I Kings, i

(2) I Kings, xi, 23; I Chron;, viii, 3.

(3) After inserting the correspondence between King Solomon and King Hiram of Tyre, according to I Kings, v, Josephus asserts that copies of these letters were not only preserved by his countrymen, but also in the archives of Tyre. I presume that Josephus adverts to the statement of Tyrian historians, not to an actual inspection of the archives, which he seems to assert as existing and accessible.

(4) Ewald, following, he says, the Septuagint, makes these pillars not standing alone like obelisks before the porch, but as forming the front of the porch, with the capitals connected together, and supporting a kind of balcony, with ornamental work above it. The pillars measured 12 cubits (22 feet) round.

(5) Mr. Fergusson, estimating the cubit rather lower than in the text, makes the porch 30 by 15; the pronaos, or Holy Place, 60 by 30; the Holy of Holies, 30; the height 45

feet. Mr. Fergusson, following Josephus, supposes that the whole Temple had an upper story of wood, a talar, as appears in other Eastern edifices. I doubt the authority of Josephus as to the older Temple, though, as Mr. Fergusson observes, the discrepancies between the measurements in Kings and in Chronicles may be partially reconciled on this supposition. Mr. Fergusson makes the height of the eastern tower only 90 feet. The text followed 2 Chron., iii, 4, reckoning the cubit at 1 foot 9 inches.

(6) Gibbon, in one of his malicious notes, observes, "As the blood and smoke of so many hecatombs might be inconvenient, Lightfoot, the Christian Rabbi, removes them by a miracle. Le Clere (ad loe.) is bold enough to suspect the fidelity of the numbers." To this I ventured to subjoin the following illustration: "According to the historian Kotobeddyn, quoted by Burekhardt, Travels in Arabia, p. 276, the Khalif Moktader sacrificed during his pilgrimage to Mecca, in the year of the Hegira 350, forty thousand camels and cows, and fifty thousand sheep. Barthema describes thirty thousand oxen slain, and their carcasses given to the poor. Tavernier speaks of one hundred thousand victims offered by the king of Tonquin." Gibbon, eh. xxiii, iv, p. 96, edit. Milman.

(7) I here assume that the Song of Solomon was an epithalamium. I enter not into the interminable controversy as to the literal or allegorical or spiritual meaning of this poem, nor into that of its age. A very particular though succinct account of all these theories, ancient and modern, may be found in a work by Dr. Ginsberg. I confess that Dr. Ginsberg's theory, which is rather tinged with the virtuous sentimentality of the modern novel, seems to me singularly out of harmony with the Oriental and ancient character of the poem. It is adopted, however, though modified, by M. Renan.

(8) According to Ewald, the ivory tower in this poem was raised in one of these beautiful "pleasances," in the Anti-Libanus, looking toward Hamath.

(9) Ewald: Gesehichte, iii, pp. 62-68; a very remarkable and valuable passage.

(10) Compare the great Mogul's throne, in Tavernier; that of the King of Persia, in Morier.

(11) The very learned work of Movers, Die Phonizier (Bonn, 1841, Berlin, 1849) contains everything which true German industry and comprehensiveness can accumulate about this people. Movers, though in such an inquiry conjecture is inevitable, is neither so bold, so arbitrary, nor so dogmatic in his conjectures as many of his contemporaries See on Hiram, ii, 326 et seq. Movers is disposed to appreciate as of high value the fragments preserved in Josephus of the Phoenician histories of Menander and Dios. Mr. Kenriek's Phoenicia may also be consulted with advantage.

(12) To a late period Tyre and Sidon were mostly dependent on Palestine for their supply of grain. The inhabitants of these cities desired peace with Herod (Agrippa) because their country was nourished bar the king's country (Acts xii, 20).

----o----

BY BRO. DUDLEY WRIGHT, ASSISTANT EDITOR "THE FREEMASON," LONDON

PART IV THE ELEUSINIAN MYSTERIES INITIATORY RITES

TWO important facts must be set down with regard to the Mysteries: first, the general custom of all Athenian citizens, and afterwards of all Greeks generally and many foreigners, to seek admission in the only possible manner, viz., by initiation; and, second, the scrupulous care exercised by the Eumo (1)pides to ensure that only persons duly qualified, of irreproachable, or at any rate, of circumspect character passed the portals. In the earlier days of the Mysteries it was a necessary condition that the candidates for initiation should be free-born Athenians, but, in course of time, this rule was relaxed, until eventually strangers and foreigners, slaves and even

courtesans were admitted, on condition that they were introduced by a mystagogue, who was, of course, an Athenian. An interesting inscription was discovered a few years ago demonstrating the fact that the public slaves of the city were initiated at the public expense. Lysias was able without any difficulty to secure the initiation of his mistress Metanira, who was then in the service of the courtesan Nicareta. There always prevailed, however, the strict rule that no one could be admitted who had been guilty of murder or homicide, wilful or accidental, or who had been convicted of witchcraft, and all who had incurred the capital penalty for conspiracy or treason were also excluded. Nero sought admission into the Eleusinian Mysteries! but was rejected because of the many slaughters connected with his name Apollonius of Tyana was desirous of being admitted into the Eleusinian Mysteries, but the hierophant refused to admit him on the ground that he was a magician and had intercourse with divinities other than those of the Mysteries, declaring that he would never initiate a wizard or throw open the Mysteries to a man addicted to impure rites. Apollonius retorted: "You have not yet mentioned the chief of my offenses, which is that, knowing as I do, more about the initiatory rites than you do yourself, I have nevertheless come to you as if you were wiser than I am." The hierophant when he saw that the exclusion of Apollonius was not by any means popular with the crowd, changed his tone and said: "Be thou initiated, for thou seemest to be some wise man that has come here." But Apollonius replied: "I will be initiated at another time and it is (mentioning a name) who will initiate me." Herein, says Philostratus, he showed his gift of precision, for he glanced at the one who succeeded the hierophant he addressed and presided over the temple four years later when Apollonius was initiated.

Persons of both sexes and of all ages were initiated and neglect of the ceremony was regarded almost in the light of a crime. Socrates was reproached for being almost the only Athenian who had not applied for initiation. Persians were pointedly excluded from the ceremony. Athenians of both sexes were granted the privilege of initiation during childhood on the presentation of their father, but only the first degree of initiation was permitted. For the second and third degrees it was necessary to have arrived at full age. So great was the rush of candidates for initiation when the restrictions were relaxed that Cicero was able to write that the inhabitants of the most distant regions flocked to Eleusis in order to be initiated. Thus it became the custom with all Romans who journeyed to Athens to take advantage of the opportunity to become initiates. Even the Emperors of Rome, the official heads of the Roman religion, the masters of the world, came to the Eumolpides to proffer the request that they might receive the honour of initiation and become participants in the Sacred Mysteries revealed by the goddess.

While Augustus, who was initiated in the year B. C. 21, did not hesitate to show his antipathy towards the religion of the Egyptians, towards Judaism and Druidism, he was always scrupulous in observing the pledge of secrecy demanded of initiates into the Eleusinian Mysteries, and on one occasion, when it became necessary for some of the priests of the Eleusinian temple to proceed to Rome to plead before his tribunal on the question of privilege, and, in the course of the evidence to speak of certain ceremonial in connection with the Mysteries of which it was not lawful to speak in the presence of the uninitiated, he ordered everyone to leave the tribunal so that he and the witnesses alone remained. The Eleusinian Mysteries were not deemed inimical to the welfare of the Roman Empire as were the religions of the Egyptians, Jews, and ancient Britons.

Claudius, another imperial initiate, conceived the idea of transferring the scene of the Mysteries to Rome and, according to Suetonius, was about to put the project into execution, when it was ruled that it was obligatory that the principal scenic presentation of the Mysteries must be celebrated on the ground trodden by the feet of Demeter and where the goddess herself had ordered her temple to be erected.

The initiation of the emperor Hadrian took place in A. D. 125, when he was present at the Lesser Mysteries in the spring and at the Greater Mysteries in the following autumn. In September A. D. 129, he was again at Athens when he presented himself for the third degree, as is known from Dion Cassius, confirmed by a letter written by the Emperor himself, in which he mentions a journey from Eleusis to Ephesus made at that time. Hadrian is the only imperial initiate who persevered and passed through all three degrees. Since he remained at Eleusis as long as it was possible for him to do after the completion of his initiation it is not rash to assume that he was inspired by something more than curiosity or even a desire to show respect.

It is uncertain whether Antonin was initiated, although from an inscription it seems probable that he was and that he should be included in the list of royal initiates. Both Marcus Aurelius and Commodus, father and son, were initiated at the same time, at the Lesser Mysteries in March, A. D. 176, and at the Greater Mysteries in the following September. Septimus Severus was initiated before he ascended the throne.

There was, as stated, three degrees, and the ordinary procedure with regard to initiation was as follows:

In the flower month of spring, Anthesterion, corresponding to February-March, an applicant could, if approved, become an initiate into the first degree and participate in the Lesser Mysteries at the Eleusinion at Agra, near Athens. The ceremony of initiation into the Lesser Mysteries was much less elaborate than the ceremony of initiation into the Greater Mysteries. The candidates had to keep chaste and unpolluted for nine days prior to the ceremony, to which they came offering sacrifices and prayers and wearing crowns and garlands of flowers. Immediately prior to the celebration of the Lesser Mysteries those about to be initiated were prepared by mystagogues, the teachers selected from the families of the Eumolpides and the Keryces, and instructed in the story of Demeter and Persephone, the character of the purification necessary and the preparatory rites, the fast days, with particulars of what food could and must not be eaten, and the numerous sacrifices to be offered up under the direction of the mystagogues. Without this preparation no one could be admitted to the Mysteries. There was, however, neither secret doctrine nor dogmatic teaching in the instruction given. Revelation came through contemplation of the sacred objects displayed by the hierophant, and by the communication of mystic formulae; but the preparation demanded of the initiates, the secrecy imposed, the ceremonies at which they assisted in the dead silence of the night created a strong impression and lively hope in regard to the future life. No other cult in Greece, still less the cold Roman religion, had anything of the kind to offer. In fasting from food and drink before and after initiation the candidates attached to this voluntary privation no idea of maceration or expiation of faults: it was simply the reproduction of an event in the life of the goddess Demeter. Purity was an indispensable condition for all who would enter the temples. Bowls or vases of consecrated or holy water were placed at the entrance for the purposes of aspersion. In cases of special impurity a delay of one or more days in the preparation became necessary and unctions of oil or repeated immersions in water were administered. In the preparation of candidates for initiation, purification assumed an exceptional importance. Hence several writers have maintained that the primary aim of initiation was the acquirement of moral purity. The outward physical purity, the result of immersion prior to initiation, was but the symbol of the inward purity which should result from initiation. The duty of the mystagogues was to see that the candidates were in a state of physical cleanliness and to see that that condition was maintained throughout the ceremony. According to the inscriptions there appear to have been temples or buildings set apart for the cleansing of

candidates from special impurities. After initiation into the Lesser Mysteries the neophyte was permitted to go as far as the outer vestibule of the temple. In the following autumn, if of full age, he could be initiated into the Greater Mysteries, into the second degree, that of mysta. This, however, did not entitle the recipients of that honour to join in all the acts of worship or to witness the whole of the ceremonial at Eleusis. A further year had to elapse before the third degree could be taken, before they could become epoptae, and see with their own eyes and hear with their own ears the whole of the Greater Mysteries. The Lesser Mysteries were celebrated at Athens on the hill of Agra, to the right of the Stadium in a temple dedicated to Demeter and Persephone. Occasionally when the number of candidates was very large the Lesser Mysteries were celebrated twice in the year in order to give those too late for the ceremony in Anthesterion another opportunity before the Greater Mysteries were held.

At the next celebration of the Greater Mysteries, after having sacrificed to Demeter, the initiate received the second degree and became numbered among the mystae. The preliminary to this degree was bathing in the river Ilissus, after which the Daduchos instructed each candidate to place the left foot on the skin of an animal which had been sacrificed to Zeus, in which position the oath of secrecy was taken. Jevons, in his Introduction to the Study of Religion, says that no oath was demanded of the initiated but that silence was observed generally as an act of reverence rather than as an act of purposed concealment. There seems, however, to be conclusive evidence that an oath of secrecy was demanded and taken, at any rate, in the second and third degrees, if not in the first. Moreover, there are on record several prosecutions of citizens for having broken the pledge of secrecy they had given. Aeschylus was indicted for having disclosed in the theatre certain details of the Mysteries, and he only escaped punishment by proving that he had never been initiated and could not therefore have violated any obligation of secrecy. A Greek scholiast says that in five of his tragedies Aeschylus spoke of Demeter and therefore may be supposed in these cases to have touched upon subjects connected with the Mysteries; and Heraclides of Pontus says that on this account he was in danger of being killed by the populace if he had not fled for refuge to the altar of Dionysos and then begged off by the Areopagites and acquitted on the ground of his exploits at Marathon. An accusation was brought against Aristotle of having performed a funeral sacrifice in honour of his wife in imitation of the Eleusinian ceremonies. Alcibiades was charged with mimicking the sacred Mysteries in one of his drunken revels, when he represented the hierophant; Theodorus, one of his friends, represented the herald; and another, Polytion, that of the torch- bearer; the other companions attending as initiates and being addressed as Mystae. The information against him ran:

Thessalus, the son of Cimon, of the ward of Laeais, accuseth Aleibiades, the son of Clinias, of the ward of Seambonis, of sacrilegiously offending the goddess Ceres and her daughter Persephone by counterfeiting their Mysteries and shewing them to his companions in his own house, wearing such a robe as the high priest does when he shows the holy things; he called himself high priest, as did Polytion, torch-bearer; and Theodorus, of the ward of Phygea, herald; and the rest of his companions he called persons initiated and Brethren of the Secret; therein acting contrary to the rules and ceremonies established by the Eumolpides, the heralds and priests at Eleusis.

Alcibiades did not appear in answer to the charge, was condemned in his absence and his goods were confiscated. There was quite a panic about this time B. C. 415. Many prominent citizens, Andocides included, were prosecuted. He was included in the indictment against Alcibiades. "This man," said his accuser, "vested in the same costume as a hierophant, has shown the sacred objects to men who were not initiated and has uttered words it is not permissible to repeat." Andocides admitted the charge, turned king's evidence, and named himself and certain others as the culprits. He was rewarded with a free pardon under a decree which Isotmides had issued but those whom he named were put to death or outlawed and their goods confiscated. Andocides afterwards entered the temple and was charged with breaking the law in so doing. He defended himself before a court of heliasts, all of whom had been initiated into the Mysteries, the president of the Court being the Archon Basileus. The indictment was lodged by Cephisius, the chief prosecutor, with the Archon Basileus during the celebration of the Greater Mysteries, when Andocides was at Eleusis. He was acquitted and it is asserted that Cephisius failed to obtain one-fifth of the votes of the Court, the consequence being that he had to pay a fine of 1,000 drachmae and to suffer permanent exclusion from the Eleusinian shrine.

Diagiras was accused of railing at the sanctity of the Mysteries of Eleusis in such a manner as to deter persons from seeking initiation and a reward of one talent was offered to any one who should kill him or two talents to anyone who should bring him alive.

An ancient theme of oratorical composition and one set even in the sixth century of the Christian era was:

The law punishes with death whoever has disclosed the Mysteries: some one to whom the initiation has been revealed in a dream asks one of the initiated if what he has seen is in conformity with reality: the initiate acquiesces by a movement of the head: and for that he is accused of impiety.

Every care, therefore, was taken to prevent the secrecy of the Mysteries from becoming known to all save initiates. They have, however, come to light in a great measure through the ancient writings and inscriptions. Step by step and piece by piece the diligent researcher has been rewarded by the discovery of disconnected and isolated fragments which, by themselves, supply no precise information, but, taken in the aggregate, form a perfect mosaic. Though it was strictly forbidden to reveal what took place within the sacred enclosure and in the Hall of Initiation it was permissible to state clearly the object of initiation and the advantages to be derived from the act. Not only was the breaking of the pledge of secrecy given by an initiate visited with severe, sometimes even capital, punishment, but the forcing of the temple enclosure by the uninitiated, as happened sometimes, was an offence of equally heinous character. By virtue of the unwritten laws and customs dating back to the most remote periods the penalty of death was frequently pronounced for faults not grave in themselves, but solely because they concerned religion. It was probably by virtue of those unwritten laws that the priests ordered the death of two young Arcanians who had penetrated, through ignorance, into the sacred precincts. This was in B. C. 200 and Rome made war upon Philip V of Macedonia on the complaint of the government of Athens against that king who wished to punish them for having rigorously applied the ancient laws to those two offenders, who were found guilty of entering the sanctuary at Eleusis, they not having been initiated. No judicial penalty, however, was meted out to the fanatical Epicurean eunuch, who, with the object of proving that the gods had no existence forced himself blaspheming into that part of the sanctuary into which the hierophant and hierophantide alone had the right of entry. Aelianus states that a divine punishment in the form of a disease alone overtook him. Horace declared that he would not risk his life by going on the water with a companion who had revealed the secret of the Mysteries.

One of the essential preliminaries to initiation into each degree was fasting. Two days prior to initiation into the second and third degrees were spent by the candidate in solitary retirement when a strict fast was observed. It was a "retreat" in the strictest sense of the word. Fasting was practised, not only in imitation of the sufferings of

Demeter when searching for Persephone, but because of the danger of the contact of holy things with unholy, the clean with the unclean. Thus it was held that even to speak of the Mysteries to the uninitiated would be as dangerous as to allow such unclean persons to take part in the ceremonies. Hence the punishment meted out by the State was in lieu of, or to avert, the divine wrath which such pollution might bring on the community at large. At the entrance to the temple tablets were placed containing a list of forbidden foods. The list included several kinds of fish, including the whistle-fish, gurnet, crab and mullet. The whistle- fish and crab were held to be impure, the first because it laid its eggs through the mouth and the second because it ate filth which other fish rejected. The gurnet was rejected because of its fecundity as witnessed in its annual triple laying of eggs, but, according to some writers, it was rejected because it ate a fish which was poisonous to mankind. It is believed that other fish were forbidden but Prophyry was probably exaggerating when he says that all fish were interdicted. Birds bred at home, such as chickens and pigeons, were also on the banned list as were beans and certain vegetables which were forbidden for a mystic reason which Pausanias said he dared not reveal save to the initiated. The probable reason was that they were connected in some way with the wanderings of Demeter. Pomegranates were, of course, forbidden from the incident of the eating of the pomegranate seeds by Persephone.

The candidates were carefully instructed in these rules beforehand. Originally the instruction of the candidates was in the hands of the hierophant, who, following the example of his ancestor, Eumolpus, claimed the privilege of preparing the candidates as well as that of communicating to them the divine Mysteries. But the constantly increasing number of applicants made it necessary to employ auxiliary instructors, and this work was given over to the charge of the mystagogues, who prepared either one individual or a group of candidates, the hierophant reserving to himself the general direction of the instruction. In the course of the initiation ceremony certain words had to be spoken by the candidates and these were made known to them in advance, although, of course, apart from their context.

Admission to the second degree took place during the night between the sixth and seventh days of the celebration of the Mysteries, when they were led into the temple precincts and the second Archon opened the ceremony with prayers and sacrifices. The candidates were crowned with myrtle and on entering the building an edifice so vast and capacious as to exceed in area the largest theatre of the period they purified themselves by immersing their hands in the consecrated water. The priests, vested in their sacerdotal garments, then came forward. During the first part of the ceremony

the candidates were assembled in the outer hall of the temple, the temple proper being closed. Then a herald came forth and proclaimed: "Away from here all ye that are not purified, and whose souls have not been freed from sin." If any who were not votaries had by chance entered the precincts they now left for if discovered afterwards the punishment was death. In order to make certain that no intruders remained behind all who were present had to answer certain specified questions. Then all again immersed their hands in the consecrated water and renewed the pledge of secrecy. Next they took off their ordinary garments, and girded themselves with the skins of young does, whereupon the priests wished them joy of all the happiness their initiation would bring them and then went away. Within a few minutes the building was plunged in total darkness. Suddenly terrific peals of thunder resounded, shaking the very foundations of the temple; vivid flashes of lightning lit up the darkness and displayed fearful forms, while dreadful sighs, groans, and cries of pain resounded on all sides, like the shrieks of the condemned in Tartarus. The novices were taken hold of by invisible hands, their hair was torn, and they were beaten and thrown to the ground. At last a faint light became visible in the distance and a fearful scene appeared before their eyes. The gates of Tartarus were opened and the abode of the condemned lay before them. They could hear the cries of anguish and the vain regrets of those to whom Paradise was lost forever and could, moreover, witness their hopeless remorse. They saw, as well as heard, all the tortures of the condemned. The Furies, armed with relentless scourges and flaming torches, drove the unhappy victims incessantly to and fro, never letting them rest for a moment. Meanwhile the loud voices of the hierophant, who represented the judge of the world, was heard expounding the meaning of what was passing before them and warning and threatening the initiates. It may well be imagined that all these fearful scenes were so terrifying that very frequently beads of anguish appeared on the brows of the novices. At length the gates of Tartarus closed and the innermost sanctuary of the temple lay open before the initiates in dazzling light. In the midst stood the statue of the goddess Demeter brilliantly decked and gleaming with precious stones; heavenly music entranced their souls; a cloudless sky overshadowed them; fragrant perfumes arose; and in the distance the privileged spectators beheld flowering meads, where the blessed danced and amused themselves with innocent games and pastimes. Among others writers the scene is described by Aristophanes in The Frogs:

Heracles: The voyage is a long one. For you will come directly to a very big lake of abysmal depth.

Dionysos: Then how shall I get taken across it?

Heracles: In a little boat just so big; an old man who plies the boat will take you across for a fee of two oboles.

Dionysos: Oh dear! How very powerful those two oboles are all over the world. How did they manage to get here?

Heracles: Theseus brought them. After this you will see serpents and wild beasts in countless numbers and very terrible. Then a great slough and over-flowing dung; and in this you'll see lying anyone who ever yet at any place wronged his guest or beat his mother, or smote his father's jaw, or swore an oath and foreswore himself.... And next a breathing of flutes shall be wafted around you, and you shall see a very beautiful light, even as in this world, and myrtle groves, and happy choirs of men and women, and a loud clapping of hands.

Dionysos: And who are these people, pray?

Heracles: The initiated. It was regarded as permissible to describe the scenes of the initiation, and this has been done by many writers, but a complete silence was demanded as to the means employed to realize the end, the rites and ceremonies in which the initiate took part, the emblems which were displayed, and the actual words uttered and the slightest divergence rendered the offender liable to the strongest possible condemnation and chastisement.

In the course of the ceremony the hierophant asked a series of questions to which written answers had been prepared and committed to memory by the candidates. Holy Mysteries were revealed to the initiates from a book called Petroma, a word derived from petra, a stone, and so called because the writings were kept enclosed between two cemented stones. The garments worn by the candidates during the initiation ceremony were accounted sacred, and equal with incantations and consecrated charms in their power to avert evils. Consequently, they were never cast off until torn and

tattered. Nor was it usual, even then, to throw them away but it was customary to make them into twaddling clothes for children or to consecrate them to Demeter and Persephone.

Admission to the third degree took place during the night between the seventh and eighth days of the celebration of the Mysteries. This, the final degree with the exception of those called to be hierophants, was known as the degree of epoptie. Exactly in what the ceremonial consisted, save in one particular presently to be described, little is known. Hippolytus is practically the only authority for the main incident of the degree. Certain words and signs were communicated to the initiated which, when pronounced after death, were held to ensure the eternal happiness of the soul.

The most solemn part of the ceremony was that which has been described by some writers as the hierogamy or sacred marriage of Zeus and Demeter, although some have mistakenly referred to it as the marriage of Pluto and Proserphine. During the celebration of the Mysteries the hierophant and the hierophantide descended into a cave or deep recess and, after remaining there for a time, returned to the assembly, surrounded seemingly by flames, the hierophant displaying to the gaze of the initiated an ear of corn and exclaiming in a loud voice: "The divine Brimo has Wiven birth to the holy child Brimos: the strong has Drought forth strength."

"The Athenians," says Hippolytus, "in the initiation of Eleusis show to the epoptes the great, admirible, and most perfect mystery of the epoptie: an ear of corn gathered in silence." The statement is so clear as to leave no doubt whatever on the subject; indeed, it has never been called into question. The presentation of the ear of corn was part of the Mysteries of Eleusis and it was reserved for the epoptes.

Much has been made of this incident by many who can see no beauty in pre-Christian or non-Christian forms of religion, their comments being based mainly on a statement of St. Gregory Nazianus, who stands alone in discerning lewdness in the Eleusinian ceremonial. He says:

It is not in our religion that you will find a seduced Cora, a wandering Demeter, a Keleos, and a Triptolemos appearing with serpents; that Demeter is capable of certain acts and that she permits others. I am really ashamed to throw light on the nocturnal orgies of the initiations. Eleusis knows as well as the witnesses the secret of this spectacle, which is with reason kept so profound.

Apart from this isolated statement the Eleusinian Mysteries have not been charged as many ancient rites were with promoting immorality. In his account of the doings of the false prophet Alexander of Abountichos, Lucian describes how the impostor instituted rites which were a close parody of those at Eleusis and he narrates the details of the travesty. Among the mimetic performances were not only the Epiphany and birth of a god but the enactment of a sacred marriage. All preliminaries were gone through and Lucian says that but for the abundance of lighted torches the marriage would actually have been consummated. The part of the hierophant was taken-by the false prophet himself. From the travesty it is evident that in the genuine Mysteries in silence, in darkness, and in perfect chastity the sacred marriage was enacted and that immediately afterwards the hierophant came forth and standing in a blaze of torchlight made the announcement to the initiates. 'When came the words from the hierophant:

I have tasted, I have drunk "cyceon." I have taken from the cystus and after having tasted of it I placed it in the calathos. I again took it from the calathos and put it back in the cistus.

This formula, notwithstanding its length, became the "pass word" of the perfect initiate.

Dr. Jevons maintains that this ear of corn was the totem of Eleusis and this view has been adopted by M. Reinach who says:

We find in the texts a certain trace not only of the cult but of the adoration and the exaltation (in the Christian meaning of the word) of the ear of corn.

But he has omitted to quote the texts on which he relies for this assertion. It would be interesting to know why among all the plants which die and revive in the course of a year, wheat was chosen for preference, why the ear more than the grain, why it should be emphasized that it was gathered, for what reason the spectacle was reserved for the epoptae and in what manner it secures or ensures for the individual a blissful existence after death. The demonstration presupposes that the preceding rites and ceremonies were leading up to this supreme display. This practically ended the third degree save that then the epoptae were placed upon exalted seats around which the priests circled in mystic dances. The day succeeding admission into the final degree was regarded as a rigorous fast at the conclusion of which the epoptae also drank of the mystic kukeon and ate of the sacred cakes.

The Greeks laid great stress upon the advantages to be derived from initiation. Not only were the initiates under the protection of the State but the very act of initiation was said to assist in the spreading of good will among men, keep the soul free from sin and crime, place men under the special protection of the gods, and provide them with the means of attaining perfect virtue, the power of living a spotless life, and assure them of a peaceful death and everlasting bliss hereafter. The priests assured all who participated in the Mysteries that they would have a higher place in Elysium, a clearer understanding, and a more intimate intercourse with the gods, whereas the uninitiated would always remain in outer darkness. Indeed, in the final degree the epoptae were said to be admitted to the presence of and converse with the goddesses Demeter and Persephone. Initiates were placed under the immediate care and protection of the goddess Demeter. Initiation was referred to frequently as a guarantee of salvation conferred by outward and visible signs and by sacred formulae.

According to Theo of Smyrna the full or complete initiation consisted of five steps or degrees:

Again, philosophy may be called the initiation into true sacred ceremonies, and the tradition of genuine mysteries; for there are five parts of initiation; the first of which is previous purgation; for neither are the Mysteries communicated to all who are willing to receive them, but there are certain characters who are prevented by the voice of the crier, such as those who possess impure hands and an articulate voice, since it is

necessary that such as are not expelled from the Mysteries should first be refined by certain purgations, hut after purgation the tradition of the sacred rite succeeds. The third part is denominated inspection. And the fourth which is the end and design of inspection is the binding of the head and fixing the crown: so that the initiated may, by this means, he enabled to communicate to others the sacred rites in which he has been instructed; whether after this he becomes a torchbearer, or an interpreter of the Mysteries, or sustains some other part of the sacerdotal office. But the fifth which is produced from all these, is friendship with divinity, and the enjoyment of that felicity which arises from intimate converse with the gods. According to Plato purification is to be derived from the five mathematical disciplines, viz., arithmetic, geometry, steretometry, music, and astronomy.

The fee for initiation was a minimum sum of fifteen drachmas, in addition to which there were the usual honoraria to be bestowed towards the various officiating ministers to which reference has already been made. Presumably, also, gifts in kind were made annually to the principal clergy for an inscription of the fifth century B. C. found at Eleusis reads:

Let the hierophant and the torch-bearer command that at the mysteries the Hellenes shall offer first-fruits of their crops in accordance with ancestral usage.... To those who do these things there shall be many good things, both good and abundant crops, whoever of them do not injure the Athenians, nor the city of Athens, nor the two goddesses.

The Telestrion or Hall of Initiation, sometimes called "The Mystic Temple," was a large, covered building, about 170 feet square. It was surrounded on all sides by steps which presumably served as seats for the initiated while the sacred dramas and processions took place on the floor of the hall. These steps were partly built up and partly cut in the solid rock: in latter times they appear to have been covered with marble. There were two doors on each side of the hall with the exception of the north-west where the entrance was cut out of the solid rock, a rock terrace at a higher level adjoining it. This was probably the station of those not yet admitted to full initiation. The roof of the hall was carried by rows of columns which were more than once renewed. The Hall itself did not accommodate more than 4,000 people. The building was, perhaps, more accurately designed by Aristophanes as "The house that welcomed the mystae." Strabo's phrase for it was "The holy enclosure of the mystae" and he

carefully distinguishes it from the temple of Demeter. It was not the dwelling place of any god and, therefore, contained no holy image. It was built for the celebration of a definite ritual and the Eleusinian Hall of Initiation was therefore the only known church of antiquity if by that term we understand the meeting place of the congregation.

----o----

CLOSING

In the west at set of sun,

When the craftsmen's work is done

In the lodge;

To the westward, one by one,

Unworthy there are none

In the lodge;

And the warden pays the sum

That is due to ev'ry one,

In the lodge.

By the level, plumb and square,

And the aprons that we wear

When we meet,

On the level each will share

In the ancient lodgeroom there

As we act

By the plumb, you are aware

We are all upon the square,

When we part.

May heaven's blessings rest

On the hearts that are opprest,

Here and there;

May brotherly love prevail,

May our efforts never fail,

Is our prayer.

And in that lodge above,

Where joy and peace and love

We shall see,

The world's Redeemer there -

Our Master in the chair -

So mote it be.

- O. B. Slane, Illinois.

----o----

This earth would be changed into a paradise if, instead of hating, human beings loved; if, instead of speaking evil of one another, they spoke only good; if, instead of grasping and holding, they gave away. - James Stalker

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEORGE W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

MAJOR GENERAL GEORGE B. McCLELLAN

THE minutes of Willamette Lodge No. 2, of Portland, Oregon, of the date of December 9th, 1853, show that Captain George B. McClellan, U.S.A., Second Lieutenant Henry C. Hodges, U.S.A., and Mr. J. F. Winter, a Civil Engineer in government employ, were initiated, passed and raised in that lodge under a dispensation issued by the Grand Master, John Elliott.

McClellan was a Captain of Engineers and prepared plans for most of the fortifications in that region. His work was so deeply appreciated that he was detailed to examine and report on the fortification of important parts of Europe, which work he amplified and which appeared in two volumes entitled "The Art of War in Europe," published by the government about 1860. As an engineer McClelland was at that time almost without a peer.

The equestrian memorial of the General, and its pedestal, are in bronze. It is situated at the intersection of Connecticut and California Avenues in Washington, D. C. The statue was modeled by Fred Monnies and is a most beautiful and splendid piece of work. It

was built by authority of Congress at a cost of $50,000. The memorial was unveiled in 1906 without any ceremony whatever.

General McClellan commanded the Second Army Corps (the Army of the Potomac) which he organized and disciplined and which was the largest Army ever assembled up to that time. Its numbers were greatly increased, however, after General Grant had relieved General McClellan of the command.

General McClellan was popular not only in the Army but amongst the general public until he was nominated for the Presidency, when, as might be expected, political opponents availed themselves of the privilege of abuse. But, after nearly half a century had passed, when history had been revised and time had softened the invectives of his former opponents, Congress, in its wisdom, authorized the erection of this beautiful memorial to our modest soldier-brother, Major General McClellan.

----o----

LIFE'S STRANGENESS

BY BRO. H. L.HAYWOOD, IOWA

Now fall the evening shadows round about the trees,

And filter like a mist upon the solemn stream;

The solid rocks are touched with eerie mysteries;

The ground beneath my feet begin to sigh and dream;

The ground beneath my feet is fluttering like wings

For some unearthly touch is on these common things;

Is on the shrubs and grasses and on the rippled sands,
Is in the air about me and on the faded hill;
Ah, whence can be the coming of all those ghostly hands,
Which evening's twilight shadows with subtle magic fill?
Ah, whose can be those fountains behind the shadow's screen
From which is poured the glamour upon this common scene ?

'Tis vain to ask the "whither," 'tis vain to ask the "why";
No mortal ever guessed it, no mortal ever can;
Our lives are sunk in wonder and always will there ply
This subtle sense of magic about the soul of man.
For man hath never yet discovered once the key
Which opens to himself his own self's mystery.

We are compound of marbles and angels never knew
The reason for our being, the secret of our ways;
No angel ever guessed it nor ever mortal drew
From out the depths of being the reason for our days;
We are compound of shadow, of half lights, and of change,
And life is half a dreaming and whollv is it strange.

----o----

Nothing can work me damage, except myself. The harm that I sustain I carry about me, and never am a real sufferer but by my own fault. - St. Bernard.

----o----

MASONRY IN GENERAL

BY BRO. L. B. MITCHELL, MICHIGAN

Masonry, in general, is qualified in size,

It builds its Temples round the world where glow the kindly skies;

Where governments set boundaries, therein the Craftsman go

And rear the mystic canopies that shelter those who "know."

Masonry, in general, is qualified in kind

As something that is leading to and helping men to find

The Brother way that "carries on" to others yet the cheer

Who, by free will may in due form within its courts appear.

Masonry, in general, is qualified in soul,

Its spirit, all the world around pleads for a common goal,-

The time when nothing can divide save that which stains the heart .

When men can find each one his way, but all, within its Art.

Masonry, in general, is qualified in grace,

'Twould give to those who would be true their ever rightful place;

It would be tolerant to all upon the moral plane

That looks beyond and on and on to greater heights attain.

Masonry, in general, is qualified in heart,

It holds within its throb the key that opens to its Art,

'Tis qualified in every way, and that is saying trite

What otherwise somehow is hard to put in "black and white."

----o----

Honest good humor is the oil and wine of a merry meeting and there is no jovial companionship equal to that where the jokes are rather small and the laughter abundant.

- Washington Irving.

----o----

CORRESPONDENCE CIRCLE BULLETIN No. 30

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be

prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please

remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE MIDDLE CHAMBER IN SPECULATIVE MASONRY"

I In what light have you heretofore interpreted the existence of the "Middle Chamber" of Solomon's Temple as a literal fact or simply as a symbol ? What is Sir Charles Warren's opinion ? What is Mackey's opinion regarding it ? Do you agree with them ? If not, what reasons have you for disagreeing with them ?

II What is the modern biblical interpretation of the term "chamber" as used in the present connection ? How many such chambers were there in the Temple, and what were their uses ? Were they used as "paymaster's offices," or as chambers of instruction?

What is a "myth" ? Were our ceremonies contrived as vehicles for the conveyance of historical facts to candidates ? What thought should we continually bear in mind while pursuing our Masonic studies ?

III Of what is the Middle Chamber a symbol? What does it represent in the Second degree ritualism? How are we benefited by "learning" or education ?

What part does the Second degree occupy in Ancient Craft Masonry? Would the system have been complete without it? Have you gained a new conception of the Second degree from this section of Brother Haywood's present study paper from that which you formerly held of it ?

IV How were builders organized in medieval times, and for what purpose ? Why were they intrusted with signs, words and grips? Why were they called "operative" Masons?

Why were persons who had no connection with the building trades admitted into the Order prior to 1717? What attracted them to it? What was the result of their admittance?

V How does Brother MacBride describe the transition from operative to speculative Masonry?

What influence had the speculative element on the operative organization ?

What did the non-operative element undertake to do after their acceptance into the organization, according to Brother Waite ? How were Kabalistic and Rosicrucian ideas and symbolisms introduced into the Order?

VI What did Speculative Masonry inherit from the operatives? Was all of our philosophy and mysticism handed down from the operatives ?

What was the work of the operative Mason, and what were his wages? What is the work of the speculative Mason, and what are his wages?

Do you believe with those who claim that the race cannot be improved; that because evils of one kind and another have always existed, that they are always to remain with us? What is the mission of Masonry ?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia:

Middle Chamber, p. 483.

THE BUILDER:

Vol. IV. What a Fellow Craft Ought to Know, p. 178; Symbolism of the Three Degrees, p. 267.

SECOND STEPS BY BRO. H.L. HAYWOOD

PART V THE MIDDLE CHAMBER IN SPECULATIVE MASONRY

I WHAT the Middle Chamber is a symbol, and not a bit of history, there is every evidence to show. Sir Charles Warren, while Master of the Quatuor Coronati Lodge of Research, gave expression to the opinion of the best modern scholars in saying that

"There was never a Middle Chamber in the Temple. . . As the Fellow Crafts were only employed during the building of the Temple, they could not have used this chamber for the service mentioned (you will recall, reader, what this service is supposed to have been) even if it had existed.... Even if this chamber had existed they would not have been allowed to desecrate it by use as a pay office."

Albert Mackey, who was one of the most conservative of men, and who wrote his "Symbolism of Freemasonry" some twenty years before Brother Warren delivered his speech, took the same position. As we may read in that work, "The whole legend is, in fact, an historical myth, in which the mystical number of the steps, the process of passing to the chamber, and the wages there received, are inventions added to or ingrafted on the fundamental history contained in the sixth chapter of Kings, to inculcate important symbolic instruction relative to the principle of the Order."

II

The passage in the book of Kings to which Mackey here refers, is in the authorized version of the bible as follows: "They went up with winding stairs into the Middle Chamber." Modern biblical scholarship has shown that the term here translated "chamber" really means a "story" and that there were three such stories on one side of the Temple composed of small rooms in which the priests kept their vestments, utensils, etc. That workmen were paid their wages in this middle story, or that Fellow Crafts were there prepared for a higher grade, there is not a hint in the record to show. This account of the matter, as Mackey has said, is "an historical myth."

But what of it ? A myth has been defined as "philosophy in the making." It is an allegorical piece of fiction designed to convey some abstract teaching. The purpose of our ceremonies is not to furnish history but truth, and that truth is nowise affected by the accuracy or inaccuracy of the narrative behind which it is veiled. To remember this in all connections will save one from those pitfalls of literalism into which so many earlier Masonic students fell.

III When understood simply as a symbol, the Middle Chamber stands for that place in life in which we receive the rewards of our endeavors. This is the broadest sense of it; its narrower sense, as found in the Second degree lecture, is that it represents the wages of education, of mental culture, for learning is described as the peculiar work of the Fellow Craft. Learning stores the mind with facts, preserves one from bigotry and superstition, offers to one the fellowships of great minds, quickens perception, strengthens the faculties, gives one, in short, a masterful intellect. It is into the possession of such riches as these that the Winding Stairs of the Liberal Arts and Sciences brings a man at last.

We may rejoice that William Preston gave this teaching so large a place in our lectures, for without it Masonry would have been wholly inadequate as a complete system of life. Ignorance is a sin, in most cases at least, and the sooner we thus regard it the better it will be for all of us, Masons and profane. In olden days when men had so few opportunities for learning it was inevitable that the common man should be ignorant; but in these days with public schools, correspondence schools, cheap books and periodicals, and free libraries, a man who remains content with not possessing the best that has been thought and said in the world is wholly without excuse. Always and everywhere men should have in the house of life a winding stair of art and science up which to climb into a middle chamber wherein to hold converse with the good and great of all ages !

IV In medieval times the builders were organized into a secret fraternity composed of separate lodges for the purpose of self- protection and for preserving the secrets of the trade, and men were given words, grips and tokens on their admittance to a lodge. This fraternity had an ancient traditional history and it used its tools and trade processes as emblems and symbols whereby to teach a code of morality far above the average ethical standards of the time. This was called operative Masonry because its followers were engaged in the work of actual building.

At the time of the Reformation ecclesiastical building, in which the Freemasons were mostly engaged, fell into a decline and during the sixteenth and seventeenth centuries the operative lodges began to receive a large number of members who had no intention of engaging in practical building, but were attracted by the history and symbolism of the Order. In course of time this speculative element outnumbered the operative so that, at the Revival of 1717, Masonry became a wholly speculative body.

The details of this picture may be filled out by a remarkable paragraph in Brother MacBride's "Speculative Masonry" (page 124):

"The view we wish to consider is, that down through the Roman Collegia and the medieval craft gilds, along with certain traditions, there was probably transmitted some of the symbolism of the Ancient Mysteries, and that the great quickening of intellectual life in the sixteenth century, resulting from the social and political upheaval of the Reformation, gave new life and a more developed form to the symbolic speculative element within the old craft lodges. The mental activities of men had so long been dribbed, cabined and confined' under ecclesiastical rule that, having burst its bonds, it fairly revelled and rioted in all sorts of ways. Hence we find Cabalism, Theosophy, Alchemy and Astrology receiving attention and support from the learned scholars of the age.... The spirit of enquiry was rampant, and ill-directed as it was in many respects, it had on the whole a wonderfully stimulating effect.. Science, in all its branches, expanded and developed; literature, art, and social and political life acquired fresh vigor. It is from this period we can mark the presence of the speculative element in the old craft lodges. Our view is, that the seed of our present speculative system, lying latent in these old lodges, was quickened into life through the influence of the Reformation period and, later on, in 1717, developed into the present organized form."

On another page of the same work Brother MacBride gives a more specific description of the moral and symbolic germ in the craft gilds which later expanded into speculative Masonry:

"Taking the Old Charges and reading them over one cannot fail to be impressed with the moral precepts they contain, and how the speculative bulks over the purely operative parts. In every ease the Mason is charged first of all to be true to God, the king and to his fellows. Stealing and vice are explicitly named to be avoided. Falsehood and deceit are condemned and the general impression left after reading these ancient documents is that they are not those of a mere trades union or operative gild. There is an element in them, apart from and above the operative work, that refers to conduct and morals, and it is in this, more than anything else, that their relationship

with modern Masonry shows itself. After all, what is the purpose of our speculative system but to shape life and conduct to noble ends."

V In the foregoing passages Brother MacBride takes the position that speculative Masonry is the expansion of a germ that lay in operative Masonry. Other writers, while holding to this, also believe that the nonoperatives, accepted during the sixteenth and seventeenth centuries, brought with them an entirely new element. Brother Arthur Edward Waite speaks for these writers in his little booklet "Deeper Aspects of Masonic Symbolism":

"The interest in operative Masonry and its records, though historically it is of course important, has preceded from the beginning on a misconception as to the aims and Symbolism of speculative Masonry. It was and it remains natural, and it has not been without its results. but it is a confusion of the chief issues. It should be recognized henceforth that the sole connection between the two arts and crafts rests on the fact that the one has undertaken to uplift the other from the material plane to that of morals on the surface, and of spirituality in the real intention.... My position is that the traces of symbolism which may in a sense be inherent in operative Masonry did not produce; by a natural development, the speculative art and craft, though they helped undoubtedly to make a possible and partially prepared field for the great adventure and experiment."

On another page of the same book Brother Waite contends that among the men who were accepted into the operative lodges were many "Latin-writing" scholars who brought with them ideas and symbolisms from Kabalism and Rosicrucianism. With this position Albert Pike and many other authorities are agreed.

Brother Waite's argument, it seems to me, does not contradict, but rather supplements Brother MacBride's position. If this be the case we may say that from operative Masonry our speculative system has received an organization, a moral element, and certain emblems and symbols derived from the building art; but there is an element of philosophy and mysticism in our ritual, in the Third degree more especially, derived from other sources.

VI Leaving for future articles a discussion of the mystical and philosophical element, we may examine here only the elements inherited from the operative gilds. The operative Mason used actual tools to erect structures of wood and stone; for this he received material wages. The speculative Mason uses moral, mental and spiritual forces to erect himself into a nobler manhood and society into a nobler Brotherhood; his wages consist in the enrichment of his own and his race's life.

These words are familiar enough to every Mason, indeed, they have become almost hackneyed and threadbare, but familiarity must not be permitted to blind us to the radical (I had almost said the revolutionary) character of this teaching. For it implies that human nature may be modified, reformed, regenerated; and the world, likewise.

The cry of the reactionary, the obstructionist, the ultra- conservative, has ever been, "As the world is, so it has always been, so it will ever be. Poverty, vice, ignorance these are fated things, built into the nature of the race, and can in no wise be improved." Against this position Masonry throws itself with all its weight, and contends that out of the stuff of the Present a nobler Future can be made; that a man's nature is plastic material out of which a better man can be fashioned; that the world of today is a rough quarry out of which may be hewn the stones for a Temple of Tomorrow, in which a God may be found to dwell. If this philosophy of Masonry be true; as we Masons are most profoundly convinced that it is, it gives us the one Great Hope of Man, the one certain pledge of Progress.

----o----

A CATHOLIC TREATISE ON MASONRY

FROM THE CATHOLIC ENCYCLOPEDIA

PART III-OUTER WORK OF FREEMASONRY: ITS ACHIEVEMENTS, PURPOSES AND METHODS (CONTINUED)

THE chief organization which in France secured the success of Freemasonry was the famous "League of instruction" founded in 1867 by Bro. F. Mace, later a member of the Senate. This league affiliated and imbued with its spirit many other associations. French Masonry and above all the Grand Orient of France has displayed the most systematic activity as the dominating political element in the French "Kulturkampf" since 1877 (see also Chr.,1889, I, 81 sq.). From the official documents of French Masonry contained principally in the official "Bulletin" and "Compte-rendu" of the Grand Orient it has been proved that all the anticlerical measures passed in the French Parliament were decreed beforehand in the Masonic lodges and executed under the direction of the Grand Orient, whose avowed aim is to control everything and everybody in France ("que personne ne bougera plus en Frence en dehors de nous," "Bull. Gr. Or.," 1890, 500 sq.). "I said in the assembly of 1898," states the deputy Masse, the official orator of the Assembly of 1903, "that it is the supreme duty of Freemasonry to interfere each day more and more in political and profane struggles." "Success (in the anti-clerical combat) is in a large measure due to Freemasonry; for it is its spirit, its programme, its methods, that have triumphed." "If the Bloc has been established, this is owing to Freemasonry and to the discipline learned in the lodges. The measures we have now to urge are the separation of Church and State and a law concerning instruction. Let us put our trust in the word of our Bro. Combes." "For a long time Freemasonry has been simply the republic in disguise," i. e., the secret parliament and government of Freemasonry in reality rule France; the profane State, Parliament, and Government merely execute its decrees. "We are the conscience of the country"; "we are each year the funeral bell announcing the death of a cabinet that has not done its duty but has betrayed the Republic; or we are its support, encouraging it by saying in a solemn hour: I present you the word of the country . . . its satisfecit which is wanted by you, or its reproach that to-morrow will be sealed by your fall." "We need vigilance and above all mutual confidence, if we are to accomplish our work, as yet unfinished. This work, you know . . . the anti- clerical combat, is going on. The Republic must rid itself of the religious congregations, sweeping them off by a vigorous stroke. The system of half measures is everywhere dangerous; the adversary must be crushed with a single blow" (Compte-rendu Gr. Or., 1903, Nourrisson, "Les Jacobins," 266-271). "It is beyond doubt," declared the President of the Assembly of 1902, Bro. Blatin, with respect to the French elections of 1902, "that we would have been defeated by our well-organized opponents, if Freemasonry had not spread over the whole country" (Compte-rendu, 1902, 153).

Along with this political activity Freemasonry employed against its adversaries, whether real or supposed, a system of spying and false accusation, the exposure of which brought about the downfall of the Masonic cabinet of Combes. In truth all the "anti-clerical" Masonic reforms carried out in France since 1877, such as the secularization of education, measures against private Christian schools and charitable establishments, the suppression of the religious orders and the spoliation of the Church, professedly culminate in an antiChristian and irreligious reorganization of human society, not only in France but throughout the world. Thus French Freemasonry, as the standard-bearer of all Freemasonry, pretends to inaugurate the golden era of the Masonic universal republic, comprising in Masonic brotherhood all men and all nations. "The triumph of the Galilean," said the president of the Grand Orient, Senator Delpech, on 20 September, 1902, "has lasted twenty centuries. But now he dies in his turn. The mysterious voice, announcing (to Julian the Apostate) the death of Pan, today announces the death of the impostor God who promised an era of justice and peace to those who believe in him. The illusion has lasted a long time. The mendacious God is now disappearing in his turn; he passes away to join in the dust of ages the other divinities of India, Egypt, Greece, and Rome, who saw so many deceived creatures prostrate before their altars. Bro. Masons, we rejoice to state that we are not without our share in this overthrow of the false prophets. The Romish Church, founded on the Galilean myth, began to decay rapidly from the very day on which the Masonic Association was established" (Compte-rendu Gr. Or. de France, 1902, 381).

The assertion of the French Masons: "We are the conscience of the country," was not true. By the official statistics it was ascertained, that in all elections till 1906 the majority of the votes were against the Masonic Bloc, and even the result in 1906 does not prove that the Bloc, or Masonry, in its anti-clerical measures and purposes represents the will of the nation, since the contrary is evident from many other facts. Much less does it represent the "conscience" of the nation. The fact is, that the Bloc in 1906 secured a majority only because the greater part of this majority voted against their "conscience." No doubt the claims of Freemasonry in France are highly exaggerated, and such success as they have had is due chiefly to the lowering of the moral tone in private and public life, facilitated by the disunion existing among Catholics and by the serious political blunders which they committed. Quite similar is the outer work of the Grand Orient of Italy which likewise pretends to be the standard-bearer of Freemasonry in the secular struggle of Masonic light and freedom against the powers of "spiritual darkness and bondage," alluding of course to the

papacy, and dreams of the establishment of a new and universal republican empire with a Masonic Rome, supplanting the papal and Caesarean as metropolis. The Grand Orient of Italy has often declared that it is enthusiastically followed in this struggle by the Freemasonry of the entire world and especially by the Masonic centres at Paris, Berlin, London, Madrid, Calcutta, Washington ("Riv.," 1892, 219; Gruber, "Mazzini," 215 sqq. and passim). It has not been contradicted by a single Grand Lodge in any country, nor did the German and other Grand Lodges break off their relations with it on account of its shameful political and anti-religious activity. But though the aims of Italian Masons are perhaps more radical and their methods more cunning than those of the French, their political influence, owing to the difference of the surrounding social conditions, is less powerful. The same is to be said of the Belgian and the Hungarian Grand Lodges, which also consider the Grand Orient of France as their political model.

Since 1889, the date of the international Masonic congress, assembled at Paris, 16 and 17 July, 1889, by the Grand Orient of France, systematic and incessant efforts have been made to bring about a closer union of universal Freemasonry in order to realize efficaciously and rapidly the Masonic ideals. The special allies of the Grand Orient in this undertaking are: the Supreme Council and the Symbolical Grand Lodge of France and the Masonic Grand Lodges of Switzerland, Belgium, Italy, Spain, Hungary, Portugal, Greece; the Grand Lodges of Massachusetts and of Brazil were also represented at the congress. The programme pursued by the Grand Orient of France, in its main lines, runs thus: "Masonry, which prepared the Revolution of 1789, has the duty to continue its work" (circular of the G. O. of France, 2 April, 1889). This task is to be accomplished by the thoroughly and rigidly consistent application of the principles of the Revolution to all the departments of the religious, moral, judicial, legal, political, and social order. The necessary political reforms being realized in most of their essential points, henceforth the consistent application of the revolutionary principles to the social conditions of mankind is the main task of Masonry. The universal social republic, in which, after the overthrow of every kind of spiritual and political tyranny," of "theocratical" and dynastical powers and class privileges, reigns the greatest possible individual liberty and social and economical equality conformably to French Masonic ideals, is the real ultimate aim of this social work.

The following are deemed the principal means: (1) To destroy radically by open persecution of the Church or by a hypocritical fraudulent system of separation between State and Church, all social influence of the Church and of religion,

insidiously called "clericalism," and, as far as possible, to destroy the Church and all true, i. e., superhuman religion, which is more than a vague cult of fatherland and of humanity; (2) To laicize, or secularize, by a likewise hypocritical fraudulent system of "unsectarianism," all public and private life and, above all, popular instruction and education. "Unsectarianism" as understood by the Grand Orient party is anti-Catholic and even anti-Christian, atheistic, positivistic, or agnostic sectarianism in the garb of unsectarianism. Freedom of thought and conscience of the children has to be developed systematically in the child at school and protected, as far as possible, against all disturbing influences, not only of the Church and priests, but also of the children's own parents, if necessary, even by means of moral and physical compulsion. The Grand Orient party considers it indispensable and an infallibly sure way to the final establishment of the universal social republic and of the pretended world peace, as they fancy them, and of the glorious era of human solidarity and of unsurpassable human happiness in the reign of liberty and justice (see "Chaine d'Union," 1889, 134, 212 sqq., 248 sqq., 291 sqq.; the official comptes rendus of the International Masonic Congress of Paris, 16-17 July, 1889, and 31 August, 1 and 2 September, 1900, published by the Grand Orient of France, and the regular official "Comptes rendus des travaux" of this Grand Orient, 1896-1910, and the "Rivista massonica," 1880- 1910).

The efforts to bring about a closer union with Anglo-American and German Freemasonry were made principally by the Symbolical Grand Lodge of France and the "International Masonic Agency" at Neuchatel (directed by the Swiss Past Grand Master Quartier La Tente), attached to the little Grand Lodge "Alpina" of Switzerland. These two Grand Lodges, as disguised agents of the Grand Orient of France, act as mediators between this and the Masonic bodies of English-speaking and German countries. With English and American Grand Lodges their efforts till now have had but little success (see Internat. Bulletin, 1908, 119, 127, 133, 149, 156; 1909, 186). Only the Grand Lodge of Iowa seems to have recognized the Grand Lodge of France (Chr. 1905, II, 58, 108, 235). The English Grand Lodge not only declined the offers, but, on 23 September, 1907, through its registrar even declared: "We feel, that we in England are better apart from such people. Indeed, Freemasonry is in such bad odour on the Continent of Europe, by reason of its being exploited by Socialists and Anarchists, that we may have to break off relations with more of the Grand Bodies who have forsaken our Landmarks" (from a letter of the Registrator J. Strahan, in London, to the Grand Lodge of Massachusetts: see "The New Age," New York, 1909, I, 177). The American Grand Lodges (Massachusetts, Missouri, etc.), in general, seem to be resolved to follow the example of the English Grand Lodges.

The German Grand Lodges, on the contrary, at least most of them, yielded to the pressure exercised on them by a great many German brothers. Captivated by the Grand Orient party on 3, June, 1906, the Federation of the eight German Grand Lodges, by 6 votes to 2, decreed to establish official friendly relations with the Grand Lodge, and on 27 May, 1909, by 5 votes to 3, to restore the same relations with the Grand Orient of France. This latter decree excited the greatest manifestations of joy, triumph and jubilation in the Grand Orient party, which considered it as an event of great historic import. But in the meantime a public press discussion was brought about by some incisive articles of the "Germania" (Berlin, 10 May, 1908; 9 June, 12 November, 1909; 5, 19 February, 1910) with the result, that the three old Prussian Grand Lodges, comprising 37,198 brothers controlled by the protectorate, abandoned their ambiguous attitude and energetically condemned the decree of 27 May, 1909, and the attitude of the 5 other so-called "humanitarian" German Grand Lodges, which comprise but 16,448 brothers. It was hoped, that the British and American Grand Lodges, enticed by the example of the German Grand Lodges, would, in the face of the common secular enemy in the Vatican, join the Grand Orient party before the great universal Masonic congress, to be held in Rome in 1911. But instead of this closer union of universal Freemasonry dreamt of by the Grand Orient party, the only result was a split between the German Grand Lodges by which their federation itself was momentarily shaken to its foundation.

But in spite of the failure of the official transactions, there are a great many German and not a few American Masons, who evidently favour at least the chief anti-clerical aims of the Grand Orient party. Startling evidence thereof was the recent violent worldwide agitation, which, on occasion of the execution of the anarchist, Bro. Ferrer, 31, an active member of the Grand Orient of France (Barcelona, 13 October, 1909), was set at work by the Grand Orient of France (Circular of 14 October, 1909; "Franc-Mac. dem." 1906, 230 sqq.; 1907, 42, 176; 1909, 310, 337 sqq.; 1910, an "International Masonic Bulletin," Berne, 1909, 204 sq.), and of Italy (Rivista massonica, 1909, 337 sqq., 423), in order to provoke the organization of an international Kultunkampf after the French pattern. In nearly all countries of Europe the separation between State and Church and the laicization or neutralization of the popular instruction and education, were and are still demanded by all parties of the Left with redoubled impetuosity.

The fact that there are also American Masons, who evidently advocate the Kulturkampf in America and stir up the international Kulturkampf, is attested by the example of Bros. J. D. Buck, 33, and A. Pike, 33. Buck published a book, "The Genius of Freemasonry," in which he advocates most energetically a Kulturkampf for the United States. This book, which in 1907, was in its 3rd edition, is recommended ardently to all American Masons by Masonic journals. A. Pike, as the Grand Commander of the Mother Supreme Council of the World (Charleston, South Carolina) lost no opportunity in his letters to excite the anti-clerical spirit of his colleagues. In a long letter of 28 December, 1886, for instance, he conjures the Italian Grand Commander, Timoteo Riboli, 33, the intimate friend of Garibaldi, to do all in his power, in order to unite Italian Masonry against the Vatican. He writes: "The Papacy . . . has been for a thousand years the torturer and curse of Humanity, the most shameless imposture, in its pretence to spiritual power of all ages. With its robes wet and reeking with the blood of half a million of human beings, with the grateful odour of roasted human flesh always in its nostrils, it is exulting over the prospect of renewed dominion. It has sent all over the world its anathemas against Constitutional government and the right of men to freedom of thought and conscience." Again, "In presence of this spiritual 'Cobra di capello,' this deadly, treacherous, murderous enemy, the most formidable power in the world, the unity of Italian Masonry is of absolute and supreme necessity; and to this paramount and omnipotent necessity all minor considerations ought to yield; dissensions and disunion, in presence of this enemy of the human race are criminal." "There must be no unyielding, uncompromising insistence upon particular opinions, theories, prejudices, professions: but, on the contrary, mutual concessions and harmonious co-operation." "The Freemasonry of the world will rejoice to see accomplished and consummated the Unity of the Italian Freemasonry" (Official Bulletin, September, 1887, 173 sqq.). Important Masonic journals, for instance, "The American Tyler-Keystone" (Ann Arbor), openly patronize the efforts of the French Grand Orient Party. "The absolute oneness of the Craft," says the Past Grand Master Clifford P. MacCalla (Pennsylvania), "is a glorious thought." "Neither boundaries of States nor vast oceans separate the Masonic Fraternity. Everywhere it is one." "There is no universal church, no universal body of politic; but there is an universal Fraternity, that Freemasonry; and every Brother who is a worthy member, may feel proud of it" (Chr., 1906, II, 132). Owing to the solidarity existing between all Masonic bodies and individual Masons, they are all jointly responsible for the evil doings of their fellow-members.

Representative Masons, however, extol the pretended salutary influence of their order on human culture and progress. "Masonry," says Frater, Grand Orator, Washington, "is the shrine of grand thoughts of beautiful sentiments, the seminary for the

improvement of the moral and the mental standard of its members. As a storehouse of morality it rains benign influence on the mind and heart" (Chr., 1897, II, 148). "Modern Freemasonry," according to other Masons, "is a social and moral reformer" (Chr., 1888, II, 99). "No one," says the "Keystone" of Chicago, "has estimated or can estimate the far reaching character of the influence of Masonry in the world. It by no means is limited to the bodies of the Craft. Every initiate is a light bearer. a center of light" (Chr., 1889, II, 146). "In Germany- as in the United States and Great Britain those who have been leaders of men in intellectual, moral and social life, have been Freemasons. Eminent examples in the past are the Brothers Fichte, Herder, Wieland, Lessing, Goethe. Greatest of them all was -I. W. von Goethe. Well may we be proud of such a man" ("Keystone," quoted in Chr., 18 , 1I, 355), etc. German Masons (see Boos, 304-63) claim for Freemasonry a considerable part in the splendid development or German literature in the eighteenth and nineteenth centuries. These claims, however, when critically examined, prove to be either groundless or exaggerated. English freemasonry, being then at a low intellectual and moral level and retrograding towards orthodoxy, was not quantified to be the originator or a leading factor in the freethinking "Culture or Enlightenment." German Masonry, then dominated by the Swedish system and the Strict observance and intellectually and morally degenerated, as Masonic historians themselves avow, was in no better plight. In truth the leading literary men of the epoch, Lessing, Goethe, Herder, etc., were cruelly disabused and disappointed by what they saw and experienced in their lodge life (Gruber [6], 141-236). Lessing spoke with contempt of the lodge life; Goethe characterized the Masonic associations and doings as "fools and rogues"; Herder wrote, 9 January 1786, to the celebrated philologist Bro. Heyne: "I beat a deadly hatred to all secret societies and, as a result of my experience, both within their innermost circles and outside, I wish them all to the devil. For persistent domineering intrigues and the spirit of cabal creep beneath the cover" (Boos, 326).

Freemasonry, far from contributing to the literary greatness of these or other leading men, profited by the external splendour which their membership reflected on it. But the advantage was by no means deserved, for even at the height of their literary fame, not they, but common swindlers, like Johnson, Cagliostro, etc., were the centres round which the Masonic world gravitated. All the superior men belonging to Freemasonry: Fichte, Fessler, Krause, Schroder, Mossdorf, Schiffman, Findel, etc., so far as they strove to purge lodge life from humbug, were treated ignominiously by the bulk of the average Masons and even by lodge authorities. Men of similar turn of mind are stigmatized by English and American Masonic devotees as "materialists" and "iconoclasts" (Chr., 1885, I, 85;1900, II, 71). But true it is that the lodges work silently and effectually for the propagation and application of "unsectarian" Masonic

principles in human society and life. The Masonic magazines abound in passages to this effect. Thus Bro. Richardson of Tennessee avers: "Freemasonry does its work silently, but it is the work of a deep river, that silently pushes on towards the ocean, etc." (Chr., 1889, I, 308). "The abandonment of old themes and the formation of new ones," explained Grand High Priest, J. W. Taylor (Georgia), "do not always arise from the immediately perceptible cause which the world assigns, but are the culmination of principles which have been working in the minds of men for many years, until at last the proper time and propitious surroundings kindle the latent truth into life, and, as the light of reason flows from mind to mind and the unity of purpose from heart to heart, enthusing all with a mighty common cause and moving nations as one man to the accomplishment of great ends. On this principle does the institution of Freemasonry diffuse its influence to the world of mankind. It works quietly and secretly, but penetrates through all the interstices of society in its many relations, and the recipients of its many favors are awed by its grand achievements, but cannot tell whence it came" (Chr., 1897, II, 303). The "Voice" (Chicago) writes: "Never before in the history of ages has Freemasonry occupied so important a position, as at the present time. Never was its influence so marked, its membership so extensive, its teaching so revered." "There are more Masons outside the great Brotherhood than within it." Through its "pure morality" with which pure Freemasonry is synonymous, it "influences society, and, unperceived, sows the seed that brings forth fruit in wholesome laws and righteous enactments. It upholds the right, relieves the distressed, defends the weak and raises the fallen (of course, all understood in the Masonic sense above explained). so, silently but surely and continually, it builds into the great fabric of human society" (Chr., 1889, II, 257 sq.).

The real force of Freemasonry in its outer work is indeed, that there are more Masons and oftentimes better qualified for the performance of Masonic work, outside the brotherhood than within it. Freemasonry itself in Europe and in America founds societies and institutions of similar form and scope for all classes of society and infuses into them its spirit. Thus according to Gould (Concise History, 2) Freemasonry since about 1750 "has exercised a remarkable influence over all other oath-bound societies." The same is stated by Bro. L. Blanc, Deschamps, etc., for Germany and other countries. In the United States, according to the "Cyclopedia of Fraternities," there exist more than 600 secret societies, working more or less under the veil of forms patterned on Masonic symbolism and for the larger part notably influenced by Freemasonry, so that every third male adult in the United States is a member of one or more of such secret societies. "Freemasonry," says the "Cyclopedia," p. v, "of course, is shown to be the mother- Fraternity in fact as well as in name." "Few who are well informed on the subject, will deny that the Masonic

Fraternity is directly or indirectly the parent organization of all modern secret societies, good, bad and indifferent" (ibid., p. xv).

Many Anglo-American Freemasons are wont to protest strongly against all charges accusing Freemasonry of interfering with political or religious affairs or of hostility to the Church or disloyalty to the public authorities. They even praise Freemasonry as "one of the strongest bulwards of religion" (Chr., 1887, II, 340), "the handmaid of the church" (Chr., -1885, II, 355) "the handmaid of religion" (Chr., 1887, I, 119). "There is nothing in the nature of the Society," says the "Royal Craftsman," New York, "that necessitates the renunciation of a single sentence of any creed, the discontinuance of any religious customs or the obliteration of a dogma of belief. No one is asked to deny the Bible, to change his Church relations or to be less attentive to the teaching of his spiritual instructors and counsellors" (Chr., 1887, II, 49). "Masonry indeed contains the pith of Christianity" (Chr., 1875, I, 113). "It is a great mistake to suppose it an enemy of the Church." "It does not offer itself as a substitute of that divinely ordained institution." "It offers itself as an adjunct, as an ally, as a helper in the great work of the regeneration of the race, of the uplifting of man" (Chr., 1890, II, 101). Hence, "we deny the right of the Romish Church to exclude from its communion those of its flock who have assumed the responsibility of the Order of Freemasonry" (Chr., 1875, I, 113). Though such protestations seem to be sincere and to reveal even a praiseworthy desire in their authors not to conflict with religion and the Church, they are contradicted by notorious facts. Certainly Freemasonry and "Christian" or "Catholic" religion are not opposed to each other, when Masons, some erroneously and others hypocritically understand "Christian" or "Catholic" in the above described Masonic sense, or when Masonry itself is mistakenly conceived as an orthodox Christian institution. But between "Masonry" and "Christian" or "Catholic" religion, conceived as they really are: between "unsectarian" Freemasonry and "dogmatic, orthodox" Christianity or Catholicism, there is a radical opposition. It is vain to say: though Masonry is officially "unsectarian," it does not prevent individual Masons from being "sectarian" in their non-Masonic relations; for in its official "unsectarianism" Freemasonry necessarily combats all that Christianity contains beyond the "universal religion in which all men agree," consequently all that is characteristic of the Christian and Catholic religion. These characteristic features Freemasonry combats not only as superfluous and merely subjective, but also as spurious additions disfiguring the objective universal truth, which it professes. To ignore Christ and Christianity, is practically to reject them as unessential framework.

But Freemasonry goes farther and attacks Catholicism openly. The "Voice" (Chicago), for instance, in an article which begins: "There is nothing in the Catholic religion which is adverse to Masonry," continues, "for the truth is, that Masonry embodies that religion in which all men agree This is as true as that all veritable religion, wherever found, is in substance the same. Neither is it in the power of any man or body of men to make it otherwise. Doctrines and forms of observance conformable to piety, imposed by spiritual overseers, may be as various as the courses of wind; and like the latter may war with each other upon the face of the whole earth, but they are not religion. Bigotry and zeal, the assumptions of the priestcraft, with all its countless inventions to magnify and impress the world . . . are ever the mainsprings of strife, hatred and revenge, which defame and banish religion and its inseparable virtues, and work unspeakable mischief, wherever mankind are found upon the earth. Popery and priestcraft are so allied, that they may be called the same; the truth being, that the former is nothing more nor less than a special case of the latter, being a particular form of a vicious principle, which itself is but the offspring of a conceit of self sufficiency and the lust of dominion. Nothing which can be named, is more repugnant to the spirit of Masonry, nothing to be more carefully guarded against, and this has been always well understood by all skillful masters, and it must in truth be said, that such is the wisdom of the lessons, i. e. of Masonic instruction in Lodges, etc." (Chr., 1887, I, 35). In similar discussions, containing in almost every word a hidden or open attack on Christianity, the truly Masonic magazines and books of all countries abound. Past Grand Deacon J. C. Parkinson, an illustrious English Mason, frankly avows: "The two systems of Romanism and Freemasonry are not only incompatible, but they are radically opposed to each other" (Chr., 1884, II, 17): and American Masons say: "We won't make a man a Freemason, until we know that he isn't a Catholic." (Chr., 1890, II, 347: see also 1898, I, 83).

With respect to loyalty towards "lawful government" American Masons pretend that "everywhere Freemasons, individually and collectively, are loyal and active supporters of republican or constitutional governments" ("Voice" quoted in Chr., 1890, I, 98). "Our principles are all republican" ("Voice" in Chr., 1893, I, 130). "Fidelity and Loyalty, and peace and order, and subordination to lawful authorities are household gods of Freemasonry" ("Voice" in Chr., 1890, I, 98); and English Freemasons declare, that, "the loyalty of English Masons is proverbial" (Chr., 1899, I, 301). These protestations of English and American Freemasons in general may be deemed sincere, as far as their own countries and actual governments are concerned. Not even the revolutionary Grand Orient of France thinks of overthrowing the actual political order in France, which is in entire conformity with its wishes. The question is, whether Freemasons respect a lawful Government in their own and other countries,

when it is not inspired by Masonic principles. In this respect both English and American Freemasons, by their principles and conduct provoke the condemnatory verdict of enlightened and impartial public opinion. We have already above hinted at the whimsical Article II of the "Old Charges," calculated to encourage rebellion against governments which are nor according lo who wishes of Freemasonry. The "Freemason's Chronicle" but faithfully expresses the sentiments of Anglo American Freemasonry, when it writes: "If we were to assert that under no circumstances had a Mason been found willing to take arms against a bad government, we should only be declaring that, in trying moments, when duty, in the Masonic sense, to state means antagonism to the Government, they had failed in the highest and most sacred duty of a citizen. Rebellion in some cases is a sacred duty, and none, but a bigot or a fool, will say, that our countrymen were in the wrong, when they took arms against King James II. Loyalty to freedom in a case of this kind overrides all other considerations, and when to rebel means to be free or to perish, it would be idle to urge that a man must remember obligations which were never intended to rob him of his status of a human being and a citizen" (Chr., 1875, I, 81).

Such language would equally suit every anarchistic movement. The utterances quoted were made in defence of plotting Spanish Masons. Only a page further the same English Masonic magazine writes: "Assuredly Italian Masonry, which has rendered such invaluable service in the regeneration of that magnificent country," "is worthy of the highest praise" (Chr., 1875, I, 82). "A Freemason, moved by lofty principles," says the "Voice" (Chicago), "may rightly strike a blow at tyranny and may consort with others to bring about needed relief, in ways that are not ordinarily justifiable. History affords numerous instances of acts which have been justified by subsequent events, and none of us, whether Masons or not, are inclined to condemn the plots hatched between Paul Revere, Dr. J. Warren and others, in the old Green Dragon Tavern, the headquarters of Colonial Freemasonry in New England, because these plots were inspired by lofty purposes and the result not only justified them, but crowned these heroes with glory" (Chr., 1889, I, 178). "No Freemason," said Right Rev. H. C. Potter on the centenary of the Grand Chapter of Royal Arch, New York, "may honourably bend the knee to any foreign potentate (not even to King Edward VII of England, civil or ecclesiastical (the Pope), or yield allegiance to any alien sovereignty, temporal or spiritual" (Chr., 1889, II, 94). From this utterance it is evident that according to Potter no Catholic can be a Mason. In conformity with these principles American and English Freemasons supported the leaders of the revolutionary movement on the European continent. Kossuth, who "had been leader in the rebellion against Austrian tyranny," was enthusiastically received by American Masons, solemnly initiated into Freemasonry at Cincinnati, 21 April, 1852, and presented with a generous gift as a

proof "that on the altar of St. John's Lodge the fire of love burnt so brightly, as to flash its light even into the deep recesses and mountain fastnesses of Hungary" ("Keyotone" of Philadelphia quoted by Chr., 1881, I, 414; the '-Voice" of Chicago, ibid., 277). Garibaldi, "the greatest Freemason of Italy" ("Intern. Bull.," Berne, 1907, 98) and Mazzini were also encouraged by Anglo-American Freemasons in their revolutionary enterprises (Chr., 1882, I, 410; 1893, I, 185; 1899, II, 34). "The consistent Mason," says the "Voice" (Chicago), "will never be found engaged in conspiracies or plots for the purpose of overturning and subverting a government based upon the Masonic principles of liberty and equal rights" (Chr., 1892, I, 259). "But," declares Pike, "with tongue and pen, with all our open and secret influences, with the purse, and if need be, with the sword, we will advance the cause of human progress and labour to enfranchise human thought, to give freedom to the human conscience (above all from papal 'usurpations') and equal rights to the people everywhere. Wherever a nation struggles to gain or regain its freedom, wherever the human mind asserts its independence and the people demand their inalienable rights, there shall go our warmest sympathies" (Pike [4], IV, 547).

(To be concluded)

----o----

SCHENECTADY'S OLDEST MASONIC LODGE PLANS

HIGHER EDUCATION FOR BOYS IN UTICA HOME

Following the report rendered by its representative to the recent meeting of the Grand Lodge of the State of New York and the visit paid by several members of the lodge to Utica early this week, a resolution was adopted by St. George's Lodge, No. 6, F. and A. M., at its stated communication last night, providing for a scholarship at Union College, to be known as the "St. George's Lodge, No. 6, F. and A. M. Scholarship."

This scholarship is for a full four years' course leading to any of the degrees conferred in course at Union College and is available during any of the years, 1919, 1920, 1921, 1922 or 1923, for any boy of the Masonic Home at Utica, having the necessary qualifications for matriculation at the college during any one of the years specified.

The amount of the scholarship is dependent upon the academic standing maintained by the student to whom the scholarship is awarded, as follows: For an average minimum standing in all subjects for any one year, $200 annually; for an average grade of 85 per cent in all subjects, $250 annually; for an average grade of 90 per cent, $300 annually.

This scholarship may be renewed from time to time as occasion may demand.

There are at present at the Home in Utica about 200 boys, all of whom attend the public schools at Utica, as well as a similar number of girls. The standing maintained by these children in the public schools is above that of the average student.

St. George's and Union College are among the two oldest and historic institutions of their kind in the nation, the birth of both dating back to Colonial times. The lodge was established in 1774, getting its charter from the Grand Lodge of England and the college was founded but a few years later, in 1795, so that the personnel of the two institutions have played a large part in the life of the community. President Charles A. Richmond of the college has expressed his delight at this manifestation of co-operation in this education work.

- Schenectady (N.Y.) Union Star.

----o----

SWEET MASONRY

BY BRO. L. B. MITCHELL. MICHIGAN

Sweet Masonry, earth's precious best to your own heart and mine,
The trysting place of happy cheer, the sacred mystic shrine
Where we may on the Level meet and close the door to care
And just forget for one sweet while all else save heart repair.

Sweet Masonry, a world its own where flowers ever bloom,
Perennials through storm and shine for every day of gloom.
Its orbit swings around the Light in such peculiar way
That there is naught but fragrance in the dawning of its day.

Sweet Masonry, built into form by altruistic Art
It is a Temple gracious to the pleadings of the heart;
The Middle Chamber of its soul clean-swept and garnished glows
And in its light no hurtful thing may dare to seek repose.

Sweet Masonry, just Masonry, the undiluted kind,
Unknown as ventures of the world, is what we love to find,
And pray that ne'er to it may come, though spacious be the plea
That which at last may break the heart of true Fraternity.

----o----

EDITORIAL

A PRACTICAL MASONRY FOR A PRACTICAL WORLD

THROUGH the advent of the Masonic Service Association of the United States it may be said that Masonry of America is launching out on a new venture. What is in store depends largely upon the co-operative spirit among the Craft manifesting itself in such a manner as will warrant that whatsoever it undertakes to do will be done successfully.

The war, as no other agency, brought home the Institution's limitations in doing efficient work in a time of national emergency. We are now assured that in the future the benevolent and fraternal enterprises of the Craft will not be of a sectional character. United in body as well as in spirit, the co-ordinated effort of concentrative genius is to save us from the embarrassment of helplessness when we are conscious of national duties to be performed, and never again are we to find ourselves inadequately equipped or prepared to face them.

Masonry in the future therefore will be avowedly more closely identified with whatever work there is to be done that will be of national scope and character. The rapidity of the growth of the Fraternity is making demand that the mission and purpose of Freemasonry be restated in no uncertain terms. This has become provokingly imperative, probably owing to the fact that in the making of many Masons Masonic principle, aspiration and effort has too frequently been obscured by aesthetic enjoyment of the ceremonials. As an illustration of this we may simply say that in passing through a forest we fail to observe the strength and beauty of the various trees of which the forest is composed. Doubtless many varieties of impressions have been left upon the new Mason, and on his part there has likely been a reasonable appreciation Df the lectures in which the great fundamentals of right living have been dwelt upon. But there is need of more than the assent of the intellect to certain stated principles. There must be such apprehension of their necessity for life in all its phases that the initiate will feel

the compunction of translating them into his own life and conduct. Hence the demand for stating clearly the Masonic principles and testing its adequacy for meeting the new problems of life with which the world revolution has brought us face to face.

That the Masonic Service Association of the United States is a move in the right direction we confidently believe. For the first time in the history of American Masonry we witness an attempt to abolish the provincialisms hitherto known among us as the chief promoters of jurisdictional jealousies, and the militant deniers of the necessity of practicing on a large scale that which is declared among us theoretically as being a world necessity.

From now on a solidarity of interests will be championed by a solidarity of effort. Our immediate program then demands that we enlighten ourselves and instruct carefully those who come within our gates on the social and individual determinative power of Masonry. We must demonstrate the reasonableness of its philosophy, the claim of its ethical principles upon the conscience and the practicability of obedience to its principles in the common affairs that minister to the good of mankind. Such a task as that which confronts us is, no doubt, much beyond the conceptions of many Masons who are in our midst, and whose measure of the significance of Masonry is epitomized in the joy of seeing yet another Mason made.

Let us repudiate the lethargy that too often characterizes us in the realm of the intellect and the spirit. Let us know and realize for ourselves the nature and purpose of this great Institution of which we are a part. We are not prophets, but we say with confidence that unless once more the Spirit of the Craft grips us and proves itself to be indispensable to our happiness and welfare Masonry, as an institution, is doomed. Its glory will depart, and over our portals we may well write "Ichabod." We are in the throes of the revaluation of things and Masonry with everything else will be subjected to the analysis and judgment of those who are to be the re-makers of this old broken world. That they will find much in Masonry of the necessary material for the erection of the Temple of Humanity, who of those that have delved into Masonic philosophy, history and achievement, will deny? If the potency of the Craft for the reconstruction period is to be discovered through us, what serious and weighty obligations are indeed ours! A practical Masonry for a practical world is the urgent need. We must relegate to where he belongs the dogmatic speculator and consign to keep him company those whose chief joy seems to consist in quarreling about the millinery and the genesis of the Craft.

If to be a Mason is indeed to be a Builder, no time like our own has challenged his skill, zeal and ingenuity. Surely the vision is such among all the brethren as to warrant our day being the greatest ever known in service to humanity.

Robert Tipton.

* * *

CO-ORDINATION NEEDED

The greatest need of the Masonic Fraternity today is co-ordination or unity of effort and purpose. The war is over, and we are rapidly returning to a pre-war basis. As the confusion and turmoil subsides we are being given to sober consideration, and are confronted with the fact that much of the effort of Masonry that would have been of real service during the war, failed because of lack of co-ordination. Instead of Freemasonry becoming a factor in war activity, we had in the United States, forty-nine separate groups, each posing as Freemasonry and endeavoring to gain recognition in war service. Much criticism has been directed against the War Department and the authorities in Washington, because of the fact that Freemasonry was not permitted to construct buildings in cantonments, and to become otherwise recognized among the great institutions which sought to render service to our soldiers. It has been contended that the refusal to permit Freemasonry to participate in these enterprises was due to sinister influences in Washington. The state authorities, however, declare that Freemasonry had not presented itself in organized form, and that instead, forty-nine groups of individuals, each posing as representatives of Freemasonry, sought to engage in war activity and that it was quite impossible for the Government to recognize one of these groups without recognizing all. The truth about the matter is that Freemasonry failed in a way, because it lacked central organization. Each group devised plans all of its own and sought to carry them out without regard to other Masonic interests. A fair example of this is shown in a friendly controversy which arose between the Supreme Council of the Southern jurisdiction and the Grand Lodge of New York. Each organization sought to go overseas in the interest of our soldiers, and each set up the claim of recognizing the Masons of the country. It was only when these two great institutions joined their interests, that they were enabled to accomplish their mission.

The time has arrived in our Masonic evolution, when Freemasonry can no longer be considered as bound by state rights, or limited to groups of individuals. To secure proper recognition of the institution as a vital factor in human activity, there must be organization and co-ordination of effort.

In the period of reconstruction and readjustment which is taking place, Freemasonry should divorce itself from the old idea of state rights and commence to plan for a unity of purpose. This can only be accomplished through some sort of central organization; call it whatever you may. Before Freemasonry is going to gain recognition as a world force, it must break down the barriers of jurisdiction which envelope each Grand Lodge and must subscribe to a general platform of basic principles. This does not mean the formation of any National Grand Lodge, but it does mean that there is needed a National Council of Administration which shall formulate a plan to which all the Grand Lodges of the United States may subscribe, and along which they may work for the best interests of Freemasonry.

Forty-nine groups of Masons each raised monies for war purposes, and each group made expenditures which were, no doubt, beneficial and helpful to those reached, but how much greater would have been the benefit had all these diversified efforts been merged into one direct purpose? Not only would there have hoon finsMeial saving but the fraternity would have been enabled to secure that recognition which was denied it because of its disorganized condition.

Dr. Ralph H. Wheeler, of Chicago, had this idea in mind when he organized the Illinois Masonic Council of Defense, and suggested at that time the necessity of a National Organization along similar lines. He had no more than made the suggestion, until a lot of Masons commenced to get out their sledge hammers and vigorously knock the enterprise, charging that it was merely a scheme of the promoter to exploit himself into a National Presidency - a charge which bears close kin to much of the argument against a National Grand Lodge.

George L. Schoonover, Grand Master of Iowa, is another man who has lifted himself out of the Masonic rut, and last Fall called a meeting of Grand Masters in his State to consider ways and means of establishing a National Council of Administration. Brother Schoonover has seen the necessity of unified Masonic effort.

There is today a tremendous effort among the Christian churches of the world to merge into one great Church of Christ with a central organization and a singleness of purpose. Peter Ainslee, one of the leaders of this movement, said in this city last Sunday, that within five years this great movement will have born fruition, and that there will be in this country but one Church devoid of denominationalism and sectarianism. This enterprise, when presented to the Pope of Rome, was flatly turned down because the Catholic church has today one of the most thoroughly organized systems of co-ordinated effort which the world knows anything about.

It is now time for the Freemasonry of the United States to lay aside its prejudice, to forget narrow traditions of the past, and commence to lay a foundation for a great organized effort which will make the fraternity a potent factor in the affairs of the world.

Delmar D. Darrah, in The Illinois Freemason.

----o----

THE YOUNGER BROTHER

BY BRO. GERALD A. NANCARROW, INDIANA

When we have a younger brother

Who is learning his new part,

Let us, as we prompt and question,

Teach him also from the heart;

As he learns his new-found science

Let us teach him, too, the art.

Let us aid him in the shaping

And the smoothing of his block;

Let us spread a binding mortar

And thus add a firmer rock

To our structure: Make him granite

By the knowledge we unlock.

Show him more than words and phrases,

More than empty form and shell,

Let him see the wealth of beauty

In the lessons which we tell;

Help him move toward strength and service

And to meet his trials well.

----o----

Work without hope draws nectar in a sieve,

And hope without an object cannot live.

----o----

THE LIBRARY

EDITED BY BRO. H. L. HAYWOOD

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this YOUR Department of Literary Consultation.

A VANISHING RACE

“The American Indians" by William Harvey Miner can be obtained from the author, 3518 Franklin Ave., St. Louis. Published by Cambridge University Press.

THE present writer knows nothing about Indians. Few men do. Two or three of Coopers' tales, a calendar, a movie picture now and then, some traditions, and a parade on circus day, such are the sources of information available to most persons. Needless

to say, the popular idea of the red man is nothing but a travesty. The American Indian, before the white man came with his new devices, his strange customs, and social order so different, was a real man, as much a man in his own way as any white man. He had his own peculiar civilization and he was seemingly happy.

The Indian is today being preyed upon by every imaginable variety of human harpy; he is child-like, easily deceived by a white man's wiles and all that; he needs friends. He does not need charity. Least of all should he be treated like an inferior being. He has a right to a country of his own, to a social order in which he can be happy, and to an industrial system which accords with his own nature.

Such of our readers as are interested in these strange brethren of ours will read with profit the little treatise, beautifully written and tastefully printed, which has been written by Mr. Miner. If the writer knew Indians as well as he knows the author of this book he himself could write such a treatise; it would not, however, be so scholarly, so comprehensive. How my friend managed to compress so much information into 150 pages is still a mystery to me. It is there: that I know: chapters on Indian sociology, tribes, mythology, and all that. There is a list of books on the subject so complete that Methusaleh himself would be kept reading all his days. And there is a complete index, a thing to delight a student. The chapter on mythology will most interest a Mason. As to Indian Masonry there never was, of course, any such impossible thing.

* * *

THE WAR IN THE HEART

"Soul Crises" by James William Robinson. Published by The Gorham Press, 194-200 Boylston St., Boston, Mass., at $1.25.

The author of this volume is a Mason and a preacher, which means that he is doubly serious concerning the great matters which alone count. He understands, as does every teacher of morals or religion, that the war is not over and will not be over for generations to come. The military crisis is past; the political crisis is now being faced; the soul crisis will be with us for many years to come.

What is a "soul crisis" ? The term is awkward but it means something. It means that a man may call into question his own ideals, that he may find his most deeply rooted convictions crumbling, that he may pass through some cataclysmic physical or spiritual change, or is conscious of the possibility of such an experience. Needless to say, the war has precipitated such a critical experience in many a soul, as well as in the world as a whole. This war is nothing to boast about; it is nothing to gloat over; it is nothing to be proud of; it was the most terrible catastrophe that ever befell the earth; the mere magnitude of it does not redeem it. It was totally unnecessary; ten million young men are dead who might and should now be alive. A group of mad imperialists, leading a weak world to the brink, shoved it over; the world may hate those men but it must now face the fact that it is a far from perfect world.

To be alive in such a world; to find the ancient laws and the old order going to pieces, calls into question many former convictions in an honest mind. The author of this book has tried to face this predicament and to answer the agonized questions called forth by such a situation. He has not answered all the questions, nor even some of the more pressing ones, but he has made a manly attempt. and the book is worth reading.

* * *

ATHEISM AND THE WAR

"Religion and the War," edited by E. Hershey Sneath, and written by members of the Faculty of the School of Religion, Yale University. Published by the Yale University Press, 120 College Street, New Haven, Conn. Price $1.00.

Now that the war is over, organized religion is on the defensive. Why didn't Christianity stop the war? Why was a war necessary in a Christian world? Such questions as these are being bruited about, much to the discomfiture of many persons. Those who believe in Christianity are trying to show that it has never broken down; those who believe in atheism are trying to show that Christianity has gone to pieces permanently. The members of the Faculty of the School of Religion of Yale University are interested in such matters. They have said something worth reading.

The volume, described at the head of this little review, contains ten essays written by ten different men, among them being Charles Reynolds Brown, B. W. Bacon, Harlan P. Beach, and Williston Walker. These men, none of them, have any very flaming thing to say; they are all a bit confused; they offer no one;single profound truth as a relief for the mind-ache of those countless thinkers who have been so perturbed by the world catastrophe: but they offer many suggestions and hints which men will find useful, interesting and helpful.

What can be said about religion and the war that is of much permanent value? Little can be said just now while our minds are so upset; a little later we shall all come back again to our own self-possession of thought and life, and then we may begin to read rightly the lessons of the war. Religion could not prevent the war as things were, that goes without saying: it means that we have never yet found a religion that is strong or true enough to govern the hearts of men, which is only another way of saying, the world. But such a religion is coming; God is; truth is; spiritual power is; when we become clean and courageous enough we shall live a religion that is true. There will be no wars then.

* * *

THE SOCIAL IMPLICATIONS OF UNIVERSALISM

"The Social Implications of Universalism," by Clarence R. Skinner. Published by the Murray Press, Boylston Street, Boston, Mass.

This little book, written by a friend of the present writer, is worth many times more than its modest price of fifty cents, for it presents in simple language an ideal of religion which is actually workable. It is high time that religion were becoming lowly enough to give an account of itself in dollars and cents. By that, one may mean in a broad way, it should be known by its present results more than by its hopes and dreams. Professor Skinner is a theological teacher of a new order, one who understands that religion is life, a life seeking freedom from poverty, disease, and superstition. The lover of a fixed Deed will quarrel with the author but the sooner such a quarrel is started, the better for the world, because there is literally not one hard and fast creed in existence that does not shut out some light from the searching soul. Moreover creeds are often unnecessary. To know God as a Friend, to know your neighbor as a brother, to have a great self-respect for yourself, this is religion, and this religion, simple as it is, is the everlasting religion. This little volume is one syllable in a new bible which is being written now by all sincere and earnest religious teachers. Mr. Skinner does not use "Universalism" in any sectarian sense but merely as a symbol of the largest possible hopes for our whole human family here and hereafter.

----o----

SEPTEMBER BOOK LIST

It is becoming more and more difficult each year to procure standard and authentic books on Masonic subjects for the reason that many of the earlier works are out of print and second-hand copies are in many instances unobtainable. Many individual Masons, as well as lodges and study groups, are constantly asking us to recommend suitable publications for the foundation of Masonic libraries or additions to those already started. To accommodate these brethren and other members of the Society who are in search of such material we shall publish in this department each month a list of such books as we have in stock. The prices quoted include postage.

1915 bound volume of THE BUILDER $ 3.00

1916 bound volume of THE BUILDER 3.00

1917 bound volume of THE BUILDER 3.00

1918 bound volume of THE BUILDER 3.50

Mackey's Encyclopaedia, 1918 edition, two volumes, black Fabrikoid binding 15.00

The Builders, a story and study of Masonry, by Brother Joseph Fort Newton. 1.50

Philosophy of Masonry, by Bro. Roscoe Pound, Dean of the Harvard Law School 1.25

Symbolism of Freemasonry, Mackey 3.15

True Principles of Freemasonry, Grant 2.00

Speculative Masonry, MacBride 2.00

Early History and Antiquities of Masonry, Fort 7.50

Concise History of Freemasonry, Robert Freke Gould, English Edition 4.50

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids.) Edition limited to 1,000 copies 2.00

"The Story of Old Glory, The Oldest Flag," by P.G.M. Barry, Iowa, red buffing binding, gilt lettering, illustrated 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

Further Notes on the Comacine Masters, Ravenscroft, illustrated .50

Symbolism of the Three Degrees, Street, (pamphlet) .35

Symbolism of the First Degree, Gage, (pamphlet) .15

Symbolism of the Third Degree, Ball, (pamphlet) .15

Deeper Aspects of Masonic Symbolism, Waite, (pamphlet) .15

----o----

TRITE AND SLY

What is Masonry to us if 'tis not abounding cheer

All the blessed year around in the precious now and here?

It should be to consciousness Love's sweet rippling undertone

Ringing right into our lives nature's best, her very own.

It will be all this and more if we truly qualify,

For the Art just waits on us, faithful, gentle, true and sly.

L.B.M.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his or name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

INTRODUCTION OF MASONRY INTO ARIZONA, IDAHO

NEW MEXICO, OKLAHOMA AND WASHINGTON

I am making a study of Masonic history and would like the following information: From what jurisdictions was Masonry introduced into the States or Territories of Washington, Idaho New Mexico, Arizona and Oklahoma?

W.P.M., Texas.

The first lodge in Arizona was "Aztlan Lodge" located at Prescott, chartered by the Grand Lodge of California, October 11, 1866. The Grand Lodge of California later chartered "Arizona Lodge No. 257" at Phoenix, October 16, 1879, and "Tucson Lodge No. 263" at Tucson, on October 15, 1881. The Grand Lodge of New Mexico chartered "White Mountain Lodge No. 5" at Globe, on January 18, 1881.

The first lodges in Idaho were constituted under warrants issued by the Grand Lodges of Oregon and Washington.

The Grand Lodge of Missouri chartered the first three lodges organized in New Mexico.

The first lodges in Indian Territory (now Oklahoma) were chartered by the Grand Lodges of Arkansas and Kansas.

The first lodges in Washington were chartered by the Grant Lodges of Missouri and Oregon.

* * *

INTERESTED IN THE CATHOLIC ARTICLE ON MASONRY

I have been reading with much interest and profit (as I always do each issue) the July number of THE BUILDER, just received. The idea to print in full the article on Masonry from the Catholic Encyclopedia is a splendid one; it bristles with points of interest for a Masonic student to investigate and probably report upon.

Will you please give in the next instalment the exact reference of this Encyclopedia - title, date of publication, edition etc. ? This would help in determining if this is an up-to-date Catholic opinion or not. It probably is recent, as they refer to literature of 1906 and 1907, etc.

The interesting account by Brother Bingham of his visit to the Canongate Kilwinning Lodge No. 2, Edinburgh, brings back to me the memories of a visit to this same lodge in 1910 when I had the privilege of seeing the work in the First degree. T.G.L., Minnesota.

The title of the work referred to is "The Catholic Encyclopedia, Special Edition under the auspices of the Knights of Columbus Catholic Truth Committee," published by "The Encyclopedia Press, Inc.," Nest York City. Copyrighted in 1912 and 1913. This is probably the latest edition as our set was purchased about two years ago. The work comprises fifteen volumes.

* * *

THE GROWTH OF THE OBLIGATlONS

Is there any information to be obtained which accounts for the growth of the obligations on the Third degree to their present forms, and describing their origins?

N.W.J.H., Ontario.

Possibly so, but we have never seen anything written on the subject. A very logical reason for such growth has been advanced by Brother Haywood in his article on "The Obligation" in the June, 1918, issue of THE BUILDER wherein he states that "as the Institution grew in numbers new duties would arise, new conditions would have to he met, and the candidate would be required to obligate himself accordingly." There is one section in the obligation which the writer took in another State that is not in the Iowa obligation but which might very well be inserted, in his opinion. It is easy to see how the obligations might have been added to as new Grand Lodges were organized from time to time, and new rituals adopted. Where a number of men from different States were assigned the task of compiling a new ritual for a new Grand Lodge each would undoubtedly have his own ideas as to the composition of the obligations and a discussion of the various sections would lead to the incorporation in the new work of the best features of the old work to which they had been individually accustomed and at the same time one or more of the committee might have one or two new ideas which they believed should be adopted and thus the new obligation would contain something that the old ones lacked.

* * *

THE QUESTION OF ISSUING THE "CORRESPONDENCE CIRCLE BULLETIN" SEPARATE FROM "THE BUILDER"

I am deeply interested in the articles by Brother Haywood and such other matter as appears in each issue of the "Correspondence Circle Bulletin" section of THE BUILDER, and would like to know when the "Bulletins" will be issued in book form for Masonic libraries. While I have every one of them so far issued in THE BUILDER yet it is difficult at times to readily find a particular article on a certain topic.

R.M.C.C., Ohio.

We have had in contemplation for a long time the question of issuing the Correspondence Circle Bulletin separate from the regular issues of THE BUILDER but the continual rising costs of printing material and labor have interfered with our plans in this connection Brother Burleson has also boosted our postage rates again effective July first. For these reasons our plans must of necessity be deferred for the present. The subjects of the articles appearing in the Correspondence Circle Bulletin may be easily found by a reference to the yearly bound volume indexes.

----o----

CORRESPONDENCE

THE OBLONG SQUARE

The many and various statements appearing in THE BUILDER from time to time on the subject of the "Oblong Square," as well as the variety of the opinions expressed, lead me to think that the subject is one of general interest and that a few additional words may not be out of place. I must take issue with the statement of Brother Charles H. Fisk of Kentucky in the July issue of THE BUILDER. He says the proper wording, geometrically and scientifically correct, is "the angle of an oblong." This expression is more objectionable than the one it seeks to replace. It implies that an oblong has only one angle and it does not have the sanction of usage as does the term which he criticizes. Then too the great English mathematician, Todhunter, says the word "oblong" is not now used in Geometry, and that the word "rectangle" has taken its place. Therefore if we must bring our terminology down to present day usage and change with every breath that blows, to be "geometrically and scientifically correct" we should say "an angle of a rectangle." A rectangle has four right angles, and the step of the Apprentice and that of the Fellow Craft each form one of these angles.

Brother Fisk says, "A square is a square, an oblong is an oblong; each has angles and all of them right angles, but there never has been known an oblong square or a square oblong." If there were no other definition of oblong but the restricted one of a right-angled figure, longer in one direction than the other, and no definition of a square but that of a figure with four sides all equal and all its angles right angles, no one would take issue with this statement, but this is not the ease, and if Brother Fisk holds that, Masonically or otherwise, the term "oblong square" never had a legitimate meaning, he is certainly far from the right track. We find the expression in the earliest rituals of Masonry and continued down to the present day. We also find it in well recognized literature of the seventeenth and eighteenth centuries. An expression so commonly used must have had a well understood meaning to those who so used it and we have no right to assume that they were ignorant of the proper use of the words they used. The very fact that they so used it is evidence that such use was proper, and it should be our purpose to ascertain the meaning of the term as so used.

To the man who says that a horse is a four-footed animal and a saw is an instrument for cutting and who refuses to recognize any other definition, it is useless to try to explain the meaning of the word "saw-horse." He will probably say that "a saw is a saw and a horse is a horse, but there has never been known a saw-horse or a horse-saw."

What are the facts ? we find the term "oblong square" actually used by recognized Masonic authorities and in literature, and this fact demands an explanation and justifies an attempt to ascertain what was meant by the term. It is found more than once in the literature of the seventeenth and eighteenth centuries. One illustration, easily accessible to the general reader is found in Sir Walter Scott's Ivanhoe, second or third pages of chapter seven (according to the edition consulted). He describes the court enclosed for the tournament as "forming a space of a quarter of a mile in length and about half as broad. The form of the enclosure was an oblong square." Sir Walter Scott used the term here to describe a field whose length w as twice the breadth. Unless the expression had a definite, well understood meaning at that time it is not likely that he would have so used it.

In Masonry it is frequently found in the old rituals and the early Masonic writers recognize it as a term well understood in the same sense that it is used by Sir Walter Scott quoted above.

Note the following quotations from rituals of the eighteenth century. Here is one dated 1730: "The form of a lodge is a long square." This would imply that the word "square" at that time did not necessarily mean "having equal sides." Slight differences in the wording of the ritual caused some sharp disputes between the Ancients and Moderns of this period, but they both agree in giving the form of a lodge as an "oblong square." (Rituals of 1740, 1760 and 1767 have been consulted on this point.) The old rituals also describe the drawing of "the lodge" on the floor of the room where the communication was held. This drawing was done with chalk, charcoal or clay, and after the degree was conferred the newly admitted brother was required to wash it out and mop it up. The drawing is always described as an "oblong square." It had three steps at the west end, the first called the Entered Apprentice step, the second the Fellow Craft step and the third the Master's step. Each was called the step of an oblong square. The candidate was taught to approach the East on the first, second or third step of an "oblong square" according to the degree which he was receiving.

In the April BUILDER for 1916, I advanced the opinion that at one time the word "square" meant "right-angled" and the term "a square" referred to a four-sided figure having foul right angles, without regard to the proportionate length of adjacent sides. This being so it would be necessary to distinguish between a square having equal sides and one whose sides were greater than its breadth; hence the introduction of the prefixes "oblong" and "perfect." This is merely an opinion and I give it for what it is worth. In support of it I again call attention to the references given above. It is also supported by Jonson's Dictionary, published in 1765, in which the leading definition of a square is "having right angles" and he gives a quotation in which a rectangle is referred to as a "square." Take the following quotation from the King James version of the Bible: "All the doors and posts were square with the windows" (I Kings, 7:5). The word "square" here evidently means rectangular. (I use the word "rectangular" in the modern sense of having four right angles and longer in one direction than the other. The original meaning of rectangle was "having one or more right angles.")

Perhaps the derivation of the words we are considering will help us to arrive at their meaning. The word "oblong" is from "ob" meaning "before" or "facing," and "longus," meaning "long," and the original meaning of the word "oblong" was "longer than broad" and had no reference to right angles. This is still the principle definition given in the dictionary. Another definition still found in the modern dictionary is "elliptical." Neither of these definitions imply a right angle. The term "oblong,"

though now used to define what is commonly called a rectangle, is also frequently used to define a symmetrical figure having one principal axis longer than the others as the leaf of a tree.

The word "square" is from the Latin "ex" meaning "from" or "out of," and "quadrus," meaning "one fourth part." The original meaning of "square" was "the fourth part of a circle," as it is even now used in Masonry, or, as it is sometimes stated, "an angle of ninety degrees." Thus the word "square" would mean as Jonson defines it, "having right angles." That the word is still used in that sense, note the following definitions found in a modern unabridged dictionary: 1. A quadrilateral space marked out on a board, paper or the like. 2. A pane of glass. 3. The part of a book cover that projects beyond the edges. 4. A quadrilateral area bounded by streets. 5. An open place or area formed by the meeting of streets. 6. A park. None of these definitions necessarily imply a figure having equal sides. In fact most of these so-called squares do not have equal sides. A pane of glass called a square is usually oblong, though occasionally it is a perfect square in shape. Thus it would be perfectly proper to say of one square of glass that it is an oblong square, and of another that it is a perfect square. The squares of our cities are usually oblong Since they are longer in one direction than another. Still they are called squares, and it is perfectly proper to say "Madison is an oblong square, but Greene's is a perfect square." The intersection of streets are called squares, but occasionally one of the streets so intersecting is narrower than the other, thus making the square formed by the intersection an oblong one.

From the foregoing definitions and from the derivation of both words it would seem that these two words originally had other meanings than the ones now commonly given to them; but even if the principle meanings were unchanged, it is a fact that there have been and still are other meanings which justify the term "oblong square." It is usage that determines the meaning of words, and Masons, as part of their vocabulary, have used and still use the term "oblong square." Trades and other organizations frequently make use of a term in a sense peculiar to that trade or organization and different from the commonly accepted definition of the term. Therefore even if the term "oblong square" had no other Sanction than Masonic usage, it would be perfectly proper for Masons to use it in their own way as a Masonic term. We have many terms used in a sense peculiar to Masonry, such as "hele," "eable-tow," Cowan." To my mind the retention of these old terms in our ritual is a proof of the antiquity of the order and illustrates how knowledge is preserved from generation in our ceremonies.

C. C. Hunt, Iowa

* * *

A STUDY CLUB IN NEW ZEALAND

As a fellow worker in the same quarries you will be pleased to learn that I have been successful in getting the Lodge of Instruction, attached to Dunedin Lodge No. 931, E. C., established on a sounder basis. Instead of being a mere rehearsal of ceremonial it is now a study club as well, and from the enthusiasm already displayed by the members it promises to be a successful one. I have been elected Preceptor and shall do my best to inculcate the study of Freemasonry, which has to some extent been neglected in the past.

In addition to the lectures given in the Lodge of Instruction it will, I think, be possible to have lectures in the lodge itself and a Question Box is already spoken of.

Although possibly more adapted to American Masonry, I find THE BUILDER a real help in my studies of Freemasonry, and I congratulate the Society on producing a journal of such excellence and trust that nothing may interfere with the good work which is appreciated not only at home but abroad.

A. W. Oxley, New Zealand

* * *

REVEAL MASONRY TO MASONS

Dear Brother Schoonover:

Your editorial in THE BUILDER for July must awaken a train of thought that has been slumbering in the minds of many Masons for a considerable period of time. The great question confronting the younger Masons of today is whether Masonry consists of reciting a ritual by rote or living a life guided by Masonic light. If our work is no greater than initiating candidates who shall memorize the ritual that they in turn may assist in initiations, passings and raisings, then Masonry has become a husk. If, on the other hand, our work and first thought is to make Masonic principles dynamic then Masonry becomes the golden grain. But to the greater number of Masons whom I know the work of the lodge leaves a ritualistic impression rather than an impression that stimulates moral impulses.

My own conception of Masonry is that the ritualistic teachings provide the individual Mason with a key that he is to use in opening the door of a Masonic life and practise. Yet most Masons seem to spend their lives in doing two things; first in letting their key corrode, second in polishing their key. One is the rusty Mason, the other the bright Mason. Only a few Masons ever think of using the key; yet what a wonderful door is opened and how vast the vaults of wisdom, truth and beauty that are revealed!

The exceptional Mason discovers these things by the use of the Masonic key, but how few there are who sit in the lodge and recite the ritual who realize what the use of the key has revealed to the perhaps unknown "exceptional" brother who sits with them.

It would seem to me that Masonry lost its greatest opportunity to serve humanity in the fighting period of the World War, not because any person or hostile element prevented, but because Masonry for so many years had been gilding its scabbard that, when the world's greatest need for militant Masonry came, Masonry found its blade rusted in its burnished sheath.

Masonry is still great and still capable of serving the world but until Masons know more about what Masonry really is the greatest strength will not come. The duty of all Grand Masters and of all Masters of lodges is to reveal Masonry to Masons. Failure to do so means that Masonry will lose vitality. You, sir, and other noble men have warned Masonry and challenged Masonic leadership. There are thousands of Masons who will look for the quickening of the Craft, because you and others have broken the silence and spoken for them. With You and all who would have Masonry live as a vitalizing, impulse-directing element in the lives of men, I have a great longing to see Masonry rise to an institution greater than its mechanism.

I thank you for your editorial and for the vigor with which you penned it. Arthur C. Parker, New York.

* * *

REVIVAL OF A DORMANT LODGE IN CHINA

The following account of the revival of a lodge in China which has been dormant for a period of forty-five years shoul be of interest to THE BUILDER readers:

RESUSCITATION OF LODGE

"ST. ANDREW IN THE FAR EAST"

With the restoration of peace and the return to normal conditions, Freemasonry in the Far East, and especially in Shang-hai, is likely to witness considerable development. There has been a movement in one or two directions for the creation of new lodges, and one of these came to fruition last night in the resuscitation of Lodge St. Andrew in the Far East, No. 493 S.C. A rule in the constitution of the Grand Lodge of Scotland

provides that a dormant lodge can be resuscitated, in the discretion of the Grand Lodge, on the application of one member.

Although Lodge St. Andrew in the Far East has been dormant for forty-five years, one original member, and a P.M., is still fortunately left in Shanghai in the person of Wor. Bro Brodie A. Clarke. About a year ago an application, backed by a petition of some twenty other brethren, for the reopening of Lodge St. Andrew in the Far East was made by Bro. Clark, and after due consideration this request was granted by the Grand Lodge and in November last a duplicate of the original charter was given into the care of Wor. Bro. J.E. Inch, who was then in Edinburgh and had had an interview with the heads of the Grand Lodge, for conveyance to Shanghai.

At a meeting of the signatories to the petition yesterday afternoon Bro. Inch handed the duplicate charter to Bro. Clarke, who then formed a lodge, which immediately proceeded to the election of officers and the arrangement of other necessary details. With the installation of the newly-elected R.W.M. and the investiture of officers, which took place in the Masonic Hall in the evening in the presence of about a hundred brethren representing all the constitutions working in Shanghai, the lodge formally came to life again. The Master-elect was Wor. Bro. J.E. Inch, and the installation ceremony was most impressively performed by Wor. Bro. S.C. Young, P. M. of Lodge Saltoun, assisted by the Past Masters of Lodges Cosmopolitan and Saltoun, the other Scottish lodges in Shanghai, the R.W.M. of Lodge Cosmopolitan, Wor. Bro. Chisholm, afterwards investing the junior officers.

Interesting speeches were delivered after the ceremony, in the course of which it was mentioned that Lodge St. Andrew in the Far East had been founded in 1869, that its original members included several of the most honoured names in the history of Shanghai, all now deceased except Wor. Bro. Brodie Clarke, and that the resuscitation of the lodge would probably soon be followed by a further development of Scottish Freemasonry in North China.

There are now three lodges working under the jurisdiction of the Grand Lodge of Scotland in Shanghai - Lodges Cosmopolitan, St. Andrew in the Far East, and Saltoun, with one in Chefoo, St. Andrew.

Charles S. Lobingier, China.

* * *

THE REAL SECRET OF MASONRY MUST BE LEARNED BY INITIATION

I believe that the real secret of the Fraternity is to be found in the vital elements of the lessons of each degree, and the relations which the lessons of the different degrees bear to one another.

It must be obvious to every brother, that there is one part of each ceremony which is essentially secret, and no good can come from any discussion round this point; I mean, the methods of recognition. In every secret society there are means by which one member may know another of the same degree or grade, and these secrets are held by obligation. This, however, is far from the real secret of Freemasonry.

Apart from this, there are three really good reasons for keeping the rituals and legends of any arcane society as secret possessions. These reasons are as follows:

(1) The knowledge might be dangerous to an uninitiated public.

(2) Secrecy has been the custom and tradition from former times.

(3) By having some previous knowledge of the ceremony, the effect of initiation on the candidate might be reduced.

Let us consider each of these in turn. The first manifestly does not apply to any Masonic organization. In the case of a society, possessing powerful magical formulae, which would be dangerous to those who had not been taught how to use them, we can see an excellent reason for secrecy, but in Masonry, there is, happily, no ceremonial magic (notwithstanding the declamations of certain anti- Masonic publications). Our secrets are of a mystical nature, and although it may be possible to trace hermetic references in some of our ceremonies, Masonry and Magic are as poles apart.

The second reason carries, however, a great deal of weight. We are proud that our society has come dozen to us as a secret organization from the most remote antiquity. Although there may be parts and points which we are not debarred from exposing to the profane, sentimental reasons cause the proud member of a society older than the Golden Fleece or the Roman Eagle or the Order of the Garter, or, in fact any other Order in existence, to keep secret every jot and tittle by which a hint of our teachings may reach uninitiated ears. This will appeal to some, more than to others; the majority will probably hold that, as Masonry has ever been a secret science, it is our duty, as the present custodians, to hand it on as we have received it. To my mind, this is one of the strongest arguments in favour of absolute secrecy. I believe that I am right in saying that the Grand Lodge of Ireland allows none of its rituals to be printed, in cypher or otherwise, and I can only deplore the fact that the same state of affairs does not exist elsewhere. This does not, however, show us where the true secret of Freemasonry is to be found.

In my opinion, the key to the real secret of the Order is the third reason given above; that is to say, the effect on the candidate. The work of the Order is to make better men. We do this by giving them a graduated system of learning, and here I think we find the real secret. It is not the tokens or signs; it is not the positions of the officers of the lodge; it is not the thousand and one points which may arise in the wording of the ritual; but it is the lessons of the degrees in relation to each other and the method by which those lessons are conveyed to the mind of the candidate.

It is of the utmost importance that the candidate for initiation should have no previous knowledge of the lessons of the degrees; otherwise, when his time comes, he will fail to learn aright those of the Apprentice. The Entered Apprentice should have time and

opportunity to learn the lessons of that degree before proceeding onwards; similarly in the case of the candidate for higher degrees. The necessity for a period for study is realized by the Grand Lodge of Italy, under whose jurisdiction an Entered Apprentice must wait for three years before passing to the Second degree, when there is a further wait of at least two years before he can be raised to the Sublime Degree of a Master Mason.

The real secret of Masonry cannot be disclosed; it is incommunicable and can only be learned by actual initiation. I think that there is no harm in outlining some of the tenets of the Craft to the profane, neither do I consider the interpretation of Masonic symbols in the press as harmful, provided that both are done with due caution.

C. C. Adams. England.

* * *

MASONIC TEACHINGS IN THE WORKS OF GREAT AUTHORS

Your correspondent, W.L.F., Ohio, in the July issue of THE BUILDER, asks if certain writers, among them Carlyle, were Freemasons. The following poem by Goethe is translated by Carlyle and is to be found in "Past and Present," book iij, chapter 15. From it I should judge that it is probable, very probable, that our author, as well as Goethe, was a brother. The original author calls it "Mason Lodge."

"The Mason's ways are

A type of existence,

And his persistance

Is as the days are

Of men in this world.

The future hides in it

Gladness and sorrow;

We press still thorowe,

Naught that abides is

Daunting us, - onward.

And solemn before us,

Veiled, the dark Portal,

Goal of all Mortal:

Stars silent rest o'er

Graves under us silent!

While earnest thou gazest,

Comes boding of terror,

Comes Phantasm and error,

Perplexes the bravest

With doubt and misgiving.

But heard are the Voices,-

Heard are the sages,

The world and the ages:

Choose well: your choice is

Brief and yet endless.

Here eyes do regard you

In Eternity's stillness;

Here is all fulness,

Ye brave to reward you;

Work and despair not."

E.W. Pickford, Ontario.

* * *

522,733 ROYAL ARCH MASONS IN THE UNITED STATES

The statistics of Royal Arch Masonry as given on page 198 of the July number of THE BUILDER are incorrect as the number of Royal Arch Masons in Texas, Virginia and Pennsylvania are not included; besides the statistics given are nearly two years old.

The number of Royal Arch Masons in the United States, according to the compilation of Albert K. Wilson, Grand Secretary of the Grand Chapter of Kansas, for the year ending December 31, 1918, is 522,773.

Wm. F. Kuhn, Missouri.

----o----

OUR SELF-MADE WORLD

BY BRO. H. L. HAYWOOD, IOWA

Whose heart is gray with dust and rue
Sees everywhere his own mildew;
That one whom selfishness hath bound
Is by that self hedged all around;

And he whom pride has overthrown
Will find his pride o'er all is grown;
While he whom sin hath claimed within,
Will see his earth rot down with sin.

By equal token, virtues eyes
Sees its own self in earth and skies.
Unto the pure all things are pure,
And to the joyful joy is sure;

Where'er we look ourselves we see,

Such is the fixed fatality;

No truth beneath this saying delves;

Our world is molded by ourselves.

The Builder Magazine

October 1919 - Volume V - Number 10

THE PEACE CELEBRATION OF THE GRAND LODGE OF ENGLAND

BY BRO. GEO L SCHOONOVER, P. G M, IOWA

Early last Spring, when the development of the armistice proved that peace was shortly to be concluded between the Allied and the Central Powers, and that the peace was to be a dictated peace, the Grand Lodge of England invited the Grand Masters and Grand Secretaries of the Grand Lodges in all English-speaking countries to participate in a celebration of the happy event, during the week of June 23-29, 1919. It was not presumed at the time the invitations were issued, that the final signing of the Peace Treaty would be delayed as late as the above date. It was fortunate, and indeed striking, in a way, that the signatures of the various plenipotentiaries were actually affixed to the Treaty during the week selected.

Those brethren who represented our American Grand Lodges in London in response to the invitation were as follows: Arizona, A. A. Johns, P.G.M., Morris Goldwater, P.G.M.; California, William Rhodes Hervey, P.G.M., John Whicher G.S.; Colorado, C.M. Kellogg, G.M., Charles H. Jacobson, G.S.; District of Columbia, Joseph H. Milans, G.M., A.W. Johnston, G.S.; Florida, T. Picton Warlow, G.M.; Georgia, Robert G. Travis, G.M., Raymond Daniel, A.G.S.; Iowa, George L. Schoonover, P.G.M.; Kentucky, John H. Cowles, P.G.M.; Louisiana Rudolph Krause, G.M., John A. Davilla, G. S., Massachusetts, Frederick W. Hamilton, P.G.M., G.S.; Michigan, Hugh A. McPherson, G.M., Lou B. Winsor, G. S.; Montana Major Dr. R. E. Hathaway, S.G.W.; Nebraska, John Ehrhardt, P.G.M., Francis E. White, G. S.; New Jersey, Austin McGregor, G. M.; New York, W.S. Farmer, G.M., Robert J. Kenworthy, G.S., Townsend Scudder, P.G.M.; West Virginia George S. Laidley, G.M., John M. Collins, P.G.M., G.S.-a total of twenty seven.

There were also present representatives of the Grand Lodges of Scotland and Ireland, British Guiana, Burma, Ceylon, Eastern Archipelago, Gibraltar, Hong Kong and South China, Jamaica, Madras, Newfoundland, New Zealand, Nigeria, Queensland, South America and Victoria (Australia), of Britain's Overseas Dominions.

In the number present, and in representation from all parts of the globe, it was undoubtedly the most representative and notable gathering in the history of Anglo-Saxon Freemasonry, and as such deserves careful consideration, because of its Significance for the future weal of Masonry, as well as of all civilization.

SHALL FREEMASONRY, as represented in the English-speaking Countries of the world, make a decided stand in the reconstruction period now begun in behalf of those age-old principles which are its heritage, and endeavor to convince the world of the necessity for their recognition as a method of saving the future? Is the kind of Democracy in which Masonry believes and of which it is in truth a pattern, to be preserved to coming generations, to the end that the prophecies of the brotherhood of man shall not continue to be a mirage ?

These are, in effect, the questions which it was intended that the Peace Jubilee of the Grand Lodge of England should answer. No agenda of the meeting was published, and no one ever spoke these questions publicly. But it was taken for granted that Anglo-Saxons, representing all the English-speaking countries of the earth, and closely in touch with the world-problems pushed to the front as a result of the war, could by no chance gather together in a joint conference, without answering them. Nor was it intended that what visiting delegations should utter would be direct answers to any such question. Yet it was as certain as anything human is certain, that once this group of brethren assembled, loyalty to the mother- tongue and veneration of a joint heritage of principles would compel that unity of spirit which alone can settle these questions, and bring true brotherhood to a world thrown out of joint.

It must have been something like this which inspired the call for this meeting. It must have been a comprehension, perhaps more or less dim, that some such significance would attach to the proposed meeting, which caused representatives twenty-seven in number, hailing from sixteen States of the American Union to leave their homes and

their business to attend, at a time when every American feels that his personal problems demand his individual attention. Some good omen must have appeared in the sky. The attendance from the States was much larger than those of us in touch with the probabilities of things expected, only a few weeks previously. To those who attended, and to those others who will hear from their lips the story of Masonic reconstruction already begun, the prophecies will seem well fulfilled.

A glance at the program of the week will reveal little of the significance which has been thus expressed. A reception dinner by Grand Lodge, luncheons and dinners with nine or ten other London lodges, visits to The Royal Masonic Institution for Boys and another to that conducted for Girls, visits to various places of interest in and near the city of London, a dinner with the Lord Mayor, at the Mansion House, a three hour session of the Grand Lodge itself, (this being the formal Peace Celebration proper,) and various other courtesies these, with no mention whatever of any conference, do not convey a real conception of what this week of Jubilee meant, or was intended to mean.

For be it known that when your Englishman wants to talk seriously with you, and has a real desire to get acquainted with you and measure you, he does not tell you that this is his purpose. Instead, he invites you to dinner. After dinner, you talk, briefly and to the point. If he gives you his confidence, you are ready to deny all the stories you ever heard about him being an "imperturbable person," for you find him, at least in Masonic circles, with his guards down, and a real, living heart palpitating underneath. This, at least, was the experience of the delegations from the United States. They met the heads of English Masonry at these luncheons, under conditions most ideal, not wishing to understand one whit more than the English Masons wanted to be understood, and to understand us.

The discussions, if such may be called the exchanges of opinion and of good will which characterized all these festivities, took the form of after-dinner toasts. An English brother, after the formal toasts had been responded to, would propose the health of "Our Visitors," and couple with it the names of those American brethren who were designated to make the responses. In every case the proposal of this particular toast was accompanied by expressions of esteem, friendliness and a wish to understand us which must needs be accepted at par. There could be no thought but that the proposer voiced the genuine desire of the English brethren, or that the motive

underlying his remarks was a good motive. Frankly and openly were we greeted, not as "cousins," but as brothers enlisted in the cause of humanity. The hand of fellowship was extended, palm opened upwards. The English Masonic leaders, understanding the needs of the world as they saw them, wanted us to know and appreciate the spirit in which they faced those problems, and did not hesitate to hope for an equally frank expression of American opinion upon the same subjects.

Received in such a spirit, the American representative could do no less than grasp the hand of fellowship so graciously tendered, particularly when what had been said of welcome and of hopefulness for the future was so exactly in accord with the things which we, too, have come to see are the great needs of our Craft. And as the week wore on, friendships ripened in a never to be forgotten manner. We began to understand and appreciate both the men who preside over the destiny of England's Masonry, and their opinions. Everything which a host could do to insure the happiness and tranquility of his guest was done. Every word which would tend toward the elimination of reserve was spoken. Consciously was this done at first the passage of the days caused it to become unconscious. The Anglo-Saxon was coming into his own. He was understanding himself, and his brethren.

No summary of the meetings held with the various London lodges would be complete which did not take account of the admirable personality of H. R. H. Lord Ampthill, Pro Grand Master, who performed the function of Worshipful Master in one lodge and Installing Officer of another with no less of grace and dignity than characterized his presiding over Grand Lodge itself. Withal he was so human that for most of us at least, he ceased to be a part of Royalty to us, we forgot all else save his breadth of understanding and his gracious fellowship. We had no opportunity, unhappily, to meet the Grand Master, the Duke of Connaught, for the reason that he was so indisposed physically as to be unable to be present at any of the functions. A message from his own pen expressed his regret for his illness, which was a source of great disappointment to us all. His warm fraternal greeting to us was deeply appreciated, none the less, and one of the prized souvenirs presented to us was a beautiful colorgravure of the Duke himself.

Of the reception accorded us in the various London lodges, one could not speak in appreciation without distinctions between them, and there were none such. Warm and sympathetic and fraternal they all were, memorable to all. If the joint meeting with

"Antiquity No. 2" and "Royal Somerset House and Inverness No. 4" had any characteristic more notable than the others, it was only in the fact that neither is chartered by the Grand Lodge of England, nor has a Warrant, because each is older than the Grand Lodge itself ! To sit in these lodges is to realize something of what "time immemorial" means.

We had opportunity to Witness the installation of a Worshipful Master, and took an extra breath when he calmly announced his appointees, beginning with the Wardens and running through a list longer than most of ours. The Master is the only elective officer in the English lodge, all the others being appointive. We saw all of the three degrees conferred in full, and were struck with the simplicity and brevity of the work. The approximate time of conferring each of the degrees was, E. A., twenty minutes, F. C. about the same, and the Raising occupied about thirty-five minutes. Let it be set down that there was no emasculation of a single vital point or part. Nor was there a mere rush of lip service. The work was done with dignity and solemnity, without verbiage or redundance, or slurring of syllables. Leisurely and understandingly it was done, and, while probably less than one-third as many words were used, the essentials were in no wise neglected. Where as a rule our American rituals are extended, theirs were condensed; where we dramatize, they explained. They can teach us much in the matter of ritual.

It is not, however, the purpose of this article to argue from the impressions gained. A chronicle of the events is asked, and a chronicle it shall be, reserving perhaps for a further discussion, the tremendous themes which were suggested by attendance upon these various functions.

If there is to an American visitor an apparent lack in the intercommunication between the lodges of the various classes, a loss of something which we in America dearly prize, it cannot be said that within the lodges themselves there is anything but the closest, most intimate brotherhood. Their numbers are few, but their tastes are similar, their understanding is complete, and their meetings, formal though they may be, are satisfying in the extreme. Again there is the temptation to speak in more detail, for it is in matters of ritual and internal efficiency and fellowship that, with one exception, we can learn most from our English brethren.

That one exception, however, overtops all the others. It is in the matter of their charities. Whatever of social unity may be lacking between the lodges which compose the Grand Lodge of England, certainly they are one in their humanitarian instincts. Their financial support of their Boys' and Girls' Schools makes our American efforts in this direction, even the most pretentious, loom small in comparison. Consider their annual expenditures mount to something like five dollars per capita on their entire membership - this sum taking no account whatever of endowments - and you begin to realize what the joint efforts of the lodges of England are accomplishing. These sums too, come from individual pocketbooks, not from lodge treasuries.

We visited these Schools. They are not carried on in a way to "institutionalize" the children. They are educated in civic duty, and account is taken of the part which they are hereafter to play as men and women of the Empire. The Arts and Sciences receive attention, along with practical tradesmanship. Their teachers are as a rule products of the schools themselves, this being particularly true of the Girls' School. The result is a family relationship, and a family tradition, too, which makes for a splendid morale.

The climax of the entire week was the three hour session of the Grand Lodge at Royal Albert Hall. The introduction of the twenty- five visiting deputations, each under escort of two Grand Stewards, was itself productive of a deep impression upon the visitors, and no doubt also upon the nine thousand members of the Grand Lodge of England there assembled. As one of the visitors, I confess my inability to describe the emotions which surged through me when, after being for many presented to the Pro Grand Master, I was directed to the seat assigned to me and faced the throng. The appeal to the eye was in itself inspiring. Nine thousand brethren, dressed in the light blue regalia designating the officers of the lodges represented, gathered together in that enormous oval building, filling its main floor and the six surrounding galleries; the Grand Stewards with their red collars, seated in two rows on the main floor and forming a cross against the back ground in light blue symbolized in a very real sense the Masonry of England. The knowledge that thousands could not be assigned to seats bespoke the intense interest felt in the event. The deep blue of the officials banked in rows upon the rostrum formed a harmonious contrast indeed.

There was an appeal to ear. The voluminous melody from the enormous organ had no sooner filled the great audience chamber than one realized the awesome import of the world-derived gathering. Then those English brethren sang. Their National Anthem

our own in everything but the words employed "Now thank we all our God" and "O God, our help in ages past." It was a unique commentary upon the universal belief in the righteousness of the Allied Cause that this latter song, long suppressed as unfraternal and unchristian, was revived, and sung with the fervor of crusaders returned from the overthrow of the antichrist. The business of the occasion was the Peace Jubilee, expressed in the formalism of moving an address of loyalty to the King, unanimously carried, of course, the unanimous passage of a resolution expressing the sentiments of the Craft toward His Majesty's Forces, and a motion tendering the floor to M.W. Bro. W. S. Farmer, Grand Master of New York, M. W. Frederick W. Hamilton, P. G. M. of Massachusetts, and M. W. Bro. W. H. Wardrope, Grand Master of the Grand Lodge of Canada in the Province of Ontario. The addresses of the Pro Grand Master, Lord Ampthill, and Brother Right Hon. T. F. Halsey, P. C., the Deputy Grand Master, were upon a high plane, scholarly, refined and warmly fraternal in their tone, and were ably responded to by the American and Overseas Dominions representatives. Brief, one and all, modest, Anglo-Saxon to the core.

It is a peculiarity of the English that the one way in which they give free expression to their emotions is through some formal, prescribed method a ritual, or a song. The pleading or exaltation of the orator they seem to disdain. But given a ritual, or a song, they will render or sing it, as the case may be, with a dignity, expressiveness and whole-heartedness which puts to shame the studied oration so common to our Western system. It carries conviction to man; one must needs believe that the Most High is attuned to such expression as well, for reverence colored the tone of the voices of the throng, in a definite though indescribable manner.

Schooled as we had become in the methods of expression of these people we could not misunderstand the music of English Masonry thus presented to us. If it was awe-inspiring, it was heartrending, too, for the hozannas were tinged with a great sorrow, though no suggestion of loved one lying in Flanders fields was worn. The commemorative jewel of the occasion was at one with the spirit of the day, and we who had come thousands of miles to join in that day left the stupendous Albert Hall hushed and reverent and chastened we had truly seen the great soul of English Masonry, and were to carry its remembrance to the end of time.

----o----

THE PLAN OF FREEMASONRY

BY BRO. EDWARD B. PAUL. P.G.M. BRITISH COLUMBIA

The following article, written by the author of "The Column of Beauty" published heretofore, takes a broad and philosophical view of Freemasonry as a whole. One may study Masonry from the circumference to the center, from the details to the general, and such is always worth while; he may also study it from the center to the circumference, from the whole to the parts, and this also is richly worth while, as the following essay will show.

TO MOST, if not all, of us, the recollection of our Initiation, Passing, and Raising is fresh and vivid, and stands out from among our subsequent Masonic experiences with a clearness to be explained by the novelty of the situations in which we found ourselves, and by the solemnity of the ceremonies in which we took part for the first time. We perceived, then, that Freemasonry had a message for us, if we could only comprehend it, and we relied on the knowledge of our more experienced brethren to explain to us the many mysteries hidden beneath the ceremonies and symbols of the lodge. As we continued carefully to imbibe the lessons emanating from the East, much that to us had seemed dark became brighter; but we felt there was still much to learn. It is true that each symbol and symbolic act in the lodge was separately explained, and its moral and Masonic uses elucidated; but the detached parts of Freemasonry were never, in our opinion, satisfactorily united into one comprehensive whole, a knowledge of which is necessary in order that the "Noble Science" may have the influence on our lives and conduct, which is its chief end. My purpose, therefore, is to endeavour to demonstrate that the allegories and symbols of the lodge have a correspondence with each other, and are in the nature of hieroglyphics which can be pieced together and made to reveal, when deciphered, the lessons they were intended to convey. But as symbols are, from their nature, susceptible of various meanings, and as all investigators, no matter how honest their intensions may be, are liable to assign forced interpretations to some of them, in order that they may fit into a pre-conceived plan, it is necessary that their pronouncements be submitted to the most rigorous tests, lest Error and not Truth be the result.

The magnitude of my theme and the necessarily limited space allotted to me for this lecture, have caused me to make condensations which detract from the leanness of my arguments, which would require treatment beyond the scope of a short address. However, I lay the results of my investigations before you, begging your indulgence for presenting, in mere outline, a subject of such immense importance.

With this explanatory foreword, I shall now proceed to the subject matter of my lecture.

There are three aspects of Freemasonry to which I invite your attention:

1. Freemasonry as Philosophy.

2. Freemasonry as Education.

3. Freemasonry as the Handmaid of Religion.

These three aspects are sufficiently wide in their scope to deserve much more time for their individual development than is at present at my disposal. A word or two, however, may help to explain my reason for placing them Philosophy, Education, Religion in the order here presented.

Philosophy may be conceived as the science which lays down the principles governing conduct that which states the Moral Ideal; Education, as the means by which that ideal is attained, or, at least, approached; and Religion as the outcome of the two the experience of the individual while realizing, or partially realizing, the Ideal. While these conceptions, no doubt, suggest my divisions of the subject of my

lecture, and the order in which they are placed, I fear that, in my treatment of them, I may frequently lose sight of any method which is intended in my design. Indeed, I cannot pretend that this lecture is worthy of being regarded otherwise than as the expression of random thoughts arising out of the careful contemplation of our ceremonies and symbols, and serious speculation as to their meanings.

FREEMASONRY AS PHILOSOPHY

To the philosophical student it will be obvious, in the course of my remarks, that I use the word "Philosophy" in a very loose way. In the first division of my subject I shall touch upon the ideal of life, the nature of the self and the nature of knowledge. In the third the nature of God and the Immortality of the Soul will be among the problems considered problems which lie as much in the province of Philosophy as the three treated under the first head. Perhaps it would have been better to have made a sharper distinction and substituted "Ethics" or "Moral Philosophy" for the word "Philosophy" employed here; but, if you will bear in mind this explanation, it seems to me convenient to allow the term to stand.

"Philosophy is the pursuit of Truth." This is the first and simplest conception and definition of Philosophy we can form. Can we, with truth, substitute the word Freemasonry for Philosophy in that definition? Such a question propounded in a Freemason's lodge can be answered only in the affirmative. The pursuit of Truth, called by us the search for the Lost Word, is indeed the sole aim and the chief end of all the teachings of Freemasonry.

But I do not forget that we are distinctly informed that the "Chief Point of Freemasonry" is the promotion of the happiness of the individual, and, consequently, of society. That is insisted on in the Charge to the Brethren in the Installation Ceremony. The ancient Greek moralists also considered that happiness is "the great end of man, that this is the highest good, the end for which all beings live, the object which they all pursue." In this respect, also, Freemasonry agrees with other philosophies in its definition of the chief end of man.

It may be asked, then, What is the aim of Freemasonry? Is it Truth or Happiness ? There seems to be no doubt that Happiness is the natural concomitant of Truth, and that that is the explanation of the apparent contradiction in the statement of the aims of Freemasonry. Truth and Happiness would thus have the same relationship which Tennyson points out as existing between duty and glory:

"He that walks the path of duty only thirsting

For the right, and learns to deaden

Love of self, before his journey closes

He shall find the stubborn thistle bursting

Into glossy purples, which outredden

All voluptuous garden roses."

Thus, the aim of Philosophy and of Freemasonry being the same, you will see my justification in dealing with Freemasonry as a philosophy.

The nature of that philosophy cannot be clearly explained without a short allusion to the Allegory of Freemasonry. In that allegory the candidate is made to represent a human being in his progress from birth to death, or, as the mental and moral development of a man from childhood to old age closely corresponds to the mental and moral advancement of the race, he may be said to represent human knowledge as it ascends from darkness to light.

This ascent is made by three steps. And may I be permitted to digress a moment to point out that in nature many physical entities or qualities occur in threes or triads. Thus we have Space and its three dimensions, Length, Breadth, Thickness; Matter and its three states, Solid, Liquid, Gaseous. Physical Magnitudes, Length, Mass, Time.

Color, Red, Green, Blue or Violet. Sound, Loudness, Pitch, Quality. Electric Current, Circuit, Electro-motive Force, Resistance, etc., etc.

A three-fold division is also manifested in man's nature, which is generally recognized as being made up of three distinct parts, namely, Body, Mind, Spirit. Browning puts into the mouth of one of the patrons of Freemasonry, St. John, the Divine, the following words, which beautifully set forth this distinction:

This is the doctrine he was wont to teach,

How divers persons witness in each man,

Three souls which make up one soul; first, to wit,

A soul of each and all the bodily parts,

Seated therein, which works, and is what Does,

And has the use of earth, and ends the man

Downward: but, tending upward for advice,

Grows into, and again is grown into

By the next soul, which, seated in the brain,

Useth the first with its collected use,

And feeleth, thinketh, willeth-is what Knows:

Which, duly tending upward in its turn,

Grows into, and again is grown into

By the last soul, that uses both the first,

Subsisting whether they assist or no,

And, constituting man's self, is what Is-

And leans upon the former, makes it play,

As that played off the first; and, tending up,

Holds, is upheld by, God, and ends the man

Upward in that dread point of intercourse,

Nor needs a place, for it returns to Him.

What Does, what Knows, what Is; three souls, one man.

As may be expected, therefore, these three parts of man's nature are fully recognized in Freemasonry, each of the three degrees representing one the First degree, the Body (the material world or world of sense); the Second, the Mind; and the Third, the Spirit, the Ego, of which the other two are ministers. Abundant proof of this is to be found in the symbolism of Freemasonry, and it is supported by the opinion of the ablest Masonic writers. This distinction may be alluded to in each of the three divisions of my lecture.

As has been mentioned above, the Pursuit of Happiness is the "chief point" of Freemasonry as well as the aim of life as presented by Philosophy, according to the ancient Greek moralists. All mankind, in every age, from the darkest period of barbarism to the most civilized epoch the world has ever seen, have been striving after happiness. They may differ in their definition of the term, as well as the means by which they can attain their object; but we may take it for granted that ultimately they have happiness in view in all their schemes for the conduct of their lives.

Among savages, the gratification of their passions and desires, without regard to future consequences, seems to them the "highest good." This is also true, to a certain extent, in the case of children. Philosophy, generally, and Freemasonry have nothing to do with that stage of human existence, except in so far as it might be called a preparation period; for the whole life of man may be said to be preparation for something higher the period of darkness for the E. A., the E. A. for the F. C. and so on. It is, therefore, necessary that, before proceeding further and higher, the human being should be "duly and truly prepared."

It is not to be expected that a child or a savage can be prepared at once to receive all the instruction necessary to the complete development of his three-fold nature. He must advance by steps, from the simplest to the most complex, from the concrete to the abstract. There is no doubt that the idea of Mind, still more of Spirit, comes later than the knowledge of the Body and other objects that can be perceived by the Senses. Preparation, therefore, for education along the lines of such knowledge as can be derived only from natural objects must be incomplete. Hence our candidate's preparation is in the First degree confined to the left side. The symbolism of the left side is well known. That side has always been regarded as the side of less honour that the right, and, consequently, is appropriately used to represent the Sensational part of man's nature, while the right side connotes the Rational side.

Hence it is not difficult to conceive that Freemasonry, if it is concerned at all with Philosophy, should make the First degree to exemplify the Sensational, and the Second, the Rational School of Philosophy-the two great schools of thought which have split thinkers into two opposing camps, from the earliest times to the present day. Both systems agree that happiness, in one form or another, is the great aim of man, and that the life according to nature is virtue, because it leads us right to the end for which we were destined by nature, viz., happiness. But they differ in their doctrines respecting happiness and nature and virtue. Both agree that within certain limits the appetites, passions and desires may be gratified, but the Sensational school maintained that the limit was necessary for prudential reasons only, the Rational that happiness springs from the limitation and subjugation of the passions.

The connection between the First degree and the Sensational School will be apparent if we recollect that "refreshment" in the old days was not a mere banquet to be held or not held, after the ceremonies of the evening were over, in a different room, but that it was an integral part of those ceremonies, solemnized by the placing on the refreshment table of the Lights of Masonry, by the prayers of the Master and the other ceremonies of "opening," but "mingled with social mirth, and the mutual interchange of fraternal feeling." It may be regarded, therefore, as a rite emblematical of the liberty of man to gratify his appetites, desires and passions subject to the check of Temperance and Prudence, the two Cardinal Virtues of the South and North, which we may personify as standing unseen and silent on each side of the table, one behind and one facing the Junior Warden. That check is represented also by the Common

Gavel, the symbol of Temperance, which must be used on the rough ashlar before the Square of Morality can be made to fit its angles and faces.

I will not tax your patience by dwelling on the similarity between the Second degree and the Rational School of Philosophy. But I may remind you that happiness according to the latter consists in the limitation and subjugation of the passions, while the emphasis laid by the former on Morality and Virtue and the subjugation of the Passions seems to establish the parallel. The Second degree also lays special stress on the study of Geometry representing Mathematics which subject was regarded by the old Greek philosophers particularly Pythagoras as the symbol of Pure Reason. In Architecture Geometry is the science which determines the form of a structure, and which is more concerned about that than about the substance or matter of which it is composed. The form symbolizes the limit, and the materials, the appetites and passions, the matter, in the Second degree, being completely subordinated to the former, as has been shown to be the case in the tenets of the Rational School.

But Masonry does not, like some of the old Philosophies, maintain the irreconcilable opposition of mind or soul and matter. The oblong squares of the Entered Apprentice and the Fellow Craft show that each degree taken by itself is incomplete. It is only when each is blended with the other that perfection is reached, as is shown in the "perfect square" of a Master Mason, which is formed by the union of the other two squares. This is one of many proofs in our symbolism that the Third degree is the summation of the other two with the addition of further lessons on the Nature of God and Immortality.

The refreshment table of Freemasonry is symbolical not only of our liberty, within the bounds of Temperance and Prudences to partake of the material blessings lavished on us by God, but it is also an emblem of a figurative table provided with materials for the satisfaction of our mental and moral appetites. The viands are the thoughts of great and good men either presented to us in books or by word of mouth, and the satisfaction we derive from moral and virtuous actions.

Freemasonry has set limits to prevent our abuse of these blessings; but in placing before us material as well as mental and spiritual food, it effectually rebukes those

who look on physical gratification, even within lawful limits, as sinful, and who seek to obtain God's favour by neglect and contempt of His temple, the human body.

"Let us not always say,

'Spite of this flesh today

I strove, made head, gained ground upon the whole!'

As the bird wings and sings,

Let us cry, 'All good things

Are ours, nor soul helps flesh more, now, than flesh helps soul!'"

FREEMASONRY AS EDUCATION

Plato states that "the aim of Education is to develop in the body and in the soul all the beauty and all the perfection of which they are capable."

The question before us now is, Does Freemasonry interest itself in the subject of Education, and, if so, does the aim of the Education suggested by Freemasonry resemble the aim of Education as defined by Plato? I think there can be no doubt that the question must be answered in the affirmative. Freemasonry expressly deals with the development of Body and Soul and leaves nothing in the matter of the education of its votaries that can be improved upon; for it works in conformity to Nature, and in the order of Nature in the matter of Education as in all other things in which it concerns itself.

In order to comprehend, then, its system, let me remind you that the First degree is the degree of the material universe. The first step, therefore, in Masonic Education is education through the senses. In the earlier stages of a man's life, he takes cognizance only of such knowledge as can be acquired through the senses. Nothing is real to him

unless he can touch, taste, smell, hear or see it. The most natural and, therefore, the most scientific method of teaching the young is through the senses. The concrete must precede the abstract. Such an education would be directed especially to the enlargement and refinement of the receptive powers; of those powers, above all which are directly relative to fleeting phenomena the powers of sensation and emotion.

What is called "practical education" the training of the hand and eye to obey the directions of the mind; aesthetic education occupied very largely with those aspects of things which affect us pleasurably through the senses, including art and the finer sorts of literature; education of the heart dealing with the love of Nature, animate and inanimate, above all, love and charity towards our fellow men, which latter is the special lesson of an E. A., and love to God, from Whom flows every good and perfect gift: all these, without stretching the meanings of the symbolism, are inculcated in the first degree of Freemasonry.

The candidate in the Second degree has made a further advance. Abstract studies are set before him, having for their object the development of all his intellectual faculties, the moral and spiritual elevation of his character, and the further acquisition of truth and knowledge. Cut I must remind you, here, that no degree stands by itself. Each "grows into and is again grown into" by the other two. you must not understand, therefore, that mind and intellect are not trained in the First degree, but that they are further greatly developed in the Second.

The beautiful symbolism of the Winding Stairs represents a synopsis of the Masonic system of education.

The first three steps I take to mean a mere reminder, such as occurs, again and again, throughout all the ceremonies of the lodge, that three parts, Body, Soul and Spirit, constitute the nature of Man; and they are intended simply as an introduction or key to the Educational scale which commences with the flight of five steps.

The first flight, then, refers to the five senses, and alludes to the Education through the Senses, suggested in a former part of this discussion.

The second flight of seven steps, referring to seven purely abstract studies, is symbolical of Pure Reason, and shows an upward advance in the candidate's intellectual progress.

But where is the third member of the triad in this ascent, which the first three steps, according to the interpretation given above, has led us to look for? To answer this we must ask another question, "What has been the goal or aim of the candidate during his long and arduous pilgrimage?" To which question there is only one answer, "The Truth." He does not yet find it; but high up and suspended in the distance he descries the letter "G." a mere initial, a glimmering hope that his labour has not been in vain, and that he has at last seen, faintly indeed and indistinctly, an indication of the object of his search. He has still far to go, he still has a rough and rugged road to travel; but his Faith is now buoyed up by Hope, and he knows that he will reach the goal if he continues true to his purpose.

There is another aspect of the Winding Stairs which has struck me as beautiful and worthy of your consideration. If we imagine a spiral line drawn round a conical hill, it will appear to be like a number of circles narrowing in diameter, or growing closer to the centre the higher they rise, till, at the top, the circumference disappears in the centre. So man, by labour, virtue, and faith in God, may ascend, step by step, in his progress through life, drawing nearer and ever nearer to Him, till finally, his earthly pilgrimage over, his liberated spirit comes before His Holy Presence, and is lost in the Light and Warmth of His infinite Intelligence and His inexhaustible Love.

FREEMASONRY THE "HANDMAID OF RELIGION"

There is probably no society in this world more imbued with the religious sense than the Fraternity of Freemasons. Questions of Morality and Religion are freely and reverently discussed by them in their lodges, and lectures on subjects bearing on the

conduct of human life are listened to by them with an interest and patience which shows that they are animated not so much by fraternal courtesy as by sincere desire for self-improvement. Nor is that to be wondered at when one considers the reverence which every member of the Craft pays to the ceremonies of the lodge and to the excellent principles which are always inculcated therein. An examination, therefore, into the principles of Freemasonry which bring about this religious inclination among Masons, which my experience assures me exists, is my purpose at this stage of my lecture.

In the first place, a belief in God and Immortality is required of every applicant for admission into a lodge. That is necessary for- two reasons. First, as the name of God is so frequently invoked in our assemblies, and as all our ceremonies and lectures tend to impress on our mind His wonderful government of the world and our dependence on Him, the presence in our midst of an atheist who would certainly not sympathize with, if he did not actually scoff at our proceedings, would prove a source of discord in a society so dependent on harmony as its "strength and support."

Another reason for requiring of an applicant a belief in God, is that without such belief he would lack the very foundation on which the lessons of Freemasonry are based, and would, consequently, finding himself out of sympathy with our beliefs, either cease to associate himself with the Fraternity, or, keeping up a nominal connection with it, lose no opportunity of belittling the importance of our work, and of designating our symbolical teaching as puerile and unworthy of the serious attention of any thoughtful man. Thus he would not only derive no benefit himself, but would be likely to create prejudice against us in the eyes of the profane. This he might be able to do without violating the letter of his obligation.

The preparation for and symbolism of each of the three degrees has, of course, the same significance when Freemasonry is discussed from the point of view of its being ancillary to Religion, as it had when we were dealing with its Philosophical and Educational sides. You will, therefore, not require further explanation if, as I proceed, I refer to the Degree of Nature, the Degree of Mind and the degree in which both the former are united into one Degree of Perfection.

But, before proceeding to discuss this part of my subject I propose to deal briefly with symbolisms which might be classified under each of those three heads, but which it is more convenient to take by themselves, as they throw light on what is to follow. And the first of these that I shall speak about is the three knocks of the candidate seeking admission to a lodge open on any degree. The first knock refers to the fundamental necessity of prayer. The subject of prayer is the first lesson given the E. A. on his entrance into the lodge; prayer is taught by example, in each of the Degrees; and prayer was the last act of H. A. B. before his tragic death. "Ask and ye shall receive" is the interpretation of the first knock, and that command, with its gracious promise, is, further, beautifully symbolized on the Tracing Board of the E. A. The story of Jacob's dream is familiar to you all and need not be told here. But I shall give you what seems to be the Masonic significance of it. The ascending angels bear to heaven the prayers and petitions of men, and the descending angels bring back the answers from God in the form of bounties and blessings.

The second knock, we are told, means "Seek, and ye shall find." Here is a direct injunction to search for Truth. That search is the paramount duty of every Freemason; in fact it is the sole object of all the teachings of Freemasonry.

"Knock and it shall be opened to you."

If with all your hearts you prayerfully and truly seek Him, your admittance into the Grand Lodge Above will not be denied. Your search will then be rewarded; you will find the Lost Word; in God's holy presence you will discover the Truth.

Sacrifice, of which the altar is a symbol, is also one of the requisites of Freemasonry. All that a Mason has property, even life--must be given up for the "protection of innocence and virtue, and for the defense of Truth."

The symbolism of the Sun is perhaps the most important vehicle for the conveyance to our minds of Divine Truth. The Sun is the pattern for the imitation of the Worshipful Master, because it is symbolical of certain attributes of the Deity Love and

Intelligence, Order and Harmony. The warmth of the Sun is emblematical of Love, and his light of Intelligence or Mind. The three Lesser Lights are said to represent the Sun, Moon and Worshipful Master. The Sun symbolizes the attributes of God, Love and Intelligence. The Moon, which reflects the light, but not the warmth, of the Sun Intelligence. The Worshipful Master, Man, the most perfect of His works.

The Sun also represents the Immanence of God. Its warmth pervades the Earth and is necessary not only for the comfort, but also for the life, of all organic creatures. In like manner God is everywhere. In the beautiful words of Mrs. Browning:

"Earth is crammed with Heaven

And every bush and tree

Afire with God. But only he

Who sees takes off his shoes."

His love is unfailing even to the lowest organism He has made; and His intelligence is manifested in all the works of His hands, and acts in the formation of a frost crystal as certainly and as beautifully as in the growth of a blade of grass. "This deity," quotes Tagore from the Upanishad, "who is manifesting himself in the activities of the universe, always dwells in the heart of man as the supreme soul. Those who realize Him through the immediate perception of the heart attain immortality."

One word more about Sun symbolism. The point within the circle is the astronomical symbol of the Sun. The Sun is represented by the central point, the circumference represents his rays. The compasses is the instrument used for describing circles, the pivotal point representing the central Sun, and the other point Light. Thus, in the Fellow Craft degree, when one point has been elevated above the square, the meaning seems to be that a certain measure of intellectual and moral light has been vouchsafed to the candidate. But when the pivotal point is also placed above the square, he has received the pure light and warmth of Masonry all the knowledge of the Truth that "it is possible for him to obtain in a lodge of Master Masons."

But the most important assistance which Freemasonry lends to Religion is when it teaches the Craftsman that the existence of God can be deduced from His works.

And, first, Freemasonry shows that God is manifested in Nature, which is His creation. "The Heavens declare the Glory of God and the Earth showeth forth His handiwork." The works of our greatest poets are full of this theme. Nay, even savages, in their own rude way, see a god in every manifestation of nature. It is not wonderful, therefore, that Freemasonry should say that "contemplating these objects" (of nature) "we are led to view with reverence and admiration the wonderful works of Creation, and adore their Divine Creator." All religions and most philosophies agree in the necessity of a First Cause, or God. Freemasonry teaches us to study Nature, to admire its beauties, to comprehend its wonderful harmony, to appreciate the marvellous adaptation of every created thing to its environment and the purpose for which it was created, and reverently to worship the Maker and Creator of all things.

Thus, and far too briefly, I have laid before you the argument which deduces the Cause from the Effect in the material world. By our objective consciousness we try to trace the Divine in Nature. But there is a higher consciousness-the subjective-which deals with the Mind, and which traces the Divine in Man. This part of my subject might also be presented to you under the heading: "God as comprehended by the individual mind."

"Are the intelligence of God and the intelligence of man of the same character ? Intelligence itself seems to constrain us to answer this question in the affirmative. To suppose that the supreme intelligence has nothing whatever in common with the human intelligence, is to suppose that one of them is an intelligence, and that the other is no intelligence at all. It is to dissolve the very ground on which we conceive both of them as intelligences. This truth, then, in regard to the constitution of the human mind, and of all minds, seems to be a necessary axiom of reason. In all intelligence there is an essential unity of kind, however small the point of unity may be. . . . This unity constitutes the very bond, and the only bond, between the Creator and the creature. Deny this connection between the divine and human reason, and you destroy the very possibility of religion." The preceding sentences, taken from the philosophical works of Professor Ferrier, are, in short, the summary of his argument for the connection

between all finite minds and the infinite mind of the Creator. The mind of Man, who, compared with the rest of Creation, is physically insignificant, is the most wonderful phenomenon that exists in the Universe. It traces the paths of comets and planets, and predicts their appearance at any position in the sky to a fraction of a second; it calculates the distances from the Earth and from each other of the most remote fixed stars; it even can tell their weights, specific gravity, and the constitution of the solid and gaseous matters of which they are composed. It harnesses the lightning and the cataract and forces them into the peaceful service of humanity. No object is too minute or too immense for its comprehension. And its steady and daring progress in the past from one pinnacle of knowledge to another makes the forecast of its further and greater triumphs logical and certain.

The achievements of the human mind are not confined, however, to the discoveries of scientific truth. Too great homage cannot be paid to the mighty minds of the men to whom such triumphs are due. But the unveiling of the workings of the soul by poets, philosophers and other men of letters is further and even greater testimony to the majesty of the human intellect. Well might the great world-poet exclaim:

"What a piece of work is a man! How noble in reason, how infinite in faculty! in form and moving how express and admirable! in action how like an angel! in apprehension how like a god!"

Man, endowed with mental faculties which enable him to comprehend the laws by which the Universe is governed and the harmony of Creation, cannot fail, by comparison with the processes of his mind, to believe that the natural objects whose secrets it has been able to discover, are governed and regulated by a mind similar in nature to his own, and only differing in degree. He perceives that other human minds are like his own, and that mind is an indissoluble bond of union between man and God. Wordsworth, in "Tintern Abbey," not only brings out the thought of union between God and Man, but also emphasizes the bond of union between Nature and God, which I have already discussed. Man, he says, has:

"A sense sublime

Of something far more deeply interfused

Whose dwelling is the light of setting suns,

And the round ocean, and the living air,

And the blue sky, and the mind of man,-

A motion and a spirit that impels

All thinking things, all objects of all thought,

And rolls through all things."

God is thus revealed in Nature, and God is thus revealed in Man. But there is another revelation recognized by Freemasonry in every degree namely, the V. O. T. S. L. "the inestimable gift of God to Man as a guide to his daily faith and practice." The religion of a Freemason is left to his own conscience, but the sacred writings are always open in his lodge, a silent, but eloquent, witness that Freemasonry is not only not indifferent to religion, but that she expects every craftsman to be a religious man. In fact, she mentions the "irreligious libertine" as a man who has no right to the privileges of the Craft.

These are some, only, of the many arguments which prove Freemasonry to be the Handmaid of Religion. Could any mistress be better served?

IMMORTALITY

We have given much time to the contemplation of the lessons of the South and West. Have we no message from the North? Yes, indeed! The place of darkness is a region not to be afraid of, but rather to be regarded with affection and gratitude. For it is the place of "sleep and his brother, death."

"Now blessings light on him who first invented sleep!" says Sancho Panza in Don Quixote, "It covers a man all over, thoughts and all, like a cloak; it is meat for the hungry, heat for the cold, and cold for the hot. It is the current coin that purchases all the pleasures of the world cheap, and the balance that sets the king and the shepherd, the fool and the wise man, even."

What better eulogy could be written on Sleep than that? It is rightly associated with refreshment in the first division of the twenty-four-inch Gauge.

But, some one may say, "Sleep is a blessing, I grant you, but how about Death? After sleep comes waking; but Death means the leaving all that is near and dear to men, and the severing of every tie which binds them to earth. Death is the end." Is it? If it is, then is the teaching of Freemasonry vain; vain is the teaching of Religion. But we Freemasons are taught that Death is not the end. Though all things are dark, and the knell of low-twelve is sounding in our ears, though our brother's mangled body is lying covered only by the rubbish of the temple; though our loving hands remove him from the grave where he was "indecently interred," and the evidence of our nostrils gives unmistakable evidence of physical dissolution, we know that all is well with him, for the G.A.O.T.U. has taken him by the hand, and raised him to take his place in another lodge a real lodge of Perfection where he is surrounded by the dear ones who have preceded him there, and where he awaits the arrival of those whom he dearly loved and by whom he was dearly loved, with perfect confidence, for he knows the Truth. He has found the Master Mason's Word

----o----

PART IV ACTION OF STATE AND CHURCH AUTHORITIES AGAINST FREEMASONRY

FROM THE CATHOLIC ENCYCLOPEDIA

CURIOUSLY enough, the first sovereign to join and protect Freemasonry was the Catholic German Emperor Frances I, the founder of the actually reigning line of Austria, while the first measures against Freemasonry were taken by Protestant Governments: Holland, 1735; Sweden and Geneva, 1738; Zurich, 1740; Berne, 1745. In Spain, Portugal and Italy, measures against Masonry were taken after 1738. In Bavaria Freemasonry was prohibited 1784 and 1785; in Austria, 1795; in Baden, 1813; in Russia, 1822. Since 1847 it has been tolerated in Baden, since 1850 in Bavaria, since 1868 in Hungary and Spain. In Austria Freemasonry is still prohibited because as the Superior Court of Administration 23 January, 1905, rightly declared, a Masonic association, even though established in accordance with law, "would be a member of a large (international) organization (in reality ruled by the 'Old Charges,' etc., according to general Masonic principles and aims), the true regulations of which would be kept secret from the civil authorities, so that the activity of the members could not be controlled" (Bauhutte, 1905, 60). It is indeed to be presumed that Austro-Hungarian Masons, whatever statutes they might present to the Austrian Government in order to secure their authorization, would in fact continue to regard the French Grand Orient as their true pattern, and the Brothers Kossuth, Garibaldi, and Mazzini as the heroes, whom they would strive to imitate. The Prussian edict of 1798 interdicted Freemasonry in general, excepting the three old Prussian Grand Lodges which the protectorate subjected to severe control by the Government. this edict, though juridically abrogated by the edict of 6 April, 1848, practically, according to a decision of the Supreme Court of Administration of 22 April, 1893, by an erroneous interpretation of the organs of adminstration, remained in force till 1893. Similarly, in Gngland an Act of Parliament was passed on 12 July, 798, for the "more effectual suppression of societies stablished for seditions and treasonable purposes and or preventing treasonable and seditious practices." By this Act Masonic associations and meetings in general were interdicted, and only the lodges existing on 2 July, 1798, and ruled according to the old regulations of the Masonry of the kingdom were tolerated, on condition that two representatives of the lodge should make oath before the magistrates, that the lodge existed and was ruled as the Act enjoined (Preston, "Illustrations of Masonry," 251 sqq.). During the period 1827-34, measures were taken against Freemasonry in some of the United States of America. As to European countries it may be stated, that all those Governments, which had not originated in the revolutionary movement, strove to protect themselves against Masonic secret societies.

The action of the Church is summed up in the papal pronouncements against Freemasonry since 1738, the most important of which are:

Clement XII, Const. "In Eminenti," 28 April, 1738; Benedict XIV, "Providas," 18 May, 1751; Pius VII, "Ecclesiam," 13 September, 1821; Leo XII, "Quo graviora," 13 March, 1825; Pius VIII, Encycl. "Traditi," 21 May, 1829; Gregory XVI, "Mirari," 15 August, 1832; Pius IX, Encycl. "Qui pluribus," 9 November, 1846; Alloc. "Quibus quantisque malis," 20 April, 1849; Encycl. "Quanta cura," 8 December, 1864; Alloc. "Multiplices inter," 25 September, 1865; Const. "Apostolicae Sedis," 12 October, 1869; Encycl. "Etsi multa," 21 November, 1873; Leo XIII, Encycl. "Humanum genus," 20 April, 1884; "Praeclara," 20 June, 1894; "Annum ingressi," 18 March, 1902 (against Italian Freemasonry); Encycl. "Etsi nos." 15 February, 1882; "Ab Apostolici," 15 October, 1890. These pontifical utterances from first to last are in complete accord, the latter reiterating the earlier with such developments as were called for by the growth of Freemasonry and other secret societies.

Clement XII accurately indicates the principal reasons why Masonic associations from the Catholic, Christian, moral, political, and social points of view, should be condemned. These reasons are: (1) The peculiar, "unsectarian" (in truth, anti-Catholic and anti- Christian) naturalistic character of Freemasonry, by which theoretically and practically it undermines the Catholic and Christian faith, first in its members and through them in the rest of society, creating religious indifferentism and contempt for orthodoxy and ecclesiastical authority. (2) The inscrutable secrecy and fallacious ever-changing disguise of the Masonic association and of its "work," by which "men of this sort break as thieves into the house and like foxes endeavour to root up the vineyard," "perverting the hearts of the simple," ruining their spiritual and temporal welfare. (3) The oaths of secrecy and of fidelity to Masonry and Masonic work, which cannot be justified in their scope, their object, or their form, and cannot, therefore, induce any obligation. The oaths are condemnable, because the scope and object of Masonrv are "wicked" and condemnable, and the candidate in most cases is ignorant of the import or extent of the obligation which he takes upon himself. Moreover the ritualistic and doctrinal "secrets" which are the principal object of the obligation, according to the highest Masonic authorities, are either trifles or no longer exist (Handbuch, 3rd ed., I, 219). In either case the oath is a condemnable abuse. Even the Masonic modes of recognition, which are represented as the principal and only essential "secret" of Masonry, are published in many printed books. Hence the real "secrets" of Masonry, if such there be, could only be political or antireligious conspiracies like the plots of the Grand Lodges in Latin countries. But such secrets, condemned, at least theoretically, by Anglo-American Masons themselves, would render the oath or obligation only the more immoral and therefore null and void. Thus

in every respect the Masonic oaths are not only sacrilegious but also an abuse contrary to public order which requires that solemn oaths and obligations as the principal means to maintain veracity and faithfulness in the State and in human society, should not be vilified or caricatured. In Masonry the oath is further degraded by its form which includes the most atrocious penalties, for the "violation of obligations" which do not even exist; a "violation" which, in truth may be and in many cases is an imperative duty. (4) The danger which such societies involve for the security and "tranquility of the State" and for "the spiritual health of souls," and consequently their incompatibility with civil and canonical law. For even admitting that some Masonic associations pursued for themselves no purposes contrary to religion and to public order, they would be nevertheless contrary to public order, because by their very existence as secret societies based on the Masonic principles, they encourage and promote the foundation- of other really dangerous secret societies and render difficult, if not impossible, efficacious action of the civil and ecclesiastical authorities against them.

Of the other papal edicts only some characteristic utterances need be mentioned. Benedict XIV appeals more urgently to Catholic princes and civil powers to obtain their assistance in the struggle against Freemasonry. Pius VII condemns the secret society of the Carbonari which, if not an off-shoot, is "certainly an imitation of the Masonic society" and, as such, already comprised in the condemnation issued against it. Leo XII deplores the fact, that the civil powers had not heeded the earlier papal decrees, and in consequence out of the old Masonic societies even more dangerous sects had sprung. Among them the "Universitarian" is mentioned as most pernicious. "It is to be deemed certain," says the pope, "that these secret societies are linked together by the bond of the same criminal purposes." Gregory XVI similarly declares that the calamities of the age were due principally to the conspiracy of secret societies, and like Leo XII, deplores the religious indifferentism and the false ideas of tolerance propagated by secret societies. Pius IX (Allocution, 1865) characterizes Freemasonry as an insidious, fraudulent and perverse organization injurious both to religion and to society; and condemns anew "this Masonic and other similar societies, which differing only in appearance coalesce constantly and openly or secretly plot against the Church or lawful authority." Leo XIII (1884) says: "There are various sects, which although differing in name, rite, form, and origin, are nevertheless so united by community of purposes and by similarity of their main principles as to be really one with the Masonic sect, which is a kind of centre, whence they all proceed and whither they all return." The ultimate purpose of Freemasonry is "the overthrow of the whole religious, political, and social order based on Christian institutions and the

establishment of a new state of things according to their own ideas and based in its principles and laws on pure Naturalism."

In view of these several reasons Catholics since 1738 are, under penalty of excommunication, incurred ipso facto, and reserved to the pope, strictly forbidden to enter or promote in any way Masonic societies. The law now in force (Const. "Apostolicae Sedis," 1869 Cap. ii, n.24) pronounces excommunication upon "those who enter Masonic or Carbonarian or other sects of the same kind, which, openly or secretly, plot against the Church or lawful authority and those who in any wny favour these sects or do not denounce their leaders and principal members." Under this head mention must also be made of the "Practical Instruction of the Congreg. of the Inquisition, 7 May, 1884, 'de Secta Massonum' " (Acta Sanctae Sedis, XVIII, 43-47) and of the decrees of the Provincial Councils of Baltimore, 1840: New Orleans, 1856; Quebec, 1851, 1868; of the first Councils of the English Colonies, 1854; and particularly of the Plenary Councils of Baltimore, 1866 and 1884 (see "Collect. Lacensis," III, 1875 and "Acta et decr. Concil. plen. Balt. III," 1884). These documents refer mainly to the application of the papal decrees according to the peculiar conditions of the respective ecclesiastical provinces. The Third Council of Baltimore, n. 254 sq., states the method of ascertaining whether or not a society is to be regarded as comprised in the papal condemnation of Freemasonry. It reserves the final decision thereon to a commission consisting of all the archbishops of the ecclesiastical provinces represented in the council, and if they cannot reach a unanimous conclusion, refers to the Holy See.

These papal edicts and censures against Freemasonry have often been the occasion of erroneous and unjust charges. The excommunication was interpreted as an "imprecation" that cursed all Freemasons and doomed them to perdition. In truth an excommunication is simply an ecclesiastical penalty, by which members of the Church should be deterred from acts fhst are criminal according to ecclesiastical law. The pope and the bishops, therefore, as faithful pastors of Christ's flock, cannot but condemn Freemasonry. They would betray, as Clement XII stated, their most sacred duties, if they did not oppose with all their power the insidious propagation and activity of such societies in Catholic countries or with respect to Catholics in mixed and Protestant countries. Freemasonry systematically promotes religious indifFerentism and undermines true, i.e., orthodox Christian and Catholic Faith and life. Freemasonry is essentially Naturalism and hence opposed to all supernaturalism. As to some particular charges of Leo XIII (1884) challenged by Freemasons, e.g., the atheistical character of Freemasonry, it must be remarked, that the pope considers the

activity of Masonic and similar societies as a whole, applying to it the term which designates the most of these societies and among the Masonic groups those, which push the so-called "anti-clerical," in reality irreligious and revolutionary, principles of Freemasonry logically to their ultimate consequences and thus, in truth, are, as it were, the advanced outposts and standard-bearers of the whole immense anti-Catholic and anti-papal army in the world-wide spiritual warfare of our age. In this sense also the pope, in accordance with a fundamental biblical and evangelical view developed by St. Augustine in his "De civitate Dei," like the Masonic poet Carducci in his "Hymn to Satan," considers Satan as the supreme spiritual chief of this hostile army. Thus Leo XIII (1884) expressly states: "What we say, must be understood of the Masonic sect in the universal acceptation of the term, as it comprises all kindred and associated societies, but not of their single members. There may be persons amongst these, and not a few, who, although not free from the guilt of having entangled themselves in such associations, yet are neither themselves partners in their criminal acts nor aware of the ultimate object which these associations are endeavouring to attain. Similarly some of the several bodies of the association may perhaps by no means approve of certain extreme conclusions, which they would consistently accept as necessarily following from the general principles common to all, were they not deterred by the vicious character of the conclusions." "The Masonic federation is to be judged not so much by the acts and things it has accomplished, as by the whole of its principles and purposes."

----o----

A MEANS

Masonry is a means, not an end; and the reception of a degree, whether it be the first or last of a Rite, does not in itself make the recipient any better than he was before. It simply is the medium for broadening his knowledge of his duties, and the application of those duties in his daily walk and conduct.

To put it in another way, the degrees in Masonry are but working tools whereby the man who receives them may shape his course in life, and he is to be judged by the manner in which he has made those tools Serviceable and profitable in his own

betterment and in assisting those around him to he better and more useful. -The Junior Warden.

----o----

Example is the School of mankind, and they will learn at no other. -Burke.

----o----

JERRY JACKSON JASON

"ONLY A MASTER MASON”

There ne'er was truer Mason than Jerry Jackson Jason

He delighted in its mystery, antiquity, and history;

But he ne'er could be persuaded that he should be higher graded

And of more degrees possessor than the fundamental three.

It was argued he'd be apter with the knowledge of the Chapter

That he'd prove a bright exemplar in the character of Templar,

While the Thirty-Second brothers told of roadway 'round the others.

But he left no doubt or question as to higher grade suggestion,

Or, to being "arched" or "knighted," or to any others plighted,

For a Master Mason simply he was satisfied to be.

They declared that he was foolish, even obstinate and mulish

To thus decline advancernent which for them had such entrancement

But to him the title "brother" was the acme of all other,

And the Lodge supremest honor as he understood its plan.

Its symbols with their teaching they were to him far-reaching,

Beyond their surface seeming what hidden truths were gleaming

The wisdom-store of sages transmitted through the ages,

Every angle with its story, every line a ray of glory

In the marvelous design linking human to divine,

And man to man in brotherhood whate'er his race or clan.

The mystery of the scroll was the temple of the soul;

Integrity must build it, virtue ornament and gild it;

Truth's shining presence light its hope sustain and love unite it,

Wisdom raise the dome above it faith uplift the turret tall.

Such was Masonry's ideal, and he strove to make it real-

Sanctified by loving deeds prompted by a brother's needs.

To his course the plumb applying, by the square his actions trying,

As the master hand of duty shaped his ashlar into beauty,

More and more its surface glowed through the good which he bestowed,

Freer grew from earthly blemish, fitter for the Living Wall.

Was there sick or suffering Mason thither sped good Brother Jason,

And the sunshine of his face brightened many a cheerless place,

While his words were so assuring, they did more than drugs toward curing,

And disease full oft was baffled and the threatening crisis passed.

But if all was unavailing and the stricken one fast failing,

Then he took the wasted hand, voiced the thought of better land,

Which the worthy would set eye on through the strength of Judah's Lion,

In the Father's house on high when life's burden was laid by -

On the listener's fading sight there had dawned celestial light,

And on face with rapture beaming death had set his seal at last.

To the dead as to the living willing service ever giving

Ever 'mong the faithful found who a brother’s grave surround,

And the last sad tribute pay to the lifeless form of clay

With acacia-sprigs proclaiming that his spirit liveth still.

To the widow, orphan, friendless, his good deeds 'twould seem were endless,

And affairs of self as naught when their wants vrere in his thought.

His, the words fresh courage woke when there fell misfortune's stroke

His, the hand that help extended and despairing ones befriended:

His, the work beyond compare, tested by the plumb and square

His, the wage of fadeless glory over which the angels thriil.

Yet they'd say of Brother Jason, "He is only Master Mason!"

And implying, by the stress, that his rank was thereby less!

Less than theirs, degree-entangled and befeathered and bespangled,

And befogged beyond perception of the true Masonic light.

Vain and thoughtless brethren these, valueless are mere degrees;

'Tis the lessons they impart and their lodgment in the heart,

Which, if rightly understood, prove the measure of their good.

Though a thousand such there be, they can ne'er eclipse the three;

And the faithful, zealous Mason, such as Jerry Jackson Jason,

Stands supreme 'mid glare and glitter, peerless in his apron white.

- Lawrence N. Greenleaf, P.G.M., Colorado.

----o----

Be cheerful always. There is no path but will be easier traveled, no load but will be lighter, no shadow on heart and brain but will lift sooner for a person of determined cheerfulness. - Willitts.

----o----

CORRESPONDENCE CIRCLE BULLETIN No. 31

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance

of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE TWO PILLARS"

I Where do you keep the pillars in your lodge room during the time they are not in actual use? Has such position any particular significance? In some jurisdictions we find them at either side of the entrance from the preparation room; in others they stand in front of the Senior Warden's station. Can you give a reason for either or both of these locations other than "for convenienced? How did the pillars impress you when you first saw them ? What do they mean to you now?

II Why did early peoples set up pillars before their places of abode, about their villages and over the graves of their dead? What did they believe such pillars to symbolize?

What did pillars portray to the Mayas and Incas? How were they looked upon in bible times? By whom were monoliths most widely used? In what manner, and for what purposes? In the course of religious development what did they come to symbolize? What did the obelisk symbolize?

III Whence did the custom of placing pillars before temple entrances proceed from Egypt? What did Hiram probably use as his models for the pillars placed before Solomon's Temple?

What do the pillars used in the lodge room represent ? What is the height of the pillars as given in the Book of Kings ? In the Book of Chronicles? What is Brother Haywood's theory concerning these variations ? How does Mackey describe the original pillars?

What was the shape and composition of the pillars ? What was their combined weight? What were they respectively called and what were their positions? How are these names interpreted Masonically ? What part did they occupy during celebrations? Where were the pillars supposedly cast?

What should be the height of the pillars used in our lodge rooms? What are the heights as adopted by American Grand Lodges? What was the height of the pillars as now accepted by present-day authorities ? Is it imperative that we know the actual height of the pillars to pursue our Masonic studies? In what light should we consider them ?

What did the pillars symbolize to Preston ? To Caldecott? To Covey- Crump ? To Mackey ? To the old Jewish Rabbis ? What is brother Haywood's interpretation?

IV What two theories have been offered by Masonic Scholars concerning the origin of the globes? How was the first theory suggested? What is the symbol of the winged globe? What did its oval shape suggest or symbolize? Do you accept this Egyptian theory? If so. why? If not, why not?

V Why does it appear that Preston modified the chapiters of the pillars into globes? How is Preston's theory verified? Do you agree with Brother Haywood that we of

today have the same right to interpret the symbols in our own way as did the ancients? If not, why not?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia:

Globe, p. 298; Pillar, p. 565; Pillars of Cloud and Fire, p. 566; Pillars of the Porch, p. 566.

THE BUILDER:

Vol. I. Globes on the Pillars, p. 10; Pillars, Height of, pp. 192, 310.

Vol. II. Pillars, The Two, pp. 176, 222.

Vol. III. Pillars of the Porch, pp. 177, 200, 236.

Vol. IV.-Jachin and Boaz, pp. 21, 264; The Globes, p. 265; The Lily-Work, p. 265; The Net-Work, p. 265; The Pomegranate, p. 266.

Vol. V. The Origin of the Pillars to King Solomon's Temple, (this issue) C. C. B. p. 8; The Position of the Pillars, (this issue) C. C. B. p. 6; The Two Pillars Standing in the Porch of the Temple, (this issue) C. C. B. p. 5.

SECOND STEPS

PART VI THE TWO PILLARS

OF ALL objects which greet the eyes of the candidate as he stands before the stairs leading to the Middle Chamber none are so conspicuous as the two great pillars nor are any more deserving of careful study. They stand there before him as if to guard the sanctum from the profane world while they invite him into newer mysteries; so noble in proportion are they, so intricate in design, so beautiful to see, they keep solemn watch above the scene and throw a hush of awe about the soul that would mount to the Upper Room of the spirit. What they mean, it is difficult, although not entirely impossible, to say. If our Masonic students and savants have surrounded them with a host of theories more intricate than the network and more multitudinous than the pomegranates it is because so many hints of ancient wisdom and symbolism have been carved into their capitals, their chapiters, and their bases. Our own study may lead to apparently contradictory results; this need not disturb us; no symbol can walk on all fours; a symbol which says hut one thing is hardly a symbol at all.

II It was the custom of many of the early peoples, as Frazer describes so abundantly in his "Golden Bough," (six volumes on primitive religion, etc.) to set up stone pillars before their huts, about their villages, and over the graves of their dead. In some cases these stones were believed to be gods or demons, or the abodes of gods or demons; in others they were believed to be the homes of the ghosts of departed human beings; in many cases they were looked upon as symbols of sex. Of the last named usage one competent historian speaks as follows: "Pillars of stone, when associated with worship, have been from time immemorial regarded as the symbols of the active and passive, the generating and fecundating principles." In India at the present time one may see almost anywhere the sacred "lingam," a stone pillar, emblem of the organs of sex, and consequently the symbol of life forever renewing itself. Also, pillars have often been used as emblems of stability; Dr. Newton, in his "The Builders," speaks as follows:

"In India, and among the Mayas and Incas there were three great pillars at the portals of the earthey and skyey temple, Wisdom, Strength, and Beauty. When man set up a pillar, he became a fellow worker with Him whom the old sages of China used to call 'the first Builder.' Also, pillars were set up to mark the holy places of vision and divine deliverance, as when Jacob erected a pillar at Bethel, Joshua at Gilgal, and Samuel at Mizpeh and Shen. Always they were symbols of stability, of what the Egyptians described as 'the place of establishing forever' emblem of the faith 'that the pillars of the earth are the lord's and He hath set the world upon them.'"

"In all countries," remarks another writer, "as the earliest of man's works we recognize the sublime, mysteriously-speaking, ever- recurring monolith." By no peoples were these monoliths (the word literally means "one stone") so venerated, or so widely used, as among the Egyptians: originally, it is thought, they were used as astronomical instruments to mark the time and to denote the stages of the movements of the heavenly bodies; also they were employed to orient temples, that is, as markers through which the ray of a star might pass at a given time. Connected with places of worship they were at last connected with the gods and became in after time symbols of deity, as we may learn from Professor Breasted's "History of the Development of Religion and Thought in Ancient Egypt," in which interesting and helpful book he tells us that the obelisk, as the solitary pillar came to be called, stood pre- eminently for the great Sun God.

III From Egypt, scholars believe, the custom of placing pillars at the entrance to a temple passed to Phoenicia: be that as it may we know that a king of Tyre erected two great columns before his magnificent temple at Melkarth, where Herodotus saw them five centuries afterwards. It was these, perhaps, which served Hiram as models for the more famous pillars which he erected before the Temple of Solomon.

It is these last named pillars, of course, of which copies stand in our Masonic lodge room. Two descriptions of the originals are given in the Old Testament, -one in the Book of Kings, another in the Book of Chronicles. In the former record the height is given as 18 cubits, or (if a cubit is believed to have equalled 18 inches) 27 feet; in Chronicles, the height is given as 35 cubits, or 52 1/2 feet. This variation has occasioned much controversy but it is thought that the Book of Kings gives the height of but one pillar while Chronicles combines the two, making allowance for the sockets of the chapiters, or head pieces. These last items are the conspicuous features of the

pillars and first challenge attention: Mackey has given a good description of the originals, as good as our scant knowledge makes possible:

"Above the pillar, and covering its upper part to the depth of nine inches, was an oval body or chapiter seven feet and a half in height. Springing out from the pillar, at the junction of the chapiter with it, was a row of lotus petals, which, first spreading around the chapiter, afterwards gently curved downward towards the pillar, something like the Acanthus leaves on the capital of a Corinthian column. About two-fifths of the distance from the bottom of the chapiter, or just below its most bulging part, a tissue of network was carved, which extended over its whole upper surface. To the bottom of this network was suspended a series of fringes, and on these again were carved two rows of pomegranates, one hundred being in each row."

The pillars were cylindrical in shape and were cast of brass; their combined weight is estimated to have been no less than fifty-three tons. one of them was called Boaz, the other Jachin: the former stood in the northeast corner of the porch, the latter in the southeast. To one who stood inside the temple looking out. Jachin stood at the right, Boaz at the left. What these names signified nobody knows, but some think the High Priest was wont to stand at one, the King at the other, on such occasions as when all the people held high celebrations at the Temple. According to tradition the pillars were cast in foundries situated between Succoth and Zeredatha, about thirty-five miles northeast of Jerusalem; jewelers of the holy city still use clay brought from that region.

The symbolical pillars employed in our lodges should be of a size that best comports with their surroundings albeit there is a certain fitness in making them of one height throughout. Some believe that a cubit was only four inches in length; acting on this theory some American Grand Lodges claim the pillars to have been just six feet in height; one that they were 30 cubits, and twenty- five insist that they were thirty five cubits. The best authorities are now very sure that a cubit equalled eighteen inches according to our measurements; inasmuch as the Temple itself was only ninety feet long and thirty feet wide, thirty-five cubits would have been altogether out of proportion! But such discrepancies as these need not trouble us for to us the pillars are symbols only and quite as worthy of study when six feet high as when thirty.

What do these pillars symbolize ? To Preston they stood for the pillar of cloud and of fire which guided the Israelites through the day and the night; to Caldecott they meant the principles of authority in religion and in politics whereby all social organization is guided: to Covey-Crump they have become the pictures of Space and Time, those two mighty monoliths through which the mind passes into all truth; and Albert Mackey, our own encyclopedist, makes them to stand for strength and stability. With these meanings we have no quarrel but there is, we believe, a far truer interpretation, one that goes right back to the Jewish Rabbis themselves who should have known the meaning of the symbols if they ever had any meaning. One of them wrote of them as follows:

"The names of the pillars signified potency and perpetuity; the pomegranates on their capitals or chapiters were symbols of generation."

This, I myself believe, is the true interpretation. The pillars stand at the entrance to the Middle Chamber even as birth is the entrance to life. To pass between them into the lodge room means that a man is being born into the world of Masonry; to pass between them and on up the Winding Stairs means that a man is being born into one of the higher and more spiritual realms of the life Masonic, a thing high and noble for him that has a mind to think.

Many of our ills come from a bad heredity; a man who poisons his blood makes war on the unborn; he is anti-Masonic, whatever be the watch-charm on his breast; he has placed rotten pillars before the house of life, and causes his children to pass through them, as heathen Israelites made their babes to pass through the fire to Moloch. What is true of birth into life is true also of birth into any of the realms of man's life. If the pillars at the entrance to the home be strong and straight the child will live a clean, happy life; if wise men guard the doorway of the school our children can pass into the Middle Chamber of a real education, untainted by superstition, unpoisoned by bigotry. He who would become a wise master of life must learn the secret of the beginnings; a little deflection at the start means a long way off the path later on; he who begins aright and who perseveres until the end will himself become strong, a pillar strengthened and strengthening, against which kings and priests may lean, and past which others may safely go, seeking life. woe be it to humanity if ever it neglects to give, in any of its spheres, right birth to its children, its seekers, its learners !

IV On top of each of the two pillars thus described stand two globes, one the celestial, representing the heavens; the other the terrestrial, representing the earth. Whence came these, and what do they signify ?

In answer to the first of these questions our scholars have offered two hypotheses first, that they are of Egyptian origin; second, that they are a modified form of the chapiters or headpieces of the pillars. The first of these theories was evidently suggested by the ancient Egyptian symbol of the winged globe, often found on the entablature above a temple, surrounded by a snake holding its tail in its mouth, and flanked by two wide outstretched wings. So common was this device that it became at last one of the national emblems, so that Isaiah speaks of Egypt as "the land of the winged globe." This globe was in all probability oval in shape, to suggest the egg, symbol of life; the serpent was the symbol of Infinity, the wings of power; combined, the figure stood for the infinite life- giving power of Deity. If it be supposed that the globe was a true circle then it may have represented the Sun, the first great God of Egypt, but the meaning remains practically the same.

If our two globes could be made to serve as a modern form of the Egyptian winged globe they might be enriched in meaning and interest, but there is no evidence whatever that the older symbol ever transmigrated into Masonry. The probability is all against it, for we have two globes instead of one, and we do not have the serpent or the wings; besides, as actually exhibited, our globes manifestly refer to the earth and the heavens as modernly understood.

V The chapiters on the two pillars were spherical in shape and always so represented. It would evidently seem, therefore, that the men who framed our ritual, among whom Preston was chief, simply modified the chapiters into globes. By why did they do this ? Because Preston and his school undertook to transform the lodge into a school, and consequently required symbols for geography and astronomy, two very important branches of the curriculum they outlined. This theory is verified, it seems to me, by reference to the Prestonian lectures, in which we find the following paragraphs, as slightly modified by Webb:

"The sphere, with the parts of the earth delineated on its surface, is called the terrestrial globe; and that with the constellations and other heavenly bodies, the celestial globe."

"The principal use of the globes, besides serving as maps to distinguish the outward parts of the earth and the situation of the fixed stars, is to illustrate and explain the phenomena arising from the annual revolution and the diurnal rotation of, the earth around its own axis. They are the noblest instruments for improving the mind (this was Preston's motive - H.L.H.) and giving it the most distinct idea of any problem or proposition, as well as enabling it to solve the same."

Certain of our writers have ridiculed all this, arguing that it is trite and schoolboyish and that the placing of two such globes on top of two ancient pillars is a glaring anachronism. Granting as much, however, it may be that Preston builded better than he knew, for the two globes do symbolize a truth profound and fruitful of application; and if it be objected that this symbolism is modem, we may reply, What of it ? Surely we moderns have as much right to fashion symbolism as the ancients!

The monitors explain the globes as indicating the universality of Masonry, a subject to which we have already adverted; and, as inculcating reverence. This last is really a noble insight and not so banal as it sounds, because it is the central idea in no less a work of genius than the Book of Job, in which, as you will recall, the suffering patriarch learned to trust and revere the Creator by a contemplation of the power and majesty of the Creation. Beyond these monitorial interpretations my own mind discovers in the two globes a symbol of the truth that we humans are citizens of two worlds, the earthly and the heavenly, the temporal and the eternal, the material and the physical. If it be charged that this is merely a private interpretation I am willing to let the charge stand; for why were we released from the cabletow if it were not to encourage us to follow our own Light?

THE TWO PILLARS STANDING IN THE PORCH OF THE TEMPLE

Next, in view, come the two famous Pillars which stood in the Porch of the Temple; and were for Matter, Brass; for Form, Cylinders; for Height, 18 Cubits a piece; for Compass, twelve Cubits; for Diameter, about four Cubits, which is conceived to be the meaning of that expression, That they were four Cubits in the Porch, that is, the Chapiters were four Cubits Diameter, and so the Brass Cylinder under them, taking up so much ground-room in the Porch. But some there be, who would have the meaning to be this, that the Lilly-Work, which hung over the Pillars, was four Cubits deep round about the Chapiters. Indeed, the Chapiters seem to be of an Oval Form; for, their Diameter, in their middle, was four Cubits, and their Height five, if we compare the I King, 7:16 with the 19 ver. For having declared the measures of the Pillars, ver. 15, he proceeds to describe the Measures and Ornaments of the Chapiters, and tells us, v. 16, that the height of each was five Cubits; and then mentioning some of their Ornaments, goes on to tell us, that the top of the Pillars (where they were placed) was of Lilly-Work, and that the Chapiters thus situated on the top of the Pillars, which had a compass of Lilly-work at their upper edge, were four Cubits, that is, in their middle Dimetient Line, and so were about twelve Cubits round, like unto the Pillar beneath. So that we may read and point the 19th verse thus (And the Chapiters which were on the head of the Pillars of Lilly-Work, were in the Porch four Cubits), that is, did comprehend in the Line measuring their Belly, as much as would take up four Cubits on the Floor of the Porch. So that Opus Lilii, is by apposition to be construed with Caput Columnarum; and the two other words (Four Cubits in the Porch) are to delineate the quantity of these Chapiters that stood on the Lilly-wrought head of the Pillars. The Accounts for this Construction may be two-fold.

First, because this Verse aims not at the mention of the Lilly-work on the Pillars: for if it did, then were it superfluous to mention it again, as a particular work by itself, v. 22. Wherefore it seems, that this verse aims rather at the Description of the Chapiters set upon that Lilly-work, which are the principal things, and so more nicely described, the Lilly-work being but an Ornament. But,

Secondly, if the hole of the Chapiter resting on the Pillar with this Lilly-work sustaining it, were as large as the Pillar it self, as is affirmed by some, to let in the top of the Pillar; and that this Lilly-work on the top of the Pillar, in a circling Border, stood out four Cubits in the Porch, at the bottom of the Chapiter, fastened to the top of the Pillar: then will there arise twelve Cubits Diameter, that is, four of the Pillar, and four on each side of this Lilly-work and so the pillars will be shut out of the Porch, which was but ten Cubits abroad, I King, 6:3.

On the top of the Pillars then were two Chapiters, of five Cubits higher then the Pillars with Nets of Checker-work; and each Pillar had seven Wreaths of Chain-work, with two Rows of Pomegranates; in each Row, one hundred; but ninety six only could be seen by those that stood upon the Pavement of the Porch. So that there were on both Chapiters four hundred goodly Pomegranates in all which were put upon Chains in two Rows. Both Pillars joined together in their measure, were but thirty five Cubits high, that is twice eighteen, bating one Cubit, because each Chapiter did sink half a Cubit within the Socket of the Cylinder for their fastening. So that each Pillar, with its Chapiter, was twenty two Cubits, and, 1/2 high. The Pillars seventeen, and 1/2, and the Chapiter five: Whereas 'tis said each Chapiter was but three Cubits high, it's to be understood of the stately embroidery, and Ornaments of Net-work, Chains, and Pomegranates, which were at the beginning of the third Cubit. Thus being fitted and prepared, they were placed within the Porch; the Pillar on the right side that is, the South was called Jachin, (being the future Hiphil from stabilize). He shall establish: noting the fixediness of this pillar upon its Foundation, and that on the left hand, or on the North side, was called Boaz, denoting the strength and firmitude of that stately piece of Brass. These famous Pillars, though never so strong, were broken in pieces, and conveyed to the City of Babylon; but Saints, that are Spiritual Pillars in the House of God, shall go no more out of that Heavenly Temple.

From Lee's "Orbis Miraeulum," 1669.

I need do nothing contrary to my mind and divinity, since no one can force me to act thus, or force me to act against my own judgment. Marcus Aurelius.

THE POSITION OF THE PILLARS

BY BRO. JOHN T. THORP, P.M. QUATUOR CORONATI LODGE, ENGLAND

The author of this interesting paper is one of the veteran Masonic scholars of England to whom THE BUILDER has been often indebted; he is almost the last of the band of giants who composed the Quatuor Coronati group of savants. Accepting the Old Testament record as he finds it, he has endeavored to ascertain therefrom the position of the two great pillars with what results the following essay will show- we hope that Brother Thorp will be yet spared to the Craft for many years. Editor.

IN endeavouring to fix the respective positions of the two brazen pillars at the Porchway-entrance of King Solomon's Temple, I must first give a brief historical account, as well as describe the form and situation, both of the original Tabernacle and also of the Temple itself, as a proper understanding of these will materially assist in estimating the evidence that I have to bring forward.

The Tabernacle was erected in the wilderness by Moses, Aholiab and Bezaleel, by the special command of the G. A. O. T. U., according to instructions given by Him to Moses on Mount Sinai the form, situation, ornaments, and furniture being minutely given, and as minutely and faithfully carried out by His faithful servants, as we find recorded in the Book of Exodus, chapters 25, 26, 27. The word "Tabernacle" means 'tent of meeting," the place where the Holy One meets with the congregation, and Whey with Him, and it was the centre and seat of the Hebrew Theocracy. The theocracy was a kingdom, of which God was King, and the Tabernacle was His palace or abode; the kingdom was visible, so was the palace, so was at least the Presence of the King; there the people had audience of the Monarch, and thence He issued commands in a way cognizable by the senses for their guidance.

It will be best to proceed with the account of the Tabernacle, (1) beginning from the outside and going inwards, as one would naturally do who inspected it for the first time. The first object that would present itself is the Court; this, although an important part of the whole edifice, was, strictly speaking, no part of the Tabernacle, being merely a large enclosure in the shape of a parallelogram, with the narrow ends situated east and west; the only entrance to this Court was in the east. As confirmation of this, take the following passage from Exodus, chapter 38:

"And he made the court: on the south side southward the hangings of the court were . . . an hundred cubits their pillars twenty; and for the north side an hundred cubits, their pillars twenty. And for the west side fifty cubits, their pillars ten. And for the east side eastward fifty cubits; the hangings of the one side of the gate were fifteen cubits, their pillars three; and for the other side of the court gate fifteen cubits, their pillars three; and for the gate of the court twenty cubits, their pillars four."

Going into the outer court by the entrance at the east, and proceeding westward, we come first to the Altar of Burnt Offering; passing this, to the Laver, at which the priests washed their hands before entering the Tabernacle, then immediately we reach the entrance of the Tabernacle itself.

The Tabernacle, like the outer Court, was of rectangular form, having its entrance in the east, and at a point two-thirds of its length from the entrance, was divided into two portions by a hanging vail; the larger portion was called the Holy Place, the smaller portion, or westmost part, was called the Sanctum Sanctorum, or Holy of Holies. The Holy Place contained the Altar of Incense, symbol of prayer and thanks, opposite the entrance, together with the Table of Shewbread, symbol of holy deeds and works of faith, on the north side; and the Golden Candlestick, symbol of heavenly light, on the south side. The Holy of Holies contained only one object, viz.: a small gilt rectangular chest, with a lid of solid gold, and on each end, attached to the lid, a small winged human figure of solid gold. The chest was called the Ark of the Covenant, and within it were deposited the two tables of the Law; the golden lid was called the Mercy Seat, and the two figures Cherubim, and from between them, on the Mercy Seat, the G.A.O.T.U. spoke to the High Priest. The whole of the people were admitted into the Court, but Priests only into the Tabernacle, whilst into the Sanctum Sanctorum the High Priest alone entered once a year, after many washings and purifications, to make atonement for the sins of the people.

The Tabernacle was completed and erected on the first day of the first month of the second year of the Exodus, and it was carried about by the Israelites during all their wanderings in the wilderness. After their entrance into Canaan, it was first set up in Gilgal, afterwards at Shiloh, still later at Gibeon and Jerusalem, and for a period of 447 years it was esteemed the centre of the religious life and worship of the people; and it was not until the Temple was erected by King Solomon that it ceased to be such, and until, as we read in II. Chronicles, chap. 5, "that Solomon brought up the

Ark and all the holy vessels from the Tabernacle on Zion Hill, and placed them in the Temple that he had made."

The incongruity of a settled people having only a tent for the celebration of their splendid ritual service, first occurred to the mind of David. It appeared unseemly to him that the Ark of God should still dwell "between curtains," while he abode in a "house of cedar." He therefore proposed to build a Temple, in which the worship of God might be more becomingly conducted. The prophet Nathan was, however, commissioned to inform him that having been engaged in constant warfare, and shed much human blood, he could not be allowed to execute the design he had formed, which was to be reserved for the peaceful reign of his son Solomon. This undertaking was, however, the principal subject of David's thought and care during the remainder of his reign, and to it he appropriated a large proportion of the immense treasure which his many victories produced. He may be said to have provided all, or nearly all, the materials before his death, secured the services of skilful mechanics and artificers for every branch of the work, and furnished the design, plan, and site of the building, so that more of the credit of this work seems due to David than to Solomon.

The foundation of the Temple was laid B. C. 1012, being the fourth year of Solomon's reign, and in seven years and a half it was completed, during which time no less than 183,000 persons were employed in the work.

The Temple, (2) in its general idea, did not materially differ from the Tabernacle; it was situated also due east and west, but had three entrances, viz.: at the north, south, and east (referred to in the Masonic Traditional History). The general form of the Tabernacle was retained in the Temple, and like the Tabernacle, the Temple looked towards the east, having the Most Holy Place at the extreme west. The principal entrance was at the east, where there was a porch, adorned by two large brazen pillars. We have in the volume of the S. L. two accounts of these pillars; one will ho found in I. Kings. chap. 7. and is as follows:

"And King Solomon sent and fetched Hiram out of Tyre. . . . And he came to King Solomon, and wrought all his work. For he east two pillars of brass of eighteen cubits high apiece. (3) . . . And he made two chapiters of molten brass to set upon the top of

the pillars: the height of the one chapiter was five cubits, and the height of the other chapiter was five cubits: and nets of checker work, and wreaths of chain work, for the chapiters which were upon the top of the pillars. . . And he set up the pillars in the porch of the Temple: and he set up the right pillar, and called the name thereof Jachin: and he set up the left pillar, and called the name thereof Boaz. . . And he made a Molten Sea. . . And he made ten bases of brass Then made he ten lavers of brass, . . . and upon every one of the ten bases (placed he) one laver. And he put five bases on the right side of the house, and five on the left side of the house; and he set the sea on the right side of the house eastward over against the south.

Again, in II. Chronicles, chapter 4:

"Also he made a Molten Sea of ten cubits. . . He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: such things as they offered for the burnt offering they washed in them; but the sea was for the priests to wash in. And he made ten candlesticks of gold, according to their form, and set them in the Temple, five on the right hand, and five on the left. He also made ten tables, and placed them in the Temple, five on the right hand, and five on the left. . . And he set the sea on the right side of the east end, over against the south."

When finished, the Temple was dedicated with great solemnity by King Solomon; but its day of glory was not of long continuance. The revolt of the ten tribes in the next reign withdrew from it a large proportion of the worshippers, and scarcely forty years had Passed when the Egyptian Shishak spoiled it of many of its treasures. Successive plunderings followed rapidly, till, by reason of the great wickedness of the people, the Holy City and Temple were laid in ruins by Nebuchadnezzar, king of Babylon, after the sacred building had stood about 416 years.

The second Temple was built by Zerubbabel, after the return of the Jews from their Babylonian captivity; this Temple was as near as possible a counterpart of the first, although greatly inferior to it in beauty and splendour, and was completed about B. C. 516.

This Temple stood for about five hundred years, when Herod the Great sought to rival, if not to exceed, the greatness of Solomon, by the erection of the third Temple. He took the old one down piecemeal, and put up the other in its place, so as to preserve the continuity of the edifice; and it was said to be, except in respect of its magnificence and splendour, an exact copy of the original Temple built by Solomon. Indeed the porchway entrance was still called "Solomon's Porch," and is thus spoken of in the New Testaments

About this time there lived and flourished the great Jewish historian, Flavius Josephus, a man of noble family, being descended on his mother's side from the Asmonean princes, and on his father's side from the highest of the priestly families, himself being also a priest. this Josephus wrote a history of the Jews, under the auspices off the Roman Emperors, Vespasian and Titus, and in this history he gives a full description of Solomon's Temple.

Josephus was well acquainted with Herod's Temple, which it must be remembered was an exact copy of Solomon's; he was accustomed to officiate therein, and was an eye-witness of its destruction by the Romans under Titus, A. D. 70.

This history of Josephus was written in Greek, and the following description of the pillars is from a translation made by William Whiston, professor in the University of Cambridge. It is as follows:

"Moreover, this Hiram made two pillars, whose outsides were of brass, . . . there was cast with each of their chapiters lily-work, that stood upon the pillars, and it was elevated five cubits, round about which there was net-work interwoven with small palms, made of brass, and covered the lily-work. To this also were hung two hundred pomegranates, in two rows. The one of these pillars he set at the entrance of the porch, on the right hand, and called it Jachin; and the other on the left hand, and called it Boaz. . . . He also made ten large round brass vessels, which were the Savers, . . . and he set five of the lavers on the left side of the temple, which was on that side towards the north wind, and as many on the right side, towards the south."

And then he adds the following explanation:

"By the right hand is meant what is against our left, when we suppose ourselves going up from the east gates of the courts, towards the Tabernacle: whence it follows that the pillar Jachin, on the right hand of the Temple, was on the south, against our left hand; and Boaz on the north, against our right hand."

Here, then, we have the evidence of a man, who was personally acquainted with Herod's Temple, which was a copy of Solomon's, and who was familiar with the opinions of men of his time, as to the various parts of the sacred edifice. His veracity and trustworthiness as a historian are seldom questioned, and his statements therefore we may safely accept as facts.

I think that the three extracts I have given two from the Vol. of the S. L. and one from the historian Josephus, settle the respective positions of the two pillars, Boaz and Jachin.

(1) See cut "Plan A." (2) See cut "Plan B." (3) In II. Chronicles, chap. 3, the height of the pillars is given as 35 cubits, which included the pedestals on which the pillars stood, and also the chapiters. (4) John x., 23; Acts iii., 11: Acts v., 12.

----o----

THE ORIGIN OF THE PILLARS TO KING SOLOMON'S TEMPLE

One thing is perfectly clear about the design of the Temple, and that is that the plan of it was not an original one, for it was designed to be only a copy on a larger scale of the Tabernacle. This want of originality in design was also reflected in its ornamentation, for the King of Tyre being appealed to for assistance, which was

evidently lacking in Jerusalem at the time, at.- artificer was sent from Tyre itself to supply those ideas which were needed at the headquarters of the building. One can imagine Hiram the Architect gazing at the plans which merely attempted to translate into the more lasting form of stone the temporary woodwork of the Tabernacle, and wondering in what way it could be improved. His thoughts would naturally turn to the Temple which stood in Tyre itself, and which is thus described by Herodotus, the Greek Historian (B. ii., c. 44), "And being desirous of obtaining certain information from whatever source I could, I sailed to Tyre in Phoenicia, having heard that there was there a Temple dedicated to Hercules; and I saw it richly adorned with a great variety of offerings, and in it were two pillars, one of fine gold, the other of emerald stone, both shining exceedingly at night." ache Temple was probably open to the air, and the historian is picturing the magnificent view of the pillars as they appeared by bright moonlight.

Hiram, when summoned to Jerusalem, might naturally have bethought himself of these magnificent pillars of the Tyrian temple, and designed two others of different shape and different materials, but yet intended by him to be as noteworthy as those of his native city.

It will probably be remarked that Herodotus viewed the Temple at Tyre in 443 B. C., or about 550 years after the temple at Jerusalem had been built, but on this question he expressly tells us that the priests at Tyre assured him that their temple had stood for 2,300 years, and consequently it must have been in existence prior to King Solomon's time.

Whether the two pillars in King Hiram's temple had any special religious significance, or were merely architectural necessities, remains to be seen, but it is worthy of attention that amongst the Egyptians, who were the earliest builders of the world, and from whom other peoples, and probably also the Tyrians, derived their ideas, pillars were held in great honour, and that the Egyptian great god Osiris was known as the "Lord of the Pillars." One of the familiar scenes in Egyptian sculptures was the great festival of "setting up the pillars," in which the Kings took a prominent part.

F. Armitage, A. Q. C., Vol. 1.

----o----

A smooth sea never made a skillful mariner, neither do uninterrupted prosperity and Success qualify for usefulness and happiness. The storms of adversity, like those of the ocean, rouse the faculties, and excite the invention, prudence, skill, and fortitude of the voyager. The martyrs of ancient times, in bracing their minds to outward calamities, acquired a loftiness of purpose and a moral heroism worth a lifetime of softness and security. Anon.

----o----

KING SOLOMON'S TEMPLE AND A LEAGUE OF NATIONS

BY BRO. CHARLES B. SINDENT, BERMUDA

WITHOUT a League of Nations there would have been no King Solomon's Temple. This is no idle Masonic boast, nor is it founded on tradition, but a fact of history attested to by Holy Writ and the Jewish historian Josephus. There can be no doubt of the former and the latter has long been accepted as reliable. About the year 1050 B. C. we hear for the first time in Phoenician history of a king on the throne of Tyre, Abibalus or Abi-Baal by name, and he began to reign about the same time that David was acclaimed king by the tribe of Judah at Hebron in Palestine. While David was still in the prime of his career Abibalus was succeeded by his son Hiram, a prince of great energy and keen statesmanship. In viewing the political conditions of his day he seems to have realized that his neighbor was one worthy of friendship and one with whom political and commercial relations would be beneficial. Acting on this judgment we find him sending messengers to David at Jerusalem with a present of "timber of cedar, with masons and carpenters to build him an house." 1 Chron. 14:1. Later when David was assembling materials for the Temple "the Zidonians and they of Tyre" i.e. subjects of Hiram "brought much cedar wood to David." 1 Chron. 22:14.

This friendship continued until the close of David's reign "for Hiram was ever a lover of David," 1 Kings 5:1. Immediately Hiram heard that Solomon had succeeded to his father's throne, he sent an embassy to present his congratulations, and this gave the opportunity sought by the new king to enter into negotiations for the materials needed to realize the purpose of his father David and erect the Temple to Jehovah. Correspondence ensued between these two monarchs which resulted in the formation of a League or Covenant of Nations on terms of very great intimacy. The letters which passed between the two rulers were preserved in their respective capitals, and the Tyrian versions are said to have been still extant in the public record office of the city in the first century of the Christian era. Josephus Ant. Jud. VIII, 2, §6. "And they two made a League" (1 Kings 5:12) is the terse summing up of the sacred writer but like so many other brief passages, much is contained therein no less than an early "League of Nations" which made possible peace and harmony between two great nations and left to the world a glorious witness to this Covenant in that magnificent structure on Mount Moriah.

The terms of the League are familiar to all Masons. The wheat, barley, oil and wine so abundant in Palestine was given in exchange for the timber of Lebanon and the labor of artificers, workers in metal, carpenters and masons. The casting of the pillars known as "Jachin and Boaz" in the mud of the valley of the Jordan, the "molten sea" standing on twelve oxen, and "the lavers standing on wheels" are among the outstanding works of the Tyrian workmen led by that other Hiram whom the king sent because of his skill. At the close of the Temple building the following still closer "entente cordiale" was arranged. The Tyrians possessed abundant ships and their sailors "had full knowledge of the sea" and held practically the whole of the trade in the Mediterranean Sea. King Solomon on his side controlled the Red Sea and the land routes leading to it, and had access to the lucrative traffic with Arabia and possibly India. A close commercial union was thus beneficial to both nations and was duly arranged. Hiram admitted Solomon to a participation in his western traffic and the two kings maintained a joint "navy of Tarshish" which "once in three years came bringing gold and silver, ivory, and apes and peacocks." 1 Kings 10:22. In return Solomon opened to Hiram the route to the East by way of the Red Sea, "and King Solomon made a navy of ships in Eziongeber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom. And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with servants of Solomon. And they came to Ophir, and fetched from thence gold, four hundred and twenty talents, and brought it to King Solomon." 1 Kings 9 :26. This League of Nations continued happily during the life-time of the two kings and until the disruptions which followed the death of Solomon and the domestic troubles of Tyre caused it to pass into insignificance. After several

generations a descendant of Hiram, Ithobal by name, made an alliance with Israel by giving in marriage his daughter Jezebel to King Ahab. But that is another story.

These historical facts prove that only by the union of these two powers in a League or Covenant could the materials or workmen have been gathered together for the construction of the temple. King Solomon had the wealth and ambition and much labor but Hiram possessed the skilled workmen and the metals, and only by harmonious agreement could these necessary men and materials have been gathered together and the work completed. This League of Nations, while not the first recorded in history, is worthy of note as so much of it centres around the Temple. All Leagues and Covenants of necessity, if they are to be abiding, must centre around the Temple. Not necessarily that Temple of Solomon or any other king or nation but rather that spiritual Temple, "that house not made with hands, eternal in the Heavens."

The Temple held, and though for many years hidden, "that which was lost" is the true secret of national harmony and individual greatness. All true and worthy Masons believe this, and are seeking the establishment of right principles in the world, all of which have their origin in Him to whom the Temple was erected and in whom all these reconstructive principles can alone be realized. A "League of Masons" is appearing and must undoubtedly come into being. The spirit of the age and the trend of world affairs demand it. And what shall be its contribution to the world narrow, exclusive, secret benefit only? Far be such a purpose from Masonry! Our order exists for the betterment of mankind and its tenets so beautifully taught in symbolism are those very principles which will make possible an abiding League of Nations not only for the abolition of war, but for the reconstructing of Society on an equitable basis of justice and true brotherhood. Freedom of religious opinion and political thought are the very essence of the right of self determination so much talked of today between nations, and Masons well know what place these principles hold among our Fraternity. Masonry has a glorious part to contribute in this reconstruction period, and as her sons fought for Freedom and Truth in the more strenuous days of war may her sons be equally aggressive, but in a more peaceful manner, for the rebuilding of our social scheme and of putting a new soul into this old world. Masonry holds to those principles of right represented to the world by the Presence in the Temple, and as it was true that without a League of Nations there could have been no Temple, so it is equally true that without the Temple and its principles and Presence, there can be no League of Nations.

----o----

THE OBELISK

The Pharaoh himself might reasonably expect that his imposing tomb would long survive the destruction of the less enduring structures in which his nobles were laid, and that his endowments, too, might be made to outlast those of his less powerful contemporaries. The pyramid as a stable form in architecture has impressed itself upon all time. Beneath this vast mountain of stone, as a result of its mere mass and indestructibility alone, the Pharaoh looked forward to the permanent survival of his body, and of the personality with which it was so indissolubly involved. Moreover, the origin of the monument, hitherto overlooked, made it a symbol of the highest sacredness, rising above the mortal remains of the king, to greet the Sun, whose offspring the Pharaoh was.

The pyramid form may be explained by an examination of the familiar obelisk form. The obelisk, as is commonly known, is a symbol sacred to the Sun-god. So far as I am aware, however, little significance has heretofore been attached to the fact that the especially sacred portion of the obelisk is the pyramidal apex with which it is surmounted. An obelisk is simply a pyramid upon a lofty base which has indeed become the shaft. In the Old Kingdom Sun-temples at Abusir, this is quite clear, the diameter of the shaft being at the bottom quite one-third of its height. Thus the shaft appears as a high base, upon which the surmounting pyramid is supported. This pyramidal top is the essential part of the monument and the significant symbol which it bore. The Egyptians caned it a benben (or benbenet), which we translate "pyramidion," and the shaft or high base would be without significance without it. Thus, when Sesostris 1 proclaims to posterity the survival of his name in his Heliopolis monuments, he says:

"My beauty shall be remembered in his house, My name is the pyramidion and my name is the lake."

His meaning is that his name shall survive on his great obelisks, and in the sacred lake which he excavated. The king significantly designates the obelisk, however, by the name of its pyramidal summit. Now the long recognized fact that the obelisk is sacred to the sun, carries with it the demonstration that it is the pyramid surmounting the obelisk which is sacred to the Sun-god. Furthermore, the Sanctuary at Heliopolis was early designated the "Benbenhouse," that is the "pyramidion house." The symbol, then, by which the sanctuary of the Suntemple at Heliopolis was designated was a pyramid. Moreover, there was in this same Sun-temple a pyramidal object called a "ben," presumably of stone standing in the "Phoenix-louse '; and upon this pyramidal object the Sun-god in the form of a Phoenix had in the beginning first appeared. This object was already sacred as far back as the middle of the third millennium B. C., and will doubtless have been vastly older. We may conjecture that it was one of those sacred stones, which gained their sanctity in times far back of all recollection or tradition, like the Ka'aba at Mecca. In hieroglyphic the Phoenix is represented as sitting upon this object, the form of which was a universally sacred symbol of the Sun-god. Hence it is that in the Pyramid Texts the king's pyramid tomb is placed under the protection of the Sun-god in two very clear chapters, the second of which opens with a reference to the fact that the Sun-god when he created the other gods was sitting aloft on the ben as a Phoenix, and hence it is that the king's pyramid is placed under his protection.

From Breasted's "Development of Religion and Thought in Ancient Egypt."

----o----

INTROSPECTION

BY BRO. GERALD NANCARROW, INDIANA

I dreamt that I went to the Temple

And came to the Tyler's door,

I was clothed and waiting to enter

And sit with my brothers once more,

When there came to my mind a summons

From a questioner in my soul:

"Let us pause outside for a reason

While the craft responds to the roll."

So I sat there with him who summoned

And he asked me to answer him

And say if full service I'd rendered,

Or whether my zeal had grown dim.

Can you, O my brother, and truly,

Say now that you've wrought as you could

On the block the Master has given?

Will He say your work has been good?

"Have you kept your tools in your bosom

All polished and sharpened and bright,

Or used them in Brotherhood's service,

So they must be whetted tonight ?

"The tools that the Master has given

Were placed in your hands to be used;

The talents He gave to His servant

To grow in the hearts He has fused."

And I to the questioner answered:

"O thou who my secrets can read

But let me go back to my hewing

To serve Him in truth and in deed.

"I will fill my years with His service,

I will use my tools ev'ry day,

Then be ready to serve on the morrow

By edging them all as I pray."

----o----

It is better to admonish than to reproach; for the one is mild and friendly, the other harsh and offensive; the one corrects the faulty, the other only convicts them. - Epictetus.

----o----

Success is growing to our full spiritual stature, under God's sky. - Thomas Carlyle.

----o----

EDITORIAL

AMERICA NEEDS US NOW

THE critical times through which we are passing - the aftermath of war - is of immeasurable import to every Mason in these United States. No one dare minimize the danger of what we might term national disintegration that is confronting us. The hydra-headed monster of discontentment looms up everywhere. Strikes, riots and revolutions face us in small or great degree in every corner of the land. Social equilibrium and sanity are wanting almost everywhere. Cupidity, fear and hatred are enthroned after the dark night of sorrow for the whole world.

War, we were told, was made to prevent war. And yet there are wars today that threaten the bulwarks of civilization as persistently as they were threatened prior to the great cataclysm. Idealism abroad has clad itself in the habiliments of terror and its promises have left its votaries stranded on the sands of impotence. Class consciousness, as a guide to those who strive for more humane conditions for labor and life, has intoxicated its millions the wide world over with the wine of selfishness that urges them to an inconsiderate action that cannot but breed misery and sorrow for all should it be carried out. Indeed if there is to be a continuation of this orgy of discontent it is a grave question whether some of us will not live to see the ushering in of a new barbarism or worse savagery.

Dark forebodings these. But who of thought upon the seriousness of national affairs is not violently disturbed, when he reasons upon these questions. Yet from those who think must we look for the expression of hope. The student of history may well assure us that God is not dead and that ultimately all will be well. A power not ourselves - but always using the human channel - has ever hitherto prevailed for righteousness. Let us, then, as Masons who pride ourselves upon having in our midst those who have learned to control their passions, reveal our sanity.

From every walk in life we have men who have been admitted, passed and made masters of life by the sublimity of Masonic teaching. Let us in these trying moments recall those things that are large with importance for every Mason who loves his country. Likewise let us not forget the noble part that Masonry, through her wisest and best sons, has played in the past in the molding of the character of this nation. While some of us are grappling with the realization for the world of a league of nations let us not overlook our urgent need of realizing in our own midst a league of Americans. May we not, indeed, declare that we are engaged in this great land in the task of working out and demonstrating as practicable that which many are asking for as a government for the whole world?

We Americans are engaged in the greatest experiment that any people have engaged in since the world began - demonstrating the validity of democratic institutions for the service, comfort and uplift of man. We know no aristocracy save that which is a landmark of our Institution - the aristocracy of character. From all lands did our forefathers and many among us today come. From heath the heel of a Lord who lived on a hill they came, each with a hope and a promise that within these borders each should find a hill for himself. Antecedents were lost sight of in the face of the opportunity for independence that brightened the horizon. Americanism, a thing ever of the spirit, was born with the vision of new possibilities, and no danger was tap great to be faced, no sacrifice too exacting for the realization of a land where neither faiths nor castles were to deny the honest effort for the attainment of the things worth living for.

The evil days that are threatening, clouding our sky, engendered largely by a sort of national paranoia, greed for wealth, have obscured the significance of the divine mission of the people of these United States. We have loosely aped the habits and customs and civilization of others instead of diligently working out the ideal of an enlightened democracy that is commensurate of our abilities. We have imported art and

science, literature and religious faddism, and finally Bolshevism. The house again is divided and cannot stand unless there is a determined concentration of effort for the realization of a league of Americans.

We extracted sacrifice from every citizen during the great struggle as the foundation of success for the common cause. Now we must impose upon ourselves in this, the most trying moment of our national history, that which we deemed to be right and just when we contested for right on the field of battle.

Masons of high ideals were the guarantors of this Republic at its inception, and today from every lodge large and small must go Masons consecrated to keep this nation off the rocks of disaster. Corporations and trades-unions have Masons among them. Their Masonry can only be interpreted today in terms of patriotism. Wise restraint must be exercised everywhere. Passion must give way to reasoning, hate to dispassionate inquiry. The heart of the American people is sound, and woe betide Masonry if its two millions, representing probably ten millions of souls, are not revealing the Americanism of Washington, Lincoln and Roosevelt.

As at the birth of this nation Masons left lodge rooms imbued with the holiest purpose hitherto known to men, so these days out of our lodges must we go, missionaries of true freedom, worthy of our traditions and of those of our sires who kept faith with God and man, and by their labors and sorrows gave us this goodly land of freemen. Away with class hatred and Bolshevism, away with our cupidity and incompetent administrators and makers of law whether of high or low station! On with a new America that will be a reflection of the dream of its founders and a type of the City of God! Robert Tipton.

* * *

AMERICAN UNITY

Nations have been disrupted by differences in languages. Differences in languages have caused more wars than differences in religion; more unhappiness than all other causes combined.

For the sake of the Republic, we should plead for American Unity. Unity cannot obtain or be preserved with foreign colonies fenced in and neighborhoods closed to callers and with preaching and teaching in foreign languages.

Brethren, I would break up all cliques in our Government. It is a big undertaking to govern this people. Even now the forces of dissension and anarchy are beating upon our shores and it will take the steadfast patriotism of all our people to drive them back and to assure the life and perpetuity of this nation.

Here and at this time, we should all possess the American spirit. Indulge in American Music; American Art; American Literature; American Customs; American Ideals; American Education and above all, we ought not to flatter everything which is brought here from other countries, and whether that be humans or merchandise does not matter. America cannot attain its highest standing among nations, half foreign and half American.

All newspapers printed in this country should be in English. All public speeches on national questions should be on English. All telephonic and telegraphic communications in this country should be in English.

Yes, every man should be required to transact his business at the bank, the counting-house, at the grocer, the tailor and all public places in the English language, not by reason of spite or to annoy or harass but to adopt simply a wise precaution.

An alien language gives the alien viewpoint and if this country is to endure, we must have nothing but the American viewpoint.

If we all set to and earnestly and faithfully follow these things, ere long we shall be cemented into one complete and undivided people possessing one country, one flag, one language, one contentment, one God.

William S. Farmers Grand Master, New York.

----o----

MASONRY IN DARK COUNTRIES

The brethren of San Francisco have recently had brought home to them certain startling facts which strongly illustrate the character of the opposition Masonry has to meet in some countries where it is striving to raise the torch of enlightenment, in propagating intelligent thought and liberty of action.

When a few months ago, the Grand Master of Philippine Masonry and a number of his brethren passed through San Francisco on their way to Washington to appeal for the absolute independence of the Philippine Islands, they stopped long enough in this city by the Golden Gate to give an insight to our brethren of the obstacles set in their path before American occupation. Under Spanish regime, to be a Mason meant to be a traitor to his country; to be the possessor of a lambskin apron, deemed in all ages an emblem of innocence, meant persecution and in the words of one of our distant brethren, punishment perhaps worse than death - deportation to far-off portions of the islands where radically different climatic conditions were sure to undermine health and where barbarism was given full sway.

Torn from those nearest and dearest to him, such was his punishment for daring to aspire to see the light; - to perform the duties he owed to God, his country, his neighbor and himself, in accordance with the dictates of his own conscience!

To be caught at a meeting clandestinely held, meant term of imprisonment, physical or mental torture, in endeavors to extort from him, by force or otherwise, the manner of teaching the most excellent tenets of Freemasonry - brotherly love, relief and truth!

American occupation changed all that, just as it changed the standard of living of nearly all the inhabitants of the more than six hundred Philippine Islands. Instead of physical and Financial exploitation and compulsion in religious belief, the pioneer of "Farthest America" extending into thy wilderness was the bamboo school house! Here was the original center of civilization, at first looked upon with extreme suspicion, but when discovered to be harmless and helpful, flocked to by the population, young and old.

By progressive education and enlightenment, the Filipino mind was gradually brought to a sense of responsibility which, in generations to come will enable him to enjoy freedom of thought and liberty of action, individually and collectively, in like proportion as the white race in highly civilized countries has stricken off its fetters and developed its spirit upward and onward.

But many countries of the white race are still in the dark; teeming millions yet await the first slender beam of light penetrating to them, to give them hope! These millions are yet ill-prepared to assume control of their national burdens; relieved of the iron shackles of autocracy, they yet are willing prey to the mental bondage of religious hierarchy. There is yet hope for these peoples, but before they can be accepted into a family of free nations, they must be first duly and truly prepared. In this the task of Masonry is yet before it. Will she be equal to the task?

That Masonry will be equal to this task must never for a moment be held in doubt, for far greater have been the emergencies through which her course from her dim, distant origin has passed. But she must work conscientiously, breaking down barrier after

barrier of ignorance and persecution, until the true light reaches to the uttermost limits of the most distant countries. Her path will not be easy, for her most virulent opponents work under cover in the dark and never sleep; therefore opposition from unexpected sources must be met at times both opportune and inopportune. There must be rehabilitation, first of all of Masonry itself in the war-stricken countries. Assured of its own sound future, it will help to promulgate peace and purity of principles to what were recently enemy countries, but from west to east the travels must continue, this time not to seek, but to spread further light in Masonry!

Thus legitimate propaganda will become effective in countries experiencing their first flight on the wings of freedom and a new generation, like the Filipino during the recent past, will bear aloft the same glorious golden tiara which has made our own country the foremost leader of nationals and the unchallenged protector of mankind. - The Junior Warden.

----o----

A fool with a good memory is full of ideas and facts, but he can't draw sound conclusions from them; everything turns upon that. - Vauvenargues.

----o----

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will

be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book,what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this YOUR Department of Literary Consultation.

AS THE winter approaches studious Masons turn their thoughts to the great indoors. The nook with a book, the fireside and lamp, the long hours of evening afford moments for the courtship of the wisest and best that ever have walked the earth among men. Wisdom, studiousness, thoughtfulness should be the virtues gracing the life of the Mason claimed by the mighty passion of building the spiritual Temple, and he should welcome the hour when the sanctum is open to his will and pleasure.

Were we to file an indictment against the American Mason it would be that he had ceased to be a thinker - a Masonic thinker. Verily we believe that even as we often discover many ministers of religion are impoverished of books that would minister to their power as leaders of men in religious activity, even so we believe that the too frequent failure on the part of Masons to give intelligible interpretation to Masonic thought, practice and idealism, is due to the lack of such valuable information as is to be obtained through the channels of literature.

You will observe that we say "literature," without any particular specification as to what kind of literature. Let us accept as axiomatic that all literature that is constructive in character building is of fundamental import. A serious mistake has been made, we believe, in assigning to but certain classes of books the title "Masonic." We often say at the making of a Mason whose character is such as to commend him to our fellowship, that "he was already a Mason" and all that was needed was the initiation into the fraternal ranks to complete his investiture. May we not say the same things of the books which do not bear the legalized Masonic stamp, but are ever constructively helpful in the building of the City of God?

The future policy of this department will be the continuation of the purpose of bringing to the notice of THE BUILDER readers those books that are constant in their telling of things for the good of the Order. The searcher after truth can in no wise afford to ignore the humble offering of the scholar to the enlightenment of the world, and as those whose lives are consecrated by a solemn charge to the betterment of the world it behoves us to consider deeply the theoretical contributions of economists and sociologists whose work purports the amelioration of those evils resultant from revolutionary world conditions. To be a scholar is imperatively enjoined upon every Mason, and a scholar has said "The sage of concord is man thinking."

Life in order to be progressive persists in demanding of us moments of retrospection. Such retrospection ought to afford us the desirable view of our limitations and thus consequently enable us to take the forward step that will warrant better things. As Masons it is our purpose to view honestly what we believe to be our limitations as evangels of a gospel for the common good. In older lands than ours Masons are made, as a rule, when they are nearing the middle age period of life. The time has then arrived apparently when they are capable of giving the maturer consideration to the problems and subjects that are dear to the Masonic heart. Let us abolish the tendency of regarding our lodge as a social center established for club purposes. Let us insist that Masons young and old read widely, think deeply, and act as Masons ever should. Even so it is the desire of the editor of the Library department to lend such aid to the brethren through the columns of THE BUILDER that will direct their attention to the consideration of those books that are written with devout and earnest desire of ushering the wider fellowship where the brotherhood of man will be realized.

* * *

"THE IFS OF HISTORY"

"The Ifs of History," by Joseph E. Chamberlain, published by Henry Altemus Company, 1326 Vine Street, Philadelphia, Pa.

One thought-provoking little volume on our desk is "The Ifs of History." To those interested in whether this old world is advanced and governed by contingency, or by the benevolent arbitrary ruling of Deity, the pages of this book will afford a great deal of interest. The publishers announce its having had a great amount of attention from many review editors. And we may well believe that it challenged many astute thinkers who may have chanced to read it.

Among the many questions asked are: What if Abraham Lincoln's father had gone South instead of coming North? What if Washington had gone into the British Navy? What if Jackson had not been helped by a pirate in the War of 1812? Enough is here suggested, we believe, to indicate the character of this pertinent little book which embodies a choice set of "Ifs" antedating Christ to the present moment.

* * *

"THE RIVAL PHILOSOPHIES OF JESUS AND PAUL"

"The Rival Philosophies of Jesus and Paul," by Ignatius Singer. Open Court Publishing Company, 122 South Michigan Avenue, Chicago, Ill.

Of a different character entirely from the foregoing is "The Rival Philosophies of Jesus and Paul." The iconoclast is at work in this book. The scholar, however, is in evidence throughout the volume, but we cannot but feel that his Pauline criticisms tend to reveal the author out of his province. Orthodoxy is subjected throughout to a caustic treatment. No doubt much of it is deserved, but the word of the author will not yet suffice to demolish the Apostle Paul or his (Paul's) conceptions of Christianity. While the author is eminently fair and certainly enlightening in his gospel analysis and translations of sayings purported to Jesus, one constantly feels that his pen has too much acidity in its temper toward Paul.

A perusal of the book will be well worth while, especially to those Masons interested in the relationship of the Essenes to the Master. No finer picture, stripped of theological millinery, has come from recent hands revealing that wondrous humanity of Him who reveals the divine. While it will no doubt be a disturber of the beliefs of many, yet we cannot but welcome its challenging observations.

* * *

RELIGION AND WAR

"The War and Preaching," by John Kelman, D. D., published by The Yale University Press, 209 Elm Street, New Haven, Conn. Price $1.25 net.

"The Sword of the Spirit," by Joseph Fort Newton, published at $1.25 net by Geo. H. Doran Co., 38 West 32nd St., New York.

We heartily commend these two volumes to the readers of THE BUILDER. Both are pertinent and timely. John Kelman served at the Front and his interpretation of the religion of the soldier is remarkably worth while. Critics of the Church will find him a stout defender, one conscious of her limitations but one, too, who speaks with authority on her future purposes. Preacher Masons would do well to grace their shelves with this little volume.

Our own beloved Newton speaks in his usual admirable strain and the sermons of this volume of his go a long way in confirming his ambassadorship from this land to the one across the seas. True interpreter of the American spirit that he is, we feel through these sermons that his labor of love will be abundantly blessed.

* * *

AN INTERESTING WORK ON SPIRITUALISM

"Spiritualism: Its History, Phenomena and Doctrine," by J. Arthur Hill, published by Geo. H. Doran Co., 38 West 32nd Street, New York, N. Y. Price $2.00.

The War has without question quickened our interest in the immortality of the soul. And from the gleaning of this volume we doubt not but that many souls were comforted in their bereavement through the channels of Spiritualism. The author of "Spiritualism: Its History, Phenomena and Doctrine," is a remarkable Englishman, a member of the Psychical Research Society of Great Britain and consequently has through that institution been associated with some of the most prominent scientists of our day who like himself are careful and studious investigators of spiritualistic phenomena. The world, as this book amply reveals, can no longer slight the convictions of men like Professor James of Harvard, Professor Hyslop of Columbia and Sir Oliver Lodge of England, in this particular field Their investigations are the work of men committee dispassionately to the weighing of evidences in the research for truth.

The book is written in a lucid style, free from any sort of dogmatic assertion, and probably presents the question in as reasonable a light as any book on the subject. We confess to having felt quite spooky as we read some parts of it.

* * *

THE EVOLUTION OF THE BIBLE

"How the Bible Grew," by Frank Grant Lewis. Published by the University of Chicago Press, 58th St. and Ellis Ave., Chicago. Price $1.50.

Here we have a logical account of the natural development of the Holy Book of our altar. It is admirable from the point the Bible is revealed to be self interpretative in the matter of its growth.

It is entirely free from the academic strain that makes books of this character hard reading and this little volume will lend invaluable assistance to the student of the Great Light who desires to give an intelligible answer for the faith that is in him.

* * *

LETTERS FROM "A DEPARTED DEMOCRAT"

"Last Letters from a Living Dead Man," by Elsa Barker. Published by Mitchell Kennerley, 15 East 40th St., New York, N. Y. $1.50.

A well written series of letters, but try as we might we could not feel any pressure from beyond the border in the perusal of the book. Once we were about persuaded that God must he a Democrat judging from the warm praise that the departed California judge, the sender of the messages, accords Mr. Wilson.

Throughout the volume, however, there is a note of confident optimism for America and we would com mend it for its sane patriotic utterances.

* * *

CAVE DWELLERS AND PRIMITIVE WORSHIPPERS

"Animism," by George William Gilmore. Published at $1.75 by The Marshall Jones Co., 212 Summer St., Boston, Mass.

Those of the Craft who are interested in cave dwellers and all sorts and conditions of primitive worshippers will find a fund of interesting information in a hank entitled "Animism," by George William Gilmore. The ample quotations and footnotes indicate the breadth of the writer's researches.

We found the book of gripping interest from beginning to end. The lucid fashion in which the author reveals the growing consciousness of man and his tendency to project his own experience into things inanimate which he comes to regard as gods to be appeased or praised is alone commendation sufficient for the book. Those of anthropological or ethnilogical bent will find it a very handy book for their study.

----o----

BOOKS RECEIVED

Anatole France, by Lewis Paget Shanks. The Open Court Publishing Co., 122 South Michigan Avenue, Chicago. $1.50.

Education in Ancient Israel, by Fletcher Harper Swift. The Open Court Publishing Co., 122 South Michigan Ave., Chicago.

Religion of Old Glory, Guthrie. Geo. H. Doran Co., 38 West 32nd Street, New York. $2.50.

Starvation (Alley) Treatment of Diabetes, Hill Eckman. W. M. Leonard, 101 Tremont St., Boston.

The Evidences of Freemasonry from Ancient Hebrew Records, by Bro. Rabbi J. H. M. Chumaceiro. Bloch Pub. Co., 40 East 14th St., New York. 25 cents.

The Jews and Masonry in the United States before 1810, by Samuel Oppenheim. Bloch Pub. Co., 40 East 14th St., New York. 25 cents.

Masonic Responses for the Blue Lodge. A splendid compilation of chants and odes. Hinds Hayden, Eldridge, New York.

Pacific History Stories, Wagner Pub. Co., 239 Geary St., San Francisco, Calif.

----o----

OCTOBER BOOK LIST

1915 bound volume of THE BUILDER	$ 3.00
1916 bound volume of THE BUILDER	3.00
1917 bound volume of THE BUILDER	3.00
1918 bound volume of THE BUILDER	3.50

Mackey's Encyclopaedia, 1918 edition, two volumes, black Fabrikoid binding 15.00

The Builders, a story and study of Masonry, by Brother Joseph Fort Newton. 1.50

Philosophy of Masonry, by Bro. Roscoe Pound, Dean of the Harvard Law School 1.25

Symbolism of Freemasonry, Mackey 3.15

True Principles of Freemasonry, Grant 2.00

Speculative Masonry, MacBride 2.00

Early History and Antiquities of Masonry, Fort 7.50

Concise History of Freemasonry, Robert Freke Gould, English Edition 4.50

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids.) Edition limited to 1,000 copies 2.00

"The Story of Old Glory, The Oldest Flag," by P.G.M. Barry, Iowa, red buffing binding, gilt lettering, illustrated 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

Further Notes on the Comacine Masters, Ravenscroft, illustrated .50

Symbolism of the Three Degrees, Street, (pamphlet) .35

Symbolism of the First Degree, Gage, (pamphlet) .15

Symbolism of the Third Degree, Ball, (pamphlet) .15

Deeper Aspects of Masonic Symbolism, Waite, (pamphlet) .15

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

GENERAL PERSHING'S MASONIC STATUS

Is General Pershing a Mason? - W.W.D., Virginia.

John Joseph Pershing (now General) petitioned Lincoln Lodge No. 19, A.F. & A.M., Lincoln, Nebr., for the degrees on Nov. 6th, 1888. He received the Entered Apprentice degree on Dec. 4th, 1888, was passed to the degree of a Fellow Craft on Dec. 11th, 1888, and raised to the sublime degree of a Master Mason on Dec. 22nd, 1888. He remained a member of Lincoln Lodge until March 16th, 1900, when he was suspended for nonpayment of dues. On Dec. 4th of the same year (1900) he was reinstated and granted a dimit at the same meeting. It is presumed that he took his dimit from Lincoln Lodge for the purpose of affiliating with a lodge in the Philippines where he was located after leaving Lincoln, but Brother Newton C. Comfort, Grand Secretary of the Grand Lodge of the Philippine Islands, advises us that Brother Pershing did not affiliate with any lodge in the Philippines, although he was active among the Masons of that country in the early days and was at one time President of "Bamboo Oasis," a Shriner's association. During the larger part of his stay in the Islands he was in portions where there were no lodges. In a recent conversation with one of the members of the Masonic Overseas Mission in France he stated that he still carried his dimit.

* * *

A HISTORY OF THE CRYPTIC DEGREES

Are the degrees of Cryptic Masonry (the Royal, Select and Super Excellent Masters' degrees) of Scottish Rite origin ? Where can a history of them be obtained?

B. H. J., California.

In 1914 a committee of Maryland Companions, of which Companion Gustav A. Eitel was chairman, prepared a report for their Grand Council setting forth the claims of both the Scottish Rite and those dissenting from the Scottish Rite theory of the origin, introduction and dissemination of the Cryptic degrees which we expect to publish in an early forthcoming issue of THE BUILDER.

Brothar Wm. F. Kuhn, of Missouri, has been assigned the task of preparing an up-to-date history of these degrees for presentation to the General Grand Council at their coming Triennial Assembly and has promised us a copy of his.findings as soon as they are prepared. We are also hopeful of an article from Brother Warvelle, of Illinois, in the near future giving us the results of his latest studies of the subject.

* * *

GRAND LODGES IN CANADA AND DATES OF THEIR ORGANIZATION

How many Grand Lodges are there in Canada, and when were they respectively organized? R.J.T., Texas.

Alberta, 1905; British Columbia, 1871; Ontario (Grand Lodge of Canada, having jurisdiction only in Ontario), 1855; Manitoba, 1875; New Brunswick, 1867; Nova Scotia, 1866; Prince Edward Island, 1874; Quebec, 1869; Saskatchewan, 1906.

* * *

CLARENCE M. BOUTELLE, AUTHOR OF “THE MAN OF MOUNT MORIAH”

A desire to learn something of the history of the author of “The Man of Mount Moriah” prompts me to put this question up to you: “Does Clarence Miles Boutelle still live and can his bsography be secured?” C.A., Indiana.

Brother Boutelle died at Marshall, Minn., September 16, 1903. A sketch of his life will be found in Volume I of THE BUILDER, page 94.

* * *

THE SUPER EXCELLENT MASTER’S DEGREE IN KENTUCKY

Do the Councils of Cryptic Masonry of the State of Kentucky confer the Super Excellent Masters degree following the conference of the Royal and Select Master’s degrees? W.P.M., Texas.

Yes. It can be conferred by any Council in the State of Kentucky. Many of the smaller Councils do not work the degree on account of the difficulty in securing a proficient working team, but the members generally obtain the degree from the larger Councils. A degree team from one Council will go to another Council and confer the degree upon a large class of candidates from the local and surrounding Councils. The work is generally done by the Councils located in Lexington, Louisville, Newport and Covington.

Owing to the elaborateness of the degree the same custom is followed, we believe, in the majority of other Jurisdictions.

* * *

MASONIC CLUBS IN THE A.E.F.

Can you publish a list of the Masonic Clubs that have been organized in France since our boys went over there, and where such Clubs are located? F.R.B., Illinois.

We do not have a complete list of these organizations but give the following from a Directory published by the Trowel and Triangle Club, Paris:

Aix (Savoie) Masonic Club; President, Senator Benson of California.

Beaune (Cote-d'Or), American Masonic Club of Beaune; meets Friday; Secretary, A. Paterson, Y.M.C.A., A.P.O. 909.

Bitburg (Germany) Middle West Masonic Club of the Third Army; Secretary, C.C. Kensick.

Blois (Loir-et-Cher) Masonic Club; President, Captain E. Q. Jackson, A.P.O. 726.

Bordeaux (Gironde) Masonic Club; Vice-President, Captain James D. Hatch, A.P.O. 705a.

Brest (Finistere) Acacia Club; First Battalion, 110th Engineers, A.P.O. 911.

Brest (Finistere) Masonic Club; Secretary, Corporal Henning H. Wallman, Motor Transport Corps, Service Park Units, A.P.O. 71R

Brion-Sur-Ource (Cote-d'Or) Stonewall Masonic Club; meets Tuesdays and Thursdays; Secretary, Corporal Young, A.P.O. 791.

Camp Coetquidan (Morbihan) Knights of the Forest 102 Masonic Club; Secretary, Sergeant F. W. Foss, 102d Field Artillery, A.P.O. 709.

Camp de Souge (Gironde) Masonic Club; meets Wednesdays; President, Sergeant Boas, A.P.O. 705.

Camp de Valdahon (Doubs) 140 Field Artillery Masonic Club; Secretary, Clarence B. Jones.

Camp Villebernier Masonic Club; Secretary, Sergeant James H. Hay, 6th Company, 14th Grand Division, A.P.O. 718.

Chateauroux (Indre) Masonic Club of Base Hospital 63; Secretary, Second Lieutenant Harold B. Pool, Sanitary Corps A.P.O. 738.

Chatillon-Sur-Seine (Seine) Social Ten Brothers; Secretary, R. S. Karesh, 20th Company, 4th Motor Mechanical Regiment Air Service, A.P.O. 730.

Chaumont (Haute-Marne) Good Fellowship Masonic Club; meets first and third Tuesdays; President, Captain A. C. Howard Post Quartermaster, A.P.O. 706.

Clamecy (Nievre) Masonic Society; Secretary, H. C. Bishop, Army Field Clerk, Infantry School, A.P.O. 786.

Coblenz (Germany) Third Army Masonic Club; President, Major W. S. Solomon; Secretary, Lieutenant Aldrich, A.P.O. 927

Genicart (Gironde) Fellowcraft Club of the 58th Artillery; Secretary, F. A. H. Kampfer, A.P.O. 705a.

Gievres (Loir-et-Cher) Trowel Club; President, W. R. Bristow, A.P.O. 713.

Gondrecourt (Meuse) Masonic Club; Secretary, Ray M. Dille

Grenoble (lsere) Acacia Club of the Union; A.P.O. 923

Heather Hill Masonic Club; Secretary, Sergeant First Ciass A. G. Wyant, Company B. 13th Engineers, A.P.O. 907.

Issoudun (Indre) Masonic Club; President, Captain Clayton

Is-Sur-Tille (Cote-d'Or) Washington-Lafayette Masonic Club; Secretary, Sergeant Leonard A. Wilcox, Supply Company, Quartermaster Corps 307, A.P.O. 712.

Laigne-en-Belin (Sarthe) Masonic Club; meets Wednesdays; President, F. W. Butler, 103d Infantry, 76th Division.

Langres (Haute-Marne) Masonic Club, A.P.O. 714.

Le Mans (Sarthe) American Masonic Club, President, H. B. Mook, Y.M.C.A. Headquarters.

Libourne (Gironde) Craftsmen Club; A.P.O. 911.

Marseille (Bouches-du-Rhone) American Expeditionary Forces Masonic Club; Secretary, Second Lieutenant F. D. Redwine, A.P.O. 752.

Mars-Sur-Allier (Nievre) Masonic Society; A.P.O. 780.

Mayen (Germany) Masonic Club; Secretary, Private George P. Eberle, Headquarters Company, 30th Infantry, A.P.O. 740.

Mehun Masonic Club; Secretary, Private R. L. Marsh, Section 2, Ordnance Company, U. S. Troops, A.P.O. 741.

Mon Rivage Square and Compass Club.

Montierchaume (Indre) Fellowcraft Club; President, T. J. Phillips, A.P.O. 738.

Montpellier (Herault) Peyru Masonic Club; meets first and third Mondays; A.P.O. 949.

Nantes (Loire-Inferieure) Masonic Club; Evacuation Hospital 1; Secretary, Joseph E. Hickman.

Neuenahr (Germany) Forty-Second Masonic Club (Rainbow Division) .

Nevers (Nievre) American Masonic Club; Secretary, Captain Frank A. Starr, Engineers Corps, A.P.O. 708.

Nice (Alpes-Maritimes) Riveria Masonic Club; President, James C. Gipe, Y.M.C.A.

Paris Masonic Club; meets Mondays; Governor, Lt. Colonel Whitney; Recording Secretary, Merwin W. Lay; Corresponding Secretary, Cass Connaway; Treasurer, M. E. Waite; 10 Avenue Victor Emmanuel III, Paris.

Pontenex-les-Forges (Landes) Masonic Club of 503d Engineers, Service Battalion; Secretary, Private L. W. Bowes, Company B. Base Section 1.

Romorantin (Loir-et-Cher) Square and Compass Masonic Club; President, Captain Holmes, Barracks 1006, A.P.O. 713a.

Saint-Aignan Masonic Club of Camp Hospital 26; Secretary, Sergeant Bernard Ettinger, A.P.O. 727.

Saint-Florentin (fonne) Masonic Club of 66th Engineers; Secretary, Sergeant G. A. Collister, Company 73, 66th Regiment Transportation Corps, A.P.O. 702.

Saint-Nazaire (Loire-Inferieure) Masonic Club; Secretary, Hall G. Van Vlack, Base Section 1, A.P.O. 701.

Souilly (Meuse) Masonic Club; Secretary, Wm. Clark Seab, 114th Field Signal Battalion, A.P.O. 771.

Souilly (Meuse) Twenty-Third Engineers Masonic Club; Chairman, A. W. Provost, A.P.O. 701.

Toulouse (Haute-Garonne) University of Toulouse Masonic Club; Secretary, Louis S. Berlin.

Tours (Indre-st-Loire) Acacia Club; Colonel George M. Newell, Quartermaster Corps, A.P.O. 717.

Verneuil (Nievre) Masonic Club; President, Captain Van Hise, 303d Motor Transfportation Corps, A.P.O. 772.

Vicenza (Italy) Square and Circle Masonic Club; Secretary, Derval Jones, Adv,anced Base.

Vichy (Allier) Masonic Club; meets Sundays; Base Hospital Centpr 5

----o----

CORRESPONDENCE

AN AUSTRALIAN GRAND MASTER APPROVES THE EFFORTS OF THE OVERSEAS MASONIC MISSION

I have read with intense interest the compiled facts and narrative of the magnificent effort made by the American Craft to be permitted to discharge its duty without any expense to the American Nation, or to the Allies outside of the War Area in Europe, and deeply deplore that any Government, on its own initiative or as the result of influence, should have curbed in any way the natural benevolent and humane desires of the most loyal non-sectarian, non-political and most beneficient non-secret Society ever known to the world, and I think THE BUILDER has added another service to the Craft in publishing the irrefutable facts.

I see in at least two places in the correspondence that Masonry is stated as being a secret Society. Surely this is a mistake. Our lodges do not meet in secret: it is well known where they respectively meet, and though we have secrets not disclosed to the outsider, we in no way, I think, come under the category of a secret Society.

Alexander Corrie, District Grand Master,

District Grand Lodge of Freemasons of England,

Queensland.

* * *

EVERY MASON IN THE UNITED STATES SHOULD READ THE REPORT OF THE MASONIC OVERSEAS MISSION

The article in the August number of THE BUILDER which relates the progress of the Masonic Overseas Mission is one which cannot fail to interest all members of the Craft.

Under existing conditions, no single subject of greater importance could be discussed in your columns than that of the part which the Masonic Order endeavored to play in the Great War.

At first glance it seems pitifully small for brethren bound together by a tie such as ours - for a fraternity based on a foundation of the noblest principles. One can but feel that there was dereliction of duty somewhere, that an apathetic mist enshrouded those who should have been first to aid in dispelling the gloom of dark war clouds.

Here was a call to labor worth while, our brothers-in-arms were confident that it would not remain unanswered.

How few Masons know of the stumbling blocks set in the path, so adroitly placed as to be well-nigh invisible, and of the untiring efforts of the Mission to remove them.

First approved, then set aside, later an attempt to antagonize the authorities of Grand Lodge and Supreme Council, the wearying delays - all should be published for the information of those 200,000 Masons who went "over there" and the almost 2,000,000 brethren "over here" who were eager to aid and assist. Curtis G. Culin Jr., New Jersey

* * *

THE QUEST FOR GOLD FOR SOLOMON'S TEMPLE.

Referring to the query of M. I. M. in the August Question Box as to a book on the sources of the gold used for Solomon's Temple, I am thinking that he may have in mind "The Voyage of Ithobal," by Sir Edwin Arnold.

This work is based on the statement of Herodotus that Neco, Pharaoh of Egypt, when he had finished his canal from the Nile to the Arabian Gulf, called for a volunteer from among the great sea captains of his time who would lead an expedition into the southern waters and the great unknown. He was to return by the Pillars of Hercules and the Northern Sea.

The quest was undertaken by Ithobal, a Phoenician, who returned after three years with much treasure and wondrous experiences, the most incredible being that he had found a land where the sun was on the right hand as he had voyaged westward, and made the first journey around the African continent.

I venture to suggest this book, because Masonry plays queer tricks at times, especially in associating ideas of similar type. Then, too, the Phoenicians were the greatest seafaring nation of the age in which Solomon is supposed to have lived, yet in much reading of the legends which preserve the tradition of an Atlantian continent, I do not remember any traceable to the enterprise in trade and discovery of that nation. And it seems probable that they would attempt such a voyage, for Solon has reported the statement made to him by priests of Egypt of the great land far to the west of the Pillars of Hercules, which had been destroyed by the wrath of the gods, and from which their own land in its earliest history appears to have been colonized. N.W.J. Haydon, Ontario.

* * *

AN ENGLISH MASONIC CUSTOM WORTHY OF EMULATlON

During six months' service at the U. S. Naval Base, Plymouth, Devon, England, I had the great pleasure of frequent visits to a number of the thirty-five lodges in that city of 210,000 population. Many of the customs of our English brethren struck me as worthy of emulation.

The Masonic charities are largely supported by contributions of individual members and are not dependent upon large bequests or gifts, or lodge fund contributions. The charity funds of the lodges are largely kept up by the penny collections taken at each meeting, including those of the School, and to which all contribute whether members or visitors.

The Provincial Masonic funds, such as the Devon Widows' Fund, Devon Educational Fund, Fortescue Fund, etc., are all supported by the monies collected by the Charity Stewards of the lodges. For example, the Steward will ask for and collect from each member at each communication the contribution of, say, not less than a shilling. For each guinea, i.e., twenty-one shillings, so raised there is a vote at the annual meeting of the Fund as to the beneficiary, and often the members draw lots for the honor of voting. The well-to-do members will contribute a guinea or so each year, and thus be entitled to a vote. On special anniversaries, such as the lodge's 25th, or the 10th of the Provincial Grand Master, the lodge will celebrate by contributing a guinea to each of the Provincial Charity Funds.

Then, too, each member of a lodge, physically able, is expected to attend every communication, or send an excuse by letter or by another member, so the attendance is very high. The membership of Devon lodges runs from as few as thirty-five in country lodges to one hundred and fifty in several Plymouth lodges, and a local lodge having nearly two hundred members was forming a new lodge from its membership. Dual membership is permitted and is not uncommon.

There is no uniform ritual prescribed by the Grand Lodge of England. The subordinate lodges install always in the same month as their first installation, so that there are installations every month of the year.

In Devon the Tyler examines visitors and prepares the candidates.

As I was leaving Plymouth aboard the U.S.S. Zeppelin on April 7th, my Christmas box arrived, and I had just enough time to open it and send ashore in the mail, addressed to The Devon and Cornwall Freemasons' Club, Princess Square, Plymouth, a souvenir album of our Philadelphia Temple, some picture postals and booklets of the Masonic Homes at Elizabethtown, Penna. On my return this trip to the U. S. A. I found a letter of thanks from the Secretary of the Club, from which I take the following extracts, which may be of interest to you:

"You certainly have a magnificent structure, worthy of the best traditions of Masonry, atnd which every Freemason must be proud to own. The brethren of every nationality must share equally with yourselves the beautiful surroundings in which Freemasonry is practiced, as we are taught the first place we are made a Mason is in "our heart," consequently we are a universal brotherhood and should share in the joys and sorrows of each and every Mason.

"Nothing has given the brethren in the whole of England greater pleasure than that of entertaining and holding out the hand of good fellowship to our American confreres during the time you have been sojourning among us, and I am sure the hospitality of the lodges in the western part of England has not only been a duty, but we have profited by meeting such splendid specimens of the New World Freemasons.

"There is one great thing which this World War has been instrumental in bringing about, and that is the application of Freemasonry universal, as we have had members besides yourselves from nearly every nation in the world, and we have been mutually delighted at meeting each other. I am becoming more and more convinced that the precepts of our Order, if carried out in their entirety, would bring about the consummation of our highest hopes, that of a true and lasting Peace agreeable to all."

Apropos to the article in THE BUILDER last September, on the arrangement of the lesser lights, in Devon they are placed on the pedestals of the officers, and the Secretary and Treasurer use a long joint desk situated in the north near the east.

I have noticed in several autobiographies of Englishmen that they do not neglect to state that they were Masons, and in one autobiography nearly half a chapter is given to accounts of various Masonic functions which they attended. On the other hand Americans seem to avoid mention of their Masonic connections in their biographies. A. H. Vail, Pennsylvania.

* * *

BLUE LODGE MEMBERSHIP IN THE UNITED STATES

There has been so much uncertainty in the minds of many of the members of the Fraternity as to the actual number of members in the United States that I have taken the matter up with the Grand Secretaries of the Grand Lodges in an endeavor to compile a correct statistical table, and the following is the result:

State	Members
Alabama	32,538
Arizona	3,366
Arkansas	24,000
California	68,095
Colorado	20,239
Connecticut	29,417
Delaware	4,169
District of Columbia	11,857
Florida	14,749
Georgia	49,190
Idaho	5,681

Illinois	176,286
Indiana	90,000
Iowa	62,472
Kansas	48, 157
Kentucky	49,071
Louisiana	20,588
Maine	33,386
Maryland	20,638
Massachusetts	78,282
Michigan	96,403
Minnesota	35,377
Mississippi	21,000
Missouri	74,201
Montana	12,463
Nebraska	28,136
Nevada	2,079
New Hampshire	11,520
New Jersey	49,788
New Mexico	4,338
New York	220,777
N Carolina	28,500
North Dakota	11,612
Ohio	122,343
Oklahoma	29,520
Oregon	16,607
Pennsylvania	141,693
Rhode Island	9,832
S Carolina	19 636
South Dakota	13,526
Tennessee	31,434
Texas	83,600
Utah	2,727
Vermont	15,246
Virginia	28,467
Washington	25,536
West Virginia	21,650
Wisconsin	36,386
Wyoming	4,081
Total	2,040,659

Frank B. Ladd, California.

* * *

THE SECRETS OF MASONRY

To my mind the matter of the secrets of Masonry presents a great field for the imagination of different temperaments to draw upon. Perhaps no two get the same spiritual and moral results out of the Order. What these two differentations may be constitutes the margin of secrets as between them and whatever they both fail to draw from its almost immeasurable supply comprises the margin of what is on beyond them, but for them, the secrets of Masonry to them till their vision is so addressed.

There is much in the Masonic inner soul that is quite undefinable. It has its secret impressions upon the mind according to the receptiveness of the receiver.

Few men, perhaps, attain to the vision of what Masonry, by its Builders, was intended to comprehend. It is in this field, this unlimited, this "unexplored remainder," wherein to most of us may be said to exist the real and the countless imagined secrets of Masonry.

It might be said in a broader way that the secrets of Masonry are those things that the initiate has to learn and may learn in becoming a member of the Craft. This is what, more than all else, comprises Masonry's pull upon the imagination of those seeking its degrees and, in its way which is undefinable, holds its influence upon the greater public.

It is truly of no use to spin theories as to what the secrets of Masonry really are. Beyond the practicability of the system few have any concern. But he who may set to his vision the glass that may have been ground by some Masonic wizard may find that there is

much beyond the common view, and this margin may constitute what may be as countless as the stars, the secrets of Masonry to most of the rest of us who are merely mortal men.

L. B. Mitchell, Michigan.

The Builder Magazine

November 1919 - Volume V - Number 11

THE ENCYCLICAL LETTER "HUMANUM GENUS" OF THE POPE LEO XIII

As a result of the publication of "A Catholic Treatise on Masonry" from the Catholic Encyclopedia, in the July, August, September and October issues of THE BUILDER, we have been asked by a large number of our readers for further light on some of the papal edicts against Freemasonry mentioned in the last instalment of that article. For the enlightenment of these inquirers and the Fraternity at large we here publish one of the most prominent of these rescripts, the letter "Humanum Genus" of Pope Leo XIII, issued on April 20th, 1884.

Albert Pike, the then Grand Commander of the Supreme Council 33d for the Southern Jurisdiction of the Scottish Rite, called attention of the Craft to this encyclical letter in his Allocution delivered before the Supreme Council in October of the same year and then issued a reply to it. The extract from Brother Pike's Allocution and his reply to the Bull will follow in early issues of THE BUILDER.

To all venerable Patriarchs, Primates, Archbishops, and Bishops in the Catholic world who have grace and communion with the Apostolic See: Venerable Brothers: Health and the Apostolic Benedictions

THE HUMAN RACE, after, by the malice of the devil, it had departed from God, the Creator and Giver of heavenly gifts, divided itself into two different and opposing parties, one of which assiduously combats for truth and virtue, the other for those things which are opposed to virtue and to truth. The one is the Kingdom of God on earth that is, the Church of Jesus Christ; those who desire to adhere to which from their soul and conductively to salvation must serve God and His only begotten Son with their whole mind and their whole will. The other is the kingdom of Satan, in whose dominion and power are all who have followed his sad example and that of our

first parents. They refuse to obey divine and eternal law, and strive for many things to the neglect of God and for many against God. This twofold kingdom, like two states with contrary laws working in contrary directions, Augustine clearly saw and described, and comprehended the efficient cause of both with subtle brevity in these words: "Two loves have made two states: the love of self to the contempt of God has made the earthly, but the love of God to the contempt of self has made the heavenly." (De Civ. Dei, lib. xiv., chap. 17.)

The one fights the other with different kinds of weapons, and battles at all times, though not always with the same ardor and fury. In our days, however, those who follow the evil one seem to conspire and strive all together under the guidance and with the help of that society of men spread all over, and solidly established, which they call Free-Masons. Not dissimulating their intentions, they vie in attacking the power of God; they openly and ostensibly strive to damage the Church, with the purpose to deprive thoroughly if possible Christian people of the benefits brought by the Saviour Jesus Christ.

Seeing these evils, we are compelled by charity in our soul to say often to God: "For lo! Thy enemies have made noise; and they that hate Thee have lifted up the head. They have taken malicious counsel against Thy people, and have consulted against Thy saints. They have said: Come and let us destroy them, so that they be not a nation." (Ps. lxxxii., 24.)

In such an impending crisis, in such a great and obstinate warfare upon Christianity, it is our duty to point out the danger, exhibit the adversaries, resist as much as we can their schemes and tricks, lest those whose salvation is in our hands should perish eternally: and that the kingdom of Jesus Christ, which we have received in trust, not only may stay and remain intact, but may continue to increase all over the world by new additions.

The Roman Pontiffs, our predecessors, watching constantly over the safety of the Christian people, early recognized this capital enemy rushing forth out of the darkness of hidden conspiracy, and, anticipating the future in their mind, gave the alarm to princes and people, that they should not be caught by deceptions and frauds.

Clement XII. first signalized the danger in 1738, and Benedict XIV. renewed and continued his Constitution. Pius VII. followed them both; and Leo XII., by the Apostolic Constitution quo graviora recapitulating the acts and decrees of the above Pontiffs about the manner, validated and confirmed them forever. In the same way spoke Pius VIII., Gregory XVI., and very often Pius IX.

The purpose and aim of the Masonic sect having been discovered from plain evidence, from the cognition of causes, its laws, Rites and commentaries having come to light and been made known by the additional depositions of the associated members, this Apostolic See denounced and openly declared that the sect of Masons is established against law and honesty, and is equally a danger to Christianity as well as to society; and, threatening those heavy punishments which the Church uses against the guilty ones, she forbade the society, and ordered that none should give his name to it. Therefore the angry Masons, thinking that they would escape the sentence or partially destroy it by despising or calumniating, accused the Pope who made those decrees of not having made a right decree or of having overstepped moderation. They thus tried to evade the authority and the importance of the Apostolic Constitutions of Clement XII., Benedict XIV., Pius VII., and Pius IX. But in the same society there were some who, even against their own will, acknowledged that the Roman Pontiffs had acted wisely and lawfully, according to the Catholic discipline. In this many princes and rulers of States agreed with the Popes, and either denounced Masonry to the Apostolic See or by appropriate laws condemned it as a bad thing in Holland, Austria, Switzerland, Spain, Bavaria, Savoy, and other parts of Italy.

But the event justified the prudence of our predecessors, and this is the most important. Nay, their paternal care did not always and everywhere succeed, either because of the simulation and shrewdness of the Masons themselves, or through the inconsiderate levity of others whose duty required of them strict attention. Hence, in a century and a half the sect of Masons grew beyond expectation; and, creeping audaciously and deceitfully among the various classes of the people, it grew to be so powerful that now it seems the only dominating power in the States. From this rapid and dangerous growth have come into the Church and into the State those evils which our predecessors had already foreseen. It has indeed come to this, that we have serious fear, not for the Church, which has a foundation too firm for men to upset it, but for those States in which this society is so powerful or other societies of a like kind, and which show themselves to be servants and companions of Masonry.

For these reasons, when we first succeeded in the government of the Church, we saw and felt very clearly the necessity of opposing so great an evil with the full weight of our authority. On all favorable occasions we have attacked the principal doctrines in which the Masonic perversity appeared. By our Encyclical Letter, quod apostolic muneris, we attacked the errors of Socialists and Communists; by the Letter, Arcanum, we tried to explain and defend the genuine notion of domestic society, whose source and origin is in marriage; finally, by the letter which begins Diuturnum, we proposed a form of civil power consonant with the principles of Christian wisdom, responding to the very nature and to the welfare of people and Princes. Now, after the example of our predecessors, we intend to turn our attention to the Masonic society, to its whole doctrine, to its intentions, acts, and feelings, in order to illustrate more and more this wicked force and stop the spread of this contagious disease.

There are several sects of men which, though different in name, customs, forms, and origin, are identical in aim and sentiment with Masonry. It is the universal center from which they all spring, and to which they all return. Although in our days these seem to no longer care to hide in darkness, but hold their meetings in the full light and under the eyes of their fellow-men and publish their journals openly, yet they deliberate and preserve the habits and customs of secret societies. Nay, there are in them many secrets which are by law carefully concealed not only from the profane, but also from many associated, viz., the last and intimate intentions, the hidden and unknown chiefs, the hidden and secret meetings, the resolutions and methods and means by which they will be carried into execution. Hence the difference of rights and of duties among the members; hence the distinction of orders and grades and the severe discipline by which they are ruled. The initiated must promise, nay, take an oath, that they will never, at any way or at any time, disclose their fellow-members and the emblems by which they are known, or expose their doctrines. So, by false appearance, but with the same kind of simulation, the Masons chiefly strive, as once did the Manichseans, to hide and to admit no witnesses but their own. They seek skilfully hiding places, assuming the appearance of literary men or philosophers, associated for the purpose of erudition; they have always ready on their tongues the speech of cultivated urbanity, and proclaim their charity toward the poor; they look for the improvement of the masses, to extend the benefits of social comfort to as many of mankind as possible. Those purposes, though they may be true, yet are not the only ones. Besides, those who are chosen to join the society must promise and swear to obey the leaders and teachers with great respect and trust; to be ready to do whatever is told them, and accept death and the most horrible punishment if they disobey. In fact, some who have

betrayed the secrets or disobeyed an order are punished with death so skilfully and so audaciously that the murder escaped the investigations of the police. Therefore, reason and truth show that the society of which we speak is contrary to honesty and natural justice.

There are other and clear arguments to show this society is not in agreement with honesty. No matter how great the skill with which men conceal, it is impossible that the cause should not appear in its effects. "A good tree cannot yield bad fruits, nor a bad tree good ones." (Matt. vii., 18.) Masonry generates bad fruits mixed with great bitterness. From the evidence above mentioned we find its aim, which is the desire of overthrowing all the religious and social orders introduced by Christianity, and building a new one according to its taste, based on the foundation and laws of naturalism.

What we have said or will say must be understood of Masonry in general and of all like societies, not of the individual members of the same. In their number there may be not a few who, though they are wrong in giving their names to these societies, yet are neither guilty of their crimes nor aware of the final goal which they strive to reach. Among the associations also, perhaps, some do not approve the extreme conclusions which, as emanating from common principles, it would be necessary to embrace if their deformity and vileness would not be too repulsive. Some of them are equally forced by the places and times not to go so far as they would go or others go; and yet they are not to be considered less Masonic for that, because the Masonic alliance has to be considered not only from actions and deeds, but from general principles.

Now, it is the principle of naturalists, as the name itself indicates, that human nature and human reason in everything must be our teacher and guide. Having once settled this, they are careless of duties toward God, or they pervert them with false opinions and errors. They deny that anything has been revealed by God; they do not admit any religious dogma and truth but what human intelligence can comprehend; they do not allow any teacher to be believed on his official authority. Now, it being the special duty of the Catholic Church, and her duty only, to keep the doctrines received from God and the authority of teaching with all the heavenly means necessary to salvation and preserve them integrally incorrupt, hence the attacks and rage of the enemies are turned against her.

Now, if one watches the proceedings of the Masons, in respect of religion especially, where they are more free to do what they like, it will appear that they carry faithfully into execution the tenets of the naturalists. They work, indeed, obstinately to the end that neither the teaching nor the authority of the Church may have any influence; and therefore they preach and maintain the full separation of the Church from the State. So law and government are wrested from the wholesome and divine virtue of the Catholic Church, and they want, therefore, by all means to rule States independent of the institutions and doctrines of the Church.

To drive off the Church as a sure guide is not enough; they add persecutions and insults. Full license is given to attack with impunity, both by words and print and teaching, the very foundations of the Catholic religion; the rights of the Church are violated; her divine privileges are not respected. Her action is restricted as much as possible; and that by virtue of laws apparently not too violent, but substantially made on purpose to check her freedom. Laws odiously partial against the clergy are passed so as to reduce its number and its means. The ecclesiastical revenue is in a thousand ways tied up, and religious associations abolished and dispersed.

But the war wages more ardently against the Apostolic See and the Roman Pontiff. He was, under a false pretext, deprived of the temporal power, the stronghold of his rights and of his freedom; he was next reduced to an iniquitous condition, unbearable for its numberless burdens until it has come to this, that the Sectarians say openly what they had already in secret devised for a long time, viz., that the very spiritual power of the Pope ought to be taken away, and the divine institution of the Roman Pontificate ought to disappear from the world. If other arguments were needed for this, it would be sufficiently demonstrated by the testimony of many who often, in times bygone and even lately, declared it to be the real supreme aim of the Free-Masons to persecute, with untamed hatred, Christianity, and that they will never rest until they see cast to the ground all religious institutions established by the Pope.

If the sect does not openly require its members to throw away of Catholic faith, this tolerance, far from injuring the Masonic schemes, is useful to them. Because this is, first, an easy way to deceive the simple and unwise ones and it is contributing to proselytize. By opening their gates to persons of every creed they promote, in fact, the

great modern error of religious indifference and of the parity of all worships, the best way to annihilate every religion, especially the Catholic, which, being the only true one, cannot be joined with others without enormous injustice.

But naturalists go further. Having entered, in things of greatest importance, on a way thoroughly false, through the weakness of human nature or by the judgment of God, who punishes pride, they run to extreme errors. Thus the very truths which are known by the natural light of reason, as the existence of God, the spirituality and immortality of the soul, have no more consistence and certitude for them.

Masonry breaks on the same rocks by no different way. It is true, Free-Masons generally admit the existence of God; but they admit themselves that this persuasion for them is not firm, sure. They do not dissimulate that in the Masonic family the question of God is a principle of great discord; it is even known how they lately had on this point serious disputes. It is a fact that the sect leaves to the members full liberty of thinking about God whatever they like, affirming or denying His existence. Those who boldly deny His existence are admitted as well as those, like the Pantheists, admit God but ruin the idea of Him, retaining an absurd caricature of the divine nature, destroying its reality. Now, as soon as this supreme foundation is pulled down and upset, many natural truths must need go down, too, as the free creations of this world, the universal government of Providence, immortality of soul, fixture, and eternal life.

Once having dissipated these natural principles, important practically and theoretically, it is easy to see what will become of public and private morality. We will not speak of supernatural virtues, which, without a special favor and gift of God, no one can practice nor obtain, and of which it is impossible to find a vestige in those who proudly ignore the redemption of mankind, heavenly grace, the sacraments, and eternal happiness. We speak of duties which proceed from natural honesty. Because the principles and sources of justice and morality are these, a God, creator and provident ruler of the world, the eternal law which commands respect and forbids the violation of natural order; the supreme end of man settled a great deal above created things outside of this world. These principles once taken away by the Free-Masons as by the naturalists, immediately natural ethics has no more where to build or to rest. The only morality which Free-Masons admit, and by which they would like to bring up youth, is that which they call civil and independent, or the one which ignores every

religious idea. But how poor, uncertain, and variable at every breath of passion is this morality, is demonstrated by the sorrowful fruits which partially already appear. Nay, where it has been freely dominating, having banished Christian education, probity and integrity of manners go down, horrible and monstrous opinions raise their head, and crimes grow with fearful audacity. This is deplored by everybody, and by those who are compelled by evidence and yet would not like to speak so.

Besides, as human nature is infected by original sin and more inclined to vice than to virtue, it is not possible to lead an honest life without mortifying the passions and submitting the appetites to reason. In this fight it is often necessary to despise created good, and undergo the greatest pains and sacrifices in order to preserve to conquering reason its own empire. But naturalists and Masons, rejecting divine revelation, deny original sin, and do not acknowledge that our free will is weakened and bent to evil. To the contrary, exaggerating the strength and excellency of nature, and settling in her the principles and unique rule of justice, they cannot even imagine how, in order to counteract its motions and moderate its appetites, continuous efforts are needed and the greatest constancy. This is the reason why we see so many enticements offered to the passions, journals, and reviews without any shame, theatrical plays thoroughly dishonest; the liberal arts cultivated according to the principles of an impudent realism, effeminate and delicate living promoted by the most refined inventions; in a word, all the enticements apt to seduce or weaken virtue carefully practiced things highly to blame, yet becoming the theories of those who take away from man heavenly goods, and put all happiness in transitory things and bind it to earth.

What we have said may be confirmed by things of which it is not easy to think or to speak. As these shrewd and malicious men do not find more servility and docility than in souls already broken and subdued by the tyranny of the passions, there have been in the Masonic sect some who openly said and proposed that the multitudes should be urged by all means and artifice into license, so that they should afterward become an easy instrument for the most daring enterprise.

For domestic society the doctrine of almost all naturalists is that marriage is only a civil contract, and may be lawfully broken by the will of the contracting parties; the State has power over the matrimonial bond. In the education of the children no religion must be applied, and when grown up every one will select that which he likes.

Now Free-Masons accept these principles without restriction; and not only do they accept them, but they endeavor to act so as to bring them into moral and practical life. In many countries which are professedly Catholic, marriages not celebrated in the civil form are considered null; elsewhere laws allow divorce. In other places everything is done in order to have it permitted. So the nature of marriage will be soon changed and reduced to a temporary union, which can be done and undone at pleasure.

The sect of the Masons aims unanimously and steadily also at the possession of the education of children. They understand that a tender age is easily bent, and that there is no more useful way of preparing for the State such citizens as they wish. Hence, in the instruction and education of children, they do not leave to the ministers of the Church any part either in directing or watching them. In many places they have gone so far that children's education is all in the hands of laymen: and from moral teaching every idea is banished of those holy and great duties which bind together man and God.

The principles of social science follow. Here naturalists teach that men have all the same rights, and are perfectly equal in condition; that every man is naturally independent; that no one has a right to command others; that it is tyranny to keep men subject to any other authority than that which emanates from themselves. Hence the people are sovereign; those who rule have no authority but by the commission and concession of the people; so that they can be deposed, willing or unwilling, according to the wishes of the people. The origin of all rights and civil duties is in the people or in the State, which is ruled according to the new principles of liberty. The State must be godless; no reason why one religion ought to be preferred to another; all to be held in the same esteem.

Now it is well known that Free-Masons approve these maxims, and that they wish to see governments shaped on this pattern and model needs no demonstration. It is a long time, indeed, that they have worked with all their strength and power openly for this, making thus an easy way for those, not a few, more audacious and bold in evil, who meditate the communion and equality of all goods after having swept away from the world every distinction of social goods and conditions.

From these few hints it is easy to understand what is the Masonic sect and what it wants. Its tenets contradict so evidently human reason that nothing can be more perverted. The desire of destroying the religion and Church established by God, with the promise of immortal life, to try to revive, after eighteen centuries, the manners and institutions of paganism, is great foolishness and bold impiety. No less horrible or unbearable is it to repudiate the gifts granted through His adversaries. In this foolish and ferocious attempt, one recognizes that untamed hatred and rage of revenge kindled against Jesus Christ in the heart of Satan.

The other attempt in which the Masons work so much, viz., to pull down the foundations of morality, and become co-operators of those who, like brutes, would see that become lawful which they like, is nothing but to urge mankind into the most abject and ignominious degradation.

This evil is aggravated by the dangers which threaten domestic and civil society. As we have at other times explained, there is in marriage, through the unanimous consent of nations and of ages, a sacred and religious character; and by divine law the conjugal union is indissoluble. Now, if this union is dissolved, if divorce is juridically permitted, confusion and discord must inevitably enter the domestic sanctuary, and woman will lose her dignity and the children every security of their own welfare.

That the State ought to profess religious indifference and neglect God in ruling society, as if God did not exist, is a foolishness unknown to the very heathen, who had so deeply rooted in their mind and in their heart, not only the idea of God, but the necessity also of public worship, that they supposed it to be easier to find a city without any foundation than without any God. And really human society, from which nature has made us, was instituted by God, the author of the same nature, and from Him emanates, as from its source and principle, all this everlasting abundance of numberless goods. As, then, the voice of nature tells us to worship God with religious piety, because we have received from Him life and the goods which accompany life, so, for the same reasons, people and States must do the same. Therefore those who want to free society from any religious duty are not only unjust but unwise and absurd.

Once grant that men through God's will are born for civil society, and that sovereign power is so strictly necessary to society that when this fails society necessarily collapses, it follows that the right of command emanates from the same principle from which society itself emanates; hence the reason why the minister of God is invested with such authority. Therefore, so far as it is required from the end and nature of human society, one must obey lawful authority as we would obey the authority of God, supreme ruler of the universe; and it is a capital error to grant to the people full power of shaking off at their own will the yoke of obedience.

Considering their common origin and nature, the supreme end proposed to every one, and the right and duties emanating from it, men no doubt are all equal. But as it is impossible to find in them equal capacity, and as through bodily or intellectual strength one differs from others, and the variety of customs, inclinations, and personal qualities are so great, it is absurd to pretend to mix and unify all this and bring in the order of civil life a rigorous and absolute equality. As the perfect constitution of the human body results from the union and harmony of different parts, which differ in form and uses, but united and each in his own place form an organism beautiful, strong, useful, and necessary to life, so in the State there is an infinite variety of individuals who compose it. If these all equalized were to live each according to his own whim, it would result in a city monstrous and ugly; whereas if distinct in harmony, in degrees of offices, or inclinations, of arts, they co-operate together to the common good, they will offer the image of a city well harmonized and conformed to nature.

The turbulent errors which we have mentioned must inspire governments with fear; in fact, suppose the fear of God in life and respect for divine laws to be despised, the authority of the rulers allowed and authorized would be destroyed, rebellion would be left free to popular passions, and universal revolution and subversion must necessarily come. This subversive revolution is the deliberate aim and open purpose of the numerous communistic and socialistic associations. The Masonic sect has no reason to call itself foreign to their purpose, because Masons promote their designs and have with them common capital principles. If the extreme consequences are not everywhere reached in fact, it is not the merit of the sect nor owing to the will of the members, but of that divine religion which cannot be extinguished, and of the most select part of society, which, refusing to obey secret societies, resists strenuously their immoderate efforts.

May Heaven grant that universally from the fruits we may judge the root, and from impending evil and threatening dangers we may know the bad seed ! We have to fight a shrewd enemy, who, cajoling Peoples and Kings, deceives them all with false promises and fine flattery.

Free-Masons, insinuating themselves under pretence of friendship into the hearts of Princes, aim to have them powerful aids and accomplices to overcome Christianity, and in order to excite them more actively they calumniate the Church as the enemy of royal privileges and power. Having thus become confident and sure, they get great influence in the government of States, resolve yet to shake the foundations of the thrones, and persecute, calumniate, or banish those sovereigns who refuse to rule as they desire.

By these arts flattering the people, they deceive them. Proclaiming all the time public prosperity and liberty; making multitudes believe that the Church is the cause of the iniquitous servitude and misery in which they are suffering, they deceive people and urge on the masses craving for new things against both powers. It is, however, true that the expectation of hoped-for advantages is greater than the reality; and poor people, more and more oppressed, see in their misery those comforts vanish which they might easily and abundantly found in organized Christian society. But the punishment of the proud, who rebel against the order established by the providence of God, is that they find oppression and misery exactly where they expected prosperity according to their desire.

Now, if the Church commands us to obey before all God, the Lord of everything, it would be an injurious calumny to believe her the enemy of the power of Princes and a usurper of their rights. She wishes, on the contrary, that what is due to civil power may be given to it conscientiously. To recognize, as she does, the divine right of command, concedes great dignity to civil power, and contributes to conciliate the respect and love of subjects. A friend of peace and the mother of concord, she embraces all with motherly love, intending only to do good to men. she teaches that justice must be united with clemency, equality with command, law with moderation, and to respect every tight, maintain order and public tranquility, relieve as much as possible public and private miseries. "But," to use the words of St. Augustine, "they

believe, or want to make believe, that the doctrine of Gospel is not useful to society, because they wish that the State shall rest not on the solid foundation of virtue, but on impunity of vice."

It would, therefore, be more according to civil wisdom and more necessary to universal welfare that Princes and Peoples, instead of joining the Free-Masons against the Church, should unite with the Church to resist the Free-Masons' attacks.

At all events, in the presence of such a great evil, already too much spread, it is our duty, venerable brethren, to find a remedy. And as we know that in the virtue of divine religion, the more hated by Masons si as it is the more feared, chiefly consists the best and most solid of efficient remedy, we think that against the common enemy one must have recourse to this in wholesome strength. We, by our authority, ratify and confirm all things which the Roman Pontiffs, our predecessors, have ordered to check the purposes and stop the efforts of the Masonic sect, and all these which they establish to keep off or withdraw the faithful from such societies. And here, trusting greatly to the good will of the faithful, we pray and entreat each of them, as they love of their own salvation, to make it a duty of conscience not to depart from what has been on this point prescribed by the Apostolic See.

We entreat and pray you, venerable brethren, who co-operate with us, to root out this poison, which spreads widely among the Nations. It is your duty to defend the glory of God and the salvation of souls. Keeping before your eyes those two ends, you shall lack neither in courage nor in fortitude. To judge which may be the more efficacious means to overcome difficulties and obstacles belongs to your prudence. Yet as we find it agreeable to our ministry to point out some of the most useful means, the first thing to do is to strip from the Masonic sect its mask and show it as it is, teaching orally and by pastoral letters the people about the frauds used by these societies to flatter and entice, the perversity of its doctrines, and the dishonesty of its works. As our predecessors have many times declared, those who love the Catholic faith and their salvation must be sure that they cannot give their names for any reason to the Masonic sect without sin. Let no one believe a simulated honesty. It may seem to some that Masons never impose anything openly contrary to faith or to morals, but as the scope and nature is essentially bad in these sects, it is not allowed to give one's name to them or to help them in any way.

It is also necessary with assiduous sermons and exhortations to arouse in the people love and zeal for religious instruction. We recommend, therefore, that by appropriate declarations, orally and in writing, the fundamental principles of those truths may be explained in which Christian wisdom is entertained. It is only thus that minds can be cured by instruction, and warned against the various forms of error and vice, and the various enticements especially in this great freedom of writing and great desire of learning.

It is a laborious work, indeed, in which you will have associated and companioned your clergy, if properly trained and taught by your zeal. But such a beautiful and important cause requires the co- operating industry of those laymen who unite doctrine and probity with the love of religion and of their country. With the united strength of these two orders endeavor, dear brethren, that men may know and love the Church; because the more their love and knowledge of the Church grows the more they will abhor and fly from secret societies.

Therefore, availing ourselves of this present occasion, we remind you of the necessity of promoting and protecting the Third Order of St. Francis, whose rules, with prudent indulgence, we lately mitigated. According to the spirit of its institution it intends only to draw men to imitate Jesus Christ, to love the Church, and to practice all Christian virtues, and therefore it will prove useful to extinguish the contagion of sects.

May it grow more and more, this holy congregation, from which, among others, can be expected also this precious fruit of bringing minds back to liberty, fraternity, and equality; not those which are the dream of the Masonic sect, but which Jesus Christ brought into this world and Francis revived. The liberty, we say, of the children of God which frees from the servitude of Satan and from the passions, the worst tyrants; the fraternity which emanates from God, the Father and Creator of all; the equality established on justice and charity, which does not destroy among men every difference, but which, from variety of life, offices, and inclinations, makes that accord and harmony which is exacted by nature for the utility and dignity of civil society.

Thirdly, there is an institution wisely created by our forefathers, and by lapse of time abandoned, which in our days can be used as a model and form for something like it. We mean the colleges or corporations of arts and trades associated under the guidance of religion to defend interests and manners, which colleges, in long use and experience, were of great advantage to our fathers, and will be more and more useful to our age, because they are suited to break the power of the sects. Poor workingmen, for besides their condition, deserving charity and relief, they are particularly exposed to the seductions of the fraudulent and deceives. They must, therefore, be helped with the greatest generosity and invited to good societies that they may not be dragged into bad ones. For this reason we would like very much to see everywhere arise, fit for the new times, under the auspices and patronage of the Bishops, these associations, for the benefit of the people. It gives us a great pleasure to see them already established in many places, together with the Catholic patronages; two institutions which aim to help the honest class of workingmen, and to help and protect their families, their children, and keep in them, with the integrity of manners, love of piety and knowledge of religion.

Here we cannot keep silence concerning the society of St. Vincent de Paul, celebrated for the spectacle and example offered and so well deserving of the poor. The works and intentions of that society are well known. It is all for the succor and help of the suffering and poor, encouraging them with wonderful tact and that modesty which the less showy the more is fit for the exercise of Christian charity and the relief of human miseries.

Fourthly, in order more easily to reach the end, we recommend to your faith and watchfulness the youth, the hope of civil society. In the good education of the same place a great part of your care. Never believe you have watched or done enough in keeping youth from those masters from whom the contagious breath of the sect is to be feared. Insist that parents and spiritual directors in teaching the catechism may never cease to admonish appropriately children and pupils of the wicked nature of these sects, that they may also learn in time the various fraudulent arts which their propagators use to entice people. Those who prepare children for first communion will do well if they will persuade them to promise not to give their names to any society without asking their parents' or their pastor's or their confessor's advice.

But we understand how our common labor would not be sufficient to outroot this dangerous seed from the field of the Lord, if the Heavenly Master of the vineyard is not to this effect granting to us His generous help. We must, then, implore His powerful aid with anxious fervor equal to the gravity of the danger and to the greatness of the need. Inebriated by its prosperous success, Masonry is insolent, and seems to have no more limits to its pertinacity. Its sectaries bound by an iniquitious alliance and secret unity of purpose, they go on hand in hand and encourage each other to dare more and more for evil. Such a strong assault requires a strong defence. We mean that all the good must unite in a great society of action and prayers. We ask, therefore, from them two things: On one hand, that, unanimously and in thick ranks, they resist immovably the growing impetus of the sects; on the other, that, raising their hands with many sighs to God, they implore that Christianity may grow vigorous; that the Church may recover her necessary liberty; that wanderers may come again to salvation; that errors give place to truth and vice to virtue.

Let us invoke for this purpose the mediation of Mary, the Virgin Mother of God, that against the impious sects in which one sees clearly revived the contumacious pride, the untamed perfidy, the simulating shrewdness of Satan, she may show her power, she who triumphed over him since the first conception.

Let us pray also St. Michael, the prince of the angelic army, conqueror of the infernal enemy; St. Joseph, spouse of the most Saintly Virgin, heavenly and wholesome patron of the Catholic Church; the great Apostles Peter and Paul, propagators and defenders of the Christian faith. Through their patronage and the perseverance of common prayers let us hope that God will condescend to piously help human society threatened by so many dangers.

As a pledge of heavenly graces and of our benevolence, we impart with great affection to you, venerable brethren, to the clergy and people trusted to your care, the Apostolic benediction.

Given at Rome, near St. Peter, the 20th of April, 1884, the seventh year of our pontificate.

LEO, PP. XIII.

----o----

THE YOUNGER BROTHER

BY BRO. GERALD NANCARROW, INDIANA

If we have some younger Brother
Who is learning his new part,
Let us, as we prompt and question,
Teach him also from the heart;
As he learns his new found science
Let us teach to him the art.

Let us aid him in the shaping
And the smoothing of his block;
Let us spread the binder mortar
And thus add a firmer mortar
To our structure; Make him granite
By the knowledge we unlock.

Show him more than words and phrases,

More than empty form and shell,

Let him see the wealth of beauty

In the lessons which we tell;

Help him move toward strength and service

And to meet his trials well.

----o----

AN OLD MASONIC HEADSTONE

BY BRO. CLARENCE E. CHURCHILL, OHIO

THIS quaint symbolic gravestone of Brother Calvin Austin is located in the old graveyard on the banks of the Mahoning River, within the city of Warren, Trumbull County, Ohio, a part of the old land grant known as Western Reserve, a Connecticut school grant. Many of the pioneers came from that State.

When Brother Austin came to this section is not definitely known, but he was one of twenty-two petitioners to the Grand Lodge of Connecticut, in the early part of the year 1803, for a charter which was granted October 19, 1803.

Samuel Tylee, another petitioner, was sent to Connecticut after the charter. He was appointed Deputy Grand Master and directed to dedicate the lodge and install the

officers. These ceremonies took place March 15th, 1804, the following officers being installed:

Master - Tuckland Kirtland.

Senior Warden - John Leavitt.

Junior Warden - William Rayen.

Treasurer - Calvin Austin.

Senior Deacon - Aaron Wheeler.

Junior Deacon - John Walworth.

Stewards - Charles Dutton and Arod Way.

Tyler - Ezekiel Hover.

The lodge was chartered as Erie Lodge No. 47, A. F. & A. M., and worked under that charter until 1814 when it was chartered as Erie Lodge No. 3, Marietta, Ohio, and Cincinnati, Ohio, antedating it. This lodge is still working and known as Old Erie No. 3.

The gravestone is remarkably well preserved, being quite smooth and of fine grain. The graven symbols are finely cut, though shallow. The inscription on the stone reads:

Calvin Austin Esqr

Formerly of Suffield

Conn. Died Oct. 2, 1819

in the 57th year of his

age.

C. Ferris. Engraver.

----o----

FREEMASONRY AND EDUCATION

BY BRO. JOSEPH BARNETT, CALIFORNIA

THE TRAINING of the intelligence, the development of the ability to think and reason, is Education. This factor, whether evolved in the schools or in the active pursuits of commercial life, produced and sustains civilization; and Freemasonry teaches that its direction is not only toward progress, but is also Godward.

In ancient times, Science was considered of Divine origin, and Art was held in singular esteem. Both were taught by the priesthood; for the Temple included the School. In the most ancient civilization with which we are familiar, men who had made some progress in the arts and sciences were deemed worthy to be initiated into an order of the priesthood of Egypt. In Greece, with which we are still more familiar, the temple Mysteries included both science and religion; and Divinity was symbolized by one of the sciences, Geometry. From the beginning, knowledge dependent on the reasoning powers was associated with Omniscience.

Freemasonry asserts "the importance of the study of the liberal arts and sciences." It impresses on men the duty of applying them; the teaching is that "rational and intelligent beings should ever be industrious ones." From their study comes understanding, and from their application is developed skill. Reason is honored for its guidance, and labor for its productiveness; in both we recognize the intelligence that tends toward progress. Freemasonry admits no illiterates. Every initiate must be able

to read and write. Lack of this ability offers evidence that the candidate is lacking in those basic qualities that go to the making of Masons. Masonry holds all such unfit, because Masons are men who have a "desire for knowledge"; and he who in this land has not learned to read and write he who in this land has not learned to read and write has evinced no such desire. It teaches that education, the development of the reasoning powers, is the plain duty of every man; and it could offer no objection if our government should make illiteracy a bar to citizenship.

Since the earliest priesthoods were the first teachers, it might have been expected that modern priesthoods would have been their natural heirs in all that tends toward progress, and that they, too, would have been the intellectual leaders and benefactors of mankind, especially since they have borrowed and adapted so much from ancient priestcraft. But for two thousand years, ecclesiastics have affected to despise the reasoning powers that developed civilization, and have urged in place of them faith and obedience. Modern priestcraft has notoriously opposed every advance in the natural sciences; its attitude recently toward the theory of evolution is its attitude three hundred years ago toward the theory of the rotation of the earth. Ancient priestcraft, as culminating in the Mysteries, sought after knowledge of the natural world, and expressed the forces of nature in terms of Divine beings. Astronomy, Geometry, and other sciences, grew out of their "survey of nature." And with the book of nature as their only revelation they found God. The forces of nature were His symbols, and in them was seen the manifestation of His purposes toward man. Freemasonry has kept the spirit that finds God in nature as in the written word, the spirit that investigates the mystery of leaf and bud and blossom and fruitage, and the return of springtime and harvest, and encourages men to contemplate and understand "the glorious works of the creation." Our Fraternity has never taught that all knowledge is equally important; but it does teach that the useful application of all knowledge is equally to be admired and encouraged.

During the Dark Ages, when priestcraft was cunningly building up a sinister power based on the negation of human reason, there was some learning and a little art in the monasteries, and here and there individuals were groping after the light of science. Masonry had some teaching peculiar to itself; and recognizing in the monks a respect for knowledge and an aspiration to usefulness similar to their own, Masons for several centuries held their meetings in the monasteries. When the monkish orders were robbed and dissolved, Masons suffered with them, and were held in suspicion by both king and priest as possible sources of plots and heresies. Statecraft for the most part

abandoned this attitude long since, but priestcraft has maintained it. Hierarchies never willingly tolerate anything that cannot be made subservient to their interests.

King and Pope have both claimed absolute power. They agreed, as autocrats have always agreed, that much thinking was not good for the masses, and should be confined to the classes; otherwise there would be constant discontent. They failed, or pretended to fail, to realize that progress can only be attained when people begin to think for themselves, and that progress can never he achieved by that contentment that lets others do our thinking for us. Freemasonry states explicitly that in youth "we ought industrially to occupy our minds in the attainment of useful knowledge," and that in manhood "we should apply our knowledge to the discharge of our respective duties." Both royalty and hierarchy have claimed Divine Right; they have asserted their superiority to other men. Freemasonry teaches that all men alike are sons of God, and that as such all have equal claims. It allows no distinction among men on account of the accidents of birth or fortune, or because of any boast of special commission or mediumship between God and man; the teaching is not that all men are equal in usefulness, but that all men have equal rights both human and Divine. It teaches that the Divine Right of all men is associated with the immortal soul of man, and that the manifestation of the living soul is the intelligence developed by education, whether the education is of the schools or of the trades. Freemasonry offers no lure to the faithful, presents no cunning inducement, makes no promises, but in their place asks service intended to develop "those talents wherewith God has blessed us," and points out that these qualities are in origin Divine. In particular, Freemasonry teaches that no man should be content with ignorance. It states emphatically that "he who will not be endeavouring to add to the common stock of knowledge and understanding . . . is a useless member of society."

As the church has its ecclesiastical classics, so the Greek and Latin literatures are the classics of the schools. Up to a couple of generations ago, it was the particular ambition of college students to be able to read the classics in the original tongues, and a great deal of their effort was to that end. Translating the classics is now being given over more and more to specialists, and training the student intellect is accomplished more and more by the sciences. This is the method that Masonry has always urged; not that erudition is slighted, but that science is more useful Learning by observation and experience is important Learning by instruction and information is important But both of these sources of knowledge are limited by opportunity. The knowledge we gain by reasoning out the problems of life is not limited by opportunity; the more we think for ourselves, the more we are able to think for ourselves. Other knowledge

increases be arithmetical progression, by addition. This knowledge increases by geometrical progression, by multiplication It depends neither on the senses nor the emotions, but on the intelligence. Its processes are called education and it is what Masonry has always esteemed and encouraged.

The beginning of education, the foundation of useful citizenship, is the Public School. It is the outcome of the same influences that developed Freemasonry the desire for knowledge that can be made useful. And the same agencies that with puerile anathemas assail Freemasonry, also, by slyer methods, attack the Public School. So notoriously has priestcraft, even when exercising autocratic power, never attempted to establish a general educational system, that in countries where the priesthood have maintained direct political influence, the people are the most ignorant and backward among civilized nations. And in every country where the people have established the Public School, priestcraft has constantly endeavoured to obtain autocratic influence in the schools, so as to exploit them for its own purposes. In this country, the mischievous, foreign-born thing is called "The Parochial School"; its intent is to train children to become sectarian partisans, instead of intelligent citizens. Freemasonry teaches religious tolerance, and opposes priestly meddling. It is an institution pledged to uphold the State; and it is particularly interested in the schools which the State has established for the development of intelligence in the young that makes for better citizenship.

Civilization tends to specialization. It is the particular province of the church to consider the relationship of man to God, of the schools to prepare youth for better citizenship, of the arts to secure more material productiveness. Freemasonry in its teachings associates all these interests together. It asserts that a combination of all these factors makes the complete man; that every man should be religious, intelligent and industrious. The priest, the pedagogue, the laborer, are all too apt to magnify their own particular interests, too prone to see life only from narrow viewpoints. Freemasonry's survey of life has ever been broader; it asserts that, whatever his occupation, it is the development of all his faculties that makes man capable f reaching, and shows that he is worthy of reaching, ;hat high destiny which has been the hope and aspiration of mankind through all the ages.

----o----

WITHIN THE SANCTUARY

BY BRO. N. W. J. HAYDON, ONTARIO

The shadows deepen round thy quiet shrines,
The candles' golden plumes grow tall and still,
The censer's fragrant echoes fill thine aisles,
And clouds of prayer contrast life's noisy mill.

Hither I turn my weary steps at eve,
One seat, familiar, holds a welcoming arm,
Here I can kneel and, to our heavenly Friend,
With silent words and daily plea return.

The silent twilight grows more eloquent,
The sanctuary lamp swings gently overhead,
Without, the hurrying steps of man and beast
Make dearer still this peace wherein I'm led.

Unwilling, I must leave this hallowed place,
Far up there clangs a loud resounding bell,
Calm and austere beside me Duty stands,

"Resume thy life, my son, with thee shall all be well."

Thanks be to God for thee, oh goodly fane

Whose tinted windows veil the garish day;

From Him the thoughts embodied in thy walls,

By Him thy pillars stand, thy scourges lay.

His, too, the stones that rear thee heavenward,

His skill that planned thy winding tracery;

Praise be to Him who doeth all things well,

Who maketh us His craftsmen fit to be.

----o----

BY BRO C. A. SNODGRASS TENNESSEE

In the beginning was the Word. and the Word was with God, and the Word was God. - John 1:1.

I

I sought to learn the Builder's Art,

And in life's cornerstone I placed

Those treasured archives of the heart,

In Faith and Hope and Love embraced.

I chose the solid rock of Truth

To build upon, lest I should slip,

And on the trestleboard of youth

I traced a man's apprenticeship.

II

Upon this rock I saw, upraised,

The shafts of Wisdom and of Strength,

To guide me o'er life's devious ways;

And guided thus, I stood, at length

Where man may view in retrospect

The rude unfinished stones that lie

Where he has striven to erect

A model of life's Masonry.

And though the broken ashlars there

Betrayed a youthful, unskilled hand,

Unused to gavel, plumb or square,

Or knowledge of the Art’s demand,

I, to the paths of knowledge turned,

To learn anew life's handicraft,

And meekly felt that I had earned

The wages of a Fellow Craft.

III

I sought the Master’s Trestleboard,

And there discerned a Master-plan,

And vowed, henceforth, that I would build

In firmer faith with God and man;

And from the quarry-beds of Truth

I fashioned each imposing shaft,

That I had pictured in my Youth

Or modeled as a Fellow Craft.

But though I wrought with Master hand

And Master's knowledge of the Art,

'Twas but the handiwork of man

And of the man the counterpart.

My choicest plans were set at naught,

I saw my columns turned to clay,

And found that ere the last were wrought

The first had fallen in decay.

But lo! within the rubbish there,

Where the Omnific Word was lost,

I found at last the Jewel rare,

The missing stone I needed most;

That glorious Gift of God to man, -

The Keystone of immortal fame,

Whose loss had blighted every plan

And left me Master but in name.

CONCLUSIONS

O mortal man! if thou wouldst be

A Master of the Builder's Art,

First bow thyself at Calvary's Tree

And welcome Christ within thy heart.

His wisdom molds each Master thought,

His love inspires the Master mind,

And only by His grace is wrought

The Masonry of humankind.

His cross should be thy trestleboard,

His life indeed for thine was spent, -

Thy life in His should be restored

By God's own plan, most excellent.

He is the one "Great Light" divine,

Whose wisdom, grace and love imparts

Immortal strength to thee and thine

And crowns the Holy Roval Arch.

----o----

THE LEGENDARY ORIGIN OF FREEMASONRY

BY BRO. DUDLEY WRIGHT, ASSISTANT EDITOR "THE FREEMASON," LONDON, ENGLAND

MANY writers assert that the Craft is as old as, if not, indeed, older than Adam, some stating even that he was the first Grand Master of the Craft. The Rev. Dr. Dodd, in his famous Oration on Freemasonry, refers to the origin of the Craft in the following words:

"Though it might owe to the wise and glorious King of Israel some of its many mystic forms and hieroglyphic ceremonies, yet certainly the Art itself is coeval with Creation, when the Sovereign Architect raised on Masonic principles this beauteous globe; and commanded that master science Geometry to lay the rule to the planetary world, and to regulate by its laws the whole stupendous system in just, unerring proportion, rolling round the ventral sun."

One Masonic tradition states that on the occasion of the transgression of our first parents a certain sign or token was used, which has peen perpetuated in Royal Arch Masonry. This sign was used by Moses when he came down from the mount. It was again brought into requisition at the building of the second Temple; and when Alexander the Great, with his victorious legions. approached the city of Jerusalem in order to destroy it. he was met by the High Priest in his pontifical robes. accompanied by the priests and Levites in solemn procession, who saluted him with this significant sign. It is an historical fact that Alexander was so much struck with the sight of this procession that he did homage to God's viceregent; and it is said, on more questionable authority, that his reverence proceeded from the mutual recognition of the Masonic Brotherhood.

Another Masonic tradition asserts that it was the Sacred Word which expelled our erring first parents from Paradise, which was uttered again at the universal deluge, and on several occasions manifested itself to the patriarchs Abraham, Isaac and Jacob, and also to Moses at the burning bush; after which it assumed a material and permanent form and dwelt in the cloudy pillar as the image of the glory of God. This appearance, it is asserted, was no other than the Tetragrammaton, which is commemorated in many of the higher degrees of Freemasonry. This is the word which conversed with Adam in Paradise, and is referred to in Genesis iii, 8: "And they heard the voice of the Lord God walking in the garden in the cool of the day."

Dalcho suggests that the Word is to be found in no language that ever was used. "It is," he says, "not a word, but merely a jumble of letters, forming a sound without meaning." The time and circumstances attending the loss of the Word are thus stated in one of the degrees:

"The moment when the veil of the Temple was rent: when darkness and consternation covered the earth; when the stars disappeared and the lamp of day was darkened; when the implements of Masonry were lost and the cubical stone sweated blood and water: that was the moment when the great Masonic Word was lost."

Freemasonry contains a legend of a cubical stone which was inscribed with a mystical diagram that represented the Sacred Name and was possessed of many virtues. It

informs us that this stone was in the possession of Adam in Paradise, that he held it in the highest estimation, because it bore the sacred characters, and reminded him of that sublime and holy Being, who had been his friend, his companion, and his guide in that delightful place. On this stone he made his offerings to God, when the divine promise of a mediator who should bruise the head of the reptile which had caused his defection from innocence, was formally revealed to him that he might not entirely sink under the oppression and misery in which a sense of deserving God's displeasure had involved him. On the same holy altar he offered a sacrifice of praise of thanksgiving at the birth of his children.

The Babel incident is embodied in a degree known as the Noachites, or Prussian Cavaliers, of which the following is the legend:

"The descendants of Noah, notwithstanding that God had appointed the rainbow as a token of the covenant that He would not again destroy the earth by a universal deluge, resolved to erect an edifice, which, by its height, should place them beyond the reach of divine vengeance. For this purpose they assembled together in the extended plane of Shinar. They laid the foundation and carried on the building for ten years; at which time, God seeing their pride, determined to interfere. He confounded their language, and by that simple process, put an end to their design. Hence the tower was called Babel, which signifies confusion. Some time after this, Nimrod began to establish degrees of rank amongst his subjects which had not existed before. He built the city of Babylon and arrogated to himself the honours of divine worship. It was on the night of the full moon, in the month of March, that God confounded their language. And, therefore, the Noachites held their great meeting on that particular night; and their common monthly meetings were only held when the moon was at full, and they used no other light in their lodges. After the language was confounded, and the people obliged to separate, each tribe pursued its own course. Peleg, who suggested the plan of this tower, and had been the Great Architect during its construction, being struck with the force of conscience, condemned himself to a most rigorous penance. He migrated with his followers to the north of Germany, after having suffered great miseries and encountered great dangers in passing the mountains and plains on his way thither In that part of the country which is Slow. called Prussia he took up his residence. Here he built a triangular temple, where he enclosed himself, that he might be at leisure to worship God and implore Him to pardon His transgression. In the course of excavation in the salt mines of Prussia, A. D. 553, there was discovered, at the depth of fifteen cubits, the foundations of a triangular edifice, in the center of which was a small pillar of marble, on which the above history was inscribed in

Hebrew characters. A tomb was also found in which an agate stone was encrusted, containing these words: 'Here were deposited the ashes of the Great Architect of the Tower of Babel. God showed him mercy because he humbled himself.' " These relics are said to be still in the royal archives at Berlin.

There is a Masonic tradition descending from time immemorial involving certain facts unknown to the world, that the sacred ark, together with the Book of the Law, was removed from the most holy place, under Masonic direction, and so deposited as to escape that overwhelming destruction which swept away the whole land of Judaea. From this tradition we learn where, and under what circumstances the Book of the Law was found.

Masonic tradition claims that the pure science of Masonry was practiced by Daniel and his associates in opposition to the spurious system, which was celebrated in the old tower of Belus, the lower apartments of which were used for the purpose of initiation. Their steady adherence to the practice of primitive Freemasonry drew down upon them the vengeance of the priests and princes of Babylon, and brought upon the three principal brethren the punishment of fire, and upon Daniel that of being sentenced to be torn in pieces by wild beasts.

From his knowledge of Geometry, Euclid is supposed to have been enabled to restore to Masonry its ancient systematic usages and customs, as well as to regulate the affairs of Egyptian agriculture, and he became a general benefactor, "giving," says an old record of the Craft, "to his system the name of Geometry, which is now called Masonry." According to Masonic legend, Euclid was Senior Grand Warden to Grand Master Ptolemy Soter, who founded at Alexandria a museum or college of learned men, for the improving of philosophy and all other knowledge.

The famous Charter of Colne says:

"Our Brotherhood had its origin in those times when a few of the initiated, filled with a desire of true knowledge and a correct interpretation of the Mysteries of Christianity

separated themselves from the various sects who professed the Christian religion; for in those times a few wise and enlightened men perceiving that certain heathenish ceremonies had been introduced into Christianity, which would destroy the principle of brotherly love, united themselves with an oath, to preserve and maintain, in its original purity, the Christian religion, with its benign influence on the hearts and consciences of mankind; to bring the true light out of darkness, and to labour together in combatting ignorance, intolerance, and superstition, and to establish peace and happiness amongst mankind, by teaching and enforcing every human virtue. Thus the Masters of our Order took the names of Initiated Brethren of St. John, following the footsteps and imitating the conduct of St. John the Baptist, the forerunner of the Light and the first martyr of the enlightened. The teachers and writers, according to the customs of the times, were called Masters, and chosen from the experienced and learned of their disciples, or fellow labourers, from whence we derive the name of Fellow-Craft; while the remainder of the Brotherhood, according to the custom of the Hebrews, Greeks, and Romans, were called Apprentices."

----o----

TRANSPORTATION IN PALESTINE

Crossing the Dead Sea proved no easy task in a land where commerce is at a standstill and transportation facilities are virtually nil. A Red Crops engineer who recently returned from Palestine tells how it was done.

"It was necessary to carry a boat from Jaffa, on the seacoast, to Jerusalem in order to cross the Dead Sea to Jericho to get grain to take back to Jaffa. This journey of something more than one hundred and twenty miles was over an almost impassable terrain, some of it lowland, hundreds of feet below sea level, and much of it rugged, mountainous country. The Dead Sea itself is one thousand feet below sea level.

"This is typical of transport difficulties all over Palestine."

----o----

THE STEPPING STONE

BY BRO. L. B. MITCHELL, MICHIGAN

There was built for man a home and to it a stepping stone
By the nature forces true in the work, below, above;
For in coming he would know every human joy and woe,
So the stepping stone was made of the pearl of human love.

'Twas the granite tried and proved as the mighty forces moved
To the time and fire test that in ages was to come,-
It was nature in her plan ending in a world for man
That should mean, as such to him, all that makes a home a home.

For this consciousness the world was with beauty rare impearled,
For its every real need there was rich provision made;
But with all its golden store it were mockery the more,
Worthless as such if not on love's redeeming altar laid.

And the anchorage that holds all that consciousness extols,

Is the power that moves the world in its sway by human love;

Without it the race would be without e'en a mystery;

Not a flower would bloom to it and no star glint from above.

And because this stepping stone to all that makes earth a home

Is the royal way to all that with it to man is given,

There could be no other plan, for the attributes of man

Would be worthless save as love qualifies for home and heaven.

----o----

OMNIPRESENCE

BY FINLEY PAUL CURTIS, JR.

A soft blanket of snow, vast and crystal white

Under the cold limpid radiance of pale Luna

O'er the earth sprawls like a gigantic ghost-shadow.

It is the absence of all color: perfect white.

I look forth from the window, and my tongue,

Manned by a Power invisible, unconsciously and irresistably

Utters: "It is the Supreme. It is God!"

Wonderment and thoughts unutterable absorb me.

A lump of coal in the grate bursts into a thousand fragments,

Hissing and crackling as if in the agony of death.

Then from the window, aroused from my abstraction, I turn.

Fire-flames lept upward from the white-hot ashbed

Like long, blood-red, avid reptile tongues.

Again my lips fashioned these unbidden words:

"Why! The Unseen is here, too. God is everywhere

* * * * * *

Then I understood the ineffable peace which enveloped my soul:

I was not afraid.

Before my soul was a cork bouncing on the sea of life:

But now it was an immovable Gibralter!

----o----

CORRESPONDENCE CIRCLE BULLETIN No. 32

DEVOTED TO ORGANIZED MASONIC STUDY

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research

Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE WINDING STAIRS"

I To what extent is the origin of the symbolism of the Winding Stairs generally known ? Is it essential that we discover the exact facts in order to intelligently pursue our present study ?

Have there ever been advanced Satisfactory answers concerning the Source of the symbolism ? To what extent should discussion of the origin be considered of value?

Do you agree with the contention of early scholars that there was actually a winding stair of three, five and seven steps in Solomon's Temple? What can you offer in support of such contention ? Could the semi-circular stairway at the Gate Nieanor where the Levites chanted the "Psalms of Degrees" have been taken as the prototype of our winding stairs? What is your opinion concerning this theory, What does Sir Charles Warren say concerning the Staircase?

What is the "Theological Ladder" ? When and by whom was it introduced into the ritual? What was the symbolism of the "Theological Ladder" ? Have we anything similar to it in our ritual of the present day ? What does Brother Haywood say about this interpretation ?

II What is the theory of the Operative origin of the symbolism? Can this theory be depended upon? If not, why not?

Since the origin of the Winding Stair symbolism cannot be accurately traced, how should we view the use of the stairs in our work?

III What does the use of the mystical numbers suggest to you ? Of what is the Winding Stair as a whole a symbol ?

What is Pike's theory concerning the number "15"? What would happen should our present Symbolic arrangement of the Winding Stairs be changed ? Would a change be of any material advantage?

Is the use of numbers in symbolism of modern origin ? Can you give a reason for even numbers being used to denote earthly or human things and odd numbers to suggest divine or heavenly truths? Has this always been the ease? What was "the number of the beast" and its interpretation? How were ancient temples usually approached ? Why should we feel gratified that the symbolism of odd numbers is retained in Masonry?

What is the "triad" or "ternary" ? How was it considered by philosophers?

How does Brother Haywood explain the number "5"?

Of what is the number "7" the symbol? How was knowledge divided in medieval times ? What does Gould say about the seven sciences?

IV

How can our ritual be made to be of assistance to us in our everyday life ?

What is our most familiar explanation of the "three steps" ? How does Masonry help the individual ? Should a Mason feel that he is being left apart and alone in his endeavors to improve his physical and spiritual condition ?

What great lesson is revealed to us in the five steps?

How is the group of seven steps interpreted? Is this teaching a necessity ? Does Masonry approve ignorance ? Is the expression "I have no time to read or study" one of yours ? How did Burritt, Franklin, Livingstone and others secure their education? What grows out of ignorance?

V Do you believe that the human race is still progressing ? What must we avoid in measuring progress ? In what manner alone can the human race progress ? What are your answers to Brother Haywood's closing questions?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. II. The Winding Stairway, p. 239.

Vol. IV. Symbolism of the Three Degrees, p. 266.

Mackey's Encyclopedia:

Legend of the Winding Stairs, p. 850; Middle Chamber, p. 483; Winding Stairs, p. 850.

Mackey's Symbolism of Freemasonry:

Legend of the Winding Stairs, pp 210, 217, 218, 219, 225.

Ars Quatuor Coronatorum:

Vol. I, pp. 42, 57; vol. IV, p. 88; vol. XXIX, pp. 262, 299.

SECOND STEPS BY BRO. H.L. HAYWOOD, IOWA

PART VII THE WINDING STAIRS

I THE THREE, Five and Seven Steps have long been a puzzle to the candidate and a problem to the Masonic scholar; in the present connection there is no need that we go into the erudite debates that have circled about the matter, for our main concern is with that living and practical truth of which the stairs are a symbol.

Whence came this symbolism? To that question many answers have been offered, some ingenious but none very convincing. Any discussion of origin is valuable only as it throws light on the symbol itself.

Some scholars have contended, though not in recent years, that there was a winding stair of three, five and seven steps in Solomon's temple itself. It is thought that at the Gate Nicanor there was a semicircular stairway leading from one court to another, and that it was on the successive steps of this stair that the Levites chanted the fifteen "Psalms of Degrees," specimens of which remain in the Book of Psalms. But the archaeologists who have learned most about the Temple as it actually existed, are generally agreed that this stairway could not have been the prototype of the three, five and seven steps as we find them in our Second degree. Sir Charles Warren, as eminent in archeology as he was in Masonry, writes that "there was a winding staircase, certainly, but this led to little cells or chambers a few feet square in the thickness of the Temple walls, in which the functionaries (Temple attendants) kept their stores for the votive offerings." (A. Q. C. vol. 1, p. 42)

Other scholars have opined that the steps were originally the same as the Theological Ladder, and had the same historical origin. This Theological Ladder, which appears on our Tracing Board, and represents by its seven rungs the three theological virtues of Faith, Hope and Charity, and the four cardinal virtues of Temperance, Fortitude, Prudence and Justice, was introduced into the ritual, it is thought, by Martin Clare, in 1732. This ladder was made to stand for the progress of the soul from the earthly to the heavenly and it was looked upon as a Masonic type of a similar symbol used in several of the Ancient Mysteries, (especially in Mithraism) in Brahminism, etc., and it was generally held to be, in its strictly Masonic form, a suggestion of that ladder which Jacob saw in his vision, up and down which the angels came and went. Inasmuch as this Theological Ladder symbolized progress, just as does the Winding Stair, some argued that the latter symbol must have come from the same sources as the former. This interpretation of the matter may be plausible enough, and it may help toward an interpretation of both symbols, but it suffers from an almost utter lack of tangible evidence.

II Other scholars of more modern views believe that the symbol may have been devised by Operative Masons during the Saxon period in England. It seems that the numbers three, five and seven were in the air, so to speak, at that time, as is proved by Gould, who gives examples to show that these numbers were grouped together in laws, religious doctrines, superstitions, etc., "with startling frequency," especially during the years 449-1066. But this latter date, it will be seen, is some two centuries earlier than our oldest Masonic record, consequently there can be no hope of tracing the Winding Stair symbol to that time with any degree of accuracy.

Thus it is that we are thrown back upon conjecture; accepting that alternative we may believe that the stairway was first used simply because it was a necessary part of the symbolic temple of the Second degree. Here were the pillars standing at the entrance on the porch; yonder was the Middle Chamber, on a higher level; some means of ascent was obviously needed to wet the candidate from one to another.

III But the difficulties in the way of accounting for the origin of the symbol need not perplex us in searching for an interpretation, for that is plain; the mystical use of numbers in the ascent suggests to us that the climb itself is a divine task, worthy of the noblest in man; the stair is as a whole a symbol of the progress of a man from the low level of natural ignorance toward that high level of spiritual power and insight symbolized by the Middle Chamber.

The number Fifteen itself can not have much mystical significance because it is another one of those dreaded "American innovations" which have given so much scandal to certain interpreters. In some eighteenth century tracing boards the stair is composed of only five steps, in others of seven. Preston divided them into 1, 3, 5, 7, 9 and 11, making 36 in all. The Hemming lectures, which replaced Preston's at the time of the Union, struck out the group of 11 steps, thus reducing the number to 25. The American ritual, in turn, further reduced the number to 15 by striking out the 1 and the 9. Albert Pike was of the opinion that the 9 should have been retained because he believed that the series 3, 5, 7 and 9 had a very ancient and very precious meaning. "As long ago as the time of Zarathustra," he writes, "the Irano-Aryan Soldier and King of Bactria, 5,000 years or snore before our era, (this date is most certainly wrong. H. L. H.) the Barecura, or bundle of twigs used in the sacrifices, were bound by 3, 5, 7 and 9 twigs, and even then the number 7 had a peculiar significance." I consider it a fine thing that the architects of the House of The Temple at Washington, which is a

monument to Albert Pike quite as much as it is the headquarters of the Scottish Rite of the Southern Jurisdiction, have divided the steps that lead from the street to the entrance of that noble building into groups of 3, 5, 7 and 9. But while it may possibly be true that the original symbolism should have contained the group of 9, the Winding Stair as it now exists in the Second degree can never be changed; to do so would dislocate the entire structure of the ritualism of the Second degree and it is doubtful if the additional group would give us any additional meanings.

From ancient times numbers have been much employed in symbolism as is proved by the records of all the ancient nations, philosophies, and religions. For one reason or another, too complicated to explain here, the even numbers were usually made to denote earthly or human things while the odd numbers were revered as expressions or suggestions of divine or heavenly truths. This was not always the case for the early Christians used 888 as the number of Jesus; but even they made 666 to stand for the human or demonic and 777 to mean absolute perfection. It is now believed that the "number of the beast" spoken of in the Book of Revelation, and given as 666 in our Authorized version was really 616, which was the numerical value of the words "Kaiser Theos," or "God Caesar," and referred to the worship of the emperor. At any rate, with few exceptions, number symbolism has always made the odd number to suggest that which is divine or very noble and as such we may understand the use of the odd numbers, 3, 5 and 7. An old Roman historian of architecture notes that ancient temples were nearly always approached by an odd number of steps because they led to the divine precincts; we may rejoice that the builders of our symbolic temple have also retained this symbolism because it is certain that there is nothing more divine accessible to human feet than that which is pictured for us in the Middle Chamber.

The Three, or triad, or ternery, is found scores of times throughout the ritual, and it is bodied forth in the triangle, the symbol of Deity. It would be impossible in the present space even to hint at the wealth of instances in which the triad occurs in the various symbolic systems of the past; we must satisfy ourselves with the following paragraph from Pierson's "Traditions of Freemasonry":

"The ternary is the first of unequal numbers. The triad, mysterious number, which plays so great a part in the traditions of Asia, the philosophy of Plato, the mysteries of all ages, an image of the Supreme Being, includes in itself the properties of the two first numbers. (that is, 1 plus 2, equals 3. H. L. H.) It was to philosophers the most

excellent and favorite number, a mysterious type, revered by all antiquity and consecrated in the mysteries; wherefore there are but three essential degrees among Masons, rho venerate in the triangle the most august mystery that of the Sacred Triad, object of their homage and study."

Of the number 5 it is more difficult to speak. If we combine the first even number, 2, and the first odd, 3, we have 5; if 2 represents the human, and 3 the divine, 5 would naturally suggest a union of the two. It may also be that 5 won an early recognition through being the number of the senses, even as our Monitor suggests.

The number 7 usually stands for perfection, and it may not be without meaning that in the V. S. L. it occurs, as one writer has said, "an incredible number of times." During the medieval periods knowledge was usually divided among seven branches of learning; first was a group of three, called the trivium, and composed of grammar, rhetoric, and logic; secondly was the quadrivium, which comprised arithmetic, geometry, music and astronomy. It is interesting to observe how our Monitorial interpretation of the third group of steps preserves this old idea. Gould says that during the same period these seven "sciences" were thought of as "a number of steps leading to virtue, and finally to heaven."

IV By this time you are probably beginning to ask yourself, What has all this to do with Masonry? What is there in this that I can use in my every day life? I hope you really have been asking this question; if more Masons would always seek for the vital contact between Masonry and the practical affairs and problems of existence, the ritual would cease being the academic plaything which it too often is; and I believe that in every symbol of the work, even as in the present case, there is that which can be put into immediate use, with the greatest benefit to the user; and furthermore I believe that one need not stretch his imagination or twist the ritual in order to do this.

Let us glance first at the group of three steps. The most familiar explanation of this is that these represent the three degrees or the three principal officers of the lodge. In either case the first three steps suggest to the candidate that he is being helped on his way by an organized-fraternity, represented by the degrees or the officers, whichever it may be. Does not that have much to tell us? Is not this one of the prime functions of

Masonry? Instead of leaving the individual to climb on alone it surrounds him with its inspiration and its help just as the organized school stands back of the child that begins the ascent to an education. No individual Mason need fail in his attempt to lead the divine, the kingly, life; a world-wide brotherhood, with its almost inexhaustible resources, is at hand to help him. Have you ever kept that in mind during dark days ? No Mason climbs alone, even from the start; the entire Order, sensitive to his needs, and responsive to his call, is ever ready to help him on and up.

If we glance at the next group of five steps we find another teaching, equally valuable and quite as practicable, a teaching that takes my breath away by its very boldness whenever I think of it. Let us agree with the Monitor, that this group of steps now represents to us (whatever it may have originally meant) the five senses; in other words, our physical body with its organs, functions and faculties. What does this mean ? Is it not this, that the very body itself, when kept in control by thorough discipline and when trained by education, may be a stepping stone toward the highest life? This was an exceedingly bold teaching when first promulgated, for it was at a time when religious teachers and moralists were telling people that the body was evil in itself and must be put under foot. Masonry does not despise the physical but urges us to prepare it so as to serve as a stair-way toward the noblest life.

The third group of seven steps is interpreted as referring to the liberal arts and sciences; in other words, we are told that right learning and culture of the mind will lead us up and on. This is a teaching as badly needed now as ever because so many men tend to make light of knowledge, or to excuse themselves for not having it. But Masonry condemns this attitude, teaching us as it does in this connection that ignorance is a sin. If we lay our prejudices aside here and are brave enough to face the facts, I believe that we must agree with Masonry. We may say that we have no time to read, or to learn; the fallacy of this is proved by the number of men about us who are as busy as we, yet manage to get an education in odd moments. We may say that we have not the opportunities for securing an education, that we can not go to school, or that we can not buy books. We do not need to go to school; we can turn our bedroom into a school and be our own teacher, like Elihu Burritt, or Benjamin Franklin, or David Livingstone. Nor do we need to buy books; they can always be borrowed from public libraries or from our friends. When we remember how superstition, crime, fanaticism, disease, poverty and kindred evils grow out of ignorance, we can well afford to study again the lessons of the Winding Stairs.

V The Winding Stairs, as a whole, is a symbol of progress. When is a man progressing? Let Ruskin answer: "He alone is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace." In spite of the Great War, which recently dragged its bloody coils across the world, we may still believe that the race progresses, that

"Step by step since time began We see the steady gain of man."

But we must not fall into the error of measuring progress by merely mechanical achievements as the custom is; the race as a race goes forward only as mankind as a whole becomes possessed of those qualities described by Ruskin. Do you not believe that Masonry has a leading role to play in this real progress of mans Can you think of a better recipe for advancement than Masonry's to unite with others for co-operation, to control the passions and discipline the faculties, to enlighten the mind, and to keep ever before one a great ideal, as is suggested by the Holy of Holies? Are you giving your private share to Masonry's contribution to world Progress?

THE TOMB OF HIRAM, KING OF TYPE

BY BRO. CHARLES B. SINDEN, BERMUDA

ANCIENT PHOENICIA or Tyre has bequeathed to the world many interesting relics of a civilization long buried beneath the dust of the ages, many of which are of special interest to our Masonic Fraternity. Tyre and Joppa; two of her ancient cities, are names well known, while her tombs, architecture, metal castings and pillars hold for us more than a passing interest. The purpose of this writing is to call attention to the tomb in the vicinity of Tyre, which the natives call "Kabir-Hiram" or the Tomb of Hiram.

Hiram, King of Tyre, is a character familiar to all Masons. His identity is clearly established in Sacred History as also by the corroborative evidence of Josephus the Hebrew historian. Unlike some stories of the other Hiram, knowledge of him is placed beyond tradition. The son of Abibal, he was contemporary with, and a friend of, both David and Solomon, Israelitish kings; the latter a very important figure in Masonic lore. Early in David's reign he supplied "cedar trees and carpenters and masons and they built David a house." 2 Sam. 5:11. Forty years later Solomon applied to his father's old friend and received an equally courteous response for "Hiram sent to Solomon saying, I have considered the things which thou sentest to me for: and I will do all thy desire concerning timber of cedar and concerning timber of fir . . . and they two made a league together." 1 Kings 5. Josephus tells us that the correspondence regarding these matters was in his day, preserved in the archives of the Kingdom of Tyre.

The ancient Phoenicians seem to have been contented with tombs of a quiet character ordinarily constructed beneath the surface in a series of vaults without elaboration. They did, however, during some periods probably remote, erect monuments to stand as permanent memorials and at the same time to be attractive to the eye. Well acquainted with Egypt they would be aware of her obelisks, pyramids and lofty tombs; of the tomb of Mausolus at Halicarnassus the famous Greek city of Asia Minor with its Ionic columns and pyramid, then one of the seven wonders of the world; and of the tomb of the Maccabees in Modin where "Simon also built a monument upon the sepulchre of his father and his brethren and raised it aloft to the sight, with hewn stone behind and before. Moreover he set up seven pyramids, one against another, for his father and his mother and his four brethren. And in these he made cunning devices, about the which he set great pillars." 1 Macc. 13. It is not strange then, that we find such a tomb as Renan describes in his "Mission de Phenicie," viz., the Burdj-el-Bezzak, which was evidently constructed to resemble the pyramids. It is situated near to Amrith the ancient Marathus, and is an edifice built of large blocks of stone and rising to a height of thirty-two feet above the plain. Wit is thought that originally the cubic mass was surmounted by a pyramidical roof, many stones from which were found scattered around. The height of the monument would thus be increased to about sixty-five feet.

The tomb, however, of most interest to Masons is that already mentioned and which Robinson in "Researches in Palestine" names as the "Tomb of Hiram." Renan says that the name is modern and no great importance can be attached to it, but Prof. Rawlinson in his "History of Phoenicia" declares the monument to be undoubtedly

ancient, perhaps as ancient as any in Phoenicia, whilst Perrot and Chipiez in "Hist. de l'Art" conclude that "if the tomb does not actually belong to the time of Solomon's contemporary and ally, at any rate it is anterior to the Greco-Roman period." The tomb itself according to Renan, is composed of eight courses or layers of huge stones superimposed one upon another, some being twelve feet long and seven broad and three deep. The four lower courses are almost regularly one on top of the other while the fifth projects considerably beyond the fourth, and the three remaining courses slightly retreat as they rise after the style of a pyramid. The effect is that of a stele or pillar, more than the usual type of pyramid, the width at the top being only a trifle smaller than at the base. The monument is a solid mass and a rectangular oblong or "oblong square" fourteen feet long by eight and a half feet wide. A flight of steps cut in the rock which forms part of the base in the two lowest courses leads down to a sepulchral niche where possibly once reposed the body of our Grand Master. This monument has no inscription or figure of any kind engraved upon it which is of course no evidence that it is not the tomb of the one to whom tradition assigns it.

There may not be any especial advantage in seeking to prove this tomb to be the identical last resting place of Hiram but at the same time there is considerable interest and for a number of reasons tradition may be correct. First, because tradition is usually, possibly correct. Eastern people preserved a great deal of history in this way which cannot be ignored because not written or printed as our modern records. Then its situation near to Tyre suggests unmistakably that it was erected to an important personage of that city. Taking that together with its undoubted age we have a substantial link in the chain of evidence. The lack of figures of gods or goddesses on its surface supplied us with another point. Hiram coming into contact with Solomon and learning of the True God for whose Temple his workman and materials were furnished, would probably have become a worshipper of Jehovah and thus no figures of heathen deities would appear on his tomb as have been found on some others. The "oblong square" may or may not be admitted as evidence but it is of distinct Masonic interest. The rugged grandeur of the tomb seems fitting to the character of this early king. Taking these things together they form a piece of cumulative circumstantial evidence in favor of assuming that the monument described is in reality that of Hiram, King of Tyre.

----o----

WHAT CAN MASONRY DO FOR DEMOCRACY?

BY BRO GARY C. BURKE, J.G.W., IDAHO

Democracy stands for the idea of rule by the many, by the people. Autocracy, the opposite idea, stands for rule by one man. These two ideas are as opposite as the poles; as opposite as light and darkness; as opposite as black and white. They can no more be reconciled than darkness can exist beneath the mid-day sun; and when once the idea of democracy was implanted in the heart of man it could no more be removed than could an universe of darkness extinguish a candle light. Hear what Abraham Lincoln has said of this: "Two principles have stood face to face from the beginning of time and will ever continue to struggle. The one is the common right of humanity and the other the divine right of kings."

How many of the problems, great and small, confronting our government could be so much better settled, and how many misunderstandings in doing so could be avoided, if we would endeavor to exercise temperance in our attitude toward the other man's viewpoint; if we would endeavor to give him credit for the same honesty of purpose that we think we possess. How many more good men and true could be enlisted in the ranks of those who manage the affairs of our government if we would have the fortitude to endure the annoyance and even the financial loss incident to a more active participation in the affairs of government. What nobler work can Masonry do than to teach its members that they should not pussyfoot when men are needed to lead some great movement which wilt make our country a better place to live in?

It has become the fashion to sneer at the "politician." I will not enlarge upon this. you all know that it is true, and you all know why. But let us have the justice to recognize the fact that the man who aspires to office and who is elected to it, is just as good or just as bad as the man who elects him. The American politician, the American officeholder, is the reflection of the American people. This may not be a pleasant thing to think about sometimes, but let us be just and honest about ,it and set ourselves to remedy it. In doing so we will be good Masons. In short, I would have Masonry seek, in a practical way, to apply its teachings towards making good citizens.

He who prophesies in this day is foolhardy. But I will say this: Great changes are coming as a result of the war. Changes in the map of the world, changes in men's views concerning government sin places where no one dreamed a few years ago that any was possible. Changes in men's views as to personal responsibility in government. Many things that men have come to look upon as established forever will stand in a different light in the future. I firmly believe that all things must hereafter stand in the rays of the great searchlight of Truth to determine their utility for aiding in man's progress. And those things which do not bear well its scrutiny will be discarded Masonry among them, if it does not measure up. Men in future will be too much occupied with real, big things, to bother with mere talk and theories. Keep this in mind democracy must have men on fall. Masonry can make them, and it must, or fail.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

ROBERT TREAT PAINE

ROBERT TREAT PAINE, a signer of the Declaration of Independence, was born in Boston in 1737, and died there in 1814. He was a member of a Massachusetts Lodge, record of which is in the Proceedings of the Grand Lodge, Volume I, page 64. He entered Harvard Unversity at the age of 14 years, and supported himself by teaching; engaged in the study of law, and in 1755 was a Chaplain of Provincial troops. He was a member of the Convention which met upon the dissolution of the General Court by the Governor for refusing to rescind the circular letter to the other colonies, calling for certain action against the infringement of their chartered rights.

Paine was employed by the Bostonians for the prosecution of the perpetrators of the "Boston Massacre." He was a member of the General Assembly, and assisted in the impeachment of the Chief Justice of the Province. He was a delegate to the First Continental Congress. He was active in promoting the manufacture of saltpeter, as well as of larger guns.

With Jefferson and Rutlege he reported rules for procedure and debate in Congress, and on July 4, 1776, he signed the Declaration of Independence. At one tlme Same was Spearer ot the House of Representatives in Massachusetts; at another time he was Attorney General of the State, and he served on a committee to regulate the price of labor, provisions and manufactures.

A staunch friend of the Constitution, he gave Washington hearty support. He was a founder of the American Academy in 1780 and received the Honorary Degree of LL. D. at Cambridge.

As a Puritan and a patriot, he was devoted to civil and religious liberty.

Paine died on the 11th of May, 1814, and was buried in the Granary Burying Ground, near Boston. His grave is in a tomb, shown in the engraving - a modest memorial for so great and good a man. Whether his countrymen should erect a memorial fitting to this great man, or suffer the present primitive memorial to stand, is debatable. The simple, almost rude structure is an emblem of the simple, modest life of the man, which a great monument could not amplify.

But on the day set apart for the decoration of the graves of soldiers, May 30th, some brother Mason might drop a rose on the tomb of Brother Robert Treat Paine.

----o----

MASONIC CUSTOMS IN GREAT BRITAIN

In case the Grand Master is a Prince of royal blood, he appoints a "Pro" Grand Master, only seldom presiding in person.

The Grand Lodge of England meets in March, July, September, and December, the annual festival taking place on the last Wednesday in April. The Grand Lodge of Ireland meets in Dublin in March, June, October and December, and the annual festival takes place at noon on St. John's Day, December 27th. The Grand Lodge of Scotland meets in Edinburgh in February, May, August and November, and the Grand Festival is held on November 30th, St. Andrew's Day.

To the American Mason the United Grand Lodge seems to be a complicated organization, as all present and Past Grand Officers, all Past Masters of lodges, and all Wardens, during ther terms of office, have the right of admission. The Grand Honors of Nine are given in England only to the three present officers. The Grand Treasurer, the President of the Board of General Purposes, the Grand Chaplain, and the Grand Wardens receive seven, while all others receive only five. The office of Grand Treasurer is the only elective office other than that of Grand Master, and it is an unwritten law that the Grand Master shall be of royal blood whenever possible. He appoints all officers excepting the Grand Treasurer, and the only chance for a "commoner" to wear the royal purple of the lodge is to be elected Grand Treasurer, and by an unwritten rule no person of "title" has been elected to that office for many years. - Silas B. Wright, Florida.

----o----

THE QUATUOR CORONATI, OR THE FOUR PATRON SAINTS OF THE ORDER OF MASONS

BY BRO. C. PURDON CLARKE, ENGLAND

We are indebted to Brother D. D. Berolzheimer, a member of Johnkeer Lodge No. 865, Yonkers, N. Y., for the manuscript of the following address delivered before that lodge by Brother Clarke, a Past Master of Quatuor Coronati Lodge, while he was director of the Metropolitan Museum of Art in New York City.

IT would be superfluous to enter into the details of the evidence in favor of the history of the four sculptors who, with their recently received apprentice or associate, suffered for their faith a year before the commencement of the last great persecution of the Christians under the Emperor Diocletian.

Bro. Gould's magnificent research in his History of Freemasonry establishes the general acceptance of the story at a period within a few years of their martyrdom and, moreover, shows that in an age when the Christian Church was becoming a dominant power and able to honor openly those who had fallen in her cause, very marked distinction was, for some peculiar reason, bestowed upon the memory of those four humble craftsmen, although their trials and sufferings do not appear to justify their elevation over many of their comrades in the noble army of martyrs, who had equally been faithful unto death during the many persecutions of the preceding two hundred and forty years.

The solution of this problem which formed itself in my mind was that the popularity of the craftsmen martyrs was due, in some measure, to a democratic undercurrent which had from its commencement been furthering the cause of the Christian religion. Any one who glances, however slightly, at the records of the social and political condition of Rome after the death of Julius Caesar and the break-up of the Commonwealth cannot but realize how welcome the new faith was to the great industrial classes, who found in it a creed representing everything that the better part of their natures felt was good, and a priesthood free from the obviously corrupt practices of the spiritual and temporal upholders of their time-serving and decayed religion.

Romeos first period under martial kings lasted two hundred and fifty years; then a Consular Government was established which, however, was but an oligarchy and involved a constant struggle between the military patricians and the commercial plebians which latter only succeeded after one hundred and twenty years agitation and several civil wars in obtaining a representative from their own ranks. During this second period Rome became a colonizing power and wars for defense became wars of aggression, and, although these are generally attributed to the ambition of popular leaders or the national desire for glory and plunder, it is more probable that they were but the inevitable results of extended commerce.

Victorious commanders returning from time to time in triumph brought back to the Capital the wealth of the then known world, and became in the eyes of the masses heroes who were more to be trusted than the politicians of whose wrangling they were heartily tired. Rome was, therefore, ripe for a change when the Imperial purple was offered to Julius Caesar and afterwards secured by Augustus, but the succeeding three hundred years of military despotism caused a reaction, which paved the way for the introduction of the new cult.

It is to be regretted that Roman history does not record sufficiently the succession of events from the point of view of the burgher or craftsman. The historians either belonged to the patrician casts and did not care to chronicle other events than those in which their class played an important part, or, when the writers were plebians, "the histories of their times were falsified through fear," or written to please the powers who could regard flattering services.

With such scanty materials to help us we can only assume that as Christianity had permeated none but the artisan classes to any great extent, their ecclesiastics would naturally glorify the martyrs belonging to the industrial plebeian class, who were moreover bound to them by co-fellowship of the Collegium Fabrorum.

The four sculptors must of necessity have been members of the trade society established in the city in which they worked. How far this Collegium was in

connection with, or affiliated to, similar Collegia in other towns I cannot say, but of one thing I am sure, and that is, that at the period to which they belonged, where was a dead uniformity of style and ornamentation in building work executed by the Fabri, at places so remote from each other that the only explanation which could be offered is that of a central controlling body, or even more, a central school in which a single style was taught complete in all its parts, whether technical or artistic.

As an illustration I offer mosaic floors, one from Sussex, the second from Carthage, on the north coast of Africa, the other from Balkeish on the Tigris above Baghdad. All might have been designed and executed by the same hand. Wherever the Romans colonized and built in their enduring method, the remains of their walls present the same features and show how little local styles interfered with their established system.

Therefore it may be assumed that our four craftsmen belonged to an important trade organization which at that time extended from Persia to Great Britain, in which latter country alone there were fifty-three important cities each with its Collegium Fabrorum. This connection with a powerful society probably accounts for the extreme leniency and patience with which these sculptors were treated by Diocletian, who only ordered their destruction after their commission of "lese-majeste" by refusing to make the statue of the Assculapius when ordered by their Emperor.

The barbarous execution of four members of a corporate body, which was connected, at least by the bond of common interests, with the other trade societies, must have at that peculiar period made a deep impression on the minds of their fellows, and, as it was but eighteen years later that the Emperor Constantine openly favored the Christian religion, the memory of the martyrs was then still preserved by men who had known them and they became the favorite saints of the solid industrial classes whose wholesale conversion to Christianity had alone made it possible for the Emperor to forsake the old religion and, within another ten years, order the destruction of all the heathen temples.

The connection between these Roman Collegia which we know to have existed in all the countries between England, Spain and Persia and the trade gilds of medieval Europe, may never be satisfactorily proved. Similarities in organization would

naturally arise from the requirements of similar circumstances, but it is certain that in all portions of the great Roman Empire, however completely the tidal wave of barbarian removed the traces of that marvelous, complex civilization, the impress of Roman customs and Roman laws remained deeply and securely rooted in many centres, to spring up into life, little by little, through the dark ages, until culminating in the great period of the Renaissance, which commenced the history of modern civilization.

Nothing could throw more light on the connection between the Roman Collegia and the medieval Gilds, so far as England is concerned, than the discovery of some earlier history of the Church of the Four Crowned Martyrs at Canterbury, and the mention by Bede of its existence in A. D. 619, at the time of the great fire which nearly destroyed the city and only stopped when this church was reached.

I cannot pass over the inference that this church withstood the fire better than the other buildings and churches owing to its having been built in Roman times in either brick or stone, whereas the rest more probably belonged to the period of wholesale building of churches and monasteries which followed the conversion of the Saxons in A. D. 597, and were principally constructed in wood.

If this supposition be correct, the Church of the Quatuor Coronati at Canterbury had survived the destruction of everything Roman- British, after the defeat of Vortimer by Hengist at Crecanford, in Kent, in 457. Such an escape is possible and can well be accounted for when we consider that after the Saxons landed in Thanet in A. D. 449 they dwelt on friendly terms with the Britons for five or six years, during which time they would naturally avail themselves of the services of craftsmen, and probably prefer to spare them for their usefulness at the time of the general massacre of the Britons a few years later. Such an incident is not uncommon in the histories of barbarous invasions.

It must also be conceded to the Saxons that they possessed a sufficient amount of civilization to appreciate the value of the workers in iron, brass and wood, the potters, weavers and others who inhabited these polytechnic cities. In their own countries they had already become acquainted with the productions of the Roman craftsmen, who

were attached to the military colonies and actually formed part of each legion. The cruel devastation of the country after their first great success against the British was, in their eyes, justified by necessity, as they, the great founders of the AngloSaxon race, had not as yet acquired the patience which is so necessary in dealing with Celtic races.

It is also beyond doubt that members of the Collegia Fabrorum in the British towns had, for a hundred years before the Saxon invasion, become Christians and that, therefore, the Church of the Quatuor Coronati, the popular Saints of several trades, was more likely to have been built at the time when Canterbury possessed a large community of Christian craftsmen than to have been founded by St. Augustine immediately after his arrival, in 597, although the church may have been desecrated during the one hundred and forty years which had elapsed since the destruction of the British rule in Kent.

From the date of Bede's record of the existence of this church in Canterbury in A. D. 619 until the foundation of a fraternity of sculptors and masons in Rome in 1406, we find, at various intervals of time, references to the history of the original Basilica, founded in memory of the Quatuor Coronati by Pope Melchiades within twelve years of the date of their martyrdom. About the same time as the fire at Canterbury the Roman Basilica was rebuilt by Honorius I (in A. D. 622) and in A. D. 847 the Cardinal titular of the Basilica, who had become Pope, rebuilt it with greater magnificence. In the year 1116 it was again rebuilt by Paschal II, who added a palatial residence to it, and when the Lateran Palace was destroyed in A. D. 1308, the Popes for some time made it their residence. Then in the 15th century we find that in "the very ancient Oratory of St. Sylvester, in the portico of the Basilica, was the Chapel of the Confraternity of Sculptors and Masons founded in the time of Innocent VII, 1506 A. D. 'under the invocation of the Holy Quatuor Coronati and the other five Holy Martyrs who had followed the profession of sculptors:' The members of the Confraternity wore a dress of red with blue sashes."

Here we arrive at the foundation of a medieval gild with the nine martyrs as their patron saints and, moreover, a mention of their livery or distinctive clothing.

A few years later, the Gild of Smiths, Carpenters and Masons (l'Arti dei Fabbri e Legnaioli) in Florence instructed Nanni di Banco, an amateur sculptor, to execute a memorial niche for or San Michele, the Church of the Trade Gilds of that city. This building had been constructed in the previous century as the Gildhall, and, in 1339, two years after the laying of its foundation stone, the Gild of Silk Merchants were allowed to undertake the decoration of one of the niches with the statues of their patron saint, St. John the Evangelist.

Other gilds followed, and the fourteen niches which were evenly spaced around its external walls, were allotted to the Companies representing the Professions, Merchants and Artizans of Florence.

The Company became so wealthy after the plague of 1338, owing to legacies and rich gifts, that they resolved to convert the Loggia, or Gildhall, into a Church, which was finished in 1359, but the filling of the niches was not completed for two centuries later. That of the Smiths, Carpenters and Masons, was finished about the middle of the fifteenth century. This niche does not occupy a symbolical position, but is the second of four, counting from the west on the north front. Two excellent photographs, by Alinari Brothers, of Florence, show the whole niche with the statues of the Four Martyrs in a group in ancient Roman costume, with an under panel representing three of them working as medieval sculptors, whilst a fourth is constructing a wall; in the background, conspicuously placed, are the plumb rule, level, compass and square. A cast from this panel is in the South Kensington Museum in London.

From Italy the fashion for adopting the Quatuor Coronati as patron saints spread to Germany and France, but in the latter country a single individual of the four became a popular saint in a manner to the exclusion of the others.

The "Martyrology" of Du Saussay stated that the bodies of the five Martyrs Claudius, Nicostratus, Simphorianus, Castorius and Simplicius "were afterwards brought from Rome to Toulouse and placed in a chapel which was erected in their honor in the Church of St. Sernin. Subsequently the greater part of the relics of St. Claudius were taken from Toulouse to the FranceComte. In 1049 these relics were honored in the Church of Maynal, one of the oldest in the Jura. When Pope Leo IX came to the

Council of Rheims in 1049, he confirmed the Archbishop of Becancon, Hugh the First, in possession of this domain. Also in his Bull, dated 14th of November, he mentions the Church of Maynal 'where reposes the body of St. Claudius. . .' The most ancient traditions of Maynal attest that St. Claudius was always honored there as a martyr. He is represented on the parochial banner in the attitude of a man invoking heaven, with his face brightened with a ray of light; he holds a chisel in one hand and in the other a hammer, and by his side is shown a bust of which the white color imitates marble. It is evident that the painter intended thus to represent one of the five sculptors who, according to the old legend, worked with great perfection, invoking the name of Jesus Christ." "This martyr Saint was generally named St. Clod, or Cloud which is the name under which he is generally designated in various documents relating to the Parish of Maynal."

Du Saussay further states that "a chapel was also built in honor of St. Claudius by the monks of Ilay upon the summit of a rock near the village of Denezieres where some portion of his relics was placed, having been taken from the Church of Maynal. The surrounding territory from this time was named 'Terre. de St. Cloud' and it is under this title that it is designated in several charters of the 12th century." The Palace of St. Cloud, near Paris, does not owe its name to St. Claudius the Martyr, but to St. Cloud the grandson of Clovis.

It should be noted that in DuSaussay's account no mention whatever is made of any connection between St. Claudius and the other martyrs with any Craft Gilds, nor does he mention that they were in any way patron saints of the Crafts. This strengthens Bro. Gould's statement that there is no authority for any connection between the Quatuor Coronati and the European Trade Gilds until the 15th Century.

I have nothing to add to the list of German Cathedrals, Churches and Breviaries which are mentioned by Bro. Gould in connection with shrines and other memorials of the Martyrs, but during a visit to Brussels I found a very interesting representation of these martyr sculptors in a large picture belonging to the Municipal Museum, in which they are depicted as masons rather than sculptors. This picture is of great interest to those studying the manner of operative work amongst medieval craftsmen; and I noticed a peculiarity of dress which distinguished the sculptors from the burgesses and others shown in the picture. They are dressed in very short tunics and tight hose whereas the other people are in long gowns.

I must give a few details of the Societies of Builders which exist in some parts of the East and probably throw some light upon the inner working of the Roman Collegia and the craft gilds of medieval Europe.

In various forms craft gilds are to be found in all the principal cities of Asia, and there is evidence that the various trades have been accustomed to form themselves into societies for mutual protection and for the proper regulation of their commerce. These gilds vary considerably in their organization and powers and, generally, do not openly take any part in municipal government for the very good reason that in the East countries are ruled by officials, created by the Sultans or the Padishas, who again appoint subordinate officers, generally men who have been able to buy from them the position and right to get as much as they possibly can out of the people, in the same manner that they, the upper officials, pay the Sultan for the privilege of retaining their posts. There is, therefore, little similarity between the trade gilds of the East and the free Roman Collegia, and less so with the medieval gilds of Europe of the period when municipalities obtained great political powers.

The present condition of the builders' gild in Persia. has beep enquired into by General A. H. Schindler, who has spent nearly thirty years in the country and is the best living authority in all matters concerning it. He informs us that a trade gild is called "Senf," and possesses a Chief, or "Syndic" named the Ra'is, who represents the gild in matters concerning municipal regulations, payment of taxes, etc. It is not necessary that the Ra'is should be a master of the craft of his gild. The ordinary term for a master craftsman is "Ustad"; for an apprentice, or pupil, "Shagird." In the building trades the names "Ma'mar" and "Bana" stand indiscriminately for architect, builder and mason, but a superior Bana a master builder is called a Ma'mar, and a superior Ma'mar affects the title of "Ma'mar-Bashi," the latter being a Turkish title denominating a Chief or Head. The title "Ustad" has not the same value as master in Europe, but is applied to the master- builder in charge of the building of a palace, as well as to a man who cannot correctly put half a dozen bricks in a line. As far as can be ascertained at present, no ceremonies are used in accepting a new comer into a craft. Any boy may become a "Shagird," but good builders will only accept him upon the condition of his agreeing to remain a certain number of years. Other "Shagirds" do not bind themselves, but receive daily wages from the beginning. When the Ustad starts on his own account he becomes a "Bana," or builder, but as there is nothing to prevent anyone calling himself a master builder you may meet with men who are known as

Ustad, Bana, who cannot do more than construct a mud hut. These, however, are not recognized as members of the gild, and are seldom seen in towns. Sometimes masters of the craft are restricted to certain quarters of a town and are not allowed to work outside of the quarter in which they reside.

In the winter of 1894 I showed General Schindler a large collection of Persian architectural drawings, which I had purchased from the State Architect in Teheran; on his return to Persia in 1895 he made many efforts to obtain some but without success. When asking for some technical terms and their explanation, he found the men exceedingly reticent respecting them and he concluded that they regarded these matters as secrets which they were obliged to keep to themselves.

In a recent paper read by Yoshitaro Yamashita, Chancellor to the Imperial Japanese Consulate in London, before the Japan Society, he mentions the "Hiden" (secret tradition), the "Hijutsu" (secret art), and the "Okugi" (inner mysteries) as terms in common use and applied to nearly every undertaking, and he goes on to explain that there is nothing absolutely mysterious or supernatural about them, and that these terms are used with respect to valuable secrets which are carefully guarded by Professors on account of the peculiar benefit they receive for imparting them to their pupils.

Here we have arrived at the key note of the bond of fellowship in operative gilds in all periods. Their secrets have always been valuable possessions requiring every protection to prevent them becoming common property. Then, to prevent undue competition, the interest of the community of a gild was placed before that of its individuals, and lastly, in its relations with the Government, the gild was better able, especially when supported by the gilds of other crafts, to secure an equitable adjustment of taxation as a strong united body.

It is on these grounds that I form the conclusion respecting the origin of the popularity of the Quatuor Coronati as the patron Saints of the Masons and Sculptors. The early Christian Church consisted principally of members of the industrial classes, all of whom were of necessity "magistri" or "operarii" of their respective trade Collegia. The four sculptors and their associate were not only martyrs to the new faith, which

by that time was professed either openly or in secret by the bulk of their fellow-craftsmen, but were regarded as victims of tyrannical interference with the privileges of the Collegia which most probably possessed powers to deal with all matters relating to the due execution of the work of each craft.

Either from jealousy or fear, several of the Roman Emperors had already attempted to suppress the Collegia both in Rome and in her colonies, and even the just and broad-minded Trajan objected to the trade gilds and charitable benefit societies upon the ground that they became turbulent and factious. Christianity was first brought to his notice as still another of these societies forming in a distant colony, and was duly reported upon by Pliny in the same manner as when he was requesting direction from the Emperor in dealing with a volunteer fire brigade and a society for old age pensions.

The gilds of medieval Europe were similarly disliked by arbitrary rulers of all kinds, whether Popes, Emperors, Kings or Republican Governments, and in our own times the greatest gilds in the world, those of the City of London, have not been free from molestation from the would-be tyrants of the hour.

But these attempts to destroy Institutions which form the backbone of civic liberty, like the war waged on Freemasonry by the Roman Church, could but end in the discomfiture of the attacking powers. These societies are the outcome of the practical side of human nature, in its hard-headed and sober desire to do its best to obtain freedom to work for due reward, to live in peace and harmony with its neighbors and to combine for mutual protection when the necessity arises.

----o----

MAN SHALL PREVAIL

BY BRO. GERALD A. NANCARROW, INDIANA

Beneath the jewel studded form

Of God's Celestial Sphere,

His greatest handiwork, a Man,

Doth small indeed appear.

But Man, the tiny being, filled

With part of God's great soul,

Ever grasping parent power

Shall compass yet the whole.

----o----

We do not count a man's years, until he has nothing else to count.

Emerson.

----o----

EDITORIAL

THE EDUCATION OF THE CRAFT

THE EDUCATION of Freemasons in the principles of Freemasonry imposes upon leaders in the Craft serious and weighty obligations. The very necessity of urging this duty today constitutes a serious indictment against leaders in the Craft for gross negligence in the matter of instructing the new initiates. The instruction of the lodge room in the precepts of wise morality and the interpretation of the drama of human life having the pre-eminent place has caused to be relegated to a very insignificant place the sort of instruction that reveals the genius of Freemasonry in history and the all-important part it has played in securing for free peoples that to which they are inherently entitled.

Let us readily confess, it will be a sorry day for us when we fail in those functions of instruction in wise morality and displaying the significance of human life through the work of the Third degree. But let us take note also that the greater function of Masonry becomes a negligible quantity and Masonry will cease to exist if Masons do not receive the historical light that reveals what Masonry has stood for in the past and what it must stand for in the present and the future. Hence the necessity devolving upon all leaders in the Craft today to state the purpose and methods employed by Masonry in the establishment in the world of that wider brotherhood that has for its foundation stones Justice, Equality and Freedom.

The only apology permissible today for the existence of an institution of the magnitude of the Masonic Fraternity is, first, it must exist because of its being an indispensable factor in the preservation of a humane civilization and form of government, or it must exist because of the invaluable service it can render in the transformation of an erstwhile chaotic social condition, so that civilization will be humane and its government desirable from the points of justice and equity. And to secure this end we must in no wise in the future admit into our ranks those who have not an appreciable understanding of this purpose as it is written in our history and is discovered to be fundamental in our present program.

Those within the Fraternity who have but a limited conception of the world mission of Masonry we must at once intelligently convince what Masonry can do in this great land of ours, at this moment of chaotic national condition, toward setting ourselves solid again on the bedrock of democracy, as we have hitherto understood it and have endeavored to practice it.

Freemasonry, let it be understood by every Freemason in these United States, is an institution that is vital in its relationship to American destiny. A just and necessary understanding of this in all its phases will involve only such study as will enable any Mason to intelligibly state the analogy between Masonry and Americanism. His life and example should evince the fact that to be a good Mason is to be a good American. For Americanism, we are emboldened to say, is the latter day effort to incarnate our age old Masonic idealism in law for the governing of an entire nation. That such teaching might become part and parcel of every future American we are ready to declare ourselves as favoring the acquiring at no distant date a number of institutions of learning throughout the country to work under strict Masonic patronage with sufficient endowment that will give instruction to Masons so desiring that instruction free from sectarian or ecclesiastical bias, which will afford a future leadership in the Craft and nation that can be depended upon always to state in language easily understood the identity of principles of Americanism and Freemasonry.

Americanism conceived upon a lofty basis is the laudable effort to practice the religion of the Hebrew prophets and of the sages and saints of every clime in which humility, justice and mercy were the shining virtues, and for the social establishment of which in the world Jesus of Nazareth and every other God-conscious, human loving martyr laid down his life.

We are compelled to state further that we are of the firm opinion that the American social problems can be solved only in an American way. If we will carry into the larger field of our social activities that which we practice among ourselves we can meet as man to man, and, stating our differences in the atmosphere of reasonable discussion, we can arrive at the middle ground where justice for the contending parties is invariably alone possible. Prolonged study of the great problems confronting us at the present moment, however, is impossible the times are too critical and investigations of commissions are proving quite costly, and such procrastination of their settlement as thorough analysis would demand might find us soon in the throes of civil war. Something must be done immediately to avert the possible disaster. Let us then throw the flashlight on the main issues that, as Masons, we may choose without hesitation that platform on which to act in order that what we have hitherto apprehended as Americanism might in no wise be compromised or set aside.

We are convinced on both historical and economic grounds fully and fairly that whatever just grounds there were for the Russian revolution that has since culminated in a conglomerate mass of one hundred millions of people experimenting with industrial democracy no such conditions as they experienced in Russia have existed here that for one moment warrant the present national indiscriminate Bolshevic tendencies in our midst.

No one will deny but that we must insist that whatever problems exist shall be solved on the basis of American political democracy before we take up such a panacea as is spelling mad ruin for all peoples who are undertaking it. Let us firmly and strenuously resist foreign interpretation and imputation of our economic evolution and conditions. We have different valuations, standards and basis of life. We breathe in a different atmosphere. What further proof do we need of this than is furnished by groups of foreign born protesting against enforced naturalization, or other groups insistently declaiming upon their right to speak and cultivate in their children the habit of speaking the language of their parents' nativity. Truly they are with us, but not of us.

Recently a gentleman traveling in this country, and incidentally, through the prosperous State of Iowa, referred to its inhabitants as people of "the State of hogs and corn." That would probably suit us were it not that he added, "They have no ideals." This man of the supercillious air, mind you, never deigned to talk with the farmers of the State of Iowa to discover whether or not they had ideals, and his stupidity prevented him from discerning the ideals reflected in our homes and barns and well-tilled fields. We fear that the conferring of a title upon him, about which he unremittingly reminded his audiences, had spoiled him. Verily our offer of liberty to those who sought our shores for various noble reasons has come to spell license.

For more than a hundred years we have been at work in making practical a league of nations in these United States. Here we believe God Almighty intended should be evolved that creature born of many nations; a creature that should be free from slavishness to caste, clan, prejudice, monarchial or ecclesiastical tyranny, or the murderous fanaticism of mob rule. And that this might yet be every Mason is pledged by the traditions, example and sacrifices of all the good men - including the Father of his Country, who had the same hope and the same vision.

As a people we have attained a character that is distinct from Russian, British or German. Our body politic, our aspirations nationally, our social sympathies are not always alike. Neither king rule nor mob rule will find a place in our economy. The only ground of common perspective generally is on the plane of certain national and international relationships where commensurate courtesies and obligations are involved. But labor and social problems in America must be solved in America and not by Russians in or out of America, or Germans who still harbor a conviction that self-determining free peoples are an impossibility.

The Monroe doctrine must be extended so as to protect our soul as well as our body. We must therefore resist all invasion of our America whether it be garbed in ecclesiastical raiment or in the blood-red form of anarchy. We can do so if we will but draw the line that will speedily reveal the thing that is American and the thing that is un-American without laying ourselves open to the charge of opposing the League of Nations. We are all concerned here, let us state frankly, with the vital issues that confront the American people which are daily threatening in more deadly fashion our national disintegration.

We are not concerned in bolstering up what might be sneered at as petty nationalism. We are concerned rather with the preservation of the sort of nationalist that Masonry has always stood for - the nationalism of a free people working out their destiny under a democratic form of government that assures to rich and poor, high and low, learned or ignorant, absolute equality before the law and equality of opportunity for each and all.

As a nation we have shown the stuff of which we are made. We stood by England and France against the mad onslaught on the liberties of the world by a power-obsessed nation. And whether there be aught realized in the near future that will bind us either morally or legally, let the liberties of free peoples be ever endangered and America's millions would again stand willing to bleed for sake of Freedom. But America's present duty predominant is the preservation of American institutions and to that end must Masonry with her tremendous power respond. Robert Tipton.

* * *

LODGE NIGHT

In these busy days, when we wonder how long our nervous energy can last, and whether, after the closing of our war work, we can meet the drains of the strenuous days to come, how many of us appreciate what "Lodge Night" can be made to mean to us? We have given so much of ourselves to the great cause, during the war - and this may almost be said to apply to us in inverse ratio to the demands upon our time - that there is an unrest in our souls, which not even a prolonged vacation can overcome. Perhaps it is the strain which is pervading those who call themselves our "working classes" and makes them oversensitive to the so-called enticements of bolshevism and other "isms." Who knows? Is the whole atmosphere of unrest which pervades the world nothing but this? Has our sense of fairness been so internationalized that we cannot reduce its horizon? Has the reawakening of the instinct of brute force done for us that which we intended it to do for our late enemy? Has the determination to win focused our mental eyes on selfish things?

Ask these things of yourself, my brother. Then consider what "lodge night" meant to your father. To him it was a time of relaxation, characterized by an exchange of confidences, a haven of rest. He mixed up with the ritualistic consideration of higher things a few hours of that close, intimate, warmly-personal fellowship which in these modern days we sometimes call gossip. Those things which affected the welfare of his brother were of moment to him. At least half of the enjoyment of the meeting was the ante-room talk and the almost hilarious accompaniment of the session - sandwiches and coffee. Nowadays the lodge meeting begins just before or just after the dinner hour - or as often in the afternoon, so that the degree mill can complete its work. And by the time the lodge closes, everyone is so tired that there is a rush home for bed, unless there is to be a banquet, with long, barren, boresome talks. Of real fellowship there is little. We say there is not time. WHY is there not time?

Dare you take your lodge's temperature? Is there not evidence that in Masonry, as in nearly all things else, we are feverish? Do we ever sit around a steam radiator, as our fathers sat around the red hot stove, and talk and talk and talk, settling all the great problems of the universe? We don't! We think of such discussions, with an occasional

story that would not pass muster in a drawing room, as "a waste of time." Was it that? Or did it serve a purpose?

A salesman who traveled by an overland route called one day on an Arkansas farmer. An exchange of "howdydos" was followed by an elaborate presentation to the farmer of the merits of some stock-food. The farmer was not interested. More argument on the part of the salesman. Still no evidence of interest. "This food, mixed with the regular grain diet which you now feed, will increase your production." "Yaas." "Don't you see, if you will buy five hundred pounds of this food, and mix it with the corn and oats you now feed, you will save time?" "Mebby so, yes." "Won't you try it ?" "Nope." "Now, you don't seem to understand what I'm saying. If you will mix this food, about one bushel to five of your regular grain rations, the hog will fatten in two months as much as he would fatten without this food in three months. Don't you see how much time will be saved?" "Yaas, but what's time to a hog?" Ye Scribe would cast no aspersions at ritualism - he is a ritualist himself - but if we remain ritual worshippers only we are no more progressive than the farmer. Our Fraternity may well spend time in serious consideration of an exchange of much of our ritual for a sane and up-to-date interpretation of it.

Whether our descent be from gilds, companies or colleges of artificers means little unless we apply the principle of education which was the foundation of them all. "Apprentice, Fellow Craft, Master" - even the words denote progress. The lodge was a school in practical things. He who presided was a skilled artisan, all the more so if he were in fact an architect. The teaching was an application of a great heritage of principles to the work in hand, the labor of the day or year.

The lesson is obvious, and absurdly simple.

The crying need of our Fraternity today is for a leadership which will grasp the meaning of these fundamental truths. What possible excuse can we offer to posterity for an arrested development? We can boast of our numbers, our wealth and the character of our membership. Each of these elements is potentially virile and upstanding. Why are 2,000,000 of us, individually so strong, so impotent as a group? America - the World - craves most, without knowing it, that which is our priceless heritage. True brotherhood,

put into action, will heal the misunderstandings, direct the latent energies and palsy the hand of hate. It is written in our fundamental documents, both as a nation and as a Fraternity. Time was when our Masonic forbears were writing those documents, and upholding our Government - challenging all who would break it down. The Government and the Fraternity were both weak in numbers, in those days. Today there is an increasing number of those who point to that Government as a monument of failure. In essence they claim that the brotherhood has all oozed out of it.

Ought not every Mason to be a missionary in behalf of this great governmental experiment - if, in fact, it remains an experiment any longer? Missionaries have to be taught, if they would be efficient exponents of their doctrine.

Who is going to teach them?

Is not the task a worthy one? Will it not make "Lodge Night" worth while? G.L.S.

----o----

MASONRY'S OBJECTIVE

BY BRO. L. B. MITCHELL, MICHIGAN

Masonry, to be its best in the "better by and by"

When the "safety first" of men is the peace that's to endure,

Must have its one real objective to a point beneath the sky

It must all its millions use for a purpose, noble, pure;

It must wield its splendid strength for the highest concept known,

It must keep its heart of hearts on the altar all its own.

But we find the wide world o'er that for common needs of men

Institutions ever rise as the servants of the race

And that more and more is dreamed of the time a coming when

Each may have his right in right, each his wage in every place.

But all these should have their care, they are mainly things that lie

Where the practical begins in the world's economy.

So the mystic Art of ours seems to stand out quite alone

Clear of every interest where mere policies are met

On a plane where those of heart are distinctively its own

Where the limit for the race in its upper trend is set.

So whate'er may come to this ever troubled world again

Masonry's objective still must be that of making men.

This has been its one objective with relief, which goes with heart

And its lessons to the Craft prompt to Love and Sacrifice, -

Fundamental things that go to make it the gracious Art

Reaching to the things supreme by which man may win the prize.

Then let Masonry make men for the callings of the earth,

'Tis the highest world objective, giving to all others, worth.

----o----

A man may be outwardly successful all his life long, and die hollow and worthless as a puff-ball; and he may be externally defeated all his life long, and die in the royalty of a kingdom established within him. A man's true estate of power and riches, is to be himself; not in his dwelling; or position, or external relations, but in his own essential character. That is the realm in which he is to live if he is to live as a Christian man. - H.W. Beecher

----o----

Rightly viewed no meanest object is insignificant. All objects are as windows through which the philosophic eye looks into Infinitude itself. - Thomas Carlyle.

----o----

The cautious seldom err. - Confucius.

----o----

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this YOUR Department of Literary Consultation.

FOR THE YOUNG MASTER MASON - AND OTHERS

"A Primer of Masonic History," by Bro. Henry Falls Evans. Published by Square and Compass, 4412 Beach Court, Denver, Colorado. Price 25 cents

THERE recently came to our desk a small paper-covered book to which we desire to draw the attention of all lodges. We feel that it fills a long felt need among the Craft. Written under the title of "A Primer of Masonic History" it gives ample satisfaction through reading and proves to fulfill its mission. Its notation of authorities readily points out the breadth of the author's Masonic reading. His topical arrangement leaves little wanting and gives the new initiate the things that he should become acquainted with.

Lodges could well indeed afford to possess themselves of this little work, which sells for 25 cents, and present it to their newly made Master Masons. We feel it would satisfy that interest which invariably is shown by the newly made Mason and which is so frequently left to go unministered to.

* * *

CAPABLE DISCUSSIONS ON VITAL QUESTIONS OF THE HOUR

"The Annals of the American Academy of Political and Social Science," published by the American Academy of Political and Social Science, Station B. Philadelphia, Pa. Single copies of monthly issues, $1.00.

In the July issue of the above-named publication, International Reconstruction in Europe and Asia is ably dealt with by a score or more capable specialists. The Turkish and Russian situations are dispassionately viewed and discussed by such men as Abram T. Elkus, Morris Jastrow, Raymond Robbins and Baron Rosen, while the Peace question is aptly handled by such men as Vice President Marshall, John Hays Hammond, Senator Hitchcock and former Governor McCall of Massachusetts.

The unprejudiced, scientific inquiry of eminent men upon topics of international import cannot but minister toward an intelligible appreciation of the world problem and consequently lend the invaluable aid to those who by their leadership and position are trusted with the equitable adjustment of affairs after the war. We could wish that the Annals were in the hands of every influential man in every community. It would serve to temper the demagogue spirit and would assure a reasonable discussion of the vital issues of the hour that would be void of senseless passion, distrust and fanaticism.

* * *

AN INTERPRETATION OF ANATOLE FRANCE

"Anatole France," by Lewis Paget Shanks. The Open Court Publishing Company, 122 South Michigan Ave., Chicago, Ill. $1.50.

Those desiring an epitome of the life and works of Anatole France will find their desire gratified in this volume by Lewis Paget Shanks. This appreciative interpretation of the great Frenchman ought to arouse wider interest for the perusal of his works. It contains vivid pictures of the transformation of the French dean of letters which displays the evolution of the healthy human who is ever awake to the new movements and things that are happening in the world. In France is displayed that commingling of pessimism and idealism which has so often characterized those who ultimately were revealed as great benefactors of human kind.

* * *

AN INTERESTING BIOGRAPHY OF AN ENGLISH MAN OF AFFAIRS

"The Story of My Life," by Sir Edward Clarke, K. C. Published by E. P. Dutton and Company, 681 Fifth Avenue. New York. N Y

In this biographical volume a distinguished Englishman and Freemason has given us a splendid picture of the English man of affairs. The charming candor with which the book has been written leaves no doubt as to its worth. From beginning to end a real life is presented. Sorrow tinges it here and there, touching for one moment a folly of childhood, the next concerned with the irreparable loss of loved ones.

But foremost of impressions perhaps is left after perusing Sir Edward's political ambitions. From this angle the book would have inspirational value for many of our budding statesmen in the Craft. In tenor it is strictly English in its atmosphere, even as Sir Edward's interests are strictly English. He is of the noble type of conventional Englishman who takes it for granted that England, and London in particular, is the hub of the universe. He builds a church, addresses workingmen's clubs, is of unquestionable loyalty toward his party leaders, thanks God for his wealth, health and strength, and is a lover and worthy representative of our brethren of the tight little Island.

* * *

AN INTERESTING LITTLE BOOK ON NEW THOUGHT WRITTEN IN AN UNUSUAL VEIN

"The Law of Mind in Action," by Fenwicke L. Holmes. Published by Robert M. McBride, 31 Union Square, N., New York City. Price $1.25.

A little volume of interest written on a metaphysical basis. It is unusual in that it does not follow the well-worn paths of the average New Thought book. Its lessons find a psychological warrant and its atmosphere is redolent with devotional idealism.

To those interested in New Thought we recommend the addition of this volume to their collection.

NOVEMBER BOOK LIST

Publications Issued by the Society

1915 bound volume of THE BUILDER	$ 3.00
1916 bound volume of THE BUILDER	3.00
1917 bound volume of THE BUILDER	3.00

1918 bound volume of THE BUILDER 3.50

Philosophy of Masonry, by Bro. Roscoe Pound, Dean of the Harvard Law School 1.25

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids.) Edition limited to 1,000 copies 2.00

"The Story of Old Glory, The Oldest Flag," by P.G.M. Barry, Iowa, red buffing binding, gilt lettering, illustrated 1.25

Same paper covers .50

Symbolism of the First Degree, Gage, (pamphlet) .15

Symbolism of the Third Degree, Ball, (pamphlet) .15

Symbolism of the Three Degrees, Street, paper covers .35

Deeper Aspects of Masonic Symbolism, Waite, (pamphlet) .15

* * *

Publications from other sources, kept in stock at Anamosa

The Builders, a story and study of Masonry, by Brother Joseph Fort Newton. formlerly Editor-in-Chief of THE BUILDER 1.50

Mackey's Encyclopaedia, 1918 edition, two volumes, black Fabrikoid binding 15.00

Symbolism of Freemasonry, Mackey 3.15

True Principles of Freemasonry, Grant 2.00

Speculative Masonry, MacBride 2.00

"The Comacines, Their Predecessors and Their Successors," last remaining copies of the original English edition, cloth covers, sold only in combination with the Society reprint of "Further Notes on the Comacine Masters." Both by W. Ravenscroft, England. Combination price 1.50

Concise History of Freemasonry, Robert Freke Gould, English Edition 4.50

* * *

The above prices include postage and insurance or registeration fee on all items except pamphlets. The latter will be sent by regular mail, not insured or registered.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

DEMIT OR DIMIT

We have been asked which form of this word is correct and why. Some Masons use one form and some another, while still others use either form without distinction. The leading dictionaries of the English language are not in all respects uniform in their definitions of these words, nor are they necessarily in conflict except as to some unimportant details. These dictionaries are the Oxford in England, and the Standard and Webster's New International in this country. To these we might also add the Century and Worcester, though the last named is now considered out of date. In order to avoid a one- sided view of the subject we will consider what all these dictionaries have to say about these words and their derivatives, insofar as they have an application to Masonry. Therefore, consulting these dictionaries we find that the verb "digit" is given by the Century and Standard with the meaning, to dismiss, to permit to go, to send away. It is given as obsolete but with the same definition by the Oxford and Worcester, and it is not given at all by Webster. The verb "demit" is given as obsolete by Worcester, but all the others give it as a living word with the meaning to resign, to give up, to lay down, (as an office, etc.).

The noun "dimit" is given by the Century as meaning a dimissory letter, written permission to leave a lodge. The Standard gives it with the same meaning, but marks it obsolete. None of the others give it at all. The noun "demit" is given by the Standard and Webster as meaning a letter of recommendation given a person removing from one Masonic lodge to another; a letter, certificate, or the like, certifying that a person has (honorably) demitted, as from a Masonic lodge. The other dictionaries do not give it at all.

The noun "dimission" is given as obsolete by all the dictionaries here quoted, but they all give the noun "demission" with the meaning, a relinquishment, a resignation, etc.

Consolidating these definitions and assuming for the present that we should recognize as valid a definition given as such by any one of these dictionaries, we find that:

The verb "dimit" means to dismiss, to permit to go, etc.

The verb "demit" means to resign, to relinquish, etc.

Thus it would be incorrect to say "a brother dimits from a lodge" since he does not dismiss or grant permission to go. The correct word is "demit" in this case, since he resigns or relinquishes membership. If the lodge had the right to accept or reject his resignation, to grant or refuse him permission to go it might be correct to say the lodge dimitted the brother. If, however, the lodge has no option, but must grant the request of the brother, if he is in good standing, it cannot be said that they permit him to go. They cannot permit what they cannot refuse. The power to permit implies also the power to refuse. A man cannot prevent the sun from rising or setting and therefore cannot permit it. The sun does not rise by reason of any such permission nor is a brother's right to demit dependent on a permission granted by his lodge. In most jurisdictions the only eases in which the lodge has an option in the dismissal of a member is when he has been found guilty of unmasonic conduct, and such dismissal is called expulsion.

The noun "dimit" is a written permission to leave a lodge and if valid at all can apply only in cases where the lodge has the right to grant or refuse such permission at its option. The noun "demit" is "a letter, certificate or the like certifying that a person has (honorably) demitted, as from a Masonic lodge." This correctly describes the fact and should therefore be the proper word to use. The definition given by the Standard also includes the definition given by the Century for the word "dimit" and implies that under either definition the word should be spelled "demit."

The fact that the word "dimission" is given as obsolete by all these dictionaries and the word "demission" is given as valid by all is further evidence that the best and most consistent usage is to use the correlative verb and noun "demit" rather than "dimit."

When we consult Masonic authorities we find more diversity of opinion and practice, but here also the weight of authority is in favor of "demit" rather than "dimit." In England the word "dimit" has never been used at all. Anderson's Constitutions, where the word is used at all, gives it "demit." Dr. Oliver uses "demit" in his Dictionary. The Proceedings of the Ars Quatuor Coronati Lodge gives it "demit." The same thing is true of other English Masonic writers. I have never seen the word "dimit" used by English writers and even "demit" is now obsolete among English Masons. They use the word "resign" and "resignation" instead. In this country the word "demit" has been constantly used though not universally as in England. In the English editions of Dermott's Ahiman Rezon as published in 1756 and subsequently, the word is given "demit." The same is true of the American editions, though in some the word ' resignation" takes its place. According to Mackey the word "dimit" was not used in America prior to 1860, and he calls its use "a modern, American, and wholly indefensible corruption of the technical word 'demit.'" He also says "A Mason demits from his lodge: he resigns. He takes out his demit; he asks for and receives an acceptance of his resignation."

The American authorities usually cited to establish the validity of word "dimit" are Lockwood's "Masonic Law and Practice," Chase's "Digest of Masonic Law," Drummond's "Maine Masonic Text Book" and Macoy's "Cyclopedia." On investigating the references to these works, I find that Lockwood defines a "dimit" as the effect of a majority vote granting the "dimission." This is certainly something entirely different from the present idea of a demit and would not apply to a ease where the lodge had no vote. It also loses sight of the fact that all the dictionaries now give "dimission" as obsolete. Drummond also makes the demit depend upon a vote of the lodge granting it. Chase uses "demit" instead of "dimit" and I cannot understand why he should have been cited as giving "dimit." Macoy defines "dimit" as a withdrawal from membership, which is contrary to the universally accepted definition of this form of the word. He also says that the word "dimit" is from the Latin "dimitto" meaning "I permit to go." This is true, and the word "dimit" derived from it, if valid at all is "a permission to go" not "a withdrawal."

Much confusion has been caused by a misconception of the derivation of these words. It has been generally stated by Masonic writers that "dimit" comes from the Latin word "dimitto" and "demit" from the word "demitto." The latter word means I let down, I lower, I sink, I stoop, etc., and there are English words derived from it which have the same or similar meanings. This, however, is not the word used in Masonry. The prefix "di" in Latin means away from, and so does the prefix "de," but "di" means

on the same level, while "de" carries the idea of downward and a lower position. Many words in passing from the Classical Latin into English changed their forms, and so words in "di" frequently change to "de." That is the ease with this word. The Century, the Standard, Webster's New International, and the Oxford dictionaries are agreed that the word "dimitto" in passing into English took both the form "dimission" and "demission" and that the form "dimission" is now obsolete. When we turn to the Latin dictionary we find that the word "dimitto" has two meanings, (1) "I send away," "I dismiss," etc. (2) "I voluntarily let go, give up, abandon."

Coming into the English by way of the late Latin or French, words in "di" frequently change to "de" and thus it happens that both "dimitto" and "demitto" came into English as "demission" instead of "dimission." The dictionaries give the following:

Demission, from dimitto, obsolete. A lowering; degradation; depression.

Demission, from demitto, living. A relinquishment; resignation; transference.

Dimission, from dimitto, obsolete. Leave to depart.

Demit, verb, from demitto, obsolete. To lower; depress; submit; humble.

Demit, verb, from dimitto, living. To lay down formally, as an office; resign, relinquish; transfer. (Not given by Worcester.)

Dimit, verb, from dimitto, living according to Century and Standard; obsolete according to Oxford, Worcester and Webster. To dismiss; permit to go.

Demit, noun, from demitto. Living according to Standard. Not given by Webster, Oxford, Century or Worcester. A letter of dismissal; specifically, a recommendation given to a person removing from one Masonic lodge to another.

Demit, noun, from dimitto. Not given by Standard, Century, Oxford or Worcester. Living according to Webster. Act of demitting; also, a letter, certificate or the like, certifying that a person has (honorably) demitted, as from a Masonic lodge.

Dimit, noun, from dimitto. Not given by Oxford, Standard, Webster or Worcester. Living according to Century. A dimissory letter; written permission to leave a lodge, implying good standing in the lodge left, and thus no disability to affiliate with another lodge.

As Worcester does not recognize either "demit" or "dimit" in the form of either a verb or a noun, we shall confine our summary to the other four dictionaries.

Of the living verbs, all four give "demit," and two, the Century and Standard, also give "dimit," but with a different meaning from "demit."

Of the living nouns the Oxford gives neither "demit" nor "dimit"; the Century gives only "dimit," and two, the Standard and Webster, give "demit" with similar meanings though they derive it from different Latin words.

C. C. Hunt, Iowa.

(A study of the forty-nine Codes of the Grand Lodges of the United States reveals the fact that forty-one use the word "dimit" while but eight use "demit." - Editor.)

* * *

SHRINE HISTORY AND MAGAZINE

Can you inform me if there are any books or histories published on the A.A.O.N.M.S. (Shrine) ?

If so, how and where may I obtain them ! A.M., Georgia.

About three years ago there was announced the prospective publication of a "History of the Mystic Shrine" written by William Ross, historian of Lulu Temple, Philadelphia, Pa. As to the scope and value of this work we cannot speak, there being no copy of it in the Society's library. Neither have we the address of Brother Ross but this can doubtless be obtained by writing Brother John Bolard, Masonic Temple, Philadelphia.

To any one in search of a newsy little Shrine magazine we would recommend "The Crescent," published by The Crescent Publishing Company, St. Paul, Minn., as the best of its kind coming to our exchange table.

----o----

CORRESPONDENCE

LODGE NOTICES

Brother Master, and Brother Secretary, do you send out lodge notices week after week on the usual postal card form, with substantially the same wording every time: "A Special Communication of Blank Lodge No. Blank will be held on Wednesday, November 5th, at 8 p. m. Work in the Blank degree. Come"? And then after acquiring a quorum about 8:30 or 8:45 p. m. are you compelled to press into service several Past Masters (if any such happen to be present) or others who may only have a superficial knowledge of the part they are asked to take, to enable you to initiate, pass or raise some young brother who is expecting a great deal more than he sometimes gets? And, after the work is over, are you compelled to apologize to the visitor from another lodge who has dropped in, and sometimes to the candidate, for the poor degree work and small attendance? And do you then sit around a while in the anteroom before going home and ask each other "why Brother So-and-So never comes out to the meetings any more" and wonder "if the attendance will ever pick up" ?

Change your advertising system!

Dig up a publicity man out of your membership. Get him to write "copy" for your lodge notices, insert a few chatty personals, take a few ideas from some of the articles you have read in a recent issue of THE BUILDER and write a few paragraphs on them, tell how many were present at your last meeting and about the good time you had. After you have had a little experience with the first two or three notices you will find it easier to get up the next ones. New items will continually suggest themselves and you will soon be piled up with stuff that you will have to hold over for the next bulletin.

If yours is a small lodge with a resident membership of around one hundred, more or less, you can get your bulletin out on a typewriter, using thin paper and making carbon copies. Or you cart get some business man who is a member of the lodge to run them off on his duplicating machine for you. The expense would be almost nothing, and if a duplicating machine were used you could mail the notices in unsealed envelopes for one-cent postage. But it would be better to spend another cent and send them out in sealed envelopes.

Ye scribe personally knows of a lodge that started this scheme several years ago and the average attendance has since been over seventy-five per cent. of the resident

membership and at many meetings it is practically one hundred per cent. Continual weekly, bimonthly or monthly bulletins each containing a few interesting items on Masonic subjects and stressing the gains in attendance at each meeting will wake up the majority of the neglectful ones and bring them out to the meetings. Get a bunch of boosters to form the habit of speaking to those of irregular attendance every time they meet them on the street and get them to promise to come out to the next meeting. If the bulletins are sent out to these brethren regularly they cannot offer the excuse that they are not informed as to what is going on at the lodge.

If you want to try out this scheme here is a specimen of a bulletin issued by Hatheway Lodge No. 869. at Rome. N. Y.:

THE HATHEWAY HANDBILL

Vol. 1, No. 3 Friday, Sept. 19,1919.

FIRST DEGREE

this week Friday. On your toes now and make it a whale of a meeting. Give your officers encouragement. They will give you a snappy degree. By the way we worked the Third in full form last Friday and closed at 10:30. That's moving some! The Hatheway gavel falls at the stroke of eight.

BUCK UP

says Harry Buck, our R.W.D.D. in the enclosed circular. Don't forget it's this week Saturday the 20th. Meet at OUR Temple not later than 12:30. We will try to get under way at 1:00. Bring your auto. If you haven't one we will find you a seat.

UTICA

The six Utica lodges have re-adjusted their initiation fees on a uniform basis of $75. Utica Masons are vigorously pushing a movement to erect a new Temple.

EDICT

The enforcement of the Grand Master's Edict, requiring all lodges in this jurisdiction to work in the English language has been postponed to January 1st, next.

ROUND NUMBERS

2,000,000 Masons in the U.S., 200,000 in N. Y. State, 660 in Rome. 500,000 R. A. and 250,000 K.T. Masons in the U.S.

CONCLUSIONS

"The conclusion drawn by your mission (our overseas mission - Ed.) is that the Masonic fraternity's efforts to engage independently in overseas vicar relief work were secretly opposed and thwarted by influences hostile to us." Interested? Then phone. We have a number of copies of this amazing report for circulation among our members.

MASSACHUSETTS

Grand Lodge recently sent a check in the sum of $5,000 for the use of our overseas mission. Hats off to Mass.

PROVE IT

"The ways of virtue are beautiful. Knowledge is gained by degrees. Wisdom dwells with contemplation; there we must seek her." First and third Fridays each month. First degree this week.

THE PRINCE

of Wales, now on this side of the pond, was recently Raised in Household Brigade Lodge. His great-uncle, the Duke of Connaught, is Grand Master of England.

SWEDENBORG

The divine essence itself is love and wisdom.

RESERVOIR

until Friday night. Grab your boot-straps and pull.

Frank S. Baker, Master-Ed.

Kenneth M. Bow, Sec'y-Pub.

Jas. F. Maclaughlin, Printer.

* * *

A RECORD-BREAKING COMMUNICATION

An unusual event in Masonic history occurred at Oklahoma City, Oklahoma, when the longest Communication ever held by any Masonic lodge in the world was held by Oklahoma City Lodge No. 36, A. F. & A. M., beginning at High Twelve, Wednesdey, August 27th, and remaining in continuous session until Low Twelve, Saturday, August 30th, 1919. This Communication was held for the purpose of conferring the Master Mason degree upon a class of sixty-nine candidates.

The work was done under the direction of C. M. March, Worshipful Master, A. G. Hoge, Senior Warden, E. C. Stentz, Junior Warden, G. W. Spencer, Secretary. The degree work was done by four teams, working shifts of six hours each. The degrees were put on in full form, with but one candidate and one team working at a time. The candidates were not railroaded through, but given the work, one hour being taken for each candidate. It was concluded with the twelve Fellow Craft movement and full explanatory lectures.

Refreshments were served continually to a large number of workers and visitors, the exercises being concluded with a banquet and ball. William Noble, Oklahoma.

The Builder Magazine

December 1919 - Volume V - Number 12

MEMORIALS TO GREAT MEN WHO WERE MASONS

MAJOR GENERAL WINFIELD SCOTT HANCOCK

BY BRO. GEO. W. BAIRD. P. G. M.. DISTRICT OF COLUMBIA

THE UNITED STATES ARMY has never developed a more exemplary or able character than Major General Winfield Scott Hancock, whose record bears no semblance to a blemish.

The Grand Secretary of Pennsylvania writes me: "Our records show that General Hancock was admitted a Master Mason in Charity Lodge No. 90, at Norristown, Pennsylvania, October 31st, 1860."

General Hancock was at that time 36 years of age, and was enjoying a rest at his home. Like most officers he could not remain long at one place, and even if he had desired to become active in his lodge he could not have continued so.

The General was born in Pennsylvania in 1824, a descendant from English and Welsh ancestory, and was brought up in the Baptist Church where his father had been a deacon for many years. At an early age he showed a fondness for military tactics, and began drilling his schoolmates in great earnestness. We have always thought that from such boys the plebes at West Point should be selected, instead of the present system.

At the age of sixteen Hancock was entered at West Point and in his class there were graduated Grant, McClellan, Franklin, W. F. Smith, J. J. Reynolds, Rosecrans, Lyon,

Longstreet, Stonewall Jackson, F. K. Smith, and others, who became general officers during the civil war.

Hancock was graduated in 1844 and assigned to the Sixth Infantry, his first duty being in the "Indian Country" near Red River on the Texas border, and on this strenuous duty he remained about two years. He than went to the Mexican border where he remained until the beginning of the Mexican War when General Scott took him along with the invading army. Hancock commanded a storming party at Natural Bridge, between Pueblo and Vera Cruz, with great success and which won him brevet promotion. He was again brevetted for conspicuous bravery at Contreras and at Cherubusco.

Hancock was at headquarters when it was discovered that the entire "St. Patrick's Legion," numbering three hundred Irishmen, had deserted and joined the enemy. Hancock, as well as other officers, could not see that General Scott could pursue any other course than the one which he took when the Irish were captured, i.e., courtmartial them. The result was that the three hundred Irish volunteers who had deserted in time of war and joined the enemy, were hanged by sentence of the court.

Hancock served as Regimental Quartermaster in Missouri from 1848 to 1855. In 1849 he secured a leave of absence and visited his home for the first time since joining the army.

Hancock served in the Seminole War in Florida and afterwards in the "Utah outbreak." He served at Benecia (California) and when transferred from there to Fort Leavenworth he rode the entire distance on horseback, the only available transportation at that time.

He was commissioned a Brigadier when the Civil War began, leading the Wisconsin, Maine, Pennsylvania and New York troops. His efforts in aiding McClelland's organization of the Army of the Potomac were untiring. He saw desperate fighting at Williamsburg, Frazier's Farm, and at South Mountain he commanded two Army Corps, as he did at Antietam, and after two days of battle his corps advanced to Harper's Ferry, where the troops were mobilized for the march on Warrenton and Fredericksburg.

His operations at the Wilderness, at Spottsylvania, and at Cold Harbor, were successful, but at Ream's Station his corps met with defeat.

After the assassination of the President the headquarters of General Hancock were transferred to Washington, and he was placed in command of the defenses. The times were strenuous. Mr. Davis was charged with conspiracy to assassinate the President, and the public was wild and hysterical over the assassination, but General Hancock, always calm and reasonable, never shared in the accusation of Mr. Davis.

There has probably never been a more popular officer in the Army than Winfield Scott Hancock. A poet has said "to know a man it is necessary to live with him." The men with whom Hancock lived were the men who loved him most. McClellan gave him the name of "Superbe," while Sherman said to a reporter: "If you will sit down and write the best thing that can be put in language about General Hancock as an officer and a gentleman, I will sign it without hesitation."

Hancock was a democrat. There are democrats and democrats. Hancock was the same kind as Jefferson and Cleveland - not the other kind. He was put in nomination by the democrats, not because he sought it, but because they probably saw a better chance of electing him than any other democrat of that day. They probably would have succeeded had not the other side nominated a splendid man who was better known, and who was "the most elected" of any man of his day. Though the usual mud-slinging was indulged in, there was nothing his adversaries could say further than that he was a good man and weighed 250 pounds. And if that is the worst the politicians could say, we may rest assured that General Hancock was all that General Sherman pronounced.

The memorial to General Hancock is a bronze equestrian statue on a handsomely sculptured granite base, situated at Pennsylvania Avenue and Seventh Street, in Washington. It was modeled by Henry Elliot and was unveiled in 1896 on the occasion of a rally of the Second Army Corps. The soldierly bearing, splendid pose and portraiture in the memorial excites admiration. The situation is in the business part of the city and on the principal thoroughfare.

----o----

THE ENCYCLICAL LETTER "HUMANUM GENUS" OF THE POPE LEO XIII

In the November issue of THE BUILDER we published the Encyclical Letter "Humanum Genus" of Pope Leo XIII. Brother Albert Pike, Grand Commander of the Supreme Council 33d Ancient and Accepted Scottish Rite, Southern Jurisdiction, made the following reference to it in his Allocution to the Supreme Council in October, 1884. Brother Pike's famous reply to the Pope's Letter will be published in an early issue.

IF THE Encyclical Letter of Leo XIII., entitled, from its opening words, "Humanum Genus," had been nothing more than a denunciation of Free-Masonry, I should not have thought it worth replying to. But under the guise of a condemnation of Free-Masonry, and a recital of the enormities and immoralities of the Order, in some respects so absurdly false as to be ludicrous, notwithstanding its malignity, it proved upon perusal to be a declaration of war, and the signal for a crusade, against the rights of men individually and of communities of men as organisms; against the separation of Church and State, and the confinement of the Church within the limits of its legitimate functions; against education free from sectarian religious influences; against the civil policy of non- Catholic countries in regard to marriage and divorce; against the great doctrine upon which, as upon a rock not to be shaken, the foundations of our Republic rest, that "men are superior to institutions, and not institutions to men"; against the right of the people to depose oppressive, cruel and worthless rulers; against the exercise of the rights of free thought and free speech, and against, not only republican, but all constitutional government.

It was the signal for the outbreaking of an already organized conspiracy against the peace of the world, the progress of intellect, the emancipation of humanity, the immunity of human creatures from arrest, imprisonment, torture, and murder by arbitrary power, the right of men to the free pursuit of happiness. It was a declaration of war, arraying all faithful Catholics in the United States, not only against their

fellow-citizens, the Brethren of the Order of Free-Masons, but against the principles that are the very life-blood of the government of the people of which they were supposed to be a part, and not the members of Italian Colonies, docile and obedient subjects of a foreign Potentate, and of the Cardinals, European and American, his Princes of the Church.

Therefore, seeing it nowhere replied to in the English language in a manner that seemed to me worthy of Free-Masonry, I undertook to answer it for the Ancient and Accepted Scottish Rite, which has been ever prompt to vindicate itself from aspersion, and carry the war into the quarters of error. I did not propose to stand upon the defensive, protesting against the accusations of the Papal Bull, as unjust to the FreeMasonry of the English-speaking countries of the world, pleading the irresponsibility of British and American Masonry for the acts or opinions of the FreeMasonry of the Continent of Europe: nor was I inclined to apologize for the audacity of Free-Masonry in daring to exist and to be on the side of the great principles of free government.

When the journal in London which speaks for the Free-Masonry of the Grand Lodge of England, deprecatingly protested that the English Masonry was innocent of the charges preferred by the Papal Bull against Free-Masonry as one and indivisible; when it declared that the English Free-Masonry had no opinions political or religious, and that it did not in the least degree sympathize with the loose opinions and extravagant utterances of part of the Continental Free-Masonry, it was very justly and very conclusively checkmated by the Romish organs with the reply: "It is idle for you to protest. You are Free-Masons, and you recognize them as Free- Masons. You give them countenance, encouragement and support, and you are jointly responsible with them and cannot shirk that responsibility."

And here is what is said by the Bishop of Ascalon, Vicar-Apostolic of Bombay, &c., in a pastoral letter promulgating the Bull:

"In the performance of their duty, the Parish Priests and Confessors must not admit as valid or reasonable the common excuse that Free-Masonry in India and England aims at nothing but social amusement, mutual advancement, and charitable benevolence.

Such objects require neither a terrible oath of secrecy nor an elaborate system and scale of numerous Degrees, nor a connection with the Masonic Lodges of other countries, about whose anti-Christian, anti-social, and revolutionary character and aim no doubt nor further concealment is possible. The Masonic lodges all over the world are firmly knitted and bound together in solidarity. If all of them share in the pleasure of a triumph achieved by a particular Lodge, or by the Lodges of a particular country, all must likewise submit to the stigma of an anti-Christian, anti-social, and revolutionary sect, as which Free-Masonry is in many countries already openly known, and even unblushingly confessed by its own adepts."

I was not willing that the Ancient and Accepted Scottish Rite in the Southern Jurisdiction of the United States should humiliate itself to as little purpose: nor was there any danger that it would do so.

The organs of our American Masonry were inclined to treat the Encyclical Letter as needing no reply, and to regard it with contemptuous indifference. In their opinion, it seemed, the lightnings of the Vatican were harmless, and the American Masonry would do a foolish thing to pay any attention to the Bull. It may be so; and I receive with due humility the admonition that to reply to it was to make much ado about nothing.

But the Free-Masonry of the United States is not what it was in the days of the Fathers. While it has succeeded, obedient to the impulsion of Bro.'. Richard Vaux, of Pennsylvania, and others, in pretty effectually isolating itself from the Masonry of the rest of the world, other Orders at home unceremoniously jostle it in the struggle for precedence, and it in vain appeals t its antiquity and former prestige to protect it against irreverence. Incalculable harm is being done by Bodies of base origin, whose agents traverse the country soliciting men to receive the counterfeit Degrees which they peddle, selling them by the score for ten or fifteen dollars to any one who will buy, and conferring all in an hour or so, or by administering a single obligation. Rites without claim to be Masonic, teaching nothing, worth nothing, flauntingly advertise their multitudes of Degrees that are nothing but numbers and names; new Orders called Masonic spring up like mushrooms; and even the legitimate Masonry, held responsible for all these nuisances and vagaries, parades its uniforms and gewgaws, collars and jewels, too much in the public view, and has so gained popularity while losing its right to reverence.

Its complacent sense of security may be rudely disturbed by and by. It seems to me that an organized crusade against it by all the Roman Catholics in the United States, an anti-Masonic movement organized and directed by the Papacy, and engineered by Priests, Bishops and Cardinals, is not a thing to be made light of by the American Masonry, treated with indifference and regarded with a lordly and sublime contempt. And it is very certain that its protestations that it has no political or religious opinions, and no sympathies with the revolutionary tendencies of the Masonry of the Continent, will neither placate the Papacy nor win for it respect anywhere.

If, in other countries, Free-Masonry has lost sight of the Ancient Landmarks, even tolerating communism and atheism, it is better to endure ten years of these evils than it would be to live a week under the devilish tyranny of the Inquisition and of the black soldiery of Loyola. Atheism is a dreary unbelief, but it at least does not persecute, torture, or roast men who believes that there is a God. Free-Masonry will not long indulge in extravagances of opinion or action anywhere It has within itself the energy and capacity to free itself in time of all errors: and he greatly belittle Humanity who proclaims it to be unsafe to let Error say what it will, if Truth is free to combat and confute it. But Free- Masonry will effect its reforms in its own proper way; and would not resort, if it could, not even to save itself from dissolution, to means like those which the Papacy has heretofore employed, and would gladly employ again, to extirpate Judaism, Heresy an Free- Masonry.

Nowhere in the world has Free-Masonry ever conspired against any Government entitled to its obedient or to men's respect. Wherever now there is a Constitutional Government which respects the rights of me and of the people and the public opinion of the worlds it is the loyal supporter of that Government. It has never taken pay from armed Despotism, or abetts persecution. It has fostered no Borgias; no stranglers or starvers to death of other Popes, like Boniface VII no poisoners, like Alexander VI. and Paul III. It has no roll of beatified Inquisitors or other murderers; as it has never, in any country, been the enemy of the people, the suppresser of scientific truth, the stifler of the God-given right of free inquiry as to the great problems, intellectual and spiritual, presented by the Universe, the extorter of confession by the rack, the burner of women and of the exhumed bodies of the dead. It has never been the enemy of the human race, and the curse and dread of Christendom. Its patron Saints have always been St. John the Baptist and St. John the Evangelist, and not Pedro Arbues d'Epila,

Principal Inquisitor of Zaragoza, who, slain in 1485, was beatified by Alexander VII. in 1664.

It is not when the powers of the Papacy are concentrated to crush the Free-Masonry of the Latin Kingdoms and Republics of the world, that the Masons of the Ancient and Accepted Scottish Rite in the United States will, from any motive whatever, proclaim that they have no sympathy with the Masons of the Continent of Europe, or with those of Mexico or of the South American Republics. If these fall into errors of practice or indulge in extravagances of dogma, we will dissent and remonstrate; but we will not forget that the Free-Masonry of our Rite and of the French Rite has always been the Apostle of Civil and Religious Liberty, and that the blood of Spanish and other Latin FreeMasons has again and again glorified and sanctified the implements of torture, the scaffold and the stake, of the Papacy and the Inquisition.

Neither does Free-Masonry any more execrate the atrocities of the Papacy than it does those of Henry VIII. of England and his daughter Elizabeth, the murder of Sir Thomas More and that of Servetus, and those of the Quakers put to death by bigotry in New England; than the cruel torturing and slaying of Covenanters and Non-Conformists, the ferocities of Claverhouse and Kirk, and the pitiless slaughtering of Catholic Priests by the revolutionary fury of France.

It well knows and cheerfully acknowledges the services which some of the Roman Pontiffs and a multitude of its clergy have in the past centuries rendered to Humanity. It has always done ample justice to their pure lives, their good deeds, their self-denial, their devotedness, their unostentatious heroism, as these have been eloquently and beautifully portrayed by Kenelm Henry Digby. It has always done full justice to the memories of the faithful and devoted Missionaries of the Order of Jesus and others, who bore the Cross into every barbarous land under the sun, to make known to savages the truths and errors taught by the Roman Church, and the simpler arts of civilization. It was never the unreasoning and insensate reviler of that church, railing against it without measure or regard to justice and truth; nor could it be, remembering that lot only Bayard and Du Guesclin, but Sir Henry More, Las Casas and Fenelon were loyal servants of it.

But also it has known to its cost that none of the tages of the History of the World are more full of rightful crimes and monstrous acts of cruel outrage han those of the Papacy of Rome; and it now knows, by the revival of the Bulls of Benedict and Clement, that the seeming moderation, mildness and liberality of opinion of that Church have been but a mask, which, being torn from its face, its intolerant, persecuting, cruel, inhuman spirit flames out as ferociously as ever from its bloody eyes.

It seems to have learned nothing, and to be incapable of learning anything, although a higher will and a sterner law than its own have made it powerless to burn heretics, whether men or women, free-thinkers and Free-Masons, at the stake, or to extort confessions of guilt by torture; and permit it no longer to persecute science as heresy and blasphemy.

For surely if the age of the Papacy had brought with it a larger measure of wisdom, as men were fondly hoping, the present Pope would not, at this age of the world, have ordered every Catholic in every Republic in the world to become not only disloyal to but the irreconcilable enemy of the Government under which he lives.

Nor would the present Pope have re-enacted and made his own the Bulls of Benedict and Clement, or have pronounced against Catholics who persist in continuing to be Free-Masons, all the lesser and greater penalties ever prescribed by any of his predecessors. For (not to multiply appalling instances) he cannot be ignorant that, at the first auto da fe, ("Act of the Faith,") celebrated at Valladolid in Spain, on the 21st of May, 1559, and at the second even more solemn one, held in the same city in the presence of Philip II. himself, his son and sister, the Prince of Parma, and many Grandees and Nobles of Spain and high ladies of the Court and country, there were strangled and then burned, for the unpardonable sin of having become convinced of the truth of, and therefore having embraced, some of the opinions of Martin Luther, Dona Beatrix de Vibero Cazalla and nine other women, in presence of the audience; and at the first, the body of Dona Eleonora de Vibero, (who had been interred as a Catholic, without suspicion ever having been raised as to her orthodoxy, and when she had, in her last sickness, taken all the sacraments,) having been exhumed, was borne to the pyre on a bier, adorned with a San Benito of flames, the pasteboard mitre on its head, and so burned. Upon the confession extracted from some prisoners under the tortures, or by threats of torture, the Fiscal of the Inquisition had accused her, after her

burial, of Lutheranism, for permitting her house to be used for Lutheran assemblings; whereupon she was adjudged by the beloved Tribunal of the Papacy to have died in heresy, her memory was condemned to infamy entailed on her posterity, and her property confiscated, her body ordered to be exhumed and burned, her house razed to the ground, and forbidden to be rebuilded, and a monument was ordered to be set up on the site with an inscription relating to this event.

Even the impudence of a Roman Catholic journalist will hardly venture to stigmatize this as false. It is related by Juan Antonio Llorente, in his "Critical History of the Inquisition in Spain," derived from original documents in the archives of the Supreme Tribunal and those of the Subterranean Tribunals of the Holy Office: from which came the statements contained in our "Reply" of the number of victims butchered by Torquemada and his successors. Llorente was ex-Secretary of the Inquisition of the Court, Canon of the Primatical Church of Toledo, Chancellor of the University of that city, Knight of the Order of Charles III., and member of the Royal Academies of History and of the Spanish Language at Madrid.

"All these dispositions" (of the judgment against the dead woman Eleonora) "were executed," Llorente says: "I have seen the place, the column and the inscriptions. It is stated that this monument of human ferocity against the dead was demolished in 1809."

But at these autos da fe the Archbishops and Bishops, clergy, nobles, and ladies present were not entirely deprived of the expected luxury and pleasure of seeing human creatures burned alive. At the first, Francisco de Vibero Cazalla and the Licentiate Antonio Herrezuelo, and at the second, Don Carlos de Seso and Juan Sanchez, were roasted alive for the mortal sin of Lutheranism. Of a score or two of suspected Lutherans and others, not burned alive, or strangled and then burned, all the property they possessed was confiscated to the uses of the Holy Office, a method of enriching itself which it had then pursued with great diligence, by continual confiscations, for eighty years, and yet was not weary.

At the second, Dona Marina de Guevara, a Nun, accused of Lutheranism, suffered. The Supreme Tribunal decreed that she was guilty, and had incurred the penalty of the

greater excommunication, and "remitted" her "to the judicial power and to the secular arm" of the Corregidor and his Lieutenant, "to whom," the judgment said, "we recommend to treat her with kindness and pity," that Tribunal knowing that sentence of death must inevitably and necessarily follow, and that its own judgment was really the death-sentence. If the Corregidor had dared to mitigate the penalty, he would himself have felt fastened into his flesh the sharp and venornous fangs of the Inquisition, for he would have proven himself a favourer of heretics. What a hideous formula was that recommendation to kindness and pity! "It is impossible," Llorente says, "to impose on God by formulas contrary to the secret dispositions of the heart."

"Since the Inquisition was established," Llorente wrote in 1817, "there has hardly been a man celebrated for his knowledge who has not been persecuted as a heretic"; and he gives a formidable list of those who suffered in their liberty, honour and fortune "because they would not shamefully adopt scholastic opinions or erroneous systems born in the ages of ignorance and of barbarism."

Certainly the restoration of this convenient instrument of the Apostolic See, which acts on anonymous denunciations, takes testimony ex parte upon such denunciations, and convicts on suspicions, and confessions extorted by an admirable variety of tortures, and even upon persistent refusals to confess, is not impossible; because, on the 21st of July, 1814, Ferdinand VII. reestablished it in Spain, after Bonaparte had suppressed it in 1808, and the Cortes-General Extraordinary of Spain had done the same on the 12th of February, 1813. (1)

The time may even come again, if Constitutional Government can be destroyed by the Papacy in Spain, Portugal or Italy, when that may happen to a FreeMason, which happened to Gaspardo de Santa Cruz and his son under Ferdinand and Isabella, about the year 1487. The father had taken refuge at Toulouse, in France, where he died, after he had been burned in effigy at Zaragoza. One of his sons was arrested by order of the Inquisitors for having aided the escape of his father. He underwent the punishment of the public auto da fe, and was condemned to take a copy of the judgment rendered against his father, to go to Toulouse and present this copy to the Dominicans, demanding that his father's body should be exhumed and burned; and, finally, to return to Zaragoza and make report to the Inquisitors of the execution of the sentence. And to this shameful, revolting, and monstrous judgment he submitted without murmuring, and executed it.

In 1524 (Charles V. being then Emperor of the Romans) there was put up, in the Inquisition at Sevilla, by the Licentiate de la Cueva, by the order and at the cost of the Emperor, an inscription in Latin, composed by Diego de Cortegana, by which it was stated that, from the time of the establishment of the Inquisition there, in 1485, under the Pontificate of Sextus IV. and during the reign of Ferdinand V. and Isabella, until 1524, "more than two thousand persons obstinate in heresy had been delivered to the flames, after having been judged conformably to law, with the approbation and favour of Innocent VIII., Alexander VI., Pius III., Julius II., Leo X., Adrian VI., and Clement VII."

The Church of Rome had prepared and matured all its plans of campaign against liberal institutions and Constitutional Government, carefully, thoroughly, and comprehensively, before the Encyclical Letter "Humanum Genus" gave the signal for opening the campaign and commencing the new crusade, to endanger the peace of the world, foment anarchy, and initiate a new era of violence and murder. A clerical victory at the elections in Belgium has been followed by the enactment of a law destructive of the commonschool system, and placing education under the control of the Priests and Jesuits. It will not disturb the Pope or his Cardinal-Princes if civil war results, as now seems probable, if thousands of lives are sacrificed, if the King loses his throne, and the Kingdom of Belgium is obliterated. In Spain the Romish clergy have set on foot a demonstration in every Church throughout the realm in favour of the temporal power of the Pope; and if Alfonso does not place himself unreservedly in the hands and at the bidding of the Church, revolutionary movements against his throne, already beginning to appear in the north of Spain, will be fomented. The Pope promulgates an Encyclical Letter against the adoption of a new law of divorce by the legislative power of France, and instructs the Bishops to annul it so far as they may find it possible. And we may look for disturbances in Mexico and the South American States, fomented by the Priesthood in obedience to the orders issued from the Vatican against Free-Masons and Constitutional Government.

By Papal Brief of January 17, 1750, the Father Joseph Torrubia, Pro-Censor and Reviser of the Inquisition, was authorized to procure initiation into Masonry, to take all the oaths that might be required of him, and to use every means possible to acquire the most complete knowledge of the membership of the Free-Masonry of Spain: and in March, 1751, the Father Torrubia, having taken without sinfulness the oaths required, and been initiated, put into the hands of the Grand Inquisitor the ninety-

seven lists of membership of the ninety-seven Lodges at that time in activity in Spain: upon which, on the 2d of July, 1751, the King, Ferdinand VI., decreed the complete suppression of the Masonic Order, and prescribed the punishment of death, without any form of preliminary procedure, against all who should be convicted of belonging to it.

Undoubtedly Pope Leo XIII. would consider it laudable for any good Catholic now, if need were, to imitate the example of the Father Joseph Torrubia; and entirely proper for himself to grant such a brief as was granted to that worthy Father; although all honest men ought to regard such a service as base and infamous, and consider perjury and betrayal of confidence to be virtues only in the eyes of the Church and not in those of God.

But his Apostolic Holiness has graciously permitted that during one year, those who in obedience to his orders renounce Masonry, shall not be required to divulge the names of their superiors in the Order; not because to do so would be unutterable baseness, but because it is politic, as likely to induce many to renounce the Order, who would not be willing to do that and at the same time become faithless and perjured scoundrels.

While inciting the fanatical and venal instruments of his Priesthood against Free-Masonry and Constitutional Government, the Pope omits nothing to make more effectual his edict of Excommunication. It is necessary to give assurance to those who may help in the good work of exterminating Free-Masonry, overturning Constitutional Government, and re-enslaving intellects, souls and science, of immunity, if not in this world, then certainly in the next, for all the outrages, villainies and crimes that they may commit.

Accordingly the Pope embraces the present occasion, while he is causing disturbances in Belgium, Spain, Mexico and Italy, to issue his proclamation, as Spiritual Autocrat of the whole world, panoplied with all the powers of the Almighty God, by which he plenarily pardons all the sins of a great number of the faithful, neither knowing nor caring what the enormity of those sins may be.

The paragraphs which follow, taken from a translation in the Catholic Examiner of Brooklyn, of the Encyclical Letter of Leo XIII., of August 30, 1884, "setting apart October as a month of prayer to the Mother of God," will show that we do not misunderstand the use to which the Pope puts his plenary indulgences:

"For it is, indeed, an arduous and exceedingly weighty matter that is now in hand; it is to humiliate an old and most subtle enemy in the spread-out array of his power; to win back the freedom of the Church and of her Head; to preserve and secure the fortifications within which should rest in peace the safety and weal of human society.

* * * * * * *

"That the heavenly treasures of the Church may be thrown open to all, we hereby renew every indulgence granted by us last year. To all those, therefore, who shall have assisted on the prescribed days at the public recital of the Rosary, and have prayed for our intentions, to all those also, who from legitimate causes shall have been compelled to do so in private, we grant for each occasion an indulgence of seven years and seven times forty days. To those who in the prescribed space of time, shall have performed these devotions at least ten times either publicly in the churches or from just causes in the privacy of their homes and shall have expiated their sins by confession and have received communion at the altar, we grant from the treasury of the Church a plenary indulgence. We also grant this full forgiveness of sins and plenary remission of punishment to all those who, either on the feast-day itself of our Blessed Lady of the Rosary, or on any day within the subsequent eight days, shall have washed the stains from their souls and have holily partaken of the Divine banquet, and shall have also prayed in any church to God and His holy Mother for our intentions."

What these "intentions" are, the Letter Humanum Genus does not permit the world to doubt. And in the latest Encyclical Letter, granting absolutions in advance, they are expressed in this sentence:

"May our Heavenly Patroness, invoked by us through the Rosary, graciously be with us and obtain that, all disagreements of opinion being removed and Christianity restored through the world, we may obtain from God the wished for peace in the Church."

It is also proclaimed that another letter is about to be issued which will cause a profound sensation in the Catholic world, in which the Pope is to expound to his vassals his opinions in regard to civil government. He cannot make them much more plain than he has already made them; but it is not probable that his lofty intentions will be in any degree abated. He has already proclaimed war against Protestantism, free education, and constitutional restraints upon arbitrary power; and he will continue to do so more and more emphatically and offensively, until not only the rulers of Protestant countries, but all, wherever constitutional government exists, will find themselves compelled to declare the Papacy the malignant disturber of the peace of the world, and to unite in measures to curb its arrogance and deprive it of the power of making mischief and of its cherished prerogative of being the curse and the terror of the world.

* * *

Free-Masonry makes no war upon the Roman Catholic religion. To do this is impossible for it, because it has never ceased to proclaim its cardinal tenets to be the most perfect and absolute equality of right of free opinion in matters of faith and creed. It denies the right of one Faith to tolerate another. To tolerate is to permit; and to permit is to refrain from prohibiting or preventing; and so a right to tolerate would imply a right to forbid. If there be a right to tolerate, every Faith has it alike. One is in no wise, in the eye of Masonry, superior to the other; and of two opposing faiths each cannot be superior to the other, nor can each tolerate the other.

Rome does claim the right to prohibit, precisely now as she always did. she is never tolerant except upon compulsion. And Masonry, having nothing to say as to her religious tenets, denies her right to interfere with the free exercise of opinion.

It will be said that the English-speaking FreeMasonry will not receive Catholics into its bosom. That is not true. It will not receive Jesuits, because no oath that it can administer would bind the conscience of a Jesuit; and it refuses also to receive atheists; not denying their perfect right to be atheists, but declining to accept them for associates, because Masonry recognizes a Supreme Will, Wisdom and Power, a God, who is a protecting Providence, and to whom it is not folly to pray; and Who has not made persecution a religious duty, nor savage cruelty and blood- guiltiness a passport to Paradise.

(1) In the Gaceta of the Spanish Government, No. of date 23d February, 1826, the execution of a person accused of Masonry is thus referred to:

"Yesterday was hung in this city Antonio Caso, (alias) Jaramalla: he died impenitent, and leaving in consternation the numerous concourse which were present at the spectacle; a terrible whirlwind making it more horrible, which took place while this criminal was expiring, who came forth from the prison blaspheming, speaking such words as may not be repeated without shame, and although gagged he repeated as well as he could, 'Viva mi Seeta ! Viva la Institucion Masonica!" so he was dragged by the tail of a horse to the scaffold. Notwithstanding the efforts which Priests of all classes had made, they had not been able to induce him to pronounce the name of Jesus and Mary. After he was dead, his right hand was cut off, and dragging his body they took it to a dung-heap. Thus do these proclaimers of liberty miserably end their lives; and this is the felicity which they promise to those who follow them, - to go to abide where the beasts do."

----o----

DR. GEORGE OLIVER

BY BRO. DUDLEY WRIGHT, ASSISTANT EDITOR "THE LONDON FREEMASON," ENGLAND

TARDY RECOGNITION of the great services rendered to the Craft by a great veteran of past ages has at late length been meted out by the dedication of Lodge No. 3964, Peterborough, England, to the worthy name of "Dr. Oliver." The announcement has been received with gratification by all Masonic students, for it was in the city of Peterborough, in 1801, that the famous Masonic historian, Dr. George Oliver, was initiated in the St. Peter's Lodge, now No. 442, at the age of eighteen, by special dispensation.

He was descended from an ancient Scottish family of that name, and was the eldest son of the Rev. Samuel Oliver, Rector of Lambley, Notts., and was born on 5th November, 1782. He is sometimes confused with the Rev. George Oliver, D. D., the Roman Catholic divine and historian of Exeter, who was born in 1781 and died in 1861 who was also a renowned historian. Some members of the Masonic historian's family came to England in the reign of James I and subsequently settled at Clipstone Park, Notts.

In 1803, having only just attained his majority, he was appointed Second Master of Caistor Grammar School, and in the same year was advanced to the Mark Degree. In 1809, he became Head Master of Grimsby Grammar School and founded the Apollo Lodge at Grimsby, of which he was Worshipful Master for fourteen years, it being then not uncommon for the office to be held for a number of years. On 25th April, 1812, he laid the first stone of a Masonic Hall in a town where, previous to his advent, there was scarcely a representative of the Craft. In 1813, he was exalted to Royal Arch Masonry in the Chapter attached to the Rodney Lodge, Kingston-upon- Hull. In the same year he was ordained Deacon, becoming Priest (Episcopalian) in the following year. 1814 also saw him accepting office in the Provincial Grand Lodge as Steward, being advanced to Provincial Grand Chaplain in 1816. In 1814, also, he was presented to the living of Clee by Bishop Tomline. In 1815 he became a member of the Ancient and Accepted Rite and shortly afterwards he began his career as a Masonic author, publishing, in 1820 his celebrated "Antiquities of Freemasonry," which was followed immediately afterwards by "The Star in the East." In 1826 he published "Signs and Symbols" and the "History of Initiation," and, in 1829, he edited a new edition of Preston's "Illustrations of Masonry." During all this time he was attending to his important duties of Head Master of the Grammar School and had under his pastoral charges two parishes, one being very populous. In 1831, Bishop Kaye of Lincoln presented him to the living of Scopwick, which he held until his death in 1867. In

1834 the Dean of Windsor gave him the Rectory of Wolverhampton and a prebend in the Collegiate Church. He had previously been appointed Deputy Provincial Grand Master of Lincolnshire, an office which he held for nine years. In 1835 the Archbishop of Canterbury conferred upon him the degree of Doctor of Divinity. In 1838, he joined the Witham Lodge at Lincoln, No. 297, of which he wrote the history. In 1842 he delivered an oration on the occasion of the dedication of the Masonic Hall, Saltergate, when there were present his father, son, and two grandsons four generations of Freemasons in one family.

The Masonic presentations to him were many. In 1839 the Witham Lodge presented him with a handsome silver salver and the Apollo Lodge with a handsome gold jewel, and in 1844 he was the recipient of a splendid testimonial consisting of a silver cup and service of Plate contributed to by Freemasons in all parts of the world. In 1862, the Rising Star Lodge, Bombay, presented him with a massive silver medal on the front of which was a design representing two native Freemasons, one on each side of an altar, in Masonic regalia and bearing wands and Masonic symbols. On the reverse was a portrait of the founder of the lodge. He became a member of the 33rd Degree of the Ancient and Accepted Rite in 1845 and in the same year was appointed Lieutenant Grand Commander of that Order, being advanced in 1850 to the highest dignity, that of Most Puissant Sovereign Grand Commander. In 1846 the Grand Lodge of Massachusetts conferred upon him the honorary rank of Deputy Grand Master.

In 1854 his voice began to fail and, confiding the care of his parishes to curates, he passed the remainder of his life in seclusion at Lincoln, where he died on 3rd March, 1867, and where he was buried on the 7th of that month in St. Swithin's Cemetery.

His works, in addition to those already enumerated, were "A Dictionary of Symbolical Masonry," "Book of the Lodge," "The Symbol of Glory," "The History of Freemasonry from 1829 to 1841," "A Mirror for the Johannite Mason," "The Revelations of a Square," "Theocratic Philosophy of Freemasonry," "Historical Landmarks of Freemasonry" (two vols.), "Insignia of the Royal Arch," "Masonic Jurisprudence," "Treasury of Freemasonry," "History and Antiquity of the Collegiate Church of Beverley," "History and Antiquity of the Collegiate Church of Wolverhampton," "History of the Conventual Church of Grimsby," "Monumental Antiquities of Grimsby," "History of the Guild of Holy Trinity, Sleaford," "Six Pastoral Addresses to the Inhabitants of Grimsby," "Farewell Address to the

Inhabitants of Grimsby," "Three Addresses to the Inhabitants of Wolverhampton," "Hints on Educational Societies," "Essays on Education," "Six Letters on the Liturgy," "Letter on Church Principles," "Letter on Doctrine," "Eighteen Sermons preached at Wolverhampton," "Monasteries on the Eastern Side of the Witham," "Druidical Remains near Lincoln," "Guide to the Druidical Temple at Nottingham," "British Antiquities in Nottingham and vicinity," "Remains of Ancient Britons between Lincoln and Sleaford," "Ye Byrde of Gryme."

He was a bright exemplar and clear expositor of the true principles of Freemasonry, who has had but few parallels. His name was, and is, a household word in the Craft, and his fame still lives. In his writings he has left a rich and enduring legacy. Immediately after his initiation he began to study the science of Freemasonry in an earnest and industrious spirit, unparalleled in the annals of the Craft in England and America. He delivered his last lecture in the Witham Lodge, Lincoln, in 1863, when in his eighty-first year, and his enthusiasm was then unabated. No more forceful tribute can be paid to his memory than was written on the occasion of his lamented death:

"His was the pen, not only of a ready writer, but of one who was capable of illustrating abstruse and recondite matters, and presenting them in a perspicuous and pleasing manner. His aim was to elevate the Order, which he took so closely to his heart, by informing its members, by explaining its observances, ceremonial, and ritual, and by placing it on a firmer and more philanthropic, rational, and religious basis, and he consequently for some years past has been an authority to the Masonic student. He also firmly but kindly inculcated the precepts of temperance, fortitude, justice, and brotherly love, which are indissolubly bound up with the tenets of the Institution, but which were, and still are, too frequently overlooked. He sought to explain the moral and practical tendency of Masonic symbols and teaching. It is somewhat remarkable that the Masonic works of the learned Doctor are all parts of a system he conceived when practically a young man, a plan or scheme intended to demonstrate the capabilities of Freemasonry as a literary institution."

The achievements of the Rev. Dr. George Oliver are not to be reckoned by the number of lodges to which he belonged, or the offices which he held, although here his record was a worthy one. Rather was his influence felt by all who read Masonic literature and study the esoteric meaning of Masonic ceremony and ritual. It was in his lectures to

the brethren of his day that he became specially revered. It is in the written word he has left behind him that he is endeared to all Masonic students of the present day, and will, indeed, be appraised by the students of all time.

When he received the testimonial in 1844, to which reference has already been made, he delivered one of his striking orations, which was practically a summary of his life's work and aim. He spoke as follows:

"When I was first initiated into Masonry, about the year 1801, I resided at a distance of more than twenty miles from the lodge; and as facilities for communication between one place and another were not so great then as they are now, it may reasonably be presumed that I was not very regular in my attendance on the duties of the lodge. I possessed, however, the advantage of instruction in the lectures from a very intelligent Master, and I prosecuted the inquiries with great diligence and, I may add, with great success, although I was then little more than eighteen years of age. I soon became acquainted with the mechanism of the Order, for the details were very simple, and the lectures, as usually delivered, exceedingly short and commonplace. On inquiry, I found that the lectures were, in reality, much more comprehensive; and that they embraced a more extensive view of the morals and science of the Order than was contained in the meagre portions which were periodically doled out to the brethren in country lodges. In fact, at that time, I am afraid a majority of the brethren thought more of the convivialities than the science of Freemasonry On a mature consideration, I felt that this could not be the chief design of Freemasonry; but a change of situation about that time, and being removed to a distance from my Masonic instructor, drove Freemasonry entirely out of my head for a period of seven years. At the end of this time I found myself in a position to establish a new lodge; and I accordingly established the Apollo Lodge at Grimsby, and was appointed its first Worshipful Master. Here, then, I had an opportunity of bringing into operation those improvements which had suggested themselves to my mind many years before, and during the time that I presided over that lodge I flatter myself it was decently conducted. I am sure it was pre-eminently successful. Still, I could not divest myself of the idea that Freemasonry contained some further reference than what appeared upon the face of the lectures, even in their most extended form. But of the nature of that reference I was perfectly ignorant. I communicated with my Masonic instructor on the subject, but he was equally at a loss. I consulted other eminent Masons without success. I remained in this state of doubt and indecision for several years; when, at length, an unforeseen accident put me in possession of all the information I wanted. It was about the time when the Union was making a noise in the world in 1813 or 1814;

a numerous or flourishing lodge, with which I was in the habit of occasional communication, appointed a committee to revise the lectures, for the purpose of making them palatable to all the brethren. Amongst the members of the lodge were several Jewish Masons, and they possessed sufficient influence to direct the Committee to withdraw from the lectures every reference to Christianity. The attempt was rash; because, if it had succeeded the ancient landmarks of the Order would not only have been removed, but actually destroyed. The committee entered on the work with great zeal and perseverance; but, as they proceeded, unforeseen obstacles impeded their progress. They complained that on a minute analysation of the lectures they found them so full of types and references to Christianity that they could not strike them out without reducing the noble system to a mere skeleton, unpossessed of either wisdom, strength or beauty. After mature deliberation, they unanimously resolved to abandon the undertaking; and pronounced it hopeless and impracticable. This experiment, which I watched with great attention, opened my eyes to the important force that Freemasonry is capable of being made, not only more extensively useful, but of great actual value to the moral and religious institutions of the country. I deliberated long on the most feasible method of bringing the Order before the world as an institution in which Christianity was imbedded and morals and religion incorporated with scientific attainments; and without the remotest idea that I was to be the instrument for its development. It is true I instituted a direct search into Masonic facts; I penetrated into the dark and abstruse origin of Masonic inequalities; and the further I advanced in my inquiries the more I became convinced of the absolute necessity of some systematic attempt to identify Freemasonry with the religious institutions of ancient nations, as typical of the universal religion of Christ.

"Before I conclude I shall take the opportunity of laying before you a brief sketch of my connection with the Provincial Grand Lodge of Lincolnshire. I have already said that I was initiated a minor, and have made a few observations on my Masonic feelings at that period. But it was not until the year 1813 that I attained Provincial rank. In that year Provincial Grand Master Peters made me a present of the Steward's Apron. Three years afterwards his successor, Provincial Grand Master White, appointed me to the office of Provincial Grand Chaplain, and I preached my first sermon before the Provincial Grand Lodge at Barton-upon-Humber. The next Provincial Grand Lodge was held at Spalding in 1818, about which time I was taken into the counsels of Brother Barnett, Deputy Provincial Grand Master, and the sole manager of Masonry in that county; for neither Provincial Master Peters nor his successor held a Provincial Grand Lodge in my time. Brother Barnett never convened a Provincial Grand Lodge or took any step in the execution of his office without consulting me, although he did not always follow my advice. It was, however, through

my recommendation that annual Provincial Grand Lodges were brought into operation; and they were carried on with tolerable regularity until the appointment of the present Provincial Grand Master.

"Thus a Provincial Grand Lodge was held at Lincoln in 1820, at Sleaford in 1821, and at Grantham in 1822. Owing to the increasing infirmities of Brother Barnett, these interesting meetings were obliged to be temporarily suspended; and it was not until the year 1825 that the Deputy Provincial Grand Master found himself capable of convening another Provincial Grand Lodge. It was holden at Boston on the petition of the brethren of the Lodge of Harmony. About this time Brother D'Eyncourt was appointed to the office of Provincial Grand Master; and, owing to circumstances which he was probably unable to control, no Provincial Grand Lodge was convened for seven years. During this inauspicious period Freemasonry declined so much that there was scarcely an efficient lodge in the Province. The St. Matthew's Lodge at Barton, the Doric at Grantham, the Apollo at Grimsby, and the Hope at Sleaford, had entirely discontinued their meetings; and even the Witham at Lincoln and the Lodge of Harmony at Boston were extremely feeble. At length the Provincial Grand Master saw the necessity of doing something, and accordingly he convened a Provincial Grand Lodge at Lincoln in 1832, and another at Horncastle in the following year, at which my Deputation was confirmed by patent. Thenceforward mine was a forced interference and I set myself seriously to the work of regenerating Masonry in the Province. And the process I adopted was this: The Provincial Grand Officers had been continued for years, which constituted the chief ground of complaint. I determined to reform this abuse. I then framed a code of by-laws for the government of Masonry in the Province. I frequently held two Provincial Grand Lodges in the year, although I resided, for a great length of time, a hundred miles out of the province. I advanced active and intelligent brethren to the purple; I distributed honours with impartiality, and, I trust, with a strict regard to justice; and instituted an inquiry into the state of the lodges, and introduced a discipline which operated so effectually as not only to revive most of the lodges but to cause new ones to spring up in every part of the Province. During the progress of these measures for the purification of the Order, I assure you, brethren, most solemnly, that I never sought for popularity at the expense of principle; I never sought for popularity by the infringement of any Masonic law or a dereliction of any Masonic duty. In a word, I never thought of popularity; I thought only of the strict and conscientious discharge of my duty. I flatter myself that I improved the details of Masonry in the Province. I remodelled the ceremonial of the induction and departure of the Provincial Grand Master in Provincial Grand Lodge, which had been very loosely and inefficiently conducted before my time. I re-arranged the order of public processions; so that regularity and decorum succeeded carelessness and

disorder, and, I am happy to add, that other Provinces have adopted my arrangements. Thus, Masonry became respected; and, instead of continuing to be a byeword and a reproach, it is now considered a title of distinction. It is more than thirty years since my connection with the Provincial Grand Lodge of Lincolnshire commenced. During the whole of that period Freemasonry has been my constant and unremitting care. Expense has not been spared, and much personal inconvenience has been sustained for the benefit of the Craft. I have had no common feeling on the subject. It has been a kind of monomania, which I have never endeavoured to suppress. The time has at length arrived when I feel myself called upon, by years and infirmities, to bid adieu to practical Freemasonry. You have this day pronounced that I have discharged my duty, during my official rule, like a good and worthy Mason; I shall therefore have the satisfaction of retiring from the scene assured of your approbation. I confess it is painful to sever a link which has cemented me to the Craft for so many happy years; and to mitigate my regret I must throw myself on your indulgence. Your approbation of what I have done will hallow the remembrance of our connection. Our Masonic union has ceased, and we regard each other only in the light of private friends. To the subscribers of the offering my thanks and gratitude are peculiarly due; and to withhold them on the present occasion would be of violence to my feelings. For more than forty years I have been a labourer in the forest, the quarry, and the mountain, for the advancement of the Order. Your sympathy and approbation have well rewarded my toil, although I have borne the heat and burden of the day.

"But I fatigue you. I confess, that the very idea of a last word and that word, Farewell, to brethren with whom I have acted so long and so cordially whose zeal has given instant effect to all my plans and all my wishes is exceedingly bitter and painful. But my Masonic course is nearly run. I have told you how I began; I have told you how I continued; I have no occasion to tell you, for you all know too well, how I ended. There are many brethren present whom, it is highly probable, I may never see again in this world. But there is another and a better. There I trust we shall all meet, never to part again. There, amidst the Masons of heaven's high arch, we may practice our system of universal love, and rejoice in the blessings of unadulterated Masonry for ever and ever. Brethren, farewell, and may God be with you."

The cup with which Dr. Oliver was presented was of exquisite workmanship. The body was embossed with cherubs' heads and festoons of roses; the cover and summit with emblems of corn and acacia; the cover was surmounted with a double triangle, and the F. P. O. F. intersecting at right angles. On one side of the cup was an

inscription in Latin and on the other with the arms of Dr. Oliver, from which depended the emblem of the Past Provincial Deputy Grand Master, viz.,

E. R. on a chief sa.; three lions rampant of the first. EST, a demi-lion rampant erased er; collared and ringed ar.

The inscription on the Cup was as follows:

"Part of a Service of Plate presented by his Brother Masons to the Reverend and V. W. Dr. Oliver, P. P. D. G. M. for Lancashire, etc., etc., etc., by the W. M. of the Witham Lodge, No. 374, A. D. 1844, May 9th, A. L. 5844.

"To George Oliver, Doctor in Divinity, and Fellow of the Society of Antiquaries, Edinburgh; Vicar of Scopwick, Incumbent of Wolverhampton; lately in the county of Lincoln, of Freemasons Deputy Grand Master; also of the Witham Lodge, 374, a member and Chaplain; a philosopher and archaeologian second to none; in historical subjects most learned; an Orator whether in the Church or in our Councils, of the modestic union founded in brotherly love, relief, and truth, for forty years the most ardent exponent to brethren, of reverence incessantly most worthy; a brother throughout the whole surface of the earth celebrated the rites of Freemasons; for the sake both of honour and of love, they give this offering. A. D. 1844; A. L. 5844."

It is truly fitting that the brethren of today should seek to preserve on the Register of the United Grand Lodge of England the name of a brother who will for ever be honoured in the annals of the Craft of Freemasonry.

----o----

When I am dead, if men can say,

"He helped the world upon its way;

With all his faults of word and deed

Mankind did have some little need

Of what he gave" - then in my grave

No greater honor shall I crave.

If they can say - if they but can -

"He did his best; he played the man;

His way was straight; his soul was clean;

His failings not unkind, nor mean;

He loved his fellow men and tried

To help them" - I'll be satisfied.

But when I'm gone, if even one

Can weep because my life is done,

And feel the world is something bare

Because I am no longer there;

Call me a knave, my life misspent -

No matter, I shall be content.

Alas for him who never sees

The stars shine through the cypress trees;

Who, helpless, lays his dead away,

Nor looks to see the breaking day

Across the mournful marbles play!

Who hath not learned in hours of faith

The truth of flesh and sense unknown,

That Life is ever lord of Death,

And Love can never lose its own.

- Whittier.

----o----

The moderation of fortunate people comes from the calm which good fortune gives to their tempers. - La Rochefoucauld.

----o----

CORRESPONDENCE CIRCLE BULLETIN NO. 33

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND

STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not

entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "BUILDERS AND BUILDING TOOLS"

I Why, do you suppose, were so many allusions to the art of Architecture incorporated in our ritual and monitorial lectures? (The study club leader should ask for the individual opinions of a number of the brethren present on this subject at the opening of the discussion and note the variety of ideas advanced.) What was Preston's idea in the formation of the Second degree lecture? What advantage has the boy or man of our day over the Masons of Preston's time ?

II What is Morris' definition of Architecture ? Is a structure erected with a view of catering to physical needs only worthy of being designated as "architecture" ?

Is Morris' definition borne out by facts ?

What do the Parthenon and the colonnades at Thebes tell us? What part did art play in the Middle Ages?

III To what have the buildings of men always had a reference ? What is the story of the Tower of Babel ?

What is the secret of Masonry's use of architecture? How are Masons at present interested in building ? Is the use of builder's tools as symbols of modern origin ? Is such symbolism to be found in the bible ? Can you quote illustrators ? Are similes in use at the present day ? Name some of them. In what sense do we usually speak of a "builder"? a destroyer? Is there a connection between the present-day mission of

Masonry and the language of architecture ? From what Source do we derive our Masonic institution of the present day?

Is a Mason an "architect" ? Why ? What manner of a structure is each individual Mason engaged in building?

Do you agree with Brother Haywood's assertion that Masonry is a "world-builder" ? If so, why ? If not, why not ? When will Masonry's work be completed?

IV What part of the ceremonies or lectures most impressed you on the night you took your Second degree? (The study club leader should propound this question to a number of the brethren successively try to get an expression from everyone present.) How were you impressed by the lecture on the "Five Senses" ? How have you expressed or carried out your impressions ? Have you ever given the matter any further thought ? Have you "Mason-ized" your Five Senses?

V What thought have you gained from Brother Haywood's short discourse on the part played by the senses in a man's life ? What is the underlying idea of the series of paintings in the Congressional Library at Washington mentioned by Brother Haywood ?

In what direction should our senses be trained ?

VI How does Brother Haywood interpret the sense of feeling? the sense of tasting? the sense of smelling? the sense of hearing? the sense of seeing?

Can you give a different interpretation of any or all of these senses?

VII What important lesson has Brother Haywood endeavored to emphasize in the present study paper? What new understandings have you gained from the foregoing discussions ?

SECOND STEPS

BY BRO. H. L. HAYWOOD, IOWA

PART VIII BUILDERS AND BUILDING TOOLS

I

IN THE November Correspondence Circle Bulletin I interpreted the group of five steps as alluding to the five senses, as the Monitorial lectures suggest; but these same lectures also make the five steps to allude to the Five Orders of Architecture, and it is to this that we must now devote our attention. In so doing we must remember that Preston's great idea in the formation of the lectures just here was to give to the candidate certain useful information which the average man of that day was unable to get elsewhere; in our times such matters are taught in the public schools and a man does not go to lodge for instruction. Besides, some recent critics have heaped ridicule on this lecture because the division of architecture into five orders is no longer countenanced by architects themselves; be that as it may, we need not quarrel over details, for it was a wise insight that led Preston to devote so much space to the builder's art, seeing that it is the one art that has given most to Masonry, even as it is still the art that furnishes Masonry with most of its symbols and illustrations. So while we may ignore a discussion of the Five Orders (though such a discussion would not be fruitless by any means and might be carried out by a Masonic Study Club with great profit) we can not afford to omit from our study some reflections on Architecture as a whole and its meanings for the Masonic life.

II

Perhaps the one man of modern times who, next to Ruskin, has written most beautifully of Architecture, was William Morris, a great prophet who blazed and throbbed with the spirit which is the soul of Masonry. One of his biographers (Clutton-Brock) says that "for him the great art was always Architecture; for in that he saw use made beautiful and the needs of man ennobled by their manner of satisfying them." When we ask Morris to give us a definition of this "great art" we have the following as our reply:

"A true architectural work is a building duly provided with all necessary furniture, decorated with all due ornament, according to the use, quality and dignity of the building, from mere mouldings or abstract lines, to the great epical works of sculpture and painting, which, except as decorations of the nobler forms of such buildings, cannot be produced at all."

In this definition Morris contends that a building deserving of the name of architecture must satisfy physical needs and that it must also satisfy the need for beauty. Only a structure satisfying both needs can be called architecture; therefore a mere pergola which is ornamental only, or a pigsty, which is practical only, cannot be described as architecture.

When we turn to a study of the art of building we find that Morris' definition is borne out by facts, for always, from the first rude hut down to the last erected dwelling house or public building, men have made their buildings to house both the mind and the body. The stately structures of the ancient world were houses, books, monuments, statues, creeds, and dreams all in one; "the solemn colonnades at Thebes, and the graceful dignity of the Parthenon," tell us what men hoped and believed as well as how they lived. In the Middle Ages it was the same, for throughout that long period architecture was the very mother of all the arts; "it stood above all other arts, and made all others subservient to it. It commanded the sciences of the most brilliant intellects, and the greatest artists." Always a great building is more than a building; it is a human document; and a man might recover the history of the life of man upon the

earth from the records left us in the ruins and remains of his architecture, so completely has man embodied his soul in the work of his hands.

III

"For, whatever else man may have been cruel, tyrannous, vindictive his buildings always have reference to religion. They bespeak a vivid sense of the Unseen and his awareness of his relation to it. As you travel through Europe, what arrests you most are the glorious cathedrals which tell of the faith of the past. One can read the history of Christianity, of its bewildering varieties, of its contradictions and oppositions, of the secrets of its life, in its buildings. The story of the Tower of Babel is not a fable. Man has ever been trying to build to heaven, embodying his prayer and dream in brick and stone. And as he wrought his faith and vision into stone, it was but natural that the tools of the builder should become the emblems of the thoughts of the thinker. Not only his tools, but his temples themselves are symbols of that House of Doctrine, that Home of the Soul, which, though unseen, he is building in the midst of the years."

"That Home of the Soul." In these words we have the secret of Masonry's use of architecture. No longer are we, as Masons, interested in the building of material structures but we are using the builder's tools and methods, hallowed by long use, enriched by ancient associations, and found appropriate through centuries of experience, as symbols arid types of a building work of a different kind, even a great structure of truth and love wherein brethren may dwell in unity and joy. Not arbitrarily have we chosen these symbols, for men leave so used them from the earliest times, as may be learned from very ancient books, the Holy Bible especially, which is full of allusions, references and metaphors, drawn from the builder's art. And this emblematic use of tools which was so instructive to early man is equally instructive now as one may learn from a study of our daily language. How often do expressions, words, and phrases, borrowed from architecture, spring to our lips! "Edification," "constructive," "solid foundation," "well founded," "roof of the world," "erect," "construct," "raise," "edify"; one could extend such a list indefinitely, for we use the ideas of building up or tearing down almost every day of our lives, and almost always, be it noted, we use the builder in a good sense, and the tearer-down in a bad sense. There is something appropriate, in the nature of things, in the intimate relation between the message of Masonry and the language of architecture. This is not to forget, of course, that there is also a historical connection between the two, for from

our study of backgrounds we may recall how one grew out of the other, but even had there been no such actual relationships the two arts, that of the builder and that of the Mason respectively, have so much in common as to ideals and method, that the latter has a native right to employ the terms and symbols of the former.

What is a Mason, if not an architect of the mystical order? Insofar as he is true to his Royal Art he is one engaged in building up within himself a real, but viewless, Temple; its foundations laid deep in character, its walls formed of the solid stuff of genuine manhood, its roof the stately dome of truth, its spires the upreaching of that aspiration toward a higher which was the original inspiration of every great cathedral. This is no fanciful picture or collection of high sounding words; you and I have both known of brethren, have we not, formed by their Masonic fellowships, and inspired by their Masonic ideals, to be with whom was itself an act of worship ? Truly such men are Temples, Temples not made with hands !

What is Masonry itself if not a world builder, a social architecture on the grand style? With its fellowships established in every nation under heaven, its activities ceasing never night or day, its message uttered in nearly all the languages of the race but always the same message, it is one of the mightiest, one of the most benign, one of the most constructive of all-forces in the world. When its work is finished, which will not be until the end is ended, it will have proved itself a builder of an unseen cathedral more noble. more enduring than any empire ever made.

IV

All the emotions and thoughts aroused in me on the night I took my "Second" are still fresh in my memory after these many years, but nothing remains more vividly than my surprise at the elaborate lecture about the Five Senses. "What," I kept saying to myself, "does all this mean? In what possible way can our sense apparatus have anything to do with the Masonic life?" I remained nonplussed over the matter until I began to ask myself what Dart these senses play in life outside Masonry and then it dawned upon me that the ritual would be incomplete were it to omit the senses from the scope of its illumination. When I discovered later that at least one scientist Havelock Ellis had written several volumes about them, I began to see that an

interpreter could write whole libraries about the senses from the Masonic point of view; and I began to believe that it would require a long life-time for a man to thoroughly Mason-ize his five senses.

V

Consider the part played by the senses in a man's life! At the center of the man is his consciousness, a lonely, isolated, invisible, center of awareness; outside the man, surrounding him on all sides, the universe, with its limitless number of things and happenings; the senses are nothing other than the channels perhaps the only channels through which the outside universe gets into the man's consciousness. He is an island; the senses are the bridge over which he passes to the mainland, and over which the mainland passes into him. Every impression, every experience, every sensation, every word must pass by way of them; if you could control a man's senses then you would be able to determine how much of the universe gets into him and how much of him gets into the universe. This is the idea at the bottom of the great series of wall paintings in the Congressional Library at Washington wherein a picture is devoted to each sense. Since this is true it follows that the man who would make his mind the home of goodness, truth and beauty, will be one who sees to it that his senses are trained to do their work efficiently, and that he permits nothing to travel back and forth over their bridges except that which is good, or true, or beautiful.

This, I take it, is the chief point made in the Second degree lecture; a Mason is to make his five senses into five points of contact with his fellows by seeing to it that only good-will, kindliness, and all the fine things of brotherhood are permitted to travel back and forth between him and them. This implies the further point and it is one that we shall need to elaborate that the senses, like every other faculty of a man, may be trained and improved, so that the man who has been making a bad use of them can learn to make a good use. If this seems far-fetched or even impossible to us we need only direct our attention to each sense in turn to be convinced that it is always being done.

VI

"What is more or less than a touch?" says Walt Whitman. Touch is the first, or original sense, and is employed in the lowest forms of life, such as the jellyfish, long before separate organs are dreamed of; as the living creature grows more and more responsive to the world outside it the general sense of touch grows more and more defined until it gradually breaks itself up into the other senses of smelling, tasting, seeing, and hearing, and by so doing the creature rises in the scale of life. From one point of view, at least, it is not too much to say that the whole process of physical evolution consists of splitting up the general sense of touch and of refining and specializing each of the splitoffs. Even when we get to man, the highest animal in the scale, this development and improvement of the sense of touch need not stop; a musician or an artist can carry the development of touch to the utmost limit of refinement.

At the back of the tongue is a series of little organs, called taste-buds; when any object is brought against them they give to the consciousness a feeling of flavor. This sense, also, may be developed. Only a few days ago I watched a "tea taster" at work determining the quality of various kinds of tea. He sat at a revolving table on which were several cups of the beverage and he would sip from each one in turn; it was only a mouthful but it sufficed, for his taste-buds were so accurate that he could tell the jobber where the tea had been grown and what it was worth.

In lower animals the sense of smell is often unimaginable acute. Henri Fabre describes a moth which can detect the presence of a female rods away in forest at night merely by the odor. This is the sense of smell raised to the nth degree of acuteness, for the naturalist himself was unable to detect the slightest odor even in a jar full of the insects. We can not smell as the animals can because we do not need to; nevertheless, like the other senses, one can develop this faculty, as is demonstrated by the perfumery expert who can detect the various kinds and grades of perfumery quite as easily as my tea taster could judge of tea.

When we make sounds in the air, either by speaking or by striking against some object, waves travel through the atmosphere in all directions; when these waves strike against the tympanum of the ear they give us the experience of hearing, so that hearing itself is a kind of touch. The extent to which hearing can be developed and

educated is shown by the expert musician who can detect subtle variations of sound wholly lost on the others of us.

"Seeing is touch at a distance." The sun, or some artificial light, sends waves through the ether; these strike against the retina of the eye and give us the sense of seeing. If the waves are of one length and speed we see one color; if of another we see a different color. The Indian who can see an antelope grazing afar off on the prairie, the pilot who can detect the smoke of a coming ship in the remote distance, are examples of men who have raised this sense to an extraordinary effectiveness.

VII

In this discussion, which may seem to some almost school-boyish, I have had it in mind to emphasize the fact that we humans have a considerable degree of control over our senses, and that, if we choose, we can improve them by right training. From the point of view of general culture this means that we can greatly enrich our lives, and that is surely worth while; from the point of view of Masonry, which is necessarily our chief concern, it means that the senses may be so used as to Mason-ize our lives. The candidate is urged to touch, taste, or smell nothing that would injure himself or brethren: he is, in the language of the V. S. L., to "take heed how he hears," lest some word of slander against a brother be given admission to his mind; and he is to see nothing in his fellows except their better selves. How much it would mean to every lodge, by way of avoiding friction and of increasing brotherhood, if every Mason would train his senses to ignore the things that divide or injure, and to heed only those things that increase brotherly love! This is a high ideal, truly, but, then, Masonry itself is a high ideal !

----o----

A MEMORIAL TO WASHINGTON THE MASON

BY BRO. GEO. L. SCHOONOVER, P. G. M., IOWA

WE AMERICANS build monuments to hearts. Sentimental we are, and sentimental we must remain, if we are to accomplish our destiny. America was founded in sentiment. America, in 1776, was a living protest against tyranny - not the tyranny which makes men physical slaves, but that tyranny which makes men slaves by denying them the right to possess sentiment. The pioneer may have been somewhat of a soldier of fortune. He may have craved excitement - the excitement of the chase and the hazard of discovering and subduing the unknown. But underneath it all was the throbbing sentiment of absolute freedom. It was a passion with him. It was worth any price. The conquering of the West was born of the same sentiment. Every war in which we have engaged has been won because our deepest sentiments were aroused. We may search, and perhaps find, commercial, practical and sometimes sordid motives among individual Americans - but they did not rule our people.

The heart has ruled our people. The greatest hearts among us have been our heroes and our great men. The greatest hearts have won us by their senti ments of real Americanism. No more outstanding figure pervades the recollection of the recent Greal War than Theodore Roosevelt. America, North and South, knows that the greatest loss of the Civil Wa was Lincoln's death. And the Anglo-Saxon world England no less than the United States, pays homage to the great heart of the Revolution, George Washington.

The world knows the real George Washington less because of the sentimental myths woven about his his torical character. Americans appreciate his service to our Country. They have pictured him as a great, self-made character. "Father of his Country" they call him, having in mind his service as a statesman and a nation-builder. But of the human side of him they know little. When they think of his stalwartness, they think of him as a General of the American Army. Little do they know of the countless authentic instances of his stalwartness as an incorruptible first citizen. His great heart, for most people, is emblazoned upon battle fields and the history of campaigns.

To a little town in Virginia, and to a little old Masonic lodge in that town, are we indebted for the little known but well authenticated human side of this world renowned

character. Lose the personal relics of that lodge, and even Mount Vernon itself can never redeem the record of the man great because the heart of him was great. The homely, home-grown heart, of which the world knows so little. Those brave and persistent women who have saved Mt. Vernon for us performed a service for America which is only now beginning to be appreciated. What they have preserved for us is invaluable. More than a house or a farm, it is a heritage, barely rescued from destruction.

To Masonry comes now an even greater opportunity. Housed in a little nineteenth century lodge room in Alexandria are more relics - human relics - of Washington than ever were or ever can be gathered together, of the real Washington. They appertain to Washington, The Mason. It is to Washington The Mason that we must look if we would understand the true character of the man. It is into this little lodge room that we must enter, if we would find the source of his inspiration and aspiration,the things that have made him a World-character.

He who would deny that this is the true source of the qualities which made George Washington great must in this lodge-room face his Masonic Apron; the charter for the lodge, granted to "George Washington, Late Commander-in-Chief" of the United States forces, as Worshipful Master, by Edmund Randolph, Grand Master of Virginia; letters in autograph, proving his pride in his Masonic connection, and not one, but hundreds of other mementoes, personal and Masonic in their character, conclusive in their evidence that it is to Masonry that we must look for the groundwork of Washington's Americanism, even as we must do likewise with most of the other great characters of the formative period of this Republic.

Because this old Lodge-Hall houses these relics; because the surroundings are hazardous in that they are not fire-proof; because this heritage is worthy of being placed in a memorial temple befitting so exalted a character; because to lose them would be an irreparable loss to a great Republic which delights to do Washington honor; for these reasons has it come about that Masons of vision outside of Virginia have proposed a National Memorial, typifying the loyalty of the Fraternity in the United States as a whole, in which these relics should find an eternal resting place. The sentiment that pervades the very atmosphere of the old Hall, no less than these priceless material mementoes of the man Washington, belongs to American Masons, and has provoked in members of the Fraternity a sense of duty unfulfilled, until the memorial house in which

they are to be kept shall be a Mecca worthy of the Fraternity of Washington's inspiration.

To build such a memorial by the free-will offerings of the Masonic Fraternity in the United States is to perform a great service to the Fraternity, also. There is need for a national symbol of the interdependence of our American liberties and this great patriotic organization of ours. The campaign for its erection will be more than a campaign for funds. It will mean a reawakening of our members to the civic responsibilities devolving upon us. Those who undertake to promote this enterprise will not be solicitors for dollars, they will be evangels of Masonic duty to our Country in time of stress.

----o----

MYSTERIOUS MASONRY

BY BRO. L. B. MITCHELL, MICHIGAN

I do not know what it can be, but some mysterious thing

Seems running through the Order with a gracious, soulful ring;

E'en though 'tis but a gathering of neighbors from around

'Tis something so much different than elsewhere can be found.

The touch of its investiture brings its peculiar thrill,

It seems to hold, as it is placed, a "string" upon the will,

It gives its message to the soul, it beautifies the place

That needs it most that it may there reflect its matchless grace.

There's something in its opening, - though often heard before,
That so appeals we can but help to love it more and more;
Though formal it may really be and anciently expressed,
It seems to lead into the way of brother-biding rest.

And there's its work, - the symbols rare that teach in ways sublime
Upon the nature plane the way to e'en the gold refine;
It summons to the true ideals and to them lights the way,
Its working tools in simple form true character display.

And there's its closing, beautiful, we part upon the Square;
The heart has tested from its wealth a sample of its fare,
And as we go there's something seems to "carry on" the grace
That somehow crept in unawares while we were in the place.

I do not know what it can be, but some mysterious thing
Plays on the heart within its walls, e'en to its finest string;
'Tis something all unknown to words, this dear old mystic Art
Expressed alone to those who bring to it the brother-heart.

----o----

THE KIND MESSENGER

BY BRO.GERALD A. NANCARROW, INDIANA

See that figure in the distance

With his scythe upon his arm?

Does the end of this existence

Bring but fear and hold no charm?

Do you look upon the reaper

As a monster in your way;

Do you feel no hope that's deeper

Than the joys of this poor day?

Ah! That figure in the distance

Is but pointing to the hour,

Is but off'ring his assistance -

Doing all within his power,

To show how fast the grains of sand

Hasten through the glass he holds;

How much of work on ev'ry hand

E'er another life enfolds.

----o----

THE FRATERNAL FORUM

EDITED BY BRO. GEO. F. FRAZER, PRESIDENT, BOARD OF STEWARDS

CONTRIBUTING EDITORS

Geo. W. Baird, District of Columbia.

Joseph Barnet, California.

Wm. F. Bowe, Georgia.

H. P. Burke, Colorado.

Joe L. Carson, Virginia.

R. M. C. Condon, Michigan.

John A. Davilla, Louisiana.

Jos. W. Eggleston, Virginia.

Henry R. Evans, District of Columbia.

H. D. Funk, Minnesota.

Asahel W. Gage, Florida.

Joseph C. Greenfield, Georgia.

Frederick W. Hamilton, Massachusetts.

H. L. Haywood, Iowa.

T. W. Hugo, Minnesota.

M. M. Johnson, Massachusetts.

P. E. Kellett, Manitoba.

John G. Keplinger, Illinois.

Harold A. Kingsbury, Connecticut.

Dr. Wm. F. Kuhn, Missouri.

Dr. G. Alfred Lawrence, New York.

Julius H. McCollum, Connecticut.

Dr. John Lewin McLeish, Ohio.

Joseph W. Norwood, Kentucky.

Frank E. Noyes, Wisconsin.

John Pickard, Missouri.

A. G. Pitts, Michigan.

C. M. Sehenck, Colorado.

Francis W. Shepardson. Illinois.

Silas H. Shepherd, Wisconsin.

Oliver D. Street, Alabama.

Denman S. Wagstaff, California.

S. W. Williams Tennessee

Contributions to this Monthly Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today.

Discussions of polities, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Question Box Department.

QUESTION NO. 14

"How far should the social side of Masonry be encouraged in the meetings of the Blue Lodge? In what manner should it be promoted?"

The Augusta Club.

Many records attest to the prominence given to the social side of Masonry in the old lodges. Because of the changed attitude of opinion toward this side as usually conducted, the lodges gradually abandoned the social features instead of adapting themselves to the changed conditions, and it is to be hoped that discussions upon your questionnaire will result in widespread adoption of the methods calculated to establish a social side of Masonry in our lodges in accord with modern thought.

Theories upon untried systems are apt to prove unsound. The practice of individual cases may not result uniformly, but the experience of such practice is the best evidence we have. A great orator declared:

"I have but one lamp by which my feet are guided, and that is the Lamp of Experience."

The experience in Augusta is briefly as follows:

For more than twenty years a library, reading room, or Club had been a vision of certain of our Masonic membership. Many futile efforts towards these ends were made in various directions. These finally crystallized in a weak call for a Masonic Club rather than for a Study Club, or Library. From time to time efforts were made by committees to formulate rules for the financing and government of such a Club. The stumbling block was always the difficulty of the distinction which would be made between Masons who contributed to sustain the Club and those who did not, and it was found impossible for us to determine satisfactory methods or rules to avoid this difficulty.

In the year 1915 the call for the Club features had grown into the minds of many besides the "visionaries" when suddenly someone whose perception was keener proposed to establish a Masonic Club and operate it at the expense of the Masonic Fraternity for a period of three months. This was done and continued with growing success until the great conflagration of March 22, 1916, which entirely destroyed our Temple. This public catastrophe demonstrated the value of the Club connection with our lodges for it became the inspiration and the center of Masonic activity to relieve the consequent distress. Fifteen thousand dollars was raised and distributed and whilst the needs of Masons and their families were a particular care, relief was freely given to others.

During the time that this great work was being consummated arrangements were made for a temporary lodge room. At once the call was insistent for the continuance of the Club. Therefore a building was rented and the third story connected to the temporary lodge room, the intention being to use this third story as a makeshift club quarters. But the call demanded more and better club facilities, so the second story was used, consisting of two large parlors, a large card room and large billiard room, kitchen and serving rooms, two dining rooms, office, ladies' dressing room and two large hallways for banqueting and dancing purposes. Shower baths were installed in the third story and lockers put in two third-story rooms for costumes and uniforms.

Here was our home for two years. The Past Masters' Association continued its work of Masonic study. The desire for Masonic reading and information increased among the Fraternity, and lectures were well attended.

The Masonic Club was the inspiration and mainspring of efforts which resulted in our present new Masonic Temple, in which the fourth floor, 77 1/2 by 160 feet, is entirely devoted to Club purposes to which any Mason in the world is welcomed to all its privileges without cost or subscription of any kind. Naturally the expense of the Club has continued to increase. This has been met cheerfully by the various Masonic Bodies of the city.

Beginning with assets of about $40,000 we have built a Temple costing $325,000. This is not believed to have been possible without the social intercourse and the enthusiasm of the Masonic Club connection with our Masonry.

The Club influence is spreading and growing. Our reading room and library is in constant use for Masonic reading and study. This intermingling of Masons, together with the increase in knowledge of Masonic principles, has resulted in a great uplift among the Brethren, so that it now seems certain that a Masonic Club is an established institution in Augusta. This at least proves that Augusta Masons consider that the social intercourse of Masons in connection with their lodge work is a necessity.

In a continuation of this article I propose to relate some of the Club activities, especially of the great work performed by the entertainment of the Soldier Masons stationed at Camp Hancock, near Augusta.

William F. Bowe, P. G. C., Georgia.

* * *

A Social Schedule for the Lodge Year.

I am in favor of emphasizing the social side of the Blue Lodge. To make the lodge a mere degree factory is a great mistake. After a man is familiar with the ceremonial of the degree he looks for something more "more light." Failing to get that in the lodge he moves up higher, in the Commandery for instance, where considerable attention is given to social features. Whether the aspirant obtains more mental illumination in the higher degrees of the York Rite is a question, but he certainly sees more of the social phases of Masonry, and his attendance is better. Many men, after becoming familiar with the degrees of the Blue Lodge, fall away and are seen no more at the meetings. If the social and intellectual features were better organized and emphasized we would see more interest manifested by Masons in their lodges. An occasional lecture, on some Masonic or sociological topic, followed by a smoker, often proves a decided attraction.

The Master of a lodge on taking office, aided by a representative committee of the brethren, might arrange a series of affairs for the Masonic year, literary and social in character. The best way to announce these affairs is through the publication of a monthly bulletin, giving the news of the lodge. A lodge in Washington, D. C., (Temple-Noyes) recently inaugurated a "Father and Son" get- together meeting. The sons, big and little, of the members were invited to an elaborate entertainment. Great sociability prevailed; 'stunts" of all kinds were staged for the amusement of the guests, many of the youngsters taking part in them. A banquet followed.

I also advocate a ladies' night at the close of the Masonic year. St. John's Lodge, of Washington, gives an excellent entertainment of this character once a year. This lodge closely affiliates with St. John's Chapter of the Eastern Star, and whenever it gives an entertainment the ladies of the Eastern Star lend their aid in getting up the banquet and even wait on the tables.

Yes, I am decidedly in favor of the social side of Freemasonry, but it should also be combined with the intellectual. Masons will often turn out to a good lecture and the proverbial feed, when they will not otherwise attend the lodge. On such occasions the lodge should be opened and closed in regular form, so as to keep up the dignity of Masonry and remind the brethren of their duties to God and their fellow men.

Henry R. Evans, District of Columbia.

* * *

"With Points and Without Heeltaps."

The question "How far should the social side of Masonry be encouraged in the meetings of the Blue Lodge? In what manner should it be promoted?" is best answered by my personal experience here in Virginia. Virginia is, as you are aware, dry, very dry. It is, however, a land of letter- or word-perfect Masons, the ritual dominating everything. Here, as in all other Jurisdictions, the thinking and reading Mason is the exception. We have, therefore, the problem up to us of bringing candidates and members into our lodges by making the lodge attractive without the assistance of "Old King Booze," attractive not only to the small minority of reading Masons, but to the ritualist, and the big majority of members who are always ready to respond to the social call of our Order, which feature, though now very much neglected, was once part of "The Original Design."

My experience begins with almost my first visit to a lodge on this side of the Atlantic (Unity Lodge No. 146, Front Royal, Virginia, of which I am now a member), about three years ago. On that occasion I sat for two mortal hours listening to a discussion on "ways and means," ways of raising the wind in the shape of unpaid dues, and means of getting enough brethren together to keep the lodge going and elect officers for the ensuing year. After they had exhausted the subject, I rose and explained a method which I had never known to fail, asking a free hand with the "refreshment fund" and their co-operation after the lodge was closed. As a last resort they agreed to let the "big Irishman go to it" so I waded right in that evening. As far as I can remember there were only about ten of us, but with a dozen bottles of "pop," a couple of pounds of biscuits and a bit of cheese, we had "some night" as they expressed it. I went right through the whole program, gave the "seven Masonic Toasts," and had every man jack of them on his feet several times. We gave the "Grand Honors," drinking the toasts with "points and without heeltaps." We had the "Tyler's Toast" and the "Charter Song," the "Mystic Chain," and "Auld Lang Syne," and a "Three and one in solemn silence." We really did have a splendid night. We kept it up, we boosted it,

it caught on, and today our lodge room is regularly filled. We are talking of building, our "Degree Team" now visits neighboring lodges, and our sister lodges, when they visit us, go home with something to think about.

We had exactly the same experience in the Chapter with equally good results.

Yes ! get the boys together around the social board, start your lodge early or cut out some of the work, but don't neglect the social feature. Think out the new stunts for the next meeting and get the members interested. They don't want a feed every night. A bottle of pop, a cup of coffee, a biscuit and a nibble of cheese will do, but get them together round the festive board to yarn and laugh and gag each other over a cigar or jimmy-pipe.

Try it, Worshipful Masters, don't let the Shrine monopolize all the fun, and write THE BUILDER your experience twelve months hence.

I believe the social feature of Freemasonry is just as surely a Landmark as is the Hiramic Legend and, notwithstanding Deuteronomy 27 :17, a landmark which is being slowly but surely obliterated.

J. L. Carson, Virginia.

* * *

The Example of the Churches.

As far as it is in the churches. The aim of these organizations is first, to worship; second, to strengthen each participant so as to make him or her a better and happier individual. The latter end is achieved, in a great measure, by the spirit of friendliness manifested by each and all.

This, to my mind, illustrates how far the social side of Masonry should be encouraged in the meetings of the Blue Lodge and how it should be promoted.

John G. Keplinger, Illinois.

* * *

Talks by the Better Informed Brethren.

The social side of Masonry is something we have all thought about. As the lodge extends a level on which we all meet, it should not be overlooked that the men prominent in the community, who are accustomed to being shown more or less attention, cannot always forget that, even in the lodge. Others may notice this and resent it. The Master and the brethren are usually tactful, and strive to promote harmony.

There are two obstacles to peace and harmony: the one is idleness and the other jealousy. So, it seems to the writer, it is very plain that an effort should be made to attract the earnest attention of all present, and to interest them all. But the subjects should be such as the brethren are all interested in and free from what may irritate, such as politics and religion. These two exponents of belief and opinion should be forever barred in lodges.

When there are no degrees to be conferred, the writer thinks, a lecture should take its place a lecture on current topics, or on history or on some popular science. This would, we think, be a matter of education as well as giving a compliment to the better informed brother who is invited to talk. The members get tired of all-Masonic lectures and would frequently enjoy current topics.

G. W. Baird, District of Columbia.

* * *

Monthly Visiting Plan.

I would suggest to the Masters of lodges that they inaugurate as a social feature a monthly visiting plan to confer degrees, either the First, Second or Third, at the meeting rooms of sister lodges. Go to some lodge with your officers and members (do not go without your members), receive a similar visit the next month, and so on until there be no further opportunities. Do not confine yourselves to working the Third degree. See and let others observe how well you can confer either the First, Second or Third, and deliver the lectures. Use pictures through the monitorial parts, get them made by some moving picture expert to fit the several recitations. Do not be satisfied with the highly colored and unnatural lantern- slide effect. Allow the Senior and Junior Wardens to alternate in the recitations in the same degree. Take lots of time. Do not hurry. Have but one candidate of an evening. A good man is entitled to have all your attention and your best and undivided efforts. If he is not, you do not want him at all. The visiting lodge will instill enough variety into the occasion to make up for any absent sociability. This sort of work will never grow stale. When the work is well done, it does not pall upon the most sensitive. It is only when "murdered" by faulty delivery, as stumbling over unusual words, haste or lack of memory on the part of a poor officer, and like idiosyncracies, that the work does not satisfy. Think of what can be done if you can but enter into the spirit of it all. If you cannot, let some one else take the candidate. He should not be misled because of your inability to lead him. Masonry demands more of every man than mediocrity. She must have the best. To be real sociable in a Masonic lodge, get completely enrapport with your task, like the orator who can make his audience laugh or cry at will. Masonic ritualism has the

"stuff" in it and it only remains for you to bring it to the surface where both the candidate and the audience can see and feel it. When ready, have the candidate "say something." Let the occasion be replete with short speeches. Have some refreshments, even if they be but coffee and doughnuts. However, let there be a lunch of some kind after "lodge time," so that the members can linger about the sacred place to talk and think. Keep them a half hour at least. As they go home they may talk to a brother on the way, but I would wager that the last thought and about the last word would be in appreciation of this distinctively "social side" of Masonry.

Every Master, of course, cannot be made to work as suggested. There are one or two in the lodge "who can put it on right!" Arrange special "honor nights" for such, so as not to have to tell the Master (if a ripple) "right off" that the lodge wants somebody who , "real good" to do the work, when particular company is invited. The Master can get his glory by presiding soon as the work is done. He will, in fact, be better pleased than though you insisted on his going through an ordeal in which he knows himself that he cuts but a sorry figure.

What Masonry needs is a social service along Masonic lines. What men want is a better understanding of Masonry. How long would a theatrical venture pay or remain popular, to say the least, were Shakespeare's "Hamlet" to be acted in the "nude" and the soliloquy set to the tune of "John Brown's Body" and sung with all the gusto and abandon of a bar room tapster?

It would not be a bad idea to let your "malpractitioners" read an article like this once and awhile. Most anyone can understand what I believe to be the matter with the present brand of "social Masonry." Most anyone can come to know as well how very full of sociability Masonry is when properly "put upon the boards." I am sure that it will furnish much food for mental "being" and as we as Masons are here to cater to the "better part of man," such procedure should meet the requirement so often surnamed "sociability."

In connection with the suggestion for moving pictures, I would call the attention of Masters to the immense possibilities of Middle Chamber Work the Armies at the

river, the progress of building, and in fact, every situation of the portrayal of the subject in its entirety that can be accentuated by the free use of the "movie."

Denman S. Wagstaff, Committee on Education of the Grand Lodge of California.

* * *

Get the Members Acquainted.

I would first like to delete the word "Blue." I am an old fashioned Mason and, many as are my degrees, I consider all but the basic three, side degrees. But ;that aside, the answer to the above must be that the 'social side" itself must be defined. If it is to be used to mean promiscuous assemblies held jointly with other organizations like the 0. E. S., to be dancing and card parties, or to be held to advertise Masonry and indirectly solicit petitioners, I would say not at all.

All the features of Masonry are important and brotherly sociability, feasting together on terms of perfect equality, regardless of "worldly wealth or honors," is not the least of them and should never be neglected. I cannot, in view of the 18th amendment to the Constitutions of the United States, advocate resuming the punch bowl and toddy glass of our forebears, but I do hold and have long advocated a feast of some sort at every lodge meeting. I go so far as to tell lodges to resort to crackers and cheese if needs must, but feast together as brothers anyhow. It brings together at table those who "might otherwise remain at a perpetual distance." I have seen a former Governor and present Congressman seated by a car repairer whose hands were like coarse sandpaper, but whose life was well known to be a truly Masonic one, and who was a brilliant ritualist. The Governor was introduced to him and said: "Brother I have often heard of you as a Mason and I wish I were as worthy and well equipped a one." The words were well deserved and sent that plain, half-educated man home warmed at heart. Nowhere else would they have ever met.

Another sort of social converse still more important and often sadly neglected, is the greeting and noticing of visitors, especially the aged and the poor, in lodge and anteroom. Rather than rush to shake hands with prominent men, it is better Masonry to make sure that no brother's humble rank in life makes him a Masonic wall flower. Hunt out the one whose modesty and humble opinion of his importance causes him to hang back. If you don't know him tell him "My name is Jones. What is yours, and how are you ?"

These seem small matters but they are large ones and go far towards practicing what we so vehemently profess. The lodge as a lodge should give some of its meetings to lectures on Masonic subjects, music and an occasional, say annual, ladies' night, with refreshments.

A Masonic lodge is not a proper medium for bringing together our respective families on social lines. All attempts at this are dangerous.

Joseph W. Eggleston, P. G. M., Virginia.

* * *

Comradeship.

The basic meaning of "social" is comradeship; and this signifies something mutual, giving as well as receiving and refers to duty as well as entertainment. Masonic entertainment concerns club rooms and banquet halls, or, where such do not exist, the anteroom. In the lodge room, the social symbol is a cordiality that rings true, a courteous consideration of all present, and an opportunity for all members to take part in discussing business.

At Masonic meetings, the social side of Masonry represents relaxation from duty; and it is best cultivated in the hour that follows the formal meeting. If Master and officers do not hurry away, but remain a while with the brethren, after lodge, it unquestionably produces a feeling of real comradeship; it looks as though those in authority really liked the company of the modest and unassuming.

Occasional games or refreshments, in as informal a manner as possible, add to the pleasure of meeting together. We must remember that "social" suggests "mutual." Members should go away from such meetings, not feeling that they have been entertained, but that they themselves have contributed to the good fellowship. This gives everyone the feeling of being of service; and that is the meaning of Freemasonry. In the lodge room, officers are of eminent service. In the social hour, "those also present" can arise and shine. For officers to try to entertain the boys is fatal to success. Let all have a share in the entertaining, and all will feel that their presence is essential. Give the boys a chance.

Joseph Barnett, California.

Q. S.

To say exactly how far the social features should be carried on in lodge work is supremely difficult. When a prescription is being written by an "M. D." and needs to indicate an uncertain quantity which, however, is necessarily a certain one he does so by using the letters "q. s." standing for quantum sufficit.

It is much the same in lodge work. There is, unquestionably, a great need for cultivating the social virtues, and I believe it is quite as much our duty to do so, as to "carry on" in any other line of Masonic endeavor. However, the Master should be, and is, the guiding hand he, and he alone should direct all lodge activities and be the actual head during the term of his office. After retiring from it, he surely owes an obligation to the Craft to be always ready and willing to "help, aid, and assist in the noble and glorious work of rebuilding the House of the Lord" which is characterized in all the

various phases of life but the Master should possess the "all-seeing eye" that only can discover the needs of the Craft over which he is chosen to preside. How he can get this wonderful perceptive quality save by resorting to the power of prayer, I do not know!

In conclusion, let me say that it behooves us to follow the advice given us by the Saviour, "Pray without ceasing." Strength, and wisdom, and Light will surely come. In this manner only can this, and many other important questions be settled. None can absolutely say, "how far," but it is "q. s."

S. W. Williams, Tennessee.

* * *

The "Fourth Degree."

Man representing the highest order of the animal kingdom is by nature social. Altruism is the highest manifestation of this sociability. The very fact that men organize themselves into Masonic lodges is an evidence of this social instinct carried out in everyday life.

The social side of Masonry in its narrower sense includes in a general way banquets, entertainments, initiations and correspondence other than that pertaining to business and official reports. Unquestionably the period of "refreshment" following "labor" is the time when the brethren come into close personal contact with one another.

The inspiration of the high ideals as dramatically set forth in well rendered "labor" will find its practical application in the close and intimate contact of brother with

brother during this period of sociability, and many a life-long and valuable friendship is often thus formed.

The homely but apt quotation "All work and no play makes Jack a dull boy" is directly applicable in our lodge activities. The stress of well conducted "labor" must have its adequate period of variable social "refreshment" in order to round out and fulfill the highest functions of the lodge. The nature of this entertainment will naturally depend upon the character and taste of the members of the particular lodge and its environment. A picnic in the woods, with the members of the family included, might prove a day of rare social enjoyment to a lodge situated near country surroundings, whereas a theatre supper would be a far greater success in thus city lodge. The so-called "Fourth degree" it parlor with instructive talks from those having something of interest to impart to the brethren, interspersed with music, informal conversation and a collation undoubtedly act as powerful adjuncts to the securing of a large attendance at every lodge communication. The program can and should be varied for each communication and announced beforehand in the regular notices sent out to the brethren.

Intellectual "feasts" in the form of some Masonic historical event or problem attractively presented can well be included from time to time as part of the social side of the Masonic activities of the lodge. Frequent exchanges of visitations with sister lodges undoubtedly promote a wider sociability and extends the horizon of the individual lodge members.

Social amenities by correspondence with other lodges and especially with absent brethren does likewise, and a committee in social corresponded can well be productive of good results in rounding out the social side of any lodge. This was demonstrated time and again in the great World War.

Banquets, picnics, excursions, theatre parties, musicals and other entertainments-all these have their places as valuable social agencies.

A well organized system of home visitation in charge of a discreet and carefully selected committee undoubtedly would promote sociability in many lodges and bring out brethren to its communications who otherwise would not come.

G. Alfred Lawrence, N

* * *

The Informal Study Club at Members' Homes.

The function of a Masonic lodge is to teach morality according to a system of symbolic instruction. While this is the real function and should never be lost sight of, there are many ways in which it may be definitely practiced as well as taught by the members of the Fraternity. To cultivate the social side of life is a valuable and Masonic act. The Fraternal greetings and the social chat in the anteroom before the lodge is opened and after it is closed; the lunch or banquet with its post-prandial speeches and stories; the family night at which the members of the brother's families are invited to the lodge room and entertained, are all of value when conducted judiciously.

There are, however, abuses to the social features of a lodge which must be apparent to the brethren who have a high conception of Freemasonry, and to whom the tendency of XYZ Lodge to the title of a ball team or whist club is unsavory.

The best possible manner in which the social side of Freemasonry has been promoted, to my observation, was by an informal Study Club, which met monthly at the homes of the members and combined a profitable evening's improvement in Masonry with light refreshments and a social hour.

An installation (either private or public) on St. John's Day, may include a social program suited to the occasion.

The traditional banquet after work in the Third degree, however, furnishes the best opportunity for the social side of Masonry.

There is such a good opportunity to promote the social side of Masonry in a legitimate way that it is to be lamented if abuses are indulged in.

Silas H. Shepherd, Chairman Masonic Research Committee, Grand Lodge of Wisconsin.

* * *

Interest the Ladies.

It is difficult to understand why there should be a need for any medium other than that of a well conducted degree ceremony to keep up an active interest in lodge affairs.

However, it is a fact that we must admit, that an attendance of 40 to 60 out of a membership of 400 or over is as much as we usually obtain.

I believe that the social side of Masonry can be fostered best by bringing the families of the brethren together by means of entertainment of various sorts. When the ladies begin to have an interest in the lodge of their male relative connections they are apt to see that he is not unmindful of his duty as to attendance at lodge communications. Give the ladies an interest. John A. Davilla, G. S., Louisiana.

* * *

Complete Equipment for the Social Side.

Nothing in the conduct of the lodge is half so important as the promotion of the social side of Masonry. Certainly not perfection of ritualistic work.

Three principles should be recognized. First, that, whatever may be the theory, in practice no Mason who has no part in the work can be expected to be a regular attendant at lodge meetings for very long if there is no attraction except that of seeing the work.

Second, that a member of a lodge is doing himself and the lodge just as much good when he spends an evening in the anteroom of the lodge parlors getting acquainted and keeping acquainted with his brother members as when he spends the whole evening in the lodge room as a spectator on the benches.

Third, that the promotion of the social side is so important that it ought not to be lost to chance or to he accident of the faculty of the lodge officers for the time being for the promotion of social intercourse. It ought to be provided for in the very situation and equipment of the lodge.

To appreciate these principles is the important thing. They will be applied according to the situation, size and circumstances of each lodge and the tastes and character of its members. Trying to increase or to maintain the attendance at lodge is beating the air so long as one looks only to the interior of the lodge room. There should be something, much or little, as may be possible, outside.

For example, my own lodge has dining rooms where lunch is served every day and dinner every evening. It has ample room for ladies and they frequent the Lodge House. It has card rooms, billiard rooms, chess rooms, a reading room and a ball room. Sometimes there will be at the same time fifty people, men and women, dining in the small dining rooms, 300 members dining together in the large dining room, 50 to 75 carrying on the work in the lodge room, 50 men playing games in the card rooms, 50 more talking or reading in other rooms, some ladies playing bridge in the ladies' sitting room and 40 members and ladies together in the large ladies' drawing room.

This is meant only to allow an extreme application of the principles laid down. Perhaps no other lodge could carry them to that point. But any lodge can go along this road a short distance or further according to circumstances. A. G. Pitts, Michigan.

* * *

The Duty of the Junior Warden.

Experience in my own lodge and observation in many others enables me to answer this with some degree of certainty. The very nature of a Masonic lodge as a voluntary association of friends and brothers recognizing the social principle, obligates it to the encouragement of social intercourse in its meetings wherever and whenever possible. The periods of refreshment are especially set aside for that purpose and an officer placed in charge during those periods to see that no "excesses" be permitted.

By "social intercourse" it is presumed one means the natural social amenities and the good fellowship that comes from mutual participation in whatever forms of amusement the brethren prefer, whether eating, dancing, debates or whether physical or mental recreation. Our lodge tried about everything before we found the plan that suited us best. I should say that this is an individual matter for each lodge to decide for itself, depending upon the temperament of the members and the customs of the community.

We started with a Study Club. We found in our "researches" that our forebears gave considerable more attention to the "social side" than the more serious side of Masonry. The English, Scotch and Irish brothers of the old country met in taverns and after initiations devoted most of their time to conviviality. The Masons of the Revolution seriously occupied themselves with the questions of the day, affecting the young nation's welfare and had less time for banquets. They inclined toward the French idea of patriotic addresses. Our lodge was one of the pioneer bodies on the Kentucky "frontier" and its early meetings were great occasions to which members traveled hundreds of miles that they might experience the social joys. Community welfare matters those days were largely lodge matters too. They were talked over among members of our political party in the period of refreshments. Later the feasts were separated from the lodge meetings proper.

Our Study Club eventually organized and today looks after the lecturing of new candidates, provides a place for informal discussion of all questions in which members are interested from war to economics, from dances to public affairs. The Masonic Body supports the Club financially and every Mason is a member. The lodge therefore feels that it may at any time call upon the Club to arrange social affairs on a large scale and has come to look upon the Club as an aid to the Junior Warden.

We are a "city lodge" and necessarily the greater part of our time is spent in labor, with little opportunity for social intercourse. But before the lodge is called on and during the periods of refreshment and just after its close, the Master and all the brethren welcome visitors and each other. Always visitors are urged to give us a little talk tell us about himself. If one is in difficulties we get to know about it at these times and the lodge is invariably left "at refreshment" whenever there is any delay in work.

Now in country lodges, where the candidates for degrees are not so numerous and more time can be given to social enjoyment the club feature of Masonic life can easily be omitted. Cynthiana No. 18, this State, of which I am an honorary life member, has solved the social problem by placing all social features in the hands of the Junior Warden and Stewards and making them work. That is what they are for! So these officers are ready to fill up every gap with something that contributes to good fellowship. If there is five minutes to spare while the lodge is "at ease," they know

everyone present and will call on someone for a remark or start introductions of strangers. They arrange community picnics, "socials," anything to give members an opportunity to rub shoulders. They arrange co-operative entertainments with other Fraternities; have held one or two Fraternity Days; went into partnership with Church and city authorities during the war to follow their soldier boys with home comforts. In short through its social progress, the lodge has become a recognized social constructive agency in its community.

We need a little more democracy in our lodges and a little less timidity of our officers in discharging their plain social duties. I have found that where the membership itself is asked to decide upon some program of social features, or left to evolve one with only a suggestion now and then from the Master, they may be trusted to evolve something worth while.

Were I again placed in the Master's chair in some lodge needing more social intercourses, I would certainly not attempt to force my own views on the members. But I would instruct the Junior Warden and the Stewards under him to do their duty. I should at convenient periods turn the lodge over to them; first, that they might ascertain the sense of the membership on the kinds of social enjoyment preferred by it, second, that long enough periods of refreshment might be provided whenever there was not ritualistic work to be done, for the proper officers to "make good" in what the membership expected of them.

As to the kind of and variety of social features possible at these periods when the lodge was "at ease," that would require another story. In answer to such a question if propounded, I think lies the solution of the troublesome problem of getting good attendance and of making Freemasonry something strong and virile in public life as its founders intended.

Joseph W. Norwood, Kentucky.

----o----

THE RITUALISM OF MASONRY

BY BRO. LOUIS H. FEAD, P. G. M., MICHIGAN

The ritualism of Masonry is truly a wonderful thing. Simple in its dignity and with no striving for dramatic effect, its power is so intense that, when even fairly rendered, levity is impossible and the initiate is consciously impressed with a serious grandeur. With such possibilities of histrionic expression that the great Booth pronounced the Third degree the greatest tragedy ever written, even the Master who mouths his words and misconceives his emphasis cannot entirely destroy its beauty. So distinctive is it in character that ten consecutive words from it cannot be used in the press, on the rostrum or in conversation without practically every Mason recognizing them; so quaint is its context that its antiquity is instantly impressed upon the hearer; so tuneful is its rhythm that it rivals the stately measure of poetry; so natural in its movements and so devoid of restraint that its force is felt at first subconsciously but the words often spoken always convey a new idea; and withal, so lofty in its principles and so true its precepts that it is not a wonder some men make Masonry their religion.

Yet the ritual is not all there is to Masonry. Underlying the ritual, there is a symbolism which attaches to each form and rite and ceremony a significance not before known. From the forgotten past of the Ancient Mysteries, it brings the magic of the dead art of symbolic teaching and transfigures the commonplace. It transforms the lodge room into a world and the candidate into an unborn child. It depicts the building of a perfect life. It portrays the child born into the world, burdened with the cabletow of inherited tendencies. With solemn ceremonies, he is purified and consecrated, the evils of his inheritance fall from him, the light of knowledge floods him, and he is invested with purity and innocence. To build the foundation and strong walls of the temple of his character, he is given the working tools of the Entered Apprentice and, as each rite is performed and each emblem passes before his vision, he learns to employ his time and to divest his mind and conscience of vice and the things that hurt.

Having builded the walls of his character, he is taught as a Fellowcraft, by the use of his physical senses and the contemplation of a mind enriched by a study of the liberal arts and sciences, to adorn the temple with the pillars of culture and mental strength. And finally, as a Master Mason, the symbols impress upon him the certainty of death and the resurrection that there may be within the house he has builded a living presence conscious of Immortality and that its various halls and corridors and chambers and apartments may be the home of an enlightened soul.

----o----

Love is the great motive power without which all our intelligence, knowledge and understanding is impotent. Unless we make use of both Pillars of the Mind, so that Truth and Love co-operate we shall miss Happiness the Goal of Life. Love fulfills the law. -Oriental Consistory Bulletin.

----o----

One line, a line fraught with instruction, includes the secret of Lord Kenyon's final success. He was prudent, he was patient and he persevered. -G. Townsend.

----o----

Justice without wisdom is impossible. -Froude.

----o----

EDITORIAL

PEACE AND GOOD WILL

THE SEASON of Good Will will soon be upon us. Christendom at least will then naturally turn its thoughts to the founder of the Christian religion.

For one brief moment the so-called civilized world is compelled to consider the life of one man, the burden of whose message was for Peace on earth and good will toward men. The sublime idealism which He declared as the only practical basis for the government of the world seems today indeed very far ahead of us. Let us then change our common practice of looking backward to the days of his flesh and consider that the ethic that he taught and practiced is not something declared for an ancient generation and since found impracticable for mankind's wider activities, but is something yet ahead for aspiring man as an individual and for the government of society to realize.

The divine event which will know brotherhood as a reality still beckons man on. Righteousness, as the emanating principle in man and the foundation of society universally accepted, is yet to be the result of patient, unselfish work to be zealously undertaken by those who believe that the world should be regulated and governed by the principles of brotherhood, charity and pity.

The trying days that we have known for near five years have revealed that we are not yet far removed from the beast. Man, and mobs of men, have revealed capacity for cruelty only these last few years, aye months, that seem almost unprecedented for ferocity and barbarity. We have killed, maimed and burned each other and the heart of humanity still bleeds while the air is yet rent with the cries of the widowed and orphaned. Every method of reform known to the ingenuity of man has been suggested as a palliative for the ills of mankind. Bolshevism, Unionism and patronizing individualism hold out their schemes for the abolition of the foul madness that has gripped the world and sent it sheltering toward darkness and chaos. Like weak and decrepit men religionists in ecclesiastical raiment have tried to stem the tide of disaster only to be caught themselves in the maelstrom and to become in time weak and blind apologists for this or that cause or interest. To settle our differences with reference to

God and universal brotherhood has not been largely thought of. And if here or there a courageous prophet has been heard, his voice has been drowned by the medley of noises whose selfish insanity served only to add fuel to the fires of hate, fanaticism and greed.

In the wise economy of the universe it is ordained that there shall be seasons when man shall rest. Manes weary body cannot stand a ceaseless grind. Merciful sleep intervenes to recuperate him for the morrow's task, Night follows the day and the new morn ought to be witness of a new awakening of the soul. Even so, may the season of Good Will cause us to pause in this goodly land and under the benign influence of the Holy season may there be taken such retrospect as will reveal to us the high road of folly which we have been following and resolve us as free men blessed of God in noble heritage to follow in the days to be the paths of sanity and mutual aid and brotherhood. The principles of religion force themselves upon us whether we will or no, when we consider the significance of the birth, life and death of the humble carpenter of Galilee. In Him it is forever witnessed that a good Christian is a Christian and that a good Jew is a Christian practicing in life and conduct the religion of the sage and prophet followed by his fathers.

Man is incurably religious, said a great Frenchman. Christmastide is usually the season that justifies the statement. Then it is that coldest hearts are melted and a pitying consideration is extended that expresses itself in charity and goes out from man to his less fortunate brethren. But charity in the way of the giving of alms is not the great and imperative need of the world. Justice born of the diviner concept of charity, known as love, is the universal desire. Let us re-emphasize to ourselves also, brethren, that from time immemorial the Mason has been an incurably religious being. The mysteries of the ancients with its speculative genius ever concerned with what the will of God or of the gods was, is still our first great care. To translate into visible expression and deed the holy tenets of our order is the holy doctrine taught us and which we unitedly confess the need of in the world. Masonry would solve the problems of human life in the light of religion. It would deal with men in the spirit we have learned as having animated the Man of Galilee. In the least of mankind we would see a brother and to the least we would extend the hand of love. Strikes, riots and famine, war and pestilence and man's inhumanity to man will cease some time, but not until there is an universal crisis of the Religion of all Good Men whether that man be black or white, Jew or Gentile, Christian or Mohammedan.

May Masons far and wide earnestly hope and constantly work to the end that this land of ours among the nations of the earth shall indeed be a place of Peace and Good Will. Let us resist the menacing actions of all castes and classes, all factions and sections, not by violent criticism and abuse of those who disagree with us, but by revealing that the genius of the Fraternity of Masons consists in gathering to its altar all those who believe that the necessity of recognition of the Fatherhood of God and the Brotherhood of Man is fundamental to human happiness and can be extended for practical and holy purposes in the world. Where men meet on such a platform, for a moment there is a dispelling of ugly distrust and there arises the patient endeavor to sense the significance of the differences that separate. At last when hearts have been made mellow through a recognition that each one of us is human, from the East there will surely dawn the light that enables each man to walk this earth by the aid of a new vision, and in such a way that at last we humbly believe will earn for him from the Master of life who lived unselfishly and died for love, "Well done thou good and faithful servant. Enter thou into the joy of thy Lord." Robert Tipton,

----o----

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this YOUR Department of Literary Consultation.

A "SEE AMERICA FIRST" SERIES OF BOOKS

"Alaska, Our Beautiful Northland of Opportunity," by Agnes R. Burr. Published by Page Company, 53 Beacon Street, Boston, Mass. Price $4.00.

THE APPROACHING Christmas season brings with it the age old custom of gift giving. The appropriateness of the gift we buy sometimes is a matter of concern. We are not sure that it will be fully appreciated. We take it for granted that after four years of awful war in which our beloved land was spared the devastating hand of Mars that most of us are unquestionably convinced that America is a good place to live in. Travel abroad was a dangerous project during the war and those who insisted during that critical period on vacationing were compelled to heed the injunction, "See America First." Others too, are heeding the call. But many of us who would love to travel are compelled to do it on the train of imagination in the small leisure hours that are ours. The Page Company have enriched the literature of travel and have done excellent work for the American public by their publication of the "See America First" series of books.

This book will prove of fascinating interest to those who love to learn of new lands, new peoples and new opportunities for the adventurous spirit of man. One feels the incomparableness of America after reading of this, our beautiful northland. The trip from Seattle to the north as seen through the eyes of the author is of momentous and fascinating interest. The magnificence of distances, the glory of quiet waters, the majesty of snow capped peaks, the lure that draws the seeker for gold, are here seen and felt. Beautifully illustrated, it leaves vivid impressions and strange longings to see and tread this wonderland of America. The other beauty spots of earth pale beside the grandeur of this land of endless charm. We feel grateful that we still have a frontier where the adventurous spirit of America can be satisfied. The book is a challenge to go north and see the last frontier that in days to come will contribute a stock that will vitalize afresh our national life. To know Alaska is to give one assurance that our coal, iron, tin and gold outputs are not to be depleted yet awhile. It is still Eldorado. And to be filled with the romance of its pioneer days from the time of its purchase from Russia to the present hour is to have in one's life a theme of endless fascination.

* * *

THE MYSTERY OF DEATH

"Gone West," by A Soldier Doctor. Published by Alfred A. Knopf, 220 West 42nd Street, New York. Price $1.00.

"The Dead That Have Never Died," by Edward C. Randall. Published at $1.76 by Alfred A. Knopf, 220 West 42nd St., New York.

As long as man lives upon the earth and day and night alternate, so long will man stand confronted with the mystery of death. And death will stand as the great arch fear in the minds of most men until this old earth, cold, desolate and perishable, has witnessed the extinction of the last of the race. Poets, sages and philosophers have sung and speculated. Religion and science have said their word and man has been comforted, but, despite all, to him recurs the age old question, "If a man die, shall he live again?" That light can be thrown on this perplexing problem is the eternal hope of the human spirit, and our own generation has been witness to too many wonders to permit us setting skeptically in the seat of the scornful. War with its sweeping out of existence of millions of the flower of the race has given new impetus to the universal interest in the after life. Let us then, stand with open minds and hear the conclusions of those who have interested themselves in.spiritual phenomena and who persistently tell us that the so-called dead live and that they have many times communicated the fact of their existence in the spirit world.

"Gone West" purports to be the messages of a soldier doctor who, as Frederick W. Kendall of the Buffalo Express says, served "throughout the war on the spirit side" and who is making through these letters or messages a "plea for a more rational acceptance of the thing we call death." It is pertinent from the fact that it suggests the interest of those on the other side in those who are bereaved of them. We do not know just what to make of the statement that those who have died keep close to earth because of our unwillingness to be reconciled to their loss which fact causes the departed unhappiness, but there is a sort of admonition in it for those who believe that the departed are in a better land. It is worth reading and no doubt will give comfort to many.

“The Dead That Have Never Died" is a more extensive work dealing with the facts concerned in the evidences in psychic phenomena. The writer has been an investigator, we learn from his own testimony, for twenty years and his interest was first drawn to the subject by Mrs. Perrine, the mother-in-law of Grover Cleveland. It is a book elaborate in its descriptions of conversations with the dead. There is something uncanny about its narrative of the spirit experience of a soldier in the Civil War and his passing into the other world. After his being mortally wounded - which he is hardly conscious of - there is a description which the soldier is supposed to have made to the author of his rising from the ground and seeing his dead body lying there. Other equally strange experiences are the burden of the chronicle. The book is written in an impressive and scholarly style calculated at every step to challenge serious thought and consideration, which fact ought to commend it to those who are interested in what men of serious and scientific bent have to say on the great question pertaining to doubt and immortality.

* * *

"RECONSTRUCTING AMERICA"

"Reconstructing America," edited by Edwin Wildman. Published by Page Company, 53 Beacon Street, Boston, Mass. Price $3.00.

The day of social and economic peace seems far from dawning. Many round tables will have to be conducted for the arbitrating of great differences before we again sail smoothly on the seas of national well-being. That we are in the throes of social revolution few doubt, but the character that society will assume at the end of the revolution we profoundly believe lies in the hands of the American people themselves. The period of reconstruction is fraught with many dangers and only a calm dispassionate consideration of the many viewpoints of those who have the national welfare at heart can promise us prospects of arriving at satisfactory adjustments of our great national problems. Edwin Wildman, Editor of The Forum, has rendered a very valuable service in gathering into a volume the views and opinions of the country's greatest thinkers and industrial geniuses. The topics touched upon range from

international reconstruction through the league of nations and the great battle between capital and labor, to prohibition and the people. The contributors to "The Compendium" include President Wilson, Mr. Taft, Samuel Gompers, Charles M. Schwab and many others. Every student of the great vital issues of the moment would do well to possess this book.

* * *

"THE RELIGION OF OLD GL0RY"

"The Religion of Old Glory," William Nerman Guthrie. Published by George H. Doran Company, 38 Vfest 32nd St., New York, N. Y., at $2.50.

Here is a timely book worthy of the reading of every red-blooded American. We feel indeed that the brilliant Churchman has rendered an inestimable service in the writing of this volume. Every chapter is conducive to the making of better Americans. Too academic, possibly, for the average reader, but every Mason should be able to read it and be the better for it. The significance of Old Glory is told here as in no other book that we know of. The insight of the man is wonderful as he gathers from every source the data that ultimately makes the symbol of the American people intelligible.

In this work the author makes it clear that Old Glory is the symbol of a living ideal and the antithesis of all, by the way, that is working toward the disintegration of the people of this great land today. We could wish indeed for an epitome of this book in smaller form which might be used in our schools for the benefit of our children and for the revitalizing of those who are forgetting their Americanism in their Bolshevist experimenting.

Lodges that have libraries would do well to include this book on their shelves.

* * *

THE SACRED LITERATURE OF THE EAST

We are delighted to record the arrival of a set of books that will prove a veritable treasure in the study of all Masons and on the library shelves of all lodges. In the January number we intend to give an elaborate account and a Masonic valuation of "The Sacred Literature of the East" in fourteen volumes, and published by the Parke, Austin and Linscombe Company, Inc. London and New York scholars acclaim the putting of this work upon the market. Within these volumes are contained the records of the religious aspiration of man from the earliest known records. Here is the indisputable evidence of Sabatier's statement that "man is incurably religious." In the January number it is our hope to state clearly their Masonic and general value.

----o----

DECEMBER BOOK LIST

Publications Issued by the Society

1915 bound volume of THE BUILDER	$ 3.00
1916 bound volume of THE BUILDER	3.00
1917 bound volume of THE BUILDER	3.00
1918 bound volume of THE BUILDER	3.50

Philosophy of Masonry, by Bro. Roscoe Pound, Dean of the Harvard Law School 1.25

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids.) Edition limited to 1,000 copies 2.00

"The Story of Old Glory, The Oldest Flag," by P.G.M. Barry, Iowa, red buffing binding, gilt lettering, illustrated 1.25

Same paper covers .50

Symbolism of the First Degree, Gage, (pamphlet) .15

Symbolism of the Third Degree, Ball, (pamphlet) .15

Symbolism of the Three Degrees, Street, paper covers .35

Deeper Aspects of Masonic Symbolism, Waite, (pamphlet) .15

* * *

Publications from other sources, kept in stock at Anamosa

The Builders, a story and study of Masonry, by Brother Joseph Fort Newton. formlerly Editor-in-Chief of THE BUILDER 1.50

Mackey's Encyclopaedia, 1918 edition, two volumes, black Fabrikoid binding 15.00

Symbolism of Freemasonry, Mackey 3.15

True Principles of Freemasonry, Grant 2.00

Speculative Masonry, MacBride 2.00

"The Comacines, Their Predecessors and Their Successors," last remaining copies of the original English edition, cloth covers, sold only in combination with the Society reprint of "Further Notes on the Comacine Masters." Both by W. Ravenscroft, England. Combination price 1.50

Concise History of Freemasonry, Robert Freke Gould, English Edition 4.50

* * *

The above prices include postage and insurance or registeration fee on all items except pamphlets. The latter will be sent by regular mail, not insured or registered.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

MATERIAL FOR DEBATE ON THE SUBJECT OF THE NEED FOR A CENTRAL MASONIC ORGANIZATION

Our Past Master's Club at its next monthly meeting will debate on the advisability of a central Masonic bureau or organization for such emergencies as confronted us during the War. Have you any information that I might use to enlighten our members? L.H.B., Missouri.

The following articles appearing in recent issues of THE BUILDER all have a more or less direct bearing on the subject:

October, 1918. - Editorials "Stop, Look and Listen" and "Listen Again."

November, 1918. - Editorial "Has Masonry a Duty in the War ? "

January, 1919. - "The Cedar Rapids Masonic Conference and the Masonic Service Association of the United States."

March, 1919. - The Report of the Masonic Overseas Mission; Editorials "Something to Talk About" and "The Birth of American Masonry."

April, 1919. - The Report of the Masonic Overseas Mission; "The Place of Masonry in the Renaissance of Democracy."

May, 1919. - The Report of the Masonic Overseas Mission; "The Influence of the Masonic Service Association"; Editorial "Masonry and the World-Flux."

June, 1919. - "Masonry is Thinking"; "A Letter from the Heather Hill Masonic Club."

July, 1919. - Editorial "A Challenge."

August, 1919. - "Progress of the Masonic Overseas Mission"; Editorial "Peace and the New War"; "A National Masonic Organization Needed"; "A Washington Brother's Endorsement of the Masonic Service Association."

September, 1919. - Editorial "A Practical Masonry for a Practical World," and "Co-ordination Needed"; "Reveal Masonry to Masons."

October, 1919. - Editorials "America Needs Us Now" and "American Unity"; "What Can Masonry do for Democracy?"

November, 1919. - Editorials "The Education of the Craft" and "Lodge Night."

* * *

GRAND ENCAMPMENT KNIGHTS TEMPLAR

Do you expect to publish a full report of the Proceedings of the 34th Triennial Conclave of Knights Templar recently held in Philadelphia? T.C., Massachusetts.

If the experience of some of the Grand Lodges in having their Proceedings issued in printed form during these times when all printing concerns seem to be months behind on their printing orders is any indication of the length of time it will take to have the Triennial Proceedings issued we fear they will not be available to the Craft until some time next Spring.

However, for the information of those of the Society who may be interested in learning of the important happenings of the meeting we give the following brief resume:

In the drill competitions Englewood Commandery No. 59, of Chicago, won the first prize; and Rapier Commandery No. 1, of Indianapolis, the second. Cyrene Commandery of Camden, N. J., Washington Commandery of Newport and Cyrene Commandery of Rochester gained honorable mention.

The proposition to make membership in the Council a prerequisite to petitioning for the Commandery degrees was defeated. 500 French war orphans of Masonic parentage were adopted by the Grand Encampment and a contribution of $5,004 was voted for the rebuilding of the Hospital of St. John at Jerusalem.

The following Grand Officers will serve until the next Triennial which is to be held in New Orleans in 1922:

Grand Master - Joseph K. Orr, Atlanta, Ga.

Deputy Grand Master - Jehiel W. Chamberlain, St. Pau Minn.

Grand Generalissimo - L. P. Newby, Knightstown, Indiana.

Grand Captain General - William H. Norris, Manchester Iowa.

Grand Senior Warden - George W. Vallery, Denver, Colo.

Grand Junior Warden - William L. Sharp, Chicago, Ill.

Grand Treasurer - H. Wales Lines, Meriden, Connecticut.

Grand Recorder - Frank H. Johnson, Louisville, Ky.

Grand Standard Bearer - Perry Weidner, Los Angeles, Calif.

Grand Sword Bearer - Robert S. Teague, Montgomery, Ala.

Grand Warden - Charles C. Homer Jr., Baltimore, Maryland.

Grand Captain of the Guard - George T. Campbell, Owosso, Michigan.

----o----

CORRESPONDENCE

VOLUME THREE ARS QUATUOR CORONATORUM WANTED AND OTHER SETS FOR SALE

I am trying to complete my set of Ars Quatuor Coronatorum. All I now lack is volume 3, parts 1, 2 and 3. I have the St. John's Card. Can you help me?

In about a week I shall have the following volumes in duplicate: 10, 11, 12, 13, 14, 15, 16 and 17. Possibly you know of some brother who needs these to fill out his set. I would like to exchange one or two of these for volume 3 and sell the balance at what they cost me, $3.00 per volume.

D. D. Berolzheimer,

1 Madison Avenue,

New York, N. Y.

(Note. If any reader of THE BUILDER can accommodate Brother Berolzheimer to fill out his set as above, please communicate with him direct.

Here is an opportunity for anyone wishing to complete their sets with any of the duplicates Brother Berolzheimer has to offer. - Editor.)

* * *

GREAT MEN WHO WERE NOT MASONS

In my efforts to verify the Masonic connections of great men who had been claimed to belong to the Fraternity, I have not always succeeded. It is better to let this be known.

A General Officer, who was a 33rd degree Mason, assured me many years ago, that he had a memoranda with the author's name and address, who was present and saw Second Lieutenant U. S. Grant initiated and passed. I afterwards wrote the General for that memoranda, but it was too late - the General was on his deathbed, and I never received any reply. I later took up the matter with General Hodges and other old officers, all of whom contradicted.

An old letter from John Corson Smith said:

"When in Victoria, B. C., last Spring (1902) a Sir Knight, Mr. Graham, a man 84 years of age who is connected with the Hudson Bay Company, informed me that he had seen General Grant raised to the sublime degree of a Master Mason in Portland Lodge No. 2, 1852-3. I went to Portland to make inquiry and examine the records. This is how I learned that Generals McClellan, Ingalls and Hodges were there made Masons. I there learned from an officer of General Miles Staff that he had seen General Grant made an Entered Apprentice Mason. I found no such record and General Hodges, whom I met, who was a Lieutenant in the Fourth Infantry with Grant, told me Grant was never made a Mason to his knowledge."

I have a letter from Brother John Whicher, Grand Secretary of the Grand Lodge of California, dated January 13, 1919, which says:

"While looking through a bound volume of the Masonic Review I noticed in the number for February, 1864, page 65, the following:

" 'General Grant Not A Mason. - There is a strong penchant among some of the Craft to claim almost every distinguished man as belonging to the Order. This is, to say the least, a very silly practice, and indicates a weak spot somewhere. Among others General Grant has been declared a Mason, and numerous inquiries have been made of us to know whether it was true. Now we take occasion to say to you that General Grant was not a Mason. We propounded to him the question and he did us the honor to reply: "Although it has - been my intention for many years to become a Freemason, yet I have never done so, for the reason that I have usually been so unsettled in life, and but little of the time where there was an opportunity of connecting myself with the Order." '"

Oliver Wolcott. - The Oliver Wolcott who was a Grand Master of Masons in Connecticut was not the Oliver Wolcott who signed the Declaration of Independence. A letter from George S. Goddard, State Librarian, dated September 24th, 1919, says:

"Replying to your inquiry of July 30th, I am unable to find that Oliver Wolcott Sr., born 1726, died 1797, and signer of the Declaration of Independence, was a Mason. His son,

Oliver Wolcott, born 1760, died 1833, was made Grand Master in Connecticut about 1818. It is barely possible that father and son have been confused."

I may add that George S. Goddard is a Mason of distinction.

Many years ago while in Europe I was assured by an American Mason that he knew that Abraham Lincoln was a Mason. When I began to write up Masonic Memorials for THE BUILDER I wrote a letter to Mr. Robert Lincoln, the President's son, and in his reply he assured me that his father was never a member of the Order.

The Stephen Hopkins who was a member of St. John's Lodge in Rhode Island, and pointed to as a "signer," was not born at the time of the signing. But his brother, Essek Hopkins, the first Captain appointed in the Colonial Navy, was a Mason.

Many Massachusetts Masons believe that the Josiah Bartlett who signed the Declaration was the same man that was Grand Master, but the descendants of the signer dispute it. There are other prominent Masons in Massachusetts who are satisfied the signer and the Grand Master were not the same.

Three Massachusetts lodges carry the name of John Adams on their rolls, and the locations, dates, etc., would make it easy to believe that either may have been the President. But the President, during the cataclysm following the Morgan excitement when the subject was boiling in the political pot, said he was not a member. While many claim that his reply on that occasion was ambiguous we think it would not be wise to claim him.

It is easy to understand how a man, witnessing the initiation of three or four Second Lieutenants in 1852, and never having met them afterwards, but finding their names as General Officers half a century later, might get them confused and this, I think, is what occurred in Grant's case.

It is not so easy to understand the liberty some men take in proclaiming membership for a particular man because he finds the bare name on a register, without other identification.

This is, however, not peculiar to any class nor set of men. The Brooklyn Tablet (Roman Catholic) of December 29, 1918, announced General Pershing as a Roman Catholic, but as a matter of fact he is an Episcopalian.

George W. Baird, P. G. M.

District of Columbia.

* * *

EARLY MASONRY IN NEW MEXICO

In the Question Box department of THE BUILDER for September you state in an answer to W.P.M. of Texas that "the Grand Lodge of Missouri chartered the first three lodges in New Mexico." This is not correct.

The Grand Lodge of Texas issued a dispensation to Santa Fe Lodge, at Santa Fe, in May, 1841, and revoked it in January, 1844. The Grand Lodge of Missouri granted dispensations to nine lodges in that Territory and afterwards gave each of them charters, viz., Montezuma No. 109, Santa Fe, May 1851; Chapman Lodge No. 95, Las Vegas, U. D. 1862; Aztec Lodge No. 108, Las Cruces, U. D. June 1866; Union Lodge No. 480, Watrous, U.D. May 1874; Silver City Lodge No. 465, Silver City, U. D. May 1873; Bent Lodge No. 204, Fernando de Taos, chartered in June 1860,

surrendered charter in 1861; Rocky Mountain Lodge No. 205, Camp Ford, chartered in 1860 and surrendered charter in 1862. This was probably a soldier's lodge, as I have never been able to locate Camp Ford. Kit Carson Lodge No. 326, Elizabethtown, chartered October 1869, arrested by the Grand Master in 1878; Cimarron Lodge No. 348, Cimarron, chartered in October 1875, surrendered charter in 1879. The writer was found worthy by the members of Cimarron Lodge, and was made a Mason by that lodge in the summer of 1875.

All of these lodges, with the exception of Rocky Mountain and Kit Carson, are working at the present time under charters granted by the Grand Lodge of New Mexico.

I think you will find all the above information confirmed in the Historical Memorandum, Proceedings of the Grand Lodge of New Mexico, 1915. You will note that Masonry was introduced into that Territory before the Mexican War.

In the Proceedings for 1915 of the Grand Lodge of New Mexico will be found some interesting action by the Grand Lodge relative to the old home of Brother Kit Carson, at Taos. The home was owned by the Grand Lodge, but was turned over to Bent Lodge No. 42 as a Kit Carson Memorial.

Geo. S. Raper, Minnesota.

* * *

CONSTITUTIONS OF THE GRANDE LOGE DE FRANCE NEVER ALTERED

Paris, France.

The Editor of THE BUILDER:

I send you herewith copy of a letter I have addressed to the Editor of the FREEMASON'S CHRONICLE which commented, in its issue of 23rd August, 1919, upon a reply made by Dr. J. Fort Newton in one of your recent issues to certain remarks made by the CHRISTIAN COMMONWEALTH upon that which it describes as a "controversy of interest to the general religious public now going on in Masonic circles."

In that letter you will observe the important distinction drawn between the respective attitudes of the Grand Orient and the Grande Loge de France, and of Freemasonry in general; and in the interests of Truth, and of the Grande Loge de France and of Freemasonry in general, I beg you to make this distinction clearly known to your readers.

With thanks in anticipations of your kind compliance with this request,

I am, Dear Sir,

Yours faithfully,

W. P. Campbell-Everden.

(COPY)

To the Editor FREEMASON'S CHRONICLE,

Fleet Works, Plantagenet Road, New Barnet, England.

Dear Sir:

I am sorry to trouble you again so soon with a letter from me on the subject of the Grande Loge de France, but there is a note in your issue of 23rd inst., page 91, under the heading of "The Word of God" which I cannot allow to pass unchallenged.

One would have thought that under such a heading the CHRISTIAN COMMONWEALTH might have been expected to take the trouble to be accurate, but when it says "the dispute ranges round the action of the Grand Orient and the Grand Lodge of France in altering their Constitution as far back as 1877," it simply falls into, adopts and spreads the usual and tiresome fundamental error, made by so many others, of erroneously coupling the Grand Orient de France with the Grande Loge de France.

These two bodies are entirely distinct in organization, constitution and principles.

The Grand Orient de France did, in 1877, alter its Constitution in the way described, and thus incurred the consequences which are well known to many Masons. Whether in doing so it was right or wrong, wise or unwise, and whether the consequences incurred were merited or unmerited, I do not propose to discuss in this letter. These questions may be left to the champions of the Grand Orient, of whom I am not one.

But what I wish to emphasize to the uttermost in this letter is that the Grande Loge de France did not, either in 1877 or at any other time, alter its Constitution in the manner indicated.

There never has been on the part of the Grande Loge de France any change of custom or principle such as induced the severance of relations with the Grand Orient de France.

It is a baseless calumny which has been widely spread, usually in ignorance, but sometimes intentionally; a calumny of which the Grande Loge has long suffered in silence the unmerited consequences.

If it be true that this calumny was "submitted to the consideration of the Committee on Recognition of Foreign Grand Lodges of the Grand Lodge of Missouri," small wonder the Grande Loge de France met with a refusal of recognition from that august Body!

But since 1904 there has been no valid ground for the refusal of recognition of the Grande Loge de France either by the Grand Lodge of Missouri or by any Grand Lodge.

The Masonic principles of the Grande Loge de France are as pure and as orthodox as those of the United Grand Lodge of England itself. The Gonstitution of the Grande Loge de France is based upon the Declaration of Principles made by the Convent of the Superior Councils of Scottish Rite Freemasonry which met in Lausanne in 1875, just two years before the Grand Orient made its counterblast.

This juxtaposition of facts and dates should alone give to the thinking Mason some evidence of the fundamental distinction between the two Bodies.

One of the principal points of the Ancient and Imprescriptible Doctrines of Scottish Rite Freemasonry is:

"Freemasonry is an Institution of Brotherhood whose origin is in the cradle of Human Society. It has as its doctrine the recognition of a Superior Force whose existence it proclaims under the name of the Great Architect of the Universe."

The Declaration of Principles above referred to commences:

"Freemasonry proclaims, as it has proclaimed since its origin, the existence of a Creative Principle under the name of the Great Architect of the Universe."

The Grande Loge de France, in an official letter on the subject of "the first and most important of the antient landmarks," says:

"We, the Grande Loge de France, are now and always have been in perfect accord with that landmark, which we, in common with the whole Scottish Rite, have always conserved as fundamental in every Country, because the Scottish Rite is one and indivisible throughout the World.

"We, the Grande Loge de France, have therefore no power and certainly no desire to change or modify any of the ancient landmarks."

What could be plainer?

What more do the Masons of Missouri require?

How much longer must the Grande Loge de France wait for its universal recognition?

The Grande Loge de France asks for recognition not on any sentimental ground so much talked of lately of affection for the French people, or of military community of interest or of the mingling of our blood in the military defence of our common right against a ruthless enemy, but on the eternal grounds of Justice and Principle; because the Grande Loge de France has a right to be recognized on these grounds. Its Masonic principles entitle it to Masonic recognition everywhere.

I am, dear Sir and Brother,

Yours faithfully and fraternally,

(Signed) W.P. Campbell-Everden.

P.S. - I am sending a copy of this protest to the CHRISTIAN COMMONWEALTH, THE BUILDER, Dr. Fort Newton The Grand Lodge of Missouri.

* * *

THE STORY OF OLD GLORY"

In "The Story of Old Glory" by Brother John W. Barry published in volume II of THE BUILDER, page 199, and another article on the same subject in volume IV, page 110, the author lays great stress on the evidence of the paintings by John Trunbull to prove the use of the Stars and Stripes prior to their adoption by Congress on June 14, 1777. In this connection I desire to call attention to the following extracts from "The Dramatic Story of Old Glory" by Samuel Abbott (Boni and Liveright, New York, 1919):

Page 12. "There appears to have been some confusion in the minds of historians and painters of this year and a half in our history (January, 1776, to June, 1777), as to the use of the Grand Union Flag. John Trumbull, whose painting, 'The Death of Warren at the Battle of Bunker's Hill,' we have mentioned, was in the camp at Boston in 1775-76, attached to Washington's staff. He should have known if the Grand Union Flag was carried into action during the campaign around New York and, later, through those swift and dramatic struggles at Trenton and Princeton. But Trumbull, as he confessed,

sought to perpetuate the faces of the chief actors in the drama of the Revolution, and had little concern for absolute fidelity in painting his backgrounds. His 'Bunker Hill and his 'Declaration of Independence' are valuable only as groupings of portraits. They are of little worth as presentations of the events as they must have occurred.

"In Trumbull's painting, 'The Battle of Princeton,' we have the Stars and Stripes prominently displayed, although, as the artist knew, it was not adopted by Congress as the national Flag until nearly six months after the date of the battle. He was one of a group of men who frequently included the Stars and Stripes in their word-accounts or paintings of events that happened while the Grand Union Flag was the standard of the Continental Army, before the Stars and Stripes were ever thought of.

"The only excuse for Trumbull's peculiar anticipation of an historical truth, lies in his expressed wish to depict men who were the champions of liberty. He placed them in groups that often defied the facts of history, and accompanied them with certain signs of his symbols of the period. The Pine Tree Flag in his 'Bunker Hill' and the captured British drum and flags in his 'Declaration of Independence,' together with his admitting the Stars and Stripes into his 'Princeton' are evidences of his carelessness. They are permissible only under the excuse of his passionate desire to hand over to posterity the presentations of the events portrayed. Their values are in their curious disregard of the truth, their attempts at symbolism, and their portraits of the leading men of the age. It is strange that almost all historians of the Flag go to Trumbull for their argument for the presence of the Stars and Stripes at Saratoga, and never consider his method of composition and his statements of purpose as given in his autobiography."

It might be well to bring these extracts to Brother Barry's attention and later publish them with his comments in THE BUILDER. By so doing, both sides of the argument will be in the files for future reference.

Isaac Henry Vrooman Jr., New York.

(Brother J. W. Barry, Past Grand Master of Iowa, passed away in December, 1918. We print Brother Vrooman's communication agreeably to his request as a matter of record. - Editor.)

* * *

PRESIDENT JOHN QUINCY ADAMS NOT A MASON

The question whether or not President John Quincy Adams was a Mason has been recently revived by the publication of the fact that John Quincy Adams joined St. John's Lodge, of Boston, in 1826.

The records of the lodge contain the following extracts:

"Oct. 11, 5826.

"Bro. John Quincy Adams was proposed by Bro. Priest for membership, Bro. Phipps Comee.

"Dec. 5, A. L. 5826.

"Bro. John Quiney Adams, a regular Candidate for membership was inquired for, and being well recommended, was voted to be balloted for & on balloting, was unanimously admitted a member of St. John's Lodge. He was afterwards introduced, welcomed by the Chair, & signed the By laws, but was not then prepared to pay the fee."

I have examined the signature to the by-laws and find that it is unquestionably not that of the President. President John Quincy Adams' autograph is well known and very markedly individual. He signed "J. Q. Adams." This signature is "Jno. Q. Adams," and the handwriting in no respect resembles that of the President.

A reference to the Boston Directory shows that John Q. Adams was a printer at 5 Stillman Place, a Place still in existence in the north end of Boston.

The ceremony of introducing a newly affiliated member, to be welcomed by the Worshipful Master and presented to the brethren was the usual custom in St. John's Lodge at that time.

This investigation seems to remove any possible doubt from his statement "I told Wilkins he might answer Tracy that I am not, and never was, a Freemason." (Memoirs published by Lippincott, vol. VII, p. 345. - I am indebted to Bro. Robert I. Clegg for this reference.)

John Quincy Adams was ever a hard fighter. It is a satisfaction to know that in his fight against Masonry, as in all his others, he fought fairly.

Frederick W. Hamilton, Grand Secretary,

Massachusetts.

* * *

"NOT UNDERSTOOD"

In THE BUILDER for May, 1919, we published a poem under the above title which had been sent in by some brother who did not know the name of the author. We have received at least half a dozen letters, including several from Australia, informing us that the lines were written by a well known New Zealand brother, Thomas Bracken, of Wellington. The District Grand Master of Queensland, Brother Alexander Corrie, thinks that the version published in the May number must have been supplied from memory by the brother submitting it and gives us the correct one which vie print herewith:

Not understood. We move along asunder,

Our paths grow wider as the seasons creep

Along the years; we marvel and we wonder

Why life is life ? and then we fall asleep,

Not understood.

Not understood. We gather false impressions

And hug them closer as the years go by,

Till virtues often seem to us transgressions;

And thus men rise and fall, and live and die,

Not understood.

Not understood. Poor souls with stunted vision

Oft measure giants by their narrow gauge;

The poisoned shafts of falsehood and derision

Are oft impelled 'gainst those who mould the age,

Not understood.

Not understood. The secret springs of action,
Which lie beneath the surface and the show,
Are disregarded; with self-satisfaction
We judge our neighbors, and they often go,
Not understood.

Not understood. How trifles often change us!
The thoughtless sentence or the fancied slight
Destroy long years of friendship and estrange us,
And on our souls there falls a freezing blight;
Not understood.

Not understood. How many breasts are aching
For lack of sympathy! Ah, day by day,
How many cheerless, lonely hearts are breaking,
How many noble spirits pass away
Not understood.

Oh, God! that we would see a little clearer,
Or judge less harshly where they cannot see;

Oh, God! that we would draw a little nearer

To one another, they'd be nearer Thee,

And understood.

----o----

Oft expectation fails, and most oft there where it most promises; and oft it hits where hope is coldest, and despair most sits. - Shakespeare.

The Builder Magazine

February 1920 - Volume VI - Number 2

THE EFFECT OF "HOME RULE" ON FREEMASONRY IN IRELAND

BY BRO. W. COPELAND TRIMBLE, IRELAND

SOME of our American brethren may desire to know the result which would likely grow from the granting to Ireland of what is understood as "Home Rule." If the whole of the Irish people were loyal to the United kingdom and not under the domination of clericalism, things might be very different from what they are; but we have to do with facts as we find them.

Up to the time of the Unification of States under Garibaldi, Roman Catholics were to be found freely in Masonic lodge rooms. Daniel O'Connell and many of the Irish priesthood were members of our order. But the Pope considered that Masonic lodges had been used in Italy for the furtherance of the propaganda which wrested from him the Papal States and created a new and unified Italy, and hence the decree that forbade Roman Catholics to join the Order. This decree was frequently referred to in Lenten pastorals by Irish Roman Catholic Bishops, and as a Roman Catholic ceased to be a Catholic, according to clerical teaching, by the mere fact of going to lodge many of the Roman Catholic members of the Order ceased attendance, but others continued until old age came upon them.

How would Home Rule affect Freemasonry in Ireland?

First, What would Home Rule mean? It is generally understood to imply an Ireland separate in government from England and Scotland, being governed either by a parliament recognizing the King as sovereign, yet independent of control at Westminster, or a separate Republic for Ireland having no connection with Great Britain whatever. Be it remembered that at present Irish District and County Councils

have control of the whole country in ordinary domestic legislation, and that in Parliament Ireland has, owing to the excess of her members over the population, double the power of England and Scotland.

Second. With then, a separate Parliament as the sovereign power in Ireland, we would have a governing body under the dominion of the Roman Catholic priesthood whose exercise and claims of authority in morals (which, freely interpreted, means everything), and who elect, or cause to be elected the various members of Parliament throughout Ireland. Full deference is paid by these members to the Bishops and clergy, not only in their episcopal or clerical capacity, but as the controllers of the local politics.

Third. With then, a Parliament to frame and to execute the laws, it follows that the Hierarchy would cause legislation to be passed embodying their views and Freemasonry would be prohibited beyond doubt.

We are not left in any doubt in the matter. Before Ireland was handed over in 1898 to the new regime of County and District Councils, several lodges that had been accustomed to holding their meetings in public courthouses foresaw what would take place and made preparations for a change. In Sligo the brethren built; a Masonic Hall; in other places something similar was done; in Enniskillen a lease was obtained for a long number of years from the Board which had, for a rental, allowed Masonic lodges to assemble in one of the rooms in the Town Hall - to guard against a notice to quit from a succeeding Board elected under new conditions.

Brethren in other places awaited word, hoping that they would be allowed to meet in the public buidings as before. But in vain. The local lodge received notice to quit and had to make other provision for assemblies. And if a new Parliament were to be placed in authority there is no manner of doubt in the Craft that all Masonic meetings would be prohibitedCnot so much due to the Roman Catholic laymen themselves, but to the influence which impels them to obey their clergy in matters outside the clerical province, and to them Freemasonry is anathema maranatha.

The ideas of liberty in thought and speech in Treland also varies with ideas held on such subjects elsewhere. The prevailing opinion among the Irish peasantry is that a man has no right to hold views differing from “the voice of the country” - that is, that the minority should always yield to the majority. In practice this view does not always hold good. There are some men of independent mold. But woe to the man who differs from his pliest, the final arbiter of all such matters !

Freemasonry has a strong hold among Unionist, or Protestant, circles in Ireland, and it is proud of its Masonic charities and the quality of its membership. Nor is this a matter of recent date. The writer possesses the certificate of his grandfather in the Craft and Royal Arch degrees, dating from 1797, and other ancient certificates are preserved in the Masonic Hall, Dublin, showing that Freemasonry is no new thing in this island. But how long it would escape persecution were Ireland to be dominated by a separate parliament under some form of Home Rule, is another matter, and I believe I am expressing the unanimous opinion of the Fraternity in Ireland when I say that under Home Rule the path of the Order would not be an easy one.

Even the British government yields to the Roman Catholic clamor against Freemasonry. A policeman formerly, on being attested when joining the force, was prohibited from holding membership in any fraternal organization, the Masonic Order alone excepted. But this exception has been overruled within the past few years and at the present time no policeman, whatever his rank or station, may become affiliated or hold affiliation with the Masonic Fraternity.

The instinct of Freemasonry in Ireland is correct as to the future unless some guarantees of security were placed in all Act of Parliament which would set up any new legislature in Ireland. And even then we would doubt security.

From THE FREEMASON of London, England, we reprint the following concerning the debate in the House of Commons which appeared in the issue of that Journal for November 25th, 1916:

PARLIAMENT AND FREEMASONRY

IMPORTANT ACTION AND FEEBLE PROTEST

Close attention is demanded by all interested in the welfare of the Craft to the recent debates in the House of Commons dealing especially with the relations in one particular of Freemasonry with the outer world. We have thought it well to deal with the subject in detail, because we feel that the Craft generally, and not only in Ireland, may be affected by the temper displayed towards Freemasonry in the House of Commons, and most inadequately protested against by members of our own body, of whom there are a number, and some of much Masonic distinction. It may be urged that they did not expect the question to be raised in this fashion; but, the hare having been started in full cry on Tuesday, it was hunted to the kill on the following Thursday, with only one Masonic voice raised in protest, and that by an Ulster member, who specially noted that he had none of his friends there to support him, or even to advise him in the matter.

THE DEBATE IN THE HOUSE OF COMMONS

As a preliminary, it may be recalled that, in the short-lived strike among the Dublin Metropolitan Police in October, trouble began over the fact that more than 100 constables defied an order of the Chief Commissioner by attending a meeting of the Ancient Order of Hibernians and enrolling themselves in the society. The Chief Commissioner issued a notice warning the men that, if they attended the meeting of this secret political society, they would be liable to “serious consequences,” for, under the terms of their enlistment, the men were prohibited from joining any political or secret society except the Freemasons. The advocates of the disaffected men urged that the Hibernian Order was not as secret a society as the Freemasons, and not more sectarian, owing to the abstention of Roman Catholics generally from membership of the Craft; and, though there were grievances about rates of pay, this as to Masonry was made much of.

It was not, indeed, a new question, for over ten years ago when Mr. Walter Long was Chief Secretary, Mr. J. MacVeagh, a Nationalist member, called attention in the House of Commons to the encouragement given in the oath of the police to become Freemasons, and asked the then Unionist Government to withdraw the preferential treatment given to that Order. Mr. Long denied that any encouragement was given to the police to become Freemasons, and would not admit that any irregularity was committed in making the exception complained of. In more than one quarter of Nationalist opinion in the lobby, however, when the question was now brought forward, the anticipation was indulged in that the exception made in favour of Freemasonry would be dropped.

This anticipation proved correct, for when, on 7th November, a motion was made in the House of Commons by Mr. Duke, K.C., the present Chief Secretary, to read a second time the Constabulary and Police (Ireland) Bill, introduced to remove the Constabulary's grievances.

Major Newman, an English Unionist member, submitted, as an amendment, a declaration that “in view of the lack of discipline recently shown by a section of the Dublin Metropolitan Police it is inopportune to immediately proceed with the further consideration of the Bill.” In so doing, he incidentally said: “I understand that some 400 of the junior members of the Dublin force have joined the Ancient Order of Hibernians. A member of the Royal Irish Constabulary, on entering the force, has to take an oath, and he swears that he will not belong to any secret society in Ireland or any part of the world, with the exception of the Order of Freemasons. [Hon. Members: 'Hear, hear!'] I am very glad to hear those cheers, which show that the Order of Freemasons is so popular in Ireland. I am a Mason myself, and I daresay other members of the House are members of that Order. At any rate, it is a fact that the policeman takes an oath not to become a member of any secret society except the Freemasons. The Ancient Order of Hibernians is not a secret society, but it is semi-secret; its constitution, aims, methods, and so on are pretty well known. If it be only semi-secret, it is wholly sectarian; it is confined absolutely to the Roman Catholic faith. No one who is an Orangeman can become a member of that Order, and to that extent it is a sectarian society, and a semi-secret one.... I daresay some members below the gangway will argue about the Order of the Freemasons. At any rate, the Freemasons take no part in politics. [Hon Members: 'Oh, oh!']”

Mr. Dillon intersected the remark: “They ruled Ireland for fifty years.”

Major Newman continued: “They have done so, but the Freemasons are now a great cosmopolitan body, dealing only with matters of Charity, and with nothing more. I am a Mason, and I know that in a Lodge of Freemasons no word of politics is ever introduced, and hon. members are very much mistaken if they think that Freemasons allow politics in their lodges. I do not think I incur any penalty by saying that, or stating that the Lodges of the Order of Freemasons deal only with matters of Charity.”

Mr. Duke, the Chief Secretary, in replying, observed: “With regard to the matter of membership of societies, I regard it as a very unfortunate thing that the oath against membership of societies has any qualification; and, if hon. members desire to alter that state of things, then, so far as I am concerned, they will find that my view is that there must be equal treatment for everybody in these matters of police discipline. The objection to membership of organizations on the part of those who are responsible for the conduct of the police is to membership of any organization which may cut across the primary duty of the police. Taking that view of the matter, I have had it under consideration whether, without any regard to the oath under the Act of William IV., or to any of these matters, the proper mode of dealing with this question of membership of outside organisations is not to say to everybody who is in the police, as well as to everybody who comes to join the police, 'You must not join any outside organisation without the consent of your chief commanding officer, because it is contrary to discipline.' That, to my mind, is the sound mode of dealing with a matter of this kind.”

This, however, did not satisfy the Nationalists, Mr. Devlin saying: “If you lay down as a universal principle of equality that men who are in a police force of this character are not to join societies, then complete and absolute liberty should be conceded to them. I am not going to make any attack upon the Freemasons. I know nothing whatever about them. I have no doubt that they are all that members of that organization in England have described them to be. But I cannot blind myself to the fact that Freemasonry in Ireland is a large political organization - is a most powerful and scientific political machine. Every one of us knows that it eats into and corrodes the whole social and political life of Ireland. Everybody knows it. Perhaps the right hon. and learned gentleman is ignorant of it. I could give him a list of appointments made to Government offices in Ireland. In every branch of the public service where Freemasons decide - at all events, if they do not decide, look at the statistics and consider! - I think it will be

found that every position above the position of crossing-sweeper, although the Irish people are overwhelmingly Catholic in the three provinces of Ireland - ninety per cent. are Catholics, but the great bulk of these positions are held by those who are hostile to our faith and our aspirations."

The Bill was then read a second time without a division, and two days later it was considered in committee of the whole House, when the Masonic point came again - and this time very practically - to the front.

Major Newman now observed: "Let us allow these constables to belong to no secret society whatsoever. Do not let us have the Hibernians, Orangemen, or Freemasons - at any rate, so long as both these forces are under the control of Parliament. What may happen after they are transferred to the Dublin Parliament does not concern us now. Up till then, for the safety of Ireland, for fair play, and on behalf of the peace of that country, let us lay down once and for all the rule that, so long as we here have control of these forces, so long as they have to look to us for their emoluments and so on, we will not allow any member of those forces, be he county inspector, divisional inspector, subordinate officer, head constable, or what not, to be a member of any secret society - Freemasons, Ancient Order of Hibernians, or Orangemen. If the Chief Secretary will not give us assurances on this point, I should certainly like to test the feelings of the House in the matter."

Mr. Dillon replied for the Nationalists, remarking: "The other day, when some of us pointed out that both the Constabulary and the Dublin Metropolitan Police, by an extraordinary oath, are prohibited from belonging to any secret society or any political association, excepting the Society of Freemasons, several hon. members cried out that the Society of Freemasons is not political. I do not know anything about the Society of Freemasons in this country, or about the details of its proceedings in Ireland; but I do know this, that you may state that fact until you are black in the face, but you will not get any man in Ireland to believe it. I speak as an outsider altogether, quite ignorant of these matters, as being a Roman Catholic, I am obliged to be, but it is a very singular thing that the great Society of Freemasons, against whom I do not desire to make any attack whatever, in certain countries, in certain times, has become a most powerful and dominating political society. Nobody who has studied history will challenge that. It is a matter of public knowledge that the great revolution in Turkey was carried out by the Grand Lodge of Salonika, and that all the Young Turks whose names were famous

throughout the world at that time, owed a great deal of their remarkable power - which enabled them to overthrow the Sultan's rule - to the fact that they were leading and high up in the Masonic Order. That is a matter of common knowledge throughout Europe, and it is remarkable that in certain countries and at certain periods the Masonic Society, which in this country may be, for all I know, and I believe it is, a purely charitable, social, and benevolent society, becomes when under the control of certain individuals, and, under the stress of certain peculiar circumstances, locally a most powerful and formidable political association. It was so in Italy, Portugal, and Turkey. That has been the case in Ireland for three or four generations, notoriously, and it is perfectly idle to deny it. Here is the oath which the Constabulary in Ireland and the Dublin Metropolitan Police are compelled to swear, with one slight variation, to which I will draw attention in a moment. This oath - and it is a thing which it is well for the Chief Secretary to take note of - was imposed upon the Constabulary in 1836, at a time when a great deal of the Penal Code against the Catholics had been barely repealed - I mean when the Catholics of Ireland were an oppressed majority of the population, and really were kept out of all authority and all social position in their own country. The oath is:-

‘I, A. B., do swear that I will well and truly serve our Sovereign,'

and so forth, and then it goes on to detail the duties which he undertakes to perform:-

'and that I do not now belong to, and that I will not while I shall hold the said office, join, subscribe or belong to any political society whatsoever, or to any secret society whatsoever, unless to the Society of Freemasons.’

Now that oath, imposed upon the constables of a Catholic nation where the vast majority of the people were suffering under cruel oppression from the law, and where that majority were forbidden by the Church, under pain of mortal sin, to join this association, was an act of high-handed oppression, and was calculated in the eyes of the people to mark out the policemen as partisans of the ascendancy faction who ruled Ireland for many years, and this act destroyed all idea of faith on the part of the Irish in the impartiality of the administration of the law. I say, therefore, that the infliction of that oath, which has gone on to this hour was a cruel and very outrageous insult to the

Catholic people of Ireland. Here is the form of oath taken by the Dublin Metropolitan Police:-

'and that I do not now belong to, and that while I shall hold the said office I will not join or belong to, any political society whatsoever, or any secret society whatsoever, unless the Society of Freemasons.'

That form of oath, administered to the Dublin Metropolitan Police, admits in the very words of the oath that the Freemasons are a political society, because it says, 'I will not belong to any political society except the Society of Freemasons.' "

Major Newman: "Secret society."

Mr. Dillon: "The wording of the oath conveys the meaning which even the framers of the oath recognised."

Sir John Lonsdale (Ulster Unionist): "Or any secret society."

Mr. Dillon: "That is the situation. In a country governed, as Ireland has always been governed, without the slightest regard to the wishes of her own people, on these men was imposed a duty so difficult and delicate that it was almost beyond the resources of men to carry out those duties in a way to command the public confidence, and the Government in those days went out of their way to frame an oath which would destroy, in my opinion, all hope of impartiality on the part of the police.... One of the causes of the trouble in Dublin - and now that the subject has been raised we should speak perfectly frankly - is that the belief has grown up amongst the police - and I believe it to be a sound one - that promotion does not always wait upon merit, but is the reward of certain occult influences, outside influences, and political views, which ought not to enter into the question of the promotion of a police force at all.... What is the Ancient Order of Hibernians? It is not a secret society, it is not an oath-bound society, and it is

not a political society. It is a friendly society registered under the Insurance Act. It is an open legal friendly Society which is open to Catholics. I admit it is a sectarian society, but in Ireland the Freemasons are a sectarian society closed to Catholics, and all that the police have done - I admit it is very delicate ground, but they have been smarting under grievances which have existed a long time - all that it is alleged they have done - I do not know whether it is a fact - is that five hundred of them have joined the Ancient Order of Hibernians. I ask on what grounds of justice can the hon. member take up the position that they are not as much entitled to join the Ancient Order of Hibernians as the officers are entitled to join the Freemasons? That is an impossible position. If the hon. member wants my opinion, I will give it to him. I would not allow, if I were administering the affairs of Ireland, a policeman to join any society. I would carry it further, and I would not allow any man engaged in the administration of the law to join any society. But we know perfectly well that up to quite recently every man engaged in the administration of the law in Ireland was a Freemason. I say that the law, whether it be administered by policemen, or magistrates, or prosecutors, or the Attorney-General, or judges, they ought to be all above suspicion and stand equally between His Majesty's subjects, no matter what society they belong to. Therefore, I go further than the hon. and gallant member does, as I would require every judge, magistrate, Crown prosecutor, and everyone, whoever he may be, in carrying out the law to take an oath that he would not belong or did not belong to any association. We all remember the Lord's Prayer, and human nature is weak, and if you have before you in the administration of the law a man who is bound to you by the bonds of an association you are tempted to be friendly."

Mr. Devlin, another Nationalist, took the same line, exclaiming: "Let all policemen in Ireland stand upon the basis of a common equality. Let them either join the Hibernians or any other society they like, and let them join the Freemasons or any other society they like. If those men are not to have any connection or affiliation, direct or indirect, with associations, then I say let that be a common principle equally applicable to all men in the force." He then appealed to the Chief Secretary to say whether he intended to accept an amendment standing in the name of a third Nationalist member, Mr. Nugent, proposing to alter the oath the Irish police had to take.

Mr. Duke replied: "I said when the Bill was before us on Second Reading that I saw no answer to the objection there was to retaining this exception in favour of the Order of Freemasons in the oath, and that I proposed to take the necessary steps in accordance with that view. It is difficult to say what I will do on a particular amendment, because it

is not quite so simple as to enable me to say Yes or No with regard to the particular amendment, but, of course, I propose to make the change."

Mr. Devlin rejoined: "A great deal of the time of the House, and the time, perhaps, that ought to be occupied with other matters contained in this Bill, has already been taken up in the discussion of this question; and I wanted, as far as possible, to avoid the repetition of this discussion, therefore I am very glad to find that the right hon. gentleman, in pursuance of the promise which he gave when the Bill was before the Hoase on the Second Read ng, proposes to accept the amendment which stands in the name of my hon. friend."

Mr. Nugent, in moving his amendment, observed: "I have listened to the suggestion made not by one speaker, but by all, that this antiquated rule which prohibits men from joining any secret society other than the Freemasons should be wiped out of existence. I am glad that that is now recognised. I agree that men should not belong to any secret society - Catholic, Proestant, or anything else - which, as the Chief Secretary said should cross or interfere with the discharge of their public duties. But how is this to apply? . . . It is a terrible objection to a man that he should be a member of an organisation of Catholics, but is no objection when he signs the Ulster Covenant, or joins the Freemasons' organization. The hon. gentleman (Major Newman) admits that the Masonic organisation is a perfectly secret society, from which Catholics are excluded by their religion. In the City of Dublin more than eighty percent. of the people are Catholic, and in the Dublin Metropolitan Police more than eighty per cent. of the men are Catholic. They are informed that they can join the Masonic organization and have its influence to secure promotion, but that if they join a Catholic organization, or the Hibernian Society, it is an entirely different thing. The Ancient Order of Hibernians is not a political society, and is not a secret society. It is a society registered under the Friendly Societies Act, its books are open for inspection to every member of the society, its returns are made to the Registrar of Friendly Societies, it is approved under the Insurance Act as one of those societies which are to administer it. I can say here, without fear of contradiction, that there is no society in Great Britain that has been able to conduct its business better.

. . . It would be far better in the interests of good government in the interests of the City and Metropolitan police, and in the interests of the peace of the city, to be generous in

this critical period whenever you are introducing a Bill which to some extent will remove some of the grievances under which the men suffer."

The amendment, however, was negatived without challenge, it being understood that the Chief Secretary was prepared to meet the point in another way. This other way was by means of a new clause, moved by Mr. Dillon expressly to remove a portion of the old oath, in the following terms: "The Statutes mentioned in the Third Schedule to this Act shall be repealed to the extent mentioned, and in the said Schedule."

An Ulster Unionist member (Col. Craig) at this point observed: "I have not really had time to consider the question, but, as far as I understand it, a great many men have joined the Freemasons' Society, and I would like to ascertain whether the effect of this amendment might not press rather hardly on those who have joined a society which, so far as I understand, he could not leave once having joined it."

Mr. Duke replied: "It is quite true that there are men in the constabulary now who have joined the Order of Freemasons, but I do not at all gather that there is any desire to penalize them, and I understand that the intention is to have a fresh form of oath which has not on the face of it that obvious inequality and that provocative exception with which the amendment deals. I gather from the hon. member for East PIayo (Mr. Dillon) that I correctly interpret his desire in this respect, and the desire of those who act with him. There is an additional reason for it which I might perhaps mention. When a man has attained commission rank he has to renew his oath with regard to the position, and obviously it would be unjust that a man who has entered the force upon certain conditions should be deprived of the just expectation of promotion because in a different time and in a different temper there was used what now seems an obsolete expression. I shall propose to insert a qualification, when we come to the schedule, by means of words which provide 'that the repeal, so far as it affects persons who join the respective forces after the commencement of this Act.' I must say I am glad to accept the proposal which the hon. member has made."

Mr. Dillon rejoined: "I accept the qualification which the right hon. gentleman has stated, and I only desire to add this one word. The attitude of the right hon. gentleman

has been most conciliatory and most fair, and I am very glad to be able to make such a concession, if concession it be."

The question was then put and agreed to, and the proposed new clause was added to the Bill; but a further discussion took place when, later in the proceedings, the new schedule was brought before the House in the following terms:-

THIRD SCHEDULE

ACTS REPEALED

Session and Chapter	SHORT TITLE	EXTENT OF REPEAL
6 & 7 Will. 4, c. 13.	Constabulary (Ireland) Act, 1836	Section 17 from "whatsoever," where it last appears to "Freemasons."
6 & 7 Will. 4, c. 29.	The Dublin Police Act, 1836	Section 44, from "whatsoever," where it last appears to "Freemasons."

The schedule having been read a first time, Mr. Muldoon, a Nationalist member, moved that it be read a second time, suggesting that a provision preserving the interests of those who have already joined the society might, perhaps, more conveniently be inserted after the new Clause 4.

Mr. Duke replied: "I think the object desired by the hon. member could be attained by inserting, at the end of the first paragraph in the third column, the words, 'so far as respects persons who join the Royal Irish Constabulary after the commencement of this

Act'; and at the end of the second paragraph in the third column, the words, 'so far as respects persons who join the Dublin Metropolitan Police after the commencement of this Act.' I think that will meet the hon. member's view. But if he thinks it would be more artistic to do it in a different manner on report, I daresay we shall not quarrel over that."

The schedule having been read a second time,

Mr. Duke said: "I beg to move, at the end of the first paragraph in the third column, to insert the words, 'so far as respects persons who join the Royal Irish Constabulary after the commencement of this Act."'

Mr. Hazleton (Nationalist): "After the passing of this Act."

Mr. Duke: "It is the same thing. 'Commencement' is the technical expression for its coming into operation."

Col. Craig then observed: "I want to enter a protest against this proposal, in order that it may be recorded that I did so. I do not intend to press my objection further than to say, as a member of the Masonic Order, that I do not think it is necessary that this step should be taken. I see the point of view of hon. members below the gangway - that, if there is to be a restriction, so far as joining any of these societies is concerned, there should be no exception whatever. Hitherto the Masonic Order has taken a place entirely by itself. It takes no political part whatever in the life of Ireland, nor, as far as I know, in the life of England. At the same time, I am fully alive to the fact that as it is a secret society, hon. members say that if there is to be a rule that men of the Royal Irish Constabulary are not to be permitted to join any secret society, the rule must apply here also, and with this protest I am prepared to waive my objection. I hope, however, that members of the Order, whether inside or outside the House, will not regard it as any slur upon the society. We are in the midst of a great war, and we all have to sacrifice something. I have none of my friends here to support me, or even to advise me, in this matter. Therefore I simply enter my protest, and, faced with the fact that we want to

show a united front wherever we can, and in the interests of the discipline of the force, I withdraw my opposition."

The amendment was then agreed to, and a further amendment made, at the end of the second paragraph, in the third column, to insert the words, "so far as respects persons who join the Metropolitan Police after the commencement of this Act." The schedule, as amended, was then added to the Bill, it being worded thus:-

THIRD SCHEDULE

ACTS REPEALED

Session and Chapter	SHORT TITLE	EXTENT OF REPEAL
6 & 7 Will. 4, c. 13.	Constabulary (Ireland) Act, 1836	Section 17 from "whatsoever," where it last appears to "Freemasons," so far as respects persons, who join the Royal Irish Constabulary after the commencement of this Act
6 & 7 Will. 4, c. 29.	The Dublin Police Act, 1836	Section 44, from "whatsoever," where it last appears to "Freemasons," so far as respects persons, who join the Dublin Metropolitan Police after the commencement of this Act

The Bill was immediately reported to the House, at which stage, despite the Chief Secretary's suggestion that it might be possible then to deal with the matter "in a more artistic way," not a further word was said concerning it; and the measure was ordered in a very few minutes for third reading, which was given to it without further ado on Wednesday of this week.

THE ENCYCLICAL LETTER HUMANUM GENUS" OF THE POPE LEO XlIl

(CONCLUDED FROM JANUARY ISSUE)

THE LETTER then proceeds to state the materialistic "principles of statesmanship." It says: "They maintain that all things are vested in a free people; that power is held by the order or permission of that people, so that, if the popular pleasure change, Princes may be degraded from their rank even against their will. They assert that the source of all laws and civil duties is either in the multitude, or in the power that rules the State, and this when formed by the newest teaching." And the Letter avers, "that these very sentiments are equally pleasing to the FreeMasons; and that they wish to arrange States after this likeness and pattern, is too well known to need demonstration. For long indeed they have been openly working for this object with all their strength and resources."

These are the political principles of all English-speaking Masons; not because they are Free-Masons, not because these principles are taught in their lodges for they teach nothing there in regard to politics or systems of government; but because they are Englishmen, Scotsmen, Irishmen, or citizens of the United States; and their Civil Governments are founded upon these principles. In other countries these are the principles which have always inspired the Ancient and Accepted Scottish Rite, and the French or Modern Rite; and these Rites have therefore always been the advocates and champions, especially in the Latin countries of Europe, of freedom and constitutional government; and in this chiefly consist their glory and their honour. The Roman Catholic Church has been always and everywhere on the side of the arbitrary power Princes and Potentates: Masonry on the side of the people. Thou hast said truly, O Pope!

Then the Successor of Saint Peter thus announces to the Faithful the law by which they are to be absolutely governed, - the law of the Divine right of anointed Princes:

“As men are born by the will of God for civil union and association, and as the power of ruling is so necessary a bond of civil society, that on its removal that society must suddenly be severed, it follows that He who gave birth to society gives birth also to the rule of authority. Whence it is understood that he in whom power is, WHOEVER HE IS, is God's Minister. Wherefore, so far as the end and nature of human society require, it is as right to obey lawful authority, when it issues just orders as it is to obey the power of God who rules all things: and this is pre-eminently inconsistent with truth, that it should depend upon the will of the people to cast off obedience at its pleasure.”

Is every one, then, who finds himself actually possessing power, thereby God's Minister? Was Cromwell God's Minister? Was William of Orange God's Minister? Was Napoleon the Great? Were William and Mary God's Ministers? Are the King and Parliament of Italy God's Ministers? Are the Emperors of Germany and Brazil God's Ministers? Oh no! The Pope means those in whom power is, they having lawful authority, i. e., those whose rule and power are sanctioned by the Church. How, according to his doctrine, if it be “pre-eminently inconsistent with truth” that the people may rid a country of a ferocious and brutal tyrant, by compelling his abdication - of a Ferdinand VII., or Philip II., (whose will and that of the Church of Rome Alva executed in the Netherlands, leaving written there all over the land the never-to-be-effaced records of the blood-guiltiness of the Church and King), - of a Bomba, of a Nero, of a Caligula, of a Borgia, - how is any bloody and brutal miscreant, wearing the purple, to be dethroned? Must the people endure until God shall remove the butchering malefactor by death, that perhaps Commodus may succeed Tiberius, or a worse and meaner tyrant follow Bomba?

There must be some power on earth to set free a suffering people. It must not “depend upon the will of the people to cast off obedience at its pleasure, - all Catholics are ordered to believe.” When, then? When the Church may authorize it; when the Pope may declare the Throne forfeited for crime, and excommunicate the Ruler, as Heretic or Free-Mason? Is it not this that is meant?

Thus the Pope pronounces by his prerogative of infallibility, and as Vicegerent of God, whom it is as unlawful to refuse to obey as it is to refuse “to obey the power of God who rules all things,” that the dethronement of James II., Catholic King of England, was an act of disobedience of the power of God.

“On the contempt for the authority of Princes, on the allowing and approving of lust for sedition, on the granting of full license to the passions of the people, bridled only by the fear of punishment, there must of necessity arise a change and overthrow of all things.”

The Free-Masons, he passionately cries, “have begun to have great weight in ruling States, but they are ready to shake the foundations of Empires, and to censure, accuse and drive out the chief men of a State, whenever its administration seems different from their wishes. Just so have they deluded the people by their flattery. By calling in sounding terms for liberty and public prosperity, and saying that it is owing to the Church and Princes that the people are not delivered from unjust slavery and want, they have imposed upon the populace, and have instigated it by a thirst for revolution to attack the power of both.”

Where? Garibaldi, in Italy, was a Free-Mason, and there are perhaps a hundred and fifty Masonic lodges in Italy; and yet a King rules peacefully there, upheld by the Free-Masons, his Minister, Depretis, being a Mason. In Brazil the Emperor is a Free-Mason of the 33d Degree, and there have been no insurrections or disturbances of the public peace there, though the Free-Masons assemble in some two hundred Lodges and higher Bodies. In Portugal there are a Grand Orient and Supreme Council and sixty or seventy Lodges, and the Marshal Duke Saldanha, why by peaceful revolution gave that Kingdom a constitutional government, was Ex-Grand Master of Masons; and yet a King reigns peacefully in Portugal. In Spain there are two hundred Lodges, and Sagasta is a Free-Mason, and Alfonso reigns secure, his throne upheld by FreeMasonry.

Attacks upon the Church and Princes, the Pope exclaims, instigated by Free-Masons, have given the people greater expectation than reality of advantage. “Nay, rather, the common people, suffering worse oppression, are for the most part forced to be without those very alleviations of their miseries, which they would find with ease and abundance, if matters were arranged according to Christian ordinances. But as many as strive against the order arranged by divine Providence, usually pay this penalty for their pride, that they meet with a wretched and miserable fortune in the quarter whence they rashly expected prosperity and success.”

The Spanish Colonies in the New World threw off by revolt the intolerable yoke of oppression of the Spanish Crown, and made themselves free Republics. They were not content with "matters arranged according to Christian Ordinances" by the Catholic Church, for the benefit of a rapacious and cruel government, with those "Ordinances" administered by Inquisitors. Are the people of Mexico loosers thereby? Are those of Chile, or Venezuela? The Netherlands, bled nearly unto death, at last, by heroic endurance and matchless courage, rescued their country from the Satanic rule of Alva. France put an end to such Saturnalia of Hell there as that of the Eve of St. Bartholomew, and in carrying away the Pope to Avignon paid Rome in full for the blood with which the grey hairs of old Coligni dabbled the stones of Paris. God, by the instrumentality of Luther, avenged the murdered Albigenses and Lollards, Huss and Wiclif, Jerome of Prague and Savonarola; seriously disarranging "matters arranged according to Christian Ordinances." Has all this been to the manifest disadvantage of the people of the liberated countries of the world ? Have the Netherlands, Belgium, Portugal, Italy, lost by it? Is France miserable and suffering? Is Germany wretched? Does Great Britain languish for want of the tender mercies of the Papacy?

That great Statesman, Edmund Burke, said that he did not know how to draw an indictment against a whole people; but we have thus shown, by the very words, faithfully translated, of the Roman Pontiff himself, that this Encyclical Letter, which purports to be only an arraignment and condemnation of Free-Masonry, is in its principal intent and deepest significance an indictment, not only of the people of every Republic and Constitutional Monarchy in the world; but of every Protestant country in the world; and not only of the people of every Protestant country in the world, but of all that portion of the people of every Catholic country who have in these later centuries asserted the right of the people to have a voice in the affairs of government, and to be secure in their persons and lives against the infernal methods of procedure, the creation of imaginary crimes, and the cruel torturings upon mere suspicion, of such tribunals as the Inquisition. It is a sentence purporting to be uttered by the voice of God, outlawing and excluding from Heaven all the patriots and lovers of liberty and liberators of the people, all the array of martyrs who have died in endeavoring to vindicate the right of Humanity to freedom of thought and conscience.

It denounces as wicked and criminal, and contrary to the ordinances of the Christian religion, not only the laws which permit the solemnization of marriage by the civil magistrate, and those which exclude sectarian religious teaching from schools and

seminaries maintained by public taxation; not only the constitutional provisions which in all the States of these United States decree the separation of Church and State, and refuse to the Church any part in the civil government of the country; not only those by which the pretensions of the Churches and their right to dictate opinions may be freely discussed by the public press; but also the great principle on which the governments of all Republics are founded, of the sovereignty of the people, the only legitimate source and author of civil power and government. It asserts the divine right of Princes, if held by the Church of Rome to have lawful authority, to govern men against their will; that they are the Ministers of God; and that the people have no power to free themselves from the tyranny and oppression of these divinely commissioned scourges and Assassins of Humanity.

It is an indictment of Humanity itself, for its instinctive struggles to lift itself above the miseries and indignities of bodily and intellectual bondage to Priest and Potentate; for the involuntary and irrepressible aspirations of its Soul towards light and knowledge and the free atmosphere of intellectual expansion; and for the not more involuntary quiverings of its tortured, racked, wrenched and mutilated muscles and nerves. It is an indictment of Civilization, of Progress, of the Spirit of Manhood, of the self-respect of the Peoples, of the Progress onward and upward of Humanity, of the Spirit of the Age, which is the very Inspiration of God; and of God Himself and the beneficent Providence of God, Who loves the people in rags, hungry and hopeless, better than He loves the Priests in scarlet and the Tyrants in purple.

In renewing and by his Apostolic authority confirming everything decreed by former Popes against Free-Masonry, ratifying their Bulls as well in general as in particular, Leo XIII. leaves to his faithful subjects no discretionary power to regard any portions of those anathemas as obsolete, or to pay respect and obedience to those laws, Bills of Right, or Constitutions, of the countries in which they live, which may forbid the enforcement of the commands of the Church containing these Bulls.

For he immediately adds: “Having entire confidence in this respect, in the good will of those who are Christians, we beseech them, in the name of their erernal salvation, and we demand of them to make it for themselves a sacred obligation of conscience, never to depart, even by one single line, from the mandates promulgated on this subject by the Apostolic See.”

He then proceeds to direct by what measures and devices the Clergy "are "to cause to disappear the impure contagion of the poison which circulates in the veins of society, and infects it throughout."

First: by tearing off the mask of Free-Masonry and showing it as it is.

Second: by special discourses and pastoral letters to instruct the people. "Remind the people," he says, "that by virtue of the decrees often issued by our predecessors, no Catholic, if he desires to continue worthy of the name, and to have for his salvation the concern which it deserves, can, under any pretext, affiliate with the Sect of Free-Masons."

Then, by frequent instruction and exhortation to help the masses to acquire a knowledge of religion, expounding, in writing and orally, the elements of the sacred principles which constitute the Christian philosophy; and so to increase the devotion of Clergy and Laity to the Catholic Church, the result whereof will be increased disgust for secret societies, and greater care to avoid them. To which method of inculcating what is believed by the Church to be truth, and opposing the progress of what it believes to be error, a Free-Mason will be the last man in the world to object, if it is not to be supplemented by other too well known methods.

And, to engage with great zeal in increasing and strengthening the Third Order of Saint Francis, in the discipline whereof the Pope claims to have made wise modifications; so that "it may be able to render greater service in helping to overcome the contagion of these detestable Sects."

Third: to re-engage in establishing corporation of workingmen, to protect, under the tutorship of religion, the interests of labor and the morals of workers; with societies of patrons, to assist and instruct the proletaires, such as is the Society of Saint Vincent de Paul.

Fourth: vigilantly to watch with pastoral solicitude over the young, drawing them away, by renewed efforts, from the schools and teachers where they would be exposed to breathe the poisoned breath of the Sects: parents, teachers and curates, urged by the Bishops, guarding their children and pupils against "these criminal societies," which are ever endeavoring to ensnare them; those who have it in charge to prepare young persons to receive the sacraments, inducing every one of them to take a firm resolution not to join any society without the knowledge of their parents, or without havng consulted their curate or confessor.

For the rest, to implore the aid of the Lord, with great ardor and reiterated solicitations, proportioned to the necessity of the circumstances, and the intensity of the peril.

"Haughty on account of its former success, the Sect of Free-masons insolently erects its head, and its audacity no longer seems to know any bounds. United to one another by the bond of a criminal federation, and by their secret plans, its adepts lend to each other mutual support, and incite each other to dare and to do evil."

"To which violent attack an energetic defence must respond. Good men must unite, and form an immense coalition of prayers and efforts. Especially the Virgin Mary, Mother of God, must be besought to become the auxiliary and interpreter of the Church, displaying her power against the Sects which are reviving the rebellious spirit, the incorrigible perfidy, and the cunning, of the Devil. Saint Michael who precipitated the revolted Angels into hell, Saint Joseph, husband of the Virgin, and the great Apostles Saint Peter and Saint Paul, must also be enlisted: and thus the imminent danger to the human race may be averted."

Instructions of the people in religious doctrine; enlargement of the Third Order of Franciscans; organization of associations of working men; gaining control of the education of the young; and incessant prayer, - these are to be the ostensible means of offense and defence. A la bonne heure! if no more were meant. But the Church of Rome has never been in the habit of making known the real means or instruments which it has determined to use for the suppression of heresy or to repress the struggles

of Humanity to escape from the intolerable burdens of oppression; and it is not likely to do it now. The ostentatious recital of these peaceful means of antagonism does not agree with the explicit re-enactments of the Bulls of Clement and Benedict. The Church has other measures in view than teaching and prayer; and it is already using them in Belgium and Brazil. It has mysteries the divulgation of which is interdicted; Conclaves and Consistories, Generals of the Order, Assemblies that are secret, as their decisions and the means and agents of execution are. The adepts blindly and without discussion obey the injunctions of their Chiefs, holding themselves always ready, upon the slightest notification or hardly perceptible sign, to execute the orders given them, devoting themselves in advance, in case of disobedience, to the most terrible penalties, and even to death; were the order even to bring about the murder of another William the Silent, or of the Chiefs of a Republic.

With such a Past as that of the Church of Rome is, it would have been wise not to provoke comment upon its real crimes by accusing others of having committed imaginary ones; or exposure of the doctrines of the Jesuits, by libelling those of Free-Masonry.

It is not only just and fair and reasonable, but of absolute necessity, to conclude that any one who speaks to men by authority intends the consequences that may naturally, anywhere, be the effects of his words. It is even of absolute necessity, sometimes, to conclude that ambiguous phrases and significant suggestions and veiled meanings, when used as they are here, are employed to induce the commission of infamies, the explicit incitation whereunto might startle the conscience of Humanity. And this is especially of unavoidable necessity, in the interpretation of the mandates of the Church of Rome against those whom it considers its enemies. For it has never yet repudiated and condemned the maxims of the Spanish Jesuits, or declared the suppression of the Truth or the suggestion of Falsehood, for the benefit of the Church, to be contrary to the spirit of the Gospel, or confessed itself ashamed for having so long employed the infernal enginery of the Inquisition. It is infallible, can never have erred, can never change. It long ago lost all right to expect the world to give it credit for honesty of intention or frankness of expression.

This new Proclamation of Interdict and Excommunication is, it is probable, more especially intended as a political manifesto to the Clergy and Catholics of Italy, Spain, Portugal, Belgium and Brazil, inciting them to treasonable plottings and combinations

against the Constitutional Governments of those countries. It preaches to them a new Crusade, the purpose whereof is to destroy those governments, to depose the Monarchs who permit the existence of Free-Masonry in their dominions and the expression of the voice of the people in public affairs; and to place in those Kingdoms the education of the young in the hands of the soldiery of Loyola, and the power of persecuting Free-Masonry and Heresy and the favouring of liberal government in the Holy Office or Inquisition, armed with all its old inhuman and unchristian powers, against which the sense of justice of the whole world long ago revolted. In Brazil it incites the Arch-Bishop of Rio de Janeiro and the Bishop of Para, and all the Jesuits and Ultramontane Clergy, to renew the war a few years ago waged by them against Free-Masonry, against the Emperor and Parliament, and the Laws of the Empire, acting towards the Emperor as towards one excommunicated, reprobated and accursed.

Thus it menaces the public peace in those countries, inciting revolt and insurrection and assassination, and makes the Lord's Prayer the patent of an Inquisitor, and the Sermon on the Mount a warrant for murder.

Already the General of the Jesuits and the Chief Inquisitor of the Holy Office have promulgated their orders to their troops and officials, commanding them to use their utmost exertions to carry into effect the mandates of the Encyclical Letter. In Spain and Portugal secret Anti-Masonic Associations are already being organized under these orders, and like organizations may be looked for in the United States, with resort to every other means of warfare against the great principles which Free-Masonry represents, that can be prudently and safely employed.

It is also a political manifesto, and more, for our neighboring Republic of Mexico, and those of Central and South America. There are Grand Lodges and Supreme Councils of Masons in most of them; and in all, Masonry is free to exist and work undisturbed, and is powerful and influential. In Mexico, the Ex-President, now President Elect of the Republic, and the Actual President, are 33ds, members of the Supreme Council of Mexico created by us, as the President Comonfort was a 33d, Grand Commander of that Supreme Council, and as the President Juarez was a Mason. It is well known that the population at large of the Republic is uneducated and grossly ignorant, and slavishly subservient to the Priesthood; and that it detests and hates Protestants as heretics, damned by the anathemas of the Church, and unfit to live. The Priesthood in Mexico has always been the uncompromising and wily enemy of every patriotic President, of

Republican Government, of Free-Masonry, of the principles on which Constitutional Governments are founded, and of all the men by whose sublime efforts and sacrifices Mexico was made and has been maintained a Republic.

It is also well known that, in consequence of the friendly relations between our two Republics, and the extension of railroads in Mexico, built by the capital of our citizens, there now are in that country a great number of citizens of the United States, many of whom have purchased mines and lands, and are working and cultivating them. The Letter Humanum Genus is so framed and worded as to be calculated, and must therefore be taken to be artfully and deliberately intended, to incite the Priesthood in Mexico to renewed zeal against heresy and heretics, and more persistent and continuous and better organized and more audacious efforts to destroy Free-Masonry there, and overturn Republicanism. If citizens of the United States peaceably engaged there in useful avocations, should be assassinated by mobs, instigated, if not openly led, by the Priests; if Diaz and Gonzales and other Free-Masons should be murdered, and the Church should inaugurate a bloody civil war, Pope Leo XIII. will not be able, by any special pleading, to avoid the responsibility for all the fatal consequences that may ensue.

For men have not forgotten that Ignatious Loyola, founder of the Order of Jesus, promulgated this law.

“Visum est nobis in Domino nullas Constitutiones posse obligationem ad peccatum mortale vel veniale inducere, nisi Superior, (in nomine J.-C. vel in virtute obedientiae,) juberet.”

“It has seemed to us in the Lord that on Constitutions can make it obligatory to commit a mortal or a pardonable sin unless the Superior (in the name of Jesus Christ, or in virtue of obedience,) may so order.”

No doubt the General of the Jesuits holds the same doctrine to-day, and is ready to apply it, if occasion should demand, - that the Superior in the Order has the power to

command an inferior to commit a mortal sin. It is a fruitful and convenient doctrine, when the matter in hand is to destroy Constitutional Governments in Catholic countries.

There is still more to be considered by the people of the United States; which, when they come fully to comprehend the puport of this manifesto from the Vatican, they will consider. The Catholics, whom it proposes to organize into Italian Colonies or Camps here, obeying the laws enacted at Rome, regulating their political action by principles hostile to those on which Republican Government is founded, and sedulously inculcating these upon the young entrusted to their charge, are being thoroughly informed of its contents and meanings; for it is already being read in all their Churches. Those, whose principle it damns as detestable and wicked, will come to the knowledge of it more slowly, feeling, even if Free-Masons, little interest in a Papal Bull against Free-Masonry, and little inclined to read so long a paper; and slow to believe that it is an attack upon the civil institutions and system of government under which they live. But they will well understand it by and by, and have something to say in regard to it.

It makes it to be of divine obligation for every faithful Catholic in the United States, to be at heart the mortal and uncompromising enemy of the principles and spirit, the plan and purpose, of the Government under which he lives, and whose equal laws permit him to plot and conspire against it with impunity. It proclaims it to the devout believer as a truth spoken by the mouth of God, that the great axiomatic principles, dear to the lovers of human liberty in every age, dear especially, dear beyond price or expression, to the people of the United States, on which, as upon the immovable adamant of eternal truth, their system of government is builded, are false and criminal and wicked, making the United States to be a part of the Kingdom of Satan.

It makes it his and her duty, therefore, to do all that it may be possible to do to eradicate these principles and destroy all that is builded upon them; to gain control, so far as possible, of the education of youth and convert the young to the Catholic faith; to win or buy for the Catholic Church a power and influence in the government of the country.

Already the Encyclical Letter is acted upon as a political manifesto in Ireland.

Archbishop McCabe, we are told, has written a letter with reference to the approaching election of Lord Mayor for Dublin. He says he is unable to understand how Catholics could in honor and conscience cast their votes for Mr. Winstanley, who is both a Home Ruler and a Free-Mason. “As a Free-Mason he is a member of a society which aims to overthrow religion. To Free-Masonry the revolutions of the last century were traceable. No one can plead non-participation as long as he remains a Mason.”

And Mr. Winstanley has repudiated Free-Masonry to obtain votes; and he has been defeated.

But, - for which thanks be unto the God of Hosts “from Whom all glories are”! - Free-Masonry is mightier than the Church of Rome; for it possesses the invincible might of the Spirit of the Age and of the convictions of civilized Humanity; and it will continue to grow in strength and greatness while that Church, in love with and doting upon its old traditions, and incapable of learning anything, will continue to decay. The palsied hand of the Papacy is too feeble to arrest the march of human progress. It cannot bring back the obsolete doctrine that Kings reign by divine right. In vain it will preach new Crusades against Free-Masonry, or Heresy, or Republicanism. It will continue to sigh in vain for the return of the days of Philip II. and Mary of England, of Loyola and Alva and Torquemada. If it succeeds in instigating the Kings of Spain and Portugal to engage in the work of extirpating Free-Masonry, these will owe it to the speedy loss of their crowns. The world is no longer in a humour to be saddled and bitted like an ass and ridden by Capuchins and Franciscans. Humanity has inhaled the fresh, keen winds of freedom, and has escaped from companionship with the herds that chew the cud and the inmates of stables and kennels, to the highlands of Liberty, Equality and Brotherhood.

The world is not likely to forget that the infallible Pope Urban VIII., Barberini, set his signature to the sentence which condemned to perpetual imprisonment, to adjuration and to silence, Galileo Gililei, who, it is known, avoided being burned at the stake by denying on bended knees the deductions of positive science, which demonstrated the movement of the earth; and on the 2d of July, 1633, the Cardinal of Santo Onofio Barbering in the name of the Pope his uncle, announced to the world the condemnation of Galileo by an Encyclical Letter, from the Latin whereof we translate these words: “For which matter Galileo, accused and confined in the prisons of the Holy Office, has been condemned to adjure the said opinion....”

Nor are Free-Masons likely to forget that when the Bull of Clement XII., which Leo XIII. now revives and re-enacts, was published, Cardinal Firrao explained the nature of the punishments which were required to be inflicted on Masons, and what the kind of service was which the Pope demanded from “the Secular Arm.”

“It is forbidden,” he says . . . “to affiliate one's self with the Societies of Masons . . . under penalty of death and of confiscation of goods, and to die unabsolved and without hope of salvation.” Who will be audacious enough to censure us for replying defiantly to a decree which, by revivor of the Bull of Clement, condemns every Free-Mason in the world to death and confiscation, and damns him in advance to die without hope of salvation?

The world has not forgotten that when Charles IX. of France and the Due de Guise at first disowned responsibility for the massacre of 20,000 Protestants, and others, on the Eve and after the Eve of St. Bartholomew, the Catholic Clergy assumed it. Heaven adopted it, they said: “it was not the massacre of the King and the Duke: “it was the Justice of God.” Then the slaughter recommenced, of neighbor by neighbor, of women, of children, of children unborn, in order to extinguish families, the wombs of mothers cut open, and the children torn from them, for fear they might survive. “The paper would weep, if we should write upon it all that was done.”

Men remember that at Saint-Michel, the Jesuit Auger, sent thither from the College of Paris, announced to Bordeaux that the Archangel Michael had made the great massacre, and deplored the sluggishness of the Governor and Magistrates of Bordeaux. After the 24th of August there were feasts. The Catholic Clergy had theirs, at Paris, on the 28th, and ordered a jubilee, to which the King and Court went, and returned thanks to God. And the King, who proclaimed that he had caused Coligni to be killed, and that he would have poniarded him with his own hand, was flattered to intoxication by the praises and congratulations of Rome. Do men not remember that there were feasts and great gaities at Rome on account of the massacre? that the Pope chaunted the Te Deum Laudamus, and sent to “his son,” Charles IX., (to win for whom the whole credit of the massacre, the Cardinal of Lorraine moved Heaven and Earth), the Rose of Gold? that a medal was coined by Rome to commemorate it; and that a painting of the bloody scene was made, and until lately hung in the Vatican ?

Free-Masonry is strong enough, everywhere, now, to defend itself, and does not dread even the Hierarchy of the Roman Church, with its great revenues, and its Cardinal Princes, claiming to issue the Decrees and Bulletins of God, and to hold the keys with which it locks and unlocks at pleasure the Gates of Paradise. The Powers of Free-Masonry, too, sending their words to one another over the four Continents and the great Islands of the Southern Seas, colonized by Englishmen, speak, but with only the authority of reason, Urbi et Orbi, to men of free souls and high courage and quick intelligence.

It does not need that Free-Masonry should take up arms of any sort against the Church of Rome. Science, the wider knowledge of what God is, learned from His works; the irresistible progress of Civilization, the Spirit of the Nineteenth Century; these are the sufficient avengers of the mutilations and murders of the long ages of the horrid Past. These have already avenged Humanity, and Free-Masonry need not add another word:-

Except these: - that there are two questions to be asked, and answer thereunto demanded of all Roman Catholics in the United States, who are loyal to the Constitution of Government under which they live, patriotic citizens of the United States:

Do not your consciences tell you that what is now demanded of you by Pope Leo XIII., by the General of the Jesuits and Chief Inquisitor is, to engage actively in a conspiracy against that Constitution of Government, and the principles on which it is founded; after the dethronement of which principles that Constitution of Government could not live an hour?

If you cannot see it in that light, do not your consciences and common sense tell you, that to approve and favour and give aid and assistance to an open conspiracy against every other Republic and every Constitutional Monarchy in the world, and the principles on which they are founded, is to play a part that is inconsistent with the principles that you profess to be governed by here, is in opposition to all the sympathies of the country in which you live, and is hostile to the influences of its

example among the people of other countries, treacherous to your own country, and unworthy of Amercian citizens?

You will have to answer these questions; for they will not cease to be reiterated until you do; and not by Free-Masonry alone.

Given at the Grand Orient aforesaid, the first day of August, 1884, and of the Supreme Council the, 84th year.

The Grand Commander,

ALBERT PIKE, 33d

AMERICA -- A LEAGUE OF THE NATION

BY BRO. JOSEPH FORT NEWTON, NEW YORK

THE LITTLE month of February holds among its days the greatest birth-dates in the calendar of our Republic: it gave us Washington and Lincoln. It behooves us not only to recall their names, but to renew our homage to their patriotic manhood, their moral intelligence, and their practical sagacity, that so, avoiding alike the obscurantist and the impossibilist, we may realize our true destiny in our own nation and among the peoples of the earth. Living in a time of reaction and irritation, of confusion and misgiving, we need to reach into the grave and touch the bones of our prophets, and thus rekindle both our faith and our vision.

Washington came up from the south; Lincoln came down from the north. They were providential men, each trained for the task appointed him, each bringing to an hour of crisis a great and simple faith, a disinterested devotion to the common good, a practical acumen led and lighted by an authentic moral insight; and the Republic is at once their monument and their memorial. Fidelity to all that is holy in our history, no less than our obligation to those yet unborn, demands that we keep alive the memory and ideals of the men who first organized, and then cemented, a group of states into a League of the Nation, changing division and weakness into unity and power. Three things are supremely needed today, if we are not to lose our way in the fogs of party passion, and betray both ourselves and humanity.

First of all, there must be a profound recognition of the fact, attested by the clearest-visioned men of our race, and confirmed by long tragic experience, that, in the end, only spiritual forces can hold a nation together and make it truly great. The great moral prophets were not the dupes of delusions; they saw straight, and the "long-lived storm of great events" through which we have passed proves that they alone are practical men. Even Bismarok saw that in the last result victories are won by the "imponderables," by the moral and spiritual influences, and that fact is made doubly plain today. Force is a failure. Diplomacy is a delusion. Regimented ruthlessness provokes reaction. Unless the finer influences are allowed to have free play, inducing a nobler mood and a clearer insight, there is little hope that the prayer of Lincoln for "a just and lasting peace among ourselves and with all nations" will ever be answered.

For that reason, every organized moral influence - like Freemasonry - has laid upon it a new obligation and a new opportunity. By as much as the world fills up with men of moral insight and courage - men who see that Masonry is not a system of moral manicure, but a method of training men in fraternal righteousness - by so much our problems will be solved. The great causes of God and Humanity are not delayed by being blown up, but by the slow, glacier-like mass of morally indifferent men. So, when our wise and gentle Craft labors to make men noble, faithful, and brotherly of heart, building their lives into a brotherly world-order, she is working at the foundations of society, making all good things better, and all sacred things more secure. But to this influence on the individual must be added the momentum that comes of co-operation which, by its intelligence as well as by its efficiency, makes itself felt in behalf of the national life.

Next to a new sense of the practical efficacy of moral forces, we need, as never before, a clear, commanding conception of what America means. He is a poor patriot, and no Mason at all, who has not asked himself what plan, what purpose, what prophecy the Great Architect is trying to work out in our national history? For true citizenship, no less than true statesmanship, consists in discerning the way the Eternal Will is moving and in getting things out of His way. Surely America exists to build in the new world a Beloved Community - united, just, and free - where men of every race and creed may live and live well, because they live in moral fellowship under a sense of common interest and obligation; and loyalty to that ideal is true patriotism. For the same reason, race, class, party, sect, everything must be subordinated to the service of that ideal, that we may fulfill our national destiny and be of real service to all humanity.

In short, we need a League of the Nation, uniting all races, classes, and conditions of men in a compact body of conviction and purpose, and resolved to bring to the problems of peace somewhat of the solidarity, the spirit of service and sacrifice, won by the war. Unfortunately, we have already lost to a sad extent the new solidarity created by the mighty crusade, but we can never wholly lose the strength and liberation that came of united effort in a great enterprise, which must have flashed before even the dullest mind a dim vision of what America means both to itself and to humanity. Hereafter, any man who lives altogether for himself, or his party, or his sect, proves false to the men who paid "the last full measure of devotion" for a betterPRIVATE ordering of the world in liberty, justice, and goodwill. Here, again, Masonry can help, and is the better able to help in the nation as it realizes its own unity and obligation. Surely we have a right to hope much from the fact that the leading minds of the Craft are coming into vital contact with one another, and into a larger sense of informal but conscious comradeship in a common cause.

By the same token, no nation can live unto itself without becoming either a menace or a monstrosity, as the myopic nationalism of Germany before the war proved. Great events, which were the footsteps of God, led America into the fellowship of free peoples in a crusade of righteousness, and we cannot withdraw. Moral obligations, no less than the dictates of humanity, hold us to our comrades, as before a comperil and necessity united us with them in the trenches, on the grey solitudes of the sea, and in the consecration of an inexpressible sacrifice. Whatever the name, whatever the details of agreement, there must be some new way of working together - either by formal bonds or otherwise if we are to save civilization from an all-dissolving anarchy.

For the rest, I believe in America, as I believe in God, and I know that she will not fail herself or humanity, much less shirk her just responsibility for the public law and order of the world. The words of our gracious and wise Emerson speak to us as poignantly today as they did sixty years ago, both as to our duty to be just at home and the friend of freedom and peace abroad:

United States! the ages plead,

Present and part in under-song;

Go put your creed into your deed,

Nor speak with double tongue.

Be just at home; then write your scroll

Of honor o'er the sea,

And make the broad Atlantic roll

A ferry of the free.

For He that worketh high and wise,

Nor pauses in His plan,

Will take the sun out of the skies

Ere freedom out of man.

AMERICAN MASONIC SYSTEMS

BY BRO. JESSE M. WHITED, CALIFORNIA

The systems of Freemasonry practiced in the United States are generally known as the York Rite and the Scottish Rite. Properly speaking, they should be termed the American Rite and the Scottish Rite, for the one commonly called York is peculiar in its organized proceedings only to the United States.

The American Rite embraces the Symbolic, the Capitular, the Cryptic and the Templar degrees.

The Symbolic degrees are conferred in a Lodge and are the Entered Apprentice, the Fellow Craft and the Master Mason. They are called Symbolic because their prominent mode of instruction is by symbols.

The Capitular degrees are conferred in a Royal Arch Chapter and are the Mark Master, the Past Master, the Most Excellent Master and the Royal Arch. The supplemental and honorary degree of High Priesthood is conferred in a Council of High Priests upon those who have been regularly elected to preside over a Chapter of Royal Arch Masons. They are called Capitular because they are conferred in a Chapter, the work "Capitular" meaning "done in a Chapter."

The Cryptic degrees are conferred in a Council. They are the Royal Master, the Select Master and the Super-Excellent Master. They are called Cryptic because the word "crypt" means a secret vault or underground passage.

The Templar degrees are conferred in a Commandery and are the Red Cross, the Temple and the Malta. The name Knight Templar comes from the efforts of the Christian Knights to take the temple at Jerusalem from the Mohammedans.

The Scottish Rite embraces the degrees from the 4th to the 33rd, inclusive. In the Southern Jurisdiction of the United States (which includes all territory south of the Ohio River and west of the Mississippi River) the organization of the different bodies, and the degrees conferred by them, are: Lodge of Pertection, 4d to 14d, inclusive; Chapter Rose Croix, 15d to 18d; Council of Kadosh, 19d to 30d; Consistory, 31d to 32d; Supreme Council, 33d.

In the Northern Jurisdiction (which includes all States north of the Ohio River and east of the Mississippi River) the degrees conferred are: Lodge of Perfection, 4d to 14d, inclusive; Council Princes of Jerusalem, 15d and 16d; Chapter Rose Croix, 17d and 18d; Consistory, 19d to 32d; Supreme Council, 33d.

LARGEST LODGES

The largest subordinate lodges in various states of the United States are situated in the following cities and states

GRAND JURISDICTION	NAME	NO.	LOCATION	MEMBERS
Michigan	Palestine	357	Detroit	3095
Michigan	Ashlar	91	Detroit	2120
Michigan	Zion	1	Detroit	2065
Michigan	Friendship	417	Detroit	1779
New York	Genesse Falls	507	Rochester	1739
Minnesota	Minneapolis	19	Minneapolis	1737
New York	Yonnondio	163	Rochester	1706
Michigan	Detroit	2	Detroit	1635
Illinios	Garden City	141	Chicago	1652
Indiania	Centre	23	Indianapolis	1651
Ohio	York	563	Columbus	1521
Ohio	Woodward	508	Cleveland	1500
Illinois	Pleiades	478	Chicago	1401
New York	Central City	305	Syracruse	1399
Michigan	Union of S.O.	3	Detroit	1393

Ohio	Humboldt	476	Columbus	1336
Illinois	Union Park	610	Chicago	1305
Pennsylvania	University	610	Philadelphia	1297
Michigan	Lansing	33	Lansing	1271
Missouri	Temple	299	Kansas City	1250
Ohio	Bigelow	243	Cleveland	1248
New York	Syracuse	501	Syracuse	1230
Ohio	Halcyon	498	Cleveland	1213
Pennsylvania	Dallas	508	Pittsburgh	1212
Missouri	Ivanhoe	446	Kansas City	1202
Ohio	Rubicon	237	Toledo	1178
Kentucky	Preston	281	Louisville	1162
Connecticut	Hiram	1	New Haven	1161
Texas	Fort Worth	148	Fort Worth	1150
Illinois	Garfield	686	Chicago	1136
Illinois	Austin	850	Chicago	1128
Michigan	Jackson	17	Jackson	1120
Illinois	Temple	46	Peoria	1117
Ohio	Western Star	21	Youngstown	1114
New York	Binghampton	177	Binghampton	1107
Illinois	Mystic Star	758	Chicago	1102
Kansas	Albert Pike	303	Wichita	1100
Illinois	Normal Park	797	Chicago	1087
Illinois	Lake View	774	Chicago	1085
Connecticut	Hartford	88	Hartford	1083
Ohio	Yeatman	162	Cincinnati	1081
Minnesota	Ark	176	Minneapolis	1081
Ohio	S.L. Collins	396	Toledo	1075
Kansas	Orient	51	Topeka	1074
Ohio	Iris	229	Cleveland	1072
Indiana	Mystic Tie	398	Indianapolis	1070
Pennsylvannia	Oriental	385	Philadelphia	1058
Missouri	Mt. Moriah	40	St. Louis	1058
Michigan	Doric	342	Grand Rapids	1055
Ohio	Mystic	405	Dayton	1055
Ohio	Akron	83	Akron	1055
New York	Washington	240	Buffalo	1054
Iowa	Capital	110	Des Moines	1047
Texas	El Paso	130	El Paso	1047
Kansas	Wyandotte	3	Kansas City	1042
Illinois	Englewood	690	Chicago	1033

From 1919 Directory of Masonic Life Association

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 34

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All

members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when

called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE LETTER G"

Before reading the article on the letter G by Brother Haywood in this issue of THE BUILDER what was your conception of its symbolic meaning? Did you accept the ritualistic explanation as authentic and final? Or had you at any time subsequent to receiving your Second degree investigated the subject from other sources? If so, what conclusions did you reach? Did the Masons of the eighteenth century know why the letter G was adopted as a Masonic symbol? Are Masonic students of the present day agreed upon the subject? What is said about it in the article in Mackey's Encyclopedia?

Name several interpretations of the symbol as quoted by Brother Haywood. What are two of the most common theories?

What branch of the sciences was given the greatest prominence, in the old Constitutions of Masonry? What is a reasonable explanation for this?

How are the confused explanations of the symbol by eighteenth century writers accounted for?

How did the letter G ever come to stand for Deity? What was the Kabbala? Around what did the symbolic system Kabbala centre? What restrictions were placed upon the real name of God by the ancient Jewish people? What was result of these restrictions? What symbol did the Kabbalists adopt for the lost name of Deity? In what manner is the G supposed to have been substituted for the Hebrew Yod?

Should there be a distinction at this day between the G standing for Geometry and for Deity? What had Pythagoras and Plato to say concerning Geometry?

When will men have learned the secret of the letter G?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. III. Geometry in Masonic Symbolism, p. 349 The Letter G, p. 28. Vol. IV. "A Certain Point Within a Circle," p. 208. Vol. V. The Plan of Masonry, p. 269.

Mackey's Encyclopedia:

The Letter G, p. 287; Kabbala, p. 375

SECOND STEPS

BY BRO.H.L. HAYWOOD, IOWA

PART X - THE LETTER G

I

THE LETTER G is so intimately related to the symbolism of the Middle Chamber and all connected therewith that it will be wise, just here, to attempt an explanation of that mysterious letter. "Mysterious" is used advisedly because there has been very little agreement among our scholars either as to its origin or to its meaning. Usually we can hit upon the manner in which a symbol was introduced into the ritual by studying the records of the early eighteenth century in England at which time and place the ritual was cast in its modern form, but such a study can not help us here because the eighteenth century Masons were themselves confused about the matter. This confusion survives to our own day with some authorities holding to one theory, others to its opposite, and still others, like the Grand Master of one American Jurisdiction, inclined to throw the symbol out altogether. Mackey, who was always so conservative, was quite as radical as this Grand Master, as is witnessed by this statement: "It is to be regretted that this letter G as a symbol was ever admitted into the Masonic system."

II

One writer believes that the G stands for the Greek rendering of "geometry"; another, that it is the initial of the Greek name for "square"; Brother J.T. Lawrence thinks that it may be an old Egyptian snake emblem; others hold that it was originally the square made "gallows shape," and that this gradually became corrupted into a G. The most common theories, however, are that it stands for Geometry, or that it is the initial of our

word "God." It will be necessary to examine these last interpretations more at length, for the evidence seems to favour one or the other, or perhaps both together.

One cannot read the old Masonic Constitutions without being struck by the prominence given to Geometry in their descriptions of Masonry. The oldest copy of them makes Masonry to spring from Geometry, as may be seen in the following excerpt:

"On this manner, thru good wit of geometry

Began first the Craft of Masonry."

Brother Hextall (A.Q.C., vol. 25, p. 97) has pointed out that in every one of the hundred or more copies of these Old Charges, or Old Constitutions, Geometry is placed first among sciences. How can we account for this? The most reasonable explanation would seem to be that Operative Masonry was nothing other than applied Geometry. The builder in that early day had no architectural handbook, no blue prints, no tables of and his skill consisted in knowing by heart many of the processes of Geometry, and his secrets were nothing other than these same processes and the knowledge of supplying them. This being the case, it was natural that he should hold his science in high reverence and make its name, represented by its initial letter, to serve as a symbol in his lodge. Such, at any rate, is the reading of the matter as held by a majority of our best modern scholars.

III

These scholars believe that when Freemasonry became stagnant in the seventeenth century, so that very few lodges remained in existence, Freemasons themselves lost the old explanation of the letter G though they retained the symbol because it was so essential a part of the system which they inherited. This, so it is believed, accounts for the confused explanations made by eighteenth century writers.

IV

How did the letter G ever come to stand for Deity? It is almost impossible to answer this question with any degree of certainty, because the available evidence is so slender, but it is thought by some that an explanation may be found in the connection between Freemasonry and Kabalism, for it is believed that some of the non-operatives "accepted" by the lodges in the seventeenth century brought a certain amount of Kabbala with them.

The symbolic system of the Kabbala centred about the Divine Name. According to ancient Jewish traditions the real name of God, given to the Jewish people through Moses, was not permitted to be written, except with the consonants only. At the time of the exile the pronunciation, and consequently the true spelling, of the Holy Name was lost. The consonants, J.H.W.H. remained, but what the vowels were nobody could discover; to find the Lost Name became one of the great ambitions of Jewish priests and scholars, and this search became one of the principal subjects in the literature of the Kabbala. Not having the name itself the Kabbalists were wont to inscribe a Hebrew "Y" (Yod) in the centre of a triangle with equal sides and make this stand for it.

It is supposed that this symbol was brought into Masonry by the non-operatives who were Kabbalists, but that in the course of time the common men who made up the lodges substituted for the Hebrew initial of the Divine Name, the English initial. Inasmuch as the initial letter of God was the same as the initial letter of Geometry the two symbols became confused, and at last the old Masonic meaning of G was forgotten.

V

If this history of the matter be correct - I have pieced it together from the opinions expressed by many of our most learned scholars - I do not see that we need to make any choice between G as standing for Geometry and G as standing for Deity; the two conceptions merge naturally because men have always seen in the Geometry which is everywhere found in nature the clearest unveiling of the Infinite Mind. The Greek philosopher, Pythagoras, who was the first man to raise Geometry to the rank of a science, built his philosophical system on numbers and their relations. "All things are in numbers," he said, "the world is living arithmetic in its development - a realized geometry in its repose." Of a similar mind was Plato, king of Greek philosophers. When asked how God spends his time, he replied, "God is always geometrizing."

"Geometry rightly treated is the knowledge of the Eternal." "Geometry must ever tend to draw the soul towards the truth."

In spite of the enormous increase in knowledge we who live twenty-five hundred-years after those thinkers can still agree with them; science has only made more apparent the lucid order, the geometric symmetry of the universe. The very elements of which matter is composed group themselves together in regular order; crystals are a solid geometry; the plant, the tree, the construction of an insect's wing, are all symmetrical in their proportion and rhythmical in their motions; the stars move in curves, the wildest comet inscribes a spiral, and the whole universe is one vast realm of order and design. Surely, where there is so much order, there must be an Orderer!

As science builds itself on the orderliness of nature so does Masonry seek to build itself upon the equally certain laws of the human mind. Human beings are not exceptions to the universal reign of law. These axe laws of brotherhood, laws of love, laws of the ideal, as certain in their operations and as undeviating in their processes as the law of gravity. When men learn these laws, and when they adjust their actions to them, they will discover that the face of God has been made plain - they will have learned the secret of the letter G.

****

SKELETON OR OUTLINE FOR LODGE HISTORIES

With a view to uniformity and comprehensiveness, and to assist those brethren appointed to prepare their lodge histories, we suggest the following skeleton or outline of the work, which should be varied according to circumstances. And we here remark that all members of the lodge should lend their assistance and co-operation in this work, especially in gathering up the facts which do not appear in the lodge records.

CHAPTER I.

Section 1 - Geographical location, surroundings, history, population, development and general condition, social and otherwise, of the community.

Section 2 - Preliminary steps to formation of the lodge. Names of the Brethren actively concerned in the movement, and of those who signed the petition for the dispensation, or charter, their occupations Masonic records and brief biographies. Other particulars of interest connected with them or the lodge in its early stages.

Section 3 - If an old lodge, formed prior to the adoption of the present form, a full copy of the petition, with signatures, would doubtless be of interest. Give name and number of the lodge that recommended the petition.

Section 4 - To what Grand Master or Deputy Grand Master the petition was presented, his action thereon and the date. Names of the Brethren appointed Master and Wardens of the new lodge.

Section 5 - When, by whom, and in what building, the lodge was opened under dispensation. Minutes of the first several meetings, or copious extracts or summaries thereof, showing how the new lodge started off.

Section 6 - If an old lodge, chartered prior to adoption of present form, a full copy, with signatures, of the petition for a charter. To what Communication of the Grand Lodge was it presented, when and where did the Grand Lodge meet, the report of the Committee on Lodges Under Dispensation, or other committee, thereon, and the action of the Grand Lodge. If refused, follow up the doings of the lodge till the charter was granted.

Section 7 - Where, by whom and in what building, was the lodge constituted? Names of its officers given in the charter and installed, minutes or summary thereof and the social or other functions incident to the occasion (if any).

Section 8 - Any facts of general Masonic, historical or local interest connected with the experiences and progress of the lodge and of Masons in the community. Copious summaries of the minutes might be of service.

CHAPTER II.

Section 1 - List of all the Worshipful Masters of the lodge and the year in which each was elected and installed, in chronological order.

Section 2 - A roll, in chronological order, of all the members of the lodge since its first organization, those "made" Master Masons by the lodge in one column, those affiliated in another.

Section 3 - A list of all Brethren who have died while members of the lodge, with date of death, and noting observance of the burial service (if any), with names of officers performing same and other Brethren present.

Section 4 - A brief historical account of the several lodge rooms occupied, the time of the occupancy of each, and the circumstances connected with or causing the changes, the leasing or building of each. A mention of any of the old lodge furniture or appurtenances might be of interest.

Section 5 - All traditions of interest connected with the lodge, especially in the early days, and contemporaneous events in the community in which the lodge or any of the Brethren were directly or indirectly concerned.

CHAPTER III.

Section 1 - Note time and circumstances connected with each visit of a Grand Officer, including the District Deputy Grand Master, to the lodge and the social functions (if any) incident thereto.

Section 2 - If the lodge was named for other than the town or some noted historical or Biblical character, explain the circumstances with biography of the namesake (if a person) or history of the case.

Section 3 - Biographical sketches of other prominent and deserving members of the lodge, past and present, but avoiding fulsome praises of the living.

Section 4 - Special mention of any member or members of the lodge who have held office in any of the Grand Bodies of Masonry in Texas or elsewhere (before coming here), or in the public service, local, state or national.

CHAPTER IV.

Section 1 - Accounts with dates and full particulars, including officers, members present, etc., of all notable functions or events in the lodge, public or private, such as:

(a) St. John's Day celebrations and public installations.

(b) Cornerstone ceremonies.

(c) Any others, Masonic, patriotic, etc.

CHAPTER V.

Section 1 - Brief mention of other Masonic bodies, in same town or county, with date of charter and other particulars. To these outlines could be added other features of interest, especially of things not preserved in Printed Proceedings of the Grand Lodge, - Grand Lodge Proceedings, Texas.

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

ANDREW JACKSON

THE MEMORIAL to Andrew Jackson, the seventh President of the United States, hero of the battle at New Orleans, and Past Grand Master of Freemasons, is in La Fayette Square in Washington directly opposite the Executive Mansion (now called the White House). It was the first equestrian statue erected in the Capitol City, and was unveiled on the 8th of January, 1853. Correspondence shows it had been the purpose to have a Masonic attendance, but the Grand Lodge was not at liberty to appear in Masonic clothing unless Masonic work was to be done, and no arrangements had been made for such "work."

The memorial was started through the efforts of the Jackson Democratic Association which subscribed $12,000 and Congress appropriated the additional amount of $20,000.

It was modeled by Brother Clark Mills, who had the courage to pose the horse on its two hind feet, and he succeeded in getting a balance, much to the surprise and admiration of many people. The memorial was pronounced a splendid work of art and

was praised by the Press generally. President Jackson is shown in the uniform of a General Officer of the Army, in the period of 1812.

When this memorial was dedicated the Capitol City had a population of approximately 50,000, including government officials. The park where the monument was erected was but a common. The occasion of the dedication (the first that the writer ever witnessed) was probably the largest and most enthusiastic that had ever hitherto been witnessed in the city.

Such a thing as placing another memorial in that little park was never dreamed of, but when the memorial to La Fayette was in the course of construction in 1890 the question of location arose and it was determined to place it in La Fayette Square, immediately the old enemies of Jackson materialized and a drastic effort was made to remove the effigy of Jackson. It was even caricatured in an almanac as "Aries." Since then there has been placed a memorial in each corner of the square and all, excepting Kosciuso and Rochambeau, were Masons. The Kosciuso statue was presented to the government by the Polish Societies (Catholic), and though the word "Saratoga" appears on one side, "Racliwics" appears in equally large letters on the other side. The one was his American battle and the other a Russian battle.

Andrew Jackson and Henry Clay were the two prominent Masons who defied the Anti-Masonic Party which had its origin in the alleged "disappearance" of Morgan. These people essayed to make the Morgan episode a "Party issue" during Jackson's campaign, but "Old Hickory" stood pat and was elected President. More than this, he was reelected after serving a term of four years.

Jackson's opposition to the U.S. Bank system caused the destruction of many fortunes, and though he believed he was protecting the best interests of the commonwealth, his course was not generally approved. His principal opponents in this were Henry Clay and Daniel Webster. No National Bank existed from that time until the Civil War, when they sprang up in every State.

Jackson was much such a man as Roosevelt - he could separate public from personal offenses. He was easy to get into a fight with, but rarely, if ever offensive.

In his difference with Mr. Dickinson it is clear that he wished to avoid a fight. In fact, he commissioned a friend to so declare. Dickinson, reputed to be fearless, and the best shot in the State, was the man whom his enemies were using. Finally Dickinson became so offensive that Jackson felt obliged to challenge him. Dickinson won the right to give the word, and at eight paces gave it, and fired. Finding that Jackson gave no sign of being hit, Dickinson cried, "My God, have l missed him?"; then Jackson fired, and Dickinson's funeral followed. But Jackson was hit, his breastbone being shattered, a rib broken and some intestinal injury that disabled him for several months.

His fight with Benton was none the less tragic, Jackson seemed to harbor no grudge, for they afterwards became good friends.

President Jackson's foreign policy was eminently successful. New commercial treaties were made with other nations, and old ones renewed. Indemnities for spoliations on American commerce were obtained from France, Spain, Italy and Portugal, and amicable relations were sustained with England. During Jackson's second term the national debt was extinguished; Cherokee Indians were removed from Georgia, and the Creeks from Florida; and Arkansas and Michigan were admitted to the Union.

We may have greater men now - but when will we ever see the national debt cancelled again?

---------o----------

But we are all intended, not to carve our work in snow that will melt, but each and all of us to be continually rolling a great white gathering snowball, higher and higher, larger and larger, along the Alps of human power. - Ruskin.

---------o----------

Goodness and love mold the form to their own image, and cause the joy and beauty of love to shine forth from every part of the face. - Swedenborg.

THE PSYCHOLOGY OF THE LODGE INITIATION

BY BRO. G. GARLAND RIGGAN, KANSAS

THE RELATION of a lodge to its initiation is so important and so evident that even I the casual observer must have noted the closeness of the connection. To a great many the two are almost synonymous terms. To them there is no lodge without the initiation and the lodge exists for that initiation. To others who think more deeply, and therefore come closer to the truth, the initiation is the very life and breath of the lodge. It exists - it owes its existence to an act of initiation. The lodge cannot hope to grow unless it receives candidates. The initiation is therefore fundamental - the very existence of the lodge. Moreover the initiation is the power of attraction which calls its members again and again to the sessions of the lodge. Without it at least half of the attendance of the lodge would not have been present. Indeed it is a common observation that the attendance upon the lodge sessions is at the greatest when the degree work is at its best in both quantity and quality. Moreover, the initiation is the means - perhaps the principle - of enlisting the activity of the members in behalf of the order. The individual member can do one or both of two things for his order, he can attend and he can take part in the degree work. Therefore the initiation is rightly called "work" as it engages the activities of the members. The initiation consequently is primal in its relation to the lodge, its attendance, its activity and prosperity.

To this commonly accepted view there must be added that which is not so universally thought of in this connection, viz.: that of the candidate - how the candidate approaches the ceremony of initiation? - what is the mental state? - what method shall be employed

to meet that state? These are considerations of first importance not only to the candidate but to the lodge itself - In short, the psychology of the candidate in and before the time of the initiation constitutes the very raison-d'etre for all the ceremony attendant upon the induction of the candidate into the full fellowship of the lodge.

The purpose of this article is therefore to trace the psychology of the whole situation in order that the ceremonies of initiation and their intrinsic worth may be better understood, and on the other hand, that the ceremonies may be improved in accordance with strict psychological principles to the end of improving the impression made upon the candidate in this most receptive period - in his lodge life.

THE PSYCHOLOGICAL CONDITION OF THE CANDIDATE

To those who will recall the time of their introduction into the preparation room adjacent to the lodge room of a secret order there will be required no argument to prove that there is a psychological condition of the candidate with which he approaches the ceremony of initiation. To the candidate who is receiving the degrees the mental state is unusually active, with extreme emphasis upon the emotions. The occasion once experienced will never be forgotten. What is that psychological condition? 1. The candidate craves information concerning the secrets of the degree and the principles of the order that he seeks to join. By conversation with his friends who may covertly or overtly have obtained his petition he has come to believe that there is a mass or body of truth concerning which he is in ignorance. The veiled comments upon the "lofty principles of the order," "the beautiful work..... the impressive degree," all go to strengthen the opinion that he has held more or less distinctly for some time. The candidate therefore comes possessed with a feeling of curiosity. If the initiation is even tolerably good his attention will be easily obtained throughout it all for his interest is enchained even in the preparation room. The nature of the degrees as far as he may understand gives him the impression that they are valuable. Therefore his mental condition is favourable, the candidate haying ascribed value to the principles and initiation even before he has received them. The lodge therefore can count upon the interested and appreciative attention of the candidate from the very start.

2. The candidate craves an individualistic experience. In a dim way he realizes that the initiation is an experience through which he must pass. Even though he approaches the hour with a slight feeling of dread owing to the uncertainty that he feels (not of course knowing what will happen to him), nevertheless he desires to receive it. "Others have gone that way before him," he is told. The very fact that he is to undergo a common experience makes him feel that he must not be unequal to the test. Moreover if others have endured this he surely can and moreover he will. The mental condition therefore is that of pride and bravery coupled with the secret desire to have the experience. Having heard of the "goat" that he must ride and also of the "beautiful work," he looks for some individualistic experience which he must undergo - something that is extremely personal. Therefore he looks for action of some kind. He expects to take part in that action - for the action to centre around him and that either actively or passively he shall be the centre of attraction in all the movement. This, of course, requires in his thought that he shall pass through alone for only as he is alone can he hope to be the centre of attraction and of action in the ceremonies. It is an open question whether this feeling is due to the preceding influence brought to bear upon the candidate by the thought of the ceremony of initiation or rather the initiation is made to meet the psychological need of the candidate. The author is inclined to view the initiation as a situation created for the benefit of the candidate and that there is in the candidate a psychological need that calls for action - individual action - individual experience and that the initiation is placed as the means of introduction to the lodge as a concession to him. The initiation therefore must satisfy this need. Not to face this demand in the initiation is to disappoint the candidate in his reception.

3. The candidate is prepared to pledge allegiance to the order with which he seeks to connect himself. He does not realize that this must be in the form of an obligation or an oath unless he has experienced some other initiation, in which case, he receives it as a matter of course. But even if he does not realize that it forms a part of the initiation, nevertheless his mind is prepared for the obligation which he finds that he must assume, for latently he has a dim perception that he is throwing in his lot with the order and that his interests and its interests are to be one and the same. Consequently there is all the feeling of loyalty that is more or less latent to which he will be glad to give expression in the assumption of an obligation. To deprive him of an obligation is to take from him or to fail to develop by open expression that sentiment which is within him. Having surmised that the initiation is more or less physical and in the nature of a test he is prepared in spirit that the obligation should be more or less strenuous and since he knows that he is not joining for just a few years but, for perhaps the rest of his life, he will upon consideration, be willing to recognize the connection would require the strongest ties known to mankind.

Again a further consideration will urge him. These are to be his brethren and, if so, he is to be tied to them by some common tie. This tie he will discover could be no stronger than the tie of the obligation and, without the obligation, there could indeed be no order at all, for fraternity rests upon the realization of an obligation or a responsibility for others, which is natural. 4. The candidate is prepared for fellowship after initiation. Dimly he realizes that somehow the initiation is the basis of the fellowship that is to ensue on its completion. This is one of the reasons why he is willing to pass through it. He looks to see, perhaps at the time or if not then, afterwards the relationship between these initiations and the fellowship. The nation therefore in order to meet his expectations must emphasize the great principles or common experience by which the whole brotherhood is bound. For the lodge to fail to do this would be to fail to respond to the psychological need of the candidate.

THE METHOD OF MEETING THE PSYCHOLOGICAL CONDITION OF THE CANDIDATE

Having seen more or less, in detail, the psychological condition of the candidate prior and during the ceremonies of initiation we must now turn to examine how the initiation can best strengthen and supply that need. Herein is the great success or great failure of the degree. A properly constructed ritual will so adapt itself to the candidate's condition that the two will fit each other as does the glove the hand for which it is made. Let us note:

1. The initiation must give instruction in the principles of the Order. This, of course, is recognized by every student of the question. The problem is not so much what shall be said as how it shall be said and at what times. Now the great and common appeal or the means of imparting instruction that is moral and spiritual is through symbolism. Symbolism speaks a universal tongue understood by all after it is explained. Moreover, its use appeals to the imagination of him who receives it. The candidate being in a receptive mental condition as has been shown, is prepared to receive the instruction in the teachings of the order if given in the form of symbols which are later explained. Perhaps he may surmise during the progress of the initiation that every movement has a meaning and that if he will only be patient all will be made clear to him. When he comes to understand them, however, the meaning will be impressed upon

his mind all the more because at one time they were not understood. If, moreover, he has the faculty of imagination the connection - the symbolic connection between the movement and its explanation - the meaning will delight him and strengthen his belief in the order by the cleverness and beauty of the symbolism. The initiation is therefore a response to that which is innate in every man, the use of symbols. Human language itself is a symbolism. The very word that we utter is but a sign or abbreviated picture of the thing or the mental state that accompanies the presentation of the thing. All life therefore is based more or less upon a symbolism until it becomes almost instinctive in the human mind. Therefore no better method of instruction could be employed than symbolism. Thrice blessed indeed is the secret order that has been able to work out a consistent symbolism in its degrees for through its symbols it can hope to speak to the human mind better than by any other method.

In addition to this, there is call for direct instruction. The candidate must be told the principles of the Order and not left to infer them altogether. If he has passed through ceremonies the meaning of which he has not thoroughly comprehended these must be explained to him in detail. Here two methods must be used - the eye and the ear.

According to psychologists the majority of persons are eye-minded or receive impressions better by the eye than any other way. The lodge therefore must make large use of the visual. Its symbolism should be shown completely. If characters are impersonated they should wear the robes suitable to the impersonation. All stage properties should be real that the impression of reality may be the better realized. Moreover the candidate should be shown, perhaps by the chart, the object or by the stereopticon, the principles of the order. He can grasp them better in that way than in any other, even better than by the ear. Still, however, there is a large appeal through the ear and the method of instruction through oral comment and the effective degree must not fail to make use of plain instructive and beautiful oral explanation throughout its work. Between the two, the oral and the symbolic, there should be, if possible, a connection in order that there may be unity. The fitting order seems to be first the symbolism. This is more universal and will impress the candidate, thereby gaining his attention and fastening his curiosity. This gives large scope for action. Later on in order to satisfy this curiosity symbolism can be explained to him and by the connection now understood the principles of the order are more clearly impressed upon his mind.

2. Action must play a large part in the method of meeting the psychological condition of the candidate. As has been before said the candidate expects an experience and in reality demands it. The initiation, therefore, must place a large emphasis upon action. The candidate must be doing something or having something done to him. It is not sufficient for him to sit to one side and see something done. He must be in the work. It must be done to him else it largely loses its impression.

If the reader will think over the degree that he has received he must admit that the degree which has remained most vividly in his mind is the one in which there has been a large emphasis upon individual action. There are degrees in which he himself took part - perhaps alone - in which he was the centre of action and in which he received the full force of the action - these are the degrees which will ever live in memory of the candidate.

The attendance of the lodge is a testimony to the same fact. One of the great elements of attraction in a degree is the large emphasis upon action - action centring around the candidate. To illustrate: The great appeal of the Master Mason degree is the large emphasis placed upon the action centring in and around the candidate and the dramatic portrayal of a story in animated action - these are the forces that bring the lodge-goer night after night to see the third degree above all others. The universal testimony is that even the occasional lodge-goer will always seek out the third degree and attend that one even if he is never seen for the first and the second degrees. The reason for this has been stated - the large use of action in the degree. The present tendency in lodge circles, in our opinion, does violence to the psychological principle. The common procedure today is that of large classes in which the candidate does not take part - an individualistic part - in the work. He with his ninety and nine fellow candidates are ushered into the lodge room, given a front seat and look upon the degree as it is conferred in more or less spectacular form. In all this time he is quiescent. He does nothing save look upon the action of others. He is not the centre of the action but merely a spectator of it. Moreover the fact that he is but one of a score or more makes him lose the individuality that ought to be brought out upon the occasion of his initiation. The man does not receive the individual attention that should be his, in response to the psychological need. The inevitable result is that he goes away from the ceremony of initiation more or less unimpressed because he has had no action - no individualistic action on his part. Though he may admire the costumes, scenery and the principles as exemplified by others, and in the action of others, nevertheless they have not taken hold of him in the way to produce a lasting effect.

This has been the great power of the third degree in Freemasonry. It is that the candidate is the centre of action - that he is singled out - brought to the fore-front of the stage of action. He who - has received this degree can never eradicate the impression that is made by this individualistic experience. Therefore the present tendency to degree teams and large classes is doing direct violence to the psychological principles of the candidate. The result will be that the candidate will not take the hold of the principles that he should, which he otherwise would have had, and of course cannot set them forth in his life because of the failure of the initiation to impress them upon him at the most impressionable time in his lodge life.

Another tendency of lodge procedure is to eliminate all that comes under the head of "rough work," "horse play" or unwarranted physical action. This has been gradually eliminated because in some instances it has been unwisely conferred and was hence objectionable. The pendulum seems now to be swinging in the other direction and all action is sometimes removed, to such a degree that all the interest is taken out of them. There is no more "horse play" but there is no more tense interest.

Now there is nothing that so impresses a candidate as physical action - movement of the body in some form. He is prepared in thought for a certain amount of roughness in the initiation and not to have it there is to leave him unsatisfied. He will likely view the whole procedure as a very "tame affair" if he has not received some action throughout the performance and having an opinion that the initiation is devoid of interest he does not possess the enthusiasm necessary to influence other possible candidates. The great success and prosperity of the order of the Mystic Shrine is due in no small measure, if the report is correct to the employment of physical action in its degree work. Even if the "sands are hot" the Shrine does not fail to attract its quota of devotees and candidates year after year.

Some may say that there is some of the element of the brute left in mankind. This must be admitted. But however that maybe there is an innate desire even in the heart of the child as well as in the heart of the man to be the centre of action, if passive, to be the centre of the received action and the man who is but a grown-up child demands that this psychological need be grafted. We therefore think that the rituals should be so revised as not to do violence to this principle laid down by the psychological laws.

3. The candidate is prepared to receive, and the initiation should therefore provide, an obligation. As has been indicated the candidate craves expression. His loyalty and his allegiance - he must declare them. The obligation gives him this opportunity. To be a success from a psychological point of view an obligation possesses several characteristics. a. It involves action. The candidate must do something during the time that the obligation is administered to him or something must be done to him at that time. If the obligation can be so arranged in the initiation that it will come as a climax it will be all the more impressive especially if the action either by posture of hand or body by which the candidate must assume the obligation, is symbolical.

b. The obligation must furnish the basis of the fellowship that ensues. It must lay the foundation of a responsibility that the candidate assumes and a responsibility that the other members of the order have with reference to the newly obligated brother. He must be made to feel by its provisions that he is being vitally related to the order and its fellowship. For the obligation to fail here is to fail at a vital point and to leave some feelings forever unsatisfied in the heart of the candidate - feelings that will affect his conduct towards the lodge ever afterwards.

c. The obligation must be administered impressively. This perhaps is the reason why in so many orders that the obligation is administered with the eyes closed, the hoodwink being on the candidate. Shut from the world of light by the hoodwink he can give himself more in thought to the obligation that he is receiving and the impression made by the obligation is thereby rendered greater and more lasting. In addition to this if there can be some symbolical movement in the infliction of the penalty on the candidate or the re-enforcing of the obligation by some duty that the candidate must perform immediately upon the assumption of the obligation, the impression created by the obligation will then be made all the greater. To those who have had the degrees in any secret order where such methods have been employed instances will readily be brought to mind and upon analysis, will be found to be one of the most effective parts of the initiation.

4. The principles of the order must be embodied in the obligation to some extent. It stands to reason why that the majority of the obligations are taken in the presence of Almighty God for upon the basis of Deity and the belief and recognition of Deity the

lodge holds its existence and it is only proper that at the time of the obligation there should be an emphasis upon that principle.

5. Moreover, the terms of the obligation should show forth the principles of the order in concrete fashion by demanding certain concrete acts and forbidding other concrete acts. This method will occur to the participant in the third degree in Masonry as one of the most effective parts in that obligation as received. From this standpoint the obligation of the third degree is more impressive than the obligations of the first and second.

Of all these things, we see that there must be a great emphasis upon the time, place and manner and content of the obligation in order to satisfy the psychological need of loyalty to the lodge and its brothers that is in the heart of the candidate.

6. The initiation should give an opportunity for the candidate to participate at once in the fellowship, duties, responsibilities and benefits of the order. This is perhaps one of the reasons why nearly every impressive initiation gives a souvenir to the candidate, though it is not the only means by which the order or initiation is to be remembered, but rather is a visible sign to him that he belongs to the fellowship of the lodge and is a part of it. This same impression is strengthened by sometimes extending the hand of fellowship after the initiation in order to make the candidate realize that he is indeed a member.

7. Again the initiation should be the means of identification of the member and of his right to the privileges of the order. Not only is it the door of his entrance to the order but it should be the means of the recognition that he is entitled to its benefits. The emphasis placed upon it will but strengthen its importance in his mind. If he is receiving a number of degrees and catches the idea in the conferring of the first degree that all the others which he shall receive are but the means (or are to be used as the means) of identification he will appreciate the initiation all the more. All these considerations should be brought out by the lodge in its ceremonial initiation in order that the psychological condition of the candidate might again be satisfied.

SOME PRACTICAL POINTS IN THE APPLICATION OF, THE PSYCHOLOGICAL METHOD

Having in view the psychological method in general let us now observe some of the practical applications as found or as should be found in the practical ceremony of initiation.

1. When one faculty or one of the senses is closed temporarily a greater appeal must be made to the other avenues that are left open. If the candidate is hoodwinked in a stage of the ceremony the appeal must be made in other ways - through the ear and through touch, or even through the sense of smell. The lodge should take care to introduce music at the time that the candidate is hoodwinked. The music should be appropriate, of course, but even if it is not so very appropriate it will be appreciated all the more by the candidate because it is about the only sense impression that he can receive at the time and can therefore give himself undividedly to it.

The author can recall upon a similar occasion that he heard the hymn "There is a land that is fairer than day" as it seemed to him then most impressively sung. In reality it was most indifferently sung upon that occasion but because the eyes were closed the audible impression was rendered all the greater and in fact made up for the deficiency in the harmony.

Especially should the odours of the lodge room not interfere with the impression made upon the candidate. If incense is to be burned let it not be burned when the eyes of the candidate are closed. Surely he should not at the time when perhaps he is most solemnly impressed meet the smell of tobacco smoke or of the fetid air of the lodge room. All these would but tend to distract his attention and detract from the ceremony.

The candidate, when hoodwinked especially, is also cognizant of the handling of his body whether efficiently or inefficiently done. There should be care in the movements around the lodge-room that in the handling of the body of the candidate it be done in such a way when he is hoodwinked that it will not interfere but strengthen the desired

impression. Again the candidate is also conscious of the way in which the work is delivered to him and the way in which the ritual is recited, whether poorly or well. There is therefore the great need for proficient ritualists at this time in order that the candidate may be duly impressed and not interfered with by the failure of memory. In a word the candidate is, at the time that his eyes are closed, most alive to sound, and smell and touch. All these should be used to the strengthening of the impression of the moment.

2. Great care should be taken with the scene that is observed by the candidate when the hoodwink is removed. This is a part wherein all the lodge should operate. If there is a special line formation then let that formation be strictly observed in order that the first impression may be fitting and lasting. The candidate when will as a rule not soon forget the first sight. It is engraven upon his mind forever. The lodge should therefore by the cooperation of all, seek to make that first impression pleasing and correct.

3. Great attention should be paid to the scenic effect. Lodge rooms should be especially well furnished. Their walls are not the place for pictures that do not strengthen the impressions of the moment of initiation. To look at the average lodge-room walls is to observe the photographs and portraits that look down from the walls placed there to perpetuate the memory of good men but they do not Strengthen the impression of the hour of initiation.

A lodge should spend money upon proper robes and stage effects, etc. This is not extravagance, for the candidate properly impressed by an initiation will be stirred to get others for the rite of the order or, if he is not allowed to solicit openly, his enthusiasm will stir up others to join. The bareness of many lodge-rooms is one of the contributing causes for the dead and half dead condition of some of the country lodges. A proper expenditure therefore upon equipment is not only laudable but necessary.

4. In keeping with the foregoing suggestion large use should be made of instruction by use of the eye. This, as has been indicated, can be done by the use of stereopticon and in part by the use of the object as there may be need. If possible to illustrate the lecture by the use of the concrete object the impression is greatly strengthened. The author recalls upon one occasion that the symbols in connection with the lodge stereopticon but by

small models of the symbols themselves. The impression was heightened in accordance with the psychological law that the mind prefers the actual object even to the representation of it.

5. The initiation should contain an element of surprise. If the candidate can forecast what is to happen to him his interest is greatly decreased. Those who have received degrees in different orders can bear witness to the fact that one of the most impressive things is a surprise - some unexpected turn of the initiation. Especially are the surprises all the more impressive if they are connected with the lesson of the degree and, if unappreciated by the candidate, at least they are never lost upon the audience. However, the candidate rarely ever fails to perceive it. One of the strong points of the initiation of the third degree is that one thing - the surprise of the second half of the degree.

6. Attention should be paid to the large influence of the physical action in the degree work and of its power upon both audience and candidate. The author is of the firm opinion that the degree should not be made less strenuous but should be conferred with more dignity with all its strenuousness. Those who are as assisting in the conferring of the degree should take pains not to laugh but should treat the roughness of the physical action as a mere incident in the proper presentation of the degree. Viewed in this light even the roughness becomes most impressive and teaches it own lesson. The fault therefore and the need of improvement should be not so much in the work but in those that confer the degrees that they should learn to observe the decorum of the occasion.

7. The important place held by the obligation in the ceremony of initiation should not be forgotten. In character, administration, its connection with what has preceded, its relation to the fraternity, the principle of the order, and its secrecy as related to the rest the world - all these should be carefully guarded. Though it may not be of such importance or interest to the spectator, it must ever be held in mind that it one of the most impressive parts of the ceremony initiation as regards the candidate and is so received by him.

We must therefore conclude that the ceremony initiation fills a psychological need in the candidate. It is not therefore a thing to be slurred over but a thing to be most

carefully considered from every angle a and more especially from the standpoint of psychology seeing that after all is said, the very purpose of the lodge is to influence the mind or the soul of the initiate a that the ceremony of initiation is the only way (or the most important way) of accomplishing that end.

---------o----------

To think, and to feel, constitute, the two grand divisions of men of genius - the men of reasoning and the men of imagination. - Isaac Disraeli

---------o----------

There is nothing strictly immortal, but immortality. what ever hath no beginning may be confident of no end. - Sir Thomas Browne

EDITORIAL

THE RULE OF GOLD - OR THE GOLDEN RULE?

A LABOR journal not long ago made much about the observation of an eminent Frenchman who was quoted as saying that the cause of the downfall of monarchies was poverty, and that the cause of the downfall of republics was their wealth. (coming to our notice at a time of such vital-national controversy over the distribution of wealth, and the betterment of our social condition, it has caused us to question whether this may not prove to be the ultimate fate of these United States. A dispassionate investigation certainly serves to bring out for our notice certain forces

that will contribute to the death of the Republic that we have created if they are not speedily and effectively checked.

In any case the Frenchman's observation ought to challenge us in such a manner as would cause us to take full measure of our national circumstances and the effort to that end must be along the line that will discern in general the nature of the demoralizing agencies that are present with us.

The diagnosis of our social ills must be comprehensive, and the adjustment that is made must be made without fear or favor. We must fully recognize that as we have fundamental rights that are unquestionably guaranteed by the Constitution of these United States, even so there are things in our midst that are fundamentally wrong, contrary to the spirit of the Constitution, and ever militating against the establishing of the nobler order in which justice and equity and social tranquility will be the lot of each and all.

In our investigation let us inquire briefly what part wealth is playing in our national demoralization. We speak of demoralization advisedly, and intend merely to indicate thereby certain tendencies which, if unchecked, will surely bring it to pass. The ruthlessness with which competition has been carried on in trade, the unpitying cupidity whereby large elements of our population have been kept above the subsistence line, and the lawlessness which we have tolerated to abuse our liberties has fomented a situation in which anarchy can only be the logical expression if we do not change things.

If we make a category of our national ills, foremost in interest will be the capital and labor problems. So dominant is the situation revolving around these two factors of our civilization that we may well believe that an effort to ascertain the sympathies of the public would find them sharply drawn into either one of these two camps, for things have so resolved themselves that each finds himself vitally concerned in the claims of either one of these two powers.

Of a verity the rule of gold is the most potent thing in the life of this nation at this moment, and the golden rule concerns itself only with yesterday and with One who taught and practiced it and who lived long ago. He was deemed to be impractical, void of business vision and his sole claim to an eternal hearing is his insistence that men should live in peace and unity.

Let us solemnly ponder again the observation of the eminent Frenchman who declared that the death of republics was due to their wealth, and let us with equal solemnity inquire as to whether the golden rule or brotherly dealings with reference to ends other than filthy lucre may not be the most profitable basis for our assuring the continuance of this nation as an exemplar of morality and wise government, before all the peoples of the earth.

We believe we are safe in presuming that the quest for wealth is indeed a quest for power that life itself may be enjoyed in its fullest measure; but past history surely should warrant us in believing that the acquisition of wealth has militated more frequently for human downfall than human uplift. The glory that was Rome ought to be a perpetual warning against the quest of wealth for the pleasures that it brings. We are working out the problem of human life from wrong premises. Our salvation is impossible on the plane of selfish aspiration and factional or partisan cupidity.

What we have indicated may be conceded to be the aspiration of the rich and powerful, and such, too, may be said to be the aspiration of those who are in a less fortunate position. Each faction is striving after wrong ends, by entertaining false standards of what is the greatest good in life. A shoddy imitation of the rich can never bring happiness to the poor. The insane effort to outdo the luxurious enjoyments of others will never be conducive to the establishing of an exemplary morality. Let us recognize that we are not only living in too many instances beyond our means, but we are living just as frequently beyond our necessities and the warfare for the division of the spoils is continually aggravated.

A short while ago a certain financial journal of high standing stated that what our age needed most was a revival of religion. In this we heartily concur. For religion would rivet men's attention once more upon righteousness. We would deal with men as men.

Human welfare and happiness would gain preeminence over exploitation, wages, dividends and hours. Religion would repudiate the nauseating sensationalism that we patronize which is at once both an indication of our inferior taste and a witness to our deterioration.

Religion would insist that in art, music and literature things should be measured again by their fitness to disseminate the ideals of beauty and goodness. And the religion of all good men, as we understand it Masonically, is one of the most potent agencies for this purpose that exists in the world today. We are to insist that the great god quantity shall be supplanted by quality, that cheapness and shoddiness shall give way for workers whose pattern will be discovered in those Builders who grace our Masonic ancestry. We are to see that thrift once more is crowned and the spendthrift eternally banished. We are to give to labor the respect due unto its worth and dignity; we are to change life by an application of our highest-ideals in the spirit of religious enthusiasm by consecration and sacrifice to the only worthy and divinely sanctioned ends.

Thus alone can the republic be saved from the things that the possession of wealth gives rise to and that in themselves contain the malignant energies of disintegration.

Robert Tipton.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if

you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this YOUR Department of Literary Consultation.

SYMBOLISM OF THE THREE DEGREES

"Symbolism of the Three Degrees," by Brother Oliver Day Street, reprinted from THE BUILDER. Sixty-eight pages, paper covers. Price 35 cents. Special price in lots of twenty-five or more for presentation by lodges to members.

WE WOULD like to draw the attention of our readers to a work by our Brother Oliver Day Street, of Alabama, entitled "Symbolism of the Three Degrees." The book first appeared as a series of articles in THE BUILDER. The highest commendation is due Brother Street for the remarkably lucid exposition of the significance of the three degrees in so small a space. The generous amount of references appended to the work, coupled with their use evidenced in the writing, is indicative of Brother Street's Masonic scholarship and breadth of reading.

It is a work of such character as will readily make intelligible to the initiate the symbols of our Order and it furnishes ample and satisfactory references to such works as the Mason might care to read for further light and information on the symbolic significance of Masonry.

The Library Editor would commend this to lodges desiring to place in the hands of their new initiates a work that would prove both interesting and fruitful to the studious.

* * * * *

A MODEL LODGE HISTORY

"History of Altemont Lodge," by Dr. Fred S. Piper, 20 Clarke St., Lexington, Mass.

One of the needs of local lodges today is a local historian, one who can compile those facts of history in connection with the lodge that ought to be preserved. There has recently come to our desk a small book containing the History of Altemont Lodge No. 26, Petersborough, New Hampshire. It covers the period from its founding in 1815 to its Centenary in 1915. Brother Dr. Fred Smith Piper is its author, and he has done his work in such a way as may well stand as an example for other historians. Very suggestive is his dissertation on how Altemont came to be selected as the name of the lodge. The glimpse that he gives us of the early members is one that gives us a full impression of the ruggedness of the Fathers of the Craft in this country.

As he endeavors to record from year to year the working of the lodge, many things of interest come to our notice. Among the early chronicles we discover the practice of balloting on the candidates for each degree, and Altemont seemed to have been rather reluctant in giving up the practice. A little later there is the record of a trial in which we see that there was no easy tolerance of those who did not keep close to the path of Masonic virtue. Still later there is the record of a vote prohibiting the further expenditure of the lodge's money for liquor. As our historian continues, he arrives at the Morgan controversy. There is quite a vivid impression given of that momentous period and the relative attitude of the lodges of New Hampshire at that time. Altemont apparently did not stand out as some of the other lodges, but it is suggested there might have been some meetings held of which no record was kept. We have sufficient evidence here of the ruggedness of soul that Masons of that period must have possessed.

Unqualified courage must of necessity have been fundamental for only one who adhered to his convictions through thick and thin could afford to be a Mason those days. Our historian indulges in some splendid observations on Masonry and its teaching and the Masonic character. His effort in this direction we believe to be a

reflection of the temper that characterized those who have been members of Altemont. Not a large lodge, but one given to serious work and weighty matters.

Great pride is taken by our brother in the public achievements of its distinguished members. It is indeed a worthy record, which may be amplified upon and as heretofore suggested may serve as an example for the much needed historian in all lodges. It would be a matter of perennial delight to those interested in a local body if some worthy brother would extract from the record such facts as when read would indicate the historical things of interest that.have taken place during the life of the lodge, and there is no estimating the value of the record of the distinguished Masons who have attained position and power in public life, who attribute their great initiative to Masonic fellowship and inspiration. Let this work of recording the history of lodges be considered seriously and may it result in the realization of works that will add luster to Masonic data.

* * * *

A COMPARISON OF PRESENT-DAY CONDITIONS

WITH THOSE OF THE FIFTEENTH CENTURY

"Walled Towns," by Ralph Adams Cram. Published by Marshall Jones Company, 212 Summer Street, Boston, Massachusetts, at $1.25.

Ralph Adams Cram has a decisive challenge for the moment in his book "Walled Towns." We could wish indeed that this book could be placed in the hands of all thinking men among the Craft. It is a practical suggestion and practical because of its suggestiveness of a way out of our present social and economic difficulties. Its introduction is a sharp contrasting of conditions existent in the fifteenth century and the present day. None but an artist could have depicted so realistically the idealistic phases of fifteenth century civilization. And none but one who is sharply sensitive to

the presence of all the moral ugliness that darkens the sun could depict conditions as they are existent today.

Ruskin himself could not make one feel more keenly the dark moral limitations of our times than has Cram. His "Walled Towns" is a thundering protest against the artificiality of our civilization with its emphasis on quantity rather than quality.

A splendid picture of all Walled Towns, such as would be practical for our time and purpose could we but be persuaded to try it, is a picture of the town of Beaulieu which, as our author informs us, is about forty miles from one of the great manufacturing cities of New England.

The Walled Town offering as it does a remedy for our existent social awryness is capable of establishment wherever men will experiment along its lines. As a factor in our national betterment it is not dependent upon the solution of every problem at Washington or some other metropolis. Trade unions could well learn a lesson from a study of the idealisms that actuated its prototypes, the Gilds.

Again let us say, it is a volume comprehensive in its suggestiveness and a pertinent challenge to all who would see a more equitable and righteous social and economic condition existing, who love beauty in preference to ugliness, and who prize excellence of attainment in work and art, rather than the meddlesome blundering which creates and tears down with reference to filthy lucre. A sane book by a man who believes that society should be governed and its problems adjusted in reference to God and for the good of Man.

* * *

A HISTORY OF KNIGHT TEMPLARISM

"History of Knights Templar of Pennsylvania," compiled by Julius F. Sachse, Librarian and Curator of the Grand Lodge of Pennsylvania. Issued by the Grand Lodge of Pennsylvania. Members of the Society interested in securing a copy of this work are directed to communicate with "The Librarian, Masonic Temple, Philadelphia, Pennsylvania," regarding the sale price of the book.

The Grand Lodge of Pennsylvania is to be congratulated on the issuance of this splendidly decorated volume. It contains brief epitomes of the history of Knights Templar with reference to their work in Ireland, Scotland and France and the relationship of Templary in those countries with its establishment in the United States.

The part played by the Army Lodges in introducing Knight Templary in this country is admirably so forth. The book as referred to, is amply illustrated with plates of aprons and charters and certificates pertaining to its early days in this country. Photographs of worthy and eminent Knights lend grace to its pages.

Our Brother Sachse has not lived to receive this congratulation on his fine achievement, but his splendid researches have long ere this brought their deserved fame. This work in particular has resulted in bringing together a valuable array of interesting material. It is a fitting crown to a life full of achievement in behalf of the Fraternity to which the life was so largely given. The Grand Lodge of Pennsylvania, while they mourn his loss, will have a cherished memory and a prodigious record of work well done within their Jurisdiction in behalf of Freemasonry the world over.

* * * * * *

"HOW TO MAKE PERFECTION APPEAR"

"How to Make Perfection Appear," by Katharine Francis Pedrick. Price $1.25. Published by Lothrop, Lee & Shephard Co., 93 Federal Street, Boston, Massachusetts.

This little book is indicative of the author's wide reading and deep thinking. From a previous work we gather that she is a practical mystic. In some measure a continuation of her plea for more idealism with reference to the great unseen is carried on in this book.

The potential divinity of man is charmingly stated in a chapter dealing with the way of the spiritual idealist. For a book dealing in metaphysical subtleties it is written in a manner that makes it pleasantly readable and spiritually helpful. Harmony with the great within ought to be the supreme effort of everyone for knowledge, love and goodness are potential factors in the life of every man.

A oneness with God is the paramount issue dealt with throughout the book and the reverent spirit reealed therein will be conducive to attracting people to the reading of other of the author's works after finishing this one.

FEBRUARY BOOK LIST

PUBLICATIONS ISSUED BY THE SOCIETY

1915	bound volume of THE BUILDER	$3.75
1916	bound volume of THE BUILDER	3.75
1917	bound volume of THE BUILDER	3.75
1918	bound volume of THE BUILDER	3.75
1919	bound volume of THE BUILDER (for delivery about	

February 1st or 15th) 3.75

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

Philosophy of Masonry, Roscoe Pound 1.25

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.50

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 15.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.15

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

Collected Essays on Freemasonry, Robert Freke Gould 7.00

Concise History of Freemasonry, Robert Freke Gould 4.50

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

A BIBLIOGRAPHY OF MASONIC BOOKS

Can you tell me where I may obtain a bibliography of the bestMasonic literature? T. A. Jr., Texas.

This question bobs up almost daily in our mail from new members who are constantly joining the Society. We have been replying to these inquiries by referring these brethren to the monthly book lists published in the "Library Department in each issue of THE BUILDER since it has become an impossibility to secure but few of the standard works which have been published in the past few years. To secure many of the older publications is out of the question entirely.

The little work on the Comacine Masters, by Brother Ravenscroft of England, of which we secured the only remaining copies in the hands of his English publishers several months ago, is now out of print. We recently purchased one hundred copies of Gould's "Concise History of Freemasonry" from England and immediately placed an order for another hundred, but the publishers write us that this is now "out of print" and that no further copies are available. We hope, however, to hear from them within the course of the next month or so to the effect that a new edition is being printed.

Brother D. D. Berolgheimer, Librarian of Johnkeer Lodge No. 865, of Yonkers, N. Y., one of the few literary lodges in the United States, has furnished us with the following list of Masonic works suitable for a Masonic library, but he states frankly that the average Mason who has not made a lengthy study of Masonry would quickly get beyond his depth if he attempted to read some of the works included therein.

In publishing this list we wish to impress upon the members of the N.M.R.S. that we are not in a position to obtain copies of these books for them, nor do we believe that many of them are on the market. It is quite possible, however, that some of them as well as others of value not here listed, may be picked up here and there in stores dealing in second-hand books, and we would recommend that strict search and due inquiry be made among the several establishments of this kind in every city to see if any of them may be found. Assist us, brethren, in digging up these treasures that may be lying here and there among the rubbish, and, if you do not want them for your own library, inform us of any such finds, giving the price, condition, and name of the dealer from whom they may be purchased, that they may find a place in the libraries of those who may have been searching for them for a long time.

1920

Adams, J. G. Letters on the Masonic Institution. 1847.

Anderson, Jas. Constitutions (1723). First edition. Reprint 1855.

Anderson, Jas. Constitutions (1738). Second edition. Reprint 1855.

Anderson, Jas. Constitutions, Revised by J. Entick. Third edition. 1756.

Anderson, Jas. Constitutions, Revised by J. Entick. Fourth edition. 1767.

Anderson, Jas. Constitutions, Revised by J. Nourthouck. Fifth edition. 1784.

Ashe, J. The Masonic Manual, Revised by Oliver. 1855.

Barratt, N. S., and Sachse, J. F. Freemasonry in Pennsylvania, 1727-1907. 1908.

Barruel. History of Jacobinism, etc. Four volumes.

Baxter, R. H. Suggestions for a Course of Masonic Reading. 1917.

Blake. The Realities of Masonry. 1879:

Begemann, W. Origin and Beginnings of Freemasonry in England. (German.) Three volumes.

Boyden, W. L. Classification of the Literature of Freemasonry. 1915.

Bromwell. Masonic Restorations.

BUILDER, THE. Volumes I, II, III, IV and V. 1915, 1916, 1917, 1918 and 1919.

Churchward, A. Signs and Symbols of Primordial Man. Second edition. 1913.

Churchward, A. Origin and Antiquity of Freemasonry. 1898.

Condor, E. The Records of the Hole Craft and Fellowship of Masons. 1894.

Crawley, C. Caementaria Hibernica. Three parts. 1895-1900.

Crook, A. Compilation and Digest. Grand Lodge of New York. 1911.

Cross, J. Masonic Chart. First, second, third or fourth edition.

Crowe, F. J. W. The Master Mason's Handbook. Fifth edition. 1915.

Crowe, F. J. W. Things a Freemason Should Know. 1909.

Dermott, L. Ahiman Rezon. First, second, third, fourth, fifth or sixth edition.

Dermott, L. Ahiman Rezon. First American edition. 1805.

Fellows, J. Exposition of the Mysteries of Ancient Egyptians, Pythagoreans, etc., and Freemasons. 1835.

Findel, J. G. History of Masonry. 1866.

Finlayson, J. F. Symbols and Legends of Freemasonry. 1889.

Fort, George F. Early History and Antiquities of Freemasonry. 1875.

Garrige, H. H. Egyptian Obelisks. 1882.

Gould, Robert Freke. History of Masonry. Six volumes. 1884-7.

Gould, Robert Freke. Concise History of Freemasonry. 1904.

Gould, Robert Freke. The Four Old Lodges.

Gould, Robert Freke. The Atholl Lodges.

Gould, Robert Freke. Military Lodges.

Grant, H. B. Some of the Ancient Landmarks. 1894.

Grant, M. R. True Principles of Freemasonry. 1916.

Halliwell, J. O. Early History of Freemasonry in England. 1840.

Hardie, J. New Freemasons' Monitor. First or second edition. 1818 or 1819.

Hughan and Stillson. History of Freemasonry and Concordant Orders. 1892.

Hughan, W. J. Masonic Sketches and Reprints. 1871-6.

Hughan, W. J. Constitutions of the Freemasons. 1869.

Hughan, W. J. The Old Charges of British Freemasons. Second edition. 1895.

Hughan, W. J. Origin of the English Rite of Freemasonry. New edition. 1909.

Hutchinson, W. The Spirit of Masonry. Revised by Oliver. 1855.

Johnson, M. M. Freemasonry in America Prior to 1750. 1916.

Josephus. Works of. Any good edition.

Lodge of Research No. 2429. Transactions.

Lyon, D. M. History of the Ancient Lodge of Edinburgh. First or second edition. 1873 or 1901.

Mackey, A. G. Encyclopaedia of Freemasonry. Latest edition.

Mackey, A. G. Manual of the Lodge. New edition. 1871.

Mackey, A. G. Lexicon of Freemasonry. 1845.

Mackey, A. G. Symbolism of Freemasonry. 1874.

Mackey, A. G. Masonic Jurisprudence.

Mackey, A. G. The Mystic Tie.

Mackey, A. G. Ahiman Rezon.

Mackey, A. G. Masonic Parliamentary Law.

Mackey and Singleton. History of Freemasonry. Seven Volumes. 1898.

Macoy, R. Obituary Rites of Freemasonry. 1868.

Macoy, R. General History, Cyclopaedia and Dictionary of Freemasonry. 1870.

Manchester Association for Masonic Research. Transactions Volume I, 1910, and subsequent volumes.

Moldeuke, C. E. The New York Obelisk. 1891.

Morris, R. William Morgan, or Political Anti-Masonry. 1883

Newton, Joseph Fort. The Builders. 1916.

Oliver, G. History of Freemasonry, 1829-1841. 1855.

Oliver, G. Dictionary of Symbolic Masonry. 1855.

Paine, T. Origin of Freemasonry. 1811.

Pennel, J. Constitutions - Irish. 1730. Reprint.

Pike, A. Morals and Dogma, with index. 1905.

Portal, F. Comparison of the Egyptian Symbols with those the Ancient Hebrews. Translation by Simons. 1904.

Pound, Roscoe. Philosophy of Masonry. 1915.

Preston, W. Illustrations of Masonry. 1855.

Quatuor Coronati Lodge No.'2076. Transactions. Volume I to XXX.

Quatuor Coronati Lodge No. 2076. Reprints.

Ramsay. Revelations of Masonry.

Ravenscroft, W. The Comacines. 1910.

Ravenscroft, W. Further Notes on the Comacine Masters. 1918

Rebold, E. General History of Freemasonry in Europe. Translation by Brennan. 1867.

Roberts, J. Old Constitutions. 1720. Reprint.

Ross, P. A Standard History of Freemasonry in New York Two volumes. 1899.

Sachse, J. F. Old Masonic Lodges of Pennsylvania. Two volumes. 1912 - 1913.

Sadler, H. Masonic Facts and Fictions. 1889.

Sadler, H. Masonic Reprints and Revelations. 1898.

Scott, Leader. Cathedral Builders. 1899.

Speth, G. W. Course of Masonic Reading. 1899.

Steinbrenner, G. W. History of Masonry. 1864.

Stone, W. L. Letters of Masonry and Anti-Masonry. 1832.

Thomas, F. Etiquette of Freemasonry.

Town, Salem. Speculative Masonry. 1818.

Valette. Bicentenary of Freemasonry. 1918.

Waite, A. S. Secret Traditions in Masonry. Two volumes. 1912

Webb, Thomas Smith. Freemason's Monitor. Any edition, 179 to 1822.

Weisee, J. A. The Obelisk and Freemasonry. 1880.

Wilson, T. The Swastika. 1894.

Conferences of Grand Masters. Proceedings. NewYork. 1914

Conferences of Grand Masters. Proceedings. Cedar Rapid 1918.

Proceedings of Grand Lodge of which library owner is a member

Constitutions of Grand Lodge of which library owner is a member.

* * *

THE "FOUR OLD LODGES" OF ENGLAND

Can you give me information concerning the "Four Old Lodges" which met in 1717 to form the Grand Lodge of Eng land? J. M. L., Wyoming.

The "Four Old Lodges" which united to form the Grand Lodge of England, as given by Gould in his larger "History of Freemasonry" are:

Original No. 1, which met at the Goose and Gridiron, in St. Paul's Churchyard, from 1717 until 1729, and removed in the latter year to the King's (or Queen's) Arins, in the same locality, where it remained for a long period. In 1760 it assumed the title of the

"West India and American Lodge," which ten years later was altered to that of the "Lodge of Antiquity." In 1794 it absorbed the Harodim Lodge No. 467, a mushroom creation of the year 1760. At the Union, in 1813, the first position in the new roll having devolved by lot upon No. 1 of the "Atholl" lodges, it became, and has since remained, No. 2.

According to the Engraved List of 1729 this lodge was originally constituted in 1691. Thomas Morris and Josias Villeneau, both in their time Grand Wardens, were among the members - the former being the Master in 1723, and the latter in 1725. Benjamin Cole, the engraver, belonged to the Lodge in 1730; but with these three exceptions the names, so far as they are given in the official record, do not invite any remark until after Preston's election to the chair, when the members suddenly awoke to a sense of the dignity of the senior English lodge, and became gradually impressed with the importance of its traditions.... From Preston's time down to our own, the Lodge of Antiquity has maintained a high degree of preeminence, as well for its seniority of constitution, as for the celebrity of the names which have graced its roll of members. The Duke of Sussex was its Master for many years; and the lamented Duke of Albany in more recent days filled the chair throughout several elections.

Original No. 2 met at the Crown, Parker's Lane, in 1717, and was established at the Queen's Head, Turnstile, Holborn, in 1723 or earlier. Thence it moved in succession to the Green Lattice, Rose and Rummer, and Rose and Buffloe. In 1730 it met at the Bull and Gate, Holborn; and, appearing for the first time in the Engraved List for 1736, was struck off the roll at the renumbering in 1740. An application for its restoration was made in 1762, but, on the ground that none of the petitioners had ever been members of the lodge, it was rejected. According to the Engraved List for 1729, the lodge was constituted in 1712.

Original No. 3, which met at the Apple Tree Tavern, in Charles Street, Covent Garden, in 1717, moved to the Queen's Head, Knave's Acre, in 1723 or earlier; and after several intermediate changes - including a stay of many years at the Fish and Bell, Charles Street, Soho Square - appears to have settled down, under the title of the Lodge of Fortitude, at the Roebuct Oxford Street, from 1768 until 1793. In 1818 it amalgamated with the Old Cumberland Lodge - constituted 1753 - and is now the Fortitude and Old Cumberland Lodge, No. 12.

Dr. Anderson informs us that, after the removal of this lodge to the Queen's Head, upon some difference, the members that met there came under a New Constitution (in 1723) "tho' they wanted it not"; and accordingly, when the lodges were arranged in order of seniority in 1729, Original No. 3, instead of being placed as one of the Four at the head of the roll found itself relegated by the Committee of Precedence to the eleventh number on the list. This appears to have taken the members by surprise - as well it might, considering that the last time the Four were all represented at Grand Lodge - April 19, 1727 - before the scale of precedence was adjusted in conformity with the New Regulations enacted for that purpose, their respective Masters and Wardens answered to their names in the same seniority as we find to have prevailed when the "Book of Constitutions" was approved by the representatives of lodges in 1723. But although the officers of No. 11 "represented that their lodge was misplaced in the printed book, whereby they lost their rank, and humbly prayed that the said mistake might be regulated" - "the said complaint was dismissed." It is probable that this petition would have experienced a very different fate had the three senior lodges been represented on the Committee of Precedence.

As Original No. 2 - also so numbered in 1729 - "dropt out" about 1736, the lodges immediately below it each went up a step in 1740; and Original No. 3 moved from the eleventh to the tenth place on the list. If the minutes of the Committee of Charity covering that period were extant, we should find, I think, a renewed protest by the subject of this sketch against its supersession, for one was certainly made at the next renumbering in 1756 - and not altogether without success, as will be seen by the following extract from the minute book of one of the lodges above it on the list:

July 22 1755. - "Letter being (read) from the Grand Secy: Citing us to appear at the Committee of Charity to answer the Fish and Bell Lodge (No. 10) to their demand of being placed prior to us, viz. in No. 3. Whereon our Rt Worsl Masr attended & the Question being propos'd was answer'd against (it) by with Spirit and Resolution well worthy the Character he assum'd and being put to Ballot was cared in favour of us. Report being made this night of the said proceedings thanks was Return'd him and his health drank with hearty Zeal by the Lodge present."

But although defeated in this instance, the officers appear to have satisfied the committee that their lodge was entitled to higher number than would fall to it in the ordinary course, from two of its seniors having "dropt out" since the revision of 1740. Instead, therefore, of becoming No. 8, we find that it passed over the heads of the two Lodges immediately above it, and appeared in the sixth place on the list for 1756; whilst the Lodges thus superseded by the No. 10 of 1755, themselves changed their relative positions in the list for 1756, with the result that Nos. 8, and 9 and 10 in the former list severally became 8, 7, and 6 in the latter, - or to express it in another way, Nos. 8 and 10 of 1755 change places in 1756.

Elsewhere I have observed: "The supersession of Original No. 3 by eight junior Lodges in 1729, together with its partial restoration of rank in 1756, has introduced so much confusion into the history of this Lodge, that for upwards of a century its identity with the 'old Lodge,' which met at the Apple Tree Tavern in 1717, appears to have been wholly lost sight of."

The age of this lodge cannot be even approximately determined. It occupied the second place in the Engraved Lists 1723 and 1725, and probably continued to do so until 1728. The position of the lodge in 1729 must have been wholly determined by the date of its warrant, and therefore affords no clue to its actual seniority. It is quite impossible to say whether it established earlier or later than original No. 2 (1712), nor pace Preston can we be altogether sure - if we assume the precedency in such matters to be regulated by dates of formation - that Fortitude and Old Cumberland Lodge would be justified in yielding the pas, even to the Lodge of Antiquity itself.

Alluding to the meeting at the Goose and Gridiron Alehouse, on St. John the Baptist's day, 1717, Findel observes, "This day is celebrated by all German Lodges as the day of anniversity of the Society of Freemasons. It is the high-noon of the year, the day of light and roses, and it ought to be celebrated everywhere."

It seems to me, however, that not only is this remarkable incident in the history of the Lodge of Antiquity worthy of annual commemoration but that the services of the Fortitute and Old Cumberland Lodge, in connection with what may termed the most momentous event in the history of the Craft are at least entitled to a similar

distinction. The first Grand Master, it is true, was elected and installed at the Goose Gridiron, under the banner of the Old Lodge there, but the first Grand Lodge was formed and constituted at the Apple Tree under similar auspices. Also, we must not forget, that the lo at the latter tavern supplied the Grand Master-Sayer who was elected and installed in the former.

Original No. 4 met at the Rummer and Grapes Tavern, Channel Row, Westminster, in 1717, and its representatives - George Payne, Master, Stephen Hall and Francis Sorell, Wardens - joined with those of nineteen other lodges, in subscribing the "Approbation" of the Constitutions in January, 1723. The date of its removal to the tavern with which it became so long associated, and whose name it adopted, is uncertain. It is shown at the "Horn" in the earliest of the Engraved Lists, ostensibly of the year 1723, but there are grounds for believing that this appeared towards the close of the period embraced by the Grand Mastership of the Earl of Dalkeith, which would render it of later date than the following extract from a newspaper of the period:

"There was a great Lodge of the ancient Society of the Free Masons held last week at the Horn Tavern, in Palace Yard, at which were present the Earl of Dalkeith, their Grand Master, the Deputy Grand Master, the Duke of Richmond, and several other persons of quality, at which time, the Lord Carmichael, Col. Carpenter, Sir Thomas Prendergast, Col. Paget, and Col. Saunderson, were accepted Free Masons, and went home in their Leather Aprons and Gloves."

The names of these five initiates, two of whom were afterwards Grand Wardens, are shown in the earliest list of members furnished by the Lodge at the "Horn" - in conformity with the order of Grand Lodge. From this we learn that in 1724 the Duke of Richmond was the Master, and George Payne the Deputy Master, whilst Alexander Hardine and Alexander Choke were the Wardens. The character of the lodge has been already glanced at, but the names of its members during the years 1724 and 1725, will be given in full in the Appendix to which therefore it will be unnecessary to do more than refer. Among the private members were Desaguliers and Anderson, neither of whom in the years 1724-25 held office in the lodge. Unfortunately, the page allotted to Original No. 4 - or No. 3 as it became from 1729 - in the Grand Lodge Register for 1730, is a blank, and after that year there is no list to consult for nearly half a century; when we again meet with one in the official records, where the names of the then members are headed by that of Thomas Dunckerley "a member from 1768."

Alexander Hardine was the Master in 1725, the office becoming vacant by the Duke of Richmond's election as Grand Master. There is hide doubt, however - to use the quanit language of "Old Regulation XVII." - by virtue of which the Duke was debarred from continuing in the chair of the "Horn Lodge," whilst at the head of the Craft - that "as soon as he had honourably discharged his Grand Office, he returned to that Post or Station in his particular Lodge, from which he was call'd to officiate above." At all events he was back there in 1729, for on July 11 of that year, the Deputy Grand Master (Blackerly) informed Grand Lodge, by desire of the "Duke of Richmond, Master of the Horn Lodge," as an excuse for the members not having brought charity, like those of the other lodges, that they "were, for the most part, persons of Quality, and Members of Parliament," and therefore out of town at that season of the year. The Duke was very attentive to his duties in the lodge. He was in the chair at the initiation of the Earl of Sunderland, on January 2, 1730, on which occasion there were present the Grand Master, Lord Kingston, the Grand Master elect, the Duke of Norfolk, together with the Duke of Montagu, Lords Dalkeith, Delvin, Inchiquin, and other persons of distinction.

Later in the same year, he presided over another important meeting, when many foreign noblemen, and also William Cowper (D.G.M., 1726), were admitted members, and was supported by the Grand Master (Duke of Norfolk), the Deputy (Blackerly), Lord Mordaunt, and the Marquesses of Beaumont and Du Quesne. The Duke of Richmond resigned the Mastership in April, 1738, and Nathaniel Blackerly was unanimously chosen to fill his place. Original No. 4 was given the third place in the Engraved List for 1729, and in 1740 became No. 2 - which number it retained till the Union.

On April 3, 1747, it was erased from the list, for non-attendance at the Quarterly Communications, but was restored to its place September 4, 1751. According to the official records - "Bro. Lediard informed the Brethren that the Right Worshipful Bro. Payne, L. G. M., and several other members of the Lodge lately held at the Horn, Palace Yard, Westminster, had been very successful in their endeavours to serve the said Lodge, and that they were ready to pay 2 guineas to the use of the Grand Charity, and therefore moved that out of respect to Bro. Payne and the several other L.G.M. (late Grand Masters) who were members thereof, the Said Lodge might be restored and have its former rank and Place in the Lists of Lodges - which was ordered

accordingly." Earl Ferrers was master of the "Horn Lodge" when elected Grand Master of the Society in 1762.

On February 16, 1766, at an "Occasional" Lodge, held at the Horn Tavern, the Grand Master, Lord Blayney, presiding, His Royal Highness, William Henry, Duke of Gloucester, "was made an entered apprentice, passed a fellow craft, and raised to the degree of a Master Mason."

This Prince, and his two brothers, the Duke of York and Cumberland, eventually became members of the "New Lodge at the Horn," No. 313, the name of which, out of compliment to them, was changed to that of the "Royal Lodge." At the period, however, of the Duke of Gloucester's admission into the Society (1766), there were two lodges meeting at the Horn Tavern. The "Old" Lodge, the subject of the present sketch, and the "New" Lodge, No. 313, constituted April 4, 1764. The Duke was initiated in neither, but in an "Occasional" Lodge, at which, for all we know to the contrary, members of both may have been present. But at whatever date the decadence of the "Old Horn Lodge" may be said to have first set in, whether directly after the formation of a new lodge at the same tavern, or later, it reached its culminating point about the time when the Duke of Cumberland, following the example of his two brothers, became an honourary member of No. 313. This occurred March 4, 1767, and on April 1 of the same year, the Dukes of Gloucester and Cumberland attended a meeting of the junior Lodge, and the latter was installed its W. M., an office he also held in later years.

The Engraved List for 1767 shows the "Old Horn Lodge" to have removed from the tavern of that name to the Fleece, Tothill Street, Westminster. Thence, in 1772, it migrated to the King's Arms, also in Westminster, and on January 10, 1774, "finding themselves in a declining state, the members agreed to incorporate with a new and flourishing lodge, entitled the Somerset House Lodge, which immediately assumed their rank." So far Preston, in the editions of his famous "Illustrations," published after the schism was healed, of which the privileges of the Lodge of Antiquity had been the origin. But in those published whilst the schism lasted (1779-89), he tells us, that "the members of this Lodge tacitly agreed to a renunciation of their rights as one of the four original Lodges by openly avowing a declaration of their Master in Grand Lodge. They put themselves entirely under the authority of Grand Lodge; claimed no distinct privilege, by virtue of an Immemorial Constitution, but precedency of rank,

and considered themselves subject to every law or regulation of the Grand Lodge, over whom they could admit of no control, and to whose determination they and every Lodge were bound to submit."

The value, indeed, of this evidence, is much impaired - and must appear so, even to those by whom Preston's veracity is regarded as beyond suspicion - by the necessity of reconciling with it the remarks of the same writer after 1790, when he speaks of me the two old lodges then extant, acting by immemorial constitution.

But the status of the junior of these lodges stood in no need of restoration at the hands of Preston, or of any other person or body. In all the official lists, published after its amalgamation with a lodge lower down on the roll, from 1775 to the present year, the words "Time Immemorial" in lieu of a date, are placed opposite its printed title. Nor is there any entry in the minutes of Grand Lodge, which will bear out the assertion that at the fusion of the two lodges there was any sacrifice of independence on the part of the senior. The junior of the parties to this alliance - in 1774, the Somerset House Lodge, No. 219 - was originally constituted May 22, 1762, and is described in the Engraved List for 1763 as "On Board H. M. Ship the 'Prince,' at Plymouth"; in 1764-66 as "On Board H. M. Ship the 'Guadaloupe'"; and in 1767-73 as "the Sommerset House Lodge (No. 219 on the numeration of 1770-80) at ye King's Arms, New Bond Street."

Thomas Dunckerley (of whom more hereafter), a natural son of George II., was initiated into Masonry, January 10, 1754, whilst in the naval service, in which he attained the rank of gunner; and his duties afloat seem to have come to an end at about the same date on which the old "Sea Lodge" in the "Prince" and lastly in the "Guadaloupe," was removed to London and christened the "Somerset House," and most probably by way of compliment to Dunckerley himself, being the name of the place of residence where quarters were first of all assigned to him on his coming to the Metropolis. In 1767 the king ordered him a pension of 100 pounds a year, which was afterwards increased to 800 pounds, with a suite of apartments in Hampton Court Palace.

The official records merely inform us that Dunckerley was a member of the Somerset House Lodge after the fusion, and that he had been a member of one or both of them from 1768, beyond which year the Grand Lodge Register does not extend, except longo intervallo, viz., at the returns for 1730, a gap already noticed, and which it is as impossible to bridge over from one end as the other.

After Dunckerley's we meet with the names of Lord Gormanstone, Sir Joseph Bankes, Viscount Hampden, Rowland Berkeley, James Heseltine, and Rowland Holt, and later still of Admiral Sir Peter Parker, Deputy Grand Master. In 1828 the Lodge again resorted to amalgamation, and absorbed the "Royal Inverness" Lodge, No. 648. The latter was virtually a military Lodge, having been formed by the officers of the Royal North British Volunteer Corps, of which the Duke of Sussex (Earl of Inverness) was the commander. Among the members of the "Royal Inverness" Lodge were Sir Augustus D'Este, son of the Duke of Sussex; Lord William Pitt Lennox; Charles Matthews the elder, "comedian"; Laurence Thompson, "painter," the noted preceptor; and in the Grand Lodge Register, under the date of May 5, 1825, is the following entry, - "Charles James Matthews, Architect, Ivy Cottage, aged 24."

The "old Lodge at the Horn," which we have traced through so many vicissitudes - for reasons already given in the sketch of the Lodge of Antiquity - dropped from the second to the fourth place on the roll at the union; and in 1828 assumed the title of the "Royal Somerset House and Inverness Lodge," by which it is still described in the list. It is a subject for regret that no history of this renowned Lodge has been compiled. The early minutes, I am informed, are missing, but the materials for a descriptive account of a Lodge associated with such brilliant memories still exist, although there May be some slight trouble in searching for them. Among the Masonic jottings in the early newspapers, and the waifs and strays at Freemasons' Hall, will be found a great many allusions to this ancient Lodge. Of these, examples are afforded in the sketch now brought to a close, which is mainly based on those sources of information.

CORRESPONDENCE

TWO SHRINE HISTORIES

The Imperial Council, at its last session held at Indianapolis, approved and ordered printed for general sale and distribution, an official history of the Mystic Shrine. Full details may be obtained from Recorder B. W. Rewell, Masonic Temple, Boston, Mass. J. Harry Lewis, Minnesota.

A history of the Ancient Arabic Order Nobles of the Mystic Shrine was published in 1916. Particulars may be obtained concerning this work from George L. Root, San Antonio, Texas.

Wm. L. Boyden, District of Columbia.

* * * * * *

PROCEEDINGS OF QUATUOR CORONATI LODGE WANTED

I have a complete file of the Transactions of Quatuor Coronati Lodge No. 2076, London, except volumes 1, 3, 6, 7 and 8.

I would be very glad to procure these volumes, bound or unhound. Wm. F. Bowe, Augusta, Georgia.

* * * * * * *

THE TOMB OF HIRAM, KING OF TYRE

In connection with the article "The Tomb of Hiram, King of Tyre," which appeared on page 5 of the Correspondence Circle Bulletin section of the November number of THE BUILDER, I am sending you a clipping on the subject from a recent copy of the NEW YORK TIMES which will doubtless be of interest to our members. It is signed by Chayim Tobin, and reads as follows:

KING HIRAM'S TOMB

"Now that the horrors of war are over, the interest of all Jews, Gentiles, and Freemasons should be roused when they learn of the proposed expedition that has for its object the excavation of the site of the Tomb of Hiram King of Tyre, that has been partly ruined by the Tyrians. For now that the day of the Turk has passed, that of the Bible student and the archaeologist has dawned.

"British soldiers occupy Jerusalem who are unlocking the secrets of Christianity, which also opens the gates to El Sur or Tyre, that can now be scientifically explored. This is well worth while, for beneath its soil are remains of valuable prehistoric records. Close to the city the mills are still running that cut the cedars of Lebanon for the house of Solomon, while about two hours' ride to the southeast of Tyre are the remains of the tomb, in fairly good condition, called by the natives 'Aber Hiram,' that contains, it is said, the ashes of Hiram King of Tyre (II. Chronicles, II., 3-11.) The excavation of the site may throw light on the history of one of the first three Grand Masters of the Craft of Freemasons.

"It is hoped that 'masons' marks' may be found in the cornerstone of the tomb with other important links in the historic chain that connects the craft with the builders of King Solomon's Temple a thousand years before the Christian era. Therefore the brethren should be personally interested in the excavation of the Tomb of Hiram King of Tyre, as well as Bible students who will find a new field opened to them."

A. J. Audett, New York.

* * * * * * * * * *

A NEED FOR THE RIGHT KIND OF LEADERSHIP

Like many others I am yet in the "Northeast Corner," although according to custom I have been "raised" beyond that mark, and I feel the need of Masonic study and research. Yet there does not seem to be a kindred feeling among those whose Masonic positions should cause them to step forth and lead the many like myself. I wish these local units (study groups) of the Society could be so organized that there would be a general movement to create and build.

Victor E. Vieira, Idaho.

* * * * * * * * * *

A FREEMASON FOR 72 YEARS - IS THIS THE RECORD?

The Masonic Veteran Association of the District of Columbia has on its rolls the Rev. William W. Curry, born at Louisville, Ky., Feb. 15,1824, and now in his 96th year. Brother Curry was initiated into Masonry in Madisonville Lodge No. 143, Madisonville, Ky., August 9, 1847, and has therefore been a Freemason more than 72 years.

This Association is desirous of ascertaining whether any member of the Craft now living has a longer record than Brother Curry, who was Chaplain of the 53rd Indiana Regiment during the Civil War. L. D. Carman, District of Columbia.

---------o-------

THE HEARTNESS AND THE SMILE

BY BRO. L. B. MITCHELL, MICHIGAN

I left it to my heart to find the place

In some fair realm, some boundary untraced,-

Some place where thought had never left a mar,-

Some place beneath an unexploited star

Where free from all the cobwebs and the snares

Adown the ways of human thoroughfares

The truth might gleam from nature's heart to mine

First handed in its clarity sublime

That I might find, unhindered and alone

The heart of things, - the secrets all her own,

Realities of rare intrinsic worth

As measured by the values of the earth,-

The things that faith alone cannot beguile,-

The heartness that gives to the soul its smile.

The Builder Magazine

March 1920 - Volume VI - Number 3

MEMORIALS TO GREAT MEN WHO WERE MASONS

ALEXANDER HAMILTON

BY BRO. GEO. W. BAIRD. P.G.M., D!STRICT OF COLUMBIA

THE FIRST Secretary of the Treasury, the close friend of Washington, is mentioned on page 45 of "The Old Masonic Lodges of Pennsylvania," and on page 58, as subscribing a sum of money for the lodge, and on page 73 as having been raised to the degree of Master Mason on the 16th of December, 1757, in the second lodge of Moderns.

There has been so much written about this most interesting patriot that it might seem out of place to dwell at length on his literary, military or diplomatic career.

He descended from a Scotch father, a French Huguenot mother, and was born in the West Indies. His opportunities for education were limited. He was at first a clerk. He wrote a description of a hurricane at St. Kitts, which was largely copied and which invited attention to him.

Hamilton possessed a splendid memory, a logical mind, and with them industry and ambition. He was a man of splendid disposition, having consideration for everybody, with a fixed determination to do right.

He had one misfortune - he was handsome. A handsome fellow is usually envied by the men and spoiled by the girls. He was born at Nevis in January 1757, and was killed in a duel at Weehawken in July 1804, when only 47 years of age. The modest memorial over his grave in Trinity Churchyard, New York City, is visited by many.

From his mother he learned French, but English was the language at Nevis, and when he went to New York for his education he was well versed in both languages.

Hamilton's newspaper work soon placed him in the class of the better literatus of the day, his ability to speak in two languages, his charming voice, handsome personality and his magnetism induced followers.

When the war began he became an Artillery Captain. His military operations were creditable. His replies in Holts Magazine to the attacks of Mr. Seabury upon the Continental Congress brought Hamilton into the limelight. In 1777 Washington made him his aidede-camp with the rank of Lieutenant Colonel. It should no longer be repressed that there was much jealousy between the colonies, and Washington availed himself of the grand ability of Hamilton to smooth the Governors of the Colonies the right way and bring peace and harmony among them, which he did admirably. His knowledge of French enabled him to smooth out difficulties with our allies, though on one occasion he was roped into being a second in a duel between Laurens and Lee. He was, however, averse to dueling.

Hamilton was at West Point at the time Arnold deserted. He strongly urged a compliance with the request of Andre, to be shot instead of hanged.

He married the second daughter of Philip Schuyler, after which he resigned his place on Washington's staff and became a commander of a New York Regiment, but soon afterward was elected to Congress, taking his seat in November 1783. In Congress he soon became active in the matter of the settlement of the public debt. The nation was without money, its credit as limited, its expenses were reduced to a minimum, the Army and Navy were dismantled and the officers and crews discharged, only one Navy officer remaining, John Paul Jones, but as a Commissioner, however, to remain in France for the purpose of settling our tangled relations. Ships were owned by each nation, and sometimes jointly. Crews in French hulls were sometimes American, and vice versa. Such were the problems Jones was obliged to reconcile, but he died before his work was finished and though the Republic owed him $60,000 at the time of his death, he was buried by charity.

Hamilton became the first Secretary of the Treasury and was well qualified for the position. His efforts went far toward establishing our credit; far toward fostering our commerce and establishing schemes of economy which have led to the wealth of the nation. It is a pity we ever departed from the ways of Hamilton.

But there has never lived a positive man - one who dared to do what he believed was right, but that man made enemies. Jealousy is the cause of so much of this world's trouble. If a man cannot be crushed; if his defense is invulnerable; if his following is overwhelming, you have only to associate his name with an attractive woman and make the most vague insinuation, and the public will believe you.

We are not quoting from the press, but from the gossips of the Capital who have dwelt here for ages. The writer was born in Washington and, when not absent on public service, has always lived at the Capital. More than that his parents and grandparents married and lived in the Capital City. The gossips give a story of interest. A very beautiful and attractive lady, greatly pleased with the dimpled cheeks and rosy face of Hamilton, proceeded to make him believe she was enamored of him. Let us drop the curtain here for a moment.

It was not long before an infuriated husband appeared at Hamilton's office, asking $10,000 heart-balm. He did not talk shooting, but threatened publication. The game was apparent and Hamilton was not the kind of man to submit. He refused to pay the money, and at the appointed time the daily papers printed the scandal, but with no mention of the demand that had been made for money. The sensation, as might be imagined, came as a great shock.

Mr. Hamilton published a card acknowledging his guilt, offering no excuse and begging the public pardon. He made no counter-accusation, nor did he invite attention to the peerless charms of the lady. The public seemed to forgive, and the incident was closed.

Hamilton had offended Aaron Burr, by opposing him in his candidacy for Governor of New York. Burr challenged Hamilton and they fought with pistols in Weehawken. Hamilton fell

at the first fire. As a child I often heard the story of Burr practicing for this duel. Walking in his garden with a book he would suddenly draw and fire, and in this way became proficient in such tactics.

Hamilton's modest little memorial in Old Trinity Churchyard is thus inscribed:

The patriot of incorruptable integrity

The soldier of approved valor

The Statesman of consummate wisdom

Whose talents and virtues will be remembered by

A grateful posterity

Long after this marble shall have mouldered

Into dust

He died July 12th, 1804, Aged 47

THE AMERICAN DOUGHBOY

BY BRO. REGINALD WRIGHT KAUFFMAN, PENNSYLVANIA

At a dinner given in honor of Bro. Col. H.H. Whitney, of Gen. Pershing's staff, as President of the Overseas Masonic Club, Paris, on June 20th, 1919, the following address was delivered by Bro. Reginald Wright Kauffman, author of the American war novel "Victorious," and the Secretary of the Club was requested by Bro. Whitney and members of

the Overseas Masonic Club and the Masonic Overseas Mission, to send a copy of the manuscript to THE BUILDER for publication.

Unfortunately the copy retained by Brother Connaway, the Secretary, was lost, but we have been able to obtain another from Brother Kauffman and we believe it will have lost none of its interest through its delayed publication.

BY THOSE who should know more of such matters than I do, it has been said that the World War, differing from all preceding conflicts in the extent of its operations, and involving more countries and more combatants than any other struggle recorded in authentic history differed from every other conflict also in this: that it produced no outstanding hero, no figure to claim the admiration or devotion of mankind. These authorities aver that, just as the war now ended has been vast beyond comprehension - just as it has evolved theretofore undreamed - of engines of destruction and produced inventions for wholesale slaughter by scientific means - so it has lessened individual endeavor and robbed the soldier of his military acclaim.

My novel "Victorious," to which you, Bro. Toastmaster, have so flatteringly referred, was written to controvert such assertions. It was written to pay what tribute I could to the sole heroic figure that, it seems to me, the chaos of the past red months has flung upon our ensanguined horizon: I mean the fellow in our ranks, the American Enlisted Man.

It has been my fortune to see a deal of the fighting that began in 1914 and that idealists still hope to end by their League of Nations and the Peace of Versailles. I remember how, when I left Antwerp eight hours before the Germans entered it, I got aboard a troop-train that, I was told, carried what remained of the Belgian Army - and how I took up almost as much room on that train as the Belgian Army did; I never expected to see it as a battling force again. Time passed; the dripping shuttle of the war darted to and fro, and I found myself in the first-line beyond La Panne. I was at that portion of the long front which, of all others, was then the worst to police and the hardest to maintain. Trenches could not be dug, because to dig two feet was to reach water; the dead were buried above ground, and the enemy outnumbered us ten-to-one. Yet there was the Belgian Army, ensconced behind perfect ramparts, living in cleanly order, young, vigorous, calm, heroic. And the Belgian enlisted-man, the Jasse as they call him, was the force that made this possible. Nor can I

ever forget the courage of the Tommy or any of his British brothers-in-arms. During the Second Battle of Flanders I happened to be with a unit of the English Army in which there had been many recent replacements - Cockneys mostly - unused to war, of whose morale there was considerable doubt. How would such fellows behave under fire ? Well, a shell exploded in a trench in which were five veterans and a single newcomer. When the smoke cleared a little, one of the veterans looked at the body of another and cried to his comrades:

"My God, just see Bill: his heady blown off!"

There followed a moment of silence, and then came the thin, complaining voice of the Cockney:

"Aw right, old top; but where is 'is 'is 'ead ? Carn't you find it for me? 'E was smokin' my pipe !"

To the stubborn heroism of the French poilu, moreover, we owe the maintenance of three-fifths of the Allied line for three-fifths of the war. I know a Breton widow who had three sons of whom one had gone to America and, prospering, sent home money to support his mother. In 1915 she wrote him: "Your two brothers have been killed in battle: come home anal die for France" - and the boy came home and died before St. Quintin. When the cause was at its blackest hour, I have sat in the fortress of Verdun and have seen men come in from the trenches for a one-day rest - men that had been fighting since the outbreak of hostilities. They were cold, they were wet, the filth of the dugouts was still caked upon them; many were slightly wounded, all were in a state of exhaustion; yet when one of their number began to sing "You Shall Not Pass," their eyes glistened, their bodies stiffened, they stood erect - they joined in the refrain, and they forgot everything but that they were fighting for their country; they were glad to go back and fight!

The men of Belgium, France and England were heroes; they were heroes that the world will do well to remember; that it will do ill ever to forget. But the native-land of the Jasse had been devastated; the patrie of the poilu had been invaded, the homes of the Tommies had been shelled from the air, whereas, from across the wide Atlantic there came your

countrymen and mine, lads who had no reason to nourish personal revenge in their hearts, boys brought up in the prospect of perpetual peace, young fellows whose fatherland had summoned them to fight - for what? Not for reprisal, not for conquest, not for anything - remember the public avowals of the President, whatever has been the outcome - not for anything but the worldwide propaganda of democracy. What, I ask you, of them?

We have heard tonight of how, raised from the ranks by fiat of the War Department that could not, or would not, help them to the insignia of the grade to which it promoted them, hundreds of these enlistedmen borrowed from the Masonic Overseas Mission the scant price of their shoulder-bars, and how every one of them has paid his debt. We have heard of the difficulties that this commission encountered at Washington before directed to go abroad as Y.M.C.A. secretaries if it hoped to go at all, how Mr. Fosdick quoted the American commanding-general in France as opposed to the commission's presence here and that when it finally came, the doughboy welcomed it. I think that you know how he welcomed it and why. He welcomed it because he is of the stuff of which Free Masons are made, and it was as such that he welcomed it.

I knew the American Camp in France from its earliest days, and I knew the first American front. At the Camp, men were billeted, God knows why, in reeking stables, with leaking roofs, the cattle housed beneath them. In the trenches they found themselves, amid arctic surroundings, clothed in summer uniforms, wrapped in newspapers instead of adequate overcoats, their frost-bitten toes bursting from their imperfect boots. They found themselves in the condition of the Continentals at Valley Forge, in the condition of the Federal Ninth Army Corps when, after the Kentucky campaign, it re-enlisted to a man "for the duration of the war." And these boys of yesterday were the worthy sons of their fathers of the Civil War and of their ancestors of the Revolution: they knew that they were not there to complain, and they did not complain; they knew that they were there to fight - and how they fought no tongue can ever justly tell.

Again, in the terrible Spring of 1918, I was in Brest. The enemy thundered at the gates of Paris, and in our own lines there was nothing but disorder and delay. At the American port I saw over three miles of docks that resembled a house into which a vast family had just moved. From one end of the place to the other ran almost uninterrupted ramparts, fifteen , to twenty feet high, piled with material of war that somehow could not reach the front. Mail-bags, motorcars and wagon-parts lay there, and had, some of them, lain there for months. Food rotted before one's eyes. I have seldom witnessed a more dispiriting spectacle.

Then a Y.M.C.A. secretary, a Mason, carried me to barracks to speak to soldiers newly arrived abroad. I stood on a low stage at the end of a vast, tunnel-like hut, and the secretary had the soldiers sing for me:

"While you are sleeping,

Your France is weeping:

Wake from your dreams, Maid of France!"

They sang slowly, giving full weight to every word and conferring a true dignity on what they sang.

"Her heart is bleeding:

Are you unheeding?

Come with the flame in your glance !"

I saw them as a sea of faces upraised to mine. The secretary had been telling them that I, not as a Y.M.C.A. man, but as a correspondent, knew what real fighting was and would tell them of the high battle in which they were now so soon to bear arms.

"Through the gates of Heaven, with your sword in hand,

Come, your legions to command!"

I, newly arrived from the horrors of the front; they fresh from their clean homes: a sea of boys' faces, eager, earnest, faithful ! They were come as conscripts, but as willing ones; they were come here to die - and they knew it, and were ready. By God, I tell you, gentlemen, I never before realized what a splendid thing it was to be an American!

I might continue with sketches of the doughboy - and that word "Doughboy," coined to designate the infantryman, now stands for every private in our Army - I might go on with sketches of him in seven different forms of battle, but I content myself with only one more. It is a sight I caught of men I knew going into action.

It was a gray land on a gray day. The barren fields stretched eastward under a bleak and humid sky. From out that way, fighting through the dense atmosphere, came now the rumble of the distant battle's guns. Gun-carriages crawled along, the steel tubes of the field artillery dull in the scanty light, the wheels heavy with clogging masses of blue clay. The infantry, at route-step, marched with feet mud-shod. There was no bragging, no rude assurance: only a very certain, though very quiet, determination.

Here was a lad that had been working his way through Harvard, starving himself in a garret, because he wanted to become a teacher: the brutal fist of Berlin had descended, and the boy forever forewent his dreams, put aside his ambitions, sacrificed what he had sacrificed so much to gain - and volunteered. His frugal life, his years of self-denial, even his conscious meannesses and skimpings - they seemed to me to form a veritable halo around that youngster's head.

There was an older man, the husband of a wife, the father of a family. He had closed up, when drafted, business that he had just succeeded in clearing from debt. "Of course, I don't like it," he confessed to me; "but of course I wouldn't have stayed at home even if I could, because I know we're here to stop the secret diplomacy that ends tyranny and to end autocracy, even in America."

The ranks had come to rest, but now the darkness grew suddenly deeper. The bugles sounded. I knem whither, through the faint twilight, the thoughts ox these men had gone: they had gone to mothers, wiver and sweethearts in quiet American towns, to Americas homesteads and American ways, to the great, bungling busy, loving, erratic chaos that we cherish and will die for and that we call the U.S.A.

Again the bugle shrilled into the dark.

"Fall in!"

They were already there - the double lines of them, the long, narrow packs on their backs, two lines of them rising out of the dull night and passing into it again.

"Right dress - right dress - right dress!"

The order passed along. The men shuffled in the mud, the lines straightened, the soldiers stood still.

"Front !"

Well, it had come to this. All their love and longing, all their business deals and drudgery and economies - all their hopes and fears had come to this night in France, to the wet and the cold and the now close-by trenches, to the "arrow that flieth in darkness and the pestillence that destroyeth by noonday" - and not a man of them all was visibly sorry.

"Squads right - march!"

Their rifles went to their shoulders. They turned - by rows of four they turned - and swung off eastward toward those distant growling guns - swung off on their way to fight. They believed, and they were prepared to make sacrifice for their beliefs, and so, even into the darker darkness of the grave, they did not march without the company of the Immortal Friend. As truly as I stand here tonight, I tell you that I believe God marched along with them.

My brothers, I am not what most of you would call a religious man, but I have always believed in the Supreme Architect, and that Architect has given me the chance to believe in the American Enlisted Man In His wisdom, God has given America this splendi heritage, the heritage of the men that fought and came home, and the men that fought and fell. In the ideal of those fellows, however hidden by a modesty that flung over itself a blushing coarseness, He has indeed built up for us and for our country a mighty salvation. If we save that, if we carry on the work that they magnificently began, if we end autocracy at home as the tried to end it abroad, we shall indeed, and in the only possible way, "make the world safe for democracy" but if we waste what they have done, if we neglect the pure principles of Freemasonry in our national life, i we tolerate ideals that militate against those of the Fathers of the Constitution in the severe and immine days of reconstruction, then, I assure you, we shall l committing the sin against the Holy Ghost and leading our land to eternal damnation.

For my part, I do not believe that we shall so err. I have a faith in American manhood that cannot be shaken. Because I have seen the American Enlisted Man in battle, I believe in America. It is the America Enlisted Man, in very truth, that has given back the old America to Americans. He fought for you; fight you now with him. Rise with me, I conjure you, and drink the health of THE AMERICAN DOUGHBOY

-------o------

From labour health, from health contentment spring;

Contentment opes the source of every joy.

-James Beattie.

-------o------

Keep your eyes and ears open if you desire to get on in world.

- Douglas Jerrold.

THE CRYPTIC DEGREES

BY Bro. GUSTAV A. EITEL, MARYLAND

Many inquiries have come to us for information concerning the origin and history of the degrees of the Cryptic Rite, or the "Council" degrees. To Brother Wm. F. Kuhn, of Missouri, was assigned the task at the last meeting of the General Grand Council of compiling for that Body an official history of the degrees. When this official history is completed Brother Kuhn has promised it to us for publication in THE BUILDER. In the meantime we give to our readers the following article prepared by a committee of the Maryland Grand Council of which Brother Eitel was the chairman. The introductory remarks of this committee are self-explanatory.

FOR THE benefit of the Companions of our jurisdiction, few of whom have access to what has been written about the degrees of the Cryptic Rite - their origin, their introduction and dissemination in our country - we present, without comment, what your Committee has been able to gather from the writings of the several accepted authorities and searchers in this field.

It is not the Committee's intention to give an exhaustive history of the degrees, but only sufficient data to enable our Companions to get a far understanding of the history of the degrees, and of the claims made of their origin and dissemination.

None of the later day Masonic writers have given this subject more research and study than our late Companion Edward T. Schultz, and we present in full from his "History of Freemasonry in Maryland," (1884,) Vol. I, pp. 335-344:

THE CRYPTIC DEGREES

Much obscurity has existed regarding the origin of the Degrees of Royal and Select Masters, and also as to the date where, and by whom they were introduced into this country. It would appear that the Royal Master's Degree was first known and worked in the Eastern States, while the Select Degree was first known, and at a much earlier period, in the Southern and Middle States.

Nearly all the early Masonic writers of the country concede that Philip P. Eckel and Hezekiah Niles of Baltimore had, at an early period, the control of at least the Select Degree, and that from them emanated the authority under which it was introduced into many of the other jurisdictions of the country.

In an article in Cole's Ahiman Rezon (1817), written by Brother Hezekiah Niles on the Select Degree, occurs the following: "Though this beautiful Degree is known to some persons in many parts of the United States, we are not informed that it is worked in anywhere but in Baltimore. We have been told that a regular Chapter of Select was held at Charleston, S. C., many years ago, but believe it has declined."

Brother John Dove, of Virginia, speaking of the Select Degree, says: "This beautiful Degree is comparatively of modern origin, having been with the Degree of Royal Master, in the possession of a distinguished Chief in the State of Maryland as a purely honourary Degree, elucidatory of and appendant to Royal Arch Masonry, and by him conferred without fee; he delegated authority to others to use them in the same way, until the year 1824, when the Grand Chapter of Maryland, with his consent, took charge of the degrees and ordered them to be given before the Most Excellent Master, where all intelligent workers in the Royal Arch must at once perceive the propriety of their location."

Brother Mackey, in his History of Freemasonry in South Carolina, under the head of Cryptic Masonry, says: "For many years there have been three distinct claims urged for jurisdiction over these degrees in America - first by the Supreme Council of the 33rd Degree; next by some of the Grand Chapters; and lastly by the Grand Councils composed of the Subordinate Councils of each State."

"Connected with this question of jurisdiction is another in reference to the historical origin of the Degrees, and as to the person or persons by whom they were first introduced into America. The Masons of Maryland and Virginia contend that the Royal and Select Degrees were introduced by Philip P. Eckel, of Baltimore, one of the most distinguished and enlightened Masons of his day, who in 1817, communicated them to Jeremy L. Cross, and gave him authority to confer them in every Royal Arch Chapter which he might visit in his official character."

The following extracts are quoted from the history of Brother Robert B. Folger, of New York: "The Masons of that day (1816) were divided in opinion concerning the proper place to which these degrees (Royal and Select) belonged. One party preferred that they should be kept separate and left where they were - a separate system. At the meeting of the General Grand Chapter in 1816, the whole matter then came up for discussion; Mr. Eckel, of Maryland, taking a very prominent part in advocating the union of these two degrees with the services of the Royal Arch Chapters. The discussion became warm and lasted the better part of two days, when the motion to unite them with the Chapter Degrees was rejected. Whereupon, immediately after adjournment, the State Grand Council of Royal Masters was formed, and the different Councils then came under that governing power, and continued so up to 1828. It was this move on the part of the General Grand Chapter, in refusing a recognition of those degrees, that determined Mr. Cross in his future course:"

"Mr. Eckel, the Baltimore delegate, then went home; and when Cross, who at that session of the General Grand Chapter had been appointed and confirmed as General Grand Lecturer, started on his lecturing tour, he stopped at Baltimore and purchased and received the privilege from Eckel and Niles to erect and establish Councils of Royal and Select Masters throughout the Southern and Western States. This privilege he carried out pretty effectually, beginning with New Jersey; and all the Councils in existence in those States

mentioned in his narrative were established by himself, also the Eastern States, except Rhode Island."

From the above quotations it will be perceived that it was the general belief that the control of the Royal and Select Degrees were vested in Eckel and Niles.

But we think Bros. Dove, Mackey, Folger, and others, make a great mistake in coupling the Royal Master's Degree with the Select, in connection with the names of Eckel and Niles; for there is no evidence whatever to show that these brethren ever exercised or claimed control of the Royal Master's Degree, or that they were even in Possession of that degree at the periods named by them.

Brother J.H. Drummond, of Maine, states on apparently good authority, that Eckel did not receive the Royal Master's Degree until 1819; that in that year he and Bro. Benj. Edes of Baltimore, received it from Ebenezer Wadsworth of New York. This is probably true; for there is no mention of that degree being worked in this jurisdiction in any document, or upon the records of the Grand Chapter or of its subordinates earlier than 1850. Bro. Cole in 1817 speaks of it incidentally, but not as among the degrees conferred.

The Select Degree is recognized by the Constitution of the Grand Chapter adopted in 1824, but there is no mention of the Royal Master's Degree.

Furthermore, the Warrant granted to Cross by Eckel and Niles, a copy of which, taken from a photograph copy of the original, in the possession of Bro. Wm. R. Singleton of Washington, is here inserted, and from which it will be seen that the Select Degree alone is mentioned:

TO ALL WHOM IT MAY CONCERN.

Imprest with a perfect conviction that the knowledge of the mysteries of the degree of Royal Arch are eminently promoted by a knowledge of those revealed in the Council of Select Masons; and Whereas the said degree of Select is not so extensively known as its wants and the good of the Craft require -

Therefore Know ye, That reposing especial confidence in my beloved and trusty Companion Jeremy L. Cross I do hereby, by the high powers in me vested, authorize and empower him to confer the said degree as follows, (viz.) In any place where a regular Chapter of Royal Arch Masons is established, the officers or members approving, he may confer said degree according to its rules & regulations, but only on Royal Arch Masons who have taken all the preceding degrees, as is required by the General Grand Chapter. When a competent number of Select Masons are thus made, he may grant them a Warrant to open a Council of Select and confer the degree and do all other business appertaining thereto.

Given under my hand and seal at Baltimore the 27th day of May, A. D. 1817 and in the year of the Dis. 2817. PHILIP P. ECKEL,

Thrice Illustrious & Grand Puissant in the Grand Council of Select at Baltimore & approved as G. G. Scribe.

Approved & attested as Ill. in the G. Council. H. NILES.

In the first Warrants issued by Cross under this commission the Companions were empowered "to form themselves into a regular Council of Select Masters," but in the Warrants issued by him in 1819 and thereafter the "High Powers in him vested by the Grand Council at Baltimore," were enlarged to include the Royal Master's degree.

In view of the action taken subsequently by the Brethren of Baltimore, there is every reason to believe that the "enlarged powers" under which Cross claimed to act were not granted or authorized by Eckel and Niles.

At the Session of the Grand Chapter held in 1827, Jos. K. Stapleton, Grand High Priest, submitted "documents upon the subject of the institution of the Select Degree independent of the Grand Royal Arch Chapter," which were referred to a committee, who recommended that a circular be sent to the several Grand Chapters regarding the matter and which was adopted. A copy of this circular is here inserted:

M.E.G. Sir and Companion:

I am instructed by the Grand Chapter over which I have the honour to preside, to address you and through you your Grand Chapter, upon the unsettled state of the Degree of Select Mason - a subject deemed by us of sufficient importance to claim the particular attention of your Grand Chapter.

This degree existed under the authority of a distinguished chief in the State of Maryland, but without the recognizance of our Grand Chapter, for man years; until, in the year 1824, upon the revision of our Constitution, it appearing evident that the Select Degree not only has an intimate connection with, but is in a measure necessary, as preparatory to and elucidatory of, that of the Royal Arch; it was formally recognized by our Grand Chapter, and required to be given by our subordinate Chapters, in its proper order, immediately preceding that of the Royal Arch. Under this arrangement we have since progressed, much to our satisfaction - but it is with regret that we have learned that Councils or Chapters of Select Masons have been established in some of our sister States, independent Royal Arch Masonry, avowedly in pursuance of, but we are satisfied, through a great mistake or actual abuse of any authority delegated, or meant to be delegated, in relation to the Select Degree. We would therefore beg leave respectfully to recommend to you Grand Chapter the consideration of this degree, and the circumstances under which it exists, if it does exist, within your jurisdiction; with the hope that you will see it to be for the general interests of the Craft take the said degree under your recognizance and control, to whom of right it belongs, and thereby do away what is felt to be a grievance by those distinguished chiefs, whose authority, delegated to a limited extent and for special

reasons, has been perverted for sordid purposes, by the creation of an independent order, never contemplated by them; and which we believe to be inconsistent with the spirit and best interests of our institutions.

Respectfully and fraternally, JOS. K. STAPLETON Grand High Priest.

It will be seen that Bro. Cross is charged with having abused the "authority, delegated or meant to be delegated" to him. It has been said by old Masons in the presence of the writer that for his course of action in this matter, he was expelled by the Grand Chapter; but there is nothing in the records to warrant such an assertion.

By virtue of the powers claimed to have been received from Eckel and Niles, Cross established some thirty-three Councils in various parts of the United States, he also delegated his powers to others, who in like manner issued Warrants for Councils of Royal and Select Masters. It is said that as high a sum as one hundred dollars was demanded for a Warrant. From all that has been stated, it is evident not only that Eckel and Niles claimed to have had the supreme control and authority over the Select Degree, but that this claim was generally regarded valid, and it is equally as evident, we think, that these Brethren never claimed the control of the Royal Master's Degree.

It has always been a question of much interest with Masonic writers to know the source whence these Brethren received their authority and control of the Select Degree. An old document that most unexpectedly came to the knowledge of the writer about a year ago, settles that question beyond a doubt. It is as follows:

Whereas, In the year of the Temple, 2792, our thrice illustrious Brother, Henry Wilmans, Grand Elect, Select, Perfect Sublime Mason, Grand Inspector General, and Grand Master of Chapters of the Royal Arch, Grand Elect and Perfect Masters' Lodges and Councils, Knight of the East, Prince of Jerusalem, Patriarch Noachite, Knight of the Sun and Prince of the Royal Secret, did by and in virtue of the powers in him legally vested, establish, ordain, erect and support a Grand Council of Select Masons in the City of Baltimore and wrought therein to the great benefit of the craft and to the profitable extension and

elucidation of the mysteries of Masonry - and whereas, we the subscribers to these presents are by regular succession possessor of all the rights, privileges and immunities and powers vested in any way whatsoever in the said Grand Council of Select Masons, considering the great Advantages that would accrue to the Craft in an extension of the knowledge of the Royal Secret as introductory to, and necessary for the better understanding of the Superior Degrees.

Know all, whom it may concern, that we do hereby authorize and empower our trusty and beloved Companions, K.S. --- K.T. ---- H.A. ---- of the same, to open and to hold a Chapter of Select Masons in the City of Baltimore, under such By-Laws and regulations as may be enacted and established for the government of the same, subject to the following general rules and regulations:

Art. 1st. The Degree of Select Mason shall not be conferred on any one that has not past the Chair and received the Honourary degree of Mark Master Mason, nor shall it be conferred for a less sum than Dollars.

Art. 2nd. The Officers and Members of the Chapter shall pay due obedience to any regulations of the Grand Council which shall be consistent with the Rules of the Order, and duly respect the Officers and Chiefs thereof, and the three Chief Officers of said Chapter shall in virtue of said Officers constitute a part and be Members of the Grand Council. The said Council shall not levy or receive of any Chapter more than - Dollars per annum exclusive of the Secretary's fees for Warrants, Dispensations, or other Official Writings, which shall in no case exceed a reasonable compensation for the labour and trouble of furnishing the same.

Art. 3rd. In case the G.R.A. Chapter of the State of Maryland and District of Columbia, or the General Grand Chapter of the United States shall assume and take charge of the Degree of Select Mason, then and in that case all power and authority under these presents shall cease and determine forthwith, provided a charter of recognition is granted to this Chapter.

Art. 4th. The three Chief Officers of the Chapter must, and always shall be Royal Arch Masons.

Art. 5th. Select Masons made under the authority of a Royal Arch Chapter, and by the High Priest thereof in the Jurisdiction of the State of Maryland and District of Columbia, shall be acknowledged and received as such by said Select Chapter, which Chapter shall be known by the name of - Chapter of Select Masons, No. 1.

In Testimony whereof, we have Signed our names and affixed the Seal of the Grand Council, this

[SEAL (1)] PHILIP P. ECKEL, H. NILES,

It will be noticed that all that was needed to make this document effective was the filling of dates, names of officers, and the price to be charged for conferring the degree. From some cause the dispensation was not used, but the fact is fully and emphatically stated by Eckel and Niles, under their hand and seal, that they were, "by regular succession, possessors of all the rights, privileges, and immunities and powers vested in any way whatsoever in the said Grand Council of Select Masons" which had been instituted in the City of Baltimore in the year 1792 by Henry Wilmans, "Grand Inspector General."

This document, in connection with the Rules and Regulations of the Lodge of Perfection which have been quoted, leaves no room for doubt that Wilmans was an Inspector of the Rite of Perfection, and that he exercised in the City of Baltimore in 1792 the powers claimed by such Inspectors. But from whom did Wilmans acquire his powers of "Grand Inspector General," and the authority "to establish, ordain, erect and support a Chapter of Select Masons?"

We regret we cannot answer the question, nor could the Brethren in various parts of the country, to whom we applied. The name of Wilmans does not appear upon any register or

document in the archives of the Supreme Council of the Southern Jurisdiction, or upon any other known document or record containing the names of the early Inspectors. From the fact that in both the documents he is styled "Deputy Inspector" led to the supposition that he might have derived his powers from Europe; acting upon which supposition, letters were addressed to the Grand Lodges at Berlin and Bremen, while the result of the correspondence which ensued, was of an interesting nature, nothing in regard to his Masonic character could be learned.

It has been ascertained that Wilmans was a native of Bremen, and that he emigrated to this country and settled in Baltimore, as early at least as the year 1790. The first mention of his name on the records of the Grand Lodge is in connection with Concordia Lodge in 1793, of which he was appointed the first or Charter Master. In the same year he was elected Deputy Grand Master, and in the following year Grand Master of Masons in Maryland. The register of the Old Zion Lutheran Church, of this City, shows that he died in 1795.

In a MSS. book of Moses Holbrook, of South Carolina, written in 1829, it is stated that Joseph Myers, a deputy Inspector General, deposited in the year 1788, in the archives of the Grand Council of Princes of Jerusalem at Charleston, "a certified copy of the Royal and Select Masters' Degrees, received from Berlin."

This is evidently an error, so far as it relates to the Royal Master's Degree. As initiated, the degree was first known in the Eastern States, and the earliest reliable mention of it there is in the year 1809.

Bro. Holbrook wrote his book in 1829, a which time both degrees were conferred at Charleston, and naturally he connected the two in his statement; making a similar error that others do when stating that Eckel and Niles claimed the control of the Royal Master's degree. The book referred to, contains also the statement, that somewhere about the year 1788, Joseph Myers was for a time located in Baltimore.

Did Wilmans receive the Select Degree from Myers, or did Myers receive it from Wilmans?

If the degree came from Berlin, it is quite probable that Wilmans brought it with him, as he came from Germany about the time mentioned for the deposit, in the MSS. of Holbrook.

There is a tradition existing in the Eastern States, that Eckel received the degrees from a Prussian temporarily sojourning in Baltimore. The period of Wilman's residence in Baltimore was perhaps not over eight years, and with some propriety, he might have been regarded as a sojourner, - and a Prussian.

It is stated, but upon what authority we know not, that the Royal and Select Degrees were conferred by Andrew Franken at Albany in 1769, and that he conferred them upon Samuel Stringer who afterwards removed to Maryland; but we have not been able to find this name upon any of the records of this jurisdiction.

These statements or traditions, it will be seen, all point to Maryland as the source from whence the Select Degree or (as the writer will have it,) Royal Master's Degree also was subsequently introduced into other parts of the country.

Brother Folger says: Eckel at the Session of the General Grand Chapter advocated "the union of the degrees with the services of the Royal Arch Chapter." This has always been the opinion of the Companions of Maryland.

From 1824 to 1852, the Select alone was worked in the Chapter. After 1852, both degrees were worked in Councils specially convened for the purpose, after the Most Excellent and just before the conferring of the Royal Arch degree. At one period, however, they were, as stated by Bro. Dove, conferred before the Most Excellent.

At the Centennial Celebration of the Grand Chapter of Maryland in 1897, Companion Edward T. Schultz delivered an Address on "Royal Arch Masonry in Maryland." At the conclusion of this paper he augments and amplifies his previous history of "The Cryptic Degree' by new and additional evidence and proofs.

Although in some parts the statements of his earlier history of the degrees are repeated, yet to attempt to excerpt would destroy its value; and as these historical facts have not been heretofore embodied, and, that they may be preserved in our Grand Council proceedings, we print that part of the Address in full:

CRYPTIC MASONRY

The degrees known as the Royal and Select Masters, termed Cryptic Masonry, have been so closely allied to Royal Arch Masonry in our jurisdiction that a history of the one is not complete without a reference to the other; one of the degrees of this system, the Select, having been known and worked in our jurisdiction before the formation of the Grand Chapter, and indeed, before the organization of Chapters independent of lodge authority.

Although the earliest known date of the introduction of the Royal and Select Degrees must be placed at least a half century later than that of the introduction of the Royal Arch, their origin is equally as obscure as that degree.

While the degrees are undoubtedly, of European origin, the first mention of them is found in this country, and the earliest authentic evidence of the conferment of either of them is to be found in our own City of Baltimore.

Every one of the many writers upon the subject of these degrees has assigned a prominent position to Maryland in connection therewith; but errors are so blended with the facts, in their statements, that it would seem to be a duty we owe to the memory of the fathers of

Royal Arch and Cryptic Masonry in this jurisdiction, that in this, our Centennial year, we should eradicate these errors.

Mackey, Dove and Folger, as well as nearly all writers who have followed them, state in general terms that in the early part of this century the Maryland Companions claimed that Philip P. Eckel "a distinguished Chief" in their State had the custody and control of the Royal and Select Degrees.

This is true so far only as regards the Select Degree; there being not a scintilia of evidence to show that either Eckel, his coadjutors, or their descendants in this State, ever claimed or exercised any control of, or authority over the Royal Master's Degree. On the contrary neither of them was in possession of that degree until some years later than the period of which these writers speak.

Dr. Folger, in his history of the Ancient and Accepted Scottish Rite, says: "At the meeting of the General Grand Chapter held at New York in 1816, the subject of the Royal and Select Degrees came up for discussion; Mr. Eckel of Baltimore, took a prominent part in advocating the union of these two degrees with the services of the Royal Arch Chapters. The discussion was warm and lasted the better part of two days, when the motion to unite them with the Chapter degrees was lost."

This is not true, there being no reference to the subject in the printed transactions of the General Grand Chapter. I wrote to Companion Christopher G. Fox, General Grand Secretary, who kindly examined the original proceedings in his custody, and he wrote me that there is no mention whatever of these degrees in the transactions of that Convention.

Companion Eckel may have urged the members individually to agree with him to a union of the Select with the Chapter degrees, for it is well known that he greatly favoured such a union; but it is not at all probable that he could have advocated a union with a degree of which he was not in possession, the Royal Master's degree not being conferred upon him, and Companion Benjamin Edes, until 1819 by Ebenezer Wadsworth of New York.

Another grave and misleading error into which these writers have fallen is, that in the year 1817 Jeremy L. Cross, the celebrated Masonic Lecturer, received the Royal and Select degrees from Philip P. Eckel and Hezekiah Niles, and that he purchased from them the authority to confer said degrees upon Royal Arch Masons and to establish independent Councils of the same.

The facts are Eckel and Niles conferred the Select degree upon Cross on the occasion of a visit by him to Baltimore in the year named, and these Compassions gave him verbal permission to confer it upon such as he might find worthy and qualified, but under the sanction of a Chapter Warrant and without fee."

Cross was greatly "impressed" with the beauties of the degree and of its importance and value to a full understanding of the Royal Arch. But to confer it under the sanction of a Chapter Warrant and without fee did not accord with "his sordid purposes." He therefore, conceived the idea of establishing Councils independent of Chapters, and accordingly conferred the degree upon a number of Companions at Windsor, Vermont, and on July 15th, 1817, organized at that place a Council of Select Masters. He then wrote to Eckel under date of July 17th, 1817, requesting and urging him, as "Thrice Illustrious and Puissant in the Grand Council of Select at Baltimore," to confirm his action in the establishment of the Council at Windsor, and to empower him to establish similar Councils elsewhere. (After Cross's death a copy of a letter written to Eckel containing such a request was found among his papers.)

It is not known what answer, if any, Eckel made to this request, but subsequent developments made it quite sure that such an authority was not given to him. It is true there was found among Cross's effects a document in his handwriting, purporting to have been signed by Eckel and Niles, giving him such authority; it is dated May 27th, 1817, nearly two months prior to the time when he asked that such power might be given him.

Companion Josiah H. Drummond of Maine, who has more thoroughly examined the origin and history of the Council degrees than anyone, especially Cross's connection therewith, exhibited this document, in connection with undoubted signatures of Eckel and

Niles, to experts in handwriting. He also sent photographic copies to Brethren in various parts of the country, all of whom, except one, (and he has since reconsidered his opinion), pronounced the signatures thereupon to be not genuine. (2)

I also submitted one of these photographic copies to experts in handwriting in our city, four of whom were bank officers, and every one, by a comparison of Eckel's and Niles's signatures in my possession, pronounced the signatures on the document in question, simulated, not genuine.

If I am asked, why refer to such matters at this late day?; why throw a shadow on the reputation of a deceased Companion?; I reply, justice to the reputations of Companions, also deceased, whose memories are dear to the heart of every Maryland Mason, demands that the truth be told. For if this document be genuine, then Philip P. Eckel, Hezekiah Niles, Henry S. Keatinge and Joseph K. Stapleton basely slandered a worthy Companion Royal Arch Mason when they stated repeatedly, that such authority was never given to Cross by Eckel and Niles. Such a denial was incorporated in a circular letter issued by the Grand Chapter of Maryland in 1827, copies of which were sent to all the Grand Chapters of the country, including the one of which Cross was a member. As Companion Drummond says, "Is it credible that if this document had been genuine, he would not have produced it when so gravely accused?" He made no special denial, expressed or implied, till more than twenty-five years afterwards, and all that was done then was to say that he received a Warrant from Eckel and Niles to confer the degrees and grant Warrants.

Under the authority falsely claimed to have been received from Eckel and Niles, Cross organized many Councils in the North, South and West and deputized others to do the same. At first these were for the conferring of the Select Degree only, but in the year 1818 he received the Royal Master's Degree, when he united that degree with the Select in Councils.

Without doubt these were the first Councils of Royal and Select Masters ever organized anywhere, and whatever virtue there may be in the present Council system, now so generally practised in this country, the credit of its inception is wholly due to Jeremy L. Cross, in whatever light his questionable methods to effectuate its establishment may be viewed.

We thus see that in the early part of this century it was generally believed that Philip P. Eckel had the custody and control of the Select Degree but neither he nor any of his contemporaries has left us the slightest intimation as to the source whence he received the degree and his power of control thereof.

A document that most unexpectedly came into my possession some years ago, settled that question beyond peradventure. It is a Dispensation or Warrant for the, formation of a Chapter of Select Masons at Baltimore, signed by Philip P. Eckel and H. Niles. In the preamble to this document, it is recited, that in year of the Temple 2792 (1792) our Thrice Illustrious Henry Wilmans, Grand Inspector General, etc., did, "by virtue of power in him legally vested, establish, ordain and support, a Grand Council of Select Masons in the City of Baltimore, and wrought therein to the great benefit of the Craft, etc.," and that "the subscribers, (Eckel and Niles) are, by regular succession, possessors of all the rights, privileges, immunities and powers vested in any way, whatsoever, in said Grand Council of Select Masons.

It is to be regretted that this document is not dated and that the blanks for the names of the officers are not filled in, as it shows that in all probability the organization of the Body was not, at that time at least, consummated; but as the signatures of Eckel and Niles, as well as the seal of the Body of which they were officers, are undoubtedly genuine, and the document having been found in the possession of a descendant of one of the signers, it must be accepted as evidence of the facts therein stated; namely, Henry Wilmans established a Grand Council of Select Masons in Baltimore in the year 1792, and that Philip P. Eckel and H. Niles were, by, regular succession, the possessors of the power heretofore residing in said Wilmans.

Now this, we boldly assert, is the earliest authentic evidence so far produced of the conferment of the Select Degree; the earliest authentic evidence of the conferment of the Royal Master's Degree being in a so- called Grand Council of Royal Masters at New York in 1807.

The word "Grand" used by these Bodies must not be construed as it is in our day. The term was at that time assumed by all Masonic bodies which claimed the power of constituting other bodies of like character.

It has, however, been asserted that both the Royal and Select Degrees were conferred in the Lodge of Perfection established at Albany, New York, in 1766 by Andrew Franken, who received his power of Deputy Inspector General of the Rite of Perfection from Stephen Morin at Jamaica, who had received his powers to propagate that Rite in the New World from the Council of Emperors of the East and West in France, but no evidence whatever has been produced to substantiate this statement.

It is also claimed by the Grand Chapter of South Carolina and the Supreme Council for the Southern jurisdiction, that both degrees were conferred in the Lodge of Perfection established at Charleston in 1783.

As has been adverted to, in 1827 the Grand Chapter of Maryland addressed a circular letter to the other Grand Chapters of the United States, in which, after referring to the action of Cross and others in the formation of Councils independent of Royal Arch Chapters, the Grand Chapters are urged to take the Select Degree under their "recognizance where of right it belongs."

The Grand Chapter of South Carolina referred this circular to a special committee, who made a report in 1829, which was substantially as follows:

"That three brethren then living received the Royal and select Degrees in the Sublime Lodge of Perfection at Charleston in 1783, and that the Grand Officers and Inspectors have been steadily conferring said degrees under their authority in the South and West. That the committee has seen and perused the first copy of these degrees that ever came to America and old copies of Charters that have been returned by Councils in States where Grand Councils had been formed. Furthermore, that in 1788 Joseph Myers, a Deputy Grand Inspector, deposited in the Council of Princes of Jerusalem at Charleston, certified copies of said degrees from Berlin, Prussia."

Companion Drummond who saw what purports to be a certified copy of the rituals deposited by Joseph Myers, says:

"The ritual annexed is certainly not a copy of the one deposited, for the ritual of the Select Degree refers to the Royal degree, and moreover both of them recognize the Supreme Council as the governing authority, and that body did not exist until 1801." (3)

As has been stated, there is no mention of the Royal Master's Degree found anywhere, other than in this report, earlier than 1807. It does not appear in either the 1802 or 1807 published list of the many degrees, some fifty-five, conferred by the Inspectors.

There is no evidence that these Inspectors or Supreme Council ever issued Warrants for the formation of Council or Grand Council earlier than 1860; the returned Charters that the committee "saw and perused" were those issued by John Barker subsequent to 1818. This Companion claimed to act as the agent of the Supreme Council, but Companion Drummond is of the opinion that he never received any authority to do so from that body. It is believed he received the degrees from Cross.

The Berlin theory of the origin of the degrees must of course be classed with the Frederick the Great theory of the origin of the so-called high degrees; no one at this day gives to it any credence whatever.

While I would not for a single moment question the veracity of the distinguished Companions composing the committee of the Grand Chapter of South Carolina, it really seems, in view of the facts stated, that their entire report must be received with considerable misgiving. The evidence adduced does not, in my opinion, warrant the conclusions reached by the Companions of South Carolina and the Supreme Council.

(To be continued)

(1) The impression upon the seal is too indistinct to be read. (2) See History of the Cryptic Rite, by J. Ross Robertson. (3) See History of the Cryptic Rite, by J. Ross Robertson.

AMERICANISM VERSUS SOCIALISM

BY FRANK ALLABEN, PRESIDENT NATIONAL HISTORICAL SOCIETY

Amid the many efforts being made these days to define Americanism it is refreshing to find one that is crystal clear. Masons have an unfailing desire to uphold the Constitution of the United States, because they believe that that document is the bulwark of Americanism. This article, from the pen of one who is not a Mason, gives us in simple form concrete examples of how some of the theories now being advanced as cure-alls for our civic ailments are opposed to the most vital principles contained in our Constitution. The author is President of the National Historical Society, an organization very similar to that of this Society in its general plan. We publish this article with the author's consent, granted because he feels that Freemasonry is devoted to the advancement of American citizenship. Delivered originally as an address before the Bergen Reformed Church Men's Club, we feel that it is entitled to the closest study of the members of this Society.

MY SUBJECT is Americanism; and I hope we may gain new inspiration and renewed courage by contrasting the principles which constitute Americanism with two other sets of principles which just nom threaten our national peace and the welfare of the world.

One of these hostile sets of principles is today at work underground, plotting, as secretly as possible, to throw our social order into sudden confusion by great labor strikes, in order that under cover of these a small fraction of our population, the elements of revolution and

anarchy, may overthrow the principles of Americanism, seize the machinery of American government and convert the powers we have ordained for justice into a weapon of violence to confiscate private property and dominate the economic means of life. This is the plot of an unscrupulous minority to crush our governmental safeguards under a reign of terror in order to rob and ruin the great majority of law-abiding Americans as the Russian people have lately been robbed and ruined. You need no argument from me to convince you that this conspiracy of destruction must be fought to its death. I seek, therefore, only to make the inherent wickedness of socialistic absolutism more apparent by showing that its fundamental principles are totally subversive of and utterly irreconcilable with Americanism; while I also wish to point out how these doctrines of destruction may be overcome without violation of the personal liberty guaranteed to all by Americanism.

But another evil now challenges and imperils Americanism. I refer to the abuse of power by organized labor and organized capital, by some even claimed as an unalienable right, in declaring and carrying on private economic war against one another in our peaceful communities by means of the strike and the lockout, with their attendant evils of riots, bullyings, assaults, murders, arson, theft, and economic destruction. Fortunately, these activities are simply abuses of usurped power, developed under years of toleration, and, unlike the conspiracies of socialistic absolutism, are not aimed against our Government nor intended to subvert our institutions and manner of life. But, in the light of the historic principles of Americanism, these practices belong to license and not to liberty. They are not rights, but tolerated wrongs. All other Americans have given up the barbarism of private war, and resort only to their law-courts to compel justice; and organized labor and capital have no inalienable rights which do not belong to all of us. Their violences we have simply suffered for a time, with the optimistic hope of Americans that they would solve their problems and reach a stable equilibrium.

But today the labor strike has become a great peril; for it is behind organized labor that the "red" conspiracy against our governmental safe-guards lurks and hides, gathering energy to spring out upon us suddenly, camouflaged under the confusion of some great labor strike. All the European assaults of bolshevism, successful or abortive, have leaped out of the whirlwinds of labor strikes; while in America today revolutionary radicalism secretly struggles to seize the machinery of organized labor as a tool for the destruction of organized government.

Thus the labor-strike has become a great problem for the American people. It should be solved, and solved speedily. I believe it can be solved by a simple application of American principles. Therefore let us turn now to a brief examination of these.

Americanism is defined by the Declaration of Independence, which, basing its doctrine upon "the Laws of Nature and of Nature's God," asserts the rights of man in one immortal sentence: "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundations on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

This declaration was received with acclaim by our colonial forefathers, who also expressed their boundless joy in bonfires, torch-light processions, the firing of guns, and the ringing of bells. Samuel Adams bears witness that the people received this statement of their rights "as though it were a decree promulgated from heaven."

And out of heaven it came - an assertion in proof of which I cite the great fact that in little more than one hundred and forty years these principles have covered the earth and have been received as self-evident by practically all mankind, Christian and pagan. To me this is conclusive evidence of two things: first, that the Divine Intelligence Who rules this world, in Whose existence and beneficent guidance I firmly believe, must be greatly interested in opening to all peoples the door of liberty first opened to our fathers; and, second, that our fathers' statement of the principles of liberty and righteous government, since it carries instant conviction to the universal conscience, must have gathered the fundamentals of just human government out of "the laws of nature and of nature's God."

If this be true we should cherish these principles of Americanism as a sacred trust, held by us as trustees, for ourselves, for our posterity, and for the world; and we should reject with jealous zeal any doctrine or practice which transgresses these principles.

In the light of these principles let us test two doctrines made in Germany, the doctrine of autocratic government promulgated and practised by Prussian royalty and nobility, and the doctrine of socialistic government proclaimed by Karl Marx. Let us apply the four great tests of Americanism.

Firstly, the appeal of our Declaration of Indepen dence to "the laws of nature and of nature's God" is the acknowledgement that eternal principles of right and wrong exist and can be deduced by man from the laws of God and nature. But German autocracy and German socialism both deny this great truth. The German ruling class held that human government is above all standards of right and wrong, doing what il pleases to accomplish its selfish ends; and under this doctrine Germany set out to conquer the world with shocking atrocities. This autocratic anarchy, this monstrous repudiation of all our normal standards of righteousness, is what we fought and conquered in the late war, thus reasserting the American doctrine that the laws of nature and of nature's God establish standarde of right to which individuals, peoples, and governmente are all alike amenable. But the doctrine of socialistic absolutism, even more than the doctrine of autocratic absolutism, declares war against all the standards or right acquired by man through painful centuries, proposing to overthrow governments like ours, wreck man's social order and industries, confiscate private property, deny religious and political liberty, and even invade the sanctity of marriage and the rights of the family circle. Before our eyes, in Russia, we see these happy gains of human progress trampled into the slime of socialistic anarchy; and the war for Americanism will not be won until, with the idol of autocratic absolutism, the idol of socialistic absolutism is broken and cast out.

Secondly, in stating that all men are created equal, that they are endowed by their Creator with certain unalienable rights, including life, liberty, and the pursuit of happiness, and that governments are instituted among men to secure these rights, the Declaration of Independence simply asserts man's relationships in nature, the Fatherhood of God and the brotherhood of man, with the obvious truth that just government must recognize and protect the equal rights and privileges of all the members of man's one race and family. But autocrats and socialists alike oppose this doctrine. Both preach class-hatred and class-war, each holding that government must be class-rule, either by the upper crust or by the proletariat. In other words, autocracy and socialism beat the world with the same stick of class-rule, and only quarrel as to which end of the stick shall do the beating. Autocrats believe in government of autocrats, by autocrats, for autocrats. Socialists believe in government of the proletariat, by the proletariat, for the proletariat. But Americans believe

in government of the people, by the people, for the people; and by this we mean government of all the people, by all the people, for all the people.

I may add that the right to pursue happiness is the right of private ownership - the right of each individual to pursue and to possess property and all the things of life which can be enjoyed without invading another's right to pursue them. Yet their denial of this right of the individual, to pursue and possess as his own the things which make men happy, is the cardinal error of all forms of socialism.

Thirdly, the statement of the Declaration of Independence, that governments derive "their just powers from the consent of the governed," is necessarily the assertion that the will of the majority must prevail in all cases where a people differ in judgment. This principle underlies our Constitution, and was sealed by our fathers' blood in our Civil War. Yet autocracy and socialism alike attack this fundamental of government by seeking to impose the tyrannies of minorities upon the great majorities of the earth.

But, fourthly, while Americanism gives to the majority the right of decision in all questions open to debate; it is its glory first of all to secure the rights of the minority by guaranteeing individual liberties which are not open to debate. Thus while autocracy and socialism trample the rights of great majorities, Americanism protects the rights of a minority as small as one man.

The Constitution of the United States is simply a wonderfully successful plan of government to carry out the principles and secure the rights proclaimed in the Declaration of Independence. It provides a representative organization through which the people may exercise their executive, legislative, and judicial powers on the principle of majority rule; yet in the very document by which they ordain this, the people have prohibited their representatives from invading certain fundamental rights guaranteed to each individual.

These personal rights, which no executive power, nor legislature, nor law-court may abridge, include the privilege of the writ of habeas corpus, except when rebellion or invasion requires its suspension; include immunity from bills of attainder, ex post facto

laws, and unequal taxation; include religious freedom; freedom of speech; freedom of the press; the right to assemble peaceably; to petition Government for redress of grievances; to keep and bear arms; and to be secure, in person, house, papers and effects, against unreasonable search and seizure; include the right of trial by jury, even in civil suits, involving more than twenty dollars; with exemption from bearing witness against one's self; and include the right never to be deprived of life, liberty, or property, without due process of law; with the full right of private ownership of property, which may not be taken, even for public use, without just compensation.

These rights, privileges, and exemptions, the Magna Charta of personal liberty, are assailed alike by autocracy and socialism. In denying the right of private ownership of property, socialism attacks what man most prizes, next to life and liberty; and in Russia today the curse of socialism has robbed the people of religious freedom, freedom of speech, freedom of the press, the right to assemble peaceably, and the right to petition government for redress of grievances, robbing them of these as completely as any crowned tyrant could rob them.

Do not the four tests we have made identify Germen autocracy and German socialism as twin deformities, the two halves of one evil, a monstrous double birth out of the perverted womb of class-hatred ? But this brings us again to our necessity of self-defense. We have conquered German autocracy on the battlefield; but German socialism conspires in our midst. Can we conquer this ruthless propoganda without violation of freedom of speech?

In the first place we should support our Government in prosecuting all citizens and deporting all foreigners who can be convicted of instigating violence; and we should encourage our legislators to enact strict laws covering such crimes; for there is no principle of Americanism that teaches us to tolerate illegal assaults upon our liberties.

In the second place the carrying on of secret and anonymous propaganda against our principles of government should be made a criminal offense; for our constitutional guarantees of freedom of speech, freedom of the press, the right of peaceable assembly, and of petition for redress of grievances, are only intended to afford upright conscience and honest conviction full opportunity of expression in open publicity where all men can hear and judge.

In the third place we must overcome evil with good, defeat error with truth, drive out the darkness by bringing in the light. For years we have let socialistic books and pamphlets multiply and spread without any serious attempt to answer them, and tens of thousands of Americans have been deceived. "Where no vision is, the people perish." We may win a temporary skirmish by policies of repression; but if we would win our children and posterity, we must arm every American with the light of knowledge. We should place in the hands of every man, woman, and schoolchild an understandable exposure of the sophistries of socialism, with a record of its deeds in Russia, and of its plottings here, contrasted with the justice and blessings of Americanism, the envy and the admiration of the whole world. This is the way to destroy false doctrine. The triumphs of Americanism are triumphs of enlightenment.

In conclusion I return to the problem of the laborstrike and lock-out. These violences should cease, for they are acts of private war, and in a day when all nations seek a league to substitute law for wars between peoples, it certainly is incongruous for Americans to continue to license private war in the bosom of their own family. Moreover, these violences must cease, for they now conceal threats against the existence of our Government and liberties.

Henceforth, like the rest of us, labor and capital must take their cases to the law-court. But they are entitled to the best safeguards of American justice, and labor, at least, will feel itself defrauded if it must take justice from some Federal commission, or central court of judges, far removed from the locality where the case arises. Labor and capital are entitled to trial of their causes by jury, and to trial in the communities where the troubles start, and where the facts can be established by competent witnesses.

Organized labor, like organized capital, is now equipped with expert leaders, and in important labor trials, where decisions are far-reaching, these experts on either side can assist with their extensive knowledge. In all such trials the American people are an interested party, equally with labor and capital. For if labor receives higher wages, or capital receives larger dividends, the American people must pay them out of the higher prices charged them. Thus in important labor trials the people should be represented by Government experts who are able to present statistics and bring out significant facts.

A problem so immense as labor violence can be barely touched in its most fundamental parts at the end of a brief address. But if a true solution appears in a discussion so short, it bears testimony to the power of American doctrines as universal solvents of political difficulties.

Let us trust Americanism, applying it to our problems with constantly increasing confidence; for all our difficulties grow, not out of our national principles, but out of our departures from them.

------o-------

What we need most is not so much to realize the ideal as to idealize the real.

- F.H. Hedge.

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 34

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They

should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "INTRODUCTION TO THIRD STEPS"

I

In a study of Third Steps shall we expect to find architectural symbolism as in our preceding studies? In what terms were the teachings in First and Second Steps given to us? Of what will our new studies treat?

Who originated our Third degree? and when? Have these questions ever been satisfactorily answered?

II

How many degrees were there at the beginning of the Grand Lodge period? What were they? Why was the old Apprentice degree divided into two parts? When was this division made?

Did this change meet with unanimous approval? Was the new degree universally worked immediately after the division?

Why was the new degree so slow to meet with universal approval? Was it welcomed by Masons outside of London?

III

Who is believed to have been responsible for the introduction of this new material?

What was the new material introduced between 1723 and 1738? Why does Brother Haywood not believe that it was the Hiram Abiff legend? What is Brother Haywood's theory concerning the substance of this legend? His answer to the question, Who imported the new material? Was the Third degree as elaborate from the first as it is now? Is it worked uniformly in all countries? In all Grand Jurisdictions in the United States?

If you received the degree in another State than the one in which you now reside, state for the benefit of the other members of your Study Club some of the details in which the work as you received it differs from that of the Jurisdiction where you now live.

IV

What is the possibility of our learning the full details concerning the origin and early working of the degree in the very near future? Do we have record of similar legends in existence before our present Masonic system was established? Can you cite some of them?

What is the purpose of this degree? What is its secret?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. II. - Differences of Ritual, p. 381; Some Deeper Aspects of Masonic Symbolism - The Third Degree, p. 109; Uniform Work, pp. 348, 382; York Rite, p. 327.

Vol. III. - Causes of Divergence in Ritual, Nov. C.C.B., p. 4; The Lodge and The Candidate - The Degrees, Nov. C.C.B., p. 1.

Vol. IV - The Degrees Problem, April C.C.B., p. 6.

Mackey's Encyclopedia: Degrees, p. 203

THIRD STEPS PART I - INTRODUCTION TO THIRD STEPS

BY BRO. H.L. HAYWOOD,

THE MOMENT one enters into a study of the Third Steps he finds himself in an atmosphere very different from that of the First and Second: the opening and closing ceremonies are similar to theirs but the architectural symbolism which was in them the predominant feature is here crowded into the background by a symbolism of a very different order; for whereas the first two degrees deliver their message in the terms of building, the Third speaks of a living and a dying and a using again. Its language is that of life and death. And so compact is it of profound meanings that it furnishes the suggestions, as many scholars have noted, from which the highest grades have developed their magnificent teachings.

By what men the degree was made, or when, are questions on which our authorities differ so widely that one student - Brother Robert I. Clegg - has collected no fewer than twenty different theories, while another - Brother Hextall - has found fourteen different interpretations. Where so many scholars have failed to discover a satisfactory hypothesis it would ill become me to offer a theory of my own, and I must content myself to state, as nearly as I can, such positions is the majority have agreed on.

It seems that in the beginning of the Grand Lodge period there were at most but two degrees, these being known as the Apprentice and Fellow Craft or Master Mason parts, the latter being convertible terms. But during this same period as much new material - new at least, to the ritual of initiation - was introduced that it became necessary to break up the old Apprentice degree into two parts leaving the old Second to become the new Third.

This was done for the sake of convenience, as the ceremonies had grown too long for only two evenings. This division was made some time between 1723 and 1738.

The new arrangement was a long time in gaining a foothold among the brethren. At first only a few were made Masters and then only in Grand Lodge; in fact so few knew how to "put on" the degree that for some time special "Masters' Lodges" were organized for the purpose. The progress of the tri-gradal system was even slower in countries other than England; Gould notes that the Third did not become common in Scottish Lodges until after 1770.

Why was the Third so slow in "taking on" if it was the old Second degree? The explanation of the problem seems to be that so much new material had been added to it that it had become practically a new ceremony. There is even some reason to believe that it was this new material which gave offense to many old Masons living at a distance from London, who were thereby led to form the rival Grand Lodge of "the Ancients."

By whom was this new material introduced? Some attribute the innovations to Preston, others to Dr. Desaguliers; others, of whom Pike was one, held to the theory that at the time of the Revival certain groups of Speculatives seized the opportunity to embody some of their own ideas in the ritual. Another theory, more reasonable than these, it seems to me, will be brought out when we seek to answer the next question.

What was the new material introduced between 1723 - 1738? Many of our scholars, perhaps a majority, would answer, "The Hiram Abiff legend." As we are to devote a section to this we can not go into that matter here except to say that it seems unreasonable, on the face of it that so elaborate a drama, occupying the greater part of one whole degree, could not have been bodily imported into the ritual as a wholly new thing; the conservative "old Mason," of whom many were surviving during the Revival period, would not have tolerated so huge an innovation. The more reasonable theory is that the substance of the legend, and materials appertaining thereto, had long been a part of the floating tradition of the Craft if indeed, as there is some evidence to show, it was not a part of the old operative ritual. This would answer the question, Who imported the new material? No one man or group of men imported it; "the Third Degree was no made, it grew - like the great cathedrals, no one of which can be ascribed to a single artist, but to

an order of men working in unity of enterprise and aspiration." To this it may be added that the degree has not ceased to grow, in America at least, for it is more elaborate here than in England, even as it is more elaborate there than in other countries - more elaborate, and different.

By whom the degree was made, and when, will furnish material for many debates in years to come and in the lap of that future must the problem be laid but of one thing we can be very sure, the idea shined in the ceremony is so old that we find it serving as the motif of initiatory dramas long before the dawn of history. In every one of the Ancient Mysteries, so far as we have any memorials of them, the action centred in the violent death of some just person and his being raised again. In various guises was this idea presented but always did it convey the same truth - that in men there is something that can not die, that this "something" is akin to the divine, that it can be given the rule of a man during his earth pilgrimage, and that it is the purpose of initiation to discover and to crown this divine element in human life. This is nothing other than Regeneration; it is nothing other than Eternal Life, the life of God in the soul of man lived in the bounds of time and space and under human conditions. Such, I take it, is the secret of our Third degree. To elicit that secret, and to expound it, will be the task of the remaining sections of our study.

THE NEED FOR MASONIC STUDY CLUBS

It should be impressed upon the minds of our members that there is in our institution something to help them in their every-day living, which the seeker who is willing to devote a small portion of his time to the quest may easily obtain. The reward of his endeavors will appear in the higher development of the individual with vision of practical service to humanity. Many of our lodges in Minnesota have taken hold of this matter with a will, but there must be follow-up work that these beginnings may not be lost.

In my appeals to lodges I have attempted to show the meanings of the degrees, and the call they make to each Mason. I am confident that if fostered intelligently Masonry may be made to become dynamic, awakened out of its apparently dormant or static condition.

What is more, I am satisfied that Masons are eager to receive whatever can be given them in the way of Masonic knowledge, information or assistance to study. It might be well to urge that greater emphasis be placed upon the monitorial readings to the candidate in the preparation room and so make real the fact that study must be devoted to every phase of Masonry, and if the candidate is unwilling to devote at least a part of his time to such study he should be informed that it would be better for him to proceed no further.

Our ceremonies, symbolism and philosophy are set forth in beautiful language, but they must be interpreted by the individual in terms of his own need. Many of our phrases are archaic, testifying to the antiquity of the institution - these should be carefully analyzed to be understood and applied. Herein lies the opportunity of the older and better informed brethren, and at the same time the responsibility of the lodge to the candidate is pointed out. If this responsibility is accepted and the opportunity for a systematic study of Masonry is offered, Masonry will flourish, not in numbers only, but in the quality of its members as well.

Masonry must accept the challenge for a citizenship that will stabilize free government and secure an enlightened democracy, thus making the world safe for democracy. It must teach its votaries to think in terms of civic duty, common interest and world-wide brotherhood. The true Mason has always been ready for service, kindly in his dealings, practicing the tenets of his profession, brotherly love, relief and truth. There are many such among us today and we know them by "the perfect points of their entrance."

Masons are for more light, willing to receive information and may be interested in the study of Masonry if they can be induced to read some Masonic literature, journals like those published in our own and other jurisdictions which put the facts and claims of the institution in a simple and straightforward manner.

Where the officers of our lodges are anxious to help the membership to a fuller and better understanding of the teachings and principles of the institution great interest is being awakened.

There should be a departure from the formal notices of lodge meetings. In other words, more attention should be devoted to modern advertising of their meetings.

During the past several months I have visited fifty or more of our lodges in the interest of the Study Club movement and without exception all of these lodges have expressed a desire for more visitations of this character - they want help and will welcome whatever will bring light.

The time is ripe and crucial in Minnesota for a real awakening among Masons in order that they may march together, shoulder to shoulder, to the drumbeats of high and noble principles which will sound the death knell of the slavery of ignorance, superstition, passion and low motives.

As the founders of our liberties marched and fought, so let us, Masons of Minnesota, march and fight for true manhood, home and country, until we can say that we have achieved a civilization as lasting in its grandeur as those mighty monuments that dot the banks of the historic Nile.

Bro. R. E. Denfeld, Chairman,

Committee on Masonic Study and Research Grand Lodge of Minnesota.

-------o------

BEAUTY FROM ASHES HERE

BY BRO. L. B. MITCHELL, MICHIGAN

Beauty from ashes, - if so be the soul

Is forging on towards its glory goal,-

For it must first within the life repose

Though ashes lie upon its trail of woes,

The heart may pluck its flowers by the way

E'en though the green of years be turned to gray.

It is for it, though skies but slowly clear

To qualify e'en through the ashes here.

For all it is and has must now appear

Though hopes deferred may start the flowing tear,

It is for it to brave each searching test

For it may be that it was for the best.

O, it may 'mong the ashes scattered round

Rich harvests find upon life's sacred ground!

The way may hold so much to bless and cheer

That beauty rare may spring from ashes here.

So while upon the pathway that we tread

The ashes lie, 'tis there our hopes are spread

The fairest flowers may bloom for us today

Because they grew in sorrow's yesterday.

From ashes there may new creations spring,

The price is paid for each new offering

May strew the path whereon we forward go

With all the best that mortals here may know.

WHY WE ENUMERATE TO TEN

BY BRO. U.R. PARTLOW, ARKANSAS

The following article by Brother Partlow, while containing no particular reference to Masonry will, appreciated by many readers of THE BUILDER who have a liking for curious facts.

An arrangement of ten dots in a triangular form of four rows, called the "tetractys," was emblematic of the Tetragammaton, or sacred name of four letters, and this figure was held in high veneration by the Pythagoreans who are said to have taken their most solemn oaths, especially that of initiation, upon it. In the symbols of Masonry the sacred delta bears the nearest analogy to the tetractys of the Pythagoreans.

ARISTOTLE is attributed with asking the question, "Why do all men, barbarians is well as Greeks, numerate up to ten and not any other number?" Aristotle, even at that time, had

made a very wise and true observation for with but one exception the statement of Aristotle is true.

Number is co-eval with spoken language and probably antedates even symbolism. Primitive man must have had some way of recording results of his fishing and hunting expeditions, the number of warriors in opposing camps as well as of the friendly strength. History records many methods of keeping this record and with one exception all reckoning was done in terms of ten.

Example of this is to be found in the mode of reckoning by the Paloni Indians of California. Dr. Hoffman reports that each year these Indians chose from their number certain representatives to visit the San Gabriel settlement to sell native blankets. Every Indian sending blankets provided the salesman with two cords of twisted hair or wool, one of which was used for the purpose of keeping a record of values received and the other cord for keeping record of the blankets sold. For every real received a knot was tied in the cord and when the sum reached ten reals a double knot was used.

The ancient Peruvians used a method similar. Edward Clodd says: "The quipu has a long history, and is with us in the rosary upon which prayers are counted, in the knot tied in the handkerchief to help a weak memory, and in the sailor's log line." The quipu consisted of a main cord to which were attached at given distances other cords of different colours to represent different objects, such as cattle, corn, sheep, and etc., and for every ten of anything a single knot was tied in the cord and for twenty, two knots, for thirty, three knots and so on, thereby proving the method of reckoning by ten.

Dr. Conant gives an interesting example regarding the number concept. He says: "More than a century ago travellers in Madagascar observed a curious but simple mode of ascertaining the number of soldiers in the army. Each soldier was made to go through a passage in the presence of the principal chiefs; and as he went through a pebble was dropped on the ground. This continued until a heap of ten was obtained, when one was set aside and a new heap begun. Upon the completion of ten heaps, a pebble was set aside to indicate one hundred, and so on until the entire army had been numbered." Before the use of writing paper the British exchequer used a system of reckoning and accounting at was interesting as well as curious. The method as by use of tally sticks on which notches

were cut, a deep notch for a pound, a shallow one for a shilling. The stick was then sawed half in two near one end and split down to the cut, each half bearing a record the notches. One piece was given to the depositor, the other half was kept. A great mass of these sticks was deposited in the basement of the Parliament building and in 1834 a bonfire was made of them. So great as the accumulation of these sticks that from the great bonfire and heat that on Thursday, October 16, 1834, a furnace became overheated and set fire to the building and in a few hours the House of Commons and House of Lords were in ashes.

The Hawaiian tax-gatherers kept account of the assessable property by means of cords in which knots were tied and they carried one for every ten.

It can be seen that calculating by tens was a method in general use among ancient peoples. W.R.R. Ball in his Short History of Mathematics, page 127, says 'The only tribes of whom I have read who did not count in terms of either five or some multiple of five are the Bolans of West Africa who are said to have counted by multiples of seven, and the Maories who are said have counted by multiples of eleven." These exceptions are hard to explain in terms of other methods.

Most races have shown the same aptitude in representing numbers by means of tens, and various inventions have been devised to expedite these; namely pebbles arranged in groups of tens, and from these developed the abacus. Ball, in his History of Mathematics, says: "This instrument (abacus) was in use among nations so widely separated as the Etruscans, Greeks, Egyptians, Hindoos, Chinese, and Mexicans; and was, it is believed, invented independently at several different centres. It is still in common use in Russia, China and Japan." It is rather interesting to see the similarity in calculating and reckoning among primitive people especially where they are isolated from each other by impassable barriers, such as oceans, seas and mountains. One is led to look for this cause in some natural means common to all races. Aristotle in commenting upon the matter of peoples enumerating by tens and not by other numbers, remarks that manifestly it is not by chance. He says: "The truth is, what men do upon all occasions and always they do not from chance but from some law of nature. Whether is it, because ten is a perfect number? For it contains all the species of number, the even, the odd, the square, the cube, the linear, the plane, the prime, the composite, or is because the number ten is a principle? For the numbers one, two, three and four when added together produce the number ten. Or is because the bodies which are in constant motion are nine? . . . Or is it because all men from the first have ten fingers? As therefore men have counters of their own by nature, by

this set, they numerate all other things." Prof. Ball, of Trinity College, Cambridge, in commenting on this same subject, says: "Up to ten it is comparatively easy to count, but primitive people find great difficulty in counting higher numbers; apparently at first this difficulty was overcome by the method (still in use in South Africa) of getting two men, one to count the units up to ten on his fingers, and the other to count the number of groups of ten so formed." "The number five is generally represented by the open hand, and it is said in almost all languages the word five and hand are derived from the same root word. It is possible that in early times men did not readily count beyond five, and things if more numerous were counted by multiples of five." Prof. Ball goes further and says: "That some tribes seem to have gone further and by making use of their toes were accustomed to count by multiples of twenty. The Aztecs, for example, are said to have done so. It may be noticed that we still count some things (for instance sheep) by scores, the word score signifying a notch or scratch made on the completion of the twenty."

It can be seen that man carries with him a natural counting machine, - that is the fingers of his hands, and from all authority it appears that the counting on the fingers was the beginning of the number concept, for with exceptions named above all reckoning has been in multiples of five, and that in all instances nearly have been ten.

The Chinese have an interesting kind of digital signs and the same was interestingly told in Leslie's and well illustrated in that magazine a few years ago. Since each finger has three joints, the thumb nail of one hand touch the joints in succession, passing up one side of the finger, down the middle, and again up the other side, thereby giving nine applicable to the decimal notation. On the little finger these signify units, on the next tens, on the next hundreds, etc. I relate this incident to show various methods of calculating, and are based upon the "ten system."

After years of struggle primitive man learned the use of making some definite account of the reckoning with his hands in order that a definite record might be kept. This led us to consider the origin of numbers with especial reference to how they are made. One, of course, is made by one mark, and in fact all other of the numerals were made by the number of marks it represented. Ultimately the straight lines were discarded, the corners becoming rounded and the numerals are rounded as we have them today.

The use of the alphabet as numerals probably dates from about 500 B.C. The Greeks used the letters of their alphabet as symbols for numerals, the first nine letters of the alphabet being used for the first nine numbers, the next nine numbers for the numbers ten, twenty, thirty, etc. As the Greek alphabet consisted of but twenty-four letters, three obsolete letters were introduced or interpolated. The Greek mode of writing fractions was simple, the denominator simply being written under the numerator.

The Hebrews used their alphabet in the same way, each letter having a numerical signification as well as representing certain sounds in the formation of words and ideas.

The Babylonians had a strange system inasmuch as sixty was the base. It is presumed as the year was at that time reckoned as 360 days, thus dividing the circle into 360 equal parts, and that the perimeter of the circle was divided into six equal parts by stepping off the length of the radius upon the circumference. Further the Babylonians had a basal number of 12,960,000, and if you raise 60 to its fourth power your product will be this famous number. Prof. Hilprecht thinks that 12,960,000 is the famous number of Plato. It is said that the number 12,960,000 is constructed from 216, the minimal number of days of gestation in the human kind, and if the 216 be interpreted as day, together with 12,960,000 the latter number gives 36,000 years, the "great Platonic year," which was the Babylonian cycle.

The most famous system was that of the Hindus which assigned a symbol to each of the nine numbers. In the Hindu notation each number has in addition to its intrinsic value an acquired value by reason of position. Thus 3 standing in the second place would have a value of thirty, while in the first place it would have its intrinsic value only. The best we can say is that the origin of the Hindu's system of notation is shrouded in mystery as many other Oriental customs are; for the reason the Orientals attribute all great inventions or discoveries to a direct revelation of God. The history of Oannes, the Babylonian god of mathematics and learning, is an example of primeval belief that all human knowledge goes to divine revelation. Hamurabi, the great Babylonian law giver, claimed to have received his legend information from the sun god. Moses, the Hebrew law giver, claimed to have received his laws directly from God, yet much of the law of Moses is identical to the law of Hamurabi, indicating that Moses had some acquaintance with the laws of his famous predecessor.

In searching into the origin of the numeral system, as in all other knowledge of great antiquity, we are confronted with the fact that knowledge was from remote antiquity up to the period almost of public education, concealed from the masses and was sacredly held in the breast and the hearts of the priestdom. Also, no method of perpetuity then existed except by tradition, symbols, legends and written hieroglyphic on papyrus and other destructible materials.

EDITORIAL

"TOGETHER, BRETHREN, LET IT BE DONE."

WHAT CAN American Masons make our new-found unity to mean? To ask the question in this way implies limitations. "WHAT CAN IT NOT BE MADE TO MEAN?" would be the better way of putting it. The possibilities of cooperation among the brothers of our Craft are without limit. l Recognition of our common aims is almost at hand. In every Jurisdiction the rank and file of our Fraternity are coming to believe that Freemasonry has a mission to perform in the world today. The history of every organization which grows to the maturity implied in the word "institution" is that it lives if it performs the functions for which God intended it. If it dies, it does so for one of two reasons, either it has FAILED to meet the responsibilities imposed upon it, or it dies after having accomplished its mission.

The most egotistical Mason in America would not say that we have accomplished our mission - especially when he ponders the five years of world history just closed. He who would admit that Freemasonry is doomed to fail in its mission would be a coward.

The sane Mason, the optimistic Mason, the brother who has glimpsed the true meaning of "Brotherhood," believes that Masonry is ordained to work in the present generation for the fulfilment of its time-honored prophecies. Talk to him and see if this is not true. Come to my desk and read the letters he is writing, and you will believe. "Hope" is written there. "Determination" is written there. "God prosper the vision of the Masonic Service Association" is written there. "Let us work together, after a common plan, for the fruition of

brotherhood," is the battle cry of the thinking Mason of today, who sees the foundation of the world crumbling because the cement of brotherly love is being dissolved.

The Executive Commission of the Masonic Service Association, after two months of careful consideration of the task imposed upon it, has tried to define "Service." It has determined to create a practical machinery capable of carrying into effect the objects of the Association. Foundations only have been laid. But the general plan for the superstructure has been drafted. It will be found in the center of this issue of THE BUILDER, and has been furnished by the Commission to every other Masonic magazine with which we are in touch.

This plan claims to be only a method of cooperation. The immediate tasks before us are succinctly stated in terms the spirit of which cannot be misinterpreted. The method of approaching those tasks is indicated. The Commission is able to promise more than the cooperation of its own members, for it has the assurance of many of our ablest men throughout the country that they will help us to the limit of their abilities in carrying out this plan.

What remains? One thing, and one thing only. The active and enthusiastic cooperation of our several Jurisdictions themselves. If each of our Grand Lodges, through its responsible officers, will use its best efforts to adapt this program to the use of the Craft within its boundaries, Masonry will begin to move forward, unitedly.

It is no small thing that the Executive Commission, drawn from eleven different parts of the United States, each member having his own individual viewpoint, should hold a three-day session devoted exclusively to this problem of cooperation and, BY UNANIMOUS AGREEMENT, build a program of cooperation and state it in words! Yet that is exactly what did happen. They came together wondering whether so tremendous a problem as faces the Masonic Fraternity could be expressed in terms upon which they could all agree. They faced the problem together, as brethren. They did agree.

Will our Grand Bodies cooperate to make the administration of the Association succeed, by considering the proposed plan with the determination to make it succeed? Each will use that

part of the machinery of organization which meets its individual need. Each must carry out the proposed plans as the judgment of its leaders shall dictate. The way is provided. It is a practical way.

Every thinking Mason should put his shoulder to the wheel. Together we can insure REAL cooperation.

* * * * * * * * * * *

A CONFESSION - AND A CHALLENGE

Who am I? I am one of the more than 100,000 young men who, during the year 1919 knocked at the doors of your Masonry. I was accepted, and initiated. I was passed and raised to the sublime degree of a Master Mason. I took my first degree on a beautiful bright morning, the lodge having favored my convenience. For nearly nine hours I watched other young men receive the degree. It impressed me to the very depths of my soul. I had found what I wanted - fellowship, earnestness, reverence for higher things. With relief I missed dogma. I subscribed to no creed. Yet I was told that the new path which I had commenced to tread led to heights still to be climbed. I was content.

I took your lessons seriously. I worked hard to learn your catechism. I was determined that no idle curiosity should be impugned to me. I had come to learn, and I was learning. In like spirit I was passed. Again I studied. I was raised, in more senses than one. I was raised above myself. You men who performed the ceremonies upon me will never know how great your impression was. I caught something of your inspiration. I took the Masonic lesson home to myself. If in making application for membership there had been anything of unworthy motive, or if I had expected to find "horseplay" I was ashamed. You illumined my path. You placed a star before me to guide me. I tried to learn all that you had to teach me. Dimly I realized its vastness. I was humble in your presence. I was determined that you should never be as ashamed of me as I was of my own ignorance.

Months passed. I have been a regular attendant. I have not sought to obtain an office I am not yet worthy of honors. I only want to learn.

Now I have become "proficient." I am able to "travel in foreign countries." I know my tests. I can prove that I have received the degrees.

I have been "traveling" a little, here and there, as my duties in life have permitted. I have visited other lodges. I have seen the three degrees exemplified four or five times a month. I know the rote. I have even learned all the parts in the Entered Apprentice degree, though I never expect to have a chance to confer it. My lodge has several hundred members, and there is no use in my aspiring to hold an office.

I have even learned the chal ge of the first degree. It is "great stuffy" and I love it. I should like to give it, some day. Wonder if I'll ever have a chance?

* * * * * * * * * * * * *

It is six months since I wrote the above. We had our election last night. The Senior Warden of our lodge was elected Master. The Senior Deacon was elected Junior Warden. A brother whom I do not know and have never seen was appointed Junior Deacon. He will go "up the line" as they describe it to me. The new Junior Deacon has been a Mason six years, they say, and has never held an office until now.

I wish our lodge wasn't so large! A young fellow would have a chance, then. But I suppose that is all right.

A brother shoved a "Chapter" petition under my nose tonight. Said if I wanted to "get it all," I ought to belong to the "higher bodies." Wonder what they are? I was told I would be a Mason when I received the third degree.

* * * * * * * * * * * * * * * *

I've been elected in the Chapter, now. As soon as I get that, I'll take the Commandery, too - Brother Jones, whom I met coming out of the church last Sunday told me that the "Black Cross" degree was the "ne plus ultra" of Masonry. There was a "Consistory" meeting in town last week, too. It lasted four days. And then on Friday night there was a "Shrine" meeting. I met some of the "Shriners" in the temple parlors. They surely were a bunch of good fellows! It looks as if I was going to spend at least $250.00 in getting Masonry, before I'm through! It certainly is a luxury. I cannot really afford it, but I want to know what Masonry really is. There is much that I do nor understand. They told me it would all be explained is the Chapter. But it wasn't. I want all they have to give me!

* * * * * * * * * * * * * * * * * *

I've had it all. It is exactly twelve months sines I took my first degree, and I'm an "R.A.M.", "K.T.", "32d," - yes, and a "Noble of the Mystic Shrine," too. Everything but the 33d and they say I shall have to wait fifteen or twenty or thirty or forty years for that, if I ever get it.

If I go to all the "bodies" it will take me three or four nights a week, and to get the benefit of the Scottish Rite and the Shrine I'll have to lay off at least two weeks a year. But it is all grand! It is worth it! My wife doesn't think so. She wonders what it must be, to attract me so much.

I wonder, too.

* * * * * * * * * * * * * * * * * * * *

I haven't been to lodge for three weeks. It is the first week I've missed going to at least one session of some kind, since I was first initiated. But I've been thinking a lot, these three weeks. I was talking to Brothers J. and K. last Wednesday night. I met them down at the American Legion meeting. J. took the work two weeks before I did; K. was "passed" the same night I was. Both of them finished up about the same time I did. They asked me whether I thought, after taking the other degrees, that it would be worth while for them to "go on up" - as one of them expressed it.

I said NO!

They were surprised. But I told them - they're good friends and splendid fellows, and we "went over the top" together just before the Armistice - my whole story about Freemasonry.

I told them I was disappointed. I expected so much - perhaps too much, when I joined Masonry. I liked it at first, and I love it still. But I've stopped learning about it, and really know less now than I did when I was studying the first three degrees. There's some mystery about it. I don't understand, yet, what it's all about. I've rushed through. I've seen it all. But I haven't digested it. Now, I've got a high school education. I can read, I think, as intelligently as the average. I follow the "Literary Digest," as well as read several other magazines. I've tried to find a real Masonic magazine. Hunted high and low, until Brother L. (who has never filled an office, though he's been a Mason thirty years) told me about "THE BUILDER."

I like it, but some of it is over my head.

I've talked to older brethren. They cannot give me what I'm after. I have read something about where Masonry came from. I'm glad to know that. But, honestly, fellows, I want to know what Masonry is doing, today. Maybe I don't understand it as I should, and that is the reason why I chafe about it. But I want to know what it is that Masonry really tries to teach!

"I go up to lodge once in awhile, now," replied J. "I've been asking the Master and Wardens until I'm ashamed to ask them any more. Besides, they cannot answer my questions. They say they're too busy conferring degrees. But, honestly, I believe they do not know themselves!”

* *

The foregoing is not a literal experience of one doughboy. It is the combined story of three or four to whom ye scribe has had the privilege of talking during the past three months. Is it not time for us to stop and think of what we are doing? Is it not time that a program of Masonic education be announced, and carried into every lodge in the United States? Dare we be slow in answering honest questions like these, and justifying the hopes of the young men who are flocking to our doors ?

Bring the lesson home and your lodge and my lodge, your Grand Master and my Grand Master, will vie with one another to see which can arrange programs that will prevent the inevitable slump if we keep taking young men in at the rate of 100,000 a year and do not teach them that which they need to know.

The challenge is to us, my brethren. We accept these young men - but we are not treating them fairly.

It is to meet conditions such as are pictured in this article that thinking Masons are coming to feel that every Jurisdiction should join with each other to try to answer the inquiry (sometimes spoken, often unuttered,) of these sincere young men who have learned the meaning of "efficiency" and want to do the work which their conscience tells them they ought to do in making Masonry a real part of our civilization. G.L.S.

--------o-------

THE COIN OF GOD

BY BRO. L. B. MITCHELL, MICHIGAN

Not mere existence counts for worth,
We came, we're here as parts of earth,-
As parts of its all-nature plan
We live and act the part of man;
But higher values there must be
Than those of mere nativity.

And if there's value we must pay
The price beyond the right to stay,-
The price above the normal need
Or privilege that we may plead,-
The price that pays for something worth
More than can be derived from earth.

And we must duly share in things
Beyond what just mere living brings;
Our entries on life's balance sheet
Must for the higher realm be meet,

And if thereon there's credits made

'Twill show that we in kind, have paid.

And just as we invest in gold,-

The soulful things of worth untold,-

Just as we pay the price of life

Above its elemental strife,-

Just so much then will worth appear,-

The coin of God, so precious here.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence; if you wish to learn something concerning any book - what is its nature, what is its value, or how it may be obtained - be free to ask him. If you have read a book which you think is worth a review write us about it; if you desire to purchase a book - any book - we will help you get it, with no charge for the service. Make this YOUR Department of Literary consultation

SPEAKING OF BOOKS

A GREAT MAN once told us that we should not read any book that was not at least a year old. The tendency today, apparently, is to read as many books as possible that are not a year old. Booksellers, publishers and newspapers everywhere seem to vie with each other in announcing the enormous sales of the best sellers. Reading occasionally a best seller is fast convincing us that enormity in sales of best sellers is far from indicating a heightening of the taste for real literature among the American people. We have often heard it said by a dear friend that the many people love the photo play, as it spares them the necessity of exercising their brains - an observation of course in which opinion may differ. Our opinion is that there is a sort of sensuous intoxication bordering too frequently on the sensual that lends attractiveness both to the best seller and the photo play that keeps them first among the things in the affections of the mass of the people. However that may be, the monotonous similarity in what sells for a book, and that which is dramatized on the screen, is criterion enough for us stating that our interest in things bookish is very much along one track. Let us as Masons solemnly ponder this fact that those immoral agencies that are undermining society are intensely aggravated by the realism of the so-called books that are so vociferously handled as best sellers. Divorce, crime, anarchy and the other malignant ills are not going to be mitigated by our present book method of portraying ugly realism.

If this land of ours exists for aught under the starry blue, it stands for homes where the hearth is a sanctuary, it stands for clean men, women and children. It stands for the things of beauty and goodness, justice and benevolent government. "To your knees, O Israel," was a cry among our ancient brethren when the world was out of joint. To our knees must we come too, that arising from them, we might catch a vision of the finer things. We need respite from. best sellers and sensational films with their leprous taint. As Masons let us be sure that our shelves are richly stored with those books that have stood the test of time. As Masons and Americans we have yet in our literature those of an older day whose eyes were freer than to behold iniquity, or if they did see it they did not place a halo about it. Hawthorne, Irving and Howells, to read them today, is as partaking of rich draughts that come from deep wells in Elysian fields. We have aped in literature those mad sensualists of lands abroad, and the day of emulation of their great ones seems to have passed. The other day we read George McDonald's "Robert Falconer," a wise and good work. We confess to having found it in some measure laborious, but we arose feeling the stronger for having read it. We read Silas Lapham, too, and came away with a sorrow because so few books of fiction in this land were of its noble quality. In this day of revaluation and adjustment we need as Lincoln needed, in his trying hours, the ministry of books that are as a gift of the gods, and not those cheap effusions of maudlin sentimentalists that delight in naught save those things of dark moral phases.

* * *

OUR HUGUENOT ANCESTORS

"French Blood in America," by Lucian Fosdick. Price $2.50. Published by The Gorham Press, 7-11 West 45th St., New York, N. Y.

A book that has stirred our blood recently has been Lucian Fosdick's "French Blood in America." The heroic qualities of the Huguenot ancestors of those of French blood among us is set forth in admirable fashion. Not a few surprises are in store for the reader as the author essays to set us right about the nationality of the Pilgrims. Many of them were of French extraction we are told, who having sought refuge in England found in due process of time their names to be Anglicized. John Alden and Priscilla, many will be shocked in discovering, were really French Huguenots. For the proof of the pudding of course there is but one avenue, and that in this case, is to read the book.

Of nearer interest and greater importance is the history of those connected with the founding of this great Republic. And of especial interest to Masons will be the fact that many of these were active members of the Craft. The author indeed has been compelled to set aside a chapter under the caption of the French in Freemasonry - a chapter indeed that is wondrous with its names of patriots and suggestions of their prodigious efforts in the Revolutionary period. We would urge its reading by the Craft, if for no other reason - and there are many - than that it is one of the most powerful books that we have been privileged to read of late, that will resolve Masons to be as heroic as those godly Huguenot exemplars, whose tales Fosdick has so powerfully retold in their fight against religious tyranny and oppression.

* * *

A BIOGRAPHY OF GENERAL GRANT'S MILITARY SECRETARY - THE LAST GRAND SACHEM OF THE IROQUOIS

"Life of Ely S. Parker," by A.C. Parker. Published by the Buffalo Historical Society, Buffalo, N. Y.

Through the thoughtfulness of the author, we are in receipt of a splendid biography of General Ely S. Parker, the last Grand Sachem of the Iroquois, and General Grant's Military Secretary.

The work is valuable from a number of angles. Its able setting forth of Indian customs and life, its vivid description of the rise of the General from a position of affluence among his own people to one of great power among the whites; and its brilliant elucidation from an Indian standpoint of the wrongs suffered by the redmen at the hands of the whites, gives it a pertinent historical significance. That both the author and the subject of the book were Masons is amply assured by the frequent allusions to Masonic terminology.

There is a chapter devoted to the General's Masonic career, and an extract from an oration indicates his tender solicitation for the order. "I feel assured," says he, "that when my glass is run out and I shall follow the footsteps of my departed race, Masonic sympathies will cluster around my coffin, and drop in my grave the ever green acacia, sweet emblem of a better meeting." Of vivid interest is the General's effort to get into the army in the early sixties and his refusal by Secretary Seward. He was disqualified on account of his being an Indian, but later he was commissioned and ultimately attached to General Grant's staff. He had known Grant years before, and as our author suggests, rendered him some signal service, when Grant was an obscure Captain in the West.

Tender and touching are the pictures of the General's friendships with prominent whites, and his patriarchal mindfulness for the betterment of his own people has assured the preservation of the name of the last Grand Sachem in the historical annals of our country.

* * *

A BOOK OF PROMISE AND HOPE

"The Hill of Vision," by Frederick Bligh Bond, F.R.I. B.A. Published by Marshall Jones Company, 212 Summer St., Boston, Mass. Price $1.50.

At this time of writing we are entertaining in this country Maurice Materlinck and Sir Oliver Lodge. A contemporary has referred to the one as having an interesting message, and the other as being probably the most popularly known advocate of a belief in Spiritualism. After commenting further on the notables he cites that the solid men of England are interested in Spiritualism but concludes that the movement is not likely to gain much foothold in America. However that may be, solid men in America are from time to time surprising us with declarations in regard to it, and those frequently come from unlooked for quarters. Notably of late, espousing the belief in Spiritualistic phenomena and enhancing the interest in Spiritualism is Dr. Russel H. Conwell, of Philadelphia, the eminent Baptist Divine.

Our interest in the subject has not been generated by any psychic experience - we keep the open mind and we plead as our sole interest the desire to draw the attention of the Craft to such books as are the statements of the conviction of men who will ever merit our respect of their opinions, even though we do not agree with them. Ralph Adams Cram has written the introduction to the Hill of Vision. In it he sets forth his association with the author and the author's effort in resorting to automatic writings to locate the Edgar Chapel among the ruins of Glastonbury. His search, we are told, is successful as a result of the information revealed. Their spirit communicators, it is of interest to know, are scholastic and prophetic. Especially is this demonstrated in the Scripts that pertain to the great war. An admirable case is made out showing that a prediction of the end of the great war did actually transpire at the stated date. The book further contains a powerful analysis of the world forces that clashed, and its suggestions regarding the aftermath are extremely pertinent, and many things prophecied are indeed coming to pass under our very eyes. It is a book of promise and of hope whether arising out of the subliminal consciousness of its author or the communications of those who are among the Cloud of Witnesses. The scholastic and philosophic dissertations will afford a feast for those appreciative ones, into whose hands this little book chances to come.

GOULD'S "CONCISE HISTORY OF FREEMASONRY"

"A Concise History of Freemasonry," by Robert Freke Gould. Published by Gale & Polden, Ltd., London, England. Copies may be had through the National Masonic Research Society, Anamosa, Iowa. Price $4.50, postpaid.

Among the great names in Freemasonry ever to be counted with, is that of Robert Freke Gould. His name is always a synonym for Masonic Research. His prodigious labours so nobly embodied in his works are a priceless heritage to the Masonic Craft. Could he but speak to us he probably would say of his works that "this was the best of me for the rest, I have lived just as other men." It is needless for us to dwell further upon the character of his gifts of research as our business here is but to urge upon Masons the indispensibility of having some of his works in their libraries. We often hear it said that not to have read such and such a book is not to be a well read man, and in view of this we could say that not to have read certain Masonic works that are standard, is to find one's self frequently in the class of the limited in Masonic knowledge. To read many books is not the privilege of the many, but to the many a liberal education, we are told, is afforded if they but sit fifteen minutes a day at a five-foot bookshelf, where the best of the world's literature is available. The basic fault today as it pertains to growing wiser through the good use of books, is not our little reading, but the character of the reading that we do.

Even so among us Masons. Our Masonic information has oftentimes been derived from sources that are chimerical or highly speculative. Masonry probably has suffered more from nonsensical, fanciful literature, loaded to bursting with impossibilities, as much as any movement since the dawn of time. We would submit Gould's Concise History as one of the great necessary corrective books of Masonry. As a brief compendium of the forces that in the aggregate make our antecedents, it is in a field by itself. It is not a book that will read like a best seller, it is rather like a profitable mine to which one can go again and again and bring forth treasures. It disillusions us by setting forth to us in dispassionate manner those movements of the past in which something of the Spirit of Freemasonry is seen, but only by a prodigious stretch of the imagination can be identified with the Freemasonry that we know. Cyclopedic in nature it is the admirable handbook necessary to the new initiate coming from the hands of one of the greatest Masonic scholars that will give an estimable appreciation of the greatness of the order to which he belongs. It is a story of the development of the Craft, and its trials and expansion affords it being eminently useful on any Masonic library shelf.

MARCH BOOK LIST

PUBLICATIONS ISSUED BY THE SOCIETY

1915	bound volume of THE BUILDER	$ 3.75
1916	bound volume of THE BUILDER	3.75
1917	bound volume of THE BUILDER	3.75
1918	bound volume of THE: BUILDER	3.75
1919	bound volume of THE BUILDER	3.75

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

Philosophy of Masonry, Roscoe Pound 1.25

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.50

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 15.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.15

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

Concise History of Freemasonry, Robert Freke Gould 4.50

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

* * *

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our 'Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

INFORMATION DESIRED ON SCANDINAVIAN MASONRY

I am making a special study of Scandinavian Masonry and would particularly like to know:

1. The present status of Norwegian Masonry.

2. The exact degrees worked.

3. The requirements of candidates as regards religious belief.

4. Would a Master Mason from the United States be able to gain admission with the knowledge and means of recognition at his command?

5. The influence of Rosicrucianism and Swedenborgianism, and also of the old Druids and Drottars on Norwegian Masonry.

O. Ingmar Oleson, North Dakota.

We have sent such material to Brother Oleson as we have been able to dig out of our Clipping Bureau and library, but this has been somewhat meagre so far as present day conditions in the Scandinavian countries is concerned.

We should like to hear from such members of the Society as may have made late investigations on the foregoing subjects.

* * * * * * * * * * * * * * *

ATTITUDE OF GERMAN GRAND LODGES TOWARD THE MASONRY OF OTHER COUNTRIES

I should like to know on what grounds German Masons severed relations with the Grand Lodges of other nations during the late war.

Henry E. Mielke, California.

Since we have no method of ascertaining the present attitude of the German Grand Lodges toward the Masonry of America and other countries allied against Germany during the war we are publishing a report of a "Special Committee on Fraternal Relations with the Grand Lodges of the German Empire" of the Grand Lodge of Colorado which, we believe, will throw practically as much light on the question as is at this time obtainable. This report follows:

For many years the published Proceedings of this Grand Lodge have set forth lists of Grand Representatives of Grand Lodges with which this Grand Lodge was in fraternal correspondence. These lists include the Grand Lodges of the United States, which exchange representatives; the Grand Lodges of England, Scotland, Ireland and the colonies of the British Empire; Egypt, Cuba, the Philippine Islands, Porto Rico and Valle de Mexico.

These lists included a list of seven lodges under the subs title "Confederation of German Grand Lodges."

The last mentioned list does not appear in the published Proceedings for 1918, for what reason we are not advised, as no action was taken by this Grand Lodge at the Annual Communication of 1918, touching the matter here involved, except the appointment of this committee.

It will be noticed that the German Grand Lodges with which we were in fraternal correspondence are under the jurisdiction of the "Confederation of German Grand Lodges."

Our investigation leads to the conclusion that there is a "German Grand Lodge Diet," and a "Grand Lodge League of Germany" in addition to the "Confederation of German Grand Lodges."

We are not concerned at this time with the number of so-called Grand Lodges in Germany, for the reason that our fraternal correspondence was limited to those Grand Lodges which are listed as members of the "Confederation of German Grand Lodges."

It has been very difficult to secure authentic information as to what action, if any, has been taken by Grand Lodges of the German Empire, or their constituents, upon the matter here under consideration.

The following extracts taken from the March, 1917, Bulletin of the "International Bureau for Masonic Affairs" are presented as showing the state of mind of some German Masons and Masonic writers:

"THE COILING SERPENT OF HATRED"

!'The Masonry of Germany alone," writes a German newspaper, "deserves esteem and respect."

"The war," says a German writer, "has taught us that the Masonry of our country must become exclusively national. It must wear a German dress, and have a German character. It must renounce every connection with the World's Masonry."

"The War," says another German journalist, "has destroyed all ideas of Masonic Internationalism. International Masonry has become bankrupt. This opinion is general in all German lodges. Masonic Cosmopalitanism is, therefore, a fiction. German Freemasonry has no need for the 'International,' which has nothing to offer it."

"The so-called English Masonry, which made such a boisterous entrance into the world in 1717, notwithstanding its unimportance, was very different from what we German Masons

represent to ourselves as models of virtue. It was a very narrow - and very English - organization which had absolutely no thought of a union of humanity.

"The great extension of the idea to the whole of mankind is the work of International 'Deutschtum'; it is only the German brain and the German heart that can carry the enterprise to a successful end, together with the current of the World's Union. Let us be frank; for us Germans, our ideal dream of Internationalism has come to naught. Instead of being figurants we have become actors. In future we shall also continue to practice the model of Masonic virtues, but we shall not carry them out into the vast world."

"Latin Masonry does not possess a single spark of the Masonic spirit. Our Masonic ideal is truly German. or, in a wider sense - Germanic. English Masonry is nothing but vanity and sport: in it there is no trace of our spiritual comprehension. In France, Masonry works in politics, to which it sacrifices the great part of its activity. International Masonry is dead, and notwithstanding all efforts to the contrary, will remain dead. Let us, therefore, be German Freemasons, and work in our own way."

And lastly, here is the concluson arrived at by a brother: "We German Freemasons will have nothing more to do with international relations, and above all we will have no official relations. Long live German Freemasonry! Down with international fanaticism! It has deceived the world long enough and now deserves to be struck down!" Here, as elsewhere, it is "Germany above all."

The views above expressed may be the extreme views of individual German Masons and German writers, and not fairly presentative of the mental attitude of the great body of the Craft of the German Empire. We sincerely hope that this is the case.

It appears from the best information which we have that during the years 1914, 1915 and 1916, the Grand Lodges of Gernany with which we were in fraternal correspondence, i.e., the Grand Lodges of the "Confederation of German Grand Lodges," passed and promulgated edicts severing fraternal relations with all Grand Lodges of enemy countries.

The declaration of war by the United States, April 6, 1917, against the German Empire, automatically placed the Grand Lodges of the United States under the edicts of the Grand Lodges of the "Confederation of German Grand Lodges," passed and promulgated in 1914, 1915 and 1916.

In other words, fraternal relations between the Grand Lodges of the "Confederation of German Grand Lodges" and the Grand Lodge of Colorado are interdicted by the action of said German Grand Lodges above set forth.

We are of the opinion that fraternal relations were thus severed with the German Grand Lodges without the necessity of any retaliatory action on our part, and we recommend that they be so considered and that all necessary proceedings as to the withdrawal of commissions, etc., be taken by the proper officers of this Grand Lodge.

-------o-------

CORRESPONDENCE

MASONIC FINES

The fifty-four landmarks of the Grand Lodge of Kentucky, published in the January issue of THE BUILDER, opens up a new phase of Masonic penalizing in the following:

"52. The only penalties known to Masonry are FINES, reprimand, suspension for a definite period. and expulsion."

I have been a Mason for thirty years, and never before even heard of such a penalty as a fine warranted by Masonic law.

Is there any authentic record of any lodge, or Grand Lodge, having fined a Mason? If so, for what offense? and to what purpose was the fine applied?

This Landmark, to me, is as curious as are some of the allegations contained in the "old Constitutions," and I am interested to learn further of "Masonic fines."

Gene T. Skinkle, Illinois

(Will some of our Kentucky brethren give us a few concrete examples ? - Editor.)

* * *

WHAT WOULD BE THE STATUS OF FREEMASONRY UNDER "SINN FEIN" GOVERNMENT IN IRELAND?

In this community, and I presume where conditions are thought to be favorable all over the country, we are about to witness the beginning of a "drive" to place the bonds of the "Irish Republic." There is a phase of this situation to which I have as yet seen no reference made, and which I believe is of vital concern to American Masons. What would be the status of the Grand Lodge of Ireland under such a government as is proposed for Ireland by Mr. de Valera and his followers? I have seen no contradictions to the statements that the Sinn Fein movement has the hearty approval and assistance of the Roman Catholic hierarchy in Ireland (and for that matter, in this country also) and on the other hand there is considerable evidence to support such statements. This being so, is there any reason to suppose that the Grand Lodge of Ireland would meet with any more favorable treatment than has been received by Freemasons in Austria, Portugal, and in some of the South American countries where clerical influence has controlled the government?

I do not see how American Freemasons can remain indifferent to the possible fate of a Grand Lodge of such ancient and honorable traditions, and one which has been bound by close ties of affiliation to the Grand Lodges of the United States. I would be glad to have your comment on this matter.

Francis H. Coffin, Pennsylvania.

(This communication was received after the February number of THE BUILDER containing the article by Brother Trimble on "The Effect of Home Rule on Freemasonry in Ireland" had gone to press. - Editor.)

* * *

THE OPPORTUNITY FOR A BETTER KNOWLEDGE OF MASONRY

The field of Masonic research is so vast that there is abundant room for many more prospectors than are at present engaged in exploring the rich veins of history, legend and tradition.

Furthermore we are fortunate in having THE BUILDER to act as both promoter and superintendent of this work, furnishing moreover a storehouse for whatever material of value is obtained from the same. The quest is alluring and the assured return to the seeker is well worth the labor involved.

For example, in studying the religion of the ancient Egyptians, one learns of their extensive use of amulets and further search reveals the fact that among these talismans against evil are found

“the Square, which because of its phonetic value NEH, (protection,)

assured divine protection to the soul. Also interpreted as an admonition 'to act rightly to act justly.'

"The level, SEKHEKH, emblematical of the moderation and justice which were hoped for on behalf of the dead."

Other symbols and signs are met with in the temples and ruins of buildings excavated in Yucatan, Mexico, among the Incas of Peru, and in the Caroline Islands.

The sources are unlimited. The opportunity is here. Not to take advantage of it is to miss a great deal in Masonry.

Curtis G. Culin, New Jersey.

* * *

THE ELEUSINIAN MYSTERIES

Readers of THE BUILDER and the editors were indeed fortunate in their opportunity to recently enjoy the articles by Brother Dudley Wright on the above subject. Through his scholarship we received a comprehensive outline of a once powerful fraternity, which seems to have been resurrected, or reincarnated, in the Freemasonry of today.

A few gleanings may perhaps be permitted to one who has always been attracted by Eleusis and all the name connotes, and I offer them in the hope that others may find them useful.

The name itself means "the Place of the Coming," as it marked the spot on the Attic coast where the distracted mother first landed when she had started on her long search for the stolen Prosperine. The Triptolemus mentioned in the earlier part of the story appears to have been rather a method of cultivation than a person, although he is used to represent mankind as a recipient of instruction in agriculture from Ceres.

The local inhabitants marked the anniversary of this event by a festival and ceremony, which naturally grew more elaborate as time passed. When they were finally conquered by-the Athenians in one of the fratricidal wars which so long disturbed ancient Hellas, the festival was taken over with other loot by the victors and adopted into their own system of rites, as has happened into so many other customs related to man's spiritual necessities.

Otherwise Eleusis was an obscure little town, having no other reason for its importance in classical history, even as Oberammergau in Bavaria has a world-wide fame for the Passion Play conducted decennially by its pious townsfolk, but that very respect giving valuable evidence of the strong religious instinct inherent in all sorts and conditions of men, which forces them to raise objects of worship and build revered legends wherever they are gathered together.

As regards the nature of these observances, it is not wise to take the statements of the Church Fathers without a few grains of salt, for they were, almost all of them, notoriously partisan in matters of system; and there is enough other evidence without going to that which is so clearly prejudiced. There is also the analogy of our own lodges today, for those who visit much know that some delight in being "noise factories," others are not particular as to any perfection of word rendering in their work so long as the sense is adequately conveyed, and others believe in a due decorum and dignity both ceremonial and social. So too must the ancient hierophants and their subordinates have differed during the long

centuries in which Eleusis prospered, and all we have today is the scattered impressions of those whose accounts have survived the tooth of time and the torch of the invader.

So, while it is true that Sophocles in his "Antigone ' speaks of Bacchus as "Thou who reignest in the arms of the goddess of Eleusis" (Ceres), yet we are justified in believing that the two modes of celebration were widely different in their general character. The Bacchanals sought liberation from the flesh and union with their God by exhausting sense impressions of the most violent type. We have borrowed a word from them to convey just such an idea in "orgies," but this is only another form of an older Greek word "ergo" or "ergon" which Homer uses to indicate both the hard labors of war and the equal toil of peace.

The rites of Eleusis, on the contrary, sought to lead their votaries by an inward path to the same goal. Certainly they had a spectacular element, for like our Freemasonry of today they appealed to and received almost all classes of citizens, those who take their obligations seriously and those who regard them as only a fanciful trimming to the social privileges and prestige of membership. Still, barriers existed so that homicides and others, and those whom we would call "mediums" were not admitted; even the autocratic Nero being unable to force his way in, as Suetonius tells us.

But apart from all this, the chief value for us lies, I think, in the picture of our ancient brethren trying to find their way to the Great Architect in His Temple hidden so securely from the flippant, yet right next to every honest seeker. The ceremonies portrayed the drama of a great experience in the evolution of every human soul. For over eighteen hundred years they directed the minds of their participants to almost all that is good in modern Christianity, such as the life after death, the due rewards of virtue and iniquity, and the immanence of Divinity; only the vicarious atonement was lacking, and that idea - which had not then been taught - is more a concession to human frailty than a stirring of the will to meet bravely the trials of life, to stand as victor by resolution of the Warrior fighting within each one of us.

By the end of the fourth century A.D. the Mysteries of Eleusis had run their race and ended their usefulness. Their physical death may be said to date from the invasion of Alaric and his Goths in A.D. 396 but they had been solemnly renounced by the emperor

Theodosius some two years earlier. Unlike the Collegia Fabrorum they had no Comacine Masters to lift the torch of knowledge from their failing hands and preserve it through the Dark Ages of mediaeval ignorance which eclipsed the glories of Greece, Rome, and Byzantium while retaining their cruelties. The shrines of Eleusis are now a pasture for goats and its sunny hillsides see only the perennial mystery of wooing as conducted by a humble peasantry. Legends remain in plenty embodied in the local folklore, even as the heroic figures of forgotten years reappear in the twilight tales of many another fallen race. But of outer physical relics there are now none save the timeworn statue of Ceres, alone and unworshipped, a mark for curious eyes, in the quiet hall of the Library of Cambridge University. Thus has history again written "Ichabod."

In case any reader of THE BUILDER would like to follow up this avenue of research, I append some sources of information that should be useful:

Grote's History of Greece, Vol. 1.

Blackwood's Edinburgh Magazine, Vol. 73, 1853.

Contemporary Review, Vols. 37 and 38, 1880.

These contain Lenormant's encyclopedic articles on the Eleusinian Mysteries.

American Catholic Quarterly Review, Vol. 26, 1901, an article by Daniel Quinn.

"Echoes of the Eleusinian Mysteries in modern Greek folklore," by G. F. Abbott in "The 19th Century," Vol. 63,1908.

"Greek Mysteries and the Gospel Narrative," by Slade Butler, in "The 19th Century," Vols. 57 and 60, 1905-6.

N.W.J. Hayden, Ontario.

FREEMASONRY IN THE UNITED STATES, ENGLAND, SCOTLAND, IRELAND, AUSTRALIA AND CANADA

COMPILED IN DECEMBER, 1919

BY BRO. JOIIN P. KEYS. PENNSYLVANIA

Unlted States

	Masonry First Planted	Formation of Grand Lodge	Number of Lodges	Membership	GRAND MASTER		GRAND SECRETARY	
Alabama	1811	1821	556	35000	Robert S. Teague,	Montgomery	George A. Beauchamp,	Montgomery
Arizona	1866	1882	26	3366	James H. Barrett,	Douglas	George J. Roskruge,	Tucson
Arkansas	1837	1838	555	25000	G. W. Wells,	Imboden	Fay Hempstead,	Little Rock
California	1849	1850	383	68095	Bradford Webster,	San Francisco	John Whicher,	San Francisco
Colorado	1860	1861	134	21257	Frank L. Bishop,	Denver	Charles H. Jacobson,	Denver
Connecticut .	1750	1789	112	29417	Wallace S. Moyle,	New Haven	George A. Kies,	Hartford
Delaware	1765	1806	22	4169	George B. Hynson,	Wilmington	Harry J. Guthrie,	Wilmington
District of Columbia	1793	1810	30	11857	Joseph H. Milans,	Washington	Arvine W. Johnston	Washington
Florida	1768	1830	237	14749	T. Picton Warlow,	Orlando	Wilbur P. Webster,	Jacksonville
Georgia	1735	1787	667	50000	Robert J. Travis,	Savannah	Frank F. Baker,	Macon
Idaho	1864	1867	65	5940	Arch Cunningham,	Boise	George E. Knepper,	Boise
Illinois	1805	1840	877	176286	Daniel G. Fitzgerrell,	Normal	Isaac Cutter,	Camp Point
Indiana	1809	1818	565	90000	Charles J. Orbison,	Indianapolis	Calvin W. Prather,	Indianapolis
Iowa	1841	1844	532	62472	W. A. Westfall,	Mason City	Newton R. Parvin,	Cedar Rapids
Kansas	1854	1856	418	51202	Owen J. Wood,	Topeka	Albert K. Wilson,	Topeka
Kentucky	1788	1800	593	52000	W. Carson Black,	Barbourville	Dave Jackson,	Louisville
Louisiana	1793	1812	235	20588	Rudolph Krause,	Lake Charles	John A. Davilla,	New Orleans
Maine	1769	1820	206	33386	Silas B. Adams,	Portland	Charles B. Davis,	Portland
Maryland	1770	1783	116	20638	Charles C. Homer, Jr.	Baltimore	George Cook,	Baltimore
Massachusetts	1733	1733	269	78282	Leon M. Abbott,	Boston	Frederick W.Hamilton,	Boston
Michigan	1764	1826	439	96403	Charles B. Eddy,	Grand Rapids	Lou B. Winsor,	Grand Rapids
Minnesota	1849	1853	272	36976	George M. Stowe,	Wadena	John Fishel;	St. Paul
Mississippi	1800	1818	375	21700	L. A. Benoist,	Natchez	Frederick G. Speed,	Vicksburg
Missouri	1807	1821	645	80000	John W. Bingham,	Milan	John R. Parson,	St. Louis
Montana	1863	1866	117	13817	W. L. Parmelee,	Butte	Cornelius Hedges, Jr.,	Helena
Nebraska	1855	1857	276	28136	John J. Tooley,	Broken Bow	Francis E. White,	Omaha
Nevada	1862	1865	22	2078	Wm. B. S. Park	Las Vegas	Ed. D. Vanderleith	Reno
New Hampshire,	1736	1789	80	11520	Harry G. Noyes,	Gorham	Harry M. Cheney,	Concord
New Jersey	1729	1786	208	49788	Wm. L. Daniels,	Trenton	Isaac Cherry,	Trenton
New Mexico	1841	1877	51	4370	Alex D. Goldenberg,	Tucumcari	Alpheus A. Keen,	Albuquerque
New York	1737	1781	872	220777	William S. Farmer,	Syracuse	Robert J.	New York

North Carolina,	1755	1787	445	28584	Henry A. Grady,	Clinton	Kenworthy, William W. Willson,	Raleigh
North Dakota	1863	1889	118	11612	Amil P. Lenhart,	Bismarok	Walter L Stockwell,	Fargo
Ohio	1788	1808	560	122343	Isaac Kinsey,	Toledo	J. H. Bromwell,	Cincinnati
Oklahoma	1853	1874	441	36200	O. L. Conner,	Vinita	Wm. M. Anderson,	Oklahoma City
Oregon	1846	1851	149	16607	Earl C. Bronaugh,	Portland	James F. Robinson,	Portland
Pennsylvania	1727	1731	508	151693	John S. Sell,	Greensburg	John A. Perry,	Philadelphia
Rhode Island,	1747	1791	38	11385	Herbert A. Rice,	Providence	S. Penrose Williams,	Providence
South Carolina	1735	1737	272	19636	W. W. Wanamaker,	Orangeburg	O. Frank Hart,	Columbia
South Dakota	1862	1875	148	13526	James Roane,	Yankton	Geo. A. Pettigrew,	Sioux Falls
Tennessee	1796	1813	456 .	31434	'l'homas Steele, Jr.,	Ripley	Stith M. Cain,	Nashville
Texas .	1837	1838	900	83600	A. A. Ross,	Lockhart	W. B. Pearson,	Waco
Utah	1860	1872	20	2841	Arthur C. Wherry,	Salt Lake City	F. A. McCarty,	Salt Lake City
Vermont	1781	1794	103	15246	Edwin L. Wells,	Lyndonville	Henry H. Ross,	Burlington
Virginia	1733	1778	328	1	28467 Sol. Cutchins,	Richmond	Charles A. Nesbit,	Richmond
Washington	1852	1858	213	25536	T. E. Skaggs,	Olympia	Horace W. Tyler,	Tacoma
West Virginia	1864	1865	153	21650	George S. Laidley,	Charleston	John M. Collins,	Charleston
Wisconsin	1843	1844	285	36386	Charles E. Shane,	Eau Claire	William W. Perry,	Milwaukee
Wyoming .	1868	1874	37	4448	Geo. E. Brimmer,	Rawlins	Joseph M. Lowndes,	Lander
Porto Rico		1884	42	2800	W. F. Lippitt,	San Juan	Jose G. Torres,	San Juan
Philippine Islands	1856	1912	53	3545	Milton E. Springer,	Manila	Newton C. Comfort,	Manila

Great Britain

	Masonry First Planted	Formation of Grand Lodge	Number of Lodges	Member-ship	GRAND MASTER		GRAND SECRETARY	
England	926	1717	3242	240000	Duke of Connaught	London	P. Colville Smith	London
Scotland	1140	1736	1168	6974	SGordan Gilnlour	Edinburgh	David Reid	Edinburgh
Ireland	1688	1725	530	18000	Earl of Donoughmore	Dublin	Lord Plunket	Dublin
Australia								
New South Wales	1820	1888	287	25980	William Thompson	Sydney	Arthur H. Bray	Sydney
New Zealand	1842	1890	210	15100	Oliver Nicholson	Auckland	Malcolm Niccol	Auckland
Queensland		1904	72	2700	James Stodart	Brisbane	Charles H. Harley,	Brisbane

South Australia	1867	1884	79	6165	Eustace B. Grundy	Adelaide	Chas. R. J. Glover	Adelaide
Tasmania		1890	31	1800	Wm.ElisonMacartney		John Hamilton	Hobarth
Victoria	1841	1889	247	18500	F. T. Hickford	Melbourne	Charles J. Barrow	Melbourne
Western Australia	1843	1900	99	4488	Archbishop of Perth	Perth	John D. Stevenson	Perth

Canada

	Masonry First Planted	Formation of Grand Lodge	Number of Lodges	Member-ship	GRAND MASTER		GRAND SECRETARY	
Alberta	1892	1905	111	8546	W. J. Botterill	Red Deer	S. Y. Taylor	Calgary
British Columbia	1859	1871	78	8025	S. J. Willis,	Vancouver	W. A. DeWolf-Smith	New 'Westmins
Manitoba	1870	1875	79	7881	Alexander McIntyre,	Winnipeg	James A. Ovas,	Winnipeg
New Brunswick		1867	39	3898	Hadley V. Bridges,	Fredericton J.	Twining Hartt,	St. John
Nova Scotia	1738	1866	75	7455	George D.MacDougall,	NewGlasgow	James C. Jones,	Halifax
Ontario		1855	458	63562	William H. Wardrope,	Hamilton	William McG. Logan,	Hamilton
PrinceEdwardIsl'd	1797	1875	16	960	Benjamin Rogers,	Charlottetown	E. T. Carbonell,	Charlottetown
Quebec	1760	1869	66	9500	A. B. Wood	Montreal	W.W. Williamson,	Montreal
Saskatchewan		1906	135	8286	James McCauley,	Moose Jaw ,	William B. Tate	Regina

The Builder Magazine

April 1920 - Volume VI - Number 4

MEMORIALS TO GREAT MEN WHO WERE MASONS

DAVID G. FARRAGUT

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

ADMIRAL FARRAGUT was born near Knoxville, Tennessee, July 5th, 1801. He died August 14th, 1870, at Portsmouth, New Hampshire, where he was buried with Masonic honors. Later his body was removed to Woodlawn Cemetery in Brooklyn.

David Farragut entered the navy at nine. He became a midshipman at twelve and pursued his studies under Chaplain Charles Folsom on board the Washington while serving in the Mediterranean. Returning to the States in 1820 he passed his Naval examination and served in the Mosquito Fleet against the pirates in the Caribbean Sea. In 1825 he was promoted to Lieutenant; in September, 1841, to Commander, and in September, 1855, to Captain. In 1858 he took command of the Brooklyn and at the outbreak of the Civil War was awaiting orders at Norfolk.

He was the greatest genius of the War. He was not a fearless man, but a man who knew a good risk and had the courage of his convictions. Other officers thought it would be impossible to run a fleet up the Mississippi River past the forts, but Farragut heeded not. His tactics were new. Instead of heading up the middle line of the river he ran his ships so close to Fort Jackson that the yard-arms touched the parapets, and while this fort fired over the ships the one on the opposite fired short. His general attacks were successful rushes.

The statue of Admiral Farragut stands in Farragut Square in the City of Washington, D.C. It is of bronze, of heroic size, and was modeled by the wife of General Hoxie (nee Vinnie Ream). The metal from which the statue and the Cohorn mortars surrounding it were cast,

was from the original propeller of the Hartford, the Admiral's flagship, and the castings were made in the foundry of the steam engineering plant of the Washington Navy Yard.

This splendid memorial was unveiled in the presence of an immense gathering, on April 25th, 1881. The flag used in the unveiling ceremonies has a history worth recording.

When Farragut's fleet had laid New Orleans under its guns, Congress in its wisdom and gratitude created the rank of Commodore for Farragut. Knowles, the old signal quartermaster on the Hartford, took a blue flag, a "number" from the signal chest, stitched a star in it, and it was flown, the first Commodore's flag in our navy. When Farragut was promoted to Rear Admiral, a grade created for him, Knowles stitched in a second star; and when Farragut was made Vice-Admiral, and later Admiral, Knowles added the necessary stars to the same old flag.

After the unveiling of the statue, Bartholemew Diggins, a member of Brightwood Lodge No. 24 in the District of Columbia, who had been in Farragut's gig crew all during the war, asked for that old flag and offered a new one for it. The Secretary of the Navy granted his request. Many years afterward, when Dewey returned from the Philippines, Diggins asked the writer, who was about to go to New York to malie arrangements for Admiral Dewey's reception, to present the flag to Dewey. The flag was duly presented, and it was the only Admiral's pennant ever flown by Farragut or by Dewey.

While Farragut's Masonic connection is beyond doubt, the writer has been unable to identify his lodge. Naval Lodge No. 87 was instituted at Vallejo, opposite the Navy Yard at Mare Island, and there are members of that lodge still living who greeted the Admiral when he visited there. Surgeon General John Mills Browne of the Navy, who was Grand Master in California, as well as Master of Naval Lodge, and also an active 33rd, was intimate with the Admiral in California, and remembered him as a Mason and a promoter of Masonry. He did not, however, remember the name of his lodge. This is but one more object lesson which teaches us the need of better records. The lodge which conducted the funeral at Portsmouth, New Hampshire, has no record of the Admiral's affiliation. His son, Loyall, writes that some orders were conferred upon his father while he was a midshipman, at Malta, but he is not positive what those orders were.

David Farragut was one of those rare characters who could separate his duties, pleasures, cares and worries, not letting one encroach upon the other. He was industrious to a fault, and expected others to keep pace. He was an excellent seaman, which in his day was regarded as imperative. He was reserved and dignified, yet approachable, never letting a meritorious act of a subordinate pass without a word of approval, but was as careful to reprove one committing an error.

SOME PERTINENT FACTS ABOUT IRELAND

BY THE BELFAST PROTESTANT DELEGATION

FOREWORD

We, the accredited delegates of the Protestant churches of Ireland, representing one million and one quarter people, beg to submit to the Protestant people of America the following statement:

We come here in the interests of truth and fair play, our views on the subject of the separation of Ireland from Great Britain having been grossly misrepresented by those engaged in the Sinn Fein propaganda. We have not come here to raise either political or religious strife, still less to entangle America in the domestic affairs of Great Britain. But we have come believing it is due to the churches and the cause which we represent to state the real truth about Ireland. The following article constitutes a simple statement of facts, the accuracy of which can be tested by any one who desires to do so.

Signed by:

(Mr.) Wm. Coote,

Member of Parliament for South Tyrone,

Chairman of Delegation

(Rev.) C. Wesley Maguire,

Donegal Square Methodist Church, Belfast.

Secretary of Delegation.

(Rev.) Louis Crooks,

Retar Knockbreda Episcopal Church, Belfast.

(Rev.) A. Wylie Blue,

May Street Presbyterian Church, Belfast.

(Rev.) Wm. Corkey,

Townsend Street Presbyterian Church, Belfast.

(Rev.) Frederick E. Harte,

Donegal Square Methodist Church, Belfast.

(Rev.) Edward Hazelton,

Falls Road Methodist Church, Belfast.

THE PLEA OF OVERTAXATION

IT IS STATED by Sinn Fein agitators that Ireland is overtaxed by Great Britain. Let us see how the matter stands. According to the official returns for 1918 - 1919 the fatal revenue contributed by England was $3,455,310,000. From this there was paid out of the British Exchequer for local expenditure in England $719,237,500, leaving a balance available for Imperial needs such as army and navy, consular and other services, of $2,736,072,500. Scotland during the same period contributed to the British Exchequer a total revenue of $486,605,000. She received back for local uses $97,637,500, leaving a balance for Imperial purposes of $388,970,000. Ireland with practically the same population as Scotland, contributed only $186,375,000, receiving back for local uses $110,807,500, and contributing toward Imperial expenditure a sum of only $75,567,500. It will be seen that while Ireland's contribution to the British Exchequer is much less than that of England or Scotland, she receives back a much larger proportion for her own internal uses. The enemies of Great Britain claim that Ireland's contribution for Imperial purposes represents a loss to her of $75,567,500. Surely, however, it will be conceded that as a part of the British Isles she ought to contribute something toward the protection of her coasts, policing of the seas and trade routes, payment of the huge war debt, and upkeep of National affairs generally. But apart from the question of obligation, is this sum a loss to her? Last year she received back $60,000,000 in war pensions, separation allowances, and gratuities to ex-soldiers, sailors and their dependents living in Ireland. Further, she received $21,500,000 as a bread subsidy, whereby the cost of every loaf of bread consumed in Ireland was reduced in price by six cents. Ireland also received last year more than $5,000,000 as out-of-work donation. These figures will illustrate some of the ways - and there are many others - in which she indirectly receives back much more than she contributed for Imperial purposes. The plea of overtaxation is therefore groundless, and the day on which Ireland should cut adrift from Great Britain would be to her a day of disaster and financial ruin.

THE PLEA OF OPPRESSION

Sinn Fein also declares that Ireland is denied any real voice in her own affairs. If Parliamentary representation be a test, how does she stand ? Ireland, with a population let it be remembered roughly equal to that of Scotland, sends 105 representatives to the British Legislature, while Scotland sends only 75. Ireland's representatives are elected on a basis of one to every forty thousand of the people, whereas the representatives from England or Scotland are elected on a basis of one to every seventy-three thousand of the people. Thus

the vote of one Irishman is almost equal to the votes of two Englishmen or Scotsmen, and the Irish vote has often been the controlling influence in the British Legislature.

In addition, the 32 counties of Ireland possess their own local Councils and again these counties are subdivided into districts, and by the same franchise, district councillors are elected. All such are Irishmen, chosen by the people to carry on local government in each county, and to strike their own rates of taxation within their own borders. No outside power can interfere with the local rates of the county. In twenty-seven of these counties all the county councils and most of the district councils are composed of Roman Catholics. To every office in their gift, these men invariably appoint only people of their own creed. Yet they are the first to charge the Protestant people of Ulster with bigotry. Thus incidentally the charge of Protestant ascendancy in Ireland is completely disproved. Ireland has indeed the fullest voice in her own affairs.

It is also stated by certain self-constituted envoys from America, who paid a flying visit to Ireland, that men and women are being brutally treated in Irish prisons. We wish to point out that in passing sentence on persons convicted of seditious offenses of a minor character, the various law courts in Ireland desired only to bind over such persons to be of good behavior for to say, twelve months, and to refrain from treasonable practices. On agreement, the prisoners were at once discharged. On the other hand, if they refused to give such an undertaking the alternative was a short term of imprisonment. Sinn Fein agitators, in order to pose as martyrs before the Irish people and their friends in America, refused to enter into recognizances and therefore elected to go to prison. When in prison they refused to eat good wholesome food, and proceeded to abuse the jailors and to damage the buildings. In Belfast they destroyed a whole wing of the prison, property valued at $10,000. On the complaint of the Sinn Feiners and the "American envoys" a government commission presided over by a distinguished judge, was set up to investigate the charges of alleged brutality to prisoners. The complainants refused to appear and make good their case, and the commission found the charges to be entirely groundless.

On the other hand, can any government abrogate its functions to the extent of tolerating the following state of affairs, now alas ! rampant throughout the south and west of Ireland? Sinn Feiners with blackened faces approach the dwelling houses of peaceable, law-abiding people, Catholic and Protestant alike. On the door being opened a revolver is pointed at the hapless occupier. The marauders shout "Hands up!" and the house is thoroughly searched for arms. Policemen and military officials and civilians have been brutally murdered in the

discharge of their duty, and the criminals have gone unpunished, as no one will come forward to give evidence against them. For other offenses against the law it is practically impossible to obtain a conviction, the boards of Magistrates in the disaffected districts being notoriously Sinn Fein in their sympathies. Even if the magistrates desired, they dare not convict through terror of reprisal. Because of this, the government has been obliged in certain disaffected areas, to set up special courts over which preside two paid magistrates who possess no local interest and who can, therefore, discharge the duties of the law without fear. In the higher courts where trial by jury obtains, jurors have been afraid or unwilling to convict in the face of the clearest evidence and therefore in such areas, trial by jury has been temporarily suspended. The following illustrates the state of matters in the south and west:

A few months ago sixteen young Methodist soldiers were peacefully entering the Methodist church in Fermoy, County Cork, for purposes of worship. They carried their rifles, lest in their absence from barracks they should be stolen, but they carried no ammunition whatever. Suddenly they were attacked by a party of armed Sinn Feiners who foully murdered one of them in the doorway and wounded others. The ruffians made their escape in automobiles standing ready, and from that day to this, not one of them has been arrested.

THE PLEA OF DEPOPULATION

A favorite topic with Sinn Fein is that of the depopulation of Ireland, which they ascribe to the conduct of Great Britain. They conveniently ignore the fact that at the time of the Act of Union in 1800 the population of Ireland was 4,000,000, and that in less than forty years, under the Act of Union, the population increased to 8,000,000. The Union, therefore, cannot be the cause of depopulation. The factors causing depopulation were:

First - The desolating famine of 1846. The potato was the staple food of the people, and exhaustion of the soil through lack of fertilizers destroyed the crop for two disastrous years. In the overcrowded agricultural districts of the west this caused widespread havoc, and no government could avert the consequences of old and defective land economics and violated laws of nature. Even today it is the work of the congested district board by proper apportionment of the people to the soil and the soil to the people, and, by the general

development of agriculture, fishing and railways, to make impossible any repetition of that tragedy.

Second - The inability of Ireland to compete with the vast volume of agricultural imports which, with open markets, began to pour in from overseas, caused many to seek brighter prospects across the ocean.

Third - The wide opportunities offered by the opening up of new lands in America and elsewhere drew multitudes of Irish people from their country. Those causes, so far as they belong to defective land laws, economic conditions and the social framework, it has long been the aim of legislation to remove.

WHAT THE BRITISH PARLIAMENT HAS DONE FOR IRELAND

In order to redress the grievances from which Irish tenants suffered, owing to defective systems of land tenure, the British government has advanced $700,000,000 at 3 1/4 per cent interest in order that the farmers might purchase their holdings. This low rate of interest wipes out both principal and interest in seventy years, so that after that time there is nothing further to pay. Three-fourths of the whole country is now so purchased and belongs to the peasant occupiers. There is no land system in Europe to compare with this. Scotland and England would gladly possess it.

The British government has loaned, through the district councils of Ireland for the building of laborer's cottages, the sum of $25,000,000 at 2.08 per cent interest. Between 50,000 and 80,000 of these cottages are now built. They are neat, four-roomed dwellings, built of stone, with slated roofs and with from half an acre to an acre of land attached. They are let to the laborer at the nominal rent of from 30 to 36 cents weekly. These weekly payments will at the end of fifty years clear off the entire liability to the British government. The cottages will then become the property of the district councils, to be held in trust by them for the laborers. The money derivable from the rents will then go to the relief of the rates in the districts in which they are set up. Is there any country today which can furnish evidence of

greater beneficence to the workers on its soil? Neither England nor Scotland possesses a boon like this.

It is charged by Sinn Fein that Great Britain has prevented or retarded the development of Ireland. The preceding facts are part of the reply to this. In addition, the British government annually spends $1,250,000 for the development of what are known as the congested districts of the west of Ireland. This money is distributed by the congested districts board, consisting of official representatives of the government, local representatives, together with two Roman Catholic bishops and several Roman Catholic priests. Harbours have been built free of cost and curing stations erected for the furtherance of the fishing industry. Motor launches have been sold to the fishermen on the instalment system, payment being made as profits are earned, while experts have been brought from Scotland to teach the Irish how to fish profitably their own seas. Light railways have been built to carry the produce of land and sea to the proper markets, and fresh fish from the west coast of Ireland can now reach the London markets in twenty-four hours.

Ireland is no poverty-stricken land. Before the war the Irish people had on deposit in the Irish banks a sum of $380,000,000. Today after five years this sum. Has increased to the amazing amount of $760,000,000. A large proportion of this presumably belongs to the Sinn Feiners of Ireland. There is, therefore, no necessity to go outside of the country for money if the Sinn Feiners are really desirous of promoting industries. If further testimony is needed as to the prosperity of Ireland the words of the late Mr. John Redmond, spoken July 1, 1915, will suffice:

"Today the people, broadly speaking, own the soil. Today the laborers live in decent habitations, today there is absolute freedom in local government and local taxation of the country. Today we have the widest parliamentary and municipal franchise. The congested districts, the scene of some of the most awful horrors of the old famine days, are being transformed. The farms have been enlarged, decent dwellings have been provided, and a new spirit of hope and independence is today among the people. In town, legislation has been passed facilitating the housing of the working classes - a piece of legislation far in advance of anything obtained for the town dwellers of England. We have a system of old age pensions in Ireland whereby every old man and women over 70 is saved from the workhouse and free to spend their last days in comparative comfort."

THE PLEA OF SELF-DETERMINATION

It is claimed by Sinn Fein that Ireland is a nation, and as a nation possesses the right to secede from Great Britain and set up an independent government. We emphatically deny this claim and all Irish History is against it. Father McDonald, Professor of Theology, of Maynooth, the great training college for the priesthood in Ireland, deals with the claim. The words of Dr. McDonald may surely be expected to have weight with Sinn Fein.

In his recent book, "Some Ethical Questions of Peace and War," he denies that Ireland has the rights of a separate nation, and he plainly declares what all history makes evident, that she never was a nation, "if unity of rule and independence are requisites of nationhood." Ireland in ancient times was but a congeries of warring tribes that never combined for any common purpose.

In the year 1172 Henry II went to Ireland with the authority of a Bull issued by Pope Adrian IV, confirmed by another Bull promulgated by his successor, Pope Alexander III. He invaded Ireland for the purpose of restoring order, and the Irish chiefs submitted to him. This was the first occasion on which Ireland knew anything of real unity, and it was created for her by Henry II. Two centuries later, in 1395, in the reign of Richard II, the chiefs reaffirmed their submission, but in the reign of Henry VIII the allegiance of Ireland to England was emphatically confirmed by a Parliament which met in Dublin on June 12th, 1541, and which formally recognized Henry as King of Ireland.

Coming to the reign of Charles I, a Catholic Confederation met in Kilkenny on October 24, 1642. This was an assembly representing Roman Catholic Ireland, and one of its: decrees was to the effect that "All the inhabitants of Ireland and each of them shall be most faithful to our sovereign the King and his heirs and lawful successors." Fifty years after in the reign of James II the Patriot Parliament convened in Dublin in 1689, and presided over by the King in person, recognized him not only as King of England but as sovereign of Ireland.

Will Sinn Fein still assert that Ireland was a nation, and will it still be maintained that Great Britain has not fund never had any right to rule in Ireland?

Still it is asserted in the face of these facts that she possesses the right to what is called self-determination. There is much confusion of thought regarding this phrase, as if it implies that any community forming part of a larger whole, by its own will may break away and set up an independent government. Dr. McDonald has a good deal to say regarding this. He points out that self-determination of a portion of a country cannot be admitted unless no injury is to be done to the country as a whole.

Ireland is and has been for many centuries a part of the United Kingdom and her secession would disastrously affect the group of which she forms a part. When a large portion of the United States of America, including many of the Southern states, claimed the right of secession and self-determination, Abraham Lincoln denied the claim and the North carried on the great war to prevent secession, Lincoln held, and most people now admit rightly held, that the forming of an independent government in the South would spell disaster to the United States. The same applies to Britain today in relation to Ireland.

Assuming, however, that Ireland possesses the right to secede, this right equally belongs to that part of Ireland in which Unionists and Protestants predominate. There are two peoples in Ireland, differing in race, mentality and religion. If Ireland may secede from Great Britain, Ulster may secede from the rest of Ireland, choosing how she shall be governed. Lincoln, in American politics, faced the same kind of problem which faces Great Britain and Ireland, and he enunciated this principle:

"A minority of a large community who make certain claims for self-government cannot in logic or in substance refuse the same claims to a much larger proportionate minority among themselves."

Lincoln applied this in 1860. The majority in the state of Virginia decided to join with the South. In the western portion of the state was a large compact minority who refused to secede from the North. Lincoln recognized their right and created for them the state of West Virginia. On this analogy if Sinn Fein Ireland possesses the right to secede from Britain, then Protestant Ulster may claim the right to decide her own form of Government.

But the claim of Sinn Fein to part company from the United Kingdom cannot for a moment be allowed. Great Britain could not afford to let Ireland go. The war has made vivid the fact that if the Sinn Fein rebellion had succeeded and the German landing had taken place in Ireland, it would have been a deadly blow to Britain. An Ireland of Sinn Fein dreams would be a menace not only to the peace of Britain, but that of Europe and the world. With her limited resources and peculiar strategic position, Ireland would inevitably give rise to complex international situations. For Ireland's sake she must remain an integral portion of the United Kingdom. Left to herself, she would lapse into a state of internecine strife. Ninety-five per cent of Ireland's trade is done with Britain, and with the fiscal barriers which as an independent country she would immediately set up, her trade with Britain would perish. No other country needs the fruit of her agricultural industry, and Great Britain could draw supplies from European and other regions overseas. For Ireland's sake, as much as for Britain's interest, the union must forever abide.

SINN FEIN AND THE WAR

It is fair at this point to apply the test of the Great War to the record of Sinn Fein in Ireland. When the Allies in their fight for the higher freedom of the world were sorely pressed, Sinn Fein stabbed them in the back by raising rebellion in Ireland. Clear proof exists that this movement was carried out in concert with Germany. A shipload of German arms carried by a German crew and intended for the rebels, was intercepted off the Irish coast. Sir Roger Casement, who came straight from Germany in a submarine with assurances of help, was captured on the coast of Kerry. The rebellion, though in its main purpose frustrated, involved frightful destruction of life and property. It also realized Germany's wish to compel the retention of British troops at home. The words of Admiral Sims in "World's Work" of November, 1919, describe the subsequent activities of Sinn Fein:

"It was no secret the Sinn Feiners sending information to Germany and constantly laying plots to interfere with the British-American navies."

At the outset of the war, young Catholic Ireland responded hopefully to the call of duty. Who has not heard of the gallant Munster, Leinster and Connaught regiments,

predominantly Catholic as they were? Sinn Fein, however with its bitter anti-British propaganda, killed voluntary recruiting, and following upon this came the crowning reproach. A fighting race was prevented from sending its full quota of men to join their hard-pressed countrymen in the Irish regiments. Against this dark background stands out the example of Ulster. In Ulster out of a population of 1,581,686, 75,000 men volunteered, while from the rest of Ireland with a population of 2,808,523, 70,000 enlisted. From the city of Belfast with a population of 400,000, 46,000 joined the colors. When it is remembered that in Ulster are the great industries which furnished so much of the war material, and that large numbers of men were needed to operate these, the contribution of the northeast is all the more striking. Ulster shipyards did 10 per cent of all the government work in the United Kingdom. Ulster made 95 per cent of all the aeroplane cloth used by the Allies. The Ulster Unionist members of Parliament pressed the government to apply conscription to Ireland, and there is no more thoroughly progressive body of men at Westminster than the Unionists of Ulster. In the matter of social reform they are alongside the best minds of the United Kingdom. Out of 22 members 18 of them are pledged to further for Ireland such a local option temperance measure as Scotland will possess next year.

Such facts will indicate something of the mentality and ideals of Protestant Ulster. It is not bigotry that desires to preserve in fact and form the integrity of the United Kingdom. It is not bigotry that fears the usurpation by ecclesiastical power of the inherent functions of the State.

WHAT IS WRONG IN IRELAND

It is freely admitted that in olden times Ireland suffered disabilities and wrongs at the hands of England. Let it be remembered, however, that it is only within comparatively recent years that humanitarian principles have begun truly to come to their own among peoples. In the olden days among all nations the strong hand was an argument freely employed. Whatever the wrongs Ireland endured, and often she was herself greatly to blame, for many years past the story of Britain's dealing with her has been one of a generous endeavor to enfranchise, to benefit, and to bless.

Let it also be remembered that Protestants in Ireland suffered from oppressive legislation and that Presbyterians united with Roman Catholics to oppose harassing evils. But the

living fact today is that the descendants of those Presbyterians are among the staunchest defenders of the Union which Sinn Fein seeks to dismember.

The Highlands of Scotland in the olden times suffered from harassments comparable to those which vexed Ireland, yet today there are no more loyal regions in all the realms of Britain than the Scottish Highlands. The whole land of Scotland, paying four times the amount of annual contribution which Ireland pays, is unalterable in her adhesion to the integrity of the United Kingdom.

When we come to seek for the explanation of Ireland's troubles, we are brought face to face with obtrusive facts. In those regions in which the Roman Catholic church is dominant, the extraordinary authority of the priesthood over their people is often used in ways frustrating or retarding legitimate trade and industry. This takes effect in the southern provinces when Protestants, who throughout Ireland are the pioneers of industry, come under their ban. The following case will illustrate many others which could be given:

Some time ago there lived in a small town on the borders of Cavan and Longford a young merchant engaged in the grocery and provision trade. Wishing to develop his business he added a bakery branch and soon was known as the vendor of the best bread in the district. Eve was a Presbyterian, but the district was about eight-tenths Roman Catholic. He was not at that time a politician or a party man of any kind whatever. He only desired to live quietly and in a friendly fashion, developing his business. He was boycotted. One day a respected Roman Catholic lady customer called and requested to know the amount of her indebtedness to his store. He was surprised and sought an explanation, the time for payment not being due. She broke into tears, said she had no fault to find with him or the goods sold. She had done business with him and his predecessor for years. Her parish priest, she said, had ordered her to pay her account and never again to enter the store. She went on to say that after a private mass celebrated at her house, she was entertaining the priest and other guests to breakfast. The priest, looking at a loaf of bread upon the table, asked who had made it. On being told that it had been brought at the store of this Protestant merchant, he lifted the loaf and threw it on the floor saying that he would not eat in her house until she procured a "decent Roman Catholic loaf." He proceeded to forbid her purchasing further in this merchant's store. In the same manner this merchant lost dozens of his Roman Catholic customers and realizing that there was no hope of liberty to develop his business, he removed north. He is now, as the result of his energy, at the head of a large manufacturing business, giving employment to many people.

A story such as this with all its serio-comic revelation of the priestly mind, goes far to explain the lack of initiative and progress in southern and western Ireland.

There are in Ireland two claimants to civil power. There is, on the one hand, the State and on the other the Hierarchy of the Roman Church. Acting sometimes in accordance with the will of the State and at other times opposing that will, the Hierarchy evidences its consistent claim to be the dominating factor in civil as well as religious affairs in Ireland. Where power is, there lies the seat of government, and no state can toll erate the continued passing of its power into the keeping of any other authority. Let us illustrate briefly how the power of the Bishops rules in Ireland.

Michael Davitt, himself a Roman Catholic and a leader in Irish political life, was roused to an amazing protest against the Bishops' "eternal hungering after political influence and temporal power," and their "assumption of authority to dictate to laymen what they should think and do in the affairs of the nation."

The government in 1916, while the war was raging, and in order to achieve a settlement in Ireland, proposed to put the 1914 Home Rule Act into force, with the exclusion of six Ulster counties. This proposition was accepted by Mr. John Redmond and Sir Edward Carson, but was vetoed by the Hierarchy and the matter dropped.

In 1917 on the suggestion of the Prime Minister, Mr. Lloyd George, a convention of representative Irishmen was set up in Dublin to draw up a scheme of settlement of the Irish Question. This was a gathering of all creeds. The Sinn Feiners alone refused to attend, but in spite of their absence, it is admitted that this was an assembly representative of Irish life. After many months of meeting and at a point when fiscal policy was under discussion, a significant thing happened. When John Redmond was accepting certain moderate propositions, the Roman Catholic Bishops were insisting on drastic terms. Redmond arose and after referring to an amendment in his own name, proceeded:

"But when I came to the Convention this morning I found that I was opposed by three of the highest dignitaries of my own church, some of my political friends also disagreed with me, and though I believe I could carry a majority of the convention with me, it would split my party and I cannot see that any useful purpose would be served thereby. I would therefore ask leave to withdraw my amendment as I feel I can be of no further use in the matter."

Thus the only statesman southern and western Ireland possessed, against his own judgment, bowed before a will more powerful than his own. John Redmond walked out from the Convention and in a few short weeks his life drew to a close. The Convention came to an end. With such forces as Redmond and the Hierarchy divided against themselves, what hope was there of a settlement being reached ?

In 1917 conscription had drawn to the colors even the middle-aged men of England, Scotland and Wales, and when these lands were being bled white it was proposed to apply conscription to Ireland. The Bishops of the Roman Catholic Church met and denounced the proposal. Archbishop Walsh called it an oppressive and inhuman outrage. The proposal came to nothing.

It may not be generally known that in Ireland the cost of Primary Education is altogether paid by the government, while for the most part control is in the hands of the clergy. On the part of Protestants, especially in Ulster, there is a strong desire to have the control of primary education placed in the hands of duly elected public bodies, such authorities having power to strike a local education rate. Reform of this kind is bitterly opposed by the Roman Catholic Hierarchy, who resent any interference with their control of education. Owing to the extraordinary growth during recent years of the city of Belfast, and to the fact that during the war building operations had entirely ceased, it was found that the school accommodation was inadequate. On account of this, several thousands of children were left unfurnished with educational facilities. The city council formulated a scheme which was embodied in a Bill introduced into the House of Commons by a Belfast Unionist Labor Member, supported by all the Unionist Members from Ulster. The local Roman Catholic bishop, through his Parliamentary friends, opposed the bill so strenuously that being a private measure, it could not pass. Thus even the great predominantly Protestant city of Belfast is frustrated in its educational ideals by the representatives of Rome.

In face of the above facts, it will be evident that the problem of Ireland is one of deep and wide issues. It is not merely a question of Home Rule. From the statements in this article it will be evident that Ireland possesses the essentials of wide and generous liberty. She is not a Poland striving for freedom. It will also be noted how she dealt with the Home Rule scheme presented to her, and how it fared with a convention of Irishmen assembled to prepare a scheme of government for their land.

But Home Rule is not the vital question. It is a question of separation and this will never be conceded.

Sinn Fein in pressing its propaganda upon America, seeks to appeal to the sympathy of a freedomloving people. To this freedom-loving people we present our case.

In calling for America's aid for its cause, Sinn Fein reminds the people of the United States of the part Irishmen played in the War of Independence. Irishmen played a great part in achieving the victory of America's cause, but they were not the forefathers of Sinn Fein Ireland. Up to the forties of last century there was little more than a trickle of Roman Catholic emigration from Ireland to America. The Irishmen who stood with Washington were almost entirely Ulster men and their descendants, Protestants of Ireland, and they formed 38 per cent of his victorious forces.

We place our case with confidence before the jury of the American people. We ask that they do not allow themselves to be deflected from the path of impartial consideration of the subject. Believing, as we do, that the welfare of the future largely lies in their keeping, we desire the fullest and most intimate understanding between the peoples of America and Great Britain.

In this spirit we submit to the people of the great American Republic these few facts relating to the United Kingdom of Great Britain and Ireland.

THE COMMON GOOD

BY BRO. JOSEPH FORT NEWTON, NEW YORK

ONE OF THE supreme needs of our time, as its deepest thinkers agree, is a conception of the Common Good worthy of our human enterprise; the perception that the good of humanity as a whole actually exists - not as a dream, but as a reality - and that the good of any race, nation or class can only be realized in the community of interest and obligation. For that reason the ancient word is as true today as it was ages ago, and as true of a nation as of an individual: "Who seeks his own loses the things in common."

In one of his poems William Morris speaks of the problems of our day as a "tangled wood," until they are seen in the light of life's meaning as a whole, and

"looking up, at last we see The glimmer of the open light, From o'er the place where we would be: Then grow the very brambles bright."

Many great seers and thinkers have looked up seeking the meaning of life, the goal of its uprising passion and desire, the purpose of its organization in the home, in the state, in industry, in moral fellowship and spiritual faith; and thus have tried to point the way out of the "tangled wood" in which we wander.

Plato dreamed of an ideal Republic but his vision no longer satisfies us, because of its stratification of society into castes. There is the Augustinian vision of the City of God, written when the Eternal City was reeling to its fall - not to name our modern Utopias of many and various kinds - in which we see the human mind trying to form a worthy conception of the goal of human development. But all these dawns are dwarfed by the ideal that shone in the mind of the man of Galilee, to whom we owe a vision equal, alike in its

nobility and grandeur, to our human undertaking. In nothing did the gentle Teacher more assuredly reveal His greatness than in His amazing faith in the communal redemption of humanity; His vision of mankind living by the law of love in a Beloved Community here, now, upon earth. He called it the Kingdom of Heaven, and He exhausted the resources of His incomparable speech - fresh as the dew and bright with colour - to make it real and vivid to men.

If the same ideal be set forth in the symbolism of Freemasonry, it is a vision of a living Temple - noble, stately, sheltering all the holy things of humanity - slowly rising in the midst of the ages; a Temple building and built upon, each workman not only a builder, but himself a living stone, foursquare and finely wrought, to be built into the whole; each generation of builders adding an arch, a pillar, or a spire - as the grey old cathedrals were uplifted, strong and piteous, matching the masonry of the mountains in their grandeur, each race of Masons building upon the foundations laid by their vanished comrades. In height, in depth, in breadth and beauty it is the noblest vision that has come within sight of our groping human mind, in that it flashes before even the dullest mind a vision of something immortal - a sequence of aim and obligation, of cooperative fellowship, which annuls the ephemeral and reveals the eternal in time.

Such must be our insight and faith, if our fraternal sentiment is not to evaporate in misty eloquence, or else be only a rope of sand; the faith that we are fellow-workers with the eternal Creative Goodwill, and therefore made to be not only Builders but Brothers, made to share the large innocence of nature and the unfailing love of God who cares more for a brother than for all possessions; and that if we do not live after the law of our highest nature, a veil falls over the beauty of the world, leaving us to wander alone or to struggle together in confusion and strife. For, if we are to have a philosophy, much less an ethic, of fraternity we must learn "that goodness is not merely some form of similar activity of self and neighbour, but is really an attitude of each to the other; the realization, indeed, of spiritual kinship and unity," * - in short, that goodness is community, fellowship, mutuality, and that it takes two men and God to make a brother.

More specifically, as the world now stands, we are faced by four great and urgent issues, if our civilization is to endure, much less fulfil its beneficent mission. Each of these issues demands a commanding vision of the Common Good, each is a challenge to the practical brotherliness of humanity, and if we are to meet them we must not lose "the glimmer of the open light." First, and chiefly, we must organize the goodwill of the world and make an end

of war, otherwise war will leave the Temple of Man a charred and smoking ruin, as it has well nigh done today. Second, we must meet the threat of a corrosive anarchy with a profounder sense of communal fellowship and obligation, in which each counts for one and nobody for more than one, joined with a sense of the sanctity of the common will expressed in law, order, and the fair humanities of society.

* Self and Neighbour, by W.T.Hirst

Third, so long as distances were great, and races lived far apart, friction was not keenly felt, but today the world has shrunk to the size of a neighbourhood and many races mingle. Inter-racial relations will be an acute and vital matter in the days that lie ahead of us, doubly so in our Republic where one feels always the presence of racial suspicion. As a welter of rancors, as a wrangle of irritations it is hopeless; only brotherliness can solve it. Fourth, the tangle of industrial unrest is hopeless if its issues are left to be fought over by extremists, and the struggle may shatter a society already cracked by the shock of world-war, here, again, there is no hope save in a gradual deepening of communal interest and responsibility, until, at last, private interest and vested interest are subordinate to the Common Good. Inevitably, in the long last, the common good will replace selfish interest as the ruling motive, even in the market-place, as necessity dictated during the war.

Henceforth we must measure and interpret all human activities and institutions as they stand in the service of the Common Good; as they are related to the Temple whose builders we are. Not alone the Lodge, but the Church, the State, the Home, the organization of life in art, in science, in industry, in moral endeavour and immortal hope, have here their sanction and consecration. Not otherwise may we know the worth and meaning of our individual lives - so brief, so broken, so beshadowed - save as we see them in the fellowship of the large purpose of the Master Builder. So, and only so, are we redeemed from insignificance and futility, and our fleeting days endowed with epic power and prophecy. It is when we enlist as the fellow-workers of the Eternal that life reveals its own eternal quality, and we learn the final answer to all pessimisms, all cynicisms, and all scepticisms whatsoever.

The New Age stands as yet

Half built against the sky,

Open to every threat

Of storms that clamour by.

Scaffolding veils the walls

And dim dust floats and falls

As moving to and fro, their tasks

The Masons ply.

AT ONE WITH ALL THAT'S HEART BY BRO. L.B. MITCHELL, MICHIGAN

To be at one with all that is that's heart

Would seem to be the mastery of the art

Of knowing well the mistress of the earth

That mothers us and holds for us its worth.

The nature realm is all at her command,

The beautiful is lavish at her hand;

We're quite at home within her mystic spell

Because she knows the needs of heart so well.

The span of life reveals her thought and care

And she so oft anticipates the prayer.

The while we live we motherly are blest

And find in her, repose at last, at rest.

O, it is grand to live the conscious part

Of this old world, at one with all that's heart!

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 37

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom

references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that

the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE VITAL, PARTS OF THE BREAST" AND "THE GOLDEN BOWL AND THE SILVER CORD"

At the time you received your Third degree what particular impression did the method of reception make upon you? Did you look upon this particular part of the ceremony as simply a matter of routine, or did you endeavour to think out for yourself the true meanings of the words "friendship, morality and brotherly love"?

Can a man who lives a secluded life apart from his fellows be said to know the true meaning of happiness? Has the friendship of fellow-members of your own lodge and those of other lodges with whom you have come into close contact been a help to you since you became a member of the Fraternity? Has this friendship caused you to change your opinion of any of the fellow-members of your own lodge with whom you had but a speaking acquaintance prior to your becoming a Mason? Has your own mind been broadened by such friendships?

What is your conception of the word "morality" ? Has this word been misused? Is a system of morality necessary to the advancement of the human race? Why?

What is the derivation of the word "morality"? What was probably the sense in which it was first used? What has it become to mean in Christian times? What is "righteousness"? Give a few concrete examples of which you may have knowledge. What is "right"?

"How can brotherhood be possible among us men?" asks Brother Haywood. What is his solution? What is our idea as to how it may be accomplished?

What was the evident purpose of the men who introduced this reading at this particular place in our ritual? What were your own feelings when the words fell upon your ears for the first time during our ceremonies? Did they portend at the time of anything that followed in the ceremonies?

What is the usually accepted interpretation of this passage of Scripture?

What is Brother Haywood's interpretation?

Have you ever heard an interpretation other than the two here given? If so, what is it?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. I "When the Almond Tree Blossoms," p. 138.

Mackey's Encyclopedia:

Brotherly Love, p. 121; Friendship, p. 286; Points of Fellowship, p. 572-

THIRD STEPS BY BRO. H. L. HAYWOOD, IOWA

PART II - RECEPTION - THE GOLDEN BOWL AND THE SILVER CORD

THE VITAL PARTS OF THE BREAST

Upon our entrance we were received in a manner peculiarly impressive; we were told that as the vital parts of the body are in the breast so are the vital things of the human world to be found in Friendship, Morality, and Brotherly Love. How vague are these words! We have rolled them around in our mouths so much that they have become smooth as billiard bags; they have been used so often for merely oratorical purposes that they have grown nebulous and abstract; and because they have become smooth and vague we are prone to let them slip through our minds without depositing their meaning behind them, a thing fatal to an understanding of Masonry, the essence of which lies in these three wonderful words.

Man is by nature a social being. It has been proved that he can not exist as a sane creature except he live among his fellows, for his very personality itself is a social product; the language on his lips implies another to hear and to understand; his emotions and affections seek another in whom to find satisfaction. Not until the individual has found other human individuals who can feel with him, think with him, and act with him can he know the meaning of happiness. But it is a part of the tragedy of our lives that we are so clumsy in uncovering our own souls, and others are so inexpert in understanding our secret feelings, that our fellowship is never complete, so that the music of companionship is continually being disturbed by jangling dissonances of misunderstanding. With a friend, however, it is different; he is one with whom we can live in harmony, as if the two lives could mingle

like two streams, his thoughts and our thoughts merging and the two spirits living as one. Such a union is one of the sweetest experiences in all the world and he who has found his friend may well congratulate himself as one who has discovered the pearl of great price. Little wonder that our prophets and seers have so often broken into rhapsody on this theme! that our literature may count as its richest treasures such utterances as those of Emerson, Black, Trumbull, Montaigne, Bacon and Cicero on this theme!

Morality has been stretched to cover so many meanings, it has been forced into the support of so many conflicting meanings, and been made fellow to so many crimes against reason, that we can hardly blame many for refusing to discuss it or even to think of it. But the word is necessary because the idea of which it is the sign is a real and necessary idea. If men misuse it there is all the more reason for our learning how to rightly use it.

What is morality? It is derived from a Latin word meaning "custom," and it is probable that the Romans fast used it in the sense of living according to the custom. In Christian times a richer meaning was poured into it so that it has come to mean "the life of righteousness." But what is righteousness? It is living the right way, doing the light things, thinking the right thoughts, a very Masonic behaviour. But what is right? We might answer that question in two ways; we might say that the right is that which gives us the fullest, completest life, for it is the purpose of morality to give us life and give it more abundantly; or, we might say that right is conformity to the law of our being. As the scientist seeks to learn the laws of nature and to conform to them, so does a righteous man seek to discover the laws of his own nature in order to conform to them; he obeys the laws of the body by living clean and simply, he obeys the laws of the intellect by thinking facts without prejudice or haste, and he obeys the laws of the heart by loving only that which he finds to be good and true.

Of Brotherly Love much more might be said, though space may not permit, especially that Brotherly Love which Masonry inculcates. How can brotherhood be possible among us men? We are all so unbrotherly, we are so selfish, we are so quick to take or give offense. The solution of this troublesome problem lies in the fact that the one cure for unbrotherliness is brotherliness. We love our enemies that they may cease being enemies. We make friends in order to have friends. Brotherliness is a creative force. Brotherhood is not a thing already made, it is a condition we must create, so that the very presence of unbrotherliness is a challenge to brotherhood to do its best. When our fellows in lodge act thoughtlessly toward us, and bruise and hurt us, it is not for us to retaliate; insofar as we

are true Masons we shall love them even though they are not lovable; simply because the only way in which we can make men lovable is by loving them. Brotherly Love, therefore, is a task, a kingly task, quite the greatest, the most important, inside the whole compass of life. Indeed, we may say that one of the chief purposes of Masonry is to mobilize all men of good will in order that they may help to brother the world into a world-wide brotherliness.

THE GOLDEN BOWL AND THE SILVER CORD

The sacred sentences which fall on the ears of the candidate as he makes his mystic round are so heavy with poignant beauty that one hesitates to intrude the harsh language of prose upon such strains of poetry, solemn sweet. We may well believe that the men who introduced the reading here had no other thought than that the words might the better create an atmosphere in which the coming drama of hate and doom might all the more impressively come home to the heart of the participants. If such was their purpose neither Shakespeare nor Dante could have found words or sentiments more appropriate to the hour. There is a music and majesty in the twelfth Chapter of Ecclesiastes which leaves us dumb with awe and wonder and our hearts open to the impressions of a tragedy along-side which the doom of Lear seems insignificant and vain.

For generations the commentators of Holy Writ have seen in the allegory of this chapter a reference to the decay of the body and the coming of death; to them the golden bowl was the skull, the silver cord was the spinal nerve, "the keepers of the house" were the hands, the "strong men" the limbs; the whole picture is made to symbolize the body's falling into ruin and the approach of death. One hesitates to differ from an interpretation so true in its application and so dignified by its associations. But it must be doubted whether the sad and disillusioned man who penned the lines possessed either the knowledge of human anatomy implied by the old interpretation or the intention to make his poem into a medical description of senility. A more thorough scholarship has come to see in the allegory a picture of the honour of death set forth by metaphors drawn from an Oriental thunderstorm.

It had been a day of wind and cloud and rain; but the clouds did not, as was usual, dispense after the shower. They returned again and covered the heavens with their

blackness. Thunderstorms were so uncommon in Palestine that they always inspired fear and dread, as many a paragraph in the Scriptures will testify. As the storm broke the strong men guarding the gates of rich men's houses began to tremble; the hum of the little mills wherewith the women were always grinding at eventime suddenly ceased because the grinders were frightened from their toil; the women, imprisoned in the harems, who had been gazing out of the lattice to watch the activities of the streets, drew back into their dark rooms; even the revelers, who had been sitting about their tables through the afternoon, eating dainties and sipping wine, lost their appetites, and many were made so nervous that the sudden twitting of a bird would cause them to start with anxious surprise. As the terror of the storm, the poet goes on to say, so is the coming of death, when man "goes to his home of everlasting and mourners go about the streets." Whatever men may have been, good or bad, death brings equal terror to all. A man may have been rich, like the golden lamp hung on a silver chain in the palace of a king; he may have been as poor as the earthen pitcher in which maidens carried water from the public well, or even as crude as the heavy wooden wheel wherewith they drew the water; what his state was matters not, death is as dread a calamity to the one as to the other. When that dark adventure comes the fine possessions in which men had sought security will be vain to stay the awful passing into night. "Vanity of vanities; all is vanity." The one bulwark against the common calamity, the Preacher urges, is to remember the Creator, yea, to remember Him from youth to old age; to believe that one goes to stand before Him is the one and only solace in an hour when everything falls to ruin and the very desire to live has been quenched by the ravages of age and the coming of death.

THE FRATERNAL FORUM

EDITED BY BRO. GEO. E. FRAZER, PRESIDENT. BROARD OF STEWARDS

CONTRIBUTING EDITORS

Geo. W. Baird, District of Columbia. Joseph Barnett, California. Wm. F. Bowe, Georgia. H. P. Burke, Colorado. Joe L. Carson, Virginia. R. M. C. Condon, Michigan. C. E. Creager, Oklahoma. John A. Danlla, Louisiana. Jos. W. Eggleston, Virginia. Henry R.

Evans, District of Columbia. H. D. Funk, Minnesota. Asahel W. Gage, Florida. Joseph C. Greenfield, Georgia. Frederick W. Hamilton, Massachusetts. H. L. Haywood, Iowa. T. W. Hugo, Minnesota. M. M. Johnson, Massachusetts. P. E. Kellett, Manitoba. John G. Keplinger, Illinois. Harold A. Kingsbury, Connecticut. Dr. Wm. F. Kuhn, Missouri. Dr. G. Alfred Lawrence, New York. John F. Massey, Pennsylvania. Julius H. McCollum, Connecticut. Dr. John Lewin McLeish, Ohio. Joseph W. Norwood, Kentucky. Frank E. Noyes, Wisconsin. John Pickard, Missouri. A. G. Pitts, Michigan. C. M. Schenck, Colorado. Francis W. Shepardson, Illinois. Silas H. Shepherd, Wisconsin. Oliver D. Street, Alabama. Denman S. Wagstaff, California. S. W. Williams, Tennessee.

Contributions to this Department of Personal Opinion are invited from each writer who has contributed one or more articles to THE BUILDER. Subjects for discussion are selected as being alive in the administration of Masonry today. Discussions of politics, religious creeds or personal prejudices are avoided, the purpose of the Department being to afford a vehicle for comparing the personal opinions of leading Masonic students. The contributing editors assume responsibility only for what each writes over his own signature. Comment from our Members on the subjects discussed here will be welcomed in the Question Box Department.

QUESTION NO. 15-

What place ought the Masonic Lodge to fill in the Civic Life of the Community?

A Humanitarian Issue.

What place can the lodge fill in the civic life of the community?

The civil life of most communities is made up principally of religious and political activities, in neither of which is it our desire to become a party directly or indirectly, outside of these fields of activity there is little opening for the lodge in the smaller communities.

Were it otherwise we could wage eternal war on the encroachments of Rome, for example, or support any candidate for office who would use his every effort to keep separate the Church and State, and the "Little Red School House" safe for the Flag.

As it stands, practically every Mason directly, or indirectly through his family connections, is connected with some religious, social, or political organization working for the benefit of humanity.

There is a field in which the Masonic organization might become a power in the land; viz.: The organizing of America - of the world - in a fight to the finish against the "White Plague" - Tuberculosis.

Each brother might become a volunteer in the great war against this scourge of humanity. Each lodge a centre for the collection and classification of those affected. Each Grand Lodge or Jurisdiction a member of a National Masonic Anti-Tubercular League, whose funds would be spent, not for the benefit of Freemasons or their families alone, but for the benefit of the nation at large.

Over 67,000 young men were eliminated from our draft and over 22,000 from our camps on account of the "White Plague"; this 90,000 represent a large percentage of our national manhood, to say nothing of possibly a like number of our womanhood. What has been done for these youths? NOTHING - They were turned back into civil life, a horrible thought to contemplate.

Here was an opportunity for the Freemasons of America, the opportunity still exists to take every case and assume responsibility for its correction, alleviation, or cure. We could establish camps like our military training camps, well located, and of great capacity, or take over those already in existence before they are relegated to the dump pile, or scrap heap, and in these establish our National Masonic Tubercular Camps, where these suspects and those already affected could be systematically and scientifically handled, free of all expense

to the individual, the community, or the nation, but carried on by the voluntary subscriptions of the Craft at large, or by assessments systematically collected from the brotherhood by all the Grand Jurisdictions through their dependent lodges.

We are continually being asked what we as Masons are doing for the benefit of humanity at large and the good of our various communities in particular? and I ask you what? With what pride we would point to such a scheme, or any such effort for the amelioration of the condition of our suffering fellow creatures, and give the world a concrete example of what we Freemasons mean when we speak of the "Brotherhood of Man."

- J. L. Carson, Virginia.

* * *

The "Disinterested Mind," A Problem.

The place of the Masonic Lodge in the civic life of the community is that of a community fountain from which flows Temperance, Fortitude, Prudence and Justice.

The public mind is seriously agitated. Labor strikes; doubtful condition of industrial investments; ever ascending scale of prices; active, pernicious efforts of the demagogue; economic and political uncertainties; these seem to be hastening the average community into a frenzy.

We must "sober up." Permanent solution can be the result of only sincere and dispassionate thought. We cannot depend upon the decision of a "disinterested" mind for we are all directly interested in the serious problems which confront us. We must bring our minds to a condition fit for discernment and decision.

The Masonic lodge affords a place for all good men to learn to subdue their passions. There contending minds may meet on the level; there the searching rays of the Great Light may expose the selfishness, the prejudice, the avarice, the vices which now threaten the security of our established institutions; there those discordant passions now within us may be dissolved; there both wisdom and courage are inspired by the Grand Master.

The lodge is useless to the community unless those fortunate citizens who enjoy its privileges will by counsel and example extend its beneficent influences beyond the tiled precincts of the lodge room. With his own passions subdued, his mind free from prejudice, his ambitions stripped of personal interest, the Mason is in position to counsel, to influence and to lead, not only in normal conditions but in times like the present. Whenever those Masonic cardinal principles have found a permanent place in the life of the community, the lodge will indeed have performed its function as a pure and beneficent fountain and a solution for our present threatened crisis will have been afforded.

C. E. Creager, Oklahoma.

* * *

Individualism.

You ask, "What place ought the lodge to fill in the civic life of the community?" My view is none, as a lodge, save to so impress the lessons of Masonry on its votaries that they will be better citizens in all respects. We are an unique organization. Our basic principles include all good in religions, politics, (in its highest sense) and personal life, but in no particular should they ever be specific. Each mind views each question from a different angle and each Mason should be permitted to be active in all civic affairs according to his personal views. The lodge should be his resting place, free from all mention of religious or political (civic if you prefer the term) questions.

This is the Virginian conception of Masonry's mission and has been for more than 150 years. Agitation for what is termed "a progressive science," west of the Mississippi is the great reason we are to a man determined to be led into no entangling alliances. I know this view will not please those we deem misguided Masons, who want General Grand Bodies and progressive movements in Masonry like the Masonic Service Association, and I doubt if this article will appear in the discussion at the triennial or be published in THE BUILDER, but you asked for my views and I give them frankly, and assure you that they are the views of Virginia to a man, so far as I am informed. We hold that the mission is to teach Masons to "walk uprightly in our several stations in life before God and Man." We do not interfere as to how he does it in either case.

Jos. W. Eggleston, P. G. M., Virginia.

Education in Civic Duties.

The Masonic lodge in any community should fill its natural place as a source of all that is law abiding and elevating and be practically an institution that would evolve the highest type of citizenship. Men who would be able to draw the fine distinction between honor and honesty, men who would be able to discern the fact that the probity and morality of a community and a nation is only a reflex of that of each individual, men who will fearlessly stand for the right and who will not hesitate to express their opinions by speech and ballot.

A Mason, in his community, ought to stand for everything that will promote good government, administered in the interest of all the people and primarily as means to that end he should be an advocate of ample facilities for free public education, unrestricted and unhampered by the powers or doctrines of any church or creed.

Our lodges are prone to regard the conferring of degrees as the main reason for their being. In fact in this day of popular Freemasonry, they would appear to be degree mills pure and simple, when as a matter of fact part of the time should be devoted to the direct education of the membership upon lines indicative both of their civic and Masonic duties.

John A. Davilla, Grand Secretary, Louisiana.

* * * * * * * * *

Inspire Men.

The Masonic Lodge, in my opinion, should fill its ancient place in the civic life of the community.

We may well strive to make our Fraternity do its work as well as did our elder brethren. They had a wonderfully broad experience and vision, even if a less specialized training than we have. Care must be taken, lest in trying to improve Masonry, we ruin it.

Franklin and Washington were often sorely tried, yet they did not drag Masonry into politics nor endeavor to make it a fraternal insurance association.

By training and inspiring men, Masonry has made the Revolutionary War and the United States Government a success.

Masonry is a progressive moral science. It is a course of ancient hieroglyphic moral instruction. That is its work and place in society.

Masonic principles, pure as crystal, were taught by the Great Teacher of men in the little Roman province of Judea. He pleaded with us, not that we work upon others but that we rebuild ourselves. He pleaded, not for organization, not for laws, not for a plan of governing others, but for the strength to govern ourselves. He taught and exemplified love and helpfulness. He taught us to forgive the sinner, the wrong doer, the persecutor. He admonished us to love one another and our enemies as ourselves.

Masonry advocates no particular religious creed but it teaches the fatherhood of God and the brotherhood of man. It teaches the nobility of work and the justice, inevitability and mutual benefits of proper wages.

The Masonic lodge should teach all these things as principles and inevitable truths to be understood, absorbed and worked into the lives - of its members, not as a propaganda to be enforced by its organization.

Asahel W. Gage, Florida.

* * * * * * * * * * *

Get Facts Before Members.

Inasmuch as membership in every Masonic lodge includes the men of the community who are selected for their high moral qualifications, it goes without saying that they, both as individuals and collectively, should take a commanding place in all activities tending towards civic righteousness.

Never in the history of the world is this more important than at the present time when Bolshevism, class hatred, social unrest and a total disregard for law and order dominate the activities of a no inconsiderable element of the populations of most of the so-called civilized nations of the world.

The entire membership of every Masonic lodge should be actively identified with and take a commanding part in all movements, not only in the community but also in the State, Nation and the world at large, that tend towards the maintenance of public order, respect for the law, good living conditions for all, universal and compelling education (especially in the United States of not only all children but of all alien adults), of universal military training as a prerequisite for adequate preparedness, and finally of all movements of a constructive nature tending towards the higher moral, intellectual and social uplift of the community.

If such agencies are already in operation every Mason to the extent of his time and ability should identify himself with as many of the same as possible and render actual constructive service.

If such agencies are not in operation it should be the duty of Masons as individuals or as a lodge to organize such in their respective communities. By this I do not mean to indicate that these agencies should be designated as Masonic to the public but the Masons of the community should so direct their activities and take such a commanding part in the conduct and maintenance of the same that the other elements of the community would at once recognize that the membership of the Masonic lodge of their center is a vital and necessary part of every organization and movement for their betterment and uplift.

In the present condition of labor agitation and strikes together with the lack of cooperation between capital and labor the Mason and his Masonic lodge can do much towards bringing about a harmonious relation between the opposing factions. The vital necessity of maximum production to relieve the high cost of living and the fair proportion of profits to be apportioned between capital and labor together with the vicious circle resulting from strikes with consequent loss of production, loss of capital, loss of wages and consequent still higher cost of living can be presented with mathematical accuracy to every capitalist and laborer. If the two million Masons in the United States would take an active part in fearlessly and accurately presenting the exact situation, through their own agencies or civic agencies

already organized, to every capitalist and every laborer in this broad land and use their united strength to the end that equitable dealings and absolutely good faith be maintained by all parties - the laborer, the capitalist and the public - strikes wou not only soon be a thing of the past but harmony and contentment would quickly prevail.

Masons as public spirited citizens can and should accomplish this result.

To sum up - the Masonic lodge, through its membership, should be the vital moving force for all that is best in the moral, social, civic and intellectual uplift of the community in which it is situated.

G. Alfred Lawrence, New York.

* * *

Active Charity.

"What place ought the Masonic lodge to fill in the civic life of the community?" The most intimate and closest possible, varying only with the different conditions and wants of that community. The lodge which lives under the idea that it is accomplishing the work prescribed under its charter by conferring a degree now and then, in a cloister-cell seclusion, and neglecting its duty to its community is neither a Masonic lodge, nor any other thing which is worthy of respect or consideration. The highest honor which can be conferred on a Masonic lodge is the civic crown of leaves, and the highest aim of its existence is to make Masons so that they can go out into their community and as a lodge become a civic asset; their influence felt in every good cause, the special guardians of the purity and integrity and efficiency of our public schools, taking up public work which can only be properly carried on by some influential organized institution, such as undertaking the working out and carrying forward of what is known as the Infant Welfare work of every community, as we do in Duluth, where we have the organization, the doctors, the nurses, the milk stations, the

free clinics four times a week, free prescriptions, free everything in connection therewith, for instance, or the work of the Atlanta brethren in looking after the deformed children of their State, and other ways suitable to the needs of the community.

The field is so wide that every lodge can find something to do; the brethren of the lodge will feel that it is living for something, is accomplishing something Masonic, for Masonry is Work and Action. There is however, one rock to avoid, on which many split - don't go into partnership with anything, or anybody, neither church nor any other institution; pick out something you can swing alone and go to it alone; get on you overalls, don't scatter, don't depend on the women show them you can do something without them. Use the rules and landmarks of Masonry, if you know what they are, to guide you in all good works, and the closer you can get to the great public heart the better Masons you are, the wider your service to the public the better you are following out the tenets of the Order and the more sparkling the jewels of devotion and love of humanity you will be entitled to wear.

T. W. Hugo, Minnesota.

* * *

A Hidden Force.

The Masonic lodge, with its carefully chosen, worthy and well qualified, duly and truly prepared membership, should be the active, enlightened conscience of the community.

I do not think the Masonic lodge, as a body, is intended to or should take any part in public affairs. Such activities usually result in strife and dissension. If any worthy work is to be done there is almost always an outside organization at hand to take it up. The Masonic lodge membership should give it their personal and financial assistance but as a body it should not enter into competition. To my mind, the Masonic lodge will exert a greater and more lasting influence for good if it remains a silent, hidden, educative force which

manifests only through the devoted activities of its individual members and then, not as Masons, but as men and citizens.

John G. Keplinger, Illinois.

* * * * * * * * * * *

Fight for Principles.

It is quite difficult in a few words to define the place of a Masonic lodge in civic life. As Masonry can best be taught by means of symbols I would say that it should be as a great shining light whose burning radiance is as constant and eternal as truth. Our ancient brethren built their lodges either upon the hilltops or in low vales that they might detect the approach of enemies from all sides in the distance. Might we not say that it was significant also of a more important truth: that the principles upon which these lodges were founded and the lessons they taught should be seen and known by all men.

A Masonic lodge in a community should be evident by what it stands for and by what it teaches. It should be a source of knowledge having the confidence of all good people. If we study the history of Freemasonry as it is associated with that of civilization, we will readily see that Speculative Masonry is a result of civilization. We cannot conceive of Masonry in a barbarous country. Such a state of society has never been capable of introducing and maintaining its abstract principles of Divine Truth. We are told there are no Masonic lodges in Russia. This will account in a great measure for the lack of freedom in that country. Wherever Freemasonry abounds education will flourish and the banner of freedom will wave. With the advent in any country of a condition of civilization, Freemasonry has appeared, "grown with its growth, and strengthened with its strength," and in return has proved by a reactionary influence a patent instrument in extending, elevating and refining the civilization which gave it birth, by advancing its moral, intellectual and religious character.

The activities of a Masonic lodge in a civic community vary with the time in the life of a nation in which it exists, but at all times it should defend against all enemies, the eternal principles of liberty, justice and truth - upon which it is founded. I feel that we are slowly but steadily approaching a crisis, not in the life of one nation only, but of many - nations, and that the time for a Masonic educational campaign is here. The public at large should be enlightened as to what Freemasonry is, what it teaches, and what it means in the lives of men and nations, and especially should the younger generation be trained in the elementary principles and virtues which will prepare their minds and hearts for the reception of the greater lessons - the abstract principles of Divine Truth. While membership in a Masonic lodge is not essential to good citizenship, every Mason knows how hopeless our citizenship and the world would be without the principles upon which Masonry is founded and upon which it lives.

There is an erroneous idea in the minds of some that Freemasonry is a "secret society," and that there are within its teachings many and mysterious wonders which it would conceal from the world. The public should know the purpose and teachings of Freemasonry and that the secrets are only to safeguard to its members certain rights and privileges, essential to the Fraternity. They should know that the moral principles and the verities upon which Masonry is founded are applicable in every day and hour of a man's life, whether he be in the service of God and his fellowmen, at his usual vocation, or at refreshment and sleep. Why not make the Masonic Service Association both instructive and constructive, and through it, carry an educational campaign into every community?

John F. Massey, Pennsylvania.

* * * * * * * * * * * * * * *

Endorse All Valuable Institutions.

If we use the word civics broadly it will include politics, municipal, county, state and national elections as well as charities, hospitals, Red Cross, libraries, clean streets, etc.

That a Masonic lodge as such, should dabble in politics is abhorrent. On the other hand no better expression of the broad principles of Masonic charity can be shown than by the support of all such worthy objects as tend to the physical, moral or spiritual betterment of the community.

It is well known that if a large number of people, closely allied, become imbued with a spirit; desire or principle, automatically that spirit, desire or principle will so permeate the community or section where they live that it will become the ruling atmosphere and that one who is unfamiliar with the section will feel such influence when coming into it.

I believe this is the place the Masonic lodge should take in the community. Such a spirit permeating the lodge would work like a leaven in the community and would wield a powerful influence. This spirit should show expression in the endorsement of all institutions for civic or civic betterment not only the institutions of brick and stone but institutions in the broadest sense.

Julius H. McCollum, Connecticut.

* * *

Insist Upon Justice.

The Great War, in which all the world was engaged, is indeed ended; but the spirit of great unrest, which has come because of that war, is active throughout the whole world. And even in this fair land of ours there are not wanting those who, as they look into the future, can see nothing but disaster for all these institutions which we hold most dear; and there are some who can see no ray of hope. But we who belong to the Ancient Craft, as the returns come to us from all over the country, find that as never before men are besieging the doors of our lodges, seeking entrance into our time-honored institution. It is difficult for us to find time

to initiate the great numbers who are knocking at our doors. This state of affairs brings with it privileges and also responsibilities. Responsibilities which affect not only the welfare of Freemasonry, but which are fraught with profound meaning for the welfare of our own country and for the welfare of the world at large.

In the various divisions of our Order there are many high sounding titles which, if they were coined today would seem to be absurd. But they come down to us with the fragrance of the life of a distant past clinging about them, and the ages have read into them a meaning which is peculiarly fine and strong. But among all the titles which Masonry has to show, the one which is of most worth in this age of the world is the simple one of Brother. When we pass the portals of the lodge, all titles which are worn outside in the world slip from us and it makes no difference what rank the member may hold outside of the hall, or what station he may occupy, he is, within the lodge room, simply one of the brethren.

Our martyred President once said that no great question is ever settled until it is settled right. So in this present time of unrest there is great need of an institution so big and so strong that it shall be able to say that all these questions which are now causing discontent can only be settled in one way. And that is the right way, the just way, the way in which brethren should settle all questions which arise among themselves. Therefore, it seems to me that Freemasonry, with all that Freemasonry means and implies, is an absolutely necessary thing in the world today, and that its principles of brotherly love, relief, and truth are the most necessary principles upon which the lives and actions of men should be based. Therefore, we, as members of Masonic lodges, should in our communities, in our states, in our nation, stand for the principles of sanity and righteousness; and should endeavor to see that no profiteer on the one hand, who is possessed of great wealth, shall oppress his neighbors; and that no Bolshevik on the other shall be able to pull down and destroy the splendid fabric of our Government. We should, as rapidly as possible, bring within our Order all good and worthy men of our communities, and then we should, not as members of a political party, but as citizens of the Great Republic, strive to see to it that perfect justice is meted out to all men alike.

John Pickard, Missouri.

* * *

Ethical Discrimination.

In the Charge of the Entered Apprentice degree we read:

"Man is a social being and it was not intended he should spend his life with his thoughts concentrated upon himself; hence, in the social capacity, men should endeavor by kind and friendly acts, to promote the happiness of one another."

Our lives must, or should, be spent in helping others, as well as ourselves, helping them upward - "hitch your wagon to a star" someone has said - giving them the hand of Fellowship to aid in pulling them out of the quagmire of doubt, ignorance, misery and squalor into which they have fallen, into a higher and purer mode of thought and living. For people live on the plane of their mental vision.

The onward march of the human race toward Godhood requires the thoughts and efforts of the best and strongest people. Masonry is not a selfish organization. Great caverns - cesspools of evil, have been explored, cleansed and purified through the efforts and influence of Masons. It has always been a great, uplifting force in the world, striving for the bettermen of the world's personal, social and civic conditions - the purification of society - teaching men to look toward the Light that leadeth into the realms of purity, use fulness and peace.

This warfare against the BAD and for the GOOD has ever been waged by Masons. From the earliest days of the Order, Masonry and its kindred Orders, by whatever name they have been known, and in whatever age or country found, have been continually and consistently arrayed to increase the power of the people for GOOD. Bolshevism and mob-rule have never found any place or favor among Masons. The Brotherhood has worked by law and rule in contradistinction to the anarchial methods of the mob and the debasing influences of tyranical government.

To accomplish these results it is necessary to begin in the homes of the people. These are the centers of social and civic life. Masonry urges its votaries to use their influence in everyday life, wherever they may be, for the propagation of the social virtues, the sacredness of the home, the purity of womanhood and an upright conduct in all the varied relations of life. It teaches the power of prayer, the Fatherhood of God and the Brotherhood of Man.

Our teachings are that as lodges Masons do not meddle in politics; neither do they discuss these subjects in their meetings. But there is no reason why the improvement and betterment of social and civic conditions as such should not be profitably considered, plans worked out, committees appointed, money raised for relief, and various phases of civic work developed and fostered by and in the Masonic Order. In these days of great unrest when the world is torn and bleeding from the horrors of the most awful war in history; when strong men's minds tremble and reason is dethroned, is it not Masonry's duty to mankind to stem the tide of evil when it is at its flood and use its great power to check the dreadful miasma that spreads its poisonous germs through the very air we breathe? It has ever been the cradle and bulwark of human liberties; its emblems have been worn by thousands who have suffered and died in this latest debacle that others might live; and the crosses that mark their graves in a foreign land will forever bear witness of a devotion to duty and the cause of right and justice, that carries our minds back to Calvary; and their spirits, ever hovering about and around us will be calling to us, their brethren,

"to lay aside the staff and take up the Sword and Buckler, and manfully fight our way, and with valor run our course;" promising that if we do, "the Almighty, who is a strong tower unto all those who put their trust in Him, shall evermore be our strength and confidence."

S. W. Williams, Tennessee.

* * * * * * * * * *

A School Only.

Any answer to the questions regarding the functions of a Masonic Lodge which are to be of any real value to Freemasons, must be based upon the teachings of Masonry.

"Masonry consists of a course of ancient hieroglyphical and moral instructions, taught according to ancient usage, by types, emblems and allegorical figures" and is "a regular system of morality veiled in allegory." Its function is to teach this peculiar system to the individual who is qualified to receive it and so desires. The function of the lodge is to carry out this feature of Freemasonry. All other activities of a lodge are of secondary importance and are not included in the Masonic system.

Freemasonry teaches morality to the individual, and the individual improves himself in Masonry by using the tools and implements of Freemasonry on himself (not others).

Of the many reform movements which have been advocated, the only effective method is the individual one. If we learn to subdue our own passions we are doing constructive work for higher community life - for civilization.

The lodge, as now organized, functions in two ways. When opening or closing, or when initiating, passing or raising candidates it is actually symbolical, and the officers, form and ceremonies are all symbolical; but when it is transacting routine business it is simply an organization of Freemasons. In its symbolic character it teaches the basic truths of morality, but in its character of an utilitarian organization it may function as anything from a convivial club to a reform society.

Experience seems to teach us that the closer we hold to the real functions the more we may hope to accomplish. The Mason who has learned to square his actions by the Square of Virtue will be a blessing and an inspiration to the community in whatever capacity he may be permitted to serve. He will be more efficient in political, social, industrial, and economic

life by acting as an individual, than it would be possible for him to do if the lodge took upon itself functions which ancient usage does not seem to warrant and good judgment seems to reject.

The lodge is a school of instruction in morality and open to those who apply of their own free will.

It teaches only basic morality.

It does not teach dogmatically.

The closer it holds to these functions, the greater will be the respect of the profane, and the greater the good to the community.

S. H. Shepherd, Wisconsin.

* * *

Discuss Civic Questions.

This is an important and at the same time a difficult question. Surely none will maintain that it should take no part in questions or matters of public interest, and it is equally certain that there is a boundary line beyond which Masonry should not go in dealing with public affairs. I believe no man is quite wise enough to lay down a rule that will fit all cases. Much must in every case be left to the enlightened discretion of the Worshipful Master and of the particular lodge. It might often happen that one lodge could with entire propriety participate in a public matter while another lodge at the same time should have nothing to do with it. A

lodge might at one time take a hand while at another time it would be inexpedient, if not wrong, for the same lodge to do so.

As a general rule, I believe Masonry should take an active interest in all questions having for their aim the improvement of public morals, health, and social and intellectual conditions, taking care never to attempt to bind the conscience of its members on any question, but always bearing in mind that liberty of thought and speech is one of the cardinal principles of Freemasonry.

From considerations of expediency, for the sake of the harmony of the Craft, it should as a general rule refrain from dabbling with any question after it has become a subject of acrimonious dispute in the arena of religion or partisan politics.

In all cases, discussion and action should be conducted with a fraternal and tolerant spirit, becoming a band of brothers "among whom no contention should ever exist except that noble contention or rather emulation of who can best work and best agree."

With these general rules to guide us, I believe that few questions will arise where any doubt will exist as to the propriety or impropriety of Freemasonry's taking a part in a public question.

I believe Freemasonry in the past has been unduly conservative on this subject, especially in the English-speaking jurisdictions. On the other hand, there is no doubt that at times in some other jurisdictions, it has been too radical.

In short, Freemasonry should make of itself a School of Instruction not only to its members but to the community upon every civic question that may arise, barring those that are properly classed as religious or partisan political controversies.

Oliver D, Street, Alabama.

THE CRYPTIC DEGREES

BY BRO. GUSTAV A. EITEL, MARYLAND

THE BUILDER APRIL 1920

PART 11

But from whom did Henry Wilmans receive the Select Degree, his power to confer it, and to transmit the same to others? This is one of the many unsolved problems regarding the origin of our Masonic degrees.

There were found among the Eckel papers, recovered some years since, the Rules and Regulations of a Lodge of Perfection founded by him in Baltimore in the year 1792, the year that he established a Grand Council of Select Masons in the same city. As his name does not appear in the list of the many Inspectors of the Rite of that period, and from the fact that in both documents he is styled "Grand Inspector General," while the other Inspectors of that period are styled Deputies, and from the further fact that he was in possession of the 25th, then the highest degree known, while the others appear to have been in possession of degrees only to the 24th, leads to the supposition that he may have derived his powers from the same source as Stephen Morin - the Council of Emperors of the East and West, France.

Brother Wilmans was of an ancient and prominent family of Bremen, Germany. It is not known when he came to this country, but we find him and his brother Charles Henry engaged in the shipping business on Gay street, Baltimore, in 1790.

His Masonic record, like a meteor, was brilliant but transient. In addition to the positions mentioned that he occupied, we find him in 1793 as the Charter, or First, Master of Concordia Lodge, No. 13; in the same year Deputy Grand Master, and in the following year Grand Master of Masons in Maryland.

He presided at the Communication of the Grand Lodge December 18th, 1794, and delivered an able address, when his name disappeared entirely from our records, but I have ascertained from other sources that he died in 1795 at the early age of 44 years, and was buried in the graveyard attached to Zion Church of this city. If, as many believe, the degrees in question originated in the Rite of Perfection, until we can ascertain where he received his powers as Inspector General of that Rite, we shall perhaps not know the true origin of the Select Degree.

In 1817 the Grand Chapter adopted a resolution permitting "all Chapters to open and hold Chapters of Select Masters and confer the degree upon such as they may deem worthy." Prior to this Eckel, and perhaps Wilmans, also conferred the degree in like manner on those they deemed worthy and who had advanced to the degree of Mark Master.

In the new Constitution, adopted in 1824, the Select was made one of the regular series of degrees and conferred after the Most Excellent, and it was retained as such until 1852, when it and the Royal Master's degree were worked together in Councils specially convened for the purpose upon Most Excellent Masters, just before the conferment of the Royal Arch upon them.

The Royal and Select were conferred in special Councils, as stated, from 1852 to 1872, with much pleasure and profit to the Craft, when, for the purpose of being in "unison with the great majority of Grand Jurisdictions of our country," the Grand Chapter adopted a resolution forbidding the conferring of any other degrees than Mark, Past, Most Excellent and Royal Arch. Independent Councils of Royal and Select Masons were then organized, representatives from six of which on May 12th, 1874, formed in the city of Baltimore a Grand Council for the State of Maryland.

P.S. - Since the foregoing pages were prepared for the press I have most unexpectedly become possessed of some facts referring to Henry Wilmans that I deem of sufficient interest to record in connection with my remarks on Cryptic Masonry.

On April 28th, 1788, the Grand Lodge of Virginia warranted a lodge in the City of Baltimore, known as Baltimore Union Lodge, No. 21, and which had more or less vitality until 1795. Grand Secretary Brother George W. Carrington has recently discovered in the archives of the Grand Lodge of Virginia the returns of this lodge for the years 1792 and 1793; upon the first mentioned is a memorandum to the effect that on March 12th, 1792, Henry Wilmans, Past Master of Lodge No. 13, Charlestown, appeared as a visitor; no jurisdiction is mentioned, but believing that the Charlestown here named was intended for Charleston, S.C., I consulted Bro. Theodore H. Emmons, of Boston, who kindly investigated the subject for me and found that there was a lodge known as St. John's, No. 13, at Charleston, S.C., date of organization not known, but prior to 1789. There can be no doubt therefore, I think, that this was the lodge of which Wilmans was a member and Past Master, and that he must have resided some time at Charleston prior to coming to Baltimore. I have traced him to Baltimore as early as 1790. In the latter part of 1792 he founded in the City of Baltimore a Lodge of Perfection and sometime during the same year a Grand Council of Select Masters; and the probability is that he was at the time affiliated with the lodge at Charleston, and continued so until April 13th, 1793, when he became the founder and first Master of Concordia Lodge, No. 13, Baltimore.

It would therefore seem that he was in possession of the degrees of the Rite of Perfection while residing at Charleston, but the question is did he receive them and obtain his powers as Inspector General from the Inspectors then residing at Charleston, or did he obtain prior to leaving Europe? I am inclined to the latter supposition for the reason as stated in my address, that in the two documents in my possessions, he is styled Grand Inspector General; while Myers and Spitzer, as well as nearly all the Inspectors of the Rite Perfection at that date, in this country, were styled Deputy-Inspector General. As his name does not appear upon the list of the Inspectors residing in the country at that period it would seem that he never affiliated with them, but exercised his powers of Inspector independently of them.

While it would now appear certain that the Select Degree was known at Charleston prior to its introduction into Baltimore by Wilmans, I see no reason to modify my critisisum of the claims of the Companions of South Carolina that the Royal and Select degrees were known and worked at Charleston as early as 1783, and that rituals of the same were deposited in the Council of Princes of Jerusalem in 1788 by Jos. Myers; there being, as stated, no evidence whatever other than the unsupported statement of the Companions of South Carolina, of their recollection of events that occurred forty-one and forty-six years previously, of the existence of the Royal Master's Degree earlier than 1807.

And it is quite certain that there was no connection of the Royal and Select Master prior to the organization of Councils of such by Jeremy L. Cross in 1819. If there was any deposit of a ritual of Cryptic Masonry by Myers in 1788, it was that of the Select Degree only; and it is possible that he obtained it from Henry Wilmans, who about that time came from Europe, and this gave rise to the story of the Berlin origin of the degree, as it is well known that, at that time, Berlin was regarded as the headquarters, and Frederick the Great the patron, of all the high degrees of Masonry.

Companion George W. Warvelle, of Chicago, a few years since thoroughly investigated the origin of the Royal and Select Degrees, and in his conclusion repudiates the claim to the paternity of these degrees by the Supreme Council of the Southern jurisdiction. He believes that the Select Degree was formulated and introduced by Henry Wilmans and that the Royal Master's degree was formulated and introduced by Ebenezer, Wadsworth of New York about the year 1807.

COLUMBIAN COUNCIL, No. 1, NEW YORK

We excerpt from the printed history of Columbian Council No. 1, of New York City, that it was "the first permanent body formed for conferring the Royal Master's Degree." "It was organized September 2nd, 1810, by Thomas Lownds and fifteen other Royal Master Masons." "It was a self-constituted and independent body, owing allegiance to no one, untrammelled by landmarks, constitution or laws save those of its own creation, with inherent powers to confer the degrees in its possession or to form other councils for that purpose."

"Little is known of the so-called orders which were associated with the Royal Master's Degree in the work of the council. They must have appealed to its founders, for it was evidently the purpose of Thomas Lownds and his associates to adopt these ritualistic waifs and give them dignified standing by providing for them 'an house of habitation forever.' Their task of putting the new organization on a firm footing however was infinitely complicated by the fact that they did not have unchallenged authority over the Royal Master's Degree, with which the council started, nor over the Select Master's Degree, which they subsequently added to the list.

"For some inexplicable reason the Select Master's degree did not figure in the council's work until 1821, and it was obviously not the intention of the brethren to use it when the council was formed. For three months the Royal Master's was the only degree conferred?"

Then for a number of years several Orders were also conferred. However, "The Royal Master's was the only regular degree, the others merely being what for want of a better term are called 'appendant orders.'

"The Super-Excellent degree appeared for the first time in Columbian Council at the meeting of December 22nd, 1817, when four candidates received it. After the order of Knights of the Round Table had been dropped from the list the following spring, the Royal Master's and Super-Excellent Degrees constituted the entire ritualistic work of the Council until December, 1821. On November 25th of that year Thomas Lownds created a council of Select Masters of Twenty-seven and conferred the degrees on ten candidates. This council was merged with Columbian a week later."

In the Ohio Grand Council Proceedings of 1880, we find Companion John D. Caldwell presented "some facts of Masonic history bearing upon the Royal and Select Degrees." In his "sketch" he arranges the early Inspectors General and Deputy Inspectors General in chronological order, with a brief statement of their "appointment" and "authority," and of the work of each in establishing lodges and councils.

As these are the authorities on which the Scottish Rite adherents base their claims, and, as all our Masonic writers and historians quote from or refer to them, we present from the "sketch," et literatum, all that refers to the Royal and Select degrees.

Companion Caldwell uses the caption, "Whence Came We?" and says:

"What is the origin of Cryptic Masonry in America? When answered properly there will be no occasion to carp at carpet-baggers. Active-brained and persevering peripatetics have brought to our doors as a continent, as a south, as an east, and a west, the fragrant juicy fruit that we now relish, although we have improved it by grafting.

"What England had in 1717 of Scriptural incident of Masonic ritual went to France, and France and Germany built on the story, and back came to England the ineffable and sublime degrees, Royal Arch, Knights Templar,. and Royal and Select Degrees.

"In 1761 Stephen Morin, a Hebrew, learned in these rituals, received from united Masonic authorities in France a patent as Inspector-general of the Rite of Perfection - twenty-five degrees - and repaired to St. Domingo, where he practised the Rite and appointed Deputy Inspectors. These Deputies were Brother Henry Andrew C. Francken, also a Hebrew, Deputy Inspector General for Jamaica and the British Leeward Islands, (or, as he claimed by his patent, for West Indies and North America); and Moses Michael Hay Brother Col. Prevest for the Windward Islands and the British army.

"Companion Francken, whether authorized or no came with his rituals and patent as Inspector to Albany, New York, and organized in that place four bodies of the new Rite: 20th December, 1767, Ineffable and Sublime Grand Lodge of Perfection, Grand Council of Princes of Jerusalem, Rose Croix Chapter, Albany Sovereign Consistory.

"In 1769 Francken appointed in New York two Grand Inspectors: Dr. Samuel Stringer and Sir William Johnson.

"Brother Moses M. Hays, an opulent and learned merchant, a Hebrew, a resident of Kingston, Jamaica was appointed by Francken (some say by Morin) a Deputy Inspector for North America. Hays appointed Isaac De Costa Deputy Inspector; also, Solomon Bush of Pennsylvania, and others, Thrice Illustrious Inspectors.

"A Lodge of Grand Elect and Sublime Masons was held at Philadelphia, June 25, 1781, where attended as Inspectors Simon Nathan, for North Carolina; Barend M. Spitzer, for Georgia; Solomon Bush, for Pennsylvania; Isaac De Costa, for South Carolina; Thomas Randall, for New Jersey; Samuel Myers, for Leeward Islands; Moses Mendall Seixas, and Moses M. Cohen. This body met in the City of Brotherly Love in 1782 and 1785. Col. Augustus Prevest, also P. Le Barber Dupleisis, a refugee from West Indies, long afterwards a prominent Mason in Philadelphia, and Joseph M. Myers, Inspector General of Maryland.

"Dr. Frederick Dalcho, having left the Western army as lieutenant, after the conclusion of the war by the treaty of Greenville, in 1795 repaired to Charleston, South Carolina, a great centre for the French Masons after their dispersion resulting from the revolution in West India Islands. Here Isaac De Costa had in 1783 organized a Grand Lodge of Perfection; and here Myers, Spitzer, and Fort conferred the Sublime degrees on Col. John Mitchell, late of the United States army, and by Mitchell on Dr. Dalcho, May 24, 1801. Abraham Jacobs, a Hebrew teacher of New York, who was initiated in St. Andrew's Lodge, Boston, in 1782, here received the Sublime degrees.

"In 1801, May 31st, the Dela Motta Supreme Council - the first appearance of a governing body of the A. and A. Rite - was formed in Charleston, South Carolina.

"In 1801, July 5th, a Grand Council of the Princes of Jerusalem was formed in same city, Brother Abraham Jacobs, Sublime Grand Master. 'Twas he that in organized a similar Grand Council at Savannah, Georgia.

'In the archives at Charleston was the ritual of the Royal and Select Degrees, the Select Master of 27, and similar rituals were in possession of the Inspectors in the Northern States.

"In 1804 and 1805 Inspector Jacobs was at work in New York, conferring the Sublime degrees, conferring them upon Thomas Lownds, who was conspicuous afterwards as a Masonic ritualist.

"In 1807 Joseph Cerneau, a Jew from Jamaica, organized a Grand Consistory in New York City, and in 1814, 22d January, this Consistory actually formed and elected Grand Officers of the Grand Encampment of Knights Templar.

"In 1806, 6th August, Abraham Jacobs organized the Sovereign Consistory in New York City. In 1808, 19th and 26th November, he conferred the Select Master of 27 (the Royal Master Degree perhaps) on the celebrated John J.J. Gourgas, who was long at the head of A. and A. Rite, Supreme Council, Northern jurisdiction. Thus M. M. Hays, who went to Boston, and in 1802 was Grand Master of the Grand Lodge of Massachusetts for a few years, had the Cryptic degrees. Solomon Bush had them in Philadelphia; the Sublime Lodge at Albany; the Stringers and Yates had them.

"Now, while the Council degrees are depreciated as mere side or detached degrees, what shall be said of the additional degrees above the twenty-five of Perfection, the only ones in practice up to the year 1802, when the Thirty-third degree was announced, for the system established known as Scotch Rite had then no existence, either in Europe or America? It substantially had American birth at this late day; while the rituals of Select Master of 27 were in existence a quarter of a century anterior to 1802. America then turns carpet-bagger, and sends to Paris in 1804 Count de Grasse Tilley, one of the founders of the Supreme Council at Charleston, in February, 1802, with a 'curiosity,' a 'novelty,' the Ancient and Accepted Rite, an entire new Rite of thirty-three degrees; and the novelty was by the Grand Orient of France incorporated in the College of Rites.

"When the Supreme Council in 1802 announced its organization, with the schedule of their regular degrees, they mentioned 'other degrees in the possession of individual Inspectors, not in the Rite, but isolated, - as Select Master, or the elect of 27; Royal Arch, as given under the Constitution of Dublin; six degrees of the Masonry of Adoption; Scottish Fellow Craft; Scottish Master; Scottish Grand Master; with the Thirty-third, aggregating fifty-two degrees, which are conferred in different parts of the world, and communicated generally free of expense to those brethren who are high enough to understand them.'"

The theory of the Scottish Rite, Southern Jurisdiction, origin of the Council degrees was printed in our 1910 proceedings, from the account by Companion Zimmerman Davis, Grand Recorder of South Carolina, (1909.)

The account, however, was taken from the History of Companion J. Ross Robertson (1888) and from Dr. Albert G. Mackey.

As presenting the other side of the contention it is reprinted here.

Much discussion has taken place as to where, when and by whom these degrees were instituted. It generally is conceded that they had their origin on the Continent of Europe, and were introduced into this country during the latter part of the eighteenth or early in the nineteenth century, and were originally side degrees of the Rite of Perfection, which was founded between 1750 and 1760 in Paris, France, by a number of Masons who styled themselves "The Sovereign Princes and Grand Officers of the Grand and Sovereign Lodge of St John of Jerusalem." The cryptic degrees were honourary or side degrees conferred by Inspectors-General of the Ancient and Accepted Scottish Rite. The proceedings of the Supreme Council of A. and A. Rite for the Southern Jurisdiction of the United States, held on December 4, 1802, contains the following: "On the 21st of January, 1802, a warrant of constitution passed the seal of the Grand Council of Princes of Jerusalem, for the establishment of a Mark Master Masons' Lodge in the city of Charleston, South Carolina. Besides those degrees which are in regular succession, most of the Inspectors are in possession of a number of detached degrees, given in different parts of the world, and which they generally communicate, free of expense, to those brethren who are high

enough to understand them, such as Select Masons of Twenty-seven, and the Royal Arch as given under the Constitution of Dublin," etc.

In his History of the Scottish Rite, Charles T. McClenachan says: "The Royal and Select Masters degrees were side or detached degrees of the Ancient and Accepted Scottish Rite. In the Southern States of the Union, the Supreme Council initiated, chartered and fostered Councils of Royal and Select Masters; and as rapidly as they were self-sustaining they became independent."

Among the Inspectors-General for the New World by the Grand Consistory of Princes of the Royal Secret, convened at Paris in 1761, was one Stephen Morin, who was present at a consistory held in Kingston, Jamaica, in 1769, and about that time gave the degree to one Brother Francken at Jamaica, who conferred similar authority upon Moses Hayes, of Boston, who likewise invested Moses Cohen and Isaac DaCosta with like authority, the latter being designated as Deputy Inspector General for South Carolina. Cohen, under his authority as Inspector General, gave the degrees of "Select Masons of Twenty-Seven" to Abram Jacobs, of Charleston, as is evidenced by a diploma to that effect dated November 9, 1790. (Brother Josiah H. Drummond, of Portland, Maine, who so efficiently added to Brother J. Ross Robertson's work on the Cryptic Rite by his "History of All Grand Councils in the United States," and to whom I am greatly indebted for much of the material in this paper, says that this is the first document known which contains a reference to these degrees.)

There were, therefore, for at least half a century, three distinct authorities which claimed the right by antiquity of conferring the degrees of Royal and Select Masters - first, by the Supreme Council of the Ancient and Accepted Scottish Rite; second, by the Grand Councils of the Rite in various States of the American Union; and thirdly, by certain Grand Chapters of Royal Arch Masons, which claimed then, as many claimed as recently as 1888, that the Cryptic Degrees should be given within the bosom of a Chapter of Royal Arch Masons.

In 1827, at the Annual Session of the Grand Chapter of Maryland, the Grand High Priest, J. K. Stapleton, submitted documents upon the subject of the institution of the Select Degree, independent of the Grand Royal Arch Chapters, which were referred to a

committee, which recommended that a circular be sent to the several Grand Chapters regarding the matter. When this circular was received by the Grand Chapter of South Carolina it was referred to a committee, which made a report, from which the following extracts are made:

"The committee appointed at the last stated convocation of the Grand Royal Arch Chapter in May last, to take into consideration and report upon the propriety and expediency of the different Grand Royal Arch Chapters of the several States respectively assuming jurisdiction and authority over the Royal and Select Master's Degrees, and to which committee were referred the proceedings of the Grand Royal Arch Chapter of Maryland upon the subject, respectfully ask leave to state that they have made extensive and careful investigation into the subjects referred to their consideration, and they offer the following statement as the result of their enquiries:

"They have ascertained that the respectable brothers and companions, Dr. F. Dalcho, Dr. Isaac Auld, Dr. James Moultrie, Sr., and Moses C. Levy, Esqr., with many others, received their degrees in Charleston in February, 1783, in the Sublime Grand Lodge of Perfection, then established in the city (Charleston), of which body three of the above named brothers are still living, venerable for their years and warm attachment to the glorious cause of Free Masonry, and highly respected and esteemed in the community where they have so long and so horrorably sojourned, and they are still members of the same sublime body. Your committee have further ascertained that at the original establishment of the Grand Council of Princes of Jerusalem in this city, on the 20th of February, 1788, by the Illustrious Brothers Joseph Myers, Barend M. Spitzer, and A. Forst, Deputy Inspectors General from Frederick II., King of Prussia, Brother Myers then deposited in the archives of the said Grand Council of Princes of Jerusalem certified copies of the said degrees from Berlin in Prussia, which were to be under the future guidance and fostering protection of the above named presiding body. The above named three respectable brethren and companions are, and have steadily been, members and officers of the said body Princes of Jerusalem; their evidence, therefore, must be conclusive upon these points. Your committee are informed that the above named Brother Myers, previously to his return to Europe, while pursuing his mercantile concerns, resided some time in several of the cities of Virginia and Maryland, where he communicated a knowledge of the degrees in question.

"The committee further states that the Grand Officers and the Sublime Council of Inspectors-General have been since 1783 steadily in the habit of conferring the degrees in question under their authority in the Southern and Western States. Your committee have seen and perused the first copy of these degrees that ever came to America, and old copies of charters that have been returned by Councils in States where Grand Councils have been formed, and the bodies surrendering have taken other charters for conferring the degree from such Grand Councils of Royal and Select Master thus formed.

"From these statements the Grand Royal Arch Chapter will readily perceive that these degrees have been under a regular and independent Masonic protection and authority for more than forty-six years, and that they were thus circumstanced in the United States of America at a period long antecedent to the establishment of Grand Royal Arch Chapters, or even of Chapters of Royal Arch Masons, in any part of the world."

In corroboration of the above statements made in the report of the committee we have the following:

1st. A manuscript record of Brother Peter Snell, who was, in 1827, a member of the Supreme Council, contained the following memorandum:

"Supreme Council Chamber, Charleston, S.C., February 10, 1827: I hereby certify that the detached degrees, called 'Royal and Select Master,' or 'Select Masons of 27,' were regularly given by the Sublime Grand Lodge of Perfection (No. 2 in the U.S. of A.), established by Brother Isaac DaCosta in Charleston in February, 1783, one of the original members of which M. I. Brother Moses C. Levy, is still alive, and a member of it to this day, without ceasing to be so for a day. And further, that at the first establishment of a Grand Council of Princes of Jerusalem in Charleston, in February, 1788, by the Illustrious Inspectors-General, Joseph Myers, B. M. Spitzer and A. Forst, Brother Myers (who succeeded Brother DaCosta after his decease) deposited a certified copy of the degrees from Berlin, Prussia, to be under the guidance and fostering protection of the government of the above Grand Council of the Princes of Jerusalem."

2nd. There is extant a ritual of the Select Degree purporting to be made in 1803 by J. Billeaud. Bro. Drummond has examined it, had it copied, and has no doubt of its genuineness, and that it is a copy of the ritual then in use. It came to him from Companion Wilmot G. DeSaussure, of South Carolina, who had it from Bro. John H. Honour, for a long time Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, to whom it came from his predecessor in that office, among the archives of that Supreme Council. He (Bro. Drummond) says: "There is no reference in this ritual to any governing authority whatever, nor to any degrees of Masonry save the third degree. it recognized no permanent body whatever, but it is a ritual of a 'detached' or 'side' degree in every respect."

3d. Bro. Drummond also has (in 1888) a copy of a ritual of both degrees bearing the certificate of Moses Holbrook, dated February 10, 1829, in nearly the same words as the one above attributed to Bro. Snell. By a certificate, dated a few months later, it appears that Bro. Holbrook adopted that of Brother Snell.

So much for the early introduction of the Council Degrees in South Carolina. We learn from Drummond and Dr. Mackey that Cryptic Masonry was gradually more or less widely disseminated throughout the United States as Grand Councils were organized in Connecticut in 1819, in Virginia in 1820, in North Carolina in 1822, and in New York in 1823, while single Councils were formed in various States which had no Grand Council.

(To be continued)

------o------

DEATH - THE PORTAL

BY BRO. GERALD NANCARROW, INDIANA

O Death, I see thee in the distance

Not in the shape long-taught;

No frightening pictures of the grave

To me by thee are brought.

Thou, O Death, I see a lovely arch,

A portal for the Soul

To pass and reach a higher plane

Of evolution's roll.

Thou openest not the doors of night

To bear my spirit down;

Nor past thy pillars do I see

A dazzling jewelled crown.

But upwards still beyond thy heights

There gleams another arch;

And far above, through others still,

I see the path of march.

Ah Death! Thou art not a gate to shun

Or cause my soul to fear,

If, in this stage, I have grown one day

Of God's eternal year.

---------o------

Masonry, when rightfully understood, is "A system of pure morality," emblematically taught. This wonderful code of morals comprehends man's duty to himself, his fellowman, his God. Pledges to the faithful performance of these duties are taken by every Mason under the most solemn circumstances. This institution of Freemasonry, which has stood like the Pyramids of Egypt immovable among the changing events of the ages, speaking its message of justice and liberty to every generation.... While monarchs have been crowned and dethroned, nations overwhelmed, and the earth itself peopled and destroyed, this institution of ours has stood unchanged and unchangeable in its mission for blessing the world. If this has been our glorious service in times of peace and war in all the ages of the past, who is prophet enough to forecast the invaluable service to be rendered by our honorable order in this age in which all the nations of the world have undertaken to become brothers?

J. H. Pace, Grand Orator, Texas.

EDITORlAL

HOW THE MASONIC LODGE CAN CONTRIBUTE TO COMMUNITY LIFE

THE QUESTION as to what place the Masonic lodge should occupy in the civic life of the community is most important. The time calls for practical cooperation for the benefit of mankind. If we are to follow the teachings of Freemasonry our duty is to shape the lodge work so that it will tend to that end. If we sit back and allow our interest to become centered in the dead-waters of the past, if we become unresponsive to the pressing calls of the

present, we will lose place in the world because of our lack of flexibility, and of not being useful in the crisis that confronts us in this day and generation.

We live in times seething with unrest, misunderstanding, and untried propaganda. Hostile camps are being formed. Class is being ranged against class. Parties are getting farther apart instead of closer together. There is opportunity for us, out of this industrial chaos, to secure permanent gain. There is need for all the influence that can be brought to bear to "steady the boat." Much radical action is being advocated. It should not be necessary to tear down present industrial structures, neither should we refuse to build anew to meet changing conditions. If proper perspective is maintained we should see clearly, each of us, his own shortcomings and realize that he may not be altogether right nor the other fellow all wrong. Proper guidance will show that nothing is to be gained by keeping our eyes glued on past injustices and that the best results can be secured only by constructive, cooperative procedure.

In our Masonic lodge work there is need for more than mere exemplifying of the ritual. There is need for a broader education. Unless designs are lead to give this broader education, our full duty is not being done to the incoming candidate. There are three well known lines of Masonic study:

1. The antecedents of Freemasonry, its mythology, its symbolism.

2. The history of Freemasonry, tracing the course of its development from the earliest days to the present.

3. The interpretation of Freemasonry, its missions, its ideals, its service to mankind, ministering to the individual and through him to society.

This third course, on account of its practical nature is the one, that it seems to me, most stress should be laid upon at the present time. Much can be learned from our history and our antecedents, but the call of the hour is for service, for action, and not for moralizing.

"A time like this demands

Strong minds, great hearts, true faith, and ready hands."

If our study time is to be given to the interpretation of the mission, the ideals, and the practical service of Freemasonry it will, undoubtedly, produce activity that will redound to the general good. The interpretation that each Mason figures out is what will count and what will be of worth to that individual and through him to society.

To my mind, what Freemasonry needs now is not a rehearsing of moral platitudes, no matter how high-pitched the thoughts may be, but a series of clean-cut statements that will show the potentialities, and the real use of the craft. We need to know what part the institution holds or will hold in the thought and action of the day, and what part it should take in the seething turmoil of unrest round about us. We need to know whether we are bound together for a purpose or purposes worth while. We need to know, too, granting our aims and ideals are right, if we are properly organized to efficiently carry them out.

Freemasonry's main objects are: to make men friends, to refine and exalt their lives, and to deepen their faith. If the questions that are troubling the communities today are ever to be settled, it must be in an atmosphere of mutual recognition and respect. A proper settlement can never be made in an air of hostility and mistrust. Our Masonic organization can help furnish this required atmosphere. Within the four walls of our Masonic lodge rooms are gathered men of every walk and station of life. They meet upon the level and they part upon the square. Surely such men, before the Masonic altar, and under lodge auspices, could meet and discuss questions of moral and social import affecting the life of the community without arousing anger and distrust, and after hearing such discussion could go from the meeting better informed and better than ever able to pursue as citizens, that even course which alone will keep us off the shoals. Does it not seem that there is opportunity for the Masonic lodge to be a real steadying influence and serve a broader and more useful purpose? If questions of moral and social import are to be discussed within the environment of our lodges much

education could be accomplished. Education and enlightenment are what are most needed today. Our institutions could fulfill no more useful function than in furnishing the means for this.

Freemasonry should in no sense become a political party, nor yet a society for social reform. Our main strength in past has been that we have announced no political or religious dogma. Each member has been entitled to his own opinion and it seems to me that it would be a great mistake if the discussions were allowed to end in definite resolutions being passed and in the definite laying down of guiding lines to be followed. This should be most strictly avoided. What is suggested is the mere hearing of discussion, so that after having heard it the members could be better informed but perfectly free to form their own opinions.

It is true we have gone on for a good many years without attempting this. It is well to remember that this rule was handed down to us from a time when it was a greater crime to think certain things than to commit a murder. We are living in a more tolerant time. This system of suppression and reproof has banished from our lodges everything but mere form. We deplore the fact that members, many of them, will not attend the meetings and bear the burden of their membership. What else can we expect from men of information and intellect, if the habit of the usual lodge meeting is to be continued and nothing of real mental food is there provided for them ? We must get beyond the mere rehearsing of moral platitudes. Too often we are led to believe that by merely stating them we are doing our duty. We sometimes take great credit to our institution because such as this is heard within its precincts. We are apt to believe that having voiced these moral truths our full weight and influence is being cast. If we would fill a useful place in these reconstruction days, it seems to me our lodges must become the meeting place for men who are thoughtful members of society. They must be educational centres and clearing houses of opinion as to all that tends to the welfare of the community.

This is the day of many new "isms" and "panaceas." One needs to be careful what course he follows. There is grave danger of deflection from the proper course. The present discontent plainly indicates that there are real ills to be corrected in every community. No one doubts, for instance, the necessity for a just distribution of wealth. The method of accomplishing this just distribution should be intellectually sought. We have heard a great deal about democracy. There is much demand for really democratic government, the referendum and the recall. Latterly, many thinking men have come to the conclusion that it is just as necessary to make democracy safe for the world as it is to make the world safe for

democracy. More than anything else in the world there is need for education and enlightenment.

Before determining whether these advanced theories are what is wanted, one might well study the individual. Probably the individual you know best is yourself. How much direct governmental authority should be invested in me? Have I been properly educated to exercise such authority? Do I take the time to study the more complex questions or do I rely on someone else to study them and then instruct me ? Am I always cool and deliberate where vital questions are concerned ? In short do I always think and act rightly ? There are many, doubtless, just as strong or just as weak or weaker than I. What about these men? Do they or can they always be trusted to think rightly on these questions? Consideration along these lines will, doubtless, convince most of us that knowledge and education on every-day subjects that affect the life of our community are necessary.

Some will say that we cannot discuss such problems in lodge. It would violate the ancient customs. The rules laid down by past generations should not be a confining influence today. They may have been necessary in olden times, but times, like everything else, change. In a time like the present one would hardly think it right or proper to bring together men of superior intellect, establish between them an intimate relationship and then say that within that relationship each man should be a nonentity. If Masons cannot meet and discuss matters of moral and social betterment without harmful friction the fault is not in the discussion but in that they are not of the quality for the making of Masons.

Coming back to the question as to what place the Masonic lodge should hold in the life of the community, it seems to me that it almost amounts to asking what work have we to do. One of the first works, it seems to me, we should do is to make use of our splendid equipment and organization as an educational force. There need be little fear of arousing antagonism if we allow men to voice their own opinions. Under Masonic discipline and control this would be unlikely. Any man who would fall away from the Craft because it took a stand for education in order that its members might stand "foursquare" might well be let go as a source of weakness rather than strength. We should aim to catch the spirit and the impulse of the age. As yet it may be but a blind groping towards the universal brotherhood of man. The harvest of all time is surely ripening and this is not a time to sit smugly in sweet content and rehearse sweet sayings. Unless Freemasonry can do more than this, unless she can give her members added strength of head, heart and hand, she will be more or less of a nonentity. This educational influence will not be in any sense a cure-all nor

furnish the ultimate solution. It would help men to see that there is something better in life than materialism. After the refining process of discussion our members would be evolutionary rather than revolutionary, constructive rather than destructive. They would exercise a tremendous influence over the community in which they live. Such a course would lead to the better understanding between man and man, and consequently to greater respect and sympathy one for another. It should develop the principle of love instead of hate for our fellow-men. Would it not, also, point unerringly to the light just breaking in the East, the dawn of a better day? P. E. Kellett, Canada.

-------o----------

Masonry is a fraternal association in which nothing can place one man lower than another save ignorance, debasement and crime. Let no man among us think more highly of himself than he ought to think - let each man esteem others better than himself, esteeming each brother highly for his work's sake. And whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things.

Geo. W. Laidley, P. G. M., West Virginia.

--------o-------

Influence is exerted by every human being from the hour of birth to that of death. - Chapin.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence.

It will be our aim to publish in this Department each month a list of such publications as we may be able from time to time to secure for members of the Society. However, a book listed herein this month may be out of stock next month, and further copies unobtainable, and for this reason it is recommended that when ordering books or pamphlets from these lists the latest monthly issue of THE BUILDER be consulted, and no orders be made from lists more than thirty days old.

In the monthly reviews the names and addresses of the publishers of the books are given in order that our readers may orber such books direct from the publishers instead of through the Society.

THE SPIRITUAL SIGNIFICANCE OF SOLOMON'S TEMPLE

"Without Sound of Hammer," by Edgar L. Vincent. Price may be obtained from the publishers, The Methodist Rank Concern, 150 Fifth Avenue, New York, N. Y.

WE ARE glad to possess this little book of devotional essays. They are such as will warrant making mellow the hearts of those who have become stony and hard. We are glad to recommend its being read, too, as none can read it without being the having learned the justice of these little better for lessons.

The significance of Solomon's Temple from a spiritual standpoint is set forth in a very charming manner in the first essay or two; and from there on the little book travels many labyrinthine walks exploiting the temple that man is to create.

It is wise, gentle, inspiring and comforting.

* * * * * * * * * *

OLD LEGENDS IN DRAMATIC FORM

"The Seven Who Slept," by A. Kingsley Porter. Published by Marshall Jones Company, 212 Summer Street, Boston, Massachusetts. Price $1.50.

A play by A. Kingsley Porter, entitled "The Seven Who Slept," has recently come to our desk, and has afforded us no little pleasure. Those who enjoy the working over of old legends, in story or dramatic form, will appreciate the reading of this work. The preface by the author affords a fine treat in intellectual gymnastics. There is something whimsical in his treatment of the indispensability of great illusions to the happiness of man. We find it rather difficult, however, to enter always into the thought that those things which are deemed by the author to be illusory are so.

Nevertheless the frankness with which Mr. Porter analyzes the tendencies among men to take refuge and comfort by assuming things to be illusory, urges us to commend heartily the reading of his work by all who enjoy keen and subtle observations and criticisms of life. In one place he seems to designate the ancient religion held by Rome and Greece as huge illusions, of which there is no trace whatsoever left in the world.

He emphasizes the eternal necessity of illusion in the forward march of the race by indicating that with the dismissal of the pagan cultists there must needs come upon the scene another illusion to take its place.

Man hates vacuity, hence his imagination conjures up for him some will-o'-the-wisp that he can follow until the futility of following is impressed upon him by the promise of greater happiness through the following of yet another will-o'-the-wisp. We are persuaded that the orthodox philosopher and theologian, if there are such folks in the world, will take exception to what Mr. Porter has designated as illusions, but his case is well stated and a fine humor seems to pervade the essay which will warrant its reading with deep interest. It will leave one in a mood provocative of deep reflection upon much that pertains to human happiness.

* * * * * * * * *

AN ARGUMENT FOR THE FORUM IDEA

"The Trial of William Penn and William Mead," by Dawn E. Seitz. Price $1.00. Published by Marshall Jones Company, 212 Summer St., Boston, Massachusetts.

Mr. Seitz has accomplished a splendid work in resurrecting this notable trial from the musty records of the past. It has particular significance today, when freedom of speech, press and conscience are being placed in some jeopardy. It will be a revelation to many, in as much as it will reveal the slowness by which justice evolves so as to be meted out to man without favor or prejudice. It may, indeed, be read with some profit in connection with the notable exclusion of the socialist from the New York legislature. Another service which it is calculated to give, and will give, if read thoughtfully, is to convince us that while men may be punished, deported or even executed, ideas which they may have held will persist. Things that are, are not always as they should be, and such little books as the author has given us may deepen the conviction that the Forum idea must spread.

A place must be furnished where men can air their views and state their case without fear of arbitrary interruption that serves, as we believe, to drive them into subterranean passages, there to become as smouldering fires that will ultimately burst forth into insurrection. Our zeal for the protection of our heritage may at times become so illy proportioned that instead of averting the disaster we but hasten it.

From what we gleam of the author's intent, the record of this trial is offered to the public in the interests of justice and common sense in dealing with new problems that tend to affect and change our old ways.

* * *

A NEW TRANSLATION

"Six Theosophic Points, and Other Writings," by Jacob Bohme. Translated by John Rollesten Earle, M. A. Published by Alfred A. Knopf, 220 West 42nd St., New York, N. Y.

John Rollesten Earle has done a splendid piece of work in his translation of the writings of Jacob Bohme. Though the writings are frequently in a difficult strain and consequently hard to understand, their message is so vital that students of the religious life who have the mystic bent will find in them a great comfort.

The consciousness of God is the all pervading thing. While the visionary flights of the author impress us with characteristics that belong to the fanatic, nevertheless we are in the company of one who is aware that the Eternal Presence is such as men can continually commune with. The delicate, frail shoemaker who protested against the intolerant Lutheran dogmatism of his day may serve again to give us, in this day, when we are facing the tremendous claims made by eminent men for spiritualism, a sane sense of spiritual values. The book is written, as the author tells us, to aid those who are desirous to "grow in the right man."

The simplicity of his great love attested to in the manner in which he sought his revelations will continue a source of inspiration to those who seek a consciousness of the presence of God in our earthly life.

In quiet fields he sought in deep prayer the Will of the All-Wise Father and, as a noted Church historian says, he came away always with a clearer sense of Peace and Joy.

Bohme's influence is one with the other great mystics who have breathed into the world and into the hearts of men a clear longing for spiritual happiness and union with God.

* * *

MYTHOLOGY OF ALL RACES

We desire to draw attention to the publication by the Marshall Jones Co., 212 Summer St., Boston, of the Mythology of All Races, in thirteen volumes. As near as we can judge from the announcement it is one of the greatest works of research by eminent scholars that has been entered into for some time.

A little later, it may be our privilege to review a number of these volumes and present their contents in elaborate form. We would advise our readers to communicate with the Marshall Jones Co., in regard to this set of books, if they are interested.

-------o-------

We build statues of snow, and weep to see them melt.

- Walter Scott.

APRIL BOOK LIST

PUBLICATIONS ISSUED BY THE SOCIETY

1915 bound volume of THE BUILDER $3.75

1916 bound volume of THE BUILDER 3.75

1917 bound volume of THE BUILDER 3.75

1918 bound volume of THE BUILDER 3.75

1919 bound volume of THE BUILDER (for delivery about

February 1st or 15th) 3.75

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.50

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 15.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.15

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

Concise History of Freemasonry, Robert Freke Gould 4.50

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

-------o-------

FAITH AND HOPE

BY BRO. GERALD NANCARROW, INDLANA

Far down the endless flood of years

There stands a Bold Majestic Isle,

Where hearts aweary cease their tears,

And aching souls find rest awhile.

And on the headlands of this Rock

A blazing beacon never tires

Our deep and welling fears to lock,

And feed our dying spirit fires.

As to us in an endless wave

Its swelling beams illume the way,

We tread again the checkered pave

And all our journeyings are gay.

-------o------

We should give as we would receive, cheerfully, quickly, and without hesitation, for there is no grace in a benefit that sticks to the fingers. - Seneca.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

MEMORIAL TO GEORGE WASHINGTON, THE MASON

The December, 1919, issue of THE BUILDER related something about a George Washington Memorial at Alexandria, Va. Not long ago I was in a lodge in Tennessee where some kind of an announcement was read regarding an Association taking the matter up, with the object of preserving for future generations the Masonic possessions of George Washington. What is the Society ? Their address ? The plan ?

V.E.V., Tennessee.

The George Washington Masonic National Memorial Association was organized ten years ago, at the suggestion of brethren outside of Virginia, who had visited Alexandria-Washington Lodge No. 22 in Alexandria. They saw there priceless relics and mementos of Washington's Masonic life, preserved with loyal devotion by the lodge of which George Washington was the first Worshipful Master, but not kept in fireproof quarters.

Believing that these relics were properly the heritage of American Masonry, and that the Fraternity owed to itself and to posterity the duty of preserving these evidences of Washington's membership in and devotion to Freemasonry, agitation was begun to build a suitable memorial, in which these relics should be kept. The lodge acquiesced in the proposition, agreeing that if such a memorial were to be built in Alexandria by the Masons of America, they would turn over these relics to the Association in perpetuity, the consideration being that they should be housed in the memorial - as was entirely proper, since the preservation of the atmosphere of this lodge is in itself a memorial. No visitor ever sits in this lodge without feeling that the echoes of America's First Citizen's voice are whispering to him. The writer hopes that when the memorial shall have been built, the old lodge hall in which No. 22 met while Washington was its Master may be reproduced with historical accuracy, and such seems to be the consensus of opinion on the subject, in the Memorial Association.

From time to time reports of the progress of this Society towards its aims have been published in THE BUILDER. (See issues of July 1915, February 1916, April 1918, April 1919 and December 1919.)

At the recent annual meeting of the Association, held February 23-24, 1920, the plans for an intensive campaign for funds were working splendidly in a number of Grand Jurisdictions, and many more were about to start. The total amount of the fund raised thus far approximates $275,000.00, this amount being either in cash or investments, or in good pledges to the fund.

The objective is $1.00 per capita from every Mason in the United States. The larger part of this will be devoted to the erection of a suitable memorial, and the remainder will constitute an endowment for maintenance. Of the funds already in hand, the Committee on Ways and Means, acting in conjunction with the officers, appropriated $25,000.00, or so much thereof as may be necessary, for the purpose of obtaining a suitable plan. In due time it is expected that the plan will be presented to the Craft. Meanwhile the campaign is going on in as many States as it is possible to find individuals who are willing to devote the necessary time to make it a success, and it is hoped that every Grand Jurisdiction will be in motion during this year.

Hon. Louis A. Watres, Past Grand Master of Pennsylvania, Scranton, Pennsylvania, is President of the Association, and in active charge of the campaign: Lawrence H. Lee, of Montgomery, Alabama, is Secretary, and John H. Cowles, Past Grand Master of Kentucky, 16th and S Streets, N. W., Washington, D. C., is Treasurer.

The best review of Washington's Masonic career, conining photographs of the relics, many etchings of original documents, etc., is "Washington The Man and The Mason," by Brother Charles H. Callahan, of Alexandria, Virginia, at the present time a Grand Warden of the Grand Lodge of Virginia. The proceeds from Brother Callahan's book are devoted to the propaganda of the Association.

THE MIDDLE CHAMBER

Dear Brother Haywood:

I agree with you that the Middle Chamber of the Fellow Craft degree lecture was intended to symbolize the pay office - at least that was Preston's idea of it - although the ritual tells us that it; was a part of the Senior Warden's duties to pay the Craft their wares, and he was placed in the west for that reason, while the Middle Chamber was certainly not in that part of the building. The Middle Chamber also was middle only with reference to one above and one below it - I Kings, VI, 6 - and only one dimension of it is given, its width, and a room that is wide only without length or height would be but a poor pay office.

I have been trying for some time to find a Hebrew scholar who would tell me that the word translated "chamber" might also mean court; for if the middle court was meant, it might have a Masonic meaning that would be truly enlightening. The temple of Solomon is the only building of the kind, so far as I can learn, that had a place set apart for people not of the faith of its builders. Its outer court was the Court of the Gentiles, while the one next within it was the Court of the Jews, and it was middle with reference to that of the Gentiles and that of the Priests, which was within both. Now if the 70,000 Apprentices and 80,000 Fellow Crafts were the non-Jewish residents of Palestine as would seem to have been the case - II Chronicles, II, 17 - and were perhaps as a reward for faithful service admitted to the Court of the Jews, that would mean emancipation - citizenship, a very substantial reward.

The Middle Court was also middle with respect to one below and one above it, for according to Ezekial's description there were eight steps going up from the Court of the Gentiles to the Court of the Jews and seven from the Court of the Jews to that of the Priests.

But I have not found a Hebrew scholar who will say that the word translated "chamber" might mean court. The most scholarly one I have found says it really means gallery and this agrees with Prof. Paine's translation, as you no doubt know.

Do you not think it is time that our lectures in all the degrees were rewritten? Comparatively little was known about the temple in Preston's time, and he evidently did not observe that the description of it in both Kings and Chronicles is for one looking outward, whereas our candidates are led to suppose they are to find the Middle Chamber inside the temple building. The right hand column is on the same side as the brazen sea, which was on the right over toward the southCKings VII, 39, Chronicles IV, 10 - so the candidate is really standing between the columns looking toward the courts, and with his back toward the temple building.

Then again Preston has not described the columns accurately, for each had two chapiters - one of five and one of four cubits - Kings VII, 16 and 19 - and it was the one of four cubits

that was ornamented with lily work, probably the lotus of Egypt. Now of what was the lotus the symbol? Does it not at least suggest the winged sun?

I can find no winding stair of 3, 5 and 7 steps in any biblical description of the temple, though such a stair was undoubtedly a feature of far more ancient heathen temples. The three and the five would make the eight between the Court of the Gentiles and that of the Jews, but if there had been three steps by themselves anywhere in the temple I doubt whether any Jew would have set foot on them as three was the most sacred number. In the blue degrees of the Scottish Rite these steps are shown on the tracing board as in front of the porch, where they certainly were not. C. A. Snowden, Washington.

Your letter about the Middle Chamber symbolism does not make clear to me just what your difficulty is, but I shall endeavor to answer certain of your questions in hope that I may somehow strike the center of your problem.

In the first place, we must remember that the original records are badly mixed up. The best Hebrew scholars that have ever lived have never been able to agree about many of the details. Therefore, if we find inconsistencies and improbabilities in our ritualistic interpretation we must not be surprised.

It is well to remember that the Temple was more than once destroyed and rebuilt, not to mention the numerous remodelings which were almost always going on: it is hard to fix on any one detail and say, "There! it is so and so in the Temple at such a time!" Anyhow, what matters it?

The word translated "chamber" means chamber: it does not in any way refer to "court," which is a different word in the Hebrew, and which Hebrew writers would never have misused, so familiar was it. The wall about the Temple proper was made thick and hollow: inside the hollow were partitioned little rooms, and there were three tiers, or stories, of these rooms: in them the priests and Temple attendants kept their paraphernalia. If "Middle Chamber" means anything, if such a thing ever existed, it was probably the second tier of rooms, as just now described.

I do not think that "our lectures in all the degrees" should be rewritten. Such a thing is impossible and undesirable, but I do believe that the lectures could profit greatly by some revising, and nowhere is revising more urgently needed than in the Middle Chamber lecture, which lecture, in our modern state of knowledge, sounds often like the production of a college sophomore.

As for the Pillars I have Already told what little I know about the subject in previous issues of THE BUILDER.

You will find a good scholar's interpretation of all these matters in Charles Foster Kent's "Student's Bible" series, especially in the volume on the "Founders and Rulers of Ancient Israel." I am using these volumes as college texts and I find them excellent. Professor Kent is reliable as to erudition, and sound in his head, which last cannot always be safely averred of writers on the Old Testament: moreover, he incorporates several valuable bibliographies on these moot questions in the appendixes of his various volumes. H. L. H.

------o------

CORRESPONDENCE

SHIBBOLETH

Brother Haywood's articles on the symbolism of the various degrees in each number of THE BUILDER are a source of very great interest and profit to me. An idea has occurred to me, while reading his explanation of the story of Jephtha in the January number, which I am taking the liberty of passing on to you.

Is it not possible that the inclusion of this story is due to the word "shibboleth" in the sense of a catchword in general literary usage? You will find in the great Oxford Dictionary, as the third and figurative definition of the word: "A catchword or formula adopted by a party or sect, by which their followers may be discerned, or those not their followers may be excluded." The following examples are given:

1638, E. Norice, New Gespel 3. - "His followers sequestering themselves to such as were of their own way . . . gave themselves to mirth and jollity, . . . as if it were the only Shibboleth whereby to be diseerned from the miserable Legalists that held mourning and sorrow for singe." 1687, Dryden, Hind and P.4:1076. - "For them...their foes a deadly Shibboleth devise." 1771, Wesley. Sermon xliv. - "But he is the Shibboleth. Is man by nature filled with all manner of evil?" 1784, Cowper, Letter to Newton, 21 Feb. - "The mere shibboleth of party." 1809, Seott. Familiar Letters (1894) 1. v. 146. - "Knaves and fools invent catch-words and shibboleths to keep them ('honest' persons) from coming to a just understanding."

The last two examples are of special interest to us, as both Cowper and Scott were, I understand, members of the Craft.

Does it not seem reasonable that the old ritualist, whoever he was, introduced the story of this barbarous chieftain, who crowned his cruel treatment of his enemies of his own race and religion and language by the murder of his own daughter as a human sacrifice, simply because of the catchword?

The meaning of the word, as given by the Oxford Dictionary, is also not without interest. It says:

"The word occurs with the senses 'ear of corn' and 'stream in flood': in the passage now referred to LXX (i.e. the Septuagint, the Greek translation of the Bible) and the Vulgate (the Latin translation) give the former rendering: modern commentators prefer the latter, on the ground that on this view the selection of the word is naturally accounted for as the slaughter took place at the ‘fords of Jordan.’ “

The two meanings will thus account for the way it is "emblematically depicted." W. Harvey McNairn, Canada.

* * *

PROCEEDINGS OF NORTH CAROLINA GRAND BODIES AND ARS QUATUOR CORONATORUM WANTED

To complete our files of the Proceedings of North Carolina Masonic Grand Bodies we are very anxious to procure any or all of the following named Proceedings:

Grand Lodge of North Carolina, 1787 to 1854, inclusive (Originals preferred.)

Grand Chapter of North Carolina, 1847, 1848, 1851, 1852 1853 and 1854.

Grand Commandery of North Carolina, 1891.

We should also be glad to purchase the proceedings of Quatuor Coronati Lodge No. 2076 of London, England, from the time of organization, November 24th, 1894, to date.

R. L. Chandler, Secretary,

Pansophia Masonic Library,

Southern Pines, North Carolin

* * *

LODGES NAMED FOR ROOSEVELT

Theodore Roosevelt Lodge No. 1022, A. F. & A. M., Chicago, Illinois. Instituted April 9, 1919, and constituted October 21, 1919. The Secretary is Philip Sultan, 111 West Monroe Street, Chicago.

Roosevelt Lodge No. 650, F. & A. M., Cleveland, Ohio, constituted October 25, 1919. R. B. McHenry, 3148 Superior Ave N. E., Cleveland, Ohio, Secretary.

Theodore Roosevelt Lodge No. 697, A. F. & A. M., was constituted in Pittsburgh, Pennsylvania, on November 26, 1919. Samuel Eckels, 1319 Alton St., Pittsburgh, Secretary.

Hubert S. Hopkins, Illinois.

* * *

MASONIC BIBLIOGRAPHY

In the Question Box for February I took particular interest in the query of "T. A. Jr., Texas," in which he inquired where he might obtain a bibliography of the best Masonic literature and the reply thereto.

I think I asked the same question from many brethren, and was greatly helped by many, particularly by the Iowa Masoni Library; but it is such a large subject that I am still a beginner.

In the course of my search for bibliographical data I have been fortunate enough to pick up quite a collection of old and valuable catalogues and bibliographical works, the most valuable of which are the "Masonic Bibliography" by E.T. Carson (1874) and "Catalogue of Worcestershire Masonic Library," with bibliographical notes by W. J. Hughan.

The bibliographical works which I possess, although perhaps somewhat meagre, represent several years search in second-hand bookshops with the assistance of several kind friends, as well as a considerable outlay of money.

Most of those in my possession deal with the older literature and are more for the use of the advanced student than for beginners. I believe the time is at hand when an up-to-date bibliography of Masonic literature should be compiled. If a complete work of this kind would not be practical on account of the few who might subscribe for it, then it would seem to me a work dealing with, let us say, 2,000 of the most important works would be very valuable.

Perhaps one of the lists of our "Traveling Library" might interest our Texas brother. I would also suggest that when I first became interested in Masonic literature I found intense interest in the current catalogues of the various Masonic publishing houses and bookdealers.

Sometime, when I have more leisure, it is my intention to compile a list of my catalogues which I believe will be of interest to some of the students interested in the study side of Masonry.

Our traveling library comprises books which, with the exception of numbers 8, 18, 22 and 24, may be easily obtained. The list follows:

TRAVELING LIBRARY OF THE GRAND LODGE OF WISCONSIN

1. Mackey's Encyclopedia of Freemasonry in two volumes.

2. History of Freemasonry and Concordant Orders, by Hughan and Stillson.

3. The Poetry of Freemasonry, by Morris.

4. A Concise History of Freemasonry, by Robert Freke Gould.

5. The Arcane Schools, by J. Yarker.

6. The Roberts Constitutions, 1722, published by the N. M. R. S.

7. Philosophy of Masonry, by Roscoe Pound, LL. D.

8. Ancient York Masonic Rolls, by James B. Bardwell.

9. The Grand Lodge of England, by A. F. Calvert.

10. Kenning's Cyclopedia of Freemasonry, by George Kenning, edited by A. F. A. Woodford.

11. The Builders, by J. F. Newton.

12. Masonic Jurisprudence, by Albert G. Mackey, M. D.

13. The Symbolism of Freemasonry, by Albert G. Mackey, M. D.

14. Low Twelve, by Edward S. Ellis, A. M.

15. Washington and His Masonic Compeers, by Sydney Hayden.

16. Symbolic Teachings of Masonry and Its Message, by Thomas Milton Stewart.

17. Symbols and Legends of Freemasonry, by J. Finley Finlayson.

18. A Short Masonic History (two volumes), by Frederick Armitage.

19. Speculative Masonry, by A. S. Macbride, J. P.

20. Ancient Mysteries and Modern Masonry, by Rev. Charles H. Vail.

21. Military Lodges, 1732-1899, by Robert Freke Gould.

22. The Comacines, Their Predecessors and their Successors, by W. Ravenscroft, F.S.A. -F.R.I.B.A.

23. Indian Masonry, by Robert C. Wright.

24. Freemasonry Before the Existence of Grand Lodges, by Lionel Vibert, I.C.S.

25. A Concise Cyclopsedia of Freemasonry, by E. L. Hawkins, M. A.

26. Sidelights on Freemasonry, by John T. Lawrence, M. A.

27. Things a Freemason Should Know, by Fred J. W. Crowe, F. R. A. S.

28. The Story of Freemasonry, by W. G. Sibley.

29. The Four Old Lodges, by Robt. Freke Gould. Silas H. Shepherd, Chairman

Committee on Masonic Research, Grand Lodge of Wisconsin.

* * *

THE ATTAINMENT OF PERFECTION

As Masons we accept unconditionally the fact that Masonry is a system of morality, peculiar only in its application. We must build character, we are told, and are given the necessary implements, i. e. Masonic teachings with which to perform this difficult task - for as St. Paul truly says, "There are warring members at continual conflict within us."

Now, we are living in a scientific age, and it seems to me that if the teaching of morality is to become more effective we must make the teaching scientific. We must use logic, reason and faith - not the blind faith that accepts what someone else has said or written, but only what appeals to our reason and common sense. The Buddha is reported as saying that we never should accept anything, whether uttered by a holy man or written in a sacred document, unless it appeals to one's reason and sense of justice.

Now how are we to make the teachings of morality scientific ? In the first place we must accept the fact of the existence of law in our universe. No one denies that if you pick up a red hot poker, accidentally or not, the result is the same extreme pain. Therefore, we recognize the existence of a law which we designate as that of radiation or heat. When we violate it we are immediately paid as it were for our transgression. No one is foolish enough to jump off the roof of a ten-story building, knowing full well that the law of gravitation will immediately draw us to earth with the result of either losing our life or a badly fractured body. These things are apparent, so much so, that there is a general acceptance and obedience of physical laws.

But when we enter the domain of Ethics do we find the same recognition of the law of action and reaction ? I'm afraid not. To be sure there is plenty of lip acceptance of the well known axiom: "Be ye not deceived, God is not mocked, as a man soweth so shall he reapeth." Why do men so willingly violate the law of morality? Is it because they do not believe in the above stated law - or is it because the effects of moral transgression are not always apparent? Perhaps it is because men lack faith. Now having faith is a tremendous thing - faith that expresses itself in action. We need not judge others by their actions - they judge themselves by what they do and say.

We must teach men that they can no more violate and evade the moral law, known by the Hindus as Karma, or the Ethical Law of Cause and Effect, than can a man put out both of his eyes and be able to read a newspaper. Men deceive themselves if they think that by being shrewd enough to cheat others and glory over their ill-gotten gains, they have escaped punishment of their misdeeds. I use the word punishment, not in the sense of a wrathful Deity who is waiting for one of His ignorant children to commit a misdeed and then to vent His anger upon him. Not so, but God has established laws, moral as well as physical, and any violations lead to disaster of one sort or another. His agents apportion to men in every life they live on earth the exact results of previous lives - for how else can you explain the justice of God if you find a child, or to put it more clearly, a soul encased in an earthly vesture, equipped with the brain of an idiot, while another has a perfectly normal body.

I ask my Masonic brothers to carefully ponder over what I have written. Perhaps I have stated somewhat crudely what I believe to be the true foundation of a Masonic edifice, built without hands. Man becomes perfect only by the knowledge and application of God's laws. May His Light shine upon us and all living creatures!

Chester Green, Massachusetts.

-------o------

The most important period to a candidate is that period of study and reflection in which he has opportunity, undisturbed, to assimilate those sublime lessons taught him upon entering into Masonic life. Without study and thought, he cannot assimilate. Without assimilation, he cannot grow in Masonic stature. It has been a common spectacle, growing more and more apparent with passing years, to see newly initiated Masons being importuned to seek other rites and ceremonies without having had time to become acquainted with even the rudiments of the sublime lessons placed before them for study as Entered Apprentices, Fellowcrafts and Master Masons. The whole drama of life as such is placed before them. It may be elaborated upon, but never increased in scope.

A. E. Emerson, P. G. M., Washington.

The Builder Magazine

May 1920 - Volume VI - Number 5

MEMORIALS TO GREAT MEN WHO WERE MASONS

STEPHEN DECATUR

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

ONE OF the idols of the Navy was Captain Stephen Decatur, who lost his life in a duel in 1820. There were two Stephens of the surname Decatur - father and son. The elder served faithfully and well during the War of the Revolution, was a member of Veritas Lodge No. 16, in Maryland, and later a member of St. John's Lodge No. 20, also located in the same State. The Decaturs were Huguenots, and of French descent.

Stephen Decatur II, is the subject of this essay. He was born in Maryland in 1779, and initiated into St. John's Lodge October 12th, 1799, at Newport, Rhode Island. We are indebted to Brother Gilbert Patten Brown for this Masonic record.

Stephen Decatur II was appointed a Midshipman in 1798, and served with distinction under Captain Barry, Captain Bainbridge and Captain Dale. While under the command of Captain Valentine Morris, Lieutenant Decatur became active against the Barbary Pirates, those wolves of the Mediterranean who had been for ages levying tribute on every sail that passed in or out of the straits. Gibraltar itself gets its name (Gib-al-Taric) from a famous chief of the pirates, and the word "tariff" comes from Tarifa, the seaport where these robbers made their headquarters. It was strange that European governments sanctioned this high-sea tariff, and it is equally strange that a new government should be the first to forcibly oppose it. But this followed so soon upon the war with France (for it was a de facto war) when our Commissioner, Pinkney, said to the French Deputies, "Millions for defense, but not one cent for tribute," that it was thought worth while to "buck" a second time.

Like Paul Jones, Decatur was said to be the pink of politeness, courteous, punctillious and courtly, but it was an easy matter for him to be led into a quarrel. He was one of the best seamen of his day, and it was a time when sail was the propelling power and the importance of proficiency in seamanship could not be over-estimated.

Decatur was a man of correct judgment; he neither over nor under estimated his adversary. His plan for cutting out and destroying the Philadelphia (one of our frigates captured by the Barbarians) was admirable, and it was wholly executed by himself. So successful was the plan that it at once brought him into the limelight. And it was also so successful in disturbing the balance of the Barbarians that they were, from that time, practically out of the grafting business. A grateful Congress voted Decatur a sword, two months' pay and a Captain's commission, and two months' pay was also voted to the officers and seamen engaged with him.

Later he took part in an allied attack on a flotilla of gun boats, which he boarded, and, in a hand-to-hand fight, conquered the enemy. A Tropolitan Captain killed Decatur's brother, a Lieutenant, but soon thereafter Stephen crossed swords with that pirate and killed him. Out of eighty men who opposed Decatur that day, fifty-two were killed or wounded, while Decatur's loss was but fourteen.

The War terminated in 1805 and Decatur was inactive until the War of 1812. In that war he commanded a frigate, and captured the Macedonian in a desperate fight. Decatur found a strong enemy, but conquered him. For this victory Congress voted him a gold medal. He also captured the Hornet, but soon the enemy appeared in such force that Decatur, with his squadron, found it prudent to remain in the sounds of Long Island rather than to go out upon the open sea. Finally, however, he was cornered and captured by a superior force. After his parole he was obliged to face a court of inquiry, which honorably acquitted him.

Decatur commanded a fleet of three ships in 1815, in the Mediterranean, when he fell in with the Algerine frigate Mashouda, taking the Algerine Admiral Rais Hammida and nearly one hundred of his officers and men besides nearly four hundred other prisoners. On board Decatur's flagship, the Guerriere, there were fourteen killed and wounded.

In 1815 Decatur was appointed Navy Commissioner, which office he held until his death, which occurred in a duel with Commodore Barron. Barron had been Decatur's commander and they had been very close friends. But during the war with Great Britain, while Barron was in Europe Decatur saw the urgent need for his return and was irritated at Barron's delay. The real reason, as afterwards discovered, was that Barron had not the necessary funds for his return trip. Decatur made some disparaging remarks about the delay, which reached Barron's ears. He might have stood these remarks from some one for whom he had not such an intimate liking, but from Decatur who had been so near and dear to him, he could not stand them, and so challenged Decatur to a duel.

They fought on the district line between the District of Columbia and Maryland, on a spot called the "Bladensburg Duelling Ground" because of so many duels having been fought there. Both fell at the first fire, Barron severely and Decatur mortally wounded.

Decatur's body was placed in a vault in Washington until 1846 when it was removed to St. Peter's Protestant Episcopal Churchyard, in Philadelphia, where the beautiful fluted column, with a Tuscan cap, and on a cubic plinthe, marks the spot. The column is surmounted by an American eagle, emblem of freedom. The eagle is seen poising upon the globe. Perhaps the artist hoped for this emblem of freedom to extend its influence over the whole globe. Surely no greater champion of freedom ever trod the globe than he who rests beneath this beautiful column.

WASHINGTON’S MASONIC CONNECTIONS

BY BRO. ARTHUR M. ELLIS, CALIFORNIA

The historical data herewith presented bearing on the Masonic connections of Brother George Washington is of particular value to the Craft in that it has been obtained from sources entirely independent of Masonic records or traditions.

JOHN ADAMS, President of the United States, wrote a letter June 22, 1798, more than a year prior to Washington's death, in which he spoke of Warren of Massachusetts, and other Masons, adding "Such examples as these and a greater still in my venerable predecessor would have been sufficient to induce me to hold the Institution and Fraternity in esteem and honor as favorable to the support of civil authority, if I had not known their love of the fine arts, their delight in hospitality, and devotion to humanity."

This contemporaneous endorsement of Masonry and the unqualified recognition that Washington's connection with the fraternity was sufficient warrant for giving approbation to it do not serve to quiet the clamors of the enemies of Masonry. There are yet persons of influence who declare that Washington discarded Masonry before the Revolutionary war. One of them recently stated in print, "The Alexandria, Va., lodge has no claim on him, nor has any other subsequent to 1768."

Masons are possessed of sources of information that serve to make such statements ridiculous, but a resort to Masonic records and traditions is of little avail with the hostile profane. There seems to have been no serious attempt to examine the matter from the standpoint of the unbiased historian. What proofs, if any, are there apart from the records and documents under the control of Masonic lodges, that Washington was a constant adherent to the Craft throughout his life and that it continued to receive his approval and support ?

There are two important sources, which are not Masonic, which are not now and which never have been, under Masonic control, and which are available to those who seek the truth. The first is the collection of Washington's correspondence in the Library of Congress; the second is the newspapers of Washington's time. The contents of these are set forth in Sachse's Masonic Correpondence of Washington and in Pennsylvania Sesqui-Centennial Celebration of 1902 but no attempt has ever been made to critically consider these and other public evidences in a group by themselves, and to appraise their weight as such independent proof.

In 1834 and 1849 the United States Government purchased large portions of Washington's papers from his family. These were stored in the Department of State until 1903. They were then transferred to the Library of Congress and first became available to the historian.

Amongst them are many letter books in which the secretaries employed by Washington placed copies of letters and replies. There are also original drafts of various letters entirely in the handwriting of Washington himself.

An examination of these documents and other data such as stand entirely free from every possibility of contamination or bias through connection with the Craft discloses the following:

The General Advertiser, a newspaper published in Philadelphia, in its issue of Saturday, January 2, 1779, gives a full account of the public celebration of St. John's Day, Dec. 28, 1778. Washington is there named as having been the seventh person in the order of the procession. Three hundred brethren marched in great solemnity to Christ Church.

Elkanah Watson, who afterward served this country as an agent in France, delivered a large quantity of gunpowder to Washington at Cambridge in 1775 when need of it was critical. The acquaintance thus begun was never dropped. In 1782 Watson and his partner Cassoul sent a highly ornamented Masonic apron to Washington from France. In his memoirs, published in 1856, (page 135), Watson quotes the letter with which they transmitted the apron. In it they. speak of Washington as being "a brother" and subscribe themselves as having "the favor to be by all the known members your affectionate brothers."

The original draft of Washington's reply to this, all in the handwriting of Washington, is in the Library of Congress. Amongst other things he uses in it the following expression: "For your affectionate vows permit me to be grateful and offer mine for true Brothers in all parts of the world." The original letter is owned by the Grand Lodge of New York, but the draft has never been in the possession or control of any Masonic organization.

The Pennsylvania Packet, published in Philadelphia, in its issue of July 13, 1784, reads:

"Alexandria, July 1. On Thursday, the 24th ult. the brethren of Lodge No. 39 met at their lodge room to celebrate the Festival of St. John the Baptist, . . . after which they walked in procession accompanied by their illustrious brother his excellency General Washington to Mr. Wise's tavern, where they dined and spent the remainder of the day in enjoyments becoming their benevolent and respectable institution."

In Washington's diary, Feb. 12, 1785, appears this:

"Received an Invitation to the Funeral of Willm Ramsay, Esqr. of Alexandria - the oldest Inhabitt of the Town; & went up - walked in procession as a free mason - Mr. Ramsay in his life time being one & now buried with the ceremony & honors due to one."

In 1789 Washington became President, the capitol then being New York. Rhode Island kept out of the Union until the following year. It then acquiesced. In order to cement the friendly feeling Washington then made the first Presidential tour and he visited Newport. Many different bodies there paid their respects to him. King David's Lodge presented a written address which most unequivocally was limited to fraternal relations. It read:

“To George Washington, President of the United States of America. We the Master, Wardens and Brethren of King David's Lodge in New Port Rhode Island with joyful hearts embrace this opportunity to greet you as a Brother, and to hail you welcome to Rhode Island.... We felicitate ourselves in the honor done the brotherhood by your many exemplary virtues and emanations of goodness proceedil from a heart worthy of possessing the ancient mysteries of our Craft; being persuaded that the wisdom and grace wit which heaven has endowed you, will square all your thoughts, words, and actions by the eternal laws of honour equity, and truth, so as to promote the advancement of all good works, your own happiness, and that of mankind.

"Permit us then, illustrious Brother, cordially to salute you with three times three and to add our fervent supplications that the sovereign architect of the universe may always encompass you with his holy protection."

Washington's reply is as follows in part: "Being persuaded that a just application of the principles which the Masonic Fraternity is founded, must be promotive of private virtue and public prosperity, I shall always be happy to advance the interests of the Society, and to be considered by them as a deserving brother." The original address and letter are in the collection of the Boston Athenaeum. They were published in the Newport Herald, August 26, 1790. A copy of each is in Letter Book II, fols. 27-29, Library of Congress, in the handwriting of William Jackson, Wasington's Secretary.

In 1791 Washington went on his second Presidential tour throughout the South.

St. John's Lodge, Newbern, North Carolina, presented him an address on his arrival there April 20, 1791. In it they speak of him as a "true and faithful brother, the skilful and expert craftsman, the just and upright man." In his reply Washington spoke of the Masonic organization as being "a fraternity whose association is founded in justice and benevolence." Copies of both address and answer are in Letter Book II, folios 47-49, Library of Congress, in the handwriting of William Jackson.

Prince George's Lodge of Georgetown, South Carolina, presented him a somewhat similar address, April 30, 1791. In it they said among other things:

"We behold in you . . . a Brother of our most ancient and most honorable Order . . ." In reply, Washington said in part, " . . . I am much obliged by your good wishes and reciprocate them with sincerity, assuring the fraternity of my esteem. I request them to believe that I shall always be ambitious of being considered a deserving Brother."

These are entered in Letter Book II, fols. 60-61, in Jackson's handwriting.

The Grand Master of South Carolina was General Mordecai Gist. He had been a Brigadier General and Master of Military Lodge No. 27 in the Maryland line. He wrote an address in behalf of the Grand Lodge, May 2, 1791. In a portion of it he said:

"When we contemplate the distresses of war, the instances of humanity displayed by the Craft afford some relief to the feeling mind; and it gives us the most pleasing sensation to recollect, that amidst the difficulties attendant on your late military stations, you still associated with, and patronized the Ancient Fraternity. Distinguished always by your virtues more than the exalted stations in which you have moved, we exult in the opportunity you now give us of hailing you brother of our Order, and trust from your knowledge of our institution, to merit your countenance and support."

Washington in his reply made two positive statements that should be carefully noted. One was "I recognize with pleasure my relation to the brethren of your Society, and I accept with gratitude your congratulations on my arrival in South Carolina. Your sentiments on the establishment and exercise of our equal government are worthy of an association, whose principles lead to purity of morals, and are beneficial of action."

The other was: "I shall be happy, on every occasion to evince my regard for the Fraternity."

Copies of the address and reply are in the Library of Congress in the handwriting of Jackson. The address was printed in the Charleston City Gazette, May 6, 1791.

A somewhat similar address was made by the Grand Lodge of Georgia and it was replied to by Washington briefly in the same general manner. Copies in Jackson's handwriting are in Letter Book II, fols. 77 and 78.

After 1792 the capitol was Philadelphia. On Jan. 3, 1792, the Grand Lodge of Pennsylvania presented him an address in which they declare it is done "in the pride of Fraternal

affection," and express the hope that Washington "may be long continued to adorn the bright list of master workmen which our Fraternity produces in the terrestrial Lodge."

Washington's introductory sentence in reply was:

"Gentlemen and Brothers, I receive your kind congratulations with the purest sensations of fraternal affection."

The address and reply are copied in Letter Book II, fols. 104-105 by Dandridge, Secretary to the President.

The Massachusetts Grand Lodge in the same year addressed him, saying amongst other things that they had dedicated their Book of Constitution to him, being "convinced of his attachment to its cause, and readiness to encourage its benevolent designs."

In his reply Washington speaks of the lodge as "a Society whose liberal principles must be founded in the immutable laws of truth and justice," and says further, "To enlarge the sphere of social happiness is worthy the benevolent design of a Masonic institution." Copies of both address and reply are in Letter Book II, fols. 106-108 in the handwriting of Dandridge.

On September 18, 1793, the cornerstone of the capitol building at Washington was laid by Washington in concert with the Grand Lodge of Maryland, and Lodge No. 22 from Alexandria, Virginia. Washington wore the apron which had been presented to him by Lafayette. Numerous accounts of this great Masonic event are in existence. The Maryland Gazette of Annapolis, Sept. 26, 1793, states that the cornerstone was laid by Washington, and on it was deposed corn, wine and oil. The New York Journal and Patriotic Register of Oct. 19, 1793, speaks of the Masonic procession as having been brilliant. The account given in Columbian Mirror and Alexandria Gazette in its issue of Sept. 25, 1793, has been adopted by the official accounts of the laying of the corner stone issued by the United States Government - House Document No. 211, 1896, Hundredth Anniversary of Capitol, p. 121

et seq.; History of U. S. Capitol - Senate Document No. 60, 1900, Vol. I, p. 14 et seq. This account states that Washington wore the Masonic apron given to him by Lafayette, that he acted as Grand Master pro. tem. and that the corner stone was laid by him "and his attendant brethren.

In December, 1796, the Grand Lodge of Pennsylvania addressed Washington, the occasion being the publication of his intention to retire from public life. In his reply he addresses them as "Brothers" and says in part: "I have received your address with all the feelings of brotherly affection, mingled with those sentiments for the Society, which it was calculated to excite." The address and reply are copied in Letter Book III, pp. 244-245, in the handwriting of G. W. Craik, his secretary.

In March, 1797, Washington retired from the presidency and returned to Mt. Vernon. Lodge 22 thereupon invited him to a Masonic dinner and also presented him an address in writing. Washington attended the lodge April 1, 1797. His answer was then read in open lodge. The introductory portion of it runs: "Brothers of the Ancient York Masons of Lodge No. 22: While my heart acknowledges with Brotherly Love your affectionate congratulations on my retirement from the arduous toils of past years, my gratitude is no less excited by your kind wishes for my future happiness.'

The letter of the lodge, the address and Washington's reply are copied in Letter Book II, folios 294-295, in the handwriting of Tobias Lear, Washington's Secretary. Claypool's American Daily Advertiser of Philadelphia, in its issue of April 11, 1797, gives an account of the meeting of Lodge 22. After the meeting an "elegant" dinner was had. At this Washington offered the toast, "The Lodge at Alexandria, and all Masons throughout the world."

In the same month the Grand Lodge of Massachusetts forwarded an affectionate address to Washington, signed by Paul Revere, Grand Master. The delivery of this was delayed for some unexplained reason. On its receipt Washington at once forwarded to Revere a letter of apology for his delay in answering. He also wrote a most careful and significant letter to the Grand Lodge. The original draft of this letter, entirely in the handwriting of Washington himself, containing several interlineations and modifications in his own hand, is in the collection of manuscripts in the Library of Congress. In this he addresses the members of

the Grand Lodge as "Brothers." One of the significant statements contained in it is the following: "My attachment to the Society of which we are members will dispose me always to contribute my best endeavours to promote the honor and interest of the Craft." He concludes the letter with the following: "With the assurance of fraternal regard and best wishes for the honor, happiness & prosperity of all the members of the Grand Lodge of Massachusetts."

In 1798 trouble with France had reached such a stage that Congress ordered an army to be raised and made Washington Lieut.-General. In November he was in Baltimore and the Grand Lodge of Maryland presented him an address in which they stated that it was "the greatest boast of their Society, that a Washington openly avows himself a member of it and thinks it worthy of his approbation." The draft of Washington's reply, sent from Elkton, Maryland, Nov. 8, 1798, is in the Library of Congress. He addresses the members of the Grand Lodge as "Gentlemen & Brothers." In it he makes the following unqualified declaration:

"So far as I am acquainted with the principles and doctrines of Freemasonry, I conceive them to be founded on benevolence, and to be exercised for the good of mankind; I cannot, therefore, upon this ground withhold my approbation of it."

It is subscribed thus:

“I am, Gentlemen and Brothers,

Very respectfully

Your most ob't servant."

The Maryland letter was Washington's last written communication bearing upon Masonry. His funeral, as is admitted everywhere, was a Masonic one. Dr. E. C. Dick, Master, and

Rev. James Muir, D. D., Chaplain of Lodge 22, performed the funeral ceremonies. The General's apron was on the casket together with his sword. Details as to the funeral were published broadcast throughout the country.

Opponents of the Craft have sought to make capital of a letter written by Washington to Rev. G. W. Snyder in 1798 prior to his letter to the Grand Lodge of Maryland. They overlooked his second letter to Snyder, Oct. 24, 1798, in which he reiterates his faith in Masonic lodges. Rev. Snyder had written to Washington and charged that "some of the lodges in the United States" had caught the infection and cooperated with the Illuminati and Jacobins. He further said that he thought Washington might block the progress in "the English lodges over which you preside." The term "English lodge" had a meaning at that time as distinctive and well-recognized as contrasted with American Lodges as now are the York Rite and Scottish Rite. Immediately after the American revolution a movement was started to withdraw the lodges of this country entirely from allegiance to the English Grand Lodges. Many of the lodges, however, insisted on retaining their English charters and it was several decades before the American lodges had full possession of the field. There were three "English lodges" in Quebec until very recently, as contrasted with the great number of "Quebec" lodges." Hence, when Washington wrote that Snyder was in error as to his presiding over the "English lodges" and that he had not been in one more than once or twice in thirty years he was literally correct. Such statements were called for in his reply as naturally as would a similar answer be prompted now from a member of a Commandery who had never had any connection with the Scottish Rite if he were urged to take some action with respect to the activities of the Scottish Rite. Washington was urged by Snyder to act in the "English lodges."

The details available from Masonic sources which cover the skeleton of fact above outlined and give to Washington's Masonic connection its life and color are far more important than the dry memoranda here set forth. It may be serviceable, however, to many readers to have at hand the foregoing succinct statement of indisputable facts established in complete independence of any Masonic connection or influence that show the unreserved recognition by Washington of his Masonic affiliation and also his unqualified approbation of the fraternity throughout his life.

-------o------

ON THE WAY

BY BRO. G. A. NANCARROW, INDIANA

As we travel on our journey
From our morning to our night,
Touching flowers by the wayside,
Sometimes losing in the fight;
As we taste of joy and sorrow,
Zeal and languor, love and hate,
Let us know, my wayside brother,
That there is no kinder fate.

When our Parent came to planning
What His children here should do,
He, in wisdom, gave us labor-
Some for me and some for you;
Knowing well that, big and little,

Human hands will shape or mar

Just as idle boys make mischief

And the idle monarchs war.

By our labors we must progress

On the rugged road we climb;

By our effort and endeavor

Live a growing life through time.

For this stop is but a moment

Twixt the life that we have done,

And another in the cycle

Of our evolution's run.

Would we in the life to follow

Find a higher plane than here;

Would we walk above the level

We are treading in this sphere;

We must earn our fee of entrance

E'er we knock upon the door;

We must pay the price in labor

Or move backwards from this shore.

God holds out His hand to aid us

Up the steeps that we must climb

Through this vale of failing effort

Toward that promised life sublime.

Let us grasp the hand He offers

Sending one hand down below,

To pull up some fainting brother

With a longer way to go.

--------o------

Good citizenship implies more than a mere negative goodness, merely refraining from law-breaking of any sort. Duties of a positive nature are imposed and these are incumbent upon us as a part of our Masonic obligation. It can be insisted that we are bound, even more than others, to support the institutions of the Republic and to uphold the American ideal and principles. That such institutions and principles are akin, in very essence, to the ideas and ideal of Masonry, is plain to those within and without the Fraternity. - Robert Sterling Teague, P. G. M. Alabama.

---------o--------

The crown of all faculties is common sense; it is not enough to do the right thing, it must be done at the right time and place. Talent knows what to do; tact knows when and how to do it.

- W. Matthews.

THE CRYPTIC DEGREES

By Bro. GUSTAV A. EITEL, MARYLAND

PART III

FROM Moore's Free Masons Monthly Magazine for November, 1848, we have the following account of the introduction of the Royal and Select Masters' Degrees, by Albert G. Mackey, M. D., whom we in have come to consider authority on all Masonic subjects upon which he writes:

"The proper jurisdiction under which the Degrees of Royal and Select Master should be placed is a question that is now beginning to excite considerable discussion and much embarrassment among the fraternity. It is, therefore, the duty of every brother who wishes this 'questio vexata' amicably and judiciously, settled, to communicate to his brethren whatever he may suppose will conduce to this 'consummation most devoutly to be wished.' Allow me to throw in my mite. "The history of these degrees will show that the Chapters and Councils are now contending for that to which neither ever had any legitimate right. And it seems to me that the former are as much justified in taking the jurisdiction of these degrees from the latter, as these were in taking it some years ago from the administrative body of the Ancient and Accepted Rite, to which it originally belonged. The controversy terminates in a contest for the distribution of the spoils of war.

"These degrees of right belong to the Supreme Council of the 33d Degree, Ancient Scottish Rite, and the claim to them has never been abandoned by that body. At the establishment of the Grand Council of Princes of Jerusalem, in Charleston, S. C., on the 20th February, 1788, by brothers Joseph Myers, Barend M. Spitzer and A. Forst, Deputy Inspectors-General of Frederick II., of Prussia, Myers deposited in the archives of the Council certified copies of the said degrees from Berlin, in Prussia, placing them at the

same time under the care and jurisdiction of this body. Copies of these degrees are still retained in the archives of the Supreme Grand Council at Charleston."

(Brother Mackey then refers to the communication sent by the Grand Chapter of Maryland to the Grand Chapter of South Carolina, and its action there-on as quoted elsewhere, in which an adverse report was made by the committee, and the Grand Chapter decided that it was improper and inexpedient to issue a jurisdiction of these degrees, and thus interfere with the rights and privileges of their brethren and companions in another and higher order of Free Masonry.) Continuing, he says:

"The Supreme Council for the Southern States has never abandoned its claim to these degrees. It has organized Councils of Royal and Select Masters, in other States, as, for instance, in Mississippi and South Carolina, either directly, or through the intervention of its subordinate Councils of Princes of Jerusalem, and although no application has lately been made to this body for a charter for a Royal and Select Council, I see not how, without impairing its rights, it could refuse to grant a charter when applied for by 'true and trusty' persons. In fact, the degrees continue to be given by our Inspectors, and as there are now no Royal and Select Councils in South Carolina, the old ones being extinct, the degrees can only be obtained from such authority. Brother Barker, who, perhaps, constituted as many Councils of Royal and Select Masters as any other man in the United States, did so only as a Deputy Inspector-General and the agent of the Supreme Council, and, therefore, although I have not time to hunt up statistics, I have no hesitation in believing that half the Councils and Grand Councils in the country owe their existence, and with it their original allegiance, to the Ancient Scottish Rite.

"The matter, however, has now become inextricably confused, and I know of but one method of getting out of the difficulty. Although the Supreme Councils of the 33d are not willing to have their authority and rights wrested from them vi et armis, I have no doubt - but I do not speak officially - that for the good of Masonry they would willingly enter into any compromise. Let a convention of Royal and Select Masters be held at some central point. To this convention let the most intelligent companions, legitimately possessing the degrees, whether from Councils of Royal and Select Masters, as in most of the States, from Royal Arch Chapters, as in Virginia, or from Councils of Princes of Jerusalem, or from Grand Inspectors-General, as in South Carolina and Mississippi - let the wisdom there congregated be directed to the amicable settlement of this dispute. The important point is not to have these degrees placed in any particular order, but to make the mode and

manner of conferring them, whether it be before or after the Royal Arch, uniform throughout the country. The decision made for two successive triennial meetings by the General Grand Chapter, viz., in 1844 and 1847, as tending to destroy this uniformity and produce 'confusion worse confounded,' can not but be regretted by all good Masons."

It will be seen that the degrees were cultivated in South Carolina, or at least the Select Degree, at an early date. In consequence of the authority by which the degrees were conferred, the Grand Council system was not recognized, but the Supreme Council was regarded as the lawful governing power. Accordingly, in 1858 and 1859, nine Councils were chartered by that body. In deference to the usage in other jurisdictions the Supreme Council (Scottish Rite) waived its claims and a Grand Council was formed in Charleston on February 15, 1860. The Minutes of this Assembly were published with the proceedings of the Grand Chapter.

Companion George W. Warvelle, LL. D., Pas Grand Master and Grand Recorder of the Grand Council of Illinois, is another Masonic scholar and writer who emphatically dissents from the Scottish Rite claims and theory. For more than a score of years he has been searching for "facts" in lieu of "fables" and "traditions." The discoveries of his research have been presented from time to time.

Space prevents reproducing all he has written on this subject. One of his earlier contributions is:

GENESIS OF THE DEGREE OF ROYAL MASTER MASON

AN ADDRESS DELIVERED BEFORE THE THIRD MASS CONVENTION OF THE ROYAL AND SELECT MASTERS OF ILLINOIS, AT PEORIA, SEPTEMBER 6, 1893.

I had found in my reading that much - nearly all - that had been said or written upon this subject in recent years was but a repetition of old statements made at a time when the

knowledge of the Rite was very limited, and the sources of information not as accessible as at present; that little or no attempt was made at verification, and that, in many instances, these same old statements, taken oftimes at second hand, had been coloured, changed or distorted in the retelling to suit the varying fancies of the narrators. It was the confusion created by these discordant recitals that stimulated me in the first instance to investigate the subject for myself, and it was the facts as I found them that induced me to communicate them to you. I entered upon this work with neither prejudice or bias, and in my investigations I sought only to ascertain the truth. I endeavoured, so far as I was able, to separate the real facts from the fancies and fictions into which they had become imbedded, and to weigh, with impartiality and fairness, the evidence that was offered in support of the various theories which at different times have been advanced. The effect of my inquiries was to cause a thorough revision of many of my own previously conceived opinions concerning these degrees and the complete rejection of a number of matters that had formerly commanded my implicit belief, and as the conclusions which I announced were in many respects opposed to certain generally received and hitherto unquestioned theories of origin, I have, during the year that has intervened, continued my researches with a view to demonstrate either their correctness or fallacy. In so doing I have necessarily expanded my field of operations and at the same time examined with greater scrutiny the ground already traversed, and while, in a few minor particulars, some slight changes have been made, the general tendency of my search has only been to strengthen the position which I assumed in my address of last year.

I have brought together for your consideration today a few facts relating to the degree of Royal Master, some of which have only been discovered within very recent years, and to them I append my own conclusions. If these latter should differ from those reached by men who are older and wiser than myself I can only say, it is with no disparagement of the thoughts or opinions of others that I offer my own; I reason from the light that is within me; possibly I am mistaken, but I think I am right, and so thinking I do not hesitate to express my views.

The "high degrees" in this country, at the commencement of the present century, may well be said to have been "without form and void." They consisted, in the main, of a chaotic mass of pompous titles, borrowed in many instances from extinct orders and societies, with feeble expositions of Masonic legends strangely blended with Hermetic philosophy and weak imitations of medieval chivalry. They were conferred with little or no attempt at ritualistic elaboration, while the dramatic effects which constitute such conspicuous features in the liturgies of today were practically unknown. As a rule they were composed of nothing more than a meagre recital of traditional history, supplemented possibly by a

brief "lecture" or catechism, while many possessed not even this amount of substance. With the exception of the Capitular degrees no effort had been made at organization, and the warrant of a Master's lodge was generally considered a sufficient authority to legitimatize the conferring of any and all degrees of which any of the members might be possessed, if, as was sometimes the ease, the conferant did not himself claim powers still greater. A lingering recollection of the Rite of Perfection was preserved in some localities by individuals who claimed authority under the original grant of power to Stephen Morin and a little band of zealous Masons at Charleston, S.C., had vainly endeavoured about this time to assert an organized expression of the ineffable grades of that system under the name of Ancient Accepted Scottish Rite, while a rival society, with the same object in view, was soon afterwards started in New York. The best efforts of both bodies were, however, productive of but little in the way of tangible results, and it was not until fifty years afterwards that the matchless genius of Albert Pike gave shape and purpose to the Scottish Rite.

Among the many degrees that ambition or avarice brought into existence or rescued from oblivion about this time was that of Royal Master Mason. From whence it was derived or how it originated we know absolutely nothing, and though there has not been wanting astute historians to trace its genealogy and declare its primary symbolism, no proof has yet been offered to substantiate the statements or support the theories which these ingenious gentlemen have advanced.

While the "high degrees" of every kind and nature were conferred indiscriminately by any person who might see fit to arrogate a power for that purpose, yet they were in the main dispensed by a number of gentlemen who posed under the dignified title of Inspectors General and who claimed absolute dominion over the entire Masonic world as "Princes and Chiefs of Exalted Masonry." The authority for this broad claim rested upon a delegation of power said to have been transmitted from Frederick II of Prussia at various times subsequent to the year 1762, and upon the assumption that Frederick himself possessed "the sovereign Masonic power over the craft." (4) With these claims or pretensions we as Cryptic Masons would have little or no concern were it not that certain high dignitaries of the system which was established upon the remains of the defunct Rite of Perfection have at various times asserted a right of control or dominion over all of the Cryptic degrees, and that these claims have been wholly relinquished only within very recent years. In view of these facts an inquiry into the legitimacy of the claim is imposed upon every one who seeks to discover origin or trace descent, yet it is not my purpose at this time, to open the questions involved nor to discuss the subject in its general phases, and, save as it may incidentally occur, I shall attempt no argument with reference to

Scottish Rite claims as applied to the Cryptic degrees in general, but will briefly summarize so much thereof as refers to the Royal Degree.

So far as I have been able to learn no Inspector of the Rite of Perfection ever made a personal assertion of any knowledge of the Royal degree or claimed any rights in connection therewith in virtue of his Inspectorship; the name itself cannot be found in any of the patents, diplomas or other documents issued in connection with that rite, although in most cases a full enumeration of the degrees possessed by the patentee and which he was authorized to confer were set forth in every grant of power. Nor did the Supreme Council A.A.S.R. at its establishment in 1801 make any claim with reference thereto, nor does the name thereof appear in any of the documents which it issued at that time. At the institution of the Supreme Council a full scale of degrees was adopted and announced to the Masonic world; they were thirty-three in number, including those theretofore exclusively controlled by the Symbolic Lodge, Their names and numerical progression were all set forth in orderly arrangement, and over the system thus promulgated the Supreme Council claimed original and exclusive jurisdiction. This claim, with the exception of the Symbolic degrees, has generally been recognized as just, and for years has been acquiesced in by the Masonic powers of both hemispheres. Of the degrees composing the curriculum of the new rite, some - the majority - were taken from the old Scale of the Rite of Perfection; some were appropriated from the many "detached" degrees of the period, and some were invented for the occasion by the framers of the system; eclecticism in Masonry was then the order of the day, (5) and the right to appropriate and had was not seriously disputed. But the Supreme Council asserted jurisdiction only over the regular series of degrees which it then promulgated as its own; whatever else might have been in the possession or within the knowledge of its members was left with them for their disposal or use, and in the manifesto which announced its organization this fact was distinctly stated. In that remarkable document it was said that some - not all - of the Inspectors were it the individual possession of other degrees, "given in different parts of the world," which they conferred at their pleasure upon those who were high enough to understand them." (6) A partial enumeration of such detached degrees then followed, and, while a mention is made of "Select Masons of 27," no reference can be found to the degree of Royal Master. This statement is the basis of the Scottish Rite claim of dominion over the Cryptic degrees, and while it is possible that among the side degree of which "most of the Inspectors" were in possession, there might have been that of Royal Master, yet there is no proof that such was the fact. But even conceding that it may have been known to some of the members it was nevertheless individual property and the Supreme Council never officially asserted a jurisdictional right thereto until fifty years afterwards. In 1827, ten years after the formation of Councils and Grand Councils of the dual body of Royal and Select masters, and nearly twenty years after the regular organization of either

degree as separate bodies, Bro. Moses Holbrook, then a high officer of the Southern Supreme Council, reported to the Grand Chapter of South Carolina that he had ascertained that the degrees of Royal and Select Masters were brought from Berlin, Prussia, by one Joseph Myers in 1778, (7) and that certified copies thereof, which he had been privileged to inspect, were deposited with the Council of the Princes of Jerusalem at Charleston. This statement, although not emanating directly from the Supreme Council, which at that time was practically in a moribund condition, has formed the mainstay of all subsequent claims in which direct authority has been sought to be asserted by that body. I have no doubt but what Bro. Holbrook's report was made in perfect good faith and a sincere belief that what he had ascertained was true. The period of his report was an age of credulity in all matters connected with Masonry; myths and fictions were readily received as incontestable facts; forgeries passed current without question, and histories evolved from the vivid imaginations of the writers supplied the place of more authentic data. But later years have discredited the facts upon which Bro. Holbrook relied, and the student of today classes the Berlin constitutions in the same category as the pious frauds of the early Christian churchmen. ln 1850, or thereabouts, the Southern Supreme Council, at the instance of Bro. Mackey, (8) formally assumed jurisdiction of both degrees by granting charters of constitution, and this right was maintained until 1870, when by resolution the Cryptic Council was recognized as "a separate and distinct organization in Masonry," and further control over it was "relinquished." (9) There were at this time twenty-eight Grand Councils in existence.

Neither the Grand Consistory nor Supreme Council established at New York by Bro. Joseph Cerneau ever made any claim to the Royal degree, notwithstanding it was so reported for many years, nor did any of its Inspectors claim authority over the Rite. No inquiry, therefore, is raised with respect to this body.

The Northern Supreme Council was established at New York in 1813, but not until three years after the organization of a Council of Royal Masters in the same city. Its powers and authority were derived from the parent body at Charleston and it professed only to exercise jurisdiction over the 33 degrees which then as now constituted the Scottish Rite. From its organization until 1844 it was practicedly dormant, and it was not until 1860 that its present career of activity commenced. In 1850 this body, for the first time, asserted a claim over all of the degrees of the Cryptic Rite including the Super-Excellent, alleging that it had been the custom "from time immemorial" to communicate them "in the side chambers of our Holy Temple." (10) The Northern Sup. Council at this time consisted nominally of four individuals but was centred, in reality, in the person of Bro. James J. J. Gourgas, then a very old and infirm man. The action of Bro. Gourgas in making this

claim was doubtless prompted by the attitude then recently taken by the Southern Sup. Council, and while the Southern body never made any claim with respect to the Super-Excellent, I presume Bro. Gourgas thought he might as well take all as a part. The fiction of authority was maintained by the Northern Supreme Councils, (11) regular and irregular, until the time of the "Union" in 1867 when by common consent the matter was dropped and has not since been heard of.

Such, in brief, is the history of Scottish Rite claim and dominion over the Royal degree. It was never a part of the Scottish system; illustrates none of its symbolism; has no connection, directly or indirectly, with any of its degrees, and no right of control, other than that which flows from simple appropriation, has ever been shown. It is difficult at this time to understand the reasons which prompted the leaders of that rite to retain such a tenacious hold upon it, and the only rational explanation that can now be advanced is that it was held under a mistake of fact and that to the imperfect knowledge of the times must we attribute the first assumption of authority over it.

From all that I have thus far been able to learn, I am strongly of the opinion that the degree of Royal Master was invented during the early part of the present century and that it had its origin at the city of New York. If it existed prior to the year 1800 or was ever conferred at other places no record thereof has ever been found nor is any reference made thereto in contemporary documents. I have made a most diligent search through all the channels of information that were at my command and have through an extensive correspondence pushed my inquiries in every direction from whence a knowledge of this subject might be expected. By whom it was invented we do not know, yet it is certain that for its promotion and diffusion we are indebted to Bro. Thomas Lownds. This fact has been placed beyond dispute by the comparatively recent discovery of the old minute book of the Council established by Lownds at New York, and a number of hitherto doubtful questions in connection with the early exploitation of this degree have, by this discovery, been definitely solved.

From these old records it would seem that on Sept 2, 1810 at St. John's Hall in the city of New York, sixteen persons met and organized a Council of Royal Master Masons, to "be known and distinguished by the name of Columbian Grand Council." This was the first systematic effort at organization ever made of either of the Cryptic degrees, for while Bro. Eckel, at Baltimore, was wont to organize Councils for the purpose of conferring the Select degree, yet such Councils seem to have been of a temporary character and for the

purpose of each particular occasion only. The fact that sixteen persons met for the purpose above indicated establishes, as a necessary corollary, the further fact that at this time the degree was in existence and had been conferred by other authority and that parties were then in possession of it. This fact is further emphasized by entries in the record of the admission of persons as "adjoining" members. The natural inference, therefore, is that prior to the establishment of Columbian Council, the degree like many others of that period had been conferred by individual communication. It was for many years supposed that this Council owed its existence to Joseph Cerneau, who at that time was a resident of New York and an active worker in a Scottish Rite body which he had established there. In many of the arguments which have been advanced to sustain the Scottish Rite theory of origin, this statement has been repeatedly made as an historical fact, and until the discovery of this record, was accepted by a majority of the Masonic historians as true. But it now, seems that Cerneau was never in any manner connected with this body either as an officer or member and his name is not even mentioned once in the entire record. Nor is there the slightest intimation that the degree was either derived from or subsidiary to the Supreme Council of the Scottish Rite or any superior body of any kind, and, unlike most of the Inspector's degrees which were endowed with much florid rhetoric in the statement of the authority by which they were conferred, it seems to have been organized in much the, same manner as the Capitular degrees had been a few years preceding. Nor is there any reference to the Scottish Rite with respect to qualifications for the degree which seems to have been conferred, without regard to other affiliations, on Master Masons. Indeed, the only titles or other matters appended to the names of the officers or members was their rank in Symbolic Masonry or their lodge affiliation and during the earlier years this latter is found after the names of all candidates receiving the degree.

A strong reason for believing that Thomas Lownds was the originator or at least the first disseminator of the Royal degree in America, is afforded in the fact that in Columbian Council he also conferred other degrees now totally unknown and which so far as I have been able to learn, were never conferred by any of the Inspectors connected with the Supreme Councils either at Charleston or New York. These degrees, in name if not in substance, were distinctively English, and by no process of reasoning can they be connected with the high degree systems of any of the continental rites. Thus on Dec. 7, 1810, a Council of "Knights of the Round Table" was opened by the "Illustrious Abbot, Lownds," (12) and on March 4, 1811, a Chapter of "Illustrious Knights of the Hon. Order of the Garter" was opened by "Grand Prelate Lownds.", (13) it will require no demonstrations to show that both of these diversions were the inventions of the times, and it is but fair to ascribe them to the man who organized this body and for more than ten years presided at every meeting thereof.

In my address of last year I adverted to the fact that it is to Columbian Council we are indebted for the Super-Excellent degree as a regular part of our system. It is true that a degree bearing this name was conferred in connection with the Royal Arch, both in England and America, as early as 1760, and at one time I supposed the two to be identical. But since I last addressed you I have secured copies of the rituals of both the Excellent and Super-Excellent degrees of the old Royal Arch system and find them to be essentially different from the present degree both in historical scope and symbolic teaching, while an inspection of the old Royal Arch ritual, of which I also now have a copy, demonstrates that it could have had no connection therewith and must have been fabricated after Webb's adaptation had been made. The inference is irresistible that it was invented in New York, probably by Lownds himself, at or near the time when he first gave it publicity. The first mention of the degree which I have been able to find is under date of Dec. 22, 1817, when a Super-Excellent "Lodge" was opened in "ample form" and several Companions received. From this time forward it was regularly "worked" and finds frequent mention in the minutes, wholly displacing in about a year after its introduction the "Invincible Order of the Round Table."

Columbian Council, from the time of its organization until 1823, met regularly as an independent body, but in this year a Grand Council was formed to control the degrees of Royal and Select Master, and Columbian Council surrendering its title of "Grand," became a constituent of the new body as No. 1 of its registry.

In 1816 it would seem the Council abrogated the rule which permitted Master Masons to receive the degree, and from this time on only Royal Arch Masons were accepted. In December, 1817, a communication was received from Boston, Mass., showing that a Council of Royal Masters had been established there "within the present year," and that "they acknowledge, with much respect, the senior establishment in New York, and with their advocates do honour to same." They further pray for "written sanction" and "that they may be confirmed in their Masonic labours." The sanction was granted. It would thus appear that this Council was regarded at this time as a legitimate source of authority for the dissemination of the degree.

In December, 1821, the Council of Select Masters, established by Cross, petitioned Columbian Council for a union and such proceedings were then had as resulted in a

merger of the two bodies. The minutes with respect to this interesting event are, however, extreme meagre and perhaps "absorption" would more fitly characterize the action than any other term that could be employed. Thereafter the Select degree was regularly conferred in the same order as at present, but the name of the body continued to be Columbian Council of Royal Master Masons.

On January 18, 1823, it was resolved that it was expedient to form a "Grand Council of Royal Master Masons and Select Masons" for the State of New York, and in pursuance of such resolution a Grand Council was on January 25 duly organized, which claimed "of right the government and superintendence of all Royal Master Masons and Select Masons in the said State."

Such, brethren, is a rough outline of the beginning of the Royal degree in America so far as the same is now known. To Thomas Lownds must be ascribed the credit for its life, and to Columbian Council the honour of its first organized existence.

In 1818, Bro. Jeremy Cross, who had previously obtained the Select degree at Baltimore, in some manner became "possessed" of the Royal degree as well, whereupon he joined the two together under one government and out of the plentitudis of his own power established a new system which he christened "Councils of Royal and Select Masters," and of which he at once became the missionary and apostle. This (1818) is the earliest date at which the title "Royal and Select Masters" was used, and all reference thereto at any time anterior must now be regarded as a mistake or a fabrication.

In 1827-8, Bro. John Barker, emulating the fame and envying the gain which Bro. Cross was acquiring as a "disseminator" of Cryptic light, resolved to enter the field himself. As Bro. Cross had credentials from the "Grand Council of Select" at Baltimore, which subsequent developments have tended to show were spurious, (14) so Bro. Barker travelled as the "agent" of the Southern Supreme Council, 33, but the authority thereof has never been shown and is subject to much doubt. At all events neither party worked for or accounted to any other than themselves, and the charters given by them purported to be issued only on their own authority. In later years attempts have been made to substantiate the claim of Scottish Rite origin and consequent jurisdiction by the labours of Barker. As a matter of fact, however, Barker's "agency" was simply an excuse for some show of

authority. I do not understand that he ever had a commission from the Supreme Council for this purpose. His charters were granted in his own name and not in the name of the Supreme Council; his rituals were modifications of the Cross lectures, and the "emoluments" of his "agency" enriched no one but himself. It was at one time supposed that Barker obtained his degrees from Cross, but it would now seem that he was greeted in Columbian Council, Nov. 25, 1821, (15) receiving the degrees from the hands of Thomas Lownds.

Through the labours of Cross, Cushman and Barker, the degree has been preserved and disseminated, and while the methods employed by these ancient worthies have at times been severely criticized, it must be remembered that age and environment have much to do with the formation of judgment and shaping of opinions. The itinerant lecturer and degree peddler was an established feature in American Masonry until as late as 1840. His services, never lavishly rewarded, did much to shape, protect and perpetuate the uniformity of ritual and symbolism, and while the present age has outgrown the crude methods of the fathers, we can well afford in the enjoyment of the legacy they have bequeathed to us to condone their faults and forgive their transgressions. It is immaterial at this day that they made merchandise of degrees or sold charters on manufactured authority; they but followed the precedents of the times. Their motives were good and presumably their wares were worth the price which they charged, and posterity, as a rule, has done honour to their memory.

Now one word more regarding these addresses and I have finished. I did not expect when I addressed you last year that all of my statements would meet with ready assent or my conclusions pass unchallenged. Old myths die hard and men do not, as a rule, give up the convictions of a lifetime without a protest. But nothing has more strongly characterized the literary life of Masonry during the past twenty-five years than its freedom from the shackles of unverified tradition and imaginative history. The love of truth, "for truth's sake" has exerted a strong influence upon the work of the later day historian and his active efforts have been directed in attempts to show the past as it was and not what it should have been in order to sustain fanciful theories or old traditions. To do this he must at times appear a veritable iconoclast, and the worshippers at the shrines he shatters regard him with but little favour. That my work in this respect should be criticised and questioned I fully expected, but I was not prepared for the personal attacks, vilification and abuse which, in some quarters, a difference of opinion seems to have provoked. I shall continue, however, in the path I have marked out, regardless of the sneers, denunciations, or super-arrogant airs of superior learning which some of my captious critics have employed in the discussion of my views and opinions. I believe the

statements of fact which I have made to be correct and feel that my conclusions are sound. Should time and circumstances permit I shall have more to say on the Cryptic Rite at our next meeting, shattering, perhaps, another idol or two and opening up a new vista with a broader horizon and higher mental plane. Nothing is now to be gained by concealment or a blind adherence to old beliefs or antiquated fictions. Let us fully, freely and fairly, investigate the old canons for ourselves, with an abiding confidence in the apostolic injunction that "the truth shall make us free."

Another contribution by Companion Warvelle (1907) is "The German and French Traditions" which has been copied by nearly all the correspondent writers.

Although printed in our 1908 proceedings they will well bear reproduction in this paper with his other writings, from which we have copied so free.

I presume there are few of you who at some time have not seen or heard the old and persistent story of Joseph Myers' importation of the Cryptic degrees. As the story goes, Myers brought the degrees from Berlin, Pruska, and in the year 1781, or 1788, for the accounts differ, he deposited the rituals in the Lodge of Perfection at Charleston and thereafter committed the authority for their diffusion to the Chiefs of Sublime Masonry resident in that city. It was not until about forty years after the alleged deposit, and not until many years after the establishment of Grand Councils, that the Chiefs made the facts known. Inasmuch as they were unable to produce the original rituals or any evidence of Myers' authority in the matter, the Masonic students have always regarded the statements as a sort of pipe dream on the part of the Chiefs, and as something unworthy of credence.

I am inclined to believe that the story, to some extent at least, rests on a knowledge of the practices of the early German lodges and the coincidences found in the Select Master degree. Thus, from the earliest descriptions of the Council chamber that have come down to us we find a prescription of triangular tables, with a light on each angle, to be placed before the officers in the East. Neither the ritual nor its accompanying lectures furnish us with any very satisfactory explanation of this furniture. In the absence of such explanations we can only conclude that it represents an archaic survival, the original significance of which has been lost. But this form of table, and arrangement of lights, was employed in the German lodges during the first half of the Eighteenth century, and

particularly is this true of the lodges located at Berlin. From the fact, therefore, of the coincidence of custom in the Berlin lodges and in the Select degree in America, it would be an easy matter for a lively imagination to deraign a descent of the latter from the former.

I have lately come across a little book published at Sulzbach, Germany, in 1803. In this book the author, speaking of the initiation of Prince William of Prussia by Frederick the Great in 1740, describes an old and rare engraving in his possession.

He then describes the picture of which I venture a free translation as follows:

"The King sits in the Master's chair. Before him is an altar-shaped table upon which, in the form of a triangle, are placed three burning tapers. Near them are laid a sword, a gavel and skull. At the left hand of Frederick stands a warden. Before the table, without either sword or hat (which two brethren are holding) stands Prince William taking the oath."

I do not profess to be an adept in the translation of eighteenth century German but I think I have faithfully rendered the spirit of the original. From the foregoing it will be seen that the East of the early German lodges resembled in some respects the East of a Council of Select Masters and it is from this circumstance, probably, that the Chiefs of the Sublime Degrees at Charleston evolved the romance of Joseph Myers' importation of the Rite. A very searching investigation a few years ago revealed the fact that the Cryptic degrees are utterly unknown in Germany and, so far as could be ascertained, had never been heard of in that country.

For many years the French tradition of Cryptic origins and diffusion was received without question. Even such a Masonic scholar as the late Josiah H. Drummond endorsed the stories, for there were two of them, and in his published writings stated them as historic facts. Further investigation subsequently induced him to discard his earlier opinions and to characterize the legends as untrue, or, at least, as not proved. Many persons, however, still cling to the old exploded fables and the pseudo historian still drives his trade, as is apparent from the lucid expositions which from time to time appear in the Masonic press.

One story is that Henry A. Francken, a Hebrew peddler of eighteenth century high degree Masonry, in the year 1767, introduced the degrees of the Cryptic Rite into the States of New York, Massachusetts and Rhode Island by the institution of Councils. As late as 1875 this story was generally accepted as correct. Just how, or where, or when, Francken received his degrees was never stated, but he was an Inspector General of the "Ineffable and Sublime" degrees and as the Inspectors generally carried everything that any reasonable person could ask for, so it was assumed that he came rightfully by the Cryptic grades and had authority to sell them. Francken's stock in trade was supposed to have been imported from France.

Another story was that Joseph Cerneau brought the degree of Royal Master to the City of New York, and in the year 1807 established a Council for its exploitation. Cerneau's authority was supposed to have been derived from the Grand Consistory in France.

Both of these romances passed current as genuine Cryptic history and were accepted by Mackey and other writers. And particularly were they received by those who sought to trace the genealogy of the Cryptic degrees through the Scottish Rite.

With respect to the first story there is not a scintilla of evidence to show that either of the Cryptic degrees were in existence in 1767, or that Francken ever heard of them, or that he ever conferred them. The whole story seems to be a pure fabrication. It grew out of the fact that Francken visited the City of New York in 1767, and while there conferred the degrees of the Lodge of Perfection on two gentlemen from Albany. Subsequently he gave them a warrant for the establishment of a lodge. The old records of these transactions, at one time supposed to have been destroyed, have been recovered, and there is not the slightest reference to the Cryptic degrees or a shadow of a foundation for the oft repeated yarn of Francken's introduction of the Rite.

The other tale is equally destitute of truth. Cerneau was a resident of New York in 1807, at which time a Council of Royal Master Masons was organized and from this circumstance the imaginative historians deduced the fact that he was the organizer. The old minutes of this Council were found a few years ago and from them it appears that

Cerneau had nothing to do with its organization and that he was not even a member of the body.

But old myths die hard. The Scottish Rite historians are loath to relinquish their long maintained hold on the genesis of the Cryptic degrees, and notwithstanding that the falsity of their claims has been often demonstrated they still continue to assert both the German and French traditions in support of their contentions. From time to time, in his "historical Notes," and under other captions, Companion Warvelle has contributed much more on this subject, all of which we would like to present for our Companions, but we are reminded that paper and printer's ink cost money, and we will have to be content by quoting the closing paragraph of one of his later "Notes."

"* * * Now what we want from the men whose views are not 'erroneous' is some tangible evidence, properly authenticated, to show the conferring of the Royal Master's degree at any time prior to the year 1805, at any place other than the city of New York, and by any other person than Thomas Lownds. To show the conferring of the Select Master's degree at any time prior to the year 1790, at any place other than the city of Baltimore, and by any other person than Henry Wilmans. To show the conferring of the two degrees combined into one system at any time prior to the year 1818, at any place other than Hartford, Conn., and by any person other than Jeremy Cross. Will the gentlemen who have the 'facts' please produce them?"

Your committee believe they have "culled" nearly all the important data connected with the origin and the dissemination of the Cryptic degrees and have presented the views of the most prominently known Masonic students, historians and writers who have contributed to the history of the degrees covering a century or more.

Of those dissenting from the Scottish Rite claim or theory, Companion Schultz has devoted most of his research to the Select degree, while Companion Warvelle seems to have made the tracing of the Royal Master's degree his favourite study.

(4) See circular Sup. Council, S.M.J., Dec. 4, 1802. (5) Pike's Dissection of a Manifests, p. 40. (6) Manifesto Sup. Council A.A.S.R., 1802. See also Dalcho's Orations, Charleston, 1807. (7) Mackey says the degrees were first introduced in 1783. See address to Grand Council S.C., 1870. (8) See address to Grand Council of South Carolina, 1870. (9) Pro. Sup. Council S.M.J., 1870. (10) See Reprint N.M.J., Vol. 1, Pt. I, pp. 212, 214. (11) "See Constitutions N. M. J., 1860. (12) See Proceedings Columbian Council, p. 5. (13) Ibid. (14) Cross purported to work under a commission of this kind and his original grant of power was until very lately to be seen in New York. The genuineness of this document has been questioned, however, and Bro. Drummond, who caused a photographic copy to be taken and submitted to experts, now pronounces the commission a forgery. Bro. Schultz, of Baltimore, after an investigation is of the same opinion. (15) See records Columbian Council, p. 31

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 38

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each

installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE LOST WORD"

What is the master symbol of Blue Lodge symbolism? Why should we be cautious in our endeavours to ascertain the origins of the symbolism of the Lost Word?

How were brethren in the early days of Masonry sometimes "made Masons"? Have our researchers yet been able to discover what the "Lost Word" was? What would those who hold to the theory that the Royal Arch Word is the "Lost Word" lead us to believe? Is there any evidence to prove beyond a doubt that this word was really the "Lost Word"?

Do you agree with Brother Haywood that the "Lost Word" was never a component part of the Blue Lodge work which was later taken away from the Blue Lodge and transplanted into the Royal Arch degree? If so, what are your grounds for so agreeing? If not what are your reasons for disagreeing with him?

What is the Legend of the Tetragrammaton? What was the custom among the Jewish people relative to pronouncing the name of Deity? How was the use of the name restricted? What finally became the penalty inflicted upon one who spoke the name aloud? What further restrictions were placed upon the use of the name? How was the name spelled?

When and in what manner did the true pronunciation of the name became wholly lost? What did this result in after the Exile was ended? What did the priests and scribes have left upon which to base their search? What were the vowels of the word?

Of what did the Tetragrammaton become the centre, and how did the search for the word spread?

Did the form of the legend always remain the same? What various forms did it take?

Has the symbolic idea centred in the search for the "Lost Word" been confined to Masonry alone? Do we find it in modern literature?

SUPPLEMENTAL REFERENCES

THE BUILDER: Vol I. - "The Fourth Degree," by Bro. W.F. Kuhn, p. 44. Vol II.- "Some Deeper Aspects of Masonic Symbolism," by Bro. A.E. Waite, p.175; "The Lost Word," by

Bro.W.F. Kuhn, p. 327, Vol.III. - "The Lodge," by Bro. H.W. Ticknor, p. 198; "The Lost Word," Question Box Department, p. 189. Vol.IV. - "The Symbolism of the Master Mason Degree - The Lost Word," by Bro. Oliver Day Street, p. 322. Vol. V. "The Legendary Origin of Freemasonry," by Bro.Dudley Wright, p. 297; "What a Master Mason Ought to Know," by Bro. Hal Riviere, p. 130.

Mackey's Encyclopedia:

Incommunicable, p. 349; Ineffable Name, p. 351; Tetragrammaton, p. 781; Twelve-Lettered Name, p. 809; Unutterable Name, p. 817

THIRD STEPS BY BRO. H.L. HAYWOOD, IOWA

PART III - THE LOST WORD

WE COME now to the crux and the climax of Blue Lodge symbolism, the master symbol by means of which all other symbols have their meaning. Well will it be for us walk warily here, not only because the origins of the symbolism of the Lost Word are bound up with an ancient and tangled tradition; not only because it has been so often prostituted to the level of magic and superstition, even in recent times; but also because it is the embodiment of one of those ideas so high and so deep that they contain whole systems of philosophy and theology within them. It is like the "flower in the crannied wall" of Tennyson's poem; if we could understand it, "root and all, and all in all," we would know "what God and man is."

Much has been written about the "Mason's word" as employed in old days, when brethren were sometimes "made Mason" by having that secret term entrusted to them; research has failed to show what this word was though some scholars believe it to have been that sovereign name which stands at the centre of the Holy Royal Arch. Some who hold to this last named theory would have us believe that this transfer of the word from the Blue

Lodge to the Royal Arch degree was so disastrous to the symbolic structure of the Blue Lodge that, to patch up the damage, a substitute word was devised to take its place until the candidate passed on to the higher grade. But as there is little or no evidence to prove that the great word of the Royal Arch is the same as the "Mason's Word" of the old lodges that theory must be left suspended in the mid-air of conjecture.

II

For my own part - and I can speak here for no other - I can not believe that the Blue Lodge system was ever rifled of its chiefest treasure to grace the forehead of a "higher" grade nor can I see why we should think that the Third degree, just as it is, has lost the one key to its mysteries. The search for a lost word is not the search for a mere vocable of a few letters which one might write down on a piece of paper, it is the seeking for a truth, nay, a set of truths, a secret of life, and that secret truth is so clearly set forth in the Hiram Abiff drama that one is led to wonder why anybody should suppose that it had ever been lost. "The Lost Word" does not refer, so it seems to me, to any term once in possession of the Third degree and accidentally lost, but rather it denotes the ancient Tetragrammaton, or "four-lettered name," for which search has been made these two and a half millenniums.

According to a very old tradition (how much actual history ma be in it we can not know) the Legend of the Tetragrammaton goes back to ancient Israel as far as the time of the Exile. Like all people of that day the Jews saw in a person's name, not a mere handy cognomen whereby a man might be addressed, but a kind of sign standing for the personality of the one who bore it. Jacob was Jacob because he actually had been a "supplanter," as that name means; and he later became Israel because he was a "prince of God." Jacob's name was a revelation of bis character. So was it with all names. Therefore was it that the ancients held proper names in a reverence difficult for us to understand, as is hinted in an old Chaldean oracle:

"Never change native names; For there are names in every nation, God-given, Of unexplained power in the Mysteries."

Bearing this in mind we can understand why the Jews throw, about the name of Deity the wrappings of secrecy and sanctity. At first, after the dread secret had been imparted to Moses, the people pronounced the name in whispers or not at all. They were bidden never to use it except on the most solemn occasions as witness the Third Commandment which reads, when literally translated, "Thou shalt not utter the name of thy God, idly." As time went on the priests forbade them to do more than hint at it, one of the priestly commands in Leviticus reading, "He that pronounceth the Name of the Lord distinctly, shall be put to death" (Ch. 24, v. 16). At last, only the High Priest was permitted to utter the Name at all, and then on some great occasion, such as the Day of Atonement. At the same time, it must be remembered, the Jews were using no vowels in their writing; for some strange reason only consonants were ever written or printed; therefore only the four consonants, JHWH, were ever seen.

III

When the Jews were taken into Exile, all trace of the true pronunciation was lost, either because the High Priest was killed before he could impart it, or died in Babylonia before a successor entitled to the secret could be found. Consequently, the Exile was no sooner ended than priests and scribes began their search for the Lost Name. The four consonants only did they have; what the vowels were nobody could learn, nor has anybody since discovered.

IV

This Tetragrammaton became a storm centre of theology and around it a great mass of symbolism gradually accumulated. So deeply did it sink into the imagination of Israel that the later Jewish theosophists who built up the speculative system which we call the Kabbala made it the very core of their teaching; and through the Kabbala, the literature of which was so popular even so late as Reformation times, the legend of the Lost Name made its way into the thought and literature of medieval Europe. But the form of the legend did not always remain the same; "now it is a despoiled sanctuary; now a sacramental mystery; now the abandonment of a great military and religious order; now the age-long frustration of the greatest building plan which was ever conceived; now the lost word of Kabbalism; now the vacancy of the most holy of all sanctuaries." Whatever

the disguise the quest was always the same, a search for something strangely precious which men believe had been lost out of the world but might be found again.

This wonderful symbolic idea still retains its power to cast a spell over us, as witness its use by modern writers. Eugene Sue incorporated it in his haunted tale - "The Wandering Jew." Tennyson wove it into his Arthur epic, where it has assumed the form of the search for the Lost Grail, the cup used by the Lord at his Last Supper. Henry Van Dyke has embodied it in his book of stories, "The Blue Flower," and Maurice Maeterlinck has woven about it a strangely beautiful drama, "The Blue Bird."

Shall we not add to that list the drama of the Third degree? Surely, "that which was lost" can refer to nothing else, as the evidence, both internal and external, does so abundantly seem to show. If that indeed be the case how it does light up with prophetic meaning the whole mystery of the Third Degree! for it shows that the candidate is on no hunt for a mystic term to be used like a magic spell, still less is it some mysterious individual that he seeks. That for which he really searches, is to discover the Divine in himself and in the world.

Going out to find God we need not wonder when he finds no one word, or one thing, to reward his labours; nor need we be disappointed if he is "put off with a substitute," for though his search is not fruitless it is not altogether successful, as is fitting when we recall that the complete unveiling of God can not come to any one man in any one lifetime. That hope must ever remain an ideal to us humans in the shadows of our earth life - a flying ideal, eluding us while it beckons us, leading us over the hills of Time into the tireless searchings of Eternity.

---------o--------

CELEBRATION OF HUNDREDTH ANNIVERSARY OF BROTHER El.ISHA KENT KANE, ARCTIC EXPLORER

On March 30th Kane Lodge No. 454, F. & A. M., located in New York City, celebrated the hundredth anniversary of the birth of Elisha Kent Kane, the famous arctic explorer, after whom the lodge is named.

The celebration was the occasion for awarding a Kane Lodge gold medal for distinguished achievement in exploration. It had been the purpose to award this medal to Brother Rear Admiral Robert Edwin Peary for his success in reaching the North Pole, Brother Peary having been a member of Kane Lodge which had been the recipient of many arctic mementos as memorials of his several trips to the north. Admiral Peary's death, however, precluded a personal presentation and the medal was presented to his widow, being received from the lodge by her son, Robert E. Peary.

The medal bears upon its obverse the ancient seal of Kane Lodge, representing an explorer swathed in furs, standing in an arctic waste and holding aloft the American Flag. About this design is a chain emblematical of fraternal bonds, and outside the chain there appears an inscription noting that the medal is awarded for "Predominant achievement in exploration."

A brief sketch of Brother Elisha Kent Kane, for whom Kane Lodge is named, follows:

ELISHA KENT KANE

Elisha Kent Kane was born in Philadelphia, February 3, 1820. He died in Havana, Cuba, February 16, 1857. As a lad, he showed an adventurous spirit but no particular scholastic ability. His father was, therefore, somewhat doubtful of his future. His interest in study developed rapidly when he became a college student.

It was first intended that he should go to Yale but later the University of Virginia was selected. Here he made rapid progress in his studies but in his eighteenth year he suffered a severe attack of rheumatism, which permanently affected his heart. He was obliged to

leave college and a year later was entered as a medical student in the hospital of the University of Pennsylvania.

On graduation from medical school he entered the navy and made a voyage to China as physician to the legation. On the way out, he visited India and Ceylon, and later journeyed to the Philippines. He decided to practice in Canton but within six months suffered a severe attack of rice-fever and determined to return home. After his recovery, he made a trip overland visiting Borneo, Sumatra, India, Persia and Syria. A special permit as given him by Mahemet Ali to explore the ruins of Thebes. He made various studies in Egypt but again was taken ill with fever and obliged to abandon his work.

When well enough, he returned to America and later made a trip as naval surgeon to Africa. There he was attacked by the coast fever and invalided home. His adventurous spirit, however, demanded outlet and as soon as he was convalescent he secured service as inspector of hospitals in connection with the Mexican War. He went to Vera Cruz, was wounded in an engagement, once more succumbed to fever, this time to typhus, and once more had a long convalescence.

When Lady Franklin pleaded with the United States to assist in a search for the lost expedition headed by Sir John Franklin, Dr. Kane volunteered. This expedition was known as the First Grinnell Expedition and sailed for the north with Kane as surgeon in May, 1850. The vessel returned in September, 1861, without having found trace of Franklin. Dr. Kane at once made preparation for a second expedition. This was again aided by Mr. Grinnell and is known as the Second Grinnell Expedition.

In the little brig Advance, in which he had sailed a year before, Kane now set colt as commanded for Smith's Sound. The Advance was there caught in the ice and the party obliged to remain with her through two arctic winters. Two of the number died and all suffered from scurvy. In the spring of 1855, Kane abandoned his vessel and in small boats made a 1300 mile trip south, where he was picked up by a relief ship under the command of Lieut. Hartstone, U. S. N. He was brought back to New York in October, 1853, after an absence of thirty months. Dr. Kane at once wrote an account of his journey, feeling that his end was approaching. The hardships he had sustained had quite undermined his limited physical resources. The book had an enormous sale and the name of Kane became world

famous. The author, however, failed rapidly. He went to England and then to Cuba for relief and died at Havana just after his thirty-seventh birthday His body was brought north with imposing ceremonies. It was met at every city by great crowds of mourning people. It lay in state repeatedly and was beheld by thousands. It lies buried in a cemetery near Philadelphia.

SEA AND FIELD LODGE NO. 4

BY BRO. MAJOR CHAS. T. ARRIGHI. DISTRICT OF COLUMBIA

ONE DAY in November, 1918, in the ancient, dirty and over-populated city of Marseille, France, four Americans were in the Officers' mess room in the buildings facing the Place Victor Hugo, which, formerly the home of the Faculte des Sciences, later used as barracks for French-Algerian troops, was at that time being used as Base Headquarters of Section No. 6, A.E.F.

The four Americans were known to each other as Masons and consisted of Major Charles T. Arrighi, a Past Master of Howard Lodge No. 35, New York, the Y.M.C.A. Secretary of that Section, Charles M. Conant, of Amicable Lodge, Cambridge, Mass., Major Basil G. Squier, of Manila Lodge No. 1, Manila, P. I., and Captain Alex H. Fairchild, of McAllen Lodge No. 1110, McAllen, Texas. The conversation had turned on the subject of instituting Masonic activities in Marseille, a growing demand for such an undertaking having become noticeable. Brother Arrighi stated he had written to his home lodge inquiring as to the possibility of securing a charter from the Grand Lodge of New York State and had received a reply informing him that efforts were being made to comply with his request and also that a Masonic Commission was endeavoring to secure permission to come overseas for the purpose of starting Masonic activities.

This meeting led to other informal meetings and talks by the four brothers, to which were invited other enthusiastic Masons.

Brother Conant then conceived the idea of a Masonic Club, and working along these lines got in touch with local French Masons who most generously offered the use of the French Masonic Temple at 24 rue Piscatoris, which had housed several ancient French Lodges, some for a continuous period of seventy-five years. The French Lodges whose home was here were: Parfaite Sincerite, founded in 1767; Reunion des Amis Ghoisis, 1801; Phare de la Renaissance, 1859; Parfaite Union, 1863; Verite-Reforme, 1875; Amis du Travail, 1882. The years stated are the years in which these lodges were founded as Free and Accepted Masons, but most of them were outgrowths of more ancient Operative Masonic Societies and direct descendants of such. This building was admirably situated for the new club, being convenient to all sections of the city where the Americans were stationed.

Rue Piscatoris is a very narrow, winding street, reached from Cours Litand, one of the main thoroughfares, by a series of stone stairs of varying steps, the ascent of which reminded the brothers of their progress in the Second degree to the famous Middle Chamber.

Arriving at the door of number 24, one mounted another stone stairs, which brought him to an open courtyard furnished with tables and chairs, and which became a most popular rendezvous where the brothers could sit warm evenings, converse and indulge in light refreshments.

To the right of the courtyard was a door entering into the building proper, opening which one found himself in a comfortable-sized room also equipped with tables and chairs, which was used by the French brothers for social purposes. The walls bore many bulletin boards of the various lodges, Masonic pictures, portraits and devices. At one end of the room was a small stage and a piano. To the left of this stage was an anteroom that led into the lodge-room.

It was in the banquet hall, as the first described room was known, that was held on the evening of Thanksgiving Day, 1918, the first meeting of the A.E.F. Masonic Club of Marseille, with Brother Charles M. Conant as President and Treasurer, and Brother Fred G. Redwin as Secretary. Anyone who could prove either by examination or the presentation of membership card or certificate that he was a Mason, was eligible for admittance and at this

first meeting there were about 150 American Masons present. A subscription was taken up for the purposes of entertainment, and the evening was most pleasantly passed in this "get-together" meeting. Refreshments in the shape of sandwiches and coffee were procured from the Base Commissary, supplemented by various light beverages procured from the French brothers charged with the care of the establishment.

This meeting was but the first of a series of such gatherings. The room was available for use by the Americans three times a week, and every Wednesday night an entertainment or dance was given, the talent for the entertainments being furnished by Brother Conant from the various Y.M.C.A. entertainers that happened to be in town at the time.

The club was a success from the start. The meetings were well patronized by American Masons and on entertainment nights the room was usually packed to the doors.

Many Americans, brought to these entertainments by their Masonic friends, witnessing the good-fellowship and perfect harmony existing, became interested and the demand for a chartered Masonic lodge grew stronger and stronger. Brother Arrighi, in the meanwhile, had been corresponding with brothers in the States, in an endeavor to secure the necessary authority to confer degrees, but delays in postal transit prevented a speedy accomplishment of his request. Finally, not until March 1919, he received a letter from R.'.W.'. T. Channing Moore, who informed him that he, together with M.'.W.'. Townsend Scudder, Past Grand Master of the State of New York, as Chairman, R.'.W.'.W. C. Prime, R.'.W.'. George S. Goodrich and R.'. W.'. Merwin W. Lay, were in Paris, having come from the United States under the auspices of the Y.M.C.A. as a Masonic Commission to investigate conditions and further the Masonic work in the A.E.F. A few days later, Brother Moore and Brother Goodrich arrived in Marseille and were presented to the club, whom they informed that a dispensation would be granted for a lodge in Marseille. This good news was joyfully received and it seemed as though the ambition of the brothers in Marseille would be realized. But, alas, the inevitable flies appeared in the ointment, for two weeks later when Brother Prime arrived with the dispensation, he was also the bearer of the news that the dispensation could be used only under pre-war restrictions; that only classes of not more than five could be initiated, passed or raised at a time; that two weeks must elapse between degrees, and that candidates hailing from homes outside of the States of New York, Massachusetts and Oregon, would have to receive the consent of their home jurisdiction before degrees could be conferred upon them. This, in view of the fact that it was probable that the Base would be evacuated by the American forces in two or three months, meant that

only a very few candidates could be accepted, and after a conference between Brothers Prime, Arrighi, Conant and Hood, it was decided with deep regret not to accept the dispensation.

Brother Prime returned to Paris with the document, but the disappointment as voiced throughout the American forces was so intense that Brother Conant made a hurried trip to Paris, and after an interview with Brother Scudder, in which the situation was explained to him, all the objectionable restrictions were eliminated, and Brother Conant returned in triumph to Marseille, the proud bearer of the dispensation.

No delay was made in calling a meeting of Sea and Field Lodge No. 4, and it was held in the lodgeroom of the Masonic Temple on the evening of April 16, 1919, the charter members present being:

W. M. Charles T. Arrighi, of New York.

S. W. Charles M. Conant, of Massachusetts.

J. W. Bishop E. Shirey, of Pennsylvania.

Treas. Clarence E. Mayo, of Oklahoma.

Secy. William F. Hood, of Wisconsin.

S.D. John Bonner of Texas.

J. D. Carrol E. Griffin, of Montana.

In addition to the above mentioned officers, the Worshipful Master appointed the following:

S. M. C. - Alex H. Fairchild, of Texas.

J. M. C. - Jesse R. Ayer, of Michigan.

S. S. - Hiram Jennings, of California.

J. S. - John C. Fletcher, of North Carolina.

T. - Allison Webb, of Ohio.

This first meeting was devoted to organizing and installing the various officers.

On account of the temporary nature of the lodge, the initiation fee was fixed at the minimum, $20.00, with no dues, as the expenses being light, no rent to tee paid, etc., it was not desired to make the initiation burdensome on the applicants, many of whom were de pendent on their meager army pay. It was ruled by the Master that inasmuch as service abroad deprived a man of his franchise as a voter, he therefore temporarily was without United States residence and could justly claim his station as his residence, and that all applications would be based on these premises.

It was decided that the seven charter members would constitute an examining committee to pass on applicants and that the applicant should be judged as to fitness for membership from personal examination, his army record and the testimony of his comrades.

On account of the various jurisdictions from which the officers of the lodge hailed, and the variations in ritual, it necessitated, as the lodge was operating under a New York dispensation, that they all conform to the work standard in New York State. This caused a little raggedness in the rendition of the ritual at first, but the rough spots were soon ironed out by a little practice.

Paraphernalia was loaned by the French, but owing to the absence of an altar, one had to be improvised out of a desk belonging to one of the minor French officers. The bible was furnished by the Y.M.C.A. and the square and compass hand-hammered out of steel by Brother Bonner. The aprons were made by the seamstresses of the Base Salvage Repair Shop and the costumes for initiates were obtained from the same source.

Thirty-one applications for initiation were acted upon, all having been thoroughly investigated, also forty applications for affiliation. Affiliation in Sea and Field Lodge No. 4 being only temporary, it did not affect the status of the affiliate in his home lodge.

The second meeting, at which the first degree work was performed, was held on April 21st with the Worshipful Master, Charles T. Arrighi in the East and all officers at their respective stations.

Shortly after the opening, it was announced that Le Venerable Grand Maitre Aime Mognier, 33d, and head of all Masonic activities of Southern France, sought admittance. He was received, together with a delegation consisting of Masters of the local lodges, by the Master who made an address of welcome in French, necessarily short as he was not exactly a fluent speaker of that language. Brother Mognier responded, translated as follows:

"It is indeed a pleasure and an honor for me to be present at the first meeting of the American Lodge No. 4, Sea and Field. As a member of the Council of the Grand Orient of France, and as Worshipful Master of a lodge of the Orient of Marseille, I assure you, my dear brethren, of our entire fraternal affection. As we declared to you on the occasion of your first visit and reception at the solemn meeting of the French rite, it is with all our hearts that we offer you in its entirety the halls of the Masonic lodges of the Grand Orient of France. In the name of the Grand Orient of France I salute your Worshipful Master, your worthy officers and you, my brethren. Our affection for America is already of long standing, and today since this frightful war has permitted you to know us better, we hope that sentiments of a new and great reciprocal affection will be established between us and that our relations will be of intimate friendliness. To the glory of our Masonic ancestors, American and French. Our heart is with you."

At the conclusion of his remarks, Brother Mognier embraced the Master and saluted him with a kiss on each cheek, in due French form, which rather unexpected honor was bravely borne by the embarrassed Master. After the Grand Honors were given, the distinguished visitors were seated in the East and the meeting was continued.

During the work, thirty-five candidates were initiated in full form. For the first section they were disposed of in batches of ten, nine, nine and seven. The second section was performed on one only, the others being seated west of the altar where they could benefit by the instruction.

Notwithstanding the unfamiliarity of some of the officers with the standard New York work, the degree was presented in a dignified and impressive manner, the trifling irregularities in ritual which existed proving to be no impediment to the effective performance of the ceremonies.

At this meeting there were present the seven charter members, fifty brethren who had all been duly examined and vouched for, thirty-five candidates and fourteen visiting French brothers; a total of 106.

Receipts for the evening were $550.00, quite a fair start financially for the infant lodge.

After the meeting, all adjourned to the banquet room where a supper of sandwiches, cheese and coffee was furnished, and the balance of the evening was passed in social intercourse.

Up to and including the last meeting of June 4th, there were twenty-one stated communications and three special meetings. June 4th was the last meeting, as Brother Arrighi was to sail for the United States on June 7th and the dispensation had been granted with the understanding that the charter would lapse with his withdrawal from Marseille, also the city was being evacuated as an American Base.

Before closing the lodge sine die, a contribution of 2,000 francs to the French Masonic Building Fund was made as part recognition of their great hospitality and use of their

temple free of rent. An artistic and appropriate memorial, done by one of the local artists, was framed and also presented to the French lodges.

Notwithstanding these expenses, the cost of several entertainments, the usual expenses of a lodge for printing, etc., and the small fee charged for membership, there was finally, at the close of the lodge, turned over to the Grand Lodge of New York, in addition to the percentage of fees due the Grand Lodge, the sum of $678.00 to be added to the Charity Fund, or to be devoted to such other purposes as the Grand Master saw fit.

The net results as to the activities of Sea and Field Lodge No. 4 in respect to creating Masons were that 137 candidates were initiated, passed and raised; 5 candidates were passed and raised fqr other lodges and 140 brothers temporarily affiliated, which with the original charter members of seven, made a total of 289 members after an existence of exactly seven weeks.

Materially it is evident that the lodge prospered. Morally and spiritually it is also evident that the lodge was an instrument of great good. Marseille, even in peace times, has an atmosphere not only of right-living, which was greatly magnified by war-time conditions. The city was congested, its normal population of 500,000 being more than doubled by the great influx of troops from all parts of the globe - French and British Colonials, black and white, Asiatics, Brazilians, Americans, swarms of refugees from the devastated portions of France, and riffraff from Paris, the shores of the Mediterranean, Spain and Italy. It made the city a veritable rabbit warren of things unclean in person and mind, where vice of the most loathsome kind and crime of all varieties flourished, and human life, let alone morals, wasn't worth a sou.

In this plague-spot of rotten and noisome influences, Sea and Field Lodge No. 4 proved a haven of clean, wholesome character, where Masons and their friends could meet in pleasant surroundings and be free from the degrading and revolting influences of the city. In that lodge-room as Masons they met and conversed, and as many testified, it was the nearest approach to home that they had encountered since their arrival on those alien shores. Here it was that they all met on that common level of true Masonic democracy, where the humblest private could talk as man to man to his colonel without the restrictions of military regulation, and in this way better understanding and closer relations were established.

The lodge exerted a wholesome effect on the entire American establishment in that section, and operating as it did in those weary, homesick days existing between the Armistice and the actual return home, it proved a steadying and uplifting influence to a sagging morale.

----o-----

THE COIN OF GOD

BY BRO. L. B. MITCHELL, MICHIGAN

Not mere existence counts for worth,

We came, we're here as parts of earth,-

As parts of its all-nature plan.

We live and think and pose as man;

But higher values there must be

Above just mere nativity.

And if there’s value we must pay

The price beyond the right to stay,-

The price above the normal need

Or privilege that we may plead,-

The price that pays for something worth

More than can be derived from earth.

We must meet values in the things

Beyond what mere existence brings;

Our entries on the balance sheet

Must for the higher realm be meet,

And if thereon are credits made

‘Twill show that we in kind, have paid.

And just as we invest in gold,-

The soulful things of worth untold,-

Just as we pay the price of life

Above its elemental strife,-

Just so much then will worth appear,-

The coin of God, so precious here.

------o-------

It is expedient to have an acquaintance with those who have looked into the world; who know men, understand business, and can give you good- intelligence and good advice when they are wanted. - Bp. Horne.

SPECULATIVE MASONRY

BY BRO. PAUL N. DAVEY, MISSOURI

INTRODUCTION

"WE WORK in speculative Masonry," so runs our Monitor, "but our ancient brethren wrought in both operative and speculative." Therefore he who would become proficient in Masonic "work" must become proficient in speculative Masonry. But what are we to understand by the word "speculative.?"

Laying aside the monitor we open our Century Dictionary and turn to the word "speculation," finding that it means, among; other things, "the pursuit of truth by means of thinking, especially logical analysis." The pursuit of truth is a phrase having a familiar Masonic ring to it, reminding us of "the search for Truth and the Lost Word." We need not know much of Greek or the rules of etymologic correlation to know that the term "logical analysis" is a close correlate of the word analogy. So then if we indulge in speculation we are to pursue truth by thinking, by logical analysis and analogy.

Looking up the definitions of all the words closely related to the word speculative, we find that to speculate means, in the sense in which we are considering it, to look into, to inspect, to scrutinize closely, to look under, to contemplate, to meditate, to reflect, to theorize concerning, to conjecture, to philosophize by the a priori method, to investigate the occult, to look into mysteries or secret arts, to employ magical means. And so it would seem that the speculative Mason has some job laid out on the trestle-board when he starts in to speculate. But whether he be merely an humble seeker after more Masonic light or a Masonic savant seeking material for another ten-tome "History of Freemasonry" or an exhaustive commentary of "Masonic research" - if not born with a speculative mind or not brought into that "light by which Master Masons meetly work" - he must learn to speculate, or the great and enthralling volume of Masonic knowledge will ever remain for him a sealed book. So long as he but continues to wear more threadbare the circumambulatory path around the lodge room; so long as he contents himself with merely memorizing what he fondly but mistakenly regards as "the work"; so long as he contents himself with trite and timeworn platitudes; so long as he neglects or refuses to think and to speculate; just so long will he remain standing just where he first started in his search after Truth and the Lost Word - a profane, standing without and in front of (pro) the veil of the ancient temple (fane)

of the mysteries of Freemasonry. Moreover, if "we work in speculative Masonry" only and a modern Mason declines to speculate, what kind of Mason is he?

"But," some newly passed Fellow Craft may exclaim, "I was notborn with a speculative mind and I know nothing of the particular 'light' you refer to! How shall I go about learning; to speculate?"

The question is not one easy to answer in so brief an article as this but an attempt will be made. But first, my young brother Fellow Craft, as an illustration that will later assist your understanding of the explanation, turn to the word "habit" in your dictionary: note that it has two definitions: first, "a natural or acquired proclivity, disposition, or tendency to act in a certain way"; second, "the garments, such as hat, coat and shoes customarily or generally worn." (Reflect on these two definitions of the word habit for a moment before passing on.) At about the age you began to cover your nakedness with a habit (garments) you also began, through a natural and acquired proclivity and tendency to put on certain other habits of thought. As a small child you exclaimed "I see the light!" and no one could have convinced you that you did not see the light. Later on, science proved to you that the human eye receives only shadows and that a ray of pure light unbroken by shadows, while imperceptible to your sense of sight, would destroy that sense. But a thought-habit and a speech-habit had become fixed upon you, and you still both think and say "I see the light," do you not?

As a schoolboy, you studied spelling, arithmetic and history. In recitation (observe that word "recitation") you were compelled to cite the authority of your text-book, to spell each word just as it was spelled in the book, to solve your problem by the method prescribed by the book, to relate each incident, with its date, as contained in the book, accurately and literally. If asked some question related to the subject of your lesson that you could not answer, your reply was "I don't know; that is not in my book." This method of teaching was all right in its way and for its purpose, but it produced in your mind another group of thought-habits. One of these was the inability or indisposition to speculate - to look beneath the literal meaning of words; and you became prone to deny that words could have any other meaning than the literal, every-day, "common-sense" meaning which accorded with the sense in which they were used. And so, perhaps, you came to an insistence of the literal interpretation of Holy Writ, and to a like understanding of the Masonic ritual and monitorial lectures.

"Freemasonry," you were told as an Entered Apprentice, "is a beautiful system of morals veiled in allegory and illustrated by symbols." But you never asked to look behind the veil or be told what it was that the symbols illustrated. So the beautiful system still remains "veiled" from your eyes. You were content with a literal and "common-sense" interpretation of what you heard and saw. Perhaps you have yet to learn that the greatest of all Masonic symbols is a word, that of all the other symbols the most important is a Substitute word-more, that not only is every word used in the ritual and lectures a symbol but that there are in your Masonic work a large number of substitute words.

But before proceeding to speculate concerning one of the most interesting of these substitute words, again be warned that before you can become qualified and duly and truly prepared to enter upon that speculation, it is necessary that you divest your mind and consciousness of your acquired thought-habits, particularly your dependence upon, adherence to, and insistence upon the literal meaning of words; divest your mind and understanding of these habits as completely as you would divest your body of its clothing, particularly your shoes. (In passing, pause and speculate upon this word "understanding": note the connection of thought between that word and the human foot, the under-most member upon which the whole body stands erect.) The ancient Egyptians ideographically represented that faculty of abstract thought to which we give the name understanding by a naked human foot, and this ideology has come down to us through seventy centuries and is preserved in our word "understanding." Moses, before questioning the Most High in order to obtain from Him a revelation of His true character and name, put his shoes from off his feet, thereby symbolically freeing his understanding of all preconceived thought-habits and rendering it as capable of receiving the impressions of divine truth as his feet had been free and untrammelled at his birth.

Among the Hebrews, in the time of Boaz, a man removed his shoe as a token by which he unreservedly confirmed some business transaction - an act of warranty, in which he symbolically declared a clear understanding of what he had done and that his mind was free from restriction, reservation or meditated fraud. The Moslem of today removes his shoes before entering a mosque or communing with Allah in prayer, symbolically divesting his mind of error, heresy or schism, as well as divesting that mind and heart of all the vanities and superfluities of life. And so you, my brother Fellow Craft, must divest yourself of your thought-habits, particularly the idea and belief that all which makes up your Masonic "work" is to be accepted in no other than its literal sense. If you have done this, we may proceed to approach the veil through which we must pass before our "beautiful system of

morals" will appear to us; not, as at present, "veiled in allegory and illustrated by symbols," but as the most marvellous system of moral philosophy ever evolved from out the wisdom of all the ages that have passed.

Let us take the word "Fellow" as it appears in "the Degree of Fellow Craft," and, remembering that in the lodge we are shown only the veils and illustrations, some of which have become sadly torn and unskilfully patched, let us put all that we have seen, or heard, or read pertaining to the degree of Fellow Craft out of our minds - simply take the English word "fellow," and, using the method of old Socrates, speculate upon it.

THE DEGREE OF FELLOW CRAFT

And first, let us put to this word "Fellow" the same question that Joseph put to his brethren when they came down into Egypt to buy corn, and, wishing to test them, he spake harshly unto them saying, "Whence come you?" Whence came our English word fellow?

Through the sciences of philology and etymology we learn that it came into what is now England at a time long before there was an English language. It was carried thither in some ship sent out by some king of Tyre to trade with the natives of "the Islands of the North," as far north as what are now called Iceland and Shetland. Only the men who brought it to these islands spelled it fellah (if the man chanced to be a seaman from Alexandria) or falah, if a man of Tyre. This word fellah was of ancient Egyptian origin; from the Egyptian it passed into the Arabic, and from the Arabic into the Syrian, returning again into the Coptic (the later Egyptian). In an ancient day, and to this day, fellah denotes a tiller of the soil, one engaged or employed in the craft of agriculture. The Arabs, who were not tillers of the soil but subsisted on the milk and flesh of their herds principally, applied the word fellah to the Egyptians, who were agriculturists, as a word of reproach or contempt. Either an Egyptian or a Syrian sailor of that long-past day, desiring to express his contempt for the unskilful character of a brother seaman, in place of the word "land-lubber" used today, would have called him a "fellah," meaning that he would doubtless make a better farmer or haymaker than a sailor; and it is interesting to note that our word "fellow" is still used as a term of contempt. The word fellah is today restricted to an Egyptian peasant or farm-hand.

The climate of the North Atlantic Isles is more rugged and damp than that of Egypt, Arabia or Syria. Men do not dare expose their throats and vocal chords by opening the mouth in speaking any wider than is necessary. So the word fellah became felaghe in the Iceland tongue then felagi; after the Danish invasion, it was rendered in the English tongue, felaghe, later as felag, denoting one who accumulated tillable land (as did Boaz); later, after the reign of Alfred, it passed from felawe through many forms, until finally it became fellow. But, while as a modern English word, its former application has been lost to a great extent, the fact remains that this word (as well as the word "fallow," freshly plowed land) came from a very ancient root that meant to cleave, or plow, the soil, and that at the time our Masonic "work" began taking on its present form the word "fellow" applied almost exclusively to the Craft of Agriculture, the companion or associate craft of Architecture. For men who delve in quarries, square the stones, and lay them in mortar, must eat - must receive their wares in corn, wine and oil. Do you begin to perceive why a certain pretty little pastoral romance related in the Book of Ruth, in which Boaz, the agriculturist, played a leading role, was apparently dragged into a system seemingly based only on the science of geometry and the arts pertaining to architecture? Do you understand that Agriculture is the Fellow Craft of Architecture, and that as such it was allegorically honoured as one of the two great pillars that together support the Temple of Civilization?

My inquiring young brother Fellow Craft, the foregoing is but a hint to put you upon the track of discovery - a mere glimpse of the splendid treasures of Masonic knowledge that may become yours if you will but consent to think - and to speculate. On the next occasion when you attend a meeting of a lodge of Fellow Craft, in "clothing yourself" in the emblem of purity, at the same time divest your mind and consciousness of your thought - habits before entering the lodge-room; when you have entered, listen thoughtfully, not idly or critically, and reflect, meditate, speculate; observe all that is presented to your view, not casually nor mere cursorily, but contemplate, scrutinize; look under, through and behind - and speculate - concerning the ornaments of the lodge, the sheaf of wheat suspended above the picture of falling water, the metal devices that tip the rods of the stewards; speculate as to the hidden meaning of certain words - particularly one that should be well known to you.

And then, should we meet again, we will speculate further concerning what you have heard and seen.

SYMBOLISM IN TEACHING

BY BRO. R.C. BLAGRAVE, ONTARIO

TEACHING by symbolism makes an appeal to the mind through the eye rather than the usual channel of the ear. The method is particularly valuable as a means of impressing abstract truth upon the unlearned. It is also of value to the better educated as a medium for the communication of truths and impressions which cannot be fully articulated within the limits of human language. Truth, through symbolism, teaches the consciousness in a unique way; it suggests mystery, stimulates the imagination, and inculcates reverence. The chief defect of the method is the danger of fixing attention upon the symbol or figure itself, rather than upon that which is meant to be conveyed. It is interesting to note that symbolic ritual is preserved in our time mainly in secret societies and the Catholic religion. In ancient times it was the generally recognized form of instruction in Jewish worship and in the mystic cults. Symbolic rites and ceremonies are not chance methods or forms: there is always a fittingness or oppositeness in their significance. In ancient times there was more than appropriateness, there was an underlying philosophy which related the symbol fundamentally to the truth.

The science of numbers, in the elementary stages, is simple enough to be grasped by even the juvenile intelligence, but as it progresses it discovers certain fixed relations and proportions which indicate a more complex and profound significance. Upon these unalterable relations are developed the general laws of geometry and chemistry, which, in their final application, define and explain the structure and composition of the material universe. Hence the study of the science of numbers was in ancient time, not only of practical scientific value, but also lead the mind into a contemplation of the mysteries of the universe, and the cosmic plan of the creator. The study of the significance of numbers was, accordingly, attended by a sense of mystic reverence as the human mind felt itself to be following the Divine mind into the secrets of creation. In the contemplation of fixed and fundamental geometric relations the exploring mind was impressed with a mystic sense of the nearness of the great Architect Himself, so that the quest became nothing less than a religious passion. Secret societies were formed to further the science, as well as having the religious purpose of leading their members into mystic relation with the great Creator and Architect through a contemplation of geometric facts and forms impressed symbolically. Symbolic rites and figures were a concrete setting forth of mathematical truth so that those who were unable to penetrate the philosophical significance of numbers might,

nevertheless, hold mystic communion with the Creator of the universe. Symbols became, therefore, a nice setting forth of scientific truth, and objects of reverent adoration. The societies were schools of religion as well as of science and philosophy.

The astute and inquisitive mind of the ancients were aware of the fact that beside the material universe about them there was also a moral universe within whose phenomena did not yield so readily to mathematical analysis and synthesis as the one which had been giving up its secrets to the scalpel of numbers, squares and angles. There were moral relations between man and man, and there were conscientious relations between man and the Creator, which bore in upon the awakening mind, for which some guidance and direction were insistently demanded. There must be some authenticated standard of conduct as between man and man, and this standard of conduct must in some way express the will of the CreatorCthe quest was to know the will of God.

The criteria to hand were the sense of right, or the moral conscience, within, and the laws of creation as expressed in numbers and squares, without. After all, was not the same God the author of both? Might there not, therefore, be some fixed relation between the science of conduct and the science of numbers? Might not the application of scientific discovery to the moral relations of mankind lead to conformity to the Divine Will ? The ancient philosophers answered these questions in the affirmative. The mystical and moral value of numbers constituted the main thesis of the Pythagorean philosophy. So it came to pass that, in the ancient mysteries, the symbolism that interpreted the science of numbers, and related the devotee in a mystical way to the Creator, was made to serve also the additional purpose of moral instruction. Modern Masons fully appreciate the value of such instruction as they remember that early S.T. and E. has a moral significance and serves to inculcate the practice of virtue in all its genuine professors.

It was a further appreciation of the unity of all creation that lead the ancient philosophers to attempt to answer other and more difficult questions by a like process of reasoning. What was the origin of life? Through what agonies had mankind attained its present status? What is to be the end of it all? There was abroad an abundance of legendary material. If the science of numbers could furnish but little satisfaction in answer to these great questions might it not happen that symbolism could be made to furnish the key to unlock the mysteries? Hence the legendary accounts of life's origin, struggles, triumphs and destiny, were adapted and incorporated in a dramatic and symbolic ritual, by the ancient societies, which served to furnish some answer to the problems of life in the form of an impressive

and concrete method of instruction. So it came about that science, philosophy and religion met and mingled in glowing and elaborate symbolism in Greek and Egyptian mystery cults, through which they effectually served human society in relating the mind and heart to the ways and will of the Creator.

But there was still another channel through which truth was to be made available to mankind It is but natural the Creator should care for His creatures. They were eager to know truth, and were exploring the universe without and within to find it. Surely the One who made all things, and made them for a purpose, must needs have within Him a desire to meet mankind with a full revelation of truth. The scientific method was helpful as far as it went, but it was at the best, as a solution of life and guidance for life, only tentative. The volume of the Sacred Law is the record of the Creator's revelation of Himself. "The Almighty has been pleased to reveal more of His Divine will in that holy Book than by any other means." Even in that record, through a large portion of it, the symbolie method is used for guidance and instruction. The construction of the Tabernacle in the wilderness by the skill of Bezaleel and Aholiab, was carried out according to the plan revealed to Moses on the Mount, and included squares, angles, and oblongs, as well as sacred numbers and figures.

The secrets of a Master Mason which were given to Hiram the widow's son, consisted of geometrical knowledge, and of the mystic value of sacred numbers and proportions; so that the building of the Temple was a setting forth of the Divine plan of Creation. The sacrificial system of the Temple ritual served to inculcate a conscientious dread of sin, and a desire for righteousness and purity. The prophets preached the righteous glory of God, and the awful retribution which is the inevitable nemesis of wilful sin.

Modern Speculative Masonry is eclectic and synthetic. It draws from the riches of all these ancient sources, and sets forth in symbol, type, and allegory, mystical and moral truth, and Divine revelation.

We have preserved for us in the symbolism of our lodges the geometrical discoveries and valuations of the ancients, with their mystical and moral significance. These are particularly represented in the form of the lodge, in our movements within the lodge, and in the square and compasses.

An explanation of the meaning and purpose of life is set forth in the orderly development of the three degrees. In the First degree, under the symbolism of light, our birth into the world is depicted. In the Second degree the rough and perfect ashlars indicate the progress we are expected to make in the development and application of our corporeal and intellectual faculties. The Third degree dramatically sets forth the inevitable dissolution of "our house of the tabernacle," and ensures, for the faithful, the glorious promise of eternal hope beyond the grave, in "the bright morning star whose rising gives peace and salvation to the faithful and obedient of the human race."

Above all we preserve in our lodges, under the sacred letter, and upon the sacred altar, the V.S.L., the direct revelation to man of the nature and will of the great Creator, as well as of man's whole duty to Him in this world, and of his destiny in the world come.

For all these things we rejoice in the great Masonic heritage as a pure cement of truth, of love and of fellowship.

-----o------

WHERE LEADEST THOU THE RACE?

BY BRO. GERALD NANCARROW, INDIANA

O Time, Thou tireless traveler,

Where leadest thou the race?

Was it for naught that we were brought

Into this toilsome place?

From thy beginning to thy end

How great a wave, O Time?

Shall we, God's sons, forever crawl,

Or shall we reach and climb?

In years long gone, primeval man

Arose from couch of stone,

And, stretching up his bestial soul

He started for the Throne.

And so has man through million years,

Reached up and ever on;

And will, through million years to come,

Reach on till God is won.

For this, O Time, thou wert conceived,

For this and this alone;

The Father draws His children up

Through eons to their own.

------o-----

An Allegory is a means of conveying instruction in veiled form. The real subject of the allegory is hidden under the disguise of another subject. The inner meaning of the lesson must be sought under or behind the lesson presented to the senses and emotions. Only through the exercise of the mental faculties and the moral powers will the real lesson be apprehended, understood and applied. - Oriental Consistory Bulletin.

EDITORIAL

THE PUBLIC SCHOOL

THE PUBLIC SCHOOL is the one great democratized Institution existent in the world. The flower of its genius is best expressed in these United States. To the Masonic Fraternity it stands as the most consistent expression of the ideal of Masonry, translated into fact and practice, that there is. Of all agencies that minister to a Democracy, such as we have, the public school is the most indispensable, nay, more. It is questionable whether a Republic could ever be a success without such an Institution existent, training and developing the youthful citizenry for the later duties that they must assume, in the great common field of responsibility and citizenship.

Within the school, the public school, be it observed, the prototype of what America should be on a large scale is discovered. The plane of equality is there observed rigidly and justly. There are no favors bestowed regardless of whether a child's antecedents be rich or poor, learned or ignorant; he shares alike with every other pupil, the cultural and educational opportunities. Individual responsibility is there enforced. None may do the pupil's work save the pupil himself. If we would carry this practice into the larger activities of life, the duties of citizenship would of necessity be responded to not by a select few, but by all.

In times of war the burden of the battle would not have to be carried by those who were willing to do so, but it would be impressed upon everyone who shared the privileges which the Nation guaranteed unto the individual. Even so do we recognize the first principle of the public school being the first safeguard and bulwark of American Democracy. Common privileges, common responsibilities, common duties - these are the things which warrant an attainment of real fellowship and fraternity later on.

Those political demagogues who would transform society so as to reduce us to a dead level in which initiative would be handicapped, may well learn something from the public school.

A common fallacy that has been existent has been due to attributing to either heredity or environment the capacities and genius and likewise the retrogressive tendencies that characterize individuals. The truth of the matter probably would be, if scientists could but agree, that both these factors had much to do in the development of the individual. Common observation, however, reveals very frequently that with the best hereditary legacy, man may make little of himself, and with environmental conditions conducive to real development, men very often turn out in a disappointing way. In the school this fact is wonderfully evident. Such a level as man legitimately would morally aspire to already exists here, and in this environ is tested the real worth of the potential man. This indicates to us the only sort of equality that can ever reasonably exist, and guarantees both equity and justice to all concerned. If within the school there is obedience to the requisites of success, the one so gifted can attain the highest pinnacle.

Within the school there is no injunction served that will prevent any student acquiring excellence over another, and who can conceive of an injunction being served which did not cultivate emulation of the worthy example of scholastic excellence? Further, reward is invariably according to merit. A child that is not fitted for the sixth grade, capable of assuming the duties that study involves there, will not be found there, if his place is in the second grade. And such condition is but miniature of what ought legitimately to exist in the greater world without. Fairness and justice and reward for ingenuity, initiative and sacrifice ought always to go unchallenged. It may indeed afford us a greater benefit if we make a study of the public school as showing in an exemplary way what we should be without.

Casual observation persuades us that we do well to comply with the standards of government as it is exemplified in the school life. We have heard of the objections raised In certain quarters owing to the lack of the teaching of religion in a specific way in connection with the school. Naturally the criticism has come from churches, the most aggressive being the Roman Catholic church. The teaching of religion and the fostering of its tenets and principles was conceived by the Fathers to be the function of the church, hence they safeguarded domination of the school by the church or making the school auxiliary to the church by stating emphatically as a constitutional principle that the church and state should remain separate. This was not done from a bias against religion. It was a fullfledged recognition of how the church in times past had subverted the teaching of religion by training men to a blind submission to the church's interpretation of certain things fundamental to human happiness which had by the church's arbitrary ruling proved derogatory and painful.

It was recognized that ecclesiasticism had in the past taken the lead of religion. A full consciousness that religion could exist independent of churches seems to have animated the founders of this republic.

Our great task today, then, is to prevent such encroachment by ecclesiastical powers as would bring the church and the state once again into a relationship where the controversy as to which should dominate and direct people's affairs would agitate the minds of a great people.

We have, through the clearmindedness of the Fathers, gained an appreciation of what is the legitimate province of the church. It is to actuate a citizenry with a dominant love of service for God and always for the good of all mankind. It should motivate men with an unselfish passion for their common good. It should proclaim that religion is not a thing strictly for ecclesiastical interpretation, but is that response to divine instruction within men which prompts them to a disinterested service arising from a consciousness of relationship both to God and to man. An acquaintance with the sacred books that tell of religion is necessary to reveal to the pupil the compelling power of religion as it has revealed itself in the world. These books have left men Godwise and enabled them to live Christlike.

The very guaranty of freedom contained in the Constitution of the United States to which we have referred, however, is a mandate against interference with the public school system. No institution can claim that in its private or parochial system it is engaged in a function superior to that of the States. To criticise the public school system as "godless" because the public sehool adheres to the constitutional distinction, is to violate the very freedom which that constitution guarantees. If any church attacks the public school system of this republic on this ground, that church is opposed to this republic. The study of history proves to the most critical student that free education goes hand in hand, and necessarily so, with true freedom. Freedom of conscience, and freedom to worship according to the dictates of conscience, like the other guarantees of human rights contained in the constitution of the United States, are and should be for free citizens, who accept the responsibilities as well as the benefits of their citizenship. There is food for thought in this suggestion, which may well be taken to heart by those who oppose our free school system. They oppose it with a motive which is contrary to our whole system of government. An advocate of dogma does not honestly believe in true freedom - he wants a kind of freedom which he can dictate. If he can begin that dictation in the untutored mind of the young, he can warp the mature mind which is to grow up out of the untutored. If he has not this control, he well knows that dogma by the fiat of any man or set of men must eventually answer at the bar of Truth. He further knows that an answer, formulated by a church with such a record of opposition, will not be in harmony with our American constitutional guarantees. - Robert Tipton.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence.

It will be our aim to publish in this Department each month a list of such publications as we may be able from time to time to secure for members of the Society. However, a book listed herein this month may be out of stock next month, and further copies unobtainable, and for

this reason it is recommended that when ordering books or pamphlets from these lists the latest monthly issue of THE BUILDER be consulted, and no orders be made from lists more than thirty days old.

In the monthly reviews the names and addresses of the publishers of the books are given in order that our readers may order such books direct from the publishers instead of through the Society.

FAMOUS LEADERS OF INDUSTRY

"Famous Leaders of Industry," by Edwin Wildman, Editor of "The Bookman." Published by Page Company, 53 Beacon St., Boston. Mass. Price $2.00.

A SHORT while ago we had the pleasure of reading "Reconstructing America," by Edwin Wildman, Editor of "The Bookman." It was a pertinent collection of views on our present great problem, by men from all walks of life in the country. It was such a compendium as would be eminently suggestive in the hands of all those who are trying to mold public opinion along lines that would be conservative, safe and sane.

We are again indebted to Mr. Wildman for a timely service in the gift of his book, "Famous Leaders of Industry." It is a veritable chronicle of the romance of greatness achieved by famous leaders of industry in America. In the hands of the young man, it ought to be stimulative and inspirational. Especially serviceable is it at this time, when there is so much abroad to discourage individual initiative.

The short sketches of the lives of such men as P. T. Barnum, Thomas A. Edison, Henry Ford, Hudson Maxim and Charles M. Schwab should be conducive to arousing our youth from the state of inertia, or allaying the mad frenzy for amusement that has so gripped so many Americans. We rarely read of today, or see about us young men who frequent the Doctor's or Lawyer's office or the Public Library for the obtaining and studying of books of

serious import, which would warrant us in believing that the good old fashioned American ambition is still alive among us. Such a book as this one of the "Famous Leaders" series will no doubt render a very efficient service in the interests of the rising generation. It is in itself a protest against that crass stupidity which believes that mass movement allows no room for individual genius and enterprise. May it find its way into the hands of the youth of our country.

* * *

A NEW JEWISH TRANSLATION OF THE SCRIPTURES

"The Holy Scriptures." For information regarding the publication and price, address The Jewish Publication Society of America, Broad Street and Girard Avenue, Philadelphia, Pa.

We are delighted to note the issuance of a new translation of the Holy Scriptures by the Jewish Publication Society of America. The translators have done a splendid work in their translation and as stated in their preface have applied themselves to the sacred task of preparing a new translation of the Bible into the English language which, unless all signs fail, is to become the current speech of the children of Israel.

It is the work of the ripest scholars among the Jewish people in America, and a work of immeasurable value to all those who desire to know the Bible as the Jews themselves translate it.

We heartily commend its circulation.

* * * * *

AN ANALYSIS OF LIFE FROM MANY PHASES

"A Lover of the Chair," by Sherlock Bronson Gass. Published by Marshall Jones Company, 212 Summer St., Boston, Mass.

Lovers of good literature will find a treat in Sherlock Bronson Gass's book, "A Lover of the Chair." It is not a book that can be read without arousing the imagination. We were reminded in our reading of it of the statement of a certain great man which was to the effect that to get the best out of anything one must apply all his energy and have his faculties well sharpened, as only after the worthy effort will the treasure be yielded.

It is a keen analysis of life from many phases, and well balanced in its; observations. Lovers of the esthetic will enjoy "A Lover of the Chair." It is a fling, as the author intimates, at the spirit of our age, and he has succeeded, as it is further evinced, in accomplishing his task with very good humor.

* * *

THE PRICE WE ARE PAYING FOR OUR LACK OF GREAT MEN

"The Nemesis of Mediocrity," by Ralph Adams Cram. Published at $1.00 by Marshall Jones Company, 212 Summer St., Boston, Mass.

This book is one of several written by the eminent American architect, Ralph Adams Cram. We wish that they might all be placed in the hands of thoughtful readers who are concerned about the future happiness of this and every other country in the world. Dr. Cram is indeed no mean prophet. His analysis of history in these small but weighty volumes, and his capacity to discern the great significance of world movements, either in the past or the present, makes the reading of his books greatly worth while. It may be said by some that he

is tinged with pessimism, but to say this would be to overlook the undercurrent which reveals him to be a man of profound faith in the ultimate adjustment of things. The volume under consideration brings home to us the price that we are paying by trusting our political, civic and religious des tinies to people of mediocre capacities. His contention that there is a dearth of great men is amply convincing when we take account of world conditions at the present time. The fallacies attendant upon what Dr. Cram has designated as the Democracy of Method as contrasted with the Democracy of the Ideal is amply illustrated.

While some may take exception to what he suggests as a possible way out of our world difficulties, viz: by returning to monastic practices in community living, none however can read and not be profoundly stirred by the challenge that is set forth in his works and backed by his acute observation of great historic epochs.

* * *

A NEW WORK ON PSYCHIC RESEARCH

"The Book of the Damned," by Charles Fort. Published by the Boni Liveright Company, 105 West 40th St., New York. Price $1.90.

We can do no better in commending this book than to insert a foreword in connection with it.

In this amazing work - the result of twelve years of patient research - the author presents a mass of evidence which has hitherto been ignored or distorted by scientists, pointing to the certainty not only of life in other planets, but of communication between them and this earth.

Things which would be incredible without the formidable mass of evidence adduced, support the author's argument, which he develops in a fascinating manner with strong touches of sardonic humor and flashes of sheer poetic insight.

* * *

FOR BETTER THINKING AND N0BLER-LIVING

"The Higher Powers of Mind and Spirit," by Ralph Waldo Trine. Published by Dodd, Mead & Co., 4th Ave. and 30th St., New York. Price $1.75.

Ralph Waldo Trine possesses in marked degree the ability to state old philosophic truths in terms of modern thinking. To those who have been permitted to enjoy the counsels of the wise men of the past, many of his sayings will sound quite platitudinous. Nevertheless the age always requires men who can become vehicles of inspiration and uplift to those who are too busy with the busy toils of a material nature. Trine may be considered the foremost and best loved of the exponents of new thought in the country today. His latest volume, "The Higher Powers of Mind and Spirit," transcends the usual channel in which the new thought test travels.

The chapters on the World War and International Peace show his grasp of big problems in a very practical fashion. His plea for the understanding of the life of the man of Galilee is both wise and suggestive, and his observation upon military training, revealing that Universal Training is not incompatible with the best interests of Democracy, is very timely.

His little book will enhance in value the treasury of books on better thinking and nobler living.

MAY BOOK LIST

PUBLICATIONS ISSUED BY THE SOCIETY

1915 bound volume of THE BUILDER $3.75

1916 bound volume of THE BUILDER 3.75

1917 bound volume of THE BUILDER 3.75

1918 bound volume of THE BUILDER 3.75

1919 bound volume of THE BUILDER (for delivery about

February 1st or 15th) 3.75

Philosophy of Freemasonry, Pound 1.25

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace

them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.50

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 15.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.15

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

Concise History of Freemasonry, Robert Freke Gould 4.50

* * *

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail hefore publication in this department.

MORMONS AND MASONRS

I would like to know, through the Question Box in THE BUILDER, if Brigham Young, the Morman, was a Mason, and if there is any objection to a Morman becoming a Mason ?

L. L., Montana.

We do not believe that Brigham Young was ever a member of the Masonic fraternity.

From Gould's History we learn that the Grand Lodge of Illinois, in 1842, granted a dispensation for a lodge at Nauvoo, the Mormon settlement, in which 286 candidates were initiated, and nearly all passed and raised. The Grand Lodge appointed a committee to examine the work of the lodge, and this committee made a favorable report, whereupon the dispensation was continued and dispensations granted for three more lodges, two at Nauvoo and one at Keokuk, Iowa, the territory of Iowa being at that time under the jurisdiction of

the Grand Lodge of Illinois. At the next session of the Grand Lodge the records of these lodges were withheld, and after examination, the Grand Lodge refused charters and withdrew the dispensations. The Nauvoo lodges were composed mainly of Mormons, who continued to work in spite of the action of the Grand Lodge, and refused to deliver the dispensations to the committee appointed to demand them; at the next session of the Grand Lodge these associations were declared to be clandestine, and all those hailing therefrom were suspended, and a circular to that effect was ordered to be sent to the other Grand Lodges and published in all Masonic periodicals. The Keokuk lodge, or certain members of it, sent in a petition to have their dispensation renewed, averring that they had not violated Masonic law to their knowledge. The Grand Lodge ordered an investigation during the recess, but it does not appear that any further action was taken.

On February 4, 1866, the Grand Master of Nevada issued a dispensation for Mt. Moriah Lodge at Salt Lake City, Utah, under which the lodge was organized the next day. Soon afterwards a question arose in relation to the treatment of Mormons, who claimed to be Masons, and it was submitted to the Grand Master. He, undoubtedly aware of the Illinois Mormon episode, for reply issued an edict forbidding the admission as visitors, and the affiliation as members, of Mormons claiming to be Masons, and the reception of petitions from Mormon candidates. The lodge was deeply aggrieved and even indignant, but submitted to the order of the Grand Master. A meeting was held, however, and a petition sent to the Grand Lodge to modify the edict, so that Mormons, not polygamists, would be excepted from its operation; also the dispensation was returned with a petition for a charter; but the Grand Lodge approved the edict of the Grand Master, declined to grant a charter, and continued the dispensation: the lodge was "worse than sorrow-stricken"; but worked on, obedient to the edict, for another year. Then a petition for a charter vitas presented to the Grand Lodge, but accompanied with the statement that, unless they could have a charter unrestricted by the edict, they respectfully declined to take any; the Grand Lodge promptly accepted the surrender of the dispensation, and refused to grant a charter. They then presented a petition, reciting the circumstances, to the Grand Lodge of Montana at its session, October 8, 1867. That Grand Lodge declared the assumption of the petitioners, that the Grand Lodge of Nevada did not possess the power to decide who are not proper persons to be admitted into its subordinate lodges, was "subversive of the principles of Masonry," rejected the petition for a charter, and referred the petitioners to the Grand Lodge of Nevada for a "redress of their alleged grievances," as that Grand Lodge was "abundantly qualified, as we believe they are disposed, to render justice in the premises." The petitioners then applied to the Grand Master of Kansas for a dispensation, which he issued November 25, 1867, and a charter was granted by the Grand Lodge, October 21, 1868.

The Master and Wardens of Wasatch Lodge, chartered by the Grand Lodge of Montana, October 7, 1867; Mount Moriah Lodge, chartered by the Grand Lodge of Kansas, October 21, 1868; and Argenta Lodge, chartered by the Grand Lodge of Colorado, September 26, 1871, all located at Salt Lake City, met in convention January 16, 1872, and on January 17, 1872, "regularly organized" the Grand Lodge of Utah. Wasatch Lotdge had previously worked under dispensations dated October 22, 1866, and Argenta under dispensation dated April 8, 1871. The Grand Lodge of Missouri chartered Rocky Mount Lodge, June 1, 1860, but it surrendered its charter the following year.

After this new Grand Lodge had begun to function, an important question arose in consequence of its peculiar surroundings. A member of one of its lodges joined the Mormons, and for this cause, upon regular proceedings, he was expelled by his lodge, and the expulsion confirmed by the Grand Lodge. The matter attracted the attention of the other Grand Lodges, and many of them, at the request of the Grand Lodge of Utah, took formal action in relation to it. It was objected against the expulsion, that Masonry never interferes with the religious views of any member of the fraternity. This was admitted, but the expulsion was quite unanimously sustained on the ground that acts, in violation of Masonic or moral law, are not justified, nor the perpetrator thereof shielded from punishment, although such acts are in accordance with, and are enjoined by, his religious views. Freedom of conscience, to the extent of committing crime, is no more tolerated by Masonic, than by civil law.

We have been promised by a prominent Utah brother a series of articles on Mormonism and Freemasonry in that State for early publication in THE BUILDER.

* * *

OWNERSHIP AND CONTROL OF CHICAGO MASONIC TEMPLE

A Detroit Mason recently told me that the Masonic Temple in Chicago was owned and controlled by Catholics and rented by them to the various Masonic bodies meeting therein. Is there any truth in this statement? A.H.W., Ohio.

The Masonic Temple, located at State and Randolph Streets, Chicago, was originally owned by a stock company, the stock being widely scattered among various interests. The stock was, however, gradually absorbed and merged into a trusteeship known as the "Masonic Temple Trust"; the controlling interest in the building being owned by the estate of N. W. Harris and A. O. Slaughter, and the Barhydt and Bodman estates, the minority interests or stock being held by various individuals and Masonic bodies.

So far as is known none of the stock is held by Catholic interests.

The building is managed by the real estate firm of Willoughby & Co., Chicago, composed of E. M. Willoughby and J. E. Swanson, both of whom are members of the Lodge, Chapter, Council, Commandery, Consistory and Shrine.

Twenty Lodges, three Chapters, one Council and two Commanderies hold their meetings in this building.

A. M. Millard, President

Masonic Bureau of Service and Employment,

Chicago, Ill.

* * *

THE BLUE LODGE EMBLEM

Will you please explain through THE BUILDER why the letter "G" is placed inside the square and compasses ? Why not the level or trowel, or some other symbol?

E.C.M., Kansas.

No reason can be given. "G" is one of the more important symbols; emblem makers have therefore attempted to make use of it in Masonic lapel buttons, watch charms, etc. Its beins incorporated with the square and compasses is purely accidental H. L. H.

* * *

"THE WHITE SHRINE" AND THE "ORDER OF AMARANTH"

What is "The White Shrine," also the "Order of Ama ranth"?

O.I.O., North Dakota.

Both the "White Shrine" and the "Order of Amaranth" are degrees to which only members of the Eastern Star are eligible

The "Order of Amaranth" was invented by J. B. Taylor, of Newark, N. J., but it was amplified and improved by Robert Macoy of New York. The Supreme Council of the rite was established June 14, 1873, with Robert Macoy as Supreme Patron and Robert Morris as Supreme Recorder.

The "White Shrine" was founded by Charles D. Magee, Chicano. Ill.. in 1894. It is at the present time an active and growing organization.

C.C.H.

CORRESPONDENCE

A PROPOSED REMEDY FOR DISAPPOINTMENT AND APATHY IN MASONRY

(The following suggestions are made in response to the editorial "A Confession and a Challenge" in the March issue of THE BUILDER.)

It cannot be denied that thousands of Masons finish their degree course in Masonry with a feeling of disappointment and the thought, generally unexpressed, that they have not received all that they had been led to expect to receive. This is because they enter into Masonry with the expectation of receiving something that cannot otherwise be obtained - an unexpressed "some thing" which is traditionally supposed to be attainable in Masonry, and nowhere else; yet we do not take the trouble to explain to the candidate for Masonic membership just what he has a right to expect to find. The result is "Masonic Apathy" in thousands of our members.

As a remedy for this condition the following suggestions are offered:

Before the candidate receives his first degree let him be given a short, carefully prepared lecture, preferably uniform for every jurisdiction, and incorporated in the monitor, just as are the printed lectures of the various degrees, in explanation of the history of Masonry, what Masonry is, and what Masonry has stood for throughout the years. Let this lecture be given with utmost seriousness in a most impressive manner, and by the very best man for the purpose in the lodge, whether an officer or not.

The lecture might well be somewhat in the form of a "charge" and, for example, similar to the following, it being understood that the example given is but a rough suggestion merely for the purpose of illustrating the idea:

Mr. A. B., you have made application to this lodge to be received among us, and among all the duly recognized Masons of the world as an equal - more than an equal, as a brother. It has been the pleasure of this lodge to favorably act on your petition and to grant your request.

But before proceeding with the actual conferring of Masonic degrees upon a candidate, it is the custom of this lodge to explain to him what Masonry is, and what he may expect to find in it for himself, and what Masonry, as an organization, and through its individual members, of which you aspire to the honor of becoming one, owes to the world.

You doubtless have heard it said that Masonry is not a religious organization, that it is not a political organization, and that it is not a charitable organization - or if you have not heard these statements, you hear them now - and they are all true. That is, all are true in a narrow sense - in a wide sense they are all untrue, for Masonry is the custodian of the greatest religious faith, the belief in God and the immortality of the soul. Masonry, without partisan afflliation or narrow political creed, is a supporter of civic righteousness, sturdy citizenship, and freedom to worship God each man in his own way. And Masonry regards with charity the works and acts of all men. Never in your Masonic life forget or neglect these principles of Masonry, for by remembering them and acting in accordance with them you will do your duty in carrying forward the proud history of Masonry.

The history of Masonry has been many times written yet never wholly correctly, and in all probability never will be. The origin and early history of Masonry is lost in the distant past; the later history of Masonry, that is its history as an organization such as we now know it, is in many respects incomplete and confused. Masonry's documentary history extends back little beyond 1717, but from internal evidence, which you will later have the privilege of yourself considering as a fruit of your Masonic studies, it plainly appears that Masonry, broadly considered, is many, many, yes, hundreds of years, older than 1717.

When I refer to the internal evidence of Masonic age, I refer not to Masonry's history as APPARENTLY taught in the degree work, but to its history as REALLY taught by the work in the lodge - its teachings by means of symbols, the manner in which its Great Truth is taught, its concealed references, and so forth. All these things can become plain to you only by the most careful consideration and utmost thoughtfulness on your part, to-wit, by YOUR OWN Masonic labor.

The history of Masonry, as APPARENTLY taught by the degree work is frankly, to a great extent, a hodge podge of historic untruths, or at best historic truths inaccurately presented. You are not to consider the degrees as history, but rather to consider them as allegories, each teaching by one of the most ancient methods known to the human mind, an important moral truth. First learn the lesson of the particular allegory and then, if you so please - and I sincerely trust you will - discover by the study of Masonic history just what is history and just what is purely allegory.

The degrees of Masonry are those of the Master's lodge, popularly called the "Blue Lodge"; those of the Royal Arch Chapter; the cryptic degrees of the Council; the chivalric degrees of the Commandery, and the degrees of the Scottish Rite. The Blue Lodge degrees, when received, constitute you a Master Mason, so far as your right to receive the privileges of a Master Mason are concerned. The other degrees are to aid you to a better understanding of what the Blue Lodge degrees are intended to teach you. It is no concern of any Master Masons' lodge whether or not you take the so-called "higher degrees," and do not take what I have said to you as an attempt to in the least influence you in the matter - but this I may say: That Master Mason who rightly understands the lessons of the Blue Lodge and diligently practices them is the Masonic equal of any Mason, no matter what that Mason's degree may be, and no amount of degree taking can make a true Mason of any man who does not practice the teachings of the Blue Lodge.

You doubtless have heard of the "secrets of Masonry." If you expect to obtain the TRUE SECRET of Masonry by the mere taking of degrees, you are inevitably destined to disappointment. For the TRUE SECRET is an unexpressible knowledge of how to act and how to conduct yourself throughout your life, learned, each man for himself, by thoughtful contemplation of the simple teachings of Masonry.

Insofar as you learn this TRUE SECRET you will be able to do your part in helping Masonry to do its duty in the world. That duty of Masonry is that it exert all its forces and all its influence toward the betterment of the world by all means possible, and more specifically by making good citizens and by preserving man's inalienable right to life, liberty, the pursuit of happiness and freedom to worship God each man in his own way.

And now, Mr. A. B., I, in the name of this Master Masons' lodge, wish you God speed on your introduction into Masonry.

Harold A. Kingsbury, Delaware.

* * *

WHAT MASONRY MEANS TO A MONTANA BROTHER

The March editorial entitled "A Confession and a Challenge" has prompted me to set down a few lines; not as an acceptance of the "challenge," for there are many pointed questions in the article beyond my poor ability to answer, but more to give my own experience. My Masonic career has many points in common with that of the composite doughboy:

I am a man in my late thirties, and never had the slightest interest in Masonry till a little over three years ago. What prompted me to ever take an interest? I do not know, unless it was the subconscious influence exerted by the fact that most of my friends were Masons. However, no one of them ever asked me to petition the lodge. I just found out one day that I wanted to be a Mason.

I received the M. M. Degree December 7th, 1916, was made a Royal Arch Mason January 31st, 1917, took the Commandery all in one day on March 12th, 1917, and the Shrine May 25th, 1917. At the December Reunion of the Scottish Rite in the same year I took the

degrees through to the 32nd. In April, 1919, I was accepted into the Council, and also received the Super-Excellent. Thus you will see that I took my Masonry in rather frequent doses, without having time to digest as I went along.

During the past three years I have had the honor of holding office in my Blue Lodge, and am at present the Master. I also hold office in one of the higher bodies.

The foregoing is not set down with any idea of being a boast. It is simply a statement of facts in the life of one Mason of the millions who live in America today.

Should a friend or brother of the Blue Lodge ask me, "Would you advise me to take all the degrees I can?" I should say "Yes, if you are prepared to read and study in the wonderful field of research and inspiration opened up for you." I should advise him especially to take the Scottish Rite, the most wonderful influence for moral and spiritual uplift and inspiration extant.

Our Doughboy says, ". . . But I've stopped learning about it, and really know less than when I was studying the first three degrees. There's some mystery about it. I don't understand yet what it's all about. I've rushed through. I've seen it all. But I haven't digested it." '

Who among us has "digested" it all? To whom is its great mystery an open book? And along the same lines, who understands all the teachings of the Scriptures, the Apocalypse of St. t John, or the Kabala, or the Avesta of Zoroastrian teachings ?

No two persons receive the same impressions, or derive the same benefit from a given topic of study. But is not each one bettered by reading the works of, or books about the great thinkers, patriots, or philosophers? Why has Doughboy stopped learning about Masonry when he has at his command such books as "History of Freemasonry and Concordant Orders," "A Concise History of Freemasonry," "Morals and Dogma" of the Scottish Rite,

"Mackey's Encyclopsedia," "The Comacines," "Legenda" of the various Scottish degrees, and a host of others?

To me Masonry is not a sect, a faction, a creed, or a religion. Masonry is an influence, an inspiration, and a philosophy. The benefits are not to be derived but in a minute part from the hearing of degrees, the "patter" of the work. Lodge meetings are most necessary, and the degrees are the very heart of the Order. But if Masonry is put off when lodge closes, to be resumed only at the next meeting; then it is not fully appreciated. Masonry can, and should be taken into the home for study, inspiration, and practice.

Masonry is not the finding of a word spelled with letters. It is not being able to memorize a ritual, or the wearing of a pin. Masonry is not the bare reading of records of the past, or facts of the present.

Masonry is the change for the better effected in the lives of its members; the instilling of toleration for the opinions of others, of charity in its broadest meaning, and the desire to get into action for fellow men, instead of drifting along. Masonry is the mystery of life and how best to live according to each one's ability and circumstances.

A Montana Brother.

* * *

THE FREE PUBLIC SCHOOL

The following resolution recently adopted by the Grand Lodge of Mississippi should be of interest to readers of THE BUILDER:

THE FREE PUBLIC SCHOOL; THE GREATEST UNIFYING FACTOR IN THE DEVELOPMENT OF DEMOCRACY IN THE UNITED STATES

The Grand Lodge of Free and Accepted Masons of the State of Mississippi, in Annual Communication, declares:

It regards the free public school the chief bulwark of the State and Nation, to be kept under the sole dominion and direction of the State, and so far as the efforts of Free Masonry in Mississippi is concerned, its voice, vote and influence will at all times be exerted in keeping it so.

It regards any individual or other influence, be it political or ecclesiastical that seeks to destroy the free public school system as now operated in this country, as an enemy of our American institutions, the State and Nation, and the object to attack by the institution of Free Masonry.

It demands that all teachers in our free public schools, to whom are entrusted the foundation of our national endurance, should be those who cherish the value of the great opportunities of true Americanism above all other power on earth, be it political or ecclesiastical; those who recognize the authority only of a just and merciful God who rules over heaven and earth, and also, that of this great American government.

It demands that the highest type of manhood and womanhood may be secured as teachers in our free public schools, that they be paid generously, and be required to realize that loyal, efficient service will be expected at their hands.

It demands that all teachers employed in our free public schools be required to take an oath of allegiance to the State and Nation, particularly in all matters affecting the free public school system, as against any other influence whatever.

Be it further resolved, That a copy of these resolutions be furnished our Senators and Representatives in Congress and also the legislative bodies in Mississippi, now in session.

Adopted February 25, 1920.

J. W. McCant, Mississippi.

* * *

HE WHO HAS NOT MASTERED THE ENTERED APPRENTICE DEGREE CAN NEVER RECEIVE MASTER'S WAGES

The editorial in the March number of THE BUILDER is highly significant.

The doughboy went "over the top" in France, is nearly "over the top" in Masonry, having attained the 32nd degree, and is asking the question "What does Masonry really try to teach ?"

I would suggest that he go back and take the Entered Apprentice degree over again and "learn to subdue his passions and improve himself in Masonry," using the four cardinal virtues to do so, that when he has truly mastered and can put into practice Temperance, Fortitude, Prudence and Justice, his passions will be under control. Without this foundation upon which to build, his Masonry will be but "sounding brass" as he has found it.

He will then be ready, but not before, to be instructed in the mysteries of the letter G. and learn the wages of a Fellow Craft. When he has mastered this degree he will be ready for the life-long quest "to receive the wages of a Master Mason." This will keep him employed and intensely interested through life.

He will find that he will never "receive Master's wages" unless he masters the Entered Apprentice degree.

A. K. Bradley, Texas.

* * *

THE LESSER LIGHTS

I wish to thank you for the copy of THE BUILDER for September, 1918, recently sent me in reply to my query for information concerning the situation of the lesser lights in the various jurisdictions. My difficulties are now settled, which goes to show how important it is to have a complete file of THE BUILDER.

It may be of interest to you to know that in Cornwall Lodge, Cornwall, Ontario, the lesser lights are placed at the corners of the lodge room, in the northeast, northwest and southeast, if I remember correctly.

In our lodge rooms we have not only the altar lights, which are referred to in the ritual as the "auxiliary lights," but also lights on the officers' pedestals, and on the walls above their three chairs. The latter are used only in the First degree.

W. Harvev McNairn. Ontario.

-------o-----

KEEP ME STRIVING

BY BRO. GERALD NANCARROW, INDIANA

O keep me striving after Thee, my God,

I ask no lighter way to tread;

I seek not flowers but e'en the rod

And feed my soul on hunger's bread.

For I would grow to Thee in nature's part

Not at a bound to scale the heights,

But by the hungerings of my heart

Reach up and on through blackest nights.

To win to Thee though eons intervene,

Though I shall labor through the dust

A thousand groping lives which lie between -

I shall for Thou hast said I must.

------o-----

Experience is the successive disenchanting of the things of life; it is reason enriched with the heart's spoils. - J. Petit-Senn

The Builder Magazine

June 1920 - Volume VI - Number 6

MEMORIALS TO GREAT MEN WHO WERE MASONS

JAMES A. GARFIELD

BY BRO. GEO W. BAIRD. P. G. M.. DISTRICT OF COLUMBIA

A PARTICULARLY beautiful, artistic memorial to President James A. Garfield stands at the Maryland Avenue entrance to the Capitol grounds, in Washington City. The memorial was modeled by Niehaus and Ward, and is a masterpiece.

Garfield successfully combined the arts of statesmanship and war in a fashion equalled by few other men. He had the distinction of being the only man ever elected to membership in the House, membership in the Senate, and to the Presidency in the same year.

James Abram Garfield was born November 19th, 1831, at Orange, Cuyahoga county, Ohio, descending from Welsh and Huguenot ancestry. His father died when James was less than two years of age, and his mother ran the farm and kept her boys together, so that James at an early age became a farm hand. This early "hustling" is probably what kindled industrious habits in the boy, who never in his life found toil to be a burden. No honest toil was too meagre for him to attempt, in order that he might earn for the support of his mother. Could there be a nobler purpose?

Garfield attended school as opportunity and circumstances permitted, and his ambition was to fit himself to be a teacher. No wiser plan ever existed in the heart of a boy, for the very reason that a boy best masters a subject when he attempts to teach it. There are many superficial scholars, but few superficial teachers.

As a teacher he began in a school possessing several rowdy students, which was not unusual in his day; but Garfield was not only a lusty youth but handy with his fists as well, and it was only a short period of time until he had a well disciplined school.

He experienced religion at an early age, and became a devoted member of the Campbellite branch of the Baptist Church, continuing such for the remainder of his life.

He made his first political speech in support of the nomination of General John C. Fremont, the standard-bearer of what was then the Republican party, after which he attended Williams College and began to teach ancient languages in Hiram College, which is evidence of his progress as a scholar. He was afterwards made President of Hiram College, which office he held in 1859 at the time he was elected to the Ohio Senate where he soon became a quick and ready debater. In one of his speeches he is quoted as saying:

"I regard my life as given to my country, and I am only anxious to make as much of it as possible before the mortgage on it is foreclosed."

In 1861 Governor Denison offered Garfield the commission of Lieutenant Colonel, which he accepted and joined the Forty Second Ohio Regiment, but he was soon promoted to be Colonel of the Regiment. He made good as a Colonel and was later promoted to be a General Offiicer. He was in the battles of the Big Sandy River, Shiloh, Little Creek, Pittsfield, and others. In 1863 he resigned his commission in the Army and returned to his seat in Congress. Here he was soon recognized as a powerful speaker.

His first speech of importance in the House was in January 1864, when he advocated the confiscation of certain rebel property. His best speeches were on tariff revision and against inflation of the currency. He was strictly a party debater, and was a leader of his party in the House.

It had long been a custom in the House for the older and stronger members to browbeat the younger ones, and while Garfieid was active in this yet he was not as bad as many of his predecessors. A story is told of the eccentric John Randolph of Roanoke. John was not only a leader, but something of a bully. It was his custom to arrive late, and to take off his overcoat as he strode down the aisle. One day a new member had ventured to rise to a privilege, and just then Mr. Randolph arrived, removing his overcoat as he advanced. The young member hesitated. "Mr. Speaker," said Mr. Randolph, and the Speaker recognized him. There was silence for a moment, when Mr. Randolph said: "Mr. Speaker, the calf from Maryland has blatted at last." But, while Mr. Garfield seemed to hold the younger members in check, he was never as unfair as Mr. Randolph.

At the Republican convention in Chicago, in 1880, Garfield appeared in the interest of John Sherman for the nomination to the Presidency, and he labored faithfully. But before long it became manifest that Garfield himself was to be the nominee of the meeting. There followed a vigorous campaign, in which the "credit mobilier" figured vividly. His election to the Presidency was, however, by a good majority and was generally accepted by the whole Republic. Garfield was a hearty, affable man, easy to approach, and was a good listener. He had the merit of never keeping a petitioner waiting; his reply was always ready, positive and decisive, but never offensive. His Secretary of State was James G. Blaine, who had been Speaker of the House, and who was probably the quickest and most incisive debater ever on that floor. Blaine knew how to make friends, in which his personal magnetism helped to a great extent. In campaigns he was a hearty hand-shaker and had a cheerful, encouraging word for the ward-heelers. Among these heelers was Charles J. Guiteau, a good voter, and one who expected to be paid for his vote.

But Mr. Blaine was like the Irishman during election time. The day after election Pat said: "Boys, yesterday I'd have kissed the foot of any of you - but now you can kiss mine." So, when Guiteau came to the State Department believing Mr. Blaine would reward him for "services rendered," he was disappointed. Whereupon he resolved to have Mr. Blaine "removed." This he effected, but the rest of his plan failed. He believed that if he killed President Garfield, making Mr. Arthur President, the latter would pardon him. He waited at the railroad station, shot President Garfield, was arrested, tried, pled insanity, and had a large number of sympathizers who sent candy and flowers to him while in jail, but Arthur did not pardon him. He had assassinated the President, who had never offended him, and plunged the nation into mourning without remorse or regret, simply to satisfy his political cravings.

President Garfield was a member of Pentalpha Lodge, Washington Royal Arch Chapter, and Columbia Commandery, all located in Washington, D.C.

--------o-------

WHAT THE OFFICIAL ORGAN OF THE KNIGHTS OF COLUMBUS HAS TO SAY OF THE ALLEGED K. OF C. OATH

The reappearance in certain sections of the country of the bogus Fourth Degree oath of the Knights of Columbus has led Supreme Knight James A. Flaherty, of Philadelphia, to issue a warning to any who take part in circulating this alleged oath and to request the press of the United States and Canada to aid in enlightening the public regarding the falsity of this "oath."

"The Knights of Columbus," Bro. Flaherty has stated, "invite information from anybody regarding circulators of the alleged K. of C. Fourth Degree oath. This bogus oath, revolting in character, has been in circulation for many years. It is a blasphemous and evilly designed document, calculated to stir up religious hatred and to inflame bigotry. Strangely enough, its appearance coincides with general election years.

"The Knights of Columbus is not an oath-bound organization, and as far as secrecy is concerned, we have more than once submitted the internal workings of the Order, even to the details of degree work, for examination by non-Catholics, even ministers of Protestant denominations, who have found us to be simply a patriotic organization striving to do good wherever and whenever we can.

"Recently this disgusting bogus oath, containing foolish threats of massacre and carnage against those who do not agree with us in religious matters, was circulated in Albany and Providence and in up-State parts of New York and rural sections of other States. An attempt was made to circulate it during the war, but the Department of Justice stopped

that, the circulator bong an alien enemy - and that fact is significant in the present attempt to revive the 'oath.' The 'oath' is usually printed with a catch lie at the bottom, stating that it has been taken from the Congressional Record. The truth is that it has appeared in the Record, as evidence in an election case in which it was successfully used against a candidate who happened to be a Knight of Columbus. His opponent strongly disclaimed knowledge of the 'oath.'

"The Knights of Columbus believe that this 'oath' is circulated by ignorant persons who are victims of a more or less intelligent attempt to discredit the organization and cause religious strife, for political or other ends. We shall prosecute those who malign us by distributing this 'oath' whenever and wherever we may find them. We have already obtained a large number of convictions in various parts of the country.

"The press of the country can render a distinct service by warning the public against this foolish attempt to create bigotry and ill-feeling, especially at this time."

The real obligation taken by the K. of C. is in itself sufficient proof of the vile absurdity of the so-called oath. It follows:

"I swear to support the Constitution of the United States. I pledge myself, as a Catholic citizen and Knight of Columbus, to enlighten myself fully upon my duties as a citizen and to conscientiously perform such duties entirely in the interest of my country and regardless of all personal consequences. I pledge myself to do all in my power to preserve the integrity and purity of the ballot, and to promote reverence and respect for law and order. I promise to practice my religion openly and consistently, but without ostentation, and to so conduct myself in public affairs, and in the exercise of public virtue as to reflect nothing but credit upon our Holy Church, to the end that she may flourish and our country prosper to the greater honour and glory of God." From the April, 1920, issue of "The Columbiad," the official organ of the Knights of Columbus.

--------o--------

Kindness is wisdom. There is none in life But needs it and may learn.

-Bailey.

NOTES ON THE EARLY HISTORY OF MASONIC RANKS

BY BRO. SIR FREDERICK POLLOCK, ENGLAND

The story of Freemasonry is now a twice-told tale, but it is a story which seems never to grow old. THE BUILDER has more than once published brief accounts of that history but it needs not to apologize for giving to our readers another account, somewhat longer, written by a brother who has devoted much thought to this important subject. We ask our readers to study this essay with care for it will give them a bird's-eye view of a vast field of history. Essays are very often valuable, in that they give a busy man a rapid glimpse of a small section of a great theme; a treatise like this is of far more value, even if it does require more patient study, for it enables him to comprehend the story of Masonry as a whole - Editor.

I. THE NATURE OF THE INQUIRY

All brethren who have paid any attention to the early history of the craft are aware that our present ceremonial, while it embodies archaic features easily recognized by any one moderately acquainted with medieval language and formulas, and such as no eighteenth century antiquary could have interpolated, (1) is in its form and order the work of the founders of the Grand Lodge Of England and their successors down to the union of the rival Grand Lodges in 1813. It is certain that its framers from Anderson and Desaguliers to Preston recast and greatly amplified their materials. We do not know fully what those materials were; indeed Anderson, who was anything but a critical antiquary, seems to have wilfully thrown a cloud of obscurity round his operations; nor is credulity the worst that has to be laid to his charge. Accordingly, so far as any direct evidence goes, it is very

possible to entertain the gravest doubts as to the authenticity not only of Anderson's superstructure but of his foundations. These doubts have been carried by some learned brethren to the length of maintaining that superiority of the Master to the Fellow Craft is a pure invention or misconception void of historical warrant in the practice of the old operative lodges. With great respect for the much needed and excellent critical work of those brethren - it is enough to name Gould, Hughan, Speth, Chetwode Crawley, last but not least Dr. Fort Newton, and Dr. Hammond the accomplished librarian of the Grand Lodge of England, who are still with us - I cannot follow them to that length, and shall try to show cause for holding that there was an element of genuine restoration - restoration to be distinguished from unbroken continuity, but not merely fictitious - in the eighteenth century fabric of speculative Masonry. That Anderson and Desaguliers did not find three degrees existing in practice at the beginning of the eighteenth century may be taken as established: the only arguable question is whether we shall speak of two or one. But it is another thing to deny that there had ever been three ranks in operative Masonry; whether properly called degrees or not, is a minor question. So far as I know the word "degree" does not occur as a regular term in any of the earlier documents.

I shall not enter on detailed criticism of previous opinions, which would only make a tedious and intricate discussion, but give my own view of the evidence on the principle of trying to establish fixed points by the use of the best available means, and not attempting to reconcile the variations or Contradictions that occur in sources of inferior authority. This method, I believe, gives the best chance of finding useful clues when one is confronted with a tangle material in which the sound and the unsound seem at first hopelessly mixed. At least it will enable me to follow the order of time without perplexing digressions. We have to look for indications leading to conclusions or a choice of plausible opinions on the following points. What were the recognized ranks in medieval operative Masonry? How were they acquired or conferred? How far were the distinctions observed in practice in the time of transition from operative to speculative lodges? In the absence of any central authority we must not expect, in any case, to find complete uniformity. Medieval institutions of all kinds, it may be added, are full of exceptions and anomalies; one quite common note of the antiquarian (or otherwise interested) falsifier is that he makes things too neat and complete.

II. THE COMACINE MASTERS

In the course of the last twenty years attention has been called to the importance of the Lombard association of builder-architects (not an ordinary trade gild) known as the Comacine Masters. The recognition of their special standing as independent of any local regulations, and their influence on the general development of European architecture in the Middle Ages, may be taken as proved. (2) It is not to my present purpose to touch on more or less plausible conjectures as to their remote antecedents and possible connection with Eastern traditions. What concerns us here is the fact that the magistri Comacini claimed and exercised a cosmopolitan privilege very like that of the Masters or Doctors of medieval universities, namely the right of both practising and teaching their art anywhere. There is no authentic evidence of any express imperial or papal grant of any such privilege, (3) but in the Middle Ages custom and repute would for most working purposes do as well as formal title, the notion of possession with its highly important juridical consequences being extended to usage of all kinds. The University of Oxford had nothing else to rely on for its authority to confer degrees; and in the craft itself we have the "time immemorial" lodges. Now the analogy of university degrees to the ranks established in the Comacine fellowship demands a word of special notice; (4) I do not think it can be accidental: In the Comacine ranks we find the three grades of novices or apprentices, operatori or craftsmen, and magistri. Brethren will remember that at this day the F.C. is still formally exhorted to study the liberal arts and sciences - the medieval trivium and quadrivium and the M.M. to assist and instruct the Brethren in inferior degrees. The parallel to university ranks is exact. We have in the medieval university system, especially in its English form, the commencing student or undergraduate (a convenient English term lacking a Continental equivalent) who is a member of the body but a mere learner under constant discipline, having only inchoate rights of promotion on satisfying the proper tests; then the bachelor of arts, (5) recognised as proficient to a certain extent, and with a limited authority to teach, but still learning and not released from discipline (in statu pupillari); and lastly the master of arts or doctor, (for down to the fifteenth century these titles were equivalent) who is not only qualified to teach but bound to teach and preside as "regent" at disputations for a certain time. Traces of the distinction between "regent" and "non-regent" M.A.'s survived in England till our own days. The essence of the master's or doctor's degree was license to teach in any recognised university; whether any or how many students would come to be taught being a matter dependent on the master's own ability. In like manner the Master Mason was free, in the operative period, to undertake a contract and form a working lodge to execute it. In the fully developed university system of the later Middle Ages, now most nearly preserved in England, the doctor's degree belonged only to the superior faculties of theology, medicine and law. (The Faculty of Letters is a creation of our own time, and music is on a rather different footing). It would be fanciful to seek for any real analogy between the faculties outside Arts and the Masonic or quasi-Masonic orders and degrees outside ancient craft Masonry; but it seems worth remark that in the majority of European universities there has been a dislocation and consolidation of degrees curiously like that of which we have

indications in the later operative Masonry, the faculty of Arts having made its mastership a doctorate under the name of Doctor of Philosophy, and the bachelor's degree having atrophied or never been fully established. The preliminary point I am here making is that the general idea of three ranks, namely, novice, worker still under instruction, and master giving instruction, is no modern invention but rooted in authoritative medieval tradition.

It is certain that Italian master-builders came to England at the very beginning of the Middle Ages; it is a safe inference that they brought the Comacine tradition, as there is positive architectural evidence that they brought Comacine symbolism with them; and no one acquainted with the wide and rapid spread of medieval institutions and forms by direct imitation (in the universities, again, as much as anywhere, also in municipal and other customary rules) will hesitate to believe that they found imitators. The later importation of Italian masters and artificers towards the end of the fifteenth century was of a different kind, and is not to the purpose here. We are now ready to proceed to the evidence found in English documents. I may premise that I take no notice of modern publications purporting to reproduce ancient texts or give the substance of ancient materials, but having no authentic history, coming from no proper custody, and lacking corroboration from more trustworthy sources. Happening to be rather familiar with documents of that kind in the medieval history of English law, I am clearly of opinion that even so far as there is nothing extravagantly improbable in their contents it is unsafe to treat them as historical proof of anything. One cannot so much as infer from them what was current belief or tradition at the time when they were written; for they may represent nothing but the conjecture or invention of some eccentric writer who was wilfully manufacturing evidence in support of his peculiar views. It is an elementary caution that any copy of a alleged original which fails to account for that original, or even gives a false account, must be regarded with the gravest suspicion, a suspicion not to be removed by the matter being on the face of it consistent with genuineness, if it is so. Many forgeries have been very plausible; and interpolations in copies or reconstructions of perished or lost genuine documents may give much trouble, and on the whole have given more than downright forgery. The fact that a copy comes from proper custody (such as, to take the simplest case, the place where the missing original or an official duplicate ought to have been) is a reason for giving it faith and credit, but unfortunately not a conclusive reason.

III. OPERATIVE MASTER MASONS

Let us begin with a class of testimony which is undesigned, authentic and strictly contemporary, the designation of masons in medieval building accounts, or fabric rolls, to use a term current among antiquaries. Mr. W. R. Lethaby's book "Westminster Abbey and the King's Craftsmen" (1906) gives us a good selection. (6) We read of a "magister Robertus cementarius" in 1169 (p. 115). Then from the middle of the thirteenth century onwards we have a series of King's Masons beginning with Master John of Gloucester (p. 161, etc.) who are regularly called Master: but this was not merely an official title, for several other masons are so called, and in 1307 Master Richard de Wytham, mason (therefore already a master) was appointed to be Master at the King's Palace and the Tower, that is, director of the works. Towards the end of the thirteenth century timber was ordered "to make a lodge for Master Michael and his masons" (p. 181). "Master" therefore certainly meant something definite. Mr. Lethaby thinks there was some sort of gild which conferred the title, and mentions as a known fact that "in the fifteenth century there were yearly congregations of masters": of which more presently. The election by the masons of the City in 1315-6 of six paviors to repair the pavements (p. 186) proves that they were then recognized as an organized body.

There is also frequent mention of Master Carpenters, but nothing to show exactly how far their position was like that of Master Masons.

So far then we know that a master mason was a mason qualified in some ascertained way to undertake and control building operations, (7) and that in the City of London there was an established community of masons in the early fourteenth century, probably much earlier. It does not seem likely that in such a body the designation of Master rested on nothing but unofficial reputation.

Riley's Memorials of London (1868) furnish valuable supplementary matter. In 1356 regulations were made for the trade of masons by "twelve of the most skilful men" equally representing the "masons hewers" and the "light masons and setters" (p. 280); these skilful men are referred to as "the said Masters so chosen" by the body of th trade. Among other rules "no one shall take work in gross" - that is as a contractor- "if he be not of ability in a proper manner to complete such work." In 1298 Master Simon de Pabingham and Master Richard de Wetham, masons, are reconciled before the Mayor (nature of difference not stated). As to Masters in other callings, the master farriers apparently control their trade (A.D. 1356, p. 292), and in the Barbers' gild it seems that the only Masters were the two

elected Wardens (A.D. 1376, p. 394). Variations in the usage of different trades are only what we should expect.

Now let us turn to the Sacrist Rolls of Ely edited from the muniments of Ely Cathedral by Canon F.R. Chapman and dating from the late thirteenth and the first half of the fourteenth century. (8) We meet with one John Attegrene who is mentioned several times during five years before he is entitled Magister Cementarius' in 1339-1840; therefore, in the learned editor's words, "not apparently at first a master mason, but attaining that distinction after some years": vol. i, p. 47; the words of the entry are "in stipend. Johannis Attegrene Magistri Cementarii per ann. 1.pound 6s. 8d" (ii. 99). Canon Chapman's inference appears not only natural but inevitable, and the supposition that "magister" was only a customary title of office during a particular employment is excluded by the evidence of the Westminster rolls already cited.

From the fabric rolls of York Minster published by the Surtees Society (9) we learn that in the fourteenth century the regulations as to hours of work were laid down in detail by the Dean and Chapter, and the master masons and his fellows swore to observe them. The conditions on which a new worker is received are rather strict. After a week of probation the reception has to be "of the common assent of the master and keepers of the work, and of the master mason." The master and keepers first named appear to be supervisors appointed by the Dean and Chaper. If the master mason is disabled the warden ("magister secundarius cementariorum") is too act as deputy with half the salary." (10)

It is certain that the trade had an active government of its own in the fourteenth century and that regular assemblies fixed or attempted to fix wages. "The masons seem to have resisted the Statutes of Labourers more successfully than any other craft." (11) In 1360-1 (34 E. III, c. 9) Parliament declared all such trade regulations void as contrary to the Statute of Labourers (25 E. III. st. 2. c. 2, A. D. 1350) and insisted on wages being paid by the day and not otherwise according to the Statute at rates not exceeding 4d. a day for a "mestre mason de, franche peer" (12) (freestone mason) and 3d. for others; but the right of lords to make their own bargains with contractors is saved. In 1425 (3 Hen. VI. c. 1. often cited in the modern literature of Freemasonry) this was reinforced by an absolute prohibition of the meetings themselves; the conveners were to be adjudged felons, and those attending to be liable to arbitrary fine and imprisonment. It is by no means clear that these Acts ever had much effect; in any case the Elizabethan lawyers treated them as

repealed, though not expressly, by the legislation of their own time. All the medieval labour statutes were repealed in the course of the nineteenth century.

So far the extraneous evidence, as we may call it. As witness for the state of things about the end of the fourteenth century we have the operative masonic documents collectively known as Old Charges. A list of them is given in a most useful book to which we shall recur, Edward Conder's "Records of the hole craft and fellowship of masons," Lond. 1894, et. p. 219. (13) The number there given as extant is 63, but in 1915 as many as 75 were known. (14) Most of these are seventeenth century copies of earlier originals (one late 16th, about a dozen 18th), seemingly good copies in the main; but two, the "Halliwell" or "Regius" and the "Cooke," both in the British Museum, exist in actual medieval MSS, (15) and moreover appear by internal evidence to be the earliest in original date. All these documents contain generally similar matter though not always in the same order; the usual order is as follows: (1) Invocation of the Trinity. (2) Definition of the liberal arts and especially geometry. (3) Origin of geometry and architecture given in a legendary chronicle form. The confusion of persons and times, such as Euclid being Abraham's clerk, and Charles Martel (in some MSS. corrupted into Marshall) speaking with a man who had been at the building of Solomon's temple, is no more than occurs in other medieval legends. (4) Foundation of masonry and yearly assemblies by King Athelstan." (16) (5) Charges to be delivered to masons for their instruction: here the most considerable variations occur. There are "articles" addressed to masters and "points" to working fellows.

Let us now see what we can find about master masons in the Old Charges, beginning with the earliest.

The "Halliwell" or "Regius" document, the oldest of all in substance, is unique in its form, being versified. It is written in a "Gothic" hand of about the end of the fourteenth century; the text has been accessible in print for more than seventy years. (17) The title is "constituciones artis gemetrie secundum Enclydem," geometry being identified with the higher skill of architecture (a word not yet known) as distinct from the mere journeyman's craft; and the space given to the relation of master and apprentice - an apprentice bound for seven years (v. 122) - is ample proof that the writer's object was quote practical. The apprentice must be free born, for otherwise his lord might reclaim him even in the lodge (v. 129 seq). The master is bound to teach the Prentice (v. 241); and the precept "to him that was higher in this degree" (18) to "teach the simplest of wit" is exalted by being

ascribed to Euclid (vv. 35-40). The prentice must keep his master's counsel's and what is done in the lodge to himself (vv. 275-286), but there is nothing to show whether any secrets are formally imparted to him or not; and every working mason is to take his pay from the master "full meekly" (v. 298). (20)

Masters are the more skilful and worshipful of the craft (vv. 31-46) and are bound to attend general congregations of which they have notice, except for sickness or other reasonable excuse (vv. 105-118); evidently an important duty, as it has a whole "articulus" to itself. A master must not undertake work unless he is capable of carryings it through, as we have seen already (v. 195). Receipt of summonses to congregations would presumably be conclusive proof of mastership; whether there was any other form of admitting or recognizing masters does not appear so far. Masons (including masters, it would seem) address one another as fellows (v. 51). But at the assembly "there shall be masters and fellows also" (v. 409). If plain English words have any meaning, the writer regarded masters as superior to ordinary fellows, however their condition was acquired. These assemblies were public functions at which the Sheriff, the mayor of the city and other magnates were expected (v. 411). (21) We cannot doubt that they were really held and did regulate the trade; otherwise there would have been no occasion for Parliament first to annul their rules and then to forbid them altogether.

Next we turn to the Cooke MS (22) which need not be much later than the Regius; indeed the originals (for it is a combination of two documents, as Speth has proved in his excellent critical commentary appended to the Quatuor Coronatorum facsimile) (23) may have been earlier. It is written in a book hand of the first half of the fifteenth century. (24) The contents are in many ways peculiar. It begins with a sort of general thanks-giving instead of an invocation, and gives consecutively two different versions of the Euclidean legend, in the second of which the scribe mechanically copied the corrupt form "Englet" or "Englat." The first version refers (1. 640) to the "book of our charges," which probably resembled if it was not identical with the charges following the second version.

In a general way the matter is much like that of the Regius, but there is a unique passage about the congregations said to have been instituted in King Athelstan's time (1. 700 sqq.). These were to be annual or triennial, and "at such congregations they that be made masters should be examined of the articles after written, and be ransacked whether they be able and cunning to the profit of the lords" (i. e. employers) "of whom they take their pay for their service and for their travail," 1. 725. Evidently the author of this passage believed

that a master mason's standing was not or ought not to be complete until he had satisfied the masters assembled in a regular congregation that he was well acquainted with the articles, that is, the duties of a master as delivered in the charges, and that he was competent as a practical undertaker of building works. The former branch of the examination may well have been on the way to become a mere ceremony at the beginning of the fifteenth century; (25) we do not know how the latter was conducted, but perhaps testimonials of work actually accomplished would be accepted as sufficient proof of competence.

The later MS. recensions of constitutions and charges, read in their natural sense, plainly confirm the witness of the Regius and the Cooke MSS. that master and fellow were the names of distinct ranks. In an affirmative sentence, indeed, "masters and fellows" may be thought ambiguous. But there is nothing ambiguous about the repeated negative injunctions enumerating the various things that "no master nor fellow" or "no master nor no fellow" may do. (26) Not that I assert or believe that the distinction was still alive when our present copies were written; but it must have been alive at the date of their originals. If "no master nor no fellow" is not a decisively disjunctive phrase, I do not know how the idea of two distinct classes is to be conveyed in the English language.

IV. THE FIFTEENTH CENTURY PRACTICE

What can we infer from our documents as to the actual usage of the later Middle Ages? I submit, with all due reserve and subject to correction or new information, that it was something like this. Any qualified fellow of the craft may take a contract if he can find an employer to intrust him with the work, and companions to work under him. So long as the building is in progress, be the time longer or shorter, he is "governor of the work" and called master, but strictly master only of the lodge he has formed for that special undertaking (there is no election of a master by the lodge in the purely operative period, except possibly, one may guess, if the master dies or is disabled before the work is finished). (27) In order to obtain the permanent rank of Master he must be approved and certified in a general assembly. We have seen that the proceedings were public, and that public officers were present who were not members of the craft. It is therefore most improbable that any new secrets were then and there inaparted to the approved master; indeed it is hard to see what more he can have had to learn.

Now let us turn again to the statement in the Cooke MS. about the examination of masters. It is not a common form; the author whose work our scribe copied must have made it with a purpose. It looks as if he thought the practice of examination had been unduly relaxed, and wished to reinforce it by the mythical authority of King Athelstan, or it may be that he objected to the methods of new unionism (to use a modern phrase) whereby the congregations fell foul of Parliament, and intended to give his companions a hint that it was better to stick to their ancient office of keeping up the technical standard. Again he may have had some personal interest in the fees paid by masters on approval and have been anxious about their falling off. Fees were a great matter in the Middle Ages. This, however, is guesswork.

Then the Cooke MS. has yet another curious passage after the "Points" - perhaps not in its right place, perhaps taken from a different source - where we hear of a class of "new men." "At the first beginning" (of the congregation) "new men that never were charged before be charged in this manner" - namely, in short, to keep no company with thieves, to work honestly, render true accounts in things for which they are accountable, behave as lawful men generally, "and that they keep with all their might and (sic) all the articles aforesaid:" Something must be wrong with the text; for the duties specified are those of ordinary workers but the Articles dealt with those of masters. One suspects an accidental omission; perhaps we should read "[all the points] and all the articles aforesaid"; but the lacuna may be more considerable. We can infer, as the MS. stands, only that at these assemblies a charge in the nature of general exhortation and distinct from the "articles" and "points" was delivered to masters or fellows, or both, attending for the first time, and that every man newly qualified as fellow or master was bound to attend at the first opportunity. Charges of this type are familiar to all Brethren in our modern ritual. To my mind the passage (assuming it to be a correct statement of actual practice) leaves us in doubt whether this exhortation was the preface to a formal admission, and does not enable us either to affirm or to deny that there was such a ceremony.

On the while it seems likely that in the first half of the fifteenth century the craftsman who had executed one or two contracts with success was already apt to be so well content with the reputation of a de facto master as to be in no hurry to incur the trouble and expense of proceeding to the official completion of his title. But that completion may have been expected of a mason who aspired to be master of the works for a great undertaking such as the building of a collegiate church or material additions to a cathedral or minster. Similarly, in a rough way, the M. A. degree is kept alive in England at this day mainly as a qualification for academic franchise or scholastic or ecclesiastical office. The university analogy further suggests that only formally approved master masons had an effective vote

in the general assemblies. I have not found any clear indication of the time when the practical business of the congregations died out, or when they ceased to be even formally convened; but I should guess that the former date cannot be put later than about the middle of the sixteenth, or the latter than the first quarter of the seventeenth century.

V. THE TRANSITION PERIOD

In the sixteenth century there was a general decay of the old craft regulations, those of masonry among them; but there was also a special reason for the standing of a master mason losing its importance. The introduction of the word "architect," hardly in use before the sixteenth and not common till the seventeenth century, marks the advent of a sort of men, trained not in the old craft ways, but in the new art that had come in with the new learning, who treated their profession as being of a higher order than the builder's industry. When the architect who had never been a craftsman was the real "governor of the work," and the master mason was no better than a foreman or clerk of the works, it was no longer worth while to be an operative master mason. The operative lodges gradually became little more than social clubs preserving the symbolic traditions of the craft with various degrees of care and fidelity, something like the Inns of Chancery in the legal profession when they ceased to be active bodies working in auxiliary subordination to the Inns of Court: and as a measure of self-preservation they reinforced themselves by adopting or "accepting" honourary members who had nothing to do with the operative craft. These "accepted" members were the ancestors of our modern fraternity, and "speculative" in the sense of having studied, or being deemed to have studied geometry and architecture without being craftsmen. (28) We may see in the adoption of Sir Christopher Wren at the very latest stage of the transition, if it took place, an expiring attempt on behalf of the attenuated operative tradition to revive its credit by linking it with the new school of architecture. But the fact is in doubt; we have here an example of perhaps the most troublesome kind of minor historical problem, here the affirmative side rests on weak though in itself not incredible evidence, the negative on the lack of confirmation in the quarters where we might reasonably look for it. (29) Aubrey's well known memorandum 1691 (30) cannot, however, be dismissed as void of all foundation; no motive for invention appears, and if Wren was invited to become a brother late in his life, at is not unaccountable. The simplest explanation is that nobody thought of it sooner; or for some reason Wren may have had difficulties about accepting, and taken a long time to decide. A more careful diarist would have saved posterity much trouble by being at the small pains of ascertaining that the meeting he noted as appointed for that very day, May 18, 1691 was actually held. But Aubrey was careless. Later inaccurate gossip is of no value as confirmation, but so far as its particulars are inconsistent with Aubrey's

contemporary note it is equally worthless as contradiction. As Chetwode Crowley judiciously said, Aubrey's testimony remains admissible for what it is worth. (31) It seems just possible that Wren was adopted in expectation of active assistance, and that he failed to render it; if so there might be a grain of truth in Anderson's otherwise very suspicious story of his neglect. (32) But, whether we decide for or against Sir Christopher's membership, or leave the matter as an unsolved puzzle, there is nothing in it to help us to any general conclusion.

We have anticipated a little, but the digression is not material. The really dark time of the transformation is the sixteenth century. Lodges had been temporary working associations for a time varying with the magnitude of the undertaking. They became local and permanent, with something of a superficial likeness to craft gilds, from which they were really as different as could be. There were, of course, real craft gilds of masons in the towns, distinguished from other trade gilds by the customary right of intercommoning, to borrow a legal term from another region, whereby the fellow of any one gild was entitled to be received and to work in the jurisdiction of any other. Hence the need of passwords and tokens for recognition. But we have no evidence that the fixing of lodges to a local habitation was accomplished by any process of amalgamation with gilds. That which actually happened in the singular case (so far as we know) of London was, as we shall immediately see, not so simple. It is easy to suppose then when a master mason of good repute had fulfilled a contract and had reason to expect another, his companions might find it more profitable to stay with him than to disperse in search of other work. That would account for a lodge acquiring a continuous existence, but it would bring it no nearer to the change of the master from the founder into an annually elected officer. I have not met with any light on the process, nor even any attempt to explain it. One little fact waiting to be fitted into its right place is that operative bodies continued to deliver the old charges, or abridgments of them, to their apprentices as late as the eighteenth century. (33)

Early in the seventeenth century we have a glimpse of the transition from operative to speculative masonry nearly but not quite accomplished in the "new articles" that occur in a few MSS. of the constitutions. (34) No person is to be accepted a freemason "unless he shall have(?) a lodge of five freemasons at least, whereof one to be a master or warden" - where "master" is obviously the name of office only - "of that limit or division wherein such lodge shall be kept, and another of the trade of freemasonry." This is not altogether clear, but it seems that a lodge was not correctly formed without at least one operative member. Now the need for such a rule shows that in most lodges the majority had ceased to be operative. This was certainly the case, as we now know, in the Warrington Lodge to which Elias Ashmole was admitted in 1646; (35) indeed it is at least doubtful whether any

operative mason was present. "I was made a Free Mason" is the whole extent of Ashmole's disclosure as to what passed, besides the date and the names of members of the lodge attending. Many years later, in 1682, Ashmole attended a lodge "at Mason's Hall, London" where six named persons "were admitted into the Fellowship of Free Masons." Ashmole "was the Senior Fellow among them," and the Master of the Masons' Company (of London) is named among "the Fellows" present. There is no word of Ashmole having ever gone through any other ceremony than that of Oct. 16, 1646, at Warrington, or of any one being called Master except in virtue of his office for the time being. The natural inference is that an "accepted" i.e. non-operative freemason was admitted as a fellow without going even in form through the stage of an apprentice (though a cumulative ceremony is not absolutely negatived), and that there was no speculative degree corresponding to the old operative rank of master mason, which had become obsolete, or confounded with that of fellow, in the course of the sixteenth century; whether practice was uniform everywhere we cannot be quite sure, but at all events there is no sign of different usages in London, and at Warrington. Honourary degrees in universities are in like manner conferred without any mention at all of the stages passed through by an ordinary candidate, and indeed degrees are quite commonly so conferred by the governing body on office-holders if they are not already graduates of the university.

The Masons' Hall where Ashmole attended a lodge meeting was the hall of the Masons' Company of London, and the lodge was attached to the company in the sense that the company accepted honourary members through (and it seems only through) the lodge; but the company as a subsisting craft gild was more extensive than the lodge, and the records of the lodge, unfortunately not extant, were quite distinct from those of the company. This appears in the extracts from the Company's accounts, beginning in 1620, published by Bro. Conder. New members admitted to the Company and "coming on the livery upon acceptance of Masonry" paid distinct fees to the lodge and to the Company. (36) Apprentices taking up their freedom in the regular way of the trade after serving their seven years under a freeman might and commonly did pay a special fee of 3s. 4d. for "admission then to be a Master." This had nothing to do with the lodge, for there is no corresponding item in the fees paid by the "accepted" members. It was therefore a survival of the old operative rank, consolidated with that of fellow - a rank still distinct from membership of any merely local body, even that of the eminent London Company, and carrying in theory the privilege of being free of the craft everywhere. Its working value however does not seem to have been rated high in the year 1636, judging by the amount of 3s. 4d. as compared with the 20s. paid "by way of gratuitie to this Companie." (37) By rights, it would seem, the 3s. 4d. should have gone to some representative of the general assembly of masons and not into the Company's account. Evidently there had long ceased to be any such person; I may add by the way that I cannot believe there was a Grand

Master of Freemasons (except so far as the president of a general assembly, so long as the assemblies were held, may be regarded as such for the occasion, as Speth suggests in his commentary on the Cooke MS.) or any regular body acting like a Grand Lodge, before 1717. The "admission to be a Master" still practised in the Masons' Company in 1636 appears to be the latest officially recorded trace of the use of that name in the old operative sense. An inventory of 1665 shows that the Company kept a list of "the names of the accepted Masons" - that is the members of the lodge - "in a fair inclosed frame with lock and key." (38) Nothing in the Company's books tells us what became of that lodge. It may have died out or may have separated from the Company and continued under some new name; Bro. Conder suggests as a pious conjecture that the Lodge of Antiquity may have arisen from it. (39)

The formation of purely speculative lodges not having any professed operative character appears to have begun only in the eighteenth century, not without discontent on the part of operative lodge members. (40)

Finally we have Anderson's statement about the meeting of four lodges which was the origin of the Grand Lodge of England. (41) "They and some old Brothers met at the said Apple-Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a Grand Lodge pro tempore in due form," etc. The same term is applied at little further on to the chairman of the assembly and feast held at the Goose and Gridiron on St. John the Baptist's day, 1717, when Sayer was elected Grand Master. It seems natural that an actual Master of a lodge should take the chair on both occasions. Anderson's phraseology may have been intended to minimize the fact that the only persons then recognized as master masons were those who were or had been Masters of lodges, Installed Masters as we now call them: but it does not appear to me that any certain inference can be drawn.

VI. THE SPECULATIVE RECONSTRUCTION

The state of things before the creation of the Grand Lodge of England seems to have been as follows:

In the community of operative masons there had been three grades, namely apprentice, fellow and master, resembling the undergraduate student, bachelor and master or doctor of a university.

The rank of master mason had become less important from the fifteenth century onwards. It was practically extinct about the middle of the seventeenth century.

In the subsisting lodges about 1700 there was only one rank, generally under the name of fellow, but it seems that an actual or past Master of a lodge was entitled to some precedence.

I have endeavoured to give a connected view of these stages, distinguishing those points which are established or made highly probable by good witness from those which are left open by the known evidence and give room for some latitude of conjecture. In my judgment no greater certainty is now to be looked for save by some unexpected stroke of good fortune.

The founders of modern freemasonry, having in their hands copies of the "Old Charges," and perhaps other material now lost, were acquainted with the old operative classification and proceeded to reconstruct it in the speculative form now familiar to us.

Thus was our stately and superb edifice, for so we may justly call it notwithstanding all confessed errors in design and faults of execution, built up on the ruins of the medieval order. Our founders were credulous their credulity, as too commonly happens, was not free from admixture of something indistinguishable from pious fraud; but the blemishes affect only details of their work. The last word must be of thankfulness for the daring ingenuity which rescued the permanent and cosmopolitan elements of the ancient craft symbolism and developed them with enhanced spiritual value.

(1) There is at one point an element of distinctly northern and maritime origin; I must not be more explicit in print.

(2) See W. Ravenscroft, The Comacines, their predecessors and their successors, London, 1910 (where other works are referred to); J. Fort Newton's The Builders, Cedar Rapids, Iowa, 1916, pp. 85-102, 113, 114.

(3) Rivoira, Le origini dell' architettura lombarda, i. 130.

(4) It has already been observed as regards medieval gilds in general: P. J. Hartog in Encycl. Britann. 11th ed. x. 41, s.v. Examinations.

(5) The importance of this degree seems to be confined to Paris, Oxford and Cambridge. Originally it was only the state of a candidate for the master's or doctor's licence.

(6) Not actual extracts from the unpublished rolls, but the scholarly character of the work is sufficient warrant.

(7) This confirms Gould's conclusions (History, i. 431) that a M.M. was "a duly passed apprentice who was competent to take work on his own account." The open question is what was the appointed proof of such competence.

(8) Cambridge University Press 1907, vol. 1, notes on transcripts, Vol. 2, transcripts: privately printed. I owe the communication of this important work to my friend Mr. Hubert Hall of the Public Record Office.

(9) 1859, p. 181, extract in Coulton, Social Life in Britain, from the Conquest to the Reformation, Camb. 1918, p. 489.

(10) p. 166.

(11) Coulton, op. cit. p. 481; and see Wyclif's censure of "Freemasons and others" for their restrictive rules, ib. p. 490. " (12) Note the division of masons as "de franche pere" or "de grosse pere." The meetings are described as alliances and covines of masons and carpenters. In later terminology "covin" refers to fraudulent agreement, but here it is a body of confederates, see Oxford Dict. s. v. I have verified the French original of both Acts in the Statutes of the Realm. (13) Cp. Stillson and Hughan's History (Boston, New York and London, 1891) pp. 161 seq. Conder's list appears to represent a later revision. Hughan's article on Freemasonry in the Encycl. Britann. (1910) says "numbering about seventy."

(14) Ars iv. Coron. xxviii. 189.

(15) Complete facsimiles in Quatuor Coronatorum Antigrapha, vols. 1, 2. Several of the later MSS. are also facsimiles in the same series. The spelling of quotations here given is modernized.

(16) This tale, being unknown to all historians from the Anglo-Saxon Chronicle downwards, must be set down as pure fiction. I am inclined to ascribe its origin to the antiquarian English revival under Henry I. which produced, along with Latin versions of genuine laws, the spurious laws of Edward the Confessor and other inventions. But there was also some antiquarian romancing early in the fourteenth century. Mr. Coulton (Social Life in Britain, p. 488) ingeniously suggests that "the craft chose him" (Athelstan) "as their eponymous hero on the strength of the stan (stone) in his name."

(17) The early history of Freemasonry in England. By James Orchard Halliwell (afterwards Halliwell-Phillips) 2nd ed. Lond. 1944. Also extracts in Coulton, op. cit. pp. 481-489. Cp. W. Cunningham, Notes on the Organization of the Mason's Craft in England (British Academy, 1913).

(18) I do not think any stress can be laid on the use of this word.

(19) The words "Privite of the chamber" which follow seem to refer to private instruction from the master.

(20) Brethren will hardly need to be reminded that a trace of this point, from whatever documentary source actually derived, exits in our modern ceremonies.

(21) What was the Sheriff doing there? Was this piece composed before 1360? or was the Statute a dead letter? Or was the Sheriff's business to see that there was no meddling with wages?

(22) The history and articles of Masonry - ed. Matthew Cooke, Lond. 1861. Cooke's transcript requires correction in places as appears by the facsimile, and the MS. itself has several copyist's errors. I am indebted to my friend Mr. Hubert Hall for a fresh critical estimate of the dates.

(23) There is one amendment to be made in the verbal interpretation. In 1. 290 "Kindly" is not "fortunately" but "by natural reason"; "law of kind" is the medieval English for "lex naturalis"

(24) So Conder, Hole craft &c. p. 29, n. "circa 1430." In his texk at p. 48 an unlucky misprint reads 1480.

(25) So in the ancient English universities proceeding to the M. A. from the B. A. degree has long been a matter of right on payment of the fees; the last semblance of examination was abolished early in the nineteenth century. (26) e.g. Clerke MS. ap. Conder, The hole craft &c. at p. 216

(27)But this was at least sometimes otherwise provided for, see as to York Minster p. 12 above. cp. art. 141 of the current English Book of Constitutions.

(28) See Cooke MS. 1. 623 wad Speth's comment thereon.

(29) Especially the silence of Sir Christopher's son, who was certainly a Freemason. Preston's assertion counts for nothing, Anderson's for rather worse than nothing. The minutes of the Lodge of St. Paul's (1723) restore the balance but are not quite convincing. See the controversy summed up in Calvert, The Grand Lodge of England, 1917, pp. 44-52.

(30) Facsimiled in Chetwode Crowley's "The Masonic MSS. in the Bodleian Library," reprint from Ars IV. Coron. 1898.

(31) If it is worth anything it shows that Wren was not a Freemason before 1691. The alternative of supposing that Aubrey misunderstood his information or was misinformed, so that the ceremony may have really been, an installation, would leave us with no standing-ground at all (32) Aubrey's entry is also strictly compatible with Wren, having at the last moment refused or failed to attend the meeting, and thus never having been adopted.

(33) Conder, op. cit. p. 142.

(34) Condor, The Hole Craft &c., p. 225.

(35) Facsimile from his diary in "The Masonic MSS. in the Bodleian Library," many times printed, last in Newton, The Builders, p. 162, and Calvert, The Grand Lodge of England, p. 2, also in Conder, op. citi 203-4.

(36) The Hole Craft &e. pp. 140, 171.

(37) Ib. pp. 162, 163.

(38) The Hole Craft &e. p. 179.

(39) op. Cit. p. 13.

(40) Calvert, The Grand Lodge of England, p. 17.

(41) Book of Constitutions, 2nd ed. 1738, p. 109. Facsimiled in Quatuor Coronatorum Antigrapha, vol. 7.

-----o-------

THE MASONIC TRINITIES

BY BRO. L. B. MITCHELL. MICHIGAN

Brotherly love, the fundamental grace
By which man finds his true and rightful place;
Wc cannot know how much its meaning holds
For life with it to all that's best, unfolds.

Relief, the deed responsive to the sway
Of Love that loves in sacrificial way,
And thereby finds that life's a golden mine
With dividends that truly are sublime.

And Truth, the find of right relation to, -
Like sun and sight, - reveals unto the view
The right of things in bold finality
And then responds with its so mote it be.

* * * * * *

Friendship, the tie that gives to life its zest,
The bond by which we know each other best,
The sweetest chord in human harmony

And timed to meet its need upon the way.

Morality, the sense that qualifies

To virtues held as nature's highest prize,

The test alone that measures to the man

And which by right all compromises ban.

And brotherly love, the soulness of the Art

That gives to life its courage and its heart;

It is indeed the soul-bind of the earth,

The kindredness that gives the world its worth.

-----o------

Prosperity has this property: It puffs up narrow souls, makes them imagine themselves high and mighty, and leads them to look down upon the world with contempt; but a truly noble spirit appears greatest in distress; and then becomes more bright and conspicuous. - Plutarch.

THE MYSTIC TIE

BY BRO. JOSEPH FORT NEWTON, NEW YORK

"The moral solidarity of mankind is dissolved. The danger is imminent that the end may be a war of all against all. Sects and parties are increasing; common estimates and ideals keep slipping away; we understand one another less and less; even voluntary associations, that form of unity peculiar to modern times, unite more in accomplishment than disposition, bring men together outwardly rather than in reality."

These words, written by Rudolph Eucken in 1912, were like a star-shell over No Man's Land, revealing the divided mind of the world, and they had a terrible fulfilment. The War, by its principle of violence, made no positive contribution to society, but only stirred up and brought to the surface what already existed. For both men and nations it intensified tendencies already active, precipitated passions held in obscure solution, and brought to a focus forces that had long been uneasily accumulating. It neither initiated nor changed the direction in which the world was moving, but it did quicken the pace, and, in quickening it, revealed it. That is why a haunting uneasiness possesses the minds of men today. Even when local disturbances subside and isolated disputes are settled, we still doubt whether a stable tranquillity has returned or ever will return again. For these things are only symptoms of a profound and widespread mental ferment and moral restlessness.

The insight of Eucken goes further back and deeper down to the real root of the matter, divining the causes and logic of it all to be moral, spiritual, religious. For, if anything is made plain by history, it is that the mystic tie which holds humanity together in ordered and advancing life is moral and spiritual, and when that thread is cut anything may happen. From the beginning of the century the spiritual disintegration of the modern world, the breaking of the ties that bind together the fabric of civilization, had been observed and noted by many. Faith grew dim, moral sanctions were relaxed, and it was deemed clever and smart to talk lightly of those sanctities without which no society has long existed. Much of our literature has been intellectually Bolshevistic for thirty years, attacking the basis of marriage, of the home, of the church, of the state, as if the moral laws were only conventions, if not fictions. Verily we have our reward; we know now that when fools play with fire they get burned.

For a time, during the stress and strain and terror of the war, there seemed to be a reknitting of the ties that bind men and nations together; but it was only seeming. It was the power of fear and force, not the power of faith. How unreal, how artificial it was is shown by the rapidity with which that amazing solidarity was demobilized, to be followed by a revival of class rancor, sectarian ardor, and a narrow, myopic nationalism. A world

which, having sent young men to die by the thousands for magnanimous ideals, has already half forgotten them as it cooly and briskly resumes business at the old stand - such a world may be grieved, but it ought not to be astonished, at the revolt of both the minds and souls of men. Not that the immediate future will see a triumph of subversive schemes and radical ideas. If we follow an almost universal precedent we shall pass first through a period of luxury and extravagance, and there will he a momentary craving for the old social and religious orders, as in the years following the Napoleonic Wars. But this is not significant. It is merely the first reaction from the emotional strain and nervous tension of the war. This mood will soon spend itself, and then, at once, new forms, new forces, new demands will begin to arise which will sweep away much that has seemed precious and permanent in our lives.

Without a spiritual renewal, without a reknitting of that "moral solidarity," of which Eucken speaks so eloquently, - without the Mystic Tie - we may not hope for security and real progress. The truth is that we have been trying to build a human civilization on a materialistic foundation, and it cannot be done. No human community can long exist on such a basis. Russia has rendered incalculable service to humanity, by showing, with deadly consistency, how materialism issues into anarchy and animalism. Hear now a proof of this in the words of a spiritually-minded man who lived in the midst of it, watching the decay and destruction of his country. Eugene Troubetzkoy, Professor of Law in the University of Moscow, in the Hibbert Journal, for January, 1920, shows us what happens when the tie of spiritual faith and fellowship is broken. Here are words which he who runs may read:

"Bolshevism is first and foremost the practical denial of the spiritual. They flatly refuse to admit the existence of any spiritual bond between man and man. For them economic and material interests constitute the only social nexus; they recognize no other. This is the source of their whole conception of human society. The love of country, for example, is a lying hypocritical pretence; for the national bond is a spiritual bond, and therefore wholly factitious. From their point of view the only real bond between men is the material - that is to say, the economic. Material interests divide men into classes, and they are the only divisions to be taken account of. Hence they recognize no Nations save the Rich and the Poor. As there is no other bond which can unite these two Nations into one social whole, their relations must be regulated exclusively by the zoological principle revealed in the struggle for existence.

The materialistic conception of society is the Bolshevist method of treating the family. Since there is no spiritual bond between the sexes, there can be no constant relation. The rule is therefore that men and women can change their partners as often as they wish. The authorities in certain districts have even proclaimed the 'nationalisation' of women, that is, the abolition of any private and exclusive right to process a wife even for a limited period, on the ground that women are the property of all. The same children. A powerful current of opinion is urging that children must be taken from their parents in order that the State may give them an education on true materialistic lines. In certain communes some hundreds of children were 'nationalised,' that is, 'taken from their parents and placed in public institutions."

There it is, showing us what the red logic of hell means when it works itself out in action, and what results follow when the Mystic Tie of spiritual faith and fellowship is cut. Political anarchy, social animalism, moral bedlam follow with mathematical certainty, and all the fine and holy things of life are thrown into the junk heap. Man has an animal inheritance - moods of ape and tiger mingle in him with divine dreams and thoughts that wander through eternity - and when the Divine is denied, he reverts to the law of the jungle, and the hard-won trophy of spiritual struggle and agony vanishes. What happens, happens again. The Bolshevists are men of like passions as ourselves; they simply carry out with the fatal logic of fanaticism the dogma of materialism upon which we have been trying to base our modern civilization. If anyone thinks that what has taken place in Russia cannot happen in America, he knows little of history and less of human nature. The practical denial of the Divine dehumanizes humanity, and the rest follows as night follows day.

For that reason, if it should be a part of our religion to be patriotic, it must be a part of our patriotism to keep the light of spiritual faith aflame on the altars built by our fathers. Down in Wales, at a time when it seemed that revolution was inevitable, I asked a labour leader what bond held men together. He said: "All that holds these men back is the fact that they were trained in the Sunday-schools of these Welsh chapels years ago. That is all that keeps the spark from blowing up." Within the last four years ten thousand Sunday-schools have ceased to exist in America, and the end is not yet. Facts such as these, and others of like kind, make a thoughtful man wonder as to what the future will be. What confronts us is not specifically indifference to religion, but indifference to pretty well everything outside the circle of creature comfort and self-gratification. There are many exceptions, of course, but in the main it is true that society has as yet been able to persuade only a few of its members to be really interested in its higher concerns. By the same token, men who do care for what is finest in our national life must make use of every

opportunity, every instrumentality, to keep alive the faith that makes men faithful, and the vision of the moral ideal that lights our human way toward the city of God.

There is no need to apply what has been said, least of all to men to whom the Mystic Tie is a reality, and who are bound together by it in a fraternity of spiritual Faith and Fellowship. In every degree of Freemasonry we are taught - by art, by drama, by symbol - the moral basis of human society, its spiritual interpretation, and the necessity of a fraternal righteousness among men, without which manhood is rudimentary and intellectual culture is the slave of greed and passion. Of Lincoln it was said, that "his practical life was spiritual," and by as much as Masonry builds men of like faith and fibre who, in private life and public service, keep a manhood neither bought nor sold, true of heart and unbefogged of mind, it is helping to weave that Mystic Tie that holds the republic together. The words of James Bryce, in "The American Commonwealth," ought to be written and hung up in our hearts:

"If history teaches anything, it teaches us that hitherto civilized society has rested on religion. It was religious zeal and religious conscience that led to the founding of the New England colonies two centuries and a half ago. Religion and conscience have been a constantly active force in the American Commonwealth ever since. And the more democratic republics become, the more the masses grow conscious of their power, the more do they need to live not only by patriotism, but by reverence and self-control, and the more essential to their well-being are those sources from which reverence and self-control flow."

------o------

As a citizen there is one very important duty and that is the duty as a voter. Let us, brethren, lay just a little bit more stress on the observance of this privilege and this duty and a little less stress on who and what we are voting for. Oh, it is so easy to get up excitement over an individual; it is so easy to get up a temporary excitement over an issue, but it is hard to get up enthusiasm and excitement over just ordinary duty. But voting is not an ordinary duty. It is the greatest duty that we as citizens have to perform.

Masonry should likewise enter into the everyday life of the individual if these problems are going to be solved. Masonry is not a thing for the lodge room alone; it is not a thing for our festive occasions alone, but it is a practical everyday philosophy of life. A man to be a good Mason should be a good business man, should be a good lawyer; should be a good bricklayer or a good mechanic. Into his everyday work should go the principles that have been inculcated in his life through the medium of his lodge. He should feel that he is endeavoring to dignify his craft or his profession, he should endeavor at all times to show that the word of a Mason in business or as a laborer or as a professional man is absolutely inviolable. The fact that he is a Mason should be sufficient recommendation of his character. And in our lodges we should lay emphasis upon that fact. We should teach the fact not alone in the beautiful phraseology of our ritual, but in the common ordinary language that every man can understand, and if we find in our community Masons who are not living up to the teaching of - Masonry in their everyday business life and affairs, then some means should be found to show them the error of their ways.

The teaching of Masonry is nothing more or less than old fashioned, common honesty and common sense. Those are the things that are particularly needed in this hour of crisis. There is no new panacea for the ills of the world. Work honestly performed, duty faithfully done, will bring peace and happiness and contentment to our land. Let us in our lodges give consideration to the old fashioned virtues; let us bring them before our membership as we have never brought them before. Let us put greater stress upon the social side of our Institution, so that we can come to understand and know our brethren better; let us give them the inspiration of our companionship; let us give them the helpful and strengthening influence of a closer acquaintanceship; let us have them feel that as they go out in their several walks of life that they have the interest and support of the brethren of their lodges. Let us endeavor by this close, active connection and acquaintanceship and frequent meetings together to weld ourselves into one solid mass that will stand for righteousness and for honesty and for uprightness in our civic as well as our private dealings; let us be bound together into one great mass that will move forward as a solid unit for righteousness.

- Bro Charles H. Victor California.

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 39

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE TROWEL"

THE BUILDER JUNE 1920

In conducting the study meetings the Chairman should endeavour to hold the discussions as closely as possible to the text and not permit the members to speak too long at one time, or to stray onto another subject.

Whenever it becomes evident that a discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is opened.

Have some brother recite the monitorial lecture on the Trowel as the working tool of the Master Mason. Why is the Trowel most appropriate to the Master Mason degree? What are the working tools of an Entered Apprentice, and their uses? What are the working tools of a Fellow Craft, and their uses? What is the function of the Trowel in the hands of a Master Mason? Why is the Trowel most symbolic in the work of temple building?

Of what power may we consider the Trowel to be a symbol?

What do we say of men who lack unity in their makeup? Whence came the word "character"? What is its present-day meaning? What may a man who lacks character do to better himself ?

What can he use to accomplish this end?

How did the builders of ancient times lay out their building designs? How and by whom was the degree work laid out in early English lodges? What was the duty of the youngest Entered Apprentice after the conclusion of the ceremony? How was the "plan of work" later displayed? What is the tracing board of a degree? Are the tracing boards of the several degrees represented in your lodge? How? Of what is the tracing board a symbol?

How would you answer Brother Haywood's question "What is the force that can unite individual Masons into a unified and harmonious order"? What is it that ties you to your fellow Masons? What is your conception of the "Brotherhood of Man"?

SUPPLEMENTAL REFERENCES

THE BUILDER: Vol. I. - What is Masonry, p. 295. (Reference to the Trowel.) Vol. II. - The Trowel, p. 335. Vol. IV. - The Trowel, p. 38.

Mackey's Encyclopedia:

Trowel, p. 804

THIRD STEPS BY BRO. H. L. HAYWOOD, IOWA

PART IV - THE TROWEL

This emblem is like a key; insignificant in itself it opens up matters of such vast import that to pursue its teachings through all their ramifications would itself require a book; consequently I can only hope to set down a few hints of the richly various applications of this emblem.

There is no need to say that of all working tools it is most appropriate to the Master Mason degree; it carries that significance upon its surface. For the Entered Apprentice, who can make only a beginning at the task of shaping the ashlar, needs only the gavel and the gauge; the Fellow Craft, to bring the stone into completeness of size and form, requires the plumb, square, and level; the Master Mason's task is to set the finished stone in its place, and bind it there, for which purpose the trowel is his most necessary tool. Therefore the Master Mason has been given the Trowel as his Working Tool because it is most symbolic of his function in the great work of Temple Building; when that tool has done its work there is nothing more to do, because the structure stands complete, a united mass, incapable of falling apart; the stones which were many have now, because of the bonding power of the cement, become as one stone.

If the stones represent individual men, and if the Temple represents the Fraternity as a whole, it is evident that the Trowel is the symbol of that which has power to bind men together. Therefrom arises the question, What is this unifying power? Let us undertake to answer this question from the several points of view of the individual, the Fraternity and the world at large:

1. We very frequently meet with men who seem to lack unity in their makeup; a spirit of disorganization or anarchy is at work in them so that they seem to live at cross-purposes with themselves. What they know they should do they do not, and many things which they do they do against their own will. They may have personal force but it is scattered and their lives never come to a focus. Of these men we say that they lack character and we say right. Character comes from a word that meant originally a graving tool; after long use the name of the tool came to be applied to the engraving itself, and thus the term has

come to stand for a man whose actions give one an impression of definiteness and clearcuttedness, like an engraving. A man who lacks character is a blur, a confused and self- contradictory mass of impulses and forces. The one salvation for such a man is to find some means of unifying himself, of using himself to some purpose so as to arrive at some goal.

What can he use? We may answer, perhaps, that he can best use an ideal, for an ideal is nothing other than a picture of what one wills to be which he ever keeps before him, as an architect refers to his blue prints. In short, the man needs a plan to live by, a thing we have symbolized in our ritual by means of the tracing board.

Before the time of the Reformation, builders did not use plans drawn to scale as architects now do, but laid out their building design on the ground, or even on the floor of the workshop or the lodge. In early English lodges this design was often drawn on the floor in chalk by the Master and the youngest Entered Apprentice would erase it with mop and water at the end of the ceremony; after a while, to make this labour unnecessary, the "plan of work" was drawn on a permanent board which was set on an easel and exhibited during the degree, as is still done in England. The tracing board of a degree, therefore, is the plan of work for that degree, drawn in symbols and hieroglyphics, and the tracing board itself, as it stands in the lodge, is a constant reminder to the Mason that, as a spiritual builder, he must have a plan or an ideal for his ideal for his life; and when the Mason does live in loyalty to an ideal he is a man of character; his faculties work in unison, there is no war between his purposes and his behaviour, and he is able to stand among his brethren as a complete temple. Such a man has used a trowel in his own life.

2. It is more difficult to answer the question, What is the force that can unite individual Masons into a unified and harmonious order? but a practical answer may be found by asking a further question, What is it that now unites us, even if imperfectly? What is the cement? Perhaps we cannot point to any one thing. When I inquire of my own heart what it is that ties me to my fellow Masons I find myself thinking of many things. There is the sense of a wonderful history which links us up to unknown brethren who lived generations ago; there is the symbolism of the Society, in which precious truths and living philosophies have been poured as into golden vases; there is the spirit which pervades the Order, a sense of oneness in purpose and aims, of tolerance, of charity, of patience and forbearing; there is also the remembrance of the obligation which I voluntarily assumed, and which wove into my heart a silken thread, the other end of which is woven into the

hearts of my brethren; these, and similar influences, hold me to the Craft now and ever shall, but how to sum them up in one word I know not, except it be Brotherhood. Brotherhood has suffered much from over-use, from sentimentalism, and from oratory, but no other word can be found to take its place. Therefore we may say that, so far as the Fraternity itself is concerned, the trowel, and the cement spread on by the trowel, is the sweet, pervasive, irresistible spirit and power of Brotherhood. True is it that

"Fellowship is heaven The lack of fellowship is hell."

3. If this be true we have already to hand an answer to our last question, What power can unite the scattered peoples and nations of the earth, especially in a time like this when they are more than ever sundered by passion and by hatred? Surely, if the spirit and influence of Brotherhood can call together two million men out of all classes and localities of America and can bind them into the solidarity of a great unified Order, that same power can accomplish similar results if applied to the world at large. Diplomats and politicians do not seem to believe it, the lords of industry do not seem to believe it, but it is true nevertheless, trite as it may sound and Freemasonry's benign genius of fraternity was never more badly needed in the earth than just now. Every device has been used to bind the peoples together: force, money, fear, superstition, what not; let us hope that soon or late the race will try the means proved so effective by more than two hundred years of Freemasonry.

STUDY CLUB PAPERS DISCONTINUED UNTIL SEPTEMBER

In accordance with the custom of previous years the Correspondence Circle Bulletin section of THE BUILDER will be discontinued during the months of July and August. This is done in order that we shall not get ahead of the lodges and Study Clubs following the Bulletin Course of Masonic Study who usually call off during these two months.

Brother Haywood's papers will be resumed with an installment on "The Hiramic Legend" in the September number.

-------o------

All history teaches that each period of desperate struggle is followed by a time of equally violent reaction: It is not surprising then that the reaction following upon the great and devastating war should swing further in effect than ever before. It should he remembered also that for some years past a real reaction has been in progress. Until the war it was proceeding by easy and natural steps, but nevertheless there was to be noted an increasing revolt against the arid and unsatisfying rule and extreme dogmatism of materialistic science.

The tension of the war and the relaxations that followed has accelerated the reactionary movements already in progress and it will not be surprising if the tendency is to an unwise and detrimental extreme. Strong men accustomed to conflict, hardened by discipline, grown ruthless as to methods and careless as to consequences, may, perhaps, go to the extreme of atheism and anarchy, with violent revolution as their ultimate object, but these are the minority.

The masses, nerve worn and exhausted of spirit, will gladly cast aside, for a time, the sense of personal responsibility and even of duty, and will be content to walk in paths that present the fewest difficulties.

In religion, for instance, they will listen to the voice that speaks with seeming authority rather than to the stern dictates of reason, and yield to that form of religion or church which offers its consolations at the cheapest rate.

The pride and the necessities of the strong and self-reliant are personal service, reasoned conduct of life and freedom of conscience, but men worn to the raw with pitiless grindings will shirk the onerous requirements involved in the retention of such soul possessions.

Whatever the masses may surrender to, there will yet remain those who are trained to think, and who will not under any conditions forego their mental habits, and these will, in the meantime, surely submit every institution to the most searching analysis. Neither governments, churches, nor fraternities will be exempt, whether upon the plea of necessity, or sanctity, or antiquity.

Against them all will be brought the indictment, in many counts, that they failed utterly, in time of crisis, to perform that part for the weal of humanity that they were designed to take.

Against government, that it allowed dynastic interests or special privileges, whether of capital or labor, to prevail against the welfare of the whole people; that its systems of diplomacy were worthless in that they broke down utterly in the face of national jealousies and greed.

Against the churches, that their teachings for two thousand years has not been able to minimize in the least the evils of strife; that the great message of Peace and Good Will upon the earth was no more than a formal utterance upon the lips of priests, and found no influence in the minds and hearts of men.

Against fraternities, our own in particular, as the most ancient and most widely spread, because the boasted "Brotherhood of Man" was little more than a phrase, easily and quickly forgotten in the heat of passion; that precepts most elaborately set forth, had not been transmuted into action, nor urged with unity of purpose.

What answer shall the Masonic Fraternity, this institution of immense potentialities and pitiable accomplishment, have as an adequate defense to this indictment?

Will we be satisfied, or can we satisfy the thinkers, with the sophistry that has heretofore led to a shirking of the larger duty - the plea that Masonry operates only in and through the individual ? To gain to larger good this answer will not suffice.

Good of any sort worth estimating is gained in this world only by mass movements of ordinary but earnest and faithful men - not by any number of isolated saints mumbling prayers, or announcing pleasing dogmas - the underlying idea of fraternity - the greatest reason for its existence - is to gain force by organization, to improve by discipline, and to turn the many to an united effort for the accomplishment of worthy purposes.

Fortunately there is time to bring words to the test of action. But it is needed now, and imperatively, that there be clear altruistic purpose full in view; wide as the world and as comprehensive as the race, with an intensity pervading the whole Craft that will balk at no obstacle on the path to accomplishment.

Let us have done with barren formalisms and uttered formalities, and seek by every means to gain to an understanding of the needs of men. Let us break down once and for all time the petty barriers that ignorance and prejudice have erected between us and our brethren.

Good citizenship implies more than a mere negative goodness, merely refraining from law breaking of any sort. Duties of a positive nature are imposed and these are incumbent upon us as a part of our masonic obligation. It can be insisted that we are bound, even more than others, to support the institutions of the Republic and to uphold the American Ideal and principles. That such institutions and principles are akin, in very essence, to the ideas and ideal of masonry, is plain to those within and without the Fraternity.

Our ideals must become the world's ideals. -P.G.M. Robert S. Teague, Alabama.

FIRST LODGE HOUSE OWNED BY A MASONIC LODGE IN AMERICA

BY BRO. ISAAC HENRY VROOMAN. JR., NEW YORK

INEFFABLE and Sublime Grand Lodge of Perfection, located at Albany, N.Y., is the oldest working body of the Scottish Rite in existence. It received its charter from Right Worshipful Henry Andrew Francken on December 20th, 1767 (a photographic copy of which appears on page 160.) The early records of the lodge were long lost; but were recovered some years ago through the efforts of Illustrious William Homan, 33d, Deputy for New York. He caused the Minutes from 1767 to 1774 to be published in the Proceedings of the New York Council of Deliberation for 1902, and a photographic copy of them in the Proceedings for 1906. There appeared also in the 1902 Proceedings a concise history of Ineffable Lodge by Ill.'. John Hally Lindsay, 33d, then its T.'.P.'.G.'.M.'.

These records throw a flood of light upon the early history of Scottish Rite Masonry in Albany, and in conjunction with the records of Masters Lodge No. 5, F. & A. M., give us a fairly complete story of the building of "The First Lodge House Owned by a Masonic Lodge in America.

This house was situated at the northwest corner of Maiden Lane and Lodge Street (hence the name), on the site of the present Masonic Temple; a bronze tablet in the vestibule of which records the fact that:

ON THIS SITE

PURCHASED OCTOBER 17 1766

BY

BROTHER SAMUEL STRINGER

THE FIRST LODGE HOUSE

OWNED BY A MASONIC LODGE IN AMERICA

WAS ERECTED IN 1768

AND REMAINED THE PROPERTY OF

MASTERS LODGE NUMBER FIVE

UNTIL PRESENTED TO

THE MASONIC HALL ASSOCIATION

IN

1895

There is no known description or picture of the Lodge House; but on a map of the City of Albany, made in 1790, by Simeon De Witt, Surveyor-General of the State of New York, and preserved in the office of the City Engineer, there is a plan of a building on this site, which is marked "Lodge." Assuming this to be an approximately correct outline, it represents a building, the easterly end of which is; about thirty feet westerly from Lodge Street, having a frontage on Maiden Lane of about eighteen feet and a depth of about twenty feet. This was, probably, the anteroom and vestibule. Adjoining this in the rear is an extension, about twelve feet in width and about forty feet in depth, which must have been the lodge room. This gives the building a total depth of about sixty feet.

Dr. Samuel Stringer was born in 1735 and died in 1817. He received the Ineffable degrees from 4th to 14th, December 20th, 1767, in Albany, N.Y., and in March, 1769, was appointed a Deputy Grand Inspector by Ill.'. Henry Andrew Francken, being the first so appointed in America.

He was the Senior Warden named in the Charter of Masters Lodge, No. 2 (now No. 5), F. & A. M., (March 5, 1768), and on June 24th, 1768, was elected its Master. In this capacity he served during the years 1768, 1769, 1770, 1771, 1773, 1774, 1777, 1778, 1779, and 1780. (A more complete biography of Brother Stringer will be found in the Proceedings of the New York Council of Deliberation for 1904, pages 119-122). Prior to the formation of

Masters Lodge, Brother Stringer was, doubtless, a member of Union Lodge No. 1, at that time the only Masonic lodge in Albany.

In 1766 he obtained a grant of land from the city, as appears from the following:

"At a Common Council held at the City Hall on Saturday, 18th Octr, 1766.

"Resolved by this Board that the Mayor in behalf of the Corporation sign the following Deeds, viz: one to Peter Binneway for one hundred and eighty-seven acres of wood land adjoining the line of Saratoga Pattent, as also one [to] Samuel Stringer for a Lott of Ground on the Hill near the Fort adjoining the English Burying Place."

(Munsell's Collections on the History of Albany, N.Y. V.I., p. 172.)

(In passing it may be noted that in 1766 the northeast corner of "the Fort" [Frederick] stood on the site now occupied by St. Peter's [Episcopal] Church, and the Fort extended nearly across what is now State Street. "The English Burying Place" was to the north of the Fort and between it and the Hospital, which was on the site of the present Lutheran Church, at the northwest corner of Lodge and Pine Streets).

This Indenture to Dr. Stringer bears date the 17th day of October, 1766, and is recorded in the Office of the Clerk of the County of Albany in Book of Deeds 23, page 216. In it the Mayor, Aldermen and Commonality of the City of Albany "Do give, grant, convey, Release and Confirm unto the said Samuel Stringer, his heirs and assigns a certain Lot of ground Lying in the Second Ward of this City on the hill near the Fort Beginning at a place on the East Side of the Church of England Burying Ground which Rangess with the South Side of the Lott of ground sold at Vendue to John Hewson From thence Southeasterly keeping the same range thirty-five feet, then north twenty-eight degrees East Seventy feet, then north Sixty-Eight Degrees west thirty-five feet to the said Burying ground, then along the Burying ground to the Place where it begun . . . Yielding Rendering and Paying for the said piece of

ground unto the said Mayor, Aldermen and Commonalty and their successors yearly on or before the First day of September the Yearly Rent of Four pound current money of New York...."

This lease was to Dr. Stringer individually, although he may have obtained it for Union Lodge, as at one time that body appears to have had possession of it. In any event, Union Lodge considered the erection of a building on this lot; for, in the Minutes of the first meeting of Ineffable Lodge, on January Pith, 1768, we read: "The Constitution, Dispensation, Laws & the founders Instruction to the Master ware read, as Likewise a proposal to the Union Lodge, that the Ineffable Body should have a Joynt Right in the Intended Building, to which they are the principle subscribers." (Original Minutes of Ineffable and Sublime Grand Lodge of Perfection, in Supplement to Proceedings of New York Council of Deliberation, 1906, p. 36.)

At this meeting, the Master, William Gamble, appointed Samuel Stringer Sr.'. G.'.W.'. and Thomas Lynott Jur.'.G.'.W.'.

Union Lodge's reply to the proposal is not recorded; but evidently it was not favorable, for, at the meeting of the Ineffable Lodge on February 23rd, 1768:

"It was agreed that a proposal from Mr. Peter Sharp to Build a Lodge house agreeable to a plan Laid Before the Lodge this night should be accepted at 300 pounds.. -and Brs. Gamble and Rensselaer engaged to contract for the same, upon the Lodge engaging to endemnify them as fast as the Money towards erecting the Said Building comes in the direction whereof they are to have." On "Feby 27 Br. Sam. Stringer paid Union Lodge for the deed of the Lot to Build the Lodge on - 4 pounds . 0. .0" (Ineffable Lodge Minutes, p. 46).

Work was at once commenced on the building and, the lot being found too small, steps were thereupon taken to acquire more land, and six feet on the east side were obtained. Bro. Stringer's petition to the Common Council is of interest and is reproduced.

"At a Common Council held for the City of Albany at the City Hall of the said City on the first of April, 1768:

"A Petition being presented to this board as follows: To the Worshipfull Mayor, Aldermen and Commonalty of the City of Albany, in Common Council, the Petition of Saml Stringer, Humbly sheweth, That on Mr. Bleekers measuring the lot lately granted by the Corporation to Samuel Stringer, situated between the Fort and Hospital and adjoining to the English Burying Place, there appeared to be still vacant about eleven feet on the east side of sd Lot between it and the street laid out parallel to it. Your Petitioner therefore being greatly Pinched in Ground to erect the intended Building on, which building the workmen are now actually ewployed in and by Contract is to be finished by the 24th of June next Prays that the said eleven feet or as many as shall be found vacant may be included in the aforesd Grant and confirmed to him without any additional quit rent, as that is supposed to be already greater in any Lot besides in the City and the Building being for a Publick use and in no wise lucrative to those concerned. Your Petitioner further prays, that as the time in which the aforesaid building is to be finished is limited, it may be taken as soon as possible into consideration, and he will forever pray. "(Signed) Sam'l Stringer.

"Resolved by this Board that there shall be granted to the said Samuel Stringer six feet along the East part of the said Lott heretofore granted to him and to contain the seventy feet in length northerly along his said Lott and that the Mayor sign his hand for that purpose under the former deed where this addition is to be inserted." (Munsell's Hist. Coll. V. I., p. 185.)

On March 5th, 1768, Masters Lodge, No. 2, received its warrant from Bro. George Harison, Provincial Grand Master, and in it William Gamble was named as Master, Samuel Stringer as Senior Warden, and Jeremiah Van Rensselaer as Junior Warden. These were the brethren having in charge the erection of the Ineffable Lodge House and the following subscription list indicates that Masters Lodge soon joined in the enterprise.

"We the Subscribers do give the Sums opposite our Respective names towards completing a House now Building at Albany for the accommodation of the Ineffable Lodge, and the Masters Lodge No. 2 of Free, Accepted Masons.

Names	Sums	
William Gamble	5 - -	paid
Francis Pfister	5 - -	
Samuel Stringer	10 - -	paid
Jacob G. Lansing	5 - -	paid
Jer. V. Rensselaer	10 - -	paid
Thomas Lynott	5 - -	paid
Peter Schuyler	5 - -	paid
Fredk. Wm. Heckt	3 5 -	paid
Thomas Swords	5 - -	
Col. John Reid	5 - -	paid
John Farrel	5 - -	
T. Sm. Diamond	5 - -	paid
Stephen March	5 - -	paid
Thomas Shipboy	3 4 -	paid

On the back is the following endorsement:

"Such well disposed Brethren as choose to contribute, as within will please to pay their Benefactions to Br. Peter Schuyler.

(Signed) William Gamble, Master

Saml. Stringer

Jer. V. Rensselaer

Wardens"

This list is on parchment and is preserved in the archives of Masters Lodge, and a photographic reproduction of it appears on pages 156-7. There is no date on it; but, since Samuel Stringer was elected Master of Masters Lodge on June 24th, 1768, it must have been written before that time.

It is interesting to note that eight of the fourteen brethren whose names appear on the list were members of both Masters Lodge and Ineffable Lodge, five of neither one, and one of Masters Lodge only. Out of the thirtythree names on the Membership roll of Ineffable Lodge, as compiled from the first minute book, all but six also appear on the roll of Masters Lodge. It was therefore but natural that the two Lodges should unite in the erection of their Lodge House.

That some agreement, which does not appear in the Minutes of either body, was entered into by the two Lodges is evidenced by the following extracts from the earliest known By-Laws of Masters Lodge:

"Art. 3rd. The Body shall continue to meet once every week and that on Mondays in Building being erected by our Brethren of the Ineffable Lodge of Perfection (as pr written Agreement made between the Two Bodies dated the March 1768). As long as any three Members shall chuse it shall be held there.

Art. 4th. In consideration of the many Advantages and conveniences this Body will enjoy by Virtue of the Above Mentioned Agreement; the Dues of Initiation & of Brothers joining, as well as of transient Brethren advanced, together with Quarter Dues & Fines & all other Monies, except what the Body may require to defray the contingent Expenses, shall go to the Ineffable Body towards paying the expense of the Building, untill the same shall be entirely paid for, & no longer: And afterwards the Dues of Entrance, of Brothers joining, and transient Brethren advanced, together with Legacies, are to compose a Charity Fund, to be let out upon the best security; & the Interest thereof only applied to such Charitable purposes as the Body shall think fit....

"Art. 5th. Every Member of this Body except such as are exempted by agreement with the Ineffable Lodge, shall pay Quarterly towards its support Five Shillings...."

Note to Arts. 3rd & 4th in these By-Laws on margin: "The Property has been purchased from the Ineffable."

"Art. 30th. When the Building before mentioned is paid for these Laws are to be revised, fairly Copied & such Articles as will then be found unnecessary omitted."

A reproduction of a page of these ByLaws, showing portions of Articles 3rd and 4th, is shown on this page.

The next item of interest is the cornerstone laying; notice of which is contained in the following:

"Lodge No. 15.

"Ascension Day, Albany 12th May 1768.

"The Corner Stone of the Foundation of the Ineffable Lodge was Laid, for which Purpose the Body went in Procession.

"Present

William Gamble

Samuel Stringer

Jer. V. Rensselaer

Stephen March

Thomas Smith Diamond

William Hogan

Henry Beasly

"Lodge clos'd." (Ineffable lodge Minutes, p. 52.)

Masters Lodge did not join officially in this ceremony, but all the brethren who took part were members of both bodies. This was one of the earliest cornerstones laid in this country and it was undoubtedly the first ever laid by a Lodge of reflection in America.

Although, in his petition to the Common Council, Bro. Stringer stated that the contractor was to finish the building by the 24th of June, it apparently was not ready on that date. June 24th, being St. John's Day, the Ineffable Lodge met as Entered Apprentices and were visited by "Our Rt. Worpl. Founder Henry Andrew Francken" - the members then "Went in Procession to Church" (St. Peter's) "where an excellent Discourse was Preached by the

Revd. Mr. Munro, and from thence to Brother Cartwright's, where the Body dined, and Proceeded from thence to the Lodge and Closed." (Ineffable Lodge Minutes, p. 54.)

No mention is made of the dedication of the Building at this or any subsequent date.

Masters Lodge also met on June 24th and "Br. Stringer duly elected Mr. of this body who appointed Br Rensselaer Sen & Diamond Jun Wardens." (MS Minutes, Masters Lodge, No. 2, [No. 5] F. A. M.)

That progress was, however, being made on the building is shown by the petition of St. Peter's Church, which was presented to the Common Council on July Pith. 1768. In it the Church asks for a lot of ground "being the vacancy situated between the Free Masons building and the street leading down past the Hospital, in rear adjoining to the Burial place of the said Church." (Munsell's Hist. Coll., V. I., p. 191.)

The building must have been nearly completed by the following winter, for we find these entries:

"Albany

9th Jany. 1769

". . . A List of Debts due by Peter Sharp for the materials of the Lodge amounting to 66 - 14 - was laid before the Body at his Request - praying them to take the payment of the same upon themselves, upon Condition that the said Sharp shall have no further demands upon the Lodge until the last payment of his Contract becomes due, and that he is willing to pay Interest for the sd. 66 - 14 until the same shall be paid to his Creditors & that whatever this sum of 66 - 14 - shall exceed the first pay. ment stipulated in the Contract between this Body and Mr. Sharp, and the amount of Mr. Sharp's extraordinary work, the same shall be deducted, together with what Interest this Body may have occasion to pay on accot. of the

above sum (for one year only) from the Two hundred Pounds, which is to become due to the said Sharp at the Time limited by his Contract."

"Resolved that this Body shall meet at the House of Br. Gamble to consider fully what is to be done in this matter, at 10. oClock in the Morning." (Ineffable Lodge Minutes, p. 56.)

"Albany 10th Jany. 1769

"....The Brethren met agreeable to the resolution of last night and proceeded to a general settlement with Mr. Sharp, and it is proposed to finish the same tomorrow."

"Albany 11 Jany 1769

". . . The Brethren adjusted everything preparatory to a settlement with Mr. Sharp - And the same day the settlement was completed accordingly, when it appeared that Mr. Sharp had done extraordinary work on the Lodge amounting pr. acct.

to	45	-	-
The sum for Building	300	-	-
	345	-	-

"It appeared that he had at divers

payments pr. his Receipt of this Date 109 10 11 1/2

"The Body assumed payment of sundry of Mr.

Sharp's debts amounting as pr. List 66 14 -

176 4 11 1/2

"Ballance due Mr. Sharp & payable, agreeable

to Contract, as appears by mutual accts.

settled this day, 168 15 1/2

(Ineffable Lodge Minutes, p. 58.) 345 - -

"Albany 16th Jany 1769

". . . The same evening came to the Lodge the undermentioned Creditors of Peter Sharp, who agreed with the Body, to take Payment of them as is mentioned opposite their respective Names

Wessel Vanschaick 7 12 - when convenient

Colo. Roseboom 8 - - In six months

Mr. Hoogkirke 8 16 - In a few weeks and when

The Remainder 7 4 - convenient

David Irish 6 - - His Brother Consented

to take payment in three weeks Ineffable Lodge Minutes, p. 60.)

The Lodge took upon itself the task of finishing the building, as these entries indicate:

"Albany 27th Febry. 1769

". . . Br. March informed the Body, that he and Br. Diamond will come to work upon the Lodge the latter part of next week, or sooner if possible." (Ineffable Lodge Minutes, p. 62.)

"Albany 2d April 1769

". . . Br. Zephaniah Batcheler was initiated by the Rt. Worpl: Br. Stringer's Dispensation, into the 4th Deg: called Secret Master, in presence of Brs. Stringer Gamble and March, and is to pay the Dues &c. in work upon the Lodge." (Ineffable Lodge Minutes, p. 64.)

"Albany 1st May 1769

". . . Br. David Smith was by Petition to Br. Stringer, and the Consent of all concerned Initiated in the 4th Deg: of Masonry, and is to work upon the Lodge for the amount of his Dues." (Ineffable Lodge Minutes, p. 66.)

"If not before, by June, 1770 the two Lodges were meeting in the same place, doubtless the Lodge House, for, on June 24th of that year, "Br. Beasly agreed with the Body to act as Tiler for both the Ineffable & Master's Lodges at the rate of 6 - annually." (Ineffable Lodge Minutes, p. 82.)

In the following year more land was needed and, on April 5th, 1771, the Common Council passed the following resolution:

"Resolved by this Board that three feet to the north end of the Mason Lodge be granted to Samuel Stringer for the consideration ofCand that a Deed be drawn for the same in behalf of the Corporation and that the City Seal be affixed for the same." (Munsell's Hist. Coll. V. I, p. 226.)

There is no deed on record in regard to this transfer, but it is included in later measurements.

The Ineffable Lodge did not meet from December 9th, 1771, to August 16th, 1773, and in the meantime Masters Lodge looked after the property, as the following entries in the Lodge Minutes indicate:

"Albany 31 May 1773

". . . The Tyler also presented a petition of this date praying the body to build the house for him proposed, contiguous to the Lodge. The body took the Tyler's petition into consideration and ordered that Brs Stringer, Crukshank & Br Van Rensselaer be a committee to fix upon a plan for the Tyler s house, and consult with Peter Sharp as to the expense of said plan and the terms he would undertake to build it, & make their report to the Lodge as soon as possible." (MS. Minutes, Masters Lodge.)

"26 July 1773

". . . Mr. Sharps proposal for building the Tyler's house is accepted, to be performed next Spring for the sum of 86." (MS. Minutes, Masters Lodge.)

There are no details in the Minutes concerning the Tyler's house and no mention of payments, until December, 1775 and 1776, when there was paid to Peter Sharp a total of 120-2-8 "for a debt owing to him by the Lodge."

The Ineffable Minutes end with the Meeting of December 5th, 1774, when the "Lodge closed to this night fortnight."

The subsequent records of the lodge are missing, but it is hoped that some day they may be discovered and brought to light, for they must contain much material of value. It would be interesting to have them, for then we might have the complete story and learn all the facts, of which the following is one side:

At the Communication of Masters Lodge held June 23rd, 1777, "The Lodge took into their consideration the propriety of uniting the funds of the Ineffable Lodge & Masters Lodge and ordered that Brs. Stringer, Gansevoort, Vernor & Gansevoort Jr. be a committee for regulating the funds and make a report thereon to this body next Lodge night." There is no record of any report having been made.

By 1779 the title to the Lodge property had passed to Masters Lodge as this entry, in the Minutes of March 8th, 1779, indicates:

"The members present taking into consideration the yearly rent paid for the ground whereon this Lodge is erected & judging the same in the highest degree oppressive, Thereupon ordered that a petition be drawn & signed by the Secy of this body to the Worshipful Corporation of this city praying that the rent for the said ground may be reduced."

At a meeting of the Common Council held March 16th, 1779, "A Petition of the Master, Wardens and Brethren of Masters Lodge No. 2, in the City of Albany, was laid before the Board setting forth that in 1766 they obtained a Lease from this Board for a small Lot of ground in the second ward near the Fort under an annual Rent of four pounds per annum, which they conceived too great a discrimination of the Rent reserved on other Lots disposed of at that time, and praying an abatement of the said Rent or such other relief in the premises as to this Board shall appear meet and reasonable." "Ordered that the consideration thereof be postponed till the next meeting of this Board." (Munsell's Hist. Coll. V. I, p. 294.)

No action appears to have been taken; and it was not until 1843 that the lodge finally commuted the rent and received a deed from the City for the original lot.

As has been stated before, Samuel Stringer was Master of Masters Lodge, with two interruptions, from 1768 to 1781. In 1769, after being appointed Deputy Grand Inspector, he also became the head of Ineffable Lodge.

After many years of harmony, there appears to have been some friction among the brethren of Masters Lodge, for, at a summoned communication held on February 6th, 1781, "Brs Stringer, Eights, Lush & Dox moved the body that their names might be struck out of the bye-laws and that they might no longer be considered as members of this body." "The Lodge agreed to their withdrawing upon Br. Stringers first settling his acot with the Lodge & conveying the Lot which this House is built upon, to Brs Van Rensselaer, McClallen & John Lansing Jr Trustees appointed by the body this evening." (MS. Minutes, Masters Lodge.)

A committee was appointed to settle Br. Stringer's accounts, but the lot was not immediately transferred.

At the communication of August 7th, 1782, "Br McClallen moved the Lodge that Br Wendell draw a conveyance for the Lot of ground & Lodge room built thereon from Br Saml Stringer a member of this body to Brs Jer. Van Rensselaer, John Lansing Jr &

McClallen as Trustees for this Lodge agreeable to a resolve entered into by this body the 6 Feby 1781." (MS. Minutes, Masters Lodge.)

On August 12th, 1782, "Agreeable to a resolve of last Lodge night Br Wendell has drawn a Deed by way of lease & release for the lot of ground whereon this Lodge is built, which Deed Br. McClallen as one of the Trustees Droduced to the body this evening signed by Saml. Stringer, and also the Lease from the Corporation to him - which deeds were delivered to the Treasurer in trust for the Lodge." (MS. Minutes, Masters Lodge.)

This deed is dated August 10, 1782, but was not recorded until April 26, 1895 - in Book 469, page 30, in the Albany County Clerk's Office.

St. Peter's Church obtained from the City of Albany the title to a parcel of land adjoining the lodge property on three sides and, in order to straighten the lines, as well as to obtain additional ground, on March 21st, 1791, "On motion of Br Pritchard, seconded by Watson Brs. McClallen, Pritchard & P.S.V. Rensselaer were appointed a committee for purchasing the lot west of the Lodge, and a small gore of land on the north and also on the east to the line of Lodge street, belonging to St Peters Church." (MS. Minutes, Masters Lodge.)

At the Communication on March 25th, 1791, the "Committee appointed last Lodge night for purchasing certain ground adjoining the Lodge Report they have purchased the same for 100." "Resolved, That the conveyance of the said land be made to the said Committee in trust for the Lodge." (MS. Minutes, Masters Lodge.)

No deed is on record concerning this transfer; but, on January 27th, 1845, St. Peter's Church quitclaimed its interest in the entire property to the lodge.

On April 4th, 179t, "On motion of Br. P.S.V. Rensselaer, seconded by Br. Cumpston.

"Resolved, that Brs Cumpston & Shipboy be a committee to superintend the building as necessary, and enclosing the ground belonging to the Lodge in good fence

"Ordered that a door be opened in the entry of the Lodge into the yard." (MS. Minutes, Masters Lodge.)

The following entries in the Minutes of Masters Lodge would seem to indicate that the Ineffable Lodge, for a time at least, suspended labor and was then revived.

"August 2, 1790

“. . On motion of Br. Gansevoort, seconded by Mr. Ellison, Brs. L. Gansevoort, T. Ellison & P.S.V. Rensselaer were appointed a committee to take such measures as to them shall seem expedient to examine into the situation of the Ineffable Lodge connected with this Lodge, and make report next regular Lodge night."

“Sep. 6 1790

". . . Brs Ellison and P.S.V. Rensselaer from the Committee appointed last regular Lodge night, reported - That they had seen Br. Stringers dispensation, which fully authorized him to grant the like dispensation to other brethren so as to open an Ineffable Lodge sand that he was willing & ready to do so immediately to the Worshipful Master of this Lodge."

"April 28 1794.

". . . Ordered that Brs. Fryer & Kinnear with one of the Ineffable members do attend the next rainy day to inspect the roof of this Lodge."

After April 27th, 1795, there is a long break in the Minutes of Masters Lodge and so it is impossible to trace this history further.

Masters Lodge continued to hold the lodge lot and, in 1859, leased it for a term of thirty years, in order that a rectory for St. Peter's Church might be erected thereon. The rentals from this real estate were set aside as a building fund and husbanded for many years. In 1894, when it was proposed to erect a Masonic Temple in Albany, the lodge donated its old real estate, to gether with an additional lot to the west, as the site for the present Masonic Temple; and so today the Masons of Albany continue to meet on the site of "The First Lodge House owned by a Masonic Lodge in America."

NOTE. - In 1869 M.'.P.'. Sovereign Grand Commander Josiah Hayden Drummond, 33d, in his Annual Address before the Supreme Council, 33d, gave a lengthy account of the early proceedings of Ineffable Lodge and Masters Lodge and incorporated many extracts from the Minutes of both bodies. This has been reprinted in Munsell's "Collections on the History of Albany," V. III, pp. 411-424. Unfortunately, many of the extracts have not been copied accurately and contain numerous errors, some of importance. These, whenever noted, have been corrected in the present paper.

EDITORIAL

"SCHOOLS OF THOUGHT" IN MASONRY

AMONG a number of very interesting and well thought out paragraphs to be found on the editorial page of the Illinois Freemason of April 20th is the following:

"There are two schools of Masonic thought at the present time; one is composed of the older members of the Fraternity who are opposed to anything of a progressive character while the

other school is made up of the younger element who believe that the Fraternity should change its customs and become more directly in line with the spirit of the times. It will be a matter of much interest to know which of these two schools shall win out."

In another part of the magazine the editor recites an instance where a young man just twenty-one years of age, scarcely thirty days a Mason, approached him in an effort to find out what kind of a report the editor, as a member of an investigating committee, intended .to make regarding a certain applicant.

Brother Darrah, who is a Past Grand Master of Illinois, is one of the keenest analysts to be found in the list of Masonic editors in the United States. He is one of those leaders of the Fraternity who is keeping in touch with the larger movements of the world, and is trying with an honest mind to weigh the opposing forces which have turned the thought of men topsy-turvy. He is trying to make Masonry fit into American civilization as a stabilizing agency, for he believes sincerely that Freemasonry has something practical to offer in these times of stress. Withal, he is keeping in touch with what the men of the Fraternity, and particularly the younger men, are thinking, and is trying to understand the opinions which they hold of Freemasonry.

It is possible that Brother Darrah, in making the statement that there are two schools of Masonic thought, is thinking only of the older Masons whom he mentions as one school, and the younger and more recently initiated element as the other. If that is his vision of the problem, I quite agree. But as I have read and re-read the paragraph several times it occurs to me that possibly there was going on in his own mind a comparison between the Past Grand Masters and other leaders in the various jurisdictions whose heads have whitened with age, and the other group of corn paratively young men who, during the last five years or so have sat in the higher councils of the Fraternity. Brother Darrah himself is one of this latter group, and is, I suspect, trying to adopt a judicial attitude in the matter.

Whichever of the above interpretations is to be placed upon his suggestion he alone knows. If the first interpretation is correct he is eternally right in his estimate, for there is no doubt that the "school" of recently initiated Masons hold opinions at variance with those of our elder brethren: but if the second interpretation is the one he means, it deserves to be questioned.

It seems to me that Brother Darrah has hit upon two significant symptoms in these two articles. They are not as a matter of fact the disease itself, yet they are very closely associated in their meaning. As I view it, those men who were leaders of the Craft a score of years ago differ with the younger men in their opinions of the situation only in their view-point. I have a personal acquaintance with a large number of the younger men throughout the United States who have been advanced to the position of Grand Master in the last five years. I believe I know their opinions and understand them. They do not wish to depart from the Landmarks as Brother Darrah's editorial seems to hint. They do not want to depart from the historical customs of the Fraternity as some of the elder men seem to think. What they do want to do is to apply the principles underlying the Landmarks of the Fraternity to present day conditions just as the Masons of colonial days applied them, in writing the fundamental documents of government which are the priceless heritage of this Republic.

What I see in the contrast in view-point between the elder and younger members who have carried the burdens of responsibility in Masonry is something different. There can be no question that particularly in our western jurisdictions younger men reach the Grand East than was the custom a quarter of a century ago. This is of course in line with the spirit of the times. Younger men are in demand everywhere to hold the helm of business. Business has learned that the experience of the older man is valuable and they recognize it by placing him on "Advisory Boards," by putting former bank presidents as chairmen of "Boards of Directors," etc. But the demands of modern business are so exacting that they sap the energy of the older man in executive positions, and so it is that business has made it possible for young men who are ambitious and whose perceptions are quick and keen, to grasp not only the fundamentals but the details of business in a comparatively short time. The "wisdom" which they acquire is not always balanced by ripened experience, and these "Advisory Boards" and "Boards of Directors" not infrequently have to place curbs upon the young man in an executive position who becomes impatient with delay and tries "impulsively," as they say, to solve the immediate problem.

There are many evidences too, in business, that the older heads sometimes resent the rapid rise of the younger man. Others think they are "going too fast." Again there is sometimes an atmosphere of suspicion. As a matter of fact, these situations are created largely because of a lack of sympathetic understanding between the older and the younger man. The gulf is often a generation in extent. It is not easy to bridge. The older man is not in close touch with the enormous amount of exacting detail which is laid on the desk of the young executive. He fails to comprehend in its entirety the complexity of present-day organization. On the

other hand, when the executive brings before him a single set of conditions and discusses the various methods in which certain principles may be applied, the judgment and experience of the older man makes it easy for him to solve the individual problem which looked complex to the younger because it is associated with so many others.

Analyzing farther, we find that the rapidly growing business which depends for the execution of its details upon the older man exclusively, often stands still or begins to show signs of failure. The young man, if left alone, is prone to plunge business into disaster. The combination of the two, when they come together in a proper spirit, brings undoubted success. The reason is not far to seek. The older man, schooled in the careful and painstaking methods of the past, and rising to responsibility by slow stages, does not grasp the intricacies of present situations with the same quickness that the younger does, and so the one needs the other. It is a vivid example of the interdependence of men. It is this kind of cooperation which has evolved the corporation.

And so when Brother Darrah speaks of two schools of thought, I think he is only picturing this symptom of Freemasonry which is in fact an exact parallel to the comparison which I have drawn in the business world. Personally acquainted as I am with so many members of the Craft, old and young, I cannot help feeling that the tremendous increase in numbers in Masonry has introduced problems which did not exist when the older men were at the helm. The older men have not been thinking in terms of large jurisdictions. Many of them have not yet learned to regard Freemasonry as a popular institution. The result is that under their leadership, (and this absolutely without any fault of theirs,) the Landmarks of the Fraternity have not been interpreted in modern terms. The organization of the Fraternity has not always kept pace with the needs of a multiplied membership.

To use business terms again, retail methods which were sufficient when small lodges were the rule and ritualistic work came infrequently, must now be supplanted by a wholesale method which will meet existing needs. When a lodge initiated only two or three or a dozen members in a year, there was ample time to give each one of them the complete instruction which he needed in order to become a true Mason. Today there is no time for that. The conferring of degrees is in itself a wholesale problem. It is alone sufficient to sap all the energies of the Masters and Wardens of a lodge. The result is that the initiates of the past five years in particular have, on the average, a very poor conception of what Freemasonry really is; what its fundamental principles are, and for what it stands in the world. Some have characterized these young men as "half-baked Masons." In other words their instruction has

not yet brought to them the same degree of understanding of Freemasonry that every intelligent initiate received twenty years ago.

The example which Brother Darrah recites of a young Mason coming to him, trying to find out what his report on a candidate was to be, is another symptom of the difficulty which faces us. To that young man it was a question of personal relationship. He wanted to know whether Brother Darrah was a friend of the young man or held a bias against him. He was honest. He did not want to intrude upon Brother Darrah's prerogatives, but he was utterly incapable of understanding Brother Darrah's conception of Freemasonry. He did not understand what phrases like "dwell together in unity" and "for the good of the order" meant. He wanted his friend to be a Mason and whether that friend would be a contribution to the Fraternity or a detriment to its personnel had not occurred to him.

Is not this a frank and truthful statement of the predicament in which Freemasonry finds itself? Certainly it affords an understanding of relations which sometimes appear complex, without impugning the good faith of anyone. If this line of reasoning is a challenge to the younger leaders of our Fraternity to study the history of the Craft and learn whither they are leading us, it is also a challenge to the older men to try to appreciate the intricacies of the problems which face the younger Grand Masters of today.

Because I know so many of the older men and appreciate the honesty of their convictions as well as the wealth of their spirit, and because I have recently passed through the chairs in my own jurisdiction, I venture to present this line of argument in the hope that all of us may try to understand each other better. I know that it is the ambition of all of us to make genuine Masons out of the initiates of tomorrow. I know that if we do understand each other, our only contention will be to see that the doctrine of the Fatherhood of God and the Brotherhood of Man shall be interpreted to those who knock at our gates in the future, with the clearness and the honesty of heart which will make of these young men true Masons. To the younger generation of Masonic leaders all over the United States, this does not mean that we depart from our Landmarks; it does not mean that we change our customs; it does mean that we so modify the machinery of our organization as to make it possible to instruct the initiate of tomorrow as his father was instructed, that is, in the spirit of truth and in an atmosphere of Brotherhood. - G.L.S.

* * *

A NEED FOR OLD FASHIONED ECONOMY

Masons should practice good old fashioned American economy. During the great war self-denial was encouraged throughout the land. To many it came as a hardship. It was a hardship because of the fact that our prosperity had indicted us into luxurious and extravagant habits. A post-war reflection would perhaps reveal to us that the practices of self-denial that were in vogue at that time were but a return to good old fashioned habits which had in times past contributed in a material degree to the making of this nation great.

Prosperity and commercial knavery has in the department of clothing done a great deal towards making what were old time customs and practices in regards to clothes, discreditable.

The mothers of this land at one time considered the patching of clothes a virtue, and men considered the wearing of patched clothes a wise method of saving money. Simple boards, too, abounded in those days, and dyspepsia and the chronic neurosis that our physicians are combatting, were negligible quantities.

Recently we have heard the spoiled and pampered lover of luxury (which involves the greater part of the youth of this country) urged to dress well and let George wear the overalls. As if the overall were a badge of inferiority. Likewise we have heard of movements intended to make the overall prominent, by urging the formation of Overall Clubs in the hope that the wearing of them would reduce materially the high cost of clothing. Vain hope. For we have since discovered that the overall is to be decorated in some instances with gold buckles and other mercantile frumpery, so that they will be put beyond the reach of those who hitherto have had to wear them on account of the impossibility of paying what was required for other kinds of clothing.

In the practice of old fashioned economy, a patch was a badge of merit, and so could it become today. For if we would but look about us we should discover that men in most instances in the working ranks of life are living beyond their means in efforts to imitate those who have more than a sufficiency of this world's goods. Let us resolve that one of the cardinal virtues that can be practiced by a people is to live within their means.

An automobile by all means - when one can afford it. A phonograph - when it can be paid for. But away with easy spending and an undervaluation of the worth of the dollar, and a following of superficial and ridiculous suggestions such as the overall movement, which will be but as a cork upon the ocean insofar as it will tend to bring about national stability.

- Robert Tipton.

------o-----

We have in the Masonic Fraternity a real basis of democracy in our land which, it is not inconceivable to believe in these troubled days of the world, might become the bulwark of American liberty. Should foreign foes sufficient ever be marshalled against us to tear from the star-spangled banner of this Union, to suggest the words of Prentiss, every star that glitters to the proud name of a sovereign state, but leaving the stripes behind as fit emblems of our slavery and degradation - should vandal hands tear its silken folds into ribbons, and iron heels trample the shreds into the earth, I believe enough Masons would be left in our land to gather other bright stars from the sky of liberty, and weave other threads of red and white and blue into the same glorious emblem. While we are taught that Masonry is not to interfere with any duty we owe to our country, we are not to infer that we are to do nothing positive for our country. We are to live for our country. And in this unsettled time let us take into all the relationships of life the real democracy formed on the srround floor of King Solomon's Temple.

- Bro. R. H. Harper. Louisiana.

-------o-------

You find yourself refreshed by the presence of cheerful people. Why not make earnest effort to confer that pleasure on others? Half the battle is gained if you never allow yourself to say anything gloomy. - L.M. Child.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence.

It will be our aim to publish in this Department each month a list of such publications as we may be able from time to time to secure for members of the Society. However, a book listed herein this month may be out of stock next month, and further copies unobtainable, and for this reason it is recommended that when ordering books or pamphlets from these lists the latest monthly issue of THE BUILDER be consulted, and no orders be made from lists more than thirty days old.

In the monthly reviews the names and addresses of the publishers of the books are given in order that our readers may order such books direct from the publishers instead of through the Society.

THE BOYHOOD LIFE OF ROOSEVELT

"The Boy's Life of Theodore Roosevelt," by - Hermann Hagedorn. Published by Harper & Brothers, Franklin Square, New York, N. Y.

UNTIL time is no more one of the continued habits of men will be to sing the praises of the great ones of the earth, in song and story. The habit of hero worship is incurable, and it is well that this is so, since by worship of the great ones are we encouraged to emulate their characters and imitate their virtues.

We are delighted to bring to the notice of the members of the National Masonic Research Society Hermann Hagedorn's "Boy's Life of Theodore Roosevelt." As was said of Lincoln, so may it be said of Roosevelt, that he now belongs to the ages, and his greatness and worth will come into clearer perspective as generation succeeds generation.

The problems of the future will not be like in character to the problems of yesterday, but the manner of solution of any problem will be the manner reflected in the life and character of Theodore Roosevelt. That it will challenge the best that is in the youth of our land goes without question. He will abide as one of the strong men who ever captivate the admiration of boys to whom such men personify in themselves the ideals of a nation. Roosevelt's wonderful daring, his fearlessness and his uncompromising character will ever be as a magnetic force that will serve to attract to the highest idealism the boys of America.

His wealth of experience, his untiring zeal in the interests of national betterment awakens the love for heroic achievement. Hagedorn has indeed rendered a timely service in bringing out this work, and we cannot but wish that its circulation will be wide and we heartily recommend it to the youth of the land. It will be a potent factor in the shaping of the ideal young American.

* * *

THE STUFF OF WHICH REAL MEN ARE MADE

"A Son of the Middle Border," by Hamlin Garland. Published by The Macmillan Co., 66 Fifth Ave., New York.

We wish that all Masons might read the opening chapters of Hamlin Garland's "A Son of the Middle Border." The stuff of which real men are made is charmingly reflected in this autobiography. The adventurous spirit that was the possession of those Americans who transformed the wilderness into a place of civilization is here described. We would also have Masons read these chapters that they might grasp fully the degeneracy which has seized upon us through soft living, easy money and luxurious and extravagant habits. While we would not vvish for any man the hardships endured by these pioneers, yet we cannot but believe that only in the school of hardship, sacrifice and patient endeavor have our best men been produced.

Hamlin Garland's father was of the type of men who have ever given this world, and especially this nation, great leaders. He was fearless, truthful and hardworking. That such men and their sons should ultimately become the prey of profiteers, unscrupulous politicians and blatant demagogues, is the great tragedy of America. The world that is portrayed for us in the opening chapters of this book is a real world, and the story is an epoch in which God, man, woman and little children and the elements are the realities. Insipid sentimentalities are as foreign to this environ as inhabitants would be to the moon. The healthy repudiation of that aristocratic snobbery which has had so much to do with fomenting national deterioration is sensed in the attitude of the author's mother, to whom an English visitor, with his personal table accoutrements in lieu of the homestead's plain knives and forks, was almost detestable.

There was not much play in the boy's life, and a halo of sadness prevails throughout the book on this account; but we discover later that such boys grew to be men who were strong of limb, clear of eye and sane of mind. They could lift prodigious weights, loved to wrestle for the sport there was in it, and they enjoyed the hunt and the splash in the cold running water. They were not humbugged by the movies, by sex stories, and by the pernicious

imported examples of European moralities. They were wholesome and healthy and their virtues shine for us today in a resplendent fashion, and we say fervently that we wish that our youth could be imbued with the mighty spirit which actuated these pioneers.

ANOTHER WORTH WHILE BOOK FOR BOYS

"The Worst Boys in Town," by James L. Hill. Price $2.50. Published by the Stratford Company, Boston, Mass.

A dear friend who for many years has been interested in the boy problem of America recently brought this book to our notice, requesting that we say a word in its favor. Our perusal of the book has resulted in finding ourself without any qualm of conscience in recommending it as a work much worth while. The preacher method is predominant, and we judge that he is one of the old school, but the thing with which he deals as affecting boy life is dealt with in such a sane and practical fashion that we question not but that those who are privileged to read it will be much benefitted thereby. The erudition and scholarship greatly enhances the value of the work, and so brilliantly is it interspersed with anecdotes touching upon great men that it is rendered thoroughly readable from beginning to end.

It is a wholesome plea for the gentlemanly boy in America, and we may readily apprehend the necessary mission for such a work when we look about us and discover such a vast majority of the boys of the land almost utterly lacking in those refined characteristics which mark culture and good breeding.

* * * * * * * *

MEDIEVAL ARCHITECTURE AND ANECDOTES OF THE BUILDERS

"The Cathedrals of England," by M. J. Taber. Published by Page Company, 53 Beacon St., Boston, Mass. Price $2.50.

We have enjoyed the perusal of this work. It is not exhaustive, but it is one that conveys vivid impressions of those magnificent structures which bear witness to the idealism which actuated men in England some three or four hundred years ago. It is splendidly interspersed with anecdotes of men who were both great and good - and others who were not so good - who occupied the bishoprics. The stories regarding the bad bishops would delight those scurrilous critics of a decadent ecclesiasticism, but to us as Masons the chief point of interest in the book would be derived from the knowledge that many of our Masonic predecessors had much to do with the erection of these magnificent churches.

The wonderful Gothic arches and stained glass windows, the statuary and paintings contained within these wonderful old buildings, should serve as a decided protest against the murky materialism that is threatening to lead us so woefully into disaster. They spell for us the fact that man does not live by bread alone. They preach an idealism that demands fraternity among men and an acknowledgment of the sovereignty of God.

Artistically bound, charmingly illustrated, it is one of a series of books put out by the Page Company that one may well possess to enhance the charm of his library.

JUNE BOOK LIST

The following list embraces practically all the standard works on Masonry which we are able to secure and keep in stock for the accommodation of individual members of the Society, Study Clubs and Lodges.

We are finding it more difficult each year to procure new or second-hand copies of the earlier works on Masonry of which, owing to the limited market for them at the time of their publication, but a small number of copies were printed.

We are continually in search for additional items which will be listed in this column whenever it is our good fortune to secure them.

It is suggested that the latest list be consulted before sending in orders and that no orders be made from lists more than one month old, since our stock of these books is limited and a book listed this month may be out of stock by the time next month's list is published.

Since the publishers are constantly increasing their prices to us the following prices are subject to such changes.

1915 bound volume of THE BUILDER $3.75

1916 bound volume of THE BUILDER 3.75

1917 bound volume of THE BUILDER 3.75

1918 bound volume of THE BUILDER 3.75

1919 bound volume of THE BUILDER (for delivery about

February 1st or 15th) 3.75

Philosophy of Freemasonry, Pound 1.25

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.75

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 16.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.65

Concise History of Freemasonry, Robert Freke Gould 4.50

Collected Essays on Freemasonry, Gould 7.00

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

THE THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under this owl name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to al alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of an nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study club which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

WASHINGTON'S GREAT-GRANDFATIIER NOT IRISH

A Sinn Fein speaker recently made the statement in this city that "John Washington, great-grandfather of George Washington, was 'probably' an Irishman." Is this true?

John Washington, the great-grandfather of President George Washington, was of English extraction and by religion a Protestant, belonging to the Episcopal faith.

* * * *

GENERAL PERSHING NOW A MASON IN GOOD STANDING

Please inform me if Admiral Benson, U. S. N., General John J. Pershing, and Josephus Daniels, Secretary of the Navy, are Masons.

R. F. C., Kansas.

Benson and Daniels are Roman Catholics.

General Pershing affiliated with Lincoln Lodge No. 19, A. F. & A. M., Lincoln, Nebraska, on February 3rd, 1920, and is now a member in good standing of all the Masonic Bodies in that city.

* * * * * * * * *

ANDREW JACKSON GRAND MASTER OF TENNESSEE

In the February, 1920, issue of THE BUILDER I read with much interest an article about Andrew Jackson. The article centered about the Jackson Memorial monument at Washington, D. C., but some reference was made to Jackson's Masonic history. Now I am

told that some of the lodges in Tennessee have charters with Andrew Jackson's signature as Grand Master. It seems that one of the lodges at Jackson, Tennessee, has such a charter. Yet no mention of Tennessee was made in the article in THE BUILDER. Was Andrew Jackson Grand Master of Tennessee?

V. E. V., Tennessee.

Andrew Jackson was a member of Philanthropic Lodge Clover Bottom, Tenn., and served as Grand Master of Tennessee in 1822-23.

----o-----

CORRESPONDENCE

MASONIC FINES

In the March number Brother Skinkle, of Illinois, asks for further information concerning "Masonic Fines." You refer the query to some Kentucky brother, but I wonder if extracts from the by-laws and records of an old New York State lodge would not prove of interest.

The following, from the by-laws of St. George's Lodge, Schenectady, will show for what offenses fines were collected and to what purposes applied. These old by-laws are dated August 18, 1774 - "The above by-laws are made and enacted at the commencement and opening of this lodge on Thursday, the eighteenth day of August, 1774" - and I am quoting from the original copy.

"Art. II. That a member neglecting to attend a public lodge shall pay a fine of two shillings, and a private lodge one shilling, if summoned to such private lodge, unless he makes excuse satisfactory to the Body: and a member coming to lodge after the appointed time shall pay a fine of six pence, for which purpose the Secretary shall every lodge evening call the roll and make report of those that are finable and minute the same."

As for the terms "public lodge" and "private lodge," Art. I explains them:

"Art. I. That from and after the eighteenth day of August, 1774, this lodge shall assemble on Thursday every fortnight at the house to which the same is adjourned which shall be deemed public or general lodge night, but the Master or Warden, who fills the Chair in his absence, may convene an extra or private lodge whenever he shall deem it expedient.

"Art. V. That every member of this lodge shall pay quarterly towards its support to the Treasurer two shillings and six pence and in case of sickness or absence of a member he must appoint a brother to pay his dues for him under the penalty of one shilling for his neglect.

"Art. XIII. That if the Master or other officer who in virtue of his office is to keep the key or keys to the Chest shall not attend lodge in proper time and neglect to send the same whereby the business of the lodge shall be retarded such officer shall forfeit eight shillings and pay for repairing the Chest, box and locks in case they are necessary to be broke open in order to open the lodge.

"Art. XIV. That if the Master shall neglect or refuse to fine delinquents agreeable to these laws he shall pay the fine himself.

"Art. XV. That if any member of this lodge do presume to curse, swear or blaspheme in lodge or come there intoxicated or get drunk during lodge hours or make any disturbance

or uproar therein or does not behave decent and is silent on the third stroke of the Master's mallet shall pay a fine of three shillings.

"Art. XX. That there shall be one fund wherein all the monies and fines of this lodge shall from time to time be deposited for charitable purposes and the necessary expenses of the lodge, which fund shall not be opened or inspected but in open lodge and no monies disposed out of it but by consent of a majority of the members present.

"Art. XXI. That for improving ourselves in the Royal Art a discourse shall be had every public lodge evening, or the Master or, in his absence, the Warden who fills the Chair shall pay a fine of eight shillings.

"Art. XXII. That the Senior Warden shall every lodge night acquaint the Master when it is ten o'clock for then the lodge shall be closed, unless in case of extra business: and on lodge evenings no member shall have more drink than for one shilling, and then only when the lodge is called off to refreshment, paying immediately for the same, under a fine of two shillings.

"Art. XXIII. That no member shall, after lodge is closed, have refreshment exceeding half a crown without the Master's consent previously had, under a fine of two shillings to be recovered the next lodge night."

In 1791 these by-laws were "revised by order of said lodge and amended agreeable to the Constitutions of the Ancient and honorable Fraternity of Free and Accepted Masons in the State of New York" - and all the articles mentioned above were retained and article 29 - a new one - added:

"That any officer of this lodge wilfully neglecting to perform such duties of his office as are not herein particularly mentioned shall be fined at the discretion of the Body in a sum not exceeding four shillings."

These by-laws were not again amended until 1824 when the articles relating to fines were stricken out. So much for the nature of the offense and for what purposes fines were collected. Now for a few extracts from the records of the lodge giving examples of the infliction of penalties - a few only from many:

"Nov. 10, 1774. Fines for coming after hours. Christopher Yates paid sixpence into the hands of Brother Clench."

This was the fourth meeting of the lodge, and Brother Yates was the Master.

"March 7, 1778. The Worshipful Master paid his fine for absence last lodge night and likewise for coming to lodge past hours. There was likewise a fine collected for an oath.

"Feb. 15, 1790. Brothers Barhydt and Main fined sixpence severally for coming to lodge at a late hour.

"March 1, 1790. The Worshipful Brothers Cummings and Peek fined sixpence each.

"Aug. 16, 1790. Brothers Watson, Barhydt and Beuler was severally fined sixpence for coming to lodge past the stated hour, and paid it.

"Oct. 25, 1790. This evening one of the keys of the chest being missing the bearer thereof is liable to pay a fine according to the by-laws.

"May 23, 1791. Brother McKinney paid a fine of two shillings for his absence last lodge night. The Worshipful Joseph C. Yates fined sixpence for coming after lodge hours.

"May 30, 1791. Brothers Yates, Alexander and Campbell were each fined sixpence for coming in at a late hour, which they paid. Brothers Fonda and Corl appeared and rendered satisfactory excuse to the Body for absence last lodge night.

"June 6, 1791. Brother Watson fined one shilling for his not attending the extra lodge when summoned.

"March 7, 1796. Worshipful Joseph C. Yates appeared and took his Chair - was fined sixpence for being tardy which he accordingly paid. Brother Rosa paid two shillings for neglect in not attending lodge last regular lodge evening."

Although the regulations concerning fines were carried in the by-laws until 1824 it seems they were not enforced later than 1805, when the Treasurer was fined for not appearing with his key to the chest. There were three locks to the lodge chest, which contained all its property, a key to each lock being carried by the Master, Secretary and Treasurer, and unless they three were present and agreed the chest could not be opened and the business of the lodge proceeded with.

I am under the impression that fines may still be inflicted, even if the by-laws do not provide for the same. In this jurisdiction the Master, in opening the lodge, says, "under no less a penalty than the by-laws prescribe or a majority of the brethren present may see cause to inflict." Now the brethren present may only inflict a repremand or a fine - expulsion and suspension being subject to certain regulations laid down in the Constitution of the Grand Lodge.

Hanford Robison, New York.

* * *

SOME OBSERVATIONS ON OUR MASONIC RESPONSIBILITIES

May I submit through your columns a few observations upon the responsibilities which now, more than perhaps at any other period, rest upon the initiated under the jurisdiction of the various Masonic bodies, especially of America? The occasion seems appropriate, the necessity apparent, and the object worthy.

In this turbulent period, "when the nations rage and the people imagine a vain thing," thoughtful men everywhere are seeking the pathway leading to a correct solution of the many problems presented by the unsettled social, political, religious and economic conditions.

I know of no period in the development of civilization demanding the conservative consideration of all classes more than that through which we are now passing. The world's progress at many periods in the past has been retarded by improper concepts of human rights. Fanaticism has been a canker upon the body of the tree of progress, which has militated against its production of the most wholesome food for sustaining the spiritual, intellectual, and material growth of the human family. It has stood as the contesting evil genius of truth, progress, and a correct interpretation of the purposes of mankind. The signs of the times, I fear, point with unerring finger, the world toward the path ending in another "Dark Ages."

In the opinion of many the recent scar was but a response to the ambitious designs of rulers, and yet, to me, it was but the logical consequence of conflicting ideals. The war, and its subsequent effect, portends a complete revolution in governmental, social, economic, and moral relations.

Under these conditions it stands every man in hand to take thoughtful consideration of his own responsibility in bringing harmony out of the chaotic attitude of the world's citizenship towards the human problems now confronting us. Harold Bell Wright has said: "Eyes blinded by the fog of things cannot see truth; ears deafened by the din of things cannot hear truth; throats choked with the dust of things cannot speak truth; brains bewildered by the whirl of things cannot think truth; hearts deadened by the weight of things cannot feel truth." I am impressed that this is applicable to the present age and to the present condition of the peoples. We are blinded by the fog, deafened by the din, choked by the dust, bewildered by the whirl, and deadened by the weight of the human responsibilities resting upon the citizens of the world. In groping in the maze of human error, seeking after the truth, we are blindly following every path through the morass of ease, pleasure, and ambition.

Under these weighty considerations, every institution that has been founded for the purpose of human advancement is resting under the most supreme obligation, - to its adherents and to the world, - to exert all of its influence toward bringing the people into the light of truth, clearing away the fog, the noise, the dust, the din, and the weight of things, so that the sunlight of truth may dispel the miasmas and give a view of the mountain top of proper solution.

There rests peculiarly upon the Masonic Fraternity the important responsibility of impressing the truths of liberty in thought and action upon the people. This great institution had its beginning in a period of the world's history almost, if not quite, identical with that through which we are now passing. Its founders were imbued with the idea of combatting the various diseases then preying upon the body politic of the world, and antagonizing the fanatical consideration of all questions material to the growth of humanity; especially of propagating through the diffusion of truth the ideals of human liberty in its relation to creation, government, and individual action. It has grown from an infant to stalwart manhood, consistently propagating its ideals, regardless of the antagonism of people moved by fanatical dogmas. It has sought to train men in the conception of truth, that they might, in building their own edifice of character, afford examples to the profane worthy to be followed. Its shortcomings owe their origin to the failure of its adherents to conceive its purposes, - or, if conceiving them, to exemplify them in their own lives.

Just at this time it is extremely important that every Mason should so shape his thoughts, his words, and his conduct, as to become a light-house on the shore of the sea of disturbed

human thought and action, to guide safely into the harbor of solution the bark of civilization. If every adherent to the teachings of the Masonic Fraternity would earnestly endeavor to exemplify its truths in his life, its influence would become such a potent factor in the consideration of the problems now before the people that the world would be compelled to recognize it as one of the builders erecting the edifice of human progress. Masonry undertakes to teach men the truths of God, creation, and of individual responsibility. Its power for good in the present cataclysm is assured chiefly by the concept of its tenets by its membership, and of their effort to put them into practice. In all of its existence, it has sought to teach the truth, and it can only teach as those who are within its circle may exemplify truth in their own lives, and thus diffuse the light of truth. In the years of its existence as an operative and speculative organization, it has been the one consistent advocate of liberty of thought and action on the part of its initiates. It has opposed the domination of any one man, or set of men, in teaching religious thought. It has opposed autocracy in all the relationships of life. It has not sought to interfere with the religious opinions of its adherents, or their political creeds, or their social relationships, save only as these may have been of deterrent effect in the growth of civilization, antagonistic to the Creator's great purposes, and destructive of the beauty and symmetry of the human edifice.

It therefore becomes extremely important that we should redouble our efforts in impressing the tenets of our Order, not in a dogmatic but in a liberal way, upon the world at this time. Anarchy, socialism, autocracy, and injustice are the enemies of Masonry, and are to be combatted with all the faculties of our being. They are the enemies of Masonry, because they are in opposition to the great purposes of creation. They feed upon the jealousies of the people, they are grown fat upon the ignorance of mankind, - and if left to their free sway, will certainly destroy the progress of humanity and of the world, as the unchecked ravages of disease destroy the human body.

It is meet, therefore, that at this time we should gird our loins with liberality, and wield the sword of truth on the great battlefield of conflicting opinions, in an effort to place upon the embattlements of progress and civilization the ensign of liberty, as exemplified in the teachings of Masonry and as proved true by the experiences of mankind.

S. P. Sadler, Texas.

* * *

THE NUMBER SEVEN

Masonry like every other Science, whether moral or physical, to be rightly estimated must be understood in all its relations and conditions. It is of value to the member in the exact ratio that he has investigated and studied its philosophy.

The writer believes it had its foundation in the early ages of man's habitation of the earth; the exact date has not and cannot be fixed. We submit herein one of the reasons why we think the modern Order is undoubtedly linked with an age 1600 or 2000 years before Christ.

This one reason is the symbol Seven. Seven is a sacred symbol diffused in a hundred ways over the whole Masonic system. In every system of antiquity there is a frequent reference to the number Seven, showing that the veneration for it proceeded from some common cause.

Seven signifies full and complete in the Hebrew, Phoenician, Chaldean, Syrian, Persian and Saxon languages. In tablets in the British Museum dug from ancient ruins in the far East, accounts are given of the great flood where Seven appears to have been the sacred number. These records found were made about 4000 B. C. and in both the Babylonian and Chaldean tablets the ship or ark took seven days to build and had seven stories, or as we would say today, seven decks, or six decks and a holdCseven floors. On the seventh day birds were released from this ark on the mountain where it stranded on the seventh day.

Similarly the work of creation, according to these ancient tablets, took seven days, but was full and complete on the seventh day. Some say that because of the institution of the Sabbath is this so, while others hold it is because of the number of days in the week corresponding with the number of the planetary bodies as known to ancients.

In ancient systems there were seven planets.

Seven Pleiades - 7 stars.

Seven Hyades - 7 Hades.

Seven altars burned continuously before the god Mithras.

Arabians had seven Holy Temples.

Hindus believed the world enclosed within the compass of seven peninsulas.

The Goths had seven deities from whose names are derived the seven days of the week.

In the Persian Mysteries there were seven spacious caverns through which any candidate must pass. He met with seven obstructions, and his itinerary was called the road of seven stages.

And finally with the ancients and indeed in Biblical times sacrifices were always considered most efficacious when the victims were seven in number.

Seven holds a conspicuous place in the teachings of Pythagoras whose system is referred to in all Masonic work.

1. Egypt in early history had seven years of plenty succeeded by seven years of dearth. The waters of Egypt were turned to blood for seven days. Every seventh year was a Sabbatical year and the year following seven weeks of years was the year of jubilee.

2. Greeks in the time of Alexander referred in their writings to the seven Wonders of the World, namely:

1. The Pyramids of Egypt.

2. The hanging gardens of Babylon.

3. The Temple of Diana of Ephesus.

4. The Statue of Olympian Jupiter at Athens.

5. The Mausoleum.

6. The Collossus of Rhodes.

7. The Pharos or Lighthouse of Alexandra.

Among the Greeks Seven was sacred to many.

3. In the Jewish Era the three great festivals celebrated by the Jews each lasted seven days:

1st. The Passover - seven days.

2nd. The Festival of Weeks - 7 days and between each of these 7 days.

3rd. The Feast of the Tabernacle - 7 days.

Much of the Jewish Ritual was governed by this number. Oaths were confirmed by seven witnesses or by seven victims offered in sacrifice. The Sabbath was the seventh day. Noah was commanded to select beasts and fowls by sevens. Seven persons accompanied him into the ark. The intervals between dispatching the doves were each seven days, and the ark rested on Mount Ararat in the seventh month. The walls of Jericho were encompassed seven days by seven priests bearing seven ram's horns. Solomon was seven years in building the Temple at Jerusalem, which was dedicated in the seventh month, and the festival lasted seven days. The candlestick in the Temple had seven branches; the centre one represented the sun and had reference to Sunday; the other six to the other six days in the week. The tower of Babel was said to have been elevated seven stories before dispersion. In the New Testament (Rev. 1-16) we find the following: "And he had in his had seven stars." It is a symbol of the seven churches of Asia. There are many groups of seven to be found in the New Testament Apocolypse.

Seven Churches of Asia.

Seven Stars.

Seven Trumpets.

Seven Spirits.

Seven Horns.

Seven eyes of the Lamb.

And in the Old Testament (Isaiah 11-2) we find reference to the seven gifts of the Holy Ghost, namely:

Wisdom

Understanding.

Counsel.

Fortitude.

Knowledge.

Piety and

The fear of the Lord.

4. Coming to more modern times we find Ruskin writes of and frequently refers to the seven lamps of Architecture, namely

Sacrifice	Truth	Power
Beauty	Life	Memory
Obedience		

Therefore it will be apparent from what has been said that to the ancients down to and through Biblical times, the number Seven had great symbolical significance in the Science, Art and Religious life of men. And as we said in opening, we feel that the number Seven, owing to its frequent use in our work, is one reason (either great or small as you may view it) for the contention that Masonry had its foundations laid in very early times of educated human existence.

D. P. Kennedy, Canada.

The Builder Magazine

July 1920 - Volume VI - Number 7

MEMORIALS TO GREAT MEN WHO WERE MASONS

VOLTAIRE

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

IN A LITTLE TOWN called Fernay, a very few miles from Geneva, is a chapel, built for his neighbors by Brother Voltaire, a member of that famous lodge "Les Neuf Souers" (The Nine Sisters), in Paris.

Had anyone offered the writer, when a very young man, a volume of Voltaire, I would have declined to read it, because I then believed Voltaire to be an atheist. But when I looked on the inscription over the arch in front of this little chapel, and lead "Deo Erexit Voltaire. MDCCLXI" (Erected to God by Voltaire, 1761), I was sure he could never have been an atheist. The guide book tells of Voltaire being asked why he placed this inscription on the memorial, and he replied "In London they erect their Temple to St. Paul, and in Paris they erect their Temple to St. Geneveve, but I erect mine to God."

One of his biographers says "among his last words were these: 'I die worshipping God, loving my friends, not hating my enemies, but detesting superstition.' "

Voltaire was an author, a playwright, a philosopher and a satirical writer. He was a man who dared to do what he thought was right; and though he did not court favor from any one, he was conscious of the danger he was running, which is evidenced by the location of his home, at Ferney, near the border line between France and Switzerland, that he might readily escape from one country to the other.

His enemies were the holy fathers. They called him an atheist; proclaimed it from their holy places until it came to be generally accepted as the truth. Voltaire was a protector of Protestants, and spent his money freely in that cause: this alone was enough to incite the hatred of the holy fathers. They raised objection to his burial in the parish where he died, and his remains were conveyed to the Abbey of Scellieres, belonging to one of his nephews, where they were interred. On the stone his friends were permitted to place the words "Ci-git Voltaire" (Here lies Voltaire). The holy fathers even interrupted the Masonic services, being held in private (if not secret), described in that splendid work "Une loge Masonique d'avant 1789."

Voltaire, whose real name was Jean Francis Marie Arouet, was born at Paris in 1694 and died there in 1778. He began to write verses before he was twelve years of age, his verses landing ready sales. His Jesuit teachers quickly discovered his talent (in the college of Louis le Grand) and one of them predicted that he would become the “corpheus of deism." His satirical and witty pamphlets caused his arrest and subsequent confinement in the Bastile, just after the death of Louis XIV, though he was barely twenty years of age at the time. He was in prison a year, during which time he wrote his epic on the Henriade, and completed a tragedy he had in hand, when the regent, pleased with these performances, released him.

Voltaire was almost as prolific a writer as Charles Dickens, but his satire was more keen. His verses on Louis XIV and Madame Pompadour were among the most daring. Among his principal works were "Histoire de Charles," "Roi de Suede," "he Temple du Gout," "Seven Discours sur l'homme," "Les Dictionaires Philosophique," "Histoire du Parlement" and "Histoire de l'establissement du Christianismea."

Forty-ight of his works have been translated into English. Not an atheistic word can be found in one of them, but it is plain that Brother Voltaire was a Deist. The accusation of atheism originated with the priests, is boomed by the priests and others who have not taken the trouble to inform themselves. When a man goes out into the highway and cries "Mad dog!" he jeopardizes the life of every dog in sight, and he will soon have a crowd repeating his cry. So it has been with Voltaire.

MASONIC SERVICE

BY BRO. GEO. SCHOONOVER, P.G.M., IOWA

An Address delivered at the Maundy Thursday Feast, Scottish Rite Temple, Duluth, Minnesota, April 1, 1920.

Wise Master and My Brethren of the Rose Croix:

I EL very happy to have the privilege of coming among you this evening, to partake of the communion of this holy occasion. It is a relief, too, to feel that for once I do not have to say anything for anyone else, or be in any sense the mouthpiece for others. Your Wise Master says I am a "free lance," and that gives me the privilege of interpreting the word "Service" as I understand it.

I speak to you tonight, therefore, in no other cpacity than as one of you called hither by the solemnty of this occasion to consider, if we may, something i the kind of service which Freemasonry in this day ad age might and should perform.

THE SYMPTOMS OF UNREST

It seems almost superfluous to speak to you of such a thing as unrest; everyone is thinking of it. Yor Inspector General, in his pastoral letter, has dwelt upon it; it has come to you from Brother Denfeld an a most striking and forceful way. Perhaps it would seem that there is little to be said upon the subject - and yet I very much fear that there is a great deal to ne said upon that subject, particularly as it applies to Freemasonry in this hour.

We have so many symptoms of what is called unrest that it is unnecessary to rehearse any except the tnost potent. I would not be considered an iconoclast, and yet, no sober-thinking

man has any right in this day to sit still, hold his mind in a state of vacuity and say "There is nothing left for me to do." On the contrary, if problems are to be solved, they must first be acknowledged as problems, then analyzed, and finally, if found wrong, they must be met and overcome by the fearless application of a principles or set of principles, Which is right.

Our first duty, as Masons, is to be honest with ourselves, face conditions as they are, not as we would like to have them, and do our duty as we see it. We must do the things that are incumbent upon us now, in the way and manner which our position in civilization makes possible. What the forefathers did should be a guide to us. We should accept and revere the principle which guided them - but we must make the application of the principle for ourselves, just as they did in their day. In no other way, as I conceive our position, can we be true to them, and justify their faith in us.

What, then, are these symptoms of unrest which we must consider?

Democracies, today, are asking whether it is worth while to have fought a war - even for the high purposes which commanded us - because of the conditions which they see following that war. There has never been so tremendous and appalling an apathy as exists today in organized religion; there has never been a time in the history of the world when the whole world was in such a state of financial unrest. In Europe there has never been a time when that financial unrest was so complicated by the social unrest which exhibits itself as a problem over there. We find a similar social unrest exhibiting itself among us, for we are not satisfied with our work; we are not satisfied with our play; we are uneasy, all of us.

THE: CAUSES OF UNREST

Of course, the prime cause of it all is the reaction from the war. We have been keyed to the highest pitch of giving. We have given ourselves no less than our dollars, and we joined hands from the Atlantic to the Pacific, from the Canadian border to the Gulf, in a unified response to the needs of the world as we saw them.

It is natural that after so strenuous a performance we should relax. It is perhaps also natural that we should now be in a state of disaffection. But in all seriousness, is it natural that we should turn from hating the enemy only to hate one another? And, yet, that is exactly what we are doing! We are calling every other man except ourselves a profiteer; we are finding in every other man except ourselves a lack of sincerity. Somehow our organization has fallen to pieces - has become disrupted, and we wonder why.

Those of you brethren who know something of physiology know that when a man is mad he is subject to all kinds of disease. The very psychology of anger distorts the normal coursing of the blood; poisons are created within the system and poisons from withou gain admittance much more easily than at any othe time. That is the trouble with democracies today. I is more than mere indigestion - though some of ou orators would have us believe that an undigested mass of aliens among us is our only real difficulty.

There are those who tell us we are going to get over all this, that we will cool off and calm down. I believe that we will, eventually, and after much of trouble and discord, but there is just now a need that we cool down quickly. America as a whole has duties to perform, and there are those within her boundaries, many of them unfortunately citizens of this great republic, who would like to undermine that which we ought to do by causing us to be dissatisfied with the heritage which has been handed down to us from the days of the American Revolution. There are many of these groups, but they have one thing in common. Though their acts may take different forms, all of them are striking at the constitution of the United States of America. I am not going to deliver you any oration concerning that document; I am only going to recommend that you sit down for a couple of evenings this coming week and read it for yourselves. There is written into that document - by the hands of Masons, too, as we know - a statement of the fundamental principles upon which America rests. Often during the war we have said that Masonry is a bulwark of America. If it be so, then we ought to know something about the documents which have made America possible. For it was the conception of the Fathers of this Republic that this was to be a government of laws, and not of men.

THE ASSAILANTS OF OUR CONSTITUTION

This becomes important when we turn to consider who the assailants of the constitution are, and what are their motives. Many of them, no doubt, are doing what they are doing innocently; they know not what they do; many of them, no doubt, will deny that they are guilty of being assailants of the constitution. But if you will analyze the question closely enough - if you will bring honest thought to bear upon it, I believe that you will see that each and every one of them is in reality an enemy of our constitution. As an instance of this, consider a conversation overheard between two gentlemen across the aisle in the sleeper this morning. I do not know who they were; neither of them wore a Masonic pin, and I was glad to see that; but one was calling attention to a certain condition in the labor field, and the other, who was rather a pessimistic looking individual, not only agreed with him but went further. In one most venomous sentence he assailed a certain judge of the United States Court, in terms of personal hatred, because that judge had upheld a decision that was in accordance with law. The interpretation which he placed upon the judge's decision was, "Oh, that d-n old cuss, he wanted to show that he was going to run this thing."

That young man has not been educated in Americanism. He does not truly know what the word means. There are many like him. But if you were to ask him, whether by making that statement, he intended to undermine our Government, and the guaranties of law which we have, he would say, "No, we just want this thing to come out right," and through it all you could see that he meant that if it were to develop rightly it would come out his way. He could see the rights of his side of the question - he had not been taught to consider the rights of others.

Who are these people who are trying, with or without malice, to undermine this Government?

First are those who insist that mankind is born in strata, that the natural organization of society is it classes; that there is one class here and one built upor that, and one class there and another built upon thal and still another one built upon that, and so on, from coolie or peasant or proletariat up to the aristocrat ant the autocrat. My brethren, they have that classifies society in the Old World, and it is the cause of most of their troubles. And this first class of enemies or our Government would like to see the people of this country divided into classes; they want a labor class a capitalistic class, a farmer's class - and if they get these they will have a clerical class, too, whether the want it or not - and they want other kinds of classes I do not know just how they are going to find out who belongs

to what class. If they organize that labo class, I am going to apply to be a member of it; I ar a poor cripple in one hand, and I do not work with m hands. But I put in at least two shifts of eight hour each day, just the same. And if they deny me th right to belong to that labor class because I do no have the grime of the engine on my hands or the dus from the saw on my clothes, then they are going t make of me a social outcast, because I have no desir to belong to any other class than the labor class.

But these people are now going one step further. They say that we are going to have a government by class; that we are going to have the rule of the minority take the place of the rule of the majority which is defined by our good old constitution. They go further still and they say "We have a right to carry on a private war, for the benefit of our class." A private war! No matter whom it may damage! Whether it keeps milk from the suffering babe, or coal from those who shiver, or keeps other necessities from those who need to eat and drink! Not content with asserting this "right" to carry on a private war for benefits of which their "class" shall have a monopoly, they are backing up their words by their actions. Strikes, authorized or unauthorized by the great labor organizations, show how divided those organizations are, internally as well as in their relations with one another. Everywhere is the same - the cry is for self.

Finally there are those open enemies of our Government who say that the only way to right the wrongs of the world is to overturn what we have and bring about a new industrial and civil order in all these fields. In the main these are the immigrants. They have come from an old world which was a world of autocracy. It gave us the example of a nation which denied itself a national conscience, and which claimed the right to impose the might of a "superior Kultur" on the world. Because these people found in America swollen fortunes, crooked politicians, and vice and corruption in our cities, they say to us, "These are the symptoms of autocracy; they are what we left behind in Europe; wherefore your democracy is as autocratic as that from which we have exiled ourselves; the slavery from which we fled we find duplicated here." This has been and is their plea. And because there have been injustices in our economic system; because democracy in its struggle for efficiency and intelligence has not yet been able to remove all its cesspools, those who were unfortunate and ignorant have listened to these exiles who brought their hate to America.

GERMAN AUTOCRACY AND GERMAN SOCIALISM

German autocracy spawned another German idea. It was the protest, the internal protest, of the German people, trying to negative tyranny. It was Marxian Socialism. Confronted by a type of civilization which dwarfed and strangled and poisoned initiative, Karl Marx developed his protest within the German nation. Born of hate, this protest held hate within itself. It would out-tyrannize the tyrant.

America must beware! Beware lest this child of hate, transplanted to our soil, shall continue to dwell within itself; shall refuse to see in our great bills of human rights and constitutional guaranties anything different from the autocracy of the past, simply because all the ills of humanity are not cured in a generation. Doctors make mistakes in diagnosis, and the victims die. Let us not permit foreign doctors who do not know our history, who have no respect for our institutions, to tell us that malignant symptoms today damn democracy eternally. Let us instead study our diseases, and by constitutional methods eradicate them, to the end that the civilization which our fathers founded in brotherhood and good will may not be converted into a charnel house of hate. It is for Americans to rally to the cause of humanity, that the friends of humanity may save us from diseases worse than any symptoms we can see.

OUR INDIFFERENCE TO OUR POLITICAL SYSTEM

Where must this awakening begin ? With ourselves, my Brethren ! The one great factor in our civilization which helps along this process of disruption, which these people would like to bring about, is our popular indifference to our political system. We do not vote when we have an opportunity; we forget what the right to vote has cost and seem to hold it valueless. A good fellow, one who has a hearty handshake, a jovial voice and a big broad grin too often gets our vote as against real brains. And when we suffer as a consequence, we simply go back and vote for the good fellow over again. And then another thing that we do in this country is to stick to our parties. Oh, my, how we do stick to them; how proud we are to be one or the other - I dare not mention either first. I am not making a political speech, and I am not saying anything about partisanship. But if you will go to your Morals and Dogma and read the Legenda of the Thirtieth degree, and then come and tell me that you are still a good Scottish Rite Mason, I will know that you are not going to bother very much with parties, after that. The great and essential difficulty with us todav is that we are failing to demand real statesmanship, and failing to realize that statesmanship

is needed in the school district and the town and the county, as well as in the halls of Congress.

We have been unfortunate - to put it mildly - in trying to find a system by which to select our nominees for office. One system has seemed to make it easy for a boss to rule; the other has made it so expensive for a man to run for office that it almost puts a money value on the office itself because only men with an independent income can afford to enter the lists. But we are going to find a way of choosing the capable and honest, but modest, man who now sits back and says, "Not for me ;" we are going to find some way to draft him into the service of his country, just as we drafted men for overseas service, three years ago.

It is not by abandoning our parties that this result will be brought about, either. On the contrary it is by rallying to them, and making their pronouncements our expressions of opinion; making their nominees our nominees, that we are going to accomplish the muchneeded reform. Not the system, but ourselves, need fixing.

MASONRY'S PART

Brethren, I have tried in a very brief way to present you a background for what I really want to talk about. How about Freemasonry? Under the conditions which now prevail, what has it to say? What can it do?

Masonry does not concern itself with partisanship, or with public personalities, and I would be the first to raise my voice in protest, should it attempt to do so. We have no Masonic candidates for office and we write no Masonic platforms for political parties. But if you will find me a degree in Masonry which does not point each and every one of us to civic duty and to civic righteousness, I will petition to be released from the obligation of that degree. There is none.

We are all well enough educated in Freemasonry to know that its two fundamental doctrines are the Fatherhood of God and the Brotherhood of Man. They are really one doctrine, for the second flows out of the first just as a river flows out of the springs which feed it. Cannot these two fundamentals of Masonry be interpreted in terms of the present day need - are they only language, simply beautiful theories spun about a system of un-human allegory, and connected up into links forming 32 degrees? Is that your conception? Have these doctrines no practical value to you and to me? Are they incapable of being woven into your life and mine our lives as citizens, as well as individuals? If so, then I would like to resign my entire Masonic membership, for I do not believe that Masonry will live or has a right to live, unless it recognizes that it has a duty to perform and intends to perform it.

The monitorial explanations which we give in all our bodies apply principally to personal conduct, and I believe, and believe fervently, that we as individuals strive to take those lessons home and apply them in our lives; I do not think you Brethren who have just completed the thirty-second degree will ever be the same kind of fathers, sons or brothers that you were before this week. If you are, God help you - no one else can. We are taught in the Blue Lodge that the lodge is symbolical of the world, and that the teachings of the degrees apply to us, symbolize that which we should do in the world. Can it be possible that what we do in the world means only our personal and family relationships ? No, no. Those lessons must apply to us as citizens of the world, too, and if they do, then a wider field has been brought in for us to think about than we have heretofore considered.

We claim to be builders. If we are builders, we are practical; if we are builders we believe in helping one another and counseling with one another; we believe in the virtues of the builder - they are many, and perhaps a consideration of them would lead us into some strange channels of thought; in our lectures we discuss justice toward our Government; we counsel each and every candidate to be the kind of citizen which that implies. If we study our Masonic system we shall find that from the first degree to the thirty-second the fundamentals of what we now call democracy are written there in characters strong and bold.

We claim to be a "progressive science" and a "speculative system." To be progressive means that we give a service which is needful at the time it is needed; science must mean that we exchange ideas with one another in an effort to increase the fund of common knowledge. If we are "speculative," then we must offer a philosophy, something that is

worth while to you and to me and something which teaches us, not only what our duties are, but how we ought to carry them out.

Our opportunities for this kind of teaching have been much restricted in these latter years. We have had such an inrush of men who desired to be made Masons, and such tremendous influx into our Scottish Rite, that it has taxed the capacity of all our bodies to take care of the degree work. Unfortunately our "work" has suffered, for it has taken but one form, the conferring of degrees. I call the process, as it is now handled, a degree mill. It has any steam roller that was ever started in this country, Masonically or otherwise, beaten by miles. It is going full tilt; you can hear it farther than you can a Ford. And while we are conferring degrees upon all of these candidates, rendering the ritual in a more or less haphazard manner, giving the charges just as fast as the human tongue can spin them out, we are neglecting to tell these initiates anything at all about what Masonry means, or what it stands for in the world. And what is the result ? Your young Mason does not realize that he belongs to anything more than a club ! The only thing about the whole rigmarole that appeals to his imagination and gives him some pride in his membership is the cost of it on the one hand, and the quality of the membership on the other! The quality of the membership is the one element which is really good ! For the rest, he sees so little in it that he comes to lodge for a meeting or two, or maybe ten, and he finds that the lodge, or the chapter, or the consistory is so large that there is no chance for him to take a part in the work, and very soon he begins to go to the movies, instead of coming to lodge.

Have we any right to blame him? We who are here are responsible for the acts of this fraternity of ours! Can we honestly say that the fault lies in the initiate? No, the fault lies in our leadership! It is they - and when I say "they" I mean all of us - who had better be doing some serious thinking to find out why it is that an organization conceived in the spirit of Masonry, intended to be the factor in human civilization that Masonry was intended to be, has degenerated until it is pretty nearly fair and honest to call it a "degree mill." It is time to call a halt and find some remedies for our own diseases - elephantiasis in particular.

The particular point in all this is that somehow we must find the time to add to the present work of our lodges and other bodies an element which belongs there, which was originally put there by those who conceived the mission of this fraternity, but which we have come to neglect. It is the all important factor which Brother Denfeld has explained to you so lucidly, education.

MASONIC EDUCATION MUST BE A FACTOR

Education we must have, or the world falls. Education Masons must have, too, for if democracy shall fail in the United States of America, it will fail because Masons are not doing their full duty. Masons were the godfathers of this republic; they were present and took a part in every important step that was taken when the United States of America was an infant among the nations.

You cannot tell me that a lodge of Masons would close, that the members would put on the regalia of an Indian tribe, go out into a harbor and dump tea into the ocean unless something had been said in the lodge beforehand about tea! And if tea was discussed in that little old lodgeroom, then another subject, which was just then equally popular, was talked about, and that was taxes! If our forefathers could discuss tea and taxes in a Masonic lodge, and then take the knowledge which they had received there out into the world and apply it as they applied it, then I for one, am willing to learn a lesson from them, even if I have to wear an Indian's uniform to do it. Because I can read in the Masonic ritual, or in the Masonic system, no two words which mean more than those two little words, "civic duty." They are full of dynamite, those words; we ought to be using them. Useless to claim that two million Masons imbued with those words could not work a revolution in the hearts of men! Cowardly, my Brethren, to say that they ought not to use the Masonic conception of justice and brotherhood for the cleansing of our political life.

In making this suggestion I do not mean to say that Masons are going to unite to vote for one individual party, or against another party, or talk for one and against another. I mean something entirely different. If every Mason were to let it be known tomorrow morning that he did not intend to vote for any platform that was not one hundred per-cent. American (I use "American" now in its most modern sense), that he was not going to vote for men who were not willing to let it be known that they intended to stand on such a platform; further, men who would let it be known that they would not kow-tow to clericalism in any form - do you think such practices would prevail ? If the two million Masons in America will stand for the principles of Freemasonry and let it be known to every man and woman in their respective neighborhoods that they stand for these principles, then every political platform will be cleansed. Every candidate will be a "He-

American." If that is political interference, in an unMasonic sense, make the most of it, and prefer charges against me!

"Why ought Masonry to take a stand?" you ask. When saying this I mean that in every Masonic lodge or other Masonic body in America there should be told what Masonry is, and what it stands for in terms of civic duty. It can be so interpreted. And if it is done effectively, every Mason in the country will go out from those meetings an evangel of civic duty, and America will be purified. The manhood of our fraternity is a great moral force; mobilized in behalf of those principles which are common to democracy and Masonry, that force would be irresistible. And that is the kind of an army that we can raise over night, because we have it now.

WHAT MASONRY'S CONTRIBUTION COULD AND SHOULD BE

The contribution which Masonry can make, because of the unique position which it occupies, and ought to make, in keeping with its historic principles, is not a partisan contribution. It will not deal with legislation calculated to carry its practical philosophy into effect. It ought not and will not espouse the cause of men or parties. What it can and in my humble judgment ought to do is to bring to its own membership a keen, thoughtful appreciation of the underlying principles which are common to representative democracy, as typified in the American Republic, and to this fraternity of ours. Then, by impressing upon our friends and neighbors the real spirit of brotherhood, as exemplified in Freemasonry, we Masons can become the power which we ought to be. This is not departing from our landmarks; it is simply living those landmarks as citizens.

Consider what Masonry is, as now organized in the United States. I am not going to use the word "classes" because I hate the word worse than any other in the dictionary. But I will say this: that Masonry today in the United States is a cross-section cut right through our body politic. Our membership represents every phase of religious belief; it represents all shades of political belief; it represents all kinds of men, with all gradations of mental equipment. It represents everybody in America - the best manhood that America can offer.

Other agencies have tried and are trying to bring to the American people a more complete realization of what they ought to be doing in the performance of their civic obligations. Unfortunately, whether on account of unwise leadership in these agencies or otherwise, men have lost faith and do not listen to them. The church is among these, I am sorry to say, but statistics prove it to be true. It is but a few short months since a bill was introduced into Congress, the purpose of which was to provide for the Americanization of matured men and women, by means of schools of political economy, etc. That bill had hardly been read by the reading clerk, when someone on one side of the legislative hall gave it a kick, and a member of another party on the other side kicked it back, and it was a political foot-ball in less than two minutes. It is bound to be thus and it cannot be otherwise, when "Americanism," from a legislative viewpoint, must be defined by a political party in the accustomed language of partisanship.

Tell me, if you can, what agency there is in this country which has within its organization more than two million men who have had implanted in their minds the basic principles of liberty, equality and fraternity. Name one which has something to say in its philosophy about these problems which face us now. I have faced more than ten thousand men with that question and I have never yet had a response. The fact is that Masonry alone can rightfully claim to have cradled the philosophy of our Republic. In fact there is a very real sense in which Masonry is the parent of the republican idea. While feudalism was still building its castles and the arrogant ecclesiasticism of the middle ages was building its magnificent cathedrals, we find operative Masons caricaturing the autocrats on the back side of angels' heads. The obverse of the benign countenances of the statues in those cathedrals bear the impress of workmen in whose hearts true freedom had been conceived. With such an historic precedent it can be truly said that no other agency in America has a prior right to raise the American flag, with all that it symbolizes, and say, "Under God, this shall not fall." There is not another agency which has its forces drawn together by ties of obligation on a platform which will permit it to do that, and keep the act in perfect harmony with its oldest tradition.

Why is this true? It is because of this fact, my brethren: Freemasonry is a living example of the truth that men can "live on the level." It is up to us to prove to America that this is a living fact of existence. That we can do, only by education.

HOW MASONRY'S EFFORTS MAY PRODUCE PRACTICAL RESULTS

The great question is, "How should that education aim to help the Master Mason of today, and of tomorrow ?" To my mind that education should put into the mouth of every member of our fraternity an answer to the demagog or alien who advocates the over throw of government "of, by and for the people" as we have it in America. The bolshevik who wants to substitute the soviet for what we have, and the socialist who wants to substitute his theory for Americanism can be answered by Masons. For the Mason can poin to his altar and say "In reverence I have pledged my self to be a true man, just to my brother and just to my government. Because I have pledged myself to be just and equitable and fair-minded, and because two million other Masons have pledged themselves in like manner, a great organization of men exists throughout the world, where men meet upon a common level, act by the plumb and part upon the square. A place where discords are silenced, where differences are composed, where problems are settled by the will of the majority, the majority carrying out those policies hand in hand with the minority, on a basis of true brotherhood." And to the world he can say, "If two million in America can do this, then we can educate the rest of our people so that it will be possible for them, too!"

The Master Mason of tomorrow can show the democracy of our system. He can point to the Worshipful Master in the East, the greatest autocrat on the face of the earth, theoretically, but in practice one who is on the level with his peers. To the man who advocates that the rule of the minority shall govern the rule of the majority, the Master Mason of tomorrow can point out what happens in a Masonic lodge when a little clique tries to run it. Political methods are quickly invoked in the lodge to overthrow the autocrat. That is the kind of democrats we are, in Masonry !

Then how about those who say that a minority may conduct a private war in this country, to the detriment of the majority? Some say that this is a very delicate question; others advise that those who would organize a labor party should be allowed to go on; that they will only prove their own weakness, because only a small proportion of those who labor, either with head or brain, will be represented in such a party; that if you "give them rope enough and they will hang themselves." But this is not enough, my brethren! For even if the reaction proves the truth of the position thus taken, Brotherhood, the Spirit of Brotherhood, cannot accept such a philosophy! There are rights which are just and true involved in these struggles! There are rights which should be obtained by those who have them not, and others which should be retained by those who have them. There are wrongs which must be overcome, too. And if Masonic standards are to prevail, there will be a way by which those rights can be sanely and justly adjudicated.

MASONRY AND THE "EIGHT HOUR DAY"

We can go further than this in Masonry, and still keep our discussion within the reasonable bounds of Masonic propriety. Organized labor has been and is asking for the establishment of the principle of the eight hour day. Not every laboring man can ask this, because some of our greatest industries, such as the production of foodstuffs, cannot be organized on that basis during the growing season. Its brevity prevents. More than one Mason who has toiled with his hands has pointed to our division of the twenty-four hour day, as supporting his contention. He has that right, my brethren! The philosophy of Masonry does endorse the eight-hour day for work !

But if he comes to us for our endorsement, there is another side to it. For our admonition does not end with the mere statement of "eight hours for our usual vocations." We divide the other sixteen hours of the day into two other divisions of eight hours each, and only one of these periods is for his personal and creature comforts - "eight hours for refreshment and sleep." The other eight hours, which Masonry mentions first (mark you that!) belong "to the service of God and a distressed worthy brother! The obligation to this period of effort (if not "labor") is exactly equal to the other two ! And if organized labor will not stop with insisting only that eight hours of labor is enough, but will go one step further and accept the whole of the Masonic admonition and say "not only shall we labor eight hours, but we will devote eight hours to the service of God and a distressed worthy brother," the labor problem will be solved.

Apply the same sort of reasoning to the "capitalist" and bring to bear the philosophy of brotherhood to his station in life; insist that he be square and fair, and accept the trusteeship for humanity involved in his position, and we can bring about a kindred result. It is in a forum of brotherhood that our problems are to be solved, if they are solved rightly. And if they are not solved rightly and justly, they are not solved at all. That is what the world must learn, and learn quickly.

ANARCHY, SOCIALISM AND THE AMERICAN REPUBLIC

When we come to consider the philosophy of government, we find that there are two extremes. On the one hand is anarchy; on the other, socialism. Quite frequently we confuse the two, but we ought not to do so, because they represent the extremes of political philosophy. With anarchy, the right of the individual, his wish and whim are supreme. He is a Sinn Feiner (that means "for himself alone") and he raises his own banner; so long as he is strong enough to uphold that banner, he is right. Then there is the socialist; he raises a banner, too. What is written upon that banner? The State - that indefinable, impersonal thing - is supreme. You are born a part of the State; your life belongs to the State; everything that you have belongs to the State; your efforts must all be directed for the good of the State.

To neither the anarchist nor the socialist is a belief in God essential. A conception of God as a Father, loving His children and asking only that we obey His laws as a condition of prosperity and happiness, is superfluous. With the anarchist "Law" means merely the fulfilment of his own desire or whim - the law of the jungle, of the beast, who stakes his all on might. For the socialist the "Law of the State" is supreme. The State, to him, is humanity. If the mob is for a thing, then it is the right of the State, representing the mob, to enforce that thing. That is law. That is right. That is, and must be, supreme.

Our forefathers called the form of government which they set up in this country a Republic. "Democracy" does not mean the same as "Republic," but "Representative Democracy" comes very nearly meaning the same as the fathers intended "Republic" to mean. What is a "Republic," Brethren - or a "Representative Democracy," if you please? Study it in the light of the debates which they held in the constitutional convention and you will see that it is the middle path, blazed through the forest primeval, half way between anarchy and socialism - the road along which mankind can march toward a decent, orderly, and lawabiding life. Neither anarchy nor socialism squares with Masonry. But democracy in our American sense does, because your rights leave off where mine begin, and mine end where yours commence.

But, more than anarchy, more than socialism, our democracy says that in addition to these selfish rights, we have rights and privileges and duties which are common to us all. These rights and privileges are guaranteed in our Constitution and if history is going to count our Republic a success, then we also have to recognize those responsibilities which we have in

common. Law to the anarchist is his supreme will, biased whim; Law to the socialist is the whim of the mob. Law in our republic tempers both these selfish claims, brings the successfully applied principles of the past to bear upon present-day problems, and declares that "as ye use the light which ye have, ye shall progress." Thus a balance is established between the individual and the State. Do not let the State run away with you; do not be so hidebound that law becomes a tyranny and blocks the path of progress. But bring all of these considerations together, and weigh the rights of each; bring all the knowledge and shades of thought to bear upon your problems, and by and by you will find yourselves travelling in that straight and narrow path which our forefathers declared to be the destiny of the American Republic.

This was the truth which was so clearly seen and its development visualized by the framers of our Constitution. This conforms to Masonry's "doctrine of the balance." Those passionate patriots, after months of toil, presented a Constitution based on the fundamental doctrine that all men are created free and equal - free in a more liberal sense of the word than had been won from feudal lords, and equal before the law and entitled to equality of opportunity. In clarion tones they proclaimed that by virtue of this Constitution man should henceforth exercise those rights peculiarly concerned with his private home life, unmolested by other men, so long as he lived up to the responsibilities incurred in that relationship. Likewise he was granted the right to worship as he believed was right, and none should say him nay.

But over and beyond this freedom of individual life and conduct, was interpreted for every citizen of this Republic, those great rights, those great duties, which should be ours in common. Everywhere was it impressed upon us that the hard-won privileges guaranteed by that Constitution could only be enjoyed, and their enj oyment made permanent, if every citizen watched over them jealously, maintaining them against all comers. We have not appreciated the fact that "Eternal vigilance is the price of liberty." That is no catch phrase. It expounds an awful truth. The eternal struggle of right against wrong, of poverty against riches, of the weak against the strong, of right against privilege is written there. Feudalism fell before the awakened masses of humanity; autocracy has succumbed before the more enlightened masses of humanity; democracy must and will succeed by and through the power of the educated masses of humanity - humanity educated to reverence God, trust His children and work for the redemption of man from his hatreds.

The crux of the whole problem is, "what is this Republic?" That is what we must come to know so well that we can interpret it to our neighbors and among our fellow citizens; we must come to know it so well, and appreciate it so keenly that we may, each and every one of us, be a missionary in behalf of it. We must tell our fellow-voters, for example, the difference between what our democracy says about home life and what the anarchist or the socialist says. We must call their attention to the fact that neither the anarchist nor the socialist has a God at all; he is his own God. We have to bring the public opinion of this country to a realization of the fact that these rights which are given to us all are common rights. Somehow we must make Masons realize what that little phrase "Eternal vigilance is the price of liberty" means, and that if they fail in their public trust, they must pay the price.

Socialism might work, if we were all angels. Anarchy would be a success, if we were all devils. MASONRY will work, better and better, as we emerge from the selfish toward brotherhood. What we have to do is to make Masonry work, as it will, if we but say so.

THE DOCTRINE OF PRIVATE PROPERTY

Need Masons fear to consider the pivotal question, the one around which all the rest revolve? Can Masonry, dare Masonry defend the system of private property? Everywhere we hear men assailing it. I have heard good men and brainy men say that it is a hard thing to defend. Those men have not been thinking; or at least they have not been thinking in Masonic terms. Today it is in Masonic terms that Masons should be thinking. For in my judgment the day has come when Freemasonry's real contribution to civilization is about to be made. Out of the dim past this heritage of ours has been brought down to us, a heritage of principles which have a bearing upon the distorted and tangled thought of the day.

If we are not going to defend the system of the private ownership of property, then we will have to abandon our building symbolism, because that building symbolism goes back in the history of man, to that time when he first built a fireside and said "This is mine; this woman is mine; these children are mine; I am going to nourish them, and I hold in my hand an instrument of death, with which anyone who assails them is going to be struck." And at the same time that he built that fireside, he built an altar, and he said "This, too,

will I protect and defend at the peril of my life." And, brethren, remember that, whether a man goes to church or not, is no indication as to what kind of an altar he has erected in his heart. Every right thinking man has an altar, and every right thinking man is going to defend it. From that day until now, Masons have been builders, and if we are going to surrender the system of private property, then we must abandon our whole building symbolism, for we admonish our newly initiated builder to work with "skill, industry and zeal." We bring him to appreciate the meaning of thrift, of foresight, of permanency and durability. In other words, we show him that Freemasonry recognizes the existence of great moral virtues, and that those moral virtues are the foundation of the system of private property. And we press it home to him, if more is necessary to convince him, by offering him wages for work well done.

Nor do you need to stop here. Study your ritual and your charges. You will find that Masonry brings you something in its discussion of the building of Solomon's Temple; something which does not mean slavery in any form, but does mean that men work together, on a basis of Brotherhood, for the common end; a system which provides for the Master of the Work, the Overseer, the Fellow Craft and the Apprentice; a system which recognizes gradations on the basis of capacity and knowledge; which consistently endeavors by teaching to raise all to the level of the highest; and which upholds as its ideal definition of the true man and the true Mason, he who best conforms to the phrase "who best can work and best agree."

The other thing which we will have to abandon if we are going to throw private property into the discard and say that it belongs to all is the belief in the God whom we worship at our fireside and at our altar. The world knows that we adhere to this belief. Each and every one of us knows it, for we declare it in unequivocal terms when we enter a Masonic lodge. No godless political philosophy for us! No overthrowing of men's altars for the Mason ! You cannot believe in the Brotherhood which Masonry proclaims, unless you believe in the Fatherhood upon which it is based. Without God there is no such thing as a true Brotherhood. Without God there are no moral virtues. The Mason is not afraid to meet the issue squarely, for if he understands his Masonry truly, he does believe in the Fatherhood of God and the Brotherhood of Man. He knows too, what that doctrine has meant through the centuries, and his whole Masonic system is an evidence of what has been won for mankind through the gradual dissemination of that doctrine.

MASONRY WILL NEVER ABANDON ITS LANDMARKS

Those who are offering their fanciful panaceas in exchange for the rights and privileges which the Constitution of the United States guarantees to us are trying to have us abandon the progress of the centuries for some theoretical thing which leaves out God and these moral virtues. They have a great responsibility upon their shoulders, and that responsibility is not so much to us as to the God who put them here. If they offer it ignorantly, the more need for us to promote education; if they do it through selfishness and hate, then so much the harder must we advocate our Law of Love, of Brotherhood.

For as Masons we will have to accept a large part of the responsibility for the settlement of these problems. The knowledge imparted by our system forges for us a chain of duty to civilization. What we need is to be inspired again with that enthusiasm and love of humanity which inspired the fathers of this country when they wrote the Declaration of Independence and the Constitution of the United States. What we need to do now is to show the world that Masonry upholds the principles which were written into the fundamental documents of this Republic, and does not stand for hurling man back into the abyss whence he emerged in the dawn of history. Builders we must be, builders of a Temple; not only "the temple, the house not made with hands," the character of the individual Mason, but builders we must be of a combined character for our Nation. That we have not yet accomplished. Mistakes we have made. We have not yet reached the ideal. But we Masons are awake now. Masons of the past were the makers of America. We of the present, challenged to meet the needs of a new world crisis, are going to be the upholders of the America which they founded. Join hands North, South, East and West, to proclaim anew that human brotherhood, our ideal for centuries past, shall yet pervade America, shall yet acknowledge the Fatherhood of God, and no matter who tries to tear down that ideal now, we, Masons, Patriots, believers in the destiny of our country, will fight to uphold that which has been won, and make right and truth and justice prevail for all men - our Brothers.

------o-----

DUTY

BY BRO. N.W.J. HAYDON, ONTARIO

Behold now Duty. How austere thou art.

To those who keep thy light shining within their souls

Thy gifts are sorrows deep, and joys so keen

They seem to pierce the heart.

Thy flowing robe's ensanguined with spent lives

Of martyrs, patriots, toilers, young and old.

Thy hood, of heaven's own blue - thy native place -

Is all bestrewed with flashing gems,

The tears of agony endured at thy behest.

Oh Duty; how hardly may we win to thy serenity,

Thy storm-encircled peace, how barred from man;

Pain at the heart and trembling at the knee,

Tears that burn to flow and lips white with resolve,

And cries unuttered, heard of God alone,

Then, above all, a soul that smiles and will not

Let its woes be known.

Surely thou art that World's Desire of old,

And we, like Ulysses, will meet the hidden swords

And risk the all-restraining grip of death

That we may gaze, unhindered, on thy face.

-----o-------

PARTNERS HERE

If you have made the fortune of the soul

Your heart will smile as life collects its toll,

And as you hand it out to bless and cheer

'Twill say to you, well done, we're partners here!

- L.B.M.

-----o-----

We do not count a man's years, until he has nothing else to count

- Emerson.

AMERICANIZATION WORK IN CINCINNATI

BY BRO. JOHN LEWIN, MCLEISH, OHIO

A FEW YEARS ago there stood over in the Mohawk District of Cincinnati, Ohio, a large tenement house of four stories built like a flatiron, overcrowded with foreigners sleeping eight and ten in a room, on the ground floor a saloon known as "Rosen's Cafe." The neighborhood was a tough one and it was hardly safe for a stranger to venture at night into the purlieus of the old Mohawk lest perchance he fall foul of the Mohawk Gang, a band of young American Apaches possessed of slight sympathy even for the curious investigator.

Presently came the war time and our attention was more earnestly directed to the needs and conditions of the foreign-born within our midst. The vanquishment of John Barleycorn compelled many a dispenser of wet goods to retire from business and whoever "Rosen" was, he too, followed the large army of ex-bonifaces, and the flatiron building, bereft of its liquid and gambling attractions, soon emptied itself and stood a silent monument of the days when the working man gambled and drank his week's wages away on the one Saturday night which represented his heaven.

Downtown in the big skyscrapers a little band of men representing all the civic organizations of Cincinnati had formed themselves into an Americanization Executive Committee with the objective of developing a semblance of Americanism among the large foreign population of the city. The problem confronting them was a formidable one. Of "enemy-aliens" - Germans, Austrians and Hungarians - there was a plentitude in Cincinnati. Of Roumanians, Czecho-Slovaks, Syrians, Serbians, Italians and Russians, veritable armies were scattered in different parts of the city, many of them hitherto utterly neglected, living in overcrowded habitations, unable to speak any language but their own, victims of consequent exploitation and injustice, shunted from pillar to post with little outlook for the future but a reversion to even more trying conditions.

The first task of the Americanization Executive Committee was the accomplishment of a thorough survey of Cincinnati's foreign-born by volunteer workers under the supervision of Dr. Randall J. Condon, Superintendent of Public Schools and Chairman of the Committee. This very thorough combing process definitely located the various foreign

groups, - the Roumanians, Serbians and Hungarians in the heart of the Mohawk, the Russians, over a thousand and mostly of Jewish persuasion farther downtown about Clinton, Richmond, Barr, Ninth and other west-end streets; the Syrians in the neighborhood of the river front, and Pearl and Third Sts.; the Italians along Sixth Street and up into Kenton and Boone Sts., and so on, until one could glance at the card index compiled by the Committee and pick out his foreign group and individual at will.

Money was not wanting. The Cincinnati Chamber of Commerce and other Civic organizations practically poured their contributions into the War Chest of the Council of Social Agencies, providing funds for seventy different eleemosynary institutions and making liberal allotment therefrom to the work of the Americanization Executive Committee. With Dr. Condon's cooperation, night classes were formed in the public schools teaching English, Civics, American History, Federal, State and Municipal Governmental Principles, and above all, Americanism. The foreign born had been discovered in Cincinnati.

The classes were crowded. Some of the finest public schools in the city were at night buzzing beehives, for the foreign born. Splendidly competent teachers gave of their very best, imbued with enthusiasm at the task before them.

Still the Americanization Executive Committee was far from satisfied. Closer inspection of our guests from overseas had demonstrated that the foreigner is not such a bad fellow after all when you know him and break beneath the crust of his reserve. Once win his confidence and he will meet you half way. Convince him that there is something better ahead than the endless drudgery and exploitation of which he has been more than once a victim, and perhaps before you anticipate, he will have abandoned his dream of home-going and conclude that America after all is the best place in the world to live in, has more to offer for the individual, and by becoming a near-American his future assures an independence, and well-being quite impossible of attainment overseas. You have discovered a prospective American citizen.

It was the very worth-whileness of work among the foreign born that led the Americanization Executive Committee to the conclusion that these folks ought to have a club-house of their own, a hospitality house as it were, where group might meet group,

old-world racial antipathies be quite forgotten, and Hungarian and Serb, Italian and Austrian, German and American, Roumanian and Russian, foregather under one roof and enjoy in common some of the things America has to offer from her plentitude. And so behold what was once Rosen's Cafe, dispenser of forgetfulness and instructor in craps, now a remodelled and up-to-date community center, on the ground floor an auditorium, a bathing plant, a men's lounging room and kitchen, above stairs a poolroom, ladies' rest room, music room, library, and director's offices. Some transformation this from the halcyon days of Rosen.

The first year's expense of The American House was approximately $13,900, a mere bagatelle when you consider just how many of Cincinnati's foreign born became acquainted, not alone with themselves, but also some very representative Americans. Friendships were cemented in the little tea-room when the leaders of the different groups came as guests to meet the Americanization Executive Committee who had made this big clubhouse a reality. Some of the finest ladies of the Queen City of the West came from the suburbs to meet these new found friends and their wives, established a calling acquaintance in the homes of the foreign born, sat beside them in the big auditorium, appeared with their husbands in the big Federal Court Room on naturalization days, and after the Judge had given them the glad hand of fellowship and citizenship, pinned upon the lapels of their coats the little American flags which showed them to all the world to be "one of us."

Much was accomplished in the first year of existence of The American House. Much remains to be done. We have but touched the crust.

An idea of our activities may be gleaned from a recent report. In February we had ten entertainments all by high class volunteer talent, each followed by substantial refreshments, practically donated. There were two especial celebrations of Washington's and Lincoln's birthdays with very excellent addresses by prominent local officials, followed by movies. A class in Citizenship and History is in session each Sunday afternoon from three to five o'clock, for those who cannot attend night school and yet would learn, taught by a young University man. Two sessions in English are given on Tuesday and Thursday nights from 7:30 to 9:30 o'clock. A mother's Sewing Class, Crochet Class, an American House Men's Club, international in membership, an American House Orchestra of seventeen pieces, all made up of kiddies splendidly trained, a Betsy Ross Club of neighborhood women - these are only a few of our activities. In the daytime we

handle the individual cases. A Russian daddy wants to bring his three children from that dismal land of unrest. He has not seen them for fifteen years. We are trying our best to help him get them across. A German has paid $1,400.00 for a mythical piece of land for which the man who collected in weekly installments has refused to surrender the deed. A volunteer lawyer is handling the case. Numerous individuals want to go back home. We make their preparation as easy as possible. Others we instruct in how to get their first papers, how to complete the process.

A young Roumanian Lieutenant, with an A. B. and E. E. is stranded in Cincinnati. We find him a job in a high class industrial plant here, twenty minutes after his appearance, also find him a place to eat and sleep in a private home. Quick action this. Our daytime is devoted to the individual and it is through this personal contact and the making of a friend that we are able to impress upon him the importance of studying English, the first requisite for the future American in later studying Civics and good government, and then qualifying fully for that greatest thing in the world, American citizenship.

Ours is a hard job. Sometimes we fell pretty pessimistic, for it is a constant grind from nine A. M. to nine P. M., but then when your foreign born American friends drift into the auditorium and evince their profound approbation of the program you have been at pains to procure, when the women with their shawls come crowding into the evening classes and want to stay until ten or later, it is a downright satisfaction to feel that your clientele are interested.

Yes, the foreigner has been discovered in Cincinnati.

THE ROYAL ORDER OF SCOTLAND

BY BRO. CHARLES S. LOBINGIER, CHINA

The Royal Order of Scotland occupies, in Scotch Masonry, a place corresponding to the Order of the Temple (Knights Templar) in the so-called York Rite of American Masonry. Each is the culminating order of its respective rite and each is open to those only who have received the degrees of symbolic lodge and chapter. Moreover, while their legends and symbolism differ widely, each is largely a Christian order.

Indeed the legend of the first degree (Heredom of Kilwinning) of the Royal Order, carries it back to the Culdees who introduced Christianity into Scotland; while the legend of its other degree (Rosy Cross) connects it with Robert Bruce and the gory field of Bannockburn where Masonic soldiers, who fought under that famous king, are alleged to have earned from him the reward of Knighthood in the form of this Order which they were privileged in their Grand Lodge to pass on to their successors.

The battle of Bannockburn was fought on June 24 (Summer St. John's Day), 1314, just a year after the widespread persecutions of the Templars had culminated in the tragic death, at the stake, of their last Grand Master, Jacques de Molai, "on a little island of the Seine" in Paris. There are other legends which connect these two events and which tell of Templars who fled from those persecutions to Scotland, joined the army of Robert Bruce and helped him to win his great victory.

Passing, however, to quote "our Masonic Thucy-dides" (1) . . . from fable to fact (and the Royal Order (2) has probably no more than its share, among the high grade orders, of fable) the tradition which connects it with the Masonry of France appears to have a basis of fact. For Gould traces the Royal Order to an English Provincial Grand Chapter existing before 1750 of which he says that "there can be little if any doubt that it was an echo of French Scots Masonry"; (3) while another learned authority (4) has expressed the opinion that the parent English Grand Chapter "was an offshoot of the Emperors' Rite of Perfection or Heredom."

CONNECTION WITH THE SCOTTISH RITE

As both of these phases of eighteenth-century French Masonry were forerunners (5) of the Ancient and Accepted Scottish Rite, it will be seen how close is the connection in origin between the latter and the Royal Order of Scotland. This is further illustrated by resemblances in the rituals, especially the phraseology, and it was doubtless that historic connection which attracted the great Masonic student, Albert Pike, and led him to establish the Royal Order of Scotland in the United States and to become its first Provincial Grand Master there. For the same reason the Scottish Rite student of today will find more of interest in these quaint and curious degrees (6) of the Royal Order, and is better equipped to understand and appreciate them, than the devotees of any other Rite. In the United States the Provincial Grand Masters following Albert Pike, have continued to be Scottish Rite dignitaries (7) and candidates are rarely if ever received into the Royal Order there who are not 32 degree Masons. The Provincial Grand Lodge of the United States assembles annually; in the odd years at the same time and place as the Supreme Council for the Southern Jurisdiction of the United States, and in the even years with that of the Northern Jurisdiction, thus keeping in close touch with the leaders of the Rite throughout the country. The degrees of the Royal Order are conferred only while a Supreme Council is in session, and the participants in the work, as well as the candidates, are active and usually prominent Scottish Rite Masons. But by the transplantation of the Royal Order to the Philippines the Scottish Rite Masons here who are eligible will have the opportunity of receiving its degrees at home - a privilege not enjoyed by their brethren of the United States.

EXPANSION

According to Gould (8) the Royal Order took root in Scotland after the middle of the eighteenth century. In legend and symbolry it is still Scotch and appeals no less strongly for that reason to thousands of American and other Masons whose ancestry harks back to the "bonnie braes" of Caledonia. (9) The King of Scotland is acclaimed as hereditary Grand Master (in succession to Robert Bruce) and at every Royal Order meeting a chair is kept vacant in the east for him. Traditionally, too, the Order was composed at first entirely of Scotchmen and limited to sixty-three, (10) evidently as the product of the sacred numbers 9 and 7. But this, if anything more than tradition, did not long continue, for as early as 1786 a Provincial Grand Lodge was erected in France (11) which, within a quarter of a century, came to comprise twenty-six subordinate lodges and chapters, including two in the French colonies, two in Italy and one in Belgium. (12)

Other Provincial Grand Lodges have since been erected as follows:

Glasgow and West of Scotland 1859

New Brunswick, Nova Scotia, and Prince

Edward Island 1863

The Open Ports of China and the Colony

of Hong Kong 1865

Western India 1870

London and the Metropolitan Counties 1872

Lancashire and Cheshire 1874

Ontario and Quebec 1875

United States of America 1877

Aberdeenshire 1883

Natal 1885

Yorkshire 1886

Northumberland, Durham, and Cumberland 1893

Cape Colony 1893

Canton of Geneva 1893

In addition to the foregoing there are Provincial Grand Lodges of Hongkong and South China and of the Straits Settlements while a Provincial Grand Lodge of the Philippines has just been constituted. Thus the Royal Order has spread to nearly every continent, encircling the globe and, from a national organization in a small country, has become more cosmopolitan, probably, than any other branch of Masonry except the Ancient and

Accepted Scottish Rite. Like the premier Grand Lodge of England that of the Royal Order has its branches in many lands, but unlike the former the latter retains its direct connection and control as regards all the bodies which have emanated from it. As the Provincial Grand Master of the United States observed in his address at the dinner above referred to, the Grand Lodge of the Royal Order is the only grand body of Great Britain which now exercises authority over a Masonic body in the United States. And this unique position enables it to establish and preserve a connection between Scotch Masonry and that of other countries. Nay more, in the Far East it is thus afforded a special opportunity, as the connecting link between the Scotch and American crafts, to use its good offices toward removing the unfortunate misunderstanding which has temporarily - let us hope no more- estranged the governing bodies of Capitular Masonry in the two countries.

That would be an achievement worth while and that alone would justify the extension of the Royal Order to the Philippines. But it is hoped also thereby to render available here those rewards for Masonic service which Bro. Fensch, in the article already quoted, mentions as being offered in certain other provinces. "Indeed," he says, "at the present time members of the Royal Order of Scotland in the British colonies of China and South Africa, and possibly some of the other Provincial Grand Lodges, are given the prestige and honours usually accorded to Masons of the 33 degree and highest degree of the Scottish Rite." But these provinces, he further says, it must be remembered, "restrict the membership to . . . those who have become distinguished in Masonic work in the Orient."

PROVINCIAL GRAND LODGE OF THE PHILIPPINES

The charter for a Provincial Grand Lodge of the Philippines was issued some time since but no action was taken thereunder until the writer had visited the United States and ascertained from Provincial Grand Master, George M. Moulton, of the Provincial Grand Lodge of the United States, that such a course would be agreeable to him. Both he and the other officers of that Grand Lodge manifested a broad and truly Masonic attitude in the matter, recognizing that it was entirely within the discretion of the Grand Lodge at Edinburgh and that, while the Philippines are American territory, their distance renders it more convenient and conducive to the welfare of the order to establish a Provincial Grand Lodge there.

Such a generous attitude having removed all obstacles the event was auspiciously consummated on the evening of March 15, 1920, at the new Masonic Temple in Manila. The two degrees of Heredom of Kilwinning and Rosy Cross were conferred in full, and in the interval between them the company repaired to one of Manila's famous restaurants, near by, where a substantial repast, marked by much good fellowship, was partaken of.

The charter was then read and the newly obligated members requested to express their choice for officers by formal ballot. The charter left their selection to the Provincial Grand Master but it was deemed better for the new body, and more calculated to start it with enthusiasm, to invite a formal expression from the members. The balloting was accompanied by much good feeling, and the officers chosen include some of the most active and prominent members of the Craft in the Philippines. Thus the Deputy Grand Master is a 33 degree Mason and is now Junior Grand Warden of the symbolic Grand Lodge of the Philippines of which body also the new Provincial Senior Grand Warden of the Royal Order is a Past Grand Master and at present, Grand Secretary. The roster of officers below Provincial Grand Master is as follows:

Frederic H. Stevens, Provincial Dep. Grand Master. Newton C. Comfort, Provincial Grand Sen. Warden. J. Frank Brown, Provincial Grand Junior Warden. Warren W. Weston, Provincial Grand Secretary. Aziz T. Hashin, Provincial Grand Treasurer Eugene A. Perkins, Provincial Grand Chaplain. Victor Hall, Provincial Grand Sword Bearer. Amos D. Haskell, Provincial Grand Banner Bearer. John J. Riehl, Provincial Grand Steward Frank Towle, Provincial Grand Steward. Elmer Jeen, Provincial Grand Guarder.

After the ballots had been taken the principal officers were, installed and formal proclamation was made that the Provincial Grand Lodge of the Philippines had now been constituted. Some business was then transacted, not the least important of which was the unanimous adoption of a resolution of thanks to M.'. W.'. James H. Osborne, Past Provincial Grand Master for the open ports of China, whose friendly and fraternal interest in the new Philippine body was one of the strong factors in securing its charter.

Profoundly appreciated also, was the Resolution recommended by Provincial Grand Master Moulton and adopted by the Provincial Grand Lodge of the United States as follows:

"Resolved, that the Provincial Grand Lodge of the Royal Order of Scotland for the United States of America heartily approves of the action of the Grand Lodge at Edinburgh for the formation of a Provincial Grand Lodge of the R.O.S. to be located at Manila in the Philippine Islands, and the appointment of Bro. Charles Sumner Lobingier to be the first Provincial Grand Master thereof.

"We hail the addition of this new offspring to our parent body with great joy, and extend to it a most cordial welcome into fraternal relations, expressing for its membership, now and hereafter, our earnest wishes for the perpetuity and prosperity of their undertaking, and the fervent hope that its good works may be in evidence until the end of time."

The "Ides of March" will long be remembered as red letter day in the annals of the old Royal Order in new field.

(1) Gould History of Freemasonry, III, 75. See THE BUILDER I, 125.

(2) Woodford (Cyclopedia of Freemasonry, 586), (1878), was "quite prepared to concede it a considerable antiquity as a high grade."

(3) History of Freemasonry, III, 76. On page 92 of the same volume he says: "It cannot be too strongly insisted upon, that all so-called Scottish Masonry has nothing whatever to do with the Grand Lodge of Scotland, nor, with one possible exception - that of the Royal Order of Scotland - did it ever originate in that country. If we add to this rite that of the Ancient and Accepted Scottish Rite of 33 degree, we may even maintain that none of the Scots degrees were at any time practised in Scotland. As a slight mark of distinction I shall therefore, whenever possible, allude to these degrees as Scots and not

Scottish." (4) Allgemaines Handbuch der Freimaurerei, (Leipsic, 1863- 79) s.v. Heredom. (5) Gould, History of Freemasonry, III, 92, 93, 129. (6) One of the attractive features is that the Ritual is partly in rhyme. (7) The present Provincial Grand Master in the United States is Bro. George M. Moulton, 33 degree, who is also an Honourary Member of the Supreme Council of the Northern Jurisdiction as well as prominent in all other branches of Masonry. (8) History of Freemasonry, III, 76. (9) At the annual dinner of the Royal Order which it was the writer's privilege to attend in Washington, Oct. 16, 1917, Scotch dishes were served, Scotch airs played, (partly with a bagpipe), the program cover design included a thistle, and one of the speakers was a Scratch General, lately from Flanders fields. (10) Bro. Albert Fensch, formerly of the Philippines, and who received the degrees of the Royal Order in Hongkong, wrote an article on the subject for the Texas Freemason (reprinted in the American Tyler-Keystone for September, 1915) in which he said: "The Provincial Grand Lodges of Hongkong, South China and Straits settlements still restrict the membership to sixty-three and they of those who have become distinguished in Masonic work in the Orient." (11) Gould, History of Freemasonry, III, 76, 161. (12) Thory, Annales Originis, 173.

THE MISSION OF VOLTAIRE

BY BRO. GILBERT PATTEN BROWN, NEW JERSEY

The American and French Revolutions were the hopes of nineteen hundred years. There was born at Chatinay, France, on February 20, 1694, a sickly and very small child - one of the most unique souls since the birth of Jesus, the Redeemer of men. No Gabriel heralded his birth, nor did "wise men" from far off countries come to his mother's bedside with costly offerings of significant homage, yet great was his mission among the "children of men." Francois Marie Arout De Voltaire, whose "Brutus" was played in the Colosseum at Rome, lived at a time when the world needed a reformer such as it had not seen since Paul preached at Athens, or Luther was in his spiritual gradient.

Voltaire was the forerunner of the Declaration of Independence. Such great philosophers, patriots, and seers as Paine, Jefferson, Franklin, Rush, Sherman, and Thornton were students of that lover of Shakespeare, Voltaire. Paine was on the staff of Major General (Brother) Nathaniel Greene, of the Revolutionary Army. He studied Voltaire and wrote

essays of liberty by torch light on the drum-heads of the Continental host. The seed-thoughts of the Declaration of Independence came from this student of Voltaire and were sent by Col. Richard Henry Lee on horseback to Thomas Jefferson in Philadelphia in 1776, - just previous to July the 4th. In those days all the world was a stage as it is today, and the greatest of actors was this son of France. So we will now view him as a playwright upon the great stage of life.

When wicked France awoke to the splendid genius of Shakespeare, Voltaire was in a rage. He said that this Shakespeare, so savage, and so low, had some naturalness and sublimity, but that he had ruined the English theatre. To a large extent this was true.

Voltaire's comedies and tragedies were among his most important works. After Shakespeare's plays had received high honours in Paris, Voltaire in a letter to the Academy urged the claims of the French stage. These claims were so strong that they awakened the most enthusiastic feeling, and as a result Voltaire's classic, "Irene," was given by the actors of the Comedie Francaise to illustrate the power of the French stage.

It was a memorable performance. The great men of letters were present, Voltaire was carried on the shoulders of some of the audience and taken to his box amid cries of admiration for their "dear idol." During the wild scenes of enthusiasm as the evening advanced the author was crowned with laurel. Voltaire had now reached the age of 84 years, and this homage was grateful to him. He only lived three months after this.

One of his tragedies was "Brutus," that was never played many times in France. But when the French occupied Rome it was decided to give this work where there would be plenty of local colour.

The tragedy was given in the Colosseum. In order to make the stage setting perfect in detail the statue of Pompey at the feet of which "great Caesar fell," was transported to that historic spot and the Caesar of Voltaire fell where the great Caesar had fallen. This statue of Pompey is in the Spada palace, not far from the Farnese. It was found in front

of the Basiliea, and the spot corresponds exactly with what one of the earliest historians says in regard to its removal by Augustus from the Curia.

The head of the statue was under a house, and the body was under another near by. As neither of the house owners would give up his portion, Pope Julius III stepped in and bought both sections. It was Cardinal Capodiferro who was active in bringing the matter of the quarrel to the Pope, and after its purchase Julius III presented it to the Cardinal, who owned the Spada palace. At the time it was taken to the Colosseum to assist in Voltaire's "Brutus," the right arm was broken. It was, however, restored. The figure is about nine feet in height and the face handsome, yet stern.

On the day of the old tragedy Caesar had been warned that there was a plot against him, and his wife implored him not to go to the senate. But Brutus laughed at him for his prudence, and his litter took him there. When he reached the hall of the senate the conspirators crowded around him as he moved to his seat. One of them came very near him and presented a petition for the pardon of his brother. Some of the others crowded nearer and grasped his hands and tried to put their arms around his neck, as if in supplication for this pardon. At first Caesar pushed them lightly back; then as they still pressed forward he used all his strength - for he saw the danger that threatened him.

Then the Roman who had asked for the pardon of his brother caught Caesar's toga and threw it around both his arms to make him helpless. And from behind one of the conspirators stabbed at his shoulder. Caesar boldly caught at the handle of the dagger and still fought, as they thrust at him with their weapons; he even wounded one of them in his desperate effort to protect himself. But suddenly he saw Brutus pressing forward with the others, a sharp blade in his upraised hand.

"What! thou, too, Brutus!" he cried, and struggled no longer. He drew his robe over his face and they stabbed him till their daggers ran with blood. He reeled a little but was kept from falling for a few moments by the blows of the weapons. Then he fell at the feet of Pompey's statue, which was splashed with the blood of great Caesar.

The world needed a playwright - and Voltaire was heaven sent. Plays have their parts in the great subtotal of things. In his plays we seem to see Paul writing to Timothy that future generations might profit thereby - and at death Voltaire could have said as Paul did, "I have fought a good fight, I have finished my course, I have kept the faith." - (II Tim. IV, 7.)

I fully know the value of plays to the human heart. I have written them and have been an actor myself, so I fancy I see Voltaire anew in this light. Voltaire could have written even better ones than he did write had he been initiated into the mysteries of Masonry thirty years before he was given light in the world's greatest Democratic and Republican institution.

At the breaking out of the war of the American Revolution the record book of Masonic lodges in both Europe and America were full of the names of the leading men of civilization. In America there were many lodges of note in Philadelphia, Boston, Baltimore, and New York whose memberships consisted of the foremost men of the day. But it was in Paris, France, that existed the world's most cosmopolitan lodge of the universal brotherhood, that of the Nine Sisters (named in honour of nine nuns, whose religious lives were worthy of emulation by all rational thinkers).

It was while our American Army lay in the snowbound huts of Valley Forge that Voltaire became closely associated with the chief diplomat and philosopher of the American Revolution - Benjamin Franklin, Senior Warden of the celebrated French Lodge. On April 7, 1778, while all France applauded the cause of the American Colonies and that great Mason and patriot, General Steuben, was drilling and preparing the Army to whip the British in the next great battle, on the arm of Franklin slowly marched the great playwright Voltaire into the lodge room of the Nine Sisters, there to be made a Master Mason in "due, ancient and ample form." There had assembled upon that sublime occasion many of the great men of all walks and professions of life of Paris and vicinity. It was truly a "gathering of the gods." Here the priest and the peasant sat side by side - the Deist and sectarian "met upon the level and parted upon the square."

Voltaire was the Shakespeare of the day. Upon the foyer of membership were the names of fourteen clergymen, nine of whom were priests of the Society of the Jesuits. They

were thinking men and longed for the good things of life. Voltaire smiled upon his entrance. The ritual of Masonry found a warm welcome in the heart of the greatest soul of many centuries. At the close of the work Franklin and the rest admitted that they had learned more from Voltaire than they had imparted to him. At a later period such of his admirers as Thomas Jefferson, James Monroe, Thomas Paine, Robert R. Livingston, John Paul Jones and Robert Fulton visited the world's most unique lodge of Craft Masonry.

Voltaire was once headed for the Bastile by the powers of Stall, which was nothing short of the glove-covered hand of the French Jesuit as backed up by the "Holy Father" on the Tiber in Rome. Many Masons and freethinkers met their deaths at the hands of those creedmongers and political experts of France as the Revolution was about to burst upon the people. Voltaire had to leave his native land or die in the Bastile. He took refuge in the land of Cromwell where he remained three years and was the lion of all literary societies in that country.

Voltaire broke the fetters of superstition for all time to come. He was the greatest Deist in world history. He died in Paris, May 30th, 1778, loved and lamented by the greatest minds of his generation. Those of today whose intellects are large enough in all climes and countries to fully appreciate the great branches of the tree of universal liberty should bow in sacred reverence to the immortal name of Voltaire.

The Jesuits stole his remains from their earthly resting place. Like the bones of his admirer, Thomas Paine, "no man knoweth" where they are.

Every great soul has a mission on this mortal plane - that of Voltaire was to teach the world the difference between religion and sectarianism. His philosophy was congenial with the teachings of the ritual of Freemasonry. While the tides of the seven seas ebb and flow twice in each twenty-four hours, and the minds of the children of men remain sane, as only a few of them do in these fleeting, morbid and aggressive times, Voltaire will be considered the greatest mind of a score of centuries.

NOTES ON THE EARLY HISTORY OF MASONIC RANKS

BY BRO. SIR FREDERICK POLLOCK, ENGLAND

IV. THE FIFTEENTH CENTURY PRACTICE

WHAT can we infer from our documents as to the actual usage of the later Middle Ages? I submit, with all due reserve and subject to correction or new information, that it was something like this. Any qualified fellow of the craft may take a contract if he can find an employer to intrust him with the work and companions to work under him. So long as the building is in progress, be the time longer or shorter, he is "governor of the work" and called master, but strictly master only of the lodge he has formed for that special undertaking (there is no election of a master by the lodge in the purely operative period, except possibly, one may guess, if the master dies or is disabled before the work is finished). (42) In order to obtain the permanent rank of Master he must be approved and certified in a general assembly. We have seen that the proceedings were public, and that public officers were present who were not members of the craft. It is therefore most improbable that any new secrets were then and there imparted to the approved master; indeed it is hard to see what more he can have had to learn.

Now let us turn again to the statement in the Cooke MS. about the examination of masters. It is not a common form; the author whose work our scribe copied must have made it with a purpose. It looks as if he thought the practice of examination had been unduly relaxed, and wished to reinforce it by the mythical authority of King Athelstan, or it may be that he objected to the methods of new unionism (to use a modern phrase) whereby the congregations fell foul of Parliament, and intended to give his companions a hint that it was better to stick to their ancient office of keeping up the technical standard. Again he may have had some personal interest in the fees paid by masters on approval and have been anxious about their falling off. Fees were a great matter in the Middle, Ages. This, however, is guesswork.

Then the Cooke MS. has yet another curious passage after the "Points" - perhaps not in its right place, perhaps taken from a different source - where we hear of a class of "new men." "At the first beginning" (of the congregation) "new men that never were charged before be charged in this manner" - namely, in short, to keep no company with thieves, to work honestly, render true accounts in things for which they are accountable, behave as lawful men generally, "and that they keep with all their might and (sic) all the articles aforesaid." Something must be wrong with the text; for the duties specified are those of ordinary workers, but the Articles dealt with those of masters. One suspects an accidental omission; perhaps we should read "[all the points] and all the articles aforesaid"; but the lacuna may be more considerable. We can infer, as the MS. stands, only that at these assemblies a charge in the nature of general exhortation and distinct from the "articles" and "points" was delivered to masters or fellows, or both, attending for the first time, and that every man newly qualified as fellow or master was bound to attend at the first opportunity. Charges of this type are familiar to all Brethren in our modern ritual. To my mind the passage (assuming it to be a correct statement of actual practice) leaves us in doubt whether this exhortation was the preface to a formal admission, and does not enable us either to affirm or to deny that there was such a ceremony.

On the whole it seems likely that in the first half of the fifteenth century the craftsman who had executed one or two contracts with success was already apt to be so well content with the reputation of a de facto master as to be in no hurry to incur the trouble and expense of proceeding to the official completion of his title. Put that completion may have been expected of a mason who aspired to be master of the works for a great undertaking such as the building of a collegiate church or material additions to a cathedral or minster. Similarly, in a rough way, the M.A. degree is kept alive in England at this day mainly as a qualification for academic franchise or scholastic or ecclesiastical office. The university analogy further suggests that only formally approved master masons had an effective vote in the general assemblies. I have not found any clear indication of the time when the practical business of the congregations died out, or when they ceased to be even formally convened; but I should guess that the former date cannot be put later than about the middle of the sixteenth, or the latter than the first quarter of the seventeenth century.

V. THE TRANSITION PERIOD

In the sixteenth century there was a general decay of the old craft regulations, those of Masonry among them; but there was also a special reason for the standing of a master

mason losing its importance. The introduction of the word "architect," hardly in use before the sixteenth and not common till the seventeenth century, marks the advent of a sort of men, trained not in the old craft ways, but in the new art that had come in with the new learning, who treated their profession as being of a higher order than the builder's industry. When the architect who had never been a craftsman was the real "governor of the work," and the master mason was no better than a foreman or clerk of the works, it was no longer worth while to be an operative master mason. The operative lodges gradually became little more than social clubs preserving the symbolic traditions of the craft with various degrees of care and fidelity, something like the Inns of Chancery in the legal profession when they ceased to be active bodies working in auxiliary subordination to the Inns of Court; and as a measure of self-preservation they reinforced themselves by adopting or "accepting" honorary members who had nothing to do with the operative craft. These "accepted" members were the ancestors of our modern fraternity, and "speculative" in the sense of having studied, or being deemed to have studied, geometry and architecture without being craftsmen. (43) We may see in the adoption of Sir Christopher Wren at the very latest stage of the transition, if it really took place, an expiring attempt on behalf of the attenuated operative tradition to revive its credit by linking it with the new school of architecture. But the fact is in doubt; we have here an example of perhaps the most troublesome kind of minor historical problem, where the affirmative side rests on weak though in itself not incredible evidence, the negative on the lack of confirmation in the quarters where we might reasonably look for it. (44) Aubrey's well known memorandum of 1691 (45) cannot, however, be dismissed as void of all foundation; no motive for invention appears, and if Wren was invited to become a brother late in his life, that is not unaccountable. The simplest explanation is that nobody thought of it sooner; or for some reason Wren may have had difficulties about accepting, and taken a long time to decide. A more careful diarist would have saved posterity much trouble by being at the small pains of ascertaining that the meeting he noted as appointed for that very day, May 18,1691, was actually held. But Aubrey was careless. Later inaccurate gossip is of no value as confirmation, but so far as its particulars are inconsistent with Aubrey's contemporary note it is equally worthless as contradiction. As Chetwode Crawley judiciously said, Aubrey's testimony remains admissible for what it is worthy. (46) It seems just possible that Wren was adopted in expectation of active assistance, and that he failed to render it; if so there might be a grain of truth in Anderson's otherwise very suspicious story of his neglect. (47) But, whether we decide for or against Sir Christopher's membership, or leave the matter as an unsolved puzzle, there is nothing in it to help us to any general conclusion.

We have anticipated a little, but the digression is not material. The really dark time of the transformation is the sixteenth century. Lodges had been temporary working associations for a time varying with the magnitude of the undertaking. They became local and

permanent, with something of a superficial likeness to craft gilds, from which they were really as different as could be. There were, of course, real craft gilds of masons in the towns, distinguished from other trade gilds by the customary right of intercommoning, to borrow a legal term from another region, whereby the fellow of any one gild was entitled to be received and to work in the jurisdiction of any other. Hence the need of passwords and tokens for recognition. But we have no evidence that the fixing of lodges to a local habitation was accomplished by any process of amalgamation with gilds. That which actually happened in the singular case (so far as we know) of London was, as we shall immediately see, not so simple. It is easy to suppose then when a master mason of good repute had fulfilled a contract and had reason to expect another, his companions might find it more profitable to stay with him than to disperse in search of other work. That would account for a lodge acquiring a continuous existence, but it would bring it no nearer to the change of the master from the founder into an annually elected officer. I have not met with any light on the process, nor even any attempt to explain it. One little fact waiting to be fitted into its right place is that operative bodies continued to deliver the old charges, or abridgments of them, to their apprentices as late as the eighteenth century. (48)

Early in the seventeenth century we have a glimpse of the transition from operative to speculative Masonry nearly but not quite accomplished in the "new articles" that occur in a few MSS. of the constitutions. (49) No person is to be accepted a Freemason "unless he shall have (?) a lodge of five Freemasons at least, whereof one to be a master or warden" - where "master" is obviously the name of office only - "of that limit or division wherein such Lodge shall be kept, and another of the trade of Freemasonry." This is not altogether clear, but it seems that a lodge was not correctly formed without at least one operative member. Now the need for such a rule shows that in most lodges the majority had ceased to be operative. This was certainly the case, as we now know, in the Warrington Lodge to which Elias Ashmole was admitted in 1646; (50) indeed it is at least doubtful whether any operative mason was present. "I was made a Free Mason" is the whole extent of Ashmole's disclosure as to what passed, besides the date and the names of members of the lodge attending. Many years later, in 1682, Ashmole attended a lodge "at Mason's Hall, London" where six named persons "were admitted into the Fellowship of Free Masons." Ashmole "was the Senior Fellow among them," and the Master of the Masons' Company (of London) is named among "the Fellows" present. There is no word of Ashmole having ever gone through any other ceremony than that of Oct. 16, 1646, at Warrington, or of any one being called Master except in virtue of his office for the time being. The natural inference is that an "accepted," i.e. nonoperative Freemason was admitted as a fellow without going even in form through the stage of an apprentice (though a cumulative ceremony is not absolutely negatived), and that there was no speculative degree corresponding to the old operative rank of master mason, which had become obsolete, or confounded with that of

fellow, in the course of the sixteenth century; whether practice was uniform everywhere we cannot be quite sure, but at all events there is no sign of different usages in London and at Warrington. Honorary degrees in universities are in like manner conferred without any mention at all of the stages passed through by an ordinary candidate, and indeed degrees are quite commonly so conferred by the governing body on officeholders if they are not already graduates of the university.

The Masons' Hall where Ashmole attended a lodge meeting was the hall of the Masons' Company of London, and the lodge was attached to the company in the sense that the company accepted honorary members through (and it seems only through) the lodge; but the company as a subsisting craft gild was more extensive than the lodge, and the records of the lodge, unfortunately not extant, were quite distinct from those of the company. This appears in the extracts from the Company's accounts, beginning in 1620, published by Bro. Conder. New members admitted to the Company and "coming on the livery upon acceptance of Masonry" paid distinct fees to the lodge and to the Company. (51) Apprentices taking up their freedom in the regular way of the trade after serving their seven years under a freeman might and commonly did pay a special fee of 3s 4d for "admission then to be a Master." This had nothing to do with the lodge, for there is no corresponding item in the fees paid by the "accepted"? members. It was therefore a survival of the old operative rank, consolidated with that of fellow - a rank still distinct from membership of any merely local body, even that of the eminent London Company, and carrying in theory the privilege of being free of the craft everywhere. Its working value, however, does not seem to have been rated high in the year 1636, judging by the amount of 3s. 4d. as compared with the 20s. paid "by way of gratuitie to this Companie." (52) By rights, it would seem, the 3s. 4d. should have gone to some representative of the general assembly of masons and not into the Company's account. Evidently there had long ceased to be any such person. I may add by the way that I cannot believe there was a Grand Master of Freemasons (except so far as the president of a general assembly, so long as the assemblies were held, may be regarded as such for the occasion, as Speth suggests in his commentary on the Cooke MS.) or any regular body acting like a Grand Lodge, before 1717. The "admission to be a Master" still practiced in the Masons' Company in 1636 appears to be the latest officially recorded trace of the use of that name in the old operative sense. An inventory of 1665 shows that the Company kept a list of "the names of the accepted Masons" - that is the members of the lodge "in a fair inclosed frame with lock and key." (53) Nothing in the Company's books tells us what became of that lodge. It may have died out or may have separated from the Company and continued under some new name; Bro. Conder suggests as a pious conjecture that the Lodge of Antiquity may have arisen from it. (54)

The formation of purely speculative lodges not having any professed operative character appears to have begun only in the eighteenth century, not without discontent on the part of operative lodge members. (55)

Finally we have Anderson's statement about the meeting of four lodges which was the origin of the Grand Lodge of England. (56) "They and some old Brothers met at the said Apple-Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a Grand Lodge pro tempore in due form," etc. The same term is applied a little further on to the chairman of the assembly and feast held at the Goose and Gridiron on St. John the Baptist's day, 1717, when Sayer was elected Grand Master. It seems natural that an actual Master of a lodge should take the chair on both occasions. Anderson's phraseology may have been intended to minimize the fact that the only persons then recognized as master masons were those who were or had been Masters of lodges, Installed Masters as we now call them; but it does not appear to me that any certain inference can be drawn.

VI. THE SPECULATIVE RECONSTRUCTION

The state of things before the creation of the Grand Lodge of England seems to have been as follows:

In the community of operative masons there had been three grades, namely apprentice, fellow and master, resembling the undergraduate student, bachelor and master or doctor of a university.

The rank of master mason had become less important from the fifteenth century onwards. It was practically extinct about the middle of the seventeenth century.

In the subsisting lodges about 1700 there was only one rank, generally under the name of fellow, but it seems that an actual or past Master of a lodge was entitled to some precedence.

I have endeavoured to give a connected view of these stages, distinguishing those points which are established or made highly probable by good witness from those which are left open by the known evidence and give room for some latitude of conjecture. In my judgment no greater certainty is now to be looked for save by some unexpected stroke of good fortune.

The founders of modern Freemasonry, having in their hands copies of the "Old Charges," and perhaps other material now lost, were acquainted with the old operative classification and proceeded to reconstruct it in the speculative form now familiar to us.

Thus was our stately and superb edifice, for so we may justly call it notwithstanding all confessed errors in design and faults of execution, built up on the ruins of the medieval order. Our founders were credulous; their credulity, as too commonly happens, was not free from admixture of something indistinguishable from pious fraud; but the blemishes affect only details of their work. The last word must be of thankfulness for the daring ingenuity which rescued the permanent and cosmopolitan elements of the ancient craft symbolism and developed them with enhanced spiritual value.

(42) But this was at least sometimes otherwise provided for; see as to York Minster, p. 12 above. cp. art. 141 of the curre English Book of Constitutions.

(43) See Cooke MS., l, 623, and Speth's comment thereon.

(44) Especially the silence of Sir Christopher's son, who was certainly a Freemason. Preston's assertion counts for nothing, Anderson's for rather worse than nothing. The minutes of the Lodge of St. Paul s (1723) restore the balance but are not quite convincing. See the controversy summed up in Calvert. The Grand Lodge of England, 1917, pp. 44-52.

(45) Facsimiled in Chetwode Crawley's "The Masonic MSS. the Bodleian Library," reprint from Ars. IV. Coron., 1898.

(46) If it is worth anything it shows that Wren was not a Freemason before 1691. The alternative of supposing that Aubrey misunderstood his information or was misinformed, so that the ceremony may have really been an installation, would leave us with no standing-ground at all.

(47) Aubrey's entry is also strictly compatible with Wren, having at the last moment refused or failed to attend the meeting, and thus never having been adopted.

(48) Conder, op. cit., p. 142.

(49) Conder, The Hole Craft &c., p. 225.

(50) Facsimile from his diary in "The Masonic MSS. in the Bodleian Library"; many times printed, last in Newton, The Builders, p. 162, and Calvert, The Grand Lodge of England, p. 2, also in Conder, op. cit., 203-4.

(51)The Hole Craft &c., pp. 140, 171.

(52) Ib. pp. 162, 163.

(53) The Hole Craft &c., p. 179.

(54) op. cit., p. 13.

(55) Calvert, The Grand Lodge of England, p. 17.

(56) Book of Constitutions, 2nd ed., 1738, p. 109, Facsimiled Quatuor Coronatorum Antigrapha, vol. 7.

THE MAN WHO SAVED BURNS TO SCOTLAND

BY BRO. DUDLEY WRIGHT, ASSOCIATE EDITOR "THE FREEMASON," ENGLAND

THOMAS BLACKLOCK was born at Annan, Dumfries, on November 10, 1721. His parents, who were natives of Cumberland, were of the poorer class - his father was a bricklayer - but industrious and well-informed. Before Thomas Blacklock was six months old an attack of small-pox deprived him of his eye-sight and from that time his father seems to have made it his principal aim to lessen this terrible calamity by all the means in his power. His hours of freedom from labor were devoted to reading to his son, and he enlisted the friendly offices of neighbors in the same work during the day when he was unable to be at home. By this means the blind boy became acquainted with the works of Spenser, Milton, Prior, Pope, Addison, Thomson, and Allan Ramsay, and he also acquired some knowledge of the rudiments of the Latin language. He also acquired a love for poetry, and, at the age of twelve, began to compose imitations of some of the authors whose works had been read to him and he even essayed some original compositions.

Even in his first poem he gave evidence of the mildness of temper for which he was noted throughout his life. There is an analogy between him and Burns, whom, in later years, he befriended, in the fact that the first composition of the great Scottish bard, at the age of fifteen, was to a girlish companion. Blacklock's first composition was to a girl about his own age - "To a Little Girl whom I had offended," - urging her to avoid shrewishness:

Should but thy fair companion view

How ill that frown becomes thy brow,

With fear and grief in every eye,

Each would to each, astonished, cry;

Heavens! where is all her sweetness flown!

How strange a figure now she's grown!

Run, Nancy, let us run, lest we

Grow pettish, awkward things as she.

It was certainly a composition not to be despised as the production of a boy of only twelve years of age, and might even be classed as remarkable to find a sightless boy of that age discoursing upon the probabilities of sight.

The daily acquisition of knowledge and the frequent composition of poems continued until Thomas Blacklock attained the age of nineteen, when a second great misfortune overtook him. The father, whom he had loved so dearly and who had lavished such care upon him, was accidentally suddenly killed by the fall of a lime-kiln. Of that father he wrote in his Soliloquy:

Where now, ah! where is that supporting arm

Which to my weak, unequal, infant steps

Its kind assistance lent? Ah, where that love,

That strong assiduous tenderness, which watch'd

My wishes yet scarce form'd; and, to my view

Unimportun'd, like all indulging Heav'n,

Their objects brought? Ah, where that gentle voice

Which, with instruction, soft as summer dews

Or fleecy snows, descending on my soul,

Distinguish'd every hour with new delight?

Ah! where that virtue, which amid the storms,

The mighty horrors of tumultous life,

Untainted, unsubdued, the shock sustain'd?

So firm the oak which, in eternal night,

As deep its roots extends, as high to heaven

Its top majestic rises: such the smile

Of some benignant angel, from the throne

Of God despatch'd, ambassador of peace,

Who on his look impress'd his message bears,

And, pleas'd, from earth averts impending ill.

Alas! no wife thy parting kisses shar'd;

From thy expiring lips no child received

Thy last, dear blessing, and thy last advice.

Friend, father, benefactor, all at once,

In thee forsook me, an unguarded prey

For every storm, whose lawless fury roars

Beneath the azure concave of the sky,

To toss, and on my head exhaust its rage.

On the death of his father he gave way, for a time, to despondency. He was deprived of the stay on which he had hitherto rested and the fate of a homeless beggar sometimes presented itself as one that might befall him:

Dejected prospect! soon the hapless hour

May come - perhaps this moment it impends -

Which drives me forth to penury and cold,

Naked, and beat by all the storms of heaven,

Friendless and guideless to explore my way;

Till on cold earth this poor, unsheltered head

Reclining vainly from the ruthless blast

Respite I beg, and in the shock expire.

He lamented his blindness. He realized to the full the limitations which his addiction placed upon him:

The sacred fane

Of knowledge, scarce accessible to me;

With heart-consuming anguish I behold;

Knowledge for which my soul insatiate burns

With ardent thirst. Nor can these useless hands

Untutor'd in each life-sustaining art,

Nourish this wretched being, and supply

Frail nature's wants, that short cessation know.

He continued to live with his mother for a year after his father's death, when there happened to him that tide "which, taken at the flood, leads on to fortune." At the time of his father's death, which occurred in 1740, Blacklock's poems had been issued only in manuscript form, but they had already secured a wide circulation, and some of them fell into the hands of Dr. Stevenson, an eminent physician of Edinburgh. In 1741, at the request of Dr. Stevenson, Blacklock went to Edinburgh, and, after a short course at the grammar school there, proceeded to Edinburgh University, where he remained until 1745. Then the rebellion broke out and the poet returned for a time to Dumfries, where he found an asylum with his married sister, Mrs. McMurdo. At the termination of the rebellion he went back to Edinburgh, where he pursued his studies for a further six years, acquiring, among other stores of learning, a thorough knowledge of Greek, Latin, and French. The cost of this training was defrayed by Dr. Stevenson and to him Blacklock afterwards dedicated his Imitation of the Ode to Maecenas, which occupies the first place in his poems, as it does in those of Horace.

The first edition of Blacklock's poems had been published in Glasgow in 1746 and, in 1754, the second edition was published in Edinburgh, an edition appearing also in London in the same year, with a biographical notice of the author by the Rev. Joseph Spence, the Oxford Professor of Poetry. A subscription was opened immediately at the shop of Dodsley, a well known publisher of that period, for a quarto edition to be published at a guinea for large paper, and a hall a guinea for small paper copies. Blacklock meanwhile had made the acquaintance of Hume, the historian, who assisted in promoting the sale of this edition, which yielded the author a considerable sum. Further editions appeared in 1786, 1793, and 1796.

Blacklock, however, did not limit his literary efforts to poetry. In 1756, he published An Essay towards a Universal Etymology, and he was also the author, of the article on the Blind in the Encyclopaedia Britannica, and he translated from the French a work on the education of the blind by Valentine Hauy, the founder of the Paris Blind School. Although not inaugurated in Blacklock's lifetime, it was through his persistence that some prominent Edinburgh residents established the Edinburgh Asylum for the Relief of the Indigent and Industrious Blind. In 1786, also, he published a translation from the French of two discourses on The Spirit and Evidence of Christianity by the Rev. James Armared, Minister of the Walloon Church in Hanau.

Blacklock had intended at the termination of his University course to give lectures in elocution to students intended for the bar or the church, but Hume dissuaded him from this undertaking. Possibly, the reason behind Hume's action was the fact that, in the dictation of his poems, Blacklock had acquired a vibratory sort of motion with his body, owing mainly to his inability to walk about unaided in consequence of his blindness. He refers to this habit in the poetic pen picture he has drawn of himself:

As some vessel tossed by wind and tide

Sounds o'er the waves and rocks from side to side,

In just vibration thus I always move.

On the abandonment of this idea, Blacklock determined to study Divinity and, after the usual probationary course, he was, in 1759, licensed as a preacher of the gospel according to the constitution of the Church of Scotland.

In 1762, Blacklock married Sarah Johnston, daughter of Joseph Johnston, a surgeon in Dumfries, and about the same time he was ordained minister of the town and parish of Kircudbright, a presentation fron the Crown obtained for him by the Earl of Selkirk The parishioners, however, objected strongly to the appointment and, after a legal dispute lasting nearly two years, his friends advised him to resign his right and accept a moderate

annuity in its stead. He returned to Edinburgh in 1764 when he adopted the plan of receiving a limited number of students in his house.

Whether it was the outcome of his decision to enter the ministry cannot be said but his intimacy with Hume was severed and, by a singular coincidence, he became acquainted with Hume's opponent, Dr. Beattie, with whom was inaugurated a friendship to be severed only by death. Beattie was professor of Moral Philosophy at Aberdeen and had written, besides poems, philosophical works designed to defend religion and morals against the sceptical theories enunciated by Hume. It is believed that it was owing to the influence of Dr. Beattie that the University of Aberdeen conferred upon Blacklock the degree of D. D. in 1767, the same year that he published Paracelsis. In the preceding year he had sent a copy of his poems to Dr. Beattie, who returned to him a poetical epistle which, afterwards, was prefixed to his poems. Part of it reads as follows:

Who longs to emulate thy tuneful art:

But more thy meek simplicity of heart;

But more thy virtue, patient, undismay'd,

At once though malice and mischance invade,

And, not by learned nor priestly pride confined

Thy zeal for truth and love of human kind.

This love of human kind was a prominent trait in Blacklock's character and there were several notable instances of it in his career. He engaged a boy from a village near Carlisle for the purpose of leading him about. Perceiving in the youth a willingness to learn, he taught him Latin, Greek, and French, and eventually secured for him the position of secretary to Lord Milton (then Lord Justice Clerk and sub-minister for Scotland under the Duke of Argyll). This young man was named Richard Howitt, who afterwards wrote the poem entitled Roslin Castle, a work of much promise, which he dedicated to Dr. Blacklock. Unhappily, the fatigue of the employment caused damage to his health and he died in 1794.

But the greatest debt that is owed to Dr. Blacklock is the fact that he saved Burns to Scotland, and perhaps to literature. He was one of the first to appreciate the genius of Scotia's famous bard. Dr. George Lawrie, of London, a man of high culture and character and on terms of intimacy with the leading Scottish litterateurs, had been struck with the excellencies of Burns' poems. He thought that the author was too great a man either to pine in provincial obscurity or to expatriate himself to a pestilential climate, as he proposed to do. Burns, as a means of escape from his many troubles, had accepted a position which had been offered to him in the West Indies. His passage to Jamaica had been booked. He had written his Farewell to the Brethren of St. James' Lodge, Tarbolton, when there came to hand a letter from Dr. Blacklock, which caused him to change his mind and remain in Scotland.

To quote Burns' own words:

"I had just taken the last farewell of my few friends; my chest was on the road to Greenock; I had composed the last song I should ever measure in Caledonia; when Dr. Blacklock's opinion that I would meet with encouragement in Edinburgh for a second edition fired me so much that I posted away to that city."

When Burns arrived in Edinburgh, says Dr. Currie, Blacklock received him with all the ardour of affectionate admiration; he eagerly introduced him to the respectable circle of his friends; he consulted his interests; he emblasoned his fame; he lavished upon him all the kindness of a generous and feeling heart, into which nothing selfish or envious ever found admittance.

"Dr. Blacklock," said Burns, "belonged to a set of critics for whose applause I had not dares to hope. His opinion that I would meet with encouragement fired me so much that away I posted for that city, without a single acquaintance or a single letter of introduction. The baneful star that had so long shed its blasting influence on my Zenith for once made a revolution to the nadir."

Walker, in his Biography of Burns, says:

"It was a fortunate circumstance that the person whom Dr. Lawrie applied to, merely because he was the only one of his literary acquaintance with whom he chose to use that freedom, happened also to be the person best qualified to render the application successful. Dr. Blacklock was an enthusiast in his admiration of an art which he had practised himself with applause. He felt the claims of a poet with a paternal sympathy, and he had in his constitution a tenderness and a sensibility that would have engaged his beneficence for a youth in the circumstances of Burns, even though he had not been indebted to him for the delight which he received from his works; for if the young men were enumerated whom he drew from obscurity and enabled by education to advance themselves in life, the catalogue would naturally excite surprise."

The intimacy between Burns and Blacklock was broken only by the death of the patron and, in October, 1789, less than two years before that event, we find Burns addressing a poetic epistle to Dr. Blacklock from Ellisland, beginning:

Wow! but your letter made me vauntie!

And are you hale, and week and cantie?

I kenn'd it still your wee bit jauntie

Wad bring you to:

Lord send you ate as weeds I want ye,

And then ye'll do.

In this and very many other instances we find Blacklock in his life exemplified the principles in his own Hymn to Benevolence:

Hail! source of transport, ever new;

Whilst thy kind dictates I pursue,

I taste a joy sincere;

Too vast for little minds to know,

Who on themselves alone bestow

Their wishes and their care.

Daughter of God! delight of man!

For thee felicity began;

Which still thy hand sustains;

By thee sweet peace her empire spread,

Fair Science raised her laurel head,

And Discord gnash'd in chains.

If from thy sacred paths I turn,

Nor feel their griefs, while others mourn,

Nor with their pleasures glow;

Banished from God, from bliss, and thee,

My own tormentor let me be

And groan in helpless woe.

Small wonder that it was said of Blacklock that he never lost a friend nor made a foe.

Heron wrote of him in the Edinburgh Magazine:

"There was, perhaps, never one among all mankind whom you might more truly have called an angel upon earth as Dr. Blacklock. He was guileless and innocent as a child, yet endowed with manly sagacity and penetration. His heart was a perpetual spring of overflowing benignity. His feelings were all tremblingly alive to the sense of the sublime, the beautiful, the tender, the pious, the virtuous; poetry was to him the dear solace of perpetual blindness; cheerfulness, even to gaiety, was, notwithstanding that irremediable misfortune, long the predominant eolour of his mind. In his latter days, when the gloom might otherwise have thickened around him, hope, faith, devotion, the most fervent and sublime, exalted his mind to heaven and made him maintain his wonted cheerfulness in the expectation of a speedy dissolution."PRIVATE

Sir W. Forbes said:

"With Dr. Blacklock I had the happiness of being well acquainted, and I look back with gratitude to his memory for the most instructive hours which I enjoyed in his company.

Blacklock was very sensitive with regard to his affliction and to the fact that he was regarded frequently as an object of curiosity:

the supercilious eye

Oft, from the noise and glare of prosperous life,

On my obscurity diverts its gaze,

Exulting; and with wanton pride elate

Felicitates its own superior lot,

In human triumph.

Frequently in his poem he refers to his loss sight:

For, oh! while others gaze on Nature's face,

The verdant vale, the mountains, woods, and streams;

Or with delight ineffable survey

The sun, bright image of his parent God:

The seasons, in majestic order, round

This vary'd globe revolving: young-ey'd Spring

Profuse of life and joy; summer adorn'd

With keen effulgence, bright'ning heaven and earth;

Autumn replete with nature's various boon,

To bless the toiling hind, the Winter grand

With rapid storms, convulsing Nature's frame,

While others view Heaven's all-involving arch,

Bright with unnumber'd worlds: and, lost in joy,

Fair order and utility behold:

Or unfatigu'd th' amazing chain pursue,

Which in one vast all-comprehending whole

Unites th' immense stupendous works of God;

Conjoining part with part, and thro' the frame

Diffusing sacred harmony and joy;

To me, those fair vicissitudes are lost.

And again:

And grace and beauty blotted from my view,

The verdant vale, and mountains, woods, and streams

One horrid blank appear; the young-ey'd spring,

Effulgent summer, autumn deck'd in wealth

To bless the toiling hind, and winter grand

With rapid storms, revolve in vain for me:

Nor the bright sun, nor all-embracing Arch

Of heav'n, shall e'er these wretched orbs behold.

O Beauty, Harmony! You sister train

Of graces, you who in th' admiring eye

Of God your charms display'd are yet transcrib’d

On Nature's form your heavenly features strong,

Why are you snatch'd for ever from my sight

Whilst, in your stead, a boundless waste expanse

Of undistinguished horror covers all.

Wide, o'er my prospect, rueful darkness breathes

Her inauspicious vapour; in whose shade

Fear, grief, and anguish, natives of her reign

In social sadness gloomy vigils keep.

With them I walk; with them still doom'd to share

Eternal Blackness, without hopes of dawn.

Yet, in his poems, Blacklock speaks of day and night, light and darkness, the eye, view, and sight; sun, moon, and stars; lightning and meteors; the beams of the sun; and the flashing, gleaming, glowing, glaring, and blazing of different objects. For instance, in The Shepherd's Preference, he says:

"In May, when the daisies appear on the green,

And flowers in the field and the forest are seen;

Where lilies bloomed bonnie, and haythorns upsprung,

A pensive young shepherd oft whistled and sung;

But neither the shades nor the sweets of the flower,

Nor the blackbirds that warbled in blossoming bower,

Could brighten his eye or his ear entertain,

For love was his pleasure and love was his pain."

Dr. Johnson, discoursing on Blacklock's poetry, observed that as its author had the misfortune to be blind, we may be absolutely sure that such passages are combinations of what he has remembered of the works of other writers who could see. He regarded Blacklock with reverence. In a letter which he wrote to Mrs. Thrale on 17th August, 1773, he said:

"This morning I saw at breakfast Dr. Blackloek, the blind poet, who does not remember to have seen light, and is read to by a poor scholar in Latin, Greek, and French. He was originally a poor scholar himself. I looked on him with reverence."

Johnson met Blacklock on two occasions and it was on his return from the Western Islands that he break-fasted with him. One incident in connection with this breakfast has been placed on record by one who was a boarder in Dr. Blacklock's house at that time. It is that Dr. Johnson drank nineteen cups of tea on that occasion. The writer goes on to say:

"I was twice in company with Dr. Johnson, when he came to Edinburgh, on his journey from the Hebrides. Being then a boarder in Dr. Blacklock's, my request to be present at the breakfast to Dr. Johnson was readily granted. The impression which I then received of him can never be effaced; but it was not of an unpleasant nature. He did not appear to me to be that savage which some of my college companions had described him; on the contrary, there was much suavity and kindness in his manner and address to Dr. Blacklock. The blinds poet generally stood in company, rocking from one side to another; he had remarkably small white hands, which Dr. Johnson held in his great paws during the most part of the time that they conversed together, caressing and stroking them as he might have done those a pretty child."

Dr. Johnson, it may be mentioned, is generally accredited as being the author of a laudatory notice of Dr. Blacklock, which appeared in the Gentleman Magazine.

In the circle of friendship Dr. Blacklock seemed to forget his privation of sight and the melancholy which, at other times, it produced, and he entered with cheerful playfulness into all that went on around him. He had no earnest desire for anything except knowledge. He looked upon virtue as the cause of happiness to man and vice as the cause of his misery, and his description of a guilty conscience is both poetical and just:

In hopeshis terror to elude

By day, he mingles with the crowd;

Yet finds his soul to fears a prey,

In busy crowds and open day.

If night alone his walks surprise,

What horrid visions round him rise;

That blasted oak, which meets his way,

Shown by the meteor's sudden ray,

(The midnight murd'rer's known retreat),

Felt Heav'n's avengeful bolt of late;

The clashing chain, the groan profound,

Loud from yon ruined tow'r, rebound:

And now the spot he seems to tread

Where some self-slaughtered corpse was laid;

Beneath his steps earth seems to bend;

Deep murmurs from her caves ascend;

Till all his soul, by fancy swayed,

Sees horrid phantoms crowd the shade.

He had a very lofty conception of Deity:

Hail Sovereign Goodness, All-productive Mind!

On all Thy works Thyself inscribed we find:

How variously all, how variously endowed,

How great their number, and each part how good!

How perfect then must the great Parent shine

Who, with one act of energy divine,

Laid the vast plan and finished the design.

The poetical works of Thomas Blacklock possess solid merits and will always repay perusal. There is no weak sentiment in any of his productions: the thoughts are vigorous and the expression intense. They were composed at a somewhat rapid rate and he would sometimes dictate as many as from thirty to forty verses as fast as an amanuensis could write them.

In his later years he became afflicted with deafness, but his gentleness of temper never forsook him. In 1787, age and infirmity obliged him to retire from active life, and on July 7, 1791, he passed away in the seventieth year of his age, after about a week's illness from a feverish disorder. He was buried in the ground attached to St. Cuthbert's chapel-of-ease, where a monument has been erected to his memory which bears an eloquent inscription from the pen of his dear friend and constant correspondent, Dr. Beattie.

EDITORIAL

FOR THE GOOD OF THE FRATERNITY

IT CANNOT be too often said that an Institution cannot be greater than those of whom it is composed. And as an Institution, Masonry has attained that pinnacle in which it is

regarded by the majority of people with respect. The mysticism which once surrounded it has, however, given way to a regard which generally considers it as being the most eminent club that men may join, but after all a club. We are persuaded that this conception prevailing among people finds its genesis largely in the attitude which Masons themselves have assumed toward the Fraternity.

Such an idea among Masons may well be looked upon with concern, since if Masonry to its own members is considered as no more than a social club, there is grave danger that it will even become so.

To some among us today it even does not share the distinction of being an eminently dignified club, however, for it can be readily observed that the attendance upon lodge that should witness to their interest and devotion to the Masonic principle, is by no means as great as it ought to be.

We venture to make these criticisms knowing full well that we may be subjected to criticism ourself. Our apology perhaps lies in the fact that the temper of the times is to find the fault and flaw in the things concerned with human welfare. The testing times are upon us and only that which is proven gold by the fiery test will be suffered to live. Our purpose then is sincere, and what we offer is for the good of the Fraternity. Hence we emphatically declare that the conception of Masonry that is worthy can only be attained as Masons turn seriously of their own free will and accord, to question and discover for themselves the nature and mission of Masonry. There is indeed room for a mission of Masonic repentance that will redeem us from the Pharisaic lip service that we have fallen into observing so slavishly.

When an institution acquires a certain cheapness and popularity it is usually declining or being ushered out of the world.

Numbers have never made for quality, and the quantitive standard that is so noticeable in Masonry today must be repudiated if what Masonry can do for the world is to be accomplished. The theory that the more members made the better for the world is a

fallacy and can readily be seen to be such if we examine for a moment the shoddy way of making members into which we have fallen.

The emphasis is too frequently put upon ritualistic initiation. We hear and read of fifteen or twenty candidates being "put through" in a day, until lodges are inflated in numbers, and so common is this tendency that were the whole membership of lodges to attend at one sitting there would not be sufficient room for their accommodation. But the tragedy of the affair goes deeper than this. Those who become members of the Fraternity in such grist-mill fashion fail frequently to discern the importance of the matter which they are undertaking. The remarks usually made by the candidate on invitation of the Master to speak - (his impressions) - are of such insipid character and superficiality as to at once betray his failure to have grasped the true meaning of Freemasonry as this meaning is expressed in its sublime ritualism. Can we wonder that such men brought among us - and too frequently young men - afterwards reveal the indifferent attitude? The education of the candidate and the spiritual enlightenment which is fundamental in Masonry, are both sacrificed to the work of initiation which, in many of our lodges, is accompanied by such buffoonery as to render it a travesty.

Masons in their life activity should be unlike other men, if Masonry does for them what it is intended to do. If we but recall that there have been times in history, yes even in our own time, when it took courage to be a Mason, we may readily surmise from what we know of many who enter the Craft these days, that if the same quality were exacted as a passport of admission into the Order, many that are among us today would not be there. Those courageous men who became Masons evidenced a like courage in the world without. They were citizens worthy of the appellation, and their influence was a positive one on the side of progress, patriotism and charitable enterprise. The character of the Institution was reflected in them.

From what we have learned through Masonic literature we believe that if we could have been privileged to talk with those older Masons, we should have found their conversations to have largely centered upon those matters of vital importance to human happiness. Masonry to them was something in action transforming the world. To talk about Masonry with many members of our own day, particularly those who are distinguished by their privilege of presiding over lodges, would be to discover that their talk would mainly be concerned with the numbers that they had raised during their term of office, or to accidentally make suggestions that Masonry ought to be concerned about

the growth of this or that movement, which at best would be partisan, bigoted or provincial in character, and to enter the lodges over which these men preside would lead us to discover that rarely was there unanimity of opinion upon any one important thing which confronted the lodges or the nation. Masonic Masters should be leaders of men, imbued with the spirit of Masonry, versed in its history, profoundly convinced of its mission, who are able to imprint upon their following the right and just attitude that Masonry enjoins and lodges assume in matters of national import.

There is more serious business at hand in this country of ours at the present moment than the making of members by initiation, and to impress this fact deeply upon the minds of the Masters is an imperative duty. Masonry must know an awakening through an arise of the prophetic spirit in its ranks that will in unmistakable language declare again the nature and mission. Two million serious-minded men, imbued with the unselfish spirit, consecrated to the task of imprinting upon this land the Masonic ideal of fraternity, could bring to pass what seems at this moment the impossible. Two million Masons faithfully attendant upon Masonic meetings, guided by our wisest patriotic leadership, studying the problems of our own body politic, and brought to a common agreement on fundamentals, would be the pervading influence that would leaven the waste lump in the way of righteousness and democracy. - Robert Tipton.

* * *

FRENCH MASONRY AND CIVIC EDUCATION

The Grand Lodge of France has recently issued to its constituent lodges the following circular:

"Consideration of the independence of the State toward the religious authorities has become a basis of our public rights.

"The beliefs of all individuals should be equally respected.

"But the Roman Church has never renounced the pursuit of political domination and the exploitation of religious aspirations for the acquisition of temporal power which she considers necessary to the exercise of her mission.

"The objects which are thus proposed are in formal opposition to the principles of the sovereignty of the people and the rights of democracy.

"Consideration of the re-establishment of a French Ambassador at the Vatican is a recognition of the sovereign rights claimed by the Pope; for he prepares and sanctions negotiations and secret alliances which are contrary to the ideals of the Republic.

"We declare that the measure proposed to Parliament, wrongly colored by the delusive or false protests of national interest and opportunity, is an enterprise of retrogression and constitutes a grave menace to the future of the country."

We do not quote the above circular for the purpose of arousing further discussion of the question of French Masonry. It is rather to call attention to the fact that the Grand Lodge of France continues steadily and with unrelenting vigor to educate its members in the principles which underlie her long enduring fight against the dominating clericalism of that country. Those who know the story of the open attacks of the church upon Masonry in France cannot but admire the appreciation of the Grand Lodge of France for the fact that "eternal vigilance is the price of liberty."

The vilification heaped upon French Masonry by the Catholic church is an evidence that this kind of education in civic ideals has played a part in the history of France. The Grand Lodge of France according to the Year Book for 1920 has 136 lodges and 7,600 members. What could not an education of our two million Masons in 15,000 lodges

accomplish if directed against anarchy, bolshevism, I. W. W.ism, and the other "isms" whose aim is to overthrow this Republic!

------o-------

PRAYER

BY BRO. GERALD A. NANCARROW, INDIANA

O let me clothe my naked soul

In garments white and drawn from Thee,

That when Thou callest from Thy roll

And death's dark hoodwink is applied to me,

I then may pass the threshhold to

That lodge above where Thou dost reign

And qualified by living true,

At Thine own feet Full Light attain.

Amen.

-------o------

Good thoughts, though God accept them, yet toward men are little better than good dreams except they be put in action.

- Bacon

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence.

It will be our aim to publish in this Department each month a list of such publications as we may be able from time to time to secure for members of the Society. However, a book listed herein this month may be out of stock next month. and further copies unobtainable, and for this reason it is recommended that when ordering books or pamphlets from these lists the latest monthly issue of THE BUILDER be consulted, and no orders be made from lists more than thirty days old.

In the monthly reviews the names and addresses of the publishers of the books are given in order that our readers may order such books direct from the publishers instead of through the Society.

"THE CHILDREN'S LIFE OF THE BEE"

"The Children's Life of the Bee," by Maurice Maeterlinck. Published by Dodd, Mead & Co., 4th Ave. and 30th St.. New York, N. Y. Price $2.00.

A FEW YEARS AGO we chanced to read Henry Fabre's "Life of the Fly," a collection of essays in which the poet, philosopher and scientist engages our interest in a rapt way as he strives to enlighten us on the intricate workings of the insect world and incidentally tells us some anecdotes connected with his boyhood which adds to the charm of the work.

The translator, in his effort to portray the spirit of Henry Fabre, has given us the keynote of this great man's ambition in the literary world by quoting from him as follows:

"If I write for men of learning, for philosophers - I write above all things for the young. I avant to make them love the natural history which you make them hate; and that is why, while keeping strictly to the domain of truth, I avoid your scientific prose which too often, alas, seems borrowed from some Iroquois idiom!"

Obedient to the desire expressed here, Fabre has succeeded in calling the world to a heeding of the itjunction to "go to the ant, consider her ways, and be wise."

We once read that to Maurice Maeterlinck was due the credit of having introduced Henry Fabre to the world. The kinship between both men is cemented in Maeterlinck's effort towards the study of the bee. On our desk there lies Maeterlinck's "Children's Life of the Bee." We read it with such avidity that the intelligent child manifests, and we confess to having found it wonderfully interesting and enlightening.

Indeed, we would like to see every library graced with this beautifully illustrated volume, for we feel that it would be generously thumbed by the little folks. If it is true that the childhood years determine the character of the man or woman to be, we would be rendering a real service in acquainting them with the philosophic wisdom of Maeterlinck as he has derived it from a study of the life of the bee. Our selfish world would suffer a

serious revolution if the coming generation were ingratiated into the thought that men should live in a world constituency of interdependence, instead of ever being actuated by the passion to obtain those things which perish with the getting. Like the little busy bees, they would be working with reference to future posterity. Here too they would learn that they who do not work are not entitled to eat. And while the Nietzcheian concept of extermination of the weak and the drone could not be followed by humans, yet an intelligent community might compel to certain activity those who so insidiously avoid their common duties.

We are persuaded through a study of these splendid nature books that instead of building without any reference to beauty the homes or so-called homes in which we dwell, there would again arise amongst us such a passion for form and beauty in structure as animated those Master Builders whose genius is attested to by the monumental works that have survived the test of time and element, and which silently rebuke us for the shoddiness of living and of building into which we have fallen.

* * * * *

THIS HOUSING PROBLEM

“The Joke About Housing," by Charles Harris Whittaker. Published by Marshall Jones Company, 212 Summer St., Boston, Mass. Price $2.00.

Theodore Roosevelt is seriously quoted in this work as having a few months before his death uttered a warning about the change that has crept over us in the matter of landlordism and the housing problem. The author, with great ease and skill, has given the problem a very keen analytical consideration. No one who reads this work can but be impressed with the seriousness of the situation that is confronting us.

His plea for the establishment of communities where agriculture and industry strike a balance, is pertinently suggestive, and more than illuminating is his discussion of the relationship of good houses to industrial progress and welfare. We believe that Mr. Whittaker has struck a fundamental note in dealing with our economic problems. His sly contempt for faddists in housing reforms is very manifest and his plea for a review of our whole social order with a hope that thereby the pernicious practices and high rentals and tenement housing would be eradicated, is such as we stimulate our right-thinking men along right lines the adjustment of the housing question.

It is a timely work to be placed in the hands those interested in the shaping of the destiny of lages and small cities that do not desire to repeat follies of the large metropolis.

His discussion of the unearned increment is an validated by statistical references. The book is work of an able student, a clear thinker, with no small degree of prophetic utterance.

* * * * * * * * *

THE OLD RUSSIA

"The Way of Martha and the Way of Mary," by Stephen Graham. Published by The Macmillan Company, 66 Fifth Avenue, New York, N. Y.

Since the Russian debacle our viewing of the Russian people has largely been with reference to the Bolshevist movement. Conceptions which had formerly prevailed from a reading of the works of great Russian novelists, and study of great Russian painters and musicians have been substituted by conceptions derived from the statecraft of Lenine and Trotzky. Hitherto Russia has been regarded as a nation with a soul, whose aspirations were ideally embodied and expressed in its literature, music and art. A minor key seems to have prevailed in these departments of their national expression until our

understanding of their aspirations resolved itself into a deep and often violent sympathy with their efforts for emancipation from the heel of the Czar and despotism.

Russian mysticism, functioning rightly, called the world from a crass materialism by stressing the spiritual values of human relationship, formulated during centuries of great suffering. To Tolstoy, probably, must be conceded the rank of major prophet of a new era, and while we see in the present Russian transformation an actualization of some of his ideals, yet we feel that had Tolstoy lived he would have staunchly repudiated much of what has come to be the prevailing governmental notion in Russia.

Menaced by Bolshevism, with its repudiation of standards of living that have become time-honored in the occident, the world for the major part is embittered toward her. Russia is sensed only in her effort to abolish privileged classes and the reduction to a dead levelism of all her people. The rise into power of the proletariat through the dethroning of the bourgeoise has engendered fear among the peoples of the globe where initiative and genius are accorded a position, and where reward for their services is considered legitimate and this feeling jealousy cherished. But in our fears arising from the economic transformation of Russia we have failed to take into consideration some inherent qualities of the Russian people which can best be determined by the perusal of the work of one who has given them a sympathetic study.

Men see Red everywhere today, and it is so evident that it is obscuring certain other pregnant qualities that will perforce come into play in the establishment of world equilibrium. Stephen Graham, in his book "The Way of Martha and the Way of Mary," written in 1914-15 with a view of closer cementing together the Anglo-Saxon and Russian peoples in the world war, has delineated for us the fact that fundamentally the Russian people are a religious people.

If we may believe Mr. Graham, their true nature is antipodal to the materialism that seems to so generally characterize the Russian people today. He portrays them as a people of simple, childlike faith with immeasurable capacity for courage, generosity and sacrifice. The Russian idea, he says, is remembered by virtue of the love of the Russian people towards the suffering, and faith in life, even if life should express itself in meanness, sordidness and crime. A great love toward the individual and for the

individual instinct A consequent freedom amounting at times to seeming chaos. Withal life to them is a mystic play, and the actors are a mystic people.

We suggest the reading of this book, that an older Russia may be remembered in this time of tragic Revolution, and in the hope that in the portrayal of this older Russia we may hold in our own minds a continuance of faith in the possibility of their transformation.

* * * * * * *

AN INTERESTING COLLECTION OF LETTERS

"The Corner of Harley Street, Being Some Familiar Correspondence of Peter liarding, M. D." Published by Houghton, Mifflin Company, 4 Park Street, Boston, Mass.

One is reminded in the reading of this charming collection of letters of those wise essayists such as the author of the "Autocrat of the Breakfast Table." They are so healthy and sane that they act upon one as a good tonic. The large view of life is everywhere apparent, and the gracious humor pervading the whole of them contributes to one's looking at life's problems especially as they touch upon the individual, in a wet proportioned way.

Many are the topics touched upon in this correspondence. A wise doctor with a keen perception of the neurotic basis of most of the ills of the individual prescribed such remedies as are within the reach of every man. We could wish that those who chance to read this collection of letters might be enabled to secure Robert Herrick's "Master of the Inn." In our mind they fitted beautifully as complementary pieces of literature. The smell of pines and rippling brooks, hills of heather and fields of clover, so charmingly described, translates the reader into their environment. Through them one enjoys

transportation from the busy runs of life to where the balmy breezes with their health renewing powers rejuvenates and strengthen man.

Then the large gracious spirits of the men who predominate in the works enhances one's faith in mer and strengthens the hope that such men yet walk the earth.

JULY BOOK LIST

The following list embraces practically all the standard works on Masonry which we are able to secure and keep in stock for the accommodation of individual members of the Society, Study Clubs and Lodges.

We are finding it more difficult each year to procure new or second-hand copies of the earlier works on Masonry of which, owing to the limited market for them at the time of their publication, but a small number of copies were printed.

We are continually in search for additional items which will be listed in this column whenever it is our good fortune to secure them.

It is suggested that the latest list be consulted before sending in orders and that no orders be made from lists more than one month old, since our stock of these books is limited and a book listed this month may be out of stock by the time next month's list is published.

Since the publishers are constantly increasing their prices to us the following prices are subject to such changes.

PUBLICATIONS ISSUED BY THE SOCIETY

1915 bound volume of THE BUILDER $3.75

1916 bound volume of THE BUILDER 3.75

1917 bound volume of THE BUILDER 3.75

1918 bound volume of THE BUILDER 3.75

1919 bound volume of THE BUILDER (for delivery about

February 1st or 15th) 3.75

Philosophy of Freemasonry, Pound 1.25

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible

to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.75

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 16.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.65

Concise History of Freemasonry, Robert Freke Gould 4.50

Collected Essays on Freemasonry, Gould 7.00

* * *

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

THE QUESTION BOX

"BUFFALO BILL" A MASON

I recently noticed an item in the Kansas City Star reading as follows:

"William F. Cody was baptized a Catholic at 6 o'clock the night before he died. His wife was also a Catholic."

At the time of Colonel Cody's death I read in a newspaper that he received Masonic burial. Would appreciate your giving me some light on the matter. W. D. B., Missouri.

Brother W. W. Cooper, Grand Lecturer of the Grand Lodge of Colorado, to whom your inquiry was referred, has given us the following reply:

Colonel Cody ("Buffalo Bill") died at the home of his sister in Denver. A friend of mine obtained the following information from Buffalo Bill's nephew, a son of this sister:

Colonel Cody was unconscious, or partially unconscious, for perhaps two or three days before his death. While he was in that condition a Roman Catholic priest came to the house, probably at the request of some member of the family, and administered the rites of that church. The priest was not called in by request of Colonel Cody, and such rites had no meaning for the latter, because he was not in a condition to understand what was being done.

There is no question about the following statement. It is a fact and matter of record:

Colonel Cody received Masonic burial at the hands of Golden Lodge No. 1, A. F. & A. M., of Golden, Colorado. After his death his body lay in state in the Capitol at Denver, and it was then temporarily placed in a vault until a tomb could be constructed for its reception on Lookout Mountain, which is in the Denver Mountain Park just above the city of Golden. Some time in June, 1917, (the exact date of which I do not have at hand at the present writing,) the body was taken from the vault and given Masonic burial by Golden Lodge No. 1, at the request of the lodge at North Platte, Nebraska, of which Colonel Cody was a member, and undoubtedly by the desire of his family. The full Masonic burial service was given by Golden Lodge No. 1, in the presence of the family and an assemblage of thousands of citizens.

* * * * * * * * *

GOVERNOR LOWDEN'S MASONIC CONNECTIONS

Is Governor Lowden of Illinois a member of the Masonic fraternity? R. L. C., Iowa.

Governor Lowden was made a Master Mason in Oregon Lodge No. 420, A. F. & A. M., Oregon, Illinois, on August 4th, 1906. He is also a member of Rock River Chapter No. 151, R.A.M., Oregon, Illinois; Freeport Consistory A. & A. S. R., Freeport, Illinois, and received the 33d at Philadelphia, August 19, 1919; Dixon Commandery Knights Templar, Dixon, Illinois; St. John's Conclave No. 1, Order of the Red Cross of Constantine, Chicago, Illinois, and Tebala Temple, A. A. O. N. M. S., Rockford. Illinois.

CORRESPONDENCE

THE "HIGHER DEGREES"

Being a regular reader of several Masonic publications published in different sections of the Ignited States, I have recently read with much interest several articles relating to what are commonly called the "Higher Degrees" in Masonry. These articles were more or less a criticism of these degrees.

It seems to me that these criticisms are of no value whatever to the Craft, and that they are uncalled for. As Brother Albert G. Mackey has said, the Master's Degree is a wreck. In some respects when a candidate has finished the Blue Lodge it is like beginning an interesting and absorbing story, and when you have reached the bottom of the page you find the words, "To be continued." Then you are not finished until you have secured the remaining installments and finished the story.

As our Grand Secretary, O. Frank Hart, has so well said, no real blue-blooded American wants a substitute for anything. I earnestly believe if there were more Master Masons who really knew what they are supposed to know about the Blue Lodge there would be more Brothers who would not be satisfied until they had reached the summit in Masonry.

I sometimes think of Masonry as a large beautiful oak tree, the trunk representing the first three degrees, commonly called the Blue Lodge, and the many branches representing the higher degrees. There is so much in the Blue Lodge that the average man is hardly capable of grasping it, and it is necessary to have these higher degrees as side lights.

It is not my purpose to discredit the Blue Lodge, no, not at all, nor am I trying to make it appear that it is all in the higher degrees and that there is nothing to the Blue Lodge. What I wish to convey is the fact that there are so many beautiful lessons in the higher degrees, and they are well worth striving to receive. Wm. C. Lake, South Carolina.

* * *

CONGRATULATORY ADDRESS TO THE DUKE OF SUSSEX AND HIS REPLY IN 1813.

Union of the Grand Lodge of England. "Moderns" and "Antients" Reconciled.

Having been requested to send a short article to THE BUILDER, I venture to forward a few remarks on the above subject, although it must be one well known to your readers. The hostility between the two great sections of the Craft, the "Moderns" and the "Aritients," which lasted for about 70 years prior to 1813, reflects little credit on the Fraternal Spirit that should always characterize Freemasons and in these days of unity and concord it seems difficult fully to understand why such jealousy and ill-feeling should have existed for so long amongst the brethren of that period. One of the oldest "Modern" lodges in the world is the one that was known as The Dundee Arms Lodge No. 9, up to 1835 and since that date as "The Old Dundee Lodge" No. 18, (England). In the interesting Masonic plate (published in 1733-35 by Pine), which illustrates the frontispiece of the issue of THE BUILDER of February, 1919, the Old Dundee Lodge is referred to as being at that date (1733) No. 12 on the register of the English Grand Lodge, our brethren then meeting at The Castle Tavern, Drury Lane, London. The sign of our Tavern is duly portrayed on the engraved plate by Pine. For the sake of brevity, this lodge is generally referred to in this article as "Old Dundee" and it is from their ancient records that the address that their members in 1813 presented to the first Grand Master of the United Grand Lodge of England has been extracted.

"Old Dundee," a lodge with a continuous existence of now nearly 200 years (1722 to 1919) originally took active steps in accordance with instructions received from the "Modern" Grand Lodge to prove its hostility to and disagreement with the practices of the "Antients" whom for about 60 years prior to the Union, it used to describe as "Irregular" Masons, but as soon as their Grand Lodge began to offer the Olive Branch of Peace to the "Antients," Old Dundee immediately came forward to assist in the good work of amity; in proof of which we find that our R. W. Master John Walton was in 1809 appointed to act as one of the members of the Lodge of Promulgation, assisting to represent the interests of the "Moderns." Your readers will remember that Earl Moira, the

Acting Grand Master of the "Modern" Grand Lodge (1790 to 1813) issued a warrant bringing into existence this lodge for the purpose of "Promulgating the Ancient Landmarks of the Society," etc. The work of this lodge proved very successful and without burdening your pages with details (doubtless well known to your members) it is sufficient to state that as a result the happy and glorious union of these two opposing sections of the Craft was successfully effected, chiefly through the personal influence of the two Royal Brothers, the Duke of Sussex who represented the "Moderns" and the Duke of Kent who looked after the interests of the "Antients."

At a meeting held on the 27th, December, 1813, when the Duke of Sussex occupied one chair and the Duke of Kent the other, the United Grand Lodge of England first saw the light of day. The Duke of Kent then proposed his brother, the Duke of Sussex, to be the first Grand Master of the United Grand Lodge of Ancient Freemasons of England, a position he occupied with great advantage to the Craft for a period of 30 years; viz., from 1813 to 1843.

Our brethren of "Old Dundee" thought that such an auspicious event should not be passed over in silence, more especially because their R. W. Master John Walton in 1809 in his capacity as a member of the Lodge of Promulgation had assisted in the good work of reconciling the acute differences that had been a stumbling block in the way of a re-union for so many years and so they resolved to prepare and present a congratulatory address to the Duke of Sussex, to which he sent a gracious and friendly reply. It is appropriate here to mention that before the union was effected the "Moderns" had virtually to admit that the Ritual as practiced by the "Antients" was more in accord with the traditions of the Craft than their own, and so the "Antients" in the end had their way almost exclusively in matters appertaining to the ceremonies, and as the humble representative (for the moment) of one of the oldest "Modern" lodges, I have to admit that truth demands the statement that the Craft owes much to the "Antients" for so preserving and consistently practicing the Ritual that the landmarks we cherish now so earnestly have been preserved for the use of Freemasons in perpetuity. The address we presented refers (inter alia) to the Prince Regent, and to the Earl of Moira (1754-1826). The Grand Master of the "Moderns" from 1790 to 1813 was H. R. H. the Prince of Wales (afterwards King George IV) whilst the Acting Grand Master from 1790 to 1813 was the Earl of Moira, who was created 1st Marquis of Hastings in 1816. Although much useful work in preparing the way in the union had been performed by the Earl of Moira, he was compelled to leave England in April, 1813, before the happy event was actually consummated, having been appointed to the important office of Governor General of Bengal and Commander-in-Chief of the Forces in India.

On the 27th January, 1813, the Duke of Sussex and about 500 brethren were present at a farewell banquet given in his honor. An interesting and valuable Jewel was given to the Earl prior to his departure, known as the "Moira" Jewel. "Old Dundee" contributed to the cost of this as appears from the following verbatim extract from our Treasurer's cash book:

"1813 January 20. By cash paid the Grand Secretary towards the Jewel to be presented to Earl Moira by the Grand Lodge . .. . 5 Pounds 5 shillings."

On the back of the Jewel were the words:

"Presented in open Grand Lodge the 27th January 1813 to Brother the Earl of Moira, K.G. etc., as a token of Fraternal, affectionate and respectful gratitude for his zealous, constant and faithful discharge of the important trust reposed in his Lordship as M. W. Acting Grand Master during a period of upwards of 21 years."

The collar from which it was suspended and the Jewel were estimated to be worth 1500 Pounds, having been designed and made by Brother J. C. Burekhardt, S. G. D. in 1816 without any profit to himself, for which he received public thanks.

"Old Dundee" as a loyal lodge took various steps in order to comply with the requirements of the United Grand Lodge but I shall not refer to them here as they will be fully set out in the history of the lodge now in course of preparation and proposed to be published early in 1920.

The following are verbatim extracts from the minute book of the lodge which deals with the period of its history from 1808 to 1828:

1813, September 9. Lodge night. Brother J. Pickett, S. W., proposed "That an address of congratulation be presented to the Duke of Sussex, our present Most Worshipful Grand Master, for the honor he has received in being appointed to that high situation," which was carried unanimously. Brother Welsh proposed "That the Master, Wardens and Past Masters present be appointed a committee to prepare the same" which was carried.

October 14. Brother F. W. Wegener proposed "That the address now read and which was prepared by the committee by desire of the last meeting be presented to His Royal Highness, the Duke of Sussex, as the address of The Dundee Arms Lodge" which was carried unanimously.

Extract from Treasurer's book.

November 1. Paid Brother Stanfield for preparing the address to the Duke of Sussex .....1 Pound, 15 shillings.

On the 9th December 1813, the lodge (then known as The Dumdee Arms Lodge No. 9) was meeting at its own private room in its own freehold premises situated at Red Lion Street, Wapping, London.

The following is an exact copy taken from the original minute book:

Lodge night. 9th December 1813. Brother Robert Shane, Junior, proposed "That the address from this lodge (which had been prepared by the Master, Wardens and Past Masters) to H. R. Highness, the Duke of Sussex, G. M., as voted to him on lodge night 14th October 1813 be entered in the minutes of this lodge together with the answer returned by him," which was carried unanimously:

To the Most Illustrious Prince Augustus Frederick, Duke of Sussex, Earl of Inverness and Baron of Arklow in the United Kingdom of Great Britain and Ireland, Knight of the Most Noble Order of the Garter, etc., etc., etc., Most Worshipful Grand Master of the Ancient and Honorable Fraternity of Free and Accepted Masons, under the patronage of His Royal Highness, the Prince Regent.

Most Worshipful Sir:

We, the Master, Wardens and Brethren of the Dundee Arms Lodge, No. 9, most humbly presume to address your Royal Highness on your accession to the high and dignified office of Grand Master, an office the most honorable and important in the Ancient order of Freemasonry, and whilst we assure your Royal Highness of our implicit obedience to your commands as Grand Master, we cannot but express our gratitude for your gracious acceptance of the office, as well as our admiration of your talents as a Mason, and our most ardent esteem for you as a man.

Whilst we were still smarting under the keenest feelings of regret for the loss of our Reverend Brother (viz. The Earl of Moira) who so long and ably presided over us as Acting Grand Master, we were informed of the resignation of His Royal Highness, the Prince Regent (viz. The Prince of Wales, afterwards King George IV) from that distinguished situation which he had so long filled with so much advantage to the Craft, every eye was at once turned towards your Royal Highness of whose attachment to Masonry they had had so many convincing proofs and your gracious acceptance of the office, accompanied by the kind assurance of your Fraternal regard for the interest of the Craft in general gladdened every heart. The protection and patronage which Masonry has experienced during the long and happy reign of your Royal parent (viz. King George III) demands our utmost gratitude, for at the time when party spirit and the fury of innovation threatened social order, when the safety of the State called for the suppression of secret societies, the loyalty and fidelity of Freemasons was expressly acknowledged, the solemn assurance of their Grand Master was accepted and their meetings allowed to continue. For the third time has the English Craft been honored by having a Prince of the Illustrious House of Brunswick to preside over them and in addition to the benefits which they have received from your illustrious predecessors, they have now to acknowledge at the hands of your Royal Highness one of the greatest the Society has ever received, that of having the Acting Sovereign of the British Empire for their Patron.

That the kindness of your Royal Highness will not stop here we have your own assurance, of your persevering endeavors for the true interest of the order we cannot doubt, - and from the conciliatory disposition your Royal Highness has already manifested, we anticipate your endeavors to effect that Masonic Union so earnestly desired by our beloved Brother, the Earl of Moira, will (assisted by the cordial co-operation of your Royal Brother, viz. the Duke of Kent) be speedily crowned with complete success, and Freemasons hail the period of your Royal Highness Accession as the Augustan age of Masonry. Fervently entreating the favor of the Divine Architect of the Universe towards every branch of your Illustrious House, that He may bestow on your Royal Highness a length of happy days and that we may long have the satisfaction of hailing your Royal Highness as our Most Worshipful Grand Master are the sincere wishes of your Royal Highness' most devoted Brethren of the Dundee Arms Lodge.

Given under the seal of and signed in open lodge this 14th day of October in the year of our Lord 1813 and of Masonry 5813.

Answer of His Royal Highness, the Duke of Sussex, to the address of the Dundee Arms Lodge, No. 9.

Right Worshipful Master, Wardens, officers and brethren of the Dundee Arms Lodge, No. 9. Your congratulations upon my accession to the high and dignified office of Grand Master require my sincere thanks.

The patronage granted by His Royal Highness, the Prince Regent (afterwards King George IV) on his retiring from that high situation of your Grand Master, while it affords to you a lasting proof of his esteem and affectionate regard towards the Craft, will no doubt ever impress in your hearts sentiments of the warmest gratitude and most fervent loyalty towards His Person. To have been so fortunate as to have succeeded in bringing about the happy union between the two systems which was begun by your late Most Worshipful Acting Grand Master, the Earl Moira, must ever afford me the highest pleasure, as in carrying into execution the same, I have only faithfully discharged the trust imposed by you in me, and which at my noble friend's departure he had so

anxiously recommended to my care. Your prayers for the favor of the Grand Architect of the Universe towards every branch of the Family to whom I have the honor to belong create in my breast sentiments of the most affectionate regard, and as to the expressions of attachment towards my person, I can only say that to live in your hearts is to anticipate and secure my happiness, as mine must be ever connected with yours.

Free Masons Hall, December the 1st, A.D. 1813, A.L. 6813.

(Signed) Augustus Frederick

It will be observed that the language of the address is rather fulsome and ponderous as was wont in those days, but the Grand Master in his reply breathes the true Masonic spirit, and after thanking our brethren for their prayers for his welfare, stated that his chief desire was to be loved by the Craft and that his happiness was bound up in theirs, worthy sentiments indeed and quite appropriate even in these democratic days.

The Duke of Sussex took an active and intelligent interest in the Craft for 30 years, right up to his death in 1843. He proved an ardent and zealous Mason and in many ways contributed to the welfare and prosperity of the Society.

Arthur Heiron, P. M.,

Old Dundee Lodge No. 18, England.

The Builder Magazine

August 1920 - Volume VI - Number 8

MEMORIALS TO GREAT MEN WHO WERE MASONS

PAUL REVERE

BY BRO. GEO. W. BAIRD, P.M., DISTRICT OF COLUMBIA

THE THRILLING poem on Paul Revere's ride has made him an inspiring figure in the War of the Revolution, and his timely act is still fresh in the memory of every unhyphenated American boy. Any effort to add to his memorable ride would be like trying to paint the lily.

Paul Revere was born in Boston in 1735, of Huguenot descent, and he died there in 1818, his remains being laid away in the Granary Burying Ground.

Revere learned the trade of his father, that of a goldsmith, at which he became proficient, but he amplified this by taking up and perfecting the trade of a coppersmith and the art of engraving. At that time a man was as proud of his trade as of a college degree, and these vied with each other for supremacy. Revere had passed the point where the mechanic ended and the artist began.

He fashioned an urn of gold, not more than three inches in height, now in the possession of the Grand Lodge of Massachusetts, in which is contained a lock of the hair of George Washington. When the writer saw Past Grand Master Charles T. Gallagher, in the Temple at Philadelphia, hold it aloft and call it a "precious urn containing a precious treasure," he was struck with its beauty, the priceless treasure it contained and the tense interest and silence of the two thousand Masons present. The gifted and eloquent Gallagher could have made anything interesting, but when he held that urn in his delicate white hand and pronounced the words the fame of Paul Revere was raised far above the drastic ride.

Revere served as Lieutenant of Artillery in the Colonial Army and was stationed at Fort Edwards, near Lake George. He was one of those engaged in the destruction of the Tea in the Boston Harbor, and he carried the information to New York and Philadelphia that they might be prepared.

When General Gage prepared an expedition to destroy the military stores of the colony at Concord, Warren, at 10 o'clock at night dispatched Willian Daws through Roxbury to Lexington, and Revere, by way of Charlestown, to give notice of the event. Revere got ahead of the orders of General Gage to prevent any American from passing, and so was able to give the alarm from house to house.

As an engraver Paul Revere had no peer in his day. He engraved a print emblematic of the repeal of the Stamp Act, which was very popular. He also engraved one called "the seventeen rescinders" which was equally popular. In 1770 he published an engraving called "The Boston Massacre."

He once refused to serve on a jury because the Parliament had made the judge independent of the jury. In all his acts Revere seemed to be independent and determined.

Paul Revere was Grand Master of Freemasons from December 12, 1794, until December 27, 1797. He was a de facto Mason, rarely missing a communication of his lodge. He was initiated in St. Andrews Lodge in 1760, and raised in 1761, serving as Warden in 1764 and Master in 1770.

He served the Grand Lodge as Junior Grand Warden, Senior Grand Warden and Grand Master.

His memorial is simple - a plinthe, a die and a cap. The lettering shows all that is necessary. The little monument is of a design and of a stone that wil defy the tooth of time.

WOMAN AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

Wise men tell us that there never has been a woman Freemason. Perhaps that is true. This question has been called to the attention of the able scholar and devoted Mason who contributes this article. Can Freemasonry enlarge its borders to include women or must they forever remain outside the pale? If they are to be made Masons in literal truth in what way can we reorganize the ritual so as to eliminate certain features which might prove embarassing to them? If they cannot be admitted into full membership in what way can the spirit and teachings of this ancient Fraternity be made available to them? Since Freemasonry began to be this has been a moot question; it is still. It will be for years to come. It is a theme of perrennial interest. For this reason we are very glad indeed to give to our readers the reasoned and mature judgments of a scholar who has every right to speak oik this interesting question.

INTRODUCTION

SECRET SOCIETIES have always held a fascination for both sexes, despite the fallacious belief that women cannot keep a secret. Women have, however, from time immemorial been rigidly excluded from the ranks of orthodox 'Freemasonry, although, as will be see in these pagesc the barriers have been broken down on more than one occasion. The first Book of Constitutions of the Grand Lodge of England, published in 1723, expressly stipulated that no woman should be admitted as a member of a Masonic lodge.

The pages of history show that in past ages women had their own seeret societies. In some instances the mere man was excluded as rigorously as woman is excluded from modern Freemasonry. In others men were admitted on equal or almost equal terms with the sterner sex.

The Eleusinian Mysteries were introduced by Esmolpus in B.C. 1356, and were founded in honor of Ceres and Prosperine, and any one violating the oath taken on admission and revealing the secrets to the un-initiated was punished with death. The same punishment was meted out to uninitiated intruders at the ceremonies. Both sexes were eligible for initiation and there was no age limit.

Gibbon in his History of Rome records a female Order in the fourth century. It was customary for the Roman ladies annually to celebrate in the house, either of the Consol or Praetor, certain rites and ceremonies in honor of a goddess. In what the adoration consisted, as no man was ever permitted to be present or even to be made acquainted with the nature or tendency of the function, it is impossible to say. At the appointed time the vestals came, and, so cautious were they as to privacy, that the house was carefully searched, all male animals were turned out of doors and even statues and pictures of men were covered with thick opaque veils. The Romans punished with death any man found present at the Assembly. Pompeia, the wife of Caesar, schemed for her lover, Clodius, to be present at one of these gatherings, but he was detected and, Pompeia's share in the deception being discovered, she was divorced by Caesar as the consequence of her action.

With regard to the androgynous societies, L'Abbe Clavel in his History of Freemasonry and Similar Societies, Ancient and Modern, published in 1842, says that Freemasons "embraced these Societies with enthusiasm as a practical means of giving to their wives and daughters some share of the pleasures which they themselves enjoyed in their mystical assemblies. And this, at least, may be said of them, that they practiced with commendable fidelity and diligence, the greatest of the Masonic virtues, and that the banquets and balls which always formed an important part of their ceremonial were distinguished by numerous acts of charity." Androgynous Masonry also included certain degrees, among which may be mentioned the "Heroine of Jericho," which appears to be the most ancient, for which the wives and daughters of Royal Arch Masons only were eligible; the "Ark and Dove"; "The Mason's Daughter"; "The Good Samaritan"; "The Maids of Jerusalem"; and "The Mason's Wife," which was conferred on the wives,

daughters, sisters and mothers of Masons. These were practiced mainly in the United States of America. There is also evidence that women in days gone by were admitted into the Order of Knights Templer.

The question as to whether or not women should be admitted into the ranks of orthodox Freemasonry is not discussed. As one proud to acknowledge obedience to the Constitutons of the United Grand Lodge of England which, by its Constitutions has decreed that they shall not, any discussion on this point would be unbecoming.

ADOPTIVE MASONRY

The origin of Adoptive Masonry is placed generally in the seventeenth century, and its author is named as the widow of Charles I of England, daughter of Henry IV, and sister of Louis XIII of France. After the death of Charles I, she was proclaimed "the protectress of the children of the widow," Freemasons in those days being known as "the children of the widow." She is said to have formed a society of women to whom she communicated certain signs and passwords.

In 1712, in Russia, Catherine the Czarina obtained from Peter the Great permission to found the Order of St. Catherine, an Order of Knighthood for women only, of which she was proclaimed Grand Mistress. This was a quasi-Masonic body.

In the eighteenth century there were four Grand Mistresses of the Order of St. John of Jerusalem, which was an emanation of early Masonry. They were the Princess of Rochelle in Italy, the Countess of Maille and the Princess of Latour in France, and the Duchess of Wissembourg in Germany. The Chevalier Cesar Moreau states with assurance that Adoptive Masonry is of French origin. "What other people," he says, "could have raised this beautiful monument of national gallantry to a sex who, in the East, are subjected to the most humiliating dependence; who, in Spain, are guarded in living sepulchres, namely, the convents; while, in Italy, this admirable half of humanity is in the same position; and, in Russia, the husband receives from the father-in-law, with his wife, the right of flogging her at his pleasure? The French know too well how to

appreciate the numberless merits of this charming sex, to allow themselves to be influenced by any other nation in the happiness of proving to women that they are at all times their idols, from youth to age."

The real date of the establishment of Adoptive Masonry in France may be placed as 1775, when, according to M. Boubee, who is sometimes called "the father of French Masonry," the French ladies, not wishing to remain indifferent to the good done by Freemasons, wished to form Lodges of Adoption so as more efficaciously to exercise charity and goodness.

At first the Grand Orient of France did not sympathize with the formation of these Lodges of Adoption, and for some time withheld its sanction but eventually consented to take the oversight on the express condition that each assembly should be presided over by the Master of a regular Masonic lodge. Immediately several ladies of distinction became active members and propagators, among the number being the Duchess of Chartres, the Duchess of Bourbon, the Princess of Lambelle, the Countess of Polignac, the Countess of Choiseul-Gouffier, and the Marchioness of Coutebonne.

On 11th March, 1775, the Marquis de Saisseval, assisted by several distinguished brethren, formed the Lodge of Candour under the Constitution of the Grand Orient of France. Fourteen days afterwards - on 25th March, 1775 - this lodge gave a fete d'adoption, when the Duchess of Chartres, wife of the Grand Master of the Grand Orient, was present. There was also present the Duchess of Bourbon, who then consented to accept the position of Grand Mistress of Adoptive Masonry. Her installation took place on the following May, in the Lodge of St. Anthony, in Paris, when the Duke of Chartres presided in his capacity as Grand Master. Nearly a thousand persons, the elite of French society, are said to have assisted at this function.

The Adoptive Rite consisted of four degrees - Apprentice, Companion, Mistress and Perfect Mistress. The first degree was purely symbolical and introductory, intended rather to improve the mind than to convey any definite idea of the institution. The second degree depicted the scene of the temptation in Eden, and the Companion was reminded in a lecture of the penalty incurred by the Fall. The third degree alluded to the Tower of Babel and the confusion of tongues as a symbol of a badly-regulated lodge,

while Jacob's ladder was introduced as a moral lesson of order and harmony. The fourth degree, that of Perfect Mistress, represented Moses and Aaron, their wives, and the sons of Aaron. The ceremonies referred to the passage of the Red Sea by the Israelites, and the degree was said to symbolize the passage of man from the world of change and discord to a pure land of rest and peace. The officers of a Lodge of Adoption consisted of Grand Master, Grand Mistress, Orator, Inspector, Inspectress, Depositor, Depositrix, Conductor and Conductress. The sash and collar were blue, with a gold trowel suspended. The Grand Master, Grand Mistress, and the principal officers were provided with gavels, and each member was clothed with a plain white apron and white gloves. The brethren, as distinct from the sisters, wore in addition to the ordinary regalia, each a sword and a gold ladder of five rounds - this latter being the Jewel of Adoptive Masonry. The business of each lodge was conducted by the sisters, the brethren being looked upon only as assistants. Different descriptive hangings were provided for the various degrees. In the first degree, four curtains divided the room into four sections. The west represented Europe; the east, Asia; the south, Africa; and the north, America. Two thrones were erected in the east for the Grand Master and Grand Mistress; before them was placed an altar, while to their right and left were placed eight statues representing Wisdom, Prudence, Strength, Temperance, Honor, Charity, Justice and Truth. The members sat in two rows, to light and left, at right angles to the two presiding officers - the brethren, armed with their swords, in the back row, and the sisters in the front row.

The Adoptive Lodges found many opportunities for the practice of beneficence, in which, particularly, they excelled. The records of the Adoptive Lodge of Candour show that frequently collections were made for the poor and distressed. In 1777, the Duchess of Bourbon presided at a meeting of this lodge when there was a collection for a brave soldier of the Anjou regiment who had thrown himself into the frozen Rhone and rescued two drowning children. In 1779, through the agency of members of this lodge, a poor nobleman, without profession or resources, obtained from the King a pension and a lieutenancy. This lodge was disbanded in 1780, in consequence of Court movements. The Quadruple Lodge of the "Nine Sisters" was another prominent Adoptive lodge, which held several fetes for philanthropic purposes. In 1780, a lodge of Adoptan was formed by the Lodge "Social Contract" to celebrate the convalescence of the Grand Master, the Duke of Chartres. This lodge had for its first Master, the Abbe Bertolio, who was assisted by the Princess of Lamballe as Grand Mistress. Among the initiates of this lodge were the Viscountess of Afrey, the Viscountess of Narbonne, and the Countess of Maille. In common with many others this lodge was broken up by the Revolution.

Adoptive Masonry was seized upon by the comprehensive mind of the first Napoleon as a means to consolidate his power, and it rose into favor again on the re-establishment of the Empire. In 1805, the unfortunate Empress Josephine was installed Grand Mistress of the Loge Imperiale d'Adoption des Francs Chevaliers at Strasbourg, when she initiated one of her ladies of honor, Madame F. de Canisy. M. Boubee says that at no period in the history of Adoptive Masonry was there so brilliant a gathering. It was the first occasion on which French Masonry had been honored by the presence of a sovereign.

In a modified manner Adoptive Masonry still exists, but it has not flourished under the Republic, and its operations have been confined mainly to France. It has been rejected with a contempt amounting almost to indignation, by the Grand Lodges of the United Kingdom and the Overseas Dominions. The Ancient and Primitive Rite - a body not in communication with the United Grand Lodge of England, and now almost obsolete - has the power to confer the Adoptive Degrees, but does not exercise it.

Dr. George Oliver, the author of Revelations of a Square, gives an interesting account of a visit he paid to a lodge of Adoption in Paris in 1808:

"The ceremonies are conducted with the utmost decorum. We are, of course, totally ignorant of the dark room, as none but females are admitted to that penetralia and the preparations are conducted only by females; but when they are completed, and the trials come on, the novice is conducted through the process by a lady and gentleman together.

"On this special occasion it was thought that the candidate did not possess sufficient fortitude to endure the trials, and she was warned that if she had any doubts as to her power of endurance she had the opportunity of withdrawing. However, she indicated that she was quite willing to proceed, and she was accordingly conducted through the usual trials of fortitude, and endured them with the courage of a martyr, and even at last, when placed on the summit of the symbolic mountain, and told she must cast herself down thence into the abyss below, where she saw a double row of bright steel spikes, long and sharp. They were real, substantial spikes, and she would have been killed if impaled thereon.

"The word was given to throw herself down, and with a suppressed shriek she made the required plunge. So unexpectedly sudden was her obedience that the guide, who had charge of the machinery, was scarcely allowed time to touch the spring before she fell recumbent at the bottom of the abyss. The machinery is so contrived that at the very moment when the final leap is made the scene changes to an Elysium of green fields and shady trees, bubbling fountains and purling streams, and beneath the velvet herbage is placed a bed of the softest down, to receive the fair body of the exhausted novice as she falls. In the present instance the lady fainted, and lay for a time without motion, but was soon restored and tranquillised by the application of essences and perfumes, and the soft and soothing influence of delicious music.

"Being afterwards introduced into the lodge, her constancy was rewarded by witnessing and forming a part of the most beautiful and captivating scenes I ever beheld."

RITUAL OF ADOPTIVE MASONRY The following Ritual of Adoptive Masonry is translated, for the first time, from a French document issued in 1783:

ADOPTIVE MASONRY

There is wanting in the Order of Freemasonry the pleasure of the company of the fair sex, the members of which are always an ornament to the most reputable societies. Adoptive Masonry enables brethren to cure this signal favor.

DECORATION OF THE LODGE

The Apprentices' Carpet, on which is traced a diagram of the lodge, is placed in the centre of the temple. On it is placed the Noah's Ark, floating on the waters; the Tower of Babel; and Jacob's Ladder. Behind the Grand Inspector is placed a table covered with a black cloth, on which a skeleton is laid. Behind the Grand Master, a little above his head, stands the Destroying Angel, holding a naked sword in his right hand and an iron

chain in his left hand. By the side of the Grand Master are two stools, on each of which is placed a pan filled with rope ends, spirits of wine, and salt, wherewith to make a flame. These pans are sometimes placed on stools in the centre of the temple. By the, side of the table which is behind the Grand Inspector are placed two brethren, wearing masks which cause them to look repulsive; their hats are fixed firmly on their heads and each holds a torch lighted by means of powdered sulphur and refined pitch.

ARRANGEMENT OF THE LODGE

The President of the lodge is addressed as Grand Master. He wears suspended from his neck a blue or black cord, from the bottom of which hangs a small trowel. He wears his hat in lodge, holds a naked sword in his left hand and a trowel in his right. Each brother also carries a naked sword in order to form the arch of steel, referred to later on in the Ritual. The Grand Inspector is placed in the west of the lodge, but, unlike the Grand Master, does not wear his hat. The brethren also remain with heads uncovered throughout the proceedings, but the sisters have their heads covered. The Grand Inspector wears a blue cord round his neck, from which is suspended a small hammer. The brethren and sisters arrange themselves in oblong form around the lodge, each wearing a white apron and having a small trowel suspended from a blue ribbon which is worn around the neck.

RITUAL FOR THE OPENING OF THE LODGE

Grand Master: "Brethren and sisters, assist me to open this lodge of Apprenticed Adoptive Masons."

(These words are repeated, first by the Sister Inspector and then by the Brother Inspector.)

Grand Master: "Sister Inspector, what is the first duty of a Mason?" Response: "To see that the lodge is properly tyled to prevent the admission of the uninitiated."

Grand Master: "Then, my dear sister, assure yourself that this has been done."

Sister Inspector: "Brother Inspector, will you see that the lodge is properly tyled and report to me?"

(The report having been given)

Sister Inspector: "Grand Master, the Brother Inspector reports that the lodge is properly tyled."

Grand Master: "Are you an Apprenticed Mason?"

Sister Inspector: "I believe so."

Grand Master: "If you believe it, why are you not certain?"

Sister Inspector: "Because an Apprentice is certain of nothing."

Grand Master: "What is the duty of a Mason?"

Sister Inspector: "To listen, to obey, to work, and to be silent."

Grand Master: "At what time do Masons begin to work?"

Sister Inspector: "At the moment of awakening."

Grand Master: "What time is it now?"

Sister Inspector: "The moment for awakening and the hour for working."

The Grand Master gives five raps on the pedestal and says:

"Sister and Brother Inspectors, give warning to the brethren and sisters in your neighborhoods that this is the moment for awakening and the hour for working and that I am about to open a lodge of Apprenticed Masons."

This injunction having been obeyed by these officers, the Grand Master gives a further five raps with his trowel on the pedestal and says:

"My dear brethren and sisters, I declare this lodge of Apprenticed Adoptive Masons open in the name of T.G.A.O.T.U., in the names of our lawful superiors, and in the name of this respectable assembly."

This formula having been repeated by the two Inspectors, all the brethren and sisters give the sign of Jacob's Ladder, clap their hands five times, and repeat five times the word "Vivant." CEREMONY OF THE FIRST DEGREE INITIATION OF APPRENTICES

It is essential that all ladies who present themselves for initiation should be in good health, of good repute, and that one of the brethren of the lodge should give a guarantee of fitness.

The candidate must, on admission to the precincts of the temple, be placed in a darkened room, which must not be illuminated with more than one faint light, and in which a skull shall be placed in such a position that the candidate cannot fail to observe it. She is waited upon by the last admitted initiate, who asks her if it is of her own free will and after mature reflection that she seeks admission into an Order of such high repute. This question being answered satisfactorily she asks her if she is in good health, because she will pass through some very trying experiences, which, however, will not be in any way improper or revolting to the most virtuous person.

The candidate is then told, as the first test of her discretion, to remain in the darkened room and not to attempt to leave. The door is then closed upon her and she is left to her own reflections for a time.

The sister returns after an interval, when she urges the candidate to exhibit much firmness. The left garter of the candidate is removed and replaced by a blue ribbon of a yard and a quarter in length. Her right cuff and glove are also removed. Her money, jewels, and trinkets are taken from her, and she is informed that they will be given or sold for the benefit of the poor. The candidate is then blindfolded, told to place her trust in God, and she is conducted to the door of the temple, on which she is told to give five raps.

The door is opened by the Brother Inspector, who asks the question: "Who knocks?"

Director of Ceremonies: "An unenlightened who seeks to be adopted by us."

The door of the temple is closed and the request, made through the Director of Ceremonies, is repeated to the Grand Master, who requests the Sister Inspector to ask the candidate for her name, age, religion, occupation, and the name of her guarantor; and to inform the candidate of the qualifications essential for her adoption.

The Sister Inspector, on her return to the temple, gives these particulars to the Grand Master, who asks the brother who stands as sponsor if he knows the candidate well and if he believes she has the necessary dispositions for admittance into the Order.

Satisfactory assurances in this regard having been given, the Grand Master says:

"Brethren and sisters, do you consent to the adoption of Madame (or Mademoiselle) N-----? Do any object?"

If the answer is unanimously in the affirmative, the Grand Master says:

"Sister Inspector, give admission to the candidate."

The candidate, accompanied by the Director of Ceremonies and her guide, then enters and is placed in front of the Grand Master, who addresses her upon the objects of the Order into which she seeks admission. At the conclusion of the Oration he asks her:

"Madame (or Mademoiselle), What is your desire?" Response: "To be initiated as a Mason."

Grand Master: "What opinion have you formed of Masonry? Tell me frankly your opinion of the Order."

The reply to this question is given by the candidate in her own words.

Grand Master: "Are you willing to pass through the ceremonies, both moral and physical, which are a necessary condition to admission: reflect well, because there is still the opportunity for you to retire, should you so desire; but in another moment it will be too late."

Candidate: "I am."

Grand Master: "Are you willing to make a sacrifice of your jewels for the benefit of the poor?"

Candidate: "I am."

Grand Master: "Are you willing to submit to trials by fire, water, and blood?"

Candidate: "I am."

The Grand Master then directs the Brother Inspector to conduct the candidate on the five mysterious journeys. At the end of each journey the Grand Master asks the Brother Inspector if he has observed any trembling on the part of the candidate, and at the termination of the fifth journey, the Grand Master says:

"Do you still persist in your desire: the trials to follow are more severe?"

Candidate: "I do."

Grand Master: "Brother Inspector, cause the candidate to advance five steps under the arch of steel."

In order to form this arch of steel all the brethren kneel on the floor of the lodge, raising their swords.

This having been done, the Grand Master says:

"Brother Inspector, cause the candidate to pass through the trial by fire."

The candidate is then conducted twice round the lighted braziers.

Grand Master: "Cause her to purify herself by passing through the water."

The candidate is then told to wash her hands.

Grand Master: "Do you still persist in your request?"

Candidate: "I do."

Grand Master: "Will you sign this declaration in your blood?"

Candidate: "I will."

Grand Master: "Brother Surgeon, do your duty."

A request is here made for mercy, which is granted by the Grand Master.

Grand Master: "If it is still your wish to continue, listen to the words of the Brother Orator."

ADDRESS ON THE INITIATION OF APPRENTICES

Man is born with the instinct of charity and fellowship engraven in his heart; the seeds of these two qualities are sown by the paternal favor of the Creator, and man in practicing these precepts before understanding the utility and necessity of a bond which mitigates the severity of our condition, sows flowers on the thorny path of our life. The first feeling of man on leaving the hands of his Creator must, undoubtedly, be that of His existence. So long as he is alone his heart has no other view; but so soon as he has beholden that charming creature which loving, powerful Nature has framed to be his companion, the germs of beneficence are developed; he forgets, so to speak, his existence and abandons the love of himself in order to transfer it to her who waits on his pleasure.

The foundations of society were therefore laid in the Garden of Eden, and it was in that delightful sojourn, the asylum of virtue, innocence and peace that beneficence and all the other sociable virtues were practiced in an their purity by our first parents, for so long as they were both contented with their strength, thinking only of enjoying the sweet fruits of their union, their happiness was without bitterness and they enjoyed in their hearts the ineffable blessings of terrestrial felicity. Unhappily evil approached very closely to the happiness. Adam and Eve were the first to discover, though too late, this sorrowful truth, by transmitting to their posterity the bitter fruits of their disobedience, curiosity, and weakness. Their hearts, like Noah's Ark, floating at the mercy of the winds on the waters of the abyss, which covered the surface of the earth, yielded with like ease to any impression. Society and pride, sustained by all the other passions, ever since then have triumphed over obedience and direction, which have no other support than weakness, and plunge our happiness into humiliation and misery.

This allegory of the Fall of Man through weakness and curiosity, you can trace, Madame, in a striking and forcible manner in the sad condition of our degeneration, but we offer, at the same time, the means of reparation, which, though it may depend on our feeble nature, are the means we find assembled in this Order or admitted under the emblems which we discover when we look closely, and of which I will give you the explanation.

You see first of all, Madame, in this lodge of Apprentices, the Ark of Noah, the Tower of Babel, and the Ladder of Jacob, drawn in picture. The Ark of Noah represents the heart of man, the eternal play-thing of the passions, like the ark floating on the waters of the Deluge; and we learn that we ought so to fortify our souls by the precepts of virtue that in the midst of this tempest we may, like Noah and his family, be saved from shipwreck. The Tower of Babel is the emblem of the pride of man, who desires to oppose his weakness to the eternal decrees of Providence, and who, for the fruits of his labors, will reap only shame and confusion, from which he is not able to guard himself except by presenting the prudent heart which is the characteristic of a Mason. On the other side of the picture you will see a ladder, the meaning of which may seem to be quite mysterious. It teaches us that the means of arrival at true happiness, like to that of which Jacob dreammed and which is represented by the steps, ought to be grounded on the love of God and neighbor, just as the steps of the ladder rise upwards and connect earth with heaven. All these things are secured by the practice of caution, strength, constancy, and the precepts of Masonry.

These are, Madame, the mysteries to which I would today call your attention.

My heart will call to mind with the sweetest emotion this solemn day on which you were initiated, through our feeble ministrations into the most sublime and reputable Order of Masonry. May you, Madame, spend happy days with those who, like you, ask great favors from T.G.A.O.T.U. and may you taste a succession of pleasures as intense and as pure as those which we shall experience every time that we call you by the beloved name of sister.

The Address being ended an acclamation is made.

Grand Master: "Madame, the pleasing things which you have heard have, no doubt, encouraged you to request that you may be received amongst us. If that is your desire, approach."

The candidate is then brought to the pedestal, where she kneels.

Grand Master: "Destroying angel, bring the chain which you reserve for incautious Masons of both sexes. Madame, I am compelled to attach this chain to you in order that you may recall unceasingly that which you have promised. You wish to be admitted into a most reputable Order in which there is nothing contrary to religion, to the State, or to virtue. The firmness which you have displayed in the trials which you have undergone, the probity which you have shown, and your known virtue are sure guarantees to us of your manner of thinking: perfect this good work and be persuaded that repentance will never attend your attempt.

"Place your hand, Madame, upon this Book of Truth, and repeat after me the following Obligation which will bind you forever to the most ancient and most reputable Order in the world.

OBLLIGATION

"I ..... promise, on my word of honor, in the presence of T.G.A.O.T.U. and of this respectable assembly faithfully to guard, conceal, and retain in my heart the secrets of Masons and of Adoptive Masonry; moreover, to listen, to obey, to work, and to keep silent, under the penalty of being struck with the sword of the Destroying Angel, and of being despised and disgraced. May my mind by its virtues be rendered worthy of so reputable a Society. I promise, moreover, and undertake to sleep this night with the garter of the Order, as T.G.A. shall help me."

The Obligation taken, the Grand Master rises and touches the initiate with the trowel on the right eye, the right ear, the nose, the mouth, and the breast, saying:

"By the power which I have received from this respectable lodge, I receive you as an Adoptive Mason."

The Director of Ceremonies then takes away the chain. The Grand Master gives a rap on the pedestal with his trowel, and all the brethren take their swords in their hands.

Grand Master: "Brother Director of Ceremonies, conduct the newly initiated sister to a convenient spot where she may receive her reward."

When this has been done, he says:

"What do you ask sister, because it is with true pleasure that I address you by the term 'sister' instead of that of 'madame'? "

Answer: "To see the light." Grand Master: "Brother Director of Ceremonies, You will give her the fifth rap. Brethren and sisters to order."

The Grand Master then gives five raps with his trowel and the Director of Ceremonies restores the candidate to light by taking off the bandagey her face being turned towards the skeleton.

Grand Master: "Look with horror on her condition, the result of sin. Consider what she has been, what she is, and what she will become."

At this juncture the two brethren with the repulsive masks come and stand on either side of the skeleton, their torches being aflame.

Grand Master: "Leave her to make serious reflections upon her present state so that she may pass from death to life."

After a moment the two brethren turn her sharply round to face the East, so that she may see the splendor of the lodge. All the brethren are holding their swords in their hands, the points being directed towards the newly-initiated.

Grand Master: "Sister, all these swords which you see are drawn in your defense, if ever you should have cause for their assistance. Approach, sister, to receive the insignia of the Order."

The Brother Inspector then leads her by five steps to the Grand Master.

Grand Master: "Brethren and sisters, you have been witnesses of the great cautiousness of our newly-initiated sister."

The Grand Master takes from underneath the pedestal (or altar, as it is known) a crown of flowers, which he places on the head of the initiate, as a reward for her discretion. He then hands her the apron of the Order, saying:

"This is to remind you of the candor which as a Mason you must have."

He then hands her the gloves, saying:

"The whiteness of these gloves, which are intended for you, indicate what should be the purity of your actions."

He then gives her a pair of men's gloves, saying:

"This respectable lodge has asked me to hand you these gloves in order that you may pass them on as a present to the Mason whom you esteem most highly."

He then hands to her the garter of the Order, saying:

"This garder is of white skin and has written on it in letters of gold: VIRTUE, HONOR, SILENCE."

Grand Master: "Sister Inspector, take away the blue ribbon and fasten the garter in its place."

The Grand Master then gives the Initiate the kiss of association.

Grand Master: "We have for our mutual recognition two signs and two passwords. The two words are Feix, Feax, which signify 'Academy' or 'School of Virtue.' The password which we adopt for mutual recognition is 'Etamie.' It signifies 'Amity.' for we know that amity which has virtue for its base leads to true felicity."

The Director of Ceremonies then introduce's the initiate to the brethren and sisters present. When this has been done and she has been tested in the passwords and grips by the Grand Master, her money and jewels are returned to her by the Grand Master, who says:

"My dear sister, we deprived you of all metals and trinkets, because they are the emblems of vices. You sacrificed them, but the lodge is content with your submission and have charged me to return them to you, exhorting you to employ them in good works and above all in the relief of your brethren and sisters who may be in want."

Grand Master: "Brother Director of Ceremonies, conduct the sister to the West in order that she may listen to the Instruction."

INSTRUCTION OF AN APPRENTICE

Grand Master: "What is the first care of a Mason7"

Answer: "To see that the lodge is properly tyled."

Grand Master: "Are you an Apprenticed Mason?"

Answer: "I believe so."

Grand Master: "Why do you not say that you are sure?"

Answer: "Because an Apprentice is sure of nothing."

Grand Master: "What is the duty of all Masons?"

Answer: "To obey, to work, and to be silent."

Grand Master: "Where were you admitted?"

Answer: "In a place inaccessible to the uninitiated."

Grand Master: "How do you know that you are an Apprenticed Mason?"

Answer: "By that which all the most reputable Masons have?" Grand Master: "What is it that the most reputable have?"

Answer: "Two signs and two passwords."

Grand Master: "Give me the signs."

These are given.

Grand Master: "What is the significance of this sign?"

Answer: "The Ladder of Jacob."

Grand Master: "Whither does this ladder lead?"

Answer: "To felicity."

Grand Master: "How do you respond to the first sign?"

Answer: "By a second which consist of bringing the thumb and little finger to the nostrils."

Grand Master: "Give me the pass-words."

Answer: "Give me the first and I will give you the second."

Grand Master: "Feix."

Answer: "Feax."

Grand Master: "What is the meaning of these two words?"

Answer: "They form one only and mean an Academy or School of Virtue.

Grand Master: "What is this school?"

Answer: "Masonry."

Grand Master: "How were you received?"

Answer: "By five knocks."

Grand Master: "How were you introduced into the lodge?"

Answer: "Blindfolded."

Grand Master: "Why?"

Answer: "In order that I might learn that before I attained to the sublime mysteries it was necessary to overcome curiosity and that I might learn the ignorance of the uninitiated when speaking of our mysteries."

Grand Master: "How did you gain access to our mysteries?" Answer: "Through an arch of iron and steel."

Grand Master: "What did this arch represent?"

Answer: "The strength and stability of the Order."

Grand Master: "How did you obtain access to a lodge?"

Answer: "By knocking five times on the entrance-door."

Grand Master: "Where were you received?"

Answer: "Between the Tower of Babel and the Ladder of Jacob and at the foot of Noah's Ark."

Grand Master: "What does this Tower of Babel represent? "

Answer: "The pride of the children of the earth which we can overcome by presenting a cautious mind, which is the characteristic of all true Masons"

Grand Master: "What does the Ladder of Jacob represent?"

Answer: "This ladder is very mysterious: the two sides represent the love of God and our neighbor, and the steps symbolize the virtues secured by a beautiful life."

Grand Master: "What does the Ark of Noah represent?"

Answer: "The heart of man agitated by his passions, as the Ark was swayed by the waters of the Deluge."

Grand Master: "What quality ought we to bring to the lodge?"

Answer: "A horror of vice and a love of virtue."

Grand Master: "What do you call those who are not Masons?"

Answer: "The uninitiated."

Grand Master: "How do you treat those who are not Masons but who are worthy to be such?"

Answer: "All virtuous men and women are our friends but we only recognize men and women who are Masons as our brethren and sisters."

Grand Master: "To what ought we to apply ourselves?"

Answer: "To the purification of our morals."

Grand Master: "What is the duty of all Masons?"

Answer: "To listen, to obey, to work, and to be silent."

Grand Master: "What is that you hear?"

Answer: "The explanation of our mysteries."

Grand Master: "What is the quality of our obedience?"

Answer: "Free and voluntary."

Grand Master: "What is the aim of our work?"

Answer: "To make us useful and agreeable to our brethren and sisters."

Grand Master: "In what are you silent?"

Answer: "In the mysteries of Freemasonry."

Grand Master: "Why were you introduced by five raps?"

Answer: "To bring to our remembrance the five points of Masonry, which are the love of our neighbor, the desire of meriting the esteem of our brethren and sisters, the wish to oblige them, cautiousness, and obedience."

Grand Master: "What is the password?"

Answer: "Etamic, which signifies amity in order to teach us that amity is the basis of virtue and leads to true felicity."

MANNER OF CLOSING A LODGE

Grand Master: "At what time do we close the lodge?"

Answer: "At the hour to rest."

Grand Master: "What time is it now?"

Answer: "It is the hour to rest."

Grand Master: "Brother Inspector and Sister Inspector, ask the brethren in your neighborhood if they have aught to propose for the benefit of the Order."

The command having been obeyed a collection is made for the benefit of the poor and distressed. This custom is never omitted, each one contributing according to his or her ability.

Grand Master: "Brother Inspector and Sister Inspector, advise the brethren and sisters in your respective neighborhoods that seeing it is the time to rest, the hour for ceasing to work has arrived."

The Grand Master then gives the command for the brethren to stand to order and each brother takes his sword in his hand.

Grand Master: "Brethren and sisters, we have listened, we have obeyed, we have worked, and we are silent; since this is the hour to rest, the lodge is closed."

These words are repeated by the two Inspectors; the usual signs and acclamations are given and each one says five times "Vivant."

MANNER OF OPENING A LODGE

Grand Master: "At what time do Masons begin work?"

Answer: "At the moment of awakening."

Grand Master: "What is the duty of a Mason?"

Answer: "To see that the lodge is properly tyled."

Grand Master: "Sister Inspector, command the Brother Inspector to see that this duty is performed."

This being done, the Brother Inspoetor says: "Grand Master, the lodge is properly tyled."

Grand Master: "What time is it?" Answer: "The time for awakening and the hour for working."

Grand Master: "Sister and Brother Inspectors, inform the brethren and sisters in your respective neighborhoods that this is the time for awakening and the hour for working."

This being done the Grand Master gives five raps with his trowel and says:

"Brethren and Sisters, in the name of T.G.A.O.T.U.; in the name of our recognized superiors; and by the power invested in me by this assembly, I declare this Lodge of Apprenticed Adoptive Masons open."

The Sister and Brother Inspectors also give five raps with their trowels and say:

"Brethren and sisters, this lodge of Apprenticed Adoptive Masons is open."

At a signal from the Grand Master all the brethren and sisters give the sign of Jacob's Ladder and the acclamation by saying five times "Vivant."

Grand Master: "Sister Inspector, are you a Mason?"

Answer: "I believe so."

Grand Master: "If you believe it, why are you not sure?"

Answer: "Because an Apprentice is not sure of anything."

Grand Master: "What is the duty of a Mason?"

Answer: To listen, to obey, to work, and to be silent."

Grand Master: "For the first proof of your obedience, Sister Inspector and Brother Inspector, request the brethren and sisters in your respective neighborhoods to trim their lamps for a ceremony I propose to carry out."

These words are repeated by the Sister and Brother Inspectors who, when all the lamps are trimmed, reply:

"Master, all the lamps are trimmed."

The Grand Master then gives the call to order. The brethren and sisters stand when the Grand Master gives the command to work, by saying:

"Raise your right hand to the lamp; raise the lamp, blow the lamp; Quicker; Blow out the lamp."

(NOTE.-This is the formula adopted also at the drinking of toasts, the drinking of wine being known as the trimming of the lamp. In the days when this ritual was in vogue it was customary always to honor five toasts at the banquets which followed the lodge meetings. The first was the King and Royal Family; the second, that of the Sister Duchess of Bourbon, the Grand Mistress and the Officers of the Grand Lodge; the third that of the Grand Master of the lodge; the fourth, that of the sister and brother Inspectors; and the fifth, that of the Initiates. Sometimes toasts were added for the visitors and sisters and brethren in distress.)

Adoptive Masonry found its way into Italy and the following description of an initiation ceremony appeared in an Italian paper Correspondence, published in Rome in 1862:

"In a room hung with black was raised a table covered with black cloth; on the table was a skull and above it was a lamp, which shed a funereal light. Eight personages: a venerable Grand Master, a venerable Grand Mistress, a Brother Orator, dressed as a Capuchin, a Brother Inspector, a Sister Inspectress, Brother and Sister Depositaries, and a Sister Introductress. These dignitaries wore on their breasts each a wide violet ribbon, to which was suspended a little gold trowel. The Grand Master held a hammer which served as his sceptre and marched at the side of the Grand Mistress, elevated to the rank

of horrorable companion. The brothers and sisters of the lodge all wore the mystical apron and white gloves. A novice was to be introduced. The Grand Master struck his hands together five times and solemnly asked one of the dignitaries: 'What are the duties of a Masonic aspirant?' The answer was: 'Obedience, labor, silence.' The Brother Orator then took the novice by the hand and conducted her to a dark room, where, having bandaged her eyes, he read her a homily on virtue and charity. When the bandage was removed she found herself surrounded by the brothers in a circle, their swords crossed over her head. After another homily, pronounced this time by the Grand Master, he asked her if she had well reflected before entering a Society which was unknown to her, and then, after mutual explanations, the proselyte repeated the formula of the oath: 'I swear and promise to keep faithfully in my heart all the secrets of Freemasonry and engage to do so under the penalty of being cut in pieces by the sword of the exterminating angel.' The Grand Master then showed her the sign by which the brothers and sisters recognized each other, and gave her the password of the Order. Then, taking the sister by the hand, he respectfully gave her five kisses of peace and handed her an apron and a pair of gloves."

L'Ordre de la liberte, of which Moses was claimed to be the founder, admitted both men and women. The members wore in their button holes a chain with a jewel representing the two tables of the Law, but, instead of the ten commandments, the jewel had two wings to signify Freedom, with the motto "Virtue dirigit alas." On the other side was an "M" for Moses and the date 6743. The commandment "Thou shalt not commit adultery" is said to have been purposely omitted from their decalogue.

------o------

COMBINATION OF THE SQUARE AND COMPASSES

It is the almost universal custom in these United States to arrange the Square and Compasses, when used as seals or as illustrations, in the following form: The Compasses are extended and laid upon the arms of the Square. Within the extended Compasses is placed the letter "G." I suppose that letter, in that combination, is intended to be the initial letter of the word God, and not of Geometry. The intended symbolism, if indeed any symbolism is meant, is not known to this writer.

This is not the custom in foreign lands, nor was it the custom of the days when that combination began to be made as seals of the lodges. In all the illustrations of this combination of the Square and Compasses made by foreign lodges I have not found the "G" combination. The All-seeing Eye is the most usual, though the globe, the sun, or some other special device or letter are frequently found. It is also frequently found that nothing is inserted between the Compasses.

The symbolism of the combination, with the All-seeing Eye inserted, is quite plain, going back to the older Mysteries. The Square, referring to the earth, and hence to the earthly in man, viz.: his passions and appetites, which are represented by the two arms of the Square, is dominated by the two arms of the Compasses, which refer to the heavens, and hence to the spiritual in man, his reason and the moral sense; symbolizing that through the light of Freemasonry we have subjected our passions and appetites to the control of our reason and our moral sense. The All-seeing Eye symbolizes that oversight of Almighty God necessary to maintain that domination of the spiritual over the earthly, or material.

If there is an instructive symbolism in the way we introduce the letter "G" perhaps it is by using the "G" in the same way as is suggested for the use of the All-seeing Eye. The "G" being used as the initial of two words is liable to be misunderstood, while the eye could not be misinterpreted.

- Geo. C. Connor, Tennessee.

----o----

THE TEMPERATURE OF THE LODGE

Title Suggested by Brother Geo. L. Schoonover

BY BRO. L. B. MITCHELL, MICHIGAN

Is not the heart-beat of the lodge today
A bit above the old-time normal way?
Does it not in a fevered mood beguile
The hours that make them so much less worth while?
It seems in haste to see that they are o'er
And hurries up its work upon the floor.

Its temperature seems feverish today,
It corners cuts and hastens on its way,-
That is, it so speeds up the work in hand
That much is lost of its conception grand.
The hurrying world seems to sidestep the Art,
It seems to be, of it, the ruling part.

To some, as yet, these ways do not appeal;
Time was when it was all so really real;
But now, those who may come into the fold
Lose much that so appealed unto the old.

And so we find the Craft exposed today

To much that hurts the heart of Masonry.

EARLY KNIGHT TEMPARLY IN IRELAND

BY BRO. JULIUS F. SACHSE, GRAND LIBRARIAN, PENNSYLVANIA

Reprinted from "History of Masonic Knights Templar of Pennsylvania," by permission of R.'.W.'. Bro. John S. Sell, Grand Master of Masons in Pennsylvania.

THE EARLIEST documentary evidence in the Archives of the Grand Lodge of Pennsylvania, showing the existence of Modern or Masonic Templary in connection with Craft Masonry is found in the Irish Craft Certificates and the Masonic History of Ireland.

About the middle of the eighteenth century innumerable new and fanciful degrees and fantastic rites were invented and attempts were made to engraft them upon the primitive stock of Speculative Masonry, which had been evolved out of the Operative Gilds. (1) Most of these degrees had their origin in France; none of these so-called Ramsay rites, (2) however, seem to have been adopted in Ireland.

Toward the middle of the century, there appears to have arisen a desire among Irish Freemasons to strengthen the correlation of Christianity and Freemasonry, an origin for the organization of the Craft was sought in the medieval orders of Christian chivalry. Among the multiplicity of such orders, two stood forth conspicuously challenging the fond admiration of the Masonic enthusiast, the Knight Hospitallers and the Knights Templar.

The name of the latter order was chosen and a suitable ritual for conferring the order was evolved. The probable cause for this selection was that during the Reign of Henry II, the Grand Master of the Knights Templar superintended the Gild of Operative Masons, and employed them in building their Temple in Fleet Street, London, A. D. 1135. Masonry continued under the patronage of the order until the year 1199. (3)

The Royal Arch had been conferred in Ireland by the Blue lodges under their Craft Warrants for some years. So when Templary was authorized, it was at once adopted by the Irish lodges, both civil and military.

How universal the adoption of the Royal Arch and Templar degrees became among the Craft lodges of Ireland is shown by the Francis C. Crossle collection of ancient Irish seals, in the Museum of the Grand Lodge of Pennsylvania.

Most if not all of the Irish lodges had different or separate seals for the Symbolic or Craft, Royal Arch and Templar degrees. Thus in the Crossle Collection (4) we have no less than 259 seals representing 118 Irish lodges. One hundred of these had a seal for each degree, viz.: Craft, Royal Arch and Knight Templar, thus showing that in the early days all the higher degrees were invariably conferred under the sole authority of a Craft Warrant, "the only limit to conferring of them being the possession among the members of a brother capable of working the ceremonies." (5)

The earliest evidence of both Royal Arch Masonry and Templary in Ireland is without doubt shown by the seals - both Royal Arch and Templar now in the Crossle collection, in the Museum of the Grand Lodge of Pennsylvania of Craft Lodge No. 205, Irish Constitution, originally attached to General Blakeney's Regiment of Foot, subsequently the 35th Regiment of the Line, 1749 - 1790. (6) These seals together with the Royal Arch Banner of the lodge, bearing the inscription "THE WONDEROUS ARCH IN YONDER VAULTED SKY, OUR MIGHTY KEYSTONE, THE ALL SEEING EYE 7, Feby. 1749 Anno Laotomiae 5749 Lodge No. 205" appear to be proof that Templary was practiced in Ireland as early as the beginning of the second half of the eighteenth century, by this Military lodge working under its Irish Warrant.

Craft Lodge No. 205 accompanied the regiment in its ordinary course until 1790, when the Warrant - that is the original Military Warrant, not a fresh one under the same number - was transferred to Moy in the County of Tyrone, August 3, 1790. (7)

The Royal Arch Banner of Lodge No. 205 was found together with some of the Craft implements of Lodge No. 205, of which the three-cornered gavel and the Senior and Junior Wardens' truncheons are now in the Museum of the Grand Lodge of Pennsylvania.

The Knight Templar Banner of Lodge No. 465 also stationed at Moy, Tyrone County, was found at the same time by Brother William Tait of Belfast in an old building at or near Moy early in the year 1913. Brother Tait's researches further show that meetings of Lodges 205 and 465 were held at Crew, a hamlet outside of Moy proper. (8)

The Templar Banner of Lodge No. 465 is one of the most interesting relics of Irish Templary. The banner is painted on both sides, the inscriptions so far as can be made out on the obverse reads "CREW 2d FEBY 1769 ANNO LAOTOMIAE 1769 Lodge 465," on the three steps approaching the lodge "CHARITAS SPES FIDAS."

In the center of the banner there is a building with a pediment resting upon pillars below which are two cherubim over an open doorway; above the building is seen the sun, moon and stars, while at the sides are the various craft implements including the jewels of the Master, Past Master, Treasurer and Secretary.

The reverse of the banner is patterned after the Royal Arch Banner of Lodge No. 205, having the same inscription in the circle. From the keystone in the middle of the arch is suspended the five pointed star with the letter "G" in the center; below the arch there are three lines:

S [OLOMON] RE [X] I [SRAEL]

HI [RAM] RE [X] TY [RE]

HI [RAM] A [BIFF]

Between the columns there is an equilateral triangle upon which are the twelve burning tapers. In the center of the triangle is a coffin with skull and bones and the words "MEMENTO MORI AMEN." Beside the coffin there are an incense vase, baldric with sevenpointed star and a cock.

In the fields between columns and triangle there is (left) the ark and trowel, (right) paschal lamb and a serpent; outside of both columns is the crucifix and other emblems.

This we think is the first instance where the Templar triangle was publicly shown with the lighted tapers. It, however, appears upon several of the early Irish Templar Seals in our collection.

The chief use of these banners was at the celebration of St. John's Day, both the festival of St. John the Baptist and that of St. John the Evangelist being religiously observed by the Irish Craft lodges in those early days, when the brethren paraded to church with music and their banners, where they heard a sermon appropriate to the occasion, after which they returned to the lodge room for refreshment. (9) Photographs of the above banners are in our library collection.

From the seals in the Crossle Collection it appears that there was an order or degree above but concurrent with that of the Temple as conferred in the Craft lodges of Ireland. This organization was known as "THE UNION BAND OF - KNIGHT TEMPLAR PRIESTS." There is, however, no record that this degree was ever introduced in America.

This "Priestly Order" as it was commonly called according to Brother Crossle in his History of Newry Lodge, XVIII, Newry, (10) in former days was pretty generally worked all over the northeast coast of Ireland. No definite records of this organization or degree have thus far been found during the present investigation. The question naturally arises whether it was not an organization similar to that of "Melchizedek" of the present day which is composed of Past High Priests of the Royal Arch Chapter. From the seals of the "Priestly Order" it would appear that there were seven degrees in this order each having its own seal. That the order was strictly Christian and Trinitarian is evident from the emblems in the large seal of the "Priestly Band." In our Crossle Collection of Irish Craft Seals we have evidence that at least fifteen Craft lodges (11) that conferred the Temple also had the "Priestly Order."

The mottoes on the seven smaller seals read: No. 1, "LET TRUTH"; No. 2, "STAND"; No. 3, "THOUGH THE"; No. 4, "UNIVERSE"; No. 5, "SHOULD"; No. 6, "SINK INTO"; No. 7, "RUINS." (12) This order was established in the latter part of the eighteenth century, and so far as the investigations of the late Brother Francis C. Crossle go, the County of Down seems to have been its headquarters in Ireland. (13) Each center of this branch of Freemasonry was known as a Union Band of Knight Templar Priests and its working was generally carried out under the sanction of two or more neighboring Craft lodges.

According to the same authority each Union Band was governed by a president and seven masters, each of whom had his seal, that of the president being much larger than those of the masters. Each master in his absence, was permitted to appoint a proxy, whose authority to act was the production of his seal, and no document or certificate issuing from the band was perfect without the impression of the eight seals of the President and his seven masters. All candidates for the degree of Knight Templar Priest were obliged to produce evidence of having already received the Craft, Royal Arch, and Knight Templar degrees, in addition to being "recommended by two members of the band who are 'To answer for his being a regular or ordinary member of a' regular lodge, and for his moral character." (14)

Another proof of the Irish origin of Masonic Knights Templary is a footnote to a Templar Poem in Laurence Dermott's Belfast Edition of the Ahiman Rezon of 1795, (15) wherein it is stated that at "Fethard, in the County Tipperary, was the First Town in Ireland, where Knights Templars were made."

Other evidence of early Irish Craft Templary in the Grand Lodge Collection are interesting certificates.

IN THE NAME OF THE MOST HOLY GLORIOUS AND UNDIVIDED TRINITY FATHER, SON, & HOLY GHOST. (16)

WE the Captn GENL. &c &c &c., of the General Assembly of Knights Templars and Knights of Malta do hereby Certify that the Bearer Our Faithful True and Well beloved Br Sir Adam Rice was by us Dubb'd Knight of that most Holy Invincible and Magnanimous Order of Knights Templars the true and faithful soldier of JESUS CHRIST as also of the order of St. John of Jerusalem now Knights of Malta he having with our Honour and Fortitude, justly supported the amazing Trials attending his admission and as such We recommend him to all Br Knights Templars and Knights of Malta on the Face of the Globe. Given under our hands and Seal of our Lodge and General Encampment Held in Newry under the sanction of a Warrant No. 706 and of the order of Knight Templars.

3789

And of the Order of Malta 921

And of Ark and Mark Masonry 3791

In Royal Arch Masonry 4138

Book of the Law, Found 2415

ADAM RICE R.G. Sy

Mattes Campbell C. Gl

Robt McCallaugh, G.M.

Robt Cassidy, G. A'

G. CHANCELLOR

IN THE NAME OF YE MOST HOLY GLORIOUS & UNDIVIDED TRINITY FATHER SON & HOLY GHOST. (17)

WE Captain General &c &c &c of the Grand Assembly of KNIGHTS TEMPLARS & KNIGHTS OF MALTA Held in Trillick & on the Registry of Ireland - Do hereby Certify That the BEARER Hereof Our Truly Beloved Br Sr Robt Brown was by us Dubb'd KNIGHT of that Most Holy Invincible & Magnanimous Ordr of KNIGHTS TEMPLARS Ye True & Faithful Soldier of JESUS CHRIST as also the Saints of JERUSALEM now KNIGHTS OF MALTA he having with Due Honour & Fortitude Justly Supported.

The Amazing Trials of skill & Valour Attending his admission & as such WE Him recommend to all True & Faithful Brs Srs. KNIGHTS TEMPLARS around the GLOBE. Given undr our hands & Seal of General Assembly held in Trillick In the County of Tyrone This 20th day of May 1795 & of Masonry 5795 & of the Ordr of KNIGHTS TEMPLARS 3795 & of the Ordr of Malta 675

ANDW FUNSTON Secretary

THOS PORTER

Signed by Order

Captain General

HENRY GAULT G. W a-n

Wm NEVILL G W a-n

IN THE NAME OF TEIE MOST HOLY MOST GLORIOUS AND UNDIVIDED TRINITY FATEIER, SON AND HOLY GHOST. (18)

WE THE CAPTAIN GENERAL &c of the general Assembly of SIRS KNIGHTS TEMPLARS and KNIGHTS OF MALTA held under the Sanction of LODGE No. 835 at Douglass Bridge in the County of TYRONE on the Regestry of Ireland SO CERTIFY that the Bearer hereof our trusty true and well beloved Br Sir Wm Arthur was by us dubed a Knight of that most holy glorious and magnanimous order of Sir Knights Templars and Knights of Malta the true and faithful Soldier of JESUS CHRIST he having with honour Justly supported the amazing Trials of skill and valure attending his admission We therefore now recommend him as such to all Sir KNIGHTS TEMPLARS and KNIGHTS OF MALTA round the GLOBE.

Given under our hands and Seal of our Genl Assembly this 9th day of June 1798

CHRISTOPHER DICKY, C. General

James Litle G. W.

James Pollock, D. G.W.

Jno . McClausland, Sec.

IN THE NAME OF TIIE MOST HOLY & UNDIVIDED TRINITY FATHER SON & HOLY GHOST AMEN. (19)

WE the undernamed Presiding Chiefs over A Magnanimous and Invincible Encampment of that Most Holy Noble and Christian order of Sir Knight Templars held in Raffry under the Sanction of Raffry True Blue Lodge No. 649, held under the Grand Registry of IRELAND

Do hereby Certify That our Worthy and Faithful Brother and Constituted Friend SIR SAMUEL JAMISON the bearer hereof after having passed the EXCELLENT SUPER EXCELLENT ROYAL ARCH DEGREES OF MASONIC ORDERS was DUBBED INITIATED and Confirmed in all the rules Ceremonies and Mysteries of that Most Holy Noble and Christian order of HIGH KNIGHT TEMPLARS in A GRAND ENCAMPMENT and was initiated into the Several degrees of ARK MARK and WRESTLE and since his instruction therein he has discharged the relative duties of A Sir Knights Companion with affection and Integrity having with much EXCELLENT SKILL FORTITUDE AND VALOR Previously withstood and resisted Various trials and Temptations preparatory, to his admission and as such.

We him recommend to all faithful Brethren of the KNIGHT TEMPLAR order and all ARK MARK and WRESTLE MASON round the globe.

Given under our hands and Seal of our KNIGHT TEMPLAR Encampment in our Lodge Room in Raffry, Parish of Killimky, County of DOWN, IRELAND.

This 9th day of April A.D. 1811 A.L. 5811 of Kt Templars 698

Hance Casbey, Gr. Master

William Thomson G Senr Warden No. 649

Richard McBride G Junior Warden - Raffry

James Snoddon Grand Secretary

LOVE ONE ANOTHER AS I HAVE LOVED YOU EVEN UNTO THE END, (20)

WE the GAPTAIN GENERAL &e &e &e of AN Incampment of Knight Templars held in Poyntzpass under the sanition of No. 52 held under the Grand Lodge of Ireland, do

hereby certify the bearer Sir Richard Andreu was subsequently dubbed, an Night and likewise Tud the Red Cross and after having withstood with skill and valure the amazing trials attending his admission and as such we recommend him to all Red Cross and Sir Knight Templars round the Globe Given under our hands and seal of our Lodge this 3rd Day of April 1822 and of Knight Tempplars 665 years.

ALEXdr HALL, F. G.G.

ALEX RICHMOND S. C. G.

JOHN WHITE H. P.

CHAS Mc. DONNELL, Secty

LODGE OF LOVE & UNITY NO. 845. (21)

In the name of the Most Holy Glorious and undivided Trinity Father Son & Holy Ghost Amen.

We the Captain General &c High Priest and Grand Marshal of the Grand Encampment and assembly of Sir Knight Templars and Knights of Malta held under sanction of the above Lodge, on Registry of the Grand Lodge of Ireland, DO. CERTIFY That our Trusty and well beloved brother

John Galbraith has been by us initiated into the most Holy and Glorious orders Dubb'd Sir Knight of the Most Holy orders of Sir Knight Templar Mediterranean passman and Knight of Malta.

The true and faithful soldier of our Lord JESUS CHRIST, HE having with great skill fortitude and valour Justly supported the amazing trials attending his admission and as such WE HIM recommend to all true and faithful Knights in the universe....

Given under our hands & seal of our Grand Encampment at Belfast this 7 day of June 1826 Six

And Knight Templars 709 nine

And of Knights of Malta 303 three

Thomer Nully C.G. G.M, G.A. G.G. S.B.

William Mugeean, Grand Scribe.

As to the actual Ritual used in conferring the order of the Temple by the Irish Craft lodges, nothing is definitely known to a certainty except that it was strictly a trinitarian degree, wherein the belief in the Holy Trinity was the chief feature. This is shown by a copy of the certificate engraved by Quin, Belfast, 1822, (22) viz.:

IN THE NAME OF THE MOST HOLY AND UNDIVIDED TRINITY; AMEN
GLORY TO GOD IN THE HIGHEST

Peace on Earth

Good Will to Men

FATHER SON AND HOLY GHOST

WE THE HIGH PRIEST

CAPTn GENERAL & GRAND MASTERS

of an excellent and superexcellent

ROYAL ARCH CHAPTER &

Grand Assembly of Knights Templars under the sanction of the Lodge of Love & Unity Lodge No. 645 on the Registry of IRELAND Do hereby Certify that Our dearly beloved Brother the Worshipful Sir JOHN GALBRAITH after having duly Passed the Chair of the aforesaid LODGE was made an excellent Superexcellent & ROYAL ARCH MASON & Subsequently dubbed him a KNIGHT of the most noble and Right Worshipful Order of KNIGHTS TEMPLARS KNIGHTS OF MALTA AND KNIGHTS OF THE RED CROSS, We have also Expounded unto him all the Secrets of the MEDITERRANEAN PASSES. He having through the whole ceremony, Given us the strongest proofs of his Skill Fortitude and Valour during the amazing & Mysterious TRIALS attending his admission

We also grant unto him all those privileges which from the time immemorial have belonged & now of right appertain to those of our ORDERS not doubting but he will be permitted to Reap & Enjoy the Same with all our DEAR and excellent Companions wheresoever dispersed we therefore GREET WELL all our Worthy BRETHREN KNIGHTS COMPANIONS of the above illustrious Orders throughout the universe TO accept of him as such and to take him under their Brotherly Care and PROTECTION Given under our ano the Seal of our ENCAMPMENT hereunto appended at BELFAST this 19 day of June in the year of our Lord 1826 of Light 5826 R.A. 4826

THOMAS KELLY High Priest

JOHN REILLY Capn General

JAMES HAMILTON 1st

JOHN GALBRAITH, 2nd Grand Master

JOHN BOYD 3rd.

WILLIAM MAGUAN, Secretary

From the above Certificates it appears that, beside the Degrees of Knights Templar, St. John of Jerusalem and Malta, there were conferred by the Irish Craft lodges the Ark, Mark, Wrestle, Red Cross and Mediterranean Pass.

In perusing these certificates it will be seen that particular stress is laid in the beginning of all upon a belief in an undivided Trinity; also that the Conclaves in which the order was conferred, were variously known by different names, such as "General Assembly," "Grand Encampment," etc.

Nor do we find any strict regularity in the presiding officers. Thus where one is signed by the "Captain General," "Grand Master" and "Grand A" (?), another by the "Captain General" and two "Grand Wardens," "Captain General," "Grand Warden" and "Deputy Grand Warden," "Grand Master," "Grand Senior Warden," "Grand Junior Warden," "High Priest," and lastly one signed by "Captain General," "Grand Marshall," "Grand A," "Grand G" and S. B. (standard Bearer ?) .

As to the Templar Ritual used by these Craft lodges little or nothing is known, except that brethren of the Royal Arch and Templar degrees wore aprons edged with ribbons of blue, red and black.

No efforts have been spared to obtain a specimen of one of these Ancient Craft Templar Aprons, which are exceedingly rare; Frater W. Redfern Kelly, a Knight Grand Cross of the Order of the Temple in Ireland, one of the highest Templar authorities, in a letter to the writer, states, with respect to your latter communication relative to the old "Irish

Craft Aprons," which show the three colors Blue, Red and Black: "I may state that these old Aprons were supposed to be quite rare; were of purely fanciful pattern, and were adopted without any Craft or other authority by such brethren as felt so disposed, and who had received the three degrees of Craft, Royal Arch and High Knight Templar.

"The three colors, so worn, were never at any time (so far as is known) officially recognized by the Craft lodges, as authorized to be worn in connection with Symbolic Masonry. They were simply tolerated, in those good old 'happy-go-lucky' times, when regular Craft Warrants were quite unknown."

In our Museum Collection we have however an aprons showing the Craft, Royal Arch and Templar colors and emblems. This Craft Apron, made of lambskin, bound with light blue silk ribbon, is decorated with hand-painted symbolic emblems.

At the top over all is the All-Seeing Eye, then we have the Bridge of the Mediterranean Pass and the Templar Tent, below on either side are Craft and Royal Arch emblems. In the center are two large columns surmounted respectively by the sun, moon and seven stars; between the columns is the tessellated pavement in red and black indicative that the wearer had received the Royal Arch and Templar degrees.

This interesting relic of former days belonged to our late Brother Samuel H. Perkins, a member of Columbia Lodge, No. 91, St. John's Encampment, No. 4, E.G.M., 1829-30, and who during years 1839-40 was R. W. Grand Master of Pennsylvania.

There are evidences that this apron was made in Philadelphia, as on one of the pediments we have the legend of the Grand Lodge of Pennsylvania, viz.: "SILENCE AND VIRTUE.'

If this surmise is correct, it is another evidence of the Irish influence lingering in the development of Masonic Knight Templary in Pennsylvania during the early years of the nineteenth century.

(1) "Ars Quatuor Coronati Transactions," Volume XXVI, p. 145.

(2) Chevalier Ramsay (Andrew Michael Ramsay) was a Scotchman, born at Ayr about 1680; toward the middle of the eighteenth century, we find him in France, where he developed as an inventor of Masonic Degrees, as well as a founder of a Masonic Rite. For a hundred years and more the stock histories of Freemasonry have vied with each other in ascribing to the Chevalier Andrew Michael Ramsay, the introduction of the higher degrees, and notably of Masonic Knight Templars. - f. "A.Q.C. Transactions," Volume XXVI, p. 60; "The History of Freemasonry," by Robert Freke Gould, London, 1887, Volume III, p. 77.

(3) Cf. "Illustrations of Masonry," by William Preston, First American edition, Portsmouth, 1804, p. 137.

(4) Dr. Francis Clements Crossle, of Trevor Hill, Newry, Ireland, was one of the highest Masonic authorities in Ireland. He served as secretary to the Provincial Grand Lodge of Down from 1888 to 1901, when he was raised to the position of R.W. Deputy Provincial Grand Master by the Duke of Connaught; he was appointed Grand Superintendent of Royal Arch Masonry in Ireland. He was also a Past Preceptor of the PTewry Preceptory of Knights Templar and was exalted to the position of P.G.K.C. For many years he used his spare time in the investigation of Masonic history and archaeological investigations.

Among his works are "A History of Freemasonry in the Province of Down," "The Three Veterans," "A History of St. Patrick's Lodge, No. 77," and of "Newry Lodge, No. 18."

In his antiquarian researches he collected impressions from seals of all of the Ancient Irish Craft lodges that could be reached. This valuable collection he presented some years ago to the writer, and it is now in the Museum of the Grand Lodge of Pennsylvania.

Brother Dr. Crossle died at his home on Trevor Hill, Newry, October 15, 1910. Nos. 4001-4060, Trays Nos. 18-21.

(5) "History of Nelson Masonic Lodge, No. XVIII, Newry, Ireland," by Francis C. Crossle, Newry, 1909.

(6) “A.Q.C. Transactions." Volume XXVI, p. 148.

(7) Ibid.

(8) Ibid.

(9) Cf. Crossle, before quoted, p. 37.

(10) Ibid.

(11) Lodges No. 333, 336, 662, 888, 443, 211, 521, 675, 891, 822, 732, 257, 915, 923. In Crossle's collection.

(12) Cf. "Three Masonic Veterans," by Francis C. Crossle, Newry, 1897, p. 6.

(13) Ibid., p. 6.

(14) Ibid., p. 7.

(15) Volume 277, Archives of Grand Lodge of Pennsylvania, p. 183.

(16) Certificate No. 2240, Tray 45, Archives of the Grand Lodge of Pennsylvania.

(17) Certificate No. 6628, Tray 45, Archives of the Grand Lodge of Pennsylvania.

(18) Certificate No. 6631, Tray 45, Archives of the Grand Lodge of Pennsylvania.

(19) Certificate No. 6629, Tray 45, Archives of the Grand Lodge of Pennsylvania.

(20) Certificate No. 2284, Tray 45, Archives of the Grand Lodge of Pennsylvania.

(21) Certificate No. 2258, Tray 45, Archives of the Grand Lodge of Pennsylvania.

(22) Certificate No. 2241, Tray 45, Archives of the Grand Lodge of Pennsylvania. Size of certificate 15 1/2 x 11 1/2. Engraved by J. Quin, Belfast, 1822.

(23) Museum Collection, No. 1005, Tray 216.

-----o-----

REPORT OF COMMITTEE ON PATRIOTIC SERVICE OF THE GRAND LODGE OF NORTH DAKOTA

Your Committee on Patriotic Service submits the following report, which embodies among other things those portions of the Grand Secretary's report dealing with public education which were referred to this Committee.

We re-affirm the principles for which Masonry has stood in the past, among which we deem of fundamental importance democracy in government, equality in education and justice to all.

There are in America today many forces operating, directly or indirectly, to undermine and destroy our system of government and free institutions. Whereas we emphatically advocate progress and growth by the natural process of evolution, yet we more emphatically denounce the doctrines of radical revolution. We have no sympathy with those who would supplant our orderly government with anarchy and chaos, "red" socialism, or any new and untried Utopian scheme.

To attain our ends and preserve for ourselves and posterity those priceless blessings of liberty and free government ordained and established by our forefathers and paid for in life-blood and treasure, we deem it essential that Masonry, but more especially the Grand Lodge of North Dakota, commit itself to the promulgation of the following propositions, namely:

First: That the Stars and Stripes marks the high tide in the ideals of mankind, and we would therefore urgently advocate the passage of a law which would prohibit under heavy penalty all display of emblems other than Old Glory, whose purpose is to swerve the loyalty of our citizens from the true principles of Americanism.

Second: That "this government is based upon a loyal and intelligent citizenship, and therefore it must control the agencies which train that citizenship, i.e., the elementary public school." To do this effectively, it is necessary that the English language as spoken by Americans be the sole medium of instruction in that school.

Third: We much prefer the elimination of the private and parochial elementary schools since the one makes for class distinction and the other for religious intolerance; but if such elimination is found inexpedient at this time, we recommend that such schools be under the close supervision of the public school officials of the state and nation, and that they be compelled to maintain the same standards required of the public schools.

Fourth: In connection with this supervision, it is the sense of this body that the just and lawfully constituted powers of the State Department of Education be returned to the official duly elected by the voters of the state for their exercise.

Fifth: In order that the standards of education in this state may be raised to the highest possible degree of efficiency, and, further, recognizing the present problem of teacher shortage and the low standard of preparation of teachers to be in the last analysis one of economics, we favor, first, a higher standard of qualifications, and, second, a compensation of teachers commensurate with the maintenance of this standard, and recommend the passage of whatever appropriate legislation that may be necessary to accomplish these ends.

Sixth: We most heartily approve the action of the Grand Lodge at its annual communication in organizing corps of Masonic Minute Men in the constituent lodges, and recommend the retention of these forces for the purposes heretofore avowed of

creating among Masons a greater interest not only in Masonry, but also in the proper solution of the social and political questions which confront us as a people today.

Report adopted by Grand Lodge. June 17th. 1920.

------o------

Where Liberty dwells there is my country. - Franklin.

A CUBAN VIEWPOINT OF WORLDS FREEMASONRY

BY BRO. F. DE P. RODRIGUEZ

CHAIRMAN, COMMITTEE ON FOREIGN CORRESPONDENCE, CUBA

The Report of the Committee on Correspondence of the Grand Lodge of Cuba is given to readers of TIIE BUILDER in advance of its publication in the Cuban Grand Lodge Proceedings. We feel sure that our members will find it of peculiar interest.

WE ARE in Lent, (1) the hurrahs and hosannas, the palms and the festivities remind us of the triumphs of new ideas even more than of the martyrdom of the Nazarene. Everything invites to meditation and rest, a full and sincere repentance cleanses the souls of the most indurate; faults must be overcome.

The same thing happens to society; reports and messages are spontaneous confessions by means of which those obliged to present them very often pronounce a mea culpa before their audiences and, notwithstanding the good faith involved in submitting to the critic the laudatory or defe'ctive deeds, socially speaking a true amendment is always supposed to come from us Masons, more than from other persons, especially when we remember that the mission of Freemasonry in the modern world is the task of redemption.

Peace is always grand, divine, necessary, and who can excel us not only in loving and desiring it, but also in preaching and applying it, praising with fruition its arrival among friends and foes? For that reason those who suffer the most to obtain it, those who sacrifice themselves the most to secure it, know best how much it is worth, and excel most in glorifying it, in singing its praises, in pretending to perpetuate it, offering on its behalf the palms and hurrahs which in times past belonged only to those who gained the material victory and today are common property, starting always with the greatest loser.

England and, on her behalf, her Grand Lodge, have been in this case the forerunners. The week included between the twenty-third and thirtieth of June, 1919, was of such immense joy to London Masons, on account of the Celebration of Peace and the entertainment afforded their guests, that it has no equal in history.

All English-speaking Grand Lodges were invited, the Grand Masters and Grand Secretaries accepting the invitation becoming the special guests of the United Grand Lodge of England while attending the ceremonies. Representatives of most of the Grand Lodges of the United States, Canada and Australia attended and, by the strangest of coincidences, nearly all of the American visitors crossed the ocean on board the Mauretania, sister ship of the ill-fated Lusitania. The kindness shown and the banquets offered culminated in a mammoth Communication held, not in the Temple in Great Queen Street - that was too small - but in Royal Albert Hall, beautifully decorated with bunting and flags, which comfortably sheltered that day 8,500 Masons, presided over by the Pro Grand Master, Lord Ampthill, the Grand Master, the Duke of Connaught, being unable to attend on account of sickness. How satisfied our brethren must have been when together with "God Save the King" and "The Star Spangled Banner" the exclamation "Pax Vobis" reached also the most distant places of the earth.

That was the grandest act the world has ever seen in matters Masonic, but not the greatest that could have been seen. How much better would it have been if, together with those beautiful and patriotic hymns, other national hymns were heard, as La Brabaconne, La Marseillaise, Garibaldi, and even the most humble of all, the Bayamo Hymn, (2) which, proceeding from af small nation, is not less grand or not less worthy, since for it blood was shed and many lives were lost. Let them tell us if it is not true that "to die for the country is to live," (3) living, as we do live, only to have our flag floating glorious and proud in order to keep close to us that peace so anxiously coveted.

Albion went to war ostensibly to defend the rights of a very small non-English-speaking nation; the armies of the entente were led to victory under the unique direction of a non-English-speaking General. And even Cuba, this microscopical grain of sand in the Carribean Sea, where English is not spoken by her people, contributed to the cause of the Allies (a fact still ignored by many) among other things by giving them special prices on her sugar, amounting to a gift of $160,000,000. When England, during war times (1917) celebrated the two-hundredth anniversary of her Grand Lodge, all the non-English-speaking Grand Lodges immediately congratulated her, and, even more, celebrated at home, each of us, so important an event. We could have declined the advantages of the lodging, as we eat little and drink much less, we could have been satisfied with the warmth which, like that offered by the hen to her chicks, the mother owes to all her children.

* * *

We have always entertained the most firm belief that the progress which marked the nineteenth century, and even the present one, has been international and, of course, with no relation whatever to political or ethnological limits, and much less to those of philological order; but nevertheless, as this is somewhat theoretical, when we arrived at practical facts we found that education, universally considered, has intensified the devotion for the language, the ideals and even the aspirations of the various nations. As a proof of this we can refer to our North American friends.

It is generally known the influence that European immigrants has had in the neighboring Union. Immense groups of Teutons, Slavs, Irish Cents, Magyars and Italians were

admitted to the country by wholesale; many of them forming afterwards special colonies which were never reached by the national language, and several not even by hygiene. Matters continued long in that way; the cries of alarm from Tangier, Agadir and Serajevo, in crossing the Atlantic, reached there so attenuated by the immense waves of the ocean that but little attention was paid to them. The legislators, protected by the historical phrases of Washington that tended to separate his country from European complications, gave themselves up to the dulce far niente. But truth triumphed, and the moment arrived when the immense waves were of no avail and they had to be crossed in haste in order to revindicate universal civilization, trampled upon, scorned and threatened with extinction. Alas, when the bugle sounded, calling to arms, no matter whether its thrilling notes were heard in those half-foreign colonies, the commanding voices were not so, because given in the official language of the country extensive groups in Wisconsin, Illinois and even in New York did not understand them, a great number of the concerned being American citizens nevertheless. Reaction immediately set in and desperate measures were immediately adopted; at the same time the military drill and the most pure English had to be taught the recruits as they were proficient in neither. The case was so original that once the American movement was started it reached as far as the Masonic lodges, since whole districts in Milwaukee, Chicago and even in the eighth, ninth and tenth districts of New York, and some particular lodges elsewhere, performed their Masonic work in their respective native languages.

The American nation entering the war, Teutonic sympathy, which was most common before, turned over, and the father, the brother or the son whose relatives had perished upon the banks of the Marne, or on the Somme, at Chateau Thierry or in the Belleau Wood began to resent hearing the notes of the German language. What to do? The example of England, where in similar cases the German brethren, to avoid friction, were asked to absent themselves from the lodges as long as the war lasted, was not heeded. Instead, force was appealed to. The principal Grand Lodges, New York and Illinois at the head, required from all their lodges the exclusive use of the English language in their Masonic labors.

The words of Grand Master Farmer, of New York, are worthy of being noted:

"That was done," he says, "not because the Masons of this jurisdiction bear any antipathy or ill will toward brethren who speak a language other than our own, not in the spirit of denunciation of foreigners or foreign language, not because we doubt any man's loyalty

or integrity; but it was issued simply and solely because I believe we, as Masons, should do our part for the United States. Nations have been disrupted by differences in languages. Differences in languages have caused more wars than differences in religion; more unhappiness than all other causes combined. Any other language will offer the part of view of the foreigner, and we must not entertain any other objective than the American spirit."

We agree with that. We believe the measure perfectly legal and anyone at liberty to adopt it in his locality; but there is something to say against it. It is not equitable. It is all right that the native or naturalized citizen of a country should speak the official language of that country, but the foreigner, the diplomat, or any other resident who for many reasons does not lawfully belong to the country protecting him, is our guest, and all nations on earth should try their best to have him live comfortably in the place where he is a visitor as long as he does not trespass the laws. Such persons, we believe, do not deserve to be deprived of the use of their own language, as neither can they be deprived of their ideals nor of remembering or loving their native land. Why was a measure caused by a reprisal to the Teuton extended to thousands of Allies who communicate in the same church as Americans ?

Everyone who has for a shorter or longer period resided outside of his own country knows how his heart beats when he hears spoken a few words of his native tongue. How one expands himself when another countryman is heard speaking. He seems to have changed his residence to another world, to have returned home, especially if he is an exile or an emigrant. Fraternity and La Universal Lodges (4) will no longer be the meeting places of Cubans and Spanish-Americans, and perhaps to Cervantes (5) and Dr. Felix Varela (6) Lodges will happen the same thing if Louisiana and Florida are contaminated by New York and Illinois.

But it goes a little further yet. The forced measures which in these cases apply also to the allied brothers could also bring retaliation. What would our brethren of the Hudson shores think if any foreign Grand Lodge, imitating them, would prohibit the use of the English language in their English-speaking lodges? I do not know how other people think on this matter, but as to Cuba I believe I express the ideas of my companions in assuring the English-speaking brethren who live among us that no variation will take place. Let everyone speak his own language, let all of them maintain in our country the usages and manners peculiar to their own country. For them our arms will always be

wide open, our halls also. We shall not break the laws of hospitality. As the Russian proverb says: "My friends' friends are my friends too." Let our American residents follow their proper labor, keeping in mind that "some day not far off these orders will be revoked, they are the result of patriotic exaltation the same with Latins as with Anglo-Saxons."

* * *

The results of the world war need to be studied more; it is France, the nation, that knocks at our doors. "Are we friends, or not?" they ask of those whom they received as brothers and rescuers when as they crossed the seas, remembering La Fayette by declaring "Here we are!" The question of the recognition of the Grand Orient of France has not yet been resolved by us, but this will not forbid us presenting before our companions the status of that desired rapproachement.

The question was purely dogmatic when England laid it on the board in 1877 - it was nearly forgotten when the first step in Brest of the American soldiers, in 1918, revived it. Western soldiers were received with wreaths and flowers; France is always France and always courteous and polite; none has gone further than she, the struggle between the heart and old ideas was readily begun; from then to this day, in the short space of two years, the Fraternity in North America has greatly agitated in that way. Results are evident, and if we remember that the majority of Grand Lodges in the United States meet only once a year and that general usage prescribes a motion to be presented at one Communication and acted upon at the next after hearing the report of the respective committee, we ought not to be surprised at the result. Eight Grand Lodges have already recognized the Grand Orient, fifteen the Grand Lodge of France, and two the Independent Grand Lodge - twenty-five in all. Six Grand Lodges have granted to their members the right to visit the Grand Orient, nine the Grand Lodge, six the Independent Grand Lodge, and six all French Bodies. Twenty-three are not yet in amity with any of the French Grand Bodies, while only one has granted the right to visit the French Bodies and denied to French Masons the right to visit its Grand Lodge.

All these evolutions remind us of Sir Edward Grey's doings when he tried to impose his criterion on the London Conference; by his lack of opportunity he did not avoid the

second Balkan war which he hastened with the treaty of Bucharest; Albania and Macedonia continued to be the bone of contention of Slavs, Greeks and others, and the debacle came very soon.

It is time to look forward. Our Albania and Macedonia are now the extension of French liberalism which does not accept discrimination in the religious and philosophic ideas of its members. When Voltaire could sit as a Mason next to Franklin in the Lodge of the Nine Sisters in Paris, any other man can be a Mason. Who is to blame for what happens in the American Masonic field which, as the snowball, grows by moments? Let everyone examine his own conscience.

* * *

We continue with the consequences of the war. Although it is ended, our compromises are still extant. It is no secret to anyone, the enormous defeat inflicted to American Masonry by the terrible blows of the Roman Catholic authorities in that country. Masonry did not make her benefits felt in the field of war. That was a glorious deed for the Tumultys, the Fosdicks and near of kin. In our last report we noticed it and even announced the formation in Iowa of the Masonic Service Association to eliminate the deficiencies of the American Masonic system. The coveted solidarity has been attained, the new Association progresses satisfactorily, having been accepted by nearly all of the Grand Lodges of the country. This was to be expected, as in that nation nothing is left half-done; but what has surprised many is that besides the purely philanthropic ideas, the Society has qualified as a most opportune one and, together with economic betterments, they are working in another way. Their by-laws and their organization are excellent, but it is their platform which pleases us the most. Here are some interesting points:

"1. To recast the ideals of government on the basis of the recognition and execution of our duties toward others, rather than as at present in our rights as against others; the basing of civilization on declarations of dependence, instead of on declarations of independence; on altruism instead of selfishness.

"2. To combat destructive tendencies and agencies seeking to undermine and destroy free institutions, by teaching constructively the true principles and functions of government and civilization.

"3. To arouse the conscience of every individual Mason to the necessity for his own practical application of Masonic principles to his activities in life, governmental, social, business and otherwise."

What do you think of that, now ? Were we right or not when two years ago we started sociological studies in our lodges ? Then and even now we believed that Masonry plays a most important part in the coming reconstruction of the world.

* * *

Many persons still believe that the League of Nations, now in vogue, is perhaps Utopian, and that it will not be practicable. This may be so, so far as some minor details are concerned, but taken as a whole some benefit will result - as a proof of this a League of Masons is already talked of. The idea came from Sir Alfred Robbins. Hear the initial paragraph of its exposition:

"The time has come when the ideal must be our lighthouse to guide us toward the real; not to disclose our divergences but to point the way to a still closer union. Let there be harmonious unity in all essentials, divergence in all unessentials, and in all things let us act in a spirit of charity.... May we find ways of knowing each other better, of better appreciating our various methods, ideas, realizations of the same; for the first condition of friendship is to clear away all mutual ignorance. Whilst statesmen strive to set on foot the League of Nations, let us strive to set up a League of Freemasons among ourselves and those brethren with whom we have always been in agreement on all matters of principle and practice."

I think it proper to here record some fundamental principles of sociology:

"Institutions with great difficulty cross over the frontiers of nations, the opportune moment for it has to be waited for, when a sufficiently prepared people should ask for it, it is necessary then to prepare characters that fundamental ideals should spring in them."

The present moment is opportune; the nation in this sense is the Masonic fraternity, preparation is already possessed, the exposer is Sir Alfred Robbins who, although he has addressed his call only to the brethren of his own race residing on this side of the sea, we suppose it is extended to "all with whom he has always been in agreement on all matters of principle and practice," and we believe too that this call, unlike that of the Peace Celebration, will not be confined to his English-speaking fellows because then the League would be incomplete and accordingly non-effective and would prove, besides, the expressions "Brotherhood of Man" and "Fatherhood of God" so common in Masonic rituals, to be farcical.

In olden times nations took hold of smaller ones simply to exploit them. Today democracy reigns, the former exercise their influence upon the latter for the purpose of upholding their rights, exercising over them not a sovereignty but a tutelage. Shall an International Grand Lodge come out of this proposition of a Masonic League, so opportunely presented? We shall perhaps see it, we highly desire it. Think it over carefully, whoever is certain in sustaining that Masonry unites and never disintegrates.

* * *

It seems that Masonic rapproachement will be carried on this year in an unusual way, perhaps on account of past reverses. We like Masonic Congresses, union is proclaimed in them and the regularity of their components shines in them in a clear and effectual manner.

Two Congresses will be held this year. The first, called for September 20th, in Rome, will not be so important, because the event to be commemorated will be the attainment of Italian unity - a local affair which will surely interfere with the present division of Italian Masonry. The second Congress, although decided upon for this Fall, will probably not be held until next Spring. It will assume greater importance, and will not be circumscribed to any special race or local Masonry. It will take place in Switzerland and judging from the preparations the results may be beneficial. According to the announcement sent out, the occasion must not be deferred, even if nothing more than an exchange of ideas is to be obtained. The initial paragraph of the announcement states:

"During the past years of war we frequently considered whether or not it was our mission to invite the brothers of all countries to participate in a convention for the purpose of bringing them into closer relations with one another, but after due consideration we felt convinced that the proper time had not yet arrived, and that this wish coald be realized only after the cessation of the bloody strife. Now the war is ended. Nations are beginning to resume their relations. The broken threads of manifold skeins of destiny are to be repaired. In this work qf reconstruction Freemasonry must not continue its attitude of waiting. It must no longer remain idle. For is not Freemasonry the one organization that is best qualified to further conciliation between the peoples and, by means of personal contact among its members, to aid in the advancement of Masonic ideas?"

In 1921 there will be held a Congress of Supreme Councils of the A. & A. S. R. at Lausanne, Switzerland, which should be most beneficial to members of that Rite.

* * *

Allow me, brethren, before finishing this report, leaving modesty aside, to applaud and congratulate you for the compliments and good words spoken of Cuban Masonry by sister Grand Lodges. We have, it seems, lived in a garden, and are no longer the lonesome Masons of past times. The spirits of Cassard, Castro and Almeida (7) care for us and perhaps try to keep our friends abroad well posted in our doings, that they may be appreciated when better known; the seed sown half a century ago is already producing well-seasoned fruits of which we ought to make good use.

But of all the praises lavished upon us none have gone so high as those coming from our, in past times, antagonistic sister, Illinois, the Grand Lodge which kept us waiting many years without considering us worthy of her friendship; she does not confine herself to the printing of excerpts from our reports as others do, and with an unlimited sincerity when reviewing our Report on Correspondence, says:

"The Report of the Committee on Foreign Correspondence is printed in full because it is unique and it mirrors the fraternity of the world as it is viewed by one who is working out Masonry, as he understands it, on the distant island of Cuba."

And printed in full it is. Not a letter is added nor taken from it. That, my dear brethren, is a victory for you, since I in this case have been but your mouthpiece; the trumpet of fame that has made the deeds, the tenacity and the perseverance of Cuban Masons reach the far-off lands. Accept my congratulations for it; with them goes my full soul, my best wishes and the good hope I have that among the faults that our institution may have, as a human society that it is, glories are found too, glories necessarily produced by the continued labor of the Masonic workman. Permit me to compare this victory of ours to another victory, that won on the banks of the Marne a short time ago which fully changed the destinies of Europe, to both of which applies the brief allocution addressed to his army by General Joffre, the modern Fabius, the grandpapa of his countrymen. If you substitute it in terms, days and places, you will therein find yourselves:

"The battle that has lasted five days has ended with a victory. We have successfully recuperated a most vigorous offensive. All of you, officers and soldiers, have answered nobly to the call. The country owes you much."

(1) The Annual Communication of the Grand Lodge of Cuba was held late in March.

(2)The Cuban National Anthem.

(3) Words of the Cuban National Anthem.

(4) The two Spanish-speaking lodges of New York City.

(5) The Spanish-speaking lodge of New Orleans.

(6) The Spanish-speaking lodge of Key West, Florida.

(7) hree most prominent Cuban Masons.

----o-----

The sublime teachings of Masonry are not simply our idealization, but a realization, and it is the ambition of every true Mason so to live that his brother man may see in him a living witness to this one great Masonic truth - the greatest possible usefulness is the highest law of Masonic life. No man is worthy of its name who is content to absorb its sunshine and yet shed no ray of light or warmth upon his fellow man. - Rev. William Wallace Youngson, Grand Orator, Oregon.

-----o-----

No man is so foolish but he may sometimes give another good counsel, and no man so wise that he may not easily err if he takes no other counsel than his own. He that is taught only by himself has a fool for a master. - Ben Jonson.

----o------

Let us not say, Every man is the architect of his own fortune; but let us say, Every man is the architect of his own character. - G.D. Boardman.

THE LAST DAYS OF JOHN PAUL JONES

BY BRO. GILBERT PATTEN BROWN, NEW JERSEY

MODESTY of station is the one quality ever commendable in the life of a great man. It is noticeably lacking in many leading men in our present civilization. Honesty of purpose is one of the many things that go to make up round character.

These are but two of the many virtues possessed by the patriot upon whom the author will touch briefly in his days of the warrior's glory, his honors and his declining years.

In the hamlet of Kirkbean, Leith, Scotland, was born on July 6th, 1747, one who was destined to play an important part in the world's progress. John Paul was the son of a poor gardner. At twelve years of age he made a voyage to Virginia, and another in 1773. His brother, who had been adopted by a planter in that State, had recently died. The old Virginia farmer had so loved the Paul boy that he had given him his name.

The connection of our hero with Freemasonry is unique and interesting. The records of St. Bernard Lodge No. 122, Kilwinning, Scotland, under the date of Nov. 27, 1770, read that "Captain John Paul of the Brig 'John'" was "entered and passed" upon that date. He was proposed by Brother James Smith who signed his name under the following

language: "I do attest the petitioner to be a good man and a person whom I have no doubt will in due time become a worthy brother."

Captain Paul was at the time in the African slave trade. The Brig "John" was a "flash packet" as we sailors used to say. His application for the degrees appears in his own hand writing and is worthy of more than a passing notice for its good English, well timed philosophy and honesty of purpose. It is as follows:

"To the Worshipful, the Master, Wardens and Permanent Brethren of Free and Accepted Masons of the Lodge of St. Bernard held at Kirkcudbright. The petition of John Paul, Commander of the 'John' of Kirkendal, humbly sheweth - that your petitioner, for a considerable time past, hath entertained a strong and sincere regard for your most noble, honourable, and ancient Society of Free and Accepted Masons, but hitherto not meeting with reasonable opportunity, do now most humbly crave the benefit of receiving and admitting me into your Fraternity as an Entered Apprentice, promising, assuring and engaging to you that I shall in all rules and orders of your Lodge be most obsequient and observant. That I shall in all things deport, behave, and act answerable to the laws and instructions of the lodge, and in every thing to which I may be able liable, promising faithful obedience. The complyance of you, Right Worshipful Wardens and rest of the Brethren, will singularly oblige and very much honour, Right Worshipful, your most humble petitioner and most humble servant.

John Paul."

Such an application would in these days call the attention of the most critical of philosophers. Even such Masons as the diplomat, Benjamin Franklin, the tender Robert Burns, the scholarly Voltaire, the patriotic Thomas Paine, the honest Henry Clay, or the prudent Thomas Jefferson, could have found a fitting lesson in candor and the spirit of universal brotherhood in this application of a humble Scottish sea captain at the ebb of British despotism in the new world. There in the old "fore and aft," square rigger days nearly all sea Captains were Masons, and the deep water John Paul wished to be as good as any other man on the "quarter deck" of either merchant ship or a line of battle frigate.

Scotland is known as the home of the world's purest Masonry, and it was here that one of the cleanest minded men of the great American Revolution received his first light in Masonry.

The narrator is indebted to Past Grand Master Charles Theodore Gallagher of Massachusetts for the Masonic data here used. The spirit of liberty was in the air in the thirteen colonies, and in a day John Paul, the young sea captain, became John Paul Jones, the champion of freedom. We next see him in Philadelphia. His appearance pleases every patriot except John Adams. "Give me a ship and I will strike a blow for liberty," said the young sailor, and upon meeting the members of Continental Congress he found himself among his brethren in Freemasonry. Hancock, Bartlett, Paine, Witherspoon, Whipple, Jefferson, Clark, Rush, Lee, Thornton, Hooper and Franklin were his friends. In 1777 we find him at Portsmouth, N. H., fitting out the "Ranger." While at Portsmouth he attended church on Sunday, kept an eye on the affairs of the Colonies and soon showed the world what real sea fighting was. At that place he became associated with Captain Elijah Hall. Captain Jones chose Hall as first lieutenant of the "Ranger." The first anniversary of the signing of the Declaration of Independence was celebrated by the local Masonic lodge by making Captain Hall a Mason. "May you ever abide by its lessons," said Jones to Hall. "My men for the 'Ranger'," said Captain Jones, "shall be the picked sons of New England."

It is more than probable that Captain Jones visited St. John's Lodge No. 1 of Portsmouth while there fitting out the "Ranger," as his chief associates in that place were active members of this the second oldest lodge in New England. In more than a score of places do the records read "and visiting brethren." Sometimes the secretary would use the initials "V. B." While at Portsmouth he was the lion of society. His brethren in the Craft, Commodore Abraham Whipple, John Manley, Samuel Tucker and Edward Preble - New England Masons and active in the War of the Revolution, held him in high esteem.

The "Ranger" did invaluable service. Victory after victory crowned Jones' name. Upon arriving in Paris upon one celebrated victory he was honored. The "Lodge of Nine Sisters" of Paris, of which Franklin was Senior Warden, elected the hero of the seas to active membership. In open lodge that evening Captain Jones said, "Brethren, this is the proudest moment of my life." It was truly a "gathering of the gods" - the great men of Paris were present. Scientist and peasant, Catholic and Protestant - all members of the world's most cosmopolitan Masonic lodge greeted the greatest of naval warriors upon

that sublime and august occasion. Several Jesuit priests, members of the lodge of the Nine Sisters and other French lodges, were present in clerical garb. The handsome, modest and God-loving John Paul Jones greeted them all with a heart free from bigotry and a welcome hand to all right thinkers.

The next honor conferred upon him was by Louis XVI, who knighted him for his victory over the Serapis, making him a Chevalier of the Royal Order of Military Merit, and giving him a gold mounted sword, both unusual honors. Congress was large of heart but small of means and it thanked him.

Of these honors it is hard to say which Jones appreciated the more. He was proud of the title "American," but his tastes made the attentions of the polished society of France highly congenial.

In spite of his fame, Paul Jones, the Knight, had quite as many difficulties to surmount as had young John Paul, the Scottish sailor lad from the banks of the Solway.

When he took his prize into the Dutch port at the Texel, after the great fight off Flamborough Head (Sept. 23, 1779), he was denounced by the British Minister to Holland as a pirate. In the contest covering several weeks Paul Jones showed himself as much a diplomat as the British Minister, and managed to keep his ships in port until a favorable opportunity came for him to escape, which he did in a gale that drove the British fleet that was watching him off the coast.

But he was deprived of command of the captured Serapis, on which his heart was set. She was claimed as a King's prize, because the ship in which he made the capture, the Bon Homme Richard, had been given him by Louis.

This was a hard blow to Jones, but he bore it with fortitude. He next expected to command the Alliance, from which the mad Landais had fired on him in the battle with

the Serapis. Here again fate thwarted him. Arthur Lee, who had been one of the American Commissioners to France, plotted for Landais to retain the Alliance, contrary to Dr. Franklin's orders, and Landais sailed in her to America, only to be arrested by his own officers on the voyage as insane.

Jones was delayed in Europe, exchanging prisoners and looking out for the prize money due him and his men, until late in 1780, when he came to the United States in the Ariel.

Before the matter of his prizes was settled the war was over. His last important command, therefore, was the one that had brought so much glory to the flag, that of the old Bonne Homme Richard. He was on active duty five years and five months.

Jones' contentions for his prizes called him to Norway, to Denmark and to Holland, where for many months he acted the part of an admiralty lawyer combined with that of a diplomat. This work occupied him until he entered the service of Catherine of Russia, a chapter in his career little understood, but entirely to his credit. The Empress conferred upon him the rank of Rear Admiral. Foreign ambassadors and nobles thronged his residence.

It has been claimed that he "abandoned the American service," but this was unjust criticism. Until his death he considered himself an American naval officer, subject to the call of his country.

It is with Jones as a lover in his last days that the student of history lingers. He was knighted June 28, 1780. At this period of his career he was the idol of the best society in Paris, the lion of the hour in the most fashionable drawing-rooms, the best-dressed and the wittiest man in every assemblage he graced. He was then 33 years old. What a picture was his, handsome and brave a bachelor before the society of France. Widows courted him by the score. The slight defects of character in Jones sprang from his want of early education. The name of Paul Jones was upon the lips of all France.

At this time he met a girl of 20, the winsome Aimee de Telison. She was a daughter of Louis XVI. She was small, vivacious, witty and handsome, with a mass of dark auburn hair, and a clear, rosy complexion.

She fell in love with Jones, and he with her. Although he had been smiled upon by the handsomest and highest women of the court he turned from them all to this modest girl, who figured socially merely as the protege of a highborn duchess.

Their love had the enduring foundation of mutual respect and congenial tastes, and furnishes a fitting lesson for all young people of the twentieth century. It had not many months to ripen before Jones was obliged to leave France for the United States; but in the years that followed there beat always for him one pure heart in Paris that of Aimee de Telison.

When Jones was in France she acted as his secretary, helping him with his voluminous correspondence, translating letters and documents, advising and suggesting as only an intelligent and educated woman seeing with the eyes of love could, and in every way assisting him in his career.

The letters they exchanged in his long absence have not all been preserved, but those saved breathe a pure and lofty devotion on both sides.

When death claimed Paul Jones, but one heart was wrung with grief that could not be softened, and that was Aimee de Telison's. She was near him in his last days - her home was not far from the house where he lodged in Paris - his devoted nurse. In his will he gave her a third of his property and settled an annuity on her.

Once during the most pleasing days of Jones' social life in France "a charming but antiquated widow" of Paris made love to the bachelor-hero, and during her affectionate remarks, inquired of the peerless seafighter why he cared so much for the young lady in

question. In all the ardor of his frank manhood he replied: "She is the most beautiful young woman I ever met, I love her for her loyalty, all that belongs to me I would trust in her care." During his remarks he looked the antique widow "straight in the eyes." She soon made her way from his office to seek greener fields.

The storm of the French revolution was then about ready to break and the future looked dark to all connected with the royal house of France. The King and Queen were to go to the block, but Aimee de Telison survived and lived to earn her living, when the war had passed, as a translator for a Napoleonic newspaper and also as a teacher of English. Trace of her career after the fall of Napoleon had been lost.

John Paul Jones died in Paris July 18, 1792. Patriotism was his watchword, creed entered not into his life.

He left a name that shall live as long as a ship of any sort rides the billows of the mighty deep. On American soil rests that Christian without a creed, the best of whose life went forth to the cause of liberty. He loved all and hated none.

One cannot think of John Paul Jones, the poor bov. the sailor lad at sea. the merchant marine captain, the volunteer for liberty, the naval officer, the humbler of Mother England's pride, the Knight at the Court of France, the Worshipper at Masonry's Shrine, and finally the hero lying more than a century in a lost grave in Paris, to be claimed at last by a grateful Nation, whose glory he had first emblazoned to the world on the seas - without thinking also of the one permanent love interest in his life, the devotion of the young, beautiful, soft-hearted and good Aimee de Telison.

The Russian Government, shortly before his death, voted him a command in the navy of that country with the rank of Vice Admiral. Admiral Jones viewed it as a call to take part in a race war and as he was not of that type of a man refused the command.

The one thing above all ever commendable in the life of our hero was that he was chivalric in his admiration of women.

The last days of John Paul Jones give a never tiring charm to world biography. While the stars shine and the Navy of the great western Republic sails the Seven Seas, the name of John Paul Jones will serve to inspire all lovers of universal liberty. In every State in these United States there should be at least one body of the Masonic Institution named in honor of the world's peerless warrior on the great deep.

THE CROSS AND THE ROSE

BY BRO. C. SPURGEON MEDHURST, CHINA

Notes Of an address delivered before the Tung Te Chapter of the Rose Croix, No. 4, Peking, China.

The highest truths can be communicated only in symbol. Masonry could not, if it would, state in plain language all that it means. It is an attempt to dramatize by a variety of devices a universal experience - the consciousness that something essential to complete happiness is often sought for, is never found. To demonstrate this by examining each of the thirty-two of our Masonic degrees would be on this occasion impracticable. I confine myself, therefore, as is appropriate to our present convention, to an attempt to elucidate the meaning of the emblem of the Chapter of the Rose Croix.

Both the rose and the cross are wide-spread religious symbols, but it would serve no good purpose at this time to catalogue the places where the symbology crops up. You will find a brief resume in "Morals and Dogma," and more extensive references in any standard work on comparative religion. Few symbols are more universal. The Cross represents the Eternal in time; the Rose the Eternal in timelessness. We cannot have one without the other.

The Cross points to the four quarters of the compass. The Cross then as a symbol is coextensive with Creation. Nevertheless the Cross is something cut from the whole. It is a part only; it is not the whole. Its story is a tale of limitation, and limitation is loss, pain, sacrifice. The Cross is hard and harsh. It speaks of crucifixion, and our religious records tell us of several crucifixions besides the great World-Story of Redemption told in connection with Christianity, for what is crucifixion but one-pointed concentration on the ideal of life, a stretching of the whole being towards the attainment of the One Thing which will satisfy. Only this way can we reach the Rose.

If the Cross symbolizes the necessary limitations of our human conceptions the Rose is the emblem of their transcendence. Permit me to explain myself a little more fully. This universe lies under the law of opposites. You cannot think of anything without thinking of its opposite. The thought of good suggests evil, you cannot conceive evil except in relation to good. Yet, though bound hand and foot by evil, you cannot escape reverence for the good. There was never yet a man so bad that he did not respect someone else because he felt that other was better than he. The law of opposites extends to the most inner of the worlds we know; it reigns, as far as we can see, in the outermost regions of all that we are acquainted with, and we are conscious that while subject to this opposition we shall never hear the mystic "Peace be Still," for the utterance of which we axe all longing. The truth therefore, the Reality, must lie beyond our world of opposites. It can neither be good nor evil, but something else which, in some way beyond our apprehension, is the fruit of both. This Third, the Lost Word, the Something for which we are looking but never find, is symbolized by the Rose. Our rituals cannot fully explain. They only supply substitutes. No man can do more than this for his brother. The attainment of the Rose which springs from the Cross is not an intellectual process translatable into language; it is a mystic inner growth, realized only by Life. It is a realization of the integral unity of all, a variant of the instinct which causes each cell in a living body though living for itself, and feeding itself, to respond to a common reaction and to work as a unit when the need's of the controlling life so demand. This is why the beehive finds a place among our symbols. Though not organically one, bees are so organized that no individual of the hive can live separate from the rest, beyond a certain time.

I therefore invite you to the Cross that you may know the Rose it bears. This flower grows nowhere else. It has its roots in pain and limitation. In other words we only appreciate the beauty and fragrance of the Rose as we face the strain of the crucifixion of

the Cross. Let us not fear the discipline of the Cross, it is the highway to the Rose. When we bury our faces in its velvety petals, repenting of our past unbrotherlinesses, and our past harshnesses, we find that we ourselves are the heart of the Rose, that eternal flower of perennial beauty at the centre of things. Know then, knights and brethren of the Rose Croix, that one day, when you shall be able to part from this self which for the sake of self-development you have cut out from the whole, even as the Cross is a fragment of Infinity, you will find a grander, greater, finer, and more comprehensive individuality in the unity of The Whole. This I take it is the alpha and omega of Masonry, it welds us together as brothers pledged each to support the other, that it may teach us this great lesson. This, I take it, is the meaning of the Lost Word, a word which is indeed ineffable, though the tenor of its significance may be caught from a saying of the first Wise Master of the Rose Croix: "At that time you will know that I am in my Father, and that you are in me and that I am in you"; and also from a statement by another great master in our order: "Then cometh the End, when he is to surrender the kingship to God, the Father, when he shall have overthrown all other government and all other authority and power." (1 Cor. 15-24).

EDITORIAL

BUILD FOR TOMORROW

THE FRENZY with which we are living these days is likely to render us incapable of the reflection that is conducive to our happiness. We often hear it suggested that it is more of work that our generation needs, that it is too indolent, likewise too extravagant. But here, be it observed, there.is an apparent contradiction, as the restlessness that is allied to our extravagance gives ample proof that we are not indolent. There does not seem to be any lack of the expenditure of energy. The complaint must be that the energy is expended unwisely. The mad frenzy which has gripped us has hurried us into an incoherent way of living. The world, rushing pen men towards what seems like inevitable disaster cannot be aware of the danger and peril that is attending it.

Hence, as always, the halt must be called and a detachment from life must be made in order that the extremities to which we are coming, if something is not done to prevent, may be fully apprehended.

The lives of all who have acquired greatness, reveal the fundamental necessity of detachment from their usual activities in life.

We have, during the latter years, heard a great deal among Masons of that Oriental philosophy, mystic in its nature which has counselled men to withdraw and get acquainted with their inner selves. Such advice may be eminently worth while, but our reason for desiring the detachment from the outward activities for a brief while (and it is only a brief while that can be spared) is that more may gain the clear perception that will reveal to them things as they really are in the world.

We recall in connection with the lecture on the twenty-four-inch gauge, that in its being divided into twenty-our equal parts, it is emblematical of the twenty-our hours of the day. Eight hours we learn are for the service of God, and a distressed worthy brother; eight hours are for our general vocations, and eight for our refreshment and sleep. To an observance of this Masonic rule as a principle for the world, men are gradually responding. The regrettable thing is that Masons who have been enjoined to be governed by this rule observe it more in the breach than in action.

Work and play to most people today are the two poles of life, but if we would believe the wise men who sponsored the rule that the twenty-our-nch gauge symbolizes man's life, we live not only by work and play, but by worship as well, and worship suggests quiet, meditation, introspection and retrospection. It is the channel whereby poise is acquired, courage renewed and inspiration derived. It is the march to the mountain top whence things may be seen in their proper proportion, and if we were to epitomize in one word the main cause of our ills individually and socially, these ills and diseases would have to be suggested by the word disproportion.

We view things from individual angles with our biases, prejudices, grievances and hatreds. To consider other men's problems from their point of view is a custom that the world is pretty much alien to. If we have grievances our continuous dwelling upon them magnifies them out of all proportion and thus we become obsessed with the thought that we of all men are the most burdened with trials and tribulations. If we generalize this

thought, so as to affect society, we will readily appreciate how the various classes with their individualistic contention for recognition of demands, frequently magnify their grievances out of all proportion.

This habit of thinking selfishly leads men into grooves that transform them into a disgruntled and egotistic set, and they become a menacing power. While things are bad, let us assure ourselves that they are not so bad as yet, but that they might become worse, if a continuance of class antagonism is persisted in. To clamor for certain things may ultimately bring them, but with their attainment may come also damaging consequences which will render their attainment utterly worthless. Ambition overleaping itself brings retribution.

The apparent apology for the ambitions of various groups of men seems to be on the ground that they are entitled to more of this world's goods than they possess. So far so good. We have no question but that exploitation of the working man has inflated the pocketbooks of many, and the arrogancy of profiteer and exploiter no doubt arouses to immeasurable anger those who feel that they have been exploited. Calm reflection regarding the issue of such discontentment which manifests itself in industrial warfare warrants us in declaring that the wise way of adjusting economic troubles, so that the legitimate balance is arrived at, is through those channels that Constitutional Government provides for the adjustment of all troubles affecting people living under its authority.

In the meantime, let the work of production and distribution continue. For the reflection that we induce men to make will bring to their notice that neither strike nor lock-ot has ever been conducive to the happiness and welfare of men. Constitutional government affords any group under its authority with the means to redress their wrongs, and since the ballot has been obtained and is fast becoming the universal possession of both men and women, it ought not to be hard to bring conviction that ballots are more powerful than bullets, whether those be of lead or of the strike, which often hits a people as vitally as bullets.

Striking, no matter how justified it might have been, and is in some instances even yet, has become a pernicious habit and it is readily seen that prices and wages but accentuate

the pyramid of the high cost of living, and in no wise assure a satisfactory solution for our grievous economic problems.

If the world could but afford to take a week's vacation and had sufficient quietness of mind to apprehend with what fury and frenzy we have conducted things since the close of the great war, it would readily come to the conclusion that no ultimate end which would be worth while could be obtained by a continuance of the frenzied mode of living. The hope of the idealist during the great war was that through its instrumentality certain great lessons of humanity would be learned that would tend to make all peoples seek a common ground where the adjustment of problems would obviate the necessity of war. Such a hope, on an international plane, because of the cupidity manifested by great powers, is fast becoming a matter of despair. Likewise it was believed that in national activities where all national agencies are woven into a co-perative whole to pursue the desired end would result in impressing upon a people that their mutual happiness was best assured as community interests gained pre-eminence in their consideration rather than individual interests. The flagrant abuses of privileges enjoyed, the lessening of efficiency and the growing arrogance of some corporational workers who were supervised by the government, instead of being conducive to economic harmony, ushered men everywhere into the maelstrom of selfish greed.

We believe that among the things that are fundamentally wrong is the failure to grasp in a different way the universal need of the hour. That men should have work at which they receive a living wage whereby they are enabled to live in comfort and propagate and educate their kind is a fundamental necessity. That they sue for wages and conditions of labor for this end is truly laudable, but observation seems to indicate that where men could live within such a province they are actuated by an ulterior motive which urges them to desire luxuries that could be lived without. We must emphatically face this fact too, that where classes seek power through certain of their numbers, those whom they champion for power and leadership must be men of comprehensive vision of the needs of all the people.

It must no longer be said either, that corporational power through the instrumentality of certain men that they studiously support, can thereby corrupt the vested interests. Reverting to one of the great lessons of the war, we adjudge the necessity of the moment would be that the sacrifices that were manifested at that time should be translated into the variety of activities that are incident to a nation at work today until the equilibrium of

national stability is again arrived at. We venture further to promulgate the theory that doing unto others as we would have done unto us is eminently practicable as a rule for the government of men. Indeed only under such a rule can the brotherhood of man be transformed from a theoretical concept into a practical working ideal. Let the cupidity fed capitalist who thrives on the blood of children coined into profits come to the place where he postulates that child as his very own. Let the malevolent plotters of strikes and black lists be brought face to face with that vast innocent third party which is murderously affected by their obedience to the mandates of industrial demagogues. Let all of us who live under the Stars and Stripes and claim this land as our very own, apprehend thoroughly that this land belongs to no one party, clique or sect, and that each of us is entitled to life, liberty and the pursuit of happiness, and legislate in the light of these golden principles. Then will it be that we will make headway towards the realization in these United States of that fraternity of interests that will manifest us to the world, as a people worthy of being distinguished under the appellation "America" and not as a conglomeration of units, without program or policy for their government or mutual intercourse. Brain power and brawn power must be granted the legitimate rights that are within the gift of the republic.

The exploiter who by the trick of trade amasses his millions over night, and the land monopolist who is persistently making more aggravating the housing problems, together with the four-flushing politician and agitating demagogue whose highest glory are the plums of office, must be repudiated once and forever.

As Masons we must stand behind those men, true and tried whether they be of us or not, who can represent people without the reference to the clamorings of his native constituency for this or that reform which enhances his chances for reselection. Such a man will have the courage to go against the people when the people are wrong. The shibboleth of the voice of the people being the voice of God must be done away with. For experience teaches us through such trials as were incident to the French Revolution, that the voice of the people very frequently is the voice of madness.

The period of reflection that we enjoin will be the period in which man comes face to face with the issue that things to be fundamentally right must be right in the sight of God. Except the Lord build the house, they who labor build in vain and it must be built with reference to men, women and especially little children.

We must look beyond today and shape our policies with reference to tomorrow. Men should live with reference to posterity. What we have missed, our children should realize; and if by any means we damn their lives by pernicious and easy living and mad warfare today, thrice damned will we be in their sight in the tomorrow. - Robert Tipton.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our renders with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence.

It will be our aim to publish in this Department each month a list of such publications as we may be able from time to time to secure for members of the Society. However, a book listed herein this month may be out of stock next month, and further copies unobtainable, and for this reason it is recommended that when ordering books or pamphlets from these lists the latest monthly issue of THE BUILDER be consulted, and no orders be made from lists more than thirty days old.

In the monthly reviews the names and addresses of the publishers of the books are given in order that our readers may order such books direct from the publishers instead of through the Society. In many instances the books may be found in stock at local book stores.

THE SYMBOLISM OF FREEMASONRY

"The Symbolism of Freemasonry," by Albert G. Mackey. Obtainable through the Office of the Secretary, National Masonic Research Society, Anamosa, Iowa, at $3.15, postpaid.

THE GENIUS of Freemasonry from its beginning has been expended in bringing men to the knowledge of the sovereignty of God and the immortality of man's soul. The manner in which its genius was most potently manifested was through the utilizing of the symbol and legend in communicating the knowledge of the eternal verities to men. Man is but a grown up child, and as long as the earth remains will his apprehension and understanding of certain things of primary importance be through symbolic teaching. For today, as of yore, man's amazement and natural limitations forbid him articulating in speech the thing which he feels deepest within him.

To watch him as he emerges from the darkness into the dawn is to appreciate his great dependency upon the heritage bequeathed to him by a remote ancestry, who had presupposed certain things as significant of necessary truths and had treasured those legendary tales which were powerful determining factors in his life.

Whence man obtained the first ideas of God and immortality of the soul no man truly knoweth. Modern studies in animism and kindred subjects might lead one to dispute the naive statements made by Dr. Mackey, that most probably the ideas of God and immortality had been communicated by direct inspiration from God to man. But if some have grown so wise and learned that they cannot bear to identify God as a direct inspirer of these fundamental truths to which man has clung from the remotest antiquity (and needs must explain the early work and worship of the most primitive man on anthropormorphic grounds), he will still find in Dr. Mackey's work the only plausible solution of how truths were handed down from one generation to another, shaping their moral aims and determining their destiny.

There is no need to quarrel with this work so charmingly written and no less valuable because of its major premise suggesting that at the beginning of time God, by direct inspiration, had communicated the imperishable doctrines that are destined to be man's last interest upon the earth, as well as his first.

Masonry as a philosophy seeks to reveal and interpret the significance of fundamental phenomena of human experience. It endeavors to grasp the ultimate, and from remotest times man's energy has been directed in this channel. The two primary questions of importance that nave engaged the minds of all primitive peoples have been the idea of God and life after death. The animistic view of things modern scholars conceive of having been as universal among primitive peoples. The world was governed, if primitive mind could apprehend government at all, by arbitrary rulers, whose favor must be courted and whose wrath must be appeased. And man's belief in after life was actuated by the dreams he had. He conceived of himself not as a material body and an immaterial mind, but rather an acting, feeling, thinking body. But alongside of this modern concept explaining to the scientist the anthropormorphic belief, we have that mass of legend to which Doctor Mackey gives credible support and which discovers for us that the concept of God and immortality were well defined beliefs in the minds of men in the early dawn of human history; that through the great patriarchial line, spoken of in the bible, these truths were transmitted from one generation to another.

Mackey's chapter on the Noachites intimates at what has become the explanation of modernism in regard to primitive belief, but refers to them as being corruptions and deteriorations of the doctrines so zealously transmitted by Noah to his descendants.

As an aid to research, this work of Doctor Mackey's will lend the proper impetus to the young student in Masonry. Of interest will be Mackey's suggestion regarding pure Freemasonry and spurious Freemasonry. Spurious Freemasonry he will discover to be those mysteries of Greece and Egypt, whereby the uninitiated were brought into an atmosphere of learning, and whereby, through the aid of symbolism, they were acquainted with the truths of God and immortality. An acknowledgment of the rightness of Mackey's contention as to how spurious Freemasonry was generated might be hard to obtain among scholars of today.

The evolutionary theory, which has saturated thinking people so thoroughly, would forbid the acceptance of what seems in Mackey's opinion to be very much like the worn out dogmas of ecclesiasticism. Nevertheless the work will enhance interest in the true nature of Freemasonry.

Primitive Freemasonry no doubt consisted entirely in philosophic speculation, but with the race development and the increase of what Doctor Mackey suggests as a sort of social degeneracy, the necessity of using the symbol became imperative. We delight in the reference the author makes to the veracity of the legend, irrespective of whether the legend has any historical basis or not, as the truth set forth by aid of the legend is the all-important thing in Freemasonry. Whether or not there be any historical warrant for the drama of the Third degree, the truth communicated through it is the unceasing verity necessary for man's human comfort.

In almost elementary fashion Doctor Maekey has succeeded in giving the sources and suggestions of the development of the legendary matter which makes up so much of Masonic teaching. As he says, the nineteen propositions announced contain a brief but succinct view of the progress of Freemasonry, from its origin in the early ages of the world simply as a system of religious philosophy, through all the modifications to which it was submitted in the Jewish and Gentile races, until at length it was developed to its present perfected form.

It will be of interest to observe the primary reason for the necessity of such an institution as Freemasonry. The corrupt but worldly mind appears ever as unfit to receive the choicest truths that man may know anything about. All great masters of men have drawn unto themselves those rare spirits that could enter into their thoughts and appreciation of the moral worth and beauty of the things that they transmitted to them.

From the standpoint of present day learning it is easily apprehended how, through the channel of oral transmission, many of the precious things communicated in their purity could ultimately become distorted and, as we have read somewhere, no doubt these distortions ultimately acquire such proportions that the true symbolic significance would ultimately become entirely lost. But we can well assure ourselves that since Freemasonry has succeeded in perpetuating the primary concept of the sovereignty of God and the

hope of immortality, that the things of symbolism whose true meaning has been forever lost could not have been of the great importance that probably some have attached in latter-day speculation to the significance of the symbol. Of particular value for Masons today will Doctor Mackey's book be, when we apprehend the trend of the present movement in Freemasonry to apply itself more persistently in the shaping of our social destiny.

Of little value indeed is any institution today unless it has a word to say in the effort to bring about human adjustment to highest ideals. The tenor of Masonic thought hitherto has been in view of the after life.

A preparation in this world through the practice of wise morality which would insure immortality to man has been the burden of Masonic teaching. But even as institutional religion has been concerned with the saving of men for heaven yonder, and today are feeling the urge to create, establish and continue a heaven here so that man will be worthy of a heaven hereafter, even so the gist of Masonic efforts is identically in the saxne direction. But the pendulum may swing too far, and instead of creating in man a proportional view of life which may direct him strenuously in the channels of earth activity it may swing toward malting his ultimate destiny an oppression by a materialistic philosophy which but bodes a fullsome enjoyment of this earth, but leaves man as most miserable through not preserving within him a strong hope of immortal life.

Freemasonry, through symbolical and legendary teaching, will save those who are admitted into the fold from such crass materialism. No man initiated today as men were initiated into the Egyptian mysteries of centuries ago, can release himself from the unforgettable scenes of the significance of life and death as demonstrated in the dramatized Hiramic legend. To know the history and purport of Masonic legend read this concise exposition of Doctor Mackey.

AUGUST BOOK LIST

The following list embraces practically all the standard works on Masonry which we are able to secure and keep in stock for the accommodation of individual members of the Society, Study Clubs and Lodges.

We are finding it more difficult each year to procure new or second-hand copies of the earlier works on Masonry of which, owing to the limited market for them at the time of their publication, but a small number of copies were printed.

We are continually in search for additional items which will be listed in this column whenever it is our good fortune to secure them.

It is suggested that the latest list be consulted before sending in orders and that no orders be made from lists more than one month old, since our stock of these books is limited and a book listed this month may be out of stock by the time next month's list is published.

Since the publishers are constantly increasing their prices to us the following prices are subject to such changes.

PUBLICATIONS ISSUED BY THE SOCIETY

1915 bound volume of THE BUILDER $3.75

1916 bound volume of THE BUILDER 3.75

1917 bound volume of THE BUILDER 3.75

1918 bound volume of THE BUILDER 3.75

1919 bound volume of THE BUILDER (for delivery about

February 1st or 15th) 3.75

Philosophy of Freemasonry, Pound 1.25

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.75

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 16.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.65

Concise History of Freemasonry, Robert Freke Gould 4.50

* * *

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

MASONRY ON SOUTH AMERICA

(COMPILED BY BRO. ROBERT I. CLEGG, NEW YORK)

Country

Country	Lodges 1913	Lodges 1919	Members 1913	Members 1919

Argentine (Grand Lodge)	-----	50	------	2,500
" (Grand Orient)	139	139	4,500	4,500
Brazil (National Grand Orient)	390	582	15,000	40,000
" (Rio Grande do Sul Grand Orient)	39	40	2,142	2,337
" (Independent Grand Orient do San Paulo)	----	-----	------	----
" (Grand Orient at Curutyba)	12	12	580	580
Chile (Grand Lodge)	27	27	3,618	3,618
Colombia (Grand Orient)	---	7	---	400
" (Grand Lodge)	---	9	---	400
Ecuador	---	5	---	200
Paraguay (Grand Orient)	9	9	812	912
Peru	---	33	---	1,000
Nicaragua	---	3	---	150
Uruguay (Grand Orient)	18	18	---	580
Venezuela (Grand Orient)	---	1	---	92
" (Grand Lodge)	24	20	1,673	2,440
" (Sovereign Grand Lodge)	---	9	---	---

-------o-----

A man must require just and reasonable things if he would see the scales of obedience properly trimmed. From orders which are improper, springs resistance which is not easily overcome. - Basil.

-----o-----

Let us have faith that Right makes Might and in that faith let us dare to do our duty as we understand it. - Lincoln.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under this own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

MEMBERSHIP OF VARIOUS FRATERNAL ORDERS

What is the membership of the following Societies according to the latest figures:

Freemasons, Odd Fellows, Knights of Columbus, B.P.O. Elks and Knights of Pythias? S. D., Wisconsin.

The following tables of membership are quoted from the latest available reports as published in the World Almanac for 1920:

Independent Order of Odd Fellows. Grand Lodges 68. Subordinate Lodges 17,621. Membership, Dec. 31, 1918, 2,226,562. (These figures comprise the United States and foreign countries.)

Knights of Columbus. Councils 1,894. Membership, Sept. 1, 1918, Insurance 156,469, Associate 395,674, total 541,143. The New York World of June 2, 1920, in the report of the State Convention just then being held in Glens Falls, N. Y., noted that there were 1,975 Councils and a membership of 633,978, a gain of 160,000 in the last year, of which 37 per cent. (23,695) was gained in New York State.

Benevolent and Protective Order of Elks. Lodges 1,374. Membership 600,000.

Knights of Pythias. State Domains 55. Membership, Jan. 1, 1919, 698,840.

On pages 83 and 84 of the March, 1920, issue of THE BUILDER will be found a statistical table of the Masonic membership in the United States, Canada, England, Ireland, Scotland and Australia totaling 19,235 Subordinate Lodges and 2,607,399

members. It will be noted that these figures do not include South America or European countries other than Great Britain which would probably bring the world total closely to 3,000,000.

* * *

ADMIRAL SIMS AN EPISCOPALIAN

Will you please inform: me through the columns of THE BUILDER if Admiral Sims of the U.S. Navy is a Mason?

R.F.C., Kansas.

Admiral Sims is not a Mason. His church affiliations are Episcopalian.

* * *

DETAILS OF THE BUILDING OF SOLOMON'S TEMPLE

Have you any information regarding the details connected with the relationship of Solomon, King of Israel, and Hiram, King of Tyre ?

How the Sidonians helped at the building of the Temple?

Just how, in detail, they found the timbers ? How they were paired off as workmen ? As overseers ? Their names ? What were they called? How the material was transferred to the Israelites ? E. H., Iowa.

Almost little is known sn the above subjects save such information as we have in the Old Testament. Certain portions of that account cannot bear critical examination, but most of it can, and the student who is curious to learn how the story of the building of the Temple has survived the ordeals of biblical criticism is advised to read some good modern commentary, sueh as any volume found, for example, in The International Critical Commentary.

Archeologists (some of whom were English Masons, by the way,) have unearthed some of the original foundation stones on some of which the old Phoenician Mason Marks are still discernable. H. L. H.

-----o----

CORRESPONDENCE

MORMONS AND MASONS

Under the above heading in the Correspondence Column of the May issue of THE BUILDER appear two or three statements which seem not quite to accord with the facts. While, it is true, these are not matters of importance, it is well for us to endeavor to keep the "record straight."

In the first place, the writer of these lines does not agree with the negative answer returned to the question: Was Brigham Young, the Morman, a Mason ? The following considerations have led to the conviction that Brigham Young was a Mason.

1. Apparently all of the leaders and principal men, as well as large numbers of the rank and file of the Mormon church in the Nauvoo days, were members of the Nauvoo lodges. In the absence of any statement to the contrary, or even so much as the suggestion of a reason to account for a different course on the part of this one prominent leader, the presumption would be strongly in favor of his having taken the degrees.

2. In a finely illustrated booklet published by the Deseret News in 1906, entitled "The City of the Saints in Picture and Story," is to be found another bit of evidence which points in the same direction. Concerning this work the publishers state "The contents of the work may be relied upon as authentic and up-todate, having been compiled with the utmost care from the latest obtainable data."

On page 34 of this book is a picture of "Brigham Young as Governor of Utah in 1850." This picture has the appearance of having been reproduced from an ambrotype. In the center of the shirt front shown in this picture is the conventional Masonic emblem - the square and compasses. It is hardly conceivable that this emblem would have been worn if the wearer had not been introduced to the mysteries of Masonry.

3. On page 191, volume I, of Apostle Orson F. Whitney's ponderous History of Utah occurs a statement which furnishes more conclusive evidence. After speaking of the return of the Apostles from Europe; the plans for building up Nauvoo, and of the recent impetus given to the work of building the Temple, the writer says "A Masonic Temple was likewise projected at Nauvoo, and Joseph and Hyrum Smith, Brigham Young and other leading Mormons became Freemasons."

The foregoing facts, taken together, seem to leave little room for doubt that Brigham Young was a Mason.

At the beginning of the second paragraph, under the above caption, occur the words: "From Gould's History we learn that the Grand Lodge of Illinois, in 1842, granted a dispensation for a lodge at Nauvoo...." This statement is not quite accurate. The records show that Grand Master Abraham Jonas and not Grand Lodge, granted the dispensation to Nauvoo Lodge (Proc. Ill., 1842, p. 52), and that the year was 1841 (Oct. 16) and not 1842 (ibid p. 68).

Of course, Gould's statement may have been intended to be general, only.

The necessity for the appointment of a committee "to examine the work of the lodge" - referred to in the paragraph under consideration - would have been made apparent had the additional fact been noted that the "286 candidates initiated and nearly all passed and raised," were given the degrees in less than five months (Proc. Ill., 1842, p. 59).

The lodge was not set to work till March 15th, 1842, and this function was made the occasion of three days of "high jinks," during which - a contemporary writer informs us - Grand Master Jonas publicly "constituted" the lodge, "installed" its officers, and made Joseph Smith and Sidney Rigdon Masons at sight (Times and Seasons, vol. III, pages 749-50; Reynolds' History of Masonry in Ill., p. 175).

One other matter dealt with in the article under consideration is worthy of passing notice, at least. This relates to the efforts of Mt. Moriah Lodge, Salt Lake City, to obtain a charter.

The course of events is correctly traced, save for one interesting omission. Following the refusal of the Grand Lodge of Nevada to act favorably upon their first petition for a charter, the Salt Lake brethren settled down "to work in the yoke," as they expressed it, "till the meeting of Grand Lodge." But this decision did not hold for any considerable length of time. The Grand Lodge of Nevada met that year (1866) late in September. Early in November, following, the brethren of Mt. Moriah addressed a communication to

Grand Master Chase Withrow, of the Grand Lodge of Colorado, which he received on the 17th of that month. In this letter they asked the Grand Master if he would grant them a dispensation provided they would surrender the one they held from the Grand Lodge of Nevada. The reason assigned for this request was that "they disliked certain instructions from the Grand Lodge of Nevada, forbidding their making Masons of Mormons, or to allow them to affiliate or visit." When reporting this incident to Grand Lodge, Grand Master Withrow gave the substance of his reply in the words:

"That while I might differ in opinion from the Grand Master of Nevada, I did not think it the policy of this Grand Lodge to interfere with the matter; and inasmuch as they had a dispensation from Nevada, and were working under it, they had better work along another year; then, if they failed to get a charter they could surrender their dispensation and, if they chose, apply elsewhere." (Proc. Colo., 1867, p. 177).

While, as stated at the outset, these are not matters of any great importance, yet the additional facts given may be of interest to some of the readers of THE BUILDER.

S. H. Goodwin, Utah.

* * *

THE ORDER OF DE MOLAY FOR BOYS

About a year ago last March, there originated in the mind of Brother Frank S. Land of Kansas City a plan to meet the great need for a better organized, more elevating social life for boys nearing the age of manhood. It was realized that, when a boy has reached the age of sixteen, his interest in boyish things decreases to such an extent that he is no longer a real boy, and yet the affairs of manhood are not yet open to him. During this period in the boy's life, it was seen that many were drifting on the reefs of life for the want of systematic social guidance.

To meet this need Brother Land conceived the idea of having the powerful and well organized Masonic organization foster a fine bit of social service for the benefit of boys between the ages of sixteen and twenty-one. A very fine two-degree ritual was prepared by Brother Frank Marshall of Kansas City. The initiatory degree has some of the very finest, most uplifting and most inspiring lessons taught anywhere. The second degree is built around the burning of Jaques DeMolay by the bloody-minded inquisition on March 11, 1313, because he refused to reveal the secrets of the Templars, of which organization he was the head. The lessons of fidelity taught in this degree are such as are sure to be lasting in their effect. The organization was named the Order of DeMolay for Boys. Any Masonic organization in any community can call together a group of the best boys in the community, and organize and foster the Order of DeMolay.

The chapter in Kansas City was the mother chapter. Several months ago a chapter was chartered at Omaha, Nebraska. Soon afterward one was chartered at Trenton, Mo., under the leadership of Brother Ray V. Denslow. The Omaha chapter was organized under the leadership of Brother Dr. Clark. On May 24th last, a chapter was instituted at Kirksville, Mo., under the leadership of the writer, this chapter being the fourth in the country. Those who have made most careful investigation of the new order are convinced that it is one of the finest moves made by Masonry in a long, long time. It has a powerful pull for moral betterment on the boys at a time when they stand most in need of such a steadying influence. There is no "horseplay" in the work of the order and no place for any. It is serious business for serious-minded boys. Any Master Mason is entitled to visit the chapter at any time and to help out with the ritualistic work. Only the boys can vote or hold office.

There is appointed by the Masonic body fostering each chapter, a Board of Advisors to serve as the balance wheel, so to speak, for the boys. On May 29th, 1920, there assembled in Kansas City delegates from all four of the organized chapters of the new Order for the purpose of witnessing the exemplification of the degrees on a class of 350, and to discuss the perfecting of the temporary arrangements for the national organization. The work was very well done by the boys of the Kansas City Chapter, and their hospitality was most impressive. Arrangements were made whereby the Advisory Board of the mother chapter constitute the body authorized to grant temporary charters, make temporary regulations and foster and extend the Order. Accordingly, those who would like to investigate the Order for the purpose of instituting a chapter should write Brother Frank S. Land, Scottish Rite Temple, Kansas City, Mo. It is hoped that the new

organization will spread with great rapidity in all parts of the country within the next few months. In about six months it is expected that another national convention will be called for the purpose of perfecting the national organization, and drawing up permanent constitution and by-laws. All chapters organized at that time will be given an opportunity to be represented in that meeting. The Order has already passed the experimental stage, and is ready to be taken up by Masons everywhere for the everlasting benefit of the boys. Incidentally it will be a great benefit to Masonry itself, though that side of the question is entirely subordinate and a secondary matter in view of the great good that may be accomplished among the boys. The Order is not a junior Masonic organization in any sense of the word but it will certainly repay any Masonic organization to foster a chapter of the new Order.

Willis J. Bray, Missouri.

* * *

FREEMASONRY IN HOLLAND

Extracts from a Circular Recently Addressed to All Lodges Under the Grand East of the Netherlands.

To the Lodges Belonging to the Grand East of the Netherlands:

Whereas repeated enquiries are being received from lodges seeking guidance concerning their labours, the Grand East has the privilege of communicating its opinion thereon in the following circular:

CHAPTER V.

A. II - MUTUAL EDUCATION

It is necessary, first of all, clearly to keep in mind the fact that Masonic work can only yield fruit if the "atmosphere" of the lodge is in accordance with Article 3 of the Constitutions. Brotherhood must be the Alpha and Omega of lodge meetings and relationships. For this reason, part of our work must consist of the study and development of a Masonic doctrine of conduct - Study and Development: Word and Deed. It would be of the greatest benefit occasionally to discuss the factors necessary in the relationships which should exist between members of a lodge. Example is better than precept - the former must be regarded as pre-eminently the factor. Where the spirit in the lodge is good, the newcomer is struck by the tone that prevails. He realizes that he is in a totally different milieu to that of ordinary meetings: that different maxims guide the corporate life and work. The Masonic education required to the Entered Apprentice is to learn how to conduct himself, how to exercise selfcontrol and brotherly feeling. How is he to receive that education ? Partly by precept, the spoken word, but principally by practice, by the deed itself, and by the example of others. To which may be added the corollary, admonition and correction by elders.

Is this the manner in which the education is always given? The question, we fear, must be answered in the negative. There are many lamentations over the shortcomings of brethren in respect to the absence of real brotherly feelings. Is admonition given by elders to juniors in a brotherly manner ? Yet this must be regarded as one of the great advantages of Masonic communion. Each Master Mason who is really worthy of the name must be ready and qualified to give guidance to juniors, not as a moral censor, nor as one who feels himself placed on a higher pedestal, but as an elder brother, one who from love and devotion wishes to cooperate in the welding of a firm and solid link in the Masonic chain. To this end, however, it is necessary that brethren should be closer in touch with one another.

A. lll. - PHILOSOPHIC. ETHICAL, RELIGIOUS, SOCIAL, AND PHILANTHROPIC SUBJECTS

This is the section which monopolizes interest more, perhaps, than any other, and not without reason. As already stated, the Freemason must absorb that which is peculiar to himself, and assimilate it so that it forms part of his existence. He must be an expert, not only in knowledge but in its application. He must be eager and able to promote everything that will transform spiritual poverty and material welfare. He must not only labor for the uplifting of humanity by his own gifts and personal devotion, but he must also know how to impart to others those principles which guide him, so that power may also be exercised by and through them. The individualism formerly frequently predominant among brethren must be elevated and changed into a sense of communal possession. The programme must include all that equips the individual for this missionary work. To this end the Freemason must, in the first place, acquire insight into the great problems which life offers. Part of the time should, therefore, be devoted to the subjecting Masonic principles and to the drift of other spiritual and political currents and to dealing with social questions. The treatment must be from the standpoint of Masonic principles, and this connection must stand out clearly. All subjects having no connection with Masonic principles must be kept rigidly outside the lodge. Time and circumstances must, of course, govern the choice of subjects. Such subjects as are, for the time being, absorbing public attention will, in the nature of things, awaken the greater interest. As an example, we may take the question of education, which claims the attention of everyone. It is clear that where a number of fundamental principles are calling for realization in our social life, the Freemason is in duty bound to take notice of them and make his choice, always keeping clearly in mind that he is a Freemason.

A. IV. - PREPARATION FOR SOCIAL WORK

Where devotion to the well-being of the community is asked of the Freemason, he will often feel it to be his duty to afford support and cooperation to those of like mind who are already at work in his field. In other words, it is the duty of the Freemason to accord his support to social work wherever possible. For this purpose preparation and organization are necessary, and these may be regarded as forming part of the work of lodges. The necessary discussions and consultations to this end are closely associated with the subjects already mentioned.

A. V. - READING, ESPECIALLY OF MASONIC WRITINGS

It seems strange, but it is necessary to emphasize the fact, that the reading of Masonic writings can contribute very largely to the moulding of the Freemason. It is necessary because of the lack of interest which brethren appear to take in Masonic literature. Editors of Masonic journals are constantly complaining of this feature, and the Grand Directorate is complaining frequently of the lack of interest in this respect evinced by brethren, and again appeals to the officers of all lodges to endeavor to effect an improvement in this matter by their own example and stimulus. It is not inferred that in this matter there is any intentional lack of co-operation, but rather a laxity which must be overcome. Brethren should also remember that it is impossible for the many who devote much of their time to the interests of the Order to maintain their zeal at a high level if their brethren do not take any interest in what they do. It is only by continual exchange of thought that it is possible to approach Masonic truth. Let each one of us be mindful of our duty in this respect.

B. 1. - DISSEMINATION OF PRINCIPLES BY PRECEPT AND EXAMPLE

No small portion of the Freemason's duty consists in the dissemination of Masonic principles - the furtherance of the Masonic idea - by precept and example. The time is past when the Freemason need hesitate to avow himself as such in public. Although the character of the work done at lodge meetings precludes the whole of the proceedings being submitted to the criticism of the outer world, yet it is our firm conviction that publicity is one of the most conspicuous characteristics of our time and it demands that we lay aside any undesirable secrecy and place in the fullest possible light the great principles by which our work is guided. It is sufficient to remind brethren that lodges should seize every possible opportunity of bearing witness to the light that is, or ought to be, in us.

And the means? Public lectures, direct influence in social and other work, dissemination of suitable Masonic literature, and the use of the public press. Only when Freemasonry shall be recognized generally as a factor of great importance in culture, and when that influence is felt all round, may this part of Masonic labor be regarded as accomplished. Several subjects included in the list at the end of this circular are associated closely with this important part of our Masonic task, and for this reason are warmly recommended to the attention of the brethren.

C. I. - PROMOTION OF THE ORDER AS AN ORGANIZATION

Over this heading we should like to place the well-known motto, Mens sana in corpore sano, a proverb as wise as it is ancient, but the truth of which, perhaps, for this very reason, is only too frequently lost sight of. The spirit of the Order and of the lodge must, however, be sound and purposeful. It awakens the thought of unity, harmony, and cooperation. These must be the characteristics of the spiritual bond uniting the brethren together into a lodge, possessing a real life of its own. And the impulse emitted by the central organ should act conversely in making its influence felt on the work of all the brethren. He that realizes that this is necessary and indispensable to the life of the Order can no longer think lightly of such internal matters as ballots, elections, agendas, election of candidates. etc.

C. II . - THE INNER LIFE OF THE ORDER

Under this heading may be discussed the question as to what way cooperation between lodges and the Grand Directorate may be improved. As we have said already; there ought to be continuous reciprocal working, and the questions to be considered are: By what means can that be furthered? Has the work done by the Grand Directorate of late years received the approval of lodges and the brethren? What can be done to improve it? In what way can it be further extended? These are important matters for the life of the Order.

C. III. - THE OUTWARD LIFE OF THE ORDER

This heading immediately conjures up important questions. The vision of a world-Freemasonry will not leave us, in spite of all that has happened to obliterate it during the last few years. To each it must give cause for shame that Freemasons, who speak so glibly of a Brotherhood spread over the surface of the earth, who are all supposed to be striving towards a Universal Brotherhood of man, who have assumed the task of removing all that divides spirits and minds, that we should only have reached a point in which the great Masonic Powers of divers nationalities stand towards each other in an

attitude of moderate indifference, if not of hostility. It should be the object of our unfailing solicitude to bring this humiliating state of affairs to an end as soon as possible. This work, of course, belongs more to the Order as a whole, rather than to the lodges in particular, but the discussion of these matters in the lodge can awaken visions which will be of great import for the realization of the idea of world-Freemasonry.

Meanwhile, the Order must determine with accuracy its position in our country itself. Is it, although moving more in the open, to maintain its isolation? Or is it to lend an ear to the voices which are continually calling it to corporate work? It is very alluring to discuss more in detail the advantages and disadvantages of the outward work of the Order as such, but in our opinion this is not the most opportune moment for so doing. The subject is simply commended to the consideration of the lodges as being of the highest importance, bearing in mind the recommendation of the last Masonic Congress concerning the spreading of the principles of the Order, its aim and endeavor, which must not be confused with the operations of the Order as a corporation for the attainment of definite and clearly circumscribed, albeit more or less material, successes in social life.

C. IV. - HISTORY OF THE ORDER

This last item in the program of work demands little explanation of recommendation, for the utility and necessity of a study of the history of the Order are self-evident. Not only because every society which respects itself will take an interest in the adventures which have happened to it in the past, but rather because history, the guide of nations, can be for us also a trustworthy pilot to warn us of the rocks on which our predecessors have been stranded, and a signpost to point the way we must follow in order to preserve the continuity of the life of the Order. It may be regarded as a favorable phenomenon, as an indication of the renewed youth of the Order, that its history is engaging the attention of an increasing number of investigators, and we hope it will continue so to do. As one advantage which cannot be too highly appreciated, the study of the history of our Order will awaken in us an increased significance of the work of our Order and its force in the cultural development of nations.

We recommend all lodges to consult the scheme laid down herein when framing their annual programs of work, care being taken that the plans shall be progressive, and that they shall be so thought out and arranged as to make as much as possible for unity and continuity.

SUGGESTED SUBJECTS FOR DISCUSSION

1. In what respects are changes in ritual desirable? Can the connection between the rituals of the degrees be improved?

2. In what way can cooperation between the lodge and the Grand Directorate be furthered?

3. Study and development of - a considered plan of Masonic conduct.

4. In what way can the public press be used for the dissemination of Masonic principles?

5. In what way can the dissemination of Masonic literature be developed - periodicals, as well as books?

6. Development of a national conseriousness and education of the entire Dutch nation, with a view to inward refinement and order.

7. The permeation of the people with our fundamental principles, by the establishment of non-Masonic societies with a Masonic tendency, intention, and aim.

8. Study of the conceptions and ideals of the various parties of the State in our country from a Masonic point of view, in order to be able to express well-considered judgments concerning them.

9. Study of the basic principles and aims of the various moral bodies which strive for the development of the spiritual life, and the advancement of such bodies from a Masonic point of view.

10. Mutual education in the Masonic sphere.

It seems desirable to the Grand Directorate that every year two subjects at least should be chosen for discussion in all lodges with the intention that reports on same should be forwarded to the Grand Directorate in order that that body should frame a general report, which shall be communicated in turn to the lodges. Before the commencement of the working year these subjects should be announced to the members in good time in order that the members may have full information as to the nature of the proposed work.

The foregoing communication is the result of lengthy discussions among the members of the Grand Directorate. play the outcome conduce to the uplifting of the life of our Order and to our individual happiness, as well as to that of the community, for whose well-being we have made it our aim and duty to cooperate.

With the heartiest fraternal greetings,

M. S. Lingbeek, Grand Master.

H. Pl. Van Nieuwenberg, Grand Secretary.

* * *

A CORRECTION - SECRETARY OF THE NAVY DANIELS A METHODIST

In the Question Box of the June issue of THE BUILDER, on page 166, replying to a query of "R.F.C." of Kansas, the assertion is made that Josephus Daniels, Secretary of the Navy, is a Catholic. In this connection I have before me a list of members of President Wilson's Cabinet, published in the Central Christian Advocate during the year 1919, the list having been compiled by the Kansas City Star on inquiry direct to the President's secretary. The list is as follows:

President Wilson - Presbyterian.

Secretary of State Lansing - Presbyterian.

Secretary of the Treasury McAdoo - Episcopalian.

Secretary of War Baker - Episcopalian.

Attorney General Gregory - Presbyterian.

Postmaster General Burleson - Family Baptists.

Secretary of the Navy Daniels - Methodist.

Secretary of the Interior Lane - Presbyterian.

Secretary of Agriculture Houston - Episcopalian.

Secretary of Commerce Redfield - Episcopalian.

Secretary of Labor Wilson - Presbyterian.

The present Secretary of the Treasury, Glass, is a Protestant. General Pershing and Mrs. Woodrow Wilson are Episcopalians. V. E. Vieira, Tennessee.

----o-----

H.T.W.S.S.T.E.S.

BY BRO. WM. HARVEY LECKIE. TEXAS

Happy is the man whose thoughts will bear,

The rigid test of the unerring square;

Who walks the path that must ever be trod,

Steadily on towards his Maker - God, -

Striving in acts of charity and love,

To gain admission to the Lodge above,

Knowing the stone 'mongst the rubbish cast,

Shall crown our Master's work at last.

Hiram of the ages, a widow's son;

Thou symbol of the faithful and true;

Whose life was but a pledge for work well done, -

Son of the widow, - All Hail to you.

Sprig of Acacia, marking the spot,

That hid the foul deed of the low and the base,

Kernel of hope that the Temple's dark blot,

Shall be cleansed by the power of the Master's Grace.

The Builder Magazine

September 1920 - Volume VI - Number 9

MEMORIALS TO GREAT MEN WHO WERE MASONS

JOSHUA BARNEY

BY BRO. GEO. W. BAIRD P.G.M DISTRICT OF COLUMBIA

JOSHUA BARNEY, an American Naval officer, whose Masonic history is recorded in the History of the Grand Lodge of Pennsylvania, page 96, was born in Baltimore in 1759 and died in Pittsburg in 1818.

During the War of the Revolution he was appointed a Master's Mate in the Navy, and ordered to the sloop of war The Hornet. In 1776, when only 17 years of age, he was promoted to a lieutenancy for gallantry on board The Wasp which vessel had captured the brig Tender in Delaware Bay.

His next ship was the Sachem, and he was later placed on board a prize ship as Master, was captured by the Perseus, but soon afterwards exchanged.

In 1777 he joined the frigate Virginia which vessel ran aground and was captured before she could get afloat. Barney was again exchanged, after which he joined a privateer which sailed for France and, on her return, took a valuable prize and reached Philadelphia in 1779.

His next ship was the Saratoga, of sixteen guns, which captured the Charming Molly and two brigs. Barney led the boarders who boarded the Molly and was placed in command of one of the prizes, but the next day they were all retaken by the Intrepid, a frigate of seventy-four guns. Barney was sent to a prison in England where he remained for a while,

but managed to escape and made his way back to Philadelphia, where he arrived in March, 1782.

He was given command of the Hyder-Ali, of sixteen guns, and in this vessel encountered the General Monk just outside the capes of the Delaware, and after a hot fight captured the Monk, twenty guns. For this the Pennsylvania legislature presented him with a sword. He was ordered to command the Monk, and sailed for France in November, 1782, where he received the money loaned by the French Government and brought it back to Philadelphia. He then heard of the preparations for an armistice. Barney was commisioned a Captain in the French service, in 1795, but gave up his command in 1800 and returned home.

For want of funds with which to pay salaries the Navy was dismantled at the close of the war, all of the officers except John Paul Jones were mustered out with their crews. John Paul Jones, a good French scholar, remained in France as Commissioner to settle the accounts arising out of mixed American and French crews, questioned ownership of prizes, etc.

When war was again declared, in 1812, Barney was appointed by Congress to command the flotilla of the Chesapeake and its tributaries. He took part in the fight at Bladensburg (in defense of Washington City) where he was severely wounded. Congress voted him a sword and the legislature of Georgia gave him a vote of thanks.

Barney was buried in the First Presbyterian Church cemetery in Pittsburg, but his body was afterward removed to the Allegheny cemetery, in a circular enclosure which was called "Mount Barney," and at the head of the grave there was erected a modest stone shown in the frontispiece.

The (District of) Columbia Historic Society in 1910 induced Congress to consider a bill to name one of the little public circles in Washington, near the eastern branch of the Potomac "Barney Circle," but the bill, like many others, expired on the calendar after being reported. Like many other such bills it had the merit to be approved by all the members, opposed by none, but not reached.

Joshua Barney was always a gentleman: like so many seafaring men of his time he was fearless, but unlike many of them he was religiously inclined, never indulging in profanity nor excesses of any kind, evidently observing the tenets of Masonry.

The inscription on the modest little memorial is now nearly illegible. It reads:

Commodore Joshua Barney, U.S.N., Born in Baltimore July 6,1759. Died in Pittsburg December 1, 1818.

A BIRD'S-EYE VIEW OF MASONIC HISTORY

BY BRO.H.L. HAYWOOD, IOWA

This essay was written at the request of the Committee on Masonic Research of the Grand Lodge of Iowa and is being published in pamphlet form by that Committee under the title "A Vest Pocket History of Freemasonry." It is intended to be given by lodges to newly-raised candidates. Prepared for such purpose, it does not attempt to be inclusive, though it is more than a mere introduction to the subject. The author makes no claim to authoritativeness or to finality, yet the view-point of the whole is supported by the most notable of modern writers. The rich and varied story of Freemasonry in America is barely mentioned and other equally important chapters of the great History of Freemasonry have been entirely omitted. The Research Committee has announced that other pamphlets intended to cover omitted subjects with equal simplicity and informality will follow.

Modern scientists have given us a new method for studying the past. We do not interpret the history of the Greeks, the Romans, the Hebrews, or any other ancient people, as once we did. All the records have been newly judged. We may be thankful that the records of

Freemasonry have been likewise critically examined because we have gained thereby a clearer account of the beginnings of the Order. The books left us by the earlier Masonic writers are usually admirable in spirit and purpose but their historical portions must be received with caution: historians, archaeologists, philologists, and other scientists have given us so many new facts and have disproved so many time-honoured traditions, that we must learn to read Masonic history with a new mind. In this brief and simple account of the matter the writer has attempted to follow these scholars as closely as possible.

But this does not mean that the present, or any other modern account of our history, is to be accepted as final. Far from it. It is too early to write such a history. In spite of all our discoveries much fog still hangs over our beginnings. The records since the organization of the first Grand Lodge in 1717 are usually reliable and fairly complete, but for the history prior to that date such facts as we have are mixed up with a vast deal of myth and guesswork. One must feel his way through the dark, and it is therefore better to remain content with the facts, few as they are, than to yield to the influence of any one of the - numerous fantastical theories which trace Freemasonry back to every nook and corner of ancient times; back to Noah's ark, for example, or to the creation of the world. In the present essay, modest as is its scope, an attempt will be made to indicate what we may safely believe concerning our ancestry; but even so this account is not in any sense offered as the last word on the subject.

Also it is wise to leave alone those enthusiastically held theories, which are usually as vain as they are numerous, that trace our Fraternity's beginnings to magic, or to some other form of occultism. Most of us are content to achieve results by familiar and natural methods; but there have always been men who have believed that back of the normal forces of Nature there are hidden mysterious forces which are known only to a few of the initiated, and they have tried to use these "forces" as a short cut to power. Instead of digging gold out of the ground as sensible men do, they have tried to create it by the transmutation of iron, or copper, or tin; instead of building up health of the body by the means known to all of us: simple living, rest, exercise, and the like, they have sought the Elixir of Life; instead of learning wisdom as all of us men are obliged to learn it they have hunted around for the Philosopher's Stone. There have been many societies in existence in the past for the purpose of teaching to initiates the so-called "secrets" of this kind of thing, and these societies are called "Occult Fraternities" because what they have practised is "occultism." There were many such fraternities in ancient times and in the Middle Ages, and some of them possessed a certain amount of wisdom and true lore; some of them, no doubt, contributed something to the evolution of Freemasonry; but it is all wrong to suppose, as some do, that Freemasonry was created by these occultists or

that Freemasonry itself is a form of occultism. It is nothing of the kind, for it has grown out of, and is builded upon, the same normal experiences of everyday life.

In Egyptian mythology there is a story singularly like our legend of Hiram Abif. Confucius spoke of a "square and compass man," and Mencius, another great Chinese teacher, sometimes talked like a Mason. There is much said in Hebrew tradition about builders. Amid the Pompeiian ruins was found a pedestal on which were engraved certain familiar symbols. In Peruvian architecture archaeologists have discovered series of three, five and seven steps. Among the American Indians there have been secret societies that have used symbols and rites something like our own. Once was when these fragments and hundreds more like them out of antiquity were accepted as certain proof that Freemasonry has existed from time immemorial. This cannot be disproved but a more reasonable reading of the facts suggests to us that these were merely accidental likenesses. Masonic symbols, most of them at least, as has already been said, are natural and human, and of such a character that early mankind came upon them naturally and inevitably. There was no need that a Masonic institution exist in order that men express themselves so. Such symbols grew up out of the human mind as grass springs from the sod. The causes which create secret societies in modern times created secret societies in ancient times. Ancient fraternities and teachers of symbolism prepared the way for modern Freemasonry and contributed many elements to the making of its philosophy and ritual, but it is going too far to say that our Order can trace a straight line of ancestry back to ancient Egypt, or beyond. Looking back upon early movements of this kind the Freemason of today can say, "That which our Fraternity is now trying to do those early brethren were trying to do, and what they did helped make it possible for our Fraternity to come into existence; by studying them I can the better understand Freemasonry as it now exists."

The first of these early anticipations of Freemasonry to claim our attention, is the Men's House, of which Professor Hutton Webster has given us so exhaustive an account in his "Primitive Secret Societies." According to this excellent authority the primitive tribe was in reality a secret society, at least so far as the men were concerned. At the centre of the village stood a large building; in this the unmarried men had their quarters; the chiefs and elders held their deliberations; and it was here that the boys, when they were come of age, were initiated into the secrets of the tribe. These secrets were probably the knowledge of the arts of war, of the arts of the chase, and of the revered traditions. The initiation was an arduous ordeal, barbaric in character, and sometimes so severe as to cause death. The youth who shrunk from it was sent back to live with women and

children. This ancient institution is of interest to us because it exhibits in a very early form the human necessity for initiation and for secret organization.

The next manifestation of what we may call the human instinct for Freemasonry (using the word here in a broad sense) occurred in the Ancient Mysteries, of which examples were found among most of the early nations. Of these the best known are the Egyptian, built up around such myths as those of Isis and Osiris; the Greek, more especially the Eleusinian; and the cult Mithraism, which gained such a hold on the Romans, especially the soldiers, as to prove a powerful rival to Christianity. These cults, as needs not be said, differed among themselves in many important respects but some things they had in common. Meetings were held in secret; the candidate was symbolically clothed; he participated in an acted allegorical drama, the centre of which was a dying and a rising again; the new member was bound to his fellows by a solemn obligation; the rites and teachings had a religious foundation; and each member always stood ready to lend assistance to any fellow at any time. In some of the early cults of this kind the candidate was briefly taught a certain kind of knowledge; in a few cases the organization achieved fame as a centre of philosophical and scientific teaching, as those of Egypt for example, to which Plato, Pythagoras, and other great Greek thinkers went seeking light.

It does not appear that the early Hebrews had any such cults in their midst though the Levites, and in some cases, the Schools of the Prophets, approximated to the secret society in their forms of organization. The only famous Jewish cult, the Essenes, came at a later day. The first mention of the Essenes as a distinct sect was made a century and a half before Christ. Essenism was a religious order, the members of which practised celibacy, taught a puritan morality, and lived in common, sharing all things equally. Their influence was so vital a leaven that it carried many of their teachings and much of their language into popular usage. "Much of the Sermon on the Mount," says one authority, "is expressed in the phraseology of the sect." Certain of their tenets, no doubt, passed over into that stream of tradition later inherited by Freemasonry but our Order did not originate with the Essenes, though some have argued in behalf of such a theory, the learned Dr. Krause, for example.

Other cults could be mentioned: the Druses of Mt. Lebanon, for example; the Druids, who flourished during the early Dark Ages; the Culdees, that fraternity of Ireland about which so little is known; the Pythagoreans, founded by the followers of Pythagoras, the Greek philosopher. It may be that Freemasonry owes something to some one of these,

or, it may be, to all of them, but if so the indebtedness is too slender to warrant further discussion thereon.

There is another of these obscure cults, however, about which a word may be said; we refer to the Dyonysian Artificers, a fraternity which, if our very slender sources of information are to be trusted, was organized about the rites and emblems of architecture. According to Strabo, an old Greek historian, and fairly reliable, this fraternity originated in Greece but later migrated to Phoenicia, which lies just west of the country inhabited by the Hebrews. This fraternity, it appears, soon possessed such a monopoly of the building trade in that country, that when King Hiram of Tyre, a great Phoenician, undertook to build for King Solomon the latter's royal temple at Jerusalem, lodges of the Dyonoysian Artificers were sent to Jerusalem to do the work. Afterwards these Artificers migrated into Italy, whence they carried with them traditions concerning the building of Solomon's Temple, some of which, it is believed, may have been preserved until this day. Also, it is worthy of note, the Dyonysian Artificers probably had something to do with the rise of the Builders' Collegia in Rome. Of these Collegia more must be said.

A Collegium ("Collegia" is the plural) was an association of not less than three men, organized for some specific purpose under the laws of Rome. They began to be fanned during the first century of our era, and they reached their greatest development during the fourth century. Most of them were Burial Clubs, and existed in order to give the member a respectable interment; others were strictly religious in nature, as in the case of the first Christian societies, which were Collegiate in form; others still were strictly social in nature, like our Shrine; and then there were a great many of miscellaneous character about which nothing need be said. The Collegia which interest us most were those organized by men engaged in the building trades. Each branch of that trade had its Collegia, and these Collegia, aside from their purely fraternal and charitable features, no doubt preserved the secrets of architecture. Members were received by ballot; were admitted through an initiation ceremony based on religion and much like our own; there was a common treasury to which each member paid annual dues; each member was placed under oath to keep the secrets of the organization; and the ritual was usually based on a religious myth which had to do with the death and the rising again of some god. The Masonic reader, as we need not say, already sees the points of similarity with modern Freemasonry and we may agree with all our Masonic scholars in looking upon the Collegia as the Freemasonic lodges of their day and as having contributed much to that long stream of evolution which culminated in our modern Fraternity.

When the Barbarians swept down upon Rome the Collegia, like all other organizations and institutions in the Empire, suffered beyond description; most of them went out of existence entirely and others lingered on, changed beyond description. Among those that suffered most were the architectural bodies, for, according to such slender evidence as we possess, they were almost completely destroyed, so that it appeared that architecture, or Masonry as it used to be called, was a lost art. And yet, at the end of the Dark Ages there began to appear in Europe the most marvellous buildings that have ever been erected by the wit and ingenuity of man. Who preserved the builder's intricate and difficult art during that long lapse from civilization? For a long time the historians of architecture were at a loss to explain this mystery but of late there has grown up a hypothesis which more and more claims the allegiance of learned men. It is called the Comacine Theory, and thus far the ablest and most exhaustive presentation of it has been made by a woman, Leader Scott, in her volume entitled "The Cathedral Builders." According to this reading of the matter, a guild of architects fled from the Barbarians at the time of the Roman invasion and took refuge on the fortified island of Comacina in the midst of Lake Como, which lies in Lombardy, and which region was at the time the one free place in Italy. These master builders preserved the secrets of their art and passed it on to their sons, generation after generation, until such time as the new rulers of Europe were themselves sufficiently civilized to demand suitable houses and beautiful public buildings. Then it was that the Comacini began to spread their influence about. They organized schools in which youth were taught the rudiments of letters and something of building, and they superintended the erection of walled towns, of highways, palaces, and cathedrals. As the arts of peace gained on the arts of war these builders became more and more in demand until they had spread over much of Europe, and even as far as England, and perhaps as far as Ireland. "They were the link," writes Leader Scott, "between the classic Collegia and all other art and trade guilds of the Middle Ages. They were Freemasons because they were builders of a privileged class, absolved from taxes and servitude, and free to travel about in times of feudal bondage."

As time went on through the Middle Ages, other kinds of guilds were established, as in the Roman Empire, and along with these others, the various branches of the building profession gradually became organized; quarrymen, stone-cutters, wallers, plasterers, etc., each group had its own guild. But gradually it came about, owing to causes operating at the time, which causes cannot be here explained through lack of space, that the majority of these builders' guilds became purely local in nature, and therefore stationary. The builders' organization in one city was distinct and separate from the similar organization in an adjoining city; workmen were not permitted to move about at

will seeking employment because the feudal system did not permit it. Among all these organizations was one guild, descending from the Comacine Masters, which stood apart from the rest; this was the Cathedral Builders. To erect a cathedral was an art in itself which required peculiar skill and special knowledge of architecture and therefore the mere local craftsmen were unequipped to work on these and similar structures; accordingly the Cathedral Builders were exempted from the municipal and feudal restrictions and were permitted to move about from place to place. Many of our scholars believe it was from these particular guilds that Freemasonry has descended and some of them, G. W. Speth for example, believe that the word "Freemason" came into use because these builders, or "masons," were "free" to move about from town to town.

Be that as it may, it is certain that Freemasonry traces back to the medieval builders' guilds that which is most characteristic of itself, its system of symbolism organized about the arts of architecture. The Masonry of these guilds was "operative," that is, it was engaged in the actual building processes, and in that regard was fundamentally different from our own symbolical variety, which is called "speculative"; but in most other regards the modern speculative lodge is strikingly similar to the associations of operatives. Like us the Each community had its own building traditions. But operative masons had lodges, and usually a well-guarded building in which to meet; they convened in secret; they were governed by masters and wardens; members were admitted by initiation, and were taught to make themselves known to each other by grips and signs; and the candidates were instructed by a system of symbols and emblems. When a youth presented himself for membership he was carefully examined, then admitted as Apprentice, or learner, and his name was entered on the books, whence our term, "Entered Apprentice." He was then placed in charge of a Master Mason, lived perhaps in that brother's home, and remained under his tutelage for a period of years, usually seven. At the expiration of this term he was examined, he had to produce a masterpiece, and, if found worthy, was initiated as a "Fellow of the Craft," or Master Mason, the two terms being interchangeable in those days. These guilds had certain traditions sometimes kept in writing, and they used "charges" to the candidates; some of these interesting old documents are still extant, and the curious reader will find a well edited collection of them in W. J. Hughan's little book, "Ancient Charges." These documents are quaint in form, uncritical in their account of the origins of Masonry, and in many other ways on a level with their age; but in respect of morality they inculcated a standard far in advance of their times. No modern Mason has any cause to feel ashamed of this ancestry.

It would be in order now to turn to the Steinmetzen, a powerful German association of builders, or to the Companionage, a French association of travelling Masons, because all

our Masonic historians believe that we owe many things to these two great fraternities; but the reader must be referred to Gould's four volume "History" for a full account of these; the restrictions of space compel us to hasten on to the causes which led in the sixteenth century to a breakup of the old builders' guilds in general and the Cathedral Builders in particular. Our attention will be confined to England because that country became the home of the evolution of Freemasonry from this time on.

A long drawn out Civil War exhausted the people in spirit and finance. The monasteries, long-time patrons of architecture, were dissolved. Puritanism came on the scene with an intense hatred for architecture and its demand for plain barn-like structures. Simon Grynaeus, a contemporary of Martin Luther, rediscovered Euclid's treatise on geometry and published it to the world, thereby "giving away" many of the trade secrets of the Masons. For these, and for many other less important reasons, the Cathedral Builders rapidly declined in power and prestige and were finally driven to engage in domestic architecture in order to make a livelihood; and to maintain their dwindling lodges they gradually came to admit members who had no intention of engaging in actual Masonic work. These latter were called "accepted" Masons, and their Masonry was called "speculative."

What led these "accepted" Masons to join the Craft? Something of a mystery hangs over the matter but it is supposed that these men, most of whom were well-to-do and some of them, like Elias Ashmole, were learned, were attracted to the fraternity by its wealth of ancient lore, its marvellous system of symbolism, its fine traditions of brotherhood, its inherent democracy, its morality, and its noble spirit. At first the Speculative Masons were in a minority; but in time, at least in the neighbourhood of London, they came to equal, or even outnumber the operatives; and at last they gained complete control and transformed the whole Fraternity into a speculative system.

Before going on to narrate this story it will be wise for us here to digress a moment in order to say a word about two or three other sources from which modern speculative Masonry undoubtedly derived certain elements. I refer to the occult societies which more or less flourished in the sixteenth and seventeenth centuries such as Kabalism, Hermeticism, Rosicrucianism, etc. We owe many things to these cults; some of our writers think we owe so much that they ask us to believe that Freemasonry was created in these circles. The present writer has no desire to underestimate our indebtedness in this instance but he believes that in occultism we find tributaries rather than the principal

current. The operative Masons were not occultists; the occultists were not operative Masons; how then did the former come to be influenced by the latter? This is still a moot question but there are good reasons to believe that the non-operative Masons who were accepted in the seventeenth century were, many of them, more or less attached to schools of occultism, and that they brought some of it with them when they entered the Order. The reader who feels a keen interest in the matter is referred to such writers as Albert Pike and A.E. Waite and to the scholars who contributed to the Transactions of the Quatuor Coronate Lodge of Research. All these men, especially the mystical and erudite Waite, have gone into the question thoroughly and have a right to speak. A mere word about two or three of these occult groups will suffice for our present purpose.

In the first centuries of our era the Egyptian city of Alexandria was a great intellectual melting-pot. To that centre Greeks took their philosophies; Egyptians carried their mythologies; the Jews their Old Testament, along with learned interpretations thereof; members of the Mystery Cults took their religious allegories; Christians their Gospel; and the common man carried with him an unquenchable curiosity to know about things mystical, occult, magical. Men were often very learned and almost always superstitious to a degree, and miracles were expected as a matter of course. Because of this extraordinary jumbling of things not a few thinkers undertook to fashion new religions and philosophies which would include all the various cults, creeds, and theories. Out of Alexandria there came astonishing mixtures of thought; including certain occult systems, among the most prominent of which was Hermeticism.

This school traced its origin back to the so-called "Thrice Greatest Hermes," who was, it seems, in the hazy beginnings of Egyptian mythology, bookkeeper to the other deities. About this Hermes myth these occultists wove a mass of legend, theosophy and magic, all of which was set forth under a rich veil of symbolism. Just what these men were intending to say or to do by means of all this it is not possible or necessary for us to say, but it does concern us that Hermeticism lasted long in the world, that it exerted a wide influence, that much of it was inherited by later schools, and that many of its symbols, such as the square and compass, triangle, oblong square, gauge, plumb-line, circle with parallel lines, etc., have found place in the system of Masonic symbolism. It may be that a few of these came to us direst from Hermeticism through the speculative Masons who were accepted by Masonic lodges before the era of the first Grand Lodge.

Kabalism is another school of magic and theosophy to which Masonic historians have paid attention. For some time prior to Jesus many Jewish scholars were in the habit of interpreting the Old Testament allegorically and mystically. A number of Jewish rabbis who found their way to Alexandria carried these speculations with them, and later fused them with a number of pagan and possibly Christian elements wherefrom they built up the strange system called Kabalism. Needless to say many symbols were employed in the four or five books accepted as authoritative (the word "Kabala" means "accepted") and among these a Mason would be interested in the Lost Name, Solomon's Temple, the Shekinah, etc. Kabalism existed in out-of-the-way places during the Dark Ages and was brought into Europe by Arabian metaphysicians; falling upon a credulous and magic loving age it was eagerly studied, even by Christian theologians, and it is very probable that certain of its speculations and a few of its symbolisms found their way into the stream of Masonic traditions. At any rate Masonic historians so believe, and most of them number it among secondary Masonic sources.

Out of the mingled currents of Hermeticism and Kabalism was born, early in the seventeenth century, another school of occultism known as Rosicrucianism and so named, probably, because its members were called "Brethren of the Rosy Cross." What was meant by this name is now lost. The Bible of this cult was a strange German book issued in 1614 and called "Fama Fraternitas," which volume has been attributed by some scholars, Dr. Begeman for example, to a Protestant theologian, Dr. Andrea by name. The "Fama" declared that Rosicrucians were of the Protestant faith, honoured king and country, sought the Philosopher's Stone, and searched for the Elixir of Life. One encounters familiar symbols in Rosicrucian pages, such as the globe, the compasses, square, triangle, level, plummet, etc. It is difficult and often impossible to follow out the traces of this esoteric cult but it appears that its waters often washed the Masonic shores; just how much we are indebted to it must be left to future scholarship to decide. As yet we know so little about the whole subject that it is wise to avoid positive statements.

One is tempted to go more thoroughly into these matters. Freemasons, for some reason or other, always have been, and even now remain, peculiarly susceptible to the appeal of the occult; we have had some experience in this country during recent years that prove this. No doubt a learned dustman can find particles of gold buried away in the debris of occultism and the true gold, even in small quantities, is not to be despised; but the dangers attendant upon trifling with the magical are a heavy price to pay for what little we can gain. Those who have, with worn fingers, untangled the snarl of occult symbolism, tell us that these secret cults have been teaching the doctrine of the one God, of the brotherhood of man, and of the future life of the soul; all this is good but one

doesn't need to wade through jungles of weird speculations in order to come upon teachings that one may find in any Sunday School. It behooves the wise student to walk warily; perhaps the wisest thing is to leave occultism altogether alone. Life is too short to tramp around its endless labyrinths. Moreover, there is on the surface of Freemasonry enough truth to equip any of us for all time to come.

Thus far we have rapidly traced our evolution from the beginning, down through the Roman Collegia, through the medieval guilds, into the beginnings of Speculative Masonry; we have glanced at a few of the currents of occultism from which we have received something; it is now in order to turn to the Grand Lodge era; and we can turn to it not without a sense of relief because we can, except in matters of minute detail, walk upon the solid ground of fact.

By the opening of the eighteenth century Freemasonry had almost lapsed out of existence; it was not dead but it was exceedingly dormant, and what few lodges were scattered here and there over England, Scotland and Ireland, had little in common except the name and the tradition of a great fraternity. In Scotland it came to pass that one man could make a Mason of another merely by giving him the so-called "Mason's word"; in Ireland conditions differed radically from those that obtained in England; what condition Freemasonry was in on the continent it is hard to say.

But the time for a great awakening had come and the first gleams of a new day brightened the horizon in the year 1716 when certain members of a few lodges in or about London "thought fit to cement under a Grand Master as the centre of Union and Harmony." How many of these "Old Lodges" were concerned we do not know, but Dr. James Anderson, a Presbyterian minister, whose story of the period is "the only official account we possess of the foundations of the Grand Lodge of England, and of the first six years of its history," gives us the names of four, those that met in the following places:

1. The Goose and Gridiron Ale-House. 2. The Crown Ale-House. 3. The Apple-Tree Tavern. 4. Rummer and Grapes Tavern.

To quote Anderson, whose "The New Book of Constitutions" was issued in 1738:

"They and some other old Brothers met at the said Apple-Tree, and having put into the chair the oldest Master Mason (now the Master of a Lodge) they constituted themselves a Grand Lodge Pro Tempore in due form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the GRAND LODGE) resolv'd to hold the Annual Assembly and Feast, and then to chuse a Grand Master from among themselves, till they should have the Honor of a Noble Brother at their Head.

"Accordingly, on St. John Baptist's Day, in the 3d year of King George I, A. D. 1717, the ASSEMBLY and Feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron Ale-Hause.

"Before Dinner, the oldest Master Mason (now the Master of a Lodge) in the chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons (Mr. Jacob Lamball, Carpenter, Capt. Joseph Elliott, Grand Wardens) who being forthwith invested with the badges of Office and Power by the said oldest Master, and install'd, was duly congratulated by the Assembly who paid him the Homage.

"Sayer, Grand Master, commanded the Masters and Wardens of Lodges to meet the Grand Officers every Quarter in Communication, at the Place that he should appoint in the Summons sent by the Tyler."

George Payne became Grand Master in 1718 and caused "several old copies of the Gothic (i.e. manuscripts) Constitutions" to be "produced and collated," a fact which shows that they earnestly desired to adhere to the old traditions. Rev. J.T. Desaguliers was elected Grand Master in 1719, and George Payne received a second term in 1720. During the year several manuscripts - copies of the old Constitutions, probably - were burned "by some) scrupulous Brothers, that these papers might not fail into strange Hands." In 1721 Grand Lodge elected to the Grand Mastership John, Duke of Montagu, "the first of a long and unbroken line of noble Grand Masters - and the society rose at a

single bound into notice and esteem." So popular did the Order become that the learned Dr. Stokely, writing January 6, 1721, complained that "immediately upon that it took a run and ran itself out of breath through the folly of the members."

At first the Grand Lodge, the formation of which is above described, claimed no jurisdiction except over London and its immediate environs; but it was possessed of such vitality that there was nothing to stay its growth every whither. In 1721 twelve lodges were represented at the Quarterly Communication; by 1723 the number had increased to thirty. Gradually lodges outside London came into the jurisdiction and the Grand Lodge itself chartered new organizations here and there, one of which was the lodge in Madrid in 1728, the first on foreign soil.

But the growing authority of the Grand Lodge at London was not unchallenged. In 1725 the old lodge at York began to call itself a Grand Lodge. In 1729 Irish Masons instituted a Grand Lodge of their own; and the Scotch followed in 1736. Moreover, rivals sprang up in England itself so that at one time there were no fewer than four bodies operating as Grand Lodges and claiming full sovereignty as such.

One can easily lose himself in the details of the story of all this Masonic organization and re-organization; in the present connection we can safely ignore all except the account of the famous schism of 1753. A number of Masons in London, mostly Irish, rebelled against the Grand Lodge there and finally set up a Grand Lodge of their own, averring that the older body had departed from many, ancient landmarks. Calling themselves "Ancient" Masons they dubbed the others the "Moderns" and undertook a vigorous campaign which was, engineered by an exceedingly able man, Lawrence Dermott, who served as secretary of the "Ancient" Grand Lodge for thirty years and was tireless in furthering its aims. It was he who published in 1756 its first book of laws, called "Ahiman Rezon," which title is supposed by some to mean "Worthy Brother Secretary." Dermott adopted the expedient of army lodges whereby men in service in every part of the world could be inducted into the Fraternity, and this in itself added power to the "Ancients," or Atholl Masons as they also came to be called, owing to the fact that the Duke of Atholl was made Grand Master.

For a long time there was constant strife between the two camps, but by the first decade of the nineteenth century overtures began to be made by one Grand Lodge to the other committees were appointed, and the spirit of unity began to win its way. In 1813 a great Lodge of Reconciliation was held, at which meeting there were 641 lodges of the so-called "Moderns" represented, and 359 "Ancients." From this famous assembly Masonry emerged cleansed of all its feuds, united and triumphant.

Some time during the first quarter of the eighteenth century Masonry was introduced into America; at least, the earliest known records bear such a date. With the organization of the Grand Lodge in England Masonry received a new impetus and spread rapidly over the colonies, north, south and west. Some American lodges were organized under warrant from the "Moderns," others under the "Ancients," and this fact in itself accounts for some of the variations in our rituals and customs. Washington, Lafayette, Franklin, Alexander Hamilton, Chief Justice Marshall, such were the names in early nineteenth century American Masonry; and from Revolutionary days until the present when such men as Theodore Roosevelt are proud to own their affiliation, the Craft has drawn to itself many of the noblest leaders of the nation. The Order played a secret but important part in the Revolution, made itself vitally felt in the terrible years of the Civil War, and at the present labours without fear, fatigue, or failure in behalf of such principles as form the very structure of our nation. What Masonry is to mean in the future no man knows, nor can know, but it is still filled with undying youth, and it so happens that in the very autumn in which this is being written a great Masonic Service Association has been launched by a large number of Grand Lodges through their representatives at Cedar Rapids, Iowa. Of all these things it is impossible to write; nor is it possible to say anything of the Higher Grades, or of the work of the great individuals who have played such a part in the formation of American Masonry, and through it of the nation; such names as Albert Pike, Theodore Sutton Parvin, Albert Mackey, and many others of similar repute, would shine in any roster of great men.

Freemasonry is in its very nature profoundly religious but it is not a church, for, though it is friendly to all churches that preach the Fatherhood of God, the Brotherhood of Man, and the Immortality of the Soul, it teaches no theological dogmas of its own. It is not a political organization, whatever its enemies may allege, but it is vitally interested in the public life of the land and never sleeps in its efforts to keep American governmental life as pure as possible. It preaches no program of reform but nevertheless lends itself to every effort made to lift the burdens of life from the common people, and it evermore holds before its membership the high ideals of service and of mutual helpfulness. It is a great body of picked men, in this country two million strong, who are bound together by

sacred and serious obligations to assist each other, by means of fraternity, and through the teaching instrumentalities of ritual, to build in each man and in society at large a communal life which is not inadequately described as a Holy Temple of Human Souls.

Such, in brief, is the Story of Freemasonry. What a story it is! It began in a far fore-time in a few tiny rivulets of brotherly effort; these united into a current that swept with healing waters across the pagan centuries; many tributaries augmented its stream during the Middle Ages; and in modern times it has become a mighty river which sweeps on irresistibly. And now, if we may venture to change the figure, its halls are the homes of light and life; therein men may learn how good and pleasant it is for brethren to dwell together in unity. Well may one unclasp his shoes and uncover his head as he enters a Masonic lodge; a symbolism white with an unutterable age is there, and voices eloquent with an old, old music, and a wisdom drawn from the thought and travail of a thousand generations!

* * *

BIBLIOGRAPHY

The following books are recommended to the reader. Except in the cases of Oliver, Preston and Hutchinson the authors belong to the modern school of Masonic scholarship as described in the opening pages of this essay. All these volumes may be borrowed from Masonic Libraries. Except when out of print they may be purchased through the ordinary channels of the book business.

*"Concise History of Freemasonry" by Gould.

"Old Charges of Freemasonry" by Hughan.

"Hole Craft of Freemasonry" by Conder.

"History of Freemasonry" by Findel.

"Antiquities of Freemasonry" by Fort.

"Spirit of Masonry" by Hutchinson.

"Morals and Dogma" by Albert Pike.

"On the Mysteries" by Plutarch.

"Illustrations of Masonry" by Preston.

"Signs and Symbols" by Oliver.

"Masonic Symbolism" by Mackey.

"The Cathedral Builders" by Leader Scott.

"The Guilds" by Toulmin Smith.

* "The Philosophy of Masonry" by Pound.

* "Freemasonry before the Era of Grand Lodges" by Vibert.

"Study in Mysticism" by Waite.

"Primitive Secret Societies" by Webster.

* "The Builders" by Newton.

* "Speculative Masonry" by MacBride.

Transactions of the Lodge Quatuor Coronati.

* Mackey's "Encyclopedia of Freemasonry."

Waite's "Secret Traditions in Freemasonry."

The bound volumes to date of * "THE BUILDER," published by the National Masonic Research Society at Anamosa, Iowa.

The titles marked by (*) are especially recommended to beginners.

(A number of the books listed by Brother Haywood are out of print and second-hand copies unobtainable. Readers are referred to the monthly list published in the book review section of THE BUILDER for such books as are procurable through the Anamosa office. - Editor.)

----o-----

GERMAN MASONRY

(COMPILED BY BRO. ROBERT I. CLEGG, NEW YORK)

Name	Lodges 1914	Lodges 1918	Members 1914	Members 1918
Grosse Landesloge der Freimaurer von Deutschland am Berlin (National Grand Lodge of German Free masons at Berlin)	141	151	15,273	15,215
Grosse Loge von Preussen, gena met "Royal York zur Freundschaft" am Berlin (Grand Lodge of Prussia. "The Royal York of Friendship" at Berlin)	78	81	7,936	7,980
Grosse Loge von Hamburg (Grand Lodge of Hamburg)	61	62	5,372	5,300
Grosse Landesloge von Sachsen am Dresden (National Grand Lodge of Sasony at Dresden)	34	38	5,001	4,892
Grosse Mutterloge des Eklektischen Freimaurerbundes am Frankfurt a-M (Mother Grand Lodge of the Eclectic Masonic Union at Frankfort-on-the-Main)	23	25	3,496	3,318
Grosse Loge "Zur Sonne ' am Bayreuth (Grand Lodge "Of the Sun" at Bayreuth)	37	40	3,536	3,670
Grosse Freimaurerloge "Zur Eintracht"	8	8	727	700

am Darmstadt (Grand Lodge of Freemasons "Of Concord" at Darmstadt)				
Freie Vereingung der funf unabhangiger Logen Deutschlands (Free Union of Five Independent German Lodges)	5	5	1,433	1,328
Grosse National Mutterloge "Zu den drei Weltkugeln" am Berlin 150 (National Mother Grand Lodge "Of the Three Globes" at Berlin)	150	156	16,894	16,346

-----o----

Men best show their character in trifles, where they are not on their guard. It is in insignificant matters, and in the simplest habits, that we often see the boundless egotism which pays no regard to the feelings of others, and denies nothing to itself. - Schopenhauer.

A LODGE MEETS ON A HIGH HILL

BY BRO. ALFRED J. MOKLER, WYOMlNG

While our ancient brethren met "on the highest hills and in the lowest valleys" such meetings in these modern times are rarely heard of. Under a dispensation issued by M.'.W.'.Brother Arthur K. Lee, Grand Master of Masons in Wyoming, a Special Communication of Casper Lodge No. 15, A.F. & A.M., was held on the summit of "Independence Rock" located about forty-nine miles southwest of Casper, Wyoming, of which the following interesting account, written in advance of the meeting, is given.

ON THE Fourth of July, 1862, there were nearly a thousand men, women and children congregated at Independence Rock, the most of whom were traveling toward the setting

sun, seeking fame and fortune, but not a few of these thousand souls who were there were on their way back from the new and wild country, retracing their steps to the "settlements," where the hardships were not so many, where hostile Indians were not to be found, and where life was more secure.

Independence Rock is in Natrona County, about forty-nine miles southwest from the City of Casper. It was the resting place for the emigrants in the early days, and it was here they all stopped for a few days to repair their wagons, rest their horses, mules and oxen, mend and wash their clothing, administer to the sick and weary, sometimes to bury their dead, and to do such other things that they could not do while traveling over the rough and rugged country in a "prairie schooner."

When the travelers who were headed for the Far West, that is to say, the Oregon country, reached Independence Rock, they estimated that they were half way between Westport, or Independence, near where Kansas City is now located, and the Pacific Coast, the distance being about 2,000 miles from their starting point to their destination.

On the particular day mentioned, which will have been fifty-eight years ago this coming Fourth of July, among the hundreds of people who had gathered at this interesting and historical spot on the desert, there were about twenty men present who could and did prove themselves as Master Masons, and it was decided by these men to hold a Masonic meeting on the summit of the rock, this being the first time that a Masonic meeting was to be opened and closed in form in what is now the State of Wyoming, and a communication from Asa L. Brown, a Past Grand Master of Washington Territory, to Edgar P. Snow, Grand Master of Masons in the Territory of Wyoming in 1875, thus explains how the meeting was planned and carried out:

"We had just concluded our arrangements for a celebration on the rock, when Capt. Kennedy's train from Oskaloosa, Iowa, came in, bringing the body of a man who had been accidentally shot and killed that morning. Of course, we all turned out to the burial, deferring our celebration until 4 p.m., at which time we were visited by one of those short, severe storms, peculiar to that locality, which, in the language of some of the boys, 'busted the celebration.' But some of us determined on having some sort of a celebration, as well as a remembrance of the day and place, and so about the time the sun set in the west, to

close the day, about twenty who could vouch, and so to speak, intervouch for each other, wended their way to the summit of the rock, and soon discovered a recess, or, rather depression, in the rock, the form and situation of which seemed prepared by nature for our special use.

"An altar of twelve stones was improvised, to which a more thoughtful or patriotic traveler added the thirteenth, emblematical of the original colonies, and being elected to the East by acclamation, I was duly installed, i.e., led to the granite seat. The several stations and places were filled, and the Tyler, a venerable traveler, with flowing hair and beard of almost snowy whiteness, took his place without the western gate on a little pinnacle, which gave him a perfect command of view for the entire summit of the rock, so he could easily guard against the approach of all, either ascending or descending. I then informally opened Independence Lodge, No. 1, on the degrees of Entered Apprentice, Fellowcraft and Master Mason, when several of the brethren made short, appropriate addresses, and our venerable Tyler gave us reminiscences of his early Masonic history, extending from 1821 to 1862. It was a meeting which is no doubt remembered by all of the participants who are yet living, and some of those who there became acquainted, have kept up fraternal intercourse ever since."

In connection with this meeting, it may be stated that the jewels the officers wore were cut from tin cans, the square and compasses, as emblems of the fraternity, were cut from a pasteboard box, and the Holy Bible which rested on the altar, was a volume of the "Old and New Testaments, Translated Out of the Original Tongues," it being published in the year 1857. The volume was presented by Mrs. Jannette Parkhurst and R. P. Parkhurst to Edwin Bruce, and Edwin Bruce in turn presented it to Mr. Brown at Plattsville, Wis., August 15, 1858.

The records kept of the meeting, the officers' jewels and the emblems that were used were wrapped in a piece of oilcloth and placed in a crevice of the rock, there to remain for future ages, and about twenty years afterward a man named Gus Lankin found them, all of which were in perfectly good order and well preserved. Lankin turned them over to Tom Sun, whose ranch home was not far distant from the rock, and Mr. Sun presented them to Rawlins Lodge, No. 5, A. F. and A. M., where they remained for a number of years. It has been said that a provision was in the minutes to the effect that the Masonic lodge nearest to the rock should be the custodian of the records, emblems and jewels, but whether this is true cannot be absolutely stated, but whether true or not, they did not

remain in the custody of Rawlins lodge, for James Rankin, a member of Rawlins lodge, without consent, took them to Cheyenne, where they were kept in the Masonic Temple, and later consumed by fire when the Temple burned. The Bible evidently was taken by Mr. Brown to his new home in Washington, and was later presented by him to the Masonic Grand Lodge of Wyoming, as indicated by the writings on the fly leaf in the book. The Bible was also in the Temple when the fire occurred, but it was among the few articles that were carried out of the building, and it was picked up in the street and returned to the custodian of the Temple without being damaged, except by the smell of the smoke. This highly-prized Holy Book is now in the possession of Grand Secretary Joseph M. Lowndes at Lander, and no doubt always will, as it should, remain the property of the Grand Lodge of Wyoming.

The writer had occasion to visit Independence Rock several times during the summer and autumn of 1919 in connection with some incidents he is preparing for his "History of Natrona County," and he is positive that he located the recess, or depression, on the summit of the rock where this meeting of Masons was held fifty-eight years ago, and one evening while standing in this depression the thought occurred to him that to hold another Masonic meeting on this same spot would be one of the most impressive meetings that could ever be held. The matter was brought before the Masonic Grand Lodge meeting held in Casper on October 8-9, 1919, and many of the members of that body enthusiastically approved the proposed meeting, declaring that they would not fail to attend, and it was their opinion that it would undoubtedly be one of the largest gatherings of Masons ever held in Wyoming.

Later on, at a meeting of the local lodge, the Grand Master was requested to grant a special dispensation to hold a meeting on Independence Rock on July 4th, 1920. This dispensation being granted, Brothers A. J. Mokler, L. A. Reed and J. J. Svendsen were selected as a committee to make appropriate arrangements for the memorable event, and while all the details are not yet perfected, it is proposed that the occasion shall be not only a Masonic affair, but the Fourth of July as well will be celebrated on this historical rock, and the wives and daughters of all Masons, together with the city and county officers, will be invited to attend the celebration.

The beautiful Sweetwater River is hard by, and it is an ideal spot for camping and picnicking, and quite a number of people contemplate going out the day before to enjoy the outing, as well as to avoid the fatigue of a long drive in one day, and it is proposed by

this "advance guard" to take with them some fireworks and illuminate the rock and the sky in that vicinity as it was never illuminated before. There are others who will go out on the morning of the Fourth and remain over until the next day, and they will also celebrate the day and the evening in a manner befitting the occasion.

The Masonic meeting will be held promptly at 1 o'clock in the afternoon in the depression on the summit of the rock, which, of course, will be attended only by those who can prove themselves as Master Masons. The lodge will be opened, the dispensation will be read, the charter of the local lodge displayed, the Master will state the object of the meeting and an address will be made by Hon. William A. Riner of Cheyenne, but on account of the limited time no other addresses will be made, but a bronze tablet, with an appropriate inscription, will be cemented into the rock near the station of the Worshipful Master with impressive ceremonies.

Not only will prominent men and Masons from the State of Wyoming be present on this occasion, but a number from other States will be there. Automobiles will be driven from Laramie, Rawlins, Shoshoni, Lander and Thermopolis, and at least 100 autos from Casper will be there, and all the Masonic brethren who come to this city desiring to make the trip will be amply provided for.

The drive from Casper to Independence Rock will require between three and four hours. The roads are good, flags will be stationed along the route in order that strangers or those who have never been there may not lose their way, the scenery is beautiful and you pass by many intensely interesting and historical spots. There are two routes. If you care to go over the old Oregon Trail on the northwest side of the river, you cross the bridge about a mile west from the city; you pick up the old trail after traveling about three miles; seventeen miles out you go through Emigrant Gap, going by the way of Poison Spider and Poison Spring Creek, traveling over the old trail, almost in the very tracks that were made in 1842 to 1869, nearly forty miles, and along this forty miles it is estimated that there is a human grave every half mile of the route. The clearest idea and best description of this trail that has ever been printed is thus written by Capt. Chittenden:

"This wonderful highway was in the broadest sense a national road, although not surveyed or built under the auspices of the government. It was the route of a national movement -

the migration of a people seeking to avail itself of opportunities which have come but rarely in the history of the world and which will never come again. It was a route every mile of which has been the scene of hardship and suffering, yet of high purpose and stern determination. Only on the steppes of Siberia can so long a highway be found over which traffic has moved by a continuous journey from one end to the other. Even in Siberia there are occasional settlements along the route, but on the Oregon Trail in 1343 the traveler saw no evidence of civilized habitation except four trading posts, between Independence and Fort Vancouver.

"As a highway of travel the Oregon Trail is the most remarkable known to history. Considering the fact that it originated with the spontaneous use of travelers; that no transit ever located a foot of it; that no level established its grades; that no engineer sought out the fords or built any bridges or surveyed the mountain passes; that there was no grading to speak of nor any attempt at metalling the roadbed; and the: general good quality of this 2,000 miles of highway will seem most extraordinary.

"Father De Smet, who was born in Belgium, the home of good roads, pronounced the Oregon Trail one of the finest highways in the world. At the proper season of the year this was undoubtedly true. Before the prairies became too dry, the natural turf formed the best roadway for horses to travel on that has probably ever been known. It was amply hard to sustain traffic, yet soft enough to be easier to the feet than even the most perfect asphalt pavement. Over such roads, winding ribbonlike through the verdant prairies, amid the profusion of spring flowers, with grass so plentiful that the animals reveled in its abundance and game everywhere greeted the hunter's rifle, and finally, with pure water in the streams, the traveler sped his way with a feeling of joy and exhiliration.

"But not so when the prairies became dry and parched, the road filled with stifling dust, the stream beds mere dry ravines, or carrying only alkaline water which could not be used, the game all gone to more hospitable sections, and the summer sun pouring down its heat with torrid intensity. It was then that the trail became a highway of desolation, strewn with abandoned property, the skeletons of horses, mules and oxen, and alas ! too often with freshly made mounds and headboards that told the pitiful tale of sufferings too great to be endured.

"If the trail was the scene of romance, adventure, pleasure and excitement, so it was in every mile of its course by human misery, tragedy and death. Over much of its length the trail is now abandoned, but in many places it is not yet effaced from the soil and may not be for centuries. There are few more impressive sights than portions of this old highway today. It still lies there upon the prairie, deserted by the traveler, an everlasting memorial of the human tide which once filled it to overflowing. Nature herself has helped to perpetuate this memorial, for the prairie winds, year by year, carve the furrows more deeply and the sunflower blossoms along its course, as if in silent memory of those who sank beneath its burdens.

"But if the trail, as a continuous highway of travel, has ceased to exist, the time will come, we may confidently believe, when it will be reoccupied, never to be abandoned again. It is so occupied at the present time over a large portion of its length. Railroads practically follow the old line from Independence to Casper, Wyoming, some fifty miles east of Independence Rock; and from Bear River on the Utah-Wyoming line to the mouth of the Columbia. The time is not distant when the intermediate space will be occupied, and possibly a continuous and unbroken movement of trains over the entire line may some day follow. In a future still more remote there may be realized a project which is even now being agitated, of building a magnificent national road along this line as a memorial highway which shall serve the future and commemorate the past."

For greater comfort and the saving of time it is not advisable to go over this route on this occasion, the better road, the shorter route and easier traveling being the southeast side of the Platte River. The scenery is just as beautiful and interesting, and there is no chance whatever of picking up a trail leading to some other place than your desired destination.

Just outside the city limits to the right of the road you pass the Standard and Midwest refineries, where 3,000 men are employed and the plants are in operation every twenty-four hours of the day during the whole year 'round. Ten millions of dollars have been expended in the erection of these plants, and thousands of gallons of gasoline and other products are produced every day, and these products are distributed to nearly every state in the Union.

Less than a mile further on, to the north, on the bank of the river, was located Fort Casper in the '60s, where Lieut. Casper Collins, in 1865, lost his life, being killed by the Indians, while attempting to rescue a number of soldiers who had gone out in an attempt to save a train of emigrants from being massacred. The City of Casper was named after this brave young soldier. The hills to the left of the road is where the Indians gathered in great numbers in the hope of finding the soldiers at Fort Casper off their guard so they could swoop down and destroy the fort, drive away the stock, take the supplies and kill the soldiers. A great many skirmishes occurred on these hills and in the valleys, and during the years that the fort was located here hundreds of Indians were slain, and no small amount of soldiers also met their death.

Twelve miles out from the city, on the north bank of the river, where Poison Spider Creek empties into the North Platte, is where the first cabin was built in what is now the state of Wyoming. In the early winter of 1812 Robert Stuart, with his six men, built this cabin with the intention of spending the winter there, but in less than a month after the cabin had been built and their store of meat had been gathered, the party was scared away by a band of marauding Indians. In the "glade" on the south side of the road is where Stuart's men killed the deer, elk and bear for their winter's supply. There was an abundance of buffalo on the plains north of the river, and many of these were also added to their larder.

After traveling about fifteen miles you approach the Platte River canyon. There are some places in this canyon where the river is fully 100 feet below the road and the water goes tumbling and roaring over the huge rocks in the bed of the stream in impetuous rapids and foaming cascades. To the left of the roadside great rocks are piled in the most fantastic crags and precipices, rising like gigantic walls and battlements to a height of hundreds of feet. Passing out of the canyon, the river is of a glassy smoothness and placidity, and far ahead you view delightful valleys, carpeted with green sward.

Eighteen miles out you pass a monument, which, from the inscription, would indicate that it is on the old Oregon Trail, but the Oregon Trail is far to the north, on the opposite side of the river. The Jim Bridger Trail, which was seldom traveled, and long since every trace of which has been obliterated, was in this vicinity. The board of county commissioners some day will move this monument to Independence Rock, which is on the Oregon Trail, and the proper location for the marker.

After passing numerous ranches along Bates Creek you cross the Platte River on the government bridge. This bridge was built by the reclamation service in connection with the Pathfinder irrigation project. Near here you can see the huge cleft in the rock at Alcova, where the rapid-running stream in countless ages cut a canyon through stone several hundred feet deep. At Alcova, about a mile ofl from the road to the left, is the wonderful hot springs, where the hot water comes boiling out of the rocks as though it was heated from the flames of a furnace.

Twelve miles west from Alcova and only a short distance to the south is the wonderful Pathfinder dam and reservoir, which required the federal government five years to build, employing the best engineering talent obtainable, dozens of skilled mechanics and several hundred laboring men, together with machinery that cost an immense fortune. This most wonderful piece of masonry cost more than a million and a half dollars.

Traveling about ten miles from Pathfinder dam you view Independence Rock, and to the west, to the south and the north the whole country is of wild and varied scenery, dominated by immense mountains, rearing their distant grandeurs and originality of views, all of which fills the traveler with awe and delight.

Independence Rock is an isolated mass of black granite, nearly one mile in length from north to south, more than one-half mile in width from east to west, 193 feet in height at the north end and 167 feet high at the south end. It resembles a large bowl turned bottom-side up, standing out on the plain, near the foothills of the Rocky Mountain range. Sweetwater River, one of the prettiest streams in the whole western country, flows immediately to the south of the rock.

The Indians came to this rock more than a century ago to paint their picture writing on its smooth surface.

There is no record of the exact date of the first white men to pass this way, but Rev. Samuel Parker, who was there on the 7th of August, 1835, says, "this rock takes its name from the circumstance of a company of fur traders suspending their journey and here

observing, in due form the anniversary of our national freedom." Capt. Bonneville was here on or about the 14th of July, 1832, but the exact date cannot be definitely stated. I judge, however, from his notes, it must have been about this date, for he says: "On the 12th of July we abandoned the main stream of the Nebraska (now the Platte), which was continually shouldered by rugged promontories, and making a bend to the southwest for a couple of days, part of the time over the plains of loose sand, encamped on the 14th on the banks of the Sweetwater, a stream about twenty yards in breadth and 4 or 5 feet deep, flowing between low banks over a sandy soil, and forming one of the forks or upper branches of the Nebraska. Frequently the plains were studded with isolated blocks of rock, sometimes in the shape of a half globe, and from 300 to 400 feet high. These singular masses had occasionally a very imposing and even sublime appearance, rising from the midst of a savage and lonely landscape." Capt. Bonneville was preceded by Nathaniel Wyeth, who was there during the month of May of the same year. Dr. Marcus Whitman and his bride, who were making their wedding tour as missionaries to the Indians on the Pacific coast, and Rev. H. H. Spalding and his young wife, were at the rock in 1836. These were the first white women that crossed the Rocky Mountains, and, of course, were the first white women to set foot on Independence Rock. The wagon in which they traveled is said by some writers to have been the first wheeled vehicle that crossed the continent, but this is a mistake, for Bonneville's party in 1832, "passed the crest of the Rocky Mountains and felt some degree of exultation in being the first individuals that had crossed north of the settled provinces of Mexico, from the waters of the Atlantic to those of the Pacific with wagons."

John C. Fremont, with Kit Carson as his guide, was here on the 1st of August, 1842, but remained only a few hours. He continued his journey up the Sweetwater, crossed the Continental Divide, camped on the west side of South Pass, and in due time approached the loftiest part of the Wind River chain, and on August 15, with great difficulty and danger, ascended the highest pinnacle of the range, named it "Fremont Peak," and after remaining on the summit of this peak for an hour, returned to his camp in the evening, and the next morning commenced to retrace his steps, and again arrived at Independence Rock on the evening of August 22. It was on this date that he chiseled his name, with the emblem of Christianity, on the rock, regarding which he says:

"Here, not unmindful of the custom of the early travelers and explorers in our country, I engraved on the rock of the Far West the symbol of the Christian faith. Among the thickly inscribed names, I made on the hard granite the impression of a large cross, deeply engraved, which I covered with a black preparation of India rubber, well calculated to

resist the influence of wind and rain. It stands amidst the names of many who have long since found their way to the grave, and for whom the huge rock is a giant gravestone."

There are some people who claim to have seen Fremont's name and the black cross, "the symbol of Christian faith," (which he engraved on the rock), but after many hours of diligent search through hundreds of names I gave up hope of finding it, and came to the conclusion that Col. Coutant was correct when he wrote in his "History of Wyoming" that "on July 4, 1847, there was a grand celebration at this rock by more than a thousand people, who were on their way to Oregon and California. During the day the enthusiastic American citizens loaded old wagon hubs with powder, to which they fastened a fuse, and exploded them in the crevices of the rock. By this means a large piece of the granite, weighing many tons, was detached and turned over on the ground, and I have been of the opinion that the Fremont cross is on the detached piece of rock and was thus covered from view."

Fremont's name and the cross, which he chiseled on the rock, and is undoubtedly forever hidden from the eye of man, was destined to effect his political fortunes after he returned to the "States." He was a candidate for the presidency in 1856, being the first candidate the Republican party had nominated for the nation's chief executive. He was bitterly opposed by the Know Nothing party, and as religious rancor was very strong in those days, his opponents charged that he was a member of the Roman Catholic Church, and they offered as proof of their charge the inscription on Independence Rock, and in a campaign pamphlet entitled: "J. C. Fremont's Record Proof of His Romanism," it continued: "Imitating other Roman Catholic explorers, and those alone, in his expedition to the Rocky Mountains in 1842, he made on the Rock Independence the sign of the cross, a thing that no Protestant explorer ever did or ever would do. See his own words in Congressional Document 166, of 1845." It was claimed that this Christian emblem was one of the factors that contributed toward his defeat, and this "Register of the Desert," 'way out on the plains, became an issue in national politics.

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 40

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to

them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE HIRAMIC LEGEND"

In conducting the study meetings the Chairman should endeavour to hold the discussions as closely as possible to the text and not permit the members to speak too long at one time, or to stray onto another subject.

Whenever it becomes evident that a discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is opened.

Who was Edwin Booth? What is his opinion of the Hiramic Legend?

Give your own opinion on the Legend in your own words.

Are Masonic authorities agreed as to its origin and interpretation.

What have Pike and Vibert to say of its introduction into our ritual? When does Gould believe it to have been made a part of our ceremonies? Are other Masonic scholars in agreement with these brethren? What do MacBride and Newton have to say on the subject ?

How was the Legend accepted by eighteenth century writers? Was their position held to by later writers? What are we to infer from findings of more recent times?

Had the Jews a tradition of the Grand Master's death? Can we deny positively that the Legend is not historically true?

What is the belief of other writers, who do not agree with the historical theory? What do they believe the drama to have had its inception? What are the assertions of Speth and Marks?

Is there any good evidence to support the Templar theory? What were the theories advanced by Speth, Carr, Pike and others?

What is Brother Haywood's theory? Does this theory seem logical to you?

Do all writers agree as to the interpretation of the Legend? How many theories were offered by Oliver? What were they? What were some other theories advanced?

What is Brother Haywood's present day interpretation?

After receiving the Third degree how did you interpret the drama?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. I. - Symbolism, The Hiramic Legend, and the Master's Word, p. 285. Vol. III. - The Four Hirams of Tyre, pp. 81, 113, 157, Cor. 350; Masonry and King Solomon's Temple, pp. 101, 137, 172. Vol. IV. - Symbolism of the Three Degrees, p. 291. Vol. V. - What a Master Mason Ought to Know, p. 129.

THIRD STEPS BY BRO. H.L. HAYWOOD, IOWA

PART V - THE HIRAMIC LEGEND

In all my research and study, in all my close analysis of the masterpieces of Shakespeare, in my earnest determination to make those plays appear real on the on the mimetic stage, I have never, and nowhere, met tragedy so real, so sublime, so magnificent as the legend of Hiram. It is substance without shadow - the manifest destiny of life which requires no picture and scarcely a word to make a lasting impression upon all who can understand. To be a Worshipful Master and to throw my whole soul into that work, with the candidate for my audience and the lodge for my stage, would be a greater personal distinction than to receive the plaudits of people in the theatre of the world."

When so accomplished a judge and critic as Edwin Booth can speak like this of the Hiram Abiff tragedy we humbler students may be forgiven for approaching such a theme in awe if not in silence; in truth, I may confess that I should not dare to write a line on the subject were it not absolutely necessary to the scope of our studies. The majesty of the drama is not the only deterrent; its origin and its interpretation have engaged our best scholars for many years but they have not yet reached an agreement; many of them remain as wide apart as the poles nor is there any hope for an early uniformity of opinion. Therefore I shall be compelled to lay out for review such varying hypotheses as seem most reasonable leaving to you, my reader, the privilege of forming your own conclusions.

It is generally agreed, however, whatever may be our theory of the origin of the drama, that it was first introduced into the ritual, in its modern form (that is, since the Grand Lodge era) not more than two hundred years ago. Pike describes it as "a modern

invention." Vibert calls it "a comparatively late addition" to the ritual, and Gould went so far as to fix on 1725 as the most probable date of its introduction into our ceremonies. But while, as I have already said, there is general agreement on this, some scholars, and they not the least inconsiderable, contend that the drama could not have been invented outright in 1725 even if it was amplified or improved, and they believe that the story of the great martyrdom must have existed in some form long before the eighteenth century. MacBride believes that "there are traces of the Hiramic Legend in connection with the British Craft Lodges prior to 1717." Newton holds that it was in the possession of the French Companionage long before that date and that they "almost certainly learned it from the Freemasons." Even Gould, who is so conservative in his opinions, writes that "the traditions which have gathered round Hiram's name" have "come down to us from ancient times."

Eighteenth century writers usually accepted the legend as being based on actual history, even in details; from this position the pendulum swung to the opposite position, one writer going so far as to say that "nowhere in history, sacred or profane, in no document, upon no monument, is there a single shred of authentic historical evidence to support the Masonic legend," while another affirms that "in spite of diligent search no reference to the Hiramic legend has hitherto been found in Jewish writings." We are now in process of reaction from this extreme negative position as is proved by Brother Max Montesole's brilliant article published in the Transactions of the Author's Lodge (vol. 1, p. 28) in which he shows that the name Hiram Abiff in Hebrew literally means "Hiram, his father" or "Hiram, his Master," and that the term as such is found in II Chronicles 4:16. This means that the record tells first of a Hiram of Tyre, Solomon's architect, and then of a second Hiram, the former's son or pupil, which leaves us to infer that the first Hiram may have died or been killed.

That this latter supposition is not a modern one is proved by a sentence in one of the oldest Jewish writings in which we read that "all the workmen were killed that they should not build another Temple devoted to idolatry, Hiram himself being translated to heaven like Enoch." This is doubtless only a Rabbinic legend but it proves that even in the Jews of ancient times, there had descended a tradition of the Grand Master's death. In view of this it will not do for us to deny that the story may be historically true. Other writers, however, have not agreed with this historical theory but prefer to believe that the drama was devised during medieval times. If so it must have come into existence some time before the fourteenth century, for Speth asserts that there are references to it (veiled) in certain of the Old Charges, and Dr. Marks, a learned Hebrew scholar, declares that he

found an Arabic manuscript of that date which contains the sentence, "We have found our Lord Hiram."

Some scholars have argued that the drama was brought to Europe by the Knights Templar. Others have seen in it a literary result of popular interest in the Temple which was so frequently the theme of books and speeches in seventeenth century England; but a diligent search among this literature has failed to unearth a single reference to Hiram Abiff. (A.Q.C. vol. 14, P. 60). Speth considered that the legend may have originated among early builders as a parabolic story suggested by the old custom of sacrificing a human being under the cornerstone of a building. Pike was of the opinion that it was invented by seventeenth century occultists for the purpose of concealing their teachings. Carr traces it back to a legend still found in operative lodges while others hold that it was made out of the whole cloth by Anderson or Desaguliers, while still others have seen in it a kind of political allegory devised by Oliver Cromwell (of all men!) or some other republican, as a blast against Royalty.

In the presence of so bewildering an array of theories we may ask to be excused, may we not, from offering any theory of our own? Notwithstanding we may set one down and offer it for what it is worth, even if it would be impossible to furnish such evidence as would convince a jury. To me it seems reasonable to believe that the core of the drama came down from Solomon's day; that it was preserved until medieval times by Jewish, and especially Kabbalistic literature; that it flowed into the traditions of the old builders because it was so intimately related to the story of the Temple, around which so much of their symbolism resolved; that it was inherited by seventeenth century Masons, in crude form, and along with the mass of other traditions; that it was elaborated and given its literary form by the early framers of our present ritual; and that it was adopted by them because it embodied so wonderfully the idea which they wished to set in the centre of the Third degree. As I said above, this theory can not be proved by documentary evidence, but it is the opinion toward which the drift of all our data has led me.

The confusion which may have been occasioned by this review of the theories of origin will not be lessened, I fear, when we turn to interpretation, for here also we find a multitude of counsellors, and few agreeing. To make this diversity as plain as possible I set down a table of the theories, with their author's name in brackets, when known; there are fourteen of them (I borrow the list from Bro. Hextall) but even more could be added by a little search,

1. Real and actual death of Hiram Abiff. (Oliver.) 2. Legend of Isis and Osiris (Oliver.) 3. Allegory of setting sun. (Oliver.) 4. Death of Abel at hand of Cain. 5. Expulsion of Adam from Paradise. (Oliver.) 6. Entry of Noah into the Ark. (Freemason's Magazine.) 7. Mourning of Joseph for Jacob. (Oliver.) 8. An astronomical problem. (Yarker.) 9. Death and Resurrection of Jesus. (Oliver; also Pike, in part.) 10. Violent death of King Charles I. (Oliver.) 11. Persecution of the Templars. (DeQuincey.) 12. Political invention by Cromwell. (Oliver.) 13. A parable of old age and death. (Oliver.) 14. A drama of regeneration. (Hutchinson.)

It is highly significant that a majority, of the theories were born in Bro. Oliver's learned and fertile brain; he devoted a life time almost exclusively to the study of Masonry, and he was a man of unusual intellect. Yet see how bewildered he became in the presence of the drama! how impotent he was to discover any one fact or event to which it might refer! Is not this in itself a solution of the problem ? For why should we persist in thinking that the legend derives its meaning from any event whatsoever? Why may we not believe that it is simply a dramatic parable a great experience of the soul in its struggle against adversaries, in its apparent defeat, and its ultimate moral victory? Whatever it may have originally me this, surely, must be its meaning now.

Hiram Abiff is the type of every Christ-like man who lives as an apostle of light and liberty, for his experiences as set forth in the drama are just those experiences, in one degree or another, which attend every such man who stands true to his principles. Adversaries, whether men or circumstances, seek to undermine his courage and betray his soul; they may even encompass his death and apparent defeat, but he lives while they die, for the man who stands true to his loyalties, whatever betide, has that within him which contumacy can not kill or death destroy. Such man is inconquerable even in mortality, and on his lips we might place, without any incongruity whatsoever, the magnificent exclamation of the heroic Fichte:

"I raise my head to the threatening rock, the raging flood, and the fiery tempest, and cry, 'I am eternal and defy your might; break all, upon me; and thou Earth, and thou Heaven, mingle in the wild tumult and all ye elements, foam and fret yourselves, and crush in your conflict the last atom of the body I call mine,' my WILL, secure in its own firm purpose, shall soar unwavering and hold over the wreck of the universe!"

-----o-----

PRAYER

BY BRO. GERALD A. NANCARROW,INDlANA

O Universal Heart! O Universal Mind!

How wonderful to know

That I can look within and find

A Dart of Thee

O Universal Sire! My Father and my Friend!

How sweet it is to be

Living censer and daily send

Incense to Thee.

O Universal Light ! O Universal Fire !

Let me so fan the spark

That this my part shall high aspire

With fire for Thee.

With fire to burn and cleanse and purge

My heart of all its hate and lust;

With fire to fill, yea surge on surge,

My life with Love and Truth and Trust;

With fire to make to grow within

My soul a fairer place for Him;

With fire to teach me I am kin

To God and Man and Seraphim.

Amen.

A SURVEY OF MASONRY IN FOREIGN COUNTRIES

BY BRO. OLIVER DAY STREET, JUNIOR GRAND WARDEN, ALABAMA

Seldom a week passes that we do not receive several inquiries from members of the Society concerning the status of Masonry in some foreign country. Brother Street, who is Chairman of the Committee on Foreign Correspondence of the Grand Lodge of Alabama, has made an exhaustive study of this subject during the past several years, and is fully qualified to write thereon. In our issue for March, 1919, we published the results of his investigations of the Masonry of France and Switzerland, and in the April, 1919, number may be found his recommendations to the Grand Lodge of Alabama relative to lodges of Scottish Rite origin in countries where Masonry of that Rite prevails, the Grand Orients of Belgium and Italy, and the Grand Lodge of Chili. In an early forthcoming issue we shall publish the results of his latest researches on Masonry in Mexico. Brother Street's report to the Grand Lodge of Alabama at its last Annual Communication is given herewith.

SCOTTISH RITE MASONRY

To the Most Worshipful Grand Lodge A.'.F.'. & A.'.M.'. of Alabama:

IN VIEW of the action taken at our last Annual Communication relative to the attitude of this Grand Lodge towards Scottish Rite Symbolic lodges and brethren of Scottish Rite origin in foreign countries, appearing on pages 86, 87 and 88 of our printed proceedings, we submit for the information of Grand Lodge and of our brethren generally a list of Supreme Councils outside of the United States recognized by the Supreme Council of the Southern Jurisdiction of the United States, viz., Argentina, Belgium, Brazil, Canada, Central America, Chile, Colon (Cuba), Columbia, Dominican Republic, Ecuador, Egypt, England and Wales, France, Greece, Ireland, Italy, Paraguay, Peru, Portugal, Scotland, Serbia, Switzerland, Uruguay and Venezuela.

It should be borne in mind that there are two Supreme Councils in Italy. The one above referred to is that at the head of which is Rev. William Burgess and whose address is Piazza del Gesu 47, Rome.

There are also two Supreme Councils of the Scottish Rite in Argentina. The one recognized by the Southern Jurisdiction of the United States is that at present or lately presided over by Dr. J. A. Golfarini and which had its seat at 1242 Calle Cangallo, Buenos Ayres.

The Supreme Council of Mexico is recognized by the Northem Jurisdiction of the United States and Brother John H. Cowles, Secretary General, expresses the opinion that the Southern Jurisdiction will soon do likewise.

Our information is that there are no Symbolic lodges holding under the regular Supreme Councils in the following countries, namely, United States, Canada, England and Wales, Ireland, Scotland, Switzerland, and doubtless others of which we are not advised.

* * * * * * *

FOREIGN MASONRY

To the Most Worshipful Grand Lodge A.'.F.'. & A.'.M.'. of Alabama:

Your Committee on Foreign Correspondence, acting under the within named resolution adopted at your Annual Communication in December, 1918, beg leave to report:

The first step taken by us in executing your command was to prepare and dispatch to the various bodies of the world, claiming to be Masonic, the following Circular of Inquiry:

GRAND LODGE A.'.F.'. & A.'. M.'. OF ALABAMA

CIRCULAR OF INQUIRY

At its last Annual Communication held December 4th-5th, 1918, the Grand Lodge of Alabama adopted the following resolution:

"Whereas, After a year and a half participation in the world's greatest war we find American troops, among whom are many American Masons, stationed in various countries of the world and meeting - in all but fraternal association - friends and allies from almost every country and clime in the world; and,

Whereas, The Masonic Fraternity of many of these countries are not recognized by the Grand Lodge of Alabama as regular Masons, although some of them are recognized as regular by a considerable number of other American Grand Lodges; and,

Whereas, Masonry should be universal, and Masons from all climes and all countries should meet as brothers, unless their organization be such as to make this impossible or undesirable; therefore,

Be it resolved, That the Committee on Foreign Correspondence be required to inquire into and report as soon as practicable on the matter of the recognition of those Grand Bodies with whom we are not in fraternal relations, and the desirability of extending recognition, and entering into a condition of brotherly comity with them."

This resolution was prompted by a genuine desire on the part of our Grand Lodge to establish fraternal relations with all the regular Masonic Powers of the world. To facilitate this aim information is sought by appealing directly to each Power. It is hoped that the following will be furnished as fully and expeditiously as possible:

1. Time, place and circumstances of the formation of your Grand Body, and the number of lodges participating therein.

2. Whence the lodges uniting to form your Grand Body derived their charters, so far as possible to give. The territory over which your Grand Body claims jurisdiction.

3. A brief history of the subsequent development and growth of your Grand Body and its present status, number of lodges, membership, etc.

4. The exact title of your Grand Body and the Rite or Rites it administers or controls.

5. Whether your Grand Body controls any degrees other than the first three of Entered Apprentice, Fellowcraft and Master, and if so what they are.

6. What, if any control, your so-called higher Bodies have over the first three degrees.

7. Whether your Grand Body is the only one claiming to exercise legitimate Masonic authority in your territory. If not, please name all others regardless of Rite. whether regarded by your Grand Body as regular or not. Kindly give the names and addresses of their chief officers and the Rite or Rites they practice.

8. If any are not recognized by your Grand Body please note briefly the reason why you do not recognize them.

9. What relation or understanding exists between your Grand Body and the bodies of other Rites.

10. Any other matter you deem of interest or importance.

It is our desire to make this survey of the Masonries of the world complete and accurate.

Please help us.

Truly and fraternally yours,

Oliver D. Street,

Chairman Foreign Correspondence Committee,

Guntersville, Alabama.

We have received many replies but they were not as numerous nor, in many instances, as enlightening as we could have desired. However, we have learned much concerning the Masonries of the world which we did not previously know. This we shall endeavor to spread before you in what follows, as succinctly and clearly as possible, and with such recommendations as appear to us warranted by the facts.

We have given as far as we are able, in each instance, the Grand Lodges recognizing the particular Grand Body under consideration, but we are aware that this information is very far from complete. It is accurate as far as it goes, because in compiling it we have confined ourselves to the list published by each Grand Lodge showing the Grand Lodges recognized by it. These lists are, however, themselves incomplete. Lists published by Grand Lodges purporting to show Grand Lodges recognizing them have been ignored, as they frequently overstate the case as greatly as the other class of lists understate it. On this subject a great lack of knowledge exists, many Grand Secretaries and correspondence committees being unable to state what Grand Bodies are recognized by their respective Grand Lodges. This is one of the first things we attempted to do when we became chairman of this committee, to compile a list of Grand Bodies recognized by the Grand Lodge of Alabama, and it is greatly to be desired that this work be carefully done for each Grand Lodge.

* * *

I. ARGENTINA

From the best information we have been able to obtain there are two rival Masonic Grand Systems in Argentina. One of these is the Supreme Council of the A. & A. S. Rite,

formerly domiciled at 2310 Calle Cangallo, Buenos Ayres, but later at its Central Temple, Bartolome Mitre 2520. It was at last account presided over by Vincente Biagini 33d, Sovereign Grand Commander, and its Grand Secretary was Juan M. Caime 33d.

The rival Supreme Council 33d, A. & A. S. Rite, is or was lately located at 1242 Calle Cangallo, Buenos Ayres, and was presided over by Dr. J. A. Golfarini. Relations between the two bodies have been very acrimonious. In a letter to us from Grand Secretary Caime, the Golfarini body is denounced as composed of expelled Masons and in a later letter from the same source their expulsion is attributed to their having "stolen the funds of the Order." They were also charged with germanophilism. Brother J. W. Norwood, in Light, vol. 2, p. 105, pronounces the Golfarini body as the "regular Argentine Scottish Rite," but the Grand Lodge of the District of Columbia in 1917 recognized a Grand Lodge apparently affiliated with the Supreme Council of which Caime is Grand Secretary. Brother George W. Baird, in a report rendered by him to the Grand Lodge of the District of Columbia 1916 (page 105), obviously confuses these two bodies. In case of each of these Supreme Councils, there seems to be a Grand Lodge affiliated with, if not appendant to it. Late in 1917 announcement was made that all the rival Masonic bodies had been harmoniously united but this was indignantly denied by the Caime body in January, 1918, and their determination declared never to unite with the Golfarini body. Our Circular of Inquiry addressed to these various bodies failed to elicit any reply.

The Golfarini body is recognized by the Southern Supreme Council of the United States, A. & A. S. Rite and by the Grand Lodge of Cuba and Victoria. Some body is recognized by Tasmania but we cannot figure out which it is.

In view of the uncertain state of Blue Masonry and of the bitter controversy among the Masonic factions of Argentina, we recommend that it be

Resolved, That no action be taken at this time by the Grand Lodge A.'.F.'. & A.' M.'. of Alabama touching Freemasonry in Argentina.

* * *

II. AUSTRIA

Until since the signing of the armistice on November 11, 1918, all Masonic meetings were forbidden in Austria but this did not prevent Austrian Masons organizing and holding lodges at Pressburg, Hungary, and its vicinity. On December 8, 1918, as we learn through the International Bureau for Masonic Affairs, Switzerland, 14 of such lodges, holding under the Symbolic Grand Lodge of Hungary and practicing St. John's Masonry, assembled and formed "provisionally" the "Grand Lodge of Vienna." Its constitution, according to its Deputy Grand Master, Adolph Kapratch, and its Grand Secretary, Henry Glucksmann, is modeled upon that of the Symbolic Grand Lodge of Hungary, which latter is sponsoring the new body. The address of its officers is "Vienna I, Dorotheergasse 12." Though we have been for many years in fraternal correspondence with the Symbolic G. L. of Hungary we think this new body should not be recognized until it has proved its adherence to true Masonic principles and practices.

* * *

III. BELGIUM

The Masonic body in this country which first demands our attention is the Grand Orient, of which Brother Charles Magnette, distinguished lawyer and member of the Belgian Senate, is Grand Master.

No extended history of Masonry in Belgium is necessary. Prior to 1814, the Belgian lodges were appendant to the Grand Orient of France. Next they belonged to a union of Belgian and Dutch lodges. The Grand Orient was formed February 25th, 1832, and has enjoyed a continuous existence since. The government of the Grand Orient is vested in a body of delegates chosen by the several lodges. The delegates elect, from among themselves, the grand officers for a term of three years. It now boasts 23 lodges and about 2,500 members.

The Grand Orient controls only the first three degrees, leaving only the so-called higher grades to the Supreme Council of the Scottish Rite. As regards doctrine and practice, the Grand Orient of Belgium is in practically the same category as the Grand Orient of France. No lengthy discussion, therefore, of its right to recognition is necessary; what we said in our report last year concerning the Grand Orient of France being equally applicable here. The following grand jurisdictions at least recognize the Grand Orient of Belgium, viz: Arkansas, Canada, Cuba, Maine, Maryland, Queensland, Utah and Victoria.

We, therefore, recommend the adoption of the following resolution:

Resolved, That the Grand Lodge A.'.F.'. & A.'.M.'. of Alabama hereby recognizes the Grand Orient of Belgium as a regular, sovereign and independent governing body of Symbolic Masonry and the Grand Master is requested to arrange for an exchange of representatives.

* * *

IV . BULGARIA

We learn through the International Bureau for Masonic Affairs, Switzerland, that a so-called Grand Lodge of Bulgaria was formed at Sofia on November 27, 1917. This seems to have been the work of a single lodge "Zaria" at Sofia. It claims jurisdiction over all the "lodges, hearths, and brethren of the First to the Third degree" throughout the kingdom. The lodge "Zaria" was founded by the Grand Lodge of France and its action in setting up independently was with the approval of that Grand Body and, as claimed, "in perfect agreement with the brethren, members of the Masonic hearths dispersed over the different districts of the Bulgarian fatherland." The new body is dedicated "to the glory of the Grand Architect of the Universe," and pledges itself to follow "strictly" the "fundamental principles of Universal Freemasonry." In fact no exception can be taken to its declaration of principles. It will use "the statutes, general rules, rituals and mementos," of the Grand

Lodge of France until its own can be elaborated. It appeals for general recognition. The Grand Secretary's address is Dr. N. Semenoff, Rue Asparouli 31, Sofia.

Bulgaria has in the recent war so discredited all things Bulgarian and it appearing that this so-called Grand Body has been formed by a single lodge, we do not recommend its recognition.

* * *

V. DENMARK

The Masonry of Denmark belongs to what is known as the Christian group, that is to say, those receiving as candidates only professors of the Christian religion. The group also embraces the Grand Lodges of Norway and Sweden and the Grand National Lodge of German Freemasons at Berlin. The Grand Lodge of Denmark is the sole governing body of Craft Masonry in that country. Its chief peculiarities are its Christian character and the fact that the king of Denmark is ex officio head of the Order, but these clearly do not affect its Masonic character. Denmark is recognized by New York, Cuba, Victoria, Western Australia and doubtless others. We, therefore, recommend the adoption of the following resolution:

Resolved, That the Grand Lodge A.'. F.'. & A.'. M.'. of Alabama recognize the Grand Lodge of Denmark as a sovereign governing body of Symbolic Masonry and the Grand Master is requested to arrange an exchange of representatives.

* * *

Vl. HOLLAND

The only Masonry which concerns us in this country is that of the three degrees controlled by the Grand Orient of the Netherlands. This body is much older than the Grand Lodge of Alabama and its Masonic character and regularity has never been questioned in and quarter. The Grand Body is in fraternal correspondence with Montana, Canada, Cuba, District of Cofumbia, Louisiana and Philippine Islands. It would border on presumption for us to "recognize" this Grand Body, but in order to keep the record straight we recommend the adoption of the following resolution:

Resolved, That the Grand Lodge A.'.F.'. & A.'.M.'. of Alabama hereby expresses its appreciation of the Masonic character of the Grand Orient of the Netherlands having its seat at The Hague, and the Grand Master is requested to arrange an exchange of representatives.

* * *

VII. ITALY

For our purposes it is useless to extend our researches back of the year 1859. Beginning in 1735 and extending to 1820, many lodges and grand bodies were formed in the various States of Italy but in 1820 all of them had been suppressed. From 1821 to 1856, says Brother Robert F. Gould in his History of Freemasonry, "not a lodge existed in any part of what is now the Kingdom of Italy." The one important fact that stands out during the early and confused period from 1735 to 1821, is that Freemasonry in Italy had its origin from England.

THE GRAND ORIENT

In 1859, some Masons at Turin constituted themselves into a lodge, working the modern Italian rite, or as Brother Gould declares "pure English Masonry." In December, 1861, the representatives of twenty-two lodges met at Turin and on January 1, 1862, the Grand Orient of Italy at Turin was proclaimed with the Chevlier Nigra as Grand Master and General Garibaldi as Honorary Past Grand Master. Only three degrees were recognized and the organization, says Brother Gould, in most respects "followed the arrangement of the Grand Lodge of England." At this period the Grand Orient was subject to the charge of meddling in politics, but its activities in this field have been greatly reduced in recent years. There ensued during the ten years from 1863, a period of struggle with bodies of the Ancient and Accepted Scottish Rite in which the latter achieved much of a victory. In 1873, however, all the rival bodies and factions became united in the present Grand Orient of Italy. Under it Brother Gould says that "the quality of Italian Masonry has improved at the expense of its quantity" and that "unworthy members and disreputable lodges have been relentlessly weeded out."

A letter addressed December 18, 1918, to the International Bureau for Masonic Affairs, Neuchatel, Switzerland, relative to Masonic conditions in Italy, brought the following reply:

"In reply to your favor of December 18th, relative to Freemasonry in Italy, I beg to inform you that there exists in Italy the following regular and recognized Bodies:

"1. The Grand Orient of Italy, Palazzo gia Giustiniani, via Dogana Vecchia n. 29 p. p. Roma.

"2. The Supreme Council at the same address.

"3. The Grand Lodge of the Symbolic Rite, same address.

"Grand Master of the Grand Orient is Bro. Ernesto Nathan, past Mayor of Roma.

"Besides these regular Bodies, there are in Italy several Grand Lodges that are not recognized by any jurisdiction of other countries. There is a Grand Lodge in Florence, another at Naples; they are practicing rites of a rather occultist and mixed character, borrowed of rituals fallen long ago into desuetude."

We also sent to the Grand Orient a copy of our Circular of Inquiry and received as a reply copy of a communication it had dispatched to the Grand Lodge of Kentucky. From this and other documents we learn that the Grand Orient is dedicated "To the Glory of the Grand Architect of the Universe" and has for its motto "Liberty - Equality - Fraternity."

Concerning the Supreme Council headed by the Rev. William Burgess and the Most Serene National Italian Grand Lodge (see infra), the Grand Orient over the signature of its Grand Master, Ernesto Nathan, says:

"Whether in our Country we, and we only, are recognized as the Italian Masonry, both by the National and Local Authorities as by people at large, you can easily ascertain, apart from my statements, by asking information on the subject from your Ambassador or your Consuls in Italy. When the promoter of the latest schism, the Evangelical Pastor, Rev. Fera, died, it was broken up by an agreement in which the schismatic lodges, in all their desirable elements, were taken over and incorporated with ours; part of its skeleton, in its grisly eloquent significance, remains yet, the skull animated by the brains of another Evangelical Pastor, the Rev. William Burgess, who unfortunately has to live down the scandals of a so-called Masonic Government manned by somewhat doubtful characters, mixed up in the corruption of Caillaux and Bolo Pasha; some now in prison awaiting judgment, some trepidantly free or in prudential exile. The poor remnant may continue to exist, it certainly will not flourish, useful in its way to prove a rule by its exception."

A distinguished New York brother, an Italian by race and thoroughly familiar with Italian Masonry, writes:

"New York, August 11th, 1919. "

George A. Beauchamp, Esq.,

"Grand Secretary A.'.F.'. & A.'.M.'., "Montgomery, Alabama.

"Right Worshipful Brother:

"I beg to acknowledge receipt of your valued favor of the 6th inst. and of a copy of your proceedings and as per your suggestion I am writing today to Brother Oliver D. Street, of Guntersville, to inform him that the National Grand Lodge of Italy is a clandestine body formed some years ago by a few secessionist members of the Grand Orient of Italy, the only legitimate Masonic organization whose diplomas have been always accepted by all foreign jurisdictions and specially by the Grand Lodges of Louisiana, California and New York where several Italian Masons, myself included, have affiliated.

"The Grand Master of the Grand Lodge of the State of New York, Charles Smith, signed also an edict against the admission of Masons belonging to the so-called National Grand Lodge of Italy and you can peruse the same in the Proceedings of this Grand Lodge of 1912-1913. The Edict is still in force in this jurisdiction.

"I hope therefore that your Grand Lodge not only will not ignore the application of the Grand Lodge of Italy, but will consent to the application sent by Past Grand Master Nathan for the official recognition of the Grand Orient of Italy.

"With best thanks in advance for your interest, I beg to remain,

"Very respectfully and fraternally yours,

"Andrea Diana,

"Past District Deputy Grand Master of the

Grand Lodge of the State of New York."

From the foregoing it will be perceived that at the address "Palazzo Gia Giustiniani, via Dogana Vecchia n. 29 p. p.," Rome, there are three Masonic bodies working in apparent concord, to-wit: (1) the Grand Orient, (2) the Supreme Council of the Scottish Rite, and (3) the Symbolic Grand Lodge. Our information is that the Grand Orient and the Supreme Council are entirely independent of each other, though working in harmony. The Supreme Council disclaims in favor of the Grand Orient and the Symbolic Grand Lodge all jurisdiction or control over the first three degrees and restricts itself to the 4th to 33rd degrees of the Scottish Rite.

It is also our information that the Symbolic Grand Lodge is not independent of the Grand Orient but that the latter exercises final control over the first three degrees though only mediately through the Grand Lodge. In other words, the sovereign governing body of Symbolic Masonry in this system is the Grand Orient and not the Grand Lodge.

The Grand Orient system of government is not well understood by Masons of English-speaking countries, but the difference between that system and our own, that of independent Grand Lodges, is a difference only of policy and organization and not one of principle. Many distinguished Masonic authorities have contended that this difference is nevertheless so radical as to preclude the recognition of Grand Orients by Grand Lodges. However, after exhaustive discussion and a long struggle over the question, the practices of Grand Lodges have not been in accord with this contention. Many Grand Lodges now and have for many years recognized Grand Orients. The true inquiry now seems generally to be, Does the body in question teach and practice genuine Freemasonry? If this question can be answered affirmatively, then the form of its government is not regarded as controlling. Of course a body claiming to be Masonic and seeking recognition as such should be able to show that its origin, even if irregular, was not clandestine, or at least an established and fixed status as a Masonic body must be shown for such a length of time as reasonably to warrant the conclusion that it was not of clandestine origin.

We feel confident that tested by this standard it can not be said that the origin of the Grand Orient precludes its recognition.

The Grand Orient is recognized by Nevada (conditionally), Minnesota, New York, Canada, Cuba and probably by British Columbia, District of Columbia, Queensland, Tasmania, Victoria, and others.

We have sought for reasons why the Grand Orient of Italy should not be recognized as a legitimate Masonic body. We find only one of any plausibility and that is the Grand Orient has invaded the jurisdiction of at least five American Grand Jurisdictions and established lodges at Denver, Colo.; Boston, Mass.; Newark, N. J.; Philadelphia and Pittsburg, Pa.; and at Collinsville, Ill. But these actions were taken many years ago and the Grand Orient is not now establishing and has not for many years established any lodge in North America.

In the above action, it cannot be denied that the Grand Orient committed a serious mistake and breach of fraternal courtesy, - one that has no doubt for many years prevented its recognition by the Grand Lodges of North America generally. At the same time it must be conceded that the Grand Orient did not thereby breach a Masonic landmark, the doctrine of exclusive territorial jurisdiction is not a landmark but has proved itself an extremely wise policy which is being more and more generally adopted every day. It can not be truthfully or logically said that a Grand Lodge by invading the jurisdiction of another Grand Lodge absolutely puts itself outside the Masonic pale. It may be that the Grand Lodge whose jurisdiction is violated would be justified in withdrawing fraternal intercourse, but other Grand Lodges are not bound to do likewise, though they may do so as a moral protest where a contumacious spirit is manifested. The officials of the Grand Orient have, however, several times given assurances of their desire to put an end to this condition, but the fact must be recognized that these lodges are in existence and the Grand Orient can not incontinently abandon them and their members to a Masonic death. We believe that if American Grand Lodges and especially those which have been invaded will take up the question and deal with it in a more fraternal spirit the difficulties can be solved. It may not be amiss to say here that Alabama recognized the Grand Orient in 1867 and that this recognition has never been formally withdrawn,

though exchange of representatives has been allowed to lapse.(Alabama Cor. Rep. 1916, p. 204.)

THE MOST SERENE NATIONAL ITALIAN GRAND LODGE

Your committee has received a communication from this Grand Lodge dated at Rome, Italy, Piazza del Gesu 47, which reads as follows:

TO THE GLORY OF THE GRAND ARCIIITECT OF TIIE UNIVERSE THE UNIVERSAL MASONIC FEDERATION OF THE A. & A. S. RITE THE MOST SERENE NATIONAL ITALIAN GRAND LODGE

Orient of Rome, 8th July, 1918.

To the Grand Lodges and Gr.'.Or.'. of the U.'.M.'.

We beg you to call your attention to the fact that the Italian National G.'. Lodge is the only Masonic Body working the Blue Rite, which is recognized by our Supreme Council for Italy.

Our Supreme Council of the A.'. & A.'. Scotch Rite is the only Supreme Council recognized by the Supreme Councils in the United States of America.

The National Italian Gr.'. Lodge is recognized by the Gr.'. Lodge of the District of Columbia which has its seat in Washington and indeed by various Gr.'. Lodges in the United States of America, as may be seen by a glance at the list of Gr.'. Lodges with the names and addresses of the Grand Secretaries printed on page 159 in the Annual Report for 1917.

Br. Palermi has recently been elected Grand Master of the Grand Lodge in Italy.

Please to nominate your Grand Representative in our Gr.'. Lodge and to let us know the name of a Brother to be nominated our Grand Representative in your Grand Lodge. Yours fraternally,

Raoul V. Palermi,

Gr.'. Master.

To this letter the following reply was dispatched:

Guntersville, Alabama, December 18, 1918.

Raoul Palermi, Esq.,

Grand Master,

National Grand Lodge,

Piazza del Gesu 47,

Rome, Italy.

Very dear Sir:

Your letter of July 8th, 1918, addressed to the Grand Lodge of Alabama, Ancient, Free and Accepted Masons, has been referred to me as Chairman of its Committee on Foreign Correspondence.

I beg to advise you that your letter does not contain sufficient information to enable us to judge of the regularity of your Grand Body. I should be pleased to have a brief history of its origin and development and of its present status. I infer that it is a component part of the Supreme Council of Italy. Am I correct in this conclusion? If so, kindly advise me something concerning the history of your Supreme Council and who is its present head. I should also like to know what control the Supreme Council exercises over your Grand Lodge.

It is difficult to secure reliable information here and I am, therefore, compelled to appeal to you. Could you supply me with a printed copy of your constitution and of your ritual of the three blue degrees?

I must frankly say that until we are fully advised our Grand Lodge can not extend recognition to your Grand Body. I trust, therefore, that I may have an early and full reply. Sincerely yours,

Oliver D. Street,

Chairman.

We also sent a copy of our Circular of Inquiry, above set out, and in due course received the following reply:

Rome, 30 January, 1919.

Oliver D. Street, Esq.,

Chairman, etc.

Dear Brother:

I received your letter of 18th December, 1918, for which I thank you.

For your information I beg to give you the following details:

In Italy there has existed since the beginning of the year 1875 a Supreme Council, Anc. & Acc. Scottish Rite. This Supreme Council was legally recognized at the Congress of Washington in the year 1912 by all the other Supreme Councils. Our Supreme Council was presided over at that time by Brother Saverio Fera. Brother Saverio Fera died at the end of 1916. He was succeeded by election by Br. Leonardo Ricciardi, of Naples. Brother Leonardo Ricciardi in May of 1918 resigned, forced by old age and sickness. After election his place was taken by Br. William Burgess of Rome.

Up to this time all the degrees, the three blue degrees included, were given in the name of the Supreme Council to which all the lodges had sworn obedience. To conform to the old Landmarks the Supreme Council decided to create a Grand Lodge and to give to this institution the exclusive and independent administration of the blue degrees of the Ancient and Accepted Masonry. The Grand Lodge had its first meeting in March, 1919.

The Grand Lodge is composed of the Worshipful Masters of all the lodges together with a delegate from each lodge, this latter to be elected every two years by each lodge. The administration of the Grand Lodge is confided to the Grand Master and his officers, elected by the Grand Lodge, "one third of them every two years." The only connection between the Grand Lodge and the Supreme Council is that the Supreme Council promised not to have under its jurisdiction lodges up to the third degree, and to oblige its members to be also members of one of the lodges under the obedience of the Grand Lodge. On the contrary, the Grand Lodge promised, to observe always the following landmarks:

1. The old rites, tokens, pass and secret words. 2. The three blue degrees. 3. The visiting rights. 4. The belief in the existence of the Grand Architect of the Universe. 5. The belief in a life after this earthly one. 6. Having the S. L. in the lodge opened at the chapter of S. John, and the giving of the oath on the S. L. 7. The autonomy of every lodge. 8. The necessity of having Masonic meetings and the performance only of Masonic work in lodge. 9. The governing of a lodge by a Worshipful Master and two Wardens. 10. The control by the Grand Master as head of the Grand Orient and the Grand Lodge and his right to preside over every lodge and meeting. 11. The right of appeal from a condemnation by a lodge to the Grand Lodge. 12. The governing and installing of lodges only in its jurisdiction. This with the exception of one lodge at Salonica and three at Tunis. 13. To treat only with those Grand Lodges who are observing rigorously these old landmarks.

The Grand Lodge of Italy and its Colonies has been formed by the lodges in the described way and has elected Br. Raoul Palermi as its Grand Master. It is governed absolutely independently by its Grand Orient. One of the lodges under the jurisdiction of our Grand Lodge in Rome is an English-American Lodge working in English under the name of "Anglo-Saxon Lodge." It numbers several Americans as members.

Neither the Supreme Council nor the Grand Lodge have ever invaded foreign jurisdictions by founding lodges or triangles in lands where there are existing regular Masonic powers. We have never had nor will ever have lodges in America.

In the year 1908 a part of the Italian Masons who did not like to observe the old Landmarks, especially those numbered 4, 5, 6, 7, 8, 10, 12 and 13 above mentioned, detached themselves from the Supreme Council and founded an absolutely irregular Masonry with its own Supreme Council and its own Grand Orient, giving themselves very strange regulations and not observing at all the old Landmarks. They have special lodges for socialists, for atheists, and so on. The election of their Grand Master is made directly by the lodges, they have no real Grand Lodge, only a Grand Orient, which is under the control of their Supreme Council, and what is still stranger is that their Sovereign Grand Commander is elected with interference of the Grand Orient. They have founded lodges in England, in North and South America, so that in Pittsburg and other cities several

American citizens have got their grades. Their paper "Rivista Massonica" states that they have lodges and are founding lodges everywhere out of the Italian jurisdiction.

Their symbols and rituals are reduced to a minimum, and their principal occupation is to meddle in politics and to have influence on the government. Their lodges are not independent and they oblige their lodges to put influence on the members to vote in political elections as indicated by the Grand Orient.

They have tried directly and indirectly several times to fuse themselves with our Grand Lodge; but up to the present, inasmuch as they do not promise and solemnly declare to observe the old Landmarks, we cannot join them. For these reasons it is absolutely false that we have fused with the Grand Orient presided over by Ernesto Nathan, or with their Supreme Council presided over by Mr. Ferrari. It is with these, as we call them "The Masons of the Giustinian palace" (where they have their seat), that you have been in correspondence.

I avail myself of this opportunity to express my sincere regards and hope that we may enter as quickly as possible into good and brotherly Masonic relations.

Fraternally yours,

Raoul V. Palermi,

Grand Master,

Piazza del Gesu, Rome.

It is significant that this Grand Body, though seeking our recognition, gives no account of the circumstances or causes leading to its creation. It would seem that, if conscious of the correctness of their action in forming a new Masonic system in the face of one already established, they would not fail to give a circumstantial account as to why they took such

steps. Their silence when they should and naturally would speak argues strongly against them.

From this letter, however, we gather some facts. This Fera Supreme Council is of recent origin, it does not claim to date further back than 1876. Our information from other and reliable sources is that it is much more recent than this; that in fact the year 1908 witnessed its formation by a faction of schismatics seceding from the Grand Orient. Our investigations lead to the conclusion that this secession was not caused by any Masonic principle- involved but probably by personal pique or ambition. At the head of the seceders was Saverio Fera, who proceeded to organize another Supreme Council and appendant thereto the "Grand Lodge of Italy for the Ancient and Accepted Scottish Rite," which in due course was "created" by said Supreme Council into "The Most Serene National Italian Grand Lodge," by which name it is now known. Until 1818, the blue degrees were given in the name of the Supreme Council, to which all the lodges had sworn obedience. Its first meeting as a pretended independent Grand Lodge was held in March, 1919. So far as we can learn only one Grand Lodge has recognized the Serene National Grand Lodge, namely, the Grand Lodge of the Philippine Islands.

By some undivinable means, the Fera (now Burgess) Supreme Council has succeeded in obtaining the recognition of the Supreme Councils (Southern and Northern) of the United States of America, but according to the information we have some of the leading Scottish Rite bodies of this country refuse to recognize Fera and his Supreme Council and Grand Lodge. (4 American Freemason, p. 13.)

In 1912, Saverio Fera, Grand Master of the Serene Grand Lodge of Italy, visited New York but the Grand Master of that jurisdiction refused to receive him officially. The Scottish Rite bodies of New York also refused to receive him as a visitor, notwithstanding that Fera's Supreme Council, of which he was Sovereign Grand Commander, is recognized by the Northern Jurisdiction of the United States. A very anolamous situation was thus presented, the Scottish Rite Masons of New York choosing to follow the lead of the Grand Master rather than that of their own Supreme Council. (Alabama Cor. Rep. 1914, p. 89.)

The Correspondence Committee of New York in its 1914 report rebuked Grand Master Saverio Fera for claiming that it alone represented regular Italian Freemasonry and for

charging that all other Italian Masonic bodies practiced Masonry for political purposes only. The New York Committee expressed the opinion that "Ancient Craft Masonry in Italy was identified with the Grand Orient of Italy beyond doubt." (Alabama Cor. Rep. 1915, pp. 52, 58; Ib. 1914, p. 89.)

GRAND LODGE AT FLORENCE

The official title of this Grand Body seems to be "The Serene Grand Lodge of Italy for the Scottish Rite." Our Circular of Inquiry forwarded to it at its late address, "18 via Petrapiana," was returned "missent." If it is acknowledged by any Grand Body outside of Italy, we are not aware of the fact. It is, however, evidently in good standing with the Grand Orient, as a deputation from it attended the installation in 1918 of Ernesto Nathan as Grand Master of the Grand Orient. Gould's History (1887) shows the Grand Orient of Italy at Florence to have removed to Rome in 1873 and there became a part of the Grand Orient and we have been unable to ascertain how and why another Grand Lodge or Grand Orient sprang up there. We have not sufficient knowledge to enable us to venture any opinion concerning this Grand Body.

We reach the conclusion that the Grand Orient of Italy is entitled to recognition and we therefore recommend the adoption of the following resolution:

Resolved, by the Grand Lodge A.'. F.'. & A.'.M.'. of Alabama that the recognition extended by this Grand Lodge in 1867 to the Grand Orient of Italy be and the same is hereby renewed and the Grand Master authorized to arrange for the renewal of an exchange of representatives.

Our conclusion is that the Most Serene National Italian Grand Lodge is irregular and schismatic and is not entitled to recognition. We recommend the adoption of this resolution:

Resolved, That the Grand Lodge A.'. F.'. & A.'. M.'. of Alabama views the so-called "Most Serene National Italian Grand Lodge" as a schismatic body and all Masonic intercourse with it and with bodies and Masons of its obedience is interdicted.

NORWAY

In reply to our circular sent to the Grand Lodge of Norway we have received a very full and interesting reply in a beautiful handwriting in English. From it we learn the following:

Until June 24, 1891, Masonry in Norway was administered by a Provincial Lodge under the Grand Lodge of Sweden but on this date the National Grand Lodge of Norway was formed by King Oscar II, the then head of the Grand Lodge of Sweden.

The first lodge in Norway was St. Olaus, formed in 1749. In 1818, it united with the Grand Lodge of Sweden. The Provincial Lodge of Norway was formed in 1870. Grand Lodge now has under its jurisdiction 1 Provincial Lodge at Droutheim, 12 St. Johns' lodges and 3 St. Andrew's lodges. There is also 1 Stewards lodge. The total membership of its subordinate bodies is about 5,900.

The Grand Lodge of Norway works according to the Swedish Rite and controls the degrees of Entered Apprentice, Fellowcraft and Master, and in addition, 8 so-called "higher degrees." It seems to be governed by a "Supreme Council." During the war this body "decided not to enter into connection with any new Masonic power." It is stated by its Grand Secretary, however, that "when peace is restored this decision is likely to be altered." In view of this general policy, we think no steps towards recognition or exchange of representatives should be taken at present.

It may be proper to add that Norwegian Masonry belongs to the Christian branch of the Craft and rigorously eschews politics.

There is also a Provincial Lodge working under the German Grand Lodge "Zur Sonne" at Beyreuth. It has three subordinates and is recognized by the Grand Lodge of Norway as regular Masonry.

"Besides these," to quote from the letter of the Grand Secretary, "there work here some other so-called lodges. St. Olaf, the Maria, (for women), and perhaps one or two more which are not recognized and have no intercourse with our Grand Lodge as they are working according to rites which cannot be acknowledged by us as Freemasonry." Norway is in correspondence with New York, Cuba, Philippine Islands, and doubtles others.

* * *

SWEDEN

Masonry had an early introduction into Sweden, that is to say in 1735. There it experienced quite chequered history, being swept along in the tide of the so-called Strict Observance or Templar system of Masonry. From the influence of this misfortune it has never escaped, but finally there was evolved the so called Swedish Rite consisting of nine degrees, named 1st to 3rd, St. Johns; 4th and 5th, St. Andrew's, an 4 degrees of so-called Knights.

The Grand Lodge of Sweden was formed in 1759. It now controls 28 St. John's lodges; 13 of St. Andrew, and 4 provincial lodges. Its total membership is 16,645. No other Masonic body claims jurisdiction within to boundaries of Sweden.

The Masonry of Sweden seems to be a very peculiar product. It requires a belief in Christianity. The king and princes of the reigning family fill by right its chief offices and

its teachings are said to be a mixture of the Freemasonry of England, of the "Scots" degrees, of Templarism, Rosicrucianism and the mystic doctrines of Emmanuel Swedenborg. So far as we have learned the only Canadian or American Grand Lodge recognizing it is that of New York. Brother Gould pronounces it a "mere soi-disant connection of the great Masonic families," and Brother G. W. Speth declares that it has "hardly a vestige of Masonry left" as the same is known and practiced in England.

There is no doubt that the Swedish royal family, and therefore presumably Swedish Freemasonry, was in full sympathy with Germany in the late war. The Swedish government even allowed itself in the most shameless manner to be used by Germany as a tool.

With the present lights we do not advise that any steps be taken looking to the establishment of fraternal relations between that Grand Body and our own. The following Grand Bodies and no doubt others are in correspondence with Sweden, viz.: Arkansas, New York, Cuba, District of Columbia, Louisiana and Western Australia.

EDITORIAL

THE CHOICE OF A LEADER

FOR THE MOMENT the eyes, not only of this nation but of the whole world, are concentrated upon the choice the American people are about to make in the matter of their national leadership for the next four years. International relationships have caused this focusing of attention abroad, as to who will be the next President of these United States. Foreign interest is largely concerned about his being a man who will have a proper and just appreciation of international problems, but the concern of the American people is, primarily, that he shall be a man of thorough understanding of the vital problems that are confronting us as a people. That he shall be an idealist of world vision is vitally necessary, but he must likewise be a practical man; one whose knowledge will not mislead him into thinking that the world can be greater than the nations who compose it. He must be first, a man whose soul burns with an unquenchable fire to lead these United States in the

fulfilment of their mission. Here on this continent men are striving in experiment with the noblest form of government yet conceived of by the mind of man. And to the preservation of such representative government until fully proved and found wanting and against the innovations proposed by those whose chiefest lessons have been learned from a nation, where mobocracy parades under the name of democracy, he must be unqualifiedly committed.

The surest warrant that the new leader can have that a league of nations for the world is possible or practical is by welding into an undivided Americanism the many peoples represented within these shores. That the blending of these many peoples into one is among the mighty challenges that the new leader will confront, none can gainsay, and knowing the nature of the problem, he must determine that the American people once and for all obliterate the menace of hyphenism that has so audaciously re-emerged - if it ever were submerged - since the close of the great war. In the new leader the world must be able to read unquestionably the sovereign will of a people who pride themselves on but one nationality, one language and one flag, and that All American.

To the new leader will fall the task of coordinating the respect of all inhabitants of this land for constituted authority. Men and factions everywhere must discover in him the uncompromising opponent of all lawlessness and disorder, and the disintegrating forces that always accompany war and continues its demoralizing work in the aftermath ever menacing free institutions, must be determinedly stopped by a persuasion if possible but by coercion if necessary.

While elevated to the position of chief executive by partisan favor let him bear in mind that he is President of the United States in whose hands is the welfare, comfort and happiness of the poorest and humblest of the citizenry, as well as the interests of the rich and powerful.

The Presidency has hitherto been invariably held by Americans of comprehensive understanding of the American people's needs, and the wisest revealed their capacity to thrust aside party provincialism or powerful patronage whenever there were grievances to be adjusted or the ideals of righteousness were to be preserved. The White House when one or two of the beloved leaders occupied it, was a place where the great Father of a

people lived, and where rich or poor, learned or unlearned could find sympathy, pity and redression of wrongs. And on the exercise of these virtues on the part of the new leader depends the future prosperity of these United States. Bolshevism and its kindred ills will be best eliminated by first understanding of its basic causes, and next determined action for the elimination of those economic injustices that permit the fanatic visionaries, demagogues and agitators to prevent the right thinking on public issues of such large masses of the American working people. Let our leader then be possessed of the wisdom that will permit him to see that policies of repression and suppression have always according to the testimony of history brought about insurrection, and be the clarion spokesman for justice everywhere and thus lend his power sense of right towards preventing evil strife.

By virtue of free speech and a free press, and freedom of worship, the progress of the American people has been almost a continuous success for over a century and a quarter. It is the subterranean discussion that has everywhere ultimately brought out red disaster.

Let our leader be one who believes thoroughly that the heart of the American people is sound, and that when things are right they will accept them, that when they are wrong they will reject them. One language, one law with freedom of speech and press and worship. A just wage for all who work, commensurate with the unquestionable assurance of happy living. Respect for authority and the redression of wrong through legitimate means - these are the great fundamental rights guaranteed under the American flag and they are the eternal principles of right on which the new leader

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad

to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence.

It will be our aim to publish in this Department each month a list of such publications as we may be able from time to time to secure for members of the Society. However, a book listed herein this month may be out of stock next month, and further copies unobtainable, and for this reason it is recommended that when ordering books or pamphlets from these lists the latest monthly issue of THE BUILDER be consulted, and no orders be made from lists more than thirty days old.

In the monthly reviews the names and addresses-of the publishers of the books are given in order that our readers may order such books direct from the publishers instead of through the Society. In many instances the books may be found in stock at local book stores.

A NEW COLLECTION OF POEMS BY EDWIN MARKHAM

"Gates of Paradise," by Edwin Markham. Published by Doubleday. Paste & Co.. Garden City, N. Y. Price $1.75.

A NEW collection of Edwin Markham's poems, under the title "Gates of Paradise," is announced by Doubleday, Page & Co. In commenting upon the human appeal of Markham's verse John Galsworthy said, "I measure poetry by its power to cause emotion and surprise. I want poets who are themselves moved by truth and beauty and so stirred by the spectacles and contacts of life that the birds within them simply must sing." And this is the kind of poet Edwin Markham is. In this new book he sings because he must; because his heart is full of the beauty of life, and its sadness; of laughter, and tears behind the laughter.

* * * * * *

A BOOK FOR THE MUSIC LOVER

"America's Position in Music," by Eugene E. Simpson. Published by The Four Seas Company, 67 Cornhill St., Boston, Mass. Price $1.00.

A book of value to the lover of music, and indeed to all who are interested in America's progress in the arts, is Eugene Simpson's "America's Position in Music." The only volume of its sort, it deals with the sources of our nationalistic music and the development of tendencies in the Indian and Negro elements, in the compositions of today. Particularly valuable is the bibliography at the end of the volume which gives a comprehensive summary of American composers and their chief works.

* * *

"UNTIMELY PAPERS"

"Untimely Papers," by Randolph Bourne. Published at $1.60, postpaid, by B. W. Huebsch, 225 Fifth Avenue, New York, N. Y.

The notable essays of this leader among the younger publicists of his day and a fragment from an unfinished work on the State. A fresh scrutiny of his profound, brilliantly presented material confirms the opinion that our country lost one of its most significant thinkers through Bourne's death. The volume includes "Twilight of Idols," his indictment of the American pragmatic attitude, and the perhaps even better known paper, "The War and the Intellectual," an illuminating examination of the springs of political conduct in times of stress.

* * * *

A TIMELY TREATISE ON AMERICANISM

"Back to the Republic," by Larry E. Atwood. Published by Laird & Lee, 1732 Michigan Avenue, Chicago, Ill.

We are delighted to call the attention of the readers of THE BUILDER to this little book. Its author, Harry E. Atwood, has given the American people a timely treatise in this work. As its pertinent title suggests, it is a call to reconsider the things on which this government was founded; the experiences and observations of those who wrote its Constitution, and the hope actuating them, that in the following of the Constitution as it was then written would be the safeguard of the nation from anything like mob rule or autocratic tyranny.

We could indeed desire that it be placed in the hands of all graduates from our collegiate institutions, as it is a handbook of immeasurable worth in contenting the present tendencies of mass movements to dominate in national affairs. The Republic, or the golden mean in government is forcefully set forth and cannot but exercise a restraining influence upon those who are forever declaiming upon the rights of the people, thereby meaning but the rights of a certain class. The keen insight of the Fathers of this nation is admirably presented and their attitude in the forming and shaping of the Constitution is discovered to be in the light of what they knew to be the past experiences of peoples in experimentations with popular government.

* * * *

A CHALLENGE AND A PROMISE

"Vanishing Landmarks," by Leslie M. Shaw. Published by Laird & Lee, 1732 Michigan Avenue, Chicago, Ill.

A book which contains both a challenge and a promise is from the pen of Leslie M. Shaw, ex-Secretary of the Treasury. It is a pertinent arraignment of present tendencies towards having a rule of the classes. Mr. Shaw reveals himself to be an old-fashioned American, possessed of that fine idealism that prompted the founders of this Republic to lay the nation's foundation on a wise and safe basis.

This little volume is full of homely illustrations, and he drives home the great truths which he is promulgating in a very pointed fashion. It is the work of a fertile mind, aware of all present possibilities, dangers and limitations. Mr. Shaw's statesmanship is indelibly stamped on the work. We here thank the friend who brought it to our attention, and urge its reading by members of the Craft.

THE RISE OF A FREE CHURCH IN A FREE STATE TOLD IN THE LIGHT OF AMERICAN DEVELOPMENT

"Young People's History of the Pilgrims," by William Elliott Griffin. Published by Houghton, Mifflin Co., 4 Park St., Boston, Mass. Illustrated. Price $3.00.

Dr. Griffis is widely known as a popular and authoritative writer of history and folklore of various countries, and has been unusually successful in interesting juvenile readers. This book, the keynote of which is struck in the subtitle given above, treats of the Pilgrims in England, Holland and America, giving especial fulness and emphasis to their Dutch experiences, which do not usually receive the attention that they deserve. The conditions and surroundings of the Pilgrims which influenced and actuated them, are vivedly presented, as well as the many things which could not have failed to interest the boys and girls of the time. Dr. Griffis writes so enthusiastically and picturesquely that this volume holds an important place among the special books of the tercentenary year.

SEPTEMBER BOOK LIST

The following list embraces practically all the standard works on Masonry which we are able to secure and keep in stock for the accommodation of individual members of the Society, Study Clubs and Lodges.

We are finding it more difficult each year to procure new or second-hand copies of the earlier works on Masonry of which, owing to the limited market for them at the time of their publication, but a small number of copies were printed.

We are continually in search for additional items which will be listed in this column whenever it is our good fortune to secure them.

It is suggested that the latest list be consulted before sending in orders and that no orders be made from lists more than one month old, since our stock of these books is limited and a book listed this month may be out of stock by the time next month's list is published.

Since the publishers are constantly increasing their prices to us the following prices are subject to such changes.

PUBLICATIONS ISSUED BY THE SOCIETY

1915	bound volume of THE BUILDER	$3.75
1916	bound volume of THE BUILDER	3.75
1917	bound volume of THE BUILDER	3.75
1918	bound volume of THE BUILDER	3.75

1919 bound volume of THE BUILDER (for delivery about

February 1st or 15th) 3.75

Philosophy of Freemasonry, Pound 1.25

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.75

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 16.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.65

Concise History of Freemasonry, Robert Freke Gould 4.50

* * *

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

------o-----

Catch not at the shadow and lose the substance. - Thales.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

THE SEAL OF SOLOMON

Can you give me any information covering the six-pointed star styled "The Shield of David" or "The Seal of Solomon"?

A. S., New York.

Brother J.W. Horsley says, in Volume XV of the Transactions of the Quatuor Coronati Lodge, that in many rites and societies both antecedent and subsequent to the establishment of Craft Masonry, the two very distinct, yet often confused symbols known as the Seal of Solomon and the Shield of David are prominent and expressive.

The names of Solomon's Seal (from its supposed use by our Grand Master Solomon) or the Hexagram, or the Hexapla (from its form,) are usually given to a hexagonal figure formed of two interlacing equilateral triangles which form the six-pointed star. It was also called the Ineffable Triangle when bearing the Ineffable Name in Enochian characters, and was thus used especially with a dualistic interpretation. The signet of

Solomon, by which he was supposed to have had power over spirits, was considered to have been engraved with this figure. By this signet Solomon was supposed to have enlisted the services of Genii or Djinns, in the construction of the Temple, and its potency there are frequent allusions in the Thousand and Nights. Thence it became a symbol widely found in Oriental countries, not only amongst the Jews, but also in Brahman Buddhist temples, and in places as far apart as the Cave of and walls in Barbary.

Under Christianity, and in Christian art, its magical character was lost or repudiated; but it was adopted as a religious symbol typifying the two Natures perfectly conjoined in the Person of Christ, and it also gained the name of the Epiphany Star. Thus everywhere in church architecture, in glass windows or their traceries, and on tombs, we find it used. One of the simplest examples is the west window of the north aisle of St. Nicholas Church at Guildford: a plain circle containing six trefoils which are arranged in two triangles, each containing three trefoils. Again, to take an example from the Early Decorated period, the window in the Bishop of Winchester's Palace at Southwark, was a wheel containing two intersecting equilateral triangles, around which were six sex-foiled triangles, the hexagon in the center containing a star of six great and six smaller rays.

In one order, derived from, or based upon, Masonry, it is not only delineated but is also ritually formed by the use of six lights placed so as to indicate the points of two interlacing triangles. The lesser lights are here taken to represent the Patriarchial, the Mosaic and the Christian Dispensations; the three greater lights to typify the Creative, the Preservative and powers of the Most High.

It is not known that the Greek mystics used the Hexapla as they did the Pentalpha, or Pentagram; but from at least the days of the Talmudists the figure was rendered most expressive, and no doubt was thought more potent, by the addition of the Hebrew word AGLA in the centre of the figure, and at the intersecting points of the triangles, this word being formed of the initials of the words Ateh (to Thee), Gibur (Strength), Leolam (forever), and Adonai (O Lord) - an ascription of praise, or a confession of faith, which, however, was frequently taken as an affirmation - "Thou art strong in the eternal God."

The next stage was to invest the symbol with talismanic powers of the highest order, and to ascribe to it the power to extinguish conflagrations, to preserve the wearer from wounds in battle, and generally to be prophylactic against all dangers. In medieval and post-medieval times the Jews used it chiefly as a safeguard against fire, placing it on houses, and especially on breweries; whence in Germany it came to be a common sign of a beerhouse.

In modern Hermetic Magic the Hexalpa refers to the sun and planets, and again it is the sign of the Macrocosm or Universe.

The Shield of David is different from the Seal of Solomon in that it has five points instead of six.

* * *

THE WORKS OF CHURCHWARD

What is your opinion of the works of Churchward, "Signs and Symbols of Primordial Man" and "The Arcana of Masonry" ? Can you refer me to any works along the same line that are superior to these? C.W.L., Illinois.

Churchward, unfortunately, cannot be very highly recommended, and for various reasons, chief among which is his lack of painstaking scholarship. He builds on unstable foundations and often permits his imagination to run riot. This is not utterly to condemn him, however, for there is much of interest and value in his pages.

Very little is known of "primordial" man, and no one volume, so far as the present writer knows, covers the "signs and symbols" as far as they are known. A student is wise to trace

the symbols through the various encyclopedias and to select out his materials from the standard works on early man, such as the following:

Dawkins - "Early Man in Britain. “

J. Geikie - "Prehistoric Europe."

A. Lang - "Magic and Religion."

Lubbock - "Prehistoric Times."

Schraeder - "Prehistoric Antiquities of the Aryan Peoples."

Tylor - "Primitive Culture."

Frazer - "The Golden Bough."

For the "arcana," or occult side of Masonry, we have often recommended the various works of A. E. Waite, and gladly do so again, especially his "Secret Tradition" and his "Studies in Mysticism" H.L.H.

-------o-----

CORRESPONDENCE

ANDREW JACKSON'S LODGE

In the June number of THE BUILDER it is stated that President Andrew Jackson was a member of Philanthropic Lodge, located at Clover Bottom, Tennessee. It has been believed by many of the Craft that he was made a Mason in that lodge, but it is certain that he received his degrees in old Greeneville Lodge, at Greeneville, Tennessee.

Some years ago I took up the matter with the Grand Lodge of Kentucky, by whom the dispensation for a lodge at Clover Bottom was issued, and the Grand Secretary informed me that he was in possession of all the records of that lodge but there was no account in any of them of the degrees having been conferred on Andrew Jackson. Greeneville Lodge was the third lodge chartered in Tennessee, and was at the time of its dispensation No. 3 of North Carolina. After the organization of the Grand Lodge of Tennessee, Greeneville Lodge was given the same number it previously carried.

I have been a Mason nearly fifty-eight years and have a very distinct recollection of hearing some of our oldest members speak of being present when Andrew Jackson received his degrees in Greenville Lodge. At that time Jackson was living in Jonesboro, Tennessee, twenty-five miles east of Greeneville. At that time Greeneville Lodge was the only lodge east of Knoxville and the only one to which Jackson could petition. While all of our lodge records were lost in the Civil War, we have the statements of some of our oldest members to the effect that Jackson received the degrees in Greeneville, and there is not the least doubt as to this. He was a member of Greeneville Lodge at the time of his death in 1875.

Andrew Jackson served as Grand Master of the Grand Lodge of Tennessee during the years 1822-23, at which time he was a resident of Nashville.

Several Tennessee lodges have charters signed by him, among them being Rising Star Lodge No. 44, located at Rutledge, and Rhea Lodge No. 47, located at Jonesboro.

John M. McKee, Past Grand Lecturer, Tennessee.

* * *

THE SECRETS OF FREEMASONRY

The articles in past numbers of THE BUILDER on the above subject open up to the Masonic student an almost boundless realm of thoughtful investigation. It is a realm of beauty, of variety, of depth and intensity, and one where the principles of logic may be applied and developed to a high degree by an earnest study of this interesting subject.

The deeply religious Mason often in some manner connects the teachings of Masonry with those of his creed and, to his mind, its entire plan and purpose has been to metaphorically present the doctrines which his church taught him, and he is satisfied to rest contented that this is the whole scheme of Masonic teachings. It is through this means, undoubtedly, that many innovations have one by one crept into Masonic work. Beautiful indeed are they in their way, and accepted in good faith by earnest brethren whose doctrinal opinions they uphold. And yet, to the minds of those who go down more deeply into the underlying principles of this great system, they are innovations, pure and simple, although harmless, and owing to that widespread toleration of true Masonry they are even beneficial to those who accept them as a part of Masonic principles, but which they are certainly not.

The writer had labored among the Craft for a number of years before ever hearing of some of the things that are presented in the lectures of the Third degree in the jurisdiction in which he is now a sojourner.

Then, going a little deeper into the subject we might ask when were those things introduced into Masonic teachings, for their own constructive evidence plainly shows that they did not always belong there, nor are they introduced into Masonic teachings in countries where the brethren are of other faiths, yet whose Masonry is lust as pure, perhaps even more so, than our own.

Then what are the fundamental principles of the Craft? What are the true secrets of Masonry?

One of the greatest principles of Masonry is undoubtedly Truth. "Truth is a divine attribute and the foundation of every virtue. To be good and true is the first lesson we are taught in Masonry."

And then the exercise of toleration (or charity) which exists more nearly universally among Masons than among others, is one of the absolutely necessary functions of Masonic teaching, for "upon this principle Masonry unites men of every country, sect and opinion and conciliates true friendship among those who might otherwise have remained at a perpetual distance."

Does not the learning of how to acquire that broad toleration taught by our beautiful system and the adherence to the simple principles of truth, constitute at least a part of the secrets of Masonry, and were they not shared although unxlsittingly in a measure, in that cosmopolitan lodge in India, made up of so many different religions described by Kipling in his "Mother Lodge Back There"?

There are many secrets in mental and moral philosophy for which many generations of earnest craftsmen have striven for centuries, and while in a large measure they have gained much knowledge, the field is very large and very attractive, and the most earnest and the most tolerant seekers after light believe that the discovery of the sacred principles of truth are in direct line with the fundamental principles of the Craft and approved by the Supreme Architect of the Universe whose laws they study in the great book of nature spread open for their inspection.

Lewis A. McConnell, Colorado.

* * *

THE PURPOSE OF LEGENDS AND MYTHS

The history of the ancients is largely a matter of myth and tradition. Particularly is this true of early Masonic History. Examine the legendary origin of the order under a pedagogic microscope, carefully setting aside those statements not fully supported by documentary evidence, and you strip the skeleton of its flesh, leaving it is true the sinews of historical truth, but robbing the form of its comeliness.

The legends of the various degrees are not always capable of authentication, nor is it intended that they should be. They furnish the allegorical setting for the presentation of Masonic teachings.

So too, the myths of origin serve a purpose. The 47th Problem gains new interest with the story of "a worthy Scoller height Ewelyde" who taught the Egyptians "the science of Geometrie in practice, for to work in stones all manner of worthy worke that belonged to buildinge churches, temples, castells, towres, and mannors, and all other manner of buildings" and who delivered the ancient charge as related in the Dowland Manuscript. What a thrill there is in the words FROM TIME IMMEMORIAL as applied to the old English Lodges! They bring back visions of the Assembly at York and the renewal of St. Alban's Charter by King Athelstan at the behest of his brother (or son) Edwin "for love that he had to Masons."

These Legends of the Craft, together with those relating to Lamerch's Sons and the Pillars, Hermes, the Tower of Babel, Nimrod, the Temple at Jerusalem, Charles Martel and many others, should not be discarded because of historical inaccuracy. Presenting a Middle Ages conception of the Craft with its intermingling of Geometry, Architecture and Operative Masonry, which is the basis of Speculative Freemasonry, it was but natural that the author should incorporate in his narrative characters and places which he deemed of such importance as would most impress the reader. That he was possibly guilty of anachronisms does not really matter. He was actuated by a sincere desire to show that "the wisest and best of men in all ages have been encouragers and promoters of our art."

C. G. Culin, New Jersey.

* * * * * *

WERE HEWN STONES ANCIENTLY ASSOCIATED WITH THE EVIL SIDE OF NATURE

To the list of books suitable for a Masonic library, as supplied by Brother Berolzheimer in the February number of THE BUILDER, I would like to add "Traces of a Hidden Tradition in Masonry and Medieval Mysticism" by (Mrs.) Cooper Oakley, 1900. The writer had peculiar facilities for producing this book, because of her acquaintance with European languages, and her ability to get into the depths of some older Continental libraries.

Another illuminating and valuable little work is "Masonic Symbolism" by A. H. Ward, 1913. It is very much worth having.

I have just finished reading Portal's "Comparison," and was surprised to read his statement that hewn stone was associated with the evil side of Nature, and his reference to biblical texts that seem to indicate that the Temple of Solomon was built of whole stones. (Exod. XX, v. 25; Joshua VIII, 30-31, and I Kings VI, 7.) Yet the Egyptians seem to have been masters of the art of dressing stones for their sacred buildings, and they taught the Phoenicians, from whom came the builders of the Temple at Jerusalem.

I would like further light on this.

N. W. J. Haydon, Canada.

* * *

FOR THE GOOD OF THE ORDER

The writer, who is a Past Master of his Blue Lodge, a Past High Priest of his Chapter, a Past Thrice Illustrious Master of his Council, a Past Eminent Commander of his Commandery, a Past Grand Master of the Grand Council, R. & S. M., of his State, for twenty-one years a Shriner, for twenty years a 32d Scottish Rite Mason and for nine years a K.C.C.H., desires to offer to the members of the Fraternity in general his views of edicts, or laws, which if adopted by the different Grand and Supreme bodies, would, in his opinion, tend to uplift the standard of Masonry in general throughout the country.

The Royal Arch Chapter should require the petitioner to have been a Master Mason for a period of twelve months prior to his applying for the Chapter degrees.

The Commandery should require the petitioner to have been a Royal Arch Mason for a period of twelve months prior to his applying for the Orders of Knighthood.

The Lodge of Perfection should require the petitioner to have been a Master Mason for a period of twelve months prior to his applying for the degrees conferred therein.

The A.A.O.N.M.S. (Shrine) should require the petitioner to have been a Knight Templar, or a 32d Scottish Rite Mason (either or both), for a period of twelve months prior to his applying for the Order.

The M.O.V.P.E.R. (Grotto) should require the petitioner to have been a Master Mason for a period of twelve months prior to his applying for membership therein.

The above suggested edicts apply more especially to the Grotto and Shrine, and I trust the members of these bodies will give these suggestions deep thought and such action as will bring about the best results.

If such edicts were enacted the Master Mason would have more thoroughly absorbed the teachings and lessons of the Blue Lodge and be better prepared for the Chapter, or Scottish Rite degrees; the Royal Arch Mason would, if he attended the meetings of his Chapter as he should, be much better prepared for the beautiful impressive lessons of the Commandery; the Knight Templar, or 32d Scottish Rite Mason would have had an opportunity to study the beautiful lessons taught him, thereby having them so thoroughly imbedded in his mind as not to lose any of their importance, when he entered the "play-ground," the Shrine. Too many, after having received the Entered Apprentice degree, set their eyes on a Grotto, or Shrine emblem, and overlook many of the lessons taught and solemn obligations assumed, in order to reach their goal - nay far too hastily.

R. Leslie Chiles, Tennessee.

* * *

NUMBERS VERSUS QUALITY

At the recent annual communication of the Grand Lodge Alpina of Switzerland, a striking address was delivered by the retiring Grand Master, Bro. Dr. J. Schwenter, from which the following is extracted:

In the industrial world we must reckon with three factors: capital, which undertakes; intelligence, which directs; and labor. These three factors are indispensable for the prosperity of the community: they must be maintained mutually, or the whole edifice will fall to pieces. If one of these withdraws its support, there will necessarily follow a catastrophe: it is not even necessary to demonstrate this fact by giving illustrations. But in this regard the Masonic principle of good-will, of reciprocal tolerance, the adaptation of one to another, is of great importance, even an absolute necessity. Freemasons may therefore be persuaded that today their existence is not a superfluity, but that, on the

contrary, it is even indispensable, because the Craft helps to create a real union among members of the human race, in which love, and not hatred, rules.

We wish, therefore, tranquilly to remain faithful in the performance of the duties we have voluntarily undertaken; in our zeal as Freemasons we wish to continue our march in the way of progress for the good of humanity.

Is it necessary for our work that we should have a large number of adepts ? That is a question to which only an affirmative answer can be given: from a material point of view a large number certainly has its advantages. A large society is, in this respect, stronger and more productive than a small one, but if we consider how Freemasonry may the better fulfil its mission, we must reply that it can only do so by placing it intellectually and morally on as high a level as possible. That is the reply to the question. When men, eminent from an intellectual and moral point of view, come in great numbers to our lodges, the increase in membership is then justified; but when such is not the case, when those who knock at our doors do not offer the desired guarantees in this respect, then the interest of our royal art demands that such postulants must stand to one side. If we have numbers only, we gain nothing; on the contrary, we lisk lowering the level of our Society, and by that means also we diminish and enfeeble our action and influence, and, consequently, also, our right of existence. It is possible that such refusal of admission may be contrary to our democratic sentiments, but we must not lose sight of the fact that our lodge is not an institution in which the private opinion of the majority must alone be the law. We must study the Masonic point of view, rather than that of the worlds and seek to establish that which we believe most conforms to truth, to duty, and to moralily. Brethren may, perhaps, seldom be unanimous on this point but all will form ideas which will respond to our ideal and act accordingly in the outside world. We are not a Society proceeding by a fixed vote to intervention in events, because, if we do that, we shall abandon the foundation on which Freemasonry has been built, and we shall then be regarded and treated simply as a political party. We must not forget that in our Society is enclosed the intellectual and moral worth of ideas and verities examined in the light of our teaching and that it is not in conformity with the character of our institution outwardly to act as a body in opposition to the representatives of positive opinions.

Dudley Wright, England.

----o---

THE TERMINAL TRIANGLE

BY BRO. L. B. MITCHELL, MICHIGAN

Liberty of thought that has been to men denied
By that intolerance which ne'er with men divide
The right to read the way to human destiny
Save in the ways wherein its creeds may point the way.

Equality that means a tolerance that springs
From motive to accord to all the right of things
That by the Golden Rule may be worked out to give
That which is due to those who in its spirit live.

Fraternity, the word that holds all other terms
By which this old, old world in sorrow slowly learns
That men and nations in true Brotherhood must live
Before the wane, their dues, they can in full, receive.

----o----

Long ailments wear out pain, and long hopes Joy.

- Stanislaus

RECONSTRUCTION

'Twas night-time; and welcome armistice

Had sounded recall to embattled legions,

Relaxed tenseness from the grip of guns,

Lifted deadly gas from poisoned valleys

And stilled the din of deafening cannonade.

Full weary of Earth's lengthened fratricide,

And the riot of mad colors

Which reddened soil with likeness to man's blood

And pat the verdancy of sod, by gruesome change,

Upon the faces of the dead

And, brain-fagged by the baffle in which I lay enclouded

When I sought for reasons why a world should be upheaved

And earth, and air, and underseas be made a space for feuds,

I thought to rest awhile and seek recovery

And such measure of forgetting

As would ease the pain and let me think somewhat

Of an ancient Master's vanguard, on a Holy Night,

As they canticled of peace, so seeming long ago.

It may be that I dreamed;

And yet, as waking has not followed,

With its change of scene and other sensing,

Perhaps it was not altogether dreaming

Or mere vagary

That chained me to the thought I now relate.

Did I say the scene was visioned in the night?

Perhaps it was; for other things were quite obscured,

And yet some lingering flashes

From near-gone torches of the day

Brought out the salient lines and marked the colors,

Like the varied ooze pressed out upon an artist's palette.

So, although the veiling night shut the farground out,

The closer things were quite accentuate and clear.

As motion on the landscape, though one be in reverie,

Commands attention and liberates from predisposing thought,

I found my gaze compelled, and this is what I saw:

There stalked among worn sleepers and the slain

On the Aceldema of warring states

Whence souls triumphant passed

To blessed bivouac or to the destiny

Of longer labor on the earth

A figure limned like Heaven's Norsemen

(For he was nude enough for sculptor's model,

And unashamed of strength by living God endowed,)

And he was spirited with fire that spoke

In eye and heaving nostril and all

Avenues of possible expression.

A splendid figure was he

And like another Daniel come for judgment.

Methought, in passing thence toward haunts

Where men unmartial most do congregate

Mid towns and toils where masses half forget

That staggering civilizations sway in trenches far afield,

All hesitant upon a soldier's fate,

His soul seemed greatly stirred

At sight of ivied walls, enclosing pious palaces,

And colored windows, toning light of fanes

By dimning art of medieval dreams,

And graceful domes that hinted higher life,

And proudly spired among more modest dwellings

As chief domiciles of God on earth,

And yet emprisoned Him in rood-screen

Except upon such days as lettered red

Upon the calendar; or else, proof-read

His gospel in such orthodox precision

As to make it seem, as phrased and emphasized,

Although designed to be a Book

For present times and problems yet to be,

A quite inadequate edition.

I saw the flushing Face of the Inquisitor

Who had trod the crimsoned soil where liberty of worlds

Was born, and giant souls gave up themselves

In awful ultimate of life or death

To vindicate the principles of righteousness,

And meanwhile, lived with very God Himself

The while they fought and were dismembered

Or were bidden back to battle once again;

And it evidenced a pitiful regret

Within him, as back he turned once more

From these enlarging views and sensings

Aggrieved, despoiled, and disenthralled,

Unto a world outgrown; - a sense

Of one who stands apart and comprehending not

How men of mind can think themselves

Content with dogmas quite diminutive,

And the pettiness with which an altogether human soul

Assumes to be the patron of its God.

I could sense his thought to be

Determinate that such a world

Should never be his home again.

Indeed, it could not be; because unstifled air,

And broad vision of life's big perspective,

And the communism of the melting pot

Of battle, in which all men count themselves

And rate their mates in terms of worth

And brotherhood, had somehow

Served to alter attitudes and outlooks

The while they gave to men expertness

In sizing real values and determinings

Concerning things that have a proper place in life.

This Titan, backward come from worlds of deed and daring,

Knowing men by manliness and envisabled

In things achieved, could never be agreed

To yield for human vote a test of brotherhood

Or make of ancient scroll a modern oracle

For settlement of any human right to kneel

And live upon the sacramental life of God.

I knew, - as passing clouds let fall

Revealing moonlight on the face

Of this commanding figure

And I saw disturbing evidence

Of his mighty discontent,-

That out of war had come an era

New and full of challenges

With which the Church must reckon

And for which sages of the Church must phrase

A gospel adequate, and stir up fusing fire

To put away its dross and weld the atoms

Of men's better selves into a closer brotherhood.

Within the pulsing frame

Of this herald of the newer time,

As many forms may blend in one composite,

I saw the larger growth of myriad men

Whose cubits were enheightened

By exercise Herculean, - a veritable host

Of men like-minded with himself,-

Who had dared the dangers of the time

And fallen into step with One who,

With redemptive will, had mounted Calvary

And looked thenceforward into life beyond,

Appraising life's essential in the willingness to die;

And these, or Galilean Saviour,

From such view sublime

Far-looking from the vantage of a cross

Beyond the boundaries of conventional horizons

Could never backward go, into the coma

And the chrysalis of crimping shell and narrow life.

In the deeper darkness of advancing night

My Titan vanished from the range of sight;

But I was left encaptured with convincing thought

That he had given me the text for action

In the readjusting days and policies

That must follow the disturbances of war.

This seems to be the sense of altered hosts

Who homeward turn from stirring scenes

In which uncovered souls have learned their likeness

And found the marks of common fatherhood and family;

The shrine at which they kneel

Must be a place where brothers, too, may bend the knee;

The phrasing of a future faith

Must lose archaic accent and exclusiveness;

The pristine graces of religion once again

Must vitalize and vindicate the thing

To which men listen eagerly or patiently

As having pleasing language for the soul.

It is the testing time of Christendom!

If the Church itself has been reborn

And come to better stature,

It will meet the challenge of the times

And keep the world in cadence with its steps

But if it lingers, like the wife of Lot,

And sets its heart upon a life

From which it parts unwillingly,

Fritters time with fashion's emptiness,

Or bars the way to heaven with building-blocks of phrase,

Fate will draft for it a name like "Ichabod,"

Monumenting glory gone;

And worlds will surely build a better shrine,

Bringing back to dwell therein,

The while they offer homage of a simple faith,

An almost EXILE, in the person of the King.

- CHARLES C. PIERCE,

Tours, France, March 20th, 1919

District of Columbia

The Builder Magazine

October 1920 - Volume VI - Number 10

MEMORIALS TO GREAT MEN WHO WERE MASONS

GENERAL RICHARD GRIDLEY

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

IN THE 1916 report of the Grand Lodge of Massachusetts will be found the entry that Richard Gridley, the brother of the Grand Master, was his Deputy.

General Richard Gridley, the subject of this sketch, was born in Boston in 1710, and died at Stoughton in 1796. He was at an early age particularly clever in the strongest of the sisters of science, mathematics. He became a surveyor, then a civil engineer, and later a military engineer and the associate of the famous John Henry Bastide, the Dictator of His Majesty's Engineers.

Gridley was commissioned a Lieutenant Colonel in the English Army in 1745, and assigned to the comrnand of the Grand, or Royal, Artillery, which was opposite the harbor of Louisburg, and which was captured by English forces in 1745. Gridley erected all of the Pepperrell batteries. He drew the designs for Governors Island in Boston Harbor, and for Fort Halifax in the Kennebec river.

He was with Wolfe in the great battles of the Plains of Abraham, back of Quebec, the importance of which historians have shied at, for, in the belief of the writer, the success of Wolfe and Washington, and in fact the whole of the British Army, in driving back the Romish French beyond the St. Lawrence, made it possible for our colonists to establish a Republic which guaranteed civil and religious liberty; a freedom which alone protected our lives and consciences against compulsory superstition, sorcery and vagaries. The writer verily believes that these Colonial battles were more effective in establishing civil and religious liberty than the battles of the Revolution.

Liberty, that right which we enJoy in saying and doing what pleases us, provided it does not interfere with a like right in others: and which liberty is fast being displaced by license, as the hyphenated American gains ascendancy.

At the outbreak of the Revolutionary War Richard Gridley was appointed Chief Engineer, and he constructed the defenses at Breeds (Bunker) Hill the night before the battle, June 17th, 1775. He was afterwards commissioned Major General, and commanded in the Continental Army.

The name of Gridley is enrolled in so many of the Army Corps, Divisions, Regiments and ships lists of the nation that it is almost a household word. Another Gridley, broken in health, under orders to return home to die, commanded a ship in Dewey's fleet at Manila, in 1901. Commander Gridley's relief arrived on the eve of the battle. He begged that he might carry his ship through the action, come what might, and Dewey was big enough to withhold the orders returning Gridley home, until after the battle. “Steve” Gridley, as he was called, was at the front and in the thick of the fight.

MASONRY IN MEXICO

BY BRO. OLIVER DAY STREET, J.G.W., ALABAMA

Since this report on Masonic conditions in Mexico was submitted to the Grand Lodge of Alabama in December, 1919, much additional information from that country has come into our possession. The most important of this are three pamphlets printed in Mexico City a few months ago. One of these, entitled “York Grand Lodge of Mexico, Free and Accepted Masons,” by Cecil C. Freston, is in the form of a printed communication addressed to “Mr. Oliver D. Street, Chairman of Foreign Correspondence Committee, M. W. Grand Lodge of Alabama, F. and A. M.”, and was published in December, 1919. Another entitled “The Irregularities of the so-called York Grand Lodge of Mexico,” is by Dr. Earnest Forbes, and was published early this year. The third, entitled “York Grand

Lodge of Mexico," is by a Committee on Publicity of that Grand Lodge. While all are controversial in tone, yet they are important contributions to the Masonic literature of that country.

Most of this recent information is only confirmatory of the statements and conclusions of this report, yet some of it is new and corrects some errors into which we had fallen. Some of this we have appended in the form of notes, deeming it best not to alter the original text.

Oliver D. Street

MASONRY both of the York and Scottish Rites was introduced into Mexico early in the last century. Five lodges chartered by New York in 1826 formed a Grand Lodge in October of that year for the government of Craft Masonry in that Republic. (Trans. Leicester Lodge of Research 1912-'13, p. 110.)

There soon ensued between the partisans of the two Rites a bitter struggle which was carried into politics. It would seem that each Masonic faction attempted to utilize the political parties of the day and that the political parties in turn attempted to utilize the Masonic factions. Grand Lodge is said to have closed in 1828. (See York Grand Lodge Pamphlet [1920] p. 59.)

In 1833, certain of the leading brethren of both Rites in order to put an end to the unseemly struggle and to place Masonry on a proper basis formed the Grand Orient of the Mexican National Rite. This was a compromise system consisting of the three degrees of Ancient Craft Masonry and six others practically borrowed from the Scottish Rite. The compromise did not succeed and soon the Mexican National Rite found itself also drawn into the political maelstrom.

By the year 1859, the warring factions, namely, the "Yorkinos" (partisans of the York Rite) and the "Escoseses" (partisans of the Scottish Rite) had just about succeeded in

exterminating each other. A few fragments of each remained but nothing worthy of recognition as organized Masonry. At this period there existed at Mexico City a lodge "Union Fraternal" chartered about 1855 by the Grand Lodge or Supreme Council of Cartigena, New Granada (Columbia), which will be noticed further in the course of this report.

The year 1859 marks the beginning of a new era for Masonry in Mexico but not one of peace and prosperity. In this year, Brother Albert Pike, the then Sovereign Grand Commander for the Southern Jurisdiction of the Scottish Rite, dispatched Brother Lafon Ladebat to Mexico with instructions to attempt to place Masonry in that country on a sound basis. It has been stated (but we are unable to say) that Ladebat's instructions forbade his establishing Scottish Rite bodies with authority over the first three degrees. If such ware Ladebat's instructions. he violated them by creating at Vera Cruz a Supreme Council claiming jurisdiction over the Blue degrees, and it began to establish lodges throughout Mexico.

Thereupon the fragments of the old Mexican National Rite and of the old Scottish Rite, still lingering in the Republic, began to take notice. The former attempted a renewed organization in 1863, and the latter on December 27, 1865.

Thereupon ensued a brief struggle between this new Supreme Council of the Scottish Rite and the Ladebat Supreme Council but this was ended in 1868 by the union of the two. During the same year a loose sort of fusion was brought about between this united Supreme Council and the Grand Orient for the Mexican National Rite. The Grand Orient retained control over its own ritual and internal government. It seemed that at last Masonry in Mexico was about to close its wrangling and present a solid front for the spread of Masonic principles. But this unity was of short duration. About 1870, the "Supreme Grand Orient of the Scottish Rite" was formed, claiming exclusive jurisdiction over all Scottish Rite Symbolic lodges. A little later, about 1872, the Mexican National Grand Orient severed its understanding with the Supreme Council. There also sprang upon about the same time what was called the "Reformed Scottish Rite" but it was regarded as clandestine by nearly all Mexican Masonic bodies. (See York Grand Lodge Pamphlet, p. 60.) We mention these Scottish Rite bodies because they have had an ineradicable share in the creation of such Masonry as may now exist in Mexico. Not even the York Grand Lodge has been unaffected by these influences.

The Supreme Council and the Mexican National Grand Orient seem to have renewed their loose compact about the year 1882. This year marks the beginning of another epoch in the history of Mexican Masonry.

It would be in vain as well as profitless to our present purpose to attempt to trace further the devious, obscure and confused path of Masonic history in Mexico prior to 1882. Suffice it to say that at that date all Masonry of the Craft, Symbolic, or Blue degrees, except possibly a few lodges of the old Mexican National Rite, had fallen under the control of Scottish Rite bodies, of which there were at least three, contending with each other for supremacy. There were so-called Grand Lodges in several of the states of the Mexican republic, but they owed and acknowledged their allegiance and subordination to the higher bodies of the Scottish Rite.

To summarize, it seems that at this period (1882) there existed in Mexico, (1) a small remnant of the old Grand Orient of the Mexican National Rite, (2) the united Supreme Council of the Scottish Rite controlling the 4th to 33rd degrees, with its subordinate Grand Lodges in various states, controlling the three degrees, (3) the Reformed Scottish Rite, very weak, and (4) the Supreme Grand Orient of the Scottish Rite, exercising control over the first three degrees only, also very weak. (1)

It was under these circumstances that early in January, 1882, the Grand Lodge of Colon and the Island of Cuba chartered three Symbolic lodges at Vera Cruz. On January 28, 1883, these three lodges formed a Grand Lodge at Vera Cruz under the name of the Independent Symbolic Mexican Grand Lodge, temporarily claiming jurisdiction throughout the Republic of Mexico over Symbolic Masonry. So far as we can ascertain its organization was in strict accord with the rules for the erection of an independent Grand Lodge of Ancient Craft Masonry.

The Scottish Rite Supreme Council and its subordinate Grand Lodges bitterly resented the action of the Grand Lodge of Colon and the Island of Cuba in establishing these lodges, claiming it was an invasion of their territory but Cuba justified its course by insisting that in the absence of any independent Grand Lodge of Ancient Craft or Symbolic Masonry in

Mexico that country was unoccupied territory. Thereupon, in their effort to head off this movement, the Supreme Council undertook in April, 1883, to establish in Mexico City a "Central Grand Lodge" to hold jurisdiction over all Symbolic lodges in the Republic, but this aroused so much opposition on the part of its own subordinate lodges and Grand Lodges that the movement was dropped, and a decree promulgated May 27, 1883, effective June 24, 1883, whereby the Supreme Council absolutely and unconditionally surrendered control of Symbolic Masonry to the Grand Lodges then existing in the several States or that might thereafter be erected.

The Independent Symbolic Mexican Grand Lodge at Vera Cruz announced from the very beginning that its purpose was not permanently to monopolize for itself the whole of Mexico, but that it would gladly surrender the territory of any State, except Vera Cruz, to a regular Grand Lodge as soon as one was formed therein. The result of the combined actions of this Grand Lodge and the Supreme Council was that soon there were independent Grand Lodges in many of the Mexican States. Conditions thus seemed auspicious for the orderly development of Freemasonry along lines that have proven so wholesome in other countries.

On December 24, 1889, by solemn treaty the Supreme Council again renounced forever its claim over the three Symbolic degrees and the old Grand Orient of the Scottish Rite disbanded. This was part of a plan well conceived but mistakenly executed whereby all Symbolic Masonry was to be united in one central governing body for the entire Republic. Accordingly in February, 1890, there was formed the "Gran Dieta Simbolica," to which the several State Grand Lodges were to be subordinate, with Porfirio Diaz, the then President of Mexico, as Grand Master and Dr. Ermilio G. Canton as Grand Secretary. The position of President Diaz seems to have been purely nominal and Dr. Canton was in fact the real head of the "Gran Dieta." (10 Ars Q. C., p. 68.) It started off auspiciously and at the height of its prosperity held under its sway seventeen State Grand Lodges and about 225 lodges. Its position was analogous to what would be that of a General Grand Lodge for the United States of America, so often proposed but as often rejected. It practiced only the three degrees and while the Scottish llite ritual of these degrees was the official, lodges were allowed to work in the York Rite. (7 Ars Q.C., p. 73.)

The following Masonic organizations seem to have been in existence which did not unite in the formation of the "Gran Dieta" and which never united with it, namely, (1) the fragment of the Mexican National Rite, (2) the Reformed Scottish Rite, (3) the United

Mexican Grand Lodge of Vera Cruz, (4) the Grand Lodge of the Federal District, and (5) the Independent Grand Lodge of the Federal District, an entirely different body from the "Grand Lodge of the Federal District." (6 Ars Q. C., p. 115.) Though it has been claimed that the Reformed Scottish Rite and the Mexican National Rite were both already dead. (7 Ib., p. 72.)

The alleged discarding of a declaration of a belief in Deity, the alleged removal of the Bible from its altars, and the alleged admission of women, proved its ultimate undoing. We say "alleged" because all these charges were denied. On July 1, 1901, the "Gran Dieta" dissolved. It had been practically dead since 1895, several of its most influential Grand Lodges having withdrawn. In the early '90's the statement was made that the Grand Orient of the Mexican National Rite consisted of only a "few lodges" but was respected because it was "the first Masonic organization" in Mexico and for the great men whom it had numbered among its members; that it was preserved "as a kind of souvenir." (Alabama Cor. Rep. 1892, p. 135.)

With the dissolution of the "Gran Dieta" in 1901, began another era of independent State Grand Lodges, and this era was still prevailing when Masonry, like everything else in Mexico, was torn to atoms by the Revolution still in progress.

The Republic of Mexico, like our own, consists of separate States and Territories and a Federal District. The States are twenty-eight in number and the Territories two. Theoretically with them, as with us, there may be one Sovereign Grand Lodge in each State, in each Territory and in the Federal District. A recent communication received by your Committee from the Grand Lodge "Benito Juarez" in the State Coahuila, says:

"Generally speaking there is a Grand Lodge in every State of the Republic, founded when at least three Symbolic lodges had been installed in the State. In no State of the Republic can there be two Grand Lodges at the same time, because Blue Masonry is prohibited to invade territories occupied by another Grand Lodge. After a Grand Lodge has occupied a vacant territory and has installed three lodges, these will form their own Grand Lodge for that State."

This wholesome policy does not, however, appear to have been nor is it now universally observed by Mexican Masons or Grand bodies.

Our information is that at present there are, or recently were, four Grand Lodges in the Federal District, each claiming to be sovereign and independent, and each exercising jurisdiction not only in the District but in several States. They are:

1. The Grand Lodge Valle de Mexico, Mexico City.

2. The York Grand Lodge, Mexico City.

3. The Grand Lodge of the Federal District, Mexico City.

4. The Independent Grand Lodge of the Federal District, Mexico City.

We are not certain that the one numbered three of the foregoing is still in existence and the one numbered four is the creature of the so-called Reformed Scottish Rite and is regarded as clandestine. (2)

There are, or lately were, Grand Lodges in other States as follows:

STATE	NAME	SEAT
Aguas Calientes	The Grand Lodge of Aguas Calientes	

Basabal The Grand Lodge of Basabal

Campeache The Grand Lodge of Campeache Campeache

Chihuahua The Grand Lodge “Cosmos” Chihuahua

Coahuila The Grand Lodge “Benito Juarez” Torreon

Durango The Grand Lodge of Durango

Guanajuato The Grand Lodge of Guanajuato Guanajuato

Guerrero The Grand Lodge of Vicente Guerrero

Hidalgo The Grand Lodge of Hidalgo

Jalisco The Occidental Mexican Grand Lodge Guadalajara

Juarez The Occidental Grand Lodge Juarez

Lower California The Grand Lodge of Lower California La Paz

Morelos The Grand Lodge of Morelos Cuernavaea

Nuevo Leon The Grand Lodge of Nuevo Leon Monterey

Oaxaca The Grand Lodge of Oaxaca Oaxaca

Puebla The Grand Lodge of Puebla Puebla

San Luis Potosi The Grand Lodge “El Potosi” San Luis Potosi

Sonora The Grand Lodge of Sonora Hermosillo

N. Tamaulipas	The Grand Lodge "Light of the Frontier, No. 14"	Nuevo Lareao
Tamaulipas	The Grand Lodge "Ignacio Ramirez"	Tampico
Tamaulipas	The Grand Lodge "Jacob De Molay"	
Tlaxcala	The Grand Lodge of Tlaxcala	
Vera Cruz	The United Mexican Grand Lodge	Vera Cruz
Yucatan	The Oriental Grand Lodge of Yucatan	Merida (3)

Our Circular of Inquiry was sent to all of these Grand Lodges but replies were received from York of Mexico, Valle de Mexico, Cosmos, Benita Juarez, Nuevo Leon, and Vera Cruz only. Brother E. V. Anaya, a member of the supreme Council, A. & A. S. Rite, of Mexico, stated in "American Freemason" for March, 1918, that Tamaulipas at Tampico, Occidental at Guadaljara, and Oriental at Merida were then working regularly. There have been and may yet be other Grand Lodges in the Republic not mentioned in the foregoing list. The statement is made in Ars Quatuor Coronatorum (1897), vol. 10, p. 68, that each State of the Republic had its own Grand Lodge. (4)

Valle de Mexico. - The Grand Lodge Valle de Mexico, Mexico City, logically comes in for first treatment. It was formed in 1865. The charge has been made that brother James C. Lohse arbitrarily divided Lodge "Union Fraternal," into three lodges, namely, "Union Fraternal," "Emules d'Hiram," and "Eintracht," and that these three then united to form the Grand Lodge "Valle de Mexico." Brother Lohse and the "Valle de Mexico," on the other hand, claimed that this division was but the separation of "Union Fraternal" into its "original parts" (whatever this means) and that the formation of the three lodges out of

one was under the circumstances entirely regular. (5) Your Committee confesses its inability with the lights before it to decide the point.

"Valle de Mexico" claims some sort of descent from the old Grand Lodge founded in 1826. (6) The best information, however, that we have been able to get is that "Union Fraternal" lodge, from which "Valle de Mexico" was formed, was chartered by the Grand Lodge (or Grand Orient, or Supreme Council) of Cartigena, New Granada (now United States of - Columbia), a Scottish Rite body, at some date prior to 1855. (See Alabama Cor. Rep. 1902, p. 91.)

The "Valle de Mexico" claims to have lodges in the States of Guanajuato, Jalisco, Aguas Calientes, Hidalgo, Sonora, Zacatecas, and Lower California.

Until 1878, "Valle de Mexico" worked in subordination to the Scottish Rite bodies but in that year it declared its independence.

Upon the formation in February, 1890, of the illstarred "Gran Dieta Simbolica" at Mexico City, "Valle de Mexico" became one of its constituent Grand Lodges as "Valle de Mexico, No. 1," that is to say, it was recognized as the senior Grand Lodge upon the roll of the "Gran Dieta." It never, however, surrendered its independence completely. It adhered to the "Gran Dieta" until August 13, 1895, when it again declared its independence, and remained independent at least until 1910, since which time there are charges and evidences that it has again fallen under Scottish Rite control at least in part.

So far as we can ascertain the only Grand Lodges, recognized by us, which recognize the "Valle de Mexico" are Cuba, Indiana, Louisiana, Queensland, and Tasmania. It claims others but the claim is not borne out by their lists. It has been several times refused recognition by Alabama. (See Proceedings 1902, p. 91; 1905, p. 56; 1906, p. 79; 1911, p. 166; 1913, p. 170.)

At one time the “Valle de Mexico” gave promise of developing into a regular and well ordered Masonic governing body, but about 1910 it fell strongly under the influences of the Scottish Rite Supreme Council of Mexico. This led to a disruption in 1910, resulting in the formation of two Grand Lodges, each styling itself “Valle de Mexico.”

The merits of this division have been the subject of acrimonious dispute. Each charged and still charges the other with causing it by its unlawful and irregular practices. Each claims to have had the support of a majority of the lodges and Masons of the original “Valle de Mexico.” The faction under consideration still calls itself “Valle de Mexico” while the other faction in 1911, changed its name to “York Grand Lodge of Mexico, legitimate successor to Grand Lodge Valle de Mexico.”

At the 1911 Annual of York Grand Lodge, the Grand Master thereof, J. J. Reynoso, gave the following account of this schism:

“At the last Annual Session of this Grand Body (April, 1910), we had thirty-two lodges, of which five were under dispensation with a total membership of 1,426. At that session we regret to say that some of the representatives of seven lodges expressed themselves as dissatisfied with the election as decided by a large majority vote and left the Grand Lodge room. These lodges were Benito Juarez No. 3, Union No. 6, Felix Diaz No. 7, Lealtad No. 15, Ignacio Ramirez No. 20, all chartered, of the Federal District. These lodges together with Benito Juarez No. 24 of Guadalajara, commenced agitating for a separation of the lodges working under the Scottish Rite ritual from those working under the York ritual.

“It was believed that such separation could be amicably arranged and the discussion of such an arrangement between the interested parties had even reached the point of the drawing up of a basis of separation which was signed by the Committees of the Scottish ritual lodges of the Federal District and of the York ritual lodges of the Federal District, to be submitted to all of the lodges of the jurisdiction, when on June 23,1910, we were astounded to learn that the seven Scottish ritual lodges above mentioned had held a secret meeting, without advice to the other lodges of the jurisdiction and then and there declared the Annual Session of the Grand Lodge (April, 1910) irregular and the elections illegal and proceeded to elect themselves as officers of the Grand Lodge “Valle de Mexico.” Among these representatives was our Grand Secretary, who turned over to the seceders the offices

and records of the Grand Master and Grand Secretary. They then demanded of the other lodges of the jurisdiction by telegraph that such lodges join them within three days or be declared irregular."

To this demand two other lodges under charter and three under dispensation yielded, making a total of thirteen lodges which joined in the new movement. To an impartial observer the merits of this controversy appear to rest with the York Grand Lodge and this division appears to have been due to two causes, racial prejudices and the age-old antagonism in Mexico between the York and Scottish Rites. The new "Valle d Mexico" carried with it nearly all lodges and Masons speaking Spanish, while the "York Grand Lodge" carried with it nearly all those speaking other languages. In1911, the York changed its official language to English. Manuel Levi, who led the "Valle de Mexico" faction, is now the Sovereign Grand Commander of the Mexican Supreme Council of the Scottish Rite. It very doubtful if the present "Valle de Mexico" is independent of the Supreme Council. Its adversaries charge and evidence indicates that it is not. (7) We do not, however, wish to be understood as attempting to judge the question either of its origin or of its subsequent regularity. We desire further information.

York Grand Lodge. - This Grand Lodge owes its existence, as above stated, to a dissension that arose in 1910 in the bosom of the old Grand Lodge "Valle de Mexico." The "York" carries upon its seal the legend "Organized October, 1825," but this can be regarded only as a flourish and as a suggestion that the genuineness of its Masonry traces back in some way through the old "Valle de Mexico" and "Union Fraternal" lodge to the old Mexican Grand Lodge formed in 1826. This thread of descent must, however, be admitted to be of an exceedingly tenuous nature. (8)

The following Grand Lodges, recognized by us, recognize the "York," namely, Arizona, Arkansas, Colorado, Costa Rica, District of Columbia, Cuba, Idaho, Kansas, Manitoba, New York, Philippine Islands, Prince Edward Island, Texas, Utah, Victoria, Virginia, and West Virginia. It also claims recognition by California, Connecticut, Georgia, Indiana, Iowa, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nevada, New Hampshire, New Mexico, North Dakota, Ohio, Oregon, South Dakota, England, Ireland, New Brunswick, New South Wales, Scotland, San Salvador, South Australia and Tasmania, but their lists do not bear out this claim. Further information concerning it will be found in our general Reports on Foreign Correspondence for the year 1916, p. 195; 1917, p. 213; 1918, p. 111, and also for the present year.

The “York” was refused recognition by Alabama in 1913, pp. 170-176.

The York Grand Lodge does not restrict itself to the Federal District but has lodges in the States of Sonora, Chihuahua, San Luis Potosi, Puebla, Jalisco, Nuevo Leon, Hidalgo, Tamaulipas, Guanajuato and perhaps others. It claims jurisdiction over “all Symbolic York Rite Masonry throughout the Republic of Mexico.” (Alabama, 1912, pp. 32-33.) (9)

This claim of jurisdiction in States outside of the political subdivision in which the “York” is located has been denounced by some Grand Lodges as in violation of the doctrine of exclusive territorial jurisdiction, so jealously maintained by American Grand Lodges. (Alabama Cor. Rep. 1912, pp. 81-2.) The “York” replies that, so far as Ancient Craft Masonry is concerned, the entire Republic of Mexico is unoccupied territory, thus invoking another well-settled Masonic doctrine. It claims that so-called Mexican Grand Lodges are either non-existant or are subordinate to the Scottish Rite Supreme Council. (10)

United Mexican Grand Lodge. - We have already given an account of the formation at Vera Cruz of the “Independent Symbolic Mexican Grand Lodge” in January, 1883, with seven lodges. In June, 1883, a rival body called the “Grand Lodge of the State of Vera Cruz” was erected as an independent Grand Lodge, claiming to have been first organized in 1869. If this date be the true one, it was as a subordinate of the Supreme Council of the Scottish Rite and it did not claim independence until after the Supreme Council in April 1883 renounced its control over the Blue degrees. In November, 1885, these two Grand Lodges united, forming the “United Mexican Grand Lodge of Vera Cruz.” It maintained its independence of the “Gran Dieta.” (Alabama Cor. Rep. 1896, p. 95.) It is recognized by Louisiana and Cuba. Frankly, it can prove about as strong, if not stronger, case of regularity of formation than any of the Mexican Grand Lodges. (11)

The receipt of our Circular of Inquiry sent this Grand Lodge was acknowledged April 30, 1919, and we were advised that it had been referred to their Committee on Foreign Relations. We have, however, to date received nothing further from it. It was stated in 1913 that this Grand Lodge was strongly dominated by the Supreme Council of the

Scottish Rite. (Trans. Leicester Lodge of Research 1912-13, p. 119. See also York Grand Lodge Pamphlet [1920], pp. 41, 50-52.)

Grand Lodge of Federal District. - This Grand Lodge was formed at Mexico City, on June 23, 1883, by fourteen Symbolic lodges of the Scottish Rite. No lodge of the York Rite participated. Carlos K. Ruiz was chosen Grand Master. At the same time and in the same Temple, another so-called Grand Lodge was formed with Porfirio Diaz, the then President of Mexico, as its nominal Grand Master. The Ruiz body quickly secured complete ascendancy over its Diaz rival. In March, 1896, President Diaz was elected Honorary Grand Master of the Ruiz body. The Grand Lodge of the Federal District did not unite with the "Gran Dieta." (Alabama Cor. Rep. 1896, p. 95.) Alabama declined to recognize this Grand Lodge in 1885. In 1891, Grand Master G. W. Tyler, of Texas, stated that the "Federal District" then had no subordinate lodges but this charge was immediately and indignantly denied. (12) Brother Carlos K. Ruiz from 1883 was the enlightened leader in propagating the idea of an independent Grand Lodge in each State of the United States of Mexico with jurisdiction over the territory of the State and with exclusive control of the first three degrees. In short he seems to have grasped completely the system that has worked so well in our country.

"Cosmos." - This Grand Body in 1890 joined the "Gran Dieta Simbolica" but in 1896 it proclaimed its independence of that body. It had trouble with its constituent lodges and by 1903, is alleged to have been reduced to a single lodge. In this year enough members were taken from this lodge, and two other lodges were formed of them under charters from the United Mexican Grand Lodge of Vera Cruz. The three then "reorganized" the Grand Lodge "Cosmos."

A somewhat different version of this "reorganization" obtained currency to the effect that this one lodge was arbitrarily divided into three and that these reorganized "Cosmos." (Alabama Cor. Rep. 1909, p. 41.) We confess we do not know what the precise facts were. It continued to work and to grow slowly until the present disturbances began in that country, as a result of which several of its lodges fell asleep.

Another "reorganization" was had and according to a communication recently received from it by your committee it now boasts five lodges with a membership of about 400. The

Supreme Council 33d, A. and A. S. Rite has by treaty recognized the Grand Lodge "Cosmos" as the sole governing body of Symbolic Masonry in the State of Chihuahua. It works according to the Scottish Rite ritual. It is recognized by Connecticut and Louisiana. It also claims recognition by California and New Mexico, but the lists of recognized Grand bodies published by them do not support the claim. Alabama refused it recognition in 1905. (Alabama Proc. 1905 p. 56; See also Alabama Proc. 1908, p. 91.)

At one time the "Cosmos" was generally held to be irregular by not only the Grand Lodges of the United States of America but by some of those of Mexico on the alleged ground that it excluded the Bible from its lodges. We do not know its present attitude on that question but we do know that its lodges are dedicated "To the Glory of the Grand Architect of the Universe" and that its documents are so inscribed (22 Ars. Q. C., p. 216.) A writer in 1913 made the statement that "Cosmos" was then strongly dominates by the Supreme Council of the Scottish Rite. (Trans Leicester Lodge of Research, 1912-13, p. 119; See York Grand Lodge Pamphlet [1920], p. 61.)

"Benito Juarez." - From this Grand Lodge, named for the great Mexican citizen and President, Benito Juarez, we have received a very full reply to our Circular of Inquiry.

It was founded at Saltillo, State of Coahuila, in 1890, under the auspices of the "Gran Dieta Simbolica." Upon the dissolution July 1, 1901, of the "Gran Dieta," it assumed independence and sovereignty. It now claims jurisdiction over the two important States of Coahuila and Durango. On April 29, 1906, the Grand Lodge "Progreso," which also claimed jurisdiction over Coahuila and had its seat at Torreon, united with "Benito Juarez." "Progreso" had been formed in 1905 by three lodges under the Grand Lodge Santos Degollado.

At present "Benito Juarez" has nine lodges working with a membership of over 300, while several other lodges are sleeping, owing to the political conditions. It controls only the first three degrees and professes to observe the "Ancient Charges and Landmarks as laid down by Dr. Anderson in 1721." The official ritual of the three degrees is that of the Scottish Rite but any lodge may employ "any regular and recognized ritual" it may desire. "Benito Juarez" claims not to have failed to hold a single meeting at the appointed time, notwithstanding the political conditions prevailing in Mexico. It also professes to work in

conformity to the “ancient landmarks and customs” and that it has never intermeddled in politics or religion and has constantly respected the de facto authorities who have governed the State.

Aguas Calientes. - This Grand Lodge was in existence in the '80's but when or under what auspices it was formed we do not know. (Alabama Cor. Rep. 1892, p. 133.) If not dead, it is now dormant.

Campeache. - This Grand Lodge was formed before June, 1885, and in 1886 declared its independence of the Scottish Rite bodies which created it. We know nothing of its present condition.

Guanajuato. - This Grand Lodge was in existence in 1883 with six lodges. (3 Gould's His., p. 372.) Its present condition or whether in existence we do not know.

Hidalgo. - Formed as an independent body about 1885 by six Mexican, three English, two French, and one Italian lodges. Whether it still weathers the political storm we do not know.

“Independent Grand Lodge of Federal District.” - This body is to be distinguished from the “Grand Lodge of the Federal District” mentioned above and seems to be appendant or subordinate to the Reformed Scottish Rite. It is considered clandestine by all the Mexican Masonic bodies excepting the Reformed Scottish Rite (if such be still in existence). (13)

“Jacob DeMolay.” - A Grand Lodge of this name existed in the State of Tamaulipas in 1887. (Alabama Cor. Rep. 1887, p. 90.) Whether still claiming existence or whether it was changed or merged into the Grand Lodge “Ignacio Ramirez” or “Light of the Frontier No. 14” we have not ascertained.

Juarez. - Of the time, place, or circumstances of the organization of this body we have been able to learn nothing. We only know that it was working in 1918.

Lower California. - This Grand Lodge was formed about 1884 by the Scottish Rite bodies. (Alabama Cor Rep. 1887, p. 68.) We do not know its present status, if it exists.

Mexican National Rite. - There is a Grand Lodge of this name, claiming jurisdiction over Symbolic Masonry throughout the Republic, which is not recognized by the other Mexican Masonic bodies. It is not the old "Mexican National Rite," which has been dead for several years, but it is a new organization "arrogating to itself a name and origin to which it is not entitled."

Morelos. - This Grand Lodge was in existence as a Scottish Rite subordinate in 1883 with five lodges (3 Gould's His., p. 372.) On May 23, 1885, it declared itself independent. (Alabama Cor. Rep. 1886, p. 66.)

North Tamaulipas. - This Grand Lodge under the name of "Light of the Frontier, No. 14" was in existence in 1892 as a subordinate of the "Gran Dieta." The "No. 14" means it was the fourteenth Grand Lodge on the roll of the "Gran Dieta." (Alabama Cor. Rep 1892, p. 130.) It was recognized by Louisiana and Georgia. We know nothing concerning its recent fate

Nuevo Leon. -This Grand Lodge was formed by lodges chartered by the United Mexican Grand Lodge, Vera Cruz. It refused at one time to place the Bible on its altars on the ground that it is "a sectarian boots which has no place in Freemasonry," and thereby called down upon itself much adverse criticism. This rule is now changed and the Bible is regarded as a fundamental requisite. (22 Ars Q.C., pp. 216-217; See York Grand Lodge Pamphlet [1920], pp. 41, 61.)

We know this Grand Lodge is still in existence because your Committee is in receipt of a circular from it, dated September 15, 1919, in which it appeals to the Grand Lodges of the United States for a better understanding not only between the Masonries but between the peoples of the two countries. This spirit manifested in this circular is in every way commendable.

Oaxaca. - Formed about 1883 as a Scottish Rite subordinate. (Alabama Cor. Rep. 1886, p. 65; Ib. 1887 p. 68.) It was reorganized as an independent body on February 5, 1886. Said to be still working in 1909 (22 Ars Q.C., p.216.) (14)

Occidental Mexican, Jalisco. - In existence in 1883, as a Scottish Rite subordinate, with seven lodges. (3 Gould's His., p. 372.) Independent in 1889 but in 1890 passed under the control of the "Gran Dieta." Independent again in 1901, and still working as such.

Puebla - In existence in 1883, as a subordinate to the Scottish Rite bodies, with six lodges. (3 Gould's His., p. 372.) Became independent in 1885. (Alabama Cor. Rep. 1886, p. 66.) In 1909 had been dormant "for some years." (22 Ars Q. C., p. 216.) (15)

Tamaulipas. - After a slumber of some years we revived in 1909. (22 Ars Q. C., p. 216.) Do not know its present status. (16)

Tlaxcala. - In existence in 1883 as a subordinate to the Scottish Rite bodies, with five lodges. Became independent in 1885. Passed under the control of the "Gran Dieta" in 1890. (3 Gould's His., p. 372; Alabama Cor. Rep. 1886, p. 65-6.)

Vicente Guerrero. - In existence in the '80's but we know nothing of its present condition. (Alabama Cor. Rep. 1892, p. 133.)

Yucatan. - In existence in 1883, as subordinate the Scottish Rite bodies, with six lodges. (3 Gould His., p. 372.) Was recognized by Louisiana. Working actively in 1918 as an independent body.

Of the remaining Grand bodies listed in the above table we have no further information than there shown.

Owing to the unsettled conditions in Mexico both from the Masonic and the political point of view, not to speak of any other reason, we do not recommend recognition of any of the Mexican bodies claiming to be Masonic.

We append the three following interesting letters touching Mexican Masonry as an

APPENDIX

(For the translation of the letter from the Valle de Mexico we are indebted to the fraternal courtesy by Brother William J. Rowe, of Birmingham, Ala.)

A.L.G.D.G.A.D.U.

OFFICE OF SECRETARY

GRAND LODGE A.'. F.'. & A.' M.'. "VALLEY OF MEXICO."

P. O. Box No. 10, Mexico, D. F.

Number 323. Or.'. of Mexico, May 21st, 19;19, E.'. V.'. To the Grand Lodge A.'. F.'. & A.'. M.'. of Alabama,

Or.'. of Guntersville, Alabama, U. S. A.

Prosperity Strength Union

Most Worshipful Grand Master & Brother:

We have in our possession your Circular (without date) relating to the action taken by your thigh Bodies, seeking to find a way to enter into relations with all Masonic Powers in both the Hemispheres, the institution being of Universal character; and requesting that you be given the information as per questions in said Circular:

In replying, we are honored to state that it has and always will be of great responsibility to the Masonic populace to remain lofty in their ideals without sacrificing in any way the proper egoism for the good of Universal Brotherhood. It is for this reason, that the activity of your Grand Lodge, in seeking relations with all lodges, is worthy of great praise and set an example of the highest Masonic spirit which is justly deserved by a Grand Lodge composed of elements of such Large Virtues, Firm Tolerance and love for the institution. Proof of that Masonic Spirit has been given in so noticeable a manner in the Circular.

Complying with your Just and Noble desires, we give you the information that you desire, giving this in concrete form so as to avoid a lengthy explanation.

This Grand Lodge is derived from the extinct Grand Symbolic Regimen of the United States of Mexico, which in its time surged from the extinct Grand Lodge “Santos Degollado” universally accepted and recognized.

Our archives date from the year 1878. Before the Revolutionary movement of 1910, this Grand Lodge was composed of forty-five lodges. Afterwards and in view of the abnormal

existing conditions, we have twenty-two active Tiles with strong hopes of elevating fifteen other lodges that are dormant.

Our Jurisdictional Territory embraces the Federal District, States of Mexico, Guanajuato, Jalisco, Aguas Calientes, Hidalgo, Sonora, Zacatecas and Lower California.

The exact title of our Grand Body is "Grand Lodge of Ancient Free and Accepted Masons Valley of Mexico."

We have in our Ritual all the Rites that are universally recognized and we only control in our Jurisdiction the three degrees of Primitive Masonry.

The Philosophical Degrees are circumscribed to their radius of fundamental action, absolutely not mixing in the Symbolic Regimen.

In the Territory of the Republic there are various Sovereign and Independent Grand Lodges existing, and even when in some States of the Union two or more Grand Lodges have or exercise Masonic authority, that authority rests only and exclusively in the territory occupied by the lodges of their obedience without interfering in the Regimen and Sovereignty that each one controls.

In the territory of the Republic there is a Grand Lodge existing that calls itself "Rito Nacional Mexicano" and which the other Grand Lodges existing in said territory do not recognize. There are many reasons that have caused similar state of affairs, among them, the fact that the true and legal "Rito Nacional Mexicano" has ceased to exist several years past, the said body arrogating a title and origin to which they are not entitled.

Our relations with Bodies of other Rites are Fraternally essential as we consider the Brothers that perform and instruct the York as well as the Scottish Rite Fair and Just.

We find our Archives to be honored with correspondence of that Grand Lodge during the year 1908 and for unknown reasons, our relations have remained in suspence since that time.

We believe the time has come for us to effectively realize the Fundamental Principles of Brotherhood and that is only accomplished by exercising Tolerance and a great desire for Union and Plosperity which are absolutely essential in this great cause.

The Grand Lodge A.'. F.'. & A.'. M.'. of Alabama is worthy of great Honor, having initiated with such energy and good will the Symbol of Fortitude and can rest assured that the fruit of their labors will be reaped by the good impressions left in all hearts of the great work verified by the Sacred Laws of Justice and Duty.

For better understanding, we enclose the Treaty between this Grand Lodge and the Supreme Council of the 33 degree and last Gr.'. Ancient and Accepted Scottish Rite fo the Jurisdiction of the United States of Mexico, not giving you more data concerning our International Relations and list of friendly guarantees with the Grand Symbolic Bodies of the Exterior, as it would make this letter too lengthy.

Receive therefore, our sincere and enthusiastic applause and that flattering success will crown your Noble efforts.

We greet you with the highest honors that you deserve and to which you are entitled.

The Most Worshipful Grand Master,

Signed: Ignacio Cortes, 32d

In faith

The first Grand Sec'y.

Signed: S. Palma, 14d

A.’.L.’.G.’.D.’.G.’.A.’. D.’.U.’.

MUY RESP.’. GRAND.’. LOG.’. “BENITO JUAREZ”

De Antiguos LL.’. y AA.’. MM.’.

Del Estado de Coahuila.

Apartado 87

TORREON, COAU.

Gran Secretaria No. 330.

Reply to Circular of Inquiry Received from Grand Lodge of Alabama.

Nos. questions:

1. Regarding time, place and circumstances of the formation of our Grand Lodge, I enclose herewith a booklet in the English language, “The History and Constitution of the Grand Lodge of Coahuila, Benito Juarez,” and with reference to the number of lodges participating; there are at present nine subordinate lodges in this jurisdiction and several more lodges which are not working now, due to our political commotions, will soon begin work again.

2. The reply to the first part of this question will be found in the enclosed pamphlet. Our territory comprises the States of Coahuila and Durango. The State of Coahuila is the third largest in extension in the republic of Mexico and one of the very richest in mines, agriculture and cattle. The State of Durango is also extensive and rich.

3. This question is also answered in the booklet. At present there are more than three hundred active members.

4. The exact title of our Grand Body is in the Spanish language: “Gran Logia 'Benito Juarez' de Antiguos, Libras y Aceptados Masones del Estado de Coahuila,” or in English: “Grand Lodge 'Benito Jaurez' of Ancient, Free and Accepted Masons of the State of Coahuila.” Benito Juarez was a prominent figure in the republic, a great Mason, and considered by all Mexicans as one of the great men of America, and in Latin America he is given the title of “The well deserving of all America.”

5. The Grand Lodges of this republic control only the three Symbolic Degrees, or Blue or St. Johns' Masonry, the other degrees, from the fourth to the 33rd, belong to the jurisdiction of the Supreme Council of the 33rd and the last degree of the republic of Mexico, residing at Mexico City. Since several years ago the Masonry of this republic celebrated a treaty whereby the Symbolic Bodies became independent and sovereign, united in Grand Lodges with well defined jurisdictions. Generally speaking, there is a Grand Lodge in every State of the republic, which was founded when at least three symbolic lodges had been installed in the State. In no State of the republic can there be two Grand Lodges at the same time, because Blue Masonry is prohitited to invade territories occupied by another Grand Lodge. After a Grand Lodge has occupied a vacant territory and has installed three lodges, these will form their own Grand Lodge for that State.

6. The Grand Lodge of the State has jurisdiction over all lodges of her dependency, although the subordinate lodges are free, independent and sovereign with regards to their internal government. The latter are united to the Grand Lodge by the constitutional covenant and they owe her obedience, within the law, and while they govern themselves freely they must report to the Grand Lodge the movement of their members, of the treasury and a resume of the work of the lodge. They are represented in the Grand Lodge by delegates, with right to vote, they assist in the making of laws and in the elections of the Grand Officers. Sentences of the subordinate lodges pass to her for review and revision, in case of non-confirmity of a decision. Aside from this, although the Ancient, Free and Accepted Scottish Rite is of the official, each lodge has the privilege to work in any regular and recognized rite she may desire, by giving notice to the Grand Lodge. Instruction is given to the brethren in all rites and besides the old sciences, which comprise the Royal Art, the modern, social and political, are also studied.

7-10. The seventh and eighth questions are partly answered in previous replies. There are treaties of friendship in force with several Masonic Grand bodies in this republic and also foreign, maintaining friendly relations with the whole Latin American continent and several European Grand Lodges, with whom we are in correspondence. The Supreme Council of the 33rd and last degree of the Ancient and Accepted Scottish Rite of the United States of Mexico maintains friendly relations since many years with all Supreme Councils including the Southern and Northern Jurisdictions of the United States of America and was represented at the Grand Convention at Laussanne, Switzerland, and forms part of the Confederation.

Our Grand Lodge has its residence in Torreon, state of Coahuila, and its members have not missed working a single day set for its meetings, notwithstanding the political disturbances the country is undergoing, and in conformity with our ancient landmarks and customs it has never intermeddled in politics or religion and has constantly respected the dispositions of the de facto authorities who have governed the State.

Recognized by all Masonic authorities in the republic our members have found protection and help, whenever needed, and liberal as our rite is, we do not make distinctions in nationality, religion or race of a brother to give him assistance.

As I have said before, we do not limit ourselves to extend our relations to the Grand bodies of this republic only; we are also in connection with foreign bodies, particularly Latin-American, and if we in the past have neglected our sister republic to the north, the reason is, that we have been informed that those who do not belong to the York Rite, profess the Protestant religion, and express themselves in correct English, have been slighted, a thing which we have regretted very much and which has been the cause that numerous Mexicans living in the State of Texas seek the Mexican National Rite.

God grant that the Grand Lodges of the United States, in a spirit more fraternal, less egoistic and more in accordance with the Constitutions of the Scottish Rite and with the Old Landmarks, will inaugurate a new era of good relationship between the regular Grand Lodges of the two Americas and in this manner shall we the Sons of the Widow better fulfill our great mission and enable us to help the whole world in these difficult times.

El Muy Respetable Gran Maestro,

Lic. Jesus Maer Bosque.

El Gran Secretario,

N. R. Garcia. [Seal.]

A.'.L.'.G.'.D.'.G.'.A.'.D.'.U.'.

GRAN LOGIA "COSMOS"

DE AA.'.LL.'. Y AA.'. MM.'.

Del Estado de Chihuahua

(R.'.E.'.A.'.A.'.)

Gr.'. Secretaria

Direccion:

Apartado Postal 221

A la Grand Lodge A.'.F.'. & A.'. M.'. of Alabama.

Or.'. de Guntersville, Alabama.

Lib.'. Ig.'. Frat.'. Num. 429.

This Grand Lodge was united to the "Grand Dieta" in 1890, and proclaimed its independence in 1896 according to the unanimous consent of all the constituent lodges.

In 1899 entered a treaty of Alliance and Friendship with the Supreme Council of the 33 Gr.'. of the A.'. and A.'. S.'. R.'. for the Masonic jurisdiction of Mexican Republic. In this Treaty, which is still in force, it is recognized the territorial jurisdiction for the Estate of Chihuahua, of the Grand "Cosmos" Lodge.

Some disturbances among its membership were the cause for the apostasy of two of its constituent lodges, and in order to avoid this abnormal condition, from one of the loyal lodges were taken the necessary members to constitute two new lodges, that under warrant started to work at once, and a short time after, such new lodges were granted their charters issued by the Grand United Mexican Lodge of Vera Cruz, which is one of the most reputed and credited as regular in this Republic.

Previous to the above proceedings, in the early part of the year 1903, was started the reorganization of the Grand Lodge “Cosmos” with the help of the Grand United Mexican Lodge of Vera Cruz, represented by the V.’. Bro. Rafael L. Molina, who duly installed the officers of the constituent lodges “Constancia y Trabajo No. 1,” “Mariano Escobedo No. 2” and “Hidalgo No. 3.”

In 1901 were entered friendly relations with the Grand Lodge of California, and with the Grand Lodge of New Mexico, U. S. A.

In 1903 the Grand Lodge of France appointed as Guaranty of Friendship before this Grand Lodge Cosmos the Bro. Rafael L. Molina.

The work of increasing of the institution was continued uninterruptedly until, unfortunately, the political events of our country came to interrupt such work.

Having been proclaimed sleeping, some of the constituent lodges of this High Corps were reorganized and now are in active and regular work. The following lodges constitute the “Grand Cosmos Lodge”:

“Constancia y Trabajo No. 1” - V.’. Master, Pedro Escapite; Secretary, S. Villalobos.

“Mariano Escobedo No. 2” - V.’. Master, Eduardo L. Becerra; Secretary, M. F. Monzon.

“Perseverancia y Lealtad No. 12” - V.’. Master, Martin Rubio; Secretary, Ramon Rodriguez D.

“Benito Juarez No. 10” - V.’. Master, Jose Murillo; Secretary, Justino Cortes.

“Guelatao No. 5” - V.’. Master, Filiberto Guenrostro; Secretary, Baudelio Perez.

The above five lodges are in actual work with a membership of no less than four hundred all together, according to the A.’.A.’.S.’. ritual, under the jurisdiction of the Grand Lodge “Cosmos” of State of Chihuahua, which is the only Masonic Power recognized by the following High Corps for the three symbolic degrees:

Supreme Consejo del 33d - Mexico, D. F.

Grand Lodge “Valle de Mexico” - Mexico, D. F.

Grand Lodge “Unida Mexicana” - Vera Cruz, V. C.

Grand Lodge “Occidental Mexicana” - Guadalajara, Jal. Mex.

Grand Lodge “Oriental” - Merida, Yuc.

Grand Lodge de Estado - Monterey, N. L.

Grand Lodge “Benito Juarez” - Torreon, Coah.

Grand Lodge de Chile - Chile.

Grand Lodge - Lima, Peru.

Grand Lodge - Guatemala, Guatemala.

Grand Lodge Cuscatlan - San Salvador, C. America.

Supreme Consiglio del 33d ed ultimo gardo - Roma, Italia.

Supreme Counseil de la Rep - Argentina - Buenos Aires.

and some other Corps with whom now we have re-established our interrupted relations.

We send you our fraternal greetings.

Grand Secretary,

Cayetano Sainz Pardo.

Grand Master:[Seal.]

Gumerindo Balderrama. [Seal.]

SUMMARY

The present status of Masonry in Mexico, in brief, seems to be about this:

There are twelve Grand Lodges at work. These claim and exercise jurisdiction over the first three degrees only, except the lodges may, as in this country, confer the Past Master degree on Masters-elect. Eleven of these Grand Lodges recognize each other as regular and as a rule use the Scottish Rite Symbolic ritual. They do not recognize the York Grand Lodge and have no Masonic intercourse with it.

There is a Supreme Council of the A. & A. Scottish Rite, located in Mexico City, claiming exclusive jurisdiction throughout the Republic. It receives applicants for its degrees from the group of eleven Grand Lodges above mentioned and did until November, 1919, receive them from members of the York Grand Lodge, but it now strictly forbids any intercourse with or recognition of members of the "York."

An unofficial letter from Brother Jose Cos, Sovereign Grand Commander of the Supreme Council, says:

"1st. This Supreme Council claims no jurisdiction, whatsoever, over any Symbolic body or over the Capitular bodies, Chapter, Council and Commandery of the York Rite;

"2nd. The only possible connection this Supreme Council has with Symbolic bodies is, as it is in all other jurisdictions the world over, to know that the Lodge of Perfection does not accept an application from any Symbolic Mason of the Third degree unless he is a member of a lodge which owes allegiance to a legally constituted Grand Lodge;

"3rd. There is, in this Jurisdiction, a Philosophic body by the name of "Rito Nacional Mexicano" which claims jurisdiction over Symbolic bodies but this body has been

declared by this Supreme Council as spurious. (See copy of Balustre No. 78, transmitted herewith.)"

There is also Mexico City Chapter of Royal Arch Masons holding under the Grand Chapter of Texas. On December 26, 1919, the High Priest of this Chapter submitted a decision at a regular meeting of the Chapter, holding the eleven Grand Lodges above mentioned to be regular and all others in Mexico, including the "York," to be illegitimate.

There are also a Council of Royal and Select Masters, Mexico City Commandery No. 1, and Anezeh Temple, A.A.O.N.M. Shrine. We are informed that all these bodies are now drawing the line on the "York."

The strongest point of attack made against the "York" is that it is a body of foreign Masons speaking a foreign language who have attempted to monopolize Symbolic Masonry in the entire Republic. The "York" virtually admits this charge; its Grand Master at its 1919 Annual said, "we are a mere nucleus of Americans and English here in a foreign country."

(1) Freston states (p. 4) that the Supreme Grand Orient ceased to exist February 26, 1890. Its lodges passed to the several Grand Lodges within whose territory they were situated. (Light, Vol. 4, p. 63.) We are also assured that the so-called "Reformed Scottish Rite" has died out.

(2) A well informed brother in Mexico writes that "the Grand Lodge of the Federal District of Mexico" went out of existence in 1904, when it united with the Grand Lodges "Santos Degollado" and "Valle de Mexico," carrying with them the rights of those bodies to Grand Lodge Valle de Mexico. The so-called "Independent Grand Lodge of the Federal District of Mexico," says this brother, was a revival "by a person or persons who were not even members, and used for political and pecuniary purposes, calling its Grand Lodge 'Distrito Federal,' after the old Grand Lodge." He pronounces this last Grand body "absolutely

clandestine and so pronounced by all students of Masonry in Mexico." (Concerning "Santos Degollado," see York Grand Lodge Pamphlet [1920], pp. 26, 27-8, 44.)

(3) A recent unofficial letter from Brother Jose Cos, Sovereign Grand Commander of the Supreme Council of Mexico, says that the following Grand Lodges mentioned in the foregoing list are "dead," namely, "Distrito Federal," "Distrito Federal Independente," Aguas Calientes, Durango, Guanajuato, Vicente Guerrero, Hidalgo, Morelos, "Ingnacio Ramirez." He says the following "never existed," namely, Basabal, Juarez, Lower California, Sonora, "Light of Frontier, No. 14," "Jacob de Molay" and Tlaxcala.

These Grand Lodges may have "never existed" otherwise than on paper, but all have been from time to time mentioned in Masonic publications. Brother Cos says we failed to mention the regular Grand Lodge of Tamaulipas. (Concerning a Grand Lodge at Victoria, Tamaulipas, see York Grand Lodge Pamphlet [1920], p. 26.)

Brother Freston, in his pamphlet, (p. 8), says he understands that there is a Grand Lodge in the State of Tabasco. We have never met with other reference to it. There was also at one time a Grand Lodge in the State of Mexico. (York Grand Lodge Pamphlet [1920], p. 26.)

(4) Of the foregoing list it is quite certain that the following have ceased to exist, namely, Aguas Calientes, Basabal, Campeache, Durango, Guanajuato, Vicente Guerrero, Hidalgo, "Occidental" of Juarez, Lower California, Morelos, "Light of the Frontier, No. 14," "Jacob de Molay" of Tamaulipas, and Tlaxcala.

Baluster No. 79, issued in November, 1919, by the Supreme Council of the Scottish Rite for Mexico shows the following Grand Lodges as existing and at work in Mexico, namely:

Grand Lodge "Unida Mexicana" of Free and Accepted Masons of the State of Veracruz.

Grand Lodge of Ancient, Free and Accepted Masons “Valle de Mexico,” Mexico, D. F.

Grand Lodge of Free and Accepted Masons of the State of Oaxaca.

Grand Lodge “La Oriental” of Free and Accepted Masons, Yucatan.

Grand Lodge “Cosmos” of Ancient, Free and Accepted Masons of the State of Chihauhau.

Grand Lodge “Benito Juarez” of Ancient, Free and Accepted Masons of the State of Coahuila.

Grand Lodge of the State of Nuevo Leon.

Grand Lodge “Occidental Mexicana” of Ancient, Free and Accepted Masons, Jalisco.

Sovereign and Independent State Grand Lodge “El Potosi” of Free and Accepted Masons, San Luis Potosi.

Grand Lodge of Ancient, Free and Accepted Masons of Tamaulipas.

Grand Lodge of Free and Accepted Masons of the State of Puebla.

The Supreme Council strictly forbids its members receiving or holding Masonic intercourse with any Mason or Masonic body not embraced within this list. This inhibition is especially directed against the York Grand Lodge of Mexico, which it regards as an "irregular body" for the following reasons, namely:

"1. Because it was illegally organized by a group of Masons who segregated themselves from the Grand Lodge Valle de Mexico.

"2. Because immediately after the so-called organization took place, and claiming to be the successor of the Grand Lodge Valle de Mexico, which body has never ceased to exist, did on its own self-constituted authority proceed to include all other jurisdiction throughout the whole territory of this Republic, a jurisdiction which the Grand Lodge Valle de Mexico has never pretended, nor pretends now to possess.

"3. Because upon exercising the mentioned jurisdiction, and by establishing lodges in various parts of the Republic, it has invaded the Masonic territory of various regular Grand Lodges legally chartered in this country.

"4. Because by having adopted the English language as the official one, it has simply become a self-constituted Grand Lodge of foreigners, included within the territory of a free, sovereign and independent nation.

"5. Because by asserting to be the only regular Symbolic body within the territory of the Republic of Mexico, and their lodges working in the English language, it has dispossessed all Mexicans who are not familiar with the aforesaid language, of the right to make themselves regular Masons.

"6. Because there has been permitted in some of their lodges the use of ceremonies, vesture equipment, and certain badges highly improper for the symbolic degrees, and thus flagrantly violating their spirit and traditions."

Of the State Grand Lodges shown in our list, the well-informed brother above mentioned, says:

"Some of these Grand Lodges of States are in a very precarious condition on account of the years of internal troubles which have thinned the membership but as this is only a temporary condition it will not change the standing of those Grand Lodges and probably those others which are mentioned by you as having once existed may again come to life."

(5) Brother Forbes, who is friendly to "Valle de Mexico," admits in his pamphlet (p. 10) that the Columbian records disprove that three charters were issued for "Union Fraternal" but only one, and that the manner of formation of "Valle de Mexico" was "clandestine, irregular and illegitimate."

(6) Brother Forbes, who is a protagonist of the "Valle de Mexico," in his pamphlet (p. 53), denies that "Valle de Mexico" claims any connection with the old Grand Lodge of 1826. He admits that it originated in 1865, and was formed from "Union Fraternal" Lodge chartered by the Supreme Council Neogranadino of Cartigena, Columbia.

(7) This charge is indignantly denied by Brother Forbes in his pamphlet (p. 54). He says:

"This is such a deliberate lie that it has to be characterized as one, and the lie was told in order that foreign Grand Lodges should believe that the York Grand Lodge was the only Masonic institution in this Republic which did not owe or give obedience to the Supreme Council of the Scottish Rite, and the foreign Grand Lodges would be inclined, for this reason, to accord recognition to the York Grand Lodge. To say nothing of this being a deliberate lie, you can easily see how the Mexican Masons were belittled and disparaged in the eyes of symbolism everywhere on earth, it being supposed that your Grand Master told the truth - that Mexicans had spurned Symbolic Masonry and had returned to the fold of the Scottish Rite, from which they were liberated in May, 1883."

(8) Brother Forbes, in his pamphlet, says that the York Grand Lodge cannot produce “a scintilla of evidence to maintain its allegation” of descent from the Grand Lodge of 1825. He further says:

“This is a lie, or false statement, which ever you like to call it, and was never used by the Grand Lodge Valle de Mexico, to which Grand Lodge the York Grand Lodge claims to have succeeded. It was used only by the somewhat astute politicians who gained control of the Grand Lodge Valle de Mexico, when changing its name to the York Grand Lodge, solely for the purpose of impressing foreign Grand Lodges that the York Grand Lodge was an ancient and regular institution.”

(9) We learn from Brother Freston's pamphlet as well as from other sources that the Grand Lodge “Valle de Mexico” now claims jurisdiction over Symbolic Masonry only in the Federal District, coupled with the right to found lodges in any State or Territory where there is no Grand Lodge.

(10) Freston says (p. 7) that the lodges of “Valle de Mexico” in common with all Mexican Grand Lodges except the York, work according to a “Colonial Rite, probably Prussian in its origin.” We understand from other sources that they use the Scottish Rite ritual of the first three degrees.

(11) Brother Freston, (a partisan of the York Grand Lodge), says in his pamphlet (p. 8) of the United Mexican Grand Lodge of Vera Cruz, “that it is undoubtedly a legitimate Grand Body.”

(12) Our latest information is that the Grand Lodge of the Federal District went out of existence when, in 1904, it voluntarily united with Grand Lodge “Santos Degollado,” which in 1908 merged with “Valle de Mexico.”

(13) Late information from reliable sources in Mexico City is that both the “Reformed Scottish Rite” and the “Independent Grand Lodge of the Federal District” are now unknown there and have been so for many years. (See York Grand Lodge Pamphlet [1920], pp. 26, 60.)

(14) In November, 1919, Grand Lodge of Oaxaca was working and is recognized by the other Mexican Masonic Grand Lodges, except the York.

(15) Grand Lodge of Puebla is again at work and is recognized as regular by the Mexican Masonic bodies, according to late and reliable reports.

(16) Late information is that the Grand Lodge of Tamaulipas is still at work. Brother Freston in his pamphlet (p. 7) savagely attacks it in these words:

“2. The Grand Lodge of Tamaulipas, Dr. Guzman, G. M., Tampico. Colonial Rite. This Grand Lodge was illegally formed by one Lic. Teodoro Montemayor, as a political move to assist the late General Bernardo Reyes in his fight for the Presidency as against Don Porfirio Diaz. The old Grand Lodge of Tamaulipas died a natural death some years ago for want of members. The building in which they met had been donated to the Craft by one General Flores, an enthusiastic Mason of the old times. A condition of the gift was, that if ever the Craft ceased to work the building was to revert to the Government. To avoid this a fragment of one lodge, 'Vitrex No. 1,' always kept alive, held a meeting once in about six months. They admitted anybody that had the price, Negro, Arab, Syrian, Chinese, Mexican stevedores, - anyone that could pay five pesos for the degrees. When Montemayor was named a 'Propagandist' on behalf of General Reyes, he conceived the idea of reviving this lodge, and of using the Craft for political purposes. Accordingly, he divided Vitrex Lodge into two parts and organized a stevedore lodge in a small nearby village with timber taken from the docks and loading gangs of the stevedores. He gave them the degrees free, in consideration of their voting for his man. Out of this element he organized his Grand Lodge. The Charters were obtained from the Grand Lodge of Vera Cruz, which Grand Body, when the true facts were brought to its notice, promptly revoked them. However the harm was done and when the seceders from the Grand Lodge in 1910 formed their spurious Grand Lodge, recognition was promptly given to the body under discussion, and what is even worse, after the good old lodge of Vera Cruz enacted the unholy treaty with

the pseudo Grand Lodge Valle de Mexico, they recognized Tamaulipas Grand Lodge also."

-----o-----

By mismanagement and misapplication of Masonic principle we can bring our splendid form of institution into ill repute; but if liberty, justice, equality and fraternity control the functions and actions of our institution, we shall have found an effective remedy for the disease that promotes dissatisfaction and strife.

Frank W. Settlemier, P. G. M., Oregon.

----o----

The tasks set to children should be moderate. Over-exertion is hurtful both physically and intellectually, and even morally. But it is of the utmost importance that they should be made to fulfill all their tasks correctly and punctually. This will train them for an exact and conscientious discharge of their duties in after life. - Hare.

THE HUNGARIAN MASONIC PERSECUTIONS

BY BRO. DUDLEY WRIGHT, ENGLAND

THE OFFICIAL dissolution of Hungarian Masonic lodges and organizations has again directed public attention and opinion to the terrorist activity in Hungary, but it is necessary to emphasize the fact that this action of officialdom must be separated from the Communist prosecutions which have recently taken place. Freemasonry did not take the

slightest part in the creation or support of Bolshevism in Hungary, although, in spite of that fact, the members of the Craft have become the victims of the present reactionary propaganda, which regards the objects of Freemasonry as obstacles to its policy.

In Hungary today it is a crime to be a Freemason, and the punishment for such crime is discharge from official employment, internment and imprisonment. The Masonic lodges have been stigmatized as "immoral and unpatriotic secret societies" and the "Awakening Hungarians" have condemned all Masonic societies. They did not even wait for the government to give an official and legal form to the sentence, but began, without delay, their campaign.

On 25th April last - more than a month before the official dissolution of Masonic associations - a detachment of the notorious Brachialgewalt, accompanied by a number of civilian "Awakenings," forced an entry into the Lodge Arpad, when they turned over the furniture, confiscated all documents, and sealed up the library; an example which quickly found many imitators. In Ujpest a group of terrorists entered by force the Lodge Vilagossag, where they committed a similar action, while in Magykanizza the Masonic Temple was also confiscated. In Budapest, on 15th May, the palace of the Symbolical Grand Lodge of Hungary at 47 Podmaniczky-utca, as well as the buildings of the Lodges Galileo and Hajnal were requisitioned, without any formal procedure.

It was not until 29th May that the Hungarian government gave its sanction to these atrocities and dissolved all Masonic organizations, the work of which had already been paralyzed by the terrorists. The "Magyar Kurir" wrote as follows concerning this measure:

"We are informed by competent circles that the Minister for Home Affairs, by his order No. 1550, 1920, has definitely dissolved all Freemason lodges, associations, and institutions. It is a well-known and officially established fact that Freemasonry had a considerable, almost decisive, role in calling forth the war, and later, during the war and after the armistice, in the development of defeatism and destruction, as well as in the raising of the Karolyi revolution and of Bolshevism. The wealth of the lodges will come under official confiscation and will be utilized by the government for humanitarian and cultural purposes, but, before everything, for the support of actions of nationalistic and Christian tendencies."

The untenability of this semi-official interpretation is obvious. In the first place, it commits a striking contradiction by stating that Freemasonry called forth the war as well as pacificism-stigmatized as “defeatism” - for the statement concerning a part supposed to have been played by Masonic brethren in the incitement of Bolshevism is sufficiently disproved by the fact that, in the first weeks of Bolshevist rule, the People's Commissariat for Home Affairs dissolved the lodges and confiscated all their possessions. Even the moderate Social Democrats did not identify themselves with the Craft. In the congress of the Hungarian Social Democratic party held at Easter, 1918, a resolution was carried, according to which a member of the Social Democratic Party cannot be a member of a Masonic lodge, because Freemasonry was held to be a “bourgeois organization.”

The Freemasons who sought refuge in flight to foreign countries are issuing a proclamation by means of which they hope to call the attention of their European comrades to the recent happenings in Hungary and seeking their support and sympathy against the officially sanctioned atrocities of the terrorists.

---o---

IF THE CRAFT SHALL BELIEVE IN ME

BY BRO. L.B. MITCHELL, MICHIGAN

As the parting time at last shall come

As I've tried to set the seal

And the spirit of the mystic home

Of the Art that is ideal,-

As I've prayed my way with heart and hand

As the Light has helped to see,

I'll be blest upon the border-land

If the Craft shall believe in me.

I have tried to be true to the Art

Through the years as they have passed,

To indite that which allures the heart

To the Truth of things at last.

Though I may have stumbled here and there

Where we all so love to be,

But O, how richly will I fare

If the Craft shall believe in me!

It may be I've sometimes left the way

In the quest of other things,

And to some have marred the harmony

Of the soulfulness it brings;

It may be I've faltered on the way

Of a faith reality,

But I seek the Light and humbly pray

That the Craft may believe in me.

And if thereby to them shall come

An added bit of joy

I'll be truly blest in what I've done

In the dear old Art's employ;

And blest will be the by and by

If my angel whispers me

That 'twas not in vain, my “passing by,”

For the Craft believes in me.

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 41

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be

worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "ETERNAL LIFE"

In conducting the study meetings the Chairman should endeavour to hold the discussions as closely as possible to the text and not permit the members to speak too long at one time, or to stray onto another subject.

Whenever it becomes evident that a discussion is turning from the original subject the Chairman should request the speaker to make a note of the particular point or phase of the matter he wishes to discuss or inquire into, and bring it up when the Question Box period is opened.

What does Brother Haywood consider to be the central idea of the Legend of the Third degree?

In what respect does the term "Eternal Life" differ from Future Life? Immortality? Resurrection?

What is Brother Haywood's definition of "Eternal Life"? How would you define it?

What are the two component parts of human nature?

What group of our activities has reference to the body?

What is man's "spirit"? What is this "spirit" eternal?

What is the principal fault of many of us? What is the result of this faith? What is the remedy for this condition?

Why is the "Lost Word" the symbol of "Eternal Life"?

Do you agree with Brother Haywood's conception of the "Raising"? If not, wherein do you differ from him? (A general question.)

Is it necessary for us to seek outside of our Blue Lodge ritual for the "Lost Word"? If so, why?

SUPPLEMENTAL REFERENCES

Consult indexes to Volumes I, II, III, IV and V of THE BUILDER for references to "Immortality" and "Resurrection." Mackey's Encyclopedia:

Immortality of the Soul, p. 347; Resurrection, p. 621.

THIRD STEPS BY BRO. H.L. HAYWOOD, IOWA

PART VI - ETERNAL LIFE

That which I believe to be the central idea in the whole Hiram Abiff drama, and, consequently, the profoundest interpretation of it, is that which is embodied in the term used as the title of this section. I have chosen to consider it in a section apart, not only because its importance is deserving of such emphasis, but also because the truth of Eternal Life is so confused, so mingled with other very different ideas, in the minds of men, that we have need of a careful analysis of the matter.

By Eternal Life we do not mean quite the same thing as that meant by a Future Life. Future Life, by virtue of the very words used to describe it, is a life that is supposed to lie in the Future, beginning after death; Eternal Life will be lived in the great Future, true enough, but is something more than that.

Nor is Eternal Life the same as Immortality, for Immortality means deathlessness - that is, an existence of endless duration. It suggests a picture of life lived on a level line, of which line there is no end. Eternal Life includes this conception of infinite duration but it also includes much besides.

Again, Eternal Life is not to be identified with Resurrection. According to this latter hope the man who dies will be raised from the dead, and will be the same man that he was before death. This also may be true, in some sense doubtless is true, but it is not the same truth as that meant by Eternal Life.

What, then, do we mean by Eternal Life? Briefly it may be put thus - there is something in every man, call it spirit, soul, a divine spark or what you will, which even now is not concerned with time or space, but exists above or outside them. This God-like thing in us need not wait for death to make it Eternal; it is Eternal now.

From the most ancient times, as is proved by the history of every religion, men have found human nature to be a kind of double thing, one half of which is very different from the other half. In behalf of simplicity we may, as many teachers have done, call one of these halves the body, the other the spirit. Under one or the other of those two words we may group all of our activities.

One group of our activities has reference always to the body. If we work to earn money it is that we may clothe, and feed, and shelter the body; if we seek pleasure it is to please the same body; if we desire possessions it is that the wants and needs of the body may be satisfied. By this very nature, it is plain to see, these activities are temporal, because the body, around which they all revolve, soon breaks down and is at last destroyed by death. It is because food is to feed the temporal body, and clothing to cover it, etc., that we call

these things temporalities. What use will we have for money, for houses, for land, clothing, food, and all similar things, when we no longer have a body by which to use them?

But there is in each of us another set of activities which have reference to the spirit. By virtue of its very nature man's spirit is a thing that seeks Goodness, Truth, and Beauty. Just as food is the satisfaction of the stomach's appetite so are these the satisfaction of the spirit's craving. And it must be noted that the things for which the spirit has need are not in any sense necessarily tied up to, or dependent on, the body, or the earth of time and space; in all worlds, with or without a body, and under any imaginable circumstances, the spirit will necessarily keep on its search for Goodness, Truth and Beauty. For this reason we are justified in describing this life of the spirit as Eternal.

It is the great tragedy in the life of many men that they so entirely devote themselves to the body's needs that they forget, or neglect the spirit's needs. Giving themselves up to the search for things, for temporalities, they leave the divinest cravings in them to go unsatisfied; as a result, they become materialistic, self-centred, vain, greedy, and animalistic; the soul becomes dissatisfied, God becomes unreal, and the future life uncertain; and they even fall into the fatal habit of making such goodness, truth and beauty as they do find in themselves or others, into a mere means to an end. Such a man's whole life revolves about himself; he becomes his own world and his own God, and out of such a state grow the fears, doubts, superstitions, quarrelings, graspings, prejudices, envyings, and hatreds which so often make life a mere scramble after the things of self. In other words, the body is set at the centre of existence so that all the man's life is made up of temporalities.

The one remedy for this condition is to change the centre of gravity so that the spirit is master and the body is servant, so that search is made for the eternal things instead of wholly for the things that pass away. When this occurs, selfishness, envy and materialism vanish; the soul becomes the great reality; God draws very near and becomes very certain; the perspective of life is changed and its scale of values is reversed. To be horrorable and true, to love others, to live in pity, charity, and kindliness, to know eternity as present and the present existence as a brief place of an endless life, all this becomes for such a man the great ideal toward which all his energies are bent. Loss and disease may be serious but they are not fatal; even death is robbed of its terrors because the man's treasures are out of the reach of destruction.

This is Eternal Life. This is the "life of God in the soul of man," eternity in the midst of time, a divine-human experience possible in the Here and Now. To reach such an existence is in the power of every man; nay, it is the birthright, the God-intended plan, of every child of the race.

Herein, it seems to me, we have the reality of which the Lost Word is the mystic symbol; and he who has found that word within him is victorious always, whatever betide. If he is betrayed by the friends in whom he has trusted, waylaid by ruffians, put to death in the midst of his creative and benignant work, and thrown into an unmarked grave, he is not defeated or destroyed; the God-like spirit within him, dedicated to the Eternal Values, raises him up from the level of death to the perpendicular of the life that even now is eternal.

If this be the true interpretation of the Raising, we can no longer agree with those who see in it merely a ceremony in witness to the Future Life of the soul. How could it be? The Raising is not accomplished on the Other Side of the grave but on This; out of the very disaster which overwhelmed him, out of the midst of that dreadful "masterful negation which men call death," the master is lifted up and made victorious. The Spirit is conqueror even Here.

Furthermore, and as I have already hinted, this interpretation makes void the theory which would have us believe that the Lost Word must be sought outside the Blue Lodge Ritual. When is the Master raised? Is it not in the Third degree? Is not the very Power that raises him itself the thing we mean by the Work? It is true that the secret is elaborated and made plain in a higher degree, but the power, the actual upraising energy of which such a word must be a mere symbol, is present, and does its work, inside the limits of the Third degree!

As this understanding came home to me and opened up within my mind, the whole of the Blue Lodge ritual, nay, the whole of Masonry became transfigured; dark places became filled with light; obscure symbols, often so cryptic and dim, became eloquent with wonderful meanings; I found every ceremony, from the first activities of the preparation

room on to the solemn awful tragedy moving with steady tread and predetermined plan on toward the sublime climax. Freemasonry rose in my vision to the most divine heights and I saw that it has in its heart an Eternal Gospel which gives it a place among the great religions, and among the noblest of all the philosophies, wherethrough men have sought for light on the brief broken, bewildering mystery of existence, and strength to live, unconquered and unashamed in the midst of so many enemies and defeats.

TEMPLES OF PAIN

BY BRO. N. W. J. HAYDON, CANADA

Tall and wide are thy mansions, Oh Pain,

And many the woeful dwellers therein;

The tiny babe, kept from its mother's breast,

The little child whose feet forget their dance,

The stripling and the strong man bow to thee,

The gentle maid, the mother suffering long,

And weary age-all own thy might.

Through thy long corridors their sighs resound

And those who watch, or wait, the long hours through,

On their hearts, too, thy grim strength casts its shade.

Thy high places, Pain, are full and overflow

With those white altars where thy victims lie;

There is that upper chamber where the fierce light

Beats on the little table and the quiet form

Round which thy white-robed ministers

Hover with quick and skilful hands

To aid the dreadful fight twixt Life and Death.

And last, that silent room whose undraped couch

Doth bear the scarred shell of all our hopes and fears.

Oh Pain! The black-robed servants of our God

A God of life and joy - what paradox -

Would teach us thou'rt His love's chief messenger,

Bringing us nearer the vision of His face.

Perhaps thy pearl-hued wings are tipped with rosy dawn

For those who pass thy gates; but those who stay

Oh Pain, see in them only sunset hues,

And the unyielding blank of empty hands.

Oh Pain! When wilt thou be content?

----o---

The average Mason pays little attention to Masonry after he attains to the sublime degree of a Master Mason. He is not often seen in the lodge room. When called upon to render a Masonic service, he occupies himself in making excuses and explanations. If each Mason would simply devote thirty minutes of each day to Masonry; to rendering a service to a distressed brother, to obtaining a more accurate knowledge of what Masonry means; in the search for greater light and knowledge, the Masonic Fraternity would become a power, and the individual a giant of intellectual strength, which, when united with his fellow member, would make this world better. Masonry knows no prejudices-and makes no promises to its initiates; but it does exact service from all good Masons-service which is taught in the lectures of the three degrees. The reason you know them not is because you are not familiar with Masonry. You have received the three degrees; it is true you wear the badge of a Mason prominently displayed, but if by chance you should be suddenly challenged, you would utterly fail. The question is, what are you going to do to improve your knowledge ? Are you going to leave untouched the workshop of Masonry? Are you going to remain content with your own limited knowledge, or are you going to arouse yourself from the helpless Masonic state in which you find yourself ? Are you going to be content with a few empty honors which may have accidentally come to you and which you have not earned? Masonry is knocking at the door of every member, pleading with its votaries to help make men better. Masonry is beating a perpetual tattoo upon your door, and begs you enter the vineyard and take up the burden-as a Mason this work is absolutely and entirely your duty.

Milton E. Springer, P. G. M., Philippine Islands.

-----o-----

With malice toward none, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in. That this nation, under God, shall have a new birth of freedom, and that government of the people, by the people, and for the people, shall not perish from the earth. - Lincoln.

WOMAN AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

Wise men tell us that there never has been a woman Freemason. Perhaps that is true. This question has been called to the attention of the able scholar and devoted Mason who contributes this series of articles. Can Freemasonry enlarge its borders to include women or must they forever remain outside the pale? If they are to be made Masons in literal truth in what way can we reorganize the ritual so as to eliminate certain features which might prove embarassing to them? If they cannot be admitted into full membership in what way can the spirit and teachings of this ancient Fraternity be made available to them? Since Freemasonry began to be this has been a moot question; it is still. It will be for years to come. It is a theme of perrennial interest. For this reason we are very glad indeed to give to our readers the reasoned and mature judgments of a scholar who has every right to speak on this interesting question.

RITUAL OF FREEMASONRY FOR LADIES

(The Ritual of Adoptive Masonry here given differs from that appearing in the August number of THE BUILDER. It was published in 1791, in the French language, from which it is now for the first time translated.)

FIRST DEGREE

PREPARATION OF THE LODGE AND OF THE CANDIDATE

THE SISTERS and brethren are convened in a spacious apartment, brilliantly lighted with wax candles, five of which are placed in the south, while five others are placed on a pedestal in the north, and arranged in such a manner as to illuminate a picture illustrating the angel expelling Adam from the Garden of Eden.

The Grand Master, wearing white gloves and apron, his breast decorated with a silver ladder pendant from a white ribbon, and holding a silver trowel in his right hand, takes his seat in the north part of the lodge. The Grand Inspectors, wearing white aprons and gloves are placed at right angles to the Grand Master. One has a silver hammer and the other a miniature silver Tower of Babel, pendant from white ribbons from their breasts.

(The northern situation of the Grand Master is in accordance with the traditional belief that this is the most appropriate situation for one whose duty it is to impart knowledge.)

The sisters and brethren wear embroidered aprons and, during the ceremony of initiation, the former sit to right and left of the Grand Master's throne, while the latter, holding white wands in their hands, arrange themselves in an oblong, from north to south, in order to receive the candidates for initiation.

The Grand Master instructs one of the sisters (who is assisted by a brother), preferably the sister who has proposed the candidate for initiation, to see that the candidate is properly prepared. This preparation consists first of depriving her of all jewelry and money, the intention being that she shall be reminded of the fact that intellectual worth only is considered of value by the members of the Order. A white veil is then thrown over her head and, blindfolded, she is conducted by the brother to the entrance of the lodge.

MANNER OF OPENING THE LODGE AND OF INITIATING A CANDIDATE

The Grand Master commands attention by clapping his hands in a peculiar manner five times, an act which is repeated by the Inspectors. Both sisters and brethren rise and the Grand Master addressing the Junior Inspector says:

"What is the duty of every Mason?"

Answer: "To hear, to obey, to work, and to be silent."

Grand Master: "Brethren and sisters, may we hear and may we obey. Let us work and let us be silent.

All the members and visitors salute the Grand Master and intimate their obedience to his commands by clapping their hands five times.

The candidate is admitted by five taps at the door and the brother who acts as her guide hands her over to the charge of an Inspector who conducts her round the lodge and leaves her standing in front of the Senior inspector, who asks the question:

"What is the cause of this intrusion?"

Answer: "A lady desires to become a Mason."

This is communicated to the Grand Master who asks the candidate:

"Has curiosity any share in your request?"

Answer: "No."

Grand Master: "Are you willing to be rid of the prejudices common to your sex? If so, we are willing to admit you to our ranks."

Answer: "I am."

Grand Master: "In order that you may be enabled to persevere in those sentiments, brethren and sisters, assist the candidate and conduct her to the entrance gf the Temple of Virtue."

The veil is then removed and the candidate is welcomed by the members of the lodge who signify their willingness to admit her into their company by striking their aprons with their hands.

The brethren with their wands then form an arch under which the candidate passes and advances by slow, measured steps to the pedestal. She kneels on a cushion and with her right hand placed on a Masonic apron, repeats the following obligation, word for word, after the Grand Master: OBLIGATION

"In the presence of the Creator of All Things, and of the members of this lodge, and by that honor, which is the distinguishing characteristic of a virtuous woman, I promise to keep strictly and truly the secrets of Masons and Masonry under the penalty of being excluded from the company of my friends here on earth and from Paradise hereafter."

The approbation of the members is intimated by the striking of their aprons with their hands. The candidate then uses and is invested by the Grand Master with an apron and a silver ladder, and he addresses her as follows:

Grand Master: "You are now, madame, an initiated Mason and as such I can entrust you with the sign, the grip, and the pass-word. Give me the pleasure to address you as a sister and as such to salute you with the kiss of peace."

INSTRUCTION IN THE FIRST DEGREE

The principal part of this catechism is undertaken generally by the Grand Master or some other brother proficient in the science, but the original intention was that every member should, in turn, take part in the answers.

Grand Master: "What is the duty of an initiated Mason?"

Answer: "To hear, to obey, to work, and to be silent."

Grand Master: "Are you an apprenticed Mason?"

Answer: "I believe so."

Grand Master: "Are you not certain?"

Answer: "It is prudent to be doubtful of everything and certain of nothing."

Grand Master: "In what manner were you admitted into the lodge?"

Answer: "I was blindfolded."

Grand Master: "For what reason?" Answer: "To intimate that my curiosity could not be gratified, and that I could only attain to the knowledge of the sublime mysteries if possessed of the fortitude to persevere."

Grand Master: "Where were you received as an apprentice?"

Answer: "Between the Ladder of Jacob and the Tower of Babel."

Grand Master: "What does that Ladder signify?"

Answer: "Its meaning is mysterious, but, so far as I can understand it, I conceive that the duty of all mankind is indicated by it."

Grand Master: "Will you explain your meaning?"

Answer: "It is emblematic of prudence and justice."

Grand Master: "Into how many parts is the figure divided?"

Answer: "Five."

Grand Master: "What are they?"

Answer: "Two external sides and three internal steps."

Grand Master: "Be more explicit and inform the lodge in what manner prudence and justice are depicted."

Answer: "Prudence is indicated by one of the external parts, which is held to illustrate the veneration and love due to our Creator. His justice is indicated by the other side, which is also held to be symbolical of the attention and love due to our neighbors."

Grand Master: "What do the steps indicate?"

Answer: "The moral virtues, the practice of which will lead us to immortality."

Grand Master: "What does the Tower of Babel represent?"

Answer: "The pride of the children of the earth. The only presevative against that destructive passion is the inner exercise of temperance."

Grand Master: "How do you arrive at this knowledge in Masonry?"

Answer: "Through the Arch."

Grand Master: "What does that Arch represent?"

Answer: "Unity and Strength."

Grand Master: "Give the sign of an initiated Mason to your sister."

(The forefinger and thumb of the right hand are applied to the left ear of the sister.)

Grand Master: "Give her the salute also."

(A salute on the left cheek.)

Grand Master: "Give me the pass-word."

Answer: "Amice."

Grand Master: "What does that word denote?"

Answer: "Benevolence."

Grand Master: "What is meant by Benevolence?"

Answer: "Masonry."

Grand Master: "What is worn by an initiated Mason?"

Answer: "The symbol of Jacob's Ladder."

Grand Master: "Whither will that ladder lead?"

Answer: "To felicity"

Grand Master: "And what is the duty of an initiated Mason?"

Answer: "To hear, to obey, to work, and to be silent."

SECOND DEGREE

PREPARATION OF THE LODGE

The brethren and sisters who have already passed the Second degree only are permitted to be present for the purpose of forming a lodge for the admission of the candidate. They assemble in a convenient room, in the center of which is placed a tree, on which is fruit.

The only light in the room is supplied by means of spirits of wine and salt, placed on a pedestal. On the east side of the lodge is a star; on the west a painting of death; on the north a representation of Adam and Eve in the Garden of Eden; while in the south is placed a buffet with wines, sweetmeats, etc.

The officers, brethren and sisters are placed in the same order as in the previous degree.

A silver chain of considerable length and a bracelet engraven with the words "Virtue and Silence," are placed on the pedestal.

PREPARATION AND INSTRUCTION OF THE CANDIDATE The initiate is conducted by a brother or sister to an ante-room, where she is received by the Inspector, who hands to her a white ribbon, which is fastened round her right arm, by means of which she is led into the lodge. Previously to this, however, the Inspector asks her if she is willing to submit to the trial belonging to the second degree, that of Companion, and a reply in the affirmative being received, she is blindfolle and handed over to the care of the Brother Inspector, who notifies the fact to the lodge by giving five shouts.

Grand Master: "What is your request?"

Answer: "An initiated Mason is desirous of being admitted as a Companion and offers herself voluntarily for the purpose of undergoing the trials necessary to attain to the knowledge of the Second degree."

Grand Master (to Candidate): "Know that in order that you may attain to this dignity to which you aspire it is essential that you display fortitude, for if the least fear is evinced by you, it may cause you to be rejected."

(To Inspector): "Lead the candidate to the pedestal in order that she may behold the danger of her situation" (at this moment the veil is removed). (To Candidate): "Behold the trials to which you are exposed. Travel towards the west and behold the nature of your existence and remember that the charms of beauty will not avail when your sun is set. The picture now before you is a true representation of what you must come to. May

this picture never be effaced from your memory. As there is no true picture without a shadow, observe in the east a light: that is emblematical of the star of life."

The candidate is then conducted to the pedestal where she is told to kneel.

Grand Master: "Have you infringed your vow as an initiated Mason?"

Answer: "I have not."

Grand Master: "Will you persist in keeping inviolate the obligation you are about to be entrusted with, as well as the one you have taken already?"

Answer: "I hope so to do."

The Grand Master then places a silver chain around her neck, saying:

"You are not, sister, to suppose that this chain is an emblem of slavery; on the contrary, it points to the union of friendship which, as a Companion, you are to evince for all members of the Order."

OBLIGATION

"I promise by the penalty attaching to my former vow never to speak of the secrets of this degree, to be a friend to the whole of the human race, to abstain from eating the core

of apples, to wear the bracelet of the Order, to sleep with it this night, and never to reveal the secret which that bracelet implies."

The candidate then rises and is divested of the chain and ribbon, and invested with the bracelet of the Order.

Grand Master: "Notwithstanding your vows, I anoint your lips with the seal of discretion, that being the only security in Masonry. Receive likewise this fruit, refresh yourself with it, but reject the core: you will then become One of Us."

The new Companion tastes the fruit, the members as a body saluting her with cries of "Eve."

The Grand Master then seats the Companion on his left and, giving the signal for silence, addresses her as follows:

"The silence of Masonry is as horrorable as it is ancient; the pass-word of this degree is as ancient as the Creation, and its antiquity is proved beyond the possibility of doubt. The honor, therefore, which is attached to it, which you will hereafter experience, is beyond your comprehension at present or my power to express. You ought peculiarly to rejoice in your present situation, for many have attempted to attain to the knowledge of this degree, but have been rejected, and the disappointed candidates thus withdrawn have experienced a shame seldom known to human beings except on such humiliating occasions."

INSTRUCTION IN THE SECOND DEGREE

Grand Master: "What is the duty of a Companion Mason?"

Answer: "To obey, to work, to hear, and to be silent."

Grand Master: "Are you a Companion?"

Answer: "Give me an apple and I will prove it."

Grand Master: "How were you received as a Companion?"

Amswer: "By the anointing of my lips and by tasting the fruit."

Grand Master: "With what were your lips enointed?"

Answer: "The seal of discretion."

Grand Master: "What is the meaning of this sign?"

Answer: "It is to teach Us that the lips of Masons are never to be opened to reveal our mysteries except to those who, upon examination, prove to be One of Us."

Grand Master: "What does the fruit signify?"

Answer: "It implies friendship as wc all partook of the same upon our admission to this degree."

Grand Master: "As you assemble as sisters what is its further significance?"

Answer: "The essence of stability."

Grand Master: "In what way?"

Answer: "In our having virtue as the basis of our superstructure."

Grand Master: "How did you arrive to the dignity of a Companion?"

Answer: "By means of a tree."

Grand Master: "Where was the tree?"

Answer: "In a garden."

Grand Master: "What was the name given to this garden?"

Answer: "Eden, the same as that in which Adam and Eve were placed at the Creation."

Grand Master: "In what part of the garden was the tree, to which you allude, placed?"

Answer: "In the center of it."

Grand Master: "By what name was it called?"

Answer: "The tree of knowledge of good and evil."

Grand Master: "By what was the garden bounded?"

Answer: "By a river."

Grand Master: "What does this river represent?"

Answer: "The stream is indicative of the rapidity of the human passions, which are to be restrained only by Masonry."

Grand Master: "What became of Adam and Eve?"

Answer: "They were expelled from the garden."

Grand Master: "For what reason?"

Answer: "For their disobedienre to the commands of their Maker they forfeited their inheritance."

Grand Master: "What lesson is inculcated by their conduct?"

Answer: "It teaches us that should any one of us violate the vows we have taken as Companions the consequence will be that we shall be refused admission to the Order."

Grand Master: "Why is a Companion forbidden to eat the cores of apples?"

Answer: "Because the core is supposed to be the seed of the forbidden fruit."

Grand Master: "I present you with this apple and desire that you will prove to this lodge that you are a Companion Mason."

The Companion takes the apple, from which she abstracts the core, which she places on the pedestal.

Grand Master: "Why was the serpent introduced into the garden?"

Answer: "The serpent is an emblem of eternity as well as the symbol of the origin of evil."

Grand Master: "Why is this emblem placed in so conspicuous a part of the lodge?"

Answer: "As we are at present only in a state of probation it is a monitor to us to be diligent in our vocation so that we may merit by our conduct here a greater degree of happiness beyond."

Grand Master: "Why should you be reminded of the origin of evil?"

Answer: "In order that we may recognize the necessity of seeking for happiness."

Grand Master: "Where is happiness to be found?"

Answer: "In Masonry."

Grand Master: "What is the principal aim of Masons?"

Answer: "To make each other happy."

Grand Master: "What is the duty of a Companion Mason?"

Answer: "To obey, to work, to hear, and to be silent."

At the conclusion of the meeting a supper is provided and when the Companions are seated the Grand Master calls upon the newly-admitted Companion to rise, when he addresses her as follows:

"Before you partake of the refreshment provided in honor of your reception, it is necessary that the mysteries of the degree to which you have been admitted should be explained to you. The representation of death is that of the state of man after his fall, owing to the lack of discretion in the female who was created to be his companion in Paradise. As the oracles of truth have declared the seed of the woman shall bruise the serpent's head, but as the day of wrath is also declared to be accompanied by a day of mercy, I therefore now cordially welcome you into this second degree, that of felicity, in the hope that the present company will be to you as a second Paradise. From this day we admit you to our table and request your participation in our refreshments, which are emblematical of the tree of life and of the essence of Masonry."

THIRD DEGREE

The Third degree in Masonry being regarded as of the highest importance, it is very rarely granted and the ceremony is worked only on particular and special occasions. It is regarded as the highest indiscretion to entrust any but the most worthy with secrets and favors which are the property only of the worthiest of the sex.

The Companion who aspires to the Third degree must be proposed at the last but one of the two lodges preceding that when she desires to be admitted. This condition is obligatory and can on no account be dispensed with. The object of the proposition being considered at two meetings of the lodge is to give ample opportunity for any objection against the candidate being brought forward, void that every member of the lodge may be made acquainted with the proposition, notice of the proposal is sent to every member of the lodge.

At the second meeting a ballot is taken for the candidate, and if in her favor the Grand Master requests the member who proposed the Companion to desire her attendance at the next meeting. If the ballot is not in her favor the proposal cannot be made again.

OPENING OF THE LODGE

The temple in which this degree is conferred is generally reserved for this special purpose. The tapestry and decorations, however, are of so costly a character that many lodges have to resort to the expedient of having them represented on canvas.

The temple is brilliantly illuminated. At the north end of the room is depicted a rainbow, which extends from the eastern to the western extremities, and in the center is a representation of the sun, encompassed by the moon and stars. On the west side of the temple Europe is represented by a lady in a very rich habit of several colors, seated between two crossed cornucopias, the one filled with all kinds of grain and the other filled with black and white grapes. She holds a miniature temple in her right hand and, with the forefinger of the left hand, she points to representations of sceptres and crowns, a horse amid trophies of arms, and a book with an owl seated above it. Several musical instruments are placed close to the picture, as well as a pallet and pencils. Adjacent is a representation of Noah's Ark, resting on a mount, with the dove entering it with an olive branch in its mouth. Jacob's Ladder, reaching from earth to heaven, with angels ascending and descending upon it, is also depicted.

Africa is represented by a blackamoor woman, almost naked, with an elephant's head for a crest, a necklace of corals and coral earrings, and a scorpion by the side of her ear. She holds in her right hand a cornucopia, while ears of corn are in her left hand. A fierce lion stands by her on one side, while a viper and a serpent are on the other.

In the east Asia is represented by a female clad in a rich embroidered vestment and wearing a garland of various flowers and fruits. She holds in her right hand branches with sprigs of cassia, pepper, and cloves, and in her left hand a smoking censer, while by her side is a kneeling camel. Near by is a model or picture of the Tower of Babel and an

angel with a trowel in his hand preventing the sons of Nimrod from proceeding with that structure. There is also represented the town of Gomorrah in flames with Lot's wife transformed into a pillar of salt.

America is represented by a naked woman of tawny aspect, having a loose veil on her shoulders and wearing round her body an omarnent of feathers of divers colors. She holds in one hand a bow; on her left is a human head pierced with an arrow, a lizard lying on the ground by her feet.

A pedestal covered with an embroidered cloth is placed in the center of the temple. The subjects of the embroidered work are representations of the sacrifice of Isaac by Abraham, which is on the surface of the pedestal, while on the part which hangs in front of the pedestal is a picture of the pit into which Joseph was cast by his brethren. A gold salvar is placed on the pedestal, which holds a silver box which encloses the form of a human heart with tools wherewith to shape it. A red velvet cushion with gold tassels is placed on the carpet near to the center of the saloon.

The officers of this degree consist only of the Grand Master and his Deputy, the latter holding a naked sword in his right hand during the ceremony. The jewel of the Third degree is a sword.

Every member on initiation is presented with a silver trowel which is worn afterwards on the left breast, and admission into the lodge is refused unless the member displays this jewel.

The Grand Master is placed in the north part of the lodge, the Deputy near to the pedestal, while the rest of the assembly are placed in a oblong running from north to south.

The candidate is received in an ante room by the sister who proposed her, by whom she is blinfolded and conducted to the door of the temple.

MODE OF RECEPTION

The candidate being placed comfortably and every preparation for the ceremony of reception being made, the Deputy Grand Master commands attention and order by presenting the sword, the emblem of his office, to the Grand Master, who draws his trowel across the point.

The Deputy Grand Master then perambulates the lodge exactng the same compliment from every one present. After this is done he takes his accustomed seat, and when his sword has been placed in an erect position, the Grand Master declares that the lodge is formed and that the candidate may enter. The candidate is conducted to the left of the Grand Master's chair, when she is informed that the dignity of this degree is so great that she will not be blindfolded during any part of the proceedings in order that she may be fully cognizant of its solemnity. The silver ladder which is worn by the Grand Master is then taken from his breast and placed on the carpet in front of him.

Grand Master: "Sister Companion, ascend the Ladder of Jacob."

(This is done in the usual manner.)

Grand Master: "What is the position of a sister?"

Answer: "At the summit of felicity."

Grand Master: "Take off the candidate's shoes and let her kneel at the altar of Isaac."

Then, addressing the candidate, he says:

"It is in consideration of your merit that you are placed in this position, for you are about to receive the highest honor it is in our power to confer. You have become One of Us; now place your hand on this salver and be made perfect by repeating the promise to continue in your perseverance."

The sword is now taken from its position and held by the Deputy Grand Master over the candidate's head, while she repeats the following obligation:

"I promise in the presence of the Masons now assembled, and by the sword now held over my head, that I will not divulge the secrets of Masonry, neither what I now lmow nor what shall be communicated to me, in consequence of this present undertaking, except to those who have already taken this obligation. "I promise also to protect and succor every one now present on all, and every occasion, according to the ability granted to me by Providence.

"I promise these things upon my word and honor. If I fail, may shame and infamy be my portion and may I be pointed at as unworthy of the respect and esteem inseparably attendant upon worthy Masons."

The point of the sword is then presented to the candidate and is kissed by her, when she is commanded to rise.

Grand Master: "It is required of every sister on admission to this degree that a present be made by her to the lodge in return for the favor conferred. You will be assisted in your

choice by the Deputy Grand Master, but your own industry will, no doubt, produce the proof of your ingenuity which will be worthy of our acceptance."

The Deputy Grand Master then hands to her a box of tools and superintends the work which has been previously decided upon.

At this point refreshments are frequently introduced, after which the candidate produces the model of a heart which is formally examined by all the members of the lodge.

Grand Master: "A heart has been produced. Sister, you have consummated the great mystery of Masons. The heart is the great secret of Masonry. Our science has no other object save to regulate the passions. In a state of nature the heart is cruel and ungovernable. Our art, as Masons, effects the change, and we become the reverse of that inhospitable condition. We are as you have experienced kind and cheerful, meek and humane. Advance and receive the reward due to your work and skill. You are invested with this trowel as the key to the Third degree. This will admit you to our assemblies and now, at this particular moment, demands from us our secrets. The sign of this degree is given by drawing the trowel across the point of the sword, and then kissing the point of the sword, as at your reception. The pass-word of this degree is Esther.

The Grand Master then delivers the following address to the candidate:

"Sister: Your admission into this degree having made you on an equality with us all, it only now remains for me to describe and explain to you the symbols on the tapestry, which will conclude the ceremony of reception into this degree. Every blessing that we enjoy is derived from the Providence of our Creator, and this Providence is fittingly depicted by the sun, moon and stars. The rainbow which encompasses these luminaries is to remind us that vice once caused the world to be deluged and that our conduct as members of this Society is to be such as not to incur the repetition of the divine vengeance.

"The Ark of Noah is introduced for the express purpose of proving that the faithful Mason will always be provided for, let the winds, the waves, and the storms of the world rage ever so high. A place of refuge will never be wanting for the wife, the virtuous and the good. The Tower of Babel is emblematic of the false strength of those who are deficient in the science of Masonry, and the messenger with the trowel indicates that one moment of divine direction can put to nought and confusion the works of men. The sacrifice of Abraham is a proof that no temporal enjoyment should supersede the supreme dictates and that when our duty requires us to act we should acquiesce willingly in the divine will. The sleep of Jacob is a similitude of our condition after death and his after conduct of the respect due to the Creator from the sons and daughters of mortality. The city of Gomorrah in flames is presented to our view and shows the inevitable destruction of the vicious and the transformation of Lot's wife is at once applicable to what your position would have been had your inclinations prevented you from aspiring to this dignity. The pit into which Joseph was cast by his brethren would also have been applicable to your condition, had not your merits prevented your refusal at the ballot, for, in that case, your situation would have been like to that of Joseph, as not only would you be absent from your friends at this gathering, but you would have the mortifying reflection of knowing that you had been rejected.

"In order to demonstrate the universality of our science, representations of the four quarters of the globe are introduced. Europe is depicted as a lady in a very rich habit, and the various ornaments that surround her are emblematic of her arts and arms generally and show that she is first in point of consequence and the principal part of the world. Asia is depicted by a heroine wearing a garland of flowers and fruits, thus intimating that this quarter of the globe produces delightful things necessary for human life, as shown by the garment in which she is decked, particularly the profuseness of the rich materials in which it abounds; the bundle of spices in her right hand and the distribution of them to other parts of the world; the censer holds some of the pleasant- smelling gum which continent produces; while the camel is an animal peculiar to this region. Africa is represented by an almost naked woman, thus showing that the continent does not abound in materials for clothing; while the elephant's head, the lion, the viper, and the serpent are characteristic of the animals having their habitation there. America is depicted also by a naked woman, as showing the condition of the earliest inhabitants. The bow and quiver denote that the natives live by hunting; the human head pierced by an arrow indicates that many are cannibals; while the lizard on the ground is an animal inimical to the human race.

"In this manner we communicate the knowledge derived from the mode of reception of candidates to this degree, and thus, you will, in turn, communicate it to others.

CATECHISM OF THE THIRD DEGREE

Grand Master: "What is the duty of a Mason?"

Answer: "To work, to hear, to obey, and to be silent."

Grand Master: "How long is it since you reached this degree?"

Answer: "Seven months and more."

Grand Master: "Who assisted you in your benevolent undertaking?"

Answer: "One who was well conversant with the degree."

Grand Master: "By what name do you distinguish him?"

Answer: "The Deputy Grand Master."

Grand Master: "Who presided in the lodge on that occasion?"

Answer: "The Grand Master."

Grand Master: "Give further proof of your attainment."

Answer: "I know how to ascend the Ladder of Jacob." (Reference is here made to the plant bearing that name which will be known to students of Botany.)

Grand Master: "Probably the Iadder to which you refer is the ladder of the novitiate."

Answer: "The construction is materially different."

Grand Master: "Describe the ladder which you have ascended."

Answer: "The foundation is on the earth and it ascends to felicity. The rungs are at equal distance so as to form regular steps to the summit."

Grand Master: "What are the materials of which this ladder is composed?"

Answer: "Such as have existed from time immemorial and such as will exist to the end of time."

Grand Master: "What name is given to the base?"

Answer: "The footstool of the Almighty."

Grand Master: "How many steps are there?"

Answer: "They are innumerable."

Grand Master: "How were you enabled to take the first step?"

Answer: "By the exercise of sensibility." Grand Master: "What is this exercise of sensibility?"

Answer: "The union of souls truly noble."

Grand Master: "What principle does it teach?"

Answer: "That as I had fought and obtained happiness, so it is my duty to communicate it to others."

Grand Master: "What enabled you to ascend the second step?"

Answer: "A conscious dignity of spirit."

Grand Master: "What name does the world generally give to this principle?"

Answer: "Honor."

Grand Master: "What is its Masonic description?"

Answer: "It enjoins Masons to be strictly just where no public law can compel, to fulfil our engagements in an equitable manner, and to hold as sacred the trust reposed in us."

Grand Master: "What enabled you to ascend the third step?"

Answer: "The practice of sincerity."

Grand Master: "In what does that consist?"

Answer: "Not in deceit and guile, but in social well-being, the outcome of a generous mind."

Grand Master: "What exchange do those of a contrary principle experience?"

Answer: "They barter kindness for a shadow of joy and are deceived more than they are able to deceive."

Grand Master: "What enabled you to ascend the fourth step?"

Answer: "Experience."

Grand Master: "Its utility?"

Answer: "The control of the passions, preventing us front judging wrongfully."

Grand Master: "What are the effects of experience?"

Answer: "A conduct void of reproach and such as to merit esteem here and initiation beyond."

Grand Master: "What enabled you to ascend the fifth step?" Answer: "The knowledge I had obtained through the medium of Masonry."

Grand Master: "In what manner?"

Answer: "By the cardinal virtues which were allegorically represented in the first degree which, when united, signify wisdom."

Grand Master: "Explain this union."

Answer: "It is impossible to exercise the practice of temperance without having a due preparation of fortitude or to be in the possession of prudence without that of justice."

Grand Master: "Having ascended the step of wisdom is it necessary to delineate the remainder individually?"

Answer: "It is not, for so soon as mortals arrive at that step, the difficulties of the ascent are dissolved and the path to felicity made clear."

Grand Master: "What is the signification of Noah's Ark in the Deluge?"

Answer: "It refers to the heart of man in an uncultivated state."

Grand Master: "Why did Noah build it?"

Answer: "As a refuge for himself and family."

Grand Master: "How came he to obtain the knowledge of the approaching Deluge?"

Answer: "By attendance at the Grand Lodge of Masons over which the Creator presided."

Grand Master: "When did he enter the Ark?"

Answer: "So soon as he perceived the waters overflow the usual boundaries."

Grand Master: "What moral does this convey to us?"

Answer: "That it is our duty to frequent lodges in order that the precepts inculcated there may teach us to avoid vice, which will, when true Masonry is neglected, occasion the destruction of the world a second time."

Grand Master: "Of what material was the Ark?"

Answer: "An incorruptible wood called cedar."

Grand Master: "What lesson does the employment of this wood inculcate?"

Answer: "That the secrets of Masonry cannot be penetrated by envy and thai the malice of its enemies recoils on to the breast of its propagators."

Grand Master: "What was the form of the boards of the Ark?"

Answer: "Every one was placed on a true level."

Grand Master: "The intent of this form?"

Answer: "To prove the quality of Masons and that their unity is the mainspring of their happiness."

Grand Master: "Why is the Tower of Babel introduced into the lodge?"

Answer: "As a warning against pride, which is totally at variance with the genuine dictates of the science."

Grand Master: "To whom did it owe its origin?"

Answer: "The rebellious Nimrod."

Grand Master: "What was his object in erecting so high a structure?"

Answer: "To create for himself a name among men and to make himself equal to God."

Grand Master: "How long was the building carried on?"

Answer: "Until it pleased the Creator to frustrate his design by the introduction of foreign languages the use of which threw the workmen out, in consequence of which they separated, left their work and travelled and finally settled in various parts of the world."

Grand Master: "What became of the edifice?"

Answer: "Being deserted by the human race, in process of time it became the habitation of wild beasts."

Grand Master: "What lesson is to be derived from this incident?"

Answer: "To give respect to the promises of God, to place our whole confidence in Him alone, to divest ourselves of false pride, and to work, having truth for our foundation and wisdom for our superstructure."

Grand Master: "Is there not a further lesson to be derived?"

Answer: "It is that a lodge is badly formed whenever concord and obedience are absent, and that when such conditions prevail it will inevitably fall into confusion."

Grand Master: "What lesson is inculcated by the rainbow?"

Answer: "That harmony prevails in a well-conducted lodge."

Grand Master: "What does the town in flames represent?"

Answer: "The horror which every good Mason feels at the recollection of the abominable crime that brought the fire from heaven."

Grand Master: "What does the sleep of Jacob represent?"

nswer: "The peace and tranquility in the breast of every worthy Mason."

Grand Master: "Why is an initiate deprived of light at her reception?"

Answer: "To convey to her the darkness of the uninitiated in respect to Masonry."

Grand Master: "Why do we assemble in lodges?"

Answer: "Because as often as we meet we renew our friendship."

Grand Master: "Is there any other inducement?"

Answer: "That we may communicate to each other our secrets."

Grand Master: "What is the duty of a Mason outside the lodge?"

Answer: "To work to hear, to obey, and to be silent."

The answers to the first and last questions in the catechisms of the three degrees should receive particular attention. They are as follows:

First: Hear. Obey. Work. Silent. Second: Obey. Work. Hear. Silent. Third: Work. Hear. Obey. Silent.

Hence, the primary duty of an initiate is to hear; that of a Companion, to obey; and that of a fully-admitted Mason, to work; but of members of all degrees, to be silent.

In concluding the catechism the Grand Master demands the compliment to the sword as at the reception, and the members are dismissed with the words:

"The lodge is perfect and may it ever so remain. As we met so let us part, with goodwill to all. We congratulate one another. Let us reverence the jewel of the Order and depart in peace."

THE GENIUS OF ROBERT TREAT PAINE

BY BRO. GILBERT PATTEN BROWN, NEW JERSEY

IN BOSTON, Massachusetts, there are several old time graveyards. Notable for its many Masons sleeping therein is the “Granary Burial Ground” on historic and busy Tremont Street, for here have long since crumbled back to Mother Earth the mortal parts of Robert Treat Paine, a few of whose many virtues will here be told in brief.

Born in Boston, March 11, 1731, Robert Treat Paine, whose life demonstrated the true nobility of New England ancestors, is at this time worthy of our attention. The Paines were Masons, as were the Warrens, Hancocks and Quincys of Revolutionary fame.

As we follow the life-labors of those sons and daughters of New England whose names are enrolled in the Boston Hall of Fame, we find a reason for the pride we have in family traditions and influences. This section of the country has much of old English conservatism that preserves a pride of race.

With the Paines we have an example in point of a distinctive New England family, loyal and honorable, proud to trace its history to the James Paine who was a member of the expedition against Canada in 1694. Robert Treat Paine's father was pastor of a church at Weymouth and sometime after 1730 he removed to Boston, entered commercial life and became a successful merchant.

Robert's mother was the grand-daughter of Governor Robert Treat of Connecticut, and for this relative young Paine was named. About the time that he graduated from Harvard, Robert's father lost his property and that he might at once be a help rather than burden, Robert took a position to teach school and made a success of the work.

With the true New England idea of seeking a fortune in sea life, Robert's next venture was as master of a vessel, making three voyages to North Carolina, following this with a voyage to the coast of Greenland as captain of a whaler. There seemed nothing incongruous to Paine in coming home to take up a study of law and theology, and at 24 years he was chaplain of a frontier regiment at Lake George.

Before he settled down as a lawyer he preached for a while at Shirley, but at the age of 26 he was admitted to the bar, and began practice at Boston.

He was only 34 years old when in 1768 he was sent as a delegate to consider the conditions of the country. He was chosen to conduct the proceedings against Captain Prescott and his soldiers for the Boston Massacre of 1770. He was elected a delegate to the first Continental Congress, and to the second Provincial Congress at Cambridge.

As a delegate to the Continental Congress, 1776, he voted for the Declaration of Independence, and also signed this famous document. In 1777 he was elected unanimously Attorney General for Massachusetts, and was a member of the committee that conferred with members of other colonies for the price to be paid for labor, for provisions and for manufactured goods.

Robert Treat Paine voted for the adoption of the State Constitution; he was for 14 years judge of the Superior Court; and he was one of the founders of the American Academy of Arts and Sciences.

At Lake George was working a Masonic lodge in the British troops as there had been at Lewisburg and at Crown Point. Here Paine is thought to have been made a Mason though the records are not quite clear as to the same. At any rate, he was a most enthusiastic Craftsman.

When he was 28, on Tuesday, June 26, 1759, we find him at the home of General John Greaton(?) at "Roxberrie" at the "Celebration of the Feast of St. John the Baptist," in company with other notable Masons, such as Major Henry Price, Governor Andrew Belcher, Honorable Benjamin Hollowell, Colonel John Leberett, Colonel Jeremy Gridley, LL.D., Honorable John Rowe, Richard Hooton, (the father of Mrs. Joseph Warren), Colonel Joseph Webb (later Grand Master), Lieutenant Governor Andrew Oliver, Honorable Hugh McDaniel and others of eminent fame of their generation.

In December of the following year we find him in company with General Jedediah Pleble (father of Com. [Brother] Edward Preble U. S. N.), General Richard Gridley, Honorable Fitch Poole, Colonel James Frye, and one hundred and fifty more notable Masons at a celebrated Masonic banquet.

He appears to have been active in "St. John's Lodge No. 1" of Boston. For a period of 19 years the records of this old lodge are lost. While at present the lodges in Massachusetts

are not numbered, this lodge is still known as the outcome of the first chartered lodge in Boston under Major Henry Price, the founder of New England Freemasonry in 1733.

In the Granary Burial Ground on Tremont St., in the Athens of the new world sleeps Robert Treat Paine beside many of his brethren in Freemasonry - the most notable being Samuel Adams, John Hancock, Colonel Jeremy Gridley (father of the Boston Bar), and Paul Revere. Robert Treat Paine died in Boston, May 11, 1814. In every one of these United States of America there should be at least one Masonic Body named in his honor.

The writer has many times visited St. John's Lodge of Boston where Robert Treat Paine often met his brethren in fraternal intercourse. He has more than a score of times stood upon the sacred soil of this honored graveyard of Boston. There are no hot-beds of flowers there growing, nor do costly monuments grace that Heaven-like spot, but the true religion of the eternal God is there in evidence to the metaphysical mind, and Robert Treat Paine, the Boston preacher, lawyer, and patriot there rests till time will be no more.

A most interesting chapter of our Colonial history would be a full account of Captain Robert Treat Paine's whaling voyage. He was a good man at any occupation or profession he ever followed. While the ex-whaling Captain (a genius to the letter) was in the zenith of manhood there were alive in the ethical life of “ye modern Athens” three of the most noteworthy Masonic Bodies ever chartered in Anglo-Saxon world Masonry - St. John's Lodge, the Lodge of Saint Andrew, and the Massachusetts Lodge.

In the hearts of these Masons of Colonial and Revolutionary Boston was the spirit of the “Boston Tea Party” of December 16,1773 born - then came the war of 1775-1783 - the hope of 1900 years.

The greatest document since the “Sermon on the Mount” - the Declaration of Independence was nothing short of the spirit of the ritual of Freemasonry, and Robert Treat Paine with the assistance of Samuel Adams, created the sentiment that placed John Hancock (of the lodge of St. Andrew) President of the Continental Congress, a body composed of over 98 per cent. of Masons.

---o---

FROM DARKNESS TO LIGHT

BY BRO. THOMAS G KERWIN, ILLINOIS

We heard the Alarm when he gave it;
With trust in the Name of the Lord
He knelt at the feet of the Master
In the Faith as taught in the Word.

To remember the Sabbath and keep it
Was a lesson he learned on the way.
He Prayed in the Sanctum Sanctorum-
Took Death for Integrity's pay.

We caused him to toil in the quarries
Till the Work he presented was Square.
He was Tried in the Chair Oriental-
Were his rulings impartial and fair?

He wrought at our Temple's Completion-

Saw its Beauties symbolic arise;

Was Greeted as Skilful and Faithful-

Acknowledged both Zealous and Wise.

We saw him from Babylon journey

Over mountains and rivers and slopes-

Saw him Passing the Veils interposing

Between Night and his fondest hopes.

The Ark's Divine Treasures he brought us-

Those the Words of the Prophets fulfill;

A Companion then we Encrowned him:

Thus rewarding Devotion and Skill.

L'ENVOI

Thrown aside are his Tools now forever;

From earth's toiling and worry and strife

To the Starry Sanctorum Exalted

To that Higher and Holier Life.

No Substitute Word will avail there;

In that Realm he'll find out the Right:

By the Signet of Truth must he enter

The abode of Perfection and Light.

EDITORIAL

THE PUBLIC SCHOOL SYSTEM AND THE SMITH-TOWNER BILL

FIVE MILLION people in the United States who cannot read or write." What an appalling statement! Vouched for, we are assured authoritatively, by the discoveries relative to the Selective Service Act.

That such a formidable percentage of the people can be a menace to the prosperous and happy development of this country is at once apparent, and any effort launched in the direction of banishing such an unenviable situation is to be heartily commended. Such a movement should be universally endorsed.

Unfortunately, however, this is not the case, for we are finding decidedly militant opposition on the part of a small section of the citizens of this country to a bill which is now before Congress, endorsed by powerful educative bodies representing several large universities and colleges as well as educative and welfare clubs all over the country - a bill which would contribute in a large part to the solution of the problem of illiteracy.

The objectors to the bill, so far as we can ascertain, are religious partisans whose policy for many a century has given rise to the belief that ignorance is not a bad thing for a people since it serves well for the increase of a religious faith.

The bill in question as those who read it will find Cand all Masons ought to read it - in no wise militates against any sectarian institution. The parochial school of the Roman Catholics is still suffered to exist, as are other sectarian schools - a matter of course that had the writer the deciding power would be eliminated from our educational system tomorrow. But since toleration is a cardinal virtue which we love to observe we can still suffer their existence, providing that they remain self-supporting. In the foregoing sentence, we believe, is found the real bone of contention that has aroused the ire of certain Roman Catholic priests and journals that have been so pronounced in their denunciations. We are indeed reluctant in believing that all the Catholic citizenry of this country share the point of view of these protesting priests and journals.

It would be a sorry day if many millions of the population of these United States objected to a program of Americanization made definitely possible and practical through the passing by Congress of the educational measure known as the Smith-Towner Bill on the ground that its effect would be to banish God and religion from the school, and ultimately from the land. It is gratifying to note that an expression of such fears repudiates much of the ugly criticism that was wont to designate the public school as Godless. Or is it possible that the critics referred to were suffering from an illusion that most of the citizens of this country were educated in Catholic institutions?

Let us affirm here and now our belief that the public school of this land has educated the greatest of its great citizens, that its extension will render the service destined it should render, and that no sectarian school can or ever will supplant it, that its future is to be greater than its past, and further and last, that there shall be no division of monies for the realization of sectarian educational programs.

The Smith-Towner Bill, or any other bill of like character, ought to become a law. The road to the Mexicanization of this country is to invite the religious supervision of our educational life such as our neighbor to the South has experienced. The Americanization of this country is assured as we thoroughly de-Europeanize ourselves and work out our

destiny in conjunction with the spirit of the wisest and best who have graced this country, and who set their unalloyed stamp of approval upon the effort of the State, through its public schools, to educate the citizens of these United States in the principles of justice, right and truth, and those trained unto respect for these three can never be Godless or loveless of their kind.

Robert Tipton.

----o---

The attendance at our lodge meetings is not what it should be. I do not mean to imply that non-attendants are not good Masons; nevertheless I am convinced that this is partly due to our officers, who, for various reasons, do not make the meetings attractive enough, disregard the importance of punctuality in meeting, and do not exemplify our work properly. There seems to prevail only the desire to get through with the meeting in record-breaking time, and this, coupled with a very scant knowledge of our laws, is not conducive to bring about a good attendance. Some of the better informed brethren in our lodges should take up subjects of interest, explain the meaning of the ritual, symbols, tradition and history, and thus evoke enough interest and enthusiasm to make our meeting nights more attractive to our members, in particular to our newly-raised Master Masons. Our ritualistic work should be as near perfect as possible, but how few of us realize the meanings and thoughts which can only be understood by research and investigation.

I heartily approve the action of some of our lodges which have joint meetings every so often, attended by the neighboring lodges, who exemplify work, discuss topics of interest and have some well informed brother carefully prepare and deliver a lecture.

I believe the formation of study clubs, under the supervision of some able brother in every district would bring about satisfactory results and should be encouraged. The study side of our great institution has been neglected, thus retarding progress. My brethren, true Masonry stands for good citizenship, for patriotism, and for good government. Masonry demands but little, and it gives in abundance; it champions every movement leading to

social betterment; it banishes and condemns ignorance, intemperance and injustice, and while it demands obedience to the tenets of the Order, it requires nothing that will conflict with any of our duties to God, our country, our neighbor, our family or ourselves.

A. D. Goldenberg, P. G. M., New Mexico.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence.

It will be our aim to pahlish in this Department each month a list of such publications as we may be able from time to time to secure for members of the Society. However, a book listed herein this month may be out of stock next month, and further copies unobtainable, and for this reason it is recommended that when ordering books or pamphlets from these lists the latest monthly issue of THE BUILDER be consulted, and no orders be made from lists more than thirty days old.

In the monthly reviews the names and addresses of the publishers of the books are given in order that our readers may order such books direct from the publishers instead of through the Society. In many instances the books may be found in stock at local book stores.

A BOOK FOR AMERICANS

"Democracy and Ideals," by Professor John Erskin, Columbia University. Published by George H. Doran Comoanv. 38 West 32nd Street, New York, N. Y.

THIS LITTLE BOOK is for real Americans and those in the making, and consists of lectures first delivered to soldiers in the Service and, as our author informs us, is "intended to form a study of American character and its needs." He has, as he indicates a little later, tried to express from several angles a conviction that we in the United States are detached from the past, and that this detachment is the striking fact in all our problems; that if in the future we are to become and remain a nation, we must collaborate for common ends. It is a work clearly analytical and the close observations it reveals are such as will tend to the making of our conglomerate population better Americans. His distinction between the American and old world idealism, is such as ought to be impressed upon every student in the land.

It is a book reflecting the soundest optimism in regard to the possibilities confronting us as Americans, and it ought to be generously distributed in our colleges that their students may apprehend with that clear insight what Professor Erskin indicates as the real American character.

It is a book both broad and deep, apprehending those things brought by immigrant peoples that we must assimilate, and pointing clearly the grounds for repudiation of those things that have been tolerated and too frequently openly cultivated by Americans and which, as a consequence, have contributed more to our discomfort than to our success. The quest for the ideal as it should be pursued by us as a people and a nation is clearly stated. Our lack of capacity of defining what is our ideal is pertinently suggested and what hitherto has characterized us as Americans, the pursuit of success above our fellows, or the acquisition of money acquired without effort, is markedly arraigned. That in these United States we are working out the greatest experiment in government and social living hitherto entertained in the mind of man, is thoroughly understood after reading these chapters. And the way to make of America a real melting pot where through fusion of many peoples, one great and glorious nation can be realized whose economy can meet universal approval and be the example for all peoples, is ably demonstrated. It is a book

well worth the reading and we earnestly commend its perusal to every Mason who is interested in a greater and nobler America. Professor Erskin has indeed done an immeasurable service for Americans.

* * *

MODERN FABLES

"The True Philosopher, and Other Cat Tales," boy Peggy Bacon. Published by The Four Seas Company, 67 Cornhill St., Boston, Mass. Price $1.25.

A charming and readable little book of modern fables, quaintly and uniquely illustrated. Children undoubtedly will find keen enjoyment in the reading of these nine tales. Artfully constructed, they embody the adventures of cats, Princesses and common folk, and those of maturer years will appreciate the satirical humor that they contain.

We would commend the perusal of this little work to both young and old.

* * *

PSYCHIC PHENOMENA

"The First Valley," by Mary Farley Sanborn. Published by The Four Seas Company, 67 Cornhill St., Boston, Mass.

This work of Mary Farley Sanborn is one of those new efforts in the field of literature arising as a result of the recent wave of interest of psychic phenomena. It is daring from its inception to its close inasmuch as the setting is in the realm of disembodied spirits. It is a good thing that the work is designated as a novel, else many might be tempted to repeat its story as a portion of the mass of evidence submitted these days as to the reality of life after death.

The story is told in a vivid style and is calculated to hold the interest of the reader through keeping him in an expectant and speculative mood from beginning to end. The First Valley is the first stage in the pilgrimage of the human soul after leaving this earth. The transition to this spiritualized second earth - for such the First Valley seems to be - is told in such a manner as evidences wonderfully the author's imaginative and descriptive powers.

It is a healthy little book, being void of those neurotic touches that so frequently pervade books of this character. Throughout its pages there is reflected a wise philosophy which, if heeded, will make human life richer and better.

* * *

A HISTORY OF THE SHRINE

“History of the Imperial Council, A.A.O.N.M.S.” Compiled and edited by the Committee on History, William B. Melish, Chairman, 612 West Sixth Avenue, Cincinnati, Ohio.

We are in receipt of the History of the Imperial Council Ancient Arabic Order Nobles of the Mystic Shrine for North America, 1872-1919, compiled and edited by the Committee on History, William B. Melish, chairman. Its prefatory essay is a brief and concise statement of the origin and development of the order in America. It also contains pertinent

suggestions regarding the philosophy and history of Freemasonry. It will be of interest to Nobles to learn of those connected with the genesis of the Nobility in America and the observations that are made with reference to the works of the distinguished Fleming, Florence and McClenachan, who were the prime movers in the establishment of the Order.

The record and history of the Imperial Council and its work, together with a former history of the order, are ably written. Devotees of the Temple will find in these records of the Imperial Council a work rich in interest.

* * *

APOLOGIA PRO WILSONIA ADMINISTRATIONE

“The War, The World and Wilson,” by George Creel. Published by Harper & Brothers, Franklin Square, New York, N. Y.

We are in receipt of the book, “The War, The World and Wilson,” by George Creel. We venture to prophecy that this will be one of the most pertinent pieces of propaganda material that the Democratic party will use in the present Presidential Campaign among thinking people. Written in a racy style, at once lucid and admirable, it presents the record of the Wilson administration, especially its war work, in a fashion that makes the book at once convincing and formidable.

The picture of Mr. Wilson, the Man and the President, is a careful and masterly analysis. Those who have been disposed to criticizing the President will discover in the chapter dealing with this subject a logical and powerful defense that will - we are ready to assert - be hard to refute. Indeed the promiscuous critics of the President will find here a presentation of opinion that will warrant - especially at this time of Mr. Wilson's going

out of office the abandonment of judgment that has frequently been pronounced in bitter, if not malicious terms.

If the future will bear out Mr. Creel's apology for the administration - and such indeed we feel it to be - it may well come to pass that succeeding generations will acclaim Mr. Wilson as being the great outstanding figure of our times.

Interesting are the chapters that touch upon why Mr. Roosevelt and General Wood were not permitted to go to France. We, however, confess a dislike to the chapter dealing with General Wood. But we are glad in the interest of fairness and justice, however, that Mr. Creel has drawn attention to the prominence enjoyed by Republicans in the administrative direction of the war activities. In the heat of partisan strife the sense of fairness and just dealing with our opponents is too frequently forgotten.

As the apologist for the administration we feel that where Mr. Creel speaks of the American achievements in the great war that he slyly intends to convey that the American genius in particular is with specific reference to the Democratic administration. Being a propagandist we naturally forgive him. His treatment of the League of Nations, the Peace Treaty and the Foreign Policy is confirmedly Wilsonian, and is an able exposition. It is a powerful handbook for political purposes in the present campaign and the Democratic Administration is to be congratulated upon the possession of such a virile spokesman and able defender of its policies such as Creel proves himself to be.

OCTOBER BOOK LIST

The following list embraces practically all the standard works on Masonry which we are able to secure and keep in stock for the accommodation of individual members of the Society, Study Clubs and Lodges.

We are finding it more difficult each year to procure new or second-hand copies of the earlier works on Masonry of which, owing to the limited market for them at the time of their publication, but a small number of copies were printed.

We are continually in search for additional items which will be listed in this column whenever it is our good fortune to secure them.

It is suggested that the latest list be consulted before sending in orders and that no orders be made from lists more than one month old, since our stock of these books is limited and a book listed this month may be out of stock by the time next month's list is published.

Since the publishers are constantly increasing their prices to us the following prices are subject to such changes.

PUBLICATIONS ISSUED BY THE SOCIETY

1915	bound volume of THE BUILDER	$3.75
1916	bound volume of THE BUILDER	3.75
1917	bound volume of THE BUILDER	3.75
1918	bound volume of THE BUILDER	3.75
1919	bound volume of THE BUILDER	3.75

Philosophy of Freemasonry, Pound 1.25

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.75

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 16.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.65

“Freemasonry Before the existance of Grand Lodges,” Lionel Vibert. A digest of the researches of Gould, Hughan, Rylands, Speth and others on the origin and early history of Masonry 1.75

Concise History of Freemasonry, Robert Freke Gould 4.50

Collected Essays on Freemasonry, Gould 7.00

* * *

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

THE MOVABLE AND IMMOVABLE JEWELS

As you know, the American system and the English system quote the movable and immovable jewels in exactly the opposite manner. Could you inform me where I can find the authority for each system, or the reasons given by each system for its own definition? G. L., Colorado.

According to the American system the movable jewels are the Rough Ashlar, the Perfect Ashlar and the Trestleboard while the square, plumb and level are the immovable jewels The reason assigned is that the former have no particular loca tion in the lodge, while the latter are confined to the East, West and South respectively.

In England, and almost universally outside of the Unites States, the square, plumb and level are called the movable jewel because being emblems of office they are transferred with the officer they represent. The others are immovable because they are each assigned to a particular place in the lodge.

Where the American explanation and designation originate I do not know. Robert Morris attributes it to Webb, while Albert Pike calls it a modern invention and has a strong argument for this position since the American explanation originated in, and is confined to, the United States. Even in the United States the English form is found in the oldest rituals.

The Rough Ashlar represents the Entered Apprentice on his first admission into the Masonic Order. It is not a shapeless mass of rock but, though rough, has already assumed the shape of a rectangular solid. Thus the candidate must have at least a good reputation before he can be elected to receive the degrees. The place where he is first examined after his entrance is in the South, therefore the place of the Rough Ashlar is in the South, just in front of the Junior Warden.

The Perfect Ashlar represents the brother to whom the working tools of Masonry have been applied and his character has been modeled in accordance therewith. The Perfect Ashlar is ready to be tried by the working tools of a Fellow Craft, hence it is placed in the West just in front of the Senior Warden.

As to the Trestle Board, I can do no better than to give the description of it and the lecture as given in England:

"As the Trestle Board is for the Master to lay lines an draw designs on, the better to enable the brethren to carry on the intended structure with regularity and propriety, so the Volume of the Sacred Law may justly be deemed the spiritual trestle board of the Great Architect of the Universe in which are laid down such divine laws and mortal precepts that were we conversant therewith and adherent thereto they would bring us to an etherial mansion not built with hands but one eternal in the heavens."

C.C.H., Iowa.

* * * *

I cannot give the authority for the English or America systems. The English lecture is as follows:

Q. Name the movable jewels.

A. The square, level and plumb rule.

Q. Why are they called movable jewels?

A. Because they are worn by the Master and his Warden and are transferable to their successors on nights of installation.

Q. Name the immovable jewels.

A. The Tracing Board, the Rough and Perfect Ashlars.

Q. Why are they called immovable jewels?

A. Because they lie open and immovable in the lodge for the brethren to moralize on.

C. C. A., England

* * *

WAIVERS OF JURISDICTION FROM LODGES OF CONCURRENT JURISDICTION

In a leaflet received from the Grand Lodge of Connecticut find the following:

"Section 33, paragraph 3, was amended so that, in case lodges having concurrent jurisdiction, a waiver by one of the lodges makes the same complete."

Can you furnish information as to how many Grand Jurisdictions in the United States have adopted a ruling similar to the above?

J. F. R., Delaware.

We have submitted the following two questions to the various Grand Secretaries in the United States and give herewith a tabulation of their replies, supplemented with explanatory footnotes:

JURISDICTION	Must a request for a waiver of jurisdiction over an applicant for the degrees be acted upon by all lodges located in a territory where concurrent jurisdiction prevails?	Does the consent of one lodge in such territory make such waiver complete?
Alabama	Yes	No
California	No	Yes
Colorado	Yes	No
Connecticut (1)	No	Yes
District of Columbia No		Yes
Florida	Yes	No
Georgia	No	Yes
Idaho (2)		
Indiana	No	Yes
Iowa	Yes	No
Kentucky	No	Yes
Louisiana	No	Yes
Maine	No	Yes
Maryland	No	Yes
Massachusetts (3)	No	No
Michigan (4)		
Minnesota (5)		
Mississippi	Yes	No
Montana	No	Yes
Nebraska	Yes	No
New Hampshire	No	Yes
New Jersey	No	Yes
New Mexico (6)		
New York	No	Yes
North Carolina	No	Yes
North Dakota (7)		
Ohio	No	Yes
Oklahoma	No	Yes (8)
Oregon	Yes	No
Pennsylvania (9)	No	Yes
Rhode Island	No	Yes
South Carolina	Yes	No

South Dakota (10)		
Tennessee (11)		
Texas	No	Oldest lodge in such territory may grant waiver.
Utah	Yes	No
Vermont (12)	Yes	No
Virginian		Yes
Washington (l4)	No	No
West Virginia	Yes	No
Wisconsin	If applicant never petitioned any lodge, then no waiver necessary. If he did, then lodge he applied to acts only.	
Wyoming (15)		

(1) Amendments adopted February, 1920, provided as above. - George A. Kies, Grand Secretary.

(2) Idaho has but two lodges having concurrent jurisdiction. The above questions, therefore, do not apply to this jurisdiction. - Geo. E. Knepper, Grand Secretary.

(3) Waiver must be obtained from two lodges having jurisdiction, one of which must meet as near as any other to the residence of the applicant. -F. B. Hamilton, Grand Secretary.

(4) According to our Michigan law, territorial jurisdiction cannot be waived by our lodges in favor of any other jurisdiction. The only kind of waiver our lodges are authorized to make is their personal jurisdiction, that is over the rejected material of their own lodge, or over their work partially completed. - Lou B. Winsor, Grand Secretary.

(5) 0ur law does not permit a waiver of jurisdiction. - John Fishel, Grand Secretary.

(6) We have no more than one lodge in any community in this jurisdiction. - A.A. Keen, Grand Secretary.

(7) This question is a new one in this jurisdiction. Not until this year have we had a second lodge in any of our cities and hence, so far as I know, the question has never come up. It would be my opinion, however, that the waiver would have to be from all lodges holding jurisdiction. - Walter L. Stockwell, Grand Secretary.

(8) The applicant for a waiver may designate the lodge to which he would petition, and that lodge alone may waive jurisdiction. It is subject to the objection, however, of lodges of concurrent jurisdiction. - W. M. Anderson, Grand Secretary.

(9) Waiver of jurisdiction in Pennsylvania is obtained only through the Grand Master, by the Grand Master of the jurisdiction requesting it.

Inquiry by one lodge of another in Pennsylvania is direct between the lodges, which is not a waiver of jurisdiction, and is of one lodge only. - John A. Perry, Grand Secretary.

(11) The provision of our Grand Lodge by-laws is: “Provided, That a lodge may receive the petition of a profane residing within the jurisdiction of another lodge in the State when waiver is granted by unanimous secret ballot of the lodge holding such jurisdiction.”

We have only one case of two lodges holding concurrent jurisdiction, viz., the two lodges in this city (Sioux Falls). The question has never been raised, and no decision or construction of the law above stated has ever been made in a case such as your inquiries cover.

Possibly the lodge to which the application should be made might be held to have complete jurisdiction to grant the waiver without the consent of the other. But, as I say, the matter has never been decided. - C. L. Brockway, Grand Secretary.

(11) Waivers of jurisdiction were practically done away with by the last Grand Lodge, when it amended Edict Seven, making it read as follows:

"Lodges shall not make a Mason of any one who has become a resident in their jurisdiction less than twelve months before presentation of the petition."

It will be seen by this that a waiver of jurisdiction is not of any benefit, as the applicant must reside twelve months within the jurisdiction of a lodge before petitioning.

Under the old law, where a petitioner resided in a town where there were two or more lodges, a waiver of jurisdiction had to be obtained from every lodge in the town, as will be seen by reference to our Code, page 54, section 5. Of course, under this law, the consent of one lodge would not make the waiver complete. - Stith M. Cain, Grand Secretary.

(12) We have no cities or towns with more than two lodges.- H. H. Ross, Grand Secretary.

(13) We can waive jurisdiction only over an elected candidate, Entered Apprentice, or Fellow Craft. - C. A. Nesbitt, Grand Secretary.

(14) 0ur law is as follows:

"Where a waiver of jurisdiction over a petitioner residing within the concurrent jurisdiction of several lodges is sought, it shall not be necessary to obtain waiver from

more than one of such lodges. The applying lodge at the time such waiver is requested shall, under its seal, notify every other lodge having jurisdiction and, if the waiver is granted, shall submit to the Grand Master, when his dispensation to confer the degrees is asked, the evidence of such waiver and that due notice was given to such other lodges."

Our lodges can waive jurisdiction only to lodges having an adjacent jurisdiction. - H.W. Tyler, Grand Secretary.

(15) We do not have any legislation on the above subject. - J.M. Lowndes, Grand Secretary.

CORRESPONDENCE

TREASURES OF DARKNESS

The Volume of the Sacred Law views darkness from two distinctly different aspects. From one viewpoint it is something to be feared, dreaded, loathed, while from the other it is something eminently desirable and of great worth.

The darkness in which we all commence our Masonic career is of the latter order and it rests with each of us whether or not we possess ourselves of the treasures that await our appropriation. Let us remember that the fact of light, "and it was light," is the result of definite effort. "And God said 'Let there be light."' Let us also bear in mind that Truth does not suddenly burst on our minds as a completed science but we are commanded to "search the Scriptures" and to "know the Truth," implying definite effort and enquiry. It is to help and encourage us in this search of the treasures that lie buried in darkness that these lines are penned. No degrees confer knowledge ready-made or bestow the treasures of the darkness from which we emerge, or enter, in order to discover the greater things beyond.

We emerge truly, and yet our emergence is almost as overwhelming as was our darkness so vast is the field of research awaiting our efforts and yet withal so glorious the treasures, the reward of our investigation. We emerge only to reenter, but we reenter with a new inspiration, a more noble purpose and with definite direction in our quest, for we know that the darkness will yield its treasures.

Let us search then and become richer in intellect and spirit. Darkness has treasures innumerable and as much of life's greatest blessings are the gift of darkness, so should our treasures be the gift of our darkness and our persistent exploration of its blackness, gradually turning it into that which we most desire.

The darkness of nature produces the brightness of the flowers and the glory of the trees; the darkness of the earth transmutes vegetation into power-producing coal; while the darkness of the tomb revealed the might of the Lion of the Tribe of Judah. The darkness of astrology produced the more exact science of astronomy, the darkness of superstition surrounding the “medicine man” produced the surgeon's skill, while the literary treasures of today are the crystallized results of past gropings in darkness.

And thus we might continue; the darkness of sickness and disease inspired medical science with all its modern miracles of healing; the blackness of poverty, unbearable and unjust, gave us more equitable laws and fraternal organizations, while thepolitical and social injustices of the past gave birth to the ballot, Factory Acts, Trade Unions and ideals of citizenship; and even the gross blackness of war produced the treasures of self-sacrificing devotion that will for all time sparkle as jewels among the history of nations.

The debt of humanity to darkness for the treasures it has produced is immeasurable. Even that Great Light upon our altars is in part at least the treasure of the darkness of Israelitish exile, for in those dark days the great scribe Ezra collected and arranged that which became to the nation the rule and guide for their faith and practice on their return to their native land.

The teaching then, for all those truly in search of light, is the recognition of these things as being representative of a principle of life, which if grasped and applied will surely make us wiser and consequently happier men. In other words there are still Treasures of Darkness awaiting our appropriation. Even with the fuller light of the sublime degree how much is still darkness for the average candidate. Even with all the light of past experience how much failure is common to us all.

My brother, there are treasures of knowledge in the symbolic teaching of Masonry that you must find for yourself by serious search and conscious appropriation and which you alone can discover for yourself. The darkness of past failures yields treasures for us in the truths learned from those deflections and are personal and inward but become true gems of character if rightly appropriated.

May I point to the greatest of all the Treasures of Darkness, as the Treasure above all treasures that every Mason should seek. “In the beginning God said 'Let there be light”" and the physical treasures of the world were partially revealed, many still awaiting man's search. Later, God, seeing the world in moral darkness said “Let eternal truth shine forth” and “the light shined in the darkness” and spiritual treasures were partially revealed, many others still awaiting man's search.

And who should be any more competent to search where that great Treasure is to be found than all Master Masons? Instructed in the whole course of life as far as its natural end they are led to discover the power of the Lion of the Tribe of Judah, the greatest Treasure of life's darkness. Is that Treasure ours by definite search and conscious appropriation? Once more let us remind ourselves that all knowledge, mental, moral and intellectual improvement, or progress in any direction is only the result of intelligent personal effort. The great culminating Treasure is to be found in our teaching; it is there half-revealed and half-concealed; passed over by some, ignored by others, but to the faithful searcher revealed in beauty and power. Seek and ye shall find and yours shall be the Treasure of Darkness.

Charles B. Sinden, Canada.

* * *

THE SACRED SYMBOL

What is the sacred symbol?

If this question were asked in a gathering of Masons it is doubtful whether any definite reply would be forthcoming. Yet in a system of morality illustrated by symbols it stands to reason that there should be no ambiguity concerning the form of that symbol which above all others has been singled out for the supreme dignity of such an objective.

It is generally supposed that the sacred symbol and the letter G are identical, but insofar as it is regarded as the initial letter of God or of Geometry, a letter is merely an abbreviation and is by no means a symbol.

The problem of the significance of the letter has been considered so inscrutable that the authorities have abandoned the attempt to solve it, and in despair have pronounced the subject to be open to exoteric discussion.

Yet the letter G. though not itself the sacred symbol, does actually represent it. The process by which this representation took place is in reality surprisingly simple. The foundation of Masonry, operative or speculative, is the square, which is the time honored symbol of material and moral truth. No symbol therefore could be held in higher honor by Freemasons. The square has been justly called the great symbol and it is also the sacred symbol, because in former days it was a synonym of the I)eity. The method of forming a square in any given position was a strictly guarded trade secret of the Craft. Therefore to mention it in the presence of the uninitiated would have been regarded as an act of irreverence and impropriety. A gloss was accordingly required to convey the meaning to a brother while concealing it from the world at large. Such a gloss was ready to hand in the ancient and medieval form of the letter G. which as the gamma in the Greek alphabet and

as gebo in the Gothic was a perfect square. That the gamma and the square were viewed as identical is proved by the fact that the figure of four gammas conjoined was known in heraldry as the Gammadin, and to medieval Cathedral builders as the Tetragammaton.

It appears to be clear therefore that the sacred symbol has always been the square, that it came to be called the G because of a former identity in shape with that letter and retained the designation after the form of the G had been changed. The recent attempt of Masonic iconoclasts to discredit and obliterate the letter G is founded on a misapprehension of its origin and meaning. It should surely be retained either in its original or in its actual shape on account of its interesting archeological association.

John A. Cockburn, P.G.D., England,

P.D.G.M., South Australia.

----o----

Music is well said to be the speech of angels. - Carlyle.

The Builder Magazine

November 1920 - Volume VI - Number 11

A SUMMER RESORT FOR MASONS --- MASONIC PARK, COLORADO

BY BRO. J.L. ELICKER, COLORADO

Thousands of tourists, hailing from nearly every State in the Union, annually visit the Rocky Mountains of Colorado. Among these are hundreds of Masons and their families. But very few of the latter have ever heard of this summer resort for Masons - Masonic Park, Colorado.

This Park is under the management of the San Luis Valley Masonic Association, of which Brother Marshall H. Van Fleet, Alamosa, Colorado, is President, and Brother Jesse C. Wiley, Del Norte, Colorado, Secretary. Either of these brethren will be interested in hearing from any reader of THE BUILDER who may desire further information concerning the Park.

Ideas go booming through the world louder than cannon. Thoughts are mightier than armies. Principles have achieved more victories than horsemen or chariots. - W.M. Paxton.

THE MASONS of the rich San Luis Valley, Colorado, are enjoying something rather unique in the history of Masonry. It is a park devoted to summer-home purposes, and the San Luis Valley Masons are sharing their summer vacational pleasures with other Masons.

Many years ago, when it was decided to elevate Chicago out of the mud by raising its immense blocks up to grade, the young son of a poor mechanic, George M. Pullman by name, put in a bid for the big undertaking and secured the contract.

While George was successfully completing this job, he was revolving in his mind his pet project of building a “sleeping car,” which would be adopted by all railroads, not so much, we take it, for financial emolument as for the service it would be to those who travel long distances. Accordingly, George fitted up two old cars on the Chicago & Alton road with berths, and soon found that they would be in demand. He then went to work on the principle that the better his cars, the greater would be the demand, and the greater the service rendered. After spending three years in Colorado gold mines, it is said that Mr. Pullman returned and built two cars which cost $18,000 each. Everybody laughed at what they called “Pullman's folly.” But George believed that whatever relieved the tediousness of long trips would meet with speedy approval; he had supreme faith in his idea, and risked his all in it. The result is well known.

So it has ever been, and always will continue to be; the man with an idea which he puts into practical effect, contributing to the health, comfort and happiness of his fellowmen - the highest mission men and Masons can perform, and for which they will ever be held in high esteem.

The germ of the steam engine, we are told, can be seen in the writings of the Greek philosophers, but it was not developed until more than two thousand years later.

Likewise, the Supreme Architect of the Universe wrought His plans of marvelous beauty in Masonic Park ages before the fertile brain of Marshall H. Van Fleet, Deputy Grand Master of the Grand Lodge of Colorado, conceived the idea of providing a permanent summer home for Masons and their families among the picturesque Rocky Mountains - a home with an ideal climate, located over 8,000 feet above the level of the sea; a home where mosquito netting is unnecessary; where refreshing sleep is always possible, the days always delightful, and close communion with nature sweetest.

When you step down off the platform of a Denver & Rio Grande passenger coach, or alight from your automobile within the limits of Masonic Park, the high mountains greet you on the east with their enticing wildness, while at the base of these mountains you

behold the rippling waters of the Rio Grande River wherein the lively trout bids defiance to the angler.

In this picture (Cut No. 1) you see these mountains in the distance and to your right. Their ascent is not so steep but that it is good exercise for a mountain hike in the early morning hours, followed by a cold bath in the river, if such be your custom. The novelty of a cold bath in the Rio Grande, at an altitude of 8,200 feet in water from the snow-capped peaks, may not be relishing at first, yet you will be surprised at the good derived therefrom.

This picture also conveys an idea of the stupendous rocks so familiar in this locality. Many a three-pound rainbow trout has been caught along these tracks. There is genuine sport and lasting benefit from such early-morning exercise out in the open.

By looking to the northeast from the Denver & Rio Grande shed depot, this big rock (Cut No. 2) greets the eye. It has been named King Solomon's Rock. The gentleman seen at the base of this rock is Marshall H. Van Fleet, the man whose brain conceived such a camping ground for Masons and their families as is offered in this Masons' Park. This rock is estimated to be upwards of one hundred feet high. To the right of King Solomon's Rock is another rock on which nature has carved the picture of a man's face. This rock has been named George Washington. This is another good morning hike. You cross the bridge over the Rio Grande river, after which you have perhaps a climb of two hundred feet up to the base of these rocks. As you become accustomed to hiking, you may make longer trips.

The big San Luis Valley, wherein is located this beautiful Masonic Park, is an empire by itself. It is from forty to fifty miles wide, by one hundred to one hundred twenty miles long, and is surrounded by high ranges of mountains, with an average elevation of about 7,500 feet. In parts of this rich valley there are evidences of glacial formation. In other parts there are evidences of this valley once being the bed of a prehistoric lake. This is the opinion of scientists. It is noted for alfalfa, peas and hogs, the raising of which have netted many independent fortunes. Potatoes are also another product of this valley.

There are seven lodges of Masons in the San Luis Valley, namely, Olive Branch No. 32 of Saguache, Alamosa No. 44 of Alamosa, Monte Vista No. 73 of Monte Vista, Amethyst No. 94 of Creede, Vulcan No. 103 of Hooper, Del Norte No. 106 of Del Norte, and Temple Gate No. 128 of Center. The present membership of these seven Masonic bodies totals, it is estimated, between six and seven hundred. With these Masonic brethren are associated an equal number of wives in the Order of Eastern Star, so that upwards of fifteen hundred are today interested in this Masonic Park.

It was the custom of these San Luis Valley lodges to celebrate St. John's day by all gathering at one of these lodges. These meetings were always well attended, and for the good of the Order. Brother Van Fleet, who is so well known among Colorado Masons and who has done so much for Masonry, saw these lodges growing, not only in enthusiasm but in numbers, noticed that it was beginning to become somewhat burdensome for one lodge to take care of the immense crowd that assembled on St. John's day, thought that it would be nice to have a place to celebrate this day - a place that Masons could call their own.

Accordingly, at the meeting of these lodges, June 24, 1913, it was decided to appoint a committee to plan otherwise for these annual celebrations. This committee, after careful consideration and much effort, decided to buy a hundred and sixty acres. This was done, and the Association incorporated under the laws of Colorado as a “Non-profit Incorporation.”

The first Association meeting was held at this park June 24, 1914. There were present at that celebration five hundred Masons, their families and friends. Conservative estimates place the number attending the last gathering, June 24, 1920, at fifteen hundred, three times that of the first annual celebration in this park.

Masonic Park contains one hundred and sixty acres of land on both sides of the Rio Grande river, is located about fifty miles from Alamosa, Colo., and three miles above South Fork. It has been plotted, with that broad spirit of fraternity and brotherly feeling with which the Western Mason is endowed, to sell to Masons at only $25.00 per lot. The Association has opened this park to all Master Masons and their families, and invites them to buy lots and erect summer cottages, and make this their summer home.

The location of Masonic Park is one of the most beautiful and picturesque spots of the Rocky Mountains. The Denver & Rio Grande Railroad and the Rio Grande River (Cut No. 3) run through the park from northwest to southeast. The elevation is about 8,200 feet. Fine fishing and hunting in season an ideal place to spend a summer vacation and rejuvenate for the coming year's work.

Trains on the Denver & Rio Grande Railroad (Cut No. 4) pass through Masonic Park twice each day. It is worth while making a trip over the D. & R.G. from Alamosa to Creede. The scenery along this route is the best, and the mines and other historic points of more than ordinary interest. Creede, it will be recalled, is the town in which the slayer of Jesse James, the outlaw, was shot.

The elevation of the Rio Grande river at Masonic Park is 8,200 feet above sea level. The Association has already built a bridge across the river (Cut No. 5), and erected a large pavilion. Several cottages have been erected, and many more are contemplated in the near future.

A large spring (Cut No. 6) has been opened on the top of the mountain, and fine mountain water piped to every cottage in the park. To the left of the big pavilion there is a winding path leading up to this spring which supplies Masonic Park with pure mountain water, it being piped from this spring. To the unaccustomed and inexperienced in mountain hiking, this will be a good beginning. It is 1500 feet up this trail, and in places you may have to “pull yourself up” by catching the twigs occasionally. When you get to the spring, you will enjoy a drink of this clear, cold water. You can then continue as much further, if you desire. On the top of this peak, you have a bird’s-ye view of the surrounding mountams and river that becomes more interesting the longer you stand and gaze. You gain three things by taking this short hike: The benefit of the climb, a drink of good water, and a look at what nature has done. After you descend, you may enjoy a camp breakfast of trout, or an additional nap, or both.

Inquiries are being received from Masons of Iowa, Nebraska, Kansas, Oklahoma, Missouri, Texas, and other central States, and no doubt ere long Masonic Park will be the summer home for Masons and their families from these and many other states.

The principal forms of recreation to be enjoyed in and around Masonic Park are hunting, fishing, hiking, packing, camping, automobiling and picnicking. In hunting and fishing, the only restrictions are the reasonable requirements of the Colorado game laws.

Outdoor recreation is a necessity of our modern civilized life, and as civilization becomes more intensive this necessity increases and the demand grows keener. The infant as well as grandmother; in fact, every member of the family must have a vacation of some kind. Summer is growing time for children as well as for gardens. The mountains, glaciers, lakes, streams, and spring water to drink, contribute largely and effectively to human health and enjoyment - help to make strong, sturdy boys and girls out of delicate babies. The human value of a summer spent at Masonic Park would indeed be hard to estimate.

Chapelle, Willow, Elk, Myers, Beaver and Trout Creeks are within from one to nine miles of Masonic Park, and easily accessible by team or automobile. Fishing is good in all of them, and present fine scenery to the tourist and camper. The roads throughout this section of Colorado are first-class, and are being made better each year. State highway No. 15 runs through the property. The state highway from Denver to the San Juan country is but three miles east of the park. The South Fork of the Rio Grande, another stream famous for its hunting and fishing, is but a short drive from the park; in fact, Masonic Park is ideally located in every respect for a summer home. There is a large brick furnace on which campers may prepare their meals. There is plenty of wood, and water has been piped into this Public Cook House.

The annual Association meeting, June 24, is the day when all Masons of the San Luis Valley are as one great family. Every one brings his lunch, and the Association furnishes ice cream, lemonade and hot coffee, and St. John's day spent at Masonic Park will never be forgotten.

Following is the description of the outing, June 24, 1920, as published in The Alamosa Courier. This conveys an idea of this outing:

“The San Luis Valley Masonic association, which is composed of Del Norte, Monte Vista, Saguache, Center, Hooper and Alamosa lodges, met in the twenty-sixth annual communication on St. John's day, June 24, at Masonic Park, Colorado.

“The day was spent in general intercourse and in becoming better acquainted. After a most sumptuous basket lunch, which each individual furnished, supplemented by ice cream and coffee, furnished by the association, addresses were made by Frank L. Bishop, Grand Master of Masons of Colorado; W.W. Cooper, Grand Lecturer of Colorado, and ex-Governor Alva Adams, Inspector General of Colorado for the Southern Jurisdiction Scottish Rite Masons.

“Mr. Adams' address was an inspiration to all who were fortunate in getting into the pavilion to hear it. He is conceded to be one of the best talkers in the state. His address treated of the history of the San Luis Valley, and no one is better qualified to discuss its history than is Mr. Adams.

“The meeting was presided over by our fellow townsman, Marshall H. Van Fleet, Senior Grand Warden of the Grand Lodge of Colorado. Mr. Van Fleet also acted as general manager of the day's festivities.

“After the program was concluded, the young folks were permitted, with the assistance of the Alamosa orchestra, to trip the fantastic, in which they joyously indulged until about nine o'clock in the evening, stopping just long enough to try and finish the remnants of the basket picnic dinner.

“It was an ideal day and the number present was estimated at from sixteen to eighteen hundred. One party calmed to nave counted bud automobiles. A conservative estimate is

five persons to the car. Quite a number came on the train. It was one of the most wonderful gatherings ever held in the San Luis Valley, and the largest attendance in the history of the association during the last twenty-six years, practically all being Masons, their families and relatives.

“The Masonic Park is situated on the Rio Grande river, fifty miles west of Alamosa, and is one of the most beautiful spots in the Rocky Mountain region. It is owned by the Masons of the San Luis Valley, and a Mason from any place is privileged to buy a lot, build him a summer home and become a member of the association.

“To date the association has spent nearly $20,000 in the erection of two large pavilions and piping water from a spring upon the mountain, which can be piped into every cabin on the grounds; the building of a bridge across the river and other extensive improvements to make it a first-class summer resort for Masons and their families.

“Fishing in the Rio Grande is always attractive to the angler, and the park is so situated that it is only a short automobile drive to the South Fork of the Rio Grande river, Goose Creek and the head waters of the Rio Grande river.

“The Wheeler national park is easily accessible, and few people, even of the San Luis Valley, realize the beauties, or know that we have a national park in our widst, one of the most wonderful spots in the world - a large tract of land, a sort of wildernes - where the dirt has been washed away, leaving nothing but rocks, standing like giant trees pointing heavenward.

“A number of prominent Masons from distant points were in attendance during the day, some from Texas, Nebraska, Kansas, Oklahoma, Ohio, in fact this Masonic Park is rapidly becoming known all over the country.

“Masonic Park is as yet in its infancy, although it has made big strides in the short life of its existence, but in a few years it is going to be one of the most famous and widely known resorts of the state of Colorado. It is easy of access from almost any part of the valley.

“There are no hotel accommodations in the park for tourists, but it is the intention of the association that all Masons going there shall be on an equality, and provide for their own comfort and convenience. No doubt, some day, some Mason will come along buy a lot, and build a hotel for the accommodation of touring Masons.

“The Order of Eastern Star, which is the ladies' auxiliary of Masonry, has built a large pavilion.

“Every year sees more and more cottages built, and in a few years Masonic Park will be the equal of any of the celebrated summer resorts in Colorado.

“About a dozen good sized trout were caught during the day and presented to the speakers of the afternoon as a souvenir of this twenty-sixth annual celebration.”

This Masonic Park is a new undertaking, practically in its infancy. The outlook is very encouraging, however, and the interest already manifested in this rather unique project, not only by the Masons in the valley but by Masons from distant points (one brother having written from the Philippines for a lot), insures its future.

The San Luis Valley has a Masonic population well able to make this summer park home a brilliant success, but this is not wholly the intention of its founder and the Masons of the valley. They wish brethren from every part of the United States - from the we for that matter, to share with them in the pleasures and advantages offered by this park - this strictly Masonic recreation grounds, where Masons and their families may spend their vacations among the beauties of the Rocky Mountains.

The lots are about fifty by one hundred feet, and may be purchased on the payment plan, if desired. The writer was at this park July 27, and personally talked with a contractor who was building a cottage with a sleeping porch. Being thirsty, we drank of the mountain water from a hydrant within six feet of this cottage. The contractor remarked about the quickness with which this cottage was supplied with excellent drinking water. About two weeks were required to build the cottage. Other cottages are in process construction.

FREEMASONRY AMONG THE AMERICAN INDIANS

BY BRO. ARTHUR C. PARKER, SECRETARY, NEW YORK STATE INDIAN COMMISSION

One of the most frequent questions directed to the ethnologist who concerns himself with a study of the American aborigines is, "Are Indians Masons?" There have been various answers to this question, the reply depending on the informant's knowledge of Masonry. There are positive assertions both ways. There are also many rumours of lodges, signs and miraculous escapes due to the giving of some Masonic sign or exclamation denoting distress. The student is apt to be quite at loss to know what the real truth is and how much fiction has been woven about these assertions.

The investigator might ask some Indian whether or not he ever heard of an Indian lodge of Freemasons and receive an affirmative answer; again an Indian of the same tribe might as positively declare that no such institution existed among his people. Now what is the truth?

Today there are numerous Indians who are Free and Accepted Masons. One can scarcely travel in Oklahoma, Nebraska, Kansas or the Dakotas without meeting Indians who belong to the ancient fraternity. Many of the most influential Indians of the Dakotas and especially of Oklahoma have full knowledge of the mysteries of Masonry and have

sought further light in the concordant orders, yet so far as is known to the writer no exclusively Indian lodge exists.

But what of the older Indians who inherit the traditions of their forefathers, do they not have lodges of their own not connected with the rite as the white man knows it? Surely there is plenty of testimony as to this.

In "The Freemasons Library" by Samuel Cole, published in Baltimore in 1826 is this quotation from the Masonic Mirror, (date not given):

"Travellers describe certain private societies among the Indians which apparently resemble our lodges of Free Masons. Their rules and government of admission of members are said to be nearly the same. No one can be received as a member of the fraternity except by ballot, and the concurrence of the whole is necessary to a choice. They have different degrees in the order. The ceremonies of initiation, and the mode of passing from one degree to the other, would create astonishment in the mind of an enlightened spectator.

"A similar institution, it is said, prevails among our Iroquois. These have never been suspected of Welsh extraction. Still they may have derived the signs from those who were. We receive the information from Gov. Clinton, to whom it was communicated by a respectable Indian preacher, who received the signs of the mystery from a Menonie (Menominee) chief. The institution, therefore, must be prevalent among the Menonies as well as other Indians. In this secret institution among the Indians, the members are very select. Among the Iroquois the society consists of five Oneidas, two St. Regis and six Senecas. They are said to have secret signs, and pretend that the institution has existed from eternity. The period of their meetings is unknown; but they assemble once in three years, as deputies, under pretense of other business."

In considering the question of freemasonry two views may be taken, one that there is a universal freemasonry in which through the medium of philosophical and symbolic teachings a system of morality is inculcated by a brotherhood; and the second that Free

and Accepted Masonry does not exist unless able to show a charter or dispensation from some Grand Body of competent Masonic jurisdiction. According to the second view any similar is not "Free and Accepted Masonry" but an extra-limital institution without any ties of affiliation. This view makes the possession of a charter and adherence to a certain basic constitution of primary importance. The first view, however, recognizes that there is an universal freemasonry and asserts that adherence to certain principles and a certain type of ceremonies leading to the expression of a certain set of moral ideas of primary importance. Both of these views are correct within their fields.

If we make the term "freemasonry" or "universal freemasonry" generic, then any form of freemasonry, that embraces the characteristics of freemasonry, may be said to be a part of a great whole. If, on the other hand, we define freemasonry as a certain system and organization controlled by certain Grand Lodges of competent jurisdiction, each Grand Lodge recognizing the other and having fraternal intercourse with it, then we take the specific view and refer to "Free and Accepted Masons."

For the sake of our subject let us admit that there is an extra-limital or universal freemasonry which men outside the order itself may discover and understand. This is not unreasonable to the philosophy of the organized craft. Let competent Masons remember where they first became Masons, though their eyes had not beheld or their minds conceived the beauties of a single Masonic rite. Yet, having once seen and understood, their previous beliefs were shaped by the ritual and the power of true faith confirmed and put to labour.

With this thought before us let us examine the beliefs and principles of the American Indians and see whether or not any were capable of erecting out of these things the superstructure that might be fitly termed "a temple of Masonry."

1. The red man of America believed in a Supreme Deity. Many authorities have denied this, some of them, perhaps, through prejudice and some of them through a misunderstanding of the words translated gods, spirits, powers. Perhaps some who have denied that the Indians had the one God concept have done so because they desired to prove that the white man and his religion brought this idea to the "benighted heathen." But however this may be there were some cults among the many tribes that saw back of

the god of the winds, the god of the thunder, the god of the rivers and the god of the harvest, a supreme god who was the chief of all and who ruled the powers of the air as his subordinates. Imperfectly understood, perhaps, was this Supreme Architect, but nevertheless he was known if but feebly. And how well understood and known today is the concept of Deity? We have knowledge of the ineffable name, and, likewise, the red man of the desert, the plains and the forest gave a name to this Omnipotence. Whether to the Algonquin it was Gitche Manitou, to the Pawnee Tirawa, to the Sioux Wakanda, or to the Iroquois Haweniu, the same idea prevailed, - that of the one Great Spirit who was the Creator. The Supreme Architect of the Universe to the American Indian was the Maker-of-All.

2. The practice of virtue was demanded of the red man. He must be just in his dealings with his fellows. He must be truthful, considerate, hospitable and loyal. He was likewise taught to be stoical, slow to anger, slow to announce personal discomfort and to exercise due toleration for the views of his fellows. At all times he must acknowledge his dependence upon his Creator and never undertake any great or important underrating without first invoking the aid of Deity. He actually did this and at all times rendered thanks for the blessings he enjoyed. To be thankful and never do anything that would lead the Maker to think his creature ungrateful was one of the great essentials of the religions of the Indian.

3. "There is a future life," announced the red man. It was one of his most inbred beliefs. His elaborate funeral ceremonies were built up upon this faith. This was a visible world but there was an invisible world inhabited by innumerable spirits of departed creatures, - men, animals, plants. Whether it was called the "Happy Hunting Ground," the "World Beyond the Sky," "the Abode of the Creator," - to the Indian it was the home-world of spirits; it was heaven. A thousand ceremonies and a myriad of prayers were devised because of this deeply rooted belief. It may have been superstitious to have called to Haweniu in the World-Above-the-Sky and to have attempted to talk to departed spirits of animals and friends, but nevertheless, in it all a belief was expressed.

4. One of the most precious beliefs of the Indian was that of the universal and eternal kinship of all created things. This belief affected and influenced the Indian in every act of his life. Man was not only the brother of man because a Supreme Father had created both, but every animal, plant and rock, as well as every force of nature was believed to sustain a certain spiritual relationship to man, and man had certain obligations to them.

The deer and bear were brothers and "very near man." The trees and waterfalls had spirits. Thus, the red man thought it quite rational to speak to them as friends and brothers. Animals were not killed in a wanton way, but when it became necessary to kill for meat and pelt a propitiary sacrifice was given and the spirit of the animal invoked for pardon. "I have killed you," chanted the Indian, "that I might use your meat and fur. Should you need me I, too, am here. But the Creator has given me great cunning and I have used that power fairly. Hold no evil thought about me, your soul is the real of you and to it I will render pleasing sacrifice. Ascend in peace, my brother, and be happy. This incense is grateful to you, these beads will show you that I desire to render you a gift. I have spoken."

To the Indian the creatures of earth were kinsmen, though different in form from man. This mattered not for the Creator made all to suit his purpose. The food and pharmaceutal plants of the forest were not taken without a thank offering and the planting of seeds in hole where the root had been. This feeling of fraternity worked out in many other ways as by the organization of numerous fraternities and societies, by the knitting of the clan and totemic systems and by the ties of a complex social organization. There were binding laws and customs that governed every social action and regulated conduct. So impressed was Roger Williams with the kindness and consideration which was shown him by the Indians among whom he laboured in New England that he wrote:

"If Nature's sonnes both wild and tame, Humane and courteous be, How ill becomes it Sonnes of God To want humanity."

Out of this brotherly feeling for fellow creatures there grew up many associations and fraternities devoted to one cause or another. Some were purely selfish, others were associations of warriors, others devoted to a propitiation to the spirits of the nature forces and still others were sworn brotherhoods devoted to charity, the preservation of ancient rites and to a system of reverent ceremonies whereby morals were inculcated. In recent years these societies have received much attention and study by ethnologists, particularly by those of the American Museum of Natural History of New York. (1)

Out of these four characteristics of the more cultivated natives of the new world we may deduce their ability to construct an organization similar under the circumstances of forest

and plains life to the freemasonry of the white man. It will easily be seen that the American Indians except through contact with white Masons could know nothing of the words used in Masonry nor could they know anything of the special initiatory rites. They might have signs, similar to Masonic signs but as for Asiatic words and Hebrew traditions they had nothing, notwithstanding the immature and superficial observations of those who have assumed to find them. Such assertions must today stand the inspection of the trained philologist and ethnologist, and they will not pass. Yet from what we have stated as to the beliefs of the Indians we may yet say whether or not they had the mental or moral capacities to understand Masonic light.

Let us go further. Samuel Cole in the quotation we have cited mentions the Menominees and the Iroquois and says, "Travellers describe certain private societies among the Indians which apparently resemble our lodges of Free Masons." Let us see what these were and find out whether indeed there is any similarity.

The Menominees of Wisconsin do have certain fraternal or "medicine" societies, among them the Mide Wiwin. It has several degrees culminating in the resurrection of the candidate who represents a slain hero. Alanson Skinner of the Museum of the American Indian is now writing a description of this ceremony as a contribution to the by-lights of Masonry. In due time we shall have the results. But Cole mentions, also, certain ceremonies of the Iroquois. About this group of native American natives, I feel free to speak, it being my special province to record their history and traditions for the State of New York. The Iroquois had a "grand medicine lodge" and still have several chapters among the Senecas and Onondagas. Its real name is Neh Ho-noh-chee-noh-ga Nee-ga-hee-ga-aa, which may be interpreted."The Ancient Guards of the Mystic Potence." This society is the most influential among the non-christianized Iroquois of New York state today and numbers on its rolls many nominal Christians. It meets four times each year and holds one business session.

Popularly this organization is called "The Little Water Society" because the "potence" which it guards is used ceremonially in connection with a cup of water, though other reasons are also ascribed. This potence is represented to be the tips of the hearts and the brain bases of the primitive founders of the society who gave the "sparks of their lives" that their hero and leader might be resurrected. These founders were the great game animals and birds and the major food plants, which had been befriended in times of dire distress by the Hero Chief. Slain and scalped by the foe they sacrificed themselves that

he might live by the administration of the life essence which they gave him from an acorn cup. Thus, in the ceremonies today, the members impersonate these animal founders and at intervals in the tripartite ceremony, imitate their calls. The ritual is chanted in unison in three parts in total darkness. Between each section there is an interval of refreshment when the members drink strawberry juice, then eat honey, then partake of the fragrant native tobacco. The ritual is a long one and relates how in the end the slain Hero Chief is brought to his feet and to life by the firm grip of the bear's paw, his left paw concealing the grip of his right.

The writer personally knows white persons who have witnessed these ceremonies. He has vouched for at least three who have been shown the mysteries. (2) Today there are flourishing lodges of this order of Ancient Guards of the Mystic Potence in the State of New York and in the province of Ontario, where the Iroquois still hold forth.

It may be interesting to state further that the form of the lodge is an oblong and has two altars, one east and one west. Its ritual is sung or chanted by all the members, thereby rendering "lost words" or forgotten sections next to impossible. The society bears all the ear-marks of great antiquity and its members cling faithfully to it, for it is the tradition that when the Guards cease their vigilance that the red man will pass into extinction.

The ceremonial lesson taught is that a man should willingly lay down his life if need be to save the life of him who has sacrificed to save his, and the ritual shows that through enduring love for one's fellow man and the potency of sacrifice the Great Spirit will restore life and health though both have gone.

There is a strange similarity between this ceremony and the rites of Osiris, whereby he is raised by the lion. Perhaps the same mystery has appealed to the minds of many races widely separated by time and space. Perhaps this shows that certain elements in Freemasonry are universal in their appeal and that all men have reached out for them, some wisely and well and some imperfectly. Yet the fact that many have sought proves that there may be an extra-limital masonry, as if some uninstructed groups of mankind saw through a glass darkly, - and craved more light.

The researches of the American Bureau of Ethnology, of the American Museum of Natural History and of the State Museum of New York, as well as other public and private institutions clearly prove the existence of numerous cults and fraternities among the American Indians. That some should have certain attributes similar to Masonry is not strange. The human mind and heart whether in barbarism or in enlightenment hungers for knowledge, longs for genuine friendship, and knows that without morality no society can endure

(1) Vide Anthropological Papers, American Museum, N.Y. City.

(2) Vide Publications of Buffalo Consistory, A.A.S.R., G.K. Staples, Commander, "American Indian Freemasonry."

WOMAN AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

Wise men tell us that there never has been a woman Freemason. Perhaps that is true. This question has been called to the attention of the able scholar and devoted Mason who contributes this series of articles. Can Freemasonry enlarge its borders to include women or must they forever remain outside the pale? If they are to be made Masons in literal truth in what way can we reorganize the ritual so as to eliminate certain features which might prove embarassing to them? If they cannot be admitted into full membership in what way can the spirit and teachings of this ancient Fraternity be made available to them? Since Freemasonry began to be this has been a moot question; it is still. It will be for years to come. It is a theme of perrennial interest. For this reason we are very glad indeed to give to our readers the reasoned and mature judgments of a scholar who has every right to speak on this interesting question.

EGYPTIAN MASONRY AND COUNT CAGLIOSTRO

IMMEDIATELY after the downfall of Napoleon, societies were formed in various European countries, chiefly by exiles for the promotion of Italian independence. Even Egypt became a centre of this propaganda and, under the auspices of Mehemet Ali, who aspired to render himself independent of the Sublime Porte, an Egyptian rite was established under the name of the "Secret Egyptian Society." In the lodges of Alexandria and Cairo alone, the Greek and Arab women numbered more than three hundred.

Closely bound up with this Egyptian Masonry was the celebrated unprincipled adventurer, Joseph Balsamo, better known as the Count Cagliostro, who imposed upon our Masonic forefathers as he did upon the rest of the world. In 1776, he was initiated into Freemasonry in the Esperance Lodge, No. 289, which was attached to what was known as the Rite of Strict Observance. The lodge met at the King's Head Tavern in Gerrard Street, Soho, W., and was composed mainly of French and Italian brethren. His entry into the Craft was made through the mediumship of Comte de Sainte Germain.

In Courland Count and Madame Cagliostro established Masonic lodges under what they claimed to be sublime rites of Egyptian Masonry, which he claimed it was his mission to restore; and in Paris he prosecuted with great vigour his plans to resuscitate Freemasonry according to the Egyptian rite. A lodge was founded at Lyons by Cagliostro, to which was given the name of "Triumphant Wisdom," and this was regarded as the Mother Lodge of the rite. Its patent was as follows:

Honour, Wisdom Union, Beneficence, Comfort. We, Grand Copt in all Eastern and Western parts of Europe, Founder and Grand Master of Egyptian Masonry, make known to All who may read this that during our stay at Lyons many members of the Lodge of the Orient and Ordinary Rite, which has adopted the distinguishing title of "Wisdom" have expressed their ardent wish to place themselves under our rule, to be enlightened in true Masonry.

We are pleased to accede to their wish, etc., etc.

Madame Cagliostro was Grand Mistress of the Lodge of Isis, which, in 1784, counted among its Adepts some of the most prominent of French titled women.

On 7th August, 1785, there was a great ceremony of initiation in a mansion in Rue Verte, Faubourg Saint-Honore, Paris, when thirty-six females were admitted into the Order. Each initiate had to contribute the sum of one hundred lois, to undertake to abstain from all intimacy with mankind and to submit to everything which might be imposed on them. On entering the first apartment of the mansion, the ladies were ordered to disrobe and to put on a white garment with a coloured girdle. The candidates were then separated into six groups of six candidates, each group wearing different coloured girdles. They were then conducted into a temple lighted from the roof and seated upon thirty-six arm-chairs upholstered in black satin. Madame Cagliostro, clothed in white, was seated on a throne, and, when the light was lowered, she commanded the candidates to uncover the left leg to above the knee, to raise the right arm and to rest it upon an adjacent pillar. The Grand Mistress then delivered an oration, which advocated the emancipation of woman-kind from the shameful bonds imposed upon them by men. At the conclusion of the oration, the candidates were conducted to separate apartments, each of which opened on to the garden. There they were visited by male admirers, but, having regard to the oath taken, they refused to enter into any conversation with them and spurned all overtures, and, after a time, the thirty-six were conducted once more into the temple. Within a short time, the vaulted roof opened suddenly, and Cagliostro, seated on a golden sphere, as naked as he was born, holding a serpent in his hand, and with a flaming star an his head, descended into their midst. The Grand Mistress announced that this was the Genius of Truth, the divine Cagliostro, who had come to initiate them into the secrets of Freemasonry. Cagliostro, or the Grand Copt, as he described himself, then ordered them to dispense with all their clothing. If they were to receive the truth, they must be as naked as Truth. The example of dispensing with clothing was set by the Grand Mistress and followed by the thirty-six candidates. Cagliostro then delivered his address, at the conclusion of which he was hauled up on his golden sphere through the opening in the roof. The ladies clothed themselves and the evening terminated in an elaborate banquet, when the initiates were joined by their male acquaintances, notwithstanding the obligations they had taken.

Cagliostro asserted that this particular brand of Masonry was instituted by Enoch and its teachings promulgated by Elijah. As Grand Copt he claimed to possess the power of communicating with angels and to be enaned to accomplish wonders through the miraculous power with which he had been divinely endowed. All religions were

tolerated under his system: a belief in God was the sole qualification for membership. The Obligation taken by candidates was as follows:

I swear before the Eternal God, the Grand Mistress, and all who hear me, never to write or cause to be written anything that shall pass under my eyes, condemning myself in the event of imprudence and to be punished according to the laws of the grand founders and of all my superiors. I likewise promise the exact observance of the other six commandments imposed upon me: that is to say, love of God, respect for the sovereign, veneration for religion and the laws, love of my fellow-creatures, an attachment without bounds to our Order, and an unquestioning submission to the rules and code of our ritual as ma be communicated to me by the Grand Mistress.

On the initiation of a candidate the Grand Mistress breathed on her face from the forehead to the chin, saying:

I thus breathe upon you to cause the Truth possessed by us to germinate and penetrate within your heart; I breathe upon you to fortify your spiritual part; I breathe upon you to confirm you in the faith of your brethren and sisters, in accordance with your undertaking. We greet you as a lawful daughter of Egyptian Masonry of the Lodge; We desire that you be recognized as such by all the Brethren and Sisters of the Egyptian ritual, and that you enjoy the same prerogatives as they. Lastly, we impart to you the supreme pleasure of being henceforth and forever a Freemason.

The ceremony of the Third degree was rendered with great pomp and ceremony. On that occasion a young, innocent girl, to whom was given the name of columba (dove), was introduced, and the Grand Master claimed to impart to her the power he possessed of communing with spiritual beings. These spirits were said to be seven in number, governing the seven planets and surrounding the throne of the Eternal, their names being Azael, Michael, Raphael, Gabriel, Ariel, Zobiachel, and Anachiel. The girl, who was clothed in a long, white robe, which was adorned with blue ribbons, and wearing a scarf, was shut up in a tabernacle which was placed on the altar of the temple. From a window in this tabernacle she gave the replies to the questions asked her, which related generally to the fitness of the candidate for advancement to the degree.

The emblems used in Egyptian Masonry were the triangle, the septangle, the trowel, the compasses, the square, the gavel, the death's head, the cube, the rough ashlar, a wooden bridge, Jacob's ladder, the Phoenix, the globe, and Father Time.

The following advertisement from Cagliostro appeared in the Morning Herald in November, 1786, explanatory words, which did not appear in the advertisement, being placed in brackets:

TO ALL TRUE MASONS

In the Name of 9, 5, 8, 14, 20, 1, 8 [Jehovah]; 9, 5, 18, 20, 18. [Jesus].

The Time is at hand when the Building of the New Temple or New Jerusalem, 3, 8, 20, 17, 8 [Church] must begin; this is to invite all True Masons in London to join in the Name of 9, 5, 18, 20, 18, [Jesus] the only one in whom there is a Divine 19, 17, 9, 13, 9, 19, 23 [Trinity] to meet tomorrow evening, the 3d instant, 1786 (or 5790), at Nine o'clock at Riley's, Great Queen Street; to lay a plan for the laying the first stone of the foundation of the true 3, 8, 20, 17, 8; [Church] in this visible world, being the, material representative Temple of the Spiritual 9, 5, 17, 20, 18, 1l, 5, 12. [Jerusalem].

A Mason, and member of the new 3, 8, 20, 17, 8. [Church].

It is not without interest to note that, in 1789, Cagliostro was arrested by the police and taken to the castle of St. Angelo, where he died. His Egyptian Masonry, so called, perished with him.

THE ORDER OF THE EASTERN STAR

The Order of the Eastern Star is believed to be the fifth largest fraternal organization and the largest female Order in the world. It had in 1917 nearly 900,000 members and its membership roll is increasing at the rate of 50,000 a year. It does not claim to be a Masonic Order, although its membership is restricted, in the case of men, to those who are already members of the Masonic Brotherhood, and, in the case of women, to those whose nearest male relatives or connections are Freemasons of good standing. It is the custom of the Chapters of the Eastern Star to hold their meetings in the lodge rooms or temples of Masonic lodges, when such permission can be obtained, but the Order does not come under the category of "Adoptive Masonry." The terrn "Adoptive" implies the power of government and control, and this is not exercised by any Masonic body in regard to the Order of the Eastern Star.

The Order is believed to have taken its rise in the United States of America in 1778, but it did not attain any degree of eminence until 1850, when it was revived by Rob. Morris, a prominent American Freemason. The various units were known as "Constellations," and, in 1855, a "Supreme Constellation" was established, though it does not appear to have had a long life. The Order itself, however, continued to flourish and, in 1874 a serious attempt was made to organize a Supreme Grand Chapter, which, two years later, was crowned with success. District or Provincial Grand Chapters have since been established in all quarters of the globe and the Order is making great headway in Scotland. England stands practically alone in her aloofness from the Order. The utmost care is evinced in the admission of candidates. The fee for initiation and the annual subscription are moderate, averaging twelve shillings and five shillings respectively, and a certain proportion of each is devoted to beneficence. The Order is doing a noble and unselfish work and it was the first to establish a Masonic Home in Kansas, charging itself also with the furnishing of the Home on its erection. In the various States of America members are, at their own expense, building cottages, furnishing and supplying them with every need, and, in some instances, constructing hospitals and maintaining them.

When the Eastern Star Chapter is held in the Masonic lodge room or temple it is the custom to make no charge for rent, light or heating. A candidate for initiaton must be recommended by two members from personal knowledge. A committee of three is then appointed to report upon the application at the next meeting, when a ballot is taken for the admission of the applicant, and this ballot must be unanimous.

The main object of the Order of the Eastern Star is to give practical effect to the beneficent purpose of Freemasonry, particularly in provision for the wives, daughters, widows, mothers, and sisters of members of the Craft, and, at the same time, inculcate various principles. These principles are five in number, represented by the five Degrees of the Order and said to be read by the enlightened in the cabbalistic motto of the Order - F.A.T.A.L. They are as follows:

1. Fidelity to vocations of right and duty. This is the teaching of the Degree of Jephthah's daughter, as set forth in XI Judges, verses 30-40.

2. Obedience to the demands of honour and justice in all conditions of life. This is the teaching of the Degree of Ruth and is set forth in I Ruth, verses 16 and 17.

3. Fidelity to kindred and friends. This is illustrated in the Degree of Esther and set forth in IV Esther, verse 2, and VII Esther, verses 2-5.

4. Trustful faith in the hour of trial. This is the teaching of the Degree of Martha and set forth in the character of Martha.

5. Heroic endurance of the wrongs of persecution when demanded in the defence of truth. This is illustrated in the character of Electa, or "the elect lady" as shown in the narrative recorded in the second epistle of St. John.

The badge of the Order is a five-pointed star, the first point being blue with a sword and veil to represent Adah, or Jephthah's daughter. The second is yellow with a sheaf of barley to represent Ruth. The third is white and bears a crown and sceptre to represent Esther. The fourth is coloured green and has a broken column to represent Martha. The fifth is red, with a golden cup to represent Electa.

In the Manual of the Order of the Eastern Star the following historical essay on the foundation and aims of certain secret institutions appears:

Secret Societies imitating Freemasonry for the admission of females as members were first organized in France during the early part of the eighteenth century, and still exist there and in other parts of Europe, as a distinctive rite. By the term "Adoptive Masonry" is implied that system of forms, ceremonies, and explanatory lectures which is communicated to certain classes of ladies, who from their relationship by blood or marriage to Master Masons in good standing, are entitled to the respect and attention of the entire Fraternity. These ladies are said to be adopted into the Masonic communion because the system of forms, ceremonies, and lectures above referred to enables them to express their wishes, and gives satisfactory evidence of their claims in a manner that no stranger to the Masonic family can do. To the organization thus established for the initiation of females the French have given the name of "Adoptive Masonry," "Maconnerie d'Adoption," and the lodges are called "Loges d'Adoption," or "Adoptive Lodges," because every lodge of females was obliged to be adopted by, and under the guardianship of, some regular Masonic lodge. One of the first of these Societies was the "Order of Perfect Happiness," for so we may be permitted to translate the name "Felicitaires", which they adopted. This Society assumed a nautical character in its emblems and its vocabulary. It was divided into the four degrees of "Cabin Boy," "Master," "Commodore," and "Vice-Admiral." What little information we have been enabled to obtain from a very brief notice of its ritual leads us to believe that it was not of a character to merit countenance. It did not long retain its existence, for two years after its formation it gave place to the "Knights and Heroines of the Anchor," which was, however, but a refinement of the original Society, and preserved its formula of initiation and nearly all its ceremonies. In 1747, one Beauchaine, the Master of one of the Parisian lodges, instituted a new Society, which he called "L'Ordre des Fendeurs," or "The Order of Wood Cutters." This institution borrowed its principal ceremonies from the Society of the Carbonari, or Coal-burners, which had been previously established in Italy. The place of meeting of the Woodcutters was called the Wood Yard, and was supposed to represent a forest; the presiding officer was called "Father Master" and the male and female members were called "Cousins." The Society became at once exceedingly popular, and the most distinguished ladies and gentlemen of France united themselves to it. It was consequently the cause of the institution of many similar societies, such as the Order of the Hatchet, of Fidelity, etc. In consequence of the increasing popularity of the numerous secret associations which, in their external characters and mysterious rites, attempted an imitation of Freemasonry - differing, however, from that Institution, of

which they were, perhaps, the rivals for public favour, by the admission of female members - the Grand Orient of France, in 1774, established a new rite, called the "Rite of Adoption," which was placed under the control of the Grand Orient. Rules and regulations were thenceforth provided for the government of these Lodges of Adoption, one of which was that no men should be permitted to attend them except regular Freemasons, and that each lodge should be placed under the charge and held under the sanction and warrant of some regularly constituted Masonic lodge, whose Master or, in his absence, his Deputy, should be the presiding officer, assisted by a female president or mistress. Under these regulations a Lodge of Adoption was opened in Paris in 1775, under the patronage of the Lodge of St. Anthony, and in which the Duchess of Bourbon presided, and was installed as Grand Mistress of the Adoptive Rite. Many systems of Adoptive Masonry have from time to time been introduced in the United States with varied success, none of which, however, seems to possess the elements of permanency, except the Order of the Eastern Star, which was established in this country during the year 1778. The success of this Order, therefore, corresponds in its beneficence and usefulness with the extent of Freemasonry. Its obligations are based upon the honour of the female sex, and framed upon the principles of equality and justice; that whatever benefits are due by the Masonic Fraternity TO the wives, widows, daughters, and sisters of Freemasons, corresponding benefits are due FROM them to the members of the Masonic Fraternity. The theory of the Order of the Eastern Star is founded upon the Holy Writings. Five prominent female characters, illustrating as many Masonic virtues, are selected, adopted, and placed under Masonic protection. The selections are:

1. Jepthah's daughter, illustrating respect to the binding force of a vow.

2. Ruth, illustrating devotion to religious principles.

3. Esther, illustrating fidelity to kindred friends.

4. Martha, illustrating undeviating faith in the hour of trial.

5. Electa, illustrating patience and submission under wrongs.

These are all Masonic virtues, and have nowhere in history more brilliant exemplars than in the five characters, illustrated in the lectures of the Order of the Eastern Star.

The honourable and exalted purposes had in view in its dissemination can have no opposition worthy the name. Its effects in winning to the advocacy of Masonry the virtuous, intelligent, and influential lady members of our families are truly encouraging, and stimulates its friends to persevere in a general promulgation of the system. According to the tenets of the Order of the Eastern Star, Adoptive Masonry stands a bright monument to female secrecy and fidelity, and proves how wrong all those are who fancy a woman is not to be trusted. There is not in the whole of the ceremonies of this rite a single point with which the most ascetic moralist could find fault. On the contrary, all is pure, all is beautiful; it is among the brightest jewels which spangle the records of Masonry. As the Adoptive privileges of the lady entirely depend upon the good standing and affiliation of the brother through whom she is introduced, this system will be a strong inducement, it is thought, to keep a brother, otherwise inclined to err, within the bounds of morality. A general diffusion of this rite will tend to supersede the other so-called female degrees as being, at the best, but trivial and henceforth superfluous and useless.

CO-MASONRY

In 1879 several Chapters owning allegiance to the Supreme Council of France of the Ancient and Accepted Scottish Rite, at the instigation of the Grand Orient, seceded from that allegience and reconstituted themselves as La Grande Loge Symbolique de France. One of these Chapters, bearing the name of Les Libres Penseurs, meeting at Pecq, a village of Seine et Oise, in November 1881, proposed to initiate into Freemasonry, Mlle. Maria Desraimes, a well-known writer on Humanitarian and women suffrage questions, which they did on 14th January, 1882, for which act the Lodge or Chapter was suspended. Mlle. Desraimes was instrumental in bringing into the ranks of Freemasonry several other well-known women in France, with the result that an Androgynous Masonic body, known as La Grande Loge Symbolique Ecossaise was formed on 4th April, 1893 although its jurisdiction at that time extended over only one lodge, that known as Le Droit Humain, which came into being on the same day, and which, in 1900, adopted the thirty degrees of the Ancient and Accepted Scottish Rite. One of the

principal workers in the formation of this new schismatic Grand lodge was Dr. Georges Martin, at one time a member of the Lodge Les Libres Penseurs. The schismatic movement spread to Paris and Benares and afterwards to London, at which last-named place, in September, 1902, the Lodge "Human Duty," now No. 6 on the Co- Masonry Register, was consecrated. The title "Co-Masonry" in lieu of "Joint Masonry" was adopted in 1905.

The Principles of Universal Co-Freemasonry are set forth in the official documents as follows:

Art. 1. Universal Co-Freemasonry in Great Britain asserts, in accordance with the ancient declarations of Freemasonry, the existence of a Creative Principle, under the title of "The Great Architect of the Universe."

Art. 2. It maintains the open "Volumes of the Sacred Knowledge" in every lodge, when duly formed for Masonic purposes.

Art. 3. It maintains the ancient landmarks of Freemasonry.

Art. 4. It withholds recognition from all irregular and clandestine meetings, or lodges not holding proper charter.

Art. 5. It imposes no restrictions on the free search for Truth, and to secure that freedom exacts tolerance from all its members. Art. 6. It is open to men and women, without distinction of race or religion, who are free, of good report, and irreproachable life.

Art. 7. It pledges its members to obedience to the laws of the country, loyalty to the Sovereign, silence with regard to Masonic secrets, a high standard of honour, and ceaseless endeavour to promote the welfare of humanity.

Art. 8. Every Freemason belonging to the Ancient and Accepted Rite is bound faithfully to observe the decision of the Supreme Council to which he owes allegiance.

The movement is identified closely with the Theosophical Society, or that particular section of which Mrs. Annie Besant is President and, on the death of Dr. Georges Martin, the President Grand Master, Mrs. Besant was chosen to succeed him in that office.

There is, however, another and a very influential branch of the Theosphical movement, which repudiates the Besant leadership, and with it the Co-Mason movement. This is presided over by Mrs. Katharine Tingley, who has set forth her views on Co-Masonry the following words:

Let me first state what is my attitude towards Masonry. Many of the happiest recollections of my childhood are associated with my dead grandfather, who was one of the best known Masons in Massachusetts and Rhode Island, and received some of the highest Masonic honours in these States. It was from him that I received my earliest education. It was from his Masonic books that I learned to read and spell and draw, and from his noble and sweet character, I came to regard Masonry as associated with the best in life. In fact, I came to think that all the best men in the world must be Masons.

Now, it does not necessarily follow that this last statement is true, for some of the noblest men I have met have not been Masons. Still, on the other hand, many of the best men I have known have belonged to the Masonic Order, and I have seen nothing but the best results flow from a deep interest in Masonry wherever I have known of it, and from my knowledge and acquaintance of Masons I regard Masonry and the principles which underlie it as a great force for good in the world.

I cannot understand how any true woman would wish to intrude into an Order held to be exclusively for men. There are lines of work which I hold are exclusively in the province of men just as there are lines of work which are exclusively in the province of

women. I hold that woman can only yield her full share of influence in the world from a knowledge gained by using and fulfilling her opportunities as a woman, and in her own sphere. I consider that she steps away from her true position and greatly lessens her influence by seeking to invade the sphere of man.

Why should women be disturbed that men have an organization which is exclusively for men? As I understand Masonry, it seems to inculcate all the virtues - honour, rectitude, chastity, etc. - for this much has often been publicly stated by Masons; and, speaking generally, I have no hesitation in saying that, from my experience, the majority of them - to a degree at least - try to exemplify these virtues in their lives. There may be some who fall far short of the Masonic ideals - in our present disturbed civilization it can hardly be expected otherwise - but that cannot be laid at the door of Masonry, but of human frailty, and as a result of men's failing to grasp their higher opportunities in life.

Many a woman has known of the uplifting and refining power, tending towards self-restraint and nobility and virtue, which Masonry has exercised in the life of brother, husband, or son; and without in any way encroaching on Masonry or seeking to pry into its secrets, every true woman, in the light of the knowledge that is publicly given out by Masons themselves of Masonic principles, can, if she will, help brother, husband, son or friend to be true to these principles and be a true Mason.

What is needed today by both men and women is a greater respect, first for themselves, in their true natures as man and woman, and following that, a greater respect each for the other - of women for men and of men for women. Such respect implies no invasion of one another's sphere, but the very contrary, and in fact can only suffer terribly from such invasion.

There is a common ground on which men and women can meet, which is preeminently in the home. It is also in the world of art, music, literature, education, and all the highest ideals of social, civic, and national life.

I have had many letters from all classes asking questions as to my attitude in this matter, seeing that the name Theosophy has, most unfortunately, and without any warrant, become associated with "Co-Masonry." Such association is absolutely unwarranted, and I hold that no true Theosophist will give his adherence or support to "Co-Masonry." The fact that any person or body of persons should attempt to attach themselves to an organization from which, by the rules of that organization, they are excluded, would make me seriously question their motives, and one would probably find such people to be either fanatics or exeremely credulous or ----(!) Whatever knowledge such people may think they have in the matter, it must indeed be very limited, or rather no knowledge at all, otherwise they would see the absurdity of trying to attach themselves to an organization in which, in the very nature of things, they would be out of place. If it were possible to conceive of the secrets of Masonry being given to a woman, from my understanding of the matter it could be only through some one unfaithful to his vows as a Mason, and no true and self-respecting woman would think of availing herself of such information; nor could it, by the nature of things, be held to be reliable, for he who is unfaithful in one thing will be unfaithful in others, and I prophesy that this attempt of certain women to seek admission where they do not belong can result only in confusion, disaster, and serious embarrassment for all such women.

It need hardly be said that the clandestine movement of Co-Masonry is placed outside the pale by all who pledge their adherence to the Antient Charges of Freemasonry.

-----o----

SQUARE WITH THE WORLD

BY BRO. L. B. MITCHELL, MICHIGAN

Square with the world, square away to vision true,

Never mind the creeds, 'tis the world you're holding to.

Square with the world, 'twas for you laid in the plan

That's forever right, for there was to be a man.

And there was to be for him a way sublime

In the plan of life with its rugged heights to climb,

And 'twas left to him to prove that by the square

The beautiful might e'en be made more fair.

Square with the world, though no great deeds be done

You may find just where there’s splendid greatness won;

In the kindly ways, in the cheerful word and smile

You may help so much to make life more worth while.

O, there's so many, and such grand ways to Square

Your life to this old world that's in your care!

To be Square with youth and manhood in the race

Will be forging on to earth's best, noblest place.

Square with the world, as Square as earth to sun

In the little things as in arduous duties done;

'Tis the royal way, the relation to, that's grand,

And itself the wage, paid in to heart and hand.

Square with the world, to it your heart hold true,

The adjustment rare will win the points for you

For the old world holds its pathway in the skies

For naught else save to help you win the prize.

-----o-----

It is not what a man gets, but what a man is, that he should think of. He should think first of his character, and then of his condition: for if he have the former, he need have no fears about the latter. Character will draw condition after it. Circumstances obey principles. - H.W. Beecher.

----o----

Get into the habit of looking for the silver lining of the cloud, and, when you have found it, continue to look at it, rather than at the leaden gray in the middle. It will help you over many hard places. - Willitts.

----o----

Nothing can work me damage, except myself. The harn that I sustain I carry about me, and never am a real sufferer but by my own fault. - St. Bernard.

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 42

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner.

4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE LION'S PAW"

What does the article in Mackey's Encyclopedia have to say concerning the Lion's Paw? What is the substance of Mackey's article on "The Lion of the Tribe of Judah"?

Why has the lion always been a favourite subject with symbolists? What was the symbolism of the lion among early peoples in India? Of what was it a symbol to the Nile dwellers? Give an example of the use of the lion symbolism in Egyptian sculpture. How does Harrison describe the raising of Osiris?

What was the crux ansata, or "ansated cross" originally? In what manner did it develop into the "Symbol of life" ? What did Albert Pike see in the crux ansata?

How was the lion as a symbol used by the Jews? Where is it supposed that the Comacine Masters derived their habitual use of the lion in their cathedral building? What has Leader Scott to say concerning the lion in architecture? What is Brother Haywood's theory as to how the symbolism of the Lion's Paw came into Masonry?

What power did the people of the cathedral building period believe the lioness to possess? Of what was this a symbol to them ?

Of what did the early Freemasons consider the lion a symbol?

Is there any difference between the real meaning of the symbolism of the Lion's Paw as interpreted by Albert Pike and as interpreted by Leader Scott?

Does the symbol refer to a raising in this life, or in a future life?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. II. - The Square and the Cross, p. 52. Vol III. - Egyptian Cross, p. 355. Vol. IV. - The Lion of the Tribe of Judah, p. 295. Vol. VI. - Symbolism of the Lion's Paw, Nov. C. - .B., p. 4.

Mackey's Encyclopedia: Crux Ansata, p. 191; Lion's Paw, p.448; Lion of the Tribe of Judah, p. 802.

THIRD STEPS BY BRO. H.L. HAYWOOD, IOWA

PART VII-THE LION'S PAW

The Mackey Encyclopedia article on this subject is very brief, as may be seen from the following: "A mode of recognition so called because of the rude resemblance made by the hand and fingers to a lion's paw. It refers to the 'Lion of the tribe of Judah.'" This is true as far as it goes, but it doesn't go far enough, for it leaves unanswered the questions of origin and interpretation. Nor does the companion article on the "Lion of the Tribe of Judah" give us much more information. If Mackey refrained from saying more because he knew no more we can sympathize with him, seeing that at this late day there is still very little known about the matter. But we have learned something since Mackey wrote, enough maybe, to set us on the track toward a satisfactory understanding of the matter.

Owing to its appeal to the imagination, and to the fear and reverence it has ever aroused, the lion has always been a favourite with symbolists, especially religious symbolists. Our modern anthropologists and folk-lore experts have furnished us with numberless examples of this, even among savages, who are sometimes found worshipping the animal at this day. Among the early peoples of India the lion was often used, and generally with the same significance, as standing for "the divine spirit in man." Among the early Egyptians it was still more venerated as may be learned from their monuments, their temples, and especially their sphinxes; if we may trust our authorities in the matter the Nile dwellers used it as a symbol of the life-giving power of the sun and the sun's ability to bring about the resurrection of vegetation in the spring time. In some of the sculpture left by the Egyptians to illustrate the rites of the Egyptian Mysteries the candidate is shown lying on a couch shaped like a lion from which he is being raised from the dead level to a living perpendicular. The bas-reliefs at Denderah make this very plain, though they represent the god Osiris being raised instead of a human candidate. "Here," writes J. E. Harrison in her very interesting little book on "Ancient Art and Ritual," "the God is represented first as a mummy swathed and lying flat on his bier. Bit by bit he is seen raising himself up in a series of gymnastically impossible positions, till he rises..... all but erect, between the outstretched wings of Isis, while before him a male figure holds the crux ansata, the 'cross with a handle,' the Egyptian symbol of life."

The crux ansata was, as Miss Harrison truly says, the symbol of life. Originally a stick, with a cross-piece at the top for a handle, it was used to measure the overflow of the Nile. Inasmuch as it was this overflow that carried fertility into Egypt, the idea of a life giving power gradually became transferred to the instrument itself; in the same manner that we attribute to a writer's "pen" his ability to use words. A few of our Masonic expositors, among whom Albert Pike may be numbered, have seen in the crux ansata the first form of that Lion's Paw by which the Masonic Horus is raised. If this be the case,

the Lion's Paw is a symbol of life-giving power, an interpretation which fits in very well with our own position as outlined in the two preceding sections.

But it is also possible to trace the Lion's Paw to another source. Among the Jews the lion was sometimes used as the emblem of the Tribe of Judah; as the Messiah was expected to spring from that tribe the Lion was also made to refer to him, as may be seen in the fifth verse of the fifth chapter of the Book of Revelation, where Jesus Christ is called the "Lion of the Tribe of Judah." It was from this source, doubtless, that the Comacines, the great Cathedral Builders of the Middle Ages, who were always so loyal to the Scriptures, derived their habitual use of the lion in their sculptures. Of this, Leader Scott, the great authority on the Comacines, writes that "My own observations have led me to the opinion that in Romanesque or Transition architecture, i.e. between A. D. 1000 and 1200, the lion is to be found between the columns and the arch - the arch resting upon it. In Italian Gothic, i.e. from A. D. 1200 to 1500, it is placed beneath the column. In either position its significance is evident. In the first, it points to Christ as the door of the church. In the second, to Christ, the pillar of faith, springing from the tube of Judah." Since the cathedral builders were in all probability the first Freemasons it seems clear that the lion symbolism was inherited from the Comacines.

During the cathedral building period, when symbolism was flowering out on all sides in medieval life, the lion was one of the most popular figures in the common animal mythology, as may be learned from Physiologers, the old book in which that mythology has been preserved. According to this record, the people believed that the whelps of the lioness were born dead and that at the end of three days the lion would howl above them until they were awakened into life. In this the childlike people saw a symbol of Christ's resurrection after He had lain dead three days in the tomb; from this it naturally resulted that the lion came to be used as a symbol of the Resurrection, and such is the significance of the picture of a lion howling above the whelps, so often found in the old churches and cathedrals.

The early Freemasons, so the records show, read both these meanings, Christ and Resurrection, into the symbol as they used it. And when we consider that all Freemasonry was Christian in belief down at least to the Grand Lodge era, we may be certain that the lion symbol is one of the vestiges of that early belief carried over into the modern system. If this be the case the Lion's Paw has the same meaning, whether we interpret it, with Pike, as an Egyptian symbol, or with Leader Scott, as a Christian

emblem, as it stands for the life-giving power, a meaning that perfectly accords with its use in the Third degree. This also brings it into harmony with our interpretation of Eternal Life, for in both its Egyptian and its Christian usages it refers to a raising up to life in this world, and not to a raising in the world to come.

SYMBOLISM OF THE LION'S PAW

To explain clearly the symbol of the Lion's Paw, as it relates to Masonry, is a difficult matter. Mackey terms it a symbol of recognition, so-called because of the rude resemblance made by the hand and fingers to a lion's paw.

The emblem of the Lion's Paw was found in the sarcophagus of one of the great kings of Egypt, entombed in the Pyramid erected to his everlasting remembrance. It brings to mind the representation of the king's initiation into those greater mysteries of Osiris held to be the highest aim of the wise and devout Egyptian. It is claimed by some writers that the Hebrews were probably instructed in the legend of Osiris, and afterwards changed the whole to accord with the wonderful and wise Solomon and his master architect Hiram.

Very many Craftsmen reject the death of Hiram only as a myth.

The emblem may be thus explained. The form that lies dead before the altar is that of Osiris, the personified sun god, whom the candidate represents in the drama of raising, lying dead at the winter solstice, slain by the grim Archer in November, the fatal month in the year of the sun. The figure of the lion grasping the dead sun god alludes to the constellation of Leo, which did prevail 4,000 years ago to raise the sun god to his place of power and glory on the summit of the grand royal arch of heaven at the summer solstice, and denoted then, as it does now, that the sun or the candidate is about to be raised from a symbolical death to life and power by the strong grip of the Lion's Paw; or, as it has been termed, "the lion of the tribe of Judah." The cross, which the lion holds in his other paw, is the ancient Egyptian symbol of eternal life. The figure erect at the altar is doubtless that of the grand hierophant, with his hand raised in an attitude of command,

forming a right angle, with eyes fixed on the emblematic lion as he gives the sign of command that Osiris, or the candidate, be raised from death and darkness to light and life.

It cannot be determined who Osiris was, but he was certainly to the Egyptians what Jupiter was to the Greeks. It is even difficult to determine whether the legend as recorded in mythology is reliable and authentic, but the lessons sought to be conveyed is the triumph of good over evil or light over darkness.

If we view the scene that has just been described we see an exact representation of an instance that occurs in the making of every Craftsman. He may look upon the form as somewhat inconsistent, but a little study will show him that it was quite the reverse, and that his part was enacted by the devout Egyptian in the days of the most remote antiquity.

The story of the sun starting in weakness and ending in victory, waging a long warfare against darkness, clouds and storms, and scattering them all in the end, is the story of all heroism, of all patient sacrifices and of all Christian devotion.

If there is monotony in the thought of the daily toil of the sun for beings weaker than himself, of his wrath as he bides his face behind the dark cloud, of his vengeance as he tramples on the vapours which crowd around him at his setting, of the doom which severs him from the dawn at the beginning of his journey to restore her at its close, then there is monotony also in the bare record of birth and love, and toil and death, to which all human life may be pared down,

To show that the Lion's Paw had reference to the sun, I refer to a form in the mysteries of Hindoostan. While performing a ceremony the candidate was taught to exclaim, on his arrival each time in the South, "I copy the example of the sun and follow his benevolent course." This being completed, he was again placed in the centre and solemnly enjoined to the practice of religious austerities, as the efficient means of preparing his soul for final absorption. In the Mysteries of Bacchus the candidate was imprisoned in a pastos or cell. He was alarmed by a crash resembling the rush of waters bursting with sudden

impetuosity from a deep abyss or the deadening fall of a tremendous cataract, for now was the representation displayed of the waters of the deluge breaking forth from Hades to inundate the globe. The monstrous Typhon, raging in quest of Osiris, discovered the ark in which he had been secreted, and violently rending it asunder, scattered the limbs of his victim over the face of the earth, amidst the din of dissolving nature. The aspirant heard the lamentations which were instituted for the death of their god, whose representative he was, accompanied with doleful cries and howlings of men, women and animals, to symbolize the death-shrieks and exclamations of terror, consternation and despair which prevailed throughout the world at the universal destruction of animated nature, and which would undoubtedly salute the ears of Noah while within the vessel of safety. Should we follow up the ceremonies of the various mysteries, we will find that in all instances the candidate passes from darkness to light, as personified in the Third degree. To ascertain at what period the Lion's Paw was introduced into Masonic ritual cannot be done; but this is nothing uncommon with our ancient Order. Even its origin is clouded in uncertainty. Associated with the Lion's Paw is a code or covenant called the Five Points of Fellowship. These five points, taken together, compose the Mason's creed. I cannot conceive any thing more binding, more humane and sympathetic than these five admonitions. They contain the fundamental principles of Freemasonry, and the brother that fully observes them is certainly the ideal Mason.

A. J. Burton in "Freemasons Journal," May 17, 1888.

Always remember what Masonry is, and what it stands for; remember that it is not a religion, but that it is a series of moral teachings, it points the way to man to a better and cleaner life; it broadens his knowledge of his duty to his God and to his fellow man; Masonry cannot make a man live better, but it puts within his grasp these moral precepts which, if he follows their literal meaning, will make him a better man, a better father, a better neighbor and a better Mason; there is no plausible reason for a Mason to go radically wrong; the greatest teachings ever written come from the Great Light in Masonry; a Mason has no excuse for not knowing what is right, fair and just in his actions toward his fellow man; many of us consider ourselves Masons because we have taken its degrees and are permitted to wear its symbol on our coat lapels, but that conception of it is as far from the truth as the East is from the West; a true Mason is a man; a man who is willing to make sacrifices of time, money and opportunity in behalf of mankind and the brother at his elbow. - Charles B. Eddy, P.G.M., Michigan

----o----

No man can say that he has done his best if there even one more least thing he can do. - Stone.

MASONS' MARKS AND MARK MASONRY

BY BRO CHARLES C. CONOVER, MICHIGAN

THE SELECTION AND REGISTRATION OF "MARKS" WITH LAWS AND CUSTOMS RELATING THERETO

MY ATTENTION was particularly attracted to this subject when I read the following article in the American Tyler-Keystone of Novembers 1915:

"A Michigan companion was recently visiting in a neighboring state, and upon being examined was asked to show his Mark. He was unable to do so, never having complied with the instructions to select and register a Mark. He was somewhat at a loss to know just what the examining committee meant, and later made inquiry and was instructed.

"Every companion is supposed to select and record a Mark that will identify him. The Mark should be engraved upon the watch charm or some token. Some Grand Chapters require that this should be done before a companion is exalted, but others trust to the companion following the instruction given, which many times is neglected, and the companion later on finds himself in an embarrassing position because of his failure to comply with the regulations. We wonder what percentage of Royal Arch Masons of Michigan have really selected and registered their Mark ?"

I thought at the time that it was fortunate this matter had been brought to the attention of our Michigan companions, for some other jurisdictions are making strenuous efforts to have every brother Mark Master Mason select and record his "Mark," and a good majority of Grand Jurisdictions have legislated that a brother cannot be advanced until he has selected his "Mark" and had it recorded with the Secretary.

I find that nearly if not all Masonic Supply Houses furnish "Books of Marks" in various forms but showing a conventional keystone with the letters in the circle in the center of which each brother is expected to register his own particular mark (Fig. 1). One jurisdiction, Alberta, furnishes a printed blank form of size to fit an official envelope with spaces for name, number of chapter, date of M. M. M., and description of Mark. This blank is supplied to the candidate to make it as convenient as possible for him to select his Mark and forward it to the Secretary of the chapter for proper record in the Mark Book.

Now it happens that all chapter Secretaries are not born artists and many refrain from endeavoring to depict the intricate designs which some brothers see fit to choose; then again the Mark Mason himself may not be an artisan skilled in the use of a pen but might wield an axe with precision, so that it finally seems to narrow down to having the chapter select a companion who has the artisan temperament coupled with the necessary ambition to do the work. In the absence of all the above, it generally obtains that the requirement is entirely neglected.

Many chapters, mine among the number, present each Mark Master with a "token" in the form of a "penny" which gives on the obverse the name, number and location of chapter, together with a conventional Royal Arch emblem; on the reverse a keystone with a space in the center for engraving the mark after it has been selected, but there it leaves the more or less mystified brother and when he is examined as to his proficiency for the Mark degree (if this is done at all) no question is asked as to whether he has selected and recorded his Mark.

As a rule I find that foreign chapters give much more attention and care to selecting and recording of Marks than do the chapters of the United States.

In order to get more definite information upon the various angles of this subject, I addressed a questionnaire to the Grand Secretary of each Grand Chapter of the world which contained the following:

“I am preparing an article for the next Grand Chapter proceedings on the selection and recording of Marks by Mark-Master Masons. Will you please briefly answer these questions so far as they relate to your Grand Chapter:

“1. Has any ruling been made as to what constitutes a Mark?

“2. Does Grand Chapter require that the Mark shall be recorded previous to Royal Arch?

“3. Are Mark Masons examined as to proficiency in Lecture before advancement?

“4. Does the custom of presenting a 'Penny' to Mark Masters obtain among your chapters?

“5. Has Grand Chapter legislated on No. 4?

“6. Cite page and year of legislation on Marks in your proceedings, if any.

“Any further information on the subject of Marks generally you can refer me to will be greatly appreciated.”

Most of the Grand Secretaries were very courteous in answering promptly and supplying all the information asked. Armed with this information, I have arranged the replies in tabulated form which will at a glance, give the interested student a world survey of this interesting and important subject.

*Mark Master degree not conferred in the Royal Arch Chapter, but controlled by Mark Lodges under Grand Lodge of Mark Master Masons.

CITATION TO REGULATIONS

The following citations to constitutional or statutory provisions have been gathered which will give the reader a good general idea of the extent to which selection of Marks and proficiency in the degrees have had the attention of the several Grand Chapters:

Alabama. - Whereas, The traditions of the Mark Master's degree made it obligatory and imperative upon every one, who has been advanced to this degree, to “choose for himself a Mark”; and

Whereas, The Mark is not a mere ornamental appendage to the degree, but is a sacred token of the rites of friendship and brotherly love, and its presentation at any time by the owner to another Mark Master Mason, would claim for him certain acts of friendship which are of solemn obligation among the Fraternity, therefore

Resolved, 1st, That every Mark Master Mason in this Grand Jurisdiction be required to choose a Mark and record it in the Lodge Book of Marks, and that the R.’. W.’. Masters of the several Lodges of M.’.M.’. Masons, working under the Jurisdiction of this Grand Chapter, require each and every candidate, immediately after being advanced to the M.’.M.’. degree, to record his name and date of advancement in the “Lodge Book of Marks,” and inform him that, before he can receive the R.’.A.’. degree, he must complete the record by selecting and recording his Mark.

Resolved, 2d, That it shall be the duty of the High Priest of each and every chapter in this Grand Jurisdiction, whenever a candidate is announced for the R.’.A.’. degree, to ascertain from the Secretary of the Chapter if such candidate has chosen his Mark and had same recorded in the “Book of Marks”; and that the R.’.A.’. degree shall not be conferred upon any candidate until such record is made.

Resolved, Ed, That the Secretaries of the Subordinate Chapters, under this Grand Jurisdiction be required to furnish the Grand Secretary with the names and descriptions of the Marks chosen by the members of their respective chapters.

Resolved, 4th, That the Grand Secretary of this Grand Chapter be required to keep in his office a book, in which shall be recorded the names and descriptions of all Mark Master's Marks in this Grand Jurisdiction. (Proc. 1899, p. 28.)

Alberta. - Candidates for reception are examined in M. M. M. Lodge; candidates for exaltation are examined in M. E. M. Lodge. (Proc. 1919, p. 9.)

Arkansas. - The Secretary of each subordinate chapter, in reporting exaltations occurring three months or more prior to the meeting of Grand Chapter, shall state whether each companion so exalted has recorded his Mark. The Grand Secretary shall immediately notify any companion delinquent in this jurisdiction that unless his Mark shall have been properly recorded within thirty days, he shall be subject to discipline by his subordinate chapter. (Proc. 1912, pp. 197, 205.)

California. - Every Mark Master must select his Mark and record the same in the Book of Marks, kept by the chapter for that purpose; and no chapter shall confer the Royal Arch degree until this requirement has been complied with. (Con., sec. 136.)

Connecticut. - Every chapter is hereby required to procure and keep with its records a Book of Marks. Hereafter no candidate shall be exalted within this jurisdiction until he shall have selected and caused to be recorded a Mark. (Constitution and Laws, Art. 2.)

Delaware. - All Mark Masons are required to adopt a Mark, and have the same recorded in the Book of Marks, officers of subordinate chapters using all endeavors to have those who are at present members and who have not chosen for themselves a Mark, to do so. (Adopted Jan. 16, 1895.)

Resolved, Hereafter all Marks must be recorded in the Lodge Book of Marks in ink, with a full description of same. (Proc. 1919, p. 78.)

England. - By a resolution of the Grand Mark Lodge of England, on the 14th of December, 1864, the regulation confining speculative Masons' Marks to any specified number of points was abrogated. But straight lines are imperative.

Florida. - Art. V., Sec. 2. A Book of Marks. Reg. 38. It is the duty of each chapter to maintain a suitable Book of Marks, and to require every member and all candidates, after receiving the Mark Master's degree, to select and have recorded a suitable “Mark” therein. The Royal Arch degree shall not be conferred until the “Mark” is selected and recorded, unless it be done at a Grand visitation by the Grand High Priest, in which case the matter of the “Mark” should be attended to as soon as possible thereafter. (Con. 1919, p. 25.)

General Grand Chapter. - In case of a Mark, constructed in part of “initials per a certain key,” inscribed correctly as to instructions, but incorrectly as to intention, through erroneous explanation of the key by the High Priest: Held that the intention should prevail, and the inscription be made to comply therewith. (Pro. 1897, pp. 42, 173.)

Illinois. - 267. It shall be the duty of every chapter to provide itself with a Book of Marks which shall be on the Secretary's desk whenever the Mark Master's degree is conferred.

268. Every Mark Master is expected to select and record a Mark before receiving the Royal Arch degree, and when once chosen and recorded as such in the Lodge Book of Marks no one can alter or change it. If erased or changed on the book, such action being illegal, does not thereby alter or change the Mark, which remains as originally selected and recorded, and the Secretary of the chapter should cause its restoration on the book.

269. It is not necessary for a Mark Master to engrave with his own hand his chosen Mark upon the Lodge Book of Marks, but it may be done by another with his approval. (Constitution, Secs. 267, 268, 269.)

Indiana. - Resolved, That in no case shall any candidate receive the Royal Arch degree until he has adopted and filed with the Secretary of his chapter a copy of the Mark he is obliged to adopt; that a petition for affiliation shall be accompanied by a copy of the Mark of the applicant, and that no demit shall be issued to any companion who has not previously selected a Mark and had the same recorded. (Proc. 1911, p. 79.)

Iowa. - Sec. 122. Every chapter in this jurisdiction shall keep a Book of Marks, in which shall be entered the Mark of every member advanced to the honorary degree of Mark Master; and every member so advanced is required to select a Mark and have it entered in said Book of Marks before he receives the Royal Arch degree. (Constitution and Laws.)

Ireland. - In Ireland there are no definite rules, and the Marks are accepted just as they are sent in. No attention is paid practically to the matter, and not one Mark Mason in twenty adopts a Mark of any kind. Those who do frequently select designs quite unsuitable for the purpose, such as crests or monograms, but they are all registered in Grand Chapter books without question.

Kansas. - Sec. 81. No candidate shall be exalted until he shall have selected his Mark and caused it to be recorded in the Lodge Book of Marks. (By-laws.)

Resolved, That the High Priests of the various chapters in this jurisdiction be directed to require that all members of their respective chapters who have heretofore failed to select and record their Marks do so without further delay. (Standing Regulation, 1892, p. 502.)

Resolved, That the Grand Lecturer be directed to examine the Book of Marks of any chapter visited by him, and report to the Grand High Priest and the Grand Chapter every

non-compliance with the Grand Chapter By-laws referring to the selection and recording of Marks. (Standing Regulation, Proc. 1892, p. 502.)

When a companion joins a chapter on demit, he should record his Mark in the Lodge Book of Marks, if it has not been recorded where he previously held membership. (Laws of 1907, p. 102.)

Kentucky. - Reg. 498. The “Mark” is a pledge in seeking relief, not for ordinary loans.

Reg. 499. Recording a “Mark” must be done before the Royal Arch can be conferred. (Grand Chapter Regulations.)

Maine. - No candidate shall be advanced to the Royal Arch degree until he shall have selected a Mark and presented it to the Secretary for record. (Digest, p. 196.)

Maryland. - 3. All chapters are required to procure and keep Mark Books for the registry of the Marks of their respective members. The registry shall include copy of Mark, with description. No candidate shall be exalted to the degree of Royal Arch who has not previously recorded his Mark.

4. No candidate shall be exalted, unless by dispensation, until he has made sufficient proficiency in the preceding degrees to satisfy the Council that he can make himself known in those degrees. The examination as to proficiency to be had in open M.’.E.’. Master's Lodge. (regulations.)

Michigan. - It is not necessary for the High Priest to require Mark Masters to choose a Mark and have the same recorded. (Proc. 1898, p. 14.)

Minnesota. - Resolved, That all High Priests; be obliged under the law to see that all candidates be required to record their Marks before exaltation to the Royal Arch degree; and that High Priests use their best endeavors to have all companions whose Marks are not yet recorded attend to this duty at their earliest convenience. (Proc. 1903, p. 20.)

Mississippi. - Ritual requirements only.

Missouri. - Only requirements are in the ritual.

Montana. - Proficiency in lecture refers to proficiency in grips and words; practically no other examination. (Gd. Sec.)

Sec. 3. It shall be the duty of every member of this chapter, within six months from the date of his exaltation, to select his Mark and cause the same to be recorded in the Book of Marks. (Cons. and By-laws, 1892, p. 26.)

Resolved, That the Secretary of each chapter in this jurisdiction, be required to secure, so far as possible, the signature to the roll book and the Mark of each companion who has ever been a member of his chapter, and that the incoming Grand High Priest inquire into the fulfillment of this recommendation and report. (Proc. 1914, p. 28.)

Nebraska. - Before advancement, each candidate shall prove himself to be a skilful workman as a Master Mason, by an examination before the Council; and as a Mark Master and Most Excellent Master in open lodge to the entire satisfaction of the chapter in which he seeks advancement, by examination in the degrees last conferred.

No Mark Master shall be exalted to the Royal Arch degree until his Mark is recorded. (Const. and Bylaws, Chap. 110, 1906.)

Nevada. - Every Mark Master Mason attached to a chapter under this jurisdiction, must, before his exaltation, select his Mark and record the same in the Book of Marks kept by the chapter for that purpose. And every candidate for affiliation must in like manner record his Mark before being permitted to sign the bylaws; and it is made the duty of the Secretary of each chapter to see that this regulation is complied with. (Gen. Reg., Sec. 2.)

Proficiency. That the subordinate chapters under our jurisdiction be, and they are hereby recommended not to confer any degree in Capitular Masonry until the candidate has become proficient in the preceding degrees of Masonry, and especially that he be found thoroughly conversant with the first sections of the Entered Apprentice, Fellow Craft, and Master Masons' degrees, and with all the means of recognition practiced among Master Masons, to be ascertained by a committee or otherwise. (Proc. 1878, p. 135.)

New Jersey. - Sec. 20. No Mark Master Mason shall be exalted to the Royal Arch degree in this jurisdiction until he shall have chosen his particular Mark, and have delivered a representative of the same for record to the chapter in which he was advanced.

Sec. 43. It is the duty of the Secretary of the chapter under the direction of the High Priest, to ascertain from the Shook of Marks, that no Mark bearing the same device as that offered, has previously been recorded; and to refuse to record a duplicate of any Mark already recorded in the Lodge Book of Marks, except as provided in Sec. 53.

Sec. 44. It is incumbent upon subordinate chapters to require candidates to memorize the lectures and pass examination thereon in open lodge before exaltation.

Sec. 53. A Mark Master Mason may select as his Mark any design he may wish not previously selected by another. If the Mark so to be selected be inscribed upon a jewel or a badge, bearing the Mark of a deceased brother, and shall come to the brother as a gift or an inheritance, it may be adopted as his own particular Mark by such Mark Master Mason; provided, it be actually in his possession, unincumbered by pledge. (Const. 1905.)

New York. - Sec. 52. 4. A Book of Marks, in which shall be recorded the Marks of the members. It shall be the duty of each member of a chapter to choose a Mark, and to furnish the Secretary with a copy or description thereof. This duty is incumbent on all who have not previously selected and had recorded their Marks in the Lodge Book of Marks. A pictorial description is not obligatory. A written description on the page set apart for the member shall be sufficient. The Mark of a Mark Master Mason must be selected and recorded before the Royal Arch degree is conferred upon him.

A duly recorded Mark cannot be altered or changed, and, during the lifetime of the owner, must not be chosen by another member of the same chapter. If a companion changes his membership, his Mark remains as a matter of record with the mother chapter, but a copy thereof may be placed on record in the Book of Marks belonging to the chapter with which he subsequently affiliates, due reference being made to the original record.

Sec. 75. No candidate shall be exalted until he has exhibited suitable proficiency in the preceding degrees. (Con., Secs. 52, 75.)

New Zealand. - Only the ritual construction, viz.: Three, five, seven, or any other odd number of lines, or salient points joined by lines, the equilateral triangle always excepted. (Gd. Scribe E.)

North Dakota. - Each subordinate chapter under this jurisdiction is required to keep a "Book of Marks," in which shall be entered the Mark of every brother advanced to the honorary degree of a Mark Master Mason, and every brother so advanced is hereby required to select a Mark, and have it recorded in said "Book of Marks," before being exalted to the sublime degree of a Royal Arch Mason. (By-Laws, Sec. 24, p. 28.)

That the use of monograms, initials, or the given or surnames, in whole or in part, of a Mark Master Mason as his Mark, selected by him to be placed in the Book of Marks, be prohibited; that the report of the subordinate chapters to the Grand Chapter be so arranged

as to include therein the remark that each Mark Master Mason passed, had selected his Mark prior to receiving the degree of Royal Arch, and that the same had been duly recorded in the Lodge Book of Marks. (Pro. 1904, p. 154.)

A candidate for advancement must have sufficient knowledge of the preceding degree to make himself well known. (By-laws, Sec. 28, p. 27.)

Nova Scotia. - It is competent for a companion to select as his own, the Mark of a deceased companion. (Pro. 1899, p. 16.)

Ohio. - Sec. 25, p. 95. The petitioners for a new chapter, and the candidates advanced in it to the degree of Mark Master whilst such new chapter is working under a dispensation, have the right, respectively, to choose a Mark, and have the same recorded in the Mark Book of such new chapter, and those of the petitioners who had before that time chosen Marks and had them recorded elsewhere, may also have them recorded in the Mark Book of such new chapter.

Sec. 25, p. 98. It is the duty of each chapter to keep a suitable Mark Book, and keep therein a record of the Marks of its members.

In no case shall any candidate receive the Royal Arch degree until he has adopted and filed with the Secretary of his chapter a copy of the Mark he is obligated to adopt. (Pro. 1911, p. 46.)

Sec. I, p. 51. All the degrees of the chapter except the Royal Arch may be conferred on a candidate on the same day. Two special meetings may be called and all degrees may be conferred.

Before a charter for such new chapters shall be granted by Grand Chapter, that certificates of the High Priests and Secretaries, under seal, of the various chapters of which the petitioning companions are members, should be filed with the Grand Secretary, showing that the requirements of selecting and registering the companion's Mark, have been complied with. (Pro. 1919, p. 53.)

Pennsylvania. - There is no published ruling as to what constitutes a Mark in this jurisdiction, but before a Mark Master Mason may be exalted to the degree of Roval Arch Mason, he must adopt as his Mark a device to be engraved upon a hard substance, within a circle, surrounded by letters with which you are familiar and within the lines of a keystone, the said Mark must be recorded in a Book of Marks which every chapter is required to keep. (Grand Secretary Wells.)

Rhode Island. - Every brother, before being exalted to the sublime degree of the Royal Arch, should adopt a Mark and have the same properly recorded. (Pro. 1906, p. 8.)

Scotland. - The writer has had considerable correspondence with Grand Scribe E. Murray who has edited a “Memorandum on Marks” which was submitted to the Grand Chapter for its approval. This is the most comprehensive treatment of the subject I have seen and I have Companion Murray's permission to reproduce such portions as desired, for which he has our grateful thanks.

MEMORANDUM IN REGARD TO INTERPRETATION OF INSTRUCTIONS FOR THE MAKING OF MARKS

A clear statement has frequently been requested as to the exact rules governing the form of Marks. In particular, a prominent chapter has specially asked to be provided with a definite rule. In consequence the following Memorandum was submitted to Supreme Grand Committee for the purpose of information so that they might consider the subject and, if so advised, give an official ruling on the meaning of the instructions for the degree. The matter was remitted to a special Sub-Committee on Marks, and in the interval the Memorandum has been revised and corrected.

In Ireland there are no definite rules, and the Marks are accepted just as they are sent in. No attention is paid practically to the matter, and not one Mark Mason in twenty adopts a Mark of any kind. Those who do frequently select designs quite unsuitable for the purpose, such as crests or monograms, but they are all registered in Grand Chapter books without question.

I am informed that by a resolution of the Grand Mark Lodge of England, on 14th December, 1864, the regulation confining speculative Masons' Marks to any specified number of points was abrogated. But straight lines are imperative.

In America, so far as can be ascertained, there is no rule specifying what should be selected as a Mark, this being left entirely to the candidate himself to determine.

The Grand Lodge of Scotland has never, so far as can be ascertained, laid down any rule whatever, and disclaims any responsibility for any ritual on the subject.

The way, therefore, appears to be quite open to this committee to suggest a definite ruling for themselves, and to let others follow it or not as they choose.

The instructions as they stand at present substantially consist of a direction that any Mark adopted by a candidate and member must consist of any number of odd points connected by lines, with the exception of one special figure containing three points. The old manuscript copy of the working, in the possession of Supreme Grand Chapter, says, “3, 5, 7, 9, or 11 points joined together to form any figure they pleased except, etc.” It may be interesting to add, in parenthesis, that according to the old independent Yorkshire working early last century, the members present had also to be 3, 5, 7, 9, etc., and the fee was “one mark, 1s 1 1/2d., neither more nor less.”

The theory held by some is that the Mark was, and is still supposed to be, made by the workman with the edge of a chisel, not by its corner point, so that each stroke therefore will make nothing but a straight line. This would apply to the Mark on the blade of the chisel, but I should rather think the Mark cut on a stone would be made by a pointed chisel, and therefore that so far it would be conveniently possible to form a curved figure. As the Mark was reproduced on the hewn stones, it should have been the same as that which was struck on the blade of the Mason's own tools to identify them in the boxes, or when returned from sharpening, or for any other necessary purposes.

While the actual words of the instructions do not expressly say “straight” lines, this is commonly understood to be implied. The old ritual of Chapter Esk, No. 42, however, expressly says, “straight or curved lines.” There may be others giving the same reading.

Among the operative Masons of Scotland for centuries genuine curved Marks are by no means unknown, but are very few. For instance, at Fortrose Cathedral out of 265 Marks there is only one with curved lines (representing a vessel). A heart is also an emblem not uncommon. But, on the whole, out of the many thousand specimens from the thirteenth century downwards, it is almost unusual to find a Mark with curved lines....

The speculative Masons are lineal descendants of the Operative Craft, though not the only branch, and theoretically they are subject to the same rules of work and interpretation as the body from which they sprang.

The first question which arises is as to the regulation about the number of points. This regulation may hold with the present speculative system, but it has nothing whatever to do with King Solomon's Temple, where not a single Mason's Mark has ever been found. Indeed, there are no Mason's Marks on any known historic and ancient Jewish building, or at least if so I am not aware of it. The story about a Mark of approval made by an equilateral triangle and about juxtaposition Marks is apocryphal. The regulation has no sanction or foundation in the practice of the Operative Craft.

No system of counting will ever prove that such a rule existed operatively. Numberless specimens prove the contrary.

There used to be a story current in the Craft some thirty years ago that there was a distinction between the Mark of a Fellow of Craft and that of a Master Mason, the former having an even number of points and the latter an odd number. The idea was a fad of some theorists and had no foundation in fact, except that when the agreement between the Grand Lodge of Scotland and the Supreme Grand Chapter of Scotland regarding the Mark degree was entered into, it evidently ignored the fact that the Mark Man and the Mark Master were two separate degrees - the former worked after the second degree and the latter after the third. But the Mark was chosen by the Mark Man, and the indiscriminate use of any number of points for a Mark, odd or even, is therefore, according to the basis of the theory mentioned, correct. Incidentally, it may be added that the part of our present ritual referring to the infliction of the penalty is incorrectly expressed. It was the Entered Apprentice who suffered, because he had no Mark to present, not the Fellowcraft, who presented his own Mark. It is absurd to suppose that he suffered because he used the triangle instead of his proper Mark. The American ritual I have seen solves this difficulty by making the Mark Master present and withdraw his hand in a different way to that of his workmen.

Assuming, however, that the rule according to the ritual is to be observed, a difficulty arises as to what precisely is meant by a point which has to be counted. The instruction is that the Mark must have a certain number of odd points connected by straight lines. Now every straight line consists of an innumerable number of points. Logically, therefore, the definition means and implies that every point in a straight line is not to be counted solely because it is in that line. Any point to be counted must be selected for some other reason. Now, according to the definition, it is quite clear that the end points of a straight line must be and are intended to be counted because they are the points which are connected by a straight line. It is therefore beyond question that any point which is the beginning, or ending, of one or more straight lines must be a point to be counted according to the rules of the degree.

The difficulty arises as to the counting when two straight lines intersect, or rather when they not merely intersect but cross one another. In such a case is the point of intersection a point within the meaning of the instructions for the degree? Varying opinions have for the past half-century been held among Freemasons about this, but the old records rather support the rule that a mere intersection or crossing does not constitute a point. The point is and must be the end of a line and not merely a part of it in the middle. (Fig. 3).

On the footing of odd points only being counted, this consists of four points and is wrong, “O” being a point, while Fig. 4 is right and consists of five points, “O” being a point at the end of both e separate and distinct lines - CO and OD. On the other hand, a prominent member of the Scottish Craft holds that O is not a point in either case, because in both illustrations it is wiped out as such by being merged in the line AB. He holds that a point must be a salient point, either acute or obtuse, or the free end of a line.

Again Fig. 5 is right and consists of five points, A, B. C, D and O. Take another example, Fig. 6, this is wrong because it consists of four points, both ends of the line OC requiring to be counted. It is on the same footing as if the figure were one like Fig. 7. Fig. 8, which has been submitted, is evidently wrong, because on any system of counting, intersections or not, it contains an even number of points.

The following series of figures is given (Fig. 9) as an instance of common Marks some of which were undoubtedly used by operatives, but which according to a strict reading of the ritual, odd points only, would appear to be improper.

For illustrations of old operative Marks reference may be made to the historical examples to be found in the Mark Book now under issue by the Supreme Grand Chapter. (Companion Murray has sent this writer a copy of this volume.)

In the petition to Lodge Mother Kilwinning in 1677, of which the Warrant to Lodge Canongate Kilwinning was granted, nine out of the twelve petitioners append their Marks. They are all composed of straight lines connected together. If the crossings are not counted, there were 8 even and 1 odd. If crossings are counted, there were 3 even and 6 odd. One of them was even and had no crossing point.

In the first minute-book of the Lodge of Edinburgh, if crossings are not counted, about two-thirds of the Marks are odd and the remaining one-third even. If crossings are counted, there is a slight preponderance of odd points.

In the Mark Book of Chapter Edinburgh for the first fifty years or so, if crossings are not counted, there are 33 odd and 40 even. If crossings are counted, the same proportion remains. But 134 out of 233 Marks transgress the rule that straight lines only must be counted. The use of curved lines has, however, in this case ceased for several decades. As in the case of the Roman Eagle Lodge, when the Mark degree was introduced in 1785, a large number of the transgressing Marks are not Marks at all, but representations of Masonic symbols and emblems such as the hive, the irradiated sun, the ladder, the skull and cross-bones, the heart, and so on.

There are Jewish and other letters, a hand grasping an arrow, or a sword, or a pen, or a musket. There is a horse vaulting a gate, and a lion passant, a clam shell, a stag's head, a man in the moon, a harp, the volume of the sacred law, an irradiated star, and a laurel branch, etc., all drawn illustratively. There are also several Marks with points alone and no lines at all. There are also instances of, say a shield with a triangle or a cross, or some entirely separate figure within it. Latterly, it is only too common to find puerile attempts to combine initials.

I contribute illustrations of the Marks in the Roman Eagle Lodge Minute Book (Fig. 10), and of those found in Culross Abbey, (Fig. 11).

A sheet of operative Marks from the Queen Street Garden Walls, within a short distance of the Seat of Supreme Grand Chapter, is also appended for illustration (Fig. 12). These may be taken to be about 100 years old.

To sum up, the main points for decision are:

1. Whether a “point” (a mere dot) can be counted if it is shown alone and not as part of a line.

2. Whether a point means the end of a separate and distinct line or a free salient angle.

3. Whether the lines must be straight or may be curved.

4. Whether the lines must all be connected or whether they may be disconnected as, for example, a triangle within a shield, or dots or a small or large circle.

5. Whether the points must be odd in number.

6. Whether in this case a crossing point must be counted.

7. Whether in the same case a crossing point need not be counted unless desired, and, if one is counted, must all in the same figure be counted.

8. Whether the points may be odd or even in number. In this case it is not necessary to trouble about crossing points, because they can make no difference to the ultimate result.

As a closing remark it ought to be added that, looking to the number of different Marks required for the large number of members now being admitted, if any mere point of intersection is allowed to be counted it will make it greatly easier to multiply the available number of possible Marks. If such a point of mere intersection is not to be counted and is ruled out, the number of available Marks with a reasonable number of lines will be cut down probably by onefourth. This is admittedly an argument ad convenientiam, but in certain cases expediency rises to the height of principle.

RULING

The rule suggested is simply that all Marks in future must be composed of straight lines joined together, and the counting of points be discontinued.

If this rule be adopted no further question can apparently arise, and the simplicity of the rule is greatly in its favour. It would involve, however, that the ritual should be subject to a slight correction to bring it into conformity with the rule, but this can easily be done.

24th May, 1919.

A. A. MURRAY.

Revised 18th September, 1919.

South Carolina. - I beg to acknowledge the receipt of your letter, and am much interested to know that you are preparing an article on the selection and recording of Marks, by Mark Masters. I trust that you will favor us with a copy of this address, for I am much interested in the general subject, and our Grand High Priest is of the opinion that some sort of legislation is needed in our own Grand Chapter upon the subject.

I return your questionnaire herewith, and have endeavored to make general answers to the interrogatories therein propounded. It is somewhat difficult for us to answer with simple yes or no, however, for we have always thought that the matter of Marks was a subject for General Grand Chapter laws, and did not know that different customs obtain in the various jurisdictions with reference to the selection and recording of Marks.

I can find no law or ruling upon the subject in the minutes of our Grand Chapter, and the answers are therefore based upon the general doctrine that obtains among us in South Carolina, which I have never heard questioned by any one. (Grand Secretary Hart.)

Tennessee. - Article 24, Sec. 1. Every Mark Master attached to a chapter must select his Mark and record the same in a book of Marks kept by the chapter for that purpose, and the degree of Royal Arch Mason shall not be conferred upon any brother until he shall have thus selected and recorded his Mark. (Pro. 1915, p.71.)

The law concerning the recording of Marks is only obligatory one time, and that in the chapter where the companion receives the Mark Master's degree. If a companion desires to record his Mark which he selected when he took the Mark Master's degree, in the Book of Marks of the chapter with which he may thereafter affiliate, he may do so; but it is a matter of courtesy and not a matter of law that he be permitted to do so; otherwise we concur in the ruling of the Most Excellent Grand High Priest. (Pro. 1915, p. 86.)

Texas. - Mark Masters have six months in which to select their Marks. (Grand Secretary Bartley.)

Utah. - Sec. 85. No candidate shall be exalted to the degree of Royal Arch Mason until he shall have chosen his Mark and the same has been recorded, and every constituent chapter is required to keep a proper Book of Marks in which shall be recorded the Mark of each and all its members. (Pro. 1919, p. 28.)

Vermont. - I. That every chapter be and is hereby, required to procure and keep with its records a Book of Marks.

II. That hereafter no candidate shall be exalted within this jurisdiction until he shall have selected and caused to be recorded a Mark.

III. The High Priests are hereby directed to require all members of their respective chapters, who have not previously done so, to select and record their Marks, and that report of all companions in this jurisdiction who have neglected or refused to comply with these resolutions be made to the Grand Secretary. (Pro. 1889, p. 24.)

Victoria. - No Marks are used in the Grand Chapter of Victoria for the reason that Mark Masonry is not made a part of Royal Arch Masonry but is under a separate constitution. A

Master Mason may become a Royal Arch companion without having advanced to the degree of a Mark Master Mason, but as a rule a Mason belongs to a Craft Lodge, a Mark Lodge and a Royal Arch Chapter.

In Mark Lodges, under the jurisdiction of the United Grand Lodge of Mark Master Masons of Victoria, it is customary to present a “penny” to the candidate on his advancement. A record of all “Marks” is kept in a Mark Lodge and returned for registration to the Grand Secretary of the Grand Lodge.

It is customary for each Lodge of Mark Master Masons to adopt some suitable device for its members generally, alterable in some way for each individual (Fig. 13).

The equilateral triangle, however, is excepted and not allowed to be used except by the Worshipful Master as referred to in a portion of the ceremony. (G. L. Marquand, Grand Scribe E.)

Washington. - Selection of Mark. Sec. 77. It is not proper to adopt a resolution in a chapter to suspend the advancement of a Brother Mark Master to the higher degrees until he has selected his Mark, if properly reminded to do so by the Secretary, whose duty it is to see that it is done, and who should be disciplined for neglecting to perform this duty. For refusal to record his Mark, the Brother may be disciplined by the chapter. (Code, Sec. 72, p. 24.)

Wyoming. - Sec. 87. No candidate shall be exalted to the degree of Royal Arch Mason until he shall have chosen his Mark and the same has been recorded, and every constituent chapter is required to keep a proper Book of Marks in which shall be recorded the Mark of each and all its members. (Con., Sec. 87.)

(To be continued.)

EDITORIAL

A PHILOSOPHY OF INDUSTRY

PHILOSOPHY of Industry deals with general principles and not with the technique of industrial organization or with programs of social reform. Questions of social reform fall within the province of sociology and matters pertaining to the forms of industrial organization belong to economics. We are concerned herewith only with the aims and purposes of industry considered as a whole. Industry as it actually exists can not be subsumed under a single generalization; it is too complex, too vast, even, to be grasped by the mired as a single whole; but just as there are general laws threading the infinite complexities of nature so are there general principles running through industry, and it is these general principles which constitute the problem and the substance of a Philosophy of Industry.

Eighteenth century thought laid down as its most fundamental law of industry the doctrine of private right, and the corollary of the sanctity of private contracts. Actual experience has disproved this assumption because it has shown that it offers us no remedy when private rights conflict with social welfare. Private rights must be secured by any philosophy of the matter but a philosophy of industry must have a more comprehensive grasp.

Karl Marx and his followers have translated the whole matter into the terms of a class struggle. The owners of industry and the workers are engaged in a struggle for dominance of the industrial processes. Such a struggle, no doubt, does exist, but this fact does not comprise an industrial philosophy. How is society as a whole to arbitrate this struggle? By what criterion is it to determine when this struggle has eventuated in a satisfactory form of industry? In the hands of the workers industry may be so organized as to fail to fulfil the functions of an industrial system; and vice versa.

For the same reason the present essay throws out of court all forms of a priori programs for industrial reorganization; these programs can not in themselves constitute a true

philosophy of industry because we need a criterion whereby to test whether or not any given program is efficient for the needs of society.

The thesis of the present paper can be stated in few words:

Human society consists of actual men, women and children who have certain actual needs, such as for food, clothing, fuel, shelter, education, recreation, and opportunity to earn a livelihood. An industrial system is judged by whether or not it succeeds in satisfying these needs. All questions having to do with matters of ownership, management, control, etc., are secondary to this function, and are to be judged by whether or not they enable industry to do that which society can rightly demand that it do.

One may form a mental picture of this simple thesis. On the one hand are the millions of men, women, and children whose needs are to be served; on the other hand are the natural resources wherefrom the materials are to be drawn which alone can satisfy these needs; the industrial system stands between the people and the materials, and its function is to secure, to prepare, and to distribute the latter. It is a just, efficient, and successful system exactly in proportion as it achieves this end.

To illustrate. The people of the United States need a certain quantity of meat; the sources of supply are found in the great herds that feed upon the plains; it is the function of the meat industry to see that these herds are transformed into useable units and delivered to the points of need at the least possible expense. If the meat industry fails of fulfilling this function it must be reorganized.

The needs of society are prior to all private interests. If any given unit of industry fails of its function it must be reorganized though that should conflict with the interests of some one man or of a group of men.

In seeking to satisfy the needs of men, women, and children industry must necessarily adjust itself to the factors in the case, and these factors must be taken into consideration in this connection. Of these we may speak of

I. THE HUMAN FACTORS

Industry is not a system apart from society; it is society itself at work to satisfy its own needs; accordingly, it is necessary for industry continually to seek to adjust itself as closely as possible to the plain and unchangeable realities of human nature. These are the human factors in industry and they may be described as follows:

(a) Man is by nature a social being; no form of industry can therefore be tolerated which tends to disrupt the social bonds. Among these bonds are those that link husband and wife, parents and children, etc. Also, the essential social institutions, such as the home, the church, the school, etc., must evermore be safeguarded.

(b) Man has by nature many interests other than industrial, such as, for example, amusements, politics, religion, etc., and industry must as far as possible be held in mutual organization with these.

(c) Man has an indestructible instinct for possession, therefore industry must make it possible for an individual to own property; but this does not indicate just what kind of property it is possible for man to own.

(d) Man has within himself, as an inalienable part of his nature, an instinct for contrivance, for invention, etc.; if this instinct is suppressed beyond a certain limit his nature is mutilated and he is rendered unhappy.

(e) Man has within himself an equally inalienable instinct for private freedom. Any form of enforced servitude is impossible.

(f) Man's body is susceptible to external conditions; he can not long work under unhealthful conditions.

(g) Industry has become in nature a complicated process; therefore the individual who is efficiently to perform his own particular functions therein must be educated, and has a right to such education.

(h) Man's capacity of readjustment to new environmental conditions is limited and all changes in industrial methods must be adjusted thereto. This fact renders dangerous all schemes for a sudden revolution in industrial methods.

These human factors are not here thought of in the terms of private and individual rights but in the terms of concrete fact. Just as the organization of a living animal is adjusted to the realities in its own particular environment so must industry be adjusted to the realities of human nature.

II. THE NATURAL FACTORS

Many idealists, in their demands for a complete reorganization of industry, overlook industrial limitations which are inherent in nature itself. Coal lies underground and must be mined; if we are to have coal, men must work subterraneously. Farm products grow in the soil and men must plow, and sow, and reap if they are to harvest the same. Fish live in water; lumber exists in forest, often difficult of access; oil must be drilled for, etc., etc. Industry can not escape the forms imposed upon it by these natural factors and society can not expect it to.

III. THE FACTORS OF INSTRUMENTALITY

Industry by its very nature must be carried on by tools, machines, and other mechanical contrivances and instrumentalities.

(a) Industry is under obligation to develop its mechanical agencies as efficiently as possible in order that society be served with the least possible expenditure of energy;

(b) And society can not reasonably demand of industry such a degree of efficiency as mechanical art can not make possible.

IV. THE FACTORS OF CHANGE

Industry must be so organized as to be capable of readjustment to change

(a) New devices may at any time be invented;

(b) New natural resources may be discovered;

(c) Man himself may develop new needs and wants;

(d) Old resources, devices, or wants may fail.

For these, and similar reasons, there is an element of the unpredictable in industry, and in human society; therefore no given program of industry can remain fixed, nor can any such program be imposed upon the future.

It is not possible for society at large dogmatically to dictate what form industry must take at any given point of time or space; the function to be fulfilled in any given event, and the factors whereto it is necessary to make adjustment, must always determine what is the most satisfactory form of ownership, management, control, etc., etc.

In just what manner any given industry must organize itself in order to harmonize with the various factors as above described, and in order to satisfy the needs as above indicated, is always a problem for the economist. H. L. Haywood.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence.

It will be our aim to publish in this Department each month a list of such publications as we may be able from time to time to secure for members of the Society. However, a book listed herein this month may be out of stock next month, and further copies unobtainable, and for this reason it is recommended that when ordering books or pamphlets from these lists the latest monthly issue of TElE BUILDER be consulted, and no orders be made from lists more than thirty days old.

In the monthly reviews the names and addresses of the publishers of the books are given in order that our readers may order such books direct from the publishers instead of through the Society. In many instances the books may be found in stock at local book stores.

PSYCHICAL RESEARCH

"Psychical Research," by Dr. John S. King. Published by the James A. McCann Co., New York, N. Y. Price $4.00.

DURING the period of the War we were seriously confronted with the question, Is there Life after Death? The unparalleled onslaught upon human life severing from the world so many of those who promised so much naturally induced fresh speculation on the question of Immortality.

In the early days of the War we were told of the vast congregations which thronged the churches in belligerent countries. Then, a little later, we were told that a fatalistic attitude had become characteristic of the vast number, and with the acceptance of the doctrine of fatalism there came a visible decline in church attendance. Since the signing of the Armistice this attendance has become almost negligible.

That the question of Immortality abides, persistently challenging the thoughts of men, is due, we believe, less to the voice of the church than to those who hitherto but shared the contempt of the church, namely, the spiritualists, and those dubbed scientific researchers in psychical phenomena.

It will be noted that those engaged in scientific research have been regarded with a greater degree of toleration than the spiritualists. To our mind, however, there is but little difference between the two, inasmuch as it seems that every investigator of psychical

phenomena gains a conviction of possible communication and contact with disembodied spirits, thus proving beyond any doubt, as they readily assert, that Immortality is a fact.

While admitting the existence of frauds and deceptive practices in connection with occasional spiritualistic seances, the burden of the conviction lies in the possibility of communion between this and the spirits life. We are ready to admit that the books dealing with the matter are practically all written in the same vein, and we feel that when one has read the discoveries of such men as Professor Hyslop or Sir William Crooks, he has grasped in substance what others have said or are saying. The evidences are much alike in character, and the modes of obtaining contact of but little variation.

However, an occasional book is brought forth which possesses a freshness of presentation, and such a book coming from a distinguished personage ought to merit our respect. Dr. John S. King, the President of the Canadian Psychical Research Society, is the latest contributor to this fiefd. We thoroughly enjoyed the chapters wherein Dr. King is the great apologist for his position. Rarely have we read anything so fair in its appeal for a reasonable and impartial consideration of a much mooted question. His work is so readably written that its perusal at once imparts both knowledge and charm.

But few readers, perhaps, would care to peruse the mass of evidences submitted, but the chapters dealing with seances in which the materialization of departed people take place, will not fail to attract and hold the attention. The interest in what was so absorbing a topic during the war has waned, but the time for sane estimates of such important subjects is not when the sorrows encompass us, but at a time which admits of calm and dispassionate reflection. To those desiring an easy and authoritative introduction to the subject we recommend this work of Dr. King.

* * *

”The Road to En-Dor,” by E. H. Jones, Lieutenant I. A. R. O. Published by the John Lane Co., 116-120 West 32nd St., New York, N. Y. Price $2.00.

After our introduction to the book on psychical research by Dr. John S. King, we will let the foreword of this work bespeak its own contents.

This book, besides being an extraordinary story, will especially appeal to everyone who is interested in spiritualism. It tells in minute and exact detail how two young British officers who previously knew nothing of the subject took up spiritualism originally to amuse their fellow-prisoners in a Turkish prison camp; how they afterwards convinced not only the Turkish officers of their mediumistic powers, but even their fellow officers; how eventually the "spook" ran the camp, securing many privileges for the inmates, and finally nearly effected the escape of the two mediums and kidnapped the Turkish commandant and interpreter.

Afterwards the two officers feigned madness so effectually that they were repatriated on compassionate grounds as insane, and later had some difficulty in convincing the British authorities of their sanity.

The book reads like a wild romance, but is authenticated in every detail by fellow-officers and official documents. The Turkish governor was actually courtmartialled for his part in a treasure hunt instituted by the "spook," and since the Armistice the authors have received letters from Turkish officials asking them to return and persist in the search for the hidden treasure.

* * *

A COLLECTION OF GOVERNOR COOLIDGE'S ADDRESSES

"Have Faith in Massachusetts," by Governor Calvin Coolidge. Published by The EIoughton, Mifflin Company, 16 East 40th Street, New York, N. Y.

“Let every inhabitant make known his determination to support law and order.” In these few words Calvin Coolidge, the man and citizen, is seen as he reveals himself in this collection of addresses arranged under the above title. That we have a clear thinker is at once evidenced. His world perspective is not of the yesterday or tomorrow, but concerns the today. He clearly distinguishes the necessity of putting the house in order before the things of the morrow can be rightly undertaken. Do the day's work, whatever comes, and do it with reference to right and justice, the fundamental principles on which this country was founded. Some of the addresses sound academically cultural, but none of them are void of those crisp epigrammatic sayings that go right to the heart of things. There is a fearless arraignment of demagoguery and an expression for a firm, broad, deep faith in man, and a passionate appeal for its realization, as upon this platform alone can the righteousness that endures be established.

NOVEMBER BOOK LIST

The following list embraces practically all the standard works on Masonry which we are able to secure and keep in stock for the accommodation of individual members of the Society, Study Clubs and Lodges.

We are finding it more difficult each year to procure new or second-hand copies of the earlier works on Masonry of which, owing to the limited market for them at the time of their publication, but a small number of copies were printed.

We are continually in search for additional items which will be listed in this column whenever it is our good fortune to secure them.

It is suggested that the latest list be consulted before sending in orders and that no orders be made from lists more than one month old, since our stock of these books is limited and a book listed this month may be out of stock by the time next month's list is published.

Since the publishers are constantly increasing their prices to us the following prices are subject to such changes.

PUBLICATIONS ISSUED BY THE SOCIETY

1915 bound volume of THE BUILDER $3.75

1916 bound volume of THE BUILDER 3.75

1917 bound volume of THE BUILDER 3.75

1918 bound volume of THE BUILDER 3.75

1919 bound volume of THE BUILDER 3.75

Philosophy of Freemasonry, Pound 1.25

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

“what an Entered Apprentice Ought to Know,” by Hal Riviere. (Special prices on lot orders for 25 or more copies for presentation purposes.) Pamplet, paper covers .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.75

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 16.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.65

“Freemasonry Before the existance of Grand Lodges,” Lionel Vibert. A digest of the researches of Gould, Hughan, Rylands, Speth and others on the origin and early history of Masonry 1.75

Concise History of Freemasonry, Robert Freke Gould 4.50

Collected Essays on Freemasonry, Gould 7.00

* * *

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

-----o----

Every man is a missionary, now and forever, for good or for evil, whether he intends or designs it not. - Chalmers

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

MASONIC STATUS OF PRESIDENTIAL AND VICE PRESIDENTIAL CANDIDATES

Will you please tell me, through the Question Box Department of THE BUILDER, whether or not the Presidential and Vice-Presidential candidates are Masons ?

H.G.F., Nebraska.

Senator Warren G. Harding is a Master Mason in good standing in Marion Lodge No. 70, Marion, Ohio.

Governor Cox is a Master Mason in good standing in Jefferson Lodge No. 90, Middletown, Ohio.

Franklin D. Roosevelt is a Master Mason in good standing in Holland Lodge No. 8, New York, N. Y.

Governor Coolidge is not a member of the Masonic fraternity. He and his family are attendants at a Congregational Church in Northampton. Massachusetts.

* * *

THE NATIONAL LEAGUE OF MASONIC CLUBS

Can you give me any information concerning the “National League of Masonic Clubs” that recently held their Annual Convention in New York City ? C. H. B., Rhode Island.

The “National League of Masonic Clubs” is a national association comprising at the present time 240 Masonic Clubs located in twenty-seven Grand Jurisdictions.

In March, 1905, Brother S. R. Clute, Secretary of the Masonic Temple Club of Syracuse, New York, with the consent and co-operation of his Club, decided to send out a call to the Masonic Clubs then in existence in New York State asking them to send representatives to a meeting in Syracuse to consider the advisability of working out a plan to provide for the interchange of courtesies to Visiting members of Masonic Clubs in the State. Pursuant to this call there assembled at Syracuse, New York, on April 20, 1905, in the rooms of the Masonic Temple Club, representatives from the following Clubs:

Masonic Temple Club, Syracuse, New York.

Masonic Club, New York, N. Y.

Masonic Club, Auburn, New York.

Oswego Masonic Club, Oswego, New York.

Representatives from Herkimer Lodge No. 432, Herkimer, N. Y.

A discussion followed upon general measures for increasing good fellowship among the various Masonic Clubs of the State, and there was adopted a form of traveling card to enable its possessor to secure Masonic Club privileges, not only in his own Club, but throughout the State. The following resolutions were adopted:

Resolved: That we, the representatives of the Masonic Clubs of Syracuse, New York City, Rochester, Oswego, Herkimer and Auburn, do hereby constitute an organization to be known as “The League of Masonic Clubs,” with headquarters at Syracuse, and that we meet annually on the third Thursday in April, with the Masonic Temple Club of Syracuse.

Resolved: That the purpose of this League shall be the promotion of fraternal relations between the Masonic Clubs comprising it and to facilitate the interchange of courtesies to visiting members.

Resolved: That it is the sense of this organization that the several clubs forming this League may issue, to members in good standing, traveling cards signed by the Secretaries of the Clubs and countersigned by the members to whom they are issued, and entitling said members to the courtesies of the Clubs comprising the League for a period not to exceed six months from the date of issue - the foregoing, however, subject to ratification by the Clubs forming the League.

Annual Conventions of the League have been held as follows:

First Annual Convention. - Held at the Masonic Temple Club, Syracuse, N. Y., April 19, 1906. Representatives were present from many Clubs throughout the State. It was at this Convention that the name of the organization was changed to "The National League of Masonic Clubs," that the League might branch out and include Clubs other than those in New York State. President, S. R. Clute, Syracuse; Secretary-Treasurer, F. D. Clark, Oswego.

Second Annual Convention. - Held at the Masonic Temple Club, Syracuse, N. Y., April 18, 1907. League Constitution and By-Laws were adopted at this meeting. President, S. R. Clute, Syracuse; Secretary-Treasurer, F. D. Clark, Oswego.

Third Annual Convention. - Held at the Masonic Club, Rochester, N Y., April 16, 1908. President, Andrew Ludolph, Rochester; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Fourth Annual Convention. - Held at the Masonic Temple, Troy, N. Y., April 15, 1909. President, Eugene Bryan, Troy, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Fifth Annual Convention. - Held at the Acacia Club, Buffalo, N. Y., April 21, 1910. President, Albert Barber, Buffalo, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Sixth Annual Convention. - Held at the Masonic Club, Brooklyn, N. Y., April 20, 1911. At this Convention a League sign was adopted and arrangements made to have a sign sent to every Club in the League. President, Francis G. Coates, Brooklyn, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N.Y.

Seventh Annual Convention. - Held at the Masonic Temple, Herkimer, N. Y., April 18, 1912. President, Arthur H. Smith, Herkimer, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Eighth Annual Convention. - Held at the Masonic Temple, Reading, Pa., April 17, 1913. President, Francis F. Seidel, Reading, Pa.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Ninth Annual Convention. - Held at the Masonic Temple, Ithaca, N. Y., April 16, 1914. At this gathering Brother Joseph F. Lance, member of the Acacia Club, Buffalo, was elected Emeritus Past President. President, J. Warren Georgia, Ithaca, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Tenth Annual Convention. - Held at the Masonic Temple, Glens Falls, N. Y., May 13, 1915. President, Chas. N. Van Trump, Glens Falls, N. Y.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Eleventh Annual Convention. - Held at Hiram Lodge No. 1, A. F. & A. M., New Haven, Conn., May 11,1916. A seal of the League was adopted at this meeting and provision was also made to publish a quarterly bulletin. President, Charles D. Eggleston, New Haven, Conn.; Secretary-Treasurer, W. H. Hornibrook, Fulton, N. Y.

Twelfth Annual Convention. - Held at Pittsburgh, Pa., May 9-10, 1917. President, George P. Kountz, Pittsburgh, Pa.; Vice President, Robert I. Clegg, Cleveland, Ohio; Secretary-Treasurer, Joseph T. Slingsby, Rutherford, N. J. At this meeting plans were gone into very thoroughly with a view to furthering the interests of the League and in arranging the official line-up for general progress, and the appointment of Deputy Vice-Presidents all over the country

Thirteenth Annual Convention. - Held at Buffalo, N. Y., June 10-11, 1918. President, Robert I. Clegg, Cleveland, Ohio; Vice President, Jesse I. Penney, Ingram, Pa.; Secretary-Treasurer, A. G. Pitts, Detroit, Mich.

Fourteenth Annual Convention. - Held at Detroit, Mich., June 18-19, 1919. President, Jesse I. Penney, Ingram, Pa.; Vice President, Joseph T. Slingsby, Rutherford, N. J.; SecretaryTreasurer, A. G. Pitts, Detroit, Mich.

The membership has grown as indicated in the following table:

Year	Clubs in League	Year	Clubs in League
1905	7	1913	62
1906	19	1914	77
1907	25	1915	92
1908	26	1916	113

1909	35	1917	134
1910	36	1918	157
1911	43	1919	169
1912	52	1920	240

The Fifteenth Annual Convention of the League was held in New York City, July 6, 7 and 8, 1920. The business of the Convention was largely of the routine affairs of the League, though it went outside of this in adopting resolutions condemning the government of Hungary for having barred Masonry. The resolution reads:

Whereas, It has been brought to the attention of the National League of Masonic Clubs that the present government of Hungary has recently barred Masonic gatherings or conventions of Masonic lodges within her borders, be it ,

Resolved, That the National League of Masonic Clubs of America, in annual convention assembled, register a fervent protest against this drastic and unseemly action as unbecoming a free and untrammeled people and as being against the promotion of fraternity and brotherly love which was the star of hope followed by all civilized peoples in the World War, and

That this resolution be embodied in the proceedings of this Convention and a copy sent to all Clubs associated with the League.

The new President of the League is Brother Joseph T. Slingsby, of Rutherford, N. J. The next Annual Convention will be held in Washington, D. C., in May, 1921.

* * *

MASONIC PLAYS WANTED

In the San Francisco Masonic bodies we have a Dramatic Club, known as the "Square and Compass Players." We have already produced "The Eighteenth Century Lodge," "The Legend of the Temple" and "The Traitor."

We are always on the lookout for something new, and the thought has just occurred to me that perhaps you might know of something along this line. J. M. W., California.

We regret that we do not know of any Masonic dramas that might be added to this list. Perhaps some of our readers can help us out.

----o---

CORRESPONDENCE

THE KNIGHTS OF RHODES

George Sandys, poet, traveller, and gallant cavalier, was one of the earliest to embark on foreign travel, and write a description of his journey. He started out in August, 1610, and returned apparently in 1612. The volume relating his "Travailes" was published shortly after and among the many interesting contents is the following account of the Origin of the Knights of Rhodes, which will be read with interest by not a few readers of THE BUILDER.

The story runs: This Order of Knighthood received their denomination from John, the charitable patriarch of Alexandria, though vowed. to St. John the Baptist as their patron. Their first seat was the Hospital of St. John in Jerusalem (whereupon they were called Knights Hospitallers), built by one Gerrard by such time as the Holy Land became famous by the successful expeditions of the Christians; who drew divers worthy persons into that society, approved by Pope Gelasius the second. They, by the alliance of Honorius the second, wore garments of black signed with a white cross. Raymond, the first master of the Order, did amplifie their canons, instilling himself "The poor servant of Christ and Guardian of the Hospital in Jerusalem." In every country throughout Christendom they had hospitals and revenues assigned them with contributions procured by Pope Innocent the second. They were tyed by their vows to entertain all pilgrims with singular humanity; to safeguard their passages from thieves and incursions, and voluntarily to sacrifice their lives in defence of that country.

The ceremonies used in Knighting are these: First, carrying in his hand a taper of white wax, he kneeleth before the altar, clothed in a long, loose garment, and desireth the order of the ordinary. Then in the Name of the Father, the Son, and the Holy Ghost, he receiveth the sword therewith to defend the Catholic Church, to rel ulse and vanquish the enemy, to relieve the oppressed, if need be to expose himself unto death for the faith, and all by the power of the Cross, which by the sword hilt is defigured. Then is he girt with a belt and thrice strook on the shoulders with his sword to put him in mind that for the honour of Christ he is cheerfully to suffer whatever is grievous; who, taking it of him there flourisheth it aloft as a provokement to the adversary, and so sheaths it again, having wiped it first on his arm to testify that henceforth he will live undefiledly. Then he that gives him knighthood, laying his hand on his shoulder, doth exhort him to be vigilant in the faith and to aspire unto true honour by courageous and laudable actions, etc. Which done, the Knights do put on his spurs, gilt, to signifie that he should spurn gold as dirt, not to do what was ignoble for reward. And so goes he to Mass with a taper in his hand; the works of piety, hospitality, and redemption of captives being commended unto him; told also of what he was to perform in regard of his Order.

Then is asked if he be a freeman, if not joined in matrimony, if under vow to another order, or not of any profession; and if he be resolved to live among them, to revenge their injuries and quit the authority of secular magistrate ? Having answered thereunto, upon receipt of the Sacrament, he vows in this Order: "I vow to the Almighty God, to the Virgin Mary, His Immaculate Mother, and to St. John the Baptist, perpetually by the help of God, to be truly obedient to all my superiors appointed by God and this Order to live without anything of mine own and withall to live chastly." Whereupon he is made a partaker of

their privileges and indulgences granted unto them by the see of Rome. Dudley Wright, England.

----o----

FAITH AND HOPE

BY BRO. GERALD A. NANCARROW, INDIANA

Far down the endless flood of years

There stands a bold majestic isle,

Where hearts aweary cease their tears

And aching souls find rest awhile.

And on the headlands of this Rock

A blazing beacon never tires

Our deep and welling fears to lock,

And feed our dying spirit fires.

As to us in an endless wave

Its swelling beams illume the way,

We tread anew the checkered pave

And all our journeyings are gay.

The Builder Magazine

December 1920 - Volume VI - Number 12

MEMORIALS TO GREAT MEN WHO WERE MASONS

GENERAL MORDECAI GIST

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

MORDECAI GIST was born in Baltimore on the twenty-second of February, 1742, the anniversary of the birthday of Washington. His ancestors were wealthy and distinguished people whose names are often found in the annals of the French and Indian wars.

Mordecai Gist was educated for an Episcopal clergyman, but on the outbreak of the War of the Revolution he joined the first company recruited in Maryland, and became its Captain.

In 1776 he was promoted to Major of a Maryland Battalion which was prominent in the battle of Long Island. He saw considerable service in the North, and was promoted to Brigadier General and commanded the Second Brigade of Maryland soldiers. In 1779 he was transferred to the South, and at the Battle of Camden, S.C., where De Kalb lost his life in 1780, he was conspicuous for valor and for splendid generalship.

He was then assigned to recruiting and securing supplies and clothing for the Army, and was eminently successful in that trying time. This duty completed, he returned to the field and took part in the expulsion of the enemy from the Southern States, and was present at the siege and capture of Yorktown. He was, at that time, at the head of a Light Corps and rendered eminently effective service at that critical period of the war. He was accorded the credit of saving the day by a gallant charge in the Battle of Combahee.

When the war had ended, General Gist purchased a plantation near Charleston, S.C., where he lived during the remainder of his life. He was buried in the Church Yard of Old Saint Michaels Church (Episcopal), and the memorial shown in the frontispiece was placed over his grave by the Society of the Sons of the American Revolution.

General Gist was the first Vice President of the Maryland Society of the Cincinnati, which was instituted by General Knox at the close of the war. His Masonic record is given in the Annual Report of the Grand Lodge of Maryland for 1911. It reads:

"On the twenty-seventh of April, 1780, the Grand Lodge of Pennsylvania granted a charter for Army Lodge No. 27 to the Masons of the Maryland Line in the Revolution. Its officers were General Mordecai Gist, Worshipful Master; Colonel Otho Holland Williams, Senior Warden, and Major Archibald Anderson, Junior Warden. ., . ."

The writer would like to invite attention to the neglect of our distinguished dead, and to the fact that the young, and still small Society of the Sons of the American Revolution is doing the work of erecting memorials which we Masons should have done long ago.

SYNOPSIS OF THE FINAL REPORT OF THE MASONIC OVERSEAS MISSION

BY BRO. TOWNSEND SCUDDER, P.G.M., NEW YORK

To the Masonic Grand Jurisdietions of the United States participating in the efforts to secure governmental permission for the Masonic Overseas Mission to engage in War Relief service overseas:

THE MISSION which you dispatched in January, 1919, to Freemasons in the United States Forces Overseas begs leave to submit the following report:

A report in writing of the negotiations of the Mission with the United States Government for passports, bearing date December 31, 1918, has heretofore been made. Thereafter, an opportunity having been presented for affiliation with the A.E.F.Y.M.C.A. as a Masonic Unit, and, having been accepted, pursuant, in part to the suggestion of the President and of Mr. Raymond B. Fosdick that we ally ourselves "with a recognized relief agency," arrangements were perfected, so far as they could be, and passports applied for through the Y.M.C.A. Further difficulty in obtaining passports was then experienced, which was solved, however, by a visit to Washington, and passports were actually issued and delivered to us on the 21st day of January, 1919. We immediately sought transportation by the first available steamer. The long delay goaded us to get to our destination at the earliest possible moment, and learning that the "Aquitania" of the Cunard Line was to sail from Halifax February 1, still a troopship in the service of the British Admiralty but carrying passengers on that voyage, we succeeded in securing passage on that steamer and left New York January 30 for Halifax by rail. Each member of the Mission carried hand luggage and in addition each had a small service trunk; we took along, also, a large trunk containing stationery, typewriter and supplies. On arriving in Boston one of the party accompanied the trunks crosstown in an express wagon to safeguard their arrival at the North Station, and saw them aboard the seven o'clock train for Halifax on the Boston & Maine Railroad. This being accomplished we were reasonably confident that our luggage would be duly delivered at our destination because transported on the same train with ourselves, but on arriving at Halifax after midnight February 1, we were dismayed to find that but two of the six trunks were on the train, the others, including the large trunk referred to, having been lost somehow en route. The steamer was due to sail 9 A. M., and the next train to arrive from St. John which could bring the trunks was scheduled to arrive at the same hour. The agent of the line, to whom we appealed, was most sympathetic and promised to do all that he could for us but feared the worst since the ship, being still a troopship, was under the control of the Government, and he doubted that her sailing could be delayed.

Pending the results of his efforts we had determined that two of the Mission whose trunks had not arrived should remain ashore and, in the event of their failure to arrive in time to sail, that they should return to New York, and thence sail on the next available steamer.

However, by great good fortune and the kind offices of the agent, Mr. Barrow, the steamer's sailing was delayed an hour and a half. Three of us went aboard, leaving the

other two ashore, and well within the time appointed they joined us on board with all our property, and thus we sailed, according to plan, with Mission and impedimenta intact.

The ship was dingy and rusty, with partitions removed and furnishings very scanty; she had not been overhauled for months. All the ports were blackened to prevent lights being seen without. The passenger list was small and varied, but our accommodations, in the circumstances, comfortable. We were booked to land at Liverpool, but, for reasons of state, the ship was diverted to Glasgow, where we arrived at noon of Friday, February 7, and that evening left by rail for London, having previously wired for accommodations. Labor in both Scotland and England at the time of our arrival was in a turmoil, and a railway strike was on effecting the London tubes. We had reason to apprehend an extension of the disorder, and, therefore, sought to make all haste to push forward toward our destination.

Arriving in London on the morning of February 8, we drove to the hotel to find it crowded and no accommodations awaiting us. London was overcrowded; the many hotels, diverted to Government purposes, had greatly depleted available room for visitors. We were fortunate, however, in finding shelter at The Thackeray in Great Russell Street, where we were comfortably established during our stay, if one can do without heat, warm baths, and hot water, difficult to get anywhere in those times.

We thought it advisable, while in London, to learn of the activities of the Grand Lodge of England in war work and service; also to lay before those in authority in that Grand Lodge the hopes and purposes of the Masonic Service Association of the United States, recently projected, and other matters of importance connected with our Mission. One of our members having been taken ill, the days of his convalescence were profitably employed in conferences with Sir Alfred Robbins, P. Colville Smith and other Grand Lodge Officers, and in inspecting Masonic Relief Service, and studying the activities of the A.E.F. - Y.M.C.A. in and about London, to the end that we should be somewhat familiar with the method of operating “Y” huts and the relation of that service to the men when we should undertake such work ourselves, in accordance with the terms of the arrangement which we had made with the “Y” before leaving New York. We had engaged to take over and operate such hut or huts as might, in a conference at Paris between the “Y” authorities there and the War Department, be mutually deemed advisable, the same to be maintained as “Y” enterprises for all men in the service, but designated by an appropriate tablet as Masonically supported. It was further understood that all purely Masonic service should be

outside such quarters. This arrangement, it was calculated, would afford us a maximum of liberty and freedom of action and, at the same time, of economy of expense and organization in the matter of movement throughout the A.E.F.

Our interviews in London were highly satisfactory, and the cordial reception which we had at the hands of our English brethren will long and pleasantly be remembered. We there had the additional privilege of attending the consecration of the Woodford Lodge in East London by a ceremonial most impressive and in many particulars unfamiliar. Our reception at the dinner following the consecration, attended by a large body of average English Freemasons - business men of the City of London - and the hearty response to our brief remarks, was wonderfully stimulating.

We had learned that Paris was not less congested than London and therefore endeavored to make sure of accommodations when we should arrive there. The work in London being finished, and arrangements to travel to Paris via Folkestone-Boulogne having been effected through the Movement Order Department of the "Y" (a very difficult route over which to obtain permits to travel in war times, we found), we left London February 15, and arrived in Paris the same evening, in a steady downpour of rain. London had been intensely cold and disagreeable, but dry. Heat in hotels and public buildings was unusual and deficient, and the discomr fort of living conditions intense. Food was expensive and meagre, and we were assured that food, at least, would be more abundant, and less expensive, in Paris. We were disillusioned. Fortunate to a degree in being received at the hotel with which we had communicated (an old French establishment familiar to one of the Mission) we found Paris not less uncomfortable than London, no heat, little food, higher prices, great congestion, and continuous, dreary daily rain.

We promptly sought opportunity with the "Y" authorities to discuss our business, and to effect plans for the work which we had projected, and, though we were met with cordiality by the officers of that institution, the very conditions under which work was done in Paris and the circumstances of the war, made progress agonizingly slow. For nearly four weeks we worried along, making little headway and not knowing whether we should be able to pursue our work and perform the service which we had hoped to render, or should have to fold our tents and return home.

That time of uncertainty was by no mean wasted; it was devoted to the full, and every minute of it, to canvassing the Masonic situation in the A.E.F., and planning and arranging ways and means for undertaking and pursuing our work, as soon as a foothold should be established.

We had carried with us from home a large number of letters from Masons with the A.E.F., inquiring about Masonic activity, existent or projected. Responses to these letters were prepared on the steamer, and mailed on our arrival at Glasgow. Replies to our letters, which had announced our expected arrival in France about February 15, and given an address there, began to arrive before the end of February, and thus we started a chain of active correspondence.

We had understood, before leaving home, that a considerable proportion of the Secretaries in the service of the "Y" were Masons, but observation, contact, and the records which were subsequently opened to us, led us to believe that not less than 70 per cent. of the "Y" Secretaries were members of the Craft. We had been in correspondence with a Masonic organization in the "Y." composed of "Y" Secretaries, called the Trowel and Triangle Club, which had existed for some months, and whose main purpose seemed to be an occasional dining together, and the entertaining of persons of interest or distinction. It had no other apparent activity; but we saw in it a means, effectively and economically, to extend our influence, and by combining effort, to reach and serve the members of the Fraternity in the service.

Its officers and members we found to be intelligent, zealous, keenly alive Freemasons, some of them hailing from our own State. We promptly got in intimate contact with these brethren, told them the story of our efforts to get Overseas and to serve, all which stimulated in them prompt sympathy and desire to cooperate. This resulted, gradually, in the formation of a plan for the reorganization of that Club, ramifying, as it did, throughout the entire A.E.F., and comprising, in its membership, a very large number of the Secretaries at training camps, leave areas and with various units of the army all over France and in Germany, and the utilization of the Club, and, through it, of the Secretaries, members of it, throughout the A.E.F., as the connecting link between Masonic life in the A.E.F. and the Mission, with its headquarters in Paris. Through the Trowel and Triangle Club, to membership in the Board of Governors of which one of the members of the Mission was elected, and with all of whose administration the Mission was intimately in touch, we advertised promptly for the names and addresses and the officers of all Masonic

Clubs or other organizations in the A.E.F., with the result that, within approximately two weeks, we were in receipt of a large volume of mail and in close touch with the Masonic pulse of the Forces, and equipped with intimate and reliable information regarding most, or all, of the Masonic Club life, which then existed, and some of which had become dormant or extinct by reason of the departure or impending departure for home of the units with which connected. Conspicuous among our co-laborers in this service were Sidney Morse, in charge of the Records Bureau of the A.E.F.-Y.M.C.A.. John Garland Pollard of the Board of Discipline, Cass Connaway, Chief Counsel, William L. Hartman of Denver, Colorado, and J. M. Crouch of West Virginia, in charge of Paris Warehouse.

On March 11, 1919, the "Y" offered us the hut known as the "Officers and Men's Club," 31 Avenue Montaigne, Paris, which we immediately accepted. The offer contemplated our taking it over and operating it as a "Y" hut, bearing all expense thereof. Investigation proved it to be the original headquarters of the "Y," a palace, charmingly located, and capable, we thought, of great development. It was serving, at the time, approximately 110 officers and men, some of whom - about 25 - were accommodated with rooms, and all with luncheon and dinner at prices materially below the prevailing prices of similar accommodations. The use of the building for months had, of course, resulted in deterioration and the existence, we thought, of the restaurant, led to conditions of untidiness which were better avoided. We found, also, that the restaurant was a serious expense, all out of proportion, we thought, to the service rendered. The method of its management seemed calculated to pamper a few, instead of to serve many, and we concluded promptly to eliminate the restaurant and to develop the usefulness of the institution to the greatest possible extent. On March 14th, letters were exchanged covering the agreement to take that property over, which we were fortunate in arranging not to involve liability on our part for damage to property (a familiar invariable consequence of the relation of landlord and tenant in France), and that we should be at liberty to abandon the enterprise at any time on thirty days' notice.

The figures of its operation for a year previous, which were furnished us, showed an annual loss or excess of outgo over income of approximately $30,000. The management of this enterprise we had no hesitation in undertaking, in view, not only of the ditty, as weconceived it, of keeping our bargain, but the necessity, as we found it - or then saw it - of our having a definite status with the "Y" in the A.E.F., in order to maintain our position and render any kind of service, Masonic or otherwise, to the men with the colors.

Fortune, however, was kind. It chanced that certain devoted women had been interested in the conduct of that hut from its inception and the thought of it being taken out of their control distressed them. We were asked, first, to reconsider our proposal to abandon the restaurant, to which we consented, temporarily. The agreement covering its operation by the Mission was modified at our instance, by providing that we should conduct it in any case from April 1st until June 30 (the end of a rent period; at which time the tenant, under the lease, would have the right to abandon), with the privilege, however, of abandoning it then on thirty days' notice to the "Y" and, if continued thereafter by us at its instance, with the privilege of abandoning it at any time during that continuance, on thirty days' notice.

Notwithstanding, the movement in "Y" circles to withdraw the offer of the hut progressed, without interference on our part. Awaiting the final decision we pursued our activities intensively in every direction.

The hut was not turned over to us, and we incurred no expense in connection therewith, but by mutual consent we were relieved from the duty of carrying on operations of that character or of devoting our time or energy to such activities. Gradually we drifted into a service of a purely Masonic character, and no question was raised or exists as between any party to the original agreement, regarding the soundness of our position, or the propriety of our conduct.

Meanwhile, we undertook also, the reorganization of the local Masonic Club in Paris, and the placing of it in a position of usefulness. This involved further advertising for local Masons, particularly among the officers stationed in or near Paris and resulted, most happily, in procuring the consent of Col. H. H. Whitney, Chief of Staff of the Paris Division, to act as President, and Major Otto H. Lee, Assistant Judge Advocate, and Capt. Keely, Q.M.C., as Governors, thus assuring to the Club not only the patronage of officers, which was essential to its usefulness, but also their keen interest in its welfare, with the result that its sessions were greatly popularized.

Brother J. M. Crouch was actively interested in the Trowel and Triangle Club, and one of its Governors. He was also an intimate friend of Judge George Fleming Moore and deeply interested in his enterprise at 10 Avenue Victor Emmanuel III. It was natural that Brother Crouch, whose friendly interest in the activities of the Mission was early manifested,

should suggest the propriety of the Trowel and Triangle Club Governors holding their meetings, and the members of the Overseas Masonic Club their sessions, in the quarters at 10 Avenue Victor Emmanuel III, and as spontaneously and in the same kindly spirit as the suggestion was made, it was accepted. The Mission had maintained its headquarters at the Hotel Peiffer, 6 Passage de la Madeleine. It had been planned to transfer headquarters to the hut at 31 Avenue Montaigne, but late in March Brother Charles W. Connery, the manager of the American Masonic Headquarters, 10 Avenue Victor Emmanuel III, offered to the Mission the use as offices, without charge, of the entresol rooms in that building, and to decorate them for that purpose. The offer was gratefully accepted and our quarters appropriately furnished by the Mission, and these quarters were from early April, 1919, used by the Mission as a convenient place to meet Masons seeking information and advice, relief and Masonic service.

This cooperation between the Mission and Brother Connery was most genuine and comfortable, and reacted promptly in a marked increase in the attendance of visitors at the building, 10 Avenue Victor Emmanuel III, and the extension of its usefulness. It grew to be in fact as well as in name the American Masonic Headquarters in Paris and France.

Continuously, members of the Mission were in the field. The occupied territory at Coblenz and its neighborhood was visited, as well also the leave areas, General Headquarters at Chaumont and its neighborhood, the seaports - Marseille, Bordeaux, St. Nazaire, Brest and Le Havre - and the intervening country in central France, where most of our forces were camped or billeted. The time of the members of the Mission was devoted to visiting Clubs and addressing the men, encouraging the formation of Clubs where none existed, furnishing Masonic information to interested inquirers, and generally rendering all and any assistance to Freemasons, which was within our power to render. We early established pleasant relations with Major W.S. Solomon, 417th Telegraph Battalion, Signal Corps, stationed in Coblenz, who hails from Rhode Island, and who had undertaken the reorganization of the Third Army Masonic Club at Coblenz. At the time we came in touch with him, the membership of that Club was about 500. We aided him in every way in our power, and he was, by great fortune, aided also by the presence and active cooperation of two “Y” Secretaries in his neighborhood, Past Grand Master Davis of the Grand Lodge of Rhode Island, and Deputy Grand Master Collins of the same jurisdiction, with both of whom we had the most delightful and profitable relations. Before we left, the membership of that Club was about 2,000, and included two sub-Clubs, one made up of Ohioans, and the other of New Yorkers, each of which numbered over 125.

Soon after the arrival of the Mission in France there commenced a regular system of granting leave to soldiers to visit Paris for a period of three days, and approximately 300 - 900 men daily arrived in Paris on leave. Shortly thereafter the Government inaugurated an educational program, the purpose of which was to occupy usefully the men awaiting the determination to evacuate France, and their transportation home, and considerable numbers of men were assigned to the University of Paris, to the Sorbonne, and other Paris and French educational institutions, and many were assigned also to educational institutions in England. The plan involved a change in their pay system and a transfer to a different paymaster, and commutation of housing and rations amounting to the equivalent, with their pay, of approximately $3 per day, not, however, payable in advance.

The Mission found opportunity for most useful service in directing visiting doughboys to places of interest, hotels, amusement places, etc., in Paris, and furnishing general information, for which at the time no adequate provision had been made.

Soon, the problem of loaning funds to officers and soldiers, members of the Craft, was sharply presented. The cost of living in Paris was excessive, and they were in many instances short of funds, expecting pay and with funds at home which they were unable to avail of. At one time the American Red Cross had served in the matter of cashing checks. The Y.M.C.A. had rendered similar service, but both had been discontinued. In this situation the Mission realized that both an opportunity and a duty were presented, and endeavoring to exercise discretion and discrimination, during its entire stay in France, made loans, cashed checks, made advances and assisted financially many members of the Fraternity engaged in the service. That this service was appreciated by the beneficiaries thereof goes without saying, and the loans were in most cases repaid promptly. But few thereof are outstanding.

About the time of the arrival of the Mission in France the withdrawal of our troops Mom the front, and from billets, at the instance of the French Government, had begun, and thereafter rapidly progressed. The expansion of Le Mans as a concentration district for our troops thus withdrawn and prior to their dispatch to the seaboard for embarkation for home, was undertaken, and a capacity of 350,000 men was planned. Early in March Brothers Moore, Lay and Goodrich were commissioned to visit the Le Mans area after a conference at Paris with Brother Harry B. Mook, Regional Financial Director of the A.E.F.-Y.M.C.A. in that area, and we determined to aid and sustain an American Masonic Club in that district. This Club was established with Bro. Harry B. Mook as President,

occupying the building at 45 Rue Chanzy, the rent of which the Mission paid, and its membership approximated 900, besides which it served a very large number of men, visitors to that area, or temporarily therein.

On March 10th, Brother Goodrich visited Lyons to inspect that field from a standpoint of Masonic service, and from there proceeded to Dijon, returning to Paris.

On March 11th, Brothers Moore and Lay visited Marseille, attended the weekly meeting of the American E.F. Masonic Club, which met in the temple of the lodges of the Grand Orient at 24 Rue Piscatoris, and enjoyed fraternal intercourse with both American and French brethren. They proceeded on March 13th to Nice, an important leave area, where the situation was canvassed with Bro. James G. Gipe, Y.M.C.A. Secretary, and arrangements made to foster a Masonic Club in that area, and to guarantee its rent and necessary expenses. From there they returned to Paris.

On March 17th Brother Prime visited Chaumont, investigated conditions in that area, including the former aviation base at La Trecey; also Neuchateau; and addressed Goodfellowship Masonic Club presided over by Capt. A. C. Howard.

On March 22, Bro. Lay visited Saumur, and attended a banquet held at the Budan Hotel by Villebernia Masonic Club, located at Camp Strathcona and Mt. Royal, a few miles outside Saumur, 68 members of the Fraternity were present. The members of the Club for the most part were officers and men from the First Company, 14th Grand Division, and the 31st Engineers. The camp had been a permanent one, with little change in its personnel since June, 1918. They were engaged in the operation of the railroads in connection with the S.O.S.

On March 24th, Bro. Lay visited Tours, attended a meeting of the Acacia Club with Col. George E. Newell of Virginia in the chair, the meeting of which was held in the Y.M.C.A. Headquarters.

On March 25th, Brother Goodrich visited Chaumont; also Neuchateau, and neighborhood, with a view to ascertaining what service, if any, the Mission could perform in that area.

On March 26th, Brother Lay visited Sunset Overseas Club at St. Aignan, at which camp approximately 10,000 men were quartered, and addressed over 250 men.

On March 26th, Brother Moore visited Coblenz and the occupied territory, and attended a dinner of the N. Y. Club on March 28th, and of the Third Army Club on March 31st. He also visited the Masonic Club at Mayen, and generally inspected the district.

On March 27th, Brother Lay proceeded to Bourges, and investigated with members of the Fraternity the desirability of establishing a Club at that point.

On March 28th, he attended a meeting in the Central Records office of Bourges, and they then decided to form a Club which the Mission undertook to support. There were no social service attractions at that city, except a K. of C. hut.

On March 28th, he went from Bourges to Marmagne near Mehun, a camp of 5,000 men. Espoir Masonic Club meets on Wednesday nights, using the Y.M.C.A. hut, and performing an important service.

On March 29th, the Masons in Camp at Bourges held a banquet at the City Prefecture with Lieut. Col. Smith presiding, which Brother Lay attended.

On March 31st, he proceeded to Gievres, the great warehouse camp of central France, which joins and coordinates with the air station at Pruniers, better known as Romorantin, and attended the East sub-Post Masonic Club meeting. It had a membership of over 400 men and used a hut furnished by the Camp Commandant in the officers' barracks.

On April 1st, he visited the Square and Compass Club at Gievres, which met in the Jewish Welfare Hut. 200 men were present. He was also able, through the "Y" Secretary, to arrange with the Commanding Officer for a hut for the use of the Club. He there met Bro. Charles H. Huntley, a "Y" Secretary, who was an active worker, and the originator, with Brother Porter, of the S.O.L., a very popular so-called side degree, returning thence to Paris.

On April 5th, Brother Prime visited Bordeaux, accompanied by Brother James D. Collins, Deputy Grand Master of Rhode Island, who was planning to embark for home from Bordeaux, and with him visited Camp De Souge, 15 miles out of Bordeaux, and there conferred with offlcers, members of the Fraternity, regarding the Masonic situation, and the possible service to be rendered by the Mission. They also met a delegation from the Camp De Souge Masonic Club at Camp De Souge who were planning to visit Liberation Lodge at Bordeaux (holding obedience to the Grand Loge National) that afternoon, and conferred with Major Gilbert in charge of the hospital at that point. Returning to Bordeaux with Brother Collins, he attended a session of Liberation Lodge in the Masonic Temple occupied by the Loge Anglais, founded in 1734, under dispensation by the Grand Lodge of England, and at various times thereafter holding obedience to the Grand Orient, or the Grand Lodge of England, but now holding obedience to the Grand Loge National, and being one of the constituent lodges which formed that Grand Body in the autumn of 1913. He took part in conferring the Masonic degrees on four members of the A. E. F. in the afternoon, and on eight in the evening. He also conferred with Capt. John D. Hatch and associates regarding the establishment of a Masonic Club in Bordeaux, which was shortly thereafter established with the zealous aid and support of Bro. Collins.

Proceeding on April 6th to Nimes he investigated that leave area from a Masonic point of view, and determined that it would close so shortly thereafter as to require no service from the Mission. Proceeding to Marseille that afternoon, he conferred with Bros. Charles M. Conant, Captain A. C. Gilbert and other brethren regarding the American Masonic Club at Marseille. The following day he attended a meeting of the American Masonic Club at Marseille held in conjunction with Heather Hill Masonic Club of the 13th Engineers (which was about to return home) at the Macaroni Factory in Camp Covington outside Marseille, and addressed about 400 brethren. Proceeding that night to Beaune by way of Lyons, he arrived there on April 11th, conferred with Bro. Mark E. Penney regarding the needs of that Camp, of approximately 14,000 men, and visited the A. E. F. University, an extensive establishment which had taken over a base hospital of many buildings on a

plateau overlooking the Rhone, situated about four kilometres outside Beaune, and that evening attended a meeting of the newly organized Masonic Club, and addressed about 200 members, leaving at midnight for Paris.

On April 9th Bros. Moore, Lay and Goodrich visited Le Mans, and addressed large gatherings of Brethren, besides performing other important Masonic work.

On April 14th Bro. Lay visited Nevers and the American Masonic Club at that place. He learned that the Club had raised a fund of over 5,000 francs for the placing of art glass windows in the Protestant Chapel at Nevers as a memorial to the American Masons in the A. E. F., and attended the regular meeting of the Club on April 15th. He proceeded to Bourges again on April 16th in connection with the Club at that point, and arranged for quarters to accommodate them.

On April 16th, he again visited Espoir Club at Camp Marmagne.

On the 17th, he proceeded to Gievres, and visited the Trowel Club which meets in the Y.M.C.A. hut.

On the 18th, he visited the Square and Compass Club at Pruniers, where arrangements were made to decorate the graves of Masons on Easter Sunday, and he attended the memorial service.

On April 19th, he visited Issoudun, and conferred with the officers of the Felloweraft Club of Montierchaume Camp near Chateauroux, and conferred also with Lieut. Poole, Secretary of Base Hospital No. 63, organized in 1913 at Caen, and finally located at Chateauroux. He also met representatives from four Clubs at Gievres, and Romorantin, regarding Masonic work at Romorantin.

On April 20th, Easter Sunday, he attended the decoration of graves in the American Cemetery at Gievres by the Trowel Club. 100 men marched to the Cemetery. Six graves of Masons were decorated and photographs taken to be sent home. That afternoon he attended a banquet of the Square and Compass Club at Romorantin, with 175 men present, and in the evening attended Masonic Memorial Services under the auspices of the Trowel Club in the main auditorium hut of the "Y," with 800 men present, and Red Cross and Y.W.C.A. women present by special invitation.

On April 16th, Brother Moore of the Mission was compelled to return to New York by reason of important business matters. He left regretfully, after serving faithfully the entire period for which he generously had volunteered.

From the time of his arrival in France until April 16th the Chairman of the Mission was constantly in Paris in charge of the affairs of the Mission and daily occupied with correspondence, conferences, assisting brethren, and generally superintending the Mission's affairs. Excepting as indicated in the above analysis of activities, Brother Prime also was occupied assisting the Chairman, and attending to correspondence. The first few months the Mission employed no Clerk, its voluminous correspondence being attended to by the members.

On April 16th, the Chairman departed for Switzerland on an important mission, arriving again in Paris on April 23rd.

In his absence Brothers Goodrich and Prime were constantly in Paris.

The Grand Master of New York had cabled the Chairman requesting him to return in time for Grand Lodge, which was to sit May 6th, and great difficulty was experienced in arranging transportation home. However, accommodations were secured for the Chairman and Brother Prime, who left Paris on April 26th, and Havre the same day, arriving in New York May 5th, the day before the Grand Lodge convened. Brothers Goodrich and Lay remained in charge. On the voyage home, we volunteered as Troop Secretaries, and served 252 casuals and 17 officers.

On May 1st all passes for American soldiers to be in Paris were withdrawn, and all Americans in uniform were ordered to remain off the streets. Not a wheel turned in Paris. All cars, taxicabs, subways, and all means of transportation remained idle. All stores, restaurants, and places of business were closed. Troops were brought into Paris, and thoroughfares leading to central points were closely guarded in anticipation of labor disturbances.

Provision was made at the headquarters at 10 Avenue Victor Emmanuel III from possible danger to American women in Paris, particularly Red Cross and Y.W.C.A. women, for whom cots and blankets were provided. A large number of American women gathered there

On May 3rd, Brother Lay proceeded to the A. E. F. University at Beaune.

On May 6th, he proceeded to St. Nazaire, and attended a meeting of Masonic Club No. 1 which was organized July 8, 1918.

On the following day he visited the Montoir Masonic Club near St. Nazaire, and Base Hospital No. 1.

At that time two ottier Masonic Clubs were in process of formation in the St. Nazaire area, and to meet the needs of the Clubs he assigned Brother Charles H. Huntley as General Secretary for Masonic Clubs in that area, his salary to be borne by the Mission. He also arranged for a distribution of cards to all home-coming soldiers.

The Labor Department of the Government had been anxious for our cooperation in reaching homecoming soldiers with information and advice to proceed, promptly on

arrival, to their home towns and not to linger in cities or near the seaboard, and respecting re-employment. We gladly afforded all aid in our power in this endeavor.

On April 25th a delegation of doughboys from St. Aignan, headed by Sergeant Starkey, visited Paris and presented the situation of upwards of 100 doughboys, members of the Fraternity, at that camp, about to be commissioned officers, requiring uniform and equipment as a condition of receiving their assignments, and without funds to purchase same, and solicited the aid of the Mission in their behalf. St. Aignan was a casual camp, to which all men for any reason detached from their units were assigned; also replacement troops sent from home awaiting assignment; also men awaiting sentence after trial by court martial, and doughboys awaiting commission after examination for promotion. It was dubbed "St. Agony," an obviously appropriate term. Lieut. Col. Oliver S. Perry, a member of the Fraternity, was in charge of the camp, and he, as well as other officers, members of the Fraternity, had exhausted their resources in relieving and assisting Brethren in the service, situated as reported by Bro. Starkey. The sum of 50,000 francs was requested, for use as a revolving fund to relieve these brethren in their emergency. It was represented that they were possessed of funds at home or of funds in the hands of friends, neither of which were readily available, or at all, excepting after great delay, and we were satisfied that a rare opportunity for service was here presented. We desired, however, to be sure of our ground, and requested Brother Starkey to return to St. Aignan, canvass the situation most carefully and advise the minimum amount which would afford the relief desired.

On May 9th, Brothers Lay and Goodrich proceeded to St. Aignan and there conferred with Col. Perry and other officers, members of the Fraternity, and with Bro. Starkey. They presented a list of 74 candidates and commissioned Second Lieutenants in financial need. It appeared further that immediately a man received his commission, his findings as private stopped, and he was required to pay his food at 10 francs per diem, and often was short of funds until next pay day. Careful investigation established the worth of the applicants, and the Mission deposited with Col. Perry 25,000 francs to be distributed by him, Major McCatharan and Brother Starkey among the men deemed worthy by them, in sums not to exceed 300 francs each, for which their obligations were to be given, payable to the Mission. These obligations were met with almost uniform promptness, and but a few thousand francs of the total amount remain outstanding. The fame of this service, and its signal influence, spread rapidly throughout the A. E. F. No other institution or organization was prepared to, or endeavored to, furnish any similar service.

Brothers Lay and Goodrich returned to Paris, where they remained in charge of the Mission's activities until their departure for home on June 28th, constantly occupied during the entire day from early in the morning until late at night in the office of the Mission in conferences with, and assisting, members of the Fraternity seeking aid and advice.

On May 19th, they mailed letters to all Masonic Clubs enclosing greetings from the Mission and literature prepared by the National Superintendent of Bureaus for returning soldiers and sailors.

On May 28th, they distributed among the Masonic Clubs memorial aprons contributed by the Bee Hive Lodge of Chicago, Ill.

The services of the members of the Mission were called for several times in the conduct of Masonic funerals.

On May 29th, Wor. Brother C. D. Brooks, of Uncas Lodge, No. 949, Syracuse, who had been engaged in the educational activities of the Y.M.C.A., and had planned to take part in the educational work of the A. E. F. University at Beaune, was buried with Masonic services in the Suresnes Cemetery outside Paris, conducted by Brother Lay.

May 30th, Memorial Day, Brother Lay proceeded to Montrichard, and there delivered a Memorial Day address. From there he proceeded to St. Aignan for a conference with Col. Perry regarding loans and other matters.

On June 20th, the Mission gave a dinner in honor of Col. H. H. Whitney, President of the Overseas Masonic Club of Paris, at the Laurent Restaurant. General Pershing had been requested to attend this function, and wrote an appreciation, of which he afterward authorized publication.

The correspondence is as follows:

(On the letter-head of the Mission)

10 Avenue Victor-Emmanuel III,

Paris, France.

June 13, 1919.

General John J. Pershing,

G.H.Q., Chaumont, France. Dear Sir and Brother:

On Friday evening, June 20th, the Masonic Overseas Mission is giving a dinner in honor of Colonel H. H. Whitney, President of the Paris Masonic Club at the Restaufant Laurant, on the Champs Elysees, at 6:30 P. M., and would deem it a great honor if you could arrange to be present.

Trusting that this may be possible, I am,

Cordially and fraternally yours,

GEO. S. GOODRICH,

Of the Mission.

AMERICAN EXPEDITIONARY FORCES

Office of the Commander-in-Chief

France, June 14, 1919.

Mr. George S. Goodrich,

10 Ave. Victor Emmanuel III, Paris. Dear Mr. Goodrich:

I have received your cordial invitation of June 13th to dine with the Overseas Mission to the Freemasons on June 20th.

I am indeed sorry that my military duties force me to be absent on that date, and so I cannot have the pleasure of dining with you. I wish to express my extreme regret as nothing would have given me greater pleasure. I have heard nothing but the highest praise of the results of your generous efforts in the American Expeditionary Forces, and desire to express to you personally my hearty thanks for the consistently helpful attitude you have assumed.

Sincerely yours,

(Sinned) JOHN J. PERSHING.

He did not attend the dinner. However, among those attending were Col. H. H. Whitney, Majors Martin and Robinson, Cass Connaway, General Counsel of the Y.M.C.A., Charles W. Connery, Manager of the American Masonic Club, Sidney Morse, in charge of the Records Department of the Y.M.C.A., John Garland Pollard of Virginia, member of the Board of Discipline of the Y.M.C.A., Ex-Governor Dunn of Indiana, Brother Newby of the Grand Commandery of the United States, Major Ross Corbin, of the Red Cross, Sherif Pasha, a Turkish Mason, and many others. Anticipating the return of Brothers Lay and Goodrich, Brother Erastus C. Knight, who had been originally designated a member of the Mission, but had taken up active duties in New York in connection with the activities of the War and Relief Administration, and particularly in connection with the care of wounded brethren during their presence in and near New York at the various debarkation and Base Hospitals, was dispatched, and arrived in Paris on June 13th in time to gain from Brothers Lay and Goodrich, before they left, an intimate understanding of the various activities of the Mission, it being planned that he should remain indefinitely after they left, and as long as the need required. The fund raised by the American Masonic Club at Nevers for stained glass memorial windows in the Protestant Chapel at Nevers was turned over to the Mission, the glass ordered, and under its auspices and supervision installed. The Chairman of the Mission returned to Paris, after visiting London and attending the Peace Session of the United Grand Lodge of England, and arrived in Paris, July 3rd, remaining there to close up the various activities of the Mission, its relations with the Y.M.C.A., and with Headquarters, No. 10 Avenue Emmanuel III, also to settle all bills or arrange for same. When he departed he left Bro. Knight to oversee the final details. He sailed from Havre about the middle of August. Brother Knight left Paris Aug. 30,1919, and arrived in New York with the records and other property of the Mission.

You will remember that at the conference of Grand Masters held at Cedar Rapids, Iowa, November 24th to 28th, 1918, which resulted in the adoption of the tentative organization of the American Masonic Service Association of the United States, the project of dispatching the Mission overseas was brought before the assembled Grand Masters, and it was unanimously voted that the Chairman of the Mission be appointed the representative of the Masonic Service Association of the United States overseas. The original plan by New York for Masonic Service overseas contemplated impartial service to all Freemasons in the United States forces whencesoever they hailed, and the Masonic Service Association of the United States at the conference referred to adopted the Mission also as its Mission to Freemasons in the United States forces overseas, and undertook to share pro rata in the whole expense thereof. We bore letters of credit for fifty thousand dollars, in addition to travelers checks, aggregating $5,000, in all $55,000. The total expenses of the Mission, including outstanding loans but not including the depreciation in the value of the franc, are approximately $35,600, of which New York will pay her proportionate share,

our sister jurisdictions joining in this service having requested that they each pay on a proportionate basis equal to what the membership of each bears to the total membership of all contributing.

In closing this report, it is fitting that sincere acknowledgment should be made of the cordial relations which at all times prevailed between the Mission and the A.E.F.-Y.M.C.A. as well as of the great service and assistance which that organization afforded us. All our transportation in France and England was obtained through its Movement Order Department, and Masonic Secretaries were assigned and transferred freely at our request. Motor vehicles, mechanics, building material, hut equipment, moving picture machines and films, entertainers, food and supplies of all kinds were freely and promptly furnished upon our requisition, and while our arrangements, as was proper, provided for payment for all such services and supplies, we received great assistance, many facilities and favors for which we could not compensate in money, and were not asked to.

The situation of our boys after the Armistice was signed, and movement back from the front was commenced, concentrated for transportation home, no longer with the stimulus of a fight unwon, with little to do and less to occupy their minds, much of the time in mud, wet, cold, and general distress of mind and body, can well be imagined. Words are inadequate to express it accurately. To such men, in such a plight, yearning for home, and in dire need of distraction, the Mission and its varied service was a veritable God-send.

The influence of the Mission's presence, representing organized Freemasonry in the United States, was also felt deeply by the A.E.F.-Y.M.C.A. The large number of members of the Fraternity in that service were greatly heartened and stabilized thereby, and beyond doubt rendered more efficient service.

In closing this report the members of the Mission desire to record their personal appreciation of the privilege of participating in this service, and their admiration of the quality as men and Masons of the rank and file of American officers and doughboys engaged in the World War. The memory of the dear associations which they have enjoyed will never die.

Fraternally submitted,

TOWNSEND SCUDDER,

MERWIN W. LAY,

Chairman GEORGE S. GOODRICH,

WILLIAM C. PRIME,

ERASTUS C. KNIGHT,

THOS. CHANNING MOORE

of the Mission.

PRELIMINARY STATEMENT TO CANDIDATES

My Friends:

You are about to be initiated into Freemasonry. It is deemed proper in this Grand Lodge that all candidates for our ceremonies shall know in brief just what Masonry is, what its aims and purposes are, and in that way any erroneous or trivial notions which you may have had will be entirely removed and your minds free to receive the great truths which Masonry hopes to teach.

You are to be congratulated upon having been found worthy to pass the unanimous ballot of the members of this lodge, and it is of the utmost importance that you so conduct yourself as to be always worthy of this confidence.

The Order with which you are seeking to unite is known in this State as Ancient Free and Accepted Masonry. Ancient as having a recorded history of more than two centuries, and still more ancient as having come down from the old guilds or fellowship of Operative Masons, who worked upon those wonderful cathedrals and other public buildings in Europe which were constructed during the middle ages, and which have been and still are the marvel of all who behold them. We do not desire our candidates to understand that we claim any connection with those workmen who built King Solomon's Temple, although we use in our ceremonies and ritual the symbolism of the same.

Free Masonry is made up always of free men - free born. Free Masonry was originally composed of workmen who, by reason of special privileges granted them by the church in the early middle age, were free to travel and work without the usual restrictions which were common in those times.

Accepted Masonry, or Speculative Masonry, is distinguished from Operative. The transitions to Accepted Masonry came about the beginning of the 18th century, when many gentlemen, scholars, scientists and clergymen, sought and attained admission to the guilds of Operative Masons, and were known as Gentlemen, or Accepted Masons. From 1717, with the organization of the Grand Lodge of England, Masonry has been Speculative rather than Operative.

Our Order intends to make good men better, and thus wiser and happier; men capable of rendering large service to their fellow men. This is its main object. It is founded upon certain vital and fundamental truths, chief among them is the belief in one Ever Living and true God, and our dependence upon him. If there is any doubt in your mind whatever on this point, you ought not to think of proceeding further. Other great truths will be taught as you proceed with your degree.

Please bear in mind that there is nothing in Masonry which does not have a serious purpose. Nothing is done to embarras you, or trifle with your feelings. Your preparation for initiation all has a meaning which will be explained later.

With this preliminary statement, let me express the hope that your mind will be at ease and in a mood to receive the important lessons which Masonry is intended to teach you.

* * *

The foregoing “Preliminary Statement to Candidates” has been authorized by the Grand Lodge of North Dakota to be given to all candidates in that Grand Jurisdiction prior to their preparation for initiation into the First degree. It is designed to be delivered preferably by the Worshipful Master in some suitable room other than the lodge room.

----o----

I cannot know the future of this life,

What storms may come, what woes,

Or whether I shall conquer in the strife,

But I can trust in Him. He knows! He knows!

- G.A.N.

----o----

I will chide no heathen in the world but myself, against whom I know most faults. - Shakespeare.

----o----

The truly generous is truly wise, and he who loves not others, lives unblest. - Home.

MASONS' MARKS AND MARK MASONRY

BY BRO, CHARLES C. CONOVER, MICHIGAN

(CONTINUED FROM NOVEMBER NUMBER)

THE MARK DEGREE - ITS HISTORY AND DEVELOPMENT

THE MARK degree seems to antedate any of the chapter degrees. In England and most of her dependencies it is controlled by a separate organization known as the Grand Lodge of Mark Master Masons. These lodges take their material from the Master's degree and they confer the degrees of Mark Man, Mark Master and in some instances the Royal Ark Mariners. We naturally first turn to Mackey's Encyclopedia for his viewpoint. On the subject of "Mark Man" he says:

"According to Masonic tradition, the Mark Men were the Wardens, as the Mark Masters were the Masters of the Fellow-Craft Lodges, at the building of the Temple. They distributed the Marks to the workmen, and made the first inspection of the work, which was afterward to be approved by the overseers. As a degree, the Mark Man is not recognized in the United States. In England it is sometimes, but not generally, worked as preparatory to the degree of Mark Master. In Scotland, in 1778, it was given to Fellow Crafts, while the Mark Master was restricted to Master Masons. Much of the esoteric ritual of the Mark Man has been incorporated into the Mark Master of the American System."

MARK MASONRY - PLACE AND MEANING

When we read the story of the building of that house upon Mount Moriah we are amazed at the magnitude, as well as the splendor of the work. By the quarries, in Lebanon, and in the mountain that overlooked the Dead Sea, men wrought by plan - Fellow Crafts and M. M.'s of the different lodges. They apparently wrought also by piece in many cases; and it was important that a careful record should be kept of work done, of work done well - and of the worker, whatever he had done. This was done by a system of Marks. Whether each family had a separate Mark, or each nation or each company of workmen, it is impossible to say. But that Masons were in the habit of making such Marks for purposes of signature there is no doubt. When few could read, and fewer write, a plan of adopting some easily remembered Mark would be a great advantage. And there is no doubt that the signature in some way of a man's workmanship was of import; ance to the Wardens and the Overseers. Masonry has ever emphasized the value standard in regard to membership in a lodge, both in operative and in speculative labor; and we can easily understand that such a system of Marks as we have discovered would become necessary, especially in a work of such stupendous magnitude as the Temple of Jerusalem, or the other great works of antiquity in which bands of workmen of different nations and languages and habits were employed. The Marks would be, to the Overseers, both statement of account and surveyor's report; and every man would receive praise and reward or punishment as these marks were borne upon good or bad work. The apprentice hand made a blind Mark of equal angles, and the F.C. a true mark of unequals. In the former we find a standard easily followed, and the absence of a personal characteristic of great importance. In the Mark of the Master was the individuality of that skilled artisan. The standard of obedience was no longer inexpertly and blindly emphasized; but the workman obeyed Masonic law by expressing his own characteristic in the varying unequal angles. The circle was avoided, and never became a Mason's Mark unless in combination with some perpendicular or angle. The circle is the means to right lines; and in right lines is Masonry builded. The study of the ancient Marks in buildings of all nations and religions and Masonic tendency reveals some curious suggestions. Mr. Godwin and M. Didron, in the forties of last century, brought these Marks under the observation of antiquaries. The first, who was editor of the “Builder,” submitted, in 1841, a most interesting communication upon the subject to the Society of Antiquaries; and M. Didron, a Parisian student of archaeology, communicated his own findings to the Comite Historique des Arts et Monuments shortly afterwards. Various conclusions were reached by learned men who took the matter up; but nothing appears to be conclusive beyond that with which we have already stated. The Marks were the signature and the challenge of the workmen.

And, just in the same way, the Mark Mason of today demands that a Mark shall represent the responsibility and the account of the Mark Mason. Just as in business the reputation of a merchant or manufacturer may be said to be constantly in pledge against the fulfillment of a contract, so Mark Masonry throws herself upon her character, upon her Masonic brotherliness, upon her right to receive and to give. And just so her character stamps her acts and her ideals. The Mark is found upon the obverse of the jewel, and not upon the apron, which with the exception that there are no tassels and that the ribbon is edged with crimson, rip sembles that of the M. M. Craft degree. The jewel takes the form of the keystone of an arch. Upon one side are the letters H.T.W.S.S.T.K.S., and upon the other Hebrew characters of similar import. These are arranged round a space, circular, in which the Mark of the wearer is inscribed. So that both the Royal Arch and the Mark are based largely upon the content and construction of the arch in Masonry. The principal difference is one of form. The Royal Arch deals with the secret the arch has hidden; and the Mark illustrates more the value of the arch itself and the lmportance of reliable work. (The Trestle Board, Vol. 26, No. 6 Calif.)

MARK MASONRY

William J. Hughan of England, who with Robert F. Gould, were the most painstaking Masonic history ans in separating the wheat of truth from the chaff of fiction and tradition, has this to say about Mark Masonry:

During the centuries which immediately preceded the establishment of the premier Grand Lodge of England and the World, the “Mark” was directly connected with operative and speculative Freemasonry, and from time immemorial, it has been the custom for the skilled Craftsman to chisel his distinctive Mark on the stones he fashioned, so as to indicate his workmanship.

It is this fact that differentiates the Mark degree from all other ceremonies additional to the first three, and justified the formation of the Mark Grand Lodge, nearly fifty years ago, so as to take under its wing those lodges which worked with interesting and suggestive

ceremony, the English Craft agreement excluding it from the formally recognized series, according to the Articles of Union of A. D. 1813-4.

The antiquity of Mark Masonry cannot be doubted. Operatively considered and even speculatively, it has enjoyed special prominence for centuries; records of the custom being followed by speculative brethren, according to existing records, dating back to 1600, in which year, on the 8th day of June, “Ye principal wardens and chief master of maissons, Wm. Schaw, master of work to ye Kingis Maistie,” met members of the Lodge of Edinburgh (now No. 1) at Holyrood House, at which meeting the Laird of Auchinleck was present, and attested the minutes of the assembly by his Mark, as did the operatives, in accordance with the Schaw statutes of December 28th, 1598, which provided: That the day of reassauying (receiving) of said fallow of craft or master be ord'lie buikit and his name and Mark insert in the said buik.”

That theoretical Masons selected their Marks just as the operatives did, during the seventeenth century, is abundantly manifest, by an examination of the old Scottish records of that period. One of the most noteworthy instances out of many is the Mark Book of the Lodge of Aberdeen (now No. 1 tris) which started in A. D. 1670, and is signed by 49 members, all of whom but two have their Marks inserted opposite their names.

The Master of the “Honorable Lodge of Aberdeen” in that year was Harrie Elphingston, Tutor of Airth and Collector of the King's Customs and only a fourth part of the members were operative Masons, the roll of brethren including the Earl of Findlater, the Earl of Dumferline, Lord Pitsligo, the “Earl of Errolle,” a professor of mathematics, several ministers, doctors and other professional men and tradesmen, such as wrights (or carpenters), slaiters, glaziers, etc.

The names of the apprentices were entered in another list, the Marks chosen by such being evidently similar to the fathers' in several instances.

When a special and elaborate ceremony (with a distinctive legend) was first used it is not possible to decide, but probably about the middle of the eighteenth century, soon after the

arrangement of the Royal Arch as a separate degree. The oldest preserved records date from the year 1769, and there is no lack of evidence as to the observance of the custom in speculative lodges during that century and later, either in separate lodges or under the wing of the Royal Arch. The Mark continued to be worked in England as an unauthorized ceremony until the year 1856, when the Mark Grand Lodge was founded and has proved a conspicuous success, having ultimately secured the support of all the "time immemorial" and other lodges in the country, besides having warranted several hundreds of lodges to work the degree in England and the Colonies and dependencies of the British Crown.

The ceremony is very popular, especially in North America, where there are over a quarter of a million subscribing members, * and is recognized by all Grand Chapters of Royal Arch Masons there and elsewhere, excepting in England. The Grand Lodge of Ireland includes it with the additional degrees belonging to "the other Masonic Grand Bodies recognized in it, and acting in union with it," and the Grand Lodge of Scotland authorizes the Mark to be "conferred on Master Masons, and the secrets only to be communicated in presence of those who have taken the step in a lodge entitled to grant it." The Mark Grand Lodge in recent years has incorporated the "Mark Man" with the "Mark Master"; and wisely so, as it was the former that was conferred on Fellow Crafts, and the latter on Master Masons, during the eighteenth century. - (The Trestle Board, Vol. 23, No. 4, October, 1909, California.)

In a letter to the Masonic Home Journal of Louisville, Ky., Companion Alfred A. A. Murray, Grand Scribe E., corrects an erroneous idea which had been published previously, and treats of the Mark degree in Scotland:

As regards the Mark degree itself it was not worked in the Fellow Craft lodges, but there were really two degrees, namely, that of Mark Man, which was given to a Fellow Craft, and that of Mark Master, which was given to a Master Mason. The degree of Mark Man was worked down to within fifty years ago by various Craft lodges, and given to Fellow Crafts. The degree of Mark Master was conferred as a separate degree in the same way as the Royal Arch, and was expressly cut off by the Grand Lodge of Scotland, about 1800, in the same way that the Royal Arch and the Temple were cut off. Before that date they used to be worked by an inner circle of the lodge as a sort of side issue not under the Grand Lodge of Scotland at all.

The Royal Arch and the Temple were, after 1800, organized as governing bodies, and then the Mark Master degree was taken under the sole control of the Supreme Grand Chapter, and continued so till, as I say, about fifty years ago, when an agreement was made between the Grand Lodge and the Supreme Chapter that the two degrees of Mark Man and Mark Master

* Latest figures show over half a million.

were to be amalgamated, and were to be conferred under the authority of either body, but only upon Master Masons.

It is wise to get a clear statement made upon the point, because I observe a very large amount of mistaken information is being printed from time to time, which is derived from confusion of thought and want of knowledge, and results sometimes in mistaken action.

THE MARK DEGREE - ITS ROMANCE AND LESSONS

Companions in this country will be deeply interested in the following article by Herbert J. Williams, Grand Scribe E., of New Zealand, as it opens up a new thought and lesson from another angle than that with which they are familiar. The rejected work was not that of another, but his own which was misunderstood.

For the groundwork of the degree, Mark Masonry is indebted to the building of King Solomon's Temple, which is the basis upon which the whole superstructure of Freemasonry rests. And though today this legendary foundation is recognized as being quite mythical, yet the end fully justifies the means, in view of the great moral edifice erected.

The scene of our story lies in the great Temple building, and the wonderful organization which controlled 180,000 workmen is recounted. The first page of the history of the degree opens with the introduction of the Fellow Craft, who desires enrollment in the arms of workmen, and as a Mark man he works well and worthily, and receives his wages. The fact that he has worked "well and worthily" may be noted in view of subsequent happenings. After working in the quarries for some time, on one eventful day he accompanies some of his fellow-workmen, and duly submits his work for examination to the overseers, but for some unaccountable reason he presents a stone which is not confined to right lines and angles, but was as a keystone, wedge-formed, an entirely new departure from the rectangular. This in itself was quite sufficient to excite the surprise of his companions and the displeasure of the overseers, who refused to pass the stone, and as an indication of contempt finally ordered it to be heaved over among the rubbish, and the legend relates that it long lay hidden. For centuries it was believed that the principle of the arch in building was not known at the time of King Solomon, and it was only within the last few years that this statement has been entirely disproved. Archways with regular keystones have been found in the doorways of tombs at Thebes, which could not be of later date than 1540 B. C., or 460 years before the building of the temple. And we are further told that the Cyclopean gallery of Tyrius exhibits lancetstapled arches as old as Abraham. It is assumed by Lawrence that the principle of the Arch was a kind of guild secret, of which H ___ A ___ would be in possession, but it was not known to the workmen generally. But to return to our romance. The Craftsman who had been turned down by the overseers was on subsequent examination denounced as an imposter, and narrowly escaped the penalty which invariably followed such an indictment. But as time went on, and the building neared completion, it was discovered by the Master that a certain stone was necessary for the completion of the building, and the Master was satisfied that he had is issued a plan of this particular stone. The overseers having been convened in council, admitted having received it, but working strictly by plans, the stone was rejected and cast aside. How it was subsequently found by the skillful Craftsman, and the honor that he received is well known to each Mark Master. That the Craftsman was a skillful worker must be admitted from the excellence of his artistic work. That he was actuated by good motives may be gathered from the record that from the commencement of his career he worked "well and worthily." Yet when the stone was rejected, he was deeply humiliated, he was accused of working for self-glorification, and received angry words and reproaches. As we know that his fellow-workmen were well pleased at the humiliation of what they conceived , to be his vanity. Picture to yourselves what this worthy Craftsman must have suffered, perhaps for years, until the subsequent finding of the stone. Whether his work was the result of seeing the plans, or whether as an artist he knew such a stone would be required matters little, there is no record that he displayed the least vanity or ostentation. On the contrary, after the finding of the stone, the extreme value of which was recognized by H ___ A ___, he was advanced to the degree of Mark Master and ordered to cut his name upon it. Again imagine the feeling of the worthy Craftsman when the stone -

his work - was being conveyed with much pomp and parade to be fixed in its place. Well might he have been excused for manifesting feelings of the utmost pride, and of retaliating on those of his companions who had assisted at his humiliation. He had no such thoughts, but rather in an ecstacy of joy gave the thanks to God that he had worked well.

Were there no other lessons conveyed in the teaching of the Mark degree, this beautiful romanee and its moral should give ample compensation. And there is no other character in Freemasonry who shows such restraint under suffering, patience of endurance under the sneers and gibes of his fellows, or such nobility of character in the hour of his unbounded triumph. What a glorious example of the suppression of self, and the glorification of the Supreme Architect.

THE MARK

To the ancient operative Mason the "Mark" was only a means of identification, protected by his known ability and the registration of his Mark, as signatures are, in our day, recorded in a bank.

In ancient Rome, when two friends were about to part, it was a custom to break a piece of money or ivory in two, and having registered a secret Mark, each retained a part, and this was a token of everlasting friendship, and was called the "arrhabo." Both word and custom were borrowed from the ancient Israelites, for it is derived from the Hebrew "Arabon," a pledge.

Among modern speculative Masons the Mark is no longer a means of livelihood, nor is it a mere emblem of livelihood, nor is it a mere emblem of ornamental appendage of the Mark Master degree, but a sacred token of the rites of friendship and brotherly love, it is a veritable "tessera hospitalis," and when presented by the owner to another Mark Master, would claim, from the latter, acts of friendship, which only a mutual obligation would warrant.

If a Mark is presented for the purpose of obtaining a favor, it then becomes an “Arabon,” or pledge, and while it remains in the possession of its owner, it ceases, so far as he is concerned, to be of advantage to him, until, conforming to an ancient usage, of redeeming it from its former pledge.

In Rome the “tessera hospitalis” extended to the descendants, and if the father exchanged a broken die on parting, the son honored it, as this short quotation from an old Roman comedy will show, as between Agorastocles and Poenulus:

Ag. - I am a son

of old Antidamus.

Poe. - If so, I pray you

Compare with me the hospital die

I've brought this with me.

Ag. - Prithee, let me see it.

It is, indeed, the very counterpart

Of mine at home.

Poe. - All hail, my welcomed guest,

Your father was my guest Antidamus.

Your father was my honored guest and then

This hospital die with me he parted.

Now that we understand the customs of the ancients, how easy to comprehend the message of St. John the Evangelist, when he says, “To him that overcometh will I give a white stone, and in it a new name written which no man knoweth saving he that receiveth it,” or in a more literal translation, “To him who overcometh will I give an arabon of my affection, and entitle hilt to privileges and honor of which none else can know the value or extent.”

THE SYMBOLISM

The symbolism of the Mark degree, unlike all other degrees in Freemasonry, may be comprehended in one emblem - the Keystone. Around this is woven the whole of the romance. It was this that caused the humiliation of the skillful Craftsman, in his desire to produce good and useful work, and his long period of sorrow and dejection by its rejection, and, consequently, to this symbol he owed his honorable advancement, and the tardy recognition of his skill.

We need no legend to estimate the value of the Keystone in its material sense. To the operative Mason of today it is an invaluable aid in the science of architecture. How much more so would it be in ancient days, when it would appear that the knowledge of its use and construction was actually confined to a privileged few of the higher class of Temple builders. To speculative Mark Masons of today it not only constitutes the jewel of the degree, but it also bears the special Mark chosen by the Mark Mason on his advancement to the honorable degree.

Now, what are the great lessons which the teaching of the degree inculcates ? We may answer, primarily, “Charity,” in its highest attributes. Not to judge harshly and condemn the actions of others because we may not understand them. To act in charity to all mankind, and more especially to our brethren in Freemasonry, is a Masonic command, which was not exemplified by the overseers in their treatment of the skillful Craftsman's work. Among some of the sterling precepts of the Mark degree we are enjoined to do justice to all mankind, to love mercy, which equally blesses him who gives and him who receives, to practice charity in all its phases, to maintain harmony in our own persons, and

to endeavor to promote it with others. To quote an American writer: “The rejection of the keystone should teach us that nothing has been made in vain. It matters not how worthless and insignificant a creature may appear to our prejudiced eyes, we may rest assured that if infinite wisdom has been employed in its creation, it has, in the economy of Providence, its appropriate place and use; from it we may also learn never to despond and grow weary in welldoing. Although our motives may be misinterpreted and the work of our hands be misjudged by our erring fellowmen, still may we have faith that there is over all a Judge who sees not with the eyes of man.”

I wonder how many of us seriously consider the very great responsibility that devolves on the members of this degree. In the concluding charge the newlyadmitted brother is told that while he acts in conform ity with the sublime precepts of the Craft, “Should misfortune assail you, should other friends forsake you, should the envious traduce your good name, or the malicious persecute you . . . among Mark Master Masons you will ever find friends who will administer relief to your distresses and comfort in your affliction.” Surely this constitutes the essential essence of true Freemasonry, and were it only given practical effect would raise Mark Masonry high above its sister branches of Freemasonry and would convert the ideal into the real. - New Zealand Craftsman.

MARK MASTER'S LOW WAGE

Bro. George W. Warvelle, Grand Secretary of the Grand Chapter, R.A.M., of Illinois, thinks it absurd that the century-old rate of a penny a day still continues to be paid as the wages of a Mark Master, and this notwithstanding the ever increasing high cost of living. Bro. Warvelle says:

This ridiculously low wage scale seems to have been the work of the early American ritualists. I have in my possession two old English rituals, of Mark Man and Mark Mason, in both of which there is a specification of wages. In the former the rate was “nine shekels, equal to 1 2s. 6d. of our money,” and in the latter it was “Twenty-five shekels, equal to 3, 2s. 6d. of our money.” What the present rate may be in England I am unable to say, but no Englishman would work for the beggarly stipend paid in the American Mark lodges. I am inclined to believe, however, that our English brethren have fixed these abnormally high prices to make up for the actual wages formerly paid in England to the operative craft. As

late as the year 1689 the wages of Freemasons were prescribed by law at one shilling and four pence a day. To demand more subjected them to severe penalties. In fact, it was really the passing of restrictive laws commencing say, about 1356, that led to the present speculative institution, and Masonic scholars of eminence assign the year 1424 as the cessation of English Freemasonry as a strictly operative association. - (Tyler-Keystone, Ann Arbor, Michigan, December, 1914.)

Bro. Wm. J. O. Astrop writes in the Tyler-Keystone:

I desire to draw attention to the statement on page sixty-two of the Tyler-Keystone that "pure ancient Masonry consists of three degrees." In operative craft Masonry there was but one degree, that of the E.A., but as an older apprentice was eligible to the chair, he was entitled to his Mark for which he paid the clerk or Secretary of the lodge. The lodge of Kilwinning Peebles charged thirteen shillings and four pence for registering this Mark. The Mark thereafter could not be changed. For want of being able to write his name the apprentice used his Mark as a signature as well as marking his work. During the seven years usually spent in service as apprentice, his Master was his guardian. He got his board, lodging and clothing from his Master, and was allowed to venture out after dark to go to lodge or places of enjoyment only unless accompanied by two fellows to bear witness that he was in respectable company, so that no reflection would be brought upon the craft. Brethren would travel fifty miles to defend his character and good name.

In his "Concise History of Freemasonry" Brother Robert F. Gould gives the history of the Mark degree in its relation to Grand Lodges:

In 1856, March 5th, at a meeting of the Grand Lodge, it was resolved unanimously:

"That the degree of Mark Mason or Mark Master is not at variance with the ancient landmarks of the order, and that the degree be an addition to and form part of Craft Masonry; and consequently may be conferred by all regular warranted lodges, under such regulations as shall be . . . sanctioned by the Grand Master."

The resolution, however, was negatived when the minutes were brought up for confirmation in the following quarter. A Grand Lodge of Mark Master Masons was formed in London during the same year, but it has not been recognized by the “United Grand Lodge” of the Craft. We find then, among the conflict of laws under the various Grand Lodges, that in England the Royal Arch is recognized, and the Mark degree is not; in Scotland, the Royal Arch is not, but the Mark is; and in Ireland both are recognized. The earliest known reference to tie Mark degree, it may be observed, occurs in the minute book of a Royal Arch Chapter at Portsmouth, under the date of September 1st, 1769.

(To be continued)

-----o-----

It is one hour past high twelve, and it is time for us to awaken from our lethargy and sleep of security, and note the signs of the times as they appear in the trend of the world's affairs. If Masonry is to continue to be a teacher and leader of the world in its march toward a higher civilization among the nations of the world; if it is to continue to be the guardian and preserver of those principles of justice and human liberty given us by our ancestors; if we are to be the conservator of American liberty, schools and homes, and exert any great influence upon the life and character of the brethren and the people of the particular community in which we live, we must do more than wear our Masonry in the lapel of our coats.

The time is near at hand, if not at our very door, when the ignorant and vicious, the selfish and the avaricious, with a heart and mind full of prejudice against the government, will find a fruitful field of labor, and, if they are finally successful in their efforts, we will find the separation of the church and state next to. impossible, and the teachings of the youth of this great land, the honor, respect and love of the glorious heritage bequeathed us by our Masonic ancestors, entirely out of order. Let us then discharge our full duty as Master Masons, because as doing so we will be actually discharging in harmony our full duty as American citizens. - Wm. A. Westfall, P.G.M., Iowa.

-----o----

THE BUILDERS

Did you see yourself to-day

As the children were at play?

They were building houses tall

Just within the garden wall

Near the gate.

Carefully their blocks they laid,

Carefully the side walls made

Lest they fall.

Block by block the houses grew

Till it seemed that just a few

Touches more

Would complete the maker's plans.

But alas! Too eager hands

Caused the ruin.

Bated breath and shining eyes

Thinking to have won the prize,

Work well done,

Then, unsteady, grasping hands,

Eager to complete the plans,

And the ruin.

Did you see yourself to-day

As the children were at play?

Have you builded castles tall,

To be humbled by their fall,

Incomplete?

Did your eagerness prevent

The Great Builder's glad consent

To your plans?

He whose wisdom builds the best-

Builds with knowledge of the test

Of all time-

Does not hurry in His task,

And His wisdom does not ask,

Am I done?

Grant us patience, O Great Builder!

In Thy wisdom, without murmur,

Thus to build.

As we gain the heights we've scanned,

May we always feel Thy hand

Guiding ours.

Did you see yourself to-day

As the children were at play?

- Ermina Lincoln Cooper, in The Universalist Leader.

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 43

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and

discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE FIVE POINTS OF FELLOWSHIP"

What is said of teaching by symbols? What method was used by the Jews in learning the Ten Commandments? Give examples of the use of symbolism in teaching at the present day outside of the Masonic Fraternity. Cite some of the things you have learned through this manner of teaching in Masonry. Describe some of the methods used in our kindergarten schools. Why did the old builders find it necessary to teach their Apprentices moral truths? Where was the only place this information could be obtained? Why?

What plan did the master workmen adopt to convey this knowledge to the Apprentices? What did the plumb symbolize? The level? The square? Give other examples of builder's tools used as symbols.

What is Dr. Carr's theory of the origination of the symbol of the Five Points of Fellowship? Have you ever heard any other theory? (A general question.)

What were the Five Points of Fellowship in the early Grand Lodge period? Why is it presumed that the hand was superseded by mouth to ear or cheek to cheek?

What does "foot to foot" mean? Should we withhold our assistance until it is asked for? Has the lodge a responsibility in this connection, or does the responsibility rest entirely upon ourselves as individuals? What did your lodge do to help your brethren in the Army ?

How should we apply the second of the Five Points, "Knee to Knee"?

What is the admonition of the third of the Five Points, "Breast to Breast" ?

To what does the fourth point, "Hand to Back," refer?

What is the lesson to be learned from "Cheek to cheek, or mouth to ear"?

What would be the result if every Mason were to practice in his daily life the precepts enjoined in the "Five Points of Fellowship" ?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. II - The Five Points Symbolism. Poem, N.A. McAulay, p. 295.

Vol. IV - Symbolism of the Three Degrees, O.D. Street, p. 322. Mackey's Encyclopedia:

THIRD STEPS BY BRO. H.L. HAYWOOD, IOWA

PART VIII - THE FIVE POINTS OF FELLOWSHIP

One of the best devices for remembering a thing is to tie it up to some familiar object. Primitive peoples, who had few or none of the contrivances for preserving records, such as writings, pictures, etc., habitually made use of this method. For example, the Jews used to learn the Ten Commandments by linking each one to a finger. By the same

process, it is believed, the habit of numbering in tens came into habitual practice through the ease with which counting could be done by help of the ten fingers. Even today, and in spite of the numberless artificial schemes now in use to help memory, the ancient habits are still in vogue, as one may learn by watching children at study.

This device for fixing a thing in memory, for making it take hold of the mind, is one of the explanations, it is very probable, of the manner in which the old builders symbolized the objects and practices of their art. The guilds had to teach the Apprentice simple truths and elementary morality, not only because it was necessary that he be a good and well instructed man in order to be an acceptable Mason, but also because there were few or no public schools wherein the youth might learn such things. If he was to learn them at all he had to learn them in the guild.

Led by instinct or experience the master workmen hit upon the plan of conveying this instruction by tying each separate truth or duty up to some implement, or building part, or building process, with which the Apprentice would come into contact almost every day. The plumb was used as the symbol of uprightness, the level of fellowship, the square of right conduct, and so on.

Bro. Dr. Thomas Carr, who has written so instructively of Operative Masonry as it still exists, believes that it was in the methods for laying out the plan of a building that we have the original symbol of the Five Points of Fellowship. He says that a point was fixed at the centre of the plan; that by means of the 3, 4, 5 triangle a line was drawn out through each of the four corners, thereby assuring that every corner would be a right angle; and that the four lines and the central point became later the geometrical symbol of the Five Points of Fellowship.

This may well have been the origin of the symbol but we know that at some early day the five rules of fellowship became attached to the very different symbolism of the limbs and organs of the body. In the Grand Lodge period it seems that the symbols were the hand, the foot, the knee, the breast, and the back; later on, at least in America, the hand was omitted and the mouth to ear, or cheek to cheek, substituted. When this was done, or by whom, or why, we can not know, but it may be guessed that the change was made because the body symbols were so much more intimate and vivid and easily remembered

than the geometrical. On this matter we can only hazard a guess as is so often our alternative in matters having to do with the history and development of the ritual. Whatever may have been the original symbolism of the five points, whatever may have been the evolution of the body symbolism, as the matter now stands, we have the rules of right fellowship linked with foot to foot, knee to knee, breast to breast, hand to back, cheek to cheek, or mouth to ear, and it is this present system that we must endeavour to understand.

"Foot to foot" means that we must ever be ready to go to our brother's help in case he is in need of assistance. It is not enough that we should be willing that he seek our aid; we must seek him, if we learn that he stands in want. This applies to the lodges as well as to the member, and there are few better reasons for pride in our Order than the swift, silent manner in which it always flies to the brother in need. During the recent war, many of our lodges were engaged in sending help and cheer to soldier brethren in the cantonments and even in the trenches of Europe; a splendid interpretation given to the whole world of the meaning of foot to foot.

"Foot to foot that we may go, Where our help we can bestow; Pointing out the better way, Lest our brother go astray. Thus our steps should always lead To the souls that are in need."

"Knee to Knee." Never are we more tempted to lapse into a selfish individualism than in prayer, strange as it may seem; it is so easy, when bowing before the All Father, to pour out our own confessions, our private feelings, and desires! The very intimacy and secrecy by which prayer is preserved from perfunctoriness and formality is itself one of the sources of selfishness in it, because it tends to shut others from our thought. Masonry urges us to take our brother with us when we go to God in order that our fellowship may be lifted into heaven itself and thereby be made even more beautiful and divine. If you would have a little book, reader, in which the social uses of true prayer are sent forth out of a noble nature's own experience, lay hold of "Letters to His Friends," written by that "Apostle of Intercession," Forbes Robinson.

"Knee to knee, that we may share Every brother's need in prayer, Giving all wants a place, Where we seek the throne of grace. In our thoughts from day to day For each other we should pray."

"Breast to breast." By this, as I understand it, a brother is not only admonished to keep inviolate the secrets of his fellows but is also reminded that fellowship is not transfigured into real friendship until it has been carried into the heart. To interpret fraternity in the terms of relief and aid alone is to leave it too external, too much in danger of becoming a mere matter of giving and taking. Fellowship needs to become a matter of the spirit, an intimate, emotional condition, which gives the brother a place in one's thoughts and affections as well as a place beside one's body in the lodge room. This spiritualizing of fellowship includes, as a part of itself, that guardianship of our brother's secrets, already, referred to, and effectively described in another stanza of Bro. N.A. McAulay's poem, from which I have been quoting:

"Breast to breast, to there conceal, What our lips must not reveal, When a brother does confide, We must by his will abide. Mason's secrets to us known We must cherish as our own."

"Hand to back." This undoubtedly refers to our duty of helping a brother to carry his material burdens; may we not also make it refer to burdens of a more intangible character? If we could take an X-ray photograph of what is on his soul as well as on his back, how surprised we would often be! Secret anxieties, blighted hopes, unspoken sorrows, nameless griefs, worry, care, these are not visible, often, but they are always real, and nothing is more helpful to a man than to share with him the burdens on his mind and on his heart.

"Hand to back, our love to show To the brother, bending low, Underneath a load of care, When we may and ought to share. That the weak may always stand, Let us lend a helping hand."

"Cheek to cheek, or mouth to ear." Often is real brotherliness best shown in the manner in which loving deeds are done! Ostentation in offering help, a too public parading of one's kindliness, a thoughtless, tactless, blundering, obtruding one's self on another, all this may of itself hurt more than it heals. How delicate, how gracious, is that kindliness invoked by the symbol of cheek to cheek, or mouth to ear! Such kindliness is as courteous and sweet as the mercies of God.

"Cheek to cheek, or mouth to ear, That our lips may whisper cheer, To our brother in distress; Whom our words can aid and bless. Warn him if he fails to see, Dangers that are known to thee."

Such are the Five Points of Fellowship of which ours has been so brief an exposition; may we not add to our thoughts this further suggestion, that the very manner in which the five points are given to the candidate is in itself significant of much? If we could only draw as close together in mind and heart as are the bodies in that ceremony would not a great deal of our unbrotherliness die of its own accord? Suspicion, jealousies, frictions, misunderstandings, in how many cases do these spring from the distance that we permit to lie between ourselves and our fellows! For is not this the cause of much strife, - not that we are rich, or poor, or learned or ignorant, but that we are strangers? To know a man better is almost always to love him better. And who will deny that it is only in such intimacy, wherein body and mind are mingled, that we are permitted to hear that real Building Word which is the great secret of Masonry? And who can doubt that in such a fellowship we are translating into very life and deed the three great principals of the Order, Brotherly Love, Relief, and Truth?

----o----

THE WORD OF GOD

BY BRO. O. B. SLANE, ILLINOIS

In the beginning was the word

That the oath-bound Mason heard,

The Bible says the word

Was with God;

But the gospel of St. John,

As from creation's dawn,

Declares that the word

Was God.

All things by Him were made,

The earth's foundations laid,

Sun, moon and stars obeyed

The voice of God;

From Him came all of life,

Through the struggle and the strifes

By the great Masonic word

Of God.

From the darkness and the night,

Came the glory of the light,

Bursting full upon the sight,

Light of God;

And brethren on the square,

Inspired by faith and prayer,

Beheld in golden glare!

The Word of God.

---o---

It is true that in the fierce struggle for possession, we come to hate those who possess, and to deny the right of property when this right is in the hands of others than our own. But the bitterness of attack against others' possessions is only a new proof of the extraordinary importance we attach to possession itself. - From “Simple Life,” by Charles Wagner.

---o---

I would have none of that rigid and circumspect charity which is never exercised without scrutiny, and which always mistrusts the reality of the necessities laid open to it. - Massilon.

---o---

Be just and fear not; let all the ends thou aim'st at be thy country's, thy God's, and Truth's. - Shakespeare.

---o---

Let us stand by our duty fearlessly and effectively. - Lincoln.

LONDON MORNING POST'S ATTACK ON FREEMASONRY

BY BRO. ARTHUR EDWARD WAITE, ENGLAND

(Reprinted by permission from the October issue of THE OCCULT REVIEW)

For seventeen days in succession, ending July 30, "The Morning Post" published a remarkable series of articles on 'The Cause of World Unrest," the work of two anonymous writers, with occasional intervention on the part of leading articles, generalizing on the subjects treated, and of occasional correspondents, chief among whom is Mrs. Nesta H. Webster, author of a book issued in 1919 under the title of "The French Revolution." As expressed in a short announcement of July 12, the articles claim to disclose "the existence of a revolutionary movement in which Jews and secret societies play a leading part."

On July 24 another announcement stated that "thousands of new readers have been taking 'The Morning Post' during the publication of the series." Accepting this implicitly on the honourable assurance of the oldest morning paper, I regard it as incumbent on myself to review the whole question, in so far as it affects the things for which I stand and the dedications of my literary life. The nature of the secret societies incriminated emerges in another passage which appeared on July 21 and affirmed (1) that for a long period of time a conspiracy has been gradually developing for the overthrowing of the existing Christian form of civilization; (2) that the prime agents of this conspiracy are Jews and revolutionary Freemasons; and (3) that its object "is to pave the way for the

world supremacy of a chosen people." I propose on my part to show that the writers are utterly misinformed, where it is possible for an individual critic to cheek them, and that it would be curious therefore - as well as difficult to suppose - if they are mainly or substantially correct over their findings in those political realms which lie beyond my field of research.

It is to be observed that the existence of a plot for "the destruction of all Christian Empires, Altars and Thrones" is an old Roman Catholic thesis, put forward long prior to the War. One of the forms which it took was a review of the Dreyfus case, and it not only made common cause of the Latin Church against Freemasonry, but seems to have been part of that cause. A periodical, called La Revue des Societes Secretes, was filled with the case against Freemasonry and the case against Israel. The management of both issues was of similar value, being the enumeration and repetition of various less or more familiar facts on which a false construction was placed, or of statements that were probably untrue. Both forms being equally effective in impressing those who were unversed, the first was pursued when possible. My thesis is that the revelations in The Morning Post on "the cause of world unrest," the "most formidable sect in the world" and "the terror in France," but especially on "the red curtain in Freemasonry," the "arriere Loges" and the "ritual of revenge" bear all the marks and signs of derivation from the same mint, appeal to the same sources, and are speaking the same language as the French anti-Masonry of the last thirty years and over. They are the work of writers belonging to the Latin Church or alternatively content to depend - so far as Freemasonry is concerned - solely on material which, during the period specified, has been dished up in various forms for the one purpose with which Rome is concerned on this side of its activity - namely, the forlorn hope of destroying the "iniquitous sect" of Masonry, and presumably to maintain at white heat the old hostility of France to Jewry and all connoted thereby. I speak with a certain authority, for it happens that I know the leading literature of anti-Masonry, on what it has depended from the beginning, and the contentions which it will sustain to the end. It happens also that I am a Freemason, holding the chief Rites and Degrees, under one or other obedience, that I know the literature of Freemasonry, its history ab origine symboli and the great cloud of its rituals. If I flourish, for once in my life, a trumpet of this kind, it is in order that the anti-Masonic sect, wheresoever dispersed over the world, in whichever of its disguises, and in this or that of its regular, or casual journals, may learn exactly where they are. Finally, I am a Christian and Catholic Mystic, and by Catholicism embraces all that belongs to the eternal in the symbolism of Roman Doctrine and Ritual. It comes about in this manner, that for me Emblematic Freemasonry is a Mystery of the relations between God, Man and the Universe, set forth in the figurative and sacramental forms of sacred ceremonial. It will be understood on this basis that those various associations which, in France and other

Latin countries, while still wearing an outward guise of Freemasonry, regard the belief in God and immortality, the intercourse between God and the soul represented by the Bible and other Sacred Books as matters of personal opinion - to be held or not according to mental predilection - have made void their Masonic titles. They are cut off from communion with the vital and spiritual source: they may be political or not, revolutionary or not, monarchical and otherwise "reactionary," or the reverse of these; they are in no case part of my concern. The question is whether the writers in The Morning Post have followed a line of accusation which incriminates all Freemasonry even when it offers a distinction; and the answer is that they have. Out of this there arises the further question whether they and the Roman Catholic crusaders, on whom they depend, are competent witnesses on the Masonic side of their subject; and the answer is that they are not.

It is obvious and goes without saying that the articles are not written by Masons holding under any obedience, and my thesis is that they betray the most extraordinary ignorance on elementary matters respecting the Craft and its developments. It is recognized from the beginning that English Freemasonry is not to be included by their sweeping thesis concerning universal revolution, but it is affirmed that "there is Freemasonry and Freemasonry." More correctly there is Freemasonry and there are things which masquerade in its likeness but do not belong thereto. Any one acquainted with the subject would know that true Freemasonry is neither English nor English-speaking only, neither British, Colonial nor American, to the exclusion of other countries. It is certain that prior to the War Germanic Freemasonry had no poisoned wells of political concern. There are also other countries - and I should place Sweden among them - where "pure and ancient Freemasonry," with some flowers of its later development, are equally uncontaminated as to root and branch and blossom. But having made the distinction in question, like a proverbial sop to Cerberus, the articles proceed to ingarner some time-immemorial charges of French origin against Templar Freemasonry and the Scottish Rite as one of its custodians, which is a charge against English as well as continental bodies. The writers seem unaware that there are great Templar jurisdictions in England, Scotland and Ireland, and also Supreme Councils of the Thirty-Third Degree. I have said therefore that their line of accusation incriminates all Freemasonry, even when it claims to do otherwise. It is not that there is "malice afore-thought," of which I find no signs; but the writers have entered a field which calls for special knowledge, and they have not even a smattering. They affirm, for example, that there are at least thirty-three degrees of Masonry, whereas there are fourteen hundred in the historical list of Ragon, and over two hundred less or more in activity at the present day.

It is impossible within the limits of this study to enumerate all the misconceptions, but the following examples may stand for the whole. (1) To illustrate an alleged vengeance formula in the Craft rituals, it is said that the candidate for the grade of Master hears for the first time of a murdered founder, whose fate has to be avenged. This is erroneous. The legend is concerned with an assassination which is represented as duly expiated in the order of law and justice. There is no arriere pensee and there is no consequence in the life of Craft Masonry. It will be seen that this invention inculpates English Masonry as associated with a vendetta which is foisted on Masonry abroad. (2) It is said correctly that there is the quest of a Lost Word in Masonry, which Word is arbitrarily affirmed to be Jehovah, and explained - with unthinkable logic - to signify natural religion. There is no such meaning tolerated by the orthodox Grades. There are various Sacred Names, carrying their proper philological import; in branches of Masonry belonging to the symbolical time of the Old Covenant they are derived for the most part from the Old Testament; but in those which belong to the New and Eternal Covenant the Name is Christ. (3) The last misconception which I shall notice among points of ritual and symbolism is the folly that terms the Craft degrees Jewish, thus implicitly connecting them - under all their obediences, English and continental - with an alleged Jewish peril. It is obvious that allegories dealing with Solomon's Temple must contain Jewish material in the nature of things. The imbecility is to draw any inference therefrom as to the work of Jews in Masonry. Even "the Word of God" is Jewish in the Old Testament, yet I fail to see that the circulation of the Scriptures is playing into the hands of Israel, in order that it may possess the world. The Craft rituals as we have them are the work of Christian hands, Protestant enough in all conscience and therefore suspect by Rome; but Jewry had no share therein.

(4) Passing now from ceremonial questions to matters of external fact, it is affirmed that Philippe Egalite, Duc d'Orleans, was not only Grand Master of the Grand Orient - a creation, by the way, of 1773 - but of the Templars also. Now, it so happens that The Morning Post does not know what it means when it speaks of Templar grades. There were something like six Rites incorporating this element, all independent in origin, working and history. Philippe Egalite stood at the head of none. The only purely Templar Rite in France during his reign as Master was the Strict Observance, the titular patron of which was in Germany, not in France where a Lyonnese merchant, named J.B. Willermoz, was Provincial Grand Master of Auvergne. A certain Council of Emperors possessed the Templar Kadosh Grade, but it was not a Templar Rite. Philippe Egalite took such an active interest in Masonry and had so great a faith in its possibilities that when he was elected Grand Master in 1771 his presence could be hardly secured for installation; and he exhibited the uttermost negligence in that capacity, while in 1793 he repudiated Freemasonry in the Journal de Paris. He affirmed that it had once presented

to his mind "an image of equality," but that he had found the reality and so left the phantom. He was further of opinion that there should be no mystery and no secret assembly in a republic. The Grand Orient declared the headship vacant and a few months later the guillotine closed the question so far as the quondam Grand Master was concerned. These are the facts, with which we may compare the long since exploded fictions reproduced by The Morning Post on the subject of Philippe Egalite engineering his vast machine of Masonry to consummate revolution.

(5) It is affirmed that Frederick the Great of Prussia was Grand Master of a world-wide system of Freemasonry. He was nothing of the kind. Masonic historians would take a natural pride in giving such a celebrated, if not illustrious, personality an important position in the Order; but the most that can be shown is that he was President of the Grand Lodge of the Three Globes at Berlin, his correspondence with which remains to exhibit how far away the connection was. The old, old story of the old false charter which represents him creating a Supreme Council of the Scottish Rite as a system of Thirty-three degrees is put forward as an historical fact, but it has been abandoned long since by Masonic scholarship worthy of the name. (6) Reflecting here as elsewhere the parti pris of Abbe Burruel, the Lodge of Les Amis Reunis and the Rite of the Philalethes are represented as arrieres Loges in which the Revolution was plotted. They were an open lodge and an open Rite existing in the face of day. The account is otherwise muddled, representing Savlette de Langes as belonging to the former and not the latter whereas he belonged to both, and was so much the moving spirit of the second that it is supposed to have suspended its labours when he died. As a matter of fact the Rite was founded within the bosom of the lodge, and the Convention of Paris, held in 1784, indicates at full length the real nature of its concerns. Fortunately the chief documents on which Burruel relies for his foolish account are in my possession: they are concerned with the occult sciences, not with Revolution.

(7) There is another and to me more important matter. The great French mystic, Louis Claude de Saint-Martin, is represented as a political "fanatic" and a member of the alleged revolutionary lodges. This is partly on the authority of Barruel and partly on that of a converted Jew, named Lemann, who became a Roman Catholic priest. The latter affirms that Saint-Martin "developed" the "sect" of Pasqually after the latter's death. I cast back the statements into the mouths of their makers. The French mystic had no sect, no Rite, though he had a great number of unincorporated disciples. He did not belong to the Rite of the Philalethes or Les Amis Reunis. He became a Mason in his youth, but left the Order to follow "the inward way." I appeal to my Life of Louis Claude de Saint-Martin, published in 1900. (8) As regards Martines de Pasqually - whose very name is

blundered, still following Barruel - The Morning Post affirms that he "worked in France on very much the same lines as Weishaupt," founder of the Illuminati, "worked in Germany." In reply to this amazing rubbish, I appeal to the same work of twenty years since, and need only add here that in such case Weishaupt worked in "occult communications" by virtue of which it was supposed that - the Christ of Palestine instructed the Brethren of Pasqually's Masonic Rite of Elect Priests - Rit des Elus Cohens - according to that which was called in their terminology la voie sensible. It is a new view of the German revolution-manger, and The Morning Post will find that "second thoughts are best." As against some other misstatements of Lemann and Abbe Barruel, Pasqually was not a Jew. He was born in the parish of Notre Dame (Saint-Hugues), town and diocese of Grenoble. The baptism of one of his children on June 20, 1768, is on record in the municipal archives of Bordeaux. (9) In or about the year 1780 that brilliant adventurer who called himself Count Cagliostro, founded a Rite of Egyptian Masonry, which filled for a brief period the Masonic world of France with wonder. This also is garnered by The Morning Post into its indiscriminate net of revolution-plots. There could be nothing more antecedently ridiculous, and again it happens that the rituals are in my possession, while I am acquainted otherwise at first hand with the written laws and constitutions. Egyptian Masonry was an occult Rite, belonging to Hermetic Masonry and more especially designed to sustain the claims of Cagliostro as possessing the Great Secret of the Universal Medicine. I observe that the author of the article under notice identifies the "Grand Copht" with Joseph Balsamo, so he has not read the evidence against this view produced by Mr. W. R. Trowbridge, who is not a Mason and has no job in Romanism or revolution questions.

After this enumeration there remain over three matters which deserve studies set apart to each. I have indicated a root-opinion on the part of The Morning Post that the Templar Movement in Masonry is contained within the measures of a single system, being in fact the Scottish Rite - a somewhat inchoate collection of thirty high grades superposed on those of the Craft. It is a development from that Council of Emperors, which superposed twenty-two Grades, and as regards both they are not Templar Rites in the proper sense of the words. The Rite of the Strict Observance was solely and militantly Templar, ab origine symboli. It superposed three Grades, of which the first - or Master of St. Andrew's - formed a connecting link between the Craft and two exceedingly important modes of Templar chivalry. It used to be said that it was Jacobite at the inception, but was certainly not. Here for the first time - albeit by implication only - it is accused of political purpose, under the Duke of Brunswick. As a fact the writer in The Morning Post does not know that he is impeaching the Strict Observance: he seems to think in his state of confusion that the Duke of Brunswick was "Grand Master of the German Freemasons" because he was Grand Master of certain Ecossais lodges. As regards the

Scottish Rite - Antiquos Scoticus Ritus Acceptus, as it is called in the forged Constitutions - it did not come into existence till 1801, and then at Charleston, U. S. A. In this connection the articles remind us that Stephen Morin carried a warrant from Grand Consistory of Masons, countersigned by the Grand Orient, to America, and there began to confer high grade powers on a number of Jews, among them Hippolyto Joseph Da Costa, who was not a Jew at all, and at a subsequent date Would have died in the hands of the Holy Inquisition at Lisbon, if he had not been rescued by English Masons, facts perhaps naturally omitted by writers in The Morning Post. So much for Morin. We hear also in 1901 of the first Supreme Council in Charleston when Jews were again prominent, among them being Frederick Dalcho. Our contemporary is unfortunate, for Dalcho, who was of Prussian origin and English birth, was for twenty two years a priest of the American Episcopal Church, and a monument to his memory is still standing in the vestry of St. Michael's at Charleston. These are the kind of qualifications which pronounce on "Red Masonry" and presume to talk of revolution in connection with the Scottish Rite. The same fatal blundering pursues the articles when they proceed to Albert Pike and his work in the Southern Jurisdiction of that obedience. The writer is of course unaware that Pike reconstructed the rituals and that they stand therefore at his value as a symbolist and critical scholar: the value is unfortunately very slight. But those who suggest that he imported revolutionary notions into his Masonic Order are talkers of rank nonsense, and the quotation from his Morals and Dogma which is made in Article IV, on the profanation of Masonry by plotters of anarchy - whatever its value as history - is sufficient as to his own position. Among the evidences offered to the contrary are ritual counsels to destroy Ignorance, Tyranny and Fanaticism. Very well: be it agreed that this is part of the design of Masonry. Does The Morning Post stand for ignorance, stand for Tyranny, and stand for Fanaticism? No; but Roman Anti-Masonry - which it reflects throughout the Masonic part of these articles - invariably regards every plan for their removal as a siege laid against the walls of its particular Spiritual City. As one who knows all the rituals of the Scottish Rite and has made a long critical study of many codices of each, I am in a position to check wild statements respecting their content. For example, I am familiar with some twenty separate and independent versions of the Rose Croix, and I affirm that Barruel lied when he said that the French ritual current at his period represents Christ as "a common Jew crucified for his crimes." I challenge The Morning Post and its anonymous contributors to produce any codex which does. In France then, as in England now, Christ - for the Rose Croix - is the Son of God and Lord of Glory. I lay down the same challenge respecting alleged "subversive forms of Freemasonry" working "a ritual of hatred for the Cross." Templar or non-Templar, there are no such grades. The Cross is an object of veneration in Christian Masonry, and in some of the "philosophized" degrees it is treated as an universal symbol. Now the Templar rituals were Christian in all their forms during the eighteenth century, but a few were philosophized afterwards. The Rite of the Strict Observance has been always Christian. Here again I know all its rituals, including those which are held in great

secrecy. They were communicated to me after the same long delay and under the same great reserves as was done presumably in the past. They are neither of Stuart legitimacy nor of continental anarchy: they belong to things of the spirit and God known of the heart; and the Templar Order in Britain - where it is governed by Great Priory - in the Colonies and America, belongs to the same category. This notwithstanding, the claim to descend from the old Knights Templar is a myth and pure invention. Couteulx de Canteleu is a false witness on this subject, just as Copin Albancelli is an hysterique insatiable about the Jews.

I pass now to the German Order of Illuminati. It may have been observed that the root-authority on which The Morning Post depends for its case against Masonry is Abbe Barruel, in an almost forgotten work, entitled Memoirs of Jacobinism. He is said to trace the origin of the French Revolution through a bewildering maze of secret societies; but as a fact his societies are Masonic, plus German Illuminism, the position regarding the latter being one of extreme simplicity. The Bavarian Order of Illuminati was founded by Adam Weishaupt in 1776, and it was suppressed by the Elector of Bavaria in 1789, some of its active members and the author of its more advanced rituals having withdrawn previously. Those who say that "it was continued in more secret forms" have never produced one item of real evidence. The Morning Post affirms that the Illuminate came out of their seclusion and at tempted a revolution at Berlin in 1918. There is again not a shadow of proof that they did anything of the kind, though a few revolutionaries of that date took over some catchwords adopted by the original gang. Weishaupt assumed in his Order the name of Spartacus, and The Morning Post reproduces a question raised by Mrs Webster - namely, whether it was "mere coincidence" that the Spartacists of modern Germany "adopted the pseudonym of their fellow-countryman and predecessor of the eighteenth century." The simple and obvious answer is that it was not coincidence but imitation. Mrs. Webster is not of any importance on this part of the subject, but she has been cited often and has intervened at length in the debate. It may be well to point out that she seems to be a member of the Roman Communion, as shown by her invariable allusion to the "Catholic Church," meaning the Latin or Roman Rite. Her historical accuracy appears on August 3, when she quotes an address of Lamartine to "his fellow-Masons." Now, in that speech Lamartine mentioned expressly that he was "not a Freemason," and did not understand "the particular language" of the Order. Mrs. Webster may or may not have read the address which she cites: her evidence is not to be trusted in either case. For the rest, I can tell Mrs. Webster and all others who are concerned that the Order of Illuminate was revived in Germany to my certain knowledge about 1893; that I have all its rituals, all its Statutes, Constitutions and so forth; that it had nothing to do with polities and nothing with revolution. It follows from all the evidence that Barruel was not "justified by time" in his fantastic thesis of survival. The

"formidable sect" mentioned by Mr. Winston Churchill in the House of Commons on November 5, 1919, is certainly not a succession from Adam Weishaupt. As a scheme of universal revolution German Illuminism looks formidable in the light of those archives which were published by the Bavarian Elector. So also does the Masonic Rite of Mizraim, with its Laws, Statutes and vast mass of arrangements, not to speak of the rituals representing its ninety Grades, suggest to an unfamiliar mind that it was a thing of great moment and very wide diffusion, but the cumbrous scheme never kept half-a-dozen chapters together, of all its Senates and all its Areopagite Councils. It was and remains a scheme on paper, and this is the description applying to the archives of German Illuminism, which were magnified in the mind of Barruel till they looked like a colossal conspiracy diffused everywhere. I agree with Lord Acton that the "appalling thing" is the design in matters of this kind, but in the present case it is also the thing ridiculous, for Weishaupt's House of Revolution was a house of cards, and the sands on which it was built were the parchments on which he wrote. His scheme was in concealment behind the ignorance of its members, and there was no influential centre to move the puppets on the external stage. There was the amiable enthusiast Baron von Knigge, who wrote up the advanced rituals and retired altogether when Weishaupt wanted to correct them.

It is gross exaggeration to suggest that the Illuminati were "in secret control of a multitude of lodges throughout Germany," for there was no such multitude in existence; it is gross exaggeration to say that Freemasons were "initiated in shoals" by von Knigge at the Convention of Wilhelmsbad in 1782. But if both statements were literal no magnitude of external membership would have made Illuminism a living reality when there was no vitality behind it. This is the general answer to the thesis of Barruel and to those who at this day have turned to bis forgotten book. It answers also the question of the articles, whether the German Illuminate were the only or chief sect which had a hand in the French Revolution. It was too invertebrate from the beginning to have had a practical hand in anything, and it had passed out of existence. The mark which it left upon Masonry was in Southern Germany, where the downfall of the one Order caused the suppression of the other. All that is said about Mirabeau, his visit to Berlin and his plot to "illuminize" French Freemasonry, may be disposed of in one sentence: there is no evidence to show that Mirabeau ever became a Mason. The province of Barruel was to colour everything, and he laid on the blacks and the scarlets with lavish brushes. But he was largely confined to the documents, and it is just one of those cases in which documents produce a false impression, for the reasons given.

The next point is possibly the grand divertissement of all. Those who are entitled to speak about secret societies in France at the end of the nineteenth century are aware that

Leo Taxil flaunted in the face of Paris his public confession that everything concerned with Diana Vaughan, the Universal Masonic Directorium, its supreme pontificate, Lucifer in the High Grades and Le Diable au XIX (e) Siecle, were impositions of his own invention. Every one knows that Dr. Batame, otherwise Dr. Hacks, whose name appears as author of this work, had confessed previously, deriding the credulity of "catholics." I have always felt sure that there would be a recrudescence of these mendacities when people had forgotten the circumstances which led to their public exposure; but I did not expect it to occur in the columns of The Morning Post.

I have now done. On the basis of these findings I deny that evidence has been produced for the hand of Freemasonry even in the French Revolution. The contrast made by Louis Blanc between Craft degrees for those who were to be kept in the dark and "occult lodges" for the elect is opposed by the history of French High Grades. The latter were as much open to those who sought them as anything in the Craft itself. In the sense of Louis Blanc there were no occult lodges. I am sure, however, that French Freemasonry was a finger-post pointing in the direction of revolution. The Masonic watchwords of Liberty, Equality and Fraternity were like a passing bell ringing out the old order. And the French Revolution was like the German Reformation, a pretty bad thing, but it had to come. The factory of the one was not in "shadowy sanctuaries" but in the French Court, while in the other the factory was at Rome.

The question of Co-Masonry I leave to those who are concerned. The lodges and chapters are illicit from the standpoint of the Grand Lodge of England, under whose obedience I abide as a Mason. The reasons are that it initiates women and is empowered by an irregular jurisdiction. But I believe that The Morning Post has discovered another mare's nest, while it is specifically wrong as usual on its points of fact. The French Lodge Libres Penseuirs did not transform into Le Droit Humain; the Order is not oriental; and its devotion to the supposed Comte de St. Germain is an incident of theosophical revelations.

As regards Latin Freemasonry in this twentieth century, I hold no brief whatever. Wheresoever dispersed over continental Europe it may be playing the game of politics, as it is aid to do in South America; but there is of course no concerted effort as there is no central direction; and I have not heard a single name of importance cited in connection with the alleged doings. It would serve, I should think, no purpose for any

serious government to concern itself with the scattered groups unless and until they are caught in overt acts.

I have now reviewed the whole position, and as regards "perils" and "protocols" I make no claim to know; but having spent a great part of my literary life in the criticism and exposure of fraudulent documents, one has acquired a certain instinctive - or shall I say expert? - sense on the subject. The protocols are stolen documents, presumably of French origin and therefore suspect, because in Roman Catholic circles of that country the animus against Israel has ranked second only to that against Masonry. Admittedly also there is no evidence in support of them, though they are taken on faith at their face value by both writers in The Morning Post. For myself I can say only that if the alleged fact of a Jewish Peril rests on no firmer ground than these documents, we may reach an aureum saeculum redivivum before an universal social cataclysm. For me they are not suspect; they take their place in the class to which I have referred. I shall believe in the protocols and their Elders of Israel when I believe in the Charter of Cologne, the Charter of Larmenius, and the Ecossais Constitution of Frederick the Great.

----o----

Our Order occupies an enviable position in the eyes of the world. It is regarded as a pioneer in advancing civilization, a bulwark of civic righteousness, liberty loving and God serving. Such a reputation has been earned and won by generations of constant loyalty and devotion to the traditions, purposes, and fundamental teachings of Masonry.

The prohibition of proselyting and importuning of men to join our ranks has been a great contributing factor in the enduring success of our organziation. Quality, not quantity, is our like blood.

- Leon M. Abott, Grand Master, Massachusetts

----o----

The best preparation for the right is to work diligently while the day lasts. The best preparation for death is lief.

- Macdonald

EDITORIAL

MASONRY AND THE PROBLEMS OF MEN

THE WHOLE purpose of philosophy is attained when men are enabled to think clearly and act wisely. To this end has the thought of all great philosophers been directed. Long before Plato, through his persistent questioning, strove to elicit from men their knowledge as to what constituted truth and virtue, eager souls had been groping for the light that makes men free.

No man, having once rightly apprehended the significance of Freemasonry, will be blind to the necessity of men directing their lives by some sort of a philosophy. A man's philosophy is the reason he gives for the deeds he executes in life. And his life in turn is the great witness to the richness or the poverty of his philosophy.

Of the making of books there is no end, and so saying we are but re-echoing the conclusions of a probable ancient brother. Such too may be said of philosophy. Of philosophies there is no end. But what wonderful understanding would one need to select wisely and value justly, for his own governance and happiness, a practical and workable philosophy from among such a number. This task is for the scholar, as most of us in this busy world have not the time to devote to intense studies. Masonry rests on the principles of the first great elemental philosophy, “Belief in God and the immortality of the soul.”

Providentally for us Freemasonry has preserved the record of man's early thinking. Thus a philosophy of life has been brought down to us which is radiant with a beautiful simplicity, and nowhere is it more practical than in its application to the social and governmental activities of men.

Someone has told us that Masonry is philosophy teaching by symbol, even as History is philosophy teaching by example. In Masonry we have a philosophy that is practical for life and conduct everywhere and all the time. It is a sign of a new day for Masonry that the Masonic Service Association of the United States is confirming this conception. Evidently the most important work to be done now is to emphasize fundamentals. To do this effectively we must go back to the Landmarks of the Fraternity. Masonic philosophy is embodied in those Landmarks. To translate those Landmarks into civic duty and to bring to each Mason a realization of his own part is the task of the Service Association. If the appreciation of the individual Mason for these principles can be aroused the possibilities of the Service Association program will be fulfilled. He who recognizes the value of such an interpretation will live it. When not only one Mason but two million of them apply Masonic principles to the era of readjustment and reconstruction which now lies before us, our government and our society will be stabilized. By such a process only can humane and righteous conditions be established on the earth.

Masonic philosophy enjoins that life must be viewed reasonably. As if to assure man that the time requisite for such contemplation shall be set aside, it has measured the day into proportionate parts. Eight hours of the twenty-four, it is impressed upon the new initiate, is for the service of God and a distressed worthy brother, eight for work, and eight for rest and refreshment. It must not be implied that a specified form of worship is enjoined in the hours that have reference to God. Neither is it implied that we are literally to seek out a brother daily that we may relieve him of his distress, which usually is understood to mean his bodily necessity.

It is not altogether a modern thought that we can worship through our work, but it is a thought that can be reconsidered to advantage, especially in this day. Our work then must be worship and the period designated as being set aside for the service of God must be devoted to our spiritual enrichment, and not in ways derogatory to the growth of man's nobler self.

There are those to whom every form of work is drudgery. They cannot think of work in terms of service. They cannot understand that any task, no matter how menial, can be dignified by a definite aim. Perhaps they see in the evolution of industry that the man who was once a skilled handicraftsman is now a mere cog in a machine. If they would turn the canvas around they would see what a boon to humanity as a whole intensive production has become. They know that the unhealthy conditions in factories a generation or two ago have given way to sanitation and comfort. Some are pessimistic and feel that these improvements, like many others, have been won from unwilling employers. Often this is true but on the other hand we must remember that it was some considerate employer who first realized the relation between pleasant sutroundings and efficiency.

The alienation of employer and employee, creating a condition of almost social anarchy, is gradually being bridged. The idea that is going to prevail after the wage and profit issues are adjusted, is that they are co-partners. Whether the work to be done be simple or intricate, it is as co-operators that good work, square work, the best work can be done. In arriving at such mutual relationship the Masonic teaching regarding the right use of the day will not only be appreciated but applied. No doubt, as some theorists are fond of exclaiming, the world's work could be done in infinitely less time if everybody worked, or rather if every ablebodied man worked. But just at present we are not living in any Utopian realm; we are living in the United States where eight hours a day, worked and not shirked, is considered the requisite for both comfort and success.

To what use do we put the eight hours of rest after our eight hours of labor are over? We chance to live where the eight hour day is in vogue and our observation in traveling lends weight to our personal conclusion as deducted from conditions at home. Are these young men who loaf and upon whose hands time seems to be heavily hanging doing anything commensurate with a service to God or a distressed worthy brother?

We fear that they are rather of those who brood sulkily over working conditions and are naturally the prey of fanatical agitators. It is the conclusion of some of our keenest students that Young America is neither reading nor thinking. In this Young America must be included many who display upon their coats the square and compass. Had the Masonic ritual told them its full story, they would know how to employ the other eight hours, and their lives would prove it.

- Robert Tipton.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

The object of this Department is to acquaint our readers with time-tried Masonic books not always familiar; with the best Masonic literature now being published; and with such non-Masonic books as may especially appeal to Masons. The Library Editor will be very glad to render any possible assistance to studious individuals or to study clubs and lodges, either through this Department or by personal correspondence.

It will be our aim to publish in this Department each month a list of such publications as we may be able from time to time to secure for members of the Society. However, a book listed herein this month may be out of stock next month, and further copies unobtainable, and for this reason it is recommended that when ordering books or pamphlets from these lists the latest monthly issue of THE BUILDER be consulted, and no orders be made from lists more than thirty days old.

In the monthly reviews the names and addresses of the publishers of the books are given in order that our readers may order such books direct from the publishers instead of through the Society. In many instances the books may be found in stock at local book stores.

THE BALKAN SITUATION

'The Balkans," by William M. Sloan. Published by the Abingdon Press, 150 Fifth Avenue, New York, N. Y. Price $3.00.

WE HAVE found “The Balkans,” a laboratory of history, to be both a very readable and serviceable book. Professor Sloan, an astute student and keen observer, has portrayed, as few men can portray, the Balkan situation of past and present, and his prophetic utterances regarding the future may yet prove to be attended with considerable degree of fulfilment. That he has kept pace with the making of history is more than evident. A keen and observing traveler, his pictures of the various peoples that inhabit the Balkan Peninsula are highly interesting. What difficulties will be encountered in the readjustment of Europe to normalcy, under the proposed League of Nations, are markedly designated in Professor Sloan's work.

A brief work, yet so comprehensive and so prophetically uttered. We are advised that it is in popular demand by students of history everywhere. Impartiality of judgment is manifest throughout, and a thorough, fair treatment of the problems of the small nationalities that make the Balkans has been splendidly accomplished.

* * *

SOME CHARMING VERSES

“Japanese Prints,” by John Gould Fletcher. Published by The Four Seas Company, 67 Cornhill Street, Boston, Mass.

Mutual acquaintanceship among peoples will do much to dispell those illusions that arise as a result of ignorance and bigotry and are too often the great potent factors that generate wars. We are reminded of the story told of Charles Lamb who at one time evinced his hatred for a chance passer-by. When called upon to explain the grounds for his intense dislike, his quiet naive reply was that he did not know the man, otherwise he could not hate him. No doubt the essayist just then was desiring to teach a valuable lesson. In the preface to “Japanese Prints,” John Gould Fletcher has very pointedly signified the reason why we should become acquainted with the best of the literature of the Orient.

His apt and capable distinction of the differences between the mysticism of the East and that oil the West is charmingly stated. The only difference, says he, between the Eastern and Western mystic, is that one sees the world in the grain of sand and tells you all about it, the other sees and lets his silence imply that he knows its meaning. Later he also speaks of the necessity of sitting at the feet of the great poets of the Orient if the desirable and coveted simplicity in English poetry is to be again achieved.

Through the medium of his delicate and sensuous poems we are brought into a noble relationship with the genius that can appreciate the beautiful and spiritual in life without being continuously desirous of playing the role of interpreter.

It is the genius that apprehends divinity in things both great and small. Affected writing about the emotional and subjective are very much taboo in the poetry of the Orient and it is conspicuously absent in the "Japanese Prints." There is much to learn about the purpose of poetry as we read these songs that universalize instead of personalize emotions. and employ the imagery of descriptions that ranges from clouds to pebbles. The impersonal is the crown that glorifies this little volume.

* * *

AN INSPIRATIONAL BOOK FOR "YOUNG AMERICA"

"The Man Who Dares," by Leon C. Prince. Published by the Abingdon Press, 150 Fifth Avenue, New York, N. Y. Price $1.00.

A timely little book, appealing to "Young America" to make good after the manner revealed in the lives of those who dared to do great things. It is a work full of inspiration to young life and takes its place in importance with those productions of modern

philosophers of optimism, ever holding out to the present generation the vision of its possibilities, if right thinking and sane, intelligent action are its portion.

That the author, who, by the way, is a college professor, has a comprehensive understanding of the problems of young life, is revealed by the masterly and incisive telling of the truth with which he deals.

* * *

AN INTERESTING BOOK OF FICTION

“The White Moll,” by Frank Packard. Published by the George H. Doran Company, 38 West 32nd Street, New York, N. Y.

Rarely have we been thrilled by a tale of life in the Undenvorld as we have been by the reading of Frank Packard's “White Moll.” It is a charming story written in a recent style, and packed with climaxes that keep one perpetually alert as to what is going to transpire next. Free from the taints of modern fiction, (burdened too frequently with the salacious), it follows the adventures of a charming young woman who by strange experiences comes to be regarded with both fear and veneration by the habitues of the Underworld.

It is a novel calculated for summer reading with almost old-fashioned villians and plots to read about, that after reading can leave one as wholesome as when one started to read. Frank Packard is striking an old key in a new way among fiction writers.

* * *

ESSAYS ON PIONEER DAYS IN OHIO AND THE MIDDLE WEST

"Wild Turkeys and Tallow Candles," by Ellen Hayes. Published by The Four Seas Company, 67 Cornhill Street, Boston, Mass.

A fascinating book of essays that adds much to the historical literature of pioneer days in Ohio and the Middle West has just been published by the Four Seas Company under the title of "Wild Turkeys and Tallow Candles." Its author, Ellen Hayes, a former professor at Wellesley College, has put all of the charm of the days she describes into her book and in a series of vivid pictures has given us a first-hand knowledge of the hardships, the thrift, the courage and the devotion that characterized the old settlers of the days between 1800 and the Civil War.

* * *

A TIMELY SATIRE

"1200 A Year," by Edna Ferber and Newman Levy. Published by Doubleday, Page and Company, Garden City, N. Y.

We are told that this play is a timely satire on the absurdities of professors at $1200 a year, and street sweepers at $2500 a year, and will go "on the boards" this Fall.

It is a splendid and humorous arraignment of the shabby genteel and pauper respectability as it is frequently evidenced in the under-paid teachers and college professors. It is a delightful treatment of the day laborer, who is remunerated lavishly for minding trains, while those who train minds are subjected to gross, humiliating circumstances. This is a promise of the satirical literature that must come into being to help in the solution of our

present social and economical difficulties. It is a human picture, such as we are all familiar with, and dealt with in a fashion that is both healthy and suggestive.

* * *

"A BUNCH OF EVERLASTINGS"

"A Bunch of Everlastings," by F. W. Boreham. Published by the Abingdon Press, 160 Fifth Avenue, New York, N. Y.

We have thoroughly enjoyed the perusal of this volume of sermon essays dealing with texts that have made history. Their charm lies chiefly in the manner in which the texts are revealed to be related to the lives of great men. Only recently has the author of these essays been brought to our notice, but the facility with which he wields the pen, evidencing a brilliancy of mind, makes us desire to read more of what he has written. A refreshing power is felt throughout this little work and none who read can help but be profoundly touched as they learn of the significant part that these texts have played upon the lives of men so far apart in time as Sir Frances Xavier, John Bunyan, Wilberforce and Sir Walter Scott. The essays are inspirational, reassuring and comforting.

* * *

ADDRESSES OF BISHOP BASHFORD

"The Demand for Christ," by Bishop James W. Bashford. Published by The Methodist Book Concern, 150 Fifth Ave., New York, N. Y. Price $1.50.

We are advised by the President of the De Pauw University that the many requests for the publication of the addresses of Bishop Bashford was the cause of the issuance of the present volume. That this noted churchman was a statesman of no small calibre is emphasized in more than one of the addresses in this book. His utterances on “America and World Democracy” and “Christianity and Education” are destined to be pertinent reading for a long time to come. These addresses contain the best of the good Bishop's heart and brain. Their inspirational power is a dynamic incentive to right living.

* * *

THE WORDS OF A COMING PLAYWRIGHT

“Plays,” by Susan Glaspell. Published by Small, Maynard & Co., 15 Beacon Street, Boston, Mass. Price $2.00.

We have in these plays the indication of the rise of a great American dramatist. Her analytical sense, both penetrating and keen, has enabled her to hold up to view many of the foibles and the idiosyncrasies of our social life.

There is a wisdom pervading these plays that challenges thought. Susan Glaspell may indeed well be hailed as one of the most powerful of American dramatists contributing today to the making of American literature. We shall await with interest for further productions from this gifted playwright.

DECEMBER BOOK LIST

The following list embraces practically all the standard works on Masonry which we are able to secure and keep in stock for the accommodation of individual members of the Society, Study Clubs and Lodges.

We are finding it more difficult each year to procure new or second-hand copies of the earlier works on Masonry of which, owing to the limited market for them at the time of their publication, but a small number of copies were printed.

We are continually in search for additional items which will be listed in this column whenever it is our good fortune to secure them.

It is suggested that the latest list be consulted before sending in orders and that no orders be made from lists more than one month old, since our stock of these books is limited and a book listed this month may be out of stock by the time next month's list is published.

Since the publishers are constantly increasing their prices to us the following prices are subject to such changes.

PUBLICATIONS ISSUED BY THE SOCIETY

1915	bound volume of THE BUILDER	$3.75
1916	bound volume of THE BUILDER	3.75
1917	bound volume of THE BUILDER	3.75
1918	bound volume of THE BUILDER	3.75
1919	bound volume of THE BUILDER	3.75

Philosophy of Freemasonry, Pound 1.25

Freemasonry in America Prior to 1750, Melvin M. Johnson, P.G.M., Massachusetts 1.35

1722 Constitutions (reproduced by photographic plates from an original copy in the archives of the Iowa Masonic Library, Cedar Rapids). Edition limited, 2.00

"The Story of Old Glory, The Oldest Flag," Bro. J. W. Barry, P. G. M., Iowa, red buffing binding, gilt lettering, illustrated. A story of the Flag and Masonry, 1.25

"The Story of Old Glory, The Oldest Flag," paper covers .50

"Further Notes on the Comacine Masters," W. Ravenscroft, England. A sequel to "The Comacines, Their Predecessors and Their Successors," a Masonic digest of Leader Scott's book "The Cathedral Builders" and containing the latest researches of Brother Ravenscroft which present a very logical argument for the connection of Freemasonry of the present day with the Roman Collegia and traveling Masons of the early times, paper covers, illustrated .50

Symbolism of the First Degree, Gage, pamphlet .15

Symbolism of the Third Degree, Ball, pamphlet .15

Symbolism of the Three Degrees, Street, 68 pages, paper covers. The lessons and symbols of each degree traced to their origin, in every instance that it has been possible to so trace them. Brother Street gives many explanations of our symbols in this little book on which our monitors but vaguely touch .35

Deeper Aspects of Masonic Symbolism, Waite, pamphlet .15

“A Vest Pocket History of Freemasonry,” by Brother H. L. Haywood. (Special prices on lot orders for 25 or more copies for presentation purposes) .25

“What an Entered Apprentice Ought to Know,” by Hal Riviere. (Special prices on lot orders for 25 or more copies for presentation purposes.) Pamplet, paper covers .15

* * *

PUBLICATIONS FROM OTHER SOURCES IN IN STOCK AT ANAMOSA

"The Builders," a Story and Study of Masonry, by Brother Joseph Fort Newton, formerly Editor-in-Chief of THE BUILDER $ 1.75

Mackey's Encyclopaedia, 1919 edition, in two volumes, Black Fabrikoid binding 16.00

Symbolism of Freemasonry, A. G. Mackey 3.15

Masonic Jurisprudence, A. G. Mackey 3.15

Masonic Parliamentary Law, A. G. Mackey 2.65

“Freemasonry Before the existance of Grand Lodges,” Lionel Vibert. A digest of the researches of Gould, Hughan, Rylands, Speth and others on the origin and early history of Masonry 1.75

Concise History of Freemasonry, Robert Freke Gould 4.50

Collected Essays on Freemasonry, Gould 7.00

* * *

The foregoing prices include postage and insurance or registration fee on all items except pamphlets. The latter will be sent by regular mail not insured or registered.

A TWENTIETH-CENTURY FUNERAL SERVICE NEEDED

For many years I have refused to recommend, defend or excuse what seems to me the atrocious burial service laid down in our Masonic trestleboard.

I am convinced that we should no longer delay the providing of some funeral or burial service that will be more in keeping with the spirit and faith of the twentieth century. The present ritual service is cold, stilted, formal and comfortless. A service that should bring some ray of comfort and of hope has too often brought a deeper sense of sorrow and despair. Let us have a form that will give expression to the true Masonic faith in the immortality of man, the supporting, protecting and comforting power of an ever present and all loving God. Then indeed shall the trembling lips of the widow and orphan tell us how blessed is the sacred ministry of Masonry.

Leon M. Abbott, Grand Master, Massachusetts.

* * *

The Committee on Burial Service reported to the Massachusetts Grand Lodge the following recommendations covering the preparation of a Masonic burial service:

"1. The Masonic burial service should be complete in itself. That is to say, it should be so arranged that it could be used as a complete service in case there were no church or other service held. It should, however, be so arranged that it could be readily shortened so as to be used in connection with a church service if desired.

"2. It should be simple and should be accompanied by sufficiently full directions to make it easy to be conducted by those not much experienced in such matters.

"3. It should be deeply religious, but not exclusively Christian.

"4. It should not be a repetition, whether in whole or part, of any church service which might be used in connection with it.

“5. Its emphasis should be laid upon life, hope, and immortality.

“6. Its endeavor should be to comfort and to convey the assurance of sympathy.”

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our “Bulletin Course of Masonic Study.” When requested, questions will be answered promptly by mail before publication in this department.

SOME PERTINENT QUERIES ANENT THE SCOTTISH RITE AND KNIGHT TEMPLARY IN TEIE UNITED STATES, ENGLAND AND SCOTLAND

Will you please answer briefly through the Question Box Department the following questions:

What basis has the current statement that Masonic Knight Templary is an American invention ?

What is the relationship between the Knight Templar bodies of Scotland and those of the United States?

Do not the American Knights Templar recognize Scotland's claim to having sustained the Order since the martyrdom of Jacques de Molay, as set forth in the prefatory notice to the Statutes of the United Order of the Temple and Hospital in Scotland ?

Why is the name “Scottish Rite” ? Having recently sojourned in Scotland, where I visited and studied with learned Masons, I found the Order of the Temple considered as the zenith of Masonic attainment, and that Masons there scarcely know of the Scottish Rite. Is it considered an historical truth that the Scottish Rite is a French invention, and was considered clandestine for many years by Grand bodies of England and Scotland ?

How did the Red Cross degree (degree of the Captivity or Babylonish Pass) as conferred under the Supreme Royal Arch Chapter of Scotland, come to be attached to the Commandery series in the United States ?

Has the Royal Ark Mariner degree, as conferred under jurisdiction of the Supreme Royal Arch Chapter of Scotland, and under separate jurisdiction in England, ever been conferred in the United States by any Masonic body?

A. H. H., California.

You have certainly propounded a number of diverse questions, Brother H. Two or three pages could be written in answer to most of them, but I imagine what you wish is something short so I am confining the replies as closely as possible to the point, taking up the questions seriatum:

MASONIC KNIGHT TEMPLARY NOT AN AMERICAN INVENTION

What basis has the current statement that Masonic Knight Templary is an American invention ?

This certainly is not a “current statement” outside the United States, and I cannot remember having ever heard it in that country. I think there is no doubt that the Masonic and Military Order first saw light in Europe and a reference to Mackey's Encyclopedia will make it evident that such is the belief of that ancient American writer. In speaking of the origin of Masonic Knights Templar he says: “From the Baldwyn Encampment and its coordinates, the old English and the American Templars.” The origin of this Encampment which met, and still does meet, at Bristol, England, is unknown. It was certainly working about the middle of the eighteenth century, and then conferred the following degrees: 1d Entered Apprentice, 2d Fellow Craft, 3d Master Mason, 4d Royal Arch, 5d Knight Templar and Knight of Malta, 6d Rose Croix, 7d Knight K-H (the present 30d).

FRATERNAL RELATIONS OF KNIGHTS TEMPLAR OF UNITED STATES AND SCOTLAND

What is the relationship between the Knight Templar bodies of Scotland and those of the United States ?

The Great Priory of Scotland is, I hear, in full communication with the Grand Encampment of the United States.

SCOTLAND'S CLAIM OF SUSTAINING THE ORDER SINCE DE MOLAY'S MARTYRDOM

Do not the American Knights Templar recognize Scotland's claim to having sustained the Order since the martyrdom of Jacques de Molay, as set forth in the prefatory notice to the Statutes of the United Order of the Temple and Hospital in Scotland ?

As far as I know, the American bodies make no reference to Scotland's claim, but I do not think that they repudiate it. The tradition is that the Order of the Temple when persecuted in Europe took refuge in Scotland where the Knights were allowd to reside unmolested, and after a time united with the Freemasons in that country. It is very well known, but, I believe, without proof.

THE ORIGIN OF THE TERM “SCOTTISH RITE”

Why is the name “Scottish Rite”?

The following explanation was given by me in Vol. I, No. 8, of Masonic Notes:

In the year 1307, a persecution of the Knights Templar began in Europe by the Church and State, and the Order was practically broken up. It is said that many of the Knights took refuge in Scotland, where they joined the Freemasons. This is the explanation generally given of high grade Masonry, and it is an undoubted fact that in many of these degrees, the symbols of the Templars are mixed with those of the Craft. For this reason the high degrees were said to be “Scottish,” although the earliest records of them come from France, where they were organized by Ramsey, who put forward the above explanation for the name.

Another favorite explanation is that these degrees were the invention of the followers of the House of Stewart, the pretenders to the throne of England, who intended to use them as a means of gaining political power

Yet another explanation has, I understand, been put forward by Schiffman. He states that about 1725, some Masons in France adopted the acacia as their emblem and became known as “Freres Ecossis.” The ignorant mistook this for “Freres Ecossais,” or “Scotch Brothers,” which gave rise to the popular belief that the degrees which they possessed had their origin in Scotland. The only difficulty in this explanation is the word “Ecossois,” which I am unable to find in any French dictionary. The word “acacia” remains unchanged in the French language, but its pronunciation is very similar to “Ecossois,” or even “Ecossais.”

OBIGIN OF THE SCOTTISH RITE ORGANIZATION

Having recently sojourned in Scotland, where I visited and studied with learned Masons, I found the Order of the Temple considered as the zenith of Masonic attainment, and that Masons there scarcely know of the Scottish Rite. Is it considered an historical truth that the Scottish Rite is a French invention?

One can hardly say that the Scottish Rite is a French invention, although most of the degrees appear to have had their origin in France. The stages of evolution are as follows:

1743. Lyons Chapter, France, working six degrees

1764. Chapter of Clermont, Park, working twenty-five degrees.

This Chapter was succeeded or absorbed by the Council of the Emperors of the East and West, in 1768. At the same time some of the degrees were conferred by the Baldwyn Encampment m England.

The Council of the Emperors of the East and West delegated their power to Inspectors General and in this way the Supreme Council of the Southern Jurisdiction of the United

States was formed, having jurisdiction over thirty-three degrees, and which established Supreme Councils in other countries.

Most of the degrees are certainly of French origin, but if the means by the term “Scottish Rite” the present organization, the initial effort was certainly made in the United States.

EARLY STATUS OF SCOTTISH RITE DEGREES IN ENGLAND AND SCOTLAND

Was the Scottish Rite considered clandestine for many years , in the Grand bodies of England and Scotland?

From the middle of the eighteenth century, the present 18d and 30d could be obtained in the Baldwyn Encampment, so there is, I think, no doubt that they at any rate were not looked upon with disfavor, although of course the Rite is not and never has been recognized by the Craft as a part of the Masonic system. Until the Supreme Councils of England and Scotland were formed in the nineteenth century, no doubt, any “high” degrees, coming from France would have been considered most irregular.

RED CROSS DEGREE PRESUMED TO HAVE BEEN INTRODUCED INTO UNITED STATES BY WEBB

How did the Red Cross degree (degree of the Captivity or Babylonish Pass) as conferred under the Supreme Royal Arch Chapter of Scotland, come to be attached to the Commandery series in the United States?

These degrees are supposed to have been taken from the Scottish Rite systems by some American Masonic organizer (perhaps Webb.) These are certainly in a more rational place when conferred in connection with the Order of the Holy Royal Arch.

THE “ROYAL ARK MARINER DEGREE” IN THE UNITED STATES

Has the Royal Ark Mariner degree, as conferred under jurisdiction of the Supreme Royal Arch Chapter of Scotland, and under separate jurisdiction in England, ever been conferred in the United States by any Masonic body?

In the first place, the degree of Royal Ark Mariner is not under “separate jurisdiction” in England. It is conferred under the authority of the Grand Mark Lodge, being governed by the Grand Master with the advice of a Board called the Grand Master's Royal Ark Council.

In the United States the degree is the first of a long series conferred by the Sovereign College of Allied and Christian Degrees, a body organized in 1892. The present headquarters are in Norway, Maine, and there is a lodge working in New York City. C.C. Adams, England

----o----

CORRESPONDENCE

THE MOVABLE AND IMMOVABLE JEWELS

In the October issue of THE BUILDER you make me say that Albert Pike calls the American explanation of the movable and immovable jewels a modern “invention.” The word I used was “innovation,” quite a different thing.

Since writing that article I have run across a statement of Robert Morris published in 1859 that he knew that Webb taught that the square, level and plumb were the immovable jewels. In August, 1859, there appeared in the Indiana Freemason an article by a brother who learned the work from a pupil of Snow and who states that Brother Snow himself told him that this brother had the work perfectly. From this article I quote the following:

"Some writers contend that by common usage the square, level and plumb are the immovable jewels, and that such was Webb's teaching; but with this assertion we do not coincide, and as we can not enter into an argument on this subject except orally, we will pass in review some of the evidence. Certain we are that Snow, Gleason, and Preston did not so teach; for the former we have living witnesses at hand, in addition to our own personal knowledge, and for the latter we have a lecture by Preston on this subject, which we will publish in part at some future time; this lecture says the square, level and plumb are the movable jewels. This is confirmed by Brother Gleason, who received the lectures in 1805 from Brother Webb himself. This evidence is conclusive."

Brother A. Trowbrigge, of Camden, N. Y., in 1860 called attention to the fact that Webb in his Monitor mentions the movable jewels first, and that in his lectures he taught following this the question, "What are the movable jewels ? A. The square, level and plumb. Q. To whom do they belong? A. To the principal officers in a lodge who are the representatives of our three first M.'.W.'. Grand Masters."

Brother Hiram Bassett, in the Voice of Masonry of August 15, 1860, gives the following reasons for calling the square, level and plumb the immovable jewels:

"That the square, level and plumb are the immovable jewels, I have no doubt; not the material tools used by operative Masons, but the great moral principles which speculative Masons use, and which the metal jewels found in a lodge merely symbolize. No one, I presume, will contradict that these latter are immovable; but the great Square of Nature, the Level of Equality, and the Plumb-line of Rectitude are immovable and unchangeable, and exist the same yesterday, today and forever. In another sense, too, as geometrical principles, they are immovable. Vary the angle in the slightest degree at which the two sides of the square intersect each other, and it is no longer a square; elevate or depress any portion of the level, it loses its horizontal position, and is no more a level; and to remove

the plumb one iota from a strictly upright position, it ceases to be a plumb. Indeed if these are not the immovable jewels, I am utterly at a loss to determine in what sense any of the jewels of a lodge can be said to be immovable; for the ashlars and trestleboard, as I conceive, are not immovable, either in their literal or symbolical sense, as nothing material can be said so to be. Therefore, I presume no one will contend that the simple metal tools are themselves the jewels or principles by which a Mason is expected to regulate his life and conduct. Does anyone suppose that it was a material standard that the Great Architect of the Universe had reference to when he declared unto Amos that he would set up a plumb-line in the midst of his people Israel, by which they should be thereafter judged? Most certainly not. But it was the great principle of moral rectitude which he placed in their midst as the standard by which they should be tried. And in the final day we shall all be tried by this same standard, together with the immutable and immovable square of truth; and by standing these unerring tests, will we alone be redeemed, or rather elevated to that perfect and immovable level upon which we all hope to meet when our imperfect ashlars shall have been made perfect, and fitted to their places 'as living stones in that house not made with hands, eternal in the heavens.' And how else can they be made perfect, except by the application of those unerring and immovable principles symbolized by the square, level and plumb, agreeable with the designs laid down by the Supreme Grand Master in the Book of Life - our spiritual trestle-board?”

If our American ritual tinker, whoever he may have been, when he transferred the adjective “immovable” from the ashlars and trestle-board to the square, level and plumb, had said that the latter were immovable because they represented unchangeable principles and the former movable because they represented a developing character, he would have had a much stronger case than he has. It may be, however, that this thought was present, even though it is not given in the ritualistic explanation, and this may account for the fact that it gained such ready and universal acceptance in this country.

C.C. Hunt, Iowa

ARS QUATUOR CORONATORUM AND MA SONIC REPRINTS FOR SALE

A brother leaving the country has left with us for disposal the following:

Ars Quatuor Coronatorum, Volumes I to IV, bound in regulation half morocco.

Ars Quatuor Coronatorum, Volumes V to XIII, complete with binding cases, but not bound in.

Ars Quatuor Coronatorum, Volumes XXIII to XXIX, complete but without binding cases and unbound.

Masonic Reprints Volumes II to IX, bound in half morocco.

Masonic Reprints Volume X, unbound and without binding case.

Irish Masonic Reprints Volumes I to III, bound in half morocco.

For the entire set of the above thirty-three volumes, together with several loose numbers, some being duplicates and others odd issues, the brother concerned is asking 35 pounds, packed and ready for shipping. The cost of shipping to an American port would be around 3 10s. to 4 pounds. The books are in quite good condition.

The Masonic Journal of South Africa,

P. O. Box 2000, Johannesburg, South Africa.

* * *

OLD BOOKS TO EXCHANGE

I have a few duplicates of old and out of print books in my private collection, which I would like to exchange with some other member of the Society, for books which I do not have. Following are a few of my duplicates:

Lights and Shadows of Freemasonry, N. Y., 1855, binding worn.

Lights and Shadows of Freemasonry, Louisville, Ky., 1853, binding worn.

Lights and Shadows of Freemasonry, Vol. XIV of Universal Masonic Library, Lodgeton, Ky., 1856. Binding faded.

Revelations of a Square, George Oliver, 1855. Binding worn.

Webb "Monitor," Providence, R. I., 1805 edition, calf.

Vol. XV of Universal Masonic Library, Lodgeton, Ky., 1856, containing "Constitutions of 1723," and "The History of Freemasonry." (This is the so-called Lawrie History, which was written by Sir David Brewster.)

"The Comacines, Their Predecessors and Their Successors," Ravenscroft. Cover soiled.

If I can get in touch with some of the members who have duplicates to exchange I can probably find several other duplicates in my collection.

I would be glad to exchange any of the above items for “Mystic Masonry,” by J. D. Buck, or “Negro Masonry,” by W. H. Upton.

Silas H. Shepherd, Hartland, Wisconsin.

* * *

THE LELAND-LOCKE MANUSCRIPT

The question has often been asked: “Are Masons better than other men?” Of all the answers to this none is more succinct than that given by a medical brother to King Henry VI: “Some Masons are not so virtuous as some other men; but for the most part they are better than they would be if they were not Masons.” This statement, amplified and expanded, forms to this day the substance of many a Masonic oration. There are several other striking answers in the once famous but now too much ignored document known as the Leland-Locke MS. The last item in the interrogatory is especially worthy of note: “Do Masons love one another mightily as has been said ?” the answer being: “Yes, indeed, and it cannot be otherwise, for the better men are the more they love one another.” It was the beauty and truth of this sentiment which induced the great philosopher, John Locke, to become a member of the Craft. The history of the document is interesting. It was first printed in 1748 and purports to be the copy of a MS. found after diligent search by Locke in the Bodleian Library. It was included in most of the Masonic works published during the latter half of the eighteenth century. No question was entertained as to its authenticity until Lessing threw doubt on the subject. Subsequent German writers were divided in their opinion. Scepticism culminated in the statement of Bro. R. F. Gould that Fort was the only Masonic writer of our day who believed in its credibility. On the other hand, Bro. Dr. Fort

Newton, in his illuminating work, “The Builders,” voices the incredulity no further than to say that the MS. is not allowed by all to be genuine.

Freemasonry has suffered much loss at the hands of the iconoclasts. In late years a school of writers has arisen who, is the words of Bro. Fort Newton, reject almost everything that cannot prove itself in a Court of Law. In a system such as Masonry, which depends on oral tradition, it is absurd to expect in every case direct documentary proof. The more strict the fidelity to obligation the fewer the records must necessarily be. The arguments advanced against the time-honoured MS. are puerile, while the intrinsic evidence of its veracity are irresistible. The very errors in the text are witnesses of its truth. The blunder of calling Pythagoras “Peter Gower” is just such as might be made by an illiterate Craftsman in adopting a vernacular corruption of the French word “Pythagore”; similarly to confounding the ancient Phoenicians with the modern Venetians would not be unlikely in the days of the grandeur of Venice. The most plausible of adverse criticism lies in the violently uncouth spelling which corresponds to no period of English orthography; but this has little disqualifying cogency when we find in lodge minute books within the last century such monstrosities as “Shuper exclant Masons” and a “Sertifiket” of a “Resectobel Order.”

The document is supported by so many contemporary and credible allusions as to make it almost inconceivable as a forgery.

In any case it deserves to be rescued from oblivion if only on account of the sublime truths it contains. Among these is the statement that Masonry enables men to be virtuous without hope of reward or fear of punishment. The pursuit of virtue for its own sake and not for ulterior aims differentiates Masonry from the dogmatic religions. Brotherly Love, Relief, and Truth bring their own rewards and are not dependent on the enticements or terrors of another world. Bro. Calvert has done good service in adding the original text of the MS. as an appendix to Vol. III of the Authors' Lodge Transactions, so that Freemasons can judge for themselves of its value.

John A. Cockburn, P.G.D., England,

P.Dep. G.M., Australia.

----o----

“What induces so many men without solicitation to become Masons?” is often asked. Is it curiosity? If only that it is never satisfied. Is it search for knowledge? Yes, partly, but also for truth which is great arid shall prevail. Is it simply the gregarious instinct? Not altogether, though all lonely men desire to link up with those whose friendship will not languish. Is it a sense of littleness in the universe and isolation? Sometimes, for many men have prayed the Breton monosyllabic prayer - ”Oh God be good to me, Thy sea is so wide and my boat is so small.” Human sympathy thrives on human intercourse and all real culture requires a social atmosphere. Is it an appeal similar to that of religion? Is it because of the example of true members of the Craft who have poise without pose - who have neither artificiality nor affection, and who have pledged themselves to serve their fellow-men and to render loyal obedience to properly constituted authority? Is it because men introspectively ask (as we all should)-

“Am I a friend to as many men

As are good staunch friends to me?”

Whatever may be the inducement to enter within the veils, the older we men grow, we know that the most beautiful reward that any man in the world can have is the gift of friendship generous, overflowing, bountiful, real.

- Bro. W. N. Ponton, Canada.

The Builder Magazine

January 1921 - Volume VII - Number 1

MEMORIALS TO GREAT MEN WHO WERE MASONS

HENRY CLAY

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

HENRY CLAY, by far the superior of the men of his time, had three advantages: First, that he was poor born, the son of a Baptist clergyman; Second, that he was at an early age obliged to "hustle," and thus to acquire the habit of industry; and Third, opportunity. Success in life is largely dependent upon opportunity, or luck, as it is sometimes called.

When a child of eight years, the writer first saw Henry Clay. My father said to me: "Do you see that tall man talking to Mr. Frank Taylor? That is Henry Clay, the greatest living American. He is now an old man. He cannot live long. Look at him well, for the Nation will never produce his equal."

Henry Clay used more words in his oratory than any man then living. He was fearless, honest of purpose, and earnest.

In 1852 as his funeral cortege was passing down the avenue, a Negro was leaning against a tree in front of Frank Taylor's book store, singing. I caught the refrain only:

"Oh ! Poor Henry Clay,

In the dust you must lay."

The Negroes loved Clay. He had endeavored to have incorporated in the Kentucky Constitution a clause looking to the gradual emancipation of slaves. It is not generally known, but when the Civil War began there were in existence in the United States twenty-six emancipation societies, thirteen of which were south of

the Mason and Dixon line. Washington had freed his slaves, and Henry Clay tried to free many. He was always called Henry Clay, just as today Mr. Watterson is called Henry, contrary to the habit of their peers.

Henry Clay was a fifth son, and was compelled at an early age to contribute to the support of a widowed mother. His early education was limited, but what he learned he never forgot. His family removed to Kentucky but he remained in Richmond as a clerk, finally gaining admission into the office of the Clerk of the Chancery Court where he took up the study of law. After being admitted to the Bar, he went to Kentucky to reside. His frankness, cordiality and sunny disposition won him many friends. Clay began to take a part in public affairs and, in 1799 (the year of Washington's death), he advocated the gradual abolition of slavery. Had his advice been accepted the Civil War never would have occurred.

Like Washington, Clay saw the great-advantages in better transportation. Washington's scheme for a canal connecting the Potomac and the Ohio rivers was not greater than Clay's proposed canal around the falls at Louisville. His schemes were in the interest of the commonwealth, not the individual.

Clay served in the legislature, in the Nation's Congress and Senate. He was in nomination for the Presidency but was defeated by the less-known candidate,

MEMBERS OF THE NATIONAL MASONIC RESEARCH SOCIETY in the United States will receive this Magazine free, as subscription is included in the 52w60 annual dues. Members outside of the United States will be charged 60 cents additional postage.

CHANGES OF ADDRESS should be sent two weeks before the date they are to take effect. Both Old and New Addresses must always he given. SUBSCRIPTION PRICE to other than Members of the Society is S2.60 per year. FOREIGN SUBSCRIPTION. s3.oo per Year.

Entered as Second-Class Matter January 2, 1911, at the Post Offlce, Anaconda, Iowa, under the Act of August 24, 1912.

Acceptance for mailing at special rate of Stage provided for in section llo3, Act of October 3, 1917, authorized on June 29, 1918.

All Articles in Copyright 1921 by the National Masonic Research Society.

not a "teetotaler He, together with many other Senators, on their way from the Senate to their homes, frequently stopped in at "Hancock's" for their libations, and their stories were absorbed and remembered by Mr. Hancock, who lived to an old age and who delighted to repeat the bon mots of Clay, Webster, Calhoun, Benton and others.

The story of Clay's duel with John Randolph, of Roanoke, is interesting. Mr. Randolph was very eccentric, a powerful speaker, honorable and unselfish, but very uncertain. He was odd in his dress, many of his expressions were ambiguous and uncertain. He had said he would rather meet death by a bullet from Clay's revolver, than in any other manner. As he and Clay were working in the same interests, generally on the same side, one in the House and the other in the Senate, there was little likelihood of a quarrel. But it came.

They fought with pistols, near Bladensburg. Both were good shots. Clay had attacked Randolph in a speech, but all sympathy was with Clay. Clay sent a bullet through Randolph's coat, which barely grazed the skin, while Randolph dramatically fired his pistol into the air.

"Henry Clay, you owe me a new coat," said the eccentric Congressman, advancing with extended hands, to which Clay replied, "Thank God, Mr. Randolph" politicians were engaged in throwing so much mud on our Order. The equal of that assault is unknown, but it is certain that whole lodges got "cold feet" and surrendered their charters; Masons were boycotted in their businesses, and the daughters of Masons were ostracized. But Clay remained loyal to the Fraternity. And after all we have the testimony of Ben Perly Poore that he (then a boy) with his father saw and talked with Morgan in Smyrna, in 1839. So the judgment on Henry Clay was correct in that matter.

Henry Clay was born in Virginia in 1777, and died at Washington in 1852. His body was taken to Lexington, Kentucky, where the memorial shown in the frontispiece, was erected.

Clay was Grand Master of Masons in Kentucky in 1820. He was always interested in Masonry, and was often quoted as saying that in Masonry he could find at any time men who could be trusted to the limit. The writer has heard Theodore Roosevelt say the same thing.

It was the custom of Clay, and indeed, of many Congressman, to return to their homes on horse-back at the end of a session of Congress. The writer, in 1887, drove in a buggy from Washington to the Natural Bridge, and found a "tavern" about every fifteen miles. It was the custom to drive about thirty miles a day with a good horse; we put up at each alternate tavern and, after supper, it was not difficult to get Clay stories from the elder natives. - Returning by another route, we found Clay, Randolph and other great men to be well known at these taverns. Clay was a good "mixer," and these "oldest inhabitants" were agreed that Henry Clay never forgot a man or a child; that he would at once call each by his name. In social circles, here in Washington, Clay had the reputation of being very witty, and clever at repartee, but never once have we heard of an improper remark being attributed to him.

Clay was one of the first advocates of a protective tariff. He fathered the Bill which enabled Louisiana to form its State government. He opposed the first United States bank. While Speaker of the House he constituted the committee with reference to declaration of war. He advocated a strong army (25,000 men), and urged the construction of ten additional frigates. He denounced the Federal Party, in opposition to Josiah Quincy's speeches, and eulogized Jefferson.

When Missouri was admitted into the Union, the question of slavery was very acute. Mr. Clay vehemently opposed any restrictions in the proposed Constitution of that State as to slavery, but as Speaker of the House, arranged a joint committee which produced the famous "Missouri Compromise" and thus smothered the vexed slavery question for the time being. Clay had confidence that slavery would gradually be eliminated.

The records of the Grand Lodge of the District of Columbia for the year 1821 show a Masonic notice reading:

"Those members of Congress who belong to the Masonic Fraternity, and those visitors in the city who are or have been members of any Grand Lodge, are respectfully invited to attend a meeting, to be held in the Senate Chamber this evening at seven o'clock to take into consideration matters of general interest to the Masonic Institution. March 9th, 1822."

This is the only instance we have ever found where the Senate Chamber has been used by the Fraternity and, on this occasion, it was by the influence of Henry Clay.

Henry Clay and Andrew Jackson stood pat on the Masonic threshold during the Morgan excitement, when

We are proud to know that Washington, the father of his country, was a prominent Mason, that his life work demonstrated to all his conscientious interpretation of Masonic teachings and of Masonic lessons. We as Masons, however, cannot live upon the pastthe future lies before us. A greater work is in store for us if we conscientiously measure up to our duties than anything the past has presented. Shall we measure up? We earnestly hope and pray that we may. If we go forth from our lodges, old members as well as new, thoroughly imbued with the beautiful lessons of Freemasonry, convinced of the truth of the teachings, impressed with the desire to emulate and surpass the record of the past, we shall be empowered by our united strength to enable our country safely to ride over the many difficulties, dangers and pitfalls that lie before us. Masonry teaches loyalty and fealty to flag and country. We shall, we must, have Americanism in every sense of the word, for Americanism represents the teachings of Masonry as laid out by our wise forefathers. Unless we, as a united, determined and faithful band set our faces firmly against disloyalty, anarchy, bolshevism, or whatever the term applied to the foreign growth whose seed is unfortunately being sown in this country may be, a dismal, dark, discouraging future lies before us. Let us therefore bend our every endeavor so that our

newly welcomed brethren may truly and completely understand the noble import and purposes of Freemasonry.

Charles C. Homer, Past Grand Master, Maryland.

THE SMITH - TOWNER EDUCATIONAL BILL

BY BRO. HOKE SMITH

The Smith-Towner Educational Bill, the text of which is incorporated in the following speech of Senator Hoke Smith, of Georgia, delivered in the United States Senate on July 28, 1919, will come up for consideration during the present session of Congress. A Jesuit writer in the November issue of "America," a Roman Catholic weekly, solicits every Roman Catholic to "at once urge the danger of the Smith-Towner bill upon the Senators from his State.

The men who suggested this bill were active workers in different Christian denominations, earnestly seeking to serve their fellow men, their country, and their God.

The only discordant note has come from certain Catholic organizations, based, I must believe, upon a misapprehension of the bills.

Taxes paid for the support of public schools are the highest contribution made by wealth for the welfare of our citizens and for the future of our country.

These attacks might have been expected of leaders of thought in the dark ages; at the present time they are surprising and shocking.

I can not believe that the real leaders of the Catholic Church or the rank and file of its members in the United States are opposed to public schools or to an opportunity being given to every child of obtaining an education at the public expense.

Hoke Smith,

Democratic Senator from Georgia.

R. SMITH of Georgia. Mr. President, about two years ago a committee of educators, composed of presidents of leading colleges and men prominent in educational work throughout the United States, conferred with me as to the importance of establishing a department of education, with a member of the Cabinet at its head. These men were active workers in different Christian religious denominations, earnestly seeking to serve their fellow men, their country, and their God, by broadening educational opportunities for our children and citizens. '

As nothing concerns more our national life than the education of our citizens, it needed little argument to enlist my active interest in the proposed measure.

After free discussion a committee was appointed to draft a tentative bill. The bill was worked over a number of times and finally, about 12 months ago, I introduced a bill providing for the creation of a Department of Education, with a secretary in the President's Cabinet, and copies of the bill were sent to those interested in the subject in various parts of the United States for further criticism and suggestion. Modifications were made in the bill and it was again introduced during the last Congress changed somewhat in details. It has been, since that time, reviewed and criticized by committees from various organizations.

The bill introduced in the House by Judge Towner, l[. R. 7, and by myself in the Senate, S. 1017, still contains much of the bill which was pending at the last session of Congress, but changes which seemed to improve the original bill have been made.

The National Education Association has a membership of 35,000. It was organized in 1857, and many of our ablest college presidents and educators have pre

sided over its meetings. Committees of this organization aided in the revision of the bill, and at the Ju meeting of the association the bill received the cords approval of its members.

I request to print, without reading, the resolution passed by the National Education Association.

The President pro tempore. Without objection, is so ordered.

The resolutions referred to are as follows:

THE SMITH TOWNER BILL

Resolution adopted by National Education Association, Milwaukee meeting, July, 1919:

This association has urged for years that education should be given just recognition by the Federal Government, and that a department of education should be established. The war has so emphasized the importance of education from a national standpoint that the necessity of the immediate consideration of this question is universally recognized.

Moreover, a commission on the emergency in education, appointed by this association one year ago, acting under the instruction of the association, prepared a bill creating a department of education with a secretary in the President's Cabinet, and authorizing the appropriation of $100,000,000 to encourage the States in the promotion of education,

particularly in the removal of illiteracy, the Americanization of immigrants, physical and health education, teacher preparation, and the equalizing of educational opportunities, and

This association, through its commission, and with the cooperation of other great national organizations, secured the introduction of this bill in the Sixty-fifth Congress, and more recently its introduction in the Sixty-sixth Congress in a carefully revised and perfected form, known as the SmithTowner bill, H. R. 7 and S. 1017: Therefore

Resolved, That this association gives its hearty and unqualified endorsement to the Smith-Towner bill, H. R. 7 and S. 1017, now before the Sixty-sixth Congress, and instructs the official staff of this association to use all honorable means to secure its passage.

Mr. Smith of Georgia. Mr. President, the American Federation of Labor and the American Federation of Teachers have given the measure a hearty endorsement.

I request to print, without reading, their resolutions.

The President pro tempore. If there is no objection, it is so ordered.

The resolutions referred to are as follows:

Resolution No. 123, by Delegate Charles B. Stillman, of the American Federation of Teachers.

Whereas in accordance with the instructions of the last convention, the executive council of the American Federation of Labor, working with the American Federation of Teachers and the National Education Association, has cooperated in the preparation and introduction of the educational bill, H. R. 7, which creates a Federal department of education and appropriates $100,000,000 to be apportioned among the States to aid in the payment of more adequate teachers' salaries, in the equalization of educational opportunities, in the removal of illiteracy, in Americanization of immigrants, in physical education, and in the preparation of competent teachers; and

Whereas the present period of reconstruction is revealing even more clearly than the preceding period of the war the need for a national educational policy to secure coordination among the States, and to promote national welfare, efficiency, and unity; and

Whereas the threatened collapse of our schools, which influenced the action of the last convention, is still more imminent now, through the forcing out of our best teachers by the thousands by sheer economic pressure, and through the refusal of young men and women of ability and independent spirit to prepare themselves for a calling which does not offer a self-respecting living; and

Whereas the ultimate national need is for educated manhood and womanhood, a need which will become more urgent in the period we are entering; and

Whereas the recent past has forced upon us a realization of the necessity of more effective physical education, of the removal of illiteracy, and of the Americanization of immigrants; and

Whereas in the fields of vocational and agricultural education, the value of the stimulus to the States of Federal appropriations available to a State on its meeting specified standards, and on the appropriation by that State of equal amounts, has been proved by experience; therefore, be it

Resolved, That this thirty-ninth convention of the American Federation of Labor, in conformity with the recommendation of the preceding convention, indorse the educational bill, H. R. 7, and instruct the president and executive council to use the full influence of the American Federation of Labor in its support.

Adopted.

Many other organizations, including school boards and chambers of commerce, have indorsed the measure. Indeed, so far as I know, the only discordant note of opposition has come from certain Catholic organizations, based, I must believe, upon a misapprehension of the bills.

In the Morning Star, printed in New Orleans, on May 31, I find the statement that the Federation of Catholic Societies condemn the Smith-Towner educational bill as un-American and un-Christian, and certain resolutions were reported as adopted which I request to have printed without reading them.

The President pro tempore. Without objection, it is so ordered.

The matter referred to is as follows:

Rev. M. Kenny, S. J., read this section of the report of the Committee on Education:

"Whereas Catholic education, and particularly our parochial school system, are indispensable nurseries of religion and of the virtues essential to true civic character and to the maintenance of Christian civilization; and

"Whereas the Constitution of the Nation and of the States guarantees religious liberty to every citizen and strictly defines the authoritative boundaries of State and Federal power; and

"Whereas certain legislative measures now introduced in Congress and various legislatures aim, directly and indirectly, to weaken, emasculate and destroy religious schools and educational individuality, and to subject all schools, in finance and curriculum, to a centralized bureau of political nationalization in Washington, thus robbing State and family and individual of their God-given rights: Therefore be it

"Resolved, That we, the representatives of the Catholic Federated Societies of Louisiana, are unanimously opposed

to such measures as both un-American and unchristian, and earnestly urge our people to support our Christian schools with increased unanimity and loyalty, and to combine with all Christian and patriotic citizens in opposing, by voice and pen and vote and every constitutional instrument, the advocacy, adoption, and advocates of those subversive and destructive educational schemes, thus erecting an impregnable barrier against this sinister menace to religion and Constitution, to family and Nation; be it further

Resolved, That copies of this resolution be forwarded to the President and Cabinet of the United States, to the President of the Senate, the Speaker of the Louse, and to our State and National Representatives."

Mr. Smith of Georgia. Mr. President, the Morning Star on the same date commended the "magnificent stand which the Federation of Catholic Societies has made against the Smith educational bill which is to be re-introduced into Congress under the name of the Smith-Towner bill."

The Star of the same issue quoted from a paper called "America," declaring that the Smith bill was for the Prussianization of the public schools and that the Smith-Bankhead bill, for the Americanization of illiterates, was a scheme scarcely less dangerous.

On July 1,1909, at Peru, III., the National Benedictine Educational Association of America adopted a platform of educational reconstruction condemning the Smith-Towner bill. I request that it be printed in the Record.

The President pro tempore. If there is no objection, it is so ordered.

The matter referred to is as follows:

BENEDICTINE NATIONAL EDUCATIONAL ASSOCIATION PROTESTS

AGAINST AUTOCRACY IN EDUCATION

July 1, 1919.

Assembled at a time when the war-worn peoples of the globe watch with anxiety the threatening triumph of might over right, of tyranny over democracy, of international chaos over organized government, The National Benedictine Educational Association of America, convened in St. Bede College, Peru, III., and representing independent institutions in the States of Oregon, Washington, Minnesota, Illinois, New Hampshire, New Jersey, Pennsylvania, Missouri, Kansas Arkansas, Virginia, North Carolina, Alabama, Georgia and Florida, hereby proclaims its solemn conviction that education is the bulwark of freedom, and invites the universal cooperation of serious-minded American citizens upon the platform of educational reconstruction that here follows:

1. Federal cooperation with our free and self-controlled educational activities we recognize and welcome as an ally of educational freedom. Federal domination we condemn as educational tyranny.

2. The spirit of liberty, the fountainhead of our national Constitution, serves to condemn any governmental agency that tends to disregard or abolish the God-given right of each and every American father to create and control for his child a school which satisfies the dictates of his conscience.

3. Power to create and control the school depends on the power to control the man that creates the school.

4. Consequently, Federalization of all school moneys, the essential feature of the Smith-Towner bill, is the death knell of educational freedom.

5. Consequently, the voters of America will employ all legitimate agencies, and the final sanction of the ballot box, against a measure subversive of the educational freedom guaranteed to our families and our States by a Constitution that has lately been rewritten in the life-blood of their sons and brothers. Shall the educational tyranny of Bismarek, after devouring with cynical smile the flower of American manhood, ride with our returning armies across the Atlantic to complete in Washington what it began in Berlin?

Mr. Smith of Georgia. Mr. President, I trust these attacks upon the bills to create a Department of Education have been due to a lack of knowledge of the real provisions of the bills on the part of those who made them. I can not believe that these attacks represent the mature views of any considerable number of our citizens. Rather, I believe, they have been inspired by addresses such as that recently delivered by Rev. E. D. L. McDonnell, S. J., of Loyola College, Baltimore, Md. The address to which I refer was reported in the Washington Post on the 16th day of June. I send to the desk of the Secretary of the Senate some extracts from that report, which I ask to have read.

The President pro tempore. The Secretary will read as requested.

The Secretary read as follows:

(From The Washington Post. June 16, 1919.)

PRIEST ATTACKS BILL. REV. MR. McDONNELL WARNS OF MENACE IN EDUCATIONAL ACT. SPEAKS TO G. U. GRADUATES. DECLARES SENATOR HOKE SMITH'S MEASURE FOR DEPARTMENT OF EDUCATION WOULD MEAN "DICTATOR" IN WASHINGTON.

A bitter attack upon Senator Efoke Smith's educational bill and similar measures pending in Congress creating a Department of Education was made yesterday by the Rev E. De L. McDonnell, S. J., of Loyola College, Baltimore, Md., in a baccalaureate sermon delivered before the graduating classes of Georgetown Universitv.

* * *

WARNS OF AN "OVERSEER"

Dr. McDonnell referred to the proposed legislation as "designed to place the whole educational machinery of the country under the control of one autocratic overseer here in Washington," and described it as "the most dangerous and viciously audacious bill ever introduced into our halls of legislation, having lurking within it a most damnable plot to drive Jesus Christ out of the land."

Dr. McDonnell continued:

"And now, last of all, but by no means least of all, our freedom is still further threatened, and still greater power is to be given to the Central Government, and State rights are still further to be weakened by a bill in Congress, the Iloke Smith educational bill, by which the whole educational machinery of the country is to be placed under the control of one autocratic overseer here in Washington.

"But there is another aspect of this bill which, for us Catholics and for every right-thinking American, must seem much more serious, for whilst the bill does nothing ostensibly against religion, in effect it aims at banishing God from every schoolroom, whether public or private, in the United States.

"This bill destroys all freedom of education, takes away the sacrosanct duty and right of parents to educate their own children and the right of the children to be so educated. It is a direct assault upon religion and it penalizes Jesus Christ, His faith and all who believe.

Mr. Smith of Georgia. Mr. President, this address embodies three distinct charges against the pending bills to create a department of education.

First. That the whole educational machinery of the country is to be placed under the control of one autocratic overseer here in Washington.

Second. That the bill takes away the duty and right of parents to educate their own children and the right of the children to be so educated.

Third. That the bill would banish God from every schoolroom and is a direct assault upon religion.

Each of these charges is so utterly false that it is difficult to understand how anyone could have been willing to make them. It is especially difficult to understand how a preacher of the Gospel of Jesus Christ could have been their author.

I request now to have printed in the Record, without reading, Senate bill 1017, which is almost identical with House bill No. 7, introduced by Congressman Towner.

The President pro tempore. If there is no objection, the request is granted.

The matter referred to is as follows

SIXTY-SIXTH CONGRESS, FIRST SESSION. S. 1017.

IN THE SENATE OF TIDE UNITED STATES.

Mr. Smith of Georgia introduced the following bill; which was read twice and referred to the Committee on Education

A bill to create a Department of Education, to authorize appropriations for the conduct of said department, to authorize the appropriation of money to encourage the States in the promotion and support of education, and for other Purposes.

Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That there is hereby created an executive department in the Government to be called the Department of Education, with a Secretary of Education, who shall be the head thereof, to be appointed by the President, by and with the advice and consent of the Senate, and who shall receive a salary of $12,000 per annum, and whose tenure of office shall be the same as that of the heads of other executive departments; and section 158 of the Revised Statutes is hereby amended to include such department, and the provisions of title 4 of the Revised Statutes, including all amendments thereto, are hereby made applicable to said department. The Secretary of Education shall cause a seal of office to be made for such department of such device as the President shall approve, and judicial notice shall be taken of said seal.

Sec. 2. That there shall be in said department an Assistant Secretary of Education, to be appointed by the President, who shall receive a salary of $5,000 per annum. He shall perform such duties as may be prescribed by the secretary or required by law. There shall also be one chief clerk and a disbursing clerk and such chiefs of bureaus and clerical assistants as may from time to time be authorized by Congress.

Sec. 3. That there is hereby transferred to the Department of Education, the Bureau of Education, and the President is authorized and empowered, in his discretion, to transfer to the Department of Education such offices, bureaus, divisions, boards, or branches of the Government devoted to educational matters and connected with or attached to any of the executive departments or organized independently of any department as in his judgment should be controlled by, or the functions of which should be exercised by, the Department of Education; and all such offices, bureaus, divisions, boards, or branches of the Government so transferred by the President or by act of Congress, shall thereafter be administered by the Department of Education, as hereinafter provided.

All officers, clerks, and employees employed in or by any office, bureau, division, board, or branch of the Government, transferred in accordance with the provisions of this act to the Department of Education, shall each and all be transferred to said Department of Education at their existing grades and salaries, except where otherwise provided in this act; and the office records and papers on file and pertaining exclusively to the business of any such office, bureau, division, board, or branch of the Government so transferred, together with the furniture and equipment thereof, shall be transferred to said department.

Sec. 4. That the Secretary of Education shall have charge, in the buildings or premises occupied by or assigned to the Department of Education, of the library, furniture, fixtures, records, and other property used therein or pertaining thereto, and may expend for rental of appropriate quarters for the accommodation of the Department of Education within the District of Columbia, and for the library, furniture, equipment, and all other incidental expenses, such sums as Congress may provide from time to time.

All power and authority conferred by law upon or exercised by the head of any executive department, or by any administrative board, over any officer, office, bureau, division, board, or branch of the Government, transferred in accordance with the provisions of this act to the Department of Education, and any and all business arising therefrom or pertaining thereto, and all duties performed in connection therewith, shall, after such transfer, be vested in and exercised by the Secretary of Education.

All laws prescribing the work and defining the duties and powers of the several offices, bureaus, divisions, boards, or branches of the Government, transferred in accordance with the provisions of this act to the Department of Education, shall, in so far as the same are not in conflict with the provisions of this act, remain in full force and effect and be executed under the direction of the Secretary of Education, to whom is hereby granted definite authority to reorganize the work of any and all of the said offices, bureaus,

divisions, boards, or branches of the Government so transferred, in such way as will in his judgment best accomplish the purposes of this act.

Sec. 5. That it shall be the duty of the Department of Education to conduct studies and investigations in the field of education and to report thereon. RESEARCH SHALL BE UNDERTAKEN IN (A) ILLITERACY; (B) IMMIGRANT EDUCATION; (C) PUBLIC SCHOOL EDUCATION, AND ESPECIALLY RURAL EDUCATION; (D) PHYSICAL EDUCATION, INCLUDING HEALTH EDUCATION, RECREATION, AND SANITATION; (E) PREPARATION AND SUPPLY OF COMPETENT TEACHERS FOR THE PUBLIC SCHOOLS; AND (F) IN SUCH OTHER FIELDS AS, IN THE JUDGMENT OF THE SECRETARY OF EDUCATION, MAY REQUIRE ATTENTION AND STUDY.

In order to carry out the provisions of this section the Secretary of Education is authorized, in the same manner as provided for appointments in other departments, to make appointments, or recommendations of appointments of educational attaches to foreign embassies, and of such investigators and representatives as may be needed, subject to the appropriations that have been made or may hereafter be made to any office, bureau, division, board or branch of the Government, transferred in accordance with the provisions of this act to the Department of Education; and where appropriations have not been made therefor the appropriation provided in section 6 of this act shall be available.

Sec. 6. That for the fiscal year ending June 30, 1921, and annually thereafter, the sum of $500,000 is hereby authorized to be appropriated, out of any money in the Treasury not otherwise appropriated, to the Department of Education, for the purpose of paying salaries and conducting investigations and paying all incidental and traveling expenses and rent where necessary, and for the purpose of enabling

the Department of Education to carry out the provisions of this act. And all appropriations which have been made and which may hereafter be made to any office, bureau, division, board or branch of the Government, transferred in accordance with the provisions of this act to the Department of Education, are hereby continued in full force

and effect, and shall be administered by the Secretary of Education in such manner as is prescribed by law.

Sec. 7. That in order to encourage the States in the promotion and support of education, there is hereby authorized to be appropriated, out of any money in the Treasury not otherwise appropriated, for the fiscal year ending June 30, 1921, and annually thereafter, $100,000,000, to be apportioned, disbursed, and expended as hereinafter provided.

Sec. 8. That in order to encourage the States to remove illiteracy, three-fortieths of the sum authorized to be appropriated by section 7 of this act shall be used for the instruction of illiterates ten years of age and over. Such instruction shall deal with the common-school branches and the duties of citizenship, and when advisable shall prepare for some definite occupation. Said sum shall be apportioned to the States in the proportions which their respective illiterate populations of ten years of age and over, not including foreign-born illiterates, bear to such total illiterate population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 9. That in order to encourage the States in the Americanization of immigrants, three-fortieths of the sum authorized to be appropriated by section 7 of this act shall be used to teach immigrants ten years of age and over to speak and read the English language and to understand and appreciate the spirit and purpose of the American Government and the duties of citizenship in a free country. The said sum shall be apportioned to the States in the proportions which their respective foreign-born populations bear to the total foreign-born population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 10. That in order to encourage the States to improve educational opportunities, five-tenths of the sum authorized to be appropriated by section 7 of this act shall be used in public elementary and secondary schools for the partial payment of teachers' salaries, for providing better instruction and extending school terms, especially in rural schools and schools in sparsely settled localities, and otherwise providing equally good educational opportunities fox the children in the several States, and for the extension and adaptation of public libraries for educational purposes. The said sum shall be apportioned to the States, one-half in the proportions which the number of children between the ages of six

and twenty-one of the respective States bear to the total number of such children in the United States, and one half in the proportions which the number of public-school teachers employed in teaching positions in the respective States bear to the total number of public-school teachers ss employed in the United States, not including outlying pos sessions, said apportionment to be based upon statistics collected annually by the Department of Education.

Provided, however, That in order to share in the appor tionment provided by this section a State shall establish ant maintain the following requirements unless prevented b constitutional limitations, in which case these requirement shall be approximated as nearly as constitutional provision will permit: (A) A LEGAL SCHOOL TERM OF A' LEAST 24 WEEKS IN EACH YEAR FOR THE BENEFI' OF ALL CHILDREN OF SCHOOL AGE IN SUCH STATE (B) A COMPULSORY SCHOOL ATTENDANCE LAX REQUIRING ALL CHILDREN BETWEEN THE AGE, OF SEVEN AND FOURTEEN TO ATTEND SOM] SCHOOL FOR AT LEAST 24 WEEKS IN EACH YEAR (C) A LAW REQUIRING THAT THE ENGLISH LAN (1TTA(^TE SHALL BE THE BASIC LANGUAGE OF SMITH-TOWNER EDUCATIONAL BILL INSTRUCTION IN THE COMMON-SCHOOL BRANCHES IN ALL SCHOOLS, PUBLIC AND PRIVATE.

Sec. 11. That in order to encourage the States in the promotion of physical education, two-tenths of the sum authorized to be appropriated by section 7 of this act shall be used for physical education and instruction in the principles of health and sanitation, and for providing school nurses, school dental clinics, and otherwise promoting physical and mental welfare. The said sum shall be apportioned to the States in the proportions which their respective populations bear to the total population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 12. That in order to encourage the States in the preparation of teachers for public-school service, particularly in rural schools, three-twentieths of the sum authorized to be appropriated by section 7 of this act shall be used to provide and extend facilities for the improvement of teachers already in service and for the more adequate preparation of prospective teachers, and to provide an increased number of trained and competent teachers by encouraging, through the establishment of scholarships and otherwise, a greater number of talented young people to make adequate preparation for public-school service. The said sum shall be apportioned to the States in the proportions which the

number of publicschool teachers employed in teaching positions in the respective States bear to the total number of public-school teachers so employed in the United States, not including outlying possessions, said apportionments to be based on statistics collected annually by the Department of Education.

Sec. 13. That in order to secure the benefits of the appropriation authorized in section 7, and of any of the apportionments made in sections 8, 9,10, 11, and 12 of this act, a State shall by legislative enactment accept the provisions of this act and provide for the distribution of such funds as may be apportioned to said State, and shall designate the State's chief educational authority, whether a State superintendent of public instruction, a commissioner of education, a State board of education, or other legally constituted chief educational authority, to represent said State in the administration of this act, and such authority so designated shall be recognized by the Secretary of Education: Provided, That in any State in which the legislature does not meet in 1920, the governor of said State, in so far as he may have authority so to do, may take such action temporarily as is herein provided to be taken by legislative enactment in order to secure the benefits of this act, and such action by the governor shall be recognized by the Secretary of Education for the purposes of this act, when reported by the chief educational authority designated to represent said State, until the legislature of said State shall have met in due course and been in session 60 days.

In any State accepting the provisions of this act the State treasurer shall be designated and appointed as custodian of all funds received by said State as apportionments under the provisions of this act, to receive and provide for the proper custody and disbursement of the same, such disbursements to be made in accordance with the legal provisions of said State, on warrants duly drawn by the State's chief educational authority designated to represent said State in the administration of this act.

A State may accept the provisions of any one or more of the respective apportionments authorized in sections 8, 9, 10, 11, and 12 of this act, and may defer the acceptance of any one or more of said apportionments: Provided, however, That no money shall be apportioned to any State from any of the funds provided in sections 8, 9,10, 11, and 12 of this act unless a sum equally as large shall be provided by said State, or by local authorities, or by both, for the same purpose: And provided, That the sum or sums provided by a State for the improvement of educational opportunities, for the promotion

of physical education, and for the preparation of teachers, shall not be less for any year than the amount

provided for the same purpose for the fiscal year next preceding the acceptance of the provisions of this act by said State: And provided further, That no money apportioned to any State under the provisions of this act shall be used by any State or local authority, directly or indirectly, for the purchase, rental, erection, preservation, or repair of any building or equipment, or for the purchase or rental of land, or for the payment of debts or the interest thereon.

Sec. 14. That when a State shall have accepted the provisions of this act and shall have provided for the distribution and administration of such funds as may be apportioned to said State, as herein provided, the State's chief educational authority designated to represent said State shall so report in writing to the Secretary of Education. If such report shows that said State is prepared to carry out the provisions of this act with respect to any one or more of the apportionments authorized in sections 8, 9,10,11, and 12 of this act, the Secretary of Education shall apportion to said State for the fiscal year, or for the remainder of the fiscal year, as the case may be, such funds as said State may be entitled to receive under the provisions of this act, and shall certify such apportionment or apportionments to the Secretary of the Treasury: PROVIDED, THAT THIS ACT SHALL NOT BE CONSTRUED TO REQUIRE UNIFORMITY OF PLANS, MEANS, OR METHODS IN THE SEVERAL STATES IN ORDER TO SECURE THE BENEFITS HEREIN PROVIDED, EXCEPT AS SPECIFICALLY STATED HEREIN: AND PROVIDED FURTHER, THAT ALL THE EDUCATIONAL FACILITIES ENCOURAGED BY THE PROVISIONS OF THIS ACT AND ACCEPTED BY A STATE SHALL BE ORGANIZED, SUPERVISED, AND ADMINISTERED EXCLUSIVELY BY THE LEGALLY CONSTITUTED STATE AND LOCAL EDUCATIONAL AUTHORITIES OF SAID STATE, AND THE SECRETARY OF EDUCATION SHALL EXERCISE NO AUTHORITY IN RELATION THERETO EXCEPT AS HEREIN PROVIDED TO INSURE THAT ALL FUNDS APPORTIONED TO SAID STATE SHALL BE USED FOR THE PURPOSES FOR WHICH THEY ARE APPROPRIATED, AND IN ACCORDANCE WITH THE PROVISIONS OF THIS ACT ACCEPTED BY SAID STATE.

Sec. 15. That the Secretary of Education is authorized to prescribe plans for keeping accounts of the expenditures of such funds as may be apportioned to the States under the

provisions of this act, and to audit such accounts. The Secretary of Education may withhold the apportionment or apportionments of any State for the next ensuing fiscal year whenever he shall determine that such apportionment or apportionments made to said State for the current fiscal year are not being expended in accordance with the provisions of this act: Provided, however, That before withholding any such apportionment from any State, as herein provided, the Secretary of Education shall give due notice in writing to the chief educational authority designated to represent said State, stating specifically wherein said State fails to comply with the provisions of this act.

If any portion of the money received by the treasurer of a State under the provisions of this act for any of the purposes herein provided shall, by action or contingency, be diminished or lost, the same shall be replaced by said State, and until so replaced no subsequent apportionment for such purpose shall be paid to said State. If any part of the funds apportioned annually to any State for any of the purposes named in sections 8, 9, 10, 11, and 12 of this act has not been expended for such purpose, a sum equal to such unexpended part shall be deducted from the next succeeding annual apportionment made to said State for such purpose.

Sec. 16. That the Secretary of the Treasury is hereby authorized and directed to pay quarterly, on the 1st day of July, October, January, and April, to the treasury of any State designated to receive such funds, such apportionment or apportionments as are properly certified to him by the Secretarv of Education. and he shall discontinue such payments when notified so to do by the Secretary of Education, as provided in this act. - Sec. 17. That the chief educational authority designated to represent any State receiving the benefits of this act shall, not later than September 1 of each year, make a report to the Secretary of Education showing the work done in said State in carrying out the provisions of this act, and the receipts and expenditures of money apportioned to said State under the provisions of this act. If the chief educational authority designated to represent any State shall fail to report as herein provided, the Secretary of Education shall notify the Secretary of the Treasury to discontinue the payment of all apportionments to said State until such report shall have been made. Sec. 18. That the Secretary of Education shall annually at the close of each fiscal year make a report in writing to Congress giving an account of all moneys received and disbursed by the Department of Education, and describing the work done by the department. He shall also, not later than December 1 of each year, make a report to Congress on the administration of sections 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, and 17 of this act, and shall include in said report a summary of the reports made to him by the several States showing the condition of public education therein, and shall at the same time make such

recommendations to Congress as will, in his judgment, improve public education in the United States. He shall also from time to time make such special investigations and reports as may be required of him by the President or by Congress. Sec. 19. That this act shall take effect April 1, 1920, and all acts and parts of acts in conflict with this act are hereby repealed.

REPLY TO ATTACKS BY CERTAIN CATHOLICS ON THE BILL TO CREATE A DEPARTMENT OF EDUCATION

Mr. Smith of Georgia Mr. President, no one can read the bill without observing that no autocratic overseer of education is created in Washington. It will also readily be seen that the bill in no way interferes with the right of a parent to place his child in a private school or religious denominational school if he sees fit to do so. The bill seeks to aid the States in fighting illiteracy, in teaching the English language to immigrants in strengthening the schools by adding to the pay of teachers, and by contributing toward the better preparation of teachers for their work. The charge that it banishes God from the schoolroom and that it is an assault upon religion will be tolerated only by one who opposes public education conducted by the State or local authorities, and who opposes all schools, except denominational and parochial schools. Let us consider the bill somewhat in detail. The first four paragraphs of the bill provide for the creation of a department of education, with a secretary of education who shall be a member of the President's Cabinet. They transfer the Bureau of Education to the Department of Education, and authorize the President to transfer from time to time, at his discretion, other national educational activities to the Department of Education. They give the secretary of education supervisory authority over the department of education. Section 5 requires the department to conduct studies and investigation in the field of education and that research be undertaken in illiteracy; immigrant education; public-school education, and especially rural education; physical education, including health education, recreation, and sanitation; and preparation and supply of competent teachers for public schools.

It will be seen that these provisions give the department in Washington no authority over the problems of education named, but require research in the interest of the schools of the entire country, that the information thus gathered may be furnished for the benefit of all States and all schools in the States.

Sections 6, 7, 8, 9, 10, 11, and 12 provide for appropriations, a part for the instruction of illiterates; a part for the Americanization of immigrants; a part to be used in public elementary and secondary schools toward payment of teachers' salaries and for providing better instruction and extending school terms, especially in rural schools and schools in sparsely settled localities; a part for physical education and instruction in the principles of health and sanitation, and for providing school nurses and school dental clinics and otherwise promoting physical and mental welfare; a part for the preparation of teachers for public-school service, particularly in rural schools.

These funds, except the amount to be used to conduct the work of investigation by the department here in Washington, are to be distributed to the States, and used by the States and the educational authorities of the States.

So far from giving the department here control over the work in the respective States, it is specifically provided in section 14:

That this act shall not be construed to require uniformity of plans, means or methods in the several States in order to secure the benefits herein provided, and the use of the funds and all the educational facilities encouraged by the provisions of this act and accepted by the States, shall be organized, supervised and administered exclusively by the legally constituted State and local authorities of said States.

And the Secretary of Education shall exercise no authority in relation thereto, except as herein provided, to insure that all funds apportioned to said State shall be used for the purposes for which they are appropriated.

The language of the bill shows how absurd was the charge that the educational machinery of the country is to be placed under the control of one autocratic over seer here in Washington.

A provision is made that each State must duplicate the fund offered by the National Government if it is to be received by the State, and a further provision i found in section 10 that in order to share in the appor tionment provided by this section (which is the appra priation to be used in public elementary and secondary schools for the partial payment of teacher's salaries) a State shall establish and maintain the following rf quirements, or these requirements shall be approximal ed as nearly as constitutional provisions will permit "(a) A legal school term of at least 24 weeks in eac year for the benefit of all the children of school age i such State; (b) a compulsory school attendance la requiring all children between the ages of 7 and 14 t attend some school for at least 24 weeks in each yea] (c) a law requiring that the English language shall be the basic language of instruction in the common-school branches in all schools, public and private."

The purpose of the bill is to aid the States in furnishing an opportunity for each child to attend a public school and to aid in improving the work of the school; to require a term of at least 24 weeks in each year for the benefit of all children is a reasonable provision, and the least that any State should furnish.

If the bill stimulates every State to furnish public schools open for not less than 24 weeks each year to all the children of the State, it will do great good.

Surely no one will question the propriety of making the English language the basic language of instruction in the common schools, public and private.

This disposes of two of the three requirements necessary to sharing in the appropriation.

The provision requiring a compulsory school-attendance law does not require that the children shall attend the public schools but requires the 24 weeks' attendance to be in some school, public, parochial, or private, leaving the choice to the parents. That all children may have a chance to go to school, the State must see to it that the opportunity is given, but no requirement is made upon parents that their children shall attend the public school.

The Presbyterian Church in the city of Atlanta of which I am a member, maintains a church school. The bill in no way interferes with this school. Attendance for 24 weeks each year upon this school or any church school Presbyterian, Baptist, Methodist, Episcopal, or Catholics any private school meets the requirements of the bill. The claim that it takes away the right of parents to educate their own children is plainly false.

The charge that this bill would banish God from every school is without the slightest foundation. The bill can only be considered an assault upon religion by those who oppose public schools, and by those who believe ignorance on the part of the masses increases religious faith. The charge is really an attack upon public education and shall not be permitted to hide behind an expressed attack on this bill. It is founded upon opposition to taxing all the people that all the children may have an opportunity to obtain an education. It is an assault upon our public-school systems in every State, and carried to its logical consequence would abolish all public education conducted by State or local authorities.

If public education were suppressed, more than half of the children of our country would grow up in ignorance.

I need not dwell upon the calamity which would be visited upon our country if the opportunity for education at public expense were suppressed.

Taxes paid for the support of public schools are the highest contribution made by wealth for the welfare of our citizens and for the future of our country.

These attacks might have been expected of leaders of thought in the Dark Ages; at the present time they are surprising and shocking.

I can not believe that the real leaders of the Catholic Church or the rank and file of its members in the United States are opposed to public schools, or to opportunity being given to every child of obtaining education at the public expense.

I hope they will learn the real meaning of the bills to create a Department of Education.- If they so, and if I am right in my estimate of their attitude toward public schools, they will aid in stopping the wise opposition to these bills to which I have referred.

THE VOICE OF AMERICA

I have taken the breed of all nations, Barred no religion or race, From the highest and lowest of stations They came and I found them place. Powers invisible drew them, Freedom unborn was their quest, 'Til my uttermost borderlands knew them The least of the world and the best. They came with the wisdom of sages, The darkness, the stain and the dirt, They came with the glory of ages, And I took the my hope and my hurt. I have gathered the breed of all nations, Drawn from each caste and each clan; Tried them and proved them and loved them And made them American. Made them a nation of Builders, Fearless and faithful and free, Entered them, passed them and raised them To the Master's Sublime Degree. Theirs is the task of restoring The Ancient and Honored Guild The work to the Speculative, The spirit to those who build. 'Til none shall be less than a Master, And know but one Ruler above, Bound by the spirit of justice And the mortar of brotherly love. 'Til the house shall belong to the Workman And the Craft come again to its own; And this is your task, oh, my people! Through you will the Lost Word be known.

Josephine B. Bowrnan. Peoria, Illinois.

OLD BOOK

BY BRO. GERALD A. NANCARROW, INDIANA

Old Book! Thou solid Rock of all the years Thy covers bring to me sweet memories, Thy golden Truth and Promise still my fears - And feed my soul.

My father's eyes did search Thee and did find Thy fruited lessons which he made to show In e'en his smallest dealings with mankind While he was here.

My mother's hands caressed Thy page and board While from her blessed lips Thy truths have come. O Bright illume this picture for me, Lord, My eyes grow dim.

They loved us both, Old Book, and taught me Thee. Though scarred Thy boards and yellow is Thy page, No other book can ever be for me So loved a guide.

MASONS' MARKS AND MARK MASONRY

BY BRO. CHARLES A. CONOVER. MORTON

(CONTINUED FROM DECEMBER)

THE MASON'S MARK

HEN the enquiring Master Mason seeks for still "further light in Masonry" he is informed that the next group of degrees to which he is eligible is those of the chapter and the first one consists of Mark Master Mason. The very name "Mark" is at once suggestive to him as he undoubtedly remembers his first school experience when sent to the blackboard to "mark."

It has occurred to me that a short history or resume of the "Mark," that is the Mason's Mark, its early use and its appropriation by the "operatives" whereby their work might be known and designated, and then later when symbolically appropriated by the "speculatives" when evolving the ceremonies which have now come to be known as the degree of Mark Master, might be of interest to the majority of the Craft readers. These articles are not claimed by the writer as original but they are gathered from such sources as have been available in a very hasty preparation. It is hoped, however, that they may not be entirely uninteresting to you. I acknowledge my indebtedness to the Iowa Masonic Library for many references.

In an extended article on "Masons' Marks" by R. W. Brother Chas. Aburrow, P. D. G., in the Masonic Journal of South Africa, is a list of some 34 groups of Marks selected from as many different locations. These were collected and published by Prof. G. Godwin in a paper read before the Royal Institute of British Architects in 1868. These Marks extend over many centuries of time and have been gathered from buildings in many climes. These embrace the Great Pyramids of Gizeh; Churches in the Holy Land; Pompeii; the Doge's Palace, Venice; Roman Altars in England; Yorkshire; Kenilworth; Sussex; Lincoln Cathedral; Leicester; Canterbury Cathedral; Haddon Hall; Yarmouth; Bray; Great Briton; an old Minute Book of the "Court of the Bricklayers and Tylers Company," those signing the book in 1580 also appended their Marks; Glasgow Cathedral Crypt; Ireland, St. Mary's Youghal, 13th Century; Strasburg Cathedral; France; St. Michall's Dijon, Notre Dame; Tyrol, Botzen; Switzerland, Lausanne Cathedral; Geneva Cathedral; Sweden, Upsala Cathedral; Germany, Cathedral Munster; Austria, St. Stephen's; Spain, San Ysidor, Santiago de Compostella, St. Maria; Portugal, Church of St. Francis, St. Cross, etc. These Marks as illustrated form all possible combinations of lines and figures. The most striking feature is the similarity found in several countries and in different centuries.

In a letter from Prof. Godwin to the Society of Antiquaries, he says: "The Marks of which we are speaking, it can perhaps hardly be doubted, were made

chiefly to distinguish the work of different individuals. At the present time the man who works a stone (being different from the man who sets it) makes his Mark on the bed or internal face of it, so that it may be identified.

"The fact, however, that in the ancient buildings it is only a certain number of the stones which bear symbols, and that the Marks found in different countries (although the variety is great) are in many cases identical, and in all have a tendency to show that the men who employed them did so by system, and that the system, if not the same, was closely analogous in one country to that of the others."

In Portugal, however, going further than this, it would seem to have been urged that these signs were symbolical, and were used as means of recognition by the Freemasons, who, as some believed, traveled over Central Europe, exercising their art. I may here mention that the principal object of the Chevalier's Memoir is to show that the opinion of those who have believed that these Marks have a Masonic significance cannot be admitted. He writes:

"Why should the Freemasons, who traveled to execute their labours in a body, each accompanied by his family, have placed these signs upon the stones, since each one knew the other for his partner? For none but those initiated or affiliated to their lodges were permitted to help in the construction of those beautiful edifices; thus enabling them to protect each other reciprocally as loyal brothers, and, above all, to keep amongst themselves the secrets of their art. Why, then, show these Marks to all the world (as it was said) if they were simply used with the intention of making themselves known as Freemasons, when every workman knew the other as a brother? And besides, would they have been permitted to make public these signs if they were really those of the order into which they had been admitted? Again, if these signs were really characteristic of the Masonic order, they ought, without doubt, to be identical on all buildings, because the hieroglyphic alphabet, or scale, being composed of a limited number of figures, and Masonry having at the commencement but a single rite, the sign would have been reserved for the most urgent cases for recognition or correspondence, and never employed uselessly or exposed to the observation of the profane."

Prof. Godwin concludes his writings on this interesting theme by saying: "No circumstance which promises to throw even the smallest additional light on the early history of those wonderful men to whom we are indebted for so many magnificent buildings can be deemed insignificant or unworthy of consideration, and I think we, as Freemasons, having a deep interest in this subject, certainly agree with him."

In "The Builder," year 1863, April 4 and IS, June and July issues, Mr. John E. Dove wrote four articles on "Geometrical and Other Symbols," which cover a very wide area of research, extending outside the realms of the particular subject we are considering, but still, from its affinity, giving useful light on the origin of "Masons' Marks."

The author says: "There is sufficient evidence that some of these symbols have been extensively and generally used, both in ancient and modern times, and both amongst Eastern and Western nations, singular accordance in character, seems as well as amongst heathen and Christian communities."

In the second and third articles (April 18 and June 6) frequent reference is made to the early writings of Prof. Godwin and other writers in connection with "Masons' Marks."

The fourth article (July 11) deals with the psychological phase of Freemasonry and ancient religious mysteries in general, which is best read and thought over by the Mason in the quietude of his own sanctum.

The following extracts from "The History of Freemasonry," by the late Bro. R. F. Gould, are instructive. Volume 2, Chapter 9.

In 1841 to 1843, M. Didron, of Paris, communicated a series of observations on Marks to the "Comite Historique des Arts et Monuments." He says it is generally thought these Marks divide themselves into two classes those of the overseers and those of the men who worked the stones. The Marks of the first class consist generally of monogrammatic characters, and are placed separately on the stones; those of the second class partake more of the nature of symbols, such as shoes, trowels, mallets, etc.

Bro. Gould says: "It was a law in St. Ninian's Lodge No. 66, at Brechin, that every Mason should register his Mark in a book, and he could not change that Mark at pleasure." To the inquiry, on what principle these Marks were formed, Scottish Masons

generally replied: "That they probably had in early times a meaning now unknown, and are still regarded with a sort of reverence; that the only rule for their formation is, that they shall have at least one angle; that the circle must be avoided, and cannot be a true Mason's mark unless in combination with some line that shall form an angle with it; that there is no distinction of rank that is, that there is no particular class of Marks set apart for and assigned to Master Masons as distinguished from their workmen; and if it should happen that two Masons, meeting at the same work from distant parts, should have the same Mark, then one must for a time assume a distinction, or, as Herolds say, a difference."

The Irish Craftsmen and Masons of the middle ages, it is said, not only had private Marks, but also a dialect called "Bearlagair-na-Sair," which was unknown to any but the initiated of their own callings; and the writer, who is responsible for this statement, asserts that this dialect is still in use among Masons (though not exclusively confined to them) in the counties of Limerick, Clare, Waterford and Cork.

Upon the question as to whether or not Marks were heritable by descent from father to son, the highest authority on Scottish Masonry says: "We have been able to discover in the Mary Chapel records only one instance of a Craftsman having adopted his deceased father's Mark."

Mr. Lyon continues: "Whatever may have been their original significance as exponents of a secret language, a position which is assigned to them by some writers, there is no ground for believing that in the choice of these Marks the sixteenth century Masons were guided by any consideration of their symbolical quality, or of their relation to the propositions of Euclid."

Bro. Gould says as follows:

"A view which has been very generally received is that the short-hand signatures or markings which Masons have for centuries been in the habit of cutting on the stones wrought or hewn by them, may be all included in two classes he false or blind Mark of

the Apprentice, displaying an equal number of points, and the true Mark of the Fellow Craft or passed Mason, consisting of an unequal number of points. Indeed, the late Mr. E. W. Shaw, who had made a collection of 11,000 Marks, professed his ability to discriminate between the Marks of the Master Masons, Fellow Crafts and Apprentices and the 'blind Marks,' as he termed them of those hired to work, but who were not members of the Guild. Two Marks not unfrequently occur on the same stone, showing, according to one view, that it had been hewn by the Apprentice, and finished or passed as correct by the Mason; and, in the opinion of other authorities, that the second Mark belonged to the overseer.

I can recommend all Masons to read this exhaustive article on "Masons' Marks," and especially would call your attention to the plate or diagram of Marks given, and the detailed description of same.

"History of Freemasonry," by Mackey and Singleton, Masons' Marks (see Chapter 24.) Mr. Godwin's works are therein often referred to, and many other writers are quoted from, and the whole subject of Marks and their history is fully dealt with. This work will well repay your study.

In "Symbols and Legends of Freemasonry," J Finlay Finlayson says:

"It was a custom among Operative Masons that each individual artisan should have his special 'Mark,' a signature to identify himself with his works. This Mark, for the greater part, consisted of new arrangements of old geometrical forms, which were peculiar to the Craft, reproducing in the main symbols of the greatest antiquity with such developments and variations as the skill or genius of the Craftsman might suggest."

The late Bro. T. Hayter Lewis read a long paper, "Masonry and Masons' Marks," before the Lodge Quatuor Coronati. This is given in Ars Quatuor Coronatorum, Volume 3, 1890.

MASONS' MARKS AND MARK MASONRY

Mark Man or Mark Master depends less on tradition to establish its antiquity and has more corroborative history than any other degree, and is considered the oldest in Masonry. It preceded the Master's degree by just so much time as was necessary to make a perfect workman or mechanic out of an apprentice or beginner, and was specialized by means of a Mark.

In the beginning the Mark was used only in order that the stone might be set in its proper place, but afterward, as the number of workmen increased, some proficient, some otherwise, it became necessary, in order to trace inferior work to its proper source, to require the private Mark of each workman, also and later on for a more specific reason. It became the heriage handed down from father to son, each family Mark being identified by some peculiar variation, or additional symbol, that was unvarying in location and character. These Marks exist in profusion; they can be found on the stones of the most ancient buildings, those on the Castle of Richmond, built in 1052, being still easily decipherable.

MARKS OF TIDE CRAFT

In former times Operative Masons, the "Steinmetzen" of Germany, were accustomed to place some mark or sign of their own invention which, like the monogram of the painters, would seem to identify the work of each. They are to be found upon the cathedrals, churches, castles, and other stately buildings erected since the twelfth century, or a little earlier, in Germany, France, England, and Scotland. As Mr. Godwin has observed in his History in Ruins, it is curious to see that these Marks are of the same character in form, in all these different countries. They were principally crosses, triangles, and other mathematical figures, and many of them were religious symbols.

In 1843 "The Builder," an architectural magazine published in England, had two articles of much interest on the subject of Masons' Marks and I take pleasure in reproducing portions. The first is an article carrying the general title of this chapter.

Masons' Marks as a phrase, and in themselves, will be to many a mystery and hieroglyphics; but this is the title we choose to give to a brief notice of a subject which we must at a more leisure period more largely enter upon. We have been reading two published letters of Mr. George Godwin's on "Certain Marks discoverable on the Stones of various Buildings erected in the Middle Ages," which letters are the subject of a communication by that gentleman to the Society of Antiquaries, through Sir Henry Ellisall honored names, and not least so that of the author of these letters. Mr. Godwin is yet but a young man, but he has, by the indefatigable and earnest exercise of a fitting talent, managed to associate his name with some of the most interesting researches and doings in art that have engaged our attention for the last seven years; and we sincerely hope that his future career may be the appropriate continuance of so much promise at setting out. In these letters he brings to view some 160 specimens of Masons' Marks, from various edifices of the Middle Ages, from Gloucester, Bristol, and Cologne Cathedrals, from various abbeys and churches in England and on the Continent, and from Punic inscriptions found upon the site of Carthage.

MARK OF THE CRAFT REGULAR

In the Mark degree there is a certain stone which is said, in the ritual, not to have upon it "the regular mark of the Craft." This expression is derived from the following tradition of the degree: At the building of the Temple, each workman placed his own Mark upon his own materials, so that the workmanship of every Mason might be readily distinguished, and praise or blame be justly awarded. These Marks, according to the lectures, consisted of mathematical figures, squares, angles, lines, and perpendiculars, and hence any figure of a different kind, such as a circle, would not be deemed "the regular mark of the Craft." Of the three stones used in the Mark degree, one is inscribed with a square and another with a plumb or perpendicular, because these were marks familiar to the Craft; but the third, which is inscribed with a circle and certain hieroglyphics, was not known, and was not, therefore, called "regular." (A'. G. Mackey).

MASONS' MARKS

Extracts from Robt. F. Gould's History of Freemasonry:

That Workmen have been accustomed to mark the product of their labor from very early times is indisputable.

In default of stone, the Chaldeans used bricks, sometimes of unbaked clay hardened by the heat of the sun. The curious archaic characters with which they stamped on the bricks the name of the god or goddess to whom it was dedicated, taken separately, might very well pass for Masons' Marks of a later age. Like the Chaldeans, the Assyrians, in all probability, stamped the inscription upon their bricks with a solid stamp. But, unlike the Chaldeans, who impressed the characters on a small square near the center of the broad faces of the bricks, the writing of the Assyrians either covered the whole face or ran along the edge.

The Babylonians, like the early Chaldeans, seem to have almost entirely used bricks in their construction and like them impressed the inscription on the broad face of the brick, in a square with a solid stamp; but the Egyptians traced their Marks upon the bricks with the finger, and in the great pyramid of King Cheops, the Masons' Marks are scrawled in red pigment.

Each Roman brick-maker had his Mark, such as the figure of a god, a plant or an animal, encircled by his own name. After careful investivation and consideration by eminent Hebrews and others, their conclusions are that the Marks on the Temple stones at Jerusalem are only quarry marks because of the fact that the same Marks appear on the stones at the Port of Sidon and are Phoenician. However, the investigations by the historians and archaeologists confirm the scriptural text that Solomon's builders and Hiram's builders together hewed the stones. Their further conclusions are that we can not be too careful when considering letters, syllables or characters, lest we mistake chance or idle amusement markings for important data. With this in view, probably nothing would have more astonished the workmen of past ages than the interpretation which has been placed on their ancient signatures. For any practicable purpose, large collections and comparing Marks are alone valuable in determining whether the same workmen were employed to any great extent upon buildings in the same countries.

LETTER II.

Dear Sir:In the month of December, 1841, I had the pleasure of laying before the society some observations on the fact, that the stones both inside and outside numerous ancient buildings in England and France, bear, in many cases, peculiar Marks or symbols, apparently the work of the original builders. Since then I have had an opportunity of examining the Cathedral of Cologne, and some other sacred edifices in that city, where I found many similar Marks. Copies of some of these, half real size, I beg leave to forward with this letter, in order that they may be compared with the diagrams previously sent.

In length they vary from 11/2 to 2 inches. They are not so deeply cut in as those already spoken of, nor are they formed by so wide a line, but nevertheless they are all remarkably clear and distinct. More order is perceptible in the position of the Marks in the interior of this Cathedral than I have elsewhere observed; for example, they appear with considerable regularity up the center of the four chief members of each of the great clusters of columns dividing the nave and aisles; and they commence at a certain height from the ground, nearly uniformly.

Monsieur Didron, of Paris, it seems, has communicated a series of observations on these Marks to the Comite Historique des Arts et Monuments. He has found them at Strasburgh, Spire, Worms, Rheims, Basle, and elsewhere, and believes he can discover in them reference to distinct schools or lodges of Masons. The Marks collected by M. Didron divide themselves, according to his opinion, into two classes, those of the overseers, and those of the men who worked the stones. The Marks of the first class consist generally of monogrammatic characters, and are placed separately on the stones: those of the second class partake more of the nature of symbols, such as shoes, trowels, mallets, etc. It is stated that at Rheims, in one of the portals, the lowest of the stones forming one of the arcades, is marked with a kind of monogrammatic character, and the outline of the sole of a shoe. The stone above it has the same character, and two soles of shoes; the third the same character and three soles and so all around the arcade. The shoe mark he found also at Strasburgh, and nowhere else, and accounts for this by the fact, that parts of the Cathedral of Rheims were executed by Masons fetched from Strasburgh.

The committee either have published, or are about to publish, a set of instructions to their correspondents on this point, with plates of the Marks already collected, in order that they may obtain additional information and means of comparison.

Strengthened by this proceeding on their part in my belief before expressed, that the observation and collection of these Marks may ultimately aid in elucidating the history of the Free Masons, I feel encouraged to bring the subject again before the society, which otherwise I should not have done.

- The lamented Mr. Rokewode, in a paper on the dedication and consecration of churches, printed in the twenty-fifth volume of the Arehaeologia, observes that "the ancient altar stone, known by the crosses graven in the center and at the angles, is now frequently to be found in our churches, generally applied to sepulchral purposes. The crosses upon it were intended to mark the spots anointed with chrism,and if I do not mis-take, this was the object of the crosses once inlaid with metal, cut in the external walls of some churches, as in the Cathedral of Salisbury, and the Churches of Edindon in Wilts, Cannington in Somersetshire, and Brent Pelham in Herts. It may also be observed, that on one of the Norman Pillars in New Shoreham church, are two Jerusalem crosses, probably graven on the occasion of the dedication."

Mr. Sydney Smirke, in a paper which follows the last quoted, and illustrates it from the church of St. John at Syracuse, refers to a pontifical printed at Rome in 1595, and now in the British Museum, where the Bishop is enjoined to mark with his thumb dipped in the chrism, twelve crosses on the walls of the church and others on the door, and altar. It further provides that these crosses are to be at the height of 7 feet 5 inches above the floor.

I do not quote these observations with the view of showing an immediate connection between any religious ceremonies and the Marks in question. They may, however, be deemed to bear, although slightly, upon the subject; and therefore they are introduced; the more so, too, perhaps because in searching for Marks at Furness Abbey (where they abound), a large cross, 14 inches high, and 14 inches wide, was found, cut on the external face of a stone, at the east end of the church, as represented at the head of this extract.

The Marks of which we are especially speaking, it can perhaps hardly be doubted, were made chiefly to distinguish the work of different individuals. At the present time the man who works a stone (being different from the man who sets it), makes his Mark on the bed or other internal face of it, so that it may be identified. The fact, however, that in the ancient buildings it is only a certain number of the stones which bear symbols, that the Marks found in different countries (although the variety is great), are in many cases identical, and in all have a singular accordance in character, seems to show that the men who employed them did so by system, and that the system, if not the same in England, Germany, and France, was closely analogous in one country to that of the others.

Moreover, many of the signs are evidently religious and symbolical, and agree fully with our notions of the body of men known as the Free Masons.

With reference to the religious characters of associated Masons in very early times (times much earlier than any of the works already mentioned belong to), I am induced to allude to a curious MS. account of the proceedings of four sculptors who worked "in the name of the Lord." It is in No. 91 of the Arundel MSS. at

the British Museum, deseribed as "Sanctorum vitae miracula, et martyria," and is to be found at folie 218, headed, "Claudii Sociumq. ejus." It commences thus: "At the time Diocletian was Emperor, various metallic substances were cut by the Pannonians from the mountains in his presence. It came to pass that when he had collected all the workers in metal, he found amongst those endowed with great skill in art certain men named Claudius, Castor, Simphorianus, and Nicostratus, who were wonderful in the art of masonry. These men were secretly Christians, observing the commandments of the Lord, and, whatsoever work in the art of sculpture they performed, they did it in the name of our Lord Jesus Christ.

Further on, it proceeds: "At the command of Diocletian, a porphyritic shell with pomegrantes and foliage, was perfected by the hands of Claudius, Simphorianus, Castor, and Nicostratus, and they were brought under the notice of the Emperor. And he was pleased with all things, and made them many presents. Then said Diocletian, I desire that some columns with foliated capitals should be carved out of the porphyritic mountain under the direction of Claudius, Simphorianus, and Castor. When the philosophers heard this they were vehemently indignant because the command of Diocletian provoked them. Coming, however, to the mountain, they marked out the portion of stone which should be cut away. Then the artificers in masonry prayed, and made the sign of the cross of Christ, and giving directions and setting to work, they began to cut the stone for the neck of the columns, and they worked at it daily for three months. When, however, one wonderful column had been produced with perfect art, the philosophers said to Claudius and the others: Ye who are enriched with gifts, give your skill to the shaping of another column. Wherefore, replied they, do ye wish to learn the art from us ? Still, in the name of Our Lord Jesus Christ, in whom we trust, we will shape this other column like the first. And giving their labor with the utmost diligence, within twenty-six days they had cut the other column. Then the philosophers indignantly exclaimed: These mysterious words can only pertain to art-magical."

The second article is a letter to this journal from one who signs himself "J. H. J." and is dated from Steam Marble Works, Great Patrick Street, Belfast, Sept. 18, 1843. It has an interesting bearing on the antiquity of the Masons' "Mark."

Sir: I have been a subscriber to "The Builder" since its commencement. I have watched its progress carefully, and read it with pleasure. On its appearance, I certainly thought you were, like a great many others, pretending to be of the craft, but really I do honestly think you are one of us and as such, I heartily and sincerely wish you success.

Being bred a Mason, I was forcibly struck with an article in No. 30 entitled, "Masons' Marks," in which the writer identifies their uses as belonging to the ancient order of Freemasons. This has been long my opinion, and I know a great number of the old Marks to bear a close approximation thereto, for when a boys

carrying the tools to the smithy, I could almost tell difference between a good and bad Mason by the appearance of his tools. I am, however, in possession some facts regarding Masons' Marks which I shall late, and if you think them worth your notice, you r make what use you please of them.

About fifty years ago, the late Earl of Bris Lord Bishop of Derry, built a splendid episcopal pa] at a place called the Ballysculion, in the County Derry; it was scarcely finished when he died, ant was taken down and the materials sold. Among ot splendid specimens of masonry (for he had carv from Italy, etc.), he brought entire, out of the ruine Herculaneum, ten beautiful columns of Sienna Mar of the Corinthian order, with statuary, capitals < bases, 13 feet high in the shaft and 18 inches diameter; they were of a pale kind of Sienna with streaks, and very handsome, but the gallery in which he intended placing them not being finished, they

till the cases were rotted about them; no person kn the value, and about seventeen years ago the rema of them were purchased from the bishop's heirs fo] small sum, by Mr.

Alexander, of Portglenon, and manufactured them into columns and antae for his h and chimney-pieces for his house.

In examining them I found "Masons' Marks,' dare say nearly 3,000 years old ! They must have be about that, or older. It is a fact, known to Masons this day, that in working a column, the Mason puts l Mark on the front of the head, to denote the hat somest and soundest front, no matter whether it is a diagonal line or no, and this I found invariably. t case. The marks were generally Greek letters, but

four of them this Mark was quite plain, with the addittion of the lower score on two of them. The Greek Delta was, I think, on three, and different Greek characters on the rest. I also found patches inserted with cement, the identical kind we use at present, for I h it analyzed, except it being mixed with the reddish pa of the Sienna, pounded. The columns were one-step up from the bottom the same diameter as the low tincture, and were exceedingly well and Due worke the Scotia being beautifully hollowed; but a strand fact still I have to relate, that on the ends were tl mark of a hack tool. Now, I remember the first introduction of such a tool here about twenty years ago 1: myself, to work Galway marble, since which it has bee used for Stanty stones, and is considered a great improvement, so that the use of it must have been know at that time; in corroboration of this, I read some yea] ago, I think in the Lancet, of a surgeon's shop or house having been discovered in Herculaneum, and on th body of the occupant were his surgical instrument' one of which was a facsimile of an instrument for which a patent had been secured but a short time ago for cutting in fistula, or some such disorder.

I remain, Mr. Editor,

Your Obedient Servant,

J. H. J.

(To be concluded)

ee

EARLY KNIGHT TEMPLARY IN ENGLAND

BY BRO. JULIUS F. SACHSE, GRAND LIBRARIAN, PENNSYLVANIA

IN ENGLAND, according to Brother W. B. McLeod Moore, Grand Prior of Canada, during the eighteenth century, the Chivalric Order was formally introduced and adopted by the Masonic Body after the establishment of the present Symbolic system, the object being to complete and cement the moral code of Freemasonry with the pure doctrine of Christianity, taught in the Chivalric Order of the Knights Templar, requiring all Freemasons joining the Order to profess a firm belief in the Holy Trinity, the basis on which it was founded. If any branch departs from the Trinitarian belief and test, it is no longer a Templar Body, let it call itself what it will; even as a Masonic Body, which denies God, ceases to be Masonic, a belief in God being the first great unalterable land-mark, without which no Masonry exists; and just so a belief in the Trinity, holy and indivisable, is the chief and indestructible landmark of the true Templar Order, without which, in spite of all sophistry and special pleading, no Templary can exist.

The profession it was required of the candidate to make was: "I attest that I believe in God, in the persons of the Trinity, and in all other articles of the catholic faith, I believe there is but one God, one faith, one baptism, one church; and that in death, when the soul is departed from the body, there is but one judge of good and evil, this is my belief, this is the belief of the Order of the Temple."

As evidence of the conferring of the degree of Knights Templar in Great Britain, we have a skeleton ritual, partially in cipher, undoubtedly of eighteenth century origin. This ritual was ascribed to the year 1786 by its late owner Major Irwin, the well-known antiquary of Bristol. For Ireland we have still earlier and no less convincing evidence in the expository Address to the Divine Being, dated 1784, and prefixed to the MS. Statutes, Rules, and Ordinances for the Government of the Most High and Illustrious Order of High Knight Templars of the Province of Munster, November, 1793.t

In our Archives we have the two following English Templar certificates showing that the orders were conferred under the Warrant of an English Craft lodge at Leicester, No. 91, on the Registry of England. This is the only early evidence that we have showing the conferring of the Red Cross together with the order of the Temple under a Craft Warrant.

An Assembly of the Knights of the RED CROSS held under the Sanction of Warrant No. 91 Leicester and on the Registry of England

These are to certify that the Bearer hereof Our

*Reprinted from "History of Masonic, Knights Templar of Pennsylvania," by permission of R.-. W.. Bro. John S. Sell, (brand Master of Masons in Pennsylvania.

Trusty and well beloved Brother Sr. William Terry was by us Installed & Dubb'd a Knight of the Antient and Honorable Order of the Red Cross and has to the Utmost of his power Justly supported the Dignity thereof

We therefore Recommend him as a Worthy Valiant Knight

Given under our hands & Seal of our Assembly at our Assembly Room in Leicester this 19th day of January 1801

Robt. Binder, K

Willm BROWN Gr. W

ROBT. WYLIE

JOHN HILL, Secretary

IN THE NAME OF THE MOST HOLY GLORIOUS AND UN

DIVIDED TRINITY, FATHER SON AND HOLY GHOST

By the C: G: and Grand Wardens of Lodge No. 91 Leicester and on the Registry of England.

We do hereby Certify that the Bearer hereof Our Trusty and well Beloved Brother Sr. William Terry was by us installed and Dubb'd a Knight of the Most Noble and Right worshipful Order of Knights Templars Knight Hospitalor and Knight of Malta he having with fortitude and due honour Justly Supported the Amazing Trials attending his admission

We therefore Recommend him as a worthy honest faithful and Vallient Brother

GIVEN undre our hands and Seal of our Lodge at our Lodge Room in Leicester this 19th Day of January 1801

ROBT BINDER C: G.

WILLIAM BROWN 1st ROBt WYLIE 2d

JOHN HILL, G. Secretary.

1A. Q. C., Volume XXVI, p. 56.

THE PAULINE TRIANGLE

BY BRO. L. B. MITCHELL, MICHIGAN

Faith as to why and whence and where, Lifting the heart away from care; Sowing e'en while the life receives Back for its own, the golden sheaves.

Hope as the anchor to the all, Holding the heart what'er befall; Giving its urge the right to lead All the way through the realm of need.

Love as the soul of thingsthe prize Setting all values neath the skies; The angel UpOll whom all must wait Till he swings for us the mystic gate.

When shall all men's good be each man's rule, and universal peace be like a shaft of light across the land?Tennyson.

Every human heart is human.

Longfellow.

as to do them, but when we do things calculatich and bless others, whether they are legally us or not, and further, when we do them from Impersonal consideration of hope of gain, but ery love of doing good itself, then we are makble confession without verbal utterance of our God as the Father, and we are dealing with our way that we believe He deals with all of us.

anry would devolve into a narrow, secular inshould it fail to apprehend the teaching that Deeply imbedded in its very constitution. The lity of brotherhood is emphasized when the If religious confession and racial distinction is ted within its body, and as we would do for thin the precincts of the Temple, because they e recognized in the bonds of brotherhood, so e do for the world, for their being there is but of world brotherhood, and is intended if man has any virtue to impress indelibly upon our hearts any lesson our obligation to love all mankind.

Religious intolerance finds its genesis when God's is regarded as a limited thing.

Onry seeks to instruct men in the laws of moral which, ruling over the lives of men, will bring ;o harmonious relationship known as The Brotherhood, that has been the devout prayer able men in whom the light of God has shone, dawn of time. And its wisdom is amply just bringing together men of the great religions on a common meeting ground, where the belief the band that binds, but where they make their interpretations of the character of God subo the great thing that each subscribes to, and ated simply, they discern to be the will of God. n the great congress of religions met in Chi1893 it was the grave concern of some as to great gathering should be opened, and what , representative should have the preferential Finally it was happily agreed that what is common in the world as the Lord's Prayer was an on appropriate to the common feelings and emotions represented there. And if we are to manifest the great key-note of that prayer that n in the great common cause of serving human declaration of their belief in God as the father, it is the utterance asking that the will Swather shall be accomplished on earth, and that adorn shall be realized upon the earth. The In that "God is Father," finds itself a compliant in the brotherhood that men evince when recognize God as Father.

ring elucidated at length on the Masonic conof God, and an unqualified recognition of his to the Hindu as well as the Christian, and to ze truly that God must care as much for a mnibal as for the most cultured or refined, it S us to investigate what effect this doctrine has r practical life and well-being in the State. To yet more concrete, we must speak not only of Lte," but of these United States. Religious lib

erty is one of the foundation stones upon which this Republic is built, but strange as it may seem, we are yet but beginning to apprehend the true significance of religious liberty. A dispassionate analysis of our country will reveal many sad things that have brought misery in their wake; arising generally from the subsequent bigotry of those who

sought these shores and claimed for themselves religious liberty. The persecuted history is not slow in revealing to us have too often been transformed into persecutors. It is then, indeed, a gleam of the divine that is reflected in the Constitution of the United States when it bespeaks for the maintenance of religious toleration and the lasting preservation of religious liberty.

As Freemasons in these United States and in view of the thing that is guaranteed unto us by the Constitution we must be on our guard against any religious sect that arrogantly ascribes to itself the holding of the only true and final religious knowledge and authority. The right to elect or damn has never been bequeathed to any man or any organization, and religions as all other things of time seem to have had their rise and wane according to the proportion of good or evil that they rendered the world. Bigotry and fanaticism, which has too frequently resolved itself into cupidity, cruelty and persecution, has ever been the chief characteristic of religions that lost the vision of toleration, and in the toleration of religious differences by those who subscribe to the one great doctrine of Belief in God as the Father of men Masonry seeks to inspire men to labor and to pray for the divine event when Brotherhood will grace the earth. Robert Tipton.

THE SILVERY TRUMPET

BY BRO. GEO. L. SHERMAN, D. C.

Masonic tradition informs me that it was the custom, morning and evening, when the ranks first and last rays touched the mountain tops to call the builders of the Temple to and from their labors by a trumpet.

In olden time, in distant clime, At early dawn and eve of day, When gilding rays of passing sun Turned purple haze to golden blaze, On mountain top, to men would come A silv'ry note: 'Twas Hiram's call Down pillared aisle and stately hall, Past winding stair and waterfall,

O'er checkered floor with blazing star, To topmost walls; then flung afar

To timbered mount and quarry wall.

Long, long the years since Hiram called But down the corridors of time Is ringing clear, to ears that hear, That far-flung, sweet, and mystic chime. 'Tis calling now to duties great; Yea, greater than of those who wrought In olden time on temple walls Or with the pagan strove and fought.

Attune thine ears! O hark ye well! Ye Sons of Light of later days; The ashlars rough to thy hands laid Are thine own souls; and he that prays At Cryptic shriners Hiram did When vaulting sun at balance stands, Will hear the Builder's call and know The squaring touch of Master hands.

EDITED BY BRO. ROBERT TIPTON

ONE time ago we were privileged to read an essay dealing with village life in England six hundred years ago. The author had gleaned facts relative to the people of this particular village whose history he was investigating, from the parish records. His labor throughout revealed the marks of patient industry and exhaustive research.

It requires no little imagination to realize that the ancestry of a people who have acquired a marked degree of culture, refinement, and progressive enterprise, could have possibly lived in such mean circumstances as he discovered. Of the people referred to there were no doubt some whose homes were near those of the lineal ancestry of George Washington, and a stretch of the imagination would make it possible to conclude that probably some of these shared the impoverished condition described as the lot of the common people. For example, we find that of Washington's ancestors, one was the first lay proprietor of the Manor of Sulgrave, suggesting a possible one-time emerging from a lower into a higher rank where respectable merchandising or some such vocation received more than paltry recognition.

Dr. Jessopp, our investigator, describing the conditions of that period, writes thus as the result of his findings:

"As for the houses themselves, they were squalid enough for the most part. The manor house was often built of stone, when stone was to be had, then of flint, as in so many of our church towers. The poorer houses were dirty hovels, run up 'anyhow,' sometimes covered with turf, sometimes with thatch. None of them had chimneys. Six hundred years ago houses with chimneys were at least as rare as houses heated by hot-water pipes are now. Moreover, there were no brick houses. It is a curious fact that the art of making bricks seems to have been lost in England for some hundreds of years. The laborer's dwelling had no windows; the hole in the roof which let out the smoke rendered windows unnecessary, and even in the houses of the well-todo, glass windows were rare. In many cases oiled linen cloth served to admit a feeble semblance of light, and to keep out the rain. The laborer's fire was in the middle of his house; he and his wife and children huddled round it, sometimes grovelling in the ashes, and going to bed meant flinging themselves down upon the straw which served them as mattress and feather bed, exactly as it does to the present day in the gypsy's tent in our byways. The laborer's only light by night was the smouldering fire. Why should he burn a rushlight when there was nothing to look at, and reading was an accomplishment which few laboring men were masters of?"

Compare now, if you please, the following, which will give an interesting light on some of the perplexing problems that the civilized world is confronting after the Great War. From the comparison it will be readily seen that of the millions inhabiting the Balkan Peninsula, the great majority are almost on a Dar with thorn

English rurals of six hundred years ago. A recen study of "The Balkans" by Professor Sloan discover for us an analogous condition depicted in the piece o historical research by Dr. Jessopp. In Professo: Sloan's work which so remarkably sets forth the con ditions under which men live in southeastern Europe today, we read particularly of a Montenegrin home. S visitor to Montenegro has a sense of that country" bitter poverty which the people themselves do not feel As was said of Greece, the estimate of the tourist de pends on his point of view.

"Amid the wild surrounding people, Montenegro is in a state of advanced civilization, a model and a stimulus. But a Montenegrin country home! Four stone walls and a roof, thatch or slate, with no chimneys, the smoke oozing out through every cranny of the eaves, the unglazed windows and open doors. Within is a clay floor, with shouldering embers in the middle, and wide couches round about; the cattle are in a leanto at the end, with their hoard of manure cherished like the treasure it is."

Some houses are better, some worse than this faithful description, but the average is-very low Squalid enough ancestry is here depicted, for so many of our twentieth century people have attained a degree of comfort and prosperity that is indeed enviable.

We are naturally always interested in finding the factors responsible for the generic movements, or the person responsible for what today must be regarded as wonderful transformation. For during these days of much talking about interdependence, organization and cooperation, little or no credit is ascribed to the effort of the individual, and the tendency is to a general forgetfulness of his potency. The chief concern seems to be to insist that all men are but relative in their usefulness, and in that last summing up are but cogs in a vast machine. Because of this it will do us good occasionally if we but revert to those wise sages who grace the pages of history, who have emphasized in unforgettable ways the value of the individual.

Let us turn to Carlisle, and we may read something like this relative to those who are sponsors for great movements in human progress:

"In all epochs of the world's history, we shall fled the Great Man to have been the indispensable savior of his epoch; the lightning, without which the fuel never would have burnt. The History of the World, I said already, is the Biography of Great Men."

A re-reading of the Heroes impressed the following quotation which seemed to us eminently worth considering. It is what Carlyle offers in regard to those puny souls who

are forever delighting in disparaging their kind, and belittling the noble efforts of great men. "No sadder proof," says he, "can be given by a man of his own littleness than disbelief in great men."

Our search then, for the factor that transforms society and enhances the interest of men, will be the search for the individual. That individual may not always be discoverable, even as in the case of the English village; much difficulty would be encountered in the endeavor to ascertain the single individual whose aspiration and success became a beacon light of promise in such darkness. "Some there be which have no memorial." Such was the observation of an ancient writer.

If one desires to indulge further in the perusal of such an interesting field of literary exploitation, we would covet for him the reading of those masterful biographies of great men whose lives and deeds have been preserved for us. In so many instances the analysis of the context would make clear for us the dictum of Carlyle; that the history of the world is the history of the Great Men who have lived in it.

* * *

We are today deeply impressed in the post-war studies of influences that were at work generating the tendencies that made for war, in discovering the remarkable power wielded over thinking youth by those writers who so trenchantly enunciated a philosophy for which they were either sponsors or strong devotees. To reflect that Nietzsche and Frietschke were potent factors in the shaping of the thought that made Germany a militaristic nation serves formidably in bringing to the fore the power and influence of the individual. To enhance this conception of the influence of such individuals, it may be interesting to reflect on the following quotation from General Bernhardhi's recent book, "War in the Future," which in no small degree accentuates the belief that the German militaristic aspirations are not yet completely buried.

"I know that the course of polities changes; that the moment will come, all too soon, when there will be need of us on one side or the other; that, when it comes, things will

turn out favorably for our restoration. I hope that the Germans, who now seem sunk in selfishness and the pursuit of pleasure, will stand up again like men; that there will arise a purified nation, worthy of its great forefathers, able to look upon war as it really is.

"As for me, I shall hardly live to see this great moment. My life-course has been run helping build up the nation which now lies in ruin. But I write confidently for the future. Men of a day yet to come will be capable of appreciating that which I here set down, and my words, which until now have always fallen on unheeding ears, will prove to be seeds that do not fall upon thorns. With that belief I lay down my pen for the present.

"Germany will arise again: she still has a great future before her!"

Our heightened interest in these matters prompted us a while ago to write to two of our friends asking them just what biographies of their reading had appealed and influenced them most. The two friends were in walks of life widely divergent; one being a professor of literature, the other a lawyer who exercises a notable influence in political circles. The friendship of these men, by the way, include some of the most notable people in this land. Ardently American and jealous for the future of America, I solicited their biographical interests, fully supposing that they would

recognize that the reading of a country youth was the most potent factor in the shaping of life and destiny, if the formidable strides made by Germany culminating in its entrance into the world war could be accepted in any degree as a reliable criterion.

One friend, who is particularly interested in statecraft, wrote us and said that the biographies which he considered most powerful and stimulating were: First, "The Lives" by Plutarch; Second, Froude's "Caesar"; Third, Herndon's "Lincoln"; Fourth, Lockhart's "Napoleon."

The suggestion made us turn again to a re-reading of these notable works. We could readily appreciate that a perusal of "The Lives," reflecting the personality, influence and character of those men of remoter times, could be a vitally enriching thing, intellectually, to the youth of today. Even so Froude's biography of Caesar could be stimulating and thought-provoking.

We here wish to bring attention to one of the remarkable paragraphs that we ran across in the rereading of Froude's "Caesar." At the time of the breaking down of the Republic, due to being burdened by extravagancies and luxuries of the privileged, the only redemption possible seemed to be through the efforts of the stout Yeomanry who had been uncontaminated by the offenses and abuses of those who lived in the cities. The paragraph referred to caused us to reflect that the conditions described by Froude were in measure prototype of the conditions that we face today, and we too felt an avowed conviction that the regeneration of our own times lies largely with those who live upon the farms and in the rural districts, far from the madness and social insanity that is most eloquently symbolized in what is designated as the "Jazz."

Let us, if you please, place side by side a quotation from Froude's Caesar, a short article by a recent writer in The Living Age on "Jazz."

"Redemption," says Froude, "if redemption was to be hoped for, could come only from the free citizens in the country districts, whose manner and whose minds were un-contaminated, in whom the ancient habits of life still survived who still believed in the gods, and who were contended to follow the wholesome round of honest labor."

Now read the quotation on "Jazz," which we suggest to be wonderfully symbolic of the insanity of our times:

"Screams, moans, crashes, blows, cowbells, and tin pans fought desperately with each other, something like a tugboat siren cried ghastly at the night, and a booming bass drum carried one's mind to the kraals of Africa. 'A social evening for the young folk,' said someone indulgently, 'it helps to keep the young people in the church.'

"Now I am not going to raise my hands in pious horror at jazz music. Such music is the order of this barbarian day, and the minority can do little but endure. I cannot say that I admire it myself, for the truth is that my soul loathes it, yet when I find myself in the centre of a jazz jamboree, I listen with no bored, snobbish insouciance, but with what I imagine to be serene toleration."

So much, if you please, of soliloquies produced by reading of Froude's Caesar. Reflecting on the suggestion of our friend that Lockhart's Napoleon would be

stimulating, we were reminded of the idolatrous worship of the late Crown Prince of Gerrnany, that paragon of militarism. Likewise there comes to us a recollection that some noted lecturer ventured to suggest at the beginning that the reason for the intensification of the militaristic spirit in Germany was occasioned by the German government, when they recognized that the young German students becoming tired of the preachments of Nietzsche, and looking around for another teacher, had turned to our own good Walt WhitInan. We can readily understand how war would have been impossible should the young Germans ever have succumbed to the glorious gospel about the wider democracy of Walt WhitmanX

Therefore, we can readily appreciate the virtue of reading such biographies as Herndon's Lincoln. May we not with assurance assert that to keep the American spirit alive one must become saturated with the idealisms of those who best have interpreted America ?

We have heard in recent years a certain berate ment of the West by the East on account of what they designate as a lack of what antiquity and culture gives. There is a broad, beautiful, unconventionality about the western way; it seems to bespeak the vast distances, the high mountains and wide rivers that we have to deal with in America, and the unconventionality and the charm of these things seems to reflect itself in such great souls as Abraham Lincoln. Herndon has given him to America as he knew him, in this biography, so as to make him the enchanted one to which young America can ever resort for inspiration in real Americanism.

Knowing Lincoln one can read about all the emperors, kings, and potentates that the world has even seen and yet keep sanely American, and the keeping sanely American of our younger generation of thinkers is going to prove itself the great barrier against that tendency among us to Europeanize America.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

MASONIC MEMBERSHIP OF SENATOR HIRAM JOHNSON

Will you please inform me through THE BUILDER if Senator Hiram Johnson, of California, is a Mason, and also what is his religion? J. F. K., Ohio.

Hiram W. Johnson is a member of Union Lodge No. 58, of Sacramento, Calif; Sacramento Chapter No. 3, Royal Arch Masons; Sacramento Council Royal and Select Masters; Sacramento Commandery No. 2, Knights Templar, and Islam Temple, A . A. O. N. M. S.

The family attends the Presbyterian church.

* * *

COMMANDER OF THE AMERICAN LEGION A MASON

Will you kindly advise me whether or not Mr. F. W. Galbraith, Jr., Commander of the American Legion. is a member of the Fraternity?

Brother Galbraith i

C. R. A., Montana.

member of Hoffner Lodge No. 253, 1~'. & A. M., of Cincinnati, Ohio, and of the Scottish Rite bodies in Columbus, Ohio.

TEIE LETTER G IN FOREIGN MASONRY

In England and America the letter G is openly suspended in the lodge. Can you inform me as to the regulation or practicc in this respect in countries such as France, Italy Spain and Portugal, where the letter D might be termed its equivalent?

I refer to bodies working in the so-called York Rite, and not to the Grand Orients. J. W. McC., Mississippi.

Mackey says that the Utter G. first adopted by the English ritual makers, has without remark been transferred to the Masonry of the Continent, and is to be found as a symbol in all the systems of Germany, France, Spain, Portugal, Italy, and every other country where Masonry has been introduced; although in

Germany only can it serve, as in England and America, for an intelligent symbol.

CORRESPONDENCE

A QUEER CONCEPTION OF MASONRY

Some of us belong to famous lodges, but I doubt if many of us can claim such fame for ourselves as was gained by "Star of the East" of Rawul Pindi in India. I have copied part of a letter which I have just read, thinking it might be of interest to readers of THE BUILDER.

"In a recent letter to NATURE (Oct. 21, 1920), H. H. Godvvin-Austin, referring to conditions in India just before the Mutiny, in 1857, writes:

" 'To give an idea of the reports then in circulation, one of my servants, on returning from the City where he had gone to make purchases, came at once to ask me whether it was true that the Queen of England was sending out to India an army of several]akhs of men to force the population of India to become Christians. I told him it was nonsense, and asked him where he had heard it. IIe said two Faqirs (religious mendicants) were preaching on the invasion in the streets of the City. The story had evidently made an impression on him, and it led to my having a conversation with another native, in which I heard for the first time of momiai, and was told that we sahibs made it. He gave me a very circumstantial account; that children were kidnapped, hung up by the heels, heads downward, and an incision made in the breast from which flowed the wonderful substance which gave us so much power. To prove his words, my informant, who was a Kashmir resident in Rawul Pindi, said he could show me the very bungalow in which all this was done.

'This turned out to be the Masonic lodge 'The Star in the East,' I think it is called situated in the cantonment of Rawul Pindithe 'Jadu Ghur' or mystery house, as it is always called by the natives. In my wanderings in the Kashmir Himalaya up to 1863 the story of the 'Jadu Ghur' would crop up. It was thoroughly known in Kashmir, on into Ladak, and extended, I believe, into Central Asia, wherever Kashmir merchants are to be found.

" 'I much fear my explanation of what is done in a Masonic lodge, and of what its use is, did little to alter whatever was in the mind of my informant. I do know that these impossible tales carry enormous weight for evil among the mass of the people, both male and female.'"

W. Harvey McNairn, Canada.

* * *

HISTORICAL LA FAYETTE JEWEL WORN BY GRAND

MASTER, SOUTH CAROLINA

The S. C. Citadel, built in this city sometime about 1830, has outgrown its present quarters, though very ample, and is preparing another building to accommodate 1200 students. This institution, one of the few in the United States, is quite noted. Commissions in the United States Army are given to its graduates. We mourn many of its boys who fell in France.

When the cornerstone of the Greater Citadel was laid on Thanksgiving Day by the Grand Lodge of South Carolina, the historical Grand Master's jewel, known as the La Fayette jewel, was worn by Grand Master, S. T. Lanham. This famous jewel, which is now a precious possession of Friendship Lodge No. 9, A. F. M., was worn by General LaFayette in Kershaw Lodge No. 29, at Camden, in the year 1825, and was given by

General La Fayette to Past Master A. DeLeon, and in the year 1891 it was presented to Friendship Lodge by Past Master H. H. DeLeon.

The historical La Fayette trowel was also used in the cornerstone laying ceremonies.

The United States Congress, in the year 1824, invited the Marquis de La Fayette to visit this country as its guest, which he gladly accepted. Early in the following year his itinerary landed him in South Carolina, having come, the beloved and honored guest of the State to discharge a special duty in behalf of a war comrade. South Carolina called him to place the cornerstone of the memorial erected to the memory of his bosom friend, Major General Baron De Kalb. This episode, no doubt, was the incentive that led Congress to extend and the Marquis to accept the invitation.

While in this State the Marquis went to the town of Camden to fill an appointment made with the citizens there to place the cornerstone of the monument erected in honor of De Kalb, who fell mortally wounded, pierced by eleven bullets, at the head of his command of Delaware and Maryland troops, in the endeavor to retard the advance of Cornwallis' army. LaFayette also commanded a force of American troops near Camden.

A. W. Hirsch, South Carolina.

A MASON F OR SEVENTY-TWO YEARS

Brother James H. Sterling, P. M. of Chesapeake Lodge No. 147, Crisfield, Maryland, has compiled the following account of the oldest Mason in Maryland, Brother John Sterling, one of the founders of Chesapeake Lodge.

Captain John Sterling's Masonic record is without doubt unique. For seventy-two years he has been a faithful and conscientious member of the greatest fraternal organization in the world.

In early life, as a sailor, when voyages were determined by weeks and months, instead of by days as at present, and when the opportunities for attending Masonic lodge meetings were few and far between, when there were good excuses for a member to gradually withdraw from active participation in the work, Captain John's chief pleasure was to be present whenever possible at the meetings of Manhattan and Ocean Lodges. Nothing but his unflagging interest in the advancement of the Order would

account for his unbroken record of seventy-two years active membership.

Today, hale and hearty, at the age of ninety-two he frequently attends the stated meetings of Chesapeake Lodge, and is as much interested in the advancement of the organization as he was in his younger days.

Captain John's record as a Mason dates back to the forties. At that time he was a deep sea sailor, captain of a vessel plying between New York, Philadelphia, Baltimore and the ports of the Southern Seas.

His application for membership in the Order was made to Manhattan Lodge No. 62, F. & A. M., of New York City, and he was made a Master Mason and admitted as a member of that lodge on February 7th, 1847. He remained a member of Manhattan Lodge for about one year, when he secured a demit for the purpose of becoming a member of Ocean Lodge No. 156, of the same city, of which one of his friends, a ship broker, Alfred F. Thorne, was Master. Captain John was affiliated with this lodge for nearly twenty years, and his description of some of the sessions he attended while a member there are unusually interesting, particularly to members of the Fraternity.

On May 3rd, 1869, Captain Sterling obtained a demit from Ocean Lodge for the purpose of helping to organize Chesapeake Lodge No. 147, of Crisfield, Maryland. Captain John Sterling's brother, Captain Christopher Sterling, and Captain Dow Lawson also withdrew at the same time from Ocean Lodge, and were charter members of Chesapeake Lodge. The first demit obtained from Manhattan Lodge in New York more than seventy years ago, and the demit obtained from Ocean Lodge in 1869, are possessed by Chesapeake Lodge, and are perfectly preserved.

To a life of great usefulness in many directions, the distinction of having been a worthy and active Mason for more years than an ordinary lifetime holds for a majority of persons, is the crowning glory of a good man's life.

It is an honor to have as a brother such a man as Captain John Sterling, and it is a greater honor for Chesapeake Lodge, in that one of its founders has lived to see and to enjoy the enormous advancement that has been its portion since its incepBenj. H. Sterling, Maryland.

* * *

AN INTERESTING OLD BOOK ON MASONRY

I am interested in reading the short biographies of eminent men who were Masons, by Brother Baird, which are now appearing in THE BUILDER, and believe that these articles are much appreciated by all of your readers.

I have noted many interesting items of Masonic history in the pages of THE BUILDER and it possibly might be of interest to the members of the Society to learn something of a quaint and interesting book which recently came into my possession. It is a book of 382 pages, printed in old style English, called "The Pocket Companion and History of

Freemasonry," published in London in 1764 for R. Baldwin, W. Johnston, B. Law & Co., and J. Scott.

The book contains a history of Masonry from the Creation to the Flood, from the Flood to the building of Solomon's Temple, and so on through various phases until the date of publication. There is a frontispiece with King Solomon in the chair. My copy is a third edition, greatly enlarged throughout, and revised and corrected. It contains not only chapters dealing with the origin, progress and the (then) state of Masonry, but also an abstract of the laws, constitutions, customs, charges, orders and regulations for the instruction and conduct of the brethren; a confutation of Dr. Plots false insinuations; an apology occasioned by the persecution of Masons in the Canton of Berne, and in the Pope's dominions; the original papal edict against Masonry, and a very comprehensive reply to the same.

It has also interesting addresses by famous Masons of the day, and a collection of songs to be sung at Masonic gatherings. It deals with the appointment of Provincial Grand Masters in certain of our States, and has a list of the following lodges in A morics:

1921

Norfolk in Virginia.

St. John's Lodge No. 2, New York.

Boston in New England.

Beaufort Port Royal, Charles Town (as written).

The Union Lodge, a Masters' Lodge and St. Marks Lodge, all of South Carolina.

A lodge in Savannah, Georgia.

A lodge in Wilmington, on Cape Fear River, in North Carolina.

A lodge in York Town, Virginia.

One interesting section of the book deals with certain questions, with answers to the same, concerning the mystery of Masonry, written by the hand of King Henry the Sixth of the name, "and faithfully copied by me,l John Leyland, Antiquarius, by the command of2 his highness." In a footnote we read that John Leland was appointed by King Henry

the Eighth, at the dissolution of the monasteries, to search for and save such books and records as were valuable among them. He was a man of great labors and industry.

The book is extremely interesting, and although the backs have gone, it is otherwise intact. I shall be very glad to supply any item of interest from its pages to Masons.

Fred J. Kitt, Ohio.

* * *

CORRESPONDENCE

FREEMASONRY AND THE BOY SCOUT MOVEMF,NT

The Fraternal Forum in the April, 1920, number of THE BUILDER is most interesting and although you invite comment, I would not so venture except for what seems a serious omission as to one side of the argument.

Unquestionably the great weight of Masonic opinion will coincide with that of the majority of the contributors to the Forum. That is to say, any civic activity of a lodge, as a lodge, should be approached with more than ordinary caution. A Mason of a past generation phrased it thus, "While Freemasonry exerts a powerful influence against spiritual and civil despotism, she must not organize against them and enter into a formal and organized contest. She must ever recollect that her mission is one of influence and not of power." That influence, it is true, proceeds from the Mason as an individual and will be effective, in very large measure, by just the amount of inspiration in and spirit of Masonry that the lodge is able to transmit to its members.

On the other hand, should lodge participation in civic affairs be advisable is there not at least one pathway properly "lighted by the golden rays of truth" and which may be safely pursued?

All jurisdictions have to some extent recognized the duties of the Craft to the sons of Masons, and in turn their right to certain privileges in the father's lodge. On some of the old English tracing boards there appears a working tool called a Lewisa "cramp of metal" by means of which large stones were raised. It was the symbol of strength. This term was later applied to the son of a Mason. He was a Lewis (to the French, a louveteau) in that he was his father's strength in declining years.

This principle of the Lewis has received greater recognition abroad than here. In our country, however, George Washington is said to have been made a Mason before he was twenty-one years old, because he was a Lewis. An example, yet fresh in memory, was afforded by the Great War when many jurisdictions waived "suitable proficiency" and "constitutional intervals" as to all candidates and also "lawful age" as to Lewises, who were actually in the Service.

Assuming then that the lodge owes a duty to the sons of its members and further that active participation in civic affairs by a lodge, as such, is advisable, what better opportunity have we than active support of the Boy Scout movement?

This has been declared to be the greatest field of endeavor opened to civilization in the past century, and, in this country, one of the most potent of influences available to any Americanization plan. An examination of the Scout oath and law alone will show how closely scouting fits in with the spirit of Masonry: "On my honor I will do my best: 1, To do my duty to God and

my country, and obey the Scout law. 2, To help other peon at all times. 3, To keep myself physically strong, mental awake and morally straight." The Scout law may be condense to five words: Honesty, Courage, Kindliness, Loyalty and Se vice.

A movement which actually brings home to the understanding of boys of twelve to twenty-one years these basic principle of manhood and of citizenship by transmuting the gang-co into the Scout-law unquestionably deserves our active support . individual Masons, if not the forming of Masonic Scout Troop under the wing of our lodges, composed of our sons and led E our brethren.

The suggestions of Brothers Carson and Hugo are interesting and the mentioned subjects of relief commendable, but history would seem to teach that Freemasonry belongs in the va: as a breaker of the way and a layer of bridges for the combatant forces of civilization, rather than in the rear as a ran claimer of the wounded and derelict. Surely, Scouting is one those combating forces.

F. S. Baker, New York.

A MASONIC COLONY IN EAST AFRICA

An interesting experiment is about to be tried in the stri of country known until recently as German East Africa. Bra Captain Willis, M. C., a native of Canterbury, New Zealand, ar. who has had much experience of tobacco planting in South an East Africa, has been appointed commandant of a portion of th conquered territory in East Africa, and is also supervising

scheme for the establishment of a Masonic co-operative settlement there. The territory he proposes the settlement shout occupy is the hilly country contiguous to the north end of Lak Nyassa, a "pool" 360 miles long, between thirty and sixty mile wide, and the second deepest lake in the world. The lake i about 1,600 feet above sea-level, and it is proposed to acquire an area extending up to about the 7,000-feet level. From three thousand feet up, the country is as healthy as any in the world On the lower levels tobacco, hill rice, cotton, and tropical fruit do well; a little higher, tea, coffee, and sub-tropical product grow profusely, whilst the higher levels grow wheat and other cereals, and afford good grazing for cattle. Droughts are un known; from December to May the rainfall is heavy, October and November being the driest months in the year. The countr is prolific; one hundred acres in tobacco will produce twenty-five tons of cured leaf, worth considerably over 1s. per pound o] the London market on present rates. Nyassaland tobacco bring, the

highest price, being the best leaf offered on the market. A the present time, to raise, cure, and put the tobacco in London would cost about sixpence per pound. Tea is a good proposition n hundred acres of which, on attaining the age of five years would clear about 8 to 10 per acre per annum. The broker in London will readily put in all requisite machinery. Linseed or Irish flax also grows well, and the natives soon become expert in linen fiber manufacture. All fruits and vegetables dwell some on the lower and some on the higher levels.

It is proposed that every settler shall acquire five thousand acres or more of plantation land, the rest on the higher level E for grazing. He can also have an area in the settlement for E residence if desired. Labor is cheap and plentiful, and labor troubles are unknown. The native works for 1s. per week, considering himself well paid at that price. Good burnt bricks are made for 2s. 6d. and 3s. per thousand, and quite a good house can be erected for 100, the woodwork being usually of mahogany. The natives make good artificers and agriculturists, are of a kindly disposition, and also make good servants. Lions and leopards are to be met with, but nature has provided a defense in the way of a thorn bush that no animal will face, and the intention is to "ring-fence" the settlement area with this, an impenetrable defense being assured in two years. The land inside the fence will then be cleaned out, thus freeing the settlement from any trouble on that score. The freehold of the land, it is anticipated, will cost under 1s. per acre.

The settlement is to be governed Masonically; none but Masons are to be admitted, and it will be run on co-operative principles. No outside trades or trading will be permitted, but the lines established by the Rhodesian Farmers' Co-operative Society will, it is suggested, be followed. All products will be sold by the Society on behalf of the individuals, and they will purchase their supplies at net landed cost, at the end of the financial period getting their credit balance, less their proportion of working expenses the trading organization making no profit whatever. The amount of money required by a settler is approximately 1,000. The seaport for the country is Daressalaam. Train is taken from there to Dodomaa day's journey; and the balance can be completed to New Langenburgh per motor lorry in two days. The country has motor roads made by the military. The present cost of reaching there from New Zealand is about 100 per adult, but a cheaper rate via Colombo is probable.

It is proposed that an advance party of brethren shall first go over, have the land surveyed into the requisite areas, and start planting, and thus get the requisite experience

to guide the main body, for whom they will make preparations. It is hoped that the settlement will draw on every profession and craft for its members, so that it will be self-contained. As there will be practically no housework for the women to do, a portion of the government will be vested in themsuch as education, etc. To provide the necessary machinery they will have a Lodge or Club. It is hoped that the best of educational facilities will be made available, and that the social life of the community will reach a very high plane. Married men are required, and no admixture with the natives will be countenanced. The prestige of the white race has to be maintained; so our blood must remain unadulterated.

Considering the prospects for the future in New Zealand and other countries, and the great uncertainty the coming years hold, the prospects of a comfortable existence with fears for the future practically eliminated is most alluring. Reduced to a few words, in East Africa can be acquired land that will produce anything for a few pence per acre; labor is plentiful and cheap, thus allowing for cheap production; whilst the markets of the world offer the best prices in history for all that can be produced. A world shortage of food threatens; there will be plenty. There will, of course, be hardships to face, but a mere bagatelle alongside of those generally experienced by first settlers. The point of settlement is within three weeks from almost any port in the world, has good motor roads and telegraph lines, it has plenty of good labor, and with its abundant game and fruits an easily obtained food supply is assured. Some brethren in good positions have already signified their intention of settling in this new Masonic colony. London Freemason.

THE SPHINX

BY BRO. F. W. DIBBLE, SOUTH CAROLINA

Composed while meditating upon the Sphinx in front of The House of the

Temple, Washington, D. C.

Crouching and half concealed in desert sands, Half brute, half human, and upon her face Expression changing with each mood or whim, Behold the Sphinx! What means this graven form? In pensive mood I gaze into her eyes And there reflected see pensivity: Amused I lookit seems I trace a smile: Or weighted with the burdening cares of life, It seems a burden, too, the Sphinx hath borne And e'en deep grief within her heart of stone.

The voice of ages past comes to my ear:

"This is the symbol of the things of life.

Tho some we see, the more we cannot know.

Well might this form gaze pensively upon

The stretch of desert sands, the Pyramids,

Not far away the Nile; for heath her look

Hath passed mankind in all his various moods.

Graven by one who longed to know the truth

Yet somehow baffled in the life-long quest,

The Sphinx hath seen the folly of mankind

When mankind's effort spent itself for naught Its wisdom, when the thoughtful minds of earth Strove to find out the 'wherefore' of all things Its splendor as the great of Egypt passed, Her royalty in gold and glittering gems, With numerous courtiers in pagentry Attended by innumerable slaves; Her priesthood, offering incantations weird; Her wise men, learned in esoteric lore Its grief, as o'er the fated land there passed The Angel, carrying out the doom of heaven When Egypt's firstborn, dying heath God's wrath Softened the heart of Pharaoh."

Vast crowds passed Thronging the highway to the Pyramids When the nobility and royalty Of Egypt passed into the Great Beyond. At other times the poor of Egypt crept Out in the desert, broken in their heart, And there in shallow graves, dug hastily, Gave back to earth the body of their dead. On this broad stretch of earth astrologers Studied the heavens, trying to find out God, And learn from Him the mystery of life.

The seasons passed their course, and time rolled by And still mankind showed folly, wisdom, grief. The things of now are but the things of then, And ages have not solved the mystery.

So stands the Sphinx. Part buried in the sands She is unseen beyond a little scope Of desert. Hidden in mankind are we, Beyond the circle of our friends unknown.

A human head above a lion's form Part human and part brute are we, perhaps More brute than human: but the intellect, The soul, the spirit, are the mightier part, And by these gifts divine may we find God Who planned the course we must pursue thru life.

Methinks the Sphinx was once a temple where The priesthood met for ceremonials, When lower courses came for deeper truths. Th' initiates' probation being done, Before the great High Priesthood of the realm His yearning mind sought esoteric Light Methinks he learnt that Egypt's Pyramids, Her temples and her monuments but signs And symbols to direct his mind to God. Methinks he learned to know the great I AM, Veiled in such quaint and mystic symbolisms; Methinks that in the depths beneath the Sphinx There is a perfect cubic altar raised, At which they offered worship unto God, And on the which, unmarred by wasting Time, Triangles may be traced, and stamped in gold Tn hold relief. the mystic name of God.

Are we not temples thus? Do not our hearts Yearn to find out the deeper things of God? Doth not some soft, pulsating motive course In every act to make us think of God? Yea! and our heart contains a secret shrine Erected for the worship of the Lord, And there His name, ineffable, sublime, Is worshipped; and tho sin may mar our lives We often seek the God within our hearts, Bemoan our faults, and seek new strength from Him. And when at last, before relentless Death, We quail and quiver, and our hearts grow still, Somehow we feel the God-in-us will save Th' immortal spark that on His altar glows Within our dying hearts, and usher us anon the presence of the truth on high.

The Builder Magazine

February 1921 - Volume VII - Number 2

MEMORIALS TO GREAT MEN WHO WERE MASONS

GENERAL LEWIS CASS

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

LEWIS CASS, the first Grand Master of Masons in Michigan, was born in New Hampshire in 1782 and died in Detroit in 1866. He was the son of a General Officer in the Revolutionary Army. Early in life he took up the duties of a schoolmaster - fortunately for him, for if there is anything which gives to a man an understanding of a subject, it is the attempt to teach it. The family moved to Ohio, where Lewis studied law, and in 1802 was admitted to the bar. He married in 1806 and soon thereafter was elected to the legislature. He drew up the address to Jefferson, embodying the views of the legislature on Aaron Burr's expedition, and drafted the law under which Rurr's boats and provisions, built and collected in Ohio, were seized.

In the War of 1812 Cass was a Colonel in the Ohio Volunteers under General Hull. He was promoted to be a Brigadier General, and at the end of the War was appointed Governor of what is now the State of Michigan, and in that capacity was Superintendent of Indian Affairs. During his term of eighteen years in this office he negotiated twenty-two treaties, securing, by concession of the Indian tribes, immense tracts of land in the Northwest; instituted surveys, constructed roads, built forts and organized counties and townships.

In the year 1815 he purchased, for $12,000, a homestead tract of five hundred acres in Detroit, which the subsequent growth of the city made valuable. He explored the upper lakes and the headwaters of the Mississippi, the report of his explorations having been published in the North American Review for 1828-9.

Cass was Secretary of War under President Jackson in 1831, and was Minister to France in 1836.

The most remarkable incident of his diplomatic career was his attack on the quintuple treaty for the suppression of the slave trade, which led to his resignation, in 1842.

He was elected United States Senator in 1845, an in 1846 was Democratic nominee for President. He was reelected to the Senate in 1849, the year of the “gold fever” in California. Though instructed by the legislature of Michigan to vote for the “Wilmot proviso” he vigorously opposed it, which shows his independence and fealty to the commonwealth in lieu of his State. In 1850 he was made a member of Clay's compromise treaty, but did not vote for the fugitive slave bill. At the Baltimore Convention in 1852 he was a candidate for the Presidential nomination, but was not successful in securing the nomination.

In 1854 he voted for the Douglas Kansas-Nebraska bill proposing the repeal of the Missouri compromise, but which included a provision embodying Cass's suggestion in the famous Nicholson letter to leave to the inhabitants of the territories the power to regulate their own institutions, subject only to the constitution. Subsequently he declined to obey the wish of the State legislature as to his vote on the Kansas question.

Cass was Secretary of State in Buchanan's administration, during the most trying period of the Nation.

Men thought that their first fealty was to their State, this sentiment having come down from the time of the Colonies; the National constitution was silent on the privilege of a State's secession. Cass was a democrat, in the dictionary sense of the word: his fealty was to the commonwealth, while most of the other of the cabinet officers, particularly Mr. Davis and Mr. Cobb, thought differently. The writer was living in Washington at the time and, while under age, was cognizant of much that transpired in the executive departments. The President believed the war was a flurry, or a bluff, and even after Fort Sumter was fired upon we all thought the war would not last three months. Mr. Cass had urged upon

the President to reinforce Fort Sumter, but the latter could not conceive of the gravity of the situation. He was naturally fond of Mr. Davis, the Secretary of War, over whose desk such an order must pass, and in the President's hesitancy Mr. Cass resigned. It was a pity. It was lack of vision on the part of the President. He may have been misled by the unconcealed apathy of his secession surroundings in breaking with the government, but he lacked experience.

When fighting begins personal friendships and old associations are forgotten. The writer heard Mr. Capers (in Charleston) tell of that first shot. It was aimed at the Star of the West, as she entered the Harbor of Charleston to reinforce Sumter. Capers, who was a member of Colonel Stevens' battery, says that Stevens, apparently choking with emotion, looking upon the old flag at the peak of the Star of the West said: “Boys, it almost breaks my heart, but, Number One, fire!” and that was the first shot of the war. Then Senator Wigfall, of Texas, (who had never hear the screech of an angry shot), said, on the floor of the Senate, “You sent the Star of the West into Charleston Harbor; we fired on her, and you dare not resent it !”

The beautiful memorial to General Cass, shown in the frontispiece, is an enduring tribute to one of the bravest, wisest, far-seeing men the Nation ever produced. The monument is the pride of Detroit.

WOMAN AND FREEMASONRY

THE BUILDER FEBRUARY 1921

Wise men tell us that there never has been a woman Freemason. Perhaps that is true. This question has been called to the attention of the able scholar and devoted Mason who contributes this series of articles. Can Freemasonry enlarge its borders to include women or must they forever remain outside the pale? If they are to be made Masons in literal truth in what way can we reorganize the ritual so as to eliminate certain features which might prove embarrassing to them? If they cannot be admitted into full membership in what way can the spirit and teachings of this ancient Fraternity be made available to

them? Since Freemasonry began to be this has been a moot question; it is still. It will be for years to come. It is a theme of perennial interest. For this reason we are very glad indeed to give to our readers the reasoned and mature judgments of a scholar who has every right to speak on this interesting question.

WOMEN FREEMASONS

ALTHOUGH the Antient Charges forbid the admission or initiation of women into the Order of Free and Accepted Masons, there are known instances where as the result of accident or sometimes design the rule has been broken and women have been duly initiated. The most prominent instance is that of the Hon. Elizabeth St. Leger, or, as she afterwards became, on marriage, the Hon. Mrs. Aldworth, who is referred to sometimes, though erroneously, as the "only woman who over obtained the honour of initiation into the sublime mysteries of Freemasonry."

The Hon. Elizabeth St. Leger was a daughter of the first Viscount Doneraile, a resident of Cork. Her father was a very zealous Freemason and, as was the custom in his time - the early part of the eighteenth century - held an occasional lodge in his own house, when he was assisted by members of his own family and any brethren in the immediate neighbourhood and visitors to Doneraile House. This lodge was duly warranted and held the number 150 on the Register of the Grand Lodge of Ireland.

The story runs that one evening previous to the initiation of a gentleman named Coppinger, Miss St. Leger hid herself in the room adjoining the one used as a lodgeroom. This room was at that time undergoing some alterations and Miss St. Leger is said to have removed a brick from the partition with her scissors and through the aperture thus created witnessed the ceremony of initiation. What she saw appears to have disturbed her so thoroughly that she at once determined upon making her escape, but failed to elude the vigilance of the tyler, who, armed with a sword stood barring her exit. Her shrieks alarmed the members of the lodge, who came rushing to the spot, when they learned that she had witnessed the whole of the ceremony which had just been enacted. After a considerable discussion and yielding to the entreaties of her brother it was decided to admit her into the Order and she was duly initiated, and, in course of time, became the Master of the lodge. According to Milliken, the Irish Masonic

historian, she was initiated in Lodge No. 95, which still meets at Cork, but there is no record extant of her reception into the Order. It is, however, on record that she was a subscriber to the Irish Book of Constitutions, which appeared in 1744 and that she frequently attended, wearing her Masonic regalia, entertainments that were given under Masonic auspices for the benefit of the poor and distressed. She afterwards married Mr. Richard Aldworth of Newmarket and when she died she was accorded the honour of a Masonic burial. She was cousin to General Antony St. Leger, of Park Hill, near Doncaster, who, in 1776, instituted the celebrated Doncaster St. Leger races and stakes.

Helene, Countess Hadik Barkoczy, who was born in 1833, was the sole heiress of Count Johann Barkoczy, and being the last of her race was permitted by the Hungarian Courts to take the place of a son. She succeeded her father on his death in 1871, in the extensive Majorat of Barkoczy. In 1860 she married Count Bela Hadik, aide-de-camp to the unfortunate Emperor Maximillian of Mexico. With her inheritance she came into the possession of an extensive Masonic library. She was a highly educated lady, and made the Masonic literature her earnest study; and having mastered the statements concerning almost every degree in Freemasonry, an ardent admiration for the Masonic idea was aroused in her. She was well acquainted with some Freemasons, through whom she endeavoured to gain admittance into the Craft. Her desire was granted and in 1875, she was duly initiated in the Lodge Egyenloseg, in Unghvar, holding a warrant from the Orient of Hungary. On hearing of this glaring on of the statutes the Grand Orient of Hungary instituted proceedings against the brethren who had been guilty of this "breach of the Masonic vow, unjustifiedly conferring Masonic Degrees, doing that which degrades a Freemason and Freemasonry, and for knowingly violating the statutes." The judgment of the Council was given at their meeting on January 5th, 1876, when all the accused were found guilty. The Deputy Master of the lodge was condemned to the loss of all his Masonic rights and expulsion from the Order forever; the officers to have their names struck off the lists and the other members of the lodge to be suspended for a space of three, six, or twelve months. But still the question remained as to whether the duly initiated Countess could and ought to be looked upon as a regular Freemason and whether she could claim all the rights of a member of the Fraternity. On this point the Grand Orient of Hungary decided in their meeting held on 10th March, 1876, as follows:

1. The Grand Orient declares the admission of the Countess Hadik Barkoczy to be contrary to the laws, and therefore null and void, forbids her admittance into any lodge of their jurisdiction, under penalty of erasion of the lodge from the rolls, and requests all Grand Lodges to do the same.

2. The Countess is requested to return the invalid certificate which she holds within ten days, in default of which measures will be taken to confiscate immediately the certificate whenever produced at any of the lodges.

Mrs. Beaton, a Norfolk lady, it is said, contrived to conceal herself behind the wainscotting in a lodgeroom, where she learned the secret of the First degree, before she was discovered, upon which she herself was initiated. There is, however, no official record of this incident, which rests largely upon tradition.

Madame de Xaintrailles, the wife of General de Xaintrailles, was a member of an Adoptive lodge, and it is said that she was afterwards initiated into Craft Masonry. This event is said to have occurred at the close of the eighteenth century, but this also rests largely upon tradition.

The story of Madame de Xaintrailles is told by Clavel in his Histoire Pittoresque de la Franc-Maconnerie but neither date nor place is mentioned:

"Although the rule which forbids women admission to lodges is absolute, yet it has once been infringed under very remarkable circumstances. The Lodge of Les Freres Artistes, presided over by Bro. Covelier de Trie was giving a Fete of Adoption. Before the introduction of the ladies the brethren had begun their ordinary work. Among the visitors who were waiting in the ante-chamber was a young officer in the uniform of a major of cavalry. He was asked for his certificate. After hesitating a few moments he handed a folded paper to the Expert-Senior Deacon, who, without opening it, proceeded to take it to the Orator. This paper was an aide-de-camp's commission issued to Madame de Xaintrailles, wife of the General of that name, who, like the Demoiselles de Fernig and other Republican heroines, had distinguished herself in the wars of the revolution and had won her rank at the point of the sword. When the Orator read to the lodge the contents of this Commission the astonishment was general. They grew excited and it was spontaneously decided that the First degree, not of Adoptive Masonry, but of real Freemasonry, should be conferred there and then on the lady who so many times had displayed all the virtues of a man and had deserved to be charged with important

missions which required as much courage as discretion and prudence. They at once proceeded to acquaint Madame de Xaintrailles with the decision of the lodge and to ask her if she would accept the hitherto unprecedented favour. Her reply was in the affirmative. 'I am a man for my country,' she said, 'I will be a man for my brethren.' The reception took place and from that time Madame de Xaintrailles often assisted in the work of the Lodge."

The Palladian Lodge, No. 120 on the Roll of the English Constitution of Free and Accepted Masons, is said once to have numbered a lady among its members. It is a tradition of the lodge that, in 1770, Mrs. Havard was proposed as an honourary member and was initiated therein, in order that she might have the necessary qualification. There is, however, no record of such initiation. The Palladian Lodge, it may be stated, was warranted in 1762 and celebrated the centenary of its existence in 1862.

The most modern instance of a woman claiming to be a member of a recognized Masonic lodge is that of Mrs. Catherine Babington, whose Biography was published by her son, J. P. Babington, himself a member of Lee Lodge, No. 253, Taylorsville, N. C., U.S.A., the third edition of which was issued in 1912. Mrs. Babington was the only daughter of Charles and Margaret Sweet, and was born at Princess Furnace, Kentucky, on 28th December, 1815. Near her grandfather's house the Freemasons are said to have met in the upper story of a building in a room designed for a church, in the corner of which an old-fashioned pulpit had been erected and under which it is said she concealed herself from time to time during a period of a year and a half, and where she frequently saw and heard the various Masonic degrees conferred. Finally, the story goes on, one of her uncles, named Ulen, who had left his rifle in the ante-room, went back to get it, and saw Kate emerging from her place of concealment. When they got home he and his brothers summoned her before them to find out what she had learned about Freemasonry. Having ascertained the extent of her information the question arose as to what was to be done. And the story runs: "Accordingly a suitable uniform of red flannel was made and she was taken to the lodge where she was obligated as a regular Mason, but not admitted to membership." The day she took the obligations was the first and last time she was ever inside a Masonic lodge (where she could be seen) while it was at work. She knew Masonry and kept herself posted up until a short time before her death; but never attempted to visit a lodge. On one occasion, it is related, while they were considering her case in the lodge, she was met on the outside by a party of masked men who demanded that she tell them what she knew about Masonry; and relating the incident to her uncle, she is reported to have said: "They might kill me, but they could never make me tell anything about Masonry." Many incidents are told of her use of

Masonic signs and words in her travels through Ohio, Pennsylvania, New Jersey, Virginia, Maryland, Tennessee, and other States; but most of them are seemingly improbable, if not impossible. Mrs. Babington died in Shelby, N.C., where she was buried, and the "Shelby Aurora," which was owned and edited by a member of the Craft, describing the funeral, stated: "At her death she was the only female Mason in the United States and was well versed in the workings of the lodge."

The following curious advertisement appeared in the "Newcastle Weekly Chronicle" of January 6th, 1770:

"This is to acquaint the public that on Monday, 1st inst. being the lodge or monthly meeting-night of the Free and Accepted Masons of the 22nd Regiment, held at the Crown, near Newgate, Mrs. Bell, the landlady of the house, broke open a door with a poker, by which means she got into an adjacent room, made two holes through the wall, and by that stratagem discovered the secrets of Masonry, and knowing herself to be the first woman in the world that ever found out the secret, is willing to make it known to all her sex. So that any lady that is desirous of learning the secrets of Freemasonry, by applying to that well-learned woman (Mrs. Bell) who has lived fifteen years in and about Newgate, may be instructed in all secrets of Masonry."

In the "Edinburgh Courant" of 2nd December, 1772, there appeared the following paragraph:

"A few nights ago a regular Lodge of Freemasons was held at the Star in Watergate Street, in the city of Chester, when a woman who lodged in the house, concealed herself in a press in the lodge room in order to satisfy a painful curiosity she had a long time imbibed of discovering the reason of their secret meetings; but the ever wary and careful fraternity, making a timely and secret discovery of the place of her concealment, assembled themselves within her hearing, and after repeating the punishment which they always inflict on every person whom they detect prying into their secrets, opened the press and took her out, almost dead with apprehension of what she was to suffer, which had such an effect on the humanity of the brethren then present, that they unanimously agreed to dismiss her, without doing her any other injury than that of a severe reprimand for her folly." The Masonic lodge held at this particular house at this time was the

principal lodge in the Chester Division of what are known as the Operative Freemasons. This body has certain officers known as “Searchers” and their duty is to search the lodgeroom, as well as all other rooms which are either under, over, or adjoining the lodgeroom, and the tradition is that the woman was discovered by the Searchers before the Operative lodge was opened.

Lady Morgan, in her Diary, published in 1859, claimed to have been initiated in a lodge in Paris. Under date of January, 1819, she wrote:

“Well, here I am, a Free and Accepted Mason, according to the old Irish Masonic song. When we drove to the solitudes of the Rue Vaugirard, Faubourg St. Germaine, we found the court of the Hotel la Vilette and all the premises full of carriages: Belle et Bonne magnificently dressed in white satin and diamonds, with Voltaire's picture round her neck, set in brilliants, received us in the salon with a sort of solemn grace, very unlike her usual joyous address. Madame la Generale Foy, the wife of the popular militaire, stood beside her; his Royal Highness Prince Paul of Wurtemberg, the Bishop of Jerusalem, Talma, Count de la Rochefoucault, in full dress, looking very like his illustrious ancestor of Les Maximes; Denon, the Count de Cazes, pair de France (brother to the premier, the Duc de Cazes), General Favier, and many others whom we knew, were assembled, and muttered their conversation in little groups. At half past eight they all proceeded to hold the Chapter for the installation of the Dames Ecossaises du Temple, according to the programme, we, les dames postulantes, remaining behind till we were called for. I really began to feel some trepidation, and the stories that I had heard from my childhood upwards, of the horrors of the trial of a free Masonic probation, rose to my mind, red hot poker included. At nine o'clock we were summoned to attend the 'Overture de la Cour des Grands Commandeurs.' When the battants were thrown open, a spectacle of great magnificence presented itself. A profusion of crimson and gold, marble busts, a decorated throne and altar, a profusion of flowers, incense of the finest odour filling the air, and, in fact, a spectacle of the most scenic and dramatic effect ever presented itself. Such of the forms as are permitted to reach the ears profane are detailed in the programme. We took the vows, but as to the Secret, it shall never pass these lips, in holy silence sealed.”

It is clear that this was one of the many Adoptive lodges then in existence.

According to the records of the Lodge Sincerite held at Klattau, Bohemia, the charter of which was recalled in September, 1780, a women's lodge was formed as an auxiliary, the membership of which was confined to the wives of the members of the parent lodge. An exception to this rule was made in favour of the Baroness Chanowsky de Langendorf, who is described as “the most honest. virtuos, and fairest lady.” This female lodge worked under the name “The Three Crowned Hearts”; but, with the exception of its by-laws, no records of any kind concerning the activity of the lodge have been left. A Master Mason managed the lodge as its Master, the office of Treasurer being also occupied by a Master Mason, but, with these options, all the other officers were women. The by-laws stipulated that the members should be “God-fearing, humble, discreet, modest, honest, of righteous heart, obliging as well as charitably inclined toward the poor.” The initiation could not take place when the candidate was in delicate health. The petitions were passed upon by the Master as far as proposition fees were concerned in accordance with the petitioner's circumstances or means, while the amount of dues was fixed by the candidate herself.

The underlying purpose of the lodge was purely moral and virtuous. Besides impressing upon its members the observation of secrecy, they were strictly admished to observe peace, harmony, union, and unblemished behaviour, with the exclusion of haughtiness and arrogance. They were also strictly given in charge to utter words of slander or commit defamatory acts nor were they allowed in any circumstances to indulge in illicit love affairs. The special task of strengthening the members in the observance of a virtuous life was in the hands of the Master and the Woman Orator. The funds were used to assist a sick sister or brother in the event of misfortune or unemployment. The Constitution and By-laws of this lodge are in the archives of the National Museum in Prague, Bohemia. The creation of the lodge contributed in no small degree to the difficulties which afterwards befell the parent Lodge Sincerite, the members of which, in the main, army officers belonging to the Dragoon Regiment Prince Coburg.

Mr. Charles Purton Cooper, F.R.S., a well-known Freemason of his day, addressed the following communication to the editor of The Freemasons Magazine, which appeared in that journal of April 4th, 1863:

“In the autumn of 1831, whilst on a visit of importance to the 'domaine' of La Favee, near the village of St. Eusebe des Pois, in Burgundy, then belonging to myself, but now belonging to my grandson, Arthur, Viscount Delagueriviere, I became acquainted with

an octogenarian lady, the Countess de G----, owner of another 'domaine' in the neighbourhood. The Countess, finding I was a Mason, spoke with singular delight of her 'reception au grade d'apprenti' in a Paris lodge about 1780 and regretted that a sudden and lasting change of residence - France to Italy - had prevented her proceeding to a higher degree. Her early days had been spent with her mother and grandmother at Dijon, both of whom had been members of lodges there - one of the Loge La Concorde and the other of the Loge Les Arts Reunis."

The MS. "Constitutions of the Freemasons," bearing date 1693 have occasionally been quoted in support of the contention that at one time women were admitted into the Masonic guilds. One of the clauses runs:

"The one of the elders taking the Booke, and that he or shee that is to bee made a MAson shall lay their hands thereon, and the charge shall be given."

IN the same manuscript there is more than one reference to the "Dame" as well as the Master.

From the records of the Lodge of Operative Masons held at Mary's Chapel, Edinburgh, it is evident that the widows of Master Masons could, to a limited extent, occupy the position of "Dame" or "Mistress" in a Masonic sense,

"Adr., 17 of Apryle, 1683. The whilk day, in presence of Thomas Hamiltone deakone and John Harvy warden, and remnant masters of the masone craft, in corroborations of the former practise quhich was of use and wont amongst them, it is statute and ordained that it shall be in tyme or in no wayes leithsome for a widow to undertake workes or to imploy jurneymen in any manner or way, but if such work as ancient customers of the deceased husbands or any other ouner who may out of kyndnesse offer the benefite of their work to the sd widoes be ofered unto them, than and that caice it shall be leithsome to them to have the benefite of the work, providing alwayes that they bespeake some freeman by whose advyse and concurrance the worke shall be undertaken and the jurneymen agreed with, quhich freeman is hereby charged to be altogether inhibited to

participate of the benefite arriessing from the sd work, under the paine of douhling the soume reaped and arriessing to them by the sd work unjustly and to the prejudice of the sd widoues, and contrare to the intent of the masters mette for this tyme; and lykewise to underly the censure of the deakon and masters in all tyme coming, if they shall think it expedient to punish them for their malversatione and circumventione of the said widoues. Written and subscribed by order and with consent of the deakon, warden, and masters by Ar. Smith, Clerk."

In this connection mention must be made of the famous Chevalier D'Eon. Deon de Beaument was born at Tonnerre in Burgundy on 5th October, 1728, and, in 1755, received an appointment at the Court of Louis XV. After a successful career in the diplomatic world, in 1764, doubts began to be expressed very freely as to his sex. So notorious did the matter become that between 1769 and 1777 a scheme of "Insurance on the sex of M. le Chevalier (or Mlle. la Chevaliere) D'Eon" resulted in policies to the amount of 120,000 pounds being effected.

While the discussion was at its height, the Chevalier was initiated as a Freemason in La loge de l'Immortalite, a French lodge under the English Constitution, bearing the number 376 on the roll of the Grand Lodge of England. The lodge was formed in 1766 and its headquarters were at the Crown and Anchor in the Strand. He proceeded to the Third degree in January, 1769, and in the same year was appointed Junior Warden of the lodge. Fearing that an attempt to kidnap him might be made by those who had effected policies on the issue he was sheltered by Earl Ferrers at Staunton Harold, near Ashby-de-la-Zouch. Earl Ferrers in 1762 and 1763 held the position of Grand Master of England.

In 1777 an action was brought by a policy-holder against an insurance broker to recover the sum secured by the policy, when two witnesses swore in Court that, of their own personal knowledge, the Chevalier was a woman. All doubt was, however, set at rest by D'Eon's own admission that "he" was a woman. The King of France commanded that the Chevalier should "resume the garments of her sex" and the command was obeyed. To her credit, let it be said that she never again attempted to enter a Masonic lodge, but after her death, there was found the manuscript of an essay on "Freemasonry and Quakerism," in which she said:

“What I say here about Masonry is not meant to win the Gold or Silver Medal, advertised in the London 'Courier Francais,' but only to win, in my heart, a prize graven on the Masonic Compass and Triangles, each point of which, like the Trinity, rests on Truth, Virtue, and Benevolence, Common foundations of Equality and Justice between brothers by birth and by Christianity, as between Brethren by Masonry, enlightened by the Sun of Truth, inasmuch as this is the Truth held by the primitive Christians of Jerusalem and Antioch. But since the Greek, Latin, Gallican, and Anglican Churches have organised themselves into formidable bodies, they deride, individually and collectively, the sombre Society of good Quakers, who are good only at whining, snivelling, and having no power among them; while the Freemasons have established themselves in Worshipful Lodges, in order to laugh, drink, sing at their ease, and display benevolence towards their Brethren and Fellows dispersed over the Earth, without infringing the Laws of Moses or of the Covenant. They spread sunshine, God's consolation, and true happiness in the heart of all human beings capable of appreciating simple Virtue. The happiness of Mankind and the well-being of the Material World are to be found in Nature, Reason, Truth, Justice, and Simplicity, and not in huge bodies compiled by Philosophy and Divinity.”

The following advertisement appeared in the Publick Advertiser, of 7th March, 1759:

“FOR FEMALE SATISFACTION

“Whereas the mystery of Freemasonry has been kept a profound secret for several ages, till at length some men assembled themselves at the Dover Castle, in the Parish of Lambeth, under pretence of knowing the secret, and likewise in opposition to some gentlemen that are real Freemasons, and hold a Lodge at the same house; therefore to prove that they are no more than pretenders, and as the ladies have sometimes been desirous of gaining knowledge of the noble art, several regular made Masons (both ancient and modern) members of constituted Lodges in this metropolis have thought proper to unite in a select body at Beau Silvester's, the sign of the Angel, Bull Stairs, Southwark, and style themselves Unions, think it highly expedient, and in justice to the fair sex, to initiate them therein, provided they are women of undeniable character; for though no Lodge as yet (except the Free Union Masons) have thought proper to admit women into the fraternity, we, well knowing they have as much right to attain to the secrets as those Castle humbugs have thought proper so to do, not doubting but they will prove an honour to the Craft; and as we have had the honour to inculcate several worthy

sisters therein, those that we desirous and think themselves capable of having the secret conferred on them, by proper application, will be admitted, and the charges will not exceed the expenses of our Lodge."

The following advertisement appeared in various English newspapers in the early part of 1762:

"C. LOGE C.

"Advertissement aux dames, etc., - Pour vencre que les Francs Massons ne sont par telles que le public les a representees en particulier la sexe feminine, cet loge juge a propos de recevoir des femmes aussi bien que des hommes.

"N.B - Des dames seront introduits dans la loge avec la ceremonie accountemee ou le serment ordinaire et le real secret leur seront administrees. On commencera a recevoir des Dames, Jeudy, 11 de Mars, 1762, at Mrs. Maynard's, next door to the Lying Inn Hospital, Brownlow-street, Long Acre. La porte sera ouverte a 6 heures du Soir. Les Dames at Messieurs sont priees de ne pas venir apres Sept. Le prix est 1 pound 1s."

A STUDY OF MORMONISM AND ITS CONNECTION WITH MASONRY IN THE EARLY FORTIES

BY BRO. S. H. GOODWIN. P. G. M., UTAH

THE PLAN of this paper contemplates a consideration of the introduction of Masonry among the Mormons at Nauvoo, and a brief study of some of the outstanding conditions in the midst of which Masonic work was done in that community up to the time when - and shortly after - it was disowned by the Grand Lodge of Illinois.

In the latter part of April, 1839, the first steps were taken toward the establishment, in Illinois, of a semi-theocratic community under the leadership of Joseph Smith, the Mormon prophet. Similar attempts had been made by this teacher of a new faith at Kirtland, Ohio, and at several points in the state of Missouri - all of which had come to a disastrous conclusion. The "why" of these failures does not lie within the province of this paper.

On the date named certain of the Mormon leaders came up from Quincy, some fifty miles down the Mississippi river - whither they had fled from their troubles in Missouri - and definitely fixed upon a location for a new settlement. The site of this new Zion included the straggling village of Commerce.

On the first of May, the initial purchase of land was made by a committee headed by Joseph Smith. Soon other extensive holdings were secured and a year later, when a postoffice was established there, the Post-master General re-christened the place "Nauvoo," in deference to the wishes of the settlers. (1)

To this place the Saints gathered in large numbers, coming especially from Missouri, where multiplied troubles had beset them. In consequence of this movement Nauvoo experienced a phenomenal growth, for those times. Within two years from the time the first land was secured by Joseph Smith, the population had grown from almost nothing to more than three thousand, and when Grand Master Jonas instituted Nauvoo Lodge, March 15th, 1842, between eight and ten thousand people made their homes there. (2) Three years later Nauvoo enjoyed the distinction of being the largest city in the state of Illinois and, with the exception of St. Louis, it had no rival in the Northwest.

These people came originally from the older sections of the country and from foreign lands, more particularly from England, and were largely the fruits of the aggressive missionary policy which has distinguished this church from its inception.

Among those who were attracted by the proclamation of this new evangel were a number who were, or had been, members of the Masonic fraternity. Prominent among these were Dr. John C. Bennett, an Ohio Mason, Heber C. Kimball - one of the first apostles and a trusted friend of Joseph Smith and Brigham Young - who had received the degrees in Victor, New York, and Hyrum Smith, the prophet's brother, who was also a New York Mason. (3)

Early in the summer of 1841 these Masons addressed a communication to Bodley Lodge No. 1, located at Quincy, in which they asked for the usual recommendation in order that they might establish a new lodge at Nauvoo. This request was denied, the reason assigned by Bodley Lodge being that ".... as these persons are unknown to this lodge as Masons, it was thought prudent not to do so. (4) A recent writer informs us that not only was the recommendation withheld, but also that Bodley Lodge protested against the granting of a dispensation to the Nauvoo brethren. (5) However that may be, on October 15th, 1841 - ten days after the close of Grand Lodge - Grand Master Jonas issued his dispensation authorizing a lodge at Nauvoo, and five months later, March 15th, 1842, he paid an official visit to that place and set the lodge to work.

In this connection it may not be amiss to note the fact in passing, that the Grand Lodge of Illinois was barely one year old when the Nauvoo dispensation was issued, and that there were few, if any, over one hundred members in the constituent lodges of the state. The natural desire for increase of numbers may have had something to do in determining the action of Grand Master Jonas in this case.

From the very first, the movement to establish a Masonic lodge in Nauvoo appears to have been regarded with suspicion and distrust by Masons elsewhere in the state, more particularly by the members of Bodley Lodge No. 1, at Quincy. (6) This attitude may have been due, in part, at least, to the tales and rumours of misdoings which had followed the Mormons from Ohio and Missouri. But there were other factors. The history of the period now under review points unmistakably to certain political, religious, social and personal forces and considerations which were not without a positive, and very great, influence on the character and fortunes of the Mormon lodges, and which did much to shape Masonic opinion concerning those lodges and their membership. At the risk of a seeming digression, space must be given here to a consideration of some of these elements of the situation, for otherwise we shall find ourselves without either clue or background.

Among the sinister forces of the time which reacted unfavourably, politics played no inconspicuous part. With the rapid increase of population at the Morman centre came a realization, on the part of the politicians of the state, that the Mormon vote was a factor that must be reckoned with. And the concern of the leaders of the two political parties was in way lessened when they discovered the fact, that, for all practical purposes, the leaders of the church could turn the Mormon vote to the one party or the other, as their plans or needs might dictate. If there lingered any doubt on this score in the minds of any, must have been set at rest when the prophet unequivocally declared that he and his people would support the men and party who were friendly to their interests. (7) As a result, both Whigs and Democrats sought by acts of kindness and promises of help, to win this support. Nor were the leaders of these religions slow in making use of their power.

At the general conference of the church held in October, 1840, it was decided to petition the St. Legislature to incorporate the town of Nauvoo, and committee of three, including Joseph Smith and Dr. John C. Bennett, was selected to draft the necessary petition and bill. These documents were taken to Springfield by Bennett, who appears to have been a shrewd lobbyist, in December of that year. When presented, the bill seems to have met no opposition. It passed the lower house with only one or two dissenting votes, and the Senate with none at all. (8) Indeed, we are informed by a recent wrier that in the House of Representatives the bill was not even read, except by title. Yet there were in the Assembly at the time such men of later national prominence as John A. Logan, Lyman Trumbull and Abraham Lincoln. (9) And Stephen A. Douglass, then Secretary of State, of Illinois, and leader of the Democratic party, used his influence to expedite the passage of the bill. The act granting the charts to Nauvoo was signed by Governor Carlin, December 16th, 1840.

This charter, which "included charters for the Nauvoo Legion and the University of the City of Nauvoo," was of a most extraordinary character. The only restrictions placed on the city council was that no law should be passed which was repugnant to the Constitution of the United States or the Constitution of the State. Among other unusual powers granted by this remarkable instrument was that of issuing writs habeas corpus by the municipal court. (10) This feature as the sequel shows, was a dangerous provision: it was so liable to abuse. And it was abused. It was the misuse of such writs that brought the city and state authorities into conflict, fed the fires of hatred an opposition and furnished a pretext for mob action.

About the time that the Nauvoo Masons were taking the initial steps in the organization of a lodge Judge Stephen A. Douglass, then one of the Justice of the State Supreme Court and located at Quincy, visited Nauvoo, addressed the people, was entertained by Joseph Smith, and while there appointed Dr. John C. Bennett Master in Chancery. As noted above, Douglass had aided in securing the passage of the act of incorporation for Nauvoo, and had thereby won the gratitude of the Saints. His action in the present instance increased the favour with which he was regarded by Joseph Smith and the people. But it brought upon him the unsparing criticism of his political opponents and from this the people whom he had so signally favoured did not entirely escape. Indeed, so caustic was the criticism levelled at Douglass by one paper - the Warsaw Signal - that Joseph Smith, in a vitriolic communication addressed to the editor of that paper, ordered his subscription cancelled. (11) On another occasion, not long after the Nauvoo lodge had been set to work, Douglass adjourned court in order that he might visit Nauvoo and witness the review of the Nauvoo Legion. (12) In connection with the elections of that fall Joseph Smith published an article in which he declared that the Mormon people did not care a fig for Whig or Democrat; that they all looked alike, and that he would support those who had shown themselves to be friends of the Mormons, adding, "Douglass is a master spirit, and his friends are our friends. We are willing to cast our banners on the air and fight by his side." (13) In the gubernatorial election, which resulted in the choice of Thomas Ford for Governor, the situation had become so tense that the opposing candidate, Joseph Duncan, felt justified in making opposition to the Mormons one of the chief planks of his platform. (14) The curious who may be desirous of seeing to what lengths politicians were willing to go in those days to secure the support of the prophet and his followers, are referred to some of the speeches made before political conventions in Illinois during the early forties. (15)

Enough has been said above to indicate somewhat of the methods employed by the politicians of those days and the sacrifices they were willing to make for party advantage. The effort to win the Saints to the support of one political party or the other continued to be a factor in their affairs as long is they remained in Nauvoo, and it was this rivalry to secure their political adherence that made it possible for them to secure such unusual favours and to wield the influence they did in political affairs. And it was this rivalry that made them alternately courted and hated by those who would use them. (16)

Another factor which at first blush might seem to be rather remote from the subject, but which none the less militated against the Masonry of Nauvoo, developed in the county to the south of that in which the city of the Saints was located.

Some time previous to the date upon which Grand Master Jonas issued his dispensation to the Nauvoo brethren, a campaign was begun to secure the removal of the county-seat from Quincy to Columbus. Quincy was the home of Bodley Lodge, while Grand Master Jonas lived at Columbus. Naturally, the Grand Master was in favour of the proposed change, while quite as naturally the prospect of losing the county seat did not commend itself to the people of Quincy and the membership of the Masonic lodge there. A good deal of bitterness was engendered as a result, and feeling ran so high that when the Grand Master sent communications to the nine papers in advocacy of the change, those reflectors of public feeling and opinion refused to print them. (17) Not to be baffled in his purpose to carry on the fight, Grand Master Jonas and some of his friends went to St. Louis, purchasing the necessary printing outfit, shipped it to Columbus and began the publication of the Columbus Advocate, the very name of which indicated the purpose for which it was established. While this furnished the Grand Master with a medium through which he might express his views, it did not tend to mollify the feelings of the people of Quincy. One result was, apparently, that the members of Bodley Lodge lost no opportunity to embarrass the Grand Master, and the lodge minutes and the proceedings of Grand Lodge show how this situation reacted unfavourably on the Nauvoo lodges. (18) But, while the machinations of slanderous politicians, and the venom and ill-feeling engendered in an extraneous squabble over a county seat were each influential in the affairs of Nauvoo and its Masonry, neither was as baleful in its effects or as portentous of evil for all concerned as were certain events which even then were taking place within the community itself.

Exactly one month previous to the visit of Judge Douglass to Nauvoo, when he appointed John C. Bennett Master in Chancery, viz., April 5, 1841, Joseph Smith took his first plural wife. (19)

While this, so far as the available records show, was the first instance of the practice of polygamy, or "the great and glorious principle of plural marriage," (20) the doctrine had been taught by Smith to certain of his followers fully ten years earlier. (21) According to the records, the principle was first impressed upon the mind of the prophet in 1831, and from the same sources we learn that immediately he made it known to a few of his close

personal friends, and that they in turn passed it on to certain others. (22) Although the revelation on plural marriage, as it appears in Doctrine and Covenants, was committed to writing July 12, 1843 - at which time Joseph Smith had not less than twelve plural wives, and other leaders of the church had followed the prophet in this practice - it was not officially proclaimed as a doctrine of the church until some years subsequent to the settlement in Utah. (23)

A moment's digression at this point may be justified by the interesting fact that as late as 1865 Brigham Young - in conversation with a prominent visitor, who was a political figure of national importance at the time - gave the impression that he was responsible for the revelation on plural marriage. As reported in the Journal of Schuyler Colfax, the president of the church declared, ". . . that the revelations of the Doctrine and Covenants declared for monogamy, but that polygamy was a later revelation commanded by God to him and a few others, and permitted and advised to the rest of the church." (24)

It is a matter of record that Joseph Smith began teaching this principle actively, though with great caution, in the year following the settlement at Nauvoo. (25) At first he confided it only to his closest friends, and those in whom he had absolute confidence, and not to them until he had exacted the most solemn promises of secrecy, for it was not yet "lawful" to utter this teaching in the hearing of the multitude. (26) He did, however, venture to test the feelings of the people concerning this doctrine, some time prior to the return of apostles from Europe, viz., before July 1, 1841. On the occasion named he preached a sermon on the "Restoration of All Things," in which he strongly hinted that the "patriarchal, or plural order of marriage, practised by the ancients, would again be established." We learn that this statement created great excitement and consternation among those who heard the discourse - delivered at a morning service - so much so, in fact, that the prophet "deemed it wisdom, the afternoon, to modify his statement by saying it possibly the spirit had made the time seem nearer in it really was, when such things would be restored." (27)

From the evidence at hand it appears that while this time, i.e., during the first half of the year 1841, knowledge and acceptance of the doctrine of a plurality of wives were confined to the leaders and principal men the church - and that not all of them had been enlightened on the subject - within two years information on the subject had been quite generally disseminated among the people. (28)

To believe that such a revolutionary practice could be taught and indulged in for any, considerable length time and have a knowledge of the, fact limited to those for whom it was intended, would place too great a tax upon our credulity and would flatly contradict the teaching of experience concerning human nature. The presence of “apostates”" in the community, and in adjoining settlements, some of whom had stood high in the councils of the church, would preclude the possibility of maintaining secrecy. Gradually, knowledge what was going on in respect to plurality of wives percolated throughout the community, and was taken up and given trumpet-voice by the enemies of the church.

Here, too, the fact should be noted, that while it appears to have been a matter of common belief that the leaders of the church were practising polygamy, those same leaders did not hesitate to deny, directly and by implication, that such was the case. This conflict between the teaching and practices of Joseph Smith and others was used with effect by those who, one reason or other, had entered the lists against the Mormons. When referring to this feature, a present-day historian, and member of the church, declared that, “wicked men took advantage of the situation and brought sorrow to the hearts of the innocent and reproach upon the church.” (29)

A single incident that occurred but a few months before the prophet's death must suffice to illustrate what, not unfairly, might be characterized as double-dealing. It seems that an elder of the church who had been instructed in the doctrine of a plurality of wives, had been sent up into Lapeer county, Michigan. Whatever the directions he may have received from the church authorities as to the use to be made of this teaching, his zeal appears to have outrun his wisdom. He publicly proclaimed the principle with the result that the greatest excitement ensued. Upon learning the facts, Joseph and Hyrum Smith prepared and published the following, in the church paper:

NOTICE

As we have lately been credibly informed, that an elder of the Church of Jesus Christ, of Latter Day Saints by the name of Hiram Brown, has been preaching Polygamy, and other false and corrupt doctrines, in the county of Lapeer, state of Michigan.

This is to notify him and the church in general, that he has been cut off from the Church, for his iniquity; and he is further notified to appear at the Special Conference on the, 6th of April next, to answer to these charges.

Joseph Smith Hyrum Smith

Presidents of said Church. (30)

Yet, at the time when this "notice" was published, the prophet was the husband of not less than twenty plural wives. (31) It might be noted in passing that the matter of Elder Brown's delinquencies was only remotely hinted at by Joseph Smith at the April Conference, and the people were told that if they expected that matters of a petty, trivial character were to be considered they were doomed to disappointment. (32)

Instances of denial that polygamy was either taught or practised at Nauvoo or elsewhere occur not infrequently in the literature of the church, even some years after the death of the Prophet. (33) It appears, however, that such statements, and even the paragraphs in Doctrine and Covenants which deal with monogamy are not to be regarded as denials of the principle by church authorities, but rather as an "evasion to satisfy the popular clamour." (34)

Undoubtedly the disaffection of Dr. John C. Bennett, which occurred early in May, 1842, had more to do with focusing attention upon the practice of polygamy by Joseph Smith and others, than any other one event. It is immaterial, for our purpose, how this man is to be regarded. He appears to have been a very devil, or a gentleman and a scholar, according to the point of view of the writer. (35) This much is beyond dispute: he told the truth, and not "wicked lies about Joseph" when he declared that the prophet "taught doctrines in secret which he dare not make public," and that he "preached one thing in public and practised another in private." (36) And further, that he stated facts when he declared in his book - "The History of the Saints" - that Joseph Smith at that time, 1842,

had plural wives, including Louisa Beman. (37) It is equally beyond controversy that Bennett was in a position to greatly injure the prophet, and no less true that he used this power to the utmost. In fact, it has been asserted by a recent writer that more than any other influence or person, he was responsible for the downfall of the Mormon church in Illinois. (38) For something like a year and a half Bennett had been in a position to know the inner counsels of the leaders of the church, for he was in fact one of those leaders. When he became a member of the church he was Quartermaster General of the State of Illinois. He helped to draft the famous charters and the bill for the incorporation of Nauvoo, and himself carried them up to Springfield and urged the passage of the act. He had been the first Mayor of Nauvoo under the new charter, was second in command of the Nauvoo Legion, was made Master in Chancery by Judge Stephen A. Douglass, and for a time occupied Sidney Rigdon's place as a member of the first presidency of the church. When the break came between Bennett and the prophet, the latter, fully appreciating the power of Bennett to do harm, immediately proceeded to forestall the use of that power as far as possible, and this in ways which must have been humiliating to Bennett, almost beyond endurance. (39) In return, Bennett used voice and pen most persistently and effectively against Joseph Smith and all the interests with which he was identified. That Smith was fully alive to the danger from this quarter, and that it was not imaginary, appears from the fact that at his suggestion a special conference assembled at Nauvoo in August, 1842, “for the purpose of calling a number of elders to go out in different directions and by their preaching deluge the states with a flood of truth, to allay the excitement which had been raised by the falsehoods put in circulation by John C. Bennett and others.” (40) Nearly four hundred men volunteered to undertake this work. (41) The prophet himself had been in hiding for three weeks immediately preceding this conference - his whereabouts being unknown to his people (42) - on account of Bennett's activities. From Smith's journal we learn that he had been in Nauvoo during the entire period. (43)

The foregoing statement of facts will aid to an understanding of some of the conditions which existed in Nauvoo at the time of the planting of Masonry in that place, and suggests at least, that perhaps the soil there was not the very best for the development of the principles of our art. And further, this recital leaves little room for doubt that the irregularities permitted in the lodge room and the “contumacious” treatment of the edicts and messengers of the Grand Master were not the only considerations - although they were quite sufficient in themselves - that had weight in determining the status of Freemasonry among the Latter Day Saints. We may now proceed with the story of the Nauvoo lodges.

As noted above, Grand Master Abraham Jonas instituted Nauvoo Lodge, U.D., and set it to work, March 15, 1842. The circumstances attending this function, so far as they are matters of record, are most interesting.

Upon his return home the Grand Master wrote quite an extended account of the occasion under the caption, "Nauvoo and the Mormons," which was published in his paper, the Columbus Advocate. Among other things he said:

"While at Nauvoo I had a fine opportunity of seeing the people in a body. There was a Masonic celebration, and the Grand Master of the State was present for the purpose of publicly installing the officers of a new lodge. An immense number of persons assembled on the occasion, variously estimated from five to ten thousand persons, and never in my life did I witness a better-dressed or a more orderly and well behaved assemblage; not a drunken or disorderly person to be seen, and the display of taste and beauty among the females could not well be surpassed anywhere.

"During my stay of three days, I became well acquainted with their principal men, and more particularly with their prophet, the celebrated 'Old Joe Smith.' I found them hospitable, polite, well-informed and liberal. With Joseph Smith, the hospitality of whose house I kindly received, I was well pleased." (44)

From the journal of Joseph Smith himself, we get a little more intimate view of what actually took place. Unlike the Grand Master, he was not writing for the purpose of confounding his critics. Under date of "Tuesday, March 15," he wrote:

"I officiated as Grand Chaplain at the installation of the Nauvoo lodge of Freemasons, at the Grove near the Temple. Grand Master Jonas, of Columbus, being present, a large number of people assembled on the occasion. The day was exceedingly fine; all things were done in order. In the evening I received the First degree in Freemasonry in Nauvoo Lodge, assembled in my general business office." (45)

On the day following, March 16, he wrote: “I was with the Masonic lodge and rose to the sublime degree.” (46)

From one other source comes a little indirect light upon the events connected with the institution of Nauvoo Lodge.

Not long after this lodge had been set to work, rumours became current of unusual proceedings therein which seemed to set at defiance well known and established Masonic law and usage. These tales finally crystallized into assertions, and on the 16th of July, following, Bodley Lodge, at Quincy, held a special meeting, called for the purpose of considering the matter and taking such action as the facts might seem to warrant. After discussion, the sentiment of the meeting took the form of resolutions. One of these called upon Grand Master Jonas to suspend the dispensation of Nauvoo Lodge until the annual communication of Grand Lodge. Another throws a little light back upon the events connected with the institution of that lodge. This resolution reads:

“Resolved, That Bodley Lodge No. 1, of Quincy, request of the Grand Lodge of the State of Illinois, that a committee be appointed at the next annual meeting of said lodge, to make inquiry into the manner the officers of the Nauvoo Lodge, U.D., were installed, and by what authority the Grand Master initiated, passed and raised Messrs. Smith and Sidney Rigdon to the degrees of Entered Apprentice, Fellow Craft and Master Mason, at one and the same time, and that the proceedings of the committee be reported for the benefit of this lodge.” (47) This resolution seems to show that Bodley Lodge was not pleased with the public “installation” of the officers of Nauvoo Lodge - “at the Grove near the Temple,” in the presence of a vast throng and during which the Mormon prophet served as Grand Chaplain, though he was not at the time even a member of the Blue Lodge - and further, that Sidney Rigdon, as well as Joseph Smith, was made a Mason “at sight.”

The fact might be noted in passing that presumably it was this unusual action of the Grand Master in behalf of the two church leaders, that was in the mind of one of the present-day apostles of the Mormon church when he wrote that, “Great Masonic honours were conferred upon Joseph Smith and Sidney Rigdon.” (48) Be this as it may, the action taken by Bodley Lodge had the desired effect, and on August 11th, less than six

months after its institution, the Grand Master issued his order, suspending the dispensation of Nauvoo Lodge until the annual communication of Grand Lodge. In this short period, the lodge had initiated candidates, of which number 256 had been raised. When the matter came before Grand Lodge, October 3, 1842, the Grand Master explained his action in connection with Nauvoo Lodge and submitted the correspondence in relation thereto. (49) To the keen regret of the student of those events, no word appears of record which throws any light on the character of the explanation made. The matter was placed in the hands of the Committee on Returns and Work of the lodges consideration and recommendation.

On the evening of the second day's session of and Lodge this committee presented a divided report. The majority regretted that the lodge had disregarded the instructions of the Grand Master - to send up the records of the lodge - but expressed the belief that probably the work done conformed to the requirements of Grand Lodge. However, evidence submitted seemed to show that the "intention and ancient landmarks of our institution have been departed from, an inexcusable extent," but that the actual situation could be ascertained only by an investigation of the proceedings and an inspection of the original records the lodge. The committee therefore recommended at the dispensation be suspended till the next annual communication of Grand Lodge, and that a committee be appointed to visit Nauvoo, make a thorough examination and report its findings to Grand Lodge at its next annual communication.

The minority report partook somewhat of the character of a "Scotch verdict." The evidence submitted had failed to establish any irregularities, but fearing that such irregularities could be shown, the third member of the committee joined his colleagues in the recommendation made. (50)

A substitute motion prevailed which provided for the appointment of a special committee whose duty it should be to proceed at once to Nauvoo, make the investigation contemplated and report results to the Grand Master. He in turn was authorized to remove the injunction suspending labour, or to continue it, as the facts presented by the committee might warrant. (51) This committee entered at once upon the task assigned and in due time reported its findings to the Grand Master. Investigation showed that grave irregularities had obtained in the work of the lodge, and that these were of such character as to "strike at once at the vital principles of our Order." Among others, the committee specified the practice of balloting for several candidates at one and the same

time, and a tendency to make a reformatory of the lodge. In review of the whole situation, while the committee found much to regret and much to deplore, it was of the opinion that the case did not demand that the injunction suspending labour be made perpetual, and therefore recommended that the lodge be permitted to resume its work, till the next annual communication of Grand Lodge, and that some member of the Craft should be appointed to visit Nauvoo for the purpose of reminding the brethren of the irregularities complained of and admonish them to avoid the same in the future. In accordance with this recommendation, Grand Master Helm, on November 2, 1842, issued his order which permitted the lodge to resume labour. (52) From such evidence as is at hand it appears that the Nauvoo brethren lost no time in getting to work, and the results of their efforts were certainly remarkable. During the eleven months immediately following the restoration of their dispensation, they were so successful in the work of increasing their numbers, that dispensations for two additional lodges in Nauvoo were granted, and the Grand Master in his address to Grand Lodge recommended that before the charter requested should issue to Nauvoo Lodge, its membership should be divided into four or more distinct lodges. (53)

1. “The Historical Record,” Volume VIII, 1889, p. 751.

2. “The Historical Record,” Volume VIII, 1889, p. 757. Cf. McMaster's Hist. of the People of the U.S., Volume V, p. 210.

3. “Life of Heber C. Kimball,” Whitney, 1888, p. 26.

4. “Reynolds' History of Freemasonry in Illinois,” 1869, p. 152.

5. “Mormonism and Its Connection with Freemasonry, 1842-34, Nauvoo, Ill,” Smith. “The American Tyler,” Feb. 1, 1905.

6. “Proceedings of the Grand Lodge of Illinois,” 1842, pp. 52-8.

7. “Times and Seasons,” Volume III, 1841, p. 651.

8. “Masonic Voice-Review,” (new series), Volume X, 1908, p.261.

9. Ibid.

10. “Historical Record,” Volume VIII, 1889, p. 754; “Masonic Voice-Review,” Volume X (new series), pp. 261-2. See also “Times and Seasons,” Volume II, pp. 284-86.

11. “Masonic Voice-Review,” Volume X (new series), 1908, p. 262. This letter, addressed to the editor, reads: “You will please discontinue my paper; its contents are calculated to pollute me. And to patronize that filthy sheet, that tissue of lies, that sink of iniquity, is disgraceful to any moral man. Yours with contempt, Joseph Smith. P. S. Please publish the above in your contemptible paper.” For Smith's account of this visit of Douglass and Walker - leaders of the Democratic and Whig parties, respectively - see “Times and Seasons,” May 15, 1841. In the issue of the same publication, for June 1, 1841, is an editorial which deals with the strictures of the Warsaw Signal.

12. “Historical Record,” Volume VII, 1888, p. 764.

13. “Times and Seasons,” Volume III, 1841, p. 651.

14. “Historical Record,” Volume VII, 1888, p. 530.

15. “Times and Seasons,” Volume V, p. 549; “Millennial Star,” Volume XII, 1850, p. 106-7.

16. “History of the Church, Period 1, Joseph Smith,” B. H. Roberts, Volume IV, 1908, Introduction, p. 21.

17. “Masonic Voice-Review,” Volume X (new series), 1908, p. 294.

18. “Reynolds History of Freemasonry in Illinois,” 1869, pp. 174-75; “Proceedings Grand Lodge of Illinois,” 1842, pp. 52-3.

19. “Historical Record,” Volume VI, 1887, pp. 232-33.

20. “Deseret News,” May 20, 1886. Article by Apostle Joseph F. Smith, afterwards, and until his death, recently, President of the Mormon church; “Historical Record,” Volume VI, 1887, p. 219.

21. “Rise and Fall of Nauvoo,” B. H. Roberts, 1900, p. 115; “Historical Record,” Volume VI, 1887, p. 230; Cf. “History of the Church, Period 1, Joseph Smith,” B. H. Roberts, Volume V, 1909, Introduction, pp. 29-46.

22. Ibid.

23. “Deseret News Extra,” September 14 1852; “Historical Record,” Volume VI, 1887, p. 227; “Life of Heber C. Kimball,” O.F.Whitney, 1888, p. 335.

24. “Western Galaxy,” Volume I, 1888, p. 247. This is a quotation from the Journal of Schuyler Colfax, 1865.

25. “Historical Record,” Volume VI, 1887, p. 221; “Life of Heber C. Kimball,” Whitney, 1888, pp. 331-32; “History of the Church, Period I, Joseph Smith,” B.H. Roberts, Volume V, 1, 1909, Introduction, p. 34.

26. “Life of Heber C. Kimball,” O.F. Whitney, 1888, pp. 333, 335; “One Hundred Years of Mormonism,” Evans, p. 474; “Succession in the Presidency of the Church,” B.H. Roberts, 1900, p. 120; Cf. “Biography of Lorenzo Snow,” by his sister, E.R. Snow, 1884, p.68.

27. “Life of Heber C. Kimball,” O.F. Whitney, 1888, p.338. The words quoted in the text are those of Helen Mar Kimball, a daughter of H.C. Kimball, who was afterwards (May, 1843) married to Joseph Smith.

28. “Millennial Star,” Volume 45, 1885, p.436; “Historical Record,” Volume VI, 1887, pp. 220, 227.

29. “Rise and Fall of Nauvoo,” B. H. Roberts, 1900, p. 118.

30. “Times and Seasons,” Volume V. Feb. 1, 1844, p.423; Cf. “Historical Record,” Volume VI, 1887, p. 220.

31. “Historical Record,” Volume VI, 1887, pp. 233-34.

32. “Times and Seasons,” Volume V, 1844, p. 522.

33. “Millennial Star,” Volume 12, 1850, pp. 29-30; same, Volume 45, 1885, p. 435.

34. “Millennial Star,” Volume 45, 1885, p. 435. It is only fair to state that later, a different explanation of these denials was given, and that the latter appears to be the position held by church leaders today. Thus, B.H. Roberts tells us that the leaders were obliged to make these denials because “... over-zealous advocates and illinformed denunciators never truly represented the doctrine of the revelation on marriage,” and so, “the denials of these misstatements of the doctrine and its practice was not regarded by the leading elders of the church as a denial of the doctrine of the revelation; and while this may be considered a refinement in presentation that the world will not allow, it nevertheless represents a distinction that was real to those who were struggling with a difficult proposition, and accounts for the seeming denials made by John Taylor, in public discussion with three ministers at Boulogne-sur-mer, France, 1850.” “History of the Mormon Church,” B.H. Roberts, Americana, Volume VI, 1911, P. 297. To those who

do not have access to any early and conclusive evidence in support of this position, this later explanation may seem, as it does to the writer of these lines, as an afterthought made use of to meet it rather difficult and disagreeable situation. Other instances of these "denials" are to be found in Hyrum Smith's letter in "Times and Seasons," Volume V, p. 474, and in Joseph Smith's journal, under date of Oct. 5, 1843, where he writes: "Gave instructions to try those persons who were preaching, teaching, or practising the doctrine of plurality of wives." "History of the Church, Period 1, Joseph Smith," Volume VI, 1912, p. 46. 35."Historical Record," Volume VII, 1888, p. 495; Bennett's book, "History of the Saints," 1842, pp. 10-35; "History of the Church, Period 1, Joseph Smith," Volume V, 1909, pp. 67-83.

36. "The History of the Saints," John C. Bennett, 1842, pp. 287; "Historical Record," Volume VII, 1888, p. 495; with this ef. "Historical Record," Volume VI, 1887, pp. 219-234.

37. "History of the Saints," John C. Bennett, 1842, p.256; "Historical Record," Volume VI, 1887, pp. 221 and 233.

38. "Masonic Voice-Review," (new series), Volume X, 1908, p.334.

39. "Times and Seasons," Volume III, 1842, pp. 870, 874; "History of the Church, Period 1, Joseph Smith," B.H.Roberts, Volume V, 1909, pp. 71-82.

40. "Historical Record," Volume VII, 1888, p.500; "History of the Church, Period 1, Joseph Smith," B.H. Roberts, Volume V, 1909, p. 136.

41. "History of the Church, Period 1, Joseph Smith," B.H.Roberts, Volume V, 1909, p. 139.

42 Ibid, p. 137; Cf. "Succession in the Presidency," B.H. Roberts, 1900, p.118

43. "History of the Church, Period 1, Joseph Smith," B.H. Roberts, Volume V, 1909, p.138

44. "Times and Seasons," Volume III, 1842, pp. 749-750; "History of the Church, Period 1, Joseph Smith," B.H. Roberts, Volume IV, 1908, pp. 565-566.

45. "History of the Church, Period 1, Joseph Smith," B.H.Roberts, Volume IV, 1908, pp. 550-551.

46. Ibid, p. 552.

47. “Reynolds' History of Freemasonry in Illinois,” 1869, pp.174-175.

48. “Deseret News,” Editorial, July 16, 1906.

49. “Proceedings, Grand Lodge of Illinois,” 1842, p. 52.

50. Ibid, pp. 58-59.

51. Ibid, pp. 59-60.

52. Ibid, pp. 71-72.

53. “Proceedings, Grand Lodge of Illinois,” 1843, p. 85.

----o----

KEEPING HOUSE WITH GO1)

BY BRO. L B. MITCHELL, MICHIGAN

As the consciousness of nature,

As the very heart of life,

As the wonder creature venture

In whom centers care and strife;

As those who in coming, going,

Pass oft 'neath the chast'ning rod

Of their own, and read their sowing,

We've been keeping house with God.

Through the ages we've been striving

For what we have deemed the right,

But on failure of arriving

Found ourselves in direst plight;

For autocracy's intention

Was to wipe from off the sod

Those who dared to make pretention

Of their keeping house with God.

But through sacrifice of millions

Of the flower of the race,

And of treasure into billions

We have earned sweet freedom's place;

Yet we seem e'en more than ever

In a strange, abnormal plod,

There's unrest the wide world over

In its keeping house with God.

While we're trusted with the keeping

Of the house by nature given,

We abnormally are seeking

In a super-way, our heaven,-

We are tarning to the visions

Of the race of early plod,

Worked to creeds that cause divisions

In our keeping house with God.

But we now should learn as mortals,-

Children on the strands of time,

That while striving in its portals

That our part is the sublime,-

That true manhood, character,

What'er be the joy or plod

Is the requisite forever

Of our keeping house with God.

We must rise to clearer vision

Of the brotherhood of man,

We must come to the decision

That the heart leads in the plan,

And that love gives all the value

To all else above the sod,

And that to it we must square to

In our keeping house with God.

----o----

No really great man ever thought himselt so. - Hazlitt.

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 45

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in “First Steps” of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a “Research Committee” preferably of three “live” members. The study meetings should be held once a month, either at a special meeting of the lodge

called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE “QUESTION BOX” THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON “THE EMBLEMS”

THE BOOK OF CONSTITUTIONS

Recite the monitorial lecture on “The Book of Constitutions guarded by the Tyler's Sword.”

Were written constitutions known to Operative Freemasons in the eleventh to fifteenth centuries? How were the traditions and charges communicated to the candidate in those times? What is supposed to have been the gradual evolution of these traditions and charges?

What is the oldest manuscript of the Old Charges? In what form was it written? What is the next oldest copy? To whom are we indebted for our present collection of these old documents? How many copies of these have been collected and preserved ?

What happened to a number of the Old Charges that were in the hands of Masons at the beginning of the eighteenth century? When was one of the first attempts made to collate them?

Who made the first digest of these old manuscript constitutions shortly after the formation of the Grand Lodge of England? In what light is Dr. Anderson's work looked upon at the present day?

What symbolical interpretation may be placed upon the Book of Constitutions?

What is the symbolical significance of “the Book of Constitutions guarded by the Tyler's Sword?” What is the origination of the word “tyler”, and when was that office first created? What is one theory of the derivation of the word? What is another theory? Of what should the Tiler be a reminder?

Whence was the word “cowan” derived? What is supposed to have been the original meaning of the word? In what other sense was the word used?

When was the term introduced into English Masonry? By whom was it supposed to have been introduced? What is its present-day literal meaning? Is it the Tiler's duty alone to “keep off cowans”?

THE SWORD POINTING TO A NAKED HEART

Recite the monitorial lecture on “The Sword Pointing to a Naked Heart.”

What is Mackey's theory of the origin of the symbol of the “Sword Pointing to a Naked Heart” ? How is it presumed to have come into our ritual?

Of what is the heart a symbol in this instance? the sword?

What was one of the early beliefs concerning God? What did the term “morality” mean in those days?

How is the “moral law” interpreted by Masons of the present day?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. I “The Charles Martel Legend in Freemasonry,” by Bro. Oliver D. Street, p. 223.

Vol. III “Antiquities,” p. 181; “Cowan,” June C.C.B. p.4; “Freemasonry and Monasticism in the Middle Ages,” by Bro. Robert I. Clegg, Jan. C.C.B. p. 1.

Vol. V. “Cowan,” Q.B. 165.

Mackey's Encyclopedia:

Anderson, James, p.57; Book of Constitutions Guarded by the Tyler's Sword, p. 113; Cowan, p. 183; Sword Pointing to the Naked Heart, p. 750; Tyler, p. 786.

THIRD STEPS

BY BRO. H.L. HAYWOOD, IOWA

PART IX - THE EMBLEMS - CONTINUED

THE BOOK OF CONSTITUTIONS

DURING the period lying, say, between 1000 and 1400, when Operative Freemasonry was enjoyings its plentitude of power, it is probable that no written Constitutions were in use. According to such meagre evidence as we possess it is probable that the candidate, at the time of his initiation, was given oral account of the traditional history of the Craft that the Master gave him the charges of instruction and duty in such language as he might choose to employ at the time. As would inevitably happen under such circumstances these traditions and charges gradually assumed a more or less stereotyped form until at last, to make uniformity more certain, they were committed to writing.

The oldest manuscript form of the Old Charges now in existence, as I have already noted, is that which was written by some unknown cleric somewhere near the year 1390;

it is known as the Regius, or Halliwell Manuscript, and is written in the form of doggerel verse. Our next oldest copy is the Cooke, which was written early in the next century. Many copies were made from these from time to time, and other versions of the Craft's story were composed; through the labours of Brother W. J. Hughan, the great pioneer in this field, and through the efforts of his successors, we now possess close on to a hundred copies of these old documents.

Many copies of the Old Charges were in the hands brethren in the beginning of the eighteenth century. When the Revival came, and outsiders began to probe into the secrets of the Order, certain of these brethren, to guard against their falling into strange hands, burned several of their manuscripts. Not all, however, were destroyed, and it appears that an attempt to collate the Ancient Constitutions was made as early as 1719.

Shortly after the formation of Grand Lodge some members expressed dissatisfaction with the existing Constitutions and Grand Master Montagu ordered Dr. James Anderson to make a digest of all available manuscripts in order to draw up a better set of regulations - the governance of the body. It is thought by some that it was Dr. Anderson himself who first urged this on Montagu. A committee of fourteen “learned brethren” examined Anderson's work and approved of it, except for a few amendments, and it was accordingly published in the latter part of 1723. This Book of Constitutions “is still the groundwork of Masonry” and stands to our jurisdictions very much as the Constitution of the United States does to our nation.

Holding such a position it is fitting that the Book of Constitutions serve as a symbol in the Third degree. Being, as it were, the title deed of our Fraternity it is much more than a mere instrument of law, and links us on to the great past and binds us in an organic unity to the generations of old builders who, in departing this life, left behind them so shining a monument. As a symbol, therefore, the Book of Constitutions reminds us of our debt to the past, of our solidarity with the vanished generations of kindly workmen, and of the necessity of law and of seemly order if the Craft is to hold itself together in a world where everything is always falling to pieces.

If the Tyler is set to guard the Book it is to remind us that secrecy and watchfulness must ever be at hand to guard us against our enemies, for the Tyler is here introduced as a

symbol, rather than as an officer of the lodge. When the Craft first began to employ such a sentinel we know not, nor can we be sure how the word itself originated. Some believe that the first tyler was in reality a tyler, a brother employed to make roofs, himself a member of one branch of the old travelling builders. Others think that, as the sentinel is to protect the secrecy of the lodge, he was called tyler in a figurative sense since it is the roof which conceals the interior of a building. Accepting such views for what they are worth, and acknowledging the practical necessity for such a guardian, we may also see in the Tyler, in the present connection, a reminder that each and every one of us must become a watchman seeing to it that no influence shall undermine our organic law, and that no enemies shall be permitted admittance to our fellowship. Every loyal Mason must be a Tyler, watchful lest he recommend an unfit candidate, and careful lest in his own person he admit such influences into the lodge as make for disunion and disharmony. To keep off cowans and eavesdroppers, figurative and actual, is one great duty of membership.

Cowan is a Scotch term. It was used in early Scotch Masonry in more than one sense but seems originally to mean "a man who uses round unsquared stones for building purposes, whether walls or huts"; in other words, the Cowan was originally an unskilled Mason. Oftentimes a Cowan was loosely affiliated with the Craft but never given its secrets for which reason he was often known as a "Mason without the word." The term was also employed to describe a non-affiliated skilled Mason, one who had unlawfully obtained the secrets of the Craft.

The word was employed by English Masonry in the Grand Lodge period; Brother J.T. Thorp believes it was, Dr. Desaguliers who first used it after his visit to Scotland in 1721; Brother Vibert believes it was imported by Dr. Anderson in 1723 or later. Be that as it may the word found a permanent place in our vocabulary albeit with gradual changes of meaning. Literally speaking, as the word is now employed, a Cowan is a man with unlawful Masonic knowledge; an Intruder is one with neither knowledge or secrets who makes himself otherwise obnoxious; a Clandestine is one who has been initiated by unlawful means; an Irregular is one who has been initiated by a lodge working without authorization. In all these senses a man is designated who makes use of the Fraternity in an illegal or obnoxious manner, who uses Masonry for unMasonic purposes. Manifestly such men can not be kept out by the Tiler alone; every member must assist in this work of the guardianship of the Order.

SWORD POINTING TO THE NAKED HEART

Mackey notes that in old initiation ceremonies, still preserved in some places, the candidate found himself "surrounded by swords pointing at his heart, to indicate that punishment would duly follow his violation of his obligation"; he suggests that in this old ceremony we may find the origin of the present symbol which has been undoubtedly introduced into our system by some modern ritualist, Thomas Smith Webb, perhaps. This is a reasonable account of the matter and may be allowed to stand until further light is available.

The Heart is here the symbol of conscience, the seat of man's responsibility for his own acts; the Sword is the symbol of justice. The device therefore tells us that justice will at last find its way to our inmost motives, to the most hidden recesses of our being. This may sound trite enough but the triteness must not blind us to the profound truth of the teaching.

For centuries men believed that God, the moral lawgiver, lived above the skies and dealt with His children wholly through external instruments; agents of the law, calamities, and physical punishments, these were considered the divine methods of justice. Holding such a view of the matter it is of little wonder that men held themselves innocent until punishment would come, or that justice could be avoided simply by staying clear of the instruments of justice. In this wise morality came to be an external mechanical thing, operating like a court of law.

But now we have a better understanding of the matter. The moral law, so we have learned, is in our very hearts, and it is self-executing. Sin and punishment, as Emerson says in his great essay on Compensation, a profoundly original and stimulating study of the subject, sin and punishment grow from the same stem. Conscience, like the physical body, is under a universal reign of law that swerves not by a hair's breadth. A man may cherish an evil thought in some chamber of his soul almost outside the boundaries of his own self-consciousness but such secrecy is of no avail; the law is in the secret places as well as in the open, and always does the point of the sword rest against the walls of the heart. The penalties of justice are unescapable because justice and conscience are of the

same root. And it is such a result of evil, we may again remind ourselves, that constitutes almost the sole penalty for the violation of Masonic obligations.

----o----

TO AN IDOL

(Discovered in the ruins of Uxmal, Yucatan, Mexico)

BY BRO. FRIENCH SIMPSON, TEXAS

The Aeons roll on, empires rise, empires fall;

The dust of the centuries covers them all.

The gods who have preceded you, where are they?

Where too are the worshippers of you and your day?

Gone, gone to their long rest of light or of gloom,

Their ashes commingled with the ash of the tomb;

Dead and forgotten and their temples today

Are buried from sight, to the jungle a prey,

And you from your crumbling pedestal overthrown,

From a nod have lapsed back to a simple carved stone.

You have seen peoples pass in life's rapid race;

Seen your precursor fall as you rose to his place.

But sitting there now with no look of concern,

Indifferent to joy or to pain, cold and stern;

Not one to do reverence, none to claim for your own;

A sport for the curious, a god without throne,

Your ambiguous features seem striving to say:

Gods themselves are but mortal and mortals are clay.

As the old beliefs passed so will pass by the new,

And the truths of the Present the Future undo.

How then does one know, can one say: This is Truth?

Controverted each day are the dogmas of youth;

Times change but so prone is the throng to obey,

That the craft of the priest stands a bar to the way,

Demanding allegiance to the doctrine he pleads,

And with the time-worn old graft-slime taints the new creeds;

And millions bow now as millions knelt heretofore

And a-weary cry out and for blessings implore.

The gods look askant, - the gods make no reply,

Apathetic as You see their votaries die,

Still the dreamer upbuilds and the devotee yearns

With faith for an anchor incense freely burns.

Then as theory fails beneath the analyst's test,

The demonstrated fact leaves a heart in unrest.

And then as I look on that calm, cold, hard face,

Unruffled, impervious, of pity no trace;

I can feel that Thought moves and that such gods as you

Should die as you died, - hat the good and the true

Will live and grow better as the Ages sweep by;

In the bright light of reason falsehoods finally die.

And as the sunlight dispels the fogs of the sea,

Truth triumphant at last shall make all mankind free.

----o----

Think'st thou existence doth depend upon time ?

It doth; but actions are our epochs; mine

Have made my days and nights imperishable,

Endless, and all alike.

- Byron.

----o----

No really great man ever thought himself so.

Hazlitt.

THE GREATNESS OF GEORGE WASHINGTON*

BY BRO. CHARLES S. LOBINGIER, CHINA

* For leading articles concerning Washington's religion and his Masonic connections the reader is referred to the following: “Alexandria-Washington Lodge No. 22,” THE BUILDER, Vol. II, p. 35; “Washington, The Man and Mason,” Vol. II, p. 40; “The Religion of George Washington,” Vol. IV, p. 35; “Washington's Masonic Connections,” Vol. V, p. 116.

IT IS ALWAYS an advantage to begin with a proposition which no one disputes; and in restricting my theme to “the greatness of Washington” I am hot unconscious of that advantage. For upon few themes is there such an unanimity of oninion.

NON-AMERICAN TRIBUTES

I have, indeed, found no writer who questions his greatness; but the tributes of those who were not of his people are so lofty that I need quote no others.

“How fares your countrymen, the great Washington?” Napoleon is said to have inquired of some young Americans in France, about 1798.

On being told that he was well, Bonaparte continued:

“Ah, gentlemen ! Washington can never be otherwise than well. The measure of his fame is full. Posterity will talk of him with reverence as the founder of a great empire, when my name shall be lost in the vortex of Revolutions!” (1)

Several of Britain's foremost poets were Washington's contemporaries and at the same time his ardent eulogists. Burns preceded him to the tomb by only three years, and two years before the poet's death he wrote to his friend, Mrs. Dunlop, enclosing an ode written especially for Washington's birthday, containing these lines:

“Behold that eye which shot immortal hate,

Braved usurpation's boldest daring;

That arm which, nerved with thundering fate,

Crushed the despot's proudest bearing;

One quenched in darkness like the sinking star,

And one the palsied arm of tottering powerless age.” (2)

Southey in 1814, during the now generally regretted second war between America and Britain, wrote:

“Not long may this unnatural strife endure,

Beyond the Atlantic deep!

Not long may men, with vain Ambition drunk,

And insolent in wrong

Afflict with their misrule the indignant land

Where Washington hath left

His awful memory

A light for after times." (3)

But the most ardent poet panegyrist was Lord Byron. He was a boy of eleven when Washington died and doubtless expresses the best English opinion of his day. And Byron's works abound in references, of which I shall cite only a few, to our national hero. In Childe Harold, after discoursing on Cromwell, whom he calls the "immortal rebel," the poet asks:

"Can tyrants but by tyrants conquer'd be,

And Freedom find no champion and no child

Such as Columbia saw arise when she

Sprung forth a Pallas, arm'd and undefiled?

Or must such minds be nourish'd in the wild,

Deep in the unpruned forest, 'midst the roar

Of cataracts, where nursing Nature smiled

On infant Washington?" (4)

In Don Juan, Byron writes, in words quite applicable to the present hour:

“History can only take things in the gross;

But could we know them in detail, perchance

In balancing the profit and the loss,

War's merit it by no means might enhance,

To waste so much gold for a little dross,

As hath been done, mere conquest to advance.

The drying up a single tear has more

Of honest fame, than shedding seas of gore.

* * * * * * *

And such they are - and such they will be found:

Not so Leonidas and Washington,

Whose every battle-field is holy ground,

Which breathes of nations saved, not worlds undone.

How sweetly on the ear such echoes sound!

While the mere victor's may appal or stun

The servile and the vain, such names will be

A watchword till the future shall be free.” (5)

and again, from the same poem:

“Great men have always scorn'd great recompenses:

Epaminondas saved his Thebes, and died,

Not leaving even his funeral expenses:

George Washington had thanks and nought beside,

Except the all-cloudless glory (which few men's is)

To free his country.” (6)

We may close this brief anthology of British Washingtonian verse by quoting the exquisite tribute of Canon Richard Wilton of York cathedral, which he sent with a wreath for our hero's tomb on December 14, 1899, the centenary of his death:

“An English wreath we fain would lay

Upon this mighty tomb today,

Of laurel, ivy, oak, and yew,

Which drank the English sun and dew

On far-off Yorkshire's grassy sod,

Where once we boast his fathers trod

Whom East and West unite to praise,

And crown with never-fading bays.

“O Washington, thy symbol be

The oak for strength and constancy:

For grandeur and for grace of form,

For calmness in the stress and storm

The monarch of the forest thou.

To thee the generations bow,

And under thy great shadow rest,

Forever free, forever blest.

“And thine the laurel, for the fame

Illustrious of a conqueror's name-

Patient to wait and prompt to strike,

Intrepid, fiery, mild alike;

Great for the greatness of the foe

Which fell by thy repeated blow;

Great for thy country's greatness, won

By thee, her most beloved son.

“And as the ivy twines around

Cottage and tower, thy heart was found

Clinging to home and church and wife,

The sweeter for the finished strife;

And so thy memory, like the yew,

Will still be green to mortal view-

‘The greatness of good men' confest

By all, and of great men the best.”

ENGLISH HISTORIANS

Turning to prose writers, we find Edward A. Freeman, the great English Constitutional historian, devoting one of his illuminating lectures (7) to “George Washington, the Expander of England,” while Lecky, the Tacitus of eighteenth century England, says:

“Of all the great men in history he was the most invariably judicious, and there is scarcely a rash word or action or judgment recorded of him.... It was always known by his friends, and it was soon acknowledged by the whole nation and by the English themselves, that in Washington America had found a leader who could be induced by no earthly motive to tell a falsehood, or to break an engagement, or to commit any dishonorable act. Men of this moral type are happily not rare, and we have all met them in our experience; but there is scarcely another instance in history of such a man having reached and maintained the highest position in the convulsions of civil war and of a great popular agitation." (8)

But perhaps the loftiest eulogy in prose is this by John Richard Green, the beloved historian of the English people:

“No nobler figure ever stood in the forefront of a nation's life.... It was almost unconsciously that men learnt to cling to Washington with a trust and faith such as few others have won, and to regard him with a reverence which still hushes us in the presence of his memory. Even America hardly recognized his real grandeur till death set its seal on 'the man first in war, first in peace, and first in the hearts of his countrymen.' “ (9)

ELEMENTS OF GREATNESS

But it is not sufficient for us to know that our hero was great; we should inquire into the elements and particulars of his greatness. We naturally think of him as a military leader and there are those who place him high in that role. Probably the fairest and fullest account of the American Revolution is that of Sir George 0. Trevalyan, the nephew of Lord Macaulay, - a book which merits careful reading on both sides of the Atlantic - where we learn

"From Trenton onwards, Washington was recognized as a far-sighted and skillful general all Europe over, - by the great military nobles in the Empress Catherine's court, by French Marshals and Ministers, in the King's cabinet at Potsdam, at Madrid, at Vienna, and in London. He had shown himself (said Horace Walpole) both a Fabius and a Camillus; and his march through the British lines was allowed to be a prodigy of leadership." (10)

Indeed Frederick the Great is said to have pronounced this "one of the most brilliant achievements recorded in military annals."

Nevertheless the stage was too small, the numbers engaged too few, and the opportunities for grand strategy too limited, for the American Revolution to have produced a world military genius. Had Washington's fame rested on that alone it could hardly have survived the Napoleonic era.

Next we are apt to think of him in the role of a statesman - as President of the Federal Constitutional Convention and later as the first Chief Magistrate of our republic. Washington unquestionably did much to cement that union of the American colonies which his foresight showed him was the great need of his day. But the instrument which perfected that union was, both in conception and adoption, so largely the work of Hamilton that his fame has eclipsed all others as the commanding genius of that mighty achievement.

As to the intellectual attainments of Washington we might even admit with Dean Vance (11) that they were less than those of some of his contemporaries. George Washington never strove to be learned or brilliant and he would have been the first to disclaim such

traits. The more we study him the clearer it becomes that the qualities which distinguished him and brought immorfsl fsme were moral rather than intellectual!

MORAL SUPERIORITY

That the intuition of our people has already sensed this appears from the tales which they love to associate with Washington's boyhood. We are all familiar with the cherry tree story and the youthful hero's unwillingness to lie out of the consequences of cutting it down. Iconoclastic research has pronounced that story apocryphal (12) but some still think of his “Rules of Civility and Decent Behavior” as original with him. They were really taken by his tutor, the Rev. James Marye, from “a curious old French book” and dictated to the youthful Washington who wrote them down in his exercise book. (13) Still, though not his own composition in the true sense, they must have produced a real impression on the mind of a boy of thirteen - perhaps the age when the influence of suggestion is greatest. The child is father of the man, and it is not without significance that the keynote of George Washington's career is found in this closing injunction of those “Rules”:

“Labor to keep alive in your breast that little spark of celestial fire called conscience.”

But the halo which history has placed around him has, to some extent, obscured the real worth of the man. When we read these “Rules of Civility,” follow his great deeds in after life and look upon his calm, placid countenance as portrayed by Gilbert Stuart, we almost unconsciously think of him as a man who could do no wrong. But had he been such he would not have deserved the homage of posterity. As a great analyst (14) of human character has observed:

“The strong who resist allurement and the tyranny of sense and passion which the gods have given to men as to animals are less deserving than the weak who struggle to overcome. To fall and rise again is more heroic than by greater strength never to fall. To sin and repent - to do wrong and make amends - are parts of a noble nature.”

Mark Twain's comment on the cherry tree legend embodies a serious truth. The youthful Washington is represented as having told his irate sire when confronted with the fallen tree: “Father, I cannot lie; I did it with my hatchet.” Mark claimed superiority for he declared “I can lie, but I won't,” and that attitude is far more characteristic of the real Washington.

SELF MASTERY

No, our first President was neither faultless nor free from temptation and it was precisely as he overcame the latter, and thus avoided dangers which might have wrecked a noble career, that his greatness developed.

Like most great characters he was a man of deep and strong emotions and one of his congenital defects was a fiery temper. The subjection of that unruly member was a task to which he seems to have set himself early in life and he could hardly have failed to receive aid from certain of his “Rules of Civility” such as the following:

“In reproving show no Signs of choler, but do it with sweetness and mildness. (18)

Use no reproachful language against any one, neither curse nor revile. (22)

Think before you speak.” (40)

That he gradually succeeded in making these maxims a part of his own character is evident from the type of man as revealed by his contemporaries. But now and then throughout his life, incidents occur amid sore trial, which deserve to be recorded because, if for no other

reason, they disclose that the once violent temper, though curbed, was not extinguished, and that eternal vigilance was his only safeguard.

During the retreat from Long Island at the end of August, 1776, Washington had spent several days and nights largely in the saddle and without sleep. Inexcusable delays and blunders by his men had nearly frustrated the masterly maneuver by which he transferred across the East River, under cover of a foggy night, an entire army from its camp within hearing distance of the enemy. And as he stood on the heights of the Manhattan side, and the last ragged continental scrambled leisurely and grumblingly up the steep, the tired soul of the Commander-in-Chief could no longer contain itself and burst forth in a torrent of anguish and exasperation which astonished those who had known him as a model of equanimity. (15)

Again at the battle of Monmouth on that memorable June 28, 1778, when one of his generals, Charles Lee, had recklessly ordered an unnecessary retreat from a strategic position, Washington rode swiftly to the scene and sent the offender from the field with a tongue lashing which is said (16) to have "fairly frightened" the spectators even amid the din of battle.

Once more after he was President a catastrophe occurred which stirred the deeps of that volcanic nature. General Arthur St. Clair, who had been given command of an expedition against the Indians of the northwest in 1791, was surprised and defeated on November 4 of that year, losing nearly half his army on the banks of the Miami. Washington, who knew well from experience the ways of Indian warfare, had especially enjoined him to "beware of a surprise," and when the disgraced general returned, his reprimand from the President was hardly less severe than that given Lee thirteen years before.

But in none of these instances was it questioned that the provocation was great and the chastisement merited. The sole occasion for surprise was the sudden exhibition of an unsuspected phase of Washington's character. And that this was in the main well under control is evident from his calm and dignified bearing under the continued strain of ingratitude, injustice and even calumny.

It is difficult for us of this generation to conceive of any American being unjust or ungrateful to “the father of his country.” But we are too prone to judge his contemporaries by a few great names which have come down to us. There were little men also - scheming self-seekers whose motives were too base, or whose vision was too narrow, to permit them to appreciate the lofty merits of their leader. We have only to cite the wretched “Conway cabal,” hatched while Washington and his army were in the throes of that terrible winter at Valley Forge, and whose object was to supplant the commander-in-chief with the intriguing Gates. (17) Bancroft expresses the well nigh universal conviction in declaring that “but for him the country could not have achieved its independence.” One would have supposed that at least after it had been achieved the hostile tongues would cease. But such a view ignores the nature of that venomous reptile - the character assassin.

Like all of our second term Presidents, Washington became in the later years of his administration, the target of partisan rancour and when he signed the Jay treaty with Great Britain, in 1794, the opposition raised a storm of criticism and abuse (18) that, for a time, seemed to obliterate the memories of his magnificent services to the nation.

But through it all he was outwardly calm and imperturbable. No public utterance escaped him of the indignation he felt at the imputations of those petty partisans; although he confessed privately that “he would rather be in his grave than suffer the treatment he received at the hands of those he was doing his best to serve.” He sufficiently appreciated the dignity of his great office never to stoop to a reply. And in his bearing during those times of trial he gave the best demonstration that he had practically conquered his unruly temper and earned the scriptural encomium: “He that ruleth his own spirit is greater than he that taketh a city.”

COURAGE AND FIRMNESS

And out of the years of discipline which thus produced self mastery came other and kindred virtues. The fierce opposition to the Jay treaty did not result in changing his attitude. He maintained it courageously and firmly even to the extent of refusing the request of the lower House of Congress for the correspondence and other papers relating to the treaty. (19) In the end the House, by a majority of three, sustained him, the treaty went into effect and time has vindicated his position. (20)

The same consistency and devotion to principle were observed in less important matters. During the operations around New York Lord Howe sent, under a flag of truce, a letter addressed to “George Washington, Esquire.” It was returned unopened, not from any sense of pique or vanity, but because he considered that he could negotiate only as Generalissimo of the Continental forces and, as he reported to Congress, he “deemed it his duty towards his country to insist upon a mark of respect which, as an individual, he would willingly have waived." (21)

Shortly after he was inaugurated as President he made an official tour of New England and while in Massachusetts was invited to dine with the Governor, John Hancock, who, however had failed first to call on the President. Hancock had presided over the first Continental Congress and as such became the original signer of the Declaration of Independence. But Washington realized that the delicate question of the new Federal government's supremacy was involved and that precedents were being established. He therefore declined the invitation, courteously but firmly, and in the end the Governor yielded and paid the first call. (22)

DISINTERESTEDNESS

But probably the supreme mark of Washington's greatness was the entire absence, throughout his career, of self-seeking. Had he consulted his personal interests he would hardly have espoused the Revolution at all. He was a well to do country gentleman, of aristocratic birth, with thousands of broad acres in Virginia and twenty thousand more along the Ohio. (23) His natural sympathies were thus clearly with the existing order; why should he seek to overthrow it? Certainly not to escape an insignificant stamp tax.

As in other questions he made the decision upon principle. Through years of reflection the conviction had been forced upon him that a colonial regime as then administered was inimical to the progress and welfare of his country. (How different might have been the sequel could he have been assured of a status like that of Canada today!) With his colleagues he tried other means of securing a change and accepted the gage of battle only as a dernier resort.

The post of Commander-in-Chief was also forced upon him and in accepting it he set a new standard of public duty in these words:

“I beg leave to assure the Congress that as no pecuniary compensation could have tempted me to accept this arduous employment, I do not wish to make any profit from it. I will keep an exact account of my expenses. Those, I doubt not, they will discharge, and that is all I desire.” (24)

As time went on and public funds became scarcer he is said to have drawn on his own purse to meet the needs of the army and even to have mortgaged his property for that purpose.

“In choosing men to serve his country,” an early biographer informs us, “Washington knew no recommendation but merit - had no favorite but worth. No relations, however near - no friends, however dear - stood any chance for places under him, provided he knew men better qualified. Respecting such men, he never troubled himself to inquire whether they were foreigners or natives, federalists or democrats. . . . Indeed, his great soul was so truly republican, that, during the whole of his administration, he was never known to advance an individual of his own name and family.” (25)

The same author bears testimony to the high character of Washington's military selections by quoting the complaint of certain young officers (who had failed to receive promotion as they expected because they were from the chief's native state), that “it was a misfortune to be a Virginian.”

It is in the adoption of such lofty standards, “proving his country's good his only end,” that George Washington occupies a plane far above so many of the world's famous military and political leaders who were not great enough to rise above self.

* * *

Yes, Washington was great and his was essentially a moral greatness. He was

"Great, not like Caesar stained with blood

But only great as he was good."

And so we may close with Byron again:

"Where shall the wearied eye repose

When gazing on the great?

Where neither guilty glory glows

Nor unrelenting hate?

* * * * * *

Yes One

The first, the last, the best

The Cincinnatus of the West.

To make man blush there was but one

Bequeathed the name of Washington."

(1) Weems, Life of Washington (Mt. Vernon ed.), 9.

(2) Burns' Works, Chambers' Ed., IV, 83.

(3) Southey's Works (London, 1838), III, 221.

(4) Canto IV, stanza XCVI.

(5) Canto VIII, stanzas III, IV, V.

(6) Canto IX, stanza VIII.

(7) At Oxford, Feb. 22, 1886; reprinted in his “Greater Greece and Greater Britain.”

(8) A History of England in the Eighteenth Century, Ch. XI.

(9) History of the English People, 754, 755.

(10) The American Revolution (1903), Pt. II, Vol. II, 155.

(11) Address at Minnesota University Law School, Feb. 22, 1913.

(12) It first appeared in the Weems biography long after Washington's death and when the usual time had elapsed for myths to grow. The Nation, XCIV, 436; also for March 21, 1912.

(13(Hill, On the Trail of Washington (1912), 15. The original is among the archives in the State Department at Washington.

(14) Albert Pike.

(15) Goodrich, History of the United States, 212.

(16) Chill, On the Trail of Washington (1912), 188, 189. Lee was afterwards court martialled for his offense and suspended. Marshall, Life of Washington (1850), I, 257.

(17) Elson, History of the United States (1904), 263, 284.

(18) ld., 358; Marshall, Life of Washington (1850), II, 370 et seq.

(19) Id.

(20) Id., 359.

(21) Trevelyan, The American Revolution, Part II, Vol. I, 278.

(22) Hill, On the Trail of Washington (1912), 260, 261.

(23) Elson, History of the United States (1904), 375.

(24) Hill, On the Trail of Washington (1912), 99.

(25) Weems, Life of Washington (Mt. Vernon ed.), 274, 275.

----o----

Though man a thinking being is defined,

Few use the grand prerogative of mind.

How few think justly of the thinking few!

How many never think, who think they do.

- Jane Taylor

OBLIGATIONS AND OATHS

BY BRO. H.R. PARTLOW, ARKANSAS

THE MASONIC obligation has always been to the writer a subject of considerable interest, especially on account of the various positions assumed by the obliger at the time of taking the obligation, and the formalities incident to it which, in my opinion, bespeak for the obligation a greater antiquity than usually accorded it by historians and writers.

Even a cursory view of the subject of entering into a contractual relation from ancient times shows that the obligations assumed to be binding were entered into in accordance to the ceremonial form of that age, and if entered into in that way were considered by the ancients inviolate. History abounds with many instances evidencing this, but for numerous cases we have only to go into the field of religious and legal literature. Biblical and judicial records are the deposits left by the receding waters of time and an examination of the laws and customs of these remote ages shows a general unfolding and development of civilization. True it is that the data found are not separately and clearly set forth, but may be compared to the residue of the seashore, scattered and wholly without order, some buried in sand and foreign matter, while others are entirely concealed except to the keen vision of the delving student who by patience and skill will exhume them, thereby revealing them to the superficial observer.

The writer is fully aware that the average Mason has but little interest in such matters, but a close study of the customs of the ancients will shed much light upon certain customs now used in our ritual or floor work in conferring degrees. If by any means we can determine the inception of these early formalities, the basal ideas leading up to them, and the possible psychological functioning which produced them they will, in my opinion, be invaluable. These rudimentary ideas are to the Masonic student what the primary crusts of the earth are to the geologist. They contain all the forms which society has subsequently exhibited.

In the matter of ascertaining the fountain head of the jural conception of an oath, obligation, or contract, one may become lost in the impenetrable night of antiquity. Mr. Holmes, in his admirable work on Common Law, says: "To explain how mankind first learned to promise, we must go to metaphysics and find out how it came to frame a future tense." Law, like religion, is co-eval with intelligence and so soon as man was capable of continuity of thought, so soon as he found intelligible speech, he questioned himself concerning his relationship to other sentient beings. Therefore, by way of a premise, it may be said that whenever and wherever we have found man we find exhibition of certain characteristics which are common to other peoples in the same stage of development.

The force and effect of an oath or obligation in ancient days was much greater than it is today, for the reason that the Higher Power was presumed to be present and to participate in the transaction as a third party. This was especially so in making of covenants which were accompanied by a sacrifice and other solemn formalities in addition to the oath calling upon the ever present Deity to witness.

In the procedure of entering into obligations or of taking oaths one is impressed first with the universal use of the light hand. It is a singular coincidence that so many people are right handed, and we shall now consider the use of the right hand in entering into various obligations and draw some conclusions regarding its almost universal use.

The right hand has been held forever sacred. The origin of such belief is a profound mystery. Much importance was attached to it in worship as well as in entering into various contractual relations.

A study of the formal contract in early English law rewards the student for the pains of his investigation; and for the purpose of giving to the reader the benefit of this we quote at some length from Pollock and Maitland's History of English Law:

"In many countries of Western Europe and in this part of the world also, we find the mutual grasp of the hand as a form which binds a bargain. It is possible to regard this as a relic of a more elaborate ceremony by which some material was passed from hand to hand; but the mutuality of the hand grip seems to make against this explanation. We think it more likely that the promisor proffered his name of himself and for the purpose of devoting himself to the god or goddess, if he broke faith. Expanded in words, the underlying idea would be of this kind, 'As I here deliver myself to you by my right hand, so I deliver myself to the wrath of Fides, or Jupiter acting by the ministry of Fides, if I break faith in this thing.'

"Whether the Germans have borrowed this symbolic act from the Roman provincials and have thus taken over a Roman practice along with Fides, or whether it has an independent root in their own heathen religion we will not dare to decide. However, the

grasp of the hand appears among them at an early date as a mode of contracting solemn, if not legally binding, obligations."

In the Code of Justinian the formality of raising the right hand was necessary in taking an oath. Then we find from the two great sources of law, Roman and English, that more importance is attached to the right hand than to the left.

Among primitive races, such as the Dacotah, the Winebagoes and other Western tribes, the right hand as a symbol has been observed by more than one person. As a symbol of fidelity and virtue the right hand is repeatedly referred to in Hebrew lore.

Abraham said to the King of Salem: "I have lifted up my hand unto the Lord, the most High God, the possessor of heaven and earth, that I will not take anything that is thine." The expression, "lifted up my hand unto the Lord," doubtless proves the custom of the ancient Hebrews in placing the right hand upon the object of veneration in entering into a contract or binding obligations, and if such object could not be touched, the right hand was extended toward the thing of reverence with hand open and fingers extended. The right hand of fellowship is spoken of by St. Paul in Gallatioans (Gallatian 2, chap. 9). In Psalms, 94th chapter, the right hand is spoken of as "the right hand of falsehood."

The manner of using the right hand is a symbol of fidelity, imposed in primitive times the loss of that member in cases of breaches of faith. Pollack and Maitland, in their work on English Law, in speaking of the German people say, "Germanic law is fond of characteristic punishment. It likes to take the tongue of the false accuser and the perjurer's right hand."

Fort in his Early History and Antiquities of Freemasonry, says:

"Oaths were also attested by water, fountains and streams, by rocks, cliffs and stones - the latter sometimes white, but the most sacred and binding obligations were made upon

a blue stone altar. Ancient Norsemen swore upon Thor's hammer. It was no unusual thing for a person to formerly attest an oath by the beard, hair, and eyes, or with the hand upon vestments. A judicial obligation was administered by touching the judge's staff of office, and by some reason warriors swore by the sword; also, other people, in less exciting spheres of domestic life, used household furniture. For examples travellers grasped the wagon wheel, and horsemen their stirrups; sailors rested the hand upon the ship's railing. Operative Masons, or stonecutters of the Middle Ages perpetuated the Scandinavian custom of swearing upon common utensils and used their tools in the solemn formality of an obligation - a usage adhered to by the modern craft.

"The right hand was considered indispensable in medieval oaths, to seize or to touch the consecrated objects. Frequently the hand was upraised in order to bring it in contact with the material object sworn by, and at the same time kneeling, divested of hat and weapon, was an essential element in the ceremony of assuming an oath."

Why was it necessary to touch or to be in contact with some sacred object? This is a pertinent question. The possible explanation may be found in the doctrine of deodands in ancient English Common Law. This doctrine generally recognized that in case of an injury inflicted by an inanimate object, such as a wagon wheel, tree or other object of similar kind, a portion of the punishment or damage was to award the injured with the object, the cause of the injury. Man from the remotest times has attributed life, spirit or being to inanimate objects, therefore, swearing upon these inanimate objects is doubtless for no other purpose than to call upon some object to be a witness to this obligation. From the fact that man has attributed life to inanimate objects, creating and vesting them with certain characteristics common to mankind, naturally thought about the necessity of giving them sex. Hence it is probable that this is the explanation why in most languages we find masculine and feminine gender indiscriminately applied to inanimate objects. The explanation is to be found in the doctrine of animism and not in poetic license as is often given by grammarians.

The frequent use of the right hand - and one can cite instance after instance of its use of entering into obligations, such as in marriage contracts, uplifted right hand in the taking of an oath - naturally arouses one's enthusiasm to investigate the probable cause. Brother Mackey cites instance after instance of its use in worship, such as keeping the right side to the altar in going around the altar. Sir Walter Scott gives an instance in his novel, The Pirate, of the young people who assembled in far off Norseland and joined right hands

through a circular aperture at the base of an upright rock and plighted their faiths to the god Odin. G. Stanley Hall makes some interesting remarks when he says:

"There are many facts which seem to suggest that in adolescence the right hand precedes the left, and is not usually quite overtaken, so that the predominance is greater after puberty. If this be so the relation of the two hands in man is somewhat analogous to the relation between the male and female body in muscular development."

Scientists say the grip of the right hand exceeds in strength by one-sixth to one-eighth that of the left hand. Smedley has observed that there is an analogy between unidexterity and the development of the voice.

Here let us pause and ask two questions: First, Are we right-handed because of the long continued use of the right hand in worship and in assuming obligations thereby creating a physiological condition or anatomical condition as a result of constant exercise or precedence of the right hand? Second, Is the preference given to the right hand due to the disparity in development between the two hands as is pointed out by the scientist in the preceding paragraphs?

The delivery of possession of a piece of land was performed, says Digby, in the following manner:

"Speaking generally it must be the delivery of something, such as a clod, earth or twig on the land in the name of whole. Great importance was attached to the notoriety of the transaction. That all the neighbours might know that A was tenant to B from the fact that open livery of seisen had been made to him. This would enable him to assert his rights in case of disputes to the title of lands."

Another instance may be cited from Littleton Coke's translation:

"When a freeholder does fealty to his lord he shall hold his right hand on a book and shall say this: 'Know ye this, my lord, that I shall be faithful and true unto you and faith to you shall bear for the lands which I claim to hold of you and that I shall lawfully do to you the custom and service while I ought to do, at the terms assigned, so help me God and his Saints. And he shall kiss the book."

In further substantiation of formalities in assuming obligations we wish here to refer to some peculiar marriage customs. One of the most peculiar of these customs was known as "Smock-marriages" or "Marriage in Shift." Under the common law the husband became at marriage liable for the antenuptial debts of his wife as well as the successor to her property rights. One counteracted the other. Now the theory that the husband could escape the liability of the antenuptial debts of his wife possibly created or brought about smock-marriages.

A smock-marriage was one where the debtor bride came to the wedding dressed in a smock or shift, which was a public declaration to her creditors that she took no property to her husband as a basis of charging him with her debts. A number of instances are reported in the New England States where the bride was secluded in a closet and joined right hands, through an aperture of the door with the bridegroom until the ceremony was said, and later appeared well dressed. Alice Morse Earle, in her Customs of Old New England, refers frequently to this unique custom.

In ancient days trial by battle was attended by the usual formality of joining right hands before the trial of strength, a custom still preserved in the prize fight.

Numerous examples might be cited from the Bible but this is not deemed necessary here as it would simply expand this article and add nothing to its value or proof.

The Prince of Wales in taking his coronation oath lays his right hand upon the Bible, for it is the object of veneration or sacredness.

The formality of removing the shoes is one of the oldest customs and doubtless had its origin among the people of the Far East, especially the Hebrews. We find Moses upon his approach to the burning bush removed his shoes for the reason that the ground on which he stood was sacred. It is a custom of the people of the East upon approaching a sacred place to remove the shoes or to uncover the feet, but among the Western people the head is uncovered. The fact of discalceation proves beyond doubt that the person taking the oath regards the Deity as present and participating as a third party to the ceremony. Among the Jewish people it was considered a sign of renunciation of dominion or authority to remove the shoes.

Under the Mosaic law the brother of a childless man was bound to marry his widow and until he renounced his right, she could not marry another. If refused the woman was obliged to loose his shoes from off his feet and spit before his face as an assertion of complete her complete independence.

Edward J. White in his Legal Antiquities says:

"That this custom was later used by the early Christians would seem to be confirmed by the story connected with the proposal of the Emperor Vladimir to the daughter of Raguald, for when asked if she would not marry the Emperor she replied: 'I will not take off my shoes to the son of a slave.'"

In the early Saxon days when marriage was completed the father of the bride took off her shoes and handed them to the bridegroom. Wood's Wedding Day in All Ages says that Martin Luther, the great reformer, used the shoe in his ceremony.

Bending the knee has in all ages of the world's history been considered as an act of humility and reverence. Pliny, the Roman naturalist, observes that a certain degree of religious reverence is attributed to the knee of man. Solomon prayed upon bended knee at the consecration of the temple.

These customs show beyond doubt that in taking the obligation the candidate is assumed to be in the presence of the Deity and that his obligation is entered into with that ever present Being.

The last point we desire to make is that an obligation once assumed was by ancient peoples considered inviolable, and could not be set aside or held for naught. One reason for this was because every act of the promisor contemplated the presence of the Deity and according to the customs of that age due preparations had been made looking to the entering into of the obligations.

It would be a great blessing in this modern age if more of the initiates in entering into the obligation could or would consider it more as the ancients did, a solemn and binding obligation, - one taken in the presence of Him who can search the inner recesses of the heart and knows our purposes and designs. If that were true we would have better Masons.

It is a matter of regret to every man practising law how easily men extend their right hand toward their Creator and perjure themselves. This is done because many of them regard an oath as an empty string of words with no binding effect whatsoever. Let us as Masons make more of our obligations and try to impress upon the initiate the fact that a broken pledge with the brethren is attended with serious consequences and is looked upon with displeasure by Him who takes notice of the falling of the sparrow.

-----o----

THE LIGHT

BY BRO. FRANK C. HICKMAN, MICHIGAN

However dark the way,
Thou must not fear.
Thou cannot go astray
For God is near.

He leads thee every day,
No matter where,
And watches all the way
And keeps it clear.

He greets thee in the morn
When thou awake,
The earth He soon made warm
For thy dear sake.

He gives thee strength to do
Thy daily lot,
And every need meets too,
Naught is forgot.

And each day's needs are met

So forward look ye not
Nor yet behind;
But rather look ye out
At passing time.

Be porter at the door
Of present thought,
Want in one day not more
Than has been brought.

For God serves well His own
And that thou art
And when the truth is known,
Fear will depart.

Remember thou art free
If thou but knew
No error can agree
With love that's true.

No loneliness can live

As it appears,
The morrow is not yet
To-day's arrears.

Nor can the yesterday
Put in a claim,
For when it was “today”
Its fullest came.

And happiness and peace
Come readily,
And life and love ne'er cease
Eternally.

Within thine heart,
If freely thou wilt give
What is thy part.

For then thou serve the love
That is thy life,
And blessings from above
Dissolve all strife.

----o----

Happy is the man, and happy he alone,
He, who can call today his own:
He who, secure within, can say,
Tomorrow, do thy worst, for I have liv'd today.

- Dryden.

EDITORIAL

THE IMMORTALITY OF THE SOUL

SIR OLIVER LODGE has written a little book dealing with the immortality of the soul. It is a grand, definite pronouncement of the belief of a man of science. Not long ago we heard a noted Christian Scientist discourse upon the subject of cremation. Quite frequently did he allude to the "mortal body." These references recalled to our mind the book by Lodge wherein the human body is likened unto a house whose tenant is the soul. As a minister it has often been our duty to officiate at the burial of those who had been loved dearly and who were keenly mourned. We, too, have lost friends and dear ones whom we loved. Gazing upon that which has come to be in our minds the tenement of clay, we could never persuade outself that the one stricken and cold before us was he whom we had loved. It was to us a house sadly bereft of a tenant.

Not long ago there came to our attention a very helpful little volume containing a vivid picture of a house by the side of the road, which had for a very long time been untenanted. It was in a most dilapidated condition. Its windows were broken, its fences decayed and its doors sagged on their hinges. Then came a day when a man of beautiful spirit made it his home, and it became suddenly transformed. Its paths were well-kept, the fences repaired, new paint and new windows added to its splendor. Roses bloomed around it, birds sang and joy abounded.

Thus is the paradoxical reflection of human life. There is beauty, joy - all things that bespeak life - when the body is the tenement of the soul. But the soul having vanished, and the ruthless hand of time having begun its disintegrating work, no art of the embalmer can make us to feel that the body that was once warm with human life is anything more than a house of clay.

The eternal theme agitating the eternally curious in man is, "If a man die, shall he live again?" In a little work by the late Dr. Momerie we may read that "the greatest thinkers in all ages - men like Plato, Hagel, Goethe - have invariably believed in immortality. Many others, not so great, but great enough to overawe multitudes - men like Haeckel, Clifford and Huxley - have denied, or at any rite, doubted it. Whither has flown that which animated the mortal man?"

There have been good men, no doubt, who have lived good lives without hope of immortality - that hope which seems to be in the lives of most men, which has been there since ever man began to think - the thing to which he instinctively ascribed belief.

In a recnt issue of "The Chrisitan Century" there appeared an article under the caption, Can a Scientist be a Christian? A Frenchman seems to have made an analysis of the religious belief of some four hundred and thirty-two men of science. "Of this number there were thirty-four concerning whose religious position he had been unable to secure any information. Fifteen confessed themselves indifferent or agnostic, sixteen were atheists, while the remaining three hundred and sixty-seven made a profession of religious belief."

From among the very men who have hitherto been regarded as the bulwarks of unbelief we discover that the great majority are believers in religion - and religion as it is conceived of in the mind of the Freemason admits of but one dogma and proclaims but one hope. That hope is the belief in immortality.

If we are to attach any symbolical significance to the great drama of the Third degree, it must be attached as the setting forth of an imperishable idea that there is immortality for the soul. It would, indeed, be no misnomer to say that Freemasonry conceives of the soul as immortal. The Christian Apostle conceived of man as being most miserable were he devoid of immortality. Who cannot share in the feelings of Emerson, when inconsolable over the loss of his son he gave utterance to the beautiful lines of his Threnody. It is a visitant from God from a world beyond.

Our own Joseph Fort Newton, probably our wisest and best Masonic seer in this country today, is forever impressing upon our minds the fact that we are citizens of two worlds.

We have long been persuaded that men had their particular province in which they labored, and of which they seemed to be the authoritative spokesman. For one to learn the things of the material universe he should seek out those who have specialized in learning its nature. The biologist, the physicist and the chemist can answer certain things almost conclusively for us this day, and perhaps it would be wise for us to reaffirm that our greatest knowledge of things spiritual - God and immortality - may best be derived from those who have lived in consciousness of them.

The mystic, the philosopher, the scientist - each his his field of labor, and we may best learn the lesson that each has to tell of his discoveries, from him who is best qualified to speak. Freemasonry has apprehended the wisdom of this course from time immemorial.

We know that there are races of men who have no conception of immortality, but these are very remote cases. The more enlightened the races the more reliable do we find a man's feeling, opinion or judgment to be.

The conception of immortality is born of something more than merely the dreams of man, yet were the intensification of this conception but the result of the dream of primitive man, in which the Indian saw for himself a paradise of bliss, hunting with dogs; the Norseman his Valhalla; the ancient Hebrew his abode of gold, this would in no wise invalidate the belief that such dreams were but instruments, providentially intended to enlighten man as to his ultimate immortal destiny.

To offer to man such immortality as is allied to our general conception of the indestructibility of the primal element that goes to make up life would be to offer him something for which we would find him generally unwilling to thank us.

Happily, our Masonic conception, as embodied in ritual in its beautiful simplicity, hope and faith, satisfies the instinctive craving. Bryant, in his Water Fowl, is a surer guide - and certainly more helpful - than those whose pantheism simply admits man at last to that all-pervading potency where his own identity is lost forever.

A brilliant writer of some years ago pictured a primitive man standing shivering before a foe. Death was staring him in the face. "Then it was that his thoughts turned to those wolf children of the cave whom he had left with the mother behind, and the hope of immortality was there born." We must confess that it is attaching greater rationalizing qualities to apply such to a primitive cave man, unless we admit the possible projection of instinct at that moment, to assure him that in dying he was not losing them forever. But something akin to this belief must agitate the thoughts of every human being who has loved, and who has clasped to his bosom those whom he loved, and who has wept and hoped as earth earth receded for them and their spirits took flight to the realm beyond.

Infinite, then, in its comfort, is the teaching of our Masonic ritual, for it bespeaks the assuring word when wild grief distracts and the earth is blackened, through its imperishable pronouncement, "And so, trusting in the infinite love and tender mercy of Him, without whose knowledge not even a sparrow falls, let us prepare to meet them where there is no parting, and where, with them, we shall enjoy eternal rest."

- Robert Tipton

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

WHEN WE are told that our times are degenerate, and find so much to warrant such a conclusion - though we would not subscribe to a thought that there were no ameliorating

features - we are provoked to pronounce such a story as “Tom Brown's School Days” one of breed, blood, and spirit.

The other evening we took down the “Memoir of a Brother,” by the same author, Thomas Hughes. A more charming picture, depicting the strong man of power, the type of fine English gentleman, we have rarely read. We wondered, during our reading, whether the idealism of our times - granting that we have an idealism, despite the unideal way of the great majority's living - was not inferior to the idealism of that early Victorian period when the Hughes boys went to the celebrated school of Rugby. No finer relationship could possibly be than that described as existing between the fine country squire, the father, and his son George, as it is revealed in their letters. We sense in their reading, too, what must have been the letters of the great schoolmaster, Arnold, and throughout theil perusal we are conscious of moving on a high plane where conduct is eternally actuated by the noblest and truest of motives.

Our heartiest expression in regard to this father's dealings with his sons would be that we feel if any father ever dealt wisely with his sons, the father of the Hughes boys did so. Dr. Arnold on one occasion had written Hughes, senior, regarding the failure of George Hughes to do his duty as praeposter. Some unfortunate peddler had brought his wares within the Rugby grounds and the mischievous element had proceeded to rob him of them and set up some images he sold, for to shy at. It was, of course, a flagrant breach of disciplinary requirements and young Hughes should have reported the affair. Howsoever, this was not done. This failure of duty caused him to be restrained from attendance at Rugby the last half of his last year there. As a result of correspondence which passed between Dr. Arnold and Mr. Hughes, senior, we sense how the lad endeavored to vindicate himself, and the rejoinder of Mr. Hughes to his son contains the following:

“Now, it is impossible for me to enter into the exact merits of the case at a distance; and possibly I may not be inclined to see it in all its details with the eye of a zealous schoolmaster; but, as you are now of a thinking age, I will treat the matter candidly to you, as a man of the world and a man of business, in which capacities I hope to see you efficient and respected in the course of a few years. Your own conduct seems to be gentlemanly and correct. Very good; this is satisfactory as far as it goes. But clearly, by the regulations of the school, you have certain duties to perform, the strict execution of which may in some cases be annoying to your own feelings, and to that esprit de corps which always exists among boys. Nevertheless they must be performed. whose young men who

have a reai regard for the character of their school, which all of you are ready enough to stickle for when you get outside its walls, must not allow it to become a mere blackguard bear-garden, and to stink in the nostrils of other public schools, by tolerating, in those they are expected to govern, such things as they would not do themselves. When you grow a little older you will soon perceive that there is no situation in life worth having, and implying any respect, where more firmness is not continually required, and unpleasant duties are to be performed."

Such, indeed, indicates to us the marvelous cooperativeness of an older generation with school authorities, in the subject of discipline of their pupils and students.

Another feature of this remarkable Memoir indicates the great business of the school as interpretated by great, patriotic schoolmasters. Speaking of the great schoolmaster's political proclivities, the author of the Memoir goes on to say:

"I am not conscious, indeed I do not believe, that Arnold's influence was ever brought to bear directly on English politics, in the case even of those boys who (like my brother and myself) came specially under it, in his own house, and in the sixth form. What he did for us was, to make us think on the politics of Israel, and Rome, and Greece, leaving us free to apply the lessons he taught us in these, as best we could, to our own country."

And in compliment to this we sense the real essence of Arnold's teaching in the following:

"Again, though Arnold's life influenced him quite as powerfully as it did me, it was in quite a different direction, strengthening specially in him the reverence for national life, and for the laws, traditions, and customs with which it is interwoven, and ot which it is the expression. Somehow, his natural dislike to change, and preference for the old ways, seemed to gain as much strength and nourishment from the teaching and example of our old master, as the desire and hope for radical reforms did in me."

The Memoir, indeed, makes stimulating reading; it causes a deep hunger for a reconsecration to the older idealism. It sensed in the great institution for the training of youth, not a place where preparation for life, interpreted in terms of what future pursuit one may desire to follow, but in vital relationship to the maintenance of national ideals, customs and traditions. It is the sort of nationalism that enables men to grow strong, manly, and righteous; it is the education in which the secular and religious are complimentary, and in which the church exists as a dynamic, influencing men in right living. The Memoir of a brother is worthy of resurrection for quiet perusal during long winter evenings. It will give a sense of the necessity of solidity during these transitory times.

* * *

During a recent trip to New York we chanced to visit the region known as Chinatown. Our visit was not the first, but this time was occasioned by a desire to see just what Chinatown looked like after the passing of the eighteenth amendment. Our observation distinguished but little difference, save that the barrooms were not running as in days of yore.

On our visit to the joss house which was through a dark and odorous hallway, we passed a door with the inscription, “Freemasons,” upon it. If we had been obedient to the curious instinct, we would at once have sought admission, but those restraining mandates pertaining to association with clandestines made us keep within our bounds. Thus it came about that we began to glean in our library for those things which would enlighten us; not so much about their Freemasonry after all, as about the Chinese people themselves, who comprise almost a third of the human race. We would not like to confess to an absolute ignorance of their customs and way of living, for we were in some degree acquainted with them, but it was a gratifying task to us to make a more thorough perusal of the information relative to those people.

Our reading to this end served, in no inconsiderable measure, to enhance our respect for them, and as a Mason, aware of the sublime principle of toleration inculcated in our Order, it was likewise pleasing to learn that there were certain things about the Chinese which we perhaps had once observed, but in our busy rush had forgotten, and which we would do

well to both emulate and imitate. Of their practice of Religious Toleration we read in the volume on Ancient China in the Sacred Books and Early Literature of the East:

“The general tolerance, and even welcoming, of new religious ideas has been such that, when China was opened to the world less than a century ago, we found that Christian sects had persisted there through all the Dark Ages of Europe, and that Jewish communities were still existing, the date of whose coming into the land was lost in a remote antiquity. Mohammedanism is also established in China, as is many another less known creed.”

That Freemasonry, as we know it, may not be discovered in China, has been quite conclusively shown by such a work as “Freemasonry in China,” by Herbert A. Giles, but as a manifestation of the life of the Spirit as Brother Giles well indicates, it no doubt has revealed itself there. “The Masonry, not of form and ceremonies, but of the heart.”

We were not at all amazed to find their manner of living almost antipodal to ours. James Freeman Clark, in his work on “The Ten Great Religions,” illustrating this oppositional view, describes China and the Chinese in the following manner:

“The first aspect of China produces that impression on the mind which we call the grotesque. This is merely because the customs of this singular nation are so opposite to our own. They seem morally, no less than physically, our antipodes. We stand feet to feet in everything. In boxing the compass they say 'westnorth' instead of northwest, 'eastsouth' instead of southeast, and their compass-needle points south instead of north.”

Referring to customs prior to the days of the Republic with its revolution, the same writer says:

“Their soldiers wear quilted petticoats, satin boots, and bead necklaces, carry umbrellas and fans, and go to a night attack with lanterns in their hands, being more afraid of the dark than of exposing themselves to the enemy. The people are fond of fireworks, but

prefer to have them in the day time. Ladies ride in wheelbarrows, and cows are driven in carriages. In China the family name comes first, and the personal name afterward. Instead of saying Benjamin Franklin or Walter Scott they would say Franklin Benjamin and Scott Walter. In getting on a horse, the Chinese mount on the right side. Their old men fly kites, while the little boys look on. The left hand is the seat of honor, and to keep on your hat is a sign of respect. Visiting cards are painted red, and are four feet long. In the opinion of the Chinese, the seat of understanding is the stomach."

We remember in connection with this that in our reading of a book under the caption, "Brain and Personality," by Dr. W. Hanna Thompson - a book by the way which indicates a logical ground for the belief in the Immortality of the Soul, from a physical basis - that the stomach was quoted as but one of the many localities of the body that had been cited by the ancients as the seat of the soul. In our judgment, as well the stomach, as the heart, or any other organ for that matter.

Of course, this lecture of Dr. Clark's was delivered many years ago, and since then the general revolution has transformed things not a little. But a people - accurately so described for the time that the lecture was written, and who had been following the same practices and observing the same customs and habits for thousands of years - will retain for yet some time to come, many of the characteristics suggested here.

We noted in connection with the general customs which have prevailed since the time of Confucius, that in the matter of those holding public offices, it was required that they be able to pass certain literary tests. In brief, the literary man held the public office.

To this end, as far as their political and social life was concerned, it was fundamentally necessary that aspirants for position of responsibility should be thoroughly versed in the law that guaranteed unto them their constitutional well-being. The maxims, codes and laws, as promulgated and interpreted by Confucius, was the basic for the Chinese to live and be governed by.

In view of this let us for the moment indulge in some comparative reflections. In these United States there are certain documents of fundamental importance that, we believe, alone guarantee for us the maximum degree of life and liberty and the pursuit of happiness. The Declaration of Independence, the Constitution of the United States, certain inaugural addresses - those articles that bespeak the soul of America, its aspirations, its conservatism and its glory, should be known by all aspirants to public office, and not only known, but their life and conduct should square with them, and no one should be suffered to be a recipient of any gift within the power of the American people, who would not heartily endorse and subscribe and pledge his maintenance; neither should anyone of whom the slightest suspicion might be held be suffered to enter office, that he would despoil the purpose or mar the beauty and moral value by any alien innovation.

The laws of the fathers was, and is, a cardinal virtue in Chinese character. That the laws of the fathers in China had their limitations, China's backward condition is the most forcible testimony.

Happily the documents so sacred to all Americans worthy of the name, in no wise are conducive to stagnation or inhibitive to progress, but the experience of men, since the beginning of government, is epitomized for us by them, and liberty and freedom and every guarantee that will permit of rightful initiative conducive to human happiness, is assured by them.

A re-reading of the Constitution and of these documents ought to be obligatory upon every office holder. Nay, more ! Upon every American able to read, so that in these trying times the proper perspective might again be obtained, which would reveal to us the folly of departure from the wise course enjoined upon us by the founders of the Republic.

Let them read, mark, and inwardly digest the following:

“Prudence, indeed, will dictate that governments long established should not be changed for light and transient causes.”

We confess that, to us, there is something fascinating about men of erudition occupying positions of power. It seems to restrain us from continuation of the practice of giving unto men public office on the strength of their popularity, as we are so wont to do in America.

* * *

We are in receipt of a book published by the Flame Press, New York City, under the caption of "Rosicrucian Fundamentals." We are informed it is published under the authority of the High Council of the Societas Rosicruciana in America.

That it is a book of profundity and scholarship, any who may chance to read it will soon discover. Quoting from a letter received in connection with the book we may read as follows:

"The contents will speak for themselves and need no explanation: But for the benefit of those who are unacquainted with the work of the Societas Rosicruciana in America, of which organization this book is the initial text book, I deem it but proper to state that all who join Colleges of this Order are placed in the Neophyte's Degree, which is preliminary and probationary in its nature. During their stay in this Degree their work is a full and complete study of this book, and their passing to the next Degree, which is that of Zelator, is contingent both on their percentage of attendance on the Convocations of the College and on their passing a satisfactory examination on the contents of this book of Fundamentals. Thus you will see how necessary is a Proficiency in the Preceding Degree."

We are glad to give our readers this introductory note to this text-book of the Rosicrucian Society.

* * *

Sir Edward Gray is no mean successor of Isaac Walton as an Angler Philosopher. We feel that it is not out of season to draw attention to his volume on “Fly Fishing,” from the pen of the famous British statesman. His philosophic observations in the introduction are highly pertinent and may serve in their quiet way to influence those fishermen who are prone to fish for numbers, to a more humane view of the sport itself.

We cannot help but quote from the introductory chapter what Sir Edward Gray has to say about the explaining of one's pleasures to another. “It would be delightful,” says he, “to write about pleasures, if by doing so, one could impart them to others.” "Nothing is more difficult,” he continues, “than to convey any strong impression of pleasure which has been felt within us.”

He indicates that interest is the ground for mutual sympathy in the discussion of any sport. His reflections continue, “When a man has a hobby, it is to be hoped that he will learn reticence, that he will never go into the world at large, resolved not to talk what he cares for most.”

We learn in a later chapter that of the famous schools of England, Winchester was probably the only school at which the most scientific and highly developed form of angling could be learned. It is a treat to accompany Sir Edward Gray in his musings as he learnedly discusses the intricacies and enjoyments of Fly Fishing.

The book, we note, was published by an English firm, J. M. Dent & Co.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

GEORGE BUSBY CHRISTIAN, JR., SECRETARY TO PRESIDENT-ELECT HARDING

In my travels throughout the State I have been asked numerous times for information concerning Mr. Christian, Secrctary to President-elect Harding. Can you tell me whether or not he is a Mason ? F. W. DeK., Connecticut.

George Busby Christian, Jr., is a member in good standing of Marion Lodge No. 70, F. & A. M.; Marion Chapter No. 62, R. A. M.; Marion Council No. 22, R. & S. M., and Marion Comrnandery No. 36, K. T., all located in Marion, Ohio. He is also a membel of Aladdin Temple, A. A. O. N. M. S., of Columbus, Ohio.

He and his people are Presbyterians and his wife is a member of St. Paul's Episcopal Church, Marion, Ohio.

* * *

SCRIPTURAL PASSAGES IN THE SEVERAL DEGREES

Where should the Holy Bible be opened in the Entered Apprentice, Fellow Craft and Master Mason degrees ?

F. A. G., Connecticut.

Entered Apprentice degree - Psalms, chapter 133, verses 1-3.

Fellow Craft degree - Amos, chapter 7, verses 7-8.

Master Mason degree - Ecclesiastes, chapter 12, verses 1-7.

* * *

PARIAN MARBLE

Whence was the “Parian” marble said to have been used in the columns of Solomon's Temple obtained?

C. O. N., California.

Parian marble was, and still is, obtained from Paros (or Paro), an island in the Aegean Sea, one of the largest groups of the Cyclades. It lies to the west of Naxos, from which it is separated by a channel about six miles broad, and which it is nova grouped together, in popular language, under the common name of Paronaxia.

The island is formed of a single mountain about 2,500 feet in height, sloping evenly down on all sides to a maritime plain. The island is composed of marble, though gneiss and mica-schist are to be found in a few places. The capital, Paroekia or Parikia (Italian, Parechia), situated on a bay on the north-west side of the island, occupies the site of the ancient capital Paros. Here on a rock beside the sea are the remains of a medieval castle built almost entirely of ancient marble remains.

The island now belongs to the kingdom of Greece.

----o----

CORRESPONDENCE

ASHES OF MASON BURIED AT SEA

More than two years ago, Robert Weems, who lived in the village of Hempstead, L. I., and who was a member of Anglo-Saxon Lodge No. 137, F. & A. M., of Brooklyn, N. Y., died, leaving a will in which he directed that his body be cremated and the ashes scattered either to the winds, or upon the surface of the ocean.

On November 7th, 1920, the Master of Anglo-Saxon lodge, Brother Henry Turner, accompanied by Arthur H. Meyers, Charles H. Engstrom and Howard Brood, Past Masters, boarded the yacht of D. Baldwin Sanneman at Jones Inlet and put out to sea, carrying the ashes of their dead brother with them.

A heavy sea was running, but late in the afternoon, when out beyond the line of the breakers, and while the cold, fitful wind blew the rain into the faces of the party, the Master of the lodge lowered Brother Deems' ashes overboard, reciting the Masonic funeral services for committal to the sea.

A. J. Audett, New York.

* * *

FlVE SONS RAISED BY FATHERS

At a recent meeting of Trimble Lodge No. 117, of Camden, N. J., five fathers each raised a son. The youngest of the candidates was twenty-one on the night his petition was presented to the lodge. The names of the fathers and sons follow:

FATHERS	SONS
Chas W. Garman	Franklin S. Garman
Wm. M. Kennedy	Wm. R. Kennedy
Geo. W. Johnston	Albert Johnston
Mark Jacoby	Ehrlen Jacoby
Harry C. Knisell	Harry P. Knisell

Forty-three fathers and fifty-eight sons (including the candidates) were in attendance at the meeting, which was designated as “Fathers' and Sons' Night.”

Several addresses were delivered at the meeting, the principal speaker being M.'. W.'. Brother Cooper H. Prickitt, Grand Master of Masons in New Jersey.

It is believed that this is the first occurrence of the kind in the history of Masonry in the United States.

Arthur P. Johnson, New Jersey.

* * *

ADDRESS AT THE RAISING OF A SOLDIER

My Brother:

I now have a pleasant duty to perform, which is not particularly a part of this degree, but concerns you personally.

Parents are always pleased when their boy becomes a member of the Masonic Order for they realize that it encircles him with many influences which must of necessity have a tendency to sustain him in a clean and moral character.

They know that he comes into contact with as fine a body of men as society affords, and that the environment will have a strong influence to hold him in the path of rectitude.

They understand that Masonry's teachings are ennobling, its ideals lofty; that it restrains the baser qualities of human nature; that it is uplifting and tends to place a man upon a high plane of activity where he may rapturously enjoy a life replete with words of cheerfulness, deeds of greatness and kindness, thus preparing him to become a greater force for the upbuilding of the community in which he may reside.

My brother, it is with both pleasure and pride that we have conferred upon you this evening the Sublime Degree of Master Mason; upon you, who went three thousand miles from home to battle for the rights of the people against the greedy, unscrupulous, murderous Emperor of Prussia who was determined to conquer and enslave the world.

You should be proud of the fact that you aided in maintaining the freedom and independence of France - that country which so generously and unselfishly aided and assisted our forefathers in winning our independence more than one hundred years ago, and the country where democracy first blossomed and bore fruition in Europe. France, where that holy trinity of Liberty, Fraternity and Equality hurled emperors, princes and nobles from their despotic thrones and placed the wreath of nobility upon the brows of all honest men, though to accomplish this end her soil had many times to be drenched with the blood of her patriotic sons. France, the land where the great and illustrious Napoleon rose, flourished and fell. We now feel that our debt to that country has been paid in full, and that you, in offering your life as a sacrifice on the altars of that country at Verdun, the Marne, and in Flanders fields, assisted in delivering a clean balance sheet, and fortunately for yourself and your fliends, you have returned unharmed. We congratulate you.

My brother, we all are interested in you and your welfare, but yonder sit two brothers who are more interested than we; they have watched your progress through the several degrees and now have smiles of satisfaction on their faces as they behold you having been raised to the Sublime Degree of a Master Mason.

But, my young brother, in a pleasant home this evening there sits one who is more keenly, more vitally interested in you and your future achievements than any other living person. Perhaps she is wondering at this moment if her boy has yet become a Master Mason, and we might see her face lighted with a halo of joy as she whispers to herself, “My boy is

now entitled to wear the insignia of that noble Order," and it is for her, your mother, that I am addressing these few words to you.

I am told that you are very fond of your mother; that you anticipate her every wish and administer to her every want. I am glad to know this, for in such a young man there are the elements and qualities that go to the making of a good and worthy Mason.

You may have now, or may win in the future, the esteem and affection of the noblest of womankind, but she can never bestow upon you the undying love and devotion of your mother. Often the wife flings a man from her as she would a reptile, when he becomes guilty of abuse and neglect, but the mother, never. Even though he sink to the depths of depravity and crime, she will not desert him; should he become so vile as to fill a felon's cell, through her tears and sobs she tries to comfort and console him. And should he be so unfortunate as to have the executioner's rope about his neck, her love is but stronger, her confidence unshaken, her faith unfaltering - her trust does not waver, for she sees before her but the innocent face of him to whom she has sung in happier hours sweet lullabies.

If a mother's love is undaunted in adversity, what must it be in prosperity? As you climb round after round of success in business or profession, she is ever at your side to cheer you on. And if, perchance, you reach the dizzy heights of fame and glory, and receive the plaudits of your fellow men, she is happier than you as she entwines around your heart the holy trinity of love, unselfishness and purity.

And now, my brother, on behalf of her whom you love, and who loves you, I present to you this beautiful emblem. Take it and wear it throughout a life unstained and unsullied by any ignoble deed but devoted to the principles of our Order. If ever during your travels from the home fireside you are tempted to step aside from the path of virtue, look upon this emblem and remember her who gave it to you. Let it be your guiding star through life, and a shield from temptation. If you do this, when at last you shall have reached the end of life's uneven, weary journey and are about to cross to the shores of eternity, the lights will be white.

P. O. Hopkins, Ohio.

* * *

W. H. UPTON'S “NEGRO MASONRY”

Numerous requests for copies of William Henry Upton's “Negro Masonry” - or as it was first known, “Light on a Dark Subject” - prompt me to inform the brethren through the columns of THE BUILDER that this is readily accessible in the 1899 Proceedings of the Grand Lodge of Washington. In lieu of the customary correspondence report, Grand Master Upton's request that his report on Negro Masonry be published was granted by the Grand Lodge, and this report is the basis of the book which appeared later. The first edition of this work was printed from the same plates used in preparing the 1899 Proceedings. A second edition was issued by an eastern printer, and it is this edition that is best known, as it was issued in larger quantities. I did not know of the original first edition myself until I picked up an unbound and untrimmed copy a few years ago.

Brethren interested in the subject should carefully read the 1898, 1899 and 1900 Proceedings of the Grand Lodge of Washington. A regrettable amount of misunderstanding took place when the subject was first broached, and the fair-minded and discriminating student should not confine himself to any one issue of these various Proceedings.

Students desiring to know more of Brother Upton should read the obituary prepared by Past Grand Master John Arthur of this Grand Jurisdiction, which appeared in the 1907 Proceedings of the Grand Lodge of Washington, page 287. Brother Arthur was at one time a law partner of Brother Upton.

Jacob H. Tatsch, Librarian Spokane Masonic Library,

Spokane, Washington.

* * *

WOMEN NOT ADMITTED TO MEMBERSHIP BY THE GRAND LODGE OR GRAND ORIENT OF FRANCE

"A newspaper story of September 28, dated from Paris, contains the information that French Lodges at a convention voted to receive women into membership." This paragraph headed "Women Masons in Paris," is printed in the monthly Masonic Bulletin (Cleveland) for November, 1920. It had been given wide publicity in the newspapers as well as other journals. Usually the reference is to the Grand Lodge of France.

A copy of the statement so widely circulated in this country was sent to the Grand Lodge of France as well as to the Grand Orient. Both replied promptly. The former says under date of November 9:

"We have received your favor of the 29th. We hasten to respond and would inform you that the National Assembly of the Grand Lodge of France has not made any such formal decision concerning the admission of women into Freemasonry, and consequently the rumors now circulating, tending to create a belief that women are admitted to our lodges, are absolutely devoid of foundation."

The Grand Orient of France, under date of November 19, writes as follows:

"In reply to your communication of October 29, I have the favor of informing you that it is incorrect that the admission of women into Freemasonry has been so voted. That question is yet a matter for study."

We American Freemasons cannot be too wary in accepting any statements coming from France or other countries relative to the fraternity. There is now in France an administration very friendly to many things favored by most Freemasons and therefore we shall expect to encounter various attacks upon the good name of the French government as well as upon French Masonry. Let the reader note for himself how little has appeared in the public press of late to encourage a better relationship between us and the French. Then if he also reflects on this one instance that the head of the present government of France has been active in what over in Europe is called Masonic education, namely a centralized control by government of all education whatsoever, he will soon grasp the fact that any agency opposing that object in the United States is equally sure to fight it in France, and one strong means to do this is to arouse international prejudice. We must be wary in believing anything said about foreign Freemasonry and we may wisely be very cautious in accepting information not received by us from undoubtedly reliable Masonic sources. Meantime it is well to consider that the paragraph I am considering here has oft been repeated an it is wholly false. How did it first get into print and why ? We may be sure that for no good purpose was it given publicity.

Robert I. Clegg, Illinois.

NAMES OF PHILIPPINE LODGES

naeumbavan.

Island.

Biak-na-bato.

Cosmos.

Iloilo.

Nilad.

Walana.

Dalisay.

P;lar

Sinukuan.

Bagongbuhay. Araw. Silanzanan.

Rizal (Lopez).

Dapitan.

Solidaridad. Ranshaw.

Malinaw. Pin a gsabit an. Ralintawak.

ZaDOte.

Manila.

Cavite. Corregidor.

Manila- Named after the city of Manila. Origin: May nilad, a Tagaglog phrase meaning "place where the nilad plant is to be found."

Cavite - From kawit, meaning "hook" in Tagalog.

Corregidor - Title of a Spanish magistrate and name of island at entrance of Manila Bay, the "Gibraltar of the Philippines."

Bagumbayan - In Tagalog, "New nation," "New people," "New Town." Name of a place near the Luneta where a number of Filipino Masons were shot by the Spanish Government in 1896, among them Dr. Jose Rizal.

Island - Name of lodge at Fort Mills, on Corregidor Island.

Biak-na-bato - In Tagalog, "Cleft Rock." Name of the place where a treaty between the Spanish Government and the Filipino Insurgents was signed in 1897.

Cosmos - The conception of Order and Harmony in Masonry.

Iioilo - From “ylog-ylog,” Visayan for “creek.” Name of a city.

Nilad - A plant. (See Manila.)

Walana - “That which has been lost.” (Tagalog.)

Dalisay - “Purity.” (Tagalog.)

Pilar - In Spanish, “Pillar.” This lodge was named after Marcelo H. del Pilar, an eminent Filipino Mason, patriot, and writer.

Sinukuan - “The ruler or victor.” This is the Tagalog name of Mount Arayat.

Bagongbuhay - A Tagalog phrase meaning “New Life.”

Araw - The Tagalog word for “Sun” or “Day.”

Silanganan - The Tagalog word for “East,” “Orient,” “Sunrise.”

Rizal (Lopez) - Named after Dr. Jose Rizal, the Filipino Mason, patriot, and author, executed on the Luneta on Dec. 30, 1896, by instigation of the Friars.

Dapitan - Name of a place in Mindanao, meaning “Chalky land.” Here Rizal spent some time in exile.

Solidaridad - Spanish for “Solidarity.”

Banahaw - Name of a mountain in Laguna Province, Luzon.

Milinaw - Tagalog for “Pure, clear, transparent.”

Pinagsabitan - Tagalog for “Place of the hanging.”

Balintawak - This is the place where the Insurrection of 1896 against the Spanish Government, was started.

Zapote - Name of a fruit tree (the “chico”) imported from Mexico. Lodge was named after the Zapote river, near Bacoor, where several battles were fought in 1896 and 1899.

Mactan - Name of the Island near Cebu where Magellan, the discoverer of the Philippines, was killed.

Magdalo - Tagalog for “Deliverer.” This is the name which the Filipino revolutionaries gave to the municipality of Kawit, Cavite.

Martires del 96 - Spanish for “Martyrs of '96.” Lodge so named in commemoration of the Filipino patriots who fell in 1896.

Isarog - Name of a mountain in Camarines; means “the only beloved” (Isa sa irog.)

Linoln - Named after Abraham Lincoln.

Batangas - Name of a town and a province. In Tagalog “outrigger.”

La Regeneracium - Spanish for “Regeneration.”

Kalilayan - This is the ancient name of Tayabas provmce.

Bulusan - Name of a mountain in Sorsogon Province.

Maguindanaw - The old name of Mindanao.

Minerva - The Greek goddess of wisdom.

Mabini - Name of a famous Filipino patriot.

Noli Me Tangere - Latin for “Do not touch me.” This is the title of Rizal's famous novel.

Tayabas - Name of a town and province on Luzon.

Charleston - Named after the U. S. S. Charleston, which took the surrender of the Spanish garrison of the island of Guam in 1898.

Mount Apo - Name of the highest mountain in Mindanao “Apo” means “Master,” “Chief,” or “Lord.”

Malolos - Capital of Bulacan province. This town was the capital of the late Filipino Republic.

Makabugwas - Visayan for “Sunrise,” “East,” “Orient.”

Pampanga - Name of a province in Luzon.

Mount Mainam - ”Fairmount.” (Fair mountain.)

Sarangani - The name of a high mountain on the Island of Mindanao. A place where the swallow birds stay and deposit their nests, commonly known “Bird's Nest.”

Pintong-Bato - ”Stone gate.”

Pangsinan - Name of a province on Luzon. Means “Salt place.”

Pinatubu - ”That which was engendered or planted.”

----o----

APOSTROPHE TO A SKULL

BY BRO. GERALD A. NANCARROW, INDIANA

O brain that once within this skull held sway;
Made hands to move, and voice to sing,
A heart to love, and soul to pray,
Attend in spirit and a message bring
From that unknown and mystic way.
Some magic word or potent thing,
To train my gaze on greatest need
Of service now and future meed.

O eyes which once from out these sockets saw
E'en nature's proud majestic march,
And seeing viewed the whole with awe;
Then passing, looked through evolution's arch
And tried to fathom nature's law:
O tell if poplar or if larch

Shall stand along my later way;

Shall point me high or low that day.

O speech that from this mouth did issue clear;

Voiced love and anger, faith and doubt;

That spoke in courage and in fear,

Renew thy speaking and to me give out,

In mortal tones that I may hear,

Some word to still my spirit's rout.

O let some line to me be said

To conquer my untrusting dread.

The Builder Magazine

March 1921 - Volume VII - Number 3

Memorials to Great Men Who Were Masons

JOHN HANCOCK

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

AT THE FOOT of the stairs in the main corridor of the United States Senate is a beautiful Carrara marble statue by Horatio Stone, of John Hancock, the first signer of the Declaration of Independence. On the plinth of the statue are these words: "He wrote his name where all nations should behold it, and time should not efface it."

John Hancock was born in Quincy, Massachusetts, on January 23d, 1737, and died there on October 8th, 1793. He had the advantage of a good early education and was graduated from Harvard in 1754. He entered the "counting house" of his uncle, John Hancock, who had adopted him, and at the death of this uncle, in 1764, fell heir to the prosperous business. Hancock married Miss Quincy of Boston, and their one son lived only a short time. This seemed to weigh heavily on the great patriot and while he never lost interest in public affairs, years did not lessen his grief over the loss of his boy.

His initial entrance into public affairs was at the time of the riots in Boston in 1770 which history has recorded as the "Boston Massacre." A committee was created at this time of which he was a member and leader, and they demanded of the Royal Governor the removal of the troops from the city. There were several killed in the riot and at the funeral Hancock delivered "an address so glowing and so fearless in its reprobation of the conduct of the soldiery and their leaders as to greatly offend the Governor." In 1774 and 1775 he was president of the first and second Provincial Congresses.

The expedition sent by General Thomas Gage of Massachusetts to Lexington and Concord on the 18th and 19th of April, 1775, had for its object besides the destruction of materials

of war at Concord, the capture of Hancock, who was expressly excepted in the proclamation of pardon, for it was said that his offense was “of too flagitious a nature to admit of any other consideration than that of condign punishment.”

He was a member of the Continental Congress from 1775 to 1780, was the president of it from May, 1775, until October, 1777, and was the first man to sign the Declaration of Independence. When asked why he wrote his name so boldly he replied, “So that George III may read it without putting on his glasses.” His congressional duties, like everything he did, were executed with wisdom and dignity.

In 1776 Hancock was commissioned a major-general of militia in Massachusetts and in August, 1778, he commanded the Massachusetts troops in the effective Rhode Island Expedition. He was a member of the Massachusetts Constitutional Convention of 1779-1780, became the first governor of the state, serving from 1780 until 1785, and again from 1787 until the time of his death. In the execution of that office he set an example for the long line of splendid men who followed him.

John Hancock was a member of St. Andrews Lodge in Boston and became Grand Master of Freemasons in the State of Massachusetts. He was not the kind of a Past Master to neglect his lodge but was a faithful attendant as long as he lived. He was ever a friend of education. Yale, Princeton and Brown Universities conferred degrees on him and in his will he left a handsome sum to Harvard University. He was a member of the Congregational Church and a regular attendant, though there is no record of his taking a very active part in the church work. His life is the more admirable when we know that it was not necessity that stimulated his industry and thrift in youth, and that he never presumed on his superiority of education, birth or fortune, as is so often the case. Such a man deserves much more credit than the one who is compelled in early youth to acquire the habit of industry. It is the difference between choice and necessity.

MASONS' MARKS AND MARK MASONRY

RY BRO. CHARLES A. CONOVER, MICHIGAN

(CONCLUDED FROM THE JANUARY NUMBER)

OLD GUILDS AND THEIR MARKS

I WILL close this series with a very interesting lecture delivered before the Grand Chapter of Massachusetts, in 1912, by Companion Waterman S. C. Russell, of Springfield, which follows:

If we turn to almost any history of Masonry, we shall find illustrated in it one of the old monoliths of Egypt. There will be a line beneath it saying that when the foundations of the old Needle of Cleopatra were dug up there were found upon the stones the emblems, engraved four thousand years before Christ, of the Masonic Order. That is the myth, and the legend. It was there, and it was there for some purpose.

I propose, with this preface, to take you for a little while through one or two of the old cities on the other side of the water, and ask you to review with me, if you have seen these things before, what has recently come to my mind.

I remember the week I spent in the ancient city of Bruges, and I thought of all the history and the terrible struggle that had centered there; of that wonderful man, William the Silent, who labored in the Low Countries. Then I sought out some of the old guilds, for that was my special mission at Bruges. Having tried to enter some of the guild houses in Brussels, and failing, I set my face toward Bruges and there I found, after several days of searching, a man who belonged to one of the guilds, and who was also a Mason; and in a mixture of broken English and broken French, we succeeded in getting along very well together.

I want to take you for a few moments into one of the guild halls, but before we enter the portal let us take a moment in review of them. The guilds in the ancient days were nothing

more nor less than trade unions, exactly the same as we have today. We find them in England, back long before the Conqueror; far back to the sixth and the beginning of the seventh century. We find that they were divided on exactly the same lines, and for about the same reasons, that our trade organizations are today. Then a little later we find them on the Continent, and there they spread with great rapidity. Throughout that busy section, Holland and the Lowlands, after the great strife with Philip when the Dutch Republic rose, we find that the tradeunions, or the guilds, became the center of the trade activities which rebuilt that demoralized country. So, if we should stand in the city of Brussels, down in the old square in front of that fine old Hotel de Ville, looking around on three sides we would see the old guild houses; one erected for archers, another for mariners, another for bakers; in fact, nearly every trade and line of shop-work that we can find in Boston today. When we step over to Bruges, to Amsterdam, or any of the old cities, we find the same thing.

Entering the old hall of the archers, I was impressed with its antiquity; with the large number of portraits of its presiding officers for past centuries upon its walls, but particularly with the form of gavel used: an iron ring hanging in front of the presiding officer's chair, and down in the center of the hall a triphammer over the altar. As he took hold of the ring and pulled it, it corresponded with the use of the gavel with us. I was impressed with the fact that that old ring, originally over an inch in diameter, had been worn down in the lower part where the hand was placed so that it was less than half its original diameter; evidently worn with use and the action of perspiration upon it. I examined the old furniture there, and then, while my companion was busy examining the pictures, I took occasion quietly to get behind the great tapestry that hung behind the king's seat, for the presiding officer was called the king. There was a space behind there of some ten or twelve feet, with a fine old fireplace, long disused. On exploring the fireplace, I found a board perhaps five feet long and two and a half to three feet wide. I pulled it out of its dusty corner, took it to the light, where I could look at it, and this is what I found in that old guild house; painted in pictures about 10 x 6 inches, in rows clear across the top from side to side of that old board, I found every position at the altar that you and I are familiar with in the Blue Lodge. I found practically every picture represented on that which is illustrated to us in the various lessons that are taught in all three of those degrees. Pushing it back into its dusty place, with just half the chance to look at it that I desired, I came out from behind the curtain and walked down the side. There I examined the charter of that guild, written in French, and, with but one or two exceptions, the Grand Lodge of this state would sanction it for any subordinate lodge. I will not detain you with those exceptions. Permit me to say, however, that the man who applies for membership in that particular guild (and I was told by one of the guild-masters that it was true of them all) must literally serve his apprenticeship, after having his first degree, for not less than three years. You see from whence our apprenticeship came. In the ancient days of the guilds a man actually

served an apprenticeship of seven years. One black ball deposited against a candidate settled, once and for all time, his admission to that or any of the allied guilds. There was no six months of grace for a reconsideration, and the hope that somebody might be absent; it was settled. Questioning my friend upon the use of the ballot, I found that if he represented the men of whom he was talking there was a far greater spirit of charity shown in the reception of a candidate through the ballot than sometimes has been displayed in our American Rite of Masonry.

There are many other things connected with those old guilds which time will not permit me to touch upon, which show that out of those ancient days came our speculative Masonry. You know that in our histories of Masonry we can go back comparatively few years; to a very short time, indeed, before the Revolution, when we can find anything in the shape of a ritual; anything in the shape of work that is recognized today, and while we claim to go back to the days of Solomon, we sometimes, after we have said it, wonder if it is true. Speculatively, we are sure of telling the truth when we say it.

Away back in the time of the building of the old abbeys in England and in Scotland, we have always had a legend that those structures were built by the Masons, and this Mark degree that we have spoken of so many times seems to tell us that there was an origin for these Marks. We know, for instance, that every workman in England and Scotland today, whether he belongs to the Masons or not, has a private Mark which he places upon his tools in his bag. I presume many of you have seen the same thing in this country. We also know that in the old days in Scotland every man must have a Mark before he could partake of the communion. I examined this summer several hundred of those old pewter checks which were hanging on the wall and had been collected industriously by someone. I mention these two things only. They have a connection with our Mark degree, if we had time to trace it.

Now, for a moment in one or two of these great buildings which were built by these unknown men. I have not come to dwell tonight upon the beauties of Melrose in its ruins, or upon that wonderful fabric just a little way from Edinburgh, old Roslyn chapel; nor that greater ruin of old Dryburgh. Nothing have I to say about its pristine beauty in the early days or what it represented, but only to call to your memory a few things. We stand there tonight and you who have entered the west gate of Melrose have been impressed, if but a little, with the sombre beauty of that old pile. You, fellow Masons, have wondered about the lives that toiled there; why they did it; and then, when you have gone away, if you

have drunk in a little bit of the wonders of the scene, you have said, “At least they wrought well who wrought here.”

“If thou would'st view fair Melrose aright,

Go visit it by the pale moonlight.”

So said the great Sir Walter Scott, himself a Mason and at one time a member of this old Kilwinning Lodge of Melrose. There, within the chancel window he sat and mused upon these things. I was told by the Secretary that he did a large amount of work in investigating along the same line. I would give days of my life if I could get into some of the old papers in Sir Walter's library, locked up there, where he put down his notes of his Masonic findings. I believe it is due the Fraternity that the Grand Secretaries of some of the bodies over there ascertain just what Sir Walter found.

An old tradition lived for many years in Melrose that the first Masonic lodge in that little town was instituted at the time when Melrose Abbey was built. The townspeople said it was a tradition; many other people said, “It is a tradition,” and I can cite a Masonic history which says it is a tradition. It was said that the first man who was Master of this lodge was John Morvow or Murdo, or two or three other ways in which it was spelled. Now it chanced but a very short time ago that a portion of the facing of the old wall inside one end of the transept fell out, and there was exposed to view an old inscription in ancient Anglo-Saxon. While I have the Saxon here, I will read what perhaps some of you have already read, the inscription that stands upon this wall:

JOHN MORO : SUM TYME : CALLIT :

WAS : I : AND BORN : IN PARYEE :

CERTAINLY : AND HAD : IN : KEPPING :

ALL : MASON : WORK : OF : SATAN :

DRUYS : YE : HYE : KYRK : OF : GLASGU :

MELROS : AND PASLEY : OF :

NYDDYSDAYLL : AND : OF : GALWAY :

I : PRAY : TO : GOD : AND : MARY : BAITH :

AND : SWEET : ST : JOHN : KEEP : THIS : HALY :

KIRK : FRAE : SKAITH :

and then with a square and compass about ten inches long crossing in due form between that inscription and this one which is to follow, we find this:

SA GAES YE COMPASS EVEN ABOUT, SA TRUTH AND LAUTE DO BUT DOUTE. BEHALDE TO YE HENDE Q JOHN MORVO.

When the casing fell away and they found the old inscription, the Masons in Melrose said, "Surely Melrose Kilwinning Lodge is as old as the foundations of Melrose Abbey." If this inscription which I have called to your attention tonight is worth anything, as inscriptions of the past are, and you remember that Melrose was founded in 1136, we have carried the use of our operative Masonry far back. We have also carried our speculative Masonry far back by means of these recently discovered inscriptions.

I had the extreme pleasure this summer of going into that old lodge one evening with the Secretary, when there was no one present but my traveling compaalion, who is also a Mason, and the Master of that lodge. He opened the old iron chest, and took out the old records for my examination. I could not read them all; many of them were in that transition period of Latin and Anglo-Saxon, and they had passed into a very bad condition, but I recall one that impressed me wonderfully; an old scroll of parchment at least eighteen feet in length and twelve or fifteen inches wide. What do you suppose it was? It was the roster of the Masons who were captured at the fall of Quebec, and those prisoners were taken to Melrose and there kept for many months. In that day they had an army lodge, and the Melrose Lodge opened to them its own doors. You know how prisoners were held in those days in the army, but these prisoners were allowed free access to the little village of

Melrose and the use of this lodge, and over against every one of those names was recorded a Mark.

I have just a word or two to say about the Mark, and that is that practically every stone in that building, with the exception of the main window in the chancel, called the Apprentice's Window, has a Masonic Mark of some kind upon it. My first examination of the abbey, three years ago, led me to a little skepticism, but last year, when I went down into the old crypt under St. Wilfrid's shrine in Hexham and visited the crypt, also in the old Glasgow Cathedral, and began to think about these things and to get a little bit of the history of the church, I became as thoroughly convinced that those Marks were placed there by the men who wrought the stones as I am that you are listening to me at the present time.

We might well take lessons Mom the way those men recorded their Marks. I am aware that you have in your chapter rooms, as we have in Morning Star, magnificent Mark Books. They are works of art; picture galleries. Everything that a man can think of in the way of ornamentation which is a little bit different and perhaps a little bit better, he gets an artist to inscribe upon that page. How many of you can sit down now and put your Mark on paper and have it anywhere near like the Mark in the lodge book? What is the Mark for, if it is not to identify our work? We found that most of the Marks on the stones in Melrose, and in fact all the cathedral stones, consisted of a definite number of points; three, five, seven, nine.

I want to talk to you about one particular Mark, and it is a peculiar thing. You will remember that Pompeii was destroyed in 79 B.C. You will recall, also, that David the First of Scotland, over a thousand years after the destruction of Pompeii, founded Melrose Abbey. Isn't it wonderful that when Pompeii lay beneath the ashes there were Marks recorded on the stones in Melrose and Dryburgh that are exact duplicates of those drawn upon the old stones in the foundations of Pompeii, as since discovered in the very recent excavations? Isn't it wonderful? Certainly there is connection between the use of those Marks, because their very form shows they were not mere accident; they were definite designs. If we study the Marks in one of the abbeys and classify them according to their points, we shall arrive at other conclusions relative to the importance of the rank held by the men who wrought the stones.

I hope that I have said enough about this old abbey, as far as its stones are concerned. I want to take you for just a moment to Dryburgh, another ruin. There I wish to call your attention to an old chapter house, all that is left of that ancient ruin. There is a roof upon it and the Grand Lodge of Scotland met there three years ago, and the remarkable thing about that meeting, showing the great progress that has been made during these years, was that the altar used was an ancient Druid stone; on which the Druids offered the blood of human sacrifices long before Christianity reached that land, but now reconsecrated to the living God by the Grand Lodge of Scotland.

There is another wonderful thing. About two years ago, in widening the excavation a little bit about the wall of the old abbey, a portion that had never been dug over was uncovered and there they found a stone. I speak now to the Sir Knights. You know in those old days the gravestones were laid flat, rather than standing. There was the name, the insignia of rank, and there were two swords in the position with which our Sir Knights are so familiar, all deeply engraved upon the stone, telling just the position he held when in Jerusalem with the Order. The spade has much yet to reveal to us in the ruins of those old abbeys. There is one other lesson to be drawn from them, and that is this: I found that all the stones which were rejected by the overseers, as well as the keystone, are put to some good use. I have not time to draw the moral; that will suggest itself to you; but the old crypts and the foundations of the outer buildings were all built of the rejected stones. If you wander down into the old sacristy of Melrose, where the candles were kept, and see the old stones that were rejected and find the Marks there, if you examine those stones, you will see that they were never cut for the place where they were put. Then if you look at the pillars, finally at the top of the great pillar in the corner, which is not as ornate as the others,. you will find the same Mark recorded, and nowhere else in the building. Let us hope that the man who brought his first work, which was rejected, finally wrought so well that his work was placed in that wonderful cap-piece many feet above the ground, where it has stood, holding the great springing groin, as it has done for centuries. I will not moralize upon it; I will leave that to you.

Just one more word. I want to take you for a moment to another dream in stone, Roslyn Chapel, and if you are Blue Lodge Masons, Chapter Masons, Council Masons, if you stand at the entrance to Roslyn Chapel and look down to the far end, to the high altar, you will see figured in the various arches there the progress of Masonry frorn the Entered Apprentice clear through to the end of the degrees, each arch rising more beautiful than the preceding. There is a progress in ornamentation; there is the whole Masonic work wrought in stone; so plain that he who knows may read. You know the story of the 'Prentice Pillar and the Master's Pillar. The Craftsman a short time ago printed one

version of it. I presume all of you have read it. While it differs in some respects from some of the other versions, it is in the main true. Doubtless all of you have seen photographs of that wonderful 'Prentice Pillar. I will not stop to relate the story. I want you to remember that right at the foot of the 'Prentice Pillar there is a stairway leading to the vault below. If you descend that stairway by three, five, seven, and nine steps, as you will find them between the various platforms, you will eventually reach the old crypt. We have that in another way in the Royal Arch degree. I can not tell you anything about the council representation other than what some of you see I have suggested, but don't ever go to Edinburgh, no matter what you go there for, without going out the seven miles to Roslyn and seeing the only piece of masonry that was left unharmed by Cromwell; the only perfect stone chapel that remains from the ancient days.

So I might take you through all these various chapels and cathedrals; down into their crypts, and we would find everywhere the Marks of the Mason. We would find them not only there, but we would find them all the way up the columns, into the groinings of the highest arches. We would find that Masons' Marks had been left there.

Now, companions, in closing, may I say one word? The brevity of time has made it necessary for me to skip very quickly from point to point. If I have left with you the idea that our Order perhaps does have a definite foundation in the past, not only operative but speculative, and if I have led you to think that we are in the line of progress, that on that foundation laid so well have we been building, then I have succeeded in my mission, because you will not be content until you look a little deeper into the foundation of our Masonic ritual. Let me say that there is nothing in the world that I know of that gives me such pleasure as the study of our chapter ritual. That is why I have been searching, spending my hours and my days when I might have been doing something else abroad, in delving in these old ruins, that I might establish in my own mind this dream, this legend, and practically make it real.

* * *

CONCLUSION

I sincerely hope that the foregoing collection of articles thus roughly joined together may have worked into your mind and heart a sincere desire to delve deeper into the study of the history of our traditions, ritual and ceremonies.

I believe no degree in Masonry is more pregnant with truths, lessons and instructions than the degree of Mark Master Mason. Its antiquity is unquestioned and its speculative lessons are unsurpassed. I sincerely hope that the members of the Capitular Craft may devote more time to the reading and study of this intensely interesting and highly profitable subject.

If these lines have stirred in your heart such a desire, then the time occupied in its preparation has been well spent and will be an incentive to further efforts in the direction of educational endeavor. The degree of appreciation which is manifested for this initial essay will be the gauge for future effort in this direction.

----o----

THE VOLUME OF THE SACRED LAW

Many of our American Masons do not understand that in Continental lodges the Bible is not upon the altar, but that it is lying on the Master's pedestal, as is also the case in some of the English-speaking lodges. It has been decided in Massachusetts, after an exhaustive examination of the law and precedent, that according to the ancient regulations, it is the Sacred Book of the Law which is placed upon the altar. It will be readily understood that the Sacred Book of the Law includes the Koran, the Veda, the Scruti, the Pentateuch, as well as the Bible.

Referring to the question of the use of the Holy Bible on the altar in English and American lodges, we note in a recent Proceedings of the Grand Lodge of England that it was decided that the Provincial Grand Lodge of India could initiate candidates without interference

with religion, and laid down the rule, “He need not cease to be a Mohammedan, Buddhist, Hindu, Jew, Christian, or any other denomination.”

The Grand Registrar of the Grand Lodge of England stated “It is not a question of the Bible being on the altar, it is 'The Volume of the Sacred Law.' Among the Christians it is the Old and New Testament combined. Among the Jews it is the Old Testament alone. Among the Mohammedans it is the Koran.

“During the latter part of 1875, there was considerable stir among the Craft lodges in India, as to the propriety of the use of the Koran in Masonic lodges under English Constitutions. Considerable correspondence was had with the Grand Lodge of England, in London, which brought out the fact of the initiation of the King of Oudh, a Mohammedan, in Friendship Lodge No. 6, in London, on April 14, 1836. At the initiatory ceremonies a volume of the Koran was used. The book had been furnished by the Grand Master, and the candidate was obligated upon it by the Master of the lodge, who was an English clergyman. This stopped further discussion, and it was settled in the Grand Lodge of England and her colonies, that it was proper to obligate all candidates upon that particular book which they held to be most sacred, and contains the work of Deity. All of this has been accepted and acknowledged as correct by the Grand Lodge of Scotland, and the annual appointment of Grand Shastii bearer, Grand Veda Bearer, Grand Koran Bearer, Grand Bible Bearer, etc., has been regularly made.”

A. G. Henderson, Chairman,

Committee on Foreign Correspondence,

Grand Lodge of Arkansas.

----o----

Many lodges fail to fully observe the ninth charge “to propagate the knowledge of the mystic art,” and the young Master Mason is too often left to shift for himself without

knowing that there is a fertile field to cultivate which will yield bountiful harvests of corn of nourishment to his intellectual life, wine to refreshment to his moral standards, and oil of joy to his spiritual hopes.

An investigation of the reason for the apathy of such a large percentage of the members of a lodge demonstrates that it is directly due to lack of comprehension of the philosophy of Freemasonry. In the larger lodges the degree work seems to be so pressing that little time is found for an explanation of the meaning of many things which every Freemason should know, and because many have no chance to participate in the ritualistic work, they become indifferent and remain away. No one who has a comprehensive conception of Freemasonry ever loses interest but on the contrary as his knowledge progresses his interest grows greater year by year.

- Silas H. Shepherd, Wisconsin.

MORMONISM AND FREEMASONRY

BY BRO. S.H. GOODWIN, P.G.M., UTAH

In our February issue we presented the first part of this article by Brother S.H. Goodwin, Past Grand Master of the Grand Lodge of Utah, under the heading "A Study of Mormonism and its Connection with Masonry in the Early Forties," giving the history of the introduction of Masonry among the Mormons at Nauvoo, Illinois. This historical matter is here concluded and is followed with "A Study in Resemblances."

The attention of the reader is directed to the voluminous foot-notes supplied by Brother Goodwin as authority for the quotations he has used in the article - practically all of the material here presented having heretofore been printed in the daily press, monthly publications, in pamphlet form, and in Government documents, in addition to the official publications of the Mormon Church.

(CONCLUDED FROM FEBRUARY NUMBER)

THAT CONDITIONS in Nauvoo had not passed unobserved by the Craft of the state is abundantly shown by the Grand Master's address just referred to, which was presented to Grand Lodge, October 3, 1843. Speaking of the subject in general, he tells Grand Lodge that it has ".... excited no little discussion both in and out of this body, and the action of the Grand Lodge in reference to it has been made the object of much animadversion, criticism and remark. Several communications from eminent and honoured names in Masonry have been addressed to me, calling in question the correctness of the course pursued by you in relation to this subject, and strongly protesting against the prudence and propriety of allowing a Masonic Lodge to exist in Nauvoo." (54)

In due time this whole matter came into the hands of the Committee on Returns and Work. A preliminary report by this Committee declares that it had examined the abstract returns of the three Nauvoo Lodges - viz., Nauvoo, Nye and Helm - and found itself unable to complete its work until further explanation and amendment of the returns had been made. On the evening of the next day, however, this Committee made an extended report in which it reviewed the situation in all five of the Mormon lodges: there were three in Nauvoo, one in Keokuk, U. D., and one, Rising Sun No. 12, at Montrose. The last two named were in Iowa Territory, and Rising Sun had already received its charter.

The Committee found that the work of Rising Sun Lodge No. 12, was irregular, that its returns were informal and its dues had not been paid. The work of Nauvoo Lodge had been mainly correct, but there were irregularities which the Committee could not understand, in view of what had already taken place; the records of the lodge had not been submitted as required by law; members of more than doubtful character had been accepted, and there appeared to be more than a tendency to push candidates on through the Second and Third degrees without reference to their proficiency in the preceding degree. Helm Lodge had been guilty of irregular work, and had rushed applicants through without regard to time between the degrees: it had passed and raised candidates within two days of initiation. Nye Lodge had also done irregular work, in that it had received petitions for the degrees on one day and initiated petitioners on the next. The Committee found itself in a quandary as to what it should suggest with reference to Nye and Keokuk Lodges. Finally, after having considered all available evidence, the Committee recommended:

That the charter of Rising Sun Lodge No. 12 should be suspended and the officers cited to appear before Grand Lodge and show cause why that instrument should not be revoked;

That it be declared inexpedient longer to continue a Masonic lodge at Nauvoo, and for the disrespect and contempt of Nauvoo and Helm Lodges, in refusing to present their records to Grand Lodge, their dispensations be revoked and charters refused;

That for irregular work and disregard of Grand Lodge instructions and resolutions, the dispensations of Keokuk and Nye Lodges be revoked and charters refused. (55)

The recommendations, the substance of which is given here, were adopted by Grand Lodge.

Near the close of this session of Grand Lodge a set of resolutions was adopted which included one requiring the possession of a certificate of good standing, signed by the Grand Master and attested by the Grand Secretary of the jurisdiction whence a stranger-brother hailed, before he could be admitted as a visitor or receive Masonic charity in Illinois." (56) A recent writer affirms that this was done to prevent members of Mormon lodges from visiting regular bodies in that state. (57) Such may have been the case, but there is no evidence available to the writer in support of this claim. On the contrary, the statement is made that this resolution was presented in accordance with the suggestion of the Grand Master, in his address, who there declares that the idea came from the Washington, and later, the Baltimore, conventions. (58)

Thus matters stood at the close of the Grand Lodge Communication of 1843. But succeeding events showed conclusively that it is one thing to pass resolutions, and quite another to secure recognition and obedience thereto. The records show that soon after the close of Grand Lodge, the Grand Master dispatched a messenger to Nauvoo to demand the dispensations and records of the three lodges located there; that this request

was denied; that the representative of the Grand Master was treated with contempt, and that he was informed that the lodges proposed to continue doing Masonic work. (59) While the evidence showing that this purpose was carried out is not extensive, it is sufficient.

On April 1, 1844, Bodley Lodge No. 1, after discussing the situation, directed its Secretary to notify the Grand Master that the lodges in Nauvoo and Keokuk continued to work, and that notice had appeared in public print that the lodges of Nauvoo would dedicate their Masonic hall in that place on April 5, the members of those lodges claiming that they had received no notice of the action of Grand Lodge withdrawing their dispensations. (60)

From the journal of Joseph Smith we get certain interesting details of the exercises connected with the dedication of the Masonic hall. He tells us, under date Friday, April 5, that he attended the ceremonies; that about five hundred fifty Masons "from various parts of the world" were present and took part; that a procession was formed, which was accompanied by the Nauvoo brass band; that the exercises were in large of Hyrum Smith, Worshipful Master; that the principal address of the occasion was given by apostle Erastus Snow; that he - Joseph Smith - and Dr. Goforth also addressed the assembly, and that all the visiting Masons were given dinner in the Masonic hall, at the expense of the Nauvoo Lodge. (61)

An echo of the exercises held in connection with he dedication of the Masonic hall at Nauvoo is found in the action taken by the lodge at Belleville - St. Clair No. 24. It seems that this lodge disciplined one of its members for marching in the procession referred to above, the position being taken that such an act was a participation in the work of a clandestine lodge. (62) The record is not clear on the point, but suggests at least, that later action taken by Grand Lodge grew out of this case of discipline, and is of importance in connection with our subject since it determines the status of members of lodges from which authority to work has been withdrawn. Grand Lodge went on record as holding, "That it is . . . imperative on all good Masons to regard all who participate in a subordinate lodge that has been suspended or declared clandestine by this Grand Lodge, as clandestine Masons, and therefore unworthy of our Masonic association." (63) As may readily be seen from this, all the members of the five Mormon lodges were clandestine from the date of the adoption of the resolutions which provided for revoking

the charter of Rising Sun Lodge No. 12, and the dispensations of the other four lodges, viz., October 3, 1843, though not declared to be such till later.

There is one other bit of evidence that unmistakably shows that the Nauvoo lodges continued to work after their dispensations had been withdrawn. This is in the journal of Joseph Smith. Under date of "Tuesday, April 30" - less than two months prior to the death of the prophet - we find this: "A complaint was commenced against William and Wilson Law in the Masonic lodge & c." (64)

So matters stood with reference to the recalcitrant lodges till Grand Lodge met, October 7, 1844. At that session more drastic action was taken. A brief statement of the facts in the case was followed by resolutions which declared that all fellowship with those lodges was withdrawn; that the members thereof were clandestine; that all who hailed therefrom were suspended from all the privileges of Masonry within the jurisdiction of Illinois, and that the Grand Lodges of other jurisdictions "be requested to deny them the same privileges." Another resolution directed the Grand Secretary to notify all Grand Lodges with which the Grand Lodge of Illinois was in correspondence, of the facts, and to publish the same "in all the Masonic periodicals. (65)

This terminated the official connection of the Grand Lodge of Illinois with the Masonry of Nauvoo. Records of action taken with reference to the lodges at Warsaw and Keokuk are to be found in the Proceedings for the years 1845 and 1846, but these are of no special interest to us in this connection.

The story of the last few, months of the life of the Mormon prophet is an exceedingly interesting one to the student of the period. This does not mean as biography, simply, but in connection with, and as a part of the story of his people, with which it is inextricably woven. We would be drawn too far afield from the purpose of this paper should time be given to the details of that story. But time must be taken for such a hasty glance at succeeding events as is necessary to round out this part of our study.

With the advent of spring (1844), events moved rapidly toward the fatal culmination in Carthage jail. Early in May the prospectus of the Nauvoo Expositor made its appearance and a month later, Friday, June 7, the initial and only number of that paper issued from the press. This paper was promoted and published by Emmons, Wilson and William Law, the Higbees, Fosters and others, all of whom had been prominent in the councils of the church, but who, while still claiming to be Mormons, objected to what they considered a one-man power and to some of the doctrines which had been promulgated by the prophet, more particularly that of a plurality of wives. The Expositor was to be the organ of this dissenting party, through which these men hoped to bring about certain changes and reforms, including a repeal of the Nauvoo charter, which, in their judgment placed too much, and exceedingly dangerous, power in the hands of the head of the church, the city Council and the Municipal Court.

As noted above, the first number of the Expositor came out on Friday, June 7. The prospectus, issued a month before, had aroused great excitement in Nauvoo and proceedings of one sort or other had been set on foot against the publishers. But the paper itself seemed to sweep the people, and more especially the authorities, off their feet. On Saturday, the 8th, the City Council met and gave most of the day to a consideration of the situation, and to taking testimony as to the standing and character of the men who had thrown this firebrand into their midst. No decision was reached on that day and the Council adjourned to meet on the following Monday, June 10. Upon coming together at the appointed hour on Monday, the discussion was renewed. From the first, Joseph Smith, who was Mayor, spoke in favour of the destruction of the printing plant whence had come the obnoxious sheet, and repeatedly urged the Council to pass an ordinance under which it could be declared a nuisance and be destroyed. (66)

When action on the proposed ordinance was finally had it was found that but one member of the Council was opposed to it and he was not a member of the church. He suggested that a heavy fine should be imposed, naming $3,000 as the amount. However, his advice was not heeded; an ordinance was framed to meet the case and passed, and a resolution followed which declared the Expositor a nuisance, and instructed the Mayor "to cause said printing establishment and papers to be removed without delay, in such manner as he shall direct." The Mayor's order to the city marshal was issued immediately, in which that official was directed to destroy the press, pi the type, burn any of the Expositors that might be found, and authorizing him to demolish the building should resistance be offered by the proprietors of the paper. This order was executed on the evening of the same day - June 10th. (67)

The project of publishing an opposition paper in Nauvoo had come to a sudden end, but not so with the troubles of the prophet and his people. The destruction of the Expositor under the circumstances, was about the worst thing that could have happened to Joseph Smith and his followers - it was the match applied to a magazine.

Two days after the destruction of the printing plant warrants were secured by the owners of the paper for the arrest of Joseph Smith and the members of the City Council, on a charge of riot. When the Mayor was arrested he immediately applied to the Municipal Court for a writ of habeas corpus which was granted, and he was brought before that court for trial. After an examination he was released and the costs of the case were assessed against the proprietors of the Expositor. The same course was pursued when members of the Council were arrested, with this difference, that the Mayor presided over the court, sitting as Chief Justice. (68) In each of these cases the accused were discharged and the costs were taxed against the complainants.

As was to be expected these proceedings in no way allayed the excitement or lessened the force of the opposition which had arisen against the prophet and his adherents. Mass meetings were held in various communities in the county, inflammatory speeches were freely indulged in and active preparations were made to use force, if necessary, to bring about the arrest of Joseph Smith and his colleagues.

Before the storm which he had so illadvisedly invoked, the prophet appears to have quailed, (69) and he began to make preparations to seek safety in flight. During the night of June 22, he and his brother, Hyrum, with two or three others, were rowed across the Mississippi in a leaky skiff, and the next morning O. P. Rockwell was sent back to Nauvoo to secure horses for the two men. In the meantime, however, pressure was brought to bear upon Joseph Smith to induce him to return to Nauvoo and give himself up, and when Rockwell came back with a message from the prophet's wife, Emma, to the same effect, he decided to acquiesce. Several of his companions went so far as to accuse him of cowardice for wishing to leave his people in such straits. (70) The party finally returned to the east side of the river on the night of the 23rd. Two days later Joseph and Hyrum were arrested on a charge of treason - for having called out the Nauvoo Legion -

were taken to the Carthage jail where, on the afternoon of the 27th of June, they were murdered by a mob.

Having thus traced the variegated fortunes of the Masonic lodges at Nauvoo, we are now prepared to take up the second part of our subject, "A Study in Resemblances."

As already intimated, the question is often asked, "Does the Mormon Church make use of Masonic ceremonies in its Temple ritual?"

In what follows, for obvious reasons, no attempt will be made to give a categcaical answer to this question; nor is it the purpose of the writer to point out or label any "resemblances" that may be discovered in the course of this study. Facts, so far as they have come to the writer's knowledge, will be presented - the reader must draw his own conclusions.

The observant Craftsman can not be long among the Mormon people without noting the not infrequent use made of certain emblems and symbols which have come to be associated in the public mind with the Masonic fraternity. And now and then he will catch expressions and phrases, in conversation and literature, which are suggestive, to say the least. If he should continue his residence in Utah, he will sometimes be made aware of the fact, when shaking hands with a Mormon neighbour or friend, that there is a pressure of the hand as though some sort of a "grip" is being given.

Visitors and residents of Utah often remark upon the extensive use made of certain emblems, as, for example, the conventional beehive. This familiar figure occupies the centre of the great seal of the State; a model of immense size rises from the roof of the beautiful "Hotel Utah," and one of smaller proportions crowns the platform on the cupola of the "Beehive House" - the official residence of the president of the church. It is noticeably prominent on the great bronze doors which guard the entrance to the sacred precincts of the Salt Lake Temple, as well as on doors of commercial and other buildings. It is placed on the tops of newel posts of the cement steps which lead to the

entrance of meeting houses and tabernacles, and frequently appears with effect in the decorative schemes of interiors, as in the lobby of "Hotel Utah."

Other symbols, with which the public is more or less familiar, are used extensively, more especially in and about the Salt Lake Temple, and, presumably, in all the other temples of the Mormon church. On the interior of this building, we learn from an unquestioned authority, (71) there are in the walls several series of stones of emblematical design and significance, representing the earth, moon, sun and stars. (72) On the east centre tower is an inscription, the letters deep cut, lined with gold, which reads: "Holiness to the Lord." This inscription, it might be noted, appears over the doorway of some of the business establishments conducted by the church and over the entrance to the church tithing-houses, and it is given place on the stationery used in the official correspondence conducted by church authorities. Immediately beneath this inscription, over the central casement of the east tower of the Temple, is the emblem of the clasped hands. On the corresponding stones, above the upper windows, in each of the central towers, is carved the All Seeing Eye. Covering the plate glass double doors on the east and west sides of the Temple - each of which is four by twelve feet - are bronze grills of intricate patters which carry medallions of the beehive, while an escutcheon cut in relief, shows the clasped hands circled by a wreath. In the "Garden Room" of the Temple the ceiling is embellished with oil paintings to represent clouds and the sky, in which appear the sun, moon and stars. In the centre of this room, and against the south wall, is a platform which is reached by three steps. On the platform is an altar upon which rests the Bible. In the "Terrestrial Room," at the east end, is a raised floor, reached by three steps. (73)

Passing now from this phase of the subject we come next to the language used in a part of the Temple ceremonies. Here we are dependent for authorities, mainly, upon certain exposes, though collateral evidence is not wanting. The exposes referred to are three in number, and they are separated from each other, in time, by almost a generation. (74)

A comparison of the three accounts shows that the first, or oldest one, differs from the other two, or later ones, in one significant particular, at least. From the Van Dusen account (see foot-note 74) it appears that in the Nauvoo Temple use was made of a larger number of stages, or degrees, in these ceremonies than was the case later, and that these extended to and included the seventh. This fact seems to point to the conclusion that the work was in a preliminary or experimental stage in Nauvoo, and that later it was developed and perfected into its present form, which included the practical omission of

the last four degrees. A well informed member of the Mormon church, in conversation with the writer, accounted for the character of the Van Dusen statements upon a different supposition - though upon what authority was not disclosed. He said that "Van Dusen was a d-- liar," and further that "he was a Mason. (75) It may very well have been that he was a Mason, although no records are known to the writer which support that claim. As will be shown later, the followers of Joseph Smith believe that the Temple ceremonies were revealed to the prophet, complete, and more than a year before he became a Mason, and that proof of this is to be found in the Doctrine and Covenants. (76)

As a preliminary to a consideration of some of the language of the Temple ritual, it may not be amiss to note certain objects and articles used in connection with that ritual.

The garments worn by both men and women during a goodly portion of the ceremonies, are of white cloth and of the one-piece pattern. On the right breast is a "square," and on the left, "compasses." There other marks or openings which are of no special interest to us here.

As used in the Temple at Nauvoo, the slits representing a pair of compasses, were on the knees, rather than on the left breast. (77) The pattern of this garment, the wearer is informed, was revealed to Joseph Smith direct from heaven, and is the same as that worn by Adam and Eve. (78)

At one point in the ceremonies, the "devil" comes in wearing a silk hat and having on a Masonic apron. This apron is embellished with two columns, with serpent suspended midway between, and a serpent entwined about the base of each. The aprons worn by the men and women are alike, and are described as being a "square half yard of green silk with nine fig leaves worked on them in brown sewing silk.", (79) Those in use at Nauvoo were of "white cloth about eighteen inches square, with green silk leaves pasted on." (80)

In the old endowment house at Salt Lake, the ceiling of the "Garden of Eden Room" was painted much the same as that described above, with these additions: In each corner there was a Masonic emblem: in one a "compasses," in another a "square," and in the other two a "level" and a "plumb." (81)

The opening part of the Temple ceremonies which have been characterized by a Mormon writer as ". . . the Masonic sacred drama of the Fall of Man" (82) - need not detain us. Here occurs the washings and annointings and assumption of the garment before referred to, and a representation, in dialogue, of the creation of the world and of man and woman. Following this preparatory part, the first obligation, or oath, is taken. One of the several couples kneels at the altar, to represent Adam and Eve, and all participate in the ceremonies. The audience stands, with the right hand raised to a square, when the following oath is taken: "We, and each of us, solemnly bind ourselves that we will not reveal any of the secrets of the first token of the Aaronic priesthood with its accompanying name, sign or penalty. Should I do so, I agree that my throat may be cut from ear to ear, and my tongue torn out by its roots."

"Grip. The grip is very simple: Hands clasped, pressing the point of the knuckle of the index finger with the thumb."

"Sign. In executing the sign of the penalty, the hand, palm down, is placed across the body, so that the thumb comes directly under and a little behind the ear. The hand is then drawn sharply to the right across the throat, the elbow standing out at a position of ninety degrees from the body; the hand is dropped from the square to the side." (83) In the earliest form of these ceremonies - as used in Nauvoo in 1846 - this obligation or a part of it at least, appears to have been given in what was termed the sixth degree. (84)

The exercises then proceed; various characters appear and carry on a dialogue, and then a robe and sandals are put on the candidates, the apron is replaced and the second oath is administered: "We, and each of us, do solemnly promise and bind ourselves never to reveal any of the secrets of this priesthood, with the accompanying name, grip or penalty. Should we do so, we agree that our breasts may be torn open, our heart and vitals torn out and given to the birds of the air and the beasts of the field."

"Grip. Clasp the right hand and place the thumb into the hollow of the knuckles, between the first and second fingers.

"Sign. The sign is made by extending the right hand across the left breast, directly over the heart; then drawing it rapidly from left to right, with the elbow at the square; then dropping the hand to the side." (85)

The candidates are then conducted into what is known as the "Celestial Room." Here also characters appear and carry on conversation, relating to the ceremonies, and other preparations are made for the administering of the third oath, which is as follows: "You, and each of you, do covenant and promise that you will never reveal any of the secrets of the priesthood, with the accompanying name, sign, and penalty. Should you do so, you agree that your body may be cut asunder and all your bowels gush out."

"In this, the left hand is placed palm upright, directly in front of the body, there being a right angle formed at the elbow; the right hand, palm down, is placed under the elbow of the left; then drawn sharply across the bowels, and both hands dropped at the side. (86) The grip is given by "grasping the right hands so that the little fingers are interlocked and the forefinger presses the wrist. This is known as the patriarchal grip, or the true sign of the nail."

The neophytes are then ready for the three-fold obligation which relates to "The Law of Sacrifice," "The Law of Chastity," and the "Law of Vengeance." The last-named law, it might be noted in passing, is given, with but slight variation, by all three of the authorities quoted here. The character of the second law is indicated by its title, and is not without significance, though it need not detain us. Following these obligations the candidates are seated and a long sermon or lecture is given, in which the entire history of the Temple work is rehearsed. They are then instructed in the true order of prayer. In this, when all is in readiness, an elder kneels at the altar, his right arm raised to the square, his left hand extended, as if to receive a blessing. A form of prayer is then offered which, it is said, is used in all priesthood meetings. The candidates are then ready to pass through the veil.

"In the veil are to be seen the square and compasses; also other openings which represent the slits in the knees of every garment." (87) In the room where this veil is, there is also a platform upon which the candidates take seats when their names are called, and which is ascended by three steps. With the aid of an attendant, the neophyte gives the required answers and grips, which include the two grips of the Aaronic priesthood and the two grips of the Melchizedek priesthood. Following the last grip, a dialogue ensues:

"Elohim. - What is this?"

"Neophyte. - The second grip of the Melchizedek priesthood, patriarchal grip, or sure sign of the nail."

"Elohim. - Has it a name?"

"Neophyte. - It has."

"Elohim. - Will you give it to me?"

"Neophyte. - I cannot, for I have not yet received it; for this purpose I have come to converse with the Lord behind the veil.

"Elohim. - You shall receive it upon the five points of fellowship through the veil. These are foot to foot, knee to knee, breast to breast, hand to back, and mouth to ear." (88)

We may here take leave of the Temple ceremonies, but there are certain other matters, derived from a different source, that have a significance for us.

First, is language used by a brilliant writer of the Mormon faith. (89) In a chapter that deals with the Logan Temple, at Logan, Utah, the author contrasts the views of this structure held by Latter Day Saints and Gentiles, and then proceeds:

"To the Mormons the Logan Temple is a grand Masonic fabric, reared unto the name of the God of Israel, where endowments are given, and ordinances administered, and services performed which concern salvation and exaltation both of the living and the dead, as connected with the Mormon church." (90)

After referring to a supposed "Polygamic Theocracy," which, he says, is popularly supposed (by non-Mormons) to exist in the Logan Temple, the author continues:

"And what makes this matter of so much importance and interest... is, that the Logan Temple today is looked upon as the Masonic embodiment of that 'Polygamic Theocracy.'" (91)

The above is followed by a paragraph that deals with several, more particularly two, exposes of the endowment house secrets. Then the author says:

"Meantime the Mormon apostles and elders with a becoming repugnance and Masonic reticence quite understandable to members of every Masonic order have shrank from a public exhibition of the sacred things of their Temple." (92) When describing certain scenes enacted in the endowment ceremonies, he refers to the Garden of Eden representation as " ... the Masonic sacred drama of the Fall of Man." And again, "A sign, a grip, and a key word were communicated and impressed upon us, and the third degree of Mormon endowment, or the first degree of the Aaronic priesthood was conferred." (93)

And finally our author refers to the "oath of chastity," alluded to above, and marks with especial emphasis the fact that "the oath implies that no man dare, under penalty of death, to betray his brother's wife or daughter." (94)

Perhaps the most significant utterance bearing on the subject that has come from one who is in a position to know whereof he speaks, is that which comes from a member of the present Quorum of the Twelve Apostles. (95) In an address delivered in the Salt Lake Tabernacle, on the last Sunday of 1919, as reported in one of the daily papers, the speaker said:

"Modern Masonry is a fragmentary presentation of the ancient order established by King Solomon, from whom it is said to have been handed down through the centuries.

"Frequent assertions that some details of the Mormon Temple ordinances resemble Masonic rites, led him to refer to this subject," the speaker declared, and he added, "that he was not sorry there was such a similarity, because of the fact that the ordinances and rites revealed to Joseph Smith constituted a reintroduction upon the earth of the divine plan inaugurated in the temple of Solomon in ancient days.

"Plans for the ordinances to be observed in the temple built at Nauvoo . . . were revealed to Joseph Smith, as recorded in the Doctrine and Covenants, more than a year prior to the time the founder of the Mormon church became a member of the Masonic order. The latter order," the speaker affirmed, "claimed origin with King Solomon, but through lapses and departures, which had naturally come into the order in the course of time, it had fallen somewhat into imperfection of detail. The temple plan revealed to Joseph Smith ... was the perfect Solomonic plan, under which no man was permitted to obtain the secrets of Masonry unless he also held the holy priesthood."

The speaker then "explained that authentic proof in Masonic history went to show that the five lodges of the order, established by Joseph Smith and other members of the Mormon church, had been discountenanced by the great organization through mistaken nonobservance of a mere technicality." The Mormon lodges, Apostle Ballard declared,

"had been accepting and advancing members in the order by viva voce vote, instead of by secret ballot as the rules required:' "But," he said, "the technical offense had been seized upon as a cause for repudiating the lodges established by members of an unpopular church." (96)

It is not our purpose to examine critically some of the assertions made by this speaker. Enough has been said in the preceding pages - and more evidence could be adduced - to show that the action of the Grand Lodge of Illinois with reference to the Mormon lodges was due to other causes than the one specified by the speaker quoted.

Further, no objections will be urged here to the acceptance on the part of any one, of the statement that the Temple ritual, parts of which have been presented in these pages, was revealed to Joseph Smith - or to any one else - direct from heaven. The writer will only say, that no evidence has come to his knowledge which points to any such supernatural derivation.

It is worthy of mention in this connection that the prophet records the fact that on the fourth day of May, 1842, he instructed certain of his followers "in the principles and order of the priesthood, attending to washings, annointings, endowments and the communication of keys pertaining to the Aaronic priesthood, and so on to the highest order of the Melchizedek priesthood setting forth the order pertaining to the Ancient of Days.....," and that, "In this Council was instigated the ancient order of things for the first time in these last days." (97) This of course does not preclude the possibility of the "revelation" of this order having been received much earlier than the date given, as is held by the historian of the church." (98)

(54) "Proceedings, Grand Lodge of Illinois," 1843, p. 85.

(55) Ibid, pp. 95-96; Cf. "Proceedings of Grand Lodge of Illinois," 1846, p. 320. This last reference relates to Charleston Lodge No. 35. The Committee on Returns and Work found that this lodge, in one instance, had initiated, passed and raised one person, all at the same meeting, and that in other cases these parts had been given to the same individuals "within a very few days of each other." These infractions of Masonic procedure were excused on the ground of emergency.

(56) "Proceedings of Grand Lodge of Illinois," 1843, pp. 99-100. (57) "Masonic Voice-Review," (New Series), Volume XI, 1909, p. 71.

(58) "Proceedings, Grand Lodge of Illinois," 1843, pp. 87, 99.

(59) "Proceedings, Grand Lodge of Illinois," 1844, p. 130.

(60) "Reynolds History of Freemasonry in Illinois," 1869, p. 244. In the Nauvoo Neighbour, March 13, 1844, is this "notice," which appears in succeeding issues of the same paper up to and including that of April 3rd: "Masonic Notice. The Officers and Brethren of Nauvoo Lodge would hereby make known to the Masonic world, that they have fixed on Friday, the 5th day of April, for the dedication of their new Masonic Hall, to take place at 1 o'clock p.m. All worthy Brethren of the Fraternity who feel interested in the cause, are requested to participate with us in the ceremonies of dedication. Done by order of the Lodge, Wm. Clayton, Secretary. March 13th, 1844." Between the leaves of the issue of this paper for April 3rd, the writer found a time-stained sheet of paper, about six by seven inches in size, printed on one side, double column, and headed: "Hymns to be Sung at the Dedication of the Masonic Temple, on Friday, April 5th." Among the songs listed were, "The Hod Carriers' Song," "The Entered Apprentices' Song," and a "Glee." Evidently, copies of this "dodger" were distributed to the subscribers of the paper in the manner indicated, and to those who participated in the exercises at the time the hall was dedicated.

(61) "History of the Church, Period 1, Joseph Smith," B. H. Roberts, Volume VI, 1912, p. 287.

(62) "Reynolds, History of Freemasonry in Illinois," 1869, p.255.

(63) "Proceedings Grand Lodge of Illinois," 1846, pp. 328-29.

(64) "History of the Church, Period 1, Joseph Smith," B.H. Roberts, Volume VI, 1912, p. 349. See also Note, under 60, above.

(65) "Proceedings, Grand Lodge of Illinois," 1844, p. 130.

(66) "History of the Church, Period 1, Joseph Smith," B.H. Roberts, Volume VI, 1912, pp. 435f.

(67) Ibid, pp. 433-34, 448; "Life of Heber Kimball," Whitney, 1888, p. 350.

(68) Ibid, pp. 460-461.

(69) Ibid, P. 545; "Life of Heber C. Kimball," Whitney, 1888, P. 351.

(70) Ibid, p. 549; "Historical Record," Volume VII, 1888, p. 558; "Life of Heber C. Kimball," Whitney, 1888, p. 351; "Life of Brigham Young," E. H. Anderson, 1893, p. 41.

(71)"The House of the Lord," by Apostle Talmage.

(72) Ibid, p. 177.

(73) Ibid, pp. 179, 186, 189.

(74) 1. "Nauvoo and Its Temple," by Increase McGee Van Dusen and his wife Maria. (24 pp.), 1847. On the title page is the following: "The sublime and Ridiculous Blended: Called, the Endowment; as was acted by upwards of 12,000, in secret in the Nauvoo Temple, said to be revealed by God as a reward for building that splendid edifice, and the express object for which it was built."

2. "The Mormon Endowment House," by Mrs. G.S.R.-, Nephi, Utah, Sept. 24, 1879. Published in the Salt Lake Tribune, Sept. 28, 1879, and reprinted in the same paper, Feb. 12, 1906.

3. "The Testimony of Prof. Walter M. Wolfe," given before the Smoot Investigating Committee, at Washington, D. C., and published in the Salt Lake Tribune, Feb. 12, 1906.

(75) The writer is indebted to this gentleman for courtesies in connection with this study, and has not sought or received permission to use his name. It will be furnished, however, if any good end is to be served thereby.

(76) "Doctrine and Covenants" Section 124. In this connection it may be suggestive, at least, to keep in mind the fact, that Hyrum Smith was a Mason long before Mormon settlements were made in Missouri and Illinois, and further, that the Anti-Masonic crusade was not far removed. During that crusade, "Exposes" of Masonry were numerous, and widely distributed.

(77) "Nauvoo and Its Temple," Van Dusen, 1847, p. 8.

(78) "The Salt Lake Tribune," Feb. 12, 1906, p. 3.

(79) Ibid, p. 2.

(80) "Nauvoo and Its Temple," Van Dusen, 1847, p. 11.

(81) "The Salt Lake Tribune, Feb. 12, 1906, p. 2.

(82) "Tullidge's Histories of Utah: Northern Utah and Southern Idaho," Volume II, 1889, p. 444.

(83) "The Salt Lake Tribune, Feb. 12, 1906, pp. 2-3.

(84) "Nauvoo and Its Temple," Van Dusen, 1847, p. 13.

(85) "The Salt Lake Tribune," Feb. 12, 1906, p. 3.

(86) Ibid.

(87) Ibid.

(88) Ibid.

(89) "Tullidge's Histories of Utah: Northern Utah and Southern Idaho," Volume II, 1889.

(90) Ibid, p. 425.

(91) Ibid, p. 426.

(92) Ibid.

(93) Ibid, pp. 444, 446.

(94) Ibid, p. 450.

(95) "The Salt Lake Herald," Dee. 29, 1919.

(96) Ibid.

(97) "History of the Church, Period 1, Joseph Smith," B.H. Roberts, Volume V, 1909, p. 2.

(98) Ibid. Note. Concerning the matter touched on, under Footnote 97, above, Roberts says: "This is the Prophet's account of the introduction of the Endowment ceremonies in this dispensation, and is the foundation of the sacred ritual of the Temples."

----o----

GENERAL LA FAYETTE'S RELATIONS WITH THE GRAND LODGE OF MASSACHUSETTS

BY BRO. FREDERICIK W. HAMILTON, GRAND SEC'Y, MASSACHUSETTS

Where and when La Fayette became a Mason is not known. There are at least two quite definite traditions, but neither rests on any very substantial basis of historic fact. Not improbably it was on the eve of his momentous diplomatic mission to France when he was just twenty-one; almost certainly it was in an army lodge; very probably it was at the instance and in the presence of Washington. What is more likely than that Washington should have desired to weave the bond of Masonic brotherhood around the young man who was to play so delicate and important a part in the relations between the great Mason who commanded the American army and that other great Mason, America's greatest diplomat, Benjamin Franklin, who was American Ambassador to the French king?

When La Fayette made his last visit to the United States the Grand Lodge of Pennsylvania received him with distinguished honors, but before doing so appointed a committee to investigate and report upon his Masonic regularity. The committee reported that they had made careful investigation and were fully satisfied, but unfortunately their report gives no information whatever as to the evidence upon which this conclusion was based.

It remains to add a further word as to his Masonic relations with the Grand Lodge of Massachusetts. That he was made a Mason in the United States has already been shown. I have so far found no evidence that he was Masonically active in France. When he came to the United States in 1824 and 1826 no greetings were warmer than those of his Masonic brethren, and none appear to have been more welcome. I find no record of his appearance in Masonic lodges in Boston in any of his numerous early visits to this city. Once he appeared in our Grand Lodge, on the occasion of the laying of the corner-stone of the Bunker Hill monument. The apron he wore that day may be seen in our library.

The records of the Grand Lodge of Massachusetts tell of Brother La Fayette's appearance at a special communication held on June 17, 1825, and show that the Grand Lodges of Connecticut, New Hampshire and Vermont were in attendance, as were the Grand Royal Arch Chapter of Massachusetts and Maine and the Grand Encampment of Rhode Island and Massachusetts.

A great Masonic procession was formed and marched through the streets of the city, arranged in divisions and displaying a number of bright banners. A large proportion of Master Masons were clothed with plain white aprons, white gloves and blue sashes. The Grand Royal Arch Chapter of Maine appeared in full costume with elegant banners. The Grand Royal Arch Chapter of Massachusetts was organized in ample form and appeared with their elegant banner and flanking banners. A number of chapters under the Grand Chapter of Massachusetts, several of which were provided with appropriate banners, were arranged under the Grand Chapter. All the Royal Arch Masons were arranged under Right Worshipful Brother Roulstone, their Marshal. The Knights Templar appeared under the command of Right Worshipful Brother Henry Fowle, Deputy General Grand Master of Knights Templar. They were in full dress and displayed the banners of Knights Templar and Knights of the Red Cross. Six Knights, with lances, preceded bearing on the points of their lances white pennants on which were painted the names of the six New England states.

This Masonic procession, in turn, became a part of a larger general procession which included the President of the United States in a carriage, and General La Fayette in a carriage. The procession then moved to Charlestown and having arrived at the square on which it was intended to erect the monument, the whole was enclosed by troops. Near the place intended for the corner-stone was erected by the fraternity a lofty triumphal arch on which was inscribed the following: “The Arts pay homage to valor.” Through this arch the whole body of Masons passed and took up a position on the right of the square, the Grand Lodge in front. The president of the Bunker Hill monument then requested the Grand Master to proceed and lay the corner-stone. The Grand Master, accompanied by the Deputy Grand Master, Grand Wardens, Grand Treasurer and Secretaries, Grand Chaplain and Past Grand Masters, and attended by the Grand Marshals, advanced to the place intended, where the president of the association and Right Worshipful Brother La Fayette met them. The Grand Marshal by direction of the Grand Master, commanded silence to be observed during the ceremonies. The working tools were presented to the Grand Master, who applied them to the stone and passed them to Right Worshipful Brother La Fayette

and the president of the association, who severally applied them, and then the Grand Master declared it to be “well formed, true, and trusty.”

----o----

FINDING YOURSELF

No man or set of men can find you as you really are,

It is for you to find yourself and God, He's not afar.

Reverse the plan that men must put you through their every test,

Soul nourishment is yours alone that serves your need the best;

You need not be an epicure nor special diet find,

Your living is that which must be in your own heart refined.

- L.B. Mitchell.

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 46

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and

discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a "Research Committee" preferably of three "live" members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE "QUESTION BOX" THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON "THE EMBLEMS"

THE ANCHOR AND ARK

Recite the monitorial lecture on "The Anchor and Ark."

Is the Anchor and Ark symbol a modern or an old one? What does the Anchor typify? Of what was it a symbol among early Christians? How was it displayed in those Early times? What does Lundy say of it?

Is the symbolism of the Ark as well known as that of the Anchor? What symbolic significance did Lawrence Dermott attach to it? What did it symbolize to the Hermeticists? Was the symbol used in the Ancient Mysteries? In what manner?

Of what was the Ark a symbol to the early Christians? Why? What does the Ark mean to us, as Masons?

THE FORTY-SEVENTH PROBLEM OF EUCLID

Recite the monitorial lecture on this emblem.

Why should this emblem be one of particular interest to Masons? What prominence did Dr. Anderson attach to it?

Is our monitorial lecture on the emblem generally accepted as accurate in all details? Why is its alleged discovery by Pythagoras doubtful? What is the argument of those who defend the monitorial interpretation? Which of the two views given in the study paper do you believe the most convincing? What is a "hecatomb"?

What does Dionysius Lardner say on the subject? The Encyclopedia Britannica? Brother J.F. Thompson? What might be added to Brother Thompson's statement?

In what manner is the Proposition a symbol of Brotherhood?

How did the Egyptians use the Problem to portray the principle of the "perfect man"? How is this symbolism displayed in "The Three Lesser Lights"?

Was a knowledge of the principle of the Forty-Seventh Proposition vital to the existence of early operative Masonry? Why? Why is the triangle symbolism of importance to present-day Masonry?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. IV. - The Anchor and The Ark, p. 324; The Forty-Seventh Problem of Euclid, p. 324; Geometrical Figures, p. 324. "The Lights," Sept. C.C.B. p. 3; "The Symbolic Lights," p. 269; "The Three Lesser Lights," p. 274.

Mackey's Encyclopedia:

Anchor and Ark, p. 55; Forty-Seventh Problem, p.271; Triangle, p. 800

THIRD STEPS

BY BRO. H. L. HAYWOOD, IOWA

PART IX - THE EMBLEMS - CONTINUED

THE ANCHOR AND ARK

SIMPLE as it is, the Ark and Anchor symbol is very, very old, and around it clusters a cloud of associations drawn from many lands and times. An anchor's significance is self-revealing and needs no interpreter; is a type of that security which holds a man fast and prevents his drifting with the winds. Nor is it difficult to learn what is this security, for mankind, with an almost unanimous consent, has found it in Deity who, while all else changes, changes not, but overarches the drift of the years with His eternal purpose, unyielding will and everlasting love. Mrs. Jameson, in her "Sacred Art and Legend" says of the Anchor that it was among early Christians "the symbol of immovable firmness, hope and patience" in which sense it is often displayed in the Catacombs and on ancient Christian gems, and Lundy says that among the same Christians it was also used as a symbol of Christ's divinity, for in that, as the first believers held, was man's one stay against sin and human overthrow.

Of the ark it is somewhat more difficult to speak. Lawrence Dermott, the erratic but brilliant Grand Secretary of the Ancients, saw in it an allusion to the Ark of the Covenant, but this is most certainly wrong. In company with the Hermeticists with whom it was a familiar emblem, our ritual sees in it a reminder of the Ark, wherein, according to the old legend, Noah found refuge for himself and family when all else was

given over to the Deluge. But the story of Noah's Ark itself rests on more ancient traditions as any reader of such a work as Dr. Ellwood Worcester's "Genesis in the Light of Modern Knowledge" will remember. Long before that story was conceived the Ancient Mysteries were repeating the story of how some hero god, such as Osiris, was slain, and how his mutilated body was placed in a box, and set adrift upon the waters. The Greeks called such a chest an "ark," a word having the meaning of "containing that which was sacred."

Among the first Christians the ark was used as a symbol of the church, not only because it was a place of refuge for bruised and hunted souls, but also because the church was then thought of as a home for all the family of man. In that great household of faith the individual found security and fellowship, and protection from enemies, spiritual or otherwise.This faith found expression in an old, old hymn:

"Behold the Ark of God, Behold the open door; Hasten to gain that dear abode, And rove, my soul, no more."

Those Christians found their ark in their brotherhood of believers; is it not the same with us? Is our Masonic ark the great Brotherhood itself? In the world-embracing fellowship the individual, often so harassed and lonely, finds help, inspiration, and companionship, and many a man on whom disaster "followed fast and followed faster," has found the Fraternity an ark of quiet and protection. Shall we not believe that even in the future life such privileges will be granted? Eternity would grow a solitary place without the "dear love of comrades" and the binding closer "of man to mam"

THE FORTY-SEVENTH PROBLEM OF EUCLID

Here is a symbol the sovereign importance which has been recognized by almost every student our mysteries. Hoffman wrote a book about it; Sydney Klein devoted a magnificent study to it which will be found published in the Transactions of the Lodge Quatuor Coronati under the title of "The Great Symbol;" Dr. Anderson used it on the title page of his Constitution and therein described it "as the foundation of all Masonry if duly

observed"; scholars have vied with each other in attempting to uncover all the riches stowed away among its lines and angles.

Most of these interpreters, it must be said, have shown considerable dissatisfaction with the account the Problem as given in the lecture. There it is said that it was discovered by Pythagoras and that he was so overjoyed by it that he sacrificed a hecatomb to celebrate his discovery. This has behind it the authority of Vitruvius but even so it is hardly credible and that for the following reason: the Proposition was known to the "Egyptians long before Pythagoras, and it is possible that Pythagoras, who forbade the killing of animals, should have sacrificed a herd of oxen so needlessly; also, the explanation that this Proposition is to teach us to be lovers of the arts and sciences, is not very convincing. Those who would defend the Monitor here urge that while the 3, 4, 5 triangle may have been used before Pythagoras he may have been the first to understand the Proposition as a whole; that his "hecatomb" may have been made of wax figures of oxen, as was sometimes the practice; and that the Proposition is so important to mathematics that it may well stand as an emblem of all arts and sciences. Between these two views, reader, you may take your choice.

Whatever may be the attitude of our authorities to the monitorial interpretation they are all agreed that the symbol is of the greatest importance. Dionysius Lardner, in his edition of Euclid, writes: "It is by the influence of this proposition and that which establishes the similitude of equilateral triangles (in the sixth book) that geometry has been brought under the dominion of algebra; and it is upon the same principle that the whole science of trigonometry is founded." The Encyclopedia Britannica calls it "One of the most important in the whole of geometry, and one which has been celebrated since the earliest times. . . . On this theorem almost all geometrical measurement depends, which can not be directly obtained." On its Masonic uses, our interpreters have written with equal enthusiasm; this one, Brother J. F. Thompson, says that "In it are concealed more ancient symbolism than all other symbols used by, or incident to, our order. . . . In it we find concealed the jewels of the Worshipful Master, the Senior and Junior Wardens," and also, he might have added, the Apron, the Square, the Tau square, cross, etc.

The brother who wishes to experiment for himself can easily do so by drawing the triangle after the following fashion: lay out a base line four inches in length; at one end erect a vertical three inches high; connect the ends of these two lines and the figure is

drawn; this is not the strictly scientific way of going about it but it will serve. The point of this procedure is that whenever the vertical is 3 and the base is 4, the hypotenuse, or long side, will be 5; and the angle at the juncture of the base and the vertical will always be a right angle. After this manner a man can always prove a right angle with no mathematical instruments whatever; what this meant to the ancient builders, before such instruments were devised, or had come into common use, is plain to be seen.

But our concern here is not with the Proposition as a geometric theorem but with it as a Masonic symbol. What is its Masonic meaning? Many answers can be given to this, none exhaustive, but all valuable; of these I can suggest but two or three.

If we experiment with a group of numbers falling into the series corresponding to 3, 4, 5 we will find that they will always bear the same relationship to each other. In other words, the Proposition establishes a harmonious relationship among numbers apparently unrelated. Does not this suggest something of the secret of Masonry? We select a large group of men; they seem to have little in common; but through our teachings, and the application of our principle of brotherhood, we are able to unite them into a harmonious fraternity. The Proposition is then a symbol of Brotherhood.

The Egyptians made the base line to represent Osiris, the male principle; the vertical, Isis, or female principle; the hypotenuse represented Horus, the product of the two. Suppose we follow such a method and let the base represent our earthly nature; the vertical our spiritual nature; by a harmonious adjustment of these two a complete, or perfect man, will result - the same meaning which we found in the Three Lesser Lights.

Along with these two readings of the symbol we might place an historical interpretation. The ancient builders, as has been repeatedly said, did not have algebra and trigonometry, nor were they in possession of architectural tables or instruments such as we have; nevertheless they were obliged to fashion right angles in the erection of their buildings; how could they have done this without the Forty-Seventh Proposition, a method so simple that any Apprentice could use it? It is not too much to say that there would have been no ancient Masonry without the 3, 4, 5 triangle, or the principle embodied in it; therefore it has for us a peculiar value in that it represents the skill of our early brethren in surmounting their obstacles. And since this principle is so essential to the exact

sciences we may agree with our ritual in seeing in it a symbol of all the arts and sciences. Just as a crown may serve as an emblem of all government so may this triangle serve as an emblem of all science. And since Masonry undertakes to make character building into an art or a science we may also find in the triangle, as Dr. Anderson said, "the foundation of all Masonry if duly observed."

----o----

THE TRESTLE BOARD OF GOD

BY BRO. L. B. MITCHELL. MICHIGAN

The Trestle Board, to the consciousness of man,-

Whereon he finds his place in nature's plan,-

Is not of form whereon aught may be traced,

But in the heart and ne'er to be effaced

Or changed by time while on the onward plod

With his own heart, - the Trestle Board of God.

The Trestle Board of God cannot be stone

Or in or of a form that sects may own;

But the real, - the living nature heart

By which all men may share an equal part.

Alike to those who tread the sod

Are the plans upon the Trestle Board of God.

The heart of God and nature's heart are one

And only there His drawings can be done,

And His designs point to what heart must be

In all that makes for worth and quality.

Not a single form breaks on the onward plod

Of him who reads the Trestle Board of God.

And consciousness, - creation's only thought

May understand what it may thus be taught.

The truth that lives, - as do the stars we scan,

Is only drawn within the heart of man.

And when he comes to read his heart aright

God's Trestle Board will be his Further Light.

----o----

A man protestmg agamst error is on the way towards u ing himself with all men that believe in truth. - Carlyle.

----o----

Courage consists not in hagarding without fear but be resolutely minded in a just cause. - Plutarch.

THE ANTI-MASONIC PARTY

BY BRO. ERIK McKINLEY ERIKSSON, IOWA

THE RISE OF THE ANTI-MASONIC PARTY

THE POLITICAL HISTORY of the United States contains accounts of numerous minor parties, each of which for a time made an unsuccessful struggle for power and then disappeared from the political arena. Of all these parties there has, perhaps, been none as unique as the Anti-Masonic Party which existed in certain states from about 1827 to 1840.

The "Morgan incident" has generally been given as the cause of this party, (1) so, in order to arrive at an understanding of the true place of this affair in the formation of the party, a brief description is necessary. William Morgan, who resided at the time in Batavia, New York, was, on September 14, 1826, arrested on a charge of petit larceny, and imprisoned in the jail at Canandaigua. While confined there, he was kidnapped by several men and conveyed in a closed carriage across the country to Ft. Niagara, where public knowledge of his whereabouts ceased for a time. Later, judicial investigations were instigated to solve the mystery of his disappearance. It was established that Morgan had been initiated into Masonry at some time previous to coming to Batavia. Becoming incensed against certain Masons, he resolved to publish the secrets of Freemasonry and prepared a manuscript with that purpose in view. This aroused the more radical Masons who were accused of burning a printing office in an effort to destroy the documents. It was also brought out that those who kidnapped Morgan from the jail and took him to Ft. Niagara were Masons. During the investigation and trial of the accused Masons, public sentiment was raised to a high pitch of excitement by the

charge that Masons were hindering justice and seeking to prevent the truth from being divulged. Enemies of the Fraternity charged that Masons had taken Morgan from the magazine of the fort in which he was confined and had drowned him in the Niagara river. Though various Masons were tried for the alleged crime, no one was ever punished for it. (2) What really happened to Morgan is still a matter of controversy. Masonic historians admit that the fact of his abduction was fully proved, but question the veracity of the evidence that he was murdered. They do not deny the fact of his disappearance from Ft. Niagara, but hold that the manner of his disposal is an unsolved mystery. (3) The autobiographies of William H. Seward and Thurlow Weed give extended accounts of the Morgan incident, and both hold that Morgan was drowned. But Masonic historians are justified in questioning their testimony, as both were prominent Anti-Masonic leaders, and therefore apt to be biased. Weed bases his account on an alleged confession made to him in 1831 by John Whitney, a Mason. This man, Weed relates, told him that he was in the party which removed Morgan from the magazine of Ft. Niagara. The commander of the fort was a Mason and connived at the plot. As the story goes, Morgan was placed in a boat and told that he was to be taken to Canada and settled on a farm in the interior, but when the boat was two miles from shore where the Niagara River merges with Lake Ontario, he was bound and weighted and dropped in the river, the boat returning to the fort. Whitney promised to give Weed a signed statement of the affair, but the latter neglected to secure it when he met Whitney at the Republican convention at Chicago in 1860. When Weed finally wrote to Whitney in 1868 in regard to the matter he learned that the latter was dead. So we have only Thurlow Weed's unsupported word for the matter. (4) This fact is stressed, not because of its importance in relation to the Anti-Masonic party, but to show the true nature of the controversy. Whatever may have been the truth in the matter, the fact remains that William Morgan disappeared; the Masons, as an organization, were accused of his murder; and many people were ready to take up the charge and denounce the institution as an evil to be eliminated. The controversy raged on both sides, in press and speech, pamphlets were published, (5) and excitement ran high, first in Western New York, and then spread to other northern states. The movement did not confine its attack to Masonry but directed its fury against all secret societies.

The "Morgan incident" was the match which lighted the fires of political Anti-Masonry, but it alone would never have brought such a party into being had not the social and political conditions been ripe. At the time of Morgan's abduction in 1826 there was but one political party, the Democratic-Republican, but underneath the surface were conditions which made the formation of a new party easy. Though the Federalists had disappeared from national polities they still retained a feeble hold in some states. New England had never completely entered the Democratic-Republican ranks, while many of

the aristocrats of the north were kept out of the party by the old fear of "Jacobinism."' Within the ostensibly solid ranks of the Democratic-Republican party, factions had arisen due to jealousy among the leaders for each other. Further, various sections were becoming arrayed against each other. The economic interests and social ideals of the South, West, and East were different, and these sections were becoming conscious of the fact. The various divisions, already existent in 1824, were intensified by the election by the House of Representatives in 1825, of John Quincy Adams to the presidency. Factionalism was especially well defined in New York, where a fight had long raged over the Erie canal. The supporters of the canal were led by DeWitt Clinton; the opponents, own as "Bucktails" were led by Martin Van Buren. However, in 1826, Clinton went over to his enemies, leaving the canal supporters leaderless and practically unorganized. Thus, in western New York, especially, soil was prepared for the planting of the seeds of the Anti-Masonic party, when the Morgan incident occurred. (6)

In seeking the basis for the Anti-Masonic party, the element of religion must be considered. The late twenties and early thirties were a time of great religious activity. The organization of a Christian political party was proposed as early as 1827. Many of the leading religious men of the country entered the Anti-Masonic party so that it become for all effects and purposes, a religious party, wielding religion as one of its most effective weapons. Churches passed resolutions against Masonic clergymen and laymen, and the Masonic order, resolutions which were endorsed by Anti- Masonic political gatherings. Among the churches condemning Freemasonry were the Presbyterian, Congregational, Methodist, Baptist, Dutch Reformed, Mennonites, Dunkards, and Quakers. (7) The Anti-Masonic movement had all the fanaticism of a religious crusade. No organization, whether civil, military, or religious, was free from its influence. Teachers were removed from their positions and the children of Masons forbidden to attend school, while ministers who were Masons were deprived of their pastorates, and members of churches were excluded from their churches because they were Masons and denied such privileges as the communion. (8)

But the Masons did not yield ground without opposition. Writers and speakers hastened to defense of the institution when the attack was begun on it because of the Morgan incident. So effective was the defense that there was a reaction in favour of the fraternity in early 1827. Members of the fraternity entered politics and openly defended the principles of the Order. This gave the Anti-Masons an opening, and they accused the Masons of attempting to use their society for the purpose of subverting the Government. (9) Attempts were made to deprive Masonic bodies of their chartered rights, and to secure the passage of laws forbidding Masons to hold meetings and perform their rites.

The latter met these attacks as best they could. Resolutions were generally passed by the Grand Bodies "disavowing all connection or sympathy with the outrage on Morgan and claiming that a whole great Fraternity should not be held responsible for the unauthorized and unMasonic acts of a few misguided men." (10) In many places they advised either that work be suspended or that the charters be surrendered. This did not satisfy the opposition "who insisted not only upon the renunciation of Masonry, but also its denunciation." If Masons refused to renounce their principles they were strongly denounced, while, if they did, their renunciation was regarded as added proof of their wrong doing. Under this persecution, Masonic work almost entirely ceased for a time. Even the Grand Bodies in some of the states suspended their meetings for years. In New York state about four hundred lodges, or two-thirds of the total number, suspended work and became extinct, while in Pennsylvania there were only forty-six active lodges in June, 1838. But there were, in every jurisdiction, a few faithful members who kept the work in hand, and were ready to revive the Order when the Anti-Masonic excitement died out. Thus, in the late "thirties" a rapid revival began and the Masonic fraternity again became prosperous. (11) These events had their effect on the political alignment of Masons in general. It was assumed that these were naturally in opposition to "Jacksonian Democracy," but circumstances forced most of them into the ranks of the Jackson men. One reason for this was that President Andrew Jackson, himself a Mason, was the only one of the great national leaders who dared support the Order openly. On one occasion, during the heat of the excitement, he declared that "the Masonic Society was an institution calculated to benefit mankind and trusted it would continue to prosper." A second reason for the Masons joining the Democratic party, was the coalition between the Anti-Masons and the National Republicans, (the other Anti-Jackson party in 1832), especially in the states of New York, Pennsylvania, and Ohio. Later, when it became clear that the Anti-Masonic party was essentially an Anti-Jackson party, many Masons returned to the National Republican ranks and worked with such Anti-Masonic leaders as Thurlow Weed. (12)

There are other facts of interest to be considered in connection with the origin and rise of the Anti-Masonic Party. One of the peculiarities to be noted is that it was a rural movement almost entirely. Its strength lay in the country districts, while the Masons were strong in the cities. (13) It is to be noted further that the New England influence was predominant in the movement, though the, Germans, and Scotch-Irish Presbyterians of Pennsylvania, and the Quakers were strong elements in the Anti-Masonic Party. The chief strength of the party lay in New England, New York, and in such other places as had received immigrants from that section. The chief leaders, such as Thurlow Weed in New York, and Thaddeus Stevens in Pennsylvania, were of New England extraction. (14)

The Anti-Masonic leaders were among the shrewdest politicians this nation has ever had, directing the movement to suit their own ends after the Morgan incident had kindled the necessary excitement. Among; the prominent men who sympathized with the purposes of this party were John Quincy Adams, John Marshall, John C. Calhoun, James Madison, Daniel Webster, William H. Harrison. Their attitude brought many into the fold of the Anti-Masons. The most active of the leaders were Thurlow Weed, William H. Seward, Albert Tracy, William H. Maynard, Francis Granger, Fred Whittlesey, John C. Spencer, Myron Holley, Henry D. Ward, Millard Fillmore, and Thaddeus Stevens, - a group of very brilliant newspaper men and politicians. These men conducted an active propaganda in behalf of their party. Numerous newspapers were established, one of the most prominent being the Albany Evening Journal, edited by Thurlow Weed. There re in 1832, no less than one hundred forty-one Anti-Masonic papers in New York, New Jersey, Pennsylvania, Delaware, Maryland, Indiana, Tennessee, Virginia, Alabama, Massachusetts, Maine, New Hampshire, Rhode Island, and Vermont. Over two-thirds of this number were concentrated in two states, New York having forty-five weeklies and one daily, and Pennsylvania fifty-five weeklies. (15)

Another means of strengthening the party was use of conventions. This party was the first to use the device of a national convention. One reason this was that the party had such few members in Congress that it could not employ a congressional caucus in making nominations for national offices. (16) State conventions were also held frequently. Between February 19, 1828, and July 23, 1830, there were six such conventions in New York, including three conventions of seceding Masons; two in Massachusetts; one in Kentucky; two in Vermont; two in Rhode Island; one in Ohio; and one in Michigan territory. (17)

Prominent leaders, as well as many lesser members of the party, travelled about spreading Anti-Masonic propaganda by means of public lectures and exhibitions. Among the most active of these were S.D. Greene, Jarvis Hanks, and Avery Allen, all of whom had been Masons but had renounced the Order. (18)

THE POLITICAL ACTIVITIES OF THE ANTI-MASONIC PARTY

Having considered the conditions which made the rise of the Anti-Masonic Party possible, attention will be directed to the party's political activity in various states. It is not intended to make an extended survey of this phase of Anti-Masonic history, but it is necessary to follow the cause of Anti-Masonry in the states to serve a background for the national Anti-Masonic party, which is intended to occupy the place of chief importance in this paper.

The first steps to organize a political party out of the opposition to Masonry aroused by the Morgan incident, were taken in February, 1827, when meetings were held at Batavia and at several other towns in western New York, and it was resolved to withhold support from Masons seeking election to public offices. Thus began a political organization which spread rapidly throughout the rural districts of western New York. Rochester became the centre from which the doctrines of Anti-Masonry were propagated. Little success was attained in the election of that year. (19) Thurlow Weed and other leaders in New York made attempts to unite the Adams men and the Anti-Masons in the election of 1828, but were frustrated by the more radical of the latter who nominated Solomon Southwick for governor. He polled 33,335 votes, while Judge Smith Thompson, the National Republican candidate, received 106,415 votes, and Martin Van Buren, who was elected governor, received 136,783 votes. The Anti-Masons elected seventeen assemblymen and four state senators. The vote on presidential electors showed that the western part of the state had given Adams sixteen electors while Jackson received twenty from the state. (20)

The year 1829 was marked by a state convention which met February 19, 1829, at Albany. The most active men at this gathering were Southwick, Weed, Whittlesey, Granger, Seward, Holley, Maynard, Tracy, and Ward. One of the most significant events of this convention was the resolving, on Feb. 20, to hold a national convention at Philadelphia, September 11, 1830. The election of 1829 was on the whole favourable to the Jackson party, though the Anti-Masons made slight gains in the state legislature. By this time true Anti-Masonry had come to mean Anti-Jacksonism. The National Republicans and Anti-Masons were united on most questions, opposing the administration forces on the leading questions of the day and both supporting the "American System," - the national bank, the tariff, and internal improvements. (21)

The New York Anti-Masons showed surprising strength in the election of 1830, their candidate for governor, Francis Granger receiving 120,361 votes and Emos Throop, the

Democratic candidate, receiving 128,892 votes. The fact that many Masonic adherents of Clay in eastern counties voted for the Democratic candidate rather than for Granger was all that assured the election of Throop. The election of 1831 produced little excitement. The greatest source of excitement was absent, since the "Morgan trials" had been ended by the statute of limitations. About thirty members of the party were elected to the state assembly. (23) In the election of 1832 the Anti-Masonic party in New York came out with the same platform as the National Republicans, namely, "The American system." The two parties united in supporting the same electoral and state tickets, though the state conventions of each nominated the presidential candidates put forward by their respective national conventions. In spite of this coalition, the Democratic party carried both the electoral and state tickets in the fall of 1832. (24)

In Pennsylvania, the various German sects, - Mennonites, German Reformed, Amish, Dunkards, Moravians, and others; the presence of Scotch-Irish Presbyterians; the Quakers; and other religious sects; and the dislike of the people of the Western part of the state for the Democratic state administrations' policy in regard to internal improvements, supplied fertile soil for Anti-Masonic propaganda. Efforts were made to organize the party in the western part of the state as early as 1827. Participation in the election of 1828 was ineffective. The election of 1829 showed the Anti-Masonic party well established in the state. The party candidate for governor, Joseph Ritner, polled 49,000 votes, while fifteen members of the house and one member of the state senate, as well as one congressman, were elected. (25) Ritner was president of a state convention held at Harrisburg, Feb. 26, 1830, while Thaddeus Stevens appeared as a delegate. The election of that year gave the Anti-Masons six congressmen, four state senators, and twenty-seven members of the house. (26) The Anti-Masonic state convention which met at Harrisburg, February 22, 1832, nominated Ritner for governor and endorsed the party's candidates on the national ticket. The state administration was condemned and it was charged that Governor George Wolf, a Democrat and a Mason, had brought the state government under Masonic influences. The coalition was in evidence in that state also, but nevertheless, the Democrats were victorious in the election. (27)

Though Pennsylvania and New York were the two strongest Anti-Masonic states, several other states were active in the movement. The movement was strong in Vermont but this was without much effect since the state was of little importance in national political affairs. The Anti-Masonic party was first really organized in this state at a convention held August 5, 1829. The chief significance of the movement in Vermont is that this state was the only one carried by the Anti-Masonic candidate for President in the election of 1832, William Ward. The party's candidate for governor, William A. Palmer, was

also elected by the legislature after forty-three ballots, the popular election having proved indecisive. (28) Anti-Masonry as a political movement, had its beginning in Massachusetts on November 1, 1828, though as a social movement it existed earlier. The party first showed strength in the election of 1830 when it elected three state senators and about twenty members of the house. The political strength of the party in this state was, however, negligible. (29)

Political Anti-Masonry was introduced into Ohio in 1829, but it was not marked with such bitterness as characterized the movement in other states. This state lacked the great party questions and the indifferences between sections which characterized Pennsylvania. The party failed to prosper and had, in 1831, only fifteen members in the legislature. In 1832, a coalition of Anti-Masons and National Republicans was formed, but was unsuccessful. (30)

In 1829, the Anti-Masonic party appeared in Rhode Island, but it did not gain any strength until 1831. The party's vote was insignificant, but was important locally because the Anti-Masons held the balance of power. (31)

The Anti-Masonic Party appeared in Connecticut in 1828. In February, 1829, a state convention was held. A coalition with the National Republicans in 1832, enabled the party to elect sixty-seven members of the lower house of the legislature, eight state senators, and one United States senator. (32)

The Quakers in New Jersey early took up the Anti-Masonic cause. The vote in this state was light, the vote for Wirt in 1832 being only five hundred. (33)

New England emigration to Michigan territory carried Anti-Masonry with it. The party made its appearance here in 1828 and showed its strength the next year by electing John Riddle as the Territorial Delegate to Congress.

Besides the states mentioned, political Anti-Masonry appeared in Indiana, Maine, New Hampshire, Alabama, Maryland, and North Carolina. Its career in these states was ephemeral, and the party never prospered in any of them. (34)

THE ANTI-MASONIC PARTY AS A NATIONAL MOVEMENT

The chief interest in the Anti-Masonic movement lies in a consideration of its career as a national political party and especially in the part played by the party in the election of 1832, when it had its own national ticket, in the field. The New York Anti-Masonic leaders had formed a plan for a strong national organization as early as 1827. Then began the search for a man who would make an acceptable national leader. John Quincy Adams in a letter had stated that he was not a Mason and never expected to be. This made him the national leader of Anti-Masonry in 1828. But, because he was unpopular in New York he was not the most acceptable candidate for the party's presidential nomination in 1832. Henry Clay was considered as a leader who could unite the Anti-Jackson forces, but he was a Mason and refused to renounce the Order, though his allegiance to it was half-hearted. In a letter he said, "Masonry and Anti-Masonry have legitimately in my opinion nothing to do with polities." In another letter he said that the use of the power of the Government "to abolish or advance the interest of Masonry or Anti-Masonry . . . would be an act of usurpation or tyranny." Giving up hope of securing Clay, the Anti-Masons had to look elsewhere for a leader. John C. Calhoun was considered but his advocacy of nullification in South Carolina made him unacceptable. Judge John McLean of Ohio was approached and consented to accept the party presidential nomination to oppose President Jackson in 1832 if no other opposition candidate was put in the field. (35)

Before a nomination for the presidency was made the Anti-Masonic party held two national conventions. The campaign of 1832 was opened in 1830 when a convention of New York Anti-Masons meeting at Albany resolved to hold a national convention in Philadelphia in September of that same year. (36) This convention assembled at the appointed place on September 11, 1830. Ninety-six delegates were present from New York, Massachusetts, Connecticut, Vermont, Rhode Island, Pennsylvania, New Jersey, Delaware, Ohio, Maryland, and the territory of Michigan. Francis Granger of New York was chosen president of the convention. No attempt was made to nominate a national ticket but an address was drawn up by Myron Holley setting forth the principles for which the party stood. William H. Seward was delegated to draw up the creed of the

party in the form of resolutions. (37) Before adjourning the convention voted to hold another national convention at Baltimore on September 26, 1831. It was to be made up of delegates, equal in number to the Congressmen and the United States Senators from each state, who were to be chosen by all those people who were opposed to secret societies. The purpose of this convention was to be the nomination of candidates for President and Vice-President in the election of 1832. (38) This convention met as had been determined, one hundred fifteen delegates being present from thirteen states. Among those in attendance were Thaddeus Stevens and William Heister of Pennsylvannia; John Rutherford of New Jersey; Jonathan Sloan of Ohio; William Sprague of Rhode Island; John C. Spencer, Thurlow Weed, William H. Seward, James Burt, Henry Dana Ward, Gamaliel H. Barstow, James Wadsworth, Myron Holley, Samuel Miles Hopkins, Timothy Childs, George H. Boughton, James Geddes, David Russell, Samuel A. Foot, and Nicholas Devereux of New York. When the convention met, John McLean was the man in view for the nomination as presidential candidate. It was known prior to this time that Henry Clay had decided to accept the National Republican nomination for the presidency. Accordingly, McLean wrote a letter from Nashville under date of September 7, 1831, withdrawing his name from consideration by the convention, giving as his reasons that the multiplication of candidates might so distract the public mind as to prevent an election by the people. (39) After the convention had been organized it was resolved to invite Charles Carroll, of Carrolltown, a signer of the Declaration of Independence, who lived a short distance from Baltimore to sit in the convention but he was unable to be present. Chief-Justice John Marshall and William Wirt, ex-Attorney-General of the United States, were in the city and were invited to take seats in the convention, an invitation which they accepted. (40) John C. Spencer of New York was chosen president of the convention. (41) When the first meeting adjourned, Thurlow Weed accompanied by John C. Spencer, Albert H. Tracy, and Abner Phelps, called on Wirt, whom they found in sympathy with their cause and who consented to the use of his name as the party candidate for president. A few of the delegates, notably Thaddeus Stevens, were hesitant to accept Wirt as the presidential candidate, but were finally won over. (42) On Wednesday, September 28, 1830, the formal nomination took place, Wirt being named candidate for President, and Amos Ellmaker of Pennsylvania being nominated for vice-president. Each received one hundred eight votes out of one hundred eleven members present. It was then resolved to make the nominations unanimous and a committee composed of John Rutherford of New Jersey, Jonathan Doan of Ohio, and Thomas Elder of Pennsylvania was appointed to call on Mr. Wirt, to inform him of the convention's action and request him to accept the nomination. The convention assembled at eight P. M. that same day to receive Wirt's reply. In this address Wirt pointed out what he regarded as the principals of the Anti-Masonic party; stated that he had been initiated as a Mason in early life but had not attended a lodge for over thirty years, and said that he had seen no harm in Masonry until political Anti-Masonry had sprung up. This address was so strange, coming as it did

from the Anti-Masonic presidential candidate, that it deserves to be quoted in part. Speaking of the Masonry opposed by the new party, he said:

"But, gentlemen, this was not and could not be Masonry as understood by Washington. The thing is impossible. The suspicion would be parricide, nor can I believe that in the quarter of the union with which I am best acquainted, intelligent men of high and honourable character, if they have been drawn into these shocking and impious oaths, can consider them as paramount to their duties to their God and their country. It is true that after the practical exhibition of Masonry which we have had in New York, no man of common prudence can sleep over these discoveries, and will take care in every case of doubt to inquire. But both justice and prudence demand discrimination for the powers of a president ought not, in my opinion to be prostituted to the purpose of a blind and unjust proscription, involving innocence and honour with guilt and treason, and no man is worthy of a nomination to this high office in whose judgment and patriotism, confidence cannot be placed to make the proper distinction between them. In the view of all honourable men he would deservedly become an object of disgust, if he could stoop to commit himself to any pledges, in a case like this, as the price of his nomination.

"If with these views of my opinion, it is the pleasure of your convention to change the nomination, I can assure you sincerely that I shall retire from it with far more pleasure than I should accept it. If, on the contrary, it be their choice to abide by it, I have only to add, that in a government like ours, I consider no citizen at liberty to reject a nomination by so respectable a body, upon personal considerations."

The convention, after hearing this address read, unanimously voted to stand by the nomination. At the same meeting a communication was received from Amos Ellmaken accepting the party's nomination for vice-president. (48) The convention did not draw up a party platform but issued a lengthy address to the people of the United States, in which it denounced Freemasonry; exposed what it purported to be Masonic secrets; reviewed the Morgan incident, placing the blame on the Masonic lodge and urged political action to remove what it termed a "danger." Stating that the men who filled the nation's two highest offices should possess the qualifications of industry, intelligence, honesty, independence, vigilance, judgment, prudence, disinterestedness, and patriotism, it presented its candidates, William Wirt of Maryland and Amos Ellmaker of Pennsylvania, as being qualified for the offices of president and vice-president respectively. (44)

The campaign of 1832 was warmly waged, but as the anti-Jackson forces were divided it could hardly be expected that Jackson would be defeated for re-election to the presidency. Had the Anti-Masons and National Republicans been able to unite their votes for either Wirt or Henry Clay, instead of running them as rivals their chances would have been much better. The more zealous of the Anti-Masons were dissatisfied with the nomination of Wirt, stating that he "had no claim for support of the Anti-Masons superior to either Jackson or Clay." The leaders such as Weed, however, were satisfied with their choice. Wirt himself did not act in a manner to arouse confidence of enthusiasm. He was aged and sickly, and expressed a wish to withdraw from the race because he failed to unite the party as he had hoped to. (45) Though the Anti-Masons and National Republicans were running rival candidates for the presidency, they nevertheless formed coalition wherever it seemed expedient, as has been pointed out in the survey of the political activity of the Anti-Masons in the states. This coalition was bitterly denounced by the newspaper organ of the Jackson administration, The Washington Globe. One editorial contained the following vehement language, 'We see the Nationals, and the Nullifiers, the political Masons and the political Anti- Masons - all the malcontents who wish the Government pulled down and re-edified on their own principles, or severed and multiplied, to make the chief power accessible to the different aspirants - uniting their strength against one of the fathers of the Republic (President Jackson), whose patriotism and popularity rebuke their ambitious hopes. We rejoice to see this coalition among factious politicians. It unmasks their depravity to the people." (46) Previously, the Globe had expressed satisfaction when Wirt was nominated, because it made Clay and Wirt rivals, and so divided the Jackson opposition. (47) The coalition was especially active in Ohio and in Pennsylvania. In Ohio, the Anti-Masonic party was not very strong, so the party ticket was withdrawn in favour of Clay. The Globe "played up" this move in the following language: "Thus have the leading Anti-Masons bargained and sold their whole party to the Grand Royal Arch Mason, Henry Clay! Will the people who compose this party ratify this sale by their leaders? It is not only their votes but their principles which are bargained away! They are required to support a Royal Arch Mason for the Presidency, in violation of the fundamental principle of their organization." In order to compensate (as the Globe claimed) the Anti-Masons for their action in Ohio, the Clay electoral ticket in Pennsylvania was withdrawn, and the adherents of the "American System" were urged to vote for Wirt. (48)

The administration organ used effectively the weapon placed at its disposal by this political trade which it termed the "bargain and sale." It pointed out that the most electoral votes Clay could hope to gain were ninety, which was fifty-five short of the

required number. Since there was no Anti-Masonic ticket in Maine, New Hampshire, Delaware, Maryland, Virginia, North Carolina, Georgia, Alabama, Louisiana, Mississippi, Tennessee, Kentucky, Missouri, Illinois, Indiana and Ohio, the Globe showed the maximum number of electoral votes that Wirt could gain if he carried every state in which his party had a ticket, was one hundred twenty-four, which would be twenty-one short of enough to elect him. Having shown this, the editorial stated that it was the hope of the coalition, not to elect either Wirt or Clay in the popular election, but to prevent a choice by the people, so that Henry Clay would have a chance to "bargain" for the Presidency in the House of Representatives, as had been done in 1824. The people were urged to vote the Jackson ticket, "the ticket of Union and Liberty," unless they wanted to see the events of 1824 repeated. (49)

Another point on which the Jackson organ attacked the Anti-Masons was the bank question. It attacked both Wirt and Ellmaker, as it did Clay and Sergeant, the National Republican candidates, because they were all paid attorneys of the Bank of the United States. This was an effective attack, for the election showed that the people approved of the administration hostility to the bank. (50)

The election proved an overwhelming victory for Andrew Jackson. When the electoral vote was counted before a joint session of congress, on February 13, 1833, it was officially shown that Wirt and Ellmaker had carried but one state, receiving the seven electoral votes of Vermont. Clay and Sergeant carried five states, Massachusetts, Rhode Island, Connecticut, Delaware, and Kentucky, and, besides, received five of Maryland's eight votes. South Carolina threw her eleven electoral votes to Floyd and Lee. Jackson and Van Buren carried the remaining states, Jackson receiving two hundred nineteen votes. Van Buren received only one hundred eighty-nine votes, since Pennsylvania threw her thirty votes for vice-president to Wilkins. (51) THE DECLINE OF THE ANTI-MASONIC PARTY

After this election of 1832, the Anti-Masons rapidly declined both in the states and as a national party. However, the party did not disappear from each of the states at the same time. New York, the birthplace of the Anti-Masonic party, was one of the first states from which it disappeared. The election of 1833 was overwhelmingly in favour of the Democrats, they electing one hundred four members of the assembly out of one hundred twenty-eight, while the Anti-Masons elected only one state senator. "This election meant the death of the Anti-Masonic Party and the organization of the Whigs." (52) In

Pennsylvania, the party did not die out as soon as in New York, but lingered on. In 1833, twenty-three Anti-Masons were elected to the lower house and seven to the state senate. After 1833, the Anti-Masons voted with the Whigs, until, finally, they merged with that party. Before this took place, the party was to enjoy a period of prosperity under the leadership of Thaddeus Stevens. The election of 1835 resulted in am overwhelming victory for the party candidate for governor, Joseph Ritner, he receiving 94,023 votes to 65,804 for George Wolf. Nine Anti-Masonic state senators were elected, while all but twenty-eight of the lower house were Whigs or Anti-Masons. But the Whig-Anti-Masonic coalition went down to defeat in the election of 1836. This election showed the Anti-Masons practically absorbed by the Whigs, though the party did not entirely disappear until 1838. (53) The election of 1836 found the Vermont Anti-Masons, for the most part merged with the Whigs. (54) The election of 1836, in Massachusetts, showed all the Anti-Masons except a few radicals, united with the Whigs. (55) The Ohio Anti-Masonic party was dealt a death-blow by the election of 1832. In 1834, political Anti-Masonry united with the Whigs in that state. (56) By 1838, the Anti-Masons of Rhode Island were entirely merged with the Whig party. (57) The Connecticut Anti-Masonic Party vote in 1835 was insignificant, and after this the Whigs absorbed the remnant of the party. (58) In New Jersey the party dwindled away after the election of 1832. (59) By 1838, the Anti-Masonic Party was no longer a factor in the politics of the states in which it had flourished.

The election of 1832 showed that it would be useless again to run a national ticket on the issue of Anti-Masonry and the leaders regarded the party as dead politically. Though dead as a national party the leaders wished to swing the Anti-Masons to the support of an Anti-Jackson candidate in the next election. Anti-Masons were unwilling to unite in support of Henry Clay. Daniel Webster was regarded with favour because he had condemned Masonry, but he was a New Englander, and hostile to the South, so was unacceptable as a national leader. Finally, in 1835, the Anti-Masons nominated William Henry Harrison, who was also the Whig candidate. But the Anti-Masonic Party did not entirely lose its identity in the campaign of 1836. A convention, composed of fifty-three Anti-Masons from the States of Ohio, Pennsylvania, New York, and Massachusetts, met at Philadelphia, September 11, 1837, and decided to hold a nominating convention in the same city the next year. This convention met on November 13, 1838, and named Harrison and Tyler as their candidates. These were also the Whig candidates. This event practically completed the merger of the Anti-Masonic Party with the Whig Party, and was the closing activity of the party, in national politics. Thus came to an end one of the strongest parties in American political history. (60)

(1) McCarthy, "Anti-Masonic Party," Am. Hist, Assn. Rep., 1902, p. 370. This authority holds that the disappearance of William Morgan was merely incidental to the formation of the party.

(2) Seward, Autobiography, pp. 69-70.

(3) Gould, Hist. of Free Masonry, Volume 4, p. 327.

(4) Weed, Autobiography, Volume 1, pp. 332-335.

(5) Typical of these were: Brown, A Narrative of the Anti-Masonic Excitement, a defense of Masonry; and Giddins, The Anti-Masonic Almanac, which bitterly attacked Masonry, and revealed what it purported to be the secrets of Masonry.

(6) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 369-370.

(7) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 540-543.

(8) Gould, Hist. of Free Masonry, Volume 4, pp. 327-328.

(9) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 538-539.

(10) Gould, Hist. of Free Masonry, Volume 4, pp. 327-328.

(11) Gould, Hist. of Free Masonry, Volume 4, p. 328; McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, p. 539.

(12) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep, 1902, p. 539-40.

(13) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep, 1902, p. 546-47.

(14) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902 pp. 547-548.

(15) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 548-549.

(16) Ibid., p. 549.

(17) Giddins, Anti-Masonic Almanac, Volume 4, p. 45.

(18) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 549-550.

(19) Ibid., pp. 372-374.

(20) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 375-383, passim.

(21) Ibid, pp. 384-391, passim

(23) Ibid., "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902,

(24) Ibid., pp. 412 - 420, passim

(25) McCarthy, "Anti-Masonic Party," Am. Hist.Am.Rep, 1902, pp. 427-432, passim.

(26) Ibid., pp, 432-35.

(27) Ibid., pp. 437-503, passim.

(28) McCarthy, "Anti-Masonic 1902, pp. 604-614, passim.

(29) McCarthy, "Anti-Masonic 1902, pp. 515-525, passim. 1902, pp. 515 - 525, passim.

(30) Ibid., pp. 526-530, passim.

(31) Ibid., pp. 526-530, passim.

(32) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep, 1902, pp. 554-555.

(33) Ibid., p. 555.

(34) Ibid., p. 556.

(35) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 531-533.

(36) Seward, Autobiography, pp. 76-77.

(37) Seward, Autobiography, p. 79.

(38) Stanwood, Hist. of the Presidency, Volume 1, p. 156.

(39) Weed, Autobiography, Volume 1, pp. 385-389.

(40) Ibid., p. 390.

(41) Nile's Register (1831), Volume 41, p. 83.

(42) Weed, Autobiography, Volume 1, pp. 390-391.

(43) Nile's Register (1831), Volume 41, pp. 83-85.

(44) Nile's Register (1831), Volume 41, pp. 166-174.

(45) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 534-535.

(46) Washington Globe, Aug. 25, 1832, Volume 2, No. 76 (p. 3, column 3).

(47) Washington Globe, Oct. 1, 1831, Volume 1, No. 86 (p. 1, column 3). (48) Washington Globe, Oct. 27, 1832, Volume 2, No. 94 (p. 2, edurnn 1). (49) Washington Globe, Oct. 27, 1832, Volume 2, No. 93 (p. 4, column 1). (50) "Washington Globe, Oct. 13, 1832, Volume 2, No. 90 (p. 2, column 3).

(51) Washington Globe, Feb. 16, 1833, Volume 3, No. 23 (p. 1, column 4).

(52) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 424-425.

(53) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep, 1902, pp. 454-503, passim.

(54) Ibid., p.514.

(55) Ibid., p.625.

(56) Ibid., p.530.

(57) Ibid., p.554.

(58) Ibid., p.555.

(59) Ibid., p.555.

(60) McCarthy, "Anti-Masonic Party," Am. Hist. Assn. Rep., 1902, pp. 535-536.

----o----

THE OLDEST MASONIC BIBLE

Blair Lodge, Chicago, which is a representative body in the Fraternity and very successful in the administration of its affairs, owns one of the earliest imprints of King James' version of the Bible, printed in 1615. It is asserted, according to the "Illinois Freemason," that no Masonic lodge in America has an older Bible. During the tercentenary celebration of its translation a few years ago this Bible was read from in several of the most prominent Chicago churches.

This Bible is nearly fifty years older than the one which George washington was initiated in Alexandria-Washington Lodge in Virginia, which later was also used at the laying of the corner stone of the national Capitol building in Washington. Up to about ten years ago the tiler of Alexandria-Washington Lodge had represented to visitng Masons that theirs was the oldest Bible owned by any lodge in this country. None has disputed its honour until Brother Elmer E. Rogers of Blair Lodge brought him to further light.

EDITORIAL

ONE OF THE first things learned by the newly-admitted brother is that he shall learn to control his desires, that he may improve in our Art. There is a suggestion of a two-fold function in the work in which he is about to engage - to attain noble conduct and a perfected character.

In common parlance, sin is understood to be the wilful expression of one's powers against those things enjoined by good judgment, wisdom and righteousness. Masonry requires that such acts be avoided by its members. To practice morality is of extreme importance. Frequently many things meant for human happiness and the enrichment of life in general have been frowned upon as evils, and rules for virtuous conduct have been from time to time laid down by society through the enactment of prohibitive statutes. A more moderate analysis of some of these things affecting the moral life has brought us to a realization of the fact that it was not the principle itself that was demoralizing, but a licentious indulgence resulting in the general abuse of such principle. This modified idea has been adopted by Masonry.

Our habits must be governed, not by unlimited license, but by moderation and the exercise of selfcontrol. The Doctrine of the Balance, with its teaching about the Equilibrium, proves to us that there is a common medium between two extreme attitudes; and what that medium permits as being just and proper, it is wisdom to follow. The practices of the ascetic and those of the sensualist are both extremes; each possessing elements detrimental to the fullest expression of human happiness. Temperance, that cardinal virtue of Masonry, provides the middle ground between rigid self-denial and excess; and this Equilibrium keeps us sanely balanced between the two extremes.

Goethe's saying that “man contains within himself the germ of every conceivable evil,” is a truism, and the oft-quoted remark of John Wesley, “There, but for the grace of God, hangs John Wesley,” made when he saw a young man hung on Tyburn, is a splendid complement to Goethe's quotation inasmuch as it singles out a man of remarkable culture and grace as being aware of the need for the subjugation of the passions in order to live a life that was worthy of emulation. And the subjugation of the lower in man in the interests of the higher is the fundamental ground on which the upbuilding of character becomes possible.

That Life itself is a problem demanding a solution is perhaps the greatest reason for such an organization as Freemasonry today. Our Fraternity possesses the most unique method for presenting this problem to the initiate, for it takes him and places him in a “world within a world.”

In this “world within a world,” the great tragedy of human life is enacted as from the cradle to the grave. “Naked we came into the world, and naked we go out of it,” is emphasized here as nowhere else.

That great biologist, Charles Darwin, closes his famous book, The Descent of Man, with this notable paragraph:

“We must, however, acknowledge, as it seems to me, that man with all his noble qualities, with sympathy not only to other men but to the humblest living creatures, with his God-

like intellect which has penetrated into the movements and constitution of the solar system - with all these exalted powers - man still bears in his bodily frame the indelible stamp of his lowly origin."

If we may place alongside of this a phrase from the writings of St. Thomas Acquinas we shall have what we may reasonably conclude to be the complementary conceptions of evil as they are best expressed from the religious and from the scientific point of view:

"Man is determined by a combination of reason and appetite, that is, by a desire whose object is consciously apprehended by the reason as an end to be attained, and he is therefore self-moved."

Evil, as herein discussed, is seen to be a matter both of heritage and of choice, and our common assent to these propositions, as Freemasons, at least, is readily given. It obviously does not ascribe the authorship of evil to God, and gives full knowledge to the abuse of free will as being largely responsible for the moral evil existing in the world. That this free will is recognized as a sovereign attribute of man, every Mason may testify for himself, as upon the exercise of his own judgment was he admitted into the Fraternity. Here, then, is one entering into this "world within a world," with the regality which Shakespeare attributes to man in the tribute rendered in these lines of Hamlet:

"What a piece of work is man. How noble in reason. How infinite in faculty. In form and moving how express and admirable. In action how like an angel. In apprehension how like a god. The beauty of the world. The paragon of animals."

But alas, even as in the life of the Danish prince, himself a "paragon of animals and in apprehension like a god," the great problem of evil is pertinently the great contender against his right to live and to attain the highest and noblest ideal within reach.

The initiatory ceremonies of Masonry brings the candidate to a realization of the fact that the solution of the problem of human life depends upon a source of strength from without as well as from within himself; that his progress will be everywhere met by definite contending forces, and that his struggle toward the summit of his aspirations is one of continuous emerging from darkness into light.

The ceremony of circumambulation serves to accentuate the teaching that life is lived one day at a time; that the road is one of many dangers, and that the ultimate light can only be obtained through a never-ceasing labor after that which satisfies the great within. Man's misdirected energy, like a great Niagara run amuck, is largely the source of the sinfulness and misery in the world. That energy, properly directed, would result in great good to the individual, and leave as an imperishable memorial, a good that would bless his kin and kind.

One of our healthful philosophers who has dealt most fruitfully with the great problem of evil and the necessity for its eradication, has spoken to us in these sublime words:

“What we call Evil, must ever exist while man exists; Evil, in the widest sense we can give it, is precisely the dark, disordered material out of which man's free will has to create an edifice of Order and Good. Ever must Pain urge us to Labor; and only in free Effort can any blessedness be imagined for us.”

- Robert Tipton.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

IN DAYS when books were rare, no doubt they were treasured much more than now. Indeed, we question whether there be any passion for reading these days, but such a reflection would be contradicted of course by the pronouncement regarding the huge sales of “best sellers.” Whether or not these best sellers all have character, resolves itself into a rather dubious question. A taste for the salacious is the one thing witnessed too frequently in the enormous outputs of such books, whose realism has known no border line that admits of delicacy beyond.

That there is a function to be performed by realism in the realm of fiction one cannot doubt after reading such masterpieces as Romaine Rolland's Jean Christophe. A skillful master in the portrayal of human experience with a psychological analysis of the emotional as it is revealed in human experience, Rolland's work has been a decided literary contribution. But following in the wake of Rolland are a thousand imitators whose chief joy seems to be to ransack the world's darker places that they might coin phrases that depict life inaccurately, and too frequently in offensive and detrimental form.

To speak with the general run of those who are inveterate readers of best sellers would be to discover that their tastes were anything but cosmopolitan. Nay, more: it often would indicate that a perusal of a certain type of novel had become an obsession with them.

Even as Billy Sunday in his pulpitoring antics generates a multitude of lesser Billy Sundays, vainly imitating and disgustingly aping him, to the shocking of those who possess finer sensibilities as to the propriety of religious exercises, even so we find a multitude of so-called literary satellites that are persistently and forever aping those realists whose contribution to human happiness is to be rightly determined by future generations, rather than ours.

That the world of fiction has been a potent educational factor, bringing to many minds glimpses of a variety of fields of knowledge, is without question. But the discriminate propensity to enlighten as to the actual realities of life, whether it be about sex or the life of the spirit, has unquestionably possessed serious limitations.

To throw George Moore's Confession of a Young Man into the midst of an agitated world could not help (if those who read were influenced thereby) but lessen the moral tones and act as an inhibitive force upon such ambition and aspiration that a young man may have to live a clean, pure life, and yet Moore's Confessions, because of the literary genius of the writer that embellishes every page making it at least readable, would be a less detrimental force than the spleeny outpourings of those who frequently are cited as the authors of best sellers. Moore, in his Confessions, dilates upon those vicissitudes of life that are usually attendant upon that type of man who has come to be dubbed “a man of temperament.”

We were rather astonished to learn that it was the fashion of the Parisian diabolists in the days of Moore to gloat over any form of cruelty, and this, we are told, was a method by which they revealed their superiority over those who adhered to Christian morality. Moore, himself, for the satisfaction of this abnormality, kept a pet python and cultivated his own paganism by watching it devour rabbits alive.

Our conclusion is that this cult of diabolists is a very wide one in the world even yet, inasmuch as we seem to see in every direction, an absolute indifference to the morality subscribed to, at least by former generations in this country, and a particular manifestation of pride in the things that savor of the beastial, vulgar, and degrading. And nowherb as it seems to usCare these lamentable qualities of tastes evinced than in the run of books that, we are told by publishers, all people are reading.

A great editor who, we understand, receives a larger yearly income than the President of the United States, has said that the reason for the inflammatory character of so many of the metropolitan journals is that they are catering to people's tastes, and giving them what they ask for.

In view of this we believe that the time is ripe for the coming of the man who will give the people the kind of literature they need, rather than what they ask for. A Carlyle or an Emerson is what our generation needs, to give us a robust, healthy literature, and to remold the tastes of the American people to an appreciation of those literary works which enrich life, and do not minister so prolifically to its deterioration.

We need someone to lift us toward the stars, and not to persistently agitate us to wallow in the slime. A Lincoln walking many miles to secure a book is a tremendous indictment on our generation with its libraries galore, neglected; or if patronized, patronized most for a spree of reading of the stuff that has resulted from the brainstorms of certain neurotics.

Splendid are the visions of those who still seek the nook with a book, and glorious would be our experience if on our journeyings we could discover those beloved vagabonds eulogized by poets who make life's road a friendly one because of their admirable and inspiring dissertations, resulting from the companionship of those who have lived and are still living in the book that they once wrote.

* * *

Two or three books have come to our study these last few weeks that will probably prove interesting to many Masons, should they purchase them. Our recent editorial discussion of the Fatherhood of God prompted us to read one of these books - Dr. Faville's “I Believe in God the Father,” - with absorbing interest. It is an admirable setting forth of the doctrine of the Fatherhood of God from a distinctly liberal Christian point of view. Pertinent, indeed, is the emphasis upon what would be the effects upon the world, should there everywhere be an adoption of the conception of the Fatherhood of God.

In an early portion of the book he dilates upon the preference of the word “Parenthood” to “Fatherhood,” revealing it to be truer to Jesus' thought and life. The complementary relationship of childhood that is allextensive is likewise forcefully touched upon. The difficulty that has hitherto been experienced in accepting the conception of the Nazarene, intimates Dr. Faville, regarding the Fatherhood of God has been due to the persistency with which humanity has clung to certain anthromorphic ideas concerning Him.

To believe in God as Sovereign, Etuler, or a Supreme Judge, or even as a Supreme Architect of the Universe, is too frequently to alienate Him in his contact with life. If there was something preeminent in the life and teaching of Jesus that he loved to dwell upon more than others, it was his close intimacy with his Father. “I and my Father are one.”

Doctor Faville reveals the indebtedness of the world to Jesus for the purest conception that the mind of man can entertain regarding the author of life. “Here,” says he, “is the world's foremost teacher and leader about God and man and life, about this and all worlds. He knew God the Father.” There is a fine passage in one of the discourses that make this book interpretative of the reason of so much that is wrong in the world, and it is wonderfully provocative of thought and deep consideration. “Too much reverence for privilege and too little for the people, too much legislation for business, too little for the children, too much sacredness attached to property, too little to humanity: these conditions have come first because we have not lived with God the Father and Jesus the Brother.”

We feel that this little volume will richly enhance the library of religious literature that Masons may possess. It can be purchased from the Stratford Company, Boston, and is the work of Dr. John Faville, D. D., a Congregational minister of Appleton, Wisconsin.

* * *

Some years ago the writer became rather enamored of a philosophy that has paraded under the name of Fuerbach, an epitome of which, as it recurs to our mind, was that “man was just what he ate.” A blanker sort of materialism, of course, could not be conceived of. It seemed a rather unfortunate thing that a young man, with no academic advantages should have been led into the world of philosophy by those who viewed life from a standpoint of rank pessimism, but such was our fate. This, no doubt, made us very unwise - (this was as true in our case) as it always is with those who possess little knowledge) - we aired our views promiscuously and certainly much to the concern of those dear old souls about us, whose view of life might be designated as a mild sort of Puritanism.

We well recall reading Frederick Engle's little book on Fuerbach in a sort of ecstatic frenzy, which indeed implies that rather than thoroughly understanding what was on the written page, we were imagining the many things that had been said regarding the book by our companions of radical tendencies. The climax of one particular evening was the shocking of the good old soul who presided over our household, when, in a discussion of a religious nature, we impertinently exclaimed that there was no God. We had sometime

previously heard the story of a certain prominent Englishman of agnostic propensities who, we were told, had taken out his watch and dared God to strike him dead at a certain time, if a God there really was, and the narrated incident fresh in mind, together with Engel's Fuerbach, no doubt were the unconscious sponsors for our foolish outburst.

The night of our blatant declaration was very stormy and as if intent upon adding insult to injury we continued the conversation persistently and in deliberate fashion upon what seemed to the faithful old souls around us blasphemous utterances regarding the providences and power of God. We confess it was a terrible frame of mind for a young man to entertain. From this vantage point of years we view it as but a natural expression of one who had not had the advantages of learning, but who was being disastrously nursed in the atmosphere of atheistical radicalism, a school of thought that has not yet ceased its influence, and today probably is basic as a power in the promotion of that propaganda which is biasing the minds of men to interpret life solely with refesrenge to their stomachs and naught else.

Our rescue came from the reading of Reginals Campbell's New Theology. The Christianity evinced it that small volume proved in our case a redemptive force, and while with the years we can appreciate the grounds of objection voiced by certain orthodox theologians toward much that was in Campbell's notable little book, we have not yet been able to understand Campbell's entire repudiation of his own work.

Campbell's interpretation of life in terms of the imminent God, working out the mighty purposes of the universe, afforded a ground of intelligible understandng of what we are continuously designating as problems of life.

We were reminded of the youthful experience that we have just narrated, together with what seemed our redemption from a dismal materialism, by the reading of a little book on prayer by Aaron Martin Crane. Much of its thought seemed to be a reflection of the idea of the imminent God of Campbell's New Theology. The comprehensive title under which most books of this character are known today is New Thought, which ever postulates a living intelligence as the casual agency of all phenomena, rather than the fortuitous concourse of atoms of the scientists of materialistic propensities that dominated the middle half of the nineteenth century.

A logical and reasonable work, it delineates in a very convincing fashion the relationship of God and man. Of course there is a fatal tendency toward pantheism and it is only saved from such doctrinal nature by its insistency upon the individuality of man. We have not been able to appreciate to the extent that the author desires, the function of prayer in the art of healing, yet the case is lucidly stated as he argues it from the experience and method of Jesus.

This posthumous work indicates the great reasoning qualities of the author. “Ask and receive,” indeed is a challenge to those who doubt the efficiency of prayer, and a convincing promise to those who believe in its power. As Masons we have been taught to seek divine aid before entering upon any great and important undertaking.

This little work is published by Lothrop, Lee & Shepard Co., Boston, at $2.00.

* * *

We have hitherto drawn attention to some of the works published under the name of Fenwicke Holmes, a Californian who is interested in the science of mind, showing how to discover and find the personal spirit. There is a kinship in fundamental character to the book that we have so recently spoken of. While volumes have been written to emphasize the influence of mind over matter, many of them but duplicates of others, the province of showing that basic in the action of mind over matter is the universal mind itself, still affords for the metaphysician a field for work. There probably is a real need for such literature at this juncture when the solution of all problems is endeavored along lines of legislation.

If men were possessed of a philosophy that would enable them to govern their inner life, no doubt much of what is inharmonious and distress-breeding in the world without would affect them in a much lesser degree than today. Any work that convincingly sets forth that man, in an immeasurable degree, is the shaper of his own destiny, is worth while. The

traditional quotation attributed to Solomon that “As a man thinketh, in his heart, so is he,” cannot be emphasized too greatly. We must, of course, take the speculative deductions regarding the unseen world as they are expressed in such works as Mr. Holmes' with some reservation, while avoiding the ugly skepticism that will evoke unnecessary contention.

Holmes has made good use of Maeterlinck. His citations of the Eberfield horses are made to emphasize the presence of intelligence and an understanding mind in horses. Personally we feel that all about the Eberfield horses has not yet been told, but there is an admirable setting forth that all the universe is but a materialization of the thought of divine mind, and we have little doubt but that many to whose hands this little volume comes, if they but read sympathetically rather than critically, that they will gain much from its perusal.

It is published by the McBride Company of New Fork and is uniform with the other volumes of Mr. Holmes' that have hitherto been presented to the pubIic.

----o----

In all lands, and among all people, Freemasonry has been found on the side of individual, social, and political righteousness; it has stood against wickedness among the high and lowly; it has spread the light of social and political truth; it has proclaimed a high code of ethics for men and governments; it has withstood evil and promoted works of private and public beneficence.

But as eternal vigilance is the price of liberty, it is up to us, the lovers of freedom, to keep the temple of government in order. We must recognize that the forces of destruction are ever present and that there are those who take liberty for license.

But know ye, our rite is not the warrior's rite; yet we are lovers of this our own fair land; and we shall maintain its liberty-inspiring principles to the last ounce of gold and the last drop of human blood. But, to maintain this patriotic spirit, we must have a state worthy of

our service and devotion. Our concern must be for the well-being of every individual; our judgments must be impartially administered, and we must see to it that the scales of justice do not tip to the weight of gold.

Our Order teaches the democratic spirit-democracy of state, of social reforms, of religion, and of race. These teachings will tend to strengthen our faith in one another; will renew our allegiance to humanity, no matter how it is encased. Our Order teaches patriotism based on something bigger, greater, and better than identity of race-a mutual forbearance, the divine gift of "seeing ourselves as others see us"; a supreme loyalty to ourselves, our country, our families, and our God; the determination stronger than death to make life worth the living. - Bro. Louis F. Hart, Washington.

----o----

They are never alone that are accompanied with noble thoughts.

- Sir Philip Sidney.

----o----

A good intention clothes itself with sudden power.

- Emerson.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not

champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

THE RELIGIOUS TEACHINGS OF FREEMASONRY

I am sure that you are both willing and able to give me the following much desired information, to-wit:

What does Masonry really teach with regard to God? That is as to His general attributes; His character; His dealings with men; His gifts, that is spiritual and temporal gifts; His glory; His goodness; His joy over His people; His law; His triunity; His revelations to men?

I would highly appreciate your answer to the above ten questions. B. M. H., North Dakota.

The Old Charges, generally adopted by Grand Lodges as fundamental law, and which were ordained to be read "at the making of new Brethren, or when the Master shall order it," provided in the very front of the 1723 Constitutions of the Freemasons that, "concerning God and Religion":

"A Mason is obliged by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid ATHEIST, nor an irreligious LIBERTINE. But though in

ancient Times Masons were charged in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denomination or Persuasion they may be distinguish'd; Whereby Masonry becomes the Center of Union, and the means of conciliating true Friendship among Persons that must have remained at a perpetual Distance."

From this enunciation of principles we may reasonably infer that Freemasonry is religious but not a religion. For a religion teaches some particular system of faith and worship, involving of course a belief binding the spiritual nature of man to the supernatural Being. But to be religious is to have in action a conscientious faith in the Divine, a thorough and genuine living fidelity, devout and devoted, expressing in the affairs of this world an abiding conviction of the next one rewarding the good in due season for all present ills. Religion is some faith formulated for mankind respecting the Supreme Power, but to be religious is for mankind to exhibit faith in God. Thus Freemasonry, religious but not a religion, insists upon no creed beyond reliance in God, acceptance of the Bible as a source of instruction, and belief in the assurance of immortality.

"Monotheism, the sole dogma of Freemasonry," is recognized by the Grand Lodge of Massachusetts as the first Landmark. See page 4 of the Constitutions, 1918. Furthermore, the preamble to the Constitutions of the Craft in that State says on page 1:

"Freemasonry . . . is religious in that it teaches monotheism, the Volume of the Sacred Law is open upon its altar whenever a Lodge is in session, worship of God is ever part of its ceremonial, and to its neophytes and Brethren alike are constantly addressed lessons of morality; yet it is not theological."

The "Proceedings" of the Grand Lodge of Ohio for 1911, page 38, say:

"As Lodges we know no creed except belief in God and to be good men and true."

The Grand Lodge of Ohio, “Code of Masonic Jurisprudence,” Section 15, page 112, says also:

“No religious test shall ever be required of any applicant for the benefits of Masonry other than a steadfast belief in the existence and perfection of Deity; and no Lodges under this jurisdiction shall receive any candidate without the acknowledgment of such belief.”

Evidently, and especially as these quotations are similar to the statements of other Grand Lodge jurisdictions of the United States, Freemasonry ignores all the differences of sectarianism but holds fast to the foundation principles wherein religious sects find unity.

Religious Freemasonry very wisely does not endanger the unity of its fellowship by dogmatizing over any of the details of whatsoever religion has in the past aroused bitter strife among theologians of the several schools. Our Masonic profession is seen by the laws here summarized to be the noble practice of the basic faith, leaving to each other his own interpretation of theology, merely requiring of every initiate that conception of God in which we can all agree.

Purposely we have not here considered Freemasonry beyond the confines of this country. The fraternity in Sweden and in France have widely different beliefs upon religious matters as officially acknowledged in these respective countries but we need not now examine that phase of the situation as the queries at present propounded are likely to lead us sufficiently far afield and the thorny topic of overseas Freemasonry is too involved for any brief discussion here.

Let me further say that the Bible, in James I, 26-27, has something very much to the point which may be quoted as a conclusion:

“If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this, to visit the fatherless and the widows in their affliction and keep himself unspotted from the world.”

R. I. Clegg.

* * *

THE TRUE ROYAL ARCH EMBLEM

Can you inform me of a Chapter emblem different from the keystone which seems to have become universally adopted as that of a Royal Arch Mason? F.A.G., Connecticut.

The keystone is not a Royal Arch emblem, but simply the emblem of the Mark Master degree.

The true Royal Arch emblem is a triple-tau cross within a triangle, enclosed within a circle.

----o----

CORRESPONDENCE

A FLASH OF MASONIC LIGHT

In July, 1919, I found myself in the city of Omsk, in far away Siberia, where I was serving as an American Y.M.C.A. secretary with the Czechoslovak troops which were stationed in that city. The atmosphere was not a pleasant one; every day we heard about defeats suffered by the army of Admiral Kolchak, who at that time styled himself the Supreme Ruler of All Russia, though his rule extended only there where his interests were covered by American, Czechoslovak and other Allied armies. This government was very unpopular because it was in the hands of inefficient reactionaries, who, like Bourbons, did not forget anything and learned nothing. Russian officers, of whom there were about sixteen thousand in that place, paraded on the streets in their glowing uniforms while the army at the front suffered because of the lack of leadership. Adrniral Kolchak, though a good and honest man himself, was entirely helpless; he was surrounded by members of the old imperial regime who imagined that the country existed for them and their particular interests, his orders were not obeyed, the army at the front was robbed even of the most necessary provisions. Therefore one need not wonder that the Allies slowly began to reject the temporary government which was sliding down with the greatest possible speed. One city after another was occupied by Bolsheviki troops, revolutions were breaking out all over the Tran-Siberian Railroad, the station at Omsk was full of refugees who were telling us about the atrocities that were committed by Red troops, every rich and influential citizen was selling all he had and escaping to Japan.

There were a few Americans in that doomed city. In the first place the Consul-General, whose position was an extremely difficult one, was located there. The American Red Cross had a hospital with about 1000 beds, under the able supervision of Bro. Capt. A. F. Jackson, M. D., who had left his home in the Hawaiian Islands in order to help these people who needed American medical services and materials. Then there Mere we, five Y.M.C.A. secretaries, who were doing our best in helping Czechoslovak, Russian and other Allied soldiers, besides working among Austrian and Hungarian prisoners.

Each of us felt the depressing conditions. We knew of the discontent that was brewing in the bosom of the Russian population. We were fully aware of the fact that Kolchak could not trust his own army for we had seen officers of high rank shouldering guns and doing guard duty on bridges, before barracks and other governmental buildings.

And we were thousands of miles away from our dear ones, with only one railroad track between us and the Pacific Ocean. There were many tunnels along that great railway and we knew that, should they be blown up by thoughtless revolutionary enthusiasts, our fates would be sealed. But our duty kept us in our places, and I know that none of the Americans would have left his place even if he could.

On one of those excited days I was approached by a Red Cross man who knew me to be a Mason, who invited me to come that night to the Hotel Modern where Masons were to meet for fellowship and friendly counsel.

Needless to say, when the hour arrived I was there. Nine brothers of the fraternity greeted me and we then sat down at one of the tables where we were sure of not being interrupted, ordered a delicious Russian dinner and opened this extraordinary neeting.

One brother hailed from Hang Yang Lodge No. 1043 in Seoul, Korea, another from Bluff City No. 71, in Council Bluffs, Towa. Arcana Lodge of Seattle, Wash., had a representative, as did Forest Grove No. 3, of Oregon. There was a brother from Bon Homme No. 101 of the Grand Lodge of South Dakota. California had two representatives, one from Morning Star No. 68, and another from Mariposa No. 24, also a brother from a Hawaiian lodge, and last but not least, a Mason who was initiatcd, passed and raised in a lodge in Dresden, Saxony.

We had a most interesting time. Not one of those present will ever forget that unique meeting. Here were brothers who had traveled in Central and South America, in Mexico, in the Orient, Europe, Africa and I do not know where else, who told us how in every country they found Masonic hands outstretched and open fraternal hearts. Every one present related his Masonie history. It was dark when this meeting adjourned and as I walked home through the dark streets of Omsk (there being no lights in that city which at that time sheltered about one million people) I could not but think of the great power of the Masonic light which found me even in that far away and dark country and gave me such fellowship, such warmth and such peace which is known only to those who know that great and mysterious word which we all love and revere.

Miloslav Filipi, Wisconsin.

* * *

EDUCATIONAL WORK IN THE U. S. ARMY

I have read with deep interest the several articles that have appeared in THE BUILDER on the subjects of Americanization and Education, and I thought that it might be possible that yourself and some of my brother readers would like to know something about the steps that our Federal Government has taken along these important lines.

It is not intended in this article to give you a detailed account of the history and organization of the Recruit Educational Centers of the United States Army, but to call your attention to certain facts which should be of interest to every red-blooded American no matter what his or her profession or business, and that is, Americanization.

Under our present laws all the public education is primarily the function of the several States and not of the Federal Government. We had in this country according to the census of 1910, eight and one-half million people who were entirely illiterates or could not read and write the English language. This is a greater number than the population of the Dominion of Canada at that time. The organization of our national army by the draft act, showed that 24.9 per cent of male population between the age of 21 and 31 years were unable to read an American newspaper or write a letter home to their people.

The draft furnished the man power for the building of the National Army, but no account was taken of the fact that to produce a highly trained soldier, one of the first qualifications required is to be able to read and write and be able to understand the language in which he is to be instructed in. This was only one of the many problems that the Army worked out in those first days of the war; of course the first steps along these lines were different in each camp and many were the different ways taken by the various Commanding Officers

to accomplish this end, and here were the first steps that the Army made toward what is now the Recruit Educational Centers of the United States Army.

Today we have six Recruit Educational Centers in the United States Army: Camp Jackson, S. C., Camp Lewis, Wash., Camp Travis, Texas, Camp Dix, N. J., Camp Pike, Ark., Camp Grant, Ill., six large mills that are working day and night producing better citizens at the rate of from thirty to one-hundred men per school every two weeks.

In order to determine the educational acquirements which are called for by the Army Literacy test, Dr. R. B. Teachout, Psychologist of the Recruit Educational Center, gave the Army Literacy test to the children from the third to the eighth grade in four of the Rockford, Illinois, Public Schools. It was found by an examination of these tests that the children in the sixth "B" grade averaged about 15 points on the Army Literacy test. This was then taken as our standard for the graduates of the Recruit Educational Center at Camp Grant, Illinois, which indicates that the average reading ability of the men that have graduated from this Center is equal to the average reading ability of the children in the sixth grade of the Public Schools.

The fact that in the public schools there is a difference of only three points in the literacy tests between the children in the third grade and in the sixth grade indicates that after a certain degree of literacy is acquired, it requires a much longer time to make a proportional increase in reading ability.

The Recruit Educational Center at Camp Grant, Illinois, is closely connected with the Camp Recruit Detachment where every recruit for the Sixth Division is sent as soon as he is enlisted. As a recruit comes into the Recruit Detachment those of whom there is a question about their literacy are sent to the Recruit Educational Center where the Center Psychologist gives these men the Army Literacy test. Blen who fall below the 12 points on this test are ordered to the Recruit Educational for a course of instruction. As these men enter the school, they are given an intelligence rating by the Army Intelligence Examination for illiterates known as the Beta test. By means of the information secured by this test, the men are grouped in different sections according to their intelligence, so that in each group there are men of practically the same mentality. When this grouping according to intelligence has been made, the men are sent to the classification room which is called

the pool. In this room the educational performances of the men are determined by a capable instructor, and the men assigned to one of the first six of the eight levels in the school. In this work in the classification room, those men who are unable to speak the English language enough to get along in the regular classes in the school are placed in a special English class where they are given instruction in speaking the English language.

By means of this double classification according to intelligence and educational performance, it is possible to have in each group men who have practically the same mentality and reading ability. By this very fine classification it is possible to avoid waste of time and make every minute of instruction count for the utmost.

Each of the eight levels in the school represents two weeks work; at the end of each two weeks all men in the school are given an examination and rated according to this examination. If his rating is high enough to promote the man, he goes into the next higher level; if it is too low to promote him he remains in the same level in which he has been and stays there until he is able to pass the requirements for a higher level. By means of these bi-weekly examinations the fine classification which is made when the man enters the school can be maintained permanently.

There being eight levels of two weeks' work each, it takes men who start in the first level sixteen weeks or four months to complete the course; men who are started in the higher levels can and do complete the course in less time.

The nature of the material used in the Recruit Educational Center course is adapted to accomplish the two-fold aim of the school. In the first place, the material is of such a nature that it is a usable means by which the man can be taught the mechanics of reading and writing. While this is not the most important aim of the school, it is one of the things that must be done before anything else can be taught. If the soldiers in the school are unable to read and write, it is impossible to give them ideas and facts which will help to accomplish the second and most important aim of the work, which is Americanization of the men.

The man who has never learned to read and write the English language has, by the very nature of the limitations which have been placed upon him, been unable to learn those things that make it possible for him to appreciate the American institution and American spirit. If he is given the mechanics of our language, he has a tool by which he can get for himself anything that he desires to know about our country, its traditions and institutions.

In order to awaken in the man a desire to know more about the country in which he lives, the material which he reads while in the Recruit Educational Center is so selected as to give him a bird's-eye view of the great field of printed pages that are open to him by his mastering of the English language. He learns the high points of American history; he reads of the lives of our great men, and learns the most important things about our Government; he is taught that a good citizen owes certain obligations to his Government.

The Educational department teaches reading, writing, arithmetic and government; everything possible is done to give the man all that is possible in the time that he has to devote to his study. It is not an unusual sight to see a large number of the men leaving the class rooms taking their books to their barracks so that they may use them in the evening to study their work that they have in the class rooms.

The school now has three full companies of one-hundred and fifty each, divided into four platoons to a company. Even a man is assigned to the Recruit Educational Center he is sent to one of these three companies where he is placed in one of the four platoons in that company; if he has had no military training at all he is placed in the fourth platoon or lowest platoon; if he has had some military training he is given an examination by the officer in charge of drill and assigned to the platoon that corresponds to the degree of military training that he has had. Examinations in military instruction are held every two weeks and promotions made in each platoon to the next higher platoon. With this system the man completes his military training at the same time that he completes his educational training.

All instruction in drill is given in what is known as the cadence system, that is, the instructors tell the men what to do and they give the commands and execute them. By this system ore not only teach the man to speak English but bring into use a method whereby we obtain coordination of mind and body and bring into use the sense of hearing as an aid

to learning the drill. The course of instruction in drill covers the school of the soldier, squad, platoon and company which is the elementary training of all soldiers regardless of branch of service.

The day's work at the school is so arranged that each man receives for five days a week three hours educational and four hours military of which one hour is physical training. Saturday mornings are devoted to company inspections and such other military details as required by the Company Commanders. Saturday afternoons and Sundays are holidays for the men to visit the city or spend as they wish. No other duties are required of the men while at the school except those connected with their instruction, either educational or military.

The Physical Training course covers army calisthentics, apparatus work, boxing, wrestling and out-door games such as base ball and foot ball. The object of the course in physical training in this school is to develop the physical attributes of every individual to the fullest extent of his possibilities.

AMERICAN ALL SQUAD

1st Lieut. Barret De T. Lambert, 54th Infantry officer in charge of squad.

Corpl. Martin J. Knovpka, 2nd Company R. E. C., born in Russia.

Pvt. Louis Chassie, 2nd Company R. E. C., born in Cuba.

Pvt. Alfred Marringer, 2nd Company R. E. C., born in Canada.

Pvt. William Hermanson, 2nd Company R. E. C., born in Norway.

Pvt. Brani Dulski, 2nd Company R. E. C., born in Poland.

Pvt. Joseph Weneut, 1st Company R. E. C., born in Lithuania.

Pvt. Joseph Rozmeski, 1st Company R. E. C., born in Bohemia.

Pvt. Angle Martinez, 1st Company R. E. C., born in Spain.

Pvt. Stanley Kaspozski, 1st Company R. E. C., born in Hungary.

The above squad was part of the last class to graduate at the center in the month of January and gave an exhibit before the Union League Club at Chicago on January 13th. Squads of this kind have appeared before delegations of the Chambers of Commerce and other civic bodies interested in the subject of Americanization of the cities of Chicago, Ill., Cleveland, Ohio, Toledo, Ohio, and others. It is a fair sample of the average of the classes turned out of this school every two weeks. No member of this squad has been in the United States Army longer than six months; only one member of the squad could read when he entered the school; none of them could write or do simple sums in arithmetic; now every member of the squad can read, write and do any simple sum in arithmetic. The longest time spent at the school by any member of the squad is four months and the shortest is two months and ten days. There are nine men representing nine different countries.

We have had in the past six months as high as forty-five racial groups in the school at one time, and almost one-half of the attendants have been American-born illiterates. America has been spoken of as the melting pot of the world; if that be the case then the Recruit Educational Centers of the United States army are the metal in the pot.

The same squad that appeared before the Union League Club of Chicago was exhibited before the Sir Knights and their ladies on our last social night oftCrusader Commandery No. 17, here in Rockford. Illinois.

B. De T. Lambert. Illinois.

The Builder Magazine

April 1921 - Volume VII - Number 4

Memorials to Great Men Who Were Masons

GENERAL HENRY DEARBORN

BY BRO. GEO. W. BAIRD, P.G.M., District of Columbia

HENRY DEARBORN, physician, soldier, patriot and statesman, was one of those remarkable characters who covered much ground and did it well. He rose to the rank of Major General in the Army of the Revolution, and yet the rising generation probably can tell us less about him than they can about the champion boxer or the stroke oar in the college race crew.

This Republic, which we hear lauded in many Fourth of July orations, owes as much to General Dearborn as it does to any division commander in the Revolutionary War. General Dearborn was born in New Hampshire, in 1751, of English ancestry, and died at Roxbury, Mass., in 1829, where he was buried. Past Grand Master Melvin M. Johnson, of Massachusetts, informs the writer that the remains of General Dearborn, and those of his wife, were removed to Mount Auburn Cemetery, Cambridge, in 1834. No memorial was erected to mark either burial site.

Dearborn was a man of great endurance, powerful, enthusiastic and sanguine. When he learned of the Battle of Lexington he immediately organized a company of sixty men, marched to Lexington, making sixty-five miles the first day, but unfortunately arrived too late to get into the fight.

He was made a Captain in Stark's Brigade, and was at Bunker Hill on the 17th of June, 1775. He accompanied General Arnold to Quebec, going through the dense woods of Maine, was taken prisoner at Quebec, paroled, and soon afterwards exchanged.

He served under General Gates at the capture of Burgoyne and distinguished himself and his regiment by a gallant charge at the battle of Monmouth, in 1778. He then served with General John Sullivan (who was afterwards Grand Master in New Hampshire) in the expedition against the Indians in 1780, and also with the Army in New Jersey in 1781, and the following year was on garrison duty at Saratoga. He was appointed Marshal of the District of Maine, by General Washington.

He served two terms in Congress and was Secretary of War for eight years. He held that the Republic expected every man to do his duty and was remiss if he did less, that the reward for the performance of a great act was in the pleasure one experienced for having performed it.

In 1809 General Dearborn was Collector of the Port of Boston, and in 1812 was commissioned the senior Major General in the Army and Commander of the Northern Department. In the spring of 1813 he captured the town of York, in Upper Canada, and also Fort George at the mouth of the Niagara, being afterwards recalled and placed in command of the military district of New York City.

General Dearborn in 1815 resigned his commission in the Army to accept the position of Minister to the kingdom of Portugal, where he remained for two years, being then recalled at his own request.

His life was published by General Henry A. S. Dearborn who was a prominent member of the Bar in Boston.

It is a pleasure to note what a great number of our Revolutionary ancestors were Freemasons; how pure and upright they were, but it is a pity their biographers have failed to record their Masonic membership.

The only memorials to this great man and patriot are a street in the city of Boston named after him, and Fort Dearborn, at Chicago, shown as the frontispiece in this issue of THE BUILDER through the courtesy of the National Geographic Society.

The War Department will furnish gratuitously small markers for the graves of Revolutionary soldiers, and even one of these modest and inexpensive stones would afford some pleasure to the descendants of Revolutionary sires.

Fort Dearborn, which was but a block house, has vanished, and the rising generation who thread their way through the curves and tangents of Dearborn Street probably have never known whence or why the street received its name.

Brother Dearborn was made a Mason in St. Johns Lodge, Portsmouth, N. H., in 1777.

THE CRAFT IN THE BRITISH ISLES IN 1920

BY BRO. DUDLEY WRIGHT, ENGLAND

WHEN THE YEAR opened, the Craft in England had to regret the absence of its Grand Master, the Duke of Connaught, who had been compelled to seek convalescence, after an acute bronchial attack, in the south of France. The year ends with the Grand Master again absent from the country, but this time, he having been restored fully to health, he is on his way to India as the accredited representative of his king and country, and the latest report to hand, coming exactly at the moment these words are being written, is that the Duke of Connaught is “enjoying better health than he has enjoyed for some time.” Deo Gratias.

The past year has witnessed the foundation in England of a record number of lodges, warrants having been granted for the consecration of no fewer than 162, as compared with 129 in 1919; 88 in 1918; 39 in 1917; 24 in 1916; 21 in 1915; 30 in 1914; and 68 in 1913; this last being the average pre-war figure. The growth of the Craft in England and the increase in the number of lodges has necessitated the appointment of a second Deputy Grand Director of Ceremonies in the United Grand Lodge and of Assistant Provincial and District Grand Masters in the larger Provinces and Districts.

In Royal Arch Masonry, the progress has been marked in proportion, 71 chapters having been warranted during the year. Six Grand Superintendents have been appointed to provinces and two to districts: W. Lascelles Southwell to Shropshire, Lord St. Levan to Cornwall, Edward Holmes to Leicester and Rutland, Dr. E. H. Cook to Bristol, Rev. Dr. E. C. Pearce to Cambridgeshire, Major R. L. Thornton to Sussex, Sir George Fletcher Mac Munn to Punjab, and James Mac Kenna to Burma. Here, as in the Craft, it has been found necessary to appoint a second Deputy Grand Director of Ceremonies in consequence of the increasing number of Chapter consecrations.

The principal change in the government of Mark Masonry has been the appointment of Sir Richard Vassar-Smith as Deputy Grand Master in succession to Mr. R. Loveland Loveland, K. C., who has rendered long and valuable service in this degree in particular, but in all branches of Masonry in general.

A similar story is told by the Scottish Masonic authorities. New lodges are being formed, some in very remote districts, and the enthusiasm for the Craft and its many branches, apparently is deep-rooted and sincere. Certain restrictions as to the number of candidates that may be initiated at one time have been introduced which has led to the introduction of "waiting lists," thus affording an additional test for the neophytes. The Earl of Eglinton and Winton has been installed as Grand Master Mason in succession to Brigadier General R. Gordon Gilmour, Scotland being more democratic in its constitution than England, the Grand Mastership, in normal times, changing annually. One of the most important Masonic events of the year was the official visit of a deputation from the Grand Lodge of Scotland to the Grand Lodge of England.

In Ireland, Colonel Claude Cane has succeeded the veteran Sir Charles Cameron as Deputy Grand Master, who has devoted some seventy years of his life to Masonic work and propaganda. Ireland also, during the year, has lost its Grand Secretary, H. E. Flavelle, who was also well known as an indefatigable worker.

The support given to the three central Masonic institutions has been well maintained, the aggregate amount collected at the annual festivals totalling up to no less a sum than 293,188 pounds from 16,056 Stewards; while the Mark Benevolent Fund also enjoyed a record festival, 975 stewards being up to the sum of over 10,050 pounds. All the institutions have once more accepted the whole of the qualified candidates without subjecting them to the ordeal and expense of a ballot. The Freemasons Hospital and Nursing Home, placed at the disposal of the military authorities for the purposes of a War Hospital, has, during the year, reverted to its original purpose and has already well justified its existence, despite the doubts of many, when the scheme was first propounded, as to its necessity. There was no formal opening ceremony, but the Grand Master paid an informal visit at the time of the transfer and gave a welcome to the first patients. The Old Peoples' Institution has now 1400 annuitants on its books, while 777 girls and 905 boys are being educated and maintained in the other institutions. During the year, R. Percy Simpson has resigned from the secretaryship of the Girls' School, and, just at the closing of the year, comes the news of the passing of James Morrison McLeod, who, for more than twenty-seven years, guided the affairs of the Boys' School in a masterly and highly successful manner.

Many honors, politic and civic, have fallen to the lot of prominent Brethren during the year, but none gave greater pleasure than the Baronetcy conferred upon the Deputy Grand Master, Sir Frederick Halsey. The Earl of Stradbroke, Provincial Grand Master of Suffolk, has now left to take up his duties as Governor of Victoria, but this is the only province in England which is not under the direct government of its appointed head. During the year three Provincial Grand Masters have been installed into office: F. M. LaMothe, Isle of Man; Louis S. Winsloe, West Lancashire; and the Bishop of Thetford, Norfolk. Four District Grand Masters have also been appointed: Major-General Sir George Fletcher MacMunn, Punjab; James MacKenna, Burma; John Langley, Egypt and the Soudan; and Henry J. Hyde-Johnson, Nigeria.

The Masonic Million Memorial Fund, originating with the Grand Master, is making steady headway, an impetus having been given to the scheme during the year through the

acquisition by Grand Lodge of the long line of premises adjoining the existing Masonic buildings in Great Queen Street. The Duke of Connaught has now expressed a wish to meet all the Provincial Grand Masters in conference upon the scheme immediately after his return from India.

One of the most notable events of the year has been the formation of the grand jurisdiction of Queensland, which promises to be one of the strongest of the overseas jurisdictions.

A notable attack on the Craft was made during the year by a prominent London daily, but the readers of THE BUILDER have already been made familiar with the trenchant and effective reply of Brother A. E. Waite.

The obituary list of the year has not been heavy, but it contains some noted names of hard workers in the Masonic cause. Four Grand Wardens have passed away: Lord Egerton of Tatton (who was also Past Provincial Grand Master for Cheshire); the Earl of Dartrey; Lieutenant-Colonel Sir Gerard Smith (Past District Grand Master Western Australia); and Sir Thomas Vezey Strong. Two Grand Chaplains in the persons of the Rev. Richard Peek and Bishop Stevens have also joined the Grand Lodge Above. Other notable names in the list are Judge Woodfall, the Rev. C.E.L. Wright (who bequeathed his Masonic collection to the Grand Lodge Library), Sir Gabriel Stokes, R. G. ; Venables, Sir David Mercer, and Riehard Luck, all Past Grand Deacons, Percy F. Wheeler and James Morley, Past Assistant Grand Registrars; Dr. Hill Drury, J.R. Cleave, William Lestocq, and James W. Mathews (founder of the Genesius Club of Instruction), Past Assistant Grand Directors of Ceremonies. But not all the ardent lovers of the Craft and workers in the cause are included in Grand Lodge lists. Many names could be mentioned, but to the writer and to many others, the passing of Frederick Henry Buckmaster, London Rank, an ardent student of Masonry in all its branches and one who was a thorough exemplification of what a Mason should be in practice as well as in idealism, will be felt for many days and years.

And the future? As a body we are the admiration of the world for our noble exemplification of our Masonic principles of Brotherly Love, Relief and Truth. We can honestly lay claim to that achievement as a body. Have we the same right to claim it as individuals? Do those who are dependent upon us regard us individually with the same high esteem and respect as the world at large appreciates us a body? By the populace we

are acquitted as possessing high ideals and acting up to them; what is our individual position? It is a personal question, and the answer cannot here be written. It must be answered individually.

----o----

GRAND LODGE OF ARIZONA ADOPTS N.M.R.S. STUDY CLUB PLAN

At the Annual Communication of the Grand Lodg of Arizona the Committee on Foreign Correspondence made the following recommendation to the Grand Lodge, which was adopted:

“Your Committee recommends that each and every Master of a Subordinate lodge in this Grand Jurisdiction be directed to immediately proceed to the formation of a Study Club (provided that one has not already been formed in his lodge), to meet at least once every month and on a date when no degree work is in progress; that each lodge decide for itself the manner of carrying out the objects of this recommendation, but we recommend that each lodge follow the general outlines of the Study Club plans as promulgated by 'THE BUILDER' of Anamosa, Iowa. Further, that the incoming Grand Master see that this recommendation is carried into effect at the earliest possible date and that each lodge be required to report to this Grand Lodge at its next annual communication the progress and results of the formation of the various Study Clubs.

Harry A. Drachman, Chairman,

H. D. Aitken, Member

Lloyd C. Henning, Member,

February 8, 1921. Committee.

----o----

Good character is human nature in its best form. It is moral order embodied in the individual. Men of character are not only the conscience of society, but in every well governed state they are its best motive power; for it is moral quslities which, in the main, rule the world. - S. Smiles.

WHENCE CAME FREEMASONRY

BY BRO. E. ELLISON, CALIFORNIA

A REVIEW OF THE HISTORICAL FORCES WHICH TENDED TO GIVE THE FRATERNITY ITS PRESENT CHARACTER

IT IS AN ambitious undertaking to attempt to compress the history of this venerable institution within the limits of a brief article. Let me say at the outset, that it is not my intention to enter into details. Rather, I propose to draw a brief sketch, or, more accurately, an outline of the historical forces which tended to give the Fraternity its present character. Let me add that I do not lay claim to original research or discovery in Masonic history. I shall only try to piece together information obtained from a general reading, not only of Masonic, but also of so-called profane works.

ORIGIN UNKNOWN

The origin of Freemasonry is unknown. All attempts to penetrate the veil which enshrouds the birth-place and cradle of the institution have proved fruitless. True, our tradition informs us that “it has existed from time immemorial,” but is not that in itself an

admission that we do not know when or where it originated? Probably we shall have to content ourselves with Topsy's philosophy and say that it “just growed.” I mean by that, that it has sprung into existence in response to that instinct which impels man to seek the association, the friendship, and the protection, of his fellow men.

Up to a generation or two ago, it seems to have been the accepted belief among Freemasons that their Fraternity was in no particular the work of man but of divine origin; that is to say, it was believed that at some time in the remote past the G.A.O.T.U. had handed down the peculiar mysteries of Masonry to some of the personages of whom we read in the Old Testament, and that these mysteries had been minutely and regularly transmitted down through succeeding generations. There was, of course, some question as to who first received the divine revelation. That honour has been variously accredited to King Solomon, Moses, Noah, Tubal Cain and even to Adam. But, in either case, the belief rests upon a foundation no stronger than the legends which we find embalmed in the so-called Ancient Charges or Gothic Constitutions, or in Dr. Anderson's “Constitutions and History of the Ancient and Honourable Fraternity of Free and Accepted Masons,” and has been discarded because it could not stand the test of scientific historical examination.

HUMAN ORIGIN OF THE FRATERNITY

We now look upon the Fraternity as of purely human origin - the product of the minds of those who comprise it and have comprised it. In other words, it is a reflex of the hopes and ideals, the aims and aspirations of its membership. At the same time, it has been subjected to pressure from without, because the men who comprise the Fraternity are also members of the larger surrounding human society, and their viewpoint as Freemasons is consciously or unconsciously influenced by the education, the training and the experience they have acquired in the outside world.

We know that there is a constant change in the current of thought with reference to almost every subject and condition of life. As science advances and knowledge increases we are gradually throwing off many beliefs which our forefathers religiously entertained, just as, by the swine law of progress, many of the things to which we today pin our faith will be disproved and rejected by our descendants.

Like every other human institution, Freemasonry has been affected by this change. The history of the Fraternity, therefore, in a measure runs parallel to the history of the intellectual development of humanity. On its long march down the centuries, each age has put its seal and imprint upon the institution; it has been impressed with the philosophy characteristic of successive ages; and it has accepted, absorbed and preserved in its system many customs and usages, many forms and ceremonies, many beliefs current in the outside world during different periods. With the passage of time, some of these have become obsolete and have been discarded, others are being carried along in the body of Freemasonry, although the original significance of them has been lost sight of or forgotten, and still others have been invested with new meaning - new symbolism.

MORAL PHILOSOPHY DIVINE

There is one thing divine and immutable about Freemasonry, namely, its moral philosophy. But in that respect it does not differ from other organizations which undertake to teach men their duty to God and to their fellows. There is no progress in moral doctrines. The Moral Law - the Ten Commandments - is as true today as on the day it was handed down to Moses in thunder and lightning at Mount Sinai. The Golden Rule of the Carpenter of Nazareth is as truly a living ideal in our day as on the day He first gave it to the world in His Sermon on the Mount.

OLD BELIEF ABANDONED

Why has the old belief in the divine origin of Freemasonry been abandoned? In the past century tremendous strides have been made upon every field of knowledge, including that of history. Within the memory of living men, the sites of the cities of ancient civilizations have been relocated and their ruins excavated. The languages of peoples who have long since vanished have been reconstructed and translated into modern tongues. The pyramids of Egypt have been explored and their hieroglyphs deciphered. The temples of Ancient Greece and the catacombs of Rome have given up their secrets. The gravemounds of the Scandinavian chieftains have been opened and have laid bare their wealth of historical treasure. Travellers have explored the countries of Asia, where no white man formerly had

set foot, and have returned with the sacred books of religions established centuries before the Christian era. From the material thus obtained, coupled with the fragments of ancient learning which have come down to us, the modern historian has presented to us a reconstructed history, enabling us to form a clearer conception of the lives and habits, the religious, social and political institutions of the ancient peoples.

MYSTO-RELIGIOUS SOCIETIES IN ANCIENT TIMES

Among other things, we have learned of the existence in highest antiquity of secret mysto-religious societies, similar in some respects to our present day Freemasonry. This historical fact has received close study at the hands of Masonic students, who have devoted years of labour in an endeavour to establish the descent of our Fraternity from the mystic brotherhoods of ancient times. Some of our learned brethren have essayed the task of tracing the pedigree of Freemasonry back to the birth of civilization, and in order to demonstrate the ancient origin and high descent of that institution, have attempted to reconstruct the rites of the Ancient Mysteries. I shall not attempt to examine the various elaborate pedigrees that have been traced, or the ingenious arguments that have been advanced in support of them. The fact is, that no satisfactory written or other authentic record has come down to us concerning the secret rites of these Mysteries. Consequently, the efforts made to reconstruct them from the references available are not likely to have met with better success than would the attempt on the part of a profane of our day to give to the world the benefit of our Masonic ceremonies.

It should be remembered that we are here dealing with the customs and usages of peoples who have long since disappeared from the earth, with whose institutions we are, after all, but imperfectly familiar, and whose viewpoint it is difficult if not impossible, for us to obtain. Let us also bear in mind that the secrecy of present day Freemasonry is as nothing when compared with the jealous care with which the ancients guarded their secrets from the profane. The laws the Brahmins, for instance, provided that if an uninitiate was caught listening to the reading of the sacred books, he was to be punished by pouring hot oil into his ears, and if he had succeeded in committing to memory any portion of the text, his throat was to be cut.

LEGENDARY OR TRADITIONAL HISTORY

We shall divide the history of the Fraternity into two parts. The first, we shall call the traditional or legendary period, by which we mean the time before accounts of current events were committed to writing; when all information was perpetuated by oral communication from father to son, and from generation to generation. The second, we shall call the historical period, and by that, we, of course, mean that part of the life of the Fraternity concerning which we draw our information from authentic records, whether found in lodge books, in the public archives, or in the literature of the day. The first period is like a desert "without milestone or finger post," and the Masonic explorers who have attempted to trace the path of the Fraternity by its "footprints upon the sands of time," have traversed so many divergent roads, and have arrived at so many conflicting conclusions, that their labour is of little value to us. Each succeeding writer has torn down and destroyed the hypotheses of those who have preceded him, in order, as it seems, to make room for his own theory.

HISTORICAL PERIOD

The historical period we shall again roughly divide into three eras. The first, (commencing about the year 1200 and ending about the year 1550), we shall call the Operative period. The second, (commencing with the Reformation and ending in the year 1717), for want of a better name, we shall designate as the Operative-Speculative period. The third, (commencing with the so-called Great Revival, the formation of the first Grand Lodge, and carried down to our own day), let us call the Speculative period. We will now consider these eras in the order named.

OPERATIVE PERIOD (1200-1550)

Bearing in mind the proposition we laid down at the outset of this discussion, that the character of the Fraternity has been largely shaped by surrounding conditions, let us briefly review the social and political institutions of the time.

FORMATION OF GUILDS

When the Roman Empire fell before the invasion of the barbarians of the North, the conquerors built upon its ruins a number of small tribal states. The people were barbarous and quarrelsome, and these states were in constant warfare with one another. For centuries might was the only law. Anarchy reigned supreme. The great civilization of the Romans became engulfed and disappeared. This is the period known in history as the Dark Ages.

Slowly and painfully civilization had a new birth. The tribal governments gave way to national authority. The people fell under the softening influence of Christianity. Wars became less frequent, and men again began to practice the arts of peace.

During the disturbed period of the Dark Ages, the artisans and workmen of the cities, in order to obtain protection from the repacity and cruelty of then feudal lords, banded themselves together into trade guilds, or corporations, and step by step, by means of bribe, purchase, and quite often by open rebellion, succeeded in wresting from their lords paramount the privilege of regulating the affairs of their respective crafts, and, later, established the complete self-government of their cities. The Masons, like their brethren of other crafts, also formed corporations; but since their employers and feudal lords, in the majority of cases, were ecclesiastical dignitaries, Princes of the Church, it was to them that the Masons applied for their charters of privileges. References to these instruments have been found in the fabric rolls and archives of medieval churches.

GOTHIC CONSTITUTIONS

But the most interesting information concerning the organized life of our forefather Masons in medieval times is to be found in the so-called Ancient Charges or Gothic Constitutions. The originals of these curious documents were drawn at a time when the art of writing was known only to the members of the theological profession, and they bear the imprint of the credulity and ignorance which characterizes all the literature of the period. Their contents are usually divided into two parts. The first, purports to be a history of the craft from its inception down to date, and is valuable chiefly as showing what was the

belief of our Masonic fore-fathers concerning the origin and progress of their craft. As a chronicle of actual events it has no value at all. The oldest existing document of this kind is the so-called Halliwell Poem, composed about the end of the fourteenth century, although it bears internal evidence of having been compiled from much earlier manuscripts.

MASONIC LEGENDS

The Buchanan MS., a seventeenth-century Scotch Constitution, may be taken as the type for all these documents. In it we are told that God gave the Seven Liberal Arts and Sciences to Jabal, Jubal and Tubal, the three sons of Lamech; that when He was about to take punishment upon the world for its sins by the Flood, the sciences were enclosed in two pillars; one made of wood, that it might not sink; the other of marble, that it might not burn; that after the Flood the pillars and the secrets they contained were found by Hamarynes (Hermes), the father of all wise men, who taught the sciences to Abraham, and were by him brought into the "Londe of Egypt," where he imparted them to his "Goode Clerke Euclid." From Egypt the sciences were in due course of time introduced into Palestine.

The building of King Solomon's Temple pays an important part in the narrative, and we are told of Hiram, the King, and Hiram, the Builder, the latter being referred to as the King's Son of Tyre. We are told, further, that in the days of Charles Martel, the science of Geometry, which our operative forefathers regarded as synonymous to Masonry, was brought into France by one Naymus (Mamon) Grecus, who had been employed at the building of the Temple. Now that edifice was erected about one thousand years before Christ. Charles Martel ruled in France nearly eight hundred years after Christ, so that our good brother Grecus must have attained the rather unusual age of nearly eighteen hundred years. Of course, the matter of bridging the span of eighteen centuries by the life of an individual did not trouble the legend writers of the Middle Ages. I am citing these things to show that the "legendary" history of Masonry is simply a compendium of sacred and profane history coloured by the romance so generally accepted during that period.

ANCIENT LANDMARKS

The second part of these documents contained the rules and regulations of the Craft, and taught members their duty to God and to one another. Many of these ancient regulations have come down to our own time and are a part of the body of our laws under the name of Ancient Landmarks.

It should be added that in the days before Grand Lodges had been formed, the status of a lodge was determined by it having in its possession a copy of these Ancient Charges. These, therefore, served the purpose of our present day charters.

CLAIM TO DIVINE ORIGIN

The Masonic Craft is unique in the respect that it is the only one of the medieval guilds for which divine origin was claimed, or which itself laid claim to have been established by Biblical personages. The probable explanation of this claim is to be found in the fact, that the Masons were almost exclusively employed upon religious edifices and therefore in close contact with the writers of history, as it was then written, and were especially favoured by the historians by having ascribed to their craft high antiquity and a long line of royal patrons and protectors. We should bear in mind that in the Middle Ages high descent was regarded as of great importance, and that many families, and nations even, claimed to be able to trace their ancestry back to the flood and even to a more remote period.

The intimate association of the Masons with the members of the religious order, also tended to give to their craft that semi-religious character which it has maintained ever since.

The Masonic guilds also differed from other medieval trade corporations in the fact that in the former masters, journeymen and apprentices remained members of the same society. In other trades, especially in the commercial pursuits, the guild masters became wealthy

and arrogant, and made use of their power to oppress their journeymen and apprentices, with the result that the latter formed guilds of their own as protection from their masters.

In the Masonic craft there was no opportunity for great financial gains. The masters did not undertake work on their own account, as do our modern building contractors. The owner of the building to be erected furnished all the material entering into its construction, and the craftsmen, from master to apprentice, were engaged to supply the skill and labour required in preparing plans and specifications, shaping the material and assembling it in the edifice. The master was the executive head of the job - the master workman - and laboured side by, side with his "companions and varlets" (fellow-crafts and apprentices) in the lodge or on the scaffold.

The pay was modest, considering the character of the work and high requirements of the trade, not only in manual dexterity, but technical training and scientific knowledge and artistic sense. Still the craft had high standing among the trades, and ranked among the most honourable of professions; and its members enjoyed certain exemptions and immunities which may account for the fact that they assumed the name "Free Masons."

BLACK DEATH-STATUTES OF LABOURERS

About the year 1340 Europe was scourged by a dreadful contagious disease, known as the Black Death. So virulent was the contagion and so frightful its ravages that the population in many countries was decimated, and in certain districts completely destroyed. In consequence, there existed a great scarcity of labour, especially in the skilled trades. The workmen, as might be expected, took advantage of this scarcity to improve their wages and conditions of employment. Their efforts met with strong opposition from the employing classes, who complained to King and Parliament against what they regarded as exactions on the part of the workmen. Drastic legislation was enacted prohibiting and punishing any attempt to increase wages above the level prevailing prior to the pestilence. This and kindred legislation has been classified in history as the Statutes of Labourers." It did not have the desired effect, as is shown by the fact that in every succeeding Parliament the Commons renewed their complaints and grievances, but the only remedy proposed was to increase and sharpen the penalties of the law. Finally, a statute was enacted outlawing all forms of organizations having for their object the regulation of wages and denouncing

such organizations as conspiracies. This was intended as a death blow to the guilds; but it failed signally. The guilds formed themselves into burial societies and continued in existence under that guise.

The prosecutions of the Masons under the Statutes of Labourers were especially vigorous and severe, and the members of the lodges, therefore, were compelled to assemble in secret. It is an interesting question whether this may not be the period referred to in the Monitor, where we are told that "our ancient brethren assembled on the highest hill and in the lowest vales, the better to observe the approach of cowans and eavesdroppers." Prior to this time, according to the Ancient Charges, the Masons in given districts met openly in Annual Assembly, and their meetings were attended by members of the nobility as well as the civil magistrates. It may be well to explain here that a "cowan" in Masonic language is one who attempts to practice the craft without being a member of a regular lodge, and having been duly apprenticed to the trade.

Curiously, the oldest lodge minute extant, that of Edinburgh Lodge No. 1, Scotland, contains an account the trial of one George Patton, who had vexed the souls of his brethren by putting a cowan to work for two days and a half. The minute is dated July 31, 1599.

"ACCEPTED" MASONS

The lodges also adopted the expedient of admitting to membership men of high birth and station and placing themselves under the patronage and protection of these new brethren. This gave to the lodge an air of respectability, enabled its members to obtain employment on public buildings in preference to cowans, and insured them a measure of protection from the severity of the Statutes of Labourers. The number of non-operative members gradually increased, and they became known in the Fraternity as "Accepted" Masons or "Geomatics."

GOTHIC ARCHITECTURE

It was during this era that the beautiful Gothic style of architecture was developed and perfected and the noble churches erected which distinguish the ancient cities of Europe where they stand as eloquent witnesses to the skill and industry of those who built them, and the art and science of those who planned and designed them. The architects of succeeding ages have copied and imitated, but have never been able to improve upon either the style or construction of these famous edirces.

DECLINE OF GOTHIC ARCHITECTURE

The Reformation was followed by a decline in church building. The property of the church was confiscated by the temporal powers, and Freemasonry as an operative science became almost a lost art

OPERATIVE - SPECULATIVE, PERIOD (1550-1717)

We have now arrived at the most interesting period in the life of Freemasonry, the time when the societies of builders and architects were transformed into speculative or philosophical associations.

Although this era is closer to our own day than that of Operative times, the lodge records are extremely meagre and fragmentary. True, they bear sufficient testimony to the fact that Freemasonry had a continuous existence from earlier times, and also to the dual character of the membership of the lodges; but the lodge books are silent upon the subject we are most interested in, namely, how the so-called speculative element became superimposed upon the operative.

In Order to form an opinion on that subject, it is necessary to consult contemporary literature, supplemented by information concerning the lives, habits and intellectual pursuits of men who were prominent in the Fraternity. Assembling all the information thus made available, we can form a tenable theory.

POWER OF THE CHURCH

Let us first briefly survey the social and political and life of the people. The power of the Church had advanced so rapidly during the last centuries of the Middle Ages, that it had become the dominant factor, not only in religion, but in the affairs of state. So powerful had it become politically, that the Pope of Rome could compel a German Kaiser to stand barefoot in the snow for three days, clad in the penitential hair shirt, while begging forgiveness. The Church proudly proclaimed the doctrine, that "as the sun is a greater light than the moon, so is the spiritual greater than the temporal power." Kings and princes ruled only at the will and pleasure of the Holy Father at Rome. The influence of the Church extended to every detail of life, and from the cradle to the grave.

During the Middle Ages the Church had been the repository of all learning, and it was also the patron of the arts and sciences. This position suited it, because it served to glorify religion and to exalt the power of the Church. In its capacity as Keeper of the Public Conscience, the Church was also the censor of public morals and beliefs, and no one was permitted, except by its sanction, to give utterance to any new idea upon any subject. As is always the case with irresponsible power, the Church became arbitrary, despotic and tyrannical. Its sole care was to preserve the existing order, and it therefore prohibited the publication of any innovation. It mattered not whether a new idea or scientific discovery conflicted with the dogmas of the Church. The fact that it was contrary to the accepted belief was sufficient to exclude it. The author was haled before the ecclesiastical tribunal and ordered to recant. His books were burned by the common hangman, and the author himself was indeed fortunate if he did not share the fate of his work. History records the names of many men who were thus compelled to deny great scientific discoveries they had made, and of others who refused to recant and sealed their conviction with their blood.

HERMETIC PHILOSOPHY

The Reformation changed all this. That event was not only a protest against the many religious superstitions perpetuated by the Church, but was a revolt against the mental bondage laid upon the people. No sooner was the yoke lifted than men began pursuing

knowledge upon every field and in every direction. They threw themselves with especial enthusiasm upon the study of the natural sciences in an effort to solve the mysteries of Nature's wondrous laws. Having no previous experience, and no rules of reason to guide them, they indulged themselves in the wildest speculations and the most extravagant flights of fancy.

Among the studies which occupied the time of the scientific men of that day were the following: They studied the heavens, believing that in the courses of the celestial bodies they could foretell coming events. They experimented with the transmutation of the base metals into gold. They tried to compound a salt, or panacea, which should be a sovereign remedy in all diseases which flesh is heir to. They travelled in search of the fountain of eternal youth. They practised magic, white and black. They endeavoured to form a "word," or combination of letters, which when properly pronounced would enable them to command the spirits, which, as was then believed, inhabited the sea and air, etc. The generic term for all these studies was the Hermetic, or secret, philosophy. Although we may smile at the vagaries of these sages, we must not forget that humanity owes them a debt of gratitude. Upon their labour and industry our modern sciences rest. The astrologer, who studied the stars and cast horoscopes, is the progenitor of the modern astronomer. The alchemist, who laboured to transmute the base metals, is the forerunner of our chemist. Much of our medical science is founded upon the experiments of the Hermetics who tried to produce the universal salt.

ROSICRUCIANISM AND THE KABBALA

The mystic philosophy of the Brotherhood of the Rosy Cross and of the Hebrew Kabbala was given to the world about the middle of the sixteenth century and were widely studied by the learned men of the day.

In those days there were no universities in the modern acceptation of that term. The Hermetic philosophers, who were as a rule poor men, attached themselves to the households of men of high rank, who provided them with the necessary materials for conducting their experiments and also afforded them protection from the ignorant and bigoted populace. In those times it was not quite safe to be known as a seeker after truth. The common people regarded the Philosophers with superstitious dread, believing they

were in communion with evil spirits, a belief which was no doubt strengthened by the peculiarities of dress and habits affected by the Hermetics. Many of them lost their lives at the hands of enraged mobs who believed they were rendering both God and humanity a service by ridding the world of them. It might be added that the noble patrons of the Philosophers were not actuated by any desire to promote the general knowledge. They sought their help, believing them capable of foretelling the outcome of wars and intrigues. Greed for gold was no doubt their motive for patronizing the science of alchemy.

TRANSFORMATION OF THE SOCIETY

The bearing of these facts upon the history of Freemasonry, is obvious. We have already noted that in the Middle Ages a number of lodges placed themselves under the patronage of powerful princes and nobles, and we stated the reasons which impelled them to this step. Many of these high and mighty men also became employers of Hermetic philosophers, and we are not overstepping the bounds of probability in stating that the noble patrons introduced the Hermetic philosophers into the craft societies, where, under the seal of secrecy imposed by the obligation, they exchanged views, discussed the progress of their experiments, and thus gradually transformed the lodges into speculative or philosophical societies, finally incorporating in the ritual the so-called speculative element, which ultimately gave to Freemasonry its present character.

At this point it will be noted that, while Freemasonry as an operative art was practised in nearly every country of Europe during the Middle Ages, it is in the British Isles alone that we find the speculative element embodied in the Masonic system.

In Germany and France the operative societies continued to exist until the middle of the last century, when they were imperceptibly merged into the modern trades union movement. In point of efficient organization the German “Steinmetzen” were in advance of their brethren in other countries, having in 1549 organized their craft under a national government, with headquarters at Strassburg, the Master of Works of the cathedral of that city being the Grand Master.

EARLY “ACCEPTED” MASONS

The earliest “accepted” Mason on record is John Boswell, a Scotch nobleman; who was a member of a lodge in Edinburgh in the year 1600. Earl Morey (Murray) is also an early “accepted” Mason. He was only the patron of the Masons in his domain, but also rated a great Hermetic philosopher. He was admitted in the year 1641. Elias Ashmole, a great English antiquary and Hermetic and Rosicrucian writer, was “made” in Warrington Lodge, England, 1647.

SPECULATIVE PERIOD (1717 -)

We have now arrived at the last period of our review, at the opening to which the Fraternity “threw off the trammels of the operative art” and evolved into a benevolent philosophical society, in which form it has spread to every quarter of the globe and is being practised in every country where the people have arrived at a sufficient high state of civilization to appreciate its beauty.

Let us again take a view of the social and political conditions, as they presented themselves during the first decades of the period we are now considering.

ABSOLUTISM IN GOVERNMENT

The Reformation had broken the power of the Church, but in doing so it had helped to build up another power which, in course of time, became an even greater menace to human freedom and progress. As the Church declined in importance, the authority of the kings advanced. Step by step, the king became absolute, both in state affairs and in the government of the Church. The latter became the handmaid of the temporal power. Government control by both pulpit and press, and other means of public expression, rendered it difficult and dangerous for the people to air their grievances, and gradually they were deprived of every right and privilege. “The King can do no wrong” became the principle by which the nations were governed.

The only country in which the people had maintained in their own hands a share in government, and where the personal rights of the citizens were respected, was England. When the king of that country attempted to make himself absolute, the people rose in rebellion and assumed the reins of power into their own hands. England, therefore, was regarded with great admiration and respect by the people of continental Europe, and her institutions were studied and praised by the reformers of other lands. In time the effects of the revolution in England made themselves felt on the continent. About the beginning of the eighteenth century the system there had become so rotten and corrupt that it was ready to fall of its own weight. The "forward looking" men of the time boldly condemned and denounced the existing order and demanded its overthrow. Art and science had a new birth. This was the so-called Golden Age of literature.

DEISTS' CULT

During this period a new religious cult sprang up, known as the Deists. They took the ground that all religious dogmas are the invention of the priests with a view to keeping the people in ignorance and subjugation, and they declared that the only right way to worship God was in his wondrous works. They also preached the "Brotherhood of Man" and gave to the world the slogan: "Freedom, Equality and Brotherhood." There is no doubt that Freemasonry became deeply impressed with the new religion; one of the chief tenets of our Fraternity being religious toleration, its only requirement being belief in the Supreme Architect.

In the early days of the eighteenth century, a number of the foremost men of science and letters of continental Europe visited England, some to study her institutions and others to escape persecution at home. Naturally, they associated themselves with men of their own views and pursuits. At this time the most prominent members of the Royal Society, a body of British scientists, were members of the Masonic fraternity. They introduced their visitors into the mysteries of the Craft. When the latter returned to their own countries, they came as missionaries for the new philosophy.

SPREAD OF FREEMASONRY

The society spread rapidly from England and Scotland to other countries of Europe and also to America. The men who were labouring to establish the new principle in religion and government made use of the fraternity to propagate these principles, and did so most effectively. It was not long, however, before the powers of the time began to recognize in Freemasonry a menace to the existing order and took steps to suppress it. Kings pronounced banishment and death penalties upon its votaries. The Church hurled its anathema against them. And the blindly bigoted populace pursued them in frantic fury. To this rule there were some exceptions. King Frederick II, of Prussia, who, as Crown Prince, had been made a Mason, on his ascension to the throne took the Fraternity under his immediate protection and raised it to the dignity of a semi-public institution. A king of Sweden had prohibited the practice of Freemasonry under pain of death. His successor repealed the edict and bestowed marked favour upon the Fraternity. This monarch was at the time engaged in a struggle with the old nobility. Accordingly, he sought to make use of Freemasonry in his cause by securing the admission of men who had made their mark in art, science and literature, thus creating a new nobility of mind and attainment with which to combat the old aristocracy of birth and wealth. The impress thus left upon the Fraternity in Sweden has persisted to our own day. The Craft was introduced to America in the year 1738, and here it found fruitful soil. We shall, perhaps, never know the full extent of the part played by the Fraternity in establishing upon this continent the principles of justice and democracy. We know that a number of those who signed the Declaration of Independence were Freemasons, and among those who were in the forefront of the struggle for independence were men who had taken the oath upon the Masonic altar. In short, the early history of this nation is intimately associated with the history of the Masonic Fraternity.

ESTABLISHMENT OF THE MOTHER GRAND LODGE

The history of Freemasonry during the period we are now considering commences with the establishment of the Mother Grand Lodge. On St. John's Day, 1717, the Masters and Wardens of four lodges meeting in London assembled at the “Goose and Gridiron” tavern, and, having put the oldest Master Mason in the chair, they erected and proclaimed the Grand Lodge of England, which is the mother and model of all grand bodies.

Shortly thereafter a committee was appointed to examine the Ancient Charges and to “digest them upon a new and better form.” One of the members of this committee was Dr. James Anderson, a Scotch Presbyterian minister, author of the first printed work on

Freemasonry. His "Constitutions and History of the Ancient and Honourable Fraternity of Free and Accepted Masons" was published by order of the Grand Lodge and was widely read. It passed through a number of editions; but it is no longer regarded as a textbook, since more recent investigation has shown it to be historically inaccurate and in other respects unreliable.

The committee doubtlessly introduced a number of innovations in the ritual as well as in the form of government of the Craft; but they simply built a new superstructure upon an old foundation. The basic principles of the Fraternity have remained unchanged through all vicissitudes of time.

Closing this discussion, I would express the hope that the members of the Fraternity would give to its history a more close study. It will enable them to understand and appreciate many things about their glorious Craft which are now a sealed book to them. It will tend to increase their respect and admiration for their ancient institution, and that can but result in making them better Freemasons - and that means better men.

MASONIC CLUBS IN THE A.E.F.

BY BRO. CHARLES F. IRWIN. OHIO

UPON THE entrance of the United States into the World War, the several Grand Lodges considered carefully the advisability of issuing charters to Military lodges. Most of them declined to do so. Since the war and our return to peace-time conditions, the wisdom of this decision is apparent to those who were in the army and who were identified with the Masonic activities which were carried on through the Masonic Club movement. Although the writer assisted in the conferring of the several degrees in lodges which came over to France from several Grand Lodges at home, yet I am convinced that in most cases it would have been as well both for the candidate as for the Craft in general had the postulants waited till they returned to America. Usually there sprang up in the minds of soldiers a sudden desire to enjoy whatever privileges or benefits might flow from Masonry. They were hastily entered, passed and raised without time to consider the several steps or to

familiarize themselves with the lectures. They therefore could in the nature of the case get but the superficial view of the Fraternity and not the underlying principles.

The decision to refrain from issuing military charters or dispensations left the Craft within the army to their own devices. The heroic struggle of the Grand Lodges of America to send a Commission to France to provide for the Craft in the A.E.F. - their efforts to break through the "invisible government" which hedged in those who had the authority to grant the passports, is embodied in the report submitted by the Committee under the leadership of Justice Scudder, of New York. The Justice presented a bound copy of this report to me in Paris and it made fine reading not only for us Americans but also for my British and French Masonic brethren. I took pleasure in loaning it to numbers of both these classes.

One of the evidences of the vitality of the Craft is found in the spontaneity with which the Craft got together under the most unusual and unpromising circumstances for social intercourse and for comradeship.

Before embarkation for foreign service groups of the Craft had gravitated together in the several cantonments and embarkation camps. Aboard many transports of British and American registry were found Masons in the crews. By the courtesy of these marine officers and brethren, cabins were thrown open for our use and we held conferences and rallies as we passed through the strain of expected submarine attacks.

After landing in France the natural places for Masonic Clubs to open were at the ports of entry and the centers of largest concentration of troops. Consequently the clubs of Brest, St. Nazaire, Bordeaux, Le Mans, Paris, Tours, etc., were the earliest. As early as the fall of 1917 these clubs were coming into existence. Being left necessarily to our own devices, and under the severe strain of fighting conditions we were in no shape to turn our attention as actively toward Masonic club life as we were after the signing of the armistice. Yet, early in the spring of 1918, the clubs began to appear in the training camps and even in individual units. The latter were invariably itinerant clubs and suffered a more severe strain for support than the permanent clubs of the camps and depots.

With the Army of Occupation, the Masonic Clubs entered the Rhine Valley and speedily became the centers for relaxation and fellowship for Masons of high and low degree. The Club at Coblenz was a fine example of these. With its commodious parlors and its fine spirit of fellowship it has left an indelible record on the members of the Craft who enjoyed its hospitality. This club still ministers to the Craft.

It is to be noted here that four of the welfare organizations which worked with the army abroad were strong supporters of our clubs and rendered us splendid support. I refer to the Red Cross, Salvation Army, Jewish Welfare Board, and Y.M.C.A. The Y.M.C.A. especially gave us invaluable assistance for which American Masonry can not be too appreciative. This organization was offered and manned to an unusual degree by Master Masons. One club - the Overseas Club of Paris - was composed almost exclusively of secretaries and officers of the Y.M.C.A. The earliest attacks upon that institution sprang from sources which have ever been opposed not only to the principles for which the Y.M.C.A. has stood but also opposed to Masonry. To attack the Y.M.C.A. meant to attack Masonry at the same time.

The places where the clubs should assemble were matters of grave importance. Technically they could not be held in military buildings. Actually many of them were held in military buildings and were patronized by those in high command. The clubs usually came into existence in the same way. A few enthusiastic Masons met together and proposed a club. Investigation discovered who were Masons and an invitation was issued for those to assemble in a certain place on a specified date. Usually this proved to be a Y.M.C.A. hut. For in every hut you could find one or more Masonic secretaries. The club contained the usual officers - president, vice-president, secretary and treasurer. In addition to these came several committees, the number varying according to the strength of the club. Meetings were held weekly and programs were put on. These were made up of music, oratory, and reminiscences. Later in the period of overseas life, contact was had with the Entertainment Section of the A. E. F. and troupes were assigned to the Masonic clubs just as they were to the huts and other places of troop meetings.

Later we also organized the work of the clubs in several of the bases so as to have the presence of the American girls working in the several welfare organizations. Thus an element of the home life proved invaluable. At these special social meetings dances and other forms of entertainment prevailed. One thing was by common consent observed and that was the deposit of military titles as we entered the door. It was unique in the American

Army to hear a buck private greet a Brigadier General as “Brother Smith.” It was even more illuminating as to the democracy of Masonry to see that aforesaid buck private tag an officer of high rank in a “Paul Jones” and sail away with the fair prize. I really think for the first time we understood why this American custom was called “Paul Jones.” When our French guests beheld it for the first time they were amazed. For in their country it meant the height of rudeness to part a couple in the midst of the dance.

At every regular meeting of a club much attention was given “for the good of the order.” The sick, the distressed, those who were staggering under burdens imposed by the war, such received our attention. Flowers were sent to the sick in the hospitals, and laid upon the caskets of the dead. Masonic emblems were placed on the graves. The cases of Masonic soldiers were investigated and their desires forwarded so far as military custom would permit. We ministered to the dead in several ways. In all parts of our overseas army brethren who died were laid to rest by Masons. Though we could not use the formal ceremonials, yet we employed ceremonies understood by the Craft. One of many incidents comes to my mind. A Richmond, Virginia, brother had died in the camp in which the writer served as Camp Chaplain. At once there arose in the minds of the club the thought that he might be laid away Masonically. A regiment was in camp whose Chaplain had at one time been Grand Chaplain of the Grand Lodge of New Jersey. I refer to that prince of men, Captain Charles Dubell, of the Episcopal Church. I trust his many friends may read this and let him know of my humble tribute to his merits. Brother Chaplain Dubell chose for his pallbearers soldiers who were Masons. The officer who commanded the detail of troops was a Mason. In fact every man who had anything to do with the funeral was a Mason, and improvising with his inimitable skill, Brother Chaplain Dubell committed this brother to the bosom of mother earth with words which were understood to every Master Mason present. The writer had occasion to bury a Surgeon, the head of one of the Indiana Hospital Units at St. Nazaire, and in the sight of many soldiers, he laid away the brother, having as Wardens two Jewish brethren, and improvising much of the burial ritual of our Craft. One of these Wardens by the way was a Captain and the other a Sergeant.

Opportunities also came frequently to forward the interests of brethren who were sick or wounded. An officer, a member of an Illinois lodge, lay with his hip encased in a plaster cast. He was headed back to America and indications were unfavorable for his recovery. Ascertaining that he was aboard the hospital ship I secured a pass, boarded the ship, and entered the hospital bay. There, as they loosed the cables that held the ship to France, we placed our arms about this brother and whispered in his ears words of cheer and fellowship. And before we were able to leave the ship in the lower harbor, we sought the ship's surgeon, found him one of our number, and said good-bye with the assurance that

our brother who lay in weakness would receive princely care. Later correspondence establishes the fact that this occurred.

During most of this time the several clubs were self-upporting. When you consider that the "free money" possessed by the average doughboy per month was $5 or $6, and that he paid 25 cents a week dues and an assessment of 25 cents whenever flowers were to be ordered, you can measure faintly the hold Masonry had on its membership overseas. But a new period came with the arrival of the Overseas Commission headed by Justice Scudder and Merwin E. Lay representing the Grand Lodges, and of Charles Connery, representing the southern jurisdiction Scottish Rite. These separate commissions established headquarters in Paris, under the same roof. They worked in harmony and opened club rooms which were used by scores of the brethren sojourning in Paris or passing through that city. They endeavored to secure a list of the older clubs which had been formed throughout the A. E. F. and I believe they have a large list of the clubs. It would be well for members of the many A. E. F. Masonic clubs to forward their club names, locations, and further information to THE BUILDER to be added to the list.

These Commissions found many of the older clubs to be heavily in debt. This grew out of the fact that these older clubs at the old ports of entry were now the centers of the movement of troops homeward. By this time, the spring of 1919, the Masons were becoming aware of the worth of their clubs and they availed themselves of them at the ports of embarkation. Thus Bordeaux, St. Nazaire, and Brest faced serious deficits in their treasuries. The Commissions as soon as they discovered this condition forwarded moneys and erased the indebtedness. Moreover they financed the establishment of secretaries over these clubs at the ports of embarkation. Secretary Witte at Brest, and Secretary Huntley at St. Nazaire were two of the number. They were in the uniform of the Y.M.C.A. but were supported entirely by the Masonic Commissions.

These army clubs proved to be the breeders of friendships that have spread clear across the American continent. The brethten who met amid the shock of battle, who served in the back areas, and who endured that long strain when all hearts turned homeward and all feet marked time, and who sailed the Atlantic toward the civilian life; all these cemented friendships which today are ripening into the richest of experiences. My own most pleasant memories cluster around hundreds of these Masonic friendships and I am sure that scores from the Atlantic to the Pacific and from Gulf to Canada will recall those days we spent together when they see my name at the head of this paper.

The Masonic itch to create side degrees appeared everywhere at home and abroad. Numerous mushroom degrees appeared, to flourish for a day in some one locality and then fall asleep. The Order of the Frog was one which the writer helped to exemplify. Amid this transient growth, there emerged one degree which will remain as the flower of American Masonry in France. It originated in the aviation camps at Ramorattin, in the brain of secretary Charles Huntley, of Schnectady, N. Y. Its beauty and the potential power in its imagery were so apparent that it was impossible to hold it within the bounds of the one camp. Thus it slowly spread to neighboring camps. It is called the "S. O. L." Degree. Its similarity to our army "hardluck" slang proved a little unsatisfactory. But since these letters have no connection with the army slang, the name will doubtless prevail permanently. Unfortunately most of the troops had begun to return home before the worth of this degree was recognized. It was when the Commissions at Paris saw its value and financed the project of sending Brother Huntley to the various military centers to impart it, that it began to grow in numbers. The degree is purely military. Its one lesson is exalted patriotism. It is Masonry militant. It can be obtained only by Master Masons who served overseas. Also by any overseas soldier who becomes a Master Mason, and by the sons of any former overseas Mason. Thousands have received it, the number being now probably between 5,000 and 10,000. It would be worth while for any brother eligible to receive it to correspond with Brother Charles Huntley, Schenectady, N.Y., who is the Adjutant General of the Grand Dugout of America. The writer provided the 6 ritual and administered the degree to 400 in Brest in August of 1919, in the space of two afternoons and evenings. And literally hundreds of others were asking for the degree when the writer sailed with his ritual.

Masonry thus touched the soldier life on every side. It gave him entertainment; it furnished him friendships; it ministered to him when sick, and laid him away when he died; it spread its arms about him so that space and time lost their meaning to him; it has perpetuated itself on the tablets of a thousand hearts. The emblem of the Square and Compasses for the soldier of yesterday has become today the symbol of a brotherhood that is invincible, true, glorious, eternal.

----o----

KEEP ME STRIVING

BY BRO. G. A. NANCARROW, INDIANA

O keep me striving after Thee, my God,

I ask no lighter way to tread;

I seek not flowers but e'en the rod,

And feed my soul on hunger's bread.

For I would grow to Thee in nature's part;

Not at a bound to scale the heights

But by the hungerings of my heart

Reach up to Thee through days and nights.

To win to Thee though eons intervene,

Though I shall labor through the dust

A thousand groping lives which lie between-

I shall for Thou hast said I must.

----o----

God grants Liberty only to those who love it and are always ready to guard and defend it.
- Webster.

FOR THE MONTHLY LODGE MEETING

CORRESPONDENCE CIRCLE BULLETIN NO. 47

Edited by Bro. H. L. Haywood

THE BULLETIN COURSE OF MASONIC STUDY FOR MONTHLY LODGE MEETINGS AND STUDY CLUBS

FOUNDATION OF THE COURSE

THE Course of Study has for its foundation two sources of Masonic information: THE BUILDER and Mackey's Encyclopedia. In another paragraph is explained how the references to former issues of THE BUILDER and to Mackey's Encyclopedia may be worked up as supplemental papers to exactly fit into each installment of the Course with the papers by Brother Haywood.

MAIN OUTLINE:

The Course is divided into five principal divisions which are in turn subdivided, as is shown below:

Division I. Ceremonial Masonry.

A. The Work of the Lodge.

B. The Lodge and the Candidate.

C. First Steps.

D. Second Steps.

E. Third Steps.

Division II. Symbolical Masonry.

A. Clothing.

B. Working Tools.

C. Furniture.

D. Architecture.

E. Geometry.

F. Signs.

G. Words.

H. Grips.

Division III. Philosophical Masonry.

A. Foundations.

B. Virtues.

C. Ethics.

D. Religious Aspect.

E. The Quest.

F. Mysticism.

G. The Secret Doctrine.

Division IV. Legislative Masonry.

A. The Grand Lodge.

1. Ancient Constitutions.

2. Codes of Law.

3. Grand Lodge Practices.

4. Relationship to Constituent Lodges.

5. Official Duties and Prerogatives.

B. The Constituent Lodge.

1. Organization.

2. Qualifications of Candidates.

3. Initiation, Passing and Raising.

4. Visitation.

5. Change of Membership.

Division V. Historical Masonry.

A. The Mysteries--Earliest Masonic Light.

B. Studies of Rites--Masonry in the Making.

C. Contributions to Lodge Characteristics.

D. National Masonry.

E. Parallel Peculiarities in Lodge Study.

F. Feminine Masonry.

G. Masonic Alphabets.

H. Historical Manuscripts of the Craft.

I. Biographical Masonry.

J. Philological Masonry--Study of Significant Words.

THE MONTHLY INSTALLMENTS

Each month we are presenting a paper written by Brother Haywood, who is following the foregoing outline. We are now in "First Steps" of Ceremonial Masonry. There will be twelve monthly papers under this particular subdivision. On page two, preceding each installment, will be given a list of questions to be used by the chairman of the Committee during the study period which will bring out every point touched upon in the paper.

Whenever possible we shall reprint in the Correspondence Circle Bulletin articles from other sources which have a direct bearing upon the particular subject covered by Brother Haywood in his monthly paper. These articles should be used as supplemental papers in addition to those prepared by the members from the monthly list of references. Much valuable material that would otherwise possibly never come to the attention of many of our members will thus be presented.

The monthly installments of the Course appearing in the Correspondence Circle Bulletin should be used one month later than their appearance. If this is done the Committee will

have opportunity to arrange their programs several weeks in advance of the meetings and the brethren who are members of the National Masonic Research Society will be better enabled to enter into the discussions after they have read over and studied the installment in THE BUILDER.

REFERENCES FOR SUPPLEMENTAL PAPERS

Immediately preceding each of Brother Haywood's monthly papers in the Correspondence Circle Bulletin will be found a list of references to THE BUILDER and Mackey's Encyclopedia. These references are pertinent to the paper and will either enlarge upon many of the points touched upon or bring out new points for reading and discussion. They should be assigned by the Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves or extracts therefrom may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

HOW TO ORGANIZE FOR AND CONDUCT THE STUDY MEETINGS

The lodge should select a “Research Committee” preferably of three “live” members. The study meetings should be held once a month, either at a special meeting of the lodge called for the purpose, or at a regular meeting at which no business (except the lodge routine) should be transacted--all possible time to be given to the study period.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the Chairman of the Research Committee. This Committee should be fully prepared in advance on the subject for the evening. All members to whom references for supplemental papers have been assigned should be prepared with their papers and should also have a comprehensive grasp of Brother Haywood's paper.

PROGRAM FOR STUDY MEETINGS

1. Reading of the first section of Brother Haywood's paper and the supplemental papers thereto.

(Suggestion: While these papers are being read the members of the lodge should make notes of any points they may wish to discuss or inquire into when the discussion is opened. Tabs or slips of paper similar to those used in elections should be distributed among the members for this purpose at the opening of the study period.)

2. Discussion of the above.

3. The subsequent sections of Brother Haywood's paper and the supplemental papers should then be taken up, one at a time, and disposed of in the same manner. 4. Question Box.

MAKE THE “QUESTION BOX” THE FEATURE OF YOUR MEETINGS

Invite questions from any and all brethren present. Let them understand that these meetings are for their particular benefit and get them into the habit of asking all the questions they may think of. Every one of the papers read will suggest questions as to facts and meanings which may not perhaps be actually covered at all in the paper. If at the time these questions are propounded no one can answer them, SEND THEM IN TO US. All the reference material we have will be gone through in an endeavor to supply a satisfactory answer. In fact we are prepared to make special research when called upon, and will usually be able to give answers within a day or two. Please remember, too, that the great Library of the Grand Lodge of Iowa is only a few miles away, and, by order of the Trustees of the Grand Lodge, the Grand Secretary places it at our disposal on any query raised by any member of the Society.

FURTHER INFORMATION

The foregoing information should enable local Committees to conduct their lodge study meetings with success. However, we shall welcome all inquiries and communications from interested brethren concerning any phase of the plan that is not entirely clear to them, and the Services of our Study Club Department are at the command of our members, lodge and study club committees at all times.

QUESTIONS ON “THE EMBLEMS”

THE HOUR GLASS

Recite the monitorial lecture on “The Hour Glass.”

In what manner was the Hour Glass symbol commonly used by operative Masons? Is the emblem a modern one? How was it used in funeral ceremonies in early days? What is the lesson we should learn from this emblem?

THE SCYTHE

Recite the monitorial lecture on the “Scythe.”

Have you any answers to the questions asked by Brother Haywood in this section of his paper?

EMBLEMS OF MORTALITY

Recite the ritualistic lecture on these emblems.

What does the First degree symbolize? The Second? What does the drama of the Third degree symbolize? Did you realize the significance of the Hiramic Legend the night you were raised? Was its meaning entirely clear to you at that time, or did you have to study it out later?

SUPPLEMENTAL REFERENCES

THE BUILDER: Vol. IV. - Acacia, p. 323; Hour Glass, p. 325; Scythe, p. 325; Setting Maul, p. 323. Mackey's Encyclopedia Acacia, p. 7; Hour Glass, p. 337; Scythe, p. 674, etc.

THIRD STEPS BY BRO. H.L. HAYWOOD, IOWA

PART IX - THE EMBLEMS - CONCLUDED

THE HOUR GLASS

IN WRITING of Masons' Marks, Brother Gould notes that one of the commonest has ever been the figure of an Hour Glass. “The Hour Glass form, very slightly modified, has been used in every age down to the present and in almost every country. According to some good authorities, it was a custom (at the period immediately preceding the era of

Grand Lodges) to inter an Hour Glass with the dead, as an emblem of the sands of life having run out." What could more clearly prove the hold which this simple eloquent symbol has ever had on the imagination of man? "The sands of life! they are swiftly running away. Be up, mortal, and about your task. Soon the night cometh when no man can work. In the grave man will seek him out no more inventions; what you do you must do while it is still called Today!" Such is the message of the Hour Glass, too simple to need any interpreter. He who has learned how to transform time into life, how to make the years leave behind them that which perishes not, who lives the Eternal Life in the midst of time - such a one has learned the lesson of the Glass.

THE SCYTHE

If the hour Glass is the symbol of the fleetingness of a mortal life in which all do fade as doth the leaf, in which the sands are ever running out, the Scythe is the figure of Time which is itself that stream in which the sands are borne along. Time! What a mighty theme! The libraries of the world could not hold the books that might be written about this eternally fascinating, eternally elusive mystery! least of all would it be possible in a page or two to capture its secret, so infinite are the suggestions of one small symbol in Masonry's House of Doctrine.

Time is ever with us, flowing through our minds as the blood courses through our veins, yet does it mystify us; and the more thinking we do, the more mysterious does it become. We divide it into Past, Present, and Future, but what is the Past? has it ceased to exist? If so, why does it continue to influence us; if it continues to exist why do we call it the Past? What is the Future? Is it something already made, awaiting us Out There as the land waits for its explorer? What is the Present? We feel that it exists said "Now" it is still future; the moment I have said it, it belongs to the past. How can one's mind lay hold of that which is always becoming but never is? If one's mind can not apprehend it how can it be said to exist? It is such puzzles as these that have led our most opulent minds to despair of ever surprising its secret from it.

Nevertheless, Time is here, a part of the scheme of things, for good or for bad; indeed, it seems to be the very stuff of life itself, as Bergson has shown so convincingly in his

“Creative Evolution.” Existence itself is a process of duration and man begins to die the moment he is born.

The stately solemn words of the Lecture, offered in elucidation of the symbol, leaves the mind saddened, and weighted, with a sense of the frailty, or even futility, of life. Wm. Morris, who is in so many ways the poet of the Builder, felt in the same way about it. All through his pages one feels its presence like a shadow, against which life's little events become etched into brighter relief, so that the little amenities of the day became all the dearer in that they flutter so fragilely over the abyss of eternity, all the more precious because “the sweet days die.” But there is no need that we be shadowed by the sadness-sweetness of this melancholy. Time is a part of the scheme of things, it is the very form of life, so that he who accepts life must also accept Time and look upon it as friend and ally rather than enemy. Time helps to solve our problems, assuages our griefs, and always does it carry us farther into the strange advantages of existence. The most triumphant minds have trusted themselves to it, as a child to its mother, learning how to transform it into ever richer life, not lamenting the past, nor impatient for the future, but living in an Eternal Now which must be such Time as heaven knows. “Man postpones or remembers,” complains Emerson; “he does not live in the present, but with reverted eye laments the past, or, heedless of the riches which surround him, stands on tiptoe to foresee the future. He cannot be happy and strong until he too lives with Nature in the present above time!

“Great souls live many an eon in Man's brief years,- To him who dreads no spite of Fate or Chance, Yet loves the Earth, and Man, and starry spheres, Life's swiftness is the pulse of life's romance; And,when the footsteps fall of Death's advance He hears the feet; he quails not, but he hears.”

EMBLEMS OF MORTALITY

It is above all things fitting that the ritual which began with the candidate's birth into the world of the lodge should end by bringing him to that death which is but a larger birth into the Grand Lodge above; thus does our sublime symbolism, like the sky, gather all things into its embrace and overarch the end as well as the beginning. So also is it fitting that the ritual throws about the instruments and trappings of the grave the memories of

the slain Master, thus reminding us that death may be transfigured by a great soul into a paean and a triumph.

To die is as natural as to be born. Death is no interloper in the universe, but one with its laws and its life; in truth, it is itself the friend and servant of life in that it keeps fresh the stream and removes the out-worn and the old "lest one good custom should corrupt the world." The very act of death proves this, for, however much we shrink from its approach, we yield peacefully to it when it comes. Of this all our physicians testify, as witness these words from one of the noblest of them, Dr. Osler:

"I have careful notes of about five hundred death-beds, studied particularly with reference to the modes of death and the sensations of the dying. Ninety suffered bodily pain or distress of one sort or another; eleven showed mental apprehension; two positive terror; one expressed spiritual exaltation; one bitter remorse. The great majority gave no sign one way or another; like their birth their death was a sleep and a forgetting."

Natural as it is, death will ever remain solemn, and even sad, not only because of what comes after, or "because of the body's masterful negation," but because, as the Lecture reminds us, the day of death is a kind of judgment day, for it brings to an end and sets a lasting seal upon, the life of a man. The world with its problems, its imperious needs, its gray tragedies, and ancient heart-breaks, is left behind; the man's career is ended, and the influences of his life, the harvest of his deeds - all these are now taken from his control. What he has done he has done, and death places it beyond his changing. Surely, it must be an awful thing for a human being to realize at the last that, so far as he has been concerned, there is less happiness, less love, less kindliness and honour among men than before he entered life. To so live in the midst of this mystery-haunted world, to so work among the winged days that little children may be happier, youth more joyous, manhood more clean, and old age less lonely; to so live that men will hate less and love more, be honourable in public dealings as in private acts, create more than destroy; to so live that the great Kingdom of Brotherhood may be brought near and man be bound closer to man, and woman closer to woman; that it is to be a Mason!

A NEW SERIES OF STUDY CLUB ARTICLES TO BEGIN IN THE APRIL ISSUE

With this issue of the Correspondence Circle Bulletin is concluded Subdivision E of Division I of the Main Outline of the Bulletin Course of Masonic Study, “Third Steps.”

In the April issue we shall publish the first instalment of a new series of articles on “Philosophical Masonry,” or, in plain words, “The Teachings of Masonry.” It has been found necessary to deviate somewhat from the plan of the Main Outline as originally laid out for the reason that early in 1918, after having published a number of papers by Brother Clegg, it was found that a series of articles on the three degrees had just been completed by Brother Haywood who had written them with the intention of having them published in book form. These articles proved to be just what we needed to cover Subdivisions C, D and E of Division I of the Main Outline of the Course of Study, and arrangements were accordingly entered into with Brother Haywood for their use.

It developed in this series Brother liaywood had covered not only “Ceremonial Masonry,” but also “Symbolical Masonry,” thus combining Divisions I and II of our Main Outline. It is for this reason that the Outline has been re-arranged and we are taking up the study of “Philosophical Masonry.”

The introductory article of the new series, which appears next month, will give the reasons for such a series in explanation of what “the teachings of Masonry” mean, and tell us how we may each of us arrive at our own “Philosophy of Masonry.”

What is Freemasonryt What is its function in the world? What is it trying to do? How did it come to be? What is it like as a whole? Such are the questions to be answered by such a course as this.

To understand his Fraternity the Mason himself needs to know it in its general principles, fundamental ideas, etc.

There is no authorized interpretation of Masonry - it is the duty of each Mason to think it out for himself. “Thinking Masonry out” - this is to make for one's self a “Philosophy of Masonry.” Each of us requires the help of a Philosophy of Masonry in order to do this.

Masonry is a world-wide institution, centuries old, which is as complex as a civilization. In order to find one's own proper place, one should know the Fraternity's own life and development as a whole.

Masonry is an international organization which annually costs the world nobody knows how many millions in men, money and effort. To justify such a society and such an expenditure, is one of the purposes of a Philosophy of Masonry.

How can one arrive at his own “Philosophy of Masonry?”

He can study its development through the past, plot the curve of its tendencies, and thereby learn what it has Factually been doing.

There is a great deal in the various activities of the Order - speeches, books, study clubs, etc. - which appeals directly to the mind. The philosopher of Masonry can study these activities as they actually are.

Masonry revolves about a few great ideas. These are eadly got at and must be studied with care.

Problems of human society at large can be Sstudied from Masonry's point of view - this is one way of arriving at a Philosophy of Masonry.

We can study the works of Masonic philosophers in the past: Oliver, Preston, Pike, etc.; and in the present: Waite, Pound, and others.

One may study the monitorial interpretations, and lectures in the various degrees. The ritual as it now stands is to!a certain extent self-interpreting.

Such are the points to be covered by Brother Haywood in this new series of articles.

As heretofore, supplemental references to articles in back numbers of THE BUILDER and in Mackey's Encyclopaedia will be given prefacing each of Brother Haywood's papers to enable the members of lodges and study clubs to prepare additional papers on the subjects covered monthly by Brother Hnywood, and this new series will have just as much, if not more, interest to every Master Mason as those that have already been published in the study course.

SECRET SOCIETIES IN THE ROMAN CATHOLIC CHURCH

BY BRO. DUDLEY WRIGHT, ENGLAND

THE STATEMENT is made very frequently both in the Roman Catholic press and from the pulpit that members of that faith are not permitted by their church or papal decree to become members of any secret society whatever may be their constitution or however harmless their character. In accordance with such interpretation of Roman Catholic jurisprudence, consistent Catholics refrain from associating themselves with the Masonic Order, and also from such organizations as Druidism, Forestry, Buffaloism, Ancient Britons, and the like. The Roman Catholic statement, however, demands qualification, for the prohibition applies only to societies not under the jurisdiction or government or oversight of the Roman Catholic clergy. For there are affiliated to the Church in all parts

of the world certain societies to which only Roman Catholics may belong, which have certain forms of initiation or admission, which meet behind closed doors, their minutes of proceedings not being published; some of which, moreover, engage in revolutionary propaganda, which constitutional acts are inhibited by Masonic Constitutions.

One of the most famous and active of these societies at the present day is that known as the Knights of Columbus, which, as a body, has recently recognized officially the existence of an Irish republic, with Eamon de Valera as its president, and which has passed resolutions urging the United States Senate and House of Representatives to do the same without delay. The object underlying such resolution is apparent. It is well recognized that were the Senate and House of Representatives to do any such thing, there would, at once, be an open break in the diplomatic relations between the United Kingdom and the United States, which might, and not improbably, result in another outbreak of war. The Knights of Columbus, which is a very powerful organization, limited in membership to Roman Catholics, has been, not inaptly, described as the Pope's most powerful secret society in America; yet we do not read that this resolution has received papal condemnation or disapproval, so that it may quite fairly be assumed that it has the papal sanction. There is ample proof in many published statements that the members of this society work under clerical direction: the following quotation will suffice. In 1916, Archbishop Munderlin, in an address to the Knights of Columbus, as reported in the Chicago Evening American of 9th March, 1916, said: “I will expect you to be ready. I am your leader, your thinker, and your director. I will tell you what to do and will expect you to do it. I need you men. Never differ from your bishop. He thinks for you.”

There is in Ireland, America, and other counties, another society of a similar character. It is known as the Order of Hibernians, and it is a continuation of the famous Ribbon Society, which was prominent in Irish life some years ago. These Ribbonmen appeared in the early part of the nineteenth century, after the suppression of the rebellion in 1798, and was formed from among the surviving members of the United Irishmen, Whiteboys and Defenders, all of whom took an oath “to burn, destroy, and murder all heretics up to my knees in blood.” Each Ribbonman took an oath (see Report of Select Committee on the State of Ireland, 1832) in the following words: “I swear I will to the best of my power cut down kings, queens, and princes, dukes, lords, earls, and all such, with land-jobbing and heresy. I swear I will never pity the moans and groans of the dying from the cradle to the crutch, and that I will wade knee deep in Orange blood.” All these societies were under the direction and control of the Catholic clergy, confined in their membership to Roman Catholics, and among their objects were to assist Roman Catholicism and the

visionary idea of Ireland as an independent nation. The system did not receive the support of all Irish Catholics. Mr. A. M. Sullivan, his work, New Ireland, (seventh edition, pp. 41 and 42) says:

"But alas! when one comes to review the actual results of the Ribbon system in Ireland - to survey its bloody work throughout those fifty years - how frightful is the prospect? It has been said. and probably with some truth, that it has been too much the habit to attribute erroneously to the Ribbon organization every atrocity committed in the country, every deed of blood arising out of agrarian combination or conspiracy. An emphatic denial. and challenge to proofs, have been given to stories of midnight trials and sentences of death at lodge meetings. Very possibly the records of lodge meetings afford no such proof, though there is abundant evidence that at such assemblages threatening notices and warnings were ordered to be served and domiciliary visits for terrorising purposes were decreed. But vain is all pretence that the Ribbon Society did not become, whatever the original design and intention of its members may have been, a hideous organization of outrage and murder. It is one of the inherent evils of oath-bound secret societies of this kind, where implicit obedience to secret superiors is sworn, that they may very easily and quickly drop to the lowest level of demoralisation, and become associations for the wreaking of mere personal vengeance."

In the concluding paragraph of the chapter devoted by Mr. A.M. Sullivan to "The Ribbon Conspiracy' (it must be remembered that Mr. Sullivan was a Roman Catholic and a Nationalist), he says:

"From 1835 to 1855 the Ribbon organization was at its greatest strength. For the last fifteen or twenty years" (he wrote in 1877) "it has been gradually disappearing from the greater part of Ireland, yet, strange to say, betimes intensifying, in a baser and more malignant form than ever, in one or two localities. With the emigration of the labouring classes it was carried abroad, to England and to America. At one time the most formidable lodges were in Lancashire, whither, it is said, the headquarters were removed for safety."

In America the society became known under various names, such as the "Molly Maguires," "Buckshots," etc., and there are some interesting details concerning its

machinations and iniquities to be read in E. W. Lucy's book, The Moly Maguires, particularly the sworn evidences of Detective McParlan. Membership was confined to Roman Catholics of Irish birth or parentage. At the time in its history of which Lucy wrote, it had an elaborate organization, each lodge consisting of a president or body-master, together with a vice body-master, secretary, assistant secretary, and treasurer, making five officers at the head of each lodge. Then there were higher bodies, which had each a county delegate, county secretary, and county treasurer, who were assisted by a county committee. Above these were state officers, consisting of state delegate, state secretary, and state treasurer; while, above these again, were national organizations, consisting each of national delegate, national secretary, national treasurer, and president of the Board. But the over-ruling body was known as the Board of Erin, which consisted of representatives from England, Ireland, and Scotland, which met at various intervals, in one or other of the three countries. The members of the main body were known to each other by signs and pass-words, or sentences, which were issued by the Board of Erin and changed four times in the year. Some of these are given in Lucy's book. One ran:

The Emperor of France and Don Carlos of Spain, They unite together and the Pope's right maintain;

the response being:

Will tenant right in Ireland flourish, If the people unite and the landlords subdue?

Another ran:

That the trouble of the country may soon be at an end,

to which the answer was given:

And likewise the man who will not her defend.

Later, in Beaconsfield's time, the greeting between members was:

What do you think of Disraeli's plan, Who still keeps Home Rule from our native land?

the answer to which was:

But still with good words and men at command We will give long-lost rights to our native land.

During part of 1875 the greeting was changed to:

Gladstone's policy must be put down, He is the main support of the British crown; to which the fellow-member made reply:

But our Catholic lords will not support his plan, For true to their Church they will firmly stand.

William Carleton, in his interesting novel, The Tithe Procter, a novel, be it remembered, founded absolutely on fact, proof of which is given by him in the preface, and a novel which deals entirely with the machinations of a secret society, the membership of which was limited to Roman Catholics, says:

“The condition of all secret and illegal societies in Ireland is, indeed, shocking and most detestable, when contemplated from any point of view whatsoever. In every one of them - that is, in every local, body, or branch of that conspiracy - there is a darker and more secret class, comparatively few in number, who undertake to organize the commission of crimes and outrages; and who, in cases where they are controlled by the peaceably-disposed and enemies to bloodshed, always fall back upon this private and blood-stained clique, who are always willing to execute their sanguinary behests, as it were, con amore. In other cases, however, as we have stated before, even the virtuous and reluctant are often compelled, by the dark and stem decrees of these desperate ruffians, to perpetrate crimes from which they revolt.”

The most important secret society, from the Roman Catholic point of view, is that great and wonderful organization, the Society of Jesus, better known, perhaps, as the Jesuits. It consists, not only of the clergy, and of these there are two classes, professed and unprofessed, but also of various branches of lay associations and societies. There are also various sodalities, meeting ostensibly for devotional practices and religious purposes, but which meet in secret conclave, initiated members only being admitted. The most important of these latter is that known as the Prima Premaria. This society was founded in 1563, and established canonically in 1584, by a Bull issued by Gregory XIII, and which bas attached to it a number of branches in all parts of the world. The suppression of the Society of Jesus in 1773, says Waterton, in Pietas Mariana Britannica, “did not affect the Prima Premaria, for the ex-members who continued under the name of the English Academy, kept up the sodality until they were driven out of Liege in 1794, in which year they came to England and established themselves at Stonyhurst. Consequently, the Stonyhurst sodality, tracing an unbroken descent from the year 1617, is, perhaps, the oldest existing branch in the world of the Prima Primaria.” In December, 1857, a branch was founded at the well-known London Jesuit church in Farm Street, Berkeley Square, W, “for gentlemen only.” One of its rules is that “only those are to be admitted into the congregation who are in a respectable position in life and with some pretensions to a literary education.” Another runs: “Upon sodalists, moreover, it is enjoined that they should always obey, with a prompt and ready will, the counsels and commands of their directors.” Yet another says: “The immediate superior of the congregation of the Prima Primaria, by virtue of the Apostolic Constitution, is the Father General of the Society of Jesus. To him consequently belongs the government of the Congregation: it is in his power to make laws; revoke or modify them, since everything depends on his authority.” Another rule given in the Manual for the use of Sodalities affiliated to the Prima Primaria tells us that “those are excluded from the congregation who suffer from epileptic fits, or are physically or accidentally deformed.”

Another society, also closely connected with the Jesuits, is that known as the "Holy League of the Heart of Jesus," all members of which have to make the following solemn promise: "Freemasonry and all other secret societies having been condemned by the infallible voice and authority of the Vicar of Christ. I . . . . obedient to that authority, solemnly resolve and engage never to belong to any such secret association, under whatever name it may be called; but, on the contrary, to oppose to the utmost of my power, their influence, their teaching, and their acts. Amen."

This obligation is elaborated in the Handbook of the League, where part of the constitutions is set out as follows:

"Our reverend directors, our promoters and associates, will understand the motives which should prompt the Director General of the Holy League to issue the following instructions: In order the more thoroughly to enter into the intention of the Holy Father expressed in the teaching of the late Encyclical Letter, Humanum Genus, (directed against Freemasonry), we earnestly beg of all our Directors, both diocesan and local, to require in all receptions of associates of either sex to the Holy League, and, in the case of our promoters, as a necessary condition, the promise never to enter into any secret society, and not to give encouragement or help to any of them."

It may not, perhaps, be known generally that some of the branches of the Children of Mary, the members of which form an attractive and striking figure in many open-air Roman Catholic processions, now so frequent in the summer months, are branches of the Prima Primaria, erected by a diploma of the General of the Society of Jesus, and enjoy all privileges of indulgence attached to it in common with all other sodalists. A distinction, says Waterton, must, therefore, be made between the Children of Mary, or lady sodalists, who are affiliated to the Prima Primaxia, and those local or convental fraternities, known by the same name.

In 1877, Pope Pius IX organized the "Militia of Jesus Christ," a Catholic Crusaders association, which had as its third aim: "to array against the powerful organization of the secret societies leagued against the Lord, and His own innumerable army of devoted

Catholics, ready to fight in open day, with all the means at its power, those who work in secret and in darkness." It is unnecessary to point out that the objects of the attack were not the Jesuits and other Roman Catholic secret societies, who, undoubtedly, correspond thoroughly to the description given. According to a correspondent of the Daily News this Militia numbered more than a million members, principally in France and Belgium, within a very short time of its formation.

In the Memoirs of Saint-Simon (Volume III, p. 268, 1902 ed.), we are told that "the Jesuits constantly admit the laity, even married, into their company. The fact is certain. There is no doubt that Des Noyers, secretary of state under Louis XIII, was of this number, and that many others have been so too. These licentiates make the same vow as the Jesuits, so far as their condition admits: that is, unrestricted obedience to the General, and to the superiors of the Company. They are obliged to comply with the vows of poverty and chastity by promising to give all the service and all the protection in their power to the Company; above all, to be entirely submissive to the superiors and to their confessor. They are obliged to perform with exactitude such light exercises of piety as their confessor may have adapted to the circumstances of their lives, and that he simplifies as much as he likes. It answers the purposes of the Company to ensure to itself those hidden auxiliaries. But nothing must pass through their minds, nothing must come to their knowledge that they do not reveal to their confessor, and to the superiors, if the confessor thinks fit. In everything, too, they must obey, without comment the superior and the confessor." This, of course, is in accordance with the enormous claims made by the Church of Rome, not only to be the administrator of the laws of God, but also to be empowered to make fresh laws, which must be obeyed with equal rigidity, under penalties and punishments. This claim is well set forth by the Rev. Edmund J. O'Reilly, S. J., in his book, The Relations of the Church to Society, wherein he says: "The Church's jurisdiction, like that of any State, comprises legislative an executive powers. The Church not only administers divine laws, but makes laws herself. Some of them are in great measure identified with her administrate of divine law. She imposes on her subjects the obligation of receiving her declarations of faith, and, more less, under ecclesiastical penalties. But, besides doing this, she imposes other obligations in connection with faith and morals. She commands and forbids acts that are not already respectively commanded or forbidden by God. All this she does for the better attainment of her end, which is the salvation of souls. These laws of the Church are human laws, enacted in virtue of authority received from God, but still human laws, liable to abrogation, mortification, and dispensation, where circumstances may so require or render expedient."

----o----

THE AWAKENING IN MASONRY

It is quality and not quantity that Masonry seeks in her membership and we are not at all interested in acquiring members unless they shall be, or appear likely to become, Masons in fact as well as in name.

I have the courage to believe from my observation throughout the state, and my correspondence with other jurisdictions, that a greater and more vital interest is being taken in what Masonry stands for than ever before, but whether or not that awakening of interest in vital topics is a by-product or in any sense due to the war conditions, is not really important. The salient thing is that there is this awakening of interest, and it is most decidedly a feature which must be taken into account in our calculations, and as we recognize the fact, we realize that more and more it is true that the eyes of the world are upon us, and that our responsibility is correspondingly enhanced.

If we can once get the great mass of the brotherhood to realize that there is nothing more important than the recognition of the common bonds of humanity, that the doctrine of brotherhood means in very fact just what it says, that we are all descendants of one Almighty Father, that we are linked together in fact as well as in name, by an indissoluble tie of sincere affection, I venture the prediction that we will see the Masonic order take its rightful place as a dynamic force in the nation, and in the life of the people, and that it will command recognition not alone for its professions, not alone for the beauty of its doctrines, but deservedly for its solid, practical accomplishment in all constructive policies and endeavors for the uplift and unity of humanity. - P.G.M. Webster, California.

EDITORIAL

PRACTICAL BROTHERHOOD

“Alas, a Gospel of Brotherhood, not according to any of the Four old Evangelists, calling on men to amend each his own wicked existence, but a Gospel rather according to a new Fifth Evangelist, calling on men to amend each the whole world's wicked existence, and be saved by making a Constitution.” - Carlyle, The French Revolution.

THE WORLD will never be better than the men who inhabit it. Everything begins and ends with the individual. One man living a Brotherly Life is worth a thousand lectures on Brotherhood. Men can make many things by wholesale, but great souls, faithful and generous hearts are made one by one. Commonplaces ! it will be said. Even so. Bread, meat, sunlight, night and day are commonplace, but by such things men live. The trouble is that we fly so high that we overlook what is near by, building air-castles without foundation. Freemasonry is the realization of God and the practice of brotherhood, and it must begin with each of us in his own life.

INDIVIDUAL BROTHERHOOD

Once for all the Great Brother of Galilee set forth this fact with unforgettable vividness in a story that one can read in two minutes. He told of “a certain man,” - it might be any man of any race who went down from Jerusalem to Jericho, and was set upon by thieves who robbed him, beat him, and left him half dead. One can see the hard faces of the robbers silhouetted against the rocks - low-browed, dark-faced, with cruelty in their eyes - the plagues of society, desperadoes by calling, murderers by vocation.

There are the Priest and the Levite who journey that way, passing by the man in his distress. They are not hypocrites; they are simply men who separate religion from human service, as most men do. They tried to unite devotion to God with contempt of the need of mankind. They thought God lived in the Temple, listening to songs and prayers, not knowing that He is out on the highways of life where men faint and fall. It is the old atheism which divides piety from humanity, and thinks of religion as a sweet, dreamy emotion, rather than a matter of practical service.

There is the Samaritan - a heretic, an outcast, - with divine instincts, quick and keen sympathies, responsive to human need, asking no questions, but doing the thing that needed to be done. There is the innkeeper, kindly but business-like, glad to welcome the man who has been unfortunate, but glad also to have a paying guest, and happy to be assured that everything will be settled on business principles. It is an immortal picture of our human society, and in the living wisdom of the world there is nothing to surpass it alike in vividness and comprehensiveness.

The medicine for the sickness of the world, the way out of the blind alley into which it has run, the hope of a better day of justice and goodwill, lies in the actual practice of brotherliness between man and man. Nothing can take the place of it. There is no substitute for it. No plan, no scheme, no programme for a better world order is worth the paper it is written on, without men of the brotherly spirit. Whoso lives the brotherly life, however obscure he may be, does more for the world than all the orators. Professions of Brotherhood in a Masonic lodge are of no more value than professions of religion in a church - unless they are acted upon.

Such words need to be said again and again, each man to himself, if only to keep alive the sense of solemn and high responsibility in our own hearts. No one may shirk this matter, or shift it to another, without weakening the basis of society and making all holy things less secure. The Samaritan did not report the case of the man by the roadside to the Society for the Relief of the Distressed. He got down off his donkey, picked the man up, and took care of him. He did not denounce the Priest and Levite. He saw it as his duty, did it, and went on about his business.

But let us go a little further. Some one has said that it is easier to give five dollars to a begger than it is to forgive a man who rides his logic ruthlessly over our pet prejudices. It is easier to help a man who is down - whether by his own folly or the fault of another - than to give a square deal to one who is in the race with us for the prizes of life. Philanthropy is one thing; justice is another. In time of dire need men want charity; justice they want all the time. The ancient prophet had the true order of things when he told us what is required of us: “To do justly, to love mercy, and to walk humbly with thy God.” Here is the idea in a very striking, searching poem by Ina Coolbirth:

0 Soul! however sweet

The goal to which I hasten with swift feet-

If, just within my grasp,

I reach, and joy to clasp,

And find there one whose body I must make

A footstool for that sake,

Though ever and for evermore denied,

Grant me to turn aside!

ORGANIZED BROTHERHOOD

"The principal intention of forming societies is undoubtedly the uniting men in the stricter bands of love; for men, considered as social creatures, must derive their happiness from each other; every man being designed by Providence to promote the good of others, as he tenders his own advantage; and by that intercourse to secure their good offices, by being, as occasion may offer, serviceable to them."

- Charles Brockwell, A Charge to Masons, 1749.

Masonry is organized brotherhood. Because fellowship is a source both of joy and of power, because we can do together what we could never do alone, men are drawn together and joined together in a great fraternityj the better to promote the principle and practice of brotherhood in their own lives and in the life of the world. Such an order of men, ancient, universal, beneficent - made up of select men trained and sworn to help make righteousness prevail - is a prophecy of that spirit, that tendency, that tie which at last

Shall bind each heart and nation

In one grand brotherhood of men

And one high consecration.

Masonic philanthropy is an honor and an ornament to the Craft. It does the work of the Good Samaritan, taking care of the widow, the orphan, the aged and infirm with a munificence as beautiful as it is gracious. Besides, in ways innumerable and untraceable the spirit of Masonry mitigates the hard lot of many outside the order. Only the art of an angel could record the ways in which Masons help one another, showing a brotherliness truly practical in sickness and in difficulty. Wrought in secret, under cover of Masonic silence, only a tiny part of this untiring ministry is known to the world - and that is as it should be.

Unfortunately the thieves who robbed the man on the road to Jericho escaped. Nothing more is said about them in the parable. No doubt they robbed other travellers. Here is one of the dark problems of the world, weaving a shadowy fringe on the borders of human society. The Good Samaritan did not remove the cause of the misery he helped to heal. He could not do it alone. Hence the necessity of organized fraternity, that together we may clean out the den of thieves, and make the highways of the world safe for all who travel on lawful avocations. The State, in any great conception of it, is an organized brotherhood, and Masonry labors unceasingly to inculcate that idea. An unworthy citizen cannot be a good Mason.

Masonry is organized patriotism. Neither a political party nor a religious sect, it none the less stands for just laws and the spirit of loyalty and co-operation without which the state cannot be stable and effective. Patriotism is the translation of private faith and individual righteousness into terms of public virtue and social service. Nothing less than this is worthy of the name. The crying need of today is to extend the spirit and principles of Masonry to the whole life and transactions of mankind - and this must begin by extending them to all the transactions of Masons. The failure to do this accounts for the deficit between private morality and public morality. Men as a group, as a party, as a corporation will do what not one of them would do as an individual. The responsibility is distributed until it evaporates; and so we have a public and corporate life which is a reproach to the character of the community. When we are truly patriotic this will not be so.

Practical brotherhood, if it has any meaning at all, means that all men, regardless of race, rank, or creed, shall have an opportunity to live and to live well - that even the humblest child, to the measure of its capacity, shall be admitted to the full inheritance of humanity. It will not merely be friendly to, but will help forward every wise effort in behalf of a full, free, happy, useful life for all classes, and will seek to organize civilization to that end. Masonry, in its organized capacity, may not formulate or support definite political and social programs; but it will create and cultivate in its members the will and the passion to be champions of every cause which endeavors intelligently to build a better human order.

APPLIED BROTHERHOOD

We are all blind until we see

That in the human plan

Nothing is worth the making if

It does not make the man.

Why build these cities glorious

If man unbuilded goes?

In vain we build the work unless

The builder also grows.

- Edwin Markham.

That is to say, Masonry is the application of noble ideas to practical life. If it merely ends in fine emotion or eloquent sentiment, it fails. Ideas do not work themselves out automatically. Some seem to think that all we have to do is to throw a great idea into the world, and then by virtue of some magic power that truth possesses, it will begin to work

and bear fruit of its own accord. It is not so. There must be soil for the seed, and hard work in its cultivation. Ideas by themselves are ghosts until they are incarnated in men, and the men are organized for the service of the truth.

Great ideas are simple enough, but their application is complex and difficult. For example, many men today - men who are in no sense Socialists - refuse to accept the present industrial order as final. It makes money, but it mutilates humanity. Commercially it may be a triumph, but humanly it is sadly imperfect, and its injustice is only equalled by its ugliness. We cannot see the next step, but there must be a way to bring back beauty and joy into the work of the world, which is now so often a drudgery and a grind. Ruskin was right when he said that life without industry is sin, and industry without beauty is brutality. He was also right when he wrote:

"There is no wealth but life - life, including all its powers of love, of joy, of admiration. That country is richest which nourishes the greatest number of noble and happy human beings; that man is richest who, having perfected the functions of his own life to the utmost, has also the widest influence, both personal, and by means of his possessions, over the lover of others."

Our ancient Operative Brethren came nearer solving these vexing questions than any one has ever come since. They worked as a fraternity; they had joy in their work, and saw spiritual meaning in it. Labor was a joy to them because it was constructive, and because they never lost the human touch - which is the saddest tragedy of modern industry. Their labor was communal. Each man worked as a brother in a community, not as a cog ln a machine. It was mixed with friendliness, comradeship, and goodwill. They regarded their ingenuity - both as artists and as artisans - as a form of divine inspiration, a holy and consecrated skill, for which they gave thanks as a community on Whit-Sunday. The Master was not a Foreman or an Overseer; he was a Brother, a friend, a teacher.

Surely modern industry is not the better for the loss of this spirit of reverence and cooperation - brotherly leadership and communal responsibility - which distinguished the fraternity of Operative Freemasonry. Today Master and Man are far apart. They have little personal contact. Social welfare work in factories is too much like a sop to the discontented - too much like a form of charity. Men go to their work as if driven, finding

no joy in it, shirking it as much as possible. Our ancient Brethren never thought of getting all they could for as little work as possible. The whole idea of using men to make money, instead of using money to make men, is foreign to the genius and history of Masonry. No Mason was regarded as a “hand”; he was a fellow, a brother - not an animated tool but a human being. There is no hope of peace in the industrial world until this spirit of humanity and fraternity is recovered - restoring the status of labor, and also its high obligation. Masonry did it once; Masonry can help to do it again

Masonry is an international fraternity. Its members are prepared to travel in foreign countries and work and receive the wages of a Master Mason. Each is enjoined to be loyal to his own country, without hatred of other lands - knowing that other men love their countries as he loves his. In all the teaching of Masonry there is a recognition of the human race as a family, a brotherhood - a sense of the fact that the good of humanity as a whole does actually exist - and that is the one thing needed today. The world is perishing for lack of Brotherhood, and though we have the great ideal on our lips, it has not yet found its way into our hearts and hands.

Does it make you mad when you read about

Some poor, starved devil who flickered out,

Because he had never a decent chance

In the tangled meshes of circumstance?

If it makes you burn like the fires of sin,

Brother, you are fit for the ranks - fall in!

Does it make you rage when you come to learn

Of a clean-souled women who could not earn

Enough to live, and who fought, but fell

In the cruel struggle and went to hell?

Does it make you seethe with an anger hot?

Brother we welcome you - share our lot!

Whoever has blood that will flood his face

At the sight of Beast in the holy place;

Whoever has rage for the tyrant's might,

For the powers that prey in the day and night,

Whoever has hate for the ravening Brute

That strips the tree of its goodly fruit;

Whoever knows wrath at the sight of pain,

Of needless sorrow and heedless gain;

Whoever knows bitterness, shame and gall

At thought of the trampled ones doomed to fall;

He is a brother-in-soul, we know;

With brain afire and with soul aglow;

By the sight of his eyes we sense our kin-

Brother, you battle with us - fall in!

- Joseph Fort Newton

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

THE MARKED tendency among men is to think in terms of their own calling. We recall a time when we were engaged in the vocation of mining. It was at an early period of our life, but we remember very distinctly that all things of import were in some degree considered with reference to our own vocation. One felt that the importance of mining was primary in character. If men should cease to go down into the depths of the earth and bring forth coal, commerce would stop and households would perish. There probably was some recognition at times that the farmers were indispensable, but the knowledge of complexity of civilization and a genuine dependence on coal of all who participate in civilization, gave us a sense of our immeasurable importance. We think that this, probably, was something of the emotion that possessed those engaged in the great Steel industry when the strike was being carried on a little over a year ago. Had success come to the strikers, the country for a while would be thinking quite pertinently in terms of Steel.

There came to our desk sometime ago two or three books dealing with Steel. The poet endeavoring to interpret it, and the steel worker, a name much maligned by the public press (justly or unjustly, it is not ours at this time to say), Em. Z. Foster, told of the struggle about Steel, and then a group of Churchmen, of whose integrity and uprightness there is no question in the minds of any, sought to indicate to the people of the country the tragedy of Steel. To the first, of course, the poems of Strandberg, which in a subtle way incorporate both the struggle and the tragedy, will probably belong the credit, ultimately, of arousing the consciences of men to things nefarious in the industry, and what we may conveniently designate at this time as un-American.

We are not unmindful at this juncture of a certain eastern minister, a man whom, we have been assured, can neither be bought nor bribed, resenting the criticisms and reflections of the commission of his fellow ecclesiastics, entered the ring of controversial conflict like some medieval gladiator, in defense of those practices of the great corporations that

governed steel whose privileges and prerogatives he felt were being unrighteously and unjustly assailed.

As our interests here, however, are in books, and our chief anxiety is to have the people at large judge rightly on the question affecting in so marked a way the happiness and prosperity of the American people, we are but anxious to draw the attention of reading Masons to these publications, believing in that fairmindedness that has characterized the fraternity that will enable its members to pronounce a just verdict and one that will be consistently American and for the promotion of happiness generally. Our interest centering in such a specific way upon a program which we conveniently designate as Americanization, we feel urged to say that in brief these books point out that the major portion of those engaged in the steel industry, of foreign extraction, anxious to become Americans, cannot become so, under the conditions and circumstances imposed upon them in the steel industry. Only a fair consideration of these documents will assure us of the justice of such a conclusion. That we might not be accused of partiality or prejudice, and that we might vindicate our position of keen desire to have all Masons acquaint themselves with the vital problems whose solution means weal or woe for America, we but urge that these works be read and considered in a true, impartial, and Masonic spirit.

The publications are: “Report on the Steel Strike of 1919,” (Inter-church Commission of Inquiry Report); “Smoke and Steel,” and “The Great Steel Strike.”

* * *

The amazing genius and prolific powers of writings of H. G. Wells are again amply testified to in his “Outline of History,” published by the Macmillan Co., 66 Fifth Ave., New York, N. Y., ($10.00). One wonders indeed how it were possible to undertake such a task in the face of the wide and searching reading necessary to produce such a work, especially when we consider the yearly output of literature of one kind or another that generates in the fertile brain of England's premier novelist. That the “Outline of History” is infinitely more than a sentimental generalizing of which the average educated man may be capable through his knowledge of history is clearly shown by a perusal of the names of the collaborators of Wells in his marvelous achievement. Connected with his own name and

revealed throughout the book as keen critics and admiring helpers are some of the leading scientists, archaeologists, etc., of Great Britain.

One feels that to have written such a work, having its genesis in the misty dawn where astronomers find their field for speculation, and coming down through those departments of life of interest to the geologist, biologist, and archaeologist, even down to the present, climaxing with the Great War, Wells must have exhausted all sources of information which were of pertinent value in the writing of the "Outline."

Not a little of its charm is contained in its Wellsian phraseology, his brilliancy of intellect being everywhere apparent. We feel that it is timely, bringing hope to a chaotic world through the revelation that progress is certain and sure, even though it is slow in development. Whatever cataclysmic disasters have befallen the efforts of men in the attempt to mold the world, arising out of the ruins of the old, there has ever emerged the enthusiastic effort to renew and rebuild. War is revealed as the fateful fallacy, and nowhere is this better emphasized than in the brief chronicling of the ancient civilization of the island of Crete, where for a thousand years because of a general peace, the arts and all things conducive to human happiness seemed to have flourished.

One wonders, on closing these volumes, what Wells will attempt next; whether his prophetic genius will prove to be as great as his capacity for accurate retrospection. This will probably be proven when he writes a book that will be prophetic in its imports as it is deducted from the observances of his "Outline of History."

* * *

We have just had the pleasure of reading what is probably the most talked of novel of the season - "Main Street," by Sinclair Lewis. Our first pronouncement upon this book would be that it was a condition and not a place. Saying such would be analogous to the conception of Heaven that prevails in most minds today, but to make such comparison is to at once realize that "Main Street," as a condition, is far more cognizable than Heaven. We venture to assert that no more daring arraignment of mediocrity in life has ever been

made. It is so pertinently realistic that one senses it immediately as a delineation of those circumstances, conditions and places with which the majority of us are most familiar.

The little western town, with its characters that have so much to do about nothing, is but a microscopic portrait of the whole United States. The rare soul, ever the pertinent power in the transformation of things from a condition of dull mediocrity to an advanced step of living, fighting against malignant forces disguised in the garb of respectability, is admirably portrayed here. The price of her protest is sensed in her defeat. “Main Street” does not become transformed from a place of petty selfishness and arbitrary notions to one of freedom and utmost good will toward all, in a day, but the hope that is perennial is that the Carol Kennicotts, with their eternal agitation, do succeed in lifting things a little higher and pushing things a little forward. The manner in which this is accomplished is probably best emphasized in the book where she leads her husband to look at the sleeping babes in their cot, and says to him, “Do you see that object on the pillow? Do you know what it is? It is a bomb to blow up smugness. If you Tories were wise you wouldn't arrest anarchists; you would arrest all these children while they're asleep in their cribs. What that baby will see and meddle with before she dies in the year 2000! She may see an industrial union of the world, she may see aeroplanes going to Mars.”

The book, indeed, is not only a study but a challenge.

Now comes “Potterism.” Our first characterization would be that it was the English “Main Street.” Such is true as far as its analytical phase is concerned, but whereas “Main Street” is microscopic, we would feel like pronouncing Potterism as telescopic. We sense in it a very sane arraignment of the most marked phases of our everyday life. Its description of the chaotic thinking of the day is accentuated as the author makes manifest the cause of such muddle-headed confusion. There is little room left for believing anything but that we are all representative of some phase of Potterism, and that the genius whose sanity and respect for truth and fact is his greatest characteristic is a rare specimen in our midst and, like the hero of Potterism, he is likely to be killed.

It is a splendid thing to be revealed just as we are, especially when what we are is but the revelation of possibilities for further deterioration in matters of taste, ideals, and modes of living, for thereby desires might be created within that will crave redemption. We

sometimes feel that we are having more than our fill of the literature that is dubbed realistic, but of books of this character of which these days there are a multitude, there are books to some purpose and those that are utterly worthless; that reveal but snobbery at work seeking the distasteful to exploit it, and which erstwhile caters to the most base and vain in man.

The narrative in Potterism related by Arthur Gideon we feel to be worthy of second reading. It is clear, erudite, and serviceable. The selfishness, greed, and love of the sensational, so alluring to the mass is here noted and understood in all its nakedness. That the cheapness of life that is such a major quantity is the result of the great convulsive change in the world conditions one can hardly question.

That this book may in some measure be a ministrant to the regaining of right concepts of living and proper values is devoutly to be wished, and those critics whose word is worth hearing have spoken in some measure in regard to it. Delightfully written, throbbingly interesting, one is carried along catching the variety of viewpoints set forth, and finally left in a frame of mind that ought to warrant better things, if sufficient numbers read the book.

* * *

Frances Kellor has made a very subtle analysis of what is probably the most compelling problem before the American people in her book, “Immigration and The Future.” The clear-cut apprehension of the nature of the problem is at once ascertained when the author distinguishes between what is the grave concern of both Europe and America. Here in America the problem is of amalgamation and assimilation of the various nationals that come to our shores, and Europe reveals her keen interest in preserving national unity and character. A thoughtful presentation of the view taken by Europe of America is given in a very convincing way. Europe's concern will be in no small degree an effort to retain her hold upon those immigrants of their respective countries who come to these shores, if for no other reason than in some great emergency they may be found to speak a good word for them. An appreciation of this viewpoint will be accentuated by recalling the effort of Germany and her conception of dual citizenship. In plain words, the effort of foreign countries will be to keep those who come to these shores still in vital relationship to them. To continue such relationship will be to intensify the racial and national difficulties of

Europe in this country, and the sorry experiences of the war, brought about with those whose racial and national affiliation would not admit of them sensing the American viewpoint as readily as we desire, determine that the American policy shall be one of a severence of relationships on the part of the immigrant to old lands from which he came, and demand that he subjugate himself to the assimilation process whereby he becomes Americanized.

The difficulties, advantages, and necessities relative to this problem the author has admirably stated. The analysis clearly distinguishes the romantic aspect that largely characterized immigration in the past and the economic considerations that are to determine immigration in the future. Indeed, immigration is to be thrashed out purely on an economic basis.

The formidable list of names cited by the author as advisers, and those whose patriotic interest in the problem reveals their utmost concern for America's future? is a formidable one and comprises men from all walks of public life in America.

At this moment of severe agitation regarding the immigrant problem the book will be a most serviceable instrument in the hands of all who are endeavoring to shape the Americanization movement from a wise and sane basis.

To illustrate further the character of the.work and in order that our readers may judge whether or not they need this book on their shelves we are appending an epitome of the work as it is presented by the publishers:

“American Labor wants immigration suspended for a period of years. American Business anticipates expansion that requires immigration. American Public Opinion is for America first. Europe wants to control its nationals wherever they are.

“These are the questions America must answer in its future policy:

“Is immigration essential to the economic development of this country?

“Is America a necessary asylum for the foreign-born?

“Will the troubles of Europe be solved in America?

“Shall immigrant savings be spent in America?

“Shall America become a one-language country?

“What shall be done with the foreign-language press?

“Shall American citizenship be compulsory?

“Shall aliens be registered?

“Shall immigration be dealt with abroad?

“What is the answer? - Race Assimilation or Race Separation?”

For our part we deem it indeed a most timely and indispensable work.

It is published by the George H. Doran Company, . 38 West 32nd St., New York, N. Y., and may be had at all first-class bookstores.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

THE PAPAL WARNING AGAINST NON-ROMAN CATHOLIC ORGANIZATIONS

A large number of requests have been received from our reader's for a full translation of the text of the warning against non-Roman Catholic organizations issued by the Pope of Rome through the Papal Secretary, Cardinal Merry Del Val, November 5th, 1920.

A careful perusal of the secular press, supplemented by an examination of a number of the leading Roman Catholic journals, has thus far failed to uncover a complete translation, but we reprint herewith, in answer to our numerous inquirers, a textual translation of the warning, which appeared in the Christian Science Monitor of February 5th, 1921. Editor.

The most eminent and reverend cardinals who are, like the writer whose name is subjoined, inquisitors general in matters of faith and morals, desire that the ordinaries should pay vigilant attention to the manner in which certain new non-(Roman) Catholic associations, by the aid of their members of every nationality, have been accustomed now for some time to lay dangerous snares for the faithful, especially the young folk.

They provide in abundance facilities of every kind which apparently aim only at physical culture and intellectual and moral training, but in point of fact corrupt be integrity of the (Roman) Catholic faith and snatch away children from the church, their mother.

These organizations enjoy favour, have at their disposal material resources and the zeal of influential people, and render distinguished services in the different fields of beneficence; it is not surprising, then, that they impose on inexperienced people who have not made a close examination of these works.

"INTELLECTUAL AND MORAL CULTURE"

But no thoughtful person can have any doubt of their real spirit; for if up to the present they have allowed people only gradually to obtain glimpses of the end whither they tend, they proclaim it today in the brochures, newspapers and periodicals which are the organs of their propaganda.

Their object, they state, is to insure by good methods the intellectual and moral culture of the young; and making this culture their religion, they define it as full and complete liberty of thought outside and independently of every religion or deity nomination. On the pretence of bringing light to young folk, they turn them away from the teaching of the church established by God, the light of truth, and incite them to seek severally from their own consciences and within the narrow circuit of human reason the light which should guide them.

The principal victims of these snares are young students of both sexes. These young boys and young girls who need the help of others to learn the Christian doctrine and to preserve the faith inherited from their fathers come under the influence of people who despoil them of this precious patrimony and lead them insensibly today to hesitate between contrary opinions, tomorrow to doubt all things whatsoever, and in the end to embrace a sort of vague and indecisive religion which has absolutely nothing in common with the religion preached by Jesus Christ.

CREDIT GIVEN FOR BENEFICENT WORK

These maneuvers cause much more considerable ravages in the souls - would to God that they were less numerous - who, owing to the negligence or ignorance of parents, have not received at the domestic hearth that early instruction in the faith which is a primordial necessity for the Christian.

Deprived of the use of the sacraments and excluded from every religious practice, accustomed to regard the most sacred things only with the most complete independence of judgments these souls thus fall miserably into what is called religious indifferentism, which has been condemned by the church on numerous occasions, and which implies the negation of all religion.

Thus one sees these Christians in their bloom, on a road where they have no guide, perishing in the darkness and torture of doubt; to make shipwreck of the faith; is it not enough to refuse the mind's adhesion even to a single dogma?

It will happen, perhaps, that one may chance to hear from the lips of these young folk some sign, and may find in their hearts some dying shadow of piety, or even that they show more than ordinary ardor in their devotion to works of beneficence; this may be taken as the effect of a long habit, or of a more gentle temperament, or of a more

sympathetic heart, or, in a word, of an entirely human and natural virtue, which of itself is devoid of all value in regard to eternal life.

Y.M.C.A. IS NAMED

Among these societies it will suffice to mention that which, having given birth to many others, is the most widespread (by reason especially of the important services which it rendered to a large number of unhappy people in the course of the terrible war) and disposes of the most considerable resources; we mean the society called the Young Men's Christian Association and in abbreviation form the Y.M.C.A.

Non (Roman) Catholics of good faith give it their support inadvertently, considering it an organization of advantage to all, or, at least, inoffensive to every one, and it is also supported by certain (Roman) Catholics who are too confident, and are ignorant of what it is in reality; for this society professes a sincere love of young folk, as if nothing was dearer to it than the promotion of their corporal and spiritual interests; but at the same time it shakes their faith, since, by its own confession, it proposes to purify it and to impart a more perfect knowledge of real life by placing itself "above every church and outside every religious denomination." ("What the Y.M.C.A. Is and What It Proposes," brochure published at the central office, Rome).

What good can be expected from those who, banishing from their hearts the last vestiges of their faith, go far from the cradle of Jesus Christ, where they enjoyed happiness and rest, to wander at the instigation of their passions and of their nature?

NEW ZEAL IMPLORED

Therefore, all of you who have received from Heaven the special mandate to govern the flock of the Master are implored by this congregation to employ all your zeal in preserving young folk from the contagion of every society of this kind, whose good works, presented

in the name of Christ, endanger the most precious gift that the grace of Christ has given them.

Put the imprudent on their guard and strengthen the souls of those whose faith is vacillating; arm with the Christian spirit and courage the organizations of the young of both sexes existing in your dioceses, and establish others like them; to provide these societies with the means of counteracting the conduct of their adversaries, appeal to the generosity of the more well-to-do Roman Catholics.

Also get parish priests and directors of organizations for the young to fulfil their mission bravely, and particularly by the diffusion of books and pamphlets, so as to raise up barriers against the encroaching waves of error, to expose the tricks and snares of the enemy, and to give efficacious aid to the defenders of the truth.

It will be your duty, then, at the regional meetings of Bishops to treat this grave question with the attention it merits and, after deliberation, to come to the decisions that will appear practically suitable.

In this connection the Sacred Congregation asks that in each region an official act of the hierarchy declare duly forbidden all the dally organs, periodicals, and other publications of these societies of which the pernicious character is manifest, and which are profusely distributed with a view to sowing in the souls of Roman Catholics the errors of rationalism and religious indifferentism.

Here a note calls attention to Fide e Vita (Faith and Life), a monthly review of religious culture, the organ of the Italian Federation of Students for Religious Culture, San Remo; to Bilychnis, a monthly review of religious studies, Rome, and Il Testimonio (The Testimony), a monthly review of the Baptist Churches, Rome.

Metropolitans are charged with the duty of making known to the Holy See, within six months, the resolutions and decisions occasioned by the situation of each diocese.

Given at the Palace of the Holy Office, Rome, on the 5th November, 1920. R. CARD. MERRY DEL VAL, Secretary.

* * *

THE KNIGHTS OF COLUMBUS MEMORIAL OFFER TO THE AMERICAN LEGION

Many inquiries have reached us of late for full information concerning the Knights of Columbus' proposition to turn over to the American Legion the sum of $5,000,000 from the former's “War Fund.” The following press reports give the status of the matter at the time we go to press with this number of THE Editor.

KNIGHTS OF COLUMBUS MEMORIAL

Due to the interest which is being manifested in the proposal of the Knights of Columbus to appropriate out of its war fund moneys the sum of $5,000,000, to be used in the construction and equipment of a building in Washington for the American Legion, the terms of this offer, now under consideration by the National Executive Committee of the Legion, are hereby published in full. They are as follows:

The K. of C. propose and offer to appropriate the sum of $5,000,000 of its War Funds moneys to and for the following uses and purposes:

1st. Four million dollars, or as much thereof as may be necessary (any surplus reverting to the principal of the Endowment Fund hereinafter referred to), to be used to erect, furnish, and equip a building in Washington, D. C., to be known as The American Legion National Memorial and to become upon completion the property of The American Legion subject to the conditions and purposes hereinafter expressed.

Said building is to be erected on a plot of land to be secured by The American Legion, preferably by Act of Congress devoting some public land in Washington for this purpose.

The building is to be devoted as far as possible to patriotic uses and the public welfare.

Its purpose under the control of The American Legion shall be to serve as a memorial to those who have given their lives in the service of the nation at war; to serve as an evidence of the people's gratitude to those who enlisted but happily survive their service; to serve as an incentive to the coming generation to serve their country freely and bravely when war may come in the future.

AUDITORIUM AND HEADQUARTERS

It shall provide for an auditorium to accommodate 10,000 or more people and smaller halls for gatherings of the public - all free, if possible; if not, at the lowest charge commensurate with maintenance and upkeep. It shall provide free headquarters for the business and affairs of The American Legion and appropriate space for the Spanish War Veterans, the United Confederate Veterans, the Veterans of Foreign Wars, and Grand Army of the Republic, and a room for the Knights of Columbus; also quarters for such other bodies devoted to similar purposes as may from time to time be determined.

Said building to be erected, furnished and equipped by a committee consisting of three members to be designated by the Knights of Columbus; three members to be designated by the American Legion; and the Secretary of War, for the time being, if he will accept;

otherwise, by the Superintendent of State, War and Navy Buildings, if he will accept; otherwise, by such person, preferably a public official, as the President of the United States shall designate. The architects shall be Magenis & Walsh, of Boston, Mass.

2nd. One million dollars of said five million shall be set aside and known as The American Legion National Memorial Endowment, to be held by a Board of Trustees, with fullest powers to manage, to invest and reinvest said fund and consisting of the head of The American Legion, for the time being; the head of the Knights of Columbus, for the time being; and the Secretary of the Treasury for the time being, if he will accept; otherwise, by such person, preferably a public official, as the two first named shall designate. In case of vacancy the body represented shall have the right to fill, and a vacancy in the third place mentioned shall be filled by the two remaining trustees.

BUILDING AND FUNDS TO REVERT

The income from this fund shall be devoted to the upkeep, lighting, heating, and cleaning of the building as in the discretion of said trustees seem best.

The committee hereinabove designated and the trustees shall serve without compensation. Their expenses shall be paid from the building fund and from the income of the Endowment Fund respectively.

In case The American Legion shall cease to exist, then and in such event the title to said building and land shall revert to the nation for such purposes as the United States Senate shall determine, and the Endowment Fund shall revert to the Knights of Columbus to be subject to the same trust as the War Fund from which it is taken.

- Capital News Service. Washimrton. D.C.

LEGION REJECTS MEMORIAL OFFER

Washington, D.C., Feb. 8, 1921. - The American Legion decided last night that, while it could not accept “in its present form” the offer of $5,000,000 from the Knights of Columbus for the construction of a war memorial in Washington, it would accept the tender if certain revisions in it were made.

The executive committee announced the appointment of a special committee to confer with Knights of Columbus officials to ascertain whether that organization is “willing to revise the offer so as to tender the fund unconditionally.”

The Knights of Columbus offer was made with provision for a building committee with three members each to be appointed by that organization and the American Legion and one by the Secretary of War, and also for three trustees to administer the maintenance fund of approximately one million dollars each organization to name one trustee and the Secretary of War the third.

Members of the committee explained that there was no objection to the nature of these conditions, but that it was thought best to accept the offer only if made unconditionally.

The following were named on the committee to confer with the Knights of Columbus: John J. Wicker, Jr., Richmond, Va.; John G. Emery, Grand Rapids, and T. Semmes Walmsley, New Orleans.

After discussing the proposal at a session which lasted until midnight, the executive committee of the legion, which convened here today for a three day meeting, issued a statement in which it said:

“Acting on the offer to the Knights of Columbus to donate $5,000,000 to the American Legion for the erection and maintenance of a national memorial building in Washington, the national executive committee of the American Legion decided that it was not best to accept the offer in its present form.

“A special committee is to be appointed by the national commander to confer with Knights of Columbus to ascertain vhether the Knights of Columbus are willing to revise the offer so as to tender the fund unconditionally. It was decided that if such revision is made the offer will be accepted.”

- Capital News Service, Washington, D.C.

* * *

JEREMY CROSS

Mention was made in THE BUILDER several months ago of Jeremy Cross, to whom is accredited the authorship of the lecture on the “Broken Column.” Since I do not have access to any reference works on Masonry except my copies of THE BUILDER and can find nothing about the life and activities of Cross in them, will you please give me some information along this line? F. H. K., Oregon.

Jeremy Cross was a pupil of Thomas Smith Webb, who was practically the founder of our American system of Freemasonry, and who was Grand Master in Bhode Island in 1813. Cross was born in Haverhill, New Hampshire, June 27, 1783, and died there in 1861. He was made a Mason in 1808.

Webb's modifications of the lectures of Preston became generally accepted throughout the United States, and Cross, who had become highly proficient as a pupil, traveled

extensively and taught the work in several States. Webb having borrowed liberally from the works of Preston, Cross did the same from Webb and published in 1819 “The True Masonic Chart or Hieroglyphic Monitor.” In this work he published a number of engravings of the different emblems of Masonry as memory aids which so popularized the work that it almost superseded the monitor compiled by Webb. Cross later published a Knight Templar monitor.

Mackey says that Cross received the appointment of Grand Lecturer from many Grand Lodges and traveled for many years extensively through the United States teaching his system in lodges and other Masonic bodies.

In his later years he made an effort to establish a Supreme Council of the Ancient and Accepted Scottish Bite. His efforts along this line proved unsuccessful and he shortly thereafter retired to private life. He died at the age of seventy-eight.

* * *

MASONIC MEMBERSHIP STATISTICS

Will you kindly give me the statistics on the Masonic membership of the United States and the English-speaking nations throughout the world? W. B. F., Montana.

Such statistics are difficult of exact compilation for the reason that the fiscal years of the several Grand Lodges vary. We give herewith, however, the figures for 1919 and 1920 as nearly as it has been possible to cotnpute them. This information has been collected by Brother Robert I. Clegg, one of the Board of Editors of THE BUILDER, and just published by him in the “Masonic Year Book” of the Masonic History Company:

1919 AND 1920

Official reports of the Grand Jurisdiction in continental and insular America for 1919 show that at the end of the fiscal year there were 2,086,808 members in 15,225 subordinate lodges.

The largest Grand Lodge is that of New York, which then had jurisdiction over 872 lodges and a membership roll of 202,777; while the smallest is Nevada, with 22 lodges and a membership of 2,078.

The United Kingdom comes second, with an aggregate of 5,130 lodges and a total membership of 327,764; England contributing 3,442 lodges with 240,000 members; Scotland, 1,115 lodges with 69,745 members; Ireland 530 lodges with 18,000 members. Australia has seven Grand Lodges, with 1,025 private lodges and a membership register of 74,733; while Canada has nine Grand Lodges, 1,057 private lodges and 118,112 members.

The above figures were compiled by Brother C. C. Hunt, Deputy Grand Secretary of the Grand Lodge of Iowa, and he has very kindly brought them up to date for us as regards the United States. His revision follows:

Total membership of the Masonic fraternity in the United States, 2,246,724, furnished by the Grand Secretary of each jurisdiction, from the last figures obtainable from them, in December, 1920:

Alabama37,217

Arizona3,786

Arkansas 26,574

California 76,873

Colorado 23,790

Connecticut 31,298

Delaware 4,381

District of Columbia 13,723

Florida 16,612

Georgia 55,060

Idaho 6,934

Illinois 203,447

Indiana 98,170

Iowa 67,346

Kansas 55,572

Kentucky 53,182

Louisiana 23,008

Maine 35,670

Maryland 21,978

Massachusetts 82,410

Michigan 106,186

Minnesota 39,995

Mississippi 23,807

Missouri 90,416

Montana 13,813

Nebraska 30,806

Nevada 2,178

New Hampshire 12,247

New Jersey 55,083

New Mexico 4,761

New York 234,894

North Carolina 30,912

North Dakota 12,325

Ohio 132,053

Oklahoma 40,545

Oregon 18,170

Pennsylvania 151,434

Philippine Islands 4,107

Rhode Island 10,885

South Carolina 21,723

South Dakota 14,628

Tennessee 33,880

Texas 83,277

Utah 3,021

Vermont 15,992

Virginia 31,321

Washington 25,536

West Virginia 22,880

Wisconsin 38,651

Wyoming 5,167

Total 2,246,724

----o----

CORRESPONDENCE

MASONIC PLAYS

A letter in a recent number of THE BUILDER contains an inquiry from Bro. Jeme M. Whited of San Francisco, for "Masonic plays." On the same page there is an interesting note by Bro. Dudley Wright concerning the Knights of St. John. The proximity of these two items is, doubtless, accidental; but there is, nevertheless, a connection between them. The history and symbolism of the Knights of St. John figure in more than one brand of Masonry; e. g. in the Commandery as the "Knights of Malta" and in the Constantinian Orders as the third and highest of the ordinary grades.

That peculiar Syrian sect known as the Druses has also a certain connection with Masonry. The 25d of the Ancient and Accepted Scottish Rite, at least as worked in the northern jurisdiction, is based upon its history and symbolism.

Now it happens that Robert Browning left us a five-act play entitled "The Return of the Druses" in which not only that peculiar sect but the Knights of St. John (of Rhodes) form the characters.

The scene is laid in the fifteenth century on an island of the southern Sporades, in the Aegean sea, which had been colonized by Druses from Lebanon but was ruled by the Knights of St. John from Rhodes through a Prefect. The particular prefect in command up

to the time of the play seems to have ruled harshly and to have incurred the hostility of the Druses, one of whom - an initiate - is made to say:

“I know our Nation's state? Too surely know,

As thou, who speak'st to prove met Wrongs like ours

Should Rake revenge: but when I sought the wronged

And speke, 'The Prefect stabbed your son - arise!

Your daughter, while you starve, eats shameless bread

In his pavilion - then arise,' my speech

Fell idly - 'twas, 'Be silent, or worse fare.

Endure, till time's slow cycle prove complete.

Who may'st thou be that takest on thee to thrust

Into this peril - art thou Hakeem ? ' “

Hakeem, be it remembered, was the Druse Khalif or prophet who, some three centuries before had disappeared (the Druses do not believe that he died) and whose reincarnation is one of the articles of the Druse faith.

Another Druse initiate of the isle was Djabal who sought to rouse his people against their oppressors and lead them back to Mt. Lebanon and who took advantage of the popular belief by declaring himself Hakeem and announcing that he would presently be changed into the prophet.

Meanwhile the old Prefect having died

“The Knights at last throw off the mask - transfer,

As tributary now, and appanage,

This islet they are but protectors of,

To their own ever-craving lord, the Church,

Which licenses all crimes that pay it thus-

You, from their Prefect, were to be consigned

Pursuant to I know not what vile pact,

To the Knights' Patriach, ardent to outvie

His predecessor in all wickedness;

The pact of villany complete, there comes

This Patriach's Nuncio with this Master's Prefect

Their treason to consummate.”

Upon his arrival, which was to have been the signal for the Druse uprising, the Nuncio seeks to persuade them of Djabal's imposture:

“What say ye does this wizard style himself?

Hakeem? Biamrallah? The third Fatemite?

What is this jargon? He - the insane Khalif,

Dead near three hundred years ago, come back

In flesh and blood again?”

Djabal believes himself betrayed by a young Druse girl with whom he is in love but who, overcome at his reproaches, and believing him to be indeed Hakeem, falls dead before him. In sore distress Djabal tells the Druses:

“We shall henceforth be far away.

Out of mere mortal ken - above the Cedars-

But we shall see ye go, hear ye return,

Repeopling the old solitudes, - thro' thee,

My Khalil. Ye take

This Khalil for my delegate? To him

Bow as to me? He leads to Lebanon-

Ye follow?”

And as the curtain falls he states himself and cries

“On to the Mountain. At the Mountain, Druses.”

The play is full of dramatic episodes and stirring passages and provides a fitting subject for the best histrionic talent of our craft. It leads, too, into many interesting though half forgotten by-paths of history, and appropriate scenery might be found by reproducing views of the Hospital of the Knights of St. John at Rhodes. This famous building, erected about the time covered by the play, has recently been restored by the Italian administration of Rhodes and converted into a museu n of which it has been said that none other “in the Near East can vaunt a residence of such monumental and historic value.”

Here, then, we have a play which, if not strictly Masonic, deals with subjects of great interest to Masons and leads to a deeper study of the origins and ramifications of our world-wide order.

Charles S. Lobingier, China

* * *

THE INTERNATIONAL LANGUAGE AND FREEMASONRY

Widespread as are the enterprises of the yeoman Catholic Church and of our ancient Craft there is one feature wherein we Freemasons are fettered. The Church of Rome has long encouraged and required a common means of intercommunication between the congregations of all countries. Latin is the language employed for this purpose. We need not now discuss the ecclesiastical dialect that is used by papal authority nor its suitability for the worshipper in his devotions; these are matters of some importance but we may put them aside for the present. Suffice it to say that the Roman Catholic Church has by universal choice of Latin enabled its priests and the executive officers of all ranks and of all nationalities to have an intercourse that has undoubtedly done much for uniformity of practice and the avoidance of misunderstanding. How much we as Freemasons have lost by lack of the very same benefits, only those of us may infer who seek to be informed of the work of the Fraternity the world over.

For these reasons the several attempts at an international language have been followed with sympathetic interest in the hope that out of them there would arise a really practical means of reaching hands over the seas and the quicker gaining a knowledge of the status and aims of brethren abroad.

At the various international language congresses attempts have been made to assemble the Freemasons in attendance. Such was the case at the one held at the Hague last fall. An

English brother learning of my desire to know what might have been accomplished, was good enough to bring me into correspondence with the presiding officer of the Committee organized at the Hague. Synopsis of the business done there has been forwarded to me together with an announcement from the Secretary. These have been translated and they are submitted herewith:

UNIVERSAL LEAGUE OF FREEMASONS

A resume of the report of the Convention of Esperantist Freemasons at the Hague on the occasion of the Twelfth Universal Esperanto Congress.

There were present at this convention thirteen Freemasons, male and female, from England, Holland and Seotland. Freemasons from Spain, Italy and France, although registered for the Hague Congress of Esperantists were not able to come to Holland.

The President was Brother Paul Blaise, of the Lodge Albert of Belgium, London.

The order of the day (program of procedure) was to reestablish the Universal League of Freemasons.

The proposition was made that the Universal League of Freemasons be a League for the spread of Esperanto among Freemasons.

As regards the question of who would be able to join the League, the President said "We will be as far as possible broadminded in the matter."

Concerning the first proposition they unanimously accepted the following resolution:

“The Freemasons of the various nations, convened at the Hague, on the occasion of the Twelfth Universal Congress of Esperantists, express the desire that the Universal League of Freemasons be re-established with the object of studying the best means of spreading our language among the Freemasons of all countries.”

Concerning the second proposition they decided to accept as members all Freemasons, male or female, of whatsoever Grand Orient, Grand Lodge, or Order, he or she might be.

Owing to various causes, the conference was of opinion that it would be best that the executive officers should have the headquarters in a neutral country. All were of the same opinion and Holland was selected as the headquarters home.

As President they elected Brother Dreves Uitterdyk, Hilversum (Grand Orient of Holland), and as Secretary Brother F. Foulhaber, Borgerstrant 103, Amsterdam (Lodge “George Martin II, No. 93, Universal Co-Masonry”).

After an inspiring address from the President, Brother Blaise, to zealously advocate our language in the Lodges, in order that we should have a great and more fruitful convention at Prague, the meeting was closed.

(The Secretary adds the following communication.)

Very dear Brethren and Sisters:

Here is a resume of the report of our first after-the-war convention. Our League, while reawakened, yet is found in a chaotic condition. As regards many of its former members we do not know whether they are living. This nnnouncement is just to take measures to

reunite the brokenup fraternal organization in order that we may fervently work for “our holy cause.”

Relative to the needs of our International Language in an Order as important as is ours, we ought not to have unlike opinions. The Masonic Fraternity throughout the whole world fain would have it. The Institution where we are missionaries, asks for it. Many other important organizations already very well understand its utility and turn it to nccount. We, as bearers of the new culture, should not linger in the rear ranks. Our duty is to go in the front of the civilizing agencies and to show mankind its ideal and for that ideal point the wny.

The field of our labor is great and ought to be systematically cultivated. As unity is the requisite for harmonious cooperation, the headquarters advises you to act as follows:

1. Make a translation of the above report and write an article about our language and get it printed in the Freemnsonss journal of your country.

2. Subscribe to the “Bulletin,” the official organ of the International Bureau of Masonic Affairs. (Five Francs, yearly). The editor, Brother Quartier-In Tente, has promised to us a page dedicated to Esperanto. In that page will appear all information relating to our League.

3. Have your address printed with the addition of the word “Esperantisto” in the Masonic Year-Book issued from the same office (Rue Beaux Arto 26, Neuchatel, Switzerland).

4. Send all news concerning Esperanto in Freemasonry to the Secretary of the Universal League of Freemasons, also the issues of your Masonic publication in which appear articles about Esperanto.

5. Let it be known when your Grand Lodge or Grand Orient will have national or international conventions in order that we may be able to consider in what manner our language may be better advertised during these meetings.

6. Translate the various technical terms pertaining to our Order and if you are able the whole ritual of the three first degrees. It is necessary that we should have as far as possible and very soon the terms and the whole ritual in Esperanto in order that we will be ready when the language shall officially be neceptable. Send these to the Secretary so that we may Inter on compare the different translations and eventually offer a choice of them.

7. Send as soon as you can your subscription for 1920. (Fifty Cents). Kindly forward it by international reply coupons. Following the payment you will receive your membership card. Seeing that this small sum at the preselit time will not suffice, and since the Treasury is in an empty state, gifts of money will be freely acceptable.

8. Buy the very fine pamphlet “The Liberty of Conscience and World-wide Freemasonry” (La Libereco de la konscienco kaj In tutmonda Framasonaro), to be obtained from Sinjoro F. Schoofs, Anwerpen Kl. Beerstrant 45, Belgium, (10 centimes).

9. Found a section of the Universal League of Freemnsons if in your neighborhood there are some Brother Esperantists.

Fellow thinkers ! Between the several nationalities Brethren still find this great wall of diversity of tongues, this wall of n thousand years which shall divide them. Help us to destroy that wall. The great success of our Twelfth Congress give to us the needful energy: Onwards Let each one fulfil the admonition of the Executive Officers according to his strength. If each bears n brick we shall be able to build the Temple.

With fraternal salutations and handclasp.

F. Faulhaber.

On carefully reading the statements we are impressed by the fact that in the purpose to be broad the Committee has gone very far. We for example do not recognize as Masonic the organization of which the Secretary is a member. Therefore the project is very seriously handieapped at the very start and at headquarters. The reader will also note that among the suggestions is the one of translating the rituals. Of course this is out of the question for an American Freemason. But the particulars are all of much importance to us and we hope that other attempts may bring results in which we Americans can take an active part. This article will at any rate show the necessity for great care in correspondence with foreigners claiming to be members of the Craft. Robert I. Clegg, Illinois.

* * *

HAYWOOD'S “VEST POCKET HISTORY OF FREEMASONRY”

The Book Committee of the Cincinnati Masonic Library Association, after careful examination, has recommended that the Library purchase one hundred copies of “A Vest Pocket History of Freemasonry,” by H. L. Haywood, and acting upon this recommendation, I have been authorized to make such purchase.

For a long time we have been trying to locate some small pamphlet that would cover the subject of Masonry generally that could be read by the average young man in less than an hour, and yet contain enough detail to be interesting enough to carry the reader through to the end. Most short works have attempted to make the subject matter interesting through the use of fiction, or assertions based more on the imagination of an unreliable writer than on known facts, and it is a dangerous thing to place a work of this kind in the hands of one who is reading his first book on Masonry, and who, in nine cases out of ten, will make the first book his last, through one excuse or another.

It is the beginner you have to coax to read, and it is usually harder to get him to read the second book than it was the first, and, I understand, this is true generally throughout the country.

It seems to me that writers should have these things in mind when writing on the various Masonic subjects today. It certainly would be a big help to librarians in increasing the circulation of books in their libraries, and, in the near future, Masons would be generally the better informed. You can not create interest in a dry and voluminous work of any kind, except in a book-worm, and there are very few book-worms being taken into the Masonic fraternity today. With all due respect to the lodges and their membership, most of them are book-shy.

Brother Haywood has carried out well the idea we have had for some time, and if I had any criticism to offer, it would be that he should keep in mind the fact that a great many Masons who should, at least, read the work, are men who for the first time are hearing of the persons, creeds, sects, times and places mentioned by him, when they see these in his essay, and that particular care should be taken that explanatory phrases are added, wherever these appear, that the reader may not become discouraged because he is a little weak on history or literature. In almost every instance Brother Haywood seems to have had this in mind, and I felt that I wanted you to know our appreciation of his and the Research Committee's efforts along this line, and we shall await with interest the future efforts of these people as promised in the “Foreword” of the pamphlet referred to.

I do not mean to discredit the need of larger and more detailed and comprehensive works - not at all, for they are necessary adjuncts to the library of any reliable writer, but I am more concerned with the beginner in Masonry just now.

I might say that it is our purpose to take up this pamphlet with the Masters of each of the lodges in this county, and those across the river in Kentucky, about fifty in all, and urge that each Master adopt the policy of presenting this pamphlet to each Mason as he is raised, having the lodges get their supply through us, selling to them at the exact cost to us.

Frank S. Bonham, Secretary and Librarian,

The Masonic Library Association, Cincinnati, Ohio.

* * *

CANDIDATE RAISED BY FATHER AND BROTHERS

The Masons of Butte, Montana, had a unique experience of witnessing the conferring of the degrees in Masonry on the seventh son of one of the members of the fraternity when Charles R. Gieser became a member of Butte Lodge No. 22, A. F. & A. M., the work of all three degrees being conferred during sessions at which all of the stations, from Worshipful Master to Junior Steward, were filled by the father and six brothers of the candidate. It is a record for Montana for the father and six of his sons to confer the degrees of Masonry on the seventh son. Another feature of the work that was out of the ordinary is that only one of the members of the Gieser family has ever held office in a Masonic lodge, although they are all enthusiastic Masons and all members of Butte Lodge No. 22. George Gieser, Jr., is Senior Warden of Butte Lodge No. 22.

Warren E. Coman, Montana.

* * *

THE ORIGINAL MEANING OF SOME OF OUR SYMBOLS

It is a cardinal principle in treating of Masonic symbols that most of them have been imported into our modern ritual minus the original explanation of their significance and minus any explanation at all worthy of the name.

Indeed the whole treatment of the subject should resolve itself to this:

1. The establishment of this principle.

2. Study of the question in each case why the true meaning is lost. It is usually conjectured that the early ritual mongers adopted the symbols not knowing the meaning and not caring much. An alternative conjecture, in many cases, is that the true significance frightened them. They were very orthodox, very narrow, very conventional and very unscrupulous with the unscrupulousness of highly moral, self-righteous men.

3. Especially the study from countless sources outside of Masonry as to what Masonic symbols may be conjectured to have originally meant.

The meanings assigned in the modern ritual are almost invariably not worth considering or learning or passing an examination upon.

Perhaps the most striking illustration of point two is the sun and moon as symbols. I do not doubt but that they really meant something to our medieval brethren nor that the Presbyterians who had Masonry in their charge in 1717 would have altered that genuine significance to the childish explanation of the ritual of today purposely if they did not do it ignorantly.

Compare the fact that one of the Scottish Rite degrees originally taught the Manichaean heresy and that traces thereof can be found therein today. Not for nothing has Freemasonry

been denounced as devil worship. Of course the fire is in ludicrous disproportion to the smoke but it is true here as often that where is much smoke there is some fire.

Consider the explanation given of one symbol that “it teaches Masons to be general lovers of the arts and sciences.” Can any one doubt but that is a substitution for the original explahation? I believe that to have been almost the most significant of all their symbols to the medieval ancestors of modern Masonry.

All this is suggested by the treatise upon the “Book of Constitutions” contained in the February BUILDER.

I do not doubt but that symbol originated in the practice in medieval times of securing a “book” as the warrant for constituting a new lodge. The treatment of this symbol would consist in getting together all the information available as to what such book consisted of and how the book was secured. I do not purpose treating it but to show what I mean I refer to that Chapter of Gould's History entitled the “Stonemasons of Germany.”

Modern writers almost always in treating of this symbol wander down to the modern “constitutions” of Grand Lodge. There is no analogy. The modern article which most nearly resembles the “Book of Constitutions” is the lodge charter. The significance of showing that guarded by the Tyler's sword is obvious. Past Grand Master Upton somewhere speaks of the “ludicrous idea” that the modern Grand Lodge Constitution corresponds to the ancient Book of Constitutions referred to in the ritual. A. G. Pitts, Michigan.

* * *

PUBLICATIONS WANTED

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for a number of years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column of THE BUILDER each month for the use of our readers. Communications from those having old Masonic publications for disposal will also be welcomed.

Postoffice addresses are here given in order that those interested may communicate direct with each other.

By Bro. Elmer G. Smith, Box 102, Tooele Utah, “The Cathedral Builders,” by Leader Scott; “Ancient Charges,” by W. J. Hughan.

By Bro. N. W. J. Haydon, 564 Pape Ave., Toronto, Ontario, Canada, a copy of Da Costa's “Dionysiac Artificers.” Brother Haydon has been trying for years to find a copy of this work, but without success, and will gladly enter into an arrangement with some more fortunate brother for the temporary loan of a copy.

By Bro. T. J. Fox, 638 East Water St., Princeton, Indiana, “Mystic Masonry,” by J. D. Buck.

By Mrs. Albert Clark Stevens, 80 South Clinton St., East Orange, N. J., Volumes l to 4 and 15 to 30, inclusive, Universal Masonic Library.

By Bro. H. M. Jacobs, 10212 64th Ave. South, Seattle, Washington, “Ahiman Rezon,” Mackey; “Comparison of Egyptian Symbols and Hebrew,” by F. Portal; “The Chaldean Account of Genesis, etc.,” by Geo. Smith; “The Temple of Solomon,” Open Court Co., Chicago; “The Temple of the Jews,” by Ferguson; “Prehistoric Antiquities of the Aryan People,” by Schroeder.

The Builder Magazine

May 1921 - Volume VII - Number 5

Memorials to Great Men Who Were Masons

JAMES KNOX POLK

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

JAMES KNOX POLK, the eleventh President of the United States, was a member of Columbia Lodge No. 31, Nashville, Tennessee. He was initiated in that lodge on January 5th, 1820, was raised in September of the same year, and later served as Junior Warden.

Polk was born in Mecklenburg County, North Carolina, November 2d, 1795, having descended from the Ulster-Irish, those sturdy people who had made up so large a portion of Washington's Army. His ancestors were named Pollock which was abbreviated to Polk. His father was a farmer who in 1806 moved to the valley of the Duck river in Tennessee.

After going through the common schools of Tennessee, Polk became a student at the University of North Carolina in 1815, from which he was graduated with honor in 1818, and at once was admitted to the bar. In 1825 he was elected to Congress, where he beeame a conspicuous figure in opposing the Administration of President John Quincy Adams. He was nominated for Speaker by the Democrats but was not elected. But a good man was elected, Mr. John Bell, and Polk became his substantial supporter. Polk served fourteen years in Congress and finally declined renomination. He served his state as Governor and was nominated for President in 1844, with a splendid running mate in George M. Dallas for Vice-President. His opponents were Clay and Frelingheisen, and to be elected over such giants of altruism, ability and integrity, is proof of his worth.

Polk's Secretary of State was James Buchanan, (Past Master of his lodge); the Secretary of War was William L. Marcy, and the Secretary of the Navy was the famous George Bancroft. The first question the administration had to settle was the Texas-Mexico affair.

There are men living who think we did not “tote fair” with Mexico but President Polk, with his able cabinet, went deeply into it before making a move. The Nation was then small; our resources undeveloped, and with only the skeleton of an Army and very little Navy, the President felt we were on the defensive. He backed General Scott in his invasion of Mexico, and saw that a fair deal was made. Another problem to be faced was the dissatisfaction of the French over their sale of Louisiana, and their eagerness to recover it. Spain was also regretting having parted with Florida. The question of deciding on the national lines between Oregon and Canada presented the most acute issue the Administration had to meet but proved to be the least difficult as we had honorable people with whom to deal. Polk was alive to the planting of our flag on the forts in California and commended Commodore Sloat.

The principal measure which distinguished President Polk's term of office were the adoption of the low tariff of 1844; replacing the protective one of 1842; the establishment of the independent treasury system by which the revenues of the Government are collected in specie without the aid of Banks; the creation of the Department of the Interior, and the admission of Wisconsin as a state.

He said, when nominated in 1844, that he desired but one term, and in 1848 was big enough to stick to his word and decline renomination. President Polk retired from office in March, 1849, and died at his residence at Nashville, Tennessee, on the 15th of June following, at the age of fifty-four years. Though too young to have personal recollection of Mr. Polk, the writer clearly remembers hearing him discussed, and the impressions received by a child are the most lasting. He was of medium size, with a retreating brow, a sharp, penetrating eye, quick in his motions, and plain and unostentatious in his dress and demeanor. His character was unsullied, without a blemish.

James Knox Polk was buried in Nashville and the beautiful memorial shown herewith was erected over his grave. The inscription is:

James Knox Polk

President of the United States, born November 2d, 1795,

died June 15th, 1849.

The Mortal remains of James Knox Polk

are resting in the vault beneath.

He was born in Mecklenburg County

North Carolina,

and emigrated, with his father,

Samuel Polk, to Tennessee in 1806.

The beauty of virtue was illustrated

in his life.

The excellency of Christianity was

exemplified in his death.

Sarah Childress,

Wife of James Knox Polk,

1803 - - - 1891.

* * *

By his public policy he defined.

established and extended the

boundaries of his Country.

He planted the laws of the

American Union

on the shores of the Pacific.

His influence and his Counsels

tended to organize the

National Treasury

on the principle of the

Constitution,

and to apply the rule of

Freedom to Navigation,

Trade and

Industry.

* * *

“Asleep in Jesus”

Sarah Childress Polk,

wife of

James Knox Polk.

Born in Rutherford County, Tenn.,

Sept. 4, 1803,

Died at Polk Place, Nashville, Tenn.,

August 14, 1891.

A noble woman, a devoted wife, a true

friend, a sincere Christian.

“Blessed are the dead

which die in the Lord.”

* * *

His life was devoted to

the public service. He was

elevated successively to the first

places in the State and Federal

Governments. A member of the

General Assembly;

a member of Congress and

Chairman of the most important

Congressional Committees;

Speaker of the House of

Representatives;

Governor of Tennessee and

President of the United States.

SIDELIGHTS ON MASONRY IN THE A. E. F.

BY BRO. CHARLES F. IRWIN, OHIO

FOR YEARS to come incidents will be coming to light which will reveal Masonic experiences in the army overseas. It is with a desire to contribute a few to this growing fund that I present the following. Having had a year's experience abroad as Chaplain and having been active in the propagation of Masonic fellowship, necessarily numerous occurrences came under my observation which have special meaning to the Craft. Some of these are humorous and some are connected with the more sombre side of army life.

In old Brittany there is an ancient city by the name of Vannes. It was in this city that one of the “Three Musketeers” later served the Church as Bishop. Also Vannes was Queen Anne's capital city before her domains were fused into the Empire of France by her marriage to the monarch of that country. Her former Parliament building is now used as a museum. It is filled with material of the greatest interest to the antiquary. But I was more especially attracted by a certain parchment I discovered one day within the showcase devoted to ancient Roman relics. Inquiry revealed the ignorance of the custodian as to its meaning or whence it came into their possession. It was a Scottish Rite Passport with the date 1783 upon it. I determined by hook or crook to secure a picture of it. But sudden removal to another post delayed this purpose several months. Finally in the spring of 1919, in company with Captain Henry Kuntzman, C.A.C., a brother Mason, I revisited this city. In company with a French friend and his family we went to the old palace. While the daughters claimed his attention in another room, the Frenchman pried open the showcase and removedthe parchment. This we pinned to the jamb of the old window and Captain Kuntzman took two exposures. Restoring the parchment, we returned to our post. Later development proved the films to be failures which was a great disappointment to us. I am sorry not to have taken a pen copy of the paper for it was in due form and had all the indications of a genuine passport. I am at present negotiating with certain Masonic friends in France, and hope eventually to secure a reproduction for future publication.

* * *

One spring morning in 1919, the long distance phone in headquarters called me and I found an urgent summons to come to Savenay, ten miles distant, at my earliest opportunity. A surgeon was in critical condition and was calling insistently for me. The nurse calling me was an Eastern Star, and the Captain was a Mason. I presented the facts to my commanding officer, himself the honorary president of our Camp Masonic Club. He immediately placed his own car at my disposal and with a pass permitting my travel, I set out. On arrival at the hospital I found this brother in a serious condition. Suddenly stricken down while in the discharge of his duty, his vocal cords were partially paralyzed and his case practically hopeless. Evidently he was loosing his moorings for a long journey. I was permitted but a few moments in which to converse with him. These were sacred moments. I whispered in the ear of a failing brother words which pointed beyond the grave. Before leaving I desired to learn why he had called for me when other chaplains were within a few steps of his cot. The Red Cross nurse told me that he had been stationed in Camp Montoir adjacent to our camp and was a frequent visitor at our Club. And as I was its president he had necessarily been brought into touch with my work among the Craft. In his dark moments when he felt the great event approaching, his heart turned back toward those hours when we had all met upon the level and parted upon the square and he felt that I would come very near to him. The next day he was carried to the hospital ship and I have never learned further concerning him. He came from a city in Indiana.

* * *

Turning the pages of my Masonic diary I come upon the following. It was my habit several evenings each week to visit the club held in the French lodge “Trait d'Union” in St. Nazaire. Thus I became intimately acquainted with many French brethren. One evening they instructed me in a Sign of Recognition used throughout their country, whereby one Mason might know another. As you know, our French brethren never display any emblems and thus their mode of ascertaining the presence of one of the Craft on train, or in cafe, or upon the crowded street is by means of this sign. Naturally this information fired me with zeal to experiment. It is our American characteristic. There was a prominent merchant in the city, unknown to me, except by sight. I had reason to surmise he was a Freemason. Walking up the avenue one afternoon, I spied the merchant approaching. Furtively I gave him the sign! But alas, he passed on and apparently did not see me or the sign. But in a moment or two I felt a touch on my arm. Turning I found myself looking into the face of this merchant. Smiling, he invited me to accompany him down the avenue. And soon I was in the midst of a most delightful group. He introduced me to several other business men and when we parted, it was with the understanding that I visit each of them

in his own home. Most of the friendships formed which admitted me into the homes of the French came through these fraternal ties.

* * *

The “Loge Trait d'Union” of St. Nazaire is an ancient lodge established in the 18th century. St. Nazaire was the port of embarkation for the fleet which took Maximilian's army to Mexico. It is on the edge of Henry of Navarre's country. It has always been a progressive spot, although not one of the most important harbors. The Masons who compose this lodge are a group of most excellent gentlemen. They constitute the flower of the city. Inasmuch as the First Army was partly directed to this Port of Entry, the relations between the French and the American Masons ripened in 1917. In an unbroken progression this cordiality remained until the Port was emptied of American troops. I came in touch with these men in the winter of 1918-19. To this day those friendships abide. The correspondence between us keeps alive the brightest and the best of the experiences encountered while overseas. In July, 1919, when the word went out that Base No. 1 was to be closed and we were to scatter, tjhe brethren of this lodge, as a mark of esteem, presented me with a white lambskin apron. It is one which was in actual use. It is about six inches square. So far as I have been able to discover only one other apron was presented to an American by French lodges. It was to Capt. Robert Murphy, M. C., now stationed at Fort Sheridan, Ill.

* * *

The date May 11, 1919, is starred in my diary. Upon reading I find that on that sunny morning, at eight o'clock, 150 American Masons were the guests of the lodge “Trait d'Union.” A candidate was to be examined for entrance into Masonry. The opening of the lodge was very dissimilar from our American ritual. Also the examination of the candidate. The latter was introduced blindfolded and seated in the center of the room. For nearly three hours question after question was put to him. In this way his inmost thinking was revealed to the craft and upon this examination depended his Masonic future. I could not help but contrast it with the “one hand in the hopper” methods that prevail so largely in America. One incident on this day stands out clearly. The Venerable Master signified his desire for the American brethren to examine the candidate. At once our men got busy. The

very first question put to him was this: “Do you believe in the existence of the everpresent God?” His reply was in these words: “My reason has not been able to find a satisfactory proof, although my heart replies most emphatically in the affirmative.” When the vote was taken as to his admission, in conformity to the expressed desire of the venerable Master that we vote, we did so. The candidate received a unanimous affirmative vote. He would have made excellent material for any American lodge. When you know that I am an old-fashioned Scotch-Irish Presbyterian you can know that his theology was “sound.”

* * *

French lodges reverse the direction of the square and compasses. That is to say, we always place the compasses above and the square below, the points of the compass extending in a downward path, and the arms of the square upward. But in French Masonry the direction is reversed. The points of the compasses point toward the sky and the arms of the square toward the earth. They do not have any fixed method as to elevating the points of the compasses above the square.

* * *

Another date comes from my diary. It is that on which the first news came to us of the death of Brother Theodore Roosevelt. Our Club in Camp Meucon, Brittany, was in session when a brother arose and reported that this illustrious Mason had entered “that house not made by hands, eternal in the heavens.” A motion was at once passed that our club communicate with Mrs. Roosevelt our deep sympathy for her in her sorrow. In a few weeks a most gracious card was received from her in which she expressed her appreciation of our thoughtfulness and our sympathy. I took this card to the Club and read it to the crowded room. For several moments we rose and stood in silence remembering that all differences cease at the side of the open grave. All were conscious that here was an American who placed his native land first in his thinking. He was loyal to its Constitution and to its Institutions. His Americanism endeared him to millions of his fellow citizens. Three names were heard on the lips of most army men overseas, when the catalogue of our great was rehearsed. They were Washington, Lincoln, Roosevelt. The first and the last were Masons.

* * *

The grave of Lafayette always had a strange attraction to the Masons who visited Paris. At first the Parisians could not tell you where he was buried. At length they memorized his resting place for almost every visiting American would inquire, “Where is Lafayette buried?” After the formation of the Paris Dugout of the S.O.L., the membership took frequent opportunity to visit this sacred spot. On July 14, 1919, the great “Bastile Day,” a group of these S.O.L. Masons entered upon a pilgrimage to the Rue de Piepus 35, and standing beside the grave of this great man, connected in a peculiar way to their ritual, they laid wreaths upon the tomb, at the same time rendering a portion of their ritual. A picture was taken of this group by Brother Frank D. Lewis, Everett, Washington. Copies can be secured from him at a moderate cost. Especially every S.O.L. member and Dugout ought to possess one.

Occasionally we ran across crude tradition as to the devilishness of the Freemasons. One which I encountered most frequently among the peasants of Brittany was to this effect: Every time the Masons gave a banquet, they caught a small Catholic child and served it just as we would a succulent roast porker. I recall hearing this story while at the table of a wealthy, educated Frenchman, a counseller of a large French city. When I asked him the source of this and similar stories, he shrugged his shoulders, threw out his hands in their peculiar gesture, smiled and said, “le pretre.”

* * *

This brings to mind the evidences throughout France of the ecclesiastical opposition Masonry has encountered there. Our French brethren have had to fight for their existence. Yet in one hundred years every constructive piece of legislation in France has been introduced by Masons and fought through their House of Deputies. The separation of church and state fifteen years ago grew directly out of the efforts of Masonry. We felt the touch of the unseen hand even in the American Army. Personally I was advised soon after landing in France to lay aside my ring which shows the insignia of the Consistory. I can truthfully say the ring never left my finger. I cannot say that I felt personal antagonism at

any time. Yet I had incidents come under my observation that proved conclusively that opposition did exist. The feeling engendered manifested itself in several places in the army. Unfortunately disputes even crept within army organizations and caused bitterness.

Traces of this bitterness were stated to have come to the surface at LeMans during the period of the return of troops. However I cannot personally vouch for the accuracy of this. In Base No. 1, the following came under my own observation:

The St. Nazaire Masonic Club desired to present a plan for the entertainment of our American Masons and Masonic women, also for our French brethren and their families. A committee interviewed the manager of a local theatre and secured his promise of the theatre for a certain evening. Shortly prior to that date they sought him again with the request that they be permitted to rehearse their play on his stage in order to familiarize themselves with its architecture. He showed much embarassment and confessed that he had heen visited by the local ecclesiastical authorities who stated that the American army would soon be gone and that if he permitted the American Freemasons to use his theatre that they would see that he was blacklisted and that would mean his commercial ruin. He gamely assured us he would keep his word. But this was not required of him. The play was given at “Liberty Hall” down on the docks.

* * *

Few can realize under what difficulties our clubs continued to work in France. The frequent transfers of military leaders robbed us of secretaries and other officers constantly. I recall one period when one club lost four secretaries in four continuous weeks. When you consider how much rests on the shoulders of the secretary you get a faint approximation of our difficulties. And for this reason we must ever praise the fidelity of the welfare workers who were stationed more permanently than the military. These brother Masons kept the fires burning on our club hearths and many a Masonic club owed its life and its vitality to these faithful men serving in the Salvation Army, Red Cross, and Y.M.C.A. The last days of these clubs always cast a shadow over the brethren who remained to the very last. To gather in rooms where a short time before music, merriment, and the interplay of the deepest emotions had prevailed, and to see the little handful of brothers sitting around sent us out saddened and yet comforted. The clubs had served their purpose. They had

contributed to the welfare of the Craft abroad. And when the last moment came, when club records had been boxed and sent to Paris, when equipment had been disposed of mostly to our French brethren, we turned the big brass key in the lock and as we descended the stairway we whispered one to the other, “So mote it be.”

* * *

There is one church building in Paris that bears the Masonic symbols above the main entrance. It appears that the Masons who built the edifice desired to play a practical joke on the clergy. So they carved the symbols of their Craft in a very prominent place. When the church was completed the presence of the symbols was discovered and the Bishop ordered them to be destroyed. However, the Parisians love a good joke and they opposed the destruction of the Masonic marks. And today you can see them standing out above the main entrance. Our French brethren enjoyed calling our attention to this “bon mot.”

* * *

The Scottish Rite Consistory of Nantes exemplified their work on Easter of 1919. Hundreds of American Scottish Rite men availed themselves of the opportunity to view the French work. These brethren displayed a perfect familiarity with the work and their dramatic powers were of a high order. In this Temple is shown a Master Mason's apron made of colored beads. These are so arranged that the working tools of the first three degrees are shown. Early in the fourteenth century two French explorers came up this relic in a native village in the heart of Africa. It gives evidence of antiquity and no explanation has been supplied to tell how this apron found its resting place in such a remote spot.

* * *

My diary supplies the following items: In compny with a group of fellow Masons, I left Brest for a run up-country. While passing through a small village we were attracted by the

appearance of the local church. Within the entrance we found the usual bas relief plaster casts of the Apostles. What attracted me was the peculiar posture of the hands and feet of each apostle. Suddenly it dawned on me that they were on the step and under the due-guard and sign of Masons of several degrees. I called the group together and we took some exposures of them. These films were handed later to a Frenchman to develop. These particular exposures were entirely missing. Even the negatives had sought passage to Ethiopia

ROMAN CATHOLICISM AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

THE FREQUENT intervals, now for nearly two hundred years, the heads of the Roman Catholic Church have been launching their papal thunders against Freemasonry alleging that it is not only anti-Christian, but Atheistic in its constitution, that at its doors lie the many wars which have taken place during that period, and that it has been responsible for the innumerable revolutions that have disturbed nations, and the myriads of seditious plots which have been hatched, particularly since 1717, when the Mother Grand Lodge of the world was first organized. These statements, unsupported by any evidence that would be accepted in any court of law conducted on constitutional lines, have been accepted as veridical by the sheep of the flock, who have passed them along, until, finally, they have made their appearance in the bigoted press with even more embellishments than the now proverbial story of the Russians passing through England during the last war.

All these allegations can be disproved at once an examination of the Constitutions of the Craft of Freemasonry, which differs from all other societies in that it imposes a test on all applicants for admission into the Order, i. e., subscription to a belief in the existence of the Supreme Being and in the immortality of the soul. That is the test for admission into Craft, from which the member can, if he wishes his candidature is accepted, pass into the Royal Arch and Mark Masonry. But when he seeks admission in some of the so-called "side" or "higher" degrees, finds his way barred unless he declares himself to of Christian faith, and in more than one of these has to assert, without equivocation, that he is a Trinitarian. The result is that whilst in Craft, Arch, Mark Masonry, Jews, Christians,

Mohammedans, Buddhists, Parsees, and others may be admitted, that is possible in all branches of Masonry.

Apart from this Theistic declaration, no candidate is accepted unless he declared his allegiance to the law of the land, nor unless he declares that he will never be concerned in plots and conspiracies against the peace and welfare of the nation, and that he will behave himself conformably with the laws of his country.

Yet, in spite of these explicit obligations, which have to be taken by all, without exception, we find Popes and Prelates who, during the last two centuries, have been repeating times innumerable that Freemasonry in every country is engaged, if not solely, at least principally, in a warfare against Church and State. The papal denunciations have been repeated parrot-like by the lesser lights and believed in by the multitude, who are inhibited from seeking authentic information at the fountain head.

Thus, for instance, Monsignor Dillon, D. D., in his "War of Antichrist with the Church," says:

"Every secret society is framed and adapted to make men the enemies of God and His Church, and to subvert faith; and there is not one, no matter on what pretext it may be founded, which does not fall under the management of a Supreme Directorate governing all secret societies on earth. The one aim of this Directorate is to uproot Christianity and the Christian social order, as well as the Church from the world - in fact, to eradicate the name of Christ and the very Christian idea from the minds and the hearts of men."

Monsignor Dillon obliges by giving the names of one or two of the "Grand Directors" to whom he refers as governing the whole of the secret societies of the world, the Craft of Freemasonry included. Only one name need concern us in this investigation; it is that of the late Brother John Yarker, a very distinguished scholar, who held many important offices in what are known as the "higher degrees," but who never attained rank in the United Grand Lodge of England. He was also a member of and held high office in certain quasi-Masonic bodies not recognized by the Grand Lodge of England. Now has

any one of the clergy of the Roman Catholic Church, who repeats this absurd statement about a Grand Directorate as set forth by Monsignor Dillon, considered the position for a moment? John Yarker is said to have been Grand Director during part of the time of the Grand Mastership of the late King Edward VII, and the present ruler, H. R. H., the Duke of Connaught. Can any man in his right mind imagine either of these exalted personages receiving and obeying instructions from John Yarker, or, indeed, any other individual? The assertion is so ridiculous as to carry with it its own refutation.

The statement is also made repeatedly by Roman Catholic controversialists that Freemasonry is international and that members of English lodges are at liberty to enter, and fraternize with the members of, any and every lodge throughout the world. Freemasonry is international up to a point. There are certain landmarks set forth in the Ancient Charges which must not be departed from, if Freemasonry in its original institution, so far as can be ascertained, is to be upheld, and no English Freemason is to be permitted, under pain of expulsion, to enter any lodge where those ancient landmarks are not observed. Freemasonry may be described as a religious institution, but not as a religion. Its most ancient landmark is the recognition of, and belief in, the existence of a Supreme Being. It was the deletion of this fundamental tenet on the part of the Grand Orient of France and other Jurisdictions, which led to the United Grand Lodge of England and other Masonic Grand Bodies, to cease communication with them, and to prohibit intervisitation, which ban holds good at the present moment.

Since the constitution of the Grand Lodge of England in 1717, many eminent members of the Roman Catholic Church have held office in the Grand Lodge of England. Some have even been appointed to the highest possible position - that of Grand Master. Among others, we have the name of Robert Edward, Lord Petre, who was regarded as the head of the Roman Catholic body in this country in his time, and who was Grand Master from 1772 to 1776, presiding over a Society against which the thunders of the Vatican had been launched at least twice before that time, thus proving that in England, at any rate, the Papal fulminations had been of no effect.

A writer in the "Weekly Register" (a Roman Catholic organ) in 1865, said:

"Cardinal Wiseman, with his natural kindness of heart, never spoke unkindly of English Freemasonry, and two of his predecessors (then known as Vicars-Apostolic) were active members of London lodges. Two members of the present English Hierarchy are understood to have been initiated in their early days and I can vouch for two influential members of English Chapters (meaning Canons) being also Freemasons." It is an open secret, also, that the Papal Bulls are equally ineffective in their prohibition in many instances at the present day.

Sir Charles Cameron, Deputy Grand Master of Ireland, in his annual statement to the Grand Lodge of Ireland, in 1919, made the following announcement:

"It is an extraordinary thing how common is the opinion that Freemasonry is opposed to the Roman Catholic religion. We know that a great many members of that community formerly belonged to our Order. I had the pleasure of meeting three Roman Catholic judges - Judge Keogh, Lord Morris, and Lord Justice Barry - at Masonic dinners on several occasions, about some forty or fifty years ago - before some of you were born. We know that the Roman Catholics have seceded from us because they were obliged to do so by the direction of their Church, but many of them have told me they would like to become Freemasons if they were permitted to join the Order. There are thousands of Freemasons in purely Roman Catholic countries. Ninety per cent. of the French population are members of the Roman Catholic Church - nominally, at all events - and still Masonry flourishes in France, and also in other Roman Catholic countries. In Ireland, at all events, we are a non-political body in every sense of the word, and equally non-sectarian."

It is somewhat tedious, however, to wade through the mass of misrepresentations which present themselves on every occasion when the Roman clergy venture upon expositions of Freemasonry. Monseigneur de Segur in his work, "La Franc-Maconnerie," says that in order to be admitted to certain Masonic lodges, it is indispensable that the candidate should bring with him a particle of the Adorable Sacrament, which he must procure by some means or the other, and that the fist act of initiation consists in trampling on it. He assures his readers that this horrible rite is performed in several lodges of Paris, Marseilles, Aix, Avignon, Lyons, Chalons, and Laval, cities and towns where the greatest piety exists and which are, above all others, the nuclei of Roman Catholic life and devotion in France. He describes a Masonic Mass, celebrated in Rome, on an altar lighted by six candles of black wax. Each member was obliged to take with him a

consecrated Host, and all these Hosts were placed in a receptacle on a table, while every new candidate trod on a crucifix, spat on it, and, finally, drawing his dagger, struck repeated blows on the sacred pieces.

Many will shudder involuntarily when these lines are read, and would that it were not necessary to write them, for no Freemason would, or could, if bound by his undertaking, ever be a party to the reviling of any faith or creed or to such a dastardly outrage as Monseigneur de Segur describes. Let him be assured that whatever may have been the organization to which such horrible fiends belonged, it certainly was not Masonry.

In subsequent instalments of this article the various Bulls, Allocutions, and Encyclical Letters of the Popes on Freemasonry and other Societies will be given, with details of the oral examinations of, and the tortures inflicted by, "the Holy Office of the Inquisition," together with particulars of other persecutions of Freemasons by the "Holy Catholic and Apostolic Church."

The question as to the cause of the hostility of the Church of Rome towards the Masonic Order has often been the theme of discussion and debate, with the attainment of no definite result. It may not be possible to fix with accuracy the date of the origin of the Masonic Craft, but few today would dispute its continuance through the Middle Ages in the Craft or Trade Guilds of England and other countries. Religion figured largely in the proceedings of these Guilds, many of their ceremonies taking place in the Guild Chapels. The Guildsmen were devout Roman Catholics, which accounts for the fact that the waning power of the Guilds is distinctly traceable in its origin to the period of the Reformation. The occasional references and allusions to the "Masonic Society" in various writings also date their commencement to the same period. These references became increasingly numerous until 1717, when Freemasonry became an organized constitution, to be honoured, shortly after its establishment in this manner, with the promulgation of a Bull by Clement XII. The Guilds performed "misteries"; their membership was limited; oaths had to be taken on admission and on certain occasions afterwards; their proceedings were conducted in secrecy, but the Roman Church issued no Bull against these societies. But when Freemasons did these things, they were wrong; nay, more, they became a menace to Society and to the Church. The Church of Rome raises no objection secret societies when they are composed of its members - they have always existed in the Catholic Church, they exist today - but when conformity to the

Roman Church and its doctrines is not made a test for admission, then the society is inimical to the morals and well-being of the nation.

Lawrie (the pseudonym of Sir David Brewster in his History of Freemasonry, states that "in order to encourage the profession of architecture, the bishop of Rome and the other potentates of Europe conferred on the Fraternity of Freemasons the most important privileges; and allowed them to be governed by law customs, and ceremonies peculiar to themselves." This condition of things, however, did not last, and he goes on to point out that "in after ages, when Masons were more numerous, and when the demand for religious structures was less urgent than before, the bishops of Rome deprived the Fraternity of those very privileges which had been conferred on them without solicitation and persecuted with unrelenting rage the very men whom they had voluntarily taken into favour, and who had contributed to the grandeur of their ecclesiastic establishment." Possibly, however, the reason for the inhibition is due less to the cause assigned by Lawrie that "secret associations, indeed, are always a terror temporal and spiritual tyranny" than to the personnel of the new organization. For it must not be forgotten that two of the most active workers in the early day of the history of the Grand Lodge of England - before the issue of the first Papal Bull against Freemasons or the inauguration of any concerted opposition to the Craft - were Dr. J.T. Desaguliers and the Rev. Dr. James Anderson, the former the son of a French refugee Hugenot minister and the latter a Scotch Presbyterian minister, neither of whom, in private life, could have any sympathy with, but rather opposition to, Roman Catholic claims and pretensions.

The earliest Masonic inhibitions were not, however, the work - directly, at any rate - of the Church of Rome. Most writers give the date of the initial prohibition as 1735, with Holland as the venue. Llorente in his History of the Inquisition, assigns an earlier date. Llorente may be regarded as a reliable authority, since he was secretary of the Inquisition at Madrid from 1789 to 1791 and, therefore, had access to original documents and records. He says:

"The first severe measure against Freemasons in Europe was that decreed on 14th December, 1732, by the Chamber of Police of the Chatelet at Paris: it prohibited Freemasons from assembling, and condemned M. Chapelot to a penalty of 6,000 livres for having suffered them to assemble in his house. Louis XV commanded that those peers of France, and other gentlemen who had the privilege of the entry, should be deprived of that honour, if they were members of a Masonic lodge. The Grand Master of

the Parisian lodges being obliged to quit France, convoked an assembly of Freemasons to appoint his successor. Louis XV, on being informed of this, declared that if a Frenchman was elected, he would send him to the Bastille. However, the Due D'Antin was chosen and, after his death, Louis de Bourbon, prince of Conti, succeeded him. Louis de Bourbon, due de Chartres, another prince of the blood, became Grand Master."

Masonic persecutions took their rise in Holland in the year 1735. The States-General became alarmed at the rapid increase of Freemasons, who held their meetings in every town under their government; and as they could not believe that architecture and brotherly love were their only objects, they resolved to discountenance their proceedings. In consequence of this determination, an edict was issued by government stating that though they had discovered nothing in the practices of the Fraternity, either injurious to the interests of the Republic, or contrary to the character of good citizens; yet, in order to prevent any bad consequences which might ensue from such association, they deemed it prudent to abolish the assemblies of Freemasons. Notwithstanding this prohibition a respectable lodge having continued to meet privately at Amsterdam, intelligence was communicated to the magistrates, who arrested all the members; and brought them to the Court of Justice. Before this tribunal, in presence of all the magistrates of the city, the Master and Wardens boldly defended themselves; and declared upon oath that they were loyal subjects, faithful to their religion, and zealous for the interests of their country; that Freemasonry was an institution venerable in itself and useful to society; and that though they could not reveal the secrets and ceremonies of their Order, they would assure them that they were contrary to the laws neither of God nor man, and that they would willingly admit into their Order any individual in whom the magistrates could confide, and from whom they might receive such information as would satisfy a reasonable mind. In consequence of these declarations, the brethren were dismissed, and the town secretary requested to become a member of the Fraternity. After initiation, he returned to the Court of Justice and gave such a favourable account of the principles and practices of the Society that all the magistrates became brethren of the Order and zealous patrons of Freemasonry.

In the same year - 1735 - several noble Portuguese, with more foreigners, instituted a lodge in Lisbon under the Grand Lodge of England, of which George Gordon was Master, but no sooner was the slightest suspicion entertained of its existence, than the clergy determined to give the clearest evidence of their hatred to the Order by practical illustration.

The Elector Palatine of the Rhine also prohibited the Order in his States and arrested several members at Mannheim, in consequence of their disobedience.

Masonic assemblies were also abolished in France in 1737 under the pretext that beneath their inviolable secrets they might cover some dreadful designs hostile to religion and dangerous to the kingdom.

The Grand Lodge of England, regarded by all Freemasons as the Mother Grand Lodge of the world, was not founded until 1717, but Joseph Lavallee in his Histoire des Inquisitions Religeuqes d'Italie, d'espagne, et de Portugal, says that, in 1710, Nicholas Augustan de Seras, merchant, of Cette was charged before the Inquisition at Vallodolid with being a "sorcerer Freemason," and that in 1722 one John Lilburn was brought to the auto-da-fe at Lisbon on the same charge, it being stated that he had assisted at nocturnal meetings where the demon Gamaliel presided in person and that he (Lilbum) had drank and eaten in company of other demons brought from the infernal regions, with whom he had afterwards signed a pact, promising to be their servant and to perform all that they should order him to do.

Freemasonry, also, was not under the ban of the Church when its introduction into Tuscany led the Grand Duke Gian Gastone to prohibit it. His death on 9th July, 1737, caused his edict to be neglected. This demise, however, had another result as well. The clergy represented the matter to Pope Clement XII, who sent an inquisitor to Florence, who made a number of arrests, but the offenders were set at liberty by the new Grand Duke, Francis of Lorraine, who declared himself the patron of the Order and participated in the organization of several lodges. At this time the Papal Court began to make a stir about Freemasons. We find the Pope in consultation with Cardinals Ottobone, Spinola, and Zondedari, and the Inquisitor of Florence, and on 28th April, 1738, Clement XII issued his famous Bull on the subject. In this document the only accusation brought against the Craft is its secrecy, but this was sufficient for the creation of a new heresy, furnishing the Inquisition with a fresh subject for its activity.

The Bull was as follows:

"The Condemnation of the Societies or Conventicles De Liberi Muretori, or of the Freemasons, under the penalty of ipso facto Excommunication, the Absolution from which is reserved to the Pope alone, except at the point of death.

"Clement, Bishop, servant of the Apostles of God, to all the faithful of Christ, health and apostolical benediction.

"Placed (unworthy as we are) by the disposal of the divine clemency, in the eminent watch-tower of the apostolic see, we are ever solicitously intent, agreeable to the trust of the pastoral providence reposed in us, by obstructing the passages of error and vice, to preserve more especially the integrity of the orthodox religion, and to repel, in these difficult times, all danger of trouble from the whole Catholic world.

"It has come to our knowledge, even from public report, that certain societies, companies, meetings, assemblies, clubs, or conventicles, called De Liberi Muretori, or 'Freemasons,' or by whatsoever name the same in different languages are distinguished, spread far and wide, and are every day increasing; in which persons, of whatever religion or sect, contented with a kind of affected show of natural honesty, confederate together in a close and inscrutable bond, according to laws and orders agreed upon between them; which, likewise, with private ceremonies, they enjoin and bind themselves, as well by strict oath taken on the Bible, as by the imprecations of heavy punishments to preserve with inviolable secrecy.

"We, therefore, resolving in our minds the great mischiefs which generally accrue from these kind of societes or conventicles, not only to the temporal tranquillity of the State, but to the spiritual health of souls; and that, therefore, they are neither consistent with civil nor canonical sanctions; since we are taught by the divine word to watch, like a faithful servant, night and day, lest this sort of men break as thieves into the house, and like foxes endeavour to root up the vineyard; lest they should pervert the hearts of the simple, and privately shoot at the innocent, that we might stop up the broad way, which from thence would be laid open for the perpetration of their wickedness with impunity, and for other just and reasonable causes to be known, have, by advice of some of our venerable brethren of the Roman Church, the Cardinals, and of our own mere notion, and from our certain knowledge and mature deliberation, by the plentitude of the apostolical

power, appointed and decreed to be condemned and prohibited and this by our ever-present valid constitution, we do condemn and prohibit the same societies, companies, meetings, assemblies, clubs, or conventicles, De Liberi Muretori, or Freemasons, or by what other name they are distinguished or known.

"Wherefore all and singular, the faithful in Christ, of whatever state, degree, condition, order, dignity, and it preeminence, whether laity or clergy, as well seculars as regulars, worthy all of express mention and enumeration, we strictly and in virtue or holy obedience, command that no one, under any pretext or colour, dare or presume the aforesaid societies, De Liberi Muretori, or Freemasons, or by whatever other manner distinguished, to enter into, promote, favour, admit, or conceal in his or their houses, or elsewhere, or be admitted members of, or be present, with the same, or be anywise aiding and assisting towards their meeting in any place; or to administer anything to them, or in any means publicly or privately, directly or indirectly, by themselves or others, afford them counsel, help, or favour; or advise, induce, provoke, or persuade others to be admitted into, joined or be present with these kind of societies, or in any manner aid and promote them; but that they ought by all means to abstain from the said societies, under the penalty of all that act contrary thereto, incurring excommunication ipso facto, without any other declaration: from which no one can obtain the benefit of absolution from any other but us, or the Roman Pontiff for the time being, except at the point of death.

"We will, moreover, and command, that as well bishops and superior prelates, and other ordinaries of particular places, as the inquisitors of heretical pravity universally adopted, of what state, degree, condition, order, dignity, or preeminence soever, proceed and inquire, and restrain and coerce the same, as vehemently suspected of heresy with condign punishment for to them, and each of them, we hereby give and impart free power of proceeding, inquiring against, and of coercing and restraining with condign punishment, the same transgressors, and of calling in, if it shall be necessary, the help of the secular arm; and we will that printed copies of these presents, signed by some notary public, and confirmed by the seal of some person of ecclesiastical dignity, shall be of the same authority as original letters would be, if they were shown and exhibited. Let no one, therefore, infringe, or by rash attempt contradict this object of our declaration, damnation, command, prohibition, and interdict; but if anyone shall presume to attempt this, let him know that he will incur the anger of Almighty God, and of the blessed apostles Peter and Paul.

"Dated from Rome at St. Mary's the Greater, in the year of the Incarnation of our Lord, 1738, the fourth of the calends of May (28th April, N.S.) in the eighth of our pontificate."

The Bull was fixed up and published at the gates of the palace of the Sacred Office of the prince of the Apostles and in the usual and accustomed places of the city by Peter Romolatius, cursitor of the Most Holy Inquisition.

Less than a week afterwards - on the 4th May, 1838 - the Bishops of Siga, Cambysopolis, Trachis, and Olena - titular bishops in England - published an episcopal denunciation of Freemasonry, stating:

"We enjoin that the Catholics be discreetly warned against entering into the Society of them who are vulgarly called 'Freemasons,'" and, in April, 1842, the bishop of Olena promulgated an injunction to be observed in the London district declaring that by a response of the Sacred Congregation of the Holy Office, 5th July, 1837, it hath been declared that "a confessor cannot lawfully or validly, grant sacramental absolution to men belonging to the Society of Freemasons, who are incorporated under, and mutually bound by, the obligation of an oath of secrecy, unless they absolutely, positively, and forever, abandon the aforesaid condemned society. This rule must be implicitly followed, where the penitent is avowedly associated with the body of Freemasons, or where, in confession, he declares himself to be a Freemason."

In the year following the promulgation of the Bull - on 14th January, 1739 - the Cardinal Secretary of State issued an edict pronouncing irremissible pain of death, not only on all members, but on all who should tempt others to join the Order or should rent a house to it or favour it in any other way. This decree was issued in the name of the High Priest of the God of Peace and Mercy! It was as follows:

"EDICT - Joseph Cardinal Firrao, of the title of St. Thomas in Parione, and of the Sacred Roman College, Cardinal Priest.

"Whereas the holiness of our sovereign lord Pope, Clement XII, happily reigning, in his Bull of the 28th April last, beginning In eminenti, condemned, under pain of excommunication reserved to himself, certain companies, societies, and meetings, under the title of Freemasons, more properly to be called conventicles, which, under the pretext of civil society, tempt men of any sect and religion, with the strict tie of secrecy, confirmed by oath on the sacred Bible, as to all that is transacted or done in the said meetings and conventicles; and whereas such societies, meetings, and conventicles are not only suspect of occult heresy, but even dangerous to the public peace, and the safety of the ecclesiastic state, since if they do not contain matters contrary to the orthodox faith, to the state, and to the peace of the commonwealth, so many and strict ties of secrecy would not be required, as it is wisely taken notice of in the aforesaid Bull; and it being the will of the holiness of our said lord, that such societies, meetings, and conventicles totally cease and be dissolved, and that they who are not constrained by the fear of censures, be curbed at least by temporal punishment.

"Therefore, it is the express order of his holiness, by this edict to prohibit all persons of any class, state, or condition soever, whether ecclesiastical, secular, or regular, of whatever institute, degree, or dignity, though ordinarily or extraordinarily privileged, even such as require special mention to be made of them, comprehending the four legations of Bologna, Ferrara, Romagna Urbino, and the city and dukedom of Benevento; and it is hereby forbidden that any do presume to meet, assemble, or associate in any place under the said societies, or assemblies of Freemasons or under any title or cloak whatsoever, or even be present at such meetings and assemblies, under pain of death and confiscation of their effects, to be irremissibly incurred without hopes of grace.

"It is likewise prohibited, as above, to any person soever to seek or tempt anyone to associate with any such societies, meetings, or assemblies, or to advise, aid, or abet to the like purpose, the said meetings or assemblies, under the penalties abovesaid; and they who shall furnish or provide a house, or any other place, for such meetings or conventicles to be held, though under pretext of loan, hire or any other contract soever, are hereby condemned, over and above the aforesaid penalties, to have the house or houses, or other places where such meetings and conventicles shall be held, utterly erased and demolished; and it is the will of his holiness that to incur the abovesaid penalty of demolition, any human conjectures, hints, or presumptions, may and shall

suffice for the presumption of knowledge in the landlords of such houses and places, without admission of any excuse soever.

"And because it is the express will of our said lord that such meetings, societies, and conventicles do cease, as pernicious and suspect of heresy and sedition, be utterly dissolved; his holiness does hereby strictly order that any persons as above, who shall have notice for the future of the holding of such meetings, assemblies, and conventicles, or who shall be solicited to associate with the same, or are in any manner accomplices or partakers with them, be obliged under the fine of a thousand crowns in gold, besides other grievous corporal punishments, the gallies not to be excepted, to be inflicted at pleasure, to denounce them to his eminence, or to the chief magistrate of the ordinary tribunal of the cities, or other places in which the offence shall be committed, contrary to this edict;with promise and assurance to such denouncers or informers, that they shall be kept inviolably secret and safe, and shall farther obtain grace and immunity, notwithstanding any penalty they themselves may or shall have incurred.

"And that none may excuse himself from the obligation of conforming under the borrowed pretext of only secret, of the most sacred oath, or other stricter tie, by the order of his said holiness, notice is hereby given, to all, that such obligation of any secret, or any sort of oath in criminal matters, and already condemned under pain of excommunication, as above, neither holds nor binds in any manner, being null and void and of no force.

"It is our will that the present edict, when affixed in the usual places in Rome, do oblige and bind Rome and its district, and from the term of twenty-one days after, the whole ecclesiastical state, comprehending even the cities of Bologna, Ferrara, and Benevento, in the same manner as if they had been personally notified to each of them.

"Given in Rome this 14th January, 1739."

In July, 1738, the Chief of the Inquisition in Lisbon, having learned of the existence of Freemasons in that city, applied to several persons whom he believed to have knowledge

of their proceedings, with the object of ascertaining definite information on the point. The first to whom he appealed was Charles O'Kelly, professor of theology, at the College of Corpo Santo, who stated that in a restaurant in the Rue de Remolares, belonging to an Irishman named Rice, there was held a Masonic lodge, attended by several individuals, many of whose names he gave, declaring at the same time that they were excellent Roman Catholics, judging by their constant attendance at the services held in the Church of Corpo Santo. The persons indicated were questioned, when they at once admitted their membership of and frequent attendance at the lodge in question, declaring that there was nothing in the Masonic ceremonies contrary to their religion, but that as they were good Roman Catholics they would obey the Holy Father and abandon Freemasonry, since the Pope had condemned it. The following were, at the same time, denounced by them to the Inquisition: Hugh O'Kelly, a retired Irish Colonel and Master of the lodge at that time; Lieutenant Denis Hogan of the Alcantara cavalry; Thomas French, merchant; James O'Kelly, dancing master to the royal family; Michael O'Kelly, his brother, owner of glass works; Charles Carroll, merchant; Sergeant-major Charles Mardel, a German engineer; and three Dominicans, Fathers Patrick O'Kellan (or Kinide), Tilan, and Leynan. They were all questioned and their replies, which are on record, are of interest to the Masonic historian. The Master, Hugh O'Kelly, who was interrogated three times, declared that Freemasonry had existed in Portugal since 1733, having been introduced into that country by a Scotsman named Gordon; that he had been initiated two years previously, but had only attended a lodge entirely composed of Roman Catholics, which was known as "La Maison Royale des Francs-Macons de la Lusitanie," which had no connection with the Protestant lodges, of which he knew nothing; that their meetings were held on the first Wednesday of each month; and that their discussions were limited to subjects of general interest, economical and recreative questions; that the lodge practised three degrees, Apprentice, Companion, and Master, but that meetings in two other grades - Excellent Master and Grand Master - were held once in every year; that they observed the festival of St. John, but that, in obedience to the pontifical interdict, the lodge had been dissolved and that the majority of the members had abandoned Freemasonry. A minority had, he believed, affiliated with a Protestant lodge, but their names were unknown to him. Thereupon, the Inquisition abandoned its pursuit of Roman Catholic Freemasons but sought to obtain further information with respect to the Protestant lodges. (To be continued)

FREEMASONRY AND PRESENT DAY PROBLEMS

BY BRO. LORNE J. ELLIOTT, CANADA

FREEMASONRY AND MODERN LIFE

MODERN MASONRY is but brotherhood gathered into lodges; and though we pride ourselves in the claim that ours is the greatest as well as the most ancient of human institutions, I suggest that its degree of superiority exists chiefly for ourselves, resting perhaps in some slight degree of fact, but not so as to render unworthy by comparison the other great organized brotherhoods. In spirit all true brotherhood is Masonry. It is well for us to concede and appreciate that fact.

It may also be well to recognize some limitations of the service of Masonry. It can never take the place of the great religious brotherhoods. Let me suggest to Masons that our order finds its place of best service in being; supplementary to organized religion. Our Order has no place for the family, the wife, the child, the mother, the sister. We offer no salvation for the degraded - the deeply sinning. We may relieve, but we do not receive the poverty stricken. With such admissions to make - and yet they cannot truly be called admissions, for they grow out of the very purposes of the Order, - we must bow in reverence and humility before the great efforts of man through his churches and religious societies to teach high spiritual conceptions of life to the young, to share the grand ideals of love and truth with the other members of our families, to bring to the fallen the grace and knowledge of salvation, and to give a welcome and uplift to the poor and downtrodden amongst men.

An idea of Masonry that excludes a gracious recognition of these broader services of religion fails in brotherhood, and may I add that in modern life when there is a strong call to men to seek personal pleasure and pursue the phantom of excitement, such recognition of the services of religion demands an active aid to, perhaps an injection of new and more virile blood into, the forces of religion, not for the propagation of sectarianism, but for the furtherance of the human and spiritual service for which nearly all such bodies stand. Freemasonry can never displace the church in the life of the family and of humanity in general. Its members ought not to allow their Masonic allegiance to displace a wider religious brotherhood.

Religion is in part a peculiar reverent sensing of and seeking after association with an Infinite Personality. Through such association, man truly and abundantly lives and moves and has his being. Masonry aims to bring together in fellowship mature men who are not strangers to such a sense and yearning, that they may extend their speculations in the great mysteries of life, establish faith in man and among men and then go out to practice those virtues and further those principles which flow therefrom. In the everyday world the value of such an aim is beyond query. Freemasonry is intended to exemplify faith applied to human relations. The church is essentially a mission to redeem - Freemasonry seeks only to preserve and develop the already fit.

EDUCATION

I have spoken of religion. I turn now to education. One of our troubles is that active religion among men of our limited natures must take on some form of sectarianism. In a practical sense that is not wrong, since those who believe alike can best act together. But that beliefs must be real and reasonable there must be minds in some way trained to comprehend. Otherwise the heart-sensing and seeking I have referred to as religion will be buried under a cloud of superstition and fear. The churches early recognized this and were amongst the first to afford educational facilities and to endeavour to give that advantage to all, the poor as well as the rich. It would be out of place to single out any one church as especially helpful. The church to which I belong has a worthy record in this regard during its short history; but I may quote regarding another branch as follows: "One of the cardinal requirements of democratic Calvinism has always been elementary education for everyone." - Joseph Shafer, in "The Origin of the System of Land Grants for Education." I refer to this for a purpose. Education in its true sense - the leading out of the powers of man to discover, to invent, to understand, to direct, to accomplish for the increasing welfare of the race, materially, intellectually, spiritually - is the great power for human good in equalizing broad opportunities and happiness in a highly conceived sense, and in bringing the minds of men to comprehend themselves, the Infinite Personality to whom they are related, and the illimitable possibilities that lie about them. I fear today we are being led into the error of attributing to the agitation of more recent bodies all the advances of modern life. To the efforts of philanthropically minded men in all ranks of life - to the brotherhood organizations including particularly our churches - as much as to any other influence is attributable that greatest driving power as it is also the truest evidence of human progress - public education.

Now, what does public education involve? Its benefits are especially for the poor or those of only meager means. To their children it widens the perception of life's possibilities: it brings to the individual the power of increasing his store of knowledge; it enlarges his power of accomplishment.

But there is also a tremendous resultant of which today we are feeling the doubtful as well as the beneficial results. Public Education increases the power of organisation to propagate ideas and enforce demands. Increased cohesive power in this regard will be in proportion to the extension of general education. This, it must be admitted, was not the original purpose of its advocates - but in a vague way it must have been foreseen, and it assuredly is very clearly demonstrated today as an inevitable product. It appears as one of the springs whence flows the power of present day labour organization, for evil as well as for undoubted good.

Two circumstances are worth noting:

(1) A great many of those to whom public education comes unsought refuse or are inapt in availing themselves of its privileges to anything like a complete degree.

(2) Our public education does not go far enough. The result is, masses of men pass into life bearing a sense of inequality and natal unfairness, and so hold a grudge against the successful - especially the highly successful men of gifts and attainments. Added to these are those who have the rudiments of power to gather new ideas but have not learned the vastness of the ocean of truth that must be explored in order that the real nature of truth may be known and truth itself assimilated. These offer a fertile field for the agitator and the extremist. It is so easy to obscure the tremendous progress of the civilization of today as compared with conditions of, let us say, one or two or five centuries ago. It is so easy to suppress the fact that neither evolution nor revolution can greatly increase the happiness of the immediate generation of toiling of men - that progress of any kind comes only as a result of steady and long continued effort assisted by life-giving rains that come, not at our beck and call, but nevertheless come; and that if it is the permanent advantage of humanity that is sought, that comes first the blade - then the ear, after that the full corn in the ear; the corn itself again falling into the ground as a step in a further evolutionary process. It is so easy to exasperate the unsteady mind with

a recital of injustice, so easy to obscure the truth as to the nature of progress and so natural that the unprepared mind, especially in mass thinking, should be led to rush to the ready-made panacea to which the cocksure fanatic is always ready to point. The need is for a broader, deeper, better adapted public education.

To us as Masons whose traditions are those of liberty and brotherhood, of meeting upon the level and paring upon the square, to whom the search for light is real, the subject is of more than passing interest.

Our public education is producing leaders and listeners. Some are certain to be extremist by nature. Such men are not infrequently well-intentioned according to their view point. They are generally narrow in concept, lacking in patience; non-normal in perspective. They have seized some partial but important truth; all other related qualifying truths are rigidly excluded. They may be extreme Capitalists or Red Socialists. It matters little which. The narrowness of view, the self-centred sufficiency of their attitude, their impatience of moderate opinion and action are the same. The one declares desire for change to be heresy; the other that the capitalistic theory of economics must be ruthlessly destroyed. The great mass of the people provides the soil for their labour. But what has that to do with education? Very much. A century ago - to fix a safe point of departure - the lack of general education was due, in no small degree, to a tenderness as to taxing property. No such tenderness is evident today - the day of universal suffrage and the graduated income tax. We may forget complaints on that score as being relatively imaginary. The voting power today is in the hands of the multitude. It is going to elect leaders to satisfy it. Public education is preparing those leaders. If the mass of voters be reasonably sound in judgment and understanding of facts and principles, reasonably satisfactory results will follow. Leadership tends to pass into the hands of the extremist. The moderate man is the regulating influence. The extremist knows that; and is today seeking to gain control of the educational organization of the land. A certain radical, of some ability in expression, on the occasion of his election as a popular representative made the confession - or boast - that he has been teaching in the public schools for the express purpose of educating the children in the facts of the falsehood of the capitalistic doctrine and that he intends to continue to do so. He invited an election crowd of admirers to be present when he stands in the legislature and points his accusing finger at the Minister of Education and to support him in what he has to say. No one would deny the propriety of stating such a case in the legislature of any country. It is a very proper place to discuss the matter. But can we permit our schools to become seats of propaganda, not seats of learning; places of agitation, not places of education; affording opportunities to the well- or ill-meaning fanatic rather than the clear thinking

educationist? Education is the leading out of the mind; to develop power; not the training of it in onesided opinions; to grasp basic principles that the ages have established, not to adopt the mere reasoning of the teacher; to learn the uses as well as the danger of experiment; in other words to fit the youth to think and decide, not to fill him with ready-made statements, class prejudices and untried opinions. Even the powerful Lenine has said, "Those who are engaged in the formidable task of overcoming capitalism must be prepared to try method after method until they find the one which answers their purpose." The attack is being made upon our schools and must not be overlooked. Through it we will learn of weaknesses to be remedied. But we must guard the true purposes of our national education, and make and keep our schools broad, generous, free, undivided and unprejudiced.

I will say further along practical lines that we must do the following:

(1) Keep our nation's schools from being halls of propaganda. (2) Teach the certainty and sacredness of human progress along evolutionary lines - if the spirit of men is kept pure. (3) Establish in the minds of the children a strong national love - not a hatred of other nations, but a reverence for our own - without which there can never be a true international spirit. (4) Teach definitely that law and order are fundamentals of progress and social happiness. (5) Teach morality - nay, even religion in its universal sense (6) Extend the period of compulsory school attendance, gradually, making the later years a period of specializing in intellectual, mechanical, business, scientific or agricultural pursuits, according to the capacity and tendencies of the child. The lengthened period, if better adjusted to the needs of the child, will in the end pay in mental qualities, efficiency and intellectual attitude of the developed man; and at the same time will be another element in forcing that further readjustment of family earnings which is undoubtedly necessary for the more poorly paid families of today. (7) By wise and sympathetic measures prevent our teachers from linking up with class propagandist organizations, since that must interfere with the true nature of the education they are intended to impart.

LABOUR UNIONISM

Labour unionism, one of the greatest of modern educational forces, has its open points of criticism. Unfortunately a great deal of such criticism is of the usual destructive

character. Some labour leaders perhaps understand that sort best, yet the reception given the Premier of Canada last summer when he seriously gave constructive criticism augurs well for the growing statesmanship of the saner leaders of labour in Canada. The educational power of labour, as well as the future influence upon statesmanship necessitate a more generally sympathetic public attention to labour unionism in the future than has been accorded in the past. I must not dwell upon that, as I desire to be more particular in dealing with certain matters.

UNREST AND SOCIALISTIC PROPAGANDA

I do not pretend to go to the root of the subject of social unrest - a condition which strikes to the heart of modern life. The very recent English Miners' strike with its threatened accompanying results is an illustration fresh in our minds. Some elements may be looked at.

I assume it will be admitted that a large body of workers live from hand to mouth. At times poverty is very real. These do not generally give expression or direction to general unrest; but in great upheavals they become recruiting grounds for the direct action of the revolutionist. The interests of social stability, as well as the spirit of Masonic charity and justice demand that scientific methods should be adopted to correct this hitherto constant menace. Assurance against unemployment and sickness are expedients under consideration until a more thorough-going cure is applied.

Another, probably larger, group of mankind have the voice and power organized, audibly to set forth and effectually to develop a class-conscious dissatisfaction. The spearhead of these is found in the labour unions of modern life. Public education, the gift of "government of the people, by the people, for the people," has made possible the wide communication and appreciation of ideas, the invention and organization of forces and the discovery of methods of resistance and attack, which must either lead to progress or reduce to disaster; must either produce an advanced industrial and social order by evolution or revolution or destroy the good we have in the attempt. The ruthless surgeon's spirit of "Kill or cure" is manifest and frightens the world today. There is as well the more unobtrusive physician's method that tries to diagnose the ailment, and by

assisting nature to restore the healthy action of the body instead of aiming at an artificial mode of life.

Now what is the great human malady? A few have more than enough - a great many far too little. Some arrogate to themselves the privilege of commanding; others unwillingly must obey. There are inequalities in life, in the distribution of the profits of industry; in the distribution of the honers of the people; in the enjoyment of social position and fellowships; in all that men seek in life, inequality is rampant, and men, born as brothers, free and equal, cry out against it in all its forms.

INEQUALITY

We at once admit that inequality exists; let us particularize a little. It exists not only in the financial and social rewards that come to men; it exists in men themselves. We might imagine financial equality; we could not have a realized social equality in the world today. We may hope for financial equality of reward for work done - we could not have equality in management. We may suggest equality of compensation for all sorts of service - we could not have equality of service itself. We plant two seeds, the one grows puny, the other strong. We give two boys equal business education; one becomes a wealthy merchant, the other, a very poor one. We allow two boys to choose their own paths in life - one becomes a jockey the other a minister of the gospel. Two boys decide to become artists. Both receive adequate training in the art of expression in line and colour. One has the gift of reproducing on the canvas, life in its beauty and truth. He serves humanity as humanity desires him to serve. For his service he is accorded his living. The financial rewards that come to him are in proportion to the appeal his work makes to human-kind. The other loves his art, determines to pursue it, but his work is dead and nearly useless. Are his rewards to be the same? The world's method of continuing the one and discontinuing the other is apparent.

You and I meet a darky porter and a young lecturer in our university. In our eagerness for equality we endeavour to bring them together in intimacy and permanent friendship. Their financial rewards for services rendered are likely about the same. The probabilities are our efforts will be in vain. Social equalities arise more from similarity of life and thought than from likeness of earnings. Those whose association together gives natural

pleasure soon find companionship and social equality; and even where financial ability enters into social consideration, it does so more because of mutual ability to afford mutual pleasure than from mere adoration of money possession.

Men are not equal in ability, equal in training, equal in industry, equal in quantity, quality or usefulness of service; and so far the world has gone on the principle of making the individual reward proportionate to the world's estimate of the value of the individual service. In many cases the estimate has been harsh and crude, but in large measure has been based upon a real and fundamental principle, and that fundamental principle has not been equality of reward.

Let us trace the matter a little further. Suppose there were equality of reward - so that the manufacturer who invests and directs his capital and furnishes opportunity for useful employment of many who are workers, but only workers with things, not creators of method or plan, or organizers of brain and brawn, or furnishers of capital to be risked in the venture of industry and trade, were to receive nothing for his superior services, one would forthwith necessarily wipe out all our system of credits on which so much of commerce is carried on, and, with all the financial methods and gains involved, would pass the usefulness of personal thrift and savings and industry and energy beyond the standard expressed in the standard wage. And what would be that standard wage and who would fix it? At best it would be an equal division of the product of a certain period. But that product would still depend, (1) on the stored-up savings of the past to support mankind in its efforts at production; (2) on the individual adaptation of men to their work; (3) on individual initiative and invention, and, (4) on individual industry and energy, exercised without hope of reward for expert or extra service - the most capable being expected to surpass his fellows voluntarily; the lazy to do his best, the unfit to do what he could - all receiving alike. It is suggested that in a pure democracy, so-called, all would do their best in the common interest, since the interest of all would be the interest of each. Only a plausible agitator would seriously argue this - but let us see: How does such a principle operate in a case where there is absolute equality of right and interest? Today the poorest adult, as well as the richest; the most ignorant, as well as the wisest, has a vote and is eligible for membership in parliament. If the best judgment of all the people were brought to bear upon public matters in the common interest, what would we expect as to the quality of our popular representatives and public confidence in them? Yet in no phase of modern life is there more of distrust dissatisfaction and unrest. Nevertheless there is absolute equality. We, democracy, fail to produce results because when the common interest is submitted to our care, we are not interested, we do not act on our best judgment. We do not act on the knowledge we have, that the interest of all is

the interest of each. Would we do better in industry on a basis of equal reward for labour, good, bad or indifferent? Why should we be expected to? There would be democratically elected overseers, I presume, superintendents and managers - more elected representatives democratically chosen - who would regulate, reprimand, fix employment and service, and if need be deprive the constituent of part of the supposed equal distribution of the products of labour - more local politicians - an extension of control and lessening of the liberty of the individual in occupation, employment and decision. To say the least a recital of even these facts suggests repelling difficulties.

These same elected managers would necessarily dictate the kind of employment, the places and changing of places of labour. A friend of mine recently returned from the coast says that the climate there is so pleasant that men have been hanging around unemployed hoping for a chance to work so that they may continue residence there - and that, when the farmers of the west were calling for help. With equal remuneration and an equal right to choose place and sort of employment and an absolute right to have such employment provided for all at all times, I suggest a great majority would seek the kindlier climates, the more congenial occupations, since none would need take thought for the morrow, that onerous duty being entrusted to the impersonal shoulders of "the State" - let "the government" look after that! Either that or else we must be regulated in all things by elected managers whose decisions, arbitrary as they must be, would be subject to the whim and change of public opinion.

The advocate of compulsory equality must admit that only a system of inequality of reward would drive men to reach out for greater opportunities at the cost of greater personal effort and inconvenience. Such it was that peopled these vast western prairies under northern skies; such it is that impels the prospector, the miner, the forest-ranger into undiscovered lands; such it is that calls the capitalist, large or small, to invest his savings or profits amid the risks of trade and industry. Inequality of reward is crude and often unfair, even cruel; but I suggest that equality of reward is equally crude and much more inefficient.

After all do men really desire equality? Or is the spirit of envy to which perhaps none of us is wholly a stranger, one of the effective causes of the outcry against the present system? One thing is certain, until men really and truly desire equality at any personal cost they are not ready to receive it. Are we ready to welcome the unskilled to an equal participation with skilled? I have heard speakers say the ditch digger has a harder job and

is entitled to as much remuneration, at least, as the bank manager. It may be so - through I suggest that at least one element other than unpleasantness of employment or useful nature of service enters into the fixing of individual rewards, namely the number of human beings whose lives are directly touched (and the immediate depth of that touch) by the service rendered by the individual. My quarrel just now however, is not with the claim so made, but with the supposed general value of the illustration. Let us take another - I would ask is the inapt and unskilled labourer around the shops entitled to as much reward as the highly expert machinist? Let the latter answer. Moreover in this country with its opportunities, I venture the suggestion that there are more unskilled than skilled, yet that in the majority of cases fair opportunity has been afforded to become fitted for better positions.

One is tempted to inquire into the causes of inequalities. This paper is already growing to too large proportions seriously to develop that phase. Suffice it is to say that there are certain features of modern life which are impressed with the stamp of the public problem; such as (1) the poorer light and food conditions of the child in the poverty-stricken home; (2) parental illness, and (3) enforced unemployment due for instance to industrial depression. There are others. There is a growing tendency toward some paternal action by the state to deal with such handicaps: and "in the increasingly complex nature of civilization and economic development where the individual becomes more and more an atom in great movements the state must tend towards a greater paternalism" - but not so as to imbue either young or old with a sense of needlessness of self-reliance. A moderate course must be taken, and those who seek human welfare must be prepared to face a steadily increasing absorption of incomes to meet these growing recognitions of human brotherhood. But there is another feature regarding profits and inequalities of financial returns. There is a tendency to forget that the man engaged in industry and making large profits gets out of his profits only what he uses - the rest goes into business in one form or another and so serves humanity. For him to put all his profits into wages would mean that the business could not by his efforts grow, nor its service be extended.

Here we touch two interests, both for the public good, but in a measure in mutual conflict. If too much is taken from the gross value of the product to enlarge the business and its community service, personal wrong is done the worker; while if nearly all over cost be given in wages, the business and its service cannot expand and the very existence of industry is imperiled. No fund can in such case be stored up either for expansion or against the day of inevitable loss. It must be apparent to reasonable men that no hard and fast fixed rule or rate of profits, even, is possible unless at the same time there be a guarantee to the investor against loss. Experiments have recently been made in

regulating profits and while they have proved far from successful and in some measure injurious, nevertheless they had some temporary regulating value to meet temporary needs and have been worth while as experiments. This, however, has been demonstrated, that a great deal must be left to the judgment of capable, successful men in the management of business and the appropriation of the proceeds of production. The radical declares, of course, that means employers (grouped under the impersonal term "Capital") will simply continue to squeeze and defraud the worker, individually helpless to defend his rights. There is enough truth in this to make it plausible. It, however leaves out of consideration some pertenent and influential facts.

(1) Employers are men with hearts, men who have proved their mental capacity by their own success. (2) Their fellow-employers desire peace and good-will in industry as a condition of further success and increasingly by example, by competitive force in finding workers and by social and business impressions upon one another must exercise a powerful influence upon the conditions of employment. (3) The spread of public education and the extension of general information and of knowledge and of efficiency and of understanding as well as of sane organization will enable the great mass of men who must be employed to present their needs intelligently as well as fairly and more and more, by degrees, to take a part in the democratic administration of business.

Then, too, the spur afforded to diligence and effort by fear of not having enough on the one hand or by hope of success on the other cannot be gainsaid. Some assert that mere pleasure in useful service is sufficient. Unfortunately habits of industry are not formed that way. Men like to make their way by free and independent individual effort. But consider times of prosperity. The over-rich tend to become indolent, i. e., they work no harder than their needs require. Does not the same rule apply to the labourer - and especially to the naturally indolent? Observations of men during the recent period of prosperity have borne testimony to the slackening of even reasonable effort as the sense of individual need for steady, intensive, service was relaxed. The indolent rich pays the penalty - his riches take to themselves wings - while the loser becomes perhaps a disappointed, but not necessarily a useless, worker. The indolent worker who has become satisfied and said to his soul "take thine ease" he too pays, in the end the penalty. Are we to create the condition but remove the penalty? The needs of the individual are very personal. To the vast majority of men they furnish a useful spur to the certainty of steady effort. Is there then to be no chance, no improvement, in the condition of the mass of workers? The answer is to be found in history. He would daringly pervert the truth who would assert that conditions of labour have not improved. I venture the assertion that the conveniences and opportunities enjoyed by the workers of

today rival those of the reasonably well-to-do of, say, two centuries or even two generations ago: Schools, postal service, railways and street transportation, cheap enough for all, sewage systems, water works, lighted streets, electric lights in homes, cheap books, the public press, a simplified and cheapened system of administration of justice - manhood and womanhood, suffrage, etc. These are but suggestions of the progress of the past in which all the people share. I suggest such progress - changes from former conditions have brought comfort, conveniences and power formerly little to be hoped for by the multitude of men. Steady, persistent progress in invention and organization, increasing production tremendously have made these blessings so common that they are almost despised in the harsh criticisms of the hour. To all that, the critic answers that the needs of men have increased proportionately. That is not true. Man's needs are no greater - but he has become accustomed to having his whims satisfied. Further objection is raised that the rich have enlarged their wants and opportunities as well. That is true - but it does not rebut the evidence of actual world progress. Jealousy prompts the criticism, as a supposed demonstration of fatal defects in our ecomonic system. Further with the increase of wealth and wants of the rich have come also tremendously enlarged opportunities of the poor to become well-to-do or even rich; likewise greatly increased risks for the owner of wealth that he may lose it. Wealth now is obtained by the hazard of investment in productive effort rather than by inheritance of lands or by conquest as it once was. Greater production has benefitted the worker as well as all mankind by increasing comforts and conveniences and evening up opportunities. Such a retrospect gives unbounded hope for a future, if men bend their energies toward steady development and industry rather than towards freedom from work as an end in itself or towards engendering and fixing distinctions of industrial organizations.

It has, however, been questioned whether greater production has lessened liability to and danger of unemployment with consequent suffering. "The lift has been from bare necessities to comforts and comforts have come to be considered necessaries." The fact that such necessary comforts are generally available does not assist the man or the family of the man who cannot find a market for his powers. Here at least is a place where organized labour and the public-spirited employer should find ample ground for common thought and cooperation.

The splendid changes of the past, invention in industry, and discoveries in organization have just nicely begun.

After all the mere seeking after equality of results as distinguished from the progress of general human happiness is a poor motive in the affairs of men. I must quote a paragraph from Booker T. Washington's story of his life, "Up from Slavery." He says: "The wisest among my race understand that the agitation of questions of social equality" (and, of course, social equality is just as much for the black as the white) "is the extremist folly" (i.e., I take it as an agitation looking to immediate fulfilment) "and that progress in the enjoyment of all the privileges that will come to us must be the result of severe and constant struggle" (not quarrel and hatred, of course) "rather than of artificial forcing. No race that has anything to contribute to the markets of the world is long in any degree ostracized. It is important and right that all the privileges of the law be ours, but it is vastly more important that we be prepared for the exercise of those privileges. The opportunity to earn a dollar in a factory is worth infinitely more than the opportunity to spend a dollar in an opera house."

There are to be changes of course-development. The question is not so much "are we to expect change" as "how should we prepare for the changes that are to come and how ought they to be brought about."

Two words are on the lips of men today. One is heard much more than the other. They are Evolution and Revolution.

"We Masons pride ourselves upon the past. We refuse to break it. We expect progress, but we venerate our traditions. Our ritual points to the past for inspiration to face a hopeful future only part revealed. What part or lot have we in new times, new methods, a much talked of new era?

A great American jurist, Judge Street, in his work "Foundations of Legal Liability," pays this tribute to English-speaking peoples: "Our veneration for precedent has without doubt retarded progress: but it has given a priceless treasure in the law reports - that continuous record extending over more than six centuries of the reasoned decisions of the English judges. It furnishes indubitable evidence of the law-abidingness of the English-speaking people, a feature which is indelibly stamped upon every aspect of their civic and political life." There are those whose methods incite the wish to destroy at one fell swoop the entire structure of precedent and experience. Revolution, admitted or unacknowledged,

is their way towards progress. On the other hand it would be hard to find a man of sane mind who does not desire real substantial progress. Change is not necessarily progress; and we allow to pass too easily the unjustifiable statement that things are so bad that anything would be better than what we have.

Let us consider:

1. No revolution gains anything for its own generation. It took twenty years of war and blood to work out the French Revolution; and generations to reestablish a stable government of peace and order. When that time came there was a reasonably free democracy of Liberty, Equality and Fraternity, but the generation that began it passed away in blood and tears.

The southern states of the United States rebelled to establish their idea of state freedom, involving negro slavery. The North took up the quarrel with negro freedom its impelling ideal. It took more than a generation of war, followed by heart anguish and bitterness, to bring liberty to the slave. It was worth while if there was no other way. My present point is that the generation that aims at reforms by war or revolution gains nothing but sorrow. Even on the question of negro slavery it may well be questioned whether cooler judgment and greater patience would not have accomplished negro freedom in the United States in the way in which the British Empire freed its slaves, and that with less sorrow and bloodshed even for the negro himself.

2. No popular revolution for reform that I am aware of has brought anything of gain to the human race comparable with what might have been gained by patient, steady, moral pressure of earnest men imbued with high ideals.

Let us look at the French Revolution. No one questions that subsequent French history is superior to what preceded. But listen to the Historian Guizot in the following excerpts:

"The liberty of the Press existed solely for the revolutionary papers."

"It has been our sad fortune to witness more than once those revolutionary explosions which are the fatal work of certain audacious men, fanatic or corrupt solely intent on the success of their views."

"The priests had constantly the honour of awaking in the breast of the revolutionary leaders the most violent passions."

"Let us have no more of Jesus," exclaimed one of the jury in the revolutionary tribunal. "He commanded to obey the laws, Marat crushed them to pieces."

"Let us make Terror the order of the day" another expression of the time.

"We are stopped," said the jury, "by the forms prescribed by law ... the loquacity of the accused renders the discussion very long ... will the trial then be interminable? Why witnesses? The whole of France accuses them....

"An actress was borne in triumph to the altar in the church of Notre Dame. . . .,

"The words, guillotine, national razor, patriotic abridgment, ordinary jokes of the Mountain, resounded in the streets."

"The revolutionary tribunal was in operation from March, 1793: The registry of condemnations had reached the number of 577. From June 10th to July 27th, 1794, 2,285 unfortunates perished on the scaffold. Fouquier-Tin-ville comprehended the thought of Robespierre. For the dock he had substituted benches upon which he huddled

together at one time the crowd of the accused. One day he erected the guillotine in the very hall of the Tribunal ...160 accused persons had been brought from the Luxembourg prison under pretence of a conspiracy in prison ... the judges sat with pistols ready to hand: the president cast his eyes on the lists for the day and called the accused. "Dorival, do you know anything of the conspiracy?" "No." "I expected you would make that reply; but it won't succeed. Bring another." "Champigny, are you not an ex-noble?" "Yes." "Bring another." "Guidreville, are you a priest?" "Yes, but I have taken the oath." "You have no right to say any more. Another." "Menil, were you not a domestic of the ex-constitutional, Menon" "Yes." "Another." "Vely, were you not architect for Madame?" "Yes, but I was disgraced in 1789." "Another." "Gondrecourt is not your father- in-law at the Luxembourg?" "Yes." "Another," "Durfort, were you not in the body-guard?" "Yes, but I was dismissed in 1789." "Another." "So the examination went on . . . sometimes errors were evident in the lists." "I am not accused," said a prisoner one day. "No matter: what is thy name? See, it is written now, Another." The Marechale de Mouchy was old and did not reply to question. "The citoyenne is deaf," said the registrar. "Put down that she has conspired secretly," replied Dumas. It became necessary to forbid Fouquier-Tinville to send more than sixty victims a day to the scaffold.

The guillotine and grapeshot were too slow. One conceived the idea of crowding the condemned into ships with valves.

So runs the story of the Terror of the French Revolution.

In 1917 we talked of a "peaceful" revolution in Russia. The idea is now buried in a record of massacre, terror and famine.

3. The fact is revolutions are not bloodless-they are inevitably accompanied with fear, suspicion, jealousy, vengeance, hate, terror, demoralization. And further, in the end it takes a real and ruthless tyrant and undemocratic usurper to bring a semblance of order out of chaos. This it is which makes Wells excuse Lenine and Trotsky, who have filled their land with horrors in the name of a sort of Democracy. There is little doubt their present conduct is the inevitable, invariable incident of revolution.

What have we to learn from this? Much, especially if we turn to the other side of the picture. There is little doubt, instead of the Revolution, France might have made great constitutional gains, all too grudgingly and too slowly accorded, it is true. England, aided no doubt by the Wesleyan revival, and steadied by the British spirit of compromise and adaptation avoided revolution. And who would exchange the Democracy of our Empire won by common sense and earnest give and take, for the democracy of a France, that came through blood and terror, tyranny and defeat?

In these days the word "revolution" is too flippantly used. We hear far too much of the eventual good that flowed from the French Revolution and far too little of the terrible cost at which it was purchased. When men of the British race stop to think of the path of Revolution and remember that Revolution is not the British way, they will abhor the flippant use of the word and look to the steadier, surer, and after all, in the end, speedier method of evolution, developed on growth of knowledge, established in precedent, proceeding by the true method of all progress, from the known to the nearest unknown.

MASONRY'S DUTY

But what has Freemasonry to do with the situation? Something at least-perhaps a great deal. I suggest that the man who has not in his life, somewhere, either in present fellowship, or in stored up experience, a definite brotherhood connection, is not an approximation of his best self, either in thought or in action. We live in faith. There can be no progress without faith. "Faith is the substance of things hoped for, the evidence of things not seen." Today we hear "Faith without works is dead." What may be the works of Freemasonry? To generalize, they are to inculcate the principles of good citizenship and to uphold liberty, justice and law. These are so general I have indicated lines of thought for Masons. I look to the time when under other leadership will be a Masonic Association, for citizenship and public and social service - not polities at all - but useful service in the public interest. For instance, this fall a worthy young man of special attainments was unable because of lack of funds to take advantage of a scholarship he had won. An appeal was made by some one interested in his line of activity. It would have been worth while to organize th Masons interested through our Association to get behind him. That is a mere illustration. The luncheons we have held, open a field for such a service organisation without multiplying evening meetings; and thereby may be provided that avenue of effort so many of our young men look for but think they do not find in our Order today. The possibilities for work and service lie before us in splendid

breadth. I can only suggest that out of such a beginning may come a real brotherhood grip upon the social and economic movements of our time.

"Faith without works is dead." May I state the converse - Works without faith have no enduring life. So with more immediate pertinency to the body of my paper I turn to the spirit service of Masonry. We need today to discover and teach the value of the individual. The sense of individual littleness is too strong upon us today. A man does his work. He produces. His product is of value to the human race. But that is not all. The individual must learn the significance of his own character quality on the circle of his own family and acquaintances, in furthering good-will, honour, truth, and charity. This personal possession is perhaps the richest endowment a man can have. Easy to say; hard to really accept. Yet its acceptance is the mortar into which are laid the foundation stones of world happiness.

In the second place, the individual must learn to have faith in Humanity. No man has a right to believe less in the average of his associates than in himself. The following paragraph is rich in human worth and religious depth:

"BELIEVING IN HIM"

"There is no greater calamity can come to any man than that he should lose his faith in his fellow man. When that happens with any, in anything like completeness, not only does the joy and zest of life go, but any possibility of real and abiding usefulness goes also. When you hear any man questioning and doubting the sincerity and goodness of his fellows, do not scold or censure him, but pity him as you would a lost soul, for, unless some speedy help come to him, that's what he is indeed. There is no greater peril facing the world today than that of the breakdown of men's faith in one another: In such a day as this, it is so easy to magnify and multiply the instances of perfidy and bad faith in such a way that it seems as if there were no longer any goodness and soundness at the heart of things at all. To resist such a tendency and to call to our help every influence that can aid us to resist it, is the part of wisdom and the way of society. We may set it down as a rather sure rule that we will help the world, in this day or in any day, only to the extent to which our faith in our fellow man remains strong and vital and

unconquerable. And life will have joy and sanity and satisfaction only in the same degree and way."

Those are the words of a Christian writer, writing as such. None the less striking are the more mundane sentences of a great lawyer, Sir Henry Maine, in his book, "Ancient law":

"The strong disinclination of most men to regard morality as advancing seems to be especially powerful when the virtues on which Contract depends are in question and many of us have an almost instinctive reluctance to admitting that good faith and trust in our fellows are more widely diffused than of old.... From time to time these prepossessions are greatly strengthened by the spectacle of frauds unheard of before the period at which they were observed and astonishing from their complication as well as shocking from their criminality. But the very character of these frauds shows clearly that before they become possible the moral obligations of which they are the breach must have been more than proportionately developed. It is the confidence reposed and deserved by the many which affords facilities for the bad faith of the few so that if colossal examples of dishonesty occur there is no surer conclusion than that scrupulous honesty is displayed on the average of the transactions which in the particular case have supplied the delinquent with the opportunity."

The great lessons men need to be ever re-learning are Reverence and Faith. Faith not necessarily in the sense of creeds but in the spirit sense of real recognition of the predominant place of ever living Personality. A combination of reverence for and faith in personality - experienced from the religious standpoint in what we term fellowship with God, and seen in the practical sense in man's struggle towards light and right - this combination will never be destructively critical but will always be Masonically constructive. Here is the great and ancient service of Masonry. It pledges it membership to nobility of character, charity in judgment in order that it may establish and perpetuate a society of men in whom those who know them intimately can believe and trust. Conceive the extension (in some lessening but nevertheless actual degree) of that trust to relate itself lodge to lodge and man to man in the widening reaches of our Order, and one senses Masonic possibility, nay, the actuality for human good.

In a world so thought-tossed as ours, with the problems I have touched upon and a hundred others, the potential value of Living Brotherhood can be gloriously imagined. If the Masonic body can learn its own value as, at least, a school of right human relations, it will have taken the second regular step towards the fuller redemption of Modern Life, and the ushering in of the day of Good Will to men and of the Happy New Year to all.

----o----

Who bides his time, and fevers not

In the hot race that none achives,

Shall wear cool wreathen laurel, wrought

With crimson berries in the leaves,

And he shall reign a goodly king,

And sway his hand o'er every clime,

With peace writ on his signet ring,

Who bides his time

THE PERSONNEL OF THE SIGNERS OF THE DECLARATION OF INDEPENDENCE

BY BRO. H.R. PARTLOW, ARKANSAS

IT IS CONCEDED that the Declaration of Independence, as a document, may be looked upon with favor for its literary excellence. It readily responds to any analytic method used by literary critics, and for the right use of words it is a model. This matter has been a subject for much comment by literary critics and, upon close investigation, one discovers

that the words are especially selected with a view of carrying force and conviction to the mind of the reader. A study of the words used show that the selection is nearly altogether taken from pure English words - words which have been and are now in general use for forcefulness. While this instrument contains over 15,000 words there is not a single example of improper use. The sentences are well arranged for vigor, emphasis and impassionate discourse. The style is clear; all phrases or clauses are placed so there can be no doubt as to construction; every sentence is completely dominated by the central thought and all subsidiary matters are subordinated and dependent upon this central thought; no parenthetical expressions to switch thought away from the main subject. It is an instrument in which all modifiers, clauses and phrases are used so as to give emphasis to the subject matter. No stilted or exaggerated style, and free from figures of speech which might deter the thought from the central idea. The thought division is perfect and preserves unity throughout. Each subsequent division grows out from its predecessor progressively until the climax is reached. The whole instrument abounds in earnestness and force, and aside from the principles of right and justice therein enunciated, it is a document of literary excellence and would have a permanent place in our language as a classic.

The literary merit, however, is easily accounted for. The personnel of those who composed the Declaration of Independence comprised the most scholarly men of the time. It may be doubted whether any political body, past or present, comprises so large a proportion of educated men advanced as to age to give them much experience and judgment. The number who had regularly graduated from the colleges of Europe and America was twenty-seven, Harvard college alone furnishing seven. Also, many of them visited and studied at the fountainhead of British constitutional liberty. Robert Conrad says that twenty-five studied in the institutions of the mother country. Twenty other members, though not regularly college graduates, possessed an academic education equal, if not superior, to the ordinary courses given in the universities at that time. The remainder were men of good common-school educations. All were men of extensive reading, enlightened views, and enlarged sagacity. There was not one uneducated member. In view of this the literary merit of the document is easily accounted for. Many of the signer notably Dr. Franklin, Thomas Jefferson, Samuel Adams and John Hancock, possessed rare qualifications as writers on political subjects.

The last line of the famous document says: “We mutually pledge to each other our lives, our fortunes, and our sacred honour.” When one considers that every member, except Samuel Adams, “the poor gentleman,” possessed considerable wealth, nearly all had ample competence without having to work. All had something to lose and nothing to gain,

except liberty and freedom, and for that they mutually pledged to each other their lives, their fortunes and their sacred honor.

All of the fifty-six signers, except eight, were native born, grew up in an environment conducive to develop ruggedness of character, independence of thought, and self-reliance. Of those born on foreign soil, Ireland furnished three, England two, Scotland two, and Wales one. Of the native born, nine were from Massachusetts, two from Rhode Island, four from Connecticut, three from New York, four from New Jersey, five from Pennsylvania, two from Delaware, five from Maryland, four from South Carolina and nine from Virginia.

A man's pursuit in life has much to do with his thinking and affords much to judge of his expressions, either oral or written. Twenty-four of the signers were members of the legal profession, a body of whom it may be said that they have been the original assertors and faithful champions of constitutional liberty in all countries. The lawyers of this country were very active in helping and assisting in organizing the large army of the late war. Thirteen of the signers were planters or farmers, nine were merchants, five physicians, one a clergyman, one a mariner, and one a surveyor. A majority were professional men.

Much has been recently said of the relative strength of intellect between men advanced in age and young men. It has been claimed by Dr. Osler, for instance, that a man's usefulness is entirely extinct at a given age. This leads one to enquire into the respective ages of the signers at the time of their deliberations. The youngest member, Rutledge, was twenty-seven; the oldest, Dr. Franklin, was past seventy. The mass of signers were in the most vigorous season of life forty-two out of the fifty-six being between the ages of thirty and fifty years. Only three were thirty years of age or less. Eleven were between the ages of thirty and thirty-five; ten from thirty-five to forty; ten from forty to forty-five; ten from forty five to fifty; three from fifty to fifty-five; two from fifty-five to sixty; four from sixty to sixty-five; two from sixty-five to seventy, the oldest being the venerable Franklin, in his seventy-first year. The average of the signers was forty-three years and ten months. The ardor of youth was tempered with the cautious experience of age.

The longevity of the signers has often been discussed by students of history. The average age of the signers at the time of death was eighty-six years and four months. Charles

Carroll, of Carrollton, the last and oldest survivor, was at the time of his death ninety-five years old. Was it a portion of their earthly reward that they should be spared to see the development of a Iiberty of which they had planted the seeds? All were eminent men and leaders in the various walks of life. Not one of all that sacred band died with a stain upon his honor. The annals of no history can claim such a political body. Why should not every schoolboy and schoolgirl be made acquainted with the history of these men and let the famous band be cherished as in the tradition of William Tell, if such be a tradition?

It is said that on the bank of Lake Geneva stands a little chapel, erected and dedicated early in the fifteenth century, to William Tell, and that its walls and ceiling are covered with frescoes and paintings, representing certain exploits of the noted patriot. Also, that annual pilgrimages are made to this chapel by Swiss patriots to pay homage to his memory. It is not certain that William Tell ever lived but, if not, the tradition or legend is sacred to the heart of every Swiss citizen and is an inspiration for patriotism.

The exploits of the signers are and should be revered in America with the same sacredness as the exploits of William Tell. The principles of the Declaration of Independence should be as familiar to every schoolboy and should be as sacred as any classic in the English language.

As to religious conviction, they were men of fixed thought and action. Many of them were men of deep piety and all were temperate in both thought and action. In addition to intellect there must be another element added to man's makeup to constitute a mature man - a man with balanced judgment and a man of force and action, and that is character. He must have laid his foundation deep and builded well to make the useful citizen necessary for public trust. Hardships, plain and simple living, ardent study, and patriotic environment educated and prepared these men for the duty before them and well did they perform the same.

At least twenty of the signers were Masons and, without in any way seeking honor for the institution, it may be said that the principles enunciated in the famous document are in every way compatible with Freemasonry.

It is well, now and then, for every American citizen to consider well the privileges and advantages of his government as compared to other governments. A man who advocates the abolishment of the principles of the government is a dangerous citizen, and these very principles are likely to be subverted by reason of class legislation. The hope of bringing our people from a chaotic condition to one of order and refinement is up to the two million Masons in America, for if they keep faith with the tenets of the order they will make public interest and love of government above any and all selfish movements.

----o----

PRESENCES

BY BRO. H.L. HAYWOOD, IOWA

Maker of sod and of seraphim,

Mother of men and of stars,

What is the secret, cryptic, dim,

You lock behind your bars?

What is the Voice behind your words

Which murmurs round the grass and stones?

Behind the wind, the call of birds,

I hear its mystic overtones.

The waves of noon are on the wheat,

The light is laughing round the corn;
Beyond them all what splendors beat
Which never yet to sight were borne!

In spirit-wise some presence runs
Across the lake and in the sky;
Its light is not the light of suns,
Nor is its beauty for the eye.

Around the hills, along the streams,
Strange things are beating round the air;
Elusive, dim, their ghostly gleams
Disturb, surround me, everywhere.

The earth is more than all we see;
A larger sky the sky surrounds;
Some more than earthly witchery
The flesh enchants, the heart imbounds.

Beyond our present sense of mind
The soul has strange affinities;
It flies from time and space to find

What unrevealed divinities!

Can there be souls unincarnate
Which play about my bodied soul?
Are these their voices, glad, elate,
Whose laughters round my being roll?

Are theirs the hands which beat the chimes
That sound within my spirit's cells,
And theirs the secret call of rhymes
Which ring in me like hidden bells?

In days of pain, in hours depressed
I lie inert among the clods;
In happier times, with flesh at rest,
I find myself among the gods.

Above those fields and shining hills,
About the lake's high wooded cape,
Some presence all my being thrills,
I hear a Voice, I see a Shape.

----o----

He liveth long who liveth well,

All else is life but flung away;

He liveth longest who can tell

Of true things truly done each day.

Be wise and use thy wisdom well,

Who wisdom speaks, must live it too;

He is the wisest who can tell

How first he lived, then spake, the true.

- Horatius Bonar.

THE STUDY CLUB

WITH THIS issue of THE BUILDER we are deviating somewhat from the former make-up of this Department, having discontinued the "Correspondence Circle Bulletin." Henceforth this Department will be found immediately preceding the Editorial Department, as in this number.

As announced in the April issue, the first and second divisions of the Main Outline of our "Bulletin Course of Masonic Study" were completed in that issue, and we now enter upon

a study of “Philosophical Masonry,” or “The Teachings of Masonry.” This series will comprise some fifteen or sixteen papers by Brother Haywood and will probably be completed late in the Fall of 1922, after which will begin a new series on some other phase of Masonry.

As our study club plan is being inaugurated in many new districts each month we are constantly in receipt of inquiries from interested brethren as to whether they should take up the plan in their lodges or study clubs with the articles in current issues of THE BUILDER, or endeavor to start with the first papers in the Course, which were printed in 1917. We are recommending to these brethren that they begin with the article in the current number of THE BUILDER, as each article is complete in itself and written in language to be easily grasped and understood by the youngest Master Mason.

We are contemplating the reprinting of former papers in manuscript form on the multigraph for the convenience of the members of lodges and study clubs desiring them in some other form than the bound volumes of THE BUILDER, so that those who may wish to do so may begin their study meetings with the first papers of the Course. We have personal knowledge of lodges that are using one of the first papers at one meeting and the current paper at their next meeting alternately.

We shall be glad to answer inquiries from brethren who may desire information relative to these earlier papers in manuscript form. Among the papers to be thus reprinted are the following:

The Apron.

The Altar.

Approaching the East.

The Anchor and Ark - The Forty-Seventh Problem of Euclid.

The Book of Constitutions - Sword Pointing to the Naked Heart.

Builders and Building Tools.

Circumambulation.

Eternal Life.

Entrance and Reception.

The Hour Glass - The Scythe - Emblems of Mortality.

The Hiramic Legend.

The Lost Word.

The Lion's Paw.

The Letter G.

The Liberal Arts and Sciences - The Ammonitish War - Corn, Wine and Oil.

The Lights.

The Middle Chamber in Speculative Masonry.

The Northeast Corner.

The Oblong Square and Due Form.

The Obligation.

Passing.

Prayer.

Physical and Mental Preparation.

The Two Pillars.

The Golden Bowl and the Silver Cord.

Signs, Tokens, Words; and the Rite of Salutation.

The Trowel.

The Weeping Virgin - The Temple.

The Winding Stairs.

The Working Tools of an Entered Apprentice.

The Working Tools of a Fellow Craft.

HOW TO ORGANIZE A STUDY CLUB

Simply select a committee of several “live” members of your lodge - such committee may consist of three or more brethren - and set apart one meeting night each month for the study meeting. These meetings may be held either at a special communication, or at a regular communication at which no business except the regular routine should be transacted.

Inquiries will be welcomed from all brethren desiring further details of the Study Club plan. When writing for such information, please give the name and number of your lodge.

----o----

SUPPLEMENTAL REFERENCES

The following references to THE BUILDER and Mackey's Encyclopedia will furnish much interesting material upon the subjects touched upon in the following paper by Brother Haywood. These references should be assigned by the Study Club Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves, or extracts therefrom, may be read directly from the originals. The latter method may be followed when the members may not feel able to compile original papers, or when the original may be deemed appropriate without any alterations or additions.

The notes or papers thus prepared should be read at the opening of the study meeting, before the paper by brother Haywood is taken un.

THE BUILDER:

Vol. I. - The Philosophy of Masonry, pp. 7, 31, 64, 78,106.

Vol. II. - Reflections on the Philosophy of Albert Pike, p. 9; Masonry: Its Philosophy and Influence in War Time, p. 181.

Vol. III. - Religion and Philosophy, p. 234.

Vol. V. - Symbolism in Philosophy, p. 102; Freemasonry as Philosophy, p. 266.

Mackey's Encyclopedia - (Revised Edition):

Antiquity of Freemasonry (and Freemasonry's symbolic expression of religious ideas), p. 66.

Definition of Freemasonry, p. 202.

Ethics of Freemasonry, p. 252.

Exclusiveness of Freemasonry, p. 256.

Mysteries, Ancient, (the priesthood of olden times teaching secretly by symbols the world's first philosophies), p.497.

Oaths, their purpose, their reasonableness and their justification, p. 522.

Primitive Freemasonry, Fundamental features of the Institution, p. 384.

Religion of Masonry. The religious aims and practices taught by its philosophy, p. 617.

Secrecy and Silence, p. 675.

Speculative Freemasonry, and its Moral, Religious and Philosophical Doctrines, p. 704.

Symbolism, the Science of, as an investigation of the meaning of Masonic symbols and the uses of their interpretation as a practical and impressive means of the moral, religious and philosophical instruction of Freemasons, p. 754.

See also references under the following headings: Symbol; Symbol, Compound; Symbolic Degrees; Symbolic Lectures; Symbolic Lodge; Synbolic Machinery; Symbolic Masonry, etc., on pages 751 to 755. Note also Emblem, p. 240, and Token, p. 789; Badge, p. 913, and Apron, p. 72.

THE TEACHINGS OF MASONRY

BY BRO. H.L.HAYWOOD, IOWA

PART I - INTRODUCTION

WHAT is this all about? This is a question I asked myself many times during my initiation experiences. It is a question, brother, which you doubtless asked yourself, and so has every other man who has forged on to the end of the Third degree. The language of the ritual, stately and beautiful as it usually is, is to most of us a mystifying speech; and the stations and stages of the dramatic actions are equally bewildering to the novice. Therefore is it that we ask the question, "What is it all about?"

After we have become familiarized with the ritual, and have learned something of its drift and its meaning, we discover that the Fraternity itself, as a whole, and apart from any mystery in any one part or detail, is something almost too complex to grasp. A member grows so accustomed to the goings on of his home lodge, that he loses his first sense of strangeness, but even so he hears ever and anon such things of the antiquity, the universality, and the profundity of Freemasonry as it exists in history and in the great world, as to make him feel that for all his familiarity with one Masonic lodge he is very much in the dark about the Masonic Fraternity in its entirety.

What is Freemasonry? What is it trying to do? How did it come to be? What are its central and permanent teachings? It is to answer these questions - and they are such questions as visit the mind of almost every Mason, however indifferent he may be - that the philosophy of Masonry exists. To learn "what it is all about," in the whole more especially than in the part, it is for this that we philosophize about our mysteries.

"How would you answer the newly-initiated brother who asks the question, "What is this all about?" Did you ask yourself that question? How did you answer it? What advantage

is there in trying to learn what Freemasonry means in the largest sense? What is meant by "the philosophy of Masonry"?

Why do we philosophize about it? How many reasons can you give for the necessity of philosophizing about it? Have you ever read a book explaining Freemasonry?"

The individual who secures membership in a Masonic lodge becomes thereby the heir to a rich tradition; that to which initiation gives him access is not something put together in a day, and it will profit him little if he makes no attempt to enter into his patrimony. He must learn something of the history of Masonry; of its achievements in the great nations; of its outstanding teachers, and what they have taught, of its ideas, principles, spirit. Initiation alone does not confer this knowledge (and could not): the man must himself strive to make his own the inexhaustible riches of the Order. He must be taught the larger purposes of the Fraternity to which he belongs.

There is no authorized interpretation of Freemasonry. The newly initiated brother does not find waiting for him a ready-made Masonic creed, or a ready-made explanation of the ritual - he must think Masonry out for himself. But to think Masonry out for one's self is no easy task. It requires that one can see it in its own large perspectives; that one knows the main outlines of its history; that one knows it as it actually is, and what it is doing; and that one knows it as it has been understood by its own authentic interpreters and prophets. It is not easy to do this without guidance and help, and it is to give this guidance and help that such studies exist as this new series on which we are now embarking. In the series of Correspondence Circle Bulletin articles which we have been following for the last three years we have been confined to the ritual. For the next year we shall have a larger field, and one that includes the ritual only as one among many other items of interest.

"What is Brother Haywood's first reason for the study of the teachings of Freemasonry? How much of Freemasonry can a man learn from initiation? How else can he learn? What would you give as "the larger purposes of the Fraternity"?

"Why should one try to think Masonry out? Could you, unaided by books or another person, write an intelligent and intelligible answer to the question, "What is the meaning of Masonry?"-

There is still another reason for a study of philosophy, or as we here more familiarly describe it the teachings of Masonry. Our Fraternity is a world-wide organization with Grand Lodges in every State and practically every, Nation. In this country alone it is a vast affair of some two million members and forty separate and independent Grand Lodges. To sustain and manage and foster such a society costs the world untold sums of money and human effort. How can Masonry justify its existence? What does it do to repay the world for its own cost? In one form or another these questions are asked of almost every member, and every member should be ready to give a true and adequate answer. But to give such an answer requires that he shall have grasped the large principles and be familiar with the outlines of the achievements of the Craft, and this again is one of the purposes of our philosophizing on Masonry.

How can we arrive at a philosophy of Masonry? How are we to learn the authentic interpretation of the teachings of Masonry? What is the method of procedure whereby one who is neither a general scholar nor a Masonic specialist may gain some such comprehensive understanding of Masonry as has been called for in the preceding paragraphs? In short, how may a man "get at it?"

One way to "get at it" is to read one or two good Masonic histories. There is no need to go into detail or to read up on the various side issues of merely antiquarian interest; that is for the professional student. There is only need to get the general drift of the story and to catch the outstanding events. To learn what Masonry has actually accomplished in the world is to gain an insight into its purposes and principles, for, like every other organization, it has revealed its spirit through its actions. From a knowledge of what the Order has been and what it has done in the past one can easily comprehend its own present nature and principles, for Masonry has never had need to break with own past! The Masonry of today does not make war on the Masonry of yesterday. Its character emerges clearly from its own history as a mountain stands out above a fog; and what it has ever been - at least in a large way - it is now, and doubtless always will be.

This same history forges ceaselessly on evermore renewing and making itself. It is going on today and the process is one that keeps publishing itself to the seeing eye, for, after all, there is not much that is secret about the rich and tireless life of the Fraternity: indeed, this life is constantly revealing itself everywhere. Grand Lodges publish their Proceedings; men engaged in the active duties of Masonic offices make reports of their functionings; students of the Craft write articles and publish books; Masonic orators deliver countless speeches; special Masonic conferences, whatever be their nature, make known their business; most of the more important events get into the daily papers; there are scores and scores of Masonic papers, bulletins and journals, weekly, monthly and bi-monthly, and there are many libraries, study clubs and learned societies everywhere endeavouring with tireless zeal to make clear to members and profane "what it is all about." So it turns out that to learn this for one's self one does not need to take any one man's word for it; he can look about, and listen, and read up a little, and thereby form his own conclusions. It is amazing, when one looks into it how much of the labour going on in the Craft is designed to make clear, and to propagate and enforce the principles and teachings and spirit of our great Order. To learn what are these teachings asks of us no rare talents, no "inside knowledge," but only a little effort, a little time.

What would be your estimate of the money cost of Freemasonry to the United States? to the world? How many Masons are there in the United States? in the world? How many lodges are there in the United States? What does Masonry give in return for its cost? What reasons other than those given by Brother Haywood can you give for a study such as this?

How many Masonic histories can you name? Whose is generally considered the best? What advantage does a Mason derive from reading such a history? Would a knowledge of Freemasonry's own past be of any help to a lodge worker in present day affairs and problems? What is the character of Freemasonry as it "emerges from its own history"? What is there secret about the Order? If a man were to ask, How can I find out what is going on in American Freemasonry? how would you answer him? Can you name half a dozen Masonic periodicals? Have you ever read the Proceedings of your own Grand Lodge? How many can you name of the "few great ideas" about which Masonry constantly revolves? What is the difference between an "idea" and an "ideal"? How can a member learn what are these "great ideas"? Where and how are they taught? Did your initiation cause you to think about life differently?

To the novice the Masonic world seems very confusing, it is so many-sided, so far-flung, so clamorous with voices and the din of action; but this, after all, need not frighten us away from an attempt to grasp that world with a comprehensive understanding, for all of Masonry constantly revolves about a few great ideas. These ideas confront one at every turn - what becomes more familiar to an active Mason than such words as "Brotherhood," "Equality," "Toleration," etc., etc. - so that the youngest Entered Apprentice need have no difficulty in getting at them. If he does get at them, and if he learns to understand them as Masons understand them, they will help him greatly to gain that comprehensive and inclusive understanding which we have been calling the philosophy of Masonry.

Nothing has been said as yet of the great teachers of Freemasonry. In the older days there were Anderson, Oliver, Preston, Hutchinson, etc.; then came the philosophers of the middle years, Pike, Krause, Mackey, Drummond, Parvin, Gould; Speth, Crawley, and others, and in our own day Waite, Pound, Newton, etc, etc. In the writings of these men the great and simple ideas of Freemasonry become luminous and intelligible, so that he who runs may read.

In addition to all this the member may take advantage of those interpretative devices which are a part of the Craft itself, the lectures and monitorial explanations built into the ritual of all the rites and degrees. None of these are infallible - nor are any of them made compulsory to believe but even when they stray farthest from the original meaning of our symbols they are always valuable in reviewing the ideas and ideals of multitudes who have originated or used them.

Thus much to show why we should strive to make for our own mind a philosophy of Masonry, and in how many ways one may arrive at that philosophy. There remains only one word in caution. A study of the philosophy of Masonry is not a study of Philosophy; the Masonic student as such has little interest in Plato and Aristotle, in Neo-Platonism, Mysticism, Scholasticism, Rationalism, Idealism, Pragmatism, Naturalism, etc. Masonry touches upon the circumference of each of these and the other major philosophical systems, no doubt, but there is no such thing as a Masonic philosophy any more than there is such a thing as a Masonic religion. We speak of a philosophy of Masonry in the sense that we speak of a philosophy of government, or industry, or art, or science. We mean that one studies Masonry in the same large, informed inclusive and critical way in which a political economist studies government or an astronomer studies the stars. It

would be a blessed thing if more of our members were to lift up their eyes from the immediate and often petty affairs of their own lodge room in order to gaze more often on those profound and wise principles which are to our Fraternity what the laws of nature are the universe.

Can you name a great Masonic teacher not mentioned in article by Brother Haywood? Whom do you consider the greatest interpreter of Masonry? Can you tell the differences between the groups mentioned by Brother Haywood? What is idea at the bottom of present-day Masonic thinking? In way does the ritual explain itself? What is a "philosophy"? What does the word mean? What means the phrase, "A Philosophy of Freemasonry"?

EDITORIAL

A PRESSING MASONIC NEED

IF THERE is any one thing that cries out loudly for some attention from our Masonic leaders it is the sad state of Masonic literature in this country. When one considers the size and power of our Order, and of the heaving restless life now fermenting in it, it is a cause for wonder that nobody has yet discovered that what we call our “literature” is the darkest disgrace imaginable. Not that it is wanting in quality or power, for much of it is beyond cavil, but that the whole thing at present is in such a dilapidated state! Let us consider!

It is safe to say that nine of the ten books to be found in the private possession of Masons have come from the pen of the old school of writers who, though they were as admirable a group as one could imagine, are now very much outgrown. I myself have a huge respect for the indefatigable Dr. Oliver, to use an example or two, but I know that no real Masonic scholar of the last ten years ever dreams of referring to Oliver as an authority! The Craft owes a vast debt to the patient genius of Preston, but Preston's pages are so outgrown by the advancement of Masonic learning that he belongs to the ancients. The same thing can

be said of a score of the men belonging to that familiar group. The same thing cannot be said of Mackey for, after the middle of his life, he came under the influence of modern scholarship, but everybody knows that Mackey has to be supplemented by later writers, unless one wishes to endanger his whole conception of Masonic history. I myself am firmly convinced that the prevalence of queer and quaint ideas as to the origins of Masonry, and the dogged refusal to change any of the fixed ideas about the same, are due to the fact that so many of the Masons who do read books, read only the works of the old school. It would be a great shame if we were to discard this old school to which our indebtedness is immeasurable, but it is a still greater shame that so few have ever discovered how obsolete are many of their opinions.

This, however, is not in itself the worst evil. A greater evil consists in the fact that the bulk of the really worth while books that we do get come from England and are written by Englishmen. If the reader will glance back through the files of this magazine he will discover that except for references to Pike and Mackey, the great majority of references are made to, and quotations are made from, that group of Masonic scholars who made up the Quatuor Coronati Lodge of Research, or other men who belong to the same school of thought. To that school belonged Gould, Crawley, Speth, Hughan, etc., with whom none of our own men, except T.S. Parvin, Pike, Drummond and Mackey, can for a moment compare. The writings of these men are now the chief treasure of Masonic learning. But unfortunately they were all Englishmen, and the Masonry of England is so very different from ours that in many cases their books are misleading to an American reader. And what is far worse, their books are either too expensive for the average man to purchase or they are entirely out of print. I was amazed not long ago to discover that out of a list of some thirty of the best of their books, about twenty are unobtainable. So that, though they gave us a Masonic literature we can be proud of, it is unhappily become a Masonic literature that is unobtainable.

But the worst of all evils consists in this: That much of the Masonic literature we have turned out in this country is utterly vitiated by ignorance or by faddism. Visit some large Masonic library; go down the shelves to note the books written by Americans; and then observe how many of those books are most palpably the work of crude amateurs who knew little of their subject: and how very many of them offer us some wild theory that only a faddist can bear to read! It is a crying shame, that an Order which numbers two million Americans, and they the pick of the lot, should have so much to answer for by way of foisting onto the reading public such an array of shyster stuff as would bring the blush to a Romanist medievalist!

What we need is for somebody, or somebodies, with the ability and with the means to lay the ground plans for a real and worth while American Masonic literature. To do that would cost less than the erection of one Temple and would count far more. It would pave the way for a new school of writers who would ever keep before themselves the aims of scholarship and the needs of our own Masonry. It would give us a number of readable books that would gradually but inevitably replace the trash which so often passes as Masonic scholarship.

There are a dozen men in this country now living who, were the means at hand, could do for us what the Coronati group did for England: why doesn't so man, why don't some group of men, give their Masonic bequests toward such a purpose? We should have enough temples if they did, and we should have something without which our temples do not possess their full value. For the men who will do this there awaits an enviable name and fame!

* * *

SUGGESTIONS WANTED

THE BUILDER has under way the preparation of a short Masonic glossary, to be published in several parts. The purpose of these brief studies will be to make clear the meanings and usages of a number of the words and phrases in commonest use among Masons, such as, for example, the following: Cowan, cable tow, hoodwink, tyler, clandestine, heal, purge, jurisdiction, etc.

In order that the list may be a complete representation of the terms most frequently used, we are asking you to send us the words and phrases you wish to have defined. When writing, put “Glossary Editor” on the outside of the envelope. Do this now, before you forget it - this is the first and only call.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

THE BALMY DAYS of the first weeks in March did much to infect us with spring fever. As they arrived our longing to roam the country came as an irresistible temptation. We know of a very pretty stream, not far distant, where there is an enviable round of pleasure in store for the disciple of Ike Walton, and we are patiently waiting the arrival of that day when dry roads, fair skies, and consent of law permit us to cast a line again. 'Tis the spring fever no doubt that impells this urge to live in the great out of doors.

Speaking of the great out of doors naturally brings to mind some of those great apostles of the out of doors, and especially at this time of the heralding of the passing of that grand old man among American naturalists - John Burroughs. Turning to the “Summit of the Years” we find this genuine and spontaneous outburst of the soul of a nature-loving man: “The longer I live the more my mind dwells upon the beauty and wonders of the world. I hardly know which feeling leads, wonderment or admiration.” And no doubt we are thereby won to a desire to see things through his keen eyes. And again this wooing utterance: “I have not been a hermit; but my temperament and love of solitude and a certain constitutional timidity, and shrinking from all kinds of strife, have kept me in the by-paths rather than on the highways of life.”

Only a nature lover could say that he has loved the feel of grass under his feet and the sound of runnins streams at his side. “I am in love with this world,” he buoyantly declares. In view of these utterances we are rather surprised one morning when we read the following from the pen of one who himself we are confident, judging from his writings, is a true nature lover: “Was he (Burroughs) a nature lover? Yes, in a serene, unemotional, married life sort of way.” To which we append: “Is married life then, indeed, but prosy?” “He (Burroughs) was too self-centered, too scientific, too surgical,” continues our genial friend, which makes us further ruminate as to whether those little animosities and prejudices that exist among musicians, and not a little discoverable among medical doctors, is not found in considerable degree among nature lovers. But enough: good John

Burroughs, one of America's greatest naturalists and friend of Roosevelt, has gone the way of all flesh, but his works in which still breathes the soul of him live after him, to sweeten the way of life and make those who will yet read him, wiser and better. As an admirer of Burroughs says, so we re-echo, “Of John Burroughs his friends and relatives are able to remember that there were no gray days in his life. For him the sun was always shining. His soul was wrapped up in nature and he loved all lovable things of - this earth,” No American, they say of him, lived a more helpful or wholesome life.

* * *

The balmy weather and mellowing sun did much those early March days to dry out the upper portion of our garden, and one day we were consentingly allured to leave our study and go and dig in it awhile. The morning hour is one that usually finds us devoted to books or writing, and to turn our back completely upon our work made us, we confess, feel a little guilty. Usually when we succumb to the call of the garden we rummage the garret for old clothes that we might wear, but this particular morning we didn't evince our usual desire. Instead we took a few books out with us. We no doubt must have presented an interesting picture. We do not dress immaculately, and we were certainly not garbed as gardeners should be garbed, and to be seen with hands begrimed, making occasional perusals of a book of Criticism we had, while a fork or rake rested on one's knee probably proved very amusing to the casual passerby. But what a lovely time we had! The feel of the soil was good for one's soul, and the work in the open air with an occasional whiff of smoke-savored breeze, - sure harbinger of spring in our part of the country, - how it seemed to compel expansion of one's self ! And then there were some visitants whose presence richly crowned the morning, and they too were harbingers of spring. The two little, chatty children (members of my own household, by the way) who visited us intermittently were stirred by recollections of a former spring, when the disciple of Walton, with their assistance, would diligently hunt for the unsuspecting earthworm and our finding of one that morning was as the capitulation of an adventure. The youngsters did not seem at first to enjoy the feel of the wriggly creatures in their hands, and so kept dropping them, only, however, to pick them up again.

We have on the north side of our garden again another symbol of spring, - a tree “that lifts its leafy arms to pray.” Some day its aspiration will be rewarded, and it will be a thing of beauty. (No doubt this will bring to mind Joyce Kilmer's “A Tree that Looks at God All Day,” from which we took the above quotation.)

As we were resting awhile from our digging and were telling our prattling inquisitors of the mysteries of seed time, there chanced to visit the tree a gaily bedecked cardinal. His merry, cheery whistle at once acquainted us with his presence. He impudently cocked his eye at us as if inquiring why we were not laboring to discover for him a choice morsel. The children and I, catching what we interpreted as a suggestion, enthusiastically went to work to look for Mr. Earthworm, whom we soon found, and with dispatch threw to where the cardinal could obtain it, feeling free of any intervention of the earthworm's pleasure on our part, for predatory purposes. It was a morning indeed when we could have joined Pippa in her song:

The year's at the spring

And day's at the morn;

Morning's at seven;

The hillside's dew-pearled;

The lark's on the wing;

The snail's on the thorn;

God's in his heaven-

All's right with the world!

Awe have so delighted ourselves with ruminating and suggesting the joy of that morning that one might think that we were little interested in aught else, but we remarked awhile ago, you recall, our taking with us a book of Criticism into which we spasmodically dipped, and from which we turned feeling that after all there was greater joy, at least for us, that day in turning the soil and watching it transform in color from black to brownish hue. There was something really wonderful in that transformation. Some unseen majestic wand was being passed over it, and there was a response that charmed us.

In the Chandogya Upanishad one may read, “All this universe is Brahma! from him it does proceed; into him it is dissolved; in him it breathes.” Of a surety the ineffable Presence is felt, but an external expression that knows no quiescence, with harmony resplendent, a throbbing pulsating one in many, even the Spirit of the Universe, is speaking to us. If the world is an illusion as the Vedenta suggests, it is a glorious one, or if the shadow of the something behind things, then that something must be wondrous grand, and worthy of man's worship. The quiet basking in the presence of nature's beauty we believe would do much to dispel the world's diseases and sorrows.

Green grasses here and there are projecting their speary heads, and Ruskin with his dilations about grass being the symbol of Humility and Cheerfulness comes back to us. “There are also several lessons symbolically connected with this subject,” says Ruskin, “which we must not allow to escape us. Observe, the peculiar characters of the grass, which adapt it especially for the service of man, are its apparent humility and cheerfulness. Its humility, in that it seems created only for lowest service, - appointed to be trodden on, and fed upon. Its cheerfulness, in that it seems to exult under all kinds of violence and suffering. You roll it, and it is stronger the next day; you mow it, and it multiplies its shoots, as if it were grateful; you tread upon it, and it only sends up richer perfume. Spring comes, and it rejoices with all the earth, - glowing with variegated flame of flowers, - waving in soft depth of fruitful strength. Winter comes, and though it will not mock its fellow plants by growing then, it will not pine and mourn, and turn colorless or leafless as they. It is always green; and it is only the brighter and gayer for the hoar-frost.”

* * *

We now come to consider our Critic and musical writer, James Gibbons Huneker, whose few books shared our interest with gardening the beautiful spring morning. He was a man of such versatility that the awesome impression that one received after reading him was that he must have known everything, in the way of books. His versatility was as charming as it was rare, and his cosmopolitanism amply testified to by his knowledge of a wide range of literature and of those of the specie literati was truly marvelous. He knew the spokesmen of peoples as they are represented in Literature, Art, and Music, but peculiarly, his judgments upon the great of the Literati were generally opposite of what has come to be the accepted judgment of most people. The popular literary idol was always subjected to severe handling by this critic. He, probably, was one of the great modern affirmative forces that reveal the necessary province for the Iconoclast.

There is something overbearing and supercilious about the iconoclastic's judgment of great men or those who have come to be considered great ,and this something, too, frequently subjects them to be relegated to: a place where we consign all muck-rakers, fault-finders, and their ilk.

In Huneker's treatment of Tolstoy, for example, if one had not read Tolstoy, and was introduced to him for the first time through the essay on Tolstoy or Dostoevski, one might be led to think that Tolstoy was a huge pretender. Huneker at times seems to enjoy peeping in through the window of the homes of his subjects, not for the sake of gaining a proper perspective, mind you, but to discover some small discrepancy in character, that he might parade it before the world as the evidence of inconsistency between preachment and: practice. Tolstoy, for instance, is reported to have smoked a cigarette after every one had gone to bed, and this is seized upon as a bit of evidence to be used as an indictment for inconsistency. Was it Brander Mathews that told us a short while ago that Harriet Beecher Stowe had one time imbibed a little too much wine during a call on one of her friends ?

It is true that Huneker, while pointing out this apparent contradiction in Tolstoy's life regarding what he stood for and what he practiced, has the grace not to use it to disparage Tolstoy, but he cites this little thing, as he confesses, as testimony of Tolstoy's humanity. And so from genius to genius, and would-be geniuses, this man flits like a butterfly, not seeking the nectar, however, primarily, but stating with apparent delight those limitations and idiosyncrasies that are ever the part of man because he is human.

One is inclined to think, after a treatment of Dostoevski, that one can only write truly the experiences of the Race as one is compelled to share them unto the fullest. So far indeed there is probably more than a modicum of truth, but this is no ground for disparagement of those who endeavor to tell what their faculties of observation reveal. But back to our garden. Because this man has said in criticism of Tolstoy, that the Moujk is not the ultimate critic of art, but those who live in the artistic realm. Very true, but tnuch that goes for art in the artistic realm can not be appraised as art by the commonest of men, and we have a conviction that if the artistic norm is attained there ought to be something of appeal that is universal in its content. These intellectuals, with their Bohemianism and their highbrow proclivities, far in our consciousness from common folk who dig in gardens, appear to us as but a group of neurotics.

* * *

It is a good thing to turn from one to whom Iifer and men are simply things for analysis to one who shared its hopes and knew its sorrows. America is richer because of her having known the noble ministry of Doctor Frank Gunsaulus, and the city of Chicago that was the seat of spiritual and humanizing efforts, is considerably the poorer for his passing. But as with Burroughs so with Gunsaulus, - his works embodying his genius so redolent with prophetic instinct and comforting and uplifting in import lives after him. With his passing which was a personal sorrow, we took down from our book shelves his "Paths to the City of God" (a gift of his of long ago) and scanned again and again fond passages contained therein. Then it was that the full force of what a mutual friend said of him recentlt dawned upon us with renewed force. Said Dr. Newton: "A God-endowed preacher whose mysticism was at once the inspiration and the illumination of his multifarious activity, - it is a story of which America ought to be proud. He was the first citizen of his day, if not the most distinguished - the incarnation of its genius an the prophecy of its future."

There is a fine passage in his sermon on meditation that wonderfully reflects the secret of the greatness of his work: "Why is one thing done - one product - nobler than another? Why is the statue from the chisel of Thorwaldsen finer than a piece of marble upon which just as many hours by just as sharp chisels have been as laboriously spent? Why is the Declaration of Independence greater than so much paper written over far more beautifully by a writing master? Why! Behind the statue of Thorwaldsen is a vast eventide of meditation. Ideas and sentiments, thought and passion - the whole inner life stands behind, making it noble with the deliberate grandeur of the soul. It is more than it seems, because Isaac has gone out to meditate at eventide and the high converse of his spirit has made its path in every pure white chisel course. The Declaration of Independence is the very shrine to which the spirit of America meditating at eventide, in darkness smitten with noon, or in twilight hours of freedom, has brought the fruitage of its meditation; and ideal life has given to it imperishable worth."

It was he himself that told us a few years ago that the three great moral forces of Chicago at one time were Robert Collyer, Jenkyn Lloyd Jones and David Living, and now comes another noble spirit discerning in him the greatest of his generation because of his great moral energy to which we reverently add our Amen.

----o----

A good character is, in all cases, the fruit of personal exertion. It is not inherited from parents; it is not created by external advantages; it is no necessary appendage of birth, wealth, talents, or station; but it is the result of one's own endeavors - the fruit and reward of good principles manifested in a course of virtuous and honorable action. - J. Hawes.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

MEMBERS OF PRESIDENT HARDING'S CABINET

Will you please inform me through THE BUILDER how many of the men in President Harding's Cabinet are Masons, and the lodge to which each one belongs ?

J. E. H., Virginia.

Attorney-General Harry M. Daugherty. Profession - Attorney at Law. Born Washington Court House, Ohio. Age 61 years. University education. Practiced law Washington Court House, Ohio, 1881-88. Elected to state legislature in 1888, serving five years. Chairman state Republican executive committee 1912, also twice chairman state Republican central committee of Ohio. Campaign manager for Harding at Chicago convention.

He and his family are members of the Broad Street Methodist Church in Columbus, Ohio.

Brother Daugherty is an Entered Apprentice of Fayette Lodge No. 107, F. & A. M., Washington Court House, Ohio, and we are informed that he has taken steps to have the remaining degrees conferred in a Columbus, Ohio, lodge as soon as possible.

Henry C. Wallace, Secretary of Agriculture. Profession - Editor and Publisher. Born Rock Island, Illinois. Age 64 years. Collegiate education. Farmer and live stock breeder in Iowa, 1887-91. Editor, manager and publisher of farm publications from 1893 to present time. Bank director. Member United States live stock industry committee. Secretary Corn Belt Meat Producers' Association for fourteen years. Long interested in Y.M.C.A., being a member of the International Committee.

Brother Wallace is a member of Pioneer Lodge No. 22, A. F. & A. M., Des Moines, Iowa.

Edwin Denby, Secretary of the Navy. Profession - Attorney at Law. Born Evansville, Indiana. Age 51 years. Ex Congressman. Practiced law in Detroit, Michigan. Joined navy in Spanish-American war. Joined marines in 1917; became sergeant, retired as major, January 1, 1919. Member Fifty-ninth to Sixty-first Congresses. President Detroit Charter Commission. Episcopalian. Home in Detroit, Mich.

Brother Denby is a member of Oriental Lodge No. 240, F. & A. M., Detroit, Michigan.

Secretary of Commerce Herbert C. Hoover. Profession - Mining Engineer. Born West Branch, Iowa Age 46 years. University training. Wide experience in geological and mining enterprises, United States and abroad. Chairman American Relief Committee, London, 1914-16; Relief in Belgium, 1916-18. United States Food Administrator, 1917-19. Honored and decorated by foreign nations for war services. Received 10% votes Republican National Convention for Presidential nomination. Near East Relief, 1920-21.

Secretary Hoover is a Quaker and a member of the Friends Order of Salem, Oregon. Not a Mason.

Secretary of the Treasury W. A. Mellon. Profession - Banker. Born at Pittsburg, Penna. Age 66 yearn University education. Entered banldng business 1874. President of Mellon National Bank, 1920 to present Active in industrial and financial developments in western Pennsylvania. Trustee University of Pittsburg, and with his brother founded Mellon Institute of Industrial Research. Identified with many charitable and welfare organizations.

Secretary Mellon is a member of the Presbyterian Church. He is not a Mason.

Secretary of Labor James J. Davis. Profession - Labor Leader. Born Tredegar, Wales. Age 47 years. Went to Pittsburg, Penna., with parents at age of four. At eleven years of age began work in steel mills, becoming a puddler. Removed to Elwood City, Indiana, 1893. Held city and county offices there. In 1906 he reorganized the Loyal Order of Moose, of which he is now the head. Member of Amalgamated Association of Iron and Steel Workers, and has always been active in union affairs. Secretary Davis is a Scottish Rite Mason, Knight Templar and Shriner.

Postmaster-General Will H. Hayes. Profession - Attorney at Law. Born Sullivan, Indiana. Age 41 years. Graduate of Wabash College. Prominent in county, state and national Republican politics during last twenty years. Member law firm of Hays and Hays. Bank director. Chairman of the Republican National Committee since 1916. Presbyterian. Member Sullivan Lodge No. 263, F. & A. M., Sullivan, Ind. K. T., Scottish Rite and Shrine, Indianapolis.

Secretary of State Charles E. Hughes. Profession - Jurist. Born Glenn Falls, N.Y. Age 68 years. University training. Practiced and taught law in New York, 1884-1900. Conducted insurance investigation, New York legislature, 1906-06. Governor of New York, 1907-08 and 1909-10. Associate Justice United States Supreme Court, 1910-16. Republican nominee for President, 1916. Practiced law since in New York. Conducted government aircraft investigation, 1918. Protestant. Not a Mason.

Secretary of War John W. Weeks. Profession-Banker. Born Lancaster, N.H. Age 60 years. Graduate United States Naval Academy, 1881. United States midshipman, 1881-1883. Member of firm of bankers and brokers, Boston, 1888-1912. Member of Congress, 1906-13. United States Senator, 1913-19. Candidate for Republican Presidential nomination, 1916; received 106 votes. Served in Massachusetts naval brigade ten years, and in volunteer navy during Spanish-American War. Protestant. Not a Mason.

Secretary of the Interior Albert B. Fall. Profession - Farmer, rancher, miner and lawyer. Born Frankfort, Ky. Age 69 years. Educated in country schools. Served in New Mexico legislature and as associate justice New Mexico Supreme Court sines 1912. Protestant. Not a Mason.

* * *

“LANDMARKS” OF TEIE GRAND LODGE OF MASSACHUSETTS

How. many “landmarks” are recognized by the Grand Lodge of Massachusetts, and what are they?

E. E. R., Massachusetts.

The Constitutions of the Grand Lodge of Massachusetts define “landmarks” as follows:

“The Landmarks are those ancient and universal fundamental principles of the Craft which no Masonic authority can alter or repeal.”

The Grand Lodge of Massachusetts recognized the following landmarks:

“a. Monotheism, the sole dogma of Freemasonry.

“b. Belief in immortality the ultimate lesson of Masonic philosophy.

“c. The Volume of the Sacred Law, an indispensable part of the furniture of a lodge;

“d. The legend of the Third degree.

“e. Secrecy.

“f. The symbolism of the Operative Order.

“g. A Mason must be a freeborn male adult.”

The above list of landmarks is not declared to be exclusive.

* * *

GENERAL ISRAEL PUTNAM A MASON?

Was General Israel Putnam, of Revolutionary fame, a Mason?

F.E.C., Ohio.

He is so said to be a Freemason by Brother Sidney Hayden, on page 375 of “Washington and His Masonic Compeers.” His Brother, Rufus Putnam, it may be pointed out, was a very active Freemason and the first to be elected as Grand Master of Ohio. A chapter, from page 311 to page 334, is devoted to General Israel Putnam in Cornelius Moore's “Leaflets of Masonic Biography.” This essay says much of General Putnam's military services but little of his Masonic connections. On page 333 we read:

“Putnam was a Freemason - a tried and true one. History has not told us specifically when or where he was initiated, and the Craft in Connecticut have been tardy in searching out the facts. It is well known that he belonged to the Order, and was connected with a lodge located at or near Pomfret, in the vicinity of which he resided. The lodge has long since ceased to work, we believe, and the records are probably lost; but the fact that the brave old general was a member of it comes down to us unquestioned.”

Brother Moore certainly had no doubt of the Masonic membership of General Putnam. What he says of the Connecticut connection led me to inquire of a Brother in that state whose opportunities and qualifications make him easily first as a source of information on such matters. In response he kindly says of the foregoing quotations:

“I have no data to show that General Israel Putnam was a Fre emason in any Connecticut lodge. I do not believe that any lodge existed anywhere near Pomfret during the years when Putnam would have been likely to have been made a Freemason.

“According to the biographies, he was born in 1718, died in 1790, and had a paralytic shock in 1779 which probably finished his activities. The only other lodge in that locality is Moriah Lodge, No. 15, which was located, at first, at or near Windham but this was not instituted until 1790. Hence I do not believe it possible that he was a member of any Connecticut lodge.

“There was a military lodge, 'American Union,' formed by dispensation in 1776 and which lasted throughout the Revolution, but I don't believe the records contain any reference to Putnam. I am inclined to doubt if he ever was a Freemason.”

The reference made by my able correspondent to American Union Lodge suggested a reference to the few facts obtainable from that historic institution. The Worshipful Master, Jonathan Heart, settling at Marietta, Ohio, the old charter was used at the formation of a local lodge, now No. 1 on the Register of that state. An examination of the historical address delivered by Past Master Toler at the Celebration on February 19, 1915, of the 139th anniversary of the founding of the lodge, discloses no mention of Israel Putnam though we note the initiation of his brother Rufus and of other notable brethren. While there so far appears on record no documentary evidence of the when and where of General Israel Putnam's initiation there has ever existed a strong tradition to that effect and the earnest expression of that conviction by Brothers Moore and Haydon is at least some evidence of the fact. Beyond that stage we await the patient persistence of the Masonic historian to yet unearth the necessary testimony demonstrating the Masonic standing of this sturdily bravo and highly distinguished American. So near and dear was he to Washington, that loyal supporter of the Fraternity, that we must find it on that account alone the easier to think of him as a Craftsman. R.I.C.

----o----

CORRESPONDENCE

SUGGESTIONS FOR GEORGE WASHINGTON MEMORIAL PROGRAMS

The evening of Feb. 22nd, Illustrious Lodge No. 63, A. F. & A. M., put on a program which I had arranged shortly before. The next issue of our local paper contained an article on the occasion. I sent a copy of the paper to P.G.M., W. N. Kendrick of Spring Valley, Minn., who has the Washington Memorial matter in charge for Minnesota. A few days later he called me up asking me to have 350 reprints of this article printed and sent to him as he wished to send one to each lodge in Minnesota.

In having these reprints, I thought perhaps it might be of a benefit to both the lodges and the National Masonic Research Society if notice was made where the articles came from which worked in so nicely on an occasion of this kind, so I had the matter added to the article. The article reads as follows:

(From Plainview (Minn.) News, Feb. 25, 1921)

A good representation of Masons assembled at the lodge rooms Tuesday evening to commemorate the birth anniversary of George Washington. The new player piano purchased by the Eastern Star furnished entertainment until the hour for the regular program.

Dr. E. E. Smith had arranged a very interesting and instructive program by choosing articles dwelling upon Washington, from Masonic publications and had them read by members.

The first, “Washington, the Man and Mason,” was read by J. H. Wichman. This article told of Washington's character, his public activities and the part taken by him in the Masonry of his day.

“Washington's Masonic Connections,” read by Tom Askew, was devoted mainly to facts concerning the standing of Washington as a Mason.

Rev. Prescott read “The Religion of George Washington.” This told of his being baptized in the Presbyterian church and of the influence of religion upon his life.

J. W. Seay read an article, “Alexandria-Washington Lodge “ of which lodge Washington was Master at the time he was President. This article contained a history of the lodge and also told of the relics in its possession which are connected with Washington. Among them are a life size painting of La Fayette in full regalia as he appeared when presiding over that lodge; a portrait of Washington painted by Williams for which the lodge has a standing offer of $100,000; another picture, the property of Washington, valued at $150,000; and a great many personal effects of this great man together with lodge equipment used by him.

The last number on the program was “The Memorial to Washington,” read by B. E. Rohweder, explaining the plans and accomplishments of the committee in charge of raising the memorial fund.

A reproduction of the Williams portrait of Washington was exhibited and proved of much interest. The picture marks the scar on his face, the mole under his ear and poc marks on his nose.

C. W. Donaldson brought a unique relic which had been handed down in his family. It is a contract, in the handwriting of Washington, between him and Jas. Donaldson stating the terms upon which Donaldson was to work for Washington.

At the conclusion of the program all present signed up for a donation for the memorial fund.

Articles taken from “The Builder,” published by the National Masonic Research Society, Anamosa, Iowa:

“The Memorial to Washington” - issue of July, 1916.

“Alexandria-Washington Lodge No. 22,” “Washington, the Man and Mason,” “Williams Portrait of Washington” - issue of February, 1916.

“The Religion of George Washington” - issue of February, 1918.

“Washington's Masonic Connections” - issue of May, 1920.

I wish to extend to you my personal thanks for the fine articles you are presenting in THE BUILDER. There are many articles that I have in mind that will be used at future times as substance for a program on special occasions. The majority of lodge members are not readers of Masonic publications and when such articles are presented, create merited interest and attention. I am going to work in your articles on “Great Men who were Masons” at some future occasions.

The article enclosed, published in our local paper, will put matters before our people who are not members of the order and will perhaps clear up some ideas held by certain folks. We are too much given to hide our light under a bushel while others are continually striving to force themselves into the limelight. And from appearances, they are succeeding very well indeed.

E. E. Smith, Minnesota.

* * *

THE CRYPTIC DEGREES

In the April, 1920, issue of THE BUILDER appears Part II of "The Cryptic Degrees" by Bro. Gustav A. Eitel, in the course of which he quotes, on pages 102-103, from the Ohio Grand Council Proceedings of 1880 portions of an article by Companion John D. Caldwell, as follows:

"In 1761 Stephen Morin, a Hebrew, learned in these rituals, received from united Masonic authorities in France a patent as Inspector-general of the Rite of Perfection - twenty-five degrees - and repaired to St. Domingo, where he practiced the Rite and appointed Deputy Inspectors. These Deputies were Brother Henry Andrew C. Francken, also a Hebrew, Deputy Inspector General for Jamaica and the British Leeward Islands, (or, as he claimed by his patent, for West Indies and North America); and Moses Michael Hays, Brother Col. Prevost for the Windward Islands and the British army.

"Companion Francken, whether authorized or not, came with his rituals and patent as Inspector to Albany, New York, and organized in that place four bodies of the new Rite: 20th December, 1767, Ineffable and Sublime Grand Lodge of Perfection, Grand Council of Princes of Jerusalem, Rose Croix Chapter, Albany Sovereign Consistory.

“In 1769 Francken appointed in New York two Grand Inspectors: Dr. Samuel Stringer and Sir William Johnson.”

Since this account contains certain errors which should be corrected, I desire to call your attention to the following:

In the Proceedings of the New York Council of Deliberation, A. A. S. R., for 1906 will be found a photographic reproduction of the original minute book of Ineffable and Sublime Grand Lodge of Perfection of Albany, N. Y., from the “Memorandums,” at the beginning of which, the following is taken:

“About the 7th October, 1767, Messr. Pfister & Gamble were Introduced at New York, to Mr. Henry Andrew Francken, who a day or two after, by Authority invested in him, Initiated them in the 11 Degrees of Ancient Masonry, from the Secret Master being the 4th to the Perfection, which is the 14th and Known to be the utmost Limits of Symbolick Masonry.

“About a week after the above date Mr. Francken Conferred on them the 2 first Degrees of Modern Masonry or Masonry Revived, and proposed to them, that if they chose he would erect A Lodge of Perfection at Albany and appoint Wm. Gamble Master thereof (protempore) until Sr. William Johnson should have the refusal of it. they thankfully accepted of his offer. on which gave them a Draft of a Constitution, whereof a fair draft was to be made when they arriv.d in Albany & five Brethren should be Initiated into the 14th Degr....”

From this it will be seen that Henry Andrew (not Henry Andrew C.) Francken did not come to Albany and organize four bodies of the Scottish Rite, but that certain Albany Brethren ourneyed to New York, where they met Brother Francken. He showed them his commission of authority and initiated them into the degrees from the fourth to the sixteenth inclusive. He also gave them a draft of a Constitution (or Warrant) of which a

“fair draft” was made in Albany by Brother William Gamble, who was a civil engineer, and sent to New York, where it was signed and sealed by Brother Francken on December 20, 1767. A reproduction of this document will be found in the June, 1920, issue of THE BUILDER, page 160, in my article on “The First Lodge House owned by a Masonic Lodge in America.”

A Council of Princes of Jerusalem was apparently organized at the same time, but there is no record of any Rose Crois Chapter or Consistory. The present Albany Sovereign Chaptex of Rose Croix and Albany Sovereign Consistory, S.’.P.’. R.’.S.’., received their Warrants on November 16, 1824, from the Southern Jurisdiction, later being transferred to the Northern Masonic Jurisdiction.

Apparently, Sir William Johnson never took a very active part in the work of the lodge, for he did not receive the fourteenth degree until April 12, 1769, when a special meeting oi the lodge was held for that purpose at Johnson Hall, in Johns town, N. Y., under special Dispensation from Brother Francken and there is no record of his having been made a Grand InsDector. Isaac H. Vrooman. Jr.. New York.

* * *

WHERE IS THE OWNER OF THIS RING?

The Secretary of the Scottish Rite Bodies, of Freeport, Ill. is making a careful search for the owner of a Scottish Rite ring found by a German prisoner of war, in a camp near Bordeaux France. The ring is marked “Wm. Pogle, March 16, 1918,” and doubtless belonged to an American soldier serving in the A.E.F. “over there.” The ring will be returned to the owner under certain conditions. We wish this notice to be given as wide publicity as possible to assist in locating Wm. Pogle, who, doubtless will wish to recover his ring, if for nothing else than the sentimental association of its loss and recovery through army service.

Walter B. Erfert. Sec'y. Masonic Temple. Freeport. Ill.

* * *

THE LETTER G

In reply to the inquiry of J. W. McC. on page 26 of the January number of THE BUILDER, may I suggest that the letter G is the anglicized form of the third letter of the Greek alphabet-gamma.

It is a pity it was not left in its original form, which was too plain to be misunderstood.

C. Sturgeon Medhurst. China.

----o----

ESTABLISHMENT OF A “COLLEGE” LODGE

The institution of the Richard C. Maclaurin Lodge A. F and A. M. took place on the evening of December 15, under the direction of the Deputy Grand Master of the Second Masonic District, Guy H. Holliday, at Odd Fellows Hall, Central Square, Cambridge, Massachusetts.

Professor Frank Vogel, in charge of the Department of Modern Languages, was appointed Master and will be assisted by Professors Vannevar Bush and W. H. Timbie of the Electrical Engineering Department. They will be assisted by some of the student members

of the Technology Masonic Club. Major R. H. Pendleton and Captain H. F. Clark of the Military Science Department were appointed treasurer and secretary respectively.

This is the first Masonic lodge to be instituted in any educational institution in this country and, as far as known, it is the first of its kind in the world. The Grand Lodge of Massachusetts has granted its approval of the request of the Technology Masonic Club to confer the first three degrees of Freemasonry upon the alumni members of the faculty and students who may be elected to receive these degrees.

The lodge has been named after the late president of the Institute, Richard C. Maclaurin, who was a past Master of his lodge in New Zealand.

- The Technology Review, Massachusetts.

The Builder Magazine

June 1921 - Volume VII - Number 6

The Columbus, Georgia, Masonic Club

BY BRO. HAL RIVIERE. GEORGlA

THE COLUMBUS MASONIC CLUB, though hoped for by a number of earnest Masons for several years, came into being as a direct result of the establishment of the Infantry School of Arms at Camp Benning during the war. Realizing the need of the boys of the School for some place of recreation in the city, the Club idea was developed and after a period of preparation extending over almost a year, was formally opened in November, 1919.

The present Club room is a hall of ample size on the top floor of the Masonic Temple, which previous to the establishment of the Club, was rented to the Knights of Pythias, Odd Fellows, Junior Order and several other fraternal orders. After ample notice was given these bodies to secure other quarters, the hall was remodeled and other alterations made on the same floor, giving locker space for St. Aldemar Commandery of Knights Templar, and preparation and paraphernalia rooms for the two Blue Lodges and Chapter.

These alterations were quite extensive and consumed the greater part of the summer of 1919, but Columbus Masons can now boast that few cities of her size have such complete Masonic quarters as she, and none has a Club where a closer feeling of brotherly affection exists.

This enviable spirit of brotherhood is largely brought about by the fact that there are no memberships in the Club, every regular Mason being free to come and go regardless of residence or length of his sojourn in the community. In addition, all soldiers and sailors in uniform, regardless of Masonic membership, are welcome. There they find tables with paper for writing, books, magazines, games and bath. There also they find the two Custodians of the Temple and Mal agers of the Club, Rev. J. C. Harrison, a retired

Methodist minister, and Brother J. A. Walton, Past Grand High Priest of the Grand Chapter of Georgia. These two elderly gentlemen have the love of God and of Masonry in their hearts, and are devoting the autum of well spent lives to the service of the brethren Brother Walton is official instructor for Mount Herma Lodge No. 304. A few weeks ago Brother Harrison received an invitation to attend the annual conferene of his church, but being a busy man replied, "Read Nehemiah 6:3."

The Columbus Masonic Club received one thousand dollars towards its equipment from the Grand Lodge of Georgia in recognition of the services to be rendered the soldiers of Camp Benning; the remainder of the equipment fund was appropriated by Columbian Lodge No. 7, Mount Herman Lodge No. 304, Darley Chapter of Royal Arch Masons and St. Aldemar Commandery, besides numerous donations by individual members of these bodies.

The Club is supported by the same bodies, each bearing an equal share of the expense, while the Masonic Temple Association pays part of the salaries of the custodians, janitors and elevator men.

Last May a Lodge of Perfection of the Scottish Rite was organized in Columbus, and as soon as the uncertainties of its infancy are past it also will bear its share in the maintenance of the Club.

Each of the above bodies, except the Lodge of Perfection, annually elects one of its members as a Masonic Club Director, and these four men, together with Early H. Johnson, President of the Masonic Temple Association, who acts as Secretary and Treasurer of the Masonic Club Directorate, manage the affairs of the Club. It is owing to the tireless and whole-hearted work of Brother Early Johnson that the Club idea came to be a reality. It was he who went before the Grand Lodge Committee on Appropriations and secured their recommendation; it was he who made the plans and saw that the designs were executed; it is he who watches over the Club with a jealous eye; too much praise cannot be given him for having done a good thing for Masonry.

Camp Benning, which will soon be the largest and most important military school in the world, is located eight miles from Columbus on a tract of 93,000 acres of land. The camp has developed so rapidly that neither it nor the City of Columbus has been able to satisfactorily house the large body of instructors and student officers. Under such conditions the importance and opportunity for service to the soldiers, of the Masonic Club, can hardly be overestimated. It has been a veritable haven of rest to many a homesick young officer, who was ordered to the school and arrived to find that he could secure no rooms so that his family could join him. In many cases the Club has helped such men to secure rooms, and where not able to be of such assistance, it has offered the next best thing to a home, a hearty Masonic welcome and the freedom of the Club.

Columbus, together with its suburbs, Phenix City and Girard, Alabama, is a city of about 50,000 people, having a Masonic membership of near 900. It is safe to say that one-fourth of these visit the Masonic Club in Columbus some time during each week. It is a common thing to see some boy with his arms around "Dad" Harrison or to see a crowd about him as he puts "Lead Kindly Light" or "Silver Threads Among the Gold" or some other old, sweet, familiar melody on the Victrola. It makes one feel with Peter, "Lord, it is good for us to be here."

SEARCHLIGHTS

BY BRO. GEO. L. SCHOONOVER. P.G.M., IOWA

WHAT IS this "unrest" that is about us everywhere? How is it evidenced in our social organism? If we are to cure it we must know something of its symptoms. The radicals, like certain quack doctors, are offering us remedies. It seems that what the body politic needs just now is an old-fashioned family physician, whose knowledge of the family history forms a background for his prescription.

What are these symptoms? The most acute, because of the number of people it affects, is the distrust existing between Capital and Labour. Each fears the other, looks upon the

other as an enemy, rather than as a co-worker. The advocates of class war are aggravating this situation.

Young men and women say that they are failing to find food for their spiritual hunger in the churches, yet never was the spirit of a rising generation more earnest or more hungry. Their war experiences seem to have torn a veil from their eyes, so that they are no longer content with inherited beliefs.

Statistics seem to tell us that we are the most generous nation in the world, but there is too much alms giving, and not enough personal effort. Men offer their money, but withhold themselves.

There seems to be a desire to disregard our laws, rather than to support them. Do we forget that laws are made for the protection of all? Equal justice can never be administered when evasion of, and a defiant attitude toward law prevails.

The tangled diplomacy of nations merely typifies the political disturbances underneath all governments. Men are wondering what is to come. The financial barometer is cloudy, and business waits.

We have grown hysterical in our play. The frantic whirl of society tells of the effort to escape from idleness. Too many have failed to find the job that needs them - the work that brings contentment.

The story told by the so-called "radical" magazines and the season's "best sellers" depicts these same symptoms. It is a sordid story, one we want to deny, of realism run rampant. Deny it we cannot, if we are honest with ourselves. But protest we must against their angle of approach. They are using the searchlight. They are uncovering the dingy, dirty, detestable corners, and trying to convince us that only these corners exist. They tell us that equality among men is lost, that materialism controls all life, that the maneater of the

jungle has a better moral code than we have, and that our life resembles his in that it is a succession of killings, gorgings and satiations.

The literature of the last two years tells a story of lost illusions, lost traditions which have been cherished and fostered through generations. To prove to us that these will not bear close scrutiny the radical throws his searchlight into many dark corners which have never felt the cleansing effect of sunshine. Because some beliefs will not stand the light, he would sweep them all away, insisting that none are genuine, that all are fetiches.

The realistic writers are ruthless in painting nothing but shadows into their picture of modern conditions. Yet we cannot altogether reject their picture. The shadows are there. But they forget that shadows exist only where there is light. It is this light they ignore. The bitterness with which they tell us what we are is not only an evidence of the degree of their disillusionment; it is an expression of their hunger for what is true, and their disappointment in failing to find it. What they have written seems to say, "We have tried your illusions, and they have failed us. We want something concrete, something we can take hold of, something we can use."

Many thinking men have had a parallel experience. They have passed in review the teachings of the seers and the prophets. They have traced the development of religions. They have seen dogma piled upon dogma, creed upon creed. They have seen creeds broaden. They have witnessed the tendency of political influence and intrigue to leave their impress upon religions. They have seen wars between men and nations born of differences of creed and tongue. History has appeared as a succession of conflicts over statements of religion almost as often as contests for commercial supremacy.

They have failed to find in existing creeds a reasonable answer to the questions "Why am I?" and "Why am I decent?" Because of this they are prone to say, that all religion is formalism, and that it will not satisfy modern conditions. This is not true. The fundamental truths are there, and it is necessary only to push aside the trappings which hide them. The doctrine of the Fatherhood of God and the Brotherhood of Man contains the principles taught by all the great teachers, and the truth of them is proven by the fact that the creeds containing them still live.

When the realist asks us to justify our inherited beliefs we cannot give answers that are reasonable, even to ourselves. Why? Because, for our eyes, the trappings partly obscure the truth. We have not thought the problem through. With the insistence of a crusader he says, "You must think it through." Smug complacency will not give him the answers to which he is entitled. His questions go to the roots of our faith.

A Mason's faith is based upon certain great fundamental principles. It is these principles, applied to the present unrest, which will furnish the answers that will convince.

On bended knee we acknowledge the Fatherhood of God. Every symbol in the lodge furnishes a motive for right living and right thinking. Every working tool is an instrument for right accomplishment. To understand our symbols and to use our working tools is our only excuse for existence. Only by thinking right, by living right and by building right can we make Masonry play the part for which it was created.

We can apply these principles today as our Masonic forefathers did. They wrote the doctrine of the Brotherhood of Man into American Law and Institutions in a definite way. They founded a government by bringing together into one set of fundamental documents five great principles: Religious Liberty, Equality before the Law, Equality of Opportunity, the Dignity of Labour, and Charity. These were conceived as embodying the Rights of Man, and alongside of these Rights were placed, in an equally definite way, the Responsibilities of every citizen.

The statement of these Rights might have been taken from a number of historic sources which mark the struggle of the common man for a place in the sun. The coupling of these Rights with the Responsibilities of citizenship was an untried idea. It had not been applied in the government of any nation. It was an idea conceived and born in the hearts of Masons, and it was from the Masonic system that our forefathers borrowed the idea of a government by, of and for the people, a government of laws rather than of men, government of authority delegated by, and responsible to, the whole people.

In building upon the foundation which they laid we have made mistakes. Injustices have crept in. Equality before the Law has not been complete, Equality of opportunity has not come to everyone. We have not always kept the ideal of the Dignity of Labour before us. We have not always been tolerant. We have always been charitable. But these principles are still here. They are the high lights of the picture which the realist has ignored.

The Leaven of Life is contained in the doctrine the Fatherhood of God and the Brotherhood of Man. Ours is the duty to use the leaven in such a way as restore the faith which it seems is in danger of being lost. We as a Fraternity have the opportunity to show our distracted generation that the shattering of some of our traditions does not undermine the fundamental truths involved in others. Those truths cannot be undermined. They are eternal. Not only must they interpreted but they must be applied to every day life. The spirit of the application must be a spirit of Brotherhood, involving Good Will, Honesty of Purpose, Toleration and Unselfishness.

----o----

K. OF C. FAILS TO ACCEPT LEGION CONDITIONS

Will Not Eliminate Divided Control of Memorial Building, and Offer Rejected.

The $4,000,000 building in Washington, with a $1,000,000 fund for maintenance, offered by the Knights of Columbus out of the fund raised by it during the war, to the American Legion will not be built, it has been definitely decided, due to the failure of the supreme board of directors of the Knights of Columbus to agree to the elimination of conditions in the original proposal under which the legion would not have had complete control of the structure. That the Knights of Columbus would not change in any way the conditions calling for divided control became known following a session of its supreme board of directors, recently held in Washington.

Some time ago the Young Men's Christian Association made an offer of $500,000 of its war funds to the legion, with certain conditions, which offer, it was announced, would not be accepted unless the Y.M.C.A. agreed to the elimination of all conditions. This elimination was promptly agreed to, and the money was accepted. In replying to the original offer of the Knights of Columbus, the legion's executive committee presented the same conditions as to control presented to the Y.M.C.A. and agree to by the latter. - Capital News Service, Washington, D. C.

----o----

A thing of beauty is a joy for evermore.

Its loveliness increases; it will never

Pass into nothingness, but still will keep

Full of sweet thoughts, and health, and quiet breathings;

Therefore, on every morning let's be wreathing

A flowery band to bind us to the earth.

- Keats.

MEMORIALS TO GREAT MEN WHO WERE MASONS

BY BRO. GEO. W. BAIRD. P.G.M. DISTRICT OF COLUMBIA

GENERAL WILLIAM WHIPPLE

WILLIAM WHIPPLE, a signer of the Declaration of Independence, was a member of St. John's Lodge No. 1, located at Portsmouth, N. H. He was born in Kittery, Maine, in January, 1730, and died in November, 1785. He went to sea at an early age in merchant vessels, and was in command of a vessel before he was of age.

It may seem paradoxical that so many boys who go to sea, leaving schools and academies behind them, acquire a substantial education. However, such is the rule, and in Whipple we have an object lesson. Coming into intimate contact with men of the world, with the wily foreigner, the methodical importers and exporters and with the laws of the nations of the world, imparts to the seafaring man much that is not taught in universities. The school gives its graduates but the foundation on which to build a profession, but it does not give the profession per se.

In 1759 Whipple became a merchant in Portsmouth. In 1775 he became a member of the Provincial Congress at Exeter, and the following year a member of the Continental Congress. Two years later he was commissioned a Brigadier, and commanded New Hampshire troops at Saratoga. In 1778 he cooperated with General John Sullivan (also a Mason) in - the siege of Newport, and afterwards became financial receiver of the State of New Hampshire. In 1782 he was appointed Judge of the Superior Court of the State.

The grave of General Whipple is in the North Cemetery at Portsmouth, N.H., and near it is the unmarked grave of Captain William Thompson, the sixth Captain on the original Navy List.

The memorial to Whipple is not a grand affair - not such as would have been erected over the grave of so great a man had he lived in more prosperous times. It is a simple granite cube, about three feet in height, surmounted with a marble slab. The inscription reads:

Here are deposited the remains

Of the Honorable William Whipple,

Who departed this life

On the 28th day of November, 1785.

He was elected and thrice attended

The Continental Congress

As Delegate

For the State of New Hampshire,

Particularly in the memorable year

In which

America declared itsef independent

Of Great Britain.

He was, also, at time of his

decease,

A Judge

Of the Supreme Court of

Judicature.

In Him

A firm and ardent Patriotism

Was united with

Universal benevolence

And every social virtue

The memorial does not record the great act of General Whipple in signing the Declaration of Independence, but that is history. It does not record his Masonic membership, which was probably not the custom, but his lodge has his Masonic record, and the Nation's History records his signature to the Declaration.

Many mementoes and recollections cluster around the neighborhood where Whipple's remains lie: the site and ruin of Fort William and Mary, where the New Hampshire Minute Men made their famous attack, the famous old house known as "The Earl of Halifax Tavern," which was built by Brother Stavers, of St. John's Lodge, in 1767, where the lodge once met and where the Grand Lodge was organized with John Sullivan as Grand Master. Among the visitors at this meeting were the peerless George Washington, General Joseph Cilley, Alexander Scammel, Henry Dearborn, Major Edward Sherbourne, Winborn Adams, Andrew McClary, Lieutenant Elijah Hall, U. S. N., Captain Zach Beal, John Dennett, Jere Fogg, James Gray, Michael McClary and Dr. William Parker. All Revolutionary names.

In the lodge room is a model of the ship "America," fifty-four guns, built in Portsmouth by order of the British Government in 1749, and during her construction St. John's Lodge held two meetings on board. From the minutes the following excerpt has been taken:

The same night Brother Smith, Brother Wallace, Brother Jenness and Brother Campbell were made Masters by vote of ye lodge.

St. John's Lodge cannot be praised too highly for the care and preservation of its records. It has set a record for all the rest.

ROMAN CATHOLICISM AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

THE BUILDER JUNE 1921

PART II

THE FIRST victim of this savage decree is said to have been a Frenchmen, the author of a book entitled An Apology for the Society of Freemasons, which book was ordered to be burnt by the Ministers of Justice in one of the most frequented streets of Rome. The papal decree e concerning this offender was worded as follows:

"18th February, 1739. The Sacred Congregation of the most eminent and most reverend Cardinals of the Holy Roman See and Inquisitor-general in the Christian republic against heretical provity, held in the convent of St. Mary Minervam, thoroughly weighing that a certain book, written in French, small in its size, but most wicked in regard to its bad subject, entitled The History of and an Apology for the Society of Freemasons, By J. G. D. M. F. M., printed at Dublin for Patrick Odoroke, 1739, has been published to the great scandal of all the faithful in Christ, in which book there is an apology for the society of Freemasons, already justly condemned by the holy see; after a mature examination thereof, a censure, and that to be by our most holy lord, Pope Clement XII, together with the suffrages of the most eminent and most reverend lords, the Cardinals, by the command of his holiness, condemns and prohibits, by the present decree, the said book, as containing propositions and wicked principles.

"Wherefore that so hurtful and wicked a work may be abolished, as much as possibly it can, or at least that it may not continue without the perpetual note of infamy, the same Sacred Congregation, by command as above has ordered that the said work shall be burnt publicly by the Minister of Justice in the street of St. Mary supra Minervam, on the 25th of the current month, at the same time the congregation shall be held in the convent of the same St. Mary.

"Moreover, this same Sacred Congregation, by the command of his holiness, positively forbids and prohibits all the faithful in Christ, that none dare by any means, and under any pretence whatsoever, copy, print, or cause to be copied or printed or written, or presume to read the said book in any language and version now published or (which God forbid) may be published hereafter, and now condemned by this decree, under the pain of excommunication, to be incurred ipso facto by those who shall offend therein; but that they shall presently and effectually deliver it up to the ordinaries of such places, or to the inquisitors of heretical pravity, who shall burn it, or cause it to be burnt, without delay.

"Paul Antinus Capellorius, notary-public of the Holy Roman and Universal Inquisition."

Archibald Bower, who was Counsellor of the Inquisition at Macerata, in his History of the Popes published in 1768, says that Clement XII (who was a Florentian named Lawrence Corsini) "began his Pontificate with obliging Cardinal Corsica, and those whom he had employed, to give an account of their late administration, and answer the many accusations brought against them by persons of all ranks and condition. They were tried by a particular Congregation appointed for that purpose, and it plainly appearing that they had defrauded the Apostolic Chamber of immense sums, they were sentenced to make them good which reduced them almost to beggary. We are told that a very small share of the sums which they were forced to refund came into the Apostolic Chamber, His Holiness having privately disposed of it to his nephews and relatives.... He was a man of learning and an encourager, of the learned, but left no writings behind him besides some Bulls, and among these one, allowing the Protestants who should embrace the Roman Catholic religion to continue in the possession of the Church lands which they held before their conversion. He improved the Vatican Library with a noble collection of scarce and valuable books." Bower, it may be stated, resigned his office in the Inquisition and left the Church of Rome because of the treatment meted out to an innocent Man who was driven mad by his sufferings in the prison of the Inquisition and of a nobleman who expired under the hands of his torturers, of both of which inhuman and shocking scenes he was an eye-witness.

In the same year also the Inquisition tortured a Mason, one Dr. Crudeli, Master of the Florence Lodge, and kept him in prison for a considerable time. He suffered the most unmerited cruelties for maintaining the innocence of the Association. When the Grand Lodge of England was informed of his miserable situation, they decided that a foreigner, whatever his rank, had claim upon their sympathy, and they transmitted to him the sum

of twenty pounds for procuring the necessaries of life and they also exerted every nerve for effecting his liberation. The death penalty was, however, a matter for the secular authorities and not under the control of the Inquisition, so far as Florence was concerned. It was not until December of that year that the Grand Lodge of England succeeded in their negotiations for the freedom of Dr. Crudeli, through the new Grand Duke, Francis Stephen, subsequently Francis I of Austria, who had been initiated into the Order in 1731 at the Hague. When afterwards the Inquisition offered pardon for self-denunciation and a hundred crowns for information, and made several arrests, the Grand Duke interposed and liberated the prisoners.

The papal commands were eagerly welcomed in Spain and the Bull received the royal executer there, while the Inquisitor-general, Orbe y Larreategui, published it in an edict dated 11th October, 1738, pointing out that the Inquisition had exclusive jurisdiction in this matter. He called for denunciation within six days of all infractions under pain of excommunication and of a fine of two hundred ducats. The edict was ordered to be read in the churches and to be affixed to their portals. Then arose a conflict between the spiritual and secular powers. In 1740, Philip V issued an edict under which a number of Masons were sent to the galleys, while the Inquisition vindicated its rights by breaking up a lodge in Madrid and insisting upon punishing its members. Freemasons were thus the victims whichever party issued the decree.

It is sometimes asserted by Catholic writers that the Inquisition was a purely secular organization, so that it may be of interest to record its actual constitution.

The reigning Pope was the head of the Inquisition, which was known in Rome as the Holy Office: he nominated all the Cardinals who composed this Congregation. He also nominated all the presiding Inquisitors of the secondary tribunals. They held their office at the will of the Pope, who had the power of deposing them from their office without acquainting them of the cause of their disgrace. The Holy Office at Rome was composed of Cardinals and Consultors. The Cardinals formed the tribunal: they were the judges, the Consultors composed the jury and had to be Canonists or regular priests. Each subordinate tribunal was composed of three judges, three secretaries, a sergeant-major, and three consulters, except in Italy, where the tribunal was composed of an Inquisitor, assisted by a Vicar, a Fiscal, a Notary and some Consulters. Each of these tribunals had several gaolers and a large number of other officers. An Inquisitor had to prove his descent from an old-established Catholic family, none of whose ancestors had been

charged before a tribunal. An oath of fidelity to preserve the secrets of the Inquisition had to be taken, and the violation of this meant the death penalty, no excuse being possible nor was there any appeal in mitigation of the sentence allowed.

The Inquisition was empowered by the Pope to deal with (1), heretics; (2), those suspected of heresy; (3), their abettors, protectors, and all persons who had shown them any favour; (4), magicians, sorcerers, enchanters, and those who made use of witchcraft; (5), blasphemers; (6), persons accused of having resisted the officers of the Inquisition, or of having questioned the jurisdiction of that body. Under the name of heretics were included all who had written, taught, or preached anything contrary to the Holy Scriptures, symbols and articles of faith, the traditions of the Church, those who had left the Roman Catholic Church and embraced another faith, those Roman Catholics who had praised the practices or ceremonies of other cults, those who were of opinion that good was to be found in all religions, if faithfully practised and good faith exercised, those who uttered or taught any opinion contrary to the sovereign and illimitable authority of the Pope, or who denied that the power of the Pope was above that of the temporal power of princes and monarchs: in short, any who questioned or criticised the ultimatum of the Pope on any subject whatever.

In 1740, the Roman Catholic priests in Holland attempted to enforce obedience to the commands of their superiors. Penitents who came to confession were asked if they were Freemasons: if they were, the certificate for Holy Communion was refused and they were expelled forever from the Communion table. After a time, however, the States-General interfered and prohibited the clergy from asking questions that were unconnected with the religious character of the individual penitent.

Acting under papal compulsion, the Grand Master of Malta in 1740 caused the Bull of Clement XII to be published in that island and forbade the meetings of the Freemasons. In 1741, the Inquisition pursued the Freemasons at Malta. The Grand Master proscribed their assemblies under severe penalties and six Knights of Malta were banished from the island in perpetuity for having assembled at a meeting.

A lodge had been opened in Rome on 15th August, 1735. It worked in English, but in 1737, under the Mastership of the Earl of Wintoun, the Inquisition seized its serving

brethren and it was closed on 20th August of that year. In the archives of the Grand Lodge of Scotland is an old parchment-bound Minute-book with the following explanatory memorandum prefixed by a brother named Andrew Lumsden, dated Edinburgh, 20th November, 1799:

"Pope Clement the twelfth having published a most severe edict against Masonry, the last lodge held at Rome was on the 20th August, 1738, when the late Earl of Wintoun was Master. The officer of the lodge, who was a servant of Dr. James Irvin, was sent, as a terror to others, prisoner to the Inquisition, but was soon released. This happened about twelve years before I went to Rome, otherwise I should no doubt have been received as I was a brother of the Lodge of Edinburgh Dunfermline.

"This record of the Roman lodge remained, after its suppression, in the hands of the Earl of Wintoun, till his death in December, 1750, when it was given by his Lordship's executors to Dr. Irvin, the only brother of that lodge then remaining at Rome; and who, I believe, wrote its original statutes in Latin.

"After the death of Dr. Irvin, his widow gave the record to me, as she had heard her husband call me 'brother.' I carefully preserved it, till I delivered it at Paris to John Macgowan, Esq., to be by him given to my cousin, Sir Alexander Dick, of Prestonfield, Baronet, who, before the death of his brother, Sir William Dick, was known by the name of Dr. Alexander Cunningham, and belonged to the Roman lodge.

"After the death of Sir Alexander Dick, his son, the late Sir William, returned it to Mr. Macgowan, who now put it into the hands of the Right Honourable Sir James Stirling, Baronet, Lord Provost of Edinburgh, and Grand Master of Scotland, to be, by his lordship, deposited among the archives of the Grand Lodge.

"Such is the progress of this record, which is attested by Andrew Lumsden."

After Clement XII had issued his Bull in 1738 many Freemasons in the Romanist States of Germany founded, at Vienna the Order of the Mopses, admitting both men and women to membership, and claiming to be devoted to the papacy. According to some writers the founder of this Order was the Duke of Bavaria, himself a Freemason. The title is undoubtedly derived from the German mops, meaning "a young mastiff," which representation is also claimed to have been the badge of the Order, symbolic of fidelity and attachment.

In 1743, King John V of Portugal was persuaded by his entourage that the Freemasons were heretics and rebels and he issued an edict against them. An era of persecution and torture at the hands of the Inquisition followed, the best known case and the one of which the fullest particulars are available being that of John Coustos. After his release from prison Coustos published a full narrative of his arrest and subsequent tortures, and the following story is given in his own words:

"Being desirous of furnishing my readers with every possible proof that I actually underwent the tortures narrated in these pages, I submit the wounds, still visible upon my arms and legs, to the inspection of Dr. Hoadley and to Mr. Hawkins, and Mr. Carey, surgeons; and I feel grateful to those gentlemen for having authorized me to state that they are quite satisfied the marks resulted from great and peculiar violence, and that their position corresponds exactly with the tortures hereinafter described.

"I am a native of Berne, in Switzerland, and a lapidary by profession. In the year 1716, my father came with his family to London, and easily obtained there letters of naturalization.

"After twenty-two years' residence I went to Paris, and worked for the French king in the galleries of the Louvre. Having thus spent five years, I removed to Lisbon, with the ultimate design of settling in the Brazils, allured by the vision of gold and jewels so abundant there, and the certainty of acquiring a fortune. But the King of Portugal, by advice of his council, deemed it impolitic to permit a foreign lapidary roam through a colony abounding with precious stones of whose value and extent the government labour to keep even their own subjects in ignorance. At Lisbon therefore, I was content to settle, having lost all hopes of being permitted to emigrate. Employment in my

profession I found in abundance, and soon could have amassed a competency, for age, had I escaped the cruel grasp of the bloodthirsty inquisitors. These tyrants detain at the post office the letters of all about whom they entertain suspicions. Mine they from time intercepted, hoping to discover some allusion to Freemasonry, I being notorious as one of the most zealous professors of that art. Not discovering, however, any passages which struck at the Romish religion, or tended to disturb the government, yet still bent upon the discovery of the Masonic secret, they resolved to seize one of the leading brethren, and I was selected being the Master of a lodge. With me they associated the Warden, Mr. Alexander James Monton, a diamond cutter, born in Paris, and a Romanist. He had been settled six years in Lisbon, where he was jeweller to the court.

"The reader must know that our lodges in Lisbon were not held at taverns, etc., but alternately at the private dwellings of chosen friends; there we used dine together, and practice the ceremonies of our Craft. Ignorant at the time that Masonry was interdicted in Portugal, we made no attempt at secrecy, and were soon denounced by the treacherous zeal of a lady residing in a house opposite to mine, who, at confession declared we were Freemasons; that we debarred women from our assemblies, and, consequently, could be nothing less than dangerous revolutionary conspirators. The officers of the Inquisition were soon on the alert. My friend, Mr. Monton, fell the first victim, he being seized in manner following:

"A jeweller and goldsmith, who besides was familiar of the Holy Office, came to his house, saying he was commissioned to inquire the expense of resetting a diamond weighing four carats. They agreed about the sum; but as this was artifice merely, in order that the familiar might become acquainted with Monton's person, he declined leaving the jewel until after consulting the owner, and hearing his opinion of the arrangement. I happened to be present, which greatly delighted the inquisitor, who had got the unexpected sight of both his victims at once. He went off, requesting both of us to call on him the next day. Business not permitting me to accompany him, Monton went alone to receive the diamond said to be worth a hundred moidores. 'Where is your friend, Coustos,' said the traitor, for he had the day before showed him several stones, which he pretended to be desirous I should polish. Monton replied that I was on change, and he would fetch me. But the inquisitor and his five sub-alterns, afraid of losing half their prey, beckoned him into the back shop, and after several signs and tokens had passed between him and his myrmidons, he rose up, whispered a few words in private, and retiring behind a curtain, demanded his visitor's name and surname, telling him he was a prisoner in the king's name. Unconscious of any crime for which he could justly incur his Portuguese majesty's displeasure, he gave up his sword the moment it was

demanded of him. Finding he had no other weapon, they asked whether he wished to know in whose name he was detained. 'Yes,' said Monton. 'We seize you,' said the guards, 'in the king's name, and in that of the most Holy Inquisition; and in its name we forbid you to speak, or even so much as to murmur.' Then, a door at the bottom of the shop, which looked into a by-lane, flew open, and the prisoner, accompanied by the commissary, was dragged towards a small chaise with the blinds close drawn down, so that were any friends near, they might remain ignorant of his fate.

"The next device was to spread a report that he had absconded with the diamond entrusted to him. How greatly was each of his friends shocked at this slander! As we all esteemed his probity none would give credence to the base report, and we unanimously agreed, after weighing the matter, to go in a body to the jeweller and reimburse him, firmly persuaded that some fatal and unforeseen accident must have led to the disappearance of our friend. He, however, refused our offer, politely assuring us that the owner of the diamond was far too wealthy to be regardful of its loss.

"Truth sometimes penetrates all disguises with which falsehood seeks to cloud her; so this generosity in persons to whom we were in a great measure strangers made us suspect some foul play, a conjecture confirmed by a fierce and open persecution which immediately arose against Freemasonry, I myself being seized four days after.

"An acquaintance, hired by the Inquisition, seeing me in a coffee-house on the 5th March, 1742, between nine and ten of the clock at night, denounced me to nine familiars, who lay in wait with a chaise near the spot. I was in the utmost confusion when, on quitting the coffeehouse with two friends, they seized me only, 'I had passed my word,' they declared, 'for the diamond which Monton was charged with purloining; therefore certainly I was his accomplice, and had engaged my friends to offer payment in the hope of concealing my crime.'

"To no purpose did I attempt a justification. Seizing my sword the wretches handcuffed me, thrust me into a chaise drawn by two mules, and thus was. I hurried off to share the captivity of my friend. But, undaunted by these severities, and their repeated denunciations of vengeance in case I attempted to accost the passers-by, I tore open the wooden shutters of my caleche, and loudly hailed one of my friends, Mr. Richard, my

companion in the coffee-house, conjuring them to apprize all our brethren of my imprisonment, and warn them that the only means of averting a similar fate was to go voluntarily to the inquisitors and denounce themselves. Deeds of villainy are deeds of darkness.

"I would here observe that the Holy Office rarely ventures to seize its prey in broad daylight, as in the case of Monton, unless they judge he will be too much paralysed by fear and the, novelty of his position to make either an outcry or resistance. For myself I reckoned so confidently on the zeal and courage of my fiends that my first impulse was to draw and defend myself, calling on my friends to set their backs to the wall and follow my example. No sooner, however, did they see my rapier out than, overwhelmed with terror from being better advised as to the consequences of resistance, they all forsook me and fled. Left alone with these wretches, the whole nine fell upon and pinioned me, as already described. When a person is arrested all the world abandons him. His relatives go into mourning, and scarcely venture to intercede in his defence; nay, steps are taken to bribe and intimidate the dearest friends into accusing each other.

"Swiftly the carriage rattled over the pavement until we reached the Casa Sancta, and swept into a court-yard overshadowed by the dark grey towers of that dreary office. I was now ordered to alight, and handed over to an officer until the grand inquisitor had been informed of my being caught in their snare. They took advantage of this interval to make a rigorous personal search, the rule being to deprive the prisoner of any gold, silver, buckles, knives, etc., which he may have about him. They then motioned me to follow, and led the way to a lone dungeon, expressly forbidding me to speak unless addressed, not to strike against the walls; but in case I wanted assistance to knock at the door with a great padlock that hung outside, and which I could reach by thrusting my arm through the iron grate. 'Twas then that, struck with all the horrors of a place which I had read and heard such baleful descriptions, I sank into the blackest melancholy, picturing to an excited fancy all the pains and penalties that might hereafter be associated with my imprisonment.

"My first day's incarceration passed in these anxious terrors, aggravated by the dismal moans of other captives, my neighbours. And night, usually associated with solemn silence brought no intermission. The shrieks of men and, if I may judge from the voices, of women, undergoing the punishment of scourging for a violation of the command to speak not - so vehemently urged on me - forbid all sleep. I rose to pace my cell. Dawn

at length broke through the lofty grated lattice, and full wearily it came. Time seemed no longer to revolve. These twenty-four hours succeeding my capture, had for me the duration of years.

"In three days' time, a lay brother whom I had not yet seen entered my prison, and without one word uttered or sign made, began to crop my hair. Bare-headed, and with naked feet, he then marched me into the presence of my abhorred judges, viz., the president and four junior inquisitors.

"Immediately on my entrance they instructed me to kneel, lay my right hand on the Bible, and swear in the name of Almighty God, that I would truly answer all questions demanded of me. My own and my parents' Christian name and surname, the place of my birth, my profession, religious faith, and how long I had resided at Lisbon, were then entered in a book. This done, the chief inquisitor spoke thus: 'Son you have heinously offended in aspersing the Holy Office, as we know of a certainty. Now, therefore, we exhort you to confession, and to accuse yourself of all and several the crimes committed from the earliest moment at which you could discern betwixt good and evil, to the present hour. Thus doing, you may excite the compassion of our holy tribunal, ever merciful and kind to such as love and speak the truth.'

"They then thought proper to tell me that the diamond transaction mentioned above, was merely a device to gain a convenient opportunity of arresting me. On this, I besought them to let me know the real cause of my imprisonment; that I had never in my life spoken evil of the Romish religion; having so demeaned myself during my sojourn in Lisbon, that I could not be justly accused of saying or doing aught contrary to the laws spiritual or temporal, of his Portuguese majesty's dominions. That I belonged to a society comprising individuals professing various religious tenets, one of whose laws expressly forbade all disputation on matters of doctrine, under a severe penalty. When I perceived the inquisitors confounded the word society with religion, I assured them my society could be considered religious one only as it obliged its members to live in charity and brotherly love, however widely they differed on matters of faith. They then asked how this society was called. I replied that I could tell them its name in English and French, but was unable to translate it into Portuguese. Keenly fixing their eyes on me, they all pronounced alternately the words 'Freemason,' Francmacon'. The true cause of my imprisonment was now revealed. After a pause of silence, during which they conferred apart, they suddenly demanded what was the constitution of Freemasonry. I

set before them as well as I could our ancient traditions. That James VI of Scotland had declared himself its protector, and encouraged his subjects to enrol themselves therein. That, besides, the ancient kings of Scotland so esteemed this honourable Craft for its devoted loyalty, that they promoted among its members use of a special toast; and 'God preserve the king and brotherhood' precedes the goblet at all their feasts. That those monarchs were often Grand Masters of lodges; when otherwise, a nobleman was selected who received from the king a pension; at his election a money gift from all beside. That Queen Elizabeth ascending the English throne in unsettled times, took umbrage of all secret societies, and resolved to suppress them; but first of all she commanded certain of her council, with the archbishop of Canterbury, to enrol themselves in that of Masonry. Obeying the queen's orders, they made so advantageous a report of their loyalty as removed her Majesty's alarm, and Freemasons have ever since enjoyed in Great Britain and the places subject to it, the most perfect countenance and all due liberty, which it is their proud boast never to have once abused.

"The inquisitors next demanded what was the tendency of this society. I replied: 'Every Freemason is obliged at his admission to take an oath on the Holy Gospel, that he will be faithful to the king, not enter into any plot or conspiracy against his sacred person, or against the liberty of the country where he resides; and that he will cheerfully submit to its established laws. That charity was the foundation, soul, and bond of unity, linking us together by the tie of fraternal love, and making it an imperative duty to assist poverty in the most liberal spirit, without distinction of religious belief.'

"'Twas then they called me 'liar,' declaring it to be impossible we should practise these good maxims, and yet be so jealous of our secret as to exclude women from its participation. The judicious reader will smile at the inference, which if true, would certainly apply to the dark and mysterious tyranny of the Holy Office itself. However, I answered them: 'Women, my lords, are excluded in order to suppress occasion of scandal, and because in society they are usually found to be unsafe guardians of a secret. The founders of Masonry are, therefore, by their exclusion, thought to have given a signal proof of their wisdom and foresight.'

"They now insisted I should reveal to them the symbols and tokens of a lodge.

"'The oath,' said I, 'taken at my admission, never to divulge directly or indirectly what then transpired, forbids me; and I humbly trust to your lordships' justice that my principles may find favour in your sight.' To this they answered: 'In our presence your heretical vow avails not - we absolve you from it.' The nature of my reply they seemed to anticipate. I was at once thrust back into my damp, noisome dungeon, where I fell sick. Partially recovered, I was sent for to be interrogated whether, since my abode in Lisbon, any Portuguese had been received into a lodge. I replied 'No.' True it was, indeed, that Don Emanuel de Sousa, lord of Calliaris, and captain of the German guards, hearing that the person was at Lisbon who had made the Duc de Villeroy a Freemason by order of the French king, Louis XV, had desired M. de Chavigny, ambassador of France to find me out. But knowing Freemasonry to be forbidden, and aware that M. de Calliaris was a nobleman of great economy, I found an expedient to disengage myself from him by asking fifty moidores for his reception, a demand which, I was persuaded, would at once put an end to his desire to be enroled amongst us. As regarded their threats of torture I referred them to Mr. Dogood, an English Roman Catholic and Freemason, who had settled a lodge in Lisbon fifteen years before, and who, being of their own persuasion, could more properly appreciate their power to, absolve us from an oath.

"Again referring to a previous examination, when I said it was a duty incumbent on Freemasons to assist the needy, they asked whether I had ever relieved a necessitous object. I named to them a poor woman, a Romanist, who, being reduced to the extremity of want, and hearing that we were liberal of alms, had addressed herself to me: I gave her a moidore; when the Franciscan convent was burned down the fathers made a collection, and I have them, upon the exchange, three-quarters of a moidore; that a poor Roman Catholic, with a large family, who could get no work, being in the utmost distress, had been recommended to me by some Freemasons, with a suggestion that we should make up a purse among ourselves in order to set him up again; accordingly we raised, among seven members, ten moidores, which money I myself put into his hands. They then asked whether I had ever given alms privately out of my own purse. I replied that the above gifts were mainly derived from fines levied at the meetings of the Brotherhood. 'For what faults?' inquired they. 'Those,' said I, 'who take the sacred name of God in vain pay the quarter of a moidore; less profane oaths or indecent words, the quarter of a new croisade; the fractious and disobedient were also fined.' Finding all their efforts to shake my resolution, either by terror or cajolery, of no avail, they threw off all disguise, called me 'dog of a heretic,' and vowing I was already damned, so that neither purgatory nor absolution would avail me. The proctor then proceeded to read the heads of the indictment or charge, which was as follows:

"'The said Coustos having refused to discover to the inquisitors the true tendency and evil designs of the assembly of Freemasons, and having, on the contrary, persisted in the assertion that Freemasonry is good in itself: wherefore the proctor of the Inquisition demands that the said prisoner be prosecuted with the utmost rigour; and that the court do now proceed to tortures, in order to extort from him a confession that the several articles of which he stands accused are wholly and altogether true.'

"Folding up the paper he drove me before him to the torture room, built in the form of a square tower, illuminated by two small torches only, making a darkness visible; and, to prevent the shrieks of the sufferers from being heard without, the doors are lined with felt. After preparing their instruments, an operation ostentatiously performed before my eyes, six wretches laid hold of me, stripping me naked to my drawers, and casting me on my back. An iron collar was placed round my neck and secured me to the scaffold. They next fixed a ring to each foot, and stretched my legs apart with all their might. Afterwards two ropes were twisted round each arm and two round each thigh, and, being passed under the scaffold through holes made for the purpose, four men, upon a signal, suddenly drew them tight. These ropes pierced the flesh, even to my bones, making the blood gush out at the eight different places thus bound. An inquisitor stood by; at each interval in the torture he addressed me. 'Sir,' said he, with a marvellous hypocrisy, in the most anxious and affectionate tone, 'why will you thus endure suffering - why so cruel to yourself? Remember, should you expire under the torture, in the sight of Heaven you are guilty of the crime of felo de se.'

"As I persisted in keeping silence, the cords were thus four times drawn together. At my side stood a physician and a surgeon, who, sometimes, feeling my temples or my pulse, directed the tormenters to suspend operations. During these pauses, I lay in a heap upon the ground, until some partial restoration of my faculties, when the tender-hearted inquisitor gave the signal for their repetition.

"Seeing these sufferings elicited no confession - but that the greater the cruelty the more fervently I supplicated heaven for constancy and courage - six weeks after they led me once more to the tower. I was directed to extend my arms with the palms outwards; a rope being attached to each wrist, they turned a windlass, and gradually drew them nearer and nearer to each other behind, until the backs of the hands touched. Both my shoulders were dislocated; from my mouth issued a stream of blood. The operation

being thrice repeated, I was taken to my cell, where the surgeon, in setting my bones, put me to almost equal pain.

"At the expiration of two months, being a little restored, a new executioner, clothed in a long black garment which concealed his person from head to foot, with a mask upon his face, having two holes for sight, came to my cell and conducted me to the torture-room. Around my body he placed a heavy iron chain, which crossing upon my stomach, terminated at my wrists. The tormenter stretching these ropes with a roller, pressed and bruised my stomach; and wrists and shoulders were again dislocated. The surgeon, however, set them directly. The sympathizing inquisitor, having repeated his condolence and his exhortations, withdrew, making a sign in doing so for the recommencement of the torture.

"Nine different times they had me on the rack. I was reduced to the state of a helpless cripple, unable during some weeks to raise my hand to my mouth, and my body swelled with inflammation caused by these frequent dislocations. I have too much reason to dread that I shall feel their effects through life, being seized from time to time with thrilling pains, unknown to me ere I fell into the bloody hands of these hellish inquisitors.

"The period for a general auto da fe being arrived, I was compelled to walk with the other victims. When at St. Dominic's Church, my sentence was read, and I found myself condemned to the galleys for the space of four years.

"There I had leisure to reflect on the means best adapted to obtain my liberty. I succeeded in communicating with my brother-inlaw, Mr. Barber, entreating him humbly to address the Earl of Harrington in my favour, as he had the honour to live in his lordship's family. This nobleman, whose humanity and generosity have been the theme of abler pens than mine, undertook to procure my freedom. Accordingly, his lordship spoke to his Grace the Duke of Newcastle, one of the principal secretaries of state, that he would supplicate our sovereign to order his minister at Lisbon to demand me as a British subject. His Majesty, ever attentive to the felicity of his subjects, and desirous to relieve them from all their misfortunes, graciously assented. Instructions were at once sent to Mr. Compton, minister at Lisbon, to demand an immediate audience of the

Portuguese minister, and Admiral Matthews, then sailing with a fleet to the Mediterranean, carried these instructions out. His orders were, to anchor for four-and-twenty hours only in the Tagus, and within half that period to see me safely delivered on board some English vessel about to sail for England. The tenor of this dispatch was too significant to be dallied with. An order came for my immediate release, and I left the prison of the galleys on the 25th October, 1743.

"I return our sovereign, King George II, my most dutiful acknowledgements for having graciously condescended to interpose in behalf of an unhappy galley-slave. I shall retain as long as I have health, the deepest affection and loyalty for his sacred person, and shall be ever ready to expose my life, as every true-hearted Freemason is bound to do, for his Majesty and all his august family."

The year following the celebrated auto-da-fe at Lisbon - in July, 1844 - another Freemason, a friend of Coustos, John Baptist Richard, 26 years of age, who had been denounced as a Freemason, renounced the Protestant religion in order to regain his liberty, which he succeeded in doing on payment of the costs of the prosecution. Among the names of those denounced to the Inquisition at this time were Englishmen named Gordon, Fox, Ivens, Vandrevel; Frenchmen named Jean Pietre, Lambert Boulanger, Jean Ville Neuve, Felix, Julian, and Carmoa. Gordon and Fox were already initiated when they went to Portugal, and it may be that this Gordon is the same as the brother indicated by O'Kelly as having introduced Freemasonry into Portugal.

It is not without interest to note the way in which the authorities first discovered the fact that Coustos and Monton were Freemasons. It appears that Monton's wife, in conversation with a Mme. la Rude, the wife of the Jeweller, was so indiscreet as to reveal the fact that her husband was a Freemason. Mme. la Rude, who was jealous of the property of her two friends, made this known to another friend, Marie Rose Clave, with the result that Monton, Coustos, and another Freemason, a Frenchman named Brusle, were arrested. Several foreigners were members of the lodge of which Coustos was Master, but, when interrogated, they denied their membership.

It seems almost if not quite, incredible that such things could have happened within the last two hundred years, but the narrative of Coustos was verified at the time it was

written, and there is no reason to suspect as untrue or exaggerated any one of the statement he has and, Monton returned with Coustos to London where both were well cared for by the English brethren. His narrative, together with a history of the Inquisition, was published in 1745, and again in 1746. There is a copy of the very rare first edition in the Bodleian Library.

(To be continued)

----o----

BETTER PAID TEACHERS URGED AS VITAL NEED

Demand for Support of Free Public Schools and Those in Charge Made by N.E.A.

The cause of education has been given a wonderful impetus throughout the country, in the opinion of competent observers, during the past several months, due, in the first place, to the desire for knowledge developed as one of the results of the war and, in the second, to the agitation of the subject in state legislative bodies and in the national Congress. While the state and federal legislative bodies have in every instance had economy as their slogan, yet the leaders have not permitted economy to be urged at the expense of educational advancement.

It is being pointed out by the National Education Association that, at a time when teachers are being selected throughout the country and salaries fixed, it is well to be on guard to the end that there be no retrenchment in the cause of education. In an authorized statement on this subject the Association has this, in part, to say:

"Our free public school system is an integral part of our free government, essential to its life and prosperity. The only secure foundation for democracy is an enlightened and

intelligent electorate.... This fact was recognized by the far-seeing statesmen who founded this nation. William Penn declared that the only way to preserve free government was by the education of all its citizens, 'for which,' said he, 'spare no cost, for by such parsimony all that is saved is lost.'

"Washington urged his countrymen 'to promote as objects of primary importance institutions for the general diffusion of knowledge.' Jefferson, Adams, and Madison taught that the education of all the people furnishes the greatest safeguard for our free institutions.

"The greatest need of our country today is competent, well qualified teachers to train the future citizens of the nation. . . The schools of tomorrow should be taught only by the best, and the profession of teaching must be made so inviting that it will attract and hold the best.

"Let us cut down expenditures for luxuries; let us reduce appropriations wherever it can be done with safety, but for the perpetuity of those ideals and principles which are nearest to the hearts of the American people, there can be no backward step in the development of a strong, intelligent, patriotic citizenry, upon whom must depend the preservation of the things for which we have made such sacrifice in blood and treasure. The hope of America is in her free public schools. To elevate their standards and promote their efficiency should be the purpose of every American statesman and citizen." - Capital News Service, Washington, D. C.

----o----

EDUCATIONAL MEASURE AGAIN INTRODUCED

Towner Bill Goes Promptly to Committee on Education, Where Favorable Report Is Expected in Short Time.

The Department of Education bill is now formally before the special session of Congress, it having been reintroduced on the first day by Representative Horace M. Towner of Iowa. It will be introduced in the Senate shortly, the committees there having now been made up.

Briefly, the bill as reintroduced in the House provides for the appropriation of $7,500,000, or so much of this sum as may be actually necessary, in the Americanization of immigrants; $50,000,000 to be used in equalizing educational opportunities in the states and for partial payment of teachers' salaries; $20,000,000 for physical education, and $15,000,000 for the preparation of teachers.

The bill as introduced is changed from the original one, reported out favorably and strongly by the House committee on education, in verbiage only. Judge Towner believes that as a result another favorable report from the committee will be forthcoming shortly, thus giving the measure a favorable position on the calendar of the House. With this advantage, its consideration in the Senate will not call for as much time as it would ordinarily.

Judge Towner has expressed himself as pleased with the strong newspaper indorsement given the measure not only during the last session but during the vacation of Congress. In addition, indorsements of the bill are coming in daily from all sections of the country to members of the two Houses. Due to the delay occasioned by failure to get consideration of the education measure in the last Congress, it has been possible for the author to get a clear insight into other proposed measures having to do with education, and to clarify provosions in his in such way as to care for most of these under the one bill. - Capital News Service, Washington, D.C.

ELIAS ASHMOLE AND THE MASONIC CRAFT

BY BRO. DUDLEY WRIGHT, ENGLAND

ELIAS ASHMOLE has sometimes been described as "the first Freemason in England," meaning by that expression that he was the first known outside the ranks of the operatives to be initiated into the Craft on English soil. This, of course, is inaccurate as Sir Robert Moray was initiated at New- castle-on-Tyne five years prior to Ashmole. Moreover, in the record which Elias Ashmole supplies of his own initiation, there were other gentlemen already initiated and holding office in the lodge who, certainly, were not connected with operative masons. The phrase, occasionally is varied and Ashmole is said to have been "one of the first Freemasons in England." Again, there is no proof. There were undoubtedly lodges existing in England at that time, although all records, if any were kept, have been lost, or, at least, have never been traced. The presumption is either that minutes of the proceedings were not kept or that they were not preserved with the same care as in later years and that exercised at the present day.

These facts, however, do not detract from the interest that attaches to the entries made by Elias Ashmole in his Diary, the first of which reads as follows:

"1646. Oct. 16. 4.30 p. m. I was made a Free Mason at Warrington in Lancashire with Col. Henry Mainwaring of Keringham in Cheshire. The names of those that were then of the Lodge: Mr. Rich. Penket, Warden, Mr. James Collier, Mr. Rich. Sankey, Henry Littler, John Ellam, Rich. Ellam, and Hugh Brewer."

Dr. Richard Garnett, in his biography of Elias Ashmole, in the Dictionary of National Biography, says - though he quotes no authority for his statement - that the first formal meeting of Freemasons in England was held in 1646. Albert Pike, the great American Mason, says:

"Ashmole had some inducement that led him to seek admission into Masonry - some object to attain, some purpose to carry out. Even his utter silence as to its objects, nature, customs, and work of the Institution is significant. There was something IN the Institution that made it seem to him worth his while to join it, and what there was in it then there may have been centuries before. He is even more reticent about it than Herodotus was about the Mysteries of the Egyptian Priests."

Thanks to William H. Rylands, who has made a special study of Masonry in Warrington and the surrounding districts in the seventeenth century, particulars are available of the persons mentioned in this entry in Ashmole's Diary. His fellow initiate was Colonel Mainwaring, a scion of the younger branch of the Mainwarings of Peover. Randle Mainwaring went Karrincham about 1445 his father having purchased the estate for him. Colonel Mainwaring was born in 1608, and succeeded to the estate on the death of his father in 1638. He also, like Ashmole, was a prominent figure during the whole of the civil war, being principally engaged in and about Chesire, his native county. He died in 1684. Richard, the Warden, who, apparently was in charge of the lodge, was a member of the old family of Penket, or Penketh. His grandfather was Richard Penketh, of Penketh, mentioned in the Herald's Visitation to Lancashire made by St. George in 1613; his grandmother was a daughter of Thomas Sankey, of Sankey, gentleman, and his father was Thomas Penketh, of Penketh. In the Parish Register of Warrington, 11th June, 1591, is the entry: "Richard Penketh, gentleman, to Mary Entoughe." Richard Penketh, who was present in the lodge, died in 1652, six years after Ashmole's initiation, and must have been some eighty years of age. He was the last of his race to hold the family property, for, in 1624, Sir Thomas Irelande exchanged the hall and demesne of Penketh with Thomas Ashton, "late the inheritance of Richard Penketh." James Collier held lands at Newton-le-Willows, and married Ellen Bretherton, of the old Lancashire family of that name, and died in 1674, being buried at Winwick. Richard Sankey was a member of a family which had held lands near Warrington from 1275, these being known as Little Sankey and Great Sankey. In the Warrington Parish Register for 1621, the baptism of Edward, son of Richard Sankey, gentleman is entered: evidently the Edward, who, in 1646, copied the Sloane MS, one of the most valued Masonic possessions as a document of the Ancient Charges. Henry Littler was also of a family settled in Cheshire, whose names are frequently found in the lists of jurors. The Ellams were of a yeoman family, then long resident in the parish of Winwick. Richard's will begins: "I, Richard Ellam, of Lymm, co. Chester, Freemason," etc.

These facts prove incontestably that Freemasonry in that day, and, presumably, for many years previously, had ceased to be operative and had became speculative.

No particulars have yet been ascertained of the lodge in which Ashmole was initiated. It had either ceased to exist in 1717, when the Grand Lodge of England was formed, or, if existing, it did not join that body then or afterwards. The oldest existing lodge in Warrington is the Lodge of Lights, No. 148, warranted on 8th November, 1765. One,

however, was warranted by the Antient or Atholl Grand Lodge in 1755, the warrant being sold, in 1791, to a lodge meeting at Quebec, which afterwards removed to Maidstone, but this ceased to exist in 1812.

The next Masonic entry in Ashmole's Diary appears at the date of 10th March, 1682, and reads:

"About 5 p.m. I recd a Summons to appear at a Lodge to be held the next day at Masons' Hall, London"; and on the following day he wrote the entry:

"Accordingly I went and about Noone were admitted into the Fellowship of Free Masons. Sr William Wilson, Knight, Capt. Richard Borthwick, Mr. Will. Woodman, Mr. Wm. Grey, Mr. Samuel Taylor & Mr. William Wise.

"I was the Senior Fellow among them (it being 35 years since I was admitted). There were p'sent beside myself the Fellows after named.

"Mr. Thos: Wise Mr of the Masons Company this p'sent yeare, Mr. Thomas Shorthose, Mr. Thomas Shadbolt, Waindsford Esqr. Mr. Rich Young, Mr. John Shorthose, Mr. William Hamon, Mr. John Thompson & Mr. Will: Stanton.

"We all dyned at the halfe Moone Tavern in Cheapeside, at a Noble dinner prepared at the charge of the New-accepted Masons."

Sir William Wilson, the first initiate mentioned in this list, was originally a stonemason, but blossomed out into a builder and architect. He married the widow of one Henry Pudsey and through her influence obtained knighthood in 1681. He built Four Oaks Hall for Lord ffoliott, as well as Nottingham Castle. He was also the sculptor of the statue of

Charles II at the west front of Lichfield Cathedral. He died in 1710, in his seventieth year.

An important point for consideration is whether Ashmole had attended any Masonic lodges between the first and second entries. His Diary is Silent on that subject, but it is also silent on many other subjects concerning which information would be of value. It may be that he regarded Freemasonry as too secret an organization for details to be inserted at any great length or frequency, but, in view of his initiation having taken place at Warrington, may have looked upon a summons (not an invitation) to attend the meeting of this London lodge as worthy of record. It by no means follows that he had not attended a Masonic lodge or failed to keep up his connection with the Craft between 1646 and 1682. The deduction may even be made that he had, in some way, maintained his connection with the Freemasons through the intervening years. This, indeed, is the only possible surmise that will account for the summons being sent to him.

Mr. William Sandys, who was a Past Master of the Grand Master's Lodge, No. 1, the author of A Short History of Freemasonry and the author of the article relating to Ashmole in the Encyclopedia Metropolitans, says, in the latter, that at the same time Ashmole was made a Mason at Warrington a society of Rosicrucians was formed in London on the principle of the societies established in Germany about 1604, and partly, perhaps, on the plan of the Literary Societies, allegorically described in Bacon's New Atlantis as the House of Solomon, and he states positively that Ashmole was a member of this Society, which met at Masons' Hall, London, but, so far, there is no corroborative evidence of this statement. It is, however, also stated by his biographers that Sir Robert Moray, Ashmole's forerunner in the annals of English Masonic initiations, was also a member of the Rosicrucians, and Moray was a friend of Ashmole as well as of Thomas Vaughan, who was undoubtedly a Rosicrucian.

Dr. Campbell, in the Biographia Britannica, says that in some of Ashmole's MSS. there are very valuable collections relating to the history of the Freemasons, but there are no papers of this nature in the Bodleian collection. On 26th January, 1679, a fire broke out in the Chambers adjoining his in the Middle Temple, by which he lost a library he had been thirty-three years in collecting, but his manuscripts, which were at South Lambeth, of course, escaped. Whether this history of "Freemasonry was ever written or the notes for such a work ever made will probably remain forever unknown. On this question, however, Dr. Knipe says:

"As to the ancient society of Freemasons, concerning whom you are anxious to know what may be known with certainty, I shall only tell you, that if our worthy Brother, E. Ashmole Esquire, had executed his intended design, our fraternity had been as much obliged to him as the brethren of the Most Noble Order of the Garter. I would not have you surprised at this assertion or think it at all too assuming. The sovereigns of that Order have not disdained our fellowship, and there have been times when Emperors were also Freemasons. What from Mr. E. Ashmole's conclusion I could gather was that the report of our societies taking rise from a Bull granted by the Pope in the reign of Henry III to some Italian architects to travel all over Europe to erect chapels was ill founded. Such a Bull there was and those architects were Masons: but this Bull, in the opinion of the learned Mr. Ashmole, was confirmative only and did not by any means create our fraternity or even establish them in this kingdom. But as to the time and manner of that establishment something I shall relate from the same conclusions. Saint Alban, the proto Martyr of England established Masonry here and from his time it flourished more or less according as the world went, down to the days of King Athelstane, who, for the sake of his brother Edwin, granted the Masons a charter: though, afterwards, growing jealous of his brother, it is said he caused him to go with his page to be put into a boat and committed to the sea, where they perished. It is likely that masons were affected by his folly and suffered for some time; but afterwards their creed revived and we find in our Norman princes that they frequently received extraordinary marks of royal favour."

Had Elias Ashmole been able to perform for Freemasonry the same service that he rendered to Knighthood in his History of the Garter doubtless many of the questions which brethren have for years been trying to answer in a satisfactory manner would a long time since have passed into the realm of proven facts or fallacies.

----o----

THE GREATEST POWER

By Bro. G.A. Nancarrow, Indiana

What power makes the highest mountain top

A grain of sand so tiny none can see;

All oceans, in comparison, a drop

Of morning dew that glistens on the lea?

What power makes the endless stream of years

Since primal dawn a moment in the span;

What power makes a man and all his peers,

Compared with it, as monads in the plan?

What power holds the mighty firmament

And rolls the earth as though it were a clod?

The answer through the universe is sent

In thunders: The Omnipotence of God.

EMBLEMATIC FREEMASONRY, BUILDING GUILDS AND HERMETIC SCHOOLS

BY BRO. ARTHUR EDWARD WAITE, ENGLAND

AS EMBLEMATIC FREEMASONRY is the Craft of Building moralized, it follows that intellectually, at least, our figurative and speculative art has arisen out of the Operative. Here is a first link in any chain of connection with the building world of the past. But it seems certain also that the Free and Accepted, or Speculative, Masons had Operative documents, such as the so-called Gothic Constitutions and Old Charges, for part of their heritage. The proof is that soon after the revival of 1717, these documents were put into the hands of Dr. James Anderson "to digest .. . . in a new and better method." They were things apparently in evidence, and he was not commissioned to search them out. Beyond this omnia exeunt in mysterium. Almost from year to year our documentary knowledge of Constitutions, Charges, and Landmarks extends slowly. There is also new light cast from time to time on the general history of architecture in Christian times. But no light is shed on the antiquities of art of building moralized. The existence of such an art prior to 1717 remains almost as much a matter of speculation as the art itself is speculative. We are led almost irresistibly to infer that it anteceded this date and a few remain among us who believe that it may have been old in the year 1646, when Ashmole was made a Mason at Warrington, but there is no real evidence. So also there are zealous and capable writers by whom our knowledge is expanded from time to time, however slightly, on particular sides and respecting the archaeology of architectural history, on Roman Collegia, Dionysian artificers, and Comacines. They furnish at the same time many plausible and taking speculations. But they do not help us in respect of Freemasonry, as we now understand the term, because no evidence of building association is of service to our awn purpose unless such association embodies our "peculiar system of morality, veiled in allegory and illustrated by symbols."

The Hittites of Syria and Asia Minor may have been of "Hametic descent" and may have built the Temple at Jerusalem; the Etruscans, from whom architecture was learned by the Romans, may have been Hittites; at the downfall of Rome, the Roman Collegia may have settled in that island on Lake Como, which is familiar at the present day as Isola Cpmacina, and may have become Comacines; the Comacines may, in turn, have merged into the great Masonic guilds of the Middle Ages. But, if so, all this is part and parcel of the history of architecture and not of Emblematical Building, unless and until we can show that, practical Masons as they were, their system of secret association included what is called in the Craft degrees a side of Speculative Masonry and in the appendant degrees an art of building spiritualized. But it is just this which is wanting, or we should have taken the closing long since in the lodge of our debate on the origin of Freemasonry. There are not unnatural sporadic vestiges, few and far between. It is said that the Comacines had a motto affirming that their temple was "one made without hands," and this reminds us assuredly of the Mark degree; but it is not to be called evidence for a developed speculative element prevailing amongst those old masters. Nor

can I think with Brother Ravenscroft, in his memorable series of papers contributed to THE BUILDER in 1918, that the two pillars of Wurzburg Cathedral, once situated on either side of the porch and bearing respectively on their capitals the letters J and B, can be termed "a good illustration of the way in which symbols were transmitted even from the temple of Solomon to the medieval craftsmen and thence to our Speculative Masonry." It seems to me simply that the Cathedral builders were acquainted with Holy Scripture.

The conclusion which is forced upon me is that only by the use of liberal supposition can the Comacines and those who preceded them be made to connect with our subject. We may take H.J. Da Costa as an early authority in England for the Dionysian fraternity and his successor, Krause, for the links between Masons of the Middle Ages and the Roman Collegia. The views of both have been summarized ably by my friend, Brother Joseph Fort Newton, but that which is valid therein belongs to the history of architecture. It was, I think, Krause who said that each Roman collegium was presided over by a Master and two decuriones or Wardens, each of whom bore the Master's commands to the brethren of his respective column. The word "decurio" is here translated "warden," to institute an analogy by force. According to Suetonius, the Latin office in question was that of a captain over ten men, whether horse or foot, and was therefore military in character. The first authority on the Comacines is Leader Scott (who is Miss Lucy E. Baxter) in "The Cathedral Builders," a most fascinating romance of architecture, which contains also some great and valuable historical lights. Joseph Fort Newton described it as an attempt to bridge the gap "between the classical Roman side and the rise of Gothic art." Again, therefore, it is a question of architectural evolution, and I must say personally that, taken as such, it is to be questioned whether the gulf is really spanned. I can understand on the hypothesis the development of Italian architecture, more or less degenerated from classical types, but not the genesis of the great schools of Gothic building. It is to be understood, however, that this question exceeds the warrants of my subject to connect any ritual mystery which obtained ex hypothesi in the old Collegia, or among Comacine lodges, with the living mystery of Speculative Masonry, of which she speaks with derision, but evidently know's it only through an Italian source. As a student of the Secret Tradition in Christian times I could wish that the facts were otherwise in the great story of all these ancient guilds. I could have wished that their supposed pageants of secret initiation were, as the speculations say, Dionysian representations of mystical death and erection, and that they are reflected at a far distance in our Sublime degree. But if these stories are dreams, or still awaiting demonstration, we have to face the fact, and the question remaining over is whether we can look elsewhere. Now, it happens that there is one direction which has been regarded not unfavourably as a possible source of light. It is that of Hermetic Schools in England, and these, speaking broadly, may be

classified as three-Alchemical, Rosicrucian, and Kabalistic. They had a common bond of interest and tended here, as elsewhere, to merge one into another. There are evidences to show that the experiment of Alchemy in England is an exceedingly old pursuit, but in the early part of the seventeenth century it had sprung into greater prominence. The rumour of the Rosicrucian fraternity was also raising curiosity in Europe. Hermetic literature - not only with a modern accent but also for the time in vernacular language - extended greatly, and schools of theosophy sprang up in several countries. The root of the Rosicrucian movement was in Germany, but the impulse reached England and some of the most famous names connected with the subject are identified with this country. Hence came Alexander Seton and hence Eirenaeus Philalethes, who has been regarded as one of the great masters of Hermetic Art. Here also was Robert Fludd, who must, I think, be regarded as not only advocate and apologist in chief of the Rosicrucian art and philosophy, but as a fountain-head. Here, too, was Thomas Vaughan, mystic as well as alchemist. And here, in 1640, lived Elias Ashmole, alchemist and antiquary, founder also of the Ashmolean Museum at Oxford.

A section of Masonic opinion has looked in the past and a section looks still towards Elias Ashmole and his connections in some way, yet undetermined, as the representatives of this transition from Operative to Speculative Masonry. In France there has been practically no doubt on the subject from the days of Ragon, though concerning the value of his personal view I must speak with desirable plainness elsewhere in this paper. In America the distinguished name of Albert Pike can be cited in support of the thesis. After every allowance has been made for the position of such a speculation, still almost inextricable, it can be affirmed that it seems to offer a place of repose for all the tolerable views, because it harmonizes all - on the understanding that Ashmole and his consociates are not regarded personally but as typifying a leavening spirit introduced there and here, and at work during the period intervening between 1640 and the foundation of the first Grand Lodge in 1717. Pike was like Ragon unfortunately, a man of uncritical mind, and summarize his findings under all needful reserve.

Among Masonic symbols which he identifies used in common by Freemasons and Hermetic and Alchemical literature are the Square and Compasses, the Triangle, the Oblong Square, the legend of the three Grand Masters, the idea embodied in a substitute word, which might well be the most important of all together with the Sun, the Moon, and Master of the lodge. It was, moreover, his opinion, based on this and other considerations, that the philosophers - meaning the members of the Hermetic confraternities - became Freemasons and introduced into Masonry their own symbolism. He thinks finally that Ashmole was led to be made a Mason because others who were

followers of Hermes had taken the step before him. However this may be, I have said elsewhere that the influence of the Rosicrucian fraternity upon that of Masons has been questioned only by those who by those who have been unfitted to appreciate the symbolism which they possess in common. It does not belong to the formative period of Emblematic Freemasonry, but to that of development and expansion. The nature of the influence is another matter and one, moreover, in which it may be necessary to recognize the simple principle of imitation up to a certain point. The influence has been exercised more especially in connection with other Rites, as to which it is impossible, for example, to question that those who instituted the eighteenth degree of the Scottish Rite either must have received something by transmission from the old German Brotherhood, or, alternatively, must have borrowed from its literature.

That Ashmole was connected with Rosicrucian or otherwise with the representatives of some association which had assumed their name is an inference drawn from his life. His antiquarian studies led him more especially in the direction of Alchemy, but regards this art he did not remain an antiquary or a mere collector of old documents on the subject. He was to some extent, a practical student and, moreover not simply an isolated inquirer. He had secured the assistance which has been regarded always as next but one to essential, namely, the instruction of a Master. The alternative is Divine Aid, which is, of course, a higher kind of Mastery. He was associated otherwise with many of the occult philosophers, alchemist astrologers, and so forth, belonging to his period. The suggestion that he acted as an instrument of the Rosicrucian Brotherhood, or as a member thereof, in transfiguration of Operative into Speculative Freemasonry is a matter of faith for those who have held hold it. Of direct or indirect evidence there is not particle. Supposing that such a design existed at period, he is not an unlikely person to have been concerned in planning it on the part of himself and others or to have been delegated for such a purpose. But the design there is again no evidence. It has been affirmed further in the interests of the claim that meeting of an Alchemical - presumably Rosicrucian - society perceiving how working Masons were already outnumbered in membership by persons of education not belonging to the trade, believed that the time was ripe for a complete ceremonial revolution and that one founded on mystic tradition was drawn up thereon in writing, constituting the Entered Apprentice grade, approximately as it exists now. The grade of Fellow Craft was elaborated in 1648, and that of Master Mason in 1659.

These are the reveries of Ragon, categorical in nature, accompanied by specific details, all in the absence of one particle of fact in any record of the past. It seems to me, therefore, that no language would be too strong to characterize such mendacities and that

they can belong only to the class of conscious lying, but the charge against Ragon is more especially that he elaborated the materials of a hypothesis which had grown up among successive inventors belonging to the type of Reghellini. If there were Rosicrucians in England at the date in question, it may be presumed that those who, according to Ashmole's own statement, communicated to him some portions, at least, of the Hermetic secrets would not have withheld the corporate mysteries of their Fraternity. But, on the other hand, there is at present no historical certainty that the Hermetic Order possessed any such corporate existence in England at that period. However this may be, in the memoirs of the life of Elias Ashmole, as drawn up by himself in the form of a diary, there is the following now well-known entry under date of 16th October, 1646:

I was made a Freemason at Warrington in Lancashire with Colonel Henry Mainwaring of Kartichan in Cheshire; the names of those that were then at the Lodge: Mr. Richard Penket, Warden; Mr. James Collier, Mr. Richard Sankey, Henry Littler, John Ellam, Richard Ellam, and Hugh Brewer.

The two noteworthy points in this extract, over and above the main fact which it designs to place on record, are that neither candidate was an operative by business and that the work of initiation was performed evidently by the brother who acted as Warden. At that period Elias Ashmole was under thirty years of age. His father was a saddler by trade, his mother was the daughter of a draper and he himself solicited in Chancery. But while still in his youth he tells us that he had entered into that condition to which he had aspired always, "that I might be able to live to myself and studies, without being forced to take pains for a livelihood in the world." The admissions of 16th October, 1646, are not required to prove the practice of initiating men of other business than that of Masonry and and its connected crafts, or even of no business at all, but it should be observed that here - as in cases of earlier date - the reception was in the capacity of simple brothers and not of patrons.

The nature of those studies which were engrossing Ashmole about the time of his initiation may be learned by the publication, five years later, of his Theatrum Chemicum Britannicum, being a collection of metrical treatises written in English at various dates on the subject of the Hermetic Mystery and the Philosopher's Stone. They appear to be connected only with what is called technically the physical work on metals and the physical medicine or elixir, not with those spiritual mysteries which have passed occasionally into expression under the peculiar symbolism of Alchemy. At the same

time Ashmole is careful to explain his personal assurance that the transmutation of metals is only one branch of Hermetic practice:

As this is but a part, so it is the least share of that blessing which may be acquired by the Philosopher's materia, if the full virtue thereof were known. Gold, I confess, is a delicious object, a goodly light which we admire and gaze upon ut pueri in Junonis avem, but as to make gold is the chief intent of the Alchemists, so was it scarcely any intent of the ancient Philosophers and the lowest use the Adeptio made of this materia. For they, being lovers of wisdom more than worldly wealth, drove at higher and more excellent operations; and certainly he to whom the whole course of Nature lies open rejoiceth not so much that he can make gold and silver or the devils be made subject to him as that he sees the heavens open, the angels of God ascending and descending and that his own name is fairly written in the Book of Life.

It should be added that this exposition is a faithful reflection of Rosicrucian doctrine as it is put forward, directly or indirectly, under the name of the Brotherhood in German books and pamphlets of the early seventeenth century. Supposing that circa 1650 there, was an incorporated Rosicrucian School in England, no person is so likely to have been a member as Ashmole, and it is not possible to imagine him in separation therefrom. Indeed, I am by no means certain that his testimony is not thinly presumptive of membership, being so to the manner born of it in thought and figures of speech. But if we can tolerate - however tentatively - the Rosicrucian initiation of Ashmole, we may take it for granted that he did not stand alone. On the whole it seems barely possible that on 16th October, 1646, a Brother of the Rosy Cross was made a Mason, with or without an ulterior motive in view. It follows expressly from his frank and honourable testimony concerning himself that he was one who had only seen the end of adeptship, even within the measures that he conceived it, while as regards any other Rosicrucians to whom he may have been joined we know very little concerning them.

It will be seen that the Ashmole hypothesis is but a part of the wider claim of direct Rosicrucian influence on the foundation of Emblematic Freemasonry. I agree with the opinion that in so far as it has been advanced in the past this claim has lapsed. It affirms that the House of the Holy Spirit, being the Rosicrucian Brotherhood in Germany, had a Secret House in England, which either transfigured itself into the thing called Speculative Masonry or revolutionized the old Operative Craft along speculative lines for its own purposes, presumably that it might have recruiting centres available and more

or less openly manifest. There is no evidence whatever to support this view. The Rosicrucian zeal of the occult philosopher and intellectual mystic, Robert Fludd, left no trace behind it, until the time came for it to influence in a rather indefinite manner the impassionable enthusiasm of Thomas Vaughan, and this also led to nothing. Rosicrucian Society in England of which we hear belongs to the early nineteenth century. In particular, Fludd's activities had no bearing on any Masonry of the early seventeenth century, even if Robertus de Fluctitus was the Mr. Flood who presented a Book of Constitutions to the Masons' Company, as recorded in an inventory taken before the Fire of London.

When the question at issue has been relieved from these reveries there remains the more reasonable suggestion that the Operative Brotherhood came gradually and not unnaturally under the influence of persons who belonged to both associations. It would attract also those who were simply Hermetic students, though isolated and unattached as such. Attached or otherwise, Ashmole is a case in point, though his place in Freemasonry of the mid-seventeenth century is a subject for very careful adjudication. The influence which in this manner would begin to be exercised, consciously or unconsciously, would be Hermetic in a general sense rather than Rosicrucian exclusively; but this is a distinction which will not be realized readily by those who are acquainted only at second-hand with the mystical and occult movements of the seventeenth century. As to the ritual side of the Operative Masonry in that century we know next to nothing, while of Rosicrucian ritual procedure - if any - we know nothing at all.

Such in rough outline is the case as it stands for the interference of two Hermetic Schools in Freemasonry prior to the first historical evidence for the ritual of the Third Craft degree and apart from any long since exploded hypothesis which has sought to connect the Brotherhood with older Mysteries by means of direct transmission within their own bonds. I have registered my feelings that some day it may assume a less uncertain aspect, in other words that sources of additional knowledge may become available. I know that the root-matter of the Third degree belongs to the Secret Tradition and is not only of the Hermetic Schools but of Schools thereunto antecedent. This is not a speculative question or one of simple persuasion. It is, moreover, no question of history and does not stand or fall with particular personalities and with claims made concerning them. As regards these there is work remaining to be done - that is to say, in the purely historic field, but unfortunately the subject has only a few sympathizers in England and among these a small proportion only who are qualified to work therein. In the meantime it remains that the position of Hermetic Schools, so far delineated, is not unlike that of

speculation on Comacines, Roman Collegia, and Dionysian architects. When we pass, however, to the third Hermetic School the position is, I think, different. The root-matter of much that is shadowed forth in the traditional history of the Craft, as regards the meaning of the Temple and the search for the Lost Word, is to be found in certain great texts known to scholars under the generic name of Kabalah. We find therein after what manner, according to mystic Israel, Solomon's Temple was spiritualized - we find profound meanings attached to the two pillars J and B; we find how a Word was lost and under what circumstances the chosen people were to look for its recovery. It is expectation for Jewish theosophy, as it is for the Craft Mason. It was lost owing to a certain untoward even and although the time and circumstances of its recovery have been calculated in certain texts, there has been something amiss with the methods. Those who were keepers of the tradition died with their face towards Jerusalem, looking for that time; but Jewry at large the question has passed long since from the field of view, much as the quest is continued by Masons in virtue of a ceremonial formula but cannot be said to mean anything for those who undertake and pursue it officially. It was lost owing to the unworthiness of Israel, and the destruction of the First Temple was one consequence thereof. By the waters of Babylon, in their exile, the Jews are said to have remembered Zion, but the Word did not return into their hearts; and when Divine Providence inspired Cyrus to project the building of a second temple and the return of Israel into their own land, they went back empty of all recollection in this respect.

The Word to which reference is made in that Divine Name out of the consonants of which we have formed Jehovah, or, by another speculation, Yahve. When Israel fell into a state that is termed impenitence it is said in Zoharic symbolism that VAV and HE final were separated. The name was thus dismembered, and this is the first sense of loss which is registered concerning it. The second is that it has no proper vowel points, those of the name ELOHIM being substituted or alternatively, of the name ADONAI. It is said, for example: "My name is written YHVH and read ADONAI." The epoch of restoration and completion is called, almost indifferently, that of resurrection, the world to come and the advent of Messiah. In such day the present separation between the letters will reach its term, once and forever. It is also to this Kabalistic source, rather than the variant account in the first book of Kings or Chronicles, that we must have recourse for the important Masonic symbolism concerning the pillars J and B. There is very little in Holy Scripture to justify a choice of those objects as particular representatives of an art of building spiritualized. But in late Kabalism, in the texts called The Garden of Pomegranates and The Gates of Light there is a very full planation of the strength which is attributed to B, the left hand pillar, and of that which is "established" in and by the right hand pillar, called J. As regards the temple itself, I have explained elsewhere after what manner it is spiritualized in various Kabalistic and

semi-Kabalistic texts, so that it appear as "the proportion of the height, the proportion of the depth, and the lateral proportion" of the created universe. It offers another aspect of the fatal loss Israel and the world which is commented on in the Tradition. That which the temple symbolizes above all things is, however, a House of Doctrine, and as the one hand the Zohar shows us how a loss and substitution were perpetuated through centuries, owing to the idolatry of Israel at the foot of Mount Horeb in the wilderness of Sinai, and illustrated by the breaking of the tables of stone on which the Law was inscribed, so, does Speculative Masonry intimate that the Holy House, which was planned and begun after one manner, was completed after another and a word of death was, substituted for a word of life.

But if these are among the sources of Craft Masonry, taken at its culmination in the Sublime degree, what manner of people were those who grafted so strange a speculation and symbolism on the Operative procedure of a building guild, even when this has been symbolized? The answer is that all about the period which represents what is called the "transition," and indeed between the sixteenth and eighteenth centuries many Latin-writing scholars of Europe were animated with zeal for an exposition of the tradition in Israel, with the result that memorable and even great books were produced on the subject. But this zeal for Kabalistic literature had more than a scholastic basis. It was believed that the texts of the Secret Tradition showed plainly, out of the mouth of Israel itself, that the Messiah had come. This is the first fact. The second is in Ceremonial Masonry itself, and, namely, that although the central event of the Third degree is the candidate's raising, it is not said in the legend that the Master Builder rose, thus suggesting that something remains to come after, which might at once complete the legend and conclude the quest. The third fact is that in an important high grade of a philosophical kind, now almost unknown, the Master Builder of the Third degree rises as Christ. The dismembered Divine Name is completed therein by insertion of the Hebrew letter SHIN, thus producing YEHESHUAH, the official restoration of the Lost Word in the Christian degrees of Masonry. It follows that although the opening and closing of the Third degree and the legend of the Master-Builder, with all their speaking Mysteries, may seem to come from very far away, they are not so remote that we cannot trace them to their source.

It is to be observed that the presence of a Kabalistic element in the traditional history of the Craft by no means connotes antiquity, and antiquity is a difficult thing, to predicate of the Third degree, at least in its present form. By whomsoever created or developed, its author was a student of the Secret Tradition in Israel, and drew great lights therefrom, possibly at first hand, but much more probably perhaps from those Latin commentaries

and synopses already mentioned. The bulk of these were already compiled, whether we place his work late in the seventeenth or early in the eighteenth century. Much of it was available previously, supposing that more considerable antiquity could be predicated of the Third degree. But we must cleave to that which is evidentially reasonable in this respect until time or circumstances shall provide better warrants. For Speculative Masonry as a whole we may have to rest content also, if we cannot date it much further back than the close of the seventeenth century, recognizing that its present characteristic developments are to be sought in and about the Revival period. Such recognition puts an end to romantic hypothesis, but the great intimations of the Third degree remain a speaking pageant in Symbolism, however late its origin. The quest of the Word remains, with all Zoharic Theosophy behind it and all the rites of Christian Masonry in front. The mythos connects our Order with the figurative Mysteries of past ages, while the opening and closing of the lodge in that degree are much greater than anything in the memorials of Greece and Egypt.

I shall, therefore, reach a general conclusion on the Hermetic Schools and their alleged intervention for the transformation of an Operative Guild into an Emblematic Freemasonry and it shall be expressed in such a manner as will be without detriment to ourselves or our connections as loyal and devoted Masons. In Dionysian architects, Roman Collegia, Comacines, and Building Guilds of the Middle Ages, I have failed to discover any traces of an art of building spiritualized. I have taken the old Gothic Constitutions and have sought to digest them like Anderson "in a new and better method"; but, however they were passed and repassed through the mental alembic, they have yielded nothing corresponding to a "system of morality veiled in allegory and illustrated by symbols." Not even the Regius MSS. betray a single vestige, though I have followed Gould anxiously. As regards the Hermetic Schools, and speaking, if I may venture to say so, as one who knows the literature, the allegation of Albert Pike is true in respect of a few world-wide symbols which prove nothing and false in all things else. There is no legend of three Grand Masters in Alchemy; there is no Substituted Word; and there is no Master of the lodge, for there is no need of ritual procedure among all its cloud of witnesses. The witness of Alchemy to Masonry is the witness of Elias Ashmole, the sole alchemist in the seventeenth century whom we know to have become a Mason. The Rosicrucian influence I believe to have been marked in character and exercised for a considerable period, but we know it only in its developments which belong to the eighteenth century, and are, of course, beyond our scope. Provisionally, and under all reserve, I am inclined to hold that it began earlier, but more especially as an atmosphere belonging to the formative period of Emblematic Freemasonry. But the great Rosicrucian maxim cited by Robert Fludd about 1630 must be ruled out unfortunately. Transmutemini, transmutemini de lapidibus mortuis in lapides vivos

philosophicos, does not signify that the Brothers of the Rosy Cross had either joined or invented our figurative and speculative art; it is rather a contract established between material and spiritual alchemy. For the present, at least, we are asked also to set aside the winning speculation concerning a secret school of Emblematic Masonry co-existent through several generations or centuries with the Operative Guild and sometimes identified with Rosicrucians. There are no Rosicrucian traces prior to 1578. Moreover, the alleged school is a notion arising out of a false construction of the Regius MS.

We are left in this manner with the Kabalistic element about which I have spoken plainly. But now, as a last point, supposing that there is no trace of the Third degree prior to 1717, that after this epoch it was devised by a group of Masonic literate or alternatively by an anonymous brother, whether famous like Desaguliers, or obscure; what, then, is our position? My own at least is this: that the Third degree was formulated on the basis of the Ancient Mysteries and illustrated by the light of Kabalism: facts about which there is no open question; that it belongs as such to an old and secret tradition, though not in respect of time; that it stands on its own symbolical value and that, in the words of Martines de Pasqually: We must needs be content with what we have. As a student of the past, again I could wish that it were otherwise; but in this, as in all else, the first consideration is truth. There are high grades of Masonry for which no one in his senses predicates antiquity, and yet they are great grades. They are even holy grades, which, from my point of view, carry on the work of the Craft towards something that stands for completion. I conclude, therefore, with an affirmation which I have made in other places, that antiquary per se is not a test of value. I can imagine a rite created at this day which would be much greater and more eloquent in symbolism than anything that we work and love under the name of Masonry. Yet, for what Masonic antiquity is, let us call it two hundred years, under all needful reserves, such an invention would not have the hallowed and beloved associations which have grown about our Emblematic Craft. Here is the matter of antiquity which really signifies: it is part of the life of the Order. And after all the fables and all the fond reveries, the false analogies and mythical identifications with other and immemorial Mysteries, it is again the life which counts, the life of that great world-wide Masonic organism, in which we ourselves live and move and have our Masonic being.

----o----

A SOUL'S SOLILOQUY

Today the journey is ended,

I have worked out the mandates of fate;

Naked, alone, undefended,

I knock at the uttermost gate.

Behind is life and its longing,

Its trial, its trouble, its sorrow,

Beyond is the infinite morning

Of a day without a tomorrow.

Go back to dust and decay,

Body, grown weary and old;

You are worthless to me from today;

No longer my soul you can hold.

I lay you down gladly forever,

For a life that is better than this;

I go where partings ne'er sever,

You into oblivion's abyss.

Lo, the gate swings wide at my knocking;

Across endless reaches I see

Lost friends, with laughter come flocking

To give a glad welcome to me.

Farewell, the maze has been threaded,

This is the ending of strife;

Say not that death should be dreaded,

'Tis but the beginning of life.

- Mrs Wenonah Stevens Abbott

NOVEL ILLUMINATIONS AT THE lMPERIAL COUNCIL OF THE SHRINE AT DES MOINES

On June 14, 15 and 16, Des Moines, Iowa, will have the distinction of being one of the most beautifully and strikingly illuminated cities in the world. The 47th session of the Imperial Council, Ancient Arabic Order, Nobles of the Mystic Shrine, will be held there on these dates, and one of the most elaborate and artistic lighting schemes of the kind ever devised is being planned for it. This work is under the direction of W. D'A. Ryan, famous illumination engineer, and director of the Illuminating Laboratory of the General Electric Company at Schenectady, N.Y. Mr. Ryan's success in devising the lighting of the Panama-Pacific Exposition, including the famous Tower of Jewels, brought him world-wide notice.

As the visiting Noble disembarks from the train at Des Moines he will be greeted by an Arch of Welcome spanning Fifth Street. Beneath the arch will be a huge key, symbolic of freedom of the city. The arch will be flanked with slender jewel-studded minarets and adorned with Shrine emblems, and will present a beautiful array of colors as powerful searchlights are trained upon it at night. To the left and right as the visitor passes toward the arch will be the state capitol and the courthouse, thrown into sharp relief by floodlights, and before him will stretch a thoroughfare, festooned with red, green and yellow lights, leading to the "Arabian Way." Overhead will be a series of illuminated six-pointed stars suspended between trolley wire poles. Not only will these stars glitter

brilliantly at night, but also by day, as they will be outlined by Novagems reflecting the sunlight in many different hues.

This avenue of light will lead into the "Arabian Way" which will have reviewing stands on each side and will be lighted by four overhead decorative fixtures. At the end of this Arabian Way will be a minaret-flanked jeweled screen adorned with Shrine emblems and sparkling with colors as the rays of searchlights are thrown upon it. From this central screen will radiate sidelights through the street crossing the thoroughfare at that point. The "Arabian Way" will also be the scene of a notable display of fireworks. Back of the screen will be a searchlight fan, and colored light will be thrown upon clouds of steam.

The parade will pass through the "Arabian Way" and in streets comprising the line of march where illumination in addition to that given by the street lights is desirable, special lights will be installed. The six-pointed stars will also be display over these streets. Throughout the business district of the city a special decorative arrangement of the street lighting will be carried out.

One of the spectacular features of the illumination scheme will be the roofing over of a bridge with festoons of colored lights alternated with illuminated fezzes, the whole strung from central poles thirty feet high to twelve foot poles fastened to the sides of the bridge, thus giving the effect of a huge tent. On this bridge dancing will take place. Everywhere, of course, there will be bunting, and the city will be in gala trim in honor of the occasion.

----o----

"GONE WEST"

"Gone West!" Over the purple hills and beyond the softly glowing rim of life's day the warrior's spirit takes its flight. Out of the morning, across the white archway of noon-tide, down to the sunset! Out of the din and clamor, out of the bitterness and strife, out of the fierce passion of the combat, into the dreamless silence whose shadows mark the pathway to the stars! Out of earth's darkening horizon, through the curtained gloom of night, far upon the shoreless sea of fadeless light! Out of the agony of life's Gethsemane, over the quaking summit of Calvary, into the realm of glory, where God's banners never furl, where victory is sure! So the stainless knight of a stainless cause moves down the west, where earth's last glimmer fades and dies, and into God's spreading dawn, whose light is eternal, whose breath is cool and sweet. "Gone West!"

- Grand Master Pettigrew, South Dakota.

****

STUDY CLUB PAPERS DISCONTINUED UNTIL SEPTEMBER

In accordance with the custom of previous years the study club papers will be omitted in the July and August issues of THE BUILDER. This is done in order that we shall not get ahead of the lodges and study clubs following the Bulletin Course of Masonic Study, who usually "call off" during these months.

These papers will be resumed in the September issue.

----o----

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers are obtainable in the bound volumes of THE BUILDER for 1917, 1918,1919 and 1920, and the monthly numbers for January, February, March and April, 1921.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MAAONRY

General Introduction. - A. Reasons for a course explaining what the "teachings of Masonry" mean. - B. How one can arrive at his own Philosophy of Masonry. - Conclusion. The Philosophy of Masonry is not a study of philosophy in general, but such a study of Masonry as a philosopher gives to any great intellectual problem.

1. - The Masonic Conception of Human Nature.

2. - The Idea of Truth in Freemasonry.

3. - The Masonic Conception of Education.

4. - Symbolism.

5. - Secrecy.

6. - Masonic Ethics.

7. - Democracy.

8. - Equality.

9. - Liberty.

10. - Masonry and Industry.

11. - The Brotherhood of Man.

12. - The Fatherhood of God.

13. - Endless Life.

14. - Brotherly Aid.

15. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club comnuttee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

EDITORIAL

T.G.A.O.T.U.

FREEMASONRY offers no doctrine as to the nature and attributes of God. It has no theory to propound, no philosophy to promulgate, as to His relations to men and to the universe. The Craft assumes that God is a reality, a sacred and unquestioned reality, in the mind of every man who proposes himself for membership in a lodge, and it leaves to that man the prerogative of fashioning his own theological and philosophical theories. A man may believe in the Trinity or deny the same; he may believe in the deity of Jesus or not; he may hold that God created the universe out of nothing or he may prefer to think that the universe is co-existent with God; and he may, whether he be of one persuasion or another, remain a good Mason. But this does not mean that to Freemasonry God is unreal; far from it. Many of the things and persons most real to us, friendship, truth, father, mother, friend, are none the less real for not being defined, or even capable of being defined.

There is no desire herein to preach to the reader, for that is not the function of these columns, but even at the risk of so doing, there is something to be said about God which it is well for all to ponder. That something is this: Masonry does not demand that we define, or accept any definitions of Him, but it does demand that He be real in every Masonic life.

During the solemn moments of initiation the candidate, of his own free will, confesses that his faith is in God, and this confession is accepted by the Master with instant and cordial approval. He assumes his obligations as in the presence and name of God, and acknowledges his inability to fulfill the same except that God help him. His various journeys in search of light, wherein he is confronted by many dangers and conflicts, are undertaken in prayer, both by himself and the Master. If, with a free mind and a clear consciousness, the man does all this as if it were only so much meaningless show, and if he goes away from so solemn an experience to think of it all as merely an interesting piece of acting in which he himself has been a participant, the man is a hypocrite who, by such trifling with the things that are the most solemn to every soul, endangers the very integrity of his spiritual nature. If his initiation is to be real to him, then must he ever feel that it has been a genuine pact between him and his Creator. Unless the man is genuinely sincere while accepting such a rite as Masonic initiation, it is far better for his character and his happiness as a man that he never seek it at all.

By the same token God must be real to the lodge, else its very existence must become a mockery. Its center is an altar; its great light is a Book that symbolizes the revelation of the Divine Will; God is the center of the ritual as the sun is in the midst of its planets; He is the guarantor of its prmciples; and all its teachings are made in His name. Unless He be real the whole thing falls to pieces as a sham, and Masonry itself were better out of existence.

At the present moment a wave of new life is sweeping across American Masonry which is best compared to eras of spiritual awakening wherein new religions are born, and new epochs of culture are initiated. Never before have so many men thronged the gates of the Fraternity, or so many able men gladly volunteered to accept the burdens of management and leadership. A new dawn is upon the great Order, and mighty things are destined to be done. In all its branches Masons are working at Masonry to strengthen and to renew it, to understand, and to promulgate it. In this revival of interest, when lodges vie with each other in efforts to make Masonry become all that it can become to state and individual those leaders will be wisest and their work will be most enduring who ever remember that the cornerstone of it all, in all its senses, is T.G.A.O.T.U.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

HOW SCANTY, meager, and unpromising are the beginnings of any literature. But the seed sown ultimately grows into great fruitful trees. There is an eternal fitness about using trees as symbols, and we do not confess to any particular timidity in describing or dealing with literature as a tree of the knowledge of good and evil.

Nearly all things, when the man of science is through with his investigations, prove to have had very insignificant starts in life. Only the poet and the rhapsodist describe beginnings otherwise, but their viewpoints, let us not forget, are by no wise mean ones. Poets are not so much concerned with the form as with the content; they discern the things

of the spirit, the illimitable endeavoring to express itself through the limitable, the infinite through the finite.

Chas. F. Horne in his introduction to that valuable set of books, The Sacred Literature of the East, has the following to say, indicative of the purpose and character of man's earliest written efforts: "The volumes offer, first, the oldest discovered documents of each ancient civilization, so that the reader may see for himself what vague stirrings of thought first came to man. Sometimes these earliest fragments embody religious ideas from days far, far older than the Divine revelations to Moses. Sometimes they deal with the moral rather than with the spiritual world, proverbs which show how man had resolved to deal with man, thousands of years before Christ's great command, 'Love one another.' Sometimes they are boasts of a vain conqueror; sometimes songs of joy; more often cries of terror. But in each case they are the earliest visions which open to us the human heart." Such indeed was the beginning of the literature of the race.

* * *

Our ruminating about the beginning of literature sent us to a rereading of those luminous paragraphs in H.G. Wells' Outline of History dealing with the beginning of languages. Says Mr. Wells: "The first languages were probably small collections of words; they consisted of interjections and nouns. Probably the nouns were said in different intonations to convey different meanings. If Palaeolithic man had a word for 'horse' or 'bear' he probably showed by tone or gesture whether he meant 'bear is coming,' 'bear is going,' 'bear is to be hunted,' 'bear has been here,' 'bear is dead,' 'bear did this,' and so on. Only very slowly did the human mind develop methods of indicating action and relationship in a formal manner. Probably men did not indulge in those days in conversation or description. For narrative purposes they danced and acted rather than told. The growth of speech was at first a very slow process indeed, and grammatical forms and the expression of abstract ideas may have come very late in human history, perhaps only 400 or 500 generations ago." Such was the beginning of human language according to the conclusions of science, or Mr. Wells.

* * *

As we study the genesis of American literature how little, and oftentimes crude, it seems. Indeed it may be yet said, with a great deal of truth, that we are but in the beginnings of the creation of an American literature. Hitherto most of our literary output has been largely a reflection of European writers, or in other words we may say, for the greater part our literature has been English in style and matter - written by Americans. There are robust indications, however, that a real American literature, strictly so in character and content and of high excellence has been steadily given to the world since the advent of Whitman. His message was told in a new and unique way, and through it was sensed the breadth of vision and the spiritual aspirations of a new people, that were not so much the product of many older peoples, but were those of older peoples, made new by something inherent, mystic, beautiful and big, to be found in the northern portion of the western hemisphere. We are not forgetful of the genius of those other great spiritual writers of America commencing with Bryant; we are here but emphasizing the new that in our judgment is more interpretative of America.

Interested as we are in beginnings brings to mind a little book that recently afforded us an hour of real enjoyment. Its title, This Simian World, we felt was happily conceived. (Its author is Clarence Day, Jr., and it is published by the Alfred A. Knopf Co., 220 West 42nd St., New York, N. Y., at $1.50.) We proud humans are often guilty of a contemptible way of regarding what we speak of as the brute creation, and as someone has said, "with an ugly emphasis upon brute," and we believe it good medicine to induce humility, to be reminded occasionally that we bear many marks upon our bodies of our lowly ancestry and, as we are inclined to think these days of declining social amenities, in our manners as well. Was it not Schopenhauer that said that the more he saw of some people the more he respected his dog? However that may be, many men these days will feel like endorsing the following:

"As for me, I am proud of my close kinship with other animals. I take a jealous pride in my simian ancestry. I like to think that I was once a magnificent hairy fellow living in the trees, and that my frame has come down through geological time via sea jelly and worms and amphioxus, fish, dinosaurs and apes. Who would exchange these for the pallid couple in the Garden of Eden?"

The author's deductions are sound philosophy told in a humorous vein. Considering our lowly ancestry, if such is acceptable, we may comfort ourselves during these days of neurotic agitation (which are probably but the birth pangs in our further evolution) that we have done pretty well.

The great paramount question of the little volume is, Just what would we have been had we had any other ancestry but simian? Certain of the larger specie of life that has inhabited the globe were exterminated we are told by science, through becoming so large and immobile that their more agile and cunning competitors soon made easy shift of them. Recently was heard the remark that man is becoming shorter legged and after a while, because of a certain cumbersomeness he will unavoidably acquire, he too will succumb to a more powerful opponent. Selah. This Simian World seems to suggest, however, something infinitely comforting - nothing as yet has arisen to equal those of simian ancestry, and a development from any other specie that is upon the globe at the present time other than development from the simian would be destined to extinction. The simian has prevailed because of his fitness. The world needs humor and our monkeyishness affords it.

It is a vast distance to travel, from considerations either serious or humorous of the beginnings of man, to that of the beginnings of certain expressions in connection with man's intellectual life. Not very many moons ago, as the gods view things, man was engaged in simian chattering; today the highly developed human specie is a marvel for words. It were not bad did but words convey something worth while, but alas, we could join our peevishness over it to that of Carlyle's. "Words, Words, Words," was his agony of protest. There is so much likeness and so little freshness. Fiction is too frequently but a garbling of the same thing over and over again, usually resulting in gross deterioration of an idea which, when primarily presented, had something about it that was enlivening and of human interest. One indeed must be possessed of an almost uncanny sense for discerning what to read and what to let alone in the world of fiction today. The discriminative faculty is not the possession of many of us, and we but acquire anything approximating sane selection after much experimenting or painful effort.

Robert Lynd, an Englishman of letters, says, for example, that book reviewing is criticism teaching by quotations, but it is something more than that, if viewed through the works of such a man as Henry Menckin who could synthesize in a few brief sentences the importance of a man's message. He indeed has acquired superlative ability that places him

upon the pinnacle of literary judgment, when he can epitomize an opinion of a thing as Theodore Roosevelt did when he dismissed the Idylls of the King as "tales of blameless curates clad in mail."

* * *

New departures are as interesting to your true student of life and progress as beginnings. We picked up a little book the other evening written unpretentiously and without any assumption of literary attainment upon the part of the author; a little book in which any brother of the mystic tie, we believe, would be much interested. The author of the book says that it was written for the sheer fun of the thing, but underlying, as we are further informed, was the purpose to tell of "a thorough old-fashioned American Mason who; through his homely sayings and strong convictions and emotions, set forth the principles of belief and conduct taught in Freemasonry." We have taken liberties with these quotations by transcribing them into our own language.

We characterized this little work as a departure, that interest may be riveted upon the further reading of the work itself, and to indicate as well the unexploited field of fiction that awaits the facile pen of those writers of fiction who might be Masons.

The Tiler's Jewel by Harlan Hogue Ballard, 33d, is just such a tale as one could hand to anyone as a true photograph of the man who is indeed a Mason; who reflects in his life and conduct those heroic principles of life that Freemasonry enjoins upon its followers. When Freemasonry finds expression in fiction as well as in philosophy, its redemption from being a degree mill will have been accomplished in no small measure. ("The Tiler's Jewel," published by The Stratford Company, 12 Pearl Street, Boston, Mass. Price $1.50.)

* * *

The third volume of "The United States," edited by Charles Ramsdell Lingely, Professor of History, Dartmouth College, has been received. We are much concerned about recommending this work as a serviceable history in short form, to be used in connection with the educational work of the Masonic Service Association of the United States. It is decidedly imperative that our speakers be thoroughly equipped for the great task before them, and for those busy men who volunteer their services in connection with the educational program this volume, with its companion volumes, will prove of immense value. Indeed it would not come amiss if Masonic lodges would place in their libraries for the perusal of their busy members this little group of books. The first and second volumes are respectively titled, "Colonial Beginnings," by Winfred T. Root, Professor of History, University of Wisconsin, and "Growth of a Nation," by Max Farrand, Professor of History, Yale Unuversity. Published by the Century Co., 353 Fourth Ave., New York, N. Y.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. T. J. Fox, 638 East Water St., Princeton, Indiana, "Mystic Masonry," by J. D. Buck.

By Bro. Elmer G. Smith, Box 102, Tooele, Utah, "The Cathedral Builders," by Leader Scott; "Ancient Charges," by W. J. Hughan.

By Bro. N. W. J. Haydon, 564 Pape Ave., Toronto, Ontario, Canada, a copy of Da Costa's "Dionysian Artificers." Brother Haydon has been trying for years to find a copy of this work, but without success, and will gladly enter into an arrangement with some more fortunate brother for the temporary loan of a copy.

By Mrs. Albert Clark Stevens, 80 South Clinton St., East Orange, N. J., Volumes 1 to 4 and 15 to 30, inclusive Universal Masonic Library.

By Bro. E. A. Russell, 751 Linwood Place, St. Paul, Minn., "Symbolism East and West," Aynsley; "The Gods of Egypt," Budge; "Dionysian Artificers," Da Costa; "Secret Tradition in Masonry," and "Studies in Mysticism," Waite; "The Cathedral Builders," Scott; "Freemasonry and the Great Pyramid," Holland, and "Egypt the Cradle of Freemasonry," De Clifford.

By N.M.R.S., Anamosa, Iowa, "Leaflets of Masonic Biography, or Sketches of Eminent Masons," by Cornelius Moore, published at Cincinnati in 1863.

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Catalogue of the Masonic Library of Samuel Lawrence," "Mystic Masonry," by J. D. Buck, "Second Edition of Preston's Illustrations of Masonry."

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry," by Robert Morris. (Fiction and anecdotes.) Price $3.50.

FOR SALE

By Nelson L. Finch, Broadalbin, N. Y.:

"The History of Freemasonry," by Robert Freke Gould. The London edition, six volumes, 4to cloth, full gilt, 1884. Price $16.50.

"Discourse on Masonry," by Thaddeus Mason Harris, D. D., 1801. Price $5.00.

"Tales of Masonic Life," by Robert Morris, 1860. Price $3.00.

"Digest of Masonic Law," George W. Chase, 1859. Price $1.50.

"Practical Masonic Lectures," by Samuel Lawrence, 1874. Price $2.00.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

THE POINT WITHIN A CIRCLE

The representation of the Point Within a Circle seems to me to be properly a geometric figure. Sometimes we see the two Saints pictured standing beside the two parallel lines in other illustrations we find the mere letters "B" and "E", and this last form of the figure is, doubtless, the original diagram. One is led to suppose that the left-hand line was formerly lettered "A B C," and the one on the right "D E F." according to the usage of mathematics. "On the vertex rests the Book of Holy Scriptures." But, in regard to this, Brother John Yarker, in describing an old chart, notes that the object there shown is not a book but possibly an hour-glass or a money box. Could it not, however, be simply a few straight lines, having some exact proportion to the rest of the figure ?

I do not know whether I am making my suggestion clear or not. I am trying to identify the Point Within a Circle as a practical, scientific diagram used by the builders of the medieval churches - a working tool, so to speak.

Lest I be misunderstood, I will add that I have read many of the symbolic explanations of this figure, and am taking no exception to any of them. Our working tools - to select an example - teach wise and serious truths, yet each has its ordinarily, obvious, operative use, and so it is with every symbol of Freemasonry, unless we except the Point Within a Circle.

I have used many sheets of paper, trying to find the true and original use of this figure. In doing so, I have incidentally learned many things that serve to polish and adorn the mind, but I have failed to meet with the amount of downright success that one desires. I would like to know if any other brother has speculated on this matter. Is it treated in any book ? What has this strange figure to do with the lost secret of Gothic proportioning?

W.W.C., Indiana.

In the first place I do not agree with the statement that every symbol of Masonry has an "ordinary, obvious, operative use" as a working tool. For instance take the Mosaic Pavement, Holy Bible, Rough Ashlar, Perfect Ashlar, Pot of Incense, Bee Hive, All-Seeing Eye, Anchor and Ark, Winding Stairs, Three Steps, etc. It is true that most of the symbols of Masonry have an operative use, possibly all of them to some extent; but in some of them the operative use is only incidental. They all, however, have a speculative use and in some of them, the speculative use entirely obscures the operative. I believe this is true of the point within a circle. There is an operative use to which it may be put, but whether it ever was so put I do not know. Brother Caffyn thinks that the letters B and E may refer to the middle letter of a geometrical figure as ABC and DEF. I do not think so. These letters refer to the two Saints John and simply signify Baptist and Evangelist.

Let us for a moment consider the significance which has been attached to this figure. In Christian symbolism two bearded figures standing on opposite sides of a sphere or circle, with a dove on the top, represented the Godhead, Father, Son and Holy Ghost. Brother Clegg calls attention to the fact that in a work on "Christian Iconography" there is a reproduction of a miniature taken from a manuscript of the thirteenth century in which the

Trinity is represented by two bearded figures holding between them on their outstretched hands a circle or sphere. On the top of the sphere is a dove with outstretched wings which, to some extent, looks like an open book.

The Egyptians think the point within a circle represents the Sun Osiris. It has been used to represent the astronomical sign of the sun.

In the Kabala the point is the creative knowledge of God, the circle the space in which He placed the things which He created. The two perpendicular, parallel lines represent the justice and mercy of God, which are equal and upright because presided over by His perfect wisdom. Albert Pike says that the use of the Holy Bible to represent this perfect wisdom is a modern addition to the symbol, but whether we use the dove or the Holy Bible or some other object, is not material if the intended lesson is taught thereby.

However, the question asked refers to the possible operative use and not to the symbolism. Brother Wm. T. Bowe in an article in THE BUILDER of July, 1918, in which he attempted to prove that the point within a circle was used to make a perfect square. His argument is based on his interpretation of the old "Stonemason's-saying." The oldest copy of this poem is dated about 1500 and translated is as follows:

"What in Stone-Craft to see (be seen) is

Which no error nor by-path is

But line right (straight as a line), a line (ruler?)

Throughdrawn the Circle overall

Thus findest thou three in four stand

And thus through one in the centre go

Also again out of the centre in three

Through the four in the Circle quite free.

The stonework craft and all the things

To investigate makes the learning easy

A point which in the circle goes

Which in the square and three angles stands.

Hit (find) ye the point then have ye done

And come out of need fear and danger.

Here with have ye the whole science

Understand ye it not so is it in vain

All which ye learnt have

Of that bewail yourselves soon, therewith depart."

Brother Bowe says "a line through drawn the circle" means a line drawn through the center of the circle from the points where the two perpendicular, parallel lines touch. If a line is now drawn through the foot of the perpendicular lines touching the circle we have three sides of a perfect square which is the "three in four" referred to. (See figure 1.) "Through one in the centre go" means a line from the center of side one. "Out of the Centre in three" means a line from the center of line three. "Through four in the Circle quite free" means from the free part of the circle or the part not enclosed by a line. This is the upper part of the circle. Thus if we draw lines from the center of sides one and three, or the point where the two perpendicular lines touch the circle, to any point in the free part of the circle we have a right angle. (See angles ABC and AEC, figure 1.) The rest of the poem means that this knowledge - how to make a square or right angle, makes Stone Craft knowledge easy. If we but find the right point we can not go wrong. "Come out of need fear and danger." This is certainly ingenious and it does give a method of constructing a square but it is much simpler to draw any line through the center of the circle and connect any point in the circumference with the extremities of this line. It is interesting to note that if lines are drawn from the point where the Holy Bible rests to the point where the parallel lines touch the circle that these lines so drawn form two sides of a perfect square. If drawn from any other point they form two sides of an oblong square.

Another interpretation of the "Stonemason's-saying" is given by G.W. Speth. (See figure 2.) "The line throughdrawn the circle overall" means a line that will go all around the circle and the only line we have in this problem that will go all around the circle is a line equal to the radius of that circle. This line will go around six times forming a hexagon. After every other vertex of this hexagon is joined we have a triangle, and if on one side of this triangle we construct a square, "Thus findest thou three in four stand." This square is equal to the area of the circle, and the great problem of squaring the circle has been solved. Proof: "Through one in the centre go." That is, in the center of this square through or by means of one, go "out of the center in three," "through the four in the circle quite free." ("One" is the unit of length in this case, or in other words the radius of the given circle, "the centre" is the center of the square, and "four" is the square.) That is by means of "one," the radius of the given circle, from "the center" of the square, which is also in "three" the triangle, describe a circle through "four," the square. The circle and the square, we can see are of the same area. Such is the argument of the poem. As a matter of fact there is a difference of about one twenty-fifth (1-25) in the area of the two, but it was probably close enough for the practical purpose of a Stonemason. In the length of the square the error would be about one inch in every four feet.

We must remember that we have no historical evidence that the point within the circle was ever used otherwise than as a symbol. Yet there are practical uses to which it might be put. For instance if the workman wishes to make a right triangle with a given hypotenuse and one side of a given length, but the length of the other side unknown, (figure 1), he can draw a circle with a diameter equal to the given hypotenuse AC. Draw AC through the center of this circle. From A, with a radius equal to the given side, describe an arc which will cut the given circle in some point as E. Draw EC, and AEC is the triangle required. This is only one of a number of uses to which it might be put. It should be borne in mind that the use of proportion was known to the Ancients and that if a figure of given dimensions was used in the form of a tool it could be applied to any figure desired and corresponding dimensions determined by means of a computation in proportion.

I will give one other fact about this figure. If from any point A in one of the two parallel lines (see figure 3) a line AD is drawn to the other parallel line touching the figure at some point as F and from the points A and D lines are drawn to the center of the circle C, the angle ACD will be a right angle. This can be reversed and if it is desired to draw a line from any point A in one of the parallel lines which will just touch the circle, draw AC then draw CD at right angles to AC meeting the other parallel line at D, then draw AD which will just touch the circle.

C.C. Hunt.

* * *

A RITUAL WANTED

Connected with our lodge we have a Fellow Craft Club which has as its principal object general assistance in the work of the lodge, and the promotion of social activities. The officers believe that interest in the club can be promoted by the adoption of some initiation ceremony.

It is desired to separate it widely from Masonic degrees in order that there may be no suggestion of burlesquing. It is desired that the ceremony shall be amusing, and yet above the "slap-stick" variety of "stunts."

Can you suggest to me any such ritual ?

A.S.P., New York.

We have not been able to locate any such ritual as that for which you ask. Will some reader come to our rescue ? If anyone knows of something that would suit the purpose above described, please forward your suggestions to THE BUILDER and we will see that our New York brother immediately receives it.

* * *

FREEMASONRY A NON-SECTARIAN INSTITUTION

In my studies of the history of our Order I learn to divide it into two classes, viz., Masonry and Freemasonry.

Masonry was a Trades Union.

Freemasonry is a Brotherhood.

Masonry was Theistic or Deistic and Monotheistic

Freemasonry is Christian and Trinitarian, all its symbolism is Christian, the Hiramic Legend was written by Constantine, the first Christian Emperor of Rome, in the year 312 A.D.

If these things are true, where has the unconverted Jew any place in Freemasonry? In my studies of Masonic authors (historians) I learn that the Jew was not admitted to Freemasonry until 1728-32 - just recently I read in the Encycloptedia Britannica that the Jew was not admitted until 1832.

Of the above tell me what is correct and what is error.

J.A.B., Pennsylvania.

In the period before the formation of modern Speculative Masonry, that is, prior to 1717, there were in almost every English town stationary guilds which controlled a monopoly of the building trades. The guilds devoted to building were often called Masonic, and it is certain that modern Masonry has inherited much from them. They were not trades unions, but guilds - a very different form of organization and with very different purposes. Also, it

is believed, one set of guilds were free to travel about from place to place in order to work on cathedrals and other church structures, with which the ordinary town guild was not familiar. These, it seems, were called Freemasons, and many of us believe that the modern Order inherited more from the Freemasons than from the town guilds.

But the Freemasons were not more a Brotherhood than were the town Masons, for both contained religious elements, had sick benefits, etc. That is the only distinction there is between Masons, if you wish to so designate them, and Freemasons.

Such a distinction as you have made between the religious character of the Masons and the Freemasons (using your terminology for the sake of a clear reply) is without foundation in fact. The traveling Masonic guild and the stationary town guild were both Christian, and both compelled their members to take an oath to support the Holy Mother Church, that is, the Christian.

The symbolism of modern Freemasonry is not Christian - it is either mystic or philosophic - and is as acceptable to the nonChristian as to the Christian. It received the non-sectarian character immediately after the formation of the first Grand Lodge in 1717. The Jew has therefore as much a place in it as any other.

It is impossible that Constantine ever wrote the Hiramic Legend. We would refer you to the article on the subject by Brother Haywood in the Correspondence Circle Bulletin section of the September, 1920, number of THE BUILDER.

* * *

A ROMAN CATHOLIC DAILY NEWSPAPER

A brother lodge member told me recently that the Roman Catholics now have a daily paper in this country. Is this true?

J.L.F., Colorado.

It is. The Daily American Tribune, a sheet of eight pages, is published by the Catholic Printing Company, Dubuque, Iowa. John D. Gonner is Business Manager and Nicholas C. Gonner is Editor-in-Chief. Subscription prices are $8.00 a year, $4.00 for six months. It is the first and only Roman Catholic daily to be published in this country in the English language. A recent issue reports that there are twenty-five dailies of this kind in Germany. The editors seem much encouraged by the success of their new venture.

* * *

THE FRATERNAL SIDE OF THE OLD GUILDS

On page 103 of THE BUILDER for April Bro. Joseph Fort Newton spoke of the Operative Masons as follows: "They worked as a fraternity; they had joy in their work, and saw spiritual meaning in it.... Their labor was communal. Each man worked as a brother in a community, not as a cog in a machine. It was mixed with friendliness, comradeship, and goodwill.... The Master was not a Foreman, or an Overseer; he was a Brother, a friend, a teacher." I read a couple of books while I was in college which gave a very different picture of the old Guilds. Has not Brother Newton rather overstated the fraternal side of it? I think there was as much friction, trouble, grasping selfishness in that system as in our own. Of course, I believe firmly in brotherliness, and goodwill and all that; don't write as a cynic, but ask Dr. Newton if he didn't exaggerate.

L.M.P., Indiana.

If Bro. Newton were not so busy a man your question would have been referred to him; as it is, the present writer is obliged to answer for him, though without his authorization. You are probably right in your general view of the guild system, including the Social, Merchant, and Craft varieties. The Craft guild system, to which you doubtless refer, lasted but three hundred years (in England, that is), and was in fact a very strict, rigid, and rather inhuman form of industrial organization. It was built on the old Town System, and each Craft guild was confined in its operations to its own community, and was subject to the laws of its own community, which were, from a modern point of view, rather selfish laws. The apprentice system was not an easy system, neither were the general conditions of work very happy. The Roll Books, Town Records, and the general statutes of England and many of the old cities of England for the Craft guild period, teem with laws and regulations governing the life of the guild member down almost to the last detail. At the end of the period the very clothes which a guild member had to wear were regulated by guild and municipal law. Labor riots were not uncommon, and there was always a deal of trouble between master and men. Brentano, it seems, is largely responsible for the widespread notion that the Guilds were at bottom fraternal in character; modern historians of the economic life of England are agreed that the guilds were purely economic in their origin and nature.

Nevertheless, Brother Newton has not, the writer believes, overstated himself. In the first place, he speaks of the old Operative Masons, who were in a class apart, and maintained a system in which brotherliness and goodwill did overtop the more sordid motives. In the second place, it is true of the Craft guild system as a whole that, selfish and harsh as it was in many ways, it encouraged, far more than our present capitalistic system, the sentiments of brotherliness, religiousness, and joy in work.

----o----

CORRESPONDENCE

CORRECTIONS CONCERNING WASHINGTON AND HANCOCK

I observe in the March issue of THE BUILDER two historical inaccuracies. Perhaps they are not very important, but as THE BUILDER is extensively quoted as authority I am sure you would wish your statements to be correct.

Our good friend Baird in his article on John Hancock speaks of him as having been Grand Master of Massachusetts. We in Massachusetts rejoice in his membership but he was never Grand Master and was not even Master of his lodge.

In another paragraph reference is made to the initiation of George Washington in Alexandria-Washington lodge. Washington was initiated in Fredericksburg Lodge many years before Alexandria-Washington Lodge was instituted.

Frederick W. Hamilton. Grand Secretary, Massachusetts.

* * *

MONTANA MEMBERSHIP FIGURES

I notice in the April number of THE BUILDER you give the Masonic membership of Montana as 13,813. This should be 15,926, the total membership as of December 31, 1920.

W. C. MacArthur, Montana.

* * *

RESOLUTIONS ADOPTED BY THE GRAND LODGE OF MISSISSIPPI

The following Resolutions were unanimously adopted by the Grand Lodge of Mississippi, F. & A. M., at its Annual Communication held in the City of Jackson on February 22, 1921, and is fraternally promulgated for the information of the Masonic Craft of Mississippi and brethren wheresoever dispersed.

ACTION OF THE AMERICAN LEGION ON K. OF C. WAR CHEST FUND OFFER

Whereas, The Knights of Columbus has recently submitted to the American Legion a proposition to make use of the sum of $6,000,000 of the War Chest Fund, allotted to that organization for the building of a memorial auditorium to be known as the "Knights of Columbus Hall," under the auspices of the American Legion, and

Whereas, The War Chest Fund was created by the American Government during the stress of war with foreign nations, at a time when three millions of our boys were in France and Belgium, and was contributed largely by those who were not members of or affiliated by relationship or otherwise with the membership of the Knights of Columbus, and

Whereas, The War Chest Fund was created for the relief of our boys serving in the American army at home and abroad, and not for the purpose of building auditoriums for the glorification of any fraternal, religious or political organization, and

Whereas, The American Legion has declined to accept the money tendered, for purposes above set forth, unless all restrictions as to its disposition were withdrawn;

Therefore, Be It Resolved, That the Grand Lodge of Masons of Mississippi, in Annual Communication assembled, heartily applauds and endorses the action of the American Legion and puts itself on record as strenuously objecting to the disposition of any part of

the War Chest Fund, no matter in whose custody it may be, except in carrying out the purposes for which it was created, namely, the industrial and vocational education of our disabled soldiers, who offered their lives upon the altar of sacrifice, and the children and dependents of such;

Be It Further Resolved, That the Grand Secretary be directed to send a copy of these Resolutions to the Grand Master of Sister American Jurisdictions, also to the Commander-in-Chief and Divisional Commanders of the American Legion, urging them to stand steadfast in protecting and maintaining the true ideals of our American Government.

THE SMITH-TOWNER BILL AND OUR PUBLIC SCHOOL SYSTEM

Whereas, The public school system, the bedrock of the Republic, is a matter of vital concern to the Nation, as well as to the State and community; and

Whereas, The parochial school idea, in contrdisticntion to that of the public school, is un-democratic and makes for a separation along sectarian lines of the children of the Nation, who are the future guardians of the Republic; and

Whereas, There is a certain Bill, now pending in the Congree of the United States, known as the Smith-Towner Bill, the puropse of which is to provide for a Department of Education, with a Secretary in the President's Cabinet at its head, in order to coordinate and administer more efficeintly the various educational activities of the National Government; and

Whereas, The Bill also provides Federal aid to the States for the removal of illteracy; for the Americanization of foreigners; for physical education, health and sanitation; for the better training of teachers, and for the partial payment of teachers' salaries, and better educational opportunities for all the children of the Nation, particularly in the rural districts; and

Whereas, The precedent for Federal aid has become thoroughly established. The National Government appropriates money for the support of good roads, for colleges of agriculture and mechanic arts, and also for vocational education, household arts and other forms of special education. Aid should undoubtedly be extended for the other purposes provided in this Bill; and

Whereas, The BIll is carefully drawn to prevent centralization and to preserve to the states and local communities the management of the public schools. It provides: (1) That its provisions shall not become operative until accepted by a state and until at least an equal amount of money has been provided by the state or local authorities; (2) That the money appropriated to a state shall be distributed and administered by the state in accordance with state laws; (3) That education in all its phases "shall be organized, supervised, and administered exclusively by the legally constituted state and local education authorities of the state", and

Whereas, Thousands of children in America have no free school advantages and other thousands attend school in unsanitary buildings, taught by uneducated teachers; and

Whereas, The Smith-Towner Bill rests on the assumption that in order to insure national prosperity and preserve our American institutions there must be developed through education a citizenship physically, intellectually and morally sound, and that because of this fact the National Government is vitally interested in the promotion of public education in all the states; and

Whereas, This Bill creates a Department of Education and provides Federal aid for encouraging the states in the promotion of education. It makes for efficiency in administration by consolidating the various educational agencies of the Government into one department under a responsible head, equal in rank to the heads of other executive departments. Every other great nation in the world has a department devoted to education.

Therefore, Be It Resolved, That the Grand Lodge of Free and Accepted Masons of the State of Mississippi, in Annual Communication assembled, reaffirms its unqualified endorsement of our public school system and pledges every influence within its power to maintain and safeguard the same from the assaults of those who would destroy and create in its stead a system of parochial schools, supported by public taxation, dominated and controlled by and under the absolute influence and power of an autocratic Hierarchy, upon ideas foreign in conception and directly contrary to the theory of that American Democracy upon which this Nation is builded, for the safety of which the flower of American manhood gave its lifeblood upon the battlefields of France and Belgium;

Therefore, Be It Further Resolved, That the Grand Lodge endorses the efforts of those who seek to create a National Department of Education with a Secretary of Education in the President's cabinet as its head, along lines set forth in the Smith-Towner Bill, as above, the several states to have absolute and exclusive organization, supervision and administration by the legally constituted state and local educational authorities.

Be It Further Resolved, That the Grand Secretary be directed to transmit a copy of these Resolutions to the Grand Lodges of the various states, to the State Superintendent of Education, to the President of each State Teachers' Association, to the President of the National Teachers' Association, to the President of the United States and also the members of our National Congress, to be assembled after March 4, 1921, and to urge upon our National authorities the necessity of prompt action in bringing to successful fruition the objects set forth in these Resolutions.

"Lord God of Hosts,

Be with us yet-

Lest we forget,

Lest we forget."

Oliver Lee McKay,

Grand Secretary, Mississippi.

* * *

COMMANDER GALBRAITH'S LODGE

The writer's attention was called to the January issue of THE BUILDER in which you stated, in answer to an inquiry in your Question Box, that Bro. Fred W. Galbraith, Jr., Commander of the American Legion, was a member of Hoffner Lodge, Cincinnati, Ohio. Believing that you wish to be correctly informed on all matters Masonic, we wish to state that Bro. Galbraith is a member in good standing in Avon Lodge No. 542, F. & A. M., Cincinnati. The writer was personally present at his raising and participated in the work.

It was sufficient for your inquirer that he is a member of the Craft but inasmuch as Bro. Galbraith is now a prominent figure in the Legion and the matter may arise again in some connection, it is desirable that you have the correct data, which we submit in a very friendly spirit and with our fraternal respects.

M.F. Platt, Ohio.

* * *

THE DIVINE IMAGE

I am sending you a copy of a short address given in a Toronto lodge recently by the Master, Brother John A. Copeland. I trust you can find space for it in the columns of THE BUILDER as it is somewhat unusual. It is as follows:

When the Great Architect, Governor and Ruler of the universe created mankind, we are told He made each of us in His own image, a trinity in unity - Mentality, Spirit and Body. This earthly tabernacle in which Mentality and Spirit are housed is a wonderful mechanism, its movements under control of the Spirit, or will-power, with Mentality the directing force.

All three are one; each without the other is incomplete - three rule a lodge, but no less than three.

Lacking Mentality to guide, the Spirit would act simply under impulse.

Analogically, this trinity in unity applies to the officers of our lodge: We have the Worshipful Master, or Mentality; the Senior Warden, or Spirit; the Junior Warden, or Body. Those three rule a lodge, but they must be a unit to rule a lodge - three in one, a trinity in unity.

Our lodge startlingly resembles the human form divine. While the Master is represented by the head, all the other members have their simile.

Incorporated in the Body are many organs and senses whose usefulness is unquestioned. Vision comes to us through two eyes. Candidates are conducted in the degrees by two Deacons, who are eyes to the seeker after Masonic light.

Two hands we have. This lodge has two Stewards, who are the hands of it. As the hands make possible the execution of the will, so the Stewards carry out the desire of the Master of the lodge.

One mouth we have, to receive food. Our lodge has one Inner Guard, who receives candidates and members, the food of the lodge.

One nose keeps guard over everything intended for admission to the mouth as food, and one Tyler censors every would-be entrant to the lodge.

Our brain receives and records every impression, and the parallel of the brain in the lodge is the Secretary. Both must record faithfully whatever is desirable to retain, eschewing falsehood and evil.

One stomach: one Treasurer. Just as the stomach receives and digests the food for the life of the body, so the Treasurer takes charge of and assimilates for the life of the lodge the financial income.

Two feet and two legs conduct the body with circumspection. Two auditors watch that the lodge is progressing satisfactorily.

Like to the heart is the Director of Ceremony, as he infuses vim into the lodge and its functions through his stately and well-conducted performances.

As the hair covers the head, so the Chaplain sheds a benison over all, and contrives to infuse the proper religious tone.

While flesh and sinews are components of the body, so our members compose the lodge.

To have the body complete and healthy every organ and part must be useful. Our lodge to be perfectly robust must have all the officers and members working lustily in unison and concord.

N.W.J. Haydon, Canada.

* * *

THE OLDEST SECRETARY OF A LODGE

We believe our lodge, Siloam No. 780, A. F. & A. M., Chicago, Illinois, has the distinction of having the oldest active secretary in the United States, if not in the world, - Brother Edward F. Cass, - who was born February 25, 1831, ninety years ago, in Cornville, Maine. He was made a Mason in the St. Andrew's Lodge, Bangor, Maine, in 1855; admitted to Siloam, Chicago, in 1884, and for the past twent-one years has served our lodge as secretary and is now serving his twenty-second. He uses crutches and still carries in his body a bullet received in the Civil War; but his eye is just as keen, his laugh just as spontaneous, and his heart just as young as it was sixty-five years ago when he received the sublime degree.

Geo. M. Elworth. Illinois.

----O----

There is no greater every-day virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The sourest temper must sweeten in the atmosphere of continuous good humor. - Carlyle.

The Builder Magazine

July 1921 - Volume VII - Number 7

Memorials to Great Men Who Were Masons

GENERAL DAVID WOOSTER

BY BRO. GEO. W. BAIRD,P.G.M., District of Columbia

GENERAL WOOSTER was born in Stratford, Conn., March 2, 1710, and died in Danbury, May 2, 1777, where the beautiful marble column, surmounted by the American eagle has been erected to his memory.

David Wooster was graduated at Yale College in 1732. When war broke out in 1739 between England and Spain he entered the provincial army as a lieutenant, and was soon afterward promoted to the captaincy of a vessel built and armed by the colony as a guarda costa, or coast-guard. At that time piracy was not uncommon, and pirates and freebooters were taking advantage of war conditions. In 1740 he married Miss Clapp, daughter of the President of Yale College.

In 1745 we observe his first movements in military life as a captain in Colonel Burr's Connecticut Regiment and he distinguished himself in the expedition against Louisburg. From Cape Breton he went to Europe in command of a cartel-ship but was not allowed to land in France, so he sailed for England where he was received with great honors. He was presented to the king, became a great favorite at court, and was made a captain in the regular service under Sir William Pepperell. When the French and Indian war began he was commissioned a Colonel of the Third Connecticut Regiment and was later promoted to Brigadier General. He served to the end of the War in 1763, and then became Collector of Customs in New Haven.

Wooster was 65 years of age when the Revolutionary War broke out and though still holding rank and pension in the British Service, he resigned them and entered the American

Army. He was one of the originators of the attack on Ticonderoga which was captured and destroyed in 1775. When the Continental army was organized a few weeks later he received the appointment of Brigadier-General, third in rank. He was in command in Canada in the spring of 1776. In the same year he had a command in the unfortunate campaign of Montgomery, shared in the defeat, and was subjected to a court of inquiry but was acquitted. Shortly after he was appointed a Major-General in the Connecticut Militia. During the winter of 1776-77 he was employed in protecting his State against the enemy and was in command at Danbury when Governor Tryon made his attack. Near Ridgefield he led a body, of militia in pursuit of the invader and in an engagement on Sunday, April 27, 1777, was fatally wounded by musket-ball.

David Wooster was the first Master of a Mason lodge in Connecticut, becoming Master of Hiram Lodge in 1750. He took a keen interest in the Craft, and was regular in attendance to the end of his life. He was the idol of the brethren of the good old nutmeg State.

ROMAN CATHOLICISM AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

PART III

IN THE YEAR following the release of Coustos - 1744 - the Madrid Inquisition tribunal sentenced to abjuration de levi and banishment from Spain, Don Francisco Aurion de Roscobel, Canon of Quintanar, for membership of the Freemasons.

A Papal Bull to be operative in any country must be published in that country, and this not having been done in Switzerland, the papal bulls had no locus standi or authority there, but, in 1745, an astonishing edict was promulgated by the Council of Berne. It was worded as follows:

"We, the Advoyer, the little and great council of the city and republic of Berne, make known to all men by these presents: Having learnt that a certain societys named Freemasons, spreads itself every day more and more into all the cities and towns under our government, and that the persons who have joined the said society are received under various solemn engagements, and even by oath: Wherefore, having seriously reflected upon the consequences thereof and considered that such meetings and associations are directly contrary to the fundamental laws and constitutions of our country, and, in particular, to the protection required on our part to discountenance any assemblies under our government, without our knowledge and express permission: Moreover, it has appeared to us, that if an effectual remedy was not immediately taken, the consequence of that neglect might be dangerous to the State; For these reasons, and through our paternal affection as much for the public good and private advantage of all our citizens and subjects, we have found it absolutely necessary to dissolve and totally abolish the said society, which we do by these presents; and henceforth, for ever, we forbid, annul, and abolish in all our territories and districts, to all persons that now are or shall hereafter come under our dominions; and we do, in the first place ordain and decree, that all those, our citizens and subjects, who are actually known to be Freemasons, shall be obliged immediately to adjure by oath the engagements they have taken in the said society, before the bailiff or officer of the district where they live, without delay. And as to our citizens and subjects who actually are Freemasons, and not publicly known to be such, and who, nevertheless, at present reside in our dominions, or may hereafter came under our obedience, our sovereign will and pleasure is, that those who shall be found in our dominions, shall be bound to renounce their obligation in the space of one month from the date hereof: and those who are absent must submit to the same terms, to be reckoned from the date of their return, not only to accuse themselves, but to adjure and renounce their engagements, those who present themselves in our capital city, to the reigning Advoyer and in other cities, and in the country, to the bailiff of the place; and from them they shall receive assurance of safety to their persons, if they abjure and renounce their obligations without delay, in the same form as all other Masons are obliged to do.

"Upon failure in any part hereof, they shall all undergo the punishment hereafter declared. But to the end that no person shall dare, for the time to come, to entice, tempt, solicit, or be so enticed, tempted, or solicited, to engage him or themselves, into this same society of Freemasons, we have thought fit to ordain and decree as follows:

"That all those Masons who shall hold their assemblies in our dominions, or entice, tempt, or solicit others into their associations, as well as all our citizens and subjects in our dominions, and elsewhere, as also those who have been set at liberty, shall for the future frequent such assemblies, they shall all and every one of them be subjected to the fine of one hundred crowns, without remission; and likewise be deprived of whatever place, trust, benefit, or employment he shall now hold; and if they have no present employment or office, shall be rendered incapable of holding such for the time to come.

"And touching the place or lodge where these kind of assemblies are held for the future, the person or persons who shall let or furnish them with the house, room, or place, for the holding of such lodge, shall be subjected to the same fine of one hundred crowns; one- third of which to the informer, one-third to the bailiff of the place, and one-third to the hospitals, or fund of the poor, where such assemblage shall be held. Let it be well understood that all offenders who shall leave our dominions, in order to avoid the payment of the said fine, shall be banished from our dominions for ever, or till they shall have paid it, upon pain of death. We moreover reserve at pleasure, to punish with more or less vigour, according to the case of the person so rendering himself up to our sovereign pleasure, or those who, notwithstanding their abjuration, shall have again entered into the society, or frequent any of their assemblies.

"We do finally ordain and command, that all our bailiffs and ministers of justice do cause these presents to be published in all churches, and to be affixed up in the accustomed places, and see that these our commands are strictly and faithfully executed.

"Given in our Great Council the 3rd of March, 1745."

In the same year the Town Council of Geneva renewed an edict against the Craft which it had issued in the previous year, but of which no one had taken any notice. The second edict appears also to have had little effect, for lodges were continually being formed in Geneva though they do not seem to have been permanent until 1768, when the Lodge of Hearts, the first in Geneva to keep a Minute Book, was founded. Although there was in France, in 1748, a discussion among the Roman Catholic clergy as to whether a parishioner who was a Freemason should be permitted to receive the Sacraments, when six doctors of the Sorbonne passed some resolutions which declared Freemasonry to be pernicious and

bad, the Parlement of Paris refused to register the Bull of Clement XII, and when, in 1750, the Jubilee attracted crowds of pilgrims to Rome, so many had to seek that relief on 18th May, 1751, Benedict XIV was led to revive the Masonic prohibition in his Bull Provides.

The wording of that Bull was as follows:

"Wherein some Societies or Conventicles of Liberi Muratori, or Freemasons, or however else named, are again condemned and prohibited.

"Benedict, Bishop, Servant of the Servants of God. For the permanent record of the matter.

"The prudent laws of our predecessors, the Roman Pontiffs, the vigour of which we fear may either by lapse of time or neglect of man be weakened or destroyed and that they may have fresh force and full strength, and we think there is just and weighty cause for their need of strengthening and confirming by the fresh fortification of our authority.

"It is true that our predecessor of happy memory, Pope Clement XII, by his Apostolic Letter, dated 28th April, 1738, in the eighth year of his Pontificate, inscribed to all the faithful in Christ, commencing with the words In Eminenti, condemned in perpetuity and prohibited all such societies, meetings, gatherings, clubs, conventicles, or clubs known as Liberi Muratori, or Freemasons, then widely distributed in various parts, and growing in strength daily, instructing the faithful in Christ, all and singly, under pain of excommunication, from which no one could be absolved by any other than the Roman Pontiff for the time being, except at the hour of death, and that none should dare or presume to enter societies of this kind, or to propagate, foster, admit, or conceal them, or be enroled in them, or take part in their proceedings, and much more to the same effect as may be seen from the Letter which was as follows."

Then followed in extenso the Bull of Clement XII, as given on Roman Catholicism and Freemasonry part 2. After this recapitulation, Pope Benedict XIV proceeded:

"Since, however, as we have heard, there have been some who have not hesitated to assert and openly contend that the aforesaid penalty of excommunication imposed by our predecessor, as set forth above, is no longer effective because the preceding Constitution has not been confirmed by us, as though the express confirmation of a pontifical successor is required for the subsistence of Apostolic Constitutions issued by predecessors

"And since also it has been suggested to us some pious and God-fearing men that with the object of doing away with all quibbling and subterfuge of quibblers, that we should declare the agreement of our mind and will with that of our predecessor, and they regard it as highly expedient to add the support of our confirmation to the Constitution of our predecessor:

"We, although up to the present, whilst we have conceded absolution to many faithful in Christ who were truly penitent and contrite at having violated the terms of the same Constitution, and who sincerely promised that they would wholly withdraw from the condemned Societies or Conventicles, and never afterwards return to them, both before and especially in Jubilee year which has just elapsed, and whilst we have granted faculties to Penitentiaries deputed by us, enabling them in our name and authority to grant the like absolution to penitents of the same class who applied to them; whilst also with anxious zeal and vigilance we have not failed to urge that proceedings should be taken in accordance with the measure their offence against the violators of the same Constitution, by competent judges and tribunals - a service, in fact, often rendered - although we have thus given plain and unquestioned proofs of our sentiments, of our firm and deliberate will as regards the force subsistence of the censure imposed by our said predecessor, Pope Clement XII, from which our opinion ought quite plainly to have been inferred: and if a contrary opinion of us were circulated we might regard with indifference and contempt and leave our judgment in the hands of Almighty God, making use of the words which, as is well known, were recited formerly during sacred actions: 'Grant, Lord, we pray Thee, that we may not regard the abuse of reprobate liars, but, trampling underfoot the same wickedness, we implore Thee to suffer us not to be terrified by their abuse, neither entangled by their treacherous flatteries.' Thus stands in our ancient Missal, which is ascribed to St. Gelasius, our predecessor, and which was published that Venerable Servant of God, Joseph Maria Cardinal Thomas, in the Mass entitled: 'Against them who speak against us.' "Howsoever, lest anything unwittingly omitted us might seem to have weight, and with the object of doing away with such false calumny and stopping the same, after hearing the counsel of some Venerable brethren of the Holy Roman Church, we have decided on the confirmation by the present

document of the same Constitution as our predecessor, as above, inserting word for word, in the specific form held to be the amplest and most effective. Accordingly, from certain knowledge, and in the plentitude of our Apostolic authority, by the tenor of these presents, in everything and throughout, exactly as if it had first been published in our own motion and authority and name, we confirm, corroborate, and renew it and will it to have perpetual force and efficacy, and do so decree.

"Furthermore, among the gravest causes of the before mentioned prohibition and condemnation set forth in the Constitution inserted above, one is that men of every religion and sect are associated together in the societies and conventicles of this character; from which circumstance it is obvious how great an injury may be inflicted on the purity of the (Roman) Catholic Religion; a second is the close and impenetrable bond of secrecy whereby the proceedings of such Conventicles are kept hidden, to which may deservedly be applied the sentiment expressed by Caecilius Natalis in Minucius Felix, in a very different cause: 'Things honourable always delight in publicity: crimes are secret.' A third is the oath whereby the members bind themselves to keep a secret of the kind inviolably; as though it where lawful for anyone under pretext of any promise or oath, to protect himself from being bound to confess, when questioned by legitimate authority, all that is demanded for the purpose of ascertaining whether anything is done in Conventicles of this character contrary to the existence of religion, the state, and the laws. A fourth is that Societies of this description are known to be in opposition to civil no less than canonical sanctions, for it is well known that by Civil Law all Colleges and Sodalities are prohibited if formed irrespective of public authority, as may be seen in the 47th Book of the Pandects, Tit. 22: 'On Unlawful Colleges and Corporations,' and in the well-known epistle of Caius Plinius Secundus, Book X, 87, in which he says that, by his edict, in accordance with the mandate of the Emperor, the formation of Heteriae was forbidden, that is to say, the formation and holding of Societies and Conventicles without the authority of the Prince. A fifth is that already in many quarters the said Societies and Meetings have been banished and proscribed by the laws made by secular princes. Lastly, because these same Societies were of ill repute among wise and virtuous men, and, in their judgment, all who joined them incurred the brand of depravity and perversion.

"Our same predecessor, in concluding the above inserted Constitution, calls on the Bishops, higher Prelates, and other local Ordinaries not to omit, for its due execution, if need be the invocation of the secular arm.

"These injunctions, all and singly, are not only approved and confirmed by us and commended and enjoined on the same Ecclesiastical Superiors, but we ourselves also in accordance with our duty of Apostolic solicitude, by our present letters, invoke the aid of all secular powers and their assistance in carrying into effect the measures above set forth, and we most urgently demand it, since the Sovereign Princes and Powers have been chosen by God to be Defenders of the Faith and Protectors of the Church; and since it is their duty by all reasonable means to show the obedience due to the Apostolic Constitutions, and the fullest observance of them; whereof they have been reminded by the Fathers of the Council of Trent, Session xxv, cap. 20, long before in the excellent declaration of the Emperor Charlemagne in Tit. 1, C. 2, of his Capitularies, where, after demanding from all his subjects observance of Ecclesiastical Sanctions, he adds: 'For we can in no way recognize how men can be faithful to us who have shewn themselves disobedient to their own priests, and unfaithful to God.' Wherefore, enjoining on all ministers and agents of government absolutely to enforce due obedience to the laws of the Church, he announced the severest penalty against those who neglected to grant it adding, amongst other things: 'But, whoever amongst them (which God forbid) shall neglect and be disobedient to these laws, let them know that they neither continue to hold office in our Empire, even though they should be our own children, nor have place in the Palace, nor keep company nor any communication with us and ours, but rather shall they undergo punishment in solitude and wretchedness.'

"Further, we will that the same credit be given to copies of these presents, under the subscription of some Public Notary and guaranteed by the Seal of a Person of Ecclestical Dignity, exactly as would have been given to the original letter if produced and exhibited.

"Let no man, therefore, regard it as lawful to infringe or with rash daring contravene this document of our confirmation, renewal, approval, charge, appeal, requisition, decree, and will. And if anyone presume to attempt this, let him know that he will incur the wrath of Almighty God, of Saints Peter and Paul, and of the Apostles.

"Dated from Rome, St. Mary the Greater, A. D. 1751, 18th May, in the 11th year of our Pontificate." (Signed)

"Registered in the Secretariat of the Briefs, A. D., 18th May, in the 11th year of the Pontificate of the Most Holy in Christ, our Father and Lord Benedict XIV, by Divine

Providence Pope. Accordingly, the above mentioned Constitution was affixed and published on the doors of the Lateran Basilica, and of the Chief of the Apostles, and in other customary and usual places by me, Francis Bartolotti, Apostolic Pursuivant."

The Bull was published in various dioceses, though not throughout the Catholic world, and, therefore, was only partially operative, and did not call for universal obedience among Roman Catholics, for, as already stated, a Bull only becomes operative in its Provisions and demands and obligations when and where published.

When the Bull was published in a diocese it was always accompanied with a letter from the Archbishop or Bishop. The following copy of the Ordinance issued by the Archbishop of Avignon may be taken as a sample of these communications:

"Ordinance for the publication of the Bull of our Holy Father Pope Benedict XIV, which condemns and forbids anew the Societies of so-called Freemasons, invoking the arm and aid of Princes and secular Powers.

"JOSEPH DE GUYON DE CROCHANS, by the grace of God and of the Apostolic See, Archbishop of Avignon.

"TO THE CLERGY, Secular and Regular, and to all the Faithful of our diocese, Greeting and Benediction in our Lord Jesus Christ.

"We have long lamented, my very dear brethren, in the privacy of our heart, the surprising blindness of some amongst you who allowing themselves to be seduced by the artifices of the Devil, and giving way to the deceptive zest for unhappy novelty, rashly engage in the Societies of so-called Freemasons, and persist obstinately in so doing, in spite of the prohibition which has been issued by the Apostolic See under the most terrible of ecclesiastical penalties, Major Excommunication reserved for the Supreme Pontiff.

"The sacred Jubilee, which appears to have revived the faith and religion nearly extinct in many among you, causing a cessation of secret assemblies of these suspected associations, had raised the hope in us that we had happily seen the end of them among our flock. The Constitution which our Holy Father Pope Benedict XIV, happily reigning, has just published against these same Societies will, as we hope, destroy them entirely and crown our righteous desires.

"We hasten, my very dear brethren, to acquaint you with this Bull, so worthy of its author: you will see in it fresh marks of the zeal and wisdom of this great Pontiff whom the Christian universe does not cease to admire, you will see in it the solemn confirmation of the Bull which his predecessor, Pope Clement XII, of happy memory, had promulgated in the year 1738 against the Societies of so-called Freemasons, and those among you who may still be of that number, cannot avoid being seriously alarmed at having merited the thunders of the Church.

"For this it is necessary to give you a precis of the contents of the Bulls of these great Popes. They concur unanimously in overwhelming you with the weight of their authority if you have the misfortune to continue still in Societies solemnly condemned by the Vicar of Jesus Christ.

"It is, then, in virtue of holy obedience, that the successor of the Apostle Peter lays strict commands on all and each of the Faithful, of whatever age, rank, condition, order, dignity, and preeminence, be they laics, be they clerics, be they seculars, be they regulars, though they might claim to have express and individual mention made of them, that none of them under any colour or pretext whatever, venture or presume to introduce, adhere to, and maintain the Societies of so-called Freemasons, or by whatever name they are called; or to receive and shelter them in their houses or elsewhere; or to engage in them, associate in them, be present at them; or to give permission or facility for assembling there; or to provide them with anything, or to give them advice, help, or favour in any matter whatever, of oneself or through another, directly or indirectly in public or in private; or to exhort, induce, and encourage others to enrol themselves in these Societies, or to persuade them to join them, be present at them, or to help and support them in any manner; but that they shall be bound to keep wholly aloof from these Societies, Aggregations, Companies, and Conventicies under pain of Excommunication, incurred by the mere fact, without there

being need of formal notice; from which there can be no absolution, except on the point of death, unless by the Supreme Pontiff.

"The reasons for a prohibition and condemnation so express, which His Holiness is graciously pleased to state in his Bull are worthy of his wisdom, and well fitted to induce you to renounce altogether practices the improprieties and dangers of which they so earnestly set forth.

"The first of these reasons is that from men of every kind of religion and sect uniting together, and binding one another in these Societies and Assemblies, the purity of the (Roman) Catholic religion, the sole verity, cannot but suffer, sooner or later, great injury.

"The second is the strict law of impenetrable secrecy under which all that goes on in such assemblies is carefully concealed.

"The third is the oath by which one engages to keep the secret inviolably, as though it were permitted under any pretext of promise or oath whatever to shield oneself from making complete avowal when interrogated by lawful authority in order to ascertain whether anything is done in their assemblies that may be contrary to Religion or State.

"The fourth is that Societies of this kind are not less opposed to Civil Laws than to the Canonical and Ecclesiastical Ordinances, the Civil Law prohibiting Societies which are formed without public authority.

"The fifth is that these Societies and these Conventicles have already been proscribed and banished from several states by the authority of Secular Princes.

"Finally, the last of these reasons is that these same Associations and Assemblies are thought ill of by the wise and virtuous, and that in their judgment whoever connects himself with them, gives occasion to suspect him of irregularity and disorder.

"Pope Clement XII, in his Constitution of 1738, had ordered Bishops, Higher Prelates, and other local Ordinaries, as well as the Inquisitors of the Faith, to seek out diligently violators of the Constitution, to proceed against them, of whatever age, rank, condition, order, dignity, and preeminence they were, and to punish them with suitable penalties, as being strongly suspected of heresy, giving with that object free power to invoke, if necessary, the aid of the secular arm. His Holiness renews to us today the command of his predecessor and as a result of his Apostolic solicitude, he urgently invokes the aid and support of Catholic Princes, for the execution of his Bull in their dominions; he tells them they are set by God to be defenders of the Faith, and Protectors of the Church, and to animate their zeal to fulfil these glorious functions. His Holiness reminds them of these beautiful words of the pious Emperor Charlemagne in the first Tit. of his Capitularies, Ch. 2: 'We cannot possibly recognize as faithful to us those who show themselves unfaithful to God and to their priests.'

"Such, my very dear brethren, is the ardent zeal which our Holy Father the Pope exhibited for the destruction of the societies and Assemblies of Freemasons.

"For these reasons, in pursuance of the intentions and orders of His Holiness, and in execution of his Bull, we order that it be published at the altar of each parish of this city, and that all, those who are engaged in the Societies or Assemblies of these so- called Freemasons, or called by whatever name, withdraw from them altogether, and for ever renounce them with true repentance for having ever taken part in them, that for this purpose they address themselves to Us or to the Reverend Father Inquisitor, or to one of our Vicars General, that they furnish absolutely unequivocal marks of their perfect obedience to the voice of the Vicar of Jesus Christ, and that they put themselves in a state to profit by the grace of the Jubilee just expiring, to receive absolution from the Excommunication reserved for the Holy See, which they have unhappily incurred.

"And since we cannot be ignorant that there is in this city a book in manuscript containing the rules of these Societies of so-called Freemasons, as well as the signatures of those who

have joined them, we strictly command, under penalty of Excommunication, that it be given unreservedly into our hands, or those of the Reverend Father Inquisitor; and we likewise command under the same penalty those who know where the book is, without delay, to inform us or the Reverend Father Inquisitor, or one of our Vicars-General.

"If anyone, which God forbid, is so blind and hardened as to continue still in these Societies of so-called Freemasons, or called by another name, let him know that we will proceed against him with the utmost rigor of the Law.

"And this our present Command shall be read and published at the altars of the Parishes, and in all the Communities of men, Secular and Regular, and affixed to the doors of the Metropolitan Church, and of the Parish Churches.

"Given at Avignon in our Archiepiscopal Palace, July 22nd, 1751.

(Signed) Joseph, Archbishop of Avignon, "per Monseigneur Philip, Secretary."

It may be explained that the term "Regular" is applied to a cleric member of any of the Religious Orders or Congregations, and the term "Secular" to one who is in holy orders, but not a member of any Religious Order or Congregation.

It has been stated by some writers that the Pope was instigated to issue this Bull by the solicitations of the King of Naples and others because, being himself a Freemason, having been initiated into the Order some years previously, he might, by such means, stifle suspicion and calm the minds of the bigoted, ignorant, and weak.

Bower says that Benedict XIV was a man of untainted character, of extraordinary parts, and in every respect worthy of and equal to so high a station. He undertook in the very beginning the Herculean labour of cleansing the Church as well as the court, and

extirpating the many crying abuses that had taken deep root in both. But his diminishing the number of festivals, his abolishing some vain and senseless ceremonies, his dislike of the grosser superstitions that prevailed in the Church, and his undisguised disapprobation of the many pious, or rather, impious, frauds, countenanced or connived at by his predecessors, gave great offence to sone bigoted Cardinals and procured for him the odious denomination of the Protestant Pope from the deluded multitude. He was a generous and munificent encourager of learning and himself a most learned writer."

One immediate result of the publication of this Bull was that the Order was reanimated in Naples and the members of the Fraternity became more numerous and zealous than ever before. At first, however, Charles III of Naples, influenced by the Bull, prohibited Freemasonry throughout his dominions, but so soon changed his views that in the following year - 1752 - he entrusted his son's education to a Freemason and priest, whom he also appointed to be his own confessor.

The Bull of Benedict XIV gave fresh courage to the clergy surrounding the Austrian throne, and renewed efforts to suppress Freemasonry were made. The Empress, however, although she is said to have been bitterly opposed to the Craft, held her hand and it is stated, with some show of authority, that she visited a lodge in company with one of her ladies, both disguised as men, in order to assure herself that none of the fair sex were admitted to the Order. Having satisfied herself on this point she retired.

In Spain, Fernando VI, immediately on the publication of the Bull, issued a pragmatica in which he forbade the formation of lodges under pain of the royal indignation and punishment: all judges were required to report delinquents and all commanders of armies and fleets to dismiss with dishorror any culprits discovered in the service. One Tournon, a Frenchman, resident in Spain, was convicted of practising the rites of Freemasonry and after a tedious confinement in the dungeons of the Inquisition, was finally banished from the kingdom. On the 2nd of July, 1751, Father Joseph Torrubia, a member of the Inquisition, obtained from Ferdinand - VI a decree condemning Freemasons to death without the benefits of a trial of any kind. It is stated that he traitorously caused himself to be initiated into the Order so that he might be in a position to betray the members of the Inquisition. There is a report of his still extant which mentions that there were at that time no fewer than ninety-seven lodges in Spain.

(To be continued)

----o----

When the Sun Runs Low

By Bro. L.B. Mitchell, Michigan

Every season shows its best and 'tis left for us to see,
What in special things they mean to the soul's mentality.
E'en the winter brings its gleam to the frosty, sparkling snow,
That is nature's brightest seen, when the sun runs low.

And 'tis then that 'neath the porch as the sun creeps to the sky,
That a vision comes to me that the summer days deny;
For it through my window gleams in its kaleidoscopic glow
In its glory round the room, when the sun runs low.

And it really seems to me that when nature's heart so kind
Trusts all to us to be in our consciousness refined,
'Tis for us when the outdoors, changed from color to the snow
To respond to that which comes when the sun runs low.

And 'twould also seem that this, nature's compensating plan,

Holds the beautiful in trust for its conscious creature, man.

For when comes his afternoon with its sunset's golden glow

It should bring the thought of rest when the sun rus low.

THE FIRST RECORDED INITIATION IN ENGLAND

BY BRO. DUDLEY WRIGHT, ENGLAND

"At Neucastell the 20 day off May, 1641. The quilk day ane serten nomber off Mester and others being lafule conveined, doeth admit Mr the Right Honerabell Mr Robert Moray, General quarter Mr to the Armie of Scotlan, and the same bing aproven be the hell Mester off the Mesone of the Log off Edenroth, quherto they heaue set to ther handes or markes. A. Hamilton, R. Moray, Johne Mylln. James Hamilton."

THUS RUNS the entry of the first ascertained recorded Masonic initiation on English soil into Speculative Freemasonry. It is the record of the initiation of one of the most remarkable men of his time. His name, by writers other than himself - for he always signed his name in bold characters as "R. Moray" - is spelt variously as Moray, Murray, and Murrey, and a singular mistake occurs in the standard edition of Evelyn's Diary, where the entries occur as "Murray," while in the Correspondence, the only letter that appears from Moray is, of course, signed in the correct manner, with the result that both forms appear in the General Index. In Chester's Registers of Westminster he is described as a son of Sir Robert Moray of Craigie, by a daughter of George Halket, of Pitferran, but Burke's History of the Landed Gentry and other authoritative works of reference state that he was a son of Sir Mungo Murray, and this undoubtedly is correct.

Sir Robert Moray was a descendant of an ancient and noble Highland family. He was educated partly at the University of St. Andrew's and partly in France, in which country he secured military employment under Louis XIII. He gained very high favour with Cardinal Richelieu, to such a degree that French historians have remarked that few foreigners were so highly esteemed by that great minister as was he. It was possibly through the influence of the all-powerful Cardinal-statesman that Moray was raised to the rank of Colonel in the French army. When, however, the difficulties of Charles I increased, Moray returned to Scotland and was appointed General of Ordnance when the Presbyterians first set up and maintained their government. He was in charge of the Scottish army at Newcastle at the time of his initiation, which took place two months before that city was evacuated by the soldiers. Moray was knighted at Oxford on 10th of January, 1643, by Charles I.

Moray was also on good terms with Mazarin and fought with his regiment in Germany, and, in 1645, he was made a prisoner of war in Bavaria. About the same time he was appointed Colonel of the Scotch regiment in succession to James Campbell, Earl of Irvine, and he was nominated by the Scots as a secret envoy to negotiate a treaty between France and Scotland, by which it was proposed to attempt the restoration of Charles I. His release in Bavaria was therefore obtained and he returned to England. In December, 1646, when Charles was with the Scottish army in Newcastle, Moray prepared a scheme for the escape of the king. One, William Moray, afterwards Earl of Dysert, provided a vessel at Tynemouth, onto which Sir Robert Moray was to conduct the king, who was to assume a disguise. The king put on the disguise and even went down the back stairs with Sir Robert, but fearing that it would scarcely be possible successfully to pass all the guards without being discovered "and judging it highly indecent," says Burnet, "to be taken in such a condition, he changed his resolution and went back"

After the accession of Charles II to the throne of Scotland, Moray, in May, 1651, was appointed Justice-clerk, an office which had been vacant since the deprivation of Sir John Hamilton, in 1649. A few days afterwards, he was sworn as a privy councillor, and, in the following month, was nominated a lord of session, though he never officiated as a judge. His various appointments were, however, merely nominal, in order to secure his support to the government, particularly if it be true, as Wood asserts, that "he was presbyterianly affected." His uncle, the Rev. John Moray, was a great opponent of the bishops and suffered imprisonment for his opinions. However, at the Restoration, Sir Robert Moray was re-appointed justice-clerk and a lord of session, in addition to being made one of the lords auditors of the exchequer.

The Royal Society may be said to have been founded by Moray: it was certainly the outcome of suggestions made by him, and Bishop Burnet says that "while he lived he was the life and soul of the Royal Society."

A quibble has frequently been raised over the statement made by writers that Moray was the first president of the Royal Society, since the name of Viscount Brouncker appears in that capacity on the Charter. Moray was the sole president of the Society from its first formal meeting on 28th November, 1660, until its incorporation on 15th July, 1662, with the exception of one month from 14th May to 11th June, 1662, during which short period Dr. Wilkins occupied that honourable position, though in a Latin letter addressed to M. de Montmor, president of the Academy at Paris, dated 22 July, 1661, he styled himself "Societatis ad Tempe Praeses." Nor is too much to say that it was through his influence the charter of incorporation was obtained. He was the bearer of the message from Charles II to the effect that his Majesty Approved the objects of the Society and was willing to encourage it and, generally he was the organ of communication between the king and the Society. Moray was also the prime mover in the framing of the statutes and regulations.

Wood, the well-known Oxford historian, states that he was "a single man and an abhorrer of woman," but here he is in error, for he married the Hon. Sophia Lindsay, elder daughter of the first Earl of Balcarres, who died, without issue, at Edinburgh, and was buried at Balcarres on 11th January, 1653. If the daughter inherited the tastes and pursuits of her father, the marriage must, indeed, have been a felicitous one, since it is recorded that Sir David Lindsay, the first Earl of Balcarres, "chose a private life without ambition, was learned, and had the best collection of books in his time and was a laborious chymist. There is in the library of Balcarres ten volumes written by his own hand upon the then fashionable subject of the philosopher's stone." He was raised to the peerage when Charles I visited Scotland in June, 1633.

After the death of his wife, which apparently affected him greatly, Moray lived, apart from his philosophical meetings, a hermit-like existence. In a letter dated 23rd February, 1658, he wrote to a friend who had accused him of being in love:

"If you think no more of a mistress not take more pains to look after one than I do, I know not why one may not think that you may lead apes among your fellow virgins when you

dy. You never maet with such a cold wooer as I: since ever I came to this place I never visited male nor female but two or three cousins, and they never three times. The truth is I never go out of doors but to the church except I have some glasses to make, and then I go to the glass house. Nor do I receive visits from anybody once in two months, except it be the commander, so that I am here a very hermit."

In his correspondence with Kincardin during that year (1658), he describes how he was making chemical experiments on a large scale. At one period, when he was at Maestricht, he had two rooms with a kitchen and cellar. One of the first he converted into a laboratory and there he spent his days in perfect content. "You never saw such a shop as my laboratory," he wrote, "so there's a braw name for you, though means matters." He constantly speaks of his chemical labours in the language of an enthusiast. "It is somewhat considerable that I afford you such volumes in the amount of my chemicall operations. I have had seven stills going these two days with one fire, most upon juniper berries, some with water, some with sack, and some dry."

Moray was naturally of a retiring disposition. During a portion of his life he was called upon to take up a prominent position, but he never cared to be "in the limelight" in politics and he did his best to keep out of the political arena altogether. His books, his chemical furnaces and retorts, his music, his medical and mechanical investigations, and his philosophical friends were more to him than "such stuff," as he once impatiently caged politics. He was happier, far more satisfied to be President of the Royal Society than Deputy Secretary for Scotland, Lord of Commission, or Privy Councillor. There are few characters in history, particularly among those who have undertaken peculiarly difficult, and even dangerous, diplomatic tasks, so generally revered as was Sir Robert Moray. Birch, one of the historians of the Royal Society,describes him as being "universally loved and esteemed and eminent for his piety, spending many hours a day in devotion in the midst of armies and courts. He had an equality of temper in him that nothing could alter, and was in practice a stoic, with a tincture of one of the principles of that sect, the persuasion of absolute decrees. He had a most diffused love to mankind and delighted in every occasion of doing good, which he managed with great zeal and discretion. His comprehension was superior to that of most men. He was considerably skilled in mathematics and remarkably so in the history of nature."

Nor is Birch a solitary appreciator of his character. Bishop Burnet, a historian of higher rank, styled him the "wisest and worthiest man of his age"; and, on another occasion, he

wrote: "I have every joy that next to my father I owe more to him than to any other man." To Evelyn he was a "deare and excellent friend"; Sheldon, the Archbishop of Canterbury, was absolutely won by his charm of manner; Pepys speaks of him as "a most excellent man of reason and learning, and understands the doctrine of music and everything else I could discourse of very finely"; while his sovereign and personal friend, King Charles II, tersely gave expression to his independence of character by the statement that he (Moray) was "head of his own church." A writer in the Scottish Review for January, 1885, said: "To the beautiful and remarkable character of Robert Moray justice has yet to be done. Few men of so strong and decided a personality have left behind them so little trace upon the public documents of their time: except in a few Privy council letters his signature does not appear at all." A writer in the Biographica Britannica says that "his general character was excellent in the highest degree. He was beloved and esteemed by men of every party and station."

But these expressions of opinion found some exception. Was ever man placed in a position of responsibility and influence who did not encounter enemies? From 1660 to 1670 the infifience of Moray affected the whole course of the Scottish government, and he guided, controlled, and supported Lauderdale against the cabals that were formed to oust him. Thus it was that Sharp, Alexander Burnet, and other apostles of repression came to look upon him as an enemy to be dreaded, and one, Lord Glencairn, made an attempt to break and ruin him. A letter was pretended to be found at Antwerp, as written by him to one William Murray, formerly whipping-boy to Charles I. This letter gave an account of a bargain alleged to have been made by Moray with another man for murdering the king, the plan to be put into execution by William Murray. Sir Robert was questioned and put under arrest, and the rumour got abroad that he had intended to kill the king, but, says Burnet, the historian, "upon this occasion Sir Robert practised in a very eminent manner his true Christian philosophy without showing so much as a cloud in his whole behaviour."

It was in the society of such men as Andrew Marvell, John Evelyn, and Robert Moray that Charles II loved to linger; his delight was not, as some have asserted, in consorting with less noble types of humanity. Wood is of opinion that the degree of intimacy existing between Charles II and Sir Robert Moray was probably more upon a philosophical than a political basis "for he was employed by Charles II in his chemical processes and was indeed the conductor of his laboratory." Birch says that it was Moray who first interested the sovereign in philosophical pursuits. Charles II was a frequent visitor to the laboratory in Whitehall, which, though nominally Moray's workshop, is said to have been conducted by him for and on behalf of the king, and there may be truth in the opinion more than once expressed that Charles II was also a royal initiate of the ancient and honourable order known as Freemasons. In any case, assuming, which is very unlikely and improbable, that

Sir Robert Moray was the first non- operative to be initiated into the mysteries of the Craft in England, Freemasonry has no reason to be ashamed when it looks to the rock whence it was hewn.

Moray was the friend and benefactor of the well-known mystic, Thomas Vaughan, who, says Wood, settled in "London under the protection and patronage of that noted chymist, Sir Robert Murray, or Moray, Knight, Secretary of State for the kingdom of Scotland." At the time of the plague, Vaughan accompanied Moray to Oxford and the latter was with Vaughan when he died there. Vaughan was buried in the church of Aldbury, or Oldbury, about eight miles from the university city, "by care and charge of the said Sir Robert Moray." This was in 1673, shortly before Moray's own death and but a few hours after he had informed Wood of the passing of Vaughan.

Moray's life came to an end in a very sudden manner. It occurred on 4th July, 1673, and Burnet, recording the event, wrote: "How much I lost in so critical a conjuncture, being bereft of the truest and faithfullest friend I had ever known: and so I say I was in danger of committing great errors for want of so kind a monitor."

Under date of 6th July, 1673, Evelyn wrote in his Diary: "This evening I went to the funeral of my dear and excellent friend, that good man and accomplished gentleman, Sir Robert Murray, Secretary of Scotland. He was buried by order of his Majesty in Westminster Abbey," and then he added in a footnote: "He delighted in every occasion of doing good. He had a superiority of genius and comprehension." Moray was not only buried in the Abbey by the King's express command, but also at the King's personal expense. His grave is by the Vestry, door, close to the grave of Sir William Davenant, sometime laureate to Charles II; the name appearing in the register as "Sir Robert Murray."

His memory remained green with John Evelyn, for six years afterwards - on 11th July, 1679 - writing to Dr. Beale, he said, referring to the Royal Society: "You know what pillars we have lost, Palmer [Dudley Palmer, d. 1666, one of the first council, with Moray, of the Royal Society], Moray, Chester [Dr. John Wilkins, Bishop of Chester], Oldenburg, etc."

Evelyn made frequent mention of Moray in his Diary, as will be seen from the following excerpts:

"9th March, 1661. I went with that excellent person and philosopher, Sir Robert Murray, to visit Mr. Boyle at Chelsea, and saw divers effects of the coliple for weighing air."

"9th May, 1661. At Sir Robert Murray's, where I met Dr. Wallis, Professor of Geometry at Oxford, where was discourse of several mathematical subjects."

"22nd August, 1662 (the day after Evelyn was sworn one of the Council of the Royal Society), I dined with my Lord Brouncker and Sir Robert Murray."

"25th January, 1665. This night being at Whitehall his Majesty came to me standing in the withdrawing room, and gave me thanks for publishing The Mystery of Jesuitism, which he said he had carried two days in his pocket, read it, and encouraged me; at which I did not a little wonder; I suppose Sir Robert Murray had given it to him."

"19th July, 1670. I accompanied my worthy friend, that excellent man, Sir Robert Murray, with Mr. Slingsby, Master of the Mint, to see the latter's seat and estate at Barrow-Green in Cambridgeshire."

Wood, recording the demise of Moray, wrote: "He had the king's ear as much as any other person and was indefatigable in his undertakings. . . . He was most renowned chymist, a great patron of the Rosi-Crucians, and an excellent mathematician. His several relations and matters of experiment, which are in the Philosophical Transactions (of the Royal Society, many of which referred to the phenomena of the tides) show him to be a man well vers'd in experimental philosophy."

After his initiation into the Craft there is only one other record of his attendance at a meeting of the Lodge of Edinburgh, which was on 27th July, 1647, on the occasion of the admission of "William Maxwell, doctor off Fisick ordinate to his Maj'stie hines," when he signed the minute of the meeting. ln his correspondence, however, he frequently made use of his Masonic mark (a five-pointed star), particularly in his correspondence with Lauderdale, and this has been reproduced in the Lauderdale Papers without comment, beyond the mere statement that Moray frequently made use of his Mason mark when he referred to himself or had anything of importance to communicate. If this had been an unusual occurrence in correspondence at that day one would think that more notice would have been taken of such an incident.

An interesting story might be woven around "Moray and his Circle," for the men who composed that circle bore names which are familiar to every student of the history of the Craft. Such men as Wren, Ashmole, Brouncker, and others, all of whom are accredited with having been initiated into Freemasonry. Moray's name, together with that of Christopher Wren, is to be met with on almost every page of the early volumes of the Journal of the Society.

It is also of interest - may it not even be said, of significance - to compare the constitutions of the Royal Society with those of the Masonic Order. Sprat, the earliest historian of the Royal Society, says that they freely admitted men of different religions, countries, and professions. "This they were obliged to do, or else they would come far short of the largeness of their own declarations. For they openly profess not to lay the foundation of an English, Scotch, Irish, Popish, or Protestant Philosophy, but a Philosophy of Mankind." Members were elected by ballot, being proposed at one meeting and balloted for at another. The duties of the President were to call and dissolve the meetings, to propose the subjects for discussion or experiment, to regulate the proceedings, to change the enquiry from one thing to another, to admit the members elected. The President, on his installation, took an oath as follows: "I . . . do promise to deal faithfully and honestly in all things belonging to the Trust committed to me, as President of the Royal Society of London for improving Natural Knowledge. So help me God." Whatever, however, may be the deductions on this ground, it will unhesitatingly be admitted that none could more have sought the study of the liberal arts and sciences that came within the compass of his attainment than did Brother Sir Robert Moray, the first known initiate into the Craft of Freemasonry on English soil.

MASONRY IN GREECE

BY BRO. B.T. CANACARI ROUFO, GREECE

IT WILL be difficult for our American brethren, citizens of such a progressive nation as the U.S.A., to understand the feeling of antipathy and hate - caused by ignorance and superstition - with which Freemasonry is viewed by all classes in Greece. Unfortunately the Turkish rule, extending over a period of more than five hundred years, made education amongst the Hellenes almost impossible. What little education was given, was through the devotion of the priests who taught their pupils at night, in lonely caves or cellars, so as to escape the vigilant eye of the Turkish soldiery, ever ready to massacre and destroy the "unbelieving Giaour." The priests themselves were often fairly illiterate, but were fired with such patriotic enthusiasm as to keep the feelings of this enslaved people in a state of constant revulsion against the barbarous Turkish yoke.

We all know that ignorance is the mother of superstition and, unfortunately, Freemasonry in Greece has much to fight against in that line. As an example I will mention the idea an old servant of ours has concerning Freemasons; she came to me one day very shocked, almost terrified, to ask me if it were true that I was a Mason, as she had been told that the Masons commit sacrilege by putting the church ikons in a row and then kicking them with their right leg! Why precisely the right leg, I could not find out, but that remained her unshakable belief, despite all my attempts to prove the contrary.

Some years ago there was a flourishing lodge in the town of Patras which worked secretly owing to the feeling against Masonry. However, one evening whilst the lodge was sitting, the alarm was given just in time for the members to escape, some of them being obliged to jump frown the windows, owing to their place of meeting having been discovered and the house set on fire and burned down.

Freemasonry was first introduced into Greece by Brother Dimitrius Rhodcanaki, who had lived many years in London and who was a personal friend of the then Prince of Wales, afterwards King Edward VII. He was initiated there and was promoted later to the highest degrees. Later on, before returning to settle in his native country, he obtained the permission to found a Supreme Council of 33d of A.'. and A.'. Scottish Rite in Athens, which Supreme Council he did indeed found in 1872, after having first founded the Grand Orient of Greece in 1868, and which was recognized by the principal Masonic powers of the world. Unfortunately petty quarrels and misunderstandings later on brought dissension into the fraternity and for many years Freemasonry labored not only under external warfare, but also under internal misunderstandings, which discord, despite repeated attempts at reconciliation, finally brought about the closing down of all the lodges and the complete ceasing of all Masonic work in 1906.

However, the true Masonic spirit was too strong in a great number of the brethren to allow for the total eclipse of Masonry in Greece, and within the same year (1906) a committee of the Worshipful Masters of the former lodges was convoked to insist upon the reorganization of the Grand Orient and Supreme Council, and of the reopening of the lodges. The committee consisted of the following:

Brother Th. Zacharopoulos, W.M., Lodge Marathon.

Brother G. Cephalas, W.M., Lodge Panhellenic.

Brother S. Nagos, W.M., Lodge Promethus.

Brother Ar. Schortzanitis, W.M., Lodge Rigas Ferraios.

Brother Const. Angelopoulos, W.M., Lodge Skenderbeys.

The Grand Orient of Greece, which is dogmatically under the Confederate Supreme Hellenic Council, 33d, was greeted and recognized by the Masonic world. It opened its works in a new house, properly and suitably furnished (always allowing for great lack of means) on September 15, 1907.

Since that time Freemasonry has made great strides in the promulgation of the Masonic idea. Especially since the World War was at its height, the demand for initiation has been so great as to make it almost impossible to keep up with the rush. There are five lodges working in Athens, besides the Lodges of Perfection and the Chapters "Heredom," two of which "The Phoenix," with Brother Dr. Y. Margaritis, Grand Secretary, a most learned and industrious Mason, as W.'. M.'., who, despite the strenuous calling of a physician, manages by working late into the night to give interesting and instructive addresses very often in his lodge, and also in the Lodge Skenderbeys, under Brother N. Noe, who is also an indefatigable W.'. M.'., is working at high pressure. The Lodge Miaoutis is also making excellent progress at Piraeus, where there is a Chapter as well.

In Salonica the Masonic movement is exceptionally good, owing to the amount of European commerce which passes through the port. Also the Municipal Council has voted the gift of a central and exceptionally well-placed plot of ground as a site for a Masonic Hall.

In Athens we are unfortunately laboring under the great difficulties of the housing problem, as our means do not yet allow us to buy a house in a sufficiently central portion, or to build a Masonic Hall of our own. However, we are able to help our brethren in urgent cases of want, etc., and are always only too glad to welcome any brother who may come to us from over the seas or from any foreign land.

Our former Excellent Supreme Commander, Brother Y. Cephalas, a learned and honored member of our Order, who unfortunately was obliged by family reasons to resign his post, was so fortunate, through his great devotion to Masonry and his remarkable knowledge of Masonic law and history, to be able during his command to make our Hellenic Supreme Council the founder and godfather, as it were, of the Servian Supreme Council by the consent and approval of the international confederation of Supreme Councils.

We are now working under Brother C. Angelopoulos, M.'.W.'. Grand Master, and Brother P. Calogeropoulos, Excellent Supreme Commander of the Supreme Council, both Masons of long standing, much beloved in the Craft for their truly Masonic characters, moulded in

the furnace of discord and war into true, honorable, sweet-tempered and withal dignified men, they being among the first initiated into the Craft in Greece, and despite all the tribulations of the Order have ever kept to their posts and encouraged the younger brethren with their great knowledge and patience.

The Grand Orient has lately adopted the practice of giving receptions to the women relatives of our members as a means to make Masonry better understood.

Two or three brethren, a few months after their religious marriage, have consented to the Masonic recognition of their marriage; also we frequently have fetes for the adoption of Masons' sons, which can only take place when the boys have reached the age of eleven or twelve years. By these means we have been able to do excellent work and have gained many renowned lawyers and men of high standing and integrity. I believe Freemasonry in other nations does not have the recognition of marriage as we do, so that perhaps it might interest readers of THE BUILDER to have a description of the ceremony and a translation of the ritual, which is most impressive. (We have asked Brother Raufo to give us an article on this subject. - Editor.)

Recently the Grand Orient of Greece has been able to open lodges in Constantinople, Alexandria, Smyrna Cyprus, and in many of the towns of the Near East. As in ancient times the light of learning came out of the East and spread over the face of the earth, so let us hope that the day has come when the true light of freedom and knowledge will once more shine forth in all its splendor in the Near East, where there are at millions of shackled souls waiting for the refreshing and warming rays of the Eternal Truth.

I should like my closing words to express the gratitude which Greek brethren feel toward the United States of America which has always stood up for Freedom - not only as an ideal, but as a reality - and which has helped so much to the end that justice should at last be done to our long-suffering people after three and a half years of physical as well as moral tyranny. Greece always looks to America as a truly unbiased judge who is willing in a just cause to lend a helping hand to the weak.

----o----

WHATE'ER MY TASK

BY BRO. GEORGE U. FREE, IOWA

It may not be my task to build
The taper spire, of giddy height;
It may not be my part to gild
The dome which throws back Heaven's light;
Another hand, more skilled than mine,
Must shape the keystone's perfect wedge,
Some other trace the fair design,
The copestone set on topmost ledge:-

But I am given strength and skill
To do the work assigned to me;
Whate'er my task, it is God's will
That I perform it worthily,
A living stone make fit to grace
The Temple's walls, and help them rise-
Although it fill but humble place-

A little nearer to the skies

I may not be inspired to draw
On trestleboard a noble plan,
Nor hew the column void of flaw,
Nor raise the arch of graceful span;
I may not grave the cherubim,
Nor mold the candlestick, or sea;
To shape the wing of seraphim
May be a task too great for me:-

But if my hands, by patient care,
Some simple stone may fashion true,
So it shall pass The Builder's square,
Though in the wall deep hid from view
'Twill be enough. Be this my prize;
No recompense beside I'll ask,
If I may help the Temple rise
To grander heights, whate'er my task.

----o----

There are three words that sweetly blend,

That on the heart are graven,

A precious, soothing balm they lend,

They're Mother, Home and Heaven.

- Mary J. Mackle.

TRAVELING IN FOREIGN PARTS

IN ONE of the Masonic degrees the desire to "travel in foreign parts" is accompanied with the confession that a Master's wages could be obtained only through the possession of a certain secret.

The Master Mason's "secret" is essential to the full enjoyment of a Mason's travels in foreign parts. Undoubtedly many of the Fraternity spent months overseas and returned to America unaware of the abundance of Masonic evidences that had surrounded them on every hand. Many of these brethren were denied the opportunities of Masonic research through military restrictions on liberty of movement. This does not explain the full count, however. Occasionally in my embarkation work I met homeward-bound Masons who had had great latitude of action. Soldiers who had been stationed in Paris for months scarcely knew of the existence of the excellent Masonic Clubs there.

Hundreds of Masons visited Paris yet never thought of making a pilgrimage to the grave of Lafayette. They cannot tell you the name or location of the Cathedral in that city over whose large doors are carved the Square and Compasses. So, they have returned from foreign countries and did not receive Master's wages.

The leaders who were active in forming Masonic Clubs in the A.E.F. may be grouped into three general classes: those who sought the benefits of social intercourse only, those who desired to continue intellectual fellowship on Masonic themes, and those who combined the social and intellectual into a well-balanced Club.

The former were purely dancing and banqueting organizations. They did much good in attracting the brethren like-minded into associations where the American atmosphere was dominant. The second class served a great purpose because the papers on Masonic themes, and the addresses by skilled brothers, developed a zeal in younger and more unskilled Masons to take up a study of the Fraternity. Their activities also in creating funds for benevolent purposes brought good results in their train.

The ideal clubs combined the two ideas above stated. Amid scenes and customs so different from American life the significance of the clean, American social life made its irresistible appeal. Also, the messages that every building, hillside, and landscape were telling, awakened an appreciation of the labors of Craftsmen long since departed.

In the early Fall of 1918 I had the privilege of visiting the dungeons beneath the Castle in Brest. These excavations dated back to Roman days. Our party was led by an ancient French peasant who delivered in singsong voice and with an execrable patois, a lecture on the marvels of this Castle and its dungeons. He pointed dramatically to the cave, or cistern, down which condemned wretches were hurled upon upturned spears. At the very climax of his blood-curdling periods, one of our party exclaimed in low voice, "Oo la! la!" The rage of the guide is beyond my powers of description. But it demonstrated the first shock of young America rubbing elbows with old Europe.

To develop weekly programs that would hold and please the Craft taxed the powers of the club leaders. One of the best ways to create enthusiasm was employed by many of our clubs. We called it "The roll by States." Native sons were expected to respond with some information as to Masonic activity within the bounds of their jurisdiction. In this way the divergences in ritual and otherwise came to the surface and young Masons began to ask questions as to the whys and wherefores. Incidents of interest were recounted, and the general effect was a broadening of the Masonic horizon of the brethren present.

In our Port Masonic Clubs we constantly invited homeward-bound Masons to recount their experiences in Europe from a Masonic standpoint. Thus we secured many interesting stories. The Major of a certain Battalion that saw service in Italy told us one evening of his presence in Rome, at a Convocation of the Italian Scottish Rite. The King and many of his ministers and military leaders were present, as well as a representative body of Americans. One of the Italian courtiers gave a concise and significant explanation of the sudden and uncalled for collapse of the Italian line in northern Italy, in the Spring of 1918. This break is what caused American and other allied re-enforcements to be hurriedly sent to Italy. Treachery on the part of certain elements of Italian life had entered into secret understanding with Austria to overthrow the Italian government and set up a new form of government in Rome. Emissaries from Rome disseminated propaganda among the Italian troops that destroyed their morale. This nefarious conspiracy was detected by the government, counter-action started, the Austrians checked and the fond dreams for a new-old Empire shattered.

Master Masons have a genius for practical works of "brotherly love, relief and truth." Consequently war orphans were adopted; money sent to war orphan funds; worthy distressed Masons were relieved of their embarassments; sympathetic messages were sent to bereaved homes in America. One form of relief was, in my judgment, unique in the annals of the war. The casualties of officers in combat organizations were so great that the government began to examine and commission many non-commissioned officers as second lieutenants. These soldiers were gathered in St. Aignan Camp, a concentration center which was properly dubbed "Saint Agony." As soldiers, these men had had everything provided for them by the army. As officers, they must buy everything and also pay their own mess bill. Being unprepared for this emergency, it produced great embarrassment and actual distress with no governmental relief. To outfit himself even modestly meant for each lieutenant an outlay of at least 300 to 500 francs. In this predicament, Bro. Sergeant Starkey secured permission to visit Masonic Headquarters in Paris where he laid before our Overseas Mission the distresses of his fellow officers and prayed relief. The Mission gave assurances of help and immediately sent one of their number to St. Aignan. He interviewed the Commanding Officer who confirmed the fact. As a result, our Masonic Mission deposited 25,000 francs with Col. O.S. Perry, Maj. McCatharan, and Sgt. Sharkey to be loaned to deserving Masons on their personal notes. In this way 74 candidates for commissions, and already commissioned second lieutenants, received 300 francs each, and were able to assume their new rank in a manner befitting them. The effect of this Masonic service was deep and lasting on those of our forces who learned the story.

Our clubs were keenly alive to observe our stated American special days. Throughout the A.E.F. Easter Sunday received special attention by the Craft. I give a characteristic program which reflects the general observance of the dav wherever we had clubs.

BREST MASONIC CLUB

EASTER PROGRAM

IN THE FEDERES THEATRE

APRIL 20, 1919

Band from Camp Pontanezen

Onward Christian Soldiers Audience

Invocation E. C. Perrington

Vocal Solo Miss R. Beatty

"Calvary," Vaughan

Band from Camp Pontanezen

Duet Lawry and Beatty

"Confidence," Nevin

Introductory W.R. Holland

Sermon C.F. Irwin

Easter Lilies"

Vocal Solo J. D. Lawry

"Resurrection," Shelley

Band from Camp Pontanezen

Benediction

On Memorial Day the Clubs were zealous to visit the cemeteries and place wreaths on Masonic graves. In Base No. 1 the united clubs sent a large delegation to the Base Cemetery where flowers were deposited and an oration delivered by one of the brethren. Square and Compasses Club at Pruniers decorated Masonic graves and held memorial services. Trowel Club at Gievres gathered 100 Masons who marched to the American Cemetery, decorated six Masonic graves and took photographs which were sent home. Square and Compass Club at Romorantin banqueted with 175 Masons present. Trowel Club held a Masonic Memorial Service that evening in the main "Y" auditorium with 800 men present, with Red Cross and Y.W.C.A. women as special guests.

The clubs exhibited much originality in preparing special banquets. Their favors were artistic and showed good taste. One club secured miniature lambskin aprons of correct design and distributed them to their guests. Another club had a bronze pocket-piece struck. Several had silver pocket-pieces. The St. Nazaire Clubs had brass match-box holders for Masons and napkin-rings for our lady guests, each with Masonic emblems. One club had silk tri-color flags about ten by eight inches, with clasped hands and the names of the local French Lodge and the American Club stamped in gold.

At its last elaborate banquet held on June 4, 1919 the Montoir Masonic Club prepared a menu that is interesting. It was a "Homeward Bound" Banquet.

"HOMEWARD BOUND" BANQUET

OF THE MONTOIR MASONIC CLUB

Camps Montoir and Guthrie - Base Section 1, A.E.F.

WEDNESDAY, JUNE 4th. 1919

Brethren called from Labor to Refreshment at 8:00 P.M.

MENU

Cream of Tomato a la Hiram

Roast Pork a la King Solomon with Acacia Sauce

New Tyre Potatoes

Le Trait d'Union Asparagus

J'B'L'M Salad

Temple Pie

Gavel Cake and Ice Cream on the Square

Joppa Coffee Seafaring Punch

Nuts Raisins Cigars Cigarettes

The Montoir Masonic Club was organized on March 20th, 1919, with 150 charter members. Officers: Hon. Pres., Col. O.R. Cole, C.O. Camp Guthrie; President, Chaplain C.F. Irwin, Camp Guthrie; Vice Pres., Sec'y C.W. Harris, Y.M.C.A., Montoir; Secretary,

Private C.J. Novac, Montoir; Treasurer, Lt. W.W. Weyler, Guthrie. The Montoir Masonic Club did its bit for Masonry in the S.O.S.

On the occasion of giving a banquet at its headquarters in Paris, June 20th, 1919, the Masonic Overseas Mission sent a formal invitation to General John Pershing. General Pershing replied, courteously regretting his inability to be present due to military duties. In his letter he takes occasion to speak thus, "I wish to express my extreme regret as nothing would have given me greater pleasure. I have heard nothing but the highest praise of the results of your generous efforts in the American Expeditionary Forces, and desire to express to you personally my hearty thanks for the constantly helpful attitude you have assumed."

----o----

THE PRICELESS

BY BRO. L. B. MITCHELL, MICHIGAN

Do what we may, do we find as life unfolds its parts

That those things that are priceless here are locked in human hearts?

Though we may seek to prizes win, though we may strive for gold,

Yet, in our nature's there is that which hearts alone can hold,

And that the priceless, after all, made so by nature's art

Are things which in this world of ours repose within the hear

And he who would the priceless find in super-nature ways

Or worldly things, or both, but stays the measure of his days.

GOD IN PRISON

BY BRO. JOSEPH FORT NEWTON, IOWA

From time immemorial sermons, even the best of them, have been dry reading: but there is an exception to every rule, the which in this case is illustrated by the sermon published below. Dr. Newton's sermons, a few of them, are now published each month in a little pamphlet called "The Ambassador," and printed by The Murray Press, 359 Boylston Street, Boston, Massachusetts, and sells for fifty cents a year. To those who have read the many volumes of his sermons published hitherto this will be welcome news, especially to Masons, for it is not often that Bro. Newton speaks except on the themes beloved of the Fraternity.

"He delivered his strength into captivity, and his glory into the hands of the enemy." Psalm 78:61.

THESE WORDS form a stanza in a patriotic Psalm in which the singer reviews the history of his nation and how God dealt with it in days of old. The text brings us to the time of the old priest Eli and his two wicked sons, Hophni and Phineas, under whom the national faith suffered decline. There was war - always it was war in that antique world - and the army of Israel was in sore straits, having been driven back by the enemy. So it was decided to go to Shiloh and fetch into camp the Ark of the Covenant - an oblong box made by Moses to be a symbol of the presence of God, who dwelt between the sculptured cherubim upon the lid - in the hope of reviving the courage of the people by enlisting the honour of God on the side of their victory. The Ark was brought, and the battle took place, but the result was utter disaster in which the Ark was captured by the enemy. Hophni and Phineas were slain, and when the news was brought to Eli the old man fell back dead. Hence the words of the text, in which, as so often in the Bible, the writer struck a flash of insight which revealed far more than he himself discerned.

Let this scene from a battle long gone be a parable, if nothing more, of the process by which men are groping their way toward an interpretation of God in the experience of our time; a process brought to a crisis by the war, but not created by it. Only those who have kept pace with the deeper movements of the modern mind can realize how radical and profound has been the revolution wrought in its conception of God. For more than a decade our ideas of God have been in confusion, and when the fountain springs of faith are muddy the stream of life is troubled and uncertain. For our thought of God is fundamental. It is the fact by which we interpret all other facts. It decides our standard of ethics; it determines our view of man; it discloses the meaning of history. When for any reason our thought of God suffers defeat or eclipse we are left to fight a dim battle in a doubtful land, having nothing to supply an ultimate sanction to our ethic or to exert a modifying influence upon the ideas and policies round which the life of society revolves. Some final reference the human must have if "the three terms of thought" - the World, Self, God - are not to fall asunder and plunge us into pessimism.

Back of the war, beneath the tragic unrest of our day, one detects a haunting uncertainty not as to the reality of God, but as to His nature, His purpose, and His method of dealing with man. Slowly, in the midst of tumult and agitation of spirit, we are arriving at a more satisfying thought of God with which to confront the facts of sin, pain, and death. The most significant fact in the faith of our time is the discovery of "the weakness of God," to use the phrase of St. Paul, a conception which, if rightly interpreted, is not only new but true. For years it has been increasingly difficult for men to conceive of God as self-centred, self-involved, dwelling in static bliss, still less to interpret Omnipotence in terms "of the tawdry happenings of regal pomp and physical force," or as arbitrary, irresponsible power. Indeed, the vision of a God who can do anything, regardless of man, has disappeared, giving way to a profounder thought of God which not only makes Him more real, but brings Him nearer to us. Today God is thought of as finite as well as infinite, limited not only by His own character, but also by His purpose in the human enterprise, His action, in the human world, being conditioned by the character and development of man. If Tennyson could say, speaking of prayer,

"For so the whole round earth is every way Bound by chains of gold about the feet of God,"

we have learned that it is just as true to say that God is bound by gold chains about the wayward, wandering feet of man.

When a deeper word of truth is won from the mystery of the world it is the poets, the artists, the free and adventurous minds, who are the first to hear and proclaim it. The theologians arrive later, their function being not so much to discover truth as to relate it to other truth and set it forth in an order of ideas. Thus everywhere in the poetry and fiction of recent years we have been hearing of a finite, limited, struggling God - notably in "Jean Christopher" by Romain Rolland, the greatest novel of our generation - with much talk about "an unfinished God still in the making," whom we somehow, by heroic moral enterprise, help to liberate, if not to create. For example, in the last thrilling chapter of "The Great Hunger," by Boier, we read: "Therefore I went out and sowed corn in my enemy's field, that God might exist . . . So marvellous art thou, O spirit of man. Thou dost reap death, and in return thou sowest the dream of everlasting life. In revenge for thine evil fate thou dost fill the universe with an all-loving God ... The stricken mother had risen from the ocean of her suffering that here, in the daybreak, she might take her share in the creating of God." There is a sense, as we shall see, in which we may speak of the growth, or at least the increase, of God; but here the story-teller leaves us with the feeling that it is man who makes God rather than God who makes man.

Always it is so; when truth is seen anew it takes shapes fantastic, and often inverted, but it is still the truth if we have eyes to see it. Shaw and Wells, the two men who more than any others have won the ear of the world in our time, both see the truth of the finiteness of God out of its context, the deep difference between them being that Shaw holds the triumph of God in the world to be questionable, while Wells sees it to be inevitable. Shaw, who loves to shock us with his cleverness, talks glibly of a God who undertook to make a world but, not knowing His own mind, got muddled, and needs the help of man to save Him from defeat. In "God, the Invisible King," Wells tells us how he discovered a gracious Comrade God who is love, joy, courage, generosity, beauty, fighting for us and with us against the evil within and the confusion without - he was surprised when I told him that he had found what the Bible means by the Holy Spirit. But alas, above this happy God of the heart there hovers a veiled Being, dim, aloof, unknown - whether good, evil, or indifferent, we can not learn - to which God and man must alike bow. At first it seems to be only a camouflaged atheism, as if the universe were a Frankenstein monster which God did not create and is unable to control. But that is only seeming. It is in reality a protest of the human heart against a God who lives remote from human struggle, what William James meant when he said that God is not a gentleman with gloved hands disdaining the dust and dirt of the world, but is involved in our agony no less than our aspiration - history being His story as well as ours.

Yet in the human world God is, limited, not by any unknown awful Fate to which He must bow, but by the fact no less than by the purpose of creation. He limits Himself to make room for man, giving man a little province within His eternal providence that he may have a real life of his own, fetters Himself that man may be free. It is this seeming weakness and withdrawal of God that makes the glory and pathos of human life. Nor could it be otherwise if, as Keats said, this world is a vale not of tears but of soul- making. As we can only lead our sons so far - much as we should love to go with them all the way - so God must hide Himself from us that we may live our own life, and in seeking Him find ourselves. Else man would have no real moral character, no authentic spiritual achievement. Thus, alike by His nature and His eternal purpose, God has made Himself a prisoner in the House of Man. Once men thought of God as able any moment to withdraw from an obstinate nation or an inhospitable heart, but Hosea taught a deeper truth - "How shall I give thee up, Ephraim?" He could not do it without denying His nature and defeating His own ends. Involved not only in our origin, but equally in our development and destiny, God can not cast off, can not let us go. What love can not do God can not do. Love beareth all things, believeth all things, hopeth all things, finding its perfection in losing its life to save others, in dying to live. Because God is love He is bound to us, as we are bound to Him, forever, and in the long last He will see the travail of His soul and be satisfied.

While, as I have said, this mighty truth was forming in the minds of men before the war, it was the world-tragedy that made it first terrifying and the illuminating. Early in the conflict many were asking why God should allow such a calamity to befall humanity, and why, having allowed it, He did not stop it; but those questions were soon hushed. Slowly it dawned upon men that God could not prevent or stop the war, and that it would do no good if He did. No problem would be solved, no root of war removed. It was better for man to learn by tragedy, if in no other way - by his hide, if not by his head - that he was made for fraternity, and that God cares more for a brother than for His own glory. Not only did men see that the war was due to human improvidence and stupidity, but perhaps its most deeply felt religious truth was that God, instead of standing outside and looking on, actually revealed Himself anew in the struggle - in the courage of men, in the loyalty of women, in the pity of little children on both sides - Himself more wounded than any man or nation. Said a wounded British officer in a hospital:

"What I want to know, Padre, is, what is God like? I never thought much about it before the war. But now all seems different. When I am transferred to a new battalion I want to know what the Colonel is like. He bosses the show, and it makes a lot of difference to me what

sort he is. I realize now that I am in the battalion of humanity, and I want to know what the Colonel of the world is like. That is your business, Padre; you ought to know."

For answer the Padre pointed to an image of Jesus on the cross which hung on the wall, and both were silent, looking at that battered, wounded, bleeding Figure, nailed to a cross, helpless, defeated by the world, broken in all but spirit. After a while the officer said:

"God like that, Padre? No, no; God is almighty, Ruler of the world, King of kings. Jesus is splendid - he is like my friends at the front - sublime in his courage, his patience, his unbroken spirit. But tell me what God is like."

"Yes, God is like that," the Padre said, pointing again to the great Sufferer. "Jesus was weary, hungry, tortured, crucified, and he said, 'He that hath seen me hath seen the Father!' We have made an awful mistake about God, my friend. He is not off up in the sky. He is here. He suffers in and with the suffering of humanity. 'This is my body which is broken for you!'"

If we turn now to the Bible, and especially to the New Testament, we find that the symbol of God is not a throne of power, but a cross of sorrow, His emblem a Lamb slain on an altar. All through the teaching of Jesus one traces the truth that God is limited, hindered, often delayed, but always trying to redeem man. Take the parables. The Sower is successful in only one of four a cases. In spite of good soil and good seed the Tares make havoc of the wheat, and can not be got rid of until the harvest. The man with one Talent failed to make use of his powers, and God is helpless to do anything with him. The foolishly fond old father - whose sorrow and joy alike break our hearts - is as powerless to bring the Prodigal back as he is to detain him from going away. All he can do is to wait for one far-wandering and lost, hoping that he will return, or soon or late, humble and hungry of heart. The Ten Virgins, the Great Supper, all the parables, in fact, have the same underlying idea. So also the Beatitudes, the ideal of which, as some one has said, is the capacity to suffer and endure and yet retain the will for good, to keep a clean, hopeful, forgiving heart.

Not only in the teaching of Jesus, but also in his experience, we find everywhere the suggestion of limitation in God Himself. His own knowledge, he said, was limited. Some things he could not do, because of unbelief. In his practice of prayer Jesus was aware that the will of God may be conditioned by things of which we have no knowledge. Indeed, a deeper analysis of the Gethsemane prayer, "If it be possible, let this cup pass," suggests that though God might be willing to let it pass He might not be able to do so. Anyway, the prayer was not answered, and Jesus drank the cup to its dregs without losing faith - a fact for us to remember when, in a bitter hour, we pour out our hearts for some one beloved and our request is not granted. Suppose the prayer of Jesus had been answered. There would have been no Cross, no Empty Tomb, no revelation of that incredible power which men mistake for weakness - the only power equal to the hard, stupid, cunning thing called sin. They speak to a pitiless force who try to reason with the self-induced irrationality of sin. Because sin is below reason only that which is ineffably above reason can melt it away. Jesus is the Redeemer of men because he set God free in his life, revealing an awful yet gentle power which alone can break the spell of evil in us and in the world.

It is astonishing, as an English novelist has said, how we come through blood and fire and tears to learn what deep truths are hidden in the familiar ideas of Christian faith. The very idea of Incarnation implies a God who identifies Himself with our finitude, shares our pain and struggle, our joys and sorrows, who is touched with a feeling of our infirmities, tempted, despised, rejected, facing the worst to unveil the best. Since God is love, His self-limitation, like His self-impartation, was necessitated as much by His nature as by the need of man. It was not an isolated act in time, but an eternal process - "the climax of immanence in the world," as Illingworth used to say; not a belated device of God to put straight things that had gone wrong, but the fulfilment of an age-long dream. From all eternity God must have been planning to reveal Himself and by such revelation help man to achieve a personality in essence like His own. His delay was due to His limitation, since He must needs wait for the developing capacity of man. At last, in the fullness of time, there grew a Man through whom God could fully manifest Himself One who, by his purity and valour, his patience, and pity, became the human voice of the Eternal Love:

"He walked here, the shadow of him Love, The speech of his soft music, and his step A Benediction."

Rich and revealing are the practical meanings the truth of my theme, if we have ears to hear and hearts to heed. God is imprisoned in our human world a captive struggling to be free,

forever seeking His liberty which is also our redemption. He is imprisoned in our unjust social order, in our organized selfishness, in the neglected child, in the unsympathetic parent, in the church that has a name to live but is dead. Often it is said that improvements in social environment are valueless, because all good depends on character. No doubt; but it is also true that by helping to make a nobler communal life we may help to roll the stone from the grave of Lazarus. Many handicaps exist, handicaps of foolish fashions, formal religion, and foul iniquity; but God bears them too. What unused strength lies hidden in the weak, what undiscovered heroism in the defeated, what hopes of salvation in the lost, if by some art or skill we can find the key to unlock the prison. Who labours in behalf of the weary and world-broken, for the little ones that carry the future in their hearts - for juster, wiser, more merciful laws - is helping to liberate God in the world, as the springtime sets free the snowbound streamlets and sends them singing into the valleys. All noble reform, all social engineering, all wise and forwardlooking enterprise, finds here its motive, its power and its consecration.

Nay, more; God is imprisoned in each of us - even in you and me - a seed that sleepeth until we water the ground on which it lies, a voice we can one day no longer deny. It is his work in which we are hindered, and He is hindered in us, hindered from bringing to flower and fruit in us that beautiful thing which we were made to be, and meant to be, hindered by our fear, our stupidity, our ignorance, our unbelief, our irrelevant worries, our past sins, our present mistakes, our persistent faults. Every fault overcome, every bad habit cast away, every sin repented of, strikes off the chains that set God free, and adds to that increase of God which is the richness of man - helps to the attainment of that release of personality which is the finest art and strategy of life. Such a victory is not won all at once, nor once for all, and it is much easier for some than for others. Emerson had his moral mining done for him before he was born; Burns had to dig his own ore. No matter; by as much as pain, sorrow, hard trial, and bitter struggle set God free in us, by so much do we learn why we are here, what life means, and to what high end it moves.

As no two leaves on a tree are alike, so in each human soul there is something unique, something not to be found anywhere else, a beauty peculiar, particular, precious. It is for each of us to learn so to live that the hidden beauty within us may be brought to bloom; that the star which shines for us alone - "My Star," as Browning called it - may glow in the sky which over-arches our common life. Each must live out his own life, his best life, walking with reverent feet in the Road of the Loving Heart, knowing that He who made us hath need of that shy and lonely thing in us which is most our own, because it is most akin to Him. "God is not a looker-on At the life of any one; But a bearer of all grief, And a sharer

in relief. "God can never stand aloof In reproach, denial, reproof; God is under every ban, God is part of every man."

THREE GOOD BOOKS ON THE GULD QUlISTION

BY BRO. REVERDY BAIN, CALIFORNIA

AFTER having waded through a number of verbose and loose-jointed books on English guilds it was a genuine piece of good fortune to light upon the little treatise entitled "Two Chapters on the Medieval Guilds of England," which was written by Professor Edwin R.A. Seligman, of Columbia University, and printed in November, 1887, by the American Economic Association, of which Professor Seligman was at that time secretary. The work was originally the doctor's dissertation by which Professor Seligman won his Ph. D., (I guess it must have been his Ph. D.), and it is consequently marked by a certain enthusiasm which too often has evaporated from the technical pages of mature scholars. I mean enthusiasm of the better sort, not an outburst of sentimentality, for the treatise is characterized by its refusal to accept any sentimental interpretation of the guild system, and Brentano, who was guilty of such an interpretation, is one of the pet aversions of the book. Professor Seligman's whole point is that the guilds were born of purely economic conditions, and that their chief functions were to serve as the structure for the distribution and manufacture of goods, and that for the profit of all concerned. That is, they were economic by nature, and whatever fraternal and religious features they contained, were incidental.

Professor Seligman has few pages to spare to the evolution of the earlier guild life of England, when the guilds were associations of men for the sake of mutual protection, or for mutual benefits in sickness and death, or what not, and when municipal life was so ill-organized that men had to form free associations to do that which the police and fire systems do for us moderns. The most interesting point to a Mason in those few pages is that Professor Seligman emphatically denies any possibility of tracing the early guilds back to the Roman Collegia, which were transported to Rome when the Romans first settled England. The Saxon period, he says, was such a welter of anarchy that it was impossible for

the Collegia to have survived: moreover the later guilds differed so radically from the Collegia, and can be so easily traced to independent causes, that any theory of connection with the Collegia becomes gratuitous.

In the first of his "Two Chapters" the author makes a vigorous analysis of the nature and functions of the Guilds Merchant, as the associations of merchants who controlled the retail trade of an English town were called. In the second chapter he discusses the Craft guilds, which were composed of men belonging to the trades. He shows that men often belonged to both types of guilds, Craft and Merchant, and that there never was much conflict between the two, as many writers have asserted. Neither Craft nor Merchant guilds ever governed cities and made laws therefor, as others have believed, nor were they ever fraternal organizations based on charity and mutual goodwill. The whole guild system was just the way the economic life of England was organized in the twelfth, thirteenth, fourteenth, and fifteenth centuries.

THE BUILDER, so one of the editors has informed me, is now trying for permission to reprint both these "Chapters" by Professor Seligman. So mote it be !

Since the publication of Professor Seligman's book a vast deal of work has been done by way of discovering new materials for an economic history of England; Town Rolls, Town Records, private diaries, local histories, and what not, have been brought to light, with the consequence that workers in the field have been compelled to change many of their old opinions about certain details of guild history.

One of the best modern books on the subject, and one that incorporates much of this new material, is the first volume of "The Economic History of England," which deals with the Middle Ages, and is published by A. & C. Black, Soho Square, London, England, and which may be published in this country through the Macmillan Company of New York. The work was written by Professor E. Lipson, of Trinity College, Cambridge.

Of the eleven chapters of the book two deal with the guilds. Chapter VII gives an exhaustive account of "The Gild (thus he spells this word so variously spelled) Merchant";

and Chapter VII otters the best account of the Craft guilds that I have yet seen, insofar as it has to do with matters of fact, for it would be impossible to cram into 111 pages more material than Professor Lipson has done. The Masonic reader would be especially interested in those portions of this chapter which describe the old system of Apprenticeship, and with the religious character of the Craft guilds. Also, the pages on the old custom of compelling the guild member to take oaths are peculiarly interesting, especially to one who has tried to unravel the history of the Masonic obligations.

But the book has a larger use for the Masonic student than that. Our fraternity has sprung from the old English guild system; whether from the Craft guilds as generally organized in English towns, or from a peculiar type of guild, is still under debate: but from some type of the guild system it has come, and whatever facts throw light on the history of the guild system are bound to throw light on the origins of Masonry.

In a mechanical way Professor Lipson's book is exceptionally well done. The paper is rugged, the print is clear, the volume is well bound; but the glory of the book, from that point of view, is found in the bibliographies and in the index. The latter is very well done indeed, which is more than one can say of many books: and as to the former, one grows enthusiastic in praise of it, for it is all that a first-class bibliography should be. No fewer than five hundred various authorities are given. Mr. Masonic Student, here is a chance for you to get the inexhaustible list of books on your subject!

The third book, which is a more human and appealing volume, is "The Guilds of Florence," by Edgcumbe Staley, and published by Methuen & Company, 36 Essex Street, London, W. C., England, in 1906. This thick book of some six hundred pages is very evidently a labor of love, for it bears few of the dry traces of the professional scholar. The enthusiasm of the amateur is not to be held against the book, save that here and there one must be on his guard against statements not sufficiently substantiated.

The history of Florence for a number of centuries is largely a history of its guilds which in number and influence outranked those of any other European city. Mr. Staley begins with a chapter on the general economic history of the wonderful town, and then gives a rapid account of the guilds as a whole. Thereafter his work is divided into these various parts: "The Seven Greater Guilds," "The Five Intermediate Guilds," "The Nine Minor Guilds,"

the whole consisting of twenty chapters. At the end there is a very lengthy bibliography comprising both books and manuscripts, mostly in Italian, which touch the subject at any point. Then comes a Chronology beginning with 200 B.C., and concluding with 1597, at which time the guilds ceased to function largely in Florentine life. The index is very complete. One feature of the book sets it apart from the bulk of volumes of the same kind; it is profusely illustrated with reproductions of old time Florentine drawings, and with a large number of exceptionally fine modern photographs.

To me as a Mason it was a matter of keen interest to discover Mr. Staley quoting freely and approvingly from "The Cathedral Builders" by Leader Scott. He accepts her position and approves of the Comacine theory. He has much to tell about Freemasons and agrees with Speth that they were originally of the nature of a traveling guild of church and cathedral builders, hence their name FREEmasons. His chapter on the Florentine Masons is very interesting.

All three of these books are exceedingly worth while. They should be in every Masonic student's library, especially the first and the last. I should like ever so much to see THE BUILDER reprint two or three of the chapters "for the good of the Order" in general, and of THE BUILDER'S own group of readers in particular.

TOLERATION AND FREETHINKING

BY BRO. H.L. HAYWOOD, IOWA

A CERTAIN amount of ambiguity attaches to these two terms because they are so often used as if one meant the same thing as the other, a notion that is very erroneous, as it is the purpose of my brief study to show. This subject is, not merely an academic one, as a few experiences of the recent war period have reminded us. At the present moment there are hundreds of persons in our penitentiaries who exercised what was, as they supposed, the constitutional right to think and express themselves according to their own convictions. And there are some groups, such as the Pacifists, who, during the war, plead hard for tolerance, which to them was the right to exist. These, and many kindred matters, have

aroused much interest among Masons, for there is no doctrine in the teachings of the Craft that has been more prominently advocated than the doctrine of toleration. "Thou shalt not persecute a man for differing from thee in opinion," has been a foremost Masonic commandment for these two hundred years. When Albert Pike rebuilt the ritual of the Scottish Rite he gave the doctrine such prominence that to some members of that body it is chief among their teachings. Accordingly there is such a coincidence between the interest that the war period has aroused in the subject and the interest that all Masons have ever felt in it, that an attempt, such as the present, to examine even briefly and informally, the meaning of these ideas, is not altogether an office of vain endeavor.

Toleration is at best a negative thing. It means that if you differ from me I shall not molest you, though I may at the same time have no respect for your thoughts and little desire to permit you to go on thinking. Oftentimes I will not molest you, not because I believe you to have a right to think, but because I may fear my inability to worst you, or may believe a conflict not worth its cost. Toleration can go along with the denial of the right of free thought where an organization or where society feels itself too powerful to be made subject to danger by what anybody thinks. In Hyde Park London, men are permitted to utter their wildest ideas, often of a most anarchistic character, while policemen stand by to preserve order for them, and the government takes no notice, because it is too secure to be endangered by the cries of a few demagogues.

It is not uncommon to find men who believe that during the medieval period the church denied to each and all the right to do their own thinking about religion. This is an error, for there was a vast amount of differing opinions in that time, but the church did not often persecute individuals because it was too confident of its own powers to worry about them. There was then a great deal of toleration practiced, but it did not therefore justify the doctrine of freethinking, for that is an entirely different doctrine. Those who are familiar with the history of Scholasticism, and more particularly with certain leaders thereof, such as Aquinas, Duns Scotus, Abelard, etc., know how wide a latitude such thinkers enjoyed, and how free they were in the expression of many opinions at variance with the official creed of the church. But it was toleration these men enjoyed, not the true rights of freethinking. In the period of the Renaissance even the popes began to speculate in a very unorthodox manner, and as for cardinals, bishops, and theologians, they set loose a veritable anarchy of new speculation. All this was tolerated, but it was not freethinking, for at that very time the church was claiming its own infallibility, and the principles of Jesuitism were fast becoming orthodox. In all these cases the church was too confident of its own powers to much fear the innovators, and it accordingly left them to talk and think at

will, as a mother will not interfere with the children playing about her knee, so long as they do not go too far.

From the point of view of those who receive it, toleration is merely the right to exist, which is not much of a right. The Waldenses, for example, were tolerated for a long time. This does not mean that the authorities admitted for one moment that the Waldenses enjoyed the same right of determining religious rites and theories as that enjoyed by the church; it only means that until the Waldenses grew to such dimensions as threatened to disturb the authority and integrity of the church they were permitted to exist.

Toleration, as I said above, is negative in its very nature; it only means that I shall not persecute you for disagreeing with me. It is a condescension made by a superior power and it is therefore often felt to be a disgrace, even though the inferior power gladly avails itself of such privileges as it confers. When we talk about toleraton in Masonry, it is not such a thing that we have in mind. That kind of thing is not something to be proud of; it is not a thing for which men gladly fight; it is not in itself a fruitful principle out of which culture, manhood, and power can grow.

In toleration the right of free thought is merely penmitted.

In freethinking the right of free thought is encouraged.

This is the difference between the two, and it is because of this difference that I said a while ago that flee thought is a positive thing. I use my own mind in searching for truth: I encourage you to use your mind in the same way: the two of us encourage others to think for themselves. In such a situation this there is no dominant power, no controlling institution, no commanding creed, which is so sure of its own ability to control the field that it grants privileges to minority that it does not fear. Free thought and toleration are not two sides of the same idea, they are two essentially different ideas, and even, to some extent, opposed to each other.

It is necessary here to guard our minds agains confusing the doctrine of free thought with that group of men who during the middle of the last century, over threw the doctrines of Christianity and set up a set of their own doctrines instead, and who carried in a well defined propaganda with courses of lectures, a publishing house, headquarters, etc. In their case "Free-thinker" was a party name, and carried with it the obligations of a kind of creed. Freethinking here use carries no reference to that group of men: it does not mean that if we become freethinkers we must straight- way begin to buy the publications of the Rationalist Press Association. One may enjoy the prerogatives of free thought without agreeing at all with Leslie Stephen, J. R. Robertson, Thomas Huxley, Ernest Haeckel et aL (I speak not disparagingly of these men, however: I have a great regard for them all.)

In the doctrine of freethinking (as here interpreted, at any rate) there are two well-defined ideas. One of these is that there is not anywhere any institution or book, or creed, or set of men who have the absolute truth, and who may grant or withold to others rights to differ. No such custodian of truth exists anywhere in any church, or book, or creed, or group. There can be no private property or vested interest in the truth To search for the truth, to define the truth, to promulgate the truth, is a task for us all; and every one of us, be he the humblest of the lot, has the same inherent right in the premises as the greatest of all.

The point here made may be well illustrated by two episodes out of the history of science. When the Italian anatomist, Vesalius, undertook his pioneer work in dissecting the human body, the ecclesiastical authorities opposed him with the authority of Aristotle and of Galen. Vesalius was told that these two wise masters had settled all matters of anatomy and that he was a trespasser on a field belonging to others: if he would devote himself to the service of these masters, and would remain content, as was true of other so-called anatomists of the period, to be an expositor of the theories of Aristotle and Galen, he would be permitted to work on unmolested. The authorities wished to grant him tolerance; what he claimed was the right of free investigation. To get that right he was obliged to leave Italy.

Another episode to point the same moral is found in the experience of Copernicus and of Galileo. When these two astronomers appeared upon the scene it was everywhere taken for granted that Aristotle (Aristotle was an intellectual god during the Middle Ages) and Ptolemy had said the last word in astronomy; their teachings had been accepted into the authoritative creed of the church. Copernicus was cried down as a vain fool; Galileo was forced into prison and made to recant. Both men, under certain conditions, were granted a

certain tolerance: neither was given the right of free thought. The rights of free thought were impossible so long as it was supposed that astronomical truth reposed in the keeping of Ptolemy and Aristotle.

The other of the two ideas implied in the doctrine of freethinking is that truth itself can never be found except as a trophy won by the action of all men's minds. It is the very nature of truth that it cannot be granted to us by any specific revelation; or that it can be discovered and possessed by any one man or group of men; be that man prophet, scientist, or priest; be that gruop academy, university, church, or lodge. Truth is found after many searchings; it is arrived at through many discoveries; it must be approached from every corner of the compass: all must cooperate in the search for it or it cannot be found. When men are denied the right to think for themselves the doors that lead to the truth automatically close themselves. And insofar as we desire to find the truth should we not alone permit, but encourage, and that in all ways, every man to think his best, to keep his own eyes open, to speak what he thinks, and to act as wisdom and experience dictate? For any man, or set of men, to climb to a platform above all the rest of us, and from that eminence to look down upon us, to direct our goings, and to dictate our thinking, is not only an injustice, it is a folly: for such a procedure always sets back civilization.

If all this be true, why did a democratic government like our own throw Eugene Debs into prison, and make war on Victor Berger? In their thinking about the war, we may suppose, those men disagreed with the United States Congress: should they not have been entitled to differ? Have we not free thought in America? Why was it that so many Masons opposed the activities of the Socialist Party and believed that Debs received that which he deserved?

The answer to this lies in the fact that there is a necessary distinction between speech that serves as an expxessiua of ideas, and speech that is a form of action. Debs, Berger, and their fellows might have talked and thought until now without interference; inherent justice as well as the Constitution granted them that right: they might also have tried to persuade others to think as they were thinking. But that is not what they did. What they did was, by means of speeches, to obstruct the draft. Their speeches were made, not as expressions of opinion, but as forms of action, and such actions necesarrily were bound by the laws governing the actions of us all. If I stand on a street corner to persuade a crowd of bystanders that your opinions are erroneous and that my opinions are better, I am enjoying the privilege of free speech; my talking comes under that head, and is to be dealt with accordingly. But if I stand on that same street corner to incite that crowd to go down with

me to burn your house over your head, that speech is not properly speech but action, fo it has all the consequences of action. It is for lack of making this obvious and necessary distinction that so many have grown confused about the rights of free speech, free thought, and free action.

----o----

THE COUNTRY LODGE

BY BRO. G. A. NANCARROW, INDIANA

Mornin' Sam, I want to tell you

'Bout the lodge I saw in town.

Y'see I'd never been to one

So one evenin' I went down.

I had a mighty tryin' time

Provin' I should pass the door

Answered 'bout a hundred questions

I had never heard before.

Inside - My, but it was pretty

And as light as it could be,

But the lights they hid the glowin'

Of the hearts, it seemed to me.

Must have been about two hundred

In the lodge room there that night,

Though they didn't show much friendship

Still they didn't seem to fight.

Kinda cold is how I saw it-

Some who never spoke at all

To the brothers sittin' nigh 'em,-

Chilly - sorta like the fall.

Just a few said: "Howdy, Brother,"

Though not one could help but see

I was strange and huntin' friendship,

And as lonesome as could be.

Don't suppose though they could help it-

That's the way folks live in towns-

They don't radiate their kindness,

Sorta hide it under frowns.

Sure, I know they love each other,

But it's allus queer to me

Why some brothers never carry

Friendship where the world can see.

It wan't like our home lodge, no sir,

When us brothers round the door

Swap our smokes and smiles and sunshine

On our old and bumpy floor.

City lodges have soft carpets

And an organ sweet and fine,

But I'd rather, friend and brother,

Have the country lodge for mine.

Here we grasp a hand and press it

With a meanin' all our own;

When a stranger sits among us

We won't let him feel alone.

We ain't got no fancy fixin's

And no music loft or such,

But to buy a widow flour

They don't pay the grocer much.

When it comes to chill and coldness

All us brothers here would say,

We take ours in a snowstorm

When some brother's laid away.

And our hearts are kept ahummin'

Just to know some widow's joys

When we help her feed her babies

Or we help her raise her boys.

* * * * * *

Sam, a lodge is just the brothers-

Not a room all fine and light-

'Taint the costly chairs or carpets

But the hearts that makes it bright.

EDITORIAL

POLITICIANS, MASONIC AND PSEUDO-MASONIC

NO MACHINE can run itself, least of all a machine composed of men. Such an organization must, by virtue of its very nature, be managed, have rules, leaders, officers, and so forth. It has a presiding officer to call it to order, a secretary to make and preserve its records, a treasurer to account for its funds. The selecting of men for such offices, and the management of these offices by the incumbents after selection, may in a strict sense be described as politics. Every organization whatsoever, from a card club to the United States of America, must have a certain amount of politics as thus defined.

There is a larger sense of the word. An organization must make plans for its own future: it must shape its course of action to conform to circumstances as new conditions arise; it must somehow adjust itself to the growing and changing life of its own membership. All such matters, when shaped as questions and problems, are matters of "policy," and the real meaning of politics is that it has to do with the shaping, defining, and enforcing of an organization's policies.

In both these senses of the word there must always be Masonic politics, and Masonic politicians. For consider. Every lodge has a number of offices which must be filled else the lodge ceases to exist; so also with every Grand Lodge, and every auxiliary body. Men must be found to fill these offices, and the selection of these men, along with their carrying on the duties of their othees, is an inevitable and necessary form of Masonic politics. Such politics is a good, and every Mason is honor-bound to participate therein.

So also with politics when understood as the selection and enforcement of policies. Every subordinate lodge meets situations which compel it to shape some kind of policy else disaster comes. As for the Grand Lodges, the one thing that absorbs the attention of delegates is just the advocacy of policies of action. Shall the Grand Lodge permit its subordinate lodge to increase membership fees? shall it permit members to be received with wooden legs and arms? shall the Grand Orient of France receive recognition? shall the Grand Master be permitted to grant special dispensations to soldiers? These are all matters of policy. They must be discussed pro and con. Men must take sides. It is right and proper for them to work for the policies in which they sincerely believe. The more Masonic politics and Masonic politicians of this type the better for all concerned.

There is, however, and unfortunately, another variety of the Masonic politician, if that be an accurate way to describe him. He is in public politics as a business. He makes his living (and whatever else he can make out of it) by his office. Usually he is the follower of some professional leader who, by hook and by crook, retains the management of public affairs. This man, ever on the lookout for opportunities to make himself solid with every influential group of citizens, sees plainly that it would be of considerable advantage to him to become a Mason. So he asks some friend to secure for him an application blank. When he fills it out he lies about his motives for so doing; when, later on, he is received at the door of the lodge for initiation, he again deceives his future brethren in the same way; and while he is on his knees assuming a solemn obligation before God he once more deliberately tells a lie. For no man can become a Mason on such motives as above described, except he lie his way in.

Once in, this man seizes every opportunity to make speeches before the brethren. He goes about among them soliciting votes on the strength of his Masonic affiliations. When election time comes he buys pages of Masonic journals for election ads, and these ads are

usually couched in the following terms: "Brother Blue Lodge man, vote for Bro. So-and-so, a member of such-and-such a Lodge."

The Fraternity can be thankful that there are as few such pseudo-Masonic politicians as there are, but, though their numbers be relatively few, they are a disgrace nevertheless, and every lodge infested with such politics, or such politicians, should oust them at the earliest opportunity.

* * *

MASONIC RESEARCH AND FANATICISM

The editor of a local Masonic paper exclaimed to the present writer during a recent conversation, "No antiquarian stuff for me! The boys don't care a whoop for it! What the Masonic reader-wants is live, up-to-date stuff about his own town and his own lodge. We're getting swamped with highbrow stuff, but it won't last long." He turned back to his desk to finish the account of a recent picnic, the story of which was to be rounded out by a complete list of members in attendance, their wives, children, and sweethearts.

This brother is doing a good work for his lodge and there is no purpose here to pillory either him or his little paper with editorial scorn: but he is typical of all those members, of which there is still an inordinate number, who continue to look upon Masonic Research as "antiquarian stuff." Antiquarian lore has its place in Masonic Research, that is true, as the pages of every issue of THE BUILDER testify, but that is only a matter by the way: between Masonic Antiquarianism and Masonic Research there is, and ever will be, a great gulf fixed.

Masonic Research is the systematic study of all things having to do with Freemasonry. This being the case much of it has to do with matters of today. The story of what Masons did in France during the late War, and continue to do; of what Masons are accomplishing and

seeking to accomplish in the Latin countries, such as Mexico, Central America, etc.; of what Masons are thinking and doing about the League of Nations; of what Grand Lodges are doing in order to work more harmoniously and effectually together; of significant steps forward being made by local lodges here and there; the story of all these, and numberless other matters, is Masonic Research, and such Research is far more vital, far more interesting, far more "up-todate" than the little picnic chronicled by the brother above mentioned.

But what about the other matters, the things that happened a thousand years ago? What about Solomon's Temple, and the Medieval Guilds ? These things also belong to Masonic Research but not at all in the same way that they belong to Antiquarianism. The Antiquarian is moved by curiosity to learn something about the past in just the same way that some man is moved by curiosity to learn something about Chicago. The man may have no more use for his knowledge of Chicago than the Antiquarian has for his knowledge of what kind of an apron was worn by Anthony Sayer; but he has a curiosity about Chicago, and the satisfying of that curiosity is to him a good.

The Masonic Researcher may care to know what kind of an apron Anthony Sayer wore but not out of a motive of objectless curiosity. He seeks to know the Masonic past in behalf of the Masonic present. What sort of apron the first Grand Master wore may help to explain the meaning and use of the apron worn by living Masons. The story of Solomon's Temple helps Masons the better to use their own temples. The history of Medieval Guilds lets in a flood of light on the meaning of Masonry for this day, and for the future. The Researcher is one sent to inquire of history such lessons as she may have for the present, and there can be nothing "dusty," or "mouldy," or out-of-date about that. If Masonic Researchers do not sometimes know how to write interestingly and informingly about the past that is their fault, and not the fault of Masonic Research.

Freemasonry is centuries old; it has evolved out of the experiences of nobody knows how many generations of earnest men. It has come out of the past with a nature and a mission of its own. The momentum of that past continues to live in the Masonry of today, and he who would rightly interpret Masonry and Masonic movements now, must know the story of what Masonry has been. Its Past and its Present are all one movement, and both Present and Past will be carried forward into the Future along the grooves which the Institution has long ago carved for itself.

A little more knowledge of the past would preserve the Order against its fanatics, of which there are a great number, most of them pestiferously active. These cranks are able to make their impression on Masons only because so many Masons know so little of Masonic history, even in broadest outline. In a Middle Western city, for example, there lives a Mason who has gone wild over old-fashioned Craft Masonry; if he had his way he would throw overboard all the accumulations of the past two centuries in order that all Masons should become once again Operative Masons, engaged in the old Operative tasks, and using Operative tools. The trouble with this man is that he doesn't know enough of Masonic history to see the exaggeration into which he has fallen; and the brethren whom he has made restless and dissatisfied by his zealous advocacy of a few poor ideas, have been unprotected just because of their own ignorance of the Masonic past, their own utter lack of the things that go to make up Masonic Research. To know the past for the sake of the present: to plot out the curves of the Order's past movement in order to keep step with it now; to bring all the light of the past to bear upon the problems of the hour; in all that much knowledge of antiquarian matters may be necessary, but it is as far from mere Antiquarianism as the east is from the west.

----o----

THE MASTER MASON'S CREED

BY BRO.AUGUSTINE W. ARMSTRONG, IOWA

I believe in right doing,

And steadfastly pursuing

The pathway of duty

In life's checkered career;

Asking light from above

That my actions may prove

By the test of the square

I am truly sincere,

I believe the protecting care

Each Mason should share

For the widow and orphan

In sorrow's dark days;

With charity for a cover

The frailties of a brother

Who may have wandered

Into forbidden ways.

And I firmly believe

That each day I receive

The proof that I have

An immortal soul;

And should walk in the light

Shunning error's dark night,

With my face toward heaven

Life's ultimate goal.

----o----

A sacred burden is this life we bear:

Look on it, lift it, bear it solemnly,

Stand up and walk beneath it steadfastly.

Fail not for sorrow, falter not for sin,

But onward, upward, till the goal ye win.

- Frances Anne Kemble.

----o----

"There is a tide in the affairs of men,

Which, taken at the flood, leads on to fortune;

Omitted, all the voyage of their life

Is bound in shallows and in miseries "

- Shakespeare.

THE LIBRARY

EDITED BY BRO. ROBERT TIPTON

H.G. WELLS' "OUTLINE OF HISTORY"

WELLS' OUTLINE OF HISTORY holds a fascinating interest for those interested in history and the world trend of affairs. The preponderance of criticism is one of commendable approval, though here and there a dissenting voice is heard regarding Wells' conclusions and interpretations. Notably of course, as would be expected regarding one who treats without special deference the institution known as the Roman Catholic Church, the Roman Hierarchy lost little time in placing the book under the ban, in the famous "Index Expurgatorious."

An interest is always aroused on learning that a certain man or book has merited the official ban of Rome, and thinking people always desire to learn of the grounds on which the ban has been found warrantable. The amazing attempt to render, in two such volumes as the Outline of History, an account of the trend of civilization from its beginning up to the present day would naturally leave many things unsaid, but impartial judgment ultimately will accord to Mr. Wells, that so far as a description of those salient forces that have determined the course of affairs upon this planet is concerned, he has done a remarkable piece of work.

The rise and wane of nations, empires and republics are generally conceded to be admirably traced and it has not been noted as yet that any marked objection has been taken to his historical sketching, with the probable exception of the rise and development of the Roman Catholic Church. It would, no doubt, be a matter of interest to many readers interested in the policy and aspiration of the Roman Catholic Church, to note some of the trenchant sayings of Mr. Wells as they are found in the Outline. He traces the development of Christianity succintly from the Apostolic period with its primitive simplicity to the coming of Charlemagne, when the traditions of the Roman Caesar were revived in Europe. Mr. Wells' words fittingly synthetize the state of affairs that witnessed the transforming of power from imperial Rome to ecclesiastical Rome, and from the following quotation one may obtain a fair conception of the political aspiration of the Roman Church, since the days of Charlemagne, until the recent acquisition of the byway to the sea, which is to some the greatest of recent efforts to regain temporal power. "The Roman Empire," says Mr. Wells,

speaking of the time of Charlemagne, "was dead and decaying; the Byzantine Empire was far gone in decay; but the education and mentality of Europe had sunken to a level at which new creative political ideas were probably impossible. In all Europe there survived not a tithe of the speculative vigor that we find in the Athenian literature of the fifth century B.C. There was no pow to postulate a new occasion or to conceive and organize a novel political method. Official Christianity had long overlaid and accustomed itself to ignore those strange teachings of Jesus of Nazareth from which it had arisen. The Roman Catholic Church, clinging tenaciously to its possession of the title of pontifex maximus, had long since abandoned its appointed task of achieving the Kingdom of Heaven. It was preoccupied with the revival of Roman ascendancy on earth, which it conceived of as its inheritance. It had become a political body, using the faith and needs of simple men to forward its schemes."

That Mr. Wells is neither fanatical nor without generosity in his treatments of the subject may well be seen through the acute analysis that he makes of the leadership of medieval Rome. The realization of the City of God as it was visualized by St. Augustine was not infrequently the work of good and great men who had acquired leadership, but the decline of the motivating ideal of realization of the Kingdom of God on earth, together with the supplanting of the politico-ecclesiastical organization in its stead, naturally provided alluring temptations to men whose overweening lust of power made them subvert the noble purpose of the church to their own cupidity and selfish ambitions. On this score Mr. Wells is again interesting. "The life of the Lateran," says he, "changed in its quality with every occupant of the chair of St. Peter; sometime papal Rome was a den of corruption and uncleanliness, as it had been in the days of John XII; sometimes it was pervaded by the influence of widely thinking and nobly thinking men. But behind the Pope was the assembly of the cardinals, priests, and a great number of highly educated officials, who never, even in the darkest and wildest days, lost sight altogether of the very grand idea of a divine world dominion, of a peace of Christ throughout the earth that St. Augustine had expressed. Through all the Middle Ages that idea was the guiding influence in Rome. For a time, perhaps, mean minds would prevail there, and in the affairs of the world Rome would play the part of a greedy, treacherous, and insanely cunning old woman; followed a phase of masculine and quite worldly astuteness perhaps, or a phase of exaltation. Then came an interlude of fanaticism or pedantry, when all the pressure was upon exact doctrines. Or there was a moral collapse, and the Lateran became the throne of some sensuous or aesthetic autocrat, ready to sell every hope or honor the Church could give for money to spend upon pleasure or display. Yet, on the whole, the papal ship kept its course, and came presently into the wind again.

One might be prompted to say in reading the foregoing that where there is recited so much that is derogatory in the history of the papacy that Mr. Wells is biased and not quite so free from fanaticism as he is claimed to be. Be that as it may, no doubt can remain of Mr. Wells' sympathetic as well as critical understanding of his subject when we discover him singling out those of the clergy and the monastic institutions that were anxious to preserve Apostolic practices and pass on, in their humble services, the teachings of the Gospel. There is yet room for the future historian to present accurately and exhaustively the true services of Monasticism throughout that long period of the Middle Ages.

In or out of institutions that professedly stand for progress, culture and the salvation of the race, no matter how sadly it may become deteriorated, there have always been found those who deserve to be classed as of the "Remnant," that are seemingly the divine instruments for the rejuvenation of life. It is not altogether an anomaly that those who see much wrong within an institution should stand by it even though it appears to all the world as corrupt and worthy of dissolution. In their minds at least it is not the institution that is bad but the unscrupulous men who control it, and to wrest it from their power would probably become the crowning passion, were it not that those who share such feelings were always in such a hopeless minority. And thus it seems that the course providential for them to follow is one of quiet authoritative obedience, as far as it is compatible with conscience, while working out their own serviceable ideas for humanity. "The bishops, priests, and the monastic institutions of Latin Christendom," continues our novelist historian, "before the days of Gregory VII had been perhaps rather loosely linked together and very variable in quality; but it is clear that they were, as a rule, intensely intimate with the people among whom they found themselves, and with much of the spirit of Jesus still alive in them; they were trusted, and they had enormous power within the conscience of their followers.

The inadequacy of dogmatic institutions that arbitrarily strive to rule human interests is rarely better portrayed than by Mr. Wells. The growing alienation of state and church may well be concluded when we read that the priests and bishops were becoming more and more men "that were molded to creeds, dogmas and set procedures." The instability of any institution is indelibly set forth when it seeks to maintain superiority by fear and the infliction of human punishment. No matter what the ambitions of those striving for power might have been, there came a time that the habitual striving had become such a part of them that the purpose for which they sought the station of authority was lost entirely, and the prerogatives of authority so claiming them left room for anything else. "By the time," says Wells, "they became cardinals or popes they were usually oldish men, habituated to a politic struggle for immediate ends and no longer capable of world-wide views. They no longer wanted to see the Kingdom of God established in the hearts of men - they had

forgotten about that; they wanted to see the power of the church, which was their own power, dominating men. They were prepared to bargain even with the hates and fears and lusts in men's hearts to insure that power. And it was just because many of them probably doubted secretly of the entire soundness of their vast and elaborate doctrinal fabric, that they would brook no discussion of it. They were intolerant of questions or dissent, not because they were sure of their faith, but because they were not. They wanted conformity for reasons of policy. By the thirteenth century the church was evidently already morbidly anxious about the gnawing doubts that might presently lay the whole structure of its pretensions in ruins. It had no serenity of soul. It was hunting everywhere for heretics as timid old ladies are said to look under beds and in cupboards for burglars before retiring for the night."

Once an institution seeks to retain its power by arbitrary authority, rapaciousness and cruelty are called into action. No darker tales are to be found in the annals of human history than those tales of cruel crime enacted in the name of religion. Rivers of blood have flowed and martyrs have been sacrificed without number through the ugly policy of those who used religion as a garb to cover their political machinations and aspirations after world power. After reciting the policy of the Roman church toward the great eastern section of Christendom, Wells has this to say of Rome's methods: "Many of the tools and expedients she used were abominable. In her treatment of her own people a streak of real cynicism is visible. She destroyed her prestige by disregarding her own teaching of righteousness. Of dispensations we have already spoken. Her crowning folly in the sixteenth century was the sale of indulgences, whereby the sufferings of the soul in purgatory could be commuted for a money payment. But the spirit that led at last to this shameless and, as it proved, disastrous proceeding, was already very evident in the twelfth and thirteenth century."

Of those who remained in the church and stands in the estimation of the world as one of the preeminent exemplars of Christian teaching was St. Francis of Assissi. Contra-distinguished to the Saint is the great founder of the Waldensians, one of those rare martyrs who are of the seed of the church. Waldo rebelled against the ecclesiastical authority and sacerdotal tyranny but "St. Francis did his best to be a good child of the church, and his comment on the spirit of official Christianity was only implicit. But both were instances of an outbreak of conscience against authority and the ordinary procedure of the church. And it is plain that in the second instance, as in the first, the church scented rebellion."

When Protestantism begins to feel that there is an encroachment upon their liberties by the Roman Church, through political intrigue, there arises up before them visions of the Holy Inquisition, which, to general understanding, was anything but a holy method of making men believe with their hearts what they could not understand with their heads. The vision of Roman supremacy ecclesiastically and politically over all the world has never been separate from the purposes of the hierarchy. And a legitimate apprehension is felt when the political tentacles of Rome are at work that such a thing as the Inquisition as was generated in the fertile mind of Saint Dominic might come back for certain dire and doleful purposes. Wells' summing up of St. Dominic is interesting. A "very different character of St. Francis was the Spaniard St. Dominic (1170-1221), who was, of all things, orthodox. He had a passion for the argumentative conversion of heretics, and he was commissioned by Pope Innocent III to go and preach to the Albigenses. His work went on side by side with the fighting and massacres of the crusade; whom Dominic could not convert, Innocent's crusader slew; yet his very activities and the recognition and encouragement of his order by the Pope witness to the rising tide of discussion, and to the persuasion even of the papacy that force was no remedy. The last disc ourse of St. Dominic to the heretics he had sought to convert is preserved to us. It is a sign-post in history. It betrays the fatal exasperation of a man who has lost his faith in the power of truth because his truth has not prevailed. "For many years," he said, "I have exhorted you in vain with gentleness, preaching, praying and weeping. But according to the proverb of my country, 'where blessing can accomplish nothing, blows may avail.' We shall rouse against you princes and prelates, who, alas! will arm nations and kingdoms and against this land . . . and thus blows will avail where blessings and gentleness have been powerless."

If there is any bias in Wells' chronicling of the history of the church of Rome it may be seen in connection with Wycliffe. It would be totally unfair to sense any provincial pride in a man of such world vision, and yet, here is the spot probably that indicates the delight one takes in the achievements of his own kith and kin. Wycliffe is cited as one of those critical and disobedient forces that successfully rebelled against the authority of Rome. "He was a learned doctor at Oxford," says Wells; "for a time he was Master of Balliol; and he held various livings in the church. Quite late in his life he began to spread his ideas throughout England; and in order that people should judge between the Church and himself, he translated the Bible into English. He has supporters in high places and a great following among the people; and though Rome raged against him, and ordered his imprisonment, he died a free man, still administering the Sacraments as parish priest of Lutterworth. But the black and ancient spirit that was leading the Catholic Church to its destruction would not let his bones rest in his grave. By a decree of the Council of Constance in 1415, his remains were ordered to be dug up and burnt, an order which was carried out at the command of

Pope Martin V by Bishop Fleming in 1428. This desecration was not the act of some isolated fanatic; it was the official act of the church."

It is hard in choosing what one feels to be the high spots in Wells' Outline dealing with this vital issue, to omit anything that is a salient portion of Rome's history. One wonders at the versatility of such a man as wrote this work. The thesis on the church indeed may well have been written by a critical church historian who was desirous of epitomizing in a few paragraphs the achievements and failures of the Church of Rome. Let the conclusion of the matter be heard again in the author's own words "Such, briefly, is the story of the great centuries of papal ascendancy and papal decline. It is the story of the failure to achieve the very noble and splendid idea of a unified and religious world. We have pointed out in the previous section how greatly the inheritance of a complex dogmatic theology encumbered the church in this its ambitious adventure. It had too much theology, and not enough religion. But it may not be idle to point out here how much the individual insufficiency of the Popes also contributed to the collapse of its scheme and dignity. There was no such level of education in the world as to provide a succession of cardinals and popes with the breadth of knowledge and outlook needed for the task they had undertaken; they were not sufficiently educated for their task, and only a few, by sheer force of genius, transcended that defect. And, as we have already pointed out, they were, when at last they got to power, too old to use it. Before they could grasp the situation they had to control, most of them were dead. It would be interesting to speculate how far it would have tilted the balance in favor of the church if the cardinals had retired at fifty, and if no one could have been elected Pope after fifty-five. This would have lengthened the average reign of each Pope, and enormously increased the continuity of the policy of the church. And it is perhaps possible that a more perfect system of selecting the cardinals, who were the electors and counsellors of the Pope, might have been devised. The rules and ways by which men reach power are of very great importance in human affairs. The psychology of the ruler is a science that has still to be properly studied. We have seen the Roman Republic wrecked, and here we see the church failing in its world mission very largely through ineffective electoral methods."

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communieations from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. George D. Macdougall, Grand Master, New Glasgow, Nova Scotia, Canada: "History and Cyclopedia," by Oliver and Macoy; "A Concise Cyclopedia of Freemasonry," by E. L. Hawkins; "Masonic Facts for Masons," by W. H. Russell; "Genius of Freemasonry," by J.D. Buck; "The Traditions, Origin and Early History of Freemasonry," by A.T.C. Pierson; "Illustrations of Freemasonry," by Wm. Preston; "The Spirit of Freemasonry," by Wm. Hutchinson.

By Bro. Avery P. Lord, 537 Champlain St., Berlin, N. H., a copy of "The Universal Masonic Directory," published in 1912 by the Fraternal Directory Company, of Cleveland, Ohio.

By Bro. N. W. J. Haydon, G64 Pape Ave., Toronto, Ontario, Canada, a copy of Da Costa's "Dionysian Artificers." Brother Haydon has been trying for years to find a copy of this

work, but without success, and will gladly enter into an arrangement with some more fortunate brother for the temporary loan of a copy.

By Bro. E. A. Russell, 761 Linwood Place, St. Paul, Minn., "Symbolism East and West," Aynsley; "The Gods of Egypt," Budge; "Dionysian Artificers," Da Costa; "Secret Tradition in Masonry," and "Studies in Mysticism," Waite; "The Cathedral Builders," Scott; "Freemasonry and the Great Pyramid," Holland, and "Egypt the Cradle of Freemasonry," De Clifford.

By N.M.R.S., Anamosa, Iowa, "Leaflets of Masonic Biography, or Sketches of Eminent Masons," by Cornelius Moore, published at Cincinnati in 1863.

By Bro. Silas E. Shepherd, Hartland, Wisconsin, "Catalogue of the Masonic Library of Samuel Lawrence," "Mystic Masonry," by J. D. Buck, "Second Edition of Preston's Illustrations of Masonry."

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry," by Robert Morris. (Fiction and anecdotes.) Price $3.60.

FOR SALE

By Nelson L. Finch, Broadalbin, N. Y.:

"The History of Freemasonry," by Robert Freke Gould. The London edition, six volumes, 4to cloth, full gilt, 1884. Price $16.60.

"Discourse on Masonry," by Thaddeus Mason Harris, D. D. 1801. Price $6.00.

"Tales of Masonic Life," by Robert Morris, 1860. Price $3.00

"Digest of Masonic Law," George W. Chase, 1869. Priff $1.60.

"Practical Masonic Lectures," by Samuel Lawrence, 1874 Price $2.00.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

"MOON DATES" NOT A LANDMARK

I have been very much interested in the various articles which have appeared in all departments of the magazine, but more especially with the "Question Box" department.

At a recent meeting of our lodge the proposition of changing the time of our meetings from "moon time" to some fixed date, was brought up. Some of the older members objected very strenuously to the change for a number of reasons, so we younger members kept still. The one who spoke most critically against any change did so largely on the ground that we are charged to "stand by the ancient landmarks." In conversation with a well-informed brother he mentioned a number of changes that have been made and to which these same objectors have not dissented. The question arises as to what really are the "ancient landmarks" as mentioned in the charge and as interpreted by the better informed members of our Craft. Any information you can give me on the subject will be appreciated.

F.H.O., Iowa.

The subject of "Landmarks" was discussed briefly by Brother Haywood in the May, 1918, number of THE BUILDER. Answering for Iowa we can quote Brother Joseph Fort Newton who names four: Universality; a Mason's organized fellowship and right to that fellowship anywhere; qualifications, and secrecy. Our brother T. S. Parvin, however, would not risk one! There has never been any legislation on the question, to our knowledge, by the Grand Lodge of Iowa. Certain it is that there is no authority for "Moon Dates" as a landmark.

In the January, 1921, issue of "The Quarterly Bulletin" published by the Grand Lodge of Iowa we find the following short article on the subject, which gives some very good reasons why the lodge to which our brother belongs should break away from this obsolete custom:

"About half the lodges of Iowa still hold their regular meetings on some date governed by the moon. The result is that every year some lodges find that their December regular falls on or after December 24th, but this discovery is not made until after the November regular and too late to hold their election of officers without dispensation from the Grand Master. The law provides that whenever the election is not held before December 24th the Master-elect shall not be entitled to the honors of a Past Master. This penalty could have been avoided if the meeting had been on some definite week day not governed by the moon. Let it be, say the first, second or third Monday (or any other day of the week desired) in the month, and the Brethren will know what it is without having to hunt an almanac. Also the election will not be changing from December to November and back again, so that the Brethren do not know when their election should be held. In the days when it was necessary for Brethren to drive across country in order to attend lodge, it was very convenient to have the regular lodge meeting come at a time when they could drive by the light of the moon, but in the present day and age there is no reason for Moon Dates. Lodges should so amend their by-laws that their regular meeting will fall on a definite week day of the calendar month."

* * *

BOOKS ON THE BIBLE

Is there any court of final appeal on questions about the Bible? F.N.O., Utah.

There is not. Books written about the Bible, even by accredited scholars, during the past hundred years would fill a large building. All these volumes represent the views of various churches and schools of thought, and what one man would consider authoritative another would consider valueless. The nearest to a court of final appeal is the International Critical Commentary, published by Scribners. This series is not yet complete but it is nearly so, and it has already made a place for itself in its own field similar to that occupied by the Britannica in the field of encyclpedias. On matters of general religious import Hasting's Encyclopedia of Religion and Ethics, also published by Scribners, is everywhere in the forefront. The best general Introduction (best, that is, in the general opinion of scholars) to the literature of the Old Testament, is Driver's; to the New Testament, is Moffat's. For matters of information concerning the matters of fact scattered here and there through the

Bible, consult Hasting's Dictionary of the Bible, or The Encyclopedia Biblica, edited by the late Canon Cheyne.

* * *

THOREAU NOT A MASON

Was Henry D. Thoreau a Mason?

H.K.M., Mississippi.

No. The secretary of the lodge at Concord, Massachusetts, has kindly furnished THE BUILDER with a complete roster of members during Thoreau's lifetime, and the name of the great naturalist is not there. His biographer (Sanborn) once remarks that Thoreau delivered a lecture in the Concord Masonic Hall, but that of course does not mean that Thoreau was a Mason because Masonic Halls were then very frequently used (as at present) for general purposes.

* * *

MEANlNG OF THE WORD "ABIFF"

What is the meaning of the word "Abiff" ?

L.C.M., Ohio.

"His father." Hiram Abiff literally meant, "Hiram, his father"; that is to say, "Hiram, the father of Hiram." Hiram and Hiram Abiff are both spoken of in the Old Testament history of the Temple. Some writers believe that the first Hiram died, and that his son took his place as Grand Master. If you have access to the Transactions of the Author's Lodge, read the article on "The Third Degree" in Volume I.

* * *

DISCUSSIONS IN LODGES

A group of us in my own lodge started one night to discuss a local political matter of some consequence under the head of the Good of the Order but the Master peremptorily forbade it. He said that politics could never be discussed in lodge. What is your opinion of that? H.J.L., Iowa.

It depends on what you mean by politics. If it has reference to party, or to politicians, if it is partisan in character in any way, then politics cannot and should not be discussed in lodge. It is everywhere forbidden. Not to discuss politics in lodge is almost a landmark. If you start discussing politics where will you stop? Why not discuss religion, or business, or local social affairs? In anything in which personalities are involved you would soon be discussing something in which your members would be involved, and you would have a fight on your hand. Masons must avoid all strife and dissension.

But there is no law against discussing abstract politics. A brother could give a speech under the Good of the Order on the American Constitution, or the Declaration of Independence, or what not, and no harm could be done, and no rule broken.

Your Master acted in strict accordance with the law of your Grand Lodge when he stopped you, if you were discussing partisan politics: he was wrong if you were discussing merely abstract principles.

If you wish to discuss local politics, you can ask permission to use the lodge room at some other time, and then meet informally, and not as a lodge.

You could secure the use of some other room, and there meet informally, and only with invited persons, thus keeping the gathering purely Masonic in its personnel.

There are a dozen ways in which a group of Masons may "get together" on any political measure without violating any law or rule, either in letter or spirit. But such meetings would not be "Masonic" in any sense, except that only Masons were present, and they should never be spoken of as "Masonic meetings" because that would convey an erroneous impression to outsiders.

* * *

A MASONIC DESERTER

A neighbor of mine is not very friendly to us; he said one night that one of our early Grand Masters had deserted the Fraternity and had gone over to its enemies. Is there any truth in this ? He couldn't remember where he had read or heard of this. P.J.,Maine.

Your neighbor doubtless refers to the Duke of Wharton, who was Grand Master, not very regularly elected, for the year 1722-1723. He was the heir of a vast estate, a brilliant, erratic, dissipated youth, who never tired of seeking out new sensations, and who gained his Masonic position through pressure of his family's great prestige. To him is accredited the very old "Ritual for Constituting a Lodge." Afterwards he deserted Masonry and went over to The Gorgomons (some authorities attribute the existence of that body to his lordship), which was a "high jinks" society at that time existing for the very germane purposes of encouraging drunkenness and of opposing and ridiculing the Society of Masons. Later on

the Duke became the president of a drinking association known as the "Hell Fire Club." He spent his latter years on the continent where he constantly plotted schemes against his own government, and there passed away in misery and disgrace at the early age of thirty-three. He died a Roman Catholic.

* * *

BOOKS ON THE MYSTERIES OF ISIS, MITHRAS AND ELEUSIS

Will you kindly tell me what are the best works on the Mysteries of Isis, Mithras, and of Eleusis?

M.S.W., Alaska.

The articles on these various subjects in the Encyclopedia Brittanica and Hasting's Encyclopedia of Religion and Ethics are very valuable, and include long bibliographies. Good books in English are scarce, but you will probably find all the information you need in the following:

On the Eleusinian Mysteries see "Cults of the Greek States," by Farnell, volume III; "Prolegomena to the Study of Greek Religion," by J. E. Harrison, published by the Cambridge University Press; "A Handbook of Greek Religion," by Arthur Fairbanks, published by the American Book Company.

On the Isis worship the chapters in Sir Samuel Dill's "Roman Life" are quite interesting. Perhaps the best treatment will be found in Sir J. G. Frazer's "Adonis, Attis, and Osiris," which is volume five of his extended work, "The Golden Bough," and is published by Macmillan & Company.

The best works on Mithras in any language are those written by Franz Cumont, and published by the Open Court Company, Chicago.

* * *

"FROM WHOSE BOURNE NO TRAVELER RETURNS

Please explain this phrase, "To that undiscovered country from whose bourne no traveler returns." W.S.H., Iowa.

The phrase is taken from Shakespeare's Hamlet, Act III, Scene 1, lines 79 and 80. The word Mourner is usually supposed to refer to "stream," as in the Scottish use "burn," but this, as you will learn if you refer to Murray's English Dictionary, or to any good etymological dictionary, is an error. The two words are not related in any way, so that the phrase has no reference to "the river of death." "Bourn" (such seems to be the proper spelling) is from a word meaning "boundary." The picture in the phrase is that of a traveller who, if he crosses over into the country of death, will never come back again across its bounds. Shakespeare did not mean that the man's "spirit" might not return, else the ghost of Hamlet's father would have been omitted from the play: he means that after one has moved over to abide in the "undiscovered" country of death he can never again come back to live here as he did before his departure. If you will study the phrase in its context in Hamlet's famous soliloquy you will find it grow luminous with meaning, and with pathos.

* * *

MAY WOMEN WEAR MASONIC EMBLEMS?

When my daughter went off to school last fall I gave her my Masonic pin to wear, thinking it might prove a matter of protection to her. She has been censured by some of her friends for wearing it; they claim that she has no right to do so.

G.E., Indiana.

Your daughter has no right to wear such a pin in any merely technical sense of the words but worldwide usage for generations gives her the moral right. It is perfectly proper for women to wear such emblems, under the above circumstances. Everybody knows that a woman cannot be a Freemason; everybody knows that a woman would not wear a Masonic emblem to indicate as much: therefore no deception is practiced, and no harm done.

----o----

CORRESPONDENCE

MASONIC PRAYERS

The following are three Prayers in the Rawlinson Collection of MSS. in the Bodleian Library at Oxford, alternate forms of a Prayer supposed to be used at the Introduction of a New Member into the Society of Free Masons, "found among the Papers of a Brother deceas'd."

"Most Glorious God, who art the Chief Architect of the Universe, Grant unto us thy Servants, who have already enter'd ourselves into this most Noble and Antient Fraternity, that we may be solid and Thoughtful, and always have a Remembrance of those Sacred Things we have taken upon us, and endeavour to instruct and inform each other in secrecy

that nothing may be unlawfully or illegally obtain'd, and that this thy Servant, who is now going to be a Mason, may be a worthy member. Grant, O God, that he and all of us may live as men, Considering the Great End for which we were Created, and do thou give us Wisdom to contrive and Guide us in all our doings, strength to Support in all Difficulties, and beauty to adorn those Heavenly mansions where thine Honour dwells. Grant, O Lord, that we may agree together in Brotherly Love and Charity towards one another, and in all our dealings do justice to all men, Love Mercy and walk Humbly with thee, our God, so that at last, we may be made Members of an Heavenly Jerusalem. Now unto the King Eternal, Immortal, Invisible, the only wise God, be rendered and ascrib'd all Honour, Glory, Might, Majesty, and Dominion, Thanksgiving, and Praise, world without end. Amen."

"Most Glorious Architect of the Universe, whom we adore in all thy wonderful works of Creation, Grant unto us thy Servants already admitted into this most noble and antient Fraternity, that we may behave ourselves in such a manner, and always so faithfully preserve in our memories those sacred engagements we have laid ourselves under, and Endeavor to instruct each other in so secret a manner, that nothing may be unlawfully discover'd, and Grant that this thy servant, who is now becoming a member of our Society may be truly worthy of it. Grant, O Almighty Architect that he and all of us may lead lives like Persons considering the sole End for which we were all Created, and inspire into us Wisdom to contrive to thy Glory and our own Benefit, to Guide us in all our Actions. Give us strength to support us under all Difficulties, and bestow on us all those Beautiful Virtues, which are the peculiar ornaments of the Members of those thy Heavenly Mansions, where thine Honour dwells. Grant O thou that art the sole cause and spring of Harmony, peace, and order that we may be cemented together as brethren and Exercise a Mutual Charity and benevolence towards each other, in all our dealings so to do justice to all, so love Mercy and thus walk Humbly with thee, our God, the Original of all things, that at last we may become Members of that Heavenly Jerusalem, which is thy work alone, built without hands. Now to the Almighty, Eternal, Immortal, and Invisible Architect, the only wise God, be ascrib'd all Honour, Glory, Might, Majesty and Dominion from this time forth for Evermore. Amen."

The following Prayer is said to have been composed by William Dudley:

"O Most Glorious and Eternal God, who art the Chief Architect of the created Universe! Grant unto us, thy Servants, who have already enter'd our selves into this most noble, antient, and honourable Fraternity, that we may be solid and thoughtful, and always have a

Remembrance of those sacred and holy Things we have taken on us, and endeavour to instruct and inform each other in Secrecy; and that this Person, who is now about to be made a Mason, may be a worthy Member; and may all of us live as Men, considering the great End for which thy goodness has created us; and grant O Lord, that we may agree in brotherly Love and Charity one towards another; and in all our dealings in the World, do Justice to all Men, love Mercy, and walk humbly with God; and, at last, may an abundant Entrance be ministred unto us, into a new and heavenly Jerusalem, where we shall be crown'd with glory, honour, and immortality, and behold those heavenly Mansions of Bliss where the Almighty dwells and reigns for evermore. World without End. Now unto the King Eternal, Immortal, Invisible, the only wise God, be Kingdom, Power, and Glory, for ever and ever, Amen."

These prayers should be of interest to readers of THE BUILDER as showing the practice in England in the early eighteenth century. Dudley Wright, England.

* * *

OVERSEAS MASONIC CLUBS, SECRETARIES AND HISTORIANS TAKE NOTICE

I would like to get in touch with the secretaries or historians of Masonic Clubs and Overseas Lodges that were in the War area. I am trying to compile an accurate history of what these clubs did over there for our boys.

Alexander P. Anderson,

R.F.D. 5, Moorestown, N. J.

* * *

FREEMASONS AND ROMAN CATHOLICS

(See article "Masonry" reproduced from "The Catholic Encyclopedia" in the July, August, September and October, 1919, issues of THE BUILDER; also "The Encyclical Letter 'Humanum Genus' of the Pope Leo XIII" in the November, 19 issue of THE BUILDER; Brother Pike's reference to this Letter in his Allocution to the Supreme Council in 1884, in the December, 1919, issue of THE BUILDER, with his reply to the Pope's letter in a later issue).

We may be without warrant of law for excluding Roman Catholics from Freemasonry, but we have ample warrant in Masonic ideals and practices for refusing all applications from members of the Roman Catholic Church. The psychic gateway to a Masonic lodge is, I submit, too narrow to admit Roman Catholics. We ought to refuse admission to all such applicants for the sake of the Fraternity, for the sake of the Applicant, for the sake of our principles of Neutrality.

1. For the sake of the Fraternity. A Roman Catholic can only become a Freemason by forsaking his Church. He must either be a bad Mason or a bad Roman Catholic. He cannot be a good Mason and a good Roman Catholic. A man who leer his Church for the sake of Freemasonry may easily be tempted in different circumstances to leave Freemasonry for the sake of his Church. There exists for this reason a justifiable doubt as to whether such applicants are ever fit and proper persons to be made Masons.

Further, if we admit a Roman Catholic we confirm him in the idea that Freemasonry will supply him with what he fans is lacking in his Church. This encourages the applicant to hold exaggerated opinions concerning Freemasonry, with undoubted undesirable reactions which cannot but be injurious to the Fraternity.

2. For the sake of the Applicant. A Roman Catholic who knocks at the door of a Masonic lodge either renounces his past professions of religion or practices a species of unworthy

casuistry, for he knows that his action will exclude him from absolution and communion. While, as Masons we hold no opinions concerning these peculiar religious rites, as Masons we cannot knowingly assist another to exclude himself from the benefits of his religion, no matter what opinions we may hold as private individuals regarding them.

A Roman Catholic may apply for admission to the Fraternity averring that he no longer conforms to the rules of his Church, and that he does not consider them binding upon him. To such the answer should be that while Masonry regards all forms of religion with equal friendly goodwill it offers no substitute for any, nor does it welcome applicants who, in order to qualify for admission have to acknowledge that they have only a formal connection with the religion they profess.

3. For the sake of Neutrality. A Roman Catholic again may seek admission to the Fraternity as a protest against Rome's ecclesiastical tyranny. He should be told that Freemasonry will not open its doors for any such purpose, that the Fraternity exercises perfect neutrality in regard to all forms of religion and will not break such neutrality by knowingly encouraging any member of any organized religion to do anything which runs counter to the rulings or teachings of that religion. On the other hand, and by the same rule, we should equally be infringing neutrality were we to refuse a candidate, suitable in every other respect, solely on the ground that he was a known opponent of the Roman Catholic Church.

We should unhesitatingly reject an application from a Sinhalese Buddhist because Buddhism in Ceylon is atheistic, and no Sinhalese can profess belief in Deity without denying his faith. A Roman Catholic believes in God, but he also believes in an infallible Church, and that infallible Church specifically forbids him to be a Mason. We deny the privilege of our Orders equally to the Sinhalese and the Catholics and on the same grounds, viz., that Masonry cannot under any circumstance officially countenance religious recantation.

I am aware that some Roman Catholics are Freemasons, but I do not understand how or why. It would be unmasonic to suggest, without proof, that they are unworthy brethren. I accept them without question as prima facie what their obligations have made them, but in consonance with the three explanations already given I should never vote for the admission of a Roman Catholic applicant unless there were some very extraordinary reasons why he

should be received. Freemasons do not exclude Roman Catholics, Roman Catholics in rerum natura exclude themselves. If a Jew or a member of any branch of the Christian Church other than the Roman Catholic Church should apply for admission to Freemasonry no questions would be asked concerning either his creed, his standing or relation with his Church. In the case of Roman Catholics such queries unfortunately become inevitable.

C. Spurgeon Medhurst. China.

* * *

PRESIDENTS AND GOVERNORS OF TEXAS WHO WERE MASONS

While Masonry, as an organization, does not meddle with politics, nor with political parties, nor with policies of government, yet it is a historical fact that during the past two hundred years Masons have been prominent among the leaders in every movement for reform in government, for the liberty of the people, and for the betterment of social conditions.

The leaders of the gallant armies which won the independence of Texas and established the Republic of Texas were Masons, and were also the men who organized the Grand Lodge of Texas.

Sam Houston, who was the first President of the Republic of Texas, presided at the convention at which the Grand Lodge of Texas was organized, and Anson Jones, the first governor of the State of Texas, was secretary of that convention.

Three of the four Presidents of the Republic of Texas were Masons, and twenty-one of the twenty-five Governors of Texas were Masons.

Following is a list of the Presidents of the Republic of Texas and the Governors of the State of Texas who were Masons, with their lodge affiliations:

Sam Houston, President 1836 and Governor 1869. Holland Lodge No. 1, Houston.

David Burnett, President 1842. Holland Lodge No. 1, Houston.

Anson Jones, President 1844. Holland Lodge No. 1, Houston.

J. Pinkney Henderson, Governor 1846. Red Land Lodge No. 3, San Augustine.

George Tyler Wood, Governor 1847. Forest Lodge No. 19, Huntsville.

Elisha M. Pease, Governor 1849. St. Johns Lodge No. 6, Brazoria.

H. R. Runnels, Governor, 1859. Austin Lodge No. 12, Austin.

Edward Clark, Governor 1861. Austin Lodge No. 12, Austin.

Francis R. Lubbock, Governor 1862. Holland Lodge No. 1, Houston.

A. J. Hamilton, Governor 1865. Palestine Lodge No. 31 Palestine.

James W. Throckmorton, Governor 1866. St. Johns Lodge No. 51, McKinney.

Edmond J. Davis, Governor 1870. Rio Grande Lodge No. 81, Brownsville.

Richard Coke, Governor 1874. Waco Lodge No. 92, Waco.

Richard B. Hubbard, Governor 1876. St. Johns Lodge No. 53, Tyler.

Oran M. Roberts, Governor 1879. Red Land Lodge No. 3, San Augustine.

John Ireland, Governor 1883. Guadalupe Lodge No. 109, Guadalupe.

Lawrence Sullivan Ross, Governor 1887. Waco Lodge No. 92, Waco.

Charles A. Culberson, Governor 1896. Jefferson Lodge No. 38, Jefferson.

Joseph D. Sayers, Governor, 1899.Gamble Lodge No. 224, Bastrop.

S. W. T. Lanham, Governor 1903Phoenix Lodge No. 275, Weatherford.

James E. Ferguson, Governor 1915. Knob Creek Lodge No. 401, Temple.

Wm. P. Hobby, Governor 1917. Beaumont Lodge No. 286, Beaumont.

Patt M. Neff, Governor 1921. Waco Lodge No. 92, Waco.

S. M. Bradley, Texas.

* * *

A HINT TO CANADIAN MASONIC STUDENTS

Since coming to this town, I with some other brethren, have succeeded in forming a lodge, our charter membership being nine and I am more than pleased to state that our hopes are being realized in a manner far beyond expectations, we now having an enrollment of thirty-three members, with the prospects of considerable more first-class material.

So far we have been so busy with degree work, that we have not been able to take up research work as I would like, especially so as I have the honor of being their first Worshipful Master and we will have our charter presented to us this coming summer; still, however, we have a considerable number of good members who will find this branch most interesting and we hope to get started with a proper course of study within the next six months. I feel that THE BUILDER affords us the greatest amount of information on many interesting subjects. I would like to suggest that it might be of added interest if you could get from some well-skilled Canadian brother, historical sketches on the "work" in Canada, and as your Question Box department applies to both branches, we obtain very useful information covering many points not fully known to many officers, but frequently the hardships, hopes and ambitions of lodges in your motherland, put forth in a pleasing style, would be of help to younger lodges who often have disappointments to pass through.

R. M. Watson, Canada

* * *

ON THE ORIGIN OF THE WORD "HELE"

Some time ago you published a short paragraph explaining the word "Hele," and in this connection I hope you will find space for the following quotation from the last received Transaction of the Quatuor Coronati Lodge, of London, England. In the discussion on Rt. Wor. Bro. T. J. Salwey's paper on "Some Trade Guilds at Ludlow," Canon Horseley supplied this note:

"In the Ludlow Indenture of 1575 the Brotherhood of Smiths contained many trades, some of them very remote in aim and operation from Smiths. These are grouped in the list to a certain extent, and so Tylers, Slaters and Helyers come together. Houses were, and are, covered with tiles, or slates, or thatch; hence the three cognate trades. Nowadays we might write Tilers, Slaters, and Thatchers; but the old Saxon word 'Helyer' is still in use.

"I asked my church warden who thatched his ricks. 'A helyer from Bearsted,' (the next village), he said. The helyer heles or covers the ricks. A gardener heles the potato plants he earths up. And so Hell in the Apostles' Creed is the covered place, the unseen world, the ancient conception of the world being that of a flat plate with the river of ocean running round it, while above there was a hemisphere heaved up and hence called Heaven, and correspondingly beneath there was the heled or covered place. Men could look up and understand something of the star-spangled arch of blue, but the reversed arch or crypt beneath was to the eyes a flesh 'heled, concealed, and never revealed,' or, as some would, I suppose, say, 'hailed, concealed, and never revealed.'"

The above very interesting contribution from a learned brother is evidence of how much we still use in common with our Saxon forefathers.

N. W. J. Haydon, Canada.

----o----

PRACTICAL EDUCATION AIMED AT

Washington, D.C. - (Capital News Service). - The coupling of efficiency with education, or at least with educational processes, seems to be an evolvement of the not too far distant future, judging by expressions by those both in and out of organizations and institutions having to do with the promotion of learning. Also, the solving of many problems now of a most vexatious character, it is being asserted, will be brought about if education is made a practical proposition. Another constructive thought being advanced is the judicious advertising of educational facilities.

It has been pointed out by the author of the house bill creating a department of education, Representative Towner of Iowa, that one entirely new section of the measure introduced by him in the new Congress creates an advisory council made up in part of twenty-five citizens not professionally connected with educational institutions, each State qualifying under the federal law for participation in government funds to have such a council. The other members of this council would be the chief school authorities of the State and twenty-five educators representing different interests in education.

Principal J. I. Burton of the Morton, Va., high school, in an address at a conference of principals, pointed out that education throughout the country is doing a billion dollar business annually, and that it should be advertised in the same way as a commercial enterprise. Mr. A. I. Smith, the master of Balliol, in an address at Oxford, his audience being a gathering of works directors, managers, foremen and forewomen, made the point that education of the future would be a factor in industry, that "all our industrial problems, the shop steward, the class war, the need of greater output and dilution, the possibilities of profit sharing and bonuses, of guilds, of industrial democracy and the use of 'direct action' all turn on the intelligence of the worker." Continuing, he stressed the practicality of education of the future, if these results are to be attained.

It is the making of educational processes practical, in the right sense, that the congressional and other prominent backers of the Department of Education bill are seeking, and it is this feature, according to these leaders, which, coupled with the democracy of the measure, is bringing to it support from men high in business and financial life, as well as in the ranks of organized labor.

----o----

MASONIC CLUBS INDORSE TOWNER-STERLING BILL

Action Taken Following Address by House Author; House of Temple Scene of Reception at Which Grand Commander Moore Made Plea for Americanization and Educational Measure.

Washington, D.C. - (Capital News Service). - In the grand council room of the Supreme Council, thirty-third and last degree of the Ancient and Accepted Scottish Rite of Freemasonry for the southern jurisdiction of the United States, Sovereign Grand Commander George Fleming Moore welcomed delegates to the National League of Masonic Clubs to the magnificent House of the Temple, Sixteenth and S streets northwest. This feature of the convention was one of the most interesting of the gathering.

The grand council chamber was thrown open on this occasion for the first time to visitors. In his address to the guests, the grand commander made a plea for Americanization, and indorsed the Towner-Sterling bill now before the Congress. It was suggested during the reception that the temple building, which was inspected throughout, could not be replaced today for less than $3,000,000.

One of the developments of the convention program of national interest was a proposal to erect in Washington a building to be the national headquarters of the League of Masonic Clubs, and to cost around $1,000,000. This proposition was presented formally in a resolution by Chairman Roe Fulkerson of the resolutions committee. In reports by President Joseph T. Slingsby of Rutherford, N. J., Secretary-Treasurer Edward A. McKinnon, and other officers, the year's history of the organization was reviewed and great progress suggested.

Following an address by Representative Towner, the League indorsed the Towner-Sterling department of education bill.

----o----

COMMITTEE OF INTERNATIONAL SUNDAY SCHOOL ASSOCIATION INDORSES SMITH-TOWNER BILL

Washington, D.C. - (Capital News Service). - The committee on education of the International Sunday School Association, representing 33 Protestant religious denominations and 65 state and provincial Sunday School associations, with a Sunday School constituency of more than 20,000,000 pupils, in session at Buffalo, went on record in statements issued as approving "the SmithTowner bill and the stronger organization and support which it insures to the public school system." The association also in a statement expressed its surprise at opposition of a sectarian character to the measure, and expressed its strong opposition to the substitution of a Public Welfare Department or any other department for the proposed Department of Education.

The Board of Temperance, Prohibition, and Public Morals of the Methodist Episcopal Church, in a statement in which an appeal is made to "save our schools," points to the following national organizations, besides numerous local organizations, which are supporting the Smith-Towner bill: National Educational Association, American Federation of Labor, American Federation of Teachers, General Federation of Women's Clubs, National Congress of Mothers and Parent-Teachers' Association, American Library

Association, National Council of Jewish Women, Association of Collegiate Alumnae, Patriotic Order Sons of America, National League of Women Voters, National Society Daughters of the American Revolution.

The Builder Magazine

August 1921 - Volume VII - Number 8

Frederick the Great, and His Relations with Masonry and Other Secret Societies

TAKEN FROM THE AUTOBIOGRAPHY OF THE LADY CRAVEN

Elizabeth, the youngest daughter of the fourth earl of Berkeley, was born on December 17, 1750. A sprightly and beautiful girl, she had many love affairs, and was finally married to William, 6th Lord Craven. She was unfaithful to him, having relations with the French ambassador, Count de Guines, but was pardoned by her indulgent husband. After Lord Craven's death she went to Germany and found a place in the train of the Margrave of Anspach, to whom, after an unseemly friendship, and within three months after the death of his wife, she was married. There is no need to detail her history further, or print the long codicil of her titles, save to say that, after having seen life in many courts, among them Russia, and after having had a most mixed career of love affairs and intrigues, the Lady published her "Autobiographical Memoirs" in 1826, when she was in her seventy-sixth year. From these Memoirs the following chapter, with a few irrelevant paragraphs omitted, has been taken: for what reason, the Masonic reader will immediately discover for himself.

The best edition of the "Autobiographical Memoirs" of the Margravine is published by John Lane under the title of "The Beautiful Lady Craven"; the two volumes are attractive in appearance, as most of Lane's books are, and halve been very ably edited by A. M. Broadley and Lewis Melville.

WE DISPATCHED a courier forward, after whose arrival at Berlin the King sent eight fine horses to draw us through the sandy plains of Prussia. The frost and snow in Bohemia had much damaged the springs and wheels of our carriage; but we arrived without any serious injury or accident, from a journey which was the most terrific I ever underwent; for if any thing had ever happened to the Margrave, I and I alone, should have been accused of doing him harm.

When we arrived at Berlin, the Carnival being ended, all the Royal family were gone to their different villas; but His Majesty returned to meet the Margrave at his palace; while I was left to the discretion of the Princess Royal, afterwards Duchess of York, who had her own establishment in the Royal Palace.

We remained here only four days, during which time I saw but little of the Margrave, for he was constantly with the King. He informed His Majesty that there had existed a mysterious correspondence among some of the nobility of Bareith, and others at Anspach the object of which he supposed was to form more distrusts between Austria and Prussia.

Frederick William II had succeeded to the throne on the death of his uncle Frederick the Great, in 1786. He made many salutary regulations for his subjects and established a Court of Honour to prevent the horrible practice of duelling in his dominions.

As I was willing to gain all the information possible respecting so great a character as Frederick the late King, it may easily be imagined that I lost no opportunity which could be afforded me during my residence among the Royal Family, and which, together with the Margrave's knowledge of this illustrious man, and that of Prince Hardenberg, afforded me much satisfaction.

After my marriage with the Margrave, we brought out from Anspach a full-length portrait of the late King, for which he himself sat, for the Margrave, whom he also presented another of his father, Frederick William. The countenance and whole figure are striking resemblance of His Majesty. The expression is surprisingly fine. I had it placed under a canopy at Brandenburgh House, and those who have seen it can never forget it.

When Frederick ascended the throne he was only twenty-eight years of age. lt is well known to all Europe how this great Prince profited by the army left to him by his father, and the riches which he had accumulated. He had been detested by the late King when he was Prince Royal, because he appeared to apply himself to the sciences and fine arts rather than to military affairs. Having followed his father to Wesel, he conceived the project of passing into a foreign country. He had probably other motives than those of gaining

instruction by travels; no doubt it was to escape the tyranny of his father: but the latter had gained information of his design, and arrested him at the moment of its execution. He was tried by Commissaries who had the firmness not to condemn him to lose his head. It might appear to be a light crime for the presumptive heir of a kingdom to quit the realms without the permission of his Sovereign; but such was the law. Of four-and- twenty judges, only one was found who voted for the sentence of death, and that was a person named Derschau; yet such was the magnanimity of Frederick when he came to the throne, that this man never experienced from him the slightest vengeance.

Frederick, his father, was on the point of renewing on the theatre of Europe the scene of Don Carlos, or more recently that of Czarowitz. The Prince was pardoned; but the unfortunate companion of his flight, his friend and confidant, was decapitated.

Frederick has been accused by his enemies as having neither shed a tear nor used an argument to induce his father to save this victim from destruction. But I have been assured, from those who were present at the scene, that when the unfortunate man was led to the scaffold, the Prince Royal demanded his pardon with the effusions of a heart broken by grief; and that he fainted more than once during the punishment, and in fact experienced the greatest anguish. Before the execution he had tried every means in his power to save him. In his despair, he had offered to his father to renounce the throne forever, in order to preserve the life of his friend whom he loved: but the inflexible Monarch, not satisfied with the sentence of the judges, who had condemned him to the galleys for life, with his own hand signed his death-warrant, alleging that there was no justification for the crime of high treason, and treating his son's entreaties with indignation and contempt. Katt was the grandson of a field-marshall, and son of a general of that name at that time both alive and in the service of the King.

Frederick the Great was born with sensibility, but he learned to suppress his emotions and his feelings; he saw how necessary it was to be just, as well as merciful, during his long military career; and perhaps the firmness which has been his reproach, was the greatest triumph of his nature.

After this event he retired to Rheinsberg, applying himself to all kinds of acquirements; and here he learned to play on the flute, on which instrument he excelled, not as a prince, but as an amateur of the first rank.

His allowance was extremely moderate, and his father had vigorously forbidden any one to advance him money. This order was, however, ill observed, and it has been objected against him that when King he never repaid the obligations of his creditors. But the fact was otherwise; he paid them in secret. The Minister of his father's finances had refused to advance him money, and when the Prince ascended the throne this man was supposed to be ruined, and on his coming to give in his accounts demanded permission to retire; when the young King, to the astonishment of all round him, praised his fidelity, begged him to continue his services, and doubled his salary.

What a different fidelity from that of the judges of poor Katt, who considered blind obedience to the commands of their Sovereign as a proof of fit submission to his authority!

It is a singular circumstance in the history of the House of Bradenburgh, that during the space of 370 years, in which time the sovereignty was in their hands, there was never experienced one minority.

Frederick enjoyed an immoderate reputation, and to a certain point even the adoration of his contemporaries, not only as a warrior, but as a governor of his empire, and as a profound politician. His assiduity was indefatigable, and his skill in affairs of government transcendent. The Government of Prussia appeared to rise from the seeds of despotism, and formed a lesson of instruction to the world. Notwithstanding his exactness and his inflexibility in war, he obtained the affections of his soldiers, who always denominated him their Father Fritz. It was the name by which he was familiarly called through the army.

The severity of his conduct towards Baron de Trenck (1) has excited the indignation of mankind, and has been considered as a blot on his escutcheon; but arbitrary order and rigorous detention have to be exercised in other countries as well as in Prussia. Without pleading this as an excuse, I shall endeavour, with impartiality, to remark on the leading

points of the justification of Frederick's conduct, derived from those who were acquainted with the cause of such a punishment.

M. de Trenck had been forbidden by the King, whom he acknowledged not only as his Sovereign, but as his benefactor, to write to his uncle, who was a chief of the Pandours.

His injunctions were violated. The King demanded of him personally whether he was in correspondence with his uncle. M. de Trenck denied it. "Do you give me your word of honour of it?" said the King. "Yes, Sire," was the answer. It was at the very time that Trenck had just written to his uncle, that this dialogue passed. The discovery was made, and M. de Trenck was sent to the fortress of Magdeburg: it was a punishment usual in the Prussian service. M. de Trenck plotted his escape, and fled with an officer whom he had seduced to desert, he killed those who pursued him. The King's Resident at Dantzic, whither Trenck had fled, sent him back to his Sovereign. Trenck had certainly violated every law - he had at first been disobedient, then perjured - a rebel, and a murderer.

At Magdeburg, Baron de Trenck recommenced his devices: his imprisonment was in consequence rendered more severe, and his confinement lasted for ten years.

Trenck was six feet two inches high, and squinted: he was popular, and always followed by thousands. After the death of Frederick he published his Memoirs. At that period, all who were acquainted with the groundwork of his history were dead: on his own testimony depends the whole of his relation. Those whom he cites in his narrative have probably forgotten the circumstances of so distant a date, but without recurring to vague conjectures regarding the truth of this affair, or of the cruelty exercised against him, M. de Trenck avows that he had intrigued with a person of illustrious rank. If that person, as has been generally supposed, and which from good authority I know to be the case, was the Princess Amelia, sister of the King; if from this connection there were children who were deprived of life by means the most horrible - what strong inducements might not the King have had for visiting on Trenck a punishment of the severest kind, without being under the necessity of explaining (from motives of decorum and decency) the reasons which influenced him to such an act.

Frederick frequently broke his officers for causes light in appearance; but he always had heavier charges against them, which were unknown to the rest of mankind, and which he concealed for the purpose of preserving military discipline.

As soon as Frederick ascended the throne, he invited into his kingdom all those who were called les esprits forts: Voltaire, le Marquis d'Argens, the Abbe de Prade, Maupertuis, and even the impious La Metrie. This example encouraged the literary Germans to proclaim their sentiments, Berlin became the asylum of the persecuted, and the nursery of truth.

The history of the secret societies of Germany was at that time little known. It might be interesting to a philosopher, but the generality of people might regard it as a romance: all well-informed persons can attest the reality of it.

Towards the end of the last century an association, or secret society, existed, which was daily gaining ground. It was the Order of the Illumines. The chiefs of this Order had resolved to form an association which was to unveil the mysteries of superstition, to enlighten mankind, and to render them happy. Their object was to gain a superiority over the lodges of Freemasonry, (2) and to turn these institutions from darkness to the benefit of humanity. They proposed to extend the sphere of knowledge universally, not so much in depth as on the surface; to introduce reason and good sense; to ameliorate the condition of men by an insensible operation. No Prince, however great or good, was to be admitted. They swore to preserve, as much as was in their power, Sovereigns from the perpetration of crimes, and from the commission of errors; to abolish the slavery of despotism, to destroy ecclesiastical jurisdiction, to favour the liberty of the press, and to unveil mysteries of every description.

The project was great noble and sublime; but prudence was wanting in its execution. They expected to see a sudden effect, whilst they forgot that the edifice was only building. The society enlarged, the wicked and designing were admitted; the powers of bigotry and superstition saw the force of their enemy, and the arm of Government was called to their assistance. Many of the chiefs were driven from Germany, others were imprisoned, and every thing but death and torture inflicted on them.

The dispersed members of this association soon formed another assembly; they were again surprised, their papers taken, and their doctrines published, without regard to the effects which they might produce. Many sects arose from these, which rendered discord prevalent throughout Germany. Their different Orders had little resemblance to Freemasonry - they were visionary, mystical, and cabalistic.

Frederick had too sound an understanding to be caught in the snares of enthusiasm. It is not known whether the attempt were made to conquer him, but it is most probable that he was never tried. Nor is it certain when the area or how the nature of the misunderstanding between this Monarch and the superiors of the Order of Freemasonry began. Whether he was ignorant of the machinations of modern Masonry, of the visions and the horrors which were latterly raised, or of the general tendency of these mysterious associations; or whether having once adopted the Masonic costume, and having openly protected its Orders, he did not wish, even after having seen its evil tendencies, to retract and to separate from a society into which he had erewhile not disdained to enter - he refrained from excluding from his dominions these secret associations.

Masons of every denomination - Rosicrucians, Centralists, Illuminate - had all, under his reign, the liberty of establishing lodges and societies according to their fancy, provided they did not disturb the public order.

Thus Berlin became the receptacle of sects, of parties, of conjurations, of chemical mysteries, and of extravagances of every kind.

In the meantime instruction was not neglected, and Frederick supported and protected every institution which might extend education throughout his kingdom. Rousseau had written his Emilius - a work the most perfect of its kind, and which places the author incontestably in the rank of the first of benefactors to mankind; in Germany this production became as a torch which extended its light throughout; it opened to the system of education new views. Youth was taught not by words alone, and those in an unknown language - but he gave them clear ideas of natural things, of moral and physical relations, of mechanism, of history, and of geography.

Frederick did not lose sight of the good effects of such a system of education; and to promote it, established a Consistory, which was to superintend every institution, and at the head of which he placed himself. He procured masters, and did not blush to render homage to the superiority of the institution which he had promoted. The example of the Sovereign excited the nobility and gentry of the nation, and Frederick inspired in his subjects an admirable and laudable competition.

It was in one of those moments which in human life are so contradictory to the general sentiments of the mind, that Frederick, hearing the news of the proscription of the Jesuits in France, by the public functionaries, exclaimed, "Pauvres gens! ils ont detruit les renards qui les defendaient des loups, et ils ne voient pas qu'ils vont etre devores."

Frederick had sanctioned and approved the writing of the philosophers; he had become a philosopher himself. Heveltius had published his work De I'Esprit in France, and to avoid punishment had fled to England. Le Contrat Social of Rosseau had found protection among the magistracy; and the Parliaments had defended Doderpt's declaiming against despotism. The Court and Clergy had admired Voltaire's ridiculing the Parliaments. There has been exaggeration, when it has been said that the philosophers proposed by a regular plan to subvert the foundations of societies and thrones: they worked to that effect without being sensible of it. They did not wish to be the destroyers, but the preceptors, of monarchs: and had Montesquieu only produced his work Sur les Romains, and his Esprit des Lois; had Beccaria only written his Traite des Delits et des Peines; had Voltaire only refuted Machiavel, and defended Calas, Scriven, and Lally; had pleaded the cause of nature, of morality, and of religion; and had the Encyclopedists respected the principles of religion alone - they would have been entitled to the indulgence of the world. But the discussion of one subject led to a another, and in the correction of abuses they proceeded beyond the bounds which they had prescribed. Then it was, that one of the greatest Kings who ever wore a crown figured in the correspondence of philosophy: then it was, that he pronounced in his Academy the eulogy of the man who wrote L'Homme Machine, ("Man, a Machine"-Ed.) and that he compelled his churches to celebrate obsequies of the man who had endeavoured to undermine the foundation of Christianity.

This influence spread throughout Europe: it penetrated into every class. Diderot, D'Alembert, and Condoreet, united their forces in the operation. Then the sects of the Illuminate, who had associated for the destruction of revealed religion, overthrew its

foundations, as far as regarded themselves, and introduced a new code founded on natural morality, which led to the system of primitive equality.

Even Frederick himself proved that a king, though a man of letters, could not sustain with dignity the sceptre of literature. Some unfortunate members defiled the character of his Academy; but Euler and La Grange were an eternal honour to it. Some men of high estimation were associated with others of obscure and even ridiculous talents: their inequalities were great.

It was a prejudice generally spread throughout Germany, that the province of Prussia, and Berlin in particular, was peopled with Atheists. Because Frederick encouraged freedom of thought in his dominions; because he collected and united about his person men of genius; because, under his reign, some irreligious books escaped from the Prussian press - this conclusion, as absurd as precipitate, was adopted. M. Nicolai, a distinguished writer and bookseller of Berlin, (a union very rare, though it were to be desired that it were more general,) had depicted Berlin in a romance with great truth; and his work displays excellent notions on the manners of Germany. He has shown, that if, in general, there are some Freethinkers in the Prussian provinces, the people at large are attached to the national religion.

Towards the end of the seven years' war, a man named Rosenfeld, in the service of the Margrave of Schwedt, quitted the service of that prince, and began to inform the populace that he was the new Messiah; that Jesus had been a false prophet; that the preachers were rogues and liars, who preached death; that for himself he preached life, since his adherents never died; that the King of Prussia was the Devil; that the time approached when he (Rosenfeld) should assemble together the twenty-four Elders, and should obtain the sword, and govern the world with their assistance.

Rosenfeld prevailed on some of his adherents to deliver over to him seven girls, of whom the zealous fanatics were the fathers. It was, he said, to open the seven seals that he required seven virgins. With these he formed a seraglio: one of them was his favourite Sultana; he made the others work, and lived upon the profit of their labours. After having carried on the trade of a Messiah for twenty-nine years, under different mischanges; first poor, then imprisoned, afterwards entertained by the presents of his votaries, and living

habitually by means of the wool which his mistresses spun; after acquiring disciples in Berlin and its environs, in Saxony, and even at Mecklenburg - one of his faithful followers, who had in vain expected to reap the fruit of his splendid promises - even one of those who had delivered over to him three of his daughters, accused him before Frederick; that is to say, denied his Messiah, who he believed to be the true God, before the King, whom he believed to be the true Devil. This very accuser always regarded Rosenfeld as the real Messiah, and only wished that the King could compel him to realize his prodigious offers.

The King sent Rosenfeld to a natural tribunal, which condemned him to be whipped, and shut up for the remainder of his days at Spandau. The Supreme Tribunal commuted this sentence, and pronounced that this new Messiah should be sent to the House of Correction, where he should be flogged as often as he at attempted to have an adventure of gallantry, and after two years that a report should be made of his manner of conducting himself. The defenders of the accused appealed: the King revised the process, and confirmed the severer sentence of the first tribunal. He imagined, without doubt, that it was necessary that Rosenfeld should be punished in the sight of the people, to prevent them from being in future deceived through similar visions.

But the most absurd opinions are often the most tenacious, because they have no perceptible basis by which they may be measured; and this spectacle did not undeceive any of the adherents of Rosenfeld, a great number of whom remained attached to him.

He went afterwards to preach his doctrines at Charlottenberg, hardly a mile from the capital; but he found that this theatre was too small for two fanatics like himself and Musenfeld. The Government, without doubt, tired with his persevering enthusiasm, overlooked his folly and left him in repose. . . .

Duke Ferdinand of Brunswick, (3) the conqueror of Creveldt and of Minden, was induced, by the persuasion of the Baron de Hund, who was a Reformer, to place himself at the head of the reformed Lodges of Freemasonry, which has taken the appellation of the Strict Observance. It was supposed to be an Order of Freemasonry which was a continuation of the Society of Knights Templer: the highest step was that of a Templar, with all the ceremonies of ancient chivalry. Doctors of divinity and professors of Physic were received as Chevaliers d'Epee. It is hardly possible to conceive that reasonable beings could lend

themselves to ideas so ridiculous; example, however, did everything, and enthusiasm was contagious. In this branch of the Order there reigned a monastic despotism, and men who led away by rites and ceremonies. The members alone possessed the secret; those out of the Order could never tell where or what it was.

As no woman can possibly be a Mason, every woman has a right to endeavour to penetrate the mystery. (4) It is admitted that Adam was the first Mason; he founded the first lodge - he had all the instruments necessary for the purpose - he produced the mortar;- without Eve there would have been no lodge. Where is the mystery of Masonry, if the idea be followed up? Having created the lodge, he made members for it: those members created others, and the society extended over the globe; and while the globe exists, members will never be wanting. Over this secret I will throw the apron!

When the minds of men were sufficiently heated, the actor of this drama caused to appear upon the scene the Thaumaterges, or miracle-workers. These appeared to have ordinarily no relation with Freemasonry in general, but attached themselves to personages eminent for rank or fortune. One of the first of these charlatans was Schroepfer, a coffeehouse-keeper of Leipsic, on whom Duke Charles of Courland (5) had inflicted corporeal punishment; but who afterwards so fascinated this Prince, and a greater part of the principal personages of Dresden and of Leipsic, that he compelled them to act a principal part with him.

At that time were reproduced on the theatre of Europe the follies of Asia and of China - the universal medicine - the art of making gold and diamonds - the beverage of immortality. The peculiar qualification of Schroepfer was the invocation of manes; he commanded spirits, and caused the dead and the invisible powers to appear at his will. The denouement of his drama is well known. After having consumed immense sums which he obtained from his adherents, and alienated their senses, when he found that he could no longer sustain the imposture, he shot himself through the head with a pistol, in a wood near Leipsic.

To Schroepfer succeeded Saint-Germain, who had been before announced by the Comte de Lambert. This Saint-Germain had lived a thousand years; he had discovered a tea, before which all maladies disappeared; he made, for his amusement, diamonds of immense

magnitude! He attached himself to Prince Carles of Hesse; (6) but, like his predecessors, he forgot not to die.

In the meantime Gessner, religious miracle-worker, appeared in the environs of Ratisbon. He did not belong to the Freemasons, nor did he attach himself to any of the principal members of the Order; but he was equally useful to it, - for all the prodigies of which he was heard to speak corroborated the general faith of miracles, which was one of the great springs of the machine. In the heart of Switzerland lived a preacher of an ardent imagination - of a penetrating mind - of immeasurable ambition - of undaunted pride; am ignorant man, but gifted with the talent of speech - intoxicated with mysticism - eager after prodigies - and made up of credulity. He imagined that, with faith, miracles might at this time be effected. Servants, peasants, Roman Catholic priests, Freemasons - all combined in his mind as contributing to the gift of miracle-working, whenever he discovered the slightest appearance of anything extraordinary.

M. Lavater (7) gained a great party, particularly among the women; these brought him the men - and he had soon thousands, and subsequently millions, of followers after his visionary ideas.

After these, succeeded Mesmer (8) and Cagliostro (9) (whose tricks and extravagances are well known), without reckoning the crowds of madmen, of charlatans, of jugglers of every kind, who sprang up on all sides.

This concourse of knaves, far from appeasing the divisions of Freemasonry, augmented the fermentation. A new branch arose in the dominions of Frederick: it was called the Lodge of Zizendorf, from the name of its founder. This Zizendorf had been formerly a member of the Templars, from which Order he detached himself, and formed a great party, assuring them that he alone had the true rites and the true mysteries. Each of these branches decried the other. This new agitation attracted the attention of men of sound understanding (at least of the Order), who immediately formed a new association under the name of Eclectic Masonry. They professed a general toleration of all sects of the Order; and this system, which was the only solid one (if any system of the kind can be so), gained in a short time many partisans. This was the cause of the fall of the Order of Templars, who soon saw their machine in ruins. Frequent Chapters were held, where the deputies of the provinces

deliberated; and, with surprise, the first question they found they had put to the Grand Master was, What is the true end of the Order, and its real origin? Thus the Grand Master, and all his assistants, had laboured, for more than twenty years, with incredible ardour, for an object of which they neither knew the true end nor the origin. Thus puzzled and perplexed, the system of the Templars was abandoned, and an Order instituted of the Chivalry of Beneficence.

Every secret association has something of resemblance to a conspiracy, and it is incumbent on every Government to watch over it. But some consideration must be paid to the characters of the members. If they will not bear the test of inspection, doubtless measures should be taken to prevent their increase, with moderation and prudence. And when it is more-over remembered that Sweden lost its constitution from these associations, which are frequently composed of men profound in design and indefatigable in perseverance, no means should be laid aside which may develop their plans. . . .

(1) Frederick von der Trenck (1726-1794), a native of Konigsberg. His arrest at Dantzic in 1754 caused a great sensation throughout Europe. He was not liberated until 1756. He was denouched as a spy in France, and guillotined July 25, 1794. (2) Frederick the Great was, however, an ardent Freemason, and as such was instrumental in arranging the initiation into, the Order of more than one member of the British Royal Foraily. (3) Charles William Ferdinand, Duke of Brunswick (1735 - 1806) killed at the battle of Jena. He was an ardent Freemason, and entered into friendly relations with the English Grand Lodge. (4) The Margravine in this instance is mistaken. Masonry of Adoption, or Feminine Freemasonry, was extensively practised in France and on the Continent. Marie Antoinette and her sister Caroline, Queen of Naples, both belonged to the Order of which the unfortunate Princesse de Lamballe was for a time Grand Mistress. (5) Charles, Duke of Courland (b. 1728). (6) Brother of the reigning Landgrave William IX. Born 29 Dec, 1744. (7) Johann Caspar Lavater (1741-1801). (8) Friedrich Anton Mesmer (1734-1815). (9) Alexander Cagliostro (1745-1795). His connection with Freemasonry is fully, but not exhaustively, described in Mr. W.R. H. Trowbridge's biography (1910). (10) La Metrie wrote a book called "Man, a Machine." It was published in this country by the Open Court Company of Chicago.

A Postscriptural Preachment by the Editor:

The editor begs indulgence of the veteran Masonic student while he administers a preachment to the young students in the Craft, using the above as a text for the same. Those young students are asked to use the Lady Craven article as a kind of laboratory task whereby to examine two or three rather important canons of historical study. They are asked, nay, urged to sharpen their young critical faculties on the intriguing paragraphs of the Beautiful Lady, for they will not soon encounter again so useful a specimen.

They are asked to note first, that the Lady Craven received nearly all her information at second-hand, and then not often from authoritative sources. This, at one stroke, removes her narrative, which is so well-informed upon the surface of it, from the class of genuine historical sources, and renders all she says (with all due respect to the memory of the clever grande madame) more or less suspect. What is gossip worth as evidence? Nothing! In history gossip is almost useless, more especially in those passages whereabout much controversy has raged. When you undertake the study of Masonic authors bear in mind that you are ever to stand on your guard against the easy sin of accepting gossip at its face value. Ascertain first of all if your author had access at first-hand to his sources of information: if he did not, next ascertain, if you can, how reliable were his informants. Accounts of Masonry, no more than any other chapters of history, are not to be taken on anybody's mere say-so, even though the say-soer himself wore the apron. In other words, the laws of evidence are in full force in the Masonic province. Masonic Scholarship! what crimes have been committed in thy name by those who have forgotten this simple fact! In the second place, it is always necessary to ascertain the competency of the author himself (or herself) to deal with the matter in hand. Facts themselves are useless to one incapable of thought. What impression of the intellectual capacities of the Beautiful Lady do you gain from the above, especially from that diverting paragraph in which she develops a quite Jesuit bit of argument drawn from the eventful experiences of Adam and Eve? Does it anywhere appear that she knows anything about Masonry herself? Would a well-informed writer have mixed together the Illuminati, the Thaumaterges, the Messiah Worshippers and all that into one whole and dubbed the thing Masonry? It is evident that the Beautiful Lady knew nothing about her subject, even though more than once she clearly attempts to make the reader believe that she has seen behind the curtains of it all. When one is being invited to receive a palpable deceit it is well that he become sceptic at once and read on with a grain of salt.

Note another thing, not closely connected with the above. Suppose that you have read another account of Frederick's doings in Masonry, etc., and that, as would be very sure to happen, your author's account would violently disagree with that furnished by the Beautiful Lady: how would you decide in your mind which of the two to believe, or whether either

one might be true in his (or her) statements? In such a dilemma it is wise to refer the matter to the experts. The experts may disagree, that is true. They often do, and in that case one must let his judgment hang in suspense: but usually on important matters, and where there is much available data, the experts are sure to be in general agreement, and if so it is seldom difficult to learn what are their conclusions. (THE BUILDER exists in order, among other things, to make accessible to Masonic students the work of Masonic experts). It happens that THE BUILDER published. recently an opinion by an expert on some of the very things about which Lady Craven writes so engagingly. In the month of December for last year you will find Arthur Edward Waite's reply (and what a thrilling reply it was!) to the canards against Freemasonry published by the London Morning Post. Look up that article and read what that "master of those who know" had to say about Frederick the Great, and the Illuminati, etc. (Wouldn't it be "rich" to read a reply from Brother Waite to the article on Freemasonry published in the Roman Catholic Encyclopedia? Such a reply would surpass the one referred to above, and would be worth going miles to see!)

Lastly, when the beginner makes his debut into the field of Masonic lore he soon grows dizzy at the complexity of it all, begins to realize too keenly his own ignorance, and is tempted to abandon it all at the start. Brother Beginner, do nothing of the kind. Put up with your helpless sense of bewilderment while you doggedly wade through six or seven volumes of Masonic history: After awhile the country will begin very gradually to disclose itself; you will see the great landmarks emerging from the mist; and finally the highways will stand clearly revealed. After that it is no trouble to walk therein. You will gain confidence in yourself; you will not abase yourself any more at the feet of every author you encounter; you will come at last to have an informed judgment on Masonic matters and to trust that judgment. Long before you have reached that satisfactory stage you will have learned enough to see that any writer who lumps together a great variety of secret societies, religious cults, and private fanatics and calls the whole thing Freemasonry, is not a writer whose pages are to be taken seriously.

ROMAN CATHOLICISM AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

PART IV

L. LORENTE, the author of the History of the Inquisition, who was himself secretary of one of the Inquisition tribunals, canon of the Primatical Church of Toledo, Chancellor of the University of that city, Knight of the Order of Charles III, and member of the Royal Academies of History and of the Spanish Language at Madrid, has left on record the following lengthy statement concerning M. Tournon's appearance before the Inquisitors.. He says:

"M. Tournon, a Frenchman, had been invited into Spain and pensioned by the government in order to establish a manufactory of brass or copper buckles and to instruct Spanish workmen. On 30th April, 1757, he was denounced to the Holy Office as suspected of heresy by one of his pupils, who acted in obedience to the commands of his confessor.

"The charges were: (1), That M. Tournon had asked his pupils to become Freemasons, promising that the Grand Orient of Paris should send a Commission to receive them into the Order, if they should submit to the trials he should propose, to ascertain their courage and firmness; and that their titles of reception should be expedited from Paris; (2), that some of these young workmen appeared inclined to comply if M. Tournon would inform them of the object of the Institution. That, in order to satisfy them, he told them severally extraordinary things, and showed them a sort of picture on which were figured instruments of architecture and astronomy. They thought that these representations related to sorcery and they were confirmed in the idea on hearing the imprecations, which M. Tournon said were to accompany the oath of secrecy.

"It appeared from the depositions of three witnesses that M. Tournon was a Freemason. He was arrested and imprisoned on 20th May, 1757, at Madrid, The following conversation which took place in the first audience of monition, is of interest. After asking his name, birthplace, and his reasons for coming to Spain, and making him swear to speak the truth, the Inquisitor proceeded:

"Q. Do you know or suppose why you have been arrested by the Holy Office? "A. I suppose it is for having said that I was a Freemason. "Q. Why do you suppose that? "A. Because I have informed my pupils that I was of that Order, and I fear they have denounced

me, for I have perceived lately that they speak to me with an air of mystery, and their questions lead me to believe that they think me a heretic. "Q. Did you tell them the truth? "A. Yes. "Q. You are then a Freemason? "A. Yes. "Q. How long have you been so? "A. For twenty years. "Q. Have you attended the assemblies of Freemasons? "A. Yes, at Paris. "Q. Have you attended them in Spain? "A. No. I do not know if there are any lodges in Spain. "Q. If there were, would you attend them?. "A. Yes. "Q. Are you a Christian, a Roman Catholic? "A. Yes, I was baptized in the parish of St. Paul, at Paris "Q. How, as a Christian, can you dare to attend Masonic assemblies, when you know, or ought to know, that they are contrary to religion? "A. I do not know that; I am ignorant of it at present, because I never saw or heard anything there which was contrary to religion. "Q. How can you say that, when you know that Freemasons profess indifference in matters of religion, which is contrary to the Article of Faith which teaches us that no man can be saved who does not profess the Catholic, Apostolic, and Roman religion? "A. Freemasons do not profess that indifference. But it is indifferent if the person received into the Order be a Catholic or not. "Q. Then the Freemasons are an anti-religious body? "A. That cannot be, for the object of the Institution is not to combat or deny any religion, but for the exercise of charity towards the unfortunate of any sect, particularly if he is a member of the Society. "Q. We prove that indifference is the religious character of Freemasons, that they do not acknowledge the Holy Trinity, since they only confess one God, whom they call T.G.A.O.T.U., which agrees with the doctrine of heretical Philosophies, who say that there is no true religion but only religion, in which the existence of God, the Creator only is allowed, and the rest considered as a human invention. And as M. Tournon has professed himself to be the Catholic religion he is required by the respect he owes to our Saviour, Jesus Christ, true God and true man, and to His Blessed Mother, the Virgin Mary, our Lady, to declare the truth according to his oath, because, in that case, he will acquit his conscience, and it will be allowable to treat him with that mercy and compassion which the Holy Office always shows towards sinners who confess; and if, on the contrary, he conceals anything he will be punished with all the severity of justice, according to the holy Canons of the laws of the kingdom. "A. The mystery of the Holy Trinity is neither maintained nor combatted in the Masonic lodges; neither is the religious system of the natural philosophies approved or rejected. God is designated as T. G. A. O. T. U., according to the allegories of the Freemasons, which relate to architecture. In order to fulfil my promise of speaking the truth, I must repeat that, in Masonic lodges, nothing takes place which concerns any religious system, and that the subjects treated of are foreign to religion, under the allegories of architectural works. "Q. Do you believe, as a Catholic, that it is a sign of superstition to mingle holy and religious things with profane things ? "A. I am not sufficiently acquainted with the particular things which are proscribed as contrary to the purity of the 'Christian religion; but I have believed till now that those who confound the one with the other either by mistake or a vain belief, are guilty of the sin of superstition. "Q. Is it true that in the ceremonies which accompany the reception of a Mason, the crucified image of our Saviour, the corpse of a man, and a skull, and other objects of a profane nature, are made use of ?

"A. The general statutes of Freemasonry do not ordain these things: if they are made use of, it must have arisen from a particular custom, or from the arbitrary regulations of the members of the body, who are commissioned to prepare for the receptions of candidates; for each lodge had particular customs and ceremonies. "Q. That is not the question; say if it is true that these ceremonies are observed in Masonic lodges. "A. Yes, or no, according to the requirements of those who are charged with the ceremonies of initiation. "Q. Were they observed when you were initiated? "A. No. "Q. What oath is necessary to take on being received a Freemason? "A. We swear to observe secrecy. "Q. On what? "A. On things which it may be inconvenient to publish. "Q. Is this oath accompanied by execrations? "A. Yes. "Q. What are they? "A. We consent to suffer all the evils which can afflict the body and soul if we violate, the oath. "Q. Of what importance is this oath, since it is believed that such formidable execrations may be used without indecency? "A. That of good order in the Society. "Q. What passes in these lodges which it might be inconvenient to publish? "A. Nothing, if it is looked upon without prejudice; but as people are generally mistaken in this matter, it is necessary to avoid giving cause for malicious interpretations; and this would take place if what passes when the brethren assemble was made public. "Q. Of what use is the crucifix, if the reception of a Freemason is not considered a religious act? "A. It is presented to penetrate the soul with the most profound respect at the moment that the novice takes the oath. It is not used in every lodge and only when particular grades are conferred. "Q. Why is the skull used? "A. "That the idea of death may inspire a horror of perjury. "Q. Of what use is the corpse? "A. To complete the allegory of Hiram, architect of the temple of Jerusalem; who, it is said, was assassinated by traitors, and to induce a greater detestation of assassination and every offence against our neighbours, to whom we ought to be as benevolent brothers. "Q. Is it true that the festival of St. John is celebrated in the lodges, and that Masons have chosen him for their patron? "A. Yes. "Q. What worship is rendered him in celebrating his festival? "A. None; that it may not be mingled with profane things. This celebration is confined to a fraternal repast, after which a discourse is read, exhorting the guests to beneficence towards their fellow creatures, in honour of God, the Great Architect, Creator, and Preserver of the Universe. "Q. Is it true that the sun, moon, and stars are honoured in the lodges? "A. No. "Q. Is it true that their images or symbols are exposed? "A. Yes. "Q. Why are they used? "A. In order to elucidate the allegories of the great, continual, and true light which the lodges receive from the Great Architect of the world, and these representations belong to the brethren, and encourage them to be charitable. "Q. M. Tournon will observe that all the explanations he has given of the facts and ceremonies which take place in the lodges are false and different from those which he voluntarily communicated to other persons worthy of belief; he is, however, again invited by the respect he owes to God and the Holy Virgin to declare and confess the heresies of indifferentism, the errors of superstition which mingle holy and profane things, and the errors of idolatry which led him to worship the stars: this confession is necessary for the acquittal of his conscience and the good of his soul; because if he confesses with sorrow for having committed these crimes, detesting them and humbly soliciting pardon (before the

fiscal accuses him of these heinous sins) the holy tribunal will be permitted to exercise towards him that compassion and mercy which it always displays to repentant sinners; and because he is judicially accused, he must be treated with all the severity prescribed against heretics by the holy canons, apostolic bulls and the laws of the kingdom. "A. I have declared the truth and if any witnesses have deposed to the contrary, they have mistaken the meaning of my words, for I have never spoken on this subject to any but the workmen in my manufactory, and then only in the same sense convey by my replies. "Q. Not content with being a Freemason, you have persuaded other persons to be received into the Order, and to embrace the heretical pursuits and pagan errors into which you have fallen. "A. It is true that I have requested these persons to become Freemasons, because I thought it would be useful to them if they travelled into foreign countries, where they might meet brethren of their Order who could assist them in any difficulty; but it is not true that I encouraged them to adopt any errors contrary to the Catholic faith, since no such errors are to found in Freemasonry, which does not concern any points of doctrine. "Q. It has been already proved that these are not chimerical; therefore let M. Tournon consider that he has been a dogmatizing heretic, and that it is necessary that he should acknowledge it with humility, and ask pardon and absolution for the censures which he has incurred; since if he persists in his obstinacy he will destroy both his body and soul; and as this is the first audience of monition he is advised to reflect on his condition, and prepare for the two other audiences which are granted by the compassion and mercy which the holy tribunal always feels for the accused."

M. Tournon was taken back to the prison and persisted in giving the same answers in the two remaining audiences. When brought before the court when the fiscal presented his act of accusation he confessed facts but explained them as he had done before. He refused to choose an advocate on the ground that Spanish lawyers were not acquainted with the Masonic lodges and were as much prejudiced against them the public. He therefore thought it better to acknowledge that to was wrong and might have been deceived from being ignorant of particular doctrines; he demanded absolution and offered to perform any penance that might be imposed on him, adding that he hoped the punishment would be moderate on account of the good faith which he had shown and which he always preserved, seeing nothing but beneficence practised and recommended in the Masonic lodges without denying or combatting any article of the Roman Catholic faith.

He was condemned to be imprisoned for one year after which he was to be conducted under an escort the frontiers of France; he was banished from Spain forever, unless he obtained permission to return from the King or the Holy Office. He also signed his abjuration with a promise never a again to attend the assemblies of the Freemasons. He

went to France at the termination of his imprisonment and it does not appear that he ever returned to Spain.

In the same year that the foregoing occurred - 1757 - the Associate Synod of Scotland attempted to disturb the peace of the Fraternity. Happily, these bigoted dissenters did not possess a fraction of the power of the Church of Rome, or of the Council of Berne, but their proceedings were prompted by a like fanaticism, and would have been marked with the same severity, but, fortunately for the Order, their power extended only to the spiritual concerns of those delinquents who were of the same sect as themselves. At the beginning of 1745 a complaint was lodged before the Synod of Stirling stating that many improper things were performed at the initiation of Freemasons and requesting that the Synod would consider whether or not the members of that Order were entitled to partake of the ordinances of religion. The Synod referred the matter to the Kirk Sessions under their inspection, allowing them to act as they thought proper. In 1755, they ordered that every person who was suspected of being a Freemason should return an explicit answer to any question that might be asked concerning the Masonic oath. In the course of these examinations the Kirk Sessions discovered (for they seem hitherto to have been ignorant of it) that men who were not architects were admitted into the Order. On this account the Synod, in the year 1757, thought it necessary to adopt stricter measures. They drew up a list of foolish questions, which they commanded every Kirk Session to put to those under their charge. These questions related to what they thought were the ceremonies of Freemasonry and those who refused to answer them were debarred from religious ordinances. The Act of the Associate Synod was in the following terms:

"Whereas the oath is one of the most solemn acts of religious worship, which ought to be taken only upon important and necessary occasions; and to be sworn in truth, in judgment and in righteousness, without any mixture of sinful, profane, or superstitious devices:

"And, whereas the Synod had laid before them, in their meeting at Stirling on the 17th March, 1745, an overture concerning the Mason oath, bearing that there were very strong presumptions that among Masons an oath of secrecy is administered to entrants into their Society, even under a capital penalty, and before any of these things which they swear to keep secret be revealed to them; and that they pretend to take some of these secrets from the Bible; beside other things which are ground on scruple, in the manner of swearing the said oath; and therefore overturning, that the Synod would consider the whole affair, and

give directions with respect to the admission of persons engaged in that oath to sealing ordinances.

"And, whereas the Synod in their meeting at Stirling on the 26th September, 1745, remitted the overture concerning the Mason oath, to the several Sessions subordinate to them, for their proceeding therein, as far as they should find practicable, according to our received and known principles, and the plain rule of the Lord's word and sound reason.

"And, whereas the Synod at their meeting at Edinburgh on the 6th March, 1755, when the particular cause about the Mason oath was before them, did appoint all the Sessions under their inspection, to require all persons in their respective congregations, who are presumed or suspected to have been engaged in that oath, to make a plain acknowledgement, whether or not they have ever been so; and to require that such as they may find to have been engaged therein, should give ingenious answers to what further inquiry the Sessions may or cause to make, concerning the tenor and administration of the said oath; and that the Sessions should proceed to the purging of what scandal they may thus find these persons convicted of, according to the directions of the above-mentioned Act of Synod in September, 1745.

"And whereas the generality of the Sessions have, since the afore-mentioned periods, dealt with several persons under their inspection about the Mason oath; in course of which procedure, by the confessions made to them, they have found others, beside themselves of the Mason Craft, to be involved in that oath; and the Synod finding it proper and necessary to give more particular directions to the several Sessions, for having the heinous profanation of the Lord's name by that oath purged out of the congregations under their inspection. "Therefore the Synod did and hereby do appoint that the several Sessions subordinate to them, in dealing with penons about the Mason oath, shall particularly interrogate them - if they have taken that oath, and when and where they did so? If they have taken the said oath, or declared their approbation of it, oftener than once, upon being admitted to a higher degree in a Mason lodge? If that oath was not administered to them without letting them know the terms of it, till in the act of administering the same to them? If it was not an oath binding them to keep a number of secrets, none of which they were allowed to know before swearing the oath? If, beside a solemn invocation of the Lord's name to that oath, it did not contain a capital penalty of having their tongues and hearts taken out in case of breaking the same? If the said oath was not administered to them with several superstitious ceremonies: such as the stripping them of, or requiring them to deliver

up, anything of metal which they had upon them - and making them kneel upon their right knee, bare, holding up their right arm bare, with their elbow upon the Bible, or with the Bible laid before them - or having the Bible, as also the square and compasses in some particular way applied to their bodies? And if, among the secrets which they were bound by oath to keep, there was not a passage of Scripture read to them, particularly I Kings vii, 21, with or without some explication put upon the same for being concealed?

"Moreover, the Synod appoint, that the several Sessions shall call before them all persons in their congregations who are of the Mason Craft and others whom they have a particular suspicion of as being involved in the Mason oath, except such as have been already dealt with, and have given satisfaction upon that head; and that, upon their answering the first of the foregoing questions in the affirmative, the Sessions shall proceed to put the other interrogatories before appointed; as, also, that of persons of the Mason Craft, applying for sealing ordinances, and likewise others concerning whom there may be any presumption of their having been involved in the Mason oath, shall be examined by the ministers if they have been so; and upon their acknowledging the same, or declining to answer whether or not, the ministers shall refer them to be dealt with by the Sessions, before admitting them to these ordinances; and that all such persons offering themselves to the Sessions for joining in covenanting work, shall be then examined by the Sessions as to their concern in the aforesaid oath.

"And the Synod further appoint, that when persons are found to be involved in the Mason oath, according to their confessions in giving plain and particular answers to the foregoing questions and professing their sorrow for the same; the said scandal shall be purged by a sessional rebuke and admonition - with a strict charge to abstain from all concern afterward in administering the said oath to any, or enticing into that snare, and from all practices of amusing people about the pretended mysteries of their signs and secrets. But that persons who shall refuse or shift to give plain and particular answers to the foregoing questions, shall be referred under scandal incapable of admission to sealing ordinances, till they answer and give satisfaction, as before appointed.

"And the Synod refer to the several Sessions to proceed unto higher censure as they shall see cause, in the case of persons whom they may find involved in the said oath with special aggravation, as taking or relapsing into the same, in opposition to warnings against doing so.

"And the Synod appoint that each of the Sessions under their inspection shall have an extract of this Act, to be inserted in their books, for executing the same accordingly:'

In Roman Catholic countries, in particular, the persecution of Freemasons continued with unabated vigour. In Portugal brethren were exposed to the penalties ordained by its bigoted rulers. In 1766 Major Francois d'Alincourt, a Frenchman, and Don Oyres de Ponellas Pracao, a Portuguese nobleman, were imprisoned by the governor of Madeira solely because of their membership of the Order. They were conveyed to Lisbon where they were confined in a fortress for fourteen months until they were released by the generous and persistent efforts of other members of the Craft.

Towards the end of 1770 the governor of the Isle of Madeira, Jean Antoine de Sa Pereira, persecuted several Freemasons, his action being said at the time to be for vengeance. His despatches to the Marquis de Pombal, some of which are now in the keeping of the Bibliotheque Nationale, are couched in bombastic and splenetic language, as may be seen from the following specimen:

"In discharge of my duty and as a faithful subject, I am compelled to describe to you the horrible scheme of the most monstrous crimes concocted by the most diabolical of sects and the most barbarous suggestions, such as in this enlightened age have never been placed before the pious eyes of His Majesty. I call this sect diabolical, because under the title of Freemasons they open their arms to embrace all the nations of the world. They obey one visible head who bears the specious title of 'Very Worshipful,' who is said to have been elected to this position in Scotland, of which nation he is a subject."

On 27th November, 1770, the enraged Governor Funchal informed the Marquis de Pombal of the discovery of a group of Freemasons, which he proved to him by forwarding the documents seized, among which were some Masonic catechisms. He added that these impious people followed the anathematized maxims posed by Father Joseph Torrubia in his book Sentinelle contre les Francs-Macons, a copy of which he also sent. Aires de Ornellas Frazao, head of the Funchal custom house, and a very large number of Freemasons in the island were the first to be arrested. When interrogated, Frazao observed a strict silence, but

in a letter to the magistrate, he indulged in threats and endeavoured to outwit him with subterfuges. However, his wife, when she was questioned, declared than an engineer, Sergeant-major Francis d'Alincourt and Barthelemy Andrieux, both Frenchmen, were also members of Craft. They were at once arrested. She then gave the names of other persons whom she believed also be associated with the Order, among whom were Julien Fernandez da Silva, a physician; Eumolpo Stanislas; and Joachim Antoine Pedroso, who, in a letter sent London addressed to Barthelemy Andrieux had referred to "the memory of our good brothers." Frazao and d'Alincourt were sent to Lisbon but Andrieux asked to be interregated again, when he avowed heresy, and having told the Governor all he wished to know, was released. This man had previously been denounced to the Inquisition as a libertine, because he had set the soldiers the bad example of eating meat on the fast days prescribed by the Church, not attending Mass, and belonging to the Freemasons.

On St. Januarius' Day in 1776 the blood of saint is said to have refused to liquefy in the customary manner and the agents of Tanucci, an unscrupulous and inveterate enemy of the Craft, attributed this to the machinations of the Freemasons and a persecution immediately followed. But Ferdinand's queen Caroline, who is said to have "loved Masons well," interposed and in consequence of her advocacy the edict was revoked and Tanucci dismissed from office.

The original Lodge of John of Scotland founded France in 1778 on a warrant and constitution from the Grand Orient of Paris had as its first Master the Abbe Bartolio, while among its members were the Abbe Robinson, the Abbe Durand, Prior of Entraigne Dom Chabriet, a Benedictine of the Monastery of Cluny.

Aix-la-Chapelle was the scene of a severe persecution of Freemasons in 1779. A Dominican monk named Ludwig Greinemann, a lecturer in theology, endeavoured to prove, in a course of Lenten sermons, that the Jews whom he held to be responsible for the crucifixion of Jesus, were members of the Masonic Order; that Pilate and Herod were the Wardens of a Masonic lodge; that Judas before he betrayed his Master was initiated in a lodge held in a synagogue; and that when he returned the thirty pieces of silver he did no more than pay his fees for initiation into the Order. A commotion was raised immediately among the people by these discourses, and the magistrates of the city immediately issued a decree which provided that "if any one shall offer a refuge in his house to Freemasons, or allow them to assemble there, he shall be punished for the first offence with a fine of one

hundred florins; for the second offence, two hundred florins; and for the third offence, with perpetual banishment from the city and its territories."

Meanwhile, however, the Craft continued to grow. In 1787 a lodge was again established in Rome, but the members were surprised by the officers of the Inquisition on 27th December, 1789, but the brethren succeeded in making their escape though the property and archives were seized. On the same day the Inquisition captured that arch-charlatan, Cagliostro, whose evil repute had acted very prejudicially upon Freemasonry. The lodges in Lombardy issued a manifesto - which was laid before the College of Cardinals - disclaiming all connection with him and defending the Craft from the charges brought against it by the Papacy.

(To be continued)

THE FINALITY OF MASONRY

BY BRO. LOUIS BLOCK, P.G.M., IOWA

SOME YEARS ago a great thinker and teacher, one George Burman Foster, now of sainted memory, wrote an epoch-making book which he called "The Finality of the Christian Religion." By this he did not mean the end of the Christian Religion in the sense of its coming to a termination, but what he did mean was an effort to set forth the true meaning and purpose of this great religion in its last and final analysis.

In writing this book this brave preacher performed a great service for Christianity, for he rescued it from being smothered to death by the caking and crystallizing process with which the creed-mongers were trying to encase it. This he did by showing that real Christianity - the Christianity that Christ taught - was no mere matter of fixed formulae, of rigid legalism, of hard and fast creeds. That on the contrary it was a natural religion, taught by reason and inspired by nature, which is after all but the visible garment of God. It found

its voice in the song of the birds and the brooks, in the murmur of the breeze and the majestic roll of the thunder. It was a thing which, as Emerson put it, was in tune "with the blowing clover and the falling rain." It was a living, breathing force, one that could no more be confined within a creed, than a rose could be kept from bursting from its bud. Christ cared naught for creeds but He was careful to "consider the lilies how they grow." He knew that forms and ceremonies, creeds and churches, towers and temples are not themselves religion, but the mere trappings of it - mere modes of expression by means of which human souls have striven since time began to make confession of the presence of God in the heart of men.

Forms fade and die away, creeds change and disappear, churches crumble to dust, but the Spirit abides, for it is not they.

Today a great and far-reaching cry responds from the Craft, calling for a leader who shall perform fro Masonry the same great service that Prof. Foster rendered his religion.

For we face two things that are fraught with menace for our institution.

One of these is a growing superstition that worships the ritual like an idol - that tends to look upon it as a thing and an end, in and of itself.

Another is a woeful failure of many so-called Masons to get any sort of real idea about the great lessons the ritual strives to teach, and a consequent wretched failure to make its meaning, manifest either in the life of the individual Mason or of the nation in which he lives.

Why is it so many Masons continue to think that Masonry was not only brought into being, but continues to exist, for the sake of the ritual and for that alone? All they seem to talk about, or think about, or care about is "getting the work." In their effort to become perfect in the letter of the ritual they would fain memorize the punctuation marks if that were

possible. Among them that man is the best Mason who comes nearest a phonograph in the perfection of his word memory. All too few of them make much, if any, effort to understand the spirit of the ritual or to let that spirit have its perfect work in their thoughts and lives. Ask one of these what a certain part or phrase of the ritual means, and he is not only at a loss to know, but even wonders what is the matter with you, that you should think it really had a meaning, or that he ought to know that meaning. He has accurately committed his lines, repeated them without a mistake, and for him that's enough. And it he can say them with fewer errors than you can, he thinks himself a better Mason than you are - despite the fact that he has little or no idea what those words mean.

Is Masonry an institution that exists for the sole purpose of putting a premium upon the mere ability to memorize?

Let us see.

From time immemorial we have been taught that the design of the Masonic institution is to make its votaries wiser and better and consequently happier, that we are to receive none knowingly into our ranks except such as are moral and upright before God and of good repute before the world, because such men when associated together will naturally seek each other's welfare and happiness equally with their own. In order that they may do so upon a common platform and become not weary in well doing we obligate them by certain solemn and irrevocable ties that serve to bind them together in this great and glorious work.

Now it must be perfectly clear to any one who will give it a moment's thought that the mere ability to commit words never made a man wiser and better, nor himself or his neighbours any happier. But that it is only when he comes to grasp the noble meaning that those words teach and makes that meaning to live in his daily life, that any real good gets done.

What a wonderful world this would be - what a heaven - life we would have on earth - if every Mason would try half as hard to know the meaning, and to live it, as he does to get the words of the ritual.

We are painfully careful about a new brother's committing the words - we force him to learn them - won't be decent to him till he does - but once he's got them, we let him go hang as far as their meaning goes. As far as the words went he was subjected to forced feeding, but when it comes to getting the meaning, he must forage for himself. Having ground the words into him we let him grope for the rest. Naturally he thinks his betters know what they are about, and noting where they put the emphasis, he gets the words and - quits. Or if he goes on doing anything it is simply to help some other brother to get the words, words, words. In lodges where this sort of thing prevails real live men soon lose their interest and stay away, for there is much better food for hungry souls to be found elsewhere. That is the thing that causes so many lodges to die of dry rot.

For there is something in the very nature of formalism that tends to fossilization. The charm of novelty is a thing that cannot last, and endless repetition soon wreaks ruin unless there is repeatedly brought to the mind of the Mason a re-vivifying realization that there lies hidden within the ritual great thoughts and meanings to come to know which means comfort in hours of care, an inspiration that rescues life from becoming a dreary mill-round of fate, and reveals a path of individual service, to follow which is to sweeten and sanctify the whole life of the humblest mortal on earth.

But unless the Mason comes to see these things, unless he gets the vision, unless the spirit that lies within the letter be eternally made manifest, the ritual becomes like a system of electric light wires from which the current is cut off, so that even while crying for light, we grope in darkness, and Masonry fails in her function.

Of what avails our elaborate system of "types, emblems, and allegorical figures" if these have become as "sounding brass and tinkling cymbal" that strike upon deaf ears and stir no life in our sodden souls?

Oh, yes, I know - we are busily engaged in caring for our distressed, housing their bodies, clothing their nakedness, and filling their bellies, nevertheless, and despite all that, and until we go one step further, and systematically feed their starved souls, our own included, Masonry will continue to fail in her function.

There is a great hunger in the souls of men today - a lack and a want that neither food, clothes, or shelter can fill. If Masonry is to save herself it must be by trying to satisfy this want. To succeed it must be done systematically. Haphazard work always has, and always will, fail. The only salvation that really saves is systematic salvation. The only way to rescue and revive the ritual and restore it to the brethren is by a systematic scheme for educating them in the things for which it stands. Masons must be made to know that the ritual is no mere magic sing-song of empty words, but is the stern story of the struggle and travail of a human soul striving to attain light - that "Light that never was on land or sea."

One who has just come fresh from reading the thoughts of the leaders of the Masonic world will find a wonderful accord among them concerning the thing they think the ritual is meant to teach - things that make for nobler human life, in the home, on the street abroad in the nation, and round about the globe. It is like a mighty chorus singing, in unison -

"Hark to their voices, they utter one Name One Lord, one Hope, one Brotherhood proclaim!"

It is these things which when taught systematically that have in them the power to save. And it can be systematically done, is even now being so done. You will be surprised to learn how hungry the Masons are to go to school - all they want is a chance.

Give them a course of study and broad-mind deep-thinking, forward-looking men - men with soul aflame with their faith in human brotherhood, to teach them, and you simply cannot drive them away from the Masonic study class.

In my own town, with my own eyes I have seen it. Have seen a Masonic college professor lecture night after night to an audience of three hundred brethren - men from all the walks of life - "the butcher, the baker and the candle-stick maker" - they were all there, they simply ate up that "high-brow stuff" and called for more. Sat for over an hour, hearing him talk about such a thing as the "Psychology of Architecture" forsooth! And the discussion

and live debate that followed, the interest and enthusiasm that were show and the new friends that were made - friends of mind, heart, and soul! Why it would make you think Brother Kipling's "Mother lodge out there"! And out of it all there has grown a great revival of Masonry throughout the community. Interest in the ritual has revived, for now the brethren are coming to know what it is all about. Even the "phonograph" Mason has profited - has ceased being a mere mechanical mouth piece and has become a living voice of the spirit.

The last lecture dealt with the subject of the Mason's civic and patriotic duty, and an audience of over a thousand Blue Lodge Masons were stirred to enthusiasm as never before. The spirit which ruled our brethren of the "Boston Tea Party" is now making itself felt in the civic life of our community, in a cleaner, a better, a truer, and a nobler life.

Finally, my brethren, let us render honour where honour is due. Be it known that the success we are achieving is due in larger measure to the real service we have received at the hands of the Masonic Service Association. Its plain and practical programs, its clear and carefully prepared courses of study, its helpful literature, and its prompt response to our every need have been for us a source of great inspiration and have set our feet in the path that has led us to doing sums thing really worth while.

Its service is free for the asking and lodges everywhere, both within and without Iowa, could do themselves no greater kindness than to avail themselves of it.

Here in Iowa its work is well seconded and furthered by the enthusiastic support of the Masonic Research Committee of the Grand Lodge, whose Speaker's Bureau has provided speakers and lecturers, who have put vim and snap, and fire and punch into the promulgations of this Great Work.

More power to the movement!

CO-MASONRY

BY BRO. JOSEPH H. FUSSELL, CALIFORNIA

The Headquarters of the Universal Brotherhood and Theosophical Society at San Diego, is one of the show-places of Southern California, so beautiful is it for situation, so striking in its arrangements, so manifold in its interest. The educational experiments being carried on there have attracted a more than curious interest from educators. As for the doctrines of Theosophy they are known everywhere. Many of the men in residence at the Headquarters, and also a number of those holding official or teaching positions, are active and interested Freemasons, who find in the Fraternity much of the spirit of universality and toleration, and some of the tenets, which comprise the body of doctrines that they hold. Among these is the Secretary, of the Society, Brother Fussell, whom it is a pleasure to introduce to our readers.

The following article is written in response to a letter received from Brother Robert I. Clegg, 33 degree, Editor-in-Chief of the Masonic History Company, Chicago, Illinois, through whom I learned of an Esperanto Masonic Convention held last year at The Hague, with the object of bringing about a closer relationship among Freemasons all over the world. At the Convention a Committee of Freemasons was appointed from various countries. It was felt best that the President and Secretary of the Committee should be residents of some neutral country. Accordingly the new President is from Holland. The new Secretary is from Antwerp, concerning whom Brother Clegg writes, "much to my sorrow I note that he represents a lodge of Co-Masons. I have just written to the Chairman to tell him frankly that this will be a very serious handicap to English, as well as American, Freemasons. So far as I am concerned I fail to see how I can possibly have any Masonic correspondence with any individual having such connections. Nevertheless it may be that when they find out how unfortunate is this step they will do something to correct it."

Brother Clegg, knowing that I had given some attention to so-called "Co-Masonry," asked if I had any information that I could give. I was happy to respond to his request, and in

addition it has occurred to me to write the following, which I now offer for the consideration of the brethren.

The Author.

FOREWORD

THE SUBJECT of "Co-Masonry," so far as I know, has been treated hitherto mainly, if not entirely, from its outer aspect, on the supposition that the exclusion of women from Freemasonry is merely a matter of tradition and of rules and regulations and outer ceremonial; in other words, that it is a matter of form and not basic - superficial and not fundamental.

While it will generally be conceded that some women who advocate "Co-Masonry" may be actuated by a desire to learn something of the deeper spiritual teachings of Freemasonry which, apparently, they are convinced it possesses, others - those who are most insistent in their efforts to enter its portals - appear to regard their exclusion as an expression of man's selfishness, or as a (supposed) weapon by which he seeks to maintain a (fancied) supremacy over the so-called weaker sex; and on these grounds they are determined to assert their rights and break down this exclusion. Others perhaps are actuated by other, more hidden, motives -of ambition, or - what?

To those of the first class who, it is assumed, are sincerely seeking for light, I hold that something more is due than merely to say that Freemasonry is a Fraternity for men only; and if there is a deeper and basic reason for excluding women from Freemasonry which may properly be made known, surely they are entitled to know it. That such a reason exists, I hold, and the position taken in the following discussion is that women are excluded from Freemasonry for fundamental - not formal or fictitious - reasons, and that because woman is not and can never become man, so she can never become a Freemason.

"I believe in the equality of the sexes; but I hold that man has a mission and that woman has also a mission, and that these missions are not the same. If woman is to understand the duties of real wifehood and motherhood, and to reach the dignity of ideal womanhood, she must cultivate her femininity. She was born a woman and she must BE a woman, in the truest sense; and the contrasts between man and woman exist in life. . . . these contrasts hold within themselves, in the very undercurrent of human life, a superb and glorious harmony. Woman in her true place, her position, hand in hand with man in his true place, would bring about such a new order of things that we can hardly speak of, much less realize, the resulting possibilities." (1)

"I hold that man has a mission, and that woman has also a mission and that these missions are not the same." "Woman in her true place, hand in hand with man in his true place."

These are the words of one of the foremost thinkers and educators of the day, Katherine Tingley, Leader of the Theosophical Movement - successor in that office of H. P. Blavatsky and W. Q. Judge. I have chosen them to introduce the subject because, first, they are from a woman; and, second, they are in entire harmony with the spirit as well as the letter and practice of Freemasonry, as I understand these. Whatever be the ultimate origin of Freemasonry, whether to be searched for in remotest antiquity as some claim, and as I believe, or in comparatively recent times, there is no question as to modern Freemasonry and its practice - that it is an organization for men only, with the object (among others) of teaching and fitting the neophyte for his mission and true place in life as a man.

It is true that the great moral principles of Freemasonry are universal, applicable to all life, to the life of woman as well as to that of man, and equally so, being basic. There is no secret made as to the moral teachings of Freemasonry; they are published openly and are for all who care to inquire into and study them. The secrets of Freemasonry do not consist in these.

In what do these secrets consist? Many different answers have been made to this question, and I venture to make one more, and to say that the secrets of Freemasonry are such as

pertain to the full knowledge of man's nature and his mission as man - knowledge more complete than, generally speaking, is to be found outside the ranks of Freemasons, and which is had in varying degrees even within its ranks. In this connection it must be confessed that not all Freemasons comprehend, or even apprehend the nature of, the secrets of Freemasonry, which can only become known and be understood by the individual Freemason as and to the degree that, through - his own efforts, he becomes worthy and well qualified, duly and truly prepared. Such qualification and preparation are not outer but inner, and must be the work of himself alone, the fruit of his own efforts.

The real secrets of Freemasonry do not have reference to physiological so much as to psychological differences which exist fundamentally between men and women - distinctions of inner qualities which may be summed up and regarded as the foundation of true manliness in contrast to true womanliness. The one is not and never can be the other; they are fundamentally different, being aspects of the root-differentiation of all nature, all manifestation and existence, and yet when rightly developed they are in complete harmony. It is to be noted that harmony does not result from identity or sameness but is a certain relation existing between two dissimilars; and on the development and character of those dissimilars will depend the nature of the resultant harmony.

The purpose of Freemasonry then, as I understand it, is to fit man as man to fulfil his duties in life and to make possible his contributing his due share to that harmony on which alone not only a true home but the true state and civilization itself can be established and maintained, for the foundation of the state and of civilization is the home.

Why is it, then, that certain women seek to invade the Masonic Fraternity? (1) Is it out of mere curiosity? (2) Are they jealous because for centuries men have met in their Masonic lodges from which women are excluded, and have faithfully kept the secrets of Freemasonry from women; or (3) Do they imagine that in Freemasonry there is certain knowledge which they are entitled to have and which men have been withholding from them?

Is any one of these possible reasons worthy of true womanhood? Certainly not (1) or (2); but what of (3)? Is there certain knowledge in Freemasonry to which women are entitled?

The principles and ethics of Freemasonry, as already stated, are not secret; they have been again and again publicly proclaimed. If women feel themselves entitled to such knowledge it is for them to take it and apply it to their own lives as women, just as Freemasons are taught to apply it to their lives as men. There is nothing to prevent women from doing this, but such application must be made by themselves; for certainly and rightly, I take it, they would object to any line of application which men might lay down and insist upon for them. Hence what need for women seeking admission to Freemasonry to obtain such knowledge when it is open to them?

Clearly, therefore, it cannot be the principles of Freemasonry that they are seeking, and yet these are at the very heart of Freemasonry and are the essential factors which make Freemasonry such a power. What is it, then, that women seek in their effort to invade Freemasonry? Is it to participate in its ritual, to learn its obligations and, doubtless, other secrets which they are convinced must exist? But though a woman should participate in the ritual of Freemasonry and its obligations, she would be just as far as ever from being a Freemason, for it has secrets which a woman can never know. Leaving aside, therefore, mere curiosity and jealousy, I am convinced that the desire of any good woman to enter the ranks of Freemasonry arises from a misunderstanding; and it is my endeavour, in writing this, to remove that misunderstanding.

The true womanly attitude, in my estimation, is that expressed by Katherine Tingley in a statement which she made on "Co-Masonry," published in "The New Age Magazine.,," June, 1914, from which I quote:

"I cannot understand how any true woman would wish to intrude into an order held to be exclusively for men. There are lines of work which I hold are exclusively in the province of men, just as there are lines of work which are exclusively in the province of women. I hold that woman can only wield her full share of influence in the world from a knowledge gained by using and fulfilling her opportunities as a woman and in her own sphere. I consider that she steps away from her true position and greatly lessens her influence by seeking to invade the sphere of man. Why should women be disturbed that men have an organization which is exclusively for men?

"What is needed today by both men and women is a greater respect, first for themselves, in their true natures as men and women, and following that a greater respect each for the other - of women for men and of men for women. Such respect implies no invasion of one another's sphere, but the very contrary, and in fact can only suffer terribly from such invasion.

"If it were possible to conceive of the secrets of Masonry being given to a woman, from my understanding of the matter it could be only through some one unfaithful to his vows as a Mason, and no true or self-respecting woman would think of availing herself of such information; nor could it, by the nature of things, be held to be reliable, for he who is unfaithful in one thing will be unfaithful in others, and I prophesy that this attempt of certain women to seek admission where they do not belong can result only in confusion, disaster, and serious embarrassment for all such women."

Relativity and contrast are to be found throughout manifested life; they are the sine qua non of manifested existence and of all Progress. It is relativity, contrast and, if these are rightly balanced, the subsequent harmony, between man and woman that make not only for the happiness of home but for true civilization. The Delphic Oracle "Man, know thyself," must be, to a degree at least, fulfilled, and equally "Woman, know thyself," if that harmony is to be attained. If there is an invasion, or attempted invasion, of the rightful sphere of man by woman, or vice versa, the result can only be - not harmony but - confusion.

One of the greatest stabilizing forces of the present day, as it has been in the past, is Freemasonry. It is, in the best sense, conservative, in that it is founded upon and teaches the highest ethics, the loftiest ideals, and fairest virtues, taught and practised by the noblest in all ages. It is progressive in that while holding to, the highest traditions of the past, it relates those traditions to the present welfare of humanity, and by seeking to develop the highest qualities of true manhood it works for the spiritual upbuilding of the race.

The tacit assumption of "Co-Masonry" is that the woman nature is not different from but identical with the man nature and that therefore woman should have and be whatever man has and is. But woman can never be man, nor can she ever have what man has in the same way that he has it. Even the woman mind is different from the man mind. As said above, it is a psychological difference, of which the physiological is merely an outer aspect. In the

normal man reason governs, in the woman intuition. This does not mean that woman has no power of reason, or man no faculty of intuition, but in man the relation between reason and intuition is different from the relation between these in woman.

In the earliest years of life there is apparently no marked difference between boys and girls, and very naturally and properly they may be educated together. But to develop the best in their natures as they pass through the period of youth and enter upon that of manhood and womanhood, while certainly they should not be deprived of mutual association, yet boys and girls should receive distinctive and separate training; and a part of their lives should be kept sacred to themselves throughout life if their finer distinctive traits are to be preserved.

Every normal man desires, and with reason, to associate at times with man alone; and so too, I take it, every normal woman with woman alone; and every normal man and woman desires and, in the deepest sense, requires recurring opportunities for solitude. "And thou, when thou prayest, enter into thy closet (into solitude) and there pray" - to that "Deity" which can be approached only in secret, and in the inner solitude of the heart.

Freemasonry as practised today may be far short of the ideal, but if Freemasons have recognized the value of meeting with their brother Masons for the purpose, and in a sense the highest purpose, of attaining self-knowledge, of studying and practising the noblest virtues, and of preparing themselves to fulfil all the duties of life, should women therefore be jealous and seek to invade their ranks? Is not the way open to them to do likewise, but in their own womanly way?

We know but little of the ancient Mysteries. There were the Lesser Mysteries - into which all who fulfilled the preliminary requirements were permitted to enter. The Greater Mysteries were only for those who successfully passed through the Lesser. From a careful study of the subject I have come to the conclusion that while the Lesser Mysteries were open to men and women alike, and while some of the ceremonies were for men and women together, there were also those into which men alone and others into which women alone, were admitted. In Freemasonry men have kept alive, or have at least revived a part (however small or great) of their phase of the Lesser Mysteries; whereas the women of our Western civilization seem to have lost touch with theirs. This conclusion is borne out by the fact that among the North American Indians and certain other so-called primitive or

savage races there are still lodges for men and lodges for women which are wholly distinct, no woman being admitted to the former and no men to the latter. (2)

"Co-Masonry" is an attempted intrusion; it is a virtual confession on the part of those women who advocate "Co-Masonry" that they have neither the wit to discover, nor the intelligence to devise and carry out, a system and organization that shall in its inspiring teachings, profound symbolism and uplifting influence be equal, parallel and complementary to the Masonic Fraternity and become, like it, a beneficent power not only in woman's life, but through her in the life of the world. This attempted intrusion is, in fact, a virtual confession that men have discovered or evolved for themselves something which women have not in this age been able to discover or evolve or parallel

One of the cardinal teachings of Theosophy, especially accentuated by Katherine Tingley, is that there are two natures in every human being: a higher nature, divine in essence and immortal, and a lower nature, mortal, passional, self-seeking. I cannot help but question if it be the true womanly nature that actuates the advocates of "Co-Masonry." I question whether it may not be that some of the advocates of "Co-Masonry" have failed to find and take their true place as women, and that, realizing their failure (though doubtless they would indignantly deny it), they seek another sphere, not their own. And I question whether they could do this were it not that the finer, truer side of their womanliness has been stunted.

Every true man, and certainly every true woman, knows that woman loses more than half her influence if she seeks to put aside her womanliness. Reference is not made here to the domestic virtues and affections, though these have their place and their charm, but to the deeper aspects of womanliness which have made so many women (aside from all sex influences) the inspirers and helpers of men. It has often been said, but may well be repeated again and again, and men will always be ready to acknowledge, that their greatest achievements in life would never have been accomplished but for the inspiration of mother, wife, sister or woman friend. I put Mother first, for "the hand that rocks the cradle rules the world."

On the other hand, can it be gainsaid that the present unrest of the world, beginning long before the war, is in great measure the result of woman's failure to exercise her true

womanly influence in the home, in society and in the nation? "The hand that rocks the cradle rules the world" - and it is the mother who has the glorious and fateful opportunity of striking the first keynote of her son's life - by her own thoughts, her own attitude, her self-control and purity and true womanliness. And the sweet, refining, and inspiring influence of these continue with him all through life, even when she has passed on.

Every, true mother, too, knows that her son will have to meet problems which he must solve for and by himself, and the wise mother, however her heart may ache for him, will at such times leave him to himself and let him have his solitude. She knows, too, that he needs a father's influence and the companionship of other boys. On these she will not intrude, for that would mar the fineness of his manhood and the sweet relationship between them. Yet, if she has struck the keynote aright, her influence will be with him still, a gentle and unbreakable restraining power, keeping him in the path of true nobility and chivalry, in the path of purity, honour and true manliness. This, I take it, is the influence that the true mother wields, and the true wife and sister - the influence of the true womanly nature.

Is it worth while bartering away that influence for the sake of the very doubtful gain that might accrue from any attempted intrusion upon an organization which is for men alone? Assuredly no! And were the intrusion to become a fact, it is not only woman who would suffer, but man too, and the home and civilization. Such an intrusion would but add to the already appalling confusion of the present day - its attempt is indeed but another indication of the confusion.

Even if the doors of Masonic lodges were opened to women, it would still be a hollow victory for them they would for ever miss the inner meaning which, already said, concerns man as man. Indeed, I think that the women who advocate "Co-Masonry" have looked far enough ahead, they look only at the possible and immediate fulfilment of their desires - the opening of Masonic lodges to them - but have no adequate conception, if any conception at all, of what would result. In other words, they do not know what they are doing; they are working wholly from wrong premises.

Now let me venture a suggestion, first premising that all true men and all true women desire and welcome opportunities for closer cooperation - such cooperation implying no superiority or inferiority, either of the one or of the other, but a complementary equality and

harmony. Here then is the suggestion which I venture as possibly leading towards a solution. Freemasonry is a Fraternity for men; let women establish their Sorority with its appropriate name - it cannot be Freemasonry nor "Co-Masonry," as already shown, and I am not disposed to think that women are so lacking in resourcefulness that they would have to copy a name which has its distinctive application to an organization of and for men alone, or that by copying they would wish to show their dependence on men. I use the term Sorority as the exact complement of Fraternity and as best describing an organization of and for women alone, as a Fraternity is of and for men alone.

Let them therefore revive the lodges for women which undoubtedly existed in the most ancient times with their appropriate ritual and ceremonial, which women themselves must re-discover or devise. Such appropriate ritual and ceremonial, if these are to be parallel and complementary to Freemasonry, must be based upon the highest principles, the noblest moral teachings and be applicable to woman's true development as those of Freemasonry are to man's. Let them prove their organization, as Freemasonry has been proved, to be a beneficent power in the life of the world, and then they will not have to ask, for Freemasons will be ready to join with them, for a higher cooperation, a greater harmony in which each shall play an appropriate part, man as man, and woman as woman-partners and coworkers for the world's good.

As parties to this new cooperation will be on the one hand women who have passed through the portals of their Sorority and have proved themselves (how - it is for women to determine) worthy and well qualified; and on the other hand men who have passed through the portals of the Masonic Fraternity, and have likewise proved themselves worthy and well qualified. Such a step forward, assuming it to be practicable, might require years of preparation, or it might be possible to take it quickly. And perhaps it depends, in the first instance, upon the women, and not upon the men. Perhaps this is an instance to which Katherine Tingley referred when she said, "Let woman find her true place and man will find his." Such a step, made possible by this new cooperation, might lead indeed to the finding of the door to the lost Greater Mysteries. Who can tell?

"Analogy," says Mme. H.P. Blavatsky, in her great work The Secret Doctrine (II, 153), "is the guiding law in Nature, the only true Ariadne's thread that can lead us, through the inextricable paths of her domain, toward her primal and final mysteries." It was through woman, through our mothers, that we gained entrance into this physical world; the impulse, the seed, is from the father, but the mother opens the door of physical life. And, by

analogy, may it not be, that though man may give the impulse, may perhaps provide the seed, he must wait for woman to open the door into the spiritual life. Underlying this conception there is, I think, a profound mystical principle, discussion of which must be deferred until a future occasion. If this conception and analogy be correct, does it not show that true progress can come only through the cooperation of man and woman, through which alone can come into existence the true home, the true state, and a true civilization?

Nor can this be accomplished by either man or woman assuming the superior role. As in the true home neither is superior, and neither inferior, but each with his or her own sphere, with his or her own part to play, they are partners and coworkers; so in the world's life, for which Freemasonry is a preparation for men, while for women-where is their organization? If women feel the need of similar opportunities, and similar preparation, let them be true to themselves, to their own womanhood, which they cannot be if they leave their own sphere and seek to invade that of men.

There is, however, this to be remembered and seriously considered: Freemasonry, according to many students, traces its lineage back to the ancient Mysteries (clearly the Lesser Mysteries, as already said), and our modern Freemasonry is a continuation or revival of part of the symbolism and of a few of the teachings of those Lesser Mysteries which were enacted in Egypt, India and Greece. It may be, and I think it certain, that a hidden thread may be found whereby women may link the present with the past and rediscover a part of the symbolism and teachings of the ancient Mysteries that relate to their life and opportunities as women.

It is for this reason that it is held that the establishment of an organization for women which shall be complementary and parallel to the Masonic Fraternity must be a re-discovery or revival and not an invention. Further, as Freemasonry in no sense takes man away from the path of duty, or the fulfilment of his obligations to his family, his fellow man or society, but accentuates the importance of such fulfilment, so a complementary or parallel Sorority must in no sense take woman away from the path of duty or the fulfilment of her obligations in the home, to her family or society, but will accentuate the importance of such fulfilment.

Such a complementary and parallel Sorority, it will be clear, cannot be established by any woman or group of women who are actuated by ambition or fancied knowledge. It can be established, if it is to be indeed complementary and parallel to Freemasonry, by finding the Ariadne's thread that shall lead the woman of the present to the rediscovery of the teachings of Antiquity, - of some, at least, of the teachings of the Lesser Mysteries pertaining to woman's true place in life and to the unfoldment of her spiritual nature. And when woman takes her true place, as Katherine Tingley has said: "Woman in her true place, her true position, hand in hand with man in his true place," may we not look confidently forward to the coming of "such a new order of things we can hardly speak of, much less realize, the resulting possibilities."

How much then depends upon woman in this day and generation! And the question is: shall it be co-operation and a resulting harmony or attempted intrusion and disharmony and confusion? Shall the door to the Greater Mysteries of Antiquity once more be found and humanity enter upon its spiritual inheritance? Does it not depend very largely upon woman?

(1) "Katherine Tingley on Marriage and the Home" - An Interview by Claire Merton - Theosophical Publishing Co., Point Loma, California.

(2) Further corroboration of this conclusion is given by Professor Franz Cumont (Membre de I'Tnstitut, Paris), a distinguished archaeologist and author of "The Mysteries of Mithras." In a letter, April 17, 1921, he writes: "The evidence of the numerous inscriptions which have been gathered prove that women did not partake in the Mysteries of Mithras, which were derived from the old religion of Persia. We never find them making any offering, receiving any degree of initiation, or mentioned in the list of names of the confraternities. But the excavations have proved that the subterranean temples of Mithras were often connected with temples of the Great Mother of the Gods (Cybele) and we have other proofs that the two cults were closely associated. Women of course could worship this goddess and partake in her mysteries. If they were excluded from the men's colleges of the 'Invincible' Sun, they could have their feminine 'Sororities' devoted to the Mother Earth."

MASONIC CLUBS IN DISTRICT OF COLUMBIA

Washington, D.C., now has nineteen Masonic clubs, with a membership of nearly 6,000. They embrace the employees of Government departments and various institutions as follows: Ashlar Club, State, War and Navy, White House and Civil Service Commission; Ionic Club, Treasury Department; Trestleboard Club, Government Printing Office; Trowel Club, Department (of the Interior; Triangle Club, Department of Agriculture; Fellowship Club, Bureau of Engraving and Printing; Lambskin Club, Navy Yard; Circle Club, District Government employees; Compass Club, Pace and Pace Institute employees; National University Law School Masonic Club; George Washington Univers in Masonic Club; Craftsman Club, War Risk Insurance; Anchor Club, Shipping Board; Gavel Club, business and profession men of Washington; Italian-American Masonic Club; Railroad Square Club, Washington Terminal employees; Southgate Club, Southern Railway employees; Level Club, Department of Commerce; Cable Tow Club, City Postoffice.

The first club was organized in the Geological Survey in 1909, known as the Trowel Club, and its formation was prompted by a brother in that Department being sick and the Masons getting together to look after him.

The clubs meet once a month and the proceedings are of a social character and for the purpose of getting acquainted. The Advisory Board of Washington consists of the president and two members from each club and meets four times a year for the purpose of exchanging views and to combine action for the good of Masonry. They install the officers of the clubs when requested to do so. Brother W.R. Metz is president of the board and Brother W.J. Dow is secretary and treasurer. - The Kraftsman.

GENERAL JOFFRE. FREEMASON

BY BRO. CHARLES F. IRWIN, OHIO

THE DISPROPORTIONATE number of brilliant Masonic leaders in France to their membership roll struck the American brethren as remarkable. The cultivation of the social

friendship of French Masons opened the way for the exchange of information which proved of worth to us. The brethren of French Masonry form the very foundation of the genius of France. The leaders in constructive thought in all departments of public life will be found identified with some branch of Freemasonry. Every sound law placed on the national statute books for twenty-five years has been placed there through the activity of French Masons.

When the war opened the man toward whom France turned to lead the army and to preserve the Republic was General Joffre, the idol of France, or, as he is popularly known, "Papa Joffre." General Joffre had a plan speedily formulated which practically held for the duration of the war.

For reasons never publicly expressed General Joffre was retired from active command of the Armies early in the war. He was practically in retirement for the balance of the fighting. Yet the genius of this remarkable man permeated the councils of the Allies and influenced their deliberations.

It was inevitable that we should wonder why General Joffre was thus retired. Although advanced age and physical weakness were given as ostensible reasons for his retirement, his continued activity contradicted such reasoning.

Thoughtful observers know that a wave of reaction swept Europe and came close to American governmental shores during the war. This reaction changed many things which had formerly led to liberty and intelligence.

General Joffre is a 32nd degree Mason. He is a Protestant. He represents the highest point attained by French intelligence and culture in the early years of the twentieth century. He was persona non grata to elements in France who have always bitterly assailed our Fraternity. And it cannot escape our minds that the fraternal associations of General Joffre were matters of serious dissatisfaction to this element in the French government.

General Joffre had a great reluctance to needlessly sacrificing his men in assaults. He developed to its high degree of perfection the trench warfare. There are many who believe that, had he retained command, scores of thousands of French soldiers who now sleep would be alive and aiding in the constructive policies of their country.

When the great celebration of the Victory Day Parade - July 14, 1919 -was approaching, the curiosity of the French people was aroused as to the place General Joffre should occupy. So they inquired of the government who announced that due to his age and feebleness he would occupy a seat beside President Poincare in the tribunes, or reviewing stands.

This did not satisfy the populace who demanded that Joffre should ride beneath the Arch de Triomphe. Never since 1812, or in 107 years, had a French victorious Army marched beneath the arch, and French emotion could not contemplate this great Frenchman deprived of a place in such a great event.

The government then announced a change in plan, and declared General Joffre should march through the Arch de Triomphe and dismount at the tribunes, where he would take his designated place.

Again the French public demanded the presence of Papa Joffre at the head of the Defile. And such was the pressure that the government yielded.

I stood at the Place de la Concorde that morning amid a host of French people. We heard the roar of applauding voices in the distance, up Champs Elysee. Cannons were booming in the distance, aeroplanes were gliding; and captive baloons hung, still and stationary, overhead. Everyone was under highest tension.

Then the head of the parade came into sight. The applause was so great as to defeat all attempts to speak to one's neighbor. What was the burden of tumult? The answer was found in the erect, graceful figure of an old warrior who rode at the right of that historic march - "Papa Joffre! Papa Joffre! Brava, Papa Joffre!" The old warrior - the Freemason - who was supposed to be too feeble to sustain the day's exposure, was passing by!

Two years have gone and many later experiences have come to pass. But the day and the man stand out in my memory like a monument of marble against a sky of azure.

Recently the Cincinnati Enquirer printed an editorial on this great man, which is so timely a summary of his life that I am quoting it. The editorial was headed "The War's Greatest Figure," and reads as follows:

"How much the world owes to Marshal Joffre gradually is being disclosed through belated publications of the inner secrets of the incidents in which he was central and important. The very recent utterance of one of the aides who accompanied him to America in May, 1917, reveals the warrior is a skilled diplomatist and master of the knowledge of mass psychology.

"It was he who suggested to President Wilson that the most profound effect upon the morale of the Allies would come from the prompt sending of an American division to France and the twining together of the Stars and Stripes with the Tricolor and the Union Jack.

His mature mind also caused the dispatching of Pershing in advance to make ready for the millions that were to come. From his experience, too, came the warning to the President to send none but competent Generals and to be prepared for the failure of fifty per cent. of them under the real test of war.

"In fact, it was Joffre who made the plans for the disposition of the troops we sent abroad, and it is to the credit of the War Department and the General Staff that it possessed the sound discretion to accept his counsels and follow the courses he mapped out with meticulous care. But the greatest value in these publications is the proving that the old Marshal's concept of the defense against the German attack was the ablest of all the theories of the war councils. It was the policy of persistent nibbling at the apparently impregnable lines before the Allies' front until the foe was brought down to the same level with his opponents. Then was to follow the grand assault and victory.

"Precisely that campaign was followed by Foch, and it was a proud part that the American Armies played in the concluding drive, pantomimed by the Marshal by delivering an imaginary blow with his left and then with his right hand, and following both with a kick to the front. The story of the aide also gives a better light upon the part taken by the President in preparing for the invasion of Europe by the American troops. Apparently he was guided by the veteran of the Marne, who was also good enough to pay a high tribute to Secretary of War, Newton D. Baker, for his rapid absorption of the plan of action brought from France and his clear understanding of the situation.

"From this record it is difficult to reconcile the stories of haphazard plans and fumbling execution."

THE MISSION OF THE MASONIC PRESS

BY THE LATE BRO ROBERT FREKE GOULD, ENGLAND

In the first issue of this journal its editor laid on the trestleboard a scheme of the plan of work proposed for the National Masonic Research Society: therein was indicated a purpose to republish already printed works that may not be accessible to the majority of students. The best that has been thought and said about Masonry, by those outside as well as inside the Craft, should not fall into oblivion merely because it may chance to have been written a year ago, or ten years ago, or twenty. We have already republished a number of essays and chapters of such a character: we shall publish many more. Among these may be listed the

following characteristic essay by one of the masters of Masonic lore: the article, which I able to speak for itself, was first printed in The London Freemason in 1906.

"Oceans of ink, and reams of paper, and disputes infinite might have been spared, if wrangles had avoided lighting the torch at the wrong end; since a tenth part of the pains expended in attempting to prove the why, the where, and the when certain events have happened, would have been more than sufficient to prove that they never happened at all." Rev. C.C. Colton.

POPULAR errors of the moment, mischievous and extensive in their effects," observes Sir Egerton Brydges, "are always in operation; truth prevails more rarely than is assumed, and false opinions, let alone, will obtain absolute dominion. The enlightened intellect which can correct them, and dissipate delusions, is a great benefactor."

Surplus copies of books, as many will be aware, are called in trade "Remainders," and with this prelude I proceed to quote from an interview with one of the greatest dealers in those wares, of which an account was given some years ago in the newspapers. "Remainders in Law and Physic," Mr. William Glaisher, the well-known bookseller of High Holborn, is reported to have said, "would be of little use. People who want legal and medical works must have the latest editions -they must be up-to-date. I'm afraid, therefore, that surplus copies of legal and medical works become so much waste paper, and are sent back to the mills."

Let us contrast with this the fate of unsold copies of works relating to Freemasonry. Year by year, the early history of our ancient Craft is being gradually unfolded to us. But no Masonic book ever seems to grow out of date. The visionary writings of past times, and the more scholarly productions of our own, are perused with an equal faith. Old texts are found to yield new readings, but the old readings are not thereby displaced. Popular fallacies are exploded, i.e., within a limited circle - but within a larger circle their vitality, remains unimpaired.

What, therefore, is most wanted in the true interests of Masonic study, or, perhaps, it will be better to say, in the diffusion of genuine Masonic knowledge, is a tabulation of results. The wisest man may be wiser today than he was yesterday, and tomorrow than he is today. New facts are constantly becoming known, while old facts are as rapidly disappearing, and (as it seems to myself) an efficient registration of these phenomena should be included among the duties or obligations which we naturally associate with the Mission of the Masonic Press.

It has been well said, that it is not so difficult a task to plant new truths, as to root out old errors; for there is this paradox in men, they run after that which is new, but are prejudiced in favour of that which is old.

Under the title of A Masonic Curriculum, the late George William Speth wrote an interesting pamphlet which was designed to be "A Course of Study in Freemasonry." It was almost the last essay he lived to complete, and though a small and unpretentious contribution to the literature of the Society he served so faithfully and well, it is full of sage reflections and interesting comments on the then published works and ephemeral writing of all Masonic authors of repute, and these critical remarks will always be attractive, not for their utility, but also for their felicities of style.

It was the object of the late Bro. Speth to point out what books and pamphlets ought to be read. A similar duty, of course, devolves on the Masonic Press, but a matter of far greater importance (as it strikes my own mind) is the urgent necessity for the literary organs of the Fraternity to speak with no uncertain sound as to the books and writings (of all classes and descriptions) which the student of Masonry will be well advised to leave severely alone.

The amount of justly merited obloquy under which the entire literature of the Craft reposes, owing to the foolish writings of so many enthusiastic but uncritical Freemasons, it would be impossible to exaggerate.

By way of illustration, let me quote some passages from a long forgotten article on "Ancient and Modern Freemasonry," by the late Dr. Armstrong, Bishop of Grahamstown,

who observes: "The Livys of the Masonic Commonwealth are far from willing to let their Rome have either a mean or unknown beginning. According to Preston, 'From the commencement of the world, we may trace the foundation of Masonry'; 'But,' adds Dr. Oliver, 'ancient Masonic traditions say, and I think justly, that our science existed before the creation of this globe, and was diffused amid the numerous systems with which the grand empyreum of universal space is furnished.'"

After pointing out in a strain of severe satire that the Freemasons were not in the least joking, in what many men considered as a joke, the Bishop continues: "Look, for instance, at the Rev. G. Oliver, D.D. He is quite in earnest. There is something really wonderfully refreshing in such a dry and hard-featured an age as this to find so much imagination at work. After having pored through crabbed chronicles and mouldy MSS., with malicious and perverse contractions, ragged and mildewed letters, illegible and faded diaries, &c., it is quite refreshing to drive along the smooth and glassy road of imaginative history. Of course, where there is any dealing with the more hackneyed facts of history, we must expect a little eccentricity and some looseness of statement - we cannot travel quickly and cautiously, too. Thus the Doctor of Divinity before mentioned somewhat startles us by an assertion respecting the destruction of Solomon's Temple: 'Its destruction by the Romans, as predicted, was fulfilled in the most minute particulars; and on the same authority we are quite certain it will never be rebuilt.' He is simply mistaking the second Temple for the first!"

The Bishop further observes: "There are minds which seem to rejoice in the misty regions of doubt, which see best in the dark, which have a sensation of being handcuffed when they are tied to proofs and documents; they despise those stubborn facts, the mules of history, on which safe historians are content to ride down the crags and precipices of olden times, 'Inveniam viam aut faciam'- I will find my facts or make them; so say the Masonic writers. They have the same contempt for plain plodding historians which we can conceive a stoker of the Great Western dashing out of Paddington would feel for an ancient couple, could such be seen, jogging leisurely out of town in pillion-fashion on their old somber mare, with the prospect of a week's journey to Bath. They drive the 'express trains' of history. While we are groping and floundering amid the fens and bogs of the seventh, eighth and ninth centuries, they look upon such times as the mere suburbs of the present age - 'the easy distance from town.' They dash past centuries, as railroad trains whisk past milestones. For ourselves we see nothing of Freemasons before the seventh century; we cannot even scent the breath of a reasonable rumour. But if we put ourselves under the charge of the most sober and matter-of-fact Masonic historians, away we are scurried from the seventh to the

sixth, from the sixth to the fifth, from the fifth to the fourth, to the third, to the second, till dizzy heads and our breath gone, we find ourselves put down by the Temple of Solomon.

Dr. Oliver, of course, was not the only, but he may justly be styled the worst, offender in matters of the kind, as of all the vast array of authors who have written on the subject of Freemasonry, he was the most prolific, and in the quantity of the publications that issued from his pen, there has been no one to compete with either in the Old World or the New.

All the works of Dr. Oliver would be put into an Index Purgatorius, that is to say, if the scholars of Masonry were empowered to draw up "A Catalogue of Books prohibited to be read." The book of his that has probably done the most harm is The Revelations of a Square, a sort of Masonic Romance, professing to detail, though in a fictitious form, many of the usages of the last centuries, with anecdotes of the leading Masons of that period. Most of the articles on the English Ritual of the eighteenth century, written since the publication of this work, have been based on the illusory "Revelations" of Dr. Oliver's imaginary "Square."

In the remarks, however, with which I am now proceeding, space would fail me were I to attempt to enumerate the books and pamphlets which should be carefully avoided and left unread by all serious students of Freemasonry. The utmost I can do is to present in a small compass a body of specious but radically unsound doctrines, which if resolutely stamped out by the combined action of the Masonic Press, would result in a purification of our sources of knowledge, and tend to remove the popular impression that Freemasonry is wholly unworthy of the attention either of scholars or men of intelligence.

Historical fictions have been common in all ages, and the particular branch of "history" in which Masonry is contained, has its full share of them.

There is nothing from which we have reason to infer, that the cathedral (or church) builders were a separate class from the Masons of the City Guilds or companies; that the Manuscript Constitutions belonged to the Church-building Masons; or that the Church builders were a

single fraternity, travelling from place to place as their services were required and making themselves known by means of secret grips, words, and signs.

Papal Bulls were not given to the Freemasons, nor had they an annual Parliament of their own. The first Grand Lodge was formed, and the first Grand Master elected in 1717. Sir Christopher Wren was not a Grand Master, nor is there any proof that he was a Freemason at all. The Grand Lodge of England (1717) was not founded by Payne, Anderson, and Desaguliers, or any one of them. Two degrees and not three were recognized by the Grand Lodge of England in 1723. Neither Martin Clare nor Thomas Manningham revised the Ritual, and the labours of Thomas Dunkerley in the same direction are equally imaginary. Andrew Michael Ramsay did not invent a single one of the numerous Rites that have been fathered on him. The young Pretender - Charles Edward - was not a Freemason. There has never been - except in the imagination of the American writers - a York Rite; nor are there any Prerogatives, which are inherent to the office of a Grand Master. The dogmas of Perpetual Jurisdiction, Physical Perfection, and Exclusive (or Territorial) Jurisdiction, have been evolved since the introduction of Masonry into what has become the "United States," from England, during the first or second quarters of the eighteenth century. No alterations were made by the Original Grand Lodge of England in the "established forms." The story of Mrs. Aldworth, the alleged "Lady Freemason," is of no historical value whatever, and to bring my list of delusions to a close (though the examples could be greatly multiplied) the now familiar mot du guet, "the fatherhood of God and the brotherhood of man" would have been both unmeaning and unintelligible to the Masons living in the era that preceded that of Grand Lodges, as their conception of a creed would have been a strict belief in the Trinity; and probably nothing would have more surprised our ancient brethren than to hear it mooted that persons of other than Anglo-Saxon parentage were qualified for admission into the Society.

It will scarcely be denied by anyone, that owing to the loose and inaccurate - not to say extremely foolish - manner in which Masonic history has been written, there is much that the present, and possibly a later generation will have to live down. That the efforts of the true lovers of Freemasonry in this direction will be ultimately successful I have myself no doubt whatever, but the period of time that may be expected to lapse before this aspiration is fulfilled must necessarily vary in extent, accordingly as enlightened assistance is rendered, or not rendered, by the concerted action of the Masonic Press.

The task immediately before us is to show, that with the disappearance of its fabulous history, there emerges a real history, of which every intelligent Freemason may feel justly proud.

There is an anecdote of Lord Chesterfield, so much to my present purpose, that I cannot refrain from relating it, as I conceive that it will be deemed in point by most readers, and to some may possibly be new. We are told by Horace Walpole, in one of his letters, that on a certain occasion Lord Chesterfield exclaimed to John Anstis, Garter King of Arms, "You foolish man, you do not understand your own very foolishness." Without doubt, there are points of resemblance - suggestive of a family likeness - between the Herald and the Freemason, when each of them is clad in full panoply of his regalia, which strikes the eye of the ignorant (or untutored) observer; and while I do not for an instant wish it to be supposed that I consider the "business" of a Freemason to be a "foolish" one (which, indeed, would be in direct opposition to the view I am seeking to establish), nevertheless, I shall venture to affirm that the profound ignorance of the generality of the Craft, with regard to the history and antiquities of our venerable Society, might well extenuate, if it did not entirely excuse, the words of Lord Chesterfield, if peradventure, instead of being addressed to the Garter King of Arms, they had been used with respect to the "business," as commonly understood, of a Freemason.

"The boys that grind my colours," said Apelles to one of the priests of Diana, "look upon you with respect, while you are silent, because of the gold and purple of your garments; but when you speak of what you do not understand, they laugh at you."

"Why do men study ancient history, acquire a knowledge of dead languages and decipher illegible inscriptions? What gives life to the study of antiquity? What compels men, in the midst of these busy times, to sacrifice their leisure to studies apparently so unattractive and useless, if not the conviction, that in order to obey the Delphic commandment - in order to know what Man is, we ought to know what Man has been?"

The foregoing are the words of the late Professor Max Muller, and they are applicable to the study of Masonry, as to the investigation of any other branch of historical research. The authentic history of our ancient Craft can be traced, by the evidence of existing documents,

to the fourteenth century, and without the shadow of a doubt it had then attained a hale and vigorous old age.

The recent labours of many learned men have brought to actual demonstration what was previously only matter of strong probability, that a state of society highly cultivated and refined, existed in various parts of the globe, prior to any written or authentic documents transmitted to us. Are we justified in supposing that the traditions which connect Masonry with those ancient peoples, among whom that advanced condition of civilization is found to have prevailed, are entitled to any real weight?

Of traditionary evidence, indeed, it has been said by an old writer whose name I forgot, "that a great cloud of smoke argues at least a little fire."

But the observation is a shrewd one, and I have reminded the reader of it, as the Traditions - Written or Unwritten - of Freemasonry, are its chief glory, and in these consists its superiority over all other Associations.

"Say what you will against Tradition," wrote the learned Selden; "we know the Significance of Words by nothing but Tradition. You will say the Scripture was written by the Holy Spirit; but do you understand the Language 'twas writ in? No. Then, for example, take these words, 'In principio erat verbum." How do you know these words signify, 'In the beginning was the word,' but by Tradition, because some Body has told you so?"

But long before the discoveries of recent times, there were monuments in many countries which fairly justified the belief that has now ripened into actual knowledge. The magnificent ruins of ancient cities, of which no record remained, the Pyramids, concerning which the remotest antiquity had nothing to depose, the advanced state of the sciences of Geometry and Astronomy amongst the Egyptians and the Babylonians amply warranted the presumption that a high state of cultivation and knowledge did exist anterior to any written documents or historical records.

To the literate of our Craft it will be unnecessary to explain either that the characteristic signs now called Masons' Marks, were originally developed at a very early period in the East, and have been since used as distinguishing emblems of some kind throughout the Middle Ages, in Persia, Syria, Egypt and elsewhere; or, that the Science of Geometry as taught by Euclid to the Egyptians, was the fons et origo of the Craft of Masonry, that is if we may repose any confidence in what is distinctly affirmed by the most ancient Manuscripts of our Society.

There are many further points on each of which I should like to say a few words, but as this cannot be done, I shall make the best selection I can for treatment in the present article. To begin with, there is a certain amount of drudgery associated with the acquisition of the rudiments of Masonic knowledge, which may explain, perhaps, why it is that no one who enters upon the study of Masonry late in life ever pursues it to an entirely satisfactory conclusion. "More, therefore (to slightly paraphrase the words of Dr. Johnson, when speaking of the natives of Scotland), may be expected from a Mason, who has been caught young." Lengthy works, however, are not generally esteemed by any Masonic readers, who, in this particular, remind one the Italian convict - the story is told by Macaulay. He was given the choice of the galleys or reading through Guicciardini; he chose Guicciardini but stuck fast in the wars of Pisa, thought better of it, and took to the oar.

The famous author of The Decline and Fall of the Roman Empire, has spoken of "the vast space which every ray of light has to traverse before it reaches the eye of the common understanding." But since the days of Edward Gibbon, many things have happened, and at the present day intelligibility is not considered by learned men as a sort of reflection on their intellectual status. It is no longer a reproach to be "popular." On the contrary, it is generally understood that the savant who is unable to make the abstruse moderately simple is not gifted with a very clear intellect, or is deficient in that literary ability which is so marked a characteristic of the leading latter-day writers on subjects of scientific, artistic, or of any other special character.

The extent to which the history of our own Craft has been critically and intelligibly dealt with by writers of the present generation, is a question on which, for obvious reasons, I should hesitate to pronounce any judgment at all. But wherever they have failed to bring down to the level of the ordinary mind the bearings of the latest discoveries, let us hope that what Proctor did for Astronomy, what Huxley and Wallace achieved for Natural History,

what Tyndall accomplished for Physics in this country, and Helmholtz in Germany, may be done for Masonry by the organized labours of the Masonic Press.

EDITORIAL

THE SIGNIFICANCE OF THE LANDMARK QUESTION

OUR CORRESPONDENCE, along with such knowledge of things Masonic in general that we receive from reading Masonic journals and newspapers, shows that ever and anon the Landmark problem keeps bobbing up. Grand Lodges and private individuals, students and dilettanti, find it a real question on occasion, and many are their attempts to solve the matter.

On the surface it would appear that this is a thing of hair-splitting. What practical difference does it make to anybody whether there are three Landmarks, or thirty? Why should it be of concern to know what Pike thought on the matter? or Mackey? or Webb? Why should Masonic journalists show so much alarm when some Grand Lodge undertakes once again to define, name, and number Landmarks?

The significance of all this, of course, lies behind the details, and that significance seems to be this, tha Masons are ever trying to discover what is Masonic orthodox. Back of their minds is the belief that some where in the past there has been a perfect, a classic Masonry; that what that classic Masonry was all Masonry should be; and that it is our duty to keep testing our present day Masonry by the touchstone of that classicism.

The fallacy of all this lies in the fact that there never has been a classic Masonry. Never once has the Order developed into a stage which we may refer to as the standard of what all Masonry should be. The Masonry of the Grand Lodge of England in the first half of the

eighteenth century cannot be accounted the norm, because that Masonry became changed out of all recognition, and was itself always in a condition of flux and uncertainty, as witness the history of the Holy Royal Arch. Nor can we look back to the same Grand Lodge during the latter half of that century, because in that period it was compelled to divide the field with the Masonry represented by the Ancient Grand Lodge, which had a very different system. During the following quarter of a century there came the Union of 1813 when both sides compromised, and when the Hemming Lectures were adopted. But in this land those lectures did not receive favor, having to give way to the system inaugurated by Webb. And so it goes. And if in our search for a strictly standard Masonry we turn back to Masonry before the era of Grand lodge's we find ourselves in a worse case still, for the Order was then in such a state of flux as has since given the period the name of the Era of Transition. Masonry before that was of the Operative variety. Nearly every Landmark has at some time or other, by some one of the numerous Grand bodies, been entirely abolished. In the Ritual there have been innumerable changes. Of Masonic jurisprudence, its principles and practices, the same may be said.

Consider also how things lie in the Masonic world at present. The Masonry of the Grand Orient of France has so far departed from the Landmarks as defined by American Masonry that a great number of our Grand Lodges refuse to affiliate with the Grand Orient. But, except in regard to two important matters, American Masonry differs from English Masonry by almost as wide a gulf. It is a well known fact that our English brethren always go away in a daze after witnessing our Work, it varies so much from theirs. And of brethren in Latin countries one may say as much.

But all this need disturb no one. It has been so from the beginning, and that with small effect on the growth and character of the Fraternity. It is so in every other department of life: in government, in religion, in education, in literature, in business. It is so with the individual. He grows from babyhood to boyhood, thence into youth, from which he springs up to manhood, and thence to old age, and all the while maintains his identity unchanged, so that despite all changes he remains the same individual still, and recognizable as such by all his friends.

What difference does it make if American Masonry differs so much from English Masonry? What matters it if the customs of Pennsylvania are very unlike those of Wisconsin? Masonry is a great living organism, waxing ever more vigorous, and all these variations within itself are signs and tokens of its own power and everlasting vitality.

Nobody need fear that it can ever change its character or lose its identity. In a thousand years from now it will have become something unrecognizable to us; but even then, antiquarians will look back to the Order as it was in 1921 and say, It is the same great Fraternity still !

* * *

A NEW MASONIC SCHOLARSHIP NEEDED

In that excellent paper, The Masonic Reporter, of Chicago, there appeared some time back an editorial in the midst of which are these lines:

"Seldom do we hear of a lodge engaging a Masonic lecturer or encouraging the study of Masonry. Its traditions and history, its beautiful system of morality and science, all, all are a closed book to the average Mason. Where are our Masonic libraries? The few books that may be found in some of our lodge libraries are covered with dust, undisturbed for years."

And then the editor goes on to tell what a store of information and of inspiration is to be found each year in the Grand Lodge Proceedings, and laments the fact that so few of the brethren ever look into the volume, published at so great cost of money and time. He says that this indifference to what Masonry really is and is trying to do seems to indicate that a vast number of the young men who throng our portals come for the less worthy purposes of social or business aggrandizement.

The mail that brought the Masonic Reporter in which this editorial appeared brought also a letter from a kind brother in which was enclosed the following, clipped from a daily paper:

"Some brethren hold that the art and mystery of the Masonic Order was first introduced at the building of the Tower of Babel, thence handed down by Euclid, who communicated it

to Hiram Abiff, under whom, at the building of the temple of Solomon was an expert architect named Mannon Graecus, who, according to legendary lore, introduced it into England."

Well! well! well! It may be that a great deal of the lack of interest complained of above, (and complained of in every issue of THE BUILDER) may be due to the sort of stuff that is peddled about by some Masonic talkers and writers. It is true that lodges and masters are to blame for the dearth of intellectual activity; it is equally true that those who seek to minister to that activity are equally to blame, for so much has been said and written about Masonry which is mere stuff, so silly that a child can see through its pitiable ignorance. Men of sense and education will not waste their time on such trifling. We need a new Masonic scholarship in America: a new standard for our great host of Masonic speakers: a new knowledge of the real history of, and of the true interpretation of the teachings oft our great Fraternity. When members once begin to understand that to accomplish all this is one of the principal purposes of Masonic study and research, they will cease to look upon that enterprise as the plaything of a few brethren with a certain intellectual curiosity about things far away in time and importance.

Do something for somebody gladly,

'Twill sweeten your every care;

In sharing the sorrows of others

Your own are less hard to bear.

Do something for somebody always,

Whatever may be your creed;

There's nothing on earth can help you

So much as doing a kindly deed.

- Venie Whitney.

----o----

- The cautious seldom error. - Confucius.

THE LIBRARY

ROBERT BURNS AND FREEMASONRY

WHAT the Masons of an older day might have been like is sensed in yet another charming volume that has come to our desk; this time the work of the distinguished English Masonic scholar, Brother Dudley Wright, Associate Editor of THE BUILDER. "Robert Burns and Freemasonry," by our worthy brother ought to find room upon the shelves of all who are collecting a Burnsiana, or for that matter, upon all library shelves, and particularly the Masonic library shelf. We suggested its indication of what the Masonic life of a bygone day was like. We may read this interesting information on page thirteen of this well printed volume: "Freemasonry influenced his (Robert Burns) thoughts; inspired his muse, and nutured that stern love of independence and brotherhood which became the predominant characteristic of his manhood." And then a little later we have this sidelight in Burns' companionships, "with very few exceptions all his patrons and acquaintances were members of the Brotherhood." We have today in our midst as lodge members many distinguished men, but no doubt many of us who belong to lodges that contain the names of these eminent men on their rosters have never had particular fellowship with them in the body of the lodge room. It is interesting to note how the distinguished were constantly present at lodge meetings in the Poet's day. We have another reference on page sixty-one to those names associated with literature which figure in the register of Lodge Canongate Kilwinning, No. 2, among them John Wilson (Christopher North), J. Gibson Lockhart, and Lord Brougham. We are informed that this lodge possesses the most ancient lodge room in the world. "It is one of the most active Masonic lodges of the present day, keeping alive the traditions of nearly eight hundred years."

This volume of Dudley Wright's makes us feel that Burns is indeed the eternal Poet Laureate of Masonry, and through the marvelous poetic quotations in the volume we get new glimpses of the wonder and everlasting worth of Masonic teaching, as sung by him. Completing the book is an address delivered by our own Dr. Newton "proposing the toast to the immortal memory of brother Robert Burns at the Burns meeting of Scotts Lodge, No. 2319, English Constitution, on the 24th of January, 1918." We cannot refrain from quoting what Brother Newton says: "If ever of anyone, it can be said of Robert Burns that his soul goes marching on, striding over continents and years, and trampling tyrannies down. He was the harbinger of the nineteenth century, the poet of the rise and reign of the common people of whom it has been said God must love, because he made so many of them."

At the time of our reading of Robert Burns we chanced to be dipping into a biography of John Wesley, written under the caption "Wesley and His Century," by an Australian Methodist minister named Fitchett. We could not help but wonder whether there was any relationship between the revival of modern Masonry and the great religious revival of the eighteenth century in which Wesley was the predominant figure. We have been assured that Wesley was not a Mason, but we should not fail to note that the marvelous spiritual awakening culminating in the progressive strides of the nineteenth century can never be explained without Wesley and we believe Freemasonry had no small part in the strife with malignant atheism of the century.

When we are inclined to a depressing pessimism the antidote that we require is a reading of history that will reveal to us what the great, luminous souls of yesterday had to contend with and how they attempted, achieved,, and triumphed. England in the eighteenth century is a morbid, dark picture. "A new century was dawning," says Dr. Fitchett, "but it seemed as if in the spiritual sky of England the very light of Christianity itself was being turned by some strange and evil force into darkness," and a little farther we read that, "judges swore on the bench; chaplains cursed sailors to make them attentive to sermons; the king swore incessantly and at the top of his voice.

Infidelity and blatant deism then ruled the world; religion was a mockery; and right relationships, moral and exemplary, were regarded with contempt. Rejuvenation or disaster inexorably attended such a condition. Across the channel the phrase "disaster" expressed itself in revolution; in England the Wesleyan revival and the fertile brain of John Wesley caused a light to shine throughout the Empire which brought healing and ultimately that light shone to the far corners of the globe. "When one thinks of the heroic figure," says a

recent writer, "athletic both in body and soul, and the wonder of his evangel which saved England from revolution, one must not forget the stern culture of soul which made it possible."

While John Wesley was a sacramentarian and a high churchman he was a Protestant of the Protestants and if modern Protestantism is to play the part we believe God intended in the rejuvenation of modern life, it must evolve men of the vision, consecration and the daring of Wesley.

Freemasonry will never fail to militantly support the spiritual idealism expressed in such men as Wesley, that culminates in the finding of benevolent institutions for the service of mankind.

"Now and then, usually at far distant periods, a personality appears in the world of such commanding character that all other formative elements are subject to his supremacy. He is a creative power, and then something totally new appears." Of Martin Luther who stood before the Diet at Worms, and whose 400th anniversary is being celebrated this year, were these words spoken. But the words may be used with equal force relative to John Wesley. So mote it be.

(Robert Burns and Freemasonry, by Dudley Wright, price $1.75, postpaid. Copies may be secured through the National Masonic Research Society, Anamosa. Iowa.)

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each

month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. George D. Macdougall, Grand Master, New Glasgow, Nova Scotia, Canada: "History and Cyclopedia," by Oliver and Macoy; "A Concise Cyclopedia of Freemasonry," by E. L. Hawkins; "Masonic Facts for Masons," by W. H. Russell; "Genius of Freemasonry," by J.D. Buck; "The Traditions, Origin and Early History of Freemasonry," by A. T. C. Pierson; "Illustrations of Freemasonry," by Wm. Preston; "The Spirit of Freemasonry,t' by Wm. Hutchinson.

By Bro. Avery P. Lord, 537 Champlain St., Berlin, N. H., a copy of "The Universal Masonic Directory," published in 1912 by the Fraternal Directory Company, of Cleveland, Ohio.

By Bro. N. W. J. Haydon, 564 Pape Ave., Toronto, Ontario, Canada, a copy of Da Costa's "Dionysian Artificers." Brother Haydon has been trying for years to find a copy of this work, but without success, and will gladly enter into an arrangement with some more fortunate brother for the temporary loan of a copy.

By Bro. E. A. Russell, 751 Linwood Place, St. Paul, Minn. "Symbolism East and West," Aynsley; "The Gods of Egypt," Budge; "Dionysian Artificers," Da Costa; "Secret Tradition in Masonry," and "Studies in Mysticism," Waite; "The Cathedral Builders," Scott; "Freemasonry and the Great Pyramid," Holland, and "Egypt the Cradle of Freemasonry," De Clifford.

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Catalogue of the Masonic Library of Samuel Lawrence," "Mystic Masonry," by J. D. Buck, "Second Edition of Preston's Illustrations of Masonry."

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry," bv Robert Morris. (Fiction and anecdotes.) Price $3.50.

FOR SALE

By Nelson L. Finch, Broadalbin, N. Y.:

"The History of Freemasonry," by Robert Freke Gould. The London edition, six volumes, 4to cloth, full gilt, 1884. Price $16.50.

"Discourse on Masonry," by Thaddeus Mason Harris, D. D., 1801. Price $5.00.

"Tales of Masonic Life," by Robert Morris, 1860. Price $3.00.

"Digest of Masonic Law," George W. Chase, 1859. Price $1.50.

"Practical Masonic Lectures," by Samuel Lawrence, 1874. Price $2.00.

RADICALISM IN THIS COUNTRY

Those who see the roots of revolutionary radicalism only in the Old World will find cause for second thought in the report of the Lusk Committee of the New York Legislature. The modern radical movement began with Karl Marx and the Communist Manifesto of 1848, since which revolutionary radicalism has been more or less evident in Europe.

But the Lusk Report, in four large volumes of more than a thousand pages each, calls upon Americans to look to their own country for some roots of radicalism. It presents an amazing review of revolutionary efforts that have been cradled here. No doubt, these are a by-product of the growth of machine production and large cities. But to charge the changing industrial order with the whole responsibility for revolutionary radicalism is to go astray.

The Lusk Report finds two great causes for the movement. The first is economic and the second is moral. The infection of radicalism has spread from the ranks of labor to churches and universities, because our acquisitive society has left the intellectuals sadly underpaid. Except for teachers and clergymen of the highest rank, salaries have been allowed to drop far below industrial wages. The result has been to spread discontent and bitterness. More reward and honor should be given where they are necessary to maintain balance and good feeling.

Besides this economic factor, the lack of religious and moral training has furnished seed-ground for revolutionary radicalism. When high moral standards fall into abeyance, instincts of acquisition, ruthless consumption and display are quick to take their place. This country has in the past generation enjoyed marvelous material prosperity, but without a corresponding quickening of moral responsibility and good citizenship.

American instincts are still sound, but there has been, on the part of many, a loss of perspective and balance. The Lusk Report presents a picture whose moral is evident. Revolutionary radicalism does not spring up without reason or cause. It is the result of certain conditions. These are not irremediable.

An economic adjustment and the revival of the moral element in American life will do much to check the spread of radicalism. Because the normal way out has seemed unduly slow, many have resorted to a quick and dangerous philosophy of escape.

- Minneapolis Journal.

----o----

SIGHT, HEARING, SMELL

Seeing, it is a gladdening thing:

White birds against a morning sky,

Blowing poppies, nodding grasses,

Light that grows and fades and passes,

Young-leaved poplars shining high.

And God be thanked that gave us hearing

For children's laughter, sweet and bold,

For winds that whisper old hills round,

For every intimate sweet sound

The quiet golden evenings hold.

But oh, 'tis scent that makes immortal

The little lives of mortal men!

Roses with haunting sweetness riven,

Incense, to lift men's hearts to heaven,

Lilacs, to draw them home again.

- Margaret Adelaide Wilson.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particlllarly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

LANDMARKS ONCE MORE

While preparing a paper on Landmarks I have gone through all the bound volumes of THE BUILDER, and have read every reference to the subject. It all confuses me. It seems that Landmarks are and they are not. From your own article which was published in the May number for 1918 I gain the same impression. Won't you confess that you were not yourself sure what Landmarks were when you wrote that paper?

G.A.W., Rhode Island.

"Guilty, Most Excellent King Solomon"! and I might add also, as a sop thrown to my vanity, "As many a friend and brother has done before" me! I have never yet cornered a Landmark. I could no more make up a list of the Landmarks of Freemasonry now than I could when I wrote the article in 1918. There is however one way out, and that as simple as it is practicable:

If you approach the subject from a philosophical or historical point of view you must form your own judgment as to what the Landmarks are: that judgment will be valid for you but it cannot be binding on any other. It is not often, however, that you would think of them in that way.

Usually the only time a Mason thinks about the Landmarks is when someone proposes a change in the Fraternity, in its ritual, its jurisprudence, its symbols, its policy, or what not. In that event it is the duty of Grand Lodge arbitrarily to decide what the Landmarks are.

When your Grand Lodge has so decided them, for you, that determines what are and what are not, Landmarks.

For all practical purposes, then, we could define a Landmark as a long-established principle, or tenet, or policy of the Order having the sanction of universality which Grand Lodge has decreed to be a Landmark.

* * *

PROFANITY AMONG MASONS

The subject of profanity among Masons has been on my mind for some time and it would seem that if this could be brought before the brethren in the proper manner, and would be seen in the right light, that much improvement could be accomplished in that direction.

I feel proud to be a Mason, and to be connected with so great and good a Fraternity, but it sometimes makes one blush with shame to be in a gathering and hear an otherwise good and worthy brother (one who would perhaps give his last dollar for the support of widows and orphans, and do all in his power to help a brother in distress), curse, blaspheme, and take the name of God in vain, that God whom we as Masons reverence and serve. Surely it is inconsistent, as well as sinful and shameful.

If the absence of profanity among Masons could be made a distinguishing feature, it would not only be a wonderful improvement to our Fraternity, but would have a wonderful impression on the world outside, especially among men who at some time intend to unite with us.

This may not be in line with your research work, but I believe that this subject could be agitated through THE BUILDER and would in that way reach a great many Masons who

would be ready and willing to cooperate, and perhaps later it could be brought before the Grand Lodges, and then before every lodge in the country.

C.A.L., Nebraska.

We have contributed to the cause of a more reverent manhood, Brother Larsen, by printing your excellent letter, which is in itself as eloquent a plea as men will often hear. Like yourself, ye scribe has heard Masons use profanity ad lib, and how they can do it is ever a mystery, for surely he who has passed through the Masonic initiation to any purpose and with any sincerity must know that God is, and that to keep His name pure and clean is an ever present necessity. What can be done about it? Apparently nothing except to leave it to each man, for it is by its nature a private problem, and one difficult to deal with in the large. It may be that other brethren glimpse the matter from another angle, or have a word to add to the good words of Bro. Larsen's letter; if so, let them speak up!

* * *

THE NEW TESTAMENT APOCRYPHA

Can you tell me where I can get a copy of a New Testament Apocrypha? what was this book? is it of any interest to a Mason? H.F.T., Georgia.

The standard edition of the New Testament Apocryphal writings has long been Volume XVI of the "Ante-Nicene Christian Library" published in 1870 by T. & T. Clark of Edinburghthe translation was made by Alexander Walker. You can secure a copy of this book through any book dealer or publisher: you should be able to find a second-hand copy at a very reasonable figure.

The New Testament Apocrypha was not, properly speaking, a book, but rather a collection of books which had a wide circulation in early Christian times but which, for one reason or

another, were omitted from the New Testament canon, and which are not believed to have much value from an historical point of view. These writings fall naturally into three groups: the Gospels, such as the Gospel of Thomas, the Gospel of Nicodemus, etc.; the Acts, such as the Acts of Paul and Thecla, of Barnabas, of Philip, etc.; and the Revelations, such as the Revelation of Moses, of Esdras, of Paul, of John, etc.

These writings have no value to the Masonic student save as they throw light on the religious thoughts of the early Christians and Jews, and as they explain some of the theological doctrines of the Roman Catholic Church.

The great living authority on things Apocryphal is Canon R.H. Charles; he has published several very excellent works on the matter, besides numerous contributions to the Encyclopeedias. The last work from his pen is a two-volume commentary on The Book of Revelation.

* * *

MASONRY AND CHRISTIAN SCIENCE

Do you believe that Masonry faces a Christian Science peril ?

A.L.M., Massachusetts.

Gracious! are we face to face with another peril? They come thick and fast these days ! Henry Ford would have us believe that we are all to be eaten by the Jews: Senator Phelan is equally alarmed at the Japanese: in England there are those who can't sleep o' nights, for fear of the Masons!

Masonry does not face any Christian Science peril. Many Masons good and true are of that sect, of which they can be as proud as any other man his sect, and these have come as others have, because there is that in the Order which draws them. This is only another example of the universality of Freemasonry, and shows that it does in truth lay its foundation beneath all the creeds. If many Masons read the Christian Science Monitor it is because it is so excellent a newspaper and prints, among other things of more than local and sensational interest, many articles about Masons and their doings. If many Christian Scientists come to our doors to seek entrance, it is our gain and theirs, and thrice welcome are they all, as members of any church are welcome. As for a peril, that is of a piece with the giraffe which the backwoodsman saw for the first time: "there a'int any sech animal!"

* * *

THE ANCIENT BELIEF CONCERNING THE CONSTELLATIONS

Can you refer me to a good book that tells about the constellations, and what the ancients believed about them?

C.B.Y., New York.

"The Star Lore of All Ages," by William Tyler Olcott, is doubtless the very book you need. It is published by G.P. Putnam's of New York, and has a deservedly wide popularity. The sub-title gives a condensed description of its contents: "A Collection of Myths, Legends, and Facts Concerning the Constellations of the Northern Hemisphere." In the course of 400 pages the author brings together the beliefs concerning each of the constellations held by all the races of men, and with it all furnishes the reader with a mass of accurate information on astronomy in general. Scattered through the volume are some fifty beautiful illustrations, most of-them photogravures of old masterpieces; many of them photographs of sculpture. The book is a companion to "Sun Lore of All Ages," which is published in a binding uniform with it.

* * *

ARE OUR ISSUES TOO SMALL?

I have long been a booster for THE BUILDER. The only complaint I have ever heard is that it is too small. Now that the war is over can't you give us more bulk?

E.W.R., Oregon.

Steady there! Don't you recall Mr. Dooley's definition of a magazine? "An island of littrachoor in an ochean of advhertisin!" You must remind your friends that THE BUILDER carries no advertising, and that it is even larger than the great majority of journals in its own field and class, as you can prove for yourself if you will measure its reading contents and make comparison with its contemporaries. Moreover, you can also remind them that when they "subscribe" to THE BUILDER, it is not merely a magazine they receive, but a membership in the National Masonic Research Society, and also an unlimited service, free of charge, in any form of Masonic study, not to mention other things that we gladly do for our brethren, every day of the year, such as buying books for them, helping them with speeches, and what not.

* * *

THE TALMUD

In our study club we have several times discussed things pertaining to the Ancient Jews, their temple, and their capital city. Our leader has several times mentioned the "Talmud": will you please explain to me what this is ?

J.T.K., Florida.

Roughly speaking, The Talmud is a book composed of those comments on the Old Testament, of traditions and legends having to do therewith, and of the sayings of wise teachers made in its spirit, which came to take rank in Jewish literature next to the Old Testament itself. I advise you to read carefully the articles in the Jewish Encyclopsedia and in Hasting's Encyclopsedia of Religion and Ethics. Also, I recommend a volume called "The Early Christians in Rome," by the Very Rev. H. D. M. Spence-Jones, and published in 1911, by the John Lane Company. Book V of this volume is entirely devoted to the Talmud and gathers into a few pages of clear prose nearly everything you may care to learn about the matter.

In this connection I am tempted to write a little review of this volume, since it is one that deserves a wide reading, not only by those interested in church history, but also by Masons, for here and there through the book are many matters of concern to the Masonic student. It is divided into five books, the first of which relates the story of the "Beginning of Christianity in Rome." Much is given in this part about the private life of Christians then, about their habits of letter writing (of which many remains are still in existence), and about a few of the Emperors who took most notice of them. Book II is an account of those elements in early Christian private life which led to asceticism, and to the subsequent formation of schools of monks and nuns. Book III is an account of "The Inner Life of the Church," which relates how the early Christians worshipped, and how they met martyrdoms. Book IV, a very interesting section, has to do with the Catacombs, how they were discovered, how their story has been deciphered, and what light they throw on the history of those times. The final book, as said above, deals with "The Jew and the Talmud." The author narrates the story of the last three great wars of the Jews: that of A. D. 70 when the Romans, under Titus the son of the Emperor Vespasian, destroyed Jerusalem and slew about two million Jews: that of 116-7 when the Zealot Party led the Jews in a forlorn hope against the Roman Power, were defeated, and suffered losses of about two hundred thousand; and the final war of 132-3-4 when, led by a pseudo-messiah named Bar-cochab, the Jews attempted to overthrow the yoke, only to meet a terrible defeat, with the loss of about one million lives. The author then describes Rabbinism and what it did for the nation; the Massorah; the Haggadah, and the Halacah. In so short a space details are necessarily omitted from the discussion of so many large matters, and the volume is not recommended to those who need such treatment, but for those who need a brief and rapid introduction into the field, "The Early Christians in Rome," will prove a very worth while book.

* * *

WAS MARTIN LUTHER A MASON?

What documentary evidence have we that Martin Luther after his heroic stand at the Diet of Worms, was rescued and kept in seclusion by Masons? I have often heard this statement made, and have been assured that it was authentic history. Re cently I made the statement here, and in this strong Luthera community my statement was naturally challenged. Now I wan the facts, if they may be had. Can you help me out?

C.L.F., Iowa.

It is hard to give you the facts because the particular episode of which you speak is still shrouded in uncertainty. Luther was excommunicated in 1520. He was called to the Diet of Worms in 1521. He had been given a "safe conduct" before leaving for Worms, else he could never have reached the place, but this expired before he could return and he was compelled to go into hiding. It is supposed, but nothing can be certain about it, that his friend and patron, Frederick the Wise, Elector of Saxony, sent soldiers to secrete him in an old castle. And it is supposed that it was during this seclusion that Luther began his famous translation of the Bible into the German vernacular. You will find these matters carefully traversed in any good life of Luther, among which the lives by President McGiffert and by Prof. H.P. Smith may be especially recommended.

* * *

WERE ANY OF THE POPES MEMBERS OF THE MASONIC FRATERNITY ?

Can you tell me if any of the Popes of the bygone age have been members of the Craft? Are any of the dignitaries of the Roman Church today members ?

M.L., Alberta.

So far as is known no Pope has ever been a member of the Fraternity. This could have happened a thousand years ago when Masons were builders of church buildings, favored by the Papal See, and all loyal churchmen, but, so far as we can discover, it has never occurred. No church dignitary of today is or could be a member, because it is now a law of the church, and has been for a century and more, that membership in the fraternity is punishable by excommunication, and in many cases, as the papal bulls express it, "the heavier penalties" of the church. A certain Spanish bishop in charge of Santiago, Cuba, was, a long while ago, a Mason, but he was taken in charge by the Inquisition, and paid the price therefor.

* * *

"MASONRY" OR "FREEMASONRY"

Which is proper to use, "Masonry" or "Freemasonry"?

M.L.P., Georgia.

Usage dictates that "Freemasonry" is the more correct, though the other term is not banned, even by the carefullest writers. In nearly all encyclopaedias and histories it is "Freemasonry"; that is more accurate and therefore preferable.

* * *

JESUIT HISTORIES

Can you recommend to me a good and not too long history

of the Society of Jesus, otherwise known as the Jesuits?

C.S.M. Oregon

Of such histories there are many, some of them in many volumes and full of erudition; it is probable that, your own wants can best be satisfied by a one volume work written in 1908 by G.B. Nicolini, an Italian writer who has also published other works on various phases of Romanism. The fact that this work is published by George Bell & Sons, of London, and issued as one of the numbers of the famous Bohn's Library is its highest recommendation.

* * *

WOMEN FREEMASONS.

Is it true that the Theosophists have organized a branch of Masonry for women? H. F. D., California.

The Theosophical Society exists in two opposed sects, one headed by Annie Besant, now in India, and the other led by Madame Katherine Tingley, of Point Loma, California. Under the Besant faction there exists an order described as "CoMasonry" which is supposed to be Masonry for women. It is not Masonry for women because there can be no such thing.

* * *

AD MAJOREM DEI GLORIAM

In the Jesuit weekly "America" for April 9th is the following interesting book review:

"Albert Pike - Fred W. Allsopp has written an interesting 'Life Story of Albert Pike,' (Parke-Harper News Service, Little Rock, Ark.), the well-known American Freemason. Born in Boston in 1809, he went West at twenty-one, following the Santa Fe Trail. He fought in the Mexican and Civil Wars, became 'Sovereign Grand Commander' of Scottish Rite Masonry, and died in Washington in 1891. In reply to Pope Leo's Encyclical, denouncing Masonry, Albert Pike protested that Freemasonry makes no war upon the Roman Catholic religion, and said that it is not true that 'English-speaking Freemasonry will not receive Catholics into its bosom,' but 'It will not receive Jesuits because no oath it can administer would bind the conscience of a Jesuit.' Yet how remarkably widespread is the impression that the Church and Masonry are hardly bosom friends, and that no Catholic, let alone a Jesuit, can be a Mason without giving up the practice of his religion, an impression which is strengthened, strange to say, by the perusal of the 'New Age,' the Masonic periodical. AD MAJOREM DEI GLORIAM is the Jesuit device on a Masonic temple in Mr. Allsopp's book."

What is the date and history of origin of the Latin phrase given above? A.H.V., Pennsylvania.

Ignatius Loyola, the founder of the Order of Jesuits, was born in Spain in 1491, which was the year before the discovery of America. He took up arms as a profession, and was wounded in a battle against the French in 1521. While convalescing he experienced a profound religious conversion during which, amid many visions, he saw before his inner eye a great army of Jesus Christ advancing against the enemies of the church, and he pictured himself at its head, as its general. His life was an attempt to fulfill this vision. Like other "armies" his was to have a flag, and the device he chose for that flag, the device which has ever since been the motto of the Order, was "Ad Majorem Dei Gloriam." "To the Great Glory of God."

CORRESPONDENCE

MAKING MASONS AT SIGHT

I notice in "The Masonic Herald" of Rome, Ga., an article entitled "Bishop Made Mason at Sight" which relates how that the Rt. Rev. William A. Guerry, of Charleston, was made a Mason "at sight" at Columbia on Tuesday, January 18, by Grand Master Lanham of Spartanburg.

We are sorry that Bro Guerry, by this haphazard method, has been deprived of the necessity, required by Masonry, of having "made suitable proficiency in the preceding degree," before advancing to the next, and sincerely hope that his interest in Masonry may be strong enough to cause him to make diligent study of which a number of years are usually necessary, and thus learn at least a part of that which, by this method, has been denied to him.

THE BUILDER discussed this subject at some length, I think in 1916, and the writer of this article wrote under the caption of "Prerogatives" an article in strong condemnation of this apparent un-Masonic practice, receiving letters of commendation on account of the article, from representative Masons in various parts of the country, and I shall not in this brief article, attempt to reiterate, nor in any manner review the articles written upon the subject at that time, but I cannot help saying in conclusion, that as the article says it was the first time in the history of

the Fraternity in South Carolina that such a thing had been done, let us fervently hope that it may also be the last.

Lewis A. McConnell, Colorado

* * *

MASONIC BARNACLES

I have observed that many, if not a great majority, of the members of our local lodge neither wish nor expect anything to be brought up at our meetings except the ritualistic work.

Some time ago we elected a young, ambitious brother as Master and as soon as he was installed he announced that he hoped to have the meetings made more interesting and that they would attract more members by having talks on various Masonic subjects. Immediately one of the older brethren got up and said that we did not need anything of the kind - that if we learned the ritual that was all that was necessary. It is needless to say that this Master's term of office was not characterized by any great advance in the work.

It may not be polite, but it seems to me that some of these self-satisfied members should be overruled and a broader view of Masonry spread abroad among the members. Our magazine, THE BUILDER, (I say "our" because I expect ever to be a Masonic student), should be placed in the hands of every newlymade brother and every lodge should be required to subscribe for him for one year. If the brother wants "more light" this will show him where and how to get it and will do more than anything else to make him active in his lodge.

F.H.O., Iowa.

* * *

SPIRITUALITY IN MASONRY

In the April issue of THE BUILDER Brother Ellison, in his article "Whence Came Masonry," "proves" that Masonry is a relic of medieval guilds and trades unions, which are synonymous with our present-day labor unions.

He establishes his theory by "authentic" history, which reminds us of Brother Dupuy, who vouched for a number of brethren, but no one could be found "who vouches for Dupuy."

Certainly there is no unbroken chain of written history to show that Masonry existed in remote ages of the world, but corroborative, circumstantial and self-evident facts backing up the historical and prehistorical periods, show conclusively an ancient origin.

O]iver's History of Masonry, 1841, quotes from Preston's "Illustrations," Book 4, Section 2: "About the year of our Lord 690, the Picts and Scots continued their depredations with unrestrained vigor, till the arrival of some pious teachers from Wales and Scotland, when many of these savages, being reconciled to Christianity, Masonry got into repute."

A manuscript in the Bodlein Library, which is a copy of one written in 1440 A. D., attests that "Maconnes techedde mankynde relygyonne."

Evidently there is some spirituality about Masonry, that the great pedestal of Masonry is religion, and without belief in a supreme being there can be no Masonry - Guild Masonry to the contrary.

Masonry ministers to the needs of man. As man is a dual being, physical and spiritual, it could not do that, were it not spiritual.

We are first made Masons at heart - if not, we are "physical" Masons similar to the medieval Guilds, Operative and Trade Union Masons, as Brother Ellison says we are, plus more or less morality.

Everything physical dies - the divine only is deathless.

When Masonry ceases to be divine it dies.

When the spiritual, or heart part of Masonry, is eliminated Masonry will have already been dead.

A. K. Bradley Texas.

* * *

AMERICANIZATION

One of the most gigantic problems before our people is the stupendous question of how to make permanent and patriotic citizens of the aliens upon our shores and those who are to come.

There are three great factors, the perfection of which will accomplish the desired results:

1. The American Public Schools.

2. The Boy and Girl Scout Movement.

3. Universal Military Training.

First and foremost is the American Public School System.

It may be of interest to know that the Ancient Greeks were the first people to establish a system of education based upon scientific principles to prepare its youth for citizenship, rather than upon religious beliefs and ecclesiastical ceremonies. Plato's "Gymnastics for the body, music for the soul," was supplemented by the rhetorical and philosophical teachings of Socrates and Aristotle.

With the fall of the Roman Empire, however, this excellent system of education was declared pernicious by the priests; the church assumed control of education in Europe; resented any encroachment of the state on its domain and education again beeame a matter of religious beliefs and mediaeval ecclesiastical rites.

After the Reformation, the multiplication of sects brought about so much warfare regarding religious instruction that in most of the advanced nations, education is now mainly secular and controlled by the State.

The American Public School System obtained its greatest impetus during the forty years following the Revolutionary War and has constantly developed until now its splendid educational advantages are second only to those of France.

Most of our states have compulsory school laws but these are not well enforced, because in 1918 Montana children wasted 25.8 per cent. of the time they should have spent in school by non-attendance.

This means that Montana children wasted 39.2 days out of the 152 school days that Montana provides for them. The expense to the state was as great as though they had attended the full 152 days.

There were upon the outbreak of the war, whole communities in our country and in our state where language, schools, churches, newspapers and all literature was in a foreign tongue. In the case of Lutheran colonies, of Mennonite colonies, of German colonies, their sympathies were naturally with the home land, for we had given them little to make them American at heart.

In some localities it is claimed that radical principles were openly advocated to children at their most impressionable age and the school house was sometimes the center of a hotbed of alien propaganda.

Understand these were not foreign schools, these were American schools, attended by American school children!

When America entered the war, thousands of American boys were inducted into the service who could not understand a word of our language!

Imagine the amazement of your Grand Master in inspecting whole companies of American soldiers who could not comprehend an American command!

These boys were born in America, educated in American schools and had grown to manhood in America with a knowledge only of the language spoken by their foreign born parents!

Oh the pity of it!

This is not the fault of the alien immigrant nor of his American born son.

It is the result of criminal negligence of the United States Government and we are that United States Government.

We have called them wops, bohunks, kikes, svenskas, pollocks, dagos and square, heads, but we have considered their patriotism as we considered their labor: of interest to us only as it could be used.

We have been long on nicknames, but short on sympathy.

Radiant with ridicule but stingy with sentiment.

Sarcasm begets not love but rancor.

The glowing light of Liberty's torch that welcomed them to our harbor only served to deepen the shadow of our National indifference.

Repelled by this neglect, chilled by indifference, ridicule and frequently open contempt, is it any wonder they formed colonies, started schools, established churches for worship and kept green the hallowed memories of the home land from which still were stretched yearning arms of loved ones left behind?

Is it any wonder that our pre-war apathy for our own flag lighted no patriotic fire in alien breasts?

Having renounced his own flag and finding only ridicule and contempt under ours, is it surprising that his hungry heart sometimes sought sympathy under the Red?

It is now proposed to establish night and special courses at which the adult immigrant may learn to speak and if he cares to do so, to write the American language. The children of foreign born parents of course, come under the same laws as home born children and all these from the ages of six to fourteen, without regard to birth, nationality, political, religious, or financial conditions, should attend the American Public Schools, which schools should be under the joint supervision of federal and state control.

Then will all interests be national; then will our patriotism be spontaneous; then will the "little red school house" cease to be a healthy habitat for the little Red school teacher.

Many feel that the learning of the language by the adult should be made compulsory, but Masonry rebels at forced Americanism.

Unstable the government borne upon the back of compelled patriotism.

We believe the implied ignorance of a lack of its knowledge will force the unwilling to its acquisition.

While many sects oppose this plan, it is interesting to note that the organization most vicious in its denunciation is the one which stands accused of the greatest unfaithfulness during the war, namely: the German Lutheran.

Well may we question and even suspect the motives of any organization that fosters class distinction in a democracy.

Masonry, pledged to patriotism, must insist upon the learning and use of the American language by alien immigrants and upon the compulsory attendance at our public schools by all children during the years of school age. Not a factional school, not a private school, not a parochial or denominational school of any kind, but the American Public School, the greatest of present day factors for making Americans.

Robert J. Hathaway, Grand Master, Montana.

The Builder Magazine

September 1921 - Volume VII - Number 9

"Ancient Freemasonry and the Old Dundee Lodge No. 18, 1722-1920"---A Review and Resume

BY BRO. H. L. HAYWOOD

SUCH is the title of a book recently written and published by Bro. Arthur Heiron, one of the Past Masters of Old Dundee, and now offered to the Craft under a loving and reverent dedication to "The premier lodge of the world for Masonic research, The Quatuor Coronati Lodge of Research, No. 2076." Nothing could be more appropriate than such a dedication for Bro. Heiron faithfully carries on the great tradition of Gould, Speth, Crawley, Higghan and all those other leaders of "Quatuor Coronati" who so well taught us all what genuine Masonic scholarship may be. Brother Heiron's book is the first volume that I have encountered in more than two years that I would unhesitatingly nominate to a place among the permanent acquisitions of Masonic literature. I hope that it will receive a cordial reception far and wide, and be studied by young Masons, and referred to by Masonic periodicals, and be quoted as an authority by Masonic writers, for it is deserving of all these honours and uses.

"Old Dundee" was formally constituted March 27, 1723, which was within six years of the organization of the first Grand lodge, and which was, no doubt, many, many years after Old Dundee itself came first into existence, for there is every reason to believe that it had been active before 1717. From 1722 to 1739 it existed as a city lodge in London, where it held its meetings in various taverns: then it moved to the suburb of Wapping, a great shipping centre, where it remained, prosperous and influential, from 1739 to 1820; at which later date it moved back to the city where it has since remained, and where, in consonance with its century old tradition, it still carries a list members "who use the sea." In 1729 it was number 12 on Grand Lodge list; in 1740 it was No. 11; in 1755 was No. 9; and in 1814 was No. 18, which number now retains. It had 22 members in 1723.

The lodge's Minute Books go back to 1748, a very early date, but even so no written records are extant of its formal constitution. Since the Duke of Wharton was Grand Master at that particular time, Bro. Heiron makes the very reasonable hypothesis that it was who officiated at the ceremony, and that he was doubt accompanied by Dr. Anderson, and Dr. Desaguliers. Bro. Heiron gives, in passing, a brief but vivid sketch of the Duke of Wharton, that erratic young nobleman who seemed to possess all the gifts except common sense; who obtained his office through a piece of chicanery; who later went over to the rapscallion "Gorgomon" society which existed to travesty Masonry; who spent his last years in France plotting again his country; and who died there at 33 ruined and bankrupt, and a Roman Catholic.

THE BUILDER has often taken note of the fact that in the very early days of the Fraternity there was no distinction made between "Masters" and "Fell Crafts," insofar as degrees were concerned. In a "Book of Constitutions" purchased by Old Dundee in 1756 it is recorded that at the time when the lodge was constituted the new Master and Wardens were "yet among the Fellow Crafts." From 1717 to 1725 all degrees were conferred in Grand Lodge alone, except by special dispensation. From 1748 (and doubtless earlier still to 1809 the First and Second degrees were given as one ceremony; and By-law (of Old Dandee) No. 14, of 1760, indicates that the Third degree was optional. A fee was charged a man for "being made a Mason"; and a special fee was levied when he was raised to the degree of a Master: and the former phrase referred to the First and Second degrees as constituting one ceremony. "It was not until 1809," says Bro. Heiron, "that we began to give the three degrees separately," and he attributes this change to the influence of the "Lodge of Promulgation."

Grand Lodge itself in those early days was still in process of growth, and until the Union in 1813 was often hard to put to maintain its authority and pay its bills. From 1717 to 1777 it had no home of its own but met around at various halls and taverns, such as "The Goose and Gridiron," "Stationer's Hall," "Fountain Tavern," "The White Lion," etc.: in 1777 Freemason's Hall in Great Queen Street, was dedicated. To quote Bro. Heiron: "Rowland Berkeley was Grand Treasurer in 1766, and the late Henry Sadler (Sub-Librarian) states that the Cash Account of Grand Lodge in those days was rather meagre, and that the amount of cash handed to the Grand Treasurer in 1766, when he took office, was only about 260 pounds, and that its entire possessions at that date consisted of two Books of Records, a Sword, possibly a Bible, and a jewel or two; but that it had neither furniture, jewels, nor habitation. It generally met in a tavern at Fleet Street (the Devil Tavern was a great favourite), and its Annual Grand Feast was held at the hall of one of the City Companies. There was then only one Fund, called 'The Fund of Charity,' and

for six months in 1765 the contributions from the various lodges only amounted to about 104 pounds; in this year there were about 300 lodges on the list; what a contrast to the important and responsible position of Grand Lodge in 1920, the number of lodges registered under the jurisdiction of our Grand Master being now about 3,600!" (Page 162.)

But, meagre as were the resources in members and money in those far days, subordinate lodges took themselves with becoming seriousness, and refused to permit slovenly work or equipment, as is proved from the records of Old Dundee, wherein we find a long list of expenditures which, judged by present standards, entailed on the faithful many sacrifices. There is a record of buying silver lace for the aprons. In 1746 a "Triangle, with Blocks, Lewis, Crabb, etc., 2 stones and 1 Marble Block" were purchased. The chair occupied by each of the officers was of fine wood and elaborately carved and ornamented, the Worshipful Master's seat having a sun as its emblem; the Senior Warden's a full moon; and the Junior Warden's a half crescent moon. A cut glass candelabra was purchased and much money was spent for wax candles. A coffin and pall were used, the latter being very costly. In 1779 silver chains were purchased for the officers. Also, curiously enough, a "perpend ashlar" is mentioned more than once, which was a stone made as thick as the wall, and smoothed off on the ends that would show; has any brother ever seen a "perpend ashlar" in an American lodge?

In the case of Old Dundee members were not made in the lodge room itself, but in a small chamber adjoining, called the "making room." The earliest manner of conferring Masonic degrees was as different from that in vogue among us as can well be imagined: on a sanded floor the "Upper Tyler," by means of forms, drew the "lodge," which, according to their manner of speech, was "an oblong square": inside this, by aid of metal guides and forms, he drew the various symbols and emblems of Masonry. But it will be better to let Bro. Heiron tell this story, which he does as follows, on page 220:

"The candidate having been duly prepared (probably in the early days in a state of semi-nudity, robed in a white flannel gown), was received into the 'Making Room' by a Past Master, well acquainted with the ceremony. The candidate was then duly Obligated, most likely at an altar in the middle of the room; he was not 'hxxdwxxxxd,' at any rate up to 1766; he would then receive his first Masonic instruction, by having the Form of 'the lodge' (previously drawn by the Tyler on the floor in chalk and charcoal), with various Masonic signs and symbols, explained to him; and the Words, Tokens, and Signs having

been communicated to him, he was Made an Entered Apprentice and Passed to the degree of a Fellow Craft by one and the same ceremony. Then the candidate, having the 'Mop and Pail' handed to him, would be instructed to erase from the floor the Symbolical drawing with its Masonic secrets. The Ritual being thus ended, the Master, Wardens, and Candidate (together with any members and Past Masters present), would then adjourn to the adjoining lodge room, 44 feet long, by 25 ft. wide, and 15 ft. high, and his further education as a Mason would be proceeded with."

In the centre of this lodge room, (this refers to the early days,) there stood a square table, about which members sat to drink and to smoke. He who would move about the room under such circumstances was compelled to turn sharp corners: did the custom of "squaring the lodge" while moving about thus come into existence? The old Masons were a convivial lot, one might almost say a tabulus lot: Old Dundee's Minutes teem with notes of money spent for wine, gin, tobacco, etc. And they loved feasting, too, as did nearly everybody in those sociable times. Often times men joined the lodge in order to secure some of its trade, either by way of food and drink, or in furnishings, and stubbornly did mine host resist every suggestion that the brotherhood might hold its meetings in some other tavern. "The lodge," writes Bro. Heiron, "was considered almost in the light of a Masonic Club." "Smoking and drinking were allowed in Grand Lodge for many years." Up to 1763 members were permitted to eat and drink in Old Dundee's own lodge room. Ever so often feasts were held, as when new officers were installed, and once a year, usually at some favourite tavern in the country, the brethren assembled for their annual feast, as did also Grand Lodge.

During the last quarter of the eighteenth century and the first decade of the nineteenth, there was a considerable amount of mutual dislike between members under the jurisdiction of the so-called "Modern" Grand Lodge, and those that looked up to the Grand Lodge of the so-called "Antients"; those of the one persuasion were denied admittance to the lodges of the other, save when, as sometimes happened in Old Dundee, the brother was re-initiated. At the same time there were a large number of lodges unaffiliated with either of the two warring Grand Lodges, though held regular by them both: these were called "St. John's Lodges" and their members, "St. John's Masons." According to the Minutes, 162 of these St. John's men visited Old Dundee between 1748 and 1755. I am frank to confess that this large number surprises me, inasmuch as I have never dreamed that there were then so many unaffiliated lodges.

As for Balloting the following tells its own story:

"Although our brethren were very cosmopolitan, (this is proved by the great variety of trades, etc, represented on the membership roll. H.L.H.), they thought nothing of rejecting a candidate unless he were well recommended and his proposer and seconder popular; on one occasion a clergyman was refused membership. We originally used 'White' and 'Black' counters, one of each sort being given out to a brother to use as he desired; a secret drawer in the lodge's old 'Dues Box' opened in 1920 (after being closed for perhaps a hundred years) contained a number of such counters. Bye-Law No. 13 of 1760 provided that two 'Blacks' were to exclude; in 1770 and 1772 candidates were often rejected." (Page 205.)

Of another very different matter Bro. Heiron writes what must be of the first interest to students who have so often pondered over a certain very dark matter in the Ritual:

"The hanging of malefactors at Tyburn had a wonderful charm for the populace; and if they could later on assemble in crowds to enjoy an execution at Newgate, stopping up all night to get a good view, it is pretty clear that the 'Drowning of a Pirate or a Sailor' in the river at Wapping must have been full of attraction to the morbid mind, these latter scenes taking place quite close to the door of the Lodge of 'Old Dundee.'" (Page 58.) He quotes Besant: "Next to Wapping Old Stairs is 'Execution Dock'; this was the place where sailors were hanged and all criminals sentenced for offences committed on the waters. They were hanged at low tide on the foreshore, and were kept hanging until three high tides had flowed over their bodies, an example and warning to the sailors on board the many ships anchored there. The prisoner was conveyed to the spot in a cart, beside his own coffin, while the ordinary sat beside him and exhorted him. He wore the customary night-cap and carried a Prayer Book in one hand, while a nosegay was stuck in his bosom." Captain Kidd, the notorious pirate known to every boy, was thus hanged, March 23, 1701. So also were many others, of whom the records still remain.

For those who are not clear in mind as to the story of the Great Schism which for so many years divided Masonry into two hostile camps it would be difficult to find a more concise account of the matter than the following, which Bro. Heiron incorporates in his Chapter VI:

"The 'Moderns' founded their Grand Lodge in 1717, but their rivals the 'Antients' did not constitute theirs before 1753; so in point of time the 'Moderns' were, as a body, thirty-six years older than the 'Antients.' The separation arose thus:

"The authority of the Grand Lodge of 1717 was not recognized universally. Certain lodges retained a position of independence, keeping to customs peculiar to themselves, and certain societies arose professing to be Masons, but often using the name of the Craft as a cloak for political or even less worthy purposes. About 1730 (1739?), in order to meet these difficulties, the Grand Lodge of 1717 allowed the lodges under its jurisdiction TO VARY THE RITUAL, and took other steps to defeat the purposes of persons falsely (in their view) representing themselves to be Masons. The following extracts from Grand Lodge Minutes refer to the matter:

"'For preventing any false Brethren being admitted into Regular Lodges, and such as call themselves Honourary Masons.'

"'Several Rules for their Security against all open and secret enemies of the Craft.'

"'To prevent the Lodges being imposed upon by False Brethren or Imposters, Proposed that, etc . . . . '

"Certain lodges, (recruited chiefly from Irish Freemasonry) insisted, however, on retaining the established Ritual, and later began to state openly that those who had varied the established forms and ceremonies were not worthy to be regarded as Masons. They dubbed them 'Modern' Masons and claimed for themselves the title of 'Antient' ("Ancient." H.L.H.) Masons, meaning thereby that they, and they alone, practised Masonry according to the proper rites.

"The principal changes affected by the 'Moderns' were that they:

"(1) Transposed the Secret Word in the First and Second degrees;

"(2) Gave up the use of Deacons, or, at any rate, did not appoint them;

"(3) Omitted the Ceremony of Installation;

"(4) Did not officially perform the rite of Holy Royal Arch (said to be the completion or perfection of the Third degree);

"(5) Most likely they also changed the Steps; and, generally, curtailed the ceremonies, relying chiefly on teaching the tenets of the Craft by means of Lectures." (Pp. 104-105.)

Space does not permit a more complete resume of these interesting pages; I must hurriedly note a few items at random and draw to a close.

Dr. Dunckerley, one of the ablest and most illustrious Masons that ever lived, was a member of Old Dundee from 1761 to 1768, during which period he was on the sea; his approval of many things done by the lodge during a critical period helps throw light on the attitude of Grand Lodge at the time.

After the Union of 1813 it is evident that many of the older brethren strenuously objected to the "innovations"; no fewer than eleven members withdrew from Old Dundee alone, which means that the number throughout the entire Craft must have mounted to the thousands.

Bro. Heiron gives all excellent account of the evolution of the Tracing Board. First, the "lodge," as described above, was drawn on the floor. Next, blocks were cut which, when put together, produced the same symbols and emblems, and these blocks were kept in cover, like a book. Later, a solid piece was made which was set on trestles; and finally this was placed on easel, or similar supports, and thus the modern Trestle Board had come into existence. It is too bad that the Trestle Board is not more widely used in American Masonry! It has among us, so far as my own observations have gone, degenerated into rather tawdry pictures hung on the wall in a corner of the ante-room.

Bro. Heiron contributes materially to the long continued discussion as to what were "Master's Lodges"; he gives evidence to show that these were nothing other than veiled devices for conferring Holy Royal Arch at a time when that degree was not a part of the "work" authorized by the "Moderns."

Here is an interesting paragraph:

"The Inquisition caused John Coustos (a Freemason, and diamond-cutter by trade) to be arrested in Portugal about 1743, and accused him of not obeying the Papal Bull declaring Freemasonry a heresy. Coustos remained true to his Obligation, and after suffering the greatest tortures (being racked nine times in three months), was sentenced to four years' work as a galley-slave, but through the intervention of the British Government he obtained his release, and the story of his ill-treatment was published. It was the custom in olden days to present to young Masons a book containing an account of 'The Sufferings of John Coustos for Freemasonry, 'as an example for them to imitate." (Does any reader know where a copy of this book may be had? H.L.H.)

Old Dundee had no treasurer until 1753 or 1754. Prior to that time the Master cared for all monies. The lodge did not appoint Deacons until 1810. The Master's hammer was not called a "gavel," as among us, but a "hiram" which is the proper name for it, and thus distinguishes it from the "gavel" which is really a working tool. Those "using the sea" could be proposed, balloted, and made on the same night. "The Book of Common Prayer" was bound up with the lodge's old Bible and was used before the days of 1813.

A "History of Masonry" by Scott is referred to in a record of 1754: has the reader ever seen such a book?

All this is but a tithe of the interesting matters that could be drawn from Bro. Heiron's very important book did space permit. It has but one serious defect: there is no index! To a student this is a cardinal crime. It will be an easy matter to insert one in the second edition. A second edition is sure to be called for!

MEMORIALS TO GREAT MEN WHO WERE MASONS - JEREMY GRIDLEY

BY BRO. GEO. W. BAIRD. P.G.M. DISTRICT OF COLUMBIA

JEREMY GRIDLEY was born in Boston in 1701. The records of his early life show that he taught a grammar school in Boston for several years, and that he was a student of theology and an occasional preacher though it cannot be established that he ever received orders. He was a law student at Harvard University and was graduated from there in 1725. He soon become eminent in the legal profession and as a member of the general court from Brookline he opposed many measures of the British Ministry. He was appointed Attorney-General for the Province of Massachusetts Bay and in 1761 defended the Writs of Assistance for which the custom house officers had applied to the Superior Court and which authorized them to enter houses under suspicion of obtaining smuggled goods at their own discretion. His antagonist in this was the celebrated patriot, James Otis. Gridley was also a Colonel of Militia.

His acquaintance with classic literature made him a central figure among literateurs, and for a time he was editor of the "Weekly Rehearsal," a magazine prized for its classic editorials. He was ever interested in the affairs of his town, was a moderator in Brookline, and was an active selectman in the Boston Marine Society.

Jeremy Gridley was a member of the Masonic order in Massachusetts, was an assiduous attendant on the communications of his Grand Lodge, and was Grand Master from 1755 to 1767. During this period, when altruism prevailed and selfishness was less in evidence than it is now, men were followed for the good they did rather than for the noise they made. Gridley was probably not aware of the extent of his leadership, for in addition to those who were influenced through personal acquaintance with a great man, many more were reached by his literary productions. His classic writings and his splendid legal aphorisms tended towards a reform in the language as much perhaps as the work, wit and sayings of Boccaccio in Italy, Bacon in England, or Lincoln in America. He is one of a number of early Grand Masters who have set us a precedent, not only in great Masonic acts, but in good English and charming examples of expression.

A very beautiful monument (see frontispiece) was erected to his memory in the Granery burying-ground in 1916, and dedicated by Grand Master Melvin M. Johnson. It tells the story.

Jeremy Gridley,

1701-1767

Father of the Boston Bar

Provincial Grand Master

of

Masons in North America

1755-1767

Attorney General,

Learned Jurist,

Public Spirited Citizen.

This Monument

Was Erected to His Memory

By the

Most Worshipful Grand Lodge

of

Free and Accepted Masons in Massachusetts,

and

Dedicated by the Most Worshipful

Melvin M. Johnson,

Grand Master

May 11, 1916.

THE COMACINES --- THEIR PREDECESSORS AND THEIR SUCCESSORS

BY BRO. W. RAVENSCROFT, ENGLAND

THE BUILDER SEPTEMBER 1921

Ten years have passed since my little venture entitled "The Comacines: Their Predecessors and Their Successors," was published, and it is not without some modest complacency one looks back to the rather daring adventure I then made. Daring, because at the time a great deal of information since obtained was not in my possession. Complacency in this retrospect I claim to be somewhat justified for two reasons:

First, that I was careful to discriminate between what I knew and what I held in theory only, and, Second, that subsequent knowledge, criticism and help have, I may say, wonderfully confirmed my conclusions. This, I think, has been demonstrated in my "Further Notes on the Comacine Masters," so kindly called for by my American brethren in Freemasonry, and now that through the interest shown by them in the subject I am asked for permission to reprint in THE BUILDER the contents of my original book, I can only say it is with the greatest pleasure that I respond.

Personally convinced of all I claim for the Comacine Masters without shadow of doubt it must naturally be a source of gratification that an increasing number of brethren take interest in the subject.

Had I not written my "Further Notes on the Comacine Masters," the better course might have been to have entirely rewritten the message I desire to convey, but under the circumstances I think it preferable to let the reprint of my original book be just a reproduction in original form.

Masonry is progressive, and so, as I have received much from my predecessors in this matter, I sincerely trust others will take up the running and further develop the story in which I humbly take my part with so much interest and pleasure.

W. Ravenscroft.

THE ORIGINS OF FREEMASONRY AND THE TEMPLE BUILDERS

SOME few years ago an extremely interesting book was written by a lady under the nom de plume of "Leader Scott," and having for its title The Cathedral Builders. The reading of that book awakened in me a great desire to know more of its subject, and this was both

gratified and stimulated by an unexpected visit to Italy in the spring of 1906. Then followed the collecting of notes and drawings, etc., and a second visit to Italy in the following year, with the further result that one was tempted to set down the outcome of the whole experience.

In doing this, I did not at first contemplate anything more than an outline sketch of the "Cathedral Builders" themselves, but the temptation came in more forms than one to add something as to their antecedents, and perhaps also their successors. I do not deny that this, to a certain extent, leads into the realm of conjecture; but as I hope in the following notes to discriminate - at least in some degree - between what is theoretical and what is historic, I need not, perhaps, apologize for stepping into so wide a field.

Those who read this paper will judge for themselves what amount of reason there may be in any theories I may submit for consideration.

Perhaps it will be convenient to say what I have to say in regular order, first as to the antecedents of the "Cathedral Builders" - or, as I shall call them, the "Comacines" - then as to their own body, and then as to their successors.

Who and what the Comacines were will appear as I go on; but it will be well just to state here that they were originally the community of builders who, at the downfall of Rome, left that city, and settled on the Lake of Como.

I shall have to make frequent allusions to Leader Scott's book, to which I am indebted for my earliest interest in this subject. I only wish I could express this to Mrs. Baxter, of Florence, its painstaking author; but same six years since she died, and thereby the world lost a talented and not adequately appreciated writer.

In order, however, to get back to the antecedents of the Comacines, it is necessary here to make a passing reference to their successors, because one of the most important

traditions of the latter takes us back to the point from which we start. Most people are aware that, according to Masonic traditions, the ancient rite was associated with the building of King Solomon's Temple at Jerusalem, and that, if Freemasonry did not originate there, it was from that association that it derived much of its subsequent form. But perhaps it is not so well known that there have been a host of theories as to the origin of Speculative Masonry. By Speculative Masonry I wish it to be quite understood I mean that system of morals inculcated in the lodges of Freemasons at the present day, and which, largely put into shape in England in the year 1717, has spread wellnigh over this globe of ours. There have been those who held that it did not grow out of the operative guilds of the Middle Ages, but, as a speculative science, linked itself on to a much more remote past. Some associated it with the teaching of Euclid, transmitted through Charles Martel and our own Athelstan; some with the cult of Mithras as practised in Rome, and so back into the sun-worship of hoar Persian antiquity.

Others say it was the outcome of the Greek mysteries; others, still, that it was taught by the Essenes, with whom our Lord is supposed by some to have been associated, and that they descended from the architects of the Temple at Jerusalem; others, again, that it was brought to England by the Culdees, those old Irish missionaries, of whom St. Columbia was one, and who were associated with the Roman College, and so on, even back to the construction of the Tower of Babel and of Noah's Ark, and to Jabal, the son of Lamech.

Some of these contentions probably take their colour from a similarity in the use of symbols and of the things symbolized - Life and Death, Time and Eternity, Light and Darkness, Good and Evil, and many other such; above all, perhaps, from the worldwide idea of a fraternity of mankind, wherein brotherly love, truth and charity shall rule.

This, then, leads me to say the argument of this article, which is not to be exclusively or, indeed, chiefly devoted to the history of Freemasonry, will be, so far as the third part of it is concerned, that the Speculative Freemasonry of today is the outcome of the Operative Masonry of the Middle Ages, and that, in consequence, while it has striking resemblances to the mysteries of Egypt, Greece, and even China, it can claim no direct descent from such except through the medieval guild of artificers. Through those guilds, however, and especially that of the Comacines, modern Freemasonry may claim a grand heredity, and perhaps it may yet be found that some of the legends which have been handed down to us are not so mythical as many are disposed to think.

Whole volumes have been written on this subject, and, therefore, to attempt even a cursory survey of it is quite impossible here.

Those interested in pursuing it farther are referred chiefly to Findel's and Gould's Histories of Freemasonry - the former, perhaps, somewhat out of date, but interesting.

With these explanatory remarks I now come to the first part of my subject - the antecedents of the Comacines, and their association with the building of King Solomon's Temple. Most writers are agreed upon the historic basis for the Roman Colleges of Artificers, particularly such as had to do with Operative Masonry. From these, of which more hereafter, we will venture back into the suggestive past, and try to realize the pedigree of at least one important branch of the building craft.

In his work on The Mythology of the British Isles, published some four years since, Mr. Charles Squire makes a statement to the effect that "A Hametic race spread around the Mediterranean, coming from North or East or Central Africa. Long-skulled and forming long barrows, they were probably the first people to inhabit the Valley of the Nile, and their offshoots spread into Syria and Asia Minor. The earliest Hellenes found them in Greece under the name of Pelasgoi, the earliest Latins in Italy as the Etruseans, and the Hebrews in Palestine as the Hittites.

"They spread northward through Europe as far as the Baltic, and westward along the Atlas chain to Spain, France, and Britain. In many cases they reached a comparatively high level of civilization, but in Britain their development must have been early checked." The main point of this statement, for our purpose, is that we have these peoples - the Etruscan's in Italy, the Pelasgoi in Greece, and the Hittites in Asia Minor and Syria - all said to have come of one stock, and to have similar habits and language based on a common Hametic speech.*

A glance at the map of the Mediterranean will suffice to show how very possible this suggestion is; and if we may put the date of the building of King Solomon's Temple at 1000 years B.C., and that of the founding of Rome at the generally accepted 753 years B.C., we have already at hand in Italy, Asia Minor, and Syria - not to say anything here about Greece - a settled race of people consisting of two nations with a great deal common to both, the Hittites and the Etruscans. Now, as regards the Hittites, Dr. Hugo Winckler, who has been quite recently conducting explorations in Asia Minor, has made discoveries which have placed it beyond doubt that these people were at one time powerful rivals of Egypt and Assyria. Following in the footsteps of Professor Sayce, he has found their capital city (Boghaz Kevi) in Cappadocia, and not only this, but a treaty on a clay tablet made between the Hittite King and Rameses II., who was probably the Pharaoh of the Captivity. This powerful kingdom extended through a considerable part of Asia Minor and down into Syria, and so, geographically, the kingdom of Israel would be a next-door neighbour to it. Indeed, the Hittites fought so many of their

*In an article in the Fortnightly Review for October, 1908, Mr. D. G. Hogarth seeks to point out what the sum of recent archaeological discovery, Hittite and other, amounts to in relation to Hellenism, and says: "In sum it amounts to this: that not only was the geographical focus of historic Hellenic civilization the focus also before that of a prehistoric culture of immemorial antiquity and local development, which was on the highest plane of aim and achievement as prehistoric cultures go, but also that the geographical areas enclosing that focus on west, north, and east, round a very wide radius in both the European and Asiatic continents, had been producing objects of utility and art since an equal antiquity, and on only little lower planes of culture."

battles with Egypt in Palestine, particulary round Kadesh, that the smaller tribes of that country became enfeebled and exhausted by the strife, and hence, in the time of Joshua, so easy a prey to the advancing Israelites when they occupied the land.

The editor of the Antiquary (November, 1908), says: 'It is to the Hittite people, whose empire extended from the Euphrates to the Aegean, and the site of whose capital is now marked by the mounds of Boghaz Kevi, that we must look for the home of the Hyksos, whose origin up to the present has been shrouded in mystery."

A branch of this great nation appears to have been located at Hebron which is not so far from Jerusalem, when Abraham made treaty for a burial-place. They also spread southward towards the Dead Sea, and were engaged in conflict with Joshua; and it must not be forgotten that if King Solomon's mother was not a Hittite, she was the wife of one.

But recent exploration has demonstrated that nearly all Scripture references to the Hittites do not include the great kingdom north of the Mediterranean, and hence a misconception has arisen as to their place and power as a nation. Now, the Druces of Mount Lebanon may put in a very fair claim to be the descendants of the Hittites of that district, and this is claimed for them in an article in the Daily Telegraph of June 17, 1890; while the Rev. Haskett Smith argues, in the Transactions of Lodge Quatuor Coronati (vol. iv., p. 8, 1891), that his two propositions are as follows:

1. That the Druces are none other than the original subjects of Hiram, King of Tyre, and that their ancestors were the builders of Solomon's Temple.

2. That to this very day the Druces retain many evident tokens of their close and intimate connection with the ancient craft of Freemasonry. Moreover, Laurence Oliphant, writing some years ago respecting the Druces of Mount Lebanon, pointed out the very close similarity that exists between their ritual for admission of youths into their secret conclave and the initiation ceremony of a modern apprentice to Speculative Masonry.

And now as regards the Etruscans. Although it is still a matter of some speculation as to who they were, and still a matter of conjecture as to what was their language, it is now admitted on all hands that what the Romans first learned of the arts, especially those of building and pottery, they learned from the Etruscans, and that, indeed, the myth of the founding of Rome by Romulus must be regarded as a myth only, since on the arrival of the earliest settlers, who became the progenitors of that mighty race, the Romans, Rome, actually existing, had its name Roma, which, as it now transpires, is an Etruscan word.

Professor Lindsay, in his introduction to the most recent edition of Dennis' Cities and Cemeteries of Etruria, says: "The question as to the Etruscans, their language and their

home before they migrated into Italy, will soon be solved, but meanwhile that they were immigrants is likely, for ancient tradition made them come from the East, in particular from Asia Minor, and no sufficient reason for doubting this has appeared." Then he tells us that, as regards language, "Etruscan has no affinity with Latin - that was clear - nor did it belong to the Indo-European family of languages. At the end of last century, however, came," he says, "an unexpected wealth of material for our study. A linen cloth wrapped round an Egyptian mummy in the Museum of Agram, in Austria, proved to be the relics of an Etruscan Book of Ritual." Dennis says, in his introduction to his book, that the Etruscans were the chief architects of early Rome; that they built the great temple of Jupiter on the Capitol, and constructed the Cloaca Maxima; and that Rome, whenever she wanted to raise any public building, sent to Etruria for artificers. And, further, as to their antiquity, he writes "that a people of Greek race, the Pelasgi, entered Italy at the head of the Adriatic, and crossing the Apennines, mixed with the mountaineers and drove out the earlier inhabitants, they in their turn being conquered by a third race, called by the Romans the Etrusci. They are supposed to have established their power in the land 1044 B.C., which would be a few years before the building of King Solomon's Temple, and subsequently to the establishment of the Hittites in Asia Minor."

As to their works in plastic art, Dennis remarks that they bear marks of strong Egyptian influence; while Strabo, from personal acquaintance with the antiquities of the respective lands, remarks the analogy between the art of Egypt, Etruria, and early Greece.

Much more might be added in evidence that the Etruscans came out of Asia Minor into Italy, and that they were a similar race to the Hittites - indeed, of the same family. Suffice it to say, however, the conclusion I want to submit respecting the connection of these people with King Solomon's Temple on the one hand, and with the Comacines on the other, is that, at the time of the erection of the Temple - and, be it remembered, its fame was widespread - here were people in Italy, in Asia Minor and in Syria, all of one race, enlightened, working in their own style (influenced, of course, more or less by Assyria and Egypt), partakers, so far as the Syrian branch is concerned, in the building of the Temple, and having descendants in the Druces, who to this day retain masonic traditions; that the Etruscan branch of these people taught the early Romans, who in turn developed their own colleges, and ultimately became the great Comacine Guild, and that the latter possessed and displayed badges and marks which were traditionally linked on to King Solomon himself. Of these more hereafter.

Is it a wild inference that, by traditions, handed down from generation to generation, the Comacines were, at any rate in some senses, the successors of the Temple-builders, and that the masonic stories associated with the Temple told today in connection with Freemasonry are not without foundation?

THE ROMAN COLLEGE AND THE QUATUOR CORONATI

Now, with sure foothold we come again to the Roman College of Artificers. "The Architectural Collegium of the Romans enjoyed the privilege of a constitution of their own, and were recognized by the State as a legal body. They were placed under their own officer, Aedilis, who was skilled in architecture, and, according to Vitruvius' statement (at the time of Augustus), the members were required to be well skilled, and to have a liberal education.

"Upon the overthrow of the Republic, when all other corporations lost their privileges, owing to the despotism of the Emperors, the thirst of the rulers for splendour and renown caused the collegia to be confirmed in nearly all their former rights and privileges. Three members were at least required to form a college, and no one was allowed to be a member of several colleges at the same time. Lay or amateur members (patrons) were admitted; the corporations held their meetings in secluded rooms or buildings exclusively appropriated to that purpose, and most of them had their own schools for the instruction of apprentices and lower grades of workmen. They had also their own peculiar religious ceremonies and priests, and an exchequer belonging to the corporation, an archive, and their own seals. The members took an oath mutually to assist each other; indigent members received relief, and on their demise were buried at the expense of the corporation. They kept registers of the members, some of which are still extant; they had also their records, their masters (magistri), wardens (decuriones), fellow-crafts and apprentices, censors, treasurers, keepers of archives, secretaries, and serving brethren. Their tools and implements had, besides, a symbolical meaning, and in religious matters they were tolerant."*

The name of Brother does not become general until the time of the Christian masonic fraternity.

Roman authors and monumental inscriptions furnish undeniable proofs that these associations (sodali-

* Findel's History of Freemasonry, Ed. 1869, pp. 20, 21

tia) continued amongst the Romans for a considerable period, and existed in Gaul, Brittany, and our own land.

How far the Steinmetzen (stone-cutters) of Germany, whose regulations the English Freemasons of 1717 are said to have taken their model in constituting the Speculative body of today, were descendants of the Roman colleges it is scarcely within the province of these pages to discuss. Probably they were one branch of the legitimate descendants of that body, and, if so, it is not with significance that they possessed traditions of the Temple at Jerusalem, honoured the great patron saints of the Comacines, the Quatuor Coronati, and in two columns in the Cathedral of Wurzburg, originally situated, like the brazen columns of King Solomon, on either side of the porch, but now in the body of the cathedral (their relative positions reversed), actually, show the shafts of those columns interlaced in a manner similar to that of the Comacine knot.

To return, however, to the Roman collegia, Gould tells us there is conclusive evidence of their survival till the time of the decline and fall of Rome, each legion having a college attached to it, which accompanied it in its various campaigns. Thus they came to Britain, and we are told that in the early fourth century there were no less than fifty-three important cities, each with its Collegium Fabrorum, in England. Some think they became the progenitors of the English Medieval Guild of Artificers; our contention, however, will be otherwise.

And now we come to the story of the Quatuor Coronati, whose names are so closely linked with the Roman collegia, the Comacines of the Dark Ages, the Steinmetzen of Germany, and find their place as far west as even England itself.

Obscure and conflicting are the legends of these worthies, and, indeed, it would be a hopeless task to tell their story accurately in all its details. On the other hand, there is so much of general accuracy in the various accounts given, that the fact of their existence is, I believe, nowhere doubted.

To gather and sum up as a brief biography of these men, it would appear that when, in A. D. 298, the Emperor Diocletian was building his baths in Rome, he included a temple to Esculapius, the God of Health. At that time there were four craftsmen, by name Claudius, Castorius, Semphorianus, and Nicostratus, sculptors by trade, or more likely "stone-squarers." They were Christians, and on account of their great skill, which they secretly attributed to their doing everything in the name of the Lord Jesus Christ, they were in much favour with the Emperor. A fifth craftsman, however, Simplicius, was not so successful, and his tools failed to do the work required of them until taken in hand by Clauduis, who said: "In the name of the Lord Jesus Christ, let this iron be strong and fit to work well." Then Simplicius set to work again, and succeeded with the rest. Moreover, he inquired as to this mystery, and, being converted by Clauduis, repaired with the other four to Bishop Quirillus, then in prison, and ultimately at his hands received Christian baptism. Then followed disputes with the philosophers, who denounced them to Diocletian as Christians.

He on his part used his influence to save them, and it is not unlikely this remarkable clemency arose from a prudence which dictated how unpopular would be the martyrdom of members of so powerful a guild as the Roman College had then become. But the philosophers were too strong, and the order was given that they should execute a statue of Esculapius or die. They went on with their work in every other direction, but the statue they would not make. At length others were found to obey the Emperor's mandate, and the five were handed over to the tribune Lampadius, who was to try by gentle methods at first, and afterwards by force to get them to recant. The philosophers and other fellow-workmen cried, "Away with the magicians!" The tribune hesitated. Still he would make one more effort. Would they offer sacrifice to the Sun God? No, they served only the God of heaven. Reference was again made to Diocletian, and at last, all efforts failing, they were stripped and beaten with scorpions at the command of Lampadius, who in the same hour expired sitting in his judgment-seat, being torn by an evil spirit.

The news of this violently enraged Diocletian, who, on November 8, had the five shut up in coffins of lead and cast into the Tiber. Forty-two days after, one Nichodemus, a Christian, succeeded in recovering the bodies and placed them in his own home. Several months after this Diocletian, returning from Syria, commanded that all the soldiery on coming to the image of Esculapius should be compelled to offer incense with sacrifice, especially the city militia, when four of the latter body, called Cornicularii, or wing-leaders, took counsel together, and, being Christians, decided not to obey the Emperor's behest. They are said by some to have been not only milites (soldiers), but also artificers, and when they resisted, Diocletian ordered them to be put to death in front of the image with strokes of the plumbata, or thongs weighted with leaden balls. For five days their bodies lay in the streets, when the blessed Sebastian, with the holy Bishop Melchiades, collected them by night, and buried them on the road to Lavica, three miles from the city, with other holy men in the cemetery. On the Via Labicana, three miles from Rome, in the Vigna del Fiscale, is the catacomb of the Quatuor Coronati. Presumably by this time those other five had been transferred from the home of Nichodemus to their new resting-place in one of the catacombs. The names of the last four were not known until, in the ninth century, they were miraculously discovered through their military rank, and are now given as Severus, Severianus, Carporferus, and Victorianus; and as they died on the same day in November as the former five, but two years later, their festival is commemorated with the others on this day.

Some confusion exists as to which of the two sets of martyrs were the Quatuor Coronati, and even under Scott falls, I think, into error on this point, for in the various accounts the methods of their martyrdom are very mixed. The evidence, however, is certainly in favour of the four soldiers who were executed in A.D. 300, and not of the earlier five stone-squarers. Gould says: "Upon the latter [i. e., the soldiers] Pope Melchiades, A.D. 310, bestowed the title of Quatuor Coronati, or Four Crowned Ones, by which they are described in the more ancient missals and other formularies of public devotion, though in connection with the five who are referred to by name and as holy martyrs. Within twelve years of their death, Melchiades founded the original basilica to their honour, and in the seventh century (622) Pope Honorius I erected a handsome church, in the form of a basilica, to the memory of the four, out of the ruins of a temple of Diana on the Coelian Hill, and in A.D. 847 the then reigning Pope rebuilt it with greater magnificence."

Into this church of the Quatuor Coronati were removed, A.D. 848, the remains of the nine martyrs. They were placed in an oratory beneath the high-altar of the church. The four crowned brothers were in two marble sarcophagi, and on either side in two others were disposed the remain of the five, while a very large sarcophagus containing the relies

of many others was placed behind them. The crypt under this altar is so dark that it is impossible, without artificial light, to make out clearly the detail of the sarcophagi, but there they are to all appearance as above described. The four officers (albeit craftsmen also), instead of the five masons, have become the patron saints of the building trades, while the occupation of the five has survived under the names of the four. The martyrology of Du Saussay, however, claims that the bodies of the five were taken to Toulouse, and one of them, St. Claduis, we get the memorial to this day in the French name of St. Cloud.

A few words may be permissible here as to the church of the Quatuor Coronati, which not unlikely in the Middle Ages formed the Mecca of the craft-guilds of Europe. It is situated in a somewhat out-of-the-way spot in Rome, not far from the better-known church S. Clemente. The original church of Honorius, whose altar, as in most early churches, faced the east, being at the west end, was a noble structure, having a long nave with an elevated tribune at the end. Fifteen columns from pagan temples on either side formed the aisles, and supported the gallery above for the nuns who were attached to the church. But in the great fire of 1084 it was destroyed, and in 1111 restored by Pope Paschal II, shorn, however, of its ancient glory. The long nave was shortened by erecting a wall across it from the seventh column, through which the entrance to the church is made. Walls also were built between the columns, and eight new columns were placed in the church to form new aisles, so that the whole width of the present church represents the original width of the older nave only. Over the entrance is a fresco representing the four saints in clouds, all holding palms in their hands, the emblem of martyrdom and victory, and they have bay wreaths on their heads. Below are companies of Augustine Sisters and novices adoring the saints. The pavement is the work of the Cosmati family, and the vault and walls of the tribunal represent in fresco the four saints being scourged and put into leaden coffins (mark again the confusion in the method of martyrdom), a work of the seventeenth century. The roof of cypress has in the centre the four crowned martyrs, all with their working tools in their hands. Further restorations were made in 1624 by Urban VIII.

In the Quadri Porticus Innocent III (1198-1215) founded a chapel of S. Sylvester, which contains some curious thirteenth-century frescoes of the life of Constantine. From the sixteenth century it has belonged to a guild of marble-cutters, who celebrate Mass on the last Sunday of the month. Over the door is a fresco of the four saints, and the inscription: STATUARIORUM ET LAPICIDARUM CORPUS ANNO MDLXX.

Besides the representations of the Four Crowned Ones already mentioned, there are many in different parts of Italy, but perhaps the most beautiful is the one in the church of Or S. Michele at Florence. This church was that of the trade guilds of Florence, and in the early sixteenth century the Guild of Smiths, Carpenters, and Masons instructed an amateur sculptor, Nanni di Banco, to prepare a niche therein with the figures of their patron saints.

He set to work, achieved a beautiful result, including in the lower part of the design interesting reliefs, showing the four at work, and all went well until he came to put up his statues when he found he would not get them in. Accordingly - so the story goes - he repaired to Donatello, who offered to get him out of his trouble if he would stand him a supper (there is a truly masonic ring about this), and satisfactorily accomplished the feat by literally making the statues to rub shoulders. It is to be hoped his supper was equally satisfactory. In a picture in the Pinacoteca, Perugia, I found a predell showing three scenes in connection with the Coronati, and they are interesting, but again illustrate the extent of confusion which existed in relation to the methods by which the five or the four met their death.

But perhaps the most interesting association to us is the connection between the Quatuor Coronati and England. In his ecclesiastical history, A.D. 619, the Venerable Bede has a chapter headed, "Bishop Mellitus by Prayer quenches a Fire in his City." This city was Canterbury, and the record states that "the church of the four crowned martyrs was the place where the fire raged most." This church survived the fire, and some are of the opinion that it was erected about the time of St Augustine, A.D. 597. If this is so, then this was probably the first Christian edifice erected after the arrival of the Apostle to the English. The dedication would be both significant and remarkable. Others argue that from its having withstood the fire it was more ancient, being of stone, etc. The present church of St. Alphege, built early in the fifteenth century, is supposed to stand on the site.

In addition to this, also it is of interest to note that the earliest mention of the Quatuor Coronati in a craft document is to be found in a poem of the fourteenth century, known as the "Halliwell" poem.

In the Isabella Missal the four are depicted in a beautiful piece of work, each with a working tool-viz., the square, the plumb-rule, the trowel, and the gavel.

This picture is the original from which the illustration now appearing on all the publications of the Quatuor Coronati Lodge is derived. Mr. Speth, in a most interesting account of the nine martyrs, published in 1895, has taken great pains to give his authorities, and he also adduces good reason for believing in the substantial truth of the legend. Voragine's Golden Legend gives the story in a very mixed form.

(To be continued)

ROMAN CATHOLICISM AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

THE BUILDER SEPTEMBER 1921

PART V

THE GRAN LOGIA ESPANOLA was organized in 1760, but in 1780 the name was changed to the Grand Orient when Symbolical Masonry became subordinated to the Scottish Rite. Among the prominent Masonic workers of that time were such men as Aranda, Campomaneos, Rodriguez, Nava del Rio, Salazar y Valle, Jovellanos, the Duke of Alva, the Marquis of Valdelirias, and the Count of Montijo. It is also asserted by Spanish writers that the ministers of Carlos III were mostly Freemasons and that to them was attributable the energetic action against Jesuitism and Ultramontanism. With the downfall of Napoleon and the liberation of the Papacy, Pius VII hastened to repeat the papal denunciations of Masonry and, on 15th August, 1814, he issued a decree against "its infernal conventicles, subversive of thrones and of religion." This decree was

approved by Fernando VII, and it was embodied in an edict of the Inquisition, dated 2nd January, 1815, offering a term of grace of fifteen days, during which penitents would be received without penalty, but after that date the full rigor of the laws, both secular and canonical, were to be enforced. On the following 10th February, the term was extended until Pentecost (14th May), inviolable secrecy being promised. Fernando, however, had, by this time, prohibited Freemasonry under the penalties attaching to crimes of the first order against the State and, in pursuance of this decree, twenty-five arrests had been made, among whom may be mentioned General Alava, Wellington's aide-de-camp in Madrid, for suspicion of membership, on the 14th September, 1814, or within one month of the papal edict.

In 1815, Juan Jose Diaz de la Espada y Landa, Bishop of Havana, was accused of Freemasonry in Cuba by the zealous Inquisitor Elosua. The hearing was transferred to Spain, but it was not until 11th November, 1819, that the Bishop was ordered to be suspended. The sentence does not appear greatly to have interfered with his activities, as he retained his see until his death on 12th September, 1832.

The Inquisition was never established in Naples, but this did not prevent the Popes from sending commissaries frequently to this kingdom, who exercised a kind of perambulating jurisdiction. In 1781, Fernando IV of Naples, for the second time placed the Craft under an interdict, but, in 1783, he cancelled his former inhibitions, though he subjected the meetings to strict judicial control. Their independence and privacy being thus endangered the lodges gradually dwindled and died out and Masonry ceased to exist in the two kingdoms.

There is a record of a Masonic Church Service being held on St John's Day in Harvest, 1800, at Ennis, when the members of Lodge No. 60, attended the Roman Catholic chapel there, the sermon being preached by the Rev. Dr. M'Donagh (said to be the Coadjutor Bishop of Killaloe), who subsequently dined with the brethren.

The jealousy of the Inquisition towards the civil authorities is shown by the prosecution, in 1815, of Diego Dilicado, parish priest of San Jorje in Coruna, because he had reported the existence of a lodge there to the public authorities and not to the Inquisitors. About the same time, Jean Rost, a Frenchman, was sent to the presidio of Ceuta by the

chancellery of Grenade, but the Seville Inquisitorial tribunal instead ordered his imprisonment.

On the 8th May, 1817, the Madrid tribunal sentenced Albert Leclerc, a Frenchman, to imprisonment for membership of the Masonic Order. The civil court had, however, tried and convicted him for the same offence. The Inquisitors contented themselves with the demand that he be brought to their secret prison for the performance of spiritual exercises under a confessor commissioned to instruct him in the errors of Masonry, after which he was returned to the civic authorities for the performance of his sentence and banishment. Not so fortunate was Manual Llorente, sergeant of the Grenadiers, who, after his secular trial and imprisonment, was re-tried for the same offence by the Santiago Inquisitorial tribunal, when he was sentenced to a further term of imprisonment. The Inquisitors claimed that Freemasonry was an ecclesiastical crime demanding excommunication, which sentence the civil tribunals had no power to order. In 1817, also, a priest, Vincente Perdiguera, actually one of the commissioners on the Toledo tribunal, was charged with "notorious Freemasonry and irregular conduct," when he was sentenced to be deprived of his office and insignia and of the fuero of the Inquisition.

It is somewhat remarkable that men should be found willing to undertake such work as was demanded by the Holy Office, to make use of its official title. Great privileges were, however, accorded to the Inquisitor. They had power at any time to grant indulgences of forty days as well as of three years to any who assisted them to trace heretics. They themselves had also plenary indulgence and full pardon of all their sins, both living and dying. They were accountable to none but the Pope and had power to proceed against all persons, whether clergy or laity, and against regular and secular clergy alike. Lewis of Granada says of the Inquisition: "The office of the Holy Inquisition is the nurse of the Church and the pillar of truth; the storehouse of the Christian religion and the keeper of the faith; the touchstone of true doctrine, the best armour against heretics, and the clearest light whereby to discern the illusions and frauds of the devil."

Still, one cannot but agree with Bro. Albert Pike, when he says:

"If, in other countries, Freemasonry has lost sight of the ancient Landmarks, even tolerating communism and atheism, it is better to endure ten years of these evils than it would be to live for one week under the devilish tyranny of the Inquisition and of the black soldiery of Loyola. Atheism is a dreary unbelief, but it, at least, does not persecute, torture, or roast men who believe that there is a God. Freemasonry will not long indulge in extravagances of opinion or action anywhere. It has within itself the energy and capacity to free itself in time of all errors; and he greatly belittles Humanity who proclaims it to be unsafe to let Error say what it will, if Truth is free to combat and refute it. But Freemasonry will effect its reforms in its own proper way; and would not resort if it could, not even to save itself from dissolution, to means like those which the Papacy has heretofore employed, and would gladly employ again, to extirpate Judaism, heresy, and Freemasonry."

Nevertheless, it is to the Inquisition, with its tribunals, its spies, and its tortures, that we owe the many documents proving Masonic life, particularly in Portugal, in the early days of its existence, and the documents found in its archives have furnished the necessary proof of the continuous advance of Freemasonry. In spite of the vigilance of the Inquisitors, the number of Masonic charges brought before them was a very small one. From 1780 to 1815, there were only nineteen; in 1816, there were twenty-five; in 1817, fourteen; in 1818, nine; and in 1819, seven.

In 1809 the Papal States were incorporated with France and under French rule several lodges were established. On the return of Pope Pius VII from exile, in 1814, however, the Craft was once more effectually though but temporarily suppressed among the Roman Catholics on the Continent, and on 13th September, 1821, Pius VII, issued the Bull known as Ecclesiam, the third Papal document of that description promulgated against the members of the Masonic Order, though it is more directly concerned with the Carbonari, which, of course, was not a Masonic organization. It is singular that none of the Popes who directed their anathemas against Freemasons seemed, notwithstanding their infallibility, able to differentiate between Masonic and non-Masonic bodies. The Bull loads as follows:

"CONDEMNATION OF THE SECRET SOCIETY KNOWN AS CARBONARI.

"Pius, Bishop, Servant of the Servants of God.

"For the perpetual record of the matter.

"The Church founded by Jesus Christ, our Saviour, on firm rock, and against which Christ Himself has promised that the gates of Hell shall not prevail, has been attacked so repeatedly and by such formidable enemies that, but for the intervention of that divine promise, which can never pass away, there might seem reason to apprehend that it might itself perish altogether, overcome by the violence, devices, and cunning of its enemies. Indeed what has occurred in former times has occurred also, and in a very marked degree, in this sad age of ours, which seems to be that 'last time' foretold so long before by the apostle, when 'men shall come mockers, walking after their own lusts in impiety.' For, in a matter plain to everyone, what a number of men in these very trying times have gathered together against the Lord and His Christ, who make it their special aim, through philosophy and vain deceit, cajoling and uprooting the Faithful from the teaching of the Church, to attempt to undermine (but they will not succeed) and overthrow the Church! To attain their object with the greater ease, very many of them have formed secret assemblies and clandestine sects, whereby they hoped to draw more freely many more into guilty association with their conspiracy. Long since has this Holy See, on discovering these sects, cried out with loud and free voice against them and laid bare the plans which they had secretly formed against Religion and even against Civil Society. Long since it stirred up the diligence of all to guard against the sects being permitted to attempt what they are nefariously meditating; but it is to be regretted that the result for which it looked has not corresponded to the zealous cautions of the Apostolic See, and that these wicked men have not desisted from the course which they have embarked upon; and consequently that train of evils has followed which we have witnessed; and these men, whose arrogance is ever increasing, have even dared to organize new Societies.

"Mention should here be made of a Society which has recently sprung up and which has a wide propaganda in Italy and other countries and which, though divided into several sects, and assuming different and various names, yet is nevertheless one at base in the community of sentiment and criminal intent and in the organisation of a certain League, which is known generally as the Society of Carbonari. The members affect a singular respect and wonderful zeal for the Catholic religion, as well as for the person and teaching of Jesus Christ our Saviour, whom they sometimes dare even to call the Ruler

of their Society and their Grand Master, but these words, smoother than oil, are nothing but darts employed by cunning men to wound more surely the less cautious: they come in sheeps' clothing, but within they are ravenous wolves. Certainly their very stringent oath, whereby they imitate, as far as possible, the Priscillianists of olden time, by which they promise that they will never at any time or under any circumstances reveal to any who are not members of their Society anything regarding the same Society, or communicate to any in inferior grades of the Society anything that may pertain to the higher grades; moreover the clandestine and unlawful assemblies which they hold after the fashion employed by many heretics, and their admission into their Society of men of any religious creed and sect - all these things, even though other things may be wanting, are sufficient to show that no credence should be given to their words, but there is no need of any conjecture or argument in order to form this opinion concerning what they say, as has already been indicated. There are books, which they themselves have printed, which give a description of their course of procedure, particularly that employed in the Higher Grades. They have also Catechisms, Statutes, and other documents of the greatest weight for the purpose of producing convictions, and there is also the testimony of those who having abandoned the Society of which they were formerly adherents have revealed its errors and frauds to legal judges, and who have plainly declared that the main object of the Carbonari is to grant to every one unbounded license to fashion a religion for himself, after his own liking and art and of his own, opinions, thus introducing into religion an indifferentism of the most pernicious kind conceivable and the profanation and pollution of the Passion of Jesus Christ by their nefarious ceremonies; showing contempt for the Sacraments of the Church (for which apparently they substitute in a wicked manner new ones of their own invention) as well as for the ceremonies of the Catholic Church; as well as showing hatred towards this Apostolic See, while they are also engaged in pestiferous and pernicious controversies.

"Not less wicked, also, as is clear from the same records are the precepts on morals propounded by the same Society of Carbonari, although they confidently boast that they demand in their followers the cultivation and practice of charity and every kind of virtue as well as abstinence from every vice. The Society, however, favours sensual pleasures in a shameless manner, teaches the lawfulness of killing anyone who does not observe the pledges of secrecy as set out above. Although, Peter, the chief of the Apostles, teaches that Christians should be subject to all human appointments, as in duty bound to God, whether to the King as supreme, or to Governors appointed by him, and the Apostle Paul commands every soul to be subject to the higher powers, yet this Society teaches that it is permissible by stirring up seditions, to strip kings and other rulers of their authority, whom it unjustly dares to designate as tyrants. These and such-like are the dogmas and precepts of the Society, from which have arisen the crimes lately committed

in Italy, which have brought such deep sorrow on honourable and pious men. We, therefore, who have been set as watchman over the House of Israel, that is the Holy Church, and who, by virtue of our pastoral office, are bound to see that the Lord's flock, committed to our care, sustains no injury, think it impossible for us in so grave a matter to abstain from checking the impious efforts of men. We are moved also by the example of Clement XII, of happy memory, and of Benedict XIV, our predecessors, the former of whom in a Constitution dated 28th April, 1738, In Eminenti, and the latter by one dated 18th March, 1751, Provides, condemned and prohibited the Societies De Liberi Muratori, or Freemasons, or by whatever name called, according to the country or dialect, an offspring of which Societies, or, at any rate, an imitation of them; this Society of Carbonari must be considered. And although we have already prohibited this Society in two edicts issued through our Secretary of State, nevertheless following our above-mentioned predecessors, we hold that we should in more solemn form decree heavy penalties against this Society, especially as the Carbonari generally maintain that they are not included in the two edicts of Clement XII and Benedict XIV, and are not liable to the pains and penalties therein mentioned.

Therefore, having consulted the Select Congregation of our Venerable Brethren, the Cardinals of the Holy Roman Church, and on their advice as well as of our own private motion, and from our certain knowledge and sure deliberation, and with the plenitude of Apostolic authority, we determine and decree that the aforesaid Society of Carbonari, or by whatever name it be called, its workings, assemblies, gatherings, lodges, conventicles, are to be condemned and prohibited as by these present Constitutions, which are to be perpetually effective, and we hereby condemn and prohibit them. Therefore, to all and several, the Faithful in Christ, of whatever standing, grade, condition, order, dignity, or preeminence, laic or cleric, as well Secular as Regular, even entitled to specific and individual mention and expression, we give strict instruction, in virtue of holy obedience, that no one under any pretext whatever, or cunning, shall dare or presume to enter the aforesaid Society of Carbonari, or whatever it be called, or to propagate or support it, or receive or conceal it in their buildings or private houses, or elsewhere, or be enroled in it or in any of its grades, or be associated or take part in it, or grant it permission or facility of summons to any place of meeting, or furnish it with supplies of any kind, or otherwise give it counsel, aid, or approval, openly or in secret, directly or indirectly, of themselves or through the agency of others, in any manner whatever, or exhort, induce, stimulate, or advise others to be enroled in any Society of this character, or be reckoned among its members, or take any part in it, or grant it the permission or facility of summons to any place of meeting, or furnish it with supplies of any kind, or otherwise give it counsel, aid or approval, openly, or in secret, directly or indirectly, by themselves or through the agency of others, in any manner whatever, or exhort, induce, stimulate, or advise others

to be enroled in a society of this character, or be reckoned in its numbers or take part in it, or aid or support it in any way whatever, but that they shall wholly abstain from this Society and its meetings, assemblies, lodges, or conventicles, under penalty of Excommunication to be incurred by all acting contrariwise to the above, ipso facto, and without any declaration, and from such Excommunication no one may obtain the benefit of absolution through any save us, or through the Roman Pontiff for the time being, unless lying at the point of death.

"Further, we instruct all, under the same penalty of Excommunication reserved to us, and the Roman Pontiffs, our successors, that they be bound to denounce to the Bishops, or others to whom that function pertains, all whom they know to have given in their names to this Society, or to have defiled themselves with any of the crimes that have been mentioned. Finally, in order that all danger of mistake may be effectually excluded, we condemn and proscribe all the so-called Catechisms of the Carbonari, their Statutes, and the documents or books issued in their defence, whether published in print or in handwriting, and we prohibit all the Faithful under the same penalty of Excommunication with the same reservation from reading or keeping the said books or any of them, and we charge them to deliver the same unreservedly to the local Ordinaries or others who have an authority to receive them. And it is our will that when a copy of these our present Letters have been made and printed, subscribed by the hand of some Public Notary, and stamped with the seal of some person invested with ecclesiastical dignity, exactly the same respect to them as if the original had been produced and exhibited. Be it lawful, therefore, for no man to infringe this schedule of our declaration, condemnation, charge, prohibition, and interdict, or run counter to it with reckless audacity. But if any should presume to attempt this, let him know that he will incur the wrath of Almighty God and of the Blessed Apostles Peter and Paul.

"Dated from Rome on the 13th September, 1821, in the twenty-second year of our Pontificate."

The Carbonari were a secret society, essentially political in constitution, organized in such a manner as to admit all classes, from the highest to the lowest. Each of the members had to be furnished with arms bought at his own expense. It differed from Freemasonry, which was tolerant in political and religious matters, the members of which were all citizens. King John VI of Portugal, by his decree of 20th June, 1823, condemned both the Freemasons and the Carbonari, interdicting their existence in

Portugal. But his prohibition was absolutely ineffectual. Gradually also Carbonarism came into harmony with Freemasonry, through the medium of the Lodge Montagne, founded in 1899 by Luz d'Almeida.

In 1822, Jose Joaquin Fernandez de Lizardi, known as "El Pensador Mexicano" issued a Defence of Freemasonry, which at once aroused the clerical wrath. In Puebla, a priest, after exciting the people with his sermons against Lizardi, placed himself at the head of a mob, which broke into the printer's warehouse, carried off all the copies of the obnoxious work on which they could lay their hands and made an auto-da-fe of them, the whole scene resulting in a tumult in which three men were killed and a number wounded. About the same time Lizardi found it necessary to appeal to the Cortes for protection against his public excommunication by the archiepiscopal previsor.

On 1st August, 1824, Ferdinand of Spain issued a new edict by which all Freemasons who failed to deliver up their papers and renounce the Society were to be, on discovery, hanged within twenty-four hours, without that of any kind. In pursuance of this decree, on 9th September, 1825, a lodge at Granada was surprised, when seven of its members were given a short shrift and gibbetted, the candidate for initiation being sentenced to eight years forced labour.

on 13th March, 1825, Pope Leo XII issued the, fourth Papal Bull against Freemasons, which was worded as follows:

"CONDEMNATION OF THE FREEMASONS AND OF ALL OTHER SECRET SOCIETIES.

"LEO, Bishop, Servant of the Servants of God. For the perpetual remembrance of the matter.

"The greater the evils which threaten the Flock of Christ, our Lord and Saviour, the greater should be the solicitude of the Roman Pontiffs in repelling them, for to them has been committed in the person of the blessed Peter, the Chief of the Apostles, the care of feeding and ruling that Flock. It is the duty of those who are set in the supreme watch-tower of the Church to discern from afar the machinations which the enemies of the Christian name devise (though they will never attain their end) for the purpose of annihilating the Church of Christ, as well as to indicate and disclose them to the Faithful, in order that they may beware of them, and avert and defeat them. Conscious of this very responsible task imposed upon them, the Roman Pontiffs, our predecessors, have always kept the watch of the Good Shepherd, and by exhortation, injunction, and the devotion of their lives to their flocks, they have brought about the prohibition and the extinction of sects which threatened grave danger to the Church. The record of this Pontifical solicitude may be extracted not alone from the ecclesiastical annals of antiquity; it is also shown by what has been done in our own time and that of our fathers, by the Roman Pontiffs who have opposed themselves against those clandestine and malignant sects opposed to Christ. Clement XII, our predecessor, observing that the sect of Liberi Muratori, or Freemasons, was becoming daily stronger and gaining fresh stability, and a sect which he knew for certain from the many proofs furnished to him was not only to be regarded with suspicion, but was, indeed, wholly hostile to the Catholic Church, condemned it in a clearly defined Constitution, beginning with the words In Eminenti, which was published on 28th April, 1738, and which was as follows."

Then followed the Bull of Pope Clement XII.

Continuing, Pope Leo XII said:

"Benedict XIV likewise, our predecessor, was not content with reviving the memory of this Constitution. For it had become a subject of general remark that the penalty of Excommunication which was enacted in the Constitution of Clement XII would have become a dead letter had not Benedict XIV expressly renewed that document. But it is absurd to maintain that the laws of previous Pontiffs become obsolete unless they receive the express approval of their successors, and the Constitution of Clement had been repeatedly regarded as valid and binding by Benedict. Nevertheless Benedict XIV thought it well to remove this ground of cavilling out of the reach of the questioners and he published a new Constitution, known as Provides, on 18th March, 1751, wherein he

repeated word for word the Constitution of Clement and confirmed it in what is regarded is the most complete and effective form."

Then followed the Bull of Pope Benedict XIV.

The Bull of Pope Leo XII then proceeds:

"Would that those who then succeeded to civil government had set as high a value on these injunctions as the safety of the Church demanded! Would that they had persuaded themselves that the Roman Pontiffs, the successors of the Blessed Peter, were not merely Shepherds of the Universal Church and rulers but also upholders of merit and diligent forewarners of impending dangers! Would that they had exercised that power which they possessed to root out the sects whose pestilential designs had been revealed to them by the Apostolic See! But since, whether through the deceitfulness of the Sectaries, who artfully conceal their doings, or through the unwise persuasion of others, they decided to take little notice, with the result that these Masonic sects have never died out and many others have since sprung up of a worse character and more audacious than they, all of which seem to be embraced in the bosom of the Carbonari, a sect which, at one time, was the most prominent in Italy, and which divided into branches, differing only in name, has undertaken with the greatest keenness the attack upon the Catholic religion, and upon all supreme authority, both civil and constitutional. For the purpose of freeing Italy and other countries including even the domain of Pontifical government (into which the temporary embarrassment of the Pontifical government it had crept in) Pius VII, of happy memory, our successor, condemned with the severest penalties this sect of the Carbonari, by whatever name it might be called, in a Constitution published 13th September, 1821, and known as Ecclesiam a Jesu Christo. We have thought fit to insert a copy in this Constitution; it is as follows."

Then follows the Bull of Pope Pius VII, given in full as previously given.

Pope Leo XII then continues:

"Not long after this Constitution had been published by Pius VII, We, from no merit of our own, we exalted to the Supreme Chair of St. Peter, and giving all our attention forthwith to find out what the position of these clandestine Sects might be, their number, an influence, we quickly perceived that their insolence had increased chiefly owing to their number being constantly reinforced by new sects. Special mention should be made of that known as "Universitarian" owing to it meeting in several learned Universities, where young men are initiated by certain teachers, whose aim is no to instruct, but to debase those Mysteries which deserve, of a truth, to be called Mysteries of Iniquity, since they are a training for all wickedness.

"Hence it arises that so long after the firebrand of treason have been lighted and spread in Europe by Secret Societies, through the agency of their accomplices, and after the brilliant victories gained by the most powerful princes in Europe, whereby they hope that these sects would be suppressed, not yet even have their nefarious efforts come to an end. New disturbances and seditions have arisen and are apprehended in those countries even in which previous storms had be abated and there is reason for terror of the impious daggers stealthily plunged into the bodies of such a have been marked out for death, with the result that many and severe penalties have had to be decreed in order to maintain the public peace. "Thence arise also those distressing calamities by which the Church is everywhere harassed, and which we cannot mention without sorrow and tears. Its principal dogmas and precepts are shamelessly attacked; its dignity is mocked, and the peace and happiness which it should enjoy in its own right are disturbed and even destroyed.

"Nor is it to be imagined that these and other evil which we have omitted to mention are wrongly or calumniously imputed to these clandestine sects. Books published by adherents of these sects speak evil authority, condemn government, call Christ either stumbling-block or foolishness; and not infrequently teach that there is no God and that the soul of man perishes with his body; while their Codices and Statutes setting forth these designs, as well as their Constitutions, openly declare that their aim is to undermine legitimate government, and utterly extirpate the Church, while it may be regarded as certain and well ascertained that these Societies, though differing in name, are united together by a bond of the impurest intentions.

"Having regard to these facts, we think it is our bounden duty to condemn these clandestine Sects, and in such terms that none may boast it is not included in our Apostolic decree, and on that pretext draw incautious and simple men into error. Therefore on the advice of our Venerable Brethren, the Cardinals of the Holy Roman Church, as well as of our own motion, and from our own certain knowledge, and after mature deliberation, we prohibit forever all Secret Societies, those now existing as well as those which may hereafter be formed, which propose to themselves the designs mentioned above against the Church and against Civil Authority, under whatever name it may be designated, with the same penalties as are contained in the Letters of our predecessors already quoted, which We hereby expressly confirm.

"Therefore, to all and several the Faithful in Christ, of whatever standing, grade, condition, order, dignity, or preeminence, whether layman or Cleric, Secular as well as Regular, strictly and in virtue of holy obedience, we hereby give instruction that no one under any pretext whatever, or cunning gloss, dare or presume to enter, propagate, support, receive, or conceal in their buildings or private houses, or elsewhere the aforesaid Societies, by whatever name, they may be called, or be enroled in them, or in any degree of them, assemble with them or take part in their proceedings, or give them leave or facility of meeting anywhere, or furnish them with any supplies, or in any other way render counsel or support, openly or in secret, directly or indirectly, of themselves or through the agency of others, in any way whatever, or likewise exhort, induce, stimulate, or advise others to be enroled in Societies of this kind or in any grade of them, or take part in them, or aid or support them in any manner whatever; but, without exception, that they shall hold themselves absolutely aloof from the same Societies, assemblies, lodges, or conventicles, under penalty of Excommunication, ipso facto, and without any declaration, to be incurred by any and all who act contrariwise to these instructions, and from this Excommunication no one can obtain absolution through any one, except ourselves or the Roman Pontiff for the time being, unless lying at the point of death.

"We further instruct all under this" same penalty of Excommunication reserved for Ourselves, and the Roman Pontiffs, our successors, that they are bound to denounce to the Bishop or others whom that matter concerns, all whom they have known to have given in their names to these Societies, or to have polluted themselves with any of these crimes hereinbefore enumerated.

"But, especially, we utterly condemn and declare to be absolutely without force, that downright impious and wicked oath, by which those co-opted into such Sects bind themselves to reveal to no one anything perstaining to these Sects, and to punish with death all those associates who reveal such to ecclesiastics or laymen. It is an impious crime to take any oath except under legal sanction as a bond whereby one is bound to an illegal murder, and thus to despise the authority of those who govern the Church or legitimate civil society, and who have the right to inquire into those matters in which their safety is concerned. It is most iniquitous and indecent to appeal to God Himself as a witness and; accereditor of such criminal acts. Very properly the Fathers of the third Lateran Council say: 'Those are not to be called oaths, but rather perjuries which are framed against the interest of the Church and the most Holy Fathers'; and the effrontery and infatuation of these persons is intolerable, who, saying not only in their heart, but even openly and in public writings that 'there is no God,' nevertheless dare to demand an oath of all whom they may elect into their Societies.

"These ordinances have been made by us for the purpose of suppressing and condemning all such harmful and wicked acts. And now, Venerable Brethren, Archbishops and Bishops, we do not claim but demand your assistance: give heed to yourselves and to the whole flock over which the Holy Spirit has set you, as Overseers, to rule the Church of God. Ravening wolves will come in among you, not sparing the flock; but fear not, nor hold your life more precious than your charge. Remember that on you mainly depends the constancy in religion and good works of the people committed to your care. For, although we live in evil days and at a time when many do not hearken to sound doctrine, yet respect for their pastors on the part of many of the Faithful still continues, who rightly regard them as ministers of Christ and the stewards of His mysteries. Exercise, therefore, for the good of your flock that authority which you retain over their souls through the infinite mercy of God. Inform them of the cunning devices of these Sectaries, and with what great diligence they should guard against them and their ways. Let them, under your teaching and advice, dread corrupt doctrines of men who mock at the most holy mysteries of our religion and the pure precepts of Christ and assail all legitimate authority, and, to address you in the words of our predecessor, Clement XII, in his exhortation to the Patriarchs, Primates, Archbishops, and bishops of the whole Catholic Church, on 14th September, 1738: 'Let us be filled, I beseech you, with the strength of the spirit of the Lord, in judgment and virtue, lest, like dumb dogs, unable to bark, we suffer our flocks to become a prey and our sheep to be devoured by all the beasts of the field, and let nothing deter us from exposing ourselves personally to all risks for the glory of God and the salvation of souls. Let us consider Him who endured such agony Himself for the salvation of sinners. For, if we are affrighted at the audacity of flagitious men, it is all over with the efficacy of our Episcopate, and its lofty and

divine authority to govern the Church. Nor can we Christians endure or exist if we should be dismayed at the menaces or treacherous devices of abandoned men.'

"We also very earnestly call for assistance from you, our dear sons in Christ, the Catholic princes, each of whom we love with a truly paternal love. To this end, we recall to your memory the words which Leo the Great, whose successors we are, though unworthy heirs of his name, employed when writing to the Emperor Leo: "Thou shouldest, without hesitation, apply the Kingly Power conferred upon thee, not only for the government of the world, but more especially for the protection of the Church, in such a way as to defend those statutes which stand good and to restore true stability to such as have been shaken.' Yet matters are now at such a crisis that those Sects must of necessity be checked by you, not merely in defence of the Catholic religion but also to maintain your own security as well as that of the people subject to your rule. For at the present moment the cause of religion is so closely associated with the safety of society that the one cannot possibly be disjoined from the other. For the adherents of these Sects are not less enemies of religion than of your authority. They assail both and plot the complete overthrow of both, nor would they, if they had the power, teach the existence either of religion or kingly authority.

"Such, also, is the craftiness and cunning of these men that when they seem most desirous of magnifying your authority they have particularly in contemplation its overthrow. The tendency of much of their teaching is to urge that our authority and that of the Bishops must be lessened and weakened in favour of that of civil magistrates, to whom they say should be transferred many of the powers properly belonging to this Apostolic Chair and the Chief Church and to the Bishops who have been called to share our cares. But their teaching proceeds not only from the malevolent hatred with which they are inflamed against religion, but also from the hope which they entertain that the people subject to your rule, should they see the Landmarks fixed by Christ and His Church overturned in sacred affairs, might easily be induced by this precedent to alter and destroy the form of political government also.

"We look to all of you, also, beloved sons, who profess the Catholic faith to avoid utterly men who place light for darkness and darkness for light. For what advantage worthy of the name can arise from association with men who think that no regard should be had for God or for any of the Higher Powers, who insidiously and by means of clandestine meetings, attempt to make war upon them, and who, in the market-place and elsewhere,

cry out that, they are most devoted to the public interests of the Church and society, and yet, who, by the whole of their conduct already declare their desire to disturb everything, to overthrow everything. They are indeed like those persons of whom the Apostle in his second epistle to the Corinthians says: 'we should neither receive them in our houses, nor bid them Godspeed, and whom our forefathers did not hesitate to call the children of the devil.'

"Therefore, beware of their brandishments and honeyed words with which they will try to persuade you to join these Sects in which they are themselves enroled, for no one can be a partaker in them without being guilty of most grievous wickedness; repel those who, to gain your consent to initiation into the minor degrees of these sects, affirm that in those degrees there is nothing allowed which is opposed to reason and religion, that nothing is said or done which is not right, pure, or moral. For that nefarious oath to which reference has been made has to be taken on initiation, and that is sufficient in itself to enable you to see that it is impious to be enroled even in these minor degrees and take an active part in them. Then, although the graver and more criminal transactions are not usually entrusted to those who have not reached the higher degrees, yet it is plainly manifest that the violence and audacity of these most pernicious Societies gains strength from the assent and number of those who have joined their ranks, so that even those who have not passed beyond these lower degrees, must be held participators in their crimes. To them must be applied the words of the Apostle in his epistle to the Romans, chap. 1: 'who not only do such things as are worthy of death, but also take pleasure in them who do them.'

"Finally, we summon most lovingly all those who, after having been enlightened and having tasted the heavenly gift, have nevertheless most unhappily fallen and become members of such associations and taken part in their degrees, whether of a lower or higher degree. For, fulfilling the part of Him who professed that He came not to call the righteous, but sinners to repentance, and Who compared Himself to a shepherd, who, leaving the rest of his flock, anxiously sought the sheep which he had lost: so we exhort you to return to Christ. For, although they have bestained themselves with the greatest of crimes, still they ought not to despair of the pity and clemency of God and of Jesus Christ, His Son. Let them come, therefore, and seek refuge with Jesus Christ, Who suffered also for them, Who, not only will not despise their return to wisdom, but, like a loving father who has long waited for his prodigal, will most gladly receive them. On our part, so much as in us lies, we may arouse them and make the way easier for their repentance, therefore, we suspend for the space of an entire year the publication of this our Apostolic Letter in the countries wherein they dwell as well as the obligation of

denouncing their confederates in those Associations, as also the reservation of the censure into which those have fallen who gave in their names to these Associations, and we declare that, even without denouncing their accomplices, they can be absolved from those censures by any confessor whatever, provided he be of the number of those approved by the Ordinary of the district in which they reside. The same facilities also we ordain shall be applied to those who may dwell in the city. But if any whom we are now addressing should be so obstinate as to allow (which may God the Father of Mercies avert) the space of time we have named to elapse, without abandoning such Associations and coming to their right mind, immediately on its expiration the obligation to denounce their accomplices and the reservation of censures will be revived, and it will not be possible thereafter for any to obtain absolution without beforehand denouncing their accomplices, or, at least, taking an oath to denounce them as early as possible. Nor will it be possible for any to be released by any other than Ourselves, or our successors, or from those who obtain from the Apostolic See the faculty of absolution from the same.

"further, we will that exactly the same credit be given to printed copies of these our Letters subscribed by the hand of some Public Notary and fortified with the Seal of someone entrusted with ecclesiastical dignity, as would be given to the very original letter if exhibited or produced.

"Let it be lawful, therefore, for none to infringe this schedule of our declaration, confirmation, denunciation, mandate, prohibition, invocation, requisition, decree, and will, or to act in opposition thereto with reckless audacity. But, if any presume to attempt this, let him know that he will incur the wrath of Almighty God and of the blessed apostles Peter and Paul.

"Given at Rome, at St. Peter's, 13 March 1825, in the second year of our Pontificate."

AN OLD "SENIOR WARDEN'S TOAST"

This rollicking song is printed in "Ancient Freemasonry and the Old Dundee Lodge, No. 18, 1722-1920," which is reviewed on another page of this issue. Brother Heiron, the

author of that volume, gives a succint account of this curious song, on page 242 of his book, as follows:

"This quaint form of 'Toast' has been proposed in 'Old Dundee' for many years past, but no reference to its origin appears in our records; certain other old lodges also give it, but when rendered by a lodge of recent creation it seems rather out of place; old customs should grow up with a lodge, and not be introduced as a novelty. Brother Charles Gough, L. R. (an ardent Masonic student), informs me that a very old Masonic drinking song, known as the 'Senior Warden's Toast,' seems closely associated with this 'Secretary's Toast,' the predominating sentiment in each being a fervid desire to drink to the health of 'The Mother of Masons.' Thls latter toast is ascribed to Brother Thos. Smith Webb (a well-known American Mason), printed in Webb's 'Freemason's Monitor' (1821), the expression 'Mother of Masons,' having been used by Lambert de Lintot in 1789; so it may well be that 'Old Dundee' gave this toast over 100 years ago. My thanks are due to Brother C. Gough for the above information and also for the following verses."

SENIOR WARDEN'S TOAST (1821)

Freemasons all,

Attend the call,

'Tis by command

You are all warn'd

To fill up a bumper and keep it in hand,

To drink to the "Mother of Masons."

Let each give the word to his brother,

To show that we love one another;

Let's fill to the dame

From whom we all came,

And call her "of Masons the Mother."

(Chorus)

The Stewards have furnished us rations

To prove that we love our relations,

By toasting the dame

From which we all came-

We'll call her "The Mother of Masons."

In days of yore,

Freemasons bore

A Flask of Wine,

Of Mirth the sign,

And often they filled with the liquor divine

To drink to "The Mother of Masons."

'Twas on these joyful occasions

All charg'd, stood firm to their stations,

And toasted the dame

From whom we all came,

Repeating, "The Mother of Masons."

(Chorus) The Stewards, etc.

Be all prepar'd,

Each motion squar'd,

And at the nod

With one accord,

In strictest rotation we'll pass round the word,

Drink, drink to "The Mother of Masons."

Have a care, right and left, and make ready,

Be all in your exercise steady,

And fill to the dame

From whom we all came,

"The Mother of Masons," the Lady.

(Chorus) The Stewards, etc.

----o----

DEFINITION OF A FRIEND

What is a friend ? I will tell you. It is a person with whom you dare to be yourself. Your soul can go naked with him. He seems to ask you to put on nothing, only to be what you are. He does not want you to be better or worse. When you are with him you feel as a

prisoner feels who has been declared innocent. You do not have to be on your guard. You can say what you think, express what you feel. He is shocked at nothing, offended at nothing, so long as it is genuinely you. He understands those contradictions in your nature that lead others to misjudge you. With him you breathe freely. You can take off your coat and loosen your collar. You can avow your little vanities and envies and hates and vicious sparks, your meanness and absurdities, and in opening them up to him they are lost, dissolved in the white ocean of his loyalty. He understands. You do not have to be careful. You can abuse him, neglect him, berate him. Best of all, you can keep still with him. It make no matter. He likes you. He is like fire, that purifies all you do. Through and underneath it all he sees, knows and loves - you. A friend, I repeat, is one with whom you dare to be yourself. - Dr. Frank Crane.

----o----

THE AIM

O Thou who lovest not alone

The swift success, the instant goal,

But hast a lenient eye to mark

The failures of the inconsistent soul,

Consider not my little worth-

The mean achievement, scamped in act,

The high resolve and low result,

The dream that durst not face the fact:

But count the reach of my desire;

Let this be something in Thy sight-

I have not, in the slothful dark,

Forgot the vision and the light.

Neither my body nor my soul

To earth's low ease will yield consent;

I praise Thee for my will to strive,

I bless Thy goad of discontent.

- Charles G.D. Roberts.

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD, IOWA

The following paper is one of a series of articles on "Philosophical Masonry," or “The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs - From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the tenet of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes endent that the discussion is turning

from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART III - THE IDEA OF TRUTH IN FREEMASONRY

A CANDIDATE enters the Masonic lodge room in thick darkness. There is no light within him, and there is none about him. His progress from station to station is in quest of illumination; he passes from degree to degree seeking more light: when at last the scales fall from his eyes, and the illumination comes, the whole lodge greets the climax with a battery of exclamation. The sun, the moon and the stars move through the symbolism of the three degrees as they pass through the houses of the sky. References to daybreak and dusk, to midnight and to the meridian day, are omnipresent throughout the ritual. Learned men debate with each other concerning the origins of this element in our symbolism, many believe it has descended to us from the Light Religions of the ancient world, be that as it may, all Masons understand that light is nothing other than the symbol of truth and knowledge, and the prevalence of that symbolism is an indication of the importance to be attached to truth and knowledge in any study of the greater teachings of the Fraternity.

Can you remember any "light symbolisms" not mentioned in the paper? Can you name two of the "Light Religions" of "the ancient world"? Why do you suppose, did ancient

man worship the sun, moon, and stars? Can you find any traces of this early worship in the Bible? Why did "light" come to be taken as the symbol of Truth?

William Preston, to whom the Craft is so much indebted, and who largely shaped the Second degree as we now have it, believed it to be the chief end of Masonry to instil wisdom and convey knowledge. Under his hand the lodge became a school room; the Master, a teacher; the candidate, a pupil. In more or less orderly fashion a whole system of learning was set forth, ranging from the five senses to the fine arts, and it was made abundantly clear that no man can remain a genuine Mason who holds truth lightly or chooses to remain in ignorance. The liar and the ignoramus may somehow get into Masonry, but no Masonry can get into them.

There is a difference between "truth" and "knowledge," it goes without saying, and that difference is not often lost to sight by the ritual, but on the whole our system uses the two words interchangeably. Truth is sought for the sake of life. We human beings are set in the midst of a world every element of which is ceaselessly influencing us. Nature is not an inert background, but a system of positive forces; the sun warms us; the rain falls on us; our existence is bound up with natural processes. Other human beings impinge upon us, their lives interacting with ours. In our own selves, in our mind, body, emotions, volitions, forces are tirelessly at play. A human being cannot stand immovable and uninfluenced in the midst of life as a rock stands in the wash of the tide. His life goes on every moment influencing and being influenced. And life is full and rich, happiness comes, when we so understand ourselves, and the world, and the forces of nature, that we harmoniously adjust ourselves thereto. The report of what nature, the world, life really are, that is truth; and the items of information which we need to have in order to know the truth, that is knowledge. A wise man desires truth and seeks knowledge, not in order to pose as a scholar or a learned man, but in order that he may live happily.

What was William Preston's conception of the lodge? Was there a public school system in England in his day? What is the difference between "truth" and "knowledge?" How would you define "truth?" Do you agree with the definition hinted at in the paper? Do we seek "truth" for "truth's" sake or for "life's"? What is the connection between truth and happiness?

How a man finds knowledge is a matter of comparative indifference; he may learn from books, or he may never read a page; he may attend school or not; he may gain information by himself or from a master. That is for the man's own choosing, and Masonry offers no recipe for an education. But enlightenment is a thing every Mason stands pledged to seek, and seek it he must if he is to be a Mason in fact as well as in name.

Do you believe that it is a Masonic duty to seek knowledge? Why? Are you seeking knowledge? How? What effect would it have on your lodge if all its members were well educated men? Would it make for the unity, harmony, and therefore the happiness of its members? Can you think of a legitimate excuse for ignorance? If a poor little negro like Booker Washington, too nondescript even to know his own name or birthday, could earn a splendid education while working in a coal mine, couldn't every man do as much, barring ill health?

From the point of view of Masonry, ignorance is a Sin. Usually a man excuses himself for his ignorance by saying, "I had no opportunities. I have had to work since a child. I could not go to school." This self-justification is a fallacy all through, not only because many men have won a schooling in spite of poverty, but because one may gain an education without going to school at all. We have night schools, free public libraries, daily papers, magazines, cheap books, and countless agencies which fairly beg men to learn. Moreover, if a man is not content to remain in ignorance, he can always learn from experience, observation, and from his work. Considering how ample are the opportunities to learn knowledge and truth, there is no excuse for ignorance, and the only reason for it is that a man is too lazy, or prefers darkness to light. Usually it is his indolence that is to blame. Ignorance is sin.

I recently asked of the manager of a considerable business enterprise, "From which do you suffer the most, the dishonesty of your employees, or their general ignorance, indifference, stupidity?" "What we suffer from their dishonesty," he replied, "is as nothing from what we lose by their lack of knowing how to work, and knowing this business. Deliver me from the ignorance of the majority of men. Business suffers a thousand times more from stupidity than from dishonesty!" The whole world suffers from men's ignorance. Children grow up diseased and unhappy because mothers and fathers undertook a family without learning anything about the right care of children. The same children leave school with half-taught minds because so few school teachers

understand teaching. They embark in business and found families of their own through which to perpetuate their own lack of knowledge, and thus does the world go on. Ignorance is a sin because of the unhappiness it causes inhuman life. It is a good thing for a great institution like the church to wage its war on viciousness and deliberate wrong. It is equally a good thing for a great institution like our Fraternity to make war on that mental darkness which breeds quite as much evil in the world as the corruptions of conscience.

Do you believe that "ignorance is a sin"? What does our ritual teach concerning this? In what way is it a sin? Do you believe that the Great War would have happened if had not been in such ignorance concerning Frenchmen, and Englishmen, and Americans, and vice versa? Would the politicians of the world be able to deceive the masses so easily if those masses knew more about history and about the world as it now is? In what way would widespread knowledge make for human peace?

Truth must be sought for. It is not an entity lying outside us, like a boulder on the path, but a living and changing thing, which must evermore be possessed anew, a fact which is so hauntingly bodied forth in our legend of the Lost Word, and our search therefor. And each man must win it for himself, such is the law, for it is not a commodity which can be handed by one man to another, though there are countless ways in which we can help each other to find the light. The institution which supposes itself to have discovered all truth, and to have it neatly organized into a creed, which may be received from it secondhand, as one may receive a legacy, is an institution that is deceiving itself and its followers. No institution has captured the whole truth; none ever can. No man can come into possession of the light by signing his name to a creed. Masonry has no creed. For each one of us men the truth is as a word that is lost, and each of us must himself go in search for it.

When Charles Darwin called our attention to a whole set of new facts about the development of living beings hosts of men turned on the great naturalist with revellings. They had already made up their minds about the origin of life. They were hoodwinked by their own theories. The man who makes up his mind about a thing before he has learned sufficient about that thing is a man that wears a blindfold and cannot see the truth. To be open minded; to be willing both to learn and unlearn; to be glad to revise one's old theories in order to conform to newly learned facts; and not to be afraid to depart from the crowd on its beaten path if the light leads in new directions - all this is

necessary if one is to be a truthseeker, and it is all suggested to us by the symbol of the hoodwink.

A man must free himself if he is to find light; also must be glad and willing that others be equally free. If I must have a free mind then, by token of the same requirements, my neighbour must have a free mind, and I shall be glad to give him the rights of a free mind, unless I am a fool and a bigot. This is toleration. Toleration does not mean that one idea is as good as another, or that one truth is as important as another. Neither does it mean (this should be thrice underscored) that one is indifferent to all ideas or theories as though it matters not what men believe. When toleration lapses into a mere indifference it becomes a vicious thing. The real meaning of toleration is, When a man goes in search of his Lost Word, let him choose his own path, and place no obstacles therein.

But it has a greater meaning than that. The greater truths are always too vast to be won by a single mind; always must a group of thinkers work together in a close corporation. Toleration means that every such group be left free in its endeavours. It is just here that one finds the church's most frequent crimes of intolerance. When Vesaluis and his Renaissance contemporaries were working to discover the facts about the human body the church hampered them and thwarted them at every turn. The same thing happened to the geographers who explored and mapped the earth; to Newton and his colleagues who built up the silence of physics; to DesCartes and his contemporaries in philosophy; to Paracelsus and his successors in medicine, and to Charles Darwin and the group of nineteenth century biologists of whom he was chief. The same thing is happening today to the group of sociologists who are trying to learn the truth about the structure of human society. It is bad enough when some individual is forbidden to think for himself, but it is far worse, it looms up as a crime against the race, when the race's own best thinkers, scientists, inventors, investigators, are prevented from carrying out in action that work from which alone we can learn the truth about ourselves and the world.

Mankind can never discover the whole of truth. Always and always it opens before us, like an ever-receding goal; and evermore must we continue to seek it, even as the Masonic candidate, helped in such ways as is possible, and amid many obstacles, gradually through the darkness makes his "progress" from station to station, from degree to degree, seeking light, and more light, and that mystic Word which is truth itself.

How is truth found? How do you know a thing to be true? What does the ritual teach about the nature of truth? What does the hoodwink suggest about the reasons for man not finding the truth? What is meant by a "prejudice"? How does it prevent our finding the truth? What is toleration?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia - (Revised Edition):

Free, The Word, p. 280; Free and Accepted, p. 281; Free Born, p.281; Freedom, p. 281; Freedom, Fervency and Zeal, p. 281; Freemason, p. 281; Free Will and Accord, p. 284; The Letter G, p. 287; Hoodwink, p. 336; Landmarks, p. 421. Herein are laid down the bounds wherein a Freemason may confidently walk assured of his accordance thereby with the definitions generally accepted for his guidance. Library, p. 445; Light, p. 446; Lights, Greater, p. 447; Symbol, p. 751; Symbol, Compound, p. 752; Symbolic Degrees, p. 752; Symbolism, The Science of, p. 754; Toleration, p. 789.

----o----

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1921, are obtainable

in the bound volumes of THE BUILDER for 1917, 1918, 1919 and 1920, and the remaining papers of the series may be had in the 1921 bound volume which will be ready for delivery early in December. Single copies of 1921 back numbers are not obtainable, our stock having become exhausted.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

General Introduction. - A. Reasons for a course explaining what the "teachings of Masonry" mean. - B. How one can arrive at his own Philosophy of Masonry. - Conclusion. The Philosophy of Masonry is not a study of philosophy in general, but a study of Masonry such as a philosopher gives to any great intellectual problem.

1. - The Masonic Conception of Human Nature.

2. - The Idea of Truth in Freemasonry.

3. - The Masonic Conception of Education.

4. - Symbolism.

5. - Secrecy.

6. - Masonic Ethics.

7. - Democracy.

8. - Equality.

9. - Liberty.

10. - Masonry and Industry.

11. - The Brotherhood of Man.

12. - The Fatherhood of God.

13. - Endless Life.

14. - Brotherly Aid.

15. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopaedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with

their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

EDITORIAL

"IMMORTAL THRIFT"

FRANKLIN lives in the memory of the people as the incarnation of Poor Richard, whose one message, abiding and important, was of the value and beauty of thrift. The doctrine of "Early to bed and early to rise," of "Save the pence and the pounds will take care of themselves," and such other homely truths, was Franklin's chiefest gospel to his age; it is a gospel even more badly needed by this age, for, despite the incalculable increase of wealth, of natural resources, of means of wringing gold from niggard nature, and of distributing it, the counter habits of extravagance, luxury, and spendthrift have rotted away the character of countless men and women, especially in the cities, where the value of the dime is a forgotten thing.

To Franklin the habit of saving was nothing dark or dour, but a source of the beauty and joy of life. That was his original insight into the real character of thrift. The Puritans had been taught often enough the necessity for cutting their bread thin, and for going without. The Quakers had almost veered over to the doctrines of asceticism, so hard were they on the flesh, so insistent on the virtue of self-denial, as witness the experience of Whittier, who as a boy was so often exposed to the weather for lack of sufficient clothing that he was made an invalid for life. The Colonists of the eighteenth century, taken as a whole, and not as Quakers or Puritans, were for the most part bitter strugglers against poverty and the lean wolves of hunger. To the Puritans, Quakers, and to most of them, thrift meant something stern, harsh, a necessary evil.

Franklin saw differently. To him it meant freedom from worry about the future; it meant money for the things of abiding value, a cheerful hearth, a home, friends, and books; it

meant character, and character always means happiness; it meant having a margin of leisure about one's life. The spendthrift has none of these things, but is harassed constantly after the brief spasm of pleasure derived from his fling has worn out its quick flames: he is fearful of the morrow, ashamed of the past, and can not gaze steadfastly into the accusing eyes of his friends. To be thrifty in order to subdue the body, and do despite to the present world, and the life that now is, that was the Puritan theological justification of the doctrine of "doing without"; to be thrifty in order the better to enjoy the life that now is, and the better to care for the body, and to have more to do with, that was Franklin's interpretation.

Franklin was right. Thrift has its meaning in the terms of money, that is true; it means that we are to save all we can; to get as much use out of what we have as possible; and to so spend that we receive the greatest possible returns. But what is money ? A dollar in itself is useless, and can not be worn, eaten, or sold; its value lies in the power wrapped up in it whereby a man can secure anything he wishes up to a certain limit. A dollar may mean a night at the opera, or flowers for the sick, or a missionary gift, or a means of assisting a friend, or clothes for one's child, food for the table, a roof-tree for a family. There is nothing base or sordid about a dollar for it is useless as a material thing. It is so much power locked up, which a man may translate into the happiness of life.

To be thrifty is a moral thing, a root of solid character, a source of the increasement of life. Coverdale was wrong when he wrote that "The entrance into immortal thrift is through loss of transitory things." The wealth that rust cannot corrupt, or moths destroy, is not to be set in opposition to "immortal thrift." A dollar may add to the wealth of the soul, because it may be translated into those things that feed the soul. If a man is wise to understand the fine art of daily living he can learn, as did Franklin, who was a wise Master Builder of life, a true Freemason of the spirit, that thrift means peace of mind, clearness of conscience, security for the future, and ability to share with others in the mutual sociality of life. When thus understood frugality may be described as Bunyan described it, "a thrift of the soul."

THE ROMAN CATHOLICISM AND THE LEAGUE OF NATIONS

"A good deal of fault has been found recently with the liberal - or perhaps I should say lavish - scale of remuneration adopted by the League of Nations. Personally, I do not object to Sir Eric Drummond receiving 10,000 pounds a year as salary, and although I think that the chair given to the office boy need not always have been quite so luxuriously upholstered, there is another and stronger ground for criticism, and I believe it is also very often at the back of the mind, adding bite to the bark of the objector. Sir Eric Drummond is a member of the Roman Catholic Church, and the influence of that Church has been used consistently, in Europe at any rate, against republicanism, and democracy. We may have the highest respect for the Roman Church as a religious establishment, but we can not blind ourselves to the fact that as a political power she is a menace to the liberties that we hold most sacred, and it is exceedingly unfortunate that the League of Nations should have hopelessly prejudiced herself in the eyes of a large body of respectable and responsible Englishmen by appointing as its chief official a member of that community. Some of us fear that in proportion as Sir Eric Drummond is true to his Church he will be untrue to the democratic idea which must be the mainspring of the League's activities or it is undone."

This paragraph, written by its Speeial English Correspondent, appeared in The Universalist Leader for March 5th, last. It is reprinted here as a typical utterance of a large minority in England who have reasons other than political for disliking the League of Nations.

No American, least of all an American Mason, will quarrel with Sir Eric Drummond for being a Roman Catholic: neither will he quarrel with Roman Catholics for rejoicing that one of their number has been exalted to what may become in time the supreme honor of the world. But there are many Americans, Masons and non-Masons, who look with suspicion upon the prominent part played in the League of Nations by a religious organization that has always sought political power along with religious prestige, and that now, as in the days of the Holy Roman Empire, would love to have the political and spiritual powers of the earth under its own undivided control. THE BUILDER has been in favor of some kind of a League of Nations from the beginning but it hopes that if such a League becomes a permanent fact its management will lie in the hands of men who sincerely believe in the very principles that alone justify the danger of such a gigantic experiment.

THE LIBRARY

A CONTEMPORARY writer recently announced his lamentations over the news that a multitude of visiting writers and lecturers from abroad would come to these shores during the coming winter. His observations were indeed quite pertinent and based chiefly on the supposition that these foreign visitors had lucrative ends in view, and many would probably return to their various countries with the set purpose of interpreting America to their fellow countrymen, which interpretation, our genial friend feared, would too often be erroneous. Past experience with such itinerants affords no little ground in arriving at such a conclusion.

Many who came into our midst in the past, and whose ultimate reports were so colorful of their own impressions, rarely succeeded in giving us anything like fair treatment. It was felt frequently that they were afflicted with indigestion, for their writings too often revealed a restricted view, which but emphasizes the possibility of concluding that as one feels physically so does he write. If, unfortunately, the visitors came at the time of some mob demonstration in the city, or were privileged to take a pilgrimage to slum or stock yard, it might be expected that a predominance of slum and cattle would color their reports. Few indeed, have there been who, coming to us as visitors, have been endowed with that capacity to look at things impartially, or on the other hand, gain the American idea of things by viewing them through our own eyes, and unless such complimentary attitudes are seen to be the properties of the visitors, it may be safely presumed that their study will be very much one-sided.

Fortunately there are exceptions to such caustic or lopsided visitors as are here referred to.

Recently there came a man to these shores who apparently has the superior gift of discernment, as well as possessing the power to judge of moral values, for he has succeeded in making such observations as are eminently notable and worth while: the English publicist, W.L. George. His book entitled "Hail Columbia," published by Harper and Brothers, New York, N. Y., carries the rather humorous subtitle: "Random impressions of a Conservative English Liberal." And yet, from what is known of Mr. George, it is not altogether an inaccurate description.

It can not but be felt that in some ways Mr. George is too humorously satirical. Especially noticeable is this when after visiting Chicago he leaves the city quoting one of the estimable mayor's lucid advertisements of the city quoting one of the estimable mayor's lurid advertisements of the city. "Boost Chicago! We lead the world as a rail center! Forty-seven roads! A train a minute!" "It is with reluctance," says Mr. George after quoting this, "this I part from Chicago and its major. They go together. Balzac would have been interested in them."

His estimation of New York, with his dilations about its being too large for real pride, brings to mind another book entitled "London Days," by an Englishman, Arthur Warren, and published by Fisher-Unwin. Some of the things in this book about London are acutely indicative of the transformation of the old order to the new. "London," says our author, "was a more livable place in the seventies than it is now, . . . we were not in a hurry then, and there was more consideration for the old and the lame than there is now. The telephone was unknown. The smart hansom disappeared long ago." "It seems a dream," he proceeds, "that when I first entered an English train the custom was for the guards to call 'take your time, take your time'; but that was their call forty years ago. Gradually the cries have lessened in variety, in character, in interest. The silk hat was a sign of respectibility. In summer time straw hats were unknown except for the sex that was gentler. Then that sex wore furs with their straws."

It is interesting to read a book of one who writes of London in the seventies, at the time there is visiting our shores an Englishman who is such a careful observer and a just appraiser, - one who gives assurance that his judgment will not be superficial or racy. The London of the seventies certainly was not the London of today, and it should be impressed upon our visitors that the New York and Boston of the same period were much unlike in character to the New York and Boston of today. The impartial witness will testify to something analogous in the evolution of the cities of both countries. Only one step further is required to appreciate the almost complete transformation of both countries as a whole since the days of the seventies. The efficiency and pragmatic mania had not yet gripped the world with the compelling urge to do everything in a feverish, anxious way, even to the enjoyment of social or friendly intercourse. It might be asserted of America that it was almost proverbial that the hospitality enjoyed in farm homes was usually terminated with the reminder that the latch string was always on the outside, and a hearty welcome would be in store for them, should they choose to make a future visit. "Come again," were likely the last words to resound on the ear of the departing friend. Today, however, we fearfully suspect that too frequently this hearty invitation is terminated in undertones with some such utterance as "don't stay so long."

He who is desirous of catching the old friendliness of American homes as they are displayed in east and south and west can do no better than give a retreading of Joel Chandler Harris' Sister Jane, Henry Ward Beecher's Norwood, and certain portions of Hamlin Garland's Son of the Middle Border. An old America, one that was rich and dignified and abounding in friendliness, is seen through these pages. While considering these two older novels with so much of philosophic richness and artistic beauty and the delineations of character that commends itself so persistently one can not refrain from suggesting their re-reading, as an effective antidote for so much of the mono-maniac scribblings that are marketed today under the name of American novels. There is certainly an absence of that analytical method which resolves nearly all men into the classes of geniuses, maniacs, or fools.

Returning to Mr. George it is noteworthy to observe that he finds but very few real aristocrats of the old school left in our midst. It is a tender tribute that he offers to those who are "charming, courtly, cultured." Of those who remain he says, "they are only shadows. They are the end, and upon their graves can be inscribed as a parody of Kosciusko - 'Finis Bostonia.'"

What these foreign observers have to say about us is indeed highly provocative, and probably ought to serve as a prompter to retrospection, unless it be that we have lost all sense of humility and are unwilling to be criticized by those who, while differing from us, yet admire us greatly.

Let us consider the reflections of a Chinese observer on our lack of having produced in this country a real Gentle Man. Of course, it is well that we should endeavor to find out precisely what the author means, and in this case it rests upon a conception that our national effort has not been for the acquisition of gentleness as a national asset, and that as yet we possess no civilization, which, according to this acute yet friendly observer, is a spiritual quality which lives whether the nation that possesses it dies or not. Culture that is distinctive of us as a people, he asserts, has not yet been attained. While admiring our numbers and our strength he views us as a people with scant spiritual possessions, whose literary lights at best are but able rhetoricians and whose philosophers, preeminently among whom stands Emerson, are not really comparable to the great illuminating geniuses of other peoples. Poe's Annabel Lee, according to his knowledge

of American literature, would stand out alone as a pure lyrical expression distinctively American and the attainment of the greatest heights by consummate genius. This is a dogmatic assertion (be it marked) of our Chinese critic that will naturally elicit surprise in the minds of those who are learned in American verse.

It is refreshing though, to find ourselves examined in a friendly, even though it be a critical way, and to learn thereby what those abroad regard as our spiritual deficiencies, and especially when it comes from the Orient, toward which our custom too frequently has been to look in rather a condescending manner. Delineations of the older school of American aristocrats and gentlemen but serve to bring into more vivid outline certain of the aggressive tendencies of today that occupy the mind of the vast majority. While the idea that strength or power should be the last word in the aspirations of men, is repudiated, it yet remains an all-compelling and dominant keynote to the major portion of our activities. A leisurely London, a scholarly Boston, a South full of courtesy and chivalry, all these are somewhat mythical to the modern mind. A retrospective glance, however, that would revive for us the older customs and idealisms for comparison with our aims and ambitions in this chaos-neurotic time and generation ought to do much toward our redemption.

Of whom can we say today, in America, save Lincoln, as Carlyle said of Shakespeare, that "He is the grandest thing which the British people have yet done." But Lincoln was the epitome and apothesis of an older generation.

Ponderous and weighty and worthy of reflection as the possible standard for governing nations are these words from an old Japanese soldier, in speaking to his grandson: "Remember, the way to govern an empire is to have a gentle and tender heart," which is but a reutterance of a yet more ancient pronouncement found in the Old Testament: "Thy gentleness hath made me great."

Since the day of Huxley science has been pronounced by a large group of able thinkers as the panacea for all ills, individual and social. Spencer enhanced the idea of education as the salvable factor for the race. Then later the Furor Teutonicus with its exaggerated conception of culture, buoyed up by its twin pillars of physical strength and militaristic power, became the possession of a powerful nation, only to hasten its doom rather than

elevate it as an exemplary prototype for future nations. That something more than culture, education or science is needed to lift the world upward and to stave off the perilous doom that avowedly threatens us, is a reasonable conclusion, if history has any warrant for teaching. But history, as Hegel said, only shows that men usually learn nothing from history, which is but a pessimistic way after all of facing our problems.

America's power of redemption is unquestionable. Its very vastness, its wonderful natural resources, its promising peoples with the many idealisms represented surely warrants the ultimate rising toward the stars. Our saddest and most obstinate adversary is our unwillingness to learn from each other or understand each other. We must focus our attention upon the acquisition of that gentleness that makes men great and that makes for righteousness that exalteth a nation.

For the moment I can not but recall the death scene in the final pages of The Newcomes, Thackeray's immortal work. It was the passing of a gentleman of the old school, one who stands out preeminently and one who will eternally have the acclaim of civilized peoples as being the epitome of a gentleman. "At the usual evening hour the chapel bell began to toll and Thomas Newcome's hands outside the bed feebly beat time, and just as the last bell struck, a peculiar sweet smile shone over his face and he lifted his head a little and quickly said 'adsum' and fell back. It was the word we used at school when names were called, and lo! he whose heart was as that of a little child had answered to his name and stood in the presence of the Master." No wonder, indeed, that Thackeray is reported to have wept after he had put the finishing touches to his wonderful character portrayal in Thomas Newcome.

It would seem that our genial and observant Englishman, W.L. George, was a little sad when he left our shores. That he regards America as a land of promise is noteworthy, but that he would miss those things that only antiquity and long generations of cultural practice can institute is easily seen. Let me quote one of his concluding paragraphs: "As I come to the end of these impressions I wish they could have been conclusions, but five months in a country is not much, however broadly one may have traveled in it, whatever labor one may have given to the understanding of many kinds of men. One is confronted with such diversity, such contrasts, and especially such novelty. So I will let conclusions alone and say just this: I am too old to change. I could not with content migrate to America, there to live, to adjust myself to new attitudes, new laws and customs. I am too set, too European for that; a certain disabused geniality, which is the foundation of

Europeanism, would suffer in the breeziness, the directness of America. But if I had to be born again, as I was born, of a family that had no influence worth anything, no money, no lineage if I had to make my way again, as I had to, against difficulties such that at the age of 25 all I possessed was $100 of debts, well, . . . in spite of all temptations to belong to other nations I should have felt that there was only one place for a young man who wanted to tear from life full value for his efforts; in spite of all temptations I should have been born in America."

Mathew Arnold once visited our shores. He whose criticisms were so keen and penetrating. He knew us from a distance ere he came to us, and it would be a truly beneficial thing if those who are depending so much upon numbers would take down his addresses in America and read over once or twice what this eminent Victorian has to say about us. No less profitable would it be for those countries abroad, where the rights of the proletariat is surfeited with such a multitude of illusions. Indeed, the addresses on Numbers, or the Majority and the Remnant contain very able emphasis on the serviceability and the prophetic destiny of the remnant always to save civilization. History again is called into account and we are taken back to the days of Plato where we hear the philosopher bitterly announcing his conception of what Arnold terms the most gifted and pertinent community of the ancient world. "There is but a very small remnant," says Plato, "of honest followers of wisdom, and they who are of these few, and have tasted how sweet and blessed a possession is wisdom, and who can fully see, moreover, the madness of the multitude, and that there is no one, we may say, whose action in public matters is sound, and no ally for whosoever would help the just. 'What,' asks Plato, 'are they to do?'" "They may be compared to a man who has fallen among wild beasts; he will not be one of them, but he is too unaided to make head against them; and before he can do any good to society or his friends, he will be overwhelmed and perish uselessly. When he considers this, he will resolve to keep still, and to mind his own bisiness; as it were standing aside under a wall in a storm of dust and hurricane of driving wind; and he will endure to behold the rest filled with iniquity, if only he himself may live his life clear of injustice and of impiety, and depart, when his time comes, in mild and gracious mood, with fair hope."

Many eminent and good men in our political life are persistently leaving it for more lucrative positions, a matter which is openly condemnatory, yet probably in Plato's analysis of his own times, and specifically touching those who stood severly alone for advancement of human interests, lies the generous apology for the action of these men.

Yet further quotations of Arnold from a Gernan historian might be considered fittingly appropriate for our own day. "The grandeur and loftiness of Attic democracy had vanished, while all the pernicious germs contained in it were fully developed. A life of comfort and a craving for amusement were encouraged in every way, and the interest of the citizens was withdrawn from serious things. Conversation became more and more superficial and frivolous. Famous courtesans formed the chief topic of talk."

History seems to be fepeating itself with a vengeance.

It is irritating to have persistently brought before us our deficiencies as a people, for our attainments and greatness must be accounted for in some way.

Recently the papers of Justice Oliver Wendell Holmes (1) have been collected and it is interesting to note the character of the great work in which he was engaged. He is of the type of men, as a contemporary critic has pointed out, who is preeminently interested in ideas, and a casual glance at these collected papers reveals a great conservative mind that possesses something of the prophetic vision.

Likewise there is heralded before the American people two new books from the pen of Henry Cabot Lodge. (2)

Historically, America has not had a preponderance of men of letters connected with the shaping of her national destiny, but throughout her life, since the days of Thomas Jefferson right down through the days of Daniel Webster to those of Roosevelt and Wilson America has always had a small but formidable group of men of great learning in political life, comparing favorably with any group of men of learning that have shaped the destinies of other countries. Despite the fact that the word "politician" has frequently been held up to scorn, presumably because of those filthy, lucrative office seekers whose chief thinking seems to be in terms of pork barrels, we have always had a generous proportion of men representing America in public life who have succeeded in keeping the fealty of the people in a strict adherence to the principles of the Fathers upon which the country was founded. The wisdom of the statesmen that has brought the United

States (in the vastest experiment within the knowledge of man) to the enviable position as she enjoys today, if no other future achievement is possible, will make her gift to the world as distinctive as the gifts of the other great nations who have preceded her in the propounding of idealisms and impressing their peculiar gifts upon the world.

It is rather a premature moment to distinguish the real greatness of America and America's gift to the world. But it is worthy of note that America has produced, in art and letters, men who have become eminent teachers of the race.

What is necessary is the liberating of ourselves from those foreign innovations in our intellectual life that have brought about a standard that is unquestionably inferior to the standard whereby our forbears lived. Such a work as was penned by Professor Erskine of Columbia when he wrote Democracy and Ideals, a book, by the way, that should be in the possession of every Masonic library, proves that Americanism is a distinctive spirit, and that the American people have an unrivaled mission to accomplish in the life of the race, and that the great pre-requisite of her success is to live in conformity to that instinctive spirit which alone is felt within her great confines.

- Robert Tipton.

(1) Collected Legal Papers, by Oliver Wendell Holmes. Published by Harcourt, Brace & Co., New York, N. Y.

(2) The Pilgrims of Plymouth, by Henry Cabot Lodge, published by Houghton Mifflin Company, Boston and New York, and The Senate of the United States, and Other Essays and Addresses, by the same author, published by Charles Scribner's Sons, New York, N.Y.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Commurlications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. George D. MacDougall, Grand Master, New Glasgow, Nova Scotia, Canada: "History and Cyclopedia," by Oliver and Macoy; "A Concise Cyclopedia of Freemasonry," by E. L. Hawkins; "Masonic Facts for Masons," by W. H. Russell; "Genius of Freemasonry," by J. D. Buck; "The Traditions, Origin and Early History of Freemasonry," by A. T. C. Pierson; "Illustrations of Freemasonry," by Wm. Preston; "The Spirit of Freemasonry," by Wm. Hutchinson.

By Bro. Avery P. Lord, 637 Champlain St., Berlin, N. H., a copy of "The Universal Masonic Directory," published in 1912 by the Fraternal Directory Company, of Cleveland, Ohio.

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. E. A. Russell, 761 Linwood Place, St. Paul, Minn.”Symbolism East and West," Aynsles "The Gods of Egypt," Budge; “Dionysian Artificers,” Da Costa; “Studies in Mysticism,” Waite; “The Cathedral Builders,” Scott; “Freemasonry and the Great Pyramid," Holland, and "Egypt the Cradle of Freemasonry," De Clifford.

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Catalogue of the Masonic Library of Samuel Lawrence," "Second Edition of Preston's Illustrations of Masonry."

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry," by Robert Morris. (Fiction and anecdotes.) Price $3.50.

FOR SALE

By Bro. Nelson L. Finch, Broadalbin, N. Y.:

"The History of Freemasonry," by Robert Freke Gould. The London edition, six volumes, 4to cloth, full gilt, 1884. Price $16.50.

"Discourse on Masonry," by Thaddeus Mason Harris, D.D., 1801. Price $5.00.

"Tales of Masonic'Life," by Robert Morris, 1860. Price $3.00

"Digest of Masonic Law," George W. Chase, 1859. Price $1.50.

"Practical Masonic Lectures," by Samuel Lawrence, 1874 Price $2.00.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

After Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department

THE GOLDEN FLEECE AND ROMAN EAGLE

Sometime ago the question came up in lodge as to what were the orders of the Roman Eagle and the Golden Fleece that were used as a comparison to Masonry. The question was left unanswered and I was detailed to report on it.

Being unable to find anything on these subjects that was more than the general outline of Knighthood I have failed to get material that is at all interesting and therefore come to you and would ask that if you have anything you could give me on the subject I would indeed be obliged to you.

C. W. J., Nebraska.

The Order of the Golden Fleece was established in Flanders by Phillip the Good, Duke of Burgundy, Count of Flanders, etc., on the occasion of his wedding in the year 1429. He selected the Golden Fleece as the emblem of the new chivalric order in recognition of the staple product of his country, which was wool; and adopted as a motto: "Not to be condemned in the product of labor."

It is said that this was the first time that labor or any of its products had been accorded heraldic honors. The standards of the order were of the highest and its knights were required to be "gentlemen of name and of arms and without reproach."

The eagle among the Romans of the empire was the ensign of Imperial power. The Order of the Star was an almost obsolete knightly order which John, King of France, received in 1351, in imitation of the Order of the Garter, which Edward III is supposed to have established in England some eight years earlier, or about 1843. The tradition of the Garter is too well known to need recounting. The order still remains the highest and noblest that a British soverign con confer upon a subject.

The Masonic apron, coming to us from most remote antiquity, may truly be said to be "more ancient than the Golden Fleece or Roman Eagle," and when worthily worn in the service of modern speculative Masonry which aims at the construction of ideal temples in the hearts of men, it is more honorable than any order of chivalry.

* * *

THE BUNKER HILL MONUMENT

When was the present Bunker Hill Monument erected, and by whom ? What arrangement was made with the Masonic Fraternity at the time of its erection in consideration of their giving or donating the site, and what participation did they have in the ceremonies during the dedication of the new monument?

Any other information you may have that can be brief given regarding that particular incident will be very grateful received.

O.T.M., New York.

The story of the Masonic Fraternity's participation in the Bunker Hill Monument enterprise may best be put in the shape of a brief narrative. In 1794 King Solomon's Lodge, then the only Masonic lodge in Charlestown, erected a monument on the site of the Battle of Bunker Hill. This monument consisted of a stone and brick pedestal eight feet high bearing a plain Tuscan pillar of wood eighteen feet high terminating in a gilt urn. One side of the pedestal bore a tablet with an inscription commemorative of the battle. The cost of this monument was originally about one thousand dollars. The land for the erection of this monument was given to King Solomon's Lodge by Hon. James Russell of Charlestown. No deed of conveyance was ever recorded but the lodge held undisturbed possession for about thirty years until the larger enterprise was undertaken.

The Masonic monument was not of a permanent nature and seemed hardly adequate for the purpose designed. In 1822 a portion of the land on which the battle was fought was offered for sale. A number of prominent citizens of Massachusetts were aroused by this fact to a realization of the importance of erecting a proper memorial of the battle and of securing the land for that purpose. One of their number bought in the land at auction and the group set about the formation of the Bunker Hill Monument Association. This association was incorporated by the Legislature of Massachusetts under date of June 7, 1823, and proceeded to solicit funds for the purchase of the land and the erection of the monument. In a letter dated April 8, 1825, King Solomon's Lodge offered to the Bunker Hill Monument Association the monument which they had erected and its appurtenances and surrendered to them whatever rights King Solomon's Lodge might have under the unrecorded gift of Russell, the understanding being that some memorial of the original monument should be incorporated in the new one. A considerable sum of money was raised, the land was bought, and arrangements were made for the laying of the cornerstone of the monument on the 17th of June, 1825. By invitation of the association the cornerstone was laid in Masonic form by M.'.W.'. John Abbot, Grand Master of Masons in Massachusetts, and the Grand Lodge. General LaFayette was present and participated Masonically in the ceremonies. An account of the Masonic portion of the observance may be found beginning on page 211 of the Massachusetts Proceedings for 1918. This account is copied from the original records of the Grand Lodge which have not been printed for that period. The apron worn by LaFayette on that occasion is in possession of the Grand Lodge of Massachusetts.

After its first years of success the association found difficulty in raising funds, the work languished and the unfinished monument began to suffer from exposure to the elements. After some fifteen years, however, the activities of the association were renewed; this time with success and the monument was dedicated on the 17th of June, 1843. The Grand Lodge was not invited to assist in the ceremonies. King Solomon's Lodge was invited and accepted the invitation and was accompanied by many members of other lodges and of the Grand Lodge. (See Massachusetts Proceedings 1843, page 15).

When the monument was finally completed a model of the Masonic monument, properly inscribed, was placed on view in the structure.

The monument was maintained by the association until within a few years. It has now in accordance with a provision of the charter of the association passed into the care and custody of the Commonwealth of Massachusetts.

The matter for this sketch is derived partly from the Massachusetts Proceedings as quoted, and partly from the History of the Bunker Hill Monument Association by George Washington Warren, published by James R. Osgood & Company, Boston, 1877, and from an anonymous contemporary pamphlet entitled "Memoirs of General Lafayette, with an Account of his present Visit to this Country, and a description of his Tour through the United States; and a detail of the Arrangements for the Celebration of the 17th June, and Laying the Corner Stone," published by E. G. House, No. 13 Merchants-Hall, Boston, 1825.

Frederick W. Hamilton,

Grand Secretary, Massachusetts.

* * *

"NATURALISM" DEFINED

In looking over some back numbers of THE BUILDER I chanced upon the "Encyclical Letter 'Humanum Genus' of the Pope Leo XIII." In it the Holy Father continually made use of the word "naturalism." That is a word I can't find in my dictionary. Will you please explain it?

B.R.T., South Carolina.

The article referred to appeared in THE BUILDER for November, 1919. The word should properly be used to denote the tenets of a sect of modern philosophers of whom Herbert Spencer is perhaps the most conspicuous name. If you care to look further into this type of philosophy you will find it described and examined in "Naturalism and Agnosticism," by James Ward; "The Realm of Ends," by the same writer; "The Philosophical Basis of Theism," by Samuel Harris, and you will find a very brilliant critique of it in Arthur Balfour's "Theism and Humanism."

The Pope did not use the word in such sense. He used it to denote all types of religion and philosophy which rest on the basis of reason and experience rather than on divine revelation, which latter he makes synonymous with Roman Catholicism. Roman Catholicism, as interpreted by the Pope, is based on the dogma that God once and for all revealed Himself and those truths that are "necessary to salvation"; that this revelation was made to and through a body of men known as the Roman Catholic church; that the Pope is the head of this church; that every soul is in its keeping for mercy or for condemnation; that it is therefore necessarily infallible, and that everything in this world should come under its complete jurisdiction. What non-Romanists strive to reason out in theology and philosophy were once and for all given to the Church by God Himself, and since God gave them they are therefore infallible and are to be believed. When Pope Leo spoke of "Christianity," of "superhuman," or "supernatural" religion it was Roman Catholicism that he meant.

When he spoke of "naturalism" it was all forms of Protestantism, and all those philosophies and theologies which ignore the dogma that God ever once and for all revealed truth, that the Pontiff had in mind. In this sense "naturalism" holds that God is not outside the world but in it; that God never did make a complete revelation of Himself to anything or anybody; that man learns religious truth not from a revelation made supernaturally but from experience, just as he learns the truth about any of the sciences, or anything else; that "salvation" comes by education; that all religions must be examined and judged by the human reason; that all contain some truth and some error; that some may be truer than others, and that one can't say that any one religion is absolutely true and all the others absolutely false; and that we must learn about God, salvation, immortality, etc., as we learn about everything else, that is, from experience. Neither the orthodox Protestant theologian nor any representative of the school of Naturalism in philosophy would assent to so ambiguous a use of the word, but the Pope had to use it ambiguously in order to make it cover so large a variety of ideas and theories.

* * *

THE MASTER'S HAT

Why does the Master wear a hat?

G.I.R., Rhode Island.

This question has been often asked and answered in these columns. It will not hurt to answer it again. In the days of the old English aristocracy deference was shown to members of the higher classes in many ways, chief among which was the removal of the hat. Accordingly, to lift or to remove one's hat became a sign of bowing to authority or to one in higher station; and to leave the hat on, a sign of claiming authority, or of refusing to bow to it. Recall how Fox refused to remove his hat in court, and many stories of Quakers doing the same. It was perhaps as an echo from this long custom and social symbolism that the Master of a Masonic lodge retained his hat, while other members of the lodge removed theirs. In early lodges, many times, he also had before him a "sword of state," also a symbol of his authority as governor of the lodge. In some parts of the world the custom of wearing the hat has ceased: in this nation it is, so far as I know, in universal use.

* * *

BARTON SMITH

Can you not give us a brief biography of Bro. Barton Smith, who, I hear, has just announced his retirement from active duty as Sovereign Grand Commander of the Scottish Rite, Northern Jurisdiction? E.W.N., North Carolina.

A bare enumeration of the events, achievements, and honors of the Masonic career of M.'.P.'. Barton Smith would completely fill this page. He was born in Channahon, Will County, Illinois; for many years his home has been at Toledo, Ohio, where, in Sanford L. Collins Lodge, No. 396, F. & A. M., he was made a Master Mason on June 13, 1876. In the following year he was made Junior Deacon of his lodge, and his rise has been rapid ever since. He took his Chapter and Council work in the York Rite in Toledo during the years 1876, 1877. In the same city, by Toledo Commandery No. 7, he was created a Knight Templar; and in Detroit Commandery No. 1, at Detroit, Michigan, was made a Knight of Malta, in February, 1880.

He became a member of Mi-A-Mi Lodge of Perfection, 14d, at Toledo, Ohio, December 18, 1881: a member of Northern Lights Council, P. of J. 16d, at Toledo, and a member of Fort Industry Chapter Rose Croix 18d, at same place and date: he was made a member of Ohio Consistory S.'.P.'.R.'.S.'. 32d, at Cincinnati, Ohio, February 23, 1882.

He was made an Honorary 33rd of the Northern Jurisdiction at Providence, R.I., September 20, 1887; was crowned an Active Member of Supreme Council at Boston, September 20, 1894; was appointed Deputy for State of Ohio, January 19, 1906. Upon resignation of M.'.P.'. Samuel Crocker Lawrence he was made Sovereign Grand Commander at Detroit, Michigan, September 22, 1910. He was elected Sovereign Grand Commander at Boston, October 2, 1910; was reselected at Boston, September 22, 1915; and again at Boston, September 18, 1918. Brother Smith announced his resignation at Toledo last June.

The most exhaustive list of facts would fail to set forth the tale of achievements of this veteran in Masonic service; as he retires, seeking refreshment after arduous labors, the blessings of many go with him.

* * *

MATERIAL FOR MASONIC SERMONS

I am on the hunt for material for Masonic sermons. Can you help with such, or in any other way?

C. F. McC., County Down, Ireland.

If you have access to the bound volumes of THE BUILDER (as we hope you have) turn to these references:

"The Doctrine of Balance," Volume II, page 268; "The Geometry of God," Volume III, page 75; "The Divine Geometry," Volume IV, page 159; "Studies in Blue Lodge Symbolism," Volume V, page 135; "The Patriarchs," Volume II, page 67. The best mine of materials, perhaps, will be found in the Correspondence Circle Bulletin; take it up in the beginning and follow it through to the end of the Third degree: note especially the sections on The Lost Word, Prayer, Eternal Life, and The Temple. In all the articles on The Temple carried by THE BUILDER you will find much by way of inspiration and suggestion for sermons.

From any good Masonic Library you should be able to borrow these books: "The Spirit of Masonry," by Hutchinson; "The Builders," (last parts) by J.F. Newton; "Masonic Sermons," by George Oliver; "The Religion of Freemasonry," by H.J. Whymper; "Speculative Masonry," by A.S. MacBride; "The Mission of Masonry," by Madison Peters, and nearly all the books, which are such excellent little manuals of their kind, by Bro. J. T. Lawrence. For illustrative material you might turn to the works of Kipling; a good Kipling handbook will direct you to the scores of references to Masonry in his prose and poetry.

The typical doctrines of Masonry are The Fatherhood of God; the Brotherhood of Man; the Immortality of the Soul; Charity; Toleration; the Universality of Truth. These, and such other topics as The Bible in Masonry, Prayer in Masonry, Masonry and Morality, should furnish you with abundant subjects whereon to speak.

----o----

CORRESPONDENCE

IS THE BUILDER WRONG IN PUBLISHING THE TRUTH ABOUT ROMAN CATHOLICISM?

In your letter acknowledging my subscription to THE BUILDER you have asked me to express my opinion of your magazine. I do so not without hesitancy born of a fear that the spirit in which I write will be misunderstood. And yet, so deep is my interest in Masonry that I feel I would be unworthy of that interest if I did not fully and f rankly express to you some of the thoughts that dwell within me as I read the first two copies of your very valuable and otherwise inspirational publication.

I note a tendency on the part of THE BUILDER, a tendency which is to me regrettable because I do not see how it can benefit Masonry or aid in the ideal of an eventual brotherhood of understanding not only among Masons but among all men. I refer to the amount of space devoted in the May and June issues - the only ones I have seen - to denunciation and controversy with those who happen to be of another religious faith than that which endorses Masonry.

I hold no brief nor am I in any way interested, directly or indirectly, by relationship or marriage, with the Roman Catholic faith; but I have a profound interest in Masonry and its tremendous possibilities, and it distresses me to see those possibilities vitiated by the engendering of suspicions and hatreds toward any class of people, whether they be

Roman Catholics or Lutherans or any other body which does not happen to approve of Masonry.

I mean by this that, as I view it, the Great War has brought to the world but one spiritual message: Men must either cooperate or fight. There can be no armed neutrality, no balance of power with guns piled on guns and powder on powder. We must all attune our minds to the friendly attitude of receptiveness rather than the repellant attitude of suspicion. As it is with nations, so it must be with classes and with sects and with individuals. We must all of us seek first for purity in our own hearts rather than for evil in that of any other.

Dr. Joseph Fort Newton, whose eloquence first attracted me to THE BUILDER, said in a recent address in Detroit: "Masonry is not the enemy of ANY religion, thank God; if it were, I would not care to be associated with it."

I do not want to falsely accuse THE BUILDER; I only have seen two issues. I am writing this to you confidentially and personally - if you so wish it - and if I am wrong I know you will correct me. But I feel that you can at least bear with me in granting that my suspicions on these two issues are well-founded, and from them one might be privileged to gather the inference that THE BUILDER was waging a Masonic War on the Catholic church.

Why should this be?

How does it help Masonry to stir up religious strife?

Is it not the fundamental tenet of Masonry that all men in the fraternity can hold to their own religious views without quarrel? And if they are so privileged, then, why should we go even outside our own order to quarrel with those of a different faith? Why, indeed,

other than because they do not endorse our order, do not believe in it and will not join it? Is that any reason why we should hate them? The loss is theirs, not ours.

How much better would national unity and civic peace be served by presenting an article explaining WHY the Catholic church does not believe in Masonry? Have it written by some big, outstanding Roman Catholic scholar. The explanation is quite simple and would be of interest to broad-minded Masons. The Roman Catholic church teaches that it is the one true religion; therefore any

"There are abundance of men who tolerate in the true spirit of toleration. They think the dogmas of religion, though in different degrees, are all of moment; and that amongst them there is, as amongst things of value, a just ground for preference. They favour, therefore, and they tolerate. They tolerate not because they despise opinions, but because they respect justice. They would reverently and affectionately protect ALL religions, because they love and venerate the great principles upon which they all agree, and the great object to which they are all directed."

Is not this a reflection of what should be the all-pervading spirit of Masonry? Or must we bow to that which is narrow in the human being and agree with George Bernard Shaw:

"It is not possible to make the ordinary moral man understand what toleration and liberty really mean. He will accept them verbally with alacrity, even with enthusiasm, but what he considers toleration is toleration of doctrines that HE considers enlightened, and, by liberty, liberty to do what HE considers right; that is, he does not mean liberty or toleration at all; for there is no need to tolerate what appears enlightened or to claim liberty to do what most people consider right. TOLERATION AND LIBERTY HAVE NO SENSE OR USE EXCEPT A TOLERATION OF OPINIONS THAT ARE CONSIDERED DAMNABLE AND LIBERTY TO DO WHAT SEEM WRONG."

If Masonry means I must hate my brother man because through chance of birth, he is raised in a religion different my own, then Masonry does not mean for me that which I have always felt it did, and to me it is a useless thing. Religion I have always felt to be a

matter of conscience and I ask no man to swerve from the course his conscience dictates to agree with me, even though I should regret his course and feel that mine were the better.

Why then this devotion of so much space to articles that can but create rancour in the hearts of Masons against their fellowmen? Why feed the fires of bigotry by delving back into the dim and horrid past for the dust-hidden deeds of men long dead?

You say (p. 120, May issue): "Its most ancient landmark is the recognition of, and belief in, the existence of a Supreme Being. It was the deletion of this fundamental tenet on the part of the Grand Orient of France and other jurisdictions, which led to the United Grand Lodge of England and other Masonic bodies, to cease communication with them and to prohibit intervisitation, which ban holds good to the present moment."

And so we are led to believe that these atheistic French Masons are taboo in our order. Yet on page 118 you charge that only these atheistic Masons have ever done anything for France for the past 100 years. You present a picture of American Masons in the A. E. F. fraternizing with these outcast French brethren.

You feature a story in this article that French Roman Catholics believe Masons roast little children and eat them; why seek out the wild stories of the bigots on either side? Must we, who are still sane, lose our reason and get into a religious war because bigot, to feed the venom of his hate, wars against bigot? Is it Masonic to hate blindly or is it Masonic to love with understanding? Many a fool has made a martyr out of a madman. For every bigot there is in the Roman Catholic church there seems to be found a bigot in the Protestant faith to shriek a holy war, drowning out those sane voices on both sides which counsel peace and understanding. How much more horror and bloodshed must there be in this world before we can impress upon the unthinking that mankind must either cooperate or fight - that there is no middle ground?

Why, for instance, dig down into the dust-covered archives of centuries past to parade and keep alive the actions of some foolish man who happened at that time to be a Pope

of the Catholic church? The article by Dudley Wright, of England, amazes me. He harps incessantly on bulls that were issued in 1737, 1738 and thereabouts. Must we of 1921 hate a living people for what happened in 1737? Brother Wright is an Englishman. Would he have the Masonic brethren of America hate England for what King George and the English did to us 39 years after that date - 1776 to be exact? If England of that date could have caught George Washington, America's most illustrious Masonic figure would have been shot or hanged as a rebel. Around Michigan there still are well-authenticated records of the English army paying $100 a head to Indians for the scalps of American men and women. But do we, with sanity, hate England because of this? Certainly not, thank God. That was too long ago. We are content to let the past bury the past. But in religion! Ah! that is different.

If the Roman Catholic church doesn't like Masonry, what of it? We like it. It's ours. The Roman Catholic church doesn't try to run it. It simply doesn't want those of its faith to join. That is its business, not ours. The loss is theirs, not ours. Why parade what some narrowminded priest says against Masonry and shriek back at him with something equally narrow-minded? Who wins by such nonsense? Nobody. Hatred feeds on hatred. We drag up the superstitions and foolish hatreds of men who have been dead for centuries in order to create a renewed supply of hatreds for the living. The thought to me is monstrous. A Catholic's religion is his own business, mine is mine; why should we hate each other about it or dig into the past to call each other names; or why should we listen to bigots of either faith? Do the Beatitudes urge hatred of those who disagree with you?

I speak thus strongly on this subject because of the splendid name you bear as the National Masonic Research Society and because of the tremendous possibilities for good that can be found in such a society and through such a paper as yours. Let us stress the virtue that is ours and not the evil that we think is in others.

No intelligent Roman Catholic scholar applauds some of ancient activities of the leaders of his church. The Roman Catholic Encyclopedia, their standard work, most certainly does not. But the whole world, centuries ago, was not what it is today. Is there to be no advancement, no progress in human affairs? Must we still go back to the wicked ages of darkness to find something to hate each other about?

Presenting Masonry as an anti-Roman Catholic order is wrong. Masonry is not and never should be permitted to become an enemy of any religion. Your first two numbers have made me wonder. If I am wrong I know you will correct me. I ask for light. I do not mean that your articles, of themselves, bear this stamp. Many of them have been most excellent and inspiring. But such articles as these of the Dudley Wright series can not but provide ammunition for the bigoted and narrow-minded on both sides. To keep on piling up hatred can not go on forever; there must be an end as there was an end in Europe of the armed nations. We must cooperate or fight. And what are we to fight about? Because there are foolish and narrow-minded people who are best described by Swift: "In religion many have just enough to make them hate one another and not enough to make them love one another."

When a non-liberal Protestant attacks Catholicism, he merely gives the non-liberal Roman Catholic a chance to justify his own attacks on protestantism. And when he does that, the Protestant in turn justifies himself. So the circle widens, bigotry feeding on bigotry until all of us are drawn into the cauldron of hate and we turn the book of time back to the dark days of insane religious war!

Why should this be? Again I ask: Let there be light.

M.W. Bingay, Michigan.

Your letter is in spirit and principle beyond criticism, and reflects only credit upon yourself. But you err in finding any venom or bigotry in Bro. Wright's articles; they are as free from such disfigurements as your letter. Bro. Wright agrees with THE BUILDER in seeing the great feud between the two institutions as an outstanding fact which no Masonic student can ignore, and about which he should have the unvarnished truth. As to any fanning of the flame of religious hatred THE BUILDER does not approve of such a thing and has resolutely refused, and always will refuse, to publish anything that smacks of such a character. You say that you see a tendency in THE BUILDER to slide into mere and-Catholicism: let us see what the facts are:

Up to and including the June issue of this year THE BUILDER has published 78 issues.

Allowing thirty pages of reading matter to each issue we have 2,340 pages.

Allowing five signed articles to each issue we have 390 articles.

Thus far we have published on the subject in question the following: "The Inquisition" in Volume III, page 264, in one part; "The Orange Institution" in Volume III, page 308, in one part; the treatise on Masonry reprinted from the Catholic Encyclopedia, in Volume V, in four parts; Pope Leo's Encyclical, in Volume V, two parts; Albert Pike's Reply thereto, in Volume VI, in two parts; Secret Societies of the Roman Catholic Church, in the April issue of this year, in one part; and in the May and June issues the first two instalments of Dudley Wright's present series.

Therefore, of 390 articles six only have been devoted to Romanism: if you prefer to count each part as equivalent to an article, then eleven. These articles have been scattered through four volumes: in two volumes no articles at all appeared.

Of more than 2,300 pages of reading matter only about fifty have dealt with the feud.

These facts, Brother Bingay, do not bear out your charges, or warrant your fears.

Editor.

----o----

The Grand Lodge of Massachusetts has four subordinate lodges in China, three in Chile, and six in the Canal Zone.

The Builder Magazine

October 1921 - Volume VII - Number 10

Memorials to Great Men Who Were Masons

STEPHEN VAN RENSSELAE

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

STEPHEN VAN RENSSELAER, "the first of the Patroons" in the State of New York, was born in the City of New York, and was Grand Master of Masons of that State for four years. We excerpt the following from the History of the Grand Lodge of New York:

"Stephen Van Rensselaer, known as the Patroon, an American statesman, and patron of learning, was born in New York, November 1, 1769, the fifth in descent from Killien Van Rensselaer, the original patroon or proprietor of the Dutch Colony of Rensselaerwick, who in 1630, and subsequently, purchased a tract of land near Albany, forty-eight miles long by twenty-four wide, extending over three counties. He was educated at Princeton and Harvard colleges, and married a daughter of General Philip Schuyler, a distinguished officer of the Revolution. Engaging early in politics, at a period when they were the pursuit of men of the highest social position, he was, in 1789, elected to the State Legislature; in 1795, to the State Senate, and became Lieutenant Governor, president of a State convention, and Canal Commissioner. Turning his attention to military affairs, he was, at the beginning of the war of 1812, in command of the State militia, and led the assault of Queenstown; but the refusal of a portion of his troops, from constitutional scruples, to cross the Niagara River, enabled the British to repulse the attack, and the General resigned in disgust. As president of the Board of Canal Commissioners for fifteen years, he promoted the New York system of internal improvements; as Chancellor of the State University, he presided over educational reforms; and as president of the Agricultural Board, aided to develop the resources of the State. At his own cost, he employed Professors Eaton and Hitchcock to make agricultural surveys, not only of his own vast estates, but of a large part of New York and New England, the results of which he published in 1824; he also paid Professor Eaton to give popular lectures on geology through the State. In 1824 he established at Troy an institution for the education of teachers, with free pupils from every county. Widening the sphere of his political interests, he went to Congress in 1823, and served several

terms, exerting a powerful influence, and securing the election of John Quincy Adams as President of the United States. After an active, useful, and honorable career, worthy of his high position, he died at Albany, January 26, 1839."

While the foregoing shows a splendid record, one to make the fraternity feel proud, it omits so much that the fraternity ought to know. Van Rensselaer received the degree of LL. D. at Yale in 1825.

The writer has always believed that teaching, particularly teaching the laws of nature, is the grandest occupation of man; that the laws of nature are the laws of God; that nature never makes mistakes; that she will make intelligent answer to every question intelligently asked, and will repeat her replies indefinitely.

So when Grand Master Van Rensselaer established the great Polytechnic Institute at Troy, omitted Greek and Latin from the curriculum, and made a point of applied niechanics and mechanical engineering, he laid a foundation for the skill and science that made the Republic grow, more than any peaceful move that has ever been made. It was the origin of the degree of mechanical engineering, and though the Institute was not the first to establish that chair, per se, it produced the graduates who were the first professors of M.E. in the colleges when establishing that degree. Early in the time of the civil war many of the Troy men entered the engineer corps of the Navy, which was the beginning of turning the art of marine engineering from a trade to a profession. A number of these left the Navy to be professors in colleges, and today there are recognized more than twenty kinds of engineers.

Washington had advised discouraging all immigration, save such as could bring us some useful trade or art, which made it imperative to produce machines to do the work of men. The wisdom of Grand Master Van Rensselaer may be appreciated when we consider this. He builded wiser than was dreamed of in our philosophy. Machine design, construction and operation has developed the Nation. By it the air is navigated; the surface and the depth of the sea, as well as the land are traversed. A factory girl now spins as much as several hundred girls did, when the work was all done by hand. Transportation has been rushed over iron rails, while other nations were using pikes. Machine design is today an

exact science, instead of a tentative art, and for blazing the way to make this possible we must hail Grand Master Van Rensselaer as the pioneer.

He was lenient to the poor among the tenants on his vast estates, whose arrears, for rent, had aggregated about $400,000 when he died, which resulted in the complete breaking up of the estate. (See E. P. Cheyney's "Anti Rent Agitation," 1887).

ROMAN CATHOLICISM AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

PART VI

IN THE "GACETA" of the Spanish Government, dated 23rd February, 1826, the execution of a person accused of Freemasonry is thus referred to:

"Yesterday was hanged in this city Antonio Caso (alias Jaramalla). He died impenitent and sent into consternation the numerous concourse present at the spectacle; a terrible whirlwind making it more horrible, this taking place while the criminal was expiring. He came forth from the prison blaspheming, speaking such words as may not be repeated without shame, and although gagged, he repeated as well as he could 'Viva mi secta! Viva la Institucion Masonica!' So he was dragged by the tail of a horse to the scaffold. Notwithstanding the efforts which priests of all classes had made, they had not been able to induce him to pronounce the names of Jesus and Mary. After he was dead, his right hand was cut off, and dragging his body, they took it to a dung-heap. Thus do these proclaimers of liberty miserably end their lives; and this is the felicity which they promise to those who follow them - to go to abide where the beasts do."

In 1828 the French troops evacuated Spain, though without stamping out Freemasonry, for, in 1829, fresh signs of its existence in Barcelona being discovered, Lieut.-Col. Galvez was hanged and two other members of the Craft were condemned to the galleys for life.

In 1828, at Sligo, one Thomas Mulhern died. He was a zealous Freemason and an equally zealous member of the Church of Rome, treasurer of his parish church as well as officiating in the same capacity for certain Roman Catholic charities. In every respect he was regarded as one of the most attached and intelligent lay assistants in the Roman Catholic Church in his district. When he was seized with the illness which culminated in his death, his wife sent immediately for the parish priest, the Rev. M. Dunleavy, to administer the Sacraments, but that privilege was refused on the ground that the dying man was a Freemason. He was permitted to pass from this world without the consolation of these Sacraments and no Roman Catholic priest would consent to read the burial service over his mortal remains. His body, therefore, was committed to the earth without any religious ceremony, in the presence of several lodges in Sligo.

About the same time M. Motus, director of the Luxembourg Iron Works, died of a fever, the last rites of the Roman Catholic Church also being denied him on his deathbed, because he was a Freemason. He died at Mersch, where Catholic burial was refused him, and the body was conveyed to Fischbach, where he had lived. The priest there declared that he would not allow the corpse to be buried in any place other than that where unbaptized children were buried, to which the Burgomaster replied that he would cause the grave to be dug where he thought fit, and the deceased Brother was buried alongside the Burgomaster's daughter.

In 1828, the monk Fortunato de Saint Bonaventure wrote in his periodical "Contremine" -

"The remedy for Freemasons is altogether simple: every time they attempt to assemble, meet them with the bludgeon, the memory of which would be very lively on the backs of some and on the imagination of others, and it would come some time to bring peace to the kingdom."

G.B. Nicolini, in his History of the Pontificate of Pius the Ninth, is responsible for the statement that "The Centurioni were a gang of robbers and vagabonds enlisted in bands after the revolution of 1831. They were headed by priests and monks, who preached to them that to kill a liberal was the surest passport to heaven. They did not wear any uniform, but were a sort of secret society, protected and paid for by the government."

The case of the famous liberator, Daniel O'Connell, has frequently been mentioned in Masonic journals and newspapers, but the full circumstances have not, as yet, been given at one time. O'Connell, the greatest orator, as well as the greatest lawyer and logician that Ireland ever produced, was initiated into Freemasonry in 1799 in Lodge 189, Dublin, of which he became Master in the following year. It is said that no one ever carried out the duties of his office with more brilliant success than he, who himself acknowledged that he felt deeply interested in his Masonic work, which was proved plainly by his unceasing activity. O'Connell was standing counsel to the Grand Lodge of Ireland in some tedious litigation caused by an unscrupulous Grand Secretary and the Irish Rolls bears his signature under date of 24th July, 1813, as Counsel representing the Grand Lodge of Ireland. Bro. William White, who was Deputy Grand Master of Ireland from 1830 to 1840, used to declare with pride that he had received his degrees at the hand of the great liberator. It is easy to conceive with what skill a man so highly gifted as he was would perform his work and how attentively the brethren would listen to that fascinating voice which bewitched the Courts of Justice and the Senate. In addition to his membership of his Mother Lodge, he was founder of a lodge in Trales, of which he became the first Senior Warden and a joining member of Lodge No. 13, Limerick. He afterwards withdrew from all his lodges because of the enforcement of the Papal Bull in Ireland and, on 19th April, 1837, the following letter from his pen appeared in the "Pilot" newspaper of London:

"To the Editor of the 'Pilot:'

"Sir, - A paragraph has been going the rounds of the Irish newspapers purporting to have my sanction, and stating that I had been at one time Master of a Masonic lodge in Dublin and still continue to belong to that society.

"I have since received letters addressed to me as a Freemason and feel it incumbent on me to state the real facts.

"It is true that I was a Freemason and a Master of a lodge. It was at a very early period of my life and either before ecclesiastical censure had been published in the Catholic Church in Ireland prohibiting the taking of the Masonic oaths, or, at least, before I was aware of that censure. I now wish to state that, having become acquainted with it, I submitted to its influence and many, very many, years ago unequivocally renounced Freemasonry. I offered the late Archbishop, Dr. Troy, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so.

"Freemasonry in Ireland may be said to have (apart from its oaths) no evil tendency, save as far as it may counteract in some degree the exertions of those most laudable institutions - deserving of every encouragement - the temperance societies.

"But the great, the important objection is this - the profane taking in vain the awful name of the Deity - in the wanton and multiplied taking of oaths - of oaths administered on the Book of God, either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which, perhaps, I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body.

"My name having been dragged before the public on this subject it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths which I now certainly would not take, and, consequently, being a Freemason, which I certainly would not now be.

"I have the honour to be,

"Your faithful servant,

"Daniel O'Connell."

At the next meeting of the Grand Lodge of Ireland, on the 4th May following, attention was drawn to the letter by Deputy Grand Master White, when two resolutions were proposed, the first that a committee be appointed to take into consideration the letter and to report on the same to a subsequent meeting of the Grand Lodge; the second, or, rather, the amendment, was that the Grand Secretary be instructed to write Mr. Daniel O'Connell to ascertain if he was the author of the letter in question, or, in other words, to make certain of the genuineness of the communication. The amendment was passed by a large majority, and O'Connell's reply to the query of the Grand Secretary was short, but to the point. He merely wrote in his own hand:

"I am the author of the letter above alluded to.

"Daniel O'Connell,

"28th May, 1837."

Thereupon it was proposed, seconded, and carried by the Grand Lodge of Ireland without a division:

"That Brother Daniel O'Connell formerly of Lodge 189 be excluded from all the rights and benefits of Freemasonry," the ground being the misleading character of the letter.

With regard to Dr. Troy, whose name was mentioned in Daniel O'Connell's letter, it has been frequently stated in the public press, particularly of the period at which O'Connell wrote, that Dr. Troy, the Archbishop, and Dr. Tuohy, the Roman Catholic Bishop of Limerick, were both respected members of the Order. The Freemasons Quarterly Review of 1842 said that "it was at a levee at the Duke of Richmond's court, when Lord Lieutenant of Ireland, that the secret was discovered. As Dr. Troy was standing near the vice-regal chair, he happened, by mere accident, to make one of the old-cherished signs which was caught up by another brother, who immediately responded. An introduction took place immediately after and in the course of the conversation which followed, Dr. Troy said, 'You shall ever find me Brother Troy, but not as priest or bishop.'" The Rev.

John Thaer, a native of Boston, U. S. A., formerly a dissenting minister, but afterwards a Roman Catholic priest in Limerick, was also a Freemason.

The publicity given to O'Connell's letter seems to have instigated a series of petty persecutions, or, as they may be appropriately termed, "pin-pricks." On 27th March, 1842, to quote one illustration, the parishioners of St. Michael's Roman Catholic Church were, publicly cautioned not to attend the Masonic ball to be held in aid of the Masonic Orphan Charity on the following Thursday "under penalty of exposure and denunciation from the altar" on the following Sunday, when the names of those attending would be duly published.

It was about this time that the Archbishop of Tuam addressed the following letter to the Rev. J.U. McDonough, a Roman Catholic priest in Canada:

"Rev. dear sir: - Having been informed by you that there are in Canada some misguided Catholics who would strive to justify the practices of Freemasonry, scruple not to assert that it was sanctioned by priests and Bishops in Ireland, allow me to tell you that this was never the case; and that these men are only aggravating their disobedience to the Church by the additional guilt of calumny. I have had extensive acquaintance, not only with the present race of ecclesiastics, but also with some of those venerable men of more ancient standing, some of whom are no more, and I can confidently state that neither in this city, nor in any other part of Ireland, was the bond of Masonry sanctioned by any portion of the clergy. That Freemasons' lodges were then more numerous and frequent than now, may be true; but their existence, in contempt and defiance of the repeated denunciations of the clergy, cannot be brought as an argument of their sanction of the same, more than the prevalence of other evils against which they do not cease to raise their voices, could be adduced as a proof of similar connivance."

In 1843, Francis Xavier Carnana, Roman Catholic Archbishop of Rhodes and Bishop of Malta, issued a Pastoral Letter against Freemasonry, which he ordered to be posted on the doors of, and read in, every Roman Catholic Church in Malta. The Letter, which is a vile document and speaks for itself, was as follows:

Nos Don Franciscus Xaverius Carnana, Venerabilibus Fratribus et Dilectis, Capitulo, Clero, Populoque Diocesis Melitensis, salutem in Domino Sempiternam.

"We feel it to be a duty of our pastoral ministry to conceal as much as possible such sins as may be committed by a few persons in secret, so that the bad example of these may not be known to, or followed by, other, to the scandal of the Church and corruption of good manners. Up to this period this policy has been followed by us, for our ecclesiastical doctrine teaches us through the Holy Spirit, to listen for a time silently, and meanwhile search diligently: audi tacens simul et quaerens.

We now draw your attention to that iniquitous congregation, that detestable lodge; for we are at a loss by what epithet to denounce a meeting held in a building in an obscure corner of the city of Senglea. After long suffering, we are still grieved to see that the several means which, with evangelical prudence, we have hitherto adopted to overturn and eradicate this pernicious society have proved futile; so that at length we feel ourselves under the necessity of publicly, loudly, and energetically raising our voice to exhort, in the name of our Lord, all our beloved diocesans, to keep far away from this infernal meeting, whose object is nothing less than to loosen every divine and human tie, and to destroy, if possible, the very foundation of the Catholic Church. We also threaten with the thunders of that Church any persons who, unhappily for them, may belong to any secret society, whether as a member, or in any way connected with, helping or favouring, directly or indirectly, such society or any of its acts.

"We, with anguish of heart, heard long ago, almost immediately on its first assemblage, of the creation of this diabolical lodge, and being very desirous that the land under our spiritual dominion (these islands of Malta and Gozo) should continue in ignorance of what was doing under the veil of darkness, in an obscure part of the city of Senglea, by a few ill-advised individuals, and that none of our flock should by chance, or from motives of interest, be tempted to join this pestilential pulpit of iniquity and error - we have as yet only adopted the evangelical advice of secretly warning and admonishing, leaping always that the attacks made on the human and divine laws established among us mislit be foiled, and become harmless; but seeing now, that, in spite of all our silent workings, the meetings of this lodge still continue, we openly, and with all that apostolic frankness, characteristic of the Catholic clergy, in the name of God Almighty, and of His only true Roman Catholic and Apostolic Church, and authorized as we are expressly by the papal authority, denounce, proscribe, and condemn in the most public manner, the instalment,

union, meetings, and all the proceedings of this lodge of abominations; as being diametrically opposed to our sacred Catholic religion, as destructive to every celestial law, every mundane authority, contradictory to every evangelical maxim, and as tending to disorganize, put to flight, and utterly destroy whatever of religion, of honesty, and all good there may be in the Holy Catholic Faith, or among our peaceful citizens, under the deceitful veil of novelty, of a badly understood philanthropy, and a specious freedom.

"We therefore believe it to be our duty, most beloved diocesans, to address you under these deplorable circumstances; to encite you to entertain the most profound horror and the deepest antagonism for this lodge, union, or society, which endeavours, although as yet in vain, to vomit hell against, to stigmatize the immaculate purity of our sacred Catholic religion. Its pernicious orgies anticipate the overthrow of that Order which reigns on earth, promote an unbridled freedom of action, unchecked by law, for the gratification of the most depraved and disorderly passions. Do not allow yourselves to be deceived by their seducing language, which proffers humanity fraternal love, but, in reality, tends to discord, universal anarchy, and total ruin, the destruction of all religion, and the subversion of every philanthropic establishment. Their agents industriously hide their malignant intentions by deceitful and never-to-be-redeemed promises. The great solicitude evinced to conceal every action of this society under a mask will make you distrust its word, for honourable undertakings are always manifest and open, courting observation and inquiry; sins and iniquities alone bury themselves in secrecy and obscurity.

"Fathers of families, and you, also, to whom is entrusted the education of youth, be diligent and be careful of your precious charge; see that they be not contaminated by this plague spot, which, although now confined to one domicile, yet threatens to spread the pestilence amongst us; scrutinize the books they read, examine the character of their associates. It is a well-known practice of this secret society to seduce over youth, under the specious pretext of communicating to them, disinterestedly, scientific knowledge. Flee, then, O beloved diocesans, as from the face of a venomous serpent, the society, the very neighbourhood of, and all connection with these tutors of impiety, who wish to confound light and darkness, trying, if possible, to obscure the former, and make you embrace and follow the latter. You cannot possibly gain anything good from disturbers of rule and order, who show no veneration for God and His religion, no esteem for any authority, ecclesiastical or civil: - men, deceitful and fashioning, who, under a show of social honesty, and a warm love for their species, are stirring up an atrocious war with all that can render human society honourable, happy and tranquil.

"Consider them as so many pernicious individuals, to whom Pope Leo XII, in his often-repeated Bulls, ordered that none should give hospitality, not even a passing salute.

"Instead of such persons, bring around you honest and just men, who give 'unto God that which is God's and unto Caesar that which is Caesar's,' endeavouring to do their duty to God and to their neighbour.

"Finally, we absolutely prohibit persons of any grade or condition from having any connection with this lodge, from cooperating, even indirectly, in its establishment or extension. We order them to prevent others from frequenting it, or giving to its members a place of meeting, under any pretext. We place every one under an obligation to denounce to us all persons who may belong to this lodge in any capacity, either as members or agents of a secret union, founded by the devil himself.

"Datum Valettae, in Palatio nostro Archiepiscopali, die 14 Octobris, 1843."

It should be explained that the lodge referred to was the Union of Malta, No. 407, which was constituted in Bermola in 1832, although the first minute extant is dated 3rd November, 1840. It was removed to Senglea in 1843, where, as evidenced in the foregoing remarkable epistle, it aroused the ire of the Roman Catholic Bishop. On the publication of Bishop Carnana's Apostolic Letter, the secretary of the lodge wrote to the Chief Secretary of the Malta Government, lodging a formal complaint, in which communication he said:

"We make our proceedings in this matter officially known to you, not as a Fraternity of Freemasons, well knowing that as such we are not recognized by the government, but as British subjects entitled to be protected by the law from molestation."

The following communication was also sent to the Grand Secretary of England:

"Dear Sir and Brother:- The Right Reverend the Roman Catholic Archbishop of Rhodes and Bishop of Malta, Don Francis Scaverius Carnana, having recently issued a pastorale, the object of which was to prohibit and suppress the meetings of Freemasons and other secret societies, and which pastorale is more particularly directed against the Union Lodge, 588 established at Senoea, one of the suburbs of Valetta, Malta, holding their warrant from the United Grand Lodge of London:

"A meeting of the brothers was held at their lodge on Monday, the 13th instant, when the following resolutions were unanimously passed:

"1st. That in consequence of the publication of a pastorale by the Roman Catholic Bishop of Malta on the 14th ultimo, tending to bring into disrespect the Masonic body and endeavour to suppress their meetings, it is imperiously necessary to appeal to the United Grand Lodge in London for such assistance and aid as the circumstances of the case may, in their opinion, call for.

"2nd. That the original document, if procurable, together with a translation of the same, be forwarded to the Worshipful Pro Grand Master, for his perusal, with as little delay as possible.

"3rd. That, knowing the feelings of her Majesty's Judges to be opposed to, the proceedings of Freemasons, no attempt at redress shall be sought in the Malta courts of law.

"In pursuance of the above resolutions, we beg to forward for the perusal of the Worshipful Pro Grand Master copy of the original document, and a translation of the same, praying that effectual assistance from him which the case so manifestly urges.

"By order of the W. M., at the united request of the officers and brethren of the Malta Union Lodge,

No. 588.

"E. Goodenough,

"Acting Secretary.

"To Brother Wm. White G.S.,

"United Grand Lodge of England, London.

"Malta, 15th November, 1843,

The answers to those communications have hot, however, been placed on record.

Although in his Encyclical Letter, Qui pluribus, dated 9th November, 1846, Pope Pius IX did, not refer to the Freemasons by name; it is undoubtedly to that body that his fulminations are directed when he says:

"For you already know, Venerable Brethren, that there are other deceits and frightful errors with which the children of this age contend against the Catholic religion, and the divine authority and regulations of the Church, and endeavour to trample under foot all laws, as well of the Church as of the State. Such is the tendency of those wicked enterprises which have been undertaken against this Roman See of Blessed Peter, in which Christ laid the impregnable foundation of His Church. Such is the aim of those secret societies which have emerged from their obscurity to devastate and destroy all that is most venerable, both in the Church and in the State, and which have been repeatedly anathematized and condemned by the Roman Pontiffs, our predecessors, in Apostolic Letters, which anathemas, in the plentitude of our Apostolic authority, confirm and command to be diligently obeyed."

It is interesting to know that these "secret societies" are in this Encyclical Letter placed on the same level of iniquity as "those most crafty Bible Societies, which, reviving the old device of the heretics, do not cease to put forth an immense number of copies of the books of the Sacred Scriptures, printed in various vulgar tongues, and often filled with false and perverse interpretations, contrary to the rules of the Holy Church, which they continually circulate at an immense expense and force upon all sorts of persons."

It is interesting to note that, notwithstanding the many Papal Bulls and Encyclicals, the register of the Grand Orient of Lusitania has the names of the Archbishop of Evora and D. Januaire, Bishop-elect of Castello Branco, as being present on the occasion of the election of a successor to the Comte de Tomar, Grand Master.

The Popes, from the time of Leo XII have condemned all secret societies, but, apparently, despite the specific character of the condemnation, this prohibition did not extend to societies limited in membership to members of the Roman Catholic Church, or formed for the propagation of aims sanctioned directly or indirectly by the authorities of that Church. 'History records the formation of many such societies, originating after the date of the first sweeping condemnation. About 1850, or earlier, there was formed in Portugal a secret society which was called the Order of St. Michael of Ala. This Order, according to the first article of its Statutes was essentially secret, militant, and political. It had for its aim, according to its articles, the maintenance of the Catholic, Apostolic, and Roman faith, and the restoration of the Portuguese legitimacy. One of its political means of action was recourse to arms when necessary. Its members took an oath or obligation to preserve inviolably the secrets of the members and the things done in and out of lodge. The Order consisted of several degrees: Novices, Chevaliers, Commanders, Grand Crogs, Master, and Grand Master. Each group of Novices, with its Chevalier, formed a College; a group of Chapters, with a Commander, formed a Chapter; a group of Chapters, with a Grand Cross, formed a Province, of which the Masters and Grand Master were the Superiors. This elaborate constitution notwithstanding the fact that the Popes and Catholics generally accuse Freemasonry of being secret and say to Freemasons, "If the acts which you practice in association are innocent, why do you stipulate for secrecy?" Or, as Dr. Cullen, in his Lenten Pastoral of 1859, said: "As secret societies are the cause of the greatest evils to religion, tending to promote impiety and incredulity, and are most hostile to the public good, the Catholic Church has solemnly excommunicated all her children who engage in them. Hence, no Catholic can be absolved who is a Freemason, a Ribbonman, or enroled in any other secret society."

On the 11th February, 1857, at a meeting of the Grand Lodge of England, presided over by the Earl of Zetland, Grand Master, the Earl of Carnarvon moved: "That the Grand Lodge having seen with regret the antagonistic position assumed by the Roman Catholic Church towards Masonry, desires the Board of General Purposes to draw up a statement of the principles of the Order, that the same may be sent to the Masters of all lodges under the Grand Lodge of England in Roman Catholic countries, to be used by them as they shall think fit." After much discussion, however, the motion was negatived, and if comment may be made upon the outcome, may it not be said that the negative decision was a wise one. The Earl of Carnarvon, however, speaking at Stonehouse the following month, said that at Malta, the Mauritius, Trinidad, and Hong Kong Freemasons had been deprived of their civil and religious privileges and had been interdicted from baptism, marriage, and burial by the Roman Catholic clergy.

In 1857, Freemasonry was introduced into the Republic of Ecuador by the Grand Orient of Peru, which organized lodges in Guayaquil and Quito. Three years later, the Dictator, Garcia Moreno, sought admission into the Fraternity. His application was refused on account of his notoriously immoral character; and, in revenge, he called in the Jesuits, who ruthlessly suppressed all the lodges. Moreno was assassinated in 1875, but twelve months elapsed before the population were able to shake off the oppressive yoke of the priesthood.

----o----

ALL'S WELL

God is;

God sees;

God loves;

God knows.

And Right is Right;

And Right is Might.

In the full ripeness of His Time,

All these His vast prepotenices

Shall round their grace-work to the prime

Of full accomplishment

And we shall see the plan sublime

Of HIs beneficient intent.

Live on in hope!

Press on in faith!

Love conquers all things,

Even Death.

- John Oxenham

----o----

Gratitude is expensive - Gibson

LITTLE WOLF JOINS THE MITAWIN

BY BRO. ALANSON B. SKINNER, WISCONSIN

Brother Alanson B. Skinner is one of the most widely known of the younger anthropologists and his numerous books and scientific articles have secured for him an international reputation. He has traveled extensively and made detailed studies of the Indian race from the Isthmus of Panama to Hudson Bay. With the natural instincts of a Mason seeking "more light" he has joined numerous Indian fraternities and participated in their rites. He is the recognized authority on the Menominee Indians of Wisconsin and has published three interesting works covering their material culture, social organization ceremonies and mythology. His book on the "medicine ceremonies" of the northern forest Indians has just been published by the Museum of the American Indian of New York City. His services have been given to the American Museum of Natural History, the Museum of the American Indian and to the Public Museum of Milwaukee. In the last named he is now Assistant Curator.

In the article that follows, Brother Skinner relates an account of one of the initiatory ceremonies that he has experienced. In explaining the article he states that his story is a combination of two or three experiences rather than of one, though for the convenience of the article he has written it as of one continuous episode.

I

IN THE LODGE OF THE MASTER

MATCIKINEU, the Terrible Eagle, sat dozing in the dusk in his round rush-mat wigwam. The fire smouldered, but random drafts slipping in through the swinging mat that covered the door encouraged little dancing flames to spring up, and these illuminated the far interior of the lodge, so that it was possible to observe its furnishings down to the mustiest cranny. Around the inner circumference of the wigwam ran a broad, rustic bench, supported by forked sticks and thickly strewn with balsam boughs

on which lay bearskin robes. The inner wall of the home was hung with woven reed mats, bearing curious, antique designs in angular figures and conventional floral motifs. Over Terrible Eagle's head, on smoke-stained poles, swung several mat-covered oval bundles, festooned with age-blackened gourd rattles, war clubs, and utensils and weapons of unusual portent. These were his sacred war and hunting bundles, packets of charms whose use and accompanying formulae he had obtained personally from the gods, while fasting, or purchased at a great price from others more fortunate than he. For Terrible Eagle was a renowned partisan or war leader, a hunter, and the greatest of all Matc Mitawuk, or Masters of the Grand Medicine Society, a secret fraternal and medical organization, to which, in one form or another, nearly every Indian of influence in all the Great Lakes and Central Western region belongs.

The door covering was quietly thrust aside and Anam, a wolf-like dog, trotted in to curl up by the fire, while after him, first dropping a load of faggots from her shoulders, stumbled Wabano-mitamu, the Dawn Woman, wife of Terrible Eagle, who crouched down grumbling to enter the lodge and turned on her time-gnarled knees to drag kindlings in after her.

Roused by the noise, Terrible Eagle stretched and yawned, then reached over his head and took down a calabash shell rattle, and began to shake it gently, while Dawn Woman shoved aside the birch-bark boxes that cluttered the floor, stirred up the fire in the round, shallow pit where it was glowing, and set among the hot embers a large, round, deep, pointed-bottomed kettle of brown earthenware, the base of which she screwed into the ashes by a quick circular motion of the rim. Into this she poured some water from a birchbark pail; when it began to simmer she added a quantity of wild rice, smoked meat, and as dried berries, which she stirred with an elaborately carved wooden paddle. The random swish of Terrible Eagle's rattle now began to articulate itself in the form of a tune, the motif of which might have been borrowed from the night babblings and murmurings of a woodland trout brook. It rose in hissing cadences like the prattle of water racing down the stony riffles; it fell to the purring monotone of a little fall burbling into a deep pool. Then, suddenly, Terrible Eagle raised his voice in song - a song without meaning to the uninitiated - without merit to the ears of youths and lovers - yet a song potent with the powers of manitous and ancient as the pine forests.

"Ni manituk, hawatukuk, ke'neaminum" - "You, my gods, I am singing to you!"

"Ohwa, kina, ketcinau!" "Look you, old fellow," cried the Dawn Woman, squatting beside her cooking, "why do you sing that sacred song? There is no need to rehearse the chants of the manitous when ice binds the rivers and snow blankets the land! When new life dawns with the grass blades in the spring, then we will need to refresh our memories; not now, while the gods sleep like bears."

"Kistapimin - silence, - old partner! You do not know everything! Even now there comes one seeking the knowledge of the path our brethren and fellows have trod before us. Listen !"

The lodge was hushed; outside the heavy silence of the Wisconsin forest in midwinter oppressed the ears. Then came the crunch and squeak of approaching snowshoes slipping over the crusted drifts.

"N'hau, Dawn Woman! Prepare the guest place, spread robes behind the fire, dish out a bowl of soup ! Some one of our people desires to enter!"

The noise ceased before the doorway, and Terrible Eagle, now hunched before the fire, paused, before dropping a hot coal on the tobacco in his redstone pipe, to bid the guest to enter.

"Yoh!" came the hearty response, and a tall, dark warrior, bareheaded save for a fillet of otter fur around his brows, ducked under the doorway and silently passed around the fire, on the left, to the guest place, where he seated himself, tailorwise, on a pile of robes. He was clad in a plain shirt of blue-dyed deerskin, deepIy fringed along the seams; in flapping leather leggings; high, soft-soled moccasins; and a leather apron handsomely embroidered with colored porcupine quills, wrought in delicate, flowered figures. He bore no weapon, and on his swarthy cheeks two round spots of red paint were seen in the firelight.

After the newcomer had devoured a bowlful of steaming stew with the aid of a huge wooden ladle, he lay back among the robes, puffing comfortably on a long-stemmed pipe with bowl of redstone, filled and lighted for him by the old man. As the cheerful odor of tobacco and kinnikinick permeated the lodge, the stranger began to speak. He informed the old people that his name was Muhwase, the Little Wolf, of the Wave clan of the Menominee; that he had come all the way from Matc Suamako, the Great Sand Bar village on the Green Bay of Lake Michigan; that the young men had opened their war bundles and danced preparatory to going to war against the Sauk, but that the latter had heard the news and fled southward; and ended with all the gossip and tittle-tattle of his band.

It was not until Dawn Woman slept and the stars were visible in the winter sky through the smoke hole of the lodge, that Little Wolf went out abruptly; he returned bearing a huge bundle which he dumped on the floor at the feet of Matcikineu and silently took his place on the lounge once more.

With trembling hands the old man undid the leathern thongs, unwrapped the bearskin with which the bundle was enclosed, and spread before him an array of articles that brought an avaricious sparkle to his red-rimmed eyes.

"Nima, nekan! Well done, my colleague!" he exclaimed. "These are valuable gifts, and in the proper number. Four hatchets; four spears; and four knives of the sacred yellow rock (native copper); four belts of white wampum; and four garments of tanned deerskin, embroidered with quillwork; and much tobacco. Surely this gift has a meaning?"

"Grandfather! You to whom nothing is hard," replied the visitor, "It is true that I am nobody. I am poor - the enemy scarcely know my name. Yet I am desirous of eating the food of the Medicine Lodge, as all the brethren have done who have passed this way before me!"

"N'hau, my grandson! I shall call together the three other Pushwawuk, or Masters, for their consent. What you have asked for may seem as nothing to you - yet it is life. These songs may appear to partake of the ways of children - yet they are powerful. I understand you well - you desire to imitate the ways of our own ancient Grand Master, Ma'nabus, who was slain and brought to life that we might gain immortality! Good ! You have done well; in the morning I shall send invitation sticks and tobacco to summon the leaders here, that your instruction may begin at once!"

II

THE INSTRUCTION

It was an hour after sunset. In the rear of Terrible Eagle's lodge sat Matcikineu and three other old men, with Little Wolf at their left. Before them lay the pile of valuable gifts, and on the white tanned skin of an unborn fawn stood the sacred towaka, or deep drum, hollowed by infinite labor from a short section of a basswood log, holding two fingers' depth of water, to make its voice resonant, and covered with a dampened membrane of tanned buck hide. Across its head was balanced a crooked drumstick, its striking end carved to represent a loon's beak. Before the drum was placed a wooden bowl-in the shape of a miniature log canoe, heaped with tobacco, and four shishikwunun, or gourd rattles with wooden handles, which shone from age and usage. A youth tended the fire and kept the air redolent with incense of burning sweet grass and cedar. Dawn Woman and Anam, the dog, guarded the door.

Extending his hands over the sacred articles before them, Terrible Eagle began a prayer of invocation, calling on the mythical hero and founder of the Medicine Lodge, Ma'nabus, on the Great Spirit, the Sun, and the Thunderbirds, the good God Powers or manitous of air and earth, and also upon the Evil Powers who dwell in and under the earth and waiter hidden in the dismal places of the world, to appear in spirit and accept the tobacco offered them and dedicate the fees presented to the instructors.

When the prayer was ended, all those gathered in the wigwam ejaculated "Hau," and the other three elders commenced to smoke and listen, while Terrible Eagle began the instruction by relating the history of the origin of the Medicine Lodge. Taking the

drumstick in his hand, Matcikineu gave four distinct strokes on the drum and recited in a rhythmic, but solemn tone, hushing his voice to a whisper when it became necessary to mention any great Power by name.

He told how Mate Hawatuk, the Great Spirit, sat alone in the Heavenly Void above the ever extending sea and willed that an island (the world) should appear there; how he further willed that there should spring up upon this island an old woman, who was known as "Our Grandmother, the Earth," who was the earth personified. He recited how the Earth Grandmother, through a divine mystery gave birth to a daughter; how the Four Winds, desiring to be born as men, entered this daughter's body and how, when the hour of their birth came, so great was their power, the mother was torn to death and they were not born. This made women forever after liable to death in travail.

Then, related Terrible Eagle, our Earth Grandmother gathered up the shattered pieces of her daughter, and placed them under an inverted wooden bowl, and prayed, and on the fourth day, through the pity of the Great Spirit, the fragments were changed into a little rabbit, who was named Mate Wabus, or the Great Hare, since corrupted into "Ma'nabus," who was to prepare the world for human habitation.

The Rabbit grew in human form to man's estate, when he was given as a companion and younger brother a little wolf, but the Powers Below, being jealous, slew the wolf brother. Then, Ma'nabus in his wrath attacked them, and, being the child of the Great Spirit, they could not resist him. In fear the Evil Powers restored his younger brother to life, but, since he had been dead four days, the flesh clave from his bones and he stank, and Ma'nabus, in sorrow, refused to receive him and sent him to rule the souls of the dead in the After World at the end of the Milky Way in the Western Heavens. Hence, human beings may not come back to life on the fourth day.

At their wits' end to appease Ma'nabus, the Evil Ones called on the Powers Above who are of good portent. They erected a Medicine Lodge on the high hilltops, oblong, rectangular, facing east and west. The Power of the Winds roofed it with blue sky and white clouds. The pole framework was bound with living, hissing serpents instead of basswood strings; the food for feasting was seasoned with a pinch of the blue sky itself. Then the Powers entered. The gods of Evil took the north side where darkness and cold

abide; the good Powers Above sat on the south. Then they all stripped off the animal natures with which they were disguised and hung them on the wall of the lodge, and all appeared in their true forms, as aged persons.

In council, guided by the admonitions of the Great Spirit, they decided to give to Ma'nabus tho ritual of the lodge, with its secret - long life and immortality for mankind - as a bribe to cease his molestation. But Ma'nabus refused to receive their message, until the otter volunteered to go and bring him, when he came, and was duly instructed and raised, by being slain and brought to life again, thus showing the great potency of the Powers who opened the lodge.

"This very ceremony, just as it was given Ma'nabus and later transferred to his uncles and aunts, the Indians, with its rites, rituals, formulae, medicines, and secrets, is the same," concluded Terrible Eagle, "as we perform today, as all the brethren and fellows have done who passed this way before us, since the Menominee came out of the ground in the dim mystical past."

As he ended the old man struck the drum four times, crying, "My colleagues, my colleagues, my colleagues, my colleagues!"

When Terrible Eagle had concluded his part, there was a recess for refreshment and relaxation, which lasted until each had smoked. Then another old pushwao or master, took up the work. He related to the candidate the identity of the Powers Above and Below who had given the Medicine Lodge to mankind through Ma'nabus. There were, he said, four groups of Evil Powers, who sat on the north side of the lodge. First were the Otter, Mink, Marten, and Weasel; second the Bear, Panther, Wolf, and Horned Owl; third the Banded Rattlesnake, the little Prairie Rattlesnake, the Pine Snake, and the Hognosed Snake. The fourth group was composed of lesser birds and beasts. The Upper World, which had not offended Ma'nabus, was not so well represented, and was composed of various predatory birds, such as the Red Shouldered and Sparrow Hawks. These sat on the south side, and in ancient days human lodge members had been seated according to the nature of their medicine bags.

The skins of any of these animals might be used as containers or sacks for the secret nostrums of the craft, but the Dog and Fox, which were formerly associated with the Wolf, had by their cunning and their custom of eating filth and carrion, become too closely associated with witchcraft and were now taboo.

The old master then told the candidate that each of these animals had severally donated some special power to aid mankind. Thus the weasel gave cunning and ferocity in war and the chase; the snapping turtle, probably one of the vague fourth group of Evil Powers, had given his heart which beats long after it is torn from his bosom to grant long life. Each animal had four songs sung in his honor during the session of the lodge, said the elder, and the third instructor would teach these to the candidate.

The old master informed his pupil that in his opinion the Medicine Lodge and its rites were found far to the east, in the country by the Great Sea where the dawn rises, for he had once met a party of warriors from the far-off Nottowhy or Iroquois, who spoke of a society and its ritual given them by the animals, which had for its object long life and immortality for men.

Dawn Woman now fetched steaming rice and fat venison, marrow bones, and dried berries, and the little party feasted. The hour was very late; yet none thought of sleep. After the feast the third elder did his part.

He selected a calabash rattle, and, sometimes rattling, sometimes drumming an accompaniment, taught the songs of the lodge to Little Wolf. There were songs of opening and songs of closing, as well as the animal songs, each repeated four times - the sacred number - and each in groups of four. Each was made obscure and unintelligible to eavesdroppers by the addition of nonsense syllables. Some, indeed, were so ancient and so clouded by vocables that nothing but their general meaning was remembered even by the brethren. These passed for songs in a secret magic language. Some chants were in other languages, particularly Ojibway, and all ended with the mystic phrase, "We-ho-ho-ho-ho," which meant, "So mote it be." The songs had titles, but these names, too, were magic, and often gave no inkling of the meaning or wording of the song, and most of them avoided naming the animals or gods to which they referred, except by

circumlocution or by merely mentioning some prominent characteristic or attribute of the creature.

There were songs for the "shooting of the medicine" - an act which was so secret and mysterious that the candidate was as yet kept in the dark as to its meaning, - and others for dancing, for thanksgiving, and for dedication.

When the third elder had ended his synopsis of the songs, which the candidate had later to purchase and learn at leisure, the fourth and last past master took him in hand. His part, he said, was short, yet important. He showed the neophyte certain paraphernalia which the candidate would be ceremonially given when the proper time and place were at hand. The articles the eider had provided were the tanned skin of an otter, the nostrils of which were stuffed with tufts of red-dyed hawk down; the under surfaces of the four feet and tail were adorned with fringed rectangles of blue-dyed doe leather, embroidered with conventional flower designs in colored porcupine hair and quills. This was to be the medicine bag of the new member. Through an opening - a slit in the chest of the otter - one could thrust one's hand and find in the little pouch made by the skin of the left forefoot of the animal a small sea shell, called the Konapamik, or medicine arrow, by which the essence of all the sacred objects contained in the bag was ceremonially "shot" or transferred to the bodies of a members' lodge brethren during the performance of the ritual.

The otter skin contained three other medicines. These were sacred, blue face paint, the color of the sky; a mysterious brown powder holding a seed, wrapped in a packet with a fresh water clamshell; and another mixture of pounded roots called "the reviver," or "apisetchikun."

The clamshell was a sacred ancient cup, in which the accompanying powder and seed were placed with a little water and given to all candidates to drink. The mystic seed was supposed to be the badge of the Medicine Lodge and was to remain in the candidate's breast, forever, even until he had followed the pathway of the dead along the Milky Way to that bourne from which no traveler returns, eternal in the heavens.

The apisetchikun, or reviver, was a powerful drug for use at all times when life ebbed low, through sickness or magic.

"These then," said the last instructor, "are the ways and sacred things of Ma'nabus, given us Indians to have and to use, as long as the world shall stand!"

So saying, he in turn retired, and the party rolled in their blankets to sleep before the sun could look in through the smoke hole of the wigwam.

III

INITIATION

It was the season when buds burst and the young owls, hatched while the snow was yet on the ground, were already taking their prey. The discordant croaking of the frogs came as a roar from the marshlands. The arbutus was blooming.

Perched on the top of a warm, sunny knoll was an oblong, dome-roofed structure of poles, covered with bark and rush mats. It was oriented east and west, and its length, a full hundred feet, contrasted oddly with its breadth of twenty.

It was the evening of the fourth day of the Mitawiwin, or Medicine ceremony. The preceding three days and nights had been spent by the four masters, led by Terrible Eagle, in preparing Little Wolf within a room formed by curtaining off one end of the lodge proper; in giving him his ceremonial sweat bath of purification; and in hanging the initiation fees - four sets of valuable goods: clothing, robes, weapons, copper utensils -on the ridgepole at the eastern end of the lodge, and in dedicating them.

As the sun set the four old men and the candidate entered the lodge, followed by the men and women of the tribe who were already members of the society. Going in at the eastern door the procession filed along the north side, and passing once regularly around, the people seated themselves on the right of the door, with the candidate on the west side of them, next to Terrible Eagle.

The night having largely passed in quiescence and instruction, towards dawn an officer of the lodge approached Little Wolf and stood before him, facing the east. Thrusting his hand into his medicine bag he drew forth his sacred clamshell cup and the powder containing the seed, which he compounded into a drink, while he sang a song called "What Otter Keeps."

"I am preparing the thing that was hung (the little seed), and that which was hung shall fall!"

When he had finished and Little Wolf had swallowed the draft, this officer retired, and another came forward and took his place, singing. As he ended, he stooped over, coughed, and retched violently until he cast forth a sea shell; this he held in the palm of his hand, and, chanting, displayed it to the east, west, south, and north, and then caused Little Wolf to swallow it that it might remain in his body forever, the Symbol of immortality, and the badge of a lodge member. When this had been accomplished the assistant gave place to a third, who sang his four songs and painted the candidate's face with the sacred, blue paint. Then a fourth and last assistant came before the candidate and the masters, bearing an otter skin medicine bag, which he laid at Little Wolf's feet, while he sang four songs concerning Ottel, the most famous of which was entitled Yom Mitawakeu, or "This Medicine Land," but which held no reference to otters whatever!

Now the old men conducted the candidate four times regularly around the lodge, while they related to him somewhat of the story of the ancient Master Ma'nabus, whom he now represented. On the last circuit Terrible Eagle led him to a seat near the western end of the lodge and there placed him with face toward the east, remaining with the candidate, standing behind, and holding his shoulders.

The men and women seated around the walls of the lodge sat tense. The silence was unbroken, save for the woods' noises outside; the great dramatic moment had arrived.

The four assistant masters, who had just performed before Little Wolf, now assembled in the east, facing him, and the first, taking his medicine bag in his two hands and holding it breast high before his body, sang to the rapid beat of the drum a song entitled "Shooting the New Member." At its end he gave the usual sacred cry of "We-ho-ho-ho-ho," blew on the head of the otter skin, and rushed forward as though to attack the candidate.

In front of the neophyte impersonator of the ancient hero the attacker paused and jerked the head of his otter upward, crying savagely, "Ya ha ha ha ha!" The magical essence of the bag supposedly striking the candidate, he staggered slightly, but was steadied by his faithful friend, only to meet the feigned attacks of the second and third assistants, at each of which he reeled once more. But the charge of the fourth fellow was so violent that the candidate fell flat on the ground. Stooping, the last man laid the medicine bag across the back of the apparently unconscious brother, to be his thereafter. At a sign from Terrible Eagle the four assistants approached the prostrate candidate, and, raising him to his feet, shook him gently to remove their shots and restore him to life.

And now all was rejoicing. Steaming earthen kettles, filled with delicious stews and soups of bear and turtle flesh, partridges, and young ducks, were carried in. Laughing, jesting, and good-natured banter filled the lodge until the last wooden bowl was scraped clean, when the utensils and scraps were carried out and the drummer struck up a lively dancing tune. After the men and women had had each four sets of songs, a general dance took place, wherein the members circled the lodge, the new brother among them, shooting each other promiscuously with jollity, vying with each other to rise and point their bags or fall prone on the earth. All the time a loud and lively chant was sung:

I

"I pass through them! I pass through them! I pass through even the chief!"

II

"Ye Gods take part, invisible though ye be beneath us!"

When all was over, and Keso, the sun, was almost noon high, the four assistants took down the initiation fees from the ridgepole and distributed them to the four old masters and the others who had taken prominent part in the ceremonial, and all the Indians filed out of the western door, singing:

"You, my brethren, I pass my hand over you! I thank you!"

Muhwase, the Little Wolf, watched the last of his erstwhile companions strike their camps; saw the coverings stripped from the lodge structure; saw the last party vanish in the brush.

He was a Mitao! A member of a great fraternal organization, who might travel westward to the foothills of the Rockies, north to the barren lands, south to the countries of the Iowa and Oto, east to the land of the Iroquois, and find brethren who had traveled the same road, or at least one fundamentally similar. He had shown his fortitude and fidelity, those two great cardinal virtues of the Medicine Lodge, and he had come through the sacred mysteries alive and in possession of the secret rites that had been handed down by word of mouth since the days when the Menominee first came out of the ground !

----o----

LEARNING BY DOING

The best way to learn how to do a thing is to do it.

If you would learn, to run an automobile, get behind a steering wheel and put your foot on the brake.

If you would learn how to play baseball, put on a mit and take your turn at bat.

Thomas Edison says we learn how to do more things in the first six years of life than in all remaining years.

The reason for this is that as children we aren't afraid to tackle anything.

If we would apply the same will power to our tasks in later life that we applied in learning to walk we could make a success of everything.

In tackling a new job the only way to proceed is to roll up your sleeves, and do the job itself. It will do you little good to discuss the job abstractedly. In three hours of actual conflict with the problems you will learn more than in three weeks of conversation with your predecessor.

Military men recognize this principle. Officers spend the best part of a life-time studying the art of war as an abstract proposition. One year of actual warfare teaches them more than a life-time of study. In the roar of the battle the "peacetime" general is retired.

We are beginning to recognize this principle in our educational system. Purely academic studies are being supplemented by practical work in elementary, high school and college curriculums.

- The Advance.

----o----

"The inner side of every cloud

Is bright and shining;

And so I turn my clouds about

And always wear them inside out

To show the lining."

- Babcock

THE COMACINES --- THEIR PREDECESSORS AND THEIR SUCCESSORS

BY BRO. W. RAVENSCROFT, ENGLAND

PART II

ISOLA COMACINA

IN PASSING from these four worthies, it may with safety be said they were undoubtedly the patron saints of the most important section of the building communities during the splendour of medieval operatve masonry, and until the period of its decay. We come now to what may be considered the central and most important part of our study, and shifting the scene from Rome - that city of splendour, with its teeming population, many times larger than in the present day, its pomp, luxury, and pride - we find ourselves on a little lonely, but very lovely island, in what is perhaps the most lovely lake in all Europe, the Island of Comacina in the Lake of Como. It is, I believe, the only island the lake possesses, and rising abruptly from its blue-green waters, covered with foliage, all but uninhabited, it rests on the bosom of the lake in spring like an emerald gem.

On every side the shores of the lake slope sharply up and up, rich in foliage of varied tints and plentifully dotted with villages, all picturesque and all teeming with associations of the past in architecture, legend, and old customs, which survive to the present day; while away to the north-east over Bellagio and beyond lie the snow-topped mountains which link on the scene to the great Alpine ranges. To stand on an elevated part of this little island, so near the mainland, yet so far removed from the sound of human voice or industry (its silence, indeed, broken only by the song of birds, a not too common thing in Italy at the present day, however plentiful such may have been in the days of St. Francis) and to look east west north south - whether bathed in glorious sunshine with every detail reflected in the water of the lake as in a mirror, or when the black clouds roll up from the mountains and sweep down upon the lake, the thunder breaking on the stillness and echoing from hill to hill - is a thing not to be forgotten; and then to think of its story, of the past, equally characterized with sunshine and tempest, and the great influence the men of this tiny island exercised on Western Europe, is to realize that here is one of the rare spots where Nature and man have combined to put their indelible mark.

I am indebted to Dr. Santo Monti of Como for some interesting notes he kindly lent me, relating to the island, from which, by his permission, I extract the following: "The isle itself, called Cristopoli by the Longobards, measures about a mile in circumference, 'and has a long, glorious, and sad history. . . . There were monuments which dated as far back as to the fifth century of our era. Now the island is nearly abandoned, uncultivated, and contains a few vestiges of the old fortifications and the churches. The population of the island must have been extremely numerous then, according to the chronicles; the churches thereon were not less than nine (chapels and oratories included). One of them was dedicated to S. Euphemia with a chapter of twelve canons, including Bishop Litigerio, in 1031. Of all these churches only the remnants of three are left. One of them

is at the east end of the isle, it has been heightened a story and actually serves as a barn or shed for the cattle; the ancient part of it inside as well as outside is of well-wrought stone, so closely combined (especially inside) that it seems of a single piece. The portion of the outside wall is decorated with semicireular arches alternately supported by 'Mensolac' and vertical cords, with capitals of cubicular form and square bases. Under the last of these arches there is a window. The church with the north facade finished in two equal absides, with a window towards east in each; outside the choir presents a sole semicircle (which contains the two absides).

"The second remnant, little rising above the earth, is that of a very spacious edifice called the Dome, and the spot where it stood still conserves the name, but no other traces remain of it. Judging by the foundation it must have been solidly constructed. A little farther toward the north are the vestiges of the third, consisting of the choir, which, semicircular in shape, is decorated with the cord design (vertically) composed alternately of stone and 'terra cuite.' The bases of these cords is simple flat stone. The inside of the edifice is filled with debris. In one of these nine churches, probably in the one dedicated to S. Euphemia, there was a marble slab 1.84 x 0.70 metres, in round characters comparatively well executed considering the period. It was in praise of Bishop Agrippino, of the first half of the seventh century. When the island was devastated and the church and other buildings destroyed in 1169, the above named slab was transferred to the opposite shore, where it found a place in the parochial church on the main altar, where it served as a desk thereupon. A few years ago it was taken away and moved into the basis of the said altar, where the inscription can be read without any difficulty."

This Agrippino was consecrated in 606. He prepared for himself a tomb in the church of St. Euphemia on the island, and was buried in it in 620.

Dr. Monti concludes from the foregoing and other evidence in his possession that the remains of the churches in the island are previous to the seventh century. It has been my good fortune to pay two visits to this island, the second of which was on Saturday, June 1, 1907, and one was gratified subsequently to learn what Dr. Monti had to say respecting the little sanctuary, the discovery of which occasioned my second visit and subsequent correspondence with him.

ISOLA COMACINA AND THE COMACINES

The history of the islani is very little known to English-speaking people, albeit a tragic one, and it may be of interest here to give a few details, without pretending to do more than that. We are first introduced to the Island of Comacina as a very strongly fortified place, built by the Gauls, and afterwards rebuilt by the Romans, as a defence against the people of Grisons, one of the Swiss cantons lying north of the Lake of Como, and at no great distance therefrom.

About the year A.D. 480, when the Emperor Zeno sat upon the throne of the East Theodoric the Ostrogoth, practically master of Italy, took a good deal of interest in the island on account of its beauty and habitableness, and, as we are told, extended it.

Probably this extension meant further fortification, since it would have required a considerable amount of strength to render it the desirable spot for habitation which Theodoric would require it to be. Not only so, but being in a convenient situation some twenty miles from Como, and surrounded by water, it had from time to time become a storehouse of treasure, so that we read it had within its walls a vast accumulation of wealth.

The next association is with the great General Narses, through whose action or inaction, as the case may be, the island fell to the Lombards.

It came about in this way:

Narses, an eunuch, short of stature, bent and ugly, was at the age of sixty selected by Justinian, the Emperor of the East, and placed in command of the army in Italy as a General, although he had never seen service before. And, notwithstanding this, he

showed such marvellous skill and discernment as to skill and discernment as to thoroughly justify the extraordinary step the Emperor had taken. Indeed, after having been once recalled to Constantinople, he was found to be the only man capable of carrying on the wars in Italy against the barbarians, and in a second campaign he practically mastered the kingdom. Goths, Huns, and Vandals had successively been beaten back or amalgamated; and when Narses was a second time recalled, the only hostile nation on the horizon was the Lombard. Narses was apparently recalled because, through the failure of means of support for his army from the capital, his taxes on the people bore so heavily that they petitioned the Emperor to remove him from the command.

Narses refused to obey the order of the Emperor (then Justin II) to return, and hence the story that the Empress Sophia cried: "I know what to do with the old eunuch: he shall be confined to his proper place in the women's quarters, and forced to spin wool with the maids."

On receiving this insulting message, Narses is said to have replied: "Then I shall spin such a coil for the Empress as she will never unravel so long as she lives."

Whether or not Narses took his revenge by inviting the Lombards to come into Italy is uncertain, but doubtless, if their coming was not due to his action, it was more or less encouraged by his inaction.

This was in the year 568, when Narses was ninety years of ago The Imperial Captain Francilio held the city of Como, together with the Island of Comacine and the surrounding country, for the Empire, and one of the fast results of the attitude taken by Narses was a Lombard attack upon Como under Alboin, which for some time it sustained; but when, after a time, it fell, Francilio retired to Comacine, where, with considerable bravery, he entrenched himself. This also was in the year 568.

Francilio appears to have kept his hold on the island until the year 584, when, being again attacked by the Lombards, under Antaris, who naturally found in this little fortress

holding by the Empire, when all around was slipping away, a menace to the security of his kingdom. After a six months' siege, the island fell into their hands, and Francilio, having secured honourable terms, retired to Ravenna.

The fall was accomplished by a fleet of boats, which surrounded the island and starved out the garrison.

The Lombards had called the island Christopolis, because, like Christ, it had become the refuge of the hopeless, a very sanctuary of the destitute and fugitive, gentle and simple. The vast treasure stored in it by many cities fell into the hands of the Lombards.

About the close of the sixth century we find Comacina again undergoing a siege. This time it is held by an insubordinate chieftain, one Gardulf, Duke of Bergamo, who, having been already subdued once, rose in arms against his King, Agilulf, who was in some sense the founder of the Lombard Kingdom. Agilulf besieged and captured the island, took the Duke prisoner, and, contrary to all expectation, spared his life, partly from chivalrous, and partly from diplomatic considerations.

In the year 686 a conspiracy was made against King Guiniperto, the sixteenth King of Lombardy, by one Alahis, to drive him from the throne. While the King was gone to the chase, Alahis stirred up sedition in the royal city of Pavia, whence the King was obliged to withdraw to the Island of Comacine, where be fortified himself strongly. But the partners to the conspiracy made a voyage to the island unknown to Alahis, and besought the King to pardon them for the wrong they had committed; and Alahis being at that time absent from the city, the conspirators restored Guiniperto to his former position.

Guiniperto reigned over Lombardy until the year 700, when at his death the succession of his son Liutperto was disputed by Regimperto, Duke of Turin and cousin of Guiniperto. Liutperto was a minor in the care of Arisprando, a faithful warrior. With a large body of troops Regimperto defeated Arisprando at the Battle of Novara, and usurped the throne, which soon passed to his son, Aribert II (701-712). (One authority

says this man was the son of Alahis, who had recently died.) He took Liutperto prisoneer and put him to death, and Arisoprando fled to Comacina.

Here he was pursued by Aribert, and, dismisting his own forces, fled into Bavaria, whereupon the island was levelled by the soldiers of Aribert. The latter took vengeance on Arisprando by blinding his wife and children, and depriving them of their ears and tongues, but allowed one infant, Liutprando, to escape with his father, thinking him to be too young to be dangerous. Little did he imagine what the sequel would be, for Arisprando, collecting forces in Bavaria, descended into Italy like a bolt from the blue, and defeated Aribert at the moment when his power seemed to be at its zenith.

The latter hurried to Pavia, seized as much gold as he could carry, and in his flight was drowned by the weight of his treasure in attempting to cross the River Ticino. Arisprando then ascended the Lombard throne, and, dying shortly after (712), bequeathed it to his son Liutprando, who became the most illustrious of the Lombard Kings, and about the year 718 rebuilt Comacina.

An interval of peace for the island may then have set in, for the star of Charlemagne was in the ascendant, and the time for the foundation of the Holy Roman Empire was drawing near.

Indeed, intervals of quiet must have been periodically enjoyed, or the devastation with which the island was overthrown time after time could not have been effaced so thoroughly as it evidently was. Moreover, it is stated that Charlemagne restored it, and probably from that time onward for a considerable period the Comacine Guild would be able to mature and develop and exercise its ever-widening influence in both East and West. Final peace for Comacina, however, was not to be, and its downfall was brought about in a quiet incidental way.

Milan had grown in pride and splendour, and in her imperial haughtiness she was pressing hard upon the smaller cities of the neighbourhood, particularly Lodi and Como

Secretly two of the men of Lodi laid their case before the Emperor, Frederick Barbarossa, who swore to avenge their wrongs. On their return these ambassadors were treated as fools, for no one believed in the promise of the Emperor, and all judged that, in consequence of what they had done, the yoke of Milan would be heavier than before. But, although delayed, the Emperor's threat was ultimately carried out with a vengeance on Milan, which awed and terrified the whole of the district, and Lodi and Como, for the time at least, were relieved of the oppressor.

Comacina took side with the Milanese, and hence incurred the bitterest hatred from the men of Como; thus, when the opportunity came, they took their revenge. They had already sacked the island in 1124, had seen their own city destroyed in 1127, and rebuilt in 1152; and now, about the year 1160, or shortly after, they attacked Comacina again, setting fire to it after a desperate struggle. Still the islanders would not come to terms, and so the neighbouring country was put to fire and sword, as also Borgo di Menagio.

For this and other things the Milanese besieged Como, when the latter was succoured with provisions by the confederate lands of the Lario, to the great detriment of the islanders, who forbade them the passage. Moreover, the siege of Como was shortly raised, and then they reassembled their forces and took their revenge on the islanders severely, capturing also the fortress of Nesso. The hour had come for vengeance, and Como took care it should not pass unheeded, while at the same time the blow should be dealt so effectively as to remove all possibility of recovery. A decree was obtained from the Emperor that it should never be rebuilt, and practically that decree has held good to this very day.

Dr. Monti says it was in 1169 the final blow was given. And so its tragedy closes, and, indeed, except for the one church now standing on the island, it has remained desolate, probably much in the condition in which it is found today - destitute of inhabitants, save the one cowherd who looks after his few head of cattle, and shorn of all dwellings except the one ruined chapel now used to house both cattle and cowherd.

What a thrilling story could be told if only details of the history of this stubborn little island were available! And how strangely it reflects in miniature the way in which throughout the Middle Ages, especially in Italy, the arts of peace and the horrors of strife flourished side by side.

Frederick II or his successor, Rudolf I, gave the island to Leo, Bishop of Como, in the year 1253, with conditions restricting him not to fortify it; and in 1467 the people of Como restored the ancient church on the island in honour of St. John the Baptist, and placed in it a marble having a badly-constructed inscription, which, translated, runs as follows:

"It is in the year 1160.

"When the island was destroyed there was a great pestilence. The ancient church being restored saved the lives of those bringing sacred gifts when overwhelmed by a hailstorm. The first day of May saw the commencement of the work, and the last day put the finishing touch to it, in the year 1400 - add 67 and all will be understood."

This garbled sentence probably refers to two, if not more, different periods, and it is translated from Ballarini's Compendio delle croniche dena Citta di Como, published in Como 1619.

How far the present church on the island can be identified with this restored building it is difficult to say, but the present building dedicated to St. John the Baptist is, according to Dr. Monti, of the sixteenth century.

Paulus Jovius, in 1559, wrote conceming the Island of Comacina, and the following is a translation of what he says: "Over against this portion of the Salarian shore there

stretches an island facing it lengthwise, displaying as one sails by the ruins of an ancient city, [destroyed] by order of the people of Como, that the Larian people, warned by this punishment, might be admonished to preserve their fidelity to their parent city of Como. This city was famous in the time of the Goths, who had such confidence in its fortifications that they stored in it the treasures of all their nation."

Paulus Longobardus writes in his History "that the Isle of Comacina, in the Larian Lake, was captured and overthrown by Aripertus, King of Lombardy, when Arisprandus, who had brought up and trained Liutperties, the boy-king, had by chance fled thither after his defeat in the battle by Novaria. However, after the arrival of Charlemagne, who overthrew the kingdom of Lombardy, I found the island restored. From this island our family of the Jovii derives its origin, and there are extant evidences of the wealth of our ancestors - to-wit, the Church of Mary Magdalene in the town of Stabium, distant over against the island across the Eudipus by the very short passage of two stadia. These ancestors of the Jovii contributed fields from their estates with pious liberality for the succour of the needy and of travellers, and for 600 years there had remained in our family the uninterrupted privilege of nominating the prefect and priest.

Moreover, we bear today also on our coat of arms, as proof of our descent, the castle of the island, superimposed an the Larian waters, with the addition of the Roman Eagle, with which Fredericus Ahenobarbus honoured our family, just as lately we have added the Columns of Hercules, by the gift of the Emperor Charles I, who looked with extremely favouring eyes on our zealous efforts.

"After the destruction of Milan, however, the people of Como, aided by the resources of Ahenobarbus, in revenge for the recent treachery of the islanders, completely devastated the island, ordering the inhabitants to remove to Varena, adding the decree, for a severe public example, that no one should ever build again on the island. And so it has remained for 400 years, hideous with its enormous ruins; and today, with merely the church remaining, which was spared through superstitious awe, it remains a habitation for the rabbits."

And who were the masters who lived at Comacine? Mention has already been made of the survival of the Architectural College in Rome after the other guilds had been

suppressed, and to this college probably belonged some at least of the nine martyrs to whom we have been alluding. But when Rome fell under Goth and Vandal, and reached a condition such as is pictured by Gregory the Great, there was no further call for the fraternity in Rome, and, accordingly, about A.D. 460 they, being now entirely Christian, fled, and travelling northwards, settled themselves in the district of Como, choosing for their headquarters the Island of Comacina, where they fortified their position, and in the sixth century held their own against the Lombards for twenty years before being subjugated; while in the twelfth century again they held their independence until overthrown by Como, and condemned to desolation by Frederick Barbarossa.

It is, of course, impossible to fix the exact date of their coming to Comacina, but it is noteworthy that it was in 480 that Theodoric interested himself in the island, and caused building work to be done upon it. This is the more suggestive, since it points to the probability, not only of a connection between Theodoric and the Comacine masters, but also suggests their association with Ravenna. Further, it is clear that when Belisarius entered Rome, after it was besieged by Totila in A.D. 547, he found people willing to help with the rebuilding, but none skilled to guide them.

Documentary evidence, dating back to A.D. 643, refers to them as the Majestri Comacine, and although it is not certain whether this appellation located them on the island or is intended to apply to the district around Como, it is clear that by this time they were a compact and powerful guild, capable of asserting their rights, and that the guild was properly organized, having degrees of different ranks and Magistri at their head. Now, when we consider that during what historians have generally regarded as the Dark Ages, between A.D. 500 and 1200, there was a perfect and consistent link between the old and the new, and a perfect and consistent development of architecture - be it Lombard Byzantine, as at Ravenna and Venice; Romanesque, as at Pisa; Lombard Gothic, as at Milan; Norman Saracen, as in Sicily and the South, each style having its individuality, and yet at the same time its relation to the other - we can form no other conclusion than that to a well-organized body of men such order must be attributed.

Moreover, when we further consider that in the twelfth century the round arch prevailed in Italy, Germany, France, and England, with details having wonderful similarity and practically Lombard in character; that in the thirteenth century, when pointed arches mingled with the round ones in Italy they did so in all the other countries mentioned; and that the art of church building was in full power when other arts and commerce were but

just beginning, we are forced to the conclusion that nothing short of a sound organization can have brought about such a result. And our conclusion that to the Comacine Masters are mainly due the mighty achievements spread throughout Western Europe is borne out by fact. To them can be traced the churches of S. Ambrose at Milan, the cathedral at Monza, S. Fidele and S. Abbondio at Como, S. Michele at Pavia, S. Vitale at Ravenna, S. Agnese, S. Lorenzo, S. Clemente and others at Rome, as well as the more ornate cathedrals of Pisa, Lucca, Milan, Arezzo, Brescia, etc., and the cloisters and aisles of Monreale and Palermo. Through the Comacines architecture and sculpture spread to France and Spain, Germany and England, and there developed into new amd varied styles, according to the exigencies of climate, material, etc. It was from these brethren at Como that Gregory sent artificers to England to accompany St. Augustine, and Gregory II sent such to Germany with Boniface, while Charlemagne fetched them into France to build his church of Aix le Chapelle, the prototype of French Gothic, and, as some say, modelled on S. Vitale, Ravenna.

It is really wonderful how little seems to be known of these Comacine Masters, and, indeed, until Leader Scott drew attention to them, what little was known appears to have been confined to a small circle. This is what the late Rev. Charles Kingsley says in his lecture on the Roman and the Teuton (1891): "Then follow some curious laws in favour of the Masters of Como, Magistri Comacines, perhaps the original germ of the great society of Freemasons, belonging, no doubt, to the Roman population who were settled about the Lake of Como, and were hired on contract (as the laws themselves express) to build for the Lombards, who, of course, had no skill to make anything beyond a skin tent or a log hall."

Mr. T.G. Jackson, R.A., in his review of Le Origini dell' Architettura Lombarda (Architectural Review for August, 1907) says: "Signor Riviera traces a reminiscence of the old Etruscan art which preceded that of Rome, coexisted for a long time with it, and to which there is good reason to think Roman art owed a much larger share of its peculiar character than has been generally admitted. In Germany it is recorded that Bishop Rufus of Treves brought artificers from Italy to repair his cathedral - possibly among them were members of the mysterious Guild of Magistri Comacine, of whom so little is known with exactitude."

There is indeed so little known with exactitude, but a great deal may be, and, indeed, chapter and verse can be given for a large part of what we claim for the Comacines. We

have already noted that they were called into England, Germany, and France, and there is no reason to doubt that to a very large extent, whenever some building of importance was wanted in Western Europe oneof the lodges of Comacines was applied to. The notion so common amongst us that the great cathedral and church builders were the ecclesiastics may be true in the sense that they promoted these works, but that they were the chief architects, except in rare instances, cannot be borne out by the facts of the case. Doubtless some were admitted to the Guilds of Craftsmen as lay members, while others qualified as architects, but in the main skilled and properly organized workmen were called in. They were even summoned back to Rome, and, indeed, their hand is to be found in all the great buildings of the ages between A.D. 500 and 1200, and in many after that.

A really good illustration of this it fell to my lot to find. The interesting church of S. Ambrogio at Milan has a very fine atrium, and on the outside there is a tablet with this inscription:

AVSPERTO DA RIOSSONE

ARCIVESCOVO DU MILAN

DAL DCCCLXVIII AL DCCCLXXXI

ERESE QVEST ATRIO

Which in English reads, "Auspert of Bissone, Archbishop of Milan from 868 to 881, built this atrium." But Leader Scott says, Look amongst the foliage and you will find the real name of the architect, "Magister Adam." So on two occasions I did look with all the care I could bring, and, not withstanding two of the custodians of the church, one of whom had been there for forty years, told me there was no such person as Magister Adam concerned with the building, but that Auspert built the atrium, my search at the last moment, and just as I was giving it up as vain, was rewarded, not where Leader Scott said exactly, but not far off. There on the top of one of the shafts of the main entrance to the church were the letters indeed, "Magister Adam," but upside down.

It mas no small pleasure to fetch one of the men who had denied Magister Adam's connection with the church, and to see the undisguised surprise with which he regarded my discovery, and the truly amusing way in which he reluctantly abandoned his scepticism. The explanation of the "Magister Adam" being upside down may be that, according to some critics, the atrium of St. Ambrogio was rebuilt some two hundred years after his time, and that in replacing this particular stone it got put in the wrong way up. But this is only one case among many - for instance, on a monument in Sta. Maria in Trastevere one reads the name of "magister Paulus,"* and on the Palazzo Ragione in Milan there is a little equestrian statue of the Podesta Oldrado, dated 1233, by Benedetto Antelami, chief of the Comacine masters. I quite believe that careful research would demonstrate the custom of calling in the guild to prepare the design as well as to execute the work. Moreover, it is a significant thing that, after the removal of the lodge of Lucca to Florence, on December 14, 1321, no great work in architecture arose either in Lucca, Pistoja, or Pisa, while all the great Florentine buildings date after this time.

One word as to the development of architecture under the Comacines. The Romans had evolved an art in which architectural treatment largely masked real construction, especially when the latter was in cement or brick. Their adornment was superficial, and it was for the Comacines to develop the style which chiefly in Italy became a treatment of real arches (round) on real columns (the latter often taken from older Roman buildings) and slightly pitched wooden roofs, which they afterwards developed internally into barrel vaults. Then came upon them the side influences from the East and South, that from the East bringing the Dome and Byzantine ornamentation, and that from the South (Saracenic) developing into the Italian Gothic or Pointed styles, which matured into the completeness of our Northern cathedrals both in France and England, until the whole succumbed to the enormous sweep of the Renaissance, which appropriated all the Roman orders, together with the vault and the dome, and ultimately supplanted the architecture of the Middle Ages.

*This tomb is to a Cardinal who died in 1407, and on it is written "Magistri Paulus fecit boc hopus." Magister Paulus must therefore have probably worked this work after 1407, the date of the Cardinal's death.

(To be continued)

----o----

YOU'VE GOT TO STOOP TO LIFT

There's lots of good in this here world,

And lots of folks are fine;

They want to straighten what is knurled

For me, and mates of mine.

They'd like to help us, but a few

In one great error drift:

They never seem to see that you

Have got to stoop to lift.

Some female taxis to the slums

To labor for the Lord

And shows her satins to the bums,

Who satins can't afford.

If we don't fully understand,

Or care, then she is miffed;

But, when you lend the helping hand,

You've got to stoop to lift.

There is no satin-slippered way

To reach a human heart;

You cannot be the finer clay

And us a thing apart.

To raise men up it will not do

To pray, and let them shift.

Your Christ got down, and so must you-

You've got to stoop to lift.

- Douglas Mallock

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD, IOWA

The following paper is one of a series of articles on "Philosophical Masonry," or “The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs - From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the tenet of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes endent that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART IV - THE MASONIC CONCEPTION OF EDUCATION

THERE were no schools when Freemasonry came into existence. Medieval Europe had much learning but no great public institutions for the diffusing of it. There were a few seminaries where men might receive an "education" for the priesthood, and there were, here and there, a few monasteries, nunneries, brotherhoods, lay organizations, and what not which dispensed to a handful of young people the rudiments of knowledge. Of schools as they now exist, and have existed for two or three hundred years, there were none. Nor was there in any community a daily press, or weekly periodicals, or a library, or cheap books, or a learned society, or a correspondence school.

Before you begin a discussion of the subject endeavour to define your own conception of "education." Could you tell how youths were educated five hundred years ago? What

was a nunnery? A monastery? A lay brotherhood? A seminary? When did printing first bring knowledge into the reach of the poorest ?

But there was such a thing as education, often of a high type, and sometimes of a degree never afterwards excelled for the Medievalists gave us the greatest architecture that has ever been known, and some of the greatest pictures, and much wonderful sculpture, not to mention the flowering out of the religious spirit: these gifts could not come from an ignorant and debased people, such as the medievalists are by many often supposed to have been. To erect a St. Mark's or a St. Peter's, to build such a city as Venice, or to paint such pictures as those of Tintoretto, or to conceive the ideal and spirit of the Franciscan Movement required a trained intelligence, a directed and fruitful genius, which can only come from that discipline of the human nature that we know as "education."

What was the greatest thing produced by the Middle Ages? ("Medieval" means "Middle Ages"). What did the church of that day have to do with education? Does the church still foster education? By whom were most of our American colleges founded? How was a cathedral built? What kind of an education did that process require?

If the people had no schools whence came such an education? The answer to this question is found in the system of apprenticeship which was in universal use with those guilds and brotherhoods that built Venice, and erected the cathedrals, and painted the pictures, and created the sculptures. Instead of going into a public school the youth went into a guild. Instead of studying from a teacher who sits behind a desk with a book in his hand, the medieval student learned from a master in the very operations of work. Instead of receiving a diploma on sheepskin he was given the means of proving to anybody that he was himself a master workman, entitled to receive a master's wages wherever he might go.

Put yourself into the place of some medieval architect entrusted with work on one of the huge cathedrals which became at once the wonder and despair of all subsequent builders. You had to have skilled workmen. You were compelled to find men who knew how to hew stone properly out of a quarry, how to dress it in the rough, how to read plans, how to solve geometrical problems, how to carve, to erect scaffoldings, to

round an arch, throw up a spire, and also, in many cases, how to organize and direct other workmen. Where would you find such men? You would draw from the ranks of intelligent youths such as gave promise of skill and you would very carefully have them trained in all these processes, and, because many of these processes were valuable trade secrets, you would take great care to bind these youths to you in a secrecy from which knowledge might not escape clandestinely to the outside world.

The necessity for educating youths into the extremely difficult arts of fine building was one of the causes which led to the founding of Freemasonry. Because of this necessity the trade union grew into a lodge. Members were bound together by solemn ties, and local organizations were compelled to affiliate themselves together into a wide Brotherhood of workmen.

The student was called an "apprentice," or "learner," for such does the word mean in nearly all languages. There were no books wherewith to teach him, so his masters taught him by means of the work itself, and the tools and practices used in the work. And since these students had to live together in closest unity it was necessary also to train them in morality, for without morality there can be no permanent association. And because these young men were to work on religious buildings being erected by religious organizations it was inevitable that religion should come to have a central place in the scheme of education. In all this we have the beginnings and the conditions out of which Freemasonry arose.

When Operative Masonry reached that stage in its history wherein it became transformed gradually into Speculative, or Symbolical Masonry, learning, or knowledge, or enlightenment (one may use any of these terms), had come to be at the core of it. But since the knowledge of actual building arts was no longer of any purpose to the members of the Fraternity the old "work" was gradually transformed into symbols and allegory, and the "apprentice" in the new order of things was set to learn the art of building manhood and brotherhood.

Is apprenticeship still in use? Where? By whom? Would you like to see it return into practice? What was a guild? How did the guild differ from our modern "trade union"? Were the early builders "ignorant stone masons"? How did they secure the knowledge to

do what they did? What did a "lodge" mean to them? What did initiation mean? Why was the lodge kept in such secrecy? What was a trade secret? In what way did the necessity for educating youths to be builders bring about the organization of Operative Masonry? Why was the teaching of morality so important in Operative Masonry?

In the early eighteenth century when the old Operative Craft was made over into the Symbolical institution as we now know it, it happened that one of the major prophets of the new day, William Preston, was burning with an enthusiasm for education. There were schools in England for the sons of a few rich, but no school for the masses, and among those young men who found their way into the transformed Masonry there were few with any education at all. Preston said, "Let us then make the lodge into a school room. While we are making Masons of these youths let us at the same time give them the rudiments of knowledge." So he worked out an elaborate system of lectures in which were set forth something of all the subjects between the five senses and the fine arts. The Second degree as it now stands is to a great extent the result abiding memorial of that noble endeavour. When Freemasonry first came into existence in the form recognized as such by us it was very largely an educational institution. When it found its great rebirth in England during the Grand Lodge era it rapidly became a centre of knowledge. It has searched for "light" from the beginning; it has always inculcated in its devotees a desire for "more light" - today it continues to hold up as its ideal of human perfection the man of "enlightenment." Therefore this emphasis which to we place on the need for light is not a hatched-pseudo-emphasis, but a passion deeply rooted in very nature of our Order, and inseparable from it.

What does the Second degree mean to you? What can you tell about Preston? Could you now improve the Second degree how? How could the modern lodge be made into a school?

What is true of Masonry's attitude toward education, is equally true of its attitude toward that institution which is the custodian of education, the public school. Those who wonder why we should keep so watchful an eye upon every educational enterprise any time satisfy their wonder by a careful study the birth, the growth, and the culmination of our Fraternity.

It would be quite useless, to many another essayist has learnt to his sorrow, to attempt to fashion a definition of education, for it is one of those fundamental profound conceptions which defy analysis and escape words: but even so it is a thing that we recognize without understanding it and describe without defining. There was a time when by "education" men referred to a fixed body of knowledge, inherited from past times, crowned by tradition and approved by authority, which was gotten into the minds of students by a certain fixed method. This quantum of knowledge was supposed be invariably suited to all minds, whatever their cast or bent, and the boy who could not master it was thereby catalogued among the dunces, or the shirks. There was a great deal more truth in that old conception of education than the present day reformers are willing to admit but even so it is a conception which we must abandon. There is no such thing as a quantum knowledge the acquirement of which constitutes education, for education, so the psychologists have made us see, is quite another kind of thing.

A human being comes into this world quite helpless and quite ignorant. He is so dependent on others that the word "baby" is almost synonymous with the word "helplessness." He cannot talk, or read, or walk, work, or feed, or clothe himself - a being more abjectly helpless it would be hard to imagine. An adult man, if he be normal in all ways, must be able to work so well that the world will pay him money for it. He must be able to make his wants felt, his thoughts known, and his qualities appreciated. He has a wife to cherish, a family to support, a home to maintain. He must know something of the functions of citizenship. He must be able to take his place with his fellows in all the thous and activities of normal life.

Do you know what Masonry has done toward upholding our American school system? What agencies are at work to tear down that system?

It is education that bridges over the wide gulf between the helplessness of the babe and the manifold richness of the adult nature. Parents, insofar as they are tutors of their own children, schools, books, teachers, and the individual's own experience, are all so many instruments of education, and it matters little how a man secures education so long as he is an adult able to fulfil all his normal functions in the various relationships of life. What particular kinds of knowledge a man must have, whether it be Latin and Greek, literature, science, philosophy, civics, what not, depends on the nature of any particular man and upon the conditions under which he has to live his life. Anything is good education that enables us to be happy in our life environment.

From this it will be seen that education is by its own inherent nature a social thing. It is something that prepares a man to live with his fellows, to work with them and for them, to understand them, to get on well with them. It is a thing that makes possible the fulfilment of the fragrant saying to the effect that it is a good and beautiful thing for brethren to dwell together in unity. And since education is by its nature a social thing, a thing fraught with all the fates of society, then it is perfectly self-evident that education must be defined and managed by society itself, and for society's own good. To permit any group to turn education into an anti-social engine, so that it functions against all in the favour of a few, is as foolish a thing as to turn loose upon society all the hordes of confusion, anarchy, and war.

It is because of this fact that Freemasonry is so keenly interested in and concerned for "the education of all the children of all the people." The "Temple" which the Craft is building is nothing other than the human family living happily together. The equality and democracy for which it has ever stood is nothing other than its preaching of the fact that men and women are by nature brethren and should live together as such. If there are any educational agencies, or any types of education, upon which Freemasonry wages a tireless war, it is because those agencies are promulgating an education which teaches men that we are not all brethren, and that it is not wise for us all to try to live together in harmony. Any institution which insists upon democracy as Freemasonry insists upon it must everlastingly be concerned much with the institutions of education. Like schools, like people.

An institution which demands so high an educational ideal on the part of the outside world should, so it would seem, itself set a shining example. This is the whole pith and contention of the National Masonic Research Society. There is no known way whereby, through a kind of magic, we can find light in Masonry. If a man wishes to learn something of history, he studies it; so, if a man would learn Freemasonry he must study it. Initiation is no occult process whereby, without the exercises of his own faculties, and minus the necessary acquisitions of knowledge, a man may be conducted into the full glow of truth, Masonic or otherwise. Those who would become real Masons must work to that end - the light does not come miraculously but at the end of a toilsome way. Thete is a vast deal -far, far more than most men dream - of knowledge and truth hidden away in our traditions, our history, our customs, our laws, and, above all, in our incomparable ritual, but a man can no more become possessed of that treasure without working for it, than he can come into an understanding of Greek without studying it.

Masonic Research does not mean a delving into the dust bins of antiquity for rare lore - it means a digging out of Masonry that which there is now in it for truth, and for light.

These sentences may sound like broad generalizations, but if so, they are generalizations of facts that are real enough. To some of us it seems a sin and a shame that hundreds of lodges do not scruple to push a man from one degree to another until he has had them all, and all the badges that go with them, without so much as an effort made to tell him what it all means, without so much as a step taken toward leading him into a realization of all that he has experienced. No wonder that there are so many Masons who have nothing of Masonry save the name!

Do you agree with the definition of education given in the paper? Do you believe yourself to be an educated man? What has education to do with democracy? Why is there a vital relationship between the principles of Masonry and the principle of public education? How can Freemasons set a good example to the outside world?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia - (Revised Edition):

Apprentice, p. 70. There are twenty-one references under this head which should be noted with the one treating of "Apron," p. 72; "Initiation," p. 353, and "Mysteries" and "Mysticism," pp. 496-500. All contain most suggestive information relative to the instruction and meaning of the first steps in educating the candidate. See also "Preparation of the Candidate," p. 578, and "Preparing Brother," p. 578.

Bridge Builders of the Middle Ages, p. 117.

Comacine Masters, p. 161

Fellow, p. 261 Fellow Craft, p. 261; Fellow Craft Perfect Architect, p. 262. These references should be read with the one dealing with "Degrees," p. 203, and

"Desaguliers," p. 207. Of the latter to whom we may not unreasonably credit some service in the science of the Second degree, it has been said that he "taught two gracious kings to view all Boyle ennobled and all Bacon knew."

Gilds, p. 296.

Lodge, p. 449. On pages 449-452 there are twenty-two references to the word "lodge" or the Masonic terms of which it is a part. It is not surprising that the word dealing with congregations of Freemasons solemnly convened for work and worship should have so prominent and frequent a use by the brethren.

Preston, p. 579. See also "Prestonian Lecture" and "Prestonian Lectures" on p. 582; "Harodim," p. 319. Preston, a most methodical student and writer, laid down the monitorial portion of the work which was later concisely arranged by Thomas Smith Webb whose biography on page 841 should therefore be read in conjunction with that of Preston.

Roman Colleges of Artificers, p. 630.

Travelling Masons, p. 792.

----o----

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1921, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919 and 1920, and the remaining papers of the series may be had in the 1921 bound volume which will be ready for delivery early in December. Single copies of 1921 back numbers are not obtainable, our stock having become exhausted.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

General Introduction. - A. Reasons for a course explaining what the "teachings of Masonry" mean. - B. How one can arrive at his own Philosophy of Masonry. - Conclusion. The Philosophy of Masonry is not a study of philosophy in general, but a study of Masonry such as a philosopher gives to any great intellectual problem.

1. - The Masonic Conception of Human Nature.

2. - The Idea of Truth in Freemasonry.

3. - The Masonic Conception of Education.

4. - Symbolism.

5. - Secrecy.

6. - Masonic Ethics.

7. - Democracy.

8. - Equality.

9. - Liberty.

10. - Masonry and Industry.

11. - The Brotherhood of Man.

12. - The Fatherhood of God.

13. - Endless Life.

14. - Brotherly Aid.

15. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopaedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

SUNDOWN

When my sun of life is low,

When the dewy shadows creep,

Say for me before I go,

"Now I lay me down to sleep."

I am at the journey's end,

I have sown and I must reap;

There are no more ways to mend-

Now I lay me down to sleep.

Nothing more to doubt or dare,

Nothing more to give or keep;

Say for me the children's prayer,

"Now I lay me down to sleep."

Who has learned along the way-

Primrose path or stony steep-

More of wisdom than to say,

"Now I lay me down to sleep?"

What have you more wise to tell

When the shadows round me creep?

All is over, all is well....

Now I lay me down to sleep.

- "B.L.T."

EDITORIAL

"BY BEING A MAN"

THE MASON who studies carefully all that is said and done at the entrance to the lodge, when the candidate seeks admission thereto, will find food for long reflection. Indeed, in the whole circle of ideas suggested by the Ritual, not another one is more worthy of the carefullest thought than that which is taught by the entrance ceremony, because in that ceremony the Fraternity declares, in the plainest words and actions, what it requires, by way of qualification, of its devotees. What it requires is much, far more than most Masons perhaps have ever realized, but even so it may be summed up in this, that Masonry demands of candidates sound manhood, nothing more and nothing less.

For consider. It is not demanded that the candidate be rich, or that he be famous, or learned, or that he be of one race rather than another, or that he be old or young: nor is he asked if he believes in any one or the ten thousand creeds which vex men's minds, or if he belongs to this school of philosophy rather than to that. He gains admission by none of these things, but "by being a man," and by possessing the attributes and qualifications which normally go with being a man."

By manhood is meant force of character; good judgment, ability to work, to carry responsibilities, to fulfill one's duties; manhood is the salt of the earth, the hope of the world, the foundation of government, the guarantee of progress, and the salvation of man. the race is not to be saved, if ever it is saved, by opinions, theories, dogmas, and creeds, but by men and women who together know how to use good sense, wisdom, and experience. The special abilities that give men prominence, and the gifts and graces that lend them distinction, are all secondary to that. And what is true of the world at large is true of that world within the world, Freemasonry. The Order can do all that is its mission to do if it have enough manhood within its borders: without manhood it can do nothing.

* * *

THE HIGH FEES DANGER

Every advance carries with it its own dangers, in Masonry as well as in the world at large. In the great advance now being made by the Fraternity there lurks one of these dangers which a wise Mason will do well to consider. This advance means, in the majority of cases at least, the shouldering of debts for ambitious building enterprises, the raising of fees for initiation, and the increase of dues. In some instances brought to the attention of the writer Blue Lodges have raised their initiation fees to one hundred dollars, and a few to one hundred and fifty dollars: along with these high fees naturally go high dues of fifteen, twenty or twenty-five dollars a year. Consider what this means! How can a man who works for three dollars a day afford to pay one hundred dollars initiation fees? If he already chances to be a member of the Order how can he afford to pay yearly dues of fifteen or twenty dollars? The thing cannot be done, and this means that as the Fraternity raises the bars of entrance in just that proportion will it shut out an ever increasing mass of otherwise worthy men.

Those who uphold the tendency to increase fees beyond a reasonable limit urge that it helps to shut out undesirables, and that the Fraternity is growing too rapidly anyhow. But that is not the point. Among the laboring classes are men quite as worthy of membership and quite as capable of Masonry as can be found in any other classes; and if these men chance to be already in the Order it is working an unjust hardship on them to raise the annual dues beyond their ability to pay.

Moreover, and this is the gravest matter of all, this action which shuts out a large class of American life endangers the genuine democracy and equality of the Order. As things now stand, the Order appears to be quite as rich and powerful in the goods of this world as is healthy for it.

At the entrance to the lodge the candidate is made to understand by the way in which he is clothed, and by the state of his pockets, that it is his manhood and not his possessions that count; and that it is out of his manhood that real Masonry is to be built. What an inconsistency it is to tell him this at the door and then to tell him the exact opposite at the secretary's desk !

----o----

"WHEN I HAVE TIME"

When I have time, so many things I'll do

To make life happier and more fair

For those whose lives are crowded now with care;

I'll help to lift them from their low despair,

When I have time.

When I have time, the friend I love so well

Shall know no more those weary, toiling days;

I'll lead her feet in pleasant paths always,

And cheer her heart with words of sweetest praise,

When I have time.

When you have time! The friend you hold so dear

May be beyond the reach of all your sweet intent,

May never know that you so kindly meant

To fill her life with sweet content,

When you had time.

Now is the time! Ah, friend, no longer wait

To scatter loving smiles and words of cheer

To those around whose lives are now so dear;

They may not need you in the coming year-

Now is the time.

- Brotherhood.

THE LIBRARY

THE PAPAL INDEX

A GREAT many Protestants believe that the famous Index Expurgatorious of the Roman Catholic Church is now a thing of the past, and soon to be buried, like the coat of mail and the castle moat, in the merciful oblivion of everlasting forgetfulness.

Such, unfortunately, is not the case. The Index is now what it has ever been, and as vigorously used. Indeed the late Pope, Leo XIII, took pains to have it overhauled, its bureau reorganized, and its constitutions revised and republished. These Leonine Constitutions are published herewith for the benefit of the faithful in our own fold who may have curiosity about such things.

This copy has been taken from an excellent work on the subject: "The Censorship of the Church of Rome," by George Haven Putnam, Litt. D., and published by G.P. Putnam's Sons, 2-6 West 45th Street, New York, N. Y. The author, who is a man of great erudition, and has had a lifelong penchant for such researches, has canvassed his subject to the last limits of detail and interest, and he who would produce anything to supersede it must be prepared for great labours. Not the least admirable of the many admirable traits of Dr. Putnam's two volumes is his good humoured fairness, his desire to prove loyal to the truth as well as to his theme; to an intelligent man, himself experienced in the history and art of publishing, this has been doubtless no easy virtue while dealing with such materials as comprise the history of The Censorship of the Church of Rome.

The task of prohibiting publications not favourably received by the lords of the church is performed by a bureau known as the Congregation of the Index. The description of this body may be left to the pen of Dr. Putnam who, on page 427 of his second volume, writes as follows:

"The Congregations date in their final organization from Sixtus V (1585). The series now comprises eighteen. These Congregations might be compared in the nature and in the exercise of their functions to the standing committees of the United States Senate, excepting that their decisions do not have to be referred to any general body for action. These decisions are final unless disapproved by the pope. The pope retains for himself the official headship of the Congregation of the Index on the ground that the work of this Congregation has to do directly with matters of doctrine. The working body of the Congregation of the Index comprises ten or twelve members with votes, including

always a group of cardinals. In addition to these voting members, there is a varying number of consultors (advisers) who are called in as experts in different divisions of knowledge, but who have no votes in the decisions arrived at. The Congregation which bears the name Propaganda is charged with the responsibility of receiving and sifting miscellaneous business, referring each division of such business to its appropriate Congregation. The Congregation of the Index has from the outset been conducted under the influence and under the practical control of the Order of the Dominicans. The secretary, who bears the name 'commissaries' and who is always a Dominican, has the general responsibility for the selecting and the shaping of the business of the Congregation. It is to the commissaries that suggestions are submitted by ecclesiastics or others concerning books which, in their judgment, call for the consideration of the Congregation. The commissaries is also himself under obligation to submit titles of doubtful books of which he has personal knowledge."

GENERAL DECREES CONCERNING THE PROHIBITION AND CENSORSHIP OF BOOKS

ARTICLE I

OF THE PROHIBITION OF BOOKS

1. OF THE Prohibited BOOKS OF APOSTATES, HERETICS, SCHISMATICS, AND OTHER WRITERS.

1. All books condemned before the year 1600 by the Sovereign Pontiffs, or by Oecumenical Councils, and which are not recorded in the new Index, must be considered as condemned in the same manner as formerly: with the exception of such as are permitted by the present General Decrees.

2. The books of apostates, heretics, schismaties, and all writers whatsoever, defending heresy or schism, or in any way attacking the foundations of religion, are altogether prohibited.

3. Moreover, the books of non-Catholics, ex professo treating of religion, are prohibited, unless they clearly contain nothing contrary to Catholic Faith.

4. The books of the above-mentioned writers, not treating ex professo of religion, but only touching incidentally upon the truths of Faith, are not to be considered as prohibited by ecclesiastical law, unless proscribed by special decree.

II. OF EDITIONS OF THE ORIGINAL TEXT OF HOLY SCRIPTURE AND OF VERSIONS NOT IN THE VERNACULAR.

5. Editions of the original text and of the ancient Catholic versions of Holy Scripture, as well as those of the Eastern Church, if published by non-Catholics, even though apparently edited in a faithful and complete manner, are allowed only to those engaged in theological and biblical studies, provided also that the dogmas of Catholic Faith are not impugned in the prolegomena or annotations.

III. OF VERNACULAR VERSIONS OF HOLY SCRIPTURE

7. As it has been clearly shown by experience that, if the Holy Bible in the vernacular is general permitted without any distinction, more harm than utility is thereby caused, owing to human temerity all versions in the vernacular, even by Catholics, are altogether prohibited, unless approved by the Holy See or published under the vigilant care of the Bishops with annotations taken from the Fathers of the Church and learned Catholic writers.

8. All versions of the Holy Bible, in any vernacular language, made by non-Catholics, are prohibited and especially those published by the Bible Societies, which have been

more than once condemned by the Roman Pontiffs, because in them the wise laws of th Church concerning the publication of the sacred books are entirely disregarded.

Nevertheless, these versions are permitted to students of theological or biblical science, under the conditions laid down above (No. 5).

IV. OF OBSCENE BOOKS.

9. Books which professedly treat of, narrate, or teach lewd or obscene subjects are entirely prohibited, since care must be taken, not only of faith, but also of morals, which are easily corrupted by the reading of such books.

10. The books of classical authors, whether ancient or modern, if disfigured with the same stain of indecency, are, on account of the elegance and beauty of their diction, permitted only to those who are justified on account of their duty or the function of teaching; but on no account may they be placed in the hands of, or taught to, boys or youths unless carefully expurgated.

V. OF CERTAIN SPECIAL KINDS OF BOOKS.

11. Those books are condemned which are derogatory to Almighty God, or to the Blessed Virgin Mary or the Saints, or to the Catholic Church and her worship, or to the Sacraments, or to the Holy See. To the same condemnation are subject those works in which the idea of the inspiration of Holy Scripture is perverted, or its extension too narrowly limited. Those books, moreover, are prohibited which professedly revile the Ecclesiastical Hierarchy, or the clerical or religious state.

12. It is forbidden to publish, read or keep books in which sorcery, divination, magic, the evocation of spirits, and other superstitutions of this kind are taught or commended.

13. Books or other writings which narrate new apparitions, revelations, visions, prophecies, miracles, or which introduce new devotions, even under the pretext of being private once, if published without the legitimate permission of ecclesiastical superiors, are prohibited.

14. Those books, moreover, are prohibited which defend as lawful duelling, suicide, or divorce; which treat of Freemasonry or other societies of the kind, teaching them to be useful, and not injurious to the Church and to Society; and those which defend errors proscribed by the Apostolic See.

VI. OF SACRED PICTURES AND INDULGENCES.

15. Pictures, in any style of printing, of our Lord; Jesus Christ, the Blessed Virgin Mary, the Angels and Saints, or other Servants of God, which are not conformable to the sense and decrees of the Church, are entirely forbidden. New pictures, whether produced with or without prayers annexed, may not be published without permission of ecclesiastical authority.

16. It is forbidden to all to give publicity in any way to apocryphal indulgences, and to such as have been proscribed or revoked by the Apostolic See. Those which have already been published must be withdrawn from the hands of the faithful.

17. No books of indulgences, or compendiums, pamphlets, leaflets, etc., containing grants of indulgences, may be published without permission of competent authority.

VII. OF LITURGICAL BOOKS AND PRAYER BOOKS.

18. In authentic editions of the Missal, Breviary, Ritual, Ceremonial of Bishops, Roman Pontifical, and other liturgical books approved by the Holy Apostolic See, no one shall presume to make any change whatsoever; otherwise such new editions are prohibited,

19. No litanies - except the ancient and common litanies contained in the Breviaries, Missals, Pontificals, and Rituals, as well as the Litany of Loreto, and the Litany of the Most Holy Name of Jesus, already approved by the Holy See - may be published without the examination and approbation of the Ordinary.

20. No one, without license of legitimate authority, may publish books or pamphlets of prayers, devotions, or of religious, moral ascetic, or mystic doctrine and instruction, or others of like nature, even though apparently conducive to the fostering of piety among Christian people; unless issued under license, they are to be considered as prohibited.

VIII. OF NEWSPAPERS AND PERIODICALS.

21. Newspapers and periodicals which designedly attack religion or morality are to be held as prohibited, not only by the natural, but also by the ecclesiastical law.

Ordinaries shall take care, whenever it be necessary, that the faithful shall be warned against the danger and injury of reading of this kind.

22. No Catholics, particularly ecclesiastics, shall publish anything in newspapers or periodicals of this character, unless for some just and reasonable cause.

IX. OF PERMISSION TO READ AND KEEP PROHIBITED BOOKS.

23. Those only shall be allowed to read and keep books prohibited, either by special decrees, or by these General Decrees, who shall have obtained the necessary permission, either from the Apostolic See or from its delegates.

24. The Roman Pontiffs have placed the power of granting licenses for the reading and keeping of prohibited books in the hands of the Sacred Congregation of the Index. Nevertheless the same power is enjoyed both by the Supreme Congregation of the Holy Office, and by the Sacred Congregation of Propaganda for the regions subject to its administration. For the city of Rome this power belongs also to the Master of the Sacred Apostolic Palace.

25. Bishops and other prelates with quasi-episcopal jurisdiction may grant such license for individual books, and in urgent cases only. But if they have obtained from the Apostolic See a general faculty to grant permission to the faithful to read and keep prohibited books, they must grant this only with discretion and for a just and reasonable cause.

26. Those who have obtained Apostolic faculties to read and keep prohibited books may not on this account read and keep any books whatsoever or periodicals condemned by the local Ordinaries, unless by the Apostolic favour express permission to be given to read and keep books by whomsoever prohibited. And those who have obtained permission to read prohibited books must remember that they are bound by grave precept to keep books of this kind in such a manner that they may not fall into the hands of others.

X. OF THE DENUNCIATION OF BAD BOOKS.

27. Although all Catholics, especially the more learned, ought to denounce pernicious books either to the Bishops or to the Holy See, this duty belongs more especially to Apostolic Nuncios and Delegates, local Ordinaries, and Rectors of Universities.

28. It is expedient, in denouncing bad books, that not only the title of the book be expressed, but also, as far is possible, the reasons be explained why the book is considered worthy of censure. Those to whom the denunciation is made will remember that it is their duty to keep secret the names of the denouncers.

29. Ordinaries, even as Delegates of the Apostolic See, must be careful to prohibit evil books or other writings published or circulated in their dioceses, and to withdraw them from the hands of the faithful. Such works and writings should be referred by them to the judgment of the Apostolic See as appear to require a more careful examination, or concerning which a decision of the Supreme Authority may seem desirable in order to procure a more salutary effect.

ARTICLE II

OF THE CENSORSHIP OF BOOKS

I. OF THE PRELATES INTRUSTED WITH THE CENSORSHIP OF BOOKS.

30. From what has been laid down above (No 7), it is sufficiently clear what persons have authority to approve or permit editions and translations of the Holy Bible.

31. No one shall venture to republish books condemned by the Apostolic See. If, for a grave and reasonable cause, any particular exception appears desirable in this respect, this can only be allowed on obtaining beforehand a license from the Sacred Congregation of the Index and observing the conditions prescribed by it.

32. Whatsoever pertains in any way to Causes of Beatification and Canonization of the Servants of God may not be published without the approval of the Congregation of Sacred Rites.

33. The same must be said of Collections of Decrees of the various Roman Congregations; such Collections may not be published without first obtaining the license of the authorities of each Congregation, and observing the conditions by them prescribed.

34. Vicars Apostolic and Missionaries Apostolic shall faithfully observe the decrees of the Sacred Congregation of Propaganda concerning the publication of books.

35. The approbation of books, of which the censorship is not reserved by the present Decrees either to the Holy See or to the Roman Congregations, belongs to the Ordinary of the place where they are published.

36. Regulars must remember that, in addition to the license of the Bishop, they are bound by a decree of the Sacred Council of Trent to obtain leave for publishing any work from their own Superior. Both permissions must be printed either at the beginning or at the end of the book.

37. If author, living in Rome, desires to print a book, not in the city of Rome but elsewhere, no other approbation is required beyond that of the Cardinal Vicar and the Master of Apostolic Palace.

II. OF THE DUTY OF CENSORS IN THE PRELIMINARY EXAMINATION OF BOOKS.

38. Bishops, whose duty it is to grant permission for the printing of books, shall take care to employ in the examination of them men of acknowledged piety and learning, concerning whose faith and honesty they may feel sure, and that they will show neither

favour nor ill-will, but, putting aside all human affections, will look only to the glory of God and the welfare of the people.

39. Censors must understand that, in the matter of various opinions and systems, they are bound to judge with a mind free from all prejudice, according to the precept of Benedict XIV. Therefore they should put away all attachment to their particular country, family, school, or institute, and lay aside all partisan spirit. They must keep before their eyes nothing but the dogmas of Holy Church, and the common Catholic doctrine, as contained in the Decrees of General Councils, the Constitutions of the Roman Pontiffs, and the unanimous teaching of the Doctors of the Church.

40. If after this examination, no objection appears to the publication of the book, the Ordinary shall grant to the author, in writing and without any fee whatsoever, a license to publish, which shall be printed either at the beginning or at the end of the work.

III. OF THE BOOKS TO BE SUBMITTED TO CENSORSHIP.

41. All the faithful are bound to submit to preliminary ecclesiastical censorship at least those books which treat of Holy Scripture, Sacred Theology, Ecclesiastical History, Canon Law, Natural Theology, Ethics, and other religious or moral subjects of this character; and in general all writings specially concerned with religion and morality.

42. The secular clergy, in order to give an example of respect towards their Ordinaries, ought not to publish books, even when treating merely natural arts and sciences, without their knowledge.

They are also prohibited from undertaking the management of newspapers or periodicals without the previous permission of their Ordinaries.

IV. OF PRINTERS AND PUBLISHERS OF BOOKS.

43. No book liable to ecclesiastical censorship may be printed unless it bear at the beginning the name and surname of both the author and the publisher, together with the place and year of printing and publishing. If in any particular case, owing to a just reason, it appears desirable to suppress the name of the author, this may be permitted by the Ordinary.

44. Printers and publishers should remember that new editions of an approved work require a new approbation; and that an approbation granted to the original text does not suffice for a translation into another language.

45. Books condemned by the Apostolic See are to be considered as prohibited all over the world, and into whatever language they may be translated.

46. Booksellers, especially Catholics, should neither sell, lend, nor keep books professedly treating of obscene subjects. They should not keep for sale other prohibited books, unless they have obtained leave through the Ordinary from the Sacred Congregations of the Index; nor sell such books to any person whom they do not prudently judge to have the right to buy them.

V. OF PENALTIES AGAINST TRANSGRESSORS OF THE GENERAL DECREES.

47. All and every one knowingly reading, without authority of the Holy See, the books of apostates and heretics, defending heresy; or books of any author which are by name prohibited by Apostolic Letters; also those keeping, printing, and in any way defending such works; incur ipso facto excommunication reserved in a special manner to the Roman Pontiff.

48. Those who, without the approbation of the Ordinary, print, or cause to be printed, books of Holy Scripture, or notes or commentaries on the same, incur ipso facto excommunication, but not reserved.

49. Those who transgress the other prescriptions of these General Decrees shall, according to the gravity of their offence, be seriously warned by the Bishop, and if it seem expedient, may also be punished by canonical penalties.

We decree that these presents and whatsoever they contain shall at no time be questioned or impugned for any fault of subreption or obreption, or of Our intention, or for any other defect whatsoever; but are and shall be ever valid and efficacious, and to be inviolably observed, both judicially and extrajudicially, by all of whatsoever rank and preeminence. And We declare to be invalid and of no avail, whatsoever may be attempted knowingly or unknowingly contrary to these, by any one, under any authority or pretext whatsoever; all to the contrary notwithstanding.

And We will that the same authority be attributed to copies of these Letters, even if printed, provided they be signed by the hand of a Notary, and confirmed by the seal of some one in ecclesiastical dignity, as to the indication of Our will by the exhibition of these presents.

No man, therefore may infringe or temerariously venture to contravene this document of Our constitution, ordination, limitation, derogation, and will. If any one shall so presume, let him know that he will incur the wrath of Almighty God, and of the Blessed Apostles Peter and Paul.

Given at St. Peter's in Rome, in the year of the Incarnation of our Lord one thousand eight hundred and ninety-seven, on the 25th day of January, in the nineteenth year of Our Pontificate.

A. CARD. MACCHI.

A. Panici, Subdatary

Visa.

De Curia: J. De Aquila Visconti.

L.S. Registered in the Secretariat of Briefs,

I. Cugnoni.

SCHEDULE OF INDEXES

Schedule of Indexes Which Were Issued Under the Authority of the Church, or Which, Having Been Compiled by Ecclesiastics, Were Published Under the Authority of the State.

1526, London, Henry VIII, the Archbishop of Canterbury.

1543, Paris, the Sorbonne.

1544, Paris, the Sorbonne.

1545, Lucca, the Inquisition.

1546, Louvain, Theol. Faculty, Emperor Charles V.

1549, Cologne, Synod.

1549, Venice, Casa.

1550, Louvain, Theol. Faculty, Emperor Charles V.

1551, Valentia, Inquisition.

1552, Florence, Inquisition.

1554, Milan, Arcimboldi.

1554, Valladolid, Inquisition.

1554, Venice, Inquisition.

1558, Louvain, Theological Faculty.

1559, Valladolid, Valdes.

1559, Rome, Paul IV.

1564, Trent, Pius IV.

1569, Antwerp, Theological Faculty of Louvain.

1570, Antwerp, Theological Faculty of Louvain.

1571, Antwerp, Theological Faculty of Louvain.

1580, Parma, Inquisition.

1583, Madrid, Quiroga.

1584, Toledo, Inquisition.

1588, Naples, Gregorius.

1590, Rome, Sixtus V.

1596, Rome, Clement VIII.

1607, Rome, Brasiehelli.

1612, Madrid, Sandoval

1617, Cracow, Szyskowski

1624, Lisbon, Mascarenhas.

1632, Rome, Capsiferro.

1632, Seville, Zapata.

1640, Madrid, Sotomayor.

1664, Rome, Alexander VII.

1670, Clement X.

1682, Innocent XI.

1704, Rome, Innocent XII.

1707, Madrid, Volladores.

1714, Namur and Liege, Hannot.

1729, Koniggratz, Bishop.

1747, Madrid, Prado.

1754, Vienna, Archbishop and Emperor.

1758, Rome, Benedict XIV.

1767, Prague, Archbishop.

1790, Madrid, Cevallos.

1815, Madrid, Inquisitor-General.

1835, Rome, Gregory XVI.

1841, Rome, Gregory XVI.

1865, Rome, Pius IX.

1877, Rome, Pius IX.

1881, Rome, Leo XIII.

1895, Rome, Leo XIII.

1900, Rome, Leo XIII.

"No two schedules of Church Indexes or even of papal Indexes could be prepared that would be in precise accord with each other. An Index of one date would be reissued some years later with a later date, but sometimes without change of text; in the majority of instances, these later issues carried with them supplements in which were summarised the prohibitions of the years succeeding the original issue. The above schedule, which may be taken as approximately complete, is intended to cover only those Indexes which were issued under the authority of the Church and the State, and which, having included, in addition to the classified lists of books condemned, separate 'constitutions,' decrees, or briefs, may be accepted, at least for purposes of reference, as constituting each a separate Index publication."

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to he attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. George D. MacDougall, New Glasgow, Nova Scotia, Canada: "History and Cyclopedia," by Oliver and Macoy; "A Concise Cyclopaedia of Freemasonry," by E. L. Hawkins; "Masonic Facts for Masons," by W. H. Russell: "Genius of Freemasonry," by J. D. Buck; "The Traditions, Origin and Early History of Freemasonry," by A. T. C. Pierson; "Illustrations of Freemasonry," by Wm. Preston; "The Spirit of Freemasonry," by Wm. Hutchinson.

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California; Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Proceedings Grand Council of California for the years 1877, 1878 and 1879; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886.

By Bro. Henry H. Klussmann, 310 Monastery St., West Hoboken, New Jersey: "The Masonic Eclectic," volumes 1 and 2, published by Masonic Publishing and Manufacturing Co., New York, N. Y.; "The Historical Landmarks and Other Evidences of Freemasonry," by George Oliver,.D.D., published by Masonic Publishing Co., Wm. T. Anderson, 3 East 4th St., New York, N. Y.

By Bro. David E. W. Williamson, P. O. Box 754, Reno, Nevada: Perdiguier's "Livre du Compagnonnage," and W. H. Rylands' "Freemasonry in the Seventh Century," quoted in Gould's "Concise History of Freemasonry."

By Bro. H. Sandelands, 9258 91st St., Edmonton, Alberta, Canada: "The Spirit of Freemasonry," by Wm. Hutchinson; "Signs and Symbols," by Dr. G. Oliver; "Symbolical

Teachings of Masonry and Its Message," by T. M. Stewart; "Sidelights on Freemasonry," by J. T. Lawrence.

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Catalogue of the Masonic Library of Samuel Lawrence," "Second Edition of Preston's Illustrations of Masonry."

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry," by Robert Morris. (Fiction and anecdotes.) Price $3.50.

----o----

MASONRY'S RIGHT OF WAY

BY BRO. L. B. MITCHELL, MICHIGAN

They come to us in numbers now where once there was but one,

The trail that leads up to our doors seems fairly overrun;

And so the question comes to us, how can the Craft today

Be popular and still maintain its old-time mystic sway?

A new and faster age is here and we're of it a part

And there's so much in this old world that tends to win its heart Away from what once seemed to be held more in Brotherhood,

And from what we have always taught to be man's highest good.

So let us welcome to the Art all who are qualified;

The things that they most need should not be to them now denied; They've nowhere else to go to find what we in Truth can give,

Our mission is to teach to them that Brotherhood must live.

And much within the past has come to us to do and dare,-

To help to keep this world of ours in fairly good repair,

And it may come to us again as in our country's past

When it was ours to forge the dies that were for freedom cast.

So in these days of dire unrest we're finding but our own

To help to build the Temple walls that henceforth may be known

As that one place where truth and love in altruistic sway

Displayed the beauties of its Art by its own right of way.

----o----

There is no greater sign of a general decay of virtue in a nation, than a want of zeal in its inhabitants for the good of their country.

- Addison.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication m this department.

GEORGE B. FOSTER

Brother Block's article on "The Finality of Masonry" aroused my curiosity to know something about Mr. George B. Foster to whom he refers.

M.H.L., Maine.

(See THE BUILDER for August, last, page 222.) George Burman Foster was a professor of theology in the University of Chicago until his death a year or so ago. He became the theological storm center at three separate times: first, by his publication of "The Finality of the Christian Religion"; second, by the publication of "The Function of Religion in

Man's Struggle for Existence"; and third, by the heresy trial in which his brother Baptists of Chicago tried to oust him from his ministerial fellowship on account of certain things said in the last mentioned book.

* * *

"MOPSES"

The frontispiece of THE BUILDER for August last has interested me much. But what is meant by "Mopses" ? I see that it has some reference to "female Freemasons," but what is the connection?

L.B.D., District of Columbia.

The word refers to the dog. If you will return to the picture you will note that one of the ladies is handing a dog to the candidate. That animal was used by those androgynous lodges as a sign of faithfulness, and it was that use which won for them the sobriquet "mopses." The term, so it is supposed, came from the German "mops," which means a pug dog.

* * *

MASONIC JURISPRUDENCE

I have never been able to get clear in my mind just what is meant by Masonic Jurisprudence. Perhaps you can help me out. Also, maybe you can recommend a book or two on the subject so that I can get posted.

J.F.W., Nebraska.

Masonic Jurisprudence has to do with all matters pertaining to Masonic Law, and to such customs and usages, the Landmarks for example, as have to do with Masonic law. Mackey's Manual of Masonic Jurisprudence may be recommended as, perhaps, the best work on the subject. THE BUILDER has published a number of articles on Jurisprudence, notably the series prepared by Bro. Atchison which ran through Volume III, beginning with the January issue; and the articles by Bro. Roscoe Pound, on pages 105 and 211 of the same volume, and pages 117, 136 and 317 of Volume IV.

* * *

THE "FOUR OLD LODGES" AND WHAT BECAME OF THEM

Oftentimes I have wondered whatever became of those "Four Old Lodges" which figured so conspicuously in the rise of modern Speculative Masonry? Did they go out of existence?

Were they absorbed by other bodies ? If they are still working they should be famous shrines for Masons the world over, and I think we should hear more about them.

G. L. C., Indiana.

Fortunately for us Bro. R. F. Gould devoted one of his most valuable essays to this very question. This essay was read at an installation meeting of "Fortitude and Old Cumberland Lodge,

No. 12," on March 5, 1900, and may be found in its published form in his "Collected Essays and Papers Relating to Freemasonry" which was published by William Tait, 1913. The following paragraph, on page 186 of that volume, answers your query:

"All Four of the Time Immemorial lodges have had their mutations of fortune. Antiquity seceded, became a Grand Lodge and eventually returned to the fold. Original No. 2 is dead. Fortitude and Old Cumberland has lost its rank; and the Royal Somerset House and Iverness was erased from, but after a lapse of a few years restored to the roll. Nevertheless, the three lodges which survive, gven if they were at the bottom of the list of lodges instead of where they are, would always have connected with them associations which belong to no other lodge, so that if they have not priority of rank they stand in priority of estimation over all other lodges. It is somewhat remarkable that no histories of these lodges have been written. But the fame of Old Antiquity, the vicissitudes of Fortitude and Old Cumberland, and the galaxy of worthies who were members of Somerset House and Iverness, may yet, let us hope, serve as founts of inspiration from which future chroniclers may draw freely, and as freely record in lodge histories the eminent services rendered to Freemasonry by previous generations of distinguished Craftsmen, whose names adorn the rolls of either of the three still surviving lodges of Immemorial Antiquity; or, to vary the expression, the three living English lodges, of whose existence "the memory of man runneth not the contrary."

* * *

THE CRYPTIC DEGREES

I had an argument with a Brother Mason which we have agreed to leave to you to settle. I said that the Cryptic Degrees of Masonry included all those that belong to Royal Arch Masonry. He said that the term refers to only three of those degrees Is he right, or am I ?

G. J. H., Georgia.

Unless we mistake your inquiry you are neither one right, for the term "Cryptic Degrees" should be used only of the two degrees known as Royal, and Select Master. The word "Crypt" comes from the Greek term "Krupto," which means "to hide," and it was early used of a vault or underground cavern, such as the catacombs where the persecuted Christians were wont to hide. Accordingly, Cryptic Masonry is that which has to do with

the vault. There was a vault, it seems, under Solomon's Temple; stones were hewn out there, it is probable, and much of the work done in preparing stones for the building was carried on in it.

* * *

BOOKS ON THE CROSS

Can you recommend a book on the cross as a symbol ?

L. B. T., North Dakota.

Of the making of such books there has been no end. The French savants have devoted more time to the subject than any other group of scholars: if you read in that language write us again and we shall give you a list of titles. In English you will very probably find what you are looking for in the two following volumes: "The Cross in Tradition and History," by W. W. Seymour, Putnam's, 1898, and "The Cross in Ritual, Architecture and Art," by George S. Tyack, William Andres and Company, London, 1900.

FREE AND ACCEPTED AMERICANS

Can you tell me something about "The Free and Accepted Americans" ? I think they were a kind of secret political body in the early days of the last century, but that is as much as I can learn about them.

J.G., Ohio.

This organization was formed about 1853 as a native American patriotic secret society. Its founder was a man named William Patton and its first meeting was held in a stable,

the second in Convention Hall, New York City. In 1855 there were fifty-nine temples in New York City and Kings County. It later was absorbed by the Know Nothing party and did not survive the Know Nothing movement. Its original name was American Brethren. It was afterwards known as Wide Awakes but the most common name was the Templar's Order of the American Star, Free and Accepted Americans. The form of the name indicates that many of its members or at least its founders were Masons but I have nothing to show that the organization itself was ever affiliated with the Masonic Order. See McMaster's History of the United States in chapters dealing with the period.

----o----

CORRESPONDENCE

SOME PERTINENT COMMENT AND A REPLY

In an entirely friendly spirit, but none the less emphatically, I must make protest against the third paragraph of your editorial on "A Pressing Masonic Need" in the May issue of THE BUILDER. I am surprised that you should use such a word there as "evil," where it is so uncalled for.

In your second paragraph, you use the word "shame" in the positive degree to describe a condition of mind, and rightly so. The cheerful ignorance of very many highly placed brethren, let alone the undecorated masses, is only equalled by their careless attitude in these matters.

In your fourth paragraph, you use the word "evil" in the superlative degree, and rightly so. With many of us in Canada the term "American Masonry" is becoming a synonym for all that is inaccurate, unreliable, and fanciful to the limit, both in work and word.

Your presses seem to turn out "literature" somewhat as Lenine's print rouble notes; you know the results.

But you have no justification for using the word "evil" in the comparative degree - or any other - to describe the condition so well set forth in your third paragraph. It might be styled "regrettable," but I do not concede even that, for why should the young man be blamed for having less wisdom than his fathers What opportunities have United States Masons had to develop Masonic scholarship? Your field of original research is much more limited than that of your English and European brethren; you have of native origin, only that referred to by Bro. Parker in your issue for last November ("Freemasonry among American Indians"); of imported subjects you have little besides the quarrel as to seniority between the Grand Lodges of Massachusetts and Pennsylvania, which is of only local interest at present, and the various methods of work due to brethren, immigrants from the British Isles and Europe, uniting as best they could in territories where no Grand Lodge had previous jurisdiction, and without any standard save their memories and good intentions.

Again, why is it "unfortunate" that "the chief treasure of Masonic learning" is of English origin. It will then be equally unfortunate that your best racial stocks, with their genius for self-government are also imported from Anglo-Saxon origins,: and that you have strayed so far from the standards of your s only true American (Indian) predecessors.

You put the cart before the horse in stating that "the Masonry of England is so very different from ours that . . . their books are misleading to an American reader." That fault is more properly a reflection upon American ritualists. Our "Emulation" work which dates from 1814 at least, is still available for comparison and realignment but to assure themselves, since 1776, that

"Daughter am I in my Mother's house

But mistress in my own"

your leaders have "improved" the work much as the villiage choir did Handel. The actual fact now is that the Masonry of the United States is so very different from that of England that your books are misleading to an English reader, and that has application as between your own Grand Lodges, too.

I must, however, admit the truth of your closing sentences in this objectionable third paragraph. The editions of our good books are too small for all but contemporary readers, and always will be so long as the degree mills work and men have the conviction that Freemasonry is but a pleasant social order with some funny trimmings. Even in 1878, the learned author of Kenning's Cyclopedia writes that our literature is often "a drug on the market," which would indicate that the proportion of those who take Masonry seriously, to the general membership who don't, was no greater then than it is today.

I think Most Wor. Bro. Schoonover, in support THE BUILDER, is doing just what you ask for, and that from your readers - helped thereto by your united efforts, past and to come - will appear those able to carry on the ideals set up by Quatuor Coronati. But if it takes three generations to make a gentleman, how long will it take to make a scholar in a line of thought that is not associated with commercial or professional needs ? I think you will admit that this requires a type of mind and circumstance that your young nation has not yet produced.

N.W.J. Hayden, Ontario

If any of the words in the editorial in question can, by any fair interpretation, be construed to mean that I have described English Masonic literature and scholarship an "evil" then all those words are at once and in toto recalled and recanted: but of course that was not the point of the paragraph at all. The "evil" lies in the fact that we American Masons are so largely compelled to depend on a Masonic literature that is foreign to us. What would your English brethren say, Brother Haydon, were they suddenly to be deprived of their own literature and as suddenly made dependent on American books and writers? American Masonry is in many ways quite different from the English variety, and I can well imagine that English Masons, under such an imagined condition, would feel like walkers in a fog as they would try to make their way through the chapters

written about American Masonry and by American Masons. Some of us, by dint of keeping everlastingly at it, have gotten English Masonry more or less straightened out in our minds, but the great majority of American Masonic readers are in a different way: some of the very best books ever written on Masonic themes are shut to them simply because they can't find their way about in the fields of English Masonic life. It is that state of affairs that is the "evil," not the fact that we have access to English literature. As to that literature THE BUILDER has been second to none in recommending it, and using it, and praising it, and promoting it.

I do not believe for a moment that the mere fact that we are "a young nation" (we are young only in a certain very restricted sense as your Gilbert Chesterton once pointed out in a valuable essay) has anything to do with our Masonic scholarship, any more than it has had anything to do with our American scholarship in other lines. The fact that Henry Charles Lea was an American did not prevent him from writing the best histories of the Inquisition (see what Lord Acton says about them) that have ever been written, and the fact that Motley was born here did not make it impossible for him to write a history of the Rise of the Dutch Republic. We have the same facilities for Masonic scholarship that we have for any other. scholarship; also, I believe we have here and there in the great body of American Masonry many minds quite as capable of the highest performances in the subjects in question as minds bred by any other nation.

Why then this "evil" about which I wrote? Why haven't we something adequate by way of a national Masonic literature? I believe it is because American Masonry some eighty or ninety years ago took a certain "set," or fell into certain ruts, one of the results of which is that it has been indifferent to, and often actually hostile to, any attempt to spread abroad the true light concerning Masonry's own history and character. To this very day, and in some Grand Jurisdictions as well as in subordinate lodges, the mere suggestion that something be done by way of encouraging Masonic study and Masonic literature will be greeted with a great hue and outcry, as though some unhappy brother were about to abolish the ancient landmarks. It is because our traditions have so long looked in a very different direction that we have no body of Masonic literature worthy of us, and little encouragement to anybody to try to produce such a literature.

You say that we have little Masonic background and few Masonic traditions. Is it your thought that all Masonic literature should be antiquarian in its nature ? It does not seem so to me. We need first-class histories of the Masonry of each and every one-of our

Jurisdictions; we need a reliable one-volume history of Masonry in the United States; and we need a general clearing up of origins as a whole: but we also need, and as badly, a body of literature that can describe, appraise, and interpret Masonry as it now exists, here and abroad.

If you wish me to say that "the Masonry of the United States differs very much from the Masonry of England," instead of vice versa, very well; it is merely a matter of words. The fact remains that, for one or a thousand reasons, the difference is there: and by token of that fact is it that we need a literature that understands conditions as they are here and addresses itself to ollr own Masonic mind in such a way that we can understand "what it is all about."

H.L.H.

* * *

THE FIRST RECORDED FREEMASON

In Brother Dudley Wright's article in the June issue of THE BUILDER it is suggested, in the second sentence, that Sir Robert Moray who was initiated five years prior to Ashmole - which would be in 1641 - was the first speculative brother of whom we have record. It may be of interest to know that in "Two Centuries of Freemasonry," published by M.'.W.'. Brother Ed Quartier-la-Tente, of Switzerland, there appears on page twenty-one this statement:

"At a fairly early date non-professionals had themselves received into the guild of Masons. The first of whom history makes mention was a Scotchman, Mr. John Boswell of Auchinleck, who signed the notes of a meeting of the lodge of Edinburgh on June 6, 1600."

The writer then gives us a little more information about Sir Robert Moray by stating "The first to be admitted on English territory was also a Scotehman, viz. Robert Moray, a general of the Scotch Army, admitted May 20, 1641, by members of the ancient lodge of Edinburgh who were serving in the Scotch Army. As Moray was not a member of the guild, he at once became a Master."

There is much to interest United States brethren in this book of Brother la Tente, but if he issues a second edition I hope he will rectify the numerous errors of proof-reading which should have never been allowed to pass.

N. W. J. Haydon, Ontario.

* * *

SPIRITUALITY AMONG THE EARLY BUILDERS

In the June number of THE BUILDER appears an interesting and instructive paper on "Emblematic Freemasonry," by Brother Arthur E. Waite, and while one feels indebted to him for the courteous way in which he differs in some of his conclusions from what certain of us hold, it is rather astonishing to find him drawing those conclusions.

One such, and perhaps the principal one of which I am thinking, is contained in the following words of Brother Waite:

"In Dionysian Architects, Roman Collegia, Comacines and Building Guilds of the Middle Ages I have failed to discover any traces of an art of building spiritualized."

Now if Brother Waite means that in these he has failed to find the Legend of the Third Degree it might be difficult to show that he is wrong. But although that may be a very important part of our speculative system it is not the whole, and many good Masons are of the opinion that it has no great antiquity and that without it our system could still be one veiled in allegory and illustrated by symbols. And, if so, I venture to suggest that there is abundant evidence that the Medieval Builders spiritualized their art. Naturally I turn to the Comacine Masters in whose columns at Wurzburg Brother Waite only sees evidence that the Cathedral Builders were acquainted with Holy Scripture.

Now whether they derived their information with regard to the Temple of Solomon from Scripture or from other sources surely the association of mystical names with them indicates a purpose quite outside of mere historical fact or architectural development.

And what of their use of the Lions, especially in positions architecturally wrong where they carry columns on their backs - or of their grotesques - meaning nothing unless something spiritual? Why do they carve on their lodge at Assisi a rose in connection with the open compasses? What do they everywhere mean by their interlaced work which, if for ornament only, would come very near being a vain repetition?

I do not wish to labour the point but I think I could show by many more illustrations that throughout the work of the Comacine Masters there are evidences of a spiritual teaching.

As regards Leader Scott who, as Brother Waite says, was the first authority on the Comacines, may I mention she was Mrs., not Miss Baxter, and she had, I believe, a brother who was a Freemason of some learning, so that her knowledge of modern speculative Masonry was not exclusively derived from Italian sources, as Brother Waite suggests. I think this brother, if I remember aright - I have not the book at hand for the moment - wrote one or two chapters of the "Cathedral Builders."

W. Ravenscroft, England.

* * *

THE OLDEST LODGE SECRETARY

A party sent me a clipping from THE BUILDER for June 1921, to the effect that Brother Edward F. Chase of Siloan Lodge No. 780, A. F. & A. M., of Chicago, Illinois, was the oldest active secretary in the United States if not in the world, and that he was born February 25th, 1831.

Now my father-in-law, Robert Vickers, a member of Virginia City Lodge No. 1, Virginia City Chapter No. 1, and Virginia City Commandery No. 1, was born February 15th, 1830 making him a year and ten days older than Bro. Chase.

He has been secretary of the Chapter and recorder of the Commandery for over twenty years and still holds said positions and I think you will not find more neatly and better kept record, than his.

He very seldom misses a meeting and walks from his home to the lodge room more quickly than lots of younger men.

Geo. E. Gohn, Montana.

* * *

AN APPRECIATION OF BROTHER BLOCK'S ARTICLE IN THE AUGUST ISSUE

I have just finished reading "The Finality of Masonry" by Brother Louis Block, P.G.M., in "THE BUILDER" for August. In my opinion this is the most valuable constructive contribution to Masonic thought that has been published for a long time. Especially is it valuable under the conditions created in the fraternity by the "making" of so many Masons during the past five years, whereby the fraternity is confronted with problems that seriously threaten its influence in society. We have too many brethren whose conception of Masonry does not extend beyond the word of the ritual, and who are therefore unable, even if they desire, to exemplify in their lives, the spirit of Masonry. It is the spirit, not the word alone, that makes Masonry a living force needed now more than ever before in my Masonic experience for the salvation of Masonry itself.

It would be well if Brother Block's contribution were read in every Masonic lodge in the United States. At the earliest opportunity I shall present it to the School of Instruction in this Masonic District.

Frederick E. Manson, Pennsylvania,

The Builder Magazine

November 1921 - Volume VII - Number 11

Memorials to Great Men Who Were Masons

GENERAL RUSSELL A. ALGER

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

GENERAL RUSSELL A. ALGER was born in Medina County, Ohio, in 1836, and died at Detroit, Michigan, in 1907. He was buried in Elmwood Cemetery, where the memorial shown in the frontispiece of this issue of THE BUILDER, was erected.

His ancestors were English and Scotch. His grandfather, John Alger, took part in many battles of the Revolution. His father was one of the early settlers on the Western Reserve, Ohio, where he emigrated in 1820, sharing in the hardships of the pioneers, and dwelling in a log hut.

Russell Alger was left an orphan at the age of twelve, and became the head of the family, a younger brother and sister depending upon him. He worked for his board and clothing, and was permitted to attend school three months in the year. But he was soon advanced to better wages, and relieved by the thrift of the younger brother and sister. This early thrift and responsibility probably led to the distinguished career which followed, and which the Child Labor Law of today would have prevented. His labor as a farm hand brought him the best wages of that day. He worked his way through the Richfield Academy, sawing wood at night, and doing other chores. At an early age he began to teach school, and this occupation is what probably developed his mind, for there is no better way to reach a good understanding of a subject than to teach it.

He began the study of law in 1857 - an apt student, with acquired and natural application, and no disposition to seek pleasure. After having been graduated in the law, and admitted to practice in Ohio, his health became impaired, and he moved to Grand Rapids, Michigan, where he soon became a leader.

Shortly afterward the Civil War broke out, and Alger enlisted as a private in the Second Michigan Cavalry. He was promoted to a Captaincy and became a Major all within a year. His record as a soldier was brilliant, as might be expected of a boy who had been so early thrown on his own resources. He had served in more than sixty battles and skirmishes during the first year of the war. In October, 1862, he was promoted to be Lieutenant Colonel of the Sixth Michigan Cavalry, and in February, 1863, was made a Colonel of the Fifth Michigan Cavalry. He commanded the first Federal Regiment to reach Gettysburg, and rendered splendid service there. He was commended for bravery by General Custer, and in 1865 was brevetted Major General.

General Alger took up his residence in Detroit in 1866, and became president of two large lumber companies possessing immense estates, which led to fortune. He was an enthusiastic business man, delighting in the employment of men and the development of industries, but expressed disapprobation for "stock speculations," "selling of futures," etc. He said he hasd often tried to make his word his bond, and in this he succeeded, for everyone had implicit confidence in him.

He was a Republican in politics, from the beginning of the party, but was never a candidate for office until 1884 when he became a delegate to the national convention, and the same year was nominated and elected Governor of the State, serving one term and declining renomination.

In 1888 he was brought forward by his friends for the Presidential nomination which, however, went to Harrison.

Alger became Secretary of War in 1897, while McKinley was President, and served with great credit, but feebleness obliged him to resign before the expiration of his term. He corrected many objectionable methods in the War Department, and always in a pleasant way. He was easily approached, always ready to listen to reason, but very determined in his decisions.

General Alger was married in 1861 to Miss Annette Hemy, of Grand Rapids, Michigan, and nine children were born to them.

His Masonic membership was held in Corinthian Lodge No. 241, F. & A. M., Detroit, Michigan. He liked to talk Masonry, particularly Scottish Rite, and never lost his interest in it.

THE MASONIC SERVICE ASSOCIATION OF THE UNITED STATES

BY BRO. SAM H. GOODWIN. P.G.M., GRAND SECRETARY, UTAH

THE BUILDER has carried several articles during the past three years, descriptive of the formation and activities of the MASONIC SERVICE ASSOCIATION. This material has not been in the nature of propaganda. The writer has always felt that the merits of the MASONIC SERVICE ASSOCIATION would prove themselves, and that his personality should not be injected into the situation in any Jurisdiction which did not join the Association, as might be the case if THE BUILDER were to sum up the arguments favoring such an association in its columns.

In recent weeks, however, has come to my desk a copy of the report of a Fraternal Correspondent of a certain nonmember Grand Lodge which is so absolutely misleading as to justify a reversal of this position. He says:

"The National Masonic Service Association is also pressing for recognition. Some twenty-three American Grand Lodges have given adherence to it. This movement seems to have attained its greatest strength and several Grand Lodges, five at least, which became members of the Association, have given notice of withdrawal."

The facts are that at this writing, October 1, there are thirty-four Grand Jurisdictions which are members of the Association. These are:

ARIZONA	LOUISIANA	MONTANA	NORTH CAROLINA	SOUTH CAROLINA
CONNECTICUT	MARYLAND	NEBRASKA	NORTH DAKOTA	SOUTH DAKOTA
DELAWARE	MASSACHUSETTS	NEVADA	OKLAHOMA	TENNESSEE
DIST. OF COLUMBIA	MICHIGAN	NEW HAMPSHIRE	OREGON	TEXAS
GEORGIA	MINNESOTA	NEW JERSEY	PENNSYLVANIA	UTAH
IDAHO	MISSISSIPPI	NEW MEXICO	PHILIPPINE ISL.	WYOMING
IOWA	MISSOURI	NEW YORK	RHODE ISLAND	

Six have joined and withdrawn: ALABAMA, COLORADO FLORIDA, IDAHO (Rejoined September, 1921), KENTUCKY, WASHINGTON.

The following summary of the arguments for and against membership in the Association is contained in the Report on Correspondence of that eminent Brother, Sam H. Goodwin, P.G.M. Grand Secretary of Utah. Because we believe it to be a fair statement of the case we feel that the brethren of our Grand Lodges, whether members of the Association or not, are entitled to study for themselves and draw their own conclusions.

GEO. L. SCHVONOVER,

Chairman Executive Commission, M.S.A.

PERHAPS the outstanding feature of the year among American Grand Lodges has been the Masonic Service Association. To be sure the flocking of candidates to our lodges, and the heroic efforts of lodge officers to meet this unusual demand for our degrees have been the object of much comment. But this movement has been so far from being dissociated from the Association, that it has really emphasized the need of such work as

that contemplated by this organization. The lodges have been making members as never before but the deepening conviction that membership under such conditions is very far from being an unmixed blessing -may be, in fact, a menace has led thoughtful, far-seeing Craftsmen to cast about for means and methods of developing this material, of shaping these rough ashlars for the Builder's use, that they may not presently be found in the "rubbish of the Temple."

As was to be expected, when the question of what to do, and how to do it came up, differences of opinion appeared. Fortunately we are not all cast in the same mold, have not been subjected to the same laws of heredity and environment, and no less fortunately the Masonic Fraternity has within its membership so large a percentage of men who do their own thinking. We do not, cannot see things and measures in precisely the same light. But we may endeavor, if we will, to appreciate the other fellow's viewpoint: no harm can be done at all events by an attempt to ascertain the grounds upon which he rests his conclusions.

The year just closed has witnessed two movements in connection with the Masonic Service Association. One within the Association itself, and to be seen in the efforts made, as it were, to find itself - to survey, and to give some degree of definiteness to the boundaries of the field it is entering. The other has been among the members, or possible members, of this Association. Among these there has been on the one hand a settling of membership upon a firmer basis, a renewal of pledges to cooperate and to support the work. On the other hand, some jurisdictions which had accepted membership tentatively have drawn back for reasons to them sufficient. Perhaps the phenomenon most difficult to understand is the active propaganda carried on against the Service Association by certain erstwhile leaders of Masonic thought in their respective jurisdictions. This opposition has not been very extensive, and we are more than inclined to believe, not very effective.

It is not our purpose here to argue the value of this organization - there are others who can do that much more effectively. We do want, however, to note some of the objections urged against the Masonic Service Association, and then to direct attention to some of the general results, which to us appear to justify its support by all Craftsmen, who believe that the whole is greater than any of its parts, and that unity of effort and not isolated endeavor is.the desideratum to be sought.

The principal objections urged by those who have entered the lists against the Association are:

1. That there is no call or occasion for such a movement. "There is nothing that can be attained by its existence," says one committee. A rather positive statement, it seems to us, where there may be abundant room for difference of opinion. A careful consideration of the Plan and Scope of the Association, the plans developed later and the influx of members referred to above, seem to contradict the committee's statement.

2. That the financial burden entailed would be too heavy to be borne. Taken as a lump sum the amount furnished by any jurisdiction might seem to be considerable. But considered from the membership point of view, the enormous burden of one-half the price of a very ordinary cigar given once in twelve months does not impress us, as it seems to the objectors. We really feel that almost any of us, even though somewhat indisposed, could stagger along under such a tremendous load !

3. That the payment of five cents per member for the work of the Masonic Service Association represents "An invasion of the sovereign rights of each Grand Jurisdiction," and "a surrender of sovereign rights and powers of our Grand Body." That would be really fearsome, if there were a scintilla of truth in it. Let us see. Grand Lodge makes the donation of a certain amount for the Masonic Service Association. That amount was suggested only, not demanded, not imposed. Grand Lodge could give it or withhold it or fix on some other amount as it pleases, and if it gives this sum, through its representatives it has a voice in saying how each year's contribution shall be expended. Now, Grand Lodges are getting back of the George Washington Memorial Association. Illinois, Indiana and Washington are giving thousands of dollars to this object; the Grand Masters who made recommendations against the Masonic Service Association are heartily in favor of the work of She Memorial Association: the Chairman of the drive in Illinois to secure "the full quota of $1.00 per member" (not five cents per member) was a member of the committee, which attended the Cedar Rapids Conference and later joined in an adverse report. "Full quota of $1.00 per member" ? Did some one suggest that $1.00 per member be raised, and was that "some one" Illinois? Verily, we suspect not. The same "suggestion" reached Utah from outside sources and Utah "went over the top" at once with the full amount and no one ever suspected that Grand Lodge sovereignty

was being knocked into a cocked hat. $1.00 per member! That would pay the contribution to the Masonic Service Association for a period of twenty years ! And Utah, as does every other member of the Service Association, has much more to say concerning the expenditure of the five cents given than it does as to what shall be done with the $1.00! Some things are funnier than others - this is one of them. "We love to strain at a gnat," while we gulp down a camel without batting an eye.

4. That we do not need it - will get nothing we do not pay for. "We . . . can live comfortably and happily without it"! No doubt that is true if we are content to measure our Masonic responsibilities by what satisfies us and concerns us only. The principle of isolation, the practice of limiting Masonic obligations by state boundaries: these have been outstanding characteristics of Masonic endeavor in the past, and they may continue to be dominating features in some jurisdictions in the future. But we are glad to think that the bulk of the rank and file of Masons and not a few Grand Lodges are coming more and more to an appreciation of that fundamental declaration to be found in the Book, which we insist shall lie on our altars and of the contents of which we know so little: "None of us liveth to himself alone."

5. One other objection may be cataloged here in the words of a recent Grand Master (one of those who support the $1.00 assessment for the George Washington Memorial Association, but sees bankruptcy in a five cent contribution for the Masonic Service Association): "It (the Masonic Service Association) is such an organization as is contemplated in the term General Grand Lodge." The absurdity and absolute groundlessness of this charge disarms one, the conditions whence it springs are so hopeless: what can one say? We shall do no more than to quote a few words from the Grand Secretary of North Dakota: "The persistence with which they dig up ghosts and skeletons of General Grand Lodges, which have been positively and finally laid to rest by the Masonic Service Association, would lead us to believe that there is no such thing in their minds as honesty of Masonic purpose."

Without undertaking to argue the points, the following are some of the general and desirable result coming from the Masonic Service Association:

1. It has disclosed the existence of a remarkable unanimity in thought and point of view among the Craft and the Grand Lodges of this Country. How else can we account for the favor with which the idea of organized, unified service has been received?

2. It has given unmistakable emphasis to the conviction that the era of "Words, words, more words, no matter of the heart," is passing and that the time has arrived when Masons must "Suit the action to the word," if they are to keep peace with themselves and retain the respect of the world.

3. It has shown that the Masonry of this Country will have none of the General Grand Lodge idea. Those who profess to see in this organization a General Grand Lodge in the making, or, "a wedge" that will open the way for such, we are confident represent few besides themselves.

4. It has given unmistakable confirmation to the conviction that a majority of American Grand Lodges, and we doubt not of American Masons, believe in coordinated effort directed to the accomplishment of definite ends.

If no other results were accomplished, those here named are ample to justify the organization and the support of the Masonic Service Association.

ROMAN CATHOLICISM AND FREEMASONRY

BY BRO. DUDLEY WRIGHT, ENGLAND

PART VII

ON SEPTEMBER 25th, 1865, a further fulmination against the Freemasons was launched by the Roman Pontiff, Pius IX, an Allocution delivered in a Secret Consistory, the document being known from its first two words, Multiplices inter. It was worded as follows:

"Venerable Brethren: Among the numerous machinations and artifices by which the enemies of the Christian name have tried to attack the Church of God, and sought to shake and besiege it by efforts superfluous in truth, must undoubtedly be reckoned the perverse society of men called Masonic, which at first confined to darkness and obscurity, now comes into light for the common ruin of religion and human society. Immediately that our predecessors, the Roman Pontiffs, faithful to their pastoral office, discovered its snares and frauds, they considered there was not a moment to lose in holding in check by their authority, and in striking and lacerating by an admonitory sentence as with a sword, this sect pursuing crime and attacking holy and public things. Our predecessor, Clement XII, by his Apostolic Letters, proscribed and rebuked this sect, and dissuaded all the faithful not only from joining it but also from promoting or encouraging it in any manner whatever, since such an act would entail the penalty of excommunication, which the Roman Pontiff can alone remove. Benedict XIV confirmed by his Constitution this just and legitimate sentence of admonition and did not fail to exhort the Catholic Sovereign Princes to devote all their effort and all their solicitude to repress this most immoral sect, and defend society against a common danger. Would to God these monarchs had listened to the words of our predecessor! Would to God that in so serious a matter they had acted less feebly! In truth, neither we nor our fathers would then have had to deplore the many seditious movements, the many incendiary wars which have set the whole of Europe in flames, nor the many bitter misfortunes which have afflicted and still afflict the Church. But the rage of the wicked being far from appeased, Pius VII, our predecessor, struck with anathema the sect of recent origin, Carbonarism, which had propagated itself, particularly in Italy, and inflamed by the same zeal for souls, Leo XII condemned, by his Apostolic Letters, not only the secret societies we have just mentioned, but all others, of whatever appellation, conspiring against the Church and the civil power, and warned all the faithful to avoid them under penalty of excommunication. Nevertheless, these efforts of the Apostolic See have not had the success expected. The Masonic sect of which we speak has not been vanquished or overthrown; on the contrary, it has so developed itself that in these troublous days it exists everywhere with impunity, and carries an audacious front. We have, therefore, thought it our duty to return to this matter, since, perhaps from ignorance of the guilty intrigues clandestinely carried on, an erroneous opinion may arise that the character of this society is inoffensive, that its institution has another object than that of succouring men, and assisting them in adversity, and that in this society there is no need to fear for the Church of God. But should this not comprehend how this sect departs from the

truth? What is the object of this association of men belonging to all religions and every belief ? To what end these clandestine meetings, and the rigorous oath exacted from the initiate, binding them never to reveal anything of what may be discussed? Wherefore that unheard of atrocity of penalties and chastisements which the initiated bind themselves to accept should they fail to keep their oath? A society which thus avoids the light of day must surely be impious and criminal. 'He who does ill,' says the apostle, 'hates the light.' How different from such an association are the pious societies of the faithful which flourish in the Catholic Church! With them there is no reticence, no obscurity. The law which governs them is clear to all; clear also are the works of charity practised according to the gospel doctrine. Thus it is not without grief that we have seen Catholic societies of this nature, so consolatory and so well calculated to excite piety and succour the poor, attacked and even destroyed in some places, while, on the contrary, encouragement is afforded to secret Masonic societies, so inimical to the Church of God, so dangerous even for the security of kingdoms.

"Venerable Brethren, we feel pain and bitterness to see that when it is requested to rebuke this sect according to the constitutions of our predecessors, some persons show themselves indulgent, almost supine; whereas, in so grave a matter, the exigencies of their functions and their charges demand that they should display the greatest activity. If these persons think that the Apostolic Constitutions, fulminated under penalty of anathema against occult sects and their adepts and abettors, have no force in the countries where the said sects are tolerated by the civil power, they are assuredly very greatly in error. As you are aware, Venerable Brethren, we have already rebuked, and now anew rebuke and condemn, the falsity of this evil doctrine. In fact, can it be that the supreme power of pastoring and guiding the universal flock which the Roman pontiffs received from Christ in the person of the Blessed Teacher, and the supreme power they must exercise in the Church, should depend upon the civil power, or could they for any reason be constrained and done violence to thereby? Under these circumstances, for fear lest youth and unthinking men should allow themselves to be led astray in principle, and for fear our silence should offer any opportunity of protecting error, we have resolved, Venerable Brethren, to raise our apostolic voice, and confirming here in your presence the constitutions of our predecessors, on part of our apostolic authority we rebuke and condemn this Masonic society and the other societies of the same description, which, although differing in form, tend to the same end, and which conspire overtly or clandestinely, against the Church or legitimate power. We desire that the said societies should be held proscribed and rebuked by us, under the same penalties as those which are specified in the previous constitutions of our predecessors, and this in the sight of all the faithful in Christ, of every condition, rank, and dignity, and throughout all the earth. There remains now nothing wanting to satisfy the wishes and solicitude of our paternal heart than to warn and admonish the faithful who should have associated themselves

with sects of this character to obey in the future wiser inspirations, and to abandon these fatal counsels, in order that they may not be dragged into the abyss of eternal perdition. As regards all others of the faithful, if they wish solicitude for their souls we strongly exhort them to be upon their guard against the perfidious language of sectarians, who, under a fair exterior, are inflamed with a bunting hatred against the religion of Christ and legitimate authority, and who have but one single thought and single end, viz., to overthrow all rights, both human and divine. Let them well understand that those affiliated to such sects are like the wolves which Christ our Lord prophesied would come disguised in sheep's clothing to devour the flock; let them understand they are of the number of those whose society the apostle has also forbidden to us, eloquently prohibiting us from even saying unto them - Hail!

"May the All-Merciful God, hearing our prayers, grant that with the aid of His grace the insensate may return to reason, and those who have gone astray be led back to the path of justice. May God grant that after the suppression of the depraved men, who, by the aid of the above-mentioned societies, give themselves up to impious and criminal acts, the Church and human society may be able to repose in some degree from such numerous and inveterate evils!

"In order that our vows may be heard, let us also pray to our Mediatrix with the All-Clement God, the Most Holy Virgin, that Mother Immaculate from her birth, to whom it has been granted to overthrow the enemies of the Church and monstrous errors. Let us equally pray for the protection of the blessed apostles, Peter and Paul, by whose glories built this noble city has been sanctified. We have confidence that with their assistance and aid we shall the more easily obtain what we ask of the Divine bounty."

It is problematical whether Pope Pius IX would not have stayed his hand, or his pen, if he had possessed the foreknowledge of the storm of criticism, satire, derision, and ridicule which his puerile denunciation aroused in all sections of the public press throughout the land, but infallibility is not a term inclusive of foreknowledge. Courteous attention is always accorded the opinions of the heads of all religious bodies by the members of the "fourth estate," even when they travel beyond the bounds of reason, but here there was a general consensus of opinion that, in common parlance, the Pope had made himself "look silly," and many papers did not hesitate to express this opinion in the plainest possible language.

The Times in a leading article wrote:

"The telegraph informed us a few days ago, as much to our surprise as to our satisfaction, that the Pope, in Secret Consistory, had delivered an allocution denouncing all secret societies, and particularly the Freemasons and the Fenians. Although we knew that the Roman Catholic clergy were uniformly hostile to the Fenian movement, we could hardly have expected that the Pope himself would come forward with such vigour and promptitude to render us a service at such an opportune moment. The text of this unexpected allocution has now reached us, and will be found today in another column of our impression. It will be seen that though it does not denounce the Fenians by name, it is directed against all secret societies 'by whatsoever name called, which conspire against the Church and civil power.' There have been few secret societies which answer to this description more exactly than the Fenians; and the Roman Catholic clergy, it has been amply proved, had as much reason as any other class of the community to assist in the suppression of this disorderly brotherhood. We may, therefore, congratulate ourselves on having for once the cordial assistance of the Pope in our Irish policy. We cannot but be very much obliged to so exalted a personage for thus going out of his way to support us against the machinations of Mr. Stephens and Mr. John O'Mahoney. We are, indeed, somewhat afraid that these conspirators and their American allies will derive more satisfaction from the dignity of being by implication made the subjects of a Papal allocution than they will be afflicted by the tremendous denunciations which are launched against them. Nevertheless, it cannot but be well, as far as it goes, that the head of the Roman Catholic Church should have formally supported his subordinates in denouncing these foolish and wicked conspiracies. Our New York correspondent lately informed us that among the extraordinary hallucinations of Fenianism in America was a rumour that a special order had been issued from Rome, expressed in true papal Latin Fenianos non esse inquietandos. If anything can disabuse an Irish-man of a favourite delusion, or induce an American to relinquish a smart fabrication, the rumour in question ought to be effectually dispersed by this papal thunderbolt.

"But in thus expressing our acknowledgments to the Pope for his well-intentioned services, we must, at the same time, indulge our surprise at the main purport of the document before us. The denunciation of Fenianism is, as we have said, only implied incidentally. The Papal thunders are more immediately directed against a very different society; and if the allocution is to have any effect it will somewhat diminish the satisfaction with which we receive it that it consigns to perdition, along with the Fenians,

all the members of a society which is as numerous in England as in Ireland, and which spreads its ramifications over almost every country in the world. This unhappy society is none other than that of the Freemasons. 'Among the many machinations,' says the Pope, 'by which the enemies of the Christian name have dared to assail the Church of God, to destroy and sap it by methods alien from the truth, must doubtless be reckoned that wicked association of men called Masonic.' Such an alarming exordium will probably be as surprising to the Freemasons as to every one else; but it is only an appropriate introduction to the vehement denunciations which follow. Freemasonry is a 'dark society - the enemy of the Church and of God, and dangerous even to the security of kingdoms.' If Freemasons do not give up their 'wicked assemblies' they must expect to be 'hurried along into the abyss of eternal ruin.' They 'are kindled with an ardent hatred against the religion of Christ and legitimate authority.' They are the wolves in sheep's clothing of whom it is predicted in the Gospel that they would come to devour the flock. They have lost their reason, their acts are 'impious and criminal' and their errors 'monstrous.' The Popes, it appears, have long ago detected their snares and deceptions, and one after another have resolved, 'without losing a moment' to 'strike and lacerate with a sentence of excommunication as with a sword this sect breathing crime and attacking civil and sacred life.' No fewer than four pontiffs appear to have launched their thunders against these enemies of all enemies of all justice and religion, and nothing can exhibit the intense iniquity of the society in a stronger light than that it has survived these excommunications and in these distressed days everywhere shows itself and lifts its audacious front.' The paternal heart, therefore, of the present Pope compels him to suppress these wicked men and relieve society from such enormous and inveterate evils; and terrible are the punishments which he threatens for this benevolent purpose. In the first place, all the Freemasons are in danger of eternal ruin, and all the other faithful must refuse them any countenance if they would avoid sharing their fate. They are to be interdicted from all Christian society, for the Pope assures us that they are the very persons with whom the apostle forbids us to eat, or so much as to exchange salutation. Finally, the divine aid, and that of the Virgin and the Apostles, is solemnly invoked, and the Pope concludes by expressing his conviction that with such assistance he shall succeed in extirpating this abominable association.

"We cannot but ask ourselves in simple astonishment - what does all this mean? Is the Pope inspired or frenzied, or is he merely practising his Latin so as to keep his hand in for the Emperor Napoleon when he commences the withdrawal of his troops from Rome? The Pope, we know, in Secret Consistory, talks neither English nor any other modern language, and it may be that this astonishing fulmination is only his way of saying that he disapproves of Freemasonry. We are all more or less familiar with the Freemasons. We know that they have an elaborate organization, and call each other long names, that they wear upon occasions very strange aprons, that they preserve certain

antiquated ceremonies, and, above all, that they give very good balls and excellent dinners, and are generally a very hospitable and liberal set of men. We know, again, that the Freemasons profess to take certain solemn oaths, and to be in possession of some secrets which explain the whole mystery of political society upon architectural principles, or something equally magnificent. But as to assertions that they devote themselves to 'unheard-of atrocities of penalties and chastisements in case they should break their oath,' we feel pretty sure the Pope must be misinformed. We have never observed that they were oppressed by any such weight as would necessarily hang over their minds if they were at all times conscious that a single inadvertence would expose them to such tremendous danger. It would require, in fact, even in a Roman Catholic, a very strong faith in the infallibility of the Pope to accept his description of this Society. Indeed, we sincerely condole with the Roman Catholics if they are to be absolutely debarred, for the future, from enjoying Masonic hospitality. Must the faithful, as a French journal inquires, immediately cut their Masonic friends, and refuse them even a distant bow? Freemasons, so far as we know anything about them, are neither revolutionists nor atheists. If we are not mistaken, Lord Palmerston himself is one of their number, and the late Marshal Magnan, one of the pillars of the new French regime, was the head of the Order in France. What can the Pope be thinking of to select this innocent and convivial association for these tremendous denunciations? If he had simply consigned all the Fenians, in so many words, to eternal perdition unless they, immediately repented and revoked their wicked errors before the nearest priest, the allocution might have appeared to possess some point, some justification. But what have the Freemasons done to provoke such a demonstration? It is said that the Archbishop of Paris lately gave great offence at Rome by attending the funeral of Marshal Magnan. The Archbishop was probably profoundly ignorant of the wicked devices of the Marshal and his fellow Masons, and ordinary observers must avow themselves equally in the dark. In truth, it reminds us of Jupiter thundering in a clear sky, to witness these rattling thunderbolts let loose upon so unobtrusive a society as the Freemasons. Jupiter, like Homer, must, we suppose nod sometimes, and the Secret Consistory must, one would think, have gone to sleep, and this allocution must have been delivered and have been listened to in a dream.

"We have, in short, often had occasion to remark, that the Papacy is either greatly above or greatly below the level of commonsense. In the present instance, we have not much hesitation in deciding in which category the papal allocution is to be placed. We can only explain such an uncalled for burst of pontifical wrath on the supposition that the Pope is profoundly ignorant of the circumstances of modern life and society. In Italy, indeed, where the excessive jealousy of the Church tends to invest even the most innocent combinations of men with a political meaning, it is possible that even Freemasonry may assume some definite character of antagonism to the papal

pretensions. But that the Pope can think it worth this violent allocution only proves how completely he is in the dark as to the real influences which are actuating men's minds. It is not Freemasonry, nor any other secret society, which has withdrawn from Catholicism so much of the intelligence of Italy and all Europe, and has robbed the Papacy of its ancient possessions. It is simply that general advance of free thought and of personal liberty which has exposed at once the unfounded character of the papal claims and the injurious nature of their assumptions. Ridiculous, in some respects, as are such exhibitions, it is impossible not to feel a certain melancholy when we behold the Papacy thus fighting in the air. In former days it at least knew in what direction to strike, and its blows were as well aimed as they were vigorously delivered. At the present day it appears to have lost at once its sagacity and its vigour. It is blind to its real danger, and its language is as impotent in its violence as its blows are feeble and misplaced. It lives in the world of four centuries ago, and judges alike of men and of events by a medieval standard. If the Pope could but leave the Vatican for awhile, and place himself in one of the real centres of modern life, in London or Paris, or even in Florence, he would discover at once that he had been living, writing, and speaking entirely in the clouds. Such societies as the Freemasons may have been formidable a few centuries ago, but they are of about as much importance to the course of civil and religious life as any other of the now extinct associations of the middle ages. With a similar blindness to his real position, the Pope is said to be firmly convinced that the French troops will never be withdrawn from Rome, and he obstinately refuses, therefore, to come to terms with the only government which, when that inevitable event takes place, can afford him any effectual protection. He and his Church resemble nothing so much as the city to which they cling. A new world has grown up all around them, and they remain venerable but decaying monuments of an ancient but now overthrown empire. The very foundations of Catholicism are sapped, its temporal and spiritual dominion is passing away, and the Pope vaguely conscious of some impending danger, summonses a Secret Consistory and launches his excommunications against Freemasonry!"

The Liverpool Mercury was even more trenchant in its criticism of this absurd document, and its comments could not have afforded much satisfaction to the Roman Catholics in the northern Midlands. Its leading article on the Bull was as follows:

"The recent papal allocution against the unfortunate Freemasons is one of the very oddest things we have come across for a long time. All of a sudden, without any imaginable why or wherefore, just when the queer but harmless fraternity of Freemasonry is about the very last subject in men's thoughts, the Holy Father comes out with a tremendous volley of anathemas in the best style of ecclesiastical Latinity, against

a set of people of whom the world knows nothing worse than they have an uncommonly eccentric way of promoting certain very innocent and laudable objects. When all mankind is thinking about Schleswig-Holstein, or the cattle plague, or the cholera, or President Johnson, or the Fenians, or the bank rate of discount, or the Italian elections, or some other topic of intelligible mundane interest, infallibility flares up into a blaze of holy wrath against a respectable (though rather funny) body of men who are chiefly known by giving good dinners and wearing curious aprons, and who have never been credibly accused of doing or meaning harm to any living creature. What, in the name of all that is rational, is the pother about? What horrid crimes have the Freemasons been perpetrating or meditating? There do happen to be secret societies in the world - our own Fenians, for instance - against which a little papal invective might seem not absolutely out of place; yet His Holiness has not a word to say about Fenianism, unless some remote allusion to it can be faintly detected under one or two of his sonorous generalities. But what have the poor Freemasons done to bring down on their heads this lava torrent of denunciation and abuse? What on earth can it all mean? We are told that our Archbishop Manning, from a loyal wish to do the British Empire a good turn, asked His Holiness to launch a handsome fulmination against the Fenians, and that this Allocution is the result. If so, the Archbishop must be considerably pleased. Can it be that His Holiness has made a mistake, misunderstood the drift of the archiepiscopal suggestion, and hurled his thunders in the wrong quarter?

"We are not going to pause for a reply, for we might have to pause for a long time. We have not the slightest expectation that infallibility will so far condescend to human weakness as to explain its own oracles. All that we are permitted to know is that these Freemasons are the most wicked wretches that ever conspired, in a favourite phrase of the papal vocabulary, to 'violate all laws human and divine.' They are pernicious, perverse, impious, immoral, audacious, criminal, and perfidious, depraved, and all the other ugly adjectives known to allocutionary billingsgate. They 'pursue crime and attack holy things.' They 'give themselves up to impious and criminal acts.' They hold 'fatal councils,' and make it their business to drag others into the same 'abyss of eternal perdition' to which they are hurrying themselves. They have but one single thought and single end, namely 'the overthrow of rights, both human and divine.' They are at the bottom of all the mischief that is and has been in the world for at least a century or two. To their account must be set down the many seditious movements, the many incendiary wars, which have set the whole of Europe in flames, and the many bitter misfortunes which have afflicted and still afflict the Church.' Such is the papal reading of the philosophy of modern history. It is a sin and shame that civil governors should tolerate these implacable foes of all that is good and holy. The venerable pontiff cannot contain himself for rage when he remembers how they and their abettors have been excommunicated over and over again, and yet nobody seems to mind it. Clement XII put

them down; and Benedict XIV put them down again; and so did Pius VII; and so did Leo XII; and yet they are not really put down at all, but flourish more exuberantly than ever, 'existing everywhere with impunity and carrying an audacious front.' What can have possessed the 'Catholic sovereign princes' that they have not devoted all their efforts and all their solicitude to repress this immoral sect and defend society against a common danger? However, let it be hoped that Catholic sovereign princes and the faithful generally will be roused at last to a sense of their perils and their duties. Henceforth let it be quite understood that these horrid Freemasons, one and all, are excommunicated, and that their guilt and its punishment are shared by all who 'promote or encourage them in any way.' These wolves in sheep's clothing 'are of the number of those whose society the apostle has forbidden to us, eloquently prohibiting us from saying unto them, Hail!' No true Roman Catholic from this time forward must so much as say, 'How do you do?' to an acquaintance of the aproned fraternity. It really is not quite so clear as one could wish that there would be any particular sin in a true Roman Catholic killing the first Freemason he meets. It is at least certain - as far as infallibility can make it - that the Freemasons are the arch enemies of the Church, religion, law, government, truth, morality, and everything else which men count sacred, and that all the heresies, seditions, revolutions of modern times may be traced to the machinations of this thrice accursed sect. With that stupendous perversity civilized society persists in seeing nothing in Freemasonry but a somewhat fantastic sort of benefit society, organized for purposes of charity and good fellowship!

"This is really imbecility in excelsis. The force of infallible folly surely could no further go than in launching this prodigious piece of ecclesiastical thunder against a body of decent gentlemen, whose 'machinations,' though they may begin (for aught we know) with a droll ceremonial which frightens raw novices half out of their wits, end in nothing more terrible than good cheer and a mutual benevolence fund. The Pope's last is certainly his best. We have had many curious allocutions in our time, but this beats them all. Serious comment on such a heap of stark, raving nonsense is impossible. The spectacle of absurdity in a towering rage, a silliness foaming at the mouth, is one that at once defies and disarms criticism. There is nothing to be said of it except that it is a pity that an ancient institution which has outlived its day cannot make a more respectable preparation for its inevitable end. The temporal power of the papacy is justly doomed as an offence against civilization, a wrong to Italy, and a scandal and hindrance to the very religion whose name it takes in vain; but no chivalrous enemy can desire that it should make itself unnecessarily ridiculous. We sincerely sympathize with those multitudes of enlightened and right-minded Roman Catholics to whom it must be unutterably painful to them to pity a pontiff whom they would fain, if possible, reverence."

The Dublin Evening Mail was no less scathing in its comments. A short leader in that paper said:

"We echo in our columns today the last peal of thunder from the Vatican. It is designed to frighten the Freemasons; but it only makes known the force of the now impotent thunderer. Amid the empty sound and puerile verbiage of this allocution, a whispered confession of real motives tells the tale of the crime of Freemasonry in papal eyes: 'A false opinion may arise that the end of this society is inoffensive, and that this institution has no other end but to succour men and to aid them in adversity, and that the Church has nothing to fear from this society. Who, however, does not understand that this is far from being the truth? What does this association of men of all religions, of all creeds, mean?' It is truly strange that, wrapped up as it may be in any amount of fustian, the secret design of the Vatican heart is never successfully concealed in an allocution. Nothing can be more true than that the papal power has everything to fear from every peaceful and kindly 'association of men of all religions and of all creeds.' It is, therefore, the thunder is directed against a form of association which peculiarly tends to unite men in bonds of charity, mutual tolerance, and good will. The present allocution is, in fact, not merely a denunciation of Freemasons, but a practical comment upon the Roman reading of the divine proclamation of 'Peace on earth, good-will to men.' Pio Nono and his Secret Consistory proclaim, according to their version, 'Peace on earth to men of good-will,' but only to those whose will is good towards the papal system. Carried out to its logical end, the proposal 'to strike and rend' as with a sword 'the Masonic Society' is an anathema against all forms of union or association between men of different creeds - it is an edict of non-intercourse among fellow subjects, kinsmen, friends."

The Gloucestershire Chronicle prophesied an early downfall of the Papacy, based upon an estimation of its apparent effete and decadent condition:

"There are some constitutions," the writer said, "which, when about to break up through old age or some heavy infirmity, betray traces of their earlier vigour by bursting forth at times into paroxysms of passion as impotent as they are ridiculous. This seems to be the case with the Pope, who, some time ago, in a secret consistory held at Rome, delivered an allocution, or, more properly, an anathema, chiefly against the Masonic Society, and also against 'all other societies, of whatever appellation, conspiring against the Church and the civil power.' Europe is rather astounded; it can hardly believe its eyes when the explosive document is thrown before it. Various reasons are assigned for the papal

thunder in a clear sky, for the revival of absolute dictation to the governments of the world, as though the spiritual power of the papacy were this day an acknowledged fact, in full supremacy, when the truth is it is nothing more than a feeble voice issuing from a throne both spiritually and temporarily shaken almost to dissolution.

"Some allege the Pope takes this left-handed way of administering a heavy blow to the Emperor of the French, because he is about to withdraw his troops from Rome, and has also countenanced Masonry in France; in this manner revenge the Emperor's withdrawal of his military protection and planting a spiritual thorn in the bosom of his subjects. This has always been the subtle policy of Rome, to make mischief between sovereigns and subjects; she scatters a few religious seeds of discord, and rejoices to set a spiritual at variance with the temporal allegiance. A small spite this, now, especially in our age; but the allocution is full of little cat-spittings, so to speak. Again, it is said, the Archbishop of Paris stands rebuked for having attended the funeral of Marshal Lamoriciere, who was formerly the Grand Master of Freemasonry in France; also that Dr. Manning, being desirous of obtaining the Pope's denial of any sympathy with Fenianism, suggested a denunciation of all secret societies, thus believing the net would be large enough to haul in the Fenians together with Freemasons and Carbonari; lastly, it is stated the allocution is a sort of protest against the decline both of the faith and influence of the Church in Italy, as though the falling-off were to be traced, not to the inherent weakness and corruption of Rome herself, but to the 'perfidious nature of sectarians, who, under a fair exterior, are inflamed with a burning hatred against the religion of Christ and legitimate authority and to have but one single thought and single end, viz., the overthrow of rights both human and divine.' It is possible some truth may underlie every one of the motives thus suggested; at any rate, 'Rome has spoken,' and if all the world attended to Rome's senile mutterings, every Freemason would be excommunicated, in the blessed company of Fenians, Carbonari, bandits, and brigands.

"The holy horror of the Pope at Freemasonry is depicted in very strong language, with a remarkable display of ignorance, and a total unconsciousness of history. He describes it as 'that perverse society of men, vulgarly styled Masonic, which at first confined to darkness and obscurity, now comes into light for the common ruin of religion and human society.' He calls it 'a most immoral sect.' At its door he lays 'the many seditious movements, the many incendiary wars, which have set the whole of Europe in flames; as also the many bitter misfortunes which have afflicted and still afflict the Church.' He speaks tremblingly of 'Clandestine meetings,' 'rigorous oaths,' an unheard-of atrocity of penalties and chastisements to be inflicted upon the perjured Mason; and he winds up

with an emphatic conclusion: 'A Society which thus avoids the day must surely be impious and criminal.'

"We could add a few more choice specimens of papal eloquence, but these are sufficient for our purpose, unless, indeed, we might be tempted to give our Masonic readers the opportunity of knowing what a disgusting, outlawed, and excommunicated set of vagabonds they really are, as seen through the infallible microscope. 'Let them well understand that those affiliated to such sects are like wolves, whom Christ our Lord prophesied would come disguised in sheep's clothing to devour the flock; let them understand they are of the number of those whose society the Apostle has also forbidden to us, eloquently prohibiting us from even wishing them god-speed.'

"Now, these are truculent expressions which are sufficient to raise the hair on the head of those benevolent gentlemen - there are thousands of them - who, thinking no harm, sit down to dinner after the labours of the lodge are concluded, and drinkings; a glass of wine to all good brethren scattered over the face of the globe, believe they are friends with the world. What a dreadful portrait has the Pope drawn of them, in revolutionary costume, eager to slay, burn, and destroy! Now, none would imagine after reading the allocution, that at the close of the eighth century, the popes conceded to the Masons of Como the exclusive monopoly of erecting churches; they were associated as a craft or brotherhood; they were invested by papal bulls with extensive privileges; they were subject only to their own laws, and were untaxed. 'The lodges of the north' built Strasbourg and Cologne cathedrals; they were encouraged and protected by ecclesiastical authority; Europe abounds with their labours, and the marks of their secret craft are still upon the stones, just as they are Masonically accepted this day. William of Wykeham and Waynefleet, both Bishops, were Grand Masters in England; several of our own Bishops, both past and present, have been Masters of lodges. What then becomes of the Pope's history, and of what force are his denunciations? Masonry has always remained the same; its principles are unchanged; the symbolical teachings were the same in the Como lodges as they are this day in London; the secrets are the same; the ceremonies are identical. The simple fact is, when the Masons ceased to be working societies, and were unnecessary for building churches, Rome threw Masonry on one side, like a useless glove. More than this, Rome will never suffer any intellectual movement over which she has lost the control. But Masonry laid down the trowel and the hod, practically, and confined itself to the speculatively teaching, which was once marvellously united to every stone in building; then the Church of Rome quarrelled with the institution because it presumed to work out a system of morality and religion upon the same foundation of revelation with the Church, but quite distinct from the Church, yet in agreement with the

fundamental doctrines of the Church, at the same time not interfering with any Mason's allegiance to the Church. The cause of offence was that this was done without consulting or admitting any ecclesiastical authority. This is the secret of Rome's unmitigated hatred of Masonry; it is her insatiable desire to govern the whole machine of thought and action by priestly hands; while justice and inquisitors exist, the Pope can scarcely with a grave face inveigh against clandestine meetings, rigorous oaths, and the atrocity of penalties and chastisements! We are as certain that the monstrosities imputed by the Pope to Freemasonry are as false as that Freemasons have anything to fear from the Virgin Mary, 'to whom,' says the Pope, It has been granted to overthrow the enemies of the Church and monstrous errors'; or that the Pope will be 'protected by the blessed apostles, Peter and Paul, in his crusade against Freemasonry.' One great principle of Freemasonry is not to interfere with the peculiar religious forms of belief professed by any of its members; armed with this neutrality the Freemason will listen without hatred to the invocation of saints to come down and extinguish the institution; he will only be sorry that such an excess of mistaken zeal should be so uncharitably exercised; for we read in the news-papers the assemblies of Freemasons are already disturbed by ignorant Roman Catholic mobs, who are ready to back the Pope's mild language with any amount of physical assistance.

We know a considerable amount of prejudice exists against Freemasonry even in this country, perhaps chiefly because feminine curiosity remains unsatisfied, or because an exclusive law shuts out the public. For its harmlessness and innocence we might summon the testimony of the many eminent characters in the world who have sanctioned its proceedings from manhood to old age with their countenance; for its benevolence, we can only point to the noble charities sustained from year to year with unostentatious munificence; for its influence we can appeal to the friendly understanding among Masons, and to their kindly offices one towards another. We are told by those who have pursued the real symbolical science of Masonry that it is a fascinating study, demanding the fullest exercise of the mental faculties; that it applies the old scriptural system of instruction by emblem and figure to the acquisition of moral and scientific truths, which are grouped together, engage the memory and captivate the imagination. This, we believe, is the real work of Masonry, and, no doubt, where people have the requisite gifts, nothing can be more lofty or improving, but, in the absence of such qualities, the general body of Masons is content with superficial knowledge; the brethren know enough to come in and out of the lodge, they are ready with their money for any emergency; they will give to good fellowship; there is a freedom of thought which delights them when they are confident they are speaking in the bosom of the family where there is no skeleton and no misinterpretation of the language used. This is the English aspect of Freemasonry - a set of open-hearted, good-humoured, charitable fellows, brimming over with benevolence, thinking no evil, somewhat mystified with

signs and words, but on the whole merry and wise. How different from the Pope's idea! Slouched hats, dark clothes, daggers, manifestos shrouded in vapour, conspirators deadly against popes, and kings and saints, and churches."

The scathing and adverse comments were by no means limited to English newspapers. Much space could be occupied with extracts from various foreign newspapers on the Pope's allocution, but two only must suffice. La Siecle wrote:

"A million of our fellow-citizens are struck with the most terrible engine which the representative of God upon earth can dispose of. It is true they perform their ordinary business just the same as though interdicted from fire and water. The worst that can happen to them is that they cannot be sponsors if they should be asked to do so; but this is an occasion which does not often present itself, and they may find consolation in the circumstance that it will save them the cost of comfits. What interest can the Church of Rome have in thus exposing the impotence of its spiritual chastisements and the complete indifference with which modern society hears the rumbling of the Church's thunder? What man will give up the title of Freemason, or who will hesitate to become a member of a lodge, through fear of excommunication? The era of these papal thunder peals has passed, and the Papacy should renounce these miserable parodies of the past which had its grandeur."

More expository from the Masonic point of view was the criticism of the New York Reporter in which paper the following article appeared:

"Freemasonry has been denounced and suspected, in consequence of its being a secret Order. Secrecy in all things, where secrecy is maintained, is not only consistent with innocence, but is also imperatively enforced by necessity, as well as demanded by every consideration of policy. The direct benefits flowing from Masonry are, of course, intended for, and should be participated in, only by its members - by those who have been regularly initiated into its mysteries and contribute to its support. They are secured by a knowledge of universal language, which is used as a test of brotherhood. This universal language (universal to Masons) is, under no circumstances, communicated to the world at large. The words and signs of it are secret; for to communicate them would at once destroy its utility. And, strange as it may seem to the uninitiated, our Society professes to have no secrets beyond these. There is little, very little, in the lodge to

gratify the eye of the inquisitive. We do not tempt them with offers to unfold some mighty mystery; we can impart to them no superhuman wisdom; we possess not the elixir of life, nor the philosopher's stone, nor the spells of the Tarshun; we cannot and do not profess to be bound by any ties but such as are consistent with our duty towards ourselves and families, our neighbours, our country, and our God.

"About the general end of lodge transactions, every one can know as much, as any of its members; but fear of any apprehension on this subject, we would briefly state that nowhere are order and decorum more strictly enforced than in our lodges; our business there is charity and brotherly communion, the admission of candidates, and the transaction of such other matters as necessarily pertain to every association. Now, all this is of such a character, that it may with great propriety be kept to ourselves. We are brothers - members of a large family - met for the purpose of transacting our own business, with which the world has no concern; and why should the world be permitted to witness its disposition? Does a needy brother receive assistance, it is not for us to vaunt it, and it might not be agreeable to him to proclaim his wants before strangers, or to have the fact of his being relieved published; and it would certainly be impolitic and uncharitable, by publicity, to trammel the discussion of character; and how could the announcement of the rejection of candidates for our confidence be otherwise than prejudicial to us, by exciting enmity and dissatisfaction in the world. We seek not coalition with the world, made up of a thousand creeds; our objects are few, and their pursuit is quiet and secret; and we have, as Masons, naught in common with the mass of mankind. We do not meddle with politics, nor the extension of the creed by proselytism; we seek only to cultivate the social virtues among ourselves, to benefit each other by deeds of love, and indirectly to benefit the world by our own improvement."

(To be concluded)

THE EVERLASTING NECESSITY FOR BROTHERHOOD

Had mankind from the day of the flood, steadily followed some of the lessons taught them by the industrious bees, had they associated themselves together in lodges, and taught and faithfully practiced Toleration, Charity and Friendship; had even those of the

human race done so who have professed the Christian faith, to what imaginable degrees of happiness and prosperity would they not have attained! to what extreme and now invisible heights of knowledge and wisdom would not the human intellect have soared! Had they but practiced Toleration alone, what a Garden of Eden would this earth be now! Blood enough has been spilled for opinion's sake, to fill the basin of an inland sea! Treasure enough has been expended and destroyed to have made the world a garden, covered it with a network of roads, canals and bridges, and made its every corner glorious with palaces; and the descendants of those who have been slain would have thickly peopled every continent and island of the globe.

The earliest of all lessons taught mankind was the necessity of association; for it was taught in unmistakable terms by his own feebleness and weakness. He is an enigma to himself.. Launched, blind and helpless, upon the great current of Time and Circumstance, he drifts, like a helpless vessel, onward to eternity a mere atom.and mote of dust, clinging to infinity, and whirled along with the revolutions of the Universe. He knows nothing truly of himself and his fellows. His utmost effort never enables him to get a distinct idea of his own nature, or to understand in the least degree the phenomena of his mind. Even his senses are miracles to him. He remains feeble as a child. Between him and the future is let down a curtain, dark, palpable, impenetrable, like a thick cloud, through which he gropes his way and staggers onward. At every step Destiny meets him in some unexpected shape, foils his purpose, mocks at his calculation, changes the course of his life, and forces him into new paths, as one leads a blind man by the hand; and he never knows at what unexpected moment the arm of Death will be thrust suddenly forth from behind the curtain and strike him a sharp and unerring blow.

The sudden shifting of a wind, a few cold drops of rain, an unseen stone lying in his path, the tooth of an unregarded serpent, a little globe of lead, the waving of a rag near to a shying horse, a spark of fire on a great boat of a dark night, upon a wide, deep river; all are to him Death's messengers, and overtake him with a peremptory fate. Stumbling over some object at every step, he needs constant sympathy and unremitting assistance. Fortune smiles today and frowns tomorrow. Blindness or palsy makes the strong man an infant; and misfortune, disaster and sad reverses trick him like gaunt hounds, lying in wait to seize him at a thousand turnings.

Unfortunately, the obvious truth that every man either actually needs, or will at some time need, the charitable assistance, or, at least, the friendship, the sympathy, the

counsel, and the good will of others, like other truths, produced but small effect upon the early human mind. Pressed by the urgent necessities of the moment, by which alone, ordinarily, men's actions are governed, they did associate themselves with communities, and institute civil government, as often, perhaps, for purposes of aggression as of defense or other associations. We hear and know nothing for very many centuries, and then, except where the light of Masonic tradition reaches, dimly and obscurely only, as in the case of the Eleusinian Mysteries; whose purpose we can merely guess at from the faintest possible revelations, - hardly able to say more than their forms and ceremonies bore a faint resemblance to some used in our time-honored institution. It is highly probable that they had a philosophical and religious rather than a charitable object. - Albert Pike.

----o----

AN APRIL MORNING

Once more in misted April

The world is growing green.

Along the winding river

The plumy willows lean.

Beyond the sweeping meadows

The looming mountains rise,

Like battlements of dreamland

Against the brooding skies.

In every wooded valley

The buds are breaking through,

As though the heart of all things

No languor ever knew.

The goldenwings and bluebirds

Call to their heavenly choirs.

The pines are blued and drifted

With smoke of brushwood fires.

And in my sister's garden

Where little breezes run,

The golden daffodillies

Are blowing in the sun.

- Bliss Carman.

THE COMACINES - THEIR PREDECESSORS AND THEIR SUCCESSORS

BY BRO. W. RAVENSCROFT, ENGLAND

PART III

THE COMACINE LODGES

AND NOW let us endeavour to trace the constitution of these Comacine lodges, and to ascertain something of their relation to the world at large.

It is capable of proof that in the seventh century the Magistri Comacine were a properly organized body, having different degrees of rank. The higher order were called Magistri, and were competent to act as architects. With and under them worked the Colligantes: these appear to have consisted of novices and craftsmen. These Magistri Comacini are first mentioned by name in the laws of the Longobard King Rothairis (A.D. 652).

In the under church of S. Clemente at Rome there is a fresco of the tenth century which shows the master mason directing his men, and some think they can discern beneath the toga a master's apron. For my own part, although I looked carefully for it, I should not like to say it is undoubtedly there; but be this so or not, there is no mistaking the Master who is named Sesinius, and who somewhat angrily directs his men, calling them sons of Pute. Under the life of S. Clemente, Voragine in the Golden Legend gives a different version to the Masonic traditions of Sesinius, but which scarcely corresponds with the fresco.

An Italian writer, referring to these guilds (Cesare Cantu Storia di Como), says: "They were called together in the Loggie (hence Lodge) by a grand master to hear of affairs common to the order, to accept novices, and confer superior degrees on others. The chief Lodge had other dependencies, and all members were instructed in their duties to the society and taught to direct every action to the Glory of the Lord and His worship - to live faithful to God and the government - to, lend themselves to the public good and fraternal charity." "Strength, force and beauty were their symbols; Bishops, Princes, men of high rank who studied architecture fraternized with them." "From the tenth to the thirteenth centuries grand masters took oaths of discretion and fidelity. Masters coming from other lodges were received and employed, Apprentices were not paid in the same manner as Craftsmen, and all questions were settled in Council."

One other authority under this head may suffice - Signor Agostino Segredio, who, in his work on the building guilds of Venice, says:

"While we are speaking of the Masonic Companies and their jealous secrecy we must not forget the most grand and potent guild of the Middle Ages, that of the Freemasons; originating most probably from the builders of Como (Magistri Comacini), it spread beyond the Alps. Popes gave them their benediction, monarchs protected them, and the most powerful thought it an honour to be inscribed in their ranks; they with the utmost jealousy practised all the arts connected with building, and by severe laws and penalties (perhaps also with bloodshed) prohibited others from the practice of building important edifices. Long and hard were the initiations to aspirants, and mysterious were the meetings and the teaching, and to enable themselves they dated their origin from Solomon's Temple."

Some go so far as to say these guilds of craftsmen in the Middle Ages expanded their ritual to the extent of giving to their working tools moral, and even spiritual, significance. That may be a not unlikely outcome of their system, but whether so or not, they had their symbols, without doubt. This is illustrated in a house at Assisi having the date on its door 1405, but perhaps of greater antiquity, shown to this day as that of the Comacini, and on the keystone to the entrance is still to be seen carved the open compasses containing a rose. This badge also, together with a Masonic square, the Comacini have left on the castle at Assisi, where also they worked.

But the greatest distinguishing badges of the order are the endless knot and the Lion of Judah. The endless knot appears to mark off the work of the earlier when the more elaborate carvings and the richer details of later centuries prevailed. This endless knot is to this day one of the most beautiful and interesting of ornamental details in connection with the carving of stone, and while its pattern is varied in many ways, its principle is one and the same throughout. It consists generally (mainly, indeed, but not always) of a cord of three strands -sometimes of two - and this cord generally is without beginning or end; sometimes, however, it has a beginning and end, but without a break, and its interlacings are so intricate as to give it the name of "Intreccia."

It is to this day known in Italy as King Solomon's Knot, and finds its place on the surface of arches, in the capitals of columns, on altars, tympana, arcades and panels, but perhaps in its most beautiful development, in screens. Those in S. Clemente at Rome are

wonderfully fine, and, be it remembered, as we shall see presently, this ornament comes home to us in our Celtic crosses and monumental slabs. It is not disjointed like some Byzantine surface decorations, but consistent to its character throughout. It is everywhere the badge of the same Brotherhood - the sign-manual of the same Guild of Craftsmen. The symbolic allusion in this remarkable badge would appear to be the inscrutable character of the Divine Being whose ways are past finding out, and whose existence is without beginning or end - an unbroken unity. Whether the three-fold strands have reference to the Trinity in such unity or not, it is impossible to say, but such would be by no means an unlikely thing; or the allusion may have been to the threefold cord which is not quickly broken.

One is struck by the extraordinary amount of this ornamentation to be found in Italy, much still in situ, and one would almost say still more in fragments, built into walls and varied in character to a remarkable degree. The churches about Como, chieflys perhaps, that of S. Abbondio, have some rich illustrations of the Comacine knot-work. When we remember that the two great pillars which stood at the entrance to King Solomon's Temple were adorned with network as well as other devices, we get at least a suggestion that here may be the origin of King Solomon's knot, and this is emphasized by the fact that there stands in the court of the Church of the Holy Sepulchre at Jerusalem a pillar having a basketwork capital with this identical interlaced pattern. Does it not look very much as if the traditions of the network had lingered and found expression again in this product of a later age?

It is interesting in passing to note that the Romans had a similar, but less intricate pattern in a great deal of their paving, and might not that have been in their day the working out of a "Temple tradition" received through the Etruscans, and the type of the fuller knot developed by the Comacines? As regards the Lion of Judah, there is more difficulty; indeed, there is here the mystery which enshrouds all the grotesque work of the Middle Ages, whether lions, griffins, or other monsters. Leader Scott would have us believe the lion here is the type of Christ, and that when columns are on the back of lions, as at Pisa and Siena, they represent our Lord as the Pillar of Faith, springing from the tribe of Judah; while, when surmounting the column, He is figured as the Door, the latter being the earlier form - viz., that which prevailed from before A.D. 1000 to 1200, while the former held from A.D. 1200 to 1500. This all fits in with such representations as at Monza, where the lion is nursing a lamb; but when, as at Assisi or Siena, the lion is eating man or animals one wonders how this symbol applies. This wonder is increased by finding lionesses and cubs, as at Siena. True, it may be that some such representations in a rough and coarse way may suggest the absorbing power of

Christianity, or convey something akin to what we read in the Apocalypse about the "wrath of the Lamb." But if Ruskin and others who have studied the subject can only guess at a meaning for these strange creatures, we must be content to leave the mystery unsolved.

One wonders, however, why, if the association with King Solomon's Temple is so manifest in the knot, the lions should not have their relation to the same beasts which adorned the approach to King Solomon's throne. And it must not be forgotten, again, that the Hittites' influence is in the oldest piece of sculpture in Europe - viz., the lions at Mykenae; while the Etruscans also attempted representations of the king of beasts, generally as guardians of a gate. Slate tablets also found some years since at Abydos represent lions devouring captives. Tolerably certain, however, it is that the lion of the later Comacines' work had some reference to Christ, and found its way, as the badge of the Brotherhood in some form or other, into most of their more important buildings .

Other ancient badges (for the Comacines were full of symbolism, whether in planning or decorating their buildings), such as the pentalpha and the hexalpha, they had, and these can be traced back to centuries before Christ. And then there are the Mason marks, which from their position can only have been for the identification of work with workmen, and which we find to be identical in churches as far apart as Cefalu, in Sicily, and Canterbury, Lincoln, etc.

COMACINE INFLUENCE IN THE BRITISH ISLES

And now, before we reach the closing part of our theme, let us refer again to the influence of the Comacines on the architecture of the British Isles, for I think it can be demonstrated that such really did exist, and to a quite remarkable degree.

Let us keep in memory a few facts:

First, that with the Roman legions there came to our shores Lodges of Artificers. They in time became Christian, and probably built the Romano-British churches, of which we have already seen there were a considerable number in our land - one, as is well known, at Silchester. Then we get a slacking off in many directions when the Romans left our shores, and after that the inroads of Pagan Saxons gradually obliterating, although not wholly destroying, the influence of Christianity - at any rate, driving it westward until it was almost extinct in the Saxon kingdom. Then, be it remembered, the trend of the Christian migration was to Cornwall, Wales, and Ireland, where in all these districts the Christian faith was kept alive, but cut off from intercourse with Europe, and especially with Italy, except by the open sea.

Then we know that such communication by sea was maintained, and, indeed, existed at least 700 years before the time of Christ. We further find that the Christian Church of Ireland sent the Culdees to Scotland, and thence Christianity spread to the Northern Kingdom, quite before the time of St. Augustine. These Culdees, by the way, are said (Gould's Freemasonry) to have had connection with the Romans in Britain, and to have learned the art of building from their Collegia. They also had the endless cord.

Now all this being so - and let it be emphasized that the districts we are now considering were practically cut off from the civilized world, except by the open sea, by the Pagan Saxons - what do we find? In every one of these countries, even to Northumbria, but practically nowhere else in Great Britain, the Comacine knots, in some cases of two, in some of one, strand only. Also in a few instances the Chi Rho, so abundant in Italy; while in Ireland we get the round towers, about which so much has been speculated, and which are so strikingly similar to those of Ravenna.

It may be said that the surface ornament, of which we are chiefly speaking now, was but the development of the Runic ornament of the Scandinavian, the answer to which is: These are Christian; and while similar ideas may have been carried to the Scandinavians by the Phoenicians, with whom they had early intercourse (and these latter held traditions of Solomon's Temple), it is far more likely it came to our western shores by direct intercourse with Italy.

With regard to the question as to how the Round Towers came into Ireland, Leader Scott's book says: "In the first place, where can similar towers be found dating from times contemporary? The answer is decided in Italy: in Ravenna and Lombardy, from the date A.D. 300 to the fifth and sixes centuries; and they show just that Eastern touch which distinguishes the Byzantine Roman Architecture of Ravenna, and has caused authors to seek the origin of the Round Towers farther east than Italy." Again, with reference to the Solomon's knot, the same author says: "By the ninth and tenth centuries the Irish Cross had reached its full development - it was no longer a sign or slab, but a beautiful upright sculptured Cross, with a circle crowning it like a halo, and suggesting the eternity of the human Cross of our Saviour." St. Patrick, Ireland's great missionary, too, A. D. 375-464, was of continental origin on his mother's side, and Miss Margaret Stokes tells us a great deal about the intercourse between Italy and Ireland - enough to show that it was very direct and complete. Indeed, in her interesting book entitled Six Months in the Apennines, she seems to have renounced the theory that the interlaced work on the Irish crosses and other such devices originated with the Irish or their predecessors, and is forced to the conclusion that from the number of Irish saints who visited or settled in Italy were transmitted to Ireland that which they already found to be in existence in the country of their adoption. St. Patrick, moreover, obscure as in many respects his doings may be, undoubtedly travelled in Italy, and was for some time in the monastery on Lerinus, an island just off Cannes, in the Mediterranean. St. Columbanus also was an Irish saint, and about 613 came to Italy, where he became a very important person, both as a Churchman and a scholar. In Old Cornish Crosses Romilly Allen remarks the connection between Italian and Cornish details.

So much, then, for our western shores. We turn to Saxon England, and have already seen that St. Augustine in A.D. 598 brought over with him several of the community of the Liberi Muratori, and to this it may be added that in 604 he wrote to the Pope asking for more architects and workmen, and these Gregory sent him. Further, it is remarked by the Rev. W. Miles Barnes that the Saxon font in Toller Fratrum Church, Dorset, and the eighth-century well-head at the office of the Ministry of Agriculture, Rome, are decorated with precisely similar interlacing bands in three strands, bordered by a cable moulding. Again, in 601 Pope Gregory sent Paulinus and others to England to assist in missionary work, and this Paulinus is called Magister, implying he was an experienced architect as well as a missionary, and he had his hand in Lincoln and York, the latter a church of basilican type. About this time also the crosses of England began to have interlaced ornamentation, and the Church of St. Andrew at Hexham, built by Wilfred of York, was basilican in its character, with its apse at its west end. More might be said as to phrases and words which indicate Comacine influence on Saxon work, as also to striking similarities in the character of such work - e.g., the round arched external arcades with shafts, capitals and bases, as at Comacina and Bradford-on-Avon - but time

and space will not permit; and, in concluding this part of our subject, we may well ask the question: If the Christianized Saxons did not get the ideas of building from Romano-British traditions - and that is not at all likely - whence did they receive them? Surely from the Continent; and if from there, especially during the time when Gregory was Pope, the only conclusion we can regard as reasonable is that either men of a guild who were in favour with him were employed, or Saxon ecclesiastics who had graduated in their schools executed the important works of their day in England. Probably both conclusions are correct, and similar arguments might be applied to the connection between the later developments of architecture in England and Italy.

CONCLUSION

We have reached the last part of our study. Can we claim that the great Masonic body of to-day in England, America, and the Colonies and Dependencies of the British Isles, are legitimately descended from the Comacines? Through the building guilds of the Later Middle Ages we can, for they were the offspring of that body; and notwithstanding that in 1717, as already stated, our modern Freemasonry was remodelled largely on the regulations of the German Steinmetzen (themselves descendants of the Comacines), yet this by no means proves that it grew out of it. On the contrary, we claim that what happened was an existing corporation or corporations, growing yearly less and less operative and more and more speculative, was finally recast in 1717. This is borne out by the following:

In the Aubrey MS. we find: "Sir William Dugdale told me many yeares since that about Henry the third's time the Pope gave a bull of diploma to an company of Italian architects to travell up and downe over all Europe to build churches. From those are derived the fraternity of Freemasons. They are known to one another by certain signes and markes and watchwords; it continues to this day. They have severall lodges in several countres for their reception, and when any of them fall into decay the brotherhood is to relieve him, etc. The manner of their adoption is formall and with an oath of secrecy." Again, in the year 1375 the term Freemason first appears in the records of the City of LOndon, and this is meant to apply to operative masons who are free of certain taxes, restrictions, etc., and free to travel in time of feudal bondage.

An Italian book, quoted by Leader Scott, 1788, describes the institutions, rules, and ceremonies of Freemasons, and begins with Adoniram, who had so many men to pay at the building of the Temple that he had to divide, them into three classes - novices, operatori, and magistri - each of which class had secret signs and pass words, so that wages could be fixed and imposture avoided. It is significant that these classes existed in the Roman Collegium and the Comacine Guilds, the latter of whom are described in an ancient MS. as Libera Muratori (Free Wall-builders).

Let us briefly sum up our argument.

1. Centuries before Christ and the founding of Rome, a race of Hametic descent spread along the Mediterranean shores, and afterwards became known in Syria and Asia Minor as Hittites, in Greece as Pelasgoi,

and in Italy as Etruscans.

2. Hittites were engaged in building the Temple at Jerusalem, the fame of which spread far and wide.

3. The Romans learned their arts of building, decoration and pottery, etc., from the Etruscans, who were the same race as the Hittites, and carried with them some at least of their traditions.

4. In Rome developed Collegia of Artificers, and in early Christian days these had traditions of King Solomon.

5. At the downfall of Rome the Guild of Artificers left and settled in the district of Como, holding as their centre the island of Comacina.

6. That thence they spread their influence over all Western Europe, and even to our own shores.

7. That they merged into the great Masonic, Guilds of the Middle Ages.

8. That, as these guilds died out, their forms and ceremonies were preserved to a great extent in our Masonic lodges - at any rate, under those of the English and American constitutions.

One word in conclusion. Masons more than others will be able to judge adequately the similarity between ancient rite and modern practice. This is inevitable in a subject such as this.

Surely the bidding prayer of English and American Freemasonry must put into prominent rank those grand originals, the Quatuor Coronati, and close upon them, in order of merit, the Comacines.

NOTES ON ENGLISH FREEMASONRY

BY BRO. FRANCIS E. WHITE,. GRAND SECRETARY, NEBRASKA

R.'.W.'. Bro. Francis E. White, Grand Secretary of the Grand Lodge of Nebraska, attended the special session of the Grand Lodge of England, June 23rd, to June 30th, 1919, to commemorate the ending of the World War, as guest of the Grand Lodge of England. The following article is a part of his report to his own Grand Lodge last year. It is recommended to our readers as containing an exceptionally full and detailed account of the machinery of the Grand Lodge of England, and its subordinate bodies. Bro. White

has a barrel full of things to say about Masonry but he is so modest a man it is next to impossible to persuade him to appear in public. It is to be hoped that, now that he has once appeared in the columns of THE BUILDER, he will come again.

THE GRAND LODGE of England consists of the Grand Lodge Officers and what is known as subscribing Past Masters, (a subscribing Past Master is one who pays annual dues, including the four shillings a year for benevolences) and the Masters and Wardens who are in office.

Grand Lodge meetings are held quarterly, officers are elected annually. The following only are elected: The Grand Master and the Grand Treasurer. These officers are elected by the Craft, (members of the Grand Lodge). All other officers are appointed by the Grand Master, annually, excepting the Grand Secretary, who is appointed only in case of a vacancy, and holds office so long as his services are satisfactory to the Grand Lodge. The same rule applies to the Grand Tyler.

The attendance at quarterly meetings is about 800 members. The Grand Master does not deliver an address, but may make communications on some special subject. The Pro Grand Master presides and transacts business in the absence of the Grand Master. If both these officers are absent, I assume the Deputy Grand Master would preside. No mileage and per diem, nor expenses, are paid to members of the Grand Lodge.

The Grand Lodge, on ordinary occasions, is in session for from one to two hours. The special Grand Lodge meeting which the delegates from over seas attended, seemed to me more like a church than a Masonic lodge. There is no moving about, no whispering; the utmost decorum is observed, and the closest attention is paid by all members of the Grand Lodge to what is presented for consideration.

There is a Director of Ceremonies, one Deputy Director and twelve assistants, who conduct, with the aid of stewards, all ceremonies, and much attention is given to these features. Every little detail is arranged for in advances and carried out with dignity, order and precision. In all ceremonies we witnessed, which included the conferring of the three degrees of Ancient Craft Masonry, installation ceremony, and the constituting of a lodge,

no Monitors were seen. Every officer knew just what he was to say and how he was to say it, and he required neither aid nor prompting.

The income of the Grand Lodge is derived from investments, fees for initiation, dispensations, and warrants. Fees for warrants for new lodges are about $75 fees for dispensations to confer degrees on more than two candidates at one time, $2.50; the same fee for a meeting of a lodge at a time different from the one regularly provided for, or to change the place of meeting, or to wear Masonic clothing in public.

The permanent investments of the Grand Lodge are about $9,000,000. The real property is about $1,000,000, not including buildings used for charity, such as the three Royal institutes, one for boys, one for girls and one for aged people.

All appointed Grand Officers are required to pay an honor fee. This runs from $25.00 to $50.00.

The only fees collected by the Grand Lodge from the subordinate lodges, or the brethren, are for what is known as their benevolent fund. These consist of 4 shillings (96 cents), payable quarterly, for members in London, and one-half of this amount for members in Provinces in England.

A lodge that has existed continuously for 100 years is entitled to a centenary warrant, for which it pays $50.

The numbers of members of the fraternity belonging to English lodges is estimated at 250,000.

The Board of General Purposes has thirty-six members presided over by a President; eight members are appointed by the Grand Master, twelve are elected by lodges in

London, and twelve are elected by lodges outside of the City of London. Eight members of the board retire each year. The board holds its meetings monthly. It is divided into six regular committees, and special committees are appointed when needed.

The duties of the board are to consider everything for the upkeep of the Grand Lodge, finances, care of buildings, complaints (grievances). - They have a right to suspend members of lodges. They recommend legislation and consider all matters that are presented to the Grand Lodge. All of their acts are subject to the approval of the Grand Lodge. The board makes its report by its president at the quarterly meeting of all of its acts, but these do not become law, or go into effect until approved at the quarterly meeting following (quarterly meetings do not include the Grand Festivals). A pamphlet is issued by the board and sent to each lodge ten days before the quarterly meeting. It contains a report of the work of the board, and the business that is to be presented for consideration to the Grand Lodge.

There are about.800 chartered lodges in London and it is estimated that there are 50,000 Freemasons belonging to lodges in that city. The average number of members in a lodge is about sixty, and a little more in the country lodges. Among the 800 chartered lodges in London, seven of them are what are known as Temperance lodges, that is to say, lodges where neither spirituous liquor, wine, beer, or anything of an intoxicating nature is used. I visited one of these lodges and they seem to be very enthusiastic about the temperance feature of it. Some of the brethren in conversation with me, said that the desire for temperance in lodges was gradually growing and would hereafter be increased.

A brother may belong to as many lodges as he is willing to pay dues to. One member belongs to thirty lodges. By dispensation, a brother can be Master of more than one lodge at the same time.

The minimum fees for the degrees are about $20; fees generally are about from $20 to $25. Lodges meet generally only in the winter months, an average of five stated meetings a year. They do not hold many meetings after April or May, and begin again in September or October.

The Grand Stewards' Lodge has no number (the only one under the English constitution). The lodge is entitled to rank before any other lodge. The members of the Grand Stewards' Lodge must be Past Grand Stewards. There are nineteen lodges that nominate a Grand Steward yearly. These, and previous members appointed, make up the lodge. Their Masonic clothing is scarlet. The duty of the Grand Steward is to arrange for the quarterly meetings, assist in the ceremonies, and arrange for the Grand Festival and to pay any deficit that may arise from it. There are Past Masters' lodges, consisting of Past Masters only, and they do no work except on request.

There are lodges of instruction. They are not regularly chartered, but work under some chartered lodge, which is responsible for all they do. They pay no benevolent fund to the Grand Lodge, but do a great deal of charity work. The fee for affiliation from brethren who belong to English lodges is about $1.25. If a petition for affiliation comes from a lodge outside of the Grand Jurisdiction of England, the petitioner is required to pay the same fee as for initiation.

They also have Provincial Grand Lodges. There are forty-six of them, presided over by a Grand Master, who has a Deputy and a full set of officers. Provincial Grand Lodges meet annually, but can meet oftener. Their meetings can be attended by any Master Mason. Provincial Grand Lodges legislate on all local matters, but if it relates to the constitution, must be approved by the Grand Lodge. All Provincial Grand Lodges are governed by laws made by the Grand Lodge.

They have what we might call class lodges, that is to say, a lodge composed entirely of members in a certain line of business, such as wholesale butchers, hatters, clothiers, etc.

They also have lodges for nationalities, such as Scotch, Frencll, Italian, etc. In the last named lodges, the language of the nation is used. They also have school lodges.

There are a number of military lodges. The number has been limited to one in a regiment. Formerly a military lodge could not receive petitions from one one below the rank of corporal. This regulation has been changed, and anyone can petition the lodge, regardless of rank.

Masonry is not as popular with the masses of the people as it is with us, but the Freemasons of England prize their Masonry very highly, and are willing to devote an abundance of time and ability to make it a success. I think this may be said of all the officers and members

Dues in a majority of the lodges in London (including dinners), run from (in lodges with four or five meetings a year), $20 to $25. What they term nondining members dues are from $5.00 to $7.50.

By giving fourteen days' notice the Master can call an emergency meeting for the purpose of balloting on a candidate. No special dispensation is necessary. The Master has full discretion in the matter.

A brother is automatically excluded when three years in arrears with his dues (temporary legislation was affected during the war to preclude such exclusion of brethren on war service). A lodge may also exclude a brother for un-Masonic conduct under the provisions of Rule 210 but one is pleased to be able to say that this power has very seldom to be taken advantage of. In either case, such excluded brother can seek membership in a new lodge, but of course he must produce a certificate stating the condition under which he left any lodge to which he may have belonged.

Exclusion for other causes than for non-payment of dues is about the same as our law. A brother can appeal to the Grand Master and he has the power to set the sentence aside, but a brother may be suspended by a higher authority.

The Grand Lodge law provides that not more than three black balls shall reject, but the lodge can fix the number necessary, at from one, two or three.

There are several kinds of rituals, partly in cipher, but there are no official rituals. The lodges select what they want and purchase them from their Masonic publishing houses. The Grand Lodge has not recognized any of them. It believes only in the mouth to ear way of transmitting the work. However, it does not seem to be able to stop the use of the cipher ritual entirely. I saw no monitors or rituals in use in any of the lodges. In all of the work that I witnessed, the full ceremonial and the conferring of degrees was delivered from memory and was exceedingly well done. The ceremonies all seemed to be contained in the cipher book. Much more attention is paid to ceremonies by our English brethren, and less attention to the work, than with us. Conferring degrees is much more simple. They give all of the essentials, but not much explanation of the symbols, etc. The working tools and the working chart are about the same as we have them. Not much is required in the way of proficiency. No general memorizing of lectures; they do something on this line, but depend more on words, signs, grip and documentary evidence, and if these are correct, it seems to be satisfactory. The opening and closing ceremonies are a little shorter than ours. Otherwise, with a little difference in the phraseology, it is much the same.

Not much is required in the way of examination of visitors, except the essentials in each degree. Reliance is placed in documentary evidence and personal avouchment. Without one of the last two named, I seriously doubt whether anyone could visit an English lodge. Visiting by unknown brethren is not general or promiscuous, as with us. It is generally expected that visitors will wait for an invitation, which can be obtained from some friend, a member of the lodge.

Among the things that most deeply impressed me as a visitor, was the equality that seemed in evidence in all lodge meetings and Masonic gatherings. The brethren seemed to truly meet upon the level. No class or distinction was evident among them.

Another important feature is the way our English brethren look upon a Masonic lodge. It seemed to me as if it were in a good deal the same light as they would look upon their homes. They gladly welcome all whom they find to be people of character and standing, and when they are satisfied on this point, visitors are made very welcome. A few of the Masonic lodges that I visited looked like a kind of family affair. A percentage of the petitions that I heard read, came from, say, a father recommending his son, or a member recommending his son-in-law or some other relative, and in view of the fact that the

lodges are small compared with ours, these things bind the brethren together in a bond which is no doubt very close indeed.

The lodges that we visited commence work at about 5 or 6 o'clock in the afternoon, and the work is all disposed of in less than two hours, and they take up the social features of Masonry as they understand it, and practice it. They are generally at dinner about 6:30 or 7 o'clock, and if they are like the brethren that we met on occasions of this kind, they are certainly an extremely happy, jolly, lot of fellows. We were made to feel that we were really one of the brethren assembled, and we were expected to enjoy what they had to offer in the fullest measure. They do not go in for long speeches at these banquets, with tiresome talks and the relating of old stories. They have a few toasts and these are responded to by singing the national anthem, or some hymn. We were told on the way over that our English brethren do not believe in long talks. A few witty remarks after a toast, seem to suit them better than an oration that spreads all over the face of the globe and gets you nowhere.

The programs for the banquets that we attended were largely on the same lines. First, we were briefly but cordially and heartily welcomed in a few words, expressing the great pleasure it was for our English brethren to meet the brethren from over the sea. The first toast was "The King and the Craft," drunk standing. After the toasts were disposed of one verse of the National Anthem was sung. The second toast was "The President of the United States," drunk in the same manner, and the singing-of one verse of "My Country 'Tis of Thee." The third toast was, "Our Visiting Brethren From Over the Seas." This toast was responded to with a great deal of enthusiasm, much applauding, and even some cheering, and one or two of the American brethren and perhaps one of the othe over-seas brethren, would respond. Then would come one or two local toasts, generally about the lodges that we were visiting, or something along that line, and by 10 o'clock we were dismissed.

I visited all three of the Royal institutes and found them all well furnished, and the residents receiving proper care. The Royal Institute for Girls is more is the nature of a private school. The girls, so far as I could note, are fed, clothed and educated. They weal uniforms, and in going through their exercises, which they did for the entertainment of the visitors, presented a very pretty appearance. The uniform as I remember it, was blue, with a red belt, low or oxford shoes, dresses of a proper length, and closing properly buttoned at the neck. The idea, as I understand it, is to turn out from the Royal Institute

young women of good character and good habits, and fully prepared to enter the battle of life, with a good prospect of being successful. The whole of the present teachers have all passed through the school.

The Royal Institute for Boys is run on the same lines as the Girls Institute, but the boys do not wear uniforms. I have always been opposed to uniforming children at Masonic Institutes, but after seeing the picture of the girls at the Royal Institute for Girls in England, my opposition nearly disappeared.

"The Freemason" of London, in its issue of January 10, 1920, gives a total for the last twenty years of the donations to each of the three principal benevb lences under the direction of the Grand Lodge of England, the Boys' School, the Girls' School and the Royal Beneficient Institution. This total is 2,327,171 pounds, equal to about $14,000,000.

I make no comparison between our efforts at charity, and those of our English brethren, but I do believe there are some lessons we could learn from them. Particularly the segregation of the boys and girls, not only hanng them in separate buildings, but in separate towns or cities. Our English brethren in their long and extensive experience, I believe have found this the only way to proceed with safety. Let us follow their example, profit by their experience, and make the change as soon as possible, and not wait until some results follow, that we would all regret but could not cure.

I was under the impression when I went to England, that Masonry there was largely dominated and controlled by Royalty. This I learned was a mistake. Freemasonry is patronized by Royalty. All Past Masters who are in good standing, are members of the Grand Lodge, and they elect the Grand Master. It is however a long time since anyone but a member of the Royal family, was Grand Master. The fact that their constitution provides that where a Grand Master is a Prince of the Royal Blood, he can appoint a Pro Grand Master, shows that someone outside of the Royal family could be elected Grand Master.

----o----

THE ANCIENT AND ACCEPTED SCOTTISH RITE THE BUILDER NOVEMBER 1921

Due to the increased interest in Masonry following the organization, of the Grand Lodge of England in 1717, many new degrees were invented. About 1754, a body of Masons in Paris selected a group of twenty-two degrees, which, with the original three, constituted what was known as the "Rite of Perfection." These degrees were later adopted by the Grand Lodge of the Three Globes in Berlin and thus came under the patronage of Frederick the Great.

In 1761 a patent was granted to Stephen Morin, authorizing him to carry the "Rite" to America. Bodies were established at Kingston, Jamaica, by him, and at Albany, New York, and Charleston, South Carolina, by deputies appointed by him. The lodge at Albany failed to prosper and soon ceased to exist. The Sublime Grand Lodge of Perfection established by Deputy Isaac DaCosta at Charleston in 1783 was the body from which later our Supreme Council was established. In 1786, it is said, the Grand Constitutions were promulgated by Frederick the Great, as Grand Commander of the Order of Princes of the Royal Secret. By this document his Masonic prerogatives were deposited with a council for each nation to be composed of "Sovereign Grand Inspectors-General of the Thirty-third and last degree of legitimate Freemasonry, limited in numbers to that of the years of Christ on earth." Two such councils were provided for in the United States.

On May 31, 1801, there was organized in Charleston, a Supreme Council of the Thirty-third Degree for the United States of America, the Mother Council of the World, having for its supreme law the Constitution of 1762, the Grand Constitutions of 1786 and the Secret Constitutions. The first Sovereign Grand Commander was John Mitchell.

On August 5, 1813, the Supreme Council of the Northern Jurisdiction was established by a special deputy from the original Supreme Council. By a treaty between the two Supreme Councils, consummated in 1827, the jurisdiction of the Northern Supreme Council was limited to the States of Maine, New Hampshire, Vermont, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Delaware, Ohio,

Indiana, Illinois, Michigan and Wisconsin. The remaining states and dependencies form the Southern Jurisdiction.

Of the thirty-three degrees included in the Rite, but twenty-nine are exemplified in its bodies in the United States, Great Britain, Canada and Chili, the Supreme Councils in these jurisdictions disclaiming any jurisdiction over the degrees of Entered Apprentice, Fellow Craft and Master Mason. Elsewhere, Scottish Rite Masonry is practically the only Masonry known and all of the degrees are conferred in accordance with the ritual of the Rite.

The Ineffable degrees, as conferred in the Southern jurisdiction, begin with the Fourth and extend through the Fourteenth, and are conferred in Lodges of Perfection.

The Historical and Religious degrees begin with the Fifteenth and extend through the Eighteenth, and are conferred in Chapters of Rose Croix.

The Chivalric and Philosophic degrees begin with the Nine-teenth and extend through the Thirtieth, and are conferred in Councils of Kadosh.

The Official degrees are the Thirty-first and Thirty-second and are conferred in the Consistory.

The rank of Knight Commander of the Court of Honour is not a degree, but a ceremonial of Investiture established by the Supreme Council to point out and to honour those brethren who have deserved well of the Rite.

The thirty-third degree is conferred only by the Supreme Council. It is executive in character. It is only conferred as an Honourary or Official degree on those who as the result of faithful or distinguished service in the Rite, are deemed worthy.

The rank of Grand Cross of the Court of Honour is conferred on a very limited number who, by exceptional service have merited this distinction.

In the Northern jurisdiction the grouping of degrees into "bodies" differs slightly from that in the Southern jurisdiction.

The degrees from the Fourth to the Fourteenth are conferred in Lodges of Perfection.

The Fifteenth and Sixteenth degrees are conferred in Councils of Princes of Jerusalem.

The Seventeenth and Eighteenth Degrees are conferred in Chapters of Rose Croix.

The Degrees from the Nineteenth to the Thirty-second are conferred in the Consistory.

There is no rank corresponding to either Knight Commander of the Court of Honour or Grand Cross of the Court of Honour in the Northern Jurisdiction.

----o----

Beauty is the mark God set on virtue. Every natural action is graceful. Every heroic action is also decent, and causes the place and the bystanders to shine. - R. W. Emerson.

THE STUDY CLUB

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD, IOWA

The following paper is one of a series of articles on "Philosophical Masonry," or “The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs - From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the tenet of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes endent that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART V - RITUALISM AND SYMBOLISM

REPETITION is of the essence of ritualism; and since nothing can sooner grow stale or inept than repetition we find many persons who think of ritual as meaningless stage play. To go through the same performance over and over, to say the same words in the same way, and often not even to know the meaning of these actions and these words, is not that rather childish? This question, we take it, has come home to numberless Masons, especially American Masons, for in this country we have so prized originality, novelty, and individuality that we all have a tendency to despise and to fear ceremonial. It may be well for us to reflect a little on ritual, what it is, what it does for us, and why we may all, individualistic as we may be, frankly and intelligently uphold it as having a just right to a major place in the functionings of a Masonic lodge.

Do you grow weary of seeing and hearing the ritual? If so, why? Do you believe it would add to your interest in Masonry to have no two meetings the same? If a man were to taunt you with being a part of a mere "ritual mill" how would you justify yourself?

Man's being has been shaped by a Universe that loves repetition and ceremonial; the inspiration to ritualism is everywhere. Night and day everlastingly succeed each other; the four seasons continue their endless circumambulations, like the candidate about the lodge room: the stars move about in their fixed orbits, the tides rise and fall, moons wax and wane, seedtime and harvest come and go, growth is followed by decay, birth is succeeded by death, and even the comet, once deemed the most capricious of all the major objects of creation, has been found to return upon his own path forever. As man gradually became aware of the tirelessness of these cyclic changes, and as he discovered how his own life was linked thereto, he was filled with awe, and himself learned to form processions, to move in the rhythms of the dance, and to devise solemn religious ceremonials in the hope of discovering the secrets of the Universe. Miss Jane Harrison, in her "Ancient Art and Ritual," has given us a lifelike picture of early man in his rude ritualisms and has taught us to see that to ritualize is in man's nature, and that no amount of rationalizing will ever eradicate from his soul his penchant for thus expressing his thoughts and his emotions.

Can you give other examples of repetition in Nature? Did you ever read Herbert Spencer's famous chapter on "rhythm"? What did ritual mean to ancient man? What connection is there between our drama and ancient dancing and ritualism?

Accordingly, the society in which a man finds himself from his birth on is filled with the elements of ceremony. When the child is born we have a christening; when it enters church it is confirmed; it is taught to kneel when it says its prayers; it is instructed how to comport itself at meals; when the wedding day comes, the neighbours are invited for a formal ceremony; and death is sealed by a "service" which must usually be as much like the ceremony in universal use as possible. When we meet or part we shake hands; the gentleman tips his hat to the lady, and we all arise when a guest or a stranger enters the room. Our courts and legislative assemblies have ceremonies of their own, we learn to keep step when we march to war, and the most informal public assembly insists on some semblance of order. All these things are of the essence of ritual, and hard would it be to give a purely rational justification for them, but there is something in us that demands them.

Give other examples of ritualistic elements in society. Can you name the great churches that make a large use of ritual? What part does ritualism play in Roman Catholicism? What other kind of "Catholicisms" are there? Do you enjoy being a part of ceremony? Why?

Although the social psychologist has not yet explained this penchant there is one advantage of it which lies on the surface where we all can see: ritual floats a man out of himself, and gives him a sense of a larger personality. The boy playing in a band, the soldier marching with his company, the youth moving with his athletic team, the adult in a parade - in these, and in numberless similar instances, the individual forgets himself, and is swept by emotions which seem to him grander and more worthful than his own habitual petty private feelings. The enlargement of the individual consciousness into a group consciousness, that, if we care to adopt psychological lingo, is the secret of the prevalence of ritualistic ceremonies. If we will apply this fact to the use of ritual in the Masonic lodge we shall be better able to appreciate and to understand its practice there.

How do you explain the appeal of ritualism? Why, for example, does a Roman Catholic enjoy participating in a ceremony carried on wholly in Latin? Have you had the experience described in the paper as being "floated out of yourself"?

By having a ritual as the basis of lodge work the lodge is saved from the caprices of the individual, and from the dictatorship of some masterful leader. Suppose that on each

night that a degree is conferred the degree were to consist of a speech by some brother, or by one of the officers, and that this speech would be new for each occasion. For a time this might be refreshing and novel but after a while the speeches would lose their interest or would become stereotyped, simply because there are so few men that can make a successful speech. The same would hold true of any form of initiation that might dispense with a ritual: the failure of the individual, or the committee, entrusted with the ceremony; or the crankiness of some man determined to have things his own way, or the low quality of it all, would come in time to disgust everybody. The churches in their present day experience illustrate this, for those religious groups that have wholly depended on the preacher to the exclusion of religious ritual are finding their attendance to fall away. The individual soon wears out: but a rich and many-sided ritual, evolved through generations of usage, full of glancing lights, shadows, and mysteries, is never at the mercy of individual caprices or individual failures.

But it must not be supposed that a ritual, at any rate our Masonic ritual, excludes novelty, and the opportunities for the individual to add to the richness of it all, for there is always room for the member of the degree team to improve the work by his better rendition of it, by his vocal interpretation, by masterful gestures, by superiority of costume, and every lodge has opportunities to show its own genius to the full by way of better equipment and furnishings: moreover, for those who are able to give a speech there is usually plenty of opportunity. The repetition of our ritual does no more destroy individuality than did the constant repetition of "Rip Van Winkle" destroy the winsome personality of Joseph Jefferson.

Also it may be noted that a ritual, at any rate such as ours, is far richer in meaning and power than would be the production of any one man; it has been shaped by many hands; its wisdom has come from many minds, and from ages of experience; the art of it has ripened through time like the tints of a mountain-side: there is in it something profounder than any work of one person.

How could Masonic work be carried on without rituals? Do you believe that most of the Protestant churches need more symbolism and ritualism in their services? In what way is ritual an aid to worship? How could your own lodge improve its presentation of the work? How did ritualism arise in Freemasonry ?

It is by means of the ritual that Freemasonry maintains its own identity. Why have some of our Protestant churches changed out of all recognition since their inception? Because it has been left to each leader to shape things very much to suit himself: a succession of private interpretations has overlaid the original message. It would be so with us were it not for our ritual: that ritual of course was changed, but so little, and so gradually, that tonight the young man who takes his First degree will say and do things very much as the young man did several hundred years ago. Also, it is a satisfying thing for the young man tonight to feel that what he is doing in a lodge in the United States some other young man is doing across the world, and other young men, here and elsewhere, will do for ages to come. And when that young man is witnessing in his old age the initiation of his favourite grandson it will bring the tears to his eyes to see and hear just what he saw and beard on the night of his own initiation. Thus it is that it is by means of the ritual that the Fraternity keeps its identity and holds fast to its members the whole world over, and is able to escape dissolution by the washings and the attritions of time.

Furthermore we may say, though there is little room to say more on so rich a subject, that the ever-lasting repetition of the same ritual means that every word becomes associated in the mind of each Mason with varied experiences. The fixed element in the life of the lodge is like a solid rock on which the coral build, or like an old homestead which gathers associations from the generations that have lived in it.

And this ritualistic element, being something that almost any man can learn, excludes no man from participating in the lodge activities. If each lodge meeting meant a speech, or a new program, or some novelty, only a few gifted men could ever take a part. As it is there is not a member so ungifted that he cannot at least join the side lines in the battery of acclamation when a candidate is brought to light.

Were there more space for our thoughts twice as much could be said. It is sufficient to recall to our minds how great a treasure we have in our ritual, composed as it is of riches drawn from all parts of the world and from all ages: and to know that it is the Order's great secret of vitality, undying youth, and - this perhaps has not been sufficiently suggested - of a genuine originality of individual development. For there can be no freedom for a man where there is not also the strictest regulations.

If all the stars were to take to novelty, and move freely about like birds in the air; if all the familiar things about us were suddenly to lust after originality and begin rapidly each to become something else, we should have a great insanity and no Universe at all, and in such an imbroglio freedom, spontaneity, originality, individual liberty would vanish, for where order is not freedom cannot be.

Do you agree with the paper in saying that Masonry maintains its identity by means of the ritual? How does a great political party maintain its identity? How long does a political party exist as a rule? How long has Masonry lasted? Have you found the Masonic ritual to grow in meaning through seeing it again and again? How would you explain the fact that a fixed order is necessary to individual originality? Does anarchy make for individual freedom?

Of Symbolism even more can be said than of Ritualism far it has been more universally in use, and is capable of a much wider application. Symbols were the first speech of man. Before words and letters were devised pictures were drawn to convey thoughts, and arbitrary signs were made to stand for many things. Nearly all primitive language is symbolical language, for "the voice of the sign," as Robert Freke Gould has described it, can be understood by children and savages. And in our own present day society, after the use of words has been refined almost infinitely, symbols remain in use on every hand. The crepe on the door is the sign of death; a ring stands for the engagement of a man and a woman, or for their wedding; the lily signifies Easter and immortality, and the employment of buttons, badges, heraldic devices, flags, and what not, is endless. If one could trace a human life through every detail of its existence from birth to death, he would find that human existence is all covered over with symbols, like the Red Man's tepee.

How do you explain a symbol? Give as many examples as you can of the symbolisms you have encountered during one day's experience. Is a flag a symbol? When did flags first come in use? What did the Greeks and Romans use for flags?

There is nothing arbitrary or simple-minded in the use of a device so universal, neither is there any difficulty in discovering why it is that symbols are so native to us all.

For one thing, a symbol does not exhaust itself so quickly as words. There is mystery and depth in it, an infinity of suggestiveness, an incitement to new approaches of thought. Suppose, for example, that we should substitute a set speech to convey to a candidate the lesson inculcated by the drama of Hiram Abiff! The mere abstract ideas could be thus expressed but how soon they would lose their power over the Man's mind! As it is, no man can witness the symbolical presentation of the tragedy, even for the hundredth time, without finding himself in a new mood, or in the possession of new thoughts. There is something inexhaustible in the symbol, so that it will live long after many languages have died. It keeps saying; to us, "You have rightly guessed this meaning, and that; but I have a thousand other meanings you have not yet hit upon."

This suggests another of the best uses of symbolism. We cannot learn the message of a symbol with a merely passive and receptive mind, because it is of the genius of symbolism to hide as well as to reveal. When a thing is conveyed to us in clear simple words, or in plain pictures, such as one sees in the movies, there is no need that one make a great effort of his own mind to comprehend it all; but when a symbol is put before us, and we have a reason for securing its message to us, our own minds must act, for no symbol wears its meaning on its sleeve. Its value for us is like gold hidden away in the mountain - the miner must dig for it. And that in itself is a virtue, because many men are cursed by the refusal to use their own faculties. They go through the whole of their lives parroting other men's thoughts, and such a life is necessarily lacking in the pleasure of making mental discoveries, which is one of life's sweetest joys.

All the greatest things, love, friendship, death, immortality, religion, patriotism, etc., speak to us through symbols. A flag fluttering at the head of a column of soldiers will stir us as can no oratory: a cross will suggest more about death than any sermon. Perhaps this is because the symbol has so many avenues through which to reach the mind; it partakes of the qualities of the picture, of acts, of sounds, of words, and of ceremony, and because of its wide use and great antiquity there cling about it untold associations.

Have you ever tried to decipher the meanings of our Masonic symbols? How many of those symbols can you name? How would you set about to explain the meaning of the apron? What advantage is there in the fact that each man must think out for himself the meaning of a symbol? Do the ritualistic churches leave it to each member to discover for

himself the meaning of their symbols? In what way does Freemasonry differ from those institutions ? What other institutions make a large use of symbolism?

A symbol, unless it is one invented by some individual in a purely arbitrary way, is usually understood everywhere; it speaks a universal language. A circle to us means "infinity," because it has neither beginning nor end. It means the same thing in India and Japan. It meant the same thing to men who lived before the dawn of history. Freemasonry could never have become a worldwide institution had not its ritual been an assemblage of symbols, had not it learned long ago to teach by means of emblems and symbols. If its teachings were set down in a book that book would have to be translated from language to language, never a satisfactory process; speaking in symbols its language is "understanded of the people" everywhere.

Also, the symbolical character of the teaching of Freemasonry has tended toward that intellectual tolerance which is one of its glories. There can be no dogmatic and official interpretation of a symbol to compel the unwilling assent of any mind; the symbol's message is, by virtue of its very nature, fluid and free, so that every man has a right to think it out for himself. Of Masonic teachers and scholars there have been many - Oliver, Preston, Pike, Mackey, and others equally as honourable to our history - and these have given us noble interpretations of Masonry, but no Mason is ever compelled to accept them unless he choose. In a great Order which teaches by means of the living "voice of the sign" there never can be a pope.

Which reminds us that symbolism in itself is no infallible thing, and not the whole of wisdom. Just as there are good books and bad, and good men and bad, so are there good and bad symbols, and each one must keep toward all symbolisms an active and critical mind. We must always discriminate.

Did you ever read Rudyard Kipling's story, "The Man Who Would be King"? If so, how does it teach the fact that symbols are a universal language? How would you yourself illustrate that fact? in what way does symbolism make for intellectual toleration? Are any of the Masonic symbols failures as such? Are there any you would care to have dispensed with? Why?

After studying the philosophy of symbolism under the leadership of the foregoing hints it will be well for the student or the study club to investigate a further question: What rule shall, we go by in trying to interpret Masonic symbols? What was said of each member's right to think out the symbols for himself did not imply, of course, that he ever has a right to interpret a Masonic symbol without thinking, or that he can ever discover a true interpretation without due regard for what others have thought of it. That procedure would be not free thought but an absence of thought. I myself believe, and have found in practice the soundness of, the historical principle of interpretation. By this is meant that if we undertake to interpret some symbol we must first try to learn what that symbol has always meant to the Fraternity during times past. If we ask ourselves, for example, what is the meaning of the square and compass, we should try to discover when that symbol came into use in the Fraternity; why it thus came into use; what it then meant, and then we should try to learn what the Fraternity has understood by this symbol during the subsequent centuries. This would save us from an interpretation based on ignorance, or arbitrariness, or our own crotchets, and it would also throw new light for us on what Freemasonry as a whole means.

How have you interpreted the Masonic symbols? Have you any rule to go by? Does the use of a rule of interpretation interfere with the right of private interpretation? If your son were to be initiated into the First degree tomorrow how would you go about explaining to him what it all means? How would it benefit the whole Order if all its members were to undertake to find out what the symbols mean?

SUPPLEMENTAL REFERENCES

The following references will furnish much interesting material on the subjects touched upon in the preceding paper by Brother Haywood.

Mackey's Encyclopedia-(Revised Edition):

Esoteric Masonry, p. 249; Exoteric, p. 257; Ritual, p. 627.

The series of ceremonies combined into a system forms the ritual which in the inner or outer aspects becomes esoteric or exoteric accordingly. Ritual is the method of instruction by which the means of recognizing one another is taught the newcomers among the Brotherhood, the signposts by whose light we are directed to the scientific and philosophical treasures of the Craft and the wealth of associations in the evidence and encouragement toward Masonic progress submitted to the initiate by the lodge.

Emblem, p. 240; Symbol, p. 751; Symbol, Compound, p. 752; Symbolic Degrees, p. 752; Symbolism, The Science of, p. 754.

The distinction between emblems and symbols is explained and the inter-relation of them as the very alphabet of the Craft is made clear and helpful. These are the very beacon lights by which the Writers and expounders of ritual blaze the way to proficiency. They are aids to the memory, suggestive reminders of important lessons, features that as the very elements in the face of an old friend make Freemasonry known and beloved.

Hiram, p. 329; Hiram or Huram, p. 329; Hiram Abif, p. 329; Master Mason, p. 474; Temple, p. 766; Temple of Ezekiel, p. 767; Temple of Herod p. 767; Temple of Solomon, p. 767; Temple of Zerubbabel, p. 769; Temple, Symbolism of the, p. 774; Workmen at the Temple, p. 857.

We cannot learn too much of the Third degree nor of the many matters suggested to the thinking Freemason by the mere mention of it. Brother Haywood points out so much indeed on which so little can be properly said in print that the above references are offered to supply what this commentator would fain deal with more fully if Masonic propriety permitted.

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foreing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1921, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919 and 1920, and the remaining papers of the series may be had in the 1921 bound volume which will be ready for delivery early in December. Singles copies of 1921 back numbers are not obtainable, our stock having become exhausted.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

1. - General Introduction. - A. Reasons for a course explaining what the "teachings of Masonry" mean. - B. How one can arrive at his own Philosophy of Masonry. - Conclusion. The Philosophy of Masonry is not a study of philosophy in general, but a study of Masonry such as a philosopher gives to any great intellectual problem.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Democracy.

9. - Equality.

10. - Liberty.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - The Fatherhood of God.

14. - Endless Life.

15. - Brotherly Aid.

16. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send then in to us and we will endeavor to supply answers to them in to for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

EDITORIAL

THE RECEDING TIDE

FOR THREE YEARS now the Fraternity has been enjoying a renaissance. A new breath, like that which passes over the numb earth in the spring-time, has gone over the Masonic world and set the flowers to growing, the trees to burgeoning, and made the sap of life to

mount in the most withered limbs. Masons everywhere have rejoiced in a new sense of corporate power.

The signs of all this have been unmistakable. More new temples are now under way, or in project, and they a finer and more costly lot of buildings than one would have dared to hope for ten years ago. The community which was once proud of a temple that cost a quarter of a million is now paying for a million dollar edifice to house its Masonic bodies. Membership is on the increase, or rather has been until lately, as will be presently noted. The nation has a Masonic administration; and an increasing number of cities feel the impact of Masonic power in school boards and other branches of municipal life. Grand Lodges are attempting new enterprises, and a score of movements are consequently now under way which would have proved impossible ten years ago. In the past two or three years several new auxiliaries have been launched under what now seem to be most favorable auspices, notably those for boys of Masonic parentage. A new spirit is manifest in the Masonic press, and new enterprises are under way in that difficult field. One of the most significant of these is the Fellowship Forum, issued fron Washington, under the direction of some of the ablest men in the Fraternity: this national weekly, which is devoted to the fraternal interpretation of world events would be a credit to any institution in existence. And so it goes. Evidently a new life is sprouting out of the ground.

It is impossible to play the Jerenniah at such a time as this. But there is one word of caution which wise Masons speak, and which it will be well for all Masons to heed, more especially those brethren who, because of their office, carry the responsibility for lodges. According to our statisticians the peak of increase was reached last January. Since then the rate has been dropping toward normal, and it is very evident that the extraordinary rush for Masonic initiation will be over by this winter. Those who bear this in mind should also remember that many young men entered our portals under the stress of war excitement and that a percentage of these may not sustain their interest. From now on, or at least this will apply to this winter, the number of those suspended for N.P.D. will increase in something like a rate to correspond to the abnormality of the recent increase.

The wise will take note and govern themselves accordingly to these indisputable facts. The small lodge and the young lodge should take in sail a little, and make their plans to fit normal times. Large lodges should make sure that they can finance their building plans before letting contracts. There is no need to be caught by the shrinkage of income

(comparative shrinkage, that is to say) unprepared, especially when the figures are available. Above all, no lodge should be carried away by enthusiasm for expansive enterprises to such an extent as to jeopardize its powers for Masonic relief. All the temples and all the projects are secondary to that. Every dollar spent to help the needy is worth two dollars spent for any other purpose.

* * *

EMPLOYMENT BUREAUS

Some of the most solid and constructive work being done anywhere in the Craft stands to the credit of Employment Bureaus. The record is one of which a government might be proud. And if the story could be written of all the men who have thus been enabled to find their feet again; of families which by the Bureaus' aid have been kept together; the boys and girls that have been saved from child labor, and the crime that has been averted, it would fill a great volume alive with human interest, human sobs, human tears, and no Mason could read it without feeling that, after all, the treat claims which Masonry makes for itself are abundantly justified. And if there be one who believes that, good as this work is, it is not the proper function of a lodge, but should be turned over to civil agencies, let him recall the fact that it is a Mason's duty to help a brother in distress. If the being out of work is not distress that hard word has no meaning at all. And if it be Masonic and kindly for one man to help another to find work, how much better still is it where that service is rendered by trained and experienced agencies with all the resources of the Craft behind them!

* * *

MASONRY'S COUNTLESS ACTIVITIES

American Masonry is engaged in countless activities. During the Great War every Grand Lodge in the nation took its glorious part in relief work of some kind. At the present time

a great majority of Grand Lodges are undertaking some form of Americanization efforts inspired by the belief that to make men good and true citizens is the best way to prevent much crime, disloyalty, and bad behavior. One Grand is now carrying on a crusade against the social Another is founding a system of dormitories in its university. A third is devoting most of its effort a Masonic home which it hopes to make the mode its kind. Others are deep in educational schemes, - Masonic education, that is. In the Northwest, AntiBolshevism is very much in the air. And so it goes, ad infinitum!

One is sometimes led to wonder where the limitations of Masonic activity should be set. What is Masonic duty and what is not? What are Grand Lodges in existence to do? Should Masons lay on their conscience all the ills of the time? Is Masonry responsible for the cleansing of every stall in the Augean stable?

A story - told as a true narrative - went rounds of the churches a few years ago which is here very much in point. The thing happened a year or two after Walter Rauschenbush had published his "Christianity and the Social Crisis," and preachers everywhere were being carried away by the crusade for social justice and reform. One of the general conventions of a very large denomination was deluged by resolutions and speeches urging the church to assume this burden and that with a view of ridding the world of some evil until it seemed that there would be a "world task" for every individual member. At last an elderly brother secured a hearing long enough to say this: "Brethren, as I was coming out here to this convention city, I noticed everywhere large billboards which told us in strong language that the babies of the United States are everywhere crying for Castoria. I submit to you, that if the babies of the country are thus crying for Castoria it is the duty of the church to see that they get it."

It may be that Grand Lodges are running amuck with the reform passion and undertaking a hundred things that do not at all lie on the shoulders of us Masons. Be it so! Such is a noble weakness, and a thousand times better than the old smug days when the Craft gloried in its seclusion and aloofness like a monk on the Thebaid. The Grand Lodges that try impossible things will soon weary of their fruitless endeavors; and those that undertake too many efforts can abandon such as they cannot carry. No harm will be done.

Those who tend to grow bewildered by the numberless calls being made upon the Craft can find safety in the very sound principle that in such matters experience must guide, and that nobody can say in advance what a Grand Lodge should or should not do in its efforts to do good. Conditions differ over the country differ more than we may think, and it can be safely left to each Grand Lodge to meet and solve its own problems, which are often peculiar to itself. It will not bring disgrace upon the Fraternity if it overdoes itself in trying to help mankind. The world never has to wear itself out giving thanks for such venial mistakes, for such mistakes are not often made.

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjeets, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. George D. MacDougall, New Glasgow, Nova Scotia, Canada: "History and Cyclopaedia," by Oliver and Macoy; "A Concise Cyclopedia of Freemasonry," by E. L. Hawkins, "Masonic Facts for Masons," by W. H. Russell; "Genius of Freemasonry," by J.D. Buck; "The Traditions, Origin and Early History of Freemasonry," by A.T.C.

Pierson; "Illustrations of Freemasonry," by Wm. Preston; "The Spirit of Freemasonry," by Wm. Hutchinson.

By Bro. D.D. Berolzheimer, 1 Madison Ave., New York, N.Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California; Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Proceedings Grand Council of California for the years 1877, 1878 and 1879; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886.

By Bro. Henry H. Klussmann, 310 Monastery St. West Hoboken, New Jersey: "The Masonic Eclectic," volumes 1 and 2, published by Masonic Publishing and Manufacturing Co., York, N. Y.; "The Historical Landmarks and Other Evidences of Freemasonry," by George Oliver, D.D., published by Masonic Publishing Co., Wm. T. Anderson, 3 East 4th St., New York, N.Y.

By Bro. David E. W. Williamson, P. O. Box 754, Rerno Nevada: Perdiguier's "Livre du Compagnonnage," and W.H. Rylands' "Freemasonry in the Seventh Century," quoted in Gould's "Concise History of Freemasonry."

By Bro. H. Sandelands, 9258 91st St., Edmonton, Alberta, Canada: "The Spirit of Freemasonry," by Wm. Hutchinson; Signs and Symbols," by Dr. G. Oliver; "Symbolical Teachings of Masonry and Its Message," by T. M. Stewart; "Sidelights on Freemasonry," by J. T. Lawrence.

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Catalogue of the Masonic Library of Samuel Lawrence," "Second Edition of Preston's Illustrations of Masonry."

FOR SALE OR EXCIIANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry by Robert Morris. (Fiction and anecdotes.) Price $3.50

By Bro. F.R. Johnson, 3425 East 61st St., Kansas City, Mo., "The History of Freemasonry," by Robert Freke Gould, published by the John C. Yorkston Co., silk cloth binding, first-class condition, four volumes, $17.00; "History of Freemasonry," by J.W.S. Mitchell, P.G.M. of Missouri 1844-45, full morocco binding, $15.00; "The History of Freemasonry," by Albert G. Mackey, seven volumes, practically new, $30.00; "The Standard History of Freemasonry," by J. Fletcher Brennan, published in 1885, one volume; "Gems from the Quarry," by John H. Brownell, Editor of the American Tyler, 1893, $6.00; "Antiquities of the Orient Unveiled," by M. Walcott Redding, 1877, $5.00; History and Cyclopedia," by Oliver and Macoy, full morocco binding, $10.00.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following

our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

"EUREKA" AND THE FORTY-SEVENTH PROBLEM

What is the real origin of the expression "Eureka," and how did it get into the ritual?

R.H.A., Colorado.

An extract from the article on Archimedes in Dr. Thomas' Biographical Dictionary says that Archimedes, the greatest geometer of antiquity, was born in the state of Syracuse, Sicily, about 287 B.C., and was of Greek extraction. He is supposed to have been a pupil of Conon of Egypt, and a relative of Heiron II, King of Syracuse. He enjoyed the favor and patrpnage of Heiron and of his son Gelon. Among a few recorded incidents of his life is the following: He was consulted by the king in regard to a gold crown which the latter suspected to be alloyed with silver by a fraudulent artificer. While he was pondering the mode of detecting this fraud, he immersed himself in a full bath-tub, and, with the thought that the water which overflowed must be equal in bulk to his body, he discovered the mode of ascertaining the bulk of the crown compared with an equally heavy mass of pure gold. He was so transported with joy that he ran home undressed, exclaiming, "Eureka (or, rather, Heureka), I have found it!"

"A Manual of the Lodge," by A.G. Mackey, (1863 edition), gives the explanation of the 47th Problem of Euclid as we have it in the present monitor of Wisconsin.

"The Freemason's Monitor," by Thos. S. Webb (1806 edition), has the same explanation as at present.

Preston's "Illustrations of Masonry" does not enumerate the emblems but states that this section "illustrates the hieroglyphical emblems restricted to the Third degree." In a note by George Oliver in the 14th edition (1829), he says, "Amongst these hieroglyphics we

find the Pot of Incense as an emblem of a pure heart, the Bee Hive as a symbol of industry; the Hour

Glass to point out the rapidity of time, and the Scythe to convince us of the uncertainty of human life; the Anchor and Art to invigorate us with hopes of future reward; the Sword of retributive Justice; the All-seeing Eye; the Three Steps of Youth, Manhood and Old Age, &c., &c." It would be interesting to know if the 47th Problem of Euclid was one of the &c's. As far as I have been able to see representations of 18th century charts and floor cloths, there is no pictorial representation of the 47th Problem.

So far as I am able to verify, the earliest mention is by Webb in his "Monitor," and the earliest pictorial representation is in Jeremy Cross' "Masonic Chart" of 1819.

It would appear doubtful if A. G. Mackey believed in the truth of the ritualistic expression of Pythagoras making the exclamation "Eureka," as he does not mention it in his article on Pythagoras in his Encyclop,edia of Freemasonry in telling of his being credited with the discovery of the 47th Problem.

S.H.S.

As noted by Brother Shepherd in his paragraphs above, the ritualistic account of "Eureka" is evidently very much mixed. It was not Pythagoras who exclaimed "Eureka," but Archimedes. Pythagoras would not have sacrificed an hecatomb of oxen because he was a vegetarian, taught the transmigration of souls, and forbade his disciples to practice animal sacrifice, and there is no way of proving that it was Pythagoras who discovered the Forty-seventh Proposition, which proposition, by the way, is the Forty-seventh Theorem in Euclid's first book. Vitruvius attributed it to him, and so did many ancient writers; but Plutarch says - and there are other writers of that day to agree with him - that the Egyptians knew and used the Proposition long before Pythagoras was born. To some of the Egyptian schools, it seems, the base, or 4, represented Osiris, the male principle; the perpendicular, 3, represented Isis, the female principle, and the hypotenuse, or 5, represented Horus, the offspring.

Bro. G.W. Speth remarked about it that "for 160 years at least we have had that symbol and do not yet understand it," but it is almost certain that we have had it for a longer period than that. In one of the earliest editions of his Constitutions Anderson had the Proposition printed on the cover - he himself never tired of brooding over it. "It is the foundation of all Masonry if properly observed," he said once, and again he spoke of it "as that amazing Proposition which is the foundation of all Masonry." Masonic symbologists have studied the Proposition most exhaustively. Bro. Hoffman wrote a whole book about it. Bro. Sydney T. Klein wrote a great essay on the subject, "The Great Symbol," which was published in the Transactions of the Lodge Quatuor Coronati, volume 10, page 82, quite the best essay, in the writer's opinion, that now exists on the matter. R.W. Billings says of it that "it contains perhaps more than any other geometric figure the power of variation, and we have by no means exhausted its fertility of change." He gives 100 examples. In it one can find the jewels of the Worshipful Master, of the Senior and Junior Wardens, the apron, the square, the tau cross, cross, etc. Its high place among the geometrical symbols of the Craft, in both ancient and modern times, may very well be due to its complexity, its almost infinite susceptibility to use.

* * *

ORIGIN OF THE NAMES "HIRAM ABIFF"

What is the origin of the name Hiram Abiff?

H.H.B., Florida.

The name from which "Hiram Abiff" originated is found only in the Chronicles version of the building of Solomon's Temple, and in that version, it so happens, the name occurs in three different forms. In II Chronicles, 2:11, it is given as Huram-abi; in II Chronicles, 4:11, it is given as Huram; and in II Chronicles, 4:16, it is Huram-abiu.

"Abi" or "Abiu" meant "his son," or "right-hand man," or trusted counsellor."

To explain the inconsistencies in the account of this Hiram, who must be kept distinct from Hiram King of Tyre, and to explain the differences in nomenclature, Hebrew scholars have invented the most ingenious theories, none of which has as yet been generally accepted. You will find the whole matter very exhaustively canvassed in Brother A. S. MacBride's "The Four Hirams of Tyre," the second part of which appeared in THE BUILDER for April, 1917.

In studying all matters concerning the Temple of Solomon it is wise to remember that the version given in our ritual has come to us from many sources other than the Old Testament - that the tragedy of Hiram Abiff, as you will know, is not found at all in the Old Testament.

* * *

MASONIC AFFILIATIONS OF BROTHER JOHN GARFIELD EMERY, NATIONAL COMMANDER OF THE AMERICAN LEGION

Can you tell me if the new National Commander of the American Legion, John G. Emery, is a member of the Masonic Fraternity?

O.F.H., Colorado.

We are informed by Brother Lou B. Winsor, Grand Secretary of the Grand Lodge of Michigan, who personally conferred the Scottish Rite degrees upon brother John Garfield Emery, the new National Commander of the American Legion, that Brothel Emery is a very enthusiastic Mason. He is a member of York Lodge No. 410, F.&A.M., and De Molai Commander No. 5, K. T., of Grand Rapids, Michigan, and has served as Captain General of that Commandery for several years. Brother Emery's Scottish Rite membership is with DeWitt Clinton Consistory and coordinate bodies.

* * *

CHIEF JUSTICE W. H. TAFT MEMBER OF A CINCINNATI LODGE

Please inform me if Ex-President William Howard Taft, who has recently been appointed Chief Justice of the Supreme Court of the United States, is a member of the Masonic Fraternity.

J. N., Texas.

William Howard Taft is a member of Kilwinning Lodge No. 356, F.&A.M., Cincinnati. He was made a Mason "at sight" in 1909, shortly before his inauguration as President of the United States, an account of which will be found on page 49 of the 1916 bound volume of THE BUILDER.

* * *

GROUP PICTURE ON $1 U. S. TREASURY NOTE OF NO MASONIC SIGNIFICANCE

Has the scene depicted in the upper left hand corner of the face of the $1.00 U.S. Notes, series of 1917, any Masonic significance?

If so, will you kindly give me the history connected with it, the name of the artist or engraver who is responsible for it, and any other facts in connection with it which may be at your disosal?

C.E.K., New York.

We shall say "no" until somebody brings forth some tangible evidence to the contrary, such as the word of the designer of the picture.

The event depicted is of no Masonic significance, and as for the attitudes of two or three of the characters they seem to be purely accidental. The gestures and postures cannot, except by a liberal stretch of the imagination, be identified with any Masonic sign or gesture. Whatever similarity there is, is doubtless purely a matter of coincidence. You can prove this by reference to any group picture in which there is a great deal of action - somewhere among the characters you will find a man in an attitude or using a gesture that reminds one of something Masonic.

* * *

ORDER OF THE EASTERN STAR

In your opinion do you consider the Order of the Eastern Star a sectarian or a non-sectarian fraternity? Has it a real connection with the Masonic fraternity?

M.S., New York.

It depends very much on what you mean by "sectarian." If you mean an organization devoted to some one religion, or resting on some one religion, then the answer is that it is not sectarian, because it is neither Jewish nor Christian. Its principles, tenets, and spirit, however, seem to have more in common with Protestant Christianity than with any other faith.

It is not a Masonic organization in any sense of that word, except the loosest, which would cover the whole family of societies associated with or similar to Freemasonry, such as the Shrine, the Grotto, the Sciots, the Rosicrucians, the Acacia Fraternity, etc.

But in every stricter sense, in the legal and historical definitions, the O.E.S. is not a Masonic body.

* * *

NO REPORT OF NEW DISCOVERIES ON THE SITE OF SOLOMON'S TEMPLE

For a number of years our lodge has been a subscriber to THE BUILDER, but if anything has ever appeared relative to the long-looked-for discoveries, expected by all Masons, when the Allies displaced the Turks in the Holy Land, at the site of the Temple on Mount Moriah, we have missed it. If you have anything of interest on the subject we would appreciate a reference so that we might look up the matter.

J.W.L., Louisiana.

If any such revelations have been made they have not yet been brought to our attention. Should any brother know of any such he will confer a boon upon us all by communicating the same to THE BUILDER.

* * *

BLACK AND WHITE MASONRY

In a little book I was reading recently I came across a reference to "Black and White Masonry." It seemed to me that the writer must have in mind something about Negro lodges, but I could not be sure, so write to you for information.

G.T.S., West Virginia.

Your author no doubt referred to the Knights Templar. In early days in Scotland the Order, owing to the custom of wearing black and white, came to be called "the Black and White Masons." According to the traditions, the Templars wore white in the period when they flourished, but changed it to black after the execution of the last (historical) Grand Master, Jacques de Molay.

* * *

"EMULATION WORKING"

What is meant by "Emulation Working" and where is it used?

L.M.P., South Carolina:

In the Masonic systems under the jurisdiction of the Grant Lodge of England several forms of the "work" are in use, the Grand Lodge leaving it to the subordinate lodge to make its own choice. Among these forms are the "Ritus Oxoniensis" or "Oxford Working," "Stability Working," "the Scottish Working," "Emulation Working," etc. Among these the last named seems to be the most popular, and dates from an early time, probably from about 1814 or 1815, soon after the Union was effected between the "Ancients" and the "Moderns."

* * *

THE TROWEL DID NOT ORIGINATE FROM THE TRIANGLE

Have you any reference that would substantiate that the origin of the Trowel was from the Triangle?

I.C., New Jersey.

It is as certain as such matters can be that there never has been any connection between the triangle and the trowel. In the first place, there are no facts to suggest such a connection; in the second place, it is unreasonable to suppose such a thing because the two things are of so disparate a nature. The trowel has a place among our working tools because it was used by Operative Masons. The triangle is one of our symbols because it is a part of geometry. The idea was suggested, it may be guessed, from their similarity of form, but this is purely accidental because many trowels are round, or partly round, and therefore unassociated with triangulated forms.

* * *

CUSTOMS OF MASONIC BURIAL

Please give me some information on customs of Masonic Burial.

L.S.H., Colorado

It is quite impossible in the space available to give you the data on this subject, for there is no end to the matter. THE BUILDER has in preparation an article on the subject. If you need your information at once consult an article on "The Funeral Rites and Services of Freemasonry," which was published in Albert Mackey's "The American Freemason," Vol. 2, No 28, April, 1860, page 390 of the bound volume. The source of most of our present day customs will be found in Preston's "Illustrations of Masonry." Webb's Monitor, first published at Albany in 1797, was, so far as this matter is concerned, based on Preston.

* * *

THE BEST ANTHOLOGY

Pardon me for asking you a question that doesn't have any connection with Masonry. Can you tell me what is the best collection of modern poems?

F.H., Massachusetts

In our humble judgment, Burton Stevenson's "The Home Book of Verse" easily bears the palm among all anthologies. It is amazingly complete, even to the extent of including a long section of most excellent humorous verse. Whatever has been of most worth from the medieval songsters to Walt Whitman and Carolyn Wells will be found there.

* * *

THE SITE OF SOLOMON'S TEMPLE

Do the Jews now have a temple on the site of Solomon's Temple?

H.F.I., Louisiana

They do not. Three times the temple was built and destroyed, the last time by Titus in A.D. 70, after which it was never again rebuilt. For centuries the upper spaces of Mt. Moriah were left desolate, washed by the rains, and blistered by the suns, until at last almost every trace of the original structures was lost, so that scholars still dispute as to the identical spot where the original temple stood. The Mohammedans have a mosque

there now, called "The Dome of the Rock," and the hill itself is sacred to them, as it was to the Jews, because according to their traditions it was from this same hill the Mohammed made his ascension into heaven.

* * *

"GEOMATIC" MASONS

In glancing over an old Masonic book I encountered the term "Geomatic" Mason. This has aroused by curiosity: who or what were the "Geomatic" Masons?

S.K.L., Florida

The term is still in use among lodges of Scotland and was once, as was also its complementary term, quite common. The term means "a gentleman, or speculative, Freemason," as opposed to "domatic" which means "an operative, or practicing, builder." In the Lodge of Aberdeen, where the two kinds of Masons lived side by side until quite recent times, it was the custom, until 1840, to select the Master from the Domatics, and the Senior Warden from the Geomatics. In his essay on Time Immemorial Lodges Gould says that the former of these two customs has been in force since 1670.

* * *

THE CATHARI

Mackey refers two or three places in his Encyclopadia the Cathari but doesn't tell us much about them. Can you give me more information? Were they in any way connected with andient Freemasonry?

F.P.L., New Jersey

The doctrine at the heart of ancient Zorbastrianism was dualism. The good god Ormuzda made perpetual warfare on the bad god Ahriman, and vice versa. The Jews were evidently much influenced by this, when they were in Babylonia during their captivity of 586 B.C., for their notion of a Satan was no doubt inspired by the old Persian Arhiman. Later on this same dualism was inherited by Mithraism, the great religion which crowded Christianity so closely during the third and fourth centuries of our era. After Mithraism had passed, the conception was taken up by Manes and imbedded at the heart of his system of religion, which came to be known after him as Manichaeism. Also, the same doctrine was built into Paulicianism, another great heresy which was exceedingly strong in the eastern parts of the empire, especially at Constantinople. Paulicianism and Manichaeism both took roots in those regions and remained stubbornly alive for many centuries. This dualistic conception of things gradually made its way eastward through Italy until finally it found lodgement in the south of France where it passed through a new development, being fused with orthodox Christianity and other elements, and becoming known as Catharism.

In the twelfth century the Cathari grew to such vast proportions that the Roman church began to take action against them. They were at last subjected to a very fierce purging of persecution. This persecution compelled them to adopt methods of secrecy for the sake of protection. They had pass words and grips and used esoteric methods of teaching and propagating their ideas. The "perfect" among them had a peculiar dress. One feature of which was a "cord" something like our Cable Tow.

The Cathari shared many things in common with the Waldenses and the Albigenses but must not be confused with them.

Their points of interest to a Mason are these: that they became a secret society; used symbolic methods of teaching; wore a costume, some points of which were similar to our own; were opposed to ecclesiastical tyranny; and constituted a large fraternity in southern Europe which stood for much liberty of thought, though it must be also mentioned that had they ever succeeded in gaining control of things they would have had as little mercy on their foes as did the popes. You will find a very excellent account of the Cathari in Lea's "The Inquisition of the Middle Ages," Volume I.

* * *

MASONRY IN JAPAN

Is Masonry gaining a foothold in Japan?

H.J. Ohio.

A foothold, yes, but not much more. What the status is among the natives is a matter on which THE BUILDER would welcome information. There are a few English lodges there. They operate under the jurisdiction of the Grand Lodge of England and comprise five subordinate lodges, as The District Grand Lodge of Japan.

----o----

CORRESPONDENCE

MASONS' MARKS

I read with a great deal of interest the article in the March number of THE BUILDER on Masons' Marks. Have just finished reading an article entitled "The Orkneys and Shetlands - a Mysterious Group of Islands," in the February issue of the National Geographic, published by the National Geographic Society of Washington, D. C. On page 205 are the pictures of two stones; on these stones are inscriptions and emblems. The emblems I believe would be interesting study to the author of Masons' Marks, as well as others interested in Masonic research work, as among the emblerhs are skull and

cross-bones, and just above this a right hand grasping a setting maul, coffin, hourglass, spade, square, and other emblems which I do not recognize.

V.V. Mason, Wisconsin.

The author of the article in question himself gives a reasonable interpretation of the symbols, which banishes any idea that they may possibly have been of Masonic origin. On page 217 he says:

"The tombstones no longer pave the Cathedral, but many of them have been set up along the walls. They are frequently decorated with the skull and cross-bones, the skulls being invariably greatly enlarged on the left side, because of the Orcadian belief that the spirit took its departure from the left ear. (Then follows a long translation of some of the inscriptions, not material in this connection). The picture represents Death breaking the urn of Life with an arrow. A flame bursts forth from the punctured vessel, from the tip of which the soul flies away in a northwesterly direction. An hour-glass with the sand run out, a sun-dial, two spades, and a coffin complete the doleful ideogram." The illustrations are on page 205.

* * *

THE ROMAN CATHOLIC ARTICLES

I am much interested in the letter from Brother Bingay in the issue of THE BUILDER for September and, with your permission, should like to refer to some of his remarks concerning myself, or, rather, concerning the articles appearing in your magazine over my name.

I agree heartily with his statement that men must either co-operate or fight, and the Craft is waging no war against Roman Catholicism, nor has it ever done so in the whole course of its history. Masonry has never acted on the offensive, but very frequently it has found

it necessary to be armed for defense in as efficient a manner as possible. I do not know whether Brother Bingay is a regular reader of the Roman Catholic press but if so he will surely admit that there never was a time when it was more essential for Masons to be armed for such defense than the present.

Brother Bingay says that a Roman Catholic cannot be a Methodist or a Mohammedan. Certainly, he cannot, but the analogy is an imperfect one. Methodist and Mohammedanism are two religious creeds, each with tenets opposed to Catholicism. Freemasonry may be the handmaid of religion, but it is not a religious system, nor even a creed in the general acceptance of that term. Its tenets are such that men of all religions who believe in the existence of the Eternal (I must confess to a liking for old Moses Maimonides' definition), such belief demanding the corollary of immortality, can join in the ceremonies of the Craft without any violence to or denial of his own religious tenets. Not long since I sat in lodge between a Jew and a Mohammedan, while there were present at the same time, to my own personal knowledge, Episcopalians, Methodists, Congregationalists, and, at least, one Parsee and a Buddhist. Yet we all joined in the same ritual and sang together heartily the opening and closing hymns.

Freemasonry is not an anti-Catholic Order. Nor is it the enemy of any religion. I venture to join issue with Brother Bingay when he says that my articles will "provide ammunition for the bigoted and narrow-minded on both sides." Such, at all events, is not my object. My aim is that Masons may be well-informed as to the battery of guns and the power of the ammunition which is still directed against them. The reason why in my articles I have published all the Bulls from the earliest one is that they are all in force and binding upon Catholics of the present day. I do not think I have "harped incessantly" upon them. The Popes that came after Clement have done that in such a manner as to render it unnecessary for me to do more than reproduce their statements.

Has Brother Bingay read of the instance which has occurred in Canada within the last two or three months, how that a French Canadian Past Grand Master was, just before his death, made to renounce Masonry in order that he might receive the last rites of the Roman Church? Does he not know that such incidents in Canada are by no means rare?

In my articles I have avoided denunciation and controversy and have confined myself to the plain, unvarnished historical fact and statement. Unfortunately, it is historically

inaccurate to say that Roman Catholicism has no quarrel with Masonry: at least, it has for more than two hundred years ever sought to make one. Although Burke, as a Protestant, could speak and write in favour of toleration, the words quoted by Brother Bingay could never have been uttered by a Catholic, whose view-point is admirably stated in the words of G. Bernard Shaw as quoted by Brother Bingay. But if Roman Catholicism has ever made it a point and practice to quarrel with the Masonic Craft since its organization in the early part of the eighteenth century, the Craft has never retaliated nor has it sought to do more than (as, in a humble manner, I am endeavouring to do at the present moment) defend itself against insidious attacks as well as open persecution. This is not a case, as Brother Bingay seems to infer, of dealing with individual "bigots in the Catholic Church." The warfare against Masonry is conducted with all the powerful machinery at the disposal of the Catholic Church and under the complete direction of the whole Roman hierarchy.

Dudley Wright, England.

* * *

CROSSES EXCAVATED NEAR TUPELO, MISSISSIPPI

I am enclosing you two crosses which were plowed up in fields near Tupelo, Miss. We would be glad to have you examine them and give us your opinion as to their origin and if they have any historical value.

We have read Mackey to see what he says of each; also, our own history which refers to the battle here (Tupelo, Miss.) and at Cotton Gin Port on the Tombigbee, between the French and the Choctaw Indians against the Chickasaw, and conclude these were either medals of some kind of insignia worn by Masons, K. T., or Roman Catholic priests who may have lost their lives here May 22, 1731.

Three such crosses have been found, one with three arms, one with two, and one with one, the last of which has been misplaced.

These were excavated near Tupelo, supposed to have been on the route followed by De Soto. For information I am enclosing a clipping (see below) giving a tradition of De Soto's contest and travels through Lee County, formerly west part of Pontotoc County. Colbert, the Indian chief, had a settlement on Caonewah, four miles west of Tupelo.

W. F. Riley, Mississippi.

The following, mentioned above, was written by E. T. Winston, Pontotoc, Miss., Feb. 19, 1917. Unfortunately it does not appear on the clipping in what paper:

For several years I have been interested in the various theories proposed as to the identical spot upon which Hernando De Soto first saw the Mississippi River, as well as the route he traveled to reach that destination.

More than a decade ago, while loitering along the street in Pontotoc, the late Col. James Gordon. who was getting into his buggy to drive out of town, hailed me with an invitation to "Jump in and drive down the road a piece." After I was seated with the Colonel in his vehicle he told me of the Indian tradition he had heard when a boy of the Spanish camp where De Soto and his men had made their first halt after the disastrous battle in their winter quarters at Chicaca, about fifteen miles south of Pontotoc. Pernut me to say here that the Indian traditions are considered quite as reliable as the chronicles of the historian.

To mark the site of this camp was the object of Col. Gordon's drive, and he wanted me as a witness to the location. The spot is about one and a half miles southeast of Pontotoc, in a valley about half a mile from the traveled road and the old Indian trail. The Spaniards had evidently sought this retreat to escape pursuit from the Indians, but the latter came out from Chicacilla, routed the adventurers from their camp and again sent them on their journey.

Chicacilla was doubtless in the northern environs of the present town of Pontotoc, for a well-authenticated tradition has it that the land has been cleared in this vicinity for at least 200 years; the extinct white settlement of Victoria was located there and this settlement doubtless succeeded an Indian habitation.

After leaving Chicacilla, or the camp south of there, the Spaniards doubtless continued northward, "crossing a savanna," which is the Ingomar country, and came to the "bank of a small river, near a ford." This description fits New Albany where there was a stockade, and the Indians came out and gave the Spaniards their last battle. The Spaniards seem to have gotten the better of this skirmish, for they drove the Indians across the river, though of recent years it has been revealed there was loss of Spanish life and property. When the K. C., M. & B. Railroad was built through this section, the graders excavating through the hill just west of New Albany, dug up a quantity of bones, saddle trees, buttons, buckles, coins, etc., evidently of Spanish origin, and of no conceivable location there except as relics of the De Soto expedition.

It will be observed that the Indians, as well as experienced travelers like De Soto, sought the best available footing for their trails through the wilderness. So it was that De Soto took the "ridge trail" from the Tombigbee to the Chickasaw settlements of Longtown. He could have proceeded westward from Chicaca, but the low, flat country makes it impracticable at that season of the year. Hence the crossing of the Tallahatchie at New Albany to strike the trail from the "Chickasaw Old Fields" and along the foothills as I conceive it, to the Chickasaw Bluffs.

That De Soto found sloughs, lakes and almost impassable streams, roads, etc., on the upper route is granted. But with his sagacity and experience he would not have turned into a tangled jungle of wilderness and come upon the Father of Waters in an isolated spot as the place in Tunica County, cited by my friend and excellent historian, Dr. Dunbar Rowland. He must have had some other object in view than straggling around through a wilderness, and a better knowledge of the country than to select the worst of routes.

No more reasonable theory presents itself to me than that De Soto, in turning westward, wanted to see old Chicasa who lived in Memphis. Chicasa was doubtless one of the two chieftains that led the Chickasaws in their migration to this country. It is generally believed that they came from Mexico, and as De Soto was with Cortez in the memorable conquest of Montezuma he either wanted to know of the old Indian something of the routing into Mexico, and so back to civilization, or he listened to tales of golden wealth to be found beyond the Rocky mountains and headed in that direction.

The lust of the ancient Spaniards for gold is well known, and we may imagine the grim satisfaction of Chicasa, especially if he was a warm personal friend of Montezuma, found in giving De Soto an "ear full of dope" on the size of golden nuggets to be found in the Rockies, and so sent him on the wild goose chase that ended so disastrously.

(Editor's Note - The crosses are almost certainly of religious origin and use. At that date it is highly improbable that any group of Spanish adventurers would have been Freemasons. Moreover, the crosses are not analogous to any used by Masons of any grade or time. Perhaps some of our readers can enlighten us on the subject.)

* * *

PRESIDENTS AND GOVERNORS OF TEXAS WHO WERE MASONS - A CORRECTION

On page 207 of the July, 1921, issue of THE BUILDER in my list of Presidents and Governors of Texas who were Masons there appears the name of A. J. Hamilton, Governor in 1865, as a member of Palestine Lodge No. 31, Palestine, Texas. I now find that Governor Hamilton was not a Mason and his name should therefore be stricken from the list.

S. M. Bradley, Texas.

----o----

Necessity never made a good bargain.

- Benjamin Franklin

The Builder Magazine

December 1921 - Volume VII - Number 12

Memorials to Great Men Who Were Masons

SAM HOUSTON

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

HOUSTON'S biographers have recorded him as a soldier, and he has gone down into history as such, but his greatest efforts were not made while in the Army. Nature endowed Sam Houston with a will, and with the courage oh his convictions. He was great in Congress; great in a Cherokee camp; and great in the organization of his State and of the Grand Lodge.

Born in Lexington, Va., in 1793; son of an officer in the Revolutionary Army; an orphan in 1807. His mother with her nine children migrated to East Tennessee, near the Cherokee reservation. Sam attended school and must have been an apt scholar as he was reported as reading and translating from the Iliad at an early age. He was so popular with the Indians that the Chief, Oolooteka, adopted him as a son. At the age of eighteen he measured six feet in height: was a famous hunter: taught school: and in 1813 enlisted in the Army, to repel the British: was promoted to an Ensign: fought under Jackson, and in the battle of the Great Bend of the Tallapoosa, against the Indians, was wounded on March 24, 1814, and promoted to a lieutenancy, and stationed at Knoxville and at New Orleans. In 1817 he was appointed Indian Agent, to carry out the treaty with the Cherokees. He conducted a delegation of Indians to Washington, where they were well received and where their complaints were satisfied.

Complaints were made against Houston for his opposition to the smuggling of African slaves through the Spanish Territory of Florida into the United States, which caused him trouble to defend, but he was honorably acquitted. He felt, however, that he had not been treated fairly, and resigned from the Army. He then took up his residence in Nashville, studied law, was graduated; admitted to the Bar; then appointed adjutant general of the State, and, in 1819, was elected District Attorney.

In 1823 he was elected to Congress where he served six years, and was then elected Governor of Tennessee. He afterwards took up his residence in Arkansas where the Cherokee Tribe of Indians (his old friends) were located, and as his old friend Oolooteka had become the principal Chief, Houston was given a hearty welcome. He loved out-of-door life.

In 1832 he went to Washington to remonstrate against the frauds and outrages practiced on the Indians, which resulted in the removal of five Indian Agents from office. But this involved him in a series of personal and legal contests with the deposed Agents and their friends. He was accused in the House of Representatives, by an Ohio member, of attempting to obtain a discreditable government contract for Indian rations. It was then, as now, the privilege of a Congressman to say, in debate, what he chose, and for which he was immune before the law. But it did not work in this case, as Sam damaged that member's face with his fists, for which he was heavily fined by the court, but the fine was afterwards remitted. It was followed, however, by an investigation of the alleged frauds, with the damaged member as chairman of the Committee, and, as nothing derogatory was discovered, Houston was exonerated.

Houston went to Texas to live in 1832, at a time a revolution against the Mexican Government was being agitated. He at once became a central figure; took an active and honorable part in that war, reaching the rank of Commander-in-Chief of the Texan Army. It was Houston's treaty with Santa Anna that secured the independence of the Republic of Texas. He exercised a close scrutiny over the finances, and paid off much of the debt of Texas, by 1845, when Texas lowered its lone star colors to become one of the United States.

From the History of Holland Lodge No. 1, of Texas, I make the following excerpts:

"Sam Houston. His Masonic degrees were taken in Cumberland Lodge No. 8, at Nashville, Tenn., in 1817. Dimitting from that lodge he affiliated with Holland Lodge No. 1 (originally No. 36, Louisiana) at Houston, Texas, in 1837.... He presided over the convention when the Grand Lodge A. F. & A. M., of the Republic of Texas was organized, Dec. 20, 1837, at Houston."

Brother Houston died at Huntsville in 1863, where the beautiful memorial, shown in the frontispiece, marks his grave.

That famous old Holland Lodge has borne on its roster some of the grandest names of the Republic. In its early, struggling days, these names are evidence that they were selected because they were great men, and not because it was their turn, as now so often happens all over the country. The lodge was originally chartered by the Grand Lodge of Louisiana. It was No. 1 at the formation of the Grand Lodge of the Republic of Texas, and it passed, loyally and without dissent, to the Grand Lodge of the State of Texas, when that great State become one of the United States.

Its first Grand Master was Anson Jones, who figured so unselfishly, so wisely and so energetically in the early history of the Republic as well of the Lone Star State. Following down its roster we find such distinguished men among the Grand Masters and such grand work they did for the commonwealth, that there is no shadow of doubt that Texas owes much to Freemasonry.

ROMAN CATHOLICISM AND FREEMASONRY

BY BRO. DUDLEY WRIGHT ENGLAND

PART VIII - CONCLUSION

IMMEDIATELY on the publication of the allocution the following circular was addressed by the Heidelberg lodge, Rupprecht zu den funf Rosen, to its sister lodges:

"Venerable and beloved Brethren,--

Doubtless you have all taken cognizance of the allocution addressed on the 25th September by His Holiness Pope Pius IX to the Cardinals assembled in Rome. You know that in this address our Institution is condemned and our Catholic Brethren threatened with the excommunication of the Church. This is not the first time that the Roman Catholic pontiff has launched his thunderbolts against our ancient Order. Clement XII did so on the 28th April, 1738, and Benedict XIV confirmed and amplified the fiat of his predecessors in the Bull of 18th March, 1517. Pius VII and Leo XII have done likewise and with the same want of success as deplored by the present Pope.

"These decrees of the see of Rome have no similarity with the findings of the courts of law. They originate in secret denigrations of which no notice is given to the accused. There is no public prosecution and no opportunity afforded for defence, either public or private. All guarantees for impartial jurisdiction and an unbiased judgment are wanting. Suspicion stands for evidence, the guilt of the accused rests on conjecture, he is convicted without a hearing. Is it a matter of wonder then if public opinion has no confidence in such decrees and strongly deprecates them?

"The Masonic brotherhood is an association of freemen, subject to the laws of the State in which they are located, but not to any clerical authority, it being no clerical institution and adhering to no church as such. For our federation the papal excommunication is therefore devoid of all binding power; but since the head of the Catholic Church condemns us unheard, we will in our turn, hear and examine the motives on which he grounds his opinion.

"The first and paramount reason put forward by all popes in justification of their edicts of condemnation is the reproach urged against us that Freemasonry unites as brethren men of divers persuasions and religious sects and that by this, as Benedict XIV has it, 'the purity of the Catholic religion is contaminated.'

"The first and main grave charge of all brethren, let us avow it, is true and well-founded. If it be a crime for men of diverse creeds to assemble in peace and harmony, and hold friendly and affectionate communications, irrespective of their religious persuasions, we own and plead guilty to this crime. It is certainly true that our Institution has, from its

very beginning, and as it has progressed with increasing determination, professed that there are in all creeds to be found good and honourable men, well adapted to respect and love each other as brethren. In all times Freemasonry considered as a crime and violation of humanity the persecution of man on account of his religious dissension; indeed, every good and true Mason appreciates much more the man who acts up to his moral duty than he who merely professes the most orthodox tenets. But, these doctrines which, for a long time had to be kept secret and harboured in the lodges alone, have become patent, and, in spite of all admonitions of clerical zealots, they are by this time adopted and adhered to by men of education all over the globe, and embodied in the laws of all civilized nations. Should Masonry be condemned on such grounds, the whole civilized world and all cultivated peoples must needs participate in this condemnation.

"Thank God, a papal thunderbolt issuing from such foundation will produce no destructive effects but it will serve to disclose the nocturnal darkness of intolerance that has procreated it - it will show the world how very backward Rome is in the moral progress of mankind.

"The second head on which the Bull of Benedict XIV is based is the mystery on which our confederation is encircled; indeed, the mystery to which we pledge ourselves has at all times evoked much suspicion, and been a pretext for misinterpretation. But you know how many gross misunderstandings it has given rise to, unfortunately not outside the circle of our Brotherhood only. Still neither the doctrines nor the objects of the Craft are occult, neither its existence - nor are its adherents or their places of meeting unknown now-a-days; the signs of recognition alone must remain secret, that the brethren may the more readily distinguish each other abroad, and the internal labours of the lodge must be private that personal confidence may develop itself more fully, and opinions may be uttered more freely. The calm and personal action of the Confederation and the character and moral life of its members, necessitates this precaution. But is it other-wise in the Catholic Church? Is confession public or private? Are the doors of religious and monastic orders and authorities thrown open to the public during their proceedings? Has not every family, every circle of intimate friends, every social club and association secrets of its own? Perhaps, brethren, our lodges are somewhat too strict in this respect, in an age that is very partial to publicity. But surely, such timid solicitude can never be branded as a crime that bears within itself its condemnation.

"The old Masonic oath, with its commination full of grave penalties, was Benedict XIV's third motive for the excommunication of Freemasons, and in this also Pius IX joins his intolerant predecessor. You are aware, brethren, that this formula has been obsolete for a long time past, and is communicated to novices merely as a historical fact belonging to a period that no longer exists. You know that we trust more in the plain word of an honest man than in exaggerated oaths, that are liable to hit up imagination and cool down reason. The third count, therefore, which was never very material, has but an illusory existence with us at the present day.

"As a fourth motive, Benedict XIV quotes the Roman law, by which all associations and corporations are declared illegal which have not obtained the previous acquiesence of the civil authority. But this has nothing to do with the right of the Church. Most civilized governments that are alone called upon to decide in this matter have tolerated and opposed no restrictions on the existence of our Order, before they ever recognized general liberty of association, which is not impugned by the Roman code of laws.

"The fifth motive alleged, viz., the fact of several governments having prohibited the Order, will collapse by itself. Whenever prohibitions of Freemasonry are decreed (and this is done but exceptionally) it is the duty of the lodges to dissolve forthwith, and prove thereby their obedience to the law of the land.

"Benedict XIV alleged as his last motive that many wise and honest men entertain an unfavourable opinion of this Federation. Forsooth, the Pope of Rome should be the last person in the world to base a condemnation on such a ground. No doubt, there is many a wise and honest man who entertains an unfavourable opinion of religious orders and monasteries, nay, of the whole Roman hierarchy.

"Of all the counts of the charge quoted, the first alone is true and material; but the same grounds upon which the Pope curses us constitutes our highest glory in the eyes of the civilized world.

"Now, referring to the latest papal ebullition, Pius IX complains of the inactivity of the Bishops who, he thinks, have proved forbearing and meek in carrying out the papal

excommunication, and of the Catholic sovereigns who refrained from suppressing the Association by force; nay, he even accused heaven of having permitted such toleration on the part of the temporal rulers. His strictures on Freemasonry are far more poignant than those of his predecessors. It is true the Roman hierarchs have at no time been at a loss for expressions of violent abuse; but the present edict of Pius IX surpasses all former maledictions by the passionate irruptions of bile it denotes. This we must consider as a further proof of the baneful influence our worst and most uncompromising enemies, the Jesuits, have acquired over the mind and judgment of one whom we believe to be a good-natured Pope.

"Our Federation he calls a criminal sect, although no other 'crime' but human toleration is proved against us, and an immoral sect, though the moral law is essentially the vital principle of Freemasonry. The kindling of revolutions and desolating wars he lays at our door, though every one is fully aware that the commotions and wars in this quarter of the globe originated in forces far different from, and more powerful than, those we commend, and though it is well known that our Association asks of every one of its adherents strict obedience to the laws of the State, that, by virtue of our Constitutions, lodges must abstain from all and every participation in the political struggles of the time, and pursue none but humane and moral objects; that our places of meeting are abodes of peace and neutral ground, the threshold of which the passions of parties are not allowed to cross. The Pope next charges us with entertaining 'growing hatred' towards the Christian religion, although we accept on principle every sincere faith, and the vast majority of brethren profess the religion of Christ, and the moral idea revealed to the world by Christ in His life, as well as in His teachings, cannot possibly be upheld by a moral association but with admiration and veneration. He goes so far as to call us hostile to God, though our prayers are addressed to God, and the whole of our moral strength drawn from the divine and eternal source of human life.

"Let us not follow, brethren, the example of the Roman hierarchy. Let us not return the unjust accusation. We may not oppose our malediction to the course of the Church. Let us pity the sad blindness of the venerable old man whose mind is imposed upon and misled. Let us pray Almighty and Omniscient God to destroy the phantom that has caused the fury of the Pope, and allow his mind to see simple truth, that his curse may be turned into a blessing."

In the course of an article dealing with the allocution and the letter just quoted, the "Deutsche Allgemeine Zeitung" said:

"The Pope has delivered himself of another rude phillipica against Freemasonry, that 'reprobate society' and 'criminal sect' that 'aims at nothing but reversion of religion and human society.' It is evidently useless to reason with Rome, which remains eternally the same, and we only wish to remind the Pope that to this 'reprobate society' and 'criminal sect' belong, amongst others, several powerful potentates, as, for example, the King of Prussia. At a time when the last remains of the power of the Pope draw nearer and nearer their final elimination, every friend of intellectual liberty and human progress may hail with delight the allocution that is calculated to accelerate and even secure such 'reversion.'"

At this time also Herr Franz Spiegelthal, Master of the Lodge Zu festen Berg an der Saale of Cable, wrote to the "Freimauerer Zeitung" that the allocution of the Pope had caused him to secede from Roman Catholicism and join the Protestant Church; and, he added, that many of his Catholic friends were likely to follow his example.

In 1869 Cardinal Cullen threatened to excommunicate publicly any Catholics who were found attending a Masonic Ball, and the Earl of Derby, the representative of a family honoured for generations among Freemasons, speaking in the House of Lords in the debate on the Irish Church Bill, referring to this threat remarked: "I can only say if his Excellency imagines that the Freemasons of England stand on the same footing with the Carbonari and other secret societies, if he imagines that they are leagued against the throne, that it is a signal proof of the ignorance of infallibility."

On 14th March, 1870, at Madrid, some Roman Catholic priests refused to perform the last sacred rites over the body of Don Enrique de Bourbon because of the presence of certain Masonic emblems on the coffin. On perceiving these the clergy, with one exception, withdrew, taking with them the paraphernalia of their religion. The one remaining priest consented to accompany the body to the cemetery where he performed the funeral ceremony.

In 1871 a pamphlet was published by L'Abbe Joseph de Sousa Amado, entitled Documents et Reflexions, in which he stated that three or four Freemasons had been appointed to bishoprics. One of these, he said, was Dr. Joseph Marie da Silva Torre, Archbishop of Goa, who had been initiated in the Lodge Urbionia de Coimbra. The author also complained that it was the government's intention to present to the Holy See the names of two well-known Freemasons for consecration to the episcopacy, these being L'Abbe Emmanuel Cardoso Napoles and Dr. Antoine Aires de Gouveia.

In 1873 the Jesuits, driven from most of the European countries, selected Brazil as a field for their enterprise. For a long time the Church and Freemasons had lived in peace, and the population of Pernambuco had always been recognized as a type of Christian piety. But the Bishop of the diocese, a young man of only twenty-three years of age, at the bidding of the Jesuits, attempted to enforce the Papal Bull against the Freemasons. The prelate had counted on the support of the people, but his high-handed measures turned the tide of popular feeling. The Bishop was mobbed in his own palace, and the military had to be called in to protect him.

In January, 1874, the Roman Catholic Archbishop of Molines, Primate of Belgium, issued a pastoral in which he excommunicated all Freemasons in the kingdom, however exalted their position. This, notwithstanding the fact that the Constitution of Belgium guarantees freedom of conscience to all religious communities so long as they do not violate the law of the State.

In the same month, says the Valparaiso Mail, quoting from the Opinion Nacionale of Rosario, "the Bishop of Rio Grande excommunicated and anathematized the Freemasons of that province, cursing them in the name of God the Father, God the Son, and God the Holy Ghost, of St. Peter, St. Paul, and St. Andrew, of all the Apostles and disciples of Jesus Christ, of the four Evangelists, of all the Martyrs from the beginning of the world to the end of time. He cursed them all by the heavens and the earth, all the things therein, in their houses, when travelling on land and on water, in church, coming, going, eating, drinking, playing, when courting sleep, asleep and awake, walking, riding, sitting, working, and resting. He cursed all the power of their bodies, interior and exterior, their hair, eyes, head, ears, jaws, nose, teeth, throat, shoulders, arms, legs, feet, all the joints, and finally wound up as follows: 'Curse them, Jesus Christ, Son of the Living God, with all the power of Thy majesty, and may they be delivered up to eternal condemnation if they do not repent and confess their faults. Amen. Amen.'"

In May, 1875, Pope Pius IX sent the following letter to Monsignor Dupanloup:

"Venerable Brother:- Salutation and Apostolical Benediction. In this war waged on all sides against the Catholic Church by the Masonic sect, your publication was most useful and opportune, especially because this sect, long secret, has now unmasked itself. It avows its designs, and in a certain country, not under the pretext of public rights, but in its own name, does guilty battle with the Church. It is useful, because the nefarious character of the sect being known, there is no honest man who must not turn from it with horror, and perhaps many members who do not know the secret mysteries will now withdraw. What is particularly useful is the perspicacity with which you demonstrate to all attentive minds the real tendency of the taking words 'Fraternity and Equality,' which have deceived and seduced so many, and the true origin and object of the much boasted liberties of conscience, of public worship, and of the press. After reading your work nobody can doubt that all this came from Freemasonry to overturn civil and religious order, and consequently the Church has wisely condemned those who practice and defend such liberties. It is manifest that all partisans of these liberties, albeit unknown to themselves, favour the Masonic sect, and the more honest they are, the more disastrous is their support to such principles. We therefore wish you many intelligent readers, for it is no small advantage to perceive the snare, and as a pledge of Divine favour and our special goodwill we give you, Venerable Brother, from the bottom of our heart, to you and your diocese, our Apostolical Benediction. In the twenty-third year of our Pontificate. Pius IX, Pope."

In 1877, on the occasion of the anniversary of the consecration of Pope Pius IX as Archbishop of Spoleto, the Catholics of Portugal, particularly the Michaelists, to which Order reference has been made in these columns, falling in with the practice being adopted by other countries, organized a pilgrimage to Rome. About three hundred Portuguese joined in the excursion. They were received at Rome, when, in response to an address presented to him, Pope Pius IX said, among other things: "You have a powerful and terrible enemy, that is violent Freemasonry, which wishes to annihilate in you all vestiges of Catholicism."

In 1878 Monsignor Besson, Bishop of Nismes, issued an edict forbidding the intrusion of Masonic emblems into the churches of his diocese and ordering the priests to remove them whenever found.

On 20th April, 1884, Pope Leo XIII issued his famous Letter Humanum Genus "To all venerable Patriarchs, Primates, Archbishops, and Bishops in the Catholic world who have grace and communion with the Apostolic See."

(This Letter will be found on pages 287-293 of the 1919 bound volume of THE BUILDER, and Albert Pike's comment thereon, on pages 314-319 of the same volume. Pike's reply to the Letter was published in the 1920 bound volume of THE BUILDER, on pages 13-19 and 35-41.)

The Bishop of Ascalon, Vicar-Apostolic of Bombay, in a pastoral letter promulgating the Encyclical Letter, said:

"In the performance of their duty the parish priests and confessors must not admit as valid or reasonable the common excuse that Freemasonry, in India and England aims at nothing but social amusement, mutual advancement, and charitable benevolence. Such objects require neither a terrible oath of secrecy nor an elaborate system and scale of numerous degrees, nor a connection with the Masonic lodges of other countries, about whose anti-Christian, anti-social, and revolutionary character and aim no doubt nor further concealment is possible. The Masonic lodges all over the world are firmly knitted and bound together in solidarity. If all of them share in the pleasure of a triumph achieved by a particular lodge, or by the lodges of a particular country, all must likewise submit to the stigma of an anti-Christian, anti-social, and revolutionary sect, as which Freemasonry is in many countries already openly known, and even unblushingly confessed by its own adepts."

It goes without saying that the Jesuits proclaimed against "Freemasonry the same anathemas as the heads of the Roman Church, and this is demonstrated by the following circular letter signed by Vincent Ficarelli, Provincial of the Jesuits in Portugal, which was sent in 1884 to all the houses of that Society in that country:

"Reverend Fathers and very dear Brethren: The Peace of Christ be with you. The Very Reverend Father Vicar-General, hastening to the appeal made by the Holy Father to all Catholics to combat secret societies has addressed to all the Society an Encyclical Letter, in which he invites all his children to take part in this glorious campaign.

"Indeed, says the Reverend Father Vicar, it is not sufficient to read but once that admirable Encyclical Humanum Genus, but it is necessary that it be meditated upon with attention in order firmly to impress upon the mind what is contained in the same and this, up to a certain point, is what concerns this letter. That also is why I wish all those to whom this has reference, shall not remain content with hearing it read in the refectory, but that they shall consider it attentively and strive well to make it take a firm grip of their minds.

"It is a question of combatting the most terrible enemy of the Church, which boasting in the victories obtained up to the present, believes itself to be altogether the conqueror, and proclaims that nothing further can come into opposition with its dark designs. To us, as obedient children, it should suffice to enlist courageously in the fight, knowing what is the will of the Vicar of Jesus Christ, whom Divine Providence has given to us as father, mother, and guide of our actions. Having therefore courage, and with the cry 'God wills it' let us hasten to enlist in this glorious crusade.

'It is a question of agreement with the Sovereign Pontiff and all good men will attend to us. Let all, in obedience to the voice of Leo XIII, take up arms against the common enemy. Let not the difficulties discourage us: such do not lessen the zeal of our enemies. Let us count on the blessing of God and go forward.

"We must all contribute to the success of the enterprise. Let confessors and spiritual directors, particularly of young men, by their counsels and opportune remonstrances, endeavour to form the minds of their penitents and pupils by insinuating the principles of the Faith and of the Christian philosophy, by opposing the doctrine of naturalism professed by this abominable sect. Let preachers and writers profit by every prudent opportunity by attacking directly or indirectly the secret societies and combatting their doctrines. Guided always by obedience and prudence, let none lose a single opportunity

of causing hatred to Freemasonry, in conversations and in private letters, in religious instructions and sermons, in the exercises of the clergy and others of the faithful, in missions and particularly in colleges, let us seek seriously to counteract its deleterious action.

"Let us exert ourselves to warn our pupils against the manoeuvres of Freemasonry, making them to see its abominable character, in order that they may detest it as much as it deserves. Let us have a particular care of Confraternities, particularly those composed of men and attached to our Society, by opposing those diabolical societies and contrasting them with our own, where the Gospel maxims are inculcated unceasingly, and thus we shall introduce, or rather, engrave by degrees in the hearts of our members the mind of Jesus Christ and the love of the Christian virtues.

"It is for the Superiors to direct these movements, that the excessive zeal of the indiscreet may be put down and the valour of the more indolent stimulated, in order that prudence may not be relaxed nor courage reach to indiscretion and temerity.

"I desire that this letter in which I have sought to do my utmost to assemble the principal ideas of the Encyclical Letter of our Reverend Father Vicar-General, should come to the knowledge of all, and in order that it may produce the good which I desire let us invoke the wisdom and the grace of the Holy Spirit.

"I commend myself to your prayers.

"Lisbon, 15th July, 1884.

(Father) "Vincent Ficarelli, S. J."

In accordance with the commands of the Provincial, the Jesuits compelled their followers before entering the Congregation of the Holy Virgin to make the following declaration:

"Obeying with a filial love the authority of the Vicar of Jesus Christ, clearly expressed in the Encyclical Humanum Genus by His Holiness, Leo XIII, who, as well as the Sovereign Pontiffs, his predecessors, has frequently condemned Freemasonry and all other secret societies, I undertake and promise never to enrol myself in any one of these sects, no matter by what name it may be called. On the contrary, I will valiantly combat, always and everywhere, its traditions, doctrines, and influence. So help me God."

This oath, it must be remembered, was frequently taken by young children.

An Encyclical Letter to the Bishops of Italy, entitled Ab Apostolici was issued by Pope Leo XIII on 15th October, 1890, in which he said:

"It is needless now to put the Masonic sects upon their trial. They are already judged, their ends, their means, their doctrines, and their action are all known with indisputable certainty. Possessed by the spirit of Satan, whose instrument they are, they burn, like him, with a deadly and implacable hatred of Jesus Christ and of His work; and they endeavour by every means to overthrow and fetter it: . . . It is more than ever clear that the ruling idea which, as far as religion is concerned, controls the course of public affairs in Italy, is the realization of the Masonic programme. We see how much has already been realized; we know how much still remains to be done; and we can foresee with certainty that, so long as the destinies of Italy are in the hands of sectarian rulers or of men subject to the sects, the realization of the programme will be pressed on, more or less rapidly according to circumstances, unto its complete development. The action of the sects is at present directed to attain the following objects, according to the votes and resolutions passed in their most important assemblies, votes and resolutions inspired throughout by a deadly hatred of the Church: (1) the abolition in the schools of every kind of religious instruction, and the founding of institutions in which even girls are to be withdrawn from all clerical influence whatever it may be; because the State, which ought to be absolutely atheistic, has the inalienable right and duty to form the heart and the spirit of its citizens, and no school should exist apart from its inspiration and control. The rigorous application of all laws now in force, which aim at securing the absolute independence of civil society from clerical influence. The strict observance of laws

suppressing religious corporations, and the employment of means to make them effectual. The regulations, of all ecclesiastical property, starting from the principle that its ownership belongs to the State, and its administration to the civil power. The exclusion of every Catolic or clerical element from all public administrations, from pious works, hospitals and schools, from the councils which govern the doctrines of the country, from academical and other unions, from companies, committees, and families, the exclusion from everything, everywhere, and for ever. Instead, the Masonic influence is to make itself felt in all the circumstances of social life and to become master and controller of everything. Hereby the way will be smoothed towards the abolition of the Papacy; Italy will thus be free from its implacable and deadly enemy; and Rome which, in the past, was the centre of universal theocracy, will, in the future, be the centre of universal secularization, once the mocking charity of human liberty is to be proclaimed in the face of the world. Such are the atheistic declarations, aspirations, and resolutions of Freemasons or of their assemblies.".

On Christmas Day, 1891, Pope Leo XIII issued another Encyclical Letter, one clause of which ran as follows:

"Permit us, then, in addressing you, to point to Masonry as the enemy at once of God, the Church, and our country. Since we are dealing with a sect which has spread itself everywhere, it is not enough to be on the defensive towards it, but we must go courageously into the arena and meet it, as you will do, dear children, by opposing press to press, school to school, association to association, congress to congress, action to action."

The late Cardinal Vaughan was one of the most affable of men, who seldom - in contrast with other members of his family - entered the public arena of verbal conflict and discussion. His knowledge of Freemasonry must have been extremely limited, even for one outside the Order, to imagine that the Third Order of St. Francis, admirable organization though it may be, could ever rise to the equal of the Craft of Freemasonry. But, on one occasion, the Cardinal wrote in one of his pastoral letters:

"Who, when he beholds the enemies of Christianity leaguing together in a world-wide Freemasonry, in order to attain by combination that which they feel they could never otherwise achieve - who will not at once admit the wisdom of founding the Third Order

of St. Francis, which binds devout Christians together in every part of the world in a holy confederacy, having for its sole object the service of God and the conversation and reformation of society."

An ancient saying is that often-misquoted one - De mortuis nil nisi bonum - but it is a remarkable fact that when attacking a system or creed the opponents will, not infrequently, commit themselves to the most outrageous statements and still persevere in them, even when their falsity has been proved most conclusively. This is particularly the case with Protestant critics of the Roman system. Certainly this feature is not met with so frequently among Catholic apologists, but that it is not unknown may be proved from the statement in the next paragraph.

Lecturing at the Hempstead Town Hall in March, 1898, the late Dr. Luke Rivington said that any one acquainted with the history of Italy achieving her unity could only blush if he had a spark of Christian feeling in him. It was only during the last few years since we had seen the letters of Garibaldi that we had become aware of the iniquity, the disgrace, and the positive barbarism of all that matter, and of the awful disgraceful lies told by the Freemasons of Italy. Christians must blush to think that anyone bearing the name of Christian should enter upon a course of such disgraceful meanness and shocking falsehood. There was no nation under heaven at that moment so trodden down by oppression and tyranny as the Italian poor. As one who, had mixed among them he knew how heavily they were taxed. It was something too dreadful to think about, and he looked upon the matter as a blot upon our civilization. As one who had been a Freemason, he could say that most of them believed, and he among the number, that once when Crispi was admitted to a certain degree, he began to worship the devil himself. The whole state of Italy was something so perfectly awful that most people felt they were on the verge of a revolution. They had succeeded in introducing secular education for a whole generation, and they had no right to speak of a nation as being in the undisputed possession of the Roman Catholic Church when, as a matter of fact, Freemasonry had got into that country. Freemasonry was a secret society which walked in darkness, and had put in its programme secular education in order to destroy religion. . . . So far as history went when the Roman Catholic Church had perfect possession of a nation, then that nation rose to the top. That was the case with Spain. It was the leading power of Europe. The Freemasons had not got there then, and so long as the Roman Catholic Church had possession of a nation, so long it would find its way upwards and upwards. Dismiss the Freemasons and bring back the Pope and they would hav the best governor in the whole of Europe.

The foregoing is taken from a Roman Catholic newspaper report of the lecture, published in the following week, but the outrageous statements made therein do not appear to have been brought to the notice of the Masonic press at that date. Otherwise it is certain that a challenge would have been issued to Dr LuKe Rivington, member of the Craft of Freemasonry though he may have been at an earlier date, to have proved the statements made. At any rate the opposing statement may, here be made in issue - that in no degree in Freemasonry recognized by the United Grand Lodge of England or in any of the Jurisdictions with which she is in communion will there be found anything approaching to the worship of the devil, nor is there single degree into which any one can be admitted and remain a member who does not acknowledge and maintain, without equivocation, his sole dependence upon that One Great, Supreme Power - God, the Almighty Creator and Preserver of Mankind.

Yet another Pastoral Letter, entitled Annum in gressi was issued by Pope Leo XIII, on 18th March, 1902, which may be regarded as complimentary to Freemasonry, inasmuch as if the Craft had not mad rapid and increasing strides, there would not have been the need for these frequent diatribes. Referring to the charges of political ambition brought against the Church in France and Italy, the Pope said:

"It is then, assuredly, with a perverse intention that accusations such as these are hurled against the Church. A pernicious and disloyal task this, in the pursuit of which the leading part is taken by a certain secret sect, which, for many years past, society has carried in its alliance, and which, like the germ of mortal disease, saps its health, its fruitfulness, its very life. A enduring personification of revolutionary principles, it constitutes a kind of perverted society, whose object is to exercise a hidden suzerainty over recognized society, and the very reason of whose being is nothing else than to wage war against God and against his Church. It is needless to name it, for by these characteristics ever one must have recognized that we mean Freemasonry of which we spoke in express terms in our Encyclical Humanuin Genus of the 20th April, 1894, wherein we denounced its destructive tendencies, its erroneous doctrines, its wicked work. Embracing, as it does, in it vast net almost all the nations, and allying itself with other sects which it sets in motion by means of hidden springs first attaching and then keeping its hold on its members by means of the advantages which it secures to them, binding governments to its purposes, now by promises, now by threats, this sect has succeeded in permeating all classes of society. It forms a kind of invisible and irresponsible state within the legitimate State. Filled with the spirit of Satan, who, as the

Apostle tells us, knows how, on occasion, to transform himself into an angel of light (II Cor. xi, 14) it puts prominently forward a humanitarian programme, but, in fact, it sacrifices everything to its sectarian designs. It pretends that it has no political aim, but, in truth, it exercises a profound influence over the legislative and administrative life of states. And, whereas, in words it professes respect for authority and even for religion, its ultimate purpose (as appears from its own constitutions) is a limitation of the sovereign power and of the priesthod, in which it professes to see enemies of liberty.

"Now, it becomes daily more manifest that to the instigation and active consultants of this sect must, in great measure, be ascribed the continual vexations wherewith the Church is harassed and the renewed attacks which have, quite recently, been made upon her. For the simultaneousness of the assaults which have been delivered, the suddenness of the persecution which has broken out in these last days, like a storm in a clear sky, that is to say without any cause proportioned to the effect produced; the uniformity of the preparations carried out by means of attacks in the press, in public meetings, and in theatrical representations; the employment in every country of the same arms, namely, calumnies aid popular risings - all these unmistakably betoken an identity of purpose and a word of command which is issued from one only centre of direction. This, indeed, is a mere episode in a preconcerted plan of campaign, which is translating itself into action on a stage that grows ever wider and wider, in order to multiply the ruinous consequences which we have heretofore enumerated. Its very purpose is first to restrict and afterwards entirely to abolish religious education, and thereby to bring up generations of unbelievers or indifferentists; to combat, by means of the daily press, the morality of the Church; to ridicule her practices and to prevent her sacred festivals.

"Nothing is more natural, then, that the Catholic priesthood, whose mission is no other than that of preaching religion and administering the sacraments, should be attacked with special fury. Having chosen the priesthood as an object to be aimed at, this sect seeks to diminish in the eyes of the people its prestige and authority. Already, with a boldness which increases hourly and in proportion to the impunity which it believes itself to have secured, it puts a malign interpretation on all the acts of the clergy; it mistrusts them on the, slightest pretext, and harasses them with the basest charges. And these fresh injuries are added to those under which the clergy already suffer, in spite of the tribute which it must pay to military service, a serious obstacle to the preparation of its members for the priesthood, as well as the consequence of the confiscation of the patrimony of the Church, which the faithful, out of their pious generosity, had voluntarily created."

In October, 1913, Pope Pius X recommended to the League of the Sacred Heart, as the intention of the members for the month, the battle against Freemasonry. A Roman Catholic newspaper announcing the fact, said:

"In offering to the associates of the League of the Sacred Heart, and thereby to the entire Catholic world, the battle against Freemasonry as the primal intention of their prayers and practices for October, Pope Pius X is in unison with all his predecessors from Clement XII in 1738, to Pope Leo XIII in 1890, who condemned Freemasonry as anti-Catholic, anti-Christian and immoral, and pronounced excommunication against Catholics who should enter it.

"This alone is proof sufficient that Masonry is to be avoided and combatted as a thing essentially evil; yet it has cunningly persuaded many that its object is merely social and fraternal, and a large number of 'outer' Masons in English-speaking countries are kept ignorant of its real designs."

In 1916, in the course of an address at the fourth annual meeting of the Australian Catholic Federation at Melbourne, Archbishop Mannix said:

"I wish that the Federation could boast in its report that it had at some point met, unmasked, and overthrown the most insidious enemy of God and country, the Freemason Brotherhood. Catholics who know Australian life better than I can pretend to know it, assure me that the sinister influence of that body is felt at every turn - in polities, in trade, in commerce, in the professions. From the making of a law and the shaping of a policy to the letting of a contract and the hiring of a wharf labourer, the secret grip of the brotherhood makes itself felt, and not for the common good, but for the exclusive good of the Freemasons. Already in this young democratic country we have, apparently, this secret aristocracy fastened upon the neck of Australia, a huge tumour, feeding upon the very vitals, the blood, and the life of the country. The Prime Minister recently used strong language about those whom he described as parasites upon the Labour Party. He is a strong man and a man of courage. I wish that he felt himself free enough and strong enough to deal with those that are not parasites upon any one party, but who are poisoning the public life of all parties, who are strangling honesty in commerce, and who are battening not on a party, but on the Australian nation. If the Federation could only unmask some of the brethren it would be helping to purify Australian life. Perhaps, for a

small beginning, the Federation might make a list of the Freemasons who sit as Federal or State members. The list should have great interest for all democratic Australians at election times. For I have no doubt that the secret understandings among the Masonic brethren would explain much that is done behind the backs and against the will of the people."

This statement is quoted only as a sample of the many utterances of Catholic priests and prelates, who certainly cannot know what they are talking about. Certainly no credence need be placed in this particular utterance when the career of Archbishop Mannix is considered, along with his treasonable utterances and his lack of respect for anything that would "purify" life.

MASONS IN CONGRESS

The following list was compiled by the NEW AGE magazine from information received from Grand Secretaries of Grand Lodges, and is approximately correctCwith the exception of one or two States whose Grand Secretaries did not answer letters asking for lists of Masons in Congress from their States.

Should any of our readers find any errors or omissions herein we shall be glad to receive their corrections.

The list is published with the permission of Brother John H. Cowles, Secretary-General of the A. & A. S. R., Southern Masonic Jurisdiction.

Alabama - Senators Oscar W. Underwood and J. Thomas Heflin. Representatives John McDuffie, Henry B. Stegall, William B. Oliver, Lilius B. Rainey, Edward B. Almon, William B. Bankhead.

Arizona - Senator Ralph H. Cameron. Representative Carl Hayden.

Arkansas - Senators Joseph T. Robinson and Thaddeus H. Caraway. Representatives John N. Tillman, Otis Wingo, Hence M. Jacoway, Tilhan B. Parks, Wm. J. Driver.

California - Senators Hiram W. Johnson and Samuel M. Shortridge. Representatives John E. Raker, Charles F. Curry, Julius Kahn, Henry E. Barbour, Arthur M. Free, Walter F. Lineberger, Henry Z. Osborne, Phil D. Swing.

Colorado - Senator Samuel D. Nicholson. Representatives William N. Vail, Charles B. Timberlake, Edward T. Taylor.

Connecticut - Senator George P. McLean. Representatives E. Hart Fenn, Richard P. Freeman.

Delaware - Senator L. Heisler Ball. Representative Caleb R. Layton.

Florida - Senator Duncan U. Fletcher. Representatives Herbert J. Drane and William J. Sears.

Georgia - Representatives Frank Park, Charles R. Crisp, William C. Wright, James W. Wise, Gordon Lee, William C. Lankford, William W. Larsen.

Idaho - Senator Frank Gooding. Representative Burton L. French.

Illinois - Senators Medill McCormick and William B. McKinley. Representatives Elliott W. Sproul, Adolph J. Sabath, M. A. Michaelson, Fred A. Britten, Ira C. Copley, Charles E. Fuller, John C. McKenzie, William J. Graham, Edward J. King, Frank H. Funk, Joseph G. Cannon, Allen F. Moore, Guy L. Shaw, William A. Rodenberg, Edwin B. Brooks, Richard Yates, Clifford Ireland.

Indiana - Senators James E. Watson and Harry S. New. Representatives Oscar E. Bland, James W. Dunbar, John S. Benham, Richard N. Elliott, Fred S. Purnell, William R. Wood, Milton Kraus, Louis W. Fairfield, Andrew J. Hickey.

Iowa - Senators Albert B. Cummins and William S. Kenyon. Representatives W. F. Kopp, Harry E. Hull, Burton E. Sweet, Gilbert N. Haugen, James W. Good, C. William Ramseyer, Cassius C. Dowell, Horace M. Towner, William R. Green, L. J. Dickinson, William D. Boies.

Kansas - Senator Arthur Capper. Representatives Edward C. Little, Philip P. Campbell, Homer Hoch, J. N. Tincher, Richard E. Bird.

Kentucky - Representatives David H. Kincheloe, Robert Y. Thomas, Jr., Charles F. Ogden, Arthur B. Rouse, James C. Cantrill, John M. Robison.

Louisiana - Representatives Whitmell P. Martin, John N. Sandlin, Riley J. Wilson, James B. Aswell.

Maine - Senator Bert M. Fernald. Representatives Carroll L. Beedy, Wallace H. White, Jr., Ira G. Hersey.

Maryland - Senator Ovington E. Weller. Representatives Thomas A. Goldsborough, Albert A. Blakeney, J. Charles Linthicum, Frederick N. Zihlman.

Massachusetts - Representatives Allen T. Treadway, Wilfred W. Lufkin, Frederick W. Dallinger, Charles L. Underhill, George Holden Tinkham, Robert Luce, Louis A. Frothingham, William S. Greene.

Michigan - Senators Charles E. Townsend and Truman H. Newberry. Representatives George P. Codd, Earl C. Michener, William H. Frankhauser, John C. Ketcham, Carl E. Mapes, Patrick H. Kelley, Louis C. Cramton, James C. McLaughlin, Roy O. Woodruff, Frank D. Scott, W. Frank James.

Minnesota - Senator Frank B. Kellogg. Representatives Sydney Anderson, Frank Clague, Charles R. Davis, Oscar E. Keller, Walter H. Newton, Harold Knutson, Oscar J. Larson, Halvor Steenerson, Thomas D. Schall.

Mississippi - Senators John Sharp Williams and Pat Harrison. Representatives John E. Rankin, B. G. Lowrey, Benjamin G. Humphreys, Thomas U. Sisson, Ross A. Collins, Paul B. Johnson, James W. Collier.

Missouri - Martin E. Rhoades.

Montana - Senator Henry L. Myers.

Nebraska - Senator George W. Norris. Representatives C. Frank Reavis, Albert W. Jefferis, Robert E. Evans, Melvin O. McLaughlin, William E. Andrews, Moses P. Kinkaid.

Nevada - Senators Key Pittman and Tasker L. Oddie. Repesentative Samuel S. Arent.

New Hampshire - Senator Henry W. Keyes. Representatives Sherman E. Burroughs, Edwin H. Wason.

New Jersey - Senators Joseph S. Frelinghuysen and Walter E. Edge. Representatives Francis F. Patterson, Jr., Isaac Bachrach, T. Frank Appleby, Elijah C. Hutchinson, Randolph Perkins, Amos H. Radcliffe, Herbert W. Taylor, Frederick R. Lehlbach, Archibald E. Olpp.

New Mexico - Senators Jones and Bursum.

New York - Senator William M. Calder. Representatives Frederick C. Hicks, John Kissel, Warren I. Lee, Nathan D. Perlman, lsaac Siegel, Albert B. Rossdale, James W. Husted, Hamilton Fish, Jr., Charles B. Ward, Peter G. Ten Eyck, James S. Parker, Frank Crowther, Bertrand H. Snell, Homer P. Snyder, Walter W. Magee, Norman J. Gould, Archie D. Sanders, S. Wallace Dempsey, Clarence MacGregor, Daniel A. Reed.

North Carolina - Senator Frank M. Simmons. Representatives Hallet S. Ward, Claude Kitchin, Samuel M. Brinson, Edward W. Pou, Charles M. Stedman, Homer L. Lyon, William C. Hemmer, Robert L. Doughton, Zebulon Weaver.

North Dakota - Senator Porter J. McCumber. Representatives Olga B. Burtness, George M. Young, James S. Sinclair.

Ohio - Representatives A. E. B. Stephens, Roy G. Fitzgerald, John L. Cable, Charles J. Thompson, Charles C. Kearns, Simeon D. Fess, William E. Chalmers, Israel M. Foster, John C. Speaks, James T. Begg, Joseph H. Himes, W. M. Morgan, Frank Murphy, Miner G. Norton, Harry C. Gahn, Theodore E. Burton.

Oklahoma - Senators Robert L. Owen and J. W. Harreld. Representatives Thomas A. Chandler, Charles D. Carter, J. C. Pringer, L. M. Gensman, James V. McClintic.

Oregon - Senators Charles L. McNary and Robert N. Stansfield. Representatives Willis C. Hawley, Clifton N. McArthur.

Pennsylvania - Senators Boies Penrose and Philander C. Knox. Representatives William S. Vare, George S. Graham, Harry C. Ransley, George W. Edmonds, George P. Darrow, Henry W. Watson, Charles R. Connell, Clarence D. Coughlin, Louis T. McFadden, Edgar R. Kiess, I. Clinton Kline, Edward S. Brooks, Evan J. Jones, Adam M. Wyant, Samuel A. Kendall, Milton W. Shreve, Nathan L. Strong, Harris J. Bixler, Stephen G. Porter, Guy E. Campbell, William J. Burke, Anderson H. Walters.

Rhode Island - Representative Clark Burdick.

South Carolina - Senator Nathaniel B. Dial. Representatives W. Turner Logan, James F. Byrnes, Fred H. Dominick, John J. McSwain, Philip H. Stoll, Hampton P. Fulmer.

South Dakota - Senators Thomas Sterling and Peter Norbeck. Representatives Charles A. Christopherson, Royal C. Johnson, William Williamson.

Tennessee - Senator John K. Shields. Representatives B. Carroll Reece, J. Will Taylor, Edwin L. Davis, Joseph W. Byrns, Lon A. Scott, Finis J. Garrett, Hubert F. Fisher.

Texas - Senators Charles A. Culberson and Morris Sheppard. Representatives Eugene Black, John C. Box, Morgan G. Sanders, Joseph J. Mansfield, James P. Buchanan, Tom Connally, Fritz G. Lanham, Lucian W. Parrish, Thomas L. Blanton, Marvin Jones.

Utah - Representative E. O. Leatherwood.

Vermont - Senator Carroll S. Page. Representative Frank L. Greene.

Virginia - Senators Claude A. Swanson and Carter Glass. Representatives J. T. Deal, Andrew J. Montague, Rorer A. James, R. Walton Moore, Henry D. Flood, James P. Woods.

Washington - Senator Miles Poindexter. Representatives John F. Miller, Lindley H. Hadley, John W. Summers, J. Stanley Webster.

West Virginia - Senator Howard Sutherland. Representatives George M. Bowers, Stuart F. Reed, Wells Goodykoontz, Leonard S. Echols.

Wisconsin - Senators Robert M. La Follette and Irvine L. Lenroot. Representatives Florian Lampert, Edward E. Browne, David G. Classon, James A. Frear, Adolphus P. Nelson.

Wyoming - Senators Francis E. Warren and John B. Kendrick. Representative Frank W. Mondell.

----o----

A NEW INTERNATIONAL MASONIC CLUB

High Twelve international, a new and comprehensive institution in Masonry, was created by a special committee of the Sioux City High Twelve club, the only organization of its kind in the United States, at a meeting at the Chamber of Commerce.

High Twelve became a Masonic institution about a year ago in Sioux City, Iowa, through the efforts of E. C. Wolcott, general secretary of the Y.M.C.A. The purpose of the club is to give the same opportunity to the younger Masons afforded by similar luncheon clubs of the city. Aims of business organizations were combined with the ideals of Masonry when High Twelve was created, according to William M. Morheiser, secretary of the Sioux City club.

The committee elected Mr. Wolcott, who is a member of the Sioux City High Twelve club, president of the international organization. Mr. Morheiser was selected as secretary. The office of treasurer in the international was given to A. E. Rugg. Vice presidents elected by the committee include Carl T. Prime, president of the local club, and S. Earl Gilliland, C. T. McClintock, Edwin Fitzpatrick, Ray Larson, Fred R. Struble and Rex Hatfield.

Local High Twelve clubs, by virtue of the inception of the international today, will be organized immediately in cities throughout the country having a population of 25,000 or more. It is likely the clubs will be started on a small scale and developed with the aid of the Masonic influence, according to Mr. Morheiser. The local club was formed by twenty-four enthusiasts, growing within the year to a membership of 115.

"The creation of the international organization here will be a great advertisement to Sioux City, as High Twelve will bring to the attention of Masons throughout the country the birthplace of the organization," Mr. Morheiser declared. "Headquarters of the international will be maintained here and all officers of the club for this year will be Sioux City men. The step taken today is an indication that High Twelve is rapidly assuming the same position as Rotary and Kiwanis, both of which have influential international organizations.

"High Twelve has only begun its activities in a large way, making remarkable progress since its organization a year ago. It will be only a question of time when it will become one of the most potent influences in Masonry. With this end in view every effort will be made to make the club a success."

Mr. Morheiser outlined the ideals and requisitions of the new organization at the meeting.

"The purpose of the international shall be to unite all members of Masonry in the happy bonds of a social hour and program," he said, "that thereby they may inform themselves in the truths of Masonry, to inspire, encourage and expand those virtues which will aid in the upholding of the principles of good government, in the advancement of education and in the upbuilding of its members in honorable and successful living.

"The membership of the international shall be limited to cities of 25,000 and upward population and shall be for those groups of business, professional and industrial men organized in local High Twelve clubs.

"The number of charter members required for the organization of the local High Twelve clubs shall be determined by the international and shall be based on various factors of the particular city where the club is to be organized.

"Membership in the locals shall consist only of those men who have had three or more degrees of Masonry and are in good standing at the time application is made. While the club is not a Masonic club inherently, yet it is composed of men who are bound together by the ties of Masonry.

"Officers of the international shall be a president, five vice presidents, secretary, treasurer and five trustees, and, as the organization develops, the appointment of district governors over certain areas of the country will be made. These officers shall constitute the governing board of the organization.

"The first annual meeting of the international shall be held on the second Wednesday in July, 1922, at a place designated by the governing board, and all subsequent meetings shall be determined by a majority action of the convention assembled at the annual meeting. The Headquarters of the club shall be in Sioux City until such time as the governing board shall decree otherwise."

----o----

Hats off !

Along the street there comes

A blare of bugles, a ruffle of drums,

A flash of color beneath the sky;

Hats off !

The flag is passing byl

Blue and crimson and white it shines

Over the steel-tipped, ordered lines.

Hats off!

The colors before us fly;

But more than the flag is passing by.

Sea-fights and land-fights, grim and great,

Fought to make and to save the State;

Weary marches and sinking ships;

Cheers of victory on dying lips;

Days of plenty and years of peace;

March of a strong land's swift increase,

Equal justice, right and law,

Stately honor and reverend awe,

Sign of a nation great and strong

To ward her people from foreign wrong:

Pride and glory and honor - all

Live in the colors to stand or fall.

Hats off!

Along the street there comes

A blare of bugles, a ruffle of drums;

And loyal hearts are beating high;

Hats off!

The flag is passing by!

- Henry Holcomb Bennett.

----o----

"I hold it as a changeless law,

From which no soul can sway or swerve,

We have that in us which will draw,

Whate'er we need or most deserve."

- Ella Wheeler Wilcox.

MONITORIAL SYMBOLISM OF THE THIRD DEGREE AND ITS APPLICATION TO EVERY DAY LIFE

BY BRO. GEORGE DERN, P.G.M. UTAH

George Henry Dern was born in Dodge County, Nebraska, September 8th, 1872, being the second child of John and Elizabeth Dern, pioneer settlers of Nebraska, and more recently prominent citizens of Utah.

He received his education in the Hooper public schools, the Fremont Normal College and the University of Nebraska. At various intervals during his school life he had experience in the grain and lumber business, banking, and in the County Treasurer's office.

At the University he ranked high as a student and was prominent in athletics, being captain of the football team in 1894. In December of that year, however, he left college to go to Utah and engage in business. Arriving in Salt Lake City he entered the employ

of the Mercur Gold Mining and Milling Company as bookkeeper, and subsequently became the treasurer of the concern. He became General Manager of the Consolidated Mercur Gold Mines Company in 1902 until these mines were worked out, in 1913, since which time he has been engaged in other metal mining enterprises.

Brother Dern has been active in literary and public affairs. He served the town of Mercur as a member of its school board; and until several years ago was a member of the Board of Governors of the Commercial Club of Salt Lake City. He has been a member of the Utah State Senate for the past seven years, and is also one of the inventors of the Holt-Dern ore roasting furnaces. He holds membership in the American Institute of Mining and Metallurgical Engineers.

On June 7th, 1899, Brother Dern was married to Miss Lotta Brown of Fremont, Nebraska. They have five children: Mary Joanna, aged 20, a senior at Vassar College; John, aged 18, a sophomore at the University of Pennsylvania; William Brown, aged 14; Elizabeth Ida aged 7 and James George, aged 5.

He was initiated in Wasatch Lodge No. 1, Salt Lake City, Utah, April 16th, 1897; passed April 23rd, 1897, and raised May 7th, 1897. He served as Master of his lodge in 1902. While at Mercur, although retaining his membership in his mother lodge, he was the main cause of Rocky Mountain Lodge No. 11 becoming one of the best in the jurisdiction, and in recognition of his services, was made an honourary member, a distinction very seldom conferred in Utah.

Brother Dern has been Grand Representative of the Grand Lodge of Texas near the Grand Lodge of Utah since December 23rd, 1904. He received the Capitular degrees in Utah Chapter No. 1, February 2nd, 1898; was created a Knight Templar in Utah Commandery No. 1, March 22nd, 1898, and received the 32nd degree of the Scottish Rite in Utah Consistory No. 1, November 17th, 1904. In the Grand Lodge of Utah he was Grand Lecturer in 1910, and during the year 1911, while Senior Grand Warden, he also discharged the duties of Grand Lecturer. In a jurisdiction where any kind of ritual is forbidden, his proficiency, his attention to details, his accurate memory and a happy faculty of instruction were great factors in raising the esoteric work to its present standard.

He was elected Senior Grand Warden, January 18th, 1911; Deputy Grand Master, January 17th, 1912, and Grand Master of the Grand Lodge of Utah January 22nd, 1913.

IN OUR PROGRESS through the three degrees we have all been told that Masonry is "a moral and progressive science." However accurate this statement may be, it is hardly a satisfying, practical definition, such as is called for by the practical nature of the assigned subject of this paper. Masonry may be considered in two lights: first, in the light of its principles; and second, in the light of its members. In the one aspect it is a great system of morals - a series of idealistic teachings on right living. In the other aspect it is an association of men - a society of friends and brothers - who receive these teachings, adopt them as their fundamental rules of conduct, and thereby not only enhance their own mental, moral, and spiritual well-being, but also exert a salutary influence upon the world at large.

Not only is Masonry a moral and progressive science, it is taught by degrees only. The acquirement of knowledge is always gradual and cumulative. One thing must be learned before another can be undertaken. We creep before we walk, and we walk before we run. The seeker after light passes through three stages, the beginner, the workman, and the master. A knowledge of the mysteries of Masonry comes to him step by step, and is acquired only through his own labour and study. The third degree symbolizes his attainment of such wisdom and experience as were the original object of his quest.

The lessons of Masonry are conveyed by means rituals, lectures and printed monitors or books. In each of the degrees symbols are freely used. Indeed, the entire language of Masonry is symbolical. It says one thing and means something else. A symbol is anything that suggests an idea, whether it be a picture, image, a letter, a word or a character. Thus the olive branch suggests peace, the lily purity, the owl wisdom the lion courage. But a symbol often conveys different thoughts to different persons. The picture of a clenched fist signifies force, and arouses a train of thought on that subject. To one mind it may suggest war, to another the power of steam, to still another the energy of the human will, and so on through any number of ramifications. Furthermore, symbols very often have a hidden or covered meaning. The ignorant will translate them into terms of trivial and ordinary things, whilst to the student and thinker they bring sublime and profound thoughts.

The subject of this paper covers a large number of symbols, and is therefore so broad in its scope and so fertile in its suggestions that it is difficult to confine the discussion within reasonable bounds, and yet mention all of the symbols. Any one of them is capable of exciting ideas worthy of not one but several dissertations. However, since the subject is entitled "Monitorial Symbolism of the Third Degree and its Application to Every Day Life," the discussion is definitely limited to extremely practical applications, and the temptation to roam far into the field of speculation is inhibited at the outset.

The monitorial symbols of the Third Degree are the Three Steps, the Pot of Incense, the Beehive, the Book of Constitutions Guarded by the Tyler's Sword, the Sword Pointing to the Naked Heart, the All-Seeing Eye, the Anchor and Ark, the Forty-seventh Problem of Euclid, the Hour Glass and the Scythe, We are informed that the explanation of these symbols may be found in any of the monitors that have been adopted by the Fraternity as text books. We are then told that their symbolic teachings are almost infinite, and are admonished to make ourselves familiar with the golden lessons of wisdom they contain. Perhaps it is time we were paying some heed to this admonition, because it has not been receiving the attention it deserves. How many times have we heard the Worshipful Master say, "Search diligently, my brother, and you will find their symbolic teachings almost infinite"? How many of us have sought diligently? Nay, how many of us have ever once read the monitorial dissertations on these symbols? Furthermore, how often are these symbols so much as mentioned whether in lodge meetings or at our banquets where Masonic subjects are discussed?

Perhaps the study of the symbols has fallen into comparative disuse because their lessons are to some extent incidentally taught to us in the lectures and rituals, and we are so busy with the required subjects that we have no time left for electives. And yet, a re-reading of the monitor more than ever impresses one with the beauty and deep significance of the things there printed. The reading of the monitor may be recommended to every Mason not as a duty but as a pleasure, for it provides a mental treat that can not be found elsewhere. And if one can get "far from the madding crowd's ignoble strife" long enough to reflect and ponder upon them, so as to draw out their deeper meanings, he will become fascinated by their elusive glimpses of another world of thought. But here we collide with the limitation just mentioned. "The madding crowd's ignoble strife." That means our every day life, does it not? And the present task is to discuss the symbolism of the Third Degree in its application to every day life.

Every day life is, after all, simply life. What other life do we have? Our every day contact with our fellow men in the rush and strain of business, our social intercourse, our family relations, our work, our play, our pleasures, our sorrows, our hopes and our disappointments, - that is life, and it is every day life.

But still there is truth in the intimation that in order to study out the application of our symbols to that every day life we must get away from it, and go into seclusion. That may sound paradoxical, but most of the great things of the world are not thought out in the heat of conflict, but in the quiet of one's chamber or out under the silent stars.

And so let us not find fault with the solemn majesty of the truths expressed in our monitors. They are the beacon lights that guide us on our stormy voyage across an unknown sea, which many have sailed before us, but which we can not really know until we have explored it for ourselves. All hail to the mariners who have preceded us, and who have set up these beacon lights! But to translate them into terms of ordinary, practical, every day life, is a different task, although possibly no less useful.

THE THREE STEPS

The Three Steps are explained in three different ways in our lectures. Their more general and fundamental significance is that they symbolize human progress from a lower to a higher state.

Psychologists now have very generally agreed that acquired characteristics cannot be inherited, or in other words, that a parent cannot transmit to his child the mental or moral development which he may have achieved through earnest effort. The child does not begin where the father left off; he begins where the father began. It is therefore scientifically correct to say that human nature does not change. So far as native intellect and strength of character are concerned, the child today comes into the world with no more powers than the child at the time of King Solomon. All men are created equally ignorant but with unequal intellectual powers. The heights to which one will rise, and

the range of his moral and intellectual development, will depend first upon his native traits, and then upon his environment and his opportunities to profit by the accumulated wisdom and experience of the centuries. The Greek philosophers, when we take into consideration their limited knowledge of the natural sciences, exhibited a power of reasoning that is the wonder and admiration of scholars today. The only difference is that in our age - the age of books - we have easy access to the store of human knowledge that has been piled up since the days of Socrates and Plato. With our capacity to learn we quickly assimilate this knowledge, and are then equipped to go on still further into the unknown. What a tremendous privilege is ours to live in so wonderful an age! And this privilege imposes upon every man a heavy responsibility, that of using his talents wisely so that they will increase, instead of keeping them hidden and idle. The man who does not make the largest possible use of the powers God has given him, and develop them to their fullest extent, is false to his trust, and is wasting his life.

And so the great lesson of the Three Steps is that they lead us ever upward to the truth and the light. Bacon says, "But no pleasure is comparable to the standing upon the vantage-ground of truth." As Masons, let the Steps lead us up to the Truth, for the truth shall make us free.

The practical application of this beautiful symbolism to every day life is obvious. When we see the Three Steps there should come into our minds the thought that it is our duty to progress. That means education, mental and moral development, and the building of character.

Progress is a great fundamental requirement of human life. To stand still is to decay. If we would live a healthy, helpful life, we must unceasingly strive to improve ourselves in body, mind and spirit. If we want the community in which we live to go forward, we must be interested in everything that pertains to the community life. Better schools, higher standards of education, public morals, justice for the oppressed and unfortunate, equality of opportunity, freedom of thought and conscience, in all of these things we should have a zealous interest. Every community is simply a collection of individuals. If each one does his part, collectively they will accomplish great things. But if they all depend upon some one else to do it, nothing will get done, and the community will draw shame upon its head.

THE POT OF INCENSE

"The Pot of Incense is an emblems of a pure heart, which is always an acceptable sacrifice to Deity; and as this glows with fervent heat, so should our hearts continually glow with gratitude to the great and beneficent Author of our existence for the manifold blessings and comforts we enjoy." So says the monitor. A sentiment so lofty is not easily applied to the practical, prosaic events of a busy day. To have a pure heart is to be true to yourself, true to your best ideals, and honest with your thoughts. "To thine own self be true; . . . Thou canst not then be false to any man." Living a life of deceit and double-dealing never made any one happy. Riches or pleasures acquired in that way bring only remorse, and eventually the soul cries out in anguish for that peace of mind which is man's most precious possession, and which is the companion of a pure heart.

Purity of heart means conscientiousness, and that means sincerity. Without sincerity there can be no real character. But sincerity alone is not enough. There must go with it a proper degree of intelligence and love of one's fellows. For example, a man may believe that the emotion of pity and the desire to relieve the necessities of others is intrinsically noble and elevating, and he indulges in indiscriminate giving, without realizing the evil consequences, in the way of fraud, laziness, inefficiency and habitual dependence that his ill considered acts produce upon those whom he intends to benefit. Again, a man may be perfectly sincere in talking about the shortcomings of another, and he may justify himself by saying he is telling nothing but the truth. But merely because they are true is no reason why unpleasant and harmful things should be told. To destroy a reputation is no way to aid a brother who has erred. Better far to overlook his mistakes, and extend him a helping hand.

Without multiplying examples, let it be understood that the truly conscientious man must not simply be sincere, but he must have high ideals and standards, and moreover he must not be satisfied with those standards. Rather he must revise them from time to time, and that means self-examination, to see if he possesses the love and courage that must go with sincerity in order to make progress in building character. For in this direction again there must be constant progress. To be content with what we have accomplished is fatal. As James A. Garfield once said, "I must do something to keep my thoughts fresh and growing. I dread nothing so much as falling into a rut and feeling myself becoming a fossil."

THE BEEHIVE

The Beehive is known to all of us, whether we be Masons or not, as an emblem of industry. Man, no less than the bee, is a working animal. The obligation to work is laid upon all men, and upon none more strictly than upon Masons. Self preservation is nature's first law, and that means work, for without work we cannot have the food, clothing and shelter necessary to preserve our lives. But work should not end there. To improve our opportunities, to achieve that mental and moral advancement which is not only the capacity but the duty of every man, means constant striving, unceasing toil.

It has been said that Masonry laid down the first eight-hour law, for as E.A.'s we are taught to divide the twenty-four hours of the day into three equal parts whereby are found eight hours for the service of God and a distressed worthy brother, eight for our usual vocations, and eight for refreshment and sleep. But this is not an eight-hour day; it is a sixteen-hour day, for in addition to putting in an eight-hour shift on our regular jobs, we are commanded to devote another eight hours to the service of God and our fellow-men. The chief reason for a short work day, such as is prescribed by our eight-hour laws, is that it gives the individual time to improve himself in physique, intelligence and morals, the neglect of any of which is bad for himself and for the State of which he is a citizen. The man who uses the leisure afforded him by a short work day to no better purpose than to sit around in idleness, wasting his time and gossiping about his neighbours is worse than a fool, and would be better off if he had to work twelve hours.

Useful work is the means of salvation and idleness is the sure road to damnation, for "the devil still some mischief finds for idle hands to do." The wise man is he who keeps busy, but this does not necessarily mean that he should force himself to do drudgery. No man is happy unless he finds pleasure in his work, and an uncongenial task takes the joy out of life. But let a man become, interested in his work and he will love it. An old banker was asked why he did not retire. He replied, "Why should I retire? I do not know of anything else out of which I could get half as much fun as staying right here and running my bank." If you are so fortunate (or unfortunate!) as to own an automobile, have, you never become so engrossed in doing a good job of washing the car that you had to be called half a dozen times for dinner? I know a chemist who recently decided to forego a

fine fishing trip because he became so interested in a line of experimentation that he preferred to stay at home and work day and night in his laboratory.

Unfortunately, not all men find their employment so interesting and fascinating, and they have not the power to chose a different occupation. A very useful sort of work for some of these is play. The man who is engaged in a sedentary occupation can do nothing better than to employ his spare time in some form of physical exercise, for the benefit of his health, whether he does it by playing golf, or tennis, going hunting or fishing, or by mowing the lawn and cleaning up his premises. There is nothing quite so important to any man, rich or poor, as good health, and if he has to play to keep healthy it is his duty to play. He who sneers at you for wasting your time in play is not necessarily a good counsellor. A sound mind in a sound body is the old axiom. Inversely, a sickly body usually means a morbid, melancholy, misanthropic mind. Keep yourself healthy.

The man who does manual labour all day, on the other hand, will be wise to employ his spare time in intellectual study, or stimulating social intercourse, such for example as he can obtain by attending his Masonic lodge regularly. A good plan for any man is to have a hobby, provided he keeps it within bounds, and does not let it interfere with his business. If more of us made a hobby of politics to the extent of keeping informed and doing our share as useful citizens, we should probably have less occasion to find fault with the way things are done. Among the fundamental precepts of Masonry is good citizenship. The Mason, above all others, should be alive to the fact that in a democracy the citizen has duties, as well as privileges. He who values his liberty must help preserve it. The man who complacently pursues his self-centred ease, or his busy chase of the dollar, and eschews or disdains public affairs, should be branded as a slacker. It is the solemn duty of the citizen to answer every call, and even at a sacrifice to himself, to do his part in conducting the government of his school district, city, county, state and nation. He who fails in that duty is no true American. and does not measure up to the standard that Masonry sets for her votaries.

The labour question, as it is termed has many angles, but Masons, who meet upon the level regardless of rank or station, will surely agree that every man is entitled to fair treatment as a human being. He is entitled to an opportunity to earn a living, and hence unemployment is a public sin, which all of us should seek to eradicate. He is entitled to fair wages, so that he and his family may be able to live decently, and hence a living wage is a matter of justice, not of charity or benevolence. He is entitled to reasonable

hours of work and proper working conditions, for it is neither right nor humane to require him to ruin his health while he is earning his living. He is entitled to a decent home, for the home is the foundation of our civilization, and how can we expect to produce good citizens unless the home is reasonably comfortable and attractive? And he is entitled to the opportunity to play, to learn, to worship, and to live. These things should not be the privileges of the rich, - they should be the rights of every man without question. And when they are fully guaranteed to the workingman there will be less strife between labour and capital, and less division of the people into classes.

THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD

The Book of Constitutions Guarded by the Tyler's Sword symbolizes silence and circumspection. Masonically it refers to keeping inviolate our secrets, but in a general way silence is a virtue to be cultivated. Talk less and think more is often good advice. Carlyle, Maeterlinck and others have written inspiringly of silence and the great silent men, and from childhood we have been told that "still, waters run deep." Like many other things, however, silence can be overdone, and it is more likely to be a cloak for ignorance and stupidity than a sign of deep thinking. The owl has a reputation for wisdom that is wholly undeserved. We learn by talking no less than by listening. One of America's greatest educators once said, "Tell a man how to do a thing, and he will not know how to do it; show him how by doing it before his eyes, and he still will not know how to do it. The only way for him really to learn is by doing it himself." Scientific educators have similarly learned that although a man may have thought out a proposition by pondering over it long and deeply, he never really knows it thoroughly until he has expressed it, either verbally or in writing. The desire to express our ideas is a natural one, and it should be fostered and encouraged. To be sure, we should all do well to make sure that our ideas are sound and well matured before we utter them. The nuisance who indulges in incessant chatter without telling me anything new or interesting, not only wastes his own time but mine also, and he has neither reputation nor influence. I soon get his measure, and am apt to jump at the unfair conclusion that he who talks most has least to say. But this does not change the general truth that self-expression is not only one of man's innate desires but it has a great educative value.

THE SWORD POINTING TO THE NAKED HEART

The Sword Pointing to the Naked Heart is calculated to remind us that no matter what we do, justice will sooner or later overtake us. Many people seem to think of the law of compensation is a pretty fancy evolved by Ralph Waldo Emerson, but in God's good time they will learn that this is one of His inexorable laws. It never fails to operate, and a day of reckoning is sure to come to the man who does not act on the square. To undertake to evade the law of compensation is to try to cheat the Almighty, and the man who has no better sense than that is hopeless.

The idea of justice carries with it the thought of punishment for wrong-doing, which is one of the unsolved problems of the race. The old theory was to make the punishment fit the crime, and most people still instinctively put punishment on a retributive rather than on a corrective basis, and also subscribe to Montaigne's dictum that "we do not correct the man we hang; we correct others by him." These are the orthodox beliefs, but their validity has begun to be challenged. There are those who insist that it is unjust to treat A with undue harshness in order to deter B from committing a crime, but that each should be answerable only for his own acts.

However, there has been gradual improvement in the matter of punishment, on the theory that it is better to reform an offender than through excessive severity to make him a confirmed, vicious evil doer. Juvenile delinquents in particular are being treated in a more enlightened manner. Training and opportunity are taken into consideration in determining their guilt. Also, it is now deemed proper to pass upon the intent of the law-breaker, youthful or adult, as well as upon his act.

In judging and punishing older criminals progress is being made in several directions. Under the old system every prison might as well have had inscribed over its portals, "Abandon hope, all ye who enter here." Indeterminate sentences and paroles have effaced that barbarous motto. Dividing offenders into classes according to the seriousness of their transgressions and separation of those who are guilty of a first or a more or less accidental offense from the old and hardened criminal, are also alleviating some of the evils of the old-fashioned jail and penitentiary. Further, the introduction of education, industrial training and recreation into prisons, and securing employment for the released, are features of the new reformative spirit.

There are very few so-called criminals who are wholly bad. This fact is being recognized, and the tendency is not to embitter and harden the offender by the punishment that is meted out to him, but through intelligent, humane and sympathetic treatment to regain the more deserving ones to useful citizenship.

THE ALL-SEEING EYE

The All-Seeing Eye is a symbol of an omniscient and omnipresent Deity. There are many different conceptions of what God is. To the mind of one person He may be a personal being, reigning as a king from throne in Heaven, from whom we may seek special favours according to the wishes or whims of our feeble human judgments. To another person He is an infinite spirit of truth and justice, ruling through fixed laws, and the way to serve Him is learn and obey those laws. Any sort of a theological discussion would be highly improper in a Masonic discourse, still the All-Seeing Eye is a very practical emblem. If it teaches us to live in the consciousness that our every act, our most secret thought, is beheld by that All Seeing Eye whose favour we crave, whether we call it God or conscience, then alone can we have that purity of heart which we are presumed to possess.

THE ANCHOR AND ARK

The Monitor explains that "the Anchor and Ark are emblems of a well-grounded hope and a well-spent life. They are emblematical of that Divine Ark which safely wafts us over this tempestuous sea of troubles, and that Anchor which shall safely moor us in a peaceful harbour, where the wicked cease from troubling the weary are at rest."

Without hope, life would not be worth living. We all perform tasks in the hope that the future holds good things in store for us. When we are beset with troubles and sorrows we still have to some extent the attitude of that ancient philosopher whose motto was, "This too will pass away." But the man who simply lives in hopes without putting forth the necessary effort to make his hopes come true is a weak creature. "God helps those who help themselves," is an old adage that is apropos in this connection. Or, as Haliburton puts it, "Hope is a pleasant acquaintance, but an unsafe friend. Hope is not

the man for your banker, although he may do for a travelling companion." There is a world of practical wisdom in that homely quotation. Depend less on hope or luck and more on your own efforts, and you will get farther.

THE FORTY-SEVENTH PROBLEM OF EUCLID

"The Forty-Seventh Problem of Euclid teaches Masons to be general lovers of the arts and sciences." Herbert Spencer once asked the question, "What knowledge is of the most worth?" and then he proceeded to answer it proving that from every standpoint science is the most valuable knowledge.

Our school days are over, but our whole life is a school. We are learning every day, and our education is never complete. Many of us have no teacher but experience, best of all teachers, if not the only teacher. The miner who does not somehow acquaint himself with the fundamentals of geology and the theory of ore deposits will not make much of a success in seeking out the treasures of the earth. The boilermaker who does not study expansion and contraction, and stresses and strains, will not build a safe boiler. The painter who does not make a study of the chemical composition of his pigments and their effect upon the substance he is supposed to protect will never be more than a smearer, who will have a poor chance of satisfying his customers. The bookkeeper who does not understand the science of accounting is of no value to his employer. The farmer who does not recognize that agriculture is a highly scientific and technical pursuit is rapidly becoming a back number. When a man has acquired a scientific knowledge of his work it becomes interesting to him and he loves it; and when a man loves his work he will succeed in it.

THE HOUR GLASS

The Hour Glass is an emblem of the flight of time and the wasting away of our lives. At first the grains of sand are all in the upper compartment, and they seem to run very slowly. Gradually it dawns upon us that they are running faster and faster until we can imagine with a sort of terror that they are going with a rush and a roar to the end. Oh, those priceless hours! How we cherish them then!

Of all our symbols there is none more practical than the Hour Glass, and none which bears so directly upon our every day life. Every one of us has twenty-four hours of time each day, no one has more, no one has less. It is the most precious of all possessions, for out of it, as Arnold Bennett says, man must get health, pleasure, money, content, respect and the evolution of his immortal soul. "Its right use, its most effective use, is a matter of the highest urgency and of the most thrilling actuality. Your happiness - the elusive prize that you are all clutching for, my friend! - depends on that." Wasting time is a greater folly than wasting money, for wasted money may be regained, but an hour waged is lost forever. Then how important it is so to regulate our lives that every hour will count. There is nothing so depressing as to be constantly haunted by the sense of wanting to do something and never getting it done. It shows that one's time is not being properly economized, one's life is not correctly adjusted. It is futile to say that we will do this or that when we have a little more time, because we have all the time there is right now, and we shall never have any more.

Too many of us think of the hours we spend in the office or shop as the day. Those eight hours, plus the eight we spend in sleep, make only sixteen hours, hence we still have another eight hours which are just as much a part of the day, and just as much a part of our lives as the shift we put in on our jobs. These precious eight hours we are largely free to devote to the cultivation of our minds, souls, bodies and fellow men. And so the Hour Glass not only teaches us to be efficient in the tasks out of which we make our living, but it also teaches us wisely to employ those other hours in which we do a large part of our living.

THE SCYTHE

The Scythe reminds us that the Grim Reaper is steadily drawing nearer, and that sooner or later we must fall before his strokes. Death always has a sort of morbid fascination for humankind, and even our Masonic ceremonies frequently and eloquently refer to this solemn subject.

By learning and obeying the laws of health and deducing rules for the prolongation of human life, we may ward off the fatal day for a little while, and possibly minimize the terrors which death has for every normal person. And this is a duty to the performance of which we all should devote our energies. The average man owes it to his family, at least,

to give it his support and counsel as long as he possibly can. The fatalist, who says the hour of every man's death is predetermined is a lazy, shiftless weakling, who refuses to put forth the necessary effort for his own self-preservation, and when his family is needlessly robbed of the subsistence which it is his duty to provide, he has the audacity to shift the responsibility to the Almighty. To neglect or wilfully disobey the rules of health is therefore nothing short of a crime, which no good man will commit.

But the end must come to all:

-"Yet a few days, and thee

The all-beholding sun shall see no more

In all his course."

And how are we using the few days that are given us and that are so soon to pass away?

"We live in deeds, not years; in thoughts, not breaths;

In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives

Who thinks most, feels the noblest, acts the best."

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD, IOWA

The following paper is one of a series of articles on "Philosophical Masonry," or “The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs - From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for

discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the tenet of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes endent that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART VI - INITIATION AND SECRECY

MANY a man has left the Masonic lodge room after the last night of his initiation with the feeling that what he has seen and heard has all been very interesting and impressive but also very queer: it has been so entirely different from the other experiences of his life that it all seems unreal, a strange piece of formality, as if somebody had devised it as an ornate but formal way of getting a man inducted into Masonry. It is no wonder that many who go away with such impressions never again take much interest in the ceremonies of initiation. What such a man needs is to have brought home to him that which is the main contention of this present series of studies, namely, that initiation, along with all the more important features of our Craft, is not a strange thing arbitrarily devised by somebody for ornamental and ceremonial purposes, but normal, and natural, and inevitable, just as natural as the blowing wind or the falling snow. Initiation is

something that has been in universal use from the beginning of the world and it is therefore as human a piece of business as anything that we do, albeit not so common perhaps.

How many reasons can you think of for the general indifference to the ritual among members? Did you accept the ritualistic part of your initiation as a perfunctory ceremony? Does the ritual sound to you like a manufactured thing? Do you believe, as Albert Pike seemed sometimes to believe, that certain things in the ritual were devised to conceal Masonic teachings ?

Instead of approaching the matter in the abstract it is well to begin by observing just what happens to a candidate during the process of his initiation into Freemasonry. First of all, he signs a paper setting for certain important facts about himself: then he participates in the "work" for three nights: he binds him by a solemn obligation to do certain things and not do certain other things: he takes the oath of secrecy which covers the ceremonies and also what may be said or done in lodge at any time: he contracts to give financial support to the Craft according to its laws thereon: he enters into a new relation with a large group of men who have been similarly initiated and sworn; and he places himself for life under a set of very definite and very noble influences. One could add to this list but as it is it is sufficient to recall to our minds just what is actually done through the process of initiation; and it is perfectly plain that, except for some words and actions in the ceremonies, there is nothing in all this to give anybody the slightest feeling that it is strange or formal: it is all as real and as natural as conducting a day's business. This is something worth remembering because many who have approached the subject of initiation from a merely abstract and theoretical position are very apt to give us impossible theories of the matter, land us in difficulties, and make us believe that Masonic initiation is something very esoteric or occult: as a matter of actual fact it is nothing of the kind.

I have said that during the ceremonies incidental to initiation some things are done and said that do see queer to any man when first he encounters them. But even these elements in our "mysteries" are not there for any fantastic or unreal purpose: they are there because we have inherited them from the past, and because they still have for us such valuable meanings that we continue to hold to them. If there is anything in the ritual that

seems fantastic to a man he needs only to study the history of the same to have such an impression obliterated.

The unfortunate thing is that many candidates pass through the entire process of initiation without being affected to any depth at all. Why is this? Very often it is the candidate's own fault. Before entering, or even seeking to enter, such an institution as Freemasonry he should learn something about it; at least a little of its history, and as much as possible about its present activities. And then, after he has passed through the initiation ceremonies, he should stop long enough to find out what it all means. A man to be impressed by anything must do his own part: nothing can act as a substitute for his own brains, feelings, and actions. Moreover, Masonic initiation is a blessing, carrying with it many precious privileges, and it is therefore worth something of an effort on the part of a man who seeks it.

How would you define "initiation"? Can you furnish examples of initiation drawn from general society outside secret orders? What do you consider the most important features of Masonic initiation? Do you consider the obligation legally binding on a member? Did initiation strike you as being "queer"? If so, what parts of it? Do you accept Brother Haywood's explanation of the strangeness of some parts of the ceremony? What did you know about Freemasonry before you sought admission to it? Do you recall anything in the ritual which assumes that you made a study of Masonry before submitting your application ?

In all other cases the poor effect of initiation is due to the carelessness of the lodge. A ritual cannot be satisfactorily administered in a mechanical way, as if all one hid to do was to turn the crank of a mill. Nor can it ever be a cut-and-dried thing which needs no thought and initiative behind it. No lodge has a right to shove a man through three degrees and then turn him loose without first endeavouring to instruct him in the meaning of it all, without trying to bring home to him what it was designed to do. The whole process should be made one of the most crucial experiences of the candidate's life, one that he can never forget, one that will change him to the centre of his being, else it is not a real initiation at all, but an imitation.

For consider what takes place inside a man when initiation has been a success. The word itself suggests a "new birth." The experience, whenever it actually occurs, is a profound

one. It is like the crisis of adolescence when a boy finds himself passing through a mysterious change that throws his whole being into turmoil; he grows moody; his beard makes its appearance; his voice changes; he gets a new expression in his face; his muscles develop; his interests change; he begins to take more interest in the opposite sex; he is no longer a boy but a young man. Or it is like the moral and spiritual change which comes over a man who passes through the religious experience known as "conversion" or "regeneration"; he finds himself with a new set of interests; he behaves differently to his family and his fellows; he forms new habits, such as prayer and church attendance; he has a new feeling about God; new beliefs about the great questions that concern man; he calls himself a "new" man. He has been initiated into the religious life, which is to him a new world of experience, and he can never again become what he was, even though all these new interests fade away.

Can you furnish examples of a "new birth" other than adolescence and religious "conversion"? Do you suppose that some men went through a genuine "conversion" during the Great War so far as regards their allegiance to the German side? What brought about such conversion? Can a genuine change in a man's life be brought about by a mere ceremony, a mere formality? If many Masons in your lodge are worthless as Masons how do you explain their lack of the Masonic life? Why did initiation fail in their cases?

Masonic initiation is intended to be quite as profound and as revolutionizing an experience. As a result of it the candidate should become a new man: he should have a new range of thought; a new feeling about mankind; a new idea about God; a new confidence in immortality; a new passion for brotherhood, a new generosity and charity. The whole purpose of the ritual, of the symbols, of all that is done and said, is solemnly to bring about such a transformation in the man. If initiation does not accomplish something of this it is a failure; if it does accomplish it, that fact should forever silence those who have looked upon it as an elaborate and expensive piece of formalism.

Have you ever heard men argue against the rightness of secrecy in Masonry? what arguments have you heard? how did you answer them? What part does secrecy play in your business? in your home? in your friendships? Why did Operative Masons hedge themselves about with secrecy? What is a "trade" secret? Did you ever try to remove the hoodwink of Masonic ignorance from a brother Mason? how did you go about it?

Secrecy is so prominent a characteristic of Freemasonry that often in literature we find the latter word used as a synonym of the former, as when we read how a circle of friends were so intimate that there was a "kind of freemasonry" among them. To some this is most objectionable because they deem it beneath the dignity of a great Order to conceal its functionings behind so opaque a veil: or they think that what must be so effectually hidden must contain some taint, or have anti-social influences. "If it is good and noble," so they say, "why hide your light under a bushel? if your hidden actions are reprehensible then is all your secrecy an elaborate hypocrisy! or it may be that all your secrecy is merely an elaborate bit of child's play designed to appeal to curiosity mangers. In any event our best public institutions, the church, school, public hospitals, libraries, and even our political governments, have no need of such a veil." The fallacy underlying these objections is that the objectors do not know that Masonic secrecy is a peculiar kind of secrecy designed and preserved expressly for the needs of such an institution.

Anyhow, there is nothing objectionable or unfamiliar about secrecy; it is a human necessity found everywhere, and often where it is not apparently in evidence it will be found on examination to equal or even exceed that which lies about the gateways of our Fraternity. Nothing is more zealously guarded than the home. The directors of a business corporation keep their deliberations to themselves. Friendship is based on mutual confidence and that means much secrecy. Governments are very public in function but they are still obliged to carry on many of their activities behind the scenes. Indeed, what would life be without this honourable kind of concealment! how would any man endure to go about in the world with all his inner life exposed to view like the goods in a show window!

Freemasonry partakes of the nature of this more common kind of secrecy, but there is secrecy and secrecy, and one variety of it is one about which we do not often think: I refer to that which is as yet unknown to us, not because we are shut out from it, but because we are not yet prepared or equipped to learn it. Music is a terra incognito to one who knows not one note from another, and can not recognize a tune. Literature is a vast unknown to the illiterate. Chemistry, physics, geology, astronomy, or any of the sciences, what a "freemasonry" is it in which they exist! for they are revealed only to the initiated. They are not hidden from us by any arbitrary authority: they are hidden because we wear the hoodwink of ignorance. Much of our Masonic secrecy is of this character. As a matter of fact it is surprising how little of it there is that can not be published to outsiders: the contents of this journal from month to month bear witness to

that! but there is a vast deal of it that remains unknown even to its own initiates because they have as yet made no effort to learn it.

Also, Masonic secrecy exists for certain definite purposes. The Fraternity itself exists in order to keep fixed on a man a certain set of influences, and in order to bring about certain changes in the world, etc.: its secrecy is a means to that end, and helps to make such a purpose possible. If a lodge room were as open to the general public as a street corner all that goes specifically by the name of Masonry would necessarily vanish and the very purpose for which the Order exists would be defeated.

Experience teaches this fact as well as reflection. The Order has existed in one form or another for we know not how many centuries, and it has always been a secret society. Other modern fraternities have found secrecy equally necessary. So also with fraternities in earlier times. The Mysteries hedged themselves about in the most elaborate fashion. The Collegia held their meetings behind tyled doors. The Christian church, in at least one period of its history, did the same; and so did the numberless guilds of Medieval Europe.

Has Freemasonry anything to conceal from its enemies? what? What things in Masonry, according to your own understanding of it, are necessarily kept secret? Could Masonry continue to exist without secrecy? Why? What are the attractions of secrecy to the human mind? Can you name a great political party that once existed in the United States that was organized as a secret society? why was it thus organized? why did it abandon its secrecy? Can you name a great political movement in Italy of the mid-nineteenth century which was similarly organized? Do you think that the example of Masonry had anything to do with these political secret societies? Would you call the Order of the Jesuits a secret society?

There is a psychology of secrecy, the discussion of which is recommended to students and to study club though little space is available for it here. What we value we instinctively guard. Curtains are drawn before the more intimate things of life. Even religion, to a majority of individuals, is a thing for the closet rather than for the public stage, and many a man would rather be thought an infidel than be caught at prayer. In all these, and in scores of cases like them, secrecy is used as a screen whereby to protect sensitive feelings. In many other equally familiar cases secrecy employed to awaken the

desire to explore, the curiosity to know; it stimulates a man to make search for that which is presented to him as a mystery. One may see Masonic secrecy affecting the minds of brethren in the lodge room in both these ways: some are happy to be there because they can give expression to thoughts, to ideals, and to aspirations, often religious, among trusted brethren: and some are there because the veil thrown about our mysteries has enticed them to try to lift it.

To my own mind the noblest effect of Masonic secrecy is found in the atmosphere of kindliness which it throws about all the operations of brotherly aid and charity. The unfortunate member is often helped almost without himself knowing whence his succour comes; there is no publishing abroad of the affliction; the thing is not bragged about; usually the object of this charity does not even make an application: like the stretching forth of a gentle hand he feels himself supported in such wise that his pride needs not to sink to the level of his fortunes. If Masonic secrecy did nothing else it would be abundantly justified to every delicate and charitable mind.

While keeping all this in mind it is also well to remember that, after all, Masons themselves sometimes do not understand this, the secrecy of the Craft, aside from the single matter of its charity, is almost wholly concerned with method rather than with matter. If one will carefully consider the oath of secrecy he made while taking his obligation he will find that he is not in anywise to reveal to others aught of the initiatory ceremony, or of what may be said in lodge: but he is not sworn to keep secret that which Freemasonry really is! Its principles, its history, its spirit, its ideals, its purposes and programs, he may publish to the world and the more he publishes them the better.

Do you believe that in the Study Club department of THE BUILDER we have discussed the ritual too openly? Just what does the obligation to secrecy cover? Do you know about the charitable activities of your own lodge? Do you believe the charity should be secret? why? Could public charity be similarly veiled? how? Can you think of a single teaching or principle of Masonry that has not been given to the world over and over again? Can you explain why the whole Order would pass out of existence if its secrecy were to be destroyed?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia-(Revised Edition):

Advancement, p. 31; Candidate, p. 131; Darkness, p. 196; Definition of Freemasonry, p. 202; Degrees, p. 203; Initiation, p. 353; Labour, p. 419; Literature of Freemasonry, p. 448; Secrecy and Silence, p. 675; Secret Societies, p. 677; Sign, p. 690; Symbol, p. 751; Symbolism, The Science of, p. 754.

----o----

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1921, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919 and 1920, and the remaining papers of the series may be had in the 1921 bound volume which will be ready for delivery early in December. Single copies of 1921 back numbers are not obtainable, our stock having become exhausted.

Following is an outline of the subjects covered by the current series of study club papers by Brother Havwood:

THE TEACHINGS OF MASONRY

1. - General Introduction. - A. Reasons for a course explaining what the "teachings of Masonry" mean. - B. How one can arrive at his own Philosophy of Masonry. - Conclusion. The Philosophy of Masonry is not a study of philosophy in general, but a study of Masonry such as a philosopher gives to any great intellectual problem.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - The Fatherhood of God.

14. - Endless Life.

15. - Brotherly Aid.

16. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of

the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them,

send them in to us and we will endeavor to supply answers to them in time for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

NATURE'S BEST BOTH THEN AND NOW

BY BRO. L. B. MITCHELL, MICHIGAN

And Moses went out to meet his father in law and did obedience and kissed him; and they asked each other of their welfare; and they came into the tent. - Exodus 18:7.

And they asked each other anxiously the old "how do you do,"

The other's welfare seemed to be the thought that thrilled them through,-

They seemed to be just common folks before the throng that day,

And greetings over, to the tent they straightway took their way.

And this, so beautiful because so homelike and so sweet

And rare of those who held such trusts upon this precious meet

Stands out as nature's best expressed when it was just the same

As it is with us all today who play its splendid game.

And somehow, too, this greeting brings a message that reveals

The humanness that goes so far, though too oft 'tis concealed

Behind the rush of every day, behind the sordid care

Which, broken through would bring a bit of heart most anywhere.

And really what is there of earth that holds so much of cheer

As what we find in other's lives while "faring on" right here?

Does it not hold the best that is to human nature given

To make of any place a place that's worth the names of heaven?

EDITORIAL

PEACE ON EARTH

IT APPEARS an unspeakable mockery that now after nineteen centuries of Christianity the world seems as far as ever from the realization of that old haunting poetry, "Peace on earth, good will to men!" At the moment of writing, all the superior Christian nations, with the possible exception of our own, are struggling to recover their strength after the most terrible war in the annals of the race: and those nations that have never known the cross are also struggling in the maelstrom created by the war. And as for the future, it is

as dark, and perhaps darker, than the past. In spite of the bitter lessons of 1914, European statesmen went into secret cabal and patched up a so-called peace that is as full of the seeds of strife as the most dishonest pact barbaric tribes ever entered into. It is all a huge pity and a shame and it is little wonder that at this moment there is more skepticism, cynicism, pessimism, and despair in the earth than there has been since Napoleon wrecked Europe a hundred years ago.

And yet, why should we despair! Manhood is not exhausted, nor is wisdom less efficacious than in the morning of the world, and God still reigns. The times need good sense, sagacity, and a persistent application of intelligence to the problems of international relations. Not by supernatural means, or by good luck, or by the leadership of any one individual, will things be righted, but by wisdom and righteousness.

The Disarmament Conference, whatever may be its ultimate outcome, is one ray of wisdom shining athwart the darkness, and in its light will Christmas seem a brighter time to millions of our fellows. There is no need to rehearse the evils of war: it is not a bitter medicine good to put blood into peoples as the Junkers taught; nor a method whereby the backward spaces of the world may be brought under the sway of civilization; nor is it, as politicians with such pitiable fatuity seem still to believe, the one means of settling differences between nations: it is a criminal and quite useless expedient, worthy to compare for folly with the old practices of witchcraft and burning heretics at the stake.

The evils of war are felt quite as much in times of so-called peace as during the years of actual fighting, albeit in a different form: for it is necessary to keep on drilling soldiers, building battleships, and making guns. What is needed is to uproot the thing as a whole out of our civilization and frankly admit to ourselves every one that nothing could be more foolish than such a business.

As long as armies and navies exist diplomats will play a dirtier game than they would otherwise, because they use their military power as one of their trump cards. The keeping prepared itself is a demoralizing thing, especially where militarism is made a profession as was the case in Germany and is now in Japan. Predacious wealth, knowing that it has an army to back itself withal, is ten times more unscrupulous than it would otherwise be. The being prepared for war, like battle itself, is a financial loss not to be computed: the value, created by labor and brains for such purposes, is utterly lost, and the world is

behind just that much. The life of the soldier living in peace-time barracks is quite as much lost to civilization as if he were killed in fighting, because he consumes much but produces nothing. Compared with war and the keeping ready for war, all other evils are mere peccadillos.

However, we are all in it, and, like Laocoon, have its coils tightly about us, and much wisdom is needed to escape from the dragon. As things now are it would be very ill considered, it would appear, for our own nation to lay down its own arms so long as all the other great powers keep theirs. Would not a land so rich and so defenseless inflame militaristic people with irrepressible desires for conquest? Our helplessness might of itself become a cause for more strife. The better plan is President Harding's plan: let all the powers agree to disarm together. If after such a step as that the lesser nations were to cling to their guns and T.N.T. they can easily be brought into line by economic means, which are quite as efficacious in their way as blowing up cities with dynamite.

The evil of war is a virus that spreads to every part of the world's organism. No one mind is capable of tracing its ramifications hither and thither, because its baneful effects are as wide and as complicated as civilization itself. War is to the world as a whole what drunkenness is to an individual: nothing can be normal ; nowhere can there be the joy, the power, the wisdom, and the nobility of human living that there might otherwise be.

John Morgan Robertson has well said that "Civilization progresses by the contact of cultures." Each nation has something to give to its sister nations and will give it, unless hatred and strife, such as now divides Europe, blocks the way. Freemasonry has ever held that fact in the center of its vision. It has prayed and worked for a united world for it knows that not otherwise will the nations be blessed because it is only when sister peoples live in harmony with each other that blessedness can exist. "How good and pleasant a thing it is for brethren to dwell together in unity." The kingdom of heaven is the human race living happily together. To bring about that consummation is quite possible, and it is possible along the lines laid down in the Masonic philosophy. What is needed is not miracle or militarism, but ordinary human wisdom and good sense: in other word, Light. God speed the day when that simple available Light will come, when it will all come, when it will come to all ! and may this Christmas season remind us all how easily it may come, if only we shall one and all open our minds to receive it!

* * *

PROVINCIAL MASONS

In one of the many rich pages from the pen of Brother Delmar D. Darrah we have come upon this wise statement:

"It is unfortunate that we have in the Masonic fraternity men whose knowledge of Freemasonry is limited to that which they have acquired and learned within the borders of their own jurisdiction."

Unfortunate it is, and that for many reasons. These same men are often so ignorant of Masonry at large that they do not even know that Grand Lodges are each one sovereign in its own jurisdiction and that among themselves they all differ in a thousand points, no to ritual, practice, landmarks, laws, and what not. Consequently they judge Masonic practice the world over by their own local practice because they believe it to be everywhere the same; and when some large movement is born, fraught with every promise of great good to the Craft, they may like as not oppose it for no other reason than the mere fact that in their own state they have not been doing it.

Still more unfortunate, so it may be believed, is the ignorance of such men concerning the history of the Fraternity. Acting on the supposition that what is always has been, because Masonry cannot change, they become obstructionists and servants of tradition, the letter of which always kills, and lift up their voices against some of the solidest proposals that our wisest leaders can propose because such things are new to themselves.

If the Masonic leaders in all our states would read one good history of Masonry, and would then for three years hand running take the trouble to read the Report on Fraternal Correspondence in the Proceedings of each Grand Lodge, what a boon it would be to all !

THE LIBRARY

"THE EVOLUTION OF FREEMASONRY"

ONE SEEKING a quiet nook for refreshment, especially if he be a Mason, can discover much blessing in Delmar Duane Darrah's book, The Evolution of Freemasonry. I had travelled but a little way ere I became impressed with the charm of it. The author has succeeded ion his endeavor "to lift the society out of the realm of speculation and mysticism and to account for it as the result of those natural causes which have produced all the great ethical institutions of the world."

More books of this character are eminently desirable. Those interested in Masonic lore and antiquity may find for themselves in any Masonic library many treatises, fictitious and authentic, for their information. But facing practical problems and desirous of having a rational concept of the service that Freemasonry may render in our own times it is well, perhaps, to seek those common-sense works that will be appreciated for their lucidity and directness by the highly trained intellect, as well as plainly understandable by the average man.

My faith in the serviceability of Freemasonry for our times makes me somewhat impatient with those obscure treatments of Freemasonry that seem to promise a mystical solution of the problems of human life and society.

Our Brother Delmar Darrah, out of his long Masonic experience and acquaintanceship with the learning of the Craft, has rendered an inestimable service in his reasonable explanation of the rise and growth of modern Masonry. The readableness of the volume, so charmingly descriptive of the romance of Masonic growth, will, I believe, commend itself to all who are desirous of an introduction to the history of the Craft.

The motive actuating the author and his attitude toward those who are ever desirous of enshrouding Freemasonry in the cloak of mysticism may be deduced from the following: "It is a matter of sincere regret," he says, "and not at all to the credit of Freemasonry that there are many Masons who seem to prefer to have the fraternity draped in tradition and mysticism rather than to have the truth elicited and understood." And further one may read, "It should not be overlooked that much of the literature and alleged history of Freemasonry consists mainly of abortive attempts to connect the Fraternity through its symbolism with the mysteries of the ages, and in many instances a direct association has been made with crude ceremonies of an almost forgotten past. It is quite easy to understand the reason for this. The human mind loves the marvelous, and one of its greatest susceptibilities is to try and connect the vague.and unknown with some supernatural agency and, as far as possible, link it with a mystical past thereby taking it out of the commonplace and enveloping it in a sort of etherial atmosphere."

Quite interesting, too, is his statement regarding the conception of Freemasonry as a secret society. "The student who is to study Freemasonry," writes Darrah, "must divest himself of the idea that it is a secret society. There is a marked distinction between a secret society and a brotherhood or institution designed for the moral benefit of mankind. A secret society is merely the outgrowth of primitive conditions while a brotherhood is the result of culture and refinement." "A secret society is merely the outgrowth of primitive conditions" is a striking rebuke, it seems to me, to those who are endlessly asserting that the lineage of modern Masonry extends to primitive times.

Turn to page 49 and you read this very luminous paragraph: "Universal brotherhood grows out of social relationship. Fraternity is a world in which the faces of man are turned toward each other. It means the science of humanity based upon the fact that we have a common origin, and a common destiny, and that God is the Creator and Father of us all, and that from this relationship evolves the civilization of the human race. In the evolution of man, we have passed from the individual to the family, to the community, to the state and inter-state alliance, and in due time will pass to a united group of nations; the dream of Freemasonry; the fulfillment of God's plan; in the parliament of man; the federation of the world."

There is something thrilling in this. It causes one to weigh carefully his own attitude toward Masonry and our faith in her potential greatness as a national and world servant of humanity.

Most delightful chapters are those devoted to architecture under the caption "Frozen Music" and the "Cathedral Builders," in which the author goes back to a rapid study of those Operative Masons whose genius erected those monumental edifices. His treatment of the relationship of the old Operative Masons and the Freemasons of today while not coldly analytical is certainly clear in its emphasis, that (other than the old operatives being possessed of those elemental things of a mason craft, making possible for modern Masonry to utilize many of their tools and customs as symbols and emblems for their esoteric teaching) small claim can be laid to the speculative Mason being the logical heir of the operatives.

Splendidly does he speak of the influence of Gothic art when he says: "The Gothic with its sky-piercing spires, pointed arches, vaulted roofs, lifts the soul of man to higher conceptions and aspirations. One may stand in the Prophyliaea of Laphithae, in the pillared halls of the academies of philosophy, but there is awakened no such lofty thought or grandeur of faith as comes from the contemplation of the Gothic ever pointing upward, drawing the vision onward as if for farreaching revelation and a glimpse of that faith which is lost in sight."

But that the cathedrals were strictly the expression of the religious faith of the builders he is ready to deny, for, he says in a sentence or two relative to this idea, "the claim has been made by some Masonic enthusiasts that the cathedrals which were the product of these medieval builders gave expression in a symbolic way to the religious faith of the builders. This, however, is purely imaginative."

On the whole I feel that his treatment of the medieval builders is sincere, logical and scientific. But I desire to clings to moo conviction that those old cathedrals had something of connection with the religious aspirations of the builders.

Racily written and of absorbing interest are his references to the good old days, the early Craft customs and ye old tavern. But whatever the antecedents Freemasonry is today the most powerful institution among men for international righteousness that exists.

The young Mason would find the author's dissertation on the growth of the ritual exceedingly valuable and especially serviceable ought it to be to those hoard literalists who have little conception of the evolution oi anything in this world. Speaking of the ritual the author has the following to say: "It must not be for gotten that all the so-called work of which Freemasonry today boasts is purely modern. It is the product of ritual builders of the nineteenth century."

One cannot but marvel, as he continues reading the book, at Brother Darrah's ability to retain the deed interest of his reader. Almost half of the book is devoted to Freemasonry in America, and I feel that it is eminently justifiable, for, as the author says, "it is ir America that we find Masonry to have reached the highest development and where it has assumed the institutional character of those great forces which contribute to the upbuilding of humanity." Several pages are given to the Morgan affair, and both that interesting chapter and the one dealing with the Anti-Masonic movement give a moving picture of the Masonry of a former day. It must have required heroic characters to have been Masons openly in the years 1825 to 1830 for as we read again, "so intense did the Anti-Masonic feeling grow that it rocked political parties, sundered churches and religious organizations and was carried into the social life of many communities. Even little children took it up and boys were sometimes beaten and abused because they were children of Freemasons."

A chapter of usefulness to the new initiate, descriptive of the purpose and value of the Symbol in Masonry, is found in the chapter on the Symbol. The following few sentences epitomize the meaning of the symbol, and the whole chapter is in equally chiaracteristic vein. "A symbol is a visible sign with which a spiritual feeling, emotion, or idea is connected. It is the vesture of thought, philosophy and art, the enduring garment which preserves things for widespread use. It may be likened to the cup of the flower, which holds the unseen forces and sweetness of light and air. Symbols are to be found everywhere. God threw a rainbow over the sky and the evanescent bow which follows in the wake of a summer shower will always be a symbol of his promise and covenant." "The symbolism of Masonry then is simply human life in pictures - an illustrated picture gallery of the heart, a complete compendium expressive of man's constant duty to the God who made him and his fellow traveler in life's journey."

I thoroughly enjoyed the reading of this book. It was an inspiration and a prophesy of the type of literature that is going to be of exceeding great value and service in the fraternity

in the future. "Masons," says our author, "are fast finding out that Freemasonry is not finished but that it is just commenced. For years effort has been expended in perfecting laws and rules and getting ready to do something. As a result the fraternity has now arrived at that point in its evolution when it must move forward or forever lose its prestige as a vital force in human activity."

- Robert Tipton.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. Henry H. Klussmann, 310 Monastery St., West Hoboken, New Jersey: "The Masonic Eclectic," volumes 1 and 2, published by Masonic Publishing and Manufacturing Co., New York, N. Y.; "The Historical Landmarks and Other Evidences of Freemasonry," by George Oliver, D.D., published by Masonic Publishing Co., Wm. T. Anderson, 3 East 4th St., New York, N. Y.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California; Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Proceedings Grand Council of California for the years 1877, 1878 and 1879; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886.

By Bro. David E. W. Williamson, P. O. Box 754, Reno, Nevada: Perdiguier's "Livre du Compagnonnage," and W. H. Rylands' "Freemasonry in the Seventh Century," quoted in Gould's "Concise History of Freemasonry."

By Bro. H. Sandelands, 9258 91st St., Edmonton, Alberta, Canada: "The Spirit of Freemasonry," by Wm. Hutchinson; "Signs and Symbols," by Dr. G. Oliver; "Symbolical Teachings of Masonry and Its Message," by T. M. Stewart; "Sidelights on Freemasonry," by J. T. Lawrence.

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Catalogue of the Masonic Library of Samuel Lawrence," "Second Edition of Preston's Illustrations of Masonry."

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry," by Robert Morris. (Fiction and anecdotes.) Price $3.60.

By Bro. F. R. Johnson, 3425 East 61st St., Kansas City, Mo., "The History of Freemasonry," by Robert Freke Gould, published by the John C. Yorkston Co., silk cloth binding, first-class condition, four volumes, $17.00; "History of Freemasonry," by J. W. S. Mitchell, P. G. M. of Missouri 1844-45, full morocco binding, $15.00; "The History of Freemasonry," by Albert G. Mackey, seven volumes, practically new, $30.00; "The Standard History of Freemasonry," by J. Fletcher Brennan, published in 1885, one volume; "Gems from the Quarry," by John H. Brownell, Editor of the American Tyler, 1893, $6.00; "Antiquities of the Orient Unveiled," by M. Walcott Redding, 1877, $5.00; "History and Cyclopedia," by Oliver and Macoy, full morocco binding, $10.00.

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

"ORDER OF DE MOLAY" AND "ORDER OF THE BUILDERS" FOR BOYS

Will yon please publish in an early issue of THE BUILDER information regarding the Order of De Molay?

F.L.R.R., Iowa.

I am informed that there is a movement on foot to establish throughout the middle west a society called "Junior Masons," having as its object to interest the younger men and boys in the work of the Masonic Order. This has been discussed at the meetings of our local Masonic Club and I am taking the liberty of addressing you for information on the subject.

H. E. C., Massachusetts.

The following descriptive sketches of the "Order of De Molay for Boys" and the "Order of The Builders for Boys" have been furnished by officials of these two organizations as material for answering the above and other inquiries from members of the National Masonic Research Society:

ORDER OF DE MOLAY FOR BOYS

This Order originated in a boy's club of a dozen members, fostered by Brother Frank S. Land of Kansas City, Missouri, in March, 1919. It swept over Kansas City so swiftly that within two years it numbered almost two thousand members. In the meanwhile this far-seeing brother, from his knowledge of boys' problems, knew that such an organization, to be successful, must have more than a mere organization. He conceived the idea of a ritual and his ideas were utilized by Brother Frank A. Marshall in the splendid ritual which they now use.

During this formative period the attention of neighbouring cities was attracted and with it came a demand for similar chapters. The Scottish Rite Bodies of Kansas City, proud of its success, as they might well be, generously gave every encouragement to its spread

until 1921 when they felt the movement should become national in scope and asked that it be relieved from the management and that it be turned over to some organization which could make it national in character. The formative period of De Molay here ends.

The purpose of the Order of De Molay is to make better boys, better men, and better citizens. The degrees teach reverence, patriotism, filial love, clean living, and good citizenship. Surely one could ask no more.

The ritualistic work is embodied in two degrees - the initiatory and the De Molay. The first inculcating the cardinal virtues of the Order, which are deeply impressed upon the minds through a symbolic journey splendidly portrayed. The latter degree is historical and spectacular, affording opportunity to the boys with dramatic ability to display their talent. The whole is embellished with tableaus and effects calculated to make a permanent impression.

Sons of Master Masons and their chums, between the ages of sixteen and twenty-one are eligible to membership. Naturally good morals and other fundamental requirements are insisted upon.

Any recognized Masonic Body of either York or Scottish Rite may sponsor a chapter of the Order. It has not been found feasible for lodges to act as sponsor in cities where there are more than one lodge. The organization must agree to give moral and financial support, if necessary, and supervise its operations, through an advisory committee of nine men, nominated by them. Many matters of local difficulty have to be solved and methods that work in one locality may fail in another, hence, the necessity for a strong local Advisory Council.

The Order of De Molay is not a Masonic organization; its rules prohibit the addressing of these young men along the line of their future affiliations. Freemasonry is interested in its success, just as it is interested in the success of schools, churches and good citizenship. If a Chapter of De Molay contributes one good citizen, it is well worth the expense of organization.

What young man with good red blood in his veins but what has a desire to join a club, a lodge, or social organization? De Molay provides this organization; its Advisory Council insuring its character. The value of any organization depends upon the quality and quantity of its membership. De Molay offers both of these requisites. It has its own distinctive pin, its emblems, its colours, flowers and songs, just as larger and older fraternal orders. With chapters already formed at a number of our largest universities, it is placed in a position to afford opportunity for the forming of acquaintances with a choice selection of manhood. In this order, all Master Masons are welcomed as visitors; when a member becomes twenty-one, he becomes a non-active life member, exempt from dues but not entitled to vote or hold office.

The Order derives its name from Jacques De Molay, the last military Grand Master of the Order of Knights Templar, an eminent martyr of Freemasonry, who on the evening of May 18, 1114, as the bells of the Cathedral of Notre Dame tolled the hour of seven, was burned at the stake on an isle in the Seine River. Modern names might have been employed. Scenes from American history might have been utilized but with the prospect that De Molay might become universal it was believed best by its founders not to do so. The name of Jacques De Molay is closely associated with the Masonic Orders of Knighthood, and the selection of his name seems eminently proper. Our boys should be taught that our forefathers fought for all our inalienable rights; that our freedom was purchased with blood, fire and sword; that forces are existent today which would destroy all that we now have and that eternal vigilance is the price of liberty.

The expense of organization is nominal; local Masonic bodies are already furnished with most of the necessary paraphernalia; most of it, in fact, can be made at home. Detailed information be furnished when desired. Letters temporary are granted upon payment of $15.00. Should charter be issued $25.00 additional is required. $1.00 is collected upon each member receiving both degrees, 50c for patent, and 40c per capita annually on all members. This money goes into the hands of the Grand Council and is used by them in extension work and supervision. But one salaried officer is employed by the Grand Council. Far-sighted Masonic leaders need not hesitate to get behind this great boys' movement; men with wide vision are behind it. Boys delight in ceremonials and ritualistic work and no one who has witnessed the work and the activity of the Order could for moment doubt it worthy of the support of all members of Craft.

Inquiries regarding the work of the organization should addressed to Ray V. Denslow, National Supervisor of De Molay Kansas City, Missouri.

ORDER OF THE BUILDERS FOR BOYS

For some years an organization of Masonic service, maintained by the Masonic lodges and bodies of the Chicago district and known as the Masonic Bureau, in connection with its many characters of service to the unfortunate, has been interested in providing counsel and assistance for boys and sons of members of the fraternity, brought before the courts on various charges of delinquency; and in most instances has been enabled to be constructive fraternal service, and through its resources to aid and direct these boys into higher paths of morality and good citizenship.

It was natural with the success of its primary efforts in behalf of boys, that this Bureau should seek broader fields service, and to individualize its efforts in this same direction, in order to both insure its permanency and to make it of constructive value to the widest possible number.

Early in the year of 1920, through the cooperation of the Honourable Victor P. Arnold, Judge of the Juvenile Court of Cook County, Illinois, the opportunity was presented for the Bureau to assume supervision over the boys of Protestant parentage brought before the Juvenile Court on various charges of delinquency, where the nature of the offense, or the surroundings and conditions of the boy or his parents, did not warrant or indicate the immediate advisability of confinement in one of the county institutions - provided that constructive supervision over his we fare and moral guidance might be fully assured. In other words, these boys were through the Masonic fraternity to be offered another chance.

In accepting this responsibility and assuming supervision over these boys, and particularly of individualizing its work, each case, with its full history, was passed along by the Bureau to the master of the lodge located nearest the boy's home, for individual assignment to one of the lodge's membership; and in each case the member to whom the boy was assigned was specifically charged, for an unlimited period, with the boy's moral

guidance and development; to currently visit the boy at his home, to entertain him at his own, and to report periodically the Bureau on the boy's progress.

The success of this fraternal undertaking was beyond the widest expectations of both the Court and the officers of the Bureau; and fully assured from its inception. The boys needed and wanted a friend and a big brother; Masons individually were anxious for something to do; and it is a significant fact that out of hundreds of boys assigned only three were reported back as incorrigible, while with the majority the highest success was attained in leading them to higher and better paths. Lasting friendships were formed between men and boys which are of the highest constructive values - not alone to the boys, but to the men as well; and many cases have been reported to the Bureau indicating that not alone had the boy - and the Mason - been materially and morally benefitted, but that through the Mason's efforts, the boy's entire family had been placed upon higher planes of respectability, good citizenship and morality.

In the continuance of this undertaking and the broadening of its scope it was natural that again the question of a broader field of service should present itself; that if the lives of those boys, brought under destructive influences, might be directed into constructive paths through the guidance and interest of the membership of the Masonic fraternity, how much greater would be the constructive results were the same forces directed as well toward aiding our own boys, already surrounded by uplifting influences, to develop morally, socially, physically and spiritually, as a preventitative of those conditions which in the present day are ever confronting them, and which too frequently lead, without proper guidance, to the moral, social, physical and spiritual degeneration of our otherwise best and most dependable young manhood.

It being for many reasons impracticable for the Bureau to undertake the tremendous scope of the work indicated, the President of the Bureau, then in the official line of Van Rensselaer Lodge of Perfection, A. A. S. R., Valley of Chicago, upon his advancement to the office of Thrice Potent Master, presented the entire subject to the lodge's membership, at a meeting held on June 3rd, 1920; with the suggestion that plans be set in motion for the formation of an organization or association, made up of sons and brothers of members of the Masonic fraternity, and their intimate friends, between the ages of fourteen and twenty-one, which would aid the boys under the guidance of their Masonic elder brothers, in the development and betterment of all that pertains to their moral, mental, social, physical and spiritual welfare.

Further, that such organization or association, with the co-operation of the membership of Masonic lodges and bodies, be multiplied into as many units or groups as might seem desirable, and perpetuate itself with a ritualistic form of ceremony embodying the purpose aimed for and indicated.

The suggestion made met with the unanimous and enthusiastic endorsement of the Lodge of Perfection membership, and a committee was appointed to consider the subject and make recommendations accordingly.

As a result of the meeting and the committee's later report, plans were, set in motion for the promotion of an organization to be made up of boys between the ages of fourteen and twenty-one, sons of members of the Masonic fraternity, and their immediate boyhood companions, and grouped into Chapters, the Chapters to be governed by a representative central body; each Chapter formed to be under the guidance and supervision of a volunteer advisory council of Master Masons, chosen or appointed from the interested membership of Masonic lodges and bodies willing to give the Chapters' maintenance and progress their individual attention and continued supervision, and which, reaching the greatest number consistent with the volunteer Masonic forces at its disposal, should aid in no uncertain manner in building up the mental, moral, physical and spiritual development of the boys grouped in its membership.

With this an additional organization made up of volunteer members of Van Rensselaer Lodge of Perfection, was formed for the promotion and financial maintenance of the boys' Order, and to function as a Central Council for its government, until such time as it could be made self-governing and self-supporting; a Constitution and Statutes, and an impressive ritual exercise, made up in two degrees, were provided, and the Order of the Builders for Boys became an established institution.

The first ceremonial or ritualistic exercises of the Order were conferred by the elected officers of the Central Council upon a group of thirty-three boys, sons of members of Van Rensselaer Lodge of Perfection, at a meeting held in the Masonic Temple at Chicago on the second day of March, 1921, at which time a limited and honourary

Chapter was instituted and its officers installed under the name of Van Rensselaer Lodge of Perfection Chapter Number One, Order of the Builders for Boys.

The second ceremonial exercises were conferred upon 43 boys making up Nelson D. Ellwood Chapter Number Two, at Joliet, Illinois, on Saturday evening, March 19th, 1921, by their Advisory Council of Master Masons, made up from the membership of Mount Joliet and Matteson lodges, A. F. & A. M., at Joliet

On Wednesday evening, April 6th, 1921, the first ceremonial exercises to be conducted by a degree team of boys were held in the preceptory of Oriental Consistory, and the degrees of the Order were conferred by Van Rensselaer Lodge of Perfection Chapter Number One, before a large audience of Master Masons, upon 165 boys representing 8 Chapters formed by the membership of various lodges and bodies in and about Chicago.

At the present, August 1st, 1921, 45 Chapters representing approximately 4,500 boys are in active operation, while many others are in process of formation.

Such, in brief, is the history of the Order of the Builders for Boys in this, its earliest infancy. Its work, its exercises, its ideals and their binding force, speak for themselves; while the genuine enthusiasm with which it has been welcomed, both by the boys and their parents, indicates that it is built upon the soundest of foundations, and demonstrates the need of an allegiance to which its members may turn when in doubt, through the impressive teachings of a simple faith and rule of conduct which the boys can understand and apply.

The Order solicits no membership and has no other organizing force than the testimony of those who, seeing and hearing, bear witness to its merit; it welcomes, however, into the bonds of fellowship and brotherhood those boys qualified for membership. It welcomes the formation of new Chapters, wherever they may be located; and freely offers its plans, its cooperation, its fraternal relationship, and, with a brother's greeting, opens wide the gates of its organization to all Masons, who, imbued with the spirit of progression, interested in the constructive development of the boys of today, the men, the Masons, the fathers and citizens of tomorrow, cooperate in binding boys into fraternal

association and bonds of righteousness, and in them unselfishly builds for the ever living present and for a higher and better future; for a present standard of high Masonic ideals and a future fulfilment of Masonry's constructive purpose.

In the Order of the Builders for Boys, Masonry has "opened the gates," and lo, the advance army of the builders of a new, a more righteous manhood, of a better and mightier nation have crossed their boundaries; and, spreading in ever widening circles, like the ripples produced when a pebble is cast into the deep, the Builders, through the very force and influences of its teachings will be welcomed universally; for to these boys will be allotted the task of completing that work upon which as Masons our hands have been permitted to labour for a season.

The ritual exercises are made up in two impressive degrees - the Apprentice Builder and the Builder - the Apprentice Builder outlining the lessons and pathway of life; the Builder being historical and patriotic; combined, they impart in a forceful manner the principles outlined in the Order's object.

Interspersed as they are with appropriate music and singing the conferring of the degrees occupy about one and one-half hours.

Master Masons are always welcome at the ceremonials of the Builders.

The officers of a Chapter are as follows:

Elective.

Master Builder

Deputy Master Builder

Senior Inspector.

Junior Inspector.

Senior Overseer.

Junior Overseer.

Secretary

Treasurer.

Appointive.

Chaplain.

Stewards (4).

Marshal.

Sentinel.

Organist, who may be a member of the Chapter or a Master Mason.

* * *

BIBLICAL QUOTATIONS

Yesterday I was asked this question: "What did Jesus write upon the ground, when he was being tempted by the scribes and Pharisees, who had brought before Him a woman charged with adultery, a crime punishable under the old Mosaic law by being stoned?" (John 8, 1-11.)

I was also asked: "Where was Jesus, and what was He doing, between his thirteenth and thirtieth years?"

M. L. G., Ohio.

If you will consult any good Introduction to the New Testament you will discover that Biblical authorities believe the incident referred to in your first question to have been incorporated in the Fourth Gospel long after it was originally written. It isn't found at all in the earlier and more authentic manuscripts, therefore these scholars look upon it as an interpolation, and without historical value. But if one prefers to believe that the incident occurred exactly as reported in the eighth chapter of John he is not forwarded any toward an answer to your query, for there is absolutely no way in which anybody can ever know what Jesus wrote "upon the unrecording sand."

The answer to your second question may be expressed in two words, Nobody knows. Ever since Christianity began men have wondered about it, and thousands have been the attempts to discover the answer, but these theories are all valueless, because nobody has any facts bearing upon the case. If a man wish to hold a theory about it he may, but his theory is of no worth to any but himself, because he has no evidence.

* * *

THE AMERICAN CREED

I clipped from a paper a copy of The American Creed and carried it about with me to read to my friends, and now I have lost it. Can you furnish me with a copy ? I value it very highly, and believe it might be a good thing if the Masonic Order would give great publicity to it.

A. R. O., Georgia.

THE; AMERICAN CREED

I believe in the United States of America as a government of the people, by the people, for the people, whose just powers are derived from the consent of the governed; a democracy in a republic, a sovereign nation of many sovereign States; a perfect Union, one and inseparable, established upon those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag; and to defend it against all enemies.

* * *

AN "ORDER OF PHYSICIANS"

Was there ever such a society as "The Order of Physicians"? I ran across a reference to such in a recent issue of one of our lodge papers. Being a physician myself I am naturally curious to learn something about this brotherhood.

H. D. S., Idaho.

The article that you read doubtless referred to a religious cult better known as "Therapeutae." This name means "Physicians," it it true, but usage has made it more familiar. The Therapeutae, or the Therapeutes, as some writers spell the name, were a sect of Jews, more or less of a secret character, who lived near Alexandria sometime near the beginning of our era. The treatise of Philo Judaeus on "The Contemplative Life," is our principal source of information on the matter, and it is believed by some authorities that Philo himself may have been the founder of the sect, for it strove to carry into practice his teachings. A few authorities, Gratz and Lucius for example, have argued that Philo's treatise is a fourth century forgery and that no such sect ever existed, but Massebiau, Conybeare and others have effectually destroyed this argument. The

Therapeutae practiced abstinence from wine, flesh and luxuries; worshipped virginity; lived in voluntary poverty, wore white garments, and cultivated community singing. They made a careful study of the Jewish sacred writings and gave to them an allegorical explanation, such as Mrs. Eddy has made familiar to our day. They reprobated slavery, would hold no private property, would

not take oaths, nor make blood sacrifices, and they paid, like the Essenes, especial reverence to the sun. They further agreed with the Essenes in expecting the speedy end of the world and in making an effort to be prepared for that event. But they were very different from them in that instead of practicing an active life of farming, bee keeping, and weaving, they lived a leisurely, contemplative life, and sought purity of mind rather than practical righteousness. The Therapeutae never wielded much influence, and their teachings were absorbed by the larger streams of religion. It is improbable that anything in Freemasonry has come from them, though Dr. Mackey believed the contrary.

* * *

FOUNDATION STONES

Why is it that little or nothing is said in the Blue Lodge work about "Foundations"? In our building in Chicago, the greatest care has to be taken to secure a bed-rock foundation for our Temples and skyscrapers. Hasn't the work suffered from absence of teachings that could be derived from the subject of "foundations" ?

E.P.S.M., Illinois

Of stones in their various uses the Blue Lodge ritual has much to say. There is the corner-stone, represented by the Entered Apprentice when he stands in the Northeast Corner; there is the cubical stone, or perfect ashlar; there is the imperfect, or rough ashlar, etc., but there is no direct teaching concerning foundations, and that, it may be, is our loss. Why so important an idea did not receive more attention in a system of symbolism originally derived from the building arts it is impossible to say. In the so-called higher degrees, however, and notably in the Chapter, the omission is made good by a most impressive interpretation and dramatization of the Stone of Foundation. You may be interested to know that George William Speth believed the drama of Hiram Abiff

to have been originally a ceremony of human sacrifice, when a human being was buried under the foundation of a new structure to appease the deity to whom the ground was sacred. An excellent article on "Foundation Stones" appeared in the first volume of THE BUILDER, for July, 1915 page 159. Mackey's Encyclopedia, volume II, page 722, carries a very complete discussion of the subject, worthy to be well recommended to a student. Very frequently the idea of the necessity for a solid foundation of the Masonic life is discussed under the head of the Northeast Corner.

* * *

"OATH " AND "OBLIGATION"

What is the difference between an "oath" and an "obligation" ?

H.T.R., New Hampshire

In actual practice there is very little difference, nor is there much distinction to be made in definition. It may be roughly said that an oath may be made privately with no thought of another, as when the movie hero makes an oath to himself that he will be avenged for the loss of his sweetheart. An obligation implies another party, and is therefore social in its nature. Also, an oath usually carries with it a reference to deity, or to some supernatural power, whereas an obligation may be purely secular in its nature. These distinctions must not be pressed too far because, as said above, in actual use the two words are not always distinguished.

* * *

MASONIC SCHOLARS

Whom do you consider the best Masonic writer - Mackey, Gould, or Oliver? Some of my brethren who have read after Oliver say that he gets off the subject too much, or he lets his thoughts run wild without facts to back up his statements. Is this true?

L. B. P., Arkansas.

Every Mason who cares anything about the literature and traditions of the Craft has a warm spot in his heart for Dr. Oliver. He was so noble in soul, so enthusiastic in a cause which was sacred to him because it was a religion, so prolific in writings and in good deeds, that one is averse to uttering a word that may sound like disparagement of one of our Masonic fathers: but it is unfortunately true that his work now belongs to a past time and doesn't have very much weight with present day scholars. What your friends have told you is true, though it must not be therefore assumed that Oliver is completely discarded - far from it. Many of his pages will long stand. His works are misleading to one that has not previously grouneded himself in the subject - to one that knows Masonry and therefore knows what allowances to make, Oliver is still quite worth reading.

Mackey is equally venerable and venerated. He is one of our institutions. His Encyclopedia, his works on Jurisprudence, Symbolism, and on Masonic History are probably more widly read than any other equal number of books. But he came on the scene too early to be trained in the ranks of modern scholarship, so that he must oftentimes be read with caution.

Robert Freke Gould is, perhaps, the most typical and wellrounded representative of the best schools of present day scholarship.

But it all depends on what you mean by "best." If you are looking for exact scholarship Gould will easily head your list. If you mean "best" in the banse of the greatest influence made, or the finest spirit shown, then it must necessarily be a matter of opinion or taste.

* * *

THE ENTERED APPRENTICE'S SONG

I have often wondered why we can't have more singing in our lodge rooms. I don't believe I ever heard assembled Masons sing anything except a kind of funeral dirge. Don't our English brethren do differently? I read an old "Apprentice's Song" which, according to some notes printed with it, has been sung by them a long time. Does anybody know who wrote that famous song?

T.F.W., Alabama.

You are not the only one who has wondered the same: perhaps it is due to the fact that we are a busy people who begrudge the time necessary to cultivate the social graces, of which singing is one of the chief. Masons are in no worse condition so far as singing goes, than others; nor is Masonry essentially a funereal institution, that must needs be solemn. Quite the contrary, as its history proves.

As for the song of which you speak it has been called by various names, "The Freemason's Tune," and "The Apprentice's Song," being the most popular. It begins with the same stanza always:

"Come let us prepare,

We are brothers that are

Assembled on merry occasions;

Let's drink, laugh and sing;

Our wine has a spring.

Here's a health to an Accepted Mason."

The other stanzas vary, both as to order and number, but the old song has an individuality that has preserved it despite the numberless liberties taken with it.

It was written by Matthew Birkhead, who was a singer and actor at Drury Lane Theatre, London, and a Master of a lodge there at the time that Dr. Anderson was busy with the first edition of the Constitutions. He died on December 30, 1722. His song was first published in Read's "Weekly Journal" for December 1, 1722, and later received the rare distinction of being printed by Anderson in the first edition of his "Constitutions," 1723. Since then it has been sung an endless number of times.

* * *

QUAKERS AND MASONRY

It seems to me a fact that the Quakers, or Friends, decline to use the word "swear" in their oaths as is evidenced by a provision made in all courts and upon nearly all documents. We are assured and have reason to believe that Masonry requires nothing of us that can conflict with our duty to God. The Quaker bases his objection to using the word "swear" on the teaching of the Bible as found in Matthew 5:33-37. Now my question. Are or are not Quakers members of Masonic lodges or have they been in the past, and if they have been, has their "affirmation" been accepted in their obligations? It has been my impression that a great many Quakers, famous in American history, were Masons.

C. O. B., Oregon.

We have searched in vain for records of any men famous in American history who were both Quakers and Masons with the exception of one Esseck Hopkins, who was the first commander-in-chief of the Colonial Navy. Of any reader chances to know of others let him inform us through the Correspondence Department. The Friends Church prohibits an oath in the usual sense of that term, and it seems that the Masonic O. B. is, in their eyes, an oath: therefore is it that they have not entered Masonry. Several Grand Lodges have acted on the matter to the effect that the O. B. cannot be changed in form to permit the

use of the Friends' "Affirmation." Mackey's Encyclopedia carries an article on this subject (entitled "Affirmation") in which it is said that the American Masonic form cannot be changed to accommodate an "Affirmation" but that in-the eyes of our English brethren the matter is different, for they have often initiated Friends. It may be that local lodges have had some interesting experience in this direction. Any information on the matter will be appreciated.

* * *

BOOKS ON PHILOSOPHY AND PSYCHOLOGY

I bought a complete set of the bound volumes of THE BUILDER and am now undertaking to read it all through. Do you suppose that very many have done that? I find it very interesting, and in many places quite stimulating. One thing that struck me much in the first volume was Prof. Pound's lecture on "A Twentieth Century Masonic Philosophy," especially where he deals with "the current philosophies." Can you refer me to a few books that will help me to learn more about these? especially the books that deal with psychology and philosophy together?

W. P., Alabama.

For a general introduction to the entire field of philosophy you would not err in turning to Rudolf Eucken's "The Problen of Human Life." Josiah Royce's "The Spirit of Modern Philosophy" deals with the more recent developments, though not including the most recent, in a luminous manner, surcharged with beauty and a rare spirituality. Of the books of the day it is difficult to make choice, especially since every writer has narrowed his field down to almost infinitesimal proportions, but the list given below will serve well to introduce you to the general field, and more especially to that part of it where philosophy and psychology join hands:

"Principles of Psychology," by William James.

"Pragmatism," by William James.

"Social Psychology, ' by McDougall.

"Animal Behavior," by Loyd Morgan.

"Herd Instinct," by Trotter.

"The Principles of Psychoanalysis," by Freud.

"The Freudian Wish," by Holt.

"The Great Society, ' by Graham Wallas.

"Education and Democracy," by John Dewey.

"The Idea of God in Modern Thought," by Pringle-Pattiso

* * *

MASONIC COLLEGE FRATERNITIES

Can you tell me how many Masonic College Fraternities there are? I have reason for getting in touch with them and would greatly appreciate this as a personal favor.

L.I.F., Oklahoma.

There are two, one of which, The Acacia, has long been familiar; the other, the Square and Compass, being a new organization which has not been much brought to the attention of the Craft. The former is one of the Greek Letter fraternities with rules and regulations similar to the Phi Gamma Delta, etc. The latter is of very different nature. It is essentially a non-secret society. Any Master Mason in good standing is welcomed to its meetings, and it has no ritual. College Masons may petition for membership on their own initiative, and a member of any other college fraternity is eligible. Its aim is to

propagate in college life and among college alumni the spirit and principles of Freemasonry.

* * *

THE "AHIMAN REZON"

I have been much surprised that some Grand Lodges describe their book of statutes, laws, regulations, etc., as "The Ahiman Rezon," instead, as is the custom everywhere else, as "The Book of Constitutions." Can you explain this? and will you please tell me what is the meaning of the strange name ?

D.S.H., Illinois.

It is necessary to remember that when Masonry was established in this country there were two rival Grand Lodges in England, the Modern, and the Ancient, and that some of our Grand Lodges descended from the one, and some from the other. The Ancient Grand Lodge had as its book of Constitutions a volume to which Laurence Dermott gave the title "Ahiman Rezon," and this name very naturally passed into use in those Grand Lodges which derived from Dermott's institution. Mackey's Encyclopedia lists nine American editions of the Ahiman Rezon, as follows: Pennsylvania, Nova Scotia, Virginia, Maryland, North Carolina, Tennessee, South Carolina, Georgia, and New York After a great deal of ingenious research "Ahiman Rezon" has been interpreted as meaning "Worthy Brother Secretary." See the article in Mackey's Encyclopedia, volume I, page 37.

* * *

WHAT IS A GENTLEMAN?

You may be surprised to be asked the question I am writing about but, even if it doesn't properly come under the head oi Masonry, I should like for you to answer it. In our Study Club last week we got into an argument about the question, What is a gentleman ? and I said that I would write to THE BUILDER about it.

A. K. S., Minnesota.

You are welcome to our opinion always whether the matter has to do directly with Masonry or not. It appears to us that the idea is defined by the word, for he who is gentle in all his dealings would surely be a gentleman in all the best senses of the word. To be gentle in speech, thought, word and deed, can anything be better than that ? And isn't gentlemanliness a great thing? a great power? How long would quarrels, wars, schisms, and the thousand-and-one things that divide us all endure among us if each and every man were thus constituted? You may be interested to know that an authority has said that in modern literature there are three perfect gentlemen: David Copperfield, D'Artagnan, and John Halifax. It is interesting also in this connection to recall that the famous Beatitude, "Blessed are the meek for they shall inherit the earth," should be more literally translated as "Blessed are the gentle for they shall inherit the earth." The saying is the grand charter and prophecy of the gentleman.

----o----

CORRESPONDENCE

PROFANITY AMONG MASONS

Referring to the subject of "profanity among Masons," mentioned in the letter of Bro. C. A. L. (Nebraska), which appears in the August number of THE BUILDER. Allow me to relate a little personal experience.

Back in 1899, shortly after taking the "Third," the writer went to New York City, remaining a number of years. Now while I met Masons there addicted to a species of prafanity, so far as recollection serves it was of a limited character, - T.G.A.O.T.U. being conspicuous by its absence. Only once do I recall it being so used, and that in quoting a remark made by another man, a non-Mason.

Perhaps an additional Charge sometimes used in that jurisdiction, on the E.A. degree, may account for this desired reverence. I shall never forget the impression it made upon me, on first hearing it delivered in Metropolitan Lodge by our late Brother, Louis Stamper, although it was over twenty years ago. Sometimes I wish this Charge was in our own Monitor. The Charge follows:

"My Brother, whatever may hitherto have been your moral attitude toward the God of man, you, by your voluntary action this evening, have proclaimed openly your belief that He really is, and rightfully rules.

"The title by which I have just addressed you is Masonically given because of His Fatherhood. You have now entered upon a new tie with Him; you look upon Him as our Fraternity's God. As such you have, at yonder altar, sworn in His name and asked His help to be an upright man and Mason. That means your duty to Him, and duty means a debt.

"I know not your former estimation of the reverence due to Him. I do know that from this time forth your oath of allegiance demands steadfastly fealty to His laws, and extreme reverence for His great and sacred Name.

"The world itself styles him who knows no God a heathen. He is a menace to society and a moral blank in himself. The Mason who acknowledges God in the lodge room and ignores or blasphemes out of it insults the Craft as he violates his oath. Your Masonry must be proven by your real attitude towards our Supreme Grand Master. The tongue which takes the obligation of the Mason should not demean the Mason's God.

"Resent the curse against your Father in heaven as you would resent a curse against your father on earth. Strive to be a Mason who will fashion bravely his loyal sonship. Care little for the jibes of man, but heed the sting of conscience.

"Go out from this evening's ceremonies a loyal Mason a worthy brother, an Apprentice entered upon a new field of labor, with a new sense of duty, and bound by a solemn vow ever to walk and act uprightly, and speak reverently His name before whom all Masons should humbly, reverently and devoutly bow."

V. M. Irick, New Jers

* * *

POINT WITHIN A CIRCLE

In the June issue of THE BUILDER, Brother Hunt, in reply to certain questions of mine, gave some interesting suggestions concerning the point within a circle. The "Stonemason's" saying was absolutely new to me. May I venture an interpretation in addition to the two given ?

"A line throughdrawn the circle overall" is a circumscribed square. By dividing the sides into four uninits and numbering the interior points as shown, we find "three in four stand." "Through one in center go. Also again

the center in three, that is, connect points 1 and 3 with the opposite mid-point or "center" (2). "Through the four in the circle quite free" means that the same operation in each is to be performed in each of the four sides. The diagonals intersect the circumference at the required points. Through these we draw the sides of a square. We have now squared the

circle - not roughly, as might be supposed, but with almost perfect exactness. (This will be recognized as Rufus Fuller's method of squaring the circle.)

W. W. Caffyn, Indian

* * *

AN INTERESTING LETTER

It is not often that so informing a letter as the following comes to hand; nor is it often that we encounter Masonic students of such scholarly qualities as Bro. David E. W. Williamson, of Reno, Nevada. Can you blame us for using all our arts to beguile him into writing a series of articles for THE BUILDER? They would be as rich as country cream. The letter is left in its personal form in order that it may not be mutilated.

Reno, Nevada

Dear Brother Haywood:

I have not plunged into Kabbalism as yet because the firm which I have ordered what is said to be the latest analysis of the whole subject has not sent the book yet. But I have read the Jennings volume on Rosicrucianism - read it some years ago and still have it. The trouble about Jennings is that he is flirting with Phallicism throughout the greater part of the book. He sees in all things symbols of Phallicism and - well, I do not. Besides, he falls into the bad habit of supporting his arguments by derivations of very doubtful scholarship. As a word etymologist he is amusing but in no way convincing. The point within the circle, for example, receives some attention from Jennings, as it has received from various Masonic writers, in a phallic way, the point being that it is a Brahman symbol of the lingram and yoni; but they forget that Western Europe knew nothing about this Hindu symbol until Sir William Jones made Hindu works accessible to us. It was a Masonic symbol at least a century before that time and probably several centuries. As a

representation of the sun it is very old in Western civilization, of course, but every solar symbol is by no means phallic. If they want to see Phallicism gone mad, they want to read Jung's work on the Psychology of Dreams. The notes to Jung's rhapsody, though, contain more on the subject of Mithraism than I have found in any other writer accessible to me.

Your kind suggestion about getting books from the Library of Congress was information that I took advantage of at once. The state librarian at Carson sent for the Latin comedies by the nun Hritswotha of Gandersheim and I received the book last Wednesday - quick work. At the same time the librarian at Carson sent me one of the best books on the Miracle Plays that I have seen - Pollard's. He has also on the way from the Clarendon Press at Oxford, Miss Lucy Toulmin Smith's "York Plays." I have worked through the comedies of Hritswotha. There are six of them, written in very excellent Latin for her time, ostensibly based upon Terence's style, but quite obviously, as I had been led to expect from Tunison's book, heavily tinged with Byzantine Greek thought. This might be expected, as is pointed out by Tunison, because the abbess at Gandersheim was Sophia, daughter of Constantine VIII, emperor of the East. In none of the comedies is there anything whatever that throws light on the origin of our ritual or of the tradition on which the legend of the third degree is unquestionably founded, which is disappointing.

I did find one thing, however, that suggested something. At the risk of wearying you, let me quote this from the original ("Conversio Thaidis Meretricis," commonly quoted as "Pafnutius," first scene, opening with a long dialogue between Pafnutius and his pupils, of which this is part):

PAFNUTIUS - Si tamen dialecticos sequimir, nec illa contraria esse fatemur.

DISCIPULI - Et quis potest negare?

PAFNUTIUS - Qui dialectici scit disputare; quia usiae nihil est contrarium, sed receptatrix est contrariorum.

DISCIPULI - Quid sibi vult, quod dixisti 'secundum armonicam moderationem' ?

PAFNUTIUS - Id scilicet, quod sicut pressi excellentesque, soni, armonice, coniuncti, quiddam perficiunt musicum, ita dissona elementa, convenienter concordantia, unum perficiunt mundum.

DISCIPULI - Mirum, quomodo dissona concordari vel concordantia possint dissona dici.

PAFNUTIUS - Quia nihil ex similibus componi videtur nec ex his, qu ae nulla rationis proportione iunguntur et a se omni substantia naturaque discreta sunt.

DISCIPULI - Quid est musica?

PAFNUTIUS - Disciplina una de philosophiae quadruvio.

DISCIPULI - Quid est hoc, quod dicis quadruvium?

PAFUNTIUS - Arithmetica, Geometrica, musica, astronomica. Etc., etc.

In the old charges (Buchanan MS., Gould's History of Masonry, Volume 1) we read: ". . . For it is one of the seven Liberall Sciences: And these be the names of them: The First is Grammar: that teachesth a man to speake truly and to write truly: the Second is Rhetorick and that teacheth a man to speake fair and in subtill terms: the third is Dialectica that teacheth a man to decerne and know truth from falsehood: the fourth is Arrithmetike and it teacheth a man to reckon and count all numbers: the fifth is Geometrye and it teacheth a man to mete and measure the Earth and all other things of which is masonry; the sixth is Musicke and it teacheth the Crafte of Songe and voice of

tongue orggann harpe and trumpett: the seventh is Astronomye and teacheth a man to know the course of the Sunne Moone and Stars...."

In our jurisdiction we hear the same thing expanded in the Webb lecture in the Fellow Craft degree.

The question that occurred to me when reading Pafnutius talk was at what date did the old quadrivium of the Roman educational system become expanded into the Seven Sciences. It is clear that the writer of the original old charges had in hand or mind a book that some time in the course of say two centuries had altered the well-known quadrivium that Hritswotha knew into the "syens sevenne" of the Regius manuscript by adding the "trivium" to the "quadrivium." If I can get a book on the history of education that will fix this date, perhaps I can obtain a clew to something worth while. Small chance, but even at that it is worth trying.

You have undoubtedly experienced the trouble, Brother Haywood, that any investigator who is in earnest runs into. Writers in reputable histories make certain statements and you look for the authority. There isn't any! Green's "Shorter History of the English People" is full of that sort of thing and so is Lecky, although Lecky is not so bad as Green. That is the trouble I am having in the York Plays, from Adolphus W. Ward down. Prof. Ward is not half so cautious as he should have been. However, I hope to have Miss Toulmin Smith's book soon and get at first hand information.

Yours fraternally and sincerely,

David E. W. Williamson.

* * *

FREEMASONRY IN IRELAND

The following very valuable letter was written to answer a series of questions addressed to Brother McCaughey by THE BUILDER. These questions were as follows:

"There are thousands of Masons in this land who would give much to know with certainty what Masonry is now doing, and what is being done to Masonry, in Ireland. Is there a split between South Irish Masonry and North Irish? What attitude do the lodges take toward the Republic?"

Helens Bay, County Down, Ireland.

In spite of the present troubled state of Ireland, Freemasonry was never so prosperous as now. New lodges and chapters are being constituted in large numbers. The young men are streaming into the Order at such a rate that in the two Masonic Provinces of Antrim and Down the Provincial Grand Lodges have very considerably raised the initiation fees in order to try to keep out undesirables. Masonry here is most flourishing, believe me.

You ask is there any split between South Irish Masonry and North Irish. The answer is most emphatically, No. The true spirit of brotherhood still exists between Northern and Southern Masons, the Northern brethren doing all in their power to help poor and distressed brethren in the South - of course, this kind of thing has to be done quietly, so as not to draw down on the Southern brethren the vials of wrath of the Roman Catholic Church. Although we have two Parliaments in Ireland, the headquarters of Irish Masonry are in the South as hitherto, viz., at Freemasons' Hall, Molesworth Street, Dublin, and will continue there.

As regards your last point, the lodges do not take any notice of the so-called Republic. Freemasons are all Protestants, and as Protestants are violently opposed to the Republic. The political divisions in Ireland are also religious. The Protestants are loyal to the British Empire. The Roman Catholics are disloyal to the British Empire. Sinn Fein and

the Republic are a move of the Roman Catholic Church to disrupt the British Empire. It hates, and is determined to overthrow, the free institutions of the British Empire, and of America too, for that matter. Freemasons are loyal to the government of the Empire, and at all Masonic dinners, etc., "God Save the King" is sung. (It will interest you to know that the king's two eldest sons are Masons, viz., the Prince of Wales and the Duke of York.) Freemasons, as such, take no part in politics here, but they are true Britishers, and the enemies of Great Britain are the enemies of all Freemasons. I may add that the Protestants., i.e., the loyalists, live mostly in the North, and that the Roman Catholics, i.e., the disloyalists, live mostly in the South, though there are some Roman Catholics in the North and some Protestants in the South.

Rev. Charles F. McCaughey.

The Builder Magazine

January 1922 - Volume VIII - Number 1

The Lincoln Memorial

By The Editor

IN 1911 the Congress of the United States appointed a commission to erect in the city of Washington a suitable memorial to Abraham Lincoln. President William Howard Taft was made chairman. By the time these words appear in print the Memorial will have been opened to the public.

The Commission chose as chief architect Henry Bacon. Mr. Bacon selected as his co-workers Daniel Chester French, who was given charge of all sculpturing; and Jules Guerin, who was appointed to make the mural paintings. From the very first these three artists, each of international distinction in his field, worked in a spirit of unity so complete that it sets at naught the cheap canards about the temperamental egotisms of such men. Each linked hands with the other two, and the three together, after years of daily familiarity with the mind and soul of Lincoln, at last produced a new parthenon which will remain in the long hereafter of this nation an adequate and appropriate monument of him who is the chief treasure of these people.

The building stands in Potomac Park on a line due east and west with the Capitol and the Washington Monument. There is nothing of vulgar display about it, and it cost only about two million dollars, but every stone in it has been selected and wrought with loving care. Down to the last workman the great undertaking has come to completion unmarred by break or accident: there was no strike; no man was killed, or even seriously injured; not even when the great caissons were sunk beneath the ground, or when the twenty-three ton stones were brought from their quarries in the Colorado mountains. Artists and workmen wrought together in the fraternal spirit of the ancient guilds, as though the kindly and human presence of Lincoln himself were somehow real to every one of them.

The building is simple but impressive. The key to it is unity expressed through beauty and preserved in majesty. It is lovely to see from whatever point one may behold it, and the view from the old home of Robert E. Lee, as the writer himself will ever remember, is singularly appealing, especially as one bears in mind how much alike in soul were the two heroes whose paths diverged so widely. It is good to know that a bridge is planned to connect the site of the Memorial with the opposite shore, thus bringing the old north and the old south visibly and symbolically together, as they really are in these new times.

The central and dominating space in the Memorial building is reserved entirely for the great statue which has received from Lord Charnwood, the distinguished English biographer of Lincoln, the encomium of being the statue. It exhibits Lincoln as President, filled with unobtrusive but conscious power, a man who has grown up to his almost superhuman tasks, who neither shrinks nor blusters, and who easily passes from repose to action. The hands are expressive of capacity, but finely human; the feet are a little drawn together, as they always are in moments of urgent thought; the clothing is that of a man who cared little for the vanities, but who was not slovenly; and the great sculpturesque head, with its wide but sunken eyes, its familiar beard and its deep lines, is that of the veridical man, unspoiled by any attempt on the part of the sculptor to appeal to us by melodramatic exaggeration. The real Lincoln was not a man of over soft sentimentality and melancholy, with a weak body, but one consciously strong, whose secret was his magnificent mental power, and it is this Lincoln that inhabits the great Memorial.

The Gettysburg Address and the Second Inaugural are engraved in the walls. Their spirit and idea are translated into paintings by Guerin, and altogether speak the same word, that this man, who was neither a demi-god nor a demagogue, somehow embodied in himself that which this nation most seriously reverences in its secret soul.

The building as a whole, with its trees, its gradings and terraces, will become one of our national treasures, along with the Capitol and the House of the Temple. It is unspoiled by any exotic appeal, or by that which is merely flashy, temporary, and popular. It is, as John Hay said it should be, "isolated, distinguished and serene." To eulogize it is as vulgar as it is to eulogize the man whose name it has been set to commemorate forever.

OVERSEAS MASONIC CLUBS

ONE of the valuable labors of the Overseas Masonic Mission was its energetic campaign to secure the names and records of Military Masonic Clubs. Unfortunately but a few of the itinerant clubs were secured. Unless some active member of each of these clubs volunteers to forward the name and history of his organization Masonic Club its record will be forever lost. Many ot these clubs had an existence and did a splendid work. It is to be hoped that a movement may be started to preserve their records with those already registered.

These clubs in the Roster of the Overseas Masonic Commission are not chronologically placed. the oldest in time I have discovered in my search is the Knights of the Forest No. 102, Masonic Club. This club was within the 102d Regiment F. A. Its officers were designated as Chief-of-Section, Caisson Corporal, and Gunners. The club was organized at a camp in Brittany, on Oct. 30, 1917, during the final training for active service. As a part of the 26th Division, this regiment saw active service and the members of this Masonic Club acquitted themselves in true Masonic manner.

Most of the clubs were in permanent camps, depots, and headquarters cities. They were offered by brethren from high and low military rank, and from among welfare workers. One club - Gondrecourt Masonic Club, A.P.O. Kiowas offered by Salvation Army men - R.M. Dilley and a brother Hale. These brethren together with other brethren working in this welfare organization did awn active Masonic work for the Craft.

The following roster is as complete as any yet attempted by any Masonic writer. It comprises the list secured by the Overseas Masonic Mission together with nasnes of clubs secured by the writer through various channels. The rosters of these clubs are mostly in the hands of the brethren of Sea and Field Lodge No. 1, New York, from whom information can be had.

American Masonic Club	Nevers, A. P. O. 708	Pres., Lieut. Edgar Butler	Sec'y, Capt. Frank A. Starr
American Consistory Club, No. 1 Verneuil,	A.P.O. 772	Chrm., Maj. Earl H. Rosemere	Sec'y,
American E. F.	Marseilles, A. P. O.	Pres., C. M. Conant,	Sec'y, F. G.

Masonic Club	5	Y. M. C. A.	Redwine, A. P.
Acacia Club	Tours, A. P. O. 717	Pres., Lt. Col. G. E. Newell	Sec'y,
American Masonic Club	LeMans, A. P. O. 762	Pres., Harry B. Meek	Sec'y,
American Masonic Club of Beaune	A. P. O. 909	Pres., Maj. Hotchkiss	Sec'y, A. Peterson, Y. M. C.A
Acacia Club, 110th Eng., Brest	A. P. O. 716	Pres., O. W. McLanahan	Sec'y, A. L. Moon
Masonic Club of Brest	A. P. O. 716	Pres., C. J. Irwin, Y. M. C. A.	Sec'y, H. H. Wallman
Masonic Club of 503rd Eng.	Pontex-les-Forges	Pres., Sgt. H. Stevenson	Sec'y, Pvt. L. C. Bowes
Masonic Society, Infantry School	Clamecy, A. P. O. 78	Pres., Maj. S. A. Merril	Sec'y, H. C. Bishop
Masonic Club, 114 Field Sig. Bn.	Souilly	Chrm., J. Cornish	Sec'y, W. C. Soab
Masonic Club, Evac. Hosp. 1	Toul	Pres.,	Sec'y, Lt. H. B. Pool
Masonic Club, Camp EIosp. 26	A.P.O. 727	Pres., Capt. C. B. Winn	Sec'y, B. Ettinger
Masonic Club, Base Hosp. 63	A. P. O. 738	Pres.,	Sec'y,
Masonic Club of Vichy	Base Hosp. Center 5	Pres.,	Sec'y,
Masonic Club of Verneuil	A. P. O. 772	Pres., Capt. Van Hise	Sec'y,
Middle West Masonic Club	3d Amer. Army, Gez	Pres.,	Sec'y, C. C. Kusick
Masonic Club, Lamadon De Bains	A. P. O.	Pres.,	Sec'y,C. Ferguson, Y.M.C.A.
Masonic Club of Camp Meueon	A. P. O. 779	Pres., W. E. Hunter, Y. M. C. A.	Sec'y, A. Wilson, Y. M. C
Montoir Masonic Club	A. P. O. 701	Pres., Chaplain C. F. Ir gin	Sec'y, Charles J. Novak
Montriehard Masonic Club	Montrichard	Pres., -	Sec'y, Lt. Wilkes, Q. M. C
Masonic Club of Angers	A. P. O. 733	Pres., Maj. V. A. Hall	Sec'y, Lt. H. G. Finley
Nettal Masonic Club	A. P. O. 740	Pres., Lt. Col. S. B.	Sec'y,

		Philpot	
140th F. A. Masonic Club	Doubs	Pres., Chas. O. Jasp, Jr.	Sec'y, C. B. Jones
Peyru Masonic Club	A. P. O. 949	Pres.,	Sec'y,
Paulliae Masonic Club	A. P. O.	Pres.,	Sec'y,
Riviera Masonic Club	Nice, A. P. O.	Pres., J. C. Gipe, Y. M. C. A.	Sec'y, Lt. E. R. MacDonald
Overseas Masonic Club, Paris	A. P. O.	Pres., Col. H. H. Whitney	Sec'y, C. Connoway, Y.M.C.A.
Level of Line Masonic Club	A. P. O. 940	Pres.,	Sec'y, A. R. Hayes
Square and Compass Club	A. P. O. 713A	Pres., Capt. Holmes	Sec'y, W. H. Rigby
Square and Circle Masonic Club	Italy	Pres., Maj. Nels Rasmussen	Sec'y, Sgt. D. Jones
Sojourners Club	A. P. O. 735	Pres., Cpl. Beard	Sec'y, Sgt. Williamson
Social Ten Brothers	A. P. O. 730	Pres.,	Sec'y, R. S. Naresh
Square and Compass Club	A. P. O. 713	Pres., W. A. Weidel	Sec'y, H. G. Bergdoll
Stonewall Masonic Club	A. P. O. 791	Pres.,	Sec'y, Cpl. E. Youngs
St. Almond Masonic Club	A. P. O.C	Pres., -	Sec'y,
Sunset Overseas Masonic Club	A. P. O. 727	Pres., Maj. W. R. McCathran	Sec'y, Capt. A. D. Hathaway
Scottish Rite Club, Tours	A. P. O.	Pres., Col. Winton	Sec'y, Lt. Col. B. R. Gamble
Trowel Club	A. P. O. 713	Pres., W. R. Bristow	Sec'y, A. B. MacBean
Third Army Masonic Club	A. P. O. 927	Pres., Maj. W. S. Solomon	Sec'y, E. M. Myers
316th F. A. Masonic Club	A. P. O. 919	Pres., N. McMurry	Sec'y, Sgt. A. C. Stevens
23rd Engineers Masonic Club	A. P. O.	Pres., A. W. Provost	Sec'y, F. J. Welti
Washington-Lafayette Masonic Club	A. P. O. 712	Pres.,	Sec'y, L. A. Wilcox
University de	A. P. O. 948	Pres.,	Sec'y, L. A.

Toulouse Masonic Club			Berlin
42d Div. Masonic Club (Rainbow Div.)	A. P. O.	Pres.,	Sec'y,
The Trowel and Triangle Club	A. P. O.	Pres., J. G. Pollard	Secjy, S. Morse
S. O. L. Dugout No. 1	A. P. O. 713A	C. O., M. B. Carman	Adj., H. H. Porter
S. O. L. Dugout No. 2	A. P. O. 713	C. O.,	Adj.,
S. O. L. Dugout No. 3 (Gievres)	A. P. O.	C. O.,	Adj.,
S. O. L. Dugout No. 4 (Paris)	A. P. O.	C. O.,	Adj.,
S. O. L. Dugout No. 5 (St. Nazaire)	A. P. O.	C. O., Capt. Robt. Murphy	Adj., Chas. H. Huntley
S. O. L. Dugout No. 6 (Brest)	A. P. O. 705	C. O., Chaplain C. F. Irwin	Adj., Lt. W. W. Preisch
Acacia Club, University Grenoble	A. P. O. 923	Pres.,	Sec'y, H. Manheim, Jr.
Amex. Masonic Club	A. P. O. 705	Pres., W. Boaz	Sec'y,
Aix Masonic Club	A. P. O.C	Pres., Senator Benson	Sec'y,
Bourges Masonic Club	A. P. O. 902	Pres., Lt. Col. E. G. Smith	Sec'y, B. W. Flack
Camp Villebernier Club	A. P. O. 718	Pres., Maj. J. F. McGill	Sec'y, Sgt.-Maj. J. H. Hay
Craftsman Club	A. P. O. 721	Pres., P. A. Calkins	Sec'y, M. Shaw
Espoir Masonic Club	A. P. O. 741	Pres., Lt. G. S. Schaller	Sec'y, W. E. Shephard
East Sub-Post Masonic Club	A. P. O. 713	Pres., M. T. Carr	Sec'y, E. S. Passwaiter
Fellowcraft Club, A. E. F.	A. P. O. 705A	Pres., J. D. Hatch	Sec'y, F. A. Kampfer
Fellowcraft Club, Montierchaume	A. P. O. 73	Pres., Sgt. T. J. Phillips	Sec'y, McKinstry
Good Fellowship Masonic Club	A. P. O. 73	Pres., Capt. A. C. Howard	Sec'y,
Gondrecourt Masonic Club	A. P. O. 703	Pres., R. M. Dilley, Salv. Army	Sec'y,Hale, Salv. Army
Gironde Club	A. P. O. 911	Pres., Capt. E. C. Lay	Sec'y,
Heather Hill Mas. Club (13th Eng.)	A. P. O.	Pres., Lt. Geo. S. Case	Sec'y, Sgt. A. G. Wyant
Isseudun Fellowcraft Club	A. P. O. 724	Pres., Lt. R. J. Williams	Sec'y, A. C. Eizenach

Knights of the Forest, No. 102	A. P. O. 709	Pres., F. W. Foss	Sec'y, Cpl. L. Pittman
Laigne Masonic Club	A. P. O.	Pres., Maj. F. W. Butler	Sec'y, Pvt. B. C. Rounds
Langres Masonic Club	A. P. O. 714	Pres.,	Sec'y, F. J. Stone
Libourne Craftsman's Club	A. P. O. 911	Pres.,	Sec'y, G. A. Nordgren
Masonic Club, A. A. A. P. 1	A. P. O. 702	Pres.,	Sec'y,
Masonic Club, Base Sect. 1	A. P. O. 701	Pres., Dr. Jouett, Y. M. C. A.	Sec'y, Capt. R. C. Murphy
Masonic Club of Blois	A. P. O. 726	Pres., E. Q. Jackson, Capt.	Sec'y,
Mon Rivage Masonic Club	A. P. O.	Pres., -	Sec'y,
Masonic Club	A. P. O. 740	Pres.,	Sec'y, Pvt. G. P. Eberle
Masonic Club, 66th Eng.	A. P. O. 702	Pres., R. E. McKee	Sec'y, G. A. McCollister
Masonic Society of Mars-sur-Allier	A. P. O. 780	Pres., Capt. James W. Loughlin	Sec'y, Cpl. P. Neu
Camp Gren Masonic Club, Base Sect. 1	A. P. O. 701	Pres., Chaplain	Sec'y,

----o----

THE POT OF INCENSE

BY BRO. FRANK C. HICKMAN, MICHIGAN

What beauty this that I behold!

What means this burning, smoking urn!

This carved and tasseled pot of gold;

Its meaning I cannot discern.

How fraceful, tho' inanimate!

So silent, yet bespeaking good, How stately too: I venerate!

I would I only understood.

Ah! Now I hear a still small voiee.

It whispers wisdom unto me.

Enraptured, oh, how I rejoice!

To learn the truth, to know, to see.

"An emblem of a pure heart;"

A token of fraternity.

"A sacrifice of good report;

"Acceptable to Deity."

"And as this glows with fervent heat,"

"Continually our hearts should glow,"-

"With gratitude" and love replete,

To Him from Whom all blessings flow.

----o----

"SKETCH FOR THE HISTORY OF THE DlONYSIAN ARTIFICERS" BEING REPRINTED

We have had many requests for copies of this work, which was published in London in 1820. It has been out of print since a short time after its publication and copies have been unprocurable at any price. Now those brethren who are interested in securing a copy may do so by writing the publisher of The Montana Mason, Great Falls, Montana, in which publication it being reprinted in serial form in the issues for November, December, January and February.

----o----

The fountain of beauty is the heart, and every genero thought illustrates the walls of its chambers. - Emerson.

THE DUE GUARD

BY BRO. WILDEY E. ATCHISON, IOWA

IT IS OFTEN noted that Masonic writers hesitate to offer any explanation of the term "due guard," averring that it is merely a form of words which was once in use, but is now grown obsolete, as if that were genuine explanation. Scholars should not close the book of interpretation merely because a thing has fallen out of use. Mackey's Encyclopedia, so it seems, has dropped into this error. On page 222 of the first volume of that useful compendium we read that "Due Guard" is a mode of recognition which derives its name from its object, which is to "duly guard" the person using it in reference to his

obligation. Dr. Mackey then goes on to say that this term is "an Americanism" and therefore of recent origin, though he refers to a ritual of 1757 in which it is used.

Now there is reason to believe that "due guard" goes back to a time long prior to 1757, or to 1727, or to 1717, and that it came very reasonably from a phrase which was once the name of a town, whereby hangs a long tale, too long for the telling here, though it may be attempted at a later date.

Those who have read aught of the history of book-and paper-making know that these two trades were in the very van of those enlightened ones who led that great movement against the papacy, and all connoted thereby, which resulted at last in the Reformation and the Renaissance. Now it happens, as has been shown conclusively by various scholars working as specialists in this field, that these "Reformers before the Reformation" had to work in secret, and by means of signs and watchwords, lest they be detected by the authorities and therefrom suffer grievous evils.

Always there was a movement against the seven tyrannies of Rome but it was not until the beginning of the thirteenth century that this movement assumed such formidable movements as led the Holy Father to send out Bulls of destruction, which Bulls and their carrying out, left on the pages of history the reddest and angriest scars that Clio has to look upon.

Those who wrote books, those who printed books, and those who manufactured the paper and binding of these books, were naturally in the closest federation so far as all intellectual aims were concerned, and the members of these allied trades, so it may be safely said, formed a kind of great unorganized fraternity which worked underground in behalf of enlightenment. The paper-makers were in the habit of watermarking their stock with emblematic devices which were understood by the initiated; and the printers used for head-pieces and tail-pieces, and for initial ornaments, such cunning figures as, to those on the inside, meant very much; and the authors themselves, by a clever use of capital letters and such makeshifts, were able to flash to the scattered friends of Learning that they had many brethren here and there though they might know it not. A watermark was very often a call across the dark by one brother to another in order to carry a word of hope, recognition, and encouragement.

Now it happens that one of the towns at the very centre of the French paper-making trade was called "Dieu le garde," which, in our more familiar speech, connotes "God Guard It." In after years usage changed the name to various forms, such as Dulegard, Daulegard, etc., but it is evident that the French of that community never forgot the origin of the unusual name.

What more natural thing than that the Albigensian paper-makers should hit upon this name of one of their towns as an excellent device to use in their water-marks! Many such watermarks exist. One of them, a copy of which lies before me as I write, carries an elaborate symbolism in which one may detect the emblems of Light, of Brotherly Love, of the Bright and Morning Star, of the Spirit of Truth, etc., with a band across the bottom in which are the letters that spell "Daulegard."

But what has this to do with Freemasonry? This, that it seems very reasonable to suppose that among the various institutions the members of which in those days had completely outgrown the puerile superstitions enforced by the papacy must have been the Masonic lodges. I believe that this will some day be proved by documentary evidence. I am convinced myself that others of the fraternities existing in secret at that time, such as the various schools of the Alchemists, and, later, the Rosicrucians, had some connections with the Masonic Fraternity, and left in its symbolism certain emblems and ideas of their own. In other words, Freemasonry in the fourteenth, fifteenth, and sixteenth centuries was one of many secret fraternities the members of which were devoted to a campaign of enlightenment (which in those days meant anti-Rome) and it therefore fell heir to a whole stream of occult and symbolical lore which was devised to meet the situation at the time, which situation was that men could not, except at the peril of their lives, speak in public what every man of intelligence knew in his private mind.

Among these devices, symbols, or emblems thus inherited was this favourite paper-maker's device, "Dieu le garde," "God Guard It." This hypothesis seems reasonable to me; it has a host of facts behind it; and it gives to the expression as we have it a meaning and some significance, a thing that cannot be said of the Mackey hypothesis that "Due Guard" means to "guard

duly."

----o----

I hold that Christian grace abounds

Where chaity is seen; that when

We climb to Heaven, ‘tis on the rounds

Of love to men

- Alice Carey.

----o----

MASONIC BIBLIOGRAPHY BY BRO. SILAS H. SHEPHERD, WISCONSIN

The homely adage that one cannot make rabbit soup until he has captured his rabbit is brought home to the Masonic student times without number, for if there is anything difficult to capture it is a Masonic Bibliography. And they who undertake to fashion the same, and who succeed therein, even in small measure, deserve the plaudits of the Craft. All this by way of introducing one of the most successful essays in Masonic Bibliography that has ever come to the ink-stained ye editor. The literary engineer responsible for the success of this venture is Bro. Silas H. Shepherd who has been for years a member of the Committee on Masonic Research of the Grand Lodge of Wisconsin, and whose name is familiar to our readers, albeit not as familiar as it should be, and will be, we trust. "Masonic Bibliographies and Catalogues" is published in paper bindings by the above mentioned Committee, and is number 11 in the series of their publications. Bro. Shepherd has been assisted by Brothers Henry A. Crosby and George C. Nuesse, his colleagues on the Committee.

FOREWORD

NO PHASE of Masonic study is more fascinating than to acquire an intimate knowledge of its books, their authors, or the several editions of the more important works, such as the "Book of Constitutions," "The Pocket Companion," Preston's "Illustrations of Masonry," the "Old Charges" and the Webb "Monitors."

The following list of bibliographies and catalogues, and the few references to works containing information of bibliographical nature may be welcome to those who realize the importance of securing this information, not only for their own pleasure, but that they may be better prepared to lead those who are taking their first steps in the pursuit of Masonic knowledge. It may also be of assistance to lodge librarians with limited experience.

The compilation of the present list is the first of its kind since H.J. Whymper's "Catalogue of Bibliographies, etc.," issued in 1891. Only 100 copies of that work were printed, consequently it is very scarce and practically unavailable. The following list was first published in "Masonic Tidings" by our Committee, and has since been revised and enlarged.

"Bibliographie der Freimaurerischen Literatur," by August Wolfstieg, published by A. Hopfer, Burg, B.M. 1911-1913, 3 volumes, is the most complete Masonic bibliography ever compiled. It is printed in Roman type, with the titles and authors of the listed works given in the language they were written in, which makes the compilation of value even to those with a knowledge of English only. It was published at 73.50 marks, but is now quoted to American buyers at 850 marks.

Claude Antoine Thory, a French Masonic writer of the Nineteenth century, included in his "Acta Latomorum" (1815), a bibliography of the principal Masonic works from 1717 to that date, and was the pioneer in this field. H.J. Whymper says: "The bibliography in Thory's Acta Latomorum is the first genuine bibliography we possess."

Dr. George B. F. Kloss, a distinguished German Masonic writer, compiled "Bibliographie der Freimaurerie und der mit ihr in Verbindung gesetzten geheimen Gesellschaften" in 1844. This contained a list of over six thousand works in many languages, with critical notes on the more important, making it of great value even at present.

The recent production of Wolfstieg's Bibliography culminates a series of bibliographical works in France and Germany of which Reinhold Taute's "Maurerische Bucherkunde" (Leipzig, 1896), and Paul Fesch's Bibliographie de la Franc-Maconnerie" (Paris, 1912) good examples.

An English translation of Wolfstieg's work would receive a warm welcome, but a complete and thorough bibliography of Masonic literature in English would be of greater value if it contained ISCONSIN entary notes as have been given by Hughan, Dring, Carson, Whymper, Parvin, Mackey and others.

Many of the catalogues listed in this compilation are out of print and scarce. Copies of those marked * are possessed by the writer, and have only been acquired after several years of search and at considerable expense.

BIBLIOGRAPHY

Ancient and Accepted Scottish Rite

Ancient and Accepted Rite See "Supreme Council." See "England, Supreme Council."

Abell, A. G.

See "California, Library of the Grand Lodge of." (No 10.)

1. Adelaide

Catalogue of works in the Library of St. Alban's Lodge No. 38, Adelaide, So. Australia, 1899.

This catalogue is listed as "No. 295," in Wolfstieg's "Bibliographie."

Armitage, Edward

See "England, Supreme Council." (No. 33.)

2. Bain, George Washington

Catalogue of Masonic Books, Engravings, Medals, Jewels, Curios and Certificates in possession of George Washington, Bain, Durham. With interesting Archaeological Notes by W.J. Hughan and J.R. Riley. 8vo. Sunderland, 1893, 39 pages.

3. Bain, George Washington

Catalogue of Masonic Books offered for sale by Brother G.W. Bain. Sunderland, March, 1895.

Duplicate copies offered for sale.

Bangs, Merwin & Co.*

Catalogue of Important Masonic Books.

See"Steinbrenner, G. W." (No. 147.)

4. Barthelmes, R. (M. D.)

Bibliography of Freemasonry in America. New York, 1856. 8vo.

Baxter, Rodk. H.

See "Quatuor Coronati Lodge No. 2076."(No. 125.)

5. Bengal (India)

Catalogue of the Library belonging to the District Grand Lodge of Bengal, 1910. 26 pages.

6. Bernard

Catalogus Manuscriptorum Angliae, Oxford, 1697, contains earliest known record of the Regius MS.

Biggs, Rev. Henry S.

See "Leicester, England." (No. 84.)

7. Bombay Masonic General Library

Catalogue of the Bombay Masonic General Library, Bombay, 1868.

8. Bower, Robt. F.

A list of special Masonic wants of Robt. F. Bower. (MS.) Keokuk, Iowa, 1878.

9. Boyden, William L.

Classification of the Literature of Freemasonry and Related Societies. By William L. Boyden, Washington, D. C.,

Although this is not a bibliography, it shows the vast ramification of the literature of Freemasonry, and is intimately connected with bibliography. "A system of card membership record for Masonic bodies and a scheme of classification for Masonic books," by Frank J. Thompson, Fargo, N. D., 1903, and the "Librarian's Report" of the Grand Lodge of Iowa for 1918 may also be noted as of interest to librarians.

10. California, Library of the Grand Lodge

Catalogue of the Books on Masonry in the Library of the Grand Lodge of California. October, 1872. By A. G. Abell Grand Secretary, San Francisco, 1872. 8vo. paper, 17 pages.

11. California, Library of the Grand Lodge

Catalogue of Books on Masonry in the Library of the Grand Lodge of California. San Francisco, April, 1879. 41 pages.

12. California, Library of the Grand Lodge

Catalogue of the Library of the Grand Lodge of California, 1881. 62 pages.

13. California, Library of the Grand Lodge

Catalogue of Books on Masonry and Transactions of Masonic Grand Bodies in the Library of the Grand Lodge of Free and Accepted Masons of the State of California, as compiled by the Grand Secretary thereof. March, 1883. San Francisco, 1883. 59 pages.

The great fire in San Francisco destroyed the library and the Grand Lodge of California has not yet acquired many books.

14. Carson, Enoch T.*

A Bibliographical and Descriptive Catalogue of the rare and valuable collection of Books, Pamphlets, Manuscripts and Engravings, on the subject of Freemasonry and other Secret Societies, to be found in the Library of Brother E. T. Carson, Cincinnati, Ohio.

This catalogue was published serially in the American Freemason of Louisville, Ky., in 1864, and is the earliest descriptive catalogue we have noted. Carson's "Masonic Bibliography" (1874) is a more complete and longer work.

15. Carson, Enoch T.*

Masonic Bibliography, by Enoch T. Carson, Cincinnati, Ohio, 1874. 224 pages. From A to Picart.

Unfortunately, this work was never completed from Picart to Z. Its title is misleading, as it is a bibliography of the works in the Masonic Library of Brother Car on. His Library being one of the best of its time, it is a very valuable work, and made extremely so by the comprehensive and illuminating notes.

16. Carson, Enoch T.

Bibliography of Books and Manuscripts on the Orders of Knights Templar and of the Knights of Malta, etc., by Enoch T. Carson. Prepared and edited for and published by the Grand Commandery of Knights Templar of Ohio. Dayton. Dayton Journal Office, 1879. 55 pages.

This is a very complete and useful work to all who are interested In the older literature pertaining to the chivalric orders.

17. Carus, Dr. Paula *

A Catalogue of Books on Sciences, Religions, and Philosophies. Published by the Open Court Publishing Company, Chicago, 1916. 118 pages.

This catalogue is of particular assistance in the subjects closely allied to Freemasonry, and while not strictly Masonic, may he of exceptional value to many Masonic students.

18. Casley, David

A catalogue of the Manuscripts of the King's Library London, 1734. 8vo.

Contains a description of the Regius manuscript

19. Cassill, Austin A.

Catalogue Masonic Library of Austin A. Cassill, Mount Vernon, Ohio, 1885. 65 pages.

"This is a pamphlet of 66 pages, mostly books, circulars, and proceedings gathered by Cassill. No great value. Collection now boxed up in Southern Iowa, at Bedford."

20. Caxton

Caxton Celebration. 1877 catalogue, London. (Q.C. 681.)

21. Chase, George Wingate

Catalogue of Masonic Books, Magazines, etc., for sale by George Wingate Chase, Haverhill, Mass., May 1,1860. Haverhill, 1860. 32vo. 16 pages.

22. Cincinnati Masonic Library Ass’n

Catalogue of the Masonic Library of the Masonic Library Association; with an account of its Organization and By-Laws. Cincinnati. Caleb Clark. 8vo. paper, 19 pages. 1865.

23. Cincinnati Masonic Library Ass'n

Catalogue of the Masonic Library of Cincinnati, Ohio. Masonic Library Association. 1904.

One of the most ardent Masonic students and bibliophiles was Brother Scott Bonham, who for several years lent his real and ability to this association. This library had as its nucleus the small but well selected library of Cornelius Moore.

Clerke, Shadwell H.

See "England, United Grand Lodge." (No. 86.)

24. Crawley, W. J. Chetwode

The Masonic MSS. in the Bodleian Library. Reprinted from "Ars Quatuor Coronatorum." Margate, 1898. 42 page

25. Crowe, Fred J. W.

Catalogue of over 300 Masonic certificates in the collection of Brother Fred J.W. Crowe - with archaeological not and introductory notices by Brother W.J. Hughan and Brother J. Ramsden Riley. Torquay, 1894. 32 pages.

26. Day, Robert

Masonic book-plates. (Reprinted from the Ex Libris Journal, December, 1903.) 8 pages.

27. Devon and Cornwall Masonic Exhibition *

Masonic Exhibition for Devon and Cornwall, June 27th to July 1st, 1887. Catalogue of Exhibits. Edited by W J. Hughan. Catalogues 1s. each. 50 pages.

At this exhibition many rare volumes were included as loans from private collections of R.F. Gould. John Lane and many others. The bibliographical notes are in Brother Hughan's incomparable style of furnishing much information in few words.

28. District of Columbia Grand Lodge Library

Classified catalogue of the Library of the Grand Lodge F.A. A. M. of the District of Columbia. Wash., 1886. 48 pages.

Dixon, Miss Mabel K.

See "Oriental Consistory Library." (No. 114.)

29. Dring, Edmund H.

English Masonic Literature before 1751, with a tentative list of English references to and works on, Freemasonry before 1751. By Edmund H. Dring, London, 1913. 41 pages.

For bibliography of this era, this is indeed a splendid work which will long remain an authoritative reference work on the subject of early Grand Lodge literature. (Also in Ars Quatuor Coronatorum, vol. 25.)

30. Drummond, Josiah H.*

Masonic Historical and Bibliographical memoranda. Brookville, Ky., 1882, by Josiah H. Drummond. 127 pages.

This is a scarce work and a valuable one, containing a bibliography of the "Proceedings" of the Masonic bodies in the U. S., the Masonic periodicals: and monitors, manuals and constitutions. It is also rich in historical data.

Elliott, Agnes M.

See "Masonic Library Association of Allegheny Co., Pa" (No. 97.)

31. England, Supreme Council

Catalogue of books in the Library of the Ancient and Accepted Rite of the 33d, London. Collated BIBLIOGRAPHY r the Supreme Council by Ill. Brother H. W. Hemswort London, 1870. 32 pages.

32. England, Supreme Council

Catalogue of Books in the Library of the Supreme Council of the Ancient Accepted Rite 33d, London, 1874.

33. England, Supreme Council

Catalogue of Books in the Library of the Supreme Council 33d, Ancient and Accepted Rite, London. By Edw. Armitage, London, 1900. 111 pages.

34. England, Supreme Council

Catalogue of Books. (Masonic; in the Library of the Supreme Council, London.) Interleaved with manuscript catalogue of Masonic books in the British Museum. (No date.)

35. England, Grand Lodge

A list (MS.) of works on Freemasonry, in the library at Freemason's Hall. London, 1860.

36. England, United Grand Lodge *

United Grand Lodge of Ancient Free and Accepted Masons of England. Catalogue of Books in the Library at Freemasons' Hall, London. Compiled by order of the Grand Lodge, June 1st, 1887. Supplementary Catalogue containing the additions made from 1888 to 1895. Compiled by Henry Sadler, Grand Tyler and Sub-Librarian. 1895. 48 and 94 pages. The first part was compiled by Shadwell H. Clerke.

37. Finch, Nelson L.*

Catalogue of Scarce Books on Freemasonry. For sale by N. L. Finch, Broadalbin, N. Y. January, 1917.

In two parts. Part one, 6 pages, 61 books. Part two, 12 pages, 112 books.

38. Fitch, William E.

Catalogue of the Library of the late Col. William E. Fitch of Albany, N. Y., consisting of a large collection of works on Freemasonry (etc.), to be sold at auction February 4th and 5th, 1907, by the Merwin-Clayton Sales Co., N. Y. 52 pages.

Folkard, Henry Tennyson

See "Wigan Public Library, Reference Department." (No. 168.)

39. Gardner, F. L.*

A Catalogue Raisonne of works on the Occult Sciences, by F. Leigh Gardner. Volume 3 - Freemasonry. A Catalogue of Lodge Histories, with a preface by Dr. Wm. Wynn Westcott. London, 1912. 37 pages.

This Catalogue is well compiled and has many helpful reference notes.

40. Gardner, F. L. *

A Catalogue Raisonne of works on the Occult Sciences. Vol. 1. Rosicrucian books, with an introduction by Wm. Wynn Westcott. London, 1903. 82 pages.

Gardner, F. L.

Catalogue of Books from the Library of Wm. Wynn Westcott. '

See "Westcott, Dr. Wm. WYnn." (No. 168.)

41. Gasset, Henry

Catalogue of Books on the Masonic Institution in public libraries of twenty-eight states of the Union, Anti-Masonic in arguments and conclusions. By distinguished literary gentlemen, citizens of the United States, with introductory remarks and a compilation of records and remarks, by a member of the Suffolk Committee of 1829. 8vo. pp. XI - 270. Boston, 1852.

This work was published by Henry Gasset of Boston, and was widely distributed as Anti-Masonic propaganda. The catalogue contains the so-called exposes of that period. It is of little value, except as a curiosity.

Gouley, George Frank

See "Missouri, Grand Lodge of." (No. 103.)

42. Gowans, William *

A Catalogue of Books on Freemasonry, and Kindred Subjects, compiled by William Gowans, New York, 1854. 33 pages.

This Catalogue is bound up with "Jachin and Boaz" (a reprint).

43. Gowans, William

A Catalogue of Books on Freemasonry and Kindred Subjects, by William Gowans. New York, 1858. 59 pages.

It is interesting to compare the notes on this Catalogue in Enoch T. Carson's "Masonic Bibliography" with the article in the "American Bibliopolist" of March. 1872, on "the late William Gowans." Mr. Gowans was a dealer in second-hand books and had an immense stock.

44. Hanley (England)

List of books presented to the Gordon Lodge, 2149. Hanley, 1894. 7 pages.

45. Hanley (England)

Biographical and bibliographical catalogue of the Charlesworth Masonic Library at Hanley. Hanley, 1900. 122 pages.

46. Haigh, John *

Catalogue of the Haigh collection of Masonic Books, comprising the remaining portion of the library of the late John Haigh, 33d, of Somerville, Mass.; also Masonic engravings and prints, together with a small collection of Masonic pitchers (etc.). 76 pages.

Auction catalogue of C. F. Libbie & Co., Boston, Mass., 1901.

47. Hayle (England)

Catalogue of the Coombe Masonic Library, 1901. 22 pages.

Hemsworth, H. W.

See "England, Supreme Council." (No. 31.)

48. Hills

A Catalogue of Books on Freemasonry and Kindred Subjects, on sale by Hills & Co., Sunderland, Eng. May, 48 pages.

49. Hills

A Catalogue of Books on Freemasonry. Hills & Co., Sunderland, May, 1913. 31 pages.

50. Hodgson

Catalogue of an extensive Library of scarce and curious books - sold by auction by Messrs. Hodgson & Co., London August, 1885. 50 pages.

This wall A. F. A. Woodford's library.

51. Hodgson

A Catalogue of the Library of the late F.W. Lavender - comprising a collection of books on Freemasonry. Sold by Hodgson & Co., London. Feb., 1917. 37 pages.

52. Hodgson

A Catalogue of the Library of A. M. Broadley, comprising the collection of books on Freemasonry - sold by auction by Hodgson & Co., London. June, 1917. 35 pages.

53. Hogg

Catalogue of a valuable collection of books on Freemasonry - on sale by John Hogg, London, 1876. 22 pages

54. Hogg

Catalogue of a Valuable Collection of Books on Freemasonry - on sale by John Hogg, London, 1876. 10 pages

55. Hollings, Frank *

Catalogue of Rare and Beautiful Books, for sale at Frank Holling's Book Shop, 7 Great Turnstile, London. Cat No. 112.

Many of Holling's catalosues contain Masonic items of more than ordinary interest.

56. Hughan, William James *

Constitutions of the Freemasons. London: R. Spencer, 1869. 8vo. pp. XXX - 8.

The earliest bibliographical work of Hughan, whose many Masonic writings are particularly interesting to the bibliophiles.

57. Hughan, William James *

The Old Charges of British Freemasons, by Wm. J. Hughan, with valuable appendices. A Preface by the Rev. A.F.A. Woodford, M. A. London, 1872. 90 pages. Same, Second edition, 1895. 191 pages.

58. Hughan, William James *

Masonic Sketches and Reprints.

1. History of Freemasonry in York. 2. Unpublished Records of the Craft.

By William James Hughan, Hull and Truro, 1871 (American edition, New York, 1872.)

This work, and "The Old Charges of British Freemasons," are the best bibliography of the Old Charges we have. Hughan and Begemann made possible the study of the documentary history of Freemasonry before the Grand Lodge era. See "Begemann, W." in second section.

59. Hughan, William James

Masonic Bibliography, London, 1892. 2 pages.

A reprint from The Freemason of July 30th, 1892. An article on the subject of bibliography.

60. Hughan, William James

Histories of Lodges (England), by W. J. Hughan, London, 1892. 8vo. 20 pages.

"The 250 copies of this Bibliography of Histories of English Lodges were all subscribed for within a few days of publication (sold on behalf of the Royal Masonic Benevolent Institution Jubilee Fund), and is the only compilation of the kind ever issued." (Gardner has since issued a more up-to-date work. (See No. 39.)

61. Hughan, William James

Supplement to Histories of Lodges (England). Reprinted from The Freemason, December 21, 1893. 4 pages

62. Hughan, William James

Histories of Lodges (Scotland), 1892, by W. J. Hughan

A catalogue.

63. Hughan, William James

Provincial Masonic calendars. (Reprinted from Freemason, December 22, 1894.) 4 pages.

64. Hughan, William James *

Reprints of Articles on the Constitutions of Freemasonry, by W. J. Hughan, P.G.D. Printed privately for Whymper, by Ram Saran. 1889. 31 pages.

A pamphlet containing the reprint of descriptions of the Book of Constitutions of 1723, and the editions thereafter authorized by the Grand Lodge of England, to and including the 1888 edition. The original articles appeared in The Freemason.

65. Hughan, William James *

Masonic Bibliography of Hughan. Chief Masonic Works. George Kenning & Son, London, 1896. 8 pages.

Reprinted from The Freemason, Christmas number, 1896.

66. Hughan, William James

Unidentified or missing MSS. (Reprinted from "Ars Quatuor Coronatorum.") Margate, 1891. 4 pages.

Hughan, William James

See "Lane (John) Memorial Library." (No. 82.)

See "Worcester, England." (No. 170.)

See "Worcestershire Masonic Library and Museum." (No. 172.)

67. Hurlburt, Frazier W.

Catalogue of Books on Freemasonry and Kindred Subjects, and including Masonic medals, badges, aprons, baldrics, etc., belonging to Frazier W. Hurlburt, of Utica, N. Y., 1889. 20 pages.

68. Hyneman, Leon *

Masonic Library of the late Leon Hyneman. New York, 1879. 46 pages.

Brother Hyneman was a Publisher and Masonic journalist of exceptional influence, and a perusal of the contents of his library is a pleasure every bibliophile will enjoy.

69. India, Stewart Lodge No. 1960

A Catalogue of the Library belonging to "Stewart" Lodge No. 1960, E. C., holding at Rawal Pindi and Muree, in the Punjab, compiled by Brother J. H. Leslie, up to November 30th, 1894. Calcutta, 1894.

Listed as number 128 in "Catalogue of Books on Freemasonry in the Library of Thos. M. Woodhead, 'Ver Mont,' Manningham, Bradford."

70. Iowa Masonic Library

A sketch of its collection of books and the contents of the museum, with a brief tribute to its founder, Dr. Theodore Sutton Parvin, by Herbert S. Fairall. Cedar Rapids, Iowa, 1899.

71. Iowa Masonic Library

Catalogue of the Iowa Masonic Library. By T. S. Parvin. 1st edition, 1849. 4 pages.

72. Iowa Masonic Library

Catalogue of the Iowa Masonic Library. By T. S. Parvin. 2nd edition, 1854. 9 pages.

73. Iowa Masonic Library

Catalogue of the Iowa Masonic Library. By T. S. Parvin. 3rd edition, 1858. 22 pages.

74. Iowa Masonic Library *

Catalogue of the Library of the Grand Lodge of Iowa. June 1st, 1873, by Theodore S. Parvin, Grand Secretary, Iowa City, 1873. 144 pages.

This catalogue is superior in some respeeb to the 1883 edition. The reproduction of title pages makes it very useful to the student. The distinguished compiler was an ardent book lover, and it was through his ability and zeal that Iowa took a foremost place in Freemasonry.

75. Iowa Masonic Library *

Catalogue of the Works on Freemasonry and Kindred Subjects, in the Library of the Grand Lodge of Iowa, A. F. & A. Masons. Fifth edition. (1849, '54, '58, '73) June 1883. To which is prefixed a Separate Catalogue of the Bower Collection. By T. S. Parvin, Iowa City, 1883. 135 pages.

The "Bower Collection" was a choice Masonic Library, collected by Robert F. Bower, of Eeokuk, who was an ardent collector and had many extremely rare and in some cases only copies of old Masonic books and manuscripts. This is the last catalogue which has been issued by the Iowa Manonic Library.

76 Jamaica

By-laws of the Jamaica Masonic Library and list of Masonic works Kingston, Jam., 1884 16 pages.

77 Kenning, George

Catalogue of Books and Manuscripts relating to Freemasonry, on sale by Geo. Kenning, London. 1878. 15 pages.

78. Kenning, George

Catalogue of valuable Books and Manuscripts relating to Freemasonry, etc., on sale by Geo. Kenning, London. 1886. 8vo. 32 pages. Same, 1887, 15 pages. Same, 1888, 28 pages. Same, 1889, 15 pages. Same, 1892, 31 pages.

79. Kenning, George *

A Catalogue of Books on Freemasonry, published or sold by George Kenning, Freemason office, 16 and 16a Great Queen St., London, W. C. March, 1893. 30 pages.

One of the best of the Kenning catalogues.

80. Kenning, George 12 Son *

Illustrated Catalogue of Masonic Clothing, Jewels, etc., by Geo. Kenning & Son, London, 1915.139 pages

Contains catalogue of Masonie publications. This is one of a long series issued by this old Masonic publishing and supply house.

81. Kloss, Dr. Geo. B. F.

Catalogue of the Library of Dr. Kloss of Frankfort, including many original and unpublished manuscripts, and printed books with ms. annotations. London, 1825.

The Kloss bibliography of 1844 is in German, but this is a rare and precious item.

82. Lane (John) Memorial Library

Catalogue of the John Lane Memorial Library, by Wm. J. Hughan, Torquay, 1902.

83. Lawrence, Samuel C.

Catalogue of the Masonic Library belonging to Samuel C. Lawrence, Medford, Mass. Printed by Carl H. Heintsmann, Boston, 1891. 320 pages.

This library is now a part of the Library of the Grand Lodge of Massachusetts.

84. Leicester, England *

A Catalogue of the Library in Freemason's Hall, Leicester. Compiled by Rev. Henry S., Biggs and J. T. Thorp. Leicester, 1891. 64 pages.

This library, though not large, contains a number of searce works, and with a number of well chosen works provides a splendid opportunity for the research work being done in Leicester.

Leslie, J.H.

here is anything difficult t 1960. (No. 69.)

85. Lervis, A.*

A. Lewis' Standard Masonic Rituals, London, 1916. 36 pages.

A catalogue of rituals of "Stability," "Oxford" and "Emulation" working.

86. Lewis, James & Co.

Catalogue of 4,000 volumes of works on Freemasonry, Astrology and Hermeticism, sold at auction by James Lewis & Co. London, 1885. 62 pages.

87. Libbie, C. F. & Co.*

Catalogue No. 931 of Masonic Books, 1920. 78 Bedford St., Boston. 32 pages. me to the I student times without number, for if there is anything difficult tuseum catalogue. Liverpool, 1909. 42 pages.

89. Liverpool.

Catalogue of Library and Museum of Prov. Grand Lodge of West Lancashire, Liverpool, 1912.

90. Los Angeles Masonic Library

Catalogue of Los Angeles Masonic Library, Los Angeles Calif., 1914. 2b pages.

91. Lurgan (Ireland)

Catalogue of the Masonic Museum in connection with the Lurgan Masonic Bazaar, by F. C. Crosse, Newry, 1895. 15 pages.

92. Luze, Z. C. '

Catalogue of standard and rare Masonic books, etc., contained in the library of Z. C. Luse, Iowa City, Iowa, 1881. 40 pages.

93. Mackey, A. G. *

Catalogue of Books on Freemasonry and Kindred Subjects belonging to the Library of the late Albert G. Mackey, M. D., and now offered for sale at the figures affixed. Washington, D. C. (no date). 46 pages.

This catalogue offers us an opportunity to know the main sources from which the foremost Masonie writer of his time drew his information and inspiration. He had access to the Library of the Supreme Council and many others, but it was the books which he deemed necessary for his private collection which best reflect the man. It appears strange to the collector of today to see "Acta Latomorum" quoted at $3, and the "New Book of Constitutions" of 1788, at $20.

94. Macoy Publishing & Masonic Supply Co. *

Books Masonic and Eindred Subjects, by Macoy Publishing and Masonic Supply Co., New York, 1920. 24 pages.

The catalogues of the firm have been issued regularly since the business was taken over from the Masonic Pub. Co.

95. Macoy Publishing & Masonic Supply Co.*

Books Masonic and Kindred Subjects (etc.), Macoy Publishing and Masonic Supply Co., New York, 1913. 30 pages.

This is the last catalogue of this firm which contains descriptive notes of value.

96. Marvin

Catalogue of Marvin's sale of Masonic Medals, 1881.

97. Masonic Library Association of Allegheny. Co., Pa.

Catalogue of the Library of the Masonic Library Association of Allegheny-County. Compiled and arranged by Agnes M. Elliott. Pittsburgh, 1897. 54 pages.

(To be Concluded)

----o----

DEATH, THE LIBERATOR

BY BRO. N.W.J. HAYDON, ONTARIO

The brethren who read this noble paper may care to pursue the meditation further by turning to "Our Eternity," by Maurice Maeterlinck, published by Dodd, Mead & Company, New York City; and to "The New Death," by Winnifred Kirkland, published by the Atlantic Monthly Press, Boston. The latter first appeared as an essay in the Atlantic Monthly Magazine and there received so much commendation that the author enlarged her paper to make a book of it. In this day of the free mind when men are learning to think by means of facts and ideas rather than by means of traditions the great and sombre fact of Death is receiving an examination hitherto undreamed of.

FINALLY instructs us how to die." In common with the older Mysteries, so far as we have relies of their teachings, Masonry offers its votaries a method of approach to this final test of our philosophy of life, one worthy of human dignity and in harmony with our honored motto, "Follow Reason."

Alan Seagar wrote for all of us:

"But I've a rendezvous with Death At midnight in some flaming town, And I to my pledged word am true- I shall not fail that rendezvous."

We, too, have a rendezvous with the Reaper, by no means to be escaped, no matter how much science may help us to postpone it. And though to but few is it given to meet him with those feelings voiced for us by Horatius

"How can a man die better Than when facing fearful odds For the ashes of his fathers And the temples of his gods?"

yet we need not watch his sure approach with only a bitter recognition of our human weakness. Such an attitude is unworthy of those who truly follow reason, and have worked out a philosophy of life, which in death sees but a change of circumstance, however important that may be.

We should adapt to our own use the salute offered by the gladiators of old, save that instead of hailing a human Caesar who viewed their struggles as an amusement, we should as bravely regard the Ancient of Days, saying each one of us "Ave, Maoister Vitae, moriturus te saluto," and go forward fearing nothing.

There have been many noble expressions of attitude towards Death, and amongst them that remarkable poem, "Thanatopsis," written a century ago by a young man of 18, holds a high place with its sonorous phrases, its confidence that finds in facts a firm foundation for faith. Naturally, it reflects at first the sombre New England upbringing of its author, but none surpass its conclusion in natural dignity:

". . . sustained and soothed By an unfaltering trust, approach thy grave, Like one who wraps the drapery of his couch About him, and lies down to pleasant dreams."

Let us examine our grounds for this trust, that our hope may be reinforced by reason as concrete as by iron rods and, to this end, let me draw attention to an essay by Maeterlinck, to which I am deeply indebted. ("Death," published by Dodd, Mead & Co., 1912.) He writes:

"It were a salutary, thing for each of us to work out his idea of death in the light of his days and the strength of his intelligence and learn to stand by it. He would say to Death: 'I know not who you are, or I would be your master; but, in days when my eyes saw clearer than today, I learnt what you are not; that is enough to prevent you from becoming my master.'

"He would thus carry, imprinted on his memory, a tried image against which the last agony would not prevail and in which the phantom-stricken eyes would take fresh comfort. Instead of the terrible prayer of the dying, which is the prayer of the depths, he would say his own prayer, that of the peaks of his life, where would be gathered, like angels of peace, the most limpid, the most pellucid thoughts of his hfe. Is not that the prayer of prayers? After all, what is a true and worthy prayer, if not the most ardent and disinterested effort to reach and grasp the unknown."

Here is the key to our problem; let us learn what Death is not; by this time-honored method we shall strip off the masks wherewith our imagination has disguised it. It is not sickness, nor suffering, nor the stern agony. It is not shroud, nor pall, nor grave, nor the horrors of disintegration. All these have to do with the methds and usages of life. The errors and weaknesses of nature or science caused their beginnings; Death emphasizes

their futility. Should we convalesce, we forget them; should we not, our survivors abuse Death that stops them.

As Spencer so carefully explains, our life is a continual adjustment of internal relations to external relations, of growth from within to pressure from without; and when we can no longer adjust ourselves, why blame Death for clearing the board and giving us a new deal ?

Do we accuse Sleep for the fatigue which overwhelms us if we resist it? It seems that all our knowledge only helps us to die in greater pain than the animals that know nothing, and we add to our troubles by imputing to Death those salvaging operations whereby our elements are restored to usefulness in Life's workshop.

"... Earth, that nourished thee, shall claim Thy growth to be resolved to earth again, And. lost each human trace, surrending up Thine individual being, shalt thou go To mix forever with the elements."

We do not view. with horror or anguish the fading flower, or the crumbling wall, but, where our bodies are concerned, we usually strive to delay by all means possible their natural dissolution. Embalmings, coffins, graves, and vaults are brought into action, and that which happens therein poisons our thoughts, offends our senses, daunts our courage. Yet all this is of life and impossible without life. How much, then, has our boasted civilization increased the ethical value of our funeral ceremonies?

Remains then but one terror associate with Death, that of the unknown into which it seems to force us; but this also can be dissolved considerably if not totally, by following reason. There are at least four methods of solution open to us:

Total annihilation. Survival with our present consciousness. Survival without consciousness. Survival with universal consciousness.

There is nothing to be gained by including any religious dicta herein, for the fact of Death is no more-and certainly no less-subject to that mode of thought, than any other of the activities of life. Birth is equally as important as Death, but only in some "pagan" and "uncivilized" peoples do we and the solemnity and dangers of birth regarded as occasions for priestly action, so we have still much to learn.

Annihilation is not only unthinkable, it is a blunder. Infinite change, yes, surely

"Nothing of him that doth fade But doth suffer a sea-change Into something rich and strange."

Endless diversity of place and condition, but to suppose non-existence is to try to limit infinity, and since a state of nothingness cannot be at all, that at all events it cannot make Death terrible. As Sir Edwin Arnold has written:

"Never the Spirit was born, the Spirit shall cease to be never; Never was time it was not, end and beginning are dreams. Birthless and deathless and endless endureth the Spirit forever, Death hath not touched it at all, dead tho the house of it seems."

The next alternative - survival with our present consciousness involves that ancient puzzle, "What am I?" For most of us, "I" becomes identified with memory. "I" cannot be body or mind, for we know they are constant only in chaning. The body provides, and the mind organizes, our sense perceptions, whereas our conscious memory preserves such residue of these as establish experience and build character. Memory seems to be a sheath for the "I," most easily disturbed by sickness, yet most clamorous for an unbroken existence. What cares it that through the alchemy of Death, "I" can participate in the whole range of natural forces? Neither knowledge, nor beauty, nor power attract it, if they are not aceessible through its agency.

If "I" am greater than, and within, memory then bodily sufferings and desires must be petty to this surviving consciousness, for with the loss of body its services are lost too, deprived of sense perceptions on which to build them, mental and moral pains and changes must go, and the personal mind is dissolved. Remains then of our present consciousness, only memory, so pitiably finite and, cut loose from its former co-workers, how shall it continue to know itself ? We know how easily it fades while in full physical health, what then will it be like when the great change comes? Yet the hope that this alternative conveys has done much good service to the brave souls of our predecessors, and is well expressed in the "Song of Odysseus" as he lay awaiting death by torture:

"Endure my heart; not long shalt thon endure The shame, the smart. The gogd and ill are done, the end is sure; Endure my heart.

"There stand two golden vessels by the throne Of Zeus on high, From them he scatters mirth and moan To men who die. And thou of many joys hast had thy share, Thy perfect part; Battle and love, and evil things and fair; Endure my heart. "Fight one last greatest battle under shield, Wage that war well, Then join thy fellows in the shadowy fields Of asphodel. There is the kingly Hector, there the men Who fought for Troy; Shall we not fight our battles o'er again, Were that not joy? "Tho no sun shines beyond the dusky west, Thy perfect part, There shalt thou have of the unbroken rest! Endure my heart."

(Translated by Andrew Lang.)

We approach, then, our third alternative, survival without consciousness. This also contains nothing of terror, or even regret. Dreamless sleep we welcome as "Nature's sweet restorer," but not as a lasting condition. Such an expectation does not consort with ideals fit for ordinary healthy men and women much less for Builders. A little further analysis shows us that by this alternative we imply really the direct negative of our second alternative; rather we feel opening to our vision that which contains the offly possible satisfaction for which all seem to be struggling, the only possible completion of that urge from within which is the mainspring of our evolution.

"Nay, but as when one layeth His worn out robes away, And, taking others, sayeth 'These will I wear today.' So layeth off the Spirit Lightly its garb of flesh, And passeth to inherit A residence afresh.'"

Here, then, we approach our fourth alternative, survival with the Universal Consciousness and at this point Maeterlinck's own words alone are adequate:

"Here begins the open sea. Here begins the glorious adventure, the only one abreast with human curiosity, the only one that soars as high as its highest longing. Let us accustom ourselves to regard Death as a form of life which we do not yet understand; let us learn to look upon it with the same eye that looks upon birth; and soon our mind will be accompanied to the steps of the tomb with the same glad expectation that greets a birth. If, before being born, we were permitted to choose between the great peace of non-existence and a life that should not be completed by the magnificent hour of death, which of us, knowing what we ought to know, would accept the disquieting problem of an existence that would not end in the reassuring mystery of its conclusion? Which of us would care to come into a world, where there is so little to learn, if he did not know that he must enter it if he would leave it and learn more? The best part of life is that it prepares this hour for us, that it is the one and only road leading to the magic gateway and into that incomparable mystery where misfortunes and sufferings will no longer be possible, because we shall have lost the body that produced them; where the worst that can befall us is the dreamless slumber which we count among the number of the greatest boons on earth; where, lastly, it is almost unimaginable that a thought can survive to mingle with the substance of the universe, that is to say, with infinity which, if it be not a waste of indifference, can be nothing but a sea of joy."

It is to this that we, having "Followed Reason," make our approach, "sustained and soothed by an unfaltering trust." Heretofore we have seen through a glass, darkly; the narrow limits of our being conceal infinity from our view, as Pascal has said, or, to use a Western idiom, we cannot see the forest for the trees. We must prepare ourselves in advance by learning how to change our focus. For example, when we look through a screen door we see the garden through a faint blur of lines; or we can, instead, see the screen filling our vision with a faint blur of light and greenery filtering through.

For all of us Death is but a screen, and for most of us it fills our vision. Can we readjust our focus, and strengthen our unfaltering trust, by attempting to understand infinity? The effort, even if unsuccessful at present, will be as useful as those of our talented brother of Rochester (Mr. Claude Bragdon) in his illuminating books on "The Fourth Dimension."

As an analogy let us condder the experience of the human embryo when the time of birth approaches. How limited is its experience of life! A little space and power for movement, but in no other mode can its volition express itself! Sight, hearing, choice of food, protection from accidents, are all beyond its power. It knows nothing but a soft, warm, darkness, and even these qualities are not so known to its consciousness, for it has no basis of comparison with anything different. Could one communicate to it news of the great change soon to take place in its condition, with what terror and reluctance would it regard this entire loss of all it knows, for a state of being so much more comprehensive as to be incomprehensible! Yet we adults are in the same position as we approach the gateway to another life. And if, as we know, the embryo by virtue of its inherent life-quality casn change from a speck of zooplasm to a human being, there appears no reason at all why it should not go on yet further and enter into tune with the Infinite. Death to us can be no worse than birth to the embryo, and all evolution affirms that

"The soul's ephemerally housed in Nature's depths."

What then is this Infinite, as our reason tests it that is to say, as we compare it with life as we know it? Mostly negatives. It has neither beginning nor end. It can have no purpose nor destination, for the one would have been accomplished and the other reached in the long train of ages that has passed, had it been other than self-contained. If it be not conscious always, then it never will be, for it must know all or nothing since it has only itself to know.

If, however, we try to understand, Infinity through our senses, how different is the result. At once the hard diamond becomes a mass of activities. Every part is going somewhere, complete knowledge is endlessly experimenting for new discoveries, accomplished purpose seeks continually some new fulfilment.

Which is right, is this inconsistency real or only apparent? Here our limits force us to change from Operative to Speculative. We are, for the most part unable to attain exact knowledge in advance of the fact but we can hope, for we have laid the foundation thereof. We cannot deny infinity, but we can see that all its parts (for lack of a better word) must be of the same nature. There would then be, as yet, no unchangeable finality of perfected knowledge or accomplished purpose. Rather an infinite series of transformations and combinations, an ever growing consciousness striving to know itself, seeking to express an idea hidden in its own nature, requiring all the worlds of all the universes as fields for its experiments, all form of life as instruments, as coworkers to that discovery as pioneers in that great adventure. Here is our hope:

"Small as man and his thought may appear, he has exactly the value of the most enormous forces that he is able to conceive, since there is neither great nor small in the immeasurable. The mind alone, perhaps, occupies in infinity a space which comparisons do not reduce to nothing."

Is it not, then, childish to talk of eternal happiness or sorrow, where it is infinity that is in question? Our ideas of these conditions are so human so specialized, they are based so entirely on the implication that the laws of our life here shall govern our life under all other conditions. Yet, we must admit that our ideas proceed entirely from the sensibilities of our nervous system, which is tuned to but a small range of perceptions, and which could as easily have felt everything the reverse way, and taken pleasure in what now makes pain.

Much wiser, then, is it to "Follow Reason," and recognize that it would need but a trifle, a few papillee more or less to our skin, the least modification of our eyes and ears, to turn the temperature, the silence, and the darkness of space into a delicious springtime, an unequalled music, a divine light. We can, then, readily persuade oursleves that the catastrophes we think we behold are the acts of life itself, that even the collision and pulverising of worlds marks the beginning of some new and marvelous, experiment, that all is but birth and rebirth, a departure into an unknown filled with the anticipation of thast far-off divine event to which the whole creation moves: some immense festivasl of mind and matter in which Death, the Liberator, thrusting aside at last our two enemies, time and space, will soon permit us to take our proper part, as Fellows of the Craft of which the Great Architect is the Master.

----o----

MASONIC RELIEF NEEDED AT FORT BAYARD, N. M.

BY BRO. FRANCIS E. LESTER, GRAND MASTER, NEW MEXICO

"To relieve the distressed is a duty incumbent on all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affection. To soothe the unhappy, to sympathize with them in their misfortunes, to compassionate their miseries, and to restore peace to their troubled minds, is the great aim we have in view. On this basis we form our friendships and establish our connections."

AT FORT BAYARD, New Mexico, is the largest government hospital of any kind in the United States and yet it is confined to the treatment of tubercular patients, of which there are at present 1075 under treatment. These men are nearly all veterans of the war and they come from almost every state of the Union. They are given good treatment and attention, so far as general conditions in Fort Bayard are concerned; and they are in all stages of tubercular condition. Masonic conditions at Fort Bayard constitute an appeal to the very heart and soul of Masonry.

Fort Bayard is a permanent institution. It is a city in itself. For the coming year, a total of approximately one million dollars will be spent by the government for additional permanent buildings alone which are needed to relieve the present crowded conditions. It is anticipated that these over-crowded conditions will continue for the next five years or more and the number of occupied beds increase to 1200; after which it is hoped to reduce the number of beds to about 700.

No Mason who takes his teachings seriously can visit this institution without wondering what Masonry is doing in the way of relief, for the need of the kindly word of

encouragement, the handclasp of brotherhood, the little attentions that do so much to relieve the monotony of the invalid, and the assistance in a practical way that many of these boys need, was never greater, not even during the war that ruined their health. The excitment and stress of warfare is past and is succeeded by the deadly monotony of chronic invalidism; and many of these boys are thousands of miles away from home and relatives. The need for practical relief at Fort Bayard is a challenge to the Freemasonry of our country.

And what do we find? These brother Masons, flat on their backs in the wards, see fifty times more evidence of relief measures carried out by the Knights of Columbus than by their own brotherhood. The Knights of Columbus occupy one of the finest buildings of its kind at Fort Bayard, with large and well equipped entertainment hall, library, billiard tables and adjoining chapel, and a thoroughly organized relief force of salaried men who keep in daily touch with the patients in all the many wards. Flowers, fruit, and the many little attentions are dispensed by them to the sick, and the practical evidences of Knights of Columbus relief are seen everywhere. Is it any wonder that many a Masonic brother, helpless on his cot, seeing these things, questions the sincerity of his lodge teachings about relief and concludes that Masonry stands in truth for relief - on paper and in the lodge room only?

I found case after case where Masonic relief was needed. Here is one case typical of many. A brother comes as an inmate from a distant state, sent here by the Public Health officer for tuberculosis, in the hope and expectation that his application for government compensation would be promptly acted upon and funds made available for the support of his wife and children. His application is delayed, - by red-tape and congested conditions, - and before long our brother Mason receives letters from his wife back home advising that she and the children are in need of the necessities of life; and worry in its worst form is added to this brother's afflictions. It is little wonder that in some of these cases, the patient gives up his fight for life, or gets away, in one way or another, from the hospital in a last desperate effort to support his family.

What, you may ask, is local Masonry doing for these men? In view of the fact that the Freemasons of the United States are doing nothing, it is doing what it can. Some years ago a handful of loyal, large-hearted Masons organized what is known as the "Sojourners' Club" of Fort Bayard, similar in character to the organization by the same name at other government institutions. The Sojourners' Club of Fort Bayard has at

present a membership of 165 Masons, representing forty-two different states, who pay their monthly dues to the club and work together as best they can to extend what help is possible to assist their brother Masons. All work is voluntary and given from the true Masonic hearts of these brethren, freely and unselfishly. If a member is unable to pay his dues, he still receives the benefits of his organization. All members are active so far as their physical condition permits. They raise their funds for relief purposes by appeals to Masons, and entertainments at nearby lodges, and by any legitimate means at hand; but the aggregate receipts of a year are but a drop in the bucket in comparison with the urgent needs of the conditions existing.

Here is one typical case of how these Masonic brethren work. A brother Mason patient, failing to receive the compensation due him from his government, was about to let his insurance policy lapse. The Sojourners' Club had no available funds, - its treasury is always in an "exhausted" condition, - so the boys went down in their pockets to make up their brother's insurance premium. That case is typical of what is going on practically every day in the Sojourners' Club of Fort Bayard, N. M.

There are some 200 Masons among the patients at Fort Bayard and about an equal number, or more, who are sons or brothers of Masons. There are a still larger number of those who, normally, would like to become Masons some day, and there are a still larger number, - all the remainder of the patients at Fort Bayard, - who see just how little Masonry is doing for even its own members who have been made invalids through service for their country. Is it any credit to Masonry to see the Sojourners' Club compelled to meet in a disreputable little shack, which constitutes its sole quarters, while the Knights of Columbus occupy ideal quarters? Is it any credit to Masonry to note the pitiably inadequate, though wonderfully faithful work of the Sojourners' Club, supported solely by voluntary local collections from men who can ill afford the expense, while the Knights of Columbus have ample funds, all kinds of equipment, and paid workers with private automobiles? And is it any credit to Masonry to find that we have no organization through which the needs of these Masonic war veterans are made known to their home lodges, and the crying need for organized relief made known to every Grand Lodge of Masons in our country? Conditions at Fort Bayard as they are today are enough to put Masonry to shame in the heart and mind of any true Mason who investigates them.

What can we do about it? For one thing, let's get back of the plan adopted by the Fort Bayard Sojourners' Club to erect a Club House. They have had their plans drawn for

sometime for a permanent and attractive building. to cost $25,000. When erected, the maintenance expenses of heat, light, water, sewer connections, etc., will be provided by the government. We, the Masons of America, must see to it that not only is this building provided, but that finances are provided to properly conduct the work of relief. An appeal for aid in constructing the building has already been made to every Grand Lodge of the country. It should not fall on deaf ears. This is a national problem, not a local or state question; the patients at Fort Bayard are from all parts of the country. If Freemasonry does really stand for relief in any other form than a subject for ritualistic lip-service, here is a chance for its big heart to awaken and perform a real service.

----o----

Sometime when all life's lessons have been learned,

And sun and stars forevermore have set,

The things which our weak judgments here have spurned,

The things o'er which we grieved with lashes wet,

Will flash before us, out of life's dark night,

As stars shine more in deeper tints of blue,

And we shall see how all God's plans were right,

And how what seemed reproof was love most true.

- Bishop Huntington.

----o----

A PROGRAM OF MASONIC SERVICE

During the last sessions of its Grand Lodge, North Dakota Freemasonry issued an affirmation of belief and program of action well worth the careful attention of every Freemason in the land. The Craft in North Dakota is very much alive, as the citizens of the state are already learning, and the end is not yet, as this manifesto will indicate. The following Program of Masonic Service is a good one to model by, by Grand Lodges as well as by subordinate bodies:

The Grand Lodge of Ancient Free and Accepted Masonry of North Dakota recognizes and reaffirms its belief that the two great Masonic principles, the Fatherhood of God, and the Brotherhood of Man, form the only basis upon which social order can exist; the happiness of the individual and the welfare of the state depends upon the definite application of these principles to human conduct.

Therefore, it is the purpose of this statement to bring to the Craft in a concrete way, the means by which Masons individually and collectively can properly serve their fellow men:

1st. Loyalty to country is a Masonic principle, yet too frequently this is construed to refer only to times of war and national crisis. The Grand Lodge of North Dakota believes that loyalty carries with it the highest obligation of citizenship; obedience to law, respect for constitutional authority, a recognition of the right of every human being to the enjoyment of life, liberty and the pursuit of happiness. The rights we enjoy as citizens carry with them corresponding duties. Among these duties is the proper exercise of the franchise, the careful and intelligent consideration of men and measures coming before the people for approval. No good Mason will fail to be a good citizen, and to be found on the side of Decency, Civic Righteousness and Public Order.

2nd. Masonry believes in Democracy. Democracy depends upon the wide-spread intelligence among the people. Intelligence depends in America upon the Free Public School system. The Grand Lodge desires to record again its unswerving devotion to the American ideal of education; equality of opportunity for all children from kindergarten to university. We demand that in all elementary education one language only shall be used, and that the English as spoken by Americans, also that both private and parochial

schools shall be subject to the supervision of the educational authorities, local and state. We record our unequivocal support to the Smith-Towner Bill, now known as the Towner-Sterling Bill, providing for national recognition and leadership in American education, not national control, and we pledge the efforts of the Master Masons of this Grand Jurisdiction to secure the enactment of this measure into law.

3rd. This Grand Lodge believes that the hope of any nation lies in its youth. In these days when there are so many ways of corrupting our youth, Masonry must stand back of any constructive effort to furnish the boys of our various communities the right kind of ideals and leadership, whether it be through the Order of DeMolay, the Boy Scouts movement or the effective work for boys done by city or county Y.M.C.A.'s. Where there are Chapters of the Order of DeMolay care must be taken to have them properly sponsored. In large communities the boys' work of the Y.M.C.A. and of the Boy Scouts is well organized. Masons should be generous supporters. In the small towns Masonic lodges should not hesitate to take the lead in these splendid enterprises. Any Masonic lodge could with profit and propriety get back of a Father and Son banquet and make it an annual affair. The boys of today are to be the men and Masons of tomorrow, and in saying this for boys, we recognize also the special need of the same right ideals and leadership as well for our girls. The future of. the race depends upon the character of the boys and girls of today.

4th. The first sentence of the Ancient Charges of a Freemason is that "A Mason is obliged by his Tenure to obey the Moral Law." The principle tenets of our order are Friendship, Morality and Brotherly Love. There can be no misconstruction or misunderstanding of the meaning of these Masonic Fundamentals. Therefore the Grand Lodge of North Dakota knows of no better way to serve than to summon its members to that high conception of personal and moral conduct which alone means stability in human society. Men and Masons must recognize that the same standards of conduct are expected of them as are demanded of our women, and if Masons fully realize the importance of high moral character, they will not condone the conduct or retain the membership of the profligate or the libertine.

5th. The Grand Lodge of North Dakota believes in the doctrine of the square deal; in social justice as opposed to the socialistic ideas of no God, and no law. Any theory, economic or governmental which fails to recognize the Supremacy of Almighty God and

the rule of law is inimical to the welfare and happiness of mankind and ought not have the approval of intelligent Master Masons.

6th. Brotherly Love, the last of that great Trinity of Tenets of our Order, is not exclusive, it is inclusive. Brotherly Love includes all mankind; it carries with it Good Will, Justice, Tolerance, Forbearance and high regard for the rights of others. With this thought in our minds we deprecate the spirit of mobviolence that has flamed up in our country so often in the recent past. We are opposed to all efforts to stir up class or race hatred. We believe that any effort that would involve this nation in war with a friendly nation or nations is un-American and calls for most vigorous protest and denunciation. America has problems of her ovum to solve without attempting to solve the internal problems of other nations.

We have just come through a great World War, - its cost in blood and treasure to us has been enormous, but only a fraction of what it has cost other friendly nations. America is not too proud to fight for a great principle, but she is too just, and too honorable to wage war for mere gain.

The Grand Lodge of North Dakota desires to record its unqualified approval of any and all efforts designed to bring about World Peace and the reduction of the crushing burdens of armament which are now taking the very life-blood of the people of every nation. There will be no reconstruction, no return to normal life so long as the greater portion of the revenues of the nations of the world are absorbed by huge armies and navies. Let us see and think straight. No one is so visionary as to believe that the world has reached the stage when force is no longer necessary, yet the fact remains, that as Masons, we can at least show the power of Love - Brotherly Love - among men.

7th. "Masons are to work and receive Master's wages," therefore it naturally follows that as a body of Masons the Grand Lodge recognizes the dignity of labor. No Mason is worthy of that title unless he is making a real contribution to the upbuilding of his community, his state and his nation. We do not recognize any artificial distinctions, neither do we differentiate between those who work as the common laborer, the skilled mechanic, the professional man or the business man. So long as each acts on the square and is honestly striving to take his part, that is sufficient.

8th. Community betterment is a general term. It includes the best schools, opportunities for wholesome recreation, the spirit of cooperation and good will. Masons and Masonic lodges ought to identify themselves with any movement which means the improvement of the community of which they are a part, and where Masonic lodges have Temples or commodious lodge rooms, these should, so far as consistent with the necessary work of the lodge, be offered in service to the community. The more closely a Masonic lodge identifies itself with the highest welfare of the community the less will be the misunderstanding of and opposition to our great Fraternity.

9th. Leadership, not boss control, is the crying need of our day. Public Service needs real men. The Grand Lodge of North Dakota calls upon its membership to stand forth and lead the way to a better day. Any Mason who would refuse the call to serve has not learned the lesson which Masonry has to offer. The challenge to every Mason is clear-cut - it is Service. We can best serve our God by serving His children - our Brothers.

----o----

The best part of beauty is that which a picture cannot express. - Bacon.

----o----

REDEEMERS

BY BRO.LEWIS A. McCONNELL,COLORADO

With visions dark, and worldly strife,

Man's savage nature then instilled

With ignorance and passion rife

And mind with superstition filled;

Soon filtering through his teeming brain,

The Spirit, all pervading, spread

Until his faint, dim dream of God

From paths of savage nature led.

The firmament its lessons gave

With wonders to his eyes revealed;

Then man, from ignorance to save,

Evolved his mysteries concealed.

Then Isis sought her stricken spouse

As seeks the searcher after light,

And with her son, with typhon strove

And evil legions put to flight.

The Indian Prince renounced the throne

And with the lowly cast his life;

Inspired by that same spirit shown

Where peace and love have conquered strife.

And millions of his fellow men,

Redeemed by words and acts of love,
From sordid woes and vice, began
To raise their thoughts to things above.

And Brahma's faithful advocate
His mission served in love and peace;
'Mong shepherds born in humble state,
The world from bondage to release.
Redeemed by Chrisna's mission dear,
Who, dying on the cross of hate,
Made power of love and duty clear,
Mankind his chronicles relate.

Four centuries had passed away
And yet the Word was sparsely spread
When lo! Mankind beheld the light
Another fair Redeemer shed.
The Nazerene, like Chrisna born,
Through bigots' persecuting hate,
From love's sweet mission rudely torn
And shared the Brahmin's cruel fate.

Against Idolatry's conceit

The Moslem Prophet later strove

In Allah's name, his plans replete

With revelations from above.

Redeeming through their winning grace

The straying wanderers abroad

Of many a rude, benighted race

To worship one true, living God.

The fabled past the tale recites

In strange, mysterious writings shown,

And thoughts oft garbed in fancy's flights

Bring living truths to reason known

Yet though in allegory wrought,

They breathe of that inspiring power

Whose attributes are vainly sought

In meditation's holy hour;

And he who labors truth to prove

And spreads the light by tongue or pen,

Becomes the almoner of love,

Redeemer of his fellow man

----o----

"I count this thing to be grandly, true-

That a noble deed is a step toward God,

Lifting the soul from the common sod

To a purer air and a broader view."

- J.G. Holland.

----o----

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD, IOWA -

The following paper is one of a series of articles on "Philosophical Masonry," or “The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs - From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the tenet of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes endent that the discussion is turning

from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART VII-MASONIC ETHICS

A MAN can never hurt or help natural forces. He can spread his sail, but that does not affect the wind. He can overturn the sod with his plow but the sod does not scream back at him with pain. He can send his wireless messages through space but that does not change the structure of the atmosphere. A man does not have much choice in his dealings with nature. If he steps from a roof he immediately falls to the earth, whatever be his opinions of gravity. The sun shines, night darkens, seasons change, rain falls, the ocean moves through its tides, but the will of man has nothing to do with all this.

A man's relationship with his fellow men is very different. He can hurt or help them, bless or curse. What he says may change the course of another's fortunes: what he does may be a matter of life and death to a fellow. And all that he does to and with his fellows is largely under the control of his own will, for he can choose to act or not to act, to think or not to think, to speak or not to speak, and he can so choose when he knows that his thoughts, words, or deeds will influence them greatly one way or another. This is also true of a man's own self, and his relationship with himself: he can make his own person the object of his thoughts and acts for good or ill, and, as these thoughts and acts

are of his own choosing, he is responsible, and they become a part of his conduct. All the ways in which a man affects himself, and in which men affect each other, for which men are responsible, comprise the materials of morality, of which ethics is the science.

Freemasonry has its own interpretation of the principles of morality. It has its own ideals of human conduct. For reasons of its own it emphasizes certain duties, and encourages certain ideals. In order to persuade men to act in a certain way it brings to bear up them certain influences and strives to neutralize other influences which may oppose its purposes. It knows what it wants a man to be, and human society in general to be, and it bends its efforts towards that end. Masonic Ethics is ethics studied from this particular point of view, in the light of Masonic principles and ideals, and in behalf of Masonic purposes. It is the study of ethics as it bears on Masonry and of Masonry as it bears on ethics. Such a study bulks large in literature of the Craft, in its philosophy, in its teachings, its ritual, and its traditions, because Masonry is above all other things a moralistic institution, which strives to realize on earth a definite ideal of conduct, both private and public. It is unfortunate that no modern Masonic scholar has yet attempted to make a careful study of Masonic history and literature in order to build a System of Masonic Ethics, in the same way that numberless other students have built up systems of Christian ethics, or Chinese ethics, or Jewish, etc.

Is there a difference between "morality" and "ethics"? Do you agree with the definitions given in the paper? Do you believe that every man is responsible for his acts? Could a man's acts be blameworthy or praiseworthy if be had no choice about them? What has the human will to do with morality? Does the Bible define morality? Does it anywhere define righteousness? How would you define "right" and "wrong"?

The majority of men know as little of moral science as of any other science, and their conceptions of "right" and "wrong" are, accordingly, often as valueless as their conceptions of astronomy, or physics. From tradition,

from the church, or from hearsay, without ever having submitted it to careful scrutiny of sound thinking, they have accepted into their minds a rough code of morals. This code consists, for the most part, of two contrasted lists of actions: one, of actions permitted; the other, of actions forbidden. Whenever the question arises, Is such and such a proposed action good or bad? they refer the matter to their "lists" and act accordingly. A

man says to himself, Shall I gamble? Shall I send money to the missionaries? Shall I tell this untruth to my neighbour? Shall I use tobacco? If he finds gambling to be listed with his mental category of things forbidden he will look upon it as a sin. If missionary gifts are in the list of things permitted, such gifts are right, etc.

This procedure works satisfactorily until the man comes into conflict with an entirely different code. One example of this will suffice. A Frenchman, let it be supposed a Christian also, finds that drinking wine is permitted by his own moral code. An American Methodist, on the other hand, finds wine among the things most violently forbidden by his own code. Who, or what, is to decide between them? The Frenchman may appeal to the authority of the New Testament: so may the Methodist. The Frenchman may say, My church has long ago decided this matter: the Methodist may reply, Mine also has decided the matter. If the Frenchman appeals to the tradition of his group, the Methodist can retort in the same way, and to an opposite conclusion. It is plain that this simple-minded "list" or code system of morality is one that breaks down the moment a man seeks the ground that lies beneath it.

This is nothing other than the age-old search for the seat of authority in morals. When a man is in moral predicament, and does not know whether or not a given course of action is right or wrong, to what final authority can he refer his problem? In the writer's opinion there can be but one answer. Human experience, of the individual and of the race, is the one final authority in morals. If a man does something that injures his own body; or needlessly, destroys something of human value; or hurts another in any way; or deliberately makes himself or others unhappy, that man does wrong. Wrong is whatever hurts human life, or destroys human happiness; right is whatever helps human life, and tends to sustain or increase human happiness. There is but one way to learn what it is that hurts or helps and that is by experience, and whenever one is not sure what experience has to say he is obliged to make a moral experiment. Acts are not right or wrong intrinsically, but according as their effects are hurtful or helpful. The purpose of right living is not in order to render obedience to some code, or to some supposed authority, but to enable a man to live richly, healthfully, happily. A wise man may therefore often do something that may not be approved by others, but the man who does something which his own experience shows to be hurtful is a fool.

Does the Masonic Ritual anywhere define "righteousness"? How would you describe "Masonic ethics"? What duties are emphasized by the Craft? What ideals are

encouraged? Is there such a thing as a Masonic Code? What is it? How do you yourself determine whether or not a thing is "right"? What is the conscious? Do you consider it a separate faculty? Should the paper have discussed the conscience in order to present the subject? Have you been unconsciously making use the of mental "lists" of right and wrong actions? Is that the wisest moral procedure? Or should a man prefer to trust his own "moral judgment" from time to time? What is meant by "moral judgment"? Are you acquainted with any Masonic book that interprets Masonic Ethics?. If so, will you write to THE BUILDER about it?

This does not mean that a man can safely trust to his own experience alone: far otherwise, for often a man's own experience is too meagre to be of any value. Others have lived longer or more richly than he, or more wisely, and he can heed their counsels. Others, by virtue of some special training, may better understand the effects of a given course of action, and consequently have a right to direct conduct, as a physician has a right to prescribe remedies. Nor can a man dare to set his own private experience against the experience of a nation, or of the race, as may be proved by a reference to slavery days, when many planters found in their own experience that slavery seemed to be a good for themselves and their slaves, whereas the experience of the United States as a whole proved slavery to be a curse to all concerned. But, whether the individual can trust to his own private experience, or must defer to the larger and wiser experience of the race, it is human experience which, in the last analysis, approves or condemns any given course of conduct.

Certain courses of action have always and everywhere been found to be hurtful or harmful. Wilfully to deceive another will be found hurtful in China as in America, in the first century as well as in the twentieth: so also with habits of gluttony or intemperance that destroy health; with extravagance, laziness, cruelty, etc. One, can't conceive of any social condition under which men would not find these things to make for unhappiness. These permanent verdicts of human experience become at last crystallized into principles which nobody questions, and these principles, taken together, comprise a system of morality. But, even so, all such principles are found to root in human experience and its verdicts. Should the constitution of man come under some mysterious change so that men would be made happier by gluttony, and life made richer and stronger, then would gluttony become a good and not a bad.

The vast majority of moral problems, however, have not been, and never can be, permanently settled: always the individual, so far as these things are concerned, must decide for himself. Is the use of tobacco injurious? Some physicians say it is, others say not: some men seem to smoke with impunity as well as pleasure: others get headaches and nights of sleeplessness after a few cigars: in such a case the individual must decide for himself, and, so long as the question remains strictly a matter of private experience, he has no right to decide for another. It is not the submission to a traditional code of action that sets one apart as a man of principle and character; the strong man, from the moral point of view, is he who, when experience decides, abides the verdict, though it may oppose many selfish interests and interfere with many cherished pleasures.

How have you been in the habit of adjusting your own moral code to the moral code of others when the two conflict? How would you settle the controversy between the Frenchman and the Methodist given in the text? Do you agree with the paper in its description of "the seat of authority in morality"? Would the churches agree with such an interpretation? If not, why not? If so, which churches? Do the Roman Catholics teach such a doctrine? What moral authority is recognized by the Society of Jesus? Why do you disagree with it? Do you believe the Bible to be the final court of appeal in moral questions? If so, why? How would you justify that position to an intelligent Buddhist, Mohammedan, Confucianist, or to one who rejects the supernatural character of the Bible? Are all the moral teachings of the Bible consistent with themselves?

The test of experience is equally valid when applied to the more religious and idealistic questions of human conduct: self-sacrifices, heroisms, martyrdoms, these, like the more commonplace matters of daily life, are approved or condemned according as they make for or against human life. The monks who went off to live cenobite lives in the Thebaid considered themselves very holy men, but the verdict of the subsequent centuries has been against them, for such a life proved itself to be harmful to the healthfulness and happiness of the world. The thousands who went away to the Crusades considered themselves divinely commissioned, but today a saner judgment, though it admires the element of heroism in the Crusaders, condemns the enterprise as a whole as having been a useless piece of costly fanaticism. Emerson and Thoreau, inflamed by the enthusiasms of the hour, hailed John Brown as the hero of the nation after his wild attempt on Harper's Ferry: James Ford Rhodes, in the light of the full consequences of the old Puritan's campaign, shows that John Brown let loose a train of bloody and unfortunate consequences, from which the slaves themselves were the chief sufferers. All this is to

say that ideals, aspirations, heroisms, self-sacrifices, and all other similar acts and aims are not in themselves any more "righteous" than are other more familiar matters of conduct, and that they are to be adjudged "right" or "wrong" only in light of the conditions under which they are done and the consequences that flow from them.

This philosophizing about moral conduct is of great value to us in our periods of leisure and reflection but a man can't stop to philosophize, often he cannot even stop to weigh probabilities, and to balance motives, while he is in the midst of his daily living, for usually decisions must be made on the spot, and often they are made unconsciously, like an instinctive action. The thing that determines a man in all such decisions is his moral "nature," and that nature is the man's fixed system of habits, reactions, judgments, emotions, etc., that has been built out of all his past experience. A good man is one who has in the past so lived that he habitually acts so as to be happy himself and make others happy (the word "happy" here is used in tis widest possible meaning). He may now and then do something that he knows to be wrong, but his "nature," the constant bias of his will, is toward those things that make for the welfare of human life. A bad man is one whose very nature is such that he instinctively does things that hurt others or himself, though he often be capable of tenderness, self-sacrifices, or so momentary nobility.

A man acts from his nature. This fact is recognized in the account of the conversation Jesus had with Nicodemus whom the Master told that he had first be "born again." This phrase has passed into theology as the doctrine of "regeneration," or "new birth," it is a sound doctrine, for many men are so ingrained with badness that their whole nature must be radically changed before they can be trusted to live in harmony and happiness with their fellows.

This doctrine of a "new birth" seems to lie at heart of Masonry's great drama of Hiram Abiff. Masonic interpreters have differed greatly among themselves as to the meaning of that acted parable, but they nearly all hold in common the belief that it somehow means that, in order to be a just and true brother a man must be "born again" so that his nature is changed to act in unison with a new world. How can this be brought about? It is one of the points where morality melts into religion, for nearly all the religions have applied themselves to creating a new nature in man, they all seek to do it by bringing Divine Power to be upon the individual. Freemasonry is here at one with religion, for it also resorts to prayer, to the seeking the will of God. It also makes use of the powers brotherhood, of reasoning, of ritual, and all the offices of fraternity. The whole

ceremony is in itself an attempt to create a new nature in the candidate, and it is also, from another point of view, a symbol of those influences in this world which have such regenerative powers; these influences, of course, are numberless, and many of them have no direct connection with religion, as for example, the affection for a parent, education, misfortune, etc., any one of which may, under certain circumstances, bring about a profound change in some individual's moral nature.

What has been said of the individual's moral life may be said, in some degree or other, of society at large. How is a great social institution judged? By social experience: by its influence on the life of the community. If some institution, however long established, or however venerated, begins to cause unhappiness among men, dissension, unrest, poverty, or what not, that institution, though it may be sanctioned by the law of the land, becomes evil, and all right thinking men must become its enemies. Whatever social force makes against the welfare of men and women, that social force is evil, though it wear the name of morality itself; whatever social force makes for the welfare of society, that is good, though it be as new as the morning. That an institution is old, or religious, or legal, a fact to be taken into careful consideration, but such a fact has no weight as against the plain influences of that institution as it works among men. For this reason there is such a thing as a social morality. It is the study of social forces in the light of their results and effects in the community; it is the moral appraisal of social institutions. It is the fostering of the forces that make for common welfare, and the opposition of those that make against life.

Always, morality is for the sake of men and women: it is here in order that they may have life and have it more abundantly. Each man lives in a community where he acts and is acted upon, where he is influenced by others and himself influences others. His own nature is a bundle of energies and influences upon which happiness depends. To so adjust one's self to others, to so learn to govern one's self, and to so adjust one's life to the forces of nature, in order that one's life may be full, rich, happy, that is the aim of morality. It is also the aim of Masonry, for that great institution exists in order that men may live happily together and in order that human life, individual or social, may evermore rise to high and higher issues.

What is meant by "experience"? How many thing, can you think of that have always and everywhere been wrong? Has slavery, according to the "experience doctrine" given in the paper, always been wrong? Has polygamy? Make a careful study of some important moral problem, such as the problem of the double sex standard, in the light of this

doctrine. Do you believe that John Brown did more harm than good? How would you decide on the prohibition question in the light of the interpretation of right and wrong given in the paper? Have you ever been "born again"? Are men ever born again as the result of Masonic influences? What is Masonry's ideal for human life? For society at large? Would it make men and women happier?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia-(Revised Edition):

Ethics of Freemasonry, p. 253. Treats of the service of the good, the teaching of moral duties, their formation, the distinction between acts obligatory and acts offending, the essence of initiation, and the vast scope of the lodge.

Eleusinian Mysteries, p. 237; Initiation, p. 353; Mysteries, Ancient, p. 497; Mystery, p..500. Describes the earliest uses of drama to teach philosophical truths by the rite of initiation, the obviously probable entrance to any secret society. The power and prominence of such ancient organizations related to some extent with Freemasonry in performance and in purpose are described up to their decline when the work was continued by other agencies of like objects and of more successful plans.

Alchemy, p. 44; Morality of Freemasonry, p. 492. Both of these relate to the lesson of Divine Truth and the formation for a system of morality taught by the old philosophers with whom we Freemasons are so much in accord by the use of a similar symbolism and having a like objective, the Fatherhood of God, the Brotherhood of Man.

Bible, p. 104; Scriptures, Belief in the, p. 672; Scriptures, Reading of the, p. 672. These three references emphasize the meaning of the Bible to a Freemason, the Book of Books being to him a symbol and a guide setting forth the Divine Will as revealed to mankind.

Resurrection, p. 621; Landmarks, p. 421; Legend of the Third degree, p. 437; Aphanism, p. 68, Euresis, p. 254. These five references treat of the essential features in the climax of the Craft ceremonies, the summing up for the individual candidate of the experience and the aims of those who are faithful even unto death. Freemasonry rightly understood gains from ritual and monitor the spur of endeavour and the solace sure of reward.

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1921, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919 and 1920, and the remaining papers of the series may be had in the 1921 bound volume which will be ready for delivery early in December. Single copies of 1921 back numbers are not obtainable, our stock having become exhausted.

Following is an outline of the subjects covered by the current series of study club papers by Brother Havwood:

THE TEACHINGS OF MASONRY

1. - General Introduction. - A. Reasons for a course explaining what the "teachings of Masonry" mean. - B. How one can arrive at his own Philosophy of Masonry. - Conclusion. The Philosophy of Masonry is not a study of philosophy in general, but a study of Masonry such as a philosopher gives to any great intellectual problem.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - The Fatherhood of God.

14. - Endless Life.

15. - Brotherly Aid.

16. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members

to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

EDITORIAL

PAST ACCOMPLISHMENT AND FUTURE OUTLOOK

SURELY so dignified and conservative an organization as The National Masonic Research Society may for once be pardoned if it flourish its own trumpets, especially if it have so good cause as now. When the movement was launched in 1914 it was not at all certain that such an attempt could succeed, for there were many stum bling blocks in the path that led to the future, even ad numberless wrecks bestrewed the path behind. But the brethren who dedicated themselves to the attempt were of stout heart and daring spirit, so they went forward fearing nothing and working hard.

Beginning with the official endorsement of one Grand Lodge, and with only a few hundred members pledged to its support, the Society manifested remarkable signs of vitality from the first, so that within two short years it had become the largest association of Masonic students ever before enlisted under one banner, and THE BUILDER had made a distinctive place for itself. And all this was not a flash in the pan, or a sudden burst of sensationalism, for the stewards and editors had set before themselves in the very beginning the highest practicable standards and to these standards they adhered, even though there came times when it appeared as if less costly methods might attract more attention. The temptation to ride the pages of other journals was always resisted. The custom of publishing materials without consent from the authors was outlawed. No resort was made to advertising; and in the darkest days of the war the typographical attractiveness of the journal was sustained unimpaired.

There were some dark days during the war, especially after the United States had begun to mobilize its own forces. Prices on print paper, ink, and labor began to mount until it seemed at last as if the sky itself would be the limit. Multitudes of the young men among whom THE BUILDER had won its largest number of friends were drafted for some kind of service, civil or military, so that their attention became focussed on other matters, and heavy drains were laid upon their purses. Many Study Clubs necessarily went out of existence, and lodges everywhere became too absorbed with the unprecedented press of initiation to have time or thought for Masonic education. Nor was this all, for the war robbed the Society of the active assistance of some of its most valued and needed helpers. Nevertheless, work went forward in The House of Light at Anamosa, Iowa, and THE BUILDER appeared as regularly as any other of the most solidly established magazines. It is a record of which every member of the Society may feel justly proud: and when to all that is added the fact that the Society has just reached its very highest peak of membership, and THE BUILDER entered the lists thereby of the larger journals of the world, it is a record that should arouse all manner of enthusiasm the future.

If the reader could go through the editor's manuscript files would discover that there are now in existence very substantial reasons for such cheerful anticipations. The editor already has on hand awaiting publication a larger outlay of high class Masonic material than has ever before appeared in THE BUILDER, and there is more in the offing. The results of an intensive effort to mobilize the most expert group of contributors possible under the circumstances has met with success, and forthcoming issues of this journal will demonstrate as much.

Our readers will remember with pleasure the very intersting articles on Mormonism and Masonry published early the 1921 issues. In the February number we shall print an article by the author of the preceding ones, Brother Sam H. Goodwin, Grand Secretary of the Grand Lodge of Utah, to treating the subject from a different angle. Arrangements are being made with the Grand Lodge of Utah to reprint the entire series of these articles in pamphlet for for the benefit of members of the Society who may so desire it.

A few of the subjects to be covered in the 1922 issues are as follows:

The Holy Saints John.

The Divine Mystery.

Sketch of the Life of Confucius.

The Duke of Connaught, Grand Master of England

Further Notes on the Eleusinian Mysteries.

The Anglo-Irish Grand Lodge

American and French Masons Together

The Bulls of the Popes.

Co-Masonry.

The Cable Tow.

The Egyptian Influence on our Masonic Ceremonial and Ritual. (With about 50 illustions)

The Great Lights of Freemasonry.

Traveling Craftsmen

The Apprentice's Part.

Masonic Toleration.

A Short Sketch of the Life of Buddha

The Temple of Solomon.

The Masonic Career of Franklin.

Having prepared for itself so happy a New Year THE BUILDER can wish for all its readers, and that with the most sincere cordiality, a Hail and Good Luck for the twelve months to be. May they discover anew how good and pleasant a thing it is for Masonic students to dwell together, to work together, and to joy together, the while our great Fraternity lends its assistance to the rebuilding of the world.

* * *

THE MASTER AS A SOCIAL ENGINEER

The Worshipful Master of Blue Mound, Illinois, read a letter to his members which startled them very wide awake, as one may guess from this typical paragraph:

"Out of these 134 members I have checked the names of ninety-six who live within easy distance of the lodge. NOW MARK THIS STATEMENT! Out of those ninety-six I count nine men who have done ALL (note the capitals) ALL the degree work this year and I am counting myself as one of the nine. Do you not believe me when I say there is something wrong! What is it that is wrong? - that is what I have been asking myself all this year. Is it the Master? It might be the case this year but the Master was not the reason during the few years past and these conditions existed then.... The degree nights show an average of fourteen. Then out of the fourteen count out the nine who do the work. What does that leave ? How many of you members attended lodge just once during the past year?"

It would be impossible to put the problem confronted by the Master of the average small lodge more forcefully or more simply. It is almost entirely a question of keeping his membership in action.

When a Master finds his lodge lagging behind, it is a good thing for him to remind himself that human nature is as much subject to the laws of cause and effect as anything else, and that men and women, for all the capriciousness of their behavior, can be depended upon to react in a certain way under certain conditions. For this reason is it true that the management of a lodge may be considered as a piece of mechanics, and the Master as a social engineer. If he rightly understands the materials and forces with which he deals, and understands how to bring the right kind of pressure to- bear on that material, he will always gain a certain response and result. The thing will work with the inevitability of a natural law.

The science of social mechanics is as yet in its infancy, but it is one of which we already can know something, and it may be that a few suggestions of that order will not be altogether thrown away. Let it be supposed that a Master takes charge of a lodge in a city of 5,000 inhabitants, and that he is desirous of succeeding: the question arises, What can he do to succeed?

He can begin by ascertaining the just standard of success. What sized lodge should he have in a city of 5,000? Let him learn the total membership of his State, and let him divide that by the number of lodges to get the average size. In all probability he will discover that there is one Mason in every fifty of the total population, which would indicate a lodge of one hundred members for a city of 5,000. If a country population of 3,000 lies contributory to his lodge's territory he can add sixty to get the ideal size.

Then, if he wishes to discover if he is getting out a normal number of visitors and workers let him learn what is the average in his State. It will very probably run around ten per cent. Therefore if out of a membership of 160 all his meetings average sixteen in attendance he can feel that he is up to standard.

Next, he can learn from his Grand Secretary what is the total income of all the lodges in his State. Dividing this by the Masonic membership he can ascertain the per capita contribution of every Mason. This will very probably average about ten dollars, so that if his lodge has an income of $1600 per year it is doing what may reasonably be asked of it. The overhead cost of maintaining a lodge, the average of charity expenditures, etc., etc., all these figures may be discovered in the same way.

A master should make these investigations in order to know where he stands and what he should rightfully ask of himself for it is as unwise to ask too much as too little.

When it comes to the amount of work that he can justly require of his brethren it is not so easy to be guided by the law of averages, for conditions differ too much among various communities. But even so there is no need to trust to chance in this, and an intelligent Master can rather easily make out a form chart for his lodge.

He can go over his membership roll member by member and ascertain the number still in good standing but no longer residents: adding to these the infirm, the old, and those so situated otherwise as to make participation impossible, he can subtract this number from his total membership and thereby learn what is the amount of live material available.

Then he can take a good street map of his community and by a system of pins can form a graphic chart of the accessibility of his membership to the lodge room, and thereby learn who could come, other things being equal, if they had the incentive.

Next, he can analyze individual by individual the corps of potentially active men and, by conference with a group of brothers, preferably his wardens and deacons, can classify this list according to the character of the men so as to learn how many he can depend on for ritualistic work, how many for social activities, how many for sick visiting, etc., etc. Having made this classification he can next write letters to each individual thus classified and place upon his shoulders responsibility for doing some appropriate task.

All this done the Master can next make a thoughtful analysis of the general conditions in his town in order to discover what form of service his lodge can most successfully and fruitfully engage in. The town may have an unemployment problem; the lodge can undertake that: or it may have a poverty problem; or, if it should chance to be a health resort community, it may have an illness problem; or it may lack music; or its politics may be of the dirty variety; or it may lack a chamber of commerce, or what not: each and every one of these conditions constitutes an opportunity for a lodge imbued with the Masonic spirit, and it is at one of these points that a Master should attack.

Men are very much averse to wearisome repetition, to idly sitting about doing nothing: they take pleasure in activity, they like to see difficult things attempted, and they enjoy the zest of a conflict. It is not to be expected - for it is not in keeping with human nature - that grown men will attend a lodge night after night that does nothing but grind at the degree mill. Moreover, such a lodge becomes selfish, inbred, and seclusive, and that is the flattest contradiction to the spirit of Masonry, and every real man in the membership will have the half-repressed feeling that his lodge (as a lodge) is a hypocrite, professing

as it does an ideal of unselfish service but DOING nothing for the community which it professes to serve.

All this is to say that the majority of Masters fail (our energetic brother at Blue Mound is nowise included in this for he belongs to the successful side of the ledger) because they undertake their tasks blindly, vaguely, and without due and proper investigation of the conditions. A business man knows that a business cannot successfully be carried on "sight unseen": a lodge is equally subject to the ordinary laws of human society, and will fail as surely as any business despite its high ideals, if it is not goverened by the same common-sense, scientific manner. The wise Master will study social mechanics, and train himself to be a good social engineer.

* * *

THE OFFICE OF THE GRAND MASTER

Freemasonry as we now know it is only two hundred years old, which period though it would be long in the life of an individual, is a brief hour in the life of a race. It is difficult for us to realize how rapidly the Fraternity has grown, or from what meagre beginnings it has won its vast and indomitable power. We who belong to lodges numbering, perhaps, a thousand members, and who dwell in a jurisdiction which may contain five hundred subordinate lodges, find it difficult to imagine how it was in the early days of the eighteenth century when all the members living anywhere under the authority of the first Grand Lodge could be gathered together under one roof: when the Grand Master, as was often the case with any one of the first five or six of them, often made it his habit to go about from lodge to lodge and in his own person install the officers thereof! Oftentimes the Grand Master in those first decades didn't even concern himself with the duties of his office but left them wholly to a deputy, known as the Acting Grand Master. In many, many cases the Grand Master, - and this holds true of many Grand Masters of this country as some of the old brethren may still remember - was chosen, not for his abilities, but because of the prestige of his family, or because he was a fluent speaker, or a man of wealth and leisure, or what not.

But there was a secret of principle of growth in early Freemasonry; what that secret was a Freemason knows but finds it difficult to describe; and he finds it quite impossible to

convey it to another. It is one of the mysteries which belong, not to the ritual or to the obligation, but to the very nature of Freemasonry itself. Whatever it is, that principle of growth was there, and a mighty thing it proved, for within a century of its origin this Fraternity was become a world power. It played such a part in the liberation and the consolidation of the Italian States that Pope Leo firmly believed it to have been wholly responsible for the isolation of the Vatican, and the complete loss of the church's temporal power. It was a leaven which worked through the German States until there arose the Kulturkampf, the war of a free culture against the culture propagated by the Jesuits at the behest of the Roman Curia. It worked like nitroglycerine in the hidden life of the French people and helped at last to wrest them loose from the dead ground of the Ancient Regime. It helped, its influence helped, to gain constitutional governments, or at least the beginnings of such, for Portugal, for Belgium, and Spain; and to gain self government for Brazil, Mexico, and many of the Latin countries to the south. It was a factor in the beginnings of the American Revolution. It would have broken the hands of the czar had it ever succeeded in gaining a foothold in Russia. It became a world-shaping power working about the roots of modern civilization to gain for the masses their liberty, their honor, and the freedom for the normal exercise of their human faculties.

To some it may seem that the entire history of this irresistible influence is one that is complete: one that may be written in the past tense. Not so. Masonry knows no past tense. Its work is scarcely begun. And that work is by no means to be confined to what is known as lodge work; for though Masonry is the Mother of Fraternities, and in this country alone has been the direct or indirect scource of more than six hundred other societies, its real arena is in the great world, where men live their lives in the open, and struggle to gain or to preserve their rights, their liberties, and their goods. In the larger areas of the world there is still a tragic lack of liberty; of enlightenment; of schools for the young, and self government for the adults: there are still vast mountain ranges of ignorance and superstition resting like titanic nightmares upon the lives of men. And in the more favored countries there is still, God knows, enough of the spirit of strife, of the law of the tooth and the fang, and brutish ignorance; there is still enough strength left among the enemies of constitutional government; there are still abroad so many enemies of the common weal; centuries of work remain before the Fraternity.

In short, Freemasonry is a world power, a national power, a social influence of incalculable potency. And such a power, as Freemasonry itself is ever teaching to each of its devotees, is something that must be thoroughly understood, sagaciously managed, and wisely applied. The energy tied up in the brains and the muscles of the builders will

wreak havoc if left without direction: there must be a design upon the Trestle Board; there must be a Master to oversee and to direct.

The Grand Master, to a pre-eminent degree, occupies such an offlce. He is no longer a figurehead, a mere title bearer, to lead an idle parade; no longer a merely amiable personage with grace to propose the toasts at table; he is a man called to be a statesman, for a statesman is nothing other than a wise leader who understands to direct and shape the forces at work in society. He must be a social engineer. He must understand the Spirit of the Age. He must know the human world as it now is, so that he can know when, and how, and where to apply the titanic force of which he is the custodian.

----o----

THE LIBRARY

GOULD'S CONCISE HISTORY OF FREEMASONRY

GOULD'S "Concise History of Freemasonry" holds a unique place in our literature. It is far the best known of all the histories of the Craft: it is quoted more frequently than any other; and as a reference book it is more widely used, no doubt, than any other work save Mackey's Encyclopedia. Its sale, in spite of the dry and almost repellent nature of its style continues ever to increase. These facts show what an enviable position it holds in the minds of Masonic students the country over, and how great will be the interest in this "Revised Edition."

Robert Freke Gould bore the same name as his father, who was rector of Stoke Pears, Somerset. He was born at Ifracombe, Devon, in 1836. At nineteen he entered the army and saw many years of service, some of it in war time. He was variously stationed at Malta, Gibraltar, Cape of Good Hope, in India, and in China; while in the last mentioned country he took part in the famous Taiping Rebellion.

In the same year that he entered the army he was made a Mason at the Royal Naval Lodge No. 429 of Ramsgate, and during his military career was active in the affairs of the Craft wherever fortune might lead him. In 1870 he left army life to engage as a lawyer in London, but abandoned this career at the end of ten years in order to devote all his time to the study of Freemasonry, a task made easy by the nearness of the Grand Lodge Library and the fact that the subject had become a ruling passion. It was in 1880 or thereabouts that his Masonic career, specifically so called, began, and it did not end until his death, March 26, 1915. It was during this period that he won his fame as a Masonic leader of the first rank, as much by his multiform personal activities in English Masonic lodges as by his writings, for he was one of the nine men who founded the Quatuor Coronati Lodge of Research, an epochal event in the modern history of Freemasonry. Many honors were conferred upon him in recognition of these labors, among them Grand Lodge rank and honorary membership in many American Grand Lodges. He died full of years and greatly honored, and left behind him a name that will endure in our circles for generations to come.

We often hear it said that Gould is hard to read. This is true and untrue. He is not difficult in the same sense as Kant or Marx, both of whom were unable to clarify their thoughts sufficiently to achieve that simplicity which is the last grace of expression. But he is difficult in the sense that his style is obscure. He seemed wholly unconscious of the reader. He was a savant who wrote for savants - the generality of readers, who require of a book that its style flow on like a stream which floats them without much effort of their own, were always absent from his mind. "If you are interested in this, and know enough," he seemed to say within his own mind, "you can follow me. If not, so much the worse for you." But what of all that! Many a man puts more effort into one day's fishing than is required for the reading of Gould. After one has become accustomed to him and grown familiar with the little twists and quirks of his mind there is no difficulty in following him, and after one has read and reread him there is a pleasure in being able to keep pace with him. His style is abrupt, pebbly; he loves to take sly digs at others; his humor usually has a barb in it; he takes sudden leaps from topic to topic; and is never more happy than when wandering off in remote digressions. He is possessed of a hard Yankee-like shrewdness and dreads nothing so much as being taken in a sophistry. Like a man crossing a swamp he stops ever and anon to stamp the ground with his foot to see that he has something to stand on. The bishop who had carved on his tombstone that he had been an enemy to all enthusiasm was not more cold-blooded. Always he leaves a gate open behind him so that he can escape from an uncomfortable position, and he has a horror of selling himself out to any theory. His lawyer habit of mind permitted him to accept any probability as such but forbade him to call it a fact. The great jury of critics,

who are always there ready to judge a learned book, seemed ever before his mind's eye, and no casuist could have been more careful not to transgress upon the canons of strictest reasoning and scholarship. Hence is it that often one is hard put to catch his point, as is well illustrated by the fact that one of our own most prolific American writers not long ago completely misinterpreted his well known chapter on the Rosicrucians. But he was no "materialist" as one critic has described him: nor was he a utilitarian preaching the "trade union theory of Freemasonry." He was a firm believer in the antiquity of the spirit and symbolism of the Craft, but he would commit himself to no position that did not base itself upon reasoning and sufficient proof.

One is astonished at the range of his Masonic interests. All phases and branches of Masonic history - ancient, medieval and modern - and anything and everything having a possible bearing upon the same: folklore, mythology, medieval law, occultism, theology, and military lore, one always finds him dealing with some one or more of these, or a dozen other subjects, and always as a man who knows whereof he speaks.

Equal to the range of his interests is the volume of his output. Beside his histories, one of which appeared in six volumes; there are "Four Old Lodges"; "The Atholl Lodges"; "Collected Essays," and numerous magazine articles to boot. To this must be added the great amount of work he did in the Quatuor Coronati Lodge of Research. To the Transactions of that learned body he contributed a dozen or so treatises of the first class, not to mention a score or more letters of critical comment, etc.; and in helping to organize it, in assisting in the management of it, and in his share of steering it through the first years of difficulty, he did enough real work to set up an ordinary man in a first-class reputation. Nearly all this was accomplished after his fortieth year. Measured by volume and quality alone this output, taking into consideration all the factors involved, reveals Gould as a tireless worker; measured by the effect it produced it proves that Gould was the maker of a new epoch in the intellectual life of the Masonic Fraternity.

Henry Hallam once wrote that "The curious history of Freemasonry has unfortunately been treated only by its panegyrists or calumniators, both equally mendacious." If that famous jibe has lost its sting it is owing to Gould more than to any other one man. When he arrived on the scene there had been no Quatuor Coronati at work, no group of scholars such as Hughan, Crawley, Lyon, Waite, Sadler, etc. There was only the jungle that had sprung up so luxuriously in the wake of Dr. George Oliver. What Niebuhr was to the

writing of Roman history, Gould was to Masonic history, and the passing of our Dark Ages coincides with the advent of his "Complete History."

One form of our indebtedness to Gould has not been often noted, and this is of especial - interest to those of us who are members of the National Masonic Research Society. When he laid the true foundations for Masonic history he at the same time and by the same act laid the true foundations for Masonic symbology and Masonic philosophy. As he himself somewhere says, the study of the symbols and of the history of the Craft must be proceeded with conjointly. It is no longer in order for our symbologists to catch up with any idea that may chance to appeal to their fancy and apply it to a Masonic symbol: the truly Masonic meaning of a symbol, wherever that is possible of discovery, can be learned only through the history of its use by the Craft. Many of our symbols have been, or are, in universal use: surely it stands to reason that what one of these symbols means to us is determined by the interpretation that has been put upon it by the Craft itself.

Gould published the various parts of his complete "History of Freemasonry" between the years 1882 and 1887. This magnum opus almost immediately won a place among scholars and thereby gained the respectful reverence of the laity; but the work was too long for the latter, who demanded something more nearly inside the compass allowed by the reading time of busy men. To meet this command Gould prepared the "Concise." As he himself wrote in the preface: "There has been a demand for an abridged edition, or for a History of the Society on the same lines, but in a more compendious form." And then he goes on to say: "In the meantime, moreover, the boundaries of the historic domain embraced in my own work have been greatly enlarged, by the successful investigations of many distinguished contemporaries, and by the organized labor of the Quatuor Coronati lodge. In the preparation of the present volume, therefore, my object has been to reconsider those portions of the original Work which have been carefully criticized by careful writers since its publication, to illustrate and elucidate some passages which were imperfectly or obscurely treated, to incorporate the results of the latest discoveries, and to acknowledge with candor my own mistakes. In the execution of this design the whole subject matter has been entirely recast, rewritten and brought up to date."

This preface was written in 1903. The reader's attention is particularly called to the last sentence which makes it clear that the "Concise Edition" was not a mere condensation of the former work but a new book, complete in itself, and resting on its own foundation. This should correct the misapprehension, which is not uncommon, to the effect that the

one-volume work is a mere abstract of the larger work, and is therefore not to be taken as seriously as the six volume History.

Although the larger number of Masonic savants with whom Gould was associated had passed away between 1903 and 1920, by the latter year a vast amount of research work had been done in addition to that done when the Concise History first appeared. Moreover, the Masonic Fraternity grew more rapidly during those seventeen years than ever it had grown before and this rendered useless, save for purposes of comparison, the statistics included in the Concise in 1903. This progress in knowledge and growth very naturally created a demand for a new edition of the work in 1920. Accordingly, the publishers, Gale & Polden, secured the services of one of the premier Masonic authorities of the day, Fred J. W. Crowe, and published "The Concise History of Freemasonary, by Robert Freke Gould, Revised and Brought up to Date by Fred J. W. Crowe," F. R. Hist. Soc., Author of "The Master Mason's Handbook," "Things a Freemason Should Know," "What is Freemasonry," etc., etc., (Bro. Crowe's little book on the Apron should have been listed.)

Bro. Crowe's own preface, dated June 1920, makes perfectly clear what he has done: "At the request of the publishers, I have brought the Concise History up to date, and made certain alterations in the body of the work. The alterations are mostly in the way of condensing the matter of the earlier chapters, which was often in danger of becoming tedious and irrelevant, but the principal change I have made is to rewrite the first part of Chapter VII. Since Mr. Sadler made his most valuable researches in the archives of the Grand Lodge and elsewhere, it has become clear to all students of our history that his view of the Irish origin of the Grand Lodge of the Ancients is the correct one, and I feel sure that I shall be supported by all lovers of truth in the changes that I have made.

"In regard to the 'Higher' or 'Additional' degrees, the notices of them are so meagre and so scattered that I have thought it advisable to add Chapter VIIa, giving a compact summary of the degrees usually worked in Europe and America and the Dominions and Colonies."

One can freely and safely award this venture one compliment in the very beginning: the new volume is a handier and more attractive book than the old; it is not so cumbersome, and it contains twice as many illustrations. Also, one can compliment Bro. Crowe on his

brevity; he has succeeded in the art of condensation as well as Gould himself. As regards other compliments one cannot be so certain.

It was Chapter seven to ten inclusive which chiefly called for a "bringing up to date," for it is in these chapters that recent history and statistics are given, which history and statistics have necessarily changed during the past thirteen years. Brother Crowe's changes consist, for the most part, of alterations in statistics: except in a few cases very little history is added to the meagre facts given by Gould. The figures so far as I have been able to check them up, are accurate, with the exception of an item on page 349 where in the text Western Australia is given a total of thirty-six lodges while in the table above it is credited with ninety-four. I believe that a date should have been prefixed to the U. S. statistical table on page 345 which is described as "of date of writing": the reader has no way of knowing whether Brother Crowe wrote this in 1919 or in 1920. It would have been better still had he incorporated in the table itself the date for each state, because in this country the Grand Lodge sessions overlap the New Year, and therefore some of the membership data that he gives will fall in one year, some in another. He has made very few changes in the chapter on Masonry in the Far East; as one reads this section he has the feeling that much more has happened in that part of the world than is indicated in the Revision. Moreover, there are a few statistical records left as incomplete as when Gould wrote, Negro Lodges, the Fiji Islands, the Hawaiian Islands, etc.: surely, with a little more work the definite facts for these matters are obtainable.

Such defects, if they may be so considered, are in themselves trifling. I believe that the revisions made in the above mentioned chapters are in themselves of value sufficient to warrant a student in purchasing the new volume, even though he already possesses the old. But I am sure that the student (I here speak for the American) will in an equal degree welcome the changes made in "the first part of Chapter VII," and that for two or three reasons. The work done by Sadler has not yet made its way through the rank and file of American Masonic readers, and therefore these same readers will receive a distinct shock to find Gould's own interpretation set entirely aside and a new, and to them strange, account put in its place. I believe that Brother Crowe's innovation (it is the major change in the volume) would have met with a more kindly reception on this side had he left Gould's account to stand as it was and relegated his own newer version to an appendix: or, had he preferred the device, to a footnote. Also, many of these same readers have read Sadler's "Masonic Facts and Fictions" but are not convinced that Sadler was right, and they will feel that Brother Crowe is taking undue liberties with their own opinions by so summarily deciding the matter as to completely throw out the older, and more generally held theory. I speak here for the generality of readers, and I may presume on

knowing something of what this generality reads and thinks because my work is of a character to put me in constant touch with the same. I myself agree with Sadler; and I am sure "that all lovers of truth" who are well informed on the matter will welcome the dissemination of the new theory. But even so I can't help but think that these same men will believe that the new account should have been placed alongside of the old instead of being made to replace it.

A far more damaging criticism of the Revision is that it mixes up Gould and Crowe in such wise that one can't be sure whether he is reading one or the other. The reviser has done something that very few revisers of books that are of such a standing have had the temerity to do: he has not added his corrections and revisions in footnotes and appendices where such matter should normally go; he has rewritten much of the text itself, and done it in such wise as to leave the reader quite in the dark as to which is the new and which the old. A quotation from each edition will tell its own story: The following is from page 349 of the original:

"In 1870, Lord Zetland retired from the Grand East, and was succeeded by Earl de Grey and Ripon, who, however, subsequently became a Roman Catholic, retired from Masonry in 1874. The office of Grand Master was then accepted by the Prince of Wales, who had been initiated by the King of Sweden in 1869, and the Heir Presumptive to the throne was installed amid the plaudits of a vast assemblage of British Masons in 1875. Two years later the Dukes of Connaught and Albany were invested as Senior and Junior Grand Wardens respectively, and in 1885 Prince Albert Victor, eldest son of the Prince of Wales, was initiated by the Grand Master in person. King Edward VII, on his recent accession to the throne, laid down the Grand Mastership, in which he was succeeded by the Duke of Connaught, but graciously consented to act as the Protector of the Craft.

"The number of lodges on the roll at the present time is 2,350. Of these 512 are held in the London District, 1,374 in the Provinces, and 464 (which includes three in Military Corps) in places beyond the seas.

So far Gould. In Crowe's edition the following paragraphs are inserted between the two paragraphs as given above:

"On his death in 1910, King George V became Patron of the Boys' and Girls' Institution, whilst Queen Mary became Patroness, and Queen Alexandra Chief Patroness of the Girls' Institution. Prince Arthur of Connaught was initiated in 1911.

"In 1913 Grand Lodge acquired the Crowe Collection of historical documents, warrants, diplomas, etc., the unique results of nearly thirty years' world-wide search and study.

"The Freemasons' War Hospital was opened in Fulham Road in August, 1916, and after doing invaluable work during that terrible period, is now a permanent Masonic Nursing Home.

"Especial Grand Lodges were held in the Albert Hall on June 24, 1917, to commemorate the bicentenarY of the forming of the First Grand Lodge of the World in 1717; and in 1919 for the celebration of peace; each being attended by some 8,000 brethren, and many deputations from other English-speaking Grand Lodges in the Colonies and America.

"The connection of our Royal Family with the Craft was further strengthened by the initiation of H. R. H. the Prince of Wales in 1919, followed after a short interval by his brother Prince Albert."

It will be interesting to note the changes in statistics since Gould wrote: "The number of lodges on the roll to June, 1920, 3,566. Of these 810 are held in the London District, 2,028 in the Provinces, and 728 (which included two in Military Corps) in places beyond the seas."

The reader of the Revised Edition will doubtless be grateful enough for the new information but what about the ethics of the thing? What right has one author to interpose his own material, without explanation or identifying marks, into the pages of another man's book? Once a reader of the Revised Edition learns what trick has been played on him he will be suspicious all through, and feel uncomfortable from not knowing, at any given point, whether he be reading Crowe or Gould. Brother Crowe

could have placed all his new facts and figures in foot-notes and left the original text untouched, as it should have been especially since the man to whom it rightfully belongs can't now have a say concerning his own.

A more unfortunate thing still, according to my own view of the matter, is the fact that Brother Crowe has cut out of the original text some seventy-five or so pages of text! That appears to be a rather extraordinary liberty to take with a man's book! a book that has become a classic in its own field! Moreover, the ethics of the matter aside, the pages excised were entitled of their own right to remain where their author placed them. I cannot agree with Brother Crowe that they were "tedious or irrelevant." Consider, for example, the closing pages of Chapter II, which deals with Medieval Operative Masonry: Brother Crowe has completely dropped out there whole pages of Gould's text which dealt with the very important matter of the decline of the Operative Guilds and the reasons therefore, along with a brief criticism, often noted, of the views of Fergusson's "History of Architecture."

From the "great chapter" on the Rosicrucians - or rather the section of that chapter which deals with them - Brother Crowe has dropped twenty-one pages! Why, it is hard to guess, and I am sure that the great number of Masonic students in this country, who have access to few books, and who so frequently have only the Concise History to refer to, and who read so often in our journals that some things in modern Masonry have come from the Rosicrucians, will have just cause for complaint when they discover that the new edition gives them less information than ever on a subject on which it is so difficult to get any information at all.

Furthermore, the excisions just noted include most of what Gould had to say about the Kabbala (Cabala, he spelled it), and that also is unfortunate, especially since there seems to be a tendency on the part of scholars of the day to believe that from Kabbalism we have received certain of the major items of the Master's Degree, The Lost Word, Solomon's Temple, The Great Pillars, etc. Ever since I first tried to study the symbols of the Craft I have been convinced that we are greatly indebted to that strange literature, and I have been glad recently to see that gifted and well equipped contemporary students are holding the same positions. From a regular reading of the Masonic press of this nation I know that the Kabbala comes up for frequent mention and discussion, and I feel sure accordingly that many who purchase the Revised Edition of the Concise will feel a disappointment that Gould said so little about it, that most of what little he did say has

been excised, and that the erudite editor has not added something on the subject by way of footnote or appendix.

A similar thing may be said about the Comacini. Gould himself believed the whole Comacine hypothesis to be a cloud castle, at least such is the impression I have gained from his too brief remarks on the subject. In the Revised his remarks are briefer still: they are brief almost to the vanishing point. Considering how the Comacines have come to the front of Masonic attention (I am speaking for this country) and how much has been said about them in recent books and outstanding treatises, it is a matter for regret that Brother Crowe, in bringing the Concise History up to date, did not give us a brief appendix on the matter. His presentation of the subject would have been richly worth while.

I came to the reading of the Revised Edition entirely predisposed in favor of Brother Crowe's efforts: first, because I was glad to see the old Concise once again brought to the attention of Masonic readers: secondly, because I have read enough from Brother Crowe's pen, and heard enough about his Masonic activities, to believe him abundantly capable of doing such a task as the Revision of Gould with entire credit to himself and satisfaction to us all. My dissatisfaction with his work, now that I have gone through it (and that with considerable care, if I may be permitted to say as much) rests not on grounds of personal feelings but on grounds of fact. He should not have mutilated Gould's own original work: changes, comments, corrections, additions should have been placed in footnotes and appendices, as is the rule in such cases. He should not have dropped anything from the original and should not have added anything in the body of the text. To bring the work "up to date" involved something more than merely changing the statistics. There has been growth in fact and theory as well as numbers. I can't use the Revised Edition with any comfort because I can no longer feel that it is Gould's book that I read: it is neither Gould nor Crowe, but a hybrid compilation that has done violence, I can't help but believe, to one of the master works of a Masonic teacher whose fame lengthens and broadens from year to year.

Having said as much, and turning from the unpleasant matters of criticism, the reader will be is ested to compare the Masonry of 1903 with the Masonry of to-day, as the latter has been made possible by Brother Crowe's revision. On relations between English and German lodges he writes (on page 283) as follows: "Owing to the Great War, and the

attitude adopted by the German lodges, no intercourse between them and the Allies is allowed at present (1920), nor is this likely to be quickly altered."

Of equal interest is this paragraph describing the fortunes of Masonry in Hungary:

"Since the foregoing was written the present (1920) Government has suddenly closed all the lodges, and forbidden Freemasonry in Hungary. The furniture and properties have been seized, and the funds distributed in other directions, whilst all officials found to be members have been dismissed and imprisoned."

Freemasonry in Sweden has fallen off in membership but gained in number of lodges. Gould wrote in 1903: "The Crown Prince of Sweden and Norway is the National Grand Master, and there are in the jurisdiction twelve St. Andrew's and twenty-one St. John's Lodges, with a total membership of 10,985." On page 304 of the Revised Edition we read: "The King of Sweden, Gustav V, is the National Grand Master, and the Crown Prince his Deputy; there are in the jurisdiction thirteen St. Andrew's and twenty-eight St. John's Lodges, with a total membership of about 8,000."

Norway now belongs to the Masonic family as an equal among her peers: "The Grand Lodge, however, became independent again when the Kingdoms separated in 1905. The King is no longer Grand Master, but the rule is democratic. There are three St. Andrew's Lodges and thirteen of St. John, with a membership of 5,812" (Page 305).

Holland also furnishes an interesting contrast between 1920 and 1903: on the earlier date Gould wrote, page 387, as follows:

"The jurisdiction of the Grand Orient extends over ninety-three lodges, of which twenty-three are in South Africa, and seventeen in the Dutch Colonies. The membership is estimated at 4,269."

The Revised Edition, page 307, gives the present statistics:

"The jurisdiction of the Grand Orient extends over 108 lodges, of which thirty-one are in South Africa, and twenty-two in the Dutch Colonies. The membership is estimated at 4,800."

In 1903 Belgium's Grand Orient governed nineteen lodges with a membership of about 3,500: today "There are twenty-four lodges under its jurisdiction, with a total membership of about 4,100. There is also a Supreme Council 33/ which controls a few Craft lodges in addition" (Page 308).

Of Poland Brother Crowe writes: "The resuscitated Kingdom of Poland may again achieve a Grand Lodge, [the reader will recall that Freemasonry was destroyed in Poland in 1821. - H.L.H.] but at present things are in abeyance."

In Italy Freemasonry is on the up grade: the Grand Orient, with headquarters at Rome, has 482 lodges with 20,000 members. Freemasonry in Greece has dropped from 2,000 to a,000. Since Gould wrote, Bulgaria has joined the circle, with a Grand Lodge, which was founded in 1917, eleven lodges, and a membership of about 1,000. Servia, also, has joined the family of Grand Lodges: in 1903 there were a few private lodges in Belgrade but no Grand Lodge: in 1919 the Grand Lodge of Serbia, Croatia, and Jugo-Slavia was forrned, with seven lodges and 270 members.

It is of interest to note, on the basis of the new statistics furnished by Brother Crowe, that in Europe the tendency seems almost everywhere to be toward smaller lodges.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of TEIE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. Ernest E. Ford, 30S South Wilson Avenue, Alhambra, California; Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of The General Grand Encampment Knights Templar for the years 1826 and 1835.

By Bro. David E. W. Williamson, P. O. Box 764, Reno, Nevada: Perdiguier's "Livre du Compagnonnage," and W. H. Rylands' "Freemasonry in the Seventh Century," quoted in Gould's "Concise History of Freemasonry."

By Bro. E. A. Marsh, 820 Broad Ave., N. W., Canton, Ohio: "The Traditions of Freemasonry," by A.T.C. Pierson, published at St. Paul, Minn., January 1865.

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Catalogue of the Masonic Library of Samuel Lawrence," "Second Edition of Preston's Illustrations of Masonry."

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism shoveling the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry," by Robert Morris. (Fiction and anecdotes.) Price $3.50.

By Bro. F. R. Johnson, 3425 East 61st St., Kansas City, Mo., "The History of Freemasonry," by Robert Freke Gould, published by the John C. Yorkston Co., silk cloth binding, first-class condition, four volumes, $17.00; "History of Freemasonry," by J. W. S. Mitchell, P. G. M. of Missouri 1844-45, full morocco binding, $15.00; "The History of Freemasonry," by Albert G. Mackey, seven volumes, practically new, $30.00; "The Standard History of Freemasonry," by J. Fletcher Brennan, published in 1886, one volume; "Gems from the Quarry," by John H. Brownell, Editor of the American Tyler, 1893, $6.00; "Antiquities of the Orient Unveiled," by M. Walcott Redding, 1877, $5.00; "History and Cyclopedia," by Oliver and Macoy, full morocco binding, $10.00.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail hPfere publication in this department.

HANFORD MacNIDER, NATIONAL COMMANDER OF THE AMERICAN LEGION

Is the newly-elected National Commander of the American Legion a member of the Masonic Fraternity? A good many of us in the Legion are anxious to know this.

D. F. W., New York.

He is.

Hanford MacNider, the newly-elected National Commander of the American Legion, was born at Mason City, Iowa, October 2, 1887. He attended the public schools in that city, and graduated from Milton Academy, Milton, Massachusetts, in June 1903, and from Harvard University in 1911.

MacNider was a member of the Iowa National Guard, and served as First Lieutenant in the Second Iowa Infantry on the Mexican Border. At the beginning of the World War he went to the Officers' Training Camp at Fort Snelling, Minnesota, and was given a commission as Second Lieutenant and assigned to the Ninth Regulars, U. S. Army. He was ordered to France and arrived there September 20, 1917. The Ninth Infantry fought through all the great battles of the War, alongside the famous Sixth' Marines, both regiments being in the Second Division of the U. S. Army.

He was promoted from Second Lieutenant to Lieutenant Colonel and Divisional Adjutant of the Second Division, and remained with the Army of Occupation, returning with his regiment at the same time that General John J. Pershing returned.

MacNider received many decorations, among them the following: Distinguished Service Cross and One Cluster, Chevalier d'Legion Honneur, Croix de Guerre (five citations, 5 palms, one gold and one silver star), Fourragere, and the Italian War Cross. In addition to these he was given three other citations in General Orders.

Hanford MacNider is a member of Benevolence Lodge No. 145, A. F. & A. M., Benevolence Chapter No. 46, R. A. M., Antioch Commandery No. 43, all of Mason City, Iowa; El Kahir Temple A. A. O. N. M. S., Cedar Rapids, Iowa, and DeMolay Consistory, A. & A. S. R., Clinton, Iowa. He is a Past Eminent Commander of his Commandery.

* * *

SENATOR MEDILL McCORMICK'S LODGE

Can you advise me whether or not Senator Medill McCorrnick is a Mason and, if so, the name and number of his lodge ?

J. B. F., Pennsylvania.

Senator Medill McCormick is a member of Albany Park -Lodge No. 974, A. F. & A. M., located in Chicago. Illinois.

* * *

THOMAS NAST, "FATHER OF THE AMERICAN CARTOON"

Was Thomas Nast, "Father of the American Cartoon" (1840-1902), a Mason?

"Thomas Nast," by Albert Bigelow Paine, (The MacMillan Co., 1904), contains many interesting cartoons. There are several of Giuseppe Garibaldi, one on page 457 commemorating his life and career. Nast fought in the Garibaldian expedition. On page 451 is another cartoon, "After All," commemorating the death of President Garfield. Can you tell me the name of the author of the poem contained in it, which is as follows:

AFTER ALL

Despite the prayers and tears and earnest pleading

And piteous protest o'er a hero's fall,

Despite the hopeful signs our hearts misleading,

Death cometh after all!

O'er the bright scenes are clouds descending;

The flame soars highest ere its deepest fall;

The glorious day has all too swift an ending;

Night cometh after all!

O'er bloom or beauty now in our possession

Is seen the shadow of the funeral pall;

Though Love and Life make tearful intercession,

Death cometh after alll

Of interest, too, is the cartoon on page 191, "The American River Ganges." Of this Paine says "Nast summed up the Ring's (Tweed) attempt to retain power through concessions to the Church in the 'American River Ganges' which stands today as the most terrible arraignment of sectarianism in the public schools, as well as one of the most powerful pictures that Thomas Nast ever drew."

J. J. T., Ohio.

The name of Thomas Nast does not appear on the membership rolls in the Grand Secretaries' offices in either New York or New Jersey.

Perhaps some of our members can enlighten us as to whether or not Nast was a Freemason, and also as to the author of the poem quoted by Brother J. J. T.

* * *

OPERATIVE AND SPECULATIVE MASONIC TEACHINGS

Through your efforts Masonry has been traced far back. Was original and ancient Masonry the same as we have it today ? I understand the ritual is not so old, but were the teachings the same and the lessons the same when it existed only in an Operative sense?

V. D. R., Illinois.

Your question covers so large a field that it is necessary to answer it in a very general way. Speaking in that fashion it may be safely said that the Operative Masons, so far as we have knowledge of them, taught the same things that we now teach: a high standard of morality; trust in a personal God; the broth erhood of man, and life eternal. But in a more specific way they differed much from us. They were attached to the Roman Catholic church, and accordingly made oath to be true thereto. They did not stress democracy and equality in political and social life as we do; neither did they strive to become a universal fraternity. The principal purpose of an Operative lodge was the erection of a building, and all other matters were naturally made subordinate to that. With us, on the contrary, the building process has been reduced to a system of symbolism, and our principal purpose is the building of men in moral, spiritual, and social life. Also, it should be ever borne in mind, at the time of the formation of modern Speculative Masonry many things came into Masonry from non-Masonic sources, and these greatly enriched the ritual and philosophy of the Fraternity so that, as compared with the Order as we now know it, the Freemasonry of the old Operative days was very meager.

* * *

THE "BLUE LODGE"

When, where, how, and by what authority did the first three degrees come to be known as "The Blue Lodge"?

C. P. D., Missouri.

Of this no man can be certain, though it is said, on the authority of Dr. Oliver, that blue was made the official color by action of the first Grand Lodge in 1717. Aprons were lined with various colors in those days and it appears that all officers of Grand Lodge were ordered to wear aprons lined with blue silk. It is quite possible that the term "Blue Lodge" thus originated. The majority of Masonic scholars believe that the blue used in this connection came more or less accidentally into use, and that the Fraternity never took formal action as to its official color symbolism. See THE BUILDER, Volume II, page 236, and Volume V, page 178.

* * *

ADMIRAL SIMS

The word is going the rounds with us that Admiral Sims is a Mason. Have we any way of being sure of this ?

W. R. A., Oregon.

Admiral Sims has answered this question for himself in a letter addressed to The Masonic Chronicler of Chicago. The pertinent portion of it is as follows:

"I am not a Mason. This is doubtless another mistake (on my part), but I have never joined the Society.

"I do not think the error of any particular consequence; nor do I think that the Sinn Fein attack is chiefly based upon a belief that I am a Mason. I do not even know that they have assumed this. Insofar as I am concerned, their stock criticism is that I have attacked the Irish people as a whole, both in Ireland and in America, which of course is wholly untrue. My criticisms were directed solely against the Sinn Feiners in Ireland and in America who aided our enemies during the Great War.

"No American citizen who is completely loyal to his own country can have any cause to complain of the manner in which I have denounced the disloyalty of those of our citizens whose activities endanger the peace of the world."

* * *

THE PAPAL BULL

I have been enjoying Bro. Wright's articles on Roman Catholicism and Freemasonry. In that connection may I inquire what is the meaning of the word "bull," as used by the Popes ?

A. W. R., Maine.

The term is derived from the Latin "bulla" which means a globular object. Inasmuch as the leaden seal used by the Pope is of that general shape it is called a "bull" and the document as a whole has come to take its name from that. Murray's English Dictionary, than which there is no higher authority defines it as follows: (1) A seal attached to an

official document; especially, the leaden seal attached to the Pope's edicts. (2) A papal or episcopal edict or mandate.

* * *

CECIL RHODES

I am quite a hero worshipper of Cecil Rhodes. Was he a Mason? Also, while I am inquiring, I should like to ask if Dr. Jameson was a Mason.

G.T., Oklahoma.

The editor of The Masonic Journal of South Africa informs us that Cecil Rhodes was a Mason but that Dr. Jameson was not. Also, he says that he has been informed that John Hays Hammond was a member of Columbia Lodge, Johannesburg, but that of this he cannot be sure.

* * *

WHY WERE THESE VERSES DROPPED FROM OUR NATIONAL ANTHEM?

Brother E. M. Johnston of Texas, has sent the four stanzas which follow accompanied by a clipping from The Cambridge Tribune, Cambridge Massachusetts, which states that when first sung there were eight stanzas in "America" and that these four were afterwards eliminated. A search through biographies and histories of hymns and songs has failed to give us the slightest evidence to show that this is true, but it may be that our sources of information were inadequate. Can any reader throw further light on the matter?

Our glorious Land today,

Neath Education's sway

Soars upward still.

It's halls of learning fair,

Whose bounties all may share,

Behold them everywhere

On vale and hill.

They safeguard Liberty,

The school shall ever be

Our Nation's pride!

No tyrant hand shall smite,

While with encircling might

All here are taught the Right

With Truth allied.

Beneath Heaven's gracious will

'The stars of progress still

Our course do sway;

In unity sublime

To broader heights we climb

Triumphant over Time

God speeds our way.

Grand birthright of our sires,

Our altars and our fires

Keep we still pure.

Our starry flag unfurled,

The hope of all the world,

In Peace and Light impearled,

God hold secure!

* * *

THE OLD PROBLEM OF EXCLUSIVE JURISDICTION

Can you please explain to me why it is that our American Grand Lodges get so huffy when a foreign Grand Lodge tries to start a lodge in our territory, whereas our own Grand Lodges, New York and Massachusetts, for example, don't hesitate to charter lodges in other countries? It appears that what is sauce for the goose is not sauce for the gander!

D.W.A., New York.

That is a rather saucy question. In some cases it is quite true that our Grand Lodges are not consistent with their own practices, but after all there is usually a method in their

madness. If an American Grand Lodge establishes a subordinate lodge in a foreign country it is in order to take care of American citizens who live in a locality where they could not otherwise enjoy Masonic fellowship. You speak of New York: I suppose you have in mind their Sea and Field lodges. Those lodges were organized in France because our American soldiers could not possibly have joined a French lodge, owing to the fact that so few of our Grand Lodges recognize the French bodies. Furthermore, the question is one of those that cannot be decided offhand or by means of a huge generalization: the fairness of it must be decided in each case, for in the last analysis it is really a question of Masonic efficiency. Each Grand Lodge in this nation is quite abundantly able to care for all residents inside its own jurisdiction, and any duplication of sovereignty would make for confusion and cross purposes. Usually the same facts and conditions that compel exclusive jurisdiction in this land, will justify one of our Grand Lodges in chartering a body in a foreign land. The inconsistency is more apparent than real.

* * *

PROSCRIBED AFFILIATION

Can a Grand Lodge prohibit a Mason from belonging to some other organization ?

D. F. H., Vermont.

That is a matter for Masonic common law, and therefore must be decided by each Grand Lodge in accordance with its own statutes. That it is constitutional for a Grand Lodge thus to act is affirmed by the Grand Lodge of England which in the famous case of Sir Robert Stout ruled that it constitutes a Masonic offense for a Mason to belong to an organization proscribed by Grand Lodge laws.

* * *

CIPHER KEYS

I have often wondered why Masonry is so strict in forbidding any use of printed ciphers. Take a man in my own situation for example. I have a poor memory and in order to learn even a small portion of the work I must go over it again and again. But that takes up too much of my friends' time and too much of my own. After coming home from a hard day's work I am too weary to go off down town again to study. But if I had the use of a key the matter would be much easier.

R. E. G., Iowa.

The fact that so many thousands of other busy men have learned the work without a key proves that your difficulties are not insuperable, and that you are not quite justified in asking for a complete reorganization of the laws, rules, and customs of the Fraternity. It may interest you to know the will of the Craft at large on this matter. While he was Grand Master Joseph W. Morris, of Oklahoma, made exhaustive investigations of the subject, during which he wrote to Grand Secretaries of all the Grand Lodges. A catena of the replies he received was printed in the Oklahoma Grand Lodge Proceedings: you will care to see the result. The question was, "Does your Grand Lodge permit the use of Cipher Keys?" The answers are condensed:

Washington - I am happy to say we do not.

North Carolina - We have no such thing and know nothing about it.

Massachusetts - Possession of one here is sufficient grounds for expulsion.

California - No, the obligation prohibits it.

Arkansas - No, we are drastically against it.

Wyoming - Yes, we have it. Don't like it very well.

Nevada - No, No, No!

Louisiana - Forbidden in this jurisdiction.

Alabama - No key of any kind is used.

New Jersey - We have none.

New York - Its use is prohibited.

Missouri - No.

Pennsylvania - Not in Pennsylvania.

Nebraska - An offense to use it.

Virginia - Our work taught orally. Opposed to key.

Delaware - We swore we wouldn't and we won't.

Maryland - We have no key in any shape or form.

New Mexico - Illegal in this state.

Minnesota - We have it here. The brethren in general know nothing about it, and I doubt if one in a hundred could make anything out of it.

Iowa - We have none.

Utah - Very much opposed to its use.

Illinois - If you decide to accept it, well and good, but we have always frowned on such action.

Wisconsin - I know my advice as Grand Secretary of Wisconsin does not amount to a great deal, but I would suggest to the brethren of Oklahoma to think a great many times before they permit an official key to the work.

Florida - Don't have it. Always voted down.

Colorado - Yes, we use them, but they are a ghastly thing. Old-fashioned enough down here to stick to the old way.

Kentucky - Grand Lodge has never authorized its use, and I hope it never will.

Brother Morris summed the whole question up in a forceful manner: "To adopt a key to our esoteric work would mean that eventually the conferring of the degrees would have little effect on the initiates and they would be possessed with the idea that Masonry is not such a hidden treasure after all; that their conception of its having been handed down to us from mouth to ear through the centuries past, is but a myth, and not a reality. Adopt a key; do away with our lecture force and schools of instruction and you will have dealt Oklahoma Masonry a blow from which it will never. never recover."

----o----

CORRESPONDENCE

INDIAN MASONS

I was very much interested in Brother Skinner's article in the October number of THE BUILDER on "Little Wolf Joins the Mitawin." It certainly would be interesting to know the names of Indians who were and are members of the Fraternity. We know that Red Jacket, Chief of the Six Nations of New York, was a Mason; and Eli S. Parker, a descendant of Red Jacket, was a Mason and at one time Grand Orator of the Grand Lodge of Illinois. The Indian Chief Tecumseh was also a member of the Order.

Will not the members of the Research Society add names to this list?

Of course, this has nothing to do with Brother Skinner's article, but the thought came to me as I read his article.

I have wondered if Black Hawk, Shabbonee, Logan and other prominent characters in history were members of the Fraternity.

O. B. Slane, Illinois.

* * *

MASONRY IN SOUTH AFRICA

Being interested to learn something about the status quo of Grand Lodges and other Masonic bodies in South Africa, we wrote for information to Brother William Morster, Editor of the Masonic Journal of South Africa, who was kind enough to send us the following:

ENGLISH LODGES

England has District Grand Lodges in Capetown, Natal, The Eastern Division of the Cape Province (known as the Eastern Division, South Africa), the Central Division, with headquarters at Kimberley, and Johannesburg, which takes in the whole of the Transvaal.

The Central Division has one lodge, I think, in the Free State, and is chiefly concerned with the northern part of Cape Colony - Vryburg, Mafeking, etc. The Eastern Division of South Africa takes in as far as Matatiele, in Griqualand East, and Heilbron, in the Free State. The Western Division (Capetown) naturally takes in the western portion of the Cape Province. Natal, of course, takes in Natal, but has also some lodges in the Free State, at Ficksburg, Bethlehem and Lindley. The Transvaal takes in only the Transvaal. Bulawayo and Rhodesian lodges work direct from England, Scotland or Ireland (I am not

sure if there are any Irish lodges there), while the Netherlands lodges work from Capetown.

SCOTTISH LODGES

Theise are District Grand Lodges of the Cape, Natal, the Eastern Districts (called the District Grand Lodge of the Eastern Province, Cape Province), and the Transvaal. In the Transvaal we take in all the Free State as well. Natal sticks to Natal, and the Cape Districts to their respective territories.

IRISH LODGES

There is a Provincial Grand Lodge with headquarters at Johannesburg. There are some exceptions (some Cape lodges dealing direct with Ireland), but otherwise the whole of South Africa comes under R.'.W.'. Brother Dr. William Russell, Provincial Grand Master for South Africa.

NETHERLANDS

The Deputy Grand Master is Worshipful Brother Silberbauer, at Capetown, and he has the whole of the Union, excepting Transvaal which is under Provincial Grand Master, Brother William B. M. Vogts. There is also a Provincial Grand Master at Capetown.

ROYAL ARCH, MARK AND EXCELLENT MASTER DEGREES

These are worked variously. For instance, there are District Grand Chapters under the English, but Grand Superintendents, only, (as far as the Transvaal is concerned, at least),

in the Scottish. I am at present M. E. Z. of a Chapter under the Scottish, a member of the Alpha 18d under the English, and a member of various Craft lodges under the English and Scottish Constitutions. We get somewhat mixed in the Royal Arch. In the Irish one has to take the Mark before the Royal Arch, but does not get the Excellent Master. In the Scottish you must have the Mark and take the Excellent Master before you can take the Royal Arch. Or, if affiliating, you must have the Excellent Master given you before you can remain in and see the degree worked in full. In the English you need not take either Mark or Excellent Master (in fact the latter degree is not worked at all) before taking the Royal Arch. A lovely mix-up, and my idea is that one of the most useful things a Grand Lodge could do would be to simplify and standardize these things.

Wm. Morster, South Africa.

* * *

WHO WAS COUNSELLOR SCHOTT?

I have in my possession an old map of King Solomon's Temple that has been in my family for over seventy years, and as far as I know is the only one in existence, but I have been unable to obtain but very little information regarding it.

It is a map about 30 x 36 inches, and at the top is the following: "A BEAUTIFUL AND ACCURATE ELEVATION OF THE TEMPLE OF SOLOMON, TAKEN FROM THE CELEBRATED MODEL ERECTED BY COUNSELLOR SCHOTT AT HAMBURG, ORNAMENTED WITH THE MOST INTERESTING PASSAGES IN THE LIVES OF KING DAVID AND SOLOMON HIS SON."

Can any reader give me information as to who Counsellor Schott was, or regarding this map ?

It is considered a rare relic here, and I am desirous of learning more of its history if I possibly can.

John F. George, Pennsylvania.

* * *

DIVISION OF TIME IN THE REIGN OF KING ALFRED

I have in my library an edition of Hume's History of England, a work of six volumes, by David Hume, and I find on page 75, of volume 1, in his account of the reign of King Alfred, the following:

"He usually divided his time into three equal portions; one was employed in sleep and the refection of his body by diet and exercise; another in the dispatch of business; a third in study and devotion; and that he might more exactly measure the hours, he made use of burning tapers of equal length which he fixed in lanterns."

W. H. Stowell, Iowa.

* * *

THE TUPELO CROSSES

Behold how good and how pleasant it is for brethren to work together! Ye editor, who is not an ethnologist or the son of an ethnologist, was unable to explain the origin of the

crosses concerning which a letter appeared on page 336 of this Department for November last, so he passed the problem on to the members of the Society. And now witness the results. Brother Thorp B. Jennings, Past Grand Master of the Grand Council of Royal and Select Masters of Kansas, writes that "The two crosses shown on page 336 of THE BUILDER for November, are religious crosses. The one with three arms is a Bishop's cross; the one with two arms, that of a priest, and such a cross with one arm is a layman's cross."

The following letter on the subject is from the Assistant Curator, Department of Anthropology of the Milwaukee Public Museum. on whose article in the October issue of THE BUILDER entitled "Little Wolf Joins the Mitawin," a large number of commendatory letters have been received from members of the Society:

In the Correspondence Department of THE BUILDER for November there is an interesting illustrated account of some silver crosses excavated near Tupelo, Miss., with some speculations as to their origin and use. As the writer has had the good fortune to see and handle a number of similar specimens in the course of his ethnological and archeological investigations he is taking the liberty of offering a little further light on the subject.

Crosses of this type came into considerable vogue among all the North American Indians under French domination about the close of the seventeenth century, and were largely made by silversmiths resident in Montreal for the Indian trade, and were not, as one would naturally suppose, given out by the early Roman Catholic missionaries, or at least not to any extent. They were made to be attractive to the Indians, quite without regard to religious significance, and were presented by traders and agents alike to Indians of influence, who were often pagans. A few of these still survive in the hands of living Indians, to whom they have descended as heirlooms, although by far the greater part of them have been found, as were the Tupelo specimens, in graves or on old Indian village sites. I have myself known them to have been found in the possession of Iroquois, Ottawa, Miami, Peoria, and Sioux Indians, and there are several double and single silver crosses in this Museum (Milwaukee Public Museum), mainly from Wisconsin and Michigan. I have seen a few that were undoubtedly made by native Indian silversmiths in imitation of the Montreal French work, but most have the hallmark, or in some cases the word "Montreal" stamped on them. The triple cross figured by Brother Riley from Tupelo has an indistinct stamp on it, which may well be a hallmark.

Francis Victor Malhiot, in charge of the North West Fur Company's Trading Post at Lac du Flambeau, Wis., in a statement of goods sent for trade with one snsuans, mentions under a list of silverware, "9 large double crosses," and "6 medium-sized do." Of these it is said that three of the former were brought back to the post by the trader's agent in May 1805, the Indians having bartered for the rest.

In his journal for Sept. 17, 1761, Sir Wm. Johnson notes that among the silver ornaments which he left at Detroit to be forwarded to Lt. Gorrell at the British Military Post at Fort Mackinac were ninety large silver crosses. Lt. Gorrell left Mackinac to take charge of the similar post at Green Bay, Wis., on the twelfth of the month following, and probably brought many of the crosses with him.

Further data on these interesting relics may be found in the Seventy-third Bulletin of the New York State Museum, "Metallic Ornaments of the New York Indians," by Bro. Wm. M. Beauehamp, and in Vol. 9, No. 4, (p. 104) of the Wisconsin Archeologist, where there is an article entitled "Silver Trade Crosses," by Chas. E. Brown.

In this connection it is interesting to note that the Iroquois Indians of New York State formerly had many Masonic brooches, beaten out of coin silver by their native smiths, two of which are even now in the possession of the writer. These emblem were also used without knowledge of their significance in most cases, the Indians often wearing them upside down. They also vary from realistic squares and compasses flanked by the two immortal columns to such highly conventionalized examples, with many embellishments, that the extreme forms are hard to recognize.

It is well known that the famous Mohawk Iroquois chief, Joseph Brant, who flourished during the period of the American Revolution, was a Mason, raised, if I remember correctly, in England, and it is also known that he was prompt to rush to the aid of worthy distressed brethren in time of battle or Indian raids. Red Jacket, the Indian Orator (Seneca Iroquois), is often claimed as a Mason, although I am not certain upon what authority, and doubtless there were others at a very early date.

At the present time the members of the Craft among various Indian tribes are legion, but I am not aware of any exclusively Indian lodge of Masons, all the Indian brethren whom I know personally belonging to regularly constituted white lodges. As I have shown in a recent number of THE BUILDER (for October) the elements of Freemasonry, of a primitive, and I do not in the least doubt, ancient sort, are widespread among our native tribes, quite independently of white influence.

Alanson B. Skinner. Wisconsin.

Just before we go to press comes another letter on the subject from a brother in Michigan:

In the November issue of THE BUILDER an article entitled "Crosses Excavated Near Tupelo, Miss.," notes the finding of several crosses and asks opinions as to their origin and historical value. The writer has made a considerable study of American Archaeology and has collected about five thousand or more articles from field and mound in his home county, ranging from broken arrow points to copper knives.

The crosses in question are undoubtedly of Roman Catholic origin, and similar crosses, especially those with two cross bars, are not infrequently taken from mounds or other burial places from Maine to the Mississippi, and from the Ohio to Duluth, with others occasionally found in the Spanish portions of the South, and up and down the Mississippi from the source to the mouth.

I know of at least four or five that have been found in this (Saginaw) county, and these finds, as in other places, have given rise to foolish tales of buried hoards of silver, and even gold. The crosses were distributed by missionary priests, and were held in more or less esteem by the Indians as charms or amulets. They were only presented to favored "converts" of influence or power, and were then, as now, symbols of the Christian faith.

The Roman Catholic faith appealed to certain tribes of Indians, as it does to certain nationalities of white people, for the Indians were as different, tribe from tribe, as the French are different from the Germans, the English from the Russians, etc.

To some Indians the ceremonies of the priests were more or less mummeries. Others grasped the spiritualistic significance of that same ritualism, this depending, as among the whites, upon the type of mind of the individual or tribe.

Brother Riley may be assured that there is no Masonic significance in these crosses, for Craft Masonry universal is not and cannot be sectarian. No Order which lays aside the lambskin and adopts so purely a sectarian emblem as the Latin cross can be Masonic in its best and noblest aspect.

Fred Dustin, Michigan.

----o----

A DEPARTMENT OF INDIAN AFFAIRS

This is to announce an addition to our staff of editors in the person of Brother Alanson B. Skinner, Assistant Curator of the Anthropological Department of the Public Museum of the City of Milwaukee. Brother Skinner is exceptionally well versed in Indian lore, especially as regards secret societies, initiations, and all that, and he is an earnest Masonic student.

If you have any question to ask about the American Indians and any connections they may have with Freemasonry and allied themes, address your queries to Brother Skinner, care THE BUILDER.

The Builder Magazine

February 1922 - Volume VIII - Number 2

Memorials to Great Men Who Were Masons

GENERAL HUGH MERCER

BY BRO. GEO. W. BAIRD, P.G.M. DISTRICT OF COLUMBIA

THIS FAMOUS General Officer of the Revolutionary Army was a member of Fredericksburg Lodge No. 4, in Virginia - the lodge in which George Washington was made a Mason. General Mercer was a close personal friend of Washington, and the idol of the people of Fredericksburg. Not only was he held in high esteem by the Fredericksburg citizens, but they also raised a monument to him. In Philadelphia, where he died, the Saint Andrew's Society (Scotch), with 3000 others, followed his remains to the grave, and erected a monument to his memory in Laurel Hill Cemetery.

Hugh Mercer was born in Aberdeen, Scotland, in 1870; received his education in the Aberdeen University, and graduated a Doctor of Medicine. It is remarkable how many medical men were General Officers in our Revolutionary War. Mercer was an Assistant Surgeon in the Army of Prince Charles Edward, and was in the battle of Colloden in 1745. His participation in that rebellion, it is thought, was the reason for his migrating to the Colony of Virginia, in 1747. He made his first home at Mercersburg, Pennsylvania, where he practiced medicine.

The so-called French and Indian War was well understood by Mercer - it was a war between the Protestant Colonists and the French Romish Colonists, and it did not take Mercer long to see that his future religious liberty was at stake.

In 1755-56 Mercer became a Captain in the Company of Colonel George Washington. In the expedition of General Braddock, and at his terrible defeat at the battle of Monongahela, July 9th, 1765, Mercer was severely wounded and left on the field for dead. But he revived in a few hours and made his way to a stream of water and thence to a

thicket. He was weak from loss of blood, and hungry, and managed to kill a rattlesnake which he skinned and on which he subsisted until he had gained a little strength and finally was enabled to reach Fort Cumberland.

The Corporation of Philadelphia afterwards gave him a gold medal in appreciation of his conduct during that that campaign.

When the Provincial forces were reorganized in 1758 Mercer was promoted to a Lieutenant-Colonelcy, and accompanied the Army of General Forbes to Fort Duquesne (Pittsburg) where he commanded the Post until relieved. He then fixed his residence at Fredericksburg, Virginia, and resumed the practice a medicine.

When the Revolutionary War broke out Mercer warmly espoused the cause of the Colonists, quitted his profession and became the commandant of three regiments of Minute Men, in the year 1775. In 1776 he organized and drilled the Virginia Militia. On February 13th of the same year he was promoted to be Colonel of the Third Virginia Regiment, and on June 5th, 1776 was commissioned a Brigadier General by the Continental Congress, at the request of General Washington.

When the American Army retreated through New Jersey General Mercer was with it, and he led the column to attack the enemy at Trenton on December 6th, 1776, and it is claimed that he advised the daring night march on Princeton, on January 3rd, 1777.

The situation of the American Army on the evening of January 2nd was extremely perilous, Washington having but five thousand men, half of whom were militia who had been in camp but a few days. To fight the veteran soldiers before them looked like madness - to attempt to recross the Delaware river under the fire of the enemy would have been futile. The march to Princeton having been decided upon, the advance command was given to Mercer.

This was at the time when the British regiments at Princeton were about to begin their march to reinforce Lord Cornwallis in the south, and it was these regiments that discovered the approach of Mercer, at Princeton. Mercer attacked, but was repelled, and the enemy followed the Americans until they were reinforced by Washington's Regulars and the Pennsylvania Militia. During the fighting Mercer was felled by the blow of a Briton's musket, for the fighting was hand-to-hand. Mercer rose, refused quarter, and defended himself with his sword. He was bayoneted, and left on the field for dead. After the battle a farmer carried Mercer to his house, where he suffered great pain until his death, which occurred on January 12th.

In the year 1773 Congress made provision for the education of the younger son of General Mercer, in appreciation of the great services the General had rendered to his country.

The Secretary of Fredericksburg Lodge No. 4 has gone to great pains to search out and give to the writer the Masonic history of General Mercer, and, I may say, it was recorded in no other place. From the excerpt furnished the writer, and its wording, it is evident that the brother who served as Secretary of that lodge during the particular period mentioned in this article, set a splendid example. Fredericksburg changed hands at least twenty times during the Civil War, but not a Masonic possession was

disturbed. Those were days of gallant men.

----o----

MASONIC BIBLIOGRAPHY

BY BRO. SILAS H. SHEPHERD, WISCONSIN

The homely adage that one cannot make rabbit soup until he has captured his rabbit is brought home to the Masonic student times without number, for if there is anything difficult to capture it is a Masonic Bibliography. And they who undertake to fashion the

same, and who succeed therein, even in small measure, deserve the plaudits of the Craft. All this is by way of introducing one of the most successful essays in Masonic Bibliography that has ever come to the ink-stained desk of ye editor. The literary engineer responsible for the success of this venture is Bro. Silas H. Shepherd who has been for years a member of the Committee on Masonic Research of the Grand Lodge of Wisconsin, and whose name is familiar to our readers, albeit not as familiar as it should be, and will be, we trust. "Masonic Bibliographies and Catalogues" is published in paper bindings by the above mentioned Committee, and is number 11 in the series of their publications. Bro. Shepherd has been assisted by Brothers Henry A. Crosby and George C. Nuesse, his colleagues on the Committee.

(Concluded from January Issue)

98. Masonic Publishing Co. *

Semi-annual Catalogues of Masonic Works, sold by the Masonic Publishing Co., in their salesroom in the City of New York, from June, 1877, to May, 1899. 8vo. 1000 pages. (Listed in Catalogue No. 46 of the Masonic Pub. Co., Nov., 1899.)

The writer has an incomplete set of 21 of these old "auction catalogues" from 1877 to 1902. They afford a fund of information in regard to the works then offered for sale. It causes regret that many of the items listed are now impossible to procure at any price.

99. Masonic Publishing Co. *

Semi-annual Catalogues of the Masonic Publishing Co., dating from 1899 to 1902. (Numbers 46, 47, 48, 49, 50, 51.)

No. 51 was the last eatalogue issued in the series. The business changed hands and has since been conducted by the Macoy Publishing and Masonic Supply Co., which has issued many catalogues.

100. Miner, William Harvey *

Freemasonry. A Catalogue of Books, for the most part of Masonic interest, with a selection of standard and important works on allied subjects. No. 65, The Torch Press Book Shop, Cedar Rapids, Iowa. (No date - about 1915.) 47 pages.

The Torch Press Book Shop is no more. William Harvey Miner now issues catalogues for The William Harvey Miner Co., Inc., St. Louis, Mo., and still sells Masonic books, although the No. 66 of the Torch Press had more scarce items than have since been offered, and was of more value to the student than the ordinary trade catalogue.

101. Miner, W. H. *

Catalogue No. 6 from the William Harvey Miner Co., Inc., Antiquarian Booksellers, 3518-20-22 Franklin Ave., St. Louis, Mo. 36 pages.

Practically all of this catalogs is devoted to Masonic items, and is well compiled.

102. Miner, W.H. *

Catalogue No. 11. The William Harvey Miner Co., Inc. 20 pages.

103. Missouri, Grand Lodge of

A correct list of the works collected and bound for the use of the Grand Lodge of Missouri, as referred to in the Grand Secretary's report of 1872. By George Franz Gouley, Grand Secretary. St. Louis, 1872. 8vo. paper, 6

pages.

104. Moore, C.

Catalogue of the Masonic Library of C. Moore, editor of "The Masonic Review," Cincinnati. (No date - about 1865.) 15 pages.

This catalogue contains 264 numbers and is noted in the Masonic Bibliography by E.T. Carson. "The entire collection was purchased by the Masonic Library Association of Cincinnati."

105. Morgan, W. W.

A Catalogue of Rare, Interesting and Curious Books pertaining to the Craft Universal, by W.W. Morgan, London, 1889. 8vo. 16 pages.

106. Morrison, Dr.

A Catalogue of the Rare and Valuable Collection of Masonic Books. Sold by Mr. Bernardy. London, 1850. 8vo. 27 pages.

107. Morton, John Metcalfe *

A Catalogue of Books, Rare, Curious, Occult, Masonic and Miscellaneous, etc., for sale by John Metcalfe-Morton, Antiquarian Bookseller of Ye Olde Booke Shoppe, No. 1 Duke Street, Brighton, England. No. XLVIII. 192C

This catalogue contains 72 Masonic works, some of considerable interest. The catalogues of John Metcalfe-Morton are issued quite frequently, and always contain enough to make them very desirable to the Masonic collector and bibliophile

108. New York Grand Lodge Library

Annual Report of the Librarian:

1879	13 pages	1888	16 pages
1884	11 pages	1889	11 pages
1886	16 pages	1890	12 pages
1887	16 pages	1891	12 pages
1892	6 pages	1906	not paged
1899	32 pages	1908	36 pages

The series is probably continued

109. New York Grand Lodge Library

Library of the Grand Lodge of New York. (Catalogue.) Included in the proceedings of the Grand Lodge of N. Y. of 1888. A catalogue of additions in the 1891 proceedings.

110. New York

Collection made by Committee of Antiquities of the Grand Lodge of F. & A. M. of New York. 1905.

111. Nova Scotia Grand Lodge

Catalogue of Ancient Masonic Documents, in possession of Grand Lodge of Nova Scotia, A. F. & A. M. Halifax, N. S., 1890. 74 pages.

This Catalogue is the subject of a bibliographical article in the “Northern Freemason" of 1906, by R.F. Gould. (See "Gould, R. F.," in second section.)

112. Oliver, George

Works on Freemasonry, lately published by George Oliver. London: Spencer. (1842.)

113. Oliver, George

Works on Freemasonry by George Oliver. Published by Richard Spencer, London, 1860. 22 pages. 8mo.

114. Oriental Consistory Library *

Catalogue of Oriental Consistory Library, S. P. R. S. 32d, Chicago, Ill., 1919, by Miss Mabel K. Dixon, Librarian. 61 pages.

This Catalogue was compiled and arranged according to the Dewey Decimal System, and is strictly a catalogue. The Catalogue compiled serially by George Warvelle may be used to advantage in connection with this one. See "Warvelle, George." (No. 166.)
Parvin, Theodore Sutton

See "Iowa Masonic Library." (Nos. 70 to 75.)

115. Pennsylvania, Library of the Grand Lodge of

Catalogue of the Library of the Grand Lodge of Pennsylvania. Phila., 1881. 66 pages.

As Pennsylvania has been among the foremost of Grand Lodges in the promotion of its literary phases this Catalogue is of more than ordinary interest. The Grand LoIge of Pennsylvania is now compiling an up-to-date catalogue, and this will be a boon to the Pennsylvania brethren. as well as a very welcome help to librarians and bibliophiles in sister jurisdictions.

116. Peterborough (England)

Catalogue of the Museum and Library. Peterborough, 1915. 20 pages.

117. Peterborough

Supplement and Catalogue. Peterborough, 1920. 15 pages.

118. Pope, A. Winthrop

Remarks on some Masonic book-plates and their owners. By A. Winthrop Pope. Boston, 1908-1911. 61 pages. In two parts.

119. Prescott, Winward *

Masonic Book-plates. Boston. The Four Seas Co., 1918. By Winward Prescott. 29 pages.

A little booklet which tells the book lover's life through his book-plate. Many of the illustrations contain studies in symbolism of more than ordinary interest.

120. Purnell, Jesse R.

Catalogue of Standard and Rare Masonic Books Pamphlets, Proceedings, etc., contained in the library of the late Jesse R. Purnell. 10 pages. (No date.)

Pythagoras Lodge

We list three catalogtles of the Library of Pythagoras Lodge viz., 1869 and May and Nov., 1887. These three catalogues tell the story well known to the book lover. The first Catalogue represents the collection and classification, and the last two the final dispersion that other libraries may be enriched.

121. Pythagoras Lodge (1)

Catalogue of Books and Medals, collected by Pythagoras Lodge, No. 1, in Brooklyn. New York, 1859. 8vo., pages XII - 145.

This Catalogue contains 1,395 numbers, many of which are in foreign languages, and most of which are of a philosophical and occult nature.

122. Pythagoras Lodge (2) *

Twenty-first semi-annual sale Catalogue of the Masonic Publishing Co., embracing the extensive collection of Rare and Antique Masonic Books, Catalogues, Magazines Periodicals, etc., in the late Masonic Library of Pythagoras Lodge, No. 1 of N. Y., to be sold at their salesrooms, 63 Blenker Street, N. Y., on Wednesday, May 18th, 1887. New York. Masonic Publishing Co.

This sale attracted such collectors as Hughan, Lawrence, Watson and others, and such works as "Multa Pancis" (1763) were included in the many rare bargains they obtained. The catalogue of Not., 1887 (No. 3) contains a reprint from the London Freemason describing the May sale.

123. Pythagoras Lodge (3) *

The Masonic Library of Pythagoras Lodge No. 1, Free and Accepted Masons of New York. New York, (November.)

This is one of the "Auction Catalogues" of Geo. A. Leavitt & Co., and contains the remainder of the Library of Pythagoras Lodge after the previous sale in May, 1887. See No. 122.

124. Quatuor Coronati Lodge No. 2076, London*

A Classified Index to the Catalogue Slips, Lodge of the Quatuor Coronati, No. 2076, London. Edited by G.W. Speth, Secretary. Margate, 1893.

The index of 105 pages gives ready aceess to the 2247 "Catalogue Slips," many of which are enriched by the notes of Brother Speth

125. Quatuor Coronati Lodge No. 2076, London*

A List of Articles Contained in Ars Quatuor Coronatorum, volumes I to XXX, with an Enumeration and Roll of Authors, compiled by Rodk. H. Baxter. Margate, 1919. 23 pages.

This is a valuable asset to the student fortunate enough to have access to the "Ars," and makes reference to the many distinguished contributors easy.

126. Reading, England

A Catalogue of the Library in the Masonic Hall, Reading. Reading, 1896. 12 pages.

127. Reeves, James S.

Catalogue of the Masonic Library of the late Dr. James S. Reeves, East Tawas, Mich. 103 pages. (No date.)

An interesting Catalogue in manuscript in the Library of Supreme Council, S. J., at Washington, D. C.

128. Riggs, W. H.

Catalogue of Standard and Rare Masonic Books, Magazines, Pamphlets, Proceedings, etc., contained in the library of W. H. Riggs, Martinsburg, W. Va., 1884. 14 pages.

129. Ross, Peter

Rough list of Books, Pamphlets, etc., bearing upon the Morgan Controversy, by Peter Ross. 1902. 7 pages.

Sadler, Henry

See "England, United Grand Lodge." (No. 36.)

130. Scotland*

Grand Lodge of Scotland. Catalogue of Books and Manuscripts in the Library at Freemasons' Hall, Edinburgh. Published by authority of Grand Lodge by the Grand Secretary, 1906.

This catalogue is of particular value to the student on account of containing the valuable library which Dr. Charles Morison, who died in 1849, bequeathed to the Grand Lodge of Scotland. “The Books and Manuscripts consisted of over two thousand works, mainly in the French language. They chiefly consisted of the larger part of the library of the Grand Lodge of 'The Scots Philosophic Rite' at Paris." The objects of this rite were Masonic archaeological research, etc.

131. Simons, John W.*

Catalogue of Masonic and Miscellaneous Books, Pamphlets, Magazines, etc., contained in the library of John W. Simons, of New York. N. Y. Masonic Publishing (No. date.)

This is one of the "Auction Catalogues," and was issued subsequent to 1870, as works up to that date are included. Brother Simons is best known through his "A Familiar Treatise on the Principles and Practice of Masonic Jurisprudence" (1864). The catalogue shows the interest he took in this phase of Freemasonry by the large percentage of Constitutions, Ahiman Rezons, Monitors and manuals it contains.

132. Shanklin, England

Masonic Exhibition held at "The Chalet," Pylstone, Shanklin. Catalogue of exhibit edited by Alfred Greenham, with archaeological notes by Wm. J. Hughan, Shanklin, 1886. 102 pages.

The custom of holding these exhibitions combined the raising of funds for benevolent purposes with improvement in historical and archaeological phases of Freemasonry.

133. Sheffield, England

Sheffield Masonic Library Scheme. Sheffield, 1876. 15 pages. Pages 10 to 15 contain list of Masonic Books.

134. Sheffield, England

Catalogue of Books in the Library of the Hallamshire College. (Soc. Ros. in Anglia.) Sheffield, 1917. 72 pages.

135. Snyder, William

Catalogue of William Snyder's Masonic Library. Lafontaine, Indiana. (No date.) 9 pages.

136. Spencer, R.

Catalogue of a valuable collection of books on Freemasonry (500 titles). London. (No date.)

137. Spencer, London

Catalogue of a valuable collection of books on Freemasonry, comprising many curious, rare and interesting works relating to the Order in this and foreign countries; including Histories of the Knights Templars, Knights of Malta, and of St. John of Jerusalem; the Rosicrucian Brethren, Mystic Writers, etc.; also a small collection of Masonic engravings, portraits, etc., the whole illustrating the origin, principles and progress of Masonry throughout the world. 8vo., 31 pages. London. Spencer. (No date - about 1860.)

Enoch T. Carson describes this catalogue as "A fine collection, the largest and best that has been offered for sale in England. It contains about 600 numbers of books, manuscripts and engravings, in English, French and German. It was sold en bloc."

138. Spencer, R.

Catalogue of Books sold by R. Spencer. London, 1875.

Richard Spencer was one of the foremost promoters of the Masonic book trade, and his catalogues are of great interest. The older ones are now very scarce. The firm of Spencer & Co. still do a large business in Masonic books. The first Richard Spencer published Masonic books in 1799. "Early in the next century he was succeeded by the second Richard Spencer, his nephew. He in turn was succeeded by Walter Spencer, his (the second Richard's) son, and since about 1878, the firm has been known as 'Spencer & Co.' "

139. Spencer & Co.*

Spencer & Co.'s Masonic Illustrated Price List of Jewels, Clothing, Furniture, Banners, and all Requisites for Freemasonry. London. 19th edition.

A Portion of this catalogue is given to books (a large percentage of which are rituals). To the American Mason the advertising of rituals "in a form intelligible only to the initiated" appears a strange phraseology.

140. Spencer & Co.

Catalogue of a valuably collection of books on Freemasonry.

1870	81 pages	1874	31 pages
1873	19 pages	1885	43 pages
1873	7 pages	1892	30 pages

141. Spencer & Co.*

Catalogue of Standard Works on Freemasonry, Music, etc., Spencer & Co., 19-20-21 Great Queen Street, London, W. C. Established 1801. 25 pages. (No date.)

A full set of all the catalogues issued by this old firm would be a splendid treat for the Masonic bibliophile.

Speth, G. W.*

See "Quatuor Coronati Lodge, No. 2076, London." (No. 124.)

142. Speth, G. W.*

A Masonic Curriculum, by G. W. Speth. American edition, published by the Palestine Bulletin, Detroit, Mich., 1901.

An English edition was issued several years before this one. This work is a proposed course of study and refers the student to the best works to be read and consulted on the many phases of Freemasonry and allied subjects. It is one of the best works of one of the most profound and thorough Masonie scholars. It is now out of print. but we hope to see a reprint soon.

143. Staton, James W.*

Catalogue of the Masonic Library of James W. Staton, deceased. Now offered for sale by his administrators, R. E. & H. W. Staton, Brooksville, Ky. 1904. 155 pages.

This catalogue is largely made up of "proceedings," and when the library was placed on the market it afforded an opportunity for many libraries to obtain numbers of proceedings they desired. It is of considerable interest in having the proceedings well classified.

144. Staton, James W.

Bibliographical notes on the proceedings of the Grand Council of Royal and Select Masters of the State of Kentucky. By James W. Staton, Brooksville, Ey., 1881. 5 pages.

145. Staton, James W.

Masonic Bibliographical memoranda relating to reprints. By James W. Staton, Brooksville, Ky., 1887. 19 pages.

The reprints of early proceedings are of great value to students, and it is now very difficult to obtain many of the reprints.

146. Steinbrenner, G. W.*

Catalogue of Important Masonic Books. Being a private collection gathered during many years, with much care and at a large cost, comprising choice and scarce works in several languages, on the Origin, History, Usages, etc., of the Order of Freemasons throughout the world. Bangs, Merwin & Co., New York, 1867. 17 pages.

This is one of the many "Auction Catalogues" which were issued during the last half of the Nineteenth century. These old catalogues are of interest in showing many works which are now extremely scarce advertised for sale. At present it is customary for the one desiring a rare book to advertise for it. Such rare works as Preston's Illustrations of Masonry (2nd edition) and Thory's Acta Latomorum are advertised in this catalogue. This was the collection of the Masonic historian and writer, G. W. Stembrenner.

147. Stevens (London)

Catalogue of a valuable Library founded by the late Dr. H. B. Leeson, to be sold by auction. London, 1873. 31 pages.

148. Supreme Council, Southern Jurisdiction, U. S. A.*

Catalogue of the Library of the Supreme Council, 33d, for the S. J. of the U. S. Washington, D. C., 1880. 42 pages.

149. Supreme Council, Southern Jurisdiction, U. S. A.*

Libraries of the Supreme Council of the 33d for the Southern Jurisdiction of the U. S. A. at Washington, 1st Jan., 1884. J. J. Little & Co., 1884. 267 pages.

150. Supreme Council, Southern Jurisdiction, U. S. A.

The Taylor Collection in the Library of the Supreme Council 33d, A.A.S.R. Washington, D. C., 1905. 98 pages

One of the best collections of occult works in the United States.

151. Supreme Council, Southern Jurisdiction, U. S. A.

The Busby Collection in the Library of the Supreme Council, Washington, D. C. Press of the Wilkin-Shiery Printing Co., 1907. 82 pages.

All scientific books.

152. Tait, William*

A Catalogue of Books, Ancient and Modern, 1914. Freemasonry, Kabalah, Mythology, Oriental Religions, Symbolism. William Tait, Bookseller and Publisher, Belfast, Ireland. (No. 16.) 40 pages.

This is one of the best catalogues issued as a trade catalogue recently.

153. Tarratt (Leicester)

Catalogue of the Library of the late W. Kelly, to be sold at auction by W.H. Tarratt, Feb., 1895. Leicester. 21 pages. Taylor, George

See "Worcestershire Masonic Library and Museum." (No. 172.)

154. Taylor, T.

A Catalogue of Books on Freemasonry, the Templars, Astrology, Platonists, by T. Taylor, London. Gardner, 1897

Thorp, J. T.*

See "Leicester, England." (No. 84.)

155. Triibner & Co.

Catalogue of American Books on Freemasonry, on sale by Trubner & Co., London, 1857. 8 pages.

156. Warvelle, George*

Library of Oriental Consistory, Chicago, Ill. A serial catalogue in ten parts, by George Warvelle. (No date. 156 pages.

This catalogue was compiled by an ardent book lover who was thoroughly conversant with Masonic literature, but did not compile it with sufficient system to make its valuable contents readily available to those who used it. It is, however, an interesting bibliographical treasure to the student and may be used to advantage with the later catalogue of Oriental Consistory.

157. Watson, William

Catalogue of Masonic Works. The property of W. Watson, Leeds. Leeds, 1890. 12mo. 24 pages.

This catalogue is noted in "Catalogue slip" 1053, of Speth's "A Classified Indent to the Catalogue Slips."

158. Westcott, Dr. Wm. Wynn*

Catalogue of Books from the Library of Dr. Willian Wynn Westcott, by F. L. Gardner, 14 Marlborough Road Gunnersbury, London, W. 4. 1919.

Dr. Westcott was a Masonic and Rosicrucian student, whose library reflects the zeal and labor of his quest for Light.

159. West Yorkshire

Provincial Library Report, West Yorkshire.

Provincial Library Report. Leeds, 1890, 19 pages.

Provincial Library Report, Leeds, 1891, 12 pages.

Provincial Library Report, Leeds, 1892, 16 pages.

Provincial Library Report, Leeds, 1894, 28 pages.

West Lancashire

See Liverpool. (No. 88 and 89.)

160. West Yorkshire Provincial Priory

First Annual Report of the Provincial Librarian. 1912 18 pages.

Contains lists of Masonic books donated.

161. Whymper, H. J.

Acts of Parliament, referring to Freemasonry, by H. J Whymper, 1892. 20 pages.

162. Whymper, H. J.

Catalogue of Works on Freemasonry. Gora Gali, 1888 8vo. 19 pages.

163. Whymper, H. J.

Catalogue of works on Freemasonry. H. J. Whymper, London, 1899. Printed by Ram Saran. First edition. 54 pages.

A second edition was issued in 1891, which was enlarged to 66 pages. Both editions were limited and are now very scarce.

164. Whymper, H. J.

Catalogue of works on Freemasonry, by H. J. Whymper, London, 1891.(See No. 163.)

165. Whymper, H. J.

A Catalogue of Bibliographies, Lists, and Catalogues of Works on Freemasonry, by H. J. Whymper, London, January, 1891. Only 100 copies printed.

We know of only two copies of this catalogue in America, being the one in the Congressional Library at Washington, D. C, and one owned by F. H. Marquis of Mansfield, Ohio.

166. Whymper, H. J.

Minutes of the Proceedings of Lodge "Albert Victor," No.2370, E. C., of a Regular Meeting held on the 31st January, 1891. Lahore. Printed at the Albert Press, 1891. Appendix B. Catalogues and Bibliographies, by H. J. Whymper, C. E. I.

This is a choice bibliographical item, and is an address on Masonic literature by H. J. Whymper, who was among the very few students who have left records of their knowledge of the literature of Freemasonry. This pamphlet is included in "'Masonic Miscellany," second series, vol. 1, of Oriental Consistory Library, Chicago, Ill., catalogued as 366.1 M. 3.

167. Whymper, H. J.

Early Printed Literature Referring to Freemasonry, by H. J. Whymper, 1892, London.

In this work special reference is made to Academie of Armorie (1688) by Randle Holme Natural History of Staffordshire (1686) by Dr. Plot Diary of Elias Ashmole.

168. Wigan Public Library*

Works relating to Freemasonry catalogued by Henry Tennyson Folkard, Public Librarian, Wigan, and Secretary Wigan Lodge No. 2326, Wigan. Privately printed for presentation only, by Strowger & Son, 1892. Third edition. 64 pages. Only 100 copies printed. 1st edition, 1880, 12mo. 2nd edition, 1882.

The Manchester Association for Masonic Research has discovered records which warrant their claiming a Grand Lodge being established at Wigan, in 1823, which makes this catalogue of further interest, as Wigan is to most American Masons an unknown place

169. Wilson, John

Occult Literature: catalogue of 1000 works, all curious and interesting and many of great rarity. London, 1884. 8vo. 32 pages.

170. Woodhead, Thos. M.*

Catalogue of Books on Freemasonry in the Library of Thomas M. Woodhead. Bradford. 1903. 96 pages.

818 books are catalogued with the full title pages of most of them. The compiler says, “If it is successful in arousing some interest in Masonic Literature in the minds of the brethren it will have fulfilled the purpose for which it has been issued."

171. Worcester, England

Masonic Soiree and Exhibition, held at Guild hall, Worcester. Catalogue of exhibits edited by George Taylor, with archaeological notes by Wm. J. Hughan. Kidderminster, 1884. 73 pages.

172. Worcestershire Masonic Library and Museum*

Catalogue of Books, Manuscripts, Articles, Engravings, Aprons and other curios relating to Freemasonry, and now forming the Worcestershire Masonic Library and Museum. Edited by George Taylor, with bibliographical notes by Wm. J. Hughan. London. Published by George Kenning, 1891.

The 75 pages of this catalogue which are devoted to Masonic books are of the greatest value to the student. The library contains some very rare works, and all the works of importance are given attention in the notes by Brother Hughan.

173. Yarker, John*

A Catalogue of Books on Freemasonry. By John Yarker. Belfast, 1909.

This catalogue is included in “The Guild Charges," by Yarker. (1909.) Only 600 copies printed.

174. York, England

Masonic Conversazione and Exhibition held at York, 20th July, 1884, under the auspices of York College (Society Rosecrucia in Anglia). Catalogue of exhibits. York, 1884. 24 pages.

175. York, England

Catalogue of Masonic Exhibits at reception to the British Association at York on Sept. 6, 1881. York. 19 pages.

176. Zacharias (Bro. Ernest)

Catalogue of the Masonic Library of. Dresden, 1847.

SUPPLEMENTAL REFERENCES

References to bibliographical notes in other than strictly bibliographical works or catalogues.

NOTE - Supplemental to the list of Catalogues and Bibliographies, a few references to articles of interest to bibliophiles, and portions of standard Masonic works dealing with its literature are here given. This reference portion might be made much longer with the information in the hands of the compiler, but the present list will point the way to the best sources, without becoming burdensome with details.

1. Begemann, William

An Attempt to Classify the Old Charges, by William Begemann.

Contained in "Are Quatuor Coronatorum," volume 1, page 162.

2. Calvert, A. F.

The Grand Lodge of England, 1717-1917, by A. F. Calvert, London, 1917.

This work contains a facsimile reproduction of the first 33 pages of the 1738 edition of the "Book of Constitutions": eighteen frontispieces of the "Engraved list of Lodges": a frontispiece of "The Freemason's Calendar" for 1775, a frontispiece of Dermott's "Ahiman Rezon" (1764): and three frontispieces of different editions of the "Book of Constitutions."

3. Clarke, Clyde

Notes on Masonic Bibliography, by Hyde Clarke.

Contained in “The Freemasons Magazine" of Feb. 16th and 23rd 1859 pages 307 and 348. Referenee to it in Ars Q.C. vol. 18 (1905).

4. Crowe, Fred J. W.

Inaugural address. Q. C. Lodge.

Ars Q. C. volume 22 (1909).

5. Gould, R. F.

An Inventory of Ancient Craft Documents, by R. F. Gould.

An article in The Northern Freemason of 1906 reviewing a catalogue of the Grand Lodge of Nova Scotia entitled "Ancient Masonic Documents." The Nova Scotia catalogue has 74 pages.

6. Gould, R. F.*

Collected Essays and Papers Relating to Freemasonry, by R. F. Gould, Belfast, 1913.

Chapter XV. “Notes on Historical Freemasonry " and XVI "On the Masonic Press" contain much of bibliographical interest.

7. Hughan, W. J.

Bibliography of the Old Charges, by W. J. Hughan.

Contained in Ars Q. C. volume 9 pages 85 to 87.

8. Hughan, W. J.

George Oliver's Unpublished Masonic Works, by W. J Hughan.

An article in the Masonic Review No 48 page 8 (1876) describing 18 of Oliver's then unpublished works. Three have since been published viz.:

Discrepanices of Freemasonry.

A Dissertation on the Grand Hermesian Anaglyph.

The Pythagorian Triangle.

9. Hughan, W. J.

Notable Rosicrucian Works, by W. J. Hughan.

A series of articles in The Freemason of London in 1869. The first of the series commences on page 227.

10. Hughan, W. J.

Sketches of notable Masonic works, by W. J. Hughan.

A series of reviews in the Freemasons' Magazine and Masonic Mirror of 1868 and 1869.

11. Hughan, W. J.

Masonic Bibliography, by W. J. Hughan.

A series of articles in The Voice of Masonry commencing October, 1876. Among the splendid reviews which Hughan wrote in this series the 22 page description of Godfrey Higgins' "Anacalypsis" is of particular interest. Richard Carlile asserts that Godfrey Higgins once observed to him that there were but two Masons in England himself (Godfrey Higgins) and the Duke of Sussex.

12. Hughan, W. J.

Masonic Bibliography, by W. J. Hughan.

"A general artiele making reference to the leading catalogues" in The Freemason of 1898. No. 29 page 52.

13. International Bureau for Masonic Affairs

Year Book of the International Bureau for Masonic Affairs, 1917.

This contains a list of books which the compilers deemed the most important. It is particularly valuable in giving the English reader an acquaintance with the standard foreign works.

14. Iowa

Quarterly Bulletin of the Iowa Masonic Library. Volume 1, No. 1, January, 1898.

Published quarterly until Nov. 1906 when it became an "occasional" bulletin. Resumed as a quarterly January 1, 1911. This publication is largely devoted to bibliographical items, and no attempt will be made to more than mention that W. J. Hughan was a contributor from the first issue and the first volume contains some of his best articles among which is "The Spencer Masonic Sale 1875."

15. Mackey, A. G.

Encyclopedia of Freemasonry, by A. G. Mackey and Chas T. McClenachan. Revised edition, by Edw. L. Hawkins and W.J. Hughan

Concluding pages of this work are given to bibliography and while the list is comparatively short it is the most available one to the average reader.

16. Mackey, A. G.

Thoughts on the Selection of a Masonic Library, by A. G. Mackey.

An article In The Masonic Trowel No. 6 (1867).

17. Marquis, F. H.

The Early Editions of Webb's Freemason's Monitor, by F. H. Marquis.

This is the best description of the Webb Monitors available. It is contained in Vol. 1, No. 9, of "The Masonic Bibliophile." (Dec. 1912.)

18. Marquis, F. H.

The Pocket Companions, 1735-1831, by F. H. Marquis.

This is a description of the many editions of Pocket Companions and will be appreciated by all who desire to become familiar with this important textbook of our brethren when the Pocket Companion served as a history, monitor, music manual, and in fact every function that was utilized by a book on a large percentage of the brethren. The article is contained in The Masonic Bibliophile. vol. 2, No. 8 (Nov., 1913).

19. Masonic Magazine

A Catalogue of Masonic Books in the British Museum.

April, 1879, to March, 1880. Believed to have been compiled by A.F.A. Woodford.

20. Morris, Robert

The Universal Masonic Library Advocate, a bimonthly publication devoted to the single interest of establishing a library of Masonic literature in every lodge. Vol. 1, No. 3 Robt. Morris, Fulton, Ky. 1855.

In addition to the notices of The Universal Masonic Library, the publication contains catalogues of the E. T. Carson, John W. Leonard, Iowa, and Georgia Masonic libraries. The History of Freemasonry in Kentucky, by Robt. Morris (1859), contains many bibliographieal notes.

21. Oliver, George

Masonic Institutes, by George Oliver.

The introduction of 21 pages is entitled, "Remarks on the Masonic Literature of the Eighteenth Century," and contains many interesting features, among which the list of spurious works is one. Oliver's Revelations of a Square has many notes of bibliographical interest.

22. Oliver, George

Works on Freemasonry, by George Oliver, pub. by R. Spencer.

Contained in Oliver's "A Dictionary of Symbolic Masonry.' (1853.)

23. Rebold, Emmanuel

A General History of Freemasonry in Europe. By Emmanuel Rebold. Amer. Ed. Cin. O. 1869. J. F. Brennan.

Chapter on "Documentary Evidence" contains a list of 24 works which Rebold considered authoritative.

24. Steinbrenner, G. W.

The Origin and Early History of Masonry, by G. W. Steinbrenner, New York, 1864.

Chapter 2, "The Historical Literature of Masonry." Chapter 3, "The Legend of the Guilds." Reference is made to the "Old Charges" and the early "Constitutions."

25. Thorp, John T.

List of 29 early editions of Prichard's "Masonry Dissected.” ed." 1907 Masonic Reprints of Leicester Lodge of Research.

26. Thorp, John T.

History of 23 editions of "Pocket Companions." Trans. Leicester Lodge of Research, 1918.

27. Waite, A. E.

An Alphabetical Catalogue of works on Hermetic Philosophy and Alchemy.

Contained in “Lives of Alchemystical Philosophers," by A. E Waite, London, 1888.
Pages 276 to 306.

----o----

DR. WM. STUKELEY, F. R S.

BY BRO. DUDLEY WRIGHT, ENGLAND

Among the lesser figures that live in our memories because of their association with early English Masonry there are few more lovable, or more picturesque, than the erudite Dr. Stukeley, of whom Brother Wright gives us a speaking likeness in this brief sketch. It is urged upon the careful Masonic student that he pay especial heed to the extracts from Dr. Stukeley's diary, for therein he will find items of much importance, inasmuch as they furnish us with certain undeniable facts about early eighteenth century Freemasonry, facts that are often disputed.

DR. WILLIAM STUKELEY may well be described as "a man of many parts," although it cannot be said that he mastered thoroughly any of the subjects on which he posed as an authority. From his earliest days he was imbued with an earnest desire for knowledge of all kinds of subjects, but he was not successful in becoming as he wished, and, indeed, claimed to be, an authority on any one in particular, least of all, a number of them. He was born at Holbeach, Lincolnshire, on 7th November, 1687, the son of John Stukeley, an attorney, and his wife, Frances, the daughter of Robert Bullen, of Weston, Lincolnshire, who was descended from the same ancestors as Annie Bullen, or Boleyn, the ill-fated queen of Henry VIII. His father was also the descendant of an ancient family, his ancestors having been lords of Great Stukeley, near Huntingdon.

In 1692, William Stukeley was sent to the Free School at Holbeach, where he received a good preliminary education. It is recorded that as a boy he was fond of retiring into the woods to read and also to collect plants. A pen picture has been drawn of his listening

occasionally behind a screen in his father's study to his learned conversation with a Mr. Belgrave, whom the son describes as "an ingenious gent." and in refutation of whose arguments he says he wrote a small manuscript book. Young Stukely says that he also collected coins, bought microscopes and burning glasses, and learned something of wood-carving, dialling, "and some astrology withal."

On 7th November, 1703, William Stukeley was admitted as a pensioner to Bennet (now Corpus Christi) College, Cambridge, of which he became a scholar in the following April. He was intended by his father for the legal profession, but the study of law and its attendant subjects was distasteful to him and he turned early to scientific subjects, and particularly anatomy. He says that in his undergraduate days he "went frequently a simpling and began to steal dogs and dissect." When at home he "made a handsome sceleton of a cat." Stephen Hales of the Royal Society and Dr. John Gray of Canterbury were among his botanical associates and he made large additions to Ray's Catalogus Plantarum circa Cantabrigiam. On 21st January, 1709, we find his name among the graduates as a Bachelor of Medicine. On leaving Cambridge in that year he studied medicine under Dr. Mead at St. Thomas's Hospital and Anatomy Under Rolfe, a surgeon in Chancery Lane.

In 1710, he set up in practice at Boston, in Lincolnshire, where he, remained until 1717, when he removed to Great Ormond Street, London, next to Powis House. On the 20th March of the same year he became a Fellow of the Royal Society on the nomination of Dr. Mead. In 1718 we find him taking a part in the establishment of the Society of Antiquaries, of which body he acted as Secretary for nine years. On the 7th July, 1719, he graduated at Cambridge as a Doctor of Medicine and on the 30th September of the same year he was admitted as a candidate of the College of Physicians, becoming a fully-fledged Fellow exactly twelve months afterwards, i.e., on 30th September, 1720, the same year in which he published in account of Arthur's Oon and Graham's Dyke.

About this time he began to turn his thoughts to Freemasonry. Masters, in his History of the College of Corpus Christi, says that "his curiosity led him (Stukeley) to be initiated into the mysterys of Masonry, suspecting it to be the remains of the mysterys of the antients, when with difficulty a number sufficient was to be found in all London. After this it became a public fashion not only spred over Brittain and Ireland, but all Europe."

Stukkey himself refers to this fact in his Common Place Book, wherein he says: "I was the first person made a free mason in London for many years. We had difficulty to find members enough to perform the ceremony. Immediately after that it took a run and ran it self out of breath thro the folly of members." Stukeley's initiation took place on the 6th January, 1721 at the Salutation Tavern, Tavistock Street, with Mr. Collins, Capt. Rowe, who wade the famous "diving engine."

For a time, at any rate, Stukeley appears to have taken a great interest in the doings of the Craft. At any rate he seems to have become sufficiently prominent and active to secure an invitation to the Quarterly Commiunicatian of Grand Lodge held in the June following his election, judging from the following entry in his Diary:

"1721. 24th June. The Masons had a dinner in Stationers' Hall. Present, Duke of Montague, Ld. Herbert, Ld. Stanhope, Sr. And. Fountain, &c. Dr. Desaguliers pronounc'd an oration. The Gd. Mr. Mr. Pain produc'd an old MS. of the Constitutions which he got in the West of England 500 years old. He read over a new sat of articles to be observ'd. The Duke of Montague chose Gd. Mr. next year. Dr. Beal, Deputy."

The following extracts from his Diary are also of interest: "27th December, 1721. We met at the Fountain Tavern, Strand, by consent of Grand Mr. present. Dr. Beal constituted a new Lodge there, where I was chosen Mr."

Commenting on this entry in The Freemason of 31st July, 1880, Bro. T. B. Whyteheid wrote: "Nothing is named about the qualification for the chair, and as Bro. Stukeley had not been twelve months a Mason, it is manifest that any Brother could be chosen to preside, as also that the verbal consent of the Grand Master, or his Deputy, was sufficient to authorise the formation of a Lodge."

"25th May, 1722. Met Duke of Quensboro, Lord Dunbarton, Hinchinbrok, &c. at Fount. Tav. Lodg. to consider Feast on St. John's."

"3rd Nov. 1722. The Duke of Wharton & Ld. Dalkeith visited our Lodg. at the Fountain."

"7th Nov. 1722. Order of the Book Instituted."

"28th Dec. 1722. I dined with Ld. Hertford introduced by Ld. Winchelsea. I made them both members of the Order of the Book or Roman Knighthood."

It would be interesting to know more about this Order, of which Stukeley gives no further particulars. In 1722, also, he became a member of the "Gentlemen's Society" at Spalding, a literary association which was patronised by many members of the Craft, including Dr. Desaguliers, the Earl of Dalkeith, and Lord Coleraine, Grand Masters in 1719, 1723, and 1727 respectively; Martin Folkes and Dr. Thomas Manningham, Deputy Grand Masters, 1724 and 1752-1756; Francis Drake, Grand Master of All England, 1761-1762; Joseph Ames, David Casley, Sir Richard Manningham, and Andrew Michael Ramsay.

In 1722 he was Gulstonian Lecturer when he delivered a discourse on the spleen. About this time he began to suffer from the gout, which he partly cured by using Dr. Roger's "oleum arthriticum" and partly by long rides in search of antiquities. The first fruits of his antiquarian expeditions appeared in 1724, when he published his Itinerarium Curiosum. About the same time he became one of the Censors of the College of Physicians, a member of the Council of the Royal Society, as well as of the Committee appointed to examine into the condition of the astronomical instruments of the Royal Observatory at Greenwich. He was well known to the Earl of Pembroke, the Earl of Winchelsea, and to "all virtuosos in London" and had a particular friendship with Sir Isaac Newton. He went on long expeditionary tours with Roger Gale, whose brother-in-law he afterwards became, the twain visiting various parts of England. He traversed the whole length of the Roman wall and drew out plans and descriptions of numerous old cities, roads, altars, etc. In 1723 he presented an account of a Roman Ampitheatre at Dorchester to a Masonic lodge which had that year honoured him by appointing him Master.

In 1726 Stukeley went to live at Grantham where he quickly secured a lucrative medical practice. Here he laid out a garden and a sylvan "temple of the Druids," with an old apple tree, overgrown with mistletoe in the centre. It was at Grantham where Sir Isaac Newton received the first part of his education and where he intended to have ended his days if he could have met with a suitable house. Stukeley was consulted by the Dukes of Ancaster and Rutland, the families of Tyrconnel, Cust, etc., indeed, most of the principal families in the county were glad to seek him for advice. He declined an invitation from the Earl of Hertford to settle as a physician at Marlborough.

He refers in his Common Place Book to his life at Grantham in the following words:

"June, 1726, being sadly plagu'd with the gout, I retired to Grantham, thinking by country exercise to get the better of it, and by means of that, and a method of life and management which I found out, I was not disappointed in my expectation. Here I set up a lodg. of freemasons, wh. lasted all the time I lived there."

Later on in the Diary he also wrote: "In two years time I lost an incredible number of my most intimate friends there, Sr. lsaac Newton, Ld. Winchelsea. . . . my friend Mr. Ja. Anderson, a scotsman, a learned & ingenious Antiquary . . . My Land lord Lambert of the Fountain Tavern, Strand, where I was Mr. of a new lodg. of Masons: & many others."

On 6th February, 1727, he wrote from Grantham to Samuel Gale, as follows: "In the town we have settled a monthly assembly for dancing among the fair sex, and a weekly meeting for conversation among the gentlemen. We have likewise erected a small but well- disciplined Lodge of Freemasons."

In 1728 he married Frances, daughter of Robert Williamson, of Allington, Lincolnshire. Whether this had anything or not to do with his decision is not stated, but a few months afterwards he decided upon a change of profession, giving as his excuse "being overcome with fatigue in his profession and repeated attacks of gout." He decided to enter the Church and in this decision he was encouraged by Archbishop Wake, who ordained him at Croydon on 20th July, 1729. Almost immediately he was offered the

living of Holbeach, his native place, by Dr. Reynolds, Bishop of Lincoln, while the Earl of Winchelsea also offered him another, but he declined them both, accepting that of All Saints, Stamford, to which he was presented by Lord Chancellor King, and to Stamford he removed, but on his removal from Grantham to Stamford he appears to have ceased all Masonic activity.

In 1736 he publised his Palaeographia Sacra, the object of which was to demonstrate "how heathen mythology is derived from sacred history, and that the Bacchus of the poets is no other than Jehovah in Scripture." Four years later he published his book on Stonehenge, as the outcome of his frequent visits. Druidism was to him "the aboriginal patriarchal religion" and his intimate friends called him "Chyndonax" and "the Arch-Druid of this age." In 1739 he was given the living of Somerby by Grantham, which he held in conjunction with that of Stamford until 1747, when he accepted from the Duke of Montague the rectory of St. George the Martyr in Queen Square, Bloomsbury. From 1748 onwards he lived in Queen Square and at a house in Kentish Town, over the door of which he placed the following inscription:

O may this rural solitude receive And contemplation all its pleasures give The Druid priest.

His wife had passed away in 1737, leaving him with three daughters, but, in 1739, he was married to Elizabeth, daughter of Thomas Gale, Dean of York, and sister to Roger and Samuel Gale, the celebrated antiquarians.

Stukeley's interest in his original profession and in the College of Physicians continued right up to the end of his life. He not infrequently attended meetings and took part in business of the College, as seen from several notes made by him in his own copy of the Pharmacopoeia of 1746. As a clergyman, he was noted for his unconventionality. It is said that on one occasion, in April 1764, he postponed the service for an hour in order that the congregation might go outside the church and witness an eclipse of the sun. When he was nearly seventy-six years of age he preached for the first time in spectacles, selecting for his text the words: "Now we see through a glass darkly," while, in his discourse, he dwelt on the evils of too much study.

He was seized with paralysis on 27th February, 1765, and passed away on 3rd March following at his rectory in Queen Square, in his seventy-eighth year. He was buried in the churchyard of East Ham, and, according to his special request, without any monument.

Stukeley was undoubtedly a clever man, but in many instances he gave expressions to opinions before they were matured and before he had carefully weighed the pros and cons. As a result he made some curious and amusing blunders. He published a pamphlet on "Oriuna, the wife of Carausius" through his misreading of the word Fortuna on a coin of that emperor. It was he, however, who drew up the plans, prospectus, and rules of the Society of Antiquaries, so that he is entitled to be claimed as the principal founder of that body. His Diary contains some interesting notes and reminiscences of famous people. He tells us, for instance, under date of 22nd August, 1754 that "Sir Christopher Wren smoaked to his death. I have smoaked a pipe with him when he was almost 100. (He was 91 when he died)." Later, he vouches the information that Wren was a great drinker of coffee. Munk, in his Roll of the CoRege of Physicians, refers to Stukeley as "that learned and indefatigable antiquary," and Canon Richard Parkinson, the editor of some of the publications of the Chetham Society, says that "his learning was extensive and profound, and his writings prove him to have been a divine, philosopher, and antiquary of a high order." There is in the possession of the Chetham Society a Manuscript collection of poems by Dr. Stukeley which have never been published.

Dr. Warburton, the learned author of the Divine Legation of Moses, writing on 4th March, 1765, to Richard Hurd, afterwards Bishop of Worcester, said: "Poor Dr. Stukeley, in the midst of a florid age of eighty-four, was last Saturday struck with an apoplectic fit, which deprived him of his senses. I suppose he is dead by this time." A few days later he wrote: "You say true. I have a tenderness in my temper which will make me miss poor Stukeley; for, not to say that he was one of my oldest acquaintance, there was in him such a mixture of simplicity, drollery, absurdity, ingenuity, superstition, and antiquarianism, that he often afforded me that kind of well-seasoned repast, which the French call an Ambigu, I suppose for a compound of things never meant to meet together. I have often heard him laughed at by fools, who have neither his sense, his knowledge, nor his honesty; though it must be confessed that in him they were all strangely travestied."

Sir John Evans, in his Ancient British Coins, wrote: "Dr. Stukeley, prior to his death in 1765, had prepared twenty-three plates of the coins of the ancient British kings, which were published by his executor Richard Fleming. They are not accompanied by any letter-press description, but on the first fifteen plates, which appear to have been engraved from Dr. Stukeley's own sketches, many of the coins have inscriptions beneath them, giving the names of the princes to whom he attributed them. The coins themselves are most inaccurately drawn, and in many instances are merely bad copies of the engravings in Camden and elsewhere."

Weld, in his History of the Royal Society, has another criticism. He says: "It is to be feared that Stukeley's love for Geology did little to advance the Science: for it appears that he communicated some geological papers to the Society, containing so many absurd hypotheses, that even at that period (1751) when Geology was so little understood, the Council determined that they should not be printed. He also made several communications in which he asserted in the most positive manner that corals were vegetables. These papers were likewise rejected, whch made the sturdy antiquary very angry. He gives vent to his feelings in forcible language and concludes: 'Whoever has eyes must see that they are vegetables.

Stukeley's library, which consisted of 1121 items altogether, occupied in its sale the six evenings of the week commencing Monday, 28th April, 1766. It contained nothing of Masonic interest, unless an excepti is made in favour of the two "Catalogues of the MSS. of Thomas Rawlinson, Esq."

----o----

MORMONISM AND MASONRY

By BRO. SAM H. GOODWIN, GRAND SECRETARY, UTAH

In THE BUILDER for February and March, 1921, appeared two articles on the subject of Mormonism and Freemasonry, which attracted much interest and received many laudatory comments. We consider it a matter of great good fortune to be able to present herewith a third and concluding article by the same writer.

The several articles by Brother Goodwin have been reprinted in pamphlet format and will be found listed in the monthly book list on the inside back cover of the magazine.

UNDER all circumstances great care should be exercised in the selection of material for membership in Masonic lodges. This holds true everywhere and at all times and is a duty that in an especial sense devolves upon those who in a representative capacity first pass upon the qualifications of applicants for our mysteries. A number of reasons for this might be given some of which it is the purpose of this article to set forth.

In a general way it may be said that the historic, well known and consistent position held by the Craft of this jurisdiction, practically, from the very inception of organized Masonry - back in '65 - to the present time furnishes one reason for caution on the part of Utah investigating committees. (1) Further, there is a noticeable tendency on the part of some who are young in Masonry - and of others who, though older, are inclined to be lenient toward a relaxation of requirements - to take account only of the superficial and to base their conclusions upon an imperfect apprehension of facts which cannot be ignored with safety. In what follows attention is directed to certain facts no one of which, perhaps, taken alone may seem to be of any great consequence, but which in the aggregate are worthy of serious consideration. In seeking to attain the object in view we may pass boundaries which, somehow, have acquired a pseudo-sanctity and find ourselves in fields too rarely entered by those who, for the time being, are charged with the duty of guarding well our outer portals.

That there may be no uncertainty as to what is here undertaken, it may be stated that we are dealing with the general subject of "Mormonism and Masonry," and that the particular phase of the subject upon which we now enter relates itself to any would-be applicant who at the same time is a member of the Latter Saints organization.

Masonry requires of its initiates, among other things, that they shall come of their own free will accord. By implication, principle and teaching it assumes that those who come into its fellowship are, and will remain, free from any influence or agency that might interfere with the performance of such duties as may devolve upon them. With this in view the petitioner is required to declare that he is not a member of any organization whose rules are incompatible with membership in the fraternity. This is not done in criticism of any organization that curtails the freed of thought or action of its adherents. Such criticism does not lie within the province of Masonry. But Masonry, like other organizations, does claim and exercise the right to erect such standards as may seem to be necessary; to fix upon and apply tests; to pass upon the qualifications of would be members, and to decide in any and every case, whether its requirements can be, or have been satisfactorily met. In the exercise of these, as of all other functions, Masonry is a law unto itself.

With the ground thus cleared we may proceed the consideration of certain facts the bearing and significance of which can hardly be mistaken.

If we do not mistake the meaning of the words those who are authorized to speak, the Latter Day Saints organization makes such demands upon those who accept its principles and leadership as to produce results which do not accord with the genius of Freemasonry. For example, great stress is laid upon the authority and power of the priesthood. We are told that a man may not honestly differ from the "presiding priesthood" without being guilty of apostasy and subject to excommunication. This principle was declared in no uncertain phrase by Brigham Young and George Q. Cannon, and in effect it has frequently been set forth since. Said Cannon, on one occasion when Brigham Young was present: "It is apostasy to differ honestly with the measures of the President. A man may be honest even in hell." (2) And President Wells, on the same occasion, declared in no less unmistakable terms that one "might as well ask the question whether a man had the right to differ honestly with the Almighty." (3) Presumably these rather startling assertions rest upon the doctrine frequently promulgated, that the president of the church is "the very mouthpiece of God" (4); "His vicegerent on earth, (5), and the sole channel through which He communicates His will and purpose concerning all that pertains to His Kingdom on earth." (6)

Illustrations of the practical application of the principle under consideration are not wanting and these furnish convincing proof of the vitality of the doctrine. W.S. Godbe

and his colleagues were cut off from the church because they presumed to deny the right of Brigham Young to restrict freedom of thought and speech or to discipline them for opinion's sake and because they did not accept his financial policy. (7) Moses Thatcher held opinions concerning his rights and privileges as an American citizen which did not accord with those of the First Presidency and the other members of the quorum of Apostles and he "declined to take counsel," and he was disfellowshipped for his temerity. (8) Smurthwaite felt that the President of the church should not enter the commercial field in competition with persons less highly placed, and he gave voice to his opinion to his Bishop and was cut off from the church. (9) B. H. Roberts, noting an unmistakable partiality in the application of a church rule in the interest of one political party and against the other, entered politics at once without the approval of the church authorities and was made feel the sting of their displeasure, but later was "reconciled" with his brethren. (10) Roberts, who is perhaps the brainest man in the church, as he is the most independent thinker and most prolific writer, recently gave frank expression - in a conference address - to his belief that the Mormon people had not always been blameless; that their conduct had not always been defensible; that on the part of some individuals narrowness and fanaticism and bigotry and unwisdom had been exhibited; that the disasters which overtook the followers of the prophet in Missouri were due, in part at least, to boastfulness, overzeal, fanaticism and unwisdom on the part of the people, and that "In his early experiences even the prophet Joseph Smith made his mistakes and was several times reproved of the Lord because of them." (11) For this frank avowal of facts, of the truth of which his historical studies had convinced him, he was taken sharply to task in the same session of the conference by the President of the church, Joseph F. Smith. (12) Such results as are here indicated, need occasion no surprise, for it must be remembered that the authorities - the Priesthood - are "in very deed a part of God" (13) and as such they can fix, irrevocably, the ultimate status of man, for to them belongs the power "to bind on earth that which shall be bound in heaven and to loose on earth that which shall be loosed in, heaven" (14) ; "to remit sin" (15); "to say what shall be done and how it shall be done and on what occasions it shall be done," (16) and when the President of the church speaks "anything as the mind and will of the Lord, it is just as binding upon us as if God spake personally to us." (17)

Those who are at familiar with the teachings and literature of the Mormon church need no proof of the necessity of absolute obedience to the Priesthood on the part of adherents, or of the insistence upon this from the beginning to the present. As already indicated, denial of this principle was one of the chief offenses of those who were responsible for the "Utah Schism." (18) "It had been argued that we must passively and uninquiringly obey the Priesthood because we could not otherwise build up Zion," complained E.L.T. Harrison, in "An Appeal to the People and Protest." (19) And such

obedience appears to be required in all the relations of life - in things spiritual and temporal. (20)

Some of us who are unacquainted with the refinements, or modifications, or qualifications to which such teachings may be subjected in their application to individual cases may well be pardoned if we question whether a member of an organization which makes such unusual demands is, or really can be, in a position to act freely in determining what course shall be pursued. And if he is not really free in this particular could he, being so circumstanced, be considered good material for our Rites? Could he answer, honestly and satisfactorily, that question in our petition to which reference has already been made?

We are familiar with the fact that leaders of the Latter Day Saints organization have repeatedly declared that their followers are as free to act in all the affairs of life (21) as are the votaries of any other faith or philosophy of life. But when issues of the most vital concern - having to do with time and eternity - are made to hinge, absolutely, upon acceptance of this fundamental principle we are forced to confess such assertions make an unwarranted and impossible demand upon our credulity. (22)

Another set of facts which cannot or ought not to be ignored in this study has to do with the matter of polygamy. The writer understands that by many this is regarded as a dead issue. He is mindful of the further fact that a Manifesto was issued by the President of the church in 1890, which advised the people to refrain from the practice of this principle, (23) and that later this famous document was construed a s prohibiting not only new marriages, but also those who had previously entered this relation from living with their plural wives. (24) It is to be remembered, too, that the present head of the church recently declared - with so much earnestness that he afterwards apologized for the manner in which he had spoken, having been, as he expressed himself, "gloriously mad" - that "No man on earth has the power to perform plural marriages," and, "We have excommunicated two patriarchs who have pretended to perform plural marriages." (25) All this and these - for reasons that follow - do not remove the subject beyond the purview of the Mason, or the Lodge, that may be seeking information as to the fitness of material to come into our fellowship. It is conceded that this subject does not have the importance for the Mason and citizen that it had when Grand Secretary Diehl sent out his Circular in which he set forth the position of the Grand Lodge of Utah with reference to the Latter Day Saints, their teachings and practices. (26) But after all allowances have

been made there still remain considerations that are pertinent to our purpose - at all events, such is the conviction of the writer. He is not convinced that this subject is a "dead issue," for he recalls the fact that a President of the church - the "very mouthpiece of God," as we have seen - declared concerning this practice and doctrine: ". . . It is one of the most vital parts of our religious faith; it emanated from God and cannot be legislated away. . . . Take this from us and you rob us of our hopes and associations in the resurrection." (27) And hardly less pertinent is the fact that this principle, like the revelation which established it, still holds its place in the teachings, beliefs and literature of the Mormon people.

The uninitiated may experience some difficulty, perhaps, when they undertake to reconcile one set of facts with another set of facts which appears to be at the opposite pole. This is the situation. It is known that the practice of polygamy has been abandoned - according to repeated statements made by those who are in authority - and that this principle is no longer taught by the church. Yet, it is a matter of common knowledge that the present head of the organization is a polygamist - as also was his immediate predecessor in that position and all who preceded him - at least, such was his status it the time of the Smoot investigation when he was "a fugitive from justice" (28) on account of his marital relations. (29) There are other leaders associated with the President of the church who are similarly situated. These men are the leaders of the thought and exemplars of the principles of the organization and are "living their religion." (30) This is referred to here, not in any spirit of criticism, but for the purpose of calling attention to the teaching value of such facts. "Your actions speak so loud that I cannot hear what you say," is an adage which is not without suggestiveness in this connection. The influence of the First Presidency, and more particularly of the President of the church, is greater than that of any other man or set of men. How could it be otherwise in view of his alleged relationship to Deity and of the great and unusual powers he exercises by virtue of that relationship. It must follow that the words, the actions, and the daily life of one vested with such singular prerogatives exert a tremendous influence in the direction of shaping opinion and belief; of determining the attitude of multitudes of people toward the institutions and the laws of the land, (31) in fact, of making the individual what he is. For a man or for men, so placed, to take the position for any considerable length of time, that a law with which they do not find themselves in accord is unconstitutional and therefore is to be ignored, (32) as was done for nearly two decades; to insist that the practice of polygamy "is ordained of God, . . . is ecclesiastical in its nature and government," and because of this "it is therefore outside constitutional law," and so, "being within the pale of the church, its free exercise cannot be prohibited," (33) again, for the "vicegerent of God" to testify in the conspicuous manner (though not of his own free will and accord) that he had been, and was then, living in known violation of the laws of his country church and his God, (34) that he

expected to continue so doing and that he was willing to take his chances the laws of the State, (35) and for other leaders, only a little less prominent than the President to testify the same conditions in their marital relations (36) - for such a situation to develop and exist and be taken as a sort of matter of course, or even approved and mended, by so large a body of people, cannot be productive of results that are far from being reassuring. How can it be otherwise than that such attitude toward law, and such examples on the part of such influential men, should have a powerful effect upon young manhood and womanhood of the Latter Day Saints organization? We are of the opinion that it is not desirable - certainly, it is not in accord with Masonic ideals and teachings - to subject young people to character-forming influences which must tend to make them indifferent to law. Many thoughtful Craftsmen earnestly believe that these are times in which regard for law should be emphasized on all suitable occasions, and that the too general practice, in effect, of nullifying and repealing law by individual disregard of law, instead of making use of the means provided by law, is a proceeding dangerous beyond calculation, a positive, subtle menace to the very foundation of those institutions which are our boast.

Another angle of this phase of our subject should not be overlooked. Not only is the doctrine taught by example, and that by the most influential men in the Latter Day Saints organization, but it appears in the literature, and often in the instruction given the people. The "Doctrine and Covenants" is one of the four standard works adopted by formal action of this organization. It is the word of God and is of equal authority with the Bible, the Book of Mormon and the Pearl of Great Price. Sometimes Latter Day Saints controversialists have strenuously objected when their opponents have quoted statements made by Conference speakers in place of adhering strictly to these standard works of the church. (37) Now, as noted above, the Doctrine and Covenants is authoritative and standard. Section, or chapter, 132, of this book records the Revelation on plural marriage. If it ever taught this principle - and there is no controversy on this score - it still teaches it, for the late President of the church, Joseph F. Smith, testified under oath that it had not been annulled or repealed, (38) and so far is known to the writer, no action of this sort has ever been taken. It is still part and parcel of the authoritative teachings of the church, as also is the rather severe sentence which it pronounces upon those who fail to accept this teaching. (39)

In the material provided for study by the young people's organizations of the church considerable stress is laid upon the "Lives" of Joseph and Hyrum Smith, Brigham Young and others of the leading men in the history of this people, all of whom "lived their religion." These men are held up as heroic characters whose words and example are

presented for instruction and emulation. (40) Sometimes speakers when addressing large numbers of this faith declare their adherence to the principle under consideration. (41) Some years after the Manifesto was issued an Apostle declared that the principle of plural marriage is as true today as it ever was, and asserted that those "who prevent you from obeying are responsible to God for so doing." (42) B.H. Roberts, in a church periodical published for the guidance and instruction of young people - members of the Mutual Improvement Association - has a long article in defence of this principle. (43) Other illustrations of the matter under consideration could easily be assembled if they were deemed necessary but enough has been said, it would seem, to show what is being done along this line. We do not undertake to reconcile the contradictions which must be apparent to every observant Craftsman - we are simply calling attention to facts.

As these pages are being written in the hope that they may prove to be helpful, in a measure, to investigation committees, there is another point of view that should be presented here. Sometimes it is asserted with reference to one who has applied, or is desirous of applying, for the degrees: "He does not practice polygamy; never has done so, and though a member of the Latter Day Saints organization he never has accepted it even in principle. Why, isn't he good material?" Such a question would

seem to call for an affirmative answer and, other things being equal, to leave little room for objection. But even in such a case there are certain considerations which should have weight, and it is not any one thing, but all those matters which have to do with conduct and character - which really help to place a man - that should be laid on the scales. There is, we believe, such a thing as - for want of a better term - group responsibility. By this it is meant that a man can hardly cut himself off, relieve himself of, responsibility by declining to hold to one principle at the same time that he claims the privileges and accepts the benefits accruing from membership in an organization of which that very principle is fundamental. To illustrate: The writer might claim affiliation with the I.W.W., for example, but strenuously insist that, while a member of that organization and ready to aid in the promulgation of its principles and philosophy of life, be does not now, and never has, believed in the use of dynamite for the destruction of life and property in order to gain the ends which this particular organization his in view. Could he, justly, be shrived of responsibility when the organization of which be is a member uses dynamite? Perhaps, in the payment of dues and assessments which, among other things, were to keep him in good standing in the organization, his money helped to buy the dynamite used in the destruction of life. Should his protest of disbelief in a principle outweigh the practical, concrete assistance he gave to the organization which does hold to the principles he disclaims? Whether the analogy is close and satisfactory in all particulars or not, there is a suggestion here which investigating committees should not ignore when arriving at a conclusion.

There is another objection, and one that at first blush would seem to be conclusive, that is sure to appear when the suggestion is made that one's belief is to be considered when passing upon the qualifications of an applicant. The impression prevails quite generally that Masonry does not assume the right to question a petitioner on this score - that, in effect, he may "believe what he pleases," and, if all right in other respects he may be received into our fellowship. Of course, a moment's reflection must convince us that this is not the case. We do claim - and constantly exercise - the right to demand that a man must believe certain things or his petition will not even be presented to the lodge. It must be evident, too, to the well informed that the range of inquiry touching what must be accepted by applicants is not fixed by any so-called "immutable landmark," for the requirements in this respect vary in different jurisdictions. Further, one can hardly follow a candidate through the ceremonies of the several degrees without noting how often, by direct question and scarcely less direct implication, the matter of belief is involved. Some years ago a prominent leader in the Latter Day Saints organization when taken to task by critics for his avowed belief in the principle under consideration - and be was "living his religion," and still is doing so - responded: "Well, gentlemen, whose business is it? What are you going to do about it ?"(44) We are not prepared to say that, under the circumstances, that is not a proper and sufficient answer. But here the situation is very different. Masonry has erected certain standards to which applicants must conform; does pass upon qualifications; necessarily must pass upon character, and in order to judge character, it is needful to know somewhat of the material, as it were, that has gone into the making of character. Hence, many questions are asked, or should be if the information is not at hand, that do not appear in our petitions. And so, on occasion and when in doubt, we make inquiries concerning the habits and practices of an applicant. Circumstances might arise which would lead us to satisfy ourselves whether or not the applicant is a "dope-fiend," or "booze-fighter," or libertine; whether he abuses his wife, or neglects his children, or defrauds his creditors, or is wedded to the gaming-table. And we do not hesitate to satisfy ourselves as to his physical condition; whether he is crippled, or defective in any respect, or is subject to ailment or disease which might bring him to be a burden upon the lodge. These intimate matters of health and character are not our business until application is made for admission to our fraternity. Then the candidate says in effect: "The bars are down; ask any questions needful, for I am desirous of meeting the conditions in order that I may be made a Mason." That one of the most powerful character-shaping influences should be excluded from consideration would be absurd, if it were required, or even permitted. Our right to make such inquires, and the necessity for them, appear to be beyond question.

In this connection, and as further emphasizing the importance that may be attached to a state of mind not an overt act - to a "belief," as a determining factor in estimating character, the decision of a Salt Lake Judge in the Third District Court is illuminating and suggestive. The matter came up on the petition of an alien to become a citizen of the United States.

In framing the naturalization laws under the statute certain requirements are set forth. Failure to satisfy any one of these conditions results in defeating application for citizenship. Among other declarations required the petitioner must state under oath that he is not "a polygamist or believer in the practice of polygamy," and further, he must make it "appear to the satisfaction of the court" that be is attached to the principles of the Constitution of the United States. (45) In the case under consideration the applicant for citizenship took the oath as required, with reference to being a polygamist and his belief in the practice of polygamy. At the hearing, however, he was interrogated with respect to fulfilment of conditions required for admission to citizenship. The testimony showed - with reference to belief in the practice of polygamy - that the petitioner based his disbelief in the practice upon the conviction, and upon no other ground, that so long as they exist, the prohibitory rules of church and state should be obeyed. He did not disbelieve in it because of any objection to the practice itself: apart from its relationship to ecclesiastical and legal prohibitions he does believe it now." (46) He was willing to obey the law, and to have it obeyed, but it was shown that he did not believe in, and was unsympathetic with, the forbidding canons of both church and state. The Court held that "One cannot honestly believe in a practice apart from the fact that it is against the law, and at the same time be honestly attached to the law forbidding it." And further, that since his testimony shows a lack of attachment to the law against polygamy, a law fundamental in our scheme of government, he has fated to fulfil that important condition requiring petitioners to show to the satisfaction of the court that they are attached to the principles of the Constitution.'" (47) Admission to citizenship was therefore denied him.

The point to which attention is especially directed in this incident is the significance attached to a "belief," as disclosing an unfavourable attitude of mind toward the laws of the land. Masonry, like citizenship acquired through naturalization, is a privilege, not a right, and a privilege conditioned upon compliance with certain requirements and those requirements are fixed by the written and unwritten laws of the Fraternity.

We pass now to another matter. Masonry directs the attention of its initiates to the Bible as "God's inestimable gift to man as a rule and guide to his faith and practice." In Anglo-Saxon Masonry the "Great Light" occupies a prominent and well-known position in the ritual. The attitude of the Latter Day Saints organization toward the Bible is not without its significance for us.

The Bible is accepted as the "Word of God, so far as translated correctly." (48), The Book of Mormon is equally the word of God, as also are the Doctrine and Covenants, and Pearl of Great Price - these are the "standard books" of the Mormon church.(49) In this particular, of course, there could be no criticism, for "a Book of the Law" on the, altar meets the requirements. But, as we understand the matter, a fundamental teaching of the church is what may be termed the principle of a continuous or "immediate revelation." By this is meant that the President of the church who, as we have seen is the "very mouthpiece of God," (50) may at any time substitute something better than any one of the four books named or than all of them together, and such pronouncement would be the very word of God, binding alike upon all the adherents of that faith. "The whole of them (i.e., the four books listed above) are not all we need. . . . the Lord has his mouthpiece to say what shall be done and how it shall be done and on what occasion it shall be done.'"(51) The authorities of the church are the "living oracles of God and they are worth more to the Latter Day Saints than all the Bibles, all the Books of Mormon and all the Books of Doctrine and Covenants that are written. If we could have but one of them give me the living oracles of the Priesthood for my guidance." (52) "When compared with the living oracles," declared Brigham Young, 'those books are nothing to me; those books do not convey the word of God direct to us now, as do the words of the Prophet or a man bearing the Holy Priesthood in our day and generation. I would rather have the living oracles than all the writing in the books." These words - quoted by President Woodruff (53) - were spoken in the presence of Joseph Smith, who immediately arose and said: "Brother Brigham has told you the word of the Lord and he has told you the truth." (54)

We do not call attention to these things by way of criticism. These teachings concerning the Bible, in relation to the "living oracles," are for those who can, and who care to, accept them. But we do suggest, that such ideas concern us when they are held by those who would apply to our lodges for the degrees, and who, because of the source whence such principles emanate, might feel moved at any time to substitute some man's dictum for the Great Light in the affairs of life. Under these circumstances we submit that the word that might be declared by the "living oracles" might not accord in any particular or respect with the fundamentals of Masonry. And this might very probably be the case in

as much as the Latter Day Saints organization is opposed to all secret societies - except its own. (55)

One other matter is worthy of passing notice, at least, in this connection. This relates itself to Deity. Masonry requires of its initiates an avowal of belief in God. It does not undertake to say what one's conception of God shall be, so that in this particular a member of the Latter Day Saints organization can meet the requirements. But this fact does not preclude a consideration of conceptions so fundamental in life and character as one's apprehension of Deity. Here also is disclaimed any attempt or thought of criticism. The purpose is simply to get as much light as possible upon the influences and forces and beliefs which work together in the great task of shaping character.

Latter Day Saints are taught, and, we assume, believe in, a plurality of gods. "The head god organized the heavens. In the beginning the heads of the gods organized the heavens and the earth." (56) In the beginning the Bible shows there is a plurality of gods beyond the power of refutation." (51) "The head of the gods appointed one God for us." (52) The Deity of the Latter Day Saints ". . . is an exalted man." (59) He has parts and passions like men, including the procreative power, which he exercises, having With Him, as "He sits enthroned in yonder heaven," a female Deity. (60) Whatever allowance may be made, in the matter of leaving every man at liberty to conceive of God as he may, this much may be said: Such a materialistic idea of God differs so widely from that held by Masons generally, but more particularly in this country, that the question night well arise whether those holding it would fit into the Masonic institution. The peace and harmony of a lodge is of prime importance.

Reference has been made to the fact that the Latter Day Saints organization is opposed to secret societies and the reason for this "must be clear to every well-informed, intelligent Latter Day Saint." Masonry, according to the late President Joseph F. Smith, is an "institution of the evil one," as is abundantly shown by many passages in the four standard books of the church. (61) Now, this being true, it must follow that a member of that organization who would join the fraternity in the face of these facts would act in direct opposition to the positive declarations of church leaders, and no less explicit injunctions of the four standard works of the church, which he has accepted as the very word of his God. This being true, such a person would necessarily be a "bad" Mormon, and Masons may be excused for seriously doubting if a "bad Mormon" can make a good Mason.

Now, briefly to summarize the principal matters presented in the foregoing pages so that there may be seen at a glance some of the reasons which have weight with Utah Masons today:

1. Historical: Attitude of the Nauvoo Masons toward Masonic customs and law.*

2. Clandestinism: Temple ceremonies and use of language and symbols.

3. Priesthood: Unlimited power of and right to direct and dictate in all things, temporal and spiritual the "mouthpiece of God."

4. Polygamy: This is taught:

a. In original revelation which has not been annulled or repealed, nor can it be.

b. In positive declarations of belief in it by leaders and prominent teachers.

c. In the literature of the organization, and,

d. By the example of the leaders who "live their religion."

5. Attitude toward law: Enforcement of law against polygamy was "persecution," and is still so held and taught

6. Petition: Inability of applicant honestly to answer one question in petition.

7. Great Light: Substitution of "living oracles" (Priesthood) for the Bible.

8. Deity: Conception of male and female deity out of harmony with that of Anglo-Saxon Masonry.

9. Membership prohibited: L.D.S. organization holds Masonry to be "of the evil one" and is opposed to members having any connection therewith.

*See THE BUILDER for March, 1921, p. 36.

1 Proc. New., 1866, pp. 120-121; Proc. Utah, 1882, pp. 28-53; 1883, pp. 24-26.

2 Tullidge's Quar. Mag. 1881, Volume 1, p. 33; On the general subject of obedience to the priesthood, see George Q. Cannon, "Contributor," 1894, volume 29, p. 745.

3 Tullidge's Quar. 1881, Vol, 1, p. 33

4 Manual Mutual Impv. Assn. 1901-2, pp. 81-82; 69th Annual Conf. Rept. 1899, pp. 5, 6, 7; 70th Annual Conf. Rept. 1900, p. 52; "Outlines of Ecclesiastical History," Roberts, p. 368.

5 69th Annual Conf. Rept. 1899, p. 5.

6 "The Thatcher Episode," 1899 (B. Young, Jr.), p. 14; Salt Lake Tribune, April 4, 1921, p. 1.

7 Tullidge's Quar. Mag. 1881, Vol. 1, p. 32.

8 "The Thatcher Episode," 1896, p. 19, Cf. pp. 29-31.

9 Smoot Investigation, 1906, Vol. IV, pp. 78-81.

10 "The Thatcher Episode" 1896, p. 35; Smoot Investigation, 1904, Vol. I pp. 723, 1012.

11 80th Semi-Annual Conf. Report, 1909, pp. 103-104.

12 80th Semi-Annual Conf. Report, 1909, pp. 124, 125.

13 "New Witness for God," Roberts, p. 187; Cf. Smoot Investigation, Vol. I, 1904, Note 1, p. 1; Doc. & Cov., Sect. 107:5.

14 72nd Semi-Annual Conf. Report 1901, p. 2; 75th Semi-Annual Conf. Report 1904, p. 5; Doctrine and Covenants, See. 124:93.

l5 75th Semi-Annual Conf. Report, 1904, p. 5.

16 69th Annual Conf. Report 1899, p. 17.

17 Cf. Des. News, Oct. 4, 1896 Geo. Q Cannon.

18 Tullidge's Quar. Mag. 1881, Vol. 1, p. 33.

19 Tullidge's Quar. Mag. 1881 Vol. 1, p. 32.

20 Jour. Desc., Vol. 12, p. 59, Vol. 5, p. 100 Vol. 6, p. 345; "An Epistle to the Presidents," etc., by President John Taylor, 1882, pp. 7, 8, 9, 10; "Inside of Mormonism," 1903, p. 67; Doct. & Cov., Sec. 124, p. 436; Deseret Apr. 25, 1895; Logan Journal, May 26, 1898.

21 Cf "Thatcher Episode," 1896.

22 Cf. Refercnce No. 15, above.

23 Pres. Woodruff's Manifests; Proc. of the Semi-Annual Conf., Oct. 6, 1890. Pamplet, entire; Smoot Invest., 1904, Vol. 1, p. 332-333; Doct. & Cov. Ed. 1914, 493-94.

24 "Defense of the Faith of the Saints," Roberts, 1912, Vol. 2, p. 333; Cf. Smoot Investigation, 1904, Vol. 2, p. 968.

25 Salt Lake Tribune, Apr. 5, 1921.

26 Proc. Utah, 1883, pp. 24-26.

27 President John Taylor, Tullidge's Quar. Mag. 1883, Vol. 2, pp. 7, 8.

28 Smoot Investigation; D. H. Roberts, 1904, Vol. 1, pp. 74-211. (F.M. Lyman).

29 Ibid.

30 Smoot Investigation, 1904, Vol. 1, p. 712.

31 Smoot Investigation, 1904, Vol. 1, p. 336.

32 An Epistle of the First Presidency," etc., 1886, entire; "An Epistle of the Apostles," etc., Oct. 10, 1887, p. 4; "The Mormon Problem," 1882, Opinion of Supreme Court, U. S., p. 70.

33 "Handbook of Reference," A.H. Cannon, 1884, p. 102

34 Smoot Investigation, 1904, Vol. 1, p. 334. (Jos F. Smith)

35 Smoot Investigation, see No. 34, above.

36 Smoot Investigation, (B.H. Roberts), 1904, Vol. 1, p.718. (F. M. Lyman), p. 430; Cf. Jour. Disc. Vol. 5, pp. 1-38, 100; "Inside of Mormonism," pp. 79-80; Des. News, Jan. 16, 1889.

37 "Defence of the Faith," etc., 1921, Vol. 2, p. 293.

38 Smoot Investigation, 1901, Vol. 1, p. -; Apostle Hyrum M. Smith, son of President Joseph F. Smith, some time after his father testified as above, declared that the revelations could not be changed. His words were: "These revelations are written in the Doctrine and Covenants, Book of Mormon and Pearl of Great Price. . . . They were proclaimed by revelation as I have stated, and up to this time, after over seventy-seven years of existence of the Church, not one principle or doctrine thus revealed has been receded from by the members of the Church. We have never repudiated any of the truths revealed to the Prophet Joseph Smith and to his successors in the office of Prophet, Seer and Revelator to the church of Jesus Christ of Latter Day Saints. We have never relinquished our belief in any one of these doctrines and principles. . . . We have never been called upon or found it necessary in any stage of our progress to eliminate any revelation from the record. Neither have we ever denied any of them. We testify in all soberness that these revelations are from God. They are therefore the same yesterday, today and forever, and are everlasting and essential to the salvation of those unto whom they are given." Seventy-eighth Annual Conf. Report 1907. Page 31.

39 Doctrine & Convenants, 1914, Sect. 132:4, p. 464.

40 87th Annual Conf. Rept., 1917, pp. 6, 7.

41 Salt Lake Herald, Apr. 5, 1918 (2000 people present).

42 Logan Journal, Jan. 20, 1898.

43 Improvement Era, 1898,.Vol. 1, pp. 472, 475, 478, 482.

44 "Defence of the Faith," etc., 1912, Vol. 2, p. 331

45 "Naturalization Laws & Regulations," 1915 p. 5.

46 Decision of Judge Harold M. Stephens, (Mss.) 1917, pp.

2,3

47 Ibid p. 8; Cf R.W.Young, Smoot Investigation, 1904, Vol 2, p. 968.

48 "Articles of Faith," Talmage, 1899, p. 240 f.

49 Smoot Investigation, 1904, Vol. 1, p. 179.

50 69th Annual Conf. Rept, 1899, pp. 5, 6, 7, 17.

51 69th Annual Conf. Rept, 1899, p. 17.

52 68th Semi-Annual Conf. Rept., 1897, pp. 23-24.

53 Ibid, p. 23.

54 Ibid.

55 Joseph F. Smith, Improvement Era,,1900, Vol. 4, pp. 8, 9.

56 "Mormon Doctrine of Deity," Roberts, 1903, p. 231. Quoted from Joseph Smith's words, spoken June 16, 1844. Mil. Star, Vol. 24, p. 108.

57 Mormon Doctrine of Deity," Roberts, 1903, p. 231.

58 Ibid; Cf. p. 42.

59 "Mormon Doctrine of Deity,"- Roberts, 1903, p. 10; Jour. of Disc., Vol. 6, Disc. No. 3; Improvement Era, Vol, 1, 1898, p. 755.

60 Cf. 69th Annual Conf. Rept. 1899, pp. 18, 20; "Defence of the Faith," 1912, Vol. 2, p. 270.

61 "Improvement Era," 1900, Jos. F. Smith, Vol. IV, pp. 58-59.

----o----

THE GREAT POET

BY BRO. H. L. HAYWOOD, IOWA

O God is a Judge, O God is a King,

An almighty Monarch who rules everything;

O God is a Warrior, O God is a Lord

And terribly flasheth the might of His sword:

But this I affirm for I certainly know it

That God above all other things is a Poet.

Wherever I listen, His melody streams,

And always I'm hearing Him crooning His dreams;

And whatever it is that He chooseth to say

He says in a poet's own beautiful way.

----o----

COMMITTEES OF INVESTlGATION

Grand Masters have complained during the past year of great laxity in the matter of investigating petitioners for the degrees. The principal reasons assigned for this apparent Masonic neglect are to be found in the overwhelming number of petitions which are sent to lodges and the inability to get members to devote proper time to look up those who apply for the privileges of the Fraternity. It cannot be doubted but this is an age which demands the careful scrutiny of everyone who knocks at the door of the lodge. There are so many individuals in the country at the present time who hold ideas which are at variance to those of Masonry that the admission of such would be a most serious calamity. It is believed that the problem of proper investigation of petitioners for the degrees is one which ought to be worked out along new and more progressive lines. The old idea of secrecy in appointing an investigating committee and the present practice of

picking anybody as a member of such committee does not comport with present day conditions. It is believed that we have reached a period in our Masonic development when a single committee on petitions composed of men who have the time and ingenuity to devote to the cause would be desirable. It is an old saying that what is everybody's business is nobody's business, and this seems to be largely true in the matter of investigating candidates for the privileges of the Fraternity. This is a problem with which we must grapple sooner or later and it is believed that it can be worked out in due time when thoughtful men give to the subject that attention which it should receive.

- Proc., Grand Lodge of Illinois

----o----

MASONIC EDUCATION

The need of the hour is education - American education, Masonic education, synonymous and interchangeable terms. We as Masons, must bend our energies to influence public opinion not only by precept, but by example. Public opinion is the force that rules the country. With a warped and jaundiced public opinion the country is diseased and in danger; with a correct and righteous public opinion the country is healthy and safe. Public opinion is but the crystalization of individual opinion. We must therefore, work upon the individual, and in aid of that work the individual Mason must thoroughly learn the principles, the tenets and lessons which are taught him in the lodge room, and then he must go out into the highways and by-ways of the community and exemplify the practice of these principles in his dealings and actions with his fellow men. Every Masonic lodge must become the center of good influence and wise counsels in the community in which it is established. In this way will our noble Order justify its existence and secure and safeguard American principles and American institutions to the end of time and to the uttermost generation.

- Proc., Grand Lodge of Louisiana.

----o----

A TOAST TO THE LAMBSKIN

Here's a toast to the Lambskin, more ancient by far
Than the fleece of pure gold, or the eagles of war;
'Tis the badge of a Mason, more noble to wear
Than the garter of England, or order so rare.

Let the king wear his purple, and point to his crown
Which may fall from his brow when his throne tumbles down
For the badge of a Mason has much more to give
Than a kingdom so frail that it cannot long live.

Let the field marshal boast of the men he can guide,
Of the infantry column and heroes who ride,
But the white leather apron his standard outranks
Since it floats from the east to the death's river banks

'Tis the shield of the orphan, 'tis the emblem of love,
'Tis the charter of faith from the Grand Lodge above.

- Parkway News.

----o----

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD, IOWA .

The following paper is one of a series of articles on "Philosophical Masonry," or “The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs - From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the tenet of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes endent that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART VIII - EQUALITY

IT IS not often that one of the subjects of speculative thought becomes the burning issue of the hour but that is what happened in our own national history between 1850 and 1861 with the doctrine of equality. The whole matter, needless to say, was brought to the front by the slavery issue. Anti-slavery orators never wearied of reminding their southern friends that the fathers of the nation, in their Declaration of Independence, had openly proclaimed "that all men are created equal": if that is true, they argued, then negroes deserve the rights of citizenship, for negroes are men. The pro-slavery advocates retorted by saying; that the fathers of the country, many of them, had themselves been slave holders, and that they had really meant to say that "all men are created equal except negroes." He who reads through the more important debates on that subject - such a one will be richly rewarded - will learn how exceedingly difficult it is to frame any definition of human equality that will at once do justice to things as they are and to things as they ought to be. Equality is an aspiration, (in Masonry as elsewhere) a hope, a dream, an, ideal, hard to capture in a net of words, difficult to envisage by the mind, and one must remain content after all his thinking about the matter he has not yet been able to think it through.

Do you believe that the "negro" is the equal of the white man? If you do not how do you reconcile such a disbelief with the Masonic teaching that "we meet upon the level" and with the Declaration of Independence? If negroes are equal why is it that when left to themselves they are so backward? What was Lincoln's theory of the negro in this connection? What was his scheme for solving the negro problem?

It is as difficult to arrive at a clear conception of equality from the history of Masonry as it is from the history of this nation. The old Craft Mason did not have any equality except in a very special sense. His guild was a helpless part of an aristocratic social order. He himself had a place in his own guild determined by the most rigorous regulations laid down from above. The guilds themselves were graded in importance, and the members inside each guild were held fast in a similar hierarchy. There is no evidence to show that at any time prior to 1717 any form of Masonry explicitly taught and enforced the doctrine. Subsequent to 1717 the doctrine has come to the fore, and in some countries has almost occupied the first place among Masonic teachings. But ever,

so there have been many exceptions. In the Masonry of Latin countries equality has not, for obvious reasons, been very much emphasized. Even in England, the home of democracy, it has never had a very rigorous application to the social classes of an aristocratic society. When the Earl of Carnovan inducted King Edward VII into his seat as Grand Master he was careful to remind that Potentate that English Masonry had never been subversive of the monarchical system as it had been in other countries.

It is in France and in America that we find the Masonic doctrine of equality most in evidence, and most influential. The part played by Masonry in the French Revolution is, and perhaps will ever remain, pretty much of a mystery. But there is sound evidence to prove that Masonry had much to do with convincing the French masses that they had rights of their own. To this day liberty and democracy is widely understood in France in the equalitarian sense. "Liberty, Fraternity, Equality" is a slogan that has not yet lost its power of appeal.

But it is in our own land that equality has played its major part in Masonic history. It may be that it as Masonry itself (though this point is hotly disputed) that wrote into the Declaration the words "All men be created equal." It is certain that Masonry had with the strain of equalitarianism that runs the Constitution. It is certain that the Craft forefront in demanding for the negro the of that principle. And it is certain that at present moment equality and Masonry are almost synonymous in many, many minds.

It is Russia, strange to say, that now finds equality a living issue. Sovietism, unless we have been all deceived as to its nature and purposes, goes in for equality as the chief good. To level all classes, to do away with distinctions, even such distinctions as those at exist between the learned and the unlearned, to be a part of the Lenine program. It would be a curious experiment to send a questionnaire around our Masonic leaders and spokesmen to ask them what they think of the Soviet program, and if they would be willing to see Equality really tried out. The answers might not throw much light on the Russian experiment, but they would surely help us all to learn just what equality means to Masons.

How many kinds of guilds were there? Was Operative Masonry a guild? Do you, consider England a democratic country where equality is a fact? What do you know about the connection between Masonry and the French Revolution? Are Bolshevists in

Russia aiming at equality? or at Communism? what is the difference, if any, between the two? Is equality, as Soviet Government understands it, a possibility?

I have my own theory as to what Equality means a Masons, and I shall give it: but I give it as nothing other than my own private opinion, and not as an expression of a generally held formulation of the doctrine. I wish that such a general interpretation could be made because Masonic thinking demands it. Until we can work out such an interpretation the whole matter will ever remain as foggy as it seems to be now (if one may from Masonic literature, speeches, and journalism), and not many Masons will understand what is it is said that all Masons "meet upon the level."

It is easiest to approach the subject by a process of elimination. By equality we cannot mean that all men are equal in the original endowment of their nature. There are big men and little men, and we all know that in many cases a big man "was born that way," and that a little man cannot become big by ever so much effort. Why this is so is a mystery, and appears to be (though it doubtless is not) a fundamental injustice in the very structure of the universe. I had brought to mind recently while reading the third volume of "The History of the United States" by James Ford Rhodes, wherein he carries through several pages a comparison of Lincoln and McClellan. McClellan was spiteful, vainglorious, and ill-mannered; he was a good organizer but he did not have the courage which naturally belongs to a general. He treated the President with rudeness, and wrote to his wife in such strains of pride as made her believe the fate of the Union depended on him alone. Lincoln was a great incarnation of human power who could be magnanimous, meek, patient for that very reason. In contrasting the two men one cannot help but believe that the sundering difference was a matter of original nature, and that at birth Lincoln was more of a human being than McClellan. An inequality like that, one that goes down to the roots of being, is one that is hard to reconcile with our sense of the evenhanded justice of Nature. But the fact is there, and it is everywhere, for no two men have the same aboriginal endowments, let abstract theorists say what they may.

We cannot say that men are equal in nature: neither can we say that they are equal, or can be equal, in opportunity. That may possibly happen in small circles all the members of which live under the same conditions, as in the case of a family, or a neighbourhood, but it is untrue of the race when viewed in the large. The Australian Bushmen, to take an extreme example, never can have the opportunities for education, for wealth, for pleasure, fame, what not, as are enjoyed by the average American youth. Men should

have equal opportunities but they do not have them. They never can have them because the earth itself varies too much over its surface ever to make it possible for all men everywhere to be born into equal opportunities for the goods of life.

Men are not born equal in abilities. On this it is not needful to say much because that kind of inequality is one that confronts us everywhere. It used to be the fashion among theorists to teach that if only all men could receive the same education and have the same chances at wealth, and live under equal laws, and be freed from unnatural restrictions, all would come up to the same average. Horace Mann firmly believed that if all the boys and girls of this nation could get into college all of them would turn out scholars, proficient in Greek, Latin, and the arts. But those who have had any experience with boys and girls in college know that nothing is more certain and unvarying than differences of ability. One student, no matter how hard he tries, cannot master mathematics; another seems to be mathematical by nature.

In the last place - there is no need further to multiply instances - there can be no such thing as social equality, if by that term one means social uniformity. Social classes there are, and always will be, because social needs and instincts are so various. If a social class (I use the word in its largest sense) is based on caste, or aristocratic privilege, or any other kind of special privilege, then it is an evil. But there are many social classes that are based not on the principle of the superiority of one group of persons to another but upon the fact of difference among men. I shall use a very homely example. In a small town a group of fifty persons organize themselves into a literary club, and in the activities of such a club meet each other socially, get acquainted with each other, and all share in the common enjoyment of literary art. Let us suppose, for clearness of illustration, that admittance to this club rests purely on the desire to share in the study of literature. It is plain that there will be a great number of persons in the community who will never desire membership, because in every community there are so many who care nothing for literature. This example, as I said above, is of trivial character in itself, but,it may serve to remind us of how many social gradations, classes, cliques, clubs, etc., there are everywhere which rest not on any fact of superiority but upon the fact of the difference of interests, tastes, and aims among people. As long as such differences exist (which will probably be as long as there is a human race) there will never come a time when such social groupings will vanish away, and there will consequently never come a time when all men will enjoy the same social advantages. To work for the advent of such a social state, as the Communists have ever done, as in the case of Owen, Fourier, St. Simon, etc., is to strive for the impossible. Such social communism is not equality in any possible sense.

Do you consider yourself equal in endowment to a Jesus or to a Socrates? Were those men "great" in nature from birth on? Do you believe the same opportunities as those enjoyed by the son of J. D. Rockefeller? Why not? Do you believe, that you could paint as great a picture, as Raphael if you "had the chance"? Do you have social equality in your community?

What, then, is Equality? Instead of attempting any exhaustive definition, I shall make a generalization concerning it, and then trust to a series of examples to do the defining for me. The statement is follows:

Every man is entitled to the right, equal to the right enjoyed by other men, to the unhindered and normal functionings of his own nature.

Sir Isaac Newton had a great intellect, one of the very greatest, all historians agree, that has ever appeared on the earth. My intellect cannot in any sense be spoken of as equal to his. Nevertheless I claim the same right to use my intellect, such as it is, that he enjoyed; and he, if he were living, would have no right whatsoever, merely because of his own superiority, to deny me the prerogatives of thought. For him to do so, and for me to submit to such abasement would be a crime against nature. The right to use the mind is for all men everywhere and always the same right, whatever may be the inequalities of mental ability. Whenever this right is interfered with, or controlled in the interests of some clique or class, as has often happened, society suffers, individuals suffer, and a wrong is done that merits condign punishment.

The same thing holds good of practical ability. William Morris had an extraordinarily versatile genius. He could weave tapestry, carve wood, paint pictures, write poetry, make speeches, model in clay, print books, and a score of things beside, and do all with rare skill. There are few of us who could claim any such ability, but even so, we have the same right to use our powers that Morris had to use his. In that fundamental and all-important regard, William Morris was no better than the awkwardest apprentice in his workshops.

Every one of us is social by nature, and nearly every one of us appreciates the rare privilege of friendship. But some men seem to have a genius for friendship. Theodore Watts-Dunton, comparatively unknown himself, was the centre of a circle of friends almost every one of whom became famous in some line. Our own Charles Eliot Norton, than whom no rarer spirit has ever dwelt in this land, numbered among his close friends such men as Ruskin, Carlyle, Emerson, Lowell, George William Curtis, Charles Darwin, Leslie Stephen, and nobody knows how many more such outstanding personalities. You and I may number our friends on the fingers of one hand, and they may be the humblest imaginable so far as attainments go, but for all that each of us has the right to friends, the same right as that enjoyed by Watts-Dunton and Eliot Norton. Such a statement may seem banal enough, but there are places in the world now, and have been many places in the past, where social life has been so rigidly classified and graded that custom and aristocratic dictation have made impossible to all but a few the unhindered exercise of so fundamental a thing in human nature as the cultivation of friendship.

Do you agree with Brother Haywood's description of equality? If not, will you send your criticism of his description to THE BUILDER? Can you furnish types of equality, to Harmonize with his description, which he has not given? Do you possess the same rights to have friends as any other men? In what countries is it impossible for men to be free in their choice of associates? What is the cause of those restrictions?

The right of human equality has been oftenest violated, it seems, in religion, the one field in which men should enjoy the largest measure of it. What a tale of unrightful usurpation, tyranny, and aristocracy has been the history of the world's churches. One no sooner thinks of the matter than examples flock to the mind in unmanageable numbers. During one great period of their history the Egyptian people were entirely abased beneath the feet of a priestly hierarchy that crushed out in the masses the very instincts of worship, or made use of that instinct for the advantage of their own class. After Buddha had unveiled to the eyes of his people the sacredness of each individual soul before the ineffable and eternal realities of the universe, the Brahmans came back with their castes and their engines of oppression and the people lost once again all uses of their own religious faculties. Jesus camp forth to make each man know himself is a son of God, bound together in the great circle of brethren, but after time went on, and the priestly leaven had its opportunities to work, it required a Lutheran revolution to restore to Christians the "liberty of a Christian man." The old lady across the street, who reads her Bible morning and evening, who arises and retires with prayer, and, who lives in her humble and unlearned way such a religious life as she is capable of conceiving of, is

worlds removed in religious faculty from a Buddha, a Jesus, a Luther: but she is as much entitled as they to think her poor religious thoughts, and to lead her life of little pieties.

From this it will be seen that equality is not a utopian theory which men have dreamed as being desirable in this harsh world. Far from it! Equality is a necessity of our nature, without which we live mutilated unhappy lives. It is a necessity, when properly understood, like food, clothing, and shelter. He who robs men of that equality which Nature ordains is committing a crime against human beings. He does something that must necessarily be followed by tragic consequences, as is true of the violation of any other condition made necessary by Nature herself. It is because this that the doctrine is not a mere plaything for erudites but a pressing problem for every man, however busy he may be.

"But," some reader may here rightfully interject, is all, very good, and nobody will deny that equality is a right but what about equality as a fact? One needs only look about him to see that even the simple and basic equality which you have described, is not being enjoyed by the masses of people to any degree at all!"

"True enough," I should reply, "but you have merely stated the complementary fact (complementary, is, to what I have hitherto said) that equality is a task as well as a right, and it is precisely because equality is a right that it is for us all a task" "By that I mean, that if we are clear in our mind that every man is justly entitled to a reasonable measure of equality then it is for us all, insofar as we are good Masons and citizens, to see that every man gets it. To see that man gets it is precisely one of the great missions in which Masonry is engaged.

Give other examples in which men have been denied religious equality. How would you define religious equality? What does

Masonry teach about religious equality? Can you give specific examples to illustrate what Brother Haywood says about equality being a necessity of human nature? In what way does that make the problem a pressing one, and resting on the shoulders of every man?

Let us consider a moment equality before the law. There was a time in England when only the rich had access to the protection of the "law" at all, and when priesthood had its own courts where priest administered the law to priest. Poor men were arrested without warrant; sentenced without being tried; and often executed without evidence. It all depended upon the whim of the earl, or the baron, or bishop, or king, or what-not. But very gradually there was developed in England a genuine equality before the law, as may be traced through the following important watermarks of the evolution of the freedom of English-people: 1. Magna Charta; 2. The petition of Rights, 1628; 3. Habeas Corpus, 1679. In our Colonial days these gains made by the people of England naturally were enjoyed by the early settlers and they at last, after writing a Declaration of Independence, incorporated basic equality before the law in the Constitution, and in the first seven or eight amendments thereto.

As may be expected, equality before the law is not yet a realized fact for all. The lawyer for a great corporation told me that his employers were so powerful through their wealth that he would guarantee to keep any case indefinitely in the courts, and thus wear out any adversary, however just might be that man's claims. "The law's delays," is often a sad calamity for a poor man. In my own old home community I knew of two men whose opposite experiences illustrate this unfortunate fact. One was the president of a great corporation who in a federal court was found guilty on ten serious counts, but being a corporation president, and very wealthy, and very prominent, he paid not a cent of fine and did not spend a day in jail. When he returned to his home city he was met at the depot by a band and a long procession. The other man about whom I knew was a poor fellow who stole a coil of copper wire from a car-barn in the same city and served two years in the penitentiary for so doing! The reader knows of such cases, I have no doubt, and so does everybody. But this is only to say that any right which humanity gains is always imperfectly held and must be evermore completely won, and that every right must evermore be carefully guarded, for the whole tendency of human society, if men relax their vigilance, is to slide backwards. Equality before the law as we now enjoy it in this country is found nowhere else in the world save in England, France, and a few other nations. In the great portion of the world it is a thing unknown. If that equality is not yet a perfect thing, the challenge is to us; it is no sense a proof that the doctrine of equality is an impossible thing.

Can you narrate the history of the winning of such political equality as we know have? What is political equality? Do you have equality before the law ? Do you have it as much

as the Standard Oil Company? What should be done about "the law's delays"? Does not the man who can hire a good law firm stand a better chance than the poor man who cannot hire a lawyer at all? Is that right? What can be done about it?

What holds true of equality before the law holds true of equality in every right and just sense. And we Masons are under a peculiar obligation to devote ourselves to the task of making equality everywhere a fact. For equality is one of our central tenets. The Fraternity never permits us to forget that; the ritual impresses it upon the candidate in every way; the lodge is so organized that everyone "meets upon the level." The candidate is made to feel that without the assistance of his fellows he is a poor, naked, blind, destitute thing without hope: the member is made to know that every Mason has the Masonic rights equal to every other Mason, and pays the same dues, enters on the same conditions, holds office on the same terms, and shares equally with all others the burdens and obligations of the Order.

Tell what you can about Masonic equality. How long has Masonry taught the doctrine? How much equality is there in the lodge room? Why is it the duty of Masons to enforce equality everywhere?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia-(Revised Edition):

Equality, p. 247; Level, p. 442. Freemasonry, holding to a democratic course, avoids that anarchy-begetting confusion and asserts that equality of the Fatherhood of God and the Brotherhood of Man.

Russia, p. 655; Russia, Secret Societies of, p. 655. Reference to the Soviet control of Russia suggests consideration of the Masonic history of that country. For many years the inactivity of Freemasonry has added one more curious phase to the peculiar current events of that country.

----o----

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1921, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919 and 1920, and the remaining papers of the series may be had in the 1921 bound volume which will be ready for delivery early in December. Single copies of 1921 back numbers are not obtainable, our stock having become exhausted.

Following is an outline of the subjects covered by the current series of study club papers by Brother Havwood:

THE TEACHINGS OF MASONRY

1. - General Introduction. - A. Reasons for a course explaining what the "teachings of Masonry" mean. - B. How one can arrive at his own Philosophy of Masonry. - Conclusion. The Philosophy of Masonry is not a study of philosophy in general, but a study of Masonry such as a philosopher gives to any great intellectual problem.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - The Fatherhood of God.

14. - Endless Life.

15. - Brotherly Aid.

16. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with

their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

THE SWORD POINTING TO A NAKED HEART

BY BRO. FRANK C. HICKMAN, MICHIGAN

A thought, a mental picture, queer!

A waking dream; as I recline

And think upon it s message clear:

The truth of which survives all time.

The picture is a two-edged sword,

It points toward a naked heart,

Then there's the eye of God our Lord

Watching the planets as they dart.

The moral which they demonstrate,

The lesson that they teach to us;

Is, justice whether soon or late,

Will certainly overtake us.

And, though our thoughts, from man concealed,

To God will ever be revealed.

----o----

The noblest contribution which any man can make for the benefit of posterity, is that of a good character. The richest bequest which any man can leave to the youth of his native laned is that of a shining, spotless example.

- B.C. Winthrop.

----o----

EDITORIAL

MASONIC WORLD UNITY

A RECENT ISSUE of an English Masonic journal announces that the Prince Hall Grand Lodge of New York had just celebrated its Diamond Jubilee, and then goes on to congratulate "our colored brethren" for the earnestness with which they "enter upon their Masonic duties." Here is a typical example of the anomalous condition that exists throughout the Masonic world. English Masons acknowledge the validity of Negro Masonry and welcome the Negroes into their fraternal circles; American Masons refuse to extend the fraternal hand and declare with an almost unanimous voice that Negro Masonry is clandestine; and yet English and American Masonry is in the closest affiliation, and almost all the Masonry in this country has descended from the Mother Grand Lodge across the sea.

Thus is it with a score of equally important matters. Some of our Grand Lodges do not like Swedish Masonry because it is specifically "Christian," and others similarly turn the cold shoulder to the Grand Orient because, forsooth, it is "atheistic." One Grand Lodge refuses to recognize the Grand Lodge of Panama because it has no legitimate ancestry: another Grand Lodge extends a fervent welcome because the Masonry of Panama is legitimate. And so it goes.

There is no need that anybody feel much concerned about this. The same anomalous situation may be found among churches, governments, and every other human institution that makes any attempt to establish an international comity. An ideal and perfect Masonic unity is, and always will be, an impossibility. But what of it? There is a unity now existing, in spite of all the differences above suggested, and it is quite sufficient for all Masonic purposes, albeit this must not be understood to mean that no attempt should be made to bring all members of the Brotherhood into closer amity.

The work advocated by The National Masonic Research Society from its inception is one of the surest methods for bringing a common mind and spirit into the great unequal Masonic world. The large number of our differences and divisions spring from an uninformed comprehension of Freemasonry; its history, nature, and mission. When the majority of Masons know the history and evolution of the Order, and have learned the A B C's of its philosophy, and know a little about Masonry as it has variously developed in the countries of the world, there will be less dogmatism in their souls and more fraternalism.

* * *

A GREAT DEFINITION OF FREEMASONRY

Countless have been the attempts to capture in words that meaning and spirit of Freemasonry, and almost as countless have been the failures, for he must be a master of words indeed who can succeed in such a task. For the which reason a success in this difficult undertaking is something to make note of, and preserve, and study, all of which will surely be done with the definition offered herewith. It was given by Brother W.N.

Ponton of Canada, in one of those address that have made him famous throughout the Fraternity.

"Masonry, whose condition and status we are considering, is something more than a secret society (though secrecy is an element in esoteric work); more than ritualism (though the ritual, simple in its dignity and quaint and rhythmic in expression, is a factor); more than symbolism (though symbolic teaching is significant and transfigures the commonplace); more than philosophy (though it speculatively teaches how to live wisely and well); more than religion (but not greater than religion, yet discerning the divinity in humanity); more than mere landmarks (though these have their defining, historical, and traditional place); more even than brotherhood (for as in the Pythagorean days, it is educational and intellectual as well as social and fraternal); more than constructive and practical philanthropy (though love crowns all); yet it is all of these together with that something more of which language is inadequate to express the subtle mystery, even to those few choice spirits who seek to penetrate to the heart of its often unconscious power, and the span of life too brief to enable those who endeavor to attain the ideal perfection of that living organism, whose countersign is 'manhood,' whose inspiration is the God-head - that Masonic edifice of which love and truth form base and spire - Nisi Dominus frustra."

* * *

THE RELIGION OF FREEMASONRY

A contemporary recently appeared with an editorial in which occurs these astonishing statements:

"A Mason owes every conceivable obligation to support and uphold the church. There is probably not as much need of emphasizing this upon our Hebrew friends as the rest of us. They seem to have a deeper realization of their obligations and responsibilities, but as they stand for their belief in God as revealed in the old testament dispensation, we who are Christians should be as faithful and zealous in upholding the new dispensation as revealed to us in the life and work of Him whom we call Son of God and the foundation of the Christian church.

"The more degrees one receives in Masonry the stronger is the truth impressed that religion as revealed in God and His son, Jesus Christ, is the basis of the Masonic order."

In other words unless the present writer has misinterpreted the somewhat ambiguous language of the above, Freemasons are either Christians or Jews ! Shades of the fathers! Does not this brother scribe know that there are millions of men and women in this land who are neither but who for all that are good people and true, with a firm belief in the one God and in the life everlasting, not to mention brotherhood and righteousness? And has he forgotten that there are thousands and thousands of Masons who are Mohammedans, Brahmins, Buddhists, Confucianists, Behaists, etc., etc?

It raises the old, old question of the religion of Freemasonry, which is not a question at all to one who will take the trouble to read a little history. As plain as plain can be are the words "Concerning God and Religion" in the Constitutions fundamental to Craft Masonry the world over, which tell us that a Mason is bound to the moral law and will never be a stupid atheist, but that for the rest may choose what religion he will, or no religion.

Freemasonry is not Christian; neither is it antiChristian; nor is it Jewish, or Mohammedan, or Buddhist. It is itself. It has its own unique place in the world with its own unique work to do, and sadly does he misconstrue its mission who would have it made an appanage of any one faith. To its own principles only does it hold its children, and if they wish to add other tenets to their faith so be it, that is no concern of Masonry. And if a Mason is free of all religious connections, will sign no creed, and offer no fealty to any revelation or dispensation whatsoever, but hold fast to a firm faith in God, in Immortality, and in Brotherhood, also so be it.

* * *

THE MASONIC BURIAL SERVICE

There are signs here and there, if one may trust THE BUILDER'S correspondence, that brethren are beginning to make some attempt to revise the Masonic burial service. It is surely time! The stiff, cold, cheerless form so widely in use, which sounds like the wailing of a winter day, and gives expression to a philosophy of death that is as false as it is bleak, has seen its day and should cease to be.

A burial service should above all things be sincere, for hypocrisy in religious expression is never more deadening than at a funeral. If brethren do not believe that the dead lie in the earth they should not say so, and they should not convey the impression of believing that the deceased will moulder away in the dirt until some remote future. If they really believe in the immortality of man they should let that triumphant belief suffuse the entire ceremony with a dignified and noble confidence. If they believe that the ceremony is performed in behalf of the living, and especially those that mourn, they should not address it to the corpse in the grave. Also, and much intense earnestness goes into this "also," no mawkish poetry should be brought in merely to give a tone of sentimentality, or to dress the ceremony up in colors that do not belong to it. A burial service should be brief, simple, sincere, and heartening; and it should draw its power from the adequacy with which it expresses the hopes and faiths which enable us to conquer the fear of death.

Two or three years ago the Grand Lodge of Massachusetts appointed a Committee on Burial Service which submitted a report that embodied the true principles to govern such a rite: they are worth pondering over:

"1. The Masonic burial service should be complete in itself. That is to say, it should be so arranged that it could be used as a complete service in case there were no church or other service held. It should, however, be so arranged that it could be readily shortened so as to be used in connection with a church service if desired.

"2. It should be simple and should be accompanied by sufficiently full directions to make it easy to be conducted by those not much experienced in such matters.

"3. It should be deeply religious, but not exclusively Christian.

"4. It should not be a repetition, in whole or in part, of any church service which might be used in connection with it.

"5. Its emphasis should be laid on life, hope, and immortality.

"6. Its endeavor should be to comfort and to convev the assurance of sympathy."

----o----

NATURE'S OPEN BOOK

BY BRO. L. B. MITCHELL, MICHIGAN

If heaven shall be made up of those, who, by the way of creeds

Seemed to get through St. Peter's gate, though somewhat shy on deeds,-

Or those dear pious ones who find salvation in their way

More than they do in things that bring life's best into its play,

I shall be disappointed much, for sentiment and cheer

Is, after all, what makes the place worth living in down here.

But this, of course, presumes that I, so human here on earth

Might be among the company that by creeds measure worth;

If not, I shall be satisfied to find, among the rest

Those who "rubbed elbows" with me here in ways that gave me zest;

And it may be that to the place where I shall have to go

I'll find the Lodge Celestial of the ritual here below.

And the Concordant Orders too may in the place be found,-

The place the most delightful where the Brothers hang around;

Then, too, the Sisterhoods so blest, the White Shrine and the Stars

May be near by to fashions swap with Sisters right from Mars;

So it may be that those Book-made old Jew-forged streets of gold

Will be the lonesome part of heaven when time its tale has told.

If we are ever changed from what we are by nature made

And placed in the environment the "good folks" have essayed,

We ne'er can "carry on" the things that gave to life its cheer,

For we must as ourselves reflect the things made precious here.

And this is my apology for what herein you see,

For nature's open book, as read, seems as the truth to me.

----o----

And borrowing dulls the edge of husbandry.

For loan oft loses both itself and friend,

Neither a borrower nor a lender be.

- Shakespeare.

----o----

THE LIBRARY

MASONIC LEGENDS AND TRADITIONS

"Masonic Legends and Traditions," by Dudley,Wright. Published by William Rider & Sons, London, 1921. Copies may be had through the National Masonic Research Society, Anamosa, Iowa. Price $1.50, Dostnaid.

BROTHER DUDLEY WRIGHT'S is a name that has become a household word among the flourishing family of THE BUILDER, so there is little need to introduce him at length to the readers of these columns. He is a Masonic scholar, a writer, an editor, and a very courteous gentleman, who devotes his time to Masonic research, for the which he has abundant opportunities and facilities, seeing that he resides in the ancient and very bookish town of Oxford, England. Out of the great research libraries of that favored spot he has excavated an immense mass of materials relating to Freemasonry and to cognate subjects, but all this weight of lore and learning he carries lightly, so as not to let it bear down too heavily upon his readers. He writes with ease and simplicity, and never tries to put on airs, as is often the fashion with authors in his field; neither has he ever permitted himself to go mad with occultism and pseudo-occultism, like Churchward and others of his colleagues that might be named.

Brother Wright's good British sense for fact and for straightforward narrative shows to good advantage in "Masonic Legends and Traditions," a little book of 152 pages, done in blue cloth, and printed on the light and attractive paper that English publishers use. Besides the Introduction there are nine chapters, all of which deal connectedly with those materials that may be described as "our own mythology." In the first chapter is an account of some of the legendary origins of the Craft, prominent among which is the Noahic account which Dr. Oliver so loved to talk about. In chapter two - one of the most valuable in the book - is a collection of traditions concerning the beginnings of Freemasonry in Britain: these various accounts are collated from the Harleian Mss. No. 1942; the Lansdowne Mss. (circa 1560); Prichard's "Masonry Dissected"; and so on, with a very long account reprinted in full from the Wilson Ms., which A. F. Woodward dated at 1650. The chapter concludes with a list of the traditional and historical Grand Masters of England, beginning with Albanus in 292 and concluding with H. R. H. the Duke of Connaught and Strathearn, K. G., 1901.

Chapter three recounts several of the legends that have come to cluster about Solomon's Temple - I imagine fhat some of this material may be new to THE BUILDER readers. Chapter four is a kind of supplement to chapter three, and gives an accumulation of "Solomonic Lore and Legend," a theme of peculiar interest and human appeal. In chapters five and six Brother Wright has pieced together all the traditions concerning Hiram, King of Tyre, and concerning Hiram Abiff. Chapter seven is devoted to legends concerning the Queen of Sheba; chapter eight takes up a number of the Christian legends; and chapter nine is devoted to "Miscellaneous Legends," among which are the traditional origins of the Winding Stairs, the Golden Fleece, etc.

Brother Wright does not clothe all these varied materials with a dress of verbiage but sets them out one after another in rapid succession so that a busy man need not be plagued to get at the meat of the matter. The usefulness of the book lies in the fact it that assembles in compendious form so many things that elsewhere lie scattered about in scores of volumes, so that one is saved much labor. Also, one has a mass of traditions set before him in order, and this enables him to understand the thing as a whole, like a picture. The one fault with Brother Wright's work is that it lacks an index! Where would Brother Wright himself have got to by this time had he not had indexes to use?

* * *

THE CHILDREN OF THE SUN

"The Islanders of the Pacific, or The Children of the Sun," by Lieut.-Col. T. R. St. Johnston, late District Commissioner of the Lau Islands, Fiji. Published by D. Appleton and Company, 29-35 W. 32nd St., New York, N.Y., 1921, at $6.00.

Somewhere amid the multitudinous prophecies collected into our Book of Isaiah there lies a sentence like a pearl which reads "The isles shall wait for his law." In the back of the mind of ye present scribe there lies a memory of the impression made on him by the first reading of that beautiful and very poetical saying; it conjured up an image of something very large and remote, of far and alien folk living on sea-washed islands in the ends of the earth, and of dim multitudes somehow waiting for a friendly and superior people to come to them with light and leading.

On opening the pages of this ample volume I found myself confronted by the "isles," and saw in veridical photographs the strange faces of these sometime children of dream, these people who, since Captain Cook pushed his way amid their archipelagoes, have dwelt more in romance than in reality, but who are at last being completely "discovered" by the white man and his laws. If anyone supposes because these folk live in islands that therefore they are few in number and negligible in consequence, let him turn to an accurate map of that part of the Pacific which covers the equatorial zone, and stretches from Queensland to Hawaii, from the Ladrone Islands to Paumoto Archipelago. He will find there great swarms of islands, flung across a vast stretch of sea, forming a kind of bridge, half marine and half land, almost to South America. It is a mighty empire of land and people, the story of which is as yet almost as completely sealed as "the Lamb's book of life."

The author of this three-hundred-page volume spent many years of his life as a law commissioner amid the Pacific Islands and he is glad of it, for he has enjoyed his life there. Also he has accumulated, throughout all these years, a respectable amount of erudition, as the present volume bears witness to. However, he does not bore one with overmuch learning, or with priggishness - he is no learned pundit. "This book does not intend to be more than a popular treatise," he candidly writes, "it is 'Ethnology from an Easy Chair,' if

you will - and dealing, for the first time I believe, with the Pacific as a whole." There are chapters on the ancient migrations from Asia and Europe, by means of which the Pacific archipelagoes were first populated; chapters on religions, myths, secret societies, burial customs, tabus, tatus, cannibalism, totems, dolmens, languages, and what not, along with three or four dozen very excellent illustrations, all from photographs.

Gaguin, the eccentric painter, by a kind of spectacular gesture, called our attention to this world of islands; then came O'Brien with his now famous book, "White Shadows Over the South Seas." Hawaii has become a popular resort. In Tahiti is a lodge of Masons. The Sunday Supplements have begun to make the Children of the Sun their property, along with other primitive and half-dressed folk from New York and Paris. The National Geographic Magazine and numberless books are pouring floods of information into our ears. But it is as yet too soon for us far-of people to come to any very real acquaintance with the Pacific Islanders, though every such book as the present is to be welcomed as assisting to that end. They are still living, most of them, their ancient life unbothered by the white man and the white man's laws, and one of the charms of learning about them is that one may see the human being as he must have been before he learned how to civilize himself, six or eight thousand years ago.

In this connection lies the appeal of the present volume to the Masonic reader. There is nothing, so far as I have been able to find, of any direct interest to a Craftsman, but there is much of an indirect interest, such as the pages on primitive mythology, symbolism, and secret societies. More and more it is coming to be realized by our savants that though it may be true that much of what we now know as Freemasonry came into existence in 1717 or since, there is very much else in it that is as old as man himself: and this applies not so much to any one symbol, or emblem, or rite, as to the deeply-rooted and oft concealed psychological roots out of which such institutions as ours inevitably grow. If any one would discover how it comes about that a secret society is created, of what it is made, how it functions, and why it has its rites and initiations, let him acquaint himself with primitive man. There he will have the process of origins going on before his eyes; and with that in mind he can all the better understand the highly developed and very sophisticated Fraternity of which he is himself a member. Alike for the light it throws upon the simple psychology of the secret society and for the information it gives relative to the most primitive uses and developments of some of our own symbols and myths, Colonel Fohnston's "Pacific Islanders" will have its own angle of Masonic interest for those who may care to read it for such a purpose.

* * *

THE LIFE STORY OF ALBERT PIKE

"The Life Story of Albert Pike," by Fred W. Allsopp. Published by Parke-Harper News Service, Little Rock, Arkansas, 1920.

The good genius of literature bestowed on Albert Pike living all her choicest gifts of authorship and fame; but on Albert Pike dead she has not, alas, showered so many of her favors. Pike's works have never yet been carefully edited or adequately published, notwithstanding the fact that he wrote so many thousands of pages which should be considered among the most priceless treasures of Freemasonry; and Pike's life has not yet been written. Indeed, he is the most inadequately biographized of all great Americans.

A perusal of the little volume named in the caption will not cause the Masonic reader to modify the sweeping statement just made, for Mr. Allsopp's volume is anything but a "life story of Albert Pike." It is little more than a collection of rough notes well enough fitted to serve as a magazine article but painfully insufficient for the uses of a volume on such a subject.

Mr. Allsopp is evidently a prentice at the game of writing. Note the following sentence as it appears at the top of page eleven:

"He was of the same staunch stock as Nicholas Pike, author of the first arithmetic published in America and the friend of George Washington; as Zebulon Pike, who explored the Rocky Mountains, and other eminent Americans." One grows curious to learn what other eminent Americans Zebulon Pike explored!

On page 129 Mr. Allsopp describes the Pike monument erected by the Scottish Rite in Washington in 1899 as "with a book in his right hand." If one will refer to the cut of the monument published on page 112 he will see that Pike holds the book in his left hand. There are a score or more of such minor errors through the 130 pages of this little volume, and they tend to distress the reader, who wonders why the author did not take more pains with his work.

The volume as a whole is most disappointing to the Masonic reader, especially if he has waited long for a Pike biography. Consider the fact that in a book of only 130 pages but six pages are devoted to Pike's Masonic career, and of these, four are filled with two long quotations from Masonic orations! The same lack of proportion is discovered in the first portion of the work wherein 24 pages, or three chapters, are devoted to Pike's adventurous trip across the Staked Plains, an interesting but quite unimportant episode in an important career.

On page 108 occurs this very curious paragraph:

"A biography should be entirely truthful, and, with a respectful consideration for the honored dead, it must be stated that, while most of the old settlers who knew him speak of Pike with greatest veneration, there are some who do not. A few are inclined to shake their heads, and to suggest that maybe Pike in his younger days did not always practice what he preached. None, however, have been found who could cite definite instances of remissness on his part. Every forceful man makes some enemies, and everybody will not speak well of anybody. None of his few detractors will gainsay that Pike was intellectually an unusual man."

Could anything be more irritating than that ? Why doesn't Mr. Allsopp give us something specific instead of leaving in our minds a vague suspicion that Pike may have been guilty of some serious fault or other which had better be hushed up at the same time that it is acknowledged ? And what a curious thing to toss aside such suspicions by saying that Pike "was intellectually an unusual man." What has his being intellectual to do with such a matter, and why say anything about it, unless one says something definite?

The book as a whole is amateurish, poorly written, disproportioned, and disappointing. Nevertheless, and all such strictures to the contrary notwithstanding, it is a volume that every Masonic student will care to own, because, unsatisfactory as it is, it contains a number of references and items of fact not previously gathered into any sketch with which the present scribe is familiar. The literarily inclined will be interested to learn that "the Pike home (in Little Rock, Arkansas) afterwards became the property of Colonel John Gould Fletcher, a prominent banker of Little Rock; and his son, John Gould Fletcher, the 'imagist' poet, has given a picture of this house, which was built in the style of the old south and 'fronts foursquare the winds, with its six white columns,' in his 'Goblins and Pagodas.' It is to this day one of the finest old southern homes to be found in the state." The researcher will care to make notes of the following items: W. E. Woodruff, Jr., in his "With the Light; Guns," tells of some of Pike's experiences with Indians. Hempstead's "History of Arkansas" treats of Pike as a political character and as a writer. John Hallum's "Biographical and Pictorial History of Arkansas (1887) tells the famous story of Pike's series of "Hymns to the Gods." Mr. Allsopp refers to "The Book News Monthly" as containing an article on Pike and Edgar Allan Poe but does not give the date. Volume 3 of the Publications of the Arkansas Historical Society contains a sketch of Chester Ashley by Judge U. M. Rose which includes reminiscences of Pike. The biographer of the future (may he come speedily !) may find these references of value.

The account of Pike's Masonic affiliations and offices is given briefly beginning on page 113. Inasmuch as this account may be of interest to readers of THE BUILDER for reference purposes the paragraphs will be given in full:

"He was initiated in Western Star Lodge, Little Rock, in 1850; received the degree of Worshipful Master (sic. Mr. Allsopp here betrays his membership among the profane!) in the following July; was created a Knight Templar in 1853; served as Grand High Priest of the Grand Chapter of Arkansas in 1852-1854; received the degrees of the Ancient and Accepted Scottish Rite from the 4th to the 32nd degree in 1858, and in January, 1859, was elected M.P. Sovereign Grand Commander of the Supreme Council of the Southern Jurisdiction of the United States.

"Upon the instituting of the Provincial Grand Lodge of the United States of America of the Royal Order of Scotland, Sir and General Albert Pike was named in the warrant from Edinburgh, Scotland, bearing date October 4, 1877, as the Provincial Grand Master ad vitam.

"He was an honorary member of the Supreme Councils of the Northern Jurisdiction of the United States, England and Wales, Scotland, Ireland, Franc Belgium, Italy, Greece, Hungary, Mexico, Brazil, Egyp Tunis, Peru, Canada, Colon, Nueva Granada, and Hot orary Grand Master and Grand Commander of the Sx preme Councils of Brazil, Tunis, and Egypt.

"His daughter, Mrs. Lillian Pike Roome, state that Sovereign Grand Commander Joseph H. Honou] his predecessor, resigned that office expressly that Gels eral Pike might be elected as Sovereign Grand Com mander. General Pike held that office from 1859 unti his death, a peliod of thirty-two years, which is a re markable record."

Mr. Allsopp's book is graced by a kindly Introduc tion by Charles E. Rosenbaum, 33/.

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postofflce addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California; Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 6; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of the General Grand Encampment Knights Templar for the years 1826 and 1835.

By Bro. David E. W. Williamson, P.O. Box 754, Reno, Nevada: Perdiguier's "Livre du Compagnonnage," and W.H. Rylands' "Freemasonry in the Seventh Century," quoted in Gould's "Concise History of Freemasonry."

By Bro. E. A. Marsh, 820 Broad Ave., N. W., Canton, Ohio: "The Traditions of Freemasonry," by A.T.C. Pierson, published at St. Paul, Minn., January 1865.

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Catalogue of the Masonic Library of Samuel Lawrence," "Second Edition of Preston's Illustrations of Masonry."

By Bro. H. H. Klussmann, 310 Monastery St., West Hoboken, N. J.: "Traditions of Freemasonry," by A. T. C. Pierson; "Illustrations of Masonry," by Preston.

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin, "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry," by Robert Morris. (Fiction and anecdotes.) Price $3.50.

By Bro. F. R. Johnson, 3425 East 61st St., Kansas City, Mo., "The History of Freemasonry," by Robert Freke Gould, published by the John C. Yorkston Co., silk cloth binding, first-class condition, four volumes, $17.00; "History of Freemasonry," by J.W.S. Mitchell, P.G.M. of Missouri 1844-45, full morocco binding, $15.00; "The History of Freemasonry," by Albert G. Mackey, seven volumes, practically new, $30.00; "The Standard History of Freemasonry," by J. Fletcher Brennan, published in 1885, one volume; "Gems from the Quarry," by John H. Brownell, Editor of the American Tyler, 1893, $6.00; "Antiquities of the Orient Unveiled," by M. Walcott Redding, 1877, $5.00; "History and Cyclopedia," by Oliver and Macoy, full morocco binding, $10.00.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our

"Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

SOVEREIGN COLLEGE OF ALLIED MASONIC AND CHRISTIAN DEGREES OF AMERICA - THE RITE OF MEMPHIS - CERNEAUISM - THE WHITE SHRINE OF JERUSALEM

Will you kindly answer the following questions in THE BUILDER?

1. I read in the New International Encyclopaedia that there exists in the United States an institution by the name of the Sovereign College of Allied Masonic and Christian Degrees of America. This institution, according to the article, has a charter empowering it to confer academic as well as ritualistic degrees. The highest of the academic degrees is that of Doctor of Universal Masonry which was granted to only five Masons. Can you tell us something more about this college? I am sure that many brethren would be interested in it.

2. What is the rite of Memphis? Is it practiced in the United States?

3. What is Cerneauism ? Where is it practiced ? Is it recognized in the United States?

4. What is the White Shrine? How far is it recognized by Masonic and Eastern Star bodies? Can you give a short history of the same?

M. F., Wisconsin.

1. The Sovereign College of Allied Masonic and Christian Degrees of America was organized at Richmond, Va., in 1890, by Hartley Carmichael, William Ryan, and C. A.

Nesbitt, all 33rd degree men. It is an assemblage of various and sundry degrees drawn from various sources, and has never become very widely patronized in this country. It is in fraternal relations with the Royal Ark Council, the Grand Conclave of Secret Monitors, and the Grand Council of the Allied Masonic Degrees, all of England. The five Masons to which you refer as having received the "degree" of Doctor of Universal Masonry are Josiah Drummond, W. J. Hughan, D. Murray Lyon, the Earl of Euston, and Prince Demetrius Rhodocanakis of Greece. This degree is not "academic" in the sense that it would be so accepted by a university, but in the sense that it is similar to degrees conferred by institutions of learning.

2. On page 255 of THE BUILDER for August 1916 a member of the Rite of Memphis gives an explanation of the nature and functions of the Order which you will care to read. He says that it "is a branch of Masonry devoted to the study of Philosophy and Comparative Religion and the explanation of the ritual ceremonies and symbols of ancient Craft Masonry. As organized in the United States, it does not confer, or work, the three symbolic or fundamental degrees, but receives into fellowship only Master Masons of good standing. The organization has been in existence in the United States since 1867. The late Brother John Yarker was its Sovereign Grand Commander in England. The ritual work in this country was one time coordinated with the Scottish Rite of 33 degrees, but was later restored to its original ninety-five degrees." It is to be found in several states of this country. See THE BUILDER, Vol. II, pages 30, 210, 250, 255 and 285.

3. Joseph Cerneau was a Masonic charlatan, born in Villeblerin, France, in 1763, who moved to New York in the first years of the nineteenth century. In 1807 he launched a body claiming to confer the degrees of Scottish Rite Masonry. By 1813 this organization had grown to some proportions, and was opposed most vigorously by the regular Supreme Council at Charleston, and also by a few Grand Lodges, whose jurisdiction it flouted. After a vigorous struggle of forty years it at last gave up the ghost. What was left of it was absorbed by the regular Consistory at New Orleans. This Masonic heresy is no longer practiced anywhere.

4. The Order of the White Shrine of Jerusalem was founded by Charles D. Magee of Chicago. In its early years it made the claim of being to the Order of Eastern Star what the so-called "higher bodies" are to Ancient Craft Masonry and this absurd claim brought it into conflict with the O.E.S., with the result that the White Shrine was compelled to reorganize itself. It is now very active, and seems to flourish in the majority of states. It is

an order composed of both men and women who must be members in good standing of the O.E.S. Where the O.E.S. is deistic, or theistic, the White Shrine is a Trinitarian Christian body.

----o----

MASONIC BAPTISM

According to the clipping I am enclosing there must be such a thing as "Masonic baptism"; is that true ?

H. C. F., Colorado.

The Scottish Rite uses a ceremony which is sometimes called "baptism" but should more correctly be known as "the rite of lustration." It is an inheritance from the Ancient Mysteries, wherein the candidate had to bathe his hands or entire body in consecrated water as a symbolical act signifying inward purity and consequent fitness for the ceremonies. The Scottish Rite bodies of a western city recently had a rather large affair in which quite a number of youths received the rite of lustration. Some of the members and all of the newspapers described it as "Masonic baptism." There is no such thing in Masonry as "baptism." The use of that term gives needless offense to churchmen.

* * *

TWO QUERIES ABOUT PIUS IX

Is it true that Pius IX, prior to his election to the office of pope, was a Freemason, and that he was expelled from the Order ?

L. E. D., California.

I am enclosing a clipping which tells that Pius IX was Freemason before he became pope. Is this reliable?

W. F. G., Kentucky.

According to the account which has enjoyed a wide currency Mastlai Ferritti, afterwards known as Pope Pius IX, was made a Mason in Sicily and was later expelled by the Grand Lodge which met at Palermo on the 27th of March, 1873. The Masonic Journal of Cologne Germany published the minutes of the lodge of which Ferretti had been a member; they read as follows:

"A man named Mastlai Ferretti, who was initiated in Freemasonry, and solemnly pledged his love and membership of the same, has, now he has been crowned as Pope, and King, cursed all his former brethren and excommunicated all members belonging to the Order. He, Mastlai Ferritti, is hereby expelled from the Order by the Grand Lodge of the East of Palermo on the grounds of perjury."

This account has an apocryphal odor about it, as one will detect after several readings, but for all that it may well be true. We are writing abroad for accurate and authoritative information and will publish the same as soon as it is received.

* * *

THE ORDER OF EASTERN STAR IN ENGLAND.

Is the Order of Eastern Star recognized in any way by the Grand Lodge of England? I sometimes hear that it is, and then again that it isn't. Perhaps you can set me right.

S. O. R. Alabama.

All matters to be brought before the United Grand Lodge of England are first sent to the Board of General Purposes, which acts as a sifting committee. After it has carefully canvassed every proposal the Board makes a report of recommendations and disapprovals to the next ensuing Quarterly Communication of the United Grand Lodge. In its last report of this nature the Board dealt with the Eastern Star. In examining the status of the "Star" the Board found that it touches Masonry very closely at two points, though it is in no valid sense a Masonic body: (1) its membership is limited to Master Masons in good standing and to their wives, daughters, mothers, widows, and sisters; - (2) it is provided in the regulations of the O.E.S. that a Worthy Patron must preside at meetings that confer the degrees and that this official must be a Freemason "in good standing." The Board considered that the latter condition, especially, is reprehensible from the standpoint of the immemorial customs of the Grand Lodge, for, according to those customs, it is irregular for the Secretary to tell anybody outside the Order whether a man is a Freemason in good standing or not. As we may quote:

"As there are various bodies of great and apparently growing popularity in the United States and some parts of the British Empire which, while not formally claiming to be Masonic are, at the least, imitative of the Masonic institution, the Board thinks it necessary to state the general principles upon which it feels bound to act in regard to them. The Craft is not concerned with bodies - whether composed entirely of men, of women, or of both sexes - which do not claim to be Masonic in either ritual or practice, and do not make Masonry a test of membership or of participation in their ceremonies. But it is clear that a grave risk is incurred by Brethren who enter into association with bodies making Masonry in any way a test of admission to membership, while admitting as members persons who would not be qualified to join a Lodge under the jurisdiction of the United Grand Lodge of England.

"No Freemason is entitled to attend, as such, any nonMasonic meetings at which Masonry by direct implication is introduced, or to participate in any ceremony which is quasiMasonic or is held under some pseudo-Masonic and unauthorized auspices. The Secretary or any member of a Lodge who gives to anyone outside, and particularly to a non-Mason, information on Masonic matters known to him because of his Masonic connection, commits a breach of discipline which, when proved, will be severly dealt with."

* * *

A GUIDE TO AN INVESTIGATING COMMITTEE

Will you kindly refer me, through the Question Box of THE BUILDER, to some book, pamphlet or paper that will aid an Investigating Committee in making an investigation of an applicant for Masonry?

F. J. E., South Carolina.

We know of no book devoted to this subject, though it is possible that some reader may. THE BUILDER has published a score or so of articles on "Qualifications" which you will find listed under that caption in the various annual indexes found in the bound volumes. You may get some help from some of those Grand Lodges, New Jersey is one of them, that make use of a formal printed questionaire. The Grand Secretary of that state will be glad to send you a copy on request.

It is better, however, for you to make a careful study of the laws and regulations of your own Strand Lodge and of the bylaws of your local lodge, because lodges and Grand Lodges differ much among each other as to specific requirements for membership. For your own Grand Jurisdiction you will find the requirements very definitely specified in your "Blue Book" or Constitutions and Regulations. Write to your Grand Secretary: he will give you the references.

You will find a carefully compiled list of the requirements in most general use in Mackey's Encyclopeedia, Vol. II, page 603, in an article entitled "Qualifications."

* * *

THE KAISER NOT A MASON

Is the Kaiser - or rather the late Kaiser - of Germany a Mason ?

L.O.P., District of Columbia.

He is not. His father was a Mason, and so was his grandfather, Wilhelm der Grosse. Frederick the Great, his great uncle, was a most enthusiastic Mason.

* * *

HINDUS IN MASONRY

May I ask if natives of India are permitted to unite with Masonic lodges ? I have received a letter from a friend who has been visiting in India to the effect that the English lodges are too aristocratic to admit natives, and I am writing to ask if this is correct, for I have had a different impression.

H. F. G., Vermont.

Your informant is mistaken. Since 1842, when H. R. H. the Duke of Sussex was Grand Master of England, natives have been received into Masonic lodges. English Freemasonry was founded in Calcutta, which is still its centre, in 1740, by the Grand Lodge of England. At the present time all lodges under that obedience form a Provincial Grand Lodge. The Scotch Grand Lodge established the Provincial Grand Lodge of Western India at Bombay in 1836. In 1846, so prosperous were the Scottish lodges, another Provincial Grand Lodge was organized.

These two worked side by side until 1883 when they were consolidated in The Grand Lodge of All Scottish Masonry (don't confuse this with what we call "the Scottish Rite). Accordingly there are now two Grand Lodges in India, one Scotch, the other English; and the subordinate lodges of both bodies receive natives into membership, including both Hindus and Mohammedans.

* * *

WHEN DID SPECULATIVE MASONRY BEGIN?

I have often read and heard the statement that Speculative Masonry began in 1717. Isn't that rather inaccurate? It appears to me from what reading I have been able to do that there was quite a Speculative element in the old Operative lodges.

J. V. B., Kentucky.

You are quite right, and the brethren who make the statement about which you question would all agree with you, for the term "Speculative" is used in a very broad sense to denote a period in Masonic history, and it is therefore not to be too rigidly applied. Neither should one take in too narrow a sense the distinction that is made between Operative and Speculative Masonry in the Ritual. There was a living and rich element of Speculative Masonry in the earliest Operative lodges of which we have any record, and it was that

Speculative element which survived the era of transition and revived to propagate itself in modern Masonry, enlarged and glorified.

* * *

WORKS ON ALCHEMY

How can I get some good dope about the Alchemists? I don't want something soft and sentimental written by a poet, but the real thing, done in prose, and dependable.

C. H. K., Indiana.

You are evidently on the right track, but don't fear lest you will overdose yourself with poetry on that subject! Consult any good history of Medieval Europe. The Cambridge Medieval History is as good as any. One of the best volumes on the subject, one that will exactly fit your requirements, we believe, is "A History of Chemistry, From the Earliest Times Till the Present Day," by the late James Campbell Brown. This is truly a noble work, and one that may be implicitly relied upon, for there have been few better qualified to deal with the subject. Dr. Brown was one of the patriarchs of science in England, where, at the University of Liverpool, he was Professor of Chemistry for many years. His book was published by J. & A. Churchill, London, 1913. You can bank on what he says, and you need have no fear of encountering any "poetry"l

* * *

THE SECRETS OF FREEMASONRY

You will understand that I am not opposed to Masonic education. I am a reader of THE BUILDER and have been for two years, and I enjoy, now and then, a Masonic book. But isn't there danger that all this lecturing and writing about Masonry may tell the profane world too much about the secrets of Freemasonry?

H.T.Y., Ohio.

Not at all. It is our business to read a good many Masonic periodicals, and Masonic books, and to listen to a good many Masonic speeches, and these, as a matter of fact, are almost always well within the obligated bonds of discretion. It is seldom that the most loquacious Mason ever talks too much in public about forbidden things. Moreover, it is well to remember what are the secrets of the Craft. Masonry is not, public opinion to the contrary notwithstanding, in the strict sense of the words a secret society; for a secret society per se is one that keeps from the public its aims and methods. Freemasonry does not keep from the public any of its aims and methods. The only thing secret about it is its mode of conferring initiation; that, along with the matters pertaining to the business of the order and to the private fortunes of the brethren, is to be kept within the faithful breast. But of the purposes, activities, and principles of the Fraternity too much cannot be said. And it is about these last mentioned matters, you will surely agree, that most hooks are written, and speeches made.

* * *

RELIGIOUS BELIEFS

A long dispute about French Masonry at a recent lecture given in our lodge started some of us to arguing about the various kinds of belief and unbelief so far as God is concerned. But we get all muddled up about the varieties of such. Won't you please, if it isn't wandering too far from the subject, set us right about this?

R. O., Idaho.

Ye scribe is neither a theologian nor the son of a theologian and his suggestions in these premises may lack official authority, but such as he knows on the matter is freely offered, and quite as freely does he ask the theologians among THE BUILDER readers to supplement or to correct his statements on a matter of such palmary importance.

There are many men, and these usually are found in countries having a low degree of culture, who believe that everything has a soul in it. The elementary distinction between the living and the non-living has not yet established itself in their minds. These folk are known as "Animists." For a long discussion of this consult "Primitive Culture" by Tylor, the savant who, if I remember aright, was the first to use this word.

Some believe that back of the phenomena of the world there are many gods, or ruling spirits, or divine powers: these, as the etymology of the word would itself suggest, are "Polytheists." Polytheism is in the background of Homer's Iliad.

When a people select out of all the gods which they believe to exist one favorite god whom they choose to rule over their own tribe or nation, they are known as "Henotheists." The Hebrews, during an early stage of their evolution, are to be so designated. They believed that "Jahwe" belonged to them in a peculiar sense, and was their god, but they at the same time believed in the reality of other gods.

The ancient Persians believed that the universe was ruled by two gods or powers of almost equal divinity who divide between themselves all existing things and who, because of their opposite characters, make war upon each other. This is known as "Dualism." The popular notion about a personal devil belongs to this category.

Those who believe that there is but one divine being or power in existence that rules over all things and is to be worshipped are "Monotheists," which word, according to its Greek origin, means "one god."

Those Monotheists who believe that God created the world, and that in some sense He is present in it to rule and to manage, and who believe that God may be in some relation with us men, and that He may be implicated in our struggles, joys, and sorrowings, are known as "Theists," while those who believe in one God but hold that He is far "above the battle" and neither suffers nor is in any way implicated in our human fortunes, are "Deists." During the eighteenth-century in England and parts of Europe Deism ran rife. The poet, Alexander Pope, was a Deist, and so was Voltaire.

There are some, like the Dutch-Jew philosopher Spinoza, who hold that there is but one Reality, and that all existing things are but more or less illusory and phenomenal appearances, and that this one Reality is God. These are known as "Pantheists," which term means that "God is the sum total of all existences," or that "God is all."

Those who deny that there is such a being as God, and who believe that they can demonstrate the same, are "Atheists." The famous Latin poet Lucretius was an atheist; so was Charles Bradlaugh.

Those who say that they don't believe that God exists but that there is no way of proving whether He exists or not are "Agnostics," which word means "I do not know." Thos. Henry Huxley and Robert Ingersoll were Agnostics.

Those who believe that God exists in the form of three persons, one of whom is the Eternal Son, and that this Eternal Son became incarnated on this earth as Jesus of Nazareth are Trinitarian Christians. Those Christians who accept Jesus as a great moral teacher but deny his deity are Unitarian Christians.

There you have it. If I have missed any variety about which you have been disputing let me know.

* * *

ON MAGIC AND ALCHEMY

The Knights of the Sun degree has set me to wondering if there has really been a connection between Magic and Freemasonry. Isn't that degree connected with Magic in some fashion, and am I right in believing that Magic and Alchemy were Ioriginally the same thing? I have read the article on Alchemy in Mackey's Encyclopaedia but need more light on the subject than he gives me.

G. L. R., Ohio.

For reply we may quote the following from "A History of Chemistry" by Dr. James Campbell Brown, an authoritative work on the subject:

The term "alchemy," or, as it was spelt until the nineteenth century, "alchymy," derived from the Arabic, is said to have come originally from a Greek word (chyma) signifying things melted and poured out. It is more probably derived from Khem, "the land of Egypt," which was so named from the dark color of its soil, composed of crumbling syenite. Alchemy, according to this derivation, is the "art of the black country," the Black Art. In Egypt it was carried to a high degree of development, and consequently this theory of the origin of the name received support from the philological character of the derivatives, al, the Arabic definite article, and Khem, dark - because the term first came into use when the Arabian Mohammedans dominated Egypt, learned the secrets of the temple laboratories, and spread throughout the civilized parts of Western Europe the knowledge they had thus acquired.

"The application of the term has frequently, but wrongfully, been restricted to the pretended arts of making gold and silver, and the more profitable arts of adulterating and of imitating gold. It had, however, a wider application, and ought to be regarded as including all the arts known in ancient times, which dealt with things now comprehended in the science of chemistry."

* * *

LODGES AND IMMORALITY

It may seem like a question that I should ask of somebody else for it may not be in your line, but I should like to ask you if you do not think that our lodges should do something to stop the great amount of immorality that is going on in our cities, especially among young people. I am an old man, soon to get out of this world, but these things still worry me.

G. F. T., California.

"These things" should worry us all. Moral rottenness seems to have filtered into everything, colleges, public schools, the press, magazines, books, and the streets, not to mention the home which seems everywhere to be losing its old moral authority. But it does not appear that Masonic lodges can do more than they are doing - more, that is, in the sense of performing more functions. The responsibility rests squarely on parents. If a father and mother can't keep a sixteen year old boy or girl off the streets at night, and out of vile places, who can? Parents, it would appear to us, have delegated altogether too much of their own responsibility to other agencies.

* * *

CRAFT GUILDS AND TRADE UNIONS

I have long had the impression that our modern Trade Unions have descended from the old-time Craft Guilds, but it has recently come to my mind that there may be some doubt about the matter. Can you give me some information on this question ?

H. G., Texas.

There is very much doubt about the matter. Modern economists believe that there never was any real historical connection between the Craft Guilds and our Trade Unions, and that the latter would surely have come into being had the former never existed. The recently issued new edition of "The History of Trade Unionism" by Sidney and Beatrice Webb, than whom there are no better authorities, gives an emphatic negative to your question. On page 13 of that work we may read:

"The supposed descent in this country [England] of the Trade Unions from the Medieval Craft Guilds rests, as far as we have been able to discover, upon no evidence whatsoever. The historical proof is all the other way."

There is not room to repeat "all the historical proof" as given by these authors but it may suffice to say that they hold that the Craft Guilds were always in the hands of Masters and that mere apprentices and journeymen seldomly had much voice in their management; and that whatever origins of modern Trade Unions can be found in the seventeenth and eighteenth centuries are identified with the ephemeral societies often attempted by journeymen and apprentices, but seldomly with much success.

* * *

THE PELICAN

It seems a strange thing to me that the Pelican should be a Masonic symbol. It is a bird strange to us and also strange, I should suppose, to the English. In what Masonic degree is it used, and what does it mean?

A.P.H., Arkansas.

In the Middle Ages, when Europe was rife with occultism, mysticism, esotericism, and kindred interests, "The Physiologus," by Epiphanius, Bishop of Constantia, in the Island of Cyprus, was so widely used and believed that it may be described as one of the bibles of the time. On page 30 of the edition printed by Plantin in 1588 (you will find the book in any large library you will find an account of the Pelican which, we may believe, is the fountainhead of the popular beliefs concerning that bird. Here is his account:

"Beyond all birds the Pelican is fond of her young. The female sits on the nest, guarding her offspring, and cherishes and caresses them and wounds them with loving; and pierces their sides and they die. After three days the male pelican comes and finds them dead, and very much his heart is pained. Driven by grief he smites his own side, and as he stands over the wounds of the dead young ones, the blood trickles down, and thus are they made alive again."

The bishop believed all this very literally and so did his readers. One old writer proposes to account for this nature history myth by saying that the pelican's bill is tipped with red, and that this may have suggested the blood-letting to an imaginative peasantry. There are many variations of the myth, into which there is not space to go. Shakespeare uses the idea many times, as when he makes Lear say; "And like the kind life-rendering pelican, Repast them with my blood." He uses it similarly in Richard II, in Henry VI, and in "As You Like It." Paper-makers used the bird as a waterwark. Printers works it into their symbolical headpieces and tailpieces. Architects were fond of using it in church ornamentation, most of which was emblematic, as in St. Savior's Church, Reading, England, where the lectern has the pelican shape. Dante refers to Christ as "nostro Pelicano," - "Our Pelican."

The meaning of the symbol is apparent. It refers to self sacrifice, the giving of one's very blood, or life, to another. The great example of that, in all the symbolical systems, is the self giving of Jesus. Also, it carries with it the idea of a resurrection from the dead, for the young pelicans were resuscitated by the blood of the parent. It has both these meanings in the Rose Croix Degree of the A. & A.S.R. in which it appears.

* * *

"FREEBORN" AND "FREE"

We demand of a man that he be "free," or "free born.” Why is it necessary in this day when all men are free born? That requirement would seem to be obsolete. Why shouldn't it be abandoned?

D.L.C., Oregon.

Your point is well made, but even so why drop the requirement? It is one more thing that cements us to our past, and that past is one of our greatest treasures. Also, are you quite sure that every man who knocks at our gates is really "free"? Free, that is, in the Masonic sense? Aren't many men already members of other organizations which would seriously interfere with their lives as Masons ? The whole point of the requirement is that a man shall not be in any kind of bondage that will hamper his Masonic activities. It is not enough that a man shall not be a bondman or a slave in the old sense - it is equally necessary that he be not bound by obligations to other interests that would conflict with his Masonic duties and obligations.

* * *

MATERIAL ON THE CORNER STONE

I have been asked by our Study Class to prepare a paper on "The Northeast Corner," including some materials on Corner Stone Laying. Can you furnish me with some information?

H. R. B., New York.

Write to the Masonic Library, Cedar Rapids, Iowa, care Newton R. Parvin, for a copy of the Quarterly Bulletin for October 1920. The entire number is devoted to Corner Stone Laying, and matters connected therewith. On the Northeast Corner see THE BUILDER for December 1918, Correspondence Circle Bulletin, page three.

----o----

CORRESPONDENCE:

AN INTERESTING MASONIC MEDAL

Laramie Lodge No. 3. A. F. & A. M., of Laramie, Wyoming is the possessor of the original of the very interesting meda here shown. It was presented to the lodge by Bro. J. A. Mc Heffey, Hantsport, Nova Scotia, who received it from a Mr. Crawford, who once acted as his guide on a fishing trip. Bro. McHeffey had it in his possession for thirty years. The medal bears the date "Octr, th 21, 1784," and carries the initials "G. B." Among the familiar emblems assembled in this beautiful little medal, which was made of silver, are a few not so well known, the Key, the Fire, the Hand holding the Line, the sharp Hammer, and the Latin motto. What is the meaning of the queer little house, and of what appears to be a cluster of stars just above it? Why are there fourteen stars scattered a the top? What explains the position of the square and com passes? Will some antiquarian among our readers throw some light upon these emblems?

* * *

INFORMATION WANTED

In the Christian Science Monitor for May 21st last in an article on "Trade Guilds in Old Mexico" the statement is fount that "The earliest guild mentioned in America was that of

the Stone Masons of the island of Santo Domingo, who began constructive work in 1510." Can any brother throw more light on this? What was the history of this guild? Was it a fraternity? Did it have secrets, legend, etc?

* * *

The London Daily News, for February 17, 1881, has an article in which it is stated that a certain Herr Pietsch made "elaborate investigations of Goethe's fifty years of Masonship." This undoubtedly refers to Goethe's membership in Freemasonry, and is therefore of some interest to Masonic students. Does any brother know of this Herr Pietsch or of his book ? Has any one a copy of the Daily News in question and, if so, will he forward us the clipping? Information on this matter will be welcome to THE BUILDER.

* * *

"SATIRE IN STONE"

The following story I clipped from a daily paper of August 29th, and it was given to the public by the Associated Press:

SATIRE IN STONE NOW HUNTED AS "FAD"

"NEW YORE, Aug. 29. - Devoting spare hours to careful inspection of public buildings in the hope of finding satire in stone has become a fad. It began with the discovery by a reporter that architects had carved a dollar-sign as a twin motif to the lovers' knot over the 'bridge's entrance' to St. Thomas' church on Fifth avenue. A few days later some one leaving the Sunday services observed for the first time that miniature faces of modern men and maids of the avenue had been chiseled above the main door of the edifice. A congregation that went to pray remained to laugh.

"Some of these caricatures wore monocles, others wore smiles; some were surely tired business men and good housewives, while others manifestly were flappers and boulevardiers. Everybody conceded that they represented modern Fifth avenue 'types.'

"One face was not so modern, however. It was a year or two behind the times. On its nose was the unmistakable bulge of a 'rum blossom.' Another had such a bored look observers were sure it was a man who just went to church to please the wife.

"Rumors that many well-known buildings in New York had been subjected to jocose treatment by the artisans who worked upon them moved whole flocks of people to sally forth, some with spyglasses or lorgnettes, to look for sculptured jokes. Architects gave interviews explaining how serious the satire was; this sort of humor has been practiced since the middle ages, not in a spirit of levity, but with the design of presenting to the people examples of right and wrong in thought and action, they said. Skeptics persisted in believing the architects had just had their little joke, and none would have been surprised in finding a bust of Lenine concealed in the decorations of the New York stock exchange, or a carving of Falstaff at the headquarters of the Anti-Saloon league.

"At New Haven it was noted that Harkness Memorial Quadrangle - which every Yale man considers the last word in college architecture in America - sheltered among the nooks of its buildings many faces, figures and symbols of college life. There was the placid bulldog with horned rimmed spectacles and a grimvisaged bulldog wearing a football helmet, and there were many shades of Blue history revived in stone.

"The students, unlike some of the parishioners of St. Thomas church, were pleased with the decorative work. It is believed no Yale student will raise a single sigh of objection unless somebody discovers a Harvard man graven in the structure.

"Designers of Gothic buildings always have been possessors of a humorous drafting pen. Their satiric chuckles at clergy and laity have come down through the centuries in the stone of many of the sober old cathedrals of Europe. The medieval craftsmen were

downright boisterous in some of their caricatures. Gluttony is portrayed in clerical robes on the battlements of Magdalen college, Oxford. In a Yorkshire church 'Eclesiastical Sincerity' is rendered by two foxes, representing the sporting clergy of the Middle Ages listening to a bishop's instructions. Out of their hoods peep the heads of stolen geese.

"Thirteenth century fun-makers guffawed mightily at all orders of clergy in an ornamentation of the Strasburg cathedral depicting 'The Funeral of the Fox.' This sculpture created so many irritating embroglios among churchgoers that it was demolished in the middle of the 19th century. Wandering minstrels of the Middle Ages were satirized for the fondness of free meals, one of the stalls of Westminster cathedral showing a fiddling pig.

"Architects have said that many churches of America, unknown to their congregations, contain humorous decorations. Prevailing interest in finding them is expected to increase church attendance."

This article has a peculiar interest to Masons, it would seem to me, for every student will recall how in the Middle Ages the Masons would poke fun at the monks and priests by carving satirical pictures of them - cartoons in stone - here and there amidst the ornamentation. If one is exceedingly well versed in these matters he could, I have no doubt, interpret a great deal of that sort of thing as a silent (and contemptuous) attack on the ecclesiastics on the part of the builders. In short, it would give us a little chapter in the long warfare between workers and monks, between the Fraternity that stands for free thought and liberty and the old hocus pocus institution that tried to destroy free thought, free speech, and liberty.

F. J. H., Montana

The Builder Magazine

March 1922 - Volume VIII - Number 3

In the Interests of the Brethren"

BY BRO. RUDYARD KIPLING, ENGLAND

I WAS buying a canary in a bird shop when he first spoke to me and suggested that I should take a less highly coloured bird. "Colour's all in the feeding," said he. "Unless you know how to feed 'em, it goes. You'll excuse me, but canaries are one of my hobbies."

He passed out before I could thank him. He was a middle-aged man with gray hair and a short dark beard, rather like a Sealyham terrier in silver spectacles. For some reason his face and his voice stayed in my mind so distinctly that, months later, when I jostled against him on a platform crowded with an Angling Club going to the Thames, I recognized, turned and nodded.

"I took your advice about the canary," I said.

"Did you? Good!" he replied heartily over the rod-case on his shoulder, and was parted from me by the crowd.

A YEAR ago I turned into a tobacconist's to have a badly stopped pipe cleaned out.

"Well! Well! And how did the canary do?" said the man behind the counter. We shook hands, and "What's your name?" we both asked together.

His name was Lewis Holroyd Burges, of "Burges and Son," as I might have seen above the door - but Son had been killed in Egypt. His beard was blacker and his hair whiter than it had been, and the eyes were sunk a little.

"Well! Well! To think," said he, "of one man in all these millions turning up in this curious way, when there's so many who don't turn up at all-eh?" (It was then he told me of Son Lewis's death and why the boy had been christened Lewis.) "There's not much left for middle-aged people just at present. Even one's hobbies-" he broke off for a breath. "We used to fish together. And the same with canaries! We used to breed 'em for colour-deep orange was our specialty. That's why I spoke to you, if you remember, but I've sold all my birds. Well! Well! And now we must locate your trouble."

He bent over my erring pipe and dealt with it skilfully as a surgeon. A soldier came in, said something in an undertone, received a reply, and went out.

"Many of my clients are soldiers nowadays, and a number of 'em belong to the Craft," said Mr. Burges. "It breaks my heart to give them the tobaccos they ask for. On the other hand, not one man in five thousand has a tobacco palate. Preference, yes. Palate, no. Here's your pipe. It deserves better treatment than it's had. There's a procedure, a ritual, in all things. Any time you're passing by again, I assure you, you will be most welcome. I've one or two odds and ends that may interest you."

I left the shop with me rarest of all feelings on me - that sensation which is only youth's right - that I had made a friend. A little distance from the door I was accosted by a wounded man who asked for "Burgess." The place seemed to be known in the neighbourhood.

I found my way to it again, and often after that, but it was not till my third visit that I discovered Mr. Burges held a half interest in Ackman and Permit's, the great cigar importers, which had come to him through an uncle whose children now lived almost in the Cromwell Road, and said that uncle had been on the Stock Exchange.

"I'm a shopkeeper by instinct," said Mr. Burges. "I like the ritual of handling things. The shop has always done us well. I like to do well by the shop."

It had been established by his grandfather in 1827, but the fittings and appointments were at least half a century older. The brown and red tobacco and snuff jars, with Crowns, Garters, and names of forgotten mixtures in gold leaf, the polished "Oronoque" tobacco barrels on which favoured customers sat, the cherry-black mahogany counter, the delicately moulded shelves, the reeded cigar-cabinets, the German-silver mounted scales, and the Dutch brass roll and cake-cutter were things to covet.

"They aren't so bad," he admitted. "That large Bristol jar hasn't any duplicate to my knowledge. Those eight snuff-jars on the third shelf - they're Dollin's ware; he used to work for Wimble in Seventeen-Forty - they're absolutely unique. Is there any one in the trade now could tell you what Romano's Hollande' was? Or 'Scholten's,' or 'John's Lane'? Here's a snuff-mull of George the First's time; and here's a Louis Quinze - what am I talking of? Treize, Treize, of course - grater for making bran-snuff. They were regular tools of the shop in my grandfather's day. And who on earth to leave 'em to outside the British Museum now, I can't think!"

His pipes - I wish this were a tale for virtuosi - his amazing pipes were kept in the parlour, and this gave me the privilege of making his wife's acquaintance. One morning, as I was looking covetously at a jaracanda-wood "cigarro" - not cigar - cabinet with silver lock-plates and drawer-knobs of Spanish work, a wounded Canadian came into the shop and disturbed our happy little committee.

"Say," he began loudly, "are you the right place?"

"Who sent you?" Mr. Burges demanded.

"A man from Messines. But that ain't the point! I've got no certificates, nor papers- nothin', you understand. I left Lodge owin' 'em seventeen dollars back dues. But this man at Messities told me it wouldn't make any odds here."

"It doesn't," said Mr. Burges. "We meet tonight at 7 p.m."

The man's face fell a yard. "Hell!" said he. "But I'm in hospital - I can't get leave."

"And Tuesdays and Fridays at 3 p.m.," Mr. Burges added promptly. "You'll have to be proved, of course."

"Guess I can get by that, all right," was the cheery reply. "Toosday, then."

He limped off, beaming.

"Who might that be?" I asked.

"I don't know any more than you do - except he must be a Brother. London's full of Masons now. Well! Well! We must all do what we can these days. If you come to tea this evening, I'll take you on to Lodge afterward. It's a Lodge of Instruction."

"Delighted. Which is your Lodge?" I said, for up till then he had not given me its name.

"'Faith and Works 5837' - the third Saturday of every month. Our Lodge of Instruction meets nominally every Thursday, but we sit oftener than that now because there are so

many Visiting Brethren in town." Here another customer entered, and I went away much interested in the range of Brother Burgess hobbies.

At tea-time he was dressed as for Church, and with gold pince-nez in lieu of the silver spectacles. I blessed my stars that I had thought to change into decent clothes.

"Yes, we owe that much to the Craft," he assented. "All Ritual is fortifying. Ritual's a natural necessity for mankind. The more things are upset, the more they fly to it. I abhor slovenly Ritual anywhere. By the way, would you mind assisting at the examinations, if there are many Visiting Brothers tonight? You'll find some of 'em very rusty but - it's the Spirit, not the Letter, that giveth life. The question of Visiting Brethren is an important one. There are so many of them in London now, you see; and so few places where they can meet."

"You dear thing!" said Mrs. Burges, and handed him his locket and initialed apron-case.

"Our Lodge is only just round the corner," he went on. "You mustn't be too critical of our appurtenances. The place was a garage once."

As far as I could make out in the humiliating darkness, we wandered up a mews and into a courtyard. Mr. Burges piloted me, murmuring apologies for everything in advance.

"You mustn't expect-" he was still saying when we stumbled up a porch and entered a carefully decorated anteroom hung round with masonic prints. I noticed Peter Gilkes and Barton Wilson, fathers of "Emulation" working, in the place of honour; Kneller's Christopher Wren; Dunkerley, with his own Fitz-George book-plate below and the bend sinister on the Royal Arms; Hogarth's caricature of Wilkes, also his disreputable "Night," and a beautifully framed set of Grand Masters, from Anthony Sayer down.

"Are these another of your hobbies?" I asked.

"Not this time," Mr. Burges smiled. "We have to thank Brother Lemming for them." He introduced me to the senior partner of Lemming and Orton, whose dirty little shop is hard to find, but whose words and cheques in the matter of prints are widely circulated.

"The frames are the best part of said Brother Lemming after my compliments. "There are some more in the Lodge Room. Come and look. We've got the big Desaguliers there that neatly went to Iowa."

I had never seen a Lodge Room better fitted. From mosaicked floor to appropriate ceiling, from curtain to pillar, implements to seats, seats to lights, and little carved music-loft at one end, every detail was perfect in particular kind and general design. I said what I thought many times over.

"I told you I was a Ritualist," said Mr. Burges. "Look at those carved corn-sheaves and grapes on the back of these Warden's chairs. That's the old tradition-before Masonic furnishers spoiled it. I picked up that pair in Stepney ten years ago-the same time I got the gavel." It was of old, yellowed ivory, cut all in one piece out of some tremendous tusk. "That came from the Cold Coast," he said. "It belonged to a Military Lodge there in 1794. You can see the inscription."

"If it's a fair question-" I began, how much---"

"It stood us," said Brother Lemming, his thumbs in his waistcoat pockets, "an appreciable sum of money when we built it in 1906, even with what Brother Anstruther-he was our contractor - cheated himself out of. By the way, that block there is pure Carrara, he tells me. I don't understand marbles myself. Since the war I expect we've put in - oh, quite another little sum. Now we'll go to the examination-room and take on the Brethren."

He led me back, not to the anteroom, but a convenient chamber flanked with what looked like confessional-boxes (I found out later that was what they had been when first picked up for a song near Oswestry). A few men in uniform were waiting at the far end. "That's only the head of the procession. The rest are in the anteroom," said an officer of the Lodge.

Brother Burges assigned me my discreet box, saying: "Don't be surprised. They come all shapes."

"Shaped' was not a bad description, for my first penitent was all head-bandages-escaped from an Officers' Hospital, Pentonville way. He asked me in profane Scots how I expected a man with only six teeth and half a lower lip to speak to any purpose, and we compromised on signs. The next - a New Zealander from Taranaki - reversed the process, for he was one-armed, and that in a sling. I mistrusted an enormous Sergeant-Major of Heavy Artillery, who struck me as much too glib, so I sent him on to Brother Lemming in the next box, who discovered he was a Past District Grand Officer. My last man nearly broke me down altogether. Everything seemed to have gone from him.

"I don't blame yer," he gulped at last. "I wouldn't pass my own self on my answers, but I give yer my word that so far as I've had any religion, it's been all the religion I've had. For God's sake, let me sit in Lodge again, Brother."

When the examinations were ended, a Lodge Officer came round with our aprons - no tinsel or silver-gilt confections, but heavily-corded silk with tassels and - where a man could prove he was entitled to them - levels, of decent plate. Some one in front of me tightened the belt on a stiffly silent person in civil clothes with discharge badge. "'Strewth! This is comfort again," I heard him say. The companion nodded. The man went on suddenly: "Here! What're you doing? Leave off! You promised not to! Chuck it!" and dabbed at his companion's streaming eyes.

"Let him leak," said an Australian signaler. "Can't you see how happy the beggar is?"

It appeared that the silent Brother was a "shell-shocker" whom Brother Lemming had passed, on the guarantee of his friend and - what moved Lemming more - the threat that, were he refused, he would have fits from pure disappointment. So the "shocker" wept happily and silently among Brethren evidently accustomed to these displays.

We fell in, two by two, according to tradition, fifty of us at least, and we played into Lodge by the harmonium, which I discovered was in reality an organ of repute. It took time to settle us down, for ten or twelve were cripples and had to be helped into long and easy-chairs. I sat between a one-footed R.A.M.C. Corporal and a Captain of Territorials, who, he told me, had "had a brawl" with a bomb, which had bent him in two directions. "But that's first-class Bach the organist is giving us now," he said delightedly. "I'd like to know him. I used to be a piano-thumper of sorts."

"I'll introduce you after Lodge," said one of the regular Brethren behind us - a fat, torpedo-bearded man, who turned out to be the local Doctor. "After all, there's nobody to touch Bach, is there?" Those two plunged at once into musical talk, which to outsiders is as fascinating as trigonometry.

"Now a Lodge of Instruction is mainly a parade-ground for Ritual. It cannot initiate or confer degrees, but is limited to rehearsals and lectures. Worshipful Brother Burges, resplendent in Solomon's Chair (I found out later where that, too, had been picked up), briefly told the Visiting Brethren how welcome they were and always would be, and asked them to vote what ceremony should be rendered for their instruction.

When the decision was announced he wanted to know whether any Visiting Brothers would take the duties of any Lodge Officers. They protested bashfully that they were too rusty. "The very reason why," said Brother Burges, while the organ Bached softly. My musical Captain sighed and wriggled in his chair.

"One moment, Worshipful Sir." The fat Doctor rose. "We have here a musician for whom place and opportunity are needed. Only," he went on colloquially, "those organ-loft steps are a bit steep."

"How much," said Brother Burges, with the solemnity of an initiation, "does our Brother weigh?"

"Very little over eight stone," said the Brother. "'Weighed this momin', sir."

The Past District Grand Officer, who was also Battery Sergeant-Major, waddled across, lifted the slight weight in his arms and bore it to the loft, where, the regular organist pumping, it played joyouly as a soul caught up to Heaven by surprise.

When the visitors had been coaxed to supply the necessary officers, a ceremony was rehearsed. Brother Burges forbade the regular members to prompt. The visitors had to work entirely by themselves, but, on the Battery Sergeant-Major taking a hand, he was ruled out as of too exalted rank. They floundered badly after that support was withdrawn.

The one-footed R.A.M.C. on my right chuckled.

"D'you like it?" said the Doctor to him.

"Do I? It's Heaven to me, sittin' in Lodge again. It's all comin' back now, watching their mistakes. I haven't much religion, but all I had I learned in Lodge." Recognizing me, he flushied a little as one does when one says a thing twice over in another's hearing. "Yes, 'veiled in all'gory and illustrated by symbols' - the Fatherhood of God, an' the Brotherhood of Man, an' what more in Hell do you want? ... Look at 'em!" He broke off, giggling. "See! See! They've tied the whole thing into knots. I could ha' done better myself - my one foot in France. Yes, I should think they ought to do it over again!"

The new organist covered the little confusion that had arisen with what sounded like the wings of angels.

WHEN the amateurs, rather red and hot, had finished, they demanded an exhibition-working of their bungled ceremony by Regular Brethren of the Lodge. Then I realized for the first time what word-and-gesture-perfect Ritual can be brought to mean. We all applauded, the one-footed Corporal most of all. It was a revelation.

"We are rather proud of our working, and this is an audience worth playing up to," the Doctor said.

Next the Master delivered a little lecture on the meanings of some pictured symbols and diagrams. His theme was a well-worn one, but his deep holding voice made it fresh.

"Marvellous how these old copybook headings persist," the Doctor said.

"That's all right!" the one-footed man spoke cautiously out of the side of his mouth like a boy in form. "But they're the kind of copybook headin's we shall find burnin' round our bunk in Hell. Believe me-ee! I've broke enough of 'em to know Now, h'sh!" He leaned forward, drinking it all in.

Presently Brother Burges touched on a point which had given rise to some diversity of Ritual. He asked for information. "Well, in Jamaica, Worshipful Sir," a Visiting Brother began, and explained how they worked that detail in his parts. Another and another joined in from different quarters of the Lodge (and the world), and when they were warmed the Doctor sidled softly round the walls and, over our shoulders, passed us cigarettes.

"A shocking innovation," he said as he returned to the captain-musician's vacant seat on my left. "But men can't really talk without tobacco, and we're only a Lodge of Instruction."

"An' I've learned more in one evenin' here than ten years.' The one-footed man turned round for an instant from a dark sour-looking Yeoman in spurs who was laying down the law on Dutch Ritual. The blue haze and the talk increased, while the organ from the loft blessed us all.

"But this is delightful," said I to the Doctor. "How did it all happen?"

"Brother Burges started it. He used to talk to the men who dropped into his shop when the war began. He told us sleepy old chaps in Lodge that what men wanted more than anything else was Lodges where they could sit-just sit and be happy like we are now. He was right, too. He generally is. We're learning things in the War. A man's lodge means move to him than people imagine. As our friend on your right said just now, very often Masonry's the only practical creed we've ever listened to since we were children. Platitudes or no platitudes, it squares with what everybody knows ought to be done." He sighed. "And if this war hasn't brought home the Brotherhood of Man to us all, I'm a-a Hun!"

"How did you get your visitors?" I went on.

"Oh I told a few fellows in hospital near here, at Burges's suggestion, that we had a Lodge of Instruction and they'd be welcome. And they came, And they told their friends. And they came! That was two years ago - and now we've Lodge of Instruction two nights a week, and a matinee nearly every Tuesday and Friday for the men who can't get evening-leave. Yes, it's all very curious. I'd no notion what the Craft meant - and means - till this war."

"Nor I till this evening," I replied.

"Yet it's quite natural if you think. Here's London - all England - packed with the Craft from all over the world, and nowhere for them to go. Why, our weekly visiting attendance for the last four months averaged just under a hundred and forty. Divide by four - call it thirty-five Visiting Brethren a time. Our record's seventy-one, but we have packed in as many as eighty-four at banquets. You can see for yourself what a potty little hole we are!"

"Banquets, too!" I cried. "It must cost like all sin. May the Visiting Brethren-"

The Doctor laughed. "No, a Visiting Brother may not."

"But when a man has had an evening like this he wants to-"

"That's what they all say. That makes our difficulty. They do exactly what you were going to suggest, and they're offended if we don't take it."

"Don't you?" I asked.

"My dear man - what does it come to? They can't all stay to banquet. Say one hundred suppers a week - fifteen quid - sixty a month - seven hundred and twenty a year. How much are Lemming and Orton worth? And Ellis and McKnight - that long thin man over yonder - the provision dealers? How much d'you suppose could Burges write a cheque for and not feel? 'Tisn't as if he had to save for any one now. And the same with Anstruther. I assure you we have no scruple in calling on the Visiting Brethren when we want anything. We couldn't do the work otherwise. Have you noticed how the Lodge is kept- brasswork, jewels, furniture and so on?"

"I have indeed," I said. "It's like a ship. You could eat your dinner off the floor."

"Well, come here on a by-day and you'll often find half a dozen Brethren, with eight legs between 'em, polishing and ronuking and sweeping everything they can get at. I cured a shell-shocker this spring by giving him our jewels to look after. He pretty well polished the numbers off them, but - it kept him from fighting the Huns in his sleep. And when we need Masters to take our duties - two matinees a week is rather a tax - we've the choice of P.M.'s from all over the world. The Dominions are much keener on Ritual than an average English Lodge. Besides that- Oh, we're going to adjourn. Listen to the greetings. They'll be interesting."

THE crack of the great gavel brought us to our feet, after some surging and plunging among the cripples. Then the Battery Sergeant-Major, in a trained voice, delivered hearty and fraternal greetings to "Faith and Works" from his tropical District and Lodge. The others followed, without order, in every tone between a grunt and a squeak. I heard "Hauraki," "Inyan-ga-Umbezi," "Aloha," "Southern Lights" (from somewhere Puntas Arenas way), "Lodge of Rough Ashlars" (and that Newfoundland Brother looked it), two or three "Stars" of something or other, half a dozen cardinal virtues, variously arranged, hailing from Klondyke to Kalgoorlie, one Military Lodge on one of the fronts, thrown in with a severe Scots burr by my friend of the head-bandages, and the rest as mixed as the Empire itself. Just at the end there was a little stir. The silent Brother had begun to make noises; his companion tried to soothe him.

"Let him be! Let him be!" the Doctor called professionally. The man jerked and mouthed, and at last mumbled something unintelligible even to his friend, but a small, dark P.M. pushed forward importantly.

"It is all right," he said. "He wants to say," he spat out some yard-long Welsh name, adding, "That means Pembroke Docks, Worshipful Sir. We haf good Masons in Wales, too." The silent man nodded approval.

"Yes," said the Doctor, quite unmoved. "It happens that way sometimes. Hespere panta fereis, isn't it? The Star brings 'em all home. I must get a note of that fellow's case after

Lodge. I know you don't care for music," he went on, "but I'm afraid you'll have to put up with a little more. It's a paraphrase from Micah. Our organist arranged it. We sing it antiphonally, as a sort of dismissal."

Even I could appreciate what followed. The singing seemed confined to half a dozen trained voices answering each other till the last line, when the full Lodge came in. I give it as I heard it:

"We have showed thee, O Man,

What is good.

What doth the Lord require of us?

Or Consciences' self desire of us?

But to do justly

And to love mercy

And to walk humbly with our God

As every Mason should."

Then we were played and sung out to the quaint tune of the "Entered Apprentices' Song." I noticed that the regular Brethren of the Lodge did not begin to take off their regalia till the lines:

"Great Kings, Dukes and Lords

Have laid down their swords."

They moved into the anteroom, now set for the banquet, on the verse:

"Antiquity's pride

We have on our side,

Which maketh men just in their station."

The Brother (a big-boned clergyman) that I found myself next to at table told me the custom was "a fond thing vainly invented" on the strength of some old legend. He laid down that Masonry should be regarded as an "intellectual abstraction." An Officer of Engineers disagreed with him, and told us how in Flanders, a year before, some ten or twelve Brethren held Lodge in what was left of a Church. Save for the Emblems of Mortality and plenty of rough ashlars, there was no furniture.

"I warrant yu weren't a bit the worse for that," said the clergyman. "The idea should be enough without trappings."

"But it wasn't," said the other. "We took a lot of trouble to make our regalia out of camouflage-stuff that we'd pinched, and we manufactured our jewels from old metal. I've got the set now. It kept us happy for weeks."

"Ye were aabsolutely irregular an' unauthorised. Whaur was your warrant?" said the Brother from the Military Lodge. "Grand Lodge ought to take steps against---"

"If Grand Lodge had any sense," a private three places up our table broke in, "it 'ud warrant travelling Lodges at the front and attach first-class lecturers to 'em."

"Wad ye conferr degrees promiscuously?" said the scandalised Scot.

"Every time a man asked, of course. You'd have half the Army in."

The speaker played with the idea for a little while, and proved that on the lowest scale of fees Grand Lodge would get huge revenues.

"I believe," said the Engineer Officer thoughtfully, "I could design a complete travelling Lodge outfit under forty pounds weight."

"Ye're wrong. I'll prove it. We've tried ourselves," said the Military Lodge man; and they went at it together across the table, each with his own note-book.

The "banquet" was simplicity itself. Many of us ate in haste so as to get back to barracks or hospitals, but now and again a Brother came in from the outer darkness to fill a chair and empty a plate. These were Brethren who had been there before and needed no examination.

One man lurched in - helmet, Flanders mud, accoutrements and all - fresh from the leave-train.

"'Got two hours to wait for my train," he explained. "I remembered your night, though. My God, this is good!"

"What is your train and from which station?" said the clergyman, precisely. "Very well. What will you have to eat?"

"Anything. Everything. I've thrown up a month's feed off Folkestone."

He stoked himself for ten minutes without a word. Then, without a word, his face fell forward. The clergyman had him by one already limp arm and steered him to a couch, where he dropped and snored. No one took the trouble to turn round.

"Is that usual too?" I asked.

"Why not?" said the clergyman. "I'm on duty tonight to wake them for their trains. They do not respect the cloth on those occasions." He turned his broad back on me and continued his discussion with a Brother from Aberdeen by way of Mitylene where, in the intervals of mine-sweeping, he had evolved a complete theory of the Revelations of St. John the Divine in the Island of Patmos.

I fell into the hands of a Sergeant-Instructor of Machine Guns - by profession a designer of ladies' dresses. He told me that Englishwomen as a class "lose on their corsets what they make on their clothes," and that "Satan himself can't save a woman who wears thirty-shilling corsets, under a thirty-guinea costume." Here, to my grief, he was buttonholed by an earnest Lieutenant of his own branch, and became a Sergeant again all in one click.

I DRIFTED back and forth, studying the prints on the walls I and the Masonic collections in the cases, while I listened to the inconceivable talk all round me. Little by little the company thinned, till at last there were only a dozen or so of us left. We gathered at the end of a table by the fire, the night-bird from Flanders trumpeting lustily into the hollow of his helmet, which someone bad tipped over his face.

"And how did it go with you?" said the Doctor.

"It was like a new world," I answered.

"That's what it is really." Brother Burges returned the gold pince-nez to their case and reshipped his silver spectacles. "Or

that's what it might be made with a little trouble. When I think of the possibilities of he Craft at this juncture I wonder--" He stared into the fire.

"I wonder, too," said the Sergeant-Major slowly, "but - on the whole - I'm inclined to agree with you. We could do much with Masonry."

"As an aid - as an aid - not as a substitute for Religion," the clergyman snapped.

"Oh, Lord! Can't we give Religion a rest for a bit," the Doctor muttered. "It hasn't done so - I beg your pardon all round."

The clergyman was bristling. "Kamerad!" the wise Sergeant-Major went on, both hands up. "Certainly not as a substitute for a creed, but as an average plan of life. What I've seen at the front makes me sure of it."

Brother Burges came out of his muse. "There ought to be dozen - twenty - other Lodges in London every night; conferring degrees too, as well as instruction, Why shouldn't the young men join? They practice what we're always preaching. Well! Well! We must all do what we can. What's the use of old Masons if they can't give a little help along their own lines?"

"Exactly," said the Sergeant-Major, turning on the Doctor. "And what's the darn use of a Brother if he isn't allowed to help?"

"Have it your own way then," said the Doctor testily. He had evidently been approached before. He took something the Sergeant-Major handed to him and pocketed it with a nod. "I was wrong," he said to me, "when I boasted of our independence. They get round us sometimes. This," he slapped his pocket, "will give a banquet on Tuesday. We don't usually feed at matinees. It will be a surprise. By the way, try another sandwich. The ham are best." He pushed me a plate.

"They are," I said. "I've only had five or six. I've been looking for them."

"Glad you like them," said Brother Lemming. "Fed him myself, cured him myself - at my little place in Berkshire. His name was Charlemagne. By the way, Doc, am I to keep another one for next month?"

"Of course," said the Doctor, with his mouth full. "A little fatter than this chap, please. And don't forget your promise about the pickled nasturtiums. They're appreciated." Brother Lemming nodded above the pipe he had lit as we began a second supper. Suddenly the clergyman, after a glance at the clock, scooped up half a dozen sandwiches from under my nose, put them into an oiled-paper bag, and advanced cautiously towards the sleeper on the couch.

"They wake rough sometimes," said the Doctor. "Nerves, y'know." The clergyman tiptoed directly behind the man's head, and at arm's length rapped on the dome of the helmet. The man woke in one vivid streak, as the clergyman stepped back, and grabbed for a rifle that was not there.

"You've barely half an hour to catch your train." The clergyman passed him the sandwiches. "Come along."

"You're uncommonly kind and I'm very grateful," said the man, wriggling into his stiff straps. He followed his guide into the darkness after saluting.

"Who's that?" said Lemming.

"Can't say," the Doctor returned indifferently. "He's been here before. He's evidently a P.M. of sorts."

"Well! Well!" said Brother Burges, whose eyelids were drooping. "We must all do what we can. Isn't it almost time to lock up?"

"I wonder," said I, as we helped each other into our coats, "what would happen if Grand Lodge knew about all this."

"About what?" Lemming turned on me quickly.

"A Lodge of Instruction open three nights and two afternoons a week - and running a lodging-house as well. It's all very nice, but it doesn't strike me somehow as regulation."

"The point hasn't been raised yet," said Lemming. "We'll settle it after the war. Meantime we shall go on."

"There ought to be scores of them," Brother Burges repeated as we went out of the door. "All London's full of the Craft, and no places for them to meet in. Think of the possibilities of it! Think what could have been done by Masonry through Masonry for all the world. I hope I'm not censorious, but it sometimes crosses my mind that Grand Lodge may have thrown away its chance in the war almost as much as the Church has."

"Lucky for you Brother Tamworth is taking that chap to King's Cross," said Brother Lemming, "or he'd be down your throat. What really troubles Tamworth is our legal position under Masonic Law. I think he'll inform on us one of these days. Well, good night all." The Doctor and Lemming turned off together.

"Yes," said Brother Burges, slipping his arm into mine. "Almost as much as the Church has. But perhaps I'm too much of a Ritualist."

I said nothing. I was speculating how soon I could steal a march on Brother Tamworth and inform against "Faith and Works No. 5837 E. C."

----o----

AMERICAN INDIANS IN FREEMASONRY

BY BRO. ARTHUR C. PARKER, NEW YORK

THE INQUIRY- of Brother O. B. Slane, of Illinois, in the January number of THE BUILDER, relative to Indian Masons brings an interesting subject to the foreground it is this:

To what extent has Freemasonry contributed to the civilization of the American Indian?

Let us first answer Brother Slane's inquiry as to what Indians of prominence were or are Masons. He mentioned Red Jacket, but so far as tradition goes Red Jacket was only an Entered Apprentice, as were many Masons of the Revolutionary period. In this period we find that Chief Joseph Brant was a Master Mason and a member of St. Patrick's

Lodge, of which R.'. W.'. Sir William Johnson was Worshipful Master. Brant was a frequent visitor of lodges and the lodge at Hudson, N.Y., has on its walls a painting of Captain Brant, and in its archives a story of his visitations and of his friendship for Colonel McKinstry, whose life he had saved through the recognition of a sign of distress.

Pennsylvania Masonic History records several Delaware Indians who were Masons, among them John Knockapot, who impoverished himself during the Revolution and later received Masonic aid. It is also stated that Lieutenant Cusick, the Tuscarora, was a Mason. Cusick was an aide to La Fayette during the Revolutionary War. During La Fayette's last visit to Washington, early in the last century, Cusick made the journey to the Capitol to see his old chief. He spoke so much of La Fayette's valour that someone asked him if he ever knew the General. "Know him?" replied Cusick, "Know him? Why many a time I threw myself between him and the bullets that came his way, while I served as Lieutenant on his staff!"

It will be remembered that George Copway, the Ojibway, was an ardent Mason, and that he appealed to Masonic lodges to assist him in establishing schools for his people. It was Copway who called attention to Red Jacket's neglected and despoiled grave and brought about a renewed interest in that famous orator.

During the Civil War period there were hundreds of Indian Masons, and all of them influential men in their tribes. Brother Slane has mentioned Ely S. Parker, the Seneca Indian who was. General Grant's Military Secretary, and who was a member of the Fraternity. General Parker's brother, Isaac Newton Parker, was also a Mason, and did excellent work in the south- most line as a dispatch runner. Deerfoot, America's first champion long distance runner, was of this period. He likewise was a Mason, and an ardent one. Deerfoot's baptismal name was Louis Bennett. It is interesting to note that all tribal Indians of the old regime have a native name and a "substitute word," in the way of a baptismal name.

Indians in the West became Masons as friendship and understanding grew up between their white neighbours and themselves.

Among the Five Civilized Tribes, for example, there were many Masons, particularly among the Cherokee. The celebrated chiefs Ross, Bushyhead, W.B. Mayes and Pleasant Porter were members of the Fraternity. Albert Pike had long been busy among these people In later times other Masons had sought to interest the Indians of Oklahoma. Today literally hundreds of prominent Oklahomans of Indian blood, either fully Indian or of a certain degree, are Masons. One sees the Square and Compass, the Cross and Crown, and the Double-Headed Eagle everywhere among these Indians. Such prominent Indians as Senator Owen, Congressman Carter, and Gabe E. Parker, former Registrar of the Treasury and now Superintendent of the Five Civilized Tribes, are Master Masons and members of concordant orders.

Many an Indian in old Indian Territory has served as Master of a lodge. The same may be said of the Indian country in Kansas, and the Dakotas. In travelling through the Indian country the prevalence of Indian Masons interested me. I once pointed to a Consistory charm worn by a Pawnee Indian (a banker, by the way) and asked what it was. He replied, "Oh, that's a sign I can't get along without down here. It's a sign a man is on the square."

To revert to the question propounded at the beginning of this article as to what extent Freemasonry has contributed to the civilization of the Indian, let me state that the strongest contacts made with the Indians were those where the sentiments of brotherhood were emphasized. The mission and the lodge were such contacts, though we must not forget the school, for the youth, the army, and for the older men.

Many of the officers of the frontier posts were Masons, as were many of the government officials, and some of the missionaries. Masonic influence was gradually developed until it became a real power for constructive good. Masons fostered missionary effort,and particularly education. They founded schools and established hospitals. For example, Dr. Robert W. Hill, an early official in Indian Territory, busied himself on one hand by establishing Indian missions and schools, and in the other in Masonic work. He became the Deputy for Oklahoma for the Commander of the Scottish Rite and a leading Knight Templer. He tells me that the first 32 degree Mason that he made, and the first Knight Templar, in Oklahoma, were Indians.

Masons and Masonic support have done many valuable things for the Indian race, and the part of Masonry in the civilization of the red man is no small one, though it is largely unrecorded, for Masons do not flaunt their charities. It would not be an overstatement, however, to say that Masonry has been, and is now, a tremendous power for education and enlightenment among the Indians. Of all secular influences none gives greater support to the vital needs of the race than Masonry. This is not done in an organized way, of course, but it is done none the less by Masons.

As an example of organized interest, the recent Council of the New York Indian Welfare Society at Buffalo Consistory, A. & A. S. R., may be cited. To the beautiful Cathedral on one of Buffalo's most exclusive streets came Indians from all parts of New York State, from both reservation and white communities. Here they were welcomed by George Kelly Staples, 33 degree, Commander, himself an adopted Seneca and Blackfoot. Masons gathered from far and near to sit in council with these descendants of Brant and Red Jacket, and to listen to their debates. George L. Tucker, 33 degree, Custodian of the Temple, invited the Indians to visit the Indian Museum which he had founded and endowed, and to the delight of the delegates, served the entire council and visitors with a banquet at which distinguished Masons spoke. Both Brother Tucker and Brother Staples frequently visit the neighbouring reservations and attend both the churches of the Christians and the lodges of the non-Christians, and both are members of an ancient Indian Order similar in many ways to Masonry.

It is a common thing to see Indians going in and out of the Consistory. One of the old stand-bys is Chief Tahan, of the Kiowas, who is a popular member of the Consistory. Recently Clifford Shongo and Arthur Doxtater, both Seneeas of influence, have finished the Scottish Rite grades. But whether Mason or not, Indians have been made mighty welcome here and the "chain of friendship has brightened." Masonry seems to be solving the New York "Indian problem" long in advance of the courts or the legislature, simply practical and sincere friendship. It is this sort of brotherhood that makes life worth living - for the red man at least.

----o----

Thus it is over all the earth;

That which we call the fairest,

And prize for its surpassing worth,

Is always rarest.

- J.G. Holland

----o----

It is not enough to be industrious, so are the ants. What are you industrious about? - Thoreau

----o----

THE CLEVELAND FEDERATION OF CRAFTSMEN

BY BRO. O.N. POMEROY, OHIO

ON the 20th day of October, 1898, the writer called on a brother engineer in his engine room - Benjamin Dettleback was his name - and in the course of a conversation made the remark that an organization of engineers composed entirely of Master Masons would be an ideal thing. Brother Dettleback was so favorably impressed with the scheme that for the next few weeks we met as often as we could to talk the matter over. At last we decided to canvass the city to discover how many engineers might be eligible. We worked on this until December 10th, 1899, when we inserted a notice in one of our daily papers calling a meeting at the Forest City House.

We met on December 22, 1899, with twenty-seven present. As a result of the conference we organized, calling ourselves Craftsmen. Owing to the opposition encountered on the part of those Masonic brethren who were fearful lest this might prove an unwarrantable innovation in the Fraternity we found it uphill work. But we were very careful not to infringe upon any of the laws and usages of the Fraternity and we kept at it with much patience until at last the most skeptical conceded our success.

That which was begun in Cleveland took root in other parts of the country, so that today we have Councils of Engineers from Manitoba to Texas, San Francisco to Boston. A great organization has come into being, known as The Universal Craftsmen Council of Engineers. This larger organization came into existence through a conference held in my home at Cleveland on September 14th, 1903, when there were present besides myself nine delegates, their names being: Benjamin Dettleback, of Cleveland; Oscar Mabie and John L. O'Brien of Chicago; John H. Leathers, of Rochester, New York; Charles E. Davey of Detroit; and James Gillespie of Philadelphia. This organization now numbers over sixty councils and is powerful enough to enable Masonic engineers to hold their own in the competitive market. In many of the large cities today they are in possession of from seventy to ninety per cent of all the principal power plants, and in the Chicago district alone 1300 of the most prominent plants are in the hands of Craftsmen. Also, the organization publishes, and sends to each member, The Universal Engineer which is everywhere conceded to be one of the best, if not the best, journal of its kind.

To return to Cleveland. The Masonic brothers of the city who were not engineers but who followed similar crafts became so much interested in our work, and were so eager to share in the benefits which we had won for ourselves, that they asked for rights of affiliation: but the Constitution of our International made it impossible for us to accept them, so we urged them to form similar organizations of their own. This they did, and now we have nine crafts so organized, among them being workers in electricity, wood, plumbing, steam-fitting, printing, sheet-metal, building, etc. These comprise a total membership of over one thousand, and they are altogether joined in the organization known as The Cleveland Federation of Craftsmen.

Each of the nine bodies has a representation on the board of control of three for the first hundred members, and one additional for every hundred or major fraction thereof above one hundred. The Federation meets each month to transact such business as may call for deliberation, and at this meeting each constituent body reports the number of men out of

employment. Each council has its employment committee and the Federation has a general employment committee composed of one member from each council. If any reader should suppose that these are committees in name only he has another guess coming, for they are active twenty-four hours a day. The Federation of Craftsmen has just purchased a fine twenty-two room residence in the heart of the city to serve as headquarters and club rooms.

----o----

We should be slower to think that the man at his worst is the real man, and certain that the better we are ourselves the less likely I she to be his worst in our company.

Every time he talks away his own character before us, he is signifying contempt for ours.

- Barrie

----o----

THE PILLARS OF THE PORCH

BY BRO. WILLIAM B. BRAGDON, NEW JERSEY

FROM BIBLICAL accounts we learn of two columns or pillars that were placed in the Porch of King Solomon's Temple at Jerusalem, one on the right hand named Jachin, and one on the left named Boaz, which are given various dimensions but which New Jersey Masons have been taught to know as eighteen cubits in height, twelve in circumference,

and four in diameter, and which were surmounted by three kinds of ornament, namely, network, lilywork, and pomegranates.

The origin of these pillars and their correct representation should be of extreme interest to the Masonic student, and the following brief analysis may be of some assistance.

Tradition plays such an important part in the study of archaeology and the history of architecture, that it may always be taken for granted, for every great school of art or architecture can trace its development to the work of its predecessors, either from its own country, or from some foreign land from which aesthetic influence was received by intercourse through trade or from conquest by war.

To illustrate. The Ancient Greeks spent 500 years in the development of their Doric column, each successive generation using the results of the previous decade as a foundation for their endeavours, until the height of perfection was attained in the Parthenon. The Spaniards continued to work in the Moorish style for years after the Saracens had been driven out of the land they had over-run.

So the first thing to be done in considering the Pillars Jachin and Boaz is to look about and ascertain if possible the origin of the influence which worked through the architect who created them.

Hiram Abif, the man selected by Hiram, King of Tyre, to undertake this stupendous structure for Solomon, King of Israel, was, according to Milman in his history of the Jews, "a man of Jewish extraction, who had learned his art at Tyre"; but whether he was a Jew or a Phoenician is of little consequence, except that he had been trained in a community celebrated for its workers of brass and metals and for that reason most acceptable to Solomon.

The Rev. W. Shaw Caldecott in his book on the history of the Temple, attempts to convey the impression that this building "was not Babylonian, or Egyptian or

Phoenician, or even a subtle blending of what was best in each, but was the genuine outcome of Hebrew life and Hebrew faith," but the facts do not substantiate this theory.

From the study of what monuments have been unearthed, we find that the arts were never developed by the Jews to any great extent, and that their only large work for posterity was their Temple at Jerusalem, which had no native traditional inspiration except from the Tabernacle which directly preceded it, and on that account as much as any, left no guiding mark for a standard for future generations.

The great French archaeologists, Perrot and Chipiez, in their standard work on Judea, mention the fact that "the art to which the Temple is due, was Phoenician art, undistinguished by the power and individuality so characteristic of Egyptian, Assyrian or Greek productions." Yet history tells us how the Phoenicians became the leading trading people of the East, and that commercial enterprises carried the art of Egypt to their own country and thence to Babylonia, and even to Greece, both of which latter nations show Egyptian influence in their decorative arts.

And so for the very reason that the Phoenicians borrowed their forms from the Nile and the Euphrates valleys it was a poor art at best, and became even more debased, from the architect's point of view, when transferred to a neighbouring people who had no underlying traditions of their own. This mixture of styles is most apparent in the Pillars of the Temple Porch, where a confusing and unusual order was created, as we shall see, which has baffled scholars in their many attempts at restoration.

Hiram Abif must have felt this foreign influence in the gatherings of trained men among whom he studied and worked, for his building in many respects was modelled from the Egyptian temple, as, to quote Milman, "it retained the ground-plan and disposition of the Egyptian, or rather of almost all sacred edifices of antiquity; even its measurements are singularly in unison with some of the most ancient temples in Upper Egypt. It consisted of a propylaeon, a temple, and a sanctuary; called respectively the Porch, the Holy Place, and the Holy of Holies," with rising steps and darkening chambers as one progressed, producing an element of mystery, in exact imitation of the temples built on the Nile.

Before the Porch of Solomon's Temple stood two pillars of brass, similar to Egyptian obelisks, Jachin and Boaz, and it was on these that Solomon and Hiram Abif determined to lavish the former's wealth and the latter's ability in an otherwise simple exterior, which treatment of decorative pillars grouped about an entrance without any structural reason, was characteristic of Phoenician art as well, for the architects of those latter countries "had no liking for any kind of construction, and especially made slight use of the pier and column," as Perrot and Chipiez tell us.

They also remark that "we may feel some surprise that the Phoenicians, who were the pupils of Egypt rather than Chaldea, and had in abundance the stone denied to the latter country, should have taken the Mesopotamian architects as their models in this matter of the column," but I think this can be explained from the fact that Chaldea was of the soil, so to speak, and in closer touch with Phoenicia by land and by blood than the men of Egypt, who lived their peaceful lives about the Nile valley, in isolation (except by sea) from surrounding civilizations.

Also, Herodotus mentions his admiration at the sight of "two shafts, one of pure gold - the other of emerald," which stood in places in the shrine of Melkart at Tyre, similar to those occupied at Jerusalem by Jachin and Boaz. In fact many other classic authors mention the tall pillars rising in pairs before the entrances of temples.

At all events the column about an entrance used without any structural relation was a common form of decoration in Phoenicia, and would naturally be the motif considered best suited for a temple porch, when designed by a Phoenician architect.

Although the description of the Porch Pillars given in Kings, in Chronicles, and by Jeremiah, seems to vary, if an analysis is made of the parts described in the text we find they are substantially the same, as in one case the shaft is meant by the pillar, and in another the entire column with its base, capital, and the platform on which it stood. So architectural students generally agree that Jachin and Boaz each rested upon a square base three cubits high, had round straight shafts eighteen cubits in height, twelve in circumference and four in diameter, were adorned with square caps five cubits in height which were ornamented with network, lilywork and pomegranates, and were further adorned and protected by supercaps four cubits high.

This description appears to be clear and would be simple to understand except for the exact meaning of "network, lilywork and pomegranates." There have been countless interpretations of these words, and many restorations of the Pillars, but I have never seen any two alike, nor any that I consider exactly fitting.

In all architecture the capital has been the feature of the order reserved for decoration, and although any type can be designated by a glance at this member, strange to say it is the cap that is the stumbling-block in this case. Geometric patterns were common forms of surface ornamentation with the Egyptians and Chaldeans, and criss-cross line work, or network, in applique, was frequently used, so that we do not hesitate long here for the meaning of "network."

There seems to be more controversy, however, over the interpretation of pomegranates, although I do not see why there should be. The pomegranate flower with its rose shape of petals and heart was constantly represented in conventional form as a rosette for a means of decoration in all the countries of Asia Minor, and was so used as embroidery on the robes of the High Priests of the Temple. Examples at this period of pomegranate as fruit are rare, but the flower was used in some form in nearly every fragment of Phoenician and Mesopotamian sculpture that has been reclaimed, and always adorns the enframements and balconies about the entrance porches of the temples and palaces.

It has been argued that the "chains of pomegranates" mentioned in the Bible refers to the fruit; I see no reason why it does not suggest a garland of flowers, such as our daisy chain, for the garland or festoon was used in all ancient art and was continued in the Roman Period and later in the Renaissance.

If we therefore assume that rosettes of pomegranate flowers were meant in the Biblical text, it is a question of the application of this ornament to the cap, and in this connection the natural architectural reasoning would be to apply cast buttons in rosette form in the spaces enclosed by the intersections of the diagonal strands of network.

Jeremiah describes these caps at the time of the destruction of the Temple as composed of twenty-four rosettes on each side, one hundred all told, so that the four needed to supply the difference might have been placed at the corners as buttons for supporting the hanging festoons of the same flower. In this respect I agree with Mr. Caldecott, for I feel that the drooping garlands hoped in transition from the severely plain round shaft to the heavy cap.

To properly locate the lilywork, however, is a more difficult problem.

In the first place this lily does not correspond with the hothouse or Easter lily of our day, which it might suggest to the layman, but was undoubtedly the waterlily or lotus plant of Egypt, which was conventionalized by the Egyptian architects as one of their chief forms of ornament, and developed into a capital of one of their early columns.

From Egypt the lotus flower and bud found its way into Phoenicia and Chaldea, and we find many examples of this ornament used in the temples in a running and alternating form of design, which was still later developed by the Greeks into the celebrated and beautiful "honeysuckle" ornament.

It was this lotus flower that was probably intended by the term "lily," and it will be necessary to consider the purpose of the Pillars in the Porch of Solomon's Temple in order to picture the lilywork in its position in the capitals.

Like many objects encountered in the Temple, the Pillars Jachin and Boaz were symbols of deeper truths which they intended to teach. Although specialists in Hebrew do not agree as to their meaning, it is possible that before the former the Kings of Israel were crowned, and there they were reminded of the fact that they owed their position to the Jehovah who had established them, while before the latter the High Priests might have been ordained, and impressed with the importance of conducing the rituals of their exalted office with fortitude and strength; hence Jachin denoted "establishment" and Boaz "strength."

And for these and other ceremonies, we are told that the consecration oil used was poured in the top of the capitals. This gives us a clue for the lilywork, for it would not seem illogical that some such form as the Egyptian lotus bud, which was adaptable to receptacle use, might have been created as a crowning feature for the cap, acting both as a decorative terminating pinnacle where there was no supporting beam above, and also serving the practical purpose of a hidden storehouse for the oil.

The supercaps mentioned seem to have been merely screens to hide the vessels of oil and to protect them from the vandalism of birds, which was a common practice of the ancients, evidences of drillings for securing metal nettings for that purpose having been discovered in the sculptures of the Greek temple pediments. These supercaps were probably of network with pomegranate rosette decoration similar to the capitals below, but with perforations, and of portable material.

So we find our Pillars Jachin and Boaz with cylindrical smooth shafts and 'square capitals, ornamented with diagonal meshes and cast rosettes, crowned with lotus bud urns, the whole resting on square blocky bases, and if the foregoing deductions are correct, the true Pillars were quite different from our usual lodge room representations.

----o----

THAT GOD MAY AWAKEN ME

BY BRO. H.L. HAYWOOD. IOWA

From schools from books, from teachers skilled of brain

Have I blessed: and Art hath loaned her meed

Of joy through pictures, carvings, and her golden reed;

And all her powers to thrill me, or restrain:

To these hath Nature added hill, and sea, and plain,

The lighted sky, the flowers upon the mead,

The show of things, the forces, and the fiery screed

Of stars above a world of joy and pain:

O what a school! yet in it do I lie

As witless, helpless, as the frozen streams!

Wilt Thou now sow Thy fires within my heart!

May I not hear the magic of Thy sudden cry

To wake me from the stupor of my dreams

To more of life than Nature or than Art!

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS - - GENERAL NICHOLAS HERKIMER

BY BRO. GEO. W. BAIRD P.G.M., DlSTRICT OF COLUMBIA

GENERAL NICHOLAS HERKIMER, a member of St. Patrick's Lodge of New York, a patriot of German descent, was born in 1717, and died August 6, 1777, at Little Falls, New York, where he was buried, and where the beautiful memorial was erected. He must have become an army man rather young, for he was in the French and Indian War in command

of Fort Herkimer in 1758. (That so-called French and Indian War was the struggle of our ancestors to defend the religious stand the Pilgrims had taken.)

At the beginning of the Revolutionary War in 1775 Herkimer was commissioned colonel: in 1776 he was made Brigadier and placed in command of the Militia of Tyron County, New York. In 1777, when General St. Leger invested Fort Stanwix, afterwards called Fort Schuyler, at the head of the Mohawk River, General Herkimer took his Militia to the relief of Gen. Gansevoort.

At a point some six miles from Ft. Stanwix, near Oneida Creek, General Herkimer fell into an ambush; his horse was killed and he was badly wounded, a leg being broken. Dragging himself to a stump he encouraged his men to the last but superior numbers were too much for the little band, which sustained defeat with the loss of two hundred men. This was called the battle of Oriskany.

One hundred years afterwards the Oneida Historical Society celebrated the centennial of this battle and raised a subscription to erect a monument to the memory of General Herkimer. This was an obelisk of granite eighty-five feet in height. A greater monument still was the naming of one of the richest counties in New York after the general.

The devotion of General Herkimer to the cause of the Revolution may have been equalled but it was never surpassed. His sitting propped against a stump, with life ebbing away, while he used his brains and his personal magnetism to help his men, though his own limbs were useless, is a picture of the heroism of the man. He fought and died for a blessed heritage which we should not neglect.

What is now known as Herkimer County was first settled by Palatine Germans among whom was one John Jost Herkimer, father of the General. This John Jost built a stone house which, with a few other buildings of the same type (some of which are still standing in the village) was enclosed within a fort, which was first known by its Indian name of Kouari, but was later named Fort Herkimer. Near this, and within the boundaries of the village, was erected another fortress known as Fort Davton. It was from this latter spot that General Herkimer led his forces when he went out to the relief of Fort Schuyler, which

relief expedition was brought to a sudden halt by the ambuscade at Oriskany, already described. The present village, its township, and the county are all named Herkimer after this illustrious family.

Oriskany is now a village of some thousand or so population in Oneida countyo It was in a little ravine about two miles to the west of it that the battle of Oriskany was fought. General Herkimer had heard of the danger to Fort Schuyler, which stood near the site of the present city of Rome, and set out to relieve it. That fort was being besieged by British and Indians under Colonel Barry St. Leger and Joseph Brant, the famous Indian leader who was, strangely enough, a Freemason. General Herkimer had about 800 militiamen. About 200 men were lost on both sides. To the colonial forces the severest loss was General Herkimer himself, who died a few days later as the result of the clumsy amputation of a leg. The British, overestimating the forces of the colonials, withdrew from Fort Schuyler. The importance of this engagement lies in the fact that it cost the British General Burgoyne the support of Colonel Barry St. Leger at the battle of Saratoga, which was, partly on account of that fact, lost to the British to which St. Leger was going when the Oriskany conflict occurred.

A memorial to General Herkimer stands in the village of Herkimer. Those interested in the romantic story of this patriot will find it worth while to read "The Herkimers and Schuylers" by Phoebe S. Cowen.

----o----

LOUIS KOSSUTH, FREEMASON

BY BRO. ROBERT I. CLEGG, OHIO

HUNGARY, under the Roman Catholic rule of Austria, long had her institutions, time hallowed and nationally inspired. Massacre by the wholesale of Protestants was the ruthless process of catholicizing the downtrodden. Thus for example do the historians

estimate such periods as the one of Leopold I (1657-1705), and that of Joseph II (1780-1790). But the latter emperor found the national aspirations too powerful to suppress and he was compelled to restore the ancient constitutions.

Then came at last the year of revolution in 1848. An outbreak of intense patriotism was led by the famous Louis Kossuth, and a desperate attempt was made to regain the former independence of Hungary. A new constitution was adopted and for some time Kossuth was in power as the Supreme Governor. But the Austrians had obtained the support of the Russians and a return was forced to the former despotism which allowed neither trail by jury, nor freedom of the press. It was not until 1867 that the dual monarchy of Austria-Hungary was consolidated under the Emperor Francis Joseph.

Louis Kossuth was born in 1802 at Monok in Hungary, studied law at the Protestant College of Sarospatak and then to some extent practised his profession as a lawyer, but really gave his life to the cause of Hungarian nationalism.

Four years of Kossuth's life were spent in prison at an early age for publishing reports of debates in the National Assembly. Then he edited from 1841 to 1844, the Pesti Hirlap, the organ of the nationalist movement. This prominence in leadership resulted in his becoming Minister of Finance in the Hungarian Ministry of 1848. Soon thereafter in the dispute with Austria over the revolt of the Croats, Kossuth declared Hungary independent and took over its government. But in 1849 he was forced to flee to Turkey where he was imprisoned for a time. On his release he visited the United States in the interests of Hungary and later on his return made several attacks against the Austrian government.

Louis Kossuth died at Turin in 1894.

It is not commonly known among the Fraternity that this great champion of human liberty was a Freemason, and an American Craftsman at that! His petition for membership is still on file in his Mother Lodge, Cincinnati Lodge No. 133, at Cincinnati, Ohio. This highly interesting document is written in his own hand, and while following fairly the practice of the present day, has sundry features in its expressions that are even

now at this later day and generation of decided piquancy and force. What he says of a community of interests in a truly Masonic spirit among nations was evolved long before the Hague Conference of Carnegie, the World Court of Knox, or the League of Nations of Wilson, yet is most suggestive and inspirational.

The petition for membership of Louis Kossuth was received by Cincinnati Lodge No. 133, F. and A. M., on February 18, 1852, and reads as follows:

"To the Worshipful Master, Wardens and Brethren of Cincinnati Lodge No. 133, of Free and Accepted Masons.

"The petition of the subscriber respectfully showeth that having long entertained a favourable opinion of your ancient institution, he is desirous of being admitted a member thereof if found worthy.

"Being an exile for liberty's sake, he has no fixed place of residence, is now staying at Cincinnati; his age is 49 1/2 years, his occupation is to restore his native land, Hungary, to its national independence, and to achieve by community of action with other nations, civil and religious liberty in Europe. (Signed) "Louis Kossuth."

The minutes of the lodge tell us that on motion the petition was by unanimous vote made "a case of emergency," and forthwith referred to a Committee of Investigation. With the petition of Louis Kossuth were those of Colonel Count Gregory Bathlen, aged 38, member of the staff of Governor Kossuth; Peter A. Nagy, aged 37, Secretary; Paul Hajnik, aged 44 years, Treasurer of the Hungarian Fund, and Dr. Julius Utosy (Strasser), aged 42, physician to Louis Kossuth.

The Investigating Committee reported on the same day and the petitioners were elected to receive the Entered Apprentice Degree. The communication was then adjourned to February 18, at 6 o'clock in the afternoon when the candidates were initiated. Another adjournment was made to February 20, at the same hour, when the candidates were

balloted upon, elected to, and received the Fellow Craft Degree. At this meeting the Master Mason Degree was conferred upon Brother Kossuth. An adjournment was then taken to February 21 at 6 o'clock when the other candidates received the Master's Degree. Fees of $20.00 each which had been deposited wit the lodge were ordered returned to the newly-made brethren and at the same time diplomas and demits were given to all of them.

Later in the month, February 28, 1852, Governor Kossuth with several of his suite, attended a meeting of Centre Lodge No. 23, at Indianapolis, Indiana. From an address made by him on that occasion the following opinion of the distinguished Hungarian in regard to Freemasonry is taken:

"The Masonic brotherhood is one which tends to better the condition of mankind, and we are delighted to know it enlists the attention of so many brethren around you as we find surrounding us here. Besides the great antiquity of the Order which should endear it to all good Masons, its excellent precepts and high moral teachings must induce all good members of the Order to appreciate its benevolent purposes and useful works. To one like myself, without a country or a home, dependent upon the hospitality of strangers for life and protection, a great substitute for all my privations is I find to be surrounded by brethren of the Masonic Order."

At another time in St. Louis, Missouri, Brother Kossuth remarked with emphasis:

"If all men were Freemasons, Oh, what a worldwide and glorious republic we should have!"

For these two last quotations we are indebted to the research facilities and courtesy of Brother N.R. Parvin, Grand Secretary of Iowa, who credits them to the Western Freemason, Vol. III, page 196.

Brother Kossuth made similar expressions of his opinion of Freemasonry at the reception given him by the Grand Lodge of Massachusetts.

----o----

FREEMASONRY IN ENGLAND IN 1921

BY BRO. DUDLEY WRIGHT. ENGLAND

THE PAST YEAR has been for Freemasonry in England a year of distinct progression; and the advance is marked not only in the Craft, but in all branches and, particularly, in Royal Arch and Mark Masonry. Grand lodge closes the year with a register of 3,711 lodges, as against 3,612 at the end of 1920, but since the last annual return ninety-five lodges in Queensland, formerly within the English jurisdiction, have joined with the Scottish and independent lodges of that State in forming the United Grand Lodge of Queensland, thus reducing the number of "district" lodges (as overseas lodges are termed) from 666 in 1920 to 578 in 1921. England has chartered 188 lodges during the year as against 194 in 1920. Sixty Royal Arch Chapters and twenty-three Mark Lodges have also been warranted during the year, both these figures being considerably in excess of the pre-war and war-time averages.

The same progression has been characteristic of the receipts of the three principal Masonic benevolent institutions and the Mark Benevolent Fund, the four festivals resulting in an aggregate collection of nearly 299,000 pounds, enabling the management in each instance to admit all approved candidates to the benefit of the institution without ballot. Were it possible to give the sums contributed to the Freemasons Hospital and Nursing Home and the many Provincial and District Charity Funds it would doubtless be found that the sum contributed towards Masonic charities during the past year exceeded half a million of money. Nor has Masonic generosity ended here. Early in the year the official announcement was made that the first quarter of the million, the sum aimed at in connection with the scheme promulgated by the Duke of Connaught, Grand Master, for the erection of a central Masonic Hall and Temple to meet the ever-increasing demands, and also as a Memorial to the Freemasons of England who fought and fell in the great war

(whose names fill a good sized volume that was published during the year) had been secured. The last meeting of Grand Lodge held in 1921 witnessed the distribution of medals to the representatives of lodges which have already qualified as "Hall Stone" lodges, and already the medal is becoming a familiar sight at Masonic gatherings.

During the year both the Prince of Wales and the Duke of York have been installed as Masters of lodges, the former in Household Brigade Lodge, No. 2614, and the latter in Navy Lodge, No. 2612. Both also have during the year been admitted to Royal Arch Masonry and the Ancient and Accepted Scottish Rite.

Sixty-one Grand Lodge Officers have passed away during the year, some being well known in many circles, particularly Lord Balfour of Burleigh and Lord Halsbury, Past Grand Wardens; the Hon. C. E. Davies, who, although Grand Master of Tasmania, a separate jurisdiction, also held office in the Grand Lodge of England as a Past Grand Warden; Canon Horsley, Past Grand Chaplain; and Brothers W. L. A. B. Burdett-Coutts and Sir Alfred Newton, Past Grand Deacons. The Province of West Lancashire and the District of South Africa, Central Division, have lost their rulers in the persons of Brothers Louis S. Winsloe and Arthur J. Green, and their offices, together with the District of Malta, both in the Craft and Royal Arch, are still vacant, while the Mark Province of Cornwall is at present without a chief officer in consequence of the passing of Lord Halsbury.

While there have been no contentions to affect Freemasonry in England during the year it became necessary, as the outcome of an invitation to attend an International Masonic Congress at Geneva, for the Grand Lodge of England once more to assert its inability Masonically to associate with any body or bodies admitting to membership any who are not pledged to a definite belief in a Supreme Being. Application was also made during the year for recognition by the Grand Lodge of England by a body admitting both men and women to membership, but this, in accordance with its Constitutions, could not be granted. Grand Lodge has also been compelled to refuse permission to any members of lodges within its jurisdiction to join the Order of the Eastern Star, on account of its stipulation that the male members of the Order shall be "Freemasons in good standing."

Two of the most pleasing Masonic events of the year were the hearty welcome given in Grand Lodge to the Grand Master, the Duke of Connaught, on his return from India, and the reception to the Masonic members of the Wesleyan Ecumenical Conference.

----o----

THE STUDY CLUB

THE TEACHINGS 0F MASONRY

BY BRO. H. L. HAYWOOD, IOWA

The following paper is one of a series of articles on "Philosophical Masonry," or “The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs - From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the tenet of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes endent that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and

discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART IX - LIBERTY

LORD ACTON, who was one of the most learned men of all times, one of the greatest scholars of the last century, and who left behind him as his monument the great Cambridge Modern History, had as his life work the task of writing a History of Liberty. On this he toiled for years, with two large houses full of books, with all manner of original materials in several languages, until he had accumulated great heaps of data. But alas! he never arrived at the point where he felt that he knew enough about liberty to write its history! and he died with all his knowledge in him, his magnum opus unwritten! Such an experience reminds us what a subject we have before us in the present paper; how difficult it is to deal with; how little has as yet been really thought out about it; how scanty are men's experiences of it; and consequently how modest must be our own attempts in the present connection.

Before entering into a discussion of the subject fashion in your own mind as definitely as you can what you mean by liberty, and what you mean by liberty as a Masonic teaching.

On the surface it might appear to some that Masonry in itself has not much liberty to give its own children. The initiate finds himself forced to rehearse a Ritual no single syllable of which can be changed; he is in the hands of a group of men who govern him and his fellow members; the subordinate lodge, as its very name implies, must adjust itself to the will of Grand Lodge: and the whole field covered by the Fraternity is hedged about by a series of Landmarks which, like the laws of the Medes and the Persians, change not. Where the individual finds himself so circumscribed, and compelled to move in so narrow a channel, how, say many, can he be said to have liberty?

Those who ask such a question betray the misunderstanding under which so many labour as regards what is and what is not liberty. They have a vague notion as to what it is, and they dimly feel that in some way there isn't much liberty to be had anywhere, either in institutions or in government, or in the way the world is made. If it chances that one of us has similar misgivings and doubts it may be worth while just here to examine two or three of the false conceptions of liberty which are so common.

Liberty is not merely freedom from restraint. How many there are who think it to be so! A friend who has spent many years in working among immigrants told me that hordes of aliens come in from southeastern Europe, and used to come in from Russia, who have been told over and over that in America there are no laws, no governments, no penitentiaries and fines, and that here every man may do as he pleases with no other man to hinder. Finding themselves so completely disillusioned when they discover the real truth about the nation, they grow sullen and rebellious, consider themselves cheated, and fall an easy victim to the fallacies of anarchy. Such ideas of liberty are born of fancy, for there is no part of the human race anywhere that does have, or ever has had, any experience of such a state. On the contrary every one of us knows from his own experiences that liberty and restraint go together and are in no sense necessarily opposed one to the other. In a family there is all manner of restraint needed, not only for the children but for the parents as well, who are unable to do a hundred things because there are children to care for at home; but even so, father, mother, and the children may all enjoy to the utmost the fullest family liberty. And we know that it is the same with a man's work. If he is running a farm he is compelled to remain at his post to care for his stock often when he would prefer to be elsewhere; that he must be up with the sun, and do a certain amount of plowing, harrowing, planting, harvesting, and what not, even though his fancies would lead him to do something very different. He has restraints enough, nevertheless he enjoys on his farm absolute liberty of toil, for the two things go together. And so it is in every kind of labour, and in every other sphere in which men live; always there are the fences about one, and the sign set up, "thus far shalt thou go but no farther," but that does not destroy liberty, which is a very different thing than freedom from restraint.

Nor is liberty the same as a go-as-you-please individualism. A large and powerful group of men in the last century taught that all things that check the individual are wrong, and that the full enjoyment of life comes only when the individual can consider himself a separate entity cut off from other individuals whom he is not to hinder and who are not to

hinder him. The state is to have no right to interfere with the lives of men in any way, shape or form. Herbert Spencer, who may be considered typical of this school of thought, resented it when the state interposed to regulate education; when it undertook to levy income taxes and to direct business developments; he was bitter even against the governmental building of highroads which he believed should be left to the citizens in each given community. It may be true that such a conception of individualism would accord well with liberty, and it might be desirable, but unfortunately the experience of the nations has shown it utterly impossible of operation; it is not in harmony with the way men are made. Human nature is against it. For each individual man is by his very nature a social being who can no more be cut off from the social organization than a leaf can be safely cut from the branch of the parent tree. There are some things that we can do separately as private souls; there are other equally important things that we can do only as citizens of a community, as members of a social order. What would have become of us, to cite one example, if it had been left to individual enterprise to manage the late war? In many, many cases the individual, for his own joy and welfare, must be held to his place in the social organism and made to perform his functions there.

Closely akin to the philosophical doctrine of individualism preached by Spencer are the theories of the "laissez faire" school of economics which played so large a part in the history of the nineteenth century. The members of this school believed that the business relations of men are governed by certain "economic laws" which operate in the same way as, and are as unchangeable as, the so-called laws of nature. Men must be left alone, was their cry, and not tampered with; hands off, and business will run itself; the world will be fed, clothed, and housed as automatically as the sun rises and sets. The chief of these "economic laws" was believed to be unfettered competition, indeed, competition was set up as such an important god that when, during the Irish famine in 1825 it was proposed to organize relief in England and ship corn to the starving millions many "economists" fought the project on the ground that the situation would be cared for by the normal functionings of the law of supply and demand and that nobody had any right to divert ships from the normal channels of trade. The theories of the "laissez faire" school seem quaint and far off to one at this date, for their whole scheme of thought has gone by the board, and that for a hundred reasons, one of which is that there are in economic life no such "laws" as those that operate in nature, and that such laws as do operate in economics are of the same kind as those that we find in all forms of human association; they are full of the action of men's wills, and desires, and deliberate planning. "To let things alone," to let things drift, does not mean that things will be cared for by automatic natural laws, but that the most predatory individuals in the community will use such a state as an opportunity to rob their fellows right and left. In our own government we have learned that business, in all its forms, is something that must be regulated like all

other human activities, and that any ideal of liberty which assumes itself to consist of an absence of regulation is a false ideal.

All these various false notions of liberty have in common one thought, that it is a desirable thing to leave each individual to himself, uncontrolled by others; to let him be an entity in a void. Such a thought is false and impossible. Man is by his very structure a social being, and therefore one that must live, for the sake of his own happiness as much as for the sake of the happiness of others, ringed about by all manner of governing forces and influence.

In what way is liberty exemplified and taught in the Fraternity? What is the difference - if there is a difference - between "liberty" and "freedom"? How many kinds of liberty can you name, such as, for example, civil, religious, personal, etc.? Do you believe that the individual Mason, under the present system of Masonic laws and usages, enjoys as much freedom as he deserves? Does the subordinate lodge have sufficient independence? How would you differentiate "independence" from "liberty"? What other common terms express the same general idea? What does the Bible teach about liberty? Masons fought on both sides of the Civil War. Was that inconsistent with Masonry? Albert Pike was an officer in the Confederate army. Was that inconsistent with what be teaches about liberty and freedom in Morals and Dogma? If so, in what way was it inconsistent ?

What liberties do American citizens now actually enjoy? Does the man enjoy real liberty in work who has a boss over him, who must go and come at a certain time, and have all the conditions of labour regulated by others? What is the "right to work"? Is it the same as "liberty of toil" ? What is meant by individualism? Can you name any great "Individualists" in our own national history? Was Lincoln an Individualist? What countries in Europe give their citizens civil liberty? Religious liberty? Liberty of thought? What can you tell about Herbet Spencer? What did he write? Can you illustrate from American industrial and business history the theory of "laissez faire"? What about railways, public corporations, etc., as things went forty years ago? How would you explain the fallacy of the "let things drift" school?

What then is Liberty?

In my own conception of it liberty means that each man of us is to enjoy unhindered the full exercise of the normal functions and powers of his nature. This is an entirely different conception than that implied in the no-restraint theory, because man's nature cannot function normally in a void, or in a condition of pure individualism: the functions and powers of a man's nature, when rightly understood, imply and demand a social life, a community of lives in which each individual finds his true happiness in his right relations to other human beings. It will be better to permit this conception to define itself through a series of examples and illustrations.

One of the most important powers of a man's nature is his mind. If the man is to be happy, if his nature is to be healthy and unmutilated, he must be permitted to live in a social order where he has absolute right to use that mind unhindered by anything or anybody. The mind is so made that any interference with its normal functioning brings distress to the individual and disorder to human society. Every attempt to dictate to men how they shall use their minds has proved to be disastrous, as history so abundantly proves. One may recall Prince Metternich and the Peace of Vienna in 1815 when the masters of Europe ordained what men should think, speak, and read. That regime did not bring the uniformity of thought and peace of life which the masters expected; it brought quite the contrary, a fermentation of embittered men and women which led finally to the outbursts of 1848. It is a peculiar agony to have one's very brain in chains: men must rebel or at last surrender, to sink in the apathy and listlessness of the peasant and the serf.

In what does liberty of mind consist? In the right to use it normally, for the health and the good of all. It does not mean that an individual is free to make use of his mind without restraint or hindrance of any kind. The man who uses his intellect to perpetrate a fraud should be held in leash; when he exercises it in the manufacture and dissemination of lies it is time that he feel that he is not the only man who lives in the world. When a man is set free to think he is set free, not for intellectual license and anarchy which is at last the absence of thought, but to think according to those laws of thinking which are inherent in the mind itself. Therefore freedom of thought does not lead to anarchy and confusion but to harmony, for all facts exist in the system of nature, and all truth is in harmony with itself. When we Masons contend for the right of the free intellect we are contending for the right and healthful use of the intellect, the normal use of it; not for mere caprice.

Do you agree with the writer's definition of liberty as given in the paper? How would you improve upon it? In what way, if any, is it defective? Can you fashion a more

comprehensive description of what liberty is that you would care to have printed in THE BUILDER?

What can you tell about the history of intellectual liberty in the United States? Did the early colonists enjoy much of it? Do we have complete intellectual liberty now? How do you justify the restrictions placed on free thought and free speech during the Great War? Have we been given back all the free thought and speech we enjoyed before the War? What would your neighbours do or say if you were to speak out openly just what you think about religion, polities, morality, etc.? Do you now practice freedom of thought, and free speech? If not, why not? Have you freedom of thought and speech in your Masonic lodge?

So also with the right to choose one's own work, which is also essential to a state of liberty. During the last centuries of the Roman Empire the collegiate system (the collegia were a kind of craft union) had hardened to such rigidity that what a man's father had done that also must he do; he was not even free to leave his own village without permission; he existed in a kind of industrial slavery. The same thing recurred, or almost the same thing, at the end of the guild system in England: men had at last to break the system because it was destroying, the right of free work. In India, or in certain parts of it, the caste system functions in the same manner to deprive the individual of the light to choose his own form of labour.

This right also exists in the very structure of man's nature. Each of us has his own "bent," and prefers his own "line." One man loves manual toil; another would be a musician; a third finds himself made to be a scholar. So goes it with all. This urge within one's nature toward a certain form of labour is as essential to manhood as the freedom of thought, and it is always as disastrous to human happiness when the freedom to work is denied as it is when men are deprived of freedom of mind. In any social order rightly conceived the liberty of every man to work as he chooses is essential.

But this does not mean that a man can exercise his desire unrestrained. It does not mean that an individual can do what he pleases as if he were alone in a void where no other man could be. It means that the right to work, like all other rights, is shaped by the structure of human nature, and by the necessities of society. If a given form of business proves destructive of social order, such for example as the business of war, or opium

smuggling, or piracy, etc., then the man's right ceases. What we all should strive to uphold is the normal exercise of such rights.

As much may be said of the right of free worship, or liberty of religion. Religion is, it seems, an integral part of nature, therefore it must have healthy development else it lead to ills and to unhappiness. Interference with religious liberty, the long and dark attempts to dictate to men what and how they shall worship, has every time bred misery and degradation. A normal religiousness makes for the welfare of a man's life, and he therefore has a right to the free and normal exercise of it.

The same may be said of all the other functions and powers of our nature. We have an inherent right to choose our friends; to marry whom we would; to have a voice in our own government; to live where and when we desire; etc., etc. In all the possible forms which liberty may take we find this same truth, that this liberty is for the sake of the healthful exercise of human nature, so that a man can be happy while he lives, and that any interference with the normal functionings of the same leads to unhappiness, to the mutilation of nature, and is therefore a thing to be opposed and destroyed. And all this does not lead to individualism, to atomism, to any form of license, or to anarchy as many conservative minds fear, because if the functions of man's nature are rightly exercised, exercised according to human nature itself, freedom will not lead to conflict among men, but rather to unity and harmony. The very way in which a man is made causes him to be a part of nature, a part of society, and in constant relationship with God. Any liberty which divorces him from nature, or makes him an anti-social being, or causes him to violate the deep laws of his own spirit, is not real liberty at all, but its counterfeit.

Liberty, it follows from all that has been heretofore said, is therefore not a mere gift which the powers that be may confer on a man at their pleasure: it is called for by the very structure of man. It is something necessary, something demanded by the nature of things. Therefore it is, as our Declaration of Independence defined it, a natural right. It is a right that existed before governments came into existence; nay, governments exist in order to make it possible, and to preserve it inviolate. For law, lightly understood, exists in order that liberty may be unharmed.

When we have reached this conception we can no longer believe that such a thing can be a mere matter of simple instinct to any individual which he will straightway begin rightly

to exercise the moment he is set loose to do as he pleases. Liberty, just because it is so deep and many-sided a thing, and sends so many roots down into human nature and so many ramifications out into human society, is a thing that must be learned. The baby chick has an instinct which teaches it how to eat the moment it steps out of the shell; some have held the theory that man has a similar instinct for liberty which he will exercise if only priests, kings, and aristocrats will let him be. Such a notion is a fallacy. We each one have the right to be free; but to be indeed free, that means a right education for the purpose. Freedom as a right exists in every man: freedom as a fact exists only in those natures which have prepared themselves for it.

What kind of "industrial democracy" do the Socialists want? The Bolshevists? Do we now have "liberty of work" in our present factory system? Can you tell a little about the history of religious liberty in this nation? Have we all always enjoyed it? How was it won? How many other nations are now fighting for religious liberty? What is the difference between spiritual, and religious, liberty, if any? Do bad habits hold a man in spiritual slavery?

From one point of view the whole of Masonry exists in order to teach men how to make right use of their prerogatives of freedom. The candidate is made to feel that he is not a separate living atom living and dying unto himself, but that he is by nature a part of a great brotherhood of men and women; he is taught that until he can exercise the powers of maturity he must, like all good apprentices, be content to have others lead him; he is made to understand that mature life is not his at a grasp but that he lives in darkness concerning it until he has gone the whole road of preparation; he is shown that the hoodwink cannot be removed until he is duly obligated to his fellows and taught his duties; he is made to understand that unless he is able to walk alone and exercise his rights normally a cable-tow of external authority is needed to hold him in place, and that such a cable-tow must remain, about him until he is able to stand on his own feet; he is made to understand the ever present need of light, and that unless he is always seeking it, darkness will settle upon him, and darkness means unhappiness; and not until he is instructed how to be the absolute master of himself is he raised from the dead level of his slavery to the living perpendicular of a free man.

In its mysteries of initiation Freemasonry reveals itself to its adepts, under one of its aspects at least, as the preparation for the liberty of the mind, of the body, of the soul, of manhood and womanhood. Its part out in the great world among other powers and

institutions also reveals it as the champion of liberty in all its forms and under all its veils. And it has ever contended for liberty because it has struggled to win for men life, more life, and life more abundantly. That is its mission. And because man needs liberty in order richly to live, it has striven to win liberty in all its forms. During the last hundred years Masonry has not been absent from one single struggle for civil, or political, or religious liberty. When men have sought to throw off the yoke of unlawful or cruel rulers it has lent them its aid. When they have prayed and bled to be relieved of the yoke of spiritual and religious bondage it has given them of its strength and made their war its own. Until man has won for himself all those freedoms wherein his life consists it will ever be so, because Masonry exists in order that we all may live more happily, more completely, more abundantly.

How do parents teach their children how to exercise freedom? How is it true that the law is for the sake of liberty? How many ways are there that Masonry teaches men, and drills men, and shapes men, to know what liberty is, and to exercise right liberty? What part is Masonry now playing, here and abroad, in the liberating of men? In how many revolutions has Masonry played a part? Do you believe in revolutions? What is the difference between a right revolution and a wrong revolution? What is Masonry now doing in Mexico, Central America, and South America? Why is the Masonic ideal of liberty so opposed by the Roman Catholic Church? The greatest Masonic teacher of liberty has been Albert Pike; can you explain his conception of it? Have you ever read his "Morals and Dogma"? What does be therein teach about liberty? What branch of the Masonic Fraternity has had most to say about this subject? What is the difference between liberty and equality? Between liberty and democracy?

SUPPLEMENTAL REFERENCES

The following references will furnish much interesting material on the subjects touched upon in the preceding paper by Brother Haywood.

These references should be assigned by the Study Club Committee to different brethren who may compile papers of their own from the material thus to be found, or in many instances the articles themselves, or extracts therefrom, may be read directly from the originals. The latter method may be followed when the members may not feel able to

compile supplemental papers of their own, or when the originals may be deemed appropriate without any alterations or additions.

The notes or papers thus prepared should be read at the opening of the study meeting, before the paper by Brother Haywood is taken up.

Mackey's Encyclopedia - (Revised Edition):

Albert Pike, p. 663; Freedom, p. 281; Freemason, p. 282; Freemasonry in Brazil, p. 115; Freemasonry in Mexico, p. 482; Labor, p. 419; Laborare est orare, "To labor is to pray," p. 419; Liber or Liberty, p. 444; Liberal Arts and Sciences, p. 444; Libertine, p. 445.

----o----

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1921, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919 and 1920, and the remaining papers of the series may be had in the 1921 bound volume which will be ready for delivery early in December. Single copies of 1921 back numbers are not obtainable, our stock having become exhausted.

Following is an outline of the subjects covered by the current series of study club papers by Brother Havwood:

THE TEACHINGS OF MASONRY

1. - General Introduction. - A. Reasons for a course explaining what the "teachings of Masonry" mean. - B. How one can arrive at his own Philosophy of Masonry. - Conclusion. The Philosophy of Masonry is not a study of philosophy in general, but a study of Masonry such as a philosopher gives to any great intellectual problem.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - The Fatherhood of God.

14. - Endless Life.

15. - Brotherly Aid.

16. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

"IN THE GLORIOUS HOUR OF DAWNING"

BY BRO. J. F. CLENDENING, P.G.M., TENN.

In the glorious hour of dawning

When the sun begins to peep

From above the farthest hilltops,

To arouse us from our sleep;

Then we pray to God our Master

To direct us through the day,

To avoid the trials and pitfalls

That assail us on our way.

When the sun at high meridian,

The glory of the day,

Informs each weary pilgrim

That he's half along the way;

Then we turn to God all glorious

For strength to stand the test

That will give us welcome entry

In that dwelling of the Blest.

The sun in the west at evening

Marks the closing of our day;

Then we cry to God our Father

And to Him humbly pray

For grace that's all sufficient,

For love that's all sublime,

That will guard us through the Valley

And bring us Home in time.

----o----

EDITORIAL

THE ROMAN CATHOLICS AND OURSELVES

THERE is no particular reason for making a sensational secret out of the feud between Romanism and Freemasonry, any more than there is any good sense in overdoing the matter to the point of fanaticism. THE BUILDER is very frank in its attitude toward the whole question: it believes that the feud is an existing thing of great consequences, and that Masonic students therefore desire the facts just as they desire facts about any other subject germane to Masonic research. THE BUILDER has no fear or hatred of anybody, least of all of a large group of fellow men who share with us the privileges of American citizenship, for there is nothing to fear! What can the Roman church do to us? Nothing! we are too strong for them. We are stronger than we ourselves believe. If articles and letters are published in these pages about Freemasonry and Romanism it is for precisely the same reason that articles are published about the Comacines, King Solomon's Temple, or Freemasonry in the A. E. F. Such matters are of interest to our readers, who are therefore entitled to them.

It appears to ye editor that a fallacy underlies the arguments advanced by Brother Hollrigl in his communication which appears elsewhere in this issue, and also in Brother Bingay's letter which appeared some time back, and which has aroused so much interest among the readers of this journal. That fallacy, briefly put, is this: both of these brethren (this is an academic, not a personal discussion) assume that the feud between the Craft and Romanism is merely a matter of difference of religious opinion; and that such differences are of little consequence; because we all differ; and that we should tolerate Roman theories as we ask others to tolerate our theories. This is fallacious because the feud is not a question of differences of mere opinions or theories; the differences are of a social and practical character, and they are working themselves out at this moment in the actual life of the people. A conflict between two social forces should not be described in the same terms as a conflict between two theories.

This conflict may be briefly illustrated as follows. In one of the largest industrial cities of the nation investigation showed that a certain Romanist organization had captured for its own members more than seventy per cent of the executive positions in a certain industry. When that was discovered another group of men, working in the same industry, organized themselves in order to secure their own just proportion of these positions. In that case there never was a thought as to difference between the metaphysics of Protestantism and the metaphysics of Romanism. The men engaged in this actual social struggled (for it was that) were not concerned with academic matters at all.

Another illustration. In one of the largest cities of this land a Romanist bishop keeps an office in the city hall adjoining the mayor's own private office, and every appointment made by that mayor first receives the o. k. of the bishop. A number of citizens in that city do not approve of such a procedure and they going to put a stop to it.

Again. In another of our largest cities the Romanists secured control of the entire school board and dictated through that body what books should be used or not used, and what teachers should be appointed! Verbum sat!

There is no need to take alarm at this sort of thing, or to grow hysterical. Such things have been going on a long while, and will continue so to do. But these facts sufficiently illustrate the point that the feud between Romanism and the Craft is not merely a difference of opinion. The Romanists are working for one kind of world; Freemasons are working for another. To open our eyes to these facts; frankly to publish them when occasion warrants; to learn all that can be learned about them; this surely cannot be objectionable to any man. Our Romanist friends are doing it all the time. We shall do it all the time. And meanwhile we shall gladly give to all such brethren as Brothers Bingay and Hollrigl the use of our pages to state the whole matter from their very different points of view.

* * *

"THE ANCIENT JEWS BELIEVED, ETC."

The human mind has a trick of telescoping the past. As it glances backwards whole centuries and era collapse together into a broad blur, out of which stand a few prominent facts. The long rich history of Rome or of Assyria becomes a mere curtain of vague thought on which the imagination unconsciously projects a few pictures which are at bottom nothing but generalizations. On the curtain the man calls "history of Rome" is seen a stern soldier bearing shield and sword, for that is a kind of type, so he believes, of all Romans. Egypt is a dark fog in which looms a pyramid. Assyria is a string of flying warriors followed by elephants and crowds carrying bright banners. And so on.

This trick of the mind, which tries to manage the great masses of facts known as history in this fashion, is recalled to the writer by a book that now lies before him, written by some obscure student to prove that all the ancient nations believed in reincarnation. On a page toward the middle of the volume are these typical words, "The ancient Jews believed," etc.

"The ancient Jews believed," forsooth ! What did they believe? They believed a thousand things. Who were these "ancient Jews" ? They were a people whose "ancient" history extends over more than a thousand years of time. During this vast period they underwent a hundred profound transformations; and all the while they mingled with, and were influenced by, countless other peoples. It is almost impossible to call to mind one single outstanding belief which they all entertained throughout this long national evolution. "The ancient Jews believed" this, that, and the other thing. At one time they did not believe in personal immortality; at another time they did. Some of them never believed in a supernatural priesthood and others always did; and so forth, and so forth. When Jerusalem was destroyed by Titus in A. D. 70, these people were so desperately divided among themselves that inside the doomed city itself, with food running out and pestilence rampant, their various cliques fought each other like hyenas. That is how much unity of belief they had, for these groups were based on religious schisms, and other differences of thought.

And so is it also of other ancient peoples. There were a thousand religions, philosophies, sects, cults, and schools among the Egyptians, and likewise among the Greeks, the Persians, and the Romans. To fuse those myriads into one mass of a given mould and then to generalize therefrom, is to be fooled by a trick of the fancy. It is true of course that all these people had a few deeply rooted characteristics of mind and habit, and these were

constant throughout many centuries of transmutation. The early Buddhists, the early Christians, for example, were split into numberless schools which differed from each other, but which all agreed on two or three leading ideas. But even so, generalizations about them are exceedingly misleading.

One might read a sermon on this to Masonic students, if sermons were in order. How often do we read in our own literature, "The Ancient Jews believed" ! or, "the Catholic Church taught," or "early Masons believed" ! And how often we encounter interpreters of our symbolism who assume that in the Ancient and Medieval worlds all men were agreed about these symbols ! One needs only to read a work like Count Goblet d'Aliviella's "Migration of Symbols" to learn how diverse and various were the meanings attached to symbols at different times and by different peoples.

The cure for this habit of generalizing about things that cannot be generalized is to stick tenaciously to specific facts, and always to ask for definite proofs. If some brother steps out to block a badly needed reform by saying "Our Masonic forbears never taught that," challenge him to tell just what forbears he has in mind, just what, and where they did or said the things he avers, and you will usually discover that he has been blurring together in his thoughts a thousand separate facts.

The moral of all this for us Masons is that we must strive evermore to develop as far as possible the scientific habit of mind, which never accepts hasty generalizations, but carefully and patiently sifts out the facts from the fables, the specific events from the imagination's fog of recollection, and constructs its theories out of these hard particles of real knowledge.

"Lo, how a man ought to take heed lest he overweeningly follow public opinions which should be measured by the rule of reason and not by the common report."

* * *

WANTED: AN AUTHOR

Brother David E. Williamson, Editor of the Gazette, Reno, Nevada, has written to inquire, "What has led to the variations in the ritual as it is used in the various states?" In the natural order of things this query, with the attendant reply, should find lodgment in the interesting quarters of the Question Box. But it is to come under editorial notice, and that for such reasons as will presently appear.

The answer to Bro. Williamson's inquiry may be given in few words:

Divergencies in ritual are due to variations in origin. Some Grand Lodges sprang from the old "Modern" Grand Lodge system of England, others came from the "Ancient" Grand Lodge. Still others received some influences from one or more of the various other Grand Lodges that functioned for a brief while; and yet others were influenced by the work as it was practiced in Ireland or in Scotland, for the Masonry of both those countries reached hands across the sea. Having started with divergencies it was inevitable that these should continue and, in many cases, increase, for the ritual remained in a somewhat plastic condition for some years after the Revolutionary War.

This answer, which, we believe, is true enough as far as it goes, is very unsatisfactory. It is but an abstraction, a ghost that arises like a film from a thousand concrete facts. What Brother Williamson deserves to have, and what we all need, is a book of some two hundred pages or so on the whole subject of Divergencies which would set forth in concise, interesting, and reliable fashion the history of the matter, and an account of the way things now are.

Why can't some student undertake such a book?

The undertaking should appeal to a man of high abilities for it is a difficult one, and such as demands the qualities of genuine scholarship. The author of such a book would be compelled to fulfill the following requirements:

A familiarity with the conditions of eighteenth century Freemasonry in England, Scotland, Ireland, and America; with Freemasonry as it developed in army lodges; with the various Grand Lodge systems which were rivals in the field during the Revolutionary period and for a few years thereafter; a mastery of the very complicated facts concerning early Masonry in America; ability to trace back to its original sources the Freemasonry of each and every one of our Grand Lodges, fifty-one in all; a knowledge of the various internecine struggles which took place in many of these, and of the interactions among them; a knowledge of the course of ritualistic development inside the history of the states which played the larger part in the founding of American Freemasonry; a mastery of the history of the Ritual itself, as it has been created, shaped, and moulded through the centuries by a variety of influences and a number of outstanding individuals.

If any reader of this page cares to undertake so worth-while a task the National Masonic Research Society will undertake on its part to lend assistance to him in this wise:

It will secure for him such books as he may need to purchase, from any place in the world, and that without profit to itself.

It will secure for him the loan of any such works as he may wish to borrow, wherever such a thing is possible.

It will lend him counsel at any or all stages of his work, in all possible ways, and will furnish him with any desired information that it may possess in its own files.

It will have his manuscript criticized by Masonic experts, and that at no charge to himself.

If the book produced would warrant it, it would make him a fair proposition for its publication.

In case he would have it published at his own risk the Society would gladly assist him in every way to bring it to the widest possible attention of the Craft, here and abroad.

If any brother, duly and truly prepared, and worthy and well qualified, will step forward to embrace this task and this opportunity, he will most surely receive the right hand along with the congratulations of every Masonic student. The whole subject of Divergencies is of paramount interest and of first rate importance, and it has never as yet been thoroughly canvassed in any book.

This is but one example of that need for an American Masonic literature which has been emphasized in these pages before. Masons of literary talent, who have the means and opportunities of authorship, have immediately before them, inside the Craft itself, the most golden of all imaginable opportunities for authorship. An author is wanted to deal with Divergencies. The same thing may be said of any one of a hundred or so other topics which have never been written up at all, or if so, have been done in a poor fashion, or have been well done but lost to us now for having gone out of print.

----o----

THE LIBRARY

THE LIFE OF UNCIVILIZED FOLK

"Primitive Society" by Robert H. Lovvie, Ph. D., Assistant Curator of Anthropology, American Museum of Natural History. Published by Boni & Liveright, 105 West 40th Street, New York. Price $3.00.

ANTHROPOLOGISTS are hard put to it when asked to recommend a book that shall give the layman a brief summary of what is now known regarding their science as a whole or in any one of its branches. They are usually obliged to confess that such an up-to-date synthesis as is likely to satisfy the questioner does not exist. In no department of anthropology has the want of a modern summary made itself more painfully felt than in that of social organization." These words, taken from Dr. Lowrie's Preface, accurately describe the nature of this volume of 463 very compact pages, except that it must not be understood that the author has undertaken to write an encyclopedia of facts. He accumulates no facts save as may be necessary to lay bare the workings of primitive social organization, which is the primary purpose of his book. The titles of the fifteen chapters will suggest how much ground is covered, and what is the nature of the same: Introduction, Marriage, Polygamy, The Family, Kinship Usages, The Sib, History of the Sib, The Position of Woman, Property, Associations, Theory of Associations, Rank, Government, Justice, and Conclusion. In all these cases Dr. Lowie undertakes to make clear to the layman the essential character of these forms of organized life among uncivilized folk.

Among anthropologists themselves, if one may judge from the reviews of the scientific press, Dr. Lowie's book has sharply challenged attention by his heroic abandonment of the whole method, now become time-honored, of dealing with the data of anthropology by the machinery of the doctrines of the philosophy of evolution.

Science and evolution are regarded by many'as synonymous, but this is greatly to err, for the two are as unlike as can be. Charles Darwin set himself to discover how species come into existence: after many years of experiment he offered the tentative theories known as Natural Selection, Survival of the Fittest, and the Struggle for Existence. Herbert Spencer added to this outlay of theories his own doctrine that evolution is an advancement from a state of heterogeneity to a state of homogeneity with concomitant loss of energy; and subsequent evolutionists have contributed still other doctrines until there is, if one may so dub it, a whole "theology" of evolution, doctrine within doctrine, like the "wheels within wheels" that Ezekiel saw in his fantastic visions. It is a great mistake to suppose that all this is necessarily the "philosophy of science," because there cannot be any such thing, but it is true that for a long time scientists were its most zealous propagators, and these same men were careless enough to mix up this philosophy with their scientific researches with the results that many of their books are neither philosophy nor science, but an impossible medley of both, as one will find, for instance, in Haeckel's obsolete "Riddle of the Universe," a volume very accurately named.

The mischief of this procedure lay in the fact that the scientist was not left free to face facts as he might find them, but had evermore to see them through the colored glasses of his "evolutionary philosophy," with the result that he ceased to be a scientist and became a propagandist of certain theories about things in general. This has played sad havoc with much modern; science, especially in the general field of anthropology, as witness Herbert Spencer's laborious attempts to prove that all anthropological data conform to the dogmas of Darwinism.

Dr. Lowie has completely freed himself from this philosophical harness not only because it is not a part of the scientist's business to philosophize, but also because he cannot otherwise see things as they really are: and he himself is at great pains to make clear his position, as one may see, on page 56, where he makes a criticism of Lewis H. Morgan's famous "Ancient Society," a volume still considered as a locus classicus. Morgan, who was an evolutionist first of all, and filled with missionary zeal to propagate its - doctrines, when he came to examine the phenomena of sex life among savages simply assumed that the evolutionary theory as he understood it would explain everything so he merely set forth the theory as though he were giving us the facts, though it chanced that nothing could be more dissimilar than the two. I shall give Dr. Lowie's own words:

"For the mid-Victorian thinker (Morgan) it was a foregone conclusion requiring only statement, not proof, that monogamy is the highest form of marriage in the best of conceivable universes; and it was equally axiomatic that early man must have lived under conditions infinitely removed from that ideal goal. So Morgan made no pretense at producing empirical proof of pristine promiscuity, which in fact he assigned to the period when man was still hovering near the border line between humanity and a lower organic stage. He advanced promiscuity as a logical postulate precisely as some evolutionary philosophers advance the axiom of spontaneous generation; and thereby placed it beyond the range of scientific discussion."

If the reader will read and reread this quotation, carefully ponder every word in it, and compare it with the attitude of most writers who deal with large fields of investigation, he will find in it a clear revelation of the fact that scientists are at last beginning to learn that they must free themselves from all a priori theorizings and keep themselves free to face facts as they really are. It is the breaking of a new day in the world of thought. Science had

first to be divorced from theology; science must now be divorced from philosophy. Dr. Lowie's study, though it was by no means its primary purpose, is a great adventure toward the latter goal, which is a consummation devoutly to be wished.

To the Masonic student the two prize chapters in the book are X and XI, the former of which deals with "Associations," the latter with "Theories of Associations," for it is in these chapters that Dr. Lowie treats secret societies among primitive people, a theme made so familiar to us in recent years by Hutton Webster's volume, "Primitive Secret Societies." After a reader has gone carefully through Dr. Webster's book he will find a certain advantage in going over the same ground again in Dr. Lowie's volume, for in the latter the whole scheme of savage secret cults and initiations is put into a larger framework of fact, so that one is better able to see it in its just perspectives. There is no space left to canvass with thoroughness the two chapters in "Primitive Society," but one thing at least may be said which will be not without point to those who have been working much in the field: Dr. Lowie shows that savage initiation and secrecy is all of a piece with the rest of primitive life; the savage goes at it not from the motive of occultism, but merely as a means of bringing about certain conditions in his own world. It is only in their most superficial aspects that the secret societies of one tribe are like the secret societies of another tribe, for the inwardness and structural peculiarities are in all cases very different, so that to generalize about primitive secret societies in general, as so many of our Masonic writers are wont to do, is one of the most dangerous of practices.

Primitive peoples, as they lived in the now civilized portions of the globe before the beginning of what we call history, and as they now live in the more backward portions, such as Polynesia and Melanesia, constitute as yet a terra incognita, an unknown world. Of the more superficial facts concerning them we know something, but of the inner nature of their world we know so little that it is ever the mark of wisdom to say, "Let us not be too certain about these things." Meanwhile it is a great gain that the lead is being taken by such men as Dr. Lowie, who are laboriously stripping themselves of all preconceptions in order that they may furnish us with a veridical picture of the life of primitive folk - primitive folk who are, after all is said and done, bone of our bone and flesh of our flesh, and as much like ourselves as peas in a pod except that the circumstances and accidents of their lives are as different as possible from our own.

H. L. Haywood.

* * *

"FREEMASONRY AND THE ANCIENT GODS"

(By a happy coincidence this brief examination of a new and important work in Freemasonry reached the editor's hands immediately after the receipt of a copy of the work from the author himself. An examination of the work by the editor will follow shortly, which will not be a work of supererogation, because Brother Ward's volume is one that deserves critical examination at many hands. It is probable that The National Masonic Research Society will carry the work in its Book List as soon as arrangements can be made with the English publishers.)

One of our beloved brethren has very wisely said that "Freemasonry is a very peculiar Institution, in a very peculiar world and in a very peculiar time in the history of the world." One of the most distinguished Masonic scholars, G. W. Speth, has given a solid foundation for Masonic study in his "What is Freemasonry," in which he says: "Freemasonry may be looked at in two lights - as a corporation and as a peculiar cult. In its first aspect its origin is fairly demonstrable; in the other it is involved in mystery. Its physical development can be traced with sufficient accuracy; its ethical evolution is a great puzzle."

Masonic literature is very voluminous. It not only covers a vast field of exact history, speculative philosophy, and ritualistic interpretation of symbolic teaching, but also gives a wide diversity of opinion which is deduced from the facts at the disposal of its many talented writers.

We live in an age of specialization. The general and versatile student of Freemasonry may be able to acquire a broad and fairly comprehensive conception of all the many phases of the subject as a whole, but it is to the writers who have specialized that we are indebted for the means of acquiring the same.

Although the writers of the past fifty years have brought the literature to a point where it commands the respect and admiration of intellectual men, it seems advisable to offer a word of caution. Every student ought to verify the things which are stated as facts in any book, and reserve an opinion on the theories of the writer until he has an opportunity to weigh the adverse criticism and be able to judge with reason based on knowledge.

The first aspect of Freemasonry of which Brother Speth speaks has been fairly well covered, and by reading the standard works of the best authors we may find a satisfactory solution to the origin of the physical corporation, now well established as a Grand Lodge system. Unfortunately those who have been qualified to understand the vast field of information regarding its "ethical evolution," or its symbolic teaching, and the transmission of such teaching from a remote past, have either veiled their writings in technical, obscure, and at times allegorical phraseology, or have had a tendency to inculcate dogmatic ideas. The interest which centers about this most difficult phase of Masonic study is keen and beneficial. It is to be hoped that its development along lines of scholarly research will be as helpful to the literature of the Craft in the near future as that of the "authentic school" of writers dealing with its physical development has been in the past.

All this by way of directing attention to an attempt to establish an "Anthropological School" by a talented English brother, J. S. M. Ward, in his "Freemasonry and the Ancient Gods," a book of 373 pages just brought out by a London publisher.

The Masonic student who has unsuccessfully endeavored to understand the twenty-eighth chapter of "Morals and Dogma" fails to see the connection between symbols used by solar and stellar cults and modern Freemasonry in "Signs and Symbols of Primordial Man"; he wishes John Yarker had given the sources of his information in "Arcane Schools," and he is only partially satisfied with Mrs. Cooper-Oakley's hints in “Traces of a Hidden Tradition in Masonry and Medieval Mysticism." Such a one may find in the work of Brother Ward much that will satisfy his longing for light on the subject. It is written in a clear and scholarly style and leaves no doubt as to the theories and belief of the author.

In his preface Brother Ward states his hopes that others may be led to follow up his investigations. "In so doing no doubt they will disagree with some of my conclusions -

even perhaps disprove them - but the sum total of our knowledge cannot fail to be increased."

The work deals with a considerable amount of symbolism relating to the Royal Arch and Scottish Rite degrees and brings to mind the theory recently expounded by Bro. J. E. S. Tuckett, of Quatuor Coronati Lodge, in which he advocates:

"That before 1717 Freemasonry possessed a store of legend, tradition, and symbolism of wide extent. That from 1717 the Grand Lodge selected a portion only of this store, gradually evolving a Rite consisting of E.A., F.C., M.M., and R.A. That the restriction of the terms 'pure,' 'Ancient,' and (in a certain sense) 'Craft' to the degrees included in this Rite is arbitrary, and due solely to the accident of selection by the G. L. That the earliest Additional Degrees were founded on other portions of the same store. That they were founded by Britons, and are as much a British Institution as the Grand Lodge Rite itself."

Brother Ward has given a vast amount of information regarding the use of symbols in ancient civilizations and in modern times by semicivilized people and by Mohammedans in India. Although written explanations of the symbols of particular interest to Masons must of necessity be somewhat veiled, the author has particularized enough to make his work clear to the reader who would be interested in it.

The title of the work hardly appears to express its theme, which is the symbolic teaching of basic truths by every people in all ages. Is this Freemasonry? If it is, we can indeed claim an origin that is lost in the dim past. If by Freemasonry we allude to the organization it assumes an entirely different aspect. Brother Ward is a student and thoroughly familiar with the best works of the "authentic school" dealing with its physical development and has happily interwoven much of this in his work.

Short extracts have a tendency to confuse and possibly misrepresent, but the following is offered with the hope that judgment be suspended until it is read in connection with the chapter in which it appears:

"I do not call a New Guinea native a Freemason because he uses a certain Masonic sign. What I contend is: That these signs were part of the original initiatory rites of the savages, and these rites were the basis from which developed the mysteries and the modern religious systems of the world."

This work will particularly elucidate much that the Masonic student would desire in Prof. Hutton Webster's "Primitive Secret Societies."

Silas H. Shepherd.

* * *

A NEW CONTRIBUTION TO THE GAIETY OF NATIONS

"Jokes For All Occasions," "Selected and Edited by one of America's Foremost Public Speakers." Published by Edward J. Clode, 156 Fifth Ave., New York, N. Y. Price $1.00.

Orators, chaplains, toastmasters, public speakers, after dinner speakers, stump orators, et al, attention! Have you ever been in a box where you would have given your right hand for a telling anecdote, or a good roaring humorous story? Here is the book that you need. It is a volume of more than 300 well stocked pages, bound in substantial cloth of Irish hue, and marketed at the modest price of one dollar. As a compend of genuine American humor it is, in the experience of the writer, absolutely unmatched, and far more useful than those five-foot shelves of "the world's greatest humor" and all that, most of which works are filled up with stories of faded color, the aroma of which has long since vanished away. What is so dull as humor that has lost its savor?

In the present volume, the editor of which was too shy to admit his identity, there are no duds. Every joke is in At shape, primed and fused, and ready for business. Furthermore,

the jokes are arranged under headings alphabetically ordered, so that one may quickly turn to the sort of thing he needs, as for instance, Love, Lunacy, Luxury, Lying, Maidens, Manners, Marksmanship, Marriage, etc. The collection is prefaced by an essay (author unsigned) on humor in general and American humor in particular, which same essay is as studded with wit as a pudding with raisins. Here is one of the said raisins:

"Anent the Irish bull, we may quote an Irishman's answer when asked to define a bull: 'If you see thirteen cows lying down in a field, and one of them is standing up, that's a bull !' "

A specimen of a bull is given in the case of a sad break by one Sir Boyle Roche who, in addressing the Irish House of Commons, asserted stoutly:

"Single misfortunes never come alone, and the greatest of all possible misfortune is usually followed by a greater."

Here are two or three examples of the American variety of humor drawn from the body of the book which will suffice to exhibit the nature of the collection:

It was shortly after Thanksgiving Day that someone asked the little boy to define the word "appetite." His reply was prompt and enthusiastic: "When you're eating you're 'appy; and when you get through you're tight - that's appetite."

The recruit complained to the sergeant that he'd got a splinter in his finger: "Ye should have more sinse," was the harsh comment, "than to scratch your head."

A small boy was asked to describe the spinal column. His reply was most graphic. "It is a long limber bone. Our head sets on one end; we set on the other."

Here is a joke that Mark Twain would have been proud to sign:

"The old farmer and his wife visited the menagerie. When they halted before the hippopotamus' cage, he remarked admiringly:

"Darned curious fish, ain't it, ma?"

"That ain't a fish," the wife announced. "That's a rep-tile."

It was thus that the argument began. It progressed to a point of such violence that the old lady began laboring the husband with her umbrella. The old man dodged and ran, the wife in pursuit. The trainer had just opened the door of the lion's cage, and the farmer popped in. He crowded in behind the largest lion and peered over its shoulder fearfully at his wife, who, on the other side of the bars, shook her umbrella furiously.

"Coward !" she shouted. "Coward !"

H. L. Haywood.

* * *

MEDIEVAL EUROPE ONCE MORE

"The Middle Ages" by Dana Carleton Munro, Dodge Professor Medieval History, Princeton University. Published by The Century Company, 1921, at $3.50. This is

Volume IV of The Century Historical Series of which George Lincoln Burr, of Cornell University, is general editor.

This volume follows the familiar path through the Middle Ages. It begins with the germanic migrations and the formation of the papacy, and continues to the era of expansion during which time this continent was discovered, and Europe found a chance to breathe. The chapters are neatly divided, and each paragraph has its own signpost in the shape of a little subhead printed in the margin. There are the usual maps, a very complete and detailed index, and also a fairly exhaustive bibliography. Professor Munro, who needlessly apologizes for this bibliography, refers his readers to Paetow's "Guide to the Study of Medieval History" which he describes as being "so excellent that it seems a work of supererogation to attempt to make complete bibliographies again."

Any Medieval History, unless it is mere trash, is good reading for a Mason, and this is no exception to the rule, for it is well worth any man's time and money. It is doubtful if one could find more information crowded into simpler language or less space than here. The chapters on The Papacy and the Monks, Feudalism, The Church to 954 A. D., The Empire Under the Papacy, Crusades to 1187, Holy Roman Empire, The Later Crusades, Monasticism, Towns and Trade, Heresy and the Friars, and Innocent III and the Church (especially the last named), are of peculiar interest to Masonic students and should be carefully studied.

The high spot in every such history to a Mason is almost always the writer's account of the guilds. Professor Munro does not devote much space to the subject, but what he has to say is well said, as witness the following paragraph, which is taken from page 347:

"Gradually craft guilds superseded the gild merchant. These were associations of men engaged in the same trade, and their primary object was to make rules for the trade and to keep a monopoly for the members. A craft guild usually made only one thing; for instance, one guild made arrows, another bowstrings, and a third bows. The subdivision of industry was carried to very great lengths, so that in a single town there might be more than a dozen separate guilds making leather or leather products, or a guild might specialize in a single kind of hat, as the peacock-hatters did. We are fortunate in having an account of one hundred of the craft guilds, or mysteries, in Paris, drawn up by an official of Louis IX. The head men in each made a statement as to their organization and

rules. There are extant rules of individual crafts in different countries and for different dates, which prove that it is safe to generalize from the statements of the mysteries (or guilds) in Paris. The master workman had to have a house of his own, to know his trade, and to be of good moral character. In some guilds he was allowed to have only one apprentice, but might take a second when the first had nearly completed his apprenticeship. This was frequently six years. The apprentice was to be treated as a son, and could appeal to the officials of the craft in case of brutality. His duties were to open and close the shop, run errands and learn the trade. He was not to be made to wash dishes or tend a baby; the master's wife was not allowed to beat him. At the end of his term he might become a master if he had money enough and could prove his ability as a workman. All work was to be done by daylight except in the case of guilds that made luxuries for the nobles; these were not restricted as to hours of work. Each craft guild had its patron saint and attended church in a body. Craft guilds acted as mutual aid societies for burials, for the care of widows, orphans, sick and poor. They also had banquets. They had to furnish men for the city watch. Their special duty was to maintain the quality of the product, but they seldom succeeded in doing this for any long period of time; for, in spite of stringent rules, there were many frauds. Occasionally the mysteries (or guilds) gave a play. Such a mystery play at York consisted of a series of scenes beginning with a representation of the creation of the world and ending with the Judgment Day. The various crafts each had a part; for example, the fishmongers and mariners represented Noah in the ark, with his family and animals; the vintners represented the marriage of Cana, where the water was turned into wine."

This paragraph exhibits what is at once the weakness and the strength of every brief Medieval History: a great deal of matter is condensed into a page or two, that is the strength; but in order to make such a condensation, all manner of exceptions, peculiarities, and variations are ignored; that is the weakness. The story of the guilds is nowise so simple as Professor Munro here makes it out to be, albeit he makes no misstatements in his account.

For the non-professional student who needs a ready reference manual on a large field of history, this volume is most admirably adapted. The more thorough student will find it necessary to turn to the specialists and read on one portion of Medievalism at a time. If one needs a Medieval History that is at once thorough and complete it is probable that the Cambridge Medieval History is the best.

H. L. Hay.wood.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethern whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California; Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of The General Grand Encampment Knights Templar for the years 1826 and 1835.

By Bro. E. A. Marsh, 820 Broad Ave., N. W. Canton, Ohio: "The Traditions of Freemasonry," by A.T.C. Pierson, published at St. Paul Minn., 1865.

By Bro. Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence," "Second Edition of Preston's Illustrations of Masonry."

By Bro. H. H. Klussmann, 310 Monastery St., West Hoboken, N. J.: "Traditions of Freemasonry," by A. T. C. Pierson; "Illustrations of Masonry," by Preston.

By Brother N. W. J. Haydon, 564 Pape Ave., Toronto, Ont., Canada: A set of Gould's History, six volume edition preferred.

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin: "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry," by Robert Morris. (Fiction and anecdotes.) Price $3.50.

By Bro F. R. Johnson, 3425 East 61st St., Kansas City, Mo.: "The History of Freemasonry," by Robert Freke Gould, published by the John C. Yorkston Co., silk cloth

binding, first-class condition, four volumes, $17.00; "History of Freemasonry," by J. W. S. Mitchell, P. G. M. of Missouri 1844-45, full morocco binding, $15.00; "The History of Freemasonry," by Albert G. Mackey, seven volumes, practically new, $30.00; "The Standard History of Freemasonry," by J. Fletcher Brennan, published in 1885, one volume; "Gems from the Quarry," by John H. Brownell, Editor of the American Tyler, 1893, $6.00; "Antiquities of the Orient Unveiled," by M. Walcott Redding, 1877, $5.00; "History and Cyclopaedia," by Oliver and Macoy, full morocco binding, $10.00.

----o----

If you would not be forgotten as soon as you are dead, either write things worth reading or do things worth writing. - Benjamin Franklin.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his or name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

THE BROKEN COLUMN

Is it true as I have recently heard it said, that the symbol of the Virgin Weeping Over the Broken Column is of American origin ?

T. H. F., Florida.

The best answer to your reply will be found in an article on "The Broken Column," written by Brother C.C. Hunt, and published in the Quarterly Bulletin of the Grand Lodge of Iowa, July 1921. We print the entire article:

This emblem has usually been considered as an invention of Brother Jeremy L. Cross and doubtless he is largely responsible for its present form in our work. Brother Robert B. Folger in the Masonic Newspaper of May 10, 1879, giving Cross's account of its introduction into the work says:

"The causes which led him first to devise the plan of such a work were as follows: He was passionately fond of Masonry, studied under Thomas Smith Webb, Gleason, and others, became perfect under them in the lectures and work, and then started through the country as a lecturer in the year 1810. He was a man of excellent appearance in early life, very fluent in language, and, withal, a very fine singer. As a matter of course, he became very popular, the business of lecturing flowed in upon him very fast, and he had as much to engage his mind in that line as he could well attend to. Wishing to take advantage of all the business that offered, he found the work slow of accomplishment by reason of delays caused by imperfect memories. He wanted something of an objective kind, which would have the effect of bringing to mind the various subjects of his lectures, and so fixing the details in the mind, as with the sets of objects presented to the sight, the lectures in detail would be complete.

"There was riot at that time any guide for lodges except the so-called Master's Carpet and the works of Preston and Webb. The Master's Carpet was deficient, being without many of the most important emblems, and those which it displayed were very much 'mixed up.' The work of Preston did not agree with the 'adopted work.' That of Webb agreed

perfectly, but still was wanting in its most important part, viz., the hieroglyphics, by which the work is plainly and uniformly presented to the learner, rendering it easy of acquirement, and imprinting it upon the mind in such a manner that it will not readily be forgotten.

"He considered the matter for many months, and finally attempted to draw various plans, taking Webb's Monitor for a guide. Part of the work he accomplished satisfactorily to himself. This included the first and second degrees, and although there was but little really original in the emblems which he produced, yet the classification and arrangement was his own. He went on with the third degree very well, as far as the Monitor of Webb goes, when he came to a pause.

"There was a deficiency in the third degree which had to be filled in order to effect his purposes, and he became wearied in thinking over the subject. He finally consulted a brother, formerly a Mayor of New Haven, who at the time was one of his most intimate friends, and they, after working together for a week or more, could not hit upon any symbol which would be sufficiently simple and yet answer the purpose. Whereupon the copper-plate engraver, also a brother, who was doing his work, was called in. They went at the business with renewed courage, and the number of hieroglyphics which had by this time accumulated was immense. Some were too large, some too small, some too complicated, requiring too much explanation, and many not at all adapted to the subject. 'Finally,' said the copper-plate printer, 'Brother Cross, when great men die, they generally have a monument.' 'That's right,' said Cross; 'I never thought of that,' and away he went.

"He was missing from the company, and was found loitering around the burying-ground in New Haven in a maze. He had surveyed all that was there, but did not seem satisfied. At last he got an idea, whereupon the council came together again, and he then told them that he had got the foundation of what he wanted - that while sojourning in New York City he had seen the monument erected over Commodore Lawrence in the southwest corner of Trinity Church yard; that it was a glorious monument to the memory of a great man who fell in battle. It was a large marble pillar, broken off. The part broken off was taken away, but they had left the capital lying at the base. He would have that pillar for the foundation of his new emblem, but would bring the other part of the pillar in, leaving it resting against the base. Then one could know what it all meant. The other part of the pillar should be there. This was assented to, but more was wanted. They needed some inscription describing the merits of the dead. They found no place on the column, and

after a lengthy discussion they hit upon an open book, placed upon the broken pillar. But there should, in the order of things, be some reader of the book, so they selected the emblem of innocence in a beautiful virgin, who should weep over the memory of the deceased while she read of his heroic deeds.

"It would be proper to state that the monument erected to the memory of Commodore Lawrence was put up in the southwest corner of Trinity Churchyard, in the year 1813, after the fight between the frigates Chesapeake and Shannon, in which battle Lawrence fell. It was a beautiful marble pillar, broken off, and a part of the capital laid at its base. The monument remained there until 1844-45, at which time Trinity Church had been taken down and rebuilt as it now stands. When finished, all the debris was cleaned away the burial grounds trimmed and fancifully decorated, and the corporation of the church took away the old and dilapidated monument of Lawrence from that spot and erected a new one of a different form, placing it in the front of the yard on Broadway, at the lower entrance of the church, where it now stands. Brother Cross and myself visited the new monument together, and he expressed great disappointment at the change, saying 'it was not half as good as the one, they had taken away!'"

The claim of Cross to having originated the emblem is, however, disputed. Oliver speaks of the monument but does not assign to it an American origin and the idea itself is very old. In the Barney ritual of 1817, formerly in the possession of Samuel Wilson of Vermont, which was the work adopted by the Grand Lodge of Iowa in 1860, there is the marble column, the beautiful virgin weeping, the open book, the Sprig of Acacia, the urn, and Time standing behind. The only part lacking is the Broken Column and the words referring to this were added later. Samuel Wilson says: "Previous to 1826, but the date or circumstances of their getting in I cannot recall." Thus it would seem that everything in the present emblem except the reference to the Broken Column was in use prior to the publication of Cross's Work and in fact the emblem in somewhat different form is frequently found in ancient symbolism.

With the Jews the column symbolized the princes, rulers or nobles, and a broken column denoted that a pillar of the state had fallen.

In Egyptian mythology Isis is sometimes pictured weeping the broken column which conceals the body of her husband while behind her stands Horus or Time pouring ambrosia on her hair.

In Hastings' "Encyclopedia of Religion and Ethics," Isis is said to be sometimes represented standing. In her right hand is sistrum, in her left a small ewer and on her forehead is a lotus, emblem of the resurrection.

In the Dionysiac Mysteries Dionysius is represented as slain, Rhea goes in search of the body. She finds it and causes it to be buried in due form. She is sometimes represented as standing by a column holding in her hand a sprig of wheat, emblem immortality, since though it be placed in the ground and die it springs again into newness of life. She was the wife of Kronus or Time, who may fittingly be represented as standing behind her.

While, therefore, it may be true that Cross gave to the emblem its present form it cannot be said that he gave expression to an entirely new idea. The greater part of it is an adaption rather than an invention.

* * *

HECATOMB

I write to ask you to explain the meaning of the word "hecatomb." I asked our Master what it means and he told me it had something to do with geometry, but that doesn't seem to fit in with the context.

W. H. R., Virginia.

It does not fit in with the context at all, or with anything else. "Hecatomb" originally referred to the sacrifice of a hundred oxen, but after long usage came to denote any large sacrifice. It is said that after Pythagoras had discovered the Forty-Seventh Proposition he sacrificed a hecatomb to give expression to his joy. Inasmuch as Pythagoras was a philosopher who practiced vegetarianism, and taught that it is wicked to slay living creatures, it is hardly possible that this is history.

* * *

CHURCH STATISTICS

I am interested to learn if churches have gained or lost in membership during the past few years. Have the Roman Catholics gained faster than the Protestants?

D. S. A., Illinois.

You will find the matter carefully worked out by Gustavus Myers in Current History for October last, on page 934 and following. He bases all his statements on the last church census, which was taken in 1916.

From 1906 to 1916 Protestant churches gained 4,735,990, or 23.4 per cent. During the same period the Roman Catholic church gained 1,511,060, or 10.6 per cent. In sixteen of the forty-eight states the Catholic church lost membership during the period; in eighteen other states it increased in membership, but its rate of increase was less than during the period of 1896-1906. Even in those states where immigration is heaviest the lineman Catholics did not grow as rapidly as the Protestants. The states in which the Roman Catholics made an absolute gain are Arizona, Connecticut, New Jersey, Maine, and Ohio. Of the total Roman Catholic membership twenty-five per cent are children. It is estimated that 74.4 are under thirteen years of age. Moreover it should be remembered that in that church membership is based on the population of a parish, and all members of the family are included after baptism, whether they have formally expressed a desire for membership

or not. Of all church members in the United States 37.5 are Roman Catholic: Roman Catholics comprise 15.5 of the total population, which means about one person in six or seven. Protestant churches have 59.7 per cent of the membership of all churches; or about 24.5 per cent of the total population. The Mormon Church gained in every one of the thirty-nine states where it flourishes except in Wisconsin, its gain amounting to 40,280 members in ten years. Their total membership is 205,682. The Jewish churches have 255,678. There are 313,626 Eastern Catholics in the land, and 45,959 belonging to religions other than Christianity.

* * *

WILLIAM MORRIS

Was William Morris a Freemason?

F.J.H., Illinois.

He was not, but he should have been, for, with his education as an architect, and with his great love for the Middle Ages, not to speak of his passion for brotherhood and for equality, he would have greatly enjoyed Masonic fellowship. As it was he wrote many great and beautiful things about the builders and their craft, and did much to recall his generation to a renewed appreciation of the handicrafts which were in danger of becoming lost arts through the introduction of machinery. It was he who wrote,

"Brotherhood is heaven,

The lack of brotherhood is hell,"

a saying which might well be inscribed above the lintels of the Masonic temple. One of these days we shall publish a very interesting article about this brother who was an uninitiated Mason; meanwhile you may be recommended to read the authorized life by Mackail, and also the little brochure by the English poet who has turned American, Alfred Noyes. The latter work is to be found in the "English Men of Letters" series, and is richly worth while.

* * *

ON ENFORCING THE LAW

In these days when our Constitutional Government - that same government for which our Masonic fathers fought and toiled - is being attacked by so many groups of law violators, wouldn't it be a good thing for Masonic lodges to carry on a quiet campaign for law enforcement?

G. H., Kansas.

If every such worth while purpose were made a Masonic duty where would the end be ? The "causes" in behalf of which the Fraternity is constantly solicited are numberless: there has to be an end somewhere. However, it may well be that some subordinate lodge may be situated in a community in which it could do much good by insisting on law enforcement, - if it carries on such a campaign in a strictly Masonic manner. As to law enforcement itself, and the philosophy that lies behind it, one could not improve on the words of our Attorney-General, Brother H. M. Daugherty, in a speech made before the Ohio Bar Association:

"As early as 1780 the Massachusetts Bill of Rights declared for the separation of powers, and assigned as a sufficient reason therefor - 'to the end that this may be a government of laws and not of men.' One of the fallacies of our present-day thinking is that questions of the supremacy of the law and law enforcement must be made an issue in political elections. It is always vital to know the views of the executive in State or Nation on questions of proposed legislative policy; for the chief executive in the Nation and in the

States in which he exercises the veto power and in which he is required to give the legislative department information on the state of public affairs and to recommend to them measures of legislation, is a part of the legislative power, and in the course of our development such executive has become not only an organ of public opinion but also the political leader of his party. Hence, the electors are entitled to know the position of the executive on matters of legislative policy. But it can never be proper in a government of law and not of men to demand a definition of his attitude towards the enforcement of law. Practical politics sometimes makes this demand, but to the extent that such practical politics is effective it is contrary to the spirit and purpose of our government. Our Fathers who framed our Constitution would have spurned any such political philosophy.

"If any citizen dislikes the law under which he is living, his relief is through the legislative department of Government, and not through those who, under the Constitution, have the sworn duty of enforcing the law. As a citizen cannot choose what laws he will obey, so, likewise, those charged with law enforcement cannot choose what laws they will enforce. The only sound position for those who favor respect for law to take is that those charged with law enforcement must enforce all the laws, and all good citizens must obey all the laws; neither can exercise any right of choice in this matter without placing themselves above the law. It is the part of faithful officials to enforce and the part of good citizens to obey them.

"Another subject closely related to the topic just discussed that tends to undermine respect for law and which has been a mooted question in every system of constitutional government, is the mistaken theories of the relation and attitude of the minority to the majority. Recently, we hear much about the rights of the minority, as if it had a special privilege of not obeying the law because it is made by the majority.

"Our constitutional Fathers understood thoroughly the political philosophy underlying the relation of government to individuals and to minor groups of individuals. There was nothing in the doctrine of minorities in relation to majorities that was not before them for consideration. They gave to the world its first solution of that problem in an instrument which protects the rights of minorities, as far as they ought to be protected, and, at the same time, left the majority free to carry out the sovereign will.

"The theory of our constitutional system, as framed by our Fathers, as is well known to all, is, that there is a field of rights, privileges, and immunities set off as a separate domain into which the powers of government cannot enter. They also provided the first agency in the world's history for protecting this excluded domain from trespass by government by establishing a judicial system with power to say to the various agencies of the Government: 'Thus far thou shalt go and no farther.' The Fathers did not claim infallibility for the rule of the majority. They provided against hasty or inconsiderate action by a system of checks and balances by the doctrine of the separation of powers, and by making the two branches of the Legislature as well as the Executive, agencies in law making. This system insured careful consideration and the opportunity for the public sentiment of the Nation and States to express itself."

----o----

CORRESPONDENCE

The Toronto Lodge of Masonic Research wishes to compile a mailing list of other Lodges of Research, Masonic Study Clubs, and similar bodies in the Craft, with whom it can exchange literary matter, and in any other way, further the welfare of the Order and our mutual interests. Secretaries of such bodies are requested to send their addresses to the undersigned, Secretary of the Toronto Lodge of Masonic Research.

N. W. J. Haydon, 564 Pape Ave.,

Toronto, Ontario, Canada.

* * *

THE ROMAN CATHOLIC ARTICLES

I wish to express my agreement with Brother Bingay in regard to the publication of articles detrimental to the Roman Catholic Church.

The official Masonic teaching on this subject is contained in the ritual, and is so plain that no brother who knows the ritual can fail to be forcibly impressed by it. It is the first and fundamental lesson of Masonry that we should not carry into the lodge anything offensive or defensive, and its last lesson is to the effect that we should practice out of the lodge the great moral duties inculcated in it. How does this indisputable Masonic teaching compare with the statement that "there never was a time when it was more essential for Masons for such defense than the present." As long as we find nothing offensive within the lodge we have no need to look around for weapons with which to defend ourselves.

All articles written by Masons who are vehemently opposed to the Roman Church have one common characteristic, and that is, not hatred, but fear. They are afraid that the attitude of that great and powerful organization will hurt Masonry, and their love for the Order prompts them to defend it with every weapon they can find. But, thank God, Masonry needs no such defense. It is too strong, too sublime, too glorious an institution to be disturbed by the hostile attitude of the Roman Catholic Church. A real Mason will give no more attention to the past and present condemnations of the Holy Father than a lion does to the barking of a dog. This is a proud statement, but more worthy, I believe, of a certain title, than a humble, direct or indirect acknowledgment of our fear.

There is still another side to the question. A brother with fear and envy in his heart will close himself up against anything good and pleasant and beautiful that may possibly be contained in that old institution. To appreciate art we must love it, and we can love it only if we place it in the right perspective and in the proper surroundings. The writer of these lines had the privilege of attending mass in many beautiful cathedrals in Europe, among them the Church of St. Peter in Rome. He found God there, and he enjoyed the beauty of the architecture, of the music, and of the ritual. He also attended worship in the beautiful Mother Church of Christian Scientists in Boston, Mass., and he found God there also. But he could never have enjoyed these services as he did, if he had been afraid of Roman Catholics or of Christian Scientists. Surely, there are so many good and useful and beautiful things in this world that there should be no time left to give our attention to anything else.

A story is told of a brother who came to live in a little town, mostly Roman Catholic, which was badly in need of a new and larger church. The Mason, who was well to do, formed a committee and went to work to build that church. After its completion the Roman Catholic priest came to him and thanked him for what he had done, at the same time expressing his astonishment that he being a Mason, should show such respect to the Church.

"Well," said the brother, "you worship God in your way and I in His."

So let us be friends.

Joseph Hollrigl, New Hampshire.

(The position of THE BUILDER regarding the publication of articles concerning the political and anti-Masonic policies of the Roman Catholic Hierarchy is stated in the Editorial Department of this issue. - Editor.)

* * *

CHRISTIAN SCIENCE AND FREEMASONRY

The paragraph on Christian Science and Freemasonry which appeared in the August, 1921, issue of THE BUILDER is of more than passing interest.

In "Miscellaneous Writings," p. 142, and in "The First Church of Christ Scientist and Miscellany," both publications by Mary Baker Eddy, may be found two beautiful letters written by the discoverer and founder of Christian Science.

Further, Article XXXV, Section 2, in the first revised edition of the "Church Manual" which contains all the rules and by-laws of the Mother Church, also written by Mary Baker Eddy, specifies the "seventy-third edition as authority." In Article VIII, Section 15, of the 73rd edition we read: "Members of this Church shall not become members of organizations which exclude either sex - except they are Freemasons."

It was the privilege of the writer to be on a Masonic committee appointed to investigate whether or not there was anything in the Masonic doctrines that would conflict with those of Christian Science, and vice versa. It was the unanimous decision of the committee that there was none.

The foregoing information may be of interest to many brethren who seem to be perplexed over this "peril."

Wm. A. Theobald, Illinois.

----o----

QUAKER MASONS

Referring to the inquiry of Brother C.O.B., Oregon, in the Question Box Department of the December, 1921, number of THE BUILDER, I will say that if the inquirer and the brother who wrote the reply to his question should visit Burlington County, New Jersey, we Jersey Masons could introduce them to quite a number of brother Masons who are members of the "Society of Friends," i. e. Quakers.

In my own lodge there are two such brethren, one of them a Past Master, and both quite active in the Fraternity. We have two more members who claim the right to call themselves "Friends," being what are called "birthright" members of that sect. A glance at a list of officers and Past Masters of nearby lodges reveals the names of eight or ten more, one of these being the Master of his lodge.

It was always my impression that Benjamin Franklin was a Quaker, but on looking up the subject I have not been able to find any corroborative evidence. On the contrary, one Encyclopsedia says he was buried in Christ Church burying ground. This may be true, but Christ Church is on Second Street, while Franklin's grave is near the corner of Fourth and Arch Streets, Philadelphia. The plot of ground may have belonged to Christ Church, but if so that church must have sold it, graves and all, since at the present time it is occupied by a Friends' Meeting House, and a very old one. Perhaps some of our Philadelphia brethren can give us the history of the particular piece of ground in which Franklin is buried.

V. M. Irick, New Jersey.

* * *

MASONRY'S "EIGHT-HOUR LAW"

On page 351 of the December issue of THE BUILDER Brother Dern says: "Masonry laid down the first eight-hour law," etc. Perhaps this statement is correct, but this division of the twenty-four hours into three equal parts is certainly a modelm innovation. It was used as far back as 1830, though the Oliver-Macoy "Cyclopedia," edition of 1869, on page 691, says, ". . . which we are taught to divide into three parts, whereby we find a portion for the service of God," etc. No mention is made of equal parts, or eight hours. It might prove of interest to learn just when this division of time into three equal parts of eight hours each first appears in our ritual. It is not universal, for Massachusetts still adheres to the old form. I should be glad to learn if there are other jurisdictions in which the eight-hour law has not been adopted.

V. M. Irick, New Jersey.

* * *

SCRIPTURE REFERENCES ON THE EMBLEMS OF THE THIRD DEGREE

I read with great pleasure the article in the December number of THE BUILDER on the monitorial emblems of the Third degree by Brother Dern.

Here are some Bible references which I have selected to go with some of these emblems:

THE POT OF INCENSE

is an emblem of a pure heart, which is always an acceptable sacrifice to Deity. "Blessed are the pure in heart, for they shall see God." Matthew V, 8.

THE BEE HIVE

is an emblem of industry. "Let him labor, working with his hands the thing which is good." Ephesians IV, 28. "I must work the works of him that sent me, while it is day; the night cometh when no man can work." John IX, 4.

THE BOOK OF CONSTITUTIONS GUARDED BY THE TYLER'S SWORD

reminds us that we should be ever watchful and guarded in our thoughts, words and actions. "Take the helmet of salvation, and of the Spirit which is the word of God." Ephesians VI, 17. "Ye may put to silence the ignorance of foolish men." I Peter II, 15.

THE SWORD POINTING TO A NAKED HEART

"Yea a sword shall pierce through thine soul." Luke II, 36.

THE ALL-SEEING EYE

"Behold the eye of the Lord is upon them that fear him." Psalms XXX, 18. "His eyes behold, his eyelids try the children of men." Psalms XI, 4.

THE ANCHOR AND THE ARK

are emblems of a well-grounded hope and a well-spent life. "Which hope we have as an anchor of the soul, both sure and steadfast, and which entereth into that within the veil." Hebrews VI, 19.

THE FORTY-SEVENTH PROBLEM OF EUCLID

teaches Masons to be general lovers of the arts and sciences. "I gave my heart to seek and search out by wisdom concerning all things that are done under heaven." Ecclesiastes I, 13. "He that getteth wisdom loveth his oven soul; he that keepeth understanding shall find good." Proverbs XIX, 8.

THE HOUR-GLASS

is an emblem of human life. "Verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live." St. John V, 25.

THE SCYTHE

is an emblem of time, which cuts the brittle thread of life. "He cometh forth as a flower and is cut down; he fleeth also as a shadow and continueth not." Job XIV, 2. "I said in the cutting off of my days, I shall go to the gates of the grave; I am deprived of the residue of my years." Isaiah XXXVIII, 10.

O. B. Slane, Illinois.

* * *

"THE AMERICAN'S CREED"

In the December number of THE BUILDER I notice a request by Brother A. R. O., Georgia, for a copy of "The American Creed." This you have printed in full.

Possibly what the brother wants is the book entitled "The American's Creed," with the symbolism of the creed. This is an impersonal little book, with no author's name attached and with no particular publisher advertised thereby. It is, through its authors, a Sons of the American Revolution production. Copies of the book may be secured through Matthew Page Andrews, Chairman, Creed Committee, 849 Park Avenue, Baltimore, Maryland.
Charles H. Bronson, Minnesota.

* * *

"FREEMASONRY IN THE CHANNEL ISLANDS"

As a native of the Isle of Jersey I was keenly interested in an article on "Freemasonry in the Channel Islands" which appeared in The Freemason, of London, for August 20th, 1921. Inasmuch as there are doubtless many other brethren in American lodges who hail from the Islands, or who have relatives there, it has seemed a fine thing to me to reprint the excellent article. I send it to you. If you will run it in the columns of THE BUILDER I shall appreciate it much, as will, I am sure, all others who, like myself, may have a personal interest in the subject.

Fraternally yours,

A. J. Sloane, New York City.

FREEMASONRY IN THE CHANNEL ISLANDS

Masonic history is intertwined with the romantic and practical record of every land. Particularly is this true in regard to the Channel Islands, those quaint little rugged mountain-tops arising from the sea just off the coast of France and which command the English Channel, almost directly opposite Plymouth. These islands are hoary with traditions. The towns have changed but little in either appearance or custom since the days of William the Conqueror, for the islands were part of the Duchy of Normandy, and although they have been British Possessions for the last thousand years the Norman language, laws, and customs still exist.

These quaint islands have, therefore, become a great attraction for archaeologists, antiquarians, and philologists. Recent excavations have demonstrated the existence of

Neolithic man on the island of Jersey at least twenty thousand years ago. There are mysterious old caves, some of them natural and many artificial, which fairly reek with relics of forgotten ages; there are underground chambers and passage-ways, hewn from the living rock that go back to an almost unbelievable point in the youth of the human race; there are towers and castles and houses on the various islands that are still in excellent state of preservation, and in many cases still in use, that date back with records to the year 875.

In this atmosphere of antiquity the Masonic student naturally becomes curious to learn what part Freemasonry may have played in these odd islands in the ages past and gone. And his interest is further aroused by the fact that there are eight Masonic lodges in Guernsey and Jersey, and one of them is on the roll of the "Atholl" or Antient Grand Lodge of England. This lodge, known as "Doyle's Lodge of Fellowship, No. 84," was chartered by the Grand Lodge of England in 1806, and has played an important part in the life of the Channel Islands.

In this connection I stumbled on a bit of unwritten Masonic history dating back nearly a century and a half while on a recent visit to the ancient city of York, England, where I visited the York Lodge, No. 236, which is one of the oldest in England. The Secretary of the lodge showed me a letter written by a Freemason who was confined in the dungeons of Mont Orgueil, on the Isle of Jersey. This brother was an English soldier, and his regiment was stationed on the island. He complained that he had been unjustly imprisoned by his commanding officer and implored the Worshipful Master of the York Lodge to take steps to procure his release. This brother, however, was given his release to assist in repelling an invasion of the French, who, under the Baron de Ruttecourt, sought with a small force to capture these important islands. This attack occurred in the beginning of January, 1781, and is a bit of history almost forgotten, and would be of but little interest to the average reader were it not for the fact that the principal actors in this drama were Freemasons.

De Ruttecourt undertook the expedition as a venture of his own, with the connivance and, no doubt, the secret assistance of the French Government. In case of success he was to be rewarded with the governorship of the island. The expedition was well planned, and some twelve hundred volunteers, of different corps, embarked from France on 24th December, 1780, but were compelled to take refuge at Chansey on account of stormy weather. On the evening of 5th January, 1781, they embarked again, and effected a landing at Platte Rocque, the south-eastern corner of the island, near where Seymour Tower has since been

built. They marched to St. Helier, reaching the town early in the morning of the 6th; surprised the guards and, either through good fortune or treachery, penetrated to Royal Square - occupied different positions in the town, seized the lieutenant-governor, Major Moses Corbet, in his bed; and, having made him prisoner, compelled him to send an order to the royal troops, commanding them to remain within their barracks.

Whereupon the invaders marched against Elizabeth Castle, carrying the unforturate Major Corbet with them to enforce their demands. But they had reckoned without their host. The regiments of the line and the militia were rapidly assembling. Captains Aylward and Mulcaster determined to hold the castle; and Major Francis Pierson, a Master Mason, a gallant young officer - he was not twenty-five years of age - took command.

"Under these difficult circumstances," says Durell, "the young and gallant Pierson acted with all the decision of a British officer, who sees no obstacles that he cannot surmount, and who never thinks of danger when it would impede him in the performance of his duty." The circumstances were difficult enough; for the enemy occupied the town, and could sweep the narrow streets with their cannon. But Pierson marched his troops down into St. Helier. The French fought gallantly, but were everywhere repulsed. The gallant Pierson, however, fell, shot through the breast early in the action. De Ruttecourt himself was mortally wounded. He, too, was a Mason.

When their leader had fallen, a panic seized the French troops. They gave way at all points, and many rushed in the houses for shelter. More than four hundred were made prisoners, twenty-six were killed, and eighty wounded in the action two hundred had been drowned in the landing and another hundred were lost or missing in the endeavour to escape. Never did a desperate enterprise end in more complete failure.

De Ruttecourt was buried with military honors in St. Heliers churchyard, while his gallant opponent found a resting-place in the church itself. His grave is still visited by Masonic tourists, and on the tombstone is carved the square and compasses, the emblem which guided his life.

There are many other Masonic legends, but these, however, are not well enough authenticated to warrant repetition. It is said - how true I do not know - that at one time Napoleon himself was a secret visitor to the islands and that other noted French leaders met with certain famous English statesmen in the early days in an endeavour to avert the conflicts that afterwards plunged Europe into blood and ruin and eventually resulted in the Little Corporal's downfall, and that these conferences were held under the seal and safeguard of the Masonic Lodge that then existed at Jersey. - Edwin A. Turner.

* * *

ANOTHER OLDEST SECRETARY

In the October issue of THE BUILDER is a letter concerning the oldest lodge secretary. It does not state how long this brother has served as secretary.

I would like to say a word for the secretary of Vincennes Lodge No. 1, of Vincennes, Indiana. Brother Arelius M. Willoughby was born November 14, 1842; made a Master Mason in 1870 and elected secretary in 1876. He has served continuously since that time, excepting for one. year while he occupied the Master's chair. Earl H. Buck, Indiana.

----o----

DAWNING

BY BRO. CHARLES COMSTOCK, TENN.

These verses were suggested by and are in a sense a reply to the poem by B.L.T. which was Published in THE BUILDER, October, 1921, page 295.

Shall "I lay me down to sleep,"

When the toils of Earth are done?

When Night's shadows round me creep,

Stars unveiling, one by one?

Am I at the journey's end,

When I reach Life's human goal?

When no more within me blend,

Form of flesh and formless soul ?

True, from care and strife we rest,

When the storms of Earth are past,-

When within Time's golden west,

Sunset gleams are gone at last.

Wakes the deathless spirit then,

To the glory dawn of life,-

To the joys no mortals ken,

Joys with never taint of strife.

For the spirit ne'er was born,-

Never shall it cease to be:-

Death is but eternal morn,-

From Earth's imperfections, free.

Opes the soul to nobler themes,-

Pleasures, rare, that ne'er shall cease:-

Knowing then what now are dreams,-

Perfect wisdom. love and peace.

----o----

One of the illusions is, that the present hour is not the critical, decisive hour. Write it on your heart that every day is the best day in the year.

- R. W. Emerson.

----o----

God helps them that helps themselves - Benjamin Franklin.

The Builder Magazine

April 1922 - Volume VIII - Number 4

The Masonic International Association

BY THE EDITOR

ON OCTOBER 19TH last, Masonic delegates from the Grand Lodge of New York, from Austria, Belgium, Bulgaria, Spain, France, Italy, Holland, Portugal, Turkey, Switzerland, and the Grand Lodge "To the Rising Sun" of Nuremburg, assembled at Geneva, Switzerland, and there, after six sessions, organized the Masonic International Association. Four other Grand Lodges, one of which was the Grand Lodge of Louisiana, wired regrets at not having delegates present.

American Freemasonry was represented by three brethren from New York, Townsend Scudder, Wm. C. Prime and Arthur S. Tompkins. At our request Brother Scudder has sent us in brief the estimate which he has formed of the International Association.

Brother Edouard Quartier la Tente, 33d, who has labored through so many years to bring about a cooperation of the Masonic Powers of all lands, has received a recognition and reward for all his self-sacrificing efforts by being made Grand Chancellor of the new Association - a very high honor. THE BUILDER extends to Brother Quartier la Tente its congratulations, and prays for him many years of fruitful and successful service in his new office.

Judge Scudder's summary of the accomplishments of the Conference follows:

SIX NOTEWORTHY ACCOMPLISHMENTS OF THE GENEVA CONFERENCE

1. - The Conference established an agency through which all Grand lodges are enabled to deal with one another in their efforts to get at the truth concerning each other, thus facilitating their getting the facts upon which to base their several judgments of each other, instead of having to rely and act largely upon hearsay, as has been the case in the past.

2. - Contact between jurisdictions is afforded without their being in diplomatic relations with one another, through their joint membership in the Association. Recognition and diplomatic relations will begin only when agreeable to those concerned.

3. - The membership of Grand Lodges belonging to the Association must be composed of men exclusively. Thus Woman Masonry, as a part of the Order, is disposed of.

4. - Members of the Association respect the territorial integrity and jurisdiction of each other member. Foreign lodges within our territory, chartered by legitimate Grand Lodges, acting, however, in hostility to our claims of territorial jurisdiction, will be eliminated.

5. - Grand Lodges maintain each its sovereign independence.

6. - The Association has no concern with matters other than those of its own organization and functioning.

Of perhaps lesser importance are the following facts:

a. - New York is one of the organizers and founders of the Association, the first Masonic international body in Symbolic Masonry in the history of the Fraternity.

b. - It is one of the five Grand Jurisdictions entrusted with the management of the Bureau for the first three years of its life.

c. - It controls the question of membership in the Association so far as the United States is concerned and thereby is in a position to eliminate recognition of clandestine bodies which in Europe heretofore have often, through ignorance, been recognized, and thereby have been enabled by pointing to such recognition to give themselves the semblance of legitimacy and use it to further their fraudulent financial schemes.

d. - Membership in the Association is dependent upon subscribing to the principles enunciated. These, however, are not exclusive, but embrace those things upon which all can agree, leaving open for future accord and understanding matters not touched upon, they thereafter to be incorporated in the Declaration of Principles, as agreed from time to time.

e. - Grand Lodges, and not individuals, are given prominence in the management and direction of the Association. Hereby is minimized the opportunity of competition for individual aggrandizement. The Grand Master for the time being, or the Grand Lodge over which he presides, determines who shall express its will on the advisory committee, when such Grand Lodge is an elected member of that committee. This plan of government dwarfs the individual and exalts the institution; it lessens the likelihood of any one individual attempting to pose as the head of Freemasonry. The duration of his term in his representative capacity is beyond the control of the individual; it is entirely under the control of the Association and his Grand Lodge. These two would have to act in concert before any one man could gain ascendancy over the Association.

DECLARATION OF PRINCIPLES

The Masonic Grand Jurisdictions represented in Congress, with a view to making more effective their humanitarian and pacific mission, proclaim hereby constituted a Masonic International Association, the seat of which is Geneva.

All Masonic Grand Jurisdictions which subscribe to the Principles, herein set forth, shall be eligible to membership.

Inspired by the ideal shared by all, each Grand Jurisdiction in this Association retains its sovereignty, its traditions and its ritual.

Freemasonry, founded on land marks philanthropic, philosophic and progressive, the basis of which is the acceptance of the principle that all men are brothers, has for its object the quest of Truth, the study and practice of morality, and of that which will lead to unity among men.

It labors to better the condition of humanity from the material and spiritual standpoint as well as to lead it to a higher intellectual and social plane.

It has for principles, toleration, respect for others and for self, liberty and conscience. It holds it to be its duty to extend to all members of the human family the bonds of fraternity, which unite Freemasons the world over.

Freemasonry, deeming work to be one of the essential duties of man, honors equally those who toil with their hands and those given to intellectual pursuits.

It is composed then of a society of upright men, free and faithful, who, bound together by the ties of liberty, equality and fraternity, labor individually and collectively to promote social progress, giving expression thereby to beneficence in its loftiest sense.

Part I. Regulations and Statutes.

Art. 1. - The object of the Association is:

To maintain and to develop existing relations between Masonic Grand Jurisdictions.

To create new relations.

Art. 2. - The Association and each Grand Jurisdiction forbids itself all interference in the domestic affairs of all other jurisdictions.

Each Grand Jurisdiction is invited to exchange with associated Grand Jurisdictions its program of work and to promote opportunities of contact with a view to harmonizing and coordinating efforts held in common. Nevertheless the fact of membership in the Association does not imply an obligation to entertain direct relationship with other Grand Jurisdictions which are members.

Art. 3. - All Grand Jurisdictions belonging to the Association must be composed of men exclusively.

Art. 4. - The Masonic International Association has for organization:

1st. The International Convention.

2nd. The Advisory Committee.

3rd. The Secretariat.

Part II. Admission, Resignation, Exclusion.

Art. 5. - The candidacy of a Grand Jurisdiction for membership in the Association cannot be considered, excepting it be seconded by three Grand Jurisdictions which are members.

Among the Grand Jurisdictions sponsoring a candidacy must be included those members of the Association having their seat in the same territory as the candidate.

Provided however that the endorsement by the Grand Lodge of New York of the candidacy of Grand Lodges in the United States shall be required. When, however, more than three American Grand Lodges shall have given their adhesion to these articles, the Grand Lodges of the United States which are members of the Association are authorized to select from among the Grand Jurisdictions of the United States which shall have subscribed to these articles, the Grand Jurisdictions which shall act as sponsors for candidates.

Art. 6. - Each candidacy shall be submitted immediately to all member jurisdictions by notice of the Secretariat. The candidate shall be declared elected by the Advisory Committee if there shall not have been registered an objection thereto stating the reason within six months from the day when the Secretariat shall have sent out the notice aforesaid.

The final admission shall be proclaimed by the Congress.

Art. 7. - Each jurisdiction may withdraw freely from the Association if it has met its financial obligations. The Secretary forthwith shall notify each member jurisdiction of such withdrawal.

Art. 8. - Expulsion may be decreed by the Congress where a jurisdiction shall have violated the provisions of these articles or the spirit of the declaration of principles.

Part III. The International Congress.

Art. 9. - The International Congress is the ruling agency of the Masonic International Association. Its jurisdiction is limited to questions only affecting the Association.

It shall meet every third year and shall fix the place and the date of its next reunion.

Each member Grand Jurisdiction casts one vote.

No delegate can act as proxy for more than two members.

Art. 10. - To constitute a quorum the congress must bring together half plus one of its membership.

The congress shall determine the vote required to adopt a measure excepting in the matter of elections to membership and of expulsions of members which must be voted by two-thirds of the jurisdictions represented.

Art. 11. - In case of emergency and for serious matters the congress can be called in extraordinary session by the advisory committee on the demand addressed to the Secretariat by five Grand Jurisdictions. It will sheet in such a case at Geneva. Its order of business is limited to the matter which caused the reunion.

Part IV. The Advisory Committee.

Art. 12. - The advisory committee is named by the congress. It is composed of five Grand Masters or their representatives.

Art. 13. - The Advisory Committee:

A. Has in charge the execution of the resolutions of the congress.

B. It takes the steps necessary to realize within the provisions of the regulations, the purposes of the Association.

C. It audits the accounts of the Secretariat and submits them to member jurisdictions.

D. It has power, in case of necessity, to authorize expenditures not provided for in the budget.

Part V. The Secretariat (Bureau).

Art. 14. - The Secretariat is subject to the authority of the congress and the advisory committee.

Its office shall be at Geneva

Art. 15. - The Secretary is elected by the Congress He is charged with the execution of the decisions of the congress and of the advisory committee.

The Secretariat shall publish a quarterly and an annual bulletin.

The Secretary is the Treasurer of the Association. He receives the dues of members and meets the expenses provided for in the budget. He shall incur no expense not provided for in the budget without the approval of the advisory committee to which he shall present annually an account of all receipts and disbursements and a tentative budget.

Art. 16. - The Secretary shall receive the honorariums, the amount of which is determined by the congress.

The management of the office staff is under his jurisdiction.

The regular staff shall be members of a legitimate Masonic body.

The rent, lighting and upkeep of the offices of the bureau shall be at the expense of the Association.

Art. 17. - In case of the resignation or the death of the Secretary, the vacancy shall be filled temporarily by the advisory committee.

Part VI. Resources.

Art. 18. - The income of the Association shall be derived from:

A. The dues of members based on a sliding scale fixed by each congress: the maximum to be $1,000 the minimum to be $20.

B. Subscriptions to the Bulletins and the sale of Masonic works.

C. Gifts of all kinds.

Part VII. Amendments.

Art. 19. - All amendments to these statutes must be proposed six months in advance and adopted by the affirmative vote of a majority of two-thirds of the Grand Jurisdictions represented.

Scale adopted by the congress as the basis of annual dues:

Grand Lodges having

From 1 to 2,000 members $ 20.00

2,000 to 5,000 members $100.00

5,000 to 10,000 members $150.00

10,000 to 25,000 members $200.00

25,000 to 50,000 members $250.00

50,000 to 100,000 members $500.00

100,000 to 200,000 members $750.00

200,000 members and over $1,000.00

The dollar is taken at its commercial value before the war.

Budget (in Swiss Francs) for 1922.

Receipts

1. Dues Fr. $10,000
2. Subscriptions to bulletin and sales of printed matter $7,000
3. Donations $10,000

Fr.27,000

Expenses

1. Office force Fr. 10,000

2. Rent 800

3. Secretary 12,000

4. Translations 400

5. General expenses 2,000

6. Contingencies 1,800

Fr. 27,000

----o----

Better than grandeur, better than gold,

Than ranks and titles, a hundred-fold,

Is a healthy body and a mind at ease,

And simple pleasures that always please.

A heart that can feel for another's woe,

And share in his joy with a friendly glow.

With sympathies large enough to hold

All men as brothers, is better than gold.

- Alex. Smart.

----o----

TRAVELLING CRAFTSMEN

BY BRO. E. ELLISON, CALIFORNIA

UNTIL comparatively recent times no historical work on Freemasonry was considered complete without an account of the "Travelling Masons." We have been gravely assured by the writers on the subject, that Freemasonry in medieval times was an international association of church builders, incorporated under a charter issued by the pope, granting to the society a complete monopoly in the building of religious edifices. It was said that the mysteries of Gothic architecture, both operative and speculative (practical and theoretical), were the particular secrets of the corporation; and whenever a new cathedral or other religious house was contemplated requisitions for plans and specifications must be made to the headquarters of the body. When the plans were prepared and approved, orders for details of craftsmen were sent from headquarters to the subordinate lodges throughout Christendom; and from north and south, east and west, masons obeyed the summons and journeyed to the site of the proposed building, under the leadership of their overseers or wardens.

On arrival at their destination, they made themselves known to the master builder by means of secret signs and tokens. Huts, or lodges, were then built, in which the workmen prepared the material for the structure in accordance with plans and specifications. In these lodges the craftsmen held their meetings, and here the mysteries of the craft were imparted to such profanes as had been found "worthy and well qualified."

It was claimed, further, that under the terms of the charter, the fraternity was empowered to determine the wages and hours of labour of its members, as well as other conditions of employment. The craftsmen were not subject to the law of the land; but all charges or accusations against a member, whether made by a fellow or by a profane, were tried before the tribunal of the society which was clothed with complete judicial powers.

But alas, the belief in the existence of an international corporation of builders has been shattered and swept into the dust by Robert F. Gould, together with many other venerable cobwebs which had gathered around the columns and arches of the Masonic edifice, thus preventing us from viewing the structure in the light of true history.

Gould demonstrates conclusively that "International Freemasonry" in the Middle Ages is a fiction. Careful search in the archives of the Vatican has failed to bring to light the slightest evidence that the Masonic Craft has ever received any special horrors or favours from the pope; and the only basis for the belief in papal patronage seems to be that at various times popes and prelates issued bulls promising indulgences to persons who should make liberal donations of money, lands or labour, to churches in course of construction.

Nor has anyone been successful in locating the headquarters of this "international society." True, the German Steinmetzen (Freemasons) were organized along more than local lines. In 1567 they formed a federation of craft societies in German lands and elected the workmaster of Strassburg cathedral their chief judge (Oberste Rychter); but the federation did not extend beyond the boundaries of Germany, and the authority of the central government did not at any time receive more than passing recognition. As a matter of fact, the real bond of union between the constituent bodies lay in their common objects and common craft usages.

Gould has further shown that the general features of the Freemason's craft societies did not differ from those of other callings, and such differences as did exist were due to local conditions and the peculiarities of the trade.

In the first place, the Freemasons' guilds were of later origin than those of other crafts. The former did not come into existence until architecture and building operations generally had become so refined as to necessitate specialization and subdivision of labour. Originally all masons, whether they worked in rough or squared stone (ashlar) or brick, as well as tilers, slaters and those working in the other component divisions of the building industry, were members of the same guild. As time passed the lines of

demarcation between the different branches of the industry became more clearly defined with a consequent division of the organization. Finally, when the art of Gothic building had so far advanced that it became necessary to specially, train men as architects and to design and execute the delicate stonework and sculpture, a future division took place. The architects, designers and sculptors branched off from the mother society and organized separately. Their work was of the highest character, and became more art than a craft, requiring technical and science knowledge as well as great manual skill. Their profession stood at the head of the building trades, and became known as Freemasonry.

Only a limited number of fellows were required; and in consequence we find masters, journeymen (fellow crafts) and apprentices members of the same guild; while in other trades, such as the masons' and carpenters' employing larger bodies of men, the journeymen at an early period withdrew from the masters and formed fraternities of their own. The apprentices, while they were members of the craft, were not eligible to membership in the guild.

There were still other points of difference: The Freemasons were employed almost exclusively upon religious buildings. This brought their craft in close contact with the clergy, and from this association the Freemasons' societies received a deep religious imprint that is not apparent in those of other crafts.

The profession of Freemasonry was held in high esteem in the Middle Ages. The Church was rich and powerful and displayed its wealth and taste in the construction of beautiful churches. In fact, church architecture was the only outlet for the genius of the people; all the intellectual forces of society seemed to converge in architecture and kindred professions; and the calling, therefore, attracted the best minds and the highest intellects of the times. All other knowledge was discouraged and condemned by the Church.

Victor Hugo says that down to the time of the invention of printing the progress of humanity in art and science is recorded in a "book of stone" - Architecture!

Gothic architecture commenced to decline after the Reformation. The power of the Church was broken; its right to levy contributions upon the people was taken from it; and the people found other means of satisfying their desire for knowledge, and to gratify their artistic tastes.

Freemasonry as an operative art declined with the discontinuance of Gothic church building, and with it went the operative fraternities. In order to perpetuate the institution, the lodges admitted to membership men who had not been bred to the trade. In many cases these "accepted" brethren were men of learning and science, and through their influence the lodges were gradually transformed into "speculative", or philosophical societies, in which form they have come down to our times.

As time passed, the old customs of the operative days fell into disuse and became only memories and traditions; and, later, more or less fantastic explanations of their meaning and purpose were invented, such as the legend of the "Travelling Masons."

In order to get a clear view of the craft usages of our operative Masonic forefathers, we must look for their parallels in kindred crafts, such as the masons and carpenters, whose fraternities have had a continuous existence from the Middle Ages down to our own day.

Gould, in his chapter on the German Steinmetzen (Freemasons), borrows freely from the carpenters and masons for illustration of Masonic customs. He conveys the impression that these societies, like their Freemasonic relatives, have become extinct. In reality they still exist, although now rapidly falling into decay, due to several reasons: the encroachment of modern trades-unionism; the fact that the state has assumed some of their benevolent and charitable functions; and, finally, because the stringent apprenticeship rules are being more and more relaxed.

It is an immemorial custom in these crafts, when an apprentice has completed his service, to spend three years in travel from place to place, working for a time in each. The purpose of his journey is to familiarize himself with the methods employed in

various places; to enable him to "see the world," and, finally, to prevent crowding the trade. In this pilgrimage the journeyman travels under the auspices and protection of his craft guild, or fraternity.

Following are a few facts concerning these organizations with particular reference to the carpenter's trade, a body which claims to be the senior of the building trades guilds, and to have had a continuous existence from the early centuries of the Middle Ages.

The name of the society is "Die Fremde Zimmergessellen." The translation of the name presents some difficulties. "Fremde" in German means either a foreigner or a stranger, or one absent from home. Considering the connection in which the word is here used, "travelling" is the nearest equivalent in English. The name therefore signifies the "Travelling Journeymen Carpenters." The name reminds us of that used by the journeymen's societies of France (Sons of Solomon) whose members called themselves "compagnons etrangers" (stranger companions).

The headquarters of the German carpenters' fraternity is at Bremen, and its subordinate lodges are dispersed throughout Central Europe. A new lodge may be formed in any place upon the petition of not less than seven members; but only one lodge may be chartered in any one city or town. In the vernacular of the craft, the opening of a new lodge is described as "Opening the Book," so called from the "Brotherbook," a manuscript volume containing the statutes and regulations of the fraternity, without which no lodge can be legally held. The copy of the Brotherbook, therefore serves the purpose of a charter. Lodges are sometimes opened in remote foreign countries; for instance, in Jerusalem, 1900; in Paris, 1904, and at Liege, Belgium, 1914.

The executive head of the fraternity is called Hauptaltgeselle (Chief Senior Fellow), and the General Secretary-Treasurer is called Hauptbuchgeselle. Local lodges are presided over by the Senior Fellow (Altgeselle); the Secretary is called Buchgeselle. These officers are elected for six months. In addition the local bodies have an appointive officer, who performs the joint duties of Steward and Doorkeeper.

When the apprentice has been set free by his master, after three years' service, he applies for admission into the journeymen's fraternity. His application is presented by a member who has worked with him and who vouches for his character and qualifications. The application must be accompanied by a certificate from the master under whom the applicant has learned his trade. In certain states the law prohibits the apprentice from taking employment as a journeyman until he has made an essay, or masterpiece. In such case proof, of masterpiece must be furnished. If no objection is made, the application is approved, and the candidate is notified to present himself for initiation at the next meeting of the lodge. Should objection be made, the application is rejected without a ballot.

After the lodge has been formerly opened the candidate is taken in charge by the member who presented his application, and who now acts as his sponsor. He is conducted to the Senior Fellow's station in the lodge. A number of questions are put to him by the Senior Fellow, and are answered for him by his sponsor. This dialogue refers to the importance and dignity of the craft, the objects of the fraternity, and in particular to the duty of the individual fellow to his brethren and to the craft. The candidate is asked whether he is willing to subscribe to these sentiments, and on his reply in the affirmative the obligation is administered, to the observance of which he pledges his word as a true man. He is then presented with "die Ehrbarkeit" (literally: Virtue), a black neckerchief, and is informed that this piece of attire is a symbol of manly virtue and the particular badge of the fraternity. He is instructed to wear it during all his waking hours, whether work or at play, and solemnly admonished never to disgrace it by word or act.

In former times the fellows wore a distinctive livery, consisting of a short black velvet jack double rows of silver buttons, knee breeches of the same material, and black hat and shoes, together with the indispensable neckcloth. The livery has long since fallen into disuse, although the wearing of the "Ehrbarkeit" continues. It is still considered improper to wear shoes of any colour other than black, and the members have a special aversion to white hats.

Then follows a lecture by the Senior Fellow in which the candidate is instructed in the rules and regulations of the fraternity, its customs and usages; how to conduct himself while travelling; how to present himself and make himself known to his brethren in

foreign parts, etc. At stated times the Brotherbook is also read in the lodge. There is no mention of any grip or token; only a brief catechism to which we shall hereafter refer.

The candidate is now a Junior Fellow (Junggeselle), and the ceremonies are concluded by draping his "ribbon" across the bar under the coat of arms of the craft, suspended over the Senior Fellow's station. This ribbon is of silk, about; six feet long by two inches wide, of any colour to suit the taste of the candidate; on one end is inscribed his name and the place and date of his birth; on the other, the date of his admission into the fraternity. The Senior Fellow orders the Steward to fill the "Harmony Tankard" (Vertragskanne), a large drinking vessel, which forms an indispensable part of the furniture of the lodge. The tankard is brought to the Senior Fellow, who dips his gavel in the beer and sprinkles a few drops of the liquid on the new-made brother's ribbon, and expresses the hope that the later will always live in amity and harmony with his brethren. The business of the lodge being concluded, the Senior Fellow calls off, and the health of the new brother is drunk, while the members join in singing their craft songs, of which they have many.

I may mention here the peculiar form of salutation. A member is never addressed in lodge as brother or comrade; but always as "Ehrbarer Gesellschaft" (trusty fellowship). The form of address of the Senior Fellow is "Ehrbarer Altgeselle."

The members remain standing "in order" during the entire meeting, heels together, toes pointing out, coat tightly buttoned and the hat held in the right hand over the left breast. This attitude is characteristic of the fraternity and is assumed on all occasions of craft business and ceremony. The Senior Fellow also presides standing, but with covered head.

When the Junior Fellow is ready to travel, he applies to the lodge for clearance; but before it is granted must satisfy the Senior Fellow that he has parted with his master in friendship, that he is in fellowship with his brethren, and last but not least, that he is clear of debt. These matters being satisfactorily settled, he is given a clearance card, or "brief," as it is called, signed by the Senior Fellow and Secretary. The Senior Fellow again reminds the journeyman about to set out, that under the laws of the fraternity he is

obliged to travel for three years; that at least once a year he must visit a city where a lodge is located, and work there not less than six weeks; that he should not remain in the same place longer than six months, and in no event more than one year; that he must not return to his birthplace, or the place where he learned his trade, during his wandering years, except to attend the funeral of a near relative, and in such case he should only remain over night. He is warned against keeping bad company and against incurring any debt, and urged to conduct himself in such a manner as to reflect credit upon the fraternity.

The "traveler's" health is then drunk by his brethren with the wish for a pleasant journey and safe return.

The lodge meetings are invariably held on Saturday night, and on the following day he sets out on his travels. In former times the brethren of the lodge accompanied him beyond the city gates with music and song, but this custom is now obsolete. He invariably journeys on foot, although there is no special inhibition against the use of speedier means of transportation.

On arrival at his destination, he goes to the house of call (herberg). This is an inn frequented by his fellow craftsmen, where their lodge room is located. Some of these houses of call belong to the fraternity. He presents himself at the lodge door and knocks three times. He is received by the Senior Fellow, or some other brother detailed for the purpose. He assumes the posture already, described, and the following dialogue takes place:

Senior Fellow: Your name!

Fellow: (gives his name).

Senior Fellow: Who are you?

Fellow: A true and trusty (ehrbarer und rechtschaffer) Travelling Journeyman Carpenter, from . . .

Senior Fellow: What do you desire?

Fellow: Under favour and by your leave, (mit Gunst und Erlaubnitz), to ask the trusty (ehrbarer) Senior Fellow to furnish me employment for eight or fourteen days or as long as it may suit the master, and according to craft custom and usage.

Senior Fellow: 'Tis well! (das ist loeblich! Literally: Praiseworthy; an obsolete expression).

Senior Fellow: Your brief!

Fellow: (presents clearance card).

Senior Fellow examines the card and finding it in order says: Be at ease! (Macht commode!)

The fellow lays aside his hat, unbuttons his coat and takes his seat. His name is entered upon the visitors' register, and he is told where he may apply for employment. He is then treated to a schnapps and a glass of beer. This ceremony is called "ausschenken"; literally, "drinking him out." He is next informed of the conditions of trade, wages, etc., and in turn he delivers the news of his travels. After this he is introduced to the landlord and landlady of the inn, whom thereafter he calls father and mother. If there is a daughter in the house, he calls her sister.

His supper, night's lodging and breakfast are paid for by the lodge.

If no one is present in the lodge room when he calls, he goes into the tap room of the inn, orders a stein of beer, and waits for some member to appear. When he recognizes an arrival by the black neckerchief, he strikes the table with his stein. The signal is immediately answered by the newcomer, who addresses his as comrade and inquires whether he can be of service.

On the following Saturday he visits the lodge, but is not admitted until the meeting has been formally opened and the Senior Fellow has announced his arrival. He is then introduced to the brethren; thereafter he is recognized as a member of the lodge and entitled to take part in its proceedings.

If no work is procured for him, and he is without funds, the lodge gives security for his board and lodging; but if he owes any debt, he is not granted clearance when he leaves town. Instead, he receives a letter addressed to the Senior Fellow of any lodge to which he may apply, informing him (the Senior Fellow) of the circumstance; and it is the duty of that official to arrange that a reasonable amount be remitted each pay day, until the debt is paid.

Should he arrive at a town in which there is no lodge, he looks up some master who has been a member of the journeymen's fraternity and applies in the prescribed form. The master is authorized to tender such aid as the circumstances require, being reimbursed by the fraternity.

If he should become involved in a quarrel or fight with a fellow member, or be accused of violating the laws or ethics of the craft, he is summoned to appear at lodge. He is examined by the Senior Fellow, who possesses power to hear and determine all questions of craft law and usage, and summarily to impose penalties upon the guilty brother. Even in grave cases the brethren are not asked to determine the guilt or innocence, or to assess punishment. The power of the Senior Fellow to try and punish is called domestic court (Stubenricht). The defendant has, however, the right of appeal from the decision of the Senior Fellow to the Chief Senior Fellow, and from the judgment of the latter to a commission composed of seven Senior Fellows, chosen from different parts of the jurisdiction. The commission is the supreme court of the order (Schiedgeticht).

If the penalty imposed is a minor fine it is usually paid without question. Part of it is expended for drink, and the atonement is celebrated in convivial spirit.

Should the fellow meet with an accident, or be overtaken by illness, medical care is provided at the expense of the lodge, if he is without means; and the Senior Fellow details brethren in their turn to nurse him until he is able to take care of himself, or until he dies.

In event of death during his years of wandering, he is buried by the lodge. The fraternity has no regular burial service, this being performed by a clergyman; but the brethren follow the remains to the cemetery, wearing their work squares across the right shoulder. Twelve fellows act as pallbearers. As we read in the craft songs:

"Who shall be pallbearers?

Twelve sturdy Journeymen Carpenters."

When the craftsman has completed his years of travel he may settle down in his hometown, or some other place to his liking, and is thereafter called a resident member (Einheimischer). But he does not relinquish his membership in the fraternity unless he becomes a master and goes into business for himself. But even as a master he is in close contact with the craftsmen's body, and is by custom bound to extend the hand of fellowship and do acts of courtesy to such members as may apply to him.

Attention is here called to some peculiar rules of conduct followed by the members. Mention has already been made of the fact that the craftsman must not take off his black neckerchief while at work. If he finds it necessary to open his shirt collar, he simply opens the neckcloth and slips it down his bosom. It is considered bad form to work with sleeves rolled up; and it is regarded as highly improper for a fellow to go more than a house length from his lodging without coat or hat.

We have already noted that the membership is divided into grades. The first, Junior Fellow, is conferred at initiation. From the time he commences travelling he is rated as a Fellow. After three years on the road he is recognized as an Old Fellow, and eligible to election as presiding officer of a lodge. No particular ceremony is connected with the

last two "degrees," nor do they confer any distinction beyond that due to superior skill and experience.

In the carpenter's calling the authority of the Senior Fellow does not extend beyond the lodge. In the shop or on the job every fellow is his equal. In this respect the craft differs from the Steinmetzen, whose foreman (parlier) in the shop became ipso facto the warden of the society. This is no doubt due to the fact that in the latter craft all grades were members of the

same fraternity.

Like the masons, the carpenters have their cowans. The latter call a travelling journeyman, who is not a member of the society, a "Vogtlander." The origin of the term is unknown, but it signifies one who is willing to work unusually long hours for low wages.

In the reproduction of a clearance card issued by a lodge in Essen, 1904, note the seal, bearing the name of the fraternity around the outer edge, and the central design, composed of the coat of arms of the craft, viz.; A plane between the extended compass, crossed hatchets, two adjacent squares, and, at the bottom, a saw.

Note also the legend printed around the outer border, which may be freely translated, as follows:

"Who can become an apprentice? Any man.

Who shall be fellow craft? He who can.

Who shall be master? He who can design and plan.

What should a Travelling Fellow be? A true man."

It would be interesting to examine this ancient society historically but the means are not at hand. It is claimed that its Brotherbook is several centuries older than that of the Steinmetzen, which was adopted in 1567 and there seems no reason to doubt the statement.

The fraternity at present has no legendary history, such as we find in the Ancient Charges of Freemasonry, but it is more than likely that in former times such history formed part of the secrets of the craft, and that it has either fallen into disuse or been forgotten during those periods when the government attempted to suppress this and similar organizations. During the "blood-and-iron" rule of Bismarck all secret societies and clandestine meetings were forbidden, and though this order did not completely destroy the body, the members had to exercise great care to prevent the police from breaking up their meetings and lodging the members in jail.

Why the black neckerchief? Is it a symbol of mourning for some traditional founder or martyr of the craft? Is it not possible that the original significance of it has been lost or forgotten? How many seamen of today are aware of the fact that the black neckerchief universally worn by the enlisted men of all navies, was originally worn in mourning for Nelson, and that the three white stripes on the naval seaman's shirt collar are commemorative of the three great victories won by that great seaman?

It is my hope that in the near future we shall have available a copy of the carpenter's Brotherbook, which will enable us to form a clearer idea of the inner workings of their craft fraternity.

----o----

MY CREED

"To live as gently as I can,

To be, no matter where, a man;

To take what comes of good or ill;

To cling to faith and honor still;

To do my best and let stand

The record of my brain and hand;

And then, should failure come to me,

Still work and hope for victory!

"To have no secret place wherein

I stoop unseen to shame or sin;

To be the same when I'm alone

As when my even deed is known,

To live undaunted, unafraid

Of any step that I have made;

To be without pretense or sham,

Exactly what men think I am."

----o----

A MASONIC MEDALLION OF 1516

BY BRO. JOE L. CARSON. VIRGINIA

We are indebted to the courtesy of Brother Joe Carson, of Riverton, Virginia, whose name is well known to our readers, for the privilege of publishing the illustrations presented herewith. This medallion is an item of considerable importance to antiquaries, since it is computed to be 405 years old. Thus far nothing has been published about it, so that it is hoped that among our own readers may be found those who may add something to the information furnished by Brother Carson, either by way of facts or of interpretation.

Meanwhile a casual reader will find many points to challenge his speculative faculty by way of explaining the symbols and emblems exhibited in this rare old Masonic curio. What is the figure above the sun and moon in cut "A?" What signify the numbers 15 and 16? Why five steps? What is the object that lies at the foot of the stair, and looks like a coffin? What is the "X" shaped figure at the immediate left of the Sun? What is the winged figure supposed to be in cut "B" ?

Herewith are the explanatory paragraphs sent by Brother Carson:

BELOW is the authenticated history of an old Masonic Medallion dated 1516, oval in form and beautifully carved with Masonic symbols and characters, found in the ruins of an old house in the townland of Derganyneville near Dromore in the county of Tyrone in the year 1912 by Mrs. Sarah Dowd, an old lady who lived beside the house in question as caretaker of a farm, the property of Mr. John J. Nelson, of Hackencon, Trillick County, Tyrone. The composition of the medallion is believed to be petrified oak, correct size 3 5-8 by 2 3-4 inches.

Mrs. Dowd's statement given before the undersigned members of the Masonic Order is as follows:

"About the end of the year 1912 a little girl, a niece of mine, and myself, were picking out some stones from amongst the partly fallen ruins of the kitchen of an old house in Derganyneville when there fell out also a flat oval piece of something like slate, of a dark color and with a small portion of chimney soot adhering to it. Being struck with the peculiar shape of the article I picked it up from amongst the rubble, and thinking it rather a curiousity, I brought it to my employer, Mr. John J. Nelson, and told him how I had found; Afterwards, on the 8th of July, 1921, I was asked to meet Mr. Nelson and some other gentlemen at the said ruins, which I did, and pointed out the exact place where I found the article."

Mr. John J. Nelson's statement corroborates that of Mrs. Dowd, and he further states that after he had washed the soot and dirt off the medallion he recognized the carving as having something to do with Freemasonry, as although not a member of the Order himself, a Mason lodge met in his father's house when he was a young lad, of which his father was a Past Master, and the Master's chair with Masonic emblems carved thereon was for several years after his father's death and the winding up of the lodge, preserved in the family, but eventually became broken up and lost. Mr. Nelson kept the medallion in his private drawer for some years, when happening to turn it up while looking for some papers, he put it in his pocket and brought it to his old friend and neighbor, Mr. John R. Henderson, of Lisnahanna, Trillick, whom he knew to be a Freemason and whom he surmised, would be interested in it, which proved to be the case, for Mr. Henderson, or, we may now say, Brother Henderson recognizing its evident connection with early Masonry sent it by the hand of Brother Davis Graham, to Brother Robt. W. Wilson, then acting as Grand Secretary to the Provincial Grand Lodge of Tyrone and Fermanagh, who had it immediately photographed, and who also submitted it to several of the leading members of the Lodge of Research, who were all intensely interested in what they deem a rare and valuable Masonic curio.

The authenticity of the foregoing history of the same is vouched hereby by us who were present at the interviews with Mrs. Dowd and Mr. Nelson, and at the taking of photographs of the spot and of the parties named herein on the 8th day of July, 1921.

(Signed)

John R. Henderson, Trillick, P. M. Lodge 58, Trillick.

David Graham, Enniskillen, P. M. Lodge 473, Enniskillen.

James Henderson, Lisnahanna, Trillick, Dolph Lodge No. 80, Athena, Oregon, U. S. A.

John Mercer, Enniskillen, Lodge 891, Enniskillen.

Robert W. Wilson, Enniskillen, P. M.

----o----

MARTIN FOLKES, DEPUTY GRAND MASTER, 1724

BY BRO. DUDLEY WRIGHT, ENGLAND

THE CRAFT has always attracted to its ranks men of erudition and leaning, and one of the most honoured of such is that of Martin Folkes, Deputy Grand Master, 1724. It was perhaps fitting, in view of the interest he is said to have taken in Freemasonry and the influence he is reported to have had, that Martin Folkes should have been born in Queen Street, Lincoln's Inn Fields, the only home the Grand Lodge of England has known since it had a home of its own, the date of his birth being 29th October, 1690. He was the eldest son of Martin Folkes, an eminent lawyer and a bencher of Gray's Inn, described in the Gray's Inn Admission Register as of Rushbrooke, County Suffolk, and admitted 18th May, 1661. In 1695, Martin Folkes, senior, became Solicitor-General and, in 1697, Attorney-General to Catherine, Queen Dowager of Charles II. The

mother was Dorothy, the second daughter of Sir William Hovell, Kt., of Hillington Hall, near Lynn, Norfolk. The family of Folkes is known to be of Staffordshire extraction and the first member of whom there is any record is William Fowke, as the name was anciently written, who was of eminence in Staffordshire in A. D. 1438.

When a boy of nine years, Martin Folkes, the subject of this sketch, was sent to the University of Saumur, and his tutor, Cappel, the son of Lewis Cappel, a celebrated Hebraist, described him as "a choice youth of a penetrating genius and master of the beauties of the best Roman and Greek writers." Soon after, in February, 1706, at the age of seventeen, he was sent to Clare Hall, Cambridge, under the care of Dr. Laughton, where he made great progress in mathematics and other studies, and after gaining his baccalaureate, he proceeded to the degree of Master of Arts on 6th October, 1717.

Some estimate of his progress at the University may be made from the fact that he was only twenty-three years of age when he was, on the 29th July, 1714, elected a Fellow of the Royal Society, his name having been accepted for nomination on the previous 13th of December. A little more than two years after his election - on 30th November, 1716 - he was chosen as a member of the Council of the Society, an honour renewed annually until 1727, and, in 1722, an addition was made to the distinction by his appointment by the President, Sir Isaac Newton, as one of the Vice-Presidents. Folkes often presided at the meetings in the absence of his chief and on one occasion he was told by Dr. Jurin, the secretary, who dedicated to Folkes the 34th volume of the Transactions, that "the greatest man that ever lived (meaning Sir Isaac Newton) singled him out to fill the chair and to preside in the Society when he himself was so frequently prevented by indisposition, and that it was sufficient to say of him that he was 'Sir Isaac's friend.'" On the death of Sir Isaac Newton, in 1727, Sir Hans Sloane and Martin Folkes competed for the presidency, the latter being unsuccessful. In 1729 Folkes again became a member of the Council and, in 1732 and 1733, was asked by Sir Hans Sloane again to accept a Vice-Presidency, which he did, and, on 30th November, 1741, he succeeded Sir Hans Sloane as President. He presented the Society with a fine portrait of himself, painted by Hogarth.

Folkes was married on 18th October, 1714, at St. Helen's, Bishopgate, to Lucretia Bradshawe, when he was described as "of Nafferton, Yorkshire" and his bride as "of St. Andrew's Holborn." Dr. Doran, in Their Majesties' Servants, writes:

"At this period (about 1714) the stage lost a lady who was as dear to it as Queen Anne, namely Mrs. Bradshaws. Her departure, however, was caused by marriage, not by death; and the gentleman who carried her off, instead of being a rollicking gallant or a worthless peer, was a staid, solemn antiquary, Martin Folkes, who rather surprised the town by wedding young Mistress Bradshawe. The lady had been on the stage about eighteen years; she had trodden it from early childhood, and always with unblemished reputation. She had her reward in an excellent, sensible, and wealthy husband, to whom her exemplary and prudent conduct endeared her; and the happiness of this couple was well established. She won applause as the originator of the characters of Corinna in 'The Conspirator,' Sylvia in 'The Double Gallant,' and Arabella Zeal in 'The Fair Quaker.'"

The author of the History of the English Stage also describes her as "one of the greatest and most promising genii of her time" and says that she was taken off the stage by Mr. Folkes "for her exemplary and prudent conduct." Unhappily many years before Martin Folkes' demise the wife became mentally unbalanced and had to become the inmate of an asylum.

In 1719 Folkes was elected a Fellow of the Society of Antiquaries, afterwards becoming a Vice-President. When Algemon, Duke of Somerset, for many years President of the Society, died on 9th February, 1750, Martin Folkes was immediately chosen to succeed him, in which office he was continued by the Charter of Incorporation, which was granted on 2nd November, 1751. It was Folkes himself who, in conjunction with Lord Chancellor Hardwicke, obtained a Charter of Incorporation for the Society. Prior to his election as President of this body, Oxford had conferred upon him the Doctorate of Civil Law, and Cambridge, his alma mater, the Doctorate of Laws, when on the occasion of a visit from the Chancellor, the Duke of Newcastle. It is said that when he was "capped" at Oxford, he returned them "a compliment in a Latin speech, admired for its propriety and elegance."

Folkes was also an associate of the Egyptian Club and a member of a literary club, known as the Spalding Society. He was the patron of George Edwards, the naturalist, and gave some help to Theobald for his Notes on Shakespeare. At one time he had an ambition for Parliamentary honours, for he contested Lynn as a Whig in 1747.

Dr. Robert Smith, Master of Trinity College, Cambridge, 1736, and preceptor to William, Duke of Cumberland, was indebted to Folkes for some curious information which he embodied in his great work on Optics and acknowledged in his Preface to the quarto edition published in 1738. Folkes also edited C. Maclaurin's Treatise on Algebra. He was renowned as a numismatist and had a famous collection of coins and medals. On his travels through Italy he compiled a Dissertation on the Weights and Values of Ancient Coins. The only copies of his works in the British Museum are: 1, a Table of English Gold Coins from the 18th year of King Edward III, with weights and values, London, 1736, 4to. 2, A Table of English Silver Coins from the Norman Conquest to the present time, with weights, values, and remarks, 1745, 4to- 3, Tables of English Silver and Gold Coins, in three parts, 1763, published after his death.

There are some interesting references to Martin Folkes, or to what may not inappropriately be described as "Martin Folkes and his Circle" in the Journal and Letters of John Byrom, the inventor of a system of shorthand and who dedicated to Folkes some verses entitled "A Humorous Account of the Epping Forest Robbery." Some of the more important are here reproduced:

"1725, Tuesday, 9th February. Bob Ord came in while I was writing and I went to him to the Club in Paul's Church Yard, where were Mr. Brown, Derham, White, Glover, Heathcote, Graham, Foulkes, and another: we talked about the 'Religion of Nature delineated,' the character of which book I asked Mr. Brown."

"1725. Tuesday, 9th March. Thence to the Club in Paul's Church Yard, where we had two barrels of oysters, one before and another after supper, Mr. Leycester, Glover, White, Bob Ord, Graham, Foulkes, Sloan, Derham, Heathcote, a talking gent. I had never seen there before; paid 2s. 6d. a piece. Mr. Brown they said had got the gout. We talked much of something and nothing, about Dr. Vincent's copying of letters, and I told them I was going to establish a Cabala Club that were guessers."

"1725. Thursday, 11th March. When we were at dinner the Duke of Richmond and Mr. Foulkes [came in]. . . . The Duke of Richmond was very merry and good company; Mr.

Foulkes just mentioned my having found out shorthand, but nothing more was said on it then. I came to the Society in the coach with the Duke of Richmond, Mr. Foulkes, and Mr. Sloan and we talked about Masonry and Shorthand."

"1725. Tuesday, 6th April . . . to Paul's Church Yard, where Mr. Leycester and I went, Mr. Graham, Foulkes, Sloan, Glover, Montagu. . . . I had a scallop shell and Welsh rabbit. Mr. Leycester and I walked home together. There was a Lodge of Freemasons in the room over us, where Mr. Foulkes, who is Deputy Grand Master, was till he came to us. Mr. Sloan was for taking me upstairs if I would go: I said I would, and come back if there was anything I did not like and then he bid me sit down."

"1725. Tuesday, 29th June. Mildmay and I went to the Sun in Paul's Church Yard, it was past ten when we came there; there were twelve of us only, Foulkes, Graham, Brown, Derham, Bob Ord, Sloan, Heathcote, Hauksbee, Dr. Anteney, and a stranger that Mr. Foulkes brought. . . . Mr. Foulkes said that Dr. Stukeley had said that he could read the Egyptian hieroglyphics as well as English,"

In June, 1725, the Duke of Richmond, then Grand Master, was created a Knight of the Bath, but was unable to attend the investiture in consequence of attack of smallpox. His proxy at the ceremony was Sir George Sanders, who was accompanied by Martin Folkes, then Deputy Grand Master and an intimate friend of the Duke, who furnished the Duke with a full account of the investiture. The Duke, acknowledging Folkes' letter eight days after its receipt, said:

"I am very much asham'd when I think how long I have defer'd answering your two obliging letters, especially when I consider that I ought to have writ first to thanks you, as I do now, for the goodness you have had in letting us have your company here at Goodwood, but staying so little a while is but tantalizing us, for as soon as one had the pleasure of your acquaintance, your affairs oblig'd you to go. But next summer, if I return to Sussex, you will, I hope, remember your promise of staying some time with me, in being my Squire. I fear the fatigue you underwent, might hinder the pleasure of the entertainment. I wish it lay in my power to show you in a more essential way, how great a value and friendship I have for you. I have been guilty of such an omission that

nobody less than the Deputy Grand Master can make up for me. . . . I desire you would present my humble service to Mrs. Folkes. I hope she was entertained at the Instalment."

In 1733, Martin Folkes went abroad with his family to Italy and remained abroad for about two years and a half. He was armed with letters of introduction from the Duke of Richmond and was warmly greet by the many friends of the Duke whom he met while upon his travels. Apparently Mrs. Folkes was not received with open arms by all and sundry, but possibly an explanation of this and of the following letter which Tom Hill, the Duke's steward wrote to the Duke on 20th July, 1733, is that the mental malady from which she afterwards suffered so acutely was then in manifestation. The steward's communication was as follows:

"With much ado I obtain'd leave to transcribe the following account relating to Mrs. Folkes out of a letter that came from abroad, having first sworn no to tel the person that sent it.

"'There is come hither a Lady with her husband, three children, and a monky, who are no more exempt from obedience to her, one than another, and all seemingly fellow-sufferers alike. I happen'd to be at a visit when she came in. In all my life did I never hear such an insupportable creature, nor so much nonsense in so small a space of time. You will be surpris'd when I tell you the husband is reckon'd as clever a man as any in England. His name is Folkes (Martin Folkes as she cals him) who used to be very much with the Duke of Richmond. The lady he married is very wel known in England. He designs making the tour of Italy and France, by which time I don't doubt but she wil turn out the most accomplisht of fine Ladys. She did think indeed of bringing a little dog and a cat to keep poor pug company, but that they could not possibly find more room in the coach. Such characters are no where to be met abroad, whatever they may be in England, and even there I never saw one come up to this.'

"This is al that was read to me out of the letter. I could not help saying, what I fancy you'l join with me in, Poor Martin! In an evil hour didst thou take to thy bosom this Lady Mar-all."

The Duke of Richmond gave Martin Folkes a letter of introduction to Princess Pamphili, in which he spoke of him as "a gentleman of very good family, and one of the leading savants of this kingdom."

Similarly, in a letter to the Countess Celia Borromea, he wrote:

"I may venture to say that this letter will be attended with one agreeable circumstance to your Excellency which is that of introducing one of the most learned and at the same time most agreeable men in Europe to you, besides this he is one of the most intimate and dearest friends I have in the world, which I am vain enough to hope will not lessen him in your Excellency's esteem. His name is Mr. Folkes: he is a member of our Royal Society and has been a great while our Vice-President, he was an intimate acquaintance of the great Sir Isaac Newton, for whose memory, as every man of learning must, he has the utmost veneration."

There seems to be some confusion with regard to a medal either designed, or struck, by Martin Folkes, or struck in his honour. Hawkins, in his Medallic Illustrations, says of a medal, dated 1740:

"In February 1740, James Anthony Dossier, a nephew of Jean Dossier, engraver to the Mint at Geneva, published proposals for executing several medals of famous men living in England. The set was to consist of thirteen medals and the subscription to be four guineas, but if sold singly, the price was 7s. 6d. each. The medal of Martin Folkes was first made. The dies were engraved in London, but the medaig were struck abroad, because no engines were allowed for that purpose in this country."

According to Hawkins, however, there was a second medal, bearing the date of 1742, which he says:

"Was executed at Rome, and, tradition says, by especial command of the Pope, unknown to Folkes whom it was intended to surprise during his visit to Italy. Freemasonry was originally named 'Lux' and is said to have existed from the Creation. Folkes' visit to Rome took place in 1733. It is much more probable that the medal was struck at Rome to show the high esteem in which Folkes was held in that city of antiquities and about the time he was elected a member of the French Academy. There is in the British Museum an early proof of this medal struck before the legends were added or the type of the obverse finished."

The Papal tradition obviously is without foundation. Clement XII occupied the papal chair in 1733, and Benedict XIV in 1742, and both condemned the Masonic Order in unmistakable language, so that it is scarcely likely that either would sanction the issue of a medal in honour of so distinguished a Freemason.

This medal by some means left the possession of the Folkes family, but, about 1890, it was recovered by Bro. Sir William Ffolkes, Bart., a lineal descendant, whose brother-in-law found it in a curiosity shop in Norwich. In the History of the Philanthropic Lodge, No. 107, King's Lynn, published in 1911, it is stated that "Sir William Ffolkes has in his possession a bronze medal, which was struck in honour of Martin Folkes by the Masons resident in Rome in the year 1742, and also an original letter from the Duke of Richmond to his Deputy, Martin Folkes, asking him to make his excuses for not attending to a report from a Charity Committee, and thanking him for an old record he had sent him, which he stated was really very curious, and a certain proof of Masons' antiquity by the Unbelievers. Martin Folkes constituted the Maid's Head Lodge, the earliest Lodge on the roll of Norfolk Freemasonry [No. 30 in the 1725 List, erased in 1809.-D. W.] and his name appears in the first list of members in 1725."

S. Russell Forbes says (Ars Quatuor Coronatorum, xiv) that Martin Folkes founded a lodge in Rome in 1742 and named it after Fabius Maximus. "He had a medal struck at the Papal Mint, engraved by Hamerain. On the obverse is his bust, and on the reverse a sphinx in the foreground, on the side of which is the crescent moon. Behind is the pyramid tomb of Caius Cestius, thus a rectangle is introduced twice, as two sides of the tomb are shown. At the northeast and northwest corners of the pyramid are two columns, so the tomb and columns might suggest the temple. In the south the sun

shines in full splendor, above all is the motto, Sua sidera norunt. At the base is Romae, A.L. 5742."

On the 5th September, 1742, Martin Folkes had been elected a member of the French Academy, to fill the vacancy caused by the demise of the celebrated Halley, and, in the words of the Minute "the Academy thought it could not better repair the loss than by the election of M. Folkes in his place." The Minute also mentions in terms of high praise his communications to the Royal Society on the subject of Weights and Measures.

Weld in his History of the Royal Society also says that "Martin Folkes was a man of extensive knowledge, who has, however, rendered more service to archaeology than to science; the latter being chiefly enriched by his work on the intricate subject of coins, weights, and measures."

At the anniversary meeting of the Society in 1753, Martin Folkes resigned the Presidency, to the great regret of the Fellows, who immediately passed the following resolution:

"Resolved: That the thanks of the Society be returned to Martin Folkes, Esq., their worthy President, for the many great services which they have received from him, both as Member and as President, of which they shall retain the highest sense. And that he be assured of the great concern which they feel that his ill state of health will not permit him any longer to discharge the office of President, which he has so many years filled with so much credit to himself and advantage to the Society."

Dr. Stukeley's testimony, which appears in his Common Place Book, is of particular interest in view of a more lengthy, statement which appeared later from his pen. He thus alludes to the meetings held under Folkes' presidency:

"They are a most elegant and agreeable entertainment for a contemplative person: here we meet, either personally or in their works, all the geniuses of England, or, rather of the whole world, whatever the heavens present. My custom is, when I return home and take a contemplative pipe, to set down the memoirs of what entertainments we have there."

Martin Folkes was succeeded in the Presidency by the Earl of Macclesfield, who, from the time of his election to the Council evinced a warm interest in the Society.

Weld, in summarizing the years of the Presidency of Martin Folkes, says:

"It is but just to Mr. Folkes to state that he left the Society in a much more flourishing condition than when he was elected President; for, at the time of his resignation, their funded capital amounted to 3,000 pounds. A careful examination of the voluminous Minutes of the ordinary meetings, extending over the eleven years that he was in office, enables me to state that he was scarcely ever absent from the chair, and that the meetings were honoured by a greater number of visitors than usual, numbering frequently as many as thirty or forty. Indeed, so much inconvenience was occasionally experienced by the crowds desiring to be admitted, that the President was obliged to request the Fellows to exercise a little discretion in bringing visitors and to enforce the standing order precluding their admission until leave had been obtained from the Society in the usual manner."

On the 26th September, 1753, Martin Folkes was seized with paralysis, as a result of which he was deprived of the use of his left side. In this unhappy situation he lingered on until 28th June, 1754, when a second stroke put an end to his mortal career. He was buried in Hillington Church near Lynn, in Norfolk, under a black marble slab in the chancel, with no other inscription than his name and the date of his death, in accordance with the provisions of his last will, dated September, 1751. He bequeathed 200 pounds to the Royal Society, in addition to a cornelian ring, on which was engraved the arms of the Royal Society, for the use of the President. He also bequeathed 400 pounds a year for life to his wife and he left, 12,000 pounds to each of his daughters. In 1792 a monument was erected to him in the south side of the choir of Westminster Abbey.

Stukeley's Diary contains an entry dated 28th June, 1754, which reads as follows:

"This morn, about four, dyed Martyn Folkes, of a repeated paralytic stroke. He had just finished his new house adjoining to his own in a most elegant manner, though always incapable of having the least enjoyment from it. He has remained for this three or four year a most miserable object of dereliction from that Deity which he supposed took no account of our actions and had not provided for an immortal part."

It is singular that Dr. Stukeley should have waited until after Folkes' death before he ventured to attack him, but his entry in his Common Place Book is more lengthy and more spiteful. He there writes:

"Martin Folkes has an estate of near 3,000 pounds got by his father-in-law. He is a man of no economy. Before at age he married Mrs. Bracegirdle off the stage. His mother grieved at it so much that she threw herself out of a window and broke her arm. His only son broke his neck off a horse back at Paris. His eldest daughter ran away with a bookkeeper and who used her very ill. Quarrelling with Sir Hans Sloane about the Presidentship of the Royal Society and being baffled he went to Rome with his wife and daughters, dog, cat parra, and monkey. There his wife grew religiously mad. He went to Venice and got a dangerous hurt upon his leg. Returning he was successor to Sir Hans Sloane, President of the Royal Society. Losing his teeth he speaks so as not to be understood. He constantly refuses all papers that speak of longitude. He chases the Council and officers out his junto of Sycophants that meet him every night at Rawthmilis coffee house, or that dine with him on Thursdays at the Miter, Fleet Street. He has a great deal of learning, philosophy, astronomy; but knows nothing of natural history. In matters of religion an errant infidel and loud scoffer. Professes himself a godfather to all monkeys, believes nothing of a future state, of the Scriptures, of revelation. He perverted Duke of Montagu, Richmond, Lord Pembroke, and very many more of the nobility, who had an opinion of his understanding; and this has done an infinite prejudice to Religion in general, made the nobility throw off the mask and openly deride and discountenance even the appearance of religion, which has brought us into that deplorable situation we are now in, with thieves and murderers, perjury, forgery, etc. He thinks there is no difference between us and animals; but what is owing

to the different structure of our brain, as between man and man. When I lived in Ormond Street in 1720, he set up an Infidel Club at his house on Sunday evenings, where Will Jones, the mathematician, and others of the heathen stamp, assembled. He invited me earnestly to come thither, but I always refused. From that time he has been propagating the infidel system with great assiduity and made it even fashionable in the Royal Society, so that when any mention is made of Moses or the deluge, of religion, Scriptures, etc., it generally is received with a loud laugh. In September, 1751, being of a very gross habit, great eater and drinker, he was seized with the cholic, which soon terminated in a hemiplegia. He has now been confined a twelvemonth in this miserable state, but so far from correcting his irreligious notions that he's grown worse if possible. In two years time he dyed in a deplorable manner. Two years after his daughters both married to indigent persons."

There is some slight corroboration of his irreligious opinions in an entry in Byrom's Diary under date of 26th March, 1736, when he wrote:

"Mr. Johnson talked about the Duke of Montague and I walked with him through the Strand and he said Martin Folkes talked strangely about religion."

The editor of the book however adds:

"Probably against religion as he had seen it exhibited in Rome and Florence, where he had resided two years and had lately returned (September, 1735) to England."

Martin Folkes destroyed many manuscripts shortly before his death, some of which, it is thought, would have thrown light upon the early history of the organized Craft in England. His library was sold by Samuel Baker, of York Street, Covent Garden, W. C. The sale began on Monday, 2nd February, 1756, and continued for forty days. There were in all 5,126 items, the sum realized being 3,091 pounds 6s., which was a large sum in those days, although a great many items were withdrawn from the sale.

The present family of Ffolkes descends from Martin Folkes' brother, William Folkes, barrister-at-law of the Inner Temple, agent to the Duke of Montague in Lancashire, who married, as his second wife, the only daughter and heiress of Sir William Browne, President of the Royal College of Physicians. There was only one child of this marriage, Martin Folkes, who changed the spelling of his name and styled himself Martin Browne Ffolkes after the death of his grandfather. He was created a Baronet on 26th May, 1774. The present bearer of the title, Sir William Edward Browne Ffolkes, is the fourth Baronet and brother of the third Baronet, who had only one child, a daughter, now the wife of Lieut.-Col. the Hon. John Dawnay. The present Rector of Hillington - the Rev. F.A.S. Ffolkes, M.V.O., J.P., Chaplain in Ordinary to the King and Chaplain of the King's Own Norfolk Yeomanry-is a brother of the present Baronet.

----o----

THE JAMESTOWN FELLOW CRAFT CLUB

THOUGH this is admittedly a commonplace, it is undeniably true, - that we live in a very busy time. The conditions of hustling modern life force us, whether we will or no, to fill our days and hours with a multitude of activities; and even then to leave undlone many desirable things.

Very desirable, we believe, are our fraternal activities; yet even in these circles we find duplicated these same hustling conditions of all other phases of life. There are many lodges, and they all clamor for attention. Such attention as we give must be carefully bestowed. Careful attention we believe we have given to our Masonic organization; yet even here we find more or less of this overfilling of our available time.

Within Masonic circles any new organization, even though auxiliary, may well be received with caution. Energy and attention needed for the main lines of Man sonic activity should not be lightly scattered and carelessly divided. Any new club must fully justify its existence if it is to be received, approved and made permanent.

These conditions would seem to discourage the addition to our system of a new unit such as our Fellow Craft Club. This club, however, was the outgrowth of these very conditions, helping somewhat to meet their problems which we are facing.

Among the undoubted problems is that of the gradual change in our lodges brought about by new needs. Our lodges, becoming larger and larger, must serve this larger membership. This growth in membership brings a constantly increasing number of petitions and candidates, and this necessitates more frequent meetings. The time of our busy officers, mortgaged to the degree work and the duties incident to a large membership, is hardly sufficient to meet the needs that are urgent.

These needs, however, are merely the more insistent ones. Others arise from the fact that to a certain extent the lodge, standing less alone in the community than formerly, must compete with many other activities which are bidding for the attention of busy men. Many men, we must confess, are not interested for very long in the degree work alone, and their interest must be maintained by an emphasis on the social features which make gatherings of men attractive.

Out of such conditions grew our Fellow Craft Club. It was formed primarily for the purpose of assisting the Master in his lodge work, and then for the purpose of doing some things which the Master could not find time to accomplish. The club was first but a small group of men with enthusiasm for our lodge. The work, once started, grew, revealing new possibilities for service which were met as they appeared. The by-laws (we were ambitious enough to believe we needed them) are simple, providing just enough organization to accomplish our purpose. The work, not the machinery, is emphasized.

The by-lays state: "The object of this organization shall be to promote the welfare of _____ Lodge.

"Sect. 1, By assisting the officers of the lodge in the presentation of degrees, especially the Third degree.

"Sect. 2, By assisting the Senior Deacon in welcoming and introducing visiting brothers.

"Sect. 3, By providing means of entertainment and refreshments at such communications as the Worshipful Master shall direct."

Certain requirements for membership are provided. The Junior Warden of the lodge is automatically the Club Leader, but emphasis is placed on the fact that the authority of the Worshipful Master is absolute in all the affairs of the club. Other useful matters are worked out in these by-laws.

Our club is accomplishing several of its purposes. In connection with the degree work it furnishes and organizes men for the Fellow Craft team in the Third degree. For this work we have enough interested men so that it is possible always to have the necessary twelve.

Not only for the Third degree, but for other meeting nights also, the club members have been appointed in rotation on reception committees, a past master when possible acting with them. This committee welcomes all who attend our meetings to make them feel that their attendance and interest are appreciated. Especial attention and appreciation are of course given to strangers. The stranger is introduced to those who may be at liberty, an examining committee is arranged if he is making his first visit, and after the examination he is placed in charge of some brethren who look to his pleasure during the rest of the evening. Every brother who is a member of another lodge is marked with a small bow of blue ribbon on his coat lapel. This badge, marking him a visitor and being automatically an introduction to every brother present, smooths the way for easy acquaintance and informal welcome.

Particularly has the Fellow Craft Club taken responsibility for the social side of lodge life. Lunches and smokers following lodge meetings have been arranged and managed. At these affairs, delightful in their informality, there is often a speaker who for a few minutes speaks entertainingly, after which the men themselves either ask questions, continue the discussion, or indulge in general conversation.

The club has arranged a few dances during the winter season. These have been simple and inexpensive, and have interested many who were not permanently attracted by the ritual work.

This summer, indoor lodge activities being unseasonable, the club took the lead in the arrangements for a successful picnic in which all the appendant Masonic bodies of the city joined.

The club has found it desirable, however, to preserve for itself organization enough to prevent the feeling that it is merely a group of committees. To this end the officers have arranged a monthly meeting for the discussion of plans and policies; and in connection with this meeting have introduced an initiation for the new members. The club being largely social, it has not been felt that the initiation need carry any very serious import. It is not even remotely suggestive of any Masonic degree work, that being too sacred to be trifled with. This little initiation employs amusing and entertaining features without degenerating into anything undesirable, yet closes with a dignified climax. Containing amusement and a little instruction, it has added greatly to the interest of the club.

We find that the club has awakened and maintained an interest in many men by giving them something to do. It has scattered rather widely among them the social duties and responsibilities, as well as the incidental work of the lodge. Many men do not care to hold Masonic office. Many more are not fitted for the peculiar requirements of such responsibility. But almost every man being interested in his lodge, we find that most of them are glad to do the things which this club fosters.

We are but beginning, and find that there is a large field of activity not yet touched, Many more things might with benefit be done.

The many branches and forms of Masonic study and instruction remain for future development, which might with entire appropriateness be fostered by the Fellow Craft Club.

The discussions following the regular meetings could be systematized, extended, and made more important.

Subcommittees might well care for and handle the properties for the various degrees, thus saving time and making for general efficiency.

Some work along dramatic lines would be valuable. College dramatic clubs have shown us how to make this work useful and pleasant, indicating a field where entertainment and valuable training are combined. As an approach to this work the club might develop degree teams to understudy the officers for the various degrees. This would give a taste of degree work to those who do not care to assume official responsibility, and would perhaps develop good material for officers.

A committee of the club might bring to the meetings of the lodge those who are normally shut in by some handicap and so deprived of lodge life.

The club could do much to keep in touch with every Mason resident in our city but belonging to a lodge elsewhere. This would extend Masonic courtesy in a very pleasing way.

We have found that our work grows with experience, each new step determining the direction of further progress.

In general our Fellow Craft Club has worked well. It has proved its worth and usefulness by adding to the efficiency of the lodge. By keeping itself strictly subordinate to the lodge it has not been subject to any of the criticisms which would justly condemn any competing or disturbing organization. It has kept its reason for being strictly in view, has tried to do its legitimate work, and has held itself strictly to the desires and plans of the Worshipful Master. It seems to us to have great possibilities for growth and extension and for added usefulness to our lodge.

To summarize. The fact that we live in a very busy time, and that our lodges are growing rapidly, brings important problems! Any new organization must justify the time we give it by being useful. The Fellow Craft Club tries to help the Master to solve some of his problems by giving him active assistantance. It has a simple organization, and holds itself strictly subordinate to the Master. It furnishes a Fellow Craft team. It provides reception committees for communications, with especial reference to visitors. It arranges social affairs following meetings. It has arranged winter dances and a summer picnic. It has its own meetings, with a diverting initiation. It has interested men by giving them duties. Still further work remains to be done.

----o----

Pleasures are like poppies spread,

You seize the flower, the bloom is shed,

Or like the snowflake in the river,

A moment white, then lost forever.

- Robert Burns.

----o----

THE TEACHINGS OF MASONRY

The following paper is one of a series of articles on "Philosophical Masonry," or "The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs. From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the text of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

BY BRO. H.L. HAYWOOD, IOWA

PART X - DEMOCRACY

WHEN in the course of human events the mass of people living in a nation learn how to live together as a people, and devise means whereby to secure for themselves their rights as a people, and contrive political machinery and social institutions of such character as exist by and for the whole mass of individuals, that land may be said to be a democracy; for democracy may be described as a state of society in which the people as a whole control in their own collective interest the institutions and forces of the nation. No nation becomes democratic by first thinking out a theory of what democracy is and then, as an architect follows a blueprint, deliberately setting out to put the theory into practice; but they arrive at democracy very gradually and naturally, though not always without strife, by securing control of one thing and of another until they have control of everything, mad then manage everything so as to satisfy the needs and desires of the people as a whole.

Some nations long for democracy, others are on the way to democracy, and others still may be said to possess it, albeit in no nation has it as yet become perfect. The most conspicuous among these last is, perhaps, our own country. It was the first great nation to adopt democracy whole-heartedly, and it has from the first never swerved from the path that leads to a more and more complete control of everything by the people themselves and in their own interests. Whether one should describe as democratic a nation that merely longs for it, or whether the name should be exclusively applied only to those nations which may be truly said already to possess it, must be left to the individual's opinion to decide. The use of words is one thing, facts are another. The organization of public life by and for the public - that is what we Americans all our hearts, unless we are renegades, and that is what we American Masons, with an equal whole-heartedness, believe the Masonic Fraternity to stand for.

Do you find Brother Haywood's definition of democracy to be adequate? If not, how would you enlarge or modify it? How can a people ever be said to control their own life when always a minority, sometimes large, sometimes small, is opposed to the course of the majority? Is majority rule the same as democracy? Can you name a nation now existing which is trying to secure democracy? Name two nations now "on their way to democracy." Would you describe the soviet government of Russia as a democracy? What kind of a government did Alexander Hamilton wish us to have? What sort of a nation did Thomas Jefferson strive for? Were they both democrats? Do you believe that the mass of the citizenship of this nation is competent to manage its own affairs? A French writer (Fauget) describes democracy as "the cult of inefficiency." Do you agree with him? Or do you agree with President-Emeritus Eliot of Harvard University that democracy is the most efficient of governments ?

Now it is self evident that there may be many means whereby the public as a public may come into control of its own social forces and institutions. How democracy is to be won and preserved is a question of political and social machinery, and that is a question that cannot concern us here because it belongs to politics. Suffice to say that it is possible for the people directly to manage their own institutions, as in some cities the price of a street car ride is determined by popular ballot, which is usually described as "direct democracy," and that it is also possible for the people to control their own institutions through elected representatives as is usually done among us, which method

is called the "republican" or "representative" system. In our own nation we mix up the two methods very much and the United States might be properly described as a democracy in the form of a republic.

What is meant by political science? What is sociology? What is economics? Give examples from your own knowledge of "direct democracy." Of "representative democracy." Can you explain the difference between the Democratic Party and the Republican Party on this question?

The Study Club member may have been wondering why it should be necessary to include in this series a paper on democracy when the course includes two other papers on equality and liberty respectively. Well, it may be said in reply that while democracy includes equality and liberty, equality and liberty may exist without democracy, and that

in our nation, and also I believe in our Fraternity, we strive for all three together. Liberty means that a man is free to develop and use the functions of his own nature without undue interference from others. Equality means that one man has the same fundamental nature as another man, and should have the same privileges to live; but it has often happened that a social structure has existed in which only a minority of the people have been permitted to enjoy either liberty or equality. In Athens, for example, a fraction of the populace was composed of citizens enjoying liberty while the great bulk of them were slaves, and in many parts of India, to cite an example of the other kind, all the individuals enjoy liberty but, owing to a very hard-and-fast caste system, they do not have equality. The democrat (this must not be confused with the member of the political party which employs that name) believes that liberty is a good thing for each individual and that therefore a state should guarantee it to all, and he also thinks that the state should Provide genuine equality for all. A state in which all the social forces and values are controlled by and for all the people, and which is so organized at the same time as to guarantee for all liberty and equality, may be thought of as the ideal toward which all true democrats are working. If it be true, as I think it is true, that Freemasonry is one of the mightiest forces working in that direction, we may all feel that no institution could be of more value to our nation than Freemasonry.

We must be careful not to conceive of democracy being merely political. I should advance this as a criticism of James Bryce's definition in his recent treatise, already seen to be a great work, called "Modern Democracies." He says that "Democracy really means nothing more nor less than the rule of the whole people expressing their sovereign will by their votes." That is clearly a merely political definition. Democracy is oft something besides a "rule": it may be an expression of the popular life, as in what we call democratic art, like the "Leaves of Grass" by Walt Whitman; and when it is a rule it may be exercised in quite other ways, as when social changes are brought about or prevented by the power of public opinion; and also it often happens that the mere unconscious growth and changing of a people may transform important conditions in a nation's life.

Then, too, I think one should quarrel with Viscount Bryce's definition in that it ignores such things as social democracy, industrial democracy, and intellectual democracy. By social democracy we mean that social customs and conditions should be controlled and shaped by all the people in the interests of all the people. By industrial democracy we mean that industry shall be controlled by and in the interests of everybody; and by intellectual democracy we mean that there shall be no mere caste of thinkers as there

was in Ancient Egypt but that everybody will use his brains and that science and scholarship exist for all and by all. The organizing of science and scholarship in public schools which function under the control of the state is an example of how the intellectual life may become genuinely democratic. How all these things may be accomplished or perfected is a question of ways and means, and belongs to those discussions in which we strive to discover what are the most perfect social mechanisms, and therefore do not come within our present province.

It is wise for us to learn to look at the facts themselves, and do our own thinking by means of them, rather than to let ourselves be deceived by words. For oftentimes it happens that a nation may call itself a democracy or a republic and yet have not even a tithe of the reality for which these names stand. Mexico under Diaz may have had a very stable government but it was not a democracy, though Diaz and his grandees were careful to observe the formalities, and carried on "elections" every once in a while. Diaz called himself a "President" but in reality was a dictator. In England, on the other hand, there is a king and a royal house but everybody knows that the English people are quite as democratic as we are, because their great governing body is immediately responsible to the people, and is elected directly by the people.

Can you tell in what ways some of our own social institutions are not yet democratic? What is a social institution? Name five. Do you believe that industry should be socialized, or brought under public control? Is this the same as Socialism? If not, in what way does it differ? How could industrial democracy be brought about? Can you name any country that calls itself a democracy which is really not? Name a democratic country that still has a king but is really democratic. Is Belgium a democracy?

It may be safely said that Freemasonry is about the most democratic institution in existence. On its lodge floor men of all grades of rank, wealth and influence meet together in absolute equality, so that Presidents of the United States have sat on the side lines while some humble workman governed in the East. Its members are elected by secret ballot; its officers are chosen by ballot also; and it is governed by laws administered through representatives who must, once a year, give an account of their

trust to the body of the membership. It is so organized that its responsibilities and privileges are equally distributed among the whole membership so that all share equally.

The democratic nature of the Craft is shown by its actual conduct in history during the past two hundred years. It arose in England (I refer here to modern speculative Masonry as we now know it) when society in general hated and loathed the idea of democracy, and when men were broken up into social classes of such rigidity as really to constitute genuine castes; but in its lodges it gave to every man absolute freedom of thought and expression and it put into practice those methods of popular rule which we have now in our government. Since its reorganization in 1717 it has always thrown its weight, or at least with very few exceptions if any, on the side of popular rule. I had occasion recently to read every reference to Freemasonry in the Encyclopedia Britannica, and I was struck by the fact again and again that the Fraternity received mention almost every time as being one of the forces on the side of a revolt against tyranny in some country, as, for example, in Spain and in Belgium. We know how that a great many of the founders of our nation were active members of the Craft; how that the Declaration of Independence has been freely described, even by the profane, as a Masonic document; and how it can be accurately said that the Constitution of the United States is Masonry put into political practice; and we also know that Masons were very active in tormenting and carrying through the American Revolution. My friend and colleague, Cyrus Field Willard, of San Diego, California, has prepared a paper on "The Origin of the Scottish Rite" which is to be published in these pages, in which he shows that European Jews of great wealth were so anxious to see organized here a democracy in which they could have full citizenship and never be in danger of persecution that they poured vast sums of money into the coffers of the Revolutionary government; and that they made use of lodges, and organized many such, in order to carry on their work through Masonry.

The teachings and principles of Freemasonry can never be realized in any state of society save a democratic one. How could there be equality for all in a nation ruled by a class, or a caste, or a clique of bureaucrats, or a set of multi-millionaires? How could liberty be guaranteed to every last man in a nation that did not govern itself through laws that apply equally to all, and are interpreted and executed by men chosen by the people and responsible to the people? In any other kind of government liberty and

equality may be granted for a time as a privilege but there is never any way of knowing, as history itself so abundantly attests, when that privilege will be withdrawn.

The foregoing mention of the Scottish Rite reminds one of Masonry's great book, Albert Pike's "Morals and Dogma." Those who have carefully read that wonderful work ("those" should include every Mason, whether he be a member of the Scottish Rite Bodies or not) will recall how that liberty and equality sound through its pages over and over like a mighty bell, and how that the author interprets the whole of history as a vast conflict between the forces that make for tyranny and the forces that make for freedom. It is often asked why Scottish Rite Masonry makes such headway in Latin countries where Ancient Craft Masonry (the "Blue Lodge") stagnates: I believe the reply to be this, that Albert Pike and his co-founders of the Scottish Rite System organized a Masonry that may be readily translated into a people's yearning for political freedom. They read in its mighty palimpsest their own prayers for liberation; they find in it a power for emancipation; it is an irresistible force for the overthrow of thrones and dominions.

But is must not be supposed that Freemasonry works for democracy only when it is engaged in some actual struggle, as it was during our Revolutionary period. Its silent and perpetual influences, quiet as the coming of the night, unostentatiously prepare in every Masons mind those thoughts and feelings which make toward democracy. It has become a commonplace with political thinkers that democracy cannot come to any people until they have prepared themselves for it. It is not a magic that acts independently of the citizenship; it is a thing that people themselves do if it be done, and it cannot be unless they learn how to do it, and until they desire it with a ceaseless desire. A great Order of more than two and one-half million members in this nation exercises an immeasurable influence toward a full and complete democracy by constantly instilling into its members those ideas and longings which inwardly prepare them for the fullest measures of equality and liberty. As the sun works so potently in the spring in developing the young seeds until a luxuriant vegetation breaks forth, so does the mighty Order that is dedicated to Light throw its fructifying warmth about the mind and heart of everyone of its children. And it does this ceaselessly. It knows no seasons: it has no winter.

Democracy, I said, is not a kind of magic that works whether or no. It is not an infallibility. When the people govern themselves they do not escape mistakes nor are they miraculously freed from weaknesses and evils. The theory of democracy is that the people can learn to govern themselves only by governing themselves, just as an individual learns by experience and experiments. Therefore though the people, or let us say "we," may fail, time and again, that is no reason for despairing of democracy.

In the foregoing section are mentioned a few ways in which Freemasonry is democratic; can you name others? Can you give examples of how Freemasonry has actually fought on the side of political liberty? Why can't a democratic institution like ours flourish in an undemocratic society? What is the principal idea in Pike's "Morals and Dogma"? What does that name mean? Has Freemasonry made you more democratic? How can one carry out the ideals of democracy in every day conduct? How would you change Masonry to make it more democratic? Could it be made more democratic?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia-(Revised Edition):

Free, p. 280; Free and Accepted, p. 281; Free Born, p. 281; Freedom, p. 281; Freedom, Fervency and Zeal, p. 282; Freeman, 282; Freemasonry, p. 283; Free Will and Accord, p. 284. Democratic rule implies the just collective government of themselves by free men. Just as Freemasonry has its peculiar strength in the free choice of its members to become initiates of their own accord and that they have the qualifications to do so r being themselves free born and free men, so is the democracy formed of those united to govern themselves with due regard the personal liberty and equality of each. Only by knowledge of what is meant by Masonic freedom, liberty, and equality, may one best understand that democracy intended by the Freemason fathers of the Republic in the making of its Constitution.

Scales, p. 666; Equality, p. 247. Both refer to the lesson of balance, and both ought to be considered in connection with the Level, p. 242. A just Masonic appreciation of

these leads not to the anarchy recognizing no distinction, but to that brotherhood which rejoices unselfishly in our successful neighbour's referment.

Belgium, p.102; Egyptian Mysteries, p. 232; Egyptian Priests, Initiation of the, p. 234; Grand Lodge (as a governing body), p. 306; Mexico, p. 482; Pike, Albert, p. 563; Scottish Rite, p. 671; Social Character of Freemasonry, p. 696.

----o----

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1921, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919 and 1920 and 1921.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

1. - General Introduction.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - The Fatherhood of God.

14. - Endless Life.

15. - Brotherly Aid.

16. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at

which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the

questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

BY BRO. FRANK C. HICKMAN, MICHIGAN

Oh time! immortal is thy life!

Relentless thief!

The emblematic Scythe, thy Knife,-

With which thou reap.

Thy harvest is life's brittle thread,-

Thou sever free,

Whereby thou send us on to tread

Eternity.

Behold! what havoc thou hast made

Mid'st Mortal man!

Oh time! thou has't a cruel trade

At thy command!

If infancy arrive at youth,

Without a Scratch,

And youth succeeds to man, forsooth,

With health to match,-

Yet all too soon, thou Scythe of Time!

Cut short our days,

And we are gathered up in fine

And sent our ways.

----o----

EDITORIAL

THE PRIVILEGES OF YOUR N.M.R.S. MEMBERSHIP

SEVERAL THOUSAND new members have flocked into our family since the war and many of these brethren, so there is some reason to believe, have as yet not discovered all the privileges and opportunities that accompany membership in the National Masonic Research Society. To the end that these brethren may be made to feel more at home, and that they may be made acquainted with their rights and prerogatives as members, they are invited to join in the little conference which we shall now hold among ourselves and for our own benefit. Ye editor will address the new members, as follows:

When you joined our circle it was not by means of purchasing a subscription to THE BUILDER but by taking out membership in The National Masonic Research Society, and therefore you are entitled to much more than the twelve monthly numbers of the journal each year.

The Society carries on a constantly increasing service by correspondence. This service covers the whole field of Masonic research, study, and reading, and of all the various activities that pertain to those interests. If you have any need at all for the Society's services do not hesitate to write to us about it.

Do you have a talk to prepare and can't find any materials for it? Or, it may be, do not know how to go about preparing a talk on Masonry ? Let us help you.

Do you wish to borrow or to buy a book on Masonry? Ask us. We are not always able to obtain books, either for loaning or for sale, but we do our best. We have a few books for sale ourselves. If a book can be purchased, and we do not have it on our lists, we shall tell you where you can get it. If you wish to borrow a book we shall help you find the loan of it when that is possible. If you are thinking of buying some books but wish first to consult us about their value, feel free to write about them.

If you wish to start a Study Club in your lodge but do not know how to go about it we shall be very glad to help you. After assisting in the organization of several thousand we

have learned much from experience, and this which we have learned we are here to share with you.

If you are of a mind to undertake the study of Masonry privately and for your own individual benefit we shall be equally pleased to lend you whatever assistance you need toward outlining a list of titles, and in securing whatever materials you may find necessary.

You are entitled to all these forms of service by virtue of your membership in the Society, and you must consider yourself at liberty to write to the Society at any time about anything. There will never be any charges whatsoever for such assistance as it is the Society's function to render.

THE BUILDER is not a magazine in the strict sense of that term but a Journal, by the which is meant that its control and management is vested in the Society as a whole instead of in the hands of one man, or a group of men, and it exists to reflect the life of the Society and to minister to the needs of the Society. Each and every one of you is associated with the editor in the production of it. If you have something you consider worth publishing submit it; if there is room for it, and it is deemed worthy of print, it will be published. Every member has the right to contribute materials to THE BUILDER.

If you are troubled by some difficulty in your reading about Masonry send your problem to the Question Box Editor. You will receive a reply as soon as it is possible to unearth the facts, and unless the Question Box Department is overcrowded the reply will appear there in due time over your initials. As soon as a reply is prepared you will receive a copy of it through the mails.

If you have anything to say about the Society itself, or about THE BUILDER, or if you wish to address a word to the Fraternity at large, or make some comment on matters of the day that pertain to Masonry, prepare a letter for the Correspondence Department. Many letters are received and replied to that do not appear in that department, but all

letters that deserve a wide notice or are worthy of permanent record, are published sooner or later, if it is possible to find the space.

If you are the director of a Study Club and you are looking for an outline of studies for your club turn to the back numbers of THE BUILDER beginning with 1917. You will there find the beginnings of a complete course of such studies covering the entire Blue Lodge ritual. At the present time a second series is running on "The Teachings of Masonry." In order to meet the demand for the first series it is arranged to publish the same in book form some time during this year. This volume will be arranged as a text book for Study Clubs and will contain all the information and helps that any club will need under ordinary circumstances.

If you have become interested in Masonic reading and study you should possess the bound volumes of THE BUILDER. Thus far seven such volumes have been issued. Each volume contains an index and there is a consolidated index covering all the volumes together for the first five years. These seven bound volumes comprise the largest and most accurate as semblage of articles and of information dealing with Masonry that can anywhere be obtained. THE BUILDER has already become an encyclopedia.

If you have not already done so it will be worth your while to read very carefully the paragraphs on the inside front cover of THE BUILDER.

And now a word about Masonic books. Many of our best works are published abroad, and it is often quite impossible to get them. Other works often quoted have gone out of print and therefore cannot be included in our book list. In that event we are always ready to refer a request for these titles to houses that deal in second-hand Masonic books. The titles included in our own list are not by any means the only ones that we should recommend; they are listed because it is possible to supply them promptly in quantities.

If you encounter a book that we have not reviewed in The Library Department acquaint the editor with the fact. He is evermore on the lookout for all Masonic books that

appear. If you know of a book that you believe we should include in our list write us about it.

The National Masonic Research Society, including its journal, THE BUILDER, is not a commercial institution existing in order to pay dividends, but a Masonic service organization existing to render whatever help it can toward the enlarging and enriching of the life of the Masonic Fraternity, to the glory of which it is dedicated.

If there are yet other questions that you have in your minds write to the editor about them. You are one of the family and you are urged to enjoy the freedom of the house.

* * *

THE HAND AND THE BRAIN

Ever and anon one encounters in Masonic journals and in Masonic speeches a good deal of fault-finding with Masonic study and research on the ground that a "real" Mason, a "true" Mason, - the words are emphasized here to conform with the emphasis that is always given to them in such cases - is one who works hard in charity, in carrying the burdens of the lodge, and in putting into practice in the world outside the principles that he has been taught inside the lodge, mstead of being one who wastes his time reading a lot of Masonic books. Why make any such distinction? If that distinction is valid in Freemasonry is it not equally valid elsewhere, and for the same reason ? Then why send a boy to school to be taught mathematics, logic, history, poetry whereas he might be putting in his time at the more practical tasks of driving a delivery wagon or following the plow? Why should a man ever waste his time reading a book when it is well known that a book is a string of mere words, and there is so much actual work to be done in the world ? These will be considered ridiculous questions but they are not one whit more ridiculous than the attempt to draw a line of cleavage between Masonic study and Masonic practice, because a man needs use only one eye while he is abroad in the Craft to see that as a rule the men who do the most Masonic reading are the ones who do the most Masonic work. A statesman reads history in order that he may the better meet the

problems of his own day. A professional man studies Latin in order that he may the better understand how to write a prescription or design a building. A physician studies anatomy, with all its thousand and one details of remote significance, in order that he may the more successfully diagnose the malady of a sick child. There is no conflict anywhere between right study and right practice, and there never has been. Men study to know in order the better to do. So has it always been, so is it now, so will it ever be. And so is it in Freemasonry. Those who study to know the history, the philosophy, the ritual, the symbolism, the jurisprudence, and the literature of the Craft are not idle dilettanti anxious to set up false claims to mentality, but men who are busy equipping the brain that it may all the more successfully direct the hand.

* * *

A GORGEOUS MASON

Once in awhile, a long while, one encounters a production that is a classic in its own field. Expressing a fact or an idea in a manner that is adequate, delightful, and final, it takes its place at once among those things that we treasure and preserve. Ye editor believes that the paragraph which follows is to be so classified. He found it in the annual address of the Grand Master of Arkansas for 1920, Brother Louis Bauerlein, and the utterance speaks for itself, and that abundantly in every fashion. And what a picture it is! Were all Masons to be tricked out like the attractive specimen presented herewith what a spectacle would a lodge assembled present! A colony of flamingoes, a bevy of birds of paradise would be as tame as the cocoa mat that lies upon the porch! The watch-fob Mason, the jeweler's pride, let him look into this glass and see himself:

"Visiting a certain lodge your Grand Master found the Worshipful Master much troubled because he had a visitor who could not prove himself. At the request of the Worshipful Master your servant went to the committee room and found a brother taking a cigarette from a silver case upon which was enameled the square and compasses. We remarked: 'That is a nice case.' The visitor replied: 'It cost me $7.00. I bought it when I took the third degree. I paid $40.00 for the degrees.' Question after question was asked and no answer could he give that would prove he had received anything for his $47.00.

We noticed a pair of cuff buttons: on each was a keystone. We were informed that they cost $15.00 and he had purchased them when he was made a Royal Arch Mason and he further enlightened us that the Chapter degrees had set him back $25.00. Seeing a beautiful Knight Templar charm, your servant discovered that this charm together with the Commandery degrees had cost $250.00 more. Commenting upon a ring the visitor displayed as he lighted his cigarette brought forth the information that this ring and the Scottish Rite degrees had separated the visitor from three hundred American dollars, - and yet he could not work his way into a Blue Lodge! Seeing a button on his coat, we asked: 'How much did that cost you?' With a face lighted up with a smile the decorated brother replied: 'My wife gave me that when I joined the Shrine, but I paid $78.00 for the degree, which included the Fez.' We were glad to learn that the good brother had at least one piece of jewelry that cost him nothing, but the brother continued: 'The Shrine is the playground of Masonry and I am glad that I have all there is in Masonry and am at the top.'

"Poor deluded man, he had paid $715 to get all there was in Masonry he remembered that, but not a word of the ritual, not a beauty, not a lesson. For his $715 he had gotten nothing. Money will not purchase the beauties of our mysteries. They must come through the heart and mind and not through the purse. Before you can see all the gems and beauties of our beloved Order revealed in their grandeur, you must have a vision."

----o----

THE LIBRARY

A NEW BRIEF HISTORY OF FREEMASONRY

"The Story of the Craft," by Wor. Bro. Lionel Vibert, author of "Freemasonry Before the Existence of Grand Lodges," etc. Published by Spencer & Co., 19 Great Queen Street, London, W. C. 2. For sale by the National Masonic Research Society at $1.35, postpaid.

BY A HAPPY circumstance this book has appeared almost coincidentally with the installation of Brother Vibert in the East of of the Lodge Quatuor Coronati, Masonry's highest academic honor. Not since the days of the giants has any other man been more justly entitled to the position, for Brother Vibert has been these many years a faithful and diligent servant of that great research institution, and it would be impossible to discover another more thoroughly imbued with its tone, or more attuned to its methods. His earlier work, entitled "Freemasonry Before the Existence of Grand Lodges" and very well known, was a compend of the more important results of Quatuor Coronati researches in the field of early Freemasonry, and helped much to make available to laymen throughout the world the achievements of the scholars in that field. His new work, just off the press, is another essay in the same line, and quite as successful, which is praise enough.

Of the Masons who feel an interest in Masonic history, and who desire to be intelligent in their Masonry as well as faithful, very few have either time or inclination to push their way through the great tomes of erudition in which lie buried whatever is known about the Craft: and these men, countless numbers of them, have been asking for something brief and simple that they may find time and ability to read. Also, there are many others, more advanced students, who, though they find opportunity to read a little, are utterly unable to keep pace with the latest developments in research, and are accordingly eager to have the field reviewed for them by some competent specialist. Brother Vibert's book, "The Story of the Craft," is designed to meet the needs of both these groups: it is brief (88 pages in all) and simple, and it is an authentic report (though not in the form of a report) of the results of Quatuor Coronati researches in the department of general Masonic history.

Brother Vibert has an eye single to the facts in the case. In writing he was very evidently intent upon furnishing his reader a maximum of facts in a minimum of space. His condensation is almost Baconian, so that his pages are like conglomerate rocks, not beautiful to see, but pebbled through with hard bits of dry information. The reader may at times wish his author a little easier to follow, but for all that he will not be inclined to find fault. A scorn of verbiage, an absence of that windy rhetoric which so often inflates a ten page Masonic pamphlet (or what should be one) into a 200 page "book," is refreshing and rewarding. May the day come when all our writers will be as much interested in facts! A typical example of Brother Vibert's method of telling a long story

in few words is found in his account of the rise and development of the "Antient Grand Lodge," as printed on page seventy-one of the book:

"There now appeared in London a number of Irish Freemasons, men of very humble social standing for the most part, but Masons nevertheless, and following the usages that in their minds were associated with the Craft from time immemorial. Not only did they find the Grand Lodge (this refers to the "Modern" Grand Lodge. - H.L.H.) following different practices, but these Irish Masons were refused recognition by that body.

"They thereupon, in 1751, took the strong step of forming a Grand Committee of their own, which in 1753 they made into a Grand Lodge, and they called themselves the Antients, to indicate that they stood for the true tradition, and the original Grand Lodge they described as the Moderns, in reference to the innovations it had introduced. Further, at this time the Grand Lodge at York, which had long since asserted, apparently without objection, that it alone was of great antiquity, was dormant. The Antients, therefore, also described themselves as 'York Masons,' meaning thereby no more than that they, like the Masons at York, preserved the true traditions of the operative lodges and the Old Charges, which refer to an Assembly held at York by Edwin. The moving spirit in all this was Laurence Dermott, who was Secretary, and later on Deputy Grand Master, and in 1756 he issued Constitutions, under the title of 'Ahiman Rezon' (which has been explained as meaning 'faithful brother Secretary'). They also very soon had a peer as their Grand Master, and the circumstance that at a later date two Dukes of Atholl presided over them, the second being their last Grand Master before the year of the Union, (the Union of the Antients and Moderns came in 1813. - H.L.H.) also led them to be known as the Atholl Grand Lodge. No doubt they attracted to themselves many who were dissatisfied with the original Grand Lodge and its methods, but it must be clearly understood that in its inception the Grand Lodge of the Antients was not a seceding but an independent body."

In this excellently brief fashion Brother Vibert covers about the same ground as Gould's "Concise History" except - and this is somewhat a new departure in writing Masonic history - he ignores in beginning the long story of the ancient backgrounds of Freemasonry, in which usually are included accounts of the Ancient Mysteries, the Collegia, the Comacini, and all that.

If any advance serious objections to Brother Vibert's volume it will be on the ground that he has too completely ignored the part played by organizations other than Operative Masons in the evolution of the Craft. As things now stand, so it will be urged, the features of Freemasonry that most appeal to the imagination are in many cases manifestly not of operative origin at all, but derive from occult fraternities and similar groups; and these elements have as necessary a place in even a brief resume of Masonic history as any account of builders' lodges and their work. To this Brother Vibert would very probably reply that he has undertaken only to tell the story of the institution as an institution, without reference to the ritual and philosophy and antiquities, and that everything cannot be told in only eighty-eight pages.

The student, especially the beginner, who needs at hand a brief reference work in which to find dates, names, and facts, will have no cause to quarrel with "The Story of the Craft" on the ground of omissions, for it contains nearly all the more salient matters of fact. For my own part, I shall place the volume on the shelf with Gould's "Concise," and stand ready to recommend it to beginners in Masonic study and to Study Clubs whenever an opportunity presents. Among more recent publications Heiron's "Ancient Freemasonry and the Old Dundee Lodge, No. 18," "A Century of Masonic Working" by F. W. Golby, and "A New Encyclopedia of Freemasonry" by A. E. Waite (all published by the same firm) should go along with it on the same shelf. And if anybody chances to ask me, "Do you like Vibert's new book?", I shall reply that I like it very well except that it does not have an index. Alas for all these English brethren who have formed the bad habit of publishing books without index !

H. L. Haywood.

* * *

THE BLOIS MASONIC CLUB

"Masonry in the World War, a History of the Masonic Club of A. P. O. 726, A. E. F., Blois, France." Compiled by Brothers E. Q. Jackson, J. M. Loughborough, and Mitchell Wilt. Price fifty cents.

Among the many Masonic clubs organized in France by members of the A.E.F. the club at Blois was one of the most successful. Among the larger units of organization which constituted the A.E.F. and which helped mightily to put the Boches to sleep was the Service of Supplies, or, as it was familiarly known, the S.O.S. Under this service there existed at Blois a Casual Officers' Depot, American Post Office 726. The function of the C.O.D. was to reclassify wounded officers who were ready to return to service, also, green officers, just over who had not yet been assigned, were sent through the C.O.D. in order to be fitted into their places. To maintain a big institution such as the C.O.D. required many resident officers, commissioned and noncommissioned, and these were called "permanents." Among these "permanents" were, of course, a lot of Masons, and thereby hangs this tale.

On the 15th of March, 1918, a number of these brethren held an informal meeting with a view to the organization of a Masonic Club. On March 22nd another meeting was held, and on March 29th a permanent organization was effected under the name "High Twelve Club." On May 3rd this name was changed to the "Masonic Club of A.P.O. 726."

But there is not space in which to carry the interesting story any farther. To that end the three brethren listed under the caption have compiled and written a paper-bound history of this club, and a good one it is, full of romance and information, and done in the very best style. In connection with the history of the club these brethren have furnished a list of brief biographical sketches of the brethren who worked in it and, what is still more important, a roster of the club arranged alphabetically according to states. Of these names there are more than nine pages, and every state seems to be represented. Those who in any way came into contact with the club at Blois will surely wish to have this book; so also will the Masonic reader who desires to keep in touch with the developing story of Freemasonry overseas. A copy may be obtained by writing to Brother E. Q. Jackson, 846 Lexington Avenue, New York. N. Y.

* * *

"THE SAINT"

"The Saint" by Antonio Fogazzaro. Translated from the Italian by M. Prichard-Agnetti, with an Introduction by William Roscoe Thayer. Published by Grosset & Dunlap, 1140 Broadway, New York, N. Y., by special arrangements with G. P. Putnam's, New York and London.

Jeanne was the "woman" who had belonged to Benedetto's past. Donna Rosetta was the wife of an "excellency," the Under-Secretary of State, and a hard-lipped cynical person, loving intrigues. The latter had dragged Jeanne off to see the notorious "non-concessionist," Cardinal Blank, on the pretext that he might be wheedled into using his influence in behalf of "the saint," Benedetto, who had been commanded to leave Rome within three days. When the Donna Rosetta returned to the carriage to her awaiting friend she, - but I shall let the author himself describe the scene.

"As she enters the carriage she casts a little book at her feet, and, instead of speaking, rubs her lips vehemently against her perfumed handkerchief. Finally she says, with a shudder, that she was obliged to kiss the Cardinal's hand, and that it was anything but clean.... And he had given her a little book on the doctrines of hell and the inevitable damnation of Freemasons. It was this little book she had cast at her feet on entering the carriage."

Donna Rosetta and Jeanne rode home with the little book about the inevitable damnation of Freemasons under their feet.

This sarcastic little gleam lies upon the book like a blue ray from the moon through an angry sky. Is the sarcasm intended for us, for us Freemasons? or is the author making sport of the Cardinal whose hand "was anything but clean" ? It is hard to say.

Oh! well, the little incident is indeed a little incident, and it has been described here because it is a point of contact between a famous novel and our Fraternity.

Antonio Fogazzaro was born at Vincenza in 1842, a district then under the immediate control of Austria. Having been bred to a liberal mind he was obliged to seek the Dee air of Piedmont, where Cavour labored titanically and (at last) successfully to steer the Italian people between the Scylla of the Red Revolutionaries headed by Mazzini, and the Charybdis of the Black Reactionaries, headed by the lean-handed gentry of the Vatican, to a constitutional free government. Law was Fogazzaro's vocation - he became a senator at last - but literature became his mistress, and it has been in her field that he has won himself his laurels, quite the greenest and brightest that any Italian novelist has worn since the days of the great Manzoni. In 1881 he published his first romance, "Malombra"; and in 1905 crowned his carreer with "Il Santo," the volume now on the table.

A few years ago a middle western preacher attracted some attention with a book on "If Christ Came to Chicago." It was a literary scheme for casting the Chicago morals into contrast against an ideal background, and it succeeded very well. "The Saint" is such another book, albeit on a much higher plane of literary excellence. "If a Saint came to Rome, to the Rome of the Vatican and the Quirinal," - that is the theme of "The Saint."

Benedetto is a saint, so the author assures us. He is given the dress, the mien, and the vocabulary, and every other character in the book announces him as such. But alas! his actions and his speeches, some of the latter of which are quite long sermons, and even his death, do not give us readers that impression, unless it be that we shall be content with hearsay. Fogazzaro does not belong among the great literary creators. He was not able to let Benedetto himself, by word and by deed, reveal himself to us as a Saint; he was compelled to have us believe it on the author's word.

In consequence of this lack of final creative power, the reader, for all his genuine interest in the exciting book, discovers it at bottom to be a sublimated melodrama. It is a moving picture panorama drifting across the vision wherein popes, monks, innkeepers,

college students, gardeners, musicians, atheists, freethinkers, politicians, and a few lovely women move along from one interesting situation to another. After this panorama has passed it is forgotten; the characters have not remained behind in one's mind.

Having said that "The Saint" does not belong among the greatest (where many of its admirers have placed it) it remains only to say that it is well within the next-to-the-greatest. It deals with a high theme; it compels one's interest; it has valorousness and vision. One is glad to have had the privilege of reading it.

Senator Fogazzaro wrote the book as an ardent Roman Catholic of the more liberal school, who expressed himself as not afraid of the new mood of inquiry and examination which we call the scientific spirit, and who called upon the governors of the church to open the doors to this new spirit in order to prove to this generation the eternal vitality of Roman Catholic dogma.

Alas and alas! the book has been placed on the Index !

* * *

THE AMERICAN'S CREED

"The Book of the American's Creed." The conditions under which this volume is circulated are described below. Issued by the American Creed Fellowship.

"In 1916, Henry Sterling Chapin, of New York, conceived the idea of promoting a country-wide contest for the writing of a National Creed, which should be the briefest

possible expression of American political faith, and at the same time embrace the fundamental things most distinctive in American history and tradition.

"Early in 1917, the proposed contest was announced at a large gathering of representative American authors, artists, and editors. The American Press took up the challenge and a number of the great magazines published editorial articles wishing the plan success.

"On behalf of the city of Baltimore, Mayor John H. Preston offered an award of $1,000 for the winning creed." Committees were appointed, conditions were published, and the contest was on. The choice of the Committee on Award was announced to be the Creed submitted by William Tyler Page, who lives in a suburb of Washington, D. C., and who, by his researches in constitutional government, and by a fervent and devout study of American history, had saturated himself with the spirit of Americanism.

Such, in quotation or in substance, is the account of the origin of the now familiar "American's Creed" as given in the latter part of "The Book of the American's Creed," the great little volume now under review.

The nation immediately accepted the Creed, and all over the land school children by the million were reciting its stately simple sentences. Many patriots who saw what the result of this might mean to the nation conceived of the idea of perfecting an organization that might serve as a means of placing the Creed into the hands of every school child in the land. Out of this idea grew the "American's Creed Fellowship," the nature and function of which are so well described in the pages of "Educational Foundations," a pedagogic bi-monthly published at Cooperstown, New York, the old home of James Fenimore Cooper.

Educational Foundations wishes to announce to its readers that The American's Creed Fellowship, has been created, and that it may, in due time, be incorporated by Congress. The qualifications for membership are as follows:

"I desire to become a life member of The American's Creed Fellowship, and I herewith subscribe $1.00, for which I shall receive a Founder's Copy of 'The American's Creed' issued under the auspices of the historical and patriotic societies of America, the same containing the Creed, the story of its origin, and the basis for its phrases in the sayings of the Founders and Builders of the Republic.

"I endorse The American's Creed as a summary of American political faith and I will lend my moral support to the use of the Creed throughout the Nation."

Name _____

Address _____

Member of * _____

Return slip and dues to The American's Creed Fellowship, 849 Park Ave., Baltimore, Maryland.

* PIease state membership, if any, in patriotic society or societies.

(A letter worded as above may be sent in and the name will be transferred to the Fellowship card.)

The Committee on Announcement has issued a pamphlet stating one great specific object of the Fellowship. Under the heading of "The American's Creed Fellowship" it

states that "A call to the colors means a defense of American constitutional government 'against all enemies, foreign or domestic.' Armies led by foreign foes must be repelled by force; but those misled by domestic enemies may best be won by education.

"The American's Creed, as a comprehensive summary of our political faith, offers the simplest basis for explaining the principles of constitutional government.

"Let us not only continue the teaching of The American's Creed in our schools, in peace as well as in war, but extend the use of it in citizenship work.

"To forward this purpose, The American's Creed Fellowship has been organized. The Fellowship hopes to place 'The Book of the American's Creed' in the hands of the graduates of the grammar schools of the United States.

"Each child is to be awarded the book on the sole condition that he or she can recite the Creed. Three objects will thereby be accomplished which have not yet been successfully combined in any patriotic endeavor.

"(1) It will interest the child; (2) It will carry an effective message to the home; and (3) There will be almost no wastage of money or material.

"The Fellowship offers a specially numbered Founder's Copy of 'The Book of The American's Creed' to every signer of a Fellowship card."

The Committee on Publication consists of the following: Matthew Page Andrews, Porter Emerson Browner Henry Sterling Chapin, W. B. Chapman, Irvin S. Cobb, Hamlin Garland, Ellen Glasglow, Richard Gwinn, James H. Preston, Julian Street, and

Charles Hanson Towne. Headquarters for correspondence and information are at 849 Park Avenue, Baltimore, Maryland.

Washington Headquarters are at the Offices of the Clerk of the House of Representatives.

The book itself is a little jewel of pure English, of clear thinking, and of the bookmaker's art, sixty-six pages in length, and appropriately bound in blue. After printing The American's Creed it devotes 52 pages to an exposition of its every phrase; this is followed by an account of the manner in which the Creed came into existence; and the volume closes with a list "Of the Doctrinal Authorities Upon Which the American's Creed is Based."

Every citizen in the United States should possess a copy of this book. Every pastor, school teacher, politician, publicist, and public speaker should read, mark, and inwardly digest it, for the like of it cannot elsewhere be found. And as for Masons, every member of the Fraternity from one coast to the other, should keep it ever at his hand. It is one of the clearest and most concise statements of the principles of the American government that has ever been written.

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of TIIE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethern whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

y Bro. G. Alfred Lawrence, 142 West 86th St., New York, N. Y.: Proceedings of the Scottish Rite Body founded by Joseph Cerneau in New York City in 1808, of which De Witt Clinton was the first Grand Commander, and which body became united, in 1867, with the Supreme Council of the Northern Masonic Jurisdiction, A. & A. S. R. Also Proceedings of the Supreme Council founded in New York by De La Motta, in 1813, by authority of the Southern Supreme Council, of which he was Grand Treasurer-General, these Proceedings from 1813 to 1860.

By Bro. Frank R. Johnson, 310 Dwight Building, Kansas City, Mo.: "The Year Book," published by the Masonic Constellations, containing the History of the Grand Council, R. & S. M., of Missouri.

By Bro. Ernest E. Ford, 306 South Wilson Avenue, Alhambra, California; Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Transactions Supreme Council Southern Jurisdiction for the years 1882 and

1886; Original Proceedings of The General Grand Encampment Knights Templar for the years 1826 and 1835.

By Brother N. W. J. Haydon, 664 Pape Ave., Toronto, Ont., Canada: A set of Gould's History, six volume edition preferred.

By Bro. E. A. Marsh, 820 Broad Ave. N. W., Canton, Ohio: "The Traditions of Freemasonry," by A. T. C. Pierson, published at St. Paul, Minn., 1866.

By Bro. Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence," "Second Edition of Preston's Illustrations of Masonry."

By Bro. H. H. Klussmann, 310 Monastery St., West Hoboken, N. J.: "Traditions of Freemasonry," by A.T.C. Pierson; "Illustrations of Masonry," by Preston.

FOR SALE OR EXCHANGE

By Bro. Silas H. Shepherd, Hartland, Wisconsin: "Stray Leaves from a Freemason's Note Book," by George Oliver. This volume also contains "Some Account of the Schism showing the presumed origin of the Royal Arch Degree." Univ. Mas. Lib. edition. Price $3.00. "Lights and Shadows of Freemasonry," by Robert Morris. (Fiction and anecdotes.) Price $3.50.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

SOLOMON'S TEMPLE ONCE MORE

Some time ago I read a statement to the effect that prior to the seventeenth century there was no existence in our traditions or other literary matter of any claim for descent or other connection with the Temple of Solomon - that the appearance of this claim dates from the arrival of a learned Jew in England who appeared before the court of King Charles I with a model of the Temple and impressed his views as well on those who formed the Accepted part of the Order so that their influence caused his story to be incorporated into our legends. What evidence is there for this?

N.W.J.H., Ontario.

There is no evidence. The story is absurd and obviously is founded on the exhibition of the model of the Temple of Solomon designed by Gerhard Schott, rathsherr of Hamburg, and finished by him in 1694. On his death, his heirs found difficulty in selling the model at what they regarded as a just sum, but finally disposed of it to an Englishman. The date of 1717 for this transaction is given by Schott's biographer. It was exhibited in London for years and ultimately found its way back to Germany. In 1890 it was in Dresden. (See Dr. Hagedorn's letter, Ars Quatuor Coronatorum, vol. xiii, 1900.)

As to a "learned Jew" appearing with such a story, he would have encountered even at the merry court of Charles I, Hebraists whose learning was quite equal to that of any student of the Hebrew language, whether born to the tongue or not. It was English bishops who gave us King James' version of the Bible, and the Universities certainly would not forget Hebrew because King James did not live forever. If you will refer to THE BUILDER for September, 1920, page 3, you will find a summary of views on the legend of Hiram and its introduction into Freemasonry, written by Brother H. L. Haywood, that very fully covers the question, and you will be inclined to adopt Brother Haywood's conclusions. To this it might be added that the late Sir Walter Besant believed the legend to have come to us from the Alchemists, Rosicrucians and perhaps Gnostics, while, on the contrary, W. H. Rylands, the great Masonic authority of England, believed it was derived from the miracle plays of the Middle Ages. The researches of E. Conder, Jr., as published in the Ars Quatuor Coronatorum, went far later to convince Brother Rylands that it could not have originated in miracle plays, English, at any rate, but the field is still open to the investigator.

D.E.W.W.

* * *

THE CARDINAL VIRTUES

What are the Cardinal Virtues? Are they supposed to be based on the New Testament; if so, on what text or texts?

D. S., Louisiana.

The Cardinal Virtues were enjoined by the Greek and Roman sages long before the advent of Christ; therefore, though they are met with in one form or another in every part of the New Testament, they do not rest, for their sanction, upon any one or more of its texts. See the thoughtful comments on these Virtues, which are Temperance, Fortitude, Prudence, and Justice, in Brother Oliver Day Street's article, THE BUILDER,

August 1918, page 242. Cicero gives a characteristically Roman account of them in his De Inventione Rhetorica, Lib., II, cap. 63, 64; if you will consult that reference you will discover that these Virtues do not mean the same thing to us that they did to the Romans. The word "cardinal," in this connection, means "principal," or "pre-eminent," and oftentimes is applied to more than the conventional four, as, (the case is noted in Mackey's Encyclopedia) in the dome of Ascension of St. Mark's at Venice fifteen are given. It was Plato (see his Republic IV, 427) who first gave currency (or so it is supposed) to the four Virtues with the list of which we are so familiar, and it is said that St. Ambrose was the first Christian theologian to adapt the list to the Christian system of morals, though it was with misgivings and with a full understanding of the limited and arbitrary character of Plato's list. Roman Catholic theologians formed the habit of describing these Cardinal Virtues as "natural" in contradistinction to Faith, Hope, and Charity which they, for obvious reasons, described as "theological." Henry Sidgwick, in his "History of Ethics," goes thoroughly into all this (pp. 44, 133, etc., 6th edition). St. Augustine loved to work over all the old "pagan" ethical doctrines, especially the Cardinal Virtues, into the phraseology of Christianity and in this he has been followed by Christian theologians ever since. Thomas Aquinas, the master of all the Scholastics, preferred to follow the lead of Aristotle, the god of the Scholastics, in his interpretation of the Four, as will be found in the "Nicomachean Ethics," which is a volume you should consult if you are interested to pursue this subject very far. It is a curious fact that the melancholy and unfortunate Belgian sage, Arnold Geulinex, whose principal works were published posthumously, held that all virtues flow from the one supreme fount of the love of right reason; and that the cardinal virtues are diligence, obedience, justice and humility. It will be seen that there is no very fundamental importance in the arbitrary list that Plato gave us of the four Cardinal Virtues; other ethical thinkers have chosen other lisp, and so may we. One virtue so often leads to another that one could select almost any three, or any other number for that matter, and from those selected deduce a whole system of morals, and wholesome, perhaps, as well as whole. Nevertheless it remains true that when they are properly understood the orthodox four will furnish one with a pretty complete foundation structure for a good working moral system. In the Masonic system the Cardinal Virtues are referred to in the work of the First degree.

* * *

GILES FONDA YATES

In a Masonic speech which I heard last Sunday the speaker mentioned a certain Yates with so much feeling that I was led to believe that this man must have been a figure in Freemasonry at one time. But I have never before heard of him. Can you guess who he might have been?

D.S.W., Ohio.

Your orator must have referred to Giles Fonda Yates - his name sounds like a line from some melancholy poem, does it not ? - who was so zealous and influential an apostle of the A. & A. Scottish Rite in the early days of that Order. Brother Albert Mackey was a close friend of Yates and writes of him with feeling, as you will discover if you will turn to the brief sketch in the Encyclopaedia, Volume II, page 864. In addition to what you will find there it may be said that Yates was for some years editor of the department called "Horae Esotericae" in the famous old "Freemason's Quarterly," which journal, as Dr. J.F. Newton has put it, died of too much excellence. Also, Yates was a tireless student of Indian lore, more especially of the secret societies and rites of those people, and he was for a number of years a sub-chief in one of the sections of the Mohawk tribe. Yates was born in Schenectady, New York, in 1796; he died in New York City on December 13, 1869. For a brief time in the height of his Masonic career he was Sovereign Grand Commander.

* * *

GRAND OFFICERS OF THE ACACIA FRATERNITY

Will you please give me the name and address of the Grand Secretary or the head of the Acacia Fraternity ?

M. W. P., Maryland.

The present officers of the Acacia Fraternity are:

Grand President - Harry L. Brown, 1670 Old Colony Building, Chicago, Ill.

Grand Counsellor - Howard T. Hill, Box 1, Manhattan, Kansas.

Grand Treasurer - Carroll S. Huntington, 1428 Lunt Ave., Chicago, III.

Grand Secretary - W. Elmer Ekblaw, 711 W. Nevada St., Urbana, Ill.

Grand Editor - T. Hawley Tapping, The Press, Grand Rapids. Mich

* * *

ARTHUR BRISBANE NOT A MASON

Will you please advise me if Arthur Brisbane, editor of the Hearst newspapers, is a Mason?

H.E.Y., Arizona.

In reply to our personal inquiry Mr. Brisbane replied: "I wish to say that I am not a member of the Masons or of any other fraternal organization. I am plainly and simply a newspaper man."

* * *

"THE UNIVERSAL ENGINEER"

I was very much interested to read Brother Pomeroy's article that appeared in THE BUILDER for March, and note that he speaks of a large engineering magazine published by Masonic Engineers. Can you please give me the name and address of the same ?

G.L.P., Illinois.

Gladly. The journal referred to, one of the best in the world, is "The Universal Engineer," which is described as the "Official Publication of the Universal Council of Engineers of the World." It is edited at 160 Nassau Street, New York City, and printed at Cooperstown, New York. The office of the Corporation is 784 Broad Street, Newark, N.J.

* * *

BOOKS ON CONFUCIUS

I find it hard to discover good books on the life of Confucius, and would like to ask if you could furnish me with the title of a good one.

W. H. T., Alabama.

The best, perhaps, is "The Life and Teachings of Confucius" by James Legge, the great sinologist. It is volume I of the series called "The Chinese Classics: Translated into English, with Preliminary Essays and Explanatory Notes." The volume was published by Began Paul, Trench, Trubner & Co., Ltd., Dryden House, Gerard Street W., London, England, 1909.

* * *

HOSEA BALLOU A FREEMASON

I have had it in mind to ask you for some time if Hosea Ballou, the founder of the Universalist Church, was a Freemason. I am a member of that denomination and find its teachings very much in harmony with those of the Order. Will thank you for this information.

S. P. F., Illinois.

Brother Hosea Ballou was admitted to Mount Lebanon Lodge, Boston, Massachusetts, on October 27th, 1817; was appointed its chaplain in the following December, and remained a loyal and consistent member of the Order until his death in 1862. Are you quite accurate in describing him as the founder of the Universalist Denomination ? Universalists themselves accord that honor to the English immigrant preacher, the Reverend John Murray, do they not?

Ballou was born in Richmond, New Hampshire, in 1771. After experimenting with churches in various centers he at last settled in Boston in charge of the Second Universalist Church, which office he held for thirty-five years, or until his death. He founded and edited two Universalist journals, and it is estimated that he wrote about 10,000 sermons. His best known work was his "A Treatise on Atonement," issued in 1806. He was a great and good man, as much an ornament to Freemasonry as to Christianity.

* * *

LOST WISDOM

Do you not think it possible that the world should utterly lose some things of great wisdom? Do you not believe that some of these things, once believed lost, are really preserved in Freemasonry?

R.O.A., Pennsylvania.

The world has lost many ideas, truths, and sound philosophies. The writer was only yesterday reading some remains of the old Greek, Isocrates, who lived in the fourth century, B. C., and who was telling what he believed a real education should be; among his other specifications was this, that an educated man "as seldom as possible misses the golden mean." What is meant by the "golden mean"? How many know? Very few, because the idea is almost lost out of the world, though at one time it was a living part of the fabric of Greek everyday thought, and satisfied the minds of some of the noblest thinkers that the world has ever known, or ever will know. And in the future we shall hear less and less of the golden mean until there may come a time that the most learned will be puzzled to know what it signifies. It is possible that some of the symbols in our ritual are, as it were, fossiliferous deposits of ideas equally true and equally fruitful which have been forgotten, so completely forgotten, that we do not even possess clues to their meaning. If you believe yourself to have recovered some such forgotten tfuths still enshrined in Freemasonry why not tell us about it?

* * *

HUBERT WORK, FIRST ASSISTANT POSTMASTER GENERAL

Is the First Assistant Postmaster General a member of the Masonic Fraternity?

W.H.L., Iowa.

Hubert Work, First Assistant Postmaster General, is a member of Pueblo Lodge No. 17, A. F. & A. M., Pueblo, Colorado.

* * *

THE POPES THAT HAVE ISSUED BULLS AGAINST FREEMASONRY

The question came up in a meeting of the Study Club of which I am secretary as to how many popes have issued bulls against Freemasonry. Can you kindly let me have the answer soon in order that I may report at the next meeting?

D. R., Idaho.

Here is the list with the date of the bulls, or first bulls. If there is an error in this list will the brother who detects it be sure to write to us ?

Clement XII, 1738.

Pius VIII, 1829.

Benedict XIV, 1751.

Gregory XVI, 1832.

Pius VII, 1821.

Pius IX, 1846. This pope attacked the Order in five different bulls.

Leo XIII was the most tireless enemy the Order has yet encountered. He issued his first bull in 1882, then followed with others in the years 1884, 1890, 1894, and 1902.

In countries where the pope maintained temporal power these bulls were effectual, and were often carried to the point of literal fulfillment, as witness the case of Spain, in which country many brethren underwent death, imprisonment, fines, and other sufferings for the sake of Freemasonry. Between 1780 and 1815 there were 19 cases in Spain; in 1816 there were 25 cases; in 1817 there were 14 cases; in 1818 there were 9; and in 1819 there were 7.

* * *

THE FUTURE LIFE

Why is it that things we hear and read about the future life are often so vague? Can you tell me where I can find a book that deals with the teachings of the Bible on that subject in a definite and scientific manner?

G. H., Maryland.

Why so vague ? Because, in all probability, we know so little about the subject. The book you are after is "Eschatology; Hebrew, Jewish, and Christian," by R. H. Charles; published by Adam and Charles Black, London. The first edition was published in 1899. Dr. Charles is one of the most illustrious of all authorities on Eschatology, in which branch of theology the problems concerning the future life are usually classified. Dr. Charles has embodied some of the more important portions of his material in a smaller book called "Religious Development Between the Old and the New Testaments," published by Henry Holt and Company, New York, as volume No. 88 in The Home University Library of Modern Knowledge. Chapter V of this work, which deals with "Man's Forgiveness of His Neighbor - a Study in Religious Development" has become famous. It should be read by every Mason.

* * *

THE FAITH OF JACQUES G. BLAINE

Please inform me if you can what was the religious holding of James G. Blaine, and who made the speech about "rum, Romanism, and rebellion."

E.K.C., Ohio.

The parents of James Gillespie Blaine were descended from North Ireland immigrants. His mother, Maria Gillespie, an intelligent and very charming lady, was a Roman Catholic, and secured a priest to perform her wedding ceremony. His father, a brilliant but somewhat unsteady man, was a Presbyterian of the old Covenanter type. Blaine himself grew up in a religious atmosphere, but was never a Roman Catholic, though it

was passed about often during his political campaigns that he was a Roman Catholic in disguise; this canard was absolutely groundless, because, in his early life and while he was living at Augusta, Maine he united with the Congregationalist church, as you will learn from the biography written by Russell Conway. An accurate account of the famous "rum, Romanism, and rebellion" episode is given in the authentic biography by Stanwood, whose "History of the Presidency" should be read by every Mason for the sake of its excellent treatment of the anti-Masonic excitement. On page 289 of Stanwood's "Life of Blaine" (it was published in 1905 by Houghton, Miflin & Company) we may read:

"But a still more untoward incident was to mark this visit to New York. On the 29th of October a large number of clergymen assembled to meet Mr. Blaine and to assure him of their support. Their spokesman was the Rev. Mr. Burchard, who made a brief address which closed with these sentences: 'We are Republicans, and don't propose to leave our party and identify ourselves with a party whose antecedents have been rum, Romanism, and rebellion. We are loyal to our flag; we are loyal to you.' Mr. Blaine apparently did not notice the alliterative clause, but it would have been difficult to rebuke the attempt to introduce a sectarian issue into the canvass, if he had been aware of it, without giving offense. His political adversaries at once took advantage of the unfortunate remark to detach from his support all whom they could persuade that the election of Blaine would be a blow at the Roman Catholic Church. Some of the most unscrupulous of his opponents represented the words as those of Blaine himself. It is said that leaflets ascribing the sentiments to him were distributed at the doors of Roman Catholic churches on the following Sunday. There is no doubt that the heedless remark caused him the loss of more than enough votes to have changed the result in New York and thus to have elected him President."

* * *

MASONRY AMONG THE CHIPPEWA INDIANS

"Do you know whether any Chippewas are members of the Fraternity? There are quite a few Chippewas in the portion of Minnesota near the Red Lake Reservation who are educated."

S.S.H., North Dakota.

As to whether any of the Red Lake Chippewas, or more properly, Ojibway, belong to our own order of Free and Accepted Masons, I am unable to state, although this is not at all improbable. That is a question which the secretaries of the local lodges can best answer. As to the Indians being members of their own primitive Masonic order, yes indeed.

Among the Ojibway the secret society known as the Midewin is highly developed, and possesses ceremonies, rituals, and rites of initiation and raising very similar to that described in my article "Little Wolf Joins the Mitawin," in the October, 1921, number of THE BUILDER; in fact, many students of ethnology believe that it is among the members of this tribe that the oldest form of the rites occurs. Unfortunately, although considerable time and money have been devoted to the study of this very organization among the Ojibway, the scientists who have hitherto done the work have not been Masons, and hence much of the most significant facts have escaped attention. The late Mr. W. J. Hoffman has written a monograph entitled "The Midewiwin or 'Grand Medicine Society' of the Ojibway," based largely on studies made among the Red Lake and Leech Lake Indians, and published in the Seventh Annual Report of the Bureau of American Ethnology of Washington, D.C. in 1885-6. He, however, entirely failed to grasp the significance of what he saw and heard, and, if I remember correctly, got no inkling of the true meaning of the underlying ritual, or the myth of the death and resurrection of the ancient founder of the lodge.

I have myself spent some time among some of the bands of Ojibway in Manitoba, Ontario, and Seewatin, in Canada, and obtained some data on the subject, but, as I was not then a Mason - or rather was only an Entered ApprenticeCI too, was blind to the facts.

Here is a fine opportunity for an original piece of work for someone who has had Light, and who possesses the patience, tact, and diplomacy to get really close to the Indian.

The Ojibways are a very numerous people, as North American Indian tribes go, there being some 20,214 in the United States, and many more in Canada, according to the census of 1910. Of these, some are civilized according to our ways, others are still very primitive. The conservative old-style bands all possess the Midewin or Midewiwin, and the old leaders possess birch bark scrolls upon which are written in mnemonic characters, or picture writing, symbols referring to the songs and ritual of the lodge, the meaning of which is known only to them. It must be remembered that not all the members of any tribe are brethren, and the rites are often as unknown to the majority of any given group as they are to us, also the non-members are quite as given to speculation of an erroneous nature as to what goes on in the lodge as are white non-Masons. To obtain information, go to headquarters, and, as information and membership is commonly bought by the Indians themselves from the officers on joining, it can sometimes be bought by a white man who has the confidence of the Indians, and in whose sincerity they firmly believe.

Other tribes having a form of this primitive society to my knowledge are: The Cree, Potawatomi, Menomini, Sauk, Santee Sioux, Winnebago, Iowa, Oto, and perhaps the Ottawa. Formerly the Miami, Peoria, and perhaps other tribes of the lllinois confederacy had it, and the Ponca and Omaha had an aberrant form. Practically nothing is known of the rites among the majority of these tribes except that all those of Siouan stock - i.e., the Santee, Iowa, Winnebago, Oto, Ponca and Omaha, are much farther from Masonry as we know it than the others. The Iroquoian tribes, that is the Seneca, Cayuga, Onondaga, Oneida, Mohawk, and the Wyandot, and perhaps others, have or have had, a different society which in some respects still more strongly resembles our Masonry.

A.B.S.

----o----

CORRESPONDENCE

INFORMATION WANTED

All readers of THE BUILDER who have in their possession important (as they would consider it) books on Freemasonry that have never been reviewed or noticed in THE BUILDER are requested to send to the editor titles, authors, publishers, and publishers' dates. Please.

* * *

THE BUILDER would like to hear from Study Clubs that have devised courses of study for themselves. Also, it would like to have the names of the secretaries of active Study Clubs.

* * *

One of the editors of THE BUILDER would like to get in touch with brethren who have made a thorough, or systematic study of architecture; of architecture, that is, without necessary reference to Freemasonry.

* * *

Can anybody tell us where a complete set of the bound volumes of The American Freemason's Monthly Magazine may be obtained ? It was begun, we believe, in 1886, and was cried on for quite a while by J. F. Brennan. Albert Mackey was editor for a time.

* * *

MASONIC COLLEGE FRATERNITIES

I notice in the Question Box of the December number, in answer to brother L.I.F.'s question as to the number of Masonic college fraternities you state there are two, The Acacia, and Square and Compass. I knew of the Acacia but did not know of the Square and Compass - that is, as a fraternity. In many of the colleges and universities there are Masonic Clubs, usually designated as "Square and Compass Clubs." We have two here at the University of Southern California, one in the College of Law and one in the College of Liberal Arts. There is also a flourishing Masonic Club, but not called Square and Compass, at the University of Arizona, Tucson. The question of federating these different Clubs into some kind of general organization has been frequently discussed at the meetings of the local clubs here, and we have been hoping that some scheme would be put forward in the near future acceptable to all. What you say of the Square and Compass fraternity is true of these individual clubs, as far as I am acquainted with them, but so far as I knew they were still unfederated local clubs. Please advise me more fully on this point.

There is now in process of organization at the University of Southern California the Phi Alpha Mu fraternity which will be a regular Greek letter fraternity but with membership open only to Masons and under the same restrictions as other Greek letter fraternities. It is hoped to make this the mother chapter and extend the fraternity to other colleges and universities.

I also beg to call your attention to the Trowel Fraternity. There is a chapter in the Dental College of the University of Southern California here. The Bulletin of the Masonic Information Bureau of the University for the first semester has this item: "Trowel Fraternity, 4th year, consisting of 14 chapters - at present restricted to Dental Colleges and other professional allies. Local chapter consisting of about 45 members. Secretary and Treasurer - E.T. Dutkon, Dental College, 635 West Exposition Blvd., Los Angeles." I understand that the Trowel is not interfraternal, but do not know.

THE BUILDER has been a source of great pleasure to me during the past year. The brethren who do not subscribe are certainly missing a lot.

Aubrey 0. Bray, California.

(Through an unfortunate misfiling of information ye editor cannot recover the information on which he based his statements concerning the Square and Compass fraternity. Will the brothers who sent him information get in touch with him again? Also, will any other brothers who have pertinent information about college Masonic fraternities send their data to THE BUILDER? Brother Bray has our hearty thanks for his letter.

* * *

THE A. E. F. MASONIC CLUB AT ABAINVILLE, MEUSE, FRANCE

I send you a few words regarding A.E.F. Masonic Clubs. At Abainville, Meuse, about 3 kilos from Gondrecourt, there was a Masonic Club. Brother Hale was the Salvation Army Secretary at Abainville and was vitally interested in our Abainville Club. After our meetings we generally adjourned to his Hut for refreshments. We had good times. Abainville was the center of the American Light Railway Repair and Assembling Shops and the Abainville Club was made up mostly of railroad men. The Club adopted for a pocket piece a two franc silver coin with the reverse ground off and the Square and Compass engraved in the centre with the words "Abainville Club No. 1' around the coin. When I was at Abainville there was no club at Gondrecourt: the men from that town came to Abainville The President at that time was a Medical (Dental) Officer attached, I believe, to the 22nd Engineers (Lt. Ry.) named Ross, (I am not absolutely certain as to that name.) We initiated with paddles officers and men and we had great times. Wish I had a copy of the ritual; if you could get one, it would be worth while.

Out of 26 men in the Third Batallion Headquarters two officers and four men were members of the Club.

Harry B. Formhals, Mass.

* * *

PRESENTATION OF A PAST MASTER'S JEWEL

The following was deliverd on installation night by Brother C.L. Putnam when he presented the retiring Master with a Past Master's Jewel. Brother Putnam is one of our Past Masters. He does not claim the thoughts as his own, but the arrangement of them is, and I am taking the liberty of sending the same to you:

My Brother: Your zeal for the institution of Masonry and the progress you have made in its mysteries, have pointed you out as a proper object of our favor and esteem.

From the time, ten years ago, when you knocked at the door of the preparation room seeking admission into our order, your ambitious feet have trodden round after round of the ladder which leads to fame in our mystic circle, and even the purple of the Fraternity has rested upon your honored shoulders.

You have labored with us more than seven years, honestly toiling, and encouraged and buoyed up by the promise that if you were faithful, you should receive the reward due a Master Mason.

Behold! your temple is nearly completed, and we hope you have received your reward in the satisfaction of having done something for others. You have learned that a life of service to your fellow men is the only life worth living.

Night after night for the past seven years or more you have been present in this lodge room. Not for the honor alone (although such ambition is truly laudable) of having it said that you were Secretary, Junior Warden, Senior Warden, or even Master of Alpine Lodge, with but the one idea of service; that of teaching the brothers the principles of Freemasonry which for centuries have made better men, better citizens, better fathers, better husbands.

Your work has been well and faithfully done, and may the G.A.O.T.U. accept and approve your labors.

The brethren of Alpine Lodge wish to express to you, through me, their love and appreciation for the service you have rendered. This jewel is a token of their esteem, and the distinguished emblem of a Past Master, which they hope you will wear with equal pleasure to yourself and honor to the Fraternity.

Fred H. Jess, Iowa.

* * *

OUR GRAND LODGE OF SORROW

(THE BUILDER is very glad indeed to give publicity to so worthy a cause as that described in the following communication. Readers may rest assured that the brethren behind this move know what they are about and are to be trusted to the full. The article by Brother Francis E. Lester, Grand Master of New Mexico, which appeared on page 14 of THE BUILDER for January, gives one some conception of the kind of problem that confronts our brethren in the great Southwest.)

It is the largest Masonic organization on earth, is our Grand Lodge of Sorrow.

It has an average membership of 42,300.

It loses an average of 4,700 members by death every year.

It recruits that many members every year so that the average membership remains about the same.

Its members never meet in the Grand Lodge and there are no subordinate lodges. They never applied for admission and can demit only by death.

They labor unceasingly to rebuild the temple of their bodies ravaged by the fever of disease. They walk in the valley of the shadow of death. They are the Master Masons who have laid down or must soon lay down their working tools and seek the aid and comfort of their brethren.

They are the Masons of America who are victims of tuberculosis. Among the 2,600,000 members of the Craft, it is estimated that there are 42,300 suffering with this disease. Of this number 4,700 die annually. There are no Masonic Hospitals for their care and treatment.

Their own lodges are, in most cases, financially unable to give them assistance over the year or more of time which would be required to arrest their disease under the most favorable conditions in a hospital or sanatorium.

In many cases the lodge sends the patient to the Southwest for the benefit of the climate, with little money in excess of traveling expenses. Lodges in the Southwest are small in numbers and limited in funds. They cannot begin to care for the Master Masons asking for assistance. Free care and treatment can be secured only in hospitals in connection with poorhouses, and in some few Roman Catholic institutions.

Who shall bear the burden of the care of the Mason without a lodge ? Does the Masonic Fraternity of America owe him any duty ? If so, how shall it proceed to administer relief ?

A committee, appointed by the Grand Lodge of Texas, to confer with similar committees to be appointed by the Grand Lodges of Arizona and New Mexico, three of the states affected by the migration of consumptive Masons, will attempt to fermulate a plan for the establishment of a hospital or sanatorium for the care of these brethren. The committee will welcome suggestions from any brethren, anywhere. Think on these things and give them the benefit of your study and experience.

Address all communications to

ROBERT J. NEWTON, Chairman,

2130 River Ave., San Antonio, Texas.

* * *

ANOTHER "OLDEST SECRETARY"

Brother W. N. Grubb was made a Mason January 1,1879, in Ruth Lodge No. 64, Norfolk, Virginia, and one year afterwards was made secretary of his lodge. He has served in that capacity continuously ever since. He is still an active Mason and most effectual secretary after forty-two years and more. Doesn't that come near being a record?

Oscar Lloyd Steinberg, Virginia.

----o----

THE PINE CONE

BY BRO. H. L. HAYWOOD, IOWA

Corrugated spire of seeds,

Slender, tapering, brown as rust,

O what mystic wonder breeds

In this life you hold in trust!

In these chambers stiffly set

What a secret thou dost keep!

Here will future time beget

Towering brothers of the deep!

Rondured columns of the pines,

Bracing up the arching skies:

Out of thee their vast designs

From what miracles arise!

Thou art dumb as any stone

Yet from thee will one day spring

Harp-like branches whence the tone

Of the northern winds will ring.

Thou art with such frailty bound

As the merest child could spurn

Yet thy sons will clasp the ground

When our sons to dust return.

Could we but thy secret read

How 'twould start us with surprise!

Life and death their fated screed

Would unroll before our eyes.

In thy humble withered pod

Lieth what no language tells;

All the secret lore of God

Hides within thy narrow cells!

----o----

A good word is an easy obligation; but not to speak ill, requires only our silence, which costs us nothing. - Tillotson.

The Builder Magazine

May 1922 - Volume VIII - Number 5

Masonry and the World's Work

(Written for the DETROIT MASONIC NEWS and published by permission of the editor of that publication)

BY BRO. H.L. HAYWOOD, IOWA

ONE MIGHT quibble a good deal about the exact significance of the important question that you have posed, but I take it that you mean to ask if I believe that Freemasonry should discharge its influence altogether, so to speak, into its own vitals and in its own interests, or if it should turn some of its influence into the great world outside itself, in order that that world may feel something of the force and beauty of Freemasonry. I am very sure that you do not mean to infer that at any time or under any circumstances Masonic lodges should engage in politics, or as lodges assume an active part in the direction of public affairs. Needless to say, I should instantly reply in the latter instance that Masonic lodges never should - as lodges - engage in politics of any kind, or anything like politics: but I am quite as ready to say that I do believe that Freemasonry should cease to hibernate inside its own hollow tree, and that it should be harnessing its great powers up to some of the worthful social causes in orier that it may do something for the world in general.

I believe that it was a good thing for the Fraternity to attempt to go abroad in order to lend fraternal aid and encouragement to Masonic brethren there, and to their friends.

I believe it was a good thing for Freemasonry to play the part it did in the Revolutionary War, and in the founding of the United States government.

I believe it is a good thing for Freemasonry to watch with jealous care the interests of the public school system of the land, not only because the disruption or disintegration of

that great educational system would defeat many of its own most cherished purposes but also because such a disintegration would work an irreparable injury to this nation.

I believe it was a good thing for a large number of our Grand Lodges to fashion the Masonic Service Association of the United States in order that all our Grand Lodges may work as a unity in any cause that may call for the assistance of the Fraternity as a whole. Freemasonry now has its own Red Cross system, and that is a fact of which every one of us may feel proud.

I believe it was a noble thing for this same Masonic Service Association to send to President Harding, at the beginning of the great conference on the limitation of armament, a resolution in which Brother Harding was assured the support and congratulations of the Association, which represented at the time thirty-four jurisdictions; and I know that the members of all the other jurisdictions would readily have signed the resolutions, which adequately expressed the fact that Masons, aloof them, pray for the peace of the world, and stand ready to lend their aid to any project for bringing to pass the end of war.

I believe that the Fraternity could - if only it would - do very much toward bringing about a better understanding among the nations of the world to the end that they may learn to live together upon the level and discover how good a thing it would be for peoples to live together in harmony. If that good will does not come among nations it can never rest secure inside any one nation, because in the community of the world no nation can live or die unto itself.

And furthermore I believe that it would be a good thing if every Masonic lodge made it a point to take up some kind of community service in its own locality. This service need not be advertised to the profane or undertaken with a flourish of trumpets, but it could be organized in such a manner as to win the support of every Freemason in the province of the lodge. Many have been the explanations of Masonic apathy, of the indifference which falls upon so many men, even after they have passed the chairs: to my own mind one of the cardinal causes of this apathy lies in the fact that in so many cases the lodge is a mere engine which keeps all its wheels turning but does not accomplish anything by

its discharge of power. A lodge that is content with meeting twice a week for initiations and once a month to transact its little modicum of business, and then "lets it go at that," isn't much good to itself or to the world; and many of the better men among its members will soon grow disgusted with such child's play, and remain home. If that lodge would only enlist its energies in some worthful community cause it would find that its members would soon lose their apathy. Social service is necessary for Masonic health.

In the discharge of my own humble duties in the National Masonic Research Society I receive and reply to a great grist of letters which come to me from brethren all over the world, and it will be no betrayal of confidence if I say here, in pages read by Craftsmen, that a large number of these letters contain complaints against the fruitlessness of so much of our Masonic endeavor. "Why is it," many of these brethren ask, "that Freemasonry isn't doing something with itself ?" If one will carefully scan the fifty or more Masonic journals published in this land; if he will keep a weather eye out for the Masonic books now being published; and furthermore if he will study the Grand Lodge Proceedings each year (one of the most valuable things a Masonic student can do for himself) he will find that the Fraternity as a whole is now in a kind of ferment, and that the multitudes of young men who have joined us during the past five or six years are impatiently asking - if I may echo one of the now melancholy catch phrases of the Great War - "where do we go from here ?" These men are not satisfied with meekly sitting on the sidelines watching the ceremonies: they are eager to see all the things taught in those ceremonies at work in the world, catching on to people's minds, and taking effect in the general life. In other words, I am quite sure that the rank and file of members, as things now are, are not only in favor of, but insistently clamantly in favor of Freemasonry's taking some part "in the work of the world."

If any of the more conservative brethren shrink from this, fearing lest it violate the old traditions or transgress the Ancient Landmarks, let them in all patience study those ancient traditions, and learn to know what Freemasonry actually has done in the past! If they will do this they will discover that the more or less stereotyped American Freemasonry of the 1890's is in no sense representative of the Freemasonry that the world at large has known these past two centuries. It would surprise even the ardent and restless youngest member could he learn just how much the Fraternity has actually done in carrying on the "world's work" during those two centuries! Recently, while going through all the references to Freemasonry in the Encyclopedia Britannica and in the Catholic Encyclopedia I was struck by the fact that in almost every instance the

Fraternity is mentioned as having been at work to win for men more liberty, more equality, and more democracy.

Consider why it was that Freemasonry was banned from Russia. Learn what it did in Germany in the 1848's, and what part it played in Belgium and Holland in 1820. Read its history in Austria and Hungary and discover why it was so cordially hated by the aristocracy that they at last violently destroyed it. Consider the part that it played in the liberation and unification of the Italian Peninsula, and recall how that Garabaldi himself was an active Freemason. Go through the story of Freemasonry's role in France from the time when it assisted so powerfully to overturn the Ancient Regime until the present, when it is once more in a death grapple with the Jesuits who again got their innings during the Great War; and how that during that long period the Craft was very largely instrumental in gaining a public school system for France, and in securing the separation of church and state! The Republic of Portugal is often called "a child of Masonry"; while in Spain the Fraternity has been persecuted again and again on the grounds that it was instilling the ideas and ideals of democracy into the minds of the Spanish. There is no need to lengthen this list of references, save to say that the part played by the Fraternity in our own land has not only not been exaggerated, but hasn't even yet been fully recognized. One of these days it will be proved that the Craft saved the Colonists at the most critical stage of the Revolutionary War, and that if it had not been for Freemasonry the War would have been lost, and the freeing of the Colonists would have been delayed if not defeated, and a very different type of government would have been constructed. These last statements sound strong but they can be every one substantiated by incontrovertible evidence.

I don't mention these hints from history in order to illustrate my point that the Craft should do its own right part in carrying on "the world's work," for an illustration has no weight in logic: nor do I advance this as a precedent for our social activity, because a precedent may merely permit - not demand - a given course of action: I recall this history in order that it may reveal what has ever been the nature of the Fraternity, and indicates that what it has been in the past it will necessarily be in the future.

Sooner or later, Brother Editor, we shall not raise the question that you have raised because by that time it will have become taken for granted that Freemasonry, being a public institution, owes certain duties to the world of which it is a part, just as every

other institution owes social duties. The question then will be as to ways and means and as to specific tasks. At present we can't talk much about specific tasks, and as to ways and means that must be decided as the occasion arises.

----o----

FURTHER NOTES ON THE ELEUSINIAN MYSTERIES

BY BRO. N. W. HAYDEN, ONTARIO

IN THE BUILDER for March, 1920, were published "Some Notes on the Mysteries of Eleusis," which I sent by way of a comment on the valuable articles on this subject from the pen of Brother Dudley Wright, of which Part IV appeared in THE BUILDER for September, 1919. In this portion, and in his little book which reproduces the whole, (1) Brother Wright offers this question, "It would be interesting to know why . . . wheat was chosen (for exaltation); why the ear more than the grain; why it should be emphasized that it was 'gathered'; . . . and in what manner it secured, or ensured, for the individual a blissful existence after death."

An attempt to answer this query, after so many centuries have passed since it ceased apparently to be a living usage, would surely be speculative enough for any of us, but I addressed myself to it and trust my answer will not be judged as falling short of its intent.

Let me first draw attention to a quotation from Vol. II of Frazer's Golden Bough. "In the great mystelies solemnized at Eleusis in the month of September, the union of the sky god Zeus with the corn goddess Demeter appear to have been represented by the union of the hierophant with the priestess of Demeter, who acted the parts of the god and goddess. But this intercourse was only dramatic or symbolical, (2) for the hierophant had temporarily deprived himself of his virility by an application of hemlock. (3) The

torches having been extinguished the pair descended into a murky place while the throng of worshippers awaited in anxious suspense the result of the mystic congress, on which they believed their own salvation to depend."

"After a time the hierophant reappeared and, in a blaze of light, silently exhibited to the assembly a reaped ear of corn, (4) the fruit of the divine marriage. Then, in a loud voice, he proclaimed 'Queen Bromo has brought forth a sacred boy, Brimas' by which he meant 'The Mighty One has brought forth the Mighty.' The corn-mother, in fact, had given birth to her child, the corn, and her travail pangs were enacted in the sacred drama. This revelation of the reaped ear of corn appears to have been the crowning act of the Mysteries."

In addition to the above, there is the witness of Hippolytus, one of the "early Fathers" (A. D. 160-236), who was bitterly opposed to the religions of the heathen. In his Philosophoumena he gives a "Translation and Refutation" of the rites and teachings contained in a Naasene manuscript which had been written for private circulation, somewhat like our Book of The Work, which contained the following: "Knowledge of the Perfect Man is deep and hard to comprehend. For the beginning of Perfection is Gnosis of Man, but Gnosis of God is perfect Perfection. (5) And the Phrygians called him also 'Plucked Green Wheat Ear,' and after the Phrygians, the Athenians so designate him, when, in the secret rites of Eleusis they show those who receive in silence the final initiation there into the Great, and Marvelous, and Most Perfect Epoptic Mystery, a plucked wheat ear. And this wheat ear is also with the Athenians the Light-Giver perfect and mighty, from the Inexpressible, the Holy Son born of Our Lady, the Virgin Spirit."

One can see by the foregoing that in these Mysteries an ear of corn, which had been reaped - i.e., separated from its root and stalk - was used as an emblem of the Deity, who came through the gate of physical birth and separation for the good of his worshippers, even as the corn itself has to be separated and prepared that our bodies may be nourished thereby.

"But why," asks Brother Wright, "was wheat chosen out for this purpose from among all the plants which revive and die in the course of the year?"

I believe there is very much more hidden in this query than appears on the surface, for it takes us back to the origins of life, the "Divine Kings" of old Egypt, and all that title connotes. It is a strange fact of our terrestrial life that wheat has never been traced to any form of wild grass. It is older than history; it has been found wrapped up with mummies, and the Book of the Dead has several references to it as the "Corn of Life"; evidently of a symbolic nature as its height varies from three to seven cubits according to the spiritual condition of the servant of Horus who is "gleaning the fields of Aanroo," i. e., receiving the due reward of his actions, good or bad. In one sentence, Isis says "I reveal to mortals the mysteries of wheat and corn."

Plato in his Critias (I think) and in his Fourth Book of Laws, suggests that just as man governs his flocks and herds, not by one of their own kind, but by a superior being, so the Creator ruled primitive humanity with Divine Shepherds. When these were retired, "Inventors" appeared who "discovered" fire, wheat, wine and letters. Brother Wright tells us, "According to some ancient writers the Greeks, prior to the time of Demeter and Triptolemus, fed upon the acorns of the ilex or the evergreen oak. Acorns, according to Virgil, were used as food in Epiros; and in Spain, according to Strabo. The Scythians made bread with acorns. By another tradition before Demeter's time, men neither cultivated corn nor tilled the ground, but roamed the mountains and woods in search for the wild fruits which the earth produced. Isocrates wrote, "Ceres hath made the Athenians two presents of the greatest consequence: corn, which brought us out of a state of brutality; and the Mysteries, which teach the initiated to entertain the most agreeable expectations touching death and eternity." Thus the Greeks trace their knowledge of tillage to the goddess Ceres. The Chinese trace theirs to the instructions of "celestial genii." These were the Kabiri, also named in the Vedas the Agni-putra, both terms meaning "The Sons of Flame," who were too, the first workers in minerals and metals, the true Te-Baal-Kayin, whose name is remembered because they were "Lords of the Smiths" and not because of any worldly possessions they may have acquired.

One of the most plausible explanations of the fact that the Egyptian civilization seems to have no beginning, is that it was originally in that respect, a colony from Atlantis, coeval with another in Yucatan, for knowledge of which we are so indebted to the labors of Dr. and Mrs. Le Plongeon. An extended review of the evidence on this point can also be gained from Atlantis by Ignatius Donnelly. Bro. Churchward in his great work Signs and Symbols of Primordial Man writes: "We are enabled to give two figures

from photographs of 'Two Gods' recently discovered near the ruins of Mitla, by Prof. Marshall H. Saville. (Mitla is one of the ruined cities of Yucatan.) These two figures are symbolically typical of the Egyptian Horus, in two of his characters. The one on the right has a crown on his head, with four ears of corn, two on each side, and between them the hieroglyphic figure for running water. In front, between his arms, is the Egyptian ideographic hieroglyph RHI - 'The Garden of Earth.' His tongue is hanging out, apparently as two tongues, symbolically uttering or saying that he is the Lord and Bringer of food and of water; this is identically the same as the Egyptian at Philae, where 'The Corn Spirit' is represented by stalks and ears of corn springing from its mummy near running water - i. e., Horus is represented as a bringer of food and water; which must be interesting to Freemasons as being the origin of 'an ear of corn near a fall of water.'

"The figure on the left side is one of the Mexican depictions of Horus as 'The Light of the World.' He has a crown on his head surmounted by several groups (there should be seven) of Three Rods, or Rays, of Light. In front between the arms is a head with a rope around its neck which passes over the shoulders of the god, symbolical of a power bringing death, darkness, or ignorance to the Light Eternal, through or by Horus. The one Power through whom you are led from death to the mansions of the Blessed."

On page 381 of Mexican Antiquities, by Dr. Edward Soler, figure A, Horus is seen as “The Young Ear of Corn" represented here by maize. He is giving life and plenty, he is the bringer of food, of life, to the world.

In Memoires de la Mission Francaise, by Lefebvre, Vol. II, pages 29 and 31, are shown figures from the coffin of the Pharoah Seti 1st,6 amongst which is the "grain-god" represented as a man wearing two full ears of wheat upon his head.

It will be useful at this point to quote from the translation of the Book of Gates, as delineated on the inside and outside of this sarcophagus, for which we are i debted to the Efforts of Dr. Wallis Budge:

"On the left of the course of Afu-Ra are twelve male figures, who represent the 'workers in the wheat fields of the Tuat.' . . . The ears of wheat are said to he the 'members of Osiris,' and thus the great god is the food upon which the gods and the beatified live in the Tuat.... Every ear of wheat which flourished there was a member of the body of Osiris, for this god himself was the wheat-god, and was the source of life of every plant of wheat in his kingdom. Thus it follows that the beatified lived upon the body of their god, whom they ate daily.... The texts, from the earliest period, speak of Osiris as the everliving and Everlasting god, and the Prince of eternity, and as he was the wheat-god it alas his body which was the 'bread of everlastingness' according to the texts which were written under the Fifth and Sixth Dynasties, about 3600-8300 B. C.... Though in the texts under consideration the grain-god Nepra is mentioned by name, it is Osiris who assumes the lordship of the celestial grain. The connection between Maat, or righteousness, and the grain-god is not easy to explain, but it seems to me that we have here a mixture of two conceptions of Osiris. As the grain-god he would satisfy those who wished for a purely material heaven, where hunger would be unknown; and as the god of righteousness, of whom the spiritually-minded hoped to become the counterpart, he would become the hope and consolation, and the symbol of the Eternal God."

lI have been unable to get a copy of this figure, but it would probably be similar to the one shown in Egyptian Mythology by Max Muller, figure 73, page 66, as that of Nepri (male) or Nepret (female), divine guardian of grain. This authority writes: "The god of grain, who in female form is sometimes identified with Renemutet, the goddess of harvest, is rather more of a poetic abstraction, like the gods 'Abundance' and 'Plenty.' In this way Nepri is Lord of Food generally rather than a god of grain particularly."

I think Brother Wright's query is answered fairly completely by the foregoing, but there is a further development which is worth consideration as regards the last sentence of his question. As I pointed out in my "Notes" of March, 1920, the Mysteries of Eleusis were the nearest approach to modern Freemasonry of which we have any historical evidence. For nearly 1500 years they exerted their influence for good over most of the known world; their initiates were numbered by the thousand, and all the civilized peoples of the time were represented annually in that little corner of the world, even as in our own day the otherwise obscure village of Ober-Ammergau attracted the citizens of Christendom to its decennial Passion Play.

Is it to be supposed that the fanaticism of the Byzantine Christians entirely destroyed these ancient and worshipful ceremonies ? I think not. How many of our modern religious customs, ceremonies, and anniversaries are but a thin veneer of changed names laid upon a foundation of "pagan" usages, whose inherent life continued because they were connected with that inner shrine in humanity where dwells the Great Architect, no matter how variously our minds may cognize and name Him!

And just as the popularly useful features of the Eleusinia are reborn in our Masonic usages, so, I think, the essential intent of the last and greatest of its series of Mysteries has been preserved for us in a custom which to many today is, as it was to our Greek forbears, an approach to and communion with our vision of Deity, the most revered and intimate of all our religious acts.

In the Encyclopabdia of Religions under the subdivision "Christian, Western," of the subject "Sacraments" we are shown how the Church Fathers, Tertullian, Jerome, Cyprian, and Augustine, used the Latin word "sacramentum" as.an equivalent of the Greek word "musterion," the chief requisite in this valuation being the mutual use of a material symbol, of an intelligible reality, or to paraphrase the definition in the Catechism - it must be an outward and physical sign of an inward and psychical process. Augustine also admits that every religion, true or false, has its visible signs or sacrament (Cont. Faust. XIX, XI).

From this same source, under the general heading of "Sacraments," we read: "In the Eleusinia certain acts of a sacramental character had a place.... Apart from other things done or seen, they partook of a cup of 'kukeon,' a thick gruel of meal and water resembling the draught of barley, groats, water and pennyroyal leaves drunk by the mourning Demeter after her nine days fast. The unemended text of Clement of Alexandria suggests the handling of a sacred object, rather than the tasting of a sacred food. What did this drinking and eating mean to the worshippers ? Some enquirers have seen in it a sacramental communion with Demeter in her passion, e. g., Gardner in his Origins of the Lord's Supper."

My conclusion, too, arrived at this same result, as the only explanation of a custom honored through centuries of observance. It must have satisfied some more or less conscious need in the psychologic economy of its participants, and our own personal experiences will sympathize with them. Why should we think like the priests with Cortez and Pizarro, who held that the signs of the cross and the eucharistic ceremonies they found in the New World had been planted there by Satan to deceive a people who were ignorant of the "Holy Mother Church" ? Is it not rather more worthy of our motto, "Follow Reason," and our belief in an everliving and immanent Builder, to see in these ancient customs the evidence of a divine method through which each succeeding race of man, after it has come to a certain growth of spiritual evolution, can have unsealed in its inmost sanctuary, a new fount of energy wherewith to meet new trials and win new victories? One can see herein the vision that inspired the Eastern prayer, the most sacred verse of the Rig-Veda, the "Gayatri" whose beauty I have not found surpassed anywhere - "Oh Thou, that givest sustenance to the universe, Thou from whom all things proceed, and to whom all shall return, unveil that face of the true sun, now hidden by this vase of golden light, that we may know the Truth and do our whole duty as we journey to Thy sacred seat." Three thousand years after the mind that framed this prayer had left its corporeal tenement, we find the same hope and desire embodied in Cardinal Newman's famous hymn, "Lead, Kindly Light"; and Tennyson voices our thought that through prayer "men are bound by gold chains up to the throne of God." The Great Architect has many names and wears many vestures, in the minds of His offspring, yet withal "He inhabiteth Eternity" as Brother Hosmer wrote in THE BUILDER for May, 1917. Happy are they who know this, whether Hindoo, Eleusinian, or the man of today.

(1) "The Eleusinian Mysteries & Rites," by Dudley Wright, with an Introduction by the Rev. J. Fort Newton, D. Litt., D. D.

(2) As to the symbolic nature of the union, Frazer gives quotations from Tertullian, Ad Nationes, II, 7; Amasenus, in Migne's Patrologia Graeca, XL, col. 324; Hippolytus, Refutatic omnium EIaeresium, Vol. 8, pp. 162-4, etc.

(3) In antiquity it was believed that an ointment or plaster of hemlock applied to the genital organs prevented them from discharging their function. See Dioscorides, De Materia Medica IV, 79; Pliny, Nat.

History XXV, 154. Dr. J. B. Bradbury, Downing Professol of Medicine in the University of Cambridge, informs me that this belief is correct.

(4) Perhaps it may be necessary to remind American readers that Wheat is always known as "corn" in Europe; whereas the Corn of the United States is known there as "maize" or "Indian corn.'

(5) "Perfect" as used here is a technical term of the Schools It does not indicate a quality, as with us today, but rather a rank, somewhat as our term "worshipful" in Masonic usage.

(6) This coffin was carved from alabaster, and is now in the Sir John Sloane Museum, in London, England.

----o----

MASONIC TOLERATION

BY BRO. MALCOLM W. BINGAY, MICHIGAN

THE BUILDER MAY 1922

MAN IN his egotism has quarrelled about religion since the first day of recorded history; from the cloud worship of the first Aryan down to our own sadly disturbed times it has been ever the same: martyrs have given up their anguished souls, armies

have been massacred, empires have been shattered and civilizations sent to decay - all in the name of God. And yet through all these wars about religion there never has been and there never can be a religious war for a religious war is a contradiction in terms: no one can love God and at the same time hate his brother man.

Religion has been the pretext for war, but for an explanation of the hate which prompts men to fight we must turn from the fields of religion to the study of psychology, and it is a simple fact in psychology that we dislike, even unto hate, those who disagree with us.

The more strongly we feel a thing the more firmly we believe in the merit of our feeling; our logic appeals to us as absolute and we subconsciously justify our attitude often to the exclusion, in our narrow intensity, of possible outstanding facts. It all seems so simple and sane and understandable to us from our own personal viewpoint that we marvel at the inability of others to understand and see as we do. The average man, when filled with the ardor of an idea resents having anybody fail to agree with him in that ardor; the one who refuses to be converted to his attitude is either maddeningly stupid and unworthy of further consideration and sympathy, or he is purposely venal and vicious. The ratio of this resentment depends on the strength of the advocate's ardor, on his narrowness or breadth of mind, and on his inner spiritual qualities or lack of them.

Christ understood and forgave; too many of his followers, or those who devoutly believe they are his followers, scream for the tar and the torch. As Swift said:

"Some men have just enough religion to hate each other and not enough to love one another."

The blame cannot be placed upon religion, but rather upon our failure to understand the three impulses by which man lives, moves and has his being: First, instinct - that something which man shares with the animals, the simple impulse to exist; Second - reason, that something by which he is able to differentiate himself from the animals and through which he has piled up, through the ages, his material wealth; Third - spirit, that

indefinable, ineffable Something transcending both instinct and reason and which permits him, in his loftier moods to glimpse faintly a possible answer to those eternal questions which have ever harried his mortal reason, but which leave his immortal soul calm and at peace with the Infinite. But Man is ever the egotist; he is proud that he is a reasoning animal; and he has struggled throughout the ages to gain answer to those questions by reason alone.

By reason he has built the cities of the earth; by reason he has encompassed the globe; by reason he has made the temporal triumphs on which our civilization now exists-and which seems to be crumbling again into the dust. The spirit alone can save mankind from himself and his ruthless reasoning. Terrible as was the World War through which we have just gone, there is one thing more terrible: the state of society which makes such a thing possible. The battles of the Western front in France were but outward manifestations of the war which tore the hearts of men before the guns were unleashed. Peace is a state of mind, and the war was raging in the minds of men long ere the first gun sung its song of death in the year 1914. When a world is bad enough to make war, war follows even as the boil protrudes its ulcerous ugliness when the body is bad enough to make boils!

We have boasted of our Age of Reason, and it has been an age of reason - reason without spirit, without faith in our God and our fellow man, reason like a giant ship rushing in circles driven madly on by powerful engines with no rudder to guide its course.

The first question which stirred the mind of primitive man concerned his God. Since the first shepherd, stretched on the hills at night, wondered, man has asked himself these questions and has tried by reason alone to solve them:

What is the nature of God?

What is the origin of the world?

Whence came we? Whither do we go? And why?

They are the questions on which all the warring theologies of the world have been built; and they cannot be answered by reason alone - they cannot be answered by reason at all, for they take in the realms of the immortal and we are only mortal. As Plotinus, the Alexandrian, said: "I am a finite being; how can I comprehend the infinite? As soon as I comprehend the infinite, I am infinite myself." Human reason is a limited and an erring faculty, unable to grasp "the sorry scheme of things entire" even as the stillest lake fails to reflect the sky as a whole. But reasoning man will not permit of such a thought; he will answer and explain to please himself and applaud his own wisdom.

From Thales, Plato and Aristole to Des Cartes, Fichte and Schelling, man the reasoning animal has run in the revolving squirrel cage of his reason, trying to solve the mystery of immortality on his mortal treadmill; from Copernicus, Galilee, Kepler and Newton to Einstein; from Locke to James; from Pyrrho to Anatole France; from the Sacred Bull Amon of Egypt to the psycho-analysis of Freud; from Apsu and Tiamit of Babylonia to Edisonian incandescence; from the fable of Prometheus unbound to the dream of the arrested energy of the atom - thus man has sought in the stars and in the human brain for answer to the riddle of existence, that answer which is hidden away in his own heart. And always he runs in a circle that runs with him; Hegel is applauded for saying that to which Heraclitus gave utterance two thousand years before, and a modern Pythagoras still stands at the shore of a strange sea, pondering the Whence? the Whither? and the Why?

"There was a door to which I found no key," sang old Omar and for him there was no key and for him who cannot find it within his own soul there will be no key, for the key is the key of faith, the key of the spirit which transcends reason. "Faith," said Tolstoy, "is that by which man lives." That faith is the song in the soul of man when he ceases to run the circles of his reason, when he rises above the earthly passions of greed and lust and hate, and sits him down in meekness and humility, awed by the mightiness of the universe about him - and listens.

The history of human understanding is the history of man's failure to rise above his own being; he cannot by the boot-straps of his reason pull himself above the rim of the bowl of Plato - the Tower of Babel is not the story of ancient days, it is the outstanding fact of

our civilization today. The question that begins with a childlike wonderment and a childlike glory in our self-sufficiency ends in an aged doubt. All metaphysics, all philosophy, have swung the circle back to the beginning point. We are circumscribed and kept within due bounds when in our egotism we trust to intellect alone. On the grave of the cynical Montaigne there are engraved his own words in mockery to his dust: "What do I know?"

Primitive man was guided alone by instinct; to eat, to propagate, to exist was the only urge within his being which gave itself expression; dormant within him were reason and spirit. When man began to wonder he began to reason, and when he began to reason his material development started. So not in vain have all the philosophers of all the world pondered on the unknowable; for while they have not found that for which they sought they have developed the cerebral functioning by which man finds his thought processes laid out for him. The squirrel running in its revolving cage has developed itself for the duties inherent to that cage. Seeking answer to the unknowable by the rule of reason, man has been able to grasp and understand the knowable.

Throughout the ages there have been flashes of that spirit which completes the triangle of man's impulses; yet we have but to point to the war, the chaos and anarchy of today, of the hate and suspicion which sweeps the world to know that it has not yet spread its divine effulgence so far over the earth that we have with us a social conscience, a social mysticism, which, when it comes, will be that brotherly love and affection - outward manifestations of the spirit within us - symbolized by the trowel and cement of Masonry.

Instinct without reason leaves man as the beast of the field; reason without conscience is a ruthless Frankenstein which shall destroy mankind; the spirit alone, working through the alembic of man's inner self, must be the censor and control of reason. Our "Age of Reason" has been an age of blind hate, of greed, of horrid fighting and of awful consequence. We stand at the crossroads. We have no alternative. We must go one way or the other. Either we must cooperate or go on fighting until the last battle-axed, bullet-riddled, gas-torn torso writhes to its end and man is no more. We must find understanding, born of the spirit, to bring to this blood-stained globe the peace of God. And as long as we have within our own hearts hatred for our fellow man, and engender

that hate in the hearts of others by seeking evil in them rather than purity in ourselves, just so long do we delay the oncoming of the Great Brotherhood.

"The man who has the life of the spirit within him views the love of man and woman, both in himself and others, quite differently from the man who is exclusively dominated by mind," writes Bertrand Russell. "He sees in his moments of insight, that in all human beings there is something deserving of love, something mysterious, something appealing, a cry out of the night, a groping journey and a possible victory. When his instinct loves, he welcomes its help in seeing and feeling the value of the human being whom he loves. Instinct becomes a reinforcement in spiritual insight. What instinct tells him spiritual insight confirms, however much the mind may be aware of littleness, limitations, and the enclosing walls that prevent the spirit from shining forth. His spirit divines in all men what his instinct shows him is the object of his love."

Socrates was the first to discover this truth in the development of his ethies. "Man," he said, "is the measure of all things. Descend deeper into his personality and you will find that underneath all varieties there is a ground for steady truth. Men differ but men also agree; they differ as to what is fleeting; they agree as to what is eternal. Difference is the region of opinion; agreement is the region of truth; let us endeavour to penetrate that region."

It was the aged arguer of Athens who first sensed a universal law of morals, but all thinkers have found it out; each man conquering truth for himself, following, as Socrates did, the inscription at Delphos: "Know Thyself." Plato proved God to exist by the very feeling of affinity to His nature which stirs within our souls. Guizot, Tyler, Frazer, in their studies of primitive culture found that whether in the darkest wilds of Africa, the peasant fields of Europe, or the rushing cities of America, wherever the hearts of men beat in every age and clime: God is. Man feels the spirit of divinity within him and seeks to give outward manifestation to that inner spirit as his capacities permit. His means are determined by his birth and his environment. He may begin by worshipping the sun which warms him and sees him on his way, or as the years pass and he develops a greater knowledge, he may worship Him who made the sun, worshipping God in some temple of gilt and gold, which reflects the glory of that sun and which has been erected as the earthly conception of the glory of Him on high. Well may the proudest Christian gentleman paraphrase the words of John Bunyan, point to

the primitive native in his childlike worship, and say: "There but by the grace of God, goes he who bears my name."

The great outstanding fundamental fact of life is that all men, deny as they will with their lips, know in their higher moods that there is a God; not something that can be defined for them, but something that is, the ineffable, the inexpressionable fact of life, symbolized by the Lost Word of Masonry. Only "the fool hath said in his heart there is no God." "God," said Fichte, "must be believed in, not inferred." And St. Thomas a Kempis said: "It is better to love God than to define him." Far easier it would be to explain by what rules of music the deaf Beethoven drew from the song of his soul his divine harmonies, or what rules of oratory went to make up the Gettysburg speech, or what geometrical genius conceived the lowly spider's web.

Yet man the Reasoner crushes aside the spirit and, in his egotism, proclaims himself dictator by intellect alone, and wages war on those who will not agree with him. How unconsciously fitting was the action of those French revolutionists who placed a naked courtesan on an altar and hailed her as the Goddess of Reason!

This to me is me very genius of Masonry: A love of God, simple, pure and undefiled, and a deep and unfeigned friendship for our fellow man with an understanding of his frailties, perhaps sometimes what we may call his narrowness and his devout inability to understand some things in the same spirit that we do - the pure essence of toleration: a recognition of the spirit groping within and not the clumsy reasoning without.

Yet it is a deplorable fact and one not avoidable in any discussion of the subject of Masonic toleration that the greatest message of Christ, "Love thine enemy," has been so misunderstood as to cause quarrels and bitter misunderstandings among Christian peoples. Christianity has been split into three general factions: the Greek church, the Roman Catholic church, and the so-called Protestant churches. Of the Greek church there need be nothing said as it is not the cause of the bitterness that has existed for centuries between the two remaining factions - those who adhere to the Papal authority and those who revolted from its domination at the time of the Reformation.

From the time of Uranus, the first Aryan God - and no doubt ages before - man had sought God in strange and devious ways; hideous were some of his efforts to give expression by outward manifestation to the spirit within him and needless it is here to trace this seeking, down to the cradle of Christianity, borne on the cries of Isaiah, ere the Jehovah of the tent became the God of the altar. Suffice it is to touch upon the darkness that was upon the earth before the Son of Man poured forth His flood of light by His divine axiom: "Ye have heard that it was said, Thou shalt love thy neighbour and hate thine enemy: but I say unto you, Love your enemies and pray for them that persecute you that ye may be sons of your Father in heaven." His words to mankind still mean for us the beginning of time. How long have the years rolled on, and how blood-stained is the calendar!

Rome was ascendant. She ruled the earth and the people bowed down and worshipped the Caesars. As country after country was crushed and the people conquered they adopted the worship of the Romans or gave careless lip service to their own. Isis, Osiris and Horus competed with the gods of the Greeks, now fallen from Olympus, in the temples of Rome - and above all stood the Caesar, god of all; the empire shone externally but it was rotten at the core. There came the cleansing words of Christ; "the blood of the martyrs" became "the seed of the Church."

There was no other civilization but that of Rome and when the Christian faith was brought from the catacombs to its triumph it knew no other form of adaptability than the Roman law; drawing its religious element from Judea, its philosophy from the Greeks, it took its constitutional organization from the Romans. Ranke, the great German Protestant scholar, in his History of the Popes tells eloquently of how Christ gave to the world its moral awakening:

"How obscure and unpretentious was His life!" he exclaims, "His occupation was to heal the sick and to discourse of God in parables with a few fishermen, who did not always understand His words. He knew not where to lay His head. Yet, even from the worldly point of view, whence we consider it, we may safely assert that nothing more guileless or more impressive, more exalted or more holy, has ever been seen on earth than were His life, His whole conversion, and His death. In every word there breathes the pure life of God. They are words, as St. Peter expressed it, of eternal life. The

records of humanity present nothing that can be compared however remotely with the life of Jesus.

"If the earlier forms of belief had ever contained an element of true religion, this was now entirely obscured; they no longer, as we have said, could pretend to the slightest significance. In Him who united the nature of man with that of God, there shone forth, in contrast with those shadows, the universal and eternal relation of God to the world, and of man to God."

He continues:

"The church was at first governed according to Republican forms but these disappeared as the new belief rose to pre-eminence and the clergy gradually assumed a position entirely distinct from that of the laity. . . .

"It was imperative on the ecclesiastical body to form their constitution on the model of that of the empire." . . . With the Caesars turned Christian, "Theodosius, the Great, commands that all nations claiming the protection of his grace should receive the faith as propounded by St. Peter to the Romans."

Such was the beginning of the Christian church. When the Lombards, with other barbarians, sought to destroy the church, Pepin the younger, of the Franks, went to the rescue. To gain his aid the bishop of Rome gave the sanction of the church to his title of king. Victorious, he tore from the Lombards lands which they had conquered from the Roman empire, territory known as the Exarchate. This should have been returned to emperor, but Pepin answered, to again quote Ranke, "that for no favour of man had he entered the strife, but from veneration of St. Peter alone, and in the hope of obtaining freedom from his sins." The keys of the conquered towns be placed on altar of St. Peter, and "in this act he laid the foundation of whole temporal power of the popes."

Enough of history. Suffice to show that the spirit of times, the demands of emperors and kings made necessary, seemingly so, a Caesarian form of government for the Christian church. Democracy as we know it today was unknown. The republics of Greece and Rome were Republics of the leisure or propertied classes, with slaves to be bought or sold to do the work. Aristotle argues that without slavery there can be philosophy - the slaves must work that the philosophers may think. Plato's Republic provided slaves to do the work. Democracy came with the awakening of the world following Reformation and the development of the printing press. The church of Rome was the matrix for the faith of the Christian people, built 'tis true in the spirit of its times, when 'twas said: "If you are in doubt appeal to Caesar; when Caesar speaks matter is closed!"

Nor need we dwell long, for our purpose, on the Reformation and the Thirty Years war over dogma, with both sides hating blind bitterness - hating each other over how each should expre his love for God! That the church fell into evil days even Roman Catholic scholar does not deny.

"What," asks the Roman Catholic Encyclopedia, "has the church of today to do with the fact that long vanished generations inflicted, in the name of religion, cruelties with which modern man is disgusted? The children's children cannot held accountable for the misdeeds of their forefathers. Protestants must also take refuge in this principle of justice. However much they endeavour to blink the fact, they have also to regret similar occurrences during the Reformation epoch, when as everybody knows, the Reformers and their successors made free use of the existing penal ordinances and punished with death many inconvenient, and, according to their views, heretical persons. Hundreds of faithful Roman Catholics who fell victims to the Reformation in England are venerated today as the English martyrs. The greater number of executions occurred not under Mary, the Roman Catholic, but under Queen Elizabeth. It is, however, unjust to hold modern Protestantism, in the one instance, and Roman Catholicism in the other, responsible these atrocities."

I think even the most casual student of history will agree that they were rough and ready and passionate folks in those days, with the civil law and the moral law of the land rising higher than to really enjoy frying martyrs over live coals. Both sides did it with freedom and abandon and as to just which side did the most is childish and endless

argument. It would be sensible for the French people today with their love of Joan of Arc to hate the English people because English soldiers burned her alive. No church has ever risen above the spirit of the people that go to make up that church; it cannot rise above the spirit of its times; where there are a backward and an ignorant people you will find a backward and an ignorant church, no matter what the denomination.

Let us go not back into the Dark Ages, digging down into the dust of a dead past to find something on which we can hinge a hate for living men, women and children!

Let us look to the present and the future; and what have we?

To begin with, and to get more directly into the subject Masonic toleration, have the opposition of the Roman Catholic church to Masonry. Of what does that opposition consist? It consists of a series of pronouncements directed to the members of the Roman Catholic church against joining the Masonic Order; worded too harshly to sound pleasantly to Protestant ears, but they are not directed to the ears of Protestants but solely to members of the Roman Catholic church.

It is to be assuredly agreed that no member of any other religion would follow as necessary any ruling given by the papal authorities, that only devout Roman Catholics would adhere to his orders. And it is to be further agreed by all Freemasons that there is a fundamental law of the Order that no man shall be asked to join, but shall, of his own free will and accord, make application. Therefore, what harm is done Freemasonry because a certain leader of a certain denomination decrees that his people should not join? The papal edicts against Freemasonry today mean no more than if he were to issue an edict to the effect that no faithful member of the Roman Catholic church should join the Methodist, Episcopalian, Baptist or Christian Scientist churches. Everybody would readily exclaim: "Why, certainly not!"- and wonder what it was all about.

The fundamental opposition of the church of Rome to Freemasonry is the fear of indifferentism: "the indifferentism which equalizes all religions and gives equal rights to truth and error," as Cardinal Manning expressed it. Because of the very process of its

organization and beginning, as briefly touched upon above, the Roman Catholic Church feels that it has the one true religion. Masonry cannot adhere to any such belief. As our own beloved Dr. Newton says in his eloquent book, "The Builders": "Of no one religion, Masonry finds great truths in all religions. Indeed it holds that truth which is common to all elevating and benign religions, and is the basis of each; that faith which underlies all sects and over-arches all creeds like the sky above and the river bed below the flow of mortal years. It does not undertake to explain or dogmatically to settle those questions or solve those dark mysteries which out-top human knowledge. Beyond the facts of Faith it does not go. With the subtleties of speculation concerning those truths and the unworldly envies growing out of them, it has not to do. There divisions begin, and Masonry was not made to divide men, but to unite them, leaving each man free to think his own thoughts and fashion his own system of ultimate truth."

Now, here we have clearly expressed the two points of opposition between Freemasonry and Roman Catholicism. Pope Leo XIII said of Freemasonry: "By opening their gates to persons of every creed they promote the great modern error of religious indifference and of the parity of all worships, the best way to annihilate every religion, especially the Roman Catholic, which being the one true one, cannot be joined with others without enormous injustice."

Assuredly this should not occasion quarrel. It is a striking fact of our civilization that no matter how low a man may be or how poor his ancestry, common opinion gives that man the right to display vigorous resentment of any aspersions cast on the character of his mother. Almost all of us are born to our religions as we are born to our mothers. We gain our faith as we gain life from a mother's breast; and we should hold it as hallowed and sacred as we do the love of her who bore us - not something to be brawled about and to be hating each other over.

It is regrettable that some should hold that view of Freemasonry, that it leads to indifferentism, not unlike Kipling's: "the more you 'ave known of the others, the less you will settle to one." Freemasons know better. We devoutly believe that our Order holds men close to their individual religious opinions; but the Roman Catholic church leaders feel otherwise and in their judgment those of their faith should not join. As religion is a matter of faith and not of mundane reasoning, as it is something that transcends reason, therefore he who is born of Roman Catholic parentage adheres to the

faith of his fathers, and it would be grossly unmasonic to question him in that faith and in his adherence to the edicts of his pope whom he holds to be infallible on all matters of faith and morals. While it may strike strangely on Protestant ears, the doctrines of the Protestant sects, we may rest assured, strike as strangely on his.

"Creeds" says H.Fielding, "are the grammar of religion, they are to religion what grammar is to speech. Words are the expression of our wants; grammar is the theory formed after-wards. Speech never proceeded from grammer but the reverse. As speech progresses and changes from unknown causes, grammer must follow."

William James, the greatest of American philosophers (and certainly no supporter of the Roman faith), expresses thought more in detail, in his masterly volume, "Varieties of Religious Experiences."

"Men need formulas just as much as they need fellowship in worship," writes James. "It enriches our bare piety to carry these exalted and mysterious verbal additions just as it enriches a church to have an organ and old brasses, marbles and frescoes and stained windows. Epithets lend an atmosphere an overtones to our devotion. They are like a hymn of praise an service of glory, and may sound the more sublime for being incomprehensible. . . . Although some persons aim most at intellectual purity and simplification, for others richness is the supreme imaginative requirement. When one's mind is strongly of this type, an individual religion will hardly serve the purpose. The inner need is rather of something institutional and complex, majestic in the hierarchic interrelatedness of its parts with authority descending from stage to stage, and at every stage objects for adjectives of mystery and splendour, derived the last resort from the Godhead who is the fountain and culmination of the system. One feels then as if in the presence of some vast encrusted work of jewelry or architecture; one hears the multitudinous liturgical appeal; one gets the honorific vibration coming from every quarter. Compared with such noble complexity, in which ascending and descending movements seem in no way to jar upon stability, in which no single item, however humble, is insignificant, because so many august institutions hold it in its place, how flat does Evangelical Protestantism appear, how bare the atmosphere of those isolated religious lives whose boast is that 'man in the bush with God may meet.' What a pulverization and levelling of what a gloriously piled-up structure! To an imagination

used to the perspective of dignity and glory, the naked gospel seems to offer an almshouse for a palace.

"It is much like the patriotic sentiment of those brought up in ancient empires. How many emotions must be frustrated in their object, when one gives up the titles of dignity, the crimson lights and blare of brass, the gold embroidery, the plumed troops, the fear and trembling, and puts up with a president in a black silk coat who shakes hands with you, and comes, it may be, from a 'home' upon a veldt or prairie with one sitting room and a Bible on its centertable. It pauperizes the monarchial imagination!

"The strength of these aesthetic sentiments makes it rigorously impossible, it seems to me, that Protestantism, however superior in spiritual profundity it may be to Roman Catholicism, should at the present day succeed in making many converts from the more venerable ecclesiasticism. The latter offers so much richer pasturage and shade to the fancy, has so many cells with so many different kinds of honey, is so indulgent in its multiform appeals to human nature, that Protestantism will always show to Roman Catholic eyes the almshouse physiognomy. The bitter negativity of it to the Roman Catholic mind is incomprehensible. To intellectual Roman Catholics many of the antiquated beliefs and practices to which the Roman Catholic church gives countenance are, if taken literally, as childish as they are to Protestants. But they are childish in the pleasing sense of 'childlike' - innocent and amiable and worthy to be smiled on in consideration of the undeveloped condition of the dear people's intellects. To the Protestant on the contrary they are childlike in the sense of being idiotic falsehoods. He must stamp out their delicate and lovable redundancy, leaving the Roman Catholic to shudder at his literalness. He appears to the latter as morose as if he were some hard-eyed, numb, monotonous kind of reptile. The two will never understand each other - their centers of emotional energy are too different. Rigorous truth and human nature's intricacies are always in need of a mutual interpreter. . . . How can any possible judge or critic help being biased in favour of the religion by which his own needs are best met? He aspires to impartiality; but he is too close to the struggle not to be to some degree a participant, and he is sure to approve most warmly those fruits of piety in others which taste most good and prove most nourishing to him.

In other words, that we may grasp it more readily, let us take the Roman Catholic ritual as a symbolism, an eagerness to express the soul within by the outward manifestation of

signs and allegories: that is all it is to the devout Roman Catholic. Down, each in his own heart, the devout Roman Catholic and the devout Protestant Freemason, simple and unafraid in his faith, differs in no way, other than in symbolism - and church symbolism is the clothes of religion. Why quarrel about the clothes? Assuredly the narrow and the ill-bred on each side will, but that is something to be regretted and not to be emulated.

The Romanist has his symbols and we of Freemasonry have ours; yet each teaches the fundamental philosophy that these forms shall pass, that the spirit alone keeps step with the march of eternity. The soul of Hiram springs from his grave and cries out, "My name is Acacia!" and down through the endless ages, there comes the voice of Divinity, saying, "I am the Resurrection and the Life." In form we are far apart: "for now we see through a glass darkly": but in spirit, if we but have faith and charity, we are as one. "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

"But," someone interrupts, "the Roman Catholic church still adheres to its age-old contention of temporal power and now seeks by its 'invisible empire' to again control the world. It is this that members of the Protestant faiths fear."

Let us examine the menace to see how solid is the ground on which our fears are based; for hatred is born of fear and hate is chiefly what is wrong with our world today. Let us consider statistics for a moment to judge properly the size of the threat which is made against the fruits of the Reformation.

In fact, let us get away from ourselves and our little sphere of life and get to the top of some high mountain and there take in the world as a whole. Our statistics are taken from the World Almanac.

There are, according to the latest estimates, 1,702,520,366 people in the world today.

Of this total, 576,000,000 are of the Christian faith.

Of the Christian faith there are 288,000,000 Romanists and 167,000,000 Protestants. The Greek church has 121,000,000.

One billion and several hundred million are not Christian.

In the United States there are 105,683,000 people. Of these there are but 15,721,815 who are Catholic.

Now, the problem resolves itself down to this: how will a relative handful of 288,000,000 Roman Catholics, scattered over the face of the earth, seize the reins of the world from a billion, seven hundred million people? How will 15,721,815 men, women and children of any denomination control America?

In the fifteenth century, the total population of Europe was estimated at 50 millions. Today it is 464 millions. In the centuries when the pope had temporal power and swayed kingdoms and peoples even as did the Caesars, the human race lived in a static world. Men seldom moved from the towns in which they were born; only a few hardy adventurers blazed the way around the world. Men lived and died without ever knowing what went on perhaps in the next town to them. Kings and lords and churchmen ruled the world and the people were dumb, inert as the beasts in the field: "Theirs not to reason why, theirs but to do and die." Even down into our own day and age the world stood almost still. Seventy-five years ago it took three weary months for a message to go across the Atlantic; today it takes three seconds. The ships of John Paul Jones could travel no faster nor were they better manned than were the ships of the Phoenicians; the soldiers of Napoleon could travel no faster than could the soldiers of Hannibal; the messengers of George Washington could carry tidings no faster than could the messengers of Julius Caesar.

All that is changed.

Today we live in a little world, a globe made small by the inventive genius of mankind. The earth is covered by a fine gauze of electrically charged copper wires that tell the story of all the world every twenty-four hours. A century ago a newspaper was a rarity and its news was months old. It was weeks before the press of England heard of the battle Waterloo a few miles away. Today the census shows there more than one and a half billion copies of newspapers publish yearly in the United States alone. We live in a new and a thinking world; if any denomination or sect or order or faith ever again denominates the civilized globe it will be by the triumph the spirit of truth alone and not by external domination. But let us get back again to statistics.

The two largest Roman Catholic nations of the world today are France and Italy. France has a population of 41,500,000 people. No religious census has been taken since 1872 but best non-Roman Catholic authorities estimate that 75 per cent are members of the Roman church. Let us look then into its political being and see how much the church of Rome has had do with the government of that country. For the past quarter of a century its premiers and its government have been non-Roman Catholic: Briand, Viviani, Clemenceau, Millerand now Briand again-all are outside the papal church.

In Italy we find an even more interesting case. It was great political genius, Cavour, who broke the last link of pope's hold an temporal power. The story can be found any standard history on the uniting of Italy. He gave voice his historic utterance, "a free state and a free church," with Mazzini and Garibaldi he brought the warring states of Italy together into a great nation, took from the pope the lands he had held since the days of Pepin, the younger, and made the pope a self-elected "prisoner of the Vatican." In the very shadow of the Vatican the people of Rome, under a plebiscite conducted in 1870, voted by a ballot of 134,000 to 1,500 to join Italy, the new nation. This is still the condition in the land of the ancient Caesars. And yet, of Italy's population of less than 40,000,000 there are 32,983,664 members of the Roman Catholic church.

What, then, is this fear of the Roman Catholic church seeking domination? The people of its own faith have shown in its two largest countries that they stand for a separate church and a separate state.

Japan is the third largest power in the world today. It has a population of 78,263,000 aggressive and progressive citizens of a non-Christian faith. There are more than a billion others who do not come under the banners of the Christian church. Is it not time the followers of the lowly Nazarene ceased their childish bickering with each other, overlooked each other's pettiness, and sought for the spirit of His teachings and not grounds on which to quarrel over how they disagree about the form?

As long ago as 1643, John Milton exclaimed:

"How many other things might be tolerated in peace left to conscience had we but charity and were it not the chief stronghold of our hyprocrisy to be ever judging one another!"

As my favourite Scotch songster sings so well: "We're a going home the same way"; so are we all going in our chosen route to that undiscovered country from whose bourne no traveller returns. We're all going home - all on our way to Beulah land of John Bunyan's Pilgrim's Progress. How shall we go? The modern Pilgrim would take an auto; let us least use the symbolism.

The old gentleman in the big car thinks he is driving in majestic Rolls-Royce and looks down upon the rest in compassion not unmixed with annoyance that "these flivvers" should be scooting along his highway. What the Roman gentleman sese as "flivvers" we see as simple, powerfully built and altogether beautiful cars of our own design which we insist on driving ourselves. He cannot understand how some of "our side," being not all together well-mannered and perhaps out of patience at his insistence on his being the only machine, possess the temerity to yell at him and call his car an "ancient

circus wagon." Such scolding and unkindness on the highroad of life is unseemly. It is a violation of the law and the spirit of the highway. Let each forgive the other in the order of his peculiarity. The road is very rough and very long and there are many tempting detours. We, all of us, have all we can do to keep on our own way, without seeking to find faults in the other.

Some little while ago there was a convention of Episcopalian bishops in the city of Detroit and as Cardinal Mercier, the heroic figure of Belgium's struggle against the German army, was in the city the Roman prelate was asked to address the convention. There was considerable curiosity among the laymen present as to how he would first address the Protestant bishops. He held out his long thin hands as though in benediction and in a deep, quiet voice opened his remarks by calling to them:

"Brothers in Christ."

He bespoke the true spirit of Toleration; that toleration which is willing to overlook differences in dogma in seeking for the inward spirit.

Let us turn for a moment to that standard authority of the Roman church, the Roman Catholic Encyclopedia. "The man who is tolerant in every emergency is alone lovable and wins the hearts of his fellow man," it says. "Such tolerance is all the more estimable in one whose royal practice of his own faith wards off all suspicion of unbelief or religious indifference, and whose friendly bearing towards the heterodox, emanates from pure neighbourly charity and a strict sense of justice. It is also an indisputable requisite for the maintenance of friendly intercourse and cooperation among a people composed of different religious denominations, and is the root of religious peace in the state. It should therefore be prized and promoted by the civil authorities as a safeguard to public weal, for a warfare of all against all, destructive of the state itself, must again break out, if citizens be allowed to assail one another on account of religious differences. A person who by extensive travel and large experience has become acquainted with the world and men and with the finer forms of life does not easily develop into a heretic hunter, a sadly incongruous figure in the modern world."

We certainly do not like the wording of some of the papal edicts against the Masonic order; they sound rather rough on us, but we must remember they are not directed to us but to the members of that faith to warn them against what the church fears is indifferentism. The ecclesiastical language is medieval and the bark is worse than the bite. "The ancient expression, 'heretical poison'," says the same encyclopedia, "which has passed from canon law into the set phraseology of the papal chancery and quite naturally sounds hard to the Protestant is not intended to express any offensive slur on the heterodox who adhere to their opinions in good faith and in honest conviction."

But, taking all that the most narrow minded man who happens to be in the Roman Catholic church has to say about and against Masonry, should we not pity him in his plight of being so handicapped by the blinkers he wears? Or should we also don blinkers so that we can only look in one direction - and that straight at him - and reduce ourselves to his limited view? Rather, opening our eyes, seeing the whole glorious world and all its future before us, we gain a the perspective on man's narrowness and go on our way, not in blind anger and hate, but in love and compassion.

I once was asked to write an article on the Roman church as the "enemy" of Freemasonry; my answer was, and is, that Freemasonry in this day of quick spreading of intelligence, in a dawning era of the ready exchange of world ideas and ideals, has no enemy except that which it creates for itself: that enemy being a narrowness of outlook, a refusal to look at facts in co-relation to their true values and a hatred born of fears unfounded. Hate is the child of fear and fear is too often found within us when we lack faith in ourselves. We have nothing to fear if we "have faith that right makes might; and in that faith dare to do our duty as we understand it."

The genius of Freemasonry is that it welcomes, in a spirit of brotherly love and affection, men of all creeds to its altars if they but confess a sincere and an abiding faith in God; nor does it ask them more. Do we not then but vitiate our Masonic birthright by hating a man who by accident of birth, let us say, holds to religious views that are different than ours, religious views that will not permit him to kneel at our altars? Nor need we sneer at his church and his dogmatism, which is as sacred to him as is ours, even though he does hold to views that we think harsh toward us; not by returning malediction for malediction can we keep our spiritual faith and our intellectual freedom. If we seek to ennoble the souls of men, we must look well into our own hearts

for the purity that is there, rather than into the hearts of other men for that which we think is evil.

The universal Brotherhood of Man must come through the souls of men: the divine spirit of freedom: and not through that blind and ruthless impulse which we in our egotism as mortal beings are pleased to call reason!

----o----

BROTHER MELVIN JOHNSON AGAI HONORED

From the always valued pages of The New England Craftsman we have clipped a news item that will be of especial interest to the members of the National Masonic Research Society. Brother Johnson holds an illustrious position in American Freemasonry, and deservedly so, for he has wrought mightily in its interests, and that with a noble character and a fine mind. His many friends among the readers of THE BUILDER will be glad herewith to Bass to him their sincere congratulations.

MELVIN MAYNARD JOHNSON, 33d

This distinguished Massachusetts Mason was elected to Active Membership in the Northern Supreme Council A. & A.S.R., at the Chicago session, September 23, 1920. He has just passed his fiftieth year as we write these lines, being born in Waltham, Mass., May 11, 1871.

He comes of colonial forbears. Captain Edward Johnson landed in America in 1628, settled in Charleston, was surveyor-general of the colony and one of the founders of

what is now the city of Woburn. Byron B. Johnson, the father of the new active member was the first Mayor of Waltham.

Melvin M. Johnson graduated from the public school in 1888 and entered Tuft's College, graduating in 1892. He attended Boston University Law School, graduating "Magna cum laude" in 1895. After practicing law with his father until 1902 he formed the firm of Johnson & North which continues in active practice at this time.

Ill. Brother Johnson is a professor of law in the law school of Boston University, and a trustee of Tuft's College. He is a member of the Theta Delta Chi fraternity and was admitted to the Phi Beta Kappa honorary society and is a member of the Phi Delta Phi law school fraternity. He belongs also to the American Bar Association, the Massachusetts Bar Association and the Middlesex Bar Association; in some of these he has held official position.

Masonically, Brother Johnson has labored steadily and faithfully since he reached manhood. Me was raised in Monitor Lodge, Waltham, in 1892, and was Master in 1902-3, District Deputy Grand Master in 1904-5, Grand Marshal in 1906-08, Senior Grand Warden in 1909, and Grand Master of the Grand Lodge of Massachusetts in 1914-15-16. Since 1910 he has been a member of the board of directors of the Grand Lodge and since 1911 a member of the board of Masonic relief. Fifteen Massachusetts lodges and a lodge in Havana, Cuba, count him an honorary member. He is also an honorary member of New Jersey Consistory A. A. S. R.

The National Masonic Research Society, the George Washington Masonic National Memorial Association, the Masonic Service Association of the United States all command his interest as member or officer.

----o----

Boys flying kites haul in their white-winged birds;

You can't do that when you're flying words;

Things that we think may sometimes fall back dead,

But God himself can't kill them when they're said.

- Will Carleton.

----o----

There are two ways of being happy - we may either diminish our wants or increase our means; either will do, - the result is the same. - Benjamin Franklin.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS--

ANDREW JOHNSON

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLlMBIA

ANDREW JOHNSON, the seventeenth President of the United States, was a member of what is now Greeneville Lodge No. 119, of Greeneville, Tennessee.

He was born in Raleigh, North Carolina, in 1808, of poor but respectable parents. His father lost his life in an effort to save a drowning man, and left the boy an orphan when he was but five years of age. He was obliged to help support the family, and at the age of ten he was apprenticed to a tailor. He learned to read during his apprenticeship and, when a journeyman tailor, he became an earnest student. Education was not so easy to get in those days as it is now. When he became a man he married Miss McCardle, whose capacity and whose devotion to him worked wonders in his development. He identified himself with the mechanical classes, which was appreciated by them, and which won for him their political support, which was a factor in his democratic Jacksonian politics.

Johnson was elected to the state senate in 1841. He had been an elector on the Van Ruren ticket before that. In 1843 he was elected to Congress, was re-elected for ten consecutive years and, in 1857, was elected to the Senate. In 1862 he was appointed Military Governor of Tennessee.

He was a busy man, always easily approached, never impatient, but ever independent. He did not resent sneers at his humble origin, but on the contrary, often mentioned it.

He was a Union man in a secession state, maintaining the letter and intent of the Constitution and forever urging that the best interests of the commonwealth were served by adhering to the Constitution, instead of modifying it to suit the clamor of the public. His course in Congress so displeased the people in Memphis that they burned him in effigy. His home was assaulted, his slaves confiscated, his sick wife and the children driven into the streets, and his house turned into a hospital for Confederate soldiers. But this ended on the entry of the Union Army, in 1862.

Johnson was elected Vice-President in 1864, and inaugurated in March, 1865. President Lincoln was assassinated in April, 1865, when Johnson became President. The Civil War had ended. It was known that Mr. Lincoln was a lenient, peace loving man, and it was believed his feelings toward the southern states were of the kindliest. This, we believe, went very far toward softening Mr. Johnson towards the men of Memphis who had burned him in effigy. His subsequent acts were so lenient, so patriotic, and so free

from sectionalism that it excited his political opponents, who accused him of disloyalty. But when we consider who were prominent among those opponents, we may suspect a motive. Among them were Thurlow Weed and Thaddeus Stevens who were so prominent in the anti-Masonic propaganda at the time of the Morgan excitement. Not the least of his accusers was Charles Sumner, of Massachusetts, who had been so long a power in the Senate, and who seemed to feel that the southern states had forfeited all rights - an idea repellant to President Johnson.

When we laid the cornerstone for the Masonic Temple in Washington, D. C., at the corner of Ninth and F streets, a procession was formed and marched up F street, the Grand Officers being in carriages. A gentleman drove up in the Presidential carriage, and alighted. It was Andrew Johnson. He took a white apron from his pocket and looked for a place in the line. The Grand Master invited him to a seat in his carriage, but the President replied that his rank was that of a Master, and that he would walk with the Masters.

After Johnson's term of office expired he returned to his Tennessee home, but was soon elected to the Senate, where he took his seat on March 5, 1875, but he fell ill while on a visit to his daughter in Tennessee, where he died in July of the same year.

----o----

WHEN DID THE CRAFT RECEIVE THE LEGEND?

BY BRO. D.E.W. WILLIAMSON, NEVADA

INSTEAD of worrying about how many Hirams there may have been at the building of the Temple or wearying the brain with calculations as to the dimensions of the Temple itself, the student of Masonic lore should be shown that, from the point of view of

research, the main question is how and when the legend of the Third degree became known to the Craft.

It is wrong to perpetuate the mistaken statement that we have any record of more than one artificer named Hiram, although only recently the Rev. Morris Rosenbaum, past master of a London lodge, Past Grand Chaplain of the Provincial Grand Lodge of Northumberland, and sometime contributor to the Transactions of the Quatuor Coronate Lodge of Research, has been quoted as reiterating the assertion that there were two Hirams, father and son. Bro. Rosenbaum is a distinguished Jewish rabbi in London and therefore is quoted as an authority, but a Freemason may be an orator and an adept in Hebrew language and literature, yet be without standing as a Scriptural interpreter. The simple truth, as the youngest graduate of a theological seminary of today could inform him if so disposed, is that all we know about Hiram is what we find in I Kings, vii. It is true that in II Chronicles, ii and iv, there is more written about him, but it has no historical value, for, as Luther pointed out four centuries ago, the credibility of Chronicles is doubtful. It could not be otherwise, for Chronicles is a book written at least 623 years after the death of Solomon and is merely an amplification, so far as its account of the Temple is concerned, of Kings; and Kings, itself, which was written in 622 or 621 B. C., is itself not first-hand but is based upon the book of the acts of Solomon ("And the rest of the acts of Solomon and all that he did and his wisdom, are they not written in the book of the acts of Solomon?" - I Kings, xi:41). Chronicles, therefore, is a third-hand report and written after the Exile, at that. In the Hebrew canon its weight is so slight that it is placed at the very end of the Bible and no competent Hebrew scholar, Jew or Christian, will presume to challenge a statement in Kings on the authority of anything in Chronicles.

While on the subject of "authority," there is absolutely none in ancient Hebrew or any other tongue for "Huram" as the name of the king of Tyre or of that of the artificer. The Greek version of the Scriptures, of which probably the greater part was translated within thirty or forty years after the completion of Chronicles, transliterates the name "Chiram" (in which the "Ch" should be sounded as in the Scotch word "loch"). The Hebrew text of Chronicles gives the name with "i" (yod), but in the margin of the Hebrew of Chronicles, in what is called a q'ri, the reason is directed to pronounce it as "Huram," notwithstanding. This Masoretic instruction may be given the date of 700 A. D. as the earliest possible, fully sixteen centuries after Hiram's time. In other words, it is as if some Biblical editor sixteen centuries after Christ should direct us to say "Joshua" every time we came across the name of Jesus.

But, without being thought dogmatic, may a student say that it seems to be a waste of time to speculate on the real Hiram and the material Temple, when it is more important to know how they came into the Craft?

First, we shall have to get rid of the idea, so widely entertained fifty years ago when Hughan, Speth, Gould and the new school of Masonic historians were making their first researches, that the Legend of the Third degree was written or imported about 1723. Gould entirely abandoned it himself in the last fifteen years of his life as shown by his "Collected Essays." What is the accepted view of investigators today seems to be well expressed by three eminent Masonic authorities in the discussion on the Royal Arch published in the Ars Quatuor Coronatorum of November, 1916.

"The time immemorial lodges did not begin to come in (under the English Grand Lodge) until after 1723," says Brother J. Littleton, author of "Freemasonry in Bristol." "And there could not have been any great difference in the ritual or they could not have come?'

"In Ancient Craft Masonry," says Brother W. Redfern Kelly, "there would appear to have existed from time immemorial a certain essential and well-recognized archaic legend."

And Brother William Watson says: "I have held the opinion for many years as others have done that a legend of the Builder may have been handed down from Master to Master, finally materializing in a dramatic form as a degree."

In Brother Kelley's adjective "archaic," and in Brother Watson's expression "dramatic form," the writer believes lies the key to the inquiry of how the legend found its way into the work. Students of the modern drama's beginnings as seen in the miracle plays and mysteries of the Middle Ages cannot fail to recognize in the legend as we have it today the archaic dramatic form of the display at the old guild pageantries. But what

has become of the original play? The writer has searched through all the published plays of the Middle Ages, from the Latin comedies of the nun Hrotswitha of Gandersheim, and the plays of Hilarius, through the York, Chester and Townsley plays, and has found not one that will fit the case, thus repeating the exponence of investigators for the Quatuor Coronate Lodge of London. But the period during which the play might have appeared is necessarily limited and it may be that an examination of the records of guild productions from 1535 to 1545 in England will yet reveal the missing drama.

If the tradition existed in England before 1535, the name of the hero was Abdemon, as in Josephus, which may account for the "Aynon." "Agnon," "Dyon," and other forms that have puzzled the readers of the old charges. But, if it became a part of the Craft's work with the name of Hiram Abif, then it could not have been taken up by the Craft before 1535, when Tyndale's translation of the Bible from the original Hebrew first gave that name in English. The Coverdale Bible is also said to have Hiram Abif in it, but the writer has not been able to investigate this. The tradition is not likely to have come in after 1546 for in that year the Coverdale Bible was prohibited from being read by act of Parliament just as Tyndale's had been placed under the ban three years previously.

While thus the tradition is restricted to ten years during which we may hope to find its entrance into the Craft, this was a crucial period for Freemasonry on other grounds that make it important to look deeply into the happenings of the time. In 1543, one of the final acts of Henry VIII, whose career was then drawing to a close, was to cause Parliament to pass a law confiscating the property of the guilds. In London they were strong enough to defy him, but elsewhere it was not so and what escaped Henry was taken over by the realm under his son Edward three years later. In 1537 Henry had already confiscated the lands and property of the larger monasteries, patrons of the guilds and the miracle plays at the pageants. Thus the great guilds all over the country were severely hit and it is significant that the last miracle play of England was written by Bishop Bayle of Ossory in 1538. It is of record that at the last York pageant the Masons' Guild was unable to support its own play and it was taken over by the glaziers. The concentration of Masonic research upon this decade of English history ought to repay with something tangible the time and study involved. The writer at present believes that the secret tradition as we have it today was handed down within the monasteries of the Middle Ages and that it passed with the breaking up of these institutions in 1537 into the custody of the secret circles into which the persecuted guilds were forced to resolve themselves. Eventually in 1717 it came from these secret associations into the possession of the first Grand Lodge, but only because the four lodges which formed that Grand Lodge were themselves in full possession of it. That is one hypothesis of the way in which the legend entered the "work" and was carried on.

But it is not to be overlooked that the New Learning appeared in Europe in the latter

half of the fifteenth century and that Hebrew learning and philosophy, the Talmud and the Kabbala, first became accessible to western scholars. Eramus visited Europe for a few years before 1509 and was professor of Greek at Cambridge. Sir Thomas More, executed by Henry VIII in 1536, was a fount of learning. Even if the theory that the tradition was fostered in the monasteries should fall to the ground, therefore, it is possible that the investigator may make a discovery of as great importance should he find that the legend had been brought down from the misty past within the bosom Kabbalist students.

In the United States we have small opportunity examine ancient manuscripts or to read the origin records of the period spoken of, but our English brothers, who already have done much, may yet find reward for their labours in the study of these particular years. In France the treasuries of the monks of St. Maur scattered, but a mass of material can be found by the French Masonic student. In Germany there must an immense mass of manuscripts and early printed books dealing with the time immediately before Reformation. These ought to produce rich pickings. And there is the great collection at the Vatican. All these possible sources of light may reveal truths with ten years that will set at rest forever the hypothes and guesses with which in many instances we still have to be satisfied.

----o----

WAITING.

(This poem was written by John Burroughs, who passed on in March, 1921)

Serene I fold my arms and wait;

Nor care for wind, or tide, or sea;

I rave nor more 'gainst time or fate,

For lo! my own shall come to me.

I stay my haste, I make delays,

For what avails this eager pace ?

I stand amid eternal ways,

And what is mine shall know my face.

Asleep, awake, by night or day,

The friends I seek are seeking me;

No wind can drive my bark astray,

Nor change the tide of destiny.

What matter if I stand alone ?

I wait with joy the coming years;

My heart shall reap where it has sown,

And garner up its fruit of tears.

The waters know their own, and draw

The brook that springs in yonder height;

So flows the good with equal law

Unto the soul of pure delight.

The stars come nightly to the sky;

The tidal wave unto the sea;

Nor time, nor space, nor deep, nor high

Can keep my own awav from me.

----o----

IN GOD'S HANDS

BY BRO. H. L. HAYWOOD. IOWA

My spirit lies within Thy hands:

About my heart Thy fingers close

As clasping petals of the rose

Shut round the dew that in them stands:

My being lieth low and still

Within the shadow of Thy palm:

Within that shadow where the calm

Of peace first stole along my will:

There ever let me live and lie

In that secure and silent tent

Of quiet love's own banishment

While worlds and ages wander by:

There ever let me lie and feel

Thy clasp, O God, about me steal.

----o----

THE TEACHINGS OF MASONRY

The following paper is one of a series of articles on "Philosophical Masonry," or "The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs. From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the text of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

BY BRO. H.L. HAYWOOD, IOWA

PART XI - MASONRY AND INDUSTRY

OUR MODERN industrial system dates back to 1789 in which year James Watt successfully, demonstrated the feasibility of the power machine for industrial purposes. Prior to that time almost all work, as the name "manufacture" (which means "make by hand") itself indicates, was carried on by hand. Tools were simple and inexpensive, and there was little necessity for great factory buildings and no possibility of manufacturing cities such as are now so familiar to us. The worker was closer to his work, and felt more interest in it, and had more at stake in it, and often he himself purchased the raw materials in which he worked, and owned the tools whereby he transformed raw products into articles of commerce.

The introduction of the steam engine, and other power machines, changed all that. The machine was too expensive for the workman to own; it had to be housed in special buildings (factories) designed for it; using such large quantities of stuff and turning out such immense quantities of finished products it was necessary to devise the railroad in order to tend it. The dependence of one kind of manufacturing upon another led manufacturers to herd together at convenient centres and thus the industrial city came into existence. Things could be made that were never made before, and a hitherto undreamed of quantity of new wealth came into existence. Under this regime workmen could no longer own their own tools but became employees, selling their labour in the market as a commodity. The machinery of production passed into the hands of wealthy men, and as a consequence we have the present divisions of society so familiar to us all: the group owning and controlling the raw materials of production and the machinery of manufacture and distribution; the group made up of industrial labourers; and the large

class of small merchants and professional men who cater to the needs of these two groups.

It would be easy for any economist (the writer makes no claim to any such dignity) to quarrel with this picture, but the picture may stand for all that as a not inaccurate description of the way things are, and of how they came so to be. At any rate, it will serve to introduce us to the points worthy of discussion in the present study.

How, would you describe the industrial system that existed before 1789? Who was James Watt? What great invention did he make? How

has the power changed the whole face of the earth, and brought about a complete reconstruction of human society? Name the ten basic industries. What is meant by an "industrial system"? How did our large cities arise? What is the importance of transportation systems in modern life? What is meant by "economist"? Have you ever fashioned for yourself a theory of Freemasonry's attitude toward industrial problems?

Inasmuch as this great industrial system produces such an immense quantity of wealth we very naturally find a great deal of rather earnest rivalry among the various industrial groups who, each one, strive to capture as large a share of it as possible. Accordingly, we find capitalists, proprietors, merchants, etc., forming corporations, associations, and so forth, as a means of securing their stake in the system; and at the same time labouring men form unions, farmers have their granges, and professional and mercantile groups build up all manner of systems, and all this in nearly every case in order to secure or to protect a certain interest in the values being produced daily by the industrial system.

This conflict of groups due to their often conflicting group interests has come to be familiarly known to us in these days as "the class struggle." Oftentimes men talk of the class struggle as if it were a new invention, something only recently come into existence, but as a matter of fact, as Professor Franklin H. Giddings has been pointing out in a recent series of lectures, the class struggle is as old as war, and has played in all history quite as conspicuous a part as it does now though it was never quite so much to the front in discussion as it is now.

The various ways of describing and explaining and interpreting this class struggle, and the forces that have brought it about and of the manner in which its problems may be solved, have caused men to fall into a variety of different groups of thought or theory. The Anarchist believes that the industrial system is all as it now exists because it has so powerfully strengthened the hands of government, and therefore multiplied the opportunities of political tyranny, a thing he dreads more than he dreads the plague. The Communist, such as is now found so frequently in Russia, would like to see the ownership of the raw materials, the machinery of production, and of the systems of distributions vested in the hands of the masses of the common people, without distinction of intellectual ability, wealth, or any such thing. The Socialist would like to see the industrial system owned and managed by the people at large in such wise that workers would produce only for use and not for profit, and each worker would receive just what he produces, no more and no less. The Guild Socialist would welcome a return of the old guilds whereby a given industry would be managed jointly by all the members engaged in it, with more emphasis on the social and artistic side of labour, and less emphasis on the money side of it. The Syndicalist, of whom our own I.W.W.'s may be taken as a type, would like to see all the members of each of the great industries own that industry in such wise that all the industries could be associated together in a general system, which general industrial system would fulfil all the functions now filled by our political governments. The Capitalist, or the man who takes the position which may be thus described, believes that the present system is the only fair and possible method of making the goods needed by the world. The Christian Socialist believes that if the teachings of Christianity were consistently applied to the industrial system it would result in a Socialist state, but that the ordinary Socialistic methods of arriving at such an end are quite wrong; in other words, it trusts in moral suasion rather than in industrial war or the class struggle.

From another point of view all these groups fall into only two groups, which may be described as Revolutionary or Reformist. In the latter case a man believes that the industrial system as it now exists is sane and sound but that there are details and conditions in it here and there that badly need changing, and he is in favour of making these reforms but refuses to touch the system as a whole. On the other hand the revolutionary is now concerned in mere local abuses or failures in the system: he is convinced that the system as a whole is wrong, and he works to uproot the system entirely in order utterly to destroy it so as to replace it by something entirely different. Revolutionaries again could be divided into classes, were there any need in the present instance, because some of them desire one kind of a system and some another, and some

believe that the change could be made in one manner while others believe that it can only be made in other ways.

To illustrate.. If a man believes that coal miners do not receive adequate wages he may work to increase their pay and would accordingly be classed as a reformer. If he believed that it is utterly wrong for coal mines to be owned and managed by individuals and for coal miners to be wage workers selling their labour as a commodity, and if he strives to bring about a regime wherein coal mines will be owned in some social way, he is a revolutionary. If he resorts to guns in order to bring this change about he is in favour of violence: if he thinks he can bring it about by peaceable means he will not believe in violence but will be a revolutionary nevertheless. In that instance the Communist would say, Let us all, without distinction, own and run the coal mines together. The Syndicalist would say, Let the coal miners own and run the mines for their own sakes. The Political Socialist would say, Let the people own the mines, and let them through some kind of popularly controlled government own and manage these mines, and let coal be produced as we need it, and nobody make a profit out of it.

One might name a score of other groups, such as the Single Taxers, the Land Nationalists, the Cooperationists, etc., but there is no need to multiply instances, especially since this is not an essay in economics but in Masonry. Masonry as such does not take sides with any of these groups. Its members may be doubtless found among them all, for in Europe there are many Masons who may belong to some one of the various Socialist or other radical groups, and in this country there are trade unionists, capitalists, etc., etc., everywhere in our lodges. But that makes no difference to these men as Masons, because as Masons they thrust these differences aside: also, as it is laid down in Masonic law, politics and kindred subjects are not discussed in lodge. Therefore it is perfectly plain that Masonry has nothing to do with these conflicting industrial and political groups as such. But - and here is the whole point of the present study - the Fraternity nevertheless has very much at stake in the present industrial conflicts, for industry occupies so large a place in the foreground of individual and social life, and exercises so potent an influence over everything we are or do, that the fortunes of a great national fraternity like ours are very much bound up with the fortunes and issues of the industrial system.

Can you give an example of the class struggle drawn from ancient history? From medieval history? What is meant by "class struggle"? Give evidences of its existence drawn from your own observations. Has Anarchy ever had control of a people? Name a few of the more famous Anarchists. What is the difference between Communism and Socialism? What can you tell about Karl Marx and his theories? Did you ever read "The Communist Manifesto" by Marx and Engles? What did Marx teach in his "Capital"? Are there any guilds now in existence? What would the Syndicalists do with our own government if they could get hold of it? Can you name any prominent Syndicalists? Do the Capitalists have organizations similar to trade unions ? If so, what are they, and what do you think of them? What should be the attitude of Freemasonry toward trade unionism? What can you tell about Christian Socialism? Can you describe and define the Cooperative movement, not mentioned in the paper? Do you believe we need a new industrial system? Or do you think the present system is sound? What is meant by Land Nationalization? How would that affect an industrial system? Would you admit an Anarchist to membership in the Fraternity? Do you know any Masons who are Socialists? Just what, according to your own views, does Freemasonry have at stake in the present industrial system? What is the attitude of French Masonry toward the industrial crisis? Of English Masonry?

Freemasonry strives to make all men brethren, living amicably and happily together; if an industrial system is such as to divide men into quarrelling factions, sometimes making actual war on each other, it is manifest that the aims of the Fraternity are defeated by the evils in the industrial system. Freemasonry looks toward universal peace said international cooperation: if industrial methods and interests, as exemplified in tariffs and large foreign investments, drive nations apart and into some form of war, then Freemasonry, is thwarted. Freemasonry strives for equality but if an industrial regime is of such a nature as to divide society into castes and cliques, the members of which look with jealousy and suspicion upon each other, then it is clear that Freemasonry must suffer defeat. Whatever makes impossible the realization of the ideals of the Craft is in reality the enemy of Masonry, and will be opposed by genuine and living Masonry just insofar: whatever makes it possible for Masonic ideals to be realized, will be supported and strengthened by Masonry. The shortest path perhaps to a very clear comprehension of this whole position may be to express in one simple sentence the gist of the whole matter:

In any discussion of the philosophy of industry, Freemasonry, if it remain true to its own philosophy, must take the position that industry exists for the sake of man, and must be

so managed as to make for the welfare of man. What man is, and what man needs, and what will make it possible for man to live a normal and happy life, that is the criterion by which an industrial system is to be judged.

If we men and women are to remain alive, and if we are to live lives of reasonable happiness, then certain things are necessary to us, such as food, clothing, fuel, houses, education, amusement, and all that. Industry is the method which we have devised whereby these wants and needs may be satisfied. If at any point, or in any moment, the industrial system is failing to satisfy these needs then that industrial system is a failure and must be reorganized. I have to work in order to live but if no work is to be had, something is radically and dangerously wrong. I need clothing, but if, whatever be my efforts, I cannot get clothing, I am forced to rebel against the way things are. I have to find food in order to remain alive, but if there is no food to be had, it is manifest that there is a breakdown somewhere. To say that an industrial system is a thing that has come about through some mechanical process of mature, like the fall of rain, and that therefore we must passively endure its evils as well as enjoy its goods, is a very foolish way of thinking, because an industrial system is a very human thing, a thing we have brought into existence, a thing over which we always have, if we will but exercise it, a great deal of control. This, however, is not to imply that the present system is wrong; far from it; the point I make is that the one possible criterion whereby to test a system is the question, How successfully does it minister to human needs? The question as to the success or shortcomings of the system now at work is quite irrelevant in the present connection, and must be left to the economists and the industrial experts.

What effect does the present industrial system have on brotherhood, international relations, peace, equality? What does an industrial system exist to do? Is our present system fulfilling the functions which we have a right to ask of it? Are you able, through honest effort, to secure sufficient work, food, clothing, fuel, etc.? What effects do the possession of great private fortunes have upon a nation? What is meant by industrial democracy ?

In connection with the above it must also be noted that one should not make impossible demands of an industrial system, as is too often the fashion of zealous but inexperienced reformers. There are many things in nature that cannot be changed, and we must adjust our industrial systems to those things. I may not like to mine coal in the damp galleries

underground, but that is where coal is to be found, so I must make the best of it. I may not enjoy living in the far north where the winters are so long and cold, but if I am to have pine lumber that is where I must go to get it. The sea is too often a damp and cheerless place in which to live, but if I need fish I must go to sea to get them. Many of the conditions under which we have to work may be uncomfortable and even dangerous, but such conditions must not be charged up against the industrial system if these things cannot be changed. Also, it should be remembered that there is no magic in industry: if a given quantity of goods are to be produced, then a certain amount of work is required to produce it, and that means that man will be compelled to work so many hours, so that it may sometimes happen that a work day will have to be long. And there is a limit to the possibilities of tools, instruments, and inventions, so that often it will necessarily be a hard and dangerous thing to do certain kinds of work, no matter how much improvement there may be by way of inventive genius. This is only another way of saying that while we insist that a given industrial system must satisfy the needs of human beings in a satisfactory manner we must take care not to frame that requirement in such wise as to make it impossible of realization: the fixed conditions of nature must be taken into consideration, the limitations of devices and tools, and the limitations in human power and human wisdom.

Give examples of impossible demands made on our industrial system by reformers. How do you judge of the worth and desirability of any proffered reform? By what standards do you judge industrial practices? How can you prove, for example, whether or not the eight-hour day should be put everywhere into practice ?

Freemasonry is wedded to high ideals, and insistent on lofty demands, but even so it is unwise on the of Masons to suppose that therefore it has any right to expect any sudden millennium. It does have a right, however, to ask that this world be made and kept a human world in which men can live together as brothers: and it should insist that the manner in which we make and distribute the goods of life should be of such a character as will make possible the realization of those fine and human goals toward which makes its way. For Masonry is itself a living organism and cannot live in a hostile environment.

In American Freemasonry we cannot discuss such things in our lodges, and it is probable that Masons will very seldomly as Masons care to discuss such matters outside

of lodges. Be that as it may, if we are going to take our task seriously, and if we are sincerely in earnest to make right relations and brotherhood prevail we should all as individuals think out our industrial problems from the point of view of the Craft's own purposes and ideals. Nothing presses more closely upon us in these days, nothing is more fraught with the potentialities of great change and nothing will do more to reshape the world in which Freemasonry, like every other institution, must abide, than our industrial system and the burning problems which now beat about it. The Craft must find its own way through all this, and adjust itself to it, and do its own right part in it: how that can be, and when, and where, and to what results, all that is the problem of the Masonic philosophy of industry, a thing not yet born, but which must be born sooner or later.

What has Masonry a light to demand of an industrial system? Is Masonry actually making such demands? If so, how? How can such questions as these be studied by Masons as Masons? Should Masonic magazines discuss industrial problems? How is it possible to work out a Masonic Philosophy of Industry ?

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia-(Revised Edition):

Bee Hive, p. 101; Brother, p. 120; Brotherhood, p. 120; Brotherly Love, p. 121; Charges of 1722, p. 143; Charges, Old, p. 143; Comacine Masters, p. 161; Craft, p. 184; Craftsman, p. 184; Freemason, p. 282; Freemasons of the Church, p. 284; Freemasonry, Early British, p. 283; Labour, p. 419; Laborare est orare (Work is worship), p. 419; Labourers, Statutes of, p. 419; Records, Old, p. 612; Travelling Masons, p. 792; Trestle Board, p. 797; Wages of a Master Mason, Symbolic, p. 834; Wages of Operative Masons, p. 834; Wages of the Workmen at the Temple, p. 834; Work, Master of the, p. 857; Working Tools, p. 856; Workmen at the Temple, p. 857.

These and many other similar references in the revised Encyclopedia of Freemasonry deal with the various angles of the main question considered in the present Study Club paper. A careful examination of the information furnished under these heads will give a close intimacy with the attitude of Freemasons now and of old to industry, from the era of the Operative Craft to that of the present day Speculative Institution. What we Freemasons may be has its sure foothold in the past. What we should be rests upon our enlightened understanding of what has gone before and of the heritage committed to our keeping.

----o----

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1921, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919 and 1920 and 1921.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

1. - General Introduction.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - The Fatherhood of God.

14. - Endless Life.

15. - Brotherly Aid.

16. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted - all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meeting.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

EDITORIAL

TOLERATION AND FREEMASONRY

SELDOMLY will one encounter a nobler paper than Brother Bingay's essay on Masonic Toleration which appears elsewhere in this issue. It is a high-minded statement of a great and eternal truth with which no true man can disagree, least of all a Mason, to whom Toleration is a principle sacred and binding. Ever since it incorporated into its constitutions the famous paragraph "Concerning God and Religion" the Craft has worked in the world as a champion of the right of every man to think, speak, and worship as his own soul would order, and sad would be the day should Masonry descend to backbiting, harshness, and to the folly of fighting fire with fire.

Toleration is in itself a positive and fruitful principle, for it alone can establish those conditions under which it is possible for mien to think, work, and worship together. The evil genius of intolerance is in its refusal to permit the spirit of man freedom to act and grow, and thus it hampers, thwarts, and deadens all the more generous and creative faculties. Not to abuse those who differ from you, not to set upon them with bludgeons and tortures, but to grant to them the same "liberty of difference" that you ask for

yourself is something as practicable as it is beautiful, for only thus can great constructive work be done.

However it is also wise to remember with Socrates that a virtue carried too far becomes a vice. It is possible so to interpret Toleration as to make of it a mere mush of concession in which one creed, one idea, one teaching is as true (or as untrue) as any other, and thus all distinctions are lost, and the mind falls back into a sterile pyrrhonism in which truth is impossible. If THE BUILDER would find any fault at all with Brother Bingay's paper it would be on this score. It appears that he would almost ask men not to oppose what they know to be error, and that, surely, is asking too much. The bigoted, the fanatical, the superstitious, the tyrannical, what do they care about Toleration! they would not be what they are if they cared anything at all for it! consequently, if one ties the hands and gags the mouth of those who seek the light and who try manfully to make sweet reason and the will of God prevail, he is virtually surrendering the case to the Philistines.

No, such a lofty indifferentism cannot be Toleration, and we do not believe that Brother Bingay intends it so to be. If Toleration means anything it cannot mean that, for such a procedure would asphyxiate all science, knowledge, truth, and whatever light there be. What true Toleration is, it would seem, is in the last analysis what true gentlemanliness is: a courteous respect of the personality of others, and a genuine willingness that they should in their own way seek their own truths, and live their own lives, remembering all the while that always and everywhere every man's truths and conduct must be constantly justified before the bar of the common reason of mankind.

* * *

THE MENACE OF BIGNESS

THE BUILDER has more than once joined with its contemporaries in raising a warning against the dizzy gyrations of the degree mill, for there is good reason to fear evil consequences from the flood of initiations that continues to pour over us. In order to

envisage the rapid increase now upon the Craft turn to the experience of Illinois, in which great and prosperous commonwealth Freemasonry is growing far more rapidly than the traditional green bay tree. In 1890 there were 42,369 Masons in Illinois. By 1900 this had grown to 57,325, a net gain of only 14,966, or a few more than 1,400 members a year! By 1910 the figure reached 101,692, which was a very considerable army of Masons. But see what happened during the next decade! In 1920, a little over one year ago, Illinois Masonry numbered 203,447! This was a gain of 101,755, or more than 10,000 per year. But note what happened during the one year between 1920 and 1921: the number leaped to 230,588, which means a gain of 27,141. If the reader is good at mathematics he can work out the percentages for himself, though the figures are dizzy enough as they are.

Is such growth as this - it is quite representative - to be considered a good thing or an evil? It would appear - and this, as the diplomats would say, is the whole point of the present "convention" - that it may be either, and that it will become one or the other according to the effectualness of the initiation machinery, and all appertaining thereto. If lodge officials are so enamored of the lure of mere bigness as to open the gates to anything and everything that may chance along in the guise of petitioners, it is most certainly an evil, for the day in which Freemasonry becomes a huge, slovenly, member-chasing society will be the death day of all those qualities that have made it worth the time of genuine men.

But why may we not ask of ourselves that we become equal to the rapidity of this growth ? The thing is not impossible. If the facilities are at hand, and if they be used by qualified men, it should be as easy to make good Masons out of one thousand candidates as it would be out of one hundred. Can this be gainsaid? If not, why not focus our attention upon making the organization safe for Masonry? that is, upon holding up the level of institutional efficiency to the demands made upon it. The Craft needs large numbers and great resources, because it has become one of our national institutions. In the days that are before it it will need greater resources still, for the mightiest of all its battles is rapidly preparing.

----o----

THE LIBRARY

A FURTHER REVIEW OF "FREEMASONRY AND THE ANCIENT GODS”

"Freemasonry and the Ancient Gods," by Brother J.S.M. Ward, F.R. Econ. Soc., F.S.S., with an Introduction by The Hon. Sir John A. Cockburn, K.C.M.G., M.D. Published by Simpkin, Marshall, Hamilton, Kent & Co., Ltd., 4 Stationer's Hall Court, London, E.C. 4, England. Demy 8vo, Cloth, 30s. net, or post free anywhere in the world, 31s. 6d. An import duty of one dollar is charged on the book. Copies may be had through the National Masonic Research Society at $7.50, postpaid.

WHEN ON page 88 of the March issue we published a review of this work by Brother Silas H. Shepherd, it was announced that "an examination of the work by the editor will follow shortly." Happily, in now redeeming that promise, it becomes possible to publish along with the editor's review, two other reviews by competent brethren, one of which chances to be strongly "contra," the other strongly "pro." In this wise it turns out that, including the able summary by Brother Shepherd, readers of THE BUILDER will have four independent reports of this interesting volume.

A "Pro" View.

"Freemasonry and the Ancient Gods" is the latest evidence of the swing of the pendulum away from that schools of Masonic writers, like Gould, who are imbued with the spirit of Thomas, and can only be convinced by sticking their hands in the wounds.

It was, perhaps, necessary that the materialistic school, of which Gould was such a striking example, should arise as a protest against the extravagant statements of men like Oliver and Preston, but now there appears to be a reaction, an inevitable turn of the tide.

This new work is by J.S.M. Ward of England and is bound to create a great deal of discussion in Masonic circles as he is the forerunner of what he, himself, terms the "Anthropological School" as against the so-called "Authentic School" of Gould and his circle. "But," as he says, "after all, we must remember that Freemasonry is still and has always been, a secret society. In its very essence, written documents are anathema. To this day our oath proves this and it is only during the last two hundred years that any deviation from this rule has been winked at. Even now there are lodges in England whose ritual varies considerably from that in use in London, and in certain cases the sole repository of it is the preceptor and members of the lodge. Such lodges absolutely forbid their members to write down one word of it. If this were the original policy of Freemasonry, how can we reasonably expect to find documentary evidence for the antiquity of our Order? For all practical purposes no documents, except the Ancient Charges, can be found of a date prior to the foundation of the Grand Lodge in 1717."

Yet he shows the lack of research of such men of the documentary school as Gould and Findel who depended on Thory and Clavel, particularly in the case of the Knight Templar charter of John Mark Larmenius, and showed that they had never seen the original document in cipher which he reproduces in facsimile and demonstrates to be genuine; and he shows the legend of the Baldwin encampment of Knights Templar to be based on fact, which in itself is an important contribution to Masonic history.

Many hold the view that while the Crusades checked the incursion of Eastern races into the Western world, on the other hand they brought about the impregnation of the Western world with the germs of Eastern thought. From thence was derived (in the opinion of Sir Christopher Wren as well as Prof. T. Hayter Lewis, Past Master of Quatuor Coronati lodge,) that style of architecture which we now term "Gothic."

Brother Ward traces the descent of Freemasonry through symbolism and its common use in Egypt, India, among the Mayas of Central America, China, etc., and prints many pictures showing these races using Masonic signs. The Knights of the Temple imbibed from the East the spirit of Gnosticism which was pre-Christian, he says, and this was afterwards called a heresy and it was for this that the Order was suppressed. They appeared to have held an esoteric view of Christianity which would permit the Jews of

the Kabbala and those of other religions to join, instead of being strictly confined to Trinitarian Christians as at present.

In 1915, the author saw Mohammedan Pathans in an alley at Colombo, Ceylon, meeting one another for the first time, go through one by one, all the signs of Craft Masonry. He gives many authentic stories of English Masons who in India, China and elsewhere have come in contact with non-Grand Lodge Masonry and have worked their way into the inner sanctuaries of Temples; and of natives who have visited English lodges, all of which must be read to be appreciated.

The book is a distinct advance over the usual materialistic Masonic history and the author is evidently one who has touched and become acquainted with the Great School which has ever contacted Freemasonry. He shows that in Masonry as in the older religions there is an esoteric meaning which must not be given to the multitude. He performs a most difficult task most acceptably, since he is giving an explanation of symbolisms based on symbols whose very names he must not mention. He can not give the secret to any one; for the secret is an experience which must be gone through - the Secret of the Beatific Vision.

It is amusing to see how some froth and fume against the mystic and occult interpretation of the Masonic symbols, for it is evident that "they do not belong." They have not joined that great and really secret organization which has existed throughout the ages and which exists today and whose members recognize each other almost without words. Those who have joined the School know their fellow scholars. They can travel in foreign countries and receive Master's wages, as Pythagoras taught his disciples. The others hear their speech and think it as foolish as the talk of the alchemists was once considered, or as the gibberish of Giberol. Osiris is raised by Horus at the entreaty of Isis, or the Soul is raised by the spirit consciously and wilfully, at the entreaty of Matter. This book marks the beginning of the New Revelation to Masons, or rather those Masons who seek to raise the Veil of Isis, even but a trifle.

Cyrus Field Willard.

A "Contra" View.

Quite the most pretentious publication dubbed Masonic that has appeared in England for some time is "Freemasonry and the Ancient Gods," offered by James S.M. Ward as the fruit of fourteen years of study and research and published in attractive form, with a copious bibliography and index. Patient industry the author certainly reveals in chapter after chapter, yet one cannot but regret that his energy has not been applied to matters of his own knowledge rather than wasted on subjects far better covered by others. A person who is not especially trained to traverse the paths of ancient or modern non-Christian religious beliefs is very likely frequently to stumble. For example, is it not rash to write of points of contact of ancient Egypt and Babylonian worship with the oldest Aryan beliefs without knowing what Sayce, Cheyne, Maspero, Jastrow or Haupt may have to say? And should a man discuss symbolism without, evidently, knowing of Goblet d'Alviella, or speak of Mithraism with but a superficial acquaintance with Cumont?

The title of the book does not describe its contents and a happier choice might have been made because the ancient gods are quite subordinate to the main theme, which, in the first part, is the universality of the signs of Masonry. The author sets out to prove that Masonic signs are used all over the world and are recognized and answered by remote peoples and by the most unexpected savage tribes. The second part is a discussion of the higher degrees; and in the third part he scolds his English brethren for the manner in which he insists they are altering the "work." An American Craftsman who is not familiar with English customs might be able to obtain some very interesting information about the English attitude toward the Templar and Scottish Rites from the second part of the book. In this section, too, Brother Ward gives a condensation of the article on the Knights Templar which appeared in the Ars Quatuor Coronatorum in 1911, written by F.J.W. Crowe, with a summary of the Chapter of Larmenius and some excerpts from Bothwell-Gosse's "The Templars." Perhaps, as there is no original research in Parts Two or Three of this book, Brother Ward would have done better to have omitted them and to have confined his efforts to Part One. It would have made a more compact volume of 178 pages and would have then contained all that Brother Ward really has to say. He opens with a description of an initiation ceremony among Bektashi Dervishes, but he should know that such a description is of no value as evidence unless time and place and the names of the witnesses are given. Nothing else will do. The Masonic world is eagerly awaiting on this point evidence such as would be accepted, not necessarily in a court of law, but to the satisfaction of the average man

accustomed to weigh ordinary probabilities. If our ceremonies and ritual, signs and symbols, are in use, as has been stated, among the Druses, Hindu sects, natives of West Africa, American Indians, let us have the sworn testimony if possible, but let us have the testimony, anyhow, in such form that we can judge its credibility. It was hoped that it was just this that Brother Ward had done in this book, but it turns out to be as indefinite and credulous as those that have gone before. He tells us that two British officers worked their way into the inner shrine of a temple of Shiva by giving the signs of the Royal Arch, but clearly this is hearsay on his part and we are without the names of the officers and their statements. And who can help being skeptical when these important features of the testimony are withheld?

Frankly, skepticism is justified. It is no longer possible for anybody to make bald statements and call them proof and this new spirit of investigation in Freemasonry is what has brought us to some real knowledge of the Craft and its history. The Mason demands proof. So one has little patience in following Brother Ward through his statement of Mexican revelations. Aztec and Maya remains do not sustain any pretension to Masonic knowledge on the part of the natives whom Cortez conquered. Let any Mason read the Smithsonian Institute summary of Mexican antiquities, to be obtained in most large public libraries, and it will be obvious that Brother Ward's contention is incapable of belief. Nor can an American Mason be induced to believe that anybody ever saw two Pathans in an Indian alley go through all the Masonic signs, as Brother Ward accepts as true. There are very strong arguments to be made in favor of an Aryan origin for certain Masonic conceptions but such arguments gain no help from puerile phantasies, as Brother Ward, a B.A. of Cambridge, surely must be aware.

"Ah," says Brother Ward, getting down to more argument, "Masonry had its secret signs in the days of Ashmole, long before any scientific study had been made of Egyptian antiquities." As a statement of fact that is precisely true, but nothing is further from the truth than the inference one would draw from it and which Brother Ward evidently believes. The knowledge of the meaning of the Egyptian hieroglyphics was never really absolutely lost, for Horapollon's two volumes of "Hieroglyphica" were certainly in existence in Ashmole's day. Whether Horapollon wrote them or not, they are in very late Greek and some students place them as late as the fifteenth century. Some of the meanings given by Horapollon Dr. Adolf Hermann calls eccentrically (Tollheiten), but there are the lists for anyone to see and the traditional interpretations, for anyone to read. Whether Horapollon of Phaenebythes wrote the two volumes, or whether they were written by Horapollon who lived a century later, between 474 and 491, or whether

they were written by somebody else about 1450, the fact remains that the books were in existence and anybody who possessed them could make a fair attempt at translation of the Egyptian hieroglyphs. And they were used by the magic school that debased, or pretendedly so, the Hermetic school of philosophy with which the student of the origins of Masonry finds himself constantly in contact. So Brother Ward, if he were an Egyptologist as well as a Mason, might have traced the pedigree of some of our work more directly to the Egyptian priesthood than he has succeeded in doing.

"Will anyone contend that the sign of F.C. is a natural sign ?" asks the author. Certainly, anyone will. It is the most natural sign in the world. He says it is found in India, Egypt and Palestine, as well as elsewhere, and he might have added that it is an old American Indian sign, too, for it is - one of the oldest of the Indian symbols. Its naturalness explains its universal use. And here it is that Brother Ward, somehow, has wholly failed to do what the reader in taking up the book expects to find done. Brother Ward has traveled, he has had his eyes open, he has made notes; but - he has really described nothing. In is not necessary to tell a Mason what a Masonic sign is, so the author could have told what a savage did, or what a tribe did, giving date and place, and then the Masonic reader would have known, just as well as Brother Ward knew, whether or not the matter described had any counterpart in Masonry. As he has failed to do this, he has produced a work of great length containing much curious information but it is really of no value to the student. D.E.W. Williamson.

A Third View.

Of the many admirable qualities exhibited by "Freemasonry and the Ancient Gods" the thing that has most favorably impressed myself is the fervor, the kindling enthusiasm, with which its author, Brother J.S.M. Ward, deals with Freemasonry. To him it is not an antiquarian puzzle, or a corpse on the dissecting table, but a breathing and living thing - almost a being - to be known, loved, and served. If at times this zeal seems to carry him away, after the manner of enthusiasm since the world began, and he does not always employ as ripe a judgment as a man should in pursuing such a task as he has assumed, one is more than willing to be lenient with one who is always alive, even if he is not always accurate, because enthusiasm covers a multitude of sins.

Brother Ward's sins are not to be counted by the multitude but there are a certain number of them which must be fairly admitted by even the most partisan friends of the book. To a sophisticated reader accustomed to the meticulous carefulness of scholars the many slips of grammar, spelling, and of matters of fact in the volume are very painful. The word "Collegia" is three times (perhaps oftener) used as a singular noun. Our old friend J. Yarker appears repeatedly as "Yarkar," a thing that must irritate his learned ghost. Laurence Dermott makes his advent as "Dermot." In themselves of slight importance these slips convey the impression of haste, and make a reader suspicious about more important matters. At the bottom of page 8 the author says "that in the Middle Ages an apprentice was bound for seven years." In the majority of cases yes, but not always, as in France, where it was quite common to hold an apprentice by an indenture of only five years. On page 145 is this sentence: "When Christianity was converting the rank and file of ancient Rome it did not fail to attract the members of the various colleges, among which were included many of the Masonic fraternity." But there was no "Masonic fraternity" among those Colleges; there was no fraternity of any kind. In the very next paragraph is this bewildering sentence: "Strange to say, Diocletian, when he set out to destroy Christianity, dealt very leniently with the Collegia of Architects," etc. If this means anything at all it means that the Collegia had become part of the Christian institution, or at least, Christian, which is not true to the facts. There never was such a thing as a great unified institution in the empire known as "the Collegia"; all those bodies were independent, deriving their unity of form from the imperial statutes according to which they were governed. As for their symbols, emblems, and ritual little or nothing is known, as one can discover for himself from that which is the principal source of information, the Corpus Latinarum Inscriptionem.

Brother Ward has a habit of making rapid and loose statements about matters that call very loudly for caution and many modifications. The case of the Roman Collegia, just referred to, is an example of this. The case of the Comacini may be offered as another example. The history of the Comacini is as yet so much of a terra incognita that many of the most careful historians of architecture omit the subject altogether, while others refer to them incidentally, and in passing, and usually with the remark that the Comacine theory is as yet in the making. Leader Scott herself, and Brother W. Ravenscroft after her, have both been careful to keep before their readers the tenative character of many of the "proofs" offered by them. In the preface to his now familiar little book, "The Comacines," the latter writes thus:

"Part of what I have written is theoretical and and part historical, and, in order to avoid destroying the value of the latter, I have endeavored to keep the two things quite distinct."

My quarrel with Brother Ward is that he has not "endeavored to keep the two things quite distinct." The apprentices in Masonic lore who chance to read his pages on that theme and may there be many such to read his pages - will carry away the impression that what he has stated is so much matter-of-fact history. This is unfortunate because the Comacine Theory is still just that - a theory, and it should be frankly presented as such, and given that value.

Brother Ward finds it easier than most to cut the Gordian knot. After describing at some length, and in an interesting fashion, "the Hindoo Yogi system" he brings his reader up suddenly with this statement: "For convenience, we may regard the first three degrees as corresponding roughly to our Craft degrees." If Brother Ward can discern such an identity he possesses a pair of X-ray eyes not vouchsafed to myself, and an agility of reason that I very much covet. Of like nature with this is that other example of theological reasoning, the crux of which is stated on page 38: "There is a marked similarity between the three principal officers in a Craft lodge and the three principles of the Deity"! (Quotation marks are my own.) On the following page is a similar sentence: "Therefore, Brother S.W., when your final duty is performed tonight, pause for an instant and recall to your mind that side of the Deity which closes the life of every man, and which some day will close the work of this planet when Time shall be no more." I imagine that if ever an S.W. sees a side of Deity approaching him in order to perform that function he will quite forget that he has ever been an S.W.!

It is easy for one to throw out a theory here, another there, and another further on, until at last, like the spider with her web, a system of theories has been formed. It is easy in the process to forget gradually, as one advances, how he has advanced, so that at last, when the conclusions are reached, the mind has forgotten that it has passed from theory to theory rather than from fact to fact. In this wise it is perilously easy to build up an illusion of proof out of the most tenuous materials. After reading the whole of "Freemasonry and the Ancient Gods," having in mind the while its principal thesis, I came to a stop with the feeling that what I had in my hands was not proof, but only the illusion thereof.

What the book's thesis is may be succinctly stated in the author's own words, as found on page viii of his Preface:

"Briefly, the theory that I venture to propound is that Freemasonry originated in the primitive initatory rites of prehistoric man, and from these rites have been built up all the ancient mysteries, and thence all the modern religious systems. It is for this reason that men of all religious beliefs can enter Freemasonry; and, further, the reason we admit no women is that these rites were originally the initiatory rites of men; the women had their own. These for sociological reasons perished, while those of the men survived, and developed into the mysteries."

Brother Ward has mEade a splendid undertaking even if, as some of us may believe, he has failed in accomplishing his purpose. Gradually, and by virtue of a prodigious amount of labor, carried on now for more than half a century, Masons have accumulated a great mass of data belonging to many countries, periods, and peoples. These facts, half-facts, and theories now lie in heaps in our modern books, just as, before the days of the archeologists fragments of buildings lay scattered about the sites of cities anciently passed away without any historian being able to link up these pathetic monuments to the story of the peoples they once served. To a certain type of mind nothing is more uncomfortable than such a situation; such men are eager to throw out great generalizations, like nets, in order to draw all the facts into some kind of dramatic unity, such as has been at last attained in some of the more familiar tracts of secular history, as in the story of Rome or of Greece. They generalize, they build up grandiose systems, in order to save themselves from the feeling of suspense and uncertainty. These generalizers have often gone astray and will continue so to do in the nature of the case, but, after all, they have their own high place and their own exceeding great reward. The present state of affaits with regard to Masonic "history" is one that calls out loudly to such men. Sooner or later there may appear a great generalizer to furnish us with the clue to it all, and thereby bring us out of our uncertainty, but he has not yet appeared.

The most exciting thing about Brother Ward's book is his forthright challenge to what he describes as "the Authentic School." On page vii of his Preface he has this to say about these same Authentists:

"Yet, despite these self-evident facts, the Authentic School, for all practical purposes, concentrates its research on documentary evidence, and naturally is unable to adduce any real evidence for Masonry, previous to Grand Lodge, save as an operative guild. Let the Authentic School still concentrate on documents - there is still enough work to be done to occupy it fully for many years - but let others follow the anthropological line of research, and the sum total of our knowledge will be vastly increased."

Does Brother Ward expect to be taken seriously in this? Where is this Authentic School located? of whom is it composed? how are we to recognize it when we encounter it? Does Brother Ward (such is the interpretation evidently placed on his words by Brother Willard) mean the eminent scholars who have composed the Quatuor Coronati Lodge of Research? If so, and such is my own guess, then this Authentic School can be easily located and its voice heard: it has carefully and voluminously expressed itself in the thirtyodd volumes of the Ars Quatuor Coronatorum.

The Ars is a library with which I have long lived on rather intimate terms, and I have enjoyed in the past, as in the present, some personal intercourse with the men who have contributed to its pages. But not by any stretching of words or imagination can I make Brother Ward's adjective "Authentic" fit this group; nor can I understand how that group may be described as concentrating on "documents."

For one thing, the men of the Quatuor Coronati do not form a "school" in the sense that they have certain theories in common; far from it, as all will know who have found delight in the discussions that almost always have followed each paper contributed. For another thing, they have never united behind any set of formal acts, or any program whatsoever; they have from the first jealously protected the right of every member to go his own way. Having neither acts nor theories in common, these men have had but one bond in common, and that has been loyalty throughout to the commonly accepted canons of scientific thought. Their plea has ever been, Let us investigate Masonry, its nature and its history, as we would investigate the history of Rome, or Greece, or England.

If the term "Authentic School" has any other meaning than this, Brother Ward should out with it! But if the term means this - and I believe that most of us would so interpret it - then a question stands ready to hand: Does Brother Ward ask us to throw aside scientific methods ? If he does he is asking the impossible. And as for his "anthropological researches," he will find as much of that in the A.Q.C. as anywhere. The notion that the members of the Lodge Quatuor Coronati have been obsessed by concern for the minutiae of Masonic documents is dispelled by the most hasty reading of their Transactions. Everything has been grist that has come to their mill, and their mill has been operated according to the most careful scientific methods.

For all that I disagree with him in these fundamental matters Brother Ward's book is one that I shall gladly recommend to my friends whenever occasion permits. Like Browning's David he has taken for his province "the whole round of creation." To read the book through from beginning to end is in itself almost a liberal education. A student, and this should especially weigh with the new student, will find here laid before him, in orderly and seemly array, all the larger problems with which our best minds have been wrestling. And he will encounter here, in overflowing measure, a great accumulation of the facts that every Mason should know.

The thing I like best of all in the book as a book is its amplitude, its sweep, its glow, and its recognition of the romance and human appeal of our Fraternity, which is not, and never has been, a static organization carved out of the rock for aged men to lean on. Few are they that have discovered the height, and the depth, and the length, and the breadth of it; nor has it entered into the imagination of many men to know what are its unsearchable riches. Never yet, save in the great scriptures of stone wrought out by our cathedral building brethren of long ago, has it been celebrated by one competent to express that which it has put into the heart and life of the world; not once, save in a few stray pages of Morals and Dogma. But it will not be always so! There will some day come a man endowed by nature with the incomparable gifts of the great poet, and equipped by his own labor with a complete panoply of knowledge, who, out of his balanced powers of learning, speech, and imagination will write The Book of Freemasonry. When that book has been written Masons themselves will then discover how that though Masonry has been with them for a long time, yet have they hardly known it at all! H.L.H

* * *

Since writing the above a Masonic brother has called my attention to the fact that Brother Ward is already at least twice an author. He is credited with two volumes on spiritualism, the former of them being "Gone West," and the latter "A Subaltern in Spirit Land." These two books, as an examination has shown, are composed of materials alleged to have been "revealed" from the "spirit world" to the author. It appears that Brother Ward is a "trance medium" and also that he practices "automatic writing." I add this codicil to my review because it will enable our readers more quickly to "place" Brother Ward.

"The Subaltern in Spirit Land" is published by William Rider & Sons, 8 Paternoster Row, London, E.C. 4, England. The other volume (it is not at hand just now) is, as I recall, from the same publishing house. H.L.H.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then be discontinued.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. G. Alfred Lawrence, 142 West 86th St., New York, N. Y.: Proceedings of the Scottish Rite Body founded by Joseph Cerneau in New York City in 1808, of which De Witt Clinton was the first Grand Commander, and which body became united, in 1867, with the Supreme Council of the Northern Masonic Jurisdiction, A. & A. S. R. Also Proceedings of the Supreme Council Founded in New York by De La Motta, in 1813, by authority of the Southern Supreme Council, of which he was Grand Treasurer-General, these Proceedings from 1813 to 1860.

By Bro. Frank R. Johnson, 310 Dwight Building, Kansas City, Mo.: "The Year Book," published by the Masonic Constellations, containing the History of the Grand Council, R. & S. M., of Missouri.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California: Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of The General Grand Eneampment Knights Templar for the years 1826 and 1835.

By Brother N. W. J. Haydon, 664 Pape Ave., Toronto, Ont., Canada: - A set of Gould's History, six volume edition preferred.

By Brother Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence"; "Second Edition of Preston's Illustrations of Masonry"; "The Source of Measures," by J. Ralston Skinner 1875, or second edition 1894; "Ars Quatuor Coronatorum," volumes I to XI, inclusive; "Masonic Facts and Fictions," by Henry Sadler; "The Kabbalah Unveiled," by S. L. MacGregor Mathers.

By Brother A. A. Burnand, 690 South Bronson Ave., Los Angeles, California: Various Masonic publications including such as a complete set of "Ars Quatuor Coronatorum"; "History of Freemasonry in Scotland," by D. Murray Lyon, (original edition); Thomas Dunkerly, Laurence Dermott, etc.

By Brother Geo. A. Lanzarotti, Casilla 126, Rancagua, Chile: All kinds of Masonic literature in Spanish. Write first quoting prices.

----o----

If a man empties his purse into his head, no man can take it away from him. An investment in knowledge always pays the best interest. - Benjamin Franklin.

----o----

SIDE DEGREES FIFTY YEARS AGO

In the good old days Masonic editors did not handle their competitors or their opponents with gloves on, but lit into them like bobcats (it was the custom in journalism everywhere), as will be noted. from the following excerpt from the WESTERN FREEMASON of 1859, at which time that journal boasted as its editor no less a giant than T.S. Parvin. Brother Parvin had a tussle with Brother J. R. Hartsock, Grand Master of Iowa, and as usual came off an top. In one of the "replies" that Brother Parvin wrote to Brother Hartsock occurs a paragraph of peculiar interest in that it reveals how at that early day the Order of the Secret Monitor - now so seldomly heard from - and the degrees of the Knight of Constantine were commonplaces of Masonic life; and also how that in 1859 the old bitter warfare over the rival types of Blue Lodge "work" was as yet as its height. We of this day, who have become so familiar with a uniform ritual (within the State), sustained with great care by the Grand Lodge down to the last detail, find it difficult to transport ourselves to a time when there was no such authoritative "work" but in many cases local lodges were permitted to devise the work as they saw fit. In the main, however, a half dozen types came to the front to contend for mastery through a period of years. It may be said that the so-called "Webb Work," as modified and promulgated by Jeremy Cross, gradually forged to the front and won out. The whole subject is worth careful examination by those who erroneously assume that our present "work" in all its details has descended to us from ancient times.

"If Brother Hartsock obtained the true Webb work in 1842 or 1844 from Brother Nye of Vermont, as he says in statement seven, why did he 'lay aside that work and the many innovations connected with it,' and in 1846 secure the services of Stephenson of Virginia, to obtain from him, word for word, another and a different work? Ambition sometimes overleaps itself.

"Brother Hartsock came to my lodge one evening while he was Deputy Grand Master, and I gave him the East, when he commenced repeating that 'Cousin Sally Dillard' story - 'as I was saying, I went down to Virginny,' etc.; and after repeating this a while, he called from labor with the remark, 'All those brethren who have not received the degrees of Knight of Constantine and Secret Monitor will remain and I will confer them.' I at once replied that such doings could not be enacted in the hall of my lodge, and if that was the business his Master sent him to do, he could go to the hotel and use the barroom as a more befitting place. At this he got into a passion, and threatened, but to no purpose. I ordered the tyler to close the hall, and he obeyed, and Brother H. went to the hotel, and in its parlor conferred upon the younger brethren these degrees. Whether they

have any connection with the story of 'Cousin Sally Dillard' or not, we have never learned, for we abominate such fungi upon the body of Masonry."

There is much more of equal interest to those who may care to go back to the old files for it. Can anybody tell us what was this famous (or infamous) "Cousin Sally Dillard" story?

----o----

LOOK TO THE EAST

BY BRO. GERALD NANCARROW,INDLiNA

If thou wouldst see the Majesty of God

Rise o'er the jewelled portal of the dawn;

If thou wouldst taste the wine of morning's feast,

Awake thy Soul, and look thee to the East.

And wouldst thou have the mantle of the Lord

Spread o’er thy restless longings for a while?

Gone be thy fears, thy tumult ceased -

If thou wilt hold thy gaze upon the East.

When thou hast wrought the labors of thy day,

And night shall fall to compass thee about,

Then morn shall break, thy Spirit be released

The Master's hand shall seat thee in the East.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

OUTLINES AND SUGGESTIONS FOR SIX TALKS ON FREEMASONRY

Please send me outlines for about six talks on Masonic subjects, as follows: 1. Brotherly Love, Relief, and Truth; 2. Freemasonry Unites Men of Every Country, Sect, and Opinion; 3. The Great Lights; 4. Fraternity; 5. Masonry and the Needs of the Present Time; 6. Masonic Working Tools and What they Teach. Will be very much obliged. G.H.L., Ohio.

Whew! you have given us a rather large order! But here goes! Wherever possible you are being referred to material that has already appeared in THE BUILDER. This is done in order to economize space, which has come to be at a premium.

1. Brotherly Love, Relief, and Truth.

A. Brotherly Love. It is something less than private friendship but more than neighboriliness; it is that mutual regard that is born from relations in a fraternity. It is the practice of good will towards men because of the mystic tie, and often in cases where otherwise there would be no friendly relations at all. It is the kind of good will that such a society as Freemasonry can create, and is therefore something unique in itself, and not exactly like anything in the profane world.

B. Relief. This is not charity in the ordinary sense of the word. It means that when a brother Mason is in any sort of trouble, his brethren should fly to his aid and give him such relief as possible. In accordance with the obligation and with the Five Points of Fellowship it must be secret, tactful, and kindly. It is not given because the man is destitute; it is given because the man is a brother. The fact of his destitution is accidental; the fact of his being a brother is essential.

C. Truth. In this connection Truth has not to do with speculative matters, such as questions of creed, philosophy, and all that, but with conduct as between one Mason and another. In this relation there must be candor, honor, and always fair play and accurate loyalty to the facts in the case. The Mason who carries gossip and false tales is not living in truth, but in falsehood. In other connections Masonry emphasizes true thinking; in this connection it emphasizes true doing.

II. Freemasonry Unites Men of Every Country, Sect, and Opinion.

It does as a plain matter of fact. It is found in nearly all countries, and in its vast membership will be found Turks, Hindus, Chinese (Dr. Sun Yat Sen is a Mason) Japanese, etc. Its adherents profess all manner of different creeds: in some Latin countries Roman Catholics belong to it; members of nearly all the Protestant sects will be found on its rosters; so also Mohammedans, Hindus, Buddhists, Confucianists, Behaists, Free Thinkers (Benjamin Franklin, Thos Jefferson, and others), etc. Inside the Masonic world live men who adhere to all manner of political governments: there are monarchists, as in England; those who believe in representative government, as in this land, etc., and among its members have been leaders in all manner of opposed political camps; as Andrew Jackson, a radical Democrat; and Wm. McKinley, a conservative Republican. All social classes are represented: when Theodore Roosevelt attended lodge in Washington, so he tells us, he sat under a Master who was a gardener. Freemasonry has come from many sources and incorporates within itself that which appeals to all, Jews and Gentiles, Christians and non-Christians, etc. It uses the level as a symbol of itself, not because it planes everything down to a flat monotony, but because it is a platform on which men of all minds - except the man of evil mind - may meet in mutual respect, harmony, and good will.

III. The Great Lights.

A. The Holy Bible. See the Correspondence Circle Bulletin section of THE BUILDER for September, 1918. It is a symbol of that which is to us the revealed will and mind of God.

B. The Square. See ditto. A call to us to perfect our moral and physical natures.

C. The Compasses. See the same. A call to us to perfect our mental, moral, and spiritual selves

IV. Fraternity. In the very nature of things, and owing to fixed conditions under which he lives, man needs brotherhood. On this see the Pike quotation, page 317 of THE BUILDER for last November. Savages have their fraternities and secret societies; this

proves that fraternity has its roots in man's very nature and is not something artificially trumped up. Fraternity, like everything else human, needs favorable conditions in which to grow. The Masonic lodge seeks to furnish these conditions. It gathers together (a) like-minded men; (b) it binds them together by solemn obligations; (c) they meet in the same room and always under the same conditions; (d) they see much of each other; (e) they enjoy the same social life and often eat at the same table; (f) they are set to do the same tasks; (g) they live in the light of the same rich traditions; (h) they are all governed according to the same laws. The Fraternity which it thus creates within itself, Freemasonry would like to see established in the great world outside.

V. Masonry and the Needs of the Present Time.

A. The world has need of peace as between nations. Freemasonry is an international organization. Its power to influence various peoples is growing rapidly. It should mobilize that influence in behalf of international good will, and a future comity of nations. To illustrate: Ireland cannot always go on rent in twain by north and south, for that condition is intolerable, like a sliver of wood in one's flesh; why cannot the Irish Masonic lodges dedicate themselves to heal this wound ?

B. The Labor Problem. This is at present the problem. This problem has never been solved. What can our Craft do to help solve it? It is a challenge to us.

C. The Problem of Moral Order. It is evident that in this land we are passing through a kind of moral revolution. Many forces are at work that are subversive of all moral order. Freemasonry is a great cohesive influence, and holds men fast to the very highest moral ideals and obligations, as is witnessed by the ritual.

D. Masonry and Relief. By "relief" here is meant assistance in great catastrophes such as war, fire, floods, earthquake, and the like. The Masonic Service Association was called into existence to serve as an engine of such relief.

E. Immigration. The immigrant it not to be denuded of his own proper personality, and cannot be; but he must be so built into our social and political life that he can function normally in all the activities of citizenship.

F. Radical and Revolutionary Movements. Such as Bolshevism, and all that. The Order is not at all opposed to reforms -it works for many of them - but is opposed to anything that would tear the American system up by its roots.

G. Problems of Education. You can talk ad lib about this. Materials lie about everywhere. The Towner-Sterling Bill is still a live issue and needs all the ventilating and discussing it can get.

VI. The Masonic Working Tools and What They Teach. Space is exhausted, so Brother Editor informs me. See THE BUILDER for January 1919, page three of the Correspondence Circle Bulletin section for the Working Tools of an Entered Apprentice; for June 1919, page three of the Correspondence Circle Bulletin section for the Working Tools of a Fellow Craft; and for the Trowel see page three of the Correspondence Circle Bulletin of June, 1920.

* * *

INFORMATION WANTED

Can any reader furnish me with a copy of the poem of three or four verses entitled "I Will," the first lines of which are as follows:

"I will start anew this morning, with a higher, fairer creed.

I will cease to stand repining of my ruthless neighbor's greedy.”

and the last lines

"I will cease to preach your duties,

And be more concerned with mine."

A.E.B., Iowa.

* * *

THE NATIONAL LEAGUE OF MASONIC CLUBS

Can you give me some information about an organization known as The National League of Masonic Clubs? I am the secretary of a local Masonic club, and we have been thinking somewhat of seeking to ally ourselves with the League. Who is the secretary? D.S.A., Missouri.

The secretary of the National League of Masonic Clubs is Brother Edward A. MacKinnon, 507 Broome Street, Wilmington, Delaware. At present more than 375 clubs are affiliated from 31 states and from Toronto, Ontario, and Haiti, West Indies, and the membership represented is about 300,000 Master Masons. The first annual convention was held at Syracuse, New York, April 19th, 1906; the last convened at Atlantic City, New Jersey, May 22nd, 1922. The League has furnished a brief outline sketch of the history and inception of the organization, some paragraphs of which will furnish you all the information you need:

THE CAUSE OR SOURCE

The impulse of an innate feeling in the brethren of the Masonic fraternity to be free to enter any Masonic Club on the basis of associate membership, where one may go and enjoy the same rights and privileges as in his home club, and not be dependent on the courtesy of some member of it.

ITS ESSENTLAL

A brotherhood of clubs which consists exclusively of Master Masons in good and regular standing in lodges under the jurisdiction of regular Grand Lodges.

ASSOCIATED WITH

A high standing for the development of the highest sense and fact of brotherhood among Masons, especially upon the social side of our great profession, with a due restraint upon our affections and passions, which renders the body tame and governable, and frees the mind from the allurements of vice.

INCIDENTS

In March, 1905, S. R. Clute, Secretary of the Masonic Club of Syracuse, N.Y., with the consent and co-operation of his club, decided to send out a call to the Masonic Clubs then in existence in New York State asking them to send representatives to a meeting in Syracuse to consider the advisability of working out a plan to provide for the interchange of courtesies to visiting members of Masonic Clubs in the State. Pursuant to

this call there assembled at Syracuse, N.Y., April 20, 1905, in the rooms of the Masonic Temple Club, representatives from several clubs as follows:

Brothers E. M. Brown, President, and S. R. Clute, Masonic Temple Club, Syracuse, N. Y.

Worshipful Brother George W. Arnold, Secretary, Masonic Club, New York, N. Y.

Worshipful Master Judson Bridenbecker and Brother A. T. Smith of Herkimer Lodge No. 423, Herkimer, N. Y.

Brother Andrew Ludolph, Secretary, Masonic Club of Auburn, N. Y.

Right Worshipful, Fred M. Hart, President, and Brother F. D. Clark, Secretary of the Oswego Masonic Club, Oswego, N. Y.

Brother Clute called the meeting to order and stated the object of the meeting, namely: To discuss and agree upon general measures for increasing good fellowship among the various Masonic Clubs of the State and particularly to adopt a traveling card to enable its possessor to secure Masonic Club privileges not only in his own Club, but throughout the State. Brother Clute was chosen temporary President and Brother Clark, temporary Secretary. The following resolutions were adopted:

Resolved, That we, the representatives of the Masonic Clubs of Syracuse, New York City, Rochester, Oswego, Herkimer and Auburn, do hereby constitute an organization to be known as "The League of Masonic Clubs," with headquarters at Syracuse, and that we meet annually on the third Thursday in April, with the Masonic Temple Club of Syracuse.

Resolved, That the purpose of this League shall be the promotion of fraternal relations between the Masonic Clubs comprising it and to facilitate the interchange of courtesies to visiting members.

Resolved, That it is the sense of this organization that the several clubs forming this League may issue, to members in good standing, traveling cards signed by the Secretaries of the Clubs and countersigned by the members to whom they are issued, and entitling said members to the courtesies of the Clubs comprising the League for a period not to exceed six months from the date of issue - the foregoing, however, subject to ratification by the Clubs forming the League.

Brother S. R. Clute was elected President and Brother F. D. Clark. Secretary and Treasurer.

* * *

A COIN MINTED BY GUSTAVUS ADOLPHUS

I have in my possession a silver dollar dated 1617. On one side of the coin (in Swedish) are the words: Gustavus Adolphus, King of the Swedes, Goths, and Vandals. The highest glory to his kingdom. On the other side is the following inscription: Savior of the world, save us. On the face side and just above the King's own picture, is an inscription composed of the four Jewish letters J H W H. Was Gustavus a Mason ? If so, was he a 14th degree man, or perhaps a 32nd ?

L. S., Illinois.

The coin is not a particularly uncommon one, being one of a series coined in Sweden during the years from 1615 to 1632, all of practically the same type. The Hebrew inscription above the head of the king is simply the Tetragrammaton - the letters JHVH in Hebrew characters; and this word, as you are doubtless aware, is the so-called unpronounceable or ineffable name of God, translated "Jehovah" in our bible. Religious emblems are to be found upon a great many issues of coins, not only of Sweden, but of other countries as well, and this applies to all ages, from the old Greeks and Romans down to the "In God We Trust" upon our own coins.

Gustavus Adolphus was certainly not a Mason, in the sense in which we employ the appellation, for there is not the slightest evidence that anything like our Freemasonry was knower in Sweden in those days. Assuredly he could not have been in possession of the 14th or 32nd degrees, for these degrees were not formulated until the second half of the next century after his death.

It is not particularly astonishing that a king, especially one so imbued with religious fervor as Gustavus Adolphus, should have displayed the Tetragrammaton upon his coins. Such antisemitic sentiment as prevailed applied to the Jews of the time, because they rejected the Christian religion. It did not attach to the ancient race or the ancient religion or the ancient language; for it must be remembered that Christ himself was a Jew. And the placing of the Tetragrammaton above the kingly crown was an entirely logical bit of symbolism for the times, indicating that the ruler's power was derived from God. R.J.L.

* * *

LORENZO DOW

Will you tell me if Lorenzo Dow was a Mason, and also a little about his life that is authentic. I used to hear my grandfather talk about him, and I got the impression that he must leave been a crack-brained old fellow, but my grandfather also solid he had been a Mason, so my curiosity was aroused.

A.W.R., Minnesota.

Lorenzo was a Mason, and a good one too. He was initiated at Bristol Connecticut, in 1824, and became at last a Knight Templar, which was uncommon in those days. During the disgraceful Anti-Masonic affair (disgraceful to the country, I mean) he stood to his guns, and never failed to tell the antis what he thought of them. Dow was eccentric, in manner, dress, and speech, but I do not believe one should describe him as "crackbrained." Our friends the Jesuits will admit that he knew a thing or two, and how to tell it, for they were constantly being dented by Dow's furious onslaughts. After emerging from a youth full of religious upheavals the young Dow at last found his haven with the Methodists. But in 1805 he went to England where he created much excitement, organized camp meetings, and paved the way for the new sect of Primitive Methodists, which is still, I believe, a vigorous body. I should have said that in 1799 he had gone to Ireland to preach Protestantism to the Roman Catholics. The last years of his life were spent in the United States - he died in 1834 - and for the most part were devoted to a tireless crusade against the Roman Catholics. In 1814 he published a curious autobiography gotten up in the form of a Journal; the 1854 edition of this work was entitled "The Dealings of God, Man, and the Devil as exemplified in the Life, Experience and Travels of Lorenzo Dow." Your grandfather very probably read that book with great delight.

----o----

CORRESPONDENCE

CHIEF SHABBONEE A MASON

Brother Slane, of Illinois, in THE BUILDER for January, 1922, asks if Blackhawk, Shabbonee, Logan, and other Indian notables were members of the Masonic fraternity. It might be interesting to readers of THE BUILDER to know that in a discussion some

few years ago with Brother Charles H. Spencer, of Cedar Rapids, Iowa, now deceased, Brother Spencer said he was a personal friend of Shabbonee, and that the latter was a Mason.

F.M. Enders, Iowa.

* * *

CONGRESSMAN LANGLEY, OF KENTUCKY, MEMBER OF A WASHINGTON. D.C., LODGE

Several lists of members of Congress who are Masons have been published recently. These lists have apparently been made up from data furnished by the Grand Secretaries of the respective States. Of course, in most instances, Congressmen are members of lodges in States from which they are elected to Congress. It happens, however, that Hon. John W. Langley, of Kentucky, is a member of Washington Centennial Lodge No. 14, F.A.A.M., of Washington, D. C. He joined this lodge while living in Washington before he became a member of Congress. He is now in good standing on our rolls.

Jason Waterman, Secretary, Washington Centennial

Lodge No. 14; F.A.A.M., Washington, D. C.

* * *

OFFICERS OF THE AMEX MASONIC CLUB, CAMP DE SOUGE, A.P.0. 705, FRANCE

On page 5 of THE BUILDER for January, 1922, is given the name of Brother W. Boas as President of Amex Masonic Club which was located at Camp de Souge, A.P.O. 705, France.

The original President was Captain W. H. Meek (or Mick), and Sergeant John Nesbitt was the original Secretary. Captain Meek hailed from Nebraska Lodge No. 1, of Omaha, Nebraska. The name of Sergeant Nesbitt's lodge was "El Paso Lodge."

William Boaz was subsequently elected President, succeeding Captain Meck. W. H. Freeman, Ohio.

* * *

GOVERNOR TAYLOR, OF TENNESSEE, A MASON

The present Governor of Tennessee, Alf A. Taylor, is a member of Johnson City Lodge No. 486, F. & A. M. He witnessed the raising of two of his sons several weeks ago.

J. R. Zimmerman, Tennessee.

* * *

BROTHER JOHN Q. TILSON, CONNECTICUT CONGRESSMAN

The list of Masons in Congress, which appears in the December, 1921, issue of THE BUILDER, omits the name of Congressman John Q. Tilson, of Connecticut. Brother Tilson is a member of one of the New Haven lodges, and I have personal knowledge of his being a Mason from having sat in lodge with him. Julius H. McCollum, Connecticut.

* * *

GENERAL HUGH MERCER-BORN IN 1720 - A CORRECTION

In Brother G. W. Baird's article on "Great Men Who Were Masons - General Hugh Mercer" which appeared in the February, 1922, issue of THE BUILDER the date of General Mercer's birth, through an error, reads "1870." This should have read "1720."

* * *

CONGRESSMAN RIDDICK, OF MONTANA, A MASON

The name of Congressman Carl W. Riddick, of Montana, should be added to the list of Masons in Congress which appeared in the December, 1921, number of THE BUILDER. Brother Riddick was raised in Lewistown Lodge No. 37, A. F. & A. M., Lewistown, Montana, on December 30th, 1921.

F. P. Hillgren, Montana.

* * *

A MYSTERIOUS RING

I have in my possession a small plain silver ring given me by A.S. Maynard who says it was given him by his father just before his death. This gentleman's father was L.A. Maynard, who for several years was in the wholesale clothing business in Boston, Mass., New York, N. Y., and Chicago, Ill., and from what I can gather from his son, was a very prominent Mason. Upon his death, about 1906, he was buried at Shrewsbury, Mass., his funeral being held in Boston.

The following letter concerning the ring was written by Mrs. L. A. Maynard to her son:

"My Dear Son:

I am leaving this letter in my diary for you to find after I have gone on. Your father brought the ring back when he returned from his trip abroad in 1858. I don't know how long he had it, but I never saw it before he went across. Your Uncle Daniel told me privately that it was given father in return for healing a sick girl, daughter of Shiek Ben Useph Ali, of Arabia. I asked your father and he laughed and said she only had a touch of fever and that was all I could ever get out of him.

"He always wore it, and in 1884 a tall dark man came home with him and stayed over night; he had most peculiar ways. Your father said he was a native chief of Arabia who was here on some lodge business. I noticed particularly that he nearly worshipped your father. Your father took the ring off his hand and let the dark man hold it and he got down on his knees and prayed over it and said he could have no higher honor bestowed upon him than to have the privilege of holding the ring. I don't see how any ring could be so valuable. Your father said it would bring luck to the wearer, and if you ever give it away give it to a Mason. Your Loving Mother."

A. S. Maynard, who gave me the ring, is not a Mason, but his older brother was, and on one occasion when attending a banquet with his brother in San Francisco given by the Masons, the ring was noticed by one of the officers and he made the statement that there were only five of the rings in this country and he would give anything if he possessed one.

I will appreciate any information any reader of THE BUILDER can give me in reference to this ring and also relative to L.A. Maynard, i.e. what lodge he was a member of and what offices he might have held. C. Ray Clark, South Carolina.

* * *

ON ALCHEMY

Alchemy equivalent to Black Art! If that is sound, why then Chemistry must also be Black Art, for the root of both is "Khem," as you state. Murray's Dictionary says there is an old decree of Diocletian against "the old writings of the Egyptians, which treat of the 'chemia' (transmutation) of gold and silver."

"The land of Khem," was exactly synonymous with "the land of Egypt." While originally derived from a word meaning "black," the word "Khem" had lost its original signification, just as the Spanish meaning of the word "Colorado" (colored, and by exclusion, "reddish") is rarely thought of when we use the name of that state. "Colorado" means to English-speaking and -thinking persons a definite geographical division. "Khem" meant to the Greeks a definite geographical division. Murray says that "chemia" was confused with the Greek word of similar sound, "chymeia," (pouring, infusion), and doesn't mean the same thing at all.

"Chemia" meant, I am sure, something like "derived from Egypt," and the Arabic "al-kimia" meant "the Egyptian thing," or more narrowly, "the art of Egypt." In Diocletian's time, as Murray shows, "chemia" had come definitely to mean "transmutation."

But there was never any connection with the Black Art. The latter is so called, not because of any fancied connection with Egypt, but because it is devoted to the cult of the shadow principle of nature - the black god, as some of the Kabbalists called it - the negative of God - the devil. Black, the color of despair, of deprivation of the light, of diabolism, of existence without the circle of the influence of God.

Some necromancers attempted to practice transmutations in the middle ages; but in all the vast literature of alchemy one never hears of one of them succeeding in his efforts. The true Alchemists were most devout, in the best sense of the word. They were never diabolists.

Your inquirer should read first, "Alchemy Ancient and Modern," by H. Stanley Redgrove. This will give him a historical basis upon which to work. Then let him read "The Occult Arts," by J.W. Frings, for a linking up with modern materialistic science. And if he really wants the deep, spiritualized aspect of the whole thing, let him read carefully Mrs. Atwood's "Suggestive Inquiry into the Hermetic Mystery." "Blue" Masonry teems with alchemical jargon. R. J. Lemert, Montana.

* * *

The entire reply to G.L.R. - see THE BUILDER for February, page 63 - was a quotation from "A History of Chemistry," by Dr. James Campbell Brown. Dr. Brown did not intend to identify alchemy with Black Art except in an etymological sense, and then only tentatively. In his treatment of the evolution of alchemy he takes pains to differentiate between the two.

Skeats defines alchemy as the "science of the transmutation of metals." "Alkenamye" and "alconomy" were used during the Middle Ages; Chaucer spells it "alkamistre." The Arabic is "al-kimia," which is the Arabic prefix "al" added to the Greek root "kamaia," which word meant "chemistry," and was a late form of "kumaia," or "mingling." This was derived from the Greek "keein," "to pour"; and "keein" was in turn derived from the original root "ku," "to pour." Alchemy was also generally spelled "alchymy." Our word "chemist" derives therefrom. So far Skeats.

Murray's English Dictionary gives both theories as to the etymological derivation, and leaves the choice to the reader.

A. - After giving seventeen forms of the word, the dictionary says it is "apparently" derived from the Greek "kemaia," but goes on to say: "The word is explained by most as 'Egyptian Art' and identified with 'kemia,' the Greek form of the native name of Egypt (land of Khem or Ehame, 'black earth,' in contrast to the desert sand.)" "If so, it was afterwards etymologically confused with the like-sounding Greek "kumaia," equivalent to 'infusion, pouring.' Hence the Renaissance spelling 'alchymia,' 'chymistry'."

B. - On the contrary side the dictionary quotes Mahn to the effect that the word was originally derived from "kumaia," which is "pouring, infusion," and was first applied to pharmaceutical chemistry, which was chiefly concerned with juices or infusions of plants. Afterwards, Alexandrian alchemists developed chemistry in new directions and it was their notoriety that subsequently led men to associate the word with the popular name of Egypt. "From the Alexandrians the art and name were adopted by the Arabs, whence they returned to Europe by way of Spain."

Of the definitions given in The English Dictionary two are here in point:

"The chemistry of the Middle Ages and 16th century; now applied distinctively to the pursuit of the transmutation of baser metals into gold, which (with the search for the alkahest or universal solvent, and the panacea or universal remedy) constituted the

chief, practical object of early chemistry." Examples are given of such a use from 1362 down.

"Magic or miraculous power of transmutation or extraction." (Figurative.)

An example of this last use is furnished in Shakespeare's great sonnet, No. 33: "Gilding pale streams with heavenly alchemy."

The excellent work by Stanley Redgrove, referred to in Brother Lemert's letter, is published by William Rider & Sons, 164 Aldersgate Street, London, E.C., under date of 1911. The book contains a very comprehensive and fair description of alchemy:

"Alchemy is generally understood to have been that art whose end was the transmutation of the so-called base metals into gold by means of an ill-defined something called the Philosopher's Stone; but even from a purely physical standpoint, this is a somewhat superficial view. Alchemy was both a philosophy and an experimental science, and the transmutation of the metals was its end only in that this would give the final proof of the alchemist's hypothesis; in other words, Alchemy, considered from the physical standpoint, was the attempt to demonstrate experimentally on the material plane the validity of a certain philosophical view of the Cosmos.... Unfortunately, however, not many alchemists came up to this ideal; and for the majority of them, Alchemy did mean merely the possibility of making gold cheaply and gaining untold wealth." (Page 1.)

"There is not the slightest doubt that chemistry owes its origin to the direct labor of the alchemists themselves." (Page 3.)

It is interesting to note that when Diocletian issued his famous edict (referred to in Brother Lemert's letter) he believed that in burning the manuscripts of the alchemists he

was destroying the source of the Egyptian gold supply. On this see "Demonology and Devil-Lore" in two volumes, by Moncure Conway, Vol. II, page 303.

The Builder Magazine

June 1922 - Volume VIII - Number 6

Shriners' Hospitals for Crippled Children

BY BRO. FORREST ADAIR, GEORGIA, SECRETARY OF THE SHRINERS' HOSPITALS FOR CRIPPLED CHILDREN

A TRAIN is wrecked. From its debris of wrathing steel, temples to suffering childhood have arisen. A man is maimed and from his pain racked body came a tremendous force to banish pain. Throughout North America, hospitals, to make anew helpless and hopeless crippled children, are being built by the Nobles of the Mystic Shrine. Eventually there will be scores of these hospitals on the continent and every one of them can trace its beginning back to the smoking runs of a locomotive and its inspiration back to the man who defied pain in order to keep his word.

In relating the history of how this came about, THE BUILDER played an imporant part in what some people might call a series of coincidences, but most people will recognize as the hand of a Divine Providence.

It was in the stormy year of 1914 that the train went out from Atlanta, Ga. Ed Roberts was a member of the crew and Ed Roberts was a Noble of Yaarab Temple of the Mystie Shrine. When he was rescued from the wreck it was discovered that a leg was crushed. There was also a dislocation of the hip, which was overlooked by the railroad surgeons.

When brought back to Atlanta, Roberts called for me as I was then Potentate of Yaarab Temple, and throughout his long suffering I was a daily visitor at his bedside. His crushed leg was amputated, but the dislocated hip, pressing on a sciatic nerve, continued to give ceaseless and terrible pain. Opiates were constantly administered until one day I, speaking brother and counsellor, said: "Ed, don't let the doctors give you any more of that stuff. Stick the pain out. If you continue on the opiate it will

get you the pain you are now called on to endure will be nothing compared to the suffering you'll then have undergo as a drug addict."

Roberts gave his word. That word was never broken. He was finally discharged from the hospital, but the pain remained with him. Months passed until one day I was summoned by the wife of Brother Roberts. I found him in agony.

'I dont believe I can stand this suffering any longer," he told me, "but I've given you my word about morphine. I won't break it, but something has got be done and done quickly."

Now in Atlanta was Dr. Michael Hoke, one of foremost orthopaedic surgeons in America. I called Dr. Hoke and explained the case. Roberts was again taken to the hospital, where Dr. Hoke manipulated his hip, forcing it back into the socket. It took weeks for its successful healing and all the time Roberts was given special nursing, and was finally sent out whole.

I called on Dr. Hoke for an accounting. Yaarab is a wealthy Temple and its officials have always believved that their first duty is to their members. I knew Dr. Hoke was a high priced specialist, and was prepared to pay accordingly.

Dr. Hoke rendered the bill. It was $5! I protested. Dr. Hoke told me to mind my own busines "You haven't any idea of the suffering this man was going through," said the Doctor, "and he was undergoing it just because he had given you his word. You have your pleasures and it's my pleasure to do something for a man like that I wouldn't have missed this opportunity for a good many $5 bills."

I wasn't satisfied. "I want to do something too," I explained.

"I'll tell you what you can do," said Dr. Hoke." You can do one of the biggest things it has ever been given man to do. Do you know that right in this section there are hundreds of children, all gnarled and twisted, doomed to helplessness and pain, who could be made whole just like our friend?

"Their parents come to me every day. I'd be glad to treat all of them. That's my pleasure, but I haven't the money to furnish them with hospital equipment. I haven't the money to pay a skilled orthopaedic nurse. But, I'll tell you what I'll do. If you Masons will furnish a little house, say with three or four beds, and pay for a nurse, I'll undertake the cases of all the patients that couldn't possibly pay, and you'll get more fun out of it than anything you've ever tried. Think it over."

I did think it over. I wanted to think it over all by myself, so I dismissed my car and began walking about the streets with Dr. Hoke's words chanting in my ears. It just happened that I passed the Masonic Temple and wandered in - still thinking.

In the temple I encountered the late Joseph C. Greenfield. He was busy writing but stopped as I entered and handed me the sheets of paper on which he was working. It was an article for THE BUILDER and was headed "What Are We Doing?" The tenor of the article was that while we were making vast numbers of badge-wearing Masons each year, we were doing nothing tangible for the benefit of humanity.

Then the idea struck me. Here was a great organization anxious to do something for somebody and not knowing where to turn. I had just left a great man, anxious to do something very definite. Why not bring the two together? "Joe," I said, "call a meeting of the Executive Comittee of the Scottish Rite Bodies, I have a proposition to put up to them."

The meeting was called and I submitted Dr. Hoke's plan. It was enthusiastically accepted. Then I suggested that we submit it to the entire Scottish Rite jurisdiction of Atlanta. I wanted whole-souled cooperation in this thing, for I saw the chance for doing something big.

When the proposal was submitted, there wasn't a dissenting vote or voice. We were ready to do something. We leased a little cottage near Decatur, equipped it with six beds and Dr. Hooke went to work.

It wasn't many months before we saw that our field for doing things was limitless. What seemed to us miracles were performed each month. We saw children who could barely crawl come out from that little cottage walking erect. We saw life made new, not only for the little ones, but for their mothers and fathers and for us. Gradually we added to the hospital, but we've always kept that little cottage. Today the hospital has sixty beds and is considered a model in every way by orthopoedic specialists.

There was just one drawback to the whole arrangement. We could care only for the children of our immediate section. Railroad transportation from a distance is sometimes an insurmountable obstacle to the poor. Parents like to be near their little ones as they go through this trial.

Then arose another opportunity.

W. Freeland Kendrick, at that time Imperial Potentate of the Mystic Shrine, had become interested in a "Home" for Crippled Children in Philadelphia, his home town. It was his idea for the Shrine to sponsor some such charity and he submitted a plan in accordance.

The plan did not meet with as hearty response as it deserved. Maybe this was providential. For there is a distinction between a "Home" and a "Hospital." There have been established in a great many states and in nearly all the large cities, "Homes" for crippled children. These little beings with club feet, twisted legs, paralyzed arms and legs, bent backs, tubercular joints and spines, have been sent to these homes, where they have been kept reared and fed until a kind Providence removed them, but in these homes practically nothing has been done to restore the

child to a normal or approximately normal condition and send it back where every child belongs - to its own mammy and daddy.

This was exactly the work that was being accomplished in the Scottish Rite Hospital in Atlanta, and there was the great Shrine order waiting to have someone give them the opportunity to do something big and generous and constructive.

The Shrine has been in existence for forty-six years and has grown to a membership of 500,000. The Shriners are organized along the lines of legitimate fun and clean sport and no body of men on earth ever get more real pleasure out of life than they do.

There were some members, however, a good many of them too, who I believe were undoubtedly acting under a Divine inspiration, who thought it might be well if the Shriners continued to have these good times, but at the same time began to do something for humanity.

Some of them had visited the Scottish Rite Hospital for Crippled Children. Among these was Imperial Potentate Kendrick, who had already made a move in a similar direction. Those who had visited the hospital began to dream of more hospitals and more of them until a hospital could be placed within the reach of every poor little crippled child in North America.

This dream became a reality when the proposal was made to the Shrine in concrete form in a resolution assessing each member $2.00 annually to carry on this work, producing the staggering total of $1,000,000 each year for the building and maintenance of Shriner's Hospitals for Crippled Children. A Board of Trustees was named to take charge of the plan and to build these little "miracle shops" as rapidly as funds became available.

The work is already far advanced. The Board of Trustees visited Atlanta and the Scottish Rite Hospital a year ago, accepted it as a model, and now five similar institutions are in course of construction in different sections of the country. The first five to be located were in St. Louis, St. Paul-Minneapolis, Shreveport, La., San Francisco and Montreal, while five others have been tenatively located, one in Portland, Oregon, one in New England, one in Pennsylvania, one in Virginia and one in the Rocky Mountain States. As soon as these are under way five more will be authorized until there is a hospital for crippled children wherever there is a Temple of Shriners.

The Board of Trustees has made but two provisions of admission into the hospitals. In the first place, the patients must be financially unable to enter a private insttution for treatment. In the second place, they must be susceptible to improvement. There are some children so hopelessly crippled that science can do nothing for them. The Trustees believe that under these conditions it is poor charity to have a hospital bed and hospital care and attention given where no good can result, when so many little ones who can be helped are crying for just that care and attention.

However, these cases are few and far between. The orthopoedic surgeons in charge of these Shriners' Hospitals are men hard to convince that their science can not improve practically every case.

The science is a comparatively new one and is constantly being developed. Operations are now successfully performed that were undreamed of just a few years ago, and research, study and experiments are part of the regular routine of these Shriner institutions.

For instance there was the case of the daughter of Brother Frank Higgins of New York, the Masonic writer. This daughter, Pauline, had been stricken with that dreadful infantile paralysis during the epidemic in New York in 1916. She spent four and one-half years in the marble wainscoted, splendidly equipped "Homes" for crippled children in New York and Philadelphia, but no surgeon's knife had ever been

used and no physical therapist had ever made an effort to start her dormant muscles to renewing their functions.

Pauline couldn't walk a step when she was brought to the Hospital for Crippled Children in Atlanta, but five months later when her father came for her, she walked down the broad driveway to meet him. When he had dried his tears of joy, he sat down in the hospital and wrote a wonderful article for the "New Age," headed "The Greatest Scottish Rite Cathedral on Earth," and in it he described the institution as "the temple of babies' smiles." John H. Atwood, Past Imperial Potentate of the Shrine, an eminent lawyer now residing in Kansas City, Mo. after visiting the little hospital in Atlanta, wrote to one of his closest friends in the Imperial Council as follows:

"I, who fancied that I knew a lot of things, find that I knew nothing about certain aspects in life that I now feel are more important than any of those of which I have had knowledge.

"That such a multitude of unfortunates existed, I did not appreciate; that such marvelous things can be done to tight the wrongs done by Providence, I did not imagine was possible.

"To my mind, it is the finest thing I know of in the whole world today-churches, big and little, homes and harbors of refuge, as I have known them, shrivel and shrink into insignificance beside the things I saw in those unpretentious buildings among the pines in the suburbs of this good city.

"Better than sky-touching towers, stately halls, gorgeous paraphernalia and all the pomp and circumstances that so frequently mark Shrine activities, is a bungalow hospital or two, that might, with perfect truth - if like this Atlanta institution - be described as 'Miracle Houses.'"

An Advisory Board of Orthopaedic Surgeons cooperates with the Board of Trustees. This board is now composed of Dr. Robert B. Osgood of Boston, a fanner President of the American Association of Orthopoedic Surgeons, Dr. Michael Hoke of Atlanta, Dr. John C. Wilson of Los Angeles, Dr. W. E. Gallie of Toronto, Canada, and Dr. W.E. Ryerson of Chicago. Their services are contributed to the Shrine without cost. They attend all the meetings of the Board of Trustees and select, subject to approval of the Board of Trustees, the chief surgeon for each of the new institutions.

The Shriners are very jealously guarding the integrity of the hospitals. At the last meeting of the Board of Trustees it was decided to accept no bequests to the hospitals which carried with them provisions for memorial tablets or other methods of converting the institutions into monuments to individuals. The hospitals are simply and solely for the relief of suffering childhood. That is all.

While in the Scottish Rite Hospital in Atlanta there hangs a picture of Noble Ed. Roberts, the man whose suffering made the whole system possible, the picture is unmarked.

Some months ago Brother Roberts visited the hospital. He was being shown about by a nurse, a newcomer. As she entered the room where the picture hangs, she pointed it out, not realizing that she was showing the visitor his own likeness.

"I do not know who that gentleman is," she said, "but I understand he founded this hospital."

An hour later he was found in an isolated spot on the hospital grounds. He was sobbing a prayer of thanksgiving, thanks for the railroad wreck, thanks for his shattered hip, thanks for the Providence that had made him the unwitting instrument for this work, whose blessings will cover all North America.

----o----

AMERICAN FREEMASONRY IN THE WORLD WAR - AN ANNOUNCEMENT

BY BRO. CHARLES F. IRWIN, OHIO

By his ability to write, speak and organize, hy his unflagging zeal, and by his standing among overseas Masons, Brother Charles F. Irwin has peculiarly fitted himself to superintend The National Masonic Research Society's efforts to collect and arrange the records of Masonic activity during, and as a result of, the Great War. Every brother who has even a grain of information to contribute is urged to communicate with Brother Irwin whose address is Eaton. Ohio.

AMERICAN Freemasonry in the World War has learned from the experiences of the past. The losses sustained by the Fraternity in our several wars have been incalculable because no systematic efforts were made to collect, arrange, and embody in print the incidents and events of special worth to the Craft. This condition has been foreseen by modern Masonry and a movement is afoot to rescue from the rubbish heap the innumerable occurences of value to the Craft in the Great War. Various Grand Lodges from year to year have turned their attention to this important work as attested in their Proceedings. Masons individually have been investigating and collecting material because of their zeal for the Institution. But the field is so vast that nothing short of a nation-wide effort can hope to cover the ground.

Various Masons throughout the United States have been gravitating toward each other as their lines of investigation have crossed each other's paths. At last a concerted plan of activity is to be put on foot. The National Masonic Research Society is logically the central organization to head this movement. Its past record merits such leadership. The experiences gained by its staff together with their intimate knowledge of active Craftsmen throughout the country assures the Fraternity that proper care will be taken to cover the whole field of war time Masonic activity.

The writer has been invited to become the chairman of this new movement. I have been asked to outline the policy of our department and to explain our purpose. This is done under considerable hesitancy. There are many difficulties to be faced and much labor to be undertaken. The prayer of the New England fisherman is appropriate: "O God, the ocean is so vast, and my bark is so small !"

It seems that the best results can be obtained through representatives in each state and territory who were themselves overseas and participated in the struggle. Their personal experiences and their contact with war time conditions fit them to express in written form the conclusions they arrived at as the war burnt its way to its final end. Among the thousands of Craftsmen who went across the ocean there are many who observed and participated in events which held a Masonic significance. Incidents isolated and unrelated to the general sweep of Craft activity, when brought into contact with other incidents, reveal the general relativity of the whole Masonic fabric.

Our task is to secure the material, to examine it carefully for the purpose of establishing accuracy, and to publish its results, in order that Masonry may enter into the benefits.

How can this objective be obtained? By contact with those who are in possession of the facts or who can lead us to the facts. It will be the purpose of our group of workers to secure the material from those who have it. This will be sought by encouraging a correspondence with the brethren who were in the service abroad. We will trace the officers of the various overseas Masonic clubs in order to secure complete histories of these organizations. We will encourage the continuance of the ties formed while we were far from home. As striking material comes to hand it will be presented to the Craft through the pages of THE BUILDER from month to month. There are stirring tales as yet unpublished. There is material to satisfy the Masonic appetite for Masonic lore.

Brethren will be encouraged to communicate with the chairman. The occurences which each had may seem obscure and trivial. Nothing is trivial that comes under the observation of Masons. These insignificant events may fall one by one into a chain of significant processes that explain why the world disaster came. These individual

recitals may have messages needed by the Fraternity. And you, my brother, are invited to unite with us in our present undertaking.

Our objective as I have said will be at first the collecting of overseas Masonic data. This will be done under a number of distinct heads: Military Organizations, Camps, Depots, Combat Areas, the Enemy, our Allies, etc. To this end we shall encourage papers by active brothers embodying the conclusions reached by the writers on various Masonic principles and relationships. We shall ask and seek the answers to searching questions as to the practical worth of Masonry in times of extreme danger and distress. Observations of continental conditions will be presented. Biographies of prominent members of the Fraternity, who participated in the struggle, will be prepared and published.

The World War did not end with the Armistice. The after effects continue and will continue for years to come. Masonry's duties are to continue till the objectives of the war are finally attained. Only by securing the principles for which such great treasure of money and men was given can we expect to rest from our labors.

It is important to discover whether the sinister influences that produced the strife are destroyed. To know this requires a study of obscure currents of thought and action, on the part of men and organizations before, during, and since the war.

American Masonry went to Europe during the war. It carried definite benefits to peoples in desperate need. But American Masons also received definite impressions in their contact with Europe. What these impressions were, and the interpretation of them will be one of our undertakings.

THE BUILDER opens to overseas Masons a field for expression. The time is ripe. The Craft are ready to hear. Those who have been considering experiences have had sufficient time to arrange them into lines of definite thought. We invite such to place these ideas in written form and to send them to us. Thus we shall be doing not only our

own comrades a benefit but we shall be leaving for future generations a wealth of Masonic action that will prove an inspiration to younger Craftsmen.

----o----

WHY MASONIC STUDY CLUBS ARE WORTH WHILE

BY BRO. FRANK G. BURROUGHS, IDAHO

THE DETERMINED effort now being made by a large number of Grand Lodges in the United States along the line of Masonic Education had its inception as a response to the need of a fuller realization by Masons of Masonic opportunities and Masonic duties.

'Tis an unsettled world today, largely due to the great unrest created by the World War and its readjustment problems. This unrest creates Masonic opportunity and Masonic obligations. We dare no longer placidly rehearse our ritualistic obligations and relinquish all memory and thought of them when we lay aside our aprons.

We have work to do and Masonic wages to earn.

We must be taught to realize our obligations to our fellow man as well as to our brothers in Masonry.

We must obtain a clearer and more definite understanding of what Masonry is and what it stands for.

We must learn how to apply to the problems of life the principles taught within the lodge room.

We must obtain ritual interpretation as well as ritual instruction. We must help in that building of character which is the cornerstone of our Masonic edifice.

We must be brought to realize that the whole duty of man is contained within the ritual instruction of the three degrees of Masonry, and, by constant discussion and constant search, we must learn to dig out for ourselves each little bit of symbolism and every lesson contained in each word of our ritual, every little bit of our lodge furnishings, and every article of Masonic use and clothing.

We must learn new meanings of the word "Fraternalism," and learn the true significance of the Masonic ritual in its relation to business life, to home life, to every-day intercourse and to social obligations.

Masonic instruction does not imply only a delving into Masonic symbolism, or research into Masonic antiquities. It means an effort to induce Masons to view in their true light the esoteric principles of our ritual and teachings and to indicate the application of these principles in our daily intercourse with the world at large.

The wherefore of Masonic instruction lies in its practical application. The real Mason is he who practices outside of the lodge those virtues inculcated in it, not he who is able to deliver a ritualistic recital of those principles and straightway doffs his apron and leaves the principles sticking under the flap until again called for, meanwhile forgetting or ignoring the fact that they form a real working formula for life and conduct twenty-four hours a day, seven days a week, and fifty-two weeks in every year of life.

The practical application, then, is the ultimate end and aim of Masonic study. The Mason whose deep studies in the symbolism and ritual of the order had led him to a

thorough understanding of the hidden mysteries of Masonry cannot avoid having it become a part of him and a part of his every-day life and conduct.

Masonry is a never-ending study, and a study that grows on one. It's something like the medical profession. A doctor is never too old to take a post graduate course and learn something new. But there is a difference. In medicine the new things come because of new discoveries in medical science, while in Masonry the thoughts have been there for ages, and need only the mental pick and shovel of the student.

The average Mason does not give much attention to the never-ending symbolism of Masonry, to the meaning of the working tools, to the level, the square, the compass and the apron. But he only needs waking up a little to discover how valuable and beautiful are the lessons conveyed by each act done and each word spoken, and by each and every object used in a Masonic lodge.

Why the square? - To square our actions, says the ritual. Why the plumb? - To teach uprightness. Why the level ? - To teach democracy. But did you ever stop to think that the combination of the three makes that all-embracing rule of life and conduct - the Golden Rule, "Do to others as you would they should do unto you" ?

Let's think it out.

If we are square, we shall easily put ourselves in the other fellow's place. If we are upright as the plumb we shall be just in all of our dealings, and if we seek no unearned advancement over our fellows, as the level teaches, we shall be able to see our own failings as plainly as we can see the other man's, and the combination of the three, the square, the level and the plumb, comprises the Golden Rule the great rule and guide of our faith.

The educational course in THE BUILDER is planned to arrest the attention and drive home those things not at once apparent. If once Masons realize that the ritual of the Order is not an empty thing, not a string of words to catch the ear, but an ancient composition, every word of which bristles with symbolism and every act of which contains an esoteric significance, then and then only can Masonry become that which it is intended to be a great moral force for the upbuilding of character, a power in the ethical education of millions.

If Masonic education realizes its ultimate logical conclusion, our Order will be lifted to an immeasurably higher plane. We shall cease to become merely members of the greatest "fraternal order" on earth, but will become members of the greatest "fraternity" that ever existed - a fraternity that will live as well as speak the Brotherhood of Man and the Fatherhood of God.

To reach this high ideal the Masonic ritual, Masonic emblems, Masonic symbolism, clothing, furnishings, and every and each little act ordained as part and parcel of our work provide the machinery.

By the study of Masonry as it is we bring to ourselves the realization of our duties - our duty to ourselves, to our families, to our Masonic brethren, to our associates in business or pleasure, in a word, as our Monitor so tersely puts it, to practice outside of the lodge those virtues taught within it.

By Masonic study we come to a realization of the duties and obligations of fraternity. We learn that the symbolism of the cable tow obligates us to help our fellow Mason in a material way anywhere within the length of that piece of string, and that its length is only to be gauged by our ability to help and by his necessities. Our study of the cable tow will show us that we should ever be on the alert to assist the material interests of the brethren as well as our own.

By Masonic study we learn to apply as well as recite the lessons of the working tools. To act on the level, and, by the same token, to seek not for undue superiority, and to

recognize the equality of others. To be square in all our dealings and to gauge our time properly so that after devoting a time to rest and recreation and a time to work, we may still have an equal period of time left in which we may assist a brother Mason, his widow or orphan. To be upright, straight up and down like the plumb, with no deviation from the absolute perpendicular.

By Masonic study we learn the meaning and everyday application of all Masonic symbolism. To keep ourselves as spotless as a piece of lambskin, to be willing to learn and to stand in the northeast corner of the world so as to be near the fountain of knowledge and follow the rising sun from the east by way of the south to the west and thence to the happy contentment of a life full of years and good deeds.

Brothers, we want to make our fraternity truly fraternal and a power in a materialistic world of selfish endeavor.

We possess the weight of numbers, we have the greatest system of ethics, we need no change, either in our ritual or our teachings - all we need is to bring home to ourselves just what our obligations obligate us to do.

And after we have driven that home to ourselves we shall go out into the world and proclaim our Masonic membership - not by wearing a pin or hanging a certificate on the wall of our home or office - but by conducting our lives in such a manner that he who runs may read, that those with whom we come in contact may recognize our Masonic membership by reason of our consistent practice of the ethics of Masonry.

----o----

MEMORIALS TO GREtAT MEN WHO WERE MASONS - GENERAL MORGAN LEWIS

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

MORGAN LEWIS, who was Grand Master in New York from 1830 to 1843, is recorded in history as a soldier, and Governor of New York, but he was also the popular and very active Grand Master; and also the son of Francis Lewis, one of the signers of the Declaration of Independence.

He had every early advantage, and such a nature as could not be spoilt. After graduating from Princeton in the class of 1773, he began the study of law in the offices of that great diplomat, John Jay, who was afterwards the Chief Justice of the Supreme Court of the United States.

Though an apt pupil, and apparently much in love with his chosen profession, Morgan Lewis heeded the shrill notes of the fife when the Revolutionary War was announced, and at once volunteered his services and joined Washington's Army at Boston. He was elected Captain of a company of the New York militia but soon was promoted to the rank of Major. It is mentioned in the dispatches of General Stephens that Lewis behaved very gallantly in the battle at Germantown.

In 1776 Lewis was made Quartermaster-General, with the rank of Colonel under General Gates at Saratoga, and in the action at Bemis' Heights shared tne perks and tne nonors of the day with Arnold, Morgan and the other officers. After the surrender of Burgoyne he was engaged in the operations undertaken by General Clinton against the mixed force of British regulars and the hostile Indians in the northwestern part of the State of New York.

After the War of the Revolution Lewis resumed his law practice in the City of New York in 1788, and was soon elected to the state legislature. In this case the office sought the man; not the man the office. In the legislature he did well, but as the

purposes of the people were generally in the same direction, there was no opportunity for a contest, and therefore no exciting debates.

Morgan Lewis moved his domicile to Dutchess County, and in a short time was appointed, first, a judge of the court of common pleas, and later, attorney general of the State of New York, and in 1801 Chief Justice of the same court.

His popularity was by that time nation wide. His splendid record in the Grand Lodge of New York was generally known to the brethren over the whole land. In 1804 he was elected Governor of the State, and was obliged to take up his residence in Albany. In this office he did much to advance the cause of education and to strengthen the militia, two grand steps in the interest of the republic.

He was elected to the state senate in 1810, and two years later at the beginning of the war of 1812 he was made Quartermaster-General in the U.S. Army with the rank of Brigadier. He was advanced to the rank of Major-General in 1813.

During the campaign of that year General Lewis was with General Dearborn on the Niagara frontier. He captured Fort George and was in command for some time at Sackets Harbor and French Creek. In the latter part of the year 1813 he accompanied General Wilkinson in his expedition against Montreal, and in 1814 had command of the forces which were held for the defense of the city and harbor of New York.

From the year 1815 General Lewis seems to have lived much in retirement, so far as politics and his profession go, but did not lose interest in Freemasonry. He lived in a time when the Order sought the man, and made strenuous efforts to keep the best man at the head. No man was elected because it was his turn in the early days of the Republic.

He was born in New York City in 1754 and died there in 1844. He was buried at Staatsburgh, where a beautiful memorial was erected in his honor.

The cut here shown was loaned by the Rev. Brother Edward Pearson Newton, rector of Saint James Parish, Hyde Park on the Hudson, who is a member of Rhinebeck Lodge No. 432, of Rhinebeck, N. Y.

----o----

No prayer is unheard, none is wasted, there is none that we shall not meet again in the world to come. Oh! when we come to die, how bitterly shall we mourn that we have prayed so little, prayed so negligently; ah; we shall see then that life was hardly life when it was not also prayer. - Faber.

----o----

Diligence is the mother of good luck. - Benjamin Franklin.

----o----

THE HOLY SAINTS JOHN

BY BRO. BENJAMIN WELLINGTON BRYANT, CALIFORNIA

ST.JOHN the Baptist and St. John the Evangelist! What was their connection with Freemasonry? Is the Monitorial tradition supported by historical fact? Why does our Fraternity, firmly committed as it is to that regulation in the Constitutions of 1723 which obliges its members only to "that religion in which all men agree," dedicate its lodges to the memory of two Saints belonging distinctly to the Christian calendar? Whence came the tradition? When was it adopted? Why the St. Johns rather than St. Thomas whom tradition denominates the patron of architecture? Such are a few of the questions frequently asked and seemingly no Masonic Question Box is complete without one or more of them. Much has been written on the subject, but unfortunately little of it appears to have any real value, or to lead us nearer to a solution of the mystery. The excuse for the present paper is not the hope that anything can be added to the accumulation of data, so much as it is an attempt to gather and arrange the available material, and possibly give some hints that may lead to a feasible interpretation.

There appear to have been bat two attempts at a serious and extended consideration of the subject in Masonic literature. The first, and among English-speaking brethren, the only readily available publication, is Dr. Oliver's "Mirror for the Johannite Masons," (1) originally published in England in 1848, as a protest against the action of the United Grand Lodge of England in 1813 when the Johannine dedication was discarded by that body when it adopted the Hemming lectures. Dr. Oliver collected and made accessible a great mass of material which he arranged and discussed in most readable form albeit his conclusions are too evidently biased by his own peculiar theological views to have much real value for present day Masonic scholarship. However we must acknowledge our debt of gratitude for him for his indefatigable labors as a pioneer in what, in his day, was an unknown field. We cannot read his writings or look upon his portrait which so clearly reflects his benign nature without loving him for his sincere and upright character and his fearless stand for the right as he saw it, even while we take exception to the eighteenth century orthodoxy which appears in almost every page of his Masonic writings.

The second work in which the Johannine claims are discussed at some length is the "Kunsturkunden," or "Three Oldest Professional Documents of the Brotherhood of Freemasons," which Krause published about 1810. Although antedating Oliver's work, I have placed this second because it is little known to the English-speaking Craft, due to the fact that, so far as I have been able to determine, no translation has been published. This is the work the publication of which was so violently opposed

by the German brethren, and for which the author was suspended by the Dresden lodge. Having access only to the meager quotations and references given by a few Masonic writers, I am not prepared to discuss its contents.

To these two extended works upon the subject we should perhaps add Mackey's Encyclopoedia (2) which gives many references and considerable data upon the Sts. John, as well as several versions of the tradition as it appears in different systems of lectures. Most of them are evidently quoted from Dr. Oliver's work. However, he has given us a hint of a broader and seemingly a truer interpretation by tracing the St. John Festivals back to the solstitial celebrations of the Ancient Mysteries. (3) Except for these three writers I have been unable to find any extended works which attempt a detailed consideration of the matter.

To arrive at an intelligent understanding of this rather obscure subject it seems necessary first to examine into the origin of the two festivals which are far older than Christianity. They appear to have originated in that ancient wisdom- or light-religion in which so much of that which we now know as Freemasonry had its origin; and of which we catch some comparitively latter-day glimpses in what is commonly referred to under the general name of Ancient Mysteries. Writers and historians are notably unanimous in their agreement that the rituals of many of those ancient ceremonials included festivals in observance of the equinoxes and solstices. This was true, not merely of one or two of the pagan lands of antiquity, but of many, for they appear to have been very widely diffused in the ancient world wherever any great degree of civilization had been attained. The Egyptian, Phoenician, Dionysian, Adonisian, Phrygian, Eleusinian, Scandinavian and Druidical mysteries, each in its own land and time, appear to have introduced the astronomical features and all celebrated dramas and festivals in which the phenomena of nature were veiled in myth and allegory. Thus the priests of each of those faiths of olden time celebrated, each in his own peculiar, and usually beautiful and poetical symbolism, the passing of the equinoxes and solstices as well as other natural phenomena; and hence must have possessed a fairly comprehensive knowledge of the contents of "the great book of nature and revelation"; of astronomy and its vital influence upon the rotation of the seasons. In the mysteries of Eleusis the story of Ceres and her search for her daughter Prosperine, when divested of its mythological setting, becomes the tale of the seasonal rotation. In Egypt the thought was the same, but veiled in the allegory of Isis, Osiris, and Horus. Bear in mind that this is intended to refer only to those aspects of the mysteries which were held less secret and were consequently better understood and

more frequently discussed, and about which considerable data has been preserved. Of the inner secrets of those Greater Mysteries celebrated in some localities, little is known with certainty. However there is good reason to believe that when the novice proven himself and won past the ordeals of the liminary initiation, he was rewarded with instruction in the eternal verities of life and its relation to Deity. Here, it is believed, he was led on from the consideration of the simpler and more evident truths of visble nature, which were embodied in his earlier initiation, to the contemplation of the more abstract truth of one God? (4)

Some of those early mystery-systems with their attendant festivals, were still celebrated in the early centuries of the Christian era, and while their original meaning had, to some extent perhaps, been obscured, the festival days still played an important part in the life the people among whom Christian missionaries were seeking converts, much as do our own public holidays present day social and religious life. They were therefore a difficult problem with which the mission and church fathers had to contend. Of the customs prevailing in the Roman Empire at this period one author has written:

"And as the entire State, so also every community, every city, every circle of cities, had its special cult, well founded institutions, rich and distinguished colleges for priests and special feast days and sacrifices. Every province, every city, every village, honored with local rites its protecting divinity, and everywhere the various religious observances were most intimately connected with the civil constitution of the community and sustained by local patriotism." (5) Such was the system with which missionaries had to compete for recognition. As a parallel situation, let us suppose that a people alien thought as well as blood were to come among us here in America and in the fire of their zeal seek to engraft their religious faith upon our thought. It would be a difficult, nay, an almost impossible task, to wean away from the observance of Christmas, Thanksgiving or New Years, and perhaps most difficult of all to from our memories the events and traditions as ciated with the Fourth of July; and while the memory of these days persisteed in the thought-life of our people, the missionaries' success could not be complete. Such was the problem confronting the early progagandists of Christianity. So long as the older festivals remained, the memory of the older faith remained. So as the "heathen" retained a ghost of the memory of the original meaning of those festivals there was a weak link in the chain that bound them to Christianity.

It appears that the officials of the early church about the solution of the difficulty in a thoroughly diplomatic way. Numerous authors from Sir Isaac Newton in 1733 (6), to the new volume of the Encyclopaeda of Religion and Ethics' just off the press, have given up a picture of the transition from the pagan to Christian observances. It appears that during the third century or thereabouts, the missionaries having with the above mentioned difficulty, Gregory Thaumaturgus, and after him St. Augustine, and St. Gregory the Great, each advised that an attempt be made to Christianize rather than to extirpate the popular observances. If a certain day had been previously observed as a pagan holiday, let it be changed into a Christian festival. Thus the Christmas observances succeeded those of the Bacchanalia and Saturnalia; the Floralia gave way to the floral ceremonies of May day, and festivals to the Virgin Mary, John the Baptist and various of the apostles took the place of the zodiacal observances. Gregory Thaumaturgus, to whom Sir Isaac Newton gives credit for the institution of the movement, died in 265, hence the change began to take place very early in the history of the church. In the fifth century, Theodoret speaks of the change of the festivals of the old heathen gods into those of Peter, Paul, Thomas, and other saints, but mentions no other names of apostles. (8) According to Gregory of Nyssa, writing about 379, the church was then observing the festivals of Stephen, Peter, Jaines, John and Paul between Christmas and New Years, on the principle that "the prodse of the proto-Martyr should be followed by a commemoration of the apostles." (9) The author of "Greek Religion" gives a picture of the transition in Greece:

"That in Greece itself ancient rites should persist under cover of the new religion, and that ancient deities or heroes should reappear as Christian saints is hardly surprising to one who considers the summary method by which Christianity became the established religion. It was not so difficult to make the Parthenon a Christian church when the virgin goddess of wisdom was supplanted by a St. Sophia (Wisdom), then by the Virgin 31axy- Siniaarly Apollo was more than once supplanted by St. George, Poseidon by St. Nicholas the patron of sailors, Aselepius by St. Michael and St. Damian, and in grottos where nymphs had been worshiped, female saints received similar worship from the same people." (10)

The connection of the Baptist's day with the ancient midsummer rites of the Teutonic, and Scandinavian peoples also seems well established. (11)

Thus we are able to trace quite clearly some of the influences which finally crystallized in the observance of the Baptist on Midsummer's day, June 24, and of the death of the Evangelist on December 27. But much odf it still remains a mystery. It is enough to note here that the nature of the festivals - the one of birth, coming in the summer and on the longest day of the year; and the other of a death falling upon the shortest day and at the season when the hand of death seems laid upon all nature - is particularly fitting. The peculiar character and history of the men themselves as shown in records and traditions also seems to coincide with the same thought. The Baptist is reputed to have been a member of the sect of Essenes, who were mystics and celibates and held all property in common. He is frequently characterized as a "Seeker of Light." He was a man of stern integrity and unshakable fidelity, and bravely met death in the full bloom of his strength in the service of the Cause to which he had devoted his life. In marked contrast to his short life and tragic martyrdom is the long life and peaceful end of the Evangelist. While the life and teachings of the one are veiled in obscurity and can scarcely be verified with certainty, the work of the other stands out in clear colors. The Evangelist appears to have come of a well-to-do family, his mother being one of those who contributed to the support of the work of Jesus and to have been a man of considerable learning. Truly, he seems to have been well equipped to "finish by his learning what the other began by his zeal." In marked contrast to the simplicity of the message attributed to the Baptist is the finished and scholarly Gospel credited to the Evangelist. Opening with the mystic doctrine of the Logos- "In the beginning was the Word, and the Word was with God, and the Word was God," he has given us a work notably at variance with that of the other Apostles. Again, his name appears in connection with the mystic and apparently esoteric book of the Apocalypse. At every point, in their history, their circumstances, their messages, and their methods we find the same sharp contrast that has its analogy in the extremes of the seasons in which their festivals fall.

Having considered the genealogy of the festival, it may be of interest briefly to note that of dedications. "Among the ancients," says Bro. Mackey, "every temple, altar, statue, or sacred place was dedicated to some divinity." This, in Rome at least, was required by law, and the necessary proceedings were definitely defined. In the laws governing the Collegia, a fundamental legal requirement for organization was that the College should select a patron divinity. It served in the Roman legal process as a means of identification. Among the Jews there was a distinction between consecration and dedication; sacred things being both consecrated and dedicated,

while profane things were dedicated only. (12) This custom was practiced as early as the time of Moses, the Tabernacle being both consecrated and dedicated, and the same is true of the Temple of Solomon. (13) The practice has been continued among Christians; and it is probably needless to call attention to the fact that Masonry has done the same.

Just where or when the Craft became connected with these saints and when it began to dedicate its lodges to them cannot be traced with any degree of certainty. A writer in THE BUILDER asserts that our dedication to them finds a counterpart in the recognition accorded them by the Comacines. Many of their churches were dedicated to one or the other of them. The Island of Comacina was dedicated to St. John the Baptist, and his festival is still celebrated annually by the inhabitants with much pomp and ceremony. (14) This is particularly significant, for many authorities now believe that the Comacines form an important link in the history of our Fraternity. James I of Scotland in 1424 passed a statute legalizing trade societies, and provided for the dedication of each to some patron saint. The early craft guilds of England appear to have followed the same custom, practically all of them being similarly dedicated, usually to some Saint connected with their calling, and frequently the guild was namned after him. (15)

"None of the Londan trades appear to have formed fraternities without ranging themselves under the banner of some saint," says Bro. Gould, "and if possible they chose one who bore some fancied relation to their trade. Thus the fishmongers adopted St. Peter; the drapers chose the Virgin Mary, mother of the 'Holy Lamb' or 'Fleece' as the emblem of that trade. The goldsmiths' patron was St. Dunstan, represented to have been a brother artisan. The merchant tailors, another branch of the draping business, marked their connection with it by selecting St. John the Baptist who was the harbinger of the 'Holy Lamb' so adopted by the drapers.... Eleven or more of the guilds ... had John the Baptist as their patron saint, and several of them, while keeping June 24 as their head day, also met on December 27, the corresponding feast of the Evangelist." (16)

Toulmin Smith examined the records of some six hundred of these guilds and found few cases where the patron saints were omitted.

Other than the Comacine recognition, which cannot strictly be considered as that of a guild, inasmuch as it was their churches and their island home which were the subjects of dedication, the earliest Masonic connection of these particular saints of which we have record, appears in a, guild of Stone Masons and Carpenters at Cologne in 1430 called the Fraternity of St. John the Baptist. (17) On the other hand, the "Quatuor Coronate," or "Four Crowned Martyrs," are invoked in the Strassburg Ordinances of 1456 and those of Torgau of 1462, while in neither of these, nor in the Brotherbook of 1563, is there any reference to the Baptist." (18) Bro. Mackey says that the earliest festivals of the Operative, or Stonemasons of the Middle Ages were those of St. John the Baptist on June 24, and of the "Four Crowned Martyrs," on November 4. (19)

Dr. Oliver quotes a bit of doggerel verse which he says "it is confidently affirmed" was a part of the O. B. of a system in use in the fourteenth century:

"That you will always keep, guard and conceal, And from this time you never will reveal, Either to M. M., F. C., or apprentice Of St. John's Order what our grand intent is." (20)

The learned brother neglects, however, to cite his authority for the above, and Mackay, who has evidently copied the stanza from him, adds the comment, without giving reason or authority, that it is doubtful if it can be traced to an earlier date than the beginng of the eighteenth century. (21) I have been unable identify it among the MSS. listed in Gould's History. Of a similar character is the reputed antiquity of so-called Charter of Cologne, which purports to date from 1535, and which contains these Articles:

"E. That the society of brethren began to be call 'the fraternity of Freemasons' A.D. 1450 at Valenciennes Flanders, prior to which date they were called 'the brethren of St. John.'"

"K. Every year a feast is held in honor of St. John the patron of the community." (22)

The authenticity of this, like the former quotation is gravely questioned by almost every Masonic scholar so we may dismiss them both without further comment. Among the Craft in Great Britain the earliest definite date of a Johannine reference appears to be "St. John's day in Christmas," 1561, when it is related that Queen Elizabeth sent an armed force to break up the annual Grand Lodge at York. But the Masons, as it were, executed a counter-attack and initiated a number of the officers of the force, who returned to the Queen with so favorable an account of the objects and nature of the society that the Craft remained unmolested during the remainder of her reign. (23) This appears to the earliest reference to the festival of the Evangelist in connection with the Fraternity to which a semblance of credence can be given. Gould gives a list of early dates which he has succeeded in verifying, where the festival of the Evangelist is mentioned in the lodge minutes, as follows: Edinburgh, 1599; Aberd 1670; Melrose, 1674; Dunblane, 1646; Atcheson Haven 1700, while the earliest notice of the Baptist's day appears in the York minutes of June 24, 1713. These are the earliest references appearing in the records of any exclusively Masonic organization. There is mention of the feasts of both saints in the records of Gateshead Sodality in 1671, but that was an organization of mixed trades. (24) The earliest date, that of Edinburg, 1599, is entry in the minutes of the Lodge of Edinburgh No 1, providing that annually on St. John the Evangelist's day the Wardens shall be chosen. (25) A ritualistic notice appears in the Sloane MS. of 1646, the date of the initiation of Elias Ashmole, which contains the question and answer: "Where did they first call their Lodge? A. At the holy chapel of St. John." (26) In a copy the Gothic Constitutions exhibited before Henry Jermyn, Earl of St. Albans, at an assembly held on John the Evangelist's day, 1663, it was strictly joined that the Grand Festivals should be held on John's day in commoration of a custom which existed from time immemorial. (27) Both Anderson Preston refer to that meeting, but the Roberts MS states that it was held December 8. (28) According the Alnwick MS. the members were required to attend the parish church of that town each "St. John's day in Christmas", - "Clad in aprons and carrying common squares." (29) In a charter granted by the Bishop of Durham, April 24, 1671, it is directed that the incorporated body "shall upon the fower and twentieth day of June, comonly called the feast of St. John Baptist, yearely for ever, assemble themselves together before nine of the clock in the forenoone of the same day, and there shall, by the greatest number of theirs voices, elect and chuse fouer of the said fellowshippe to be there wardens, and one other fitt person to be the clarke . . . and shall vpon the same day make Freemen and brethren; and shall vpon the said fover and twentieth day of June, and att three other feasts or times in the yeare - that is to saie, the feast of St. Michael the Archangel, St.

John Day in Christeninas, and the five and twentieth day of March, . . . for ever assemble themselves together." (30) This was the Gateshead Sodality mentioned above.

The Four Old Lodges of London having constituted themselves a Grand Lodge pro tem in 1716 or early in 1717, set the date for the formal revival of the quarterly communications for St. John the Baptist's day of 1717. It is related in Anderson's Constitutions that "Accordingly on St. John the Baptist's day in the 3rd year of King George I., A. D. 1717, the ASSEMBLY and Feast of the Free and Accepted Masons was held at the Goose and Gridiron Ale-house." "The ASSEMBLY and Feast" was held on the same date in 1718, 1719, and 1720; but there appears no record of the observance of the Evangelist's day under the Grand Lodge until 1720 when a quarterly communication or Grand Lodge was held on that day. This was under the Grand Mastership of George Payne. The festival of St George the patron saint of England, which falls on April 23, was later adopted as the principal feast of the Grand Lodge.

The earliest known minutes of the Craft in Ireland show a meeting of the Grand Lodge of Munster on the Evangelist's day, 1726. The annual meeting was held on the same date in 1727. The meetings for 1728, 1730, and 1731 were dated on the Baptist's day. In 1732, that day falling on Sunday, the Grand Lodge met on Saturday and adjourned until Monday the 25th. The year 1729 shows no record of a meeting. The General Regulatians incorporated in the same minutes are dated as having been adopted on the Evangelist's day, 1728, but there is no other record of that communication. They provide "In due Honour, Respect, and obedience to ye right Worshipful the Grand Master, that his Worship may be properly attented for the more solemn and proper holding our Grand Lodge on St. John the Baptist's day, annually, for ever . . . . "(31) The minutes of the Munster Grand Lodge do not continue beyond 1733. The present Grand Lodge of Ireland was established in 1730, but its earliest minutes have been lost, and Gould gives no dates of the early communications. According to Mackey, however, the present custom includes the observance of both the Baptist's and the Evangelist's festivals. (32)

The Scottish Grand Lodge was established in 1736, the minutes showing a preliminary meeting on September 30, which suggests the festival of St. Michael

though Gould makes no reference to it in his account of the formation of that body. The actual organization took place an St. Andrew's day, November 30, and that day is still observed as the principal feast of Scottish Masons, thus concurring in the celebration of the feast of the patron of their country. Bro. Mackey, however, quotes Lawrie to the effect that Scottish Masons always observed the festival of the Baptist until 1737 when the change was made to St. Andrew's day. This statement is in marked variance with Gould, who, I believe, is the safer guide. The Johannine dedication still prevails under the Grand Lodge of Scotland and the three degrees are officially designated "St. John's Masonry."

Enough evidence appears, therefore, to indicate that the two festivals had already attained an immemorial status in the customs and traditions of the Craft long before the dawn of the Grand Lodge era. Even during the Middle Ages there is sufficient evidence to warrant a belief that they were quite widely recognized. Indeed, if we may accept the Comacine theory now gaining ground among our Masonic scholars, there is, in the peculiar attention accorded these two saints and their festivals by those architects and builders, another link in the chain of Masonic evolution. Through them the line leads back to the Roman Collegia, and thence to the ancient pagan solstitial observances. The change from the pagan to the Christian nomenclature would have been a natural result of the Christianization of the Empire. Thus, apparently we have in our Johannine dedication and festivals a direct line of descent from the most ancient observances known to man, and from the evidence at hand, I am inclined to believe that in remarkably few instances have their celebration been entirely neglected by the Craft. That this is not far-fetched will be realized when we remember that many a recognized and time-honored historical or genealogical tree has little more to support it.

(To be concluded.)

1. "Mirror for the Johannite Masons," Rev. George Oliver; J.W. Leonard & Co., New York, 1855; included in vol. 5, Universal Masonic Library., Rob. Morris, Lodgeton, Ky., 1856.

2 "Encyclopaedia of Freemasonry," A. G. Mackey, see articles on "Dedication," "Parallel Lines," "St. John the Baptist," "St. John the Evangelist," "Festivals," etc.

3. Ibid, article on "Dedications."

4 "History of Freemasonry," Robert Freke Gould, vol. 1, p. 15.

5. "Conflict of Christianity with Heathenism," Uhlhorn, p. 31.

6 "Observations upon the Prophecies of Daniel and the Apocalypse of St. John," Sir Isaac Newton, 1733, Chap. XIV, pp. 204-5.

7 "Encyclopaedia of Religion and Ethics," Ed. by Dr. Jas. Hastings, vol. 11, p. 58; New York, 1921.

8. "Dictionary of Christian Antiquities," vol. 2, p. 1907.

9. "Encyclopaedia of Religion and Ethics," vol. 5, p. 847.

10. "Greek Religion," Fairbanks, pp. 285-6.

11. "Encyclopaedia Americana," New York, 1904, Article on "Eve of St. Johns."

12 "Encyclopaedia of Freemasonry," article on "Dedications."

13 "THE BUILDER," vol. 3, CCB. May.

14 "THE BUILDER," vol. IV, p. 262.

15 Essay on "History and Development of Gilds," Brentano, 1870.

16. History of Freemasonry," Gould, vol. 3, p76

17. Ibid. p. 79

18. Ibid

19 "Encyclopeadia of Freemasonry," article on "Festivals."

20. "Mirror for the Johannite Masons," p. 32.

21. "Encyclopaedia of Freemasonry," article on "St. John's Order."

22 "History of Freemasonry," Gould, vol. 2, p. 117.

23 "Some Account of the Schism," etc. Oliver, p. 7; Universal Masonic Library, vol. 5. Also "History of Freemasonry," Gould, vol. 2, p. 179.

24 "History of Freemasonry," Gould, vol. 3, p. 75.

25 "Ibid, vol. 2, p. 79.

26 "Encyclopeadia of Freemasonry," article on "Lectures."

27 "Mirror for the Johannite Masons," Oliver, p. 102.

28 "Encyclopeadia of Freemasonry," Mackey, article on "Saint Albans, Earl of"

29 Ibid, article on "Alnwick Manuscript."

30 "History of Freemasonry," Gould, vol. 2, p. 275.

31 Ibid, vol. 3, pp. 282-3-4.

32 "Encyclopedia of Freemasonry," Mackey, article on "Festivals."

----o----

OUR DUTY TO THE MERCENARY CRAFTSMAN

BY BRO. FRANCIS E. WHITE, GRAND SECRETARY, NEBRASKA

Here is an utterance from the sagacious and much experienced Grand Secretary of Nebraska that can and should be recommended to the attention of every Master and Grand Master in the land. It deals in a telling way with a problem that has reached scandalous proportions in large centers, and will probably reach to larger proportions still if the present rate of membership increase continues. Ye editor expresses a pious hope that Brother White will follow this with another paper on those unhappy brethren who make use of the Fraternity for political and business purposes, often in the most unblushing fashion!

WHATSOEVER a man soweth, that shall he also reap" is as true today as it was when Paul, the Apostle, wrote it. I am assuming that the Apostle Paul used the words as a figure of speech, and with no reference to the fruits of the soil.

Applying this gem of wisdom to Freemasonry, we might say that we are now reaping, and will continue to do so, what we have sown, a portion of which we do not want and which we do not know what to do with. If the crop exceeds our expectations, we must remember that Nature makes allowances for losses and produces accordingly. It would be a waste of time to refer at length to the great increase in membership in the past few years. Every student of Masonic conditions knows what it has been, and the statistical tables give the facts. I believe it is safe to say that every Masonic student realized, when noting the great increase in membership, that there was a percentage without which Freemasonry could have prospered very nicely. One Masonic writer puts it rather tersely, saying, in reply to the query: "Are we making too many Masons?" "No; a thousand times no! We are making them entirely too slowly; in fact, we are not making one for every one hundred Master's degrees conferred. We are too busy making members to devote our attention to making Masons." This statement seems to me to be a little overdrawn.

However, we have to consider conditions as they exist and not as they might be. It is a question that needs the wisdom of Solomon to answer, and I can only give my personal views on the subject. I have always taken the view that becoming a member of the Masonic Fraternity is in the nature of a contract, whereby the lodge promises to do and perform certain things, and receives from the candidate his promise to something, not exactly in return for what we give, but to fulfill his part of the contract, not only for his own brood, but for the good of the Fraternity. After due consideration, I have reached the conclusion that we are responsible for a percentage of mercenary Craftsmen. People see our Masonic Homes, note our Relief Committees, see our funeral processions, and the little real charity that we do reaches them in an exaggerated form, and who can blame them, if from our own acts, they are impressed with the idea that to belong to the Masonic Fraternity carries with it a Masonic funeral such as the town never saw before, and a living, in case of death, to your wife, your children, your wife's kin and yours to the most remote of them. Many a wife, mother, sister, and daughter has received just such an impression as the above from some member of the family who no doubt believed it himself. Too many of our members construe charity as coming in place of going: that is to say, they expect to receive it, in place of extending it. A little education on the right lines might change a mercenary Craftsman into a

charitable one; in any event, it might change some of our members and their dependents from demanding, where they have only the right to request.

Candidates should be advised more fully on what they can expect from the Fraternity, also on what we shall expect from them. This, however, relates more properly to a different subject than it does to the one I am trying to answer. As long as a brother continues to fulfill his promise, we are in duty bound to extend to him the same fraternal consideration that we do to our most just and upright brother. It is difficult for some of us, at times, to feel the same spirit of fraternity towards some Masonic brother that we do to others, but the time to set him apart in a different class passed when we received him into fellowship. Therefore, we must consider that he has some rights, and if he obeys the laws of the land and transgresses no Masonic laws, we must render to him a full measure of consideration.

The mercenary Craftsmen might be divided into three classes. First - A percentage among these brethren might, by proper proceedure, become worthy members of the Fraternity, and it is our duty to try to induce them to change their selfish natures and grow to be more in keeping with the spirit of our Fraternity. We might try to get them interested in our charity work, if we are doing any. If we are not doing anything on these lines, let us take up some of it for our own benefit as well as for the benefit of the Masonic brother. Precept and example will do much. Bear in mind that the brother you are trying to win over has some good in him and perhaps needs to be reached in the right way to produce deeds of charity that will bring abundant fruit. Do not forget that if you want the Masonic brother to walk in the paths of rectitude, charity, and brotherly love, you must walk in these paths once in a while yourself. The privilege of association with men of character and standing is one of the incentives for some men to seek admission into the Masonic Fraternity, and sometimes a mercenary Craftsman realizes that getting into the Order does not carry with it the association privilege, and when he wonders why, some one might suggest that good deeds are the only passport to full fellowship in the Fraternity. The above suggestions refer to a class of members that I believe we can benefit: members who are susceptible to good influence, and will respond to the right effort that is made to reach their better natures. Let us fulfill our part of the contract, and by persuasion endeavor to turn a part of the crop we have reaped from the seed sown, into a valuable asset, in place of letting it remain a liability.

The second class of mercenary Craftsmen will doubtless solve the problem as to what shall be done with them, for themselves and for us, when they learn that they can get out of Freemasonry only what they put into it, and being entirely destitute of anything to put in, many of them will drop out, either by demission or by suspension, and the laws in regard to suspension should be kept in good, first-class condition, and not be permitted to rust for the want of service.

The mercenary Craftsmen who will cause us the most trouble will be those who think that the world owes them a living and who are trying to collect the entire debt, as they view it, from the Masonic Fraternity. Finding neither sympathy nor financial assistance in their own Masonic lodges, the members of this class will take "to the road," and open up again the beaten path that formerly ran from the south to the north in the summer time, and reversed the line of travel at the approach of cold weather. I said that this class would cause us the most trouble, and yet it should cause us the least. We have now and for some time have had a remedy for this trouble in our own hands; but the well-learned hard luck story related to the Master of a lodge, whose sympathy is large and whose judgment for the time being is set aside, brings a few dollars that are worse than wasted. This class of mercenary Craftsmen should be dealt with kindly, firmly, and effectively. Kindly, so as to be sure that the applicant for relief is not entitled to it. Try to convince him in a kindly manner that if he were entitled to relief, he would receive it. If there is any doubt, solve it in favor of the applicant. If you are going to err in a matter of this kind, err on the right side, but do not err too much. Firmly, by insisting upon some evidence of Masonic good standing, more than a simple statement of the name and number of the lodge, and the old, old story of stolen receipts and Masonic papers. Insist upon something in the way of documentary evidence; a receipt for dues for the current year, with some authentication by the Grand Secretary, should be demanded. Effectively, by spreading the information regarding impostors, far and wide.

To these might be added the class of men who apply for admission to our lodges, hoping for increased business or for help of a political nature. Our duty to Craftsmen of this kind, is to ignore their mercenary proclivities.

To sum up this subject: Every Grand Lodge should give it careful consideration; provide ways and means for the identification of their members, so there would be no

possibility of them being taken for impostors. A very small percentage of the money wasted on unworthy Masons would provide first-class documentary evidence in the way of diplomas and receipts for dues. Legislation should be enacted prohibiting lodges from contributing any of the lodge funds without such documentary evidence, showing that the applicant for relief is in good standing in a lodge that is recognized by the Grand Lodge. With a list of regular lodges before the examining committee, a diploma or a receipt for dues in the hands of a worthy brother should always and most always will receive a steady response to reasonable requests for assistance; all others should he denied.

----o----

THE SONG OF THE RED BIRD

BY BRO. H. L. HAYWOOD, IOWA

It was a cold and wintry day

As down a sullen city street

I made my silent, gloomy way

With heavy heart, reluctant feet.

The day itself, as sad as I,

Was roofed with clouds of heavy gray;

The weary wind was but a sigh;

The city street was mired with clay.

But from the sky's deep heart of peace,

Down wafting soft, and still, and slow,

As though to put my heart at ease,

There fell great innocent flakes of snow.

Above my head the maples met

With branches gray, wind-swept, and bare;

My spirit hears their mourning yet

For many sorrows lingered there:

And many sorrows lived in me

And many fears, regrets, and woes

While there I stood beneath that tree

And lived with it amid the snows:-

When all at once I heard a song,

A tender, winsome song I heard,

Too heart-enthralling to belong

Unto so small, so shy a bird!

My heart had broken down in me!

It lived again that holy day;

For when that bird sang in the tree,

One more long winter passed away.

----o----

THE PASSING OF CHARLES HOMER

BY THE EDITOR

"To the Past go more dead faces,

Every year;

As the Loved leave vacant places,

Every year;

Everywhere the sad eyes meet us,

In the evening's dusk they greet us,

And to come to them entreat us,

Every year.

ON MARCH 9 last, Charles Christopher Homer died at his home in Baltimore, Maryland, the city of his birth, after an illness of a year. His passing left a gap that will not easily be filled, because he was a man who wrought largely and in many circles. Following his father, for whom he was named, he became president of the Second National Bank of Baltimore. Later he became president also of the Savings Bank of Baltimore, and a director of the Baltimore Clearing House Association, as well as president of the National Currency Association.

But he was not content with his activities in banking, multifarious as they were, and never refused to place his tireless faculties, his business experience, and his trained faculties - he was a graduate of the Law School of the University of Maryland - at the disposal of worthful causes: he was a director of the German Orphan Asylum, a trustee of the Shepherd and Enoch Pratt Hospital, and he was one of the original members of the City Service Commission. In addition to all this he held membership in a large number of societies and associations, the scope of his interests being indicated by this incomplete list of them: - Academy of Political Science, American Academy of Social and Political Scienee, American Asiatic Association, American Forestry Association, American Geographical Society, American Institute of Banking, Maryland Historical Society, Municipal Art Society, National Economic League, National Geographic Society, National Masonic Research Society, National Municipal League, Navy League of the United States, Society for the History of Germans in Maryland, and the Maryland, Baltimore, Baltimore Country, Baltimore Athletic, Baltimore Yacht, Merchants, Baltimore Press, Automobile and City Clubs, Baltimore.

Along with all these, and in some senses over and above all these, went a passionate interest in Freemasonry that waxed more and more compelling for twenty-six years. From his being made a Mason in 1896 until his death he labored tirelessly in all the Rites, and always with patience, with good humor, and with sanity. Maryland Masons gave to him the highest possible expression of their regard by electing him to succeed Thomas J. Shryock, who was serving his thirty-third term as Grand Master. When he was made Grand High Priest of the Grand Chapter of Maryland in 1919, the Grand Chapter published a record of his Masonic affiliations, as follows:

Companion Homer was initiated April 2, 1896, passed May 8, 1896 and raised June 1, in Germania Lodge, No. 160; dimitted March 22, 1901.

Placed dimit in Kedron Lodge, May 7, 1901.

Filled the chairs in Kedron Lodge, No. 148, A.'. F.'. & A.'. M.'., of Maryland, serving as Master in 1906.

Member of the Board of Grand Inspectors in 1907.

Elected Senior Grand Warden of the Grand Lodge in 1908.

Elected a member of the Board of Managers of the Masonic Temple in 1908, serving thereon to date.

Elected Deputy Grand Master in 1911.

Chairman of the Finance Committee of the Grand Lodge for four years.

Acting Grand Master, February 3, 1918 to November, 1918.

Elected Grand Master November, 1918; re-elected November 1919.

Elected member of and Treasurer of the Grand Lodge Charity Fund in 1915, succeeded by Brother Daniel J. Emich, as Treasurer, in February, 1918.

Exalted in Druid Royal Arch Chapter, No. 28.

Became charter member of the Baltimore Royal Arch Chapter, No. 40, serving as High Priest of that Chapter in 1912.

He was knighted in Beauseant Commandery, No. 8, Knights Templar, 1897: Eminent Commander, 1906; Grand Commander Knights Templar, 1913; Concordia Council, No. 1, Royal and Select Masters; Albert Pike Lodge of Perfection, Meredith Chapter Rose Croix, Maryland Preceptory, Chesapeake Consistory, Ancient and Accepted Scottish Rite; Master of Kadosh, 1913 to 1918; Knight Commander of the Court of Honor, 1911; Coroneted 33d, October, 1913; appointed Deputy of the Supreme Council in the State of Maryland, March, 1918; Sovereign Grand Inspector General, October, 1919; member of Finance Committee and Committee on Foreign Relations of Supreme Council Scottish Rite; Treasurer of the War Relief Fund the Ancient and Accepted Scottish Rite; Member of Executive Commission and Treasurer of Masonic Service Association of the United States; appointed Provincial Magus for Maryland of Rosicrucian Society, in 1918; M. P. Sovereign St. Cyprian Council, U. S. Red Cross of Constantine; Grand Warder Encampment Knights Templar, September, 1919.

To this should be added the fact that he was one of of the founders of the Masonic Service Association, attended all its annual sessions, except the last, and was treasurer until illness compelled his resignation: and that, from its beginning in 1915, he has been an enthusiastic member of the National Masonic Research Society - so enthusiastic that we shall for many a long day sadly miss his cheery presence, and his hearty voice. Peace to his ashes, and a long remembrance to his illustrious name !

----o-----

THE TEACHINGS OF MASONRY

BY BRO. H. L. HAYWOOD, IOWA

The following paper is one of a series of articles on "Philosophical Masonry," or "The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs. From the questions following each section of the paper the

study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the text of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART XII - THE BROTHERHOOD OF MAN

OFTEN we hear it said by zealous reformers that we men must learn to be social beings, that individualism, egoism, and all such creeds are vicious in their effects, and-that the socializing of life will bring in an era of which William Morris dreamed when he wrote that "Brotherhood is heaven, the lack of brotherhood is hell." (Or did he use the word fellowship?" It matters not.) Admirable as is the spirit and intent of these reformers a fallacy lies at the heart of their theory. We men are already social beings: we were born that way. To tell us that we must become social is like telling the fishes to live in the water.

When a human babe is born it finds itself from the first in the midst of a family, and bound by indissoluble ties to father, mother, brother, and sister. After the child grows up a little, it discovers itself to have neighbors all about it. When school years come he learns that there are hundreds of other little people like himself. After he has reached maturity he will marry and have a family of his own. If he engages in an occupation he will find, almost without an exception, that his daily work is made possible by the fact that there are ther human beings to whom he is tied by all manner of common interests.

The social nature of man's world is reflected in the structure of his own body and mind. He is possessed of the faculty of speech, which implies that there are others about him who have something to communicate to him, and to whom he has something to communicate. Nearly all his thinking has reference to his relations with others. When he sets himself to the task of learning, most of his learning is about others, and what they have been or done. The very nature of his private self-consciousness, so the psychologists have learned, is such that if a babe could grow up alone on a desert island it would be idiotic or insane, no matter how healthy it might be in body. There is no way in which a man can set out to become a social being, because he is already a social being, and can never be anything else. Sociality is an organic fact, built into the nature of man and of man's world, from which a man can no more escape than he can escape from his skin. This fact, so it seems to me, is absolutely essential to a right understanding of our subject.

Give your own definition of "brotherhood." Carefully examine in your own mind the idea that man is by nature a social being. Give other facts than those in the second paragraph to prove that man is a social being by nature. Why would a person growm up on a desert island necessarily be an idiot? What is the difference between "sociality" and "sociability"? What has the social nature of man to do with Freemasonry? Could Freemasonry succeed in its mission if it were true that man's nature is essentially egotistic and anti-social?

These facts are to us so self-evident that it seems impossible that any mature person could ever have overlooked them: such however has been the case, and that with

millions, for this understanding of man as by nature a social being is one of the achievements of modern thinking and scientific research. Once psychologists assumed that man comes into existence as a lonely individual untied to others, and that he gradually assumed social relations. Sociologists and political economists were hard put to explain how a self-sufficient individuality like man ever came to exist in communities. Rousseau advanced the theory of the "Social Contract" as his explanation of the matter: Hobbes brought forth another theory, and so on. Economists began their treatises with an account of some hypothetical man living on a desert island and then tried to show how that man's economic interests would lead him to form industrial associations with others. The theologians placed before their minds a picture of an individual brought into existence as a solitary unit, who had later to be brought somehow into relation with God with man. All such theorizing, then or now, for it still lives in some form or other with many men, is useless because it begins by assuming that man is a solitary unit who must become social by his own effort, whereas the truth is that a man is a social being already, and from the very beginning.

This being true it is easily seen that brotherhood is anything but a merely sentimental aspiration, which sensitive people can feel, and idealistic people can strive after. On the contrary it is already a fact, as hard and real a fact as the mother rock that makes the foundation of the mountains. To practice brotherhood is to discover that we men are already brothers by nature and that we can never be happy, or live in harmony with the laws and forces of our own beings, until we learn to love each other, and to cultivate the fraternal spirit. Men make a fatal mistake who suppose that we are really by nature such beings as the wolf or the tiger, that we are kept from devouring each other only by fear or custom, and that he who builds on raw egotism is the only man who has Nature on his side. The only man who has Nature on his side is he who builds on the fact that man is a social being, and therefore that he can never be happy until he is in harmony with his fellows.

Can you furnish other examples of how much of the thinking of the past has assumed that man is by nature an un-social being? Who was Rousseau? What is an "economist"? Is industry social by its nature? Can you name any well known theological doctrines which assume that man is by nature a separate unit? In what sense is it true that "brotherhood" is already a fact? Were the French the brethren of the German, and vice versa, during the battle of Verdun? If they were not, when were they brothers? Are they brothers now? How can they become brothers, if not? If they

really were brethren all the time may that not explain the horror of the war? Do you habitually act on the supposition that each man you know is by nature an egotistic being who must be coaxed into being social? Is unselfishness as natural as selfishness?

Our present day psychologists, who are making such careful investigations of instincts, tell us that the old idea that the first and most powerful force in a man is the instinct of self-preservation, and that everything else must be secondary to that, is a fearful fallacy. The truth is, so they aver, that the instincts which look towards others, such as the instinct of parenthood, and the instinct of sociality, are equally primitive and equally powerful, and that the individual who stultifies those instincts will suffer in a hundred ways. Why is it that a man who sees some person about to drown, and that one a total stranger, will dart away from his own wife and children to leap into the water, and there risk possible death? He doesn't reason or argue about the matter, but acts on his instinct. The need to live a brotherly life is written in the very scriptures of blood and tissue and bone, and he who lives in opposition to that need will bring himself into an abnormal condition in which his happiness will perish. This, so it seems to me, is one of the first laws of brotherhood: it is no mere sentimental luxury, but a necessity, and that in the same sense that bread and air and water are necessities.

One may describe brotherhood as the normal development of the social instincts, or he may describe it as the wise, commonsense adjustment of one's self to one's fellows. When one makes that wise and harmonious adjustment he makes it not in response to some sentimental and pious wish that such things should be, but in response to facts, to the way things really are with man's being. Just as a man must be in right relation with the food he eats in order to maintain health, so must he likewise be in right relation to his fellows if he would live in happiness.

The man who understands that brotherhood is one form of wisdom, and that it is demanded by the way things really are in man's world, will not be troubled by sentimental difficulties. Neither will he permit a few accidental private experiences to sour him of all brotherly striving. It may be that my neighbor and I have natures that are the antipodes of each other. What I admire he detests. What he loves I hate. His temperament is antagonistic to mine. My vocation is one that is opposed to his

interests. We cannot hold social intercourse because we discover too many antipathies. Such a thing has nothing to do with brotherhood when it is rightly understood. Brotherhood does not demand of us that we privately like people who are obnoxious to us, or that others should like us who find our company distasteful. Such things are in the domain of one's intimate likes and dislikes and have to do with private friendship rather than with brotherhood.

If I cannot like this neighbor of mine I can be a brother to him nevertheless. I can give him exact justice in all my dealings with him. I can always refuse to do evil to him or speak evil of him. I can always maintain an attitude of good will to him, and wish for him good fortune and happiness. I can ever stand ready to help him to fullness of life, insofar as circumstances make that possible, and I can always refuse to place any obstacles in his path. If I have a difference with him I can differ with him as one man to another, honestly and openly, without childish petulance. Such in attitude is the brotherly spirit, and it can flourish where private friendship is impossible.

Who are the "psychologists"? What are the various instincts at the bottom of man's nature? Is the instinct of fraternalism as deeply rooted as the instinct of self-preservation? What does Brother Haywood mean by the phrase "in right relation to one's fellows"? How do you get along with persons you do not personally like? Does brotherhood demand that we have a personal liking for every man? Could such a thing be possible? What is meant by the saying in the V.S.L. that "We should love one another," and "Love your enemies"? How can a man "love" his enemies? How can one Mason love another Mason whom he personally dislikes?

Practical men of affairs usually like to think of brotherhood in the terms of cooperation, and that is perfectly legitimate. The greatest things in the world - it is a banal statement to make - are accomplished by a great many men agreeing to act harmoniously together. The National Masonic Research Society is an example of this. We who belong to it, and work for it (this includes you as well as myself) have no desire (or opportunity) to make money out of it, or to gain private ends by means of it. We are all interested to learn and teach more about Freemasonry and we have therefore formed a society whereby we may the better accomplish that purpose. Such a thing is in itself brotherhood. The great Quatuor Coronati Lodge of Research,

founded in England in 1884, to which reference is so often made in these pages, is another case in point. The able scholars who toiled so diligently under the aegis of the lodge, and who laid the whole Fraternity under such an obligation to them, toiled without money and without price, but solely in order that we could all know more about our Craft. In so doing those men acted as brothers in as literal a sense as if they had all donned monk's habits and gone to live somewhere in the communal society of a monastery.

Can you give two or three other examples of brotherhood as being cooperation? Could one describe the cooperation, or "team play," of a baseball club as being brotherhood? Do you believe in brotherhood sufficiently to practice it? to risk things on the strength of it?

In Freemasonry we speak of the bond which holds men together in such endeavor as the "Mystic Tie." It is quite impossible to describe or to explain that tie, those who know what it is by experience, do not need it to be defined. There is something of private friendship in it, for I believe that the majority of Masons have a feeling towards brother Masons that they do not have towards outsiders, and there is something of the purpose of cooperation in it, as described above. It is a mixture of these two things, plus many other things.

Be that as it may it is true that what we mean by that tie is really the hope of the world. It is only as men are bound by it, whether they are Masons or not, that the race can go on towards happiness. For after all is said and done the world is a unity, and is one. That is the nature of mankind and mankind can never be happy in living until all act in harmony with their nature. Those who make sport of the aspirations towards racial unity, internationalism, all such endeavors to bind man closer to man, woman to woman, know not of what they speak though they know it not, it is they who are miss by sentimental illusions, and imaginary mirages, the men who work to build life on the foundations on which life was intended to rest. In proportion as a man understands brotherhood and acts in conformity with its demands, he will always work for human unity. In his lodge he will not be a dividing and distracting force. In his community he will be a good citizen who knows that the community has a right to demand many sacrifices on the part of its children. He will uphold and maintain the principles of his country, and oppose every influence that makes for its degredation

and division. He will everywhere use his efforts to break down racial antipathy, religious differences, and class hatred. War, fanaticism, national jealousies and unjust ambitions, the base intrigues of false statesmen, and the public conivance in public vices, he will everywhere and oppose. It is his task as a true soldier of brotherhood.

Masonry has played a great part in bringing about these conditions, and the part it is yet to play "is more than the twelve labors of Hercules." It is a great thing for the world that at a time when everywhere the spirit of strife and division is so rampant there should be in existence a powerful international body of men who preach and emphasize the need for unity, harmony, and international comity. I like to think that the Fraternity is a kind of great school in which men learn brotherhood by practicing it towards fellow Masons, because he who begins by practicing it towards fellow Masons will come sooner or later to practice it everywhere. And I like to think that Freemasonry is a world inside the world, and that in Masonry those habits of fraternity are developing which will one day take root everywhere. While the winter winds are raging the gardener sows the seed in the protection of his hothouse. After a while the plants will be carried outdoors to live under the sky. Inside the protecting arms of the Fraternity is growing a spirit which, as rapidly as conditions permit, must make itself felt everywhere. The great work of the world must be done by the combined and cooperating efforts of all the men of the world. At present that world lies dismembered about us, bleeding at every pore. This does not mean that brotherhood is a failure. It means that a world without brotherhood is a failure. It is the only practicable means of healing the hurts of mankind. Every individual who learns in the lodge the lessons of brotherhood and who goes through life everywhere practicing that lesson is helping toward the new order of things wherein will dwell peace for all men.

A thing that must achieve such a work as this cannot be a puny growth of private sentimentality. It is a world power capable of gigantic efforts. Those who think of it merely as a hand clasp and a slap on the back are dealing with it like children. It is a world law, destined to change the earth into conformity with itself, and as a world power it is something superb, awe- inspiring, god-like.

I speak the password primeval, I give the sign of Democracy; By God! I will accept nothing which all cannot have their counterpart of on the same terms.... I dreamed in a dream I saw a city invincible to the attacks of the whole of the rest of the earth; I dreamed that was the new City of Friends; nothing was greater there than the quality of robust love - it led the rest ..... Swiftly arose and spread around me the peace and ledge that pass all the argument of the earth, And I know that the hand of God is the promise of my own, And I know that the spirit of God is the brother of my own, And that all men ever born are also my brothers and the women my sisters and lovers, And that a kelson of the creation is love. . . . Is it a dream? Nay, but the lack of it the dream, And, failing it, life's lore and wealth a dream, And all the world a dream " (Whitman.)

(P.S. I may be allowed to refer the reader to another article of mine on a different aspect of this me theme which appeared in THE BUILDER for January 1917. H. L. H.)

How would you explain the "mystic tie" ? Tell in what ways Freemasonry endeavors to make brotherhood prevail in the world? Does a man have to wait to understand brotherhood before he can practice it? May it not be that he learns what it is by practicing it as far as he can understand it and believe it ? What is international brotherhood ? Who was Whitman ?

----o----

SUPPLEMENTAL REFERENCES

Mackey's Encyclopaedia - (Revised Edition):

Bible, p. 104; Brother, p. 120; Brotherhood, p. 120; Brotherly Love, p. 121; Companion, p. 173; Mystic Tie, p. 501; Wisdom, p. 854

----o----

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1922, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919, 1920 and 1921.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

1. - General Introduction.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - Freemasonry and Religion.

14. - The Fatherhood of God.

15. - Endless Life.

16. - Brotherly Aid.

17. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted,all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared

with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOB STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meetmg.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

STUDY CLUB PAPERS DISCONTINUED UNTIL SEPTEMBER

As the majority of lodges and study clubs usually "call off" during the months of Jul,y and August, the next installment of the current series of study club papers will be published in the September issue.

----o----

EDITORIAL

THE INSTINCT FOR ANTIQUITY

IN HIS article on the "Mission of the Masonic Press" Robert Freke Gould had some sport with Dr. Oliver's famous remark about the antiquity of the Masonic Order. It was honest sport as the reader himself will acknowledge from the following, which is the sentence that caused the laughter: "Ancient Masonic traditions say, and I think justly, that our science existed before the creation of the Globe, and was diffused amid the numerous systems with which the grand empyreum of space was furnished." This is a fair sample of the sort of thing that used to be said by our writers about the age of Masonry, and it is little wonder that critical historians were moved thereby to feel and express a vast contempt for such so-called history.

But after all - there is no need to say that THE BUILDER has no patience whatever with such fables - leaving the matter of historical accuracy on one side, it was a very human and therefore justifiable instinct that led our Masonic fathers to allege so enormous an antiquity. They felt that Freemasonry was a thing of supreme value and truth, they believed that it had exercised in the world so vast an amount of good influence, that they could not believe it to be of recent origin. Believing it to be of such worth they could not help but believe that it was consequently of great antiquity. The instinct for antiquity which seems to be an ineradicable part of man's nature usually springs from such roots. What is new, man feels, cannot be very true, and what is of world-wide value cannot have been recently contrived. The ideas of antiquity and great worth go inevitably together.

Homer and Virgil always furnished their heroes with a pedigree from the gods. Rome, so the Romans themselves believed, was built from heaven; the Jews and the Mohammedans each also as firmly considered their own holy cities of celestial origin. The Greek Catholic is convinced that his religious system came directly from the Lord, while his Roman Catholic brother has as little doubt that his came from the same source, through the mediation of St. Peter. The Anglican Catholic, not to be outdone, asserts the same claim for his own church, or, if he chance to be an unlearned man, believes that Christianity was brought to Britain by Joseph of Arimathea. The Albigenses, who were Rome's bitterest foes during the Middle Ages, taught their children that their own faith was original Christianity undefiled by modern accretions; and Protestants and Liberals of our own day do the same thing.

Your scientific historian, with his pedestrian mind and his insistence on the facts in the case, will have scant sympathy for any of these pious beliefs, it may be, but what of that? One should interpret such beliefs with the more charitable faculties of the imagination. There is a great deal of good sense in the belief that what is new cannot be true, in this region at an rate, for it is inconceivable that through all antiquity men should have been left in the dark about the simple fundamentals of life. Freemasonry, in any form recognizable by us, most certainly did not exist at the beginning of the world (if the world ever had a beginning) but the men and the women who lived at that time, we may believe, were not altogether bereft of the things that give us wisdom. Those "hopes that make us men," those truths that sustain us inwardly and outwardly, which the great Order brings home to our business and our bosoms, are

not mushroom growths of a day, which some learned pundit of last week chanced to come upon.

* * *

FOREIGN PROPAGANDA

The following words have been reported of John H. Reddin, Supreme Knight of the Knights of Columbus:

"If necessary, the Knights of Columbus will put its whole force of 800,000 members into the movement to end foreign propaganda in America, be it European or Asiatic."

These are brave words. One cannot but regret that the Knights of Columbus did not heed them when it lent its powerful aid to the Sinn Fein movement by resolution and by money. The Sinn Feiners had no more business in these United States than would the minions of the Soviets. If they, their president and their spellbinders did not carry on a "foreign propaganda" those two words have no meaning.

Also, one can't help but remember that the Knights of Columbus themselves are in existence here to propagate the influence of a church and a political power that is as foreign to us and to all that we stand for as are the gibberings of Lenine and Trotsky. If the Knights wish to put a stop to "foreign propaganda" they might experiment on themselves.

----o----

THE SEEING EYE

"How do you visualize your job?"

The story of three stone cutters leaves nothing of wisdom to be said. They were working on a stone. A stranger asked the first what he was doing.

"I'm working for $7.50 a day," he replied.

"And you?" the stranger asked the second.

"I'm cutting this stone," growled the laborer.

When the question was put to the third stone cutter, he answered,

"I'm building a cathedral."

- The Christian Register (Boston).

----o----

THE LIBRARY

A COMMUNICATION FROM THE REVISER OF GOULD'S "CONCISE HISTORY OF FREEMASONRY"

THE BUILDER is greatly pleased to publish this letter from Bro. Fred J. W. Croffe, whose Revision of Gould's "Concise History of Freemasonry" was reviewed in the Library Department last January. The rare spirit in which this communication is conceived will surely tempt a number of our readers to extend their acquaintanceship with the author. He was made a member of Quatuor Coronati Lodge of Research, of London, England, in 1898, and became Worshipful Master of the same - which office was once described by Brother W.J. Hughan as the "blue ribbon" of Masonry - in 1909. He has contributed many now familiar essays to the Ars Quatuor Coronatorum, one of the most notable of which was a critical examination of "The 'Charta Transmissionis' of Larmenius," published in the Ars, Volume XXIV, page 185. He has written "What Is Freemasonry," and also three Master Mason's Handbooks, one each for England, Scotland. and Ireland

TO the Editor of THE BUILDER:

I have just seen your able review of the new edition of Gould's "Concise History," which appeared in the January, 1922, number of THE BUILDER, and I am sure I may rely on your courtesy and fairness to allow me to state my side of the case in your famous journal.

It is always a thankless task to revise a book, because whatever line you take, someone is sure to disapprove of it, and of course everyone has a right to criticise as freely as he likes.

Had I done as you suggest and left the original matter intact, and inserted any revisions, etc., as footnotes, I should have largely increased the cumbrousness of the work, and considerably increased the price. On the other hand, a well known English

student and author reproaches me for not having entirely rewritten it! When doctors disagree, who shall decide?

I was in great doubt what line to take, and finally did as you know.

To justify my action, I must beg to make a short personal explanation. I had the great privilege of being a humble member of a band of intimate friends which included such Masonic first-magnitude stars as Hughan, Lane, Speth, Chetwode Crawley, Murray Lyon, Sadler and others. Gould I also knew well, but not so intimately. I had conversations, and saw correspondence from and between all these, and for some dozen years I lived close to William James Hughan, and saw him almost daily on Masonic matters, so that I may claim a more intimate knowledge than most people of what they all really thought and felt. I rank Hughan highest of all. Hughan had been at work on a complete "History of Freemasonry" for some years, but he was the most unselfish man I ever knew, and when he found Gould wanted to write it, he recommended him to the publishers, and handed over to him the whole of his material, and helped him in every way, even to reading every page of the proofs. It is an open secret on this side that he actually wrote parts of the book, as he himself told me. Others also rendered much assistance.

When the "Concise" came out, Hughan rendered the same services, and I was often with him at the time he was at work on the proofs, and he told me he considered the opening chapters too long, and having little really to do with Freemasonry, whilst as to the Irish origin of the "Ancients" he utterly disagrees with Gould, and did his utmost to alter the chapter. The other friends did the same, but without success for Gould never liked to change his views, and so in all our minds there was a blot on the work.

As to the earlier part of the book being somewhat tedious and irrelevant, I may mention that when it first appeared I was shown a criticism in a very important London paper, which said, "It is neither concise nor a history." I don't know who wrote this, but it shows that I was not alone in finding it long.

Under these circumstances, I decided that my wisest course was to cut the chapters concerning which I had heard wide complaints of unnecessary length, and to alter the Chapter VII, of which I do not personally know a single English supporter, thus following exactly the objections of Hughan, than whom no greater authority has existed to my mind. In this way I made what seemd to me as little alteration as possible. In fact, another English critic "congratulated me on the reverence with which I handled Gould." A third, who is probably the most learned now with us said "Do be sure and cut out all that talk about 'schism' and 'schismatics' which has no foundation." You know now how diverse opinions were, and hence my difficulties.

I don't really see how there can be any doubt of what is Gould, and what Crowe. "Cutting" leaves the remainder still Gould, whilst I have indicated clearly what I altered. The additions you quoted from page 349 of the originals are only a list of the "Important Occurrences in Freemasonry" as given in the Official Year Book of the Grand Lodge of England from the date of the "Concise" first appearing to my own writing. Surely this must be clear, and being merely official statements of facts, it doesn't matter whether Gould or Crowe inserted them. All the other additions, I think, will be found as similiar statements of facts since the first edition appeared. I think, therefore, I have taken the only possible way of executing my task, and I cry mea culpa for any unintentional sins of omission or commission.

In conclusion, I thank you very sincerely for your kind compliments, and acknowledge your perfect fairness from your own point of view. I can only regret that we do not altogether see eye to eye, and I still hope our American brethren will find the new edition as useful as the old was.

With best wishes,

Very sincerely and fraternally yours,

Fred J.W. Crowe,

P. M. Lodge "Quatuor Coronati" 2076,

P.A.G.D.C., England, P.S.G.W., Iowa, etc.

* * *

PRESIDENT HARDING CONQUERS MR. WELLS

"Washington and the Riddle of Peace" by H.G. Wells. Published by The Macmillan Company, 66 Fifth Ave., New York, N. Y. The book sells at $2.00.

Through "the enterprise and driving energy of The New York World" Mr. H.G. Wells was brought to the Washington Conference in order that he might therefrom convey to an interested world his impressions of the outcome of that bold experiment in the New Diplomacy. The Wellsian articles, as the reader already knows, appeared in many dailies in the United States and abroad, and were read by multitudes of people. The twenty-nine papers have now been gathered into a volume and published under the title "Washington and the Riddle of Peace."

"These twenty-nine papers," writes Mr. Wells, "do not profess to be a record or description of the Washington Conference. They give merely the impressions and fluctuating ideas of one visitor to that conference. They show the reaction of that gathering upon a mind keenly set upon the idea of an organized world peace; they record phases of enthusiasm, hope, doubt, depression and irritation. They have scarcely been touched, except to correct a word or a phrase here or there; they are dated; in all essentials they are the articles just as they appeared in The New York World, the Chicago Tribune, and the other American and European papers which first gave them publicity."

The Wellsian style is here in all its plenitude; rushing by one like a torrent; sparkling, dipping, splashing; there is no need to review its thrice-familiar character. To the reviewer, and doubtless also to a great majority of American readers, the "feature" of the volume is the delightfully frank confession on Mr. Wells' part of his conquest by Brother Warren G. Harding, President of the United States. "I saw the President for

the first time at Arlington. He is a very big fine-looking man and his voice is a wonderful instrument. He spoke slowly and very distinctly, his gestures admirably controlled. He is - how can I say it? - more statuesque than any of the American Presidents of recent times, but without a trace in his movements or appearances of posturing or vanity. Men say he is a sincerely modest man, determined to do the best that is in him and at once appalled and inspired by the world situation in which he finds himself among the most prominent figures.... I have heard much detraction of the President both before I came to America and since I have been here, but here I have found also a growing and spreading belief in him. And this address of his, rhetorical though it was in a simple and popular American way, was nevertheless a very dignified address and one inspired by a spirit that is undeniably great.... Every other gossip tells you that President Harding comes from Main Street and repeats the story of Mrs. Harding saying, 'We're just folk.' If President Harding is a fair sample of Main Street, Sinclair Lewis has not told us the full story and Main Street is destined to save the world."

On President Harding's great peace plan, Mr. Wells is frankly enthusiastic. These letters, he writes in his Introduction, "record - and in a very friendly and appreciative spirit - the birth and unfolding of the 'Association of Nations' idea, the Harding idea, of world pacification, they note some of the peculiar circumstances of that birth, and they study the chief difficulties on its way to realization. It is, the writer believes, the most practical and hopeful method of attacking this riddle of the Sphinx that has hitherto been proposed."

* * *

A DICTIONARY OF RELIGION AND ETHICS

"A Dictionary of Religion and Ethics," edited by Shailer Mathews and Gerald B. Smith, with the aid of about one hundred specialists. Published by The Macmillan Company, 66 Fifth Ave., New York, N. Y. Price $8.00.

Freemasonry is so infused with religion and ethics that any book dealing freely with the two latter subjects will be of interest to the Craft. The work under consideration contains 513 pages, 7 x 10 inches, and the articles have room for briefly defining all the words of importance in the field of religion and ethics and many of them are discussed at some length.

While the subjects are written apparently by those most in sympathy with them there is well maintained the historical rather than the propagandist or speculative attitude. From a strictly Masonic viewpoint, the definition of Freemasonry will for us probably have first place. Written by a well known Freemason, Brother Roscoe Pound, his examination of the subject is attractive in vision but necessarily limited in treatment owing to the amount of space permitted. Brother Pound says, in part, that Freemasonry is

"The 'art' or 'Mystery' of the Freemasons or Free and Accepted Masons, a universal, religious, moral, charitable and benevolent fraternal organization. It is religious in requiring belief in God as a prerequisite of initiation and insisting on such belief as one of its unalterable points. Beyond this and belief in immortality it has no religious dogmas but expects the brother to adhere to some religion and obligates him upon the sacred oath of the religion he professes. For the rest it seeks to promote morals by ceremonies, symbols and lectures, inculcating life measured by reason and performance of duties toward God, one's country, one's neighbor, and one's self. It relieves needy brothers, cares for their dependents, educates orphans and insists upon duties of charity and benevolence."

Following this definition there is a brief account of the Fraternity's history. Brother Pound states that there is no authentic evidence as to its origin but that the manuscripts, "Old Charges," show that in the 14th century it was an established Institution with a long past.

The "Dictionary" has many other items that tempt the making of similar abstracts. Among these are the following references: "Catechisms," "Cathedral Architecture," "Charms and Amulets," "Crusades," "Cult," "Drama in Religion," "Foundation Rites,"

"Initiation," "Inquisition," "Miracle Plays," "Morality Plays," "Mystery Plays," "Mystery Religions," "Oaths and Vows," "Rites, Rituals and Ceremonies," "Secret Societies, Primitive," "Symbols," etc. The essay on "Rites, Rituals and Ceremonies" is especially valuable. A bibliography is appended but so far as its references relate to Freemasonry this is the least useful part of the book.

R.I. Clegg

* * *

A MASONIC YEAR BOOK

"The Masonic Year, 1922," prepared by Robert I. Clegg and published by THE MASONIC HISTORY COMPANY, 225 North Michigan Avenue, Chicago. A few copies are available for general distribution at $1.00 per copy.

Brother Robert I. Clegg, who has so long been at home in these pages, and who is editor for The Masonic History Company, is making it his custom at the end of each year to gather out of his clippings and memoranda of the past twelve months such items as are most salient, and most interesting; these he collates in a little volume, bound in blue cloth, and tastefully printed which he offers to the Craft as a handbook bearing the title of The Masonic Year. The volume for 1922 runs to 142 pages and contains items clustering about some twenty-three heads, such as Masonic Enlightenment, Masonc Statistics, Unusual Masonic Events, Royal Arch Masons, Cryptic Rite, etc. The great majority of these items are taken from the Masonic press of 1921; a half dozen or so are drawn from Grand Lodge Proceedings, and two or three are of a personal character. There is not a dead paragraph in the book, or a useless fact. The volume is one that cannot but be highly prized by those who take any interest at all in contemporaneous Freemasonry. If only it possessed an index, which unfortunately it does not, there would be nothing in it to offend the most determined critic.

The Masonic Year is a prophecy of what may yet be done in its line. Now that the Fraternity has grown to such prodigious proportions in these States, and is everywhere making itself felt with abounding vigor, its activities have outgrown the power of any one mind, with our present facilities for knowledge, to keep pace with them. We need badly a real annual cyclopedia which would do for Masonic workers, officials, Grand Lodge members, students and laborers in all the grades what the Statesman's Year Book does for the members of the United States Congress, and what the World Almanac does for everybody. Such a volume would be worth its weight in gold. It cannot be made suddenly and out of the whole cloth, and at a leap, as it were; it will have to grow from less to more, from humble beginnings to great endings. Perhaps The Masonic Year is destined to become, some day, such an annual cyclopedia. So mote it be !

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from members of the Society and others as to where they might obtain books on Masonry and kindred subjects, other than those listed each month on the inside back cover of THE BUILDER. Most of the publications wanted have been out of print for years. Believing that many such books might be in the hands of other members of the Society willing to dispose of them we are setting apart this column each month for the use of our members. Communications from those having old Masonic publications will also be welcomed.

Postoffice addresses are here given that those interested may communicate direct with each other, no responsibility of any nature to be attached to the Society.

It is requested that all brethren whose wants may be filled through this medium communicate with the Secretary so that the notices may then he discontinued.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N.Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. G. Alfred Lawrence, 142 West 86th St., New York, N.Y.: Proceedings of the Scottish Rite Body founded by Joseph Cerneau in New York City in 1808, of which De Witt Clinton was the first Grand Commander, and which body became united, in 1867, with the Supreme Council of the Northern Masonic Jurisdiction, A. & A.S.R. Also Proceedings of the Supreme Council founded in New York by De La Motta, in 1813 by authority of the Southern Supreme Council, of which he was Grand Treasurer-General, these Proceedings from 1813 to 1860

By Bro. Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "The Year Book," published by the Masonic Constellations, containing the History of the Grand Council, R.& S. M., of Missouri.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California: Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of The General Grand Encampment Knights Templar for the years 1826 and 1835.

By Brother Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence"; "Second Edition of Preston's Illustrations of Masonry"; "The Source of Measures," by J. Ralston Skinner 1875, or second edition 1894; "Ars Quatuor Coronatorum," volumes I to XI, inclusive; "Masonic Facts and Fictions," by Henry Sadler; "The Kabbala Unveiled," by S. L. MacGregor Mathers.

By Brother Geo. A. Lanzarotti, Casilla 126, Raneagua, Chile

All kinds of Masonic literature in Spanish. Write first quotin prices.

By Brother L. Rask, 14 Alvey St., Schenectady, N. Y.: "Remarks upon Alchemy and the Alchemists," by E. A. Hitchcock, Janesville, N.Y., about 1865; "Secret Societies of all Ages," Heckethorn; "Lost Language of Symbology," by Harold Bayley, published by Lippincott; "Sacred Hermeneutics," by Davidson, Edinburgh, 1843; "Solar System of the Ancients Discovered," by J. Wilson, published by Longmans Co., London, 1866; "The Alphabet," by Isaac Taylor, Kegan, Paul, Trench & Co., 1883, or the edition of 1899 published by Scribners, New York; "Anacalypsis," by Geodfrey Higgins, 1836, published by Green & Longmans, London; "Ars Quatuor Coronatorum," any volume or volumes.

By Bro. J. H. Tatsch, Union Bank & Trust Co., Los Angeles, Calif.: Fascilus 2, "Caementaria Hibernica," by Chetwode Crawley; Volumes 1, 2, 5 and 8, Quatuor Coronati Antigrapha; "Some Memorials of Globe Lodge No. 23," Henry Sadler; "Constitutions of the Freemasons," Hughan, 1869; "Numerical and Medallic Register of Lodges," Hughan, 1878; "History of the Apollo Lodge and the R. A., York," Hughan, 1894; any items on Anti-Masonry, especially tracts, handbills, posters, old newspapers, almanacs, etc., relating to Morgan incident, 1826-1840, and recurrence of same from 1870 to 1885.

FOR SALE

By Bro. J. H. Tatsch, Union Bank & Trust Co., Los Angeles, Calif.: Ars Quatuor Coronatorum, Volumes 6 to 26, in parts as issued, with St. John Cards; "Masonic Reprints and Revelations," Sadler; "The Natural History of Staffordshire," Dr. Robert Plot, 1686, folio; "The History of Freemasonry," Robert Freke Gould, Yorston edition, 4 volumes; "History of Freemasonry in Europe," Emmanuel Rebold, 1867;

"Bibliographie der Freimaurerischen Literatur," August Wolfsteig, 1911-13, two volumes and register, paper, as issued; "History of Freemasonry," Mackey, 7 volumes; "History of Freemasonry and Concordant Orders," Hughan and Stillson; facsimile engraving Picard's "Les Francmassons," 1735, fine copy.

By Brother A. A. Burnand, 690 South Bronson Ave., Los Angeles, California: Various Masonic publications including such as a complete set of "Ars Quatuor Coronatorum"; "History of Freemasonry in Scotland," by D. Murray Lyon, (original edition); Thomas Dunkerly, Laurence Dermott, etc.

By Brother Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "History of Freemasonry," Mitchell, 2 volumes, sheep; "History of Freemasonry," Robert Freke Gould, 4 volumes, cloth, in good condition; "History of Freemasonry," Albert G. Mackey, 7 volumes, linen cloth, new; Addison's "Knights Templar," Macoy, 1 volume, cloth; "Museum of Antiquity," Yaggy, 1 volume, morocco; "History and Cyclopedia of Freemasonry," Macoy and Oliver, new, full morocco. Also miscellaneous books.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

HOW McKINLEY BECAME A MASON

Can you p]ease tell me when McKinley was made a Mason? There is so much doubt about the presidents that have been Masons (supposedly) and there is so little to be learned about it, that I am dutious about them all. A friend assures me that McKinley really was a member of the Order, but I prefer to make sure of it before I believe it. G.T.W., Illinois.

Your scruples are laudable but in this connection unnecessary, because William McKinley was a Mason beyond all peradventure of a doubt, and he was a man who thought highly of the Order. An account of his making is found in "Recollections of Thirteen Presidents," a volume written by John S. Wise, who, unless the writer is off the track, was one time governor of Virginia. The book is published by Doubleday, Page & Company, 1906, and contains personal reminiscences of thirteen presidents, including Jefferson Davis of the Confederacy. Those who enjoy a volume that is rich with interesting facts, wise and witty, and often illuminating, will find this a work to place alongside Richard W. Thompson's "Personal Recollections of Sixteen Presidents." Here is the story of how McKinley was made a Mason.

"One day, while the Fitz Fohn Porter case was under discussion in the House, McKinley gave a party of us assembled in the cloak-room an interesting account of how, although he was a Union soldier and resident of Ohio, he became a Mason in the lodge at Winchester, Virginia, during the war. He said he was stationed at Winchester in the winter of 1864, and that Judge Richard Parker, a citizen of the town, was conspicuously active in alleviating the suffering of the people. This brought him into frequent contact with the Federal authorities. They all conceived a fondness for the old gentleman, which he in turn soon reciprocated. One of the Federal officers was a

prominent Mason and discovered that Judge Parker was Master of the Winchester lodge. The lodge room had been dismantled and was probably occupied by Federal troops, but the faithful Master had all the paraphernalia in his possession. The Federal officer proposed to him to re-open the lodge. At first, as a loyal Confederate, he opposed the idea, but at last yielded to the argument that Masonry was a universal brotherhood, and that its teachings would be peculiarly available then and there to mitigate the harships of war. So the lodge was re-opened, and a number of Masons in the Federal Army attended its meetings. Masonry became a fad among the uninitiated in Winchester, and McKinley, among others, joined."

Should you need more detailed information, turn to the excellent article on "McKinley the Mason" which Brother Frederick W. Hart contributed to THE BUILDER for March 1918, page 81.

* * *

THE GREEK CATHOLIC CHURCH

As I am a Mason of Greek birth and a member of the Greek Orthodox Church I would like to know for my information and as a guide to investigating committees for applications of men of Greek descent and religion, something about these questions:

1.-Is there a schism between the Greeks and Catholic Church? 2.-Has the Greek Church ever been excommunicated by the Pope of Rome? 3.-Isn't the Greek Church more closely related to the Church of England than to the church of Rome? A. G. R., Missouri.

Your questions 1 and 2 may be answered together. The real causes for the split between the churches of the East (or Greek) and of the West (or Roman, or Latin) were the same as those that split the political empire in two, and which made

necessary two emperors, one at Constantinople, and one at Rome. Christians in the eastern half of the Mediterranean world were oriental in thought and custom and lived under political despotisms; those in the western half of that same world were essentially occidental in their natures and always strove for political freedom. (This is necessarily a very broad generalization.) It was the case of "East is east and west is west." But the technical and formal split first appeared in the ninth century when pope Nicholas (863) excommunicated Photius, Patriarch of Constantinople. Photius, as head of the Eastern Church, immediately retaliated by publishing an encyclical in which he described the Roman church as an heretical organization (which it was in all strict literalness, for it had departed far from the rules laid down by the old General Councils). In 867 Photius excommunicated the Pope of Rome, and thus the long feud was begun. Efforts were made to restore amity, and excommunications were made and then recalled on both sides, but at last Pope Nicholas placed the ban on the patriarchs of Constantinople (head of the Greek, or Eastern, church) and it was never recalled. The great rupture between the two churches, as churches, did not come until 1054, in which year Pope Leo IX excommunicated the whole of the Eastern church. Since then many feeble attempts have been made to bring together the two branches of the Christendom but to no avail. The theological "crux" of this long quarrel lay in the separation of view as between East and West concerning the doctrine of the Holy Spirit. After the phrase "and in the Holy Ghost" found in the Apostle's Creed the Eastern church added the words "who proceedeth from the Father." To this the Roman church added the term "filioque" - that is, "and the son." For this reason the theological warfare between the East and the West is often described as "the filioque controversy." There were, however, many other differences, almost any one of which, apart from this particular difference of opinion, would most probably have brought about a split. In the West churchmen themselves gradually assumed control of the church, whereas in the East church government remained largely in the hands of the Emperors, or political despots. The Eastern theologians were speculative and mystical, whereas the Western concerned themselvs more closely with practical problems. The monastic orders, though monasticism was originally an Eastern product, soon became stagnant in the East; they were the most militant and aggressively missionary element in the West. Church rules and ordinances became rigidly stereotyped in the East; in the West there was more growth, change, and adaptation. The Eastern Church became much more conservative in every way, as in its restrictions on religious art, and it never succeeded as well as the West in assimilating the rival sects within its membership.

3.-There is as much difference between the Church of England and the Greek Church as between the latter and the Roman Church. The Church of England retains the

"filioque" clause, which is so obnoxious to the Greeks. The Greeks have never recognized the validity of Anglican orders. The relation, or possible relation, between these two churches, was brought to the fore by the Oxford Movement in England, of which Cardinal Newman became the symbol. At that time there was much talk of a possible union of the two bodies but nothing ever came of it, and there was never, on either side, the slightest attempt made at official overtures.

* * *

A MASONIC POPE

The other day I was reading the "Story of Freemasonry" by Sibleyand on page 23 I read the following:

". . . The epistle of 1873 was in no better temper. It attributedMasonry to Satan, and declared the Evil One founded it andcontrived its development. These fierce denunciations of Pius IXare of peculiar interest to Masons, because the records of theItalian Grand Lodge show His infallible Holiness to have beenexpelled from the fraternity after his election as pope. VictorEmanuel, having been aided by Garibaldi, a 33 degree Mason, inoverthrowing the temporal power of the papacy and establishingreligious and constitutional liberty in Italy, was informed thatthe pope, when a young man, had been initiated, passed and raisedin a Masonic lodge. He therefore caused him to be tried forrepeated violations of his obligations to the Masonic brethren. Pius IX was found guilty, expelled and the proclamation of hisexpulsion, signed by Victor Emanuel, then King of Italy and GrandMaster of Masons in that country, was sent all over the Masonicworld."

The above statement is very conclusive and decisive. However, inthe August 1921 issue of THE BUILDER I read the following:

"So far as is known no pope has been a member of the Fraternity. This could have happened a thousand years ago when Masons were,builders of church buildings, favored by the Papal See, and allloyal churchmen, but, so far as we can discover, it has neveroccurred."

As you see, this statement is also very positive. As the twostatements are contradictory to each other will you pleasegive me more Light? G. J. M., Manila, P. I.

It is difficult to ascertain the facts concerning this celebratedincident. Each man must study the evidence for himself andarrive at his own conclusions. Readers have been generous insending forward the various accounts that have long been current. Here is one:

"Apropos of the Note on p. 61, of the February 1922 number of THEBUILDER, in regard to a query as to the affiliation of the latepope Pius IX, as a Freemason, I will say:

"In 1868, before I became a Mason, a white-haired Scandinavianfriend told me that he knew Count Mastai (not Mastlai) Ferrettibefore the pope became a priest, and that he was then a Mason."

He added that Ferretti was then anything but devoutly pious.

In 1912, Canon J. W. Horsley, lately deceased, published a letterwhich he had received from a friend whom, so he writes, he cantrust both as a clergyman and as a Mason. The paragraphfollowing gives the Monte Video version:

"In answer to your letter, it is a fact that the signature ofpope Pius IX exists in one of the native lodges of Monte Video. Soon after his ordination Mastai was sent out as an auditor tothe Vicar General of Chile. It was generally reported that hewas initiated into Masonry in that country, although I have notbeen able to get the exact date. Anyhow, when later on he wasappointed Apostolic delegate in the Uruguay, he appeared in thelodges as a full-blown Mason. This matter is generally known andaccepted as historical in S. America, both among brethren of theCraft and profane persons. I forget the name of the lodge but itwas an Italian one."

Another version was recently published in that scholarly Masonicjournal, The Montana Mason, and is here reproduced by permissionof its editor, Brother R.J. Lemert, whose, name is always welcomein these pages:

For many years it has been maintained that Pope Pius IX, whosename before his accession to the pontificate was GiovanniFerretti Mastai, had received the degrees of Masonry in hisyounger life. The editor of The Montana Mason has sought forproof of this assertion for a number of years hitherto withoutsuccess. Recently he came into possession of a number of oldMasonic publications in various foreign languages, among which isa copy of the "Bollettino Officiale del Grande Oriente NazionaleEgiziano" (Official Bulletin of the National Grand Orient ofEgypt), published in the Italian language at Alexandria, Egypt,in March, 1876. This old Bulletin contains a copy of acertificate issued in 1839 by a Masonic lodge of Palmreo, Italy,styled the "Eternal Catena" (Eternal Union) lodge, in which thepope was made a Mason. A translation from the Italian follows:

"Orient of Nuremburg, Lodge of Germanic Loyalty, daughter of theGrand Lodge of Bavaria, working under constitutions emanatingfrom the Grand Mother Lodge of the Three Globes of Berlin.

"Our archives contain, under No. 13,715, the following document,certified and authenticated in regular and required form, writtenin Italian, and bearing the great seal of the Grand Lodge LucePerpetua of Naples:

"'Masonic Lodge Eterna Catena of Palermo:

"'We, Master Masons, dignitaries and officials of the thirddegree of Masonry of St. John, certify in the name of the SupremeMaster, who directs all, that on this, the date given below, atthe hour of twelve at night, we have received in this lodge inthe form prescribed by our rituals, and with entire conformity toour constitution, the Brother Giovanni Ferretti Mastai, a nativeof the Pontifical States, who, having assuned the oath in thepresence of all of us, declared that he did not belong to anysecret society hostile to this lodge, and who has paid thecharges demanded of him.

"'Wherefore we call upon all the Masonic lodges of the world torecognize him and hold him as a genuine, and true Mason, receivedin a just and perfect lodge, and thus we regard and certify him,as a conscientious and honorable man.

"'In testimony of the entire truth of the present document, wesign in Palermo, in the profane and civil year 1839, on thefifteenth day of the month of August.

"'Ne varietur: Giovanni Ferretti Mastai.

"'Matteo Chiava, Master of the Lodge.

"'Paolo Duplessi, Secretary of the Lodge.

"'Sisto Calano, Grand Master of the Lodge of Naples.'

"I certify to the truth of the foregoing, and that our archivescontain the above document under the number indicated.

"Wilbelm von Wittelsburg, Grand Master of the Grand Lodge ofBavaria, Prince of Bavaria."

* * *

HISTORY OF FREEMASONRY IN NOVA SCOTIA

My parents spent all their lives in Nova Scotia, that solid and substantial old land. That being the ease I need not tell you that I was born there. But unfortunately, before I was old enough to know anything about Masonry I came to these states. Now I should like to learn something about the history of Masonry in Nova Scotia. I know it is too long a subject for the Question Box but I thought you might give me the "high lights." F.D.S., Michigan.

You will find a rather complete account of Freemasonry in Nova Scotia - albeit in barest outline form - in the Transactions (always worth seeing) of The Nova Scotia Lodge of Research, Vol. I. No. 2, for January 31, 1916. The account was written by Bro. J. Plimsoll Edwards, of Londonderry. The paragraphs given below compromise the first five pages of his narrative and omit altogether the long account he gives of local lodges.

It is surprising that so little has been published or ever written - so far as I know - on the history of Freemasonry in Nova Scotia, especially when we consider that not only did the Masonry of Canada originate in this province, and work actively under most distinguished social auspices for many years before its establishment in any other portion of the Dominion - but that we have in our possession a singular wealth of early records, minutes, papers and written memoranda available to any aspirant for

historic work. Undoubtedly lectures and essays on the subject have been at times read; but the only works which to my knowledge have appeared in print, and faced the cold critical eye of the reading public have been limited to two; one a book entitled "A concise account of the Rise and Progress of Freemasonry in the Province of Nova Scotia from the first settlement of it to this present time 1786" - of which the only copy known to exist is in the library of the Grand Lodge of Massachusettsthe other a pamphlet of 32 pages "Early History of Masonry in Nova Scotia" - being a lecture delivered before Virgin Lodge, Halifax, in June, 1910, by our late lamented Brother Hon. William Ross, formerly Grand Secretary of this jurisdiction. This latter work is well known.

A monumental and most interesting history of the Craft in all Canada has been published by M.'.W.'. Bro. J. Ross Robertson, of Toronto; it is a credit not only to the Dominion but to the Empire, and few works of the sort throughout the Masonic world approach its high standard of excellence.

Disregarding as of minor consequence certain hieroglyphics which were found in 1827 on a stone near Annapolis Royal, we learn that the founder, and first great figure in our Masonic life was Erasmus James Philips, Major of His Majesty's 40th Regiment of Foot, who sometime prior to 1726 - the exact date is unknown, and of little importance - came to Annapolis Royal. He was made a Mason in Boston in 1737, being then 31 years of age. In 1739 or 1740 he apparently received from the Provincial Grand Master of New England a warrant as Provincial Grand Master of Acadia, and bears this title in the record of the minutes of the Boston lodge. Of his Masonic work in Annapolis we practically know nothing, but undoubtedly a lodge was established there. As far back as 1854 the then Provincial Grand Master of Nova Scotia, the Honorable Alexander Keith, in his address at the annual communication of the Provincial Grand Lodge, referred to Annapolis Royal as the "cradle of Masonry in Nova Scotia." The work done by this lodge was still in evidence when, in 1719, Halifax came into being as a civilized community. Now appears on the scene one of the most distinguished Masons in Nova Scotian life - Hon. Edward Cornwallis, founder and first Governor of town and province; and on 12th of June, 1750, a petition came to Major Philips signed by Cornwallis and four other men prominent in the social life of the young town, - Wm. Steele, Robert Campbell, William Nesbitt, and David Haldane - requesting a Warrant to be granted them to hold and establish a lodge in Halifax. This was granted, and the Warrant received on the 19th of July, on which date began Masonry in Halifax; Governor Cornwallis was the first W.'.M.'.,

and on leaving the province was succeeded in the chair by Governor Lawrence. On this evening Lord Colvill, a distinguished naval officer and afterwards prominent in social and Masonic life in Boston, where the duties of his profession soon led him, was initiated Entered Apprentice. Other prominent residents of the town followed in his wake, and the lodge flourished. In the following March another lodge was founded in Halifax, and the existence and success of the Craft in the province became established on a sound footing.

The brethren celebrated the first anniversary of St. John the Baptist in Halifax by a Masonic procession to the Governor's house, thence to church - all clothed in mourning on account of the recent death of the M.'. W.'. Bro. the Prince of Wales, eldest son of King George the Second.

Hon. Edward Cornwallis, as the first W.'.M.'. of the first Halifax lodge, deserves special mention. His marked ability as both soldier and administrator made him prominent in these important capacities; and as a Mason he is entitled to our homage and respect. He had in 1748 established and been Master of the lodge of the 20th Regiment of the British Army - now the Lancashire Fusiliers - warranted as No. 63 on the roll of the Grand Lodge of Ireland, and afterwards known as "Minden" Lodge, in honor of the great victory of that name in which the 20th took so large a part. Next year, 1749, he was seconded from active military service to be leader of the expedition to found the town of Halifax, and was succeeded in the 20th by James Wolfe, the hero of Louisbourg and Quebec. Records of Cornwallis' further career in this province are scant: but his zeal must have burned brightly, for we know that soon after leaving Nova Scotia he became for a third time the founder of a lodge, being that of the 24th Regiment, warranted as No. 426 on the Register of the Grand Lodge of England. It seems strange that so great a name in the annals of our Craft has not been perpetuated in any lodge now existing in this jurisdiction. In 1786 there was a charter granted to Cornwallis Lodge No. 15, to meet in Halifax, a lodge which included in its members some of the most distinguished and honored names of our early citizens such as Salter, Binney and Murdoch; but it surrendered its privileges in the early years of the next century. There exists therefore, ant excellent opportunity for any incoming lodge to work under ones of the greatest names in both our Masonic and Provincial history.

As we have seen the first lodge in Halifax - the second in Nova Scotia - was warranted in July, 1750. The lodge instituted at Annapolis Royal ten or twelve years earlier had probably ceased working at this time, and Halifax, No. 1, stood alone. Next came the second Halifax lodge warranted in 1761. At this period and for several years following, R.'.W.'. Bro. Philips acted under what was called a Deputation or Special Warrant for provincial control, for it was not until 1768 that a Grand Warrant was issued by the Grand Lodge of England, constituting him Provincial Grand Master of Nova Scotia and of the territories thereunto belonging.

Lodge No. 1, of Halifax, does not appear on the English Register until 1770, when it was entered as No. 109; Lodge No. 2, Halifax, apparently did not exist long and probably amalgamated with No. 1.

In 1768 there was warranted a lodge which has left an imperishable record in the Masonic annals of British North America, "St. Andrew's" in Halifax, Nova Scotia, warranted on 26th of March of this year as No. 155, and now not only No. 1 of Nova Scotia, but the real and authentic No. 1 of all Canada.

From 1757 to 1770, three other lodges were warranted but there is no record of their warrants being made effective or of any work done by them. In 1780, however, there came into being another of the long lived pioneer lodges of Nova Scotia, that known as St. John, which still flourishes as No. 2 on the Register of this jurisdiction. Of the splendid work done by this lodge during the 136 years of its vigorous life, there is no occasion to speak. It was closely followed (September 1781) by another Halifax lodge, called "Union No. 1," which existed until 1820, and which included in its membership many men of prominence in the provincial capital. The third permanent addition to the Masonic forces of Nova Scotia was made in 1782 in the formation of "Virgin Lodge" under dispensation from St. Andrew's and St. John. In October 1784 it was warranted by the new Provincial Grand Lodge but with a change of name, being called "Artillery Lodge" - due probably to the military character of its members; sixteen years later the original name was resumed, by authority of the Grand Lodge.

In noting the history of the Craft in our province from 1750 to 1784 we must not lose sight of the existence and work of the military lodges during this period. In Halifax in 1766 a lodge known as the "Lodge of Social and Military Virtues," and attached to the 46th Regiment of Foot, worked under a warrant issued in 1762 by the Grand Lodge of Ireland. The charter of this lodge was reissued about 1846 to certain Montreal brethren; it is now No. 1, "Lodge of Antiquity" on the Quebec Register, and still flourishes. At Louisbourg in 1768, at least six of the regiments in the great siege had lodges attached to them; these were the 1st, 16th, 17th, 36th, 47th and 48th. The 28th Regiment (which was also on duty there) fathered a lodge constituted on that historic soil by Colonel Richard Gridley, and which was warranted as Louisbourg Lodge, in honor of its birth place; there are also evidences of one existing in the 43rd Regiment. These were, however, Masonic birds of passage, and moved on in due course to take part in the great attack on Quebec which decided the fade of the northern part of this continent. In 1782 there were military lodges in the Nova Scotia Volunteers, the Royal Artillery, and the 82nd Foot, all working in Halifax under dispensation from regular lodges No. 166, and No. 211 (now respectively No. 1 St. Andrew and No. 2 St. John of the Nova Scotia Register).

This dispensation antedated an event which we now chronicle as being of great and far-reaching importance in our history - the organization in September, 1784, of a new governing body, the Provincial Grand Lodge of Nova Scotia, and which thereafter assumed full Masonic authority in the province. It resulted largely from the vigorous efforts (begun in 1781) of the Halifax lodges, whose persistence was thus crowned with success. This Provincial Grand Lodge deserves our special attention. It was constituted on most liberal lines, and its charter was similiar to that granted at the same time to the Craft in Lower Canada, while that granted Upper Canada was more restricted. It gave ample power practically for every Masonic act, including ability to elect successors in office - the Grand Lodge of England reserving only the right to hear appeals and similar supreme and final privileges. This admirable charter, - a credit to that branch of the Masonic family "The Ancient York Masons" from which it emanated, - gave every facility for extension as well as self-government, and during its existence as originally granted excellent work was done by the Craft in this province; but soon after the union of the "Ancients" and "Moderns" in 1813, the liberties of the Nova Scotia and lower Canada lodges began to be impaired; and within fifteen years self-government in these jurisdictions largely ceased. To this I will refer later. I might however mention that the controversy between the "Ancients" and "Moderns" - the two somewhat hostile camps into which English Masonry was then divided - had resulted in a rather confusing issue of warrants during the

preceding thirty or forty years; but our brethren of that time took little share in the dispute.

We have already referred to the first great name in Nova Scotia Masonry, Major Philips, and to his appointment in 1739 as Provincial Grand Master of this jurisdiction. On his death he was succeeded in office by Lieut. Governor the Hon. Jonathan Belcher, who died in 1776. During his tenure of office comparitively little activity existed in matters Masonic, and after his death the Grand Warrant lay dormant until the revival in the Craft in 1784 when the new Provincial Grand Lodge came into being. The latter was presided over by R.'.W.'. Brother John George Pyke as Grand Master, assisted by R.'.E.'. Brother William Campbell as Deputy Grand Master; R.'. W.'. Brother Joseph Peters (Postmaster-General) Secretary; Rev. Brother Joshua Wingate Weeks, Chaplain. The latter's prayer at opening was one of singular eloquence. The good effects of a recognized governing body were at once apparent, and the Craft grew and flourished. R.'.W.'. Brother Pike resigned the chair in 1785, and was succeeded by the Hon. John Parr, Lieutenant Governor of this province. Governor Parr was elected Grand Master annually until his death in November, 1791: and his funeral on the 29th of that month was the occasion of a most imposing Masonic display. He was succeeded as P.'.G.'.M.'. by the Hon. Richard Bulkeley, Secretary of the province, who held office until 1800. During M.'.W.'. Brother Parr's regime six lodges were chartered and in that of his successor eight more came into existence.

* * *

RELIGION AND THE GRAND ORIENT OF FRANCE

Can you give me some information on Freemasonry in France? Have they removed the requirements of a belief in God, or merely removed the Bible from the altar? There is a real difference to me. O.T.C., New Hampshire.

The Grand Orient of France was organized in 1736 on the basis of Anderson's Constitutions, which were purely Theistic, so far as religion is concerned. During the first half of the eighteenth century the Grand Lodge of England did not require belief in God in the sense in which it now does, neither did it keep the Bible on the altar, as now: belief in God and the Bible on the altar, were made landmarks in or about 1760. Prior to that time the Grand Orient, in its religious requirements, was like the Grand Lodge of England, and was recognized by Grand Lodges everywhere. About a century after its origin the Grand Orient adopted belief in God and the Bible on the altar as landmarks, after the fashion of England, but conditions became so different in France that after the Franco-Prussian War it was deemed wise to return to the original Constitutions, Accordingly, in 1877, M. Desmons, a Protestant Clergyman, who was a delegate to the September Convention at Paris, introduced a motion to that effect. The motion was later adopted. As one of its recent secretaries expressed it, "The Grand Orient permits to each one of its members the liberty to believe or not to believe in God." "Its only principle is an absolute respect for freedom of conscience. In matters of faith it confirms nothing and it denies nothing." Every subordinate lodge may keep the Bible on the altar, and it may obligate the candidate in the name of T.S.G.A.O.T.U.

* * *

TERRITORIAL JURISDICTION IN THE UNITED STATES

When did American Grand Lodges first begin to claim exclusive territorial jurisdiction? D.F., Montana.

The first Grand Lodge to claim exclusive territorial jurisdiction, so far as the writer has been able to ascertain, was the Grand Lodge of Massachusetts. In 1783 it declared itself "free and independent of any other Grand Lodge or Grand Master in the Universe," which was "a large order" but one that was subsequently made good, although one naturally can't speak with certainty about the Universe. At the same time the Grand Lodge of Massachusetts claimed jurisdiction in any other state or territory, where there was not already a Grand Lodge, over such lodges as it might establish.

And it furthermore, and at the same time, declared that no person, save itself or its own Grand Master, should be permitted to exercise the prerogatives of a Grand Master or a Grand Lodge "within any part of the Commonwealth of Massachusetts, the rightful and appropriate limits to which the authority of this Grand Lodge forever hereafter extends." Other Grand Lodges followed suit until today the right of an American Grand Lodge to claim absolute and total jurisdiction over all lodges existing within its territory is everywhere acknowledged.

* * *

JOHN COUSTOS, MASONIC MARTYR

In reading an article in THE BUILDER we noticed your inquiry as to a volume of The Scarlet Book of Freemasonry relating to the adventures of one John Coustos. I have such a book in my possession, it being a very finely bound, printed and illuminated leather volume, handed down to me by my wife's grandfather, one Mr. George Q. Gardener, of Decorah, Iowa. Thinking the information might be of some value to you, beg to advise that it is being read by many of the Craft here as an interesting piece of history.

G.W. Peoples. Jr., Minnesota.

* * *

It just occurred to me that in the September issue of THE BUILDER, page 246, speaking of "The Sufferings of John Coustos for Freemasonry" you say "does any reader know where a copy of this book may be had?" If you mean where it may be purchased, will have to answer, no. But if you merely wish to read it, a matter of a couple of hours, a copy is to be found in the library belonging to Kinderhook Chapter No. 263, Kinderhook, N. Y., a small village about twenty miles south of Albany, well

worth a visit if you happen to be coming east to either New York City or Boston, in which case it would not be much out of your way. You might possibly persuade the Hon. R. C. Waterbury, M.D., P.M., P.H.P., etc., to loan you a copy, for I think they have two copies.

V.M. Irick, Vincentown, N. J.

* * *

MASONIC BURIAL SERVICES

A brief history of the origin and first use of the present Masonic Burial Service I am sure would interest many readers of THE BUILDER, - when and where, are questions that I have been asked, but have not been able to answer.

C.M. Schenck, Colorado.

* * *

Under caption of "The Masonic Burial Service," you have published a sentiment which I have entertained for a long time and talked about for years. Burial services usually say something like this "We consign the body of our brother to the earth there to remain until the last trump sounds" or words to that effect. And again "Soft and safe to you, my Brother, be this earthly bed. Bright and glorious be your rising from it" etc., then intimating that some time in the dim future, "on the bright morning of the resurrection" he will be raised into immortality. How few there are who believe anything of the kind! Masonry plainly teaches immortality, a part of which is right here and which never ends, nor is suspended indefinitely.

How much more beautiful and in accord with general belief are the words of the Senior Warden in the Scottish Rite burial service where he says in part "In what state, and where he is, we do not know; but only that he has not ceased to be, and that he is in the hands of his Father, who loves and pities him, as He doth all the children He hath made." And again, in the second part also where he says, "Our Brother still lives, though the breath of his life has returned to God that gave it."

Why not revise our burial service and let it be rendered in words that we can believe? For I can imagine that there migh easily be those who would not care to have the Masonic burial service rendered as it is, for it seems little less than mockery to recite sentiment which scarcely any Masons believe. Let us revise our burial service by all means.

L.A. McConnell, Michigan.

* * *

In the February issue (page 56) THE BUILDER publish an editorial which, to judge from the great number of commendatory letters received, evidently expressed a growing dissatisfaction with the Masonic Burial Service generally in use. Of these communications the two printed above are representative. There is a short and easy road to a modification of the Service now in use; take it before your Grand Lodge. Each Grand Lodge has full power to make such a Burial Service as it may choose; the present formulary is not a landmark. As for the information requested by Brother Schenck, that has been a difficult thing to come upon. If our readers chance to possess old books or Masonic magazines containing data on the subject they will confer a favor on us all by passing on their information.

* * *

THE FIRST POPE

I would like a little information on Roman Catholicism. Who was the first pope?
J.M.A., Ohio.

It is impossible to tell who was the first pope, because the papacy came of slow growth, and did not reach recognizable form until the fifth or sixth centuries; but it is generally held that Leo the Great (440-461) was the first real pope, though Gregory the Great (590-604) was the first real pope in our present sense, for he was the first to exercise the claims to political as well as to spiritual domination which came to characterize the popes during the Middle Ages. Consult the following books: Milman's "Latin Christianity"; Pennington's "Epochs of th Papacy"; Lea's "Studies in Church History"; Bryce's "The Hol Roman Empire"; Guizot's "History of France", Vol. 1; an Bright's "The Roman See in the Early Church."

* * *

EARLY AMERICAN MASONlC PERIODICALS

Will you kindly inform me through your columns if TE BUILDER has at any time published any bibliography of th earlier Masonic periodicals in the United States?

Before me is a bound copy of Volume 4 (1854) of the sonic Union, published and edited by R.'. W.'. Finley M. King (later Grand Master of this state) at Port Byron, N. Y. The last number of this issue was June, 1854, and in September of the same year it reappeared in connection with the Masonic Register, published by J.F. Adams at 343 Broadway, New York City, the combined monthly being called the Masonic Register and Union.

In the Masonic Union exchange column or by giving credit for articles reprinted, the names of several contemporary periodicals are mentioned. Among them are the Freemasons Monthly, Boston, Mass.; the American Freemason (semi-monthly), Louisville, Kentucky; the Ancient Landmark (monthly), Mt. Clemens, Michigan; and the Masonic Signet, Montgomery, Alabama. M.W. Mitchell was editor of the latter.

If these periodicals contained as much interesting Masonic history as Volume 4 of the Union they would be well worth digging out of the ruins, so far as possible, and preserving for the edification of the historically inclined brother.

Previous to 1854 the Register was published as a Masonic weekly but Dr. Adams informed his readers that the inadequate income from that arrangement made the change to a monthly and combination with the Union necessary to keep the wolf from his door. W.R.M., New York.

THE BUILDER has never published a bibliography of the earlier Masonic periodicals; nor has the subject been given adequate publication except by Josiah H. Drummond in his "Historical and Bibliographical Memoranda." This is one of the best reference works for bibliographical study that has ever been compiled, but is very limited in its scope. It covers the proceedings of the different Grand Bodies, periodicals, monitors, manuals, constitutions and text-books. Thirty-two pages are devoted to the periodicals before 1882, the date it was published. Unfortunately this is one of the many valuable works that have become quite scarce.

Regarding the periodical literature of Freemasonry, there seems to have been certain periods when the quality was of particular excellence, one of which was the decade of 1850-60. During that period a number of exceptionally talented brethren were devoting much of their time to articles for the Masonic press, and editing Masonic magazines. Among such brethren the names of Mackey, Morris, King, Yates, Hyneman, Moore and Brennan are but a few of the more prominent.

The Civil War brought an end to much of the literary work in Freemasonry, and it only gradually resumed the quality it had attained. The advance that was made in Masonic study by the able efforts of Fort, Gould, Hughan, Sadler, Crawley, Lyons, Speth and many of their contemporaries in the last of the nineteenth century has brought about an entirely superior class of literature for the present student. The reader of today may avoid the fallacies of earlier times regarding the historical phases. He has the results of an abundance of critical research. The older periodical literature has a very great value, however, in showing the developments of our present jurisprudence, the changes of opinion regarding traditions, and the interpretations of symbolism. Although the brethren of the middle of the nineteenth century held many views which are now considered erroneous, we owe them a very great debt of gratitude for the foundations they laid by their literary efforts. A knowledge of the periodicals of the Fraternity is of much value to those who desire a comprehensive knowledge of both our usages and our history.

It will repay the efforts of any student to read any of the earlier periodicals and become familiar with the views of the pioneers who paved the way to such periodicals as THE BUILDER. The "notes" on Masonic periodicals, by Drummond ought to be republished for the information of the Craft. One hundred and forty-two periodicals are listed with very comprehensive descriptions. It may be of interest to the readers to mention the few following:

The American Freemason (Louisville, Ky.) was first published by Robert Morris, in 1853. It was taken over by J.F. Brennan in 1858, discontinued in 1860, and resumed in 1868 and again finally abandoned in 1870.

The Ancient Landmark (Mt. Clemens, Mich.) was started in 1851 and discontinued in 1855.

The Masonic Signet and Literary Mirror was commenced at St. Louis, in 1848 by J.W.S. Mitchell, and ran until 1854 when it was published at Montgomery, Ala. It then united with the Masonic Journal and only four numbers were published.

The Masonic Journal, edited by Geo. W. Chase (1854-60); The Masonic Mirror by Leon Hyneman (1852-55); The American Quarterly Review of Freemasonry by A.G. Mackey (1857); The Masonic Review by Cornelius Moore (1845-1882).

Silas H. Shepherd.

* * *

A GERMAN BOOK ON MASONRY

Will you please furnish me with the name and address of the publishers of August Wolfstieg's "Bibliographie der Freimaurerischen Literature ? Can this work be purchased in U.S.? W.J.J., Minnesota.

Wolfstieg, August. Bibliographie der deutschen freimaurerischen Literatur. Published at Burg, b-M, by A. Hupfer for the Society of German Freemasons. 2 vol., X 990 and XVI 1041. Price, 64 Marks.

The price quoted was in 1916. It is the opinion of the undersigned that at present the price would be almost that many dollars. If you are thinking of purchasing, write Alfred Unger, Berlin C, Spandauer Strasse 22, Germany, or perhaps address A. Hupfer, Burg, b-M, Germany, directly.

Any of our good libraries can, for a week or ten days, borrow the work for you from the Library of Congress at Washington.

B.A. Eisenlohr.

----o----

CORRESPONDENCE

COUNSELLOR SCHOTT AND MODELS OF SOLOMON'S TEMPLE

In a letter published in THE BUILDER in January last page 31, Brother John F. George asked the question, "Who was Counsellor Schott?" It happens that ye editor is able to reply to this question himself with facts based on two articles that appeared in the ARS QUATUOR CORONATORUM, Vol. 12 page 150, and Vol. 13, page 24. The former of these two articles was written by Bro. W.J. Chetwode Crawley, the veteran Masonic savant of Ireland. Its opening paragraph is worth transcribing entire:

"It is not a little remarkable that the two cardinal epochs in English Freemasonry were associated with the appearance in London of models of the Temple of Jerusalem. At the first epoch, that of the Revival of Freemasonry, the model ascribed to Counsellor Schott had arrived in London, and was on exhibition in 1723 and 1730. At the second epoch, when the organization of the Antients was struggling into existence, the model of Rabbi Jacob Jehuda Leon was on view in 1759-1760. The former exhibition seems to have won its way to popular favor, and cannot have been without effect on the rank and file of Freemasons at the very time when our legends were being moulded and harmonized. Much of the outside interest in the affairs of the Craft was doubtless due to the object lessons presented by the models of the building to which, it was understood, Freemasons referred their origin. As a matter of history, the three years we have specified, 1723, 1730 and 1760, were severally marked by an otherwise unaccountable outburst of spurious rituals, called forth by the curiosity of outsiders."

Counsellor (or Rathsherr) Gerhard Schott was born in Hamburg, Germany, on April 16th, 1641, and lived there until his death in 1702. He was founder, manager, and proprietor of an Opera House in which an opera was produced that was called "The Destruction of Jerusalem." "At first the public were by no means satisfied with the scenery at the conclusion of the first portion. This consideration, combined with a religious bent of mind, with the general admiration, at that period, of the Temple as an architectural masterpiece, and with a genial devotion to the scenic decoration of his musical plays, caused in Schott . . . the determination to reproduce the whole Temple, with all its personnel, sacrifices and ceremonial, in actual model form." The model was completed in 1692 or 1694 and placed on exhibition in a special building at the rear of the Opera House. In 1717 the model was sold to an Englishman who moved the huge structure to London where it was placed on exhibition, much to the general interest of the public, as already described by Crawley. Drawings of the model have been pretty generally distributed over the world; one encounters these pictures in many Masonic temples.

* * *

ALBERT PIKE'S ELECTION AS SOVEREIGN GRAND COMMANDER

I note that in your review of Allsopp's "Life Story of Albert Pike," on pages 58-59 of the February issue of THE BUILDER, you noted some of the misinformation therein given. It appears to me that it might be well to add that General Pike was Commander-in-Chief of the Grand Consistory of Louisiana when, in 1857, he received at the hands of the Supreme Council of the Southern Jurisdiction, the 33d of the A. & A.S.R., and on the same date he was appointed Deputy of the Supreme Council. He was elected to active membership in the Supreme Council in 1858, and was elected Sovereign Grand Commander, ad vitam, January 2, 1859. He was elected by a "Letter Vote in Vacation," and the last vote electing him was received January 2, but the election was not announced, formally, until January 3, 1859. M. W. Wood, Idaho.

* * *

A WORD TO THE CANDIDATE BEFORE INITIATION

My Friend: Before we proceed with the ceremony of admitting you into our Order I wish to make a few remarks concerning the nature of Freemasonry, so that you may understand in a general way what you may expect and what will be expected of you.

Some of your friends may have referred jokingly to your initiation, and may have led you to believe that you will be required to submit to certain humiliating or embarrassing experiences, in order to provide amusement for those of us who are already members. If you have any such idea, I beg of you to dismiss it from your mind at this moment.

Masonry is a serious undertaking. Its ceremonies are intended to teach great moral truths. Some of these ceremonies partake more or less of a religious nature. And while Masonry does not adopt any particular form, or creed, or denomination of religious observance, yet one of its fundamental and essential requirements is a belief in a true God as the Father of the universe; and if you cannot earnestly and conscientiously subscribe to such a belief, I would advise that you withdraw now and make no further attempt to proceed in our ceremonies.

You will find that Masonry has no place for frivolity. You will perhaps find it entirely different from all your preconceived ideas, and you will possibly be surprised at the character of the ceremonies through which you will pass. You will, I hope, be pleased and benefitted by the revelations which will be made to you, and by the associations which will come to you through membership in our Fraternity.

I have simply to suggest; therefore, that as you pass through these ceremonies, you place yourself as much at ease and in as receptive a frame of mind as possible. Let your mind be open to receive impressions as they come to you. Pay close attention to what is said and done at all times, and try to remember as much as possible of what

occurs. At each stage of the ceremonies there will be someone near at hand to assist you, and to tell you or show you what to do and how to do it. And you need have no fear of humiliation, embarrassment or annoyance.

With these preliminary suggestions I beg to request that you make yourself as comfortable as possible hare until your presence is desired in the preparation room of the lodge.

Mark A. Hall, Iowa.

* * *

SUGGESTIONS FOR INVESTIGATING COMMITTEES

In the February 1922 issue of THE BUILDER, under the title of "Committees of Investigation," you quote from the Proceedings of the Grand Lodge of Illinois, on the difficulty of securing the proper information on petitioners.

We have a small lodge of one hundred and thirty members, and always have from one to a dozen petitions every meeting. We have adopted the following plan, and find that it works nicely:

A standing committee on petitions is appointed by the Worshipful Master composed of Past Masters and the Secretary of the lodge. The Secretary is always paid a salary that should enable him to have sufficient time to get the desired information, and in addition, always has the necessary papers on file at any time. There is a small liklihood of a Past Master not being in a position to get information along any line that might be denied "Dick, Tom and Harry," if you will permit me to use the

expression in speaking of the members of the Craft as such. We find that the members will confide in the older men of the lodge more quickly than they will the younger ones, which is of course to be expected, and we are getting excellent results from this work, together with not being forced to let petitions lay over due to the absence of the Investigating Committee on that particular petition.

I see no reason why this could not be done with any number of petitions, regardless of the size of the lodge.

Luther E. Davis. Tennessee.

* * *

A MASTER AFTER OUR OWN HEART

We have recently adopted the Study Club plan of the N.M.R.S. in Day Star Lodge No. 798, Brooklyn, N.Y., of which I awn Master.

I have made it my duty (and it certainly is my pleasure) to speak of the necessity for some such course of Masonic study as a regular policy in all lodges wherever and whenever I could, and as a result I have had many lodges, or rather the Masters, ask me to speak on the subject at their meetings. Whenever possible I have done so, and I am quite sure that many other New York and Brooklyn lodges will follow the lead of Day Star lodge by adopting the Society's Study Club plan in the very near future.

It seems astounding that this, or similar courses, have not been made just as compulsory a part of the work of the lodges as the conferring of degrees.

For the life of me I cannot see how the responsibility of the lodge to the candidate ends with the conferring of the Third degree. Perhaps my opinion has been influenced by my over zealousness. Nevertheless, I hope my disease gets to such a malignant stage that every Mason with whom I come into contact will get the same thing, if possible in much shorter time.

H.W. Dunn, New York.

* * *

A SEARCHER FOR LIGHT

You have it! The only fault I can find with your work is that your obligation stops you from explaining some things on which I need light.

A brother handed me Volume II of THE BUILDER and in running through these copies Masonry began to unfold. As committing to memory is easy for me, I took up the work and was rapidly advanced in the chairs, all the while foolishly bebelieving Yours Truly was getting to be "some old head" in Masonry. Then Brother Louis Block, in your issue of August last, calls me a "Phonograph," highly insulting my egotism.

Why did not some brother insult me long ago, and maybe I would have known what I have been talking about to the candidate by this time.

My mind is now "muddled." There is no one in this vicinity who can answer my questions and I can't write them to you. Until such time as I am able to explain some of the deeper meanings of our ritual, I will feel guilty when assisting with the work. It is true there is a great moral lesson in the bare "work," but to me it would be great if every member could understand the deeper truths and take the ritual more seriously, eliminating the occasional snicker. "Give Us Light."

S. G. Davis, Idaho.

* * *

"DOME OF THE ROCK," ON SITE OF SOLOMON'S TEMPLE

Here is an item that I believe may be of some interest to our circle. I found it while reading an article in the magazine "Adventure" for December 10, 1921. I have read many magazine articles and books by Talbot Mundy and know him to be well informed on matters about which he writes. The article states:

"The Dome of the Rock - more commonly miscalled the Mosque of Omar - is the next most sacred place after Mecca and Medina in the Moslem world; and being on the site of Solomon's and Herod's Temples, it is equally. sacred to Christian and Jews. In fact, few orthodox Jews will enter the precincts for fear of treading unaware on the spot (now unknown) where the Holy of Holies stood.

"Excavation under the Dome of the Rock is, of course, absolutely forbidden. Any attempt at it, if known, would be certain to stir fanaticism to its depths. But there was a German or Austrian (I am not sure which) who did contrive to excavate pretty much as told in the story; he was caught, the affair was hushed up, and Grim is one of the very few who know what lies under the Rock of Abraham." N.W.J. Haydon. Ontario.

The Builder Magazine

July 1922 - Volume VIII - Number 7

The George Washington Masonic National Memorial

BY BRO. LOUIS A. WATRES, P.G.M., PA., PRESIDENT, THE GEORGE WASHlNGTON MASONIC NATIONAL MEMORIAL ASSOCIATION

TWELVE YEARS ago on the 22nd of February prominent Masons from several of our Grand Jurisdictions gathered at Alexandria, Virginia, to discuss the feasibility of erecting a fitting Memorial to Washington, the Mason. As they met in the historical lodge room of Alexandria-Washington Lodge No. 22, the sacred environment and the hallowed memories of him who presided over the lodge while he was Chief Magistrate fired them anew with the spirit of Masonry. Though fully conscious of the fact that the history of Washington, the Mason, is a saered heritage of the Republic, they strongly felt, as all Freemasons truly feel, that Washington's connection with Masonry and the inspiration he gave to the Fraternity are especially dear to the brethren. Remembering the invaluable services rendered by Washington to his country, and that to him and those Masons who were closely associated with him was due the fact that the fundamentals of Freemasonry were made a part of the basic law of our land, they resolved to erect at Alexandria a memorial which should reflect the gratitude of the Masons of the United States to him in whose memory it should stand in the coming years.

To carry out this high purpose, the George Washington Masonic National Memorial Association was formed. That distinguished Mason, Brother Thomas J. Shryock, of Maryland, was elected President and plans were formulated under which the work was to proceed.

In this connection it is proper to say that ever since its inception one of the most inspiring minds in this great movement has been that of Brother Charles H. Callahan, of Alexandria-Washington Lodge No. 22. He is the author of that splendid volume entitled "Washington, the Man and the Mason." The data assembled by Brother

Callahan and his fascinating was of presenting the facts relating to Washington, the Mason, have been and are of great assistance toward the consummation of our movement.

The brethren of Alexandria generously donated for the Memorial a little over two acres of land on Shooter's Hill on the commanding Arlington Ridge, and the Association has since acquired about twenty-nine acres, so that now the site contains approximately thirty-two acres. The National Cemetery at Arling ton is also located on the beautiful Arlington Ridge.

Each year since that first meeting the Association has assembled on the 22nd of February, and each year has seen marked progress in the movement.

In 1917 the Association resolved to broaden its organization and to commit the Masons of the United States to "the erection of a Temple costing not less than $500,000 with an endowment fund of $250,000." As the importance of our great movement has developed, however, it has been resolved to make our objective as many dollars as there are Masons in the United States, approximately 2,500,000, and to arrange for every Grand Jurisdiction to fill its quota, which is as many dollars as there are brethren in the respecting jurisdictions.

At our convention in February we had paid in, in cash, $708,223.31, of which $577,100 was invested in United States Govermnent securities; the balance to be thus invested and cash retained sufficient to pay for the work for which contracts are now about to be let.

A number of the Grand Jurisdictions have already gone over the top. Massachusetts, with 92,000 Masons, has paid in, in cash, over $110,000, and the Grand Lodge has in addition thereto agreed to pay $5,000 when called upon. New Hampshire is one hundred per cent.; so is Connecticut. Rhode Island is over the top. So is the District of Columbia. Maryland and Delaware are over one hundred per cent. Pennsylvania has paid in $93,500. The States of Washington, Arizona and Utah are over the top. Illinois

has paid in to our Treasurer $49,000, and there is a very substantial sum now in the hands of its Grand Treasurer. New Jersey has paid in nearly $50,000. Some of the Grand Jurisdictions are just getting at work, among them New York under the chairmanship of Past Grand Master Judge William S. Farmer. Iowa, Minnesota, Michigan, the Dakotas, Missouri, Texas, and many others of the Western and Southern States are enthusiastic in the movement; and there is no possible doubt that the objective will be reached and that the money will be available as required.

One year ago the Board of Directors was authorized to employ an architect and to submit to our Twelfth Annual Convention plans and a model of the proposed Memorial Temple. Helmle and Corbett, of New York, were engaged as Architects, and S. Eugene Osgood, 33d, of Grand Rapids, Michigan, was employed as Consulting Architect. It is also proposed to engage Olmsted Brothers, of Brookline, Mass., as Landscape Architects.

The plans and model prepared by the architects were approved by the Executive Committee and the Board of Directors and submitted to the Association on the 22nd of February last.

On that occasion the firm of architects was represented by Harvey Wiley Corbett. He is a graduate engineer of the University of California, and a graduate architect, Ecole des Beaux Arts, Paris. He received a government diploma and is seven times a Medalist. The Nero York Chapter, American Institute of Architects, presented him with a Medal of Honor. He built the Springfield Municipal Group at Springfield, Mass.; the Bush Terminal Office Building, New York; the Bush Buildings, of London, England; and other notable structures.

S. Eugene Osgood, representing the firm of Osgood and Osgood, of Grand Rapids, Michigan, is a 33d Mason, Past Master of his Blue Lodge, and Past Commander-in-Chief of his Consistory. During the last fifteen years he has designed many notable Masonic Temples. He received his architectural training at Cornell University, and is the junior member of a firm that has been in continuous architectural practice for over forty-five years.

In presenting the model and plans to our Association for approval, Brother Corbett gave us in a most interesting manner a vision of the Memorial. In opening his remarks he said:

"The George Washington Masonic National Memorial is primarily a memorial to George Washington, the Man and the Mason. Its form is inspired by the great towers built in the ancient days of Greece and Rome to mark the entrances to their harbors and from whose summits permanent burning flares that could be seen for miles at sea, guided the mariner on his way. The great tower of the Memorial represents to the world at large the guiding spirit of Washington in statesmanship, and his revered precepts which for all time will set an example by which the Ship of State may direct its course."

Brother Corbett, in continuing his description, did not undertake to go into the details of the plans, but gave us an excellent conception of what the work is to include.

The Temple will be in plain view of Washington, D. C., and will be passed by all who travel between the City of Washington and George Washington's old home at Mt. Vernon. The edifice will be surrounded by artistic landscaping, and will be reached by broad walks and stone steps ascending through seven terraces. From the topmost colonnaded tower of the Memorial, visitors will view for many miles around the region in which the immortal Washington passed a great part of his life.

The architecture is classic. The main masses of the building comprise a base in which will be located the great George Washington Memorial Hall and various Masonic rooms, and above this base will rise a form of tower.

The dimension of the edifice over all will be one hundred and sixty feet in width, by two hundred and thirty feet in depth, exclusive of its steps, terraces, and approaches. Its

height to the summit of the covered observation platform crowning the tower will be two hundred feet.

One of the most stately features will be a great atrium, seventy feet wide, by one hundred feet deep, which will form the Memorial Hall, and in which it is now proposed to set a statue of George Washington. This great hall will be sixty-four feet in height, rising by a clerestory above the surrounding portion of the building. It will be flanked by great Ionic columns, forty feet high, and surrounded by a number of rooms devoted to Masonic interests, above the roof of which clerestory lights admit the light of day.

The entrance of the building will be expressed in a six-columned portico of pure Greek Doric design, forming an interesting contrast to the plain unbroken side walls of the Masonic rooms. The Memorial Hall will be reached through the portico by gradual steps.

Rising above the great Memorial Hall, and forming the second story of the tower, will be a museum room to house the many memorabilia of George Washington and his time, as well as interesting relics connected with Washington's service as Master of Alexandria, Washington Lodge. This museum will be fifty by seventy-five feet, with lofty ceiling and fine light. It will be reached both by stairs and elevators.

There will be a third level above the museum. Above it will be a covered observation platform. The three levels will be screened by stately colonnades.

These four elements will form the great tower, inspired by the classic towers which, as Mr. Corbett has stated, guided the mariners of old.

The broad steps and grassy terraces, adorned with shrubs, will add to the imposing and beautiful effect of the Temple.

The plans and model were unanimously approved by the Association, after which the President offered the following recommendation:

“That working drawings, specifications, etc., be completed as soon as possible, so that total estimates of cost can be procured; that contracts for the excavation and foundation units be awarded, with the end in view of laying the cornerstone some time in early fall; that further contracts be awarded from that point on up to and including the completion of the work, but with the distinct understanding that no contract, under any circumstances, shall be let until the money is actually in hand to meet it."

This recommendation was adopted by the Association.

Following the convention's adjournment the Board of Directors authorized the working plans to be proceeded with, and the work of excavating and the building of the foundation walls will be begun at a very early day.

It is hoped that the cornerstone may be laid on the 4th of November next, which will be the 170th anniversary of the entry of Brother Washington into Masonry. That should be made a grand, gala day for Masons from all over the United States. It should be made such an affair as will impress the brethren with the deep meaning of the important work we have on hand, and broad enough in scope to include not only the Grand Lodges of the forty-nine Jurisdictions, but all the Bodies affiliated therewith.

The lasting value of this Memorial building can not be measured by money. It will do much more thanhouse and preserve the priceless relics of Washington's lodge. It will be a center and rallying-point for Masons not only in our own country, but for members of the Fraternity in every land, and it will cement and strengthen Freemasonry. This great Memorial will serve to teach the power that inheres in a closer co-ordination of fraternal energy and will promote the unity of purpose which is so much to be desired.

----o----

THE MISSION OF MASONRY

BY BRO. OWEN SCOTT, GRAND SECRETARY, ILLINOIS

In the midst of our researches into the technical problems of Masonic history and cognate matters it is wise now and then to go aside into a place of vision in order to see Freemasonry as a whole, and in the spirit, lest we forget the great aims and ideals in the service of which we are all laboring. What could be better for such a purpose than the following? Its author is among the workers in the forefront of one of our most powerful Grand Jurisdictions. He needs no introduction.

"For the structure which we raise,

Time is with materials filled;

Our todays and yesterdays

Are the blocks with which we build.

Let us do our work as well,

Both the unseen and the seen.

Make the house where God may dwell

Beautiful, entire, and clean."

THE INSTITUTION of Freemasonry is the legacy of the ages gone. What began with the organization of a band of builders, like the stone cut out of the mountain, has

grown until it fills the whole earth. Where civilized man abides and opens the great light of truth and beauty, there stands Masonry like the monarch of the woods, immortal and invincible. Unlike the great tree, its foes come not from without, but from within.

The destruction of the creature of our speculative art impends only when defective materials have entered into its composition. Our building is made of living stones and is eternal in the heavens.

In Freemasonry men are the artisans and the end is the building of manly character. It has ever been the aim to build wisely and well. We seek the nearest perfect materials. We go into the quarries of everyday life and select the living stones offered, rough ashlars though they be. If moved by proper motives or, if standing upon firm foundations, the unfit are by th ballot cast out into the rubbish. Do you say that this is ideal and that through over anxiety to be big and rich improper materials are put into our edifice? True, but that does not destroy the value of the ideal. The lives of institutions, no less than those of men, are shaped and colored by their visions. The key to noble doing is to see clearly and then to act in obedience to this highest vision.

The sculptor at work on a block of stone, appear to the passer-by to be doing a purely mechanical act. The observer sees but the chisel, the mallet, and the marble. In the sculptor's brain is a presence we can not see. It is the ideal form to be wrought out by his hand. His vision makes him an artist; without it, he becomes merely a stone cutter.

So we are fashioned by our ideals. Only as thes are true and beautiful can the life become noble an truly great.

Freemasonry is an institution of high ideals an lofty standards for human living. That all do not reach these, does not diminish the power for good. The names of the mercenary and the ignoble blur our rolls of membership. Unworthy men prostitute

the symbols of the craft to base and unworthy ends. Would we contribute most to build up our great fraternity? Then we should regard fitness above fame and worth above wealth. If Masonry has a mission, an aim, it must not content itself with merely a beautiful ritual, faultlessly rendered. If the exalted teachings of the Craft are to end with dramatic and spectacular exhibitions in lodge, there is little room or use for our fraternity in the affairs of men.

The first aim, therefore, is to uplift the individual life. Each man who bows at our altar and assumes the solemn obligations placed upon him should rise with clearer purpose and loftier aim. If he can but realize that as a Master Mason he has had given him the plans and specifications drawn by the Supreme Architect of the Universe for the erection of the sublime structure of his own character, he will have caught the real spirit and aim of Masonry.

On the contrary, if merely moved by desire to improve his business, to wear a Masonic charm or to be able to start in a mad chase for the "higher degrees," the newly made Mason has been spoiled in the making. To be a real Mason is to be a better man in every relation of life. A more loyal, loving, and considerate husband; a more devoted and indulgent father; a better citizen; a truer friend - are a few of the fruits to be gathered from the Masonic orchard. Many are so intent upon selfish achievements that these are little esteemed.

The first and greatest aim of Masonry is toward a loftier individual manhood, a purer womanhood, and a more tender and promising childhood. That Masons are builders can be seen by the name. While the operative craftsman uses perishable brick or stone and cements it into one common mass, the speculative workman uses living stones, which when propery united with the cement of brotherly love and affection, constitutes an edifice eternal in the heavens.

By teaching men the doctrines of temperance, fortitude, prudence and justice, together with the many other lessens drawn from, and daily applicable to the activities of life, deep foundations are laid upon which loftiest character must stand. When brotherly love, relief, and truth really enter into the fiber of a man's being, there is

little room for the selfish and the debased. His instincts and his aspirations are toward the uplift that comes from a joyful service to mankind. That I am my brother's keeper is demonstrated in every avenue of life whether I am ready to concede it or not. He who achieves fortune, fame, or power over the crushed form of his fellow has made a Mephisto bargain and will render his grievous service in the Inferno of his own creation. Service and sacrifice are the crucible in which the base metals of greed, avarice, and selfishness are left as the dross of life. If thy brother would have thee go with him one mile, that is thy duty. When to this is added gladly, a second mile, that is a blessed privilege. Masonry puts into a man's breast the sweet service of the second mile.

In everyday life the man who renders the scantest service to complete his obligations, will find his burden onerous and distasteful. If in the employ of another, his tenure will hang by a slender thread. If the force is to be reduced, he will be first to go. On the other hand, if one is concerned more in doing excellent work than in merely putting in a specified number of hours each day, his promotions will follow one after the other unsolicited. The one who willingly and regularly does more than he is paid for and who seeks to do those things which his employer prefers not to do himself will be indispensable and secure in his position. Our eight hours for refreshment and sleep are that we may have and retain sufficient strength of body and mind to follow our usual vocations with vigor and success. Both these are the basis for our worship of God through relief of our worthy, distressed brother.

Masonry's mission, therefore, to the individual is to uplift his character and establish a nobler manhood.

To the aggregate of individuals, constituting the social state, Masonry has a message of vast importance. Civilization has ever had as a companion, our great fraternity. Whether the one or the other is the cause or effect cannot easily be determined. The warp cannot say to the woof of a fabric, "I have no need of thee." Each is so intermingled with the other that one cannot be injured without weakening the whole. So where the great light of Masonry and the world - the Bible - has gone, there is civilization and there is also Freemasonry. Without God's revelation to man in the Book of books, there has been and there can be little progress toward ethical standards.

Masonry has not been concerned with the dogmas of theology and the factional feuds of rival sects. The church, organized religious thought and activity, stands supreme. To this we reverently bow, modestly claiming the privilege of casting out the devils of human need in the name of the Master of men.

The product of Judaism and Christianity, the Holy Scriptures, is the great light of Masonry. A belief in God and his Book is fundamental. Hence no atheist can become or remain a Mason and be honest. When he ceases to rely upon God as the Supreme Architect of the Universe, he owes it to himself and to the Craft to go out from us because he is not of us.

Thus founded on the eternal truth of the revealed word and leanang from this our duties to God and man, we, as Masons, are willing that the various schools of religious thought should settle the disputes of theology to their own liking. On such a foundation members of all churches, whether Jew or Christian, come together and work as craftsmen of character without discord or difference. Harmony is the strength of all institutions and especially of Freemasonry.

In times past the mistaken notion existed, that in some way Masonry was an antagonist of the church. Masons themselves may have been to some extent responsible for this error. In their enthusiasm for the lodge they were betrayed into saying some things regarding the relations of the fraternity and the church of the living God, not justified by the teachings of the Craft. In these days there is a better understanding, so much so that a large proportion of the clergy and the laity of most religious denominations deem it an honor to wear, the white apron, the emblem of innocence and the badge of a Mason.

Masonry's Mission in the state is one of peace and fidelity. Good citizenship can only be fostered by a society whose members are taught lessons of obedience to law.

Freemasonry is the first law and order league in the world. From the minutest details in ritual all the way up through its ethical teachings and wonderful philosophy of human action it stands immovable for order. In no human institution is greater emphasis placed upon the ancient customs and usages than in the acient Craft. Even to such an extent has this gone that some look upon this conservatism as partaking somewhat of fogyism and fossilism. The landamrks are our common law. This charter of liberties may sometimes be in some doubt in its application and re-adjustment to changed conditions of modern times.

It is conceded that it is not in the power of a man or a body of men to make innovations in the body of Masonry. In this age of organization in all its scope, many societies, patterned more or less after this ancient instituton have sprung up. Many of these mixing fraternity and the business of insuring against sickness and death have led some of those, less thoughtful, upon dangerous ground.

Some lodges and many brethren can see no reason why Masonry should not leave its impregnable fortress of pure fraternity to enter into competition with societies which occupy a different place and are organized for distinctly different, yet useful, purposes. Through all this Masonry has stood like the rock of Gibraltar against the beatings of the ocean of modern orders. So thoroughly have the laws and customs evolved through the ages been adhered to that our Royal Craft stands today greater and better than in any age since its foundation. Every Mason whether in humble or exadted station in life learns and practices lessons of equality.

The President of the United States sits as a loyal and faithful member of his lodge. Presidents, judges, senators, congressmen, governors they may be when in the world, but in the lodge they are Masons and meet upon the level, act by the plumb, and part upon the square with men of all places and conditions.

Farmers, mechanics, teaehers, ministers, and those in professional or other vocations of life form a society of friends and brothers among whom no contention should ever exist, except that noble contention, or rather emulation of who best can work and best agree. Standing as it does upon such foundations, the equality of merit and thorough

obedience to law, it is easy to perceive how profoundly Freemasonry contributes to good government.

Our republic in fact is built upon precisely this basis. All men are equal before the law of the land and must obey it. Social distinctions may exist by reason of wealth or station. Society may be divided into clans and classes, but by the genius of our republican institutions, all men are created equal. Opportunity opens the doors of success to those able and worthy to enter. The ignoble and the indolent and the shiftless may rail at their want of luck, but their failure is from within not from without. Masonry regards no man for his worldly wealth or honors. Worth of the man is its only concern. Being moved by these principles it cannot fail to be a powerful factor in the state. Universal peace is largely in the keeping of such agencies as our great brotherhood. All over the world men come together as friends and brothers. Discord is frowned upon peace is encouraged. The vast army marching under Freemasonry's banner of "peace on earth good will toward men" must move mightily in the direction of universal amity and concord.

Peaceable settlement of international difficulties is rapidly coming. The great Hague tribunal may have falled to avert the war between Russia and Japan, but its mighty voice has penetrated to the ends of the earth commanding universal peace. Silent but potent means are gradually wearing the rocks of bloodshed and strife away. In this great movement toward millennial peace, Masonry is a willing worker. She says to those battling for conquest or for glory or for power:

If I were a voice, a convincing voice,

I'd be borne on the restless wind,

And wherever I saw warring nations torn,

I'd creep to the hearts full of spite and scorn,

With love's own chain to bind," and tell them to be free.

Our fraternity's mission in the state is distinctly for good citizenship and for universal peace.

The voice of Masonry not only appeals to the individual life in the upbuilding of character; to the man's religious thought in the broadest toleration and yet with greatest emphasis; to the state in sustaining law and order; but it recognizes as one of its special fields of missionary endeavor the relief of want and woe and suffering. It looks upon the worthy distressed brother, his widow and orphan as its chief concern. Our fellow man is our brother. Though we may be of another race or creed we are yet taught that our charity is universal.

It may be the Jew, robbed, wounded, half dead by the Jericho roadside, yet the Samaritan, despised and shunned, stoops to bind up the wounds and ministers to the wants of his enemy in distress. This is the spirit ot Freemasonry. With Abou Ben Adhem we teach that those who would stand highest in love to God must prove their claims by practical love to man. In almost every Grand Jurisdiction in our great country in some practical, effective form provision is made for aged and indigent Masons, their wives, their widows, and helpless orphans. The particular methods adopted to meet the exigencies in various states differ according as one theory or another may have gained sway. In all cases, however, there is absolute unity in the willingness to provide for the aged brother and his dependents when the storm and stress of life have come. In our state with its vast fraternal army crossing the 200,000 mark, Masonry is marching with no faltering step toward its highest achievement. In the ranks there may be honest difference of opinion concerning methods, but when our commander speaks we all gladly obey. Our Grand Lodge, composed as it is, of the picked fruit of Illinois' superb manhood, is invincible and infallible.

The aggregate wisdom of the Craft as shown in the actions of this Grand Body can safely be depended upon to settle aright all questions arising from our great charities. There is little more than the mere mercenary in conferring favors and privileges upon persons from whom we expect an equivalent in return. When a man has nothing to give in exchange for the favors of his brethren it is a genuine blessing to those who are willing to make for him a home and a competency of comfort.

This is the philosophy of our home for the aged and indigent.

The recipients of the willing service of their brethren have the happy reflection of a well spent life. Their eyes are dim, their natural strength abated and their ears dulled by age and infirmity. They are waiting until the hour glass shows the sands of life fully run. The silver cord may be almost loosed, the golden bowl be nearly broken, the pitcher be frail at the fountain or the wheel unsteady at the cistern, and yet they feel the gentle but mighty arms of a great fraternity upon which they can lean with absolute security. The everlasting embrace of human brotherhood gives them solace in their helplessness.

There can be no more noble or unselfish service that any Mason can render than to one who can neither help himself nor make a return for what others do for him. Equally is this true of the aggregate of our great Craft in supplying the needs and comforts of life to those who are now cared for as a special privilege. The law of growth is in doing. Unselfish service will increase not only the ability to serve but with this growth will come added power. Timid hearts may have shrunk from the magnitude of the task of providing for our worthy distressed brother wherever he may be found. But the pitiful sum from each affiliated Mason so far entirely adequate for all needs, would willingly be increased many fold if necessity demanded.

Afffliated bodies based upon and drawing their inspiration from Ancient Craft Masonry would esteem it an honor as well as a privilege to Participate in financing our great institutions now sheltering young and old from the storms of adversity.

Only the sentimental and the artistic sit to contemplate and admire the glories of the setting sun. Every activity, every thrill of life springs toward the dawn. Man shakes off the drowsiness of a sleep of recuperation as the morning's new light calls him to the achievements of the coming day. Every bird joins in the glad jubilee of the morning. The world of life turns toward the rising sun for a new baptism for new duties. So, while we may view with satisfaction the aged as they near the sundown of their existence with the solid comforts their able and willing brethren supply them, we

turn with a new thrill of joy and expectation toward those who in the morning of life are looking to us for succor and assistance.

Among the choicest fruits gathered from our great old tree of fraternity is, therefore, the care and support of the children of youth and of three steps upon the master's carpet are the our system of fraternal charities. In manhood with all its power and its glory we look toward toward youth and toward second childhood and greet them with open hearts and purses to fit the one to fill our places and to bring ease and comfort to those who have fought and lost the battle of life. In the world at large egoism is well nigh universal. In Masonry the altruistic spirit softens and beautifies the otherwise harsh and disagreeable outlines of character. It is the Hiram Abiff which beautifies and adorns what the wisdom of a Solomon and the strength of the Tyiian have produced. If we would make Freemasonry eternal we must make sure that we do not allow eternal conflict between the mercenary and the unselfish to result in the destruction of the noble sentiment that "the greatest of these is charity." Our ritual is a classic. Its structure is mechanically perfect. To master it and present it effectively is a great accomplishment. Our growth and strength have been in proportion to its unity and beauty. Yet a ritual without the soul of Masonry is dead. It is a skeleton of dry bones hung together by wires as may be seen in the doctor's office or the class room of the medical college. Our care for the old and young in our homes is not our whole duty. In every lodge in city, town, or hamlet, are abundant needs for the kindly and friendly offices of the individual Mason. Organized charity, so-called, does not supersede the generous duty of the Craftsman. If he has really imbibed the true spirit of our wonderful brotherhood he will not allow the sun to go down without the relief of every worthy distressed brother within the length of his cable-tow.

Neither will the measurement be by any circumscribed standards. Wherever there is a human sigh, a pain of anguish, a sorrow-stricken heart or a fevered brow this cable tow will be found sufficient to reach it. The mission of Masonry is to every corner of the world, in which may crouch distress or suffering or want. It goes to uplift, to gladden, and to beautify. To uprear noble, manly character whether in society, in religion, in the state, or in the infinite relations of individual life is Masonry's divinest mission.

----o----

"The world wants men, large hearted, manly men.

Men who will join its chorus and prolong

Its psalm of labor and its song of love.

The age wants heroes: Heroes who shall dare

To struggle in the serried ranks of truth,

To clutch the monster Error by the throat,

To bear opinion to a loftier scat,

To blot the era of oppression out

And lead a universal freedom in."

----o----

No man is without some quality, by the due application of which he might deserve well of the world; and whoever he be that has but little in his power should be in haste to do that little, lest he be confounded with him that can do nothing. - Dr. Johnson

----o---

Morals are more needed than mathematics; right living will do more for us than right spelling; graciousness is more esential than grammer; equity is a nobler tribute than eloquence.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS - MAJOR GENERAL ARTHUR ST. CLAIR

BY BRO. GEORGE W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

GENERAL ST. CLAIR was born in Scotland, in 1734, of noble family. After graduating at the University of Edinburgh he served an apprenticeship with Dr. William Hunter of London. His father had died when he was as yet a boy: after the loss of his mother in 1757 he purchased the remaining time of his indentures and bought a commission in the Royal American regiment of foot. He was in the fight at Louisburg, N.S., under Generals Amherst, Wolf, and other English general officers. He participated in the capture of Quebec in 1759, and it was he who seized the colors which had fallen from the hands of a dying soldier on the Plains of Abraham and bore them to victory.

The writer has always believed that the defeat of the French at that time had more to do with the establishing of freedom, the inherent rights of man, and equality on this continent than our own Revolution!

St. Clair married Miss Bayard, a French Huguenot of Boston, whose fortune, added to his own, made him quite independent. He resigned from the British Army in 1762 to reside in Boston. Two years later he moved to Bedford, Pennsylvania, where partly by purchase and partly by grant, he had secured a tract of land. Here he established his residence and erected a grist mill. He was elected surveyor of the Cumberland District and justice of a court, recorder of deeds, and clerk of the Orphans Court.

All this he abandoned at the approach of the Revolutionary War. In 1775 he was commissoned a Colonel by Hancock, president of the Congress at that time. In a letter to Witherspoon, St. Clair said, "I hold that no man has a right to withhold his services when his country needs them. Be the sacrifices ever so great, it must be yielded upon the altar of patriotism."

He raised the famous Second Pennsylvania regiment, filling his ten companies in a few weeks. His first service was at Quebec, where he arrived in time to cover the retreating American armies. He commanded at the disastrous fight of Three Rivers, after the death of General Thompson. He was in the fight of Ticonderoga, and was promoted to the rank of Brigadier. After being with Washington in New Jersey at the battles of Trenton and Princeton, he was made Major General. It was at this time that he became so endeared to Washington. He met some reverses later which, in appearance, might have caused us to reflect on his character as a military leader: but fortunately Jared Sparks has preserved for us the real facts and thus saved his admirable record. Spark says of him, "Time proved that he had acted the part of the skilful and judicious officer."

His subsequent career was all brilliant. He was appointed to the command of West Point when General Arnold had flunked; and he was a member of the court that convicted Major Andre. His last battle was at Yorktown. After the war he was elected to Congress, of which he served as president. Later, he was made governor of the Northwest Territory.

Notwithstanding his brilliant and honorable career he died poor. In the eighty-fourth year of his life he undertook a journey to Youngstown, and was found dead on the road the next morning. Whether he was buried by charity or not his biographers do not say, but they do say this, which will be of keen interest to my reader:

"In the cemetery at Greensburg, Pennsylvania, there is a neat little sandstone monument erected by a Masonic lodge with this inscription:

"The earthly remains of Major General Arthur St. Clair are deposited beneath this humble monument, which is erected to supply the place of a nobler one, due from his country."

That a nobler monument was due there is no question, but the lodge that erected the sandstone memorial probably had in mind the kind of countrymen who then lived. But times have changed. When the writer first heard of that memorial he took steps to induce the Sons of the American Revolution to consider the erection of that "nobler one due from his country," but while making the effort found that Brother John S. Sell, Grand Master of the Grand Lodge of Pennsylvania had, on the 15th day of August 1913, unveiled a "nobler monument" in granite, an exact duplicate of the old sandstone memorial, except for the explanatory inscription on the east panel: even the quaint style of lettering is closely imitated. On the east Danel this is added:

"Beneath this monument also lies Phoebe Bayard, wife of General St. Clair. She died September 18th, 1818."

A new and deeper foundation was placed under this granite monument than had existed under the old.

General St. Clair was a member of N. C. Harmony Lodge. No. 2. in Ohio.

----o----

THE HOLY SAINTS JOHN

BY BRO. BENJAMIN WELLINGTON BRYANT, CALIFORNIA

CONCLUSION

WE NOW COME to the era of Grand Lodges, and the resultant crystallization of ritual. Here it will be interesting to follow the growth of the Johannine idea through the various rituals and ritualistic revisions of the eighteenth century. The collection of ritualistic and Monitorial allusions which I have been able to gather is probably far from complete, but I, believe that they are fairly representative and hence sufficient for the purpose of the present paper. Possibly some brother having access to other Johannine formulae may be able to add further items of interest. From a bare reference in the earliest catechisms, we find it developing into the historical extravagances of the tradition in its full flower. Thence, with the broadening of Masonic thought bringing better understanding of the true import of the Regulation of 1723, we see it finally declining to the less pretentious form in use at the present time. Here we have an excellent opportunity to follow the sectarian tendency which held the Fraternity in so firm a grasp during the eighteenth, and well into the nineteenth century. This tendency, it appears, was at last checked largely through the labours of Bro. Pike and Bro. Mackey, the latter drawing much of his inspiration from the former. (We are prone to think of Albert Pike as distinctively the exponent of the high degrees, but we should not forget the debt of gratitude we owe to him and to those brethren whom he gathered about him for their influence in extending the horizon of thought in Blue Lodge Masonry, for what Bro. Roscoe Pound denominates "Masonic Protestantism." (33))

In the earliest lectures in use under the "revived" Grand Lodge after 1717 we find the formula: "From whence came you? A. From the holy Lodge of St. John. Q. What recommendation do you bring from thence? A. A recommendation from the brothers and fellows of that right worshipful and holy lodge of St. John from whence I came, who greet you thrice heartily." (34) In 1721 we find a hint of the developing sectarian tendency in the lecture, which nevertheless still retains the pleasant ring of goodfellowship expressed in the earlier form: "God's good greeting be to this happy meeting. And all right worshipful brothers and fellows of the right worshipful and holy Lodge of St. John. Q. Why do you denominate it the holy Lodge of St. John? A. Because he was the forerunner of our Saviour, and laid the first parallel line to the Gospel." (35) The Chetwoode Crowley Ms. quotes allusion from the Catechism of 1723: "Here am I, the youngest and last entered apprentice, as I am sworn by God and St. John, by the Square and Compass and common judge." (36) (Possibly "common judge" is a corruption of "common guage"). "The Grand Mystery" published in 1725 gives the following in the Catechism: "Q. What Lodge are you of? A. The Lodge of St. John," and later in the same: "How many angles in St. John's Lodge? A. Four, bordering on Squares." (37) In the ritual as improved by Desaguliers and Anderson, both of whom were clergymen, we find a further sectarian development of the

reference, for it is explained that the lodges were called St. John's Lodges because: "he was the baptizer and forerunner of our Saviour; and announced him as the Lamb of God which taketh away the sins of the world." This corresponds with the French ritual of 1730: "D. Comments appele cette Loge? R. La Loge de S. Jean," and the passage was thus explained: "Il fait toujours repondre ainsi que c'est le nom de toutes les Loges." (38) Dr. Oliver also quotes from the second edition of Anderson's Constitutions of 1738 as follows: "In France these festivals are celebrated on the same days but they are call 'Fetes Solstitiales; hommage au G. A. D. l'U." (39), which would seem to indicate that the French brethren still retained a solstitial form of the tradition at a time when the Craft in Britain were abandoning it in favour of a more theological version. In the year 1732 Martin Clare prepared a revision of the ritual, but I have not been able to find any quotations from it. Oliver credits him with a continuance of the Johannine tradition, but Dr. Mackey sees in this revision the beginnings of an attempt to counteract the sectarianizing or Christianizing tendency which had hitherto been on the ascendant. (40) Evidently some of the brethren were beginning to awaken to the real spirit of the Regulation of 1723, but there was yet a long road ahead, as we shall see.

The Clare lectures appear to have prevailed with some revision until the adoption of those of Dunckerley in 1770. Dunckerley's lectures give the earliest example where an allusion is incorporated in the O.B. which I have been able to locate. It is as follow s: "In the presence of God and this right worshipful and holy lodge dedicated to God and Holy St. John," and the asseveration corresponded to it, "so help me God and Holy St. John." (41) To Dunckerley is also ascribed the first introduction of the "lines parallel." (42) His formula runs thus: "This code is embordered by two perpendicular parallel lines, representing St. John the Baptist and St. John the Evangelist who were perfect parallels in Christianity as well as in Masonry." (43)

In what is known as the "Old York Lecture," used about the same time, we find a most elaborate catechism of a type which must have delighted the heart of Dr. Oliver:

"Q. Our Lodges bong finished, furnished and decorated with ornaments, furniture and jewels, to whom they were consecrated?"

"A. To God."

"Q. Thank you, brother, and can you tell me to whom they were first dedicated?"

"A. To Noah, who was saved in the Ark."

"Q. And by what name were the Masons then known?"

"A. They were called Noachidee, Sages, or Wise Men."

"Q. To whom were the lodges dedicated during the Mosaic dispensation?"

"A. To Moses, the chosen of God, and Solomon, the son of David."

"Q. And under what name were the Masons known during that period?"

"A. Under the name of Dionysiacs, Geometricians, or Masters in Israel."

"Q. But as Solomon was a Jew, and died long before the promulgation of Christianity, to whom were they dedicated under the Christian dispensation?"

"A. From Solomon the patronage of Masonry passed to St. John the Baptist."

"Q. And under what name were they known after the promulgation of Christianity?"

"A. Under the name of Essenes, Architects, or Freemasons."

"Q. Why were the lodges dedicated to St. John the Baptist?"

"A. Because he was the forerunner of our Saviour, and by preaching repentance and humiliation, drew the first parallel of the Gospel."

"Q. Had St. John the Baptist any equal?"

"A. He had; St. John the Evangelist."

"Q. Why was he said to be the equal of the Baptist?"

"A. Because he finished by his learning what the other began by his zeal, and thus drew a second line parallel to the former; ever since which time Freemason's lodges in all Christian countries, have been dedicated to the one, or the other, or both of these worthy and worshipful men." (44)

To understand the next version of the tradition we must return to the year 1740, when Chevalier Ramsey, as Orator of the Grand Lodge of France, promulgated the Templar theory in an oration delivered before that body. Mackay and Gould both quote from that oration, the part referring to the subject under consideration being as follows: "During the time of the holy wars in Palestine, several principal lords and citizens associated themselves together, and entered into a vow to re-establish the temples of the Christians in the Holy Land; and engaged themselves by an oath to employ their talents and their fortune in restoring architecture to its primitive institution.(?) They adopted several ancient signs and symbolic words drawn from religion by which they might distinguish themselves from the infidels and recognize each other in the midst of the Saracens. They communicated these signs and words only to those who had solemnly sworn, often at the foot of the altar, never to reveal them. This was not an oath of execration but a bond uniting men of all nations into the same confraternity. Some time after our order was united with the Knights of St. John of Jerusalem. Hence our lodges are, in all Christian countries, called Lodges of St. John." (45)

That oration must have created a profound sensation among the Craft in England as well as in France, and we find in this extract from a lecture in use in the north of England late in the century, a reply to it: "Our lodges are untruly said to be dedicated to St. John because the Masons who engaged to conquer the Holy Land chose that saint for their patron. We should be sorry to appropriate the Balsarian sect of Christians to St. John as an explanation of this principle. St. John obtains our dedication as being the proclaimer of that salvation which was at hand by the coming of Christ; and we as a set of religious men, assembling in the true faith, commemorate the proclamations of the Baptist. In the name of St. John the Evangelist, we acknowledge the testimonies which he gives, and the divine Logos which he makes manifest." And again in the same lecture: "Our beauty is such as adorns all our actions; is hewn out of the rock, which is Christ; raised upright by the plumb-line of the Gospel; and squared and levelled by the horizontal of God's will in the holy Lodge of St. John; and as such becomes the temple whose maker and builder is God." (46)

Dr. Oliver also cites another version of similar import which he ascribes, rather indefinitely, "to our transatlantic brethren," and which is certainly an ingenious attempt to propitiate all parties and sects:

"The dedications are made to these Saints, not as Christians, but as eminent Masons; and if we are gratuitous in bestowing such a character upon them, this does not affect the merit of the argument, because the dedication is made under the supposition that such was their character. They are honoured by us, not as Saints, but as good and pious men - not as teachers of religion, but as bright examples of all those virtues which Masons are taught to reverence and practice. And if it incidentally happens that they were also Christians, such a circumstance should, with a tolerant Jew, be objection to the honours paid to them; but with th sincere Christian a better reason." (47)

The Ramsey idea was adopted by the notorious imposter Finch, who incorporated a passage upon the oration of 1740 into one of his rituals: "What is the chief reason why our lodges are dedicated to St. John? A. Because in the time of the Crusades, the Masons having united themselves with the Knights of St. John of Jerusalem to fight against the infidels, they adopted that Saint as their tutelary protector and being victorious in their conflicts with the Saracens, they unanimously agreed that all Masonic lodges should in future be dedicated to him." (48)

There is another version which Mackey quotes from an old lecture adopted into the Prestonian system, which, while it bears some resemblance to the old York lecture, is less ambitious in its historical claims. It is said that a group of early Christians did actually send a deputation to the Evangelist, who was then at Ephesus, requesting him to give them a code of rules for their observance, "that the identity of their faith might be preserved as an exclusive society" (49) and the story of that event may have inspired some eighteenth century ritualist to compose this beautiful bit of Masonic fiction:

"From the building of the first temple at Jerusalem to the Babylonish captivity, Freemason's lodges were dedicated to King Solomon; from thence to the coming of the Messiah they were dedicated to Zerubbabel the builder of the second temple; and from that time to the final destruction of the Temple by Titus, in the reign of Vespasian, they were dedicated to St. John the Baptist; but owing to the many massacres and disorders which attended that memorable event Freemasonry sunk very much into decay; many lodges were entirely broken up, and but few could meet in sufficient numbers to constitute their legality; and at a general meeting of the Craft,

held in the city of Benjamin, it was observed that the principal reason for the decline of Masonry was the want of a Grand Master to patronize it. They therefore deputed seven of their most eminent members to wait upon St. John the Evangelist, who was at that time Bishop of Ephesus, requesting him to take the office of Grand Master. He returned for answer, that though well stricken in years (being upwards of ninety), yet having been initiated into Masonry in the early part of his life, he would take upon himself that office. He therefore completed by his learning what the other St. John effected by his zeal, and thus drew what Freemasons term a 'line parallel'; ever since which time, Freemasons lodges in all Christian countries have been dedicated both to St. John the Baptist and St. John the Evangelist." (50)

The Preston lectures were the standard in England until the reconciliation between the "Ancient" and "Modern" factions in 1813, when the Hemming lectures were adopted as a compromise ritual. In the Hemming system the Johannine dedication was eliminated, the parallel lines were said to represent Moses and Solomon, and the lodges dedicated "to God and his service." (51) Thus our English brethren silenced, so far as these two Saints were concerned, all possibility of a charge of sectarianism. The change was not made without protest however; many brethren withdrew from the Fraternity rather than accept the new lectures, and as previously noted, even as late as 1848, Dr. Oliver was inspired to write and publish his "Mirror for the Johannite Masons," which would indicate that the change was still rankling in the hearts of numbers of the English brethren.

This concludes our review so far as European Masonry is concerned. In this country Thomas Smith Webb had already published his Monitor, which was based on the Prestonian system, prior to the Reconciliation, and by the time that event took place his system had evidently gained sufficient foothold largely to counteract whatever influence the Hemming system might otherwise have exerted, and, supported by the, anti-British feeling engendered by the then recent Revolution and by the troubles which the young Republic was still having with the motifer country, was sufficiently strong to prevent the young American Grand Lodges from abandoning the Johannine in favour of the Solomonic formula. The first edition of Webb's Monitor appeared in 1797, coincident with the movement to sever the Royal Arch from the Blue Lodge system, in which he was a leading spirit. In 1813, while the Reconciliation was being consummated in England, he was serving as Grand Master of Rhode Island, thus, perhaps unwittingly, adding the weight of that dignity to the side of the balance against any change that might have taken place.

The edition of the Webb Monitor to which I have access is the fifth, published in 1866, but does not appear to have been revised to any extent. In it the formula is as follows:

"By a recurrence to the chapter upon the dedication of lodges it will be perceived, that although our ancient brethren dedicated their lodges to King Solomon, yet Masons professing Christianity dedicate theirs to St. John the Baptist and St. John the Evangelist, who were eminent patrons of Masonry." (52)

Webb also uses the phrase: "who were perfect parallels in Christianity as well as in Masonry."

I have also a copy of the Macoy Monitor of the middle nineteenth century which gives a version apparently based upon the Ramsey theory as enunciated by Finch:

"Lodges in ancient times were dedicated to King Solomon ... and continued to be so dedicated until after the Crusades. Among the various orders of knights engaged in those chivalric wars, none were more conspicuous than the magnanimous order of the Knights of St. John. Many brethren of our ancient Craft also went forth to aid in redeeming the sepulchre of the Saviour from the hands of the infidel; between these and the Knights of St. John there existed a reciprocal feeling of brotherly love. On the plains of Jerusalem they entered into a solemn compact of friendship, and it was mutually agreed between them that henceforth all lodges whose members acknowledge the divinity of Christ, should be dedicated to St. John the Baptist and St. John the Evangelist, who were two eminent patrons of Freemasonry." (53)

Finally, and to us most interesting of all, is the "Manual of the Lodge," by Dr. Mackey, published in 1862, wherein we find the earliest publication of the version

which seems to be most generally in use among American Grand Lodges at the present time:

"Our ancient brethren dedicated their lodges to King Solomon because he was our first Most Excellent Grand Master; but modern Masons dedicate theirs to St. John the Baptist and St. John the Evangelist who were two eminent patrons of Masonry." (54)

To this Bro. Mackey adds a note in which, as in his Encyclopedia, he lays particular stress upon the solstitial character of the Johannine festivals and dedication. It was as follows:

"The two parallel lines, which in the modern lectures represent St. John the Baptist and St. John the Evangelist, really allude to particular periods in the sun's annual course. At two particular points in this course, the sun is found on the zodiacal signs, Cancer and Capricorn, which are distinguished as the summer and winter solstices. When the sun is at these points he has reached his greatest northern and southern limit. These points, if we suppose the circle to represent the sun's annual course, will be indicated by the points where the parallel lines touch the circle. But the days when the sun reaches these points are the 21st of June and the 22nd of December, and this will account for their subsequent application to the two Sts. John, whose anniversaries the Church has placed near these days." (55)

Thus we find that, while the Johannine tradition cannot be accepted as based on veritable historical fact in the sense of regarding the Baptist and the Evangelist as having been personally connected with the Fraternity, yet its recognition by the Craft, in one or another of its varied forms, dates from most remote antiquity. In modern speculative Masonry there are no missing portions in the line of descent from the "revival" of 1717 until the present time. In the words of Dr. Oliver:

"In the original lectures compiled by Sayer, Payne, and Desaguliers, and as improved by Anderson, Desaguliers and Cowper; in the revisions of Dunckerley and Martin Clare, twice repeated, and in the extended rituals of Hutchinson, Preston and others,

the St. Johns occupy their place as patrons of Masonry. In no one ritual, whether ancient or modern, in use during the 18th century, have they been omitted." (56)

We must remember that the centuries prior to the birth of speculative Masonry knew little or nothing of the almanac and the calendar as popular conveniences, and hence the annual festivals of pagan times and the Saint's days which took their places under Christian influence were indispensable aids in marking the years and the seasons. In Britain, even long after 1534 when the yoke of the Vatican was thrown off, the religious thought remained strongly under its influence and there was little change from the church customs of the earlier allegiance. What more natural then, than that our brethren of that period should preserve the midyear and midsummer festival of the Baptist as the date for their annual assemblies. Later when the need for more frequent fraternal communication became manifest, the Evangelist's day in midwinter was the most logical companion date.

But in spite of the narrow and almost iron-clad theology of the time, the close of the sixteenth century, as Bro. Waite notes in his "Real History of the Rosicrucians," beheld a great wave of mysticism spreading over central Europe, and thence into England, France, Italy, and Denmark. (57) In England this movement found its chief expression through the Rosicrucian school of thought and we find that the influx of speculatives during the seventeenth century brought in the Fraternity such men as Ashmole, Vaughn, Sir Robert Moray (or Murray), Wren, Locke, Boyle, and others of strong Rosicrucian tendencies, and of sufficient learning and prominence to be Fellows of the Royal Society. The Rosicrucian philosophy embodied much of that universal religion which is the basis of Freemasonry, but its adherents found it wise to conceal its broad principles under a veil of Christian mysticism in that age when any open and free statement of such doctrine would have subjected them to persecution or ostracism. These men must have understood, as possibly the operatives of their day did not, the astronomical origin of the Johannine festivals, and from the standpoint of that knowledge, might very possibly have lent their influence to the more regular observance of those dates. Coming upon the scene during the period when the stage was unwittingly being set for the "revival" or "revolution of 1717," they must have lent a very considerable influence to the shaping of the circumstances which led up to that event. Viewing the Johannine dedication and festivals in the light of solstitial observance which had been celebrated from most remote antiquity, and thus truly in harmony with the liberal spirit, not only of Rosicrucian, but also of Masonic faith, it

seems even more probable that we are indebted in considerable measure to those early mystics for the perpetuation of this custom of the Craft.

With the revival in 1717 the ritual fell into the hands of such orthodox ministers of the Gospel as Dr. Anderson and Dr. Desaguliers, who would, of course, see the observances in their Christian, rather than in their solstitial and mystical aspect. Under their hands it was shaped into a Christian tradition, and the ritualists who followed them apparently adopted their lead and further developed it as we have seen. It is most fascinating to trace, through the early meager references and the later wild fabrications of tradition, the development from the early dedication and festival observance, through the full bloom of a sectarian legend down to our modern unassuming and inoffensive version. It is not surprising, when this one item could develop into such full flower that many other fabulous statements could gain circulation and credence among the brethren. Bro. Gould quotes and condemns a number of these. According to one, "27,000 Masons accompanied the Christian princes in the Crusades." Another was the statement that Martin Luther was received into the Society on Christmas night, 1520, just fifteen days after he had burned the Pope's Bull; and still other, and even more absurd were that the Craft was introduced into Britain, A. M. 2974, by "E-Brank, King of the Trojan race, and into Ireland by the prophet Jeremiah." (58)

According to Bro. Mackey, a reaction from the sectarian influence and the flights of imagination of the earlier ritualists began to become manifest in the Clare revision, (59) though I have found no quotations from it bearing upon the subject of the present paper. Neither have I found any from the ritual used by the Dermott or "Ancient" faction unless the "old York lecture" above quoted belonged to them. However, the opponents of the Christianizing tendency apparently finally made their voices heard and gained a signal victory in the adoption of the Hemming lectures. I am not prepared to discuss the wisdom of that change other than to remark that one argument in its favour is that it removed one point of temptation beyond the reach of those susceptible to its influence. Here in America we seem to have gradually receded from the more sectarian versions to the unassuming one in general use at present which apparently gives no offence to our brethren of the Jewish faith.

We have long since abandoned the belief that the two Johns in person were patrons of the Fraternity. Both Gould and Mackey recognize their symbolical character. (60) Dr. Mackey thus defines a symbol in the Masonic acceptance of the word: "A symbol is defined to be a visible sign with which a spiritual feeling, emotion or idea is connected." (61) This thought should be ever borne in mind in the study of Masonic ritual and symbolism, for in no other way can much of our system of speculative Masonry be interpreted. As the operative art of our ancient brethren was deemed a high and noble science, so their organization, well worthy of so noble a fate, has been bequeathed to us as a Speculative Fraternity, and has become, by some yet unexplained method, the repository of a wonderful science of symbols based partly upon the builder's art and partly upon ancient mystical religion and philosophy.

It is well to remember that the whole purpose of symbolism, in the sense used by Bro. Mackey, in the ages which saw its origin as a development of the earlier picture writing, was to convey or reveal truth only to such as were duly and truly prepared, worthy and well qualified; and that its early authors were remarkable adepts in the art of so concealing those truths which they held to be too sacred for the unworthy profane. It is well to remember these facts in approaching the study of Masonry, for we may thus, if we in our turn "are duly and truly prepared," open the way to clues which will lead to the discovery of some of those vast treasures of hidden truth which modern Freemasonry has inherited from those schools of the secret wisdom of antiquity, - the Ancient Mysteries, and from some of their later successors.

Nowhere in the ritual or monitors of the Craft is there a more perfect example of this, nor one more easily demonstrated when we find its key, than in the great natural truths so carefully hidden behind the meager references remaining in our work to the two characters which are the subjects of the present paper. I would not minimize the importance of the moral which the monitor attaches to them, but would emphasize my belief that this represents only a fraction of the real lesson. Their festivals, engrafted as we have seen, upon the old solstitial festivals which were so prominent in the Light-religions of antiquity, give us a miniature statement of the whole philosophy of Masonry, which is a mystery-drama of human life. Falling upon June 24th and December 27th, dates so close to the summer and winter solstices as to leave no doubt as to their origin, they give us more than a hint of the close relation of man with the phenomena of the visible universe, - "the microcosm in the macrocosm. For our Masonic purposes, it matters little what particular story we ascribe to these dates; the fact of our observance of them as ancient festivals of the Fraternity preserves the

spirit of the symbolism; and whether we observe them as the midsummer and midwinter solstices under the beautifully poetical phraseology of the Osiric, Eleusinian or Druidic Mysteries, or as the feast days of Christian saints traditionally alleged to have lent their patronage to our Fraternity, the fundamental lesson is the same.

The reputed character of the Baptist and of the Evangelist adapts their festivals very readily to the symbolism. The feast of the Baptist recalls to our memory his inflexible fidelity and martyrdom for his faith, and thus, while reminding us of another martyrdom for similar high principles which is familiar to all Masons, furnishes a worthy ideal for Masonic consideration. In the rite of baptism from which his distinctive title is derived is symbolized the cleansing of the heart from the dross of selfishness and vice, and the spiritual initiation of the soul into the knowledge of the mysteries of eternal life. Thus the festival of his birth very appropriately coincides with the summer solstice, when all visible nature is at the zenith of life, light, and joy. On the other hand, the festival of the Evangelist who is so fortunately represented as a man in the winter and wisdom of life; who so insistently proclaimed the gospel of brotherly love; and whose writings teem with allegories of the mystical initiation into the secrets that lie beyond the veil of material vision, is very properly assigned to that period of the year when life has reached its full maturity and seems about to depart from the earth. Considering all this he too becomes a worthy and appropriate figure for Masonic recognition.

We therefore find in these two figures, so peculiarly and even mysteriously connected with Masonry, that broad symbolism which admits of universal interpretation and appreciation. It is truly in harmony with the spirit of "that religion in which all men agree" and is therefore really Masonic. Their festivals falling upon the two extremes of the year well represent the cycle of nature and of human life, and thereby give us a key to the whole philosophy of Masonry. Though of Christian derivation, their Masonic interpretation carries the same lesson for the Jew and the Theist as for the Christian brother. They tell of the eternal cycle of existence, of manifestation and disappearance, of activity and repose, which is the eternal and immutable law of God, and which is so fittingly expressed in our familiar phrase: "From labour to refreshment and from refreshment to labour again."

33. "Philosophy of Freemasonry," Pound, p. 66.

34. "Mirror for the Johannite Masons," Oliver, p. 26.

35. Ibid, p. 34.

36. "Essays," Gould, p. xix

37. "History of Freemasonry," Gould, vol. 4, pp. 281-2.

38. "Mirror for the Johannite Masons," Oliver, p. 27.

39. Ibid, p. 67.

40. "Encyclopedia of Freemasonry," Mackey, article on "Martin Clare."

41. "Mirror for the Johannite Masons," Oliver; p. 27.

42. "Encyclopedia of Freemasonry," Mackey, article on "Dunckerley."

43. "Mirror for the Johannite Masons," Oliver, p. 35.

44. "Mirror for the Johannite Masons," Oliver, p. 27; also "Encyclopedia of Freemasonry," Mackey, article on "Dedications."

45. "History of Freemasonry," Gould, vol. 3, p. 341; also "Encyclopedia of Freemasonry," Mackey, article on "Ramsey."

46. "Mirror for the Johannite Masons," Oliver, p. 29.

47. Ibid.

48. Ibid, p. 20.

49. "Annot. on John," Kitto.

50. "Encyclopedia of Freemasonry," Mackey, article on "Dedication."

51. Ibid, article on "Parallel Lines."

52. "Freemason's Monitor," Webb, P. 31, 5th Edition, republished, Cincinnati 1866.

53. "Masonic Manual," Robert Macoy, 15th Edition, New York 1858.

54. "Manual of the Lodge," Mackey, New York, 1862.

55. Ibid, p. 57.

56. "Mirror for the Johannite Masons," Oliver, p. 32.

57. "Real History of the Rosicrucians," Waite, p. 39, New York 1888.

58. "History of Freemasonry," Gould, vol. P. 127.

59. "Encyclopedia of Freemasonry," Mackey, article on "Lectures."

60. "History of Freemasonry," Gould, vol. 3, p. 79; also "Encyclopedia of Freemasonry," article on "Dedication."

61. "Encyclopedia of Freemasonry," Mackey, article on "Symbols."

----o----

CROSS AND FLAG

BY FREDERICK L. HOSMER

From "Flag Day," edited by B.H. Schauffler, and published by Moffat, Yard & Company

From age to age they gather, ail the brave of heart and strong,

In the strife of truth with error, of the right against the wrong;

I can see their gleaming banner, I can hear their triumph song;

The Truth is marching on!

"In this sign we conquer"; 'tis the symbol of our faith,

Made holy by the might of love, triumphant over death;

He finds his life who loseth it, forever more it saith:

The Right is marching on!

The earth is circling onward, out of shadow into light;

The stars keep watch above our way, however dark the night;

For every martyr's stripe there glows a bar of morning light;

For Love is marching on!

Lead on, O cross of martyr faith, with thee is victory!

Shine forth, O stars and reddening dawn, the full day yet shall be!

On earth his kingdom cometh, and with joy our eyes shall see:

Our God is marching on!

----o----

A LONG MARCH THROUGH THE NIGHT

United by his fellow men by the strongest of all ties, the tie of a common doom, the free man finds that a new vision is with him always, shedding over every daily task the light of love. The life of Man is a long march through the night, surrounded by invisible foes, tortured by weariness and pain, towards a goal that few can hope to reach, and where none may tarry long. One by one, as they march, our comrades vanish from our sight, seized by the silent orders of omnipotent death. Very brief is the time in which we can help them, in which their happiness or misery is decided. Be it ours to

shed sunshine on their path, to lighten their sorrows by the balm of sympathy, to give them the pure joy of a never tiring affection, to strengthen failing courage, to instil faith in hours of despair. Let us not weigh in grudging scales their merits or demerits, but let us think only of their need,of the sorrows, of the difficulties, perhaps the blindnesses, that make the misery of their lives; let us remember that they are fellow-sufferers in the same darkness, actors in the same tragedy with ourselves. And so, when their day is over, when their good and their evil have become eternal by the immortality of the past, be it ours to feel that, where they suffered, where they failed no deed of ours was the cause; but wherever a spark of the divine fire kindled in their hearts, we were ready with encouragement, with sympathy, with brave words in which high courage glowed.

- Bertrand Russell.

----o----

A MASONIC BANK

Our Porto Rico brethren have conceived the novel idea of establishing a "Masonic Bank," which has become one of the "great banking institutions of San Juan," to use the words of Grand Secretary J. G. Torres. In a little more than a year its original capital has been multiplied nine times over, its deposits exceed $150,000, and its loans also exceed this sum. It has branches in Sabana Grande and Lares and agencies at three other points. The stock is quoted at a premium of 7 1/2% and is expected to go higher. It pays interests on open deposits which permanently exceed $500.00; it has enabled the brethren as well as profanes to hold their fruits instead of having to sell them at low prices; it has freed the poor from the grip of the usurers by making loans as small as $25.00 at the legal rate of interest; it has encouraged thrift and saving; it has aided Grand Lodge with necessary advances; and has assisted the lodges in building, buying and enlarging their temples. It is declared to have increased greatly the prestige of our institution. The bank, though owned and operated by Masons, is not controlled by Grand Lodge. - Proc., Grand Lodge of Alabama.

----o----

A PARSEE HYMN

BY BRO. GERALD NANCARROW, INDIANA

Thou God of Earth, and Air, and Sea;
Thou never dying Fire,
To Thee within and round about
We, part of Thee, aspire.

Thou art the flame within our hearts,
Thou countless Gods in One;
Thou are the light above the hills,
The Moon, the Stars, the Sun.

Before the worlds rose in the vast
There shone Thy Deathless Ray;
From dust to Suns, from Suns to dust
All is Thy endless day.

And ever through our darkness, yea,

Until no more is night,

Before us shining on our path

Art Thou, Unwaning Light.

----o----

A SHORT HISTORY OF THE EARLY DAYS OF TEMPLARISM

BY BRO. STANLEY C. WARNER, PAST GRAND COMMANDER, COLORADO

Brother Stanley Clark Warner was born at Wilton, in Lenox County, Ontario, Canada, June 25, 1863. He attended Victoria University at Coburg, Ontario, and graduated from that institution in May, 1884, with the degree of B.A.; studied law and was admitted to the bar in the Province of Ontario in May, 1887, entering into the practice of his profession at Napance, Ontario. He is now engaged in a steadily increasing legal practice in Denver, Colorado.

Brother Warner was raised in Doric Lodge No. 316, A.F. & A.M., Toronto, Canada, on May 19, 1887, later affiliating with Union Lodge No. 7 at Napanee, serving that lodge as Secretary and Senior Warden and chosen as Worshipful Master in December, 1889. He was a District Deputy Grand Master of the Grand Lodge of Canada in 1891-92, and served one year on the Board of General Purposes of that Grand Lodge. In January, 1906, he affiliated with Albert Pike Lodge No. 117, at Denver, Colorado. He has served the Grand Lodge of Colorado on various committees, being Chairman of the Committee on Foreign Correspondence since 1917. He has been an indefatigable worker in all Masonic Bodies in Denver. In the Grand Commandery of Colorado he was elected Grand Commander on October 24, 1920.

LARGE numbers of our members and, in fact, many of our Templar speakers, are still imbued with the fiction that modern Masonic Templarism has a direct connection with and is the lineal descendant of the Knights Templar Order, instituted in 1113 by Hugh DePayne to protect pilgrims on their journey to the Holy Land, and one often hears both publicly expressed and inferentially suggested that our present Grand Master holds his office in direct accession to the martyred Jacques De Molai, whom an avaricious king of France, with the concurrence of an infamous Pope of Rome, burned at the stake in Paris, March 18, 1313: this despite the fact that this pleasing fiction has been discarded by numbers of our prominent Masonic writers and historians during the last quarter of a century, Sir Knight Colman in his Centennial address to the Grand Encampment in 1916 upon the subject of the early history of that body, said:

"There is no probability, hardly even any possibility, that our modern Order of Christian Masonic Knighthood is directly connected with the ancient Order of Christian Knights whose name and date we proudly bear and whose valiant character and Christian virtues we emulate."

Dr. Rugg, Past Grand Master of the Grand Encampment, in his Centennial address to the Grand Commandery of Massachusetts and Rhode Island, said:

"Tradition and common belief have their value, but they must not be allowed to offset historic evidence. It is the part of unwisdom to cling to a theory that has been generally discarded by those who have made the most extensive and careful examination of the grounds on which it rests. In this case the most reliable authorities concur in judgment that Masonic Templary, as recognized in the eighteenth and nineteenth centuries, is not historically connected with or lineally descended from the chivalric orders of the Crusades."

Sir Hopkins, Past Grand Master of the Grand Encampment, at the Conclave held in Louisville in 1901, said:

I readily admit that we can not show an indisputable title to this inheritance, but the claim is precious although the title may not be secure. I would fain believe that the founders of the Order did not leave the organization which they founded and cemented with their blood to become the plaything of chance or to rest upon the uncertain tenure of the will or whim of a rapacious king and a weak pope. I am disposed to admit that it is only a sentiment, but it is one to which some of us cling tenaciously and which we only surrender when we recognize that tradition must yield to history."

Sir Knight Parvin, Past Grand Recorder of Iowa and for many years closely connected with the Grand Encampment, has said: "The popular theory under which so many writers view the origin and history of Templar Masonry would trace it back by some mysterious line of connection to the Order of Malta which was dissolved in 1798, or back to the Order of the Temple, which ceased to exist in 1313, and the latter theory, even at this day, has many advocates. A better and truer theory, is to credit the whole system of Masonic Templarly to the inventive genius of the ritual makers of the eighteenth century."

Lieut. Col. W.J.B. MacLeod Moore, Supreme Grand Master, ad vitam, of the Sovereign Great Priory of Canada, frequently declared in his annual allocutions that Freemasonry was not the successor of the military Templars.

The published addresses of the distinguished Templars to which references have been made are not of easy access to the membership of our Order, and in presenting a short account of our early history at this time, we have in mind that the information will be thereby more generally available to such Templars as are interested therein. We make no claim of any personal research, but simply present to you the facts as collected from the works of Eminent Sir Knights who have made a life study thereof.

Four long centuries elapsed after the death of Jacques De Molai and the destruction of the ancient Order before history or even Masonic tradition suggests the existence of Masonic Templarism. During these four centuries civil history is silent as to the Templars, and little is known or related of the Masonic Order. Masons met without

charter or other authority, initiated candidates, often without even an organized lodge or without record of the same, this by a claim of inherent right, and with no intent or desire to make their proceedings public. It was only in 1717 that the Masonic Fraternity assumed an organized existence, and it was shortly after this date that we find the first suggestion of the Modern Templar Degree. The long cherished alleged connection of the two orders through Scottish sources rests largely upon the fact that among the adherents of the Stuart Pretender who fled to France after his defeat in the early part of the eighteenth century, was one Chevalier Ramsay, a Mason, a gentleman of much culture, and a tutor of the Second Pretender, Charles Edward. This distinguished exile, while in France, is said to have developed a Masonic system with a sixth degree, designated the Knight of the Temple, and during one of his visits to Scotland, to have created Knights Templar there. With the Pretender's approval he attempted to use his Masonic connection to aid the exiled Stuarts, and in grafting upon Masonry a Military Order, he may have had in mind the assistance which it might be to his benefactor. Masonic authorities differ as to the truth of these statements, but in any event the Templar Degree was occasionally conferred in Great Britain during the middle of the eighteenth century, and encampments of the Order were during that period formed at London, York, Bristol, and Salisbury, more or less intimately connected with Craft Masonry.

Moore says that "Templarism was first introduced into the British Empire in the Masonic lodges known as the Ancients under the Duke of Athol, who was also Grand Master of Scotland, in the eighteenth century," and that about 1780 the Templar Degree was merged into the Masonic system, following the Royal Arch in the sequence of additional degrees.

W. Redfern Kelly, G.C.T., in a series of articles in the Toronto Freemason, published since this speech was first written, says that the records of the York Grand Lodges, designated also the Grand Lodge of all England, of date June, 1780, announced that lodge as asserting authority over five degrees or orders of Masonry, the Entered Apprentice, Fellow Craft, Master Mason, Royal Arch and Knight Templar, and also show the conferring of the Templar Degree at York, England, on November 29, 1779. He further asserts that this Grand Lodge was the only one which officially recognized the Order of the Temple as being Masonic, in either Great Britain or Ireland during the eighteenth century.

The history of the Order of the Temple, by Sir Patrick Colquhoun of London, England, published in 1878, is authority for the statement that in 1769 the Mother Kilwinning Lodge of Scotland issued a charter to Kilwinning Masonic Lodge of Dublin, which authorized the conferring of the degree of Knight Templar therein, but it would appear that the Order was found in Dublin prior to that date in the possession of military organizations composed of the soldiers of Scotland and Ireland. It is probably by this same military source that the Order was introduced into this country in Boston about the same period. Hughan, the great English Masonic authority, makes the positive statement that the first authentic record of the conferring of the Order is found in the minutes of St. Andrews Royal Arch Lodge in Boston under date August 28, 1769, where we read that "the petition of Bro. William Davis coming before the lodge begging to have and receive the parts belonging to a Royal Arch Mason, which being read, was received and he unanimously voted in, and was accordingly made by receiving the four steps, that of Excellent, Super-Excellent, Royal Arch, and Knight Templar."

Like the history of Masonry prior to 1717, the early history of Masonic Templarism consists of the record of the meetings of Knights of the Order in various places for the purpose of conferring the same, without any constituted authority, by inherent right only, acting sometimes with and sometimes without the sanction of regular Masonic lodges.

The records of this same St Andrews Royal Arch Chapter show that in December, 1769, "the petition of Bro. Paul Revere coming before the lodge begging to become an Arch Mason, it was received and he was unanimously accepted and accordingly made." He subsequently became in the same body a Knight Templar. In 1770 it was voted "that the M. M. Joseph Warren, Esq., should be made a Royal Arch Mason this evening, and he was accordingly made, gratis." The minutes of this body show the conferring of the order or degree of Knight Templar on about 50 candidates between the years 1769 and 1794.

In the last decade of the eighteenth century encampments were formed by prominent Craftsmen in Massachusetts and Rhode Island, at Boston, Providence, Newburyport, and Portland (now in Maine), at Philadelphia, Pennsylvania; at Wilmington,

Delaware; at Albany and New York City; at Baltimore, Maryland; and at Charleston, South Carolina, in all of which encampments the Order of the Temple was conferred.

The next step was the formation of Grand Encampments, as they were then called, in the various states. The first was organized in Philadelphia, May 12, 1797, with four constituent bodies. It had but a brief existence, was revived in 1814, again became extinct in 1824, and remained so during the Anti-Masonic Excitement. It was again revived in 1852 under the authority of the Grand Lodge of Pennsylvania, to which it acknowledged allegiance until 1857, when, with the consent of the Grand Lodge of Pennsylvania, it became part of the Grand Encampment of the United States.

The most important event in this era of Templar history was the organization in 1805 at the city of Providence of the Grand Encampment of Massachusetts and Rhode Island. This is especially true, because the Templars responsible for its organisation were almost identically those who subsequently in 1816 participated in the organization of our present governing body, and as any history of our Order is incomplete which does not particularly deal with the lives of at least three of these pioneers of American Templarism, we shall for a few moments digress from the actual subject under consideration.

Thomas Smith Webb, founder of St. John's Encampment in Providence in 1802, presiding officer from 1805 to 1817 of what is now called the Grand Commandery of Massachusetts and Rhode Island, and Deputy Grand Master from 1816 until his death in 1819, of the General Grand Encampment of the United States, was born in Boston in 1771, was made a Mason in New Hampshire in 1792, a Royal Arch Mason in Philadelphia in 1796, and a Knight Templar sometime previous to 1802, either in Temple Encampment at Albany, in a Philadelphia Encampment, in the Boston Encampment, or in the Old Encampment of New York City, all four of which still claim the honour. He was the author of several successive editions of "The Free Mason's Monitor," was an organizer of great ability, had an attractive personality, a win-some manner, with indefatigable energy, and a great versatility of language, both written and oral, all of which joined in making for him the high reputation which he has since held as a Masonic ritualist and organizer. He has been said to have invented the American system of Templary, and there is no doubt that he, along with Fowle, is responsible for the present impressive ceremonies, not only of the Templar Order but,

in a large measure, of Craft Masonry and the Royal Arch system. He died suddenly July 6, 1819, while on a visit to Cleveland, Ohio, and was buried there just shortly prior to the Second Triennial Session of our Grand Encampment. His remains were subsequently removed to the North Burial Ground at Providence, Rode Island, where a monument of white marble has been erected to his memory.

Henry Fowle, first Sovereign Master of Boston Encampment of Red Cross Knights and Grand Master of that Encampment when it was reorganized as a Templar body in 1806, which office he held until 1824, Grand Generalissimo of the Grand Commandery of Massachusetts and Rhode Island from its organization in 1805 until 1817, then its Deputy Grand Master and subsequently its Grand Master from 1820 to 1825; was named Grand Generalissimo of the General Grand Encampment at its organization in 1816, and was elected Deputy Grand Master at the Triennial Conclave in 1819. Sir Knight Fowle was a member of St. Andrew's Chapter of Boston, where he received the Knight Templar degree on the 28th of January, 1795. He was a great friend of Webb, and a ritualist of a very high order. He was a well known lecturer and his powers of organization made him, when working in conjunction with Webb, a potent factor in all branches of Masonic, work. To the efforts of these two men is due the organization of what is known at present as the Grand Commandery of Massachusetts and Rhode Island, and also that of our present governing body, to which reference will be made later.

DeWitt Clinton was born at Little Britain, New York, in 1769, and died in February, 1828. He was the father of the Great Canal System of the Empire State, served as its Governor, having resigned a seat in the United States Senate for the purpose, was in 1812 a candidate against James Madison for President of the United States, was Grand Master of Masons of New York from 1806 to 1819, was selected first Grand Master of the General Grand Encampment of the United States in 1816, and served as such until his death on the 11th of February, 1828. He devoted a busy and useful life to the service of his community and to an Order which he considered as wielding a great influence for good in the government, both of his state and country. He was at the head of the Order during the early days of the unfortunate Morgan excitement, and did much by his influence to alleviate the disastrous conditions which resulted therefrom. He was a lawyer, a statesman, and a patriot, and with Webb and Fowle formed a combination to which is largely due the present status of Templarism in the United States.

The Grand Encampment of New York was organized in 1814; and was in a great measure an outgrowth from the "Sovereign Grand Consistory" organized by the well-known Masonic charlatan, Joseph Cerneau.

There were in existence in 1816 three sovereign grand bodies of the Order - Pennsylvania, Massachusetts and Rhode Island, and New York, in addition to which there were isolated encampments working in Connecticut, Maryland and South Carolina. The great organizers Webb and Fowle, having about twenty years previously launched the General Grand Chapter of the United States, endowed by their state Grand Encampment with more or less authority, along with some Templars from New York, held a convention in Philadelphia on June 11, 1816, where they met with delegates from Pennsylvania and endeavoured to organize a United States Grand Encampment. Opposition developed thereto on the part of the delegates from Pennsylvania, who refused to concur in the adoption of a proposed constitution, preferring rather their own ritual, their own customs, and their own powers of government, being influenced largely by their connection with the Mother Grand Lodge of Pennsylvania, to which they were then and until 1857 subject. Unsuccessful in their efforts, but still undaunted, Webb and Fowle stopped over in New York City on their way home and there, within ten days, organized what is today the Grand Encampment Knights Templar of the United States of America; adopted a constitution, carefully prepared by Webb, which remained essentially unchanged until 1856; prepared a roster of officers substantially the same as at present prevailing; and named candidates for those offices from their two state jurisdictions, Webb and Fowle wisely subordinating themselves to Governor Clinton, whose civil position, along with his Masonic record and his powerful influence rendered him eminently fit to act as Grand Master of the organization. It remained only for the Knights of Massachusetts and Rhode Island, and New York to ratify this action and make such changes in the constitution of their different bodies as were thereby necessary.

During the thirty-six years following the formation of the Grand Encampment but six additional Grand Commanderies were added to its roster, a slow growth due solely to the persecution of the members of the Order for a score of years following the Morgan Excitement. During the fifties, ten Grand Commanderies were added to the list, when our great Civil War, along with its disturbance of the general affairs of the nation, for many years delayed the spread of the Order over the United States. Since

that war its growth has been healthy and normal, and today we have forty-seven Grand Commanderies in the United States, with a total membership of over 368,000.

Outside of the United States, the activities of modern Templarism are confined to the British nation, with whose Great Priories of England and Wales, Ireland, Scotland, and Canada, we are, by the Concordat of 1910, in fraternal relationship.

----o----

MASONIC HISTORY IN NEW MEXICO

This exceptionally able article was written upon special request of TEIE BUILDER and is here offered as a specimen of what might be done by the way of brief histories of every state in the Union. Would not a volume made up of such sketches be of great value? Our thanks go to Brother Walter who is now Vice President of the First National Bank of Santa Fe, the same bank of which William W. Griffin, the first Grand Master of New Mexico, was one time President; and also to Brother Francis E. Lester, Past Grand Master of New Mexico, who recommended Brother Walter as a suitable historian of New Mexico Freemasonry. The Southwest is a great store of the most romantic Masonic history, a virgin mine of inspiration and fact, awaiting development at the hands of Masonic writers.

IT WAS in 1831 that Albert Pike, the noted Masonic author, visited Santa Fe. Very near the spot from which he first viewed the city, rises the splendid Scottish Rite Cathedral, in which the Consistory and other bodies make their home. In the collected poems of Pike are a few verses which record the impression that the historic and ancient city made upon the distinguished visitor. This is perhaps Santa Fe's first connection with the history of Masonry.

However, ten years later, in 1841, we find reference to what appears to have been an attempt to establish a lodge in Santa Fe. In an address delivered before the Grand Lodge on May 13, 1901, Wm. G. Ritch, then Secretary and acting Governor of New Mexico, refers to this attempt, which is based upon a reference in the Proceedings of the Grand Lodge of Texas to the effect that a dispensation was granted for the institution of a lodge at Santa Fe. Nothing further seems to have come of the attempt, and it was not until 1847 that a military lodge was instituted. In the archives of the Grand Lodge of Missouri we find the following notation: "Missouri Military Lodge No. 86, Third Regiment, Missouri Volunteers; dispensation issued June 12,1847 by John Ralls, Grand Master. Chartered October 14, 1847; closed with the Mexican War." Colonel Ralls commanded one of the volunteer regimants from Missouri stationed at Santa Fo after Colonel Price had been relieved by new levies. As was noted, he was also Grand Master of the Masonic jurisdiction of Missouri. Lt. Col. H. P. Boyakin, who served with the First Illinois Regiment, also stationed at Santa Fe, was a craftsman who later was Master of a lodge.

Says Colonel R. E. Twitchell in his "Leading Facts of New Mexican History," Vol. 5, page 315: "Of the work of this lodge we are without information; there being no returns or files among the archives from which to glean facts. And we have no further evidence of its having existed, save that the lodge is referred to by name and number in the minute book of Hardin Lodge No. 87 at Santa Fe, as having been visited by the latter under date of October 26, 1847. We are thus able only to speak of Missouri Military Lodge No. 86 as an existing lodge at Santa Fe, apparently working regularly from some time in September, 1847, down to the close of the service of the regiment a year later. That No. 86 did good work there can be no doubt, since it was under the immediate fostering presence and care of the Grand Master of the jurisdiction issuing its charter, and who no doubt instituted the same. A second lodge contemporaneous with the latter as to time and place bears the name of Hardin Lodge No. 87, A.F. & A.M. Of the latter, there is the evidence of its existence, well known to the older members of Montezuma Lodge No. 1.

This lodge had also been organized under the authority of Grand Master John Ralls, its duration also being limited to the service of the regiment. The minutes of Hardin Lodge show work, especially in initiation, and the names of some of the old-timers are preserved in the minutes of Montezuma Lodge No. 1. These lodges existed before the instituting of any other Masonic organizations west of the Missouri. They are the beginnings of Freemasonry in that immense domain lying between the Missouri River

and the Pacific Ocean, and between the British possessions and the Republic of Mexico and the State of Texas. Quoting the same historian further:

"These military lodges go down in history as marking the first dawn of fraternity in an immensity of area since developed into an empire of free states, each having its grand jurisdiction, the peer of any other jurisdiction in Masonry the world over. And thus Masonry in the great west kept step with the vanguard of civilization. We must not forget that among the pioneers and early inspirations of modern Masonry, the military lodge was an important agency in the planting of the Craft far and wide."

However, these military lodges were short lived, and it was not until the institution of Montezuma Lodge on the 22nd day of August, 1851, that the history of permanent Masonry in New Mexico begins. In those early days, the lodge room was the center of civic and social activity for a wide domain. Trappers and scouts, pathfinders and pioneers, made it their place of social gathering, and here we find Kit Carson, Saint Vrain, military officers, federal and territorial officials, mingling in social intercourse. The first death to be recorded by Montezuma Lodge was that of Robert T. Brent, junior warden of the lodge, who was killed on December 4, 1851, while crossing the Jornado de Muerto, or "Journey of Death." He fell a victim to the Apaches and was buried by the lodge on December 23rd. The legislative assembly granted a civil charter to Montezuma Lodge on February 6, 1854. Up to 1860, Montezuma Lodge was the sole Masonic organization within a radius of almost a thousand miles, and its membership was drawn from far distant communities and settlements. Says Col. Twitchell:

"The Masonic lodge in those days became something more than a mere civic society. In the absence of American women very generally during the first two decades of the American occupation, there were no social centers, no places of amusement, no homes of the American family, no attractive resort in which to while away an hour - unless, forsooth we mention the Mexican baile, the gambling room, and the saloon. Naturally members congregated at the Masonic lodge room. The Masonic hall became the club room and social center of those who would avoid contact with the dissipations of the country. The sole protestant church of the period, indeed, had representatives on the ground - sometimes."

In the lodge room of Montezuma Lodge in Santa Fe are preserved a number of the relics, including Kit Carson's rifle, of those early days. The furniture and furnishings which were brought from St. Joseph, Missouri, in 1852 over the Santa Fe Trail in wagons are still in use, and on the walls are the portraits of several score of the first members. It was not until 1855, that the Masonic Order gained further footing west of the Missouri except in a few lodges in Oregon and California. It was in 1860 that Bent Lodge was insituted at Taos. Then followed lodges at Las Vegas, Elizabethtown, Cimarron, Silver City, and Tiptonville. Vicissitudes of fate resulted in the surrender of the charters of the lodges at Taos, Elizabethtown, and Cimarron.

In 1877, the Grand Lodge of New Mexico was instituted at Santa Fe by the representatives of Montezuma, Chapman, and Aztec lodges. The first Grand Master was Wm. W. Griffin, president of the First National Bank at Santa Fe. The Grand Royal Arch Chapter was organized in 1898, the first Royal Arch chapter having been instituted in Santa Fe in 1865. The Grand Commandery of the Knights Templar was organized in 1901. The Shrine was granted a charter in 1887, and has its temple at Albuquerque.

The four bodies of the Scottish Rite trace their beginnings to February 1st, 1883, when Santa Fe Lodge of Perfection No. 1 was instituted under the direction of Charles Spaulding of Topeka, Kansas, deputy of the Supreme Council. The two last surviving resident members of the first session of the lodge, U.S. Senator Thomas B. Catron and Dr. W. S. Harroun, died only recently. It was not until 1905 that the lodge became active in conferring the degrees. It was then that Cony T. Brown, under the direction of the late Col. Max Frost, deputy of the Supreme Council, communicated the degrees from the fourth to the fourteenth upon a small class, including Judge Richard H. Hanna, the present deputy of the Supreme Council for New Mexico. Since then, the lodge has grown rapidly. In 1908, Aitlan Chapter, Rose Croix No. 1, was instituted under the direction of Col. Frost. A few months later in the same year, Coronado Council of Kadosh and New Mexico Consistory No. 1 were instituted.

The first reunion was held in 1909, at which time the late James E. Richardson, Sovereign Grand Commander, and many other distinguished Masons were present.

The Blue Lodge now owns its own home on the south side of the beautiful plaza, which is also the business center in Santa Fe. The Scottish Rite bodies have built a cathedral that is monumental in character and unique among the Masonic buildings of the United States. It is a replica in part of the Court of Lions of the Alhambra The building is tinted a deep, rich red, and while complete in itself, yet is only one unit of the great structure as it will finally appear. In addition to the magnificent auditorium, it has a great banquet hall as well as ante-rooms and social center, together with offices occupied by the permanent seeretary. The stage of the auditorium is equipped with ninety drop curtains and complete electrical apparatus for the production of brilliant lighting effects. Above the proscenium arch is a mural painting representing Boabdil delivering the keys of the Alhambra to Ferdinand and Isabella. A great pipe organ has been installed, and the Scottish Rite choir is famous throughout the southwest for its musical renditions.

Taken all in all, Masonry has played a very important part in the development of the southwest. It gathered into its fold the men who were leaders in active affairs as well as in science and the arts. Every large town now has its Masonic lodge, and each year there are four or five pilgrimages and reunions at Santa Fe, where the degrees up to and including the thirty-second are conferred with much beauty and splendor. Membership runs into the thousands, and all of the various bodies are flourishing in every respect. The future of the organization is sure to be a brilliant one, and the impress its members are making upon the commonwealth and its progress is marked.

----o----

EDITORIAL

FREEMASONRY AND POLITICAL REFORM

THE RADICAL and the revolutionist are abroad in the land in such force as has not been seen for many years. It was all to be expected, one may suppose, as a part of the inevitable aftermath of the war during which trying period many men and women

suffered grievous wrongs; civilization itself was called in question; and multitudes were given a sense of insecurity in the very ground under their feet. Such a condition, maintained for some five years, was sure to breed a vast deal of discontent and morose opposition to the scheme of things. Furthermore, in that period of excitement - it has not yet passed away - minds worked at fever heat and tongues were loosened. A great commotion of propaganda, discussion, political diatribes, and general riotous redness is the consequence of it all.

Radicalism has penetrated to the intellectual centers of the land, into books, and into colleges and universities. A kind of modified bolshevism, watered down into a more familiar phraseology, is being steadily preached in a great many college recitation rooms by admired and intelligent men. In some of the most respectable of our colleges - as the present writer learned from his own investigations in some cases - there are from ten to twenty per cent of the members of the faculty in avowed alliance with some one or more of the many "red" groups.

There is no need to be greatly alarmed at all this, for ten per cent of all the college professors in the land could not shake the Goddess of Liberty from her pedestal; but such facts are set forth as indications and illustrations of a general condition which is a justly considered source of alarm. It may even be said without fear of exaggeration that in some form or other thousands and thousands of our citizens are organized in direct opposition to the political principles and ideals on which the United States government is organized.

These men and women must be left free to ventilate their hostile opinions. The very Constitution which they hate and seek to destroy guarantees them that right. Neither should force be used in order to put a stop to their dangerous teachings. The history of the whole world, from Adam down, offers pretty convincing proof that the use of force is the least successful of all antitoxins where political poisoning is feared. The men and women who search all the histories for arguments to show that we are an enslaved people unjustly governed, and that America does not spell liberty, equality, and fraternity but rather capitalistic greed and tyranny; who work day and night to devise arguments to convince our citizens that such is the case; and who try in one way or another to inoculate our young men with their heresies,these men and women must be met by reason, persuasion, facts and argument. Reason must be met by reason,

argument by argument, thought by thought. In no other wise can they be truly defeated. Those who believe in Americanism, intelligently and without bigotry or ignorant jingoism, must organize themselves and carry on their own propaganda, and evermore stand ready to win their victories anew.

It is coming more and more to be felt that Freemasonry cannot wholly remain aloof from the defense of a genuine, well considered, and intelligent Americanism. A number of our representative journals have frankly said as much, and in some cases have published notable calls to the Fraternity in order to awaken it from its sleep and to make it know that the day is at hand, and that it is high time that it should buckle on its armor. Grand Masters have in their turn delivered their own minds to the same effect, and already a number of organizations are coming into existence wherethrough the Fraternity, rapidly approaching the three million mark in its membership, may deliver its stupendous power into the hands of Americanism.

Freemasonry is not opposed to reform. On the contrary it is itself the mother of many reforms, and hundreds of the men who have wrought so successfully to improve and change the political scheme of things have been - and are - active and reputable Masons. Grand Lodges themselves, even, have done many things by way of political and social change.

But reform and revolution are not the same thing. The reformer believes that the fundamentals of our social and political system are sound and right, but that details of its operation should here and there be remedied. He believes in the wage system, for illustration, but strives to have wages increased and hours of labor cut down; he believes in representative government but is in favor of electing senators by popular ballot; he believes in private property but also thinks that an income tax is just and necessary; and so on and so on. A man may be ever so much of a reformer, as Henry Demarest Lloyd was, as Lincoln was, and as Roosevelt was, and at the same time have the most fervent belief in the principles anal general outlines of the American scheme of government.

But your revolutionist is very different. He disagrees with the very scheme itself, and would tear up the principles and fundamentals. He is not out to reform the wage system but to destroy it; he is not wishing to levy a tax on incomes, he would do away with the whole principle of private incomes; he would not waste time protecting property in land, he would sweep the whole system of private ownership in land into the discard; he would not deign to work for the direct election of United States senators, he would do away with the senate; he does not care a straw for the amendments to the Constitution that may be proposed, because he is out to undo the Constitution altogether, and to set up in its place some form of commuxusm, or socialism, or syndicalism, or what not.

The position which this Fraternity occupies is out in the open, and perfectly justifiable. It stands ready to become the friend and aider of any reform, if that reform appears wise and just, as is illustrated by the universal Masonic support of the Towner-Sterling Bill: but it at the same time stands like a wall of adamant in opposition to any and every scheme which seeks to overthrow the American system in order to replace it by something different.

----o----

ON THE QUESTION OF SOCIAL CLUBS

Ever and anon ye editor receives a letter - usually from a brother grown gray in the Craft, to judge by tone and handwriting, and therefore to be received with respect - to protest against the existence of social clubs inside the Fraternity. These clubs, so it is alleged, contravene our laws and contradict our spirit.

Is this true? Not unless ye editor has been reading the histories of Masonry to no avail. The fact is that the earlier lodges, those that existed in the days when speculative Masonry was aborning, were anything but the solemn conclaves of serious men that we often picture them; for they usually met in taverns and enjoyed such privileges as went therewith, and they were a joyous happy lot, who made a practice of bringing their

tables of meat and drink into the lodge room with them. They sang, and often they roistered, and many times their wit and their humor flowed about them like wild streams. There was not, and they knew there was not, any contradiction between all that and the spirit and principles of Freemasonry, for Freemasonry is not a funereal, sour faced thing at all, but full of life and gladness and youth. It must needs be serious but it does not have to be solemn; it is well for it to remain sober but it does not have to grow sour. And if young men wish to gather in a dining room and have a feed together, and a few songs, and a list of humorous toasts, where is the harm?

Also, where are the laws that are contravened? or the principles that are violated ? As the old gentleman said in the humorous story, "there ain't any sich thing." Whether a social club in a Masonic Temple is a oood thing or a bad thing depends entirely upon local conditions. Such matters have no place in the body of Masonic principle whatsoever, and are left aside as matters of wish, expediency, and individual desire.

----o----

THE HOUR GLASS

BY BRO. FRANK C. HICKMAN, MICIIIGAN

Behold the sand, how swift it goes;

Likewise our lives draw to a close.

We can't without astonishment,

Behold these particles take vent

But that we've much to think anent.

How almost imperceptibly

They pass on to eternity;

And in an hour none remain,

They have exhausted to the grain:

"Thus wasteth man," but not in vain.

To-day his leaves of hope will sprout,

To-morrow blossoms thick come out.

He bears his blushing honors on, -

To goals he feels are fairly won,

But disappointment laughs anon.

For next day comes a frost and nips

The shoot, prolific to its tips,

And while he glorys in his worth,

Like Autumn leaves he falls from mirth,

To help enrich our Mother Earth.

----o----

THE LIBRARY

ARTICLES OF INTEREST TO THE MASONIC STUDENT IN HASTINGS' "ENCYCLOPEDIA OF RELIGION AND ETHICS"

WITH THE RECENT appearance of the twelfth volume this magnificent reference work has been brought to completion, with the exception of the Index volume which is now in course of preparation. There is nothing like it anywhere in the language in its own field, and it easily places Dr. Hastings on the throne as the greatest editor of his generation. The work is sold by the publishers direct, acid may be purchased by the impecunious - which includes most of us - on the payment plan. For terms and conditions address the publishers, Charles Scribner's Sons, 5th Avenue and 48th Street, New York, N. Y.

The scope of the work is adequately described by the title except that there is a great deal more material on folklore, anthropology, magic and all that than one might expect. One of the best features of all is the adequate and quite modern bibliography included with each article; this feature in itself malies the set almost indispensable to students and serious readers. Each volume contains brief notes about the authors of the various articles; a table of cross references and a list of abbreviations. Unlike other encyclopedias each important article has been broken into sections and each section allocated to an author of its own; for example, the excellent article - a treatise in length - on Symbolism is divided as follows, with the authors appearing in brackets - where learned writers so frequently find themselves:

SYMBOLISM:

Christian (J. Gamble), p. 134.

Greek and Roman (P. Gardner), p. 139.

Jewish (I. Abrahams), p. 143.

Muslim (D. S. Margoliouth), p. 145.

Hindu (A. S. Geden), p. 141.

Semitic (M. H. Farbridge), p. 146.

Very frequently each of these authors contributes a bibliography on his own section, all of which, when added to the general bibliography at the end of the article, furnishes one with as complete a list of books as any but the specialist will ever need.

Ye editor has found this encyclopedia so useful in steering the courses of THE BUILDER that he has kept it ever at his elbow, and it is this use of it that has suggested to him the value of publishing in these pages a list of the articles on subjects about which Masonic students so often find themselves interested.

VOLUME I

Absolute, p. 40; this is a treatment of one of the philosophical conceptions of God.

AEgean religion, p. 141; much about Greek ritual, etc.

Affirmation, p. 157; deals with oaths, etc.

Agnosticism, p. 215; helpful in the study of Atheism.

Ahriman, p 237; Persian god of darkness.

Albigneses, p. 277; one of the heretical sects, persecuted by the Roman Catholic Church. Some believe that traces from the Albigenses remain in Freemasonry. See "New Light on the Renaissance," by Harold Bayley.

Alchemy, p. 287.

Allegory, p. 327.

Altar, p. 333; covers usages in all countries. A very complete article.

Altruism, p. 355; scientific study of charity and brotherhood.

Analogy, p. 415; helpful in the study of symbolism.

Anarchy, p. 419.

Annointing, p. 549.

Anti-Semitism, p. 593.

Appollonius of Tyana, p. 609.

Apostolic Succession, p. 633; thorough study of the rise of the Papacy.

Architecture, p. 677; deals principally with religious architecture, and is developed in twenty-four parts.

Ark, p. 791.

VOLUME II

Arthur, Arthurian Cycle, p. 1; deals with the Holy Grail legends.

Assassins, p. 138.

Atheism, p. 173; studied in ten different varieties.

Avesta, p. 266; the sacred book of Zoroastrianism.

Bacon, Francis, p. 321.

Badges, p. 325.

Basilidies, p. 426; one of the founders of Gnosticism.

Benevolence, p. 474.

Bhagavad-Gita, p. 535; one of the sacred books of India.

Bible, p. 562: a treatise of more than fifty closely printed pages.

Binding and Loosing, p. 618; a careful examination of one of the fundamental claims of the Papacy.

Boehme, p. 778; one of the great mystics.

Book of Life, p. 792, has much to say about astrology.

Brahmanism, p. 799.

Branches and Twigs, p. 831; side lights on ritualistic customs.

Brotherhood, p. 857.

Brotherly Love, p. 872.

Bruno, p. 878; one of the martyrs of free thought.

Buddha, p. 881.

Buddhism, p. 887.

Bull-roarer, p. 889; one of the conspicuous devices used in primitive ritual.

Bulls and briefs, p. 891; deals with papal bulls from the earliest time.

VOLUME III

Calendar, p. 61; indispensable to the student of astrology.

Canaanites, p. 176; furnishes the historical background for King Solomon's time.

Casuistry, p. 239; belongs to the study of ethics.

Catholicism, p. 258.

Character, p. 364.

Charity, p. 373.

Charms and Amulets, p. 392.

Cherub, Cherubim; p. 508.

China, p. 549; religion and ethics in that country.

Chivalry, p. 565; has much to say about the Knights Templar.

Christianity, p. 679.

Chronology, p. 610.

Church, p. 616.

Circumambulation, p. 657; a wonderful article written by a noted Masonic scholar, Count Goblet d'Alviella.

Clericalism and anti-clericalism, p . 689 .

Coins and medals, p. 699.

Commemoration of the dead, p. 716.

Communism, p. 776; useful in the study of Socialism.

Concordat, p. 800; necessary in the study of Freemasonry in France.

Conditional immortality, p. 822; deals with a peculiar conception of everlasting life.

Confession, p. 825; tells the story of how the confessional came into use by the Roman Catholic Church. A very long article. It is principally devoted to the various creeds of Christendom and contains a complete and valuable table of Confessions of Faith.

VOLUME IV

Conscience, p. 30.

Consistency, p. 65; belongs to ethical theory.

Cooperation, p. 112.

Corners, p. 119; useful in the study of the Northeast Corner.

Cosmogony and Cosmology, p. 125; a treatise of more than 50 pages.

Councils and Synods, p. 179; necessary to an understanding of the history of the Roman Catholic Church.

Creeds and Articles, p. 231; should be read along with the articles on Confessions.

Crimes and Punishments, p. 248.

Criminology, p. 305.

Cross, p. 324: every Masonic student should read this article.

Crusades, p. 345; all about the Knights Templar, etc.

Culdees, p. 357; some writers have tried to trace Freemasonry back to Culdees.

Cursing and Blessing, p. 367; useful in cations and Oaths.

Death and Disposal of the Dead, p. 411; a great treatise of one hundred pages covering all countries.

Deism, p. 533; one of the forms of the theory of God.

Deluge, p. 545; useful in a study of Noachite Masonry.

Door, p. 846; read this article in connection with the study of the Ceremony of Entrance.

VOLUME V

Dress, p. 40; an interesting subject of costume and dress symbolism.

Druids, p. 82; it was once the custom to credit the Druids with the establishment of Freemasonry.

Duty, p. 119.

Education, p. 166; as developed among twelve peoples.

Egoism, p. 231.

Egyptian Religion, p. 236; this was written by W. M. Flinders Petrie.

Enlightenment, The, p. 310; an account of the rise of modern thought.

Equity, p. 357.

Error and Truth, p. 366.

Essenes, p. 396; written by James Moffatt.

Eternity, p. 401.

Ethical Discipline, p. 405.

Ethics, p. 414.

Ethics and Morality, p. 436: eighty-five pages.

Ethnology, p. 522; gives scientific classification of peoples.

Fairy, p. 678; contains much folklore material.

Faith, p. 689.

Feet-Washing, p. 814; consult this when you study Maundy Thursday.

Female Principle, p. 827; useful in studying the Lesser Lights.

Festival and Fasts, p. 836.

VOLUME Vl

Fire, Fire-gods, p. 26.

First Cause, p. 36; philosophical discussion of the idea of God.

Fleece, p. 51; useful in studying the Golden Fleece.

Folklore, p. 57.

Foundation-Rites, p. 109; deals with custom of laying cornerstones, etc. Freemasonry, p. 118; two and one-half pages by E. L. Hawkins.

Free-Thought, p. 120.

Friendly Societies, p. 127.

Friendship, p. 131.

Gabars, p. 147; deals with one group of Zoroastrians.

Gallicanism, p. 156.

Guilds, p. 215; the latter half of this article deals with the Roman Collegia. Girdle, p. 226; important for studying the Cable Tow.

Gnosticism, p. 231; the Knights Templar were accused of Gnosticism.

God, p. 243; sixty-seven pages.

Golden Rule, p. 310.

Good and Evil, p. 318.

Government, p. 358.

Graeco-Egyptian Religion, 374; has much to say about the Mysteries.

Grail, The Holy, p. 385.

Greece, Greek Religion, p. 392.

Greek Orthodox Church, p. 425.

Hand, p. 482; the symbolical and ritualistic use of the hand.

Happiness, p. 510.

Head, p. 532; in folklore, symbolism, etc.

Heart, p. 556; in symbolism and religion.

Heresy, p. 614; treats of some of the heretical sects of the Middle Ages. Hermes Trismegistus, p. 686.

Holiness, p. 731; interesting to the Royal Arch Mason.

Hope, p. 779; one of the Theological Virtues.

Horn, p. 791; its use in symbolism and magic.

Huguenots, p. 823.

Hyksos, p. 889; a chapter in Egyptian History.

VOLUME Vll

Idealism, p. 89.

Ignorance, p. 103.

Immortality, p. 172.

Incense, p. 201; a Scottish Rite student will be interested in this.

India, p. 209; religions, cults, etc.

Infallibility, p. 256; gives the historical background of the doctrine of papal infallibility.

Infinity, p. 282.

Initiation, p. 314, a long treatise on initiation among Buddhists, Greeks, Hindus, Jews, Parsees, Romans and Tibetans. Introductory section is written by Count Goblet d'Alviella.

Inquisition, p. 330; its history and doctrines.

Invocation, p. 407.

Ishtar, p. 428.

Isis, p. 434.

Israel, p. 439.

Jesuits, p. 500; includes an exceptionally complete bibliography.

Jesus Christ, p. 505.

Josephus, p. 569.

Judaism, p. 581; a long treatise by Herbert Loewe.

Kabbala, p. 622; also written by Herbert Loewe.

Kabeiroi, p. 628; one of the ancient mysteries. Often spelled "Kabiri."

Karma, p. 673.

Kingdom of God, p. 732.

Kneeling, p. 745.

Landmarks and Boundaries, p. 789.

VOLUME Vlll

Life and Death, p. 1.

Light and Darkness, p. 27.

Litany, p. 78.

Locks and Keys, p. 120; treats of their symbolical uses

Loyalty, p. 183.

Loyola, p. 188; founder of the Jesuits.

Luther, p. 198.

Magi, p. 242.

Magic, p. 245; a treatise of seventy-five pages.

Magical Circle, p. 321.

Mahabharata, p. 325; one of the sacred books of India.

Maimonides, p. 340; greatest Jewish philosopher of the Middle Ages.

Mana, p. 375; important in the study of magic.

Manichaeism, p. 394; the Abbey Barruel traced Freemasonry back to Manichaeism, a wild theory.

Massebhah, p. 487; sacred stones and pillars of the Old Testament.

Materialism, p. 488.

May, Midsummer, p. 601; important for the study of St. John's Day.

Mendelssohn, p. 549; has much to say about Brother Lessing.

Merlin, p. 565; deals with the King Arthur legends.

Messiah, p. 570.

Metals and Minerals, p. 688; throws light on one of the famous incidents of the First Degree.

Miracle-Plays, Mysteries, Moralities, p. 690; important in the study of the Hiram Abiff drama.

Mithraism, p. 752.

Modernism, p. 763; deals with the attempt to establish modern thought inside Roman Catholic theology.

Molinism, p. 774; the teachings of Molinos, one of the great mystics.

Monotheism, p. 817; the doctrine of one God.

Mother of the Gods, p. 847.

Mouth, p. 869; as used in ritual and symbolism.

Muhammad, p. 871; frequently spelled Mohammed: founder of Mohammedanism. Written by D. S. Margoliouth.

Muhammadanism, P. 880.

VOLUME IX

Music, p. 5.

Mysteries, p. 70.

Mysticism, p. 83.

Mythology, p. 117.

Names, p. 130; a thorough treatise of forty-six pages.

Name of God, p. 177; deals with the Tetragrammaton.

Naturalism, p. 195.

Neo-Platonism, p. 307.

Neo-Pythagoreanism, p. 319.

Numbers, p. 406; in ritual, magic, symbolism, etc.

Oath, p. 430.

Occultism, p. 444.

Oddfellows, p. 448.

Office, The Holy, p. 460; about the inquisition.

Om, p. 490; one of the sacred names of Deity in India.

Odeal, p. 507.

Ormazd, p. 566.

Pantheism, p. 609.

Papacy, p. 620.

Parsis, p. 640; about the Persian Zoroastrians.

Pacal, p. 652; famous for his attack on the Jesuits.

Persecution, p. 742.

Phallism, p. 815: on sex worship.

Philanthropy, p. 837.

Phrenology. p. 897.

VOLUME X

Pistis Sophia, p. 45.

Pleroma, p. 62.

Points of the Compass, p. 73; a thorough treatise, and exceedingly valuable to the Masonic student. Contains much about orientation.

Poles and Posts, p. 91; interesting in connection with the Great Pillars.

Polytheism, p. 112; the doctrine of many gods.

Prayer, p. 154.

Prayer Wheels, p. 218; written by Count Goblet d'Alviella.

Pre-Existence, p. 236.

Priest, Priesthood, p. 278.

Processions and Dances, p. 356

Profanity, p. 378.

Protestantism, p. 410.

Purification, p. 455; useful in a study of Masonic lustration.

Pythagoras, p. 520.

Quietism, p. 533; one of the schools of mysticism.

Kur'an, p. 538; usually spelled Koran.

Reformation, The, p. 609.

Regalia, p. 632.

Regeneration, p. 639; read this in connection with the Raising of Hiram Abiff.
Religion, p. 662.

Religious Orders, p. 693; useful to a student of the higher grades. Righteousness, p. 777.

Roman religion, p. 820; the religion of the ancient Roman people. Wlitten by W. Warde Fowler.

Rosicrucians, p. 856; written by Arthur C. Jones.

Russian Church, p. 867.

VOLUME Xl

Salutations, p. 104.

Samaritans, p. 161.

Satanism, p. 203.

Secret Societies, p. 287; a treatise in twenty pages and six parts.

Serpent Worship, p. 399.

Seven Sleepers, p. 428; an old legend sometimes found in Masonic books. Seven Virtues, p. 430; contains a section on the Cardinal Virtues.

Sects, p. 432.

Shekinah, p. 450.

Shoes and Sandals, p. 474.

Sibylline Oracles, p. 496.

Simon Magus, p. 514.

Sin, p. 528.

Sky and Sky Gods, p. 580.

Socialism, p. 634.

Soul, p. 725.

Staff, p. 811.

Stones, p. 864.

Strangers. p. 883.

VOLUME Xll

Sufis, p. 10; a school of Mohammedan mystics.

Summun Bonum, p. 44; the doctrine of the greatest good.

Sun, Moon and Stars, p. 48; a wonderful treatise of 50pages.

Superstition, p. 120.

Swedenborg, p. 129.

Symbolism, p. 134.

Tabu, p. 181; often spelled "Taboo."

Tammuz, p. 187; an Asiatic nature god.

Taoism, p. 197; one of the three great religions of China.

Tatuing, p. 208; usually spelled "tattooing."

Temples, p. 236.

Thags, p. 259; a secret society of criminals which existed a long time in India.
Theism, p. 261; the philosophical doctrine of the personal God.

Theology, p. 293.

Theosophical Society, p. 300.

Therapeutae, p. 315; see THE BUILDER, December, 1921 page 365.

Time, p. 334.

Token, p. 357.

Toleration, p. 360.

Totemism, p. 393.

Tradition, p. 411.

Transmigration, p. 425: an article in eight parts.

Trees and Plants, p. 448; read this in connection with the Acacia.

Trinity, p. 458; the Christian doctrine of God.

Typology, p. 600; read this in connection with the article on symbolism.

Under world, p. 516.

Universality, p. 535.

Upanisads, p. 640; a Sanskrit treatise much venerated in India

Vampire, p. 589, Brother Dudley Wright's book on this subject is listed in the bibliography.

Vedanta, p. 597; the most widespread of the six philosophical systems of the Brahmans.

Vedic Religion, p. 601; a religion founded on the Vedas.

Voltaire, p. 627.

Vows, p. 644.

Waldenses, p. 663.

Water, Water Gods, p. 704.

Western Church, p. 727; "The epithet 'Western' differentiates the Church of the West, or Roman Catholic Church, from that of the East, known as the Holy Orthodox Church."

Wisdom, p. 742.

Word, p. 749.

Worship, p. 752.

Yoga, p. 831.

Zionism, p. 865.

Zohar, p. 868; the greatest of the Kabbalistical books.

Zoroastrianism, p. 862.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from readers as to where they may obtain publications on Freemasonry and kindred subjects not offered in our Monthly Book List. Most of the books thus sought are out of print, but it may happen that other readers, owning copies, may be willing to dispose of the same. Therefore this column is set aside each month for such a service. And it is also hoped - and expected - that readers possessing very old or rare Masonic works will communicate the fact to THE BUILDER in behalf of general information.

Postoffice addresses are here given in order that those buying and selling may communicate directly with each other. Brethren are asked to cancel notices as soon as their wants are supplied.

In no case does THE BUILDER assume any responsibility whatsoever for publications thus bought, sold, exchanged or borrowed.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. G. Alfred Lawrence, 142 West 86th St., New York, N. Y.: Proceedings of the Scottish Rite Body founded by Joseph Cerneau in New York City in 1808, of which De Witt Clinton was the first Grand Commander, and which body became united, in 1867, with the Supreme Council of the Northern Masonic Jurisdiction, A. & A. S. R. Also Proceedings of the Supreme Council founded in New York by De La Motta, in 1813, by authority of the Southern Supreme Council, of which he was Grand Treasurer-General, these Proceedings from 1813 to 1860.

By Bro. Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "The Year Book," published by the Masonic Constellations, containing the History of the Grand Council, R. & S. M., of Missouri.

By Brother Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence"; "Second Edition of Preston's Ellustrations of Masonry"; "The Source of Measures," by J. Ralston Skinner 1875, or second edition 1894"Ars Quatuor Coronatorum," volumes I to XI, inclusive; "Masonic Facts and Fictions," by Henry Sadler; "The Kabbalah Unveiled," by S. L. MacGregor Mathers.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California: Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 6; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of The General Grand Encampment linights Templar for the years 1826 and 1835.

By Bro. George A. Lanzarotti, Casilla 126, Rancagua, Chile: All kinds of Masonic literature in Spanish. Write first quoting prices.

By Brother L. Rask, 14 Alvey St., Schenectady, N. Y.: "Remarks upon Alchemy and the Alchemists," by E. A. Hitchcock, Janesville, N. Y., about 1865; "Secret Societies of all Ages," Heckethorn; "Lost Language of Symbology," by Harold Bayley, published by Lippincott; "Sacred Hermeneutics," by Davidson, Edinburgh, 1843; "Solar System

of the Ancients Discovered," by J. Wilson, published by Longmans Co., London, 1856; "The Alphabet," by Isaac Taylor, Kegan, Paul, Trench & Co., 1883, or the edition of 1899 published by Scribners, New York; "Anacalypsis," by Geodfrey Higgins, 1836, published by Green & Longmans, London; "Ars Quatuor Coronatorum," any volume or volumes.

By Bro. J. H. Tatsch, Union Bank & Trust Co., Los Angeles, Calif.: Fascilus 2, "Cementaria Hibernica," by Chetwode Crawley; Volumes 1, 2, 5 and 8, Quatuor Coronati Antigrapha; "Some Memorials of Globe Lodge No. 23," Henry Sadler; "Constitutions of the Freemasons," Hughan, 1869; "Numerical and Medallic Register of Lodges," Hughan, 1878; "History of the Appolo Lodge and the R. A., York," Hughan, 1894; any items on AntiMasonry, especially tracts, handbills, posters, old newspapers, almanacs, etc., relating to Morgan incident, 1826-1840, and recurrence of same from 1870 to 1885.

FOR SALE

By Bro. J. H. Tatsch, Union Bank & Trust Co., Los Angeles, Calif.: Ars Quatuor Coronatorum, Volumes 6 to 26, in parts as issued, with St. John Cards; "Masonic Reprints and Revelations," Sadler; "The Natural History of Staffordshire," Dr. Robert Plot, 1686, folio; "The History of Freemasonry," Robert Freke Gould, Yorston edition, 4 volumes; "History of Freemasonry in Europe," Emmanuel Rebold, 1867; "Bibliographie der Freimaurerischen Literatur," August Wolfsteig, 1911-13, two volumes and register, paper, as issued; "History of Freemasonry," Mackey, 7 volumes; "History of Freemasonry and Concordant Orders," Hughan and Stillson; facsimile engraving Picard's "Les Francmassons," 1735, fine copy.

By Brother A. A. Burnand, 690 South Bronson Ave., Los Angeles, California: Various Masonic publications including such as a complete set of "Ars Quatuor Coronatorum"; "History of Freemasonry in Scotland," by D. Murray Lyon, (original edition); Thomas Dunckerley, Laurence Dermott, etc.

By Brother Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "History of Freemasonry," Mitchell, 2 volumes, sheep; "History of Freemasonry," Robert Freke Gould, 4 volumes, cloth, in good condition; "History of Freemasonry," Albert G. Mackey, 7 volumes, linen cloth, new; Addison's "Knights Templar," Macoy, 1 volume, cloth; "Museum of Antiquity," Yaggy, 1 volume, morocco; "History and Cyclopedia of Freemasonry," Macoy and Oliver, new, full morocco. Also miscellaneous books.

----o----

PUBLIC SCHOOL NUMBER OF "THE BUILDER"

The August issue of THE BUILDER will be a PUBLIC SCHOOL NUMBER. Features of this number will be a symposium of opinion of the Public School question by a majority of the Grand Masters of the United States and leading articles by Brother Horace M. Towner, father of the Sterling-Towner Bill, Brother Samuel Gompers, President of the American Federation of Labor, and Brother William F. Russell, Dean of Education, University of Iowa. Tell your Masonic friends about this issue.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our "Bulletin Course of Masonic Study." When requested, questions will be answered promptly by mail before publication in this department.

THE JESUIT'S OATHS

From paragraphs in various numbers of THE BUILDER I have gathered that you do not wish to overdo the subject of Roman Catholics and their ways, nevertheless I am writing to ask of you as a favor that you will furnish me with the oaths that are administered to Jesuits. Please maks sure to give me the legitimate oath,not some wild thing published on hearsay. I shall thank you very much. D. L. K., Ohio.

Jesuit oaths are found recorded in the Constitutionis Societatis Jesu, Part V, chapters 3 and 4. It would also be well for you to consult "The History of the Jeeuits," by Nicolini, Bohn Edition, 1854, pp. 47-52. According to the Jesuits' own laws the first oath is administered to the individual after he has passed a novitiate of two years; it is the oath that makes him a "student," or "scholastic." It is here given in full:

"Almighty everlasting God! I, N. N., although most unworthy in thy divine sight, yet relying on thy infinite pity and compassion, and impelled by the desire of serving thee, vow, in the presence of the most Holy Virgin Mary and thy universal court of heaven, perpetual poverty, chastity, and obedience in the Society of Jesus to thy divine Majesty; and I promise to enter the same society, and live in it perpetually, understanding all things according to the Constitution of the Society itself. Of thy boundless goodness and mercy through the blood of Jesus Christ I hereby pray that thou wilt deign to accept this sacrifice (holocaustum) in the odor of sweetness; and as thou hast granted the desiring and offering of this, so wilt thou give thy abundant grape for the fulfillment."

After from eight to fifteen years of labor as a "scholastic" the Jesuit passes on to the grade of "Coadjutor," and accordingly takes the oath that follows:

"I, N. N., promise to Almighty God before his Virgin Mother and the whole court of heaven, and to thee, Reverend Father, President-General of the Society of Jesus, holding the place of God, and to thy successors, or to thee Reverend Father, in the place of the President-General of the Society of Jesus, and to his successors, holding the place of God, perpetual poverty, chastity, and obedience, and according to it (i. e., the obedience) special care in the education of boys, according to the mode set down in the Apostolic Letters and in the Constitutions of the said Society."

Such vows are called "simple," or "dispensable," and one who has taken them may, for sufficient cause, leave the Order; not so with the next vow, which is called the vow of the "professed"; it is binding for life. Those who have taken this obligation constitute the fourth class and are called "professi." They are the real Jesuits.

"I, N. N., make profession and promise to Almighty God, before his Virgin Mother and the universal court of heaven and all standing by, and to thee, Reverend Father, President-General of the Society of Jesus, holding the place of God, and to thy successors or to thee, Reverend Father, Vice-President-General of the Society of Jesus, and to his successors holding the place of God, perpetual poverty, chastity, and obedience, and according to it peculiar care for the instruction of children, according to the method of living contained in the Apostolic Letters of the Society of Jesus and in its Constitutions. In addition I promise special obedience to the chief Pontiff in regard to missions, so far as may be contained in the same Apostolic Letters and Constitutions."

In some cases a "professed" is not compelled to take the vow covering missions, but all must take in addition to the above the following oath. The first part of this last oath repeats much of the one preceding and is omitted to save space:

"I, N. N., promise that I shall never for any reason do or consent that what is ordained about poverty in the Constitution of the Society shall be changed, unless when from

just cause of things impelling poverty should seem to be better restricted. Further, I promise that I shall never by any act or pretense even indirectly seek or move for any honor or dignity of the Society. Further, I promise that I shall never care for nor seek any honor or dignity outside of the Society, nor consent to my election, unless compelled by obedience to him who can enjoin me under penalty of sin. Besides, if I should know of anyone who cares for or seeks the aforesaid honors, I promise to divulge him and the whole case to the Society or the President. In addition, I promise, if it should ever happen that for some reason I should be advanced to be president (or bishop) of any church, for the care which I owe to the salvation of my soul and to the right administration of the matter imposed upon me, the President-General of the Society having for me in that place and number, that I shall never refuse to hear the counsel which he or any of the Society whom he may substitute for himself deigns to give me. I promise always to yield to counsels of this kind if I judge them better than those which come to my own mind understanding everything according to the Constitutions and declarations of the Society of Jesus."

* * *

ABOUT THE "LOST WORD"

I would like to get a book or two on The Lost Word. If you know of such editions let me know. I once saw a reference to a book entitled The Lost Word Found by Dr. Buck. Is this book available? R.E.M., Texas.

You might be able to find a copy of Dr. Buck's book through any good second hand book store, but the volume would now be of little value, because it is a presentation of the claims of TK, and TK's claims, as you know, collapsed. If you have access to the books you will find in the two volumes of A. E. Waite's The Secret Tradition in Freemasonry many references to the doctrine of the Lost Word which, if you will consider them in their totality, furnish a complete account of the matter. In THE BUILDER for February 1915 you will find the subject dealt with by W.F. Kuhn. In November of the same year, on page 271, you will find quite a lengthy article on The Ineffable Name by George W. Warvelle. THE BUILDER for June 1916 contains an

article by A. E. Waite in which he briefly summarizes the legend. In an article on The Legendary Origin of Freemasonry, on page 297 of the issue for November 1919, Dudley Wright deals with the subject in a few paragraphs. A more extended treatment of the subject will be found in the Correspondence Circle Bulletin sections of THE BUILDER for February and for May of 1920, especially the latter, in which the writings of many men are summarized. Mackey's Encyclopedia contains a short article entitled "Lost Word." Albert Pike's "Morals and Dogma" may be consulted to advantage, as may also any good treatment of the Kabbala. In looking through books on this subject always be sure to consult all references to "The Tetragrammaton" and "The Letter 'G'" as well to "The Lost Word."

* * *

A GUIDE TO ROGER BACON

l have occasion to prepare a paper on Roger Bacon ("Roger," you will note, not "Francis") and I should like to be referred to something simple and brief, as I am always hard put to find time to read. G. H., New York.

For your purpose it would be difficult to find anything better than The Open Court magazine for August, 1914. The entire number is devoted to Roger Bacon and contains articles on Roger Bacon by Paul Carus; Biography of Roger Bacon; The Two Bacons, by Ernest Duhring; Roger Bacon the Philosopher by Alfred H. Lloyd; Roger Bacon as a Scientist, by Karl E. Guthe; and Roger Bacon, Logician and Mathematician, by Philip E. B. Jourdain. You will find everything you need inside the compass of these various articles.

* * *

CHURCH AFFILIATIONS OF MEMBERS OF CONGRESS

I have been requested by our Study Club leader to report to our Club what are the church affiliations of the members of the U. S. Congress. I have not been able to find the infor nation anywhere; can you furnish it to me? S.P.Y., Indiana.

The Methodist Church made an investigation of the subject with the following results:

Out of a total of 435 members of congress 24 are non-members, and church affiliation of 98 could not be ascertained. The following are the church affiliations:

United Brethren, Mormon, Independent, Mennonite, Dutch Reformed, Evangelical have one member each. There are two Universalists. There are three members of the Quaker church and three of the Jewish church. Five Unitarians, 10 Disciples, 10 Lutherans, 11 Christians, 18 Catholics, 23 Congregationalists, 35 Episcopalians, 29 Baptists, 56 Presbyterians and 99 Methodists.

In the senate the survey showed that out of a total of 96 senators the church affiliation of 23 was unknown and only four were non-members. There was one Protestant Episcopalian, one Christian. The Lutherans, Dutch Reformed, Unitarians and Mormans all have two members each. There are 6 Catholics and 6 Baptists, 7 Congregationalists, 11 Presbyterians, 12 Episcopalians and 17 Methodists.

* * *

THE DAUGHTERS OF THE NILE

Will you kindly furnish me with some information about the woman's organization known as The Daughters of the Nile ?

J.L.K., Idaho.

The above query was referred to Mrs. Edith E. Gattis, Supreme Queen of the Order, whose address is 317 West Blaine Street, Seattle; in reply she has very obligingly given us the following letter:

"The Daughters of the Nile is an institution composed of Shriners' wives, daughters, mothers, sisters and widows, and is one of the loftiest institutions in the world today, composed strictly of women. Masonry was screened of its best, giving the purest and noblest ideals, to which womankind could subscribe and abide by. We have at the present time temples scattered throughout the United States, also Canada, and very soon a temple will be organized in the Phillipines. The present temples are Hatasu No. 1, Seattle; Tirzah, No. 2, Butte, Montana; Miriam, No. 3, Victoria, B.C.; Nydia, No. 4, Portland, Oregon; Zora, No. 5, Tacoma, Washington; El Karnak, No. 6, Spokane; Lotus, No. 7, Duluth, Minnesota; Zenobia, No. 8, Chicago, IIIinois; Zuleika, No. 9, Binghampton, New York; Pyramid, No. 10, Davenport, Iowa; Netiken, No. 11, Des Moines, Iowa; Mokattum No. 12, Los Angeles, California; Zuleima, No. 13, Ashland Oregon.

"These temples can only be organized where a Shrine Temple exists, and they are known as Hatasu Temple No. 1, Daughters of the Nile, and the Daughters of the Nile is added to each of the above names I have quoted, just as we would say, 'Nile Temple, A.A.O.N.M.S.' We elect our members to membership before we invite, - in other words, membership cannot be solicited, and in this way we keep our membership to the highest standard of womankind. I might add at this time that it was my privilege and pleasure this last May to initiate Mrs. Warren G. Harding, the wife of the President, into the order of The Daughters of the Nile. She favors the organization very much, and is proud to be classed as a member. I might further add that the membership throughout the nation is equally exclusive and any community is benefitted by this organization I would be very glad to give you further information.

"I enclose a copy of one of my addresses made a few years past, that will give you perhaps a more full idea of its purpose and aim, and I would add that this organization is composed of the best women on earth, regardless of their high standing before they come into the order: the standard of ideals taught are so high that our new initiates will at once become bigger, better and broader women. I cannot say too much in favor of the institution, and recommend it to all worthy women, and urge the organization of a temple in every eligible district to give our best women the opportunity and advantage of such an organization. Edith E. Grattis, Washington."

* * *

CONCERNING THE HUGUENOTS

Can you give me the title of a good history of the Huguenots? My ancestors for several generations belonged to that blood and faith. Have any of them ever figured in Freemasonry? A.W.B., California.

"The Rise of the Huguenots," in two volumes, by H. M. Baird, published by Scribner's in 1883, is generally accepted as the history on the subject. You can find it in almost any public library. "French Blood in America," by Lucian J. Fosdick, and published by Fleming H. Revell Co., is also very good; it contains a chapter on the Huguenots and Freemasonry. Yes, they have figured much in the forefront of Freemasonry, as you will learn from the chapter just mentioned. Paul Revere was a Huguenot.

* * *

A LIST OF MASONIC TOPICS

I should like to "read up" on Freemasonry but I find it difficult to find out the various subjects. Can you furnish me with a list of Masonic topics? L.J.P., Idaho.

This is a very incomplete list, drawn up at random, and offered as being merely suggestive. The best way to get a line on the topics of Masonic study is to run through the pages of some good Masonic Encyclopedia and note the headings, Primitive Secret Societies, The Men's House, The Ancient Mysteries, Isis and Osiris, Mithraism, Magna Mater, Eleusinian Mysteries, King Solomon's Temple, Dionysian Artificers, King Hiram of Tyre, The Roman Collegia, The Comacini, The Cathedral Builders, Craft Guilds, Operative Masonry, Non-Operative Masonry, Speculative Masonry, Decline of Operative Masonry, Occultism, Hermeticism, Rosicrucianism, Kabbalism, The Old Charges, The Knights Templar, The Revival of Masonry, The Modern Grand Lodge, The Ancient Grand Lodge, The Grand Lodge of All England, Military Lodges, The Union of 1813, Negro Masonry, The Founding of Masonry in Various Countries, Steinmetzen, Compagnonnage, The Druids, The Culdees, Symbolism, Ritualism, Divergencies of Ritual, Degrees Theory, Entered Apprentice, Fellow Craft, Master Mason, The Assembly, Theory of Grand Lodges, The Apron, The Three Great Lights, The Three Lesser Lights, The Square and Compasses, Circumambulation, The Letter "G", The Lost Word, The Middle Chamber, The Orders of Architecture, Approaching the East, The Lion's Paw, Working Tools, Obligation, Qualifications, Hiram Abiff, The Raising, Preparation, All-seeing Eye, Tetragrammaton, Masonic Jurisprudence, The Theories of Jurisdiction, Masonic Criminal Procedure, Prerogatives of Masonic Officials, Philosophy of Masonry, Equality, Liberty, Fraternity, Masonic Ethics, Immortality, Democracy, Christopher Wren, Ashmole, Dugdale, James Anderson, Dr. Desaguliers, Laurence Dermott, William Preston, Dr Geo. Oliver, Wm. Hutchinson, Thos. Smith Webb, Jeremy Cross, Albert Pike, Theo. Sutton Parvin, Masonic Music. Masonic Poetry, Masonic Journalism, Masonic Oratory.

----o----

CORRESPONDENCE

"MASONIC LEGENDS AND TRADITIONS" ONCE MORE

You review of Brother Dudley Wright's book, "Masonic Legends and Traditions," in the February number of THE BUILDER interested me. I wonder if the readers of THE BUILDER would not be interested to read a review of the same book that appeared in The Occult Review and that was written by Brother A. E. Waite, who has had articles in THE BUILDER. I am sending you the clipping and ask you to print it. The review was published last October.

- M. J. Hingley, Illinois.:

BROTHER A. E. WAITE'S REVIEW

"By a process of exhaustion, we have most of us reached the conclusion, or have accepted as a working hypothesis, that the Hiramic Myth of Craft Masonry was first formulated in the years which followed immediately the foundation of Grand Lodge in 1717. It is not for such reason to be regarded a lying fable; on the contrary it is comparable to Bacon's New Atlantis or Bunyan's Pilgrim's Progress, in the sense that it is a morality, a tale possessed and permeated by an allegorical motive. It belongs in this sense to symbolism, and is part as such of the speculative Masonic system. It is neither of history nor tradition, and it has been allocated to these in the past only by minds devoid of critical gifts. Insofar as it is a myth with a meaning there is a broad sense in which it seems to have been framed on the Ancient Mysteries, the death and resurrection of the god. When the high grades developed there were some which emerged in the direct sense from the central story of the Craft, but their makers knew nothing, unfortunately, of the old mystery pageants and them were among those who took the Hiramic Myth literally. There rose up in this manner a series of barren grades, embodying further fables to extend the original story; but unlike this they were stories without a meaning. There was no morality "veiled in allegory" or "illustrated by symbols." In his account of Masonic Legends Brother Wright has eschewed these things of imposition and vanity, which might have filled his volume easily, and has had recourse to the curious storehouse of the Old English Constitutions and to accessible rabbinical sources. To those who are not Masons his collection is almost sure to be

new, and perhaps as much may be said of the rank and file in the Brotherhood. There are chapters on the Temple of Solomon in lore and legend, on Solomonic traditions, On Hiram King of Tyre, Hiram Abiff and even the Queen of Sheba, for whom a niche has been found - for better, for worse, as it may be - in Masonic archives. It should be understood that these things belong to the lighter side and the accidents of a great subject, but they have their place on its outskirts, and they are left here to produce their own impression, without discussion of their value. There are a few which have an aspect of importance which will appeal only to students as they connect with the Secret Tradition imported by Freemasonry from old antecedent sources."

Many thanks, Brother Hingley, for calling our attention to so interesting a review of an excellent little book. Meanwhile our readers will care to know that The Occult Review is a monthly journal devoted to the occult and to the esoteric that is published by William Rider and Sons, Cathedral House, Paternoster Row, E. C., London, England, and is edited by Ralph Shirley. It is the leading English journal of its genre.

ON THINGS IN GENERAL

Being a Fraternal Forum in miniature as carried on through the mails among Brother David E. W. Williamson, Brother R. J. Lemert, and H. L. Haywood, the last named acting as chairman. It is herewith presented in dialog form - or should one say triolog? - and published for the good of the Order. If any brother wishes to put in a word on the matters discussed in this melange let him not hesitate to do so; he will find himself in good company.

EXCAVATIONS ON THE TEMPLE SITE AT JERUSALEM

D.E.W.W. - Just a line. In THE BUILDER it was stated I think in the last number, that nothing had been done about excavations on the Temple site at Jerusalem. This is wholly correct and it might have been added that there is little prospect of anything being done, owing to the certainty that the first move would call forth a howl from all faiths and sects. But I notice in the Quarterly Statement of the Palestine Exploration

Fund for October (London, just at hand) that Professor Sayce, in the Expository Times for August, has an article on the Temple Mount. This publication is a new one to me. I shall try to get it through Stetcher, New York. The Quarterly Statement merely prints two lines that Sayce has such an article in such a publication.

H. L. H. - Brother Haydon has sent in a clipping from Adventure, I don't recall what issue, to the effect that an Austrian - named Grim as I recall it - did, more or less surreptitiously, do some excavating. The story sounds more or less apocryphal - more rather than less - but I shall wait to learn about the matter in detail with some interest. As to Sayce, he is a bit persona non grata with me. Years ago I purchased a volume of his that determined me to purchase no more. He is warped by theological presuppositions, it appeared to me, and reminded me of the saying of Ole John Burroughs about Henry Drummond, that Drummond "tried to prove that God is a Presbyterian." But if Sayce has written anything on the subject I shall be glad to see it. He is formidable if not convincing.

AN IDEAL MASONIC HISTORY

(H.L.H. wrote to R.J.L. and to D.E.W.W. to ask them their opinions about what a Masonic History should be, in order that he might have the advantage of their advice on his own venture in that line.)

R.J.L. - You ask me a question that I've been asking myself for years - my ideal of a Masonic History. Heaven knows! I've been wanting to write one, too, for a long while; and I have made two or three starts, only to chuck the whole thing up in disgust each time. I have pretty nearly everything that has been written, I think, and it is almost impossible to prepare a work that is worth printing without threshing over old straw. Still, I am not in the least satisfied with any of the histories on the market. Even Newton couldn't keep a lot of questionable stuff out - stuff that is wholly unjustified. There are some excellent points about the works of Vibert, Armitage and McBride.

I have an idea, however, that I propose to develop one of these days - a book to be entitled, probably, "Essentials of Masonic History." In fact, I have a lot of the manuscript licked into condition now - a holdover of a time some four years ago when I had some time hanging heavily upon me. It will be a sort of amplification of the theory laid down in my "Ancestors" - a series of thumb-nail sketches of each of the various elements which in my opinion have contributed to the making of modern Masonry: a short chapter, for instance, in prehistoric building, particularly of sacred and public structures, in the different lands; a statement of the facts, so far as ascertainable, regarding the various Mystery systems, with a supplementary statement of the deductions that may reasonably flow from the known facts; the same thing as regards the Dionysian Artificers and the Essenes and the Culdees and the School of Alexandria, and the various Pythagorean and Platonian schools of thought, and the Collegia and the Magistri Comacini, and the ancient vestiges of building art and traditions in Britain and on the Continent; the Johannites and the Manicheans and the Vaudois; the Templars and what they may have picked up in the south; the Rosicrucians, the Alchemists, the Troubadours, the old Theosophists and mystics and the Hermetists and all that sort of thing. lt will be a sort of scrapbook, I suspect, but I'll try to clear up a lot of misconceptions, poke around in a lot of dark corners, give a lot of cold facts, and label any of my own or others' speculations for exactly what they are.

It may not appeal to any vast number of people, but I'll have a lot of fun doing it, and I'll drag out in the open a lot of stuff that isn't available to the ordinary reader thus far.

I wish to goodness that some chap would find it possible to dig down into the facts surrounding the condition of the Craft at and before the formation of the Grand Lodge of London in 1717. I am absolutely convinced, in my own mind, that that whole transaction was a colossal fraud, although I can't get quite through my head the peculiar variety of hypnosis by which Anderson and his colleagues put the thing over. I'd bet the best goosenest I ever saw that the Third Degree was known and was being worked long, long before 1717; and then I'd gamble my reversion in the aforesaid goosenest that it wasn't known to the Grand Lodge of London some years afterward. I have the strongest sort of hunch that the "Ancients" were pretty much on the square, and that that bunch were in more or less legitimate possession of a much richer Masonry, from the ritualistic standpoint, at least, than Anderson's people, and that it probably came from Ireland. The problem of Stuart Masonry has always intrigued me (pardon me, but I like to use that word at least once in each letter; it's so delightfully mouthfilling), and I

don't mind saying that I have a good deal of admiration for our ancient and querulous friend, John Yarker - peace to his ashes - even if he was an arrant old rebel.

I have an idea that the Irish lodges - and maybe some on western English soil, as at Bristol, for instance - worked the Third much as we do; and that the Anderson lodges, when they finally got the dope on that work, merely illustrated it, much as the Emulation and similar workings do today. There can't be much doubt that French Masonry sprang from the Grand Lodge of London, although I think there was Masonry in France of the Irish variety in 1688 and from that time on until the rise of the Emperors of the East and West and the other elements which later fused into the Rite of Perfection. But this, the Stuart Masonry, was apparently kept in the background, the popular variety being that fathered by Anderson and his friends. Now I have a number of exposes printed in France from 1746 on. Clearly they were of the dominant Masonry, or the English Masonry; and a most significant thing is that the Third Degree, which is described most fully, and rather elaborately pictured, does not work the tragedy, but merely exemplifies it, a la Emulation et al.

(The design that R.J.L. laid out upon the trestle board made H.L.H. feel rather humble. "Who is equal to such things ? " To his humbleness was added despair when he received from D.E.W.W. his specifications.)

D.E.W.W. - I am not competent, I fear, even to offer a suggestion at to what a short history of Freemasonry should include. It seems to me, though, that it ought not to be controversial, as all Gould's writings are. What the inquiring Freemason wants to know is first whence he came and why from such a lodge. That, it seems, should be answered with a concise statement of, first the organizing of Freemasonry in London and environs between 1717 and 1723 under a Grand Lodge, secondly the existence of Freemasonry in Scotland as shown by historical records and in Ireland by assumption from that speech at Trinity college quoted in Gould, as well as at York and other cities in England outside of the jurisdiction of the London Grand Lodge. This Masonry outside of London was organized into Grand Lodges - Ireland, I believe, in 1725; Scotland in 1736 and York about the same time or earlier, as well as a Grand Lodge under the Scottish constitution in London. Mention of Masonry outside of London would include the Ashmole references, the Randell Holme writings, the Tattler quotations and the statement about Christopher Wren. In this way of starting you would

follow the Aristotelian rule of plunging at once into the midst of things. Possible derivations might be considered as your second chapter or even be placed in ah appendix - referring to the Comacines, the Cathedral Builders, the Essenes, the Ancient Mysteries, the Mithraic cult, the Druses, the Knightly Templar, the Culdees, the Kabbala. America deserves a better and broader consideration at the hands of historians than she has yet received and Freemasonry in the United States, if I may offer this advice, should be given credit for existence as early as most of the "time immemorial" lodges in England, if not in Ireland.

We know that Franklin was raised up in some lodge - whence did it draw its authority? The same way with the lodge in which Washington was raised. These lodges existed without a doubt and, if they were "working" it is reasonable to believe that others were doing the same thing. To get at a broader understanding of Freemasonry and its scope in the first half of the eighteenth century may not be so difficult after all, as I think there are good histories of the Craft in Pennsylvania and Massachusetts, possibly also in Virginia, from which it might be possible to extract much information. As far as New York is concerned, if the history written by Brother Ossian Lang and published last year in the Masonic Standard is a fair account of all that is available there, it is not encouraging, but I fear Brother Lang has not achieved all that is possible. Reading the little he was able to give us it seems to me that no practical newspaper writer could fail to see the strong, dramatic possibilities of the story that could be written on the documents that plainly were in the hands of Brother Lang.

Freemasonry in the Colonies as the War of the Revolution affected it can only be glimpsed, but from the time of what might be called the reorganization of the Grand Lodges you would have a clear field if through the members of the National Masonic Research Society, whose services could be made available in the different jurisdictions, you would get a narrative of the work in those jurisdictions. The summarizing would be some job, I'll concede, but it would produce in concise, easily comprehended form a credible history - something we lack now. Through a Montana brother some time ago I obtained the loan of a book on the work of Freemasonry and the Chapter, written by a person who gave the name of Malcolm Duncan, probably a pseudonym - if not, it should be. In the back part of this expose (I read every one of them I can get hold of and have been promised the loan of some from France) is an account of the spread of the ritual in the United States, alleged to have been taken from an address by a Grand Master of Vermont. I am sorry I have not the book at this moment, or I would copy this for you, but any second-hand store in Los Angeles has the Duncan book for sale and

the Society headquarters at Anamosa undoubtedly possesses a copy. It is said to be as common and widely circulated as the Jabez Richardson work. However, the inquiring newly-made Mason wants to know about the ritual and he should be told something reasonable, and he might at least be told that, since the present "work" in England was adopted as a compromise between the Ancients and the Moderns in 1813 (and that there are three versions there, as you pointed out in the last number of THE BUILDER - Emulation, Stability and Oxford), the stamp of greater antiquity certainly rests upon the "work" closely followed with slight differences in American jurisdictions. He might be told that Pennsylvania is sui generis and is close to the present English work, that Massachusetts is probably as close to the original Webb work as any Grand Lodge but that New York insists on being closer, while Virginia and Louisiana each pretends to trace direct to the fountain head, but that those who really know declare that Illinois and Indiana, Michigan and the Middle West are the real thing. And our Californian brothers should consider themselves lucky if let of without mention, because they got their original standard from four different jurisdictions and it is only some fifteen years since they failed to improve it by rearranging it altogether. For instance, basing their statement on what is universally admitted to have been a misdrawing in the original Jeremy Cross chart, they tell the newly obligated Master Mason that a Master Mason should wear his apron with the right corner turned up but they go on to explain that it isn't done, you know. I'm not saying much about Nevada. We use the New York standard

Just how much space to devote to the Compagnonnage de la Tour de France I do not know. Since you mentioned tracing Gould on one topic to a source that proved untrustworthy or at least unworthy of serious consideration, I have been thinking that perhaps Gould has given too much weight to Perdiguer's account. It is virtually all we have and none of the manuscripts spoken of by Perdiguer has ever been traced in the eighty years since the book was published. But the Compagnonnage, of course, ought to be mentioned somewhere in your second chapter or as an appendix, itself. In my belief that we shall find someday the origin of the legend in the monasteries, I have depended much on this Compagnonnage story, but candidly I'm beginning to be rather skeptical.

If A. E. Waite were not such a terribly involved and tedious writer, one could read his volume on "The Secret Tradition" and get a very fair idea of the origin of what we in this country call the York Rite as well as the Scottish Rite and the various other existing versions of the work. But it is out of the question. Every young Mason is early

given to understand that the "higher" degrees offer a rich reward. Hence, a short Masonic history ought to tell something about the Royal Arch and its attachments, the Cryptic rites, the Knights Templar on the one hand, and the Scottish Rite, with its wide influence, on the other. Every published book on the Chapter in the United States is definitely and unquestionably wrong in assuming that the Royal Arch was ever a part of the Third Degree, according to the investigations on this subject published by the Quatuor Coronati Lodge. As for the Templars, the only reasonable account of them, so far as Masonry is concerned, was published in the same lodge's publications in 1913, by Chetwood Crawley.

And, as to the Scottish Rite, something should be said about the refusal of English, Scotch, Irish and many American Grand Lodges to recognize the Grand-Orient of France. The Mason should be told why.

Profuse illustrations would spoil your book. Five or six at most ought to be enough and they should avoid the rut that we have got into in the United States in all the Macoy publications - a picture of George Washington, one of Lafayette, Washington's apron, General Warren, occasionally one of Benjamin Franklin. These are about worn out. A live group of eminent Past Grand Masters of today would be far more likely to catch the student's eye. (Excuse me if I speak dogmatically - it’s a daily habit of me in my work.)

THE LEGEND OF THE THIRD DEGREE

(In a letter of some weeks back D.E.W.W. had urged the theory that our Third Degree drama had probably sprung from some of the old monastic ceremonies. When asked by H.L.H. to amplify the idea he sent the following.)

Well, let me take up as briefly as I can "The Case for the Monasteries." The diegesis of the Halliwell, or Regius, manuscript and the Cooke manuscript believed by all editors to have been written by some learned monk - mannerisms those of monasteries, as seen in Ranulf's "Polychronicon." Indications of these oldest manuscripts of Masonry are

that they were composed for the edification or instruction of a lodge of Masons at work on the monastery, abbey or church at the time. The legend of the Third Degree is common to English, Irish and Scottish Masons and is found, in slightly altered form, in the Compagnonnage. Gould says the Compagnonnage derives the story from "The same sources of origin as our own Freemasonry." What were those sources? Except the church, the people of England and France in the Middle Ages had nothing in common. It was the center of social life as well as the repository of what learning existed. There was no education among the people in general, as we understand the term and there was little or no travel. Such travelers as there were had no place to go except to the monasteries for food and lodging and the travelers, we know, were welcomed by the monks to whom they told the news of the day and with whom they exchanged gossip and the latest songs and stories. Those who traveled from place to place were principally the masons and builders and thus they had access to the learning and literature of the most widely disseminated fraternity ever known - the fraternity of the Roman Catholic Church. Since the Masons of England and those of France both had a legend dealing with Hiram, the artifices it is a fair assumption that they obtained it from the one common source - to-wit: the church.

There may be some significance to the fact the Compagnonnage connects the town of Arles with the legend and this Arles of Provence was a famous center of religious dramas and it has more than once occurred to me that our ancient charges with their mention of such names as "Tuball" and "Noe" and "Euclid" and so forth and the general spirit of the "history" were written by some monk - the only person who could write at all at that period - who had before him, as he composed the lecture, a mental picture of one of those pageants for which the Middle Ages were famous. Then you may have observed that these charges were first printed as "The Old Constitutions." Now where did they get that plural form of Constitution? I have never seen it referred to anywhere, but it has occurred to me that the Diatagai were first published as "Apostolic Constitutions" by the Jesuit Turrianus in 1563 and we are told by the Encyclopedia Brittanica (eleventh edition, vol. ii, page 199) that this spurious work was "more highly esteemed in England than elsewhere." Just a bit of evidence of no particular importance by itself but helping in connection with the other facts in the cumulative effect. Then the late E.L. Hawkins (Transactions of the Quatuor Coronati Lodge, 1913) drew attention to the fact that in the old charges the certain direction "Tunc unus ex senioribus teneat librum" etc., is always in Latin. It seems to me that this is a clincher, though Hawkins did not see it, for here we have a clear case of the church practice of printing the rubric in Latin.

I have simply summarized this and have written it in the shape of notes because it is by no means complete. There is much to be investigated before a decisive judgment can be reached. But I think the case as it stands is sufficiently strong to warrant following up. Do you ? And I think I told you about Brother Robert Clegg's referring me to volume four of Gould's history, to the picture copied from the Illustrated London News of 1870 showing the ordination of a Benedictine monk. (I have been wholly unable to get the Roman ritual of ordination of priest or monk. Could you suggest where I could get one?) I know I wrote to you or was going to write that there are faint resemblances (very faint, but they are there) in the Book of Common Prayer to the questioning of a candidate.

OCCULTISM AND FREEMASONRY

(R.J.L. is something of a browser in occultism, especially insofar as it has to do with Freemasonry. H.L.H. asked him to write something on the subject for THE BUILDER.)

I'm getting material together for the series on occultism which you are so kind as to say you think you can use, and hope to get at it one of these days. One of my late purchases from France, Pierre Piobb's "Evolution de l'Ocultisme," gives me some excellent ideas, which I propose to work in whenever the time comes. I was somewhat astonished to learn from Piobb that the word "Occultisme," the prototype of our own word, I assume, is of recent coinage, having been first applied by Papus (Dr. Encausse) in 1888. By the way, speaking of words, I observe that the barbarism "Hermeticism" now and then appears in THE BUILDER.

H.L.H. - What's wrong with "Hermeticism"? I find it used in the Ars Quatuor Coronati? Isn't that good enough for you ?

R.J.L. - Why, my objection to it is that its formation is faulty. Your root word is, of course, "Hermes"; hence and ergo, Hermes-ic - Hermetic for the sake of euphony.

Also, Hermes-ism - Hermetism, for the same reason. The root of the latter word is not "Hermetic," but "Hermes."

True, one is occasionally forced to coin a word to express a burgeoning thought; but even in such case it is well to consider some rules. And neither rule nor rhyme nor reason justifies "Hermeticism" as you will appreciate if you just think a moment. It may be that some of the dictionaries carry the word of which I complain, but I doubt it.

Of course, in employing such a word one has the weight of authority of Humpty Dumpty, cited in that standard work, "Alice in Wonderland," in which when reproved by Alice for a solecism, he defends himself by saying (I paraphrase from ancient memory): "Words are my servants,not my masters; and I require them to mean whatever I will that they shall mean."

One occasionally finds weird and wonderful words in English and Scottish publications. I have before me as I write the latest Proceedings of the Grand Lodge of Scotland, containing an auditor's report, in which the accountant remarks sweetly, ong passong, "the income effeiring to Grand Lodge . . . from dues of Intrants," etc. And yet I fear I shall never be justified in employing these two gladsome accessions to my vocabulary, dearly as I might desire it, in one of my reports. I can imagine some keen lawyer quizzing me about them on the witness stand.

THE TRIVIUM AND THE QUADRIVIUM

(D.E.W.W. said something in a letter to R.J.L. about the "trivium and the quadrivium." H.L.H. has stolen R.J.L.'s reply.)

I dug into this "seven liberal arts and sciences" matter some years ago, and there a few things which persist in my memory which may be of some use to you.

Both the trivium and the quadrivium formed the basis of the instruction in the old University of Athens, the School of Alexandria, and that university at Rome which began to be called the Athenaeum in Hadrian's day, about A. D. 120.

Possibly before, and certainly from the time of Isocrates (436-338 B.C.) and under the influences of Speusippus (407-339 B. C.) and Aristotle (384-322 B.C.) human knowledge was summarized under seven heads - grammar, rhetoric and dialectics, later known as the trivium; and music, astronomy, geometry and arithmetic, the quadrivium, just as friend Pafnutius observes.

My notes - such as I have been able to lay my hand on tonight - tell me that these designations were first employed about the end of the fourth century. It is quite certain the terms applied to these branches of knowledge were elastic, sometimes comprehending two or three things, sometimes half a dozen. In the Romano-Hellenic schools dialectic embraced logic, ethics and metaphysics, but with Quintillian only logic and ethics.

I think our classification into seven liberal arts and sciences is extremely old. I have Matter's "Ecole d'Alexandrie" on my shelves, and it is my impression that there's quite a bit of data in it; but there are three laborious volumes, unindexed, more's the pity.

By the way, of course you know that at least in the Middle Ages the quadrivium group was regarded as wholly mathematical, even to music; the trivium was the literary group.

THE POINT WITHIN A CIRCLE

(R.J.L. delivered himself of an opinion as to the origin of the Point Within the Circle that is interesting,"intriguing," as the young lions of The New Republic would say.)

I have an idea regarding the Point Within the Circle that I hope to develop to somewhere near my satisfaction one of these days - and there's no phallicism in the guess I'm making either. I have a rather huge collection of ancient coins, and among them possibly a dozen old Athenian tetradrachms running from 600 or more B. C. down several hundred years. All bear, in semiarchaic Greek characters, the abbreviation of the name of the city - AOE. You will observe that the "theta" is not made as we now make it, an O with a bar across an ellipse, but it is a true circle with a dot in its center.

I haven't dug into the origin of the Greek alphabet as much as I have into some of the others - Hebrew and Phoenician, for example. But theoretically the ancient Hebrew "aleph" was a hieroglyphical representation of the head of an ox, and the Phoenecian aleph is easily recognizable as such a drawing. "Aleph" means ox or bullock. "Beth" is a house or a tent, and the character was originally a drawing of part of a house. "Cimel" is "camel," and once more a hieroglyph. When the Phoenician alphabet was first formed the writers selected common words beginning with the sound they wanted to represent, and then drew a rough picture of that object, which later became conventionalized. We all know that, so please don't think that I imagine I'm playing the schoolmaster; I'm merely thinking on paper.

When the Greeks adopted their alphabet, they borrowed largely from their elders as to many of their characters. In some cases they didn't. One of their words for the Supreme Being was,and is,"theos," as we know. Was there once a time, in a proto-Greek tongue, when it was "theta" ? The words are tremendously alike. If so, or if the character "theta" was originally called "theos," or if, as a third possibility, reverence for a sacred name or superstitious fear led them to adopt a modification, a sort of diminutive, and to call the God "theos" in sacred ceremonies, but "theta" in ordinary conversation, and if they followed the time-honored custom of adopting an hieroglyph like the Hebrews and the Phoenicians, it is clear that the Point Within a Circle must have been a conventional representation of Deity when the alphabet was formed.

I never have believed much in many of the derivations to which some writers are so firmly wedded - phallicism, sun worship, stellar cults, and all that sort of thing. Relatively, phallicism is a late development - that is, in the old Aryan religions it was unknown, practically. Long ages ago there was a cult of life - and a very noble and lofty thing it was, coordinate with the worship of the male principle in nature. Later the female principle was introduced by a rebellious party, who sought a slogan, as we would call it today, to gain adherents. And to get something "catchy," something that would gain the adhesion of the masses, the bolsheviki, they substituted the female principle, and female gods - or goddesses - for the old male gods. And then - the usual result when the male and female principles are juxtaposed.

I'm inclined to believe that the Point Within a Circle was originally exactly the same thing as the All-seeing Eye, and that as a symbol of Deity it is to be found on some of the very oldest monuments. Of course, we know that it was the Ra symbol on the Egyptian monuments, meaning not only God, but the sun; but here again I can't believe the sun was regarded as a deity, but merely as the visible manifestation of Deity - once more an eye.

Some of the Vedic quotations in Ragozin's "Vedic India" demonstrate quite clearly how the Aryans regarded the sun - merely as the manifestations of Deity, and not as Deity himself.

I know quite well that most of what I've written is trite to you, but as I said on the earlier page, I've been merely thinking on paper.

Have you ever read Dupuis' "Origine de Tous les Cultes"? I have the original work, in ten or twelve volumes, and also a later abridgement. But Dupuis saw sun worship in everything.

H.L.H. - One could say much about your "theta" theory, "for and ferninst." You know that the alchemists used the Point Within the Circle as a sign for the sun, and for such things as they associated with that luminary, gold for example (see Campbell Brown's

History of Chemistry): since alchemy goes so far back, since it was so prevalent during the Middle Ages, and since so many of its signs - as witness a doctor's signature to his prescriptions - have remained in use, I am inclined to believe that the symbol came thence, and that it has generally meant the sun, and by analogy, Deity.

(From the sublime to the ridiculous. H.L.H. enclosed his "phiz" in a letter to R.J.L. with the following results.)

And also thank you for the likeness. You're a younger man than I would have expected. Don't fret about the lack of gray hairs. You'll get them if you keep up the writing game. I put in about 25 or 30 years of my sweet young life in newspaper work, and I'm mighty nearly snow white - and just a kid yet - only 55 next month. It's a deep pity that you didn't wait about three weeks before being born, so you could have seen the light under the auspices of Sagittarius. Then you'd have taken to occultism like a duck to water. Of course, no Scorpio individual could be expected to like it.

The Builder Magazine

August 1922 - Volume VIII - Number 8

Federal Aid to Education, Its Justification, Degree and Method

BY BROTHER HORACE M. TOWNER, IOWA

Brother Horace M. Towner, Representative from Iowa, is Chairman of the Committee on Insular Affairs of the House of Representatives at Washington, D.C., and is sponsor in the House for the Towner-Sterling Bill. This address was delivered before the University of Illinois at the recent inauguration of President Finley.

I AM NOT quite sure that President Kinley expected me to discuss the creation of a Department of Education in connection with the subject of Federal Aid to Education. But as the subjects are both included in the legislation to which I am committed, and as they are so closely connected in creation and application, I shall venture to consider them both in my remarks.

The Cabinet was not created by the Constitution. It is an institution of government created solely by legislative enactment. New executive departments are created and new members of the Cabinet added whenever Congress considers it wise that such action should be taken. The first three of the ten now in existence were established in Washington's administration; the last one was created in 1913.

Departments are not created nor members of the Cabinet appointed to control the subjects assigned them. If the general government has the Constitutional power to control the subject, such measure of control may be given the Secretary as Congress deems advisable. For example, the general government is given control of military affairs and the Secretary of War is granted certain powers of control. The general government is given control of postal affairs, and the Postmaster General is given

large powers over such matters. The Constitution wives no power to the general government to control agriculture or labor. Hence, the Secretary of Agriculture is charged with the duty of "promoting agriculture." He is not given power to control agriculture. The Secretary of Labor is charged with the duty of "fostering, promoting, and developing the welfare of the wage earners of the United States." He is given no power in any manner to control labor. In like manner, if a Department of Education is created, its Secretary will be given no power to control education, but he may be charged with the duty of conducting studies and investigation in the field of education, he may call educational conferences, and encourage and aid the States in their educational work without exercising any measure of control.

The justification for creating a Department of Education lies primarily in the fact that education is of supreme importance under our system of government, and should receive the recognition its importance merits. It has been a source of wonder to foreign observers of our institutions that the United States has so far failed to give education such recognition. It is almost alone among the nations in that respect. As reported by the Bureau of Efficiency, the National Government expended over $65,000,000 during the year 1920 for educational purposes. The educational activities thus carried on are scattered among the numerous bureaus, divisions, and commissions without any coordination and with numerous duplications of work. The Bureau of Education occupying a subordinate place in the Department of the Interior, and supported by only a small appropriation, has no control or even knowledge of these various activities. It is apparent that in order to secure efficiency and economy in the work already assumed of this character a directing and coordinating head is required.

A Department is needed to coordinate and integrate the scattered educational forces among the States. It is proposed to create and organize a National Council of Education to consult and advise with the Secretary of Education on subjects relating to the promotion and development of education throughout the nation. This Council is to consist of the chief educational authority of each State, twenty-five educators, representing different interests in education, and twenty-five eminent persons, not educators, interested in education from the standpoint of the public. Annual conferences are to be called, at which the entire scope of the educational interests of the nation will be considered.

It is manifest that in order to carry on such work a Secretary of Education is required. Both in the councils of the Cabinet and in leadership and influence with the educational forces throughout the land, such an educational head is necessary to dignify and unify the educational work of the nation. This does not imply nor is it desired if it were possible to take from the States the control of their educational systems, nor does it mean the adoption of a national system of education. It is only to aid and encourage the States to greater educational endeavor, and by mutual conference and discussion to bring to the States most backward the stimulus that will raise their standards to the level of the more forward and advanced.

It is believed that the creation of a Department of Education with its chief a Secretary in the President's Cabinet, will express for the first time in our history the nation's real interest in education; that it will promote by research, investigation, and reports the practical operation of our public school system throughout the United States; that it will by leadership and service stir the States and the people to a greater interest in educational work and to a more comprehensive knowledge of educational needs; and that it will mark the commencement of a new era of educational progress throughout the whole country.

NATIONAL AID

It is further proposed that provisions shall be made to authorize appropriations from the National Treasury to encourage the States in the promotion and support of education. In order to do this effectively certain specific educational needs are considered as being the most important and pressing. Thus, appropriations are to be authorized to encourage the States for the removal of illiteracy, for the Americanization of immigrants, for the preparation of teachers, to promote physical education, and to equalize educational opportunities. It is believed that this selection of objects covers in large measures the most pressing educational needs in which there is an immediate national interest. A State may accept the provisions of any one or more of the respective apportionments by meeting the prescribed requirements and by providing for the expenditures from State or local funds of a sum at least equally as large as the national grant for the particular apportionment authorized.

It is provided that these grants from the National Treasury are not dependent upon executive discretion or favor, but are compulsory when the States meet the conditions specifically stated in the Act.

These requirements are minimum requirements, and there can be no reasonable dissent as to their necessity and fairness. The National Government cannot make a grant without stating the purpose for which the grant is made, and in making a contingent grant it must state specifically the conditions necessary to be met in order to secure the grant. On the other hand, the State is entitled to know just what the requirements necessary to receive its part of the apportionment are, so that it can be assured that if it meets those requirements, and those only, it will not have to appeal for executive favor in order to receive its grant, and will not be required to surrender control of its educational system to a centralized authority.

OBJECTIONS CONSIDERED

I presume that these propositions are familiar to you. I presume, also, that most of you are familiar with the arguments that have been advanced in its favor. Let us consider briefly some of the objections that are urged against this proposed legislation.

It is said that the legislation is unnecessary. This objection is urged both against the creation of a Department of Education, and against the proposal to aid the States by subventions from the National Treasury. There is always reluctance about creating a new department. Originally there were but three, State, Treasury, and War. An advisory attorney was selected, and afterward he became a member of the Cabinet. Then came at intervals, Navy, Post Office, Interior, Agriculture, Commerce and Labor, and then, separately, Labor. Now we have ten departments, and our Cabinet is one of the smallest among the nations. The purpose of the creation of all of these executive departments was to give recognition to and secure a more effective realization of our primary and essential National interests. Because the National Government was not given control of education, and because the States have exercised that power does not disparage the fact that education has been throughout our history a primary, almost a paramount interest, of the Nation. In 1785 the

National Government made grants of its public lands for the "maintenance of public schools." The Ordinance of 1787 creating the Northwest Territory provided that "Schools and the means of education shall be forever encouraged." From that time down to the present the National Government has recognized education as an important interest of the Nation, and has aided it with grants both of lands and money. If it has been and is a primary interest of the Nation, why should not full recognition be given it by the National Government? It certainly is of equal importance with Commerce, or Agriculture, or Labor.

NATIONAL CONTROL OF SCHOOLS

It is asserted by some objectors that merely to create a Department of Education and select a Secretary will transfer the control of the schools from the States to the Nation; that in some mysterious manner there will thus be created an autocracy that will reach out and absorb all the educational activities of the Nation; that for some undisclosed and malevolent purpose a conspiracy has been formed of the educators of the country to subvert the Constitution and destroy the liberties of the people. It is unnecessary to say in this presence that there is no effort being made anywhere or by anybody to transfer the control of the schools from the States to the Nation. On the contrary, and in most explicit terms the Secretary is forbidden to exercise any control over the schools within the States, and that power is expressly reserved to the States.

The objection is also urged that merely to grant appropriations from the National Treasury contingent upon conditions, in and of itself transfers control from the States to the Nation; that the States in order to secure the funds from the National Government will surrender their Constitutional rights; in short, that the Nation offers to buy from the States the control of the schools and assume the power of directing and managing the education of the people.

This objection, strange as it may appear, is the argument most strongly urged by the opponents of the legislation for National aid. It must appear indeed remarkable that such a purpose could have actuated the educators of the country in the formation of their bill. It has not generally been supposed that the school men of the Nation were

engaged in a conspiracy to subvert the Constitution and secure control of the Government. It must appear to every reasonable man that there is no desire nor can there be any purpose on the part of the representatives of the Government to take over the control of the schools. It must also be apparent that the people of the States are not so stupid and submissive as to sell their right to control the education of their children for a money bribe.

The legislation is advocated because conditions are urgent and demand action, and because the States are in some cases unable, and in others unwilling, to meet the emergency without help. It is to stimulate the States to greater activity in the education of their own people; it is to aid them in reducing the burden and danger because of the ignorance of their people, that this legislation is urged. The Government has an equal interest with the States in the character of its citizens. The Government has no citizens nor interests within its territory outside the States. Their people are its people, and their citizens are its citizens. If the people of the States are ignorant, so are the people of the Nation. If the peace, prosperity and security of the States must depend upon the intelligence of its citizens, so is it with the Nation. With this community of interest there is a common obligation. So it is proposed to aid the States by granting them funds from the National Treasury, and in effect to say to the States: "The National Government will help you to remove this burden and danger from your people, because your people are my people, and your interests are my interests." In effect, also, the Government declares to the States by this proposed legislation: "This aid is granted you upon the condition that you use it only for the purpose stated in the grant, and that you use it in your own way without dictation or control by the Government."

It may be again stated that all the conditions upon which aid is granted are statutory, and are specifically stated in the Act. These requirements may be changed by Congress, but they cannot be changed by the Secretary or any other executive officer. No additional requirements can be added, and no autocratic, bureaucratic, or centralized control imposed.

It should be further stated that before any State can receive the benefits of the Act such State must by legislative enactment accept its provisions. So that there must be an agreement of the representatives of the people of the Nation with the

representatives of the people of the State before the legislation can become effective. Under such circumstances it is not probable, it is not possible, that the State will surrender its rights, or that the Nation will transcend its powers.

Attention is called to the fact that by the provisions of the bill the administration, the application and distribution of the funds within the State are exclusively committed to the State authorities. I think I am justified in saying that in no other legislation of this character ever enacted have the rights of the States been so carefully guarded. Let me call your attention to this provision of the bill, found in Section 13:

"PROVIDED, That courses of study, plans and methods for carrying out the purposes and provisions of this Act within a State, shall be determined by the State and local educational authorities of said State, and this Act shall not be construed to require uniformity of courses of study, plans, and methods in the several States in order to secure the benefits herein provided: AND PROVIDED FURTHER, That all the educational facilities encouraged by the provisions of this Act and accepted by a State shall be organized, supervised, and administered exclusively by the legally constituted State and local educational authorities of said State, and the Secretary of Education shall exercise no authority in relation thereto except as herein provided to insure that all funds apportioned to said State shall be used for the purposes for which they are appropriated by Congress."

If any stronger or more explicit statement can be made to save to the States their right to control their own schools in their own way and to prohibit any interference on the part of the General Government, the friends of the measure would be glad to accent it.

ILLITERACY

It is said that contributions from the National Treasury are unnecessary, for the States will meet the emergency and provide the necessary means. If that were true, the objection would be good. But is it true?

Take illiteracy, as an example, and consider conditions. The census of 1910 showed that in the United States there were 5,500,000 over ten years of age who could not read or write any language. In addition there were 3,500,00 who could not speak, or read, or write English. This placed us below the standard of most of the civilized nations of the world. But that was not the worst. The examination of the draft registrants for service in the late war showed that of the men called between the ages of 21 and 31, nearly 25 per cent could not read a newspaper, could not write a letter home, and could not read the posted orders about the camps.

The Nation's defense is thus doubly impaired; first, because one-fourth of the sons of America called to the colors are incapacitated for efficient service because of their ignorance; and, second, because the safety of a free country is jeopardized when a determining portion of its voters cannot read the ballots they cast and can only vote as they are told.

Consider the economic loss which Secretary Lane estimates as at least $825,000,000 each year! The Director of the Bureau of Mines states that of the 1,000,000 men engaged in mining in the United States 620,000 are foreigners, and that of these 460,000 cannot speak English. He states that the removal of illiteracy among the miners would save annually 1,000 lives and 150,000 injuries. Investigation has shown that one-half the industrial accidents are the result of ignorance, because the workers cannot read the danger warnings or understand the orders given.

It has been said that illiteracy is a Southern problem. The facts do not warrant that conclusion. Georgia has 389,000 illiterates, but New York has 406,000. Alabama has 352,000, while Pennsylvania has 354,000. Louisiana has 352,000, Mississippi 290,000, and Texas 282,000; but Illinois has 168,000, Ohio 124,000, and even Massachusetts has 141,000.

It is thought that illiteracy is a race problem. But it is much more than that. There are over 1,000,000 more white illiterates in the United States than illiterate negroes.

Is not this clearly a National problem? If the Nation's safety is imperilled, if the lives of its citizens are being lost, and if the States are not able or not willing without help to remove this reproach and danger, is not National aid justified and imperative?

AMERICANIZATION

Consider the condition of our immigrant population. We now have over 15,000,000 foreign born people in the United States. More than 5,000,000 cannot speak, read, or write English. More than 2,000,000 cannot read or write any language. Unfortunately, these foreigners often group themselves into alien settlements or colonies, where our language is not spoken, where our journals are not read, and where the whole environment is alien and non-American. These masses of alien ignorance constitute a rich soil for sowing the seeds of unrest and revolt. Revolutionary agitators who come to this country to advocate the destruction of our Government find here their opportunity.

To make the immigrant understand America is the only way to make him love America. He cannot love a country he does not understand. Education is the first requisite of Americanization. Education, first in our language, and then in the nature of our institutions is the best defense against the bolshevik and the anarchist.

This demand is not being met. When great States like Massachusetts and New York and Ohio have actually increased both their percentage and total of illiteracy within the decade from 1900 to 1910 because of their failure to educate their foreign born, we realize that even these enlightened commonwealths need stimulation and aid.

PHYSICAL EDUCATION

Perhaps no disclosure of the draft examinations carries more reproach to our intelligence than the fact that out of about 2,400,000 young men examined for service 700,000, or nearly one-third, were found disqualified because of physical disability. Ninety per cent of these disabilities could have been prevented by a knowledge of the simplest rules of hygiene and health. It was ignorance, gross ignorance, that in the vast majority of cases was the cause of their incompetence.

There is but one adequate remedy for this disgraceful and distressing condition, - to put into all our schools a system of physical education. Unfortunately, this has not been done. The additional cost deprives thousands of schools and tens of thousands of children of this essential element of education. Here again is the stimulation and help of the Nation needed to remedy the existing unfortunate condition.

EQUALIZING EDUCATIONAL OPPORTUNITIES

That gross inequalities in educational opportunities exist within and among the States is well known. In the South almost one-half of the negro children never see the inside of a school room. In the North there is hardly a city that has adequate facilities for all its children. In some rural communities and factory districts the value of the property is so small that local taxation cannot support the schools. On an average the country boy has two months less school than the city boy.

Unfortunately, it is found that where the educational needs are greatest the schools are most inadequate. All over our land the poorest schools are in the poorest communities - just where the best schools are most needed. To equalize educational opportunities is a task that the Nation is especially qualified to undertake. To encourage and aid the backward States to bring their deficiencies up to a reasonable measure of efficiency and service is apparently a National duty. By such stimulation and cooperation we may be able to give to every child in America the advantage of at a least a common school education.

PREPARATION AND PAY OF TEACHERS

The most pressing educational problem confronting the people of the United States at the present time is to obtain competent teachers for our schools. Thousands of schools have been closed because teachers of any kind could not be secured. Tens of thousands of schools are now being taught by incompetent teachers. Three hundred thousand are teaching who have no professional training whatever.

An equally imperative duty is that of providing means for the better preparation of teachers. We need about 700,000 teachers to teach our schools, and this requires about 120,000 new teachers each year to keep the quota full. Our schools and colleges preparing for teaching are turning out but 24,000 each year. Nearly 100,000 must enter the profession each year inadequately prepared. This condition is alarming and must be remedied. In some way we must bring States and the people to a realization of this danger. Unless conditions can be bettered we will have in the present decade even a larger proportion of near-illiterates than was disclosed by the war registration. Indifference as to the character of our schools and their teachers will inevitably lead to a deterioration of our citizenship. We must see to it that every school in the land is taught by a competent teacher. Nothing less than that is safe for either State or Nation.

If illiteracy is a National peril, if ignorance of our language and institutions is a source of danger, if unjustifiable inequalities exist in educational opportunities in our land, if our young men called to the service of their country are incapacitated because of ignorance of the ordinary rules of health, if schools are being closed for want of teachers, and almost one-half are being taught by incompetent teachers, then it can fairly be claimed that National aid for education is justified and necessary.

MUTUAL OBLIGATIONS

It is urged as an objection that it is unjust to call upon the stronger States to aid the weaker to educate their children; that the money derived from the general taxation

which would fall heaviest on the richer States should not be used to help the poorer States; that each State should bear the burden and responsibility of educating its own people.

This objection was urged from the beginning against the whole system of public schools. It was argued that parents should have the burden of educating their own children and that taxation to support common schools was unconstitutional and unjust. It was said the rich man was under no obligation to help educate the children of the poor. It was especially urged that those having no children to educate must not be taxed to help educate the children of others. It was still more strenuously insisted that it was especially iniquitous to tax the properly of a bachelor to carry on schools for others' children.

But all those objections were disregarded, and now no one claims that it is unjust to tax the rich man to educate the poor man's children, and the bachelor must pay his taxes to support the schools, whether he wants to or not. It is recognized that the welfare of a community or State depends upon the character of its citizens; that the city or State is concerned for its own safety and peace in the intelligence of all its citizens, and that each must contribute his share to the common good.

So with the Nation. We have seen how its safety may be jeopardized because of the illiteracy and physical incapacity of so many of its young men. We have seen how in a free Government its security and prosperity depend on the intelligence of its entire electorate. Neither illiterates nor alien malcontents can be confined to any one State. And so it is a National problem as well as a State and local problem. Manifestly, it needs the cooperation of all these to find and apply the remedy.

THE NATION CANNOT AFFORD IT

The cost to the Government is urged as an objection to the legislation. To place this additional burden on the Government at this time of extraordinary expenditures would be unwise, it is said. Our people already groaning under the weight of Federal

taxes will not approve this addition to the load, it is argued. Granting the full weight of this objection, it must be admitted that the Nation must make choice as to its expenditures. Wise action depends on selecting those objects for National appropriations which are most needed and most important. There is nothing in our scheme of Government more important than the education of the people. Whatever else may be left out, education cannot safely be excluded. And this may be said to the credit of our people, that the one thing that justifies a tax in their judgment is that which strengthens and supports our public schools. There are many millions annually appropriated which in their opinion have much less justification than the appropriations authorized by this bill. We might cut off a hundred million from either the Army or the Navy bills with less danger and more profit than to omit this appropriation. We gave seventy-five millions the other day to the States for good roads. Are good roads of more importance than good schools? We are still spending millions to remove rocks from our harbors and snags from our rivers; to remove hog cholera in Iowa, and cattle ticks in Texas; to remove boll weevil in Alabama, and wheat rust in North Dakota, - are we justified in refusing to spend anything to remove illiteracy from our own American citizens? It is not that the things mentioned are not worthy of consideration, but certainly they are not more worthy of consideration than is the education of our children. Those things are after all but economic ills, while ignorance imperils the safety and endangers the perpetuity of the Nation itself.

There are some outstanding facts regarding the relations of the Nation and the States toward education which it is wise to recognize. There has never been proposed in Congress any legislation which has even suggested that the Nation should take from the States the control of education. No one has ever advocated it, no one now proposes it, no one in or out of Congress desires it. The proposition has no support anywhere by anyone. There is no legal authority for such legislation if anyone did propose it. If a bill carrying such a proposal were introduced, it would immediately be recognized as without Constitutional warrant, and would never even reach the calendar of either Senate or House.

To claim that anyone, sponsor or supporter of the pending educational bill, desires or expects National control of education to follow the enactment of the legislation under consideration is without the slightest sanction. To state that the emphatic and repeated negations expressed in the strongest language that can be used which are incorporated in the very terms of the proposed law mean nothing and will not be effective, is to say that no law can be made effective by its terms.

But while Congress has no desire nor purpose nor Constitutional power to take from the States the control of education, the General Government has the right to aid and encourage the States in the education of their and its citizens, and this right it has exercised repeatedly from the beginning of our history to the passage of the last Appropriation Act. It granted sections of the public lands to the States for schools. It granted townships of land for the creation and support of universities. Lands were given as long as they lasted, and then money was given. Congress gives annually over two and a half million dollars from the National Treasury for the "support and further endowment of colleges of agriculture and mechanic arts." Every year we give tens of millions of dollars from the National Treasury in support of almost every form of education. Why is it that these grants are not opposed? Why is it that where education is so much needed, at the very bottom of our political and social structure, where it enters into the very texture of the fabric of our American citizenship - in form about which there is no controversy and in substance the acknowledged essential - why is it that when it is proposed to strengthen our common school system the proposition is condemned and opposed?

It must be that such opposition is based upon a misconception of the proposed legislation. To think otherwise would be to believe that there were in our country those who really desired the destruction of our common school system. Such a belief no loyal American would desire to entertain.

It is characteristic of the American people to be intensely interested and enthusiastic in the formation and establishment of a particular public service, and then when they have succeeded and have placed it in what they believe competent hands, to go off and forget about it. In a degree that has been true of our common school system. We have been so absorbed in building cities, making railways, plowing prairies, redeeming wildernesses and subduing a continent that we have had little time to give to the humdrum work of the district school. Lately all our minds and hearts, all our energy and activities have been given to save our country and the world from a savage onslaught of outlaw nations. And as a consequence we have allowed twenty-five out of every one hundred of our sons and daughters to sink into deplorable depths of illiteracy and ignorance. We must rescue them. We must see that their successors shall not suffer like neglect and misfortune. We are compelled to realize that an intolerable condition exists which must not be allowed longer to continue. This calls

for each of us to bear a part in the work set before us. By the memory of those who throughout all the years of our National life have given so much of thought and service to the upbuilding of the Republic; by the memory of the thousands who by the sacrifice of life itself have rescued the Nation from dishonor and destruction, we are called to meet and will fulfill the responsibilities which now are ours!

----o----

EDUCATION MUST BE CONTINUED INTO ADULT LIFE

"The necessity for continuing education from the schoolroom into daily life is being more and more emphasized in New South Wales and Labor idealists are laying stress on the value of a thorough training which will fit the workers for a bigger part in the control and direction of industry. New South Wales is doubling its facilities for technical education....

"The East Sydney College, which will cover more than four acres and be practically a series of separate colleges, will accommodate the students in drawing, art metal work (including the making of jewelry and watch making) modeling, sculpture, pottery, sanitary engineering and plumbing. One building will be devoted to bread making and pastry with a special laboratory and with costly ovens and machinery. In another building instruction will be given in everything relating to transit by road, rail, sea and air, including the building of aeroplanes and the construction of motor cars and motors. Special attention will be given to the sheep and wool trade. An important portion of the college will be utilized for women's handicrafts, including dressmaking, millinery and costume designing.

"At the conference on the control of industry, Prof. R.F. Irvine of Sydney University declared that the whole educational program would have to be modified if men were to be fitted for making wise choices and initiating great changes, and adult men and women would have to be made to realize that education did not end with school or college, but was a life process. Two things seemed to him to be necessary to fit men

for increasing their part in the control of industry and for making wise choices: (1) A revised program of education for young people and adults of all classes; (2) An institution for the collection of data relating to experiments in control, and for the stimulation of such experiments.

"While the bursary system of the state is giving a university training every year to a large number of working class boys, Mr. W. Davies, a member of the Legislative Assembly, declared at the conference that the boys were being made over into 'snobs,' this showing the necessity for a new atmosphere in that institution. He favored the compelling of every boy to attend continuation classes in order that he might be trained for the control of industry and that a spirit of responsibility might be inculcated in him. The necessity for the latter was shown by the large number of disputes in the mining industry caused by irresponsible boys who had never been made conscious of their duty to the rest of the community." - The Christian Science Monitor, 1921 - M.S.A. Bulletin No. 8.

----o----

FREEMASONRY AND THE PUBLIC SCHOOLS - A GRAND MASTERS' SYMPOSIUM

Why is it that Freemasons have ever been so interested in the public schools? The answer is not far to seek. Free masonry itself is chiefly in existence to foster the growth of democracy and equality among men: other aims it has, but none more paramount than this, or more vital to itself and to the world. If this ideal is ever to be realized in this land it will be realized very largely through the public school system, because the wit of man has never devised, nor could devise, an institution more ideally fitted to organize the lives of men according to the spirit and principles of democracy and equality. Moreover, our Fraternity has very much at stake in the American government, and this government, as everybody knows, has in the public school system one of its principal bulwarks. There are other reasons why Masons, as Masons, are always eager to foster and protect general education but these reasons are sufficient here. In order to do its bit in this worthful cause the National Masonic

Research Society has prepared this special public school number of THE BUILDER, and to the end that its account of Freemasonry and the public schools be as representative as possible it has asked the Grand Masters of the country to speak each one for his own jurisdiction, a thing they have done with prompt courtesy, and to good effect, as these communications show.

Let Schools Teach Love of Country.

There can be no grander theme to engross the attention of the Master Mason than that subject which has to do with the public school education of the children of our nation. This is a subject of deepest interest to every citizen, inasmuch as the happiness of all classes is bound up in the common interest of education.

We have come to regard our public schools as the very backbone of our civilization.

The youth who believes it is impossible for him to obtain an education is deemed deficient in courage and energy in this enlightened age, and ignorance is considered a voluntary misfortune.

Our public schools offer to our boys and girls the training that is necessary to prepare them for the common duties of life, and, if they wish, they may delve into the fields of classic lore and polite literature.

Even the most humble has within his reach the opportunity to obtain sufficient education to enable him to appear advantageously in the theatre of life.

Our public schools have made rapid strides in the years that have passed but there is yet much that could be done that would add to their usefulness and efficiency if we are to keep pace with modern civilization.

It is our duty as Masons and citizens to keep in close touch with school affairs in our own community, as well as to inform ourselves on educational matters in general. We should consider it a privilege to aid in any possible way the cause of public education to the end that our schools may be brought up to the highest possible degree of efficiency, and the standard of the teaching profession be upheld upon a higher plane, realizing that there is no interest above that of the children themselves.

In our educational plan we must insist upon the education of the whole man, the body, the mind and the heart, that he may be a complete creature of his kind. Classic lore has its place in education, but is valuable only when linked with a vast amount of practical intelligence that can be fitted for every-day use. Our public schools are valuable only insofar as they train all the faculties in the right direction.

Besides the teaching of the proverbial three R's we must not forget the many important lessons in Patriotism; love of country, respect for all the laws of our land, reverence for things holy and kindred subjects. It is in our public schools that we must depend largely for the study of the psychology of our foreigner, consider his needs and win his loyalty if he is to become a citizen in any real sense.

Is not this work of public education one of inestimable importance, and one which is worth the careful and thoughtful consideration of every Master Mason ?

Let us not neglect our duty in so important a matter.

Henry C. Smith, Grand Master, Montana.

* * *

Rich as Well as Poor Should be Educated in Public Schools.

The progress of civilization has been marked by the progress of education. The height to which any people have been able to attain has been in direct proportion to the dissemination of learning among them. Every means of teaching the young the principles of sterling worth and the knowledge that gives an understanding of the problems of life should be fostered among all right thinking people.

The public schools of America afford the one great channel through which men can effectively aid in preparing the young for useful, patriotic citizenship. Other means of teaching will not reach the masses and, therefore, cannot render the great service that comes through the public schools.

The Federal Bureau of Education provides the following figures: Of 31,981 distinguished Americans only 31 were limited to an elementary education and only 3,110 received merely a high school education; whereas, 28,840 were college graduates. There can be no college graduates without training in grades. Consequently, all of these received lower academic teaching. If we would raise the standard of our citizenship, and produce Americans of real distinction, we must place before the masses of the people educational opportunities. Every man who is committed to this high purpose must favor every move that will lend broader extension and greater efficiency to our public school system.

Aside from the question of providing educational advantages to the young of limited means, I am impressed with the belief that children of wealthier families should also be given training in public schools. It is here that they are brought into contact with the representatives of homes of all classes and are given that association with others of strange environment which will develop the characteristics that have made

Americans democratic. Other countries may support the private schools where the so-called aristocracy are trained in manners, culture, dress and snobbishness, but practical America must maintain and develop to the uttermost that school system which, by teaching and association, will best cultivate in the Americans of tomorrow the democratic principles of justice, fairness and tolerance.

Julian F. Spearman, Grand Master, Alabama.

* * *

Competent Teachers Essential to Good Citizenship

Our late Brother Theodore Roosevelt, while addressing a vast assemblage of school teachers at Ocean Grove, N. J., once said: "Teachers, in your hands lies the destiny of our nation!" How clearly he saw the truth!

The stability of our government and the welfare of our free institutions developed under it depend entirely upon the character of our citizenship. Our schools impress character upon the youth of the land. This work is in large part actually in the hands of our public school teachers. If they do their work well, the future of the nation is assured! If they are unable to do it well, the nation is in danger.

From a purely patriotic standpoint, therefore, it is clearly our duty to see to it that we have the best school teachers we can obtain, and place at their disposal the necessary equipment to enable them to do their work well. To do this more money must be appropriated for the maintenance of our public schools than is now available. This money will not be forthcoming unless there is an irresistible public demand for it. The public will demand it when it becomes clearly conscious of the necessity for it. This public consciousness can only be aroused by a proper presentation of facts and figures

and by intelligent effort on the part of those who are entirely familiar with the various aspects of the problem.

Masonry stands for good citizenship. Every Mason is under an obligation to consider the welfare of his country at all times.

If Masonry as an institution should undertake to bring its individual members to a proper realization of the necessities confronting our various public school systems, and thoroughly familiarize them with the facts, it would furnish the country a group of representative men who can and will arouse public opinion. Shall Masonry undertake this task?

Charles C. Coombs, Grand Master, Dist. of Columbia.

* * *

Freemasons were Active in Founding Iowa Public Schools

The public school system of education has ever had the full interest and support of the Masonic fraternity in this commonwealth. The settlement of Iowa and the development of its educational facilities (even during its pioneer days) are a story of absorbing interest; and in the annals of that time we find the leaders of our Craft in the forefront of the movement for general education through public schools maintained at public expense.

The reputation of Iowa schools proves the extent and success of those efforts.

I have no doubt that I speak for all Masons of Iowa as well as for myself when I say that we are emphatically in favor of a state and national system that shall require every child in each commonwealth to have at least an elementary and secondary education in free public schools maintained by general taxation and affording an equal opportunity to all.

Furthermore, that it be mandatory that the English language be used with a uniform course of instruction in these grades; that the ideals and principles of representative American government be taught throughout all the grades; and that training in our public schools be made a necessary qualification for teachers in the same. Furthermore, that the hygienic, physical and moral welfare of the child should have attention as the intellectual development, so that the future citizens of our country may be fully equal to their responsibilities.

A. N. Alberson, Grand Master, Iowa.

* * *

Masons Must Support the Public School System in its Present Crisis

The past two years of reaction from the emotional intensity of the World War have given us a breathing space in which to appraise, in some measure, the magnitude of the task of adjusting ourselves to new world conditions.

The summons of peace is not to complacent repose, but to still more strenuous endeavor for enduring good. The task that now confronts us is the conquest of the

allied forces of ignorance, selfishness and prejudice. For victory we must look to the armies of peace, the teachers and pupils of the public schools. The forces of the whole nation must be mobilized in their support. Everywhere the Craft is seeking opportunities for service and everywhere instances are multiplying which point to the existing public school crisis as the logical field for Masonic devotion and endeavor.

The subject of public education has ever been close to the hearts of our greatest men and Masons. Our Brother Washington founded at Alexandria and endowed one of the first free schools in Virginia. Our Brother Franklin founded the first free public school at Philadelphia. Indeed, one of Franklin's opponents there has left on record the complaint that "the people who are promoting the free schools are the Grand Masters and Wardens among the Freemasons, their very pillars." Our Brother Dewitt Clinton founded the free public school system of our own great Commonwealth, and our Grand Lodge gave the first New York free school generous patronage and support.

The mingling of children of every race, creed and degree in common schools, publicly supported, tends to bind together the whole population with the strong ties of common customs and a common tongue and to make this a thoroughly united nation. In the language of Brother Washington "the more homogenous our citizens can be made in principles, opinions and manners, the greater will be our prospects of permanent union." These ideas are truly Masonic. The public schools are the only means whereby the prosperity, nay, the very survival, of our beloved Fraternity can be safeguarded, and the perpetuity of the institutions that underlie our civil and religious liberties assured.

Let Freemasons everywhere rally unitedly to their support.

Robert H. Robinson, Grand Master, New York.

* * *

Education Must be Represented in the President's Cabinet

Of all the important public questions of interest to the people of the United States, there is none more vital to the future welfare of our country than that of the public schools. It is imperatively necessary that the boys and girls of today, who are to be the citizens of tomorrow, shall acquire in the public schools such a common stock of ideas and ideals that the stability of our government and the perpetuity of our institutions will be assured.

A real democracy can exist with success only if there is true democracy in education, that is, equal educational opportunity for all. It has been clearly demonstrated by the experience of the past that if this equality of educational opportunity is to exist, since the states by themselves are unable to provide this, financial aid from the national government is necessary. If a reasonable amount of financial assistance is given to the several states, each child in the entire country can be assured the minimum amount of education; illiteracy will gradually disappear, and the great work of Americanization can be more vigorously carried on. It will be possible to conduct with greater success other educational activities, such as health education.

The importance and dignity of education in this country demand that this important work be represented in our national government, not by a subordinate bureau but by one of the great departments, with a Secretary at its head, who should be a member of the Cabinet of the President. If all these measures outlined above be adopted, great care should be taken that each state of our Union retain complete control of its educational policy and procedure. All of these provisions are, I understand, carefully included in the Towner-Sterling bill which is now before Congress; if this bill is enacted into law, the beneficial effect upon education in this country will be quickly realized.

Warren S. Seipp, Grand Master, Maryland.

* * *

Thou Shalt Exalt the Public School

In viewing the question of public schools, there are certain facts that stand out as self-evident:

(1) Public schools are consistent with and necessary to the maintenance of that liberty and pursuit of happiness guaranteed in the fundamental utterances of our laws. The untutored mind may know license but it cannot have the highest sense of real liberty.

(2) Public schools are necessary to perpetuate the principles and verify the eternal truth proclaimed in the American Declaration of Independence "that all men are created equal" (as to privileges and immunities under the law); and without a system of free schooling supported by the state and so regulated as to perform the most efficient service, the great mass of the people born unequal as to environments, wealth and opportunity would remain in ignorance and thus become a prey to the unscrupulous and the charlatan.

(3) Without an efficient system of free schools, higher education can never become at all general. The free schools must feed the colleges and universities if, indeed, they are to be fed - a necessary nourishment for their growth and usefulness.

The following, constituting the fourth of ten "Home Town Commandments" which appeared in The University of North Carolina News Letter of April 19, 1922, is to be commended:

"Thou shalt exalt thy public school and honor it all the days of thy life with the best of teachers, buildings and equipments, for the school is the cradle of the future. Thy children are here and they shall be the leaders of tomorrow. No training is too good for them and no preparation superfluous."

James H. Webb, Grand Master, North Carolina.

* * *

The Public School Serves No Scheming Interest at Home or Abroad.

The assertion that the public school is the cornerstone of American liberty has become a truism. We reiterate the declaration at frequent intervals, but many of us fail to realize wherein lies the greatness of this typical American institution.

The public school is remarkable and successful for several reasons. It is the natural outgrowth of American ideals and life and development, a concrete expression of the American spirit and of what we term Americanism. It is democracy in education, and bears much the same position with regard to the other educational systems of the world as does the American theory and system of government to those of the various other nations.

The public school in the United States is great because it is the school of all the people. It is confined to no region, sect, race, color or narrow selfish interest. It is the same in Maine, California, Louisiana or North Dakota. It places one stamp upon the boys and girls who pass through its courses and that mark is the shaping touch that makes an American from whatever state he comes. Unlike many another hallmark, the stamp of the American public school is an evidence of broadening instead of narrowing; of stimulus to thought and initiative and achievement, not stultifying; of personal independence of thought and soul, not attachment to an imposed creed or

system; of upward impulsion toward everything clean and wholesome and pure and helpful.

The power of the public school lies largely in the fact that it is pure and single in its purpose. Its sole aims are to train the minds, develop the bodies, make skillful the hands, quicken the hearts and ennoble the souls of the youth it touches. Its one purpose is to make splendid men and women, ideal Americans and exemplary citizens. It has no other purpose and it serves no selfish scheming interest at home or abroad.

Henry E. Byorum, Grand Master, North Dakota.

* * *

The Schools Make for Democracy

There is no agency in our American life that is capable of doing more for the advancement of the common welfare of our people than our public school. In that fortress of democracy our children of all classes meet, day after day, from the age of six or seven years, up to the age of from fifteen to eighteen that most impressionable age when character is formed and when the men and women of the tomorrows are shaping their opinions of life, and determining the course they will take.

It is highly important in a country like ours that every man and woman shall understand and appreciate every other man and woman, and recognize the fact that each of us is the "architect of his own fortune." In America opportunity smiles upon all. The names of the men and women prominent in American life today reveal the fact that it is integrity and efficiency that count and not the accident of one's birth. The public school brings the children of all races, of all creeds, of all political beliefs

together, and makes Americans of them all; and as American citizens they each and all see the value in others, and come to appreciate that value.

The public school system of America is not perfect. It has perfection for its ideal however, and is moving rapidly in that direction; and therefore its permanency is assured. As the objective of this great American institution is better understood, it will be more loyally supported by all good and true American people. Long live the American public school.

George C. Williams, Grand Master, Delaware.

* * *

South Dakota is Heartily In Favor of the Towner-Sterling Bill.

I want to say that I am heartily in accord with the movement that is under way to improve the educational system in the United States. I believe that nearly all the Masons of this jurisdiction are of the same mind. It would be a long step for good if we would have a law in every state requiring every child between the ages of six and sixteen inclusive to attend the public school. Of course, those who are physically deficient or who are backward should have special attention and assistance, that all may have an equal chance to gain an education which will fit them for the duties of future citizenship.

With improvement in our public school system will come a higher standard of living, better morals and cleaner lives. As some one has pointed out, every child should have the right to be cleanly bred, rightly fed, and clearly taught.

In this state we have a very good set of school laws and with but little change we could receive the benefits provided for in the Towner-Sterling Bill should it pass our national legislative body. Some objection has been made to this bill on account of the appropriation it carries. I do not know of a better use to which we can apply our funds, and certainly it is better to improve our children and make better citizens, stronger men and women, than to spend all in the improvement of hogs, cattle, etc.

W.F.R. Whorton, Grand Master, South Dakota.

* * *

Masons Should Interest Themselves in School Elections

I believe in the American public school - first, last, and all the time. I believe that the greatest influence in our American life today is the public school, and therefore it should be carefully guarded, continually improved and greatly encouraged.

We realize now that we have lacked the vision the founders of our government had when they wrote the constitution of this country, and that we have not consistently used our energies to improve future generations. We have concerned ourselves about the educational system only insofar as it affected our immediate needs.

If we are to remain united as a nation, it is necessary that American ideals be implanted in the youth of the land. The public school is the only agency that can successfully accomplish this. Make elementary education compulsory in the public school and teach the American language only. Compel the child to read, write and think in the American language. Only in proportion as he can think in this language can he appreciate the American spirit, and the American government. The parochial school draws a line of division across the community, and should therefore be eliminated.

Only men and women of the highest ideals can impart the spirit of the country and the teaching profession must be made attractive - better salaries, better teachers, better schools.

Masons everywhere should interest themselves in school elections, placing men on school boards who believe in the American public school system.

In Minnesota we hope that before another year has passed, we shall have had the opportunity to preach the gospel of the public school in every lodge room in the state. Competent speakers, with motion picture outfits, will be sent into every part of the state, and the needs and advantages of the public school will be demonstrated. The Towner-Sterling Bill will be explained and discussed.

I believe that physical education, and instruction in the principles of health and sanitation, should be taught to all children and through the public schools. The future of our country, mentally, morally and spiritually, will depend on the physical condition of the coming generations.

Herman Held, Grand Master, Minnesota.

* * *

The Schools Should be Bulwarks Against Bolshevism

While it is the duty of every Mason to be interested in the public schools, it is especially the duty of those of our eastern states to be particularly vigilant, for it is in

the east that the obnoxious red doctrines of continental Europe are being secretly, and in some places, publicly taught. Even in some of our standard colleges there have been instances where professors, aided and abetted by parlor radicals living on inherited wealth, have been making covert attacks on American institutions. History teaches us that the school and the lodge were the pioneers and outposts of our civilization, and that our present public school system originated with and was flowered and protected by Masons. Therefore, each of us should constitute himself a committee of one to see that the schools of his town are the best, or at least the equal of any, in the land; and that support and reverence for law and order, and love for the flag, are taught free from any foreign taint or continental influence of any sort.

Frank L. Wilder, Grand Master, Connecticut.

* * *

Tennessee Stands for the Development of Primary Schools.

A public school number of THE BUILDER just at this time is very essential and timely! Let's make it unanimous! Especially so far as Masons are concerned. Every Grand Master at least should be closely in touch with the educational movement as to be heartily in favor of public schools, and I am sure the only reason that every Mason is not in full sympathy with the course of education is due to the fact that he has not given much thought to this subject.

I am happy to say that the Grand Jurisdiction of Tennessee is squarely behind the idea of developing the primary public schools to the end that every child may have equal opportunity to secure an education. I am of the opinion that no greater movement for good has ever been launched by the Masonic Fraternity and wonderful progress has been made; many rural districts report decided improvement.

The idea carries with it not only the endorsement of public schools, but the education of our own members - nay more - the enlightenment of our members as to what they owe the world and humanity.

I believe the success of the Masonic educational movement is assured in Tennessee as Brother Joseph A. Fowler, our State Chairman, is very earnest in his efforts. He is thoroughly capable and a Mason of splendid ability.

The public schools! By all means - that great democratic institution where children, rich and poor, may mingle together and learn the fact that they are all Americans.

Walker M. Taylor, Grand Master, Tennessee.

* * *

Free Institutions Cannot Exist Without Schools

There can be no question of the vital importance to any free government of a comprehensive and effective system of free, public education. It is absolutely impossible that free institutions should exist without the basis of an intelligent electorate. Every citizen should be capable of reading as well as hearing the views and opinions which may be set forth for or against proposed legislation or candidates for office. So far as possible he should be sufficiently educated to understand what he hears and reads, and to weigh and compare conflicting statements. This is a large requirement, but all history shows that it is an irreducible minimum.

Freemasonry is the foe of ignorance, tyranny, and superstition. Education is the only weapon by which these great foes of mankind can be conquered. It is the Masonic duty of every member of our Fraternity to do his best to forge this weapon and strengthen the arms of those who wield it.

Freemasons are bound by their obligations, and by loyalty to the principles of our order, to be good citizens. It is, therefore, their duty to do everything in their power for the promotion of good citizenship. Nothing is more essential to good citizenship than education.

The experience of the great war has shown conclusively that our educational system is not functioning as well as we expected. Discoveries which were made with regard to the illiteracy of the young men in our drafted army were not only surprising but extremely disconcerting. The immediate need of the time is the strengthening of our educational system sufficiently to enable it to do what it should do, and what until 1917 we all thought it was doing.

It is the duty of every Freemason to do everything that he can to help the cause of education in his community, in the state, and in the nation. He should labor in every possible way to exert all the influence he has in all ways in which such influence may be exerted in this good work.

This does not mean that the Masonic Fraternity, as an organization, should put itself behind any specific legislation, or attempt to adopt an educational legislative program. Such a course would do more harm than good both to education and to Freemasonry. It would distinctly lower the plane of discussion and bring into it considerations and antagonisms which would be harmful in the extreme.

If all the members of our great Fraternity can be roused to the sense of personal responsibility and made to feel that each one of them has a sacred duty to perform and that he cannot rest until he has performed it, we need not worry as his right choice of methods and measures.

Frederick Hamilton, Grand Secretary, Massachusetts.

* * *

Nevada Masonry is Strong for the Public Schools

From the dawn when man first realized that light and more light would make his world larger, his life broader and his heart happier, he has as with tenacles reached out for truth and more truth. Our present-day public school system has been evolved from that hungering for knowledge. Susceptible of improvement though it be, our public school system is the best on God's footstool and every man and woman, of whatever affiliation or creed, if he or she desires to realize a dream of yet higher civilization should be back of, and ready with instant support for, the public school.

To the forbears of Masonry were entrusted the arts and sciences of their day. Upon them devolved the duty of pointing the way to larger intellectual life. Such through the generations has been the big objective, the star that held the compass by which the fathers of present-day Masonry sailed through the storms that would surely have wrecked them long years ago had their purpose been selfish and the ends of their existence small.

With all the impetus that comes from Masonic traditions and history, teaching as they do that Masons of the past have been the pathfinders, the pioneers in intellectual development, surely Masonry of today is recreant to its trust unless every Mason is alert to defend and support the public schools.

Masonry must be aligned with the forces that seek the us up-building of our educational system, for Masonry can only prosper in the sunlight of education: its

enemies prosper only when the black hoodwink of ignorance clouds the vision of men and women. In this jurisdiction Masonry is strong for the public school.

Louis G. Campbell, Grand Master, Nevada.

* * *

Selection of Teachers Is of Greatest Importance

The public school question in this country is a live one and every red-blooded American should be vitally interested in it. But the public school is absolutely in no danger from its friends or its enemies. It is the basis upon which are founded our free institutions and it will survive all opposition. True, the system occasionally needs revising, improving and directing. Of this there can be no doubt. In the present day the tendency to drift away from fundamentals is the result of over anxiety on the part of its friends. This, however, is only temporary. As a system it will soon regain its equilibrium and it will continue to go forward in its chosen field.

Any additional legislation for the benefit of the public schools should be undertaken with the greatest care, and its only aim should be to improve the personnel of the teaching force. After all is said and done the teacher is the school and stands for more than expensive equipment and fine buildings. Guard well the entrance to the teacher's ranks, and you will accomplish a work of the utmost importance.

Our law making bodies everywhere are opened with prayer. How much more important it is that our public schools should open each morning with a proper recognition of the Supreme Being. The reading of the Bible should not be denied to the teacher who feels its worth and its usefulness in impressing upon pupils the highest standard of moral and upright living.

F. A. Jeter, Grand Master, Idaho.

* * *

Religion Cannot be Taught in the Public Schools.

Man is a gregarious animal. For self preservation gregarious creatures have leaders. With the lower animals these leaders occupy their position by physical force: the leadership with man is on a different plane to that of the unthinking creature governed by instinct; his leadership is, or should be, based upon reason. The activities growing out of reason are so varied and numerous that it becomes necessary in order to bring about the greatest success that not a few but all of society must in as great a measure as possible be qualified to become leaders of at least one of these activities.

For quite a time it was mainly the Church that took charge of preparing or educating people for leadership. That a sufficient number of people were not educated under this system to carry on these activities past and present history confirms. The state then for self preservation instituted public schools. Individuals or organizations are loath to surrender what power they may possess, hence the antagonism of the Church to the public schools. Individuals recognizing their interest in humanity have as of yore aided in the work of educating. Since nations that foster the public schools are the most prosperous and efficient we must conclude such schools are beneficial and should be preserved.

"Knowledge is power." The best safeguard against the improper use of that power is moral force. Some religions do not separate morals from religion. Our national Constitution grants no preference to any religion; therefore we can not teach religion in the public schools. The morals of our country are as good as those of any other country. We therefore conclude the public schools are not destructive of morals.

L. Kirby, Grand Master, Arkansas.

* * *

The Public School is Confronted by Three Ruffians.

It is needless to affirm the statement that all Freemasons must of necessity do everything in their power to support and uphold the public school system. However, just at the present time, our public school system is passing through the most serious condition that it has ever had to face. The present widespread complaint in regard to taxes has brought this subject squarely before every right-thinking citizen.

There are three classes of people who are fighting the public school system; the vicious, the penurious, and the ignorant. In our state, the Lutheran and the Roman Catholic churches have joined hands, after fighting each other for 400 years, and are carrying a case to the Supreme Court of the United States in an endeavor to invalidate our language law. The second class, almost as dangerous as the first, does not want to furnish adequate school buildings and equipment and fight every move to improve the schools. They, together with the third class, who have very little if any education themselves, and do not care whether their children have an equal chance in the world with others or not, continually object to the payment of reasonable salaries to teachers, to proper medical supervision of the children, and to all forms of sanitation. The whole question resolves itself, as I see it, as to whether we are "our brother's keeper" or not. Are we willing that our brother's children shall have the same advantage and opportunity in the world as ours? Who can measure the worth of a child in dollars and cents? It is a time, in my judgment, for every red-blooded American-loving Mason to endeavor to see that the public school system is supported in every manner in his community, keeping distinctly in mind the thought that we ought to be for America first and not America last.

Lewis E. Smith, Grand Master, Nebraska.

* * *

Masonry at Work in Oregon.

My thoughts on the public school question are embodied in the following Official Circular which I issued to the constituent lodges of this Grand Jurisdiction under date of February 1, 1922:

"The promotion and extension of our free public school system is a logical field for Masonic activity. The progress of every initiate in Masonry is one of advancement from darkness to light. Light and knowledge are synonymous terms in Masonry.

"The history of public school education is closely interwoven with the history of Masonic progress, and to these we owe in a great measure the wonderful progress of our country. Brother George Washington, among his many other great achievements, founded one of the first free schools in Virginia; Brother Franklin, the first free school in Philadelphia; and Brother Dewitt Clinton, the free public school system in the great state of New York. All of these were and are revered as leaders in Ancient Craft Masonry.

"To have a strong and united nation every one must assist in the promotion of public education. This means the bringing of all children into the public school where equality and fraternity will give us men and women who will maintain and defend a united nation.

Our Grand Lodge, at its 70th Annual Communication, unanimously proclaimed this principle in the following unmistakable terms:

That we recognize and proclaim our belief in the free and compulsory education of the children of our nation in public primary schools supported by public taxation, upon which all children shall attend and shall be instructed in the English language only without regard to race or creed as the only sure foundation for the perpetuation and preservation of our free institutions, guaranteed by the Constitution of the United States, and we pledge the efforts of the membership of this body to promote by all lawful means the organization, extension and development to the highest degree of such schools, and to oppose any and all efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land.

"At the 71st Annual Communication the Grand Lodge, by resolution, recommended your Grand Master to use his influence and authority in support of our free and non-sectarian educational system, and unanimously approved the Towner-Sterling Bill (successor to the Smith-Towner Bill) providing for a Department of Education. Our nation today stands alone among the world's great nations as having no separate educational department in its national government.

Believing that I am only expressing the views of every thoughtful Mason, I invite and request each lodge in this Grand Jurisdiction to set apart and devote one special meeting during the month of February as a Public School Night. I suggest that competent speakers be secured to present to the lodges the great importance of this subject, the qualifications of those who may be called to administer our school system, and also the merits of the Towner-Sterling Bill as a national program for public education. This should also include an opportunity for a discussion by the brethren, of all matters affecting our educational system in open lodge. I furthermore recommend that each lodge appoint a committee to investigate and report upon the condition and needs of the schools in its particular district and also to serve as a means of communication between school authorities and the lodges.

"In compliance with the recommendations of the Grand Lodge your attention is called to this most important matter, and you are directed to read this official circular at the first communication following its receipt and to file a report of the action taken with your District Deputy Grand Master.

Frank S. Baillie, Grand Master, Oregon.

* * *

Believes that the V. S. L. Should be Taught in Every School.

The public school system of the different states in the Union is of the gravest importance to the whole country. It is the place where, in large measure, the character, hopes and plans of our children are moulded. If America is to remain a free country the rising generation must be properly taught. When we look about us and realize the inroads that have been made by an insidious foe against the freedom of our country it should arouse every man, woman and child to an earnest purpose to do his or her part to throttle this beast.

I believe in the free and compulsory education of the children of the nation, and that the public schools should be supported by taxation. I believe that the Towner-Sterling Educational Bill should have the hearty support of every right thinking man and woman in this country. I believe that the Holy Bible, that great light in Masonry, should be taught in every public school in the whole nation, especially in the state colleges and universities. I believe that every public school teacher should be required by law to qualify to teach the Bible. I believe that the English language should be the only language taught in our public schools.

If those who seek our shores from foreign parts are not willing to adopt our language then send them back from whence they came or let them go where they can find a more congenial people. We want one language, one people!

I am irrevocably in favor of the separation of church and state.

P.H. Murphy, Grand Master, Mississippi.

* * *

Each State Should Adjust its School System to its Own Resources

That the public school is of supreme importance throughout our country is, I take it, generally conceded. In a republic where government derives its powers from the governed, where policies are determined and laws enacted by the representatives of the people, it is vitally important that the electorate should be educated. But just how far the state should go, how wide in scope the curriculum of the schools should be, must, it appear to me, be left to the people in the several states to determine. A populous state with ample means at its command would naturally be expected to spend more on its school buildings, pay better salaries to its teachers, and provide for a greater number of schools of the higher grades than could a state sparsely populated and with less means. The question then of the "public school" is one to be determined primarily by the ability of the community to pay.

IN our state we have a splendid school system. In the city in which I live the School Board has the taxing power and I believe that both the state and the city are, considering the enormous burdens of taxation we are all bearing, doing all that should be done in the way of giving education to the masses. I do not believe that the time has yet come when the state ought to attempt to give university education to all the boys and girls. A high school education is ample equipment for the intelligent discharge of the duties of citizenship and I think the every-day happenings of life demonstrate that high school boys make as good a showing in business and in the professions as do university graduates.

Abraham M. Beitler, Grand Master, Pennsylvania.

* * *

Sectarian Schools are a Thing of the Past

To be tolerant is a cardinal principle of Masonry and one of the most blessed virtues of mankind, especially in the matter of being considerate of the opinions of others, but it ceases to be a virtue the moment it fails to hold to principles that will be of the most benefit to the majority.

Viewing the situation as we do, it seems incredible that the public school system, such as we have in the United States and parts of Central Europe, should have an adversary, but the fact remains nevertheless that educational legislation, both state and national, meets with its share of opposition.

While this condition is attributed partly to the matter of economy, we believe this feature is negligible in comparison with other potent factors. The burden of taxation falls on those most able to pay, except in a minority of cases, which is a natural law and could not be otherwise; and while most tax payers believe it to be a special prerogative to complain about the payment of taxes, it is the ignorant or miserly who find fault with judicious expenditure of public funds for educational purposes.

It is gratifying to know that those at the head of corporations employing large numbers of men are rapidly learning that the best results are not obtained by employing the lowly and ignorant from Southern Europe and the Orient, because it is through this class of workmen that the unscrupulous agitator gets his living and creates strife and dissension between the employer and employee and is detrimental to both. This cannot be accomplished among the more enlightened classes of workmen because they do their own thinking. When the thinking is done by the masses, peace and harmony usually prevail and employer and employee are benefited thereby.

The parochial or sectarian schools should be given great credit for the excellent work they have done in the past. They made education possible at times when it could not have otherwise been obscure when there were no others. They pioneered in advance of the public school, but we believe their period of usefulness is at an end, particularly in our country. Humanity has always been benefited with conveniences suitable to the particular period, but conveniences of one period are often found to be detrimental to another.

E.R. Gibson, Grand Master, Utah.

* * *

The American Public School is the Greatest of all Educational Institutions.

In a republic such as ours where the people are under a Constitution that is the source of all power, and where it was intended that through their chosen representatives they should enact and administer all laws governing our civic relations both intellect and information in the masses are essential to our prosperity and to our perpetuity as a national entity.

Equality of intellect is a natural impossibility, but through education all persons above the class of feeble-mindedness may be brought to a point where they can reasonably exercise the rights of citizens.

The American public school system was evolved for the purpose of giving to the youth of our land the opportunity to acquire the foundation at least for a superstructure of information that would enable them to intelligently perform their duties as citizens.

It has been improved by time and experience until it has reached the point where it stands at the head of all the basic educational systems in the world and it is continually being bettered.

No one claims that it is perfect - being a human institution no one expects perfection - but those who rail against it offer nothing in its stead that can compare with it in the results accomplished or in promises for the future.

The American public school system has been charged in some quarters with inflexibility, and with measuring all growing intellects with the same yardstick; but the products of our grammar and high schools have shown an adaptability to conditions, and a versatility of talents, that compare most favorably with those from private and parochial institutions.

It has also been charged with being Godless in that neither the catechism nor the calendar of saints are chanted as an opening exercise for the day; but here again the records of our criminal courts show that the pupils and the graduates of the American public school are less addicted to infractions of the decalogue than are those of some opposition agencies which are loudest in their condemnations.

Among the many charges against the public school system, one is conspicuous by its absence. It has never been accused of inculcating disloyalty to our government, disrespect to the emblem of our nationality, nor a divided allegiance between the land in which we live and any other government, power or potentate.

Lucius Dills, Grand Master, New Mexico.

* * *

Masonry Should Take an Active Interest in the Public Schools.

The subject of "Freemasonry's Attitude Toward the Public School System" might be divided into two parts - one being what the attitude actually is, and the other what it should be.

I think that Freemasonry's attitude toward our schools is in most ways quite similar to the attitude of the general public. It is to be hoped that Masons take a little more interest in our schools than other people do, but neither Masons nor those who are not Masons, take the interest they should take.

Some Masons have taken a special interest in our schools, and have carefully studied our public school system. Their attitude might be considered the attitude that

Freemasonry should take. In this probably the first point would be that Masons should take a more active interest in our school system, for the work our schools are doing is in accord with the ideas of Masonry. The schools spread knowledge, truth and light. The schools teach our children to be moral and upright, and to be good citizens. Masonry teaches the higher things of life, and so do our public schools. They help fit our children for business, trades, and professions, but the right kind of education is also an education for better living and for culture.

The special teaching that is being done in our schools by giving extra help to those who do not learn readily should be commended by Masonry. This helps give an equal opportunity in later life to those who would otherwise be under a handicap.

To put it briefly I would say that Freemasonry should take an active and keen interest in our public schools. If we take this interest, we will learn what the problems of our schools are, and we will be able to help lead the way in solving them.

F. A. Holliday, Grand Master, Wyoming.

* * *

The Schools Should not be Used for Propaganda Purposes.

I have been a teacher in secondary schools for twenty-seven years. My opinion regarding the way in which the public school system is functioning in this country will, therefore, differ in viewpoint from most patrons of the public schools.

The public seems to have been gradually putting on the schools, or requiring of them, the performance of functions which a generation ago were well performed in the

home. It seems to me that it is putting too heavy a task on the teacher to expect her to give the child not only mental training but also moral and spiritual training as well. I omit physical training, which the school needs to give in order that the child may be trained mentally, in naming those activities the parent has relegated to the teacher. Personally I would hold the teacher to her task of providing mental development, and a broad outlook on life - a means of orientation by which the boy or girl may find himself when he enters his life work. And I would not consider it her task to provide him with a code of good morals or with a practical religion, but would expect the home to be responsible for these most necessary elements of a stood education.

Just a word regarding the use of the schools to promote this or that desirable end, a use which was very extensive during the great war and has not entirely ceased even yet, and which remains in the form of the various "weeks" that schools are depended on to advertise. All this activity intrudes upon the real object of education in school, and in addition to hindering this aim, it is most insidious in its appeal, for no teacher wishes to appear uninterested in these worthy movements. I wish to register a firm protest against using the school for propaganda purposes.

Masons as citizens are of course deeply interested in the progress of the public schools. They can do much to help this progress. They can insist on generous appropriations for school purposes. No school unit in the country, probably, is at present contributing liberally enough to its public school system. Masons can make it their continuing business to see that the school administration is efficient and that the funds are wisely expended. They can visit the schools and learn at first hand how the teachers are doing their work, the work for which all the citizens are paying. Why not have a private committee of Masons who shall make it their business, as citizens of course, to see that the school system is what it ought to be ?

There you have a statement. And I have relieved my mind for once of a few of the complaints it harbors.

A.S. Harriman, Grand Master, Vermont.

* * *

Asks us to Heed President Harding's Warning.

The public school question should be paramount in the minds of the American people. It has been truly said that "Education is a better safeguard to our liberties than a standing army."

Today we are living in a commercial age. Everything seems to be weighed and measured by the "Gold Standard." We are prone to forget that the strength, support and supremacy of our Democracy depends on the virtue, intelligence, and prosperity of its people. Governments may rise and flourish but will surely decay if they do not recognize this fact. Vice, crime, prejudice, ignorance and superstition are the handmaids to anarchy and bolshevism.

The public school is the foundation stone of the liberties and the bulwark of our civilization.

President Harding is quoted as saying, "The Education of the American child has fallen below the standard necessary for the protection of our future." If this be true, it is high time that we arouse ourselves from our lethargy and indifference to the needs of our educational system.

* * *

In order to maintain our high ideals as a nation, this government must take as one of its most pressing and serious problems the question of education. Our Government shall not have done its full duty until every child in the United States shall be guaranteed not only Life, Liberty, and the Pursuit of Happiness but an equal opportunity to develop mentally and physically to the highest possible degree.

Let us give more freely of our thought, service, and substance in developing and maintaining a higher, broader, better and more practical system of education.

W. F. Weiler, Grand Master, Wisconsin.

* * *

Freemasonry is the Uncompromising Foe of Ignorance and Superstition.

Standing as the uncompromising foe of ignorance and superstition Masonry has ever been a consistent advocate of education and religious tolerance. Combatting the forces of darkness and bigotry with enlightened reason she early became the champion of schools for the diffusion of light and knowledge, and in the growth and development of these schools the resultant public school system of America today stands as a monument to Masonic patronage and influence. Our schools are, and must be, a source of pride to every Mason; but proud as we are of our schools, we cannot complacently sit back and view the work accomplished with a feeling of satisfaction and let it end there. Having made education possible to the humblest child in our land we must see to it that the opportunity is not wasted or the child robbed of its birthright. While the doors of the schools are thrown open to rich and poor alike, some there are who by reason of ill health, limited means, or living at a distance are unable to avail themselves of their educational opportunities. These disadvantages, where possible, must be removed and the child of the poor given every facility to pursue his studies on an equal footing with his more fortunate neighbor. If text books

are lacking let us supply them; if clothing is needed have the child comfortably clad; and if undernourished provide good, wholesome food. Medical attention should also be maintained by the schools to keep the children physically fit for their studies. Those living at a distance should have free transportation to and from school, and for the sickly and crippled home study given commensurate faith their strength and ability. Where assistance from the child is required for the support of the family pensions for the mothers, especially those who are widowed, must remove this burden.

The future citizenship of our country is now in the making in our public schools and if the highest type is to be developed equality of opportunity must become an accomplished fact and not a theory. In short, until the state is prepared to take the advanced stand that the child not only belongs to the state but is its chief asset and is therefore entitled to be clothed and fed, if need be, as well as educated at the expense of the state, we must, as Masons, see to it that facilities for an education are made available to every child in our land and that our schools are maintained at the highest efficiency, under the control and domination of the state alone and uninfluenced by sectarian or political interference.

To this end we must scruntinize closely the personnel of the school board and elect only such members as are in sympathy with these ideals; pay salaries adequate to the work required in order to attract men and women of education, refinement and ability to the teaching profession; and encourage intelligent cooperation between the citizens, school board and teachers.

These are some of the essential requirements if equality of opportunity is to be maintained in our public school system. To be sure it means greater expense and increased taxation, but what Mason worthy the name will object to bearing his part of the burden when the money is intelligently spent for the welfare and development of our children.

Louis G. Moyers, Grand Master, Arizona.

* * *

Freemasonry is Pledged to Active Co-operation with Public Schools

The evidence of the sympathetic feeling, and indeed active co-operation, of the Masonic fraternity with the public schools of our country is evidenced by the physical monuments thereof appearing in the cornerstones laid for practically every substantial school building throughout the country.

Aside from buildings used for Masonic purposes, all classes of buildings for which Masons lay cornerstones may be grouped under buildings pertaining to the church, the government and the public schools. The engraved emblem of our Fraternity appearing on the public school buildings and the public ceremony in connection therewith, ought to be convincing evidence to all people of the interest and concern which our Fraternity has for that great institution. However, those who are not members of the Order may be assured that the ceremony and emblem is but the outward expression of the genuine inner feelings and conceptions, desires and wishes, of our Order toward the building up and maintaining of our great public school system.

One of the fundamental principles of our Order is education, and throughout our ritual, by words and impressive emblems, we strive to impress upon the candidates the importance of striving to acquire useful knowledge. It therefore may be confidently said that so long as our great Order continues, with the vigorous and fair-minded membership of which it is now composed, the public schools of our land will not only have a friend and defender, but will have back of it a force which will overcome all obstructions, and insure the perpetuity and efficiency of our public schools.

Samuel T. Spears. Grand Master, West Virginia.

* * *

South Carolina is Solidly Behind the Public Schools.

The Grand Lodge of South Carolina, Ancient Free Masons, recognizes and proclaims its belief in the free and compulsory education of the children of our nation, in public primary schools, supported by public taxation, upon which all children shall attend and be instructed in the English language only, without respect to race or creed, as the only sure agency for the perpetuation and preservation of the free institutions guaranteed by the Constitution of this great country.

I feel that all Masons are ready to pledge their efforts to promote by all lawful means the organization, extension and development of such schools, and to oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land.

I feel that the sentiments above are shared by every Mason.

J. Campbell Bissell, Grand Master, South Carolina.

* * *

The Enemies of the Public Schools are the Enemies of the Nation.

In my opinion Freemasonry has no attitude toward the public schools. Instead, we have a distinct relationship with the public schools. An attitude is a state of mind, while a relationship implies more.

A relationship implies duties. Freemasonry has the duty of protecting and preserving these bedrocks of our government.

Freemasonry from time immemorial has laid stress upon the fact that Masons are always patriots. Masons everywhere are pointed to with pride mainly because of their interest in their country's welfare.

In my opinion there is no greater patriotic duty incumbent upon Masons of today than to see that our public schools are preserved, increased, strengthened and protected.

The education of its citizens is the paramount duty of the government of a republic or a democracy. Each citizen is an integral part of the government itself, and as such we must enlighten and educate him so that he will be worthy of exercising those powers and prerogatives which are the birthright of every American.

Education is the greatest bulwark the country possesses against radicalism, church influence in government, and the other great dangers that at this time are threatening our institutions and our national unity.

In consideration of these facts it comes to my mind that there can be no greater field of activity to which the Masonic fraternity can lay its hand, than that great work known as education.

Americans and Masons who have been asleep for the last quarter of a century, as far as public school matters are concerned, should be now awake. The enemies of the public school system have thrown off the cowardly cloak of darkness under which they have worked for so many years, and now, confident in the strength of their adherents, are openly attacking the cause of free schools and free education in the halls of our state legislatures, and, sorry to say, also in the halls of the United States Congress and the Senate.

Let the Doubting Thomas read records of petitions and speeches made and presented to the Congress in relation to the Towner-Sterling Bill.

Truly it is time for each and every member of the Fraternity worthy of the name to lay his hand to the plow and dedicate his time and energies to the cause of education, so that the cardinal principles of free speech, free press, and separation of church and state, which are the bedrock of our liberties, may be forever guaranteed to our posterity.

An enemy of the public schools is an enemy of this nation. An enemy of this nation is my enemy and yours. We have evaded the issue long enough. Let us now take up the fight.

Charles H. Ketchum, Grand Master, Florida.

* * *

An Americanization Program Our One Hope.

Freemasonry must always champion the public schools of America. As true American citizens, successors to the Washingtons and McKinleys, we are bound to encourage that vital institution peculiar to our country.

We discovered during the war that in spite of our boasted free schools there was far too much illiteracy - too many people not properly equipped for citizenship - too many people not acquainted with the literature that makes patriots. How can the man who has not read for himself the history of our land have his heart thrill at the sight of our glorious emblem? True, he may have heard through spoken word and song much to help, but this is not enough. We must try to have all our people intelligent, and the only available way is to see to it that our schools are more and more better equipped with proper buildings and well trained teachers. To this end we must insist that funds shall not be appropriated for educational institutions not free to all; and furthermore, these schools, our schools, should be open alike, as always, to accommodate the children of all without menacing in any way the religious bent of the individual.

In consideration of the thousands who come to our shores ignorant of "The American Idea," ignorant of our language and our law, our only hope is in the fact that our youth must go to school. Every foreign born person ought to go to our schools for a greater or less length of time. This refers not only to children, but to adults who should attend schools for citizenship. Our only hope in a real Americanization program is that Freemasonry and other like institutions shall stand firmly by a program that shall reach every individual.

Furthermore, Freemasonry must insist on a high standard for teachers. We must have men and women in our schools of such high character - character that is culture, honor and high ideals - that they can inspire a manhood and womanhood of which America shall be proud.

Let us as Freemasons always remember that we are at all times to be true to the great American ideals that are destined to bless mankind forever.

F. W. Ransbottom, Grand Master, Ohio.

----o----

THE BALSAMS OF GOD

BY BRO. H. L. HAYWOOD, IOWA

When I go down into the house
Where pain sits sullen in the dark,
And near him, bent and dread and stark,
Lean misery sits, which is his spouse;
When these two tie me round with bands,
And wrap me round and round with pains,
And pour their poison through my veins,
And ashes throw on brows and hands;
When there I lie, alone and drear,
The many-hampered slave of ill,
'Tis then there comes that inward thrill
Which telleth me that Thou art near:
Then o'er me fall, around, above,
The many balsams of Thy love.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS - GENERAL THOMAS NELSON

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

AN INTERESTING figure, an unselfish man, and a patriot in the days of the Colonies was General Thomas Nelson, a signer of the Declaration, the friend of Washington and companion of John Marshall, La Fayette and the Randolphs. General Nelson was born in York County, Virginia, in 1738, and died there in 1789; and his grave is still unmarked!

Thomas Nelson's father was, for many years, president of the colonial council, and was in comfortable circumstances. Nelson was sent to England in his 14th year, and was educated in Trinity College, Cambridge. He was married at the age of twenty-four, and made his home at Yorktown, where he spent a good deal of his time in pleasure. He was a member of the provincial council in 1774-5-6 and was in the council which framed the constitution of Virginia; and it was Thomas Nelson who offered the resolution instructing the Virginia delegates in Congress to propose a Declaration of Independence.

He was elected a delegate to Congress, and he signed the Declaration of Independence on the 4th of July, 1776.

His feeble health obliged him to resign his seat in Congress in 1777. In the following August, however, when Admiral Howe of the Royal Navy came inside the capes of Virginia, Thomas Nelson was commissioned a general officer and was ordered to

command the Virginia forces. Later he raised a troop of cavalry which he took to Philadelphia. But still later he resumed his seat in the legislature.

Nelson was much opposed to the sequestration of the property of the British on the ground that it would be unjust retaliation of public wrongs on private individuals.

In 1779 he again took his seat in Congress, but soon broke down in health and had again to resign. The following May he was suddenly called into active service again, when he organized a militia to repel the ravages occurring on the Virginia Coast.

Congress called for contributions to provide for the French fleet and armament, for which the Virginia Legislature borrowed $2,000,000; and to help meet this demand General Nelson pledged his fortune, as did others at the time. He never recovered from the losses he met then, and died poor.

He succeeded Jefferson as Governor of the State in 1781, during which incumbency he was obliged to assume dictatorial powers in order to repel the British invasion: but he had the satisfaction of living to see his drastic acts approved by the legislature.

He participated in the siege of Yorktown as commander of militia, and directed that his own house, the largest in Yorktown, be bombarded.

In November, 1781, he resigned, and passed the rest of his life in retirement.

When the cornerstone of the Washington monument was laid in Richmond about the year 1830, the then Grand Master of Masons, Robert G. Scott, said:

"The campaign of this year is ever memorable for the capture of Cornwallis at Yorktown. In that village was lodge No. 9, where, after the siege was ended, Washington, La Fayette, Marshall and Nelson came together and by their union bore abiding testimony to the beautiful tenets of Masonry."

There are no other records of the visit of Nelson to lodge No. 9 on that occasion, but as Grand Master Scott and hosts of other Masons were living at that time who enjoyed a personal and intimate acquaintance with Nelson, there can be no question of the accuracy of the information.

The splendid statue was modeled by the great Crawford, and though it is called the Washington Statue, it is a memorial to Nelson, Jefferson, Patrick Henry, Mason and Lewis as well.

It is mortifying to think that the grave of Nelson is still unmarked. Two other signers lie in unmarked graves in Christ Church Yard, at Philadelphia; and they were Masons.

----o----

Freedom all winged expands,

Nor perches in a narrow place;

Her broad van seeks unplanted lands;

She loves a poor and virtuous race.

Clinging to a colder zone

Whose dark sky sheds the snow-flake down,

The snow-flake is her banner's star,

Her stripes the boreal streamers are.

Long she loved the Northman well;

Now the iron age is done,

She will not refuse to dwell

With the offspring of the Sun.

- Emerson.

----o----

THE AMERICAN FEDERATION OF LABOR AND THE PUBLIC SCHOOL SYSTEM

BY BRO. SAMUEL GOMPERS, PRESIDENT, AMERICAN FEDERATION OF LABOR

The present issue has been transformed into a forum of free opinion concerning the Public School to the end that readers may be enabled to view from many angles a subject in which Masons are peculiarly interested. In consonance with this aim we requested Brother Samuel Gompers, for many years now an active member of the Fraternity, to contribute a statement from the point of view of organized labor. Brethren who may in any way wish to respond to any of his arguments, so refreshingly worded, may do so in these pages: if private correspondence is preferred letters may be forwarded through THE BUILDER.

"It is well known and generally accepted that the public school system of the United States was created because of the insistent demands of our pioneer trade unionists in the early part of last century."

THIS QUOTATION from the report of the Executive Council of the St. Paul Convention in 1918 reflects the interest and the feeling of responsibility of American labor in the public school system of the United States. Practically every convention of the American Federation of Labor contains some resolution supporting extension of our educational system. The pace was set in the first convention in 1881 with the following declaration:

"We are in favor of the passage of such legislative enactments as will enforce, by compulsion, the education of children; that if the state has the right to exact certain compliance with its demands then it is also the right of the state to educate its people to the proper understanding of such demands."

Illiteracy among the workers of this country will be found almost exclusively in sections where they have found no adequate means of expression because they have not been able to effect economic organization. Wherever and whenever they become articulate through organization, the workers have demanded and forwarded their hope for a better opportunity for the coming generations through access to educational facilities for all the children of the country, as well as for adults who have been denied them in their youth.

Whoever will read the proceedings of the American Federation of Labor from year to year will find in them most interesting and conclusive evidence that the American labor movement is abreast or perhaps in advance of similar efforts made by the working people of any other country. I have on my desk now a pamphlet just compiled entitled "Education for All," which is an official record of the American Federation of Labor in the struggle to bring knowledge to the masses.

The headings under which convention proceedings are grouped indicate the progress of our thought in education, a step in advance following each accomplishment. This arrangement was not intentional, merely following chronological order, as follows: Compulsory Education, Free Textbooks, Character of Textbooks, Size of Classes, Teachers' Salaries, Tenure of Position, Democracy in Education, Training for Citizenship, Illiteracy, Teaching of English, Special Classes, Adaptation to Modern Conditions, Physical Education, Wider Use of School Plant, Housing, A Department of Education and Federal Aid, Teachers as Citizens, Night Schools, Continuation Schools, Industrial Education, Vocational Guidance, Labor Representation on Board of Education, Organization of Teachers, Reorganization of the Schools, School Revenues, Technical Education Offered by Unions, Labor Colleges.

With all this accomplishment I feel that we are, after all, only at the threshold of education. A great part of my life and energy has been devoted to combatting wrongheaded notions about the attitude of organized labor with reference to every sort of social and economic questions. These questions have increased in number and in variety with the development of industrial civilization. The need for efficient industrial education for our boys and girls is now more urgent than ever before. Nor is the need of educational training for greater efficiency confined to the factory or the shops; it is manifest in home life and in demands for instruction in domestic economy.

It may be helpful here to give expression to my personal philosophy of education:

Education runs along with the current of life. The goal of education may be expressed something like this - to make the individual conscious of his own resources, that he may be able to release and control the force that is his personality.

The above text does not mean that education of those who earn wages is a problem to be considered separately from the general field of education of other groups of citizens, but rather to get the complete scope of the whole from the point of view of those who work in industry. Education ought not to separate the individual from his fellows, his neighborhood, or his nation, but ought to enable him to contribute to life

as it goes on around him, to give him the feeling of "belonging" that distinguishes the alien from the associate.

The school, or the period of formal education, seeks to give the individual the tools or the technique of finding and using himself. All too generally our schools have been organized on the wholesale basis with wholesale results. They have produced types, not individuals. Similar mechanistic methods prevail in shops or factories where the domination of machinery means the submergence and dwarfing of personality, killing the joy and purpose of work and life. This is all wrong, as we in the labor movement know, and to correct these conditions is one of the objectives of our movement. The labor movement stands for opportunity for natural development of the individual. It is not our function to work out the detailed plans to get that result, but we have an understanding of the fundamentals that must underlie any plan. Our experience has taught us that through mutual associations we find opportunity to develop and utilize individuality. Association does not limit rights and opportunities for individuals, but establishes and assures them. Association develops responsibility. This experience of ours in life and work ought to find a place in the momds of those who direct school education, if that education is to help students to more effective living.

WE MUST MAKE LABOR AN EDUCATIVE EXPERIENCE

The part of education upon which the labor movement can speak authoritatively and specifically is that which comes through productive processes. Present day production has come under the mechanistic influences of the repetitive process and machine domination. Such influences do not lead to education. The management must devise methods that enable even those doing repetitive work to use their brains. Such production management becomes an educational force. It brings opportunity and new desire into daily work. Use of brains means skill - creative activity, better quality of work. Fortunately this result which from one point of view is altruistic, is also sound from the business point of view. Management which releases human creative force, has augmented the most important single factor in production. It brings the individual into the production purpose - gives him the feeling of "belonging."

The individual worker can not secure for himself this educational work opportunity. That can come only through the understanding cooperation of management and the work group. The human side of production is only now being appreciated. Some of the institutions which are for the technical training of those who become managers in industry have included consideration of what is called "human engineering." Labor hopes that the day is not far distant when no technical man will assume responsibility of directing work who is ignorant of the problems of cooperation with the human beings who furnish the necessary labor power. Unfortunately, the great majority of the experts with whom we come in contact know only machines and physical forces - they do not know human beings.

Yet everything we do and have is ultimately for the service of humans. Service is the justification for existence. If educational institutions will help to establish this ultimate purpose as the directing control in every activity, it will open the way for immeasurable increase in the power of every individual.

In this work I have sometimes felt that the presumption is always against labor - that it is always assumed as a matter of course that labor is by a sort of "natural depravity" and strange blindness opposed to everything, including everything that is for its own best interests. Sometimes it is assumed that this opposition is due to a pernicious temperament on the part of labor leaders and sometimes that it is due simply to ignorance and incapacity to understand complex social conditions. The workers are essentially honest and sincere, and permit me to assure you that the degree of their ignorance is not so great as the presumptuous and supercilious often assume it to be.

You should know that organized labor does not oppose the development of industrial education in the public schools. Indeed, that would not at all fairly indicate the attitude of organized labor.

The organizations constituting the American Federation of Labor have been for years engaged in the work of systematically providing industrial education to their members. This instruction has been given through the medium of the trade union journals and schools established and maintained by them.

Organized labor has opposed and will continue to oppose some enterprises which have been undertaken in the name of industrial education. It has opposed and will continue to oppose the exploitation of the laborer even when that exploitation is done under the name of industrial education. It may continue to regard with indifference, if not with suspicion, some private schemes of industrial education. With regard to such enterprises where they are instituted by employers, with a single eye to the profit of such employers, organized labor is from Missouri - it will have to be shown that the given enterprise is not a means of exploiting labor - a means of depressing wages by creating an over supply of labor in certain narrow fields of employment.

ORGANIZED LABOR IS OPPOSED TO LOPSIDED EDUCATION

Organized labor cannot favor any scheme of industrial education which is lopsided - any scheme, that is to say, which will bring trained men into any given trade without regard to the demand for labor in that trade. Industrial education must maintain a fair and proper apportionment of the supply of labor power to the demand for labor power in every line of work. Otherwise, its advantages will be entirely neutralized. If, for example, the result of industrial education is to produce in any community a greater number of trained machinists than are needed in the community, those machinists which have been trained cannot derive any benefit from their training since they will not be able to find employment except at economic disadvantage. Under these conditions industrial education is of no advantage to those who have received it, and it is a distinct injury to the journeymen working at the trade who are subjected to a keen competition artificially produced. Industrial education must meet the needs of the workers as well as the requirements of the employer.

I can see that in some respects the most difficult task before industrial education is that of maintaining an equilibrium of supply and demand of efficient artizans, an equilibrium as nearly perfect as physically possible. How shall this most difficult problem be solved? How shall such an equilibrium of labor supply and demand be

maintained and industrial education entirely freed from any suspicion of working injury to labor by causing a maladjustment of supply to demand ?

The answer to these questions seems obvious. There is in my opinion only one way in which to avoid this difficulty - only one way in which to avoid the danger of working serious injury to labor - working injury in spite of the very best intentions to benefit labor.

The only way to avoid working an injury to labor under the name of industrial education is to find out what is the demand for labor. Industrial education should be in every instance based upon the survey of the industries - upon an accumulation of facts regarding the employments. Upon such a basis the public schools may properly proceed to provide for the particular industrial needs and with such an accumulation of data in hand there can be no excuse if industrial education does not prove to be of undoubted benefit to labor and to the community.

We do not wish to compete with Europe as the Chinese compete with the whole world. We could not do that and retain our standards and our self-respect. We could not do that without adopting Chinese methods of work which would mean a minimum of rest, food, no recreation and a maximum of hours of labor. If we are not willing to adopt Chinese methods, we must adopt the weapon of industrial progress which has enabled European nations to advance in material welfare in competition not only with the Orient, but more specially in competition with the United States and with other countries which have had available as a basis of industrial development vast natural resources. The period is almost past where the United States can depend upon cheap raw materials obtained with comparatively little labor from its mines and virgin fields. It is entering upon a period when it must depend upon the qualities of human labor. Under these conditions industrial decline is the only alternative to industrial education. Do you think that organized labor is going to advocate a policy of industrial decline - a policy of competing on a basis of cheap labor, instead of trained and efficient labor? Do you think it is going to advocate the adoption of Chinese methods in its competition with Europe? Let me assure you that the American workingman will not accept any such solution of the problem. He will insist that competition shall be upon the basis not of cheap men but of intelligent, efficient, skilled, virile manhood, which means that he will in the future, as he has

done in the past, insist that instruction in our public schools be made democratic. In a word that the public schools generally shall institute industrial education, and that that education shall be based upon an exhaustive study of industries to determine what sort of industrial training is required, and is most conducive to the physical, mental, material and social welfare of the workers, her citizenship, the perpetuity of our republic and the fulfillment of its mission as the leader in the humanitarianism of the world.

----o----

"FRIDAY NIGHT IS 'MOVIE' NIGHT" AT LOGAN, UTAH, HIGH SCHOOL

" 'Our aim in these weekly shows,' says Norman Hamilton, principal, 'is to furnish to the public good, clean motion pictures at a minimum cost; and to educate our audiences to demand better films by teaching them visually what is good.' For the price of a dime the visitor will be directed by a student-usher to a seat in an absolutely up-to-date auditorium with a seating capacity of 700. First comes an educational reel, then a comedy, and then the feature, often based on some well-known book or some historical period. The difference between this entertainment and that of any other 'movie' theatre lies in the attitude of the audience and the character of the program. The financial side has been entirely successful. The students are prepared in the classroom for any film of the evening program that needs preliminary discussion, such as a film based on a classic or having historical background."- Journal of Education, January 19, 1922, p. 61. - M.S.A. Bulletin No. 8.

----o----

HOW THE MASONIC IDEAL OF EQUALITY MAY BE REALIZED IN OUR PUBLIC SCHOOLS

BY BRO. WILLIAM F. RUSSELL, DEAN OF THE COLLEGE OF EDUCATION. UNIVERSITY OF IOWA

FROM THE earliest times it has been the hope of all good Masons that the time would soon come when all men would have an unfettered start and a free field in the race of life; when the station arrived at, the honors and dignities won, and the responsibilities shouldered by man would be proportionate to the honest labor, the earnest efforts and tried capabilities of the man himself, rather than to accidents of birth or wealth. Thus we look back with respect to the time when our three chief officers were the great and wise King of Israel, the powerful and wealthy King of Tyre, and the humble son of a poor Phoenician widow who had won his high station through his own great abilities, his high character, and his faithful breast. These three, coordinate in power at the building of the temple, indicate the hopes and ambitions of our Fraternity: - more light for the common man; relief for the poor distressed worthy brother, his widow and orphans; downfall to the oppressor of whatever kind; and liberty, equality and fraternity for all. We meet on the level. In advancing, all travel the same path. No royal roads lead the way, nor are favors granted to the powerful or prosperous. One must be a man, free-born, of lawful age and well recommended, and a believer in a Supreme Being.

Nor has Masonry ever rested content only with its hopes. It is and has been a working institution, striving not only to teach its beliefs, but to put them into practice. A man who does not practice his Masonry deserves no reward. Albert Pike, in referring to this says: "It is because Masonry imposes upon us these duties that it is properly and significantly styled work; and he who imagines that he becomes a Mason, by merely taking the first two or three degrees, and that he may, having leisurely steeped upon that small elevation, thenceforward worthily wear the honors of Masonry, without labor or exertion, or self-denial or sacrifice, and that there is nothing to be done in Masonry, is strangely deceived." (1)

The Fathers of our Country, most of them Masons, worked and acted as such. Thus John Hancock and the framers of the Declaration of Independence re-affirmed their belief in the self-evident fact that all men are created free and equal, and that all have equal rights to life, liberty and the pursuit of happiness. John Mason wrote the Virginia Bill of Rights, specifying and qualifying the equality of man before the law,

the incorporation of which in our Constitution at a later date became a conditioning factor in the ratification of that document by the various states. Benjamin Franklin, Paul Revere, George Washington, and John Marshall in their acts and deeds illustrated the work of a Mason, striving to make our country a place where men were to be equal, where they were to have equal opportunities and equal justice, where the common man should hold the reins of power, where our leaders should rise from all ranks of life alike "whose genius and not their ancestry should ennoble them." It was the work of men like these that kept our country from being one "where virtue is persecuted and vice rewarded; where the righteous starve for bread, and the wicked live sumptuously and dress in purple and fine linen; where insolent ignorance rules, and learning and genius serve; where King and Priest trample on liberty and the rights of conscience; where freedom hides in caves and mountains, and sycophancy and servility fawn and thrive; where the cry of the widow and the orphan starving for want of food, and shivering with cold, rises ever to heaven from a million miserable hovels; where men willing to labor and starving, they and their children and the wives of their bosoms, beg plaintively for work when the pampered capitalist stops his mills; where the law punishes her who, starving, steals a loaf, and lets the seducer go free; where the success of a party justifies murder, and violence and rapine go unpunished; and where he who with many years cheating and grinding the faces of the poor grows rich, receives office and honor in life, and after death, brave funeral and a splendid mausoleum." (2)

WE MUST EARN OUR OWN PROGRESS

Another tenet of our Order is the conviction that no matter how bad things are, they are not all bad; and conversely, no matter how good they are, they are not all good; that we hope there is a gentle progression from the bad toward the good, that more light is in prospect, but only by our own endeavors. We may not rest. We may never hope for complete satisfaction. We must strive onward and upward.

It is also true that as time goes on, new opportunities for work present themselves, and the consummation of old ideals may take a new direction. Consider the matter of education and schooling. We Masons have long believed that men should have an equal chance, that positions of influence should be awarded on account of merit and effort, and not on account of heredity or wealth. As was well said: "To diffuse useful

information, to further intellectual refinement, sure forerunner of moral improvement, to hasten the coming of the great day, when the dawn of general knowledge shall chase away the lazy, lingering mists of ignorance and error, even from the base of the great social pyramid, is indeed a high calling, in which the most splendid talents and consummate virtue may well press onward, eager to bear a part. From the Masonic ranks ought to go forth those whose genius and not their ancestry ennoble them, to open to all ranks the temple of science, and by their own example to make the humblest men emulous to climb steps no longer inaccessible, and enter the unfolded gates burning in the sun." (3)

Only a half century ago this idea was brought forth and urged on all good Masons as a part of their work. In Chapter Ten of his Morals and Dogma, Albert Pike urges upon us the need of giving education and the opportunities for education to all, to suppress ignorance, to break down superstition, to quiet turbulence, to bring more light to the common man. This is in accord with our belief. That is what we wish for today. "One should take the lead," he says, "in the truly noble task of enlightening his countrymen, and leaving his own name encircled, not with barbaric splendor, or attached to courtly gewgaws, but illustrated by the honors most worthy of our rational nature; coupled with the diffusion of knowledge, and gratefully pronounced by a few, at least, whom his wise benefict has rescued from ignorance and vice." This being the case, we are told, "if a lodge cannot aid in founding a school or academy it can still do something. It can educate one boy or girl, at least, the child of some poor departed brother. And it never should be forgotten, that in the poorest unregarded child that seems abandoned to ignorance and vice may slumber the virtues of a Socrates, the intellect of a Bacon or a Bossuet, the genius of a Shakespeare, the capacity to benefit mankind of a Washington; and that in rescuing him from the mire in which he is plunged, and giving him the means of education and development, the lodge that does it may be the direct and immediate means of conferring upon the world as great a boon as that given it by John Faust the boy of Mentz; may perpetuate the liberties of a country and change the destinies of nations, and write a new chapter in the history of the world. For we never know the importance of the act we do. The daughter of Pharaoh little thought what she was doing for the human race, and the vast unimaginable consequences that depended upon her charitable act, when she drew the child of the Hebrew woman from among the rushes that grew along the bank of the Nile, and determined to rear it as if it were her own."

The idea in the time of Albert Pike was merely to try to add a drop or two to the empty bucket by private enterprise or lodge initiative; to make in some small way certain compensations for differences in the prospects of children that were so prevalent. At that time the public school system had not gotten a good start. Compulsory education had not been fully adopted. School terms were short. There were fewer that 100,000 pupils in the public high schools. To secure a real chance for an education and advancement, a child had to be born of well-to-do parents who would help him out. Individual help was about the only means of assistance open to the man or Mason interested in the welfare of all the People.

TIMES HAVE CHANGED

But times have changed. Today we have a well worked out system of schools, enrolling more than twenty-two million pupils. Nearly two million are in high school. We have nearly two hundred state supported normal schools. Nearly all the states, with the exception of a few in the East, have state universities. We have an educational ladder free and open equally to all from the primary grades to the university. We have a system of education supported at public expense for the benefit of the children of our country, designed not for the wealthy, not for the privileged, but for all of us in proportion to our efforts and abilities.

When one considers that American public school system he is inclined to believe that here at last one of Masonry's ideals has been achieved. The poor and rich meet on equal grounds. Everyone has a chance. All he needs is the ambition and the courage to stick to his task. He is apt to think that the promised day has come, that the Word hat been found, and that at last the king's child and the widow's son are on equal terms.

This is not true. While we in America have made large strides toward a state of affairs in which all met are equal, where all children will have a free field and an unfettered start in the race of life, certain grave inequalities still remain, many of which by public effort and community interest we can eliminate.

Educational opportunities are not equal from state to state. More than $59.00 was spent per pupil in Montana in 1918, while less than $8.00 was spent it Mississippi. One state for the support of schools raises more than $5.00 for every $1,000 of estimated market value of its wealth that was taxed, while another raises less than $1.50. If New York were to tax itself for schools as heavily in proportion to its real wealth as Tennessee it would raise five times as much per pupil and Nevada would raise ten times as much. Some states have twenty times as much invested in school property per pupil as others; some pay their teachers five times as much as others; some have school terms three times as long; some care for the health of the pupil, some do not; some require regularly qualified teachers, others do not; some have only one-room schools in rural districts, others consolidated schools; and so on through a long list of items. It remains a fact that today in the United States of America many children are handicapped by being born in certain states, while others are favored. Some states remain poor educationally. No Mason should allow this condition to continue. No community should be allowed to give as poor an education as some school boards would desire. Some communities should not be allowed to offer as limited an education as the community can actually afford. Just as in most of our states we have come to a system of state subsidy for poor districts, and certain standardized state minimal requirements below which no community may go; so we should have national subsidy of education and certain national standards up to which all must come. This is not a matter of politics. It is not a matter of pride. It is merely a guarantee by the nation that no child, on account of accidents of birth, shall be deprived of his opportunity to serve his country and his brother man in the highest way of which he is capable. For this reason, every man should stand firmly for federal subsidy of education and federal control of education up to the point of aiding weaker sections of they country and setting certain minimum standards for all. We should agree to necessary amendment of the Towner-Sterling Bill, so long as the fundamental principles remain the same. But some form of national aid and resultant control should be secured. Here is work for all good citizens.

Nor can we justly say that the American public school system entirely compensates for differences in wealth. The school is free, it is open to all; but so are the mountains of Alaska or the wonders of Honolulu. All we need is the money for transportation, and food, clothing and shelter after we get there. There are many children who, because of poverty at home, are deprived of an education. Their parents cannot afford to purchase books; the work that they can do, especially those of high school age, may be needed at home. If the school is at some distance, transportation may be beyond their means. It costs a good deal to attend high school or college. A school system free to all may not be truly open equally to all. Here and there in our country

we see efforts toward the remedying of this condition. Many cities and a few rural districts supply free text books. Payment of transportation is gradually being extended. Tennessee remits carfare to all state university students to and from school once each year. Scholarships are being provided. Correspondence courses are offered in some states at nominal rates of tuition. Mother's pensions, widow's pensions and the like are found occasionally. Some schools give free lunches. Some require simple dress, and inexpensive social events, so that poorer pupils may remain on even terms. Loan funds, scholarships, and prizes are offered. Here is work for the good citizen, man or Mason. We should use all our influence to see to it that no child, however poor, is deprived of a chance for schooling, of any grade to which his intelligence and perseverence may entitle him. Encourage all efforts to compensate for inequalities of wealth at home. It may cost money, it may seem to be a fad or frill, but remember it may open the door of opportunity to some deserving soul, as Albert Pike so eloquently described.

STUDY COURSES FOR ALL

In a similar way, we may say that the American school does not compensate for differences in the ambition of pupils. Just a few years ago, the boy or girl who could work well with his hands was handicapped by being offered opportunity only to study foreign languages or higher mathematics. Too often these pupils were condemned to leave the school that offered them no chance to display their talents or to perfect in them the abilities that God had given. Today we find that most of our schools are offering wider opportunities, teaching homemaking and manual training, agriculture, music, art, commerce, and other vocational subjects. Students likely to leave school early are given special courses in the high school, far different from the traditional college preparatory work. These subjects are being criticized. They cost too much money, say the critics. They are not well organized. Let us return to the good old days. Here is work for the good citizen, man or Mason. Keep a broad course. People are different. Pupils are not alike. You cannot give different people an equal chance if they are all treated alike. Only in differing courses can there be equality of opportunity.

Other differences in the original circumstances of pupils are being compensated for in certain school systems. We differ in ability. Some work quickly; others slowly. Why

have all kinds in the same class, the bright develop habits of indolence and the dull become discouraged? Thus we find varied systems of promotion, parallel classes, special teachers, intelligence tests. Fad and frills they appear to some. Sources of expense they seem to the over-burdened taxpayer. In reality they are efforts to adjust educational opportunities equally, and as such they deserve our support.

There are also differences in health. Pupils go rapidly or slowly, progress or fail, too often as they are nourished or undernourished, as they can see or not, hear or not, breathe properly or not. Hookworm and trachoma in the mountain schools of the South have closed the door of opportunity to many a noble soul. So we find medical and dental inspection and care in many school systems, all to give opportunity where before it was denied.

The history of the public school system in the United States is a long story of progress from a condition where only the favored were given a chance toward an ideal where all equally will have their chance. We are only part way on our way. Most of the plan is on the trestleboard. The masters are at work. The foundation has been laid and the superstructure is gradually taking form. But many columns and pillars still lie about us. Many of the stones have not yet been taken from the quarry. It is for us to take up the unfinished work lying before us. It is for us to complete the structure. If we will but weigh carefully our local situation, consider the advantages and disadvantages of proposals before our boards of education, we may at last achieve that which by our own endeavors and their assistance we were in hopes to find.

So, to the true Mason, the American public school system offers a tremendous field of work. It is one of the foundation stones of our liberty; it is dear to the heart of the American people. Today, while representing a distinct advance on our system of former years, and far in the lead of systems of other countries, nevertheless it is only partly doing its work. It is set about with indifferent patrons, with boards of control too often uneducated and unambitious, with short-sighted watch-dogs of the treasury. The advice given by Albert Pike half a century ago to support individuals and to assist in the foundation of schools and academies was splendid in its day. Our schools were then in the making. It had not then been determined whether or not a public high school could be a legal charge upon public funds. It is for us today rather to bend our

efforts to assure these opportunities to all the children of all the people, through the betterment of the American public school along the lines suggested above.

Here is work for all. Here is an opportunity for every good Mason. The organization of our schools is perfected. Few communities are without educational facilities. What we need is a guarantee that every boy or girl in our land shall have a chance to secure the education justified by his ability, his character, and his perseverence regardless of the state in which he lives, the financial circumstances of his family, the type of ability he has, whether he wants to work with his hands or head, whether he is quick or slow, sick or well. Let us assist the individual cases that come to our attention. Encourage our lodges to support pupils here and there. But let us by our public interest stand by our public schools so that in some future period an education will be given that in a true sense will be open equally to all. Then only shall we be on the level. Then only in every instance will there be help for the widow's son. Thus by the "labor and exertion, selfdenial and sacrifice" of two and one-half million of us, may we worthily wear the honors of Freemasonry.

(1) "Morals and Dogma," p. 185.

(2) Idem, p. 288.

(3) Idem, p. 170.

----o----

SCHOOLS MUST EQUIP PUPILS FOR LIFE IN THE COMMUNITY

"The modern manner of life is due to the 'industrial revolution,' or in other words the establishment of human society on a basis of machine production, has affected the thought and habit of man more profoundly and universally than any material change in his history since he first learned to use fire and make tools. The main problem of the continuation school is that of building up a type of education adapted to the needs

of the citizens in such an industrial democracy.... For the first time in history, a schism has arisen between culture and the crafts, with the result that modern culture tends to be trivial, esoteric, dilettante, while the crafts, from which poet and artist turn away in disgust, are left mean, ugly and formless. In the continuation schools of the future there is an opportunity of doing something to bring these natural allies together once more, and so of furthering the reestablishment of modern civilization upon a sound basis....

"Humanism is as broad as the sum of human thought, interests and endeavor. In education, it means the awakening and liberation of the individual child by cleansing the channels and increasing the flow of his self-expression, by making him conscious of his heritage and of his true function in society, and lastly, by teaching him to take purposeful flight upon the wings of imagination. It embraces, in other words, all those subjects which deal with man as dedicated to the pursuit of beauty, truth and goodness, and as a social being with obligations to his immediate society, his nation, and the whole human race....

". . . The first duty of the continuation school teacher is to make his pupils realize that the world he is dealing with is their world, the actual world in which they live. To do this it is necessary to set out on the journey from the right spot, the spot from which all journeys start - home. And this point of departure will determine the whole character of the course, since it lends it purpose and direction. 'The students set out from home in order to understand home better, and it is the search for that larger comprehension of their own lives and work which directs their footsteps. Moreover, when the journey is over they will return home once more to see what the old place looks like in the light of their accumulated experience. The humanistic course will be something in the nature of a grand tour.' With this underlying intention history and geography based on local lore but extending to remote times and places may be studied, and associated with this course will be a study of modern social and economic problems. Literature is included with the aim of developing a right emotional attitude toward life as a whole.... By working at the problem in the manner above indicated, the industrial activities of the modern world may be made at once significant and joyous, and thus will be laid the foundations of a right culture." - J. Dover Wilson - His Majesty's Inspector of Schools. - M.S.A. Bulletin No. 8.

----o----

THE NEEDS OF OUR PUBLIC SCHOOLS

BULLETIN NO. 8, MASONIC SERVICE ASSOCIATION

"We owe it to the childhood of the Nation and the childhood of the agricultural districts of our land to place at its disposal the utmost in educational facilities." - Warren G. Harding.

"The supreme task of our democracy is the right training of its future citizens. On our success, in this great and complex undertaking depends the future of American civilization." - Henry Louis Smith.

"The public school is the cornerstone of all American institutions." - Los Angeles Examiner

FELLOW STOCKHOLDERS: We are going to discuss, for a few moments, the greatest business enterprise in which you and I are jointly engaged. It is practically a new business, having been in existence, in a nation-wide way, only about seventy-five years. The world knew nothing about this business a hundred years ago, and some of our colonial fathers scoffed at it as something which, if it could be attained, was not worth the having. As a business, let us analyze it for ourselves, carefully.

A careful analysis is justified. For this business is one which has a greater capital invested than any other enterprise in America. Tremendous amounts of real estate are owned. Great buildings house the shops. There are officers in every city and town in the country. An army of directors and workers is employed. Upon this business is

spent the majority of our peace-time taxes. Into its factories goes the most precious material that our nation yields. Out of it comes a product, the value of which far exceeds our production of foodstuffs and manufactures combined.

This business, fellow stockholders, is the American public school system.

The product of this "factory" is the education of our children - your boys and girls, and mine. Upon this product depends the future of America. We, as a people, invest more money in it than in anything else in which we are interested. The system is a corporation - and you and I own and operate it. When we consider that the high school enrollment jumped from 915,000 to 1,645,000 in eight years, and that only a little more than seventy-five years ago there were no high schools in this entire world, we begin to understand how gigantic an enterprise it is, and how rapidly it is growing.

The analysis that we are to make is not based upon sentiment in any way whatever. Let us think in l terms of invested capital, and dividends; yes, and wear and tear, and operating expense.

It is from these points of view that we want to discuss the public school system. Your child enters the public school - how does he come out? You pay in more actual dollars and cents for the maintenance and upbuilding of the public school than you do for any other peace work that you are interested in as a taxpayer - what dividends do you get back? Your child is graduated from your high school - and what sort of a job does he get? More important still, what kind of a job does he hunt for?

We have the light of any stockholder to see what we are getting for our money. We are going to give credit for every bit of constructive work that enters into the product. We are going to charge every item which properly belongs on the debit side of the ledger. We are not going to admit that our efforts have been in vain, these seventy-five years. We are not going to indict the management, except as we shall find ourselves wanting.

Let us begin our survey.

The community in which we live has invested thousands, hundreds of thousands, perhaps millions of dollars, in our "plant." Yet that plant is idle more than three-fourths of the time. We admit that it should be idle a part of the time, perhaps a little more than half. But when the plant operates on a thirty hour a week schedule for only thirty-six weeks, is it not just to say - as stockholders - that the idle time is out of all proportion to the working hours?

We are not saying that the children and their teachers should put in eight hours a day, twelve months in the year. We are talking about our "plant" - the buildings. Are we using them efficiently? Someone may say that they are specially constructed, that they are not adaptable to the production of other things. Are we so sure? Could they not be so adapted?

Then let us consider the managers, superintendents and foremen. They are the faculty. Assuming that they are efficient, how about the way we handle them? Would you permit half or more of your foremen and responsible officers to shift from one plant to another every year? Would you expect them to be satisfied and happy in an environment in which they were unable to become acquainted with their neighbors until the year was up, or practically so? Would you care to have a business in which all your skilled operatives were changing every three years? Yet this is what happens to your teachers. A large percentage of them shift from place to place at the end of the school year; they know little of the community in which they teach until the school year is ended. Does this kind of organization develop efficiency?

The recent war brought out the awful lack of even the most elementary education in the young men of draft age. The percentage of illiteracy was found to be disgracefully high. Our government had to spend billions in training young men to understand and obey orders. We paid an awful price to give elementary education to these adults. Is it sound business sense to allow the next generation to come out of the schools as ignorant as these adults?

Good as our public school system is, we find that there is a tremendous economic waste in its administration. Viewed from a business standpoint, can we afford to let this go on? The public school system ought in any balanced scheme of things to link up very definitely, not only with "higher education" but with the home, business, and community life. Failing in this, there is an economic waste. The percentage of business and professional failures is an index of our school system. The percentage of failures is too high.

No self-respecting citizen, no stockholder in this great corporation of ours, needs to be told that the ideals of educated men and women must more and more be made the ideals of all our people. This is what we ought to mean when we speak of "Americanism." No thinking man or woman owning a share in this "Company" can fail to realize that the cost of education is a productive expenditure of money, that it will pay enormous dividends, and that in no sense of the word is it a charity !

It needs no argument to prove that the public school is not a place where political, religious or educational "axes" are to be ground! There should be no argument to prove that every one of us must understand and appreciate the value of the public service rendered by teachers. They should know us, and mix with us, and acquire a practical knowledge of the problems of life we face, and which our children must face. And it is infinitely more important that we know the teachers into whose care we intrust the minds of our children. It is worth while, from a dollar and cents standpoint, for us to cultivate them, entertain them in our homes and make them feel that they are being relied upon, and that they can rely upon us!

We have spoken of "Americanism." What does it mean? What should it mean to our children? From this standpoint, what are the real needs of the public school ?

"Americanism" means "Equality of Opportunity." We live in no feudal age. There are no barons or lords of the manor who hold us as chattels. Each man and woman is a human soul, entitled to a fair chance. Inevitably we are bound to each other by the ties of brotherhood, and the future of our America depends upon every boy and girl

growing into a healthy, happy, competent manhood and womanhood, able to cope with the conditions that a citizen must face. Our public school system should fit children to take advantage of their opportunities, and so make of themselves all that ambition and thrift and character may hope to attain.

Universal education, more than anything else, must be the goal of our Republic. Upon this rest the foundations of government, for only through intelligent citizens can our government continue in the years to come.

The bane of factory production is returned goods - goods which have been improperly manufactured and are sent back to be worked over. Do we realize that there can be returned goods in our schools ? Have we ever stopped to think that it costs as much to put a child through the same grade twice as it does to put two children through once? Everything which helps the child to learn quickly is real economy. Only if a child is healthy will he do the required work. Otherwise he will hold back his classmates as well as himself. Health becomes the greatest possible economy and if there were no other grounds for asking that supervision of health be exercised over all children, this would be enough.

Our public schools can succeed only in proportion to the co-operation which they receive from the community. We have spoken of effective organization. If this is demanded by the community, we shall get the worth of our money. If a community demands teachers who believe in public education at state expense, the demand will be supplied. If the people of a community are determined that American ideals shall be instilled into the minds of their children, rather than the vaporings of foreign agitators, the schools in that community will have 100% American teachers.

In return for all this the community must do its part. We must give the teacher a place among us. He must feel at home with us because he has come into our homes. It is necessary for the teacher to know the home background of the child if intelligent direction is to be given. We cannot expect wholehearted work without some measure of appreciation.

As individuals we have three ways in which we can become a constructive force for the betterment of the public schools. We can do it as voters, supporting those measures which benefit the public schools, and voting against the measures that are opposed to their welfare.

We can do it by making our lives touch the lives of those directly connected with the schools. This does not mean working through a committee or an association. It means finding out for ourselves what the schools are doing. It means becoming acquainted with, and learning to know, the aspirations and the abilities of the teacher who guides the destinies of our child during school hours.

Finally, we can give our support as parents. The child is a healthy animal as a rule, and has very little natural desire for an education. We must show him that the way to success in the world lies down the long road of education. We must make this road reasonably attractive. We must show him that education is his greatest asset.

The public school which brings the children of the rich and of the poor together is the one great agency which makes for a responsible citizenship. Our children must know that the right to go to a public school has been fought for. They must know what it costs in terms of money and sacrifice. Do we realize that on the organization and influence of the public school system depends the perpetuity of our Republic?

----o----

The art of using modern abilities to advantage wins praise, and often acquires more reputation than actual brilliancy. - La

Rouchefoucauld.

----o----

EDITORIAL

"NO PEOPLE IN A STATE OF CIVILIZATION CAN STAY IGNORANT AND FREE"

"Thou shalt teach them (your children) the words of the law, speaking of them when thou sittest in thine house and when thou walkest by the way, when thou liest down and when thou risest up. And thou shalt write them upon the doorposts of thine house and upon thy gates."

SOCIETIES that choose to remain stationary and fear change or progress deliver their young over, bound hand and foot, into the control of tradition. Boys and girls are made to learn verses from the Analects, Vedas, or the Koran with the assiduity of young animals set to a task for the understanding of which they have neither interest nor capacity: it is deemed sufficient that they grow to maturity with mind and habit glued to the past, - timid, fearful, conventional, inert, and with a veritable horror of change. The early peoples of the world were not wild and free, as fancy has so often ignorantly pictured them, but tame as horses in a treadmill: the great god Taboo held them in charge for thousands of years, and they were as much afraid of climbing out of the smooth grooves of custom as so many processionary caterpillars. Their conception of education was based on a reverence for the past that stereotyped and rendered sacred its most trivial accidents as well as its most fruitful achievements.

It is probable that the gleaming-eyed Greeks, with their vivid sense of originality and their love for the rich surprises of personality, were the first people in the world to discover in education a power for progress, albeit the Spartans were an exception and made use of schooling merely as a means of Prussianizing the citizenship. But the Greeks - glorious as were their powers over the arts - fell short in that they conceived of education solely in terms of the individual: it had its beginning, its end, and its justification in him. Education for the purpose of social control, education for the development of the nation as a nation, - such an ideal never took roots in the Greek genius. For this reason is it that this same Greek genius, while it continues to inspire

and shape a few personalities, is helpless to shape peoples and nations: it has neither ideas nor disciplines for this purpose, consequently Greek culture is being absorbed into a larger synthesis by the all-dominant forces of present-day democratic education.

The Roman people never discovered the potency in education as a means of managing great masses of people, else they would have trusted the soldier less, and the pedagogue more. As it was, they put their faith in force rather than in culture, so they built many armies and few schools. Such education as they had was for the few and not the many, and it was imitative, timid, and fruitless, save in the genius of language, and for that one cannot say very much.

* * *

Beginning in the days of Charlemagne, the Middle Ages made feeble attempts at the development of schools and curricula. But everything was against education. There were no nations and consequently all political stability was lost amid the greed of ruling families and the furor of factions. Such education as the Middle Ages did attempt from Alcuin down fell foul of the division that ran like a bridgeless cleft through the Europe of those times, with the Church on the one side and the State on the other always at loggerheads with each other as to which was to rule. At last the Great Compromise was made: since neither was able to overthrow the other, both made terms by dividing human life into two parts - soul and body - the former of which was made over to the Church, the latter to the State. This nonsensical arrangement crystallized itself into the school systems, so that there were many institutions where a person could become a monk, and many others where he could become an artisan, but none in which he could become a man. The control of education gradually fell to pieces so that at last even the trade guilds, down to their small subdivisions, undertook the education of youths, as witness the guild school at Stratford-on-Avon, where William Shakespeare, the butcher lad of that village, got his "little Latin and less Greek."

The Reformation was the starting point of a new educational movement, and that for a most peculiar reason. Until the sixteenth century the Church was the rule and guide of faith for nearly all men, and few had to look elsewhere for a chart of eternity or a guarantee of safety in that mysterious region: with the coming of Luther a change in basis was affected, so that the faith of man was transferred from a complicated but quite commonplace institution to a littleknown and very fearful Book. Men had to believe in order to be saved; they had to read the Bible to know what to believe; and they couldn't read the Bible unless they were taught, so schools came everywhere into existence for that purpose.

But the Reformation brought blessings far beyond itself. By smashing the authority of both Church and State over the minds of men it made possible that which would have come centuries earlier had it not been for the paralyzing effects of the old Roman Catholic dogmas - science arrived. There was nothing supernatural or mysterious in its advent, because science is at bottom nothing other than common sense every day methods of doing things. It technologizes human labor and thereby increases to untold degrees the wealth of the world. It needed no other passport to the hearty acceptation of men than that. But science makes it necessary that men rely on reason and experience rather than on myth and magic, consequently it has, in the unconscious unfolding of its own inner nature, trained men altogether away from the close supernaturalistic monkish atmosphere of the Middle Ages. In passing from Roger Bacon to Francis Bacon, the world became a new world and made inevitable the coming of a new education.

Along with science, and by virtue of the same logic of development, there arose out of the matrix period of the sixteenth, seventeenth, and eighteenth centuries that discovery of mankind by man which we call democracy, and which shares with science responsibility for re-shaping a new civilization out of the old. When St. Bernard passed along Lake Lucerne, he pulled his hood over his eyes in order that the bewitching beauty of his surroundings might not tempt him away from his meditations upon eternity. The act was a significant gesture of the whole genius of the Middle Ages: during that vast period of time men stood gazing into the heavens - their eyes up, their hands folded, their heads empty. Democracy and science together completely destroyed this fruitless otherworldliness, and taught man to turn his eyes, his attention, and his hands to realities.

* * *

It was in keeping with the nature of things that education in this country began with a timid and halfhearted imitation of school methods of the Old World. In Virginia, where Anglicanism held sway, society was graded upwards from the slave and the apprentice to the landlord and his lady, and schools were accordingly designed for the children of the well-to-do. In the New Netherlands, where religion was split into many parties, the parochial system was devised. In Massachusetts, where Calvinism had its own way, and later throughout New England, universal education under public control was attempted. In the beginning schools were for clergymen and gentlemen: after a while lawyers and doctors made their way in: then came the merchants: the way was not opened for everybody until a group of heroic leaders and martyrs compelled the nation to see in education the most powerful of all means of national self-development. James G. Carter, "father of the normal schools"; Horace Mann, "father of the public free school system"; and Henry Barnard, the first Commissioner of Education, are names to be held in everlasting remembrance. The time may possibly come - let us hope it will come soon - when these little-known Makers of America will be given their rightful place in the pantheons along with Lincoln, Grant, Washington, and Jefferson. They were builders of the public mind. They were statesmen of education, and education will continue to thrive and to increase long after our present political fabrics are completely forgotten. As the schools are, so are a people.

"No people in a state of civilization can stay ignorant and free." Of all the wise things said by Thomas Jefferson, this was one of the wisest. Ignorance means superstition: if people are superstitious the priests will rule. Ignorance means poverty: if people are poor, the rich will rule. Ignorance means weakness: if the people are weak, the strong will rule. Ignorance means helplessness: a helpless people are as clay in the hands of a potter, to be thumped, moulded, or discarded as the astute may will. Unless all the people are educated, a few of the people must run things, because it is only the educated who CAN run things. Democracy and education belong to each other like the roots and the branches of a tree: without the one the other cannot survive. If there is no free public school system, democratic institutions will go by the board. if there is no democracy, public schools will be abolished by whatever groups may chance to secure control of things.

* * *

A free people organizing itself through a free public school, that is the ideal to which Freemasonry is committed. Our Fraternity has no educational program whatsoever, so far as pedagogical methods, theories, or experiments are concerned; neither is it exercised over-much about the particular form into which the public school may at any time be cast. It is concerned, and concerned very much, to see that the whole educational institution is not quietly undermined by a swarm of separatist groups every one of which knows that it can never capture control of the nation so long as it leaves the schools free. The schools must never be permitted to fall under the control of the church, the politicians, the rich, the bolshevists, or any other devisive and sectarian party, else the nation will awaken one day to discover that it has of its great public school system nothing left save an empty shell. America does not put her trust in armies, navies, in diplomats, or in gold: her faith is in education because she knows that "no people in a state of civilization can stay ignorant and free."

In the coming of a national Department of Education - it will come sooner or later with the certainty of fate, whatever befall the Towner-Sterling Bill, the dream of the fathers will at last become true. Over and above all, the more visible and material advantages of that great political departure will stand its moral and symbolical value for all time to come, for the seating of a Secretary of Education in the Cabinet of the President will signify to all people the fact that in this land education is nationalized forever, and that private parties everywhere had best keep hands off.

----o----

A statue lies hid in a block of marble, and the art of the statuary only clears away the superfluous matter and removes the rubbish. The figure is in the stone; the sculptor only finds it. What sculpture is to a block of marble, education is to a human soul. The philosopher, the saint, or the hero, - the wise, the good, or the great man very often lies hid and concealed in a plebian, which a proper education might have disinterred, and have brought to light. - Addison.

----o----

Men who undertake considerable things, even in a regular way, ought to give us ground to presume ability. - Burke.

----o----

THE LIBRARY

"THE MANHOOD OF HUMANITY" - A MIGHTY BOOK

"The Manhood of Humanity" by Count Alfred Korzybski; published in 1921 by E. P. Dutton & Co., 681 Fifth Ave., New York, N. Y. Price $3.00.

HEAR WHAT Cassius J. Keyser, Adrain Professor of Mathematics, Columbia University, and a name somewhat familiar to the readers of these pages, has to say about this extraordinary book:

"Count Korzybski's book, 'Manhood of Humanity,' is a momentous contribution to the best thought of these troubled years. It is momentous in what it contains, even more so in what it suggests, and most of all, I dare say, in the excellent things it will eventually help men and women to say and do. Its core is a great conception of man in terms of Time. Like all really great ideas, it is intelligible and is universal in its interest and appeal. It is, I believe, destined to light the way in all the cardinal concerns of our humankind."

The present writer happens to know of a certainty that this letter, and one that will be quoted later, are genuine expressions and not mere bookselling puffs done to order for a consideration.

The most potent of all present-day schools of thought is composed of a group of mathematical philosophers of whom Professor Keyser is himself a distinguished member, and to which Count Korzybski's book immediately admitted him. Bertrand Russell, Alfred N. Whitehead, Henri Poincare, Jacques Loeb, Charles P. Steinmetz, Robert B. Wolf, H. L. Gantt, Walter A. Polakov, etc., are among the other names notable, or becoming notable, through their connection with this crusade of rigorous thinking in behalf of a more substantial civilization than that on the wreckage of which we are now floundering about. If the reader is curious to learn something about this new method of thinking let him read "Principia Mathematica" by Whitehead and Russell which is so "noble a monument to the critical spirit of science and to the idealism of our time," and which Count Korzybski himself describes as a "monumental work" that "stands alone."

The idea at the core of this new school of thought is mathematical; so also with "The Manhood of Humanity," albeit in the latter case it is couched in what may appear at first to be non-mathematical language. "Time-binding" is the name given to it by the author, a new and a striking term that becomes luminous with meaning as one peruses the book.

What is meant by "time-binding"? Let us ask first what is meant by time. Since I began writing this review, some fifteen minutes, let us say, have elapsed. What do we mean by this phrase "fifteen minutes"? Since I began using this typewriter I have been conscious of a series of sensations in my eyes and muscles; I have had a feeling of the pressure of the chair in which I have been sitting, and this feeling has continued. The crooked marks made on the page by the type have been multiplying and so have the pages on which I have been making them. My three-year old son has twice run up and down the hall outside the door. I have been hearing the while the chug-a-chug of an electric washing machine somewhere in the rear of the house. Outside my window birds have been fluttering about among the rose bushes, and a great palm, farther toward the front of the yard, has been weaving up and down in the wind, and I have been noting it half-consciously out of the tail of my eye. Also I have

been aware of certain bodily sensations attendant upon breathing and the like, and when I look about me I can see that the furniture of the room continues to exist. This whole little world in the midst of which I have been sitting is not something apart from me, nor am I something apart from it; I and it are a part of one whole, and I and it, and all in it or in myself, have been changing and continuing. It has all been going on, and my own experience of that going-on is what I call time. The "fifteen minutes" of which I spoke is a familiar and easy way of denoting a certain quantum of that experience I have been having of the going-on of things. Clocks, watches, calendars, and our habits of marking time by daylight and dark are not in themselves time at all, but merely our way of managing this endless stream of our experience of the going-on of things. Time is not something empty and remote, but something full and immediate; it is the very stuff of life itself.

It appears that an animal makes very little use of this on-going of things and experiences, for it apparently remains about the same, save for organic changes, from one "moment" of time to another. With man, however, - and this is the point important to remember - it is different, for his very nature is so constructed this his life itself is an adjustment to this process, and therefore he is able to gather it up and preserve it as it goes along, and anticipate it as it is yet to come. That is to say, he binds it up in himself, and that is why Korzybski calls man a "time-binder." Our family cat, who has just excited the children by a gift of two kittens, has been eating her meals in exactly the same manner since she was born; all the "times" of her eating have left her apparently unchanged. Not so myself - I have learned by "experience," which is another name for time, how better and better to eat, until now, when I sit at a table, I eat by means of the stored-up time that is in my nature. To be able to bind up time this way is that which, according to Korzybski, most differentiates myself from the cat, for, - and this is the formula of the Korzybski philosophy, - man is by essence (he will forgive me for using this abused term here) a time-binding being. Korzybski, it may be noted in passing, stands up and fights when anyone calls man an animal: one may be glad that at last our thinkers are beginning to recover from the silly superstition that so laid hold of nineteenth century thinkers! To call man an animal is to talk nonsense.

The advantage of the time-binding conception is that it offers an understanding of human nature which is rigorously scientific and accurate and which may be dealt with by the precise methods of mathematical science. Therein lies its importance, for it makes it possible hereafter to deal with man in the accurate way in which science

deals with anything, and not in the botched and childish way in which - let us say - politics deals with anything.

The exact sciences such as mathematics, physics, chemistry, engineering, etc., have been progressing by rapid strides in geometric ratio, but not so politics and those kindred organized efforts which are beginning to be called the "human" or "social" sciences. These latter are all in a snarl and don't know which way to turn, and that is what is wrong with the world at the present moment. Why is this ? It is because the exact sciences are what the name implies, they are exact and precise, - mathematical by their nature, - whereas the so-called social sciences are as yet congeries of passions, prejudices, ignorances, party shibboleths, and superstitions. The only hope out of the muddle of which the Great War was the horrible outcome is by Human Engineering. The social sciences must become exact and passionless like mathematics, not in order that man's own life may become hard and dry but for the exactly opposite reason that human life may become joyous and spontaneous. The Great War is the reply to those who would say, Let us go on by the old methods of party politics and all that: Human Engineering - the phrase explains itself - is the reply of those who say, Let us not, in the name of God, go on in the old way. It is neither revolution nor reaction but science, as benign as it is sure !

In the name of all you hold dear you must read this book; and then you must reread it, and after that read it again and again, for it is not brewed in the vat of the soft best-sellers to be gulped down and forgotten, but it is hewn out of the granite, for the building of new eras. Robert B. Wolf, Vice-President of the American Society of Mechanical Engineers, spoke soberly in a letter to the Vice President of E. P. Dutton & Co., when he wrote these words:

"I consider Count Korzybski's discovery of man's place in the great life movement as even more epoch making than Newton's discovery of the law of gravitation. It will have a far greater effect upon the development of the human race.

"His book, 'Manhood of Humanity, The Science and Art of Human Engineering,' is one of great power and originality, and I believe that no thinking man or woman can

afford not to be familiar with it. It opens up an entirely new field of thought, and my own keen interest comes, not only from the fact that Count Korzybski proves his theory mathematically, but also, because my own years of practical experience as an industrial manager have proven beyond a question of a doubt, that his theory of man's relationship to Time is absolutely correct."

Count Korzybski is the head of one of the oldest families in Poland. He was a General Staff officer during the Great War, and he knows Europe as do few. He is a man apparently in his fifties, with a closecropped head, a square jaw, deep-set gray eyes, and walks with a cane; when he talks he does it with his whole nature. Words cannot say how much in earnest he is in helping pull the world out of the mudhole in which it now finds itself. He is not a Mason himself (as yet) but his family have been for many generations. H. L. Haywood.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from readers as to where they may obtain publications on Freemasonry and kindred subjects not offered in our Monthly Book List. Most of the books thus sought are out of print, but it may happen that other readers, owning copies, may be willing to dispose of the same. Therefore this column is set aside each month for such a service. And it is also hoped - and expected - that readers possessing very old or rare Masonic works will communicate the fact to THE BUILDER in behalf of general information.

Postoffice addresses are here given in order that those buying and selling may communicate directly with each other. Brethren are asked to cancel notices as soon as their wants are supplied.

In no case does THE BUILDER assume any responsibility whatsoever for publications thus bought, sold, exchanged or borrowed.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. G. Alfred Lawrence, 142 West 86th St., New York, N. Y.: Proceedings of the Scottish Rite Body founded by Joseph Cerneau in New York City in 1808, of which De Witt Clinton was the first Grand Commander, and which body became united, in 1867, with the Supreme Council of the Northern Masonic Jurisdiction, A. & A. S. R. Also Proceedings of the Supreme Council founded in New York by De La Motta, in 1813, by authority of the Southern Supreme Council, of which he was Grand Treasurer-General, these Proceedings from 1813 to 1860.

By Bro. Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "The Year Book," published by the Masonic Constellations, containing the History of the Grand Council, R. & S. M., of Missouri.

By Brother Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence"; "Second Edition of Preston's Illustrations of Masonry"; "The Source of Measures," by J. Ralston Skinner 1875, or second edition 1894; "Ars Quatuor Coronatorum," volumes I to XI, inclusive; "Masonic Facts and Fictions," by Henry Sadler; "The Kabbalah Unveiled," by S. L. MacGregor Mathers.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California: Ars Quatuor Coronatorum, volumes 3, 6 and 7, with St. John's Cards, also St. John's

Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of The General Grand Encampment Knights Templar for the years 1826 and 1835.

By Bro. George A. Lanzarotti, Casilla 126, Rancagua, Chile: All kinds of Masonic literature in Spanish. Write first quoting prices.

By Brother L. Rask, 14 Alvey St., Schenectady, N. Y.: "Remarks upon Alchemy and the Alchemists," by E. A. Hitchcock, Janesville, N. Y., about 186S; "Secret Societies of all Ages," Heckethorn; "Lost Language of Symbology," by Harold Bayley, published by Lippincott; "Sacred Hermeneutics," by Davidson, Edinburgh, 1843; "Solar System of the Ancients Discovered," by J. Wilson, published by Longmans Co., London, 18S6; "The Alphabet," by Isaac Taylor, Kegan, Paul, Trench & Co., 1883, or the edition of 1899 published by Scribners, New York; "Anacalypsis," by Geodfrey Higgins, 1836, published by Green & Longmans, London; "Ars Quatuor Coronatorum," any volume or volumes.

By Bro. J. H. Tatsch, Union Bank & Trust Co., Los Angeles, Calif.: Fascilus 2, "Cementaria Hibernica," by Chetwode Crawley; Volumes 1, 2, 5 and 8, Quatuor Coronati Antigrapha; "Some Memorials of Globe Lodge No. 23," Henry Sadler; "Constitutions of the Freemasons," Hughan, 1869; "Numerical and Medallic Register of Lodges," Hughan, 1878; "History of the Appolo Lodge and the R. A., York," Hughan, 1894; any items on Anti-Masonry, especially tracts, handbills, posters, old newspapers, almanacs, etc., relating to Morgan incident, 1826-1840, and recurrence of same from 1870 to 1885.

FOR SALE

By Bro. J.H. Tatsch, Union Bank & Trust Co., Los Angeles, Calif.: Ars Quatuor Coronatorum, volumes 6 to 26, in parts as issued, with St. John Cards; "Masonic Reprints and Revelations," Sadler; "The Natural History of Staffordshire," Dr. Robert

Plot, 1686, folio; "The History of Freemasonry," Robert Freke Gould, Yorston edition, 4 volumes; "History of Freemasonry in Europe," Emmanuel Rebold, 1867; "Bibliographie der Freimaurerischen Literatur," August Wolfsteig, 1911-13, two volumes and register, paper, as issued; "History of Freemasonry," Mackey, 7 volumes; "History of Freemasonry and Concordant Orders," Hughan and Stillson; facsimile engraving Picard's "Les Francmassons," 1735, fine copy.

By Brother A. A. Burnand, 690 South Bronson Ave., Los Angeles, California: Various Masonic publications including such as a complete set of "Ars Quatuor Coronatorum"; "History of Freemasonry in Scotland," by D. Murray Lyon, (original edition); Thomas Dunckerley, Laurence Dermott, etc.

By Brother Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "History of Freemasonry," Mitchell, 2 volumes, sheep; "History of Freemasonry," Robert Freke Gould, 4 volumes, cloth, in good condition; "History of Freemasonry," Albert G. Mackey, 7 volumes, linen cloth, new; Addison's "Knights Templar," Macoy, 1 volume, cloth; "Museum of Antiquity," Yaggy, 1 volume, morocco; "History and Cyclopaedia of Freemasonry," Macoy and Oliver, new, full morocco. Also miscellaneous books.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. When requested, questions will be answered promptly by mail before publication in this department.

REMISSNESS OF THE MASONIC PRESS

Since of all the Ancient Mysteries none, perhaps, is of more interest to the Masonic "browser" than those of Mithras, the "find" referred to in the enclosed clipping from Littell's Living Age may be of general interest to the Craft.

I had intended simply to mail you this clipping, but the spirit at present moving me to the carrying out of a resolution of long standing causes me to ask, through you, a question of the Masonic press.

Not at all infrequently are references, like this Mithraic one, met with in current periodicals and newspapers, but very rarely is there a follow up, much less a bare reference to them, in the Masonic press. This possibly is not so surprising regarding a subject like the Mysteries of Mithras; or, to cite another instance which now occurs to me, the semi-official pronouncement of Austria that Masonry was solely responsible for the Great War, then in progress. Not of general interest! Propaganda! Possibly. But how do you account for the following neglect by the American Masonic Press ?

The pictorial section of the New York Times for Sunday, May 22, 1921, carried two rotogravures entitled "Screen Version of Laying of Cornerstone of University of Virginia. Reproduced as described in the Minutes of the Charlottesville Lodge of Masons" and "Motion Pictures of the Founding of the University of Virginia which are to be used in connection with the Celebration of the University's Centennial." The first of these shows the white gloves and aprons, the jewels of the three principal

officers, the Master "trying" the stone, etc., also, among others, Jefferson, Madison and Monroe.

I do not pretend to possess a news-nose but certainly here the nose knows, yet of the four Masonic publications, regularly read by me, not one carried even a bare mention of this historic event and its modern reproduction, an account of which could not fail to have been of absorbing interest to every American Mason. And now the question: Why?

Frank S. Baker. New York.

The clipping mentioned by Brother Baker is brief, but interesting; it is taken from "The Living Age" for May 28, 1921 and is as follows:

"Two important archeological discoveries have recently been made on the Continent, one relating to the Mithraic Mysteries, the religious cult which during the first four centuries after Christ was the chief rival of Christianity in all parts of the ancient world. While working on the foundations of a ruined house at Arlon, Belgium, workmen uncovered vast bas-reliefs, representing a huge figure followed by a dog and carrying a bull on his shoulders, and a sacrificial scene."

As to the silence of the Masonic press on such subjects and incidents, Brother Baker, the reply can be immediately given. Masonic journals do not (because they cannot) employ staffs of representatives or news services as daily papers and profane periodicals do. A great majority of Masonic magazines and papers are either subsidized by Grand Lodges and edited and managed by one or two men, or they are constantly fighting bankruptcy. Under such conditions it is quite out of the question for them to carry a news service, and the only "news" they can publish is such as the editor may himself chance upon or his readers may send in. THE BUILDER is a unique exception. It is not a magazine in the strict sense of the word, but a journal,

edited by and published by and in the interests of The National Masonic Research Society. It has its editor, its business manager, and its editorial staffs, but for the most part it is dependent for its contributions and its knowledge of current events of Masonic interest on the members of the Society. Experience has proved this to be workable and satisfactory as is proved by an ever growing circulation. You yourself, Brother Baker, are one of the editors of THE BUILDER, as is every member of the Society. Whenever your "news-nose" leads you to an item of Masonic importance, let it be on your conscience to send it in. As for the Mysteries of Mithras, they are receiving an ever growing attention from Masonic students, and articles are now in preparation for THE BUILDER on that subject. The Open Court Publishing Company of Chicago has published the best works on the subject; a little book by Pythian Adams, and the complete works by the greatest authority of all, Dr. Franz Cumont, who was in this country last year.

* * *

CONCERNING THE COMACINI

Brother A. E. Waite in his "Secret Tradition in Freemasonry," chapter II, page 80, mentions a "trading association of architects" which appeared during the dark ages under the special authority of the Holy See. He suggests that they were the operative descendants of the architects of Byzantium, but I do not find any other reference to them. Are these to be considered as identical with that other body known as the "Comacine Masters"? If not, who were they?

N.W.J. Haydon, Ontario.

This question was referred to Brother Waite himself who very kindly replied after the following fashion:

"If you will look at my Secret Tradition in Freemasonry, vol. II, pp. 76-80, you will see that I am dealing with various speculations which, in my opinion, have nothing to support them, or shall I say, little at least? They are those of L'Etoile Flamboyante and things analogous thereto. My reference to 'a leading association of architects' under the authority of the Holy See is quoted from one of these sources, and the association in question is not named definitely, that is to say, in the original work. I take it to have meant The Comacini, but it is not easy to determine always what may have been in the minds of some eighteenth century dreamers."

* * *

BOOKS ON CHURCH HISTORY

What book or set of books would you recommend to give an impartial and unbiased history of religion or church history? What I want is a fairly complete reference work for my library. G.W.H., Nebraska.

"The History of the Christian Church," by George Park Fisher, published by Scribner's, contains all the cold facts - often they are pretty cold, too - about the subject, and the book is written, as far as I can see, in a fair and impartial spirit throughout. A more complete account, slightly from a Baptist angle, is found in the two volumes of "A Manual of Church History," by A. H. Newman, published by the American Baptist Publication Society. I have studied this work thoroughly and know it to be good. Neander's Church History, Milman's Latin Christianity, Gieseler's Church History, Hagenbach's History of the Church, and Robertson's History of the Church, are all standard. The best thing on the doctrines involved is, of course, Harnack's History of Dogma in seven volumes. Fisher is as good a one-volume work as you will find.

----o----

CORRESPONDENCE

"BROTHER JONATHAN"

The Masonic Journal, of Johannesburg, South Africa, has recently exhumed a most interesting item from an old Masonic periodical. The Masonic Journal, published at Haverhill, Mass., which, in one of its issues in 1858, included this interesting bit of history:

The cognomen of "Brother Jonathan" is of Masonic origin. George Washington, commander-in-chief of the American army in the Revolution, was a Mason, as well as all the other generals, not even excepting Benedict Arnold, the traitor, who attempted to deliver West Point into the hands of the enemy. On one occasion, when the American army had met with some serious reverses, General Washington called his brother officers together to consult in what manner their efforts could be counteracted. Differing as they did in opinion, the commander-in-chief postponed any action on the subject by remarking: "Let us consult 'Brother Jonathan'," referring to Jonathan Trumbull, who was a well-known Mason, and particularly distinguished for "his sound judgment, strict morals, and having the tongue of a good report."

* * *

MORE NOTES ON SOUTH AFRICAN FREEMASONRY

On page 31 of THE BUILDER for January was printed a valuable communication from Brother William Moister, Editor of The Masonic Journal of South Africa, 55 Meischke's Buildings, Johannesburg. Since that letter was printed Brother Moister has written again a letter which contains these notes that may be added to his original contribution.

Rhodesia. There is now an Irish Lodge at Salisbury, which was consecrated a few months ago as you may have seen in the M.J. (under the Prov. Grand Lodge of South Africa.)

Excellent Master and Royal Arch. Since writing you we have a ruling from the Supreme Grand Chapter of Scotland on a point raised by my Chapter (Commonwealth 398 S.C.). It seems that another Scottish Chapter had allowed Irish R. A. Masons to see the whole working including the E.M., while my Chapter had insisted upon their taking the degree and charging them for it. It has been ruled that while English R. A. Masons who have not taken the degree of E.M. must still join a Chapter and have that conferred on them if they wish to see the E.M. work, in the Irish, their ceremony with the veils so closely approximates to the Scottish E.M. degree that a brief affirmation or obligation that whatever may be new to them in the E.M. degree shall be treated as a Masonic secret, will satisfy our requirements, and so we had to return (or offer to) the fees charged. Of course, the brethren concerned promptly told us to apply the amount to benevolence.

Re the other note. I don't think I specifically stated that Dr. Jameson was not a Mason, but that I did not know him to be one.

I am almost sure about John Hays Hammond, the Columbia Lodge umder the English banner being almost entirely composed of Americans at first, although it has now almost entirely lost that national characteristic.

Wm. Moister. Editor. The Masonic Journal of South Africa.

* * *

GREAT SIGNIFICANCE OF THE CRAFTSMEN MOVEMENT

In the March, 1922, issue of THE BUILDER appeared an article by Brother O.N. Pomeroy of Ohio, entitled "The Cleveland Federation of Craftsmen." The formation of organizations of various crafts whose members were composed of Master Masons was briefly described.

I wonder how many of the readers of this magazine realize what an important step this movement is in the productive as well as the social world?

Here, it would seem to me, is the beginning of a renaissance, which I hope may eventually bring about a return to brotherhoods of craftsmen resembling, in spirit at least, the Middle Age guilds.

In a lecture delivered at the Lowell Institute in Boston, Mass., on Nov. 26th, 1919, by Mr. Thomas M. Legge, the Medical Inspector of Factories and Workshops for the British Crown, an urgent plea was offered for a return to just such conditions as had existed during the high-day of the Masonic guilds. He said, "Trade-unions are the inheritors of the traditions of the trade guilds. Let them carry on the tradition of what was best in their great predecessor. A great future lies before them. Let them, then, feel their responsibility. Wages and creature comforts of their members - these, I grant you, must come first, but these happily are now in sight of attainment. Let them look into vistas beyond."

If this should transpire I believe astonishing results would ultimately be obtained, both for employee and employer. An interest and pride in output, which is so lacking today, would elevate the quality of the work produced, and establish a premium for better workmanship.

Master Mason mechanics have this laudable end well within their power to achieve if they continue to organize for the betterment of their craft, as is being done by this Cleveland Federation. Let us hope that it may become national in scope and a return be made to the great brotherhoods of the past!

W. B. Bragdon, New York.

* * *

REGARDING GOETHE - INVESTIGATING COMMITTEES

The article referred to in The London Daily News about which you requested information in the Correspondence Column of the February THE BUILDER, page 64, was read at the 100th anniversary celebration of the raising of Goethe to Masonry, and was published in Leipzig in 1880 under the title:

"Johann Wolfgang Goethe als Freimaurer. Festschrift zum 23. Juni, 1880, dem 100-jaehrigen Freimaurer Jubilaeum Goethes." The author was J. Pietsch. The pamphlet was an octavo of 63 pages and was sold at about fifty cents.

If F.J.K., South Carolina (p. 61, same issue), will write to me he can obtain information about lodge investigating committees. Hanselmann Lodge, 208, Cincinnati, Ohio, of which the writer is a member has for several years had a permanent investigating comnnittee and also a formal printed questionnaire and the lodge has found its methods of great value in the examination of the qualifications of candidates.

Henry E. Wilde, Ohio.

* * *

"THE ENTERED APPRENTICE'S SONG" NOW IN USE

It may interest you and your correspondent "T.F.W., Alabama," in the December issue of THE BUILDER to hear that a revised version of "The Entered Apprentice's Song" is in use in several of the English lodges. The words as used I give below. It will be noted the chief difference is in the first verse. It was thought that "peasant" was a more suitable word than "beggar" as the first section of the first lecture in English lodges reads, "brother to a King, fellow to a prince, and companion to a peasant, if a Freemason and found worthy." Another version gives, "Our wine has a spring." This also has been altered as also the line, "Let's drink, laugh, and sing" as such was considered to have too much of a bacchanalian flavor about it:

(1) Come, let us prepare, we brothers that are

Here met on this happy occasion

We'll quaff and we'll sing; be he peasant or king,

Here's a health to an Accepted Mason.

(2) The world tries in vain our secrets to gain,

And still let them wonder and guess on;

They ne'er can divine a word or a sign,

Of a Free and an Accepted Mason.

(3) Great Kings, Dukes, and Lords have laid by their swords,

Our Myst'ries to put a good grace on;

And have not been ashamed to hear themselves named,

As a Free and an Accepted Mason.

4) Antiquity's pride we have on our side,

And we keep up our old reputation;

There's nought but what's good to be understood,

By a Free and an Accepted Mason.

(5) We're true and sincere, We're just to the fair;

They'll trust on any occasion;

No mortal can more the ladies adore,

Than a Free and an Accepted Mason.

(All rise and join hands.)

(6) Then join hand in hand, To each other firm stand,

Let's be merry and put a bright face on;

No Order can boast so noble a toast,

As a Free and an Accepted Mason.

In the English lodges previous to opening it is customary to sing a hymn, "Hail Eternal." Another hymn, "Now the Evening Shadows Falling," is sung after the final closing.

In the November issue of THE BUILDER Brother Francis E. White gives some very interesting notes of English Freemasonry. He states there are no official rituals. It is true that there are none which are officially recognized but two are issued which by a long period of use extending to over 100 years have come to be recognized as semi-official. The chief is known as the "Emulation" as practiced and taught by the Emulation Lodge in London while the other is known as the "Standard, or Stability or Muggeridge" and is taught by the Stability Lodge of Instruction, London. No printed ritual or paper is permitted to be used while the lodge is at work. All is performed from memory. Some lodges, one of which is held in the city of Leeds, works an old ritual known as the "York." This is entirely done from memory, no printed ritual existing. There are no lectures attached to the latter working. J.B. Ward, London.

* * *

THE IRlSH MASONIC MEDALLION, AND BULL-ISSUING POPES

There are a couple of the queries in the April issue of THE BUILDER to which I will essay a reply.

First, regarding the Masonic Medallion, on p. 107. In cut A, the figure above the Sun and Moon I take to be the All-Seeing Eye. The numbers 15, and 16, are simply the date, 1516. I should think that it is really a Coffin represented at the foot of the steps. In cut B. perhaps the winged figure is a Phoenix.

I would be glad if some Brother would interpret the initials in cut B.

Now as to the Bull-issuing popes on p. 126, I would add these:

1814, Pius VII renewed by Edict the Bull of Clement XII.

1825, Leo XII issued the Bull "Quo graviora," concerning which Waite, in the second volume of his New Masonic Encyclopedia, on p. 266, gives seven different condemnations of Freemasonry. Waite errs, however, in his next paragraph, where he attributes the Bull in 1838 to Gregory XII, instead of Gregory XVI.

H.V A. Parsell, New York.

* * *

ANOTHER DEFINITION OF FREEMASONRY

Reading Dr. K. Bein's "Vertaro de Esperanto," I note this definition of Freemasonry:

"A member of that religious and mystical society whose aim is moral perfection on the basis of general equality and fraternity."

This will probably be of some degree of interest and may also be worth the permanence of print in the columns of THE BUILDER. Robt. I. Clegg, Illinois.

* * *

MORE ABOUT QUAKERS IN FREEMASONRY

As a church the Quaker, or Friend, organization is opposed to secret societies and especially the Masonic Fraternity, but this feeling of opposition seems to be passing, especially this is true of this community, as we have in our lodge here quite a number of enthusiastic Masons who are also prominent members of the Friends' church.

The party Brother Sadilek refers to is one C.B. Johnson who is now cashier of a bank in Whittier, California. At that time there was quite a little opposition in the church to his move toward Masonry. The writer had the pleasure of raising Brother J. and can say truthfully that he is a first-class man and would suggest that you write or call on him and get his version of the matter.

E.M. Crosswait, Iowa.

* * *

DIVISIONS OF THE DAY

In the March issue of THE BUILDER, page 95, Brother V. M. Irick asks for information as to jurisdictions that do not class the day into three "equal" parts.

Quoting from the monitor approved by the Grand Lodge of Idaho in 1903: "It being divided into twenty-four equal parts is emblematical of the twenty-four hours of the day; which we are taught to divide into three parts...."

S. G. Davis, Idaho.

The Builder Magazine

September 1922 - Volume VIII - Number 9

George W. Baird - A Tribute

BY THE EDITOR

SOMEWHERE in the back of my mind there lives a little poem that a traveling-man recited to me more than twenty years ago. I am afraid I shall stray far from the original of the simple little lines; but as I recall them now they run something like this:

"A rose to the living is more

Ere the suffering spirit has fled,

A rose to the living is more

Than sumptuous wreaths to the dead."

It matters not that the rendering may be far off the track, for the sentiment is preserved, which in these connections is the principal thing, and it is this sentiment that has inspired me to write a little memorial to Brother George W. Baird who has so firmly established himself in THE BUILDER'S great family of readers by his series on Memorials to Great Men Who Were Masons. This now famous series began in the first volume of THE BUILDER with an article on Masonic Memorials, which appeared in the July issue. It was followed by a second on Benjamin Franklin; and so it all began.

The more discerning readers have long ere this discovered the inner importance of this series of articles. Oftentimes the greatest career transmits nothing of itself to posterity save a gravestone; by that slender thread the living must keep hold of the noble dead. But what if some group of persons, for reasons of their own, begin to cut these threads? Confusion is introduced into history. It becomes necessary to preserve memorials in

books which are more enduring than stones and brasses. There are mans in our land who would like to forget that many of our forefathers were square-and-compass men; they would like the world to forget it. Brother Baird has forestalled them. Gravestones in New England graveyards may crumble into indistinguishable dust; the memorials preserved in THE BUILDER will be consulted by historians generations hence. To Brother Baird the Masonic Fraternity is heavily indebted for the toil he has bestowed, and with no thought of reward, upon this task of preserving the memory of Masons.

George W. Baird (for portrait see frontispiece) was born in Washington, D.C. on April 22, 1843, which was a long while ago. John Tyler was president. It was the year in which Daniel O'Connell was arrested. It was one year after rubber first came into use. It was at the time when Dr. Long of Georgia first began to administer ether as an ansesthetic. For those who enjoy a bit of sly humor in their history it may be also said that it was one year before Ronge led his great defection from the Roman Catholic church and founded in Germany his new brand of it, the German Catholic Church. Those were stirring times, and he was a wise baby who chose such a year for his advent into this exciting world.

HIS ANCESTRY

His father was Matthew Baird, a steamship engineer and machinist who, in 1829, fitted and installed the machine work on the first passenger locomotive that ever turned a wheel on this continent. His grandfather was also a Matthew Baird, born of Scotch parents - be it noted - in Ulster, which is one of the counties of Ireland. This grandfather helped to draw the plans for the Executive Mansion, otherwise known as the White House; and he modelled the first composite column of the Capitol; and also did the same for the City Hall at New York. It all goes to prove that once in a while genius may be inherited. On the mother's side the family came from Virginia where, for ten generations, they had taken part in the important political, military and religious activities of the Old Dominion.

After receiving his elementary education in public and private schools at Washington, D.C., Brother Baird was apprenticed to a printer, and later to a machinist. At nineteen

he entered the Navy as an engineer. When the Civil War broke out he was ready to take a man's part. He served on the Mississippi, Calhoun, Kensington, and Pensacola, and was under fire more than twenty times but escaped with a whole skin, thus disproving Wordsworth who said the good die young. Having a genius for mechanical work he was detailed for duty under the famous engineer B.F. Irishwood in the Bureau of Steam Engineering. He accompanied Irishwood to California in 1869 and served at the Mare Island Yard. While on the Pacific he also served on board the Saranac and the Pensacola, visiting the while almost every port from Sitka to Talcahuna. For three years he worked on the designs of new vessels and left behind him many a now-familiar invention, as will be described later. He was serving on board the Vandalia when General Grant made his famous cruise to Cairo, where he lived in the Cal-al-noussa palace. If you wish to learn more about this notable trip read the excellent account by John Russell Young.

After his return to the United States Brother Baird was detailed to supervise the construction of the deep-sea exploring ship, the Albatross, and designed most of the special machinery on that vessel which made such a name for itself in marine science. The Albatross brought out of the depths of the ocean more genera and species of marine life during her first year than all previous deep-sea explorations combined. She was the first government vessel of any nation to utilize the incandescent lamp.

Among inventions and scientific achievements to his credit may be noted the following: the Baird distilling apparatus; the pneumatic tell-tale; the evaporator; and boiler-feeder. His experiments on the mechanical ventilation of ships began in 1864 and reports were published in the Journal of the Naval Institute; many of these devices were adopted. He was a member of the board that powered the gun shops at Washington. He has written much for magazines: see the Franklin Institute for the absorption of gases by water; Science, on electric lighting, etc. The French Academy gave him the credit for being the first to prove, by mathematics, the actual flight of the flying fish, Exocetus Robustus. He designed the first anchor engine used in the navy.

He was a charter member of the American Society of Naval Architects and Marine Engineers, and of the Washington Society of Engineers. He is a member of the Biological Society; the Washington Academy of Sciences; and the National Geographic Society. He is Past President of the District of Columbia Society of the

Sons of the American Revolution, and Past Vice President of the general Society of the same: a member of the St. Andrews Society, which is Scotch; the John Paul Jones Club; the Cosmos Club, etc.

HIS MASONIC CAREER

Brother Baird was made a Mason in a French lodge at Lisbon, Portugal, in 1867; he affiliated with Naval Lodge No. 87 in California, and later with Hope, in Washington, D.C., of which he is a past master. He was made Grand Master in 1896; and in recent years has been Chairman of the Committee on Correspondence, his reports of which are full of information and unexpected turns, and are read with delight by all the members of the Round Table of Reporters. He is past High Priest of Washington Chapter; was knighted in Washington Commandery; is a member of all the Scottish Rite bodies; and was made a 33rd degree man in Albert Pike Consistory in 1893. He has been a member of the National Masonic Research Society from the beginning, and was formerly a member of the Correspondence Circle of the Quatuor Coronati Lodge of London, England. Needless to say, he has also traversed the sands, which journey he made in Almas Temple.

After the Spanish-American War, when steam had succeeded sails as a propulsive power, the "Line" of the Navy and the officers of the Engineer Corps were "amalgamated" and Brother Baird was transferred to the Line as a commander but much against his wishes. He served as commander and as captain, and when he retired was promoted to the rank of Rear Admiral, in honor of the services he performed during the Civil War.

Brother Baird has the habit of illustrating his letters, of which he writes the most refreshing specimens, with original cartoons done in colored ink. Upon writing this little sketch to express to him the appreciation felt by the members of The National Masonic Research Society for his long continued services, I besought him to furnish me with a page of these cartoons illustrating himself; but he asked to be excused on the ground of advancing age, rheumatism, and a sick wife. To the sick wife we send our sympathies; for the rheumatism we extend our regrets; but as to the old age we all

demur. Brother Baird, for all his 79 years, does not age, but, like his Masonic colleague, Chauncey Depew, refuses to capitulate to Father Time. Active as ever, eager in all good causes, he writes many little articles for the general press on Masonry and Patriotism, the two of which are fused together in his mind as they should be in every mind, and sows these about the country. May he keep at the good work for years to come! Age cannot wither or custom stale his infinite variety l

----o----

If you wish to get on, you must do so as you would get through a crowd to a gate all are equally anxious to reach. Hold your ground and push hard. - Montague.

----o----

THE EGYPTIAN INFLUENCE ON OUR MASONIC CEREMONIAL AND RITUAL

BY BRO. THOMAS ROSS, P.G.M., NEW ZEALAND

PART I

FOREWORD

BEFORE centering on my subject I think it would be as well if I made it quite clear that whatever antiquity may be urged for our ceremonies and ritual, our signs, words and tokens, there can be no question that shortly after the formation of the three

Grand Lodges in the early part of the eighteenth century our ritual, with all that is attached to it, was much as we have it today. When I therefore enter on the object of endeavouring to prove that much of that ritual has an Egyptian origin I want the brethren to know that it was not until the year 1820, or quite 100 years after the formation of the three Grand Lodges, before there was anything like an earnest attempt made to read the hieroglyphics or sacred Writings of Egypt, while it was quite another fifty years before the Book of the Dead was deciphered and given to the world by Lepsius Wilkinson, Naville, Petrie, Wallace Budge and other enthusiastic Egyptologists.

The reading of the hieroglyphics or sacred writings was for centuries before the Christian era confined to the priests of Egypt, and was called by themselves the writing of the priests, so that when Christianity became the dominant religion in Egypt the old worship became obsolete the priests died out, and the knowledge and practice of the priestly writings went completely out of use, was neglected, forgotten, and for a period of 1500 years utterly unknown to the world.

Egyptology, or the science of studying the ancient language, history and religion from the hieroglyphics, is a thing of almost yesterday, and may be looked upon as one of the most romantic episodes in the domain of literature.

Most of you are conversant with the history of the finding of the Rosetta Stone by a French officer of artillery in 1798 in Rosetta, on the coast of Egypt. This stone is of black basalt, and is one of the most treasured relics in the Egyptian galleries in the British Museum, being the key that unlocks the mysteries of the Egyptian writings.

The Rosetta Stone is a monumental slab or tablet set up as a record of the benefactions of Ptolemy V, a king of Egypt about 195 B.C.; it contains fourteen lines of hieroglyphics, thirty-two lines of Demotic, and fifty-four of Greek, coming in that order from the top. The Greek text was easily read, a translation being published in 1801-2. Since it stated that the monument was a bilingual one (the writing of the priests and the writing of the books being the Egyptian identical with the writing of

the Greeks) men of letters set themselves the task of trying to decipher the hieroglyphics.

In the years 1819 to 1822 Mr. Thomas Young, an Englishman, and M. Champollion, a Frenchman, stated that these characters, which were generally looked upon as picture-writing, were letters of an alphabetic or phonetic value. Certain characters, as may be seen in the hieroglyphic part of the stone, were written in cartouches or cartridge-shaped enclosures, and these cartouches recurred in the Greek text under the name of Ptolemy. Eventually such names as Ptolemy, Berenice and Cleopatra were spelt out, and thus a key was obtained, which enabled them to unlock the secret of reading the records of the priests of Egypt.

In the latter half of the last century Ernest Renan, the celebrated French water, truly said: "Egypt remains a lighthouse in the profound darkness of antiquity." One would almost think the compilers of our ritual had these words in mind when we read in our lectures: "The usages and customs of Freemasonry, our signs and symbols, our rites and ceremonies, correspond in a great degree with the mysteries of ancient Egypt." An assertion such as this would naturally lead one to expect in working the several degrees some reference or some allusion to the religion and mysteries of Egypt as the origin of some part at any rate of our ritual.

On the contrary however, nearly the whole of our ceremonial is attributed to episodes in the life of some member of the Jewish race as narrated in the Holy Scriptures, while almost all our words and passwords are given as being derived from the same source. Not a single one of the signs, tokens or words are pointed out as corresponding with those used in the religion or mysteries of ancient Egypt. It will be my endeavour to show the brethren wherein much of our ceremonies correspond with the religion of Egypt, and that we can fairly claim the fundamentals of the Masonic ritual to have had an origin hoary with antiquity compared with the religion of Israel.

RELIGION OF ANCIENT EGYPT

It would be as well before going further to glance briefly at the religion of Egypt, for each of the Egyptian mysteries, like those practised in Syria, Greece and Rome, was based on some circumstance in the life of their gods and goddesses.

The religion of ancient Egypt is to be found in a vast collection of religious texts, arranged in 190 chapters. They have been collected from the walls of tombs and temples, from papyrus rolls enclosed in mummy cases along with their occupants, and from writings upon the mummy cases and sarcophagi themselves. A

very fine example of this is the picture shown in Fig. 1, being The Alabaster Sarcophagus of Seti I, who lived 1360 B. C. This very fine coffin has upon it extracts from nearly all the texts, and, many of them being illustrated, the illustrations make the text doubly interesting. The part presented to us shows the divine bark of Ra, the Sun God, being conveyed through the fourth hour of the mysteries. The bottom of the sarcophagus shows a beautiful full-size painting of the Goddess of the Heavens (Fig. 2,) surrounded with texts of the same religious litany.

The name Book of the Dead has been given to these writings, and as far back as Egyptian history and traditions can go the Book of the Dead appears to have been an integral part of the religions of Egypt. No mere man was the author of this remarkable collection. The texts were dictated by God Himself at the creation of the world, to Thoth, the Scribe of the Gods, who is shown as having the body of a man and the head of a bird, and is always depicted in the act of writing the decrees of the deities. We might style Thoth the Divine emanation of wisdom and learning, the inspiration of God to man, the first to fill the place ascribed by Plato to the Divine Logos and by St. John to "The Word." The picture in Fig. 3 represents Thoth in his different attributes, "Lord of Writing," "Great God," "Scribe of the Gods," and "establisher of millions of years."

Thousands of years before Moses wrote, "In the beginning God created the heaven and the earth," the Egyptian story of the creation had been given to Egypt as we have it here in Fig. 4, where the god Nu is rising out of the primeval water bearing on his outstretched arms the boat of the sun god Ra; this is being received by the goddess of the heavens Nut, who again stands on the head of Osiris, whose body encloses the region of the underworld. In the center of the picture we have the Sacred Scarabaeus,

symbol of the Creator raising himself out of the primeval void, and separating the firmament above from the waters beneath.

The Book of the Dead contains (as we see here) a history of the creation, the attributes of God, the powers and functions of the attendant gods and goddesses, as well as the ceremonies required to enable a to live such a life on earth as shall prevent his soul from being cast into that pit of fire, where the doomed one must not only suffer eternal torment, but, as can be seen in Fig. 5, must undergo a species of penal servitude.

On the other hand, a man who lives a good life and acts up to the teachings of the inspired writings, will obtain from Osiris, the "Lord of Everlastingness," as his final reward, not only the crown of immortality, but a pleasant existence in the Elysian fields. There he will live in the company of the gods, there his crops will grow luxuriantly, his cattle be sleek and docile, and there he can have the company and fellowship of those whom he loved and knew on earth. We find this belief borne out in the prayer of Sepa, as shown in Fig. 6.

With the exception of a few tales, the records of the wars, expeditions of their rulers, detailed statements of the erection of their temples, tombs and monuments, and some hymns to the gods and goddesses, the chief and almost only literature of the Egyptians was the Book of the Dead. We can, therefore, realize how inseparably these chapters, with their formula of rubrics, litanies, ceremonies, passwords and signs must have entered into the minds and lives of the people.

To an outsider the people of Egypt almost deserved the sneer of Juvenal: "Who knows not what monsters mad Egypt can worship; whole towns worship a dog, nobody Diana"; or that of Plutarch: "The Egyptians, by adoring the animals and reverencing them as gods, have ruled their religious worship with many ridiculous rites. To this Origin, one of the Christian fathers, very pertinently replies, "Many, listening to accounts they do not understand, relative to the sacred doctrines of the Egyptian philosophers, fancy that they are acquainted with all the wisdom of Egypt,

though they have never conversed with any of their priests, nor received any information from persons initiated into their mysteries."

Now, although every province, city, town, and even household had its god or trinity of gods, over and above all there reigned the Supreme Ruler of heaven and earth - the great First Cause, Creator and Preserver of all, the Great Architect of the Universe - Ra, the Sun God, called in Upper Egypt Amun Ra, "the hidden one." As proof of this, we have, in the Book of the Dead, among the many hymns to Ra, "Thou art the one God who didst come into being in the beginning of time." "Thou didst create the earth; thou didst fashion man; thou didst make the abyss of the sky; thou didst create the watery abyss; and thou didst give life to all that therein is." "O Thou One, Thou mighty One, of myriad forms and aspects." So when we contemplate the group of prominent deities in Fig. 7 we see Ra, the Great Architect in some of his myriad forms and aspects.

Ra, or Amun Ra, and the triad of Osiris, Isis and Horus were worshipped throughout the whole of Egypt from the earliest pre-dynastic times to the very end of its civilization under its native rulers, a period of anything from 7,000 to years. The worship of Isis and Horus and the ceremonial of Ra and Osiris have survived to the present day, though under different names; the former in a branch of the Christian Church, and the latter, as I hope to show, in our Masonic cult.

Having set forth this general claim for the close connection between our ancient moral system and that of Egypt, let me show briefly under separate headings how some of our more familiar symbols, traditions and ceremonies may be explained in the light of Egyptology.

THE POINT WITHIN A CIRCLE

The God Ra is written phonetically with the hieroglyphs R. and A., i.e., a mouth and an arm, followed by the two ideographs, a circle with a dot in the centre and a seated god. But on most occasions the name of Ra, the Sun God, is written with the

ideograph of a point within a circle, as though the name was of "too essential a nature to be fully comprehended by human wisdom or clearly pronounced by the tongue of any individual."

This sign of a point within a circle was used by the kings of Egypt for thousands of years as their royal title to the throne, while they did not scruple to style themselves (as we see in Fig. 8), sons of Ra. The same sign is even today used by astronomers in writing of the sun as the centre of the heavenly bodies, and is referred to in our Masonic ritual.

MASTER AND WARDENS

The sun, being the visible emblem of the god Ra, had three names or aspects. In the morning he was Kheper Ra, or Ra Harmachis, the opener of the day. The Sphinx, the oldest monument in the world, was called Ra Harmachis, the rising sun. This huge figure, with the face and head of a man and the body of a lion, is 140 feet long and over 60 feet in height. As it sits there see (Fig. 9) facing "the east, to open and enliven the glorious day," it represents wisdom and strength. For thousands of years also it represented beauty, for in 1200 A. D. the learned Arab, Abd-el-Latif, described the face as being very beautiful and the mouth as graceful and lovely.

At midday, when the sun was at his meridian, he was Ra, the strong one: "When all beasts and cattle reposed in their pastures and the trees and green herbs put forth their leaves."

At even he was Atmu, or Temu, the closer of the day: "When thou settest in the western horizon the earth is in darkness and is like a being that is dead." This last quotation is strikingly shown in the illustration to chap. xviii. of the Book of the Dead. The Sun God, in shape of the Sacred Eagle with disc on head and folded wings, is about to set in the mountains of the west. Isis and Nepthys, sister goddesses, are adoring two lions, representing the sun of yesterday and the sun of tomorrow - a fine allegory of past, present and future.

Thus we see that Ra Harmachis, like our W.M. was placed in the east; Ra, like our J. W., represented the sun at its meridian; and Temu, like our S. W., is placed in the west to close the day, or, as the Egyptian ritual puts it: "I am Ra Harmachis in the morning, Ra in his noontide, Temu in the evening."

THE. TWO GREAT PILLARS

Next in importance to the worship of Ra, the Sun God, was the cult of Osiris and Isis and of Isis and Horus. The adoration of these gods and this goddess was not only the dominant religion in Egypt from the very earliest until the latest times, but during nearly a thousand years it had spread into Phoenicia, Greece, Rome, and throughout the whole of the Roman Empire. In many cases Osiris is identified with Ra, the Sun God, while Isis is most frequently shown wearing the disc of the moon or the crescent moon on her head.

In the texts Isis is the divine consort of Ra Osiris. She is the moon who rules the night as the sun rules the day; and every month at Now Moon she gathered the sun into her lap to be impregnated anew. "That I may behold the face of the sun and that I may behold the moon for ever and ever," was the great wish of the pious Egyptian (Book of the Dead, chap. xviii).

Osiris and Isis are often pictured as the two eyes of Ra, and in that capacity enter largely into the mysteries of Ra. Now, when we consider how much the sun and moon bulked in the worship of the Egyptians and surrounding nations, let us see what effect this would be likely to have on those two great pillars placed by King Solomon at the porchway or entrance to his temple at Jerusalem. Before the temple of the sun at Heliopolis (the On of Genesis), Osertsen the First (of the twelfth dynasty B. C. 2435) set up two obelisks. One of them remains there today, the only trace left of that gorgeous building where Joseph's father-in-law served as priest to the Sun God, where Moses, as the adopted son of Pharaoh, must have worshipped and conducted the mysteries of the temple; and where, two thousand years later, learned Grecians like Herodotus came to study. These two obelisks would undoubtedly represent the

two most important objects in the worship of the heavenly bodies, the sun and the moon, Osiris Ra and Isis.

About 1000 years later, or, to be exact, B.C. 1566, Queen Hatasoo, of the eighteenth dynasty, set up two obelisks in front of the Temple of the Sun at Karnak. They are there today, the one standing, the other fallen down, a memorial to the worship of the two heavenly bodies. Fig. 10 gives us this obelisk as it stands to-day.

I have a work published in 1757, "Travels in Egypt, by Frederick Lewis Norden, Capt Danish Navy." Captain Norden visited Karnak on 11th December, 1737. In his book he has plates in the old copper engraving, and among them he has this view (Fig. 11), which I have copied from his book. Speaking of this plate, he says: "I drew magnificent antiquities in all the situations is was possible for me and as they offered themselves to my sight."

We can see by Captain Norden's drawing that obelisks were standing at the entrance to the temple less than two hundred years ago. So that the artist who made for us the drawing of Karnak restored (which we have here in Fig. 12), placed the obelisks in the position they originally stood when set up by Queen Hatasoo nearly 3600 years ago. The queen, in an inscription on the walls of her temple, describes them as "two great obelisks of granite of the south, and the summit of each is covered with copper and gold, the very best which can be obtained; they shall be seen from untold distances, and they shall flood the land with their rays of light. I have done these things because of the loving heart I possess towards my father, Amun Ra, the Sun God."

Some centuries later at Medinet Abu was placed a very fine pair of pillars at the porchway or entrance to the temple. We see by this that the obelisk has given place to a pillar with an ornamental capital. These pillars (Fig. 13) were set up by Rameses III about 1200 B.C., or quite 200 years before King Solomon built the Holy Temple at Jerusalem.

The pillar seems to have been largely used in the religious thinking of the Egyptians, either as an emblem of the Deity or a thank-offering from the worshippers. In many of the temples to-day there are beautiful lotus and papyrus pillars, while in numerous vignettes in the Book of the Dead we have Osiris seated in a shrine upheld by two graceful pillars. Now, when we see that not only in Egypt, but in the surrounding countries, the worship of the sun and the moon was not only the prevailing but the popular religion of the people, there is little to be wondered at that when the Israelites left Egypt they not only carried away with them a very strong bias in favour of this worship, but had that propensity considerably strengthened when they settled down among the sun and moon worshippers of Palestine. So rampant was this prejudice in favour of sun and moon worship, that we find Moses denouncing it in no unmeasured terms, and threatening death on the "man or woman that hath brought wickedness in the sight of the Lord thy God in transgressing His covenant, and hath gone and served other gods and worshipped them, either the sun or the moon" (Deut. xvii. 2, 3). In spite of these warnings, however we find years afterwards "Josiah put down the idolatrous priests, whom the kings of Judah had ordained to burn incense to the sun and to the moon" (2 Kings xxiii. 5). Again we read, "At that time, saith the lord, they shall bring out the bones of the brings of Judah, and the bones of his Princes, and the bones of the inhabitants of Jerusalem out of their graves, and they shall spread them before the sun and the moon whom they have loved and whom they have worshipped" (Jer. viii. 1, 2).

Ezekiel saw "five and twenty men with their backs towards the temple of the Lord and their faces towards the east, and they worshipped the sun towards the east" (Ezek. viii. 16). The Jewish women told Jeremiah: "But we will certainly do whatsoever thing goeth forth out of our own mouth to burn incense unto the Queen of Heaven (the moon or Isis) and to pour out drink unto her as we have done, we and our fathers and our kings and our princes in the cities of Judah and in the streets of Jerusalem" (Jer. xlix. 17). One more quotation, this time from the sorely afflicted Man of Uz: "If I beheld the sun when it shines or the moon walking in brightness, and my heart hath been secretly enticed or my mouth hath kissed my hand" (Job xxxi. 26, 27).

When we thus see the influence that sun and moon worship had upon the children of the Exodus, and when we consider that though settled in Palestine they were surrounded by nations who paid homage to the sun and moon under the names of Osiris Ra and Isis, Baal and Astarte, Milcom and Ashtoreth, and Adonis and Cybele, and when we read that Solomon took to himself wives from Egypt, Moab, Ammon,

Edmon and Phoenicia we are quite prepared for the information given in I Kings xi. 5 that "Solomon went after Ashtoreth, the Goddess of the Zidonians (the moon), and after Milcom, the abomination of the Ammonites (the sun)."

This brings us to still another consideration that, in view of these telling quotations from Scripture, are we not justified in assuming when Solomon put up those two great pillars at the porchway or entrance to the temple (as portrayed by R.'. W.'. Bro. Haweridge in Fig. 14) they had an esoteric meaning entirely different from that ascribed to them in holy writ and that only by adopting the view I shall now put before you as to the signification of those pillars can we bring in the meaning given to them in our ritual.

We are told that the pillar on the left denoted strength, while that on the right signified to establish. Let us suppose that these two pillars, no matter by what names they were called, had also a hidden meaning, what more appropriate conception for signifying strength could be selected than the Sun God. The sun was all powerful, all beneficent, daily observing all that transpired on earth, while the pillar on the right, if we put it down as representing the moon goddess, would answer as the Establisher. The phases of the moon marked out the weeks, each moon was a lunar month, and with unfailing regularity she indicated the Jewish festivals, marking them to stand firm forever, and when conjoined with the strength of the sun what better designation could be applied than stability?

If we consider the question carefully and reflect on all that the sun and the moon stood for to these people at this particular time, we can see that strength and stability would be a more apt interpretation for those bodies than could be deduced from the great-grandfather of David and the assistant high priest at the dedication of the temple. Reading certain passages of the Psalms helps to confirm us in this. "They shall fear Thee as long as the sun and moon endure throughout all generations." (Ps. lxxii. 5.) "It shall be established forever as the moon." (Ps.lxxxix. 37). "He appointed the moon for seasons, the sun knoweth his going down." (Ps. civ. 19).

Another shown (Fig. 15) is from an ancient Cyprian coin depicting the old temple of Aphrodite, at Paphos, built about 100 years before the temple at Jerusalem. In addition to the pillars at each side of the entrance to the temple, the sun and moon are also represented as adorning the top of the building. Let us bear in mind that Solomon's intimate friend and adviser was Hiram, King of Tyre, that his Chief Master Mason was Hiram Abif, that his principal architect was Adoniram, all Phoenicians; that this temple of Paphos, which was at the time the glory of the Mediterranean Coast and lay only a short distance from Tyre, would powerfully influence the minds of these in the immediate vicinity. Nor is it improbable that the architecture of this temple, with its pillars, would appeal to the Phoenician craftsmen and would largely guide them in suggesting to Solomon a similar style of sanctuary in the house he was about to build for the Lord God of Israel. There is yet another motive that may have influenced Solomon in dedicating these pillars to solar deities. Professor Sayee says that Hadad was the Supreme Baal or sun god of Babylonia and that his worship was widespread in Palestine and Syria, also that the abbreviated form of the name of Hadad was Dad, Dadu, and the biblical David. If therefore David was the Palestinian name for Baal, the sun god, what more likely than that Solomon would be ready to take this opportunity of perpetuating the memory of his illustrious father. Fig. 16 shows Hadad, the Syrian sun god, in the form of a pillar, with solar emblems, a solar crown and grasping a fiery sword symbolic of the thunderbolt.

The Encyclopedia Biblica, in treating of the two pillars, suggests that the names given are enigmatical and that they must have a religious significance. That not improbably the full name of the pillar on the left hand is Baal-zebul (dwelling of the sun), and in later times probably the name of the second pillar was literately mutilated because of the new and inauspicious associations which had gathered round it. Solomon, to have been consistent with the teachings of Moses, should have erected only one pillar as a symbol of that unity of the Divine Being, which was so integral a part of the worship of the Israelites.

In setting up two pillars he was conforming to the belief of every one of the surrounding nations, i.e., A duality in the divine, the sun and moon representing the active and passive principle in nature, the male and female element. Coming down to later times we find these two pillars prominent in Druidic enclosures used for the rites of sun worship, while the two steeples or towers at the front of our Christian cathedrals and churches look as if they were an unconscious survival of the votive obelisks or pillars erected to the sun or moon before the temples of Egypt.

----o----

THE AMERICAN MASONIC FEDERATION CASE

BY BRO. CHARLES C. HUNT, DEPUTY GRAND SECRETARY, IOWA

During the first two weeks of last May a trial was held in the Federal Court at Salt Lake City, Utah, that attracted the attention of Masons in many lands. Mathew McBlain Thomson, Thomas Perrot and Dominic Bergera were haled into court as heads of the so-called American Masonic Federation, Inc., and indicted for fraudulent use of the mails. The hearings showed that these men were crooks and robbers who had seduced men into spurious lodges for no other purpose than to mulct them out of their money. They were convicted and each one fined $5,000.00 and sentenced to Fort Leavenworth for two years, Judge Martin J. Wade saying that he would have given them the limit of the law had it not been for Thomson's advanced age. In the article which follows, Brother C.C. Hunt, who was present throughout the trial as an expert witness, has given a synopsis of Thomson's claims so far as the Craft degrees are concerned: in a succeeding article he will deal with Thomson's Scottish Rite claims.

FOR ABOUT fifteen years there has been a clandestine Masonic organization at work in this country headed by one Mathew McBlain Thompson with headquarters at Salt Lake City, Utah. This man was born in Ayr, Scotland, in 1853 or 1854 and claims to have been made a Mason in 1874 or 1875, in Glasgow, Melrose Sts. John Lodge, a pendicle of the Ancient Lodge of St. John of Melrose, Scotland. One of his own papers says that he went "into Newton-on-Ayr St. James No. 125, on the registry of the Grand Lodge of Scotland and Patna Bonnie Doon No. 565 on the same registry. Of the latter, Brother Thomson was Right Worshipful Master for several years. He was also Grand First Principal of the Early Grand Royal Arch Chapter of Scotland; Grand Master of the Grand Encampment of the Temple and Malta in Scotland; Sovereign Grand Commander of the Scottish Grand Council of Rites, and later Grand Recorder of the same. Brother Thomson demitted from his Scottish membership in

1896, affiliating with King Solomon lodge No. 27, of the Locals [Thomson called regular Masonic lodges by this name] at Montpelier, Idaho, in 1998 (there being no Scottish Rite lodges there), in which he held office, and represented the lodge in the Grand Lodge of the State of Idaho for several terms. During the last term he sawed as Grand Orator."

On November 1, 1906, Thomson demitted from King Solomon Lodge. He organized the so-called Grand Lodge Inter-Montana, January 9, 1907.

n 1919 he claimed to have ten thousand members in this country and that his organization had been recognized in practically every country in the world. His Federation was organized on the basis of a stock promotion scheme, with paid organizers armed with plausible arguments which only those thoroughly posted in Masonic history and jurisprudence could refute. He claimed that with the exception of Louisiana the United States was unoccupied territory Masonically and that not a single one of the Grand Lodges in this country had a charter authorizing it to work; that each of the thirteen colonies organized a Grand Lodge of its own, without the lodges therein first obtaining consent of the Grand Lodge from which their charters had originally been issued; that the lodges in the colonies, by thus breaking away from the home Grand Lodges of Great Britain without first obtaining consent, became irregular and clandestine organizations, and that therefore, the field in this country was open to any regular organization that chose to occupy it; that later recognition by the Grand Lodges of Great Britain did not make these self-formed Grand Lodges legitimate. In support of this argument he quotes as follows:

"Page 302, Volume IV, Gould's History of Freemasonry:

"'In the year 1777 application for charters of erection and constitution having been made by a number of Masons to the Ancient Grand Lodge, of which the late Joseph Warren, Esq, had been G. M., as many of the officers of that Grand Lodge as could be assembled, met in form of a Grand Lodge, the Deputy Grand Master then in the chair. And after carefully attending to the constitutions and usages of Masons in all ages and the principles upon which that Grand Lodge existed, they were unanimously

of opinion that they could not legally grant charters, because the late G.M., Dr. Joseph Warren, held his authority by virtue of a commission given to him only as Provincial Grand Master, and to be revoked at the pleasure of the Grand Lodge of Scotland. Now the principal being dead, the commission was of consequence vacated. They then assumed the powers of a Grand Lodge.

"'From the foregoing, the principles then adopted by this Grand Lodge, upon which they have practised and from which they have never seen occasion to recede, may readily be collected.'"

"Page 517, Volume IV, Gould's History of Freemasonry:

"'Since the beginning of the year 1850, seventeen Grand Lodges have been formed in the United States. In every case it has been assumed or expressly declared, that the proceeding was a matter OF INHERENT RIGHT, and in no case, so far as the printed record discloses, has the consent of the parent Grand Lodges been sought.'"

"Page 332, Hughan and Stillson's History of Freemasonry and Concordant Orders:

"'The Grand Lodge of Tennessee is the only Independent Grand Lodge in the United States that was organized by authority of a warrant; for the instrument issued by the Grand Lodge of North Carolina does not simply permit the lodges to withdraw their allegiance from it, but it prescribed conditions; in fact, it was almost identical in phraseology with the warrants of deputations issued by the Grand Lodges of England for Provincial Grand Lodges in the Colonies and Provinces.'"

SPECIMEN OF THOMSON'S ARGUMENTS

As an illustration of Thomson's method of describing the organization of the state Grand Lodges, note the following:

"Now, let us see where Pennsylvania got its authority."

"On the 24th day of September, 1786, the Provincial Grand Lodge of Pennsylvania closed its labours forever and renounced whatever authority it may have previously had, whether regular or irregular, and by that act its members became clandestine or irregular Masons. On the following day September 25, 1786, they assembled and formed a self-constituted Grand Lodge, from and by no Masonic authority whatever. This is historically the origin of Pennsylvania Grand Lodge."

"An unbiased and full investigation into the methods in which these so-called Grand Lodges were formed will readily disclose to the reader just how irregularly they have been formed, and withal, they one and all prate considerably about regularity, and claim an other organizations of Craft Masonry to be irregular, when, as a matter of fact and of history, the shoe is on the other foot."

Gould's Concise History, p. 338, gives the following note which has been quoted by Thomson as his authority for claiming the regular Grand Lodges of the United States illegitimate:

"The death of Joseph Warren raised a constitutional question of much complexity. What was the status of the Grand Lodge after the death of the Grand Master? It was disposed of by the election of Joseph Webb to the position of 'Grand Master of Antient Masonrys in the State of Massachusetts. This, if we leave,out of consideration the Lodge (and Grand Lodge) of Pennsylvania in 1731, was the first sovereign and independent Grand Lodge in America, and the second was the Grand Lodge of Virginia, which was established in the following year."

As a matter of fact, these quotations prove the very opposite of Thomson's contentions. They are given by Gould and his co-labourers as showing the growth of a principle of Masonic law that has now become established, namely, that a Grand Lodge cannot form another Grand Lodge; or in other words, that no Grand Lodge derives its authority from a charter granted by another Masonic Grand Body, but that such power or authority is derived from the lodges which compose the Grand Lodge itself.

Before entering upon the discussion of this question, we must remember that a very large part of the law of Masonry is similar to the common law of a country: in other words, it is unwritten law which is the result of customs and usages that have gradually grown up and become generally recognized as law. Masonic laws may be divided into three classes: first, written law; second, unwritten law; third, regulations; and they rank in the order named. The unwritten laws consist of time-honoured customs and usages of general recognition, adapted to the conditions and time in which they live, and not repugnant to the written laws. In general, the rules governing the legitimacy of lodges and Grand Lodges are determined by the unwritten laws of Masonry. When we study Masonic authorities we find two general theories as to legitimacy: first, that a lodge, to be legitimate, must be able to trace its descent through at least one of the Grand Lodges of Great Britain; second, that it may either trace its origin to Great Britain or to a Supreme Council of the Ancient and Accepted Scottish Rite.

The above remarks apply to the legitimacy of subordinate lodges. When one considers the legitimacy of Grand Lodges other principles are in effect. There are certain general requirements such as that the Grand Lodge must be, first, organized by legitimate lodges; second, organized in a governmental unit with a political government of its own; third, it must be supreme in its authority over its own members in matters Masonic, - that is, it must be subject to the laws of no other Masonic organization nor derive its powers from any other; fourth, it must be Masonic in its character. A lodge to be legitimate must have a charter from a legitimate Grand Lodge authorizing and empowering it to work. A Grand Lodge working under such a charter would not be legitimate, since it must derive its authority from the legitimate lodges of its territory and not from any other power, Masonic or otherwise. Charles T. Granger, P.G.M., and at one time a judge of the Supreme Court of Iowa, in a report to the Grand Lodge of Iowa in 1911, said:

"We may state, as an axiom of Symbolic Masonic law, that Symbolic Masonry, in its organizations and workings, is a law unto itself, in that it looks to no higher or foreign fraternal source for authority, sanction or guidance, but is the creative power within itself of all needful agencies, and to this end the subordinate lodge is the primal source of authority and the only source from which can spring a legitimate Grand Lodge, and hence the legitimacy of a Grand Lodge depends, in the first instance, on the legitimacy of the lodges that gave it birth, and, of course, in addition thereto, it must meet the limitations and requirements of the ancient landmarks of the order."

DESCENT FROM BRITISH MASONRY

Therefore, the most general theory is that to be legitimate descent must be traced in some form from the Grand Lodge of Great Britain. Here I am speaking of the Craft degrees only. Some Grand Lodges will, in addition to this, recognize a lodge that has been organized by a Supreme Council of the Ancient and Accepted Scottish Rite in territory not occupied by a regular Grand Lodge, but they will not recognize a Grand Lodge formed by such a Supreme Council. If the lodges formed by a Supreme Council in unoccupied territory declare their independence and organize themselves into a Grand Lodge for that territory, some legitimate Grand jurisdictions will recognize them. Others will not, unless the lodges themselves can trace their origin from Great Britain.

Lodges were formed in the first place by charter from one or more of the three Grand Lodges of Great Britain. After this country became independent of Great Britain, the lodges in each colony organized a Grand Lodge for themselves. This method of procedure has been recognized as legitimate by the Grand Lodges of England, Scotland and Ireland, and this is shown by the fact that in every case a Grand Lodge thus formed has been recognized as legitimate by the lodges of the mother country.

The authority to form a Grand Lodge was inherent in the nature of the institution under the principle in the Old Charges that "Every Mason should be true to the government of the country in which he lives." From this charge it became recognized

that each country should have a Grand Lodge of its own which would be supreme over its own members. Otherwise, Masons in different countries owing Masonic allegiance to a foreign power might find themselves in a position where their obligations to their Grand Lodge and to their country would be antagonistic to each other. This principle was recognized in this country before the formation of the Federal government, and even after its formation the principle was adhered to; and it was recognized that the several lodges of each state had a right to form themselves into an independent Grand Lodge. All attempts to form a general Masonic government for the United States failed. Hence, we have no General Grand Lodge. All legitimate Grand Lodges of England, Scotland, Ireland, and France as well as the colonies of Great Britain and states of the United States, have been self-constituted, and no question of legitimacy has ever been raised, except by Thomson, because of that fact.

GRAND LODGE OF PENNSYLVANIA AN EXAMPLE

In reference to the formation of Grand Lodges in the United States, no better illustration can be given of the recognition of the right of the lodges in a country to form an independent Grand Lodge than in the case of the formation of the Grand Lodge of Pennsylvania in 1786, and its prompt recognition by the Grand Lodge of England. The proceedings of this occasion are set out very fully in the "Memorial Volume" issued by the Grand Lodge of Pennsylvania in 1912. In page 57 of this volume we find the declaration of independence which was passed unanimously on Monday, September 25, 1786. It is as follows:

"Resolved that this Grand Lodge is and ought to be a Grand Lodge Independent of Great Britain or any other authority whatever, and that they are not under any ties to any other Grand Lodge, except those of Brotherly Love and Affection, which they will always be happy to cultivate and preserve with all Lodges throughout the Globe."

On the same day, at a Grand Convention of thirteen different lodges

"it was unanimously resolved that the Lodges; under the Jurisdiction of the Grand Lodge of Pennsylvania lately held under the authority of the Grand Lodge of England will and now do form themselves into a Grand Lodge to be called the Grand Lodge of Pennsylvania and Masonic Jurisdiction thereunto belonging to be held in Philadelphia and that the late Grand Officers continue to be the Grand Officers of Pennsylvania invested with all the Powers, Jurisdictions, prominence and authority thereunto belonging 'till the usual time for the next election, and that the Grand Lodge and the particular Lodges govern themselves by the Rules and Regulations heretofore established 'till other Rules and Regulations shall be adopted."

A letter was then written to the Grand lodge of England announcing the action taken and the reasons therefor. The reply of the Grand Lodge of England was as follows:

"... We reflect with pleasure that the Grand Lodge of England has given birth to a Grand Lodge in the western world, whose strict adherence to the ancient and immutable landmarks of our order reflects honour on its original founders. Here we must beg leave to state that we conceive that in constituting your Grand Lodge we necessarily communicated to it the same independent sovereign Masonic authority within your jurisdiction which we ourselves possessed within ours, amenable to no superior jurisdiction under Heaven, and subject only to the immutable landmarks of the craft. All Grand Lodges in Masonry being necessarily Free, Independent and Equipollent within their respective jurisdictions, which consequently excludes the idea of subjection to a foreign authority of the establishment of an Imperium in Imperio."

It should be noted that in declaring their independence from the Grand Lodges of Great Britain, the prevailing motive was loyalty to the government of the land in which they lived. Inasmuch as loyalty to the state is one of the cardinal principles of Freemasonry, this action has met with universal Masonic approval.

As a matter of fact all that the statement of Gould with reference to Massachusetts (quoted above) was intended to mean is that a Grand Lodge could not legitimately be

formed from a Provincial Grand Lodge. The death of the Grand Master of the Provincial Grand Lodge of Massachusetts left that Grand Lodge with no executive officer until another could be appointed by the home Grand Lodge, but this difficulty was solved by the formation of an independent Grand Lodge and the election of Joseph Webb to the position of "Grand Master of Antient Masonry." Gould nowhere states, either directly or indirectly that this election or the action of the lodges of Massachusetts and other states in thus forming a Grand Lodge was illegal. In fact, he expressly states:

"Within seven years after the close of the War of the Revolution, the system of Grand Lodges with Territorial Jurisdiction was firmly established. It became an accepted doctrine that the Lodges in an independent State had a right to organize a Grand Lodge; that a Lodge so created possessed exclusive jurisdiction within the State; and that it might constitute Lodges in another State in which no Grand Lodge existed and maintain them until a Grand Lodge should be established in such State." (Gould's Concise History, p. 339.)

In this Gould recognized the principle that the authority to form a Grand Lodge rests in the lodges themselves and does not come from some outside power.

THOMSON'S FALSE THEORY

Thomson claimed for himself and his so-called American Masonic Federation that the theory of territorial exclusiveness is unmasonic and peculiar to America, in this he was wrong: it is also generally recognized in Great Britain, Canada and Australia. The basis of this theory is the same as the principle that accords to political governments the right of having exclusive jurisdiction over their own territory. Its existence is established by the fact that our right to exclusive jurisdiction is generally recognized by the Masonic world, and the fact that when a recognized Grand Lodge is established in any of the British Colonies, no other Grand Lodge will issue a charter for a new lodge in that territory.

In the proceedings of the Grand Lodge of England relative to the formation of the Grand Lodge of Canada the fact of recognition by the Grand Lodge of England was expressed in the statement of the Grand Master of England that he would issue no more charters for new lodges in the territory covered by the Grand Lodge of Canada.

Thomson also claimed that American Grand Lodges are clandestine because of the alleged fact that they are not universal, and refuse to recognize Masonry in other countries, because of religion, race, or some other assumed reason which is contrary to the principles of universality. When at his trial he was asked to define Universal Masonry, as used by him to distinguish himself from other Masons, he replied:

"Masonry that knows no creed save the one belief in

the all Father who as we express it, is the Great Architect

of the Universe, the Creator, and leaving to every man his

own opinion after that; that takes no stock in what country

a man may be born, what language he may speak, or his

politics and things like that, or anything except that he be

a good man and a true one."

We think no one will object to Thomson's definition of universality, but we must remember that it is an ideal to be striven for rather than a goal that has been attained. There is nothing in the law of Masonry that bars a man from being made a Mason because of race, polities or religion, providing that he is a "good man and a true one" who will exemplify in his life the teachings of Masonry; but if a man's religion, polities or race causes him to act contrary to the principles of universal brotherhood he is not a "good man and true" and should not be admitted to a fraternity with whose principles he is not in accord. In such a case it is his character which bars him and not the beliefs he may hold or the race to which he belongs.

We must also remember that so long as man is fallible there will be men who will permit personal prejudices to influence their decisions when they cast their ballots, but this is no more an argument against Masonry and its teachings than are the sins of Christians an argument against the teachings of Christ.

THOMSON'S OWN CHAIN OF TITLES

As for his own organization, Thomson alleged, with reference to the Craft, or Symbolic Degrees, as follows:

"Mother Kilwinning, being one of the thirty-three lodges forming the Grand Lodge of Scotland, still retained her ancient rights to charter craft and high degree lodges.

"Mother Kilwinning, becoming dissatisfied with the Grand Lodge of Scotland, withdrew therefrom and continued in accordance with her ancient custom to charter lodges until the 14th day of October, 1807, when she surrendered all her ancient privileges and took her present position under the Grand Lodge of Scotland as Mother Kilwinning No. 0

"Chevalier Michael Andrew Ramsay, who was initiated in Ayr-Kilwinning St. John's Lodge (a pendicle or daughter lodge of Mother Kilwinning), with other political refugees, reintroduced Scotch Masonry into France about the years 1736-1737.

"In the year 1743, the Farl of Kilmarnock, who was Grand Master of the Grand Lodge of Scotland and also of Mother Kilwinning, by virtue of the authority in him vested, chartered three Mother Lodges in France, one of which was the Grand Mother Lodge of St. John at Marseilles, France.

"In the year 1794, the Mother Lodge at Marseilles, France, granted a charter to Polar Star Lodge in New Orleans, Louisiana, and at a later period other Scotch lodges were formed and chartered."

Polar Star Lodge here mentioned was, according to Thomson, later merged with the Supreme Council of Louisiana, referred to below:

"On the 19th day of June, 1813, the Scotch Rite in New Orleans, Louisiana, applied for and received a charter for a Grand Consistory from the Supreme Council located at New York, which was established by authority of the Supreme Council of France, which also derived its origin through Chevalier Michael Andrew Ramsay, commencing in Scotland.

"On the 27th day of October, 1839 (the New York Supreme Council having become dormant), the Marquis O. de San Angelo, by virtue of the authority in him vested, established and chartered a Supreme Council in New Orleans, Louisiana, which became heir to all the rights and dignities of the New York Supreme Council, and, in fact, was inaugurated into life as the Supreme Council for the Western Hemisphere, and the charter was fully recognized and de San Angelo's acts were ratified.

"On September 14, 1906, Joseph N. Cheri Supreme Grand Commander of the Supreme Council of the Western Hemisphere, located at New Orleans, Louisiana, granted a Charter of authority to M. McB. Thomson (himself being a member of the Supreme Council and also Grand Representative of the Grand Council of Rites of Scotland) to form Craft or Symbolic Grand and subordinate lodges of Masons, and by virtue of that charter and also as a representative of the Supreme Council of Louisiana, he (Thomson) granted a charter to the Grand Lodge of Inter-Montana.

"Thus on the 9th day of January, 1907, the Grand Lodge 'Inter-Montana' received its Masonic Charter.

"On the 30th day of March, 1907, the Grand Lodge of Illinois, A.F. and A. M., Incorporated, applied for and was admitted to membership in the A. A. S. Rite by taking the oath de fideli, and again on April 5, 1907, five lodges in Boston, Massachusetts, applied for admission and were accepted and afterwards they obtained a Grand Lodge charter from the American Masonic Federation of the Ancient and Accepted Scottish Rite.

"On the 31st day of August, 1907, the Supreme Lodge in the American Masonic Federation was formed and received its Charter from the Grand Lodge Inter-Montana.

"On the 21st day of September, 1907, the American Masonic Federation was incorporated. The incorporation papers are on file in the State of Idaho. This is our Chain of Title."

Thomson frequently refers to this Chain of Title as showing that, to quote himself, "the American Masonic Federation traces its descent back to the oldest Masonic Lodge in the known world, Mother Kilwinning of Scotland, coming to Louisiana by way of France, coming by truly lawful and Masonic charters. Can any other rite of Masonry show as clear a title?"

Other claims were put forth with reference to the so-called higher degrees, but in this paper I shall confine my attention to the three Symbolic degrees of Masonry.

THE CHAIN FALLS TO PIECES

With reference to the above statements, let us see how many are true and how many false, or at least, not proven. Mother Kilwinning Lodge has a strong claim to being considered the oldest lodge in the world. She first united in forming the Grand Lodge of Scotland and later withdrew, until 1807, when she re-united with that Grand Body and surrendered all rights she might have had to charter other lodges, but she never

had or claimed to have a right to charter lodges to confer any but the Craft degrees of Masonry, and she never granted to her daughter lodges the power to charter other lodges. In fact, Mother Kilwinning Lodge was the only lodge in Scotland that ever had the chartering power, and she never transferred this power to any other lodge. She never chartered a lodge in France, and, therefore, could not have chartered Sts. John's Lodge, of Marseilles.

Chevalier Ramsay, so far as known, never introduced Masonry anywhere. He is principally known to Masonry because of an oration he delivered before the Grand Lodge of France in 1847, in which he traced the origin of Masonry to the Crusaders. This theory of Ramsay's, though supported by no proof, was readily accepted at that time, and was probably responsible for the fact that many high degrees to which the name "Scottish" was given suddenly sprang up in France about this time. Ramsay himself did not invent these degrees, nor did they come from Scotland, but the fact that he was a Scotchman probably had something to do with the name given to them. Ramsay was not a member of Mother Kilwinning Lodge, nor is it known when or where he received the Masonic degrees.

Waite, in his "Secret Tradition in Freemasonry" vol. 1, p. 117, says that the Mother Lodge of Marseilles was established in 1750, "though there is little means of ascertaining the circumstances under which it was initiated." Clavel says it was established in 1751 by a travelling Scotchman. Be that as it may, it soon ceased, to exist, and it did not charter Polar Star Lodge, in New Orleans.

Perfect Sincerity Lodge, of Marseilles, France, was organized in 1767 by the Grand Lodge of France. It is now, and has been since 1806, a subordinate of the Grand Orient of France. It was this lodge, and not Sts. John Lodge of Marseilles, which in 1796 (not 1794) chartered Polar Star Lodge of New Orleans, an action which was later reported by that lodge to the Grand Orient of France and approved by that Grand Body.

However, the brethren who organized Polar Star Lodge first petitioned the Grand Orient of France for a charter (this was in 1794), but on account of the troublous

times incident to the French Revolution, the officers of the Grand Orient were so scattered that it could not then be acted upon. Therefore, the brethren applied to Perfect Sincerity Lodge, at Marseilles, and received a charter in 1798. In 1804 the Grand Orient of France acted upon the first petition, granted a charter, and the lodge was constituted under the charter from that Grand Body as Polar Star Lodge No. 4263. (See History of Freemasonry in Louisiana, by James B. Scott, pp. 14 and 15.)

STORY OF POLAR STAR LODGE

Shortly before the organization of the Grand Lodge of Louisiana, on account of some question having been raised as to their regularity, Polar Star Lodge applied to and received a charter from the Grand Lodge of Pennsylvania, and was by that Grand Lodge constituted as Polar Star Lodge No. 129, and as such it joined with the other lodges in organizing the Grand Lodge of Louisiana. Prior to the reception of the charter from Pennsylvania, this lodge had worked the French Rite. After receiving the charter from Pennsylvania it worked according to the York Rite only, until November 20, 1820, when Polar Star Lodge began working three rites, but keeping each distinct. As Polar Star Lodge No. 5 under the Grand Lodge of Louisiana, it worked the York Rite; as No. 4263 under the Grand Orient of France, the French Rite; and later it received a charter from the Grand Orient of France as Polar Star Lodge No. 7474, authorizing it to work according to the Scottish Rite. (See History of Freemasonry in Louisiana, Scott, pp. 5, 11, 13, 28 and 29.)

In 1836 the Grand Orient of France demanded of Polar Star Lodge the surrender of its charter from that body, and the lodge petitioned the Grand Lodge of Louisiana to cumulate the French and Scottish Rites. This request was not granted at that time. It then

surrendered its York Rite and French Rite charters and worked according to the Scottish Rite, as Polar Star Lodge No. 1 under the Grand Lodge of Louisiana. Later, (August 15, 1840) the Grand Lodge of Louisiana permitted it to work according to either the French, Scottish, or York Rite by endorsing on the Scottish Rite charter permission so to work the other two rites. (See Scott's History, P. 49.) This lodge divided in 1857, part of its members voting to withdraw from the Grand Lodge of Louisiana and affiliate with Foulhouze's clandestine Supreme Council, and the others

voting to remain under the Grand Lodge. Foulhouze's clandestine lodge then laid claim to the property and records of Polar Star Lodge but was overruled in favour of the regular lodge by the Supreme Court of Louisiana in 1861. (16 La. Ann. Rep. 53.) The records of Polar Star Lodge, when brought into court, proved fatal to the claims of the Foulhouze lodge. Thus, it will be seen that Thomson could derive no title through Polar Star Lodge.

The Supreme Council of the Scottish Rite in Louisiana laid no claim to control over the Craft degrees until 1850, when the Grand Lodge of Louisiana abolished its symbolic chambers. These chambers were a device adopted in 1833 by means of which there were three chambers or committees in that Grand Lodge, each having jurisdiction over one of the three rites; but charters in each case were granted by Grand Lodge and not by a symbolic chamber. The reason for abolishing these symbolic chambers in 1850 was to avoid the confusion incident to having three kinds of charters, but the Grand Lodge of Louisiana did then, and still does now, permit its lodges to work according to the rite they prefer.

It was not until 1850 that letters purporting to establish a so-called concordat between the Grand Lodge of Louisiana and the Grand Consistory in 1833 were brought to light. As a matter of fact, no such concordat was ever adopted by the Grand Lodge of Louisiana, and the so-called concordat was later proved to be a fraud. (See Scott's History, pp. 47 and 48.) Thus no title to the Craft degrees could be derived from this Supreme Council even had it been a regular Masonic body. These degrees in Louisiana were controlled by the Grand Lodge and by that body only.

That the Grand Lodge of Louisiana had always claimed jurisdiction over the Craft degrees is shown in Scott's History, pp. 23 and 24, taken from the records of that Grand Lodge. That the Scottish Rite bodies recognized the right of Grand Lodges to control the Craft degrees is shown in Folger's History, appendix, p. 125. The Supreme Council of Louisiana, however, after Foulhouze and his adherents had withdrawn therefrom, made overtures to and was united with the Southern Supreme Council of Charleston, South Carolina (Scott's History, p. 87). Two years later or thereabouts, Foulhouze and two of his adherents formed a new Supreme Council which they claimed was a continuation of the one which had united with the Supreme Council of the Southern Jurisdiction. For this unmasonic act Foulhouze was expelled from

Masonry by the Grand Orient of France, of which he was a member (Scott's History, p. 87). His Supreme Council soon became dormant, but in the early part of 1867 an attempt was made to revive it. Foulhouze had abdicated, and was succeeded by Eugene Chassaignac, who created several clandestine lodges, and by opening their doors to all comers, regardless of previous condition, obtained recognition by the Grand Orient of France (see Scott's History, p. 87). This caused the white members to drift away, and that body is now composed almost entirely of creoles and colored men. Thus it will be seen that each link in Thomson's so-called "Chain of Title" is defective. Each contains some element of truth, but the truth is so expressed that to one who does not know, it seems to lend color to the false statements with which the true are mingled. Also, the truths which are stated are but partial, and should be supplemented by other facts which Thomson did not state.

----o----

SCHOOLS SHOULD BE ADVERTISED

"Education must be 'sold,' to use an advertising expression, just as automobiles, clothes, movies and the endless list of necessities and luxuries are 'sold.' That is to say, before a community or an individual will spend time, effort and money on education the community or individual must be convinced that education is worth having and must want to possess it.

"Such a comparison is fully justified by the facts. A public school system is a form of public service co-operation. The owners of the schools are the tax-payers; the directors are the members of the board of education, elected by the people. The profits from the business of public education are represented in the learning power of the tens of thousands whose knowledge, training and preparation for the work and duties of life are supplied by the public schools.

" 'Use must be made of what the schools have to offer, however, if the community and individuals are to get any good out of them. A public school system, the educatonal

machinery and facilities of which are not being utilized by the people, is like a telephone company without subscribers or a department store without customers.

" 'If publicity or advertising is good business for a corporation privately owned, the profits of which go to a few, why shouldn't it be good business for a corporation publicly owned, the profits of which go to all the people of the city? Specifically, why shouldn't the public school system of a city utilize publicity to bring about the largest possible use of the system's educational facilities? . . .

"'Unfortunately, everybody in America doesn't believe in education....

" 'As only a small part of the people of the city have time to visit the schools, the majority of parents, if they are to keep in touch with the activities and policies of the system, must get this information in other ways. Children carry home to their parents much information, to be sure, but too often this is given as the child-mind and not as the adult-mind sees the situation. It is the daily newspapers, after all, that are depended upon for information of what is going on - for school news as well as other news. The newspapers, it might be said, visit the schools for the parents and tell them what is happening there. Therefore, every newspaper reporter, it is the conviction of the division of publications, should have every opportunity to see what the schools are doing. This conviction is shared by the board of education and the superintendents of schools." - Clyde R. Miller, director of the Department of Publicity, Cleveland Board of Education. - M.S.A. Bulletin No. 8.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS - GENERAL JOHN PETER GABRIEL MUHLENBERG

BY BRO. GEO. W. BAIRD. P.G.M.. DISTRICT OF COLUMBIA

GENERAL MUHLENBERG, friend of Thomas Jefferson and of James Monroe, came of a great family, five of whom are known to history, and two of whom are listed among the great religious leaders of America. General Muhlenberg's father, Henry Melchior Muhlenberg, was a German, born in 1711, who, after his university career at Gottingen and Halle, and pastoral experiences at Franckesche Stiftung, came to this land in 1742 in response to the call from a group of Lutherans at Philadelphia. Dr. Muhlenberg accepted charge of three Lutheran congregations and almost immediately stepped into the lead of Lutheranism in this nation. It is he, more than any other man, that may rightly be called the founder of Lutheranism as an organized body in the United States, and it was he who, in 1748, organized the first Lutheran synod. He died at Trappe, formerly known as New Providence, a village in Montgomery County, Pennsylvania.

It was at this town that John Peter Gabriel, his oldest son, was born in 1746. After an education in Germany he entered the Lutheran ministry in New Jersey and later,1772, in Virginia. In 1775, while at Woodstock, Virginia, he raised the 8th Virginia (German) regiment. He was made a Colonel by General Washington, to whom, so it is said, he bore a close personal resemblance. Colonel Muhlenberg assisted in the relief of Charleston, took part in the battle of Sullivan's Island, and was with Washington at Brandywine, Monmouth, Stony Point and Yorktown. He was promoted first to Brigadier and then to Major General for meritorious conduct. "He was a member of the Virginia convention of 1776, was vice-president of the supreme-executive council in Pennsylvania in 1787-1788, and was a representative in Congress in 1789-1791, in 1793-1795, and in 1799-1801. In 1801 he was elected as a Democratic-Republican to the United States Senate, but immediately resigned to become supervisor of revenue for the district of Pennsylvania." He died in 1807.

The beautiful memorial to General Muhlenberg which stands in Philadelphia was erected by the state of Pennsylvania. On the pedestal of the statue, which bears a striking resemblance to a figure of Washington, is a record of some of the battles in which he was engaged. Washington was not more an idol to the people of Virginia than was Muhlenberg to the sturdy folk of Pennsylvania. Like Washington he was a man without a vice: he was one of those Christian soldiers whose faith in God was so well founded that he never feared danger, and he believed that God's providence protected him through every danger.

In our school days we all learned by rote a thrilling poem about a minister in the early days of the Revolution who, after an impassioned plea to his parishioners to rebel against Great Britain, suddenly threw aside his clerical robes, stepped forth in the uniform of a Virginia colonel, and recruited almost three hundred men on the spot. That man was General Muhlenberg. He used as a text the Scriptural phrase "there is time for all things" and added, with a voice like a trumpet, "there is a time to fight and that time has come now !" upon which he had drummers stationed at the church door, and a full recruiting outfit unlimbered. This spectacular but sincere deed sent a thrill through the community which was felt in every part of Pennsylvania, and made a hero of the martial preacher. Once in active service he more than fulfilled the expectations of his admirers by his skill and bravery as a fighter, and by his sagacity as a commanding officer.

The engagement in which General Muhlenberg most distinguished himself perhaps was the battle of Stony Point in the Hudson Highlands. The attack on this position, the reader will recall, was led by General Anthony Wayne, one of the boldest soldiers of the war. When this enterprise was first planned Washington inquired of him, "Can you do it?" "I'll storm hell, if you'll only plan it, General," replied Wayne. Storming hell, it proved to be, and Wayne himself was struck in the head by a musket ball, and believed himself mortally wounded. "March on!" he shouted to his men. "Carry me into the fort, for I will die at the head of my column." But he did not die.

At two o'clock in the morning he sent to Washington this message: "The fort and garrison with General Johnson are ours. Our officers and men behaved like men determined to be free." During this spectacular engagement General Muhlenberg was in charge of the rear defenses, and proved himself quite as resourceful and daring as Wayne himself.

Of such stuff were the Masons of Revolutionary days. General Muhlenberg was a member of Lodge No. 3, of Philadelphia. He was quite as earnest in lodge work as in church activities, and though one of the most amiable of men he earnestly and vigorously combatted every fad, fancy, fiction and peck-sniffery that invaded the Craft.

----o----

THE TEACHINGS OF MASONRY

The following paper is one of a series of articles on "Philosophical Masonry," or "The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs. From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the text of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

BY BRO. H.L. HAYWOOD, IOWA

PART XIII-FREEMASONRY AND RELIGION

THE EARLY operative builders of the Middle Ages were churchmen, if we may trust the many histories of architecture which deal with the subject. This was especially true after the Gothic, or pointed arch, superseded the old Romanesque style with its round arch and its gloomy interiors, for the advent of the Gothic coincided with a revival of interest in church architecture. This revival reached such proportions of zeal and devotion that bishops themselves studied to become architects (that word was not in use then, but the function was) and raised such great sums of money for the purpose that many little towns erected cathedral structures that would now be pointed to with pride by our great rich modern cities. Needless to say, these builders, the bishop directors and overseers along with the men who did the toil, were true and loyal sons of the Roman Catholic Church as it then existed.

After a while, and through the inevitable operation of architectural evolution - there is no need to narrate the story of all the changes in this connection - the superintendency and direction of building operations (I am still referring to church and cathedral and similar structures) passed gradually into the hands of laymen. Of these great lay architects, especially those who worked in France where Gothic reached its utmost pinnacle of glory, we have many memorials and remains; in a large number of cases we have rather complete biographical sketches and even portraits. From all these records we know that the builders of this particular period were also loyal sons of the Mother Church.

It was so in England as well as in France, for we find in the Old Charges that the mason, when he came to unite with the Fraternity, was required to swear to be faithful and true to the Holy Church as well as to the King. But after the Reformation had established itself in England - which was quite a while after the death of Henry VIII - these operative masons, along with the rank and file of men in all other walks of life, became Protestants, - that is, they became members of the Church of England.

When does the story of Operative Masons begin? Give the dates of the "Middle Ages." What was the outstanding feature, or characteristic, of Romanesque architecture? Of Gothic? Who were the first architects of Gothic? What, do you suppose, led the bishops to take such an interest in building? To what church did masons then belong? Did they all have to belong to that church? If so, why? Why did laymen come to take the place of bishops as architects, or masters of the work? Where, do you suppose, may one find the records of these oldtime master builders? Where did Gothic architecture reach its highest development? What religion was enjoined by the Old Charges? What is meant by "Old Charges"? What was the Reformation? When did it occur? What did Luther have to do with it? Henry VIII? What was the difference between a Protestant church, as we now know it, and the "Church of England"? What effect did Protestantism have on the religion of masons ?

In many histories of Freemasonry the account of the religious beginnings of the Craft stops off short at this place, but that is an error, a very misleading error, and one that should be carefully avoided by the Masonic student. Freemasonry as it became organized in 1717, and as we now know it, owed much, very much, to the operative builders of the Middle Ages, but it also owed, much, perhaps quite as much, to other sources, which had nothing whatever to do with operative building. I refer to occult societies and associations, and to scattered sources out of which many streams of influence gradually made their way into the main currents of Speculative Freemasonry.

In the time of Pope Innocent III (approximately in the year 1200) there began the great Albigensian Crusades. The purpose of this immense military advance into southern France was to stamp out flourishing communities of men and women who had come to believe in a Christianity very different from that represented by the pope. These men have been described as "Protestants before the Reformation." In a strict sense they were not Protestant, and their ideas were very far away from those made familiar to us by our own great Protestant denominations, but these men cherished independence of mind, purity of conduct, and demanded for themselves liberty of worship. They were the "heretics." I am myself convinced - though there is not here room to furnish the data on which my conviction rests - that these "heretics"

set loose in Europe a powerful stream of influence, some of which finally found its way into Freemasonry. (See "New Light on the Renaissance," by Harold Bayley, among scores of other books.)

All our historians, at least nearly all of them, agree that Freemasonry owes very much to certain occult societies or groups that flourished - often in secret - during the late Middle Ages, and even into the after-Reformation times. Chief among these were the Rosicrucians and the Knights Templar. The Knights Templar had been in the East; they had come into contact with Jewish, Greek, and Arabic lore, and they had imbibed strange new ideas from far-away types of Christianity. The authorities of the Roman Catholic Church attacked these knightly orders on the ground that they had become heretics - "Gnostics" was the exact word used. Those who have most carefully examined the evidence (some Henry Charles Lea's great works on the period) are inclined to believe that the charges were more or less well grounded. The Knights Templar had become infected with heresy.

As for the Rosicrucians, not much is known about them and it is doubtful if much ever will be known about them, but it is certain that during the seventeenth century there were many powerful and original thinkers in Europe, especially in Germany, the Low Countries, and in England, who called themselves "Rosicrucians" and who made wide use of a (now) strange system of symbols and esoteric means of communication. It is believed by some that Francis Bacon was a Rosicrucian. I said that not much is known with certainty about them; of this one thing, however, we can be certain: they were Protestants, when they were not altogether outside the bounds of Christianity.

About the Kabbalists more is known. The literature called the Kabbala came into existence in Spain during the thirteenth century, or thereabouts, and won its way among the Jews who had grown weary of the sterile rationalism of Maimonides and his school. The Kabbalistical literature was dramatically brought to the attention of the intellectual circles of Europe by Reuchlin when, in or about 1500, he caught it up as a means of preventing a terrible slaughter of Jews by the papists. The Kabbala is a work of Jewish mysticism. From it there came into Freemasonry, so there is good reason to believe, the Legend of the Lost Word, the Tradition of Solomon's Temple, the Tradition of the Substitute Word, the Great Pillars, etc.

Can you name three Masonic histories? Which one is supposed to be the best? What is meant by "occult"? Can you tell anything about Pope Innocent III? What is meant by the word "heretic"? Can you tell anything about the Albigensian Crusades? Do you believe that Freemasonry connects in any way with the Knights Templar? Are the Masonic Knights Templar identical with the Order spoken of above? Why was the Order suppressed? Who was the last Grand Master of the Knights? Have you ever heard of Jacques de Molay? What can you tell about the Rosicrucians? Where were the Rosicrucians strongest? Describe the Kabbalists? Where did Kabbalism originate? When did Reuchlin live? What did he do? What does Freemasonry owe to Kabbalism? Was the Kabbala Jewish or Christian? If Freemasonry descended from the Kabbalists, and the other sources named above, as well as from Operative Masons of the Middle Ages, what, would you say, was the first religion of Freemasonry?

It should be further noted that during the century immediately preceding the famous Revival (1717) many men came into the Fraternity who where - to a certain extent - what would now be called Free Thinkers. This is not to say that they were atheists or anti-religious; it means that they chose to think for themselves, and were not able to accept many things officially taught by the churches. Quite a number of the founders and early champions of the Royal Society (this fact is overlooked so often) were active Freemasons, and so were many other learned men in different quarters who, in that period of rationalism, did not adhere to any religion at all, albeit, like Voltaire and the Deists, they believed in a Supreme Being. It is certain that many of these men found their way into the Fraternity at a period before the Revival and I have no doubt that they had something to do at the time with the complete releasing of Freemasonry from adhesion to any one religion whatsoever. The great paragraph "Concerning God and Religion" which Anderson (or whoever it was) incorporated in the first Grand Lodge Constitutions, is a frank statement to the effect that whereas in ancient times Freemasons had been obliged to be of the religion of the country in which they lived, that now no religious demands would be made of them save that they were not to be stupid atheists or irreligious libertines. The adoption of the paragraph marks an epoch in the evolution of religion in the English-speaking world. It was a great magna charta of spiritual liberty proclaimed at a time when religious bigotry was more bigoted than ever, and when men were suffering all manner of persecution for daring to disagree with the official dogmas of the churches. The Masonic student should make the most careful study of this period of Masonic history

because it was at this time that the constitutions and landmarks were adopted (many of them, anyhow) that are still in force, and it is to that period that Grand Lodges almost always turn when seeking for precedents whereon to establish new laws or regulations or interpretations. Unless one clearly grasps the principles built into Speculative Freemasonry at that time, he will ever remain hopelessly in the dark about the underlying principles of Freemasonry as it now exists.

What is meant by a Free Thinker? Is he anti-religious? Who are some typical Free Thinkers now? What was the Royal Society? When and by whom was it founded? Who were the Deists? What did they believe? What was the substance of the famous paragraph "Concerning God and Religion"? Who wrote the Constitutions? Who was Anderson? In what sense was that aforementioned paragraph a great religious magna charta? Why do Grand Lodges seek precedents in the period of the Revival? When and what was this Revival?

As time went on it came to pass that Freemasonry began to grow at a great rate, and it was inevitable, owing to the serious and religious character of the ritual, that many of the men drawn to it should be churchmen, or otherwise devout. A trend toward Christianization of the Order set in. In 1760 the Holy Bible was made a Great Light. In 1813, at the time of the famous Union of the two Grand Lodges, the Antient and the Modern, Freemasonry was specifically declared to be consecrated to the glory of God. After this the tide toward Christianization set in with new power until it at last culminated in the work of Dr. George Oliver, whose name should be held in everlasting remembrance among Masons. To Oliver the whole Masonic system was essentially biblical and wholly Christian. He was so fruitful in influence, his books were so many, and his followers so numberless, that for decades men entirely lost sight of the original principles of Speculative Masonry - that Masonry, I mean, that is usually referred back for its origin to 1717. Indeed, that impulse has not yet by any means spent itself; many brethren, misled by the predominantly Scriptural cast of the Work, and misunderstanding a few scattered references here and there, assume that in some sense Freemasonry is specifically a Christian institution, and forget, the while, the presence of a great number of Jews in the Order, not to mention many who adhere to no one religion whatsoever. So late as 1887 Brother H.J. Whymper published a book since become standard, "The Religion of Freemasonry," in which he boldly upheld the thesis that Freemasonry is a specifically Christian institution. The work was introduced by W.J. Hughan, and edited by G. W. Speth.

It is probable that Brother Whymper (I join with all in honouring a name so illustrious in our annals) forgot the great and epoch-making Proclamation issued by H.R.H. the Duke of Sussex, M.W. Grand Master of the United Grand Lodge of England, published from Kensington Palace, July 2, 1842, which Proclamation plainly declared that Freemasonry is not the property of any one religion, and that those subjects of the Crown in India who were otherwise eligible and who could make a sincere profession of faith in one living God, be they Hindus or Mohammedans, might petition for membership in Freemasonry. That Proclamation established a precedent of vast influence, so that today the Fraternity flourishes in the Far East to an undreamed of extent, and it is quite impossible, in view of the fact of Masonic universality, to claim for any one religion, as against all others, the adhesion of this Order.

When was the Holy Bible made a great Light? Why is it called The Volume of the Sacred Law? Are there other Volumes of the Sacred Law? What book is so used by Jews? By Mohammedans? By Hindus? When was the lodge formally declared consecrated to God? Why do Masons speak of Him as T.S.G.A.O.T.U.? What was the "Antient" Grand Lodge? The "Modern"? What is the Grand Lodge of England now called? What position did Dr. Oliver take? Do you agree with him? What book did Whymper publish? When? What was his position? When did H.R.H. the Duke of Sussex publish his Proclamation? And where? What was the significance of it? What does that proclamation mean for us? Does the Grand Lodge of England recognize lodges that accept men other than Christian?

The Bible is the sacred book of Christians; the ritual of Freemasonry is steeped in the Bible: therefore Freemasonry must be considered a Christian institution; this is the logic, expressed or implied, by which men have been led to hold that the Craft adheres to that one religion as against all others. These brethren should be made to understand the facts in the case. It is true that the Holy Bible was the ultimate source of much in the ritual but one needs only try to test the ritual by biblical references to find that after all the ritual is not built on the text of the Bible, for the great major incidents in the ritual - and this applies to all the grades - are not found in the Book at all. To cite but one example; the tragedy of Hiram Abiff which is so central to all the mysteries of Masonry, is not met with in any of the sacred books. The explanation of

this lies ready to hand. Traditions and legends, suggested long ago by incidents in the Bible, were taken up here and there by different groups and worked over into new shapes and to new purposes. A luxuriant undergrowth of legend and myth sprang up about the feet of the old Bible stories, of which fact the rich old tales of Arthur and his Table and of the Search for the Grail, woven by Tennyson into the deeply -coloured and mystical poems of The Idylls of the King, may serve as a familiar example. Medieval religion, art, and architecture, as everybody knows, are all steeped in these old traditions, many of which had undergone an evolution that led them to become completely cut away from their original sources in the Sacred Writings.

The biblical traditions in Freemasonry did not come into it directly from the Bible, but from these other and secondary sources, and in long round-about paths, so that, by the time they had come to be incorporated into the ritual, they had undergone many profound transformations, so that it is no longer possible to call them biblical, save as such traditions as the above mentioned Holy Grail may also be called biblical. The Legend of the Lost Word, of the Substitute Word, of the great Temple of which Hiram Abiff was Grand Master, etc., etc., all had, no doubt, their first inspiration in the biblical narratives, but they have since travelled so far away from their sources that they may be thought of, like the old myths of the Greeks, as belonging to the whole world, and to men of all religions.

But while it is true that Freemasonry cannot be claimed by any one religion - no intelligent Freemason will make such a claim, however devout he may be in his own faith - it has a religious foundation that is all its own. Believing that there is under all the creeds one universal religion, which may be described as a belief in one God as the Father of all, in the immortality of the soul, and in the brotherhood of man, it demands of all its initiates adhesion to these root truths. What other things they may choose to believe, and how they may interpret or elaborate these fundamentals, is left wholly to their own private judgment. It is as if the Fraternity said to its children, "Here is the great substructure, the mother rock under your feet, on which you must each one build your own house of religion; what manner of temples you build, and in what style, and where, and how high, that I shall leave to you individually; but on the substructure of belief in God, in brotherhood, and in immortality, you must build, else you do not belong to me.

Give examples of biblical references in the Work. Recite portions of it that are drawn directly from the Bible. Have you ever sought for the origin of the Hiram Abiff tragedy in the Old Testament? What did you find? Does our account of Solomon's Temple agree with the account in the Book of Kings? How have you explained this to yourself ? What do you think of the explanations as given above? Have you ever read Tennyson's Idylls of the King? Who was Tennyson? When did he live? Can you give the story of the Holy Graal (sometimes spelled "Grail"? Retell in your own words the account of how traditions, originally from the Bible, reached us by circuitous paths, and after they had become worked over and changed. What is the religion of Freemasonry? There will be men of several different religions in a Study Club; it would be interesting to have them tell you how they have found their own beliefs not to conflict with Freemasonry and its teachings.

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol I. - The Two Paths, p. 37; The Spirit of Easter, p. 92; A Twentieth Century Masonic Philosophy, p. 106; Prayer in Masonry, p. 186; The Bible in Masonry, p. 254; The Spiritual Side of Masonry, p. 256; Masonic Meditation, p. 298.

Vol. II. - The Religion of Robert Burns, p. 3; Masonry and Religion, p. 50; Some Deeper Aspects of Masonic Symbolism, 107, 144, 175; Sectarianism and Freemasonry, p. 109; St. Johns Day, p. 185; The Church and the Craft, p. 191; Toleration, p. 265; Non-Christian Candidates, p. 302; The Church and Freemasonry, p. 318.

Vol. III. - The Fellowship of Masonry, p. 41; Religion and Philosophy, p. 234; Masonry's Great Book, p. 347.

Vol. IV. - Prayer, Feb. C.C.B., p. 7; The Divine Geometry, p. 159; Symbolism of the Master Mason Degree, p. 291.

Vol. V. - The Catholic Treatise on Masonry, pp. 180, 210, 247, 272.

Vol. VI. - The Letter G, Feb. C.C.B., p. 3; The Lost Wod, May C.C.B., p. 3; Sacred Symbol, p. 288.

Vol. VII. - The Religious Teachings of Freemasonry, p. 82; Emblematic Freemasonry, Building Guilds and Hermetic Schools, p. 160; T.G.A.O.T.U., p. 169; Toleration and Free Thinking, p.196; Masonic Prayers, p. 206; Material for Masonic Sermons, p. 271.

Vol. VIII. - Religious Beliefs, p. 62; The Roman Catholic Articles, p. 94; Masonic Toleration, p. 137; Toleration and Freemasonry, p. 150; The Holy Sts. John, pp. 170, 202; Religion and the Grand Orient of France, P. 189; Hughan's Introduction to "The Religion of Freemasonry," p. 282.

Mackey's Encyclopedia-(Revised Edition):

Antient, p. 55; Bacon, Francis, p. 89; Bible, p. 104; Builder, p. 123; Christianization of Freemasonry, p. 148; Church, Freemasons of the, p. 150; Consecration, p. 175; Craft, p. 184; Craftsman, p. 184; Creed, A Mason's, p. 184; Deism, p. 204; Gnostics,

P. 300; God, p. 301; Gothic Architecture, p. 304; Hiram Abiff, p. 329; Hughan, William James, p. 338; Kabbala, p. 375; Knights Templar, p. 404; Knights Templar, Masonic, p. 410; Lost Word, p. 453; Modern, p. 488; Oath, p. 521; Oath, Corporal, p. 524; Oath of the Guild, p. 524; Oath, Tyler's, p. 524; Objections to Freemasonry, p. 525; Obligation, p. 525; Old Charges or Old Manuscripts, p. 527; Oliver, George, p. 527; Religion of Masonry, p. 617; Resurrection, p. 621; Revival, p. 622; Roman Colleges of Artificers, p 630; Rosicrucianism, p 639; Scriptures, Belief in the, p. 672; Scriptures, Reading of the, p. 672; Stone Masons of the Middle Ages, p. 718; Substitute Word, p. 734; Travelling Freemason, p. 792.

----o----

----o----

OUR STUDY CLUB PLAN

"The Bulletin Course of Masonic Study," of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1922, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919, 1920 and 1921.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

1. - General Introduction.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - Freemasonry and Religion.

14. - Universality

15. - The Fatherhood of God.

16. - Endless Life.

17. - Brotherly Aid.

18. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted,all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meetmg.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

SCHOOLS AND PUBLIC LIBRARIES SHOULD WORK TOGETHER

"The measure of success of a school or of a school system is the extent to which it brings about the true life success of the pupils. There is, therefore, no matter of greater importance to the public than the success of the schools.

"It has been found by careful investigation that it has been impressed on those who visit many schools that schools are least successful in the upper grades. This is especially shown by the large number who drop out of these grades and by the

relatively large proportion who must repeat them before passing on. The failure of schools in the adolescent or uppergrade period has recently been stressed by Edison in his criticism of present educational methods. Since the pupils in the upper grades are in the most critical period of life, it follows that schools are least successful for the very years when success is of the greatest concern.

"One of the principal reasons for this condition is not far to seek. As children pass from the lower to the upper grades they need more and more ability to help themselves in their school work. The one most important source of self help in this connection is the ability and opportunity to use books and libraries, including magazines and newspapers. Children will not learn how to use books and libraries effectively without a definite and carefully graded course of lessons on the subject, any more than they would learn arithmetic without such a course in arithmetic.

"Since schools do not yet offer a course in the use of books and libraries, we need not be surprised that there is so much failure in the upper grades and high school. Since the use of books and libraries is of vital concern for life purposes, we have here a matter of fundamental importance to true success in education. We need to prepare pupils for the wise use of leisure as well as for the active duties of life.

"The school library cause presents to normal schools a duty and an opportunity which are exceeded in importance by none other of their functions. In their model schools they should give a definite, properly graded and comprehensive course in the use of books and libraries. They should exemplify in the model schools a well devised plan for pleasure reading which will produce a lasting taste for good reading. They should provide a course, required of all prospective teachers, in which this vital feature of education is given adequate attention, including observation and practice teaching in the model school." - O.S. Rice, in address to Normal School Librarians, American Library Association, Chicago. - M.S.A. Bulletin No. 8.

----o----

ROOSEVELT

BY BRO. GERALD NANCARROW, INDIANA

Great Brother whom death has translated
From this known to that mystical shore;
Great Soul you have won your awaited -
The realm only victors explore.

Great Brother, the life that you mastered
Gained you life on that Glorified Plane
Where the Truths that you tested and fostered
Now ring as your labor's refrain.

And there you shall raise a new building
On a firmer foundation than earth;
Assist in adorning and gilding
The sphere you attained by your worth

The Master of all life's servers, -
He who passed on your efforts below
Who filled you with patriot fervors, -
Will keep your bright beacons aglow.

Full lettered in Heavenly glory

That all mortals who follow may read,

Is written your immortal story -

Great Brother, in heart and in deed.

----o----

HUGHAN'S INTRODUCTION TO "THE RELIGION OF FREEMASONRY"

One of the most famous pronouncements on the subject - a delicate one, and susceptible of many misunderstandings - about which I have endeavoured to write in this month's Study Club was that contributed by Brother William James Hughan as an Introduction to a book written by his friend and colleague, Brother Henry Josiah Whymper, and entitled "The Religion of Freemasonry." In that now famous volume Brother Whymper undertook to prove that Freemasonry should confine its membership entirely to the adherents of one religion. In taking friendly issue with this thesis Brother Hughan gave expression to his own view of the subject in a statement of the case which I am fain to reproduce here, not only because it brings the weight of his great authority to the support of my own position but because it is in itself of such intrinsic value, as deserves a much wider reading than is ever accorded to the Introduction to a book. I may add to this the further fact that Brother Whymper's book was edited by Brother George William Speth, the brilliant and beloved first secretary of the Quatuor Coronate Lodge of Research, whose attainments in Masonic scholarship gave him a place not far behind that of Hughan himself. In a "Note by the Editor" Brother Speth frankly expresses himself concerning Brother Whymper's thesis as not being "in complete accord with him." It is good for us to study carefully the opinions of all our leaders in Masonic thought on this subject because, though it is probable that ninety per cent of competent Masonic opinion is in agreement with Hughan's position rather than with Whymper's, the subject is still so acrimoniously debated in some quarters that it behaves a sober-minded student to see to it that his own opinions are of light rather than heat. The

whole subject is one about which we must learn to disagree without being disagreeable. Brother Hughan's Introduction follows.

H.L.H.

IN AGREEING to write a short introduction to Brother Whymper's work, I had no idea the latter was to be of such an extensive character. As it is, however, nothing appears to be needed to ensure its careful perusal, for the volume tells its own tale in unmistakable language, and requires no sponsor. This is fortunate, as it is rather awkward for my part to be done when not quite in full sympathy with the author on the general question.

It is quite clear that my friend has every confidence in the stand he has taken and fears no opposition, so that my task is certainly the easier under such happy circumstances, and the more so, when it is noted how thoroughly Brother Whymper has treated this confessedly difficult subject. His industry and perseverance have been enbounded, and no researches or enquiries appear to have been spared to make the work thoroughly comprehensive and authentic. The result is an invaluable repertory of facts, which constitute an excellent and trustworthy foundation on which to build our theories and opinions, whether favourable or otherwise to the views prepounded by the enthusiastic and distinguished author, besides furnishing us with the matured observations and convictions of a zealous Masonic student.

One of the chief objects of the work is to illustrate "the circumstance that the original principles of Freemasonry were based on Christian Catholicity," as evidenced by the premier "Constitutions" of 1723, and more distinctly by the 2nd edition of 1738; several portions of which, submitted for that purpose, are given in parallel columns, with some later variations, to 1884. To my mind, however, they all tend in the direction of cosmopolitanism and religious universality, save the copy of 1722 (which is scarcely suitable for comparison with the Modern Speculative Regulations), that of 1723 particularly, being indicative of the altered conditions of the Society of that period.

That English Freemasonry was Christian prior to the organization of the premier Grand Lodge cannot be doubted by those who are familiar with the "Old Charges" used by the Craft during the preceding centuries. In this respect, as in several others, I entirely concur with Brother Whymper, and am, moreover, bound to admit that no record exists of any express agreement to change the Fraternity from an exclusively Christian to a religious or theistic organization.

ORIGINAL MASONRY WAS TRINITARIAN

But if the original Christian basis of the Society should be continued, because never expressly altered by the "Revivalists," it appears to me that logically such a condition could not be observed by favouring the platform of Catholicity, inasmuch as Freemasonry until the era of Grand Lodge was distinctly Trinitarian, and hence Unitarians were but little more suitable as members under the old system than Jews or men of other faiths. Precisely when other candidates than Jews were admitted into the Brotherhood with professed Christians it is not easy to determine, but as respects our Israelitish members, we shall not be far wrong if we date their first welcome into the Fraternity as far back as one hundred and fifty years, or even more.

The R.'. W.'. Brother McIntyre, Q.C., P.G.W. (as Grand Registrar), declared in Grand Lodge (5th Dec., 1877) that "up to 1813, the two Grand Lodges of England were Christian Grand Lodges. In 1813 we became a Universal Grand Lodge, and Jews were admitted amongst us." I am not aware of any facts to corroborate such an assertion, the simple truth being that they are all in the opposite direction, the less exclusive Constitution having been in force before the "Union."

The lamented Lord Tenterden, K.C.B. (Prov. G.W. Essex), declared at the same Communication that "when Freemasonry was introduced into Germany last century, it was constituted on the Christian system of St. John.... The Three Globes Lodge was constituted in 1740 as a Christian lodge." According to Brother Gould, P.G.D. (and

there is no better guide), this lodge was started by the sole authority of Frederick the Great, so that we are not much concerned with what was done under those circumstances; but in reference to the introduction of Freemasonry into that country we may be assured that, so far as England was concerned, there was no departure from the ordinary usage of that period, and that no Warrants of Constitution were granted of a different character to those authorized for other countries by the premier Grand Lodge.

It must be conceded that even now Freemasonry is "simply and purely Christian" under some Grand Lodges, but so long as such organizations are willing to admit visitors from England and other countries, where the Craft is established on broader lines, it is not for us to object to their narrower system. The late Earl of Zetland, as Grand Master, obtained all necessary concessions from such Grand Lodges during the fifth decade of this century by securing the recognition of all regular brethren as visitors, without regard to their religious faith and creed. More than this we cannot fairly require; though it leaves much to be desired.

It was distinctly announced by authority of the M.'. W.'. Grand Master in 1865 that there was nothing to prevent anyone "who believes in the Omnipotent, Omniscient, and Omnipresent God, and who in private life practices the sacred duties of morality, from being initiated into the secrets and mysteries of our Order." This decision was officially communicated, because the then District Grand Master of Bengal objected to Hindoos being proposed as candidates for initiation, notwithstanding one of that number had offered to make a declaration that "he was not a Pantheist or Polytheest, and did not identify the Creator with any of his creatures, but believed in T.G.A.O.T.U."

Lord Zetland but followed in the steps of his illustrious predecessor, H.R.H. the Duke. of Sussex, M.'. W.'. Grand Master, who aided in the arrangements for the initiation of a Mohammedan in 1836, and was in full sympathy with those who desired to extend rather than curtail the foundation on which Freemasonry rests.

It is clear, however that such authoritative decisions presuppose that candidates cherish or have adopted some particular form of religious faith, and are not simply Deists, because the obligation to secrecy and fidelity is to be taken on those "Sacred Writings" which to them are binding on their consciences.

THE CHRISTIAN FLAVOUR REMAINS

Still, with all the predilections for a comprehensive and cosmopolitan basis, nothing can obliterate the evidences of the Christian origin of our Fraternity, and hence, whilst prepared to the fullest extent possible to accept worthy neophytes without respect to their creed, colour, or clime, one cannot but feel that those brethren who are neither professed Christens, nor Jews, will meet with numerous references in our ceremonies founded on the Old and New Testament Scriptures, which will not favour their own notions of theology.

The Bible should always be "the Great Light of the Craft," and never be closed in open lodge, whatever volumes else may be at times essential for the purposes of reception. I have never heard of any objections to such a rule, and trust that none will ever be urged, for unless other religionists are prepared to practice as well as expect toleration by thus maintaining the actual and obligatory foundations of the Society, the continuity and identity of the Institution cannot be permanently and uniformly preserved.

Brother Whymper evidently favours separate Jewish, Parsee, Hindoo, and Mahommedan lodges, but would such a plan really meet his objections to the present regime? He emphatically states that "It is impossible for any man, no matter what his former religion may have been, to become a Fellow Craft Mason in English Masonry and refuse to accept both the Old and the New Testaments." How, then, would those distinctive combinations provide for such a contingency? If we cannot do with these religionists in our lodges, I do not see how we can do without them - i.e., in separate lodges. We meet on the Level or not at all, and therefore, if we cannot as votaries of various faiths become members together in lodge, and thus illustrate the "Brotherhood

of Man," better far to refrain from all attempts at universality, and revert to an exclusively Christian Constitution, as in the olden time.

I am anxious to look at the question in all its aspects, and do not mention difficulties because of any fondness for them, but simply to suggest that if a return to the old system is to be recommended, and primarily because it prevailed prior to the inauguration of Grand Lodges, it is well we should understand what is involved in such a course.

At all events, it seems to me that we are at the present time observing the old rule of 1723, in promoting the "Religion in which all men agree, leaving their particular opinions to themselves," as well as respecting some of the usages and customs of our Grand Lodge. Besides which, by thus extending the scope of our Ancient and Honourable Society, we are adding immensely to its beneficial influence and practical usefulness, especially abroad.

Holding this view, and bearing in mind the esteemed brethren who hold and advocate otherwise, I am prepared to accept the opinion and advice of the revered Brother, the Rev. A.F.A. Woodford, M.A., P.G. Chap., who maintained that "the Christian School and the Universal School can coexist in Freemasonry. Though their views are necessarily antagonistic, yet they need not be made the subject of contention; they can be held in peace and consideration, and all fraternal goodwill. Indeed, we think, upon the whole, that Freemasonry has, curiously enough, a two-fold teaching in this respect"

According to Brother Whymper's convictions, the spread of the Craft in India amongst Parsees, Hindoos, and Mahommedans calls for serious consideration, and increasingly so when brethren of each of those faiths become sufficiently numerous to support lodges composed mainly of members of their own persuasion.

Should difficulties arise in consequence, we may yet have to try the ingenious suggestion of chartering lodges for each particular faith, subject to the rights of

mutual visitation; but I confess to the feeling that, should ever such be deemed requisite, an element of religious distinction and classification will be of necessity introduced, which will considerably modify or weaken the unsectarian character of the Institution.

Clearly, then, this important subject deserves - fact, demands - our earnest attention and careful consideration, and our hearty thanks are due to Brother Whymper for having so fraternally introduced the matter to our notice in the following pages.

----o----

EDITORIAL

RECOGNITION AND COOPERATION

IF THERE is anything dear to the mind of a Freemason it is the ideal of a great world-wide Fraternity, a deep-based, all inclusive Order of lofty purposes and unselfish aims, that might house under its one roof picked men from all the peoples of the world. Freemasonry itself, in its ritual, its landmarks, and its laws, holds this mighty ideal evermore before itself and its children, and inspires them to strive to bring it some day to fulfillment.

But alas, those same children, many of them, find themselves in an impasse, so far as the universality of the Masonic Order is concerned. For if there is anything certain about the laws of Freemasonry it is that one Grand Lodge cannot extend formal recognition to another Grand Lodge the Masonry of which it deems to have departed from the landmarks. And if there is anything certain about Grand Lodges as they now exist, it is that there are several which cannot therefore recognize each other, because in their technical definitions of Freemasonry they are widely sundered.

On the other hand, and to the contrary, it is also a certainty that members of two Grand Lodges that cannot recognize each other may be at the same time members of the great Brotherhood as a whole, and in a large sense fellow Masons, in that they believe in the same noble beliefs, and work for the same high ends. And if the universality of Freemasonry is ever to be anything more than a tantalizing phantom of the brain, the members of all Grand Lodges must somehow find a way to get together.

Here is the impasse in which a Mason finds himself. He desires a world-wide Fraternity, with all the bodies of Freemasonry acting together. But he knows it to be impossible for his own Grand Lodge to extend formal recognition to certain other Grand Lodges. It is a painful dilemma!

Is there a way out of that dilemma?

There is, and it consists in fashioning in ourselves a new understanding of what is implied in recognition. To refuse recognition to a Grand Body asking for it may mean to read that body out of the Order, but it doesn't often mean that. Usually it means that one Grand Lodge refuses to place its stamp of approval upon some one action taken by another Grand Lodge, as when certain states withdrew recognition from the Grand Lodge of Washington on account of Negro Masonry. But the refusal on the part of those Grand Lodges to recognize Washington did not imply that all Washington Masons had ceased to be Masons! Far from it!

Recogrution belongs to the technical side of Masonry, and that is a most important side; but after all there are other and equally important sides.

A Grand Lodge might very well take the position that in a case where, for technical reasons, it is unable to extend formal recognition to another Grand Lodge, it nevertheless knows that other Grand Lodge to be a par of the great family of Masonry, and stands willing to cooperate with it in whatever way remains possible. In this wise

the landmarks would be duly preserved as each Grand Body understands those landmarks, and a due regard would be had for all technical matters, but at the same time the larger unity of the Fraternity would be preserved. Cooperation is often possible where recognition is impossible.

This principle, so it would appear, might very well be put into practice by American Grand Lodges now in their dealings with Grand Lodges in Europe. European Freemasonry has had much to contend with that has never seriously troubled us. Freemasonry in America came into existence already formed, like Athena from the temple of Zeus; but in Europe it came to birth after many throes and passions, and on the original soil many of those passions and divisions have naturally a long while persisted. But more important still is the fact that in Europe Freemasonry has been at grips with an enemy which has sought to divide it and to keep it divided in order to control it; whereas in this more favored land that enemy has been far less powerful. Owing to these two causes of the divisions that inevitably have existed from within, and the divisions that were caused by enemies from without, European Masonic organizations are, as compared with the rigidly defined Grand Lodges of this land, in a state of chaos. It is almost impossible to apply to them the straight test of the landmarks which are (comparitively) so easy to apply to our own Grand Lodges.

But at the same time Europeans are Masons after all, and are recognized as such by us whenever we speak of them unofficially, even at the very time that our Grand Lodgeg (it may be) do not recognize them as such officially. And these brothers of ours across the sea, who are children of the same great mother as ourselves, were never so badly in need of our help and sympathetic encouragement as now, when the world in which they exist is a wrecked world, and when their enemies are enjoying such an opportunity as never before, and when they are confronted by obstacles almost insuperable, and must carry burdens almost impossible to bear.

Grant that we cannot recognize many of them! grant that it is as much for their good as for ours that Freemasonry be kept pure! Cannot we at the same time hail them as brethren of the Mystic Tie, who, by virtue of having assumed that Tie, are members of our Fraternity, and deserving of all the relief, aid and succor that we can give them? Cannot we learn to co-operate with them, even when we cannot recognize them?

----o----

THE LIBRARY

WAITE'S ENCYCLOPEDIA

"A New Encyclopedia of Freemasonry" by A.E. Waite. Published in two volumes by William Rider, Cathedral House, Paternoster Row, London, England, 1921; price $15.00.

IT WILL conduce to a clearer understanding of this work of 977 pages if I give the title in all its completeness:

"A New Encyclopedia of Freemasonry (Ars Magna Latomorum), And of Cognate Instituted Mysteries: Their Rites, Literature, and History."

The two volumes are well made; bound in blue cloth; lettered and decorated in gold; and the print and paper are alike excellent.

The key to a proper understanding of this work is to be found in the fact that the author begins and ends with a well-defined thesis of his own, about which he is careful to see that we have no misunderstandings. The preface to every book deserves reading; in the present case it is absolutely necessary that it be read, unless one is to blunder about through the dark for endless pages. After a brief description of the plan and scope of the undertaking Brother Waite goes on to write, on page six, this most significant paragraph:

"One thing remains to be said, for - although it lies within the region of personal explanation - it is a matter of justice alike to readers and myself - to readers, that they may be under no misapprehension as to the motives by which I am actuated in my several contributions to Masonic subjects; to myself, that I may bear witness at need to the knowledge that has reached me from various cardinal quarters of intellectual life and experience. I have undertaken this work, a very large part of which has involved anxious research, with its concomitants of reference and cross-reference, the sifting of authorities and the search after some kind of mean between counterviews, not because I am drawn naturally into archeological paths but because they offer an opportunity to put forward what I am very certain is the true view of Freemasonry. Were it [Freemasonry] merely - as so many believe - an ethical and benevolent society, the only issue concerning it would be whether it fulfills that role in the living present: origin and past history could be matters of no moment, or at least none which - from my point of view - would warrant such a book as this. BUT MASONRY IN MY OWN UNDERSTANDING, IS PART OF A DIVINE QUEST; IT COMMUNICATES KNOWLEDGE OF THAT QUEST AND ITS TERM IN SYMBOLISM; WHILE THOSE WHO ARE WILLING TO TAKE THAT SYMBOLISM INTO THEIR HEART - THEIR INMOST HEART - OR IN OTHER WORDS TO TRANSLATE IT INTO LIFE, MAY FIND THAT IT BECOMES AN OPEN GATE INTO A REAL WORLD OF KNOWLEDGE, WHERE THE DIVINE QUEST ENDS IN DIVINE ATTAINMENT."

There can be no possibility of misunderstanding about these words, especially about those that I have capitalized; Brother Waite believes that the heart of Freemasonry is a system or way of life, which if a man follow, will lead him to a frst-hand knowledge of God. It is - behind all its veils - a life of religion. Nay, more! he makes it plain, here and there throughout the two volumes, that for him it is a path toward the Christian religion, as "Catholic Mystics" have understood that faith. He developed the same idea several years ago in his "Studies in Mysticism" wherein, on page 346, we may read to this end.

"Though I have described Masonry as the mirror of instituted initiation, it has been with no idea of transcendence, to which it is indeed without a title. It is the most proximate and available of the illustrations, and its reflection is fairly complete, as of great things by little. In its development it has never succeeded in completing the house

which it set out to build, and it is only as something very far away that it recalls - in part by antithesis - that which is the mystery of all in exaltation, the nearest indeed of all, but the least comprehended. I suppose it is unnecessary to say that I speak of the one Master who was neither Hiram nor another; those who enter into the comprehension of this mystery and, in fine, of all that which is veiled by the symbolic resurrection of the first Easter morning, will have no need of Masonry or the other instituted systems...." (Hodder and Stoughton, 1906).

Brother Waite is a Christian in the manner in which any Mystic can be a Christian; and he believes that the Soul of Masonry is just that in it which, in its own manner, leads a man into the path of the Christian Mystic, or does in him and for him that which Christian Mysticism does. This is the thesis of the New Encyclopaedia.

It is a most difficult thesis to understand and to follow, especially if a reader has not already made himself somewhat at home with mysticism in general and Christian mysticism in particular; and the language in which it is expressed will confuse a man altogether unless he has mastered its patois. I recommend that before the uninitiated reader undertakes these two volumes he first try a course in reading Waite. He can begin with the articles that have appeared in THE BUILDER, especially those that have been published in pamphlet form and are now in our Monthly Book List. Thereafter he can undertake "Studies in Mysticism," the latter chapters of which present in connected form that which is the main contention sustained through the various articles of the Encyclopaedia Next might come "The Hidden Church of the Holy Graal," and after that the two thick volumes of "The Secret Tradition in Freemasonry." At the last one should read and retread "The Way of Divine Union," which is the author's greatest work, and his original contribution to the rapidly growing literature on Mysticism. Having become thus accoutered with Brother Waite's ideas and with some understanding of his vocabulary - which is of an extremely symbolical character - one may approach the Encyclopaedia prepared to read and to understand it and its thesis. Who is equal to these things? not many: and this fact is the principal handicap under which the Encyclopaedia will have to make its way. It is an encyclopaedia for the few, which is almost a contradiction in terms.

When one, thus equipped, reads through the interesting pages of these two volumes, he will discover the Encyclopaedia to be a controversial treatise designed to uphold a

thesis by means of a series of articles arranged alphabetically. To my own way of thinking the thesis is not proved, and in the nature of things cannot be, but that is neither here nor there; the thesis is the key to the compilations and the articles, and it must be kept firmly in hand lest one misconstrue the work altogether.

Brother Waite believes that Freemasonry, save in its more external and less important sense, did not originate with medieval building guilds. Under the influence of Christianity in the West there became established a Secret Tradition, which consisted of a knowledge of the Way of Union with God held in custody by certain groups who transmitted to others from time to time and from generation to generation their living secrets. This was the "Church behind the Church," the power of the spirit that gave life to all churchly forms and ordinances, and preserved alive in a hostile world the clue of Christian living, and Christian knowledge of things Divine and Ineffable. At one place in its development this Tradition gathered into itself that form of Mysticism which had first developed among the Spanish Jews, known as Kabbalism. Some group or groups, or perhaps outstanding personalities, caught up the Masonic operative lodges and transformed them into vehicles whereby the Secret Tradition might be preserved and propagated.

“I know that the Secret Tradition in Israel has its vital side, that it came into the hands of Christian scholars, who adopted it to their Christian Purpose; and I believe that round about the year 1725 it was from the records of this scholarship that some one, other or several of Masonic literati drew material for ritual developments. They have been even in touch with one or two, who knew more than they on the traditional subject.... If ever we can take the Craft Legend behind the year 1717, it is my hope that we can reach a fuller light on Secret Doctrine in Masonry and its connection with that of Israel reviewed in the Light of Christ." (Vol. II, page 487.)

In dealing with the Third Degree he remarks (Vol. I, page 383): "As it stands before us and is worked now among us, after many processes of editing, it bears the seals of Christianity." On page 33 of the same volume he writes on a cognate theme, and to the same effect: "The Catholic scheme of Masonry in its root-understanding and in its upward growth from that root, as this will unfold in the Brotherhood with the help of those forces which are now at work in the world, is one at the root with the Church behind the Church, and will yet - as I hold - enter into one consciousness therewith." In

other words, Masonry is essentially a system of Christian Mysticism, as understood in the sense of a Secret Tradition, and it consequently must be understood as having been created by such mystics in the beginning, who, for reasons of their own, concealed their identity; or else, having left records, these were lost, and remain so.

This thesis serves as a criterion whereby the author evaluated subjects and persons, and it explains why many things have been omitted, or quickly passed over, while others, less familiar to the Masonic student, are dwelt on at great length. One is surprised to find no articles on Gould, Speth, Crawley, Sadler, et al, whereas pages and pages are devoted to St. Martin and to Martinism, a subject not at all within the province of important Masonic research, as that term is usually understood. The explanation is simple; St. Martin has a high value from the point of view of the development of the thesis; the other literati - those usually considered among the masters - are deemed of little value. In Volume I (on page 279 ff.) there is an article on "First and Third Degrees"; when one inquires the reason for the very singular omission of the Fellow Craft rite the answer is forthcoming, and stands square with the all-dominating thesis: "I have headed this note with a reference to the First and Third Degrees, because the Second is after all nothing and leads of itself nowhere, neither to the Mysteries of Nature and Science nor yet to the Master Grade, as by any natural path or in virtue of any evidential development."

Many subjects are omitted on which one naturally expects light in a Masonic Encyclopedia. The apron is lacking altogether: it is not even mentioned in the Index: neither will one find anything about the square or the compasses. On Anti-Masonry - one of the themes of major importance to an American reader - there is nothing, except here and there a brief reference to such matters as the Leo Taxil fiasco. There is no article on the Ashlars. If one is looking for light on the interesting history of Cerneau or Cerneauism he must seek elsewhere. On Albert Pike there is a page: on Krause there is a paragraph: on Albert G. Mackey there is nothing. In a work of comprehensive reference the many omissions of which the few named are typical would be a distinct loss, and hard to explain: in the present work one may suppose that they have no value to the central purpose. The same explanation, perhaps, accounts for the editorial character of the articles, and the abeyance of facts where one most confidently expects them.

I have hinted above that Brother Waite is often hard to read. He himself has made a similar complaint in his "Studies in Mysticism," where, on page 337, one may find this sentence: "The gift of speaking or writing in unknown tongues used to be regarded as exceptional, but it seems rather common with the specialist, and he has a luckless habit of lapsing into it unawares." Alas and alack ! the prophecy has come back to plague the prophet! The style of writing in The New Encyclopedia should be imitated by nobody, not even by Brother Waite himself. It is an involved cryptic manner with scores of obsolete words trailing after it: it stumbles into elliptical constructions; and it lends itself very easily to sarcasm.

If a reader has a love for American Masonry and an admiration for the great names of its history he will often wince while reading these two volumes. "The unholy rubbish which is met with from time to time in Masonic periodicals - those of America especially - is only a degree less stultifying than the Anti-Masonic gutter-press of the Continent until it was swamped by the War. I do not wish to be invidious, but the illiterate vaporings and ravings of writers like J.D. Buck - who has the plaudits of the Southern Jurisdiction per saeculas et aionas - is one case in point." Those sentences - they occur on page 37, of volume I, - are a little rougher than the paragraphs in which we (American Masons) are otherwise dealt with, but they may represent in a large way the general tone adopted by the author toward us and our heroes. We admit our shortcomings - Dr. Buck, perhaps, used to be one of them, though his is a rapidly fading name - but this is too summary a manner of disposing of them!

I may be permitted to state in this connection, and without interruption to a review that holds such matters as a part of its business, that we American Masonic students have a deeply-rooted reverence for the great men of English Masonic scholarship living and dead: but I submit - and this is informally addressed to those now living, among whom are personal friends who will read the words in the spirit in which they are written - that little, very little indeed, is known across the waters about the Masonic institutions on this side, or ever has been known.

Of all the Masonic institutions here flourishing the least understood among these trans-marine friends is, I believe, the Ancient and Accepted Scottish Rite. Why do they so often shy away from it as if it were something dangerous? I believe that Brother Waite himself would appraise it in an altogether different manner were he to live in the Rite

for a year or two as we know it over here. The rituals revised by Albert Pike are one thing on paper: they are another thing in breathing and acting men, and flashing about the ears and eyes of a candidate; and he who has thus known them will experience a start of painful surprise to read on page 278, of volume II, these words: "No man had a greater opportunity and no one a freer hand when he (Pike) undertook to revise the rituals of the Scottish Rite, and he scored only failure. It would be hard and unnecessary to say that he never improved the originals: the case against him is that he reconstructed and did not change.... [He] lacked the spirit and the fire, the informing fire and the shaping spirit: the result is therefore that he has bequeathed us Pike's revision.

The New Encyclopedia, as I said in the beginning, is a controversial work to be read from first to last like any other treatise: there are references back and forth to weave the separate articles together, and there are hints and directions here and there to indicate that the author has expected the volumes to be thus read. But there are also a number of features of great value for reference purposes that reflect only credit on the author, whose immense erudition is everywhere in evidence. There are sixteen full page plates, and thirty illustrations in the text, all of fresh interest, an uncommon quality in Masonic illustrations, and all of these are carefully explained by the author, after the fashion employed in his "Secret Tradition in Freemasonry." There is a Technology of Rites and Grades, very useful to the novice; a very complete Masonic chronology; and an Index that borrows much value from the fact that the articles are neither titled nor arranged in a familiar manner.

This is a magnum opus to have been performed by one man, and reflects great credit on a name already illustrious, whatever may be chalked against it by way of shortcomings, and however groundless may prove the thesis that binds it all together: the core of the book is sound, and its spirit is salutary. Brother Waite has no more reverence for the fables of Freemasonry than for any other fables, and shouldn't have: he is militantly impatient with the mummeries of the Masonic pedantry that moves a mountain to prove the date of a manuscript, but stands helpless to breathe one breath of life into men, and he should be. Masonry is that which goes on in a man's soul under the influence of Masonic rites and practices: if the man have not a soul, or if nothing go on therein, all the rest is a mere fritinancy, signifying absolutely nothing, save self-deception and fraud. H.L. Haywood.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from readers as to to where they may obtain publications on Freemasonry and kindred subjects not offered in our Monthly Book List. Most of the books thus sought are out of print, but it may happen that other readers, owning copies, may be willing to dispose of the same. Therefore this column is set aside each month for such a service. And it is also hoped - and expected - that readers possessing very old or rare Masonic works will communicate the fact to TUE BUILDER in behalf of general information.

Postoffice addresses are here given in order that those buying and selling may communicate directly with each other. Brethren are asked to cancel notices as soon as their wants are supplied.

In no case does TUE BUILDER assume any responsibility whatsoever for publications thus bought, sold, exchanged or borrowed.

WANTED

By Bro. D. D. Berolzheimer, I Madison Ave., New York, N Y ! "Realities of Masonry." Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. G. Alfred Lawrenees 142 West 86th St., New York, N. Y.: Proceedings of the Scottish Rite Body founded by Joseph Cerneau in New York City in 1808, of which De

Witt Clinton was the first Grand Commander, and which body became united, in 1867, with the Supreme Council of the Northern Masonic Jurisdiction, A. & A. S. R. Also Proceedings of the Supreme Council founded in New York by De La Motta, in 1813, by authority of the Southern Supreme Council, of which he was Grand Treasurer-General, these Proceedings from 1813 to 1860.

By Bro. Frank R. Johnson. 306 East 10th St., Kansas City, Mo.: "The Year Book," published by the Masonic Constellations, containing the History of the Grand Council, R. & S. M., of Missouri.

By Brother Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence"; "Second Edition of Preston's Illustrations of Masonry"; "The Source of Measures," by J. Ralston Skinner 1875, or second edition 1894; "Ars Quatuor Coronatorum," volumes I to XI, inclusive; "Masonic Facts and Fictions," by Henry Sadler; "The Kabbalah Unveiled," by S. L. MacGregor Mathers.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California: "Ars Quatuor Coronatorum," volumes 3, 6 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," early volumes; "Voice of Masonry," early volumes; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of The General Grand Encampment Knights Templar for the years 1826 and 1836.

By Bro. George A. Lanzarotti, Casilla 126, Rancagua, Chile: All kinds of Masonic literature in Spanish. Write first quoting prices.

By Brother L. Rask, 14 Alvey St., Schenectady, N. Y.: "Remarks upon Alchemy and the Alchemists," by E. A. Hitchcock, Janesville, N. Y., about 1865; "The Secret Societies of all Ages and Countries," by C. W. Heckethorn; "Lost Language of Symbolism," by Harold Bayley, published by Lippincott; "Sacred Hermeneutics," by Davidson, Edinburgh, 1843; "Solar System of the Ancients Discovered," by J. Wilson, published by Longmans Co., London, 1856; "The Alphabet," by Isaac Taylor, Kegan,

Paul, Trench & Co., 1883, or the edition of 1899 published by Scribners, New York; "Anacalypsis," by Godfrey Higgins, 1836, published by Longmans, Green & Co., London; "Ars Quatuor Coronatorum," any volume or volumes.

By Bro. J. H. Tatsch, Union Bank & Trust Co., Los Angeles, Calif.: Fascilus 2, "Caementaria Hibernica," by Chetwode Crawley; Volumes 1, 2, 5 and 8, Quatuor Coronati Antigrapha; "Some Memorials of Globe Lodge No. 23," Eenry Sadler; "Constitutions of the Freemasons," Hughan, 1869; "Numerical and Medallic Register of Lodges," Hughan, 1878; "History of the Apollo Lodge and the R. A., York," Hughan, 1894; any items on Anti-Masonry, especially tracts, handbills, posters, old newspapers, almanacs, etc., relating to Morgan incident, 1826-1840, and recurrence of same from 1870 to 1885.

FOR SALE

By Bro. J. H. Tatsch, Union Bank & Trust Co., Los Angeles, Calif.: "Ars Quatuor Coronatorum," volumes 6 to 26, in parts as issued, with St. John Cards; "Masonic Reprints and Revelations," Sadler; "The Natural History of Staffordshire," Dr. Robert Plot, 1686, folio; "The History of Freemasonry," Robert Freke Gould, Yorston edition, 4 volumes; "History of Freemasonry in Europe," Emmanuel Rebold, 1867; "Bibliographie der Freimaurerischen Literatur," August Wolfstieg, 1911-13, two volumes and register, paper, as issued; "History of Freemasonry," Mackey, 7 volumes; "History of Freemasonry and Concordant Orders," Hughan and Stillson; fascimile engraving Picard's "Les Franemassons," 1735, fine copy.

By Brother A. A. Burnand, 690 South Bronson Ave., Los Angeles, California: Various Masonic publications including such as a complete set of "Ars Quatuor Coronatorum"; "History of Freemasonry in Scotland," by D. Murray Lyon, (original edition); Thomas Dunckerley, Laurence Dermott, etc.

By Brother Frank R. Johnson, 306 East 10th St., Kansas City, Mo.. "History of Freemasonry," Mitchell, 2 volumes, sheep; "History of Freemasonry," Robert Freke

Gould, 4 volumes, cloth, in good condition; "History of Freemasonry," Albert G. Mackey, 7 volumes, linen cloth, new; Addison's "Knights Templar," Macoy, 1 volume, cloth; "Museum of Antiquity," Yaggy, 1 volume, morocco; "History and Cyclopedia of Freemasonry," Macoy and Oliver, new, full morocco. Also miscellaneous books.

----o----

HOW CAN WE BRING BACK THE MAN TEACHER?

" 'There are other reasons why men shy at any suggestions that tend to influence them to become teachers.

" 'One reason for the laek of response in this matter is due to the popular conception of the teacher's job. Business men, particularly, seem to think that any fairly well educated man can teach. Many of these gentlemen go back to earlier years and remember that they earned money for college expenses by teaching. They were fortunate to get away with it. If those whom they taught learned much they were fortunate too. Of course some of these men were fairly good teachers.

"'But the mere fact that the opinion does prevail - that anyone can teach - belittles the profession. What real live man wants to tackle as a life job something that anyone can do ? We are, unfortunately, inclined to accept such general opinions as representative. Men must be made to realize that teaching is a man size business. Popular opinion expressed broadcast is the only way to bring this about....

" 'A business man would resent having a public school teacher come into his office to tell him how to run his business. Teaching is a skilled profession. A teacher also resents incompetent suggestions from those who advise and comment merely as their opinion dictates. Men are needed as teachers who know their job and who know it well enough to protest against interference from those who have not taught. Men won't come back

until they know they can be let alone to work out their own plans and ideas. They do not care to be obliged to follow the dictates of boys and girls and their parents....

" 'Teaching must be generally regarded as a high-class and honorable profession if men are to be attracted by it....

" 'Boys and girls of high school age and beyond, need contact with real men. This can be obtained only as public opinion desires. Public opinion can accomplish that which often, before its accomplishment, seems impossible. Public opinion can bring men back into the teaching profession.' " - A Massachusetts Educator - M.S.A. Bulletin No. 8.

----o----

GOD'S DREAMS

Dreams are they - but they are God's dreams,

Shall we decry them and scorn them ?

That men shall love another,

That white shall call black man brother,

That greed shall pass from the market place,

That lust shall yield to love for the race

That man shall meet with God face to face -

Dreams are they all;

But shall we despise them - God's dreams?

Dreams are they - to become man's dreams;

Can we say nay as they claim us?

That men shall cease from their hating

That war shall soon be abating,

That the glory of kings and lords shall pale,

That pride of dominion and power shall fail,

That love of humanity shall prevail -

Dreams are they all;

But shall we despise them - God's dreams?

- Thomas Curttis Clark.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. When requested, questions will be answered promptly by mail before publication in this department.

SOME "SCOTCH" FREEMASONRY?

I had an old uncle from Scotland who told me that he could remember that in Scotch taverns they sold a drink called "freemason's-drink." Perhaps somebody can inform me through your columns about this curious old beverage. M.K.T., New Jersey.

Alas, such matters now belong to a vanishing time and all ye editors have been canvassed in vain for any information about what must have been a very appetizing - and apparently hypnotizing - concoction. To judge from one of our dictionaries, the proper name for your uncle's drink was "freemason's-cup": what it was like you can judge yourself from the prescription as given in the aforesaid dictionary. "A drink made of ale, especially Scotch ale, and sherry in equal parts, with the addition of some brandy, sugar and nutmeg."

* * *

A POPULAR USE OF THE WORD "FREEMASONRY"

I am inclosing a clipping from the "Cincinnati Enquirer" which gives a description of an organization of London crooks in which you will note the following sentence: "The secret of their appearance is the freemasonry which exists among the regular crooks of London." The question has arisen, are these crooks Masons or does the writer of the article wish to impress the reader of the mysterious manner in which a crook secures aid ? F.A.T., Indiana.

In the "Literary Digest" for April 1,1922, page 36, you will find an article on "The Papacy's Program" in which occurs this sentence: "Pius XI belongs to the freemasonry of scholars and that is always a band of union." Is the present Pope a regular Mason? if so, in what lodge? A.B., Kansas.

In both of the above quotations, the word "freemasonry" is used in a sense that has no reference whatsoever to our fraternity. The Century Dictionary gives as one of its definitions of the word, "secret or tacit brotherhood"; and in illustration of this use of the word gives the following quotation from a book by A. Rhodes: "There is a freemasonry extending through all branches of society in the quick comprehension of significant words." In connection with this, one is reminded of the famous couplet from Alexanders Pope's Dunciad," IV, 671:

"Some, deep freemasons, join the silent race,

Worthy to fill Pythagoras's place."

Pius XI is not a Mason.

* * *

WHY IS JEPHTHAH'S DAUGHTER NAMED ADAH?

Where do you find authority for giving the name "Adah" to Jephthah's Daughter? T.E. McM., Arkansas.

Kenaston's "History of the Order of the Eastern Star," published by The Torch Press, 1917, has this to say on page 47: "The portion of the Bible upon which the theory of the first degree is founded points to Judges XI: 29-40. The impressive history of that excellent woman instructs us in obedience, the virtue of which is particularly cultivated in this degree, it being the degree of obedience or Jephthah's Daughter - called for want of any special name, Adah." So far as we are able to learn this is a true account of the matter. The name "Adah" was arbitrarily chosen for Jephthah's daughter, and has no special significance at all.

* * *

INFORMATION WANTED ABOUT CABLE TOW, TEMPLE RUBBISH, ETC.

I am very much interested in Masonic symbolism and would appreciate receiving from learned brethren and through your columns some instructions regarding the meaning of Cable Tow, the Seafaring Man, The Embargo, Burial in Rubbish of Temple, Burial on Mt. Moriah, and of the reason for the dimensions of a certain grave. Answers to the above will be of interest to young Masonic students of which I am one.

B.B.J., Florida.

Will such readers as have thought about these matters come forth with their ideas? THE BUILDER has published a number of articles about the Cable Tow, as follows: Vol 1, Cor. Dept., page 276, Q. B. Dept., pages 215, 278; Vol. 2, Library Dept., page 155; Vol. 3, page 341, April CCB., page 6, December CCB., pages 4 and 5; Vol. 4, pages 238, 354, June CCB., page 4, Cor. Dept., page 310, Q. B. Dept., page 62.

* * *

THE DIONYSIAN ARTIFICERS

Is it possible to secure a copy of The Dionysian Artificers by Da Costa? I see so many references to the work that I am curious to read it. F. P., Washington.

The book itself is rare and next to impossible to buy. Fortunately for the Craft the book has been republished in monthly sections by The Montana Mason, of which Brother R. J. Lemert is editor. The series began with the issue of last November. Address The Montana Mason. Box 1572. Great Falls. Montana.

* * *

BOOKS ON ANCIENT MYSTERIES

Will you please give me a list of modern books in English on the Ancient Mysteries? I should like such titles as one may easily find in any fairly complete public library. R.H.S., Louisiana.

The list here given is not at all complete but it is representative and reliable. Any volume not in your public library can be obtained for you by your librarian from the Congressional Library at Washington, D. C.

Saint Paul and the Mystery-Religions, H.A.A. Kennedy; Kings and Gods, Moret; Mysteries, Moret; Paul and His Interpreters, A. Schweitzer; Religious Development Between the Old and New Testaments, R. H. Charles; The Conflict of Religions in the Early Roman Empire, T. R. Glover; Religious Experience of the Roman People, W. W. Fowler; Roman Society from Nero to Marcus Aurelius, Sir Samuel Dill; The Mysteries of Mithraism, Franz Cumont; Prolegomena to the Study of Greek Religion, E. Jane

Harrison; Oriental Religions, Franz Cumont; The Mysteries, Pagan and Christian, Cheetham; Cults of the Greek States, Farnell, vols. III and V; The Great Mother of the Gods, Showerman; Adonis, Attis, Osiris, J. G. Frazer; Isis and Osiris, Plutarch; The Burden of Isis, Dennis; The Realms of Egyptian Dead, Wiedemann; Light from the Ancient East, Deissmann; Thrice Greatest Hermes, Mead; Introduction to the Study of Religion, Jevons; Psyche, Rohde; The Gods of Greece, Dyer; Myth, Ritual and Religion, Andrew Lang; The Mystery Religions and the New Testament, Henry C. Sheldon; Astrology and Religion Among the Greeks and Romans, Cumont; The Forerunners and Rivals of Christianity, F. Legge; The Mission and Expansion of Christianity in the First Three Centuries, Harnack; Studies in Mysticism, A. E. Waite; Christian Mysticism, Inge; Mithraism, Adams; Eleusinian and Bacchic Mysteries, Thomas Taylor; Eleusinian Mysteries and Rites, Dudley Wright; Morals and Dogma, Albert Pike.

* * *

WHY NO HAMMER WAS HEARD IN THE BUILDING OF THE TEMPLE

Why was not the sound of a hammer, ax, or anything of iron heard during the building of King Solomon's Temple? H.D.A., Michigan.

The text on which your query is based is found in I Kings 6:7. "And the house, when it was in building, was built of stone made ready at the quarry and there was neither hammer nor ax nor any tool of iron heard in the house while it was in building." The usual explanation is taken to be the statement in the early part of the verse to the effect that the Temple was built of stones "made ready at the quarry." The Hebrew itself reads instead of quarry, "when it was brought away"; that is, at the place where the workmen were assembled, and consequently could apply to woodwork as well as to stone. Like every other statement concerning the building of the Temple this has been fertile in producing legends and myths, some of them of singular and great suggestiveness. Examples of such may be found on page 44 of Brother Dudley Wright's "Masonic Legends and Traditions," a book that may be heartily recommended to the student.

"The stones for the Temple were hewn in the quarry, and there carved, marked, and numbered. The timber was felled and prepared in the forests of Lebanon, and conveyed by floats from Tyre to Joppa. The metals were fused and cast in the clay ground between Succoth and Zeredatha. The whole was then conveyed to Jerusalem; and when put together on Mount Moriah each part fitted with such perfect exactness as to make it appear like a work of the Supreme, rather than an exertion of human skill.

"One tradition says that the stones had been prepared with such perfect accuracy that when fitted together the joints could not be discovered:-

If on the outside I do cast my eye,

The stones are joined so artificially,

That if the mason had not chequered fine

Tyre's alabaster with hard serpentine,

An hundred marbles no less fair than firm,

The whole, a whole quar one might rightly term.

"There is a Jewish tradition that the stones were not so framed and polished by human art and industry, but by a worm called Samir, which God created for the purpose. They also state that the stones came to the Temple of their own accord, and were put together by angels. The word Samir (known in Masonic lore as the insect Sharmah) signifies a very hard stone that can be cut and polished to great perfection.

"It is asserted by the Rabbins that King Solomon received a secret from Asmodeus, an evil spirit, mentioned in the Book of Tobit, who had usurped his throne and afterwards became his prisoner. By the utilization of this he was enabled to finish the Temple without the use of axe, hammer, or metal tool; for the stone schamir, which had been presented to him by a demon, possessed the property of cutting any other substance as a diamond cuts glass."

* * *

FREEMASONRY IN RUSSIA

Has Freemasonry ever had a foothold in Russia? If so, will it be possible for you to give me a little history of it? I am often wondering if Masonry will not grow there after the present unsettled conditions have passed away. My brother went to Russia as a Y worker and remained there in business. He thinks the country has a wonderful future. D.R.C., Indiana.

Freemasonry existed in Russia early in the eighteenth century, Christopher Wren, according to a groundless tradition, having been one of its founders when he initiated Peter the Great into the Craft. It was in 1777, however, that Russian Masonry made its first great advance, for it was in that year that the Great Duke of Sudermania, who had accompanied Gustavus III, his brother, on a mission to Petrograd, lent his powerful influence to the movement. The English Grand Lodge chartered lodges in Russia early in the same century, only a few years after the Revival. In 1721 a Provincial Grand Lodge of Russia was founded, under the English Constitutions, and Captain John Phillips was made Provincial Grand Master. In 1776 the National Grand Lodge of Russia was formed, and in 1779 a rival grand body, propagating Swedish Masonry, also made its advent. When the anti-secret-society law was passed in 1782 Freemasonry was exempted, but in 1797 this same law was revised, and Paul I closed up all Masonic lodges. However, after the accession of Alexander in 1801 legal rigors were relaxed and many lodges resumed operations. But in 1822 the Czar issued a ukase forbidding all lodges to open at any time or anywhere. According to recent advices the ban has not get been removed, but such a step appears likely.

----o----

CORRESPONDENCE

MASONIC FURNISHINGS BORROWED FOR A ROMAN CATHOLIC CHURCH SERVICE

I am translating a truly remarkable letter that is due to the researches of our good friend, Oswald Wirth, editor of "Symbolisme" of Paris. I do not doubt that the mention of the word "church" to a Frenchman has necessarily a more Roman Catholic implication than it has to us and in that attitude I suggest it be read. The letter is unearthed from La Legitimite, No. 11, page 216, of November 1907, but the original is dated January 16, 1816, and was addressed by the Mayor of Marseilles, the Marquis de Montgraud, to Mr. John, the keeper of a restaurant on Vacon street, and in English runs about as follows:

"I am informed, Sir, that you have obtained some black tapestries or hangings which formed a part of the ornaments or equipment of the Scottish Lodge of this city.

"I shall be obliged to you for the loan to the city of these hangings that they may serve for the decoration of the Church of St. Martin, the twentieth of this month, the day fixed for the ceremony of the funeral service in commemoration of the death of Louis XVI.

"If, as I hope, you agree to my request, I beg of you to entrust these objects to Mr. Dufey, bearer of the present communication.

"Accept, Sir, my thanks in advance for your compliance."

One cannot, as a Scottish Rite Freemason, but be interested in this appropriation of the symbolical draperies of a Lodge of Perfection for use in a Roman Catholic Church during a Service of Sorrow. What a curious mixture from our present point of view is

there of the apt and the inept of this certainly very peculiar instance! Robt. I. Clegg, Illinois.

* * *

MASONS PERSECUTED IN IRELAND

I think it would only be in justice to our brothers in Ireland for you through THE BUILDER to give some publicity to conditions as they exist over there at the present time, and also the cause of the trouble. A large number of the Masons in America do not know how conditions are in Ireland, neither do they know the real cause back of it all, and I think they should know. George A. Anderson, Pennsylvania.

The above was accompanied by a letter from a personal friend of Brother Anderson now residing in Belfast. Except for the omission of two or three personal items it is here painted in full:

The condition of things over here has not improved very much of late, except that there are not so many shootings in our own city. The last new order issued which renders anyone liable to arrest who is not staying in his own home has done a great deal of good. All the shootings in Belfast are carried out by "gunmen" from the South and West. The difficulty was that the authorities would not put their hands on these men. When a raid was made on a house that was suspected and strangers found there, these strangers posed as friends or relatives up from the country on a visit. Now they can be arrested for identification. Genuine visitors can always avoid trouble by notifying the police beforehand. The result has been that most of the gunmen have left for fear of arrest.

But they have only changed their locality and still carry on in the South where Protestants are being murdered every day in one place or another. The Masonic Halls

are being raided, and in many cases destroyed. The Grand Lodge premises in Dublin are at present in the occupation of the I. R. A. There was a curious result of that the other day. We were starting a new preceptory in Belfast in connection with our lodge and had applied for a warrant. Before the warrant could be issued the premises in Dublin had been seized, and all the forms were kept there. The Masonic authorities had to get a copy of the latest warrant issued, and from this they made a fresh copy all in the writing of the Grand officer. This warrant was used last Saturday and is in the possession of our Registrar.

The Masonic authorities here, for some reason or other, do not want to appeal to Freemasons outside or to make "political capital" of the seizure, but I think that it would be well if the Freemasons of America were freely told of the campaign that is going on against the Order in Ireland. Perhaps you could help a little in this in a quiet way among your own associates. There was one man, whom I know personally, who had a narrow escape in the recent murders in County Cork. He is a Methodist clergyman, and was in one of the houses that were visited. He escaped from bed in his night shirt and got away into the fields. It was the middle of April and the weather was very cold at the time. Three or four others were shot dead the same night. His brother is a member of my lodge, is Registrar of my chapter, and first Preceptor of the new preceptory. He is a past Provincial Senior Grand Warden of the Province of Antrim. That is the Masonic province of course, which is practically the same as the ordinary County of Antrim.

Yours sincerely,

W. J. Allen.

Brother Anderson enclosed a clipping from a Belfast paper of May 18th. It contains the description of a deplorable condition:

Recently one of the South of Ireland gun clubs issued a statement boasting that they were going to compel all Freemasons and Unionists in the "Free State" to supply food,

clothing, and housing accommodation to Roman Catholic unemployed. Their fellow ruffians had for a long time been burning down Masonic and Orange Halls and persecuting Freemasons, along with other Protestants.

The continuance of these outrages, which there is no evidence to show the Free State forces now responsible for law and order ever tried to stop, has caused the Earl of Donoughmore, Most Worshipful Grand Master of Irish Freemasonry, to issue an order suspending all meetings of Masonic lodges in Southern Ireland.

Extensive cattle drives have taken place on lands held by Protestants in parts of Counties Kildare and Mayo, and threatening notices have been posted.

Heathfield, a large property in Ballyeastle, County Mayo, has been seized by a number of the Southern unemployable. The owner is a Protestant lady. She was given forty-eight hours to clear out.

Other gunmen have seized business premises and land at Belmullet, also in County Mayo. The owner in this case is a Protestant, too.

* * *

Irish brthren and members of the National Masonic Research Society have sent to THE BUILDER many newspaper clippings and letters similar to the above. Owing to limitations of space it is impossible to publish many of these communications, but our thanks go to these thoughtful brothers nevertheless. Meanwhile, there are other angles of the story, one of the most authentic of which is the following, and which explains itself. It was published in the LONDON FREEMASON, June 3rd, 1922.

To the Editor of The Freemason:

Dear Sir and Brother - I am glad to be able to inform you that Freemasons' Hall, Dublin, was yesterday handed back to me by the section of the Irish Republican Army, which has been in occupation since 24th April. I am also glad to say that the damage done has been very much less than we anticipated. The structural damage is very slight, and our lodge and chapter rooms, with their contents, have been respected. For instance, the magnificent Grand Lodge Room, with its splendid furniture and historic portraits, seems practically intact. Of course you will understand that it will be some time before the whole extent of the damage can be ascertained.

It is only right that I should say that during the whole period of the negotiations leading up to the evacuation I was treated with the greatest courtesy and sympathy by the Provisional Government, especially by Mr. Michael Collins, who was always ready to see me and do all in his power to help. I believe that if the existing Government were only firmly established, Irish Freemasons have nothing to fear in the future. The outrages have, in my opinion, been entirely the work of those criminal bodies which always spring into existence when a disturbed state of affairs exists in any country.

I do not believe there is any general hostility to the Order in Southern Ireland, nor do I believe that any feeling of the sort is encouraged by the Roman Catholic Church, which fully appreciates the difference between Irish Freemasonry and that carried on by the so-called Continental Grand Lodges, which reject our first and principal great Landmark, and consequently are not recognized by us. I must also say that the officers who were charged with the duty of handling over to me, treated me and my staff most courteously. Yours fraternally,

Claude Lane,

Deputy Grand Master of Ireland.

Grand Lodge of Freemasons of Ireland,

Dublin, 30th May, 1922.

* * *

THE GREEK CHURCH AND THE CHURCH OF ENGLAND

There is a statement on page 187 of the June BUILDER which is not quite correct: "3. There is as much difference between the Church of England and the Greek Church as between the latter and the Roman Church." I have seen an Episcopal minister assist in the service of the Russian Church and the Russian priest assist in the Episcopal service. When the last Bishop of New York was consecrated the Russian Patriarch and several other clergy formed in the procession in their official robes. Such an interchange between the Roman and the Anglican churches would be inconceivable.

I am enclosing a letter from the Bishop of the Protestant Episcopal Diocese of New Hampshire on this subject.

Oscar C. Taylor, New Hampshire.

The letter referred to in the above is from Edward M. Parker, Concord, New Hampshire, Bishop of New Hampshire. It is in full as follows:

My dear Mr. Taylor:

It is not true to say that we are in full communion with the Orthodox Churches, for as yet nothing official has developed to make the statement entirely correct, but between

the Anglican and Orthodox Churchs there is the most cordial feeling of sympathy and fellowship, and there have been many acts of courtesy and recognition on both sides, and the move towards unity is growing on both sides. In many places in this country, where there are Orthodox Christians with none of their own clergy at hand, the people have been told by their Church authorities to look to the Episcopal Church for such ministrations as they need and cannot obtain from their own clergy. We have an occasional wedding or funeral, or even baptism performed by one of our clergy for some of the Greek or Russian Christians. The matter of full intercommunion, that is, freely receiving Orthodox Christians at our altars or the reception of the Blessed Sacrament by Anglicans at an Orthodox altar is a different matter. Until both Churches have made official proclamation of some sort, this cannot come. The recently elected Patriarch of Constantinople, Meletius, left this country to assume his high position full of the thought that it might be within his new power to promote full union between Anglican and Orthodox.

The Church of Rome has set herself like adamant against any thought of unity with the Eastern Churches and it unless they would accept in their fullness the papal claims. This the East will not do and we cannot do.

Faithfully yours,

Edward M. Parker, Bishop of New Hampshire.

The statement made in paragraph numbered three on page 187 of THE BUILDER of last June is based on the very best authorities, and was carefully considered. By "difference" was meant unlikeness, not that the two communions are in a feud.

* * *

JOHN S. WISE NOT A GOVERNOR OF VIRGINIA

In the June issue, page 186, you speak of John S. Wise, author of "Recollections of Thirteen Presidents," to the effect that "unless you are off the track," he was one time governor of Virginia. It was Henry A. Wise, the father of the author, who was governor of Virginia, to which office he was elected in 1855 on an "anti-Know Nothing" platform. If you will turn to page 56 of the above work you will find an account of the bitter juvenile warfare that waged in Richmond between John and the young Whig and Know Nothing hopefuls during his father's term as governor. Governor Wise was, like his son, a writer of some ability and published in 1872 a volume of reminiscences under the title "Seven Decades of the Union." This volume also is of some Masonic interest in that it gives some interesting side lights on the life and character of Brother Andrew Jackson, although Masonry is not mentioned. I wonder if Brother Baird can tell us if either of the Wises was a Mason?

B. W. Bryant, California.

Brother Baird, it is your turn. To the above items of information may be added the facts that it was during Governor Wise's term in office that John Brown made his raid, and that the Governors refused to reprieve the old enthusiast, though a vast deal of pressure was brought to bear upon him. Governor Wise was opposed to secession but nevertheless voted in favor of making Virginia a part of the Confederacy. He was made a brigadier-general in the Confederate army and was in more or less active service throughout the Civil War.

* * *

THE IRISH MASONIC MEDALLION

I was very much interested in the cuts of a Masonic Medallion found in Ireland, described by Brother Carson in the April number of THE BUILDER.

The reverse side of the medallion has the symbols of the Rose Croix and Royal Arch. As both these orders did not form part of organized Freemasonry till along about 1747, how can the medallion possibly be of the sixteenth century?

If the figures on the obverse are really 1516, with which I do not agree, they are either a date or the number of a lodge. I have shown that they cannot possibly be the date the medallion was carved. If they are a lodge number they must represent lodge 1516 of the English Constitution. But lodge 1516 of England was warranted in 1874 and removed from the roster in 1878, so bang goes the sixteenth century theory.

If you will examine the print in your issue thru a magnifying glass you will come to the conclusion that the figure 1 before the contended figure 6 is not carved but is a scratch. Remove this 1516 idea for a moment and examine it again having in mind that the two columns are represented and I think you will come nearer the truth and agree that what is intended are the letters B and J carved in a fancy style, the name of which I do not know. We know what those letters mean.

The figure above the sun and moon is doubtless intended for the all-seeing eye.

The X shaped figure at the immediate left of the sun is very possibly a rough attempt at a representation of two skirrets which are the working tools of a Master Mason in English working.

The object at the foot of the steps is undoubtedly intended to represent a coffin with a sprig of acacia at the head which is to be found on all tracing boards of the English working.

Why five steps ? Those who know the English working recognize this as pertaining to the second degree. Maybe it is evidence that at that time the lodge to which the Masonic sculptor of the medallion belonged worked but two degrees, or more likely there is no particular significance to the five steps.

Turning to the reverse side we have in the triangle all the symbols of the Rose Croix. The winged figure is a rude attempt at a pelican. At the apex of the triangle we have an attempt at portraying a rose. Then there is the ladder, spear-head and chalice, all significant in English Rose Croix work which, unlike that of the A. & A. S. R., is decidedly orthodox Christianity. The "H" at the right hand corner I take to stand for Heredom. What the "I" stands for I cannot guess.

Below the triangle we have the letter "Z" within a square which we can guess stands for Zerubbabel. At the left is a defective attempt at the triple tau. To the right the "W" is possibly not a W at all but two triangles. The arch is the old one of the early days of the Royal Arch and is more like the arches of Enoch than the Royal Arch of Solomon.

Chevalier Ramsey is credited with introducing the Royal Arch degree, which many dispute, obtaining the idea from France where he became acquainted with the degree which is now the thirteenth of the A. & A. S. R. This depiction may be taken by some as evidence in that direction.

As to the letters round the triangle I guess these to be the name and title of the owner written in Latin. It matters little anyway.

It is stated the medallion is made of petrified oak. I would hazard a guess without seeing it that it is made of black bog oak, which is very hard, almost like ebony. It has probably lost much of its color through being buried.

From other facts, tool lengthy to go into here I would put the age of the medallion as having been made around 1820.

(Brother Murray later sent a postscript to the above, which is given herewith.)

It may be that the figures are 156, representing a lodge number. Lodge 156 in the English Constitution is holden at Plymouth and was warranted in 1778. It has a Royal Arch Chapter attached to it. If this is the lodge, my guess as to the date the medallion was made would not be far out.

As to Lodge No. 156 in the Irish Constitution my records show it was stricken off the list a good many years ago, while such a number appears in recent list of lodges as being held at Belfast. Maybe a new lodge has been given a vacant number some time. Ernest E. Murray, Montana.

* * *

HELP LOCATE THIS MAN

I have been advised to write you by the Grand Secretary of Montana, and by Brother Bell, Secretary of Lodge No. 29, Billings, Montana. I am trying to locate my father, Patrick Collins. He was made a Mason in Fall River, Kansas, in 1886. Soon afterwards he demitted to Oklahoma. If any brother knows of his whereabouts please notify me. Matt Collins, 607 North 26th Street, Billings, Montana.

----o----

Ability is of little account without opportunity. - Napoleon I.

The Builder Magazine

October 1922 - Volume VIII - Number 10

The Religion of America

By BRO. JOSEPH FORT NEWTON, NEW YORK

America belongs to the soul as much as to the body, and therefore, like Olympus in the Homeric poems, is rightly found in the geography of the spiritual world. It would be better, perhaps, if we learned to think of it in this wise oftener than we do - better for America as well as for ourselves, and that in ways the most practical. At any rate such is the theme of the author of this beautiful essay, and he has won such fame as an interpreter of the religious implications of the American ideas as gives his words great weight. Readers of THE BUILDER will he interested to know that Brother Newton has recently produced a brilliant book entitled "Preaching in London"; it is published by The George H. Doran Company, 244 Madison Avenue, New York. In due time it will be reviewed in the Library Department.

RELIGION is a universal and elemental power in human life, and to limit its scope by restrictive adjectives would seem, at first glance, to be self-contradictory. For this reason, the idea of an American religion borders on inconsistency. Since all souls are alike genetically, and the divine life flows into all similarly; since human life pulsates to the same great needs, the same great faiths, the same great hopes, why speak of the religion of one nation as if it were unique? Is not the religious sentiment a supreme revelation of the essential unity of humanity, and the ultimate basis of brotherhood?

Exactly, but the very fact that religion is the creative impulse of humanity promises variety of form, of accent and expression. While humanity is one, in the economy of progress a distinctive mission and message is assigned to each great race, for the fulfilment of which it is held accountable before the bar of history. Naturally, in the working out of that destiny the impulse common to the race is given form, colour and

characteristic expression by the social, political and intellectual environment in which it develops. Thus the religion of Greece with its myriad gods, albeit springing from the same impulse as that of Egypt, is yet different. And the modern man looks with a new wonder upon the various costumes in which the religious sentiment has appeared in different ages and nations, and rejoices in its variegated life as adding infinitely to its picturesque reality and philosophic interest.

By the same token, no one can read the story of mankind aright unless he sees that our human life has its basis and inspiration in the primary intuition of kinship with God. The state, not less than the church, science equally with theology, have their roots in this fundamental reality. At the center of human life is the altar of faith and prayer, and from it the arts and sciences spread out, fanwise, along all the avenues of culture. The temples which crowned the hills of Athens were works of art, dreams come true in stone; but they were primarily tributes to the gods - the artistic genius finding its inspiration and motif in religious faith. Until we lay firm hold of the truth of the essential religiousness of human life, we have no clue to its meaning and evolution. So and only so may anyone ever hope to interpret the eager, aspiring, prophetic life of America, whose ruling ideas and consecrating ideals have their authority and appeal by virtue of an underlying religious conception of life and the world.

For, it becomes increasingly manifest that this republic of ours - this melting-pot of all nations an races - has its own unique and animating spirit, its mission, and its destiny to fulfill. Just as to the Greeks we owe art and philosophy, to the Hebrews the profoundest religion, to the Romans law and organization, and to the Anglo-Saxons laws that are self-created from the sense of justice in the people; just so this nation has a distinct contribution to make to the wealth of human ideals. America is not an accident. It is not a fortuitous agglomeration of exiles and emigrants. Nor is it a mere experiment to test an abstract dogma of state. It is the natural development of a distinct life - an inward life of visions, passions, and hopes embodying itself in outward laws, customs, institution ways of thinking and ways of doing things - a mighty spiritual fact which may well detain us to inquire into its meaning. Because we are carving a new image in the pantheon of history it behooves us to ask whether or not from this teeming, multitudinous life there is not emerging an interpretation of religion distinctively and characteristically American. In a passage of singular elevation both of language and of thought, Hegel explains why he did not consider America in his Philosophy of History, written in 1823:

"America is the land of the future, where, in the ages that lie before us, the burden of the world's history shall reveal itself. It is the land of desire for all those who are weary of the historical lumber-room of old Europe. It is for America to abandon the ground on which hitherto the history of the world has developed itself. What has taken place in the new world up to the present time is only an echo of the old world - the expression of a foreign life; and as a land of the future, it has no interest for us here, for, as regards history, our concern must be with that which has been and that which is."

Written by a great - thinker who studied the history of the world as an unfolding of the divine life of man, and who searched every age for the footprints of God, those words are truly memorable. They are a recognition of the unique and important mission of our republic, and its unescapable responsibility in the arena of universal history. Much has happened since Hegel wrote, and the drama of our national destiny, as so far unfolded, is a fulfilment of his prophecy, as witness these words wherein one also of our own poets has set that history to music:

"This is the new world's Gospel: Be ye men!

Try well the legends of the children's time;

Ye are a chosen people, God has led

Your steps across the desert of the deep

As now across the desert of the shore;

Mountains are cleft before you as the sea

Before the wandering tribes of Israel's sons;

Still onward rolls the thunderous caravan,

Its coming printed on the western sky

A cloud by day, by night a pillar of flame;

Your prophets are a hundred to one

Of them of old who cried, 'Thus saith the Lord';

They told of cities that should fall in heaps,

But yours of mightier cities that shall rise

Where yet the lowly fishers spread their nets

The tree of knowledge in your garden grows,

Not single, but at every humble door."

THE RELIGIOUS QUALITY OF AMERICA

What, then, is the quality of the religious America as it has revealed itself in our national life? Socrates was right when he said that the real religion of Greece was not to be found in its temples. Emerson made a like remark with respect to the religion of England. Just so, much of the theology taught among us, even today, was transplanted to our shores from lands and times alien to our own, and, if taken literally, it would be incompatible with our fundamental national principles. It was the product of minds whose only idea of the state was that of an absolute monarchy, a shadow of vanished empires, a reminiscence of ages when the serfdom of the people and the despotism of constituted authorities were established conditions. Its idea of God, of man, of salvation are such as would naturally occur to the subjects of a monarchy, and this may be one reason why they hardly touch the actual life of men in our land. Fortunately our fathers kept

their theology and their politics apart, seemingly un-aware of the conflict between them. If Puritanism crystallized in grotesque forms about the idea of conscience, the genius of the Cavaliers was individualism. Out of these apparently antagonistic ideals, nurtured each upon its own soil within our national domain, has come that life which is destined to embody the religious spirit in a form peculiar to America. So that, if we would know the theology of America, to say nothing of its religion, we

must go further than to the creeds of our churches, and find it in the life of the people, their temper, spirit and character.

Obviously, if we are to know the religion of America we must seek it in the Spirit of America, and what may that spirit be? Here we find an unusual diversity of judgment, both among native and foreign students, but they fall into two general classes. There are those who tell us that we are a crude, sordid folk, sodden in materialism, and others who are equally sure that we are a race of incurable idealists. Let us hasten to admit that both classes of our critics are right, and that it is precisely this blending of self-interest with other-selfness, this robust realism working on a basis of the ideal, seeking to make tangible the unbrought grace of life and its finer values, which constitutes the chief glory of our nation. What idealism alone leads to and ends in, India shows us. What its opposite results in, some think they see in the unimaginative, scientific efficiency of Germany. These two must be held together, that so our materialism may incarnate our idealism, and our idealism consecrate and transfigure our materialism.

Because this is so, because our national spirit has this dual aspect, it is a blunder to leave either element out of account in the interpretation of our history. Historians are apt to emphasize the purely material causes of our national growth, interpreting it as a matter of chance, of geographical environment, or, as is now the fashion, of economic necessity. Thus we find the grand traits of New England character attributed to the harsh climate, to sterile soil, to hostile conditions, while the Revolution and the Anti-Slavery movements are held to have been primarily commercial in their motives. It is not true. While no one can deny the influence of geography and industries, it is little short of blasphemy to overlook those deeper causes those glowing sentiments that have touched the hearts and fired the souls of our people. America is a land of commercial opportunity, but our hearts are not in our ledgers and our aspirations are not expressed in profits. What really rules this nation is a passionate attachment to the ideals of freedom and fraternity; and the soul of our people finds voice, not in the record of bank clearings, but in the far-flung visions of our national poets and heroes.

Stephen Graham, having followed the Russian pilgrimage to the Holy City, came with the poor emigrants to America, and tells us that it was a journey from the most mystical of all lands to the most material. And yet, if we take Tolstoi as the typical

man of Russia, of its strength and gentleness, and its strange lights and shadows, and place him alongside Lincoln, the most typical man of America, who will say that America is not also a land of mysticism? Indeed, when Lincoln fell fifty years ago, it was Tolstoi who said, "He was a Christ in miniature." To say that America is idealistic is only another way of saying that it is instinctively and intensely religious; that our national life is rooted in spiritual reality; and this profound religiousness has touched our history to finer issues, turning an almanac of prices into an Epic of Humanity - nay, into a chapter in the very biography of God.

Consider now the religious meaning of the basic ideas and aspirations of our American life. Before there was an American republic, thinkers in other lands had wrought out the gospel of liberty, equality, and fraternity as a speculative thesis; but our fathers proceeded from theory to practice, and that, too, with an unshakable faith in human nature. Holding that government must be by the people and of the people, they ceased theorizing and brought forth on this continent a nation dedicated to the truth that man has as inalienable right to be free-trusting the free man to guard his freedom and to find in his freedom the solution of whatever problems may arise. That is to say, they reversed the theological teaching of ages, and risked the fate of our nation on faith in the essential goodness of human nature and its kinship with God! Surely he is blind who does not see how radical is the religious meaning of this first principle of our American theology. America is a symbol of confidence in human nature; it assumes the inherent divinity and sacredness of man, and our history has justified that faith.

A HIDEOUS DOGMA

Since this is a government of the people, the hideous dogma of the state as an abstract entity, a collective fiction, leading a life of its own, above and beyond that of the men who compose it - the frightful dogma which makes the state a kind of mortal God who can do no wrong, an irresponsible Moloch whose necessity is law, and to which liberty and right are to be sacrificed - has no place in America! Thank God we know nothing of the atheism that the state must do what it has to do, law or no law, right or no right, and that reasons of state justify anything, no matter how infernal! No, we are the state, and if our nation is guilty of a crime, each of us is guilty, in his degree, of that crime. America, by the very genius of its national faith, repudiates the political

infamy of Machiavelli and all his ilk, holding the moral law to be as binding upon the state as it is upon the life of the individual man. In other words, our fathers took God into account and had respect for His eternal moral order, when they founded this republic, basing it, as they did, upon a religious conception of life and the world.

Foreign critics have often pointed out how visionary and unworkable such a principle is: nevertheless it works. To be sure, it has its inconveniences at times. As Gerrit Smith used to say, living in an autocracy is like taking a voyage on a great ocean liner, and sailing smoothly over the sea. Its appointments are perfect, its service delightful, but we have nothing to do with the running of it. Whereas, living in a republic is like riding on a raft. It is less comfortable, our feet are wet half the time, and we have a lot of trouble - but we run the raft! Carl Schurz, in his talks with Bismarck, put it in another way. In a monarchy, he said, details are well handled but the general tendency is wrong. In a republic the details may be muddled, but the general trend and direction are right, and he thought it better to be right in great matters even if we handle the details of national life unskilfully, than to be efficient in minor matters and wrong fundamentally.

Always, a new idea of man implies and involves a new conception of God. It was natural for the men who bowed low when the glittering chariot of Caesar swept along the streets of Rome to think of God as an omnipotent Emperor, ruling the world with an arbitrary and irresponsible almightiness. For men who live in this land of the free such a conception of God is a caricature. The citizens of a republic do not believe that God is an infinite autocrat, nor do they bow down to divine despotism; they worship in the presence of an Eternal Father, who is always and everywhere accessible to the humblest man who lifts his heart in prayer. Republican principles necessarily involve faith in the Fatherhood of God. The logic of the American idea leads to faith in a Divine Love universal and impartial, all-encompassing and everlasting. Mayhap we find here a hint why so many men, like Lincoln and Hay, have lived outside the church, not because they were irreligious, but because the theology of the church is not in accord with the theology of the republic.

Also, America, itself a realized vision, is another name for Brotherhood. By a process of assimilation we have admitted men from all the nations of the earth into our national fraternity, extending to them the right of equal suffrage and citizenship.

They walk with us along our avenues of trade; they sit with us in our legislative halls; they worship with us in our temples. Americans all, each race brings some rich gift of enterprise, idealism, and tradition, and all are loyal to our genius of liberty under wise and just laws many races without rancour, many faiths without feud. How many of us here today could repeat the words of John Hay:

"When I look to the springs from which my blood descends, the first ancestors I ever heard of were a Scotchman who was half English and a German woman who was half French. Of my more immediate progenitors, my mother was from New England and my father from the South. In this bewilderment of origin and experience, I can only put on the aspect of deep humility in any gathering of favourite sons, and confess that I am nothing but an American."

Thus we are giving an actual illustration of the Brotherhood of Man - an illustration that is also a prophecy. Here the genius of America is one with the teachings of all true religion, since the spirit of fraternity is the essence of both - having its springs in Love, its attainment in Sacrifice, and its mission in Service. May this spirit grow and flourish to the confounding of all inhumanity! America knows nothing of a Slavic race, nothing of a Teutonic race, nothing of a Saxon race, but only the Human race, one in origin and destiny, as it must be one in a great fellowship of sympathy and service. No wonder the religious spirit of America is victoriously optimistic. As James Bryce said, American patriotism is itself a religion, in its confidence in the ultimate triumph of its principle, and in its conviction that this nation has a mission as an evangelist of liberty and fraternity among men - as truly as the Hebrew had a mission of righteousness to the ends of the earth. Of the influence of this spirit upon theology, a great Frenchman has said:

"In a country where everything succeeds, where at the feast of life there is room for all, where every man sits by his fireside in peace, believes what seems true to him, and worships God in every way his heart loves best, it must be difficult to conceive of a heaven with a narrow gateway and a salvation limited to a few. The American is therefore naturally an optimist."

Such is the religious spirit as it has revealed itself in this land, coloured by the genius of republic, and the social, industrial and political conditions under which our nation has grown - a faith profound and fruitful, hearty, wholesome, joyous, facing the future with a soul of adventure, often beshadowed but never eclipsed, sometimes retarded but never defeated. If it is revolutionary, it is also redeeming, lifting humanity out of despotism into liberty, demanding the right of every man to stretch his arms and his soul, to seek that truth by which no man was ever injured, and to look up from the lap of Mother Earth into the face of God the Father, and climb "upward through law and faith to Love." It is a great and simple faith in God and man, in the law of right and the golden rule of love; it is religion of the future, vital with the vitality of the universe, the spirit of God moving in the heart of a great people - Emmanuel!

"Not in dumb resignation

We lift our hands on high;

Not like the nerveless fatalist

Content to trust and die.

Our faith springs like the Eagle

Who soars to meet the sun,

And cries exulting unto Thee,

O Lord, Thy will be done.

Thy will! It bids the weak be strong,

It bids the strong be just;

No lip to fawn, no hand to beg,

No brow to seek the dust.

Wherever man oppresses man

Beneath Thy liberal sun,

O Lord, be there Thine arm made bare,

Thy righteous will be done!"

----o----

WHO IS SWINGING THE AXE IN YOUR DISTRICT?

"'Is education a profession or a mission?' If any of you have any axes to grind, you had better leave them outside before you enter the hall.

" 'The progress of education is,' Dr. Jacks states, 'being seriously retarded at the present time by a number of ax-grinding interests with which it has somehow got itself associated. First of all there is the political ax, then the economic ax, and a third, more difficult to name, called the religious ax....

" 'Education, as it is now beginning to be understood, includes the whole culture of the citizen, his character as well as his intellect, his ideals in life as well as his technical aptitude. A certain effect of giving education its proper place in public life will be to raise the personnel of public life all round....

"'Nor will they get the best teachers in the elementary schools so long as that impression remains, which reduces teaching to one of the most dismal and uninspiring avocations pursued by man.' . . .

"We are beginning to wake up to the fact that education is co-extensive with the whole of a man's life and that fact is causing a tremendous revolution. The establishment of continuation schools and the movement for adult education, which is going ahead with a rapidity we do not realize, are significant of the profound change in the public mind as to the whole meaning and scope of education. In other words, the truth is beginning to dawn that unless education is kept up, it is not education at all. Therefore the education to begin with must be one that can be kept up, or it is not education. From the very beginning the eye of the teacher must be fixed on the whole life which he is beginning to teach....

" 'Of all vocations,' said Dr. Jacks, 'it seemed to him that that of the teacher ought to be the most delightful, the most inspiring and the most romantic, and it would come the most delightful when its true significance had been grasped by the public.' " - Dr. L. P. Jacks, Oxford - M.S.A. Bulletin No. 8.

----o----

IN HOC SIGNO MINCES

BY BRO. DOUGLAS D. MARTIN. EDITOR THE DETROIT MASONIC NEWS

Comes the tramp of feet to the drums' dull beat

And the flash of plume and steel,

As with martial tread, 'neath a Cross of Red

The ranks of the Templars wheel.

See the ancient sign of an honored line,

Half white - half black as hate,

That de Bouillon reared and the Moslem feared

At the old Damascus gate.

Hear the battle song of a day long gone

When the Templars drew their steel,

That the Cross might stand in the Holy Land -

Though they died for their high ideal.

As in days of old when their fraters bold

Went forth in faith to die,

So they march today in their brave array,

The Cross of their creed held high.

In knightly endeavor, striving forever

To merit their frater's fame;

Oh, honor their pride, who have never denied

Their love for their Captain's name.

----o----

THE AMERICAN MASONIC FEDERATION AND ITS CLAIMS TO HIGHER DEGREES

BY BRO. CHARLES C. HUNT, IOWA

In THE BUILDER for September, Brother Hunt furnished an account of the claims of the American Masonic Federation, of which Mathew McBlain Thomson was head, to its Blue Lodge titles, along with a very clear exposition of the groundlessness of such claims. He now presents a second article to deal in a similar manner with that same clandestine organization's claims to the Higher Degrees. In THE BUILDER for November will appear a third article to give an account of the trial held at Salt Lake City last May at which Thomson and two of his fellow conspirators were convicted of fraudulent use of the mails, fined, and sentenced to a federal penitentiary. The three articles together will constitute an exceedingly interesting study of the moot points in Masonic history and jurisprudence, as well as tell the story of one of the most famous cases in American Masonic history.

Brother Charles C. Hunt was born in Cleveland, Ohio, November 9, 1856. He moved to Monticello, Iowa, and there lived until 1888 when he left to attend Grinnell College from which he graduated in 1892. After teaching school for a few years he became Deputy Treasurer of Poweshiek County, Iowa; after twelve years in that office, he became County Treasurer for six years, and State Examiner for four years. He was raised in Lafayette Lodge No. 52, A.F. and A.M., July 24, 1900; was Worshipful Master, 1904-1908 inclusive; was exalted in Hyssop Chapter, No. 52, R.A.M., Malcom, Iowa; Knighted in De Paynes Commandery No. 6, Oskaloosa, Iowa; and received the 32 degree, A.&A.S.R. in Des Moines Consistory No. 4. He was Grand High Priest of the Grand Chapter of Iowa, 1919-1920. Since 1917 he has been Deputy Grand Secretary of the Grand Lodge of Iowa. Brother Hunt's numerous Masonic writings, many times reprinted, have made his name familiar to Masons the country over.

IN MY former article I considered the case of Thomson's so-called American Masonic Federation principally from the standpoint of the Craft degrees. Mathew McBlain Thomson, however, in 1900, before the organization of the American Masonic Federation, had formed a Council to work what he called the Scottish Rite degrees, from the fourth up. He claimed to have authority to do this by virtue of a charter issued to him on the second day of April, 1898, by the "Scottish Grand Council of Rites," and which reads as follows:

"PATENT

"Unto all Free and Accepted Masons of whatever degree, Greeting: Know that we, the Most E. and R. Sovereign Grand Master and High Priest of the Scottish Grand Council of Rites authorize and empower our trusted and well beloved Frater, Cousin and Brother in the Bond, Matthew McBlain Thomson, xlvii, 3,3, 90, 96, to confer on any worthy Mason any degree recognized and wrought under our Grand Council, and to establish Councils, Conclaves or Tabernacles for working the same, in any country where there is not already a Grand Body working such degrees, and this shall be his warrant for so doing.

"As witness our hand and the seal of Grand Council, at Airdrie, Scotland, this twentieth day of April, A. D. 1898.

"PETER SPENCE,

"M.E. and R., S.G.M. and H.P."

The Peter Spence who signed this patent was a member of the Grand Lodge of Scotland, and thus a semblance of authority was given to Thomson by this instrument. Later, Peter Spence withdrew from the so-called Grand Council of Rites, that body having been declared to be clandestine by the Grand Lodge of Scotland, and thus Thomson lost whatever colour of title he may have had to these degrees. For it must be remembered that this so-called patent was the only authority he had or claimed to have for this purpose.

In connection with this patent, Thomson traces his Chain of Title to the higher degrees as follows:

"Chain of Title of the Higher Degrees or the Early Grand National Scottish Rite, Ancient and Accepted, from time immemorial in Scotland to the 'Confederated Supreme Councils' Incorporated into the American Masonic Federation in the United States of America, together with a few brief explanatory notes.

"The Craft Degrees known as 'Blue' and the Higher Degrees as 'Red,' 'Green,' 'First Black,' 'Second Black,' 'White' and 'Purple.'

"It will be understood that 'Mother Kilwinning' was the great chartering or Mother Lodge of Scotland, having granted many charters for working the Craft degrees under shelter of which was worked the higher degrees.

"The higher degrees were divided into two classes known as 'Charter Degrees', 'Side Steps'; the former were conferred only at stated assemblies and with a required number present; the latter could be conferred by individual Fratres, and this system was continued to the year 1800, when the degrees were worked, not under shelter of the Craft Charters, but under shelter of a Templar authority obtained from the Early Grand High Knight Templars of Ireland.

"As the Charter of Renunciation granted by the Early Grand Encampment of Ireland to the Scottish Encampments only provided for the government and working of the Royal Arch and Templar Degrees, the other degrees of the system were given a separate government under control of Patriarchs, entitled 'The Grand Council of Rites,' which governed the Green, White and Purple degrees, the Templars still being

in a sense in control, as the Grand Commander of the Encampment was invariably the Grand Master of the Council.

"The Grand Council of Rites worked all the degrees which it had previously worked from Times Immemorial, and also as worked under shelter of the Templars, with this exception, that it no longer worked the Templar Degrees. The full title of the high degrees as worked by the Grand Council of Rites, are known as 'The Early Grand National Scottish Rite, Ancient and Accepted.'

"Mother Kilwinning of Time Immemorial."

"Charter granted by Mother Kilwinning to the Craft lodge designated 'High Knight Templars' of Ireland, dated October 8, 1779, from which eventually was formed the Grand Encampment of Knights Templar of Ireland."

"Tabernacle or Council of Patriarchs who conferred the high degrees and 'Side Steps' under shelter of the Craft charters and in the Craft lodges."

"The Early Grand Encampment of High Knights Templars of Ireland claiming a previous existence for more than a century, grants charter to the Fraters of Scotland in 1800."

"Owing to a law passed in Scotland and by virtue of that law, the Grand Lodge of Scotland forbade her daughter lodges from working any degrees but those of E.A., F.C., with Mark, Master Mason and the Installed Degree; therefore, the Fratres in Scotland applied in 1800 to the Early Grand Encampment of Ireland and received Templar charters under which the Patriarchs worked them under shelter of the Craft charters."

"In 1822 the Fratres of Scotland applied for and received their Independence from Ireland's Early Encampment, and Robert Martin became their first Grand Commander."

"In 1822 the Tabernacle or Council of Patriarchs, becoming tired of sheltering under other wings, with the consent of the Early Grand Encampment, branched off and changed their name to that of the Grand Council of Rites of Scotland."

"On the 20th day of April, 1898, the Grand Council of Rites of Scotland, through Peter Spence, Grand Commander and High Priest, granted a patent to M. McB. Thomson, as the Representative in the United States of America, to form Councils, Conclaves, etc."

"And by virtue of that Patent Fratre M. McB. Thomson, through the assistance of the Supreme Council of Louisiana (of which M. McB. Thomson was also a member), the Confederated Supreme Councils of the United States were formed, and on the 23rd day of April, in the year 1907, the said aforementioned Confederated Councils received formal recognition from the Grand Council of Rites of Scotland."

"Again on the 9th of January, 1912, M. McB. Thomson, by virtue of his Patent and by Consent of the Grand Council of Rites of Scotland, the Confederated Supreme Councils were incorporated as an incorporation within a corporation; that is to say, filed as in the American Masonic Federation, and the Grand Council of Rites formally have recognized the same and thus we are members of the Imperial Confederation of the World, receiving our Charters and Diplomas from the Grand Council of Rites of Scotland, and each member being registered of Scotland."

"Confederated Supreme Councils of the Early Grand National Scottish Rite, Ancient and Accepted, in the A.M.F."

THOMSON'S TEMPLAR THEORY

"Hugh De Payence and eight others in 1118 banded themselves together by vows to protect the Palmers or Pilgrims on their way to Jerusalem."

"From this small beginning the Templars grew in power and favour until they had scattered throughout Europe more than 9,000 Manors."

"The Templars were established on the South Esk in Scotland in the twelfth century, during the reign of David I (1121-53), and further grants were given by his grandson, Malcolm IV, William the Lion, and by Alexander II."

"Philip the Fair of France, and Clement V, Pope of Rome in 1309, caused the dispersion of the Templars everywhere excepting in Portugal and in Scotland. In Portugal by Dispensation of the Pope of Rome they took the name of the Order of Christ."

"In Scotland it continued its existence side by side with the Knights of St. John until 1560, when Sir James Sandilands, Preceptor of Torphican, surrendered to the Scottish Parliament all of the Priory lands. In the meantime the Templars had become merged into the Order of Masonry, as may be seen by old records in the Scotch lodges."

"The Templar degrees were conferred by the Tabernacle or Council of Patriarchs as related heretofore in connection with 'Side Steps.'"

"Mother Kilwinning being the Custodian of such degrees, the brethren in Ireland applied for and received a Charter to confer Craft degrees under shelter of which they also conferred the high degrees, the charter being of date October 8th, 1779."

"By virtue of Charter from Mother Kilwinning was formed the Grand Encampment of Ireland."

"Council of Patriarchs conferred the Templar degrees in Craft lodges under shelter of Craft charters until the year 1800, when they applied for and received Charters from the Early Grand Encampment of Ireland."

"From 1800 to 1822 there were 59 Encampments chartered in Scotland from Ireland and two more, No. 60 and No. 61, unchartered."

"In June, 1822, Fratre Robert Martin was made Provisional Grand Master of the Provisional Grand Encampment, and in July of the same year, after Encampments No. 60 and No. 61 had received their Charters, Robert Martin was made the first Early Grand Commander of the Early Grand Encampment of the Temple and Malta of Scotland with complete independence of the Early Grand of Ireland."

"The Early Grand Encampment of Ireland having ceased to exist as such, the Scottish Branch, both by time immemorial and by virtue of the Irish charters, is thus the Mother of all such degrees. The oldest in existence."

"The Early Grand Encampment of Scotland gave to M. McB. Thomson power and authority as their representative to form Encampments, etc., in the United States of America and elsewhere. Therefore there is not a link missing.

It seems strange that one with Thomson's intelligence could have called this a Chain of Title. Even as it stands it is very vague and the inferences drawn from it are by no means sound, even if the statements made are accepted as true, which we cannot do.

It is true that Mother Kilwinning lodge was the great chartering lodge of Scotland, and that in 1779 she chartered a lodge in Dublin. But this charter granted authority to confer the Craft degrees only, and although this Dublin lodge did as a matter of fact, confer the Templar degrees, the authority to do so, if it existed at all, came from other sources. In fact, on at least three occasions, that is in 1811, 1813 and 1827, being applied to in regard to the Templar degrees, Mother Kilwinning Lodge asserted that "The brethren of Kilwinning Lodge have never gone further in practice than three step Masonry."

HIS TEMPLAR CLAIMS FALL TO PIECES

It should be noted that while Thomson traces the Templar degrees through Mother Kilwinning, by way of Ireland, back to Scotland, he does not make a consistent chain. He states that through Mother Kilwinning was formed the Grand Encampment of Knights Templar of Ireland, but he traces the Scotch Templars from the Early Grand Encampment of Ireland, whose source he does not trace, nor does he show any connection between the two Encampments he mentions.

D. Murray Lyon, whom Thomson recognizes as an authority on Masonry in Scotland, says that the Order of Knights Templar "was introduced into Edinburgh in 1798 by brethren serving in a regiment of English Militia, then quartered in that city, under a warrant emanating from Dublin. In all probability it was in virtue of a dispensation from this Military Encampment that the first Grand Assembly of Knights Templar was set up in the Scottish metropolis. It was constituted in 1906 under an Irish charter, and in 1810 it originated a scheme for instituting a Supreme Court of the Order in this country."

He does not trace it to Mother Kilwinning or to the Dublin lodge chartered by Mother Kilwinning, nor is the Templar body referred to by him the same body from which Thomson claims a charter.

The fact is that prior to 1909 there were two bodies claiming to control the Templar degrees in Scotland. It is not necessary to consider the question as to which had the best claim to regularity, because the two united on April 3, 1909. It is, however, a fact that the one mentioned by Lyon was generally recognized throughout the Masonic world while the one to which Thomson belonged was not.

Sometime after the union of these two bodies some of Thomson's associates brought suit in the Supreme Court of Scotland to have the amalgamation set aside. The Court, however, held the union valid, and in rendering opinion, among other things, said:

"Without going further back in the history of Masonry than 1900 it appears that in that year there were two governing bodies of Templar Masons in Scotland, Grand Encampment and the Great Priory called the Chapter General up to 1906. Into the origin and earlier history of these respective bodies it is not necessary to inquire.

"A feeling that it was in the interests of Templar Masonry that these bodies should unite began to take definite shape certainly not later than 1904.

"An amalgamation was effected on 3rd April 1909."

"I am satisfied that amalgamation was desired and in the end eagerly desired by the vast majority of Grand Encampment Templar Masons. One of the moving causes was undoubtedly the failure on the part of those associated with Grand Encampment to obtain recognition from similar bodies, not only in Scotland, England and Ireland,

but in other parts of the world, and notably in America. The fact of this non-recognition is clear, the reason for it is not so clear, although it is impossible to ignore that the working of spurious degrees by a body called the Scottish Council of Rites, several of whose officers were members of Grand Encampment, was to some extent at least, prior to the close of 1906, the cause of it."

Thomson claimed to have power and authority from the Grand Encampment of Scotland to form encampments in the United States and elsewhere. This was not the case since as stated above, the only authority from Scotland which Thomson was able to produce was the patent from the so-called Grand Council of Rites, and this Grand Council did not have, or claim to have, any authority over the Templar degrees.

Thomson published in his magazine, "The Universal Freemason," in 1911, the report of the Grand Commander to the Council of Rites at its meeting held in Glasgow, Scotland, in 1910. In this report it was stated that the Grand Lodge of Scotland, the Supreme Royal Arch of Scotland, and the Grand Encampment of Scotland had each certain Masonic degrees over which it had control, and that there was no conflict between them and the Grand Council of Rites. The statement continues: "These Supreme Masonic jurisdictions, like our own Council, are all separate and distinct bodies and do not cross or conflict with each other." This being so, the patent from the Grand Council of Rites, even if it were recognized as a regular body, could not grant authority to confer the Templar degrees.

SCOTTISH GRAND COUNCIL OF RITES

In regard to the Grand Council of Rites from which he claimed authority, Thomson has the following to say.

"The Scottish Grand Council of Rites occupies a unique position among Masonic high grade bodies, claiming as it does to be self-existing, the parent of many, the offspring of none. It is the custodian and preserver of those legendary and philosophical degrees so dear to bygone generations of earnest and enthusiastic

Masons, though little known to their present day successors, if we except the noble and zealous band of Masonic students who prize knowledge more than ribbons and jewels. It embraces within its bosom all Rites and Systems which have in the coarse of time been grafted on, or gathered around, the parent stem of Scottish Masonry, excepting always the Craft, Royal Arch and Knight Templar degrees, controlled by Grand Lodge, Supreme Grand Chapter and Grand Encampment, and which, by its constitution, it acknowledges to be the property of these Grand Bodies, and with which it has neither the right nor inclination to interfere. That the principal degrees embraced in the various Rites (these Rites themselves being but modern methods of arranging or grouping ancient degrees) were known to our Ancient Brethren and practised by them in Scottish Craft lodges in the eighteenth century, is admitted by all Masonic historians, and can be amply proved by old diplomas and documents still existing, and that when forbidden by Grand Lodge to work other than the Craft degrees in the Blue Lodge, they transferred their knowledge and continued their work in the then recently organized Templar Encampments, of which they became the leading spirits, is equally well known. Here, however, after a time the spirit of change and reconstruction manifested itself, and the possessors of the higher grades becoming tired of sheltering under the shadow of other wings, sought at last an abiding place of their own, where Scottish Masonry, which had enriched the Masonic systems of the world, could be governed in the land of its birth by Scottish Masons in a worthy and fitting manner, without foreign aid or interference, and the result was the Scottish Grand Council of Rites.

"During the years which have passed since the force of circumstances compelled the Grand Council to withdraw from the shelter of Grand Encampment, numerous degrees which have been worked by Grand Chapter and Grand Encampment have been placed under its control and many other degrees and orders which had been introduced into Scotland from foreign sources, such as the Sat Bhai, the Mystic Shrine, the Eastern Star, etc., have there found a shelter also."

From this it will be seen that even in his own account he admits that the Grand Council of Rites had no authority over the Craft, Royal Arch or Knight Templar degrees, and that with the bodies working these degrees "it had neither the right nor inclination to interfere." It will be noted however that the Grand Council of Rites does claim jurisdiction over practically all Masonic degrees except those of the Craft, Royal Arch and the Temple. It will, therefore, be well to consider briefly the nature of this organization and its claims to recognition.

Practically all we know about it is information furnished by Thomson himself or men associated with him. D. Murray, Lyon does not mention it in any of his writings. Gould refers to it, but is careful to say that his information comes from Mathew McBlain Thomson. Waite mentions it, but questions the source of his information and says it is "frankly partisan." If it had any standing at all in Scotland, some reference to it would have been found in the writings of D. Murray Lyon, as nothing of importance to Masonry in that country seems to have escaped his observation.

PERSONNEL OF GRAND COUNCIL OF RITES

Joseph Inglis, as Chairman of the Jurisprudence Committee of the Grand Lodge of Scotland, made an investigation of this body and found that it had no building of any kind, or any office in Scotland except the living rooms of its Secretary, Robert Jamieson, a time-keeper to a firm of engineers. The membership of this body is under fifty, consisting principally of enginemen and miners in and around Ayrshire, Scotland; quite decent fellows, according to Brother Inglis, but easily deceived in matters Masonic. It would seem that if this body was not organized by Thomson himself it had fallen under his influence to such an extent as to grant him anything he desired.

It is true, as stated by Thomson, that originally the degrees of the Chapter and Commandery were conferred under a lodge warrant. It is probably true that other degrees were also so conferred, but this practice did not long continue. At no time was it held that the Craft lodges had control of these degrees. The control was vested in those who had the degrees and the Craft charter authorizing them to meet as Master Masons was also used by them as authority to meet as Royal Arch Masons, Knights Templar, etc. Possibly this was because there was no general head over such degrees. Possibly it may have been because these degrees were considered an outgrowth of the Craft degrees, or it may have been because of numerical weakness. At any rate, as these degrees grew in favour the sentiment that each should have an organization of its own became so strong that Grand Chapters, Commanderies and Encampments were formed, and after the formation of such bodies, the degrees ceased to be conferred under lodge charters, it being generally recognized that the bodies formed

by the possessors of the degrees alone had such control. It should be noted that such bodies were formed by the Masons who had certain definite degrees meeting and forming the organization to control those degrees. They were not formed by virtue of a charter from any other Masonic body.

Such an organization, after being regularly formed, was generally conceded to be the only authoritative body from which a charter to confer the degrees embraced in the organization could issue. The result was a multiplicity of organizations in addition to the Craft lodges, variously known as Lodges, Chapters, Commanderies, Priories, Councils, Conventions, Conclaves, Preceptories, Encampments, etc., of different kinds and degrees. Each of these had control of its own set of degrees, and each to a large extent was independent of the others.

This is one explanation of the growth of Masonic rites, in fact some writers define a Masonic rite as the arrangement of a number of Masonic degrees into a single system. Thus, we have the Capitular Rite, the Cryptic Rite, the Scottish Rite, etc.

A UNION SUGGESTED

Sometime about the middle of the nineteenth century a few Masons in England, among whom were Hughan and Gould, advocated the union of all these rites into a single system under the wing of a "Grand Council of Rites." This suggestion, however, was not seriously considered by the Masons of England, and there seems to have been no results from it, but these suggestions may have been the origin of the plan which Thomson later worked out.

Hughan in 1870 referred to a "Council of Rites" as working well in Ireland and Scotland but the organization he described was very different from the body which Thomson used in these later years. According to Hughan the Council of Rites of Scotland was simply a working agreement by which each Grand Body recognized the jurisdiction of the others, and that the degrees of each rite should follow each other in regular and recognized order. He says that in Scotland, "the Grand Lodge recognizes

the three Craft degrees alone, including the Mark. The Grand Chapter gathers under its wing the degrees of Mark Master, Past Master, and Excellent Master, and requires them to be taken before the Royal Arch degree, which in turn is a prerequisite for Knight Templary. This same Grand Chapter issues warrants to work the Royal Arch Mariner and the Red Cross degrees. The 'Royal Order' must be joined before a candidate can be received into the degrees of the Ancient and Accepted Rite, and thus there is a gradation acknowledged throughout, and all the degrees, excepting the Mark, are kept apart from the Craft.

"In Ireland, the Grand Lodge displays much more system, and has developed, within the last few years, a most excellent method whereby to regulate and control all the degrees beyond the third. The Constitutions provide for the members not being permitted to wear any jewel, medal or device belonging to any order or degree beyond that of Master Mason (in which, however, the jewel of a Past Master of a lodge is included) in the Grand Lodge, and strictly prohibit as unlawful all assemblies of Freemasons in Ireland, under any title whatever purporting to be Masonic, not held by virtue of a warrant or constitution from Grand Lodge, or from one of the other Masonic bodies recognized by and acting in unison with it."

The bodies named by Hughan as recognized by the Grand Lodge of Ireland are: 1 - The Grand Lodge; 2 - Grand Royal Arch Chapter; 3 - Grand Encampment of Knights Templar; 4 - The Supreme Council, Ancient and Accepted Rite. The degrees of Masonry must be taken in the order named. Thus, the degrees of the Ancient and Accepted Rite could not be taken until the petitioner had received all the degrees of the Lodge, Chapter, and Commandery. There is also a system by which reports are made between the different bodies, so that brethren suspended, expelled or restored in one body can be similarly treated in the others.

It will be thus seen that the Council of Rites described by Hughan was an arrangement between the various Masonic bodies and not an independent organization controlling those bodies. Such an organization as Thomson described the Scottish Grand Council of Rites to be could only be formed by the virtually unanimous agreement of all the Masonic bodies concerned throughout the world. It certainly could not be formed by any organization, Masonic or otherwise, assuming control of Masonic degrees. It was because of the fact that the Scottish Grand

Council of Rites did thus attempt to assume control over Masonic degrees that it was declared clandestine by the Grand Lodge of Scotland.

As to the Scottish Rite degrees proper Thomson claims that they originated in Scotland and were afterwards introduced into France by the Chevalier Michael Andrew Ramsay, where they were worked over into various rites, among them that of Perfection, which later grew into what he calls the clandestine branch of the Scottish Rite in America. It is impossible in this short article fully to state and answer his contention in regard to this, and I can only briefly say that his claim is that the American Scottish Rite came from France, not Scotland, while his authority came direct from Scotland and is the only regular branch of Scottish Rite Masonry.

SCOTTISH RITE DID NOT ORIGINATE IN SCOTLAND

In answer to this, it is perhaps enough to say, as was proved at Thomson's trial, that no one of the so-called higher degrees originated in Scotland, and that the only recognized branch of the Scottish Rite in Scotland, as in the rest of the world, descended from the Charleston body, and this branch entered Scotland by way of France.

Thomson, in "The Universal Free Mason," Volume 2, Page 100, says in regard to the various rites of Masonry:

"The Grand Council of Rites of Scotland controls all the supplementary degrees not controlled by Grand Lodge, Supreme Grand Royal Arch Chapter and Grand Encampment of Knight Templars: it will be interesting to trace how the several Rites and Orders which it controls came into its

possession.

"The primitive Early Grand Scottish Rite is the oldest practised by the Grand Council: it consists nominally of XLVII degrees; as, however, three of those are the property of Grand Lodge, two of the Royal Arch Chapter and seven of the Grand Encampment, the actual degrees of the E.G.S.R. controlled by Grand Council is thus only 35. These are all degrees of work and while some of them are peculiar to this Rite, others are common to all the Rites, they having been taken from Scotland originally as we have shown above. The Rite of Misraim came into possession of Grand Council from Ireland in 1820: the Rite of Memphis from England in 1852.

"The Grand Council in 1822 after its formal separation from the Grand Encampment and establishment as a separate body authorized the segregation of the 30 degrees of the Ancient and Accepted Rite which had before worked as part of the E.G.S. Rite and since then has issued a separate diploma for them thus arranged.

"The Eastern Star was given to Coila Council Ayr by the author of the degree, Rob. Morris, while on his route to the Holy Land in 1860-1, and by it to Grand Council. The Mystic Shrine was given by Bro. Florence, its founder, to the brethren of Glasgow Council.

"The Sat Bhai was brought to it by Scottish brethren from the East Indies: and the Order of St. Lawrence reached it by way of Canada."

Of the most of this it is sufficient to say that there is no evidence to support the statements here made, and even if they were true, it would give no authority for chartering bodies in any country where there were similar bodies already in control. As a matter of fact, the Grand Council of Rites assumed an authority it did not have even in Scotland, to say nothing of the other countries. Therefore, as stated above, it fell under the condemnation of the Grand Lodge of Scotland; and Masons under the jurisdiction of that Grand Lodge were forbidden to affiliate with it. Thomson and Jamieson held membership in lodges under the Grand Lodge of Scotland, and for continuing to be concerned in conferring clandestine Masonic degrees, were tried, found guilty and expelled from Masonry by that Grand body.

----o----

HIGH SPOTS IN EDUCATION

"As one of the features of the national conference of school supermtendents, now in session in Chicago, the Institute for Public Service is staging its usual exhibit of what it calls 'high spots in education.' The schools of the entire country have been combed for material with the result that there is established a veritable clearing house of information and suggestion. Whatever is novel or important anywhere is illustrated by chart or model. Doubting Thomases who contend that parental interest in education is practically nil will find, for example, a series of posters showing cities and even countries in which every school has its parent-teachers association and one city school where 1400 fathers regularly attend 'fathers association' meetings. Other late developments to which the attention of educators is directed are improved systems of vocational guidance and training, the best methods of school publicity, adaption of radio equipment to school purposes, and the progress of the movement away from the little red schoolhouse and toward the central building to which the pupils are brought in busses. Special mention is also made of one suburban city which pays its elementary teachers $4500 a year and looks upon this unprecedented salary as a sound investment." - The Christian Science Monitor, March 1922 - M.S.A. Bulletin No. 8.

----o----

"NOT MADE WITH HANDS”

In dream I saw the very House of God,

Eternal in the heavens, not made with hands;

Its living stones souls gathered from all lands;

League on celestial league, and rod on rod

With everlasting joy the wonder glowed.

Impregnable to all assaults it stands;

Above the sea, above its shifting sands;

Nor resting on cold earth's reluctant sod.

Myriads of angels, each with heavenly span,

According to the measure of a Man,

Laid to the line stone on translucent stone.

Rapt in song's glory the seraphic choir,

To harp and cymbal, trumpet, lute and lyre,

Haloed with music the One Timeless Throne.

- George Benson Hewetson.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS - SIR WILLIAM JOHNSON

BY BRO. GEO. W. BAIRD. P.G.M., DISTRICT OF COLUMBIA

SIR WILLIAM JOHNSON was the first Master of St. Patrick's Lodge in New York. He was born in County Down, Ireland, in 1715 or thereabouts; and died in Johnstown, N. Y., July 11th, 1774. Johnson was a brigadier general, a colonial officer, baronet, and one of the most picturesque figures in a colorful and exciting time. He came to this

country at the behest of his uncle, Admiral Sir Peter Warren, who owned large estates in the valley of the Mohawk, and who was anxious to have his brilliant young nephew take charge of his holdings. Accordingly the young Johnson established himself in the Mohawk valley at a place which Sir Peter called Warrensburg, and which was about twenty-four miles from Schenectady.

Johnson, who was a trader by instinct, and who seemed to have a sixth sense with Indians, soon learned many dialects and won the respect and esteem of the tribes by his fair treatment and good faith. The Mohawk Indians adopted him with the title of sachem, and they gave him as his name Wariaghejaghe, which means in English, "He who has charge of affairs." When bickerings arose among the various Indian commissioners Governor Clinton of the colony appointed Johnson justice of the peace, made him colonel, and put him in military charge of the Six Nations.

In 1748 Johnson was given command of all colonial troops for the defense of the frontier, and proved to be an excellent organizer. In 1750 he was appointed a member of the Provincial Council. One of his most famous exploits as a leader among the Indians was in quieting their disturbances at Onondaga, at which time he acted under commission from the Governor.

Johnson built a home on the North side of the Mohawk river that became famous in the annals of colonial times: it was a great stone mansion built like a fortress: indeed it was fortified and it came to be called Fort Johnson.

Johnson was a delegate to the celebrated Congress at Albany in 1754; and he was a notable figure in the grand council held with the Indians on that occasion. General Braddock commissioned him "sole superintendent of the affairs of the Six Nations, their allies and dependents": later on he was created a major general. As major general he was made commander-in-chief of the Provincial forces in the famous expedition to Crown Point: and he was in command of the forces that defeated Baron Dieskau at Lake George (Johnson gave its name to that lake), which victory saved the colonies from the ravages of the French, prevented an attack on Oswego, and went far to undo the disastrous consequences of Braddock's defeat at Monongahela. Historians are of the

opinion that the honors of the battle at Lake George were, in strict right, due to General Lyman, but Johnson was commander-in-chief and to him was accorded the glory of winning a conflict of strategic importance: the British Parliament created him a baronet and voted him 5,000 pounds in order to uphold the dignity of his new title.

In 1756 Baron Johnson received from George II a commission as "Colonial Agent and sole Superintendent of the Affairs of the Six Nations and Other Northern Indians," which office he held as long as he lived. It was at this same period that he and his Indian forces took part in the abortive attempt to relieve Oswego and Fort William Henry. A year later he was with Abercrombie at the repulse of Ticonderoga. After Prideaux was killed Johnson succeeded to the command and routed the French under General Aubrey. He was in command of the Indian forces in the defense of Amherst, and was present at the capitulation and surrender of Canada to the British. All this, in a way that I have not space here to describe, had much to do with the securing of intellectual, political and religious liberty in what later became the United States.

King George gave Sir William a tract of one hundred thousand acres of land north of the Mohawk: this was a Royal Grant, and came to be called "Kingsland." It is probable that the Six Nations would have joined Pontiac in his rebellion in 1763 if it had not been for Johnson's influence.

Sir William is to us Masons an interesting figure because he was a member of the Fraternity at a time when Masonic lodges reflected the crudeness and roughness of colonial days. He was, as I have already said, a very picturesque figure and in many ways his career was one of the most remarkable in our history. He was domineering, ambitious and bold as a buccaneer, afraid of nothing, and a lover of action; he despised the conventions of polite society and went his own way regardless of opinion. This is shown in his alliance with the famous Molly Brant, sister of the Indian Chief Joseph Brant who became a member of a Masonic lodge, so it is supposed, in England. Earl W. Gage has given an account of this in "The Journal of Masonic History" (vol. 3, page 429) which I shall quote: "In early boyhood he (Joseph Brant) became a favorite with Sir William Johnson and the laughing black eyes of his handsome sister, Molly Brant, so fascinated the rough baronet that he took her to Johnson Hall, as his wife. Sir William believed that Indians could be tamed and taught the arts of civilized life, and he labored with great energy, and not without some success in this difficult task."

In the battle at the head of Lake George, already mentioned, which occurred in 1755, Baron Dieskau, who had command of the French, was wounded and captured. Sir William Johnson took the distinguished captive into his own home and nursed him back to health. After Baron Dieskau returned to France he sent Johnson an elegant sword: the two enemies had become fast friends. In one of the skirmishes that led up to this battle Colonel Ephraim Williams was killed. After his death it was discovered that he had left his property to be used as an endowment fund for establishing a college. This was the way in which Williams College began. These incidents serve to show how thrilling was life in those early days.

Sir William Johnson gave great attention to agriculture and was the first to introduce sheep and blooded horses into the valley of the Mohawk. He lived like a lord and was hospitable to the limit. His grave is in St. John's Episcopal Church Yard, in the city of Johnstown, N. Y., and is marked by a very modest slab of marble on which his name is legibly inscribed.

* * *

CHIEF JOSEPH BRANT'S MASONIC AFFILIATION

By a singularly happy coincidence three letters discussing the Masonic career of Chief Joseph Brant were sent to THE BUILDER at the time Brother Baird's article, printed above, was preparing for the press. They dovetail so interestingly into the story of Sir William Johnson that we insert them here as a kind of codicil to that story in preference to printing them in The Correspondence Department, for which columns their three authors prepared them. - Editor.

WAS BRANT MADE A MASON IN ENGLAND ?

BY BRO. A. D. GIBBS NEW YORK

I have read with interest the story in the March BUILDER, page 71, by Brother Arthur C. Parker of New York on "American Indians in Freemasonry." He states that Chief Joseph Brant was a Mason and a member of St. Patrick's Lodge, of which Sir William Johnson was Worshipful Master.

St. Patrick's Lodge, No. 4 (originally No. 8), was chartered in 1766 by the Provincial Grand Lodge of New York, with Sir William Johnson as its Master. In Johnson Hall, at Johnstown, N. Y., which still stands, is a room equipped with ancient lodge furniture which the caretaker informs us is the original furniture of the lodge. It certainly bears every evidence of antiquity.

Sir William Johnson occupied this home until his death in the spring or summer of 1774. Sir William was married "by Indian custom" to Molly Brant, a sister of Chief Joseph Brant. Brant was, of course, a frequent visitor at the Johnson home and for a time acted as secretary to Sir William. It is well known that Brant was a Freemason and one would easily and naturally be led to believe that he was made a Mason in the lodge over which his "brother-in-law" presided as Master.

However, if we are to believe Masonic history, such is not the case. We are told in the Encyclopedia of Freemasonry, Revised Edition (Mackey & McClenachan), that Brant was made a Mason in London in 1776. Stone's "Life of Brant" informs us that Brant went to England late in 1775, and returned early in March, 1776. England, at that time, was desirous of securing the active support and assistance of the Indians of the Six Nations, and Brant was their leading chief. His support was necessary. While in London he was shown every attention and treated like royalty. His portrait was painted by a famous artist. If it is true that he was initiated in London, it is reasonable to suppose that his initiation formed a part of the honors extended to him by the British people. In any event, he returned to America thoroughly won over to the British cause. He was landed secretly near New York City and found his way through hostile country to Canada.

At this time, March 1776, Sir John Johnson, a son of Sir William, resided in Johnson Hall, where St. Patrick's Lodge is said to have held its meetings. Whether Sir John was an offlcer in this lodge I cannot say, but he was at that very time Provincial Grand Master of New York State, or Colony. Sir John was from the first an active Tory, and was at this time uncter parole to general Schuyler. In May, 1776, he broke his parole and fled to Canada, where he became Brant's superior officer and with Chief, now Captain Brant, conducted many raids on the Mohawk Valley. From May, 1776, to the close of the Revolutionary War Brant and Johnson entered the valley only as enemies of the patriots who remained. From this time on St. Patrick's Lodge must have been under the control of the supporters of the America cause, and Brant and Sir John would have hardly dared to try to meet on the level with the brethren regardless of Masonic ties.

Under these circumstances or facts, if they are facts, is it possible that Brant was ever a member of St. Patrick's Lodge at Johnstown? Brant resided in Canada after the war, outside of the jurisdiction of our Grand Lodge.

History records several instances where Brant heeded the sign of distress. There is no record showing that Rt. W.'.G.'.M.'. Sir John Johnson ever heeded any sign of distress, Masonic or otherwise. He waged ruthless and barbarous warfare against old friends, neighbors and Masonic brothers, many of whom must have been members of his own lodge.

It is, of course, possible that Brant may have taken some degree of Masonry in St. Patrick's Lodge before the war with England, and that further degrees were conferred in England. Unless this is the case, I don't see how he could have been a member of that lodge.

This subject and the history of St. Patrick's and other Mohawk Valley lodges are worthy of study and research, and I for one would appreciate more light on the subject.

* * *

OLD-TIME ACCOUNTS OF BRANT

BY BRO. ARTHUR C. PARKER, NEW YORK

I have been much interested in the letter from Brother Archie D. Gibbs, of Norwich, N.Y., relative to the Masonic affiliations of Captain Joseph Brant, the noted Mohawk Indian. Brother Gibbs mentions my "article" in the March number of THE BUILDER and questions my statement that Brant was a member of St. Patrick's Lodge of Johnstown, N. Y.

Permit me to state that the article quoted was sent to THE BUILDER merely as a letter replying to the questions raised by Brother Slane regarding American Indians who had been or were Masons. The subject of the letter was not especially concerning Joseph Brant I must confess that in my hurried writing, I accepted the popular tradition that Brant was a member of his brother-in-law's lodge, the current belief in which is natural enough.

Brother Gibbs suggests that Brant may have been a Mason in England. Upon looking over my files I fail to find any direct evidence of this, though the inferential and indirect evidence seems to point out that this is the fact.

In looking over "The Freemasons' Library and General Ahiman Rezon," by Samuel Cole, (Baltimore, 1826), I find the following quotation from the Hudson Whig, (N. Y.):

"The following interesting anecdote will illustrate the important influence of Freemasonry in the most distressing and eventful scenes of military life. At the battle of the Cedars, thirty miles above Montreal, on the St. Lawrence, Capt. M'Kinsty, of Col. Patterson's regiment of continental troops, was twice wounded, and taken prisoner by the Indians. His intrepidity as a partisan officer, had excited the fears and unforgiving resentment of the savages. They determined to put him to death. Already had the victim

been bound to a tree and surrounded by the faggots intended for his immolation. Hope had fled; and in the agony of despair he uttered the mystic appeal which the brotherhood of Masons never disregarded; when, as if heaven had interposed for his preservation, the warrior Brandt interposed and saved him. The Indian Warrior had been educated in Europe; and had there been initiated in the mysteries of Freemasonry. Feeling the force of his obligation, he immediately preserved his brother's life, and ultimately obtained his ransom. Captain M'Kinsty died in June 1822." - Hudson Whig. (Undated).

The name M'Kinsty is a mispelling for McKinstry, and the spelling "Brandt" is used for Brant. To continue this story, I quote from the handbook of Hudson Lodge, (N. Y.), No. 7, and from a footnote on page 20:

"The history of Brother John McKinstry's wonderful escape from a horrible death has often been told. He was a captain in the continental army and being wounded at the Battle of Cedar, was captured by the Indians and carried away for torture by fire. He was bound to a stake and fire applied, when the Captain, in his extremity, although surrounded only by savages, made the grand hailing sign of distress of a Master Mason. This was seen and recognized by Thayendanagea, chief of the Mohawks, also known as Joseph Brant, who was a Mason. Brant instantly rushed to his assistance, rescued him from the flames (he is said to have ransomed him from his captors with an ox), took him to his wigwam and cared for him. Later he sent him to his home in safety. After the bitterness engendered by the war had passed away, Brother McKinstry was visited by Brant at his home in Greendale, opposite Catskill-on-the-Hudson. In 1805 he had the pleasure of sitting in this lodge (Hudson No. 7) with his red brother, on the spot still occupied by the lodge. (See minutes of communication, Dec. 16th, 1908)."

The subject of early Hudson and Mohawk valley lodges, cited by Brother Gibbs as worthy of further expansion, is an interesting one and should be treated in a special article. I have some notes along this line but feel that it is best not to treat of this in a letter.

Suffice to say, in conclusion, that Brother McKinstry remained an ardent Mason during the remainder of his life. He was one of the founders of Hudson Lodge. This lodge was chartered March 7, 1787, the charter being a copy of the famous "Athol Charter," devised by Prince John, Duke of Athol, Grand Master of Masons of England, of the Ancient York Grand Lodge.

The story of Joseph Brant, Indian warrior, British collegian, Tory raider, Anglican lay reader, Chief of the Mohawks, founder of a church and school, at once a savage and a gentleman, should be written for THE BUILDER. There is a splendid monument to Brant at Brantford, Ontario, and his grave closely hugs the walls of the church which he established and which Queen Anne endowed.

* * *

BRANT'S ASSISTANCE TO MASONS IN DISTRESS

BY BRO. ALANSON SKINNER, WISCONSIN

I regret that I cannot add very much to the able discussion of the Masonic career of Brother Joseph Brant given by Brothers Gibbs and Parker. I distinctly recall having run across a statement in some contemporary document to the effect that Brother Brant was made a Mason in England, and that, if I am not mistaken he visited a lodge on Staten Island, New York City, when the boat upon which he was returning was still lying off the Narrows. But I am unable to have access to any of the local historical documents which may contain this data, and I hate to trust my memory.

Brother Brant is said to have saved worthy distressed Brother Masons from his own warriors and their more savage Tory instigators at the famous Cherry Valley massacre, and it is further said, and generally credited, that when Lieutenant Boyd was captured by the Seneca during Sullivan's punitive expedition into the Iroquois country in 1778, Brant rescued him on hearing Boyd give the grand hailing sign of distress, and tried to

save his life. However, during Brant's absence, the infamous Tory Colonel Butler ordered or permitted the Seneca to torture Boyd to death.

It seems to me that Brother Parker is of all Masons in the best position to obtain information on Brother Brant, for Brother Parker has at his command the resources of the New York State Museum and its library, besides the most intimate knowledge of the Iroquois, their history and customs of any man in America, unless it be Brother Wm. M. Beauchamp of Syracuse, N. Y. If either of these brethren can be persuaded to write the story of Brant for us, the Craft will be the richer in light and knowledge.

----o----

AT THE BORO BOEDOR

Watching the dawn upon its turrets break

(New beauties leaping to each ray of light),

Methought I heard Christ calling (as one might

Call to an older brother): "Buddha, wake!

Come toil with me. From thy calm eyelids shake

The dreams of ages; and behold the sight

Of earth still sunk in ignorance and night.

I took thy labor - now thy portion take.

Too vast the effort for one Avatar.

My brave disciples are not overwise,

Our kindred creeds they alo not understand;

My cross they worship, yet thy temples mar.

Dear brother Buddha, from Nirvana rise,

And let us work together, hand in hand."

- Ella Wheeler Wilcox

----o----

THE EGYPTIAN INFLUENCE ON OUR MASONIC CEREMONIAL AND RITUAL

BY BRO. THOMAS ROSS, P.G.M., NEW ZEALAND

(CONCLUSION)

PASSWORD

THE PASSWORD leading from one of the degrees is said to take its rise from a circumstance detailed in the Book of Judges that occurred in the early history of Israel. Although the meaning of the word is in Hebrew, synonymous with an ear of corn or a flood, yet the episode from whence the word arose gives no reason for using it, as we do, to denote plenty. If on the other hand, we turn to the characteristics attributed to the Egyptian goddess Isis, we find that she fills the conditions exactly. Isis was the Great Mother Goddess, she was also the goddess of Agriculture, of Corn, and of Maternity; she represented fruitfulness on land and sea and in the air, as the mother goddess she is shown full-breasted, the mother and nourisher of mankind; she

was the tutelary deity of the husband-man and the sailor. Her misfortunes and sufferings, when nursing the child Horus, appealed to every Egyptian mother (see Fig. 17). Not only was she the mater dolorosa of Egypt, but she enlisted the sympathies of the Roman mothers and Italian painters delighted to do her honour centuries after, though under a totally different name (see Figs. 18 and 18a).

Isis was best known in Asia and Europe, as a corn goddess, under the names of Ceres, Cybele and Demeter, and always we find her portrayed with the ear of corn, the sign of plenty. In the Vatican there is a statue of Isis, with the child Horus standing by her side. You will observe the sculptor has departed considerably from the Egyptian model (see Figs. 19 and 19a). Isis is now the Roman Matron and Horus is now Harpocrates, the Roman God of Silence. In her right hand she holds the sistrum, in the left a jar of water, the sun and the crescent moon is on her head and her robe is trimmed with ears of corn.

In a mural painting in Pompeii we find her as Demeter, seated, a basket of corn on her arm, while with her left hand she supports a torch, emblem of the heat that produces fruitfulness (see Fig. 20). As Ceres we have her standing with a sheaf of corn on her right arm, supporting a torch in her left

hand, while her headdress is a coronet made from ears of corn. A relief from Athens shows her seated on a throne holding the disk in her left hand, while in her right there is a basket of corn. At her side is a lion, symbol in Egypt of the sun's heat and strength (Figs. 21 and 22).

When we consider the universality of the worship of Isis, as the mother goddess and goddess of fruitfulness, is it not a fair assumption to make that Isis, who was believed to cause the waters of the Nile to rise and thus bring abundant harvest, would be the password carried away by our Hebrew brethren when they departed from Egypt? Any of the pictures of Isis, Ceres, Cybele (and you must note the similarity of sound with the word), would be in exact accord with an ear of corn near to water - meaning plenty.

PENALTIES

In the Book of the Dead there are many passages referring to the penalties meted out to those who fail in their obligation to the Great Architect. The fear of mutilation of the body and its several parts made the Egyptians exceedingly attentive to the embalming and preserving, not only of the body itself but also of the bowels. They were taken out of the body and after being mummified, were put into four jars and placed in the tomb alongside the mummy. These vessels were called Canopic jars: they had as lids the distinguishing emblems of the four sons of Horus - the head of an ape, a man, a jackal and a hawk - and represented the four cardinal points, N. S. E. W. (Fig. 23).

When we read that the goddess Sekhet "tears out the bowels and kicks them into the fire," we can readily understand the care and caution the Egyptians would exercise against the calamity of having the bowels burnt to ashes, and these ashes scattered to the four cardinal points by having them deposited in these receptacles.

The following quotations are from the Book of the Dead: "Let not my head be cut off, let not my brow be slit."-Chap. xe. "Let not my head be taken off or my tongue torn out - Chap. xc. "Take ye not this heart into your grasp." - Chap. xxvii. "Let not my heart be torn away from me, let it not be wounded, and may neither wounds, nor gashes, be dealt upon me." - Chap. xxix. B. Many more quotations could be given, but these are sufficient to show the close connection between the Egyptian religion and our ritual.

PERAMBULATIONS

The processions referred to in the religious texts are all in one direction and follow the course of the sun in the northern hemisphere from E. to S., S. to W. and W. to N. The Book of the Am Tuat, or underworld, a companion work to the Book of the Dead, teaches that the sun god died every day at sunset, that he was carried in the divine bark through an underground river or passageway during the twelve hours of night, at the twelfth hour he was reborn when he emerged in the eastern horizon to take up his daily round in the firmament. During these twelve hours he went through

twelve regions, each of which was guarded by doors. At every door wardens were stationed, described as "the gods who open the gates to the great soul." On approaching the gate the word was given, when these wardens were commanded to "open the doors and unfold the portals of the hidden place."

The sixth division is the domain of Osiris (Fig. 24), where may be seen the outer and inner doors guarded by wardens. The corridors are swept by fire, and in the interior sits Osiris, judge of the dead and "Lord of Hades, Earth and Heaven."

In each large city and town there was a circular lake called the Sacred Lake, and round its shores the divine bark was towed, where these rites, merged with those of Osiris, were practised on initiates to the mysteries.

THE APRON

The apron was the badge of authority in Egypt, and was worn by the king as head of the priesthood when performing the religious ceremonies in the temple, and as Grand Master when assisting at the initiatory rites in the mysteries. On these occasions it was looked upon as the distinctive badge of his office. In the temples and tombs there are quite a number of drawings of the Grand Master's apron, all bearing solar emblems. Fig. 25 shows Seti I being brought before Osiris. You will observe that the king, in addition to the apron, wears a collar denoting his rank. Fig. 26 shows several different aprons indicating the high rank of the wearer.

In the apron of Rameses the Great, the sun, instead of being placed in the centre, is at both lower corners, while the rays converge towards the centre. If the apron of Seti and Rameses denote the higher offices in the craft, surely the humble plain white lambskin shown in Fig. 27 must represent the Egyptian Entered Apprentice. Well might it be said that "a Freemason's apron denotes an Order more ancient than the Golden Fleece or Roman Eagle."

SPRIG OF ACACIA

In a temple dedicated to Osiris, we have a relief of the tomb of Osiris, over which there grows the acacia tree (Fig. 28), in its branches sits the Bennu bird or Phoenix, emblem of immortality and symbol of the soul of Osiris, while in the left hand corner is the all-seeing eye, the hieroglyph for Osiris. A singular circumstance in connection with the Acacia is the fact that it is never pictured except near to the tomb or bier of Osiris.

FIVE-POINTED STAR

The most familiar of Masonic emblems, next to the square and compasses, is the five-pointed star, called in our ritual "the blazing star of glory in the centre." In the Egyptian writings the stars are always five-pointed, never six or seven or more.

The most important star in Egypt was the brightest in the heavens, Sirius, called by them Sothis. On the 21st July, when Sirius arose immediately before the sun, it marked the sidereal New Year; it also heralded the rise of the Nile. The sacred river, overflowing its banks, broke up the drought, brought fertility to the land, and thus provided food in abundance for man and beast.

In a chart of the stars (Fig. 29), found on the walls of the tomb of Seti I (B.C. 1326), the stars are five-pointed. Here Isis is identified with Sothis, as it was believed that the tears of Isis, shed over the misfortunes of Osiris, caused the Nile to rise. The constellations in the chart are difficult to identify, as the groupings and names are different from those in use today. Alongside of Isis is Osiris, to whom Orion was sacred, and to the left are two of the planets, these being led round the heavens by Isis and Osiris.

THE GAVEL

The hieroglyph for God is always written as a short-handled axe, and the word it stands for is Neter, or NTR (see Fig. 30). In one of the tombs we have Anubis, the god who attended the dead, bending over the mummy of the deceased, while the soul, winged and in the shape of a bird, hovers over the body, in one hand the crux ansata, emblem of eternal life, in the other the breath represented by a reel (see Fig. 31). The first and second lines of hieroglyphs in this scene simply spell the name of Anubis, or ANPU, while the third line reads ANPU, God, son of Osiris Ra the Great God. Here each time the word God is used the hieroglyph of the axe is written.

In the Book of the Dead we have two goddesses adoring the sacred disk of the sun god Ra on an axe (see Fig. 32). Now the question arises, Why should the axe be selected to represent divinity with its might and its power of authority? And to get a solution to that question we must go back to the earliest civilizations of prehistoric humanity, when men worshipped objects of nature, such as trees and stones and animals. When in process of time mankind began to use tools and used an axe to cut down trees, break stones and slay animals, they had at last found an instrument that was more powerful and mightier than the spirits that dwelt in the trees and the stones and the animals. This weapon would therefore eventually become an object of reverence. Not only that, but the strong man who would wield the axe most effectively would be looked upon as a demigod, and would in time be worshipped as the Great Axe-Bearer.

Be that as it may, the fact remains that from the earliest times the axe was always depicted as the hieroglyph and symbol for God, while the word NTR and variants of the spelling of this word, were employed to mean strength and power and authority, as may be seen in this extract from the Book of the Dead.

In one of the oldest writings we have an illustration of an early king of the First Dynasty, King Ten, dancing before the god Osiris and carrying, in addition to the sceptre of royalty, the axe, the emblem of power and authority.

Operative masons in Egypt never used the gavel to knock off superfluous knobs and excrescences, but always a chisel, which was struck by a wooden mallet.

Many of the mallets have been found in the tombs and may be seen today in a few of the museums of Europe (Fig. 33).

In the tombs at Thebes there are numerous illustrations of operative masons dressing large stones with the mallet and chisel (Fig. 34).

In a tomb at Amada Colonel Villiers Stuart found a very fine scene of Amunoph II who lived 1550 B. C. (about the time of the incident of Joseph and his brethren). The painting shows the king seated on his throne attended by courtiers waving a fan and holding up a standard representing a sun. In his hand the king holds the axe, an implement similar to the gavel which is placed in the hands of the Worshipful Master as an emblem of power and authority when installed in the chair of King Solomon (Fig. 35).

THE HIRAMIC LEGEND

In turning to the Bible the story of Hiram Abif is extremely meagre, while the doctrine of the immortality of the soul, so clearly laid down as a landmark in Freemasonry, is, to say the least hazy and ambiguous. "The dead know not anything, neither have they any more a reward. (Ecc. ix. 5). "As the cloud is consumed and vanisheth away so he that goeth down to the grave shall come up no more." - (Joh. vii. 9). "All flesh shall perish together, and man shall turn again into dust" - (Joh. xxxiv. 15).

"The dead praise not the Lord, neither any that go down into silence." - (Ps. cxv. 17). These and many other passages that might be quoted appear to point to death as being the end of all things.

The great prototype of Hiram Abif was Osiris, the Egyptian god-man. When Osiris was born a voice was heard to come from heaven: "The lord of all the world has come." Plutarch, in his "Osiris and Isis," tells us that when he obtained manhood he became King of Egypt, and applied himself towards civilizing his countrymen. He taught them useful industries, gave them laws, and instructed them in religion. Set, his brother, being apparently jealous of Osiris, entered into a conspiracy to take his life, "and leaving privily taken the measure of Osiris' body he caused a chest to be made exactly of the same size with it."

At a banquet Set, by a stratagem, got Osiris to lie down in this coffin, "upon which the conspirators immediately ran together, clapped the cover upon it, and then fastened it down on the outside with nails, pouring likewise melted lead over it. After this they carried it away to the riverside and conveyed it to the sea." Isis, the sister wife of Osiris, searched for the coffin, and in finding it she, by her magical powers, brought back to life the dead body of Osiris, who then became God of the Dead, King of the Underworld and Mediator between the Supreme Ruler of the Universe and Man.

From the dawn of Egyptian civilization until several centuries after the birth of Christ the story of the god-man who suffered and died and rose again was rehearsed in every temple in Egypt, while the initiates into the Egyptian mysteries underwent a symbolic death and raising as the humble representatives of Osiris.

In some of the tombs we see Osiris depicted in different aspects. Fig. 36 shows him first, as King of Egypt, with the sceptre of sovereignty in one hand and the crux ansata in the other; second, swathed in mummy form as Lord of the Underworld; third, as Judge of the Dead, wearing the cap of the underworld with the two ostrich plumes, and holding in his hands the sceptre and flail; fourth, similar in figure, but with the head of the Phoenix, emblem of the soul of Osiris; fifth, Osiris draped, and wearing a disk symbol of Ra, the sun god, with whom he is often identified; he also wears the ram's horns, with the Uraeus serpents, surrounded with disks, emblems of royalty; under the horns we have the tet, the emblem of stability, and one of the

symbols of Osiris. The four horizontal lines in the tet represent the four cardinal points.

The hieroglyphics read: "Osiris, eternal ruler, lord of Abydos, lord of the ages, mighty one of the Elysian fields (heaven), and resident of the West": that is, of the dead, as in Egypt, from time immemorial, when a man died he went West. Those on the right read: "Osiris, son of Nut (the sky goddess), begotten by Set" (the earth god), or sun of heaven and earth, showing that he was both human and divine.

Osiris was called Lord of the Underworld because all who died had to appear before him to be judged for the deeds done in the body - and note that just as in a Masonic lodge all are equal meeting on the level - so in the judgment hall of Osiris a man was judged only according to his good or evil deeds, his birth, high or low, being the gift of the Creator, was unnoticed.

There are innumerable varieties of the portrayal of the judgment scene in the Book of the Dead, each artist giving his own conception of how it should be represented. In our picture (Fig. 37) the suppliant soul had been a doorkeeper in the temple of Amun Ra. Osiris is seated on a throne within a shrine, upheld by beautiful lotus pillars, where he is attended by his sister goddesses, Isis and Nepthys, while before him, standing on a lotus, are the four children of Horus already referred to.

Thoth, the scribe of the gods, records the judgment on a pallet with a pen, the verdict being, "His heart has come out of the balance sound, no defect has been found in it." Anubis, the jackal-headed god, who watches over the dead, says: "I watch over the weighing." In one of the scales is the heart of the deceased in a vase-shaped vessel (the hieroglyph for heart), while in the other is the emblem of Maat, the goddess of truth and uprightness. Seated on a phylon is the devourer or eater of the dead, who watches ever ready to destroy those who are weighed in the balance and found wanting. Behind all is Horus bringing in the deceased, this time accompanied by his wife.

Along a frieze at the top there are generally shown seated the forty-two assessors of the dead, who are each one a representative judge of the forty-two cardinal sins a good Egyptian was expected to avoid. This part is called the negative confession, and the soul was supposed to address each one of these assessors by name and deny committing the particular sin of which he was the judge.

The addresses were after this style: "Hail thou from Annu, I have not done iniquity. Hail thou from Kher Aha, I have not robbed with violence. I have not committed theft. I have not made light the bushel. I have not uttered falsehood. I have not defiled the wife of any man. I have not committed any sin against purity." And so on throughout the whole forty-two. If the soul was found pure in heart he was admitted to a material heaven, where, as we have already seen, he was entitled to receive every comfort dear to the heart of an Egyptian.

Osiris was not only judge of the dead, he was also identified with the Sun God Ra; he was the god of agriculture and the personification of the vivifying powers of nature; while Isis, as his divine consort, was the universal Mother Goddess, the Corn Goddess, and the type of reproduction and generation. On these two great Egyptian deities were founded the whole system of the Egyptian mysteries. The search for, the finding, and the rating of the body of Osiris, was the heart and kernel of the Isis cult.

On the 25th December every year there was an important festival of Isis, when the whole of Egypt was plunged into deepest distress and despair. The ceremonies commenced with an impassioned lamentation over the death of Osiris, and the search for his body, and on the third day, the finding of the body by Isis was celebrated with great rejoicing.

In the temples we have pictures of the raising of Osiris (Figs. 38, 38a and 38b), which are undoubtedly part of this great ceremony. In one we have Osiris lying in his bier, at the head kneels Isis, while at the foot is a frog, signifying the resurrection. The early Christians seem to have adopted the frog as this symbol, a lamp being found in a Christian church with the figure of a frog and the Greek words, "I am the resurrection." There also hovers over Osiris, two hawks or eagles. The bier of Osiris

is always in the form of a lion, so that we have here the eagle's claw and the lions paw.

In the next scene we have Osiris being attended to by Anubis, the guardian of the dead with Isis at the foot and Nepthys at the head. Behind Anubis stands a frogheaded god, figuratively the deity who presided over the resurrection or raising. In the third scene we have the ceremony of the raising completed - the officiating god presenting the newly-raised Osiris to Isis and Nepthys. In this picture there is also the tet, or emblem of stability, representing the four cardinal points signifying that Osiris is now established to stand firm for ever throughout the four quarters of the globe.

Many learned Roman and Grecian writers, who visited Egypt from the fourth century B.C. to the third century A.D., were initiated into the Egyptian mysteries, but so strictly were they bound by the penalty of their obligation that little of the ritual can be gleaned from their writings. Herodotus, who visited Egypt about 360 B.C., writes: "They have also at Sais the tomb of a certain personage, whom I do not think myself permitted to name. Near this there is a lake, upon which there is represented by night the accident which happened to him whom I dare not name. The Egyptians call them their mysteries. Concerning these, at the same time that I confess myself sufficiently informed, I feel myself compelled to be silent." We see from this that even the name Osiris was forbidden to be uttered to the profane, it being apparently one of the secret words.

"Herodotus states again and again that the Grecian mysteries were borrowed from Egypt. It is a sufficient testimony to this that these religious ceremonies are in Greece, but of modern date, whereas in Egypt they have been in use from the remotest antiquity."

The Osiris-Isis mysteries appear to have been favourably received in Italy, a college of the servants of Isis having been founded in Rome about 80 B.C., and in 44 B. C. a temple was erected to the same worship.

In the year 105 B.C., at Puteoli, a temple was built for the worship of Serapis, a combination of the Osiris and Apis bull-worship. About the same time a temple was set up in Pompeii for the worship of Osiris-Isis (see Fig. 38c). This temple was destroyed by an earthquake, but was rebuilt, and was in use until the eruption of Vesuvius, when it was overwhelmed in the catastrophe that overtook Pompeii. The building as the visitor sees it today, shows the altar, pedestals, hall of initiation and hall of mysteries. In excavating this temple there were found two skulls (emblems of mortality), a marble hand and candlesticks, all of which had been used in the ceremonies attending initiations into the mysteries, which were performed with full dramatic effect.

Apuleius, a Latin writer of the second century A.D., and who was an initiate, says: "The initiation is conducted under the image of a voluntary death with the renewing of life as a gift from the deity." Speaking of his own experience he says: "I came to the borders of death, I trod the threshold of Isis (the underworld), then came back through all the stages to life; in the middle of the night I saw the sun shine brightly."

In 380 A.D. the Emperor Theodosius decreed that Christianity should be the state religion throughout the Roman Empire, and in 390 A.D. he ordered the destruction of the statue of Serapis worshipped in the Serapeum at Alexandria; yet in the year 457 A.D. Isis was worshipped in her temple at Philae on the Nile. And when in 577 A.D. this temple was converted into a Christian Church, the worshippers of the Isis cult petitioned the Governor of Egypt to leave them unmolested in their ancient rites and ceremonies. As this is the last we read of the Isis worship the question for us at this stage will be - granted that the Osiris-Isis cult and the rest of the Egyptian mysteries had much in common with the ceremonies of Freemasonry - how came they into the old Masonry practised in England, Scotland and Ireland some centuries ago? In reply let us bear in mind that during the first four centuries of the Christian era there was a constant communication between Rome and Britain, and there can be no doubt that the mysteries of Isis and Osiris and the worship of Serapis would be practised by the Roman pioneers who settled in Britain. Druidism, an earlier off-shoot of the Osiris Ra sun worship, had been in use from an early age, and to-day, in England, Scotland and Ireland, are found remains of those circular enclosures, proving that the Druids followed the sun's course in their processions.

After the fall of the Roman Empire there came into the south and east coast of Britain incursions of Scandinavians, Saxons and Norman-French, the latter bringing with them the new and better religion, so that today we have to seek in the highlands of Scotland Wales for survivals of the old sun-worship.

May Day, the harbinger of summer, when the sun; is beginning to warm the earth, was celebrated in England and Scotland for centuries. Many of us reared in the homeland will remember the rites of bathing in May dew, the ceremonies of the Maypole and its attendant rites. In Scotland the commencement of winter was observed with the quaint customs of Halloween.

Within the last century the Beltane or Baals fire was celebrated on 1st May, when from every prominent hilltop bonfires were lighted, while the people joined hands and danced in procession round the fire.

In the northeast coast of Scotland, in a town called Burghead, there was unearthed some fifty years ago a Roman bath in an excellent state of preservation. From time immemorial the inhabitants of this town on New Year's Eve (old style), with almost religious ceremonial, burn the clavie. The clavie, a barrelful of combustibles, is carried through the town, the glowing embers being thrown at every door to keep evil spirits away. When the clavie arrives at the harbour where old Roman galleys sheltered nearly two thousand years ago, a handful of corn is thrown into each ship to ensure prosperity throughout the coming year. The object of the custom and its meaning is lost in the obscurity of bygone ages - even the name clavie is a puzzle to archaeologists. Might not clavie come from the Latin clavis (a key), the unlocking of the mysteries of those early Roman colonists? The clavie was finally consumed on a freestone altar, and near this altar was discovered a freestone slab with the figure of a bull in relief (Fig 39). When we compare this drawing with the Apis bull (Fig. 40), worshipped by the Egyptians and Romans, we cannot fail but to be impressed with the striking likeness there is between the two, nor can we get away from the idea that the artist of the Burghead bull was acquainted with the rites of Serapis, and was trying to picture the Apis bull of Egypt. I think we may fairly deduce from these old customs that, in spite of the powerful influence of Christianity, the ceremonies of sun-worship and the rites of Isis had got so deeply interwoven with the life and customs of the people that it held until a few years ago a strong place in their affections.

In England and Scotland, for centuries previous to the formation of the three Grand Lodges, there were Masons' lodges where the sun's course, its position of rising, meridian and setting, were duly observed, where the vital parts of the Isis-Osiris mysteries were performed and where many of the penalties, signs, passwords and ceremonials observed were almost identical with those in use in the Book of the Dead and other works revealed to us by the Egyptian hieroglyphics.

In closing I venture to say that from the little I have placed before you we are quite justified in repeating the words laid down in our lecture: "The usages and customs of Freemasonry, our signs and symbols, our rites and ceremonies, correspond in a great degree with the mysteries of Ancient Egypt."

----o----

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD. IOWA

The following paper is one of a series of articles on "Philosophical Masonry," or "The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs. From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the text of the paper and not permit the members to speak too

long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART XIV-UNIVERSALITY

IN ALL the lore of Freemasonry nothing more appeals to the imagination of the young initiate than the story of how travellers have found Freemasons among the wilds, and how our mysteries have been discovered amid the most ancient peoples, in old China, in Central America, "in Egypt 40,000 years ago." These stories are as romantic as Kipling's bloody tale, "The Man Who Would be King," which is itself a hint of the universal existence of the Craft, because they appeal to the imagination, and conjure up the picture of a Fraternity which has always existed, and now exists everywhere. One must be on his guard against these stories, for it is fatally easy to fabricate them; if a man sets out to prove a theory he usually can dig up something somewhere to serve as evidence, like those

. . . "Learn'd philologists, who chase

A panting syllable through time and space,

Start it at home, and hunt it in the dark

To Gaul, to Greece, and into Noah's Ark."

But even so, many of the accounts of the universal diffusion of Masonic secrets and traditions are as well authenticated as anything we have, and are not to be despised, though a man be ever so high-brow a critic. And though they are to have each and everyone a question mark placed after them, they nevertheless serve to give to one's mind a kind of composite picture of the Universality of Freemasonry, than which there is no nobler theme inside the pale of the Great Teachings which it is now our province to be studying.

I believe that it is safe to say that now, at this present moment, and as a matter of fact, Freemasonry is Universal, - and that for many reasons.

It may be that the body of Freemasonry, as we know it, came into existence only two hundred years ago; but the soul of Freemasonry, its spirit, many of its principles and its symbols, have been among men from a time since which the memory of man runneth not to the contrary. In China, in the ruins of ancient Latin-American civilizations (I have just seen the carving of a Masonic apron - so it is interpreted by the authorities - on a plaque taken from a city of the Mayas that is several thousand years old, how many thousands I can't recall), throughout medieval Europe, among the so-called Dark Ages, in Ancient Rome, Greece, Egypt, and even in India, one may here and there encounter organizations, teachings, emblems, and symbols that are singularly like our own. Some things in our Fraternity have evidently existed everywhere and always.

This diffusion through past times is only equalled by the cosmopolitanism of Masonry as it now is. If one travels in the far north, in Siberia or in Alaska, he may encounter a Masonic lodge. If he goes into the Sandwich Islands (as at Papeete) or to the last reaches of southern Australia, he may come upon a building bearing the square and compasses. There are lodges in China and Japan, in the Malay Archipelago, in India, in the Balkans, and in the midst of Africa. Masonry has its center everywhere: its circumference nowhere.

The evolution of the Craft reveals a steady progress from an institution that once was attached to one church and to one task to an institution that now over-reaches all the creeds as the sky over-arches the earth, and accepts the responsibility of a thousand tasks. In that history one encounters an event which stands as a high light in the history of the human spirit, - the utterance "Concerning God and Religion" in the Constitutions of 1723 - and which is the noblest expression of the spiritual universality of the Order that we know.

"A Mason is obliged by his tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist or irreligious Libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves: that is to be Good men and True, or men of Honour and Honesty, by whatever Denomination or Persuasion they may be distinguished; whereby Masonry becomes the Centre of Union and the Means of conciliating true Friendship among persons that must have remained at a perpetual distance."

Of this it has been well said that if "that statement had been written yesterday, it would be remarkable enough. But when we consider that it was set forth in 1723, amidst bitter sectarian rancour and intolerance unimaginable, it rises up as forever memorable in the history of men! The man who wrote that document, did we know his name, is entitled to be held till the end of time in the grateful and venerative memory of the race. The temper of the times was all for relentless partisanship, both in religion and in politics." In that famous Article the prophetic soul of Masonry, "brooding over years to come," anticipated the highest triumphs of the genius of tolerance which was yet to be, so that Crawley could well say that "in the eyes of the philosophical historian, the proudest boast of our society must always be, that in the Revival of our Craft A. D. 1717, we distinctively adopted the doctrines which found expression two generations later, in the Philanthropy of Howard and the humanity of a Wilberforee."

Of a piece with this famous pronouncement was the Act of Union in 1813. During the long process through which the Fraternity was achieving its unity out of the particularism of the old days of transition it was inevitable that there should be

misunderstandings, schisms, feuds, and jealousies: all these came to a head in 1750 or thereabouts in the open warfare between the rival Grand Lodges, the so-called "Modern" and the so-called "Ancient." For long it appeared that the Order, like the religious, political, and social institutions of the time, was merely talking about a unity and a universality that it had neither the will nor the power to bring into existence: but at last Freemasonry overcame its own internal feud, which had been as bitter as the rivalry between two churches, and thus demonstrated that men can do such things, if they but have the mind.

These two outstanding events, the Act of Union, and the adopting of the great paragraph concerning God and Religion, remain unto this day to inspire every Mason to believe that union is possible among men, however diverse they may be in interest and creed: more, they cheer and encourage because they demonstrate that it can be accomplished, and such a demonstration is worth more than many homilies. So long as we have those two outstanding triumphs to look back to we need never lose hope for the ultimate unity of the whole Masonic world, and the whole non-Masonic world. Union and universality, such things axe not mere visions, dreamed by poets in solitary cells.

Give as many examples as you can to show the antiquity of Masonry. Do you believe that Freemasonry has everywhere and always existed? Who were the Mayas? Did the ancient Chinese have Freemasonry? Do the American Indians? Is it the same as ours, if so? How do you account for it? We have Masonic documents written more than 500 years ago: how widespread was Freemasonry then? Where and in what shape did it exist in the ancient world? In what countries now existing would you fail to find Freemasonry? Why is it shut out of Hungary and Russia? How long will it remain shut out? Why was it abolished in Poland? Do they have it in Bulgaria? in Serbia? in Jugo-Slavia?

Furthermore, the Fraternity as it now exists, with all its faults upon it, is, as I like to think, itself the great argument for the coming of unity among men. For consider. Men of all races, of all colors, of almost every creed, tongue, nation, and location are now, as an actual fact, Masons, and therefore bound to all the rest of us, however far away we may be in all those particulars, by a tie that is growing stronger every year. Not always does that tie hold - the Great War broke it - but it is a tie nevertheless, and

there will come a time when no war will be able to snap it in twain. If each one of us could see the world as God is able to see it, not at one point, and for a moment, and then in a most faulty fashion, but as a whole, calmly, clearly, understandingly, I am sure that we should see the Masonic Fraternity standing there among men as one of the noblest of all the noble things in that vision; like the moon breaking through the clouds on a stormy night would be its tender brotherhood and its constant yearning and striving for more brotherhood; and its refusal to be defeated or balked when brotherhood, for a time, fails or is broken.

We need not hesitate to acknowledge the many defeats which the ideal of Universality has suffered even in the house of its friends but every such fact, if we are to be true to things as they really are, must be confronted by this further fact, - That Universality in Masonry, for all its failures, is a living and therefore a shaping ideal. One wishes that he might write those last words in some new way to make them dig deep into a reader's mind in order to avoid the pitfall of a too easy thinking of them. An ideal is a force to be reckoned with, and not a dream hanging helpless in the void. Masons believe in Universality; they strive for it; they shape things to bring it about; they make sacrifices in its behalf; they are always, in proportion as they truly understand their art, eager to let differences lie if so be that they can bring men closer to men. That being true there is no need ever to feel discouragement because the perfect day has not yet come; if we were all doing mere lip service to our ideal, pessimism might be justifiable, but not as long as we strive for universal brotherhood.

Moreover, it is wise for us, even when confronted by some apparent failure of Universality, to see that failure as it actually is, and not as it is hurriedly reported to be. There is in point, for example, the long disagreement between the Grand Orient of France and the Grand Lodge of England, and other Grand Lodges in the world. That break in Masonic fellowship is made use of by our enemies more than any other thing to heap sarcasm upon Masonic aspirations towards unity. Well, that rupture is an unfortunate thing for all sides, view it how we may, but just what does it amount to? It amounts to this, that the Masons living under these two Grand Lodge systems cannot visit in each other's lodges, or approve one or two of each other's doctrines. But there is no enmity. Masons under the Grand Orient do not make war on English Masons. They do not hate each other. In all ways now possible they aid and assist each other. In all ways, save in those ways controlled by the lack of formal recognition, French Masons and other Masons live in amity and brotherhood. Some

day the breach will be healed, just as will the still wider breach existing between the lodges of Germany and lodges among the Allied Nations.

In carrying out their ideal there is no reason why Masons may not make free use of all the agencies now employed generally to further internationalism, understanding among peoples, and mutual intercourse. The scientists have their congresses, business men have their conventions, statesmen their conferences: one may hope to see American Grand Lodges use these same instrumentalities in behalf of a better understanding among nations. The Trowel is the working tool of the Master Mason; we must make use of it now more than ever, while a discordant and broken world lies about us. It is unfortunate that certain of our leaders hesitate to use the Trowel lest they mar its shining surface, forgetting the while that it is to be used and not looked at.

In what way does the evolution of Masonry prove it to be universal in character? Can you describe the early part of the eighteenth century in England? Whom do you believe to have been responsible for the Article concerning God and Religion? Can you give an example of the bitter partisanship of those times in religion? What was the religious character of Operative Masonry? Why did it cut itself loose from any one religion? How did the "Ancient" Grand Lodge originate? Describe its feud with the "Modern." How was the Union brought about? If those two bodies were able to unite, could not churches unite? Do you believe that our Grand Lodges should resume fraternal relations with German Masonry? Does the tie now hold between English and Irish Masonry? How many races are there? Are they all represented in the Masonic family? Does the fact that Masonry can unite all prove anything as regards political relations, churches, etc.? If so, what?

What is an ideal? What is the relation between ideal and fact? Is a true ideal a "fact on the way"? In what way does Universality remain an ideal? Do you agree with the interpretation of the relations between the Grand Orient of France and of the English Grand Lodge given by Brother Haywood? Are you in favour of recognizing the Grand Orient? If not, why not? Do you hate French Masons because you do not agree with them? How can Masonry use the Trowel? What agencies are at hand which we might use to bring about better international relations? Should Masonry assist to bring about better political relations between countries? How and why?

The necessary implications of Universality, so it seems to me, are not enough understood. Universality being a fact and a living ideal, certain things follow, and these it is well to consider.

It is evident that an Order which speaks a message to a world has found something that the world can understand and needs. Its acts, its principles, and its symbols are a kind of great Esperanto which perpetually translates itself into the languages of all men everywhere. Diverse as are the conditions under which men live, political, social, economic, and religious, men have certain common needs. Just as it has ever been one of the great desiderata of statecraft to discover a common ground whereon nations might meet politically, so has it ever been one of the great hopes of men to find such a ground in morality, and in the human things of life. It is evident that Freemasonry has made that discovery. What it has to give is what men everywhere feel the need of, else it would remain, as almost all institutions do, a merely local and transitory thing. The things that Freemasonry has to give are simple enough, and to us may be commonplace, but just as it required a great social genius to discover an alphabet, which children can learn and all men can use, so has it necessitated an equal genius to discover just those things, and their right combination, to meet the needs of men everywhere. The fact that Masonry is everywhere welcomed as soon as it is discovered and its nature understood, gives us each one a heightened confidence in that which Masonry is.

Also, the Universality of Masonry implies that human nature is everywhere the same, which fact, though it may be familiar enough to most of us, is not by any means admitted by many of a different faith. Socrates counted it a great day when he discovered that behind the varying languages and dialects and nodes of thought and expression all men had the same kind of mind: Spencer found himself in a new world of thought when he at last saw that "humanity is an organism." "Men change," said the wise Goethe, "but man remains the same." Racial distinctions, sex, colour, language, creeds, governments, these have broken our human family into diverse and often quarrelling groups: but while men change in language, in theories and in customs from generation to generation, there is that in man which does not change, either in time or place, a common humanity which ever remains the same, and stretches under the world, as the earth retains her unbroken identity beneath the many inequalities of her surface. From the mist-hung distance of the remotest times down

unto our own hour man has thought, loved, laboured, dreamed, prayed, hated, fought the while he has walked "the dim and perilous way of life." His spirit has sought goodness, truth, and beauty, and he has evermore craved the companionship of his fellows. It is the misfortune of too many creeds, moralities and sects, be they political, social, or religious, that they cater to the accidental and temporary needs of men, and too often divide rather than unite our hard-driven struggling race. It is the glory of Freemasonry that it speaks the revealing word to that in each of us which is universal, thereby helping to build in the midst of the years "an institution of the dear love of comrades" in which the mind is free to think, the hand to do, and the heart to love. William Penn believed that death would remove our masks and that we would all then discover ourselves to be of one religion. The Universality of Freemasonry lifts the masks of all differences and proves that we are now all united in our humanity, that God has made of one blood all nations that dwell upon the face of the earth.

In regards to morality and religion this seems especially true. There is much in the morality of every people that cannot help being local and therefore temporary; and this is not to be held against it because a morality, if it function at all, must adjust itself to the details of life; but if an institution tie itself too rigidly to those local things in morality it cannot possibly function among another people, where conditions are so different. Some men believe that all morality is purely local, made up of prejudices and accidents, and that there is no ethic everywhere valid. Masonry contradicts this. Masonry proves itself wiser than many other institutions, because it, in the words of Albert Pike, "is the universal morality, suitable to the inhabitants of every clime, to the man of every creed."

Freemasonry makes no attempts to adjudicate the religious quarrels of the race. It does not take the position that there is one true religion among a great many religions wholly false, nor does it take the opposite position that all religions are equally indifferent. Its position is entirely its own. It takes the position that, letting religions be as they are, they one and all possess certain fundamentals everywhere alike, and it is on these fundamentals that Masonry takes its stand. In a letter which a Deputy District Grand Master once wrote to George William Speth there occurred this sentence:

"I have just initiated Moung Ban Ahm, a Burman, who has so far modified his religious beliefs as to acknowledge the existence of a personal God. The Worshipful Master was a Parsi, one Warden a Hindu, or Brahmin, the other an English Christian, and the Deacon a Mohammedan" Mr. Ahm believed in the existence of God, in the immortality of the soul, and in the brotherhood of man: that was sufficient. He was not disturbed in whatever other beliefs he had because if a man holds to the three mentioned his religion can function inside the Masonic Fraternity. And once in the Fraternity he could find no reason to quarrel with his brother the Brahmin, or his other brother the Christian, or his brother the Mohammedan, because in every case the doctrines peculiar to each were not called for in Masonic workings, and therefore such doctrines could have no chance to come into conflict. Inasmuch as the only religious doctrines that operate in Masonry are belief in a personal God, in immortality, and in brotherhood, the man who holds them is, for Masonry, sufficiently equipped, and Masonry has no reason to find fault with whatever he may further believe: and because nearly all men in the world, be they ever so far removed from us in America, believe in those three great doctrines, and because Masonry builds upon them, Masonry may be said to have a genuine religious Universality. And this, if you will consider a moment, is a very great thing: because prophets and leaders and teachers and religions without number have ever been searching for just such a foundation.

But even if early Masons had hit upon so universal a foundation for a Fraternity it would have availed little had they not at the same time devised a form of organization equally universal. It is worth while to consider this a moment, because it is almost never discussed. History furnishes us with an illustration whereby it can be quickly considered for our present purposes. Why was it that the Reformation, as launched by Luther, soon grew stagnant, and became a merely local German affair? It was because in Germany it was suffered to flow into the mould of German social life, and this mould not existing elsewhere, the Reformation was unable to function outside Germany. The spirit and doctrines of the Reformation were there but Luther and his followers were notable to give them a vehicle wherein to travel into other countries. Now it was the peculiar glory of Calvin that he was able to give the Reformation just such an organization as enabled him and his followers to take it anywhere. They devised for it a vehicle that would serve as well in France as in Germany, and in Scotland as in France, and it was therefore owing to Calvin that the Reformation became, so far as the Western world is concerned, a universal thing. Early Freemasonry might have been as true in principle and spirit as it now is and yet, for lack of vehicular means, have remained a local English sect, or club. Fortunately it

was not so, and that because our forbears possessed a genius for organization equal to that for thinking.

Freemasonry is not the only great institution in society, nor is it responsible for healing over all the divisions of the world, be they religious, political, social, economic, racial, or what not: but it has found a way to surmount those barriers in order to penetrate into every land, and that is sufficient for its purpose. Because of this it has an unlimited future.

"There are works yet left for Freemasonry to accomplish greater than the twelve labours of Hercules." Many of these labours lie inside the Craft itself where there still remain many obstacles to internal Unity, and therefore to external Universality. There are many Masonic rites in the field and these are not always working together as smoothly as they should. There are Masonic bodies of the same rite that do not always agree, as is the case now among a few of the Grand Lodges of Mexico. And, as already mentioned, the sundering of peoples by the late War has broken the unity of the Order. It is a part of our task to heal over these divisions. It is a part of our task to make Masonic unity prevail.

What does Masonry have to give that all men need? Do other institutions have it to give? In what sense is it true that men are everywhere the same? Do you agree with Spencer that "humanity is an organism"? What is Masonic morality? Why is it more universal in character than other moralities? What is the religion of Masonry? Why is it that the Masonic organization can everywhere function? Can you think of other organizations of which this is true?

THE BUILDER:

Vol. I (1915) - Masonry and World Peace, p. 27; War and the Mystic Tie, p. 210; The Relation of Masonry to the Liberation of Spanish America, p. 259.

Vol. II (1916) - Sectarianism and Freemasonry, p. 109; Edwin Markham - Poet of Brotherhood, p. 118; The Political Pseudo-Masonry of South America, pp. 147, 233; Masonry, Its Philosophy and Influence in War Time, p. 181; Discussing the Previous Question, p. 242; Toleration, p. 265; Non-Christian Candidates, p. 302; The Empire of Freemasonry, p. 306; Evidences of Symbolism in the Land of the Incas, p. 361; Indian Freemasonry p. 371.

Vol. III (1917) - Masonry Among Primitive Peoples, p. 18; The Fellowship of Masonry p. 41; Secret Societies of Islam, p. 84; Masonic World Unity, p. 87; Aboriginal Races and Freemasonry, p. 96; Toward Brotherhood, p. 141; Masonry - Its Patriotic Opportunity, p. 143; For Freedom and Fraternity, p. 167; Religion and Philosophy, p. 234; The Reception of the Flags, p. 198; Freemasonry in the Far East, p. 305; Masonry in Panama, p. 327.

Vol. IV (1918) - Internationalism and Freemasonry, pp. 43, 72; Military Lodges in Cuba, p. 54; Can We Build a Real Universal Masonry? p. 100; Freemasonry in France, p. 106; Unification in the Philippines, p. 179; English and American Brotherhood - A League of Masons, p. 192; "A League of Masons," p. 214; Masonry in Greece, p. 218; "Jerusalem Delivered," p. 301.

Vol. V (1919) - California's Recognition of French Masonry, p. 11; Alabama Grants Full Recognition to Grand Lodge and Grand Orient of France, and Swiss Grand Lodge "Alpina," p. 79; The Plan of Masonry, p. 266.

Vol. VI (1920) - Impressions of the Masonic Service Association Meeting, p. 22; The Common Good, p. 93; The Mystic Tie, p. 153; Cuban Viewpoint of World Freemasonry, p. 217; a Bird's-eye View of Masonic History, p. 236; A Survey of Masonry in Foreign Countries, p. 247; Masonry in Mexico, p. 264; Freemasonry Among the American Indians, p. 295.

Vol. VII (1921) - The Religious Teachings of Freemasonry, p. 82; Whence Came Freemasonry, p. 90; Practical Brotherhood, p. 102; Travelling In Foreign Parts, p. 190; Toleration and Freethinking, p. 196; Little Wolf Joins the Mitawin, p. 281.

Vol. VIII (1922) - Masonic World Unity, p. 55; American Indians in Freemasonry, p. 71; Masonic international Association, p. 99; Masonry and the World's Work, p. 131; Masonic Toleration, p. 137; Toleration and Freemasonry, p. 160.

Mackey's Encyclopedia-(Revised Edition):

Almighty, p. 408; Ancient Masons and Their Controversy with the Moderns, p. 55; Antiquity of Freemasonry, p. 66; Atheist, p. 84; El, p. 235; Freemasonry in France, p. 276; Freemasonry in Hungary, p. 342; Freemasonry in Poland, p. 574; Freemasonry in Russia, p. 655; Freemasonry in War, p. 836; God, p. 301 (The reader may also note to advantage the reference, on page 301, to the initials of the Hebrew words for Wisdom, Strength and Beauty, forming, when combined, the English name for Deity); Grand Orient of France and the Grand Lodge of England, p. 278; "I am that I am" (Eheyeh asher Eheyeh), p. 234; Jehovah, p. 363; Religion of Masonry, p. 617; Religious Qualifications, p. 619; Universality of Masonry, p. 817.

----o----

----o----

OUR STUDY CLUB PLAN

Our Masonic Study Club Course, of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the

present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1922, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919, 1920 and 1921.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

1. - General Introduction.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - Freemasonry and Religion.

14. - Universality

15. - The Fatherhood of God.

16. - Endless Life.

17. - Brotherly Aid.

18. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted,all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meetmg.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

EDITORIAL

A MEDIATING THEORY

THE UNUSUALLY able article by R.'.W.'. Brother Thomas Ross on "The Egyptian Influence on our Masonic Ceremonial and Ritual," the second and concluding half of which appears in this issue, was originally delivered as a lecture in Dunedin, New Zealand, and should have appeared in our pages long ere this. But we first wrote to ask permission of Brother Ross to publish his lecture, and this, owing to a delay in the mails, was the cause of a long postponement: and then, the permission received, we believed it wise to publish with his article his own original illustrations, and this also delayed us much.

It so happened that the mail which brought the final revision of Brother Ross's article brought also an article from another very scholarly Mason who argued throughout that Freemasonry sprang originally from the Eleusinian Mysteries of Greece. It also happened that about the same time the writer was discussing the origin of Freemasonry with a Masonic journalist of exceptionally wide reading, who averred with great emphasis that Freemasonry came from the Roman cult of Mithraism. Others, so the reader will recall, have argued that our Order came from the Roman Collegia, from the Essenes, etc., etc.

Among these multitudes of counsellors who would lead us this way and that what is a plain man to do? Is there any mediating theory along which he can Travel without danger of falling aside into the tangle of some one of the conflicting (though friendly) hypotheses?

Why cannot we believe that Freemasonry has had many origins ? Why may it not be likened to the Gulf of Mexico into which so many river systems empty themselves ? Brother Ross is undoubtedly right in believing that something has come into

Freemasonry from the Egyptian cults. Brother Haydon is right in believing that we owe many things to Eleusis. The writer's friend is right in thinking that we have received something from Mithraism.

Also, it must be recalled that ancient religions and philosophies did not exist apart from each other but rather lived in a fluid society where each and all intermingled and interchanged their ideas and synnbolisms. What was more common than the use of pillars? or than the worship, or symbolic use, of the sun, moon, and stars? The alchemists of ancient Babylon made use of the Point Within a Circle even as did the Egyptians, and to them it meant both gold and the sun. Hundreds of cults employed passwords, and made use of secret initiations. The ideas of a dying and a rising again, and of a redemptive death, were common to all five or six of the great religions of the early Roman Empire. And what is true of the cults and philosophies of the ancient world is also, and equally, true of the cults and philosophies of the Middle Ages. All of them made use of symbols, ideas, and often words, borrowed from a wide field of anterior or contemporary bodies.

May not the same thing be said of Freemasonry? It is a piece of syncretisrn. It is like a noble building erected of stones brought from many older buildings, some of them long since fallen into decay. If this be true then it is possible that many of the rival theories of Masonic origin may all be sound in part: it is only necessary that the various champions do not each one claim too much for their own particular hypothesis.

* * *

LEX TERRAE

Law is not the harsh forbidding thing it is often imagined to be, but something human and kindly, and full of beneficent influence. It protects us during the day and watches over us at night, and the hearth-side of every home is kept inviolate through its power. If its existence is often made manifest through a court proceedings, or a day in jail, or a tax notice, that is an unfortunate accident of circumstances, and is not to distort our

imaginations into the belief that lex tarrae, the law of the land, is a despotic and cruel monster that loves the sound of clanking chains. Far from it, and that for many reasons ! The whole purpose of law is humane; it is the giver and the guarantor of liberty; and apart from it life becomes harsh and cruel.

Let it be supposed that a certain man, Mr. A. B., purchases a home for himself and family. He pays five thousand dollars for the residence. How is he to know but that some other man will come by some day and take the place away from him? the law will protect him. How does he know that if he were called to prove his right of possession he would be able to do so? the law has provided the means. Suppose he sells the place to a stranger and the stranger's check proves to be worthless; how is he to recover his own? the law will give it back. Suppose Mr. A.B. quarrels with his neighbor over the property line; how is this to be settled and a chronic family feud averted? the law will draw the line.

When Mr. A. B.'s wife goes upon the public highway does some wild fellow leap upon her or beat her to the ground in order to take away her purse? the law preserves the safety of the public street so that even little children are safe thereon. Suppose that Mr. A.B.'s little son is made the heir of some wealthy relative: how is the lad to prove his right to the inheritance? the law furnishes a birth certificate. What if some enemy seeks to traduce Mr. A. B.'s name so as to ruin his professional business ? the law will give him safety for his reputation.

And so it goes on, as an endless series of exaxnples, equally simple, might prove. The good will of the law is built in about our lives at every point, so that whichever way we turn, or wherever we may be, or whatever we may be doing, it is there to protect, to guide, to support us. One is able to lay his head upon an untroubled pillow at night because its arms are about him. One can live at peace with his neighbors through a long and happy life because it maintains order, and binds us all up together in a kindly comity of good fellowship or neighborly love. Fully to know it, rightly to understand it, reveals to us how that like Duty in the Wordsworth poem, the lex terrae is the "daughter of the voice of God." It is often stern? yes, but so is love itself, so is tenderness, so is sympathy, so is every other beneficent thing in our human world.

And what if at times men of ill will evade the law, or twist it to their own ends? what if unjust and unwise laws are often laid upon the statute books? Not for that reason will a sensible man turn upon law itself as an evil and a tyranny. Those who say, Let us do away with laws and with law-makers know not what spirit they are of. And as for those that make light of it with cynical persiflage, and openly flout it, they are children of the Evil One, which is only another name for Confusion.

----o----

THE LIBRARY

THE SPLENDOR OF GEOMETRY

"Mathematical Philosophy: A study of Fate and Freedom. Lectures for Educated Laymen," by Cassius J. Keyser, Adrain Professor of Mathematics in Columbia University. E. P. Dutton & Co., 681 Fifth Ave., New York, N. Y. Price $4.70.

“The clerk Euclide in this wyse hit fonde

Thys craft of gemetry yn Egypte londe

In Egypte he tawghte hyt ful wyde,

In dyvers londe on every syde,

Mony erys afterwarde y understonde

Yer that the craft com ynto thys londe

Thys craft corn into England, as y you say,

Yn tvme of good Kvng Adelstone's day."

THESE QUAINT lines, printed on page 43 of this remarkable book, put a Mason immediately at his ease, for they are quoted from the Regius Ms., written in 1390 or thereabouts, the oldest of all known Ancient Charges, and the most precious document inside the entire orbit of Masonic literature. It is entirely in consonance with the fitness of things that Professor Keyser should quote from a Masonic document, because his entire book is written to celebrate the glories of Geometry, which is the Masonic science par excellence, and the one intellectual art most cherished by the Masons of the long ago, who dreamed of curves and angles by night, and wrought them in stone and mortar by day. The men who built Europe's abheys and cathedrals were mathematicians by nature who wrought in great fabrics the divine mysteries of number. Could they return to earth today they would find the delight of their souls in such books as "Mathematical Philosophy," and among all the symbols now employed in Blue Lodges they would give their heartiest assent to the Letter "G" which hangs in the East to perpetually remind us that the key to Masonry is in the Geometry of which that letter is the initial. Like Professor Keyser himself they would join with the choir of those great thinkers who have possessed what Plato defined as "magnificence of mind" in ascribing to Mathematics honor and glory as being man's nearest approach in this life to that which is eternal. "What is the hovering angel wooing our loyalty to what is best in thinking? What is the muse of life in the world of ideas? An austere goddess, high, pure, serene, cold towards human fraility, demanding perfect precision of ideas, perfect clarity of expression, and perfect allegiance to the eternal laws of thought. In mathematics the name of the muse is familiar: it is Rigor - Logical Rigor, which signifies a kind of silent music, the still harmony of ideas, the intellect's dream of logical perfection." The Mason's dream, we might add, of the application of the Square and the Compasses to all the processes of the human mind.

As I have said in a review of "Manhood of Humanity" by Count Alfred Korzybski, which book should be read in connection with "Mathematical Philosophy," and which is very ably summanzed in Lecture XX, the most influential group of thinkers now in the world is composed of a number of men who are bringing about an alliance - I came near saying merger - between mathematics, philosophy, and logic. These men are showing that when the processes of mathematical demonstration are pushed far enough they yield logical and philosophical principles; when logic is made exact it inevitably adopts the language of mathematics and employs mathematical symbols: and that when philosophy is rescued from the playboys of thought in order to be made to serve a sober and useful purpose in real life it inevitably turns toward a working arrangement with mathematics and logic. Professor Keyser and his colleagues believe that all the arts and

aisciplines will be drawn in, sooner or later, to this new League of Science in order that all of man's activities shall be held under the inflexible but benignant sway of the Muse of Rigorous Thinking. To eliminate prejudice, gush, sentimentality, party spirit, moonshine, taboo, and an unholy reverence for tradition in order to make way for loyalty to facts, exact thinking, patient research, and a calm but daring surrender to Truth as Truth is known to trained thought, that, so these men believe, is the hope of the world, and it is what they are aiming at when they try to being all thinking into vital touch with Mathematics, which is itself the very soul of Rigorous Thinking.

To read "Mathematical Philosophy" with pleasure and understanding one must possess the equivalent of at least one college year of mathematics: if one is blessed with this modest equipment he will discover the book to be as refreshing as a cold plunge, and as fascinating as music. The volume is arranged in twenty-one lectures, and these, as far as has been possible, have been made to preserve the freshness of oral speech. Postulates, infinity (of the mathematical variety), non-Euclidean geometries, hyperspaces, mathematical psychology, the psychology of mathematics, Korzybski's concept of man, and human engineering, such are a few of the themes which move through the stately procession of these chapters. Throughout the 465 pages one hears, like deep organ tones, the notes of Professor Keyser's own voice, and feels the impact of his powerful personality. H. L. Haywood.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from readers as to where they may obtain publications on Freemasonry and kindred subjects not offered in our Monthly Book List. Most of the books thus sought are out of print, but it may happen that other readers, owning copies, may be willing to dispose of the same. Therefore this column is set aside each month for such a service. And it is also hoped - and expected - that readers possessing very old or rare Masonic works will communicate the fact to THE BUILDER in behalf of general information.

Postofflce addresses are here given in order that those buying and selling may communicate directly with each other. Brethren are asked to cancel notices as soon as their wants are supplied.

In no case does THE BUILDER assume any responsibility whatsoever for publications thus bought, sold, exchanged or borrowed.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. G. Alfred Lawrence, 142 West 86th St., New York, N. Y.: Proceedings of the Scottish Rite Body founded by Joseph Cerneau in New York City in 1808, of which De Witt Clinton was the first Grand Commander, and which body became united, in 1867, with the Supreme Council of the Northern Masonic Jurisdiction, A. & A. S. R. Also Proceedings of the Supreme Council founded in New York by De La Motta, in 1813, by authority of the Southern Supreme Council, of which he was Grand Treasurer-General, these Proceedings from 1813 to 1860.

By Bro. Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "The Year Book," published by the Masonic Constellations, containing the History of the Grand Council, R. & S. M., of Missouri.

By Brother Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence"; "Second Edition of Preston's Illustrations of Masonry"; "The Source of Measures," by J. Ralston Skinner 1876, or second edition 1894; "Ars Quatuor Coronatorum," volumes I to XI, inclusive.

By Bro. Ernest E. Ford, 30S South Wilson Avenue, Alhambra, California: "Ars Quatuor Coronatorum," volumes 3 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 6; "Masonic Review," volumes 1, 2, 7, 31, 32 and 43 to 50, inclusive; "Voice of Masonry," volumes 2 to 12 inclusive, and volume 15; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of The General Grand Encampment Knights Templar for the years 1826 and 1835.

By Bro. George A. Lanzarotti, Casilla 126, Rancagua, Chile: All kinds of Masonic literature in Spanish. Write first quoting prices.

By Brother L. Rask, 14 Alvey St., Schenectady, N. Y.: "Remarks upon Alchemy and the Alchemists," by E. A. Hitchcock, Janesville, N. Y., about 1865; "The Secret Societies of all Ages and Countries," by C. W. Neckethorn; "Lost Language of Symbolism," by Harold Bayley, published by Lippincott; "Sacred Hermeneutics," by Davidson, Edinburgh, 1843; "Solar System of the Ancients Discovered," by J. Wilson, published by Longmans Co., London, 1856; "The Alphabet," by Isaac Taylor, Kegan, Paul, Trench & Co., 1883, or the edition of 1899 published by Scribners, New York; "Anacalypsis," by Godfrey Higgins, 1836, published by Longmans, Green & Co., London; "Ars Quatuor Coronatorum," any volume or volumes.

By Bro. J. H. Tatsch, Union Bank & Trust Co., Los Angeles, Calif.: Fascilus 2, "Caementaria Hibernica," by Chetwode Crawley; Volumes 1, 2, 6 and 8, Quatuor Coronati Antigrapha; "Some Memorials of Globe Lodge No. 23," Henry Sadler; "Constitutions of the Freemasons," Hughan, 1869; "Numerical and Medallic Register of Lodges," Hughan, 1878; "History of the Apollo Lodge and the R. A., York," Hughan, 1894; any items on AntiMasonry, especially tracts, handbills, posters, old newspapers, almanacs, etc., relating to Morgan incident, 1826-1840, and recurrence of same from 1870 to 1885.

By Brother N. W. J. Haydon, 664 Pape Avenue, Toronto, Ontario, Canada: "The Beautiful Necessity," and "Architecture and Democracy," by Claude Bragdon.

By the National Masonic Research Society, Anamosa, Iowa: "Discourses upon Architecture," by Dallaway, published in 1833; any or all volumes of "The American Freemasons' Magazine," published by J. F. Brennan. about 1860.

FOR SALE

By Bro. J. H. Tatsch, Union Bank & Trust Co., Los Angeles, Calif.: "Ars Quatuor Coronatorum," volumes 6 to 26, in parts as issued, with St. John Cards; "Masonic Repdnts and Revelations," Sadler; "The Natural History of Staffordshire," Dr. Robert Plot, 1686, folio; "The History of Freemasonry," Robert Freke Gould, Yorston edition, 4 volumes; "History of Freemasonry in Europe," Emmanuel Rebold, 1867; "Bibliographie der Freimaurerischen Literatur," August Wolfstieg, 1911-13, two volumes and register, paper, as issued; "History of Freemasonry," Mackey, 7 volumes; "History of Freemasonry and Concordant Orders," Hughan and Stillson; fascimile engraving Picard's "Les Francmassons," 1735, fine copy.

By Brother A. A. Burnand, 690 South Bronson Ave., Los Angeles, California: Various Masonic publications including such as a complete set of "Ars Quatuor Coronatorum"; "History of Freemasonry in Scotland," by D. Murray Lyon, (original edition); Thomas Dunckerley, Laurence Dermott, etc.

By Brother Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "History of Freemasonry," Mitchell, 2 volumes, sheep; "History of Freemasonry," Robert Freke Gould, 4 volumes, cloth in good condition; "History of Freemasonry," Albert G. Mackey, 7 volumes, linen cloth, new; Addison's "Knights Templar," Macoy, 1 volume, cloth; "Museum of Antiquity," Yaggy, 1 volume, Morocco; "History and Cyclopaedia of Freemasonry," Macoy and Oliver, new, full morocco. Also miscellaneous books.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. When requested, questions will be answered promptly by mail before publication in this department.

ORIGIN OF ST. PATRICK'S DAY

Will you please inform me of the (origin of St. Patrick's Day and why the Roman Catholics celebrate on that day?

O.C.S., Texas.

St. Patrick was made a saint by the Church of Rome, and therefore a day was officially set aside for him in the Calendar of Saints. St. Patrick was a great and noble man whose personality and career appealed to the Irish people and this popularity caused the celebration of his day to become a popular holiday. This may appear to be a very indefinite reply but it is difficult to know how else to frame it, seeing that the "origin of St. Patrick's Day" cannot be referred to any one individual or act.

You may care to know something about St. Patrick himself who, though his own proper person became almost entirely hidden behind a great smoke-screen of legends and miracle-stories, was really a hero worthy of every man's reverence. Patrick, whose British name was Sucat, was born in Britain - some think it may have been in Scotland - about 390 to 400, therefore this famous Irish Saint was not himself an Irishman, which is a kind of Irish bull that history has played on us. He was the son of a deacon in the church and the grandson of a priest - in those days the clergy married like other human beings - nevertheless he was not, as a youth, particularly religious. When about fourteen or fifteen years of age he was captured by a gang of Irish pirates and sold off to slavery in Ireland, where he resided for six years, when he made his escape. Some historians believe he went to Gaul, others that he returned home; be that as it may we know that he became very devout and determined to return to the Irish heathen as a missionary. This he did in 432. He was so successful that when he died in 461 he had established an everlasting fame, and had made that appeal to the popular imagination which inspired such a wealth of legends.

Was Patrick a Roman Catholic? The evidence goes to show to a fair and candid mind that he was not a follower of the pope. Space does not permit here an exhibition of all the evidences on this famous question so I shall content myself with two: first, the evidence from the history of early British Christianity; second, the evidence left by Patrick himself.

Christianity was planted in Britain at an early date - so early, that British bishops sat in the Synod of Arles in 314. The faith was very probably introduced by the Roman army. That army withdrew in 410 or thereabouts, after which time there was little or no intercourse between the British churches and Rome. The Angles, Saxons, Jutes, etc., came in and drove the British Christians into Wales where gradually there grew up a powerful British Church, owing no allegiance whatsoever to the Roman popes. The popes made overtures to this Church in the sixth century - 100 years after Patrick's time - but to no avail. On this point two historians may be quoted. Gieseler says that "the union was close between the British and Irish churches; they retained many old arrangements. That the Britons acknowledged no ecclesiastical power of the pope over them is proved by their opposition to the Roman regulations, an

opposition which continued in Ireland down to the twelfth century." Lappenberg makes the same point, and as clearly: "The points of difference between the Roman and British Churches (established probably on the oldest direct tradition from Judea) were, the time of celebrating Easter, the form of tonsure, the administration of baptism, the ecclesiastical benediction of matrimony, the manner of ordination, but above all, the refusal to acknowledge the supremacy of the pope."

Since Patrick was a British Christian and since the British Church owed no allegiance to Rome it is very probable that Patrick himself was not a Romanist.

In his old age Patrick wrote an account of his own career and his religious faith. Among historians this work, named "Confessions," is very generally held to be genuine. In this autobiographical account Patrick not only says absolutely nothing about any connection with Rome but sets forth a creed very different from that officially promulgated by Rome at that period. Here is what Neander has to say on this: "If Patrick came to Ireland as a deputy from Rome, it might have been expected that in the Irish Church a certain sense of dependence would always have been preserved towards the mother Church at Rome. But we find, on the contrary, in the Irish Church afterwards, a spirit of Church freedom similar to that shown by the ancient British Church, which struggled against the yoke of Romish ordinances.

"We find subsequently among the Irish, a much greater agreement with the ancient British than with Roman Ecclesiastical usages. This goes to prove that the origin of the Irish Church was independent of Rome.

"Again, no indication of his connection with the Roman Church is to be found in St. Patrick's Confession; rather everything seems to favour the supposition that he was ordained Bishop in Britain itself, in his forty-fifth year."

From all this it would appear that, strange as it may sound, Patrick was neither an Irishman nor a Roman Catholic.

* * *

CHRISTIANITY AND THE MYSTERY RELIGIONS

Being a pastor as well as a more-or-less (less, I fear) Masonic student I have long had it in mind to make a study of the relationship between early Christianity and the old Mysteries. Can you furnish me with a few titles of books that may help me to get a start? Perhaps I shall get something together some day to send to THE BUILDER. G.L.K., Illinois.

You have hit upon a subject that continues to fascinate the best theological minds of the day, and you should therefore, once you have worked your way a bit into the field, have no difficulties with securing adequate literature. But it will first be well to divest your mind of all your previous opinions about the Mysteries - if you will permit a stranger to speak thus - for on nothing have men thought and written such inordinate nonsense. If many of our writers - and these number, alas, a few Masonic scribes among them - were to come suddenly upon one of the old Mystery cults in full blast, they would not recognize the thing, so widely have they been speculating. But to the books, of which only a few titles need to be given: "The Mystery Religions and the New Testament," by Henry C. Sheldon, and published by The Abingdon Press of Cincinnati and New York, is a beginner's manual written from the orthodox Christian point of view. It is most elementary, and in many ways unreliable, but good as a primer. Next in order, because a bit more erudite, would come "The Evolution of Early Christianity," by Shirley Jackson Case, an advanced and well equipped scholar of the faculty of the University of Chicago; the work is published by the University of Chicago Press. Beginning on page 287 of that book, and following, you will discover a very extended bibliography in several languages. Turn next to the article on "Mysteries" in Vol. IX of Hasting's "Encyclopedia of Religion and Ethics." That done you will be ready for "St. Paul and the Mystery-Religions" by H.A.A. Kennedy, and similar works. Nor must you overlook Lecture X in "The Influence of Greek Ideas and Usages upon the Christian Church" by Edwin Hatch, published by Williams and Norgate, 14, Henrietta Street, Covent Garden, London, 1907, as The Hibbert Lectures for 1883. It is a very important book. Once you have accumulated and digested all this

material write up your conclusions for THE BUILDER; in all the world one will not find a more fascinating subject, and there is much in it of peculiar interest to us Masons.

* * *

THE SCOTTISH RITE DRAMAS AND THE MORALITY PLAYS

In 1891 I was initiated in Masonry in Denmark. Later on I was promoted - as it is called in Scandinavia - to the Scottish degrees, and then in 1908 to the Knight Templar degrees. It looks to me that the main difference between the rites which you follow over here and the Swedish rites is that the candidate in the Swedish rites is the principal actor, while over here he is more of an onlooker. A little while ago I attended a Scottish Rite Reunion here and while watching it the idea came to me that the dramas performed in the various degrees - very impressive dramas they are - in some way must have descended from the medieval Morality Plays performed first by the Roman Catholic church outside the church buildings when the old dramatic art, long buried under the wreckage of the Roman Empire, first began to revive. These were also, in some countries, taken up by Protestant churches and performed in the same way. I have seen these plays in Scandinavia, and only the other day I noticed that "Jedermann" had been performed in Salzburg, Tyrol. How can I examine into this question? has any one attempted it? is there any book that teaches us the meaning of the Scottish Rite ? C. B. OLivarius, Michigan.

Your suggestion is a most interesting and important one, and has long attracted the attention of Masonic students - as see Brother David E. W. Williamson's letter in THE BUILDER for December - but to date nobody has yet given any satisfactory proof of the Mystery Play origin of any of the orthodox Masonic rites. In the Correspondence Circle Bulletin for November 1916 you will find an instructive article on the matter by Brother Robert I. Clegg who has had the subject in mind these many years past. Both Brother Clegg and Brother Williamson would doubtless be very glad to exchange views with you: if you care to get in touch with them write them care THE BUILDER. Thus far the one book that deals at large with the Scottish Rite degrees is Pike's

"Morals and Dogma"; it is not always an easy book to read, and there are many gaps, and the whole volume needs badly to be brought down to date, but even so there is no other interpretation of the degrees that anywhere approaches it. If you have any luck in your researches in this question, Brother Olivarius, put them into a paper and send them to THE BUILDER.

* * *

HOW MANY MASONIC BODIES ARE THERE?

Will you please give me a list of all the Masonic organizations there are? It appears that there are a great number of them. D.L.O., Illinois

Mercy! frater, you ask an impossible question if you have in mind all bodies, male or female, that require Masonic membership as a condition of affiliation, for they are as countless as the leaves of Valambrosa, and their number, even so, it appears, waxes more and more. The only Masonic bodies in existence are those which comprise the Blue Lodge, and the York and Scottish Rites: the others, worthy as they may doubtless be, are not entitled to that name. Can any reader supply us with a list of all such organizations? If so, the same will be welcomed to these columns. It is not necessary - and perhaps not possible - that the list include every one: nor would a few omissions be serious, seeing that all of them, save a half dozen or so, might pass utterly out of existence without loss to the Masonic Fraternity.

----o----

CORRESPONDENCE

WOLFSTIEG'S BIBLIOGRAPHY AND EARLY MASONIC PERIODICALS

There are two inquirers in the June number whom I may be able to help: W.J.J. Wolfstieg's Bibliography, page 191. I obtained a copy of this (in 3 vols.) uncut, paper covers as published, from Quaritch, the great London book dealer on May 27, 1921 at 3-10-6 which at the present rate of exchange is $15.86 (1-$4.51). W.R.M. Early Masonic Periodicals, page 190. As this is a New York brother, if he will write me, I will help him locate what he wants.

Good lists of all Masonic periodicals are published in:

E. F. Carson's Masonic Bibliography, 1876.

T. C. Lawrence: Catalog of Masonic Library, 1891.

G. Kloss: Bibliographie der Freimaurerei, 1844.

T. S. Parvin: Catalog of the Library, Grand Lodge of Iowa, 1873 and 1883.

H. Wolfstieg: Bibliographie der Freimaurerischen Literature, 1911-13.

Grand Lodge of New York, Catalog of the Grand Lodge Library in Proceedings as follows in reports of Grand Librarians:

1879 pp. 66-76; 1883 pp. 34-50; 1884 pp. 42-51; 1885 pp. 7690; 1886 pp. 115-128; 1887 pp. 88-101; 1888 pp. 110-124; 1889 pp. 76-85; 1890 pp. 105-115; 1891 pp. 153-162; 1892 pp. 60-67; 1893 pp. 92-97; 1894 pp. 87-92; 1895 pp. 90-96; 1898 pp. 95-101.

D. D. Berolzhheimer, New York.

* * *

A FURTHER NOTE ON WOLFSTIEG'S “BIBLIOGRAPHIE"

Page 191, THE BUILDER, June issue, has a few paragraphs on a German book by August Wolfstieg on the Bibliographie der Freimaurerishen Literatur. Brother Eisenlohr in answering the question in the text indicates that there are two volumes. Please let me point out that the work is published by the Verein Deutscher Freimaurer and by reference to the Jahrbuch for 1921-1922, page 135, I note there are three volumes containing respectively the following pages: 990; 1041, and 536, the last volume containing the index. Mention is made that the price will be quoted on request. I would suggest the original inquirer be kindly referred to Dr. J. C. Schwabe, Secretary Verein Deutscher Freimaurer, Leipzig, Fichtestrasse 43, Germany.

Robert I. Clegg, Illinois.

* * *

THE BROKEN COLUMN

With reference to the question of "T. H. F., Florida" in the March issue of THE BUILDER regarding The Broken Column would you refer this Brother to page 42 of the latest edition of Brother Newton's "The Builders," which throws further light on the subject. Melvern B. Arlidge, Ontario.

* * *

THOMAS JEFFERSON NOT A MASON

The writer having been given the task of writing a history of Masonry in Virginia determined to try to settle the question of whether or not Thomas Jefferson was a Mason. A correspondence covering all the places in which it was thought there might be some indication of his having had some Masonic relations, or in which there might be some indication that he was a Mason, shows a negative result both in Europe and America. His own letters would not suggest that he was, even though he wrote to Masons as such. The fact that the Declaration of Independence reads as if it could not have been the work of a profane adds weight to the argument of those who have for years doubted as to the real authorship of that document. He claimed to be the author but how could he have been and not have been a Mason? Let casuists settle the question if casuists can settle anything. Jos. W. Eggleston, P. G. M., Virginia.

* * *

RABBI BEN LEON'S MODEL OF THE TEMPLE

As regards my question and the reply from D.E.W.W., which was published in THE BUILDER, April, 1922, page 124, you will be interested in view of his statement "There is no evidence. The story is absurd," etc., to read the following from a letter just received from Rt. Wor. Bro. Lionel Vibert, to whom I addressed the same question.

He writes me: "Your query you will find dealt with very fully in A.Q.C. xii and another note in xiii. The party you refer to was a certain Rabbi Jehudah Ben Leon, who went about with a model of the Temple on which he lectured. There was a good deal of contemporary interest shown in the Temple, but the idea that there was therefore some contemporary change made in the Craft ritual is one for which there is no evidence. The Temple is clearly referred to in the legend long before Charles II. It is in the Cooke text, the very earliest form of the story, of date 1400 or thereabouts. But what the nature of the reference to it in the lodge ritual may have been we do not know. We can be fairly certain there was some story of the death of a builder, but what exactly that was is quite uncertain.

"Robert Race's paper on the Third Degree published by the Manchester Association, and the Leicester Research, in their Transactions shows very convincingly that the degree was originally a private play, like the mediaeval Mysteries, performed among the Masons; again, there is strong evidence from what is preserved of the Baldwin Rite at Bristol, that the original Installed Master was put in the place left vacant because of the death of H. A. This is now quite lost to Craft Masonry and only appears in a later degree. It is a remarkable gap in the narrative, as we have it, that nothing is stated to be done about a successor to H. A. But there is nowhere anything that will help us to date the ritual or any possible redrafting or reconstruction of it." N.W.J. Haydon, Ontario.

* * *

YOUNG WORSHIPFUL MASTERS

I have read with interest several items appearing in THE BUILDER citing instances of brethren who have served long and faithfully in Masonic offices. How about some recognition of the young brothers who have established records of unusual merit ?

I wish to mention one case for Montana. Brother Claude W. Patterson, born May 25, 1894, was elected Worshipful Master of Corinthian Lodge No. 72, A. F. & A. M., in December, 1919, at the age of 26 years. He served as Master during the year of 1920, until May 25th, at that age, and for the rest of the year at the age of 26.

Perhaps there have been similar cases, but I have never heard of another brother serving as Master at the age of 25.

Earl V. Cline, Montana.

* * *

Brother William M. Payne, born August 31, 1891, served as Worshipful Master of Euclid Lodge No. 64, A. F. & A. M., La Junta, Colorado, for the year 1917, having been installed December 14, 1916 at the age of 25 years.

I was Master of a lodge in Wisconsin when 26 years of age. G. H. Winchell, Colorado.

* * *

The title of the youngest Worshipful Master is claimed by his friends for Brother Franklin Slye, a student at St. Lawrence University, Canton, New York. Brother Slye was born at Dover, Ky., on September 25, 1898. In March, 1920, Brother Slye joined St. Lawrence Lodge No. 111, at Canton, N. Y. In the following December he was elected as Junior Warden, and in December, 1921, as Worshipful Master, being 23 years of age at the time of his installation. Arthur C. Parker. New York.

* * *

CONCERNING BROTHER W. N. GRUBB

In the article "Another Oldest Secretary" appearing in the April copy of THE BUILDER I notice that Brother Lloyd Steinberg, Virginia, has made a slight mistake which I would like, with apologies to him, to correct.

He says that Brother Grubb was made a Mason January 1, 1879 in Ruth Lodge No. 64. To be exact Brother William Newton Grubb was Raised February 15, 1878 and made Secretary of Ruth Lodge No. 89, June 24, 1879 and in December 1921 he began his forty-third term as Secretary of Ruth Lodge.

Of course this little difference is of no consequence but as a member of Ruth Lodge No. 89 I would appreciate it if you would make the proper corrections. We in Ruth Lodge are proud of our true and faithful Secretary and hope that he will be with us for many more years.

I would like to say right now that I think that THE BUILDER is a wonderful Journal, and only wish that every brother were a subscriber. Thanking you for the pleasure that I have derived from THE BUILDER and wishing you all the success possible in the coming years, I am,

Fraternally yours,

J. A. Bassett, Virginia.

* * *

UNCLE DAN - THE MASON

On the night of March 31st, 1922, the Masons of San Antonio and vicinity assembled at the Scottish Rite Cathedral and celebrated the 75th birthday anniversary of one of San Antonio's most beloved Masons, "Uncle" Dan Ludlow, Secretary of Anchor Lodge No. 424.

For thirty-six years Uncle Dan has labored indefatigably in the interest of Anchor Lodge and its membership. When he was elected Secretary the membership was only ninety-eight and today we are proud to say Anchor Lodge is the second largest Blue Lodge in the state, with a membership of 1300. Uncle Dan has not only witnessed this growth, he is directly responsible for much of it, he has labored faithfully, and oftentimes he has discharged his duties at the cost of personal sacrifice. Anchor lodge is his pride and joy and Uncle Dan is San Antonio Masons' pride and joy.

Uncle Dan was first made a Mason in Embro, Canada, in Thistle Lodge No. 250, on March 26, 1874. Later he demitted to Speed Lodge No. 180, at Guelph, Canada. On June 2, 1886, he became a member of Anchor Lodge No. 424: he was elected Junior Warden June 24, 1887, and became Worshipful Master June 22, 1888: he was made secretary pro tem in 1889 and in 1890 was elected Secretary, which office he has held up to date.

Tice Crandall, Texas.

* * *

A NOTE AS TO THE CARDINAL VIRTUES

In regard to the cardinal virtues, about which a paragraph appeared on page 124 of THE BUILDER, April, 1922, I should like to refer you to "Wisdom of Solomon," chapter 8, verse 7.

John A. Rosen, Texas.

Upon referring to the book above mentioned, chapter 8, verse 7, we find this excellent saying: "And if a man loveth righteousness, the fruits of Wisdom's labor are virtues: for she teacheth soberness and understanding, righteousness and courage; and there is nothing in life for man more profitable than these."

* * *

DOES MASONRY EXCLUDE THE AGNOSTIC

I note with interest your definitions of various religious theories in the February issue of THE BUILDER. There is one point made by you, however, to which I must take exception, and that is your definition of Agnosticism. The latter part of your explanation is correct, but the word does not properly denote nor even connote a disbelief in the existence of God. Agnosticism is equally oposed to Theism (or Deism) and to Atheism. The agnostic merely denies the ability of the finite to comprehend the infinite. The term was formulated by Huxley to distinguish his position from that of a rejection of belief in a Deity.

I cite the following definitions from dictionaries of recognized authority as supporting my statement:

"The doctrine that neither the nature nor existence of God, nor the ultimate character of the Universe (i. e., whether it is material or ideal) is knowable."

"Any doctrine which, while professing belief in God's existence, denies the knowableness of His nature."

Thus Mansel and Spencer, as well as Huxley, were Agnostics.

I believe it may also fairly be said that the exponents of Pantheism are generally agnostics also.

The distinction which I have made is, I believe, vital, for whereas no man may be made a Mason without expressing a belief in a Deity, there is nothing in Masonry to exclude the agnostic. Indeed, to my own personal knowledge, many members of the Craft are agnostics. The Theist, and more particularly the Deist, not only believes but insists that he knows of the existence of a personal God. The atheist expresses equally positive knowledge of the non-existence of any controlling power, personal or non-personal. The agnostic regards both extremes as equally absurd, and while he may believe in a personal Deity, or in several Gods, or merely in the pantheistic doctrine of the one Reality of which all earthly expressions are but integral phenomena he at the same time recognizes the fact that this belief is nothing more than a personal conviction and a guess, a more or less futile attempt to comprehend the incomprehensible, and that so long as he is confined to finite form and finite limitations, he cannot hope nor expect to understand or explain the infinite. D. A. Embury, New York.

Our point was that Agnosticism is un-belief, not dis-belief. Are you right in saying that the finite cannot comprehend the infinite ? in higher mathematics we are doing it all the time. - Editor

* * *

“THE CITY OF SAINTS"

Having read the articles "Mormonism and Masonry" by Bro. Sam H. Goodwin in your issues of February and March, 1921, also the one in the issue of February, 1922, I thought the following excerpt from "The City of the Saints" by Sir Richard F. Burton might interest your readers. This is from the second edition, London, 1862, p. 462.

"Mr. Little also recounted to us his experiences among the Indians, whom he, like all the Mormons, firmly believed to be children of Israel under a cloud. He compared the Medicine lodge to a Masonic hall, and declared that the so-called Red men had signs and grips like ourselves; and he related how an old chief, when certain symbolic actions were made to him, wept and wailed, thinking how he and his had neglected their observances. The Saints were at one time good Masons; unhappily they wanted to be better. The angel of the Lord brought to Mr. Joseph Smith the lost key-words of several degrees, which caused him, when he appeared amongst the brotherhood of Illinois, to 'work right ahead' of the highest, and to show them their ignorance of the greatest truths and benefits of Masonry. The natural result was that their diploma was taken from them by the Grand Lodge, and they are not admitted to a Gentile gathering. Now heathens without the gate, they still cling to their heresy, and declare that the other Masonry is, like the Christian faith, founded upon truth, and originally of the eternal church, but fallen away and far gone in error. There is no race, except perhaps antiquaries, more credulous than the brethren of the Mystic Craft. I have been told, by one who may have deceived himself, but would not have deceived me, that the Royal Arch, notoriously a corruption of the Royal Arras, is known to the Bedouins of Arabia; whilst the dairy of the Neilgherry Todas, with its exclusion of women, and its rude ornamentation of crescents, circles, and triangles, was at once identified with the 'old religion of the world whose vestiges survive amongst all people.' But these are themes unfit for an 'entered apprentice.'" W. S. Brown, South Carolina.

* * *

Brethren will note that it is a Mormon, not Sir Richard Burton, who is expressing himself in this paragraph. The reference to the Todas is interesting. How their dairy ritual has ever escaped our argus-eyed symbologists is a mystery. By a happy coincidence ye editor is now engaged in reviewing a book on the Today It will soon appear. - Editor.

* * *

ANOTHER BOOK ON THE LOST WORD

In the reply to R.E.M., Texas, on the "Lost Word," in THE BUILDER, July, page 219, one of the most important and best monographs on this subject was omitted, namely: "The Lost Word" by Garrison, published in Geo. F. Fort's "Early History and Antiquities of Freemasonry." I do not know whether this is included in all editions but my copy (1875) has it.

D. D. Berolzheimer. New York.

* * *

HOW ARE MASONIC SICK CARED FOR? AN URGENT REQUEST FOR INFORMATION

I have been asked to gather information as to what individual lodges, and also all bodies acting in concert in other cities, have done or are doing to provide for local and sojourning brothers who need surgical and medical attention, either in hospitals or at their homes.

Full details are needed as to who pays the bills, where the cases are handled, who arranges the details, what discounts are made, whether the beds are in wards, rooms, or separate buildings, under Masonic name, auspices, control, etc. Please send all information, no matter how trivial, it may be just what I need. We have a number of varied cases to take care of, and wish to know how others have done the work.

J. T. Holden, 623 Ochsner Bldg., Sacramento, Cal.

The Builder Magazine

November 1922 - Volume VIII - Number 11

The Trial of the American Masonic Federation in the United States Court

BY BRO. CHARLES C. HUNT, DEPUTY GRAND SECRETARY. IOWA

In THE BUILDER for September Brother Hunt gave a general statement of the American Masonic Federation Case: in the issue for October he made a critical examination of the claims of that body to the higher degrees: he now furnishes an account of the manner in which the affairs of that organization, masquerading as Masonic, were brought to the attention of Federal authorities, and of the action taken in consequence. A careful study of this series of articles, the fourth and last of which will be published next month, will give a reader a clear insight into some of the most important principles of Masonic jurisprudence.

MATTHEW MCBLAIN THOMSON, head of the self-styled American Masonic Federation, sent out paid organizers all over the country whose duty it was to organize lodges and confer Masonic degrees. The charge for the Craft degrees ranged from $35.00 up to $50.00 or more, the usual charge being about $50.00. For the Scottish Rite degrees from the Fourth to the Thirty-Third the charge was from $135.0 to $200.00. Sometimes the Shrine and Templar degrees were given for this amount, sometimes not.

Occasionally, these organizers in different cities would be arrested by the police on the charge of obtaining money under false pretences. Sometimes convictions were had, but usually these convictions were hard to obtain, for the reason that it was difficult to disprove statements made by Thomson and his organizers. This difficulty existed because of a lack of knowledge on the part of Masons called to testify in such trials.

In 1915 one of these organizers by the name of Ranson was arrested in St. Louis. The Post Office Inspector in charge in St. Louis learned of the case, and concluded that it was a matter for the United States Government to take up since it involved a fraudulent use of the mails. He therefore assigned one of his inspectors, Brother Monte G. Price, to investigate the matter. Brother Price was not able to enter actively upon this work until 1919; from that time until the trial last May he spent much of his time making an investigation in various parts of this country, and even going to Scotland and to France.

As a result of his investigations, an indictment was found in the District Court of the United States against Matthew McBlain Thomson, Thomas Perrot, Dominic Bergera and Robert Jamieson, and the case was brought to trial in the United States District Court at Salt Lake City, Utah. As the regular judge in this district is a Mason, Judge Wade of Iowa was assigned to try the case and he impressed all who attended the trial with his absolute fairness to both the prosecution and the defense.

The writer of this article attended this trial, and procured a stenographic copy of the proceedings. Therefore, in what follows, he is speaking from his own knowledge as well as from the official report.

The indictment charged the defendants, Matthew McBlain Thomson, Thomas Perrot, Dominic Bergera and Robert Jamieson, with entering into a conspiracy and using the mails in furthering and carrying out that conspiracy. Said defendants were officers of the American Masonic Federation and the Confederated Supreme Council, organizations claiming to control the Craft and higher degrees of Masonry, respectively.

THE CONSPIRACY

The conspiracy charged was that of devising a scheme to defraud, in that, as set forth in the indictment:

"Said defendants would make written and verbal, fraudulent and deceptive representations regarding the authority, chain of title, power and history of said two corporations; that said defendants would represent to the public generally throughout the United States of America, and to the persons so to be defrauded as aforesaid, for the purpose of inducing such persons to join said corporations, among other things, the following: that Freemasonry was and is an ancient, exclusive and honourable Fraternity of great merit and respectability, that all true and regular Freemasonry in Europe and America traces its antecedents, authority and power to the ancient lodges of England and Scotland; and that said defendants would falsely and fraudulently represent, pretend and claim that said American Masonic Federation and said The Confederated Supreme Councils of the American Masonic Federation were and are the only regular, legitimate and true Scottish Rite Freemason bodies in America, and that they trace their history through regular and true charters to legitimate Scottish Rite bodies in Scotland, which said Scottish Rite bodies themselves were and are of unimpeachable authority, reputation and responsibility and which reckoned their existence from time immemorial; that said American Masonic Federation had full power and authority within itself to confer what are commonly known as the three Craft or Blue Lodge degrees and to create and charter Craft and Blue Lodges and Grand Lodges superimposed thereupon throughout the United States of America, by virtue of the right and power contained in a charter of authority from the Supreme Council A.&A.S.R. of Freemasonry for the Sovereign and Independent State of Louisiana, a corporation of said State of Louisiana (hereinafter in this indictment referred to simply as the Supreme Council of Louisiana), to said Thomson and thereafter surrendered and transferred to said American Masonic Federation; that said Supreme Council of Louisiana itself traced its Masonic authority and power to Mother Lodge Kilwinning No. 0 of Scotland, represented to be the oldest known source from which Masonic power flowed; that said American Masonic Federation and said The Confederated Supreme Councils of the American Masonic Federation had authority to confer within the United States of America what are commonly called the higher degrees in Masonry and to create and charter consistories, councils, conclaves and tabernacles by virtue of a patent granted said Thomson by the Grand Council of Rites of Scotland, under date of the twentieth day of April, in the year eighteen hundred and ninety-eight, which said patent said Thomson had surrendered and transferred to said The Confederated Supreme Councils of the American Masonic Federation; itself a part of and within said American Masonic Federation; that said Grand Council of Rites of Scotland had recognized said The Confederated Supreme Councils of the American Masonic Federation; that said Grand Council of Rites of Scotland was the oldest Masonic high degree body in the world, was self-existing, the

parent of many, the offspring of none, embracing within its bosom all rites and systems which have, in the course of time, been gathered around the parent stem of Scottish Masonry, and that it was a regular, legitimate and true Masonic high degree body of good reputation and unquestioned authority; that said patent given by the Grand Council of Rites of Scotland to said Thomson was the first charter granted by regular Scottish authority to work the Scottish Rite in America and that by virtue of said alleged charter of authority from the Supreme Council of Louisiana and of said patent from the Grand Council of Rites of Scotland, heretofore described, said American Masonic Federation and said The Confederated Supreme Councils of the American Masonic Federation, had the only legitimate and direct chain of title and authority of any Scottish Rite Masons in America, that they alone in America were in regular possession of the Scottish Rite degrees, and that, because of their power and authority predicated upon the alleged charter and the patent aforesaid, they alone in America could confer true, genuine and regular Scottish Rite degrees from the First to the Thirty-Third inclusive; that said defendants, by themselves and their agents and employee, the names of said agents and employees being to the Grand Jurors unknown, therefore their names are omitted from this indictment, in the name of and by pretended authority from, said American Masonic Federation, would pretend to grant charters of supposedly legitimate, regular and authoritative origin, and to create subdivisions, branches, groups and organizations of supposedly regular Masonry, and would pretend to confer legitimate Scottish Rite Masonic degrees upon all such persons as might, by means of said false and fraudulent representations, pretensions and claims, be induced to apply for and purchase the same and to transfer to said defendants, their agents or employees sums of money therefor; and to aid and assist in conferring said pretended and fraudulent degrees, and as a part of said scheme and artifice to defraud, said defendants would make and print, and cause to be made and printed charters, diplomas, certificates and commissions purporting to give to the holders and bearers thereof true and genuine Masonic degrees, rites, powers and authority; that further, as a part of said scheme and artifice to defraud, and to aid in executing the same, and to convey and communicate to persons so to be defrauded the representations herein alleged, the said defendants would print and cause to be printed and distributed throughout the United States, books, pamphlets and statements which would be artfully and carefully prepared, containing pictures of alleged true charters of authority and affiliation to said Thomson and said corporations so as to mislead and deceive the persons who might read them and induce such persons to join said American Masonic Federation or The Confederated Supreme Councils of the American Masonic Federation, or any of their several branches, subdivisions, lodges or chapters, in the belief and with the understanding that they were joining institutions having the true, genuine and legitimate history, power and authority, which, as hereinbefore alleged, said defendants would claim and represent them to have; that

further, as a part of said scheme and artifice to defraud, said defendants would publish and print and cause to be published and printed, at Salt Lake City aforesaid, in the name of said corporations a monthly journal or magazine entitled, "The Universal Freemason," which said journal or magazine should be published every month throughout said period of time at Salt Lake City aforesaid and should be distributed by means of the postoffice establishment of the United States throughout the United States of America and should be sold to the persons to be defrauded as aforesaid; that said magazine should contain cunningly and carefully prepared articles and statements in support of the claims and pretensions of said defendants, as hereinbefore stated, and should be made by said defendants with the hope and expectation that credulous and uninformed persons, to whom said magazine or some of the copies thereof might come, would be attracted by their alluring and misleading statements and thereby induced to join said corporations, or their subdivisions, lodges, chapters or branches, and to pay said defendant or said corporations, the fees required as a privilege for so joining; and that all said printed charters, diplomas, certificates, commissions, books, pamphlets, and magazines are too numerous, voluminous and lengthy to be set out in this indictment in full and are for that reason omitted by this Grand Jury. . . .

"That said defendants and each of them throughout the period of time hereinbefore alleged, well knew of the falsity and fraudulent and misleading character of said representations, claims and pretences and of the falsity and fraudulent character and purpose of said artifice, scheme and device; and that all and regular of the false and fraudulent statements, representations and pretences hereinbefore set forth, would be and were intended by said defendants to be made, done and practised for the fraudulent purpose on the part of said defendants and each and all of them to deceive the said persons so to be defrauded, and fraudulently to induce said persons, and each of them, to pay sums of money to said defendants, their agents or employees, or to said The American Masonic Federation and said The Confederated Supreme Councils of the American Masonic Federation in return for membership or degrees in either or both of said corporations, and to cheat and defraud said persons so to be defrauded as aforesaid, with the intent then and there on the part of said defendants fraudulently obtained, in whole or in part, to the use, gain and benefit of said defendants and each of them, and of said other persons to the Grand Jury unknown, with whom said defendants conspired, as aforesaid. That said conspiracy of defendants was continuous in nature and in purpose and was continuously in existence and in the process of execution by said defendants throughout all the time from and after the said first day of May, in the year nineteen hundred and eighteen, until and including the day of the finding and presentation of this indictment, as aforesaid."

The first three named defendants only were on trial. Robert Jamieson did his part of the work in Scotland and could not be reached by the courts in this country. He had been a member of a regular Masonic lodge under the Grand Lodge of Scotland. In 1914 he was expelled by that Grand Lodge for his part in this scheme. However, he continued to sign diplomas and certificates issued by this organization, thus giving the Impression that the authority claimed from Scotland was genuine.

THE FIRST WITNESS

The first witness called by the Government was Brother Monte G. Price, the Post Office Inspector residing at St. Louis, Mo. He testified that he had been assigned to investigate this case by his superior officer in 1915, but had not been able to do any work on it until four years later. On August 6, 1919, he interviewed the defendants and obtained from them a written statement of the source of their claimed authority, which was substantially similar to that stated above. He found that the charter from the Grand Council of Rites, which was quoted in the preceding article, was the only authority Thomson had or claimed to have for conferring the higher degrees, from the Fourth to the Thirty-Third inclusive. He also found that the only authority he had or claimed to have for conferring the Craft degrees was the following endorsement on the back of the Scotch patent:

"We, Jos. N. Cheri, M.P.S.G. C. of the Supreme Council of the State of Louisiana, do heartily endorse the purposes on the reverse hereof.

J.N.Cherl,

M.P.S.G.C. of the S. C. of La,

Honourary Member of the G. C. of Rites of Scotland."

In May 1920 this patent was photographed by the Post Office Department, in New York City, when the following additional endorsement appeared on the back:

"George U. Maury,

Dec. 11th, 1918.

Most Powerful Sovereign Grand Commander of S. C. of La."

"Under this Patent by the Grand Council of Rites of Scotland, extended to cover the Craft degrees by indorsation of the Sovereign Grand Commander of the Supreme Council of Louisiana, as given above, the Grand Lodge Inter-Montana was instituted on January 7th, 1907, and the Confederated Supreme Council of the Early Grand National Scottish Rite for the United States of America, on the 23rd of April, 1907."

It was proved by two witnesses and by Thomson's own admission that Maury's signature was affixed for the sole purpose of authenticating Cherils signature. Maury, who was the successor to Cheri as Sovereign Grand Commander, testified that the date "Dec. 11th, 1918" and the words beginning "Under this patent . . ." were not there at the time he, Maury, signed it. Therefore, Thomson's claim that Cheri granted him a charter to confer the Craft degrees had no foundation in fact whatever, even if the patent itself had been valid, and even if Cheri had the power to grant a charter to confer such degrees. It was shown that under the laws of the Supreme Council of Louisiana no charter was valid unless signed by the first four officers and the Secretary of that body.

George U. Maury, Sovereign Grand Commander, and Rene C. Metayer, Secretary General, testified that the only authority given to Thomson was to heal some clandestine lodges in and around Boston, Mass.

It is evident that Thomson realized that he did not have the authority he claimed, for on October 31st, 1919, he wrote to Maury asking him to sign and send to him the following certificate, so that he could have it photographed to prove his authority:

"TO ALL WHOM THIS MAY CONCERN,

This is to certify that I, George U. Maury, have seen and recognized the indorsement made by the late Illustrious Bro. Joseph M. Cheri, Sovereign Grand Commander of the Supreme Council of Louisiana on the Patent granted by the Grand Council of Rites of Scotland to the Illustrious Bro. Matthew McBlain Thomson confirming and extending the powers of said patent to cover the Symbolic degrees and that the American Masonic Federation created thereby is in fraternal relation with the Supreme Council of Louisiana.

"As witness my hand and seal of the Supreme Council of Louisiana this..... day of November, 1919.

.....

Most Powerful Sovereign Grand Commander."

Note that he asked for this certificate so that it could be photographed. If his patent had given the authority he claimed, why could it not have been photographed, as well as a certificate, is the question that naturally arises and to which Thomson could give no satisfactory reply. As a matter of fact, it was photographed later by the United States Post Office authorities.

SEPARATES FROM THE SUPREME COUNCIL

Other schemes proposed were for the Supreme Council of Louisiana to become a subordinate of the American Masonic Federation and to revive Polar Star Lodge and remove it to Salt Lake City. The Supreme Council of Louisiana did not accede to any of these Propositions, and after promises and flattery failed to bring them to terms, Thomson began to threaten.

In a letter to Maury, Commander of that Supreme Council, dated December 2, 1919, he intimates that complaints have come to him regarding the regularity of the present Supreme Council of Louisiana. He then goes on to recite the history of the connection between their two bodies, but his recitation is somewhat different from the claims he had previously made. He virtually admits that the only authority he received from Louisiana was a personal endorsement of Mr. Cheri, that his connection with the Supreme Council of Louisiana had given him nothing in the way of authority, and he threatens to withdraw recognition from Maury's organization, unless he, Maury, can prove that the said Supreme Council is regular. Maury asked him what proof he wanted, and Thomson replied that the best proof he could offer would be to sign the certificate above quoted.

He goes on to say that unless he receives a prompt reply acknowledging that Cheri's endorsement on his Patent was for the purpose of allowing him to organize lodges and that Cheri had power to grant such authority, he would sever all connections with the Supreme Council of Louisiana.

Maury refused to write the letter demanded, and Thomson then severed relations with the Supreme Council of Louisiana; thereupon disregarding claims previously made on many occasions, he asserted that he had never claimed authority from Louisiana to confer the Craft degrees, but that on the contrary, he had received such authority from the Grand Council of Rites, through the Rites of Mizraim and Memphis.

In October 1921 he published, under the title of "Is it Ignorance or Malice?" a statement that some people, including certain of his own members, were making "loose and unauthorized claims, which, being incapable of historical support or proof, are maliciously seized upon by our enemies, refuted, and claimed as disproving our

whole claim to regularity of descent and Masonic standing. Among these unauthorized claims is that the Supreme Lodge works by authority of a charter granted to it by the Supreme Council of Louisiana. A variation of this story claims that this charter was granted by the Lodge Polar Star of New Orleans, La. Needless to say, both these stories are erroneous, and whether the result of well-meant zeal on the part of ill-informed brethren or malicious perversion on the part of our local enemies, the effect is the same, equally hurtful. Following we give the official version of our origin taken from a pamphlet circulated by the Supreme Lodge twelve years ago, that should leave no room for misconception."

The official version he then gives goes on to say that his authority to confer the Craft degrees came through the Scottish Grand Council of Rites having control over various so-called Masonic rites, including those of Memphis and Mizraim, but this was very different from his previous claims.

The pamphlet referred to as published "twelve years ago" is "Who is Who in Masonry, and Why I am a Scottish Rite Mason," but it did not contain the explanation quoted until republished in 1920, when this explanation was interpolated without any intimation that it was something entirely new. On the witness stand Thomson was asked to produce this, or any other pamphlet, published "twelve years ago" which contained this explanation of his authority, but he could not do it, nor could he produce a pamphlet in which he had said substantially the same thing prior to the investigation by the United States Government. On the contrary, he had repeatedly contended that his authority from the Grand Council of Rites was for the higher degrees only, and that for the Craft degrees he had been compelled to go to the Supreme Council of Louisiana. It was not until the officers of that Supreme Council refused to confirm his claim that he repudiated them as clandestine and asserted other claims to authority over the Craft degrees. Witness after witness testified that it was on the basis of claims made for authority over the Craft degrees from the Supreme Council of Louisiana, behind which they believed to stand the authority of Mother Kilwinning Lodge of Scotland, that they had been induced to join Thomson's organization. In all these representations he never intimated the fact that the Supreme Council of Louisiana was an organization composed of coloured men, but gave them the impression that it was composed of Frenchmen. Maury testified that there were only two or three white men in his entire organization.

THOMSON TRIES TO EXPLAIN

On the witness stand Thomson attempted to explain the statements made in his writings to the effect that he had a charter from Louisiana by saying: "Charter is used in the general sense, as authority, a permission, a sanction, or a word of similar nature, and in all my writings I denied receiving a charter in the sense of a formal document. . . . I always said it was an endorsement upon my Patent. That is the sense in which I used the word. The general sense of an authority." On cross examination he was asked to produce any writings prior to this investigation where he had made this explanation, but he could not.

The following quotation from the cross examination is interesting:

"Q. You explained that is not accurate language and that in all your writings you have denied that you have a charter from the Supreme Council of Louisiana. Will you please refer us to these writings?

"A. Would I be allowed to say that I always said that it was an indorsation on my patent?

"Q. Will you show me any place where you had said "I deny that we have a charter from the Supreme Council of Louisiana.' Show me any place where you have ever written that until this late controversy?

"A. I don't know where I have written it.

"Q. You don't know where you have written it?

"A. I have written it, but I can't produce it. I have always affirmed the other way.

"Q. The volumes of your magazine are on the desk there. Can you turn to any volume where you said 'I deny that we have a charter from the Supreme Council of Louisiana' until the time of this controversy?

"A. I don't know that I could."

Reference has been made to a pamphlet "Who is Who in Masonry, and Why I am a Scottish Rite Mason." It was the great text-book of Thomson's organization. Many witnesses testified that Thomson always referred to it as the answer to every question that was asked him regarding his authority and as the final argument in every controversy. The preface to this pamphlet is signed by all three of the defendants, and is as follows:

"This booklet is intended for the exclusive use of members in the obedience of the American Masonic Federation, Inc., of the Ancient and Accepted Scottish Rite of Freemasonry, so that each member may be in a position to have on hand a brief historical chain of title of our system of Masonry as descended to us by proper Masonic charters from the oldest lodge of Masons known to the living world, viz., MOTHER KILWINNING, incidentally giving the origin of the Grand Lodges of the State or Modern Masons from the cold facts of history, thus placing our members in a position to refute false statements that may be made to them by any person or persons, and enabling them to distinguish as to 'Who is Who' in Masonry.

"It is published by authority of the Supreme Lodge of the American Masonic Federation.

(All rights reserved.)

M.McB. Thomson

President-General.

Thomas Perrot

Secretary-General.

D. Bergera

Treasurer-General."

On the witness stand Thomson was asked if he had read the preface to the pamphlet before signing it. He replied: "I can't say that I did."

"Q. You see your name there at the preface?

"A. Quite possible. It might have been written with a stamp. That is not my writing. I don't see anything wrong with it.

"Q. Well, you put that out. You were publishing it as being under your approval, weren't you?

"A. I am willing to accept that as stated therein. I am willing to accept that, because there is nothing wrong in it. It is not very lucid in its statement.

"Q. Had you read page 8 before this magazine was sent out to the public?

"A. I don't remember reading, but I am willing to accept the statements in it.

"Q. Did you read it after it was put out to the public?

"A. I read it, I think yesterday.

"Q. Have you ever read it before, Mr. Thomson?

"A. I don't believe I did before."

----o----

Ye sons of fair Science, impatient to learn,

What’s meant by a Mason you here may discern;

He strengthens the weak, he gives light to the blind,

And the naked he clothes - is a friend to mankind.

He walks on the level of honor and truth,

And spurns the trite passions of folly and youth;

The compass and square all his frailities reprove,

And his ultimate object is botherly love.

----o----

The measure of capacity is the measure of sphere to either man or woman. - Elizabeth Oakes Smith

----o----

FREEMASONRY OF THE MIDDLE AGES AN INTERNATIONAL SOCIETY

BY BRO. CYRUS FIELD WILLARD, CALIFORNIA

THE ARTICLE "Travelling Craftsmen" written for THE BUILDER by Bro. E. Ellison, the wise Master of Balder Lodge of San Francisco, contains statements which show that there are some things in Freemasonry which have escaped his notice. "Even Homer nods" was a proverb among the Greeks and Brother Ellison's article shows that even he is unaware of recent developments in Masonry. "Balder is dead" wailed the old Norse Saga, which lamentation Longfellow repeated, but his spirit lives in the lodge of descendants of the sturdy vikings at the Golden Gate who now plow the Pacific as their ancestors roamed the stormy Atlantic, and of this lodge Brother Ellison is the helmsman. In his article he says:

"We have been gravely assured by the writers . . . that Freemasonry in medieval times was an international association of church builders, incorporated under a charter issued by the Pope, granting to the society a complete monopoly in the building of religious edifices. It was said that the mysteries of Gothic architecture, both operative and speculative, were the particular secrets of the corporation and whenever a new cathedral or other religious house was contemplated, requisitions for plans and specifications must he made to the headquarters of the body," etc.

Then comes this further statement which seems to be contradicted by the fact:

"But, alas, the belief in the existence of an international corporation of builders has been shattered and swept into the dust heap by Robert F. Gould, the iconoclast, together with many other venerable cobwebs which had gathered around the columns and arches of the Masonic edifice and thus prevented us from viewing the structure in the light of true history.

"Gould demonstrates conclusively that 'International Freemasonry' in the Middle Ages is a fiction. Careful search in the archives of the Vatican has failed to bring to light the slightest evidence that the Masonic Craft has ever received any special honours or favours from the pope; and the only basis for the belief in papal patronage seems to be that at various times popes' and prelates (?) issued bulls (?) promising indulgences to persons who should make liberal donations of money, lands or labour, to churches in course of construction. Nor has anyone been successful in locating the headquarters of this 'international society'."

"True the German Steinmetzen (Freemasons) were along more than local lines. In 1549 they formed," etc.

It is evident from the above statements that Brother Ellison is not in touch with modern developments in Masonic research. There is no question in the minds of those qualified to judge that "The Builders" by Brother Joseph Fort Newton, the first editor of this Journal, is a book which represents ripe scholarship and his summation of the most careful research up to the present time. He locates the headquarters of this international society on the island of Comacina of Lake Como, in Lombardy which lies in the northern part of Italy on the borders of Switzerland. He calls attention to the great work, "The Cathedral Builders," by Leader Scott, and "Further Notes on the Comacine Masters," by Brother W. Ravenscroft.

The great fault with Robert Freke Gould is that he is unwilling to accept anything except evidence that would be conclusive in a court of law. In the very nature of things, in dealing with Masonic subjects, our obligation prevents us from dealing openly and fully with such matters and the prohibition against "cutting, carving,

writing or printing any of the arts, parts or points" was more strictly enforced in olden days than now. This difficulty of supplying openly the evidence demanded by such natures as Gould's occurred to my mind recently while listening to an address by Brother H. L. Haywood before a meeting of members of our lodges in San Diego. I said to him afterwards, jokingly, that if he had not been talking to an audience of Masons, it was a question whether he would have been understood and the evidence which he submitted then in elaboration of the many points in his remarkably fine lecture would have been regarded as having no evidential value.

Before Brother Ellison makes this sweeping statement that anything in Masonry is a fiction, let him remember that Troy was a myth until Schliemann came.

It is surprising that he should bring in such negative evidence as that because the desired evidence in favour was not found in the "archives of the Vatican," hence the organization never had the powers attributed. The fallacy of such argument can be shown by a question: "Supposing such evidence had existed in the archives of the Vatican down to the time of the issuance of the bull by Pope Clement in 1738, would, it have been allowed to exist after that time?" Then again, there having been two and even three popes at the same time and the records having been carted to Avignon and elsewhere and burned by the many captors of Rome, would it not have been possible for such powers to have been in existence at one time and spurlos verzenkt"?

POSITIVE EVIDENCE

But let me give some positive evidence. I find in Clavel the following:

"These colleges (of Rome) enlisted up to the time of the fall of the empire in all their vigour. The invasion of the barbarians reduced them to a small number; and they continued to decline so much that it was these ignorant and ferocious men who finally preserved the cult of their gods. But when they were converted to Christianity, the collegia flourished anew. The (Christian) priests who caused themselves to be admitted there as honourary members and as patrons, impressed a useful impulse on

them and employed them actively in building churches and convents in Italy. They appeared at this time under the name of 'free corporations' and 'fraternities.'

"The most celebrated were those of Como; and on in Muratori, that they had acquired such a superiority that the title of 'magistri comacini', 'masters of Como,' had become a generic name for all the members of the corporations of architects. Their primitive organization had been maintained up to then. They had always their secret instruction and their mysteries, that they called 'Kabala'; they had their jurisdictions and their private judges; their immunities and their franchises.

"Very soon their number was multiplied tremendously, and Lombardy, which they had covered with religious edifices, sufficed no more to contain them all. Some among them were united and this constituted one sole great association or fraternity with the purpose of going to exercise their industry beyond the Alps in all the countries where Christianity, recently established, still lacked churches and monasteries. The popes seconded this design; it suited them to aid in the propagation of the faith by the majestic spectacle of vast basilicas and by all the prestige of the arts, with which they surrounded the new cult. They conferred then on the new corporation, and on those which were formed afterwards with the same object, a monopoly which embraced the whole of Christendom and which they supported with all the guarantees and all the inviolability which their spiritual supremacy permitted them to impress on it. The diplomas which they delivered to this effect to the corporations accorded to them protection and exclusive privilege to construct religious edifices; they conceded to them 'the right to erect (or build) directly and uniquely from the popes,' and freed them 'from all the local laws and statutes, royal edicts, and municipal regulations concerning either the taxes or any other imposition obligatory on the inhabitants of the country.' The members of the corporations had the privilege 'to fix, themselves, the amount of their salaries (or wages) and to regulate exclusively in their general chapters, all that which appertained to their interior government.' It was forbidden 'to any artist who was not admitted into the society to establish any competition to its prejudice, and to every sovereign, to sustain his subjects in such a rebellion against the Church.' And it was expressly enjoined on all 'to respect these letters of creation and to obey these orders, under penalty of excommunication.' The pontiffs sanctioned such absolute proceedings, by 'the example of Hiram, king of Tyre, when he sent the architects to King Solomon in order to build the temple of Jerusalem.'"

I have given this quotation from Clavel so amply because it shows he was better qualified as a historian in some respects than R. Freke Gould, inasmuch as he recognized the possibilities of the Comacine Masters and gave them their due emphasis at that period of architectural knowledge long before modern scholars had appreciated their importance. Also, he gives in quotation marks certain rights and privileges and other matters which he is evidently quoting from the diploma he refers to, and it is evident he had certain sources of information before him which he could not name publicly for some reason now not known to us.

REBOLD CITED

Now let us refer to Rebold, another French historian, in his work, "Histoire des Trois Grand Lodges de Francs-Macons en France," (History of the Three Grand Lodges of Free Masons in France), Paris, 1864, page 28, from which I translate the following:

"After the terrors of the year 1000, (it was a superstition then that the world was coming to an end at the end of the year 1000) society emerged from its long lethargy and suffered a veritable transformation. They renewed nearly everywhere the religious edifices of the Christian world. A great number were demolished in order to be rebuilt. It is then that the corporations of Lombardy (Lake Como is in Lombardy) demanded from the pope the renewal of their ancient privileges [Note: King Rotharius of Lombardy in 643, issued a royal edict giving the Comacine Masters certain rights and privileges as a corporate body. See "The Builders," J. F. Newton] which the Roman corporations enjoyed and the pope accorded these to them with the exclusive monopoly of erecting religious monuments in all Christendom; it is then also that they expanded in all the Christian countries of the south.

"Although a part of the members of these corporations belonged to a communion opposed to the popes, these monopolies, of which the first was decreed to them by Boniface IV in 614, have nevertheless been confirmed to them and preserved since Nicholas III (1277) up to Benedict XII (1334)."

Rebold then quotes all the special wording given by Clavel without mentioning the name of Clavel, showing he had been all over the same ground and in addition gives the dates above cited. He is much quoted by Gould as a reliable historian except where he takes sides with one of the Grand Lodges of France of which he was a violent partisan.

In his chapter on the Stonemasons of Germany page 176, vol. 1, history of Freemasonry, Robert Freke Gould says:

"A remarkable tradition appears to have been prevalent from the earliest times, viz, that the stonemasons had obtained extensive privileges from the popes. Heideloff gives, amongst the confirmation of the Emperors already cited, two papal bulls, viz., from Pope Alexander VI, Rome, 16th September, 1502; Pope Leo X, pridie calendarium Januarii 1517.

He Heideloff, Die Bauhutte des Mottel-alters also says that they received an indulgence from Pope Nicholas III, which was renewed by all his successors up to Benedict XIII, covering the period from 1277 to 1334."

Gould then goes on to describe the various efforts of Moss and Krause to find copies, and how Governor Pownall obtained permission to search the archives of the Vatican. The latter was politely assisted by one of the Vatican attendants.

Brother Ellison does not tell his readers that Governor Pownall after his unsuccessful efforts in the Vatican still asserted his beliefs that these bulls were issued and might still be in existence somewhere.

Now let us examine Gould's great iconoclastic efforts so eloquently described by Brother Ellison. Personally I have not much use for iconoclasts. They were the ones who destroyed the beautiful statues of Grecian art and got their name from that pursuit of destroying images which apparently (judging by present day art) can never be replaced.

This great iconoclastic effort is contained in the following mild and innocuous statement in which the "great iconoclast" does, in the words of Nick Bottom, the weaver, "roar as gently as any sucking dove" by saying on page 177, vol. 1, History of Freemasonry:

"But whether or not the tradition rests on any solid foundation it is certain that the Church, by holding out from time to time special inducements, sought to attract both funds and labour for the erection of its special cathedrals and some of these tempting offers were not quite consistent with strict morality."

He was not even able to find a copy of the bull issued by Pope Innocent IV on May 21, 1248.

Now there was reason for all this. Apparently, for some reason, Gould did not want to acknowledge that these bulls were issued and thus lay the foundation for the reason that the Freemasons, relying on the prerogatives granted by the popes, had opposed the statutes of England which tried to regulate their wages in opposition to the rights guaranteed them by the popes to fix the amount of their own wages. This they did when England was Roman Catholic and it may be that Gould, now that English Freemasonry is Protestant and ruled by the royal family, did not want to show that the Masons ever rebelled against the royal authority. What Gould thinks of such an action is shown in his description of a French lodge which admitted "the notorious Paul Jones" as he terms one who is regarded in America as a national hero.

What is his comment on the statement made by Heideloff, whom he acknowledges a worthy and accurate historian, when Hiedeloff tells about Herr Osterrieth, one of the

last of the steinmetzen of Strassburg, being initiated into a lodge of Freemasons in Germany where Heideloff assisted in the initiatory ceremonies? Heideloff says that Osterrieth told him after he had been initiated that the grip of the entered apprentice and that of the steinmetzen was identical. Gould says in view of these facts (which if inquired into might have shown that the steinmetzen originated from the freemasons who were brought over from the York Cathedral in 782 by Alcuin after the cathedral had been rebuilt) that such a thing was impossible and if it were true he had no right to tell it.

GOULD NOT ACCURATE

In the very beginning; of his chapter on the steinmetzen, Gould says:

"Fallou gives a long list of churches and convents erected by the devout men from the British Isles and other holy men. Then came Charlemagne and taught the German tribes to build cities and palaces (Aix-la Chapelle, Ildesheim, etc.)."

This is just about as accurate as Gould is about many things. He gathers a great heap of materials but makes no accurate deductions from what he has gathered and misses many things of a revealing nature among the great mass of citations he has heaped up with an evident purpose of impressing his readers with his scholarship.

Now Charlemagne could not teach anyone. He was so ignorant that Alcuin, the mason-monk from the Cathedral School of York, England, was obliged to teach him to write his own name and there is an amusing word picture in the life of Alcuin of Charlemagne twisting his features up while he tried to make the stiff fingers which were used to handling the sword encompass the pen and make it trace the regular pothooks and hangers.

It was Alcuin who was brought up for forty years or more first as pupil and then master in the Cathedral School of York while the Comacine Masters brought from Rome by Egbert were rebuilding the Cathedral which had been destroyed by fire in 741 and who brought over to France the torch of knowledge in 782 which then burned only in England and introduced civilization anew into Europe among the Germanic tribes. He first started the palace school at Aix-la-Chapelle and then was instrumental in spreading the "seven sciences" which the Old Charges speak of through the monasteries at Tours, Fulda, and even as far east as Salzburg. The workmen, and particularly the masons whom he brought over from England, at that time spread all over Germany, building monasteries, churches, convents, palaces, etc. Heideloff, who was an architect, writing in 1844, said that "during the time of the Anglo-Saxons, [that is, during Alcuin's time,] building operations continued and their monuments of architecture are the finest example of the state of building during those ages. They also introduced the science into Germany and understood building, erecting convents everywhere."

In a footnote of Gould's History, page 318, vol. 1, is a statement that in an old life of King Offa, which was written by Matthew Paris, who was Alcuin's king and from whom he obtained permission to go over to France and enter the service of Charlemagne, there is a miniature showing King Offa giving orders to the master of the works where St. Alban's cathedral is being erected and the Master holds the square and compass in his left hand while a perpendicular arch is being tried by a plumb rule, while others are hewing the rough ashlar and still others are raising stones by a windlass and setting them in place.

Heideloff's words given above describe Alcuin's activities under Charlemagne and it was he who was responsible for the edict which Charlemagne signed which gave the Comacine masons liberty to travel everywhere and erect churches and other buildings while the other workers were tied to the soil under the laws of the feudal system. Alcuin was the intellectual prime minister of Charlemagne, according to Guizot, and it is not an improbable conception to attribute to him the introduction of York Masonry into Germany, and thus the identity of the entered apprentice's grip of English Freemasonry and the grip of the steinmetzen of Germany would be explained. Gould in his attention to the dead letter "which killeth" missed this as he did the inner meaning of Governor Pownall's words. The latter says, on page 258, "The pope not only had formed them into a corporation," etc. He also is quoted on the same page of Gould's history as saying after his search in the Vatican as recorded

in Pownall's "Archoelogia"; "I cannot however yet be persuaded but that some record or copy of the diploma must be somewhere buried at Rome amidst some forgotten and unknown bundles or rolls."

This is the authority on whom Gould depended and Gould is the authority on whom Brother Ellison depends and it is easy to see that instead of the "great iconoclast" destroying the belief in the existence of a bull or diploma giving certain rights to the Freemasons of that time that the very authority on whom Gould depended asserted his belief in the existence of same.

The facts in the case warrant the belief in the existence of such grants of rights and privileges from the time of the Quatuor Coronate down to the time of the completion of the great cathedrals of the Middle Ages.

The popes naturally would grant such privileges in order to have such edifices erected. Tradition recorded testimony as to the existence of diplomas or bulls granting such rights and privileges are so common and universal that there must be a substratum of fact beneath it all.

We can understand how such diplomas or bulls would disappear after the masons had been fulminated against by Pope Clement in 1738. But the common knowledge of their existence previous to that time cannot be destroyed by Gould or any one else while such cloud of testimony as to their previous existence persists.

The rest of Brother Ellison's article in relation to the journeyman carpenters or "Travelling Craftsmen" is interesting.

Years ago I was brought into relationship with the journeymen hatters and then learned that they too had a system of recognition which evidently came down from the old Compagnonnage of France. In going into a strange hat shop, the traveller

approached the nearest journeyman (who was one who worked by the "journee," French for "day") and said "How's trade?" who then nodded his head to or pointed toward the shop-steward to whom the traveller went and repeated the same query The steward answered "Good" or "Bad" or "Fair" as the case might be, and then asked; "Who wants to know?"

The traveller then repled: "A gentleman hatter on turn."

This expression came back to me all through the years at times as I could not see the significance and the hatters could not explain it as it was something that had come down to them in their association or union.

In looking over a history of the Compagnonnage, I saw the expression used describing their travelling or trips after they had finished their apprenticeship as being "en tournee de compagnonnage" which would be pronounced "on turn-ay" etc. Leaving off the "ay" sound as would be dropped down the years, it would be seen that the expression "on turn," which means nothing in English, would be descriptive as meaning "on tour" if taken from the French expression "en tournee."

THE KNIGHTS OF LABOUR

The Knights of Labour, an American organization which was founded in 1869 by Uriah S. Stephens, who was a Mason, had its signs of recognition and hailing signs, grips and passwords, with obligations and oaths taken on the Bible with due solemnity.

When Terence V. Powderly, a Roman Catholic, became its head, he submitted its ritual and secret work to the approval or disapproval of the dignitaries of that church with the result that all such secret work was eliminated. It was probably thought it

was too dangerous to give the great mass of the working people ideas and rituals so close in form to Freemasonry.

As a result the nativistic and Protestant American element withdrew and set to work to upbuild the American Federation of Labour with such success that the Knights of Labour is now practically extinct. Now that the American Federation of Labour has grown so strong the clerical element in the United States is seeking at all times to secure control of that body by the election of a Roman Catholic as its president.

There was an occult strain about the ritual which was very appealing to those who had never taken the Masonic degrees, especially in that pertaining to opening and closing the general assembly, as the highest body was called. This part of the ritual was drawn up by Stephens and modified by Victor Drury and Charles Sotheran of New York, the latter of whom had taken all the degrees in Masonry and was well known to the writer. He is quoted at great length by Madame Blavatsky in "Isis Unveiled," in a long letter on Masonry.

Had it been allowed to continue as Stephens designed with its system of recognition of travelling craftsmen and assistance provided for them, it would undoubtedly have grown to a membership of five millions or more, as it did reach a membership of over a million.

In that case, the half-baked and undigested economic provisions that constituted its so-called principles would undoubtedly have been put into practical operation to a greater extent than they were with even greater damage to our constitutional polity.

Brother Ellison has opened up a very interesting subject and there is no doubt but what there is much to be gleaned from members of old trade unions which have brought down traditions and methods of recognition from past centuries. There was a journeymen freestone cutters' union in Boston at one time which might yield interesting material as it has been alleged that the Free Masons took their name from "masonne de franche per," as Gould quotes it, which meant "mason of free stone."

The shipbuilders of East Boston and of Maine had also interesting traditions and organizations which came down the centuries from England and elsewhere.

----o----

THE LEWIS OR LOUVETEAU

The words Lewis and Louveteau, which, in their original meaning, import two very different things, have in Masonry an equivalent signification - the former being used in English, the latter in French, to designate the son of a Mason.

The English word Lewis" is a term belonging to operative Masonry, and signifies an iron cramp, which is inserted in a cavity prepared for the purpose in a large stone, so as to give attachment to a pulley and hook, whereby the stone may be conveniently raised to any height, and deposited in its proper position. In this country the lewis has not been adopted as a symbol in Freemasonry, but in the English ritual it is found among the emblems placed upon the tracing board of the Entered Apprentice, and is used in that degree as a symbol of strength, because, by its assistance, the operative Mason is enabled to lift the heaviest stones with a comparatively trifling exertion of physical power. Extending the symbolic allusion still further, the son of a Mason is in England called a Lewis," because it is his duty to support the sinking powers and aid the failing strength of his father, or, as Oliver has expressed it, "to bear the burden and heat of the day, that his parents may rest in their old age, thus rendering the evening of their lives peaceful and happy."

By the Constitutions of England, a lewis or son of a Mason may be initiated at the age of eighteen, while it is required of all other candidates that they shall have arrived at the maturer age of twenty-one. The Book of Constitutions had prescribed that no lodge should make "any man under the age of twentyone years, unless by a dispensation from the Grand Master or his Deputy." The Grand Lodge of England, in its modern regulations, has availed itself of the license allowed by this dispensing power, to confer the right of an earlier initiation on the sons of Masons.

The word "louveteau" signifies in French a young wolf. The application of the term to the son of a Mason is derived from a peculiarity in some of the initiations into the Ancient Mysteries. In the mysteries of Isis, which were practiced in Egypt, the candidate was made to wear the mask of a wolf's head. Hence, a wolf and a candidate in these mysteries were often used as synonymous terms. Macrobius, in his Saturnalia, says, in reference to this custom, that the ancients perceived a relationship between the sun, the great symbol in these mysteries, and a wolf, which the candidate represented at his initiation. For, he remarks, as the flocks of sheep and cattle fly and disperse at the sight of the wolf, so the flocks of stars disappear at the approach of the sun's light. The learned reader will also recollect that in the Greek language "lukos" signifies both the sun and a wolf.

Hence, as the candidate in the Isiac Mysteries was called a wolf, the son of a Freemason in the French lodges is called a young wolf, or a "louveteau."

The louveteau in France, like the lewis in England, is invested with peculiar privileges. He is also permitted to unite himself with the Order at the early age of eighteen years. The baptism of a louveteau is sometimes performed by the lodge of which his father is a member, with impressive ceremonies. The infant, soon after birth, is taken to the lodge room, where he receives a Masonic name, differing from that which he bears in the world; he is formally adopted by the lodge as one of its children; and should he become an orphan, requiring assistance, he is supported and educated by the Fraternity, and finally established in life.

In this country, these rights of a lewis or a louveteau are not recognized, and the very names were, until lately, scarcely known, except to a few Masonic scholars.

* * *

To the interesting paragraphs printed above, which appeared in The American Freemasons' Magazine for November 1860, it may be added that the custom of conferring special benefits on the sons of Master Masons in France became in time a source of trouble. The servants and uninitiated rough-laborer employed by Master Masons organized themselves into bodies that became affiliated with the Compagnnonage. As time went on these organized laborers, jealous of the privileges enjoyed by Masters and their sons, often engaged in bloody combats over differences, and finally were able, owing to their numerical preponderance, to gain control of industry in general. It is probable that the custom of granting special privileges to their sons was one method employed by Master Masons to retain their privileges for their own families and in as small a circle as possible.

But it is now a time long gone in which the “lewis" thus figured in organized Crafts; conditions have so changed, and Masonry likewise, that the Fraternity might well revive the “lewis" customs without in the least endangering the democrat of the Order. And the custom would have this advantage, that it would make for a more compact solidarity and continuity a Freemasonry. We should in all ways encourage young men to follow in the footsteps of their Masonic fathers.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS - RICHARD W. THOMPSON

BY BRO. GEORGE W. BAIRD, P. G. M.. DISTRICT OF COLUMBiA

RICHARD W. THOMPSON, patriot, protestant, and Mason was one of those stalwart leaders of the Republic whose memory we have too early let die. He was born in Culpepper County, Virginia, June 9, 1809, of English ancestry; he died in 1900 at the great age of ninety-one, known the country over as "Uncle Dick," and loved dearly by all his friends, his whims and idiosyncrasies to the contrary notwithstanding. After having received "an excellent education" he moved to Louisville, Kentucky, where for

a time he clerked in a store, after which he moved to Indiana where he studied law at odd times and with such success that he was soon admitted to the bar at Bedford, Indiana. His habits, his industry, and his thrift were such that soon he forged ahead, and was able, in the Yankee vernacular, "to take care of himself," which qualities made a leader of him in those early communities.

From 1834 to 1838 he was in the state legislature; and from 1841 to 1843 he was a United States Representative, being a colleague of Lincoln. He again served in the United States Congress from 1847 to 1849, but refused another nomination. He also declined the Austrian Mission, tendered by President Taylor, likewise a position as recorder in the Land Office, a place offered to him by President Fillmore. While a delegate to a Republican National Convention he had the distinction of nominating Oliver P. Morton for the presidency.

On March 12, 1877, he became Secretary of the Navy under President Hayes which office he held until 1881 when he resigned to become chairman of the American Committee of the Panama Canal Company. So thorough was Judge Thompson's knowledge of politics (he was judge on the eighteenth circuit district of the state of Indiana in 1867-8-9) that he was given the task of writing several party platforms. As Secretary of the Navy he had few peers, even if the public did good-naturedly twit him about his never having seen a ship before accepting the office; he proved that it is executive capacity, not maritime knowledge, that fits a man for that position, which is a civil office rather than military in its nature.

Judge Thompson wrote several treatises on financial and political subjects. One of his productions, "Personal Recollections of Sixteen Presidents," has of late years been republished in de luxe form by Bobbs Merrill of Indianapolis; it is a richly rewarding work in two volumes, and of value to the student of history in that its author enjoyed the absolutely unique privilege of having known personally so many Presidents. He said himself that he had seen with his own eyes every President since Washington and Adams. From the days of the campaign of 1840, when the slogan was "Tippecanoe and Tyler Too," until his death in 1900, he was a picturesque and active figure in politics. His most distinctive work was "The Papacy and the Civil Power, published in New York in 1876; it is still a live and vivid book, and should be widely read. His "History of the Tariff," published in Chicago in 1888, may also be mentioned. These books, and

this political record, however, give one a meagre idea of the abounding vitality and far-spreading influence of this remarkable man, who was, as well as being a writer and scholar, a public speaker with a golden tongue, remembered to this day for the telling stump speeches delivered during some of the famous old time campaigns.

Brother Richard W. Thomson was one of the founders of the Masonic Veterans Association in Washington, and attended its meetings whenever possible, and delivered many speeches before it. He was a close personal friend of the Sovereign Grand Commander, Albert Pike. The records show him to have been a member of Terre Haute Lodge No. 19 in the State of Indiana.

----o----

RICHARD TV. THOMPSON MEMORIAL

Who can rehearse the praise

In soft poetic lays,

Or solid prose, of Masons true,

Whose art transcends the common view ?

Their secrets, ne'er to strangers yet expos'd,

Preserved shall be

By Masons Free,

And only to the Ancient Lodge disclos'd.

----o----

THE NEW AMERICANIZATION

BY PROF. EMORY S. BOGARDUS, PH. D., HEAD OF THE DEPARTMENT OF SOCIOLOGY, UNIVERSITY OF SOUTHERN CALIFORNIA

Emory Stephen Bogardus was born near Beludere, Illinois, February 21, 1882. He took his A.M. Degree in Northwestern University in 1909, and did his post-graduate work in the University of Chicago in 1910-1911. In 1911-13 he was assistant professor of sociology in the University of Southern California; since then he has been professor and head of department. Aside from his work on various boards and his membership in several learned societies, he is the author of “The Relation of Fatigue to Industrial Accidents"; "Introduction to Sociology"; "Essentials of Social Psychology"; “The Technique of Writing Social Science Papers"; "Essentials of Americanization"; "A History of Social Thought"; and also various papers in sociological and other magazines. He is editor of The Journal of Applied Sociology. His address is 3557 University Avenue, Los Angeles, California.

Professor Bogardus has established himself in the esteem of thinking people up and down the Pacific Coast as an apostle of common sense in the storm-harried domain of Sociology. His books and lectures prove that a man may be original and untrammeled while dealing with sociological problems without selling himself out to extremists, or lapsing into an unthinking jingoism; and that it is possible for a clear-headed man to think out social problems in the terms of fact, instead of in the terms of theory, as is so often the case.

THE PRESENT Americanization movement began in 1914 when the European War was started. Americanization Day had its beginning on July 4, 1914, in Cleveland, Ohio; it was fathered by "the sane Fourth Committee" of that city. In 1915 at least 150 cities observed Americanzation Day; the idea was to lessen the emphasis on "spread eagle oratory" and on trite boasting about the greatness of the United States, as well as on noisy celebrations and the use of dangerous explosives. The emphasis was laid on sane considerations of the nation's need, on making the Fourth of July a day for

national stock-taking, and particularly on making the newly naturalized immigrants feel in new ways the deep significance of their recently pledged national loyalty.

In 1915, also, the National Americanization Committee was organized by citizens interested unselfishly in the welfare of our nation. The purpose of this committee was to further a nationalization movement that would unify the various peoples of the United States in behalf of the principles of democracy. In 1918, the Federal government undertook specific Americanization work through six different governmental departments. These activities were coordinated in January, 1919, and were centered upon the general problem "of the assimilation of the races and the general education of the foreign born," and upon the problem of naturalization.

During the eight years since the Americanization movement began significant principles have been established as a result of practical experience. These principles constitute the basis of the new Americanization, which is by no means generally understood or practiced. Certain of these essentials will be presented here.

1. Americanization applies to the native born first. If native Americans do not express in their lives the best American principles, the immigrants cannot be expected to do better. If natives violate the speed laws jauntily and boast of their ability to buy freedom from punishment in the courts, immigrants will feel no necessity of respecting the laws of the land and the Constitution.

Every native must go through the process of becoming Americanized. He is not born with his head full of American patriotism. He has to acquire this patrotism through a long educational process. Twenty-one years is the ordinary length of time required of a native before he is considered fit to vote. Not all natives, after having been born on American soil and living amidst American traditions, have become worthy citizens. To the extent that many persons are bigots, men of narrow vision, profiteers, labor shirkers, exploiters, and selfishly inclined they are not well Americanized. Americanization therefore begins at home.

2. Americanization is a process. It is not a big stick, nor a complacent, easy-going attitude that all will turn out well. You cannot compel a person to love a country. You can force obedience, but not love. The matter of creating loyalty is an exceedingly delicate psychological process. It is easy to crush the tender sprouts of incipient loyalty between the upper and nether millstones of force. No one ever develops a loyalty for a nation suddenly.

3. Americanization means understanding what American ideals really signify. If one were to ask fifty native Americans today what Americanism is, he would be met with no unanimity of opinion. If he mentioned "liberty," he would get a medley of interpretations. If he suggested "democracy," he would receive contradictory definitions, ranging from platitudinous phrases to a denial that the United States is a democracy at all. If he were to say that America's ideal is "brotherhood," he would be challenged even by many native Americans.

In other words, Americanizaton involves the acceptance of a common interpretation of American ideals. How can we Americanize when we are not agreed as to the object of Americanism? The solution rests in patient, thoughtful, open forum, and scientific educational programs.

4. The term, Americanization, cannot be used directly, in dealing with the newcomers. The average immigrant on arrival is not keen about being "Americanized." He has come ordinarily to seek new economic opportunities. His attitude can be appreciated if the reader will imagine himself arriving in Italy because of own anticipated chance to make money, and being informed that an Italianization program is in effect, and that he, the immigrant from America, is about to be Italianized. What would the response be? Quick as a flash it would come, "I don't want to be Italianized; I love America; I have come to Italy to make money."

5. The Americanization of the immigrants must take place indirectly. It is not the programs that we promulgate and expose or subject the immigrants to, that count, but rather the attitude we manifest toward them. Too many Americans take a snobbish attitude toward or "look down upon" the foreigners. We do not realize that these same

foreigners see our faults and look down upon us because of some of our unattractive ways. This point is especially true of those immigrants who come from civilization and cultures that are five, ten, or twenty centuries old. The immigrant is often chagrined by American thoughtlessness. Everybody is going about his own business, but very few persons seem to be really interested in an ordinary, strange foreigner, except to cast side glances at him, and thus unintentionally to make him feel miserable.

6. The indirect influence of a constructive social environment cannot be overestimated. If we protect the immigrant from exploitation and insist on better standards of living, of sanitation, of recreation, of education, he will almost automatically in due season become an American. The public must see the need of giving the honest but unlearned immigrant a social handshake, sympathetic glances of the eye, and full opportunities for a self-expression that is in harmony with the best American principles. If we will give the immigrant a cordial welcome, a practical fraternalism, and democratic opportunities in our work-day world, he as a class will give his all to America. As a class, the immigrants are teachable and patriotic. Often they appreciate better than we the meaning of freedom. When they learn about Americanism at its best, they repudiate autocracy and enlist in the cause of democracy.

7. Americanization is denationalization for the immigrants. Before an immigrant can become an American he must give up his loyalty to his native soil. One's love for his place of birth remains with him persistently. Notice how the Iowans, the Buckeyes, and the Hoosiers constitute to hold state picnics in Southern California long after they have emigrated from their native states. The place where one was born and has spent the years of his childhood tend to remain dear. They hold sacred memories. They often represent loved ones whose voices have been silent for years. The deepest loyalties of life cannot be entirely foresworn. Americans need to remember how hard it would be for them to swear away their loyalty to Illinois, New England, or Virginia, if they were in a foreign land. Americanization thus means a transfer of loyalties for the immigrant. He must renounce something dear, which is not always easy.

8. The immigrant must assume responsibility. Too often he comes from a country with traditions and cultural viewpoints so different from ours that he cannot readily understand America. He seeks one kind of democracy, and we offer another. He may even come as a propagandist, seeking to make over our country. This of course is an

erroneous attitude, although it is similar to that which missionaries and other religious leaders, commonly manifest. The constructive results of American life justify, however, that we require of immigrants an attitude, first of willingness to learn as far as possible the meaning of American principles, and second, an attitude of trying to contribute constructively to the development of these principles.

9. Americanization includes education, beginning with the teaching of the English language. Without the language of the country the immigrant is isolated, subject to all forms of exploitation and prejudices, and unable to become Americanized. As a condition of entrance we may require of immigrants that they assent to learning the English language within a reasonable length of time after entrance. Such a requirement puts upon us the responsibility of making possible such a process.

Our night schools are doing wonderfully well in teaching English to immigrants, but they cannot meet the need. American adult laborers in a foreign country after working during the day time would not as a class do well in mastering the foreign language in the hours of the evening. Adult minds trying to master a difficult foreign tongue cannot uniformly succeed when the mental processes are slowed up not only by habit but by overfatigue.

Carrying the school to the factories where the immigrants are employed is a plan that has met with a surprising degree of success when given a fair trial. At its best it works as follows. The employer gives the employee one-half hour on pay to attend a class in English providing the laborer will give one-half hour without pay. The classes meet from four-thirty to five-thirty or at some other convenient time. The employer gives the use of a room in the factory and furnishes heating and lighting; while the public school system furnishes the services of special teachers. As a result the employees become better citizens; they are also of greater economic value to the employer.

10. Americanization includes the foreign-born mothers. It has been the custom in our country to neglect immigrant women, especially the mothers who, although residing in the United States, continue to think in European terms, read foreign language newspapers, and have almost no contacts with American life. While the children are

being Americanized by the public schools and the men are coming in contact with America in the factories and mines and mills, the immigrant mothers remain closely at home and scarcely know America at all.

The visiting teachers or home teachers of the public schools are doing a superb type of Americanization work. They go into the immigrant homes, carrying modern ideas of child caring, sanitation, and home making, but most important of all, they carry the American spirit and the atmosphere of democracy into the habitations of the foreign-born, and by their counsel arouse new ambitions. They also conduct cottage classes in English, sewing, and cooking at places and hours convenient for immigrant mothers.

11. Americanization is not a process to be left in the hands of Americanization workers as a class, or even in the hands of public educators. Employers, landlords, and their agents, may render, if they will, tremendous and fundamental aid to the cause of Americanization, or they may through the use of exploitation, injustice, and hypocrisy offset the good that nearly all other persons can do in behalf of immigrants.

Americanization is a responsibility and an opportunity which comes to everyone who is a citizen of the United States. The best principle of procedure is to, begin, not with the weaknesses, but with the good will and intelligence of immigrants. The immigrants also must bear a part of the responsibility and share in.the opportunity of becoming true Americans - they must will to become good Americans. The process of Americanization then depends upon good will, social attitudes, and the spirit of co-operation, and patient and understanding effort upon the part of all who live in the United States.

----o----

THE VISITANT

BY BRO. H.L. HAYWOOD

Every art to the artist, poetry, which is the finest of all the fine arts, most of all! therefore is it that we of the laity are ever shy about permitting others to read our compositions. The writer of these pieces confesses to a more than usual reticence, and that for obvious reasons. "The Visitant" was written to preserve the memories of an experience of ineffable things - an experience as unsought as it was mystical and mystifying: therefore the poems were not intended for other eyes; but gradually, and through accident and often in secret, they made their way about among a circle of friends, several of whom have since urged their publication. In deference to them, and with many misgivings, the pieces are here exhibited in print. To Freemasons they will not be without meaning or interest it is hoped, seeing that thev express in simple wise. and after a fashion of their own, that which the Fraternity teaches in its own Holy Places. H. L. H.

The Visitant.

In the eventime which Thou lovest

There was no notice of Thy approach,

There was no knock upon the door or footfall upon the stair;

I was not thinking of Thee, when suddenly Thou wert here!

Thou wert not visible yet I saw Thee

And the walls were turned to mist in Thy presence.

There was no sound made, yet Thy words passed through my ears as never a voice has, and my heart felt Thy words;

They said that which never had any speech said.

Thou didst surround me as the air,

And I felt myself standing in the center of Thee,

Seeing and hearing all things through Thee,

Seeing and hearing them as they are.

Thou art the Answer to all my questions;

Thou art the Solution of all my problems;

In Thee I found that which is really myself,

And there has come that Great Peace

When the labors of hand and mind fall into the rhythms of the soul.

Thou art here and now I know not if anything beside is here;

The familiar things are strange and uncertain.

When Thou comest a second time bring back my human world to me,

Lest when I go among my fellows they consider me mad.

What can a human being do without his human world?

Yes, let my human world be in Thee as Thou comest,

For not otherwise shall I possess it for ever!

The Great Love.

While I was wondering to what purpose I had been granted this great gift of life:

While I was puzzled as to what it was I had been brought here to do,

Suddenly Thou wert with me to ask for my love!

To love Thee I must gather into my nature all that is beautiful and good in the world;

To love Thee I must make continual war on whatever is the enemy of life;

To love Thee I must have eyes to see Thy face shaping itself behind the million faces of my fellows;

I must learn to recognize Thy words as they come to me over the tumults of creation:

Ah, my Lord, Thou must give me all the keys that open Thy resources of power

If I am to carry on this great work of loving Thee!

Thy Heaven.

At midnight I saw Thee coming through the heavens:

All the stars were jangled by Thy feet like ten thousand thousands of bells;

The breast of Space rose and sank like the bosom of a girl in love;

Thy laughter went up into the heavens as in the beginning of Creation;

And it was as if perpetual sunrises broke from Thy smiles,

When lo! Thou wert knocking quietly at my door.

"Hast Thou come to this poor destination after such a journey," I whispered!

"I am coming into thy soul," Thou saidst, "for breathing space and for room."

The Willow Tree.

The willow stands by the dark water in the dusk stretching down its hands toward the shadow of itself;

It bends low as if a great weight were pressing on its soul;

It gathers the dark to itself as if it were fain to hide a sorrow at its heart;

The winds come very soft through its pendulous branches lest it wound the grieving spirit of the willow.

I stand pensive beside it thinking of many things!

Old memories of my race hover about me and sad echoes trouble my heart like the shadows which lie upon graves.

As I stand thus brooding, Thy stars come up and gaze at me through the leaves of the willow:

In a time like this, when so many sighs are going up from the lips of men,

It reassures me to see Thy stars shining through the branches of the willow tree.

A Prayer for Blindness.

Open my eyes I prayed, open my eyes,

Give me to see, O Lord, as Thou dost see.

Thus as I prayed Thou liftedst up a grain of dust and bade me look.

I saw world behind world wheeling for ever,

World beyond world, and each world moved with the swiftness of light,

So that I turned and rested my eyes upon Thee.

I looked again and saw skies behind skies and every sky full of planets and stars;

Far as I could look into the infinitude of the dust I saw sky beyond sky;

And again I sought Thy face, as a bird, wearied of flight, rests upon a branch.

I looked again and lo! in the uttermost depths of the dust

Were angels, angels and cherubim and seraphim, and God, raised above ten thousand thrones!

Sick with dizziness and awe, I turned to Thee and cried,

"O Lord, restore my blindness!"

Be Not Too Near.

While I was sitting bewildered by the strangeness of things,

Overcome by the complexity of all my problems,

While I could not think my way in thought or learn what it was that I should do,

While I sat helpless, like a child that has been lost in the wilderness,

I prayed earnestly that Thou mightst drawn near to relieve me,

And behold, Thou wert here so that I felt Thy presence as one may lay his hand on his flesh!

But ah, what could my poor nature do while overborne by Thy all-powerful self ?

How could my poor mind dare to think while Thy all-knowing mind lay opened before it?

How could my weak will dare to act while Thy resistless will was there to press upon it ?

In the great light of Thy presence all my own lights flickered and died:

The music which I had been drawing from my spirit became as a noisome sound in the fullness of Thy voice:

What were ail my pictures and dreams with Thy face there before me, awing me into silence and dumbness?

Then it was that I prayed,

O Lord, become my secret God again;

Surround me with Thy hints and whispers, let me have glimpses of Thy comings and going,

But be Thou my hidden God for ever!

“It Is I!"

I sat down by the roadside to gaze at a ragweed;

It laid hold of a clod and lifted itself toward the skies;

It drew forces from the sun ninety-five million miles away

Nor had any fear of that cauldron of heat;

The dumb virtues of the soil it transformed into most marvelous miracles of life;

The orbit of the earth and the circles of the stars were laid hold of by it and twisted into the patterns of petal and leaf;

When I saw this tiny creature overcoming the authority of Nothingness,

When I noticed how it bent the universe to its will,

While I was almost overborne with fear to witness such miraculous powers,

Thy voice came from its roots saying,-

"Be not afraid, it is I!"

Thy Happiness.

While I was wishing that I was in places where I should like to be,

While I was desiring many things which I should wish to possess,

In the midst of my discontent and my unhappiness

There came from Thee a great joy into my nature:

How, or for what purpose, or for how long it comes this I cannot know:

The small vessel of my heart runs over into silent amazement and surprise:

Like drops falling from fountains it breaks into little songs which I cannot express;

It runs away in streams everywhere gladdening my small world:

It enriches the roots of my thoughts so that each one becomes beautiful like a flower:

My emotions have wings and fly back to Thee with a thousand bird-notes of delight.

Ah, my Lord, can it be that Thy own happiness comes from thus witnessing my joy?

The Old Lady in the Kitchen.

While the twilights thicken the old lady is working alone in her kitchen;

Wearied of toil her husband sits on the porch steps, asleep over his pipe:

Already the children are upstairs tucked away in bed, but she does not stop:

Thoughtful for them she prepares for the school lunches of tomorrow;

She puts the dishes away, seeing that every one is in its proper place;

The pans she makes to shine brightly where they hang on the wall;

When she has finished, the floor is spotless;

She works on and on in the dusk but does not murmur a tune.

Ah, my Lord, canst Thou not give her to see herself one hour as Thou dost see her?

If she could know that the eyes of the angels are blinded by the shining of her pans,

Could she but learn that each dawn the seraphim dance across her snow-clean floor,

If she could understand that the shuffling of her steps is sweeter music to Thee than the singing of any choir,

Would she not sing to herself as she works alone in the night?

The Lady Beauty.

Asters, like purple wraiths, bow and sigh by the roadside:

A field of corn, ripened and husked, stretches up to the hill crests

Where a strip of plowed ground lies darkly at the feet of a thin line of gray-green trees:

All this lifts itself up to the sky in a continuous prayer,

And the sky is blue-black and profound, with ghosts of cloud skirting its edges:

A smoke mist is over it all,

So that my gaze clutches it lest it fade to a shadowy dream.

The haze-yellow stretch of the field and the blue-black depths of the sky,

And ah! how few are the eyes that may see it!

What a waste of beauty is this!

What are the words Thou art saying, my Lord?

"And is it so strange to thee that I also should love the Lady Beauty?"

The Field.

Goldenrod is shining around the edges of the yellow corn;

The wind is leaving glad footprints among the tassels and leaves;

Who has spilled all that purple wine over the heads of the asters ?

All day they look down into the stream where the clouds are hiding their faces:

All day the sunflowers spurn their reflections to look up at the clouds themselves;

The sunflowers are too intent on their visions to notice the birds that light among their broad leaves:

The field is enamored of its own beauty and rises into a hill to gaze at itself;

Last night I saw Thee standing on that hill to look at Thy garden:

The stars crowded around to peer over Thy shoulder;

They had never seen anywhere so lovely a poem.

Thy Dreaming.

Until this afternoon when the leaves play like children along the ground,

When the trees are uttering their visions at last,

Surprising us with all the beautiful secrets they have hidden from springtime and summer,

I had not learned, my Lord, how lovely, how lovely Thou art!

I did not know of Thy music till the breezes drew Thy breath through these branches!

A few flowers remain like afterthoughts of Thy heart.

The gossamers draw me along:

Will they bind me fast to Thy feet?

Are all Thy dreams as lovely as this?

Dream on, my Lord, for ever!

Perhaps Thou eanst some day make me as beautiful as this leaf which runs everywhere seeking for Thee.

Thy Quietness.

While I was praying, suddenly Thou wast with me

And my words died away, smitten byJthe great sound of Thy silence.

The sweet bells of Thy speech go through the house, but nobody can hear them.

Hast Thou been abroad in the great noisy places ?

What did the streets have to say to Thy silence?

Would that all my words in the future could say as much as that single look of Thine!

While the factories are thundering what do men think of Thy wordlessness ?

Are they afraid to listen for Thee under the great guns of the War ?

The world is upheld by the secret might of Thy breath;

Thy silence speaks beyond the power of our ears to listen;

Speak not aloud lest the earth split to fragments;

Utter no words lest the souls of men be paralyzed;

The silent indication of Thy glance is almost more than we can bear:

How could we endure to listen shouldst Thou speak the loud words of Thy power ?

The Atheist.

He sat upon the doorstep talking to his cronies;

With angry gesticulations he was saying blasphemous things:

Between the puffs of his pipe he was exclaiming that there is no God.

Those who listened laughed as if he were telling a pleasant jest.

I sat by, hardly restraining myself, hurt by his talk, ready to engage him in argument,

When I saw Thee standing above him with a patient and kindly smile

Giving him the breath wherewith he was denying Thee!

Thy Transfiguring Presence.

Since Thou camest I have gone about like one in a dream:

I feel my body with reverent hands;

I gaze with tenderness on the earth, remembering how Thy touch is on every grain of dust:

It amazes me to hear Thy speech sounding through the ten thousand dialects:

Above the rain I hear the ceaseless comings of Thy feet:

When it is night I cannot see the darkness for the shining of Thy face;

I hate nothing except veils which blind our eyes to Thy presence:

I dare not despise the meanest thing lest I find myself despising Thee:

Whatever I approach melts away into Thy form:

in all the countless mirrors there is but one Face reflected:

Living and dying does not perplex me anymore than my breathing perplexes me:

Everything comes and goes with the pulsing of Thy breath.

I am no longer anxious about heaven:

There can be no more heaven than this.

The Shore Line.

The waters raise themselves up before the wind

And fly to the shore with many invocations:

The rocks do not open their arms:

The rocks throw them back with cries of derision.

What is the Wind, O my Lord, which drives Thee ceaselessly against me ?

I am no rock to withstand these endless assaultings.

Should I dissolve myself into dust and be washed away into Thy Being

What were the gain to Thee?

O leave me this my self for ever!

The flowers that bloom on the shore line will gladden us both:

Thy waves breaking on me will become a thousand poems to fill my world with music.

What Was All That Beauty?

I stood by the river while the sunset was staining each tree and shrub with wonderful dyes;

The water was like a mirror in which a thousand angels might look at themselves;

After a little a pearl-gray mist settled over the stream and long stretches of trees and the far-off town:

Everything seemed to float in the air like an apparition.

When the lights of the city came out they were like timid stars,

And it seemed to me that the stars themselves were as timid as the eyes of little children:

But I turned from all this loveliness because thou, my Lord, wert with me.

Who could look at the stars when he might be gazing upon Thy face ?

The river's murmur was forgotten because Thy voice was in my ear:

The haunting scene could no more hold me because Thy dear strong hands were about my heart:

What was all that beauty while Thou wert there with me!

The Wee Brown House.

The wee brown house is happy among the hollyhocks:

The old man, wearied by toil, rests on the steps, reading his paper:

Grandmother is about, slipping dead leaves from the rose stems;

Two children play with a swing, and sweet is their unconscious laughter;

A quiet woman, with soft yearnings in her eyes, prepares the table where soon they will enjoy the communion of food:

The curtains are spotless, the carpets are clean, and brightly shine the dishes along their shelves.

O pleasant this home of thine, my Lord,

This one of Thy countless homes!

My Life.

Often when I sit in passiveness to muse awhile,

Behold! thou comest along my thought's frequented paths;

I cannot see Thy face and yet I see Thee, or hear Thy voice and yet I hear Thee.

The hated distance vanishes before this strange magic of Thine.

When Thou comest like inward day to gladden all my world

All things precious seem to be about Thee in living presences

As when birds cloud about a tree in blossom.

If I look upon that which is lovely, or hear melodious sounds, or find myself visited by beautiful thoughts and dreams,

The heart within me cries,

" 'Tis He, 'tis He!"

----o----

God loves from whole to parts, but human soul

Must rise from individual to the whole;

Self-love but serves the virtuous mind to wake,

As the small pebble stirs the peaceful lake.

The center moved, a circle straight succeeds,

Another still, and still another spreads;

Friend, parent, neighbor first it will embrace,

His country next, and next all human race.

----o----

NOTES ON THE DROMORE MEDALLION

BY BRO. R.J. MEEKREN, QUEBEC

In spite of its brevity the little article that appeared on page 107 of THE BUILDER for April of this year has aroused more discussion than any other item for many moons, save only one or two. Through an unfortunate inadvertency the title was made to read "A Masonic Medallion of 1516," thus conveying the impression that ye editor accepted that date, whereas the title should have read "A Masonic Medallion Supposedly of 1516." Ye editor does not accept that date, neither is he sure that the numbers 15 and 16 were intended to serve as a date, as is evidenced by one question in the editorial note that prefaced the article. Of the many letters received by way of discussion it has been possible to publish only a very few: one appeared on page 260 of the August issue, and another on page 292 of the September number. Another appears in the Correspondence Department in this issue.

IN THE April number of THE BUILDER, page 107, the material of which this Masonic relic is made is said to be petrified oak. Presumably by that is meant what is usually known as "bog oak." This is found in the form of logs and trunks of trees of unknown age, preserved in the peat bogs. It is not in any real sense petrified, though it

has lost to a very large extent the grain, or fibrous nature of wood, so that it must be cut or carved more as jet or alabaster. It is very dark, almost in many cases a true black, and the color is the same all through. This is an important consideration, as a fresh cut on a piece of this material is practically impossible to distinguish from an old one. It is used to a limited extent from which to make curios of various kinds. The writer has in his possession a brooch of the same shape as the medallion but somewhat smaller in size that is about fifty years old. It has a relief view of Killarney castle and church surrounded by a rather delicately carved border of foliage. Though this article is evidently a stock design of no particular merit from an artistic point of view, yet compared with it the workmanship of the medallion is rough, not to say crude. Judging by the cuts in the latter there is no attempt at relief, and the various emblems are merely delineated by incised outlines. Of the two sides the one marked B in the cuts, is by far the most carefully done. One might almost suppose that it was the most important in the mind of the maker, and should therefore be called the obverse. Indeed one might almost suppose that the two sides were done at different times, and even that they were done by a different hand.

THE OBVERSE SIDE

At the top is a crudely cut object that appears to be intended for an irradiated eye. The pupil is lacking, and the rays rather ludicrously resemble an attempt to indicate the lovrer eyelashes. The want of the pupil makes it possible to question whether it is really intended for an eye. But other indications of incompleteness on this side of the medallion might account for this.

Below this are the sun and crescent moon. The sun's rays are very badly spaced. In all ten are shown. The one pointing directly to the crescent is cut as one of a secondary series. Two others at the right and left respectively of the one at the top, seem almost as if they might have been also intended as secondary rays. It is possible therefore to suppose that the designer intended to give the sun seven rays, with seven more appearing from behind these, and in between their intervals; but gave up the attempt because of the bad spacing of the primary seven.

On the left of the sun is a cross-shaped object of the simplest character. It might be taken to represent two chisels or "Points." In an old design, referring to the original undigested, inchoate, Royal Arch, reproduced by Oliver in his "Historical Landmarks," (it is also reproduced by Macoy in his Cyclopaedia under "Arch of Enoch" apparently copying from Oliver). There is an emblem consisting of three nails crossing each other, representing probably the three nails of the Cross of our Lord. The form of the nails in this design is very similar in outline to the two members of the cross-shaped object on the medallion. As these appear to be very lightly cut it is perhaps possible the emblem was unfinished, and that a third nail was to have crossed the other two. However this is pure conjecture.

To the right of the moon is a very crudely marked object which however appears to be meant for a sword with a triangular shaped guard. Or is it a badly executed circular one in perspective? If it is not intended for sword or dagger or like warlike instrument it would be difficult to say what it is.

The two pillars (of no imaginable order of architecture!) have a difference in their capitals. Whether this is intended or not would be hard to say in view of the nondescript design; but in the old drawing referred to above are two pillars that are obviously and intentionally different, and not only in style and proportions, but the shading seems intended to represent different material. In this is probably intended a reference to the two pillars of the children of Seth, upon which they engraved the various discoveries they had made, and one of which was made of a many named material that would not burn in fire and the other of another as uncertainly distinguished substance that would not drown in water; as is related in the Legend of the Craft.

Upon the bases of the pillars in the medallion are some indistinct markings. The one on the right seems to be meant for the square and compass. The other is so faint that it is hardly worth while to guess about it. Something might be obtained possibly from a close examination of the medallion itself.

Between the pillars are the square and compass superposed upon a quadrilateral figure that may be intended to represent an open book, or it may be it is meant for the symbol of the lodge. Unless it be regarded as unfinished it is strange that the median line representing the juncture of the pages was omitted, which the merest tyro would hardly forget, while that it is intended for a book would seem to follow from the little indentation visible in the middle of the bottom line just above the square, and a slightly curved outline to the upper side. The supposition that this side of the medallion was not fully finished would account for a good many things.

Below the square are the figures 15 and 16 which are supposed to be the date. Of these more will be said later. Below these again is an object that may be intended for a threebranched chandelier. If this is what it is meant for it is very unusual, and if it is not so intended it is hard to conjecture what it might be. In all the old Craft designs and diagrams known to the writer the three lesser lights are always reprcsented by three separate candlesticks. In looking closely at the left-hand branch there does appear a faint outline of a flame above a very short candle-end. As this is in shading and not distinct lines it is hard to say whether it really appears in the original. Above the central branch there is the still fainter resemblance of a flame in the corresponding position. The one to the right offers nothing distinguishable.

To the left of the pillars is an object than can hardly be anything else than a folded two-foot rule, rather faintly outlined and with the divisions very roughly indicated. At first sight it almost appears from the alternation of short and long cross lines that inches and half inches were intended. But this is not carried through consistently, and counting the total number of divisions would make it seem as if twelve were intended to be indicated on each half, which makes it correspond with the twenty-four inch gauge.

On the right of the pillars is a plumb rule, which does not call for any special remark. The lines are more deeply cut than on the gauge, and the plumb bob is indicated.

The pillars stand at the top of what undoubtedly represents a flight of steps. This arrangement follows the oldest tracing boards very closely. Most of these old designs show seven or eleven steps. Whether there are any examples with five the writer is not

sure, not having made any notes on this point. But he remembers to have seen none with the three which are customary at the present time. A somewhat distant view of the steps on the medallion gives the impression, in spite of the roughness of the cutting, of an intentional alternation of broad and narrow spaces. It could be taken as a crude attempt to represent three steps in perspective, the two broad spaces being the treads and the three narrow ones the risers. But in view of the character of the rest of the design this hardly seems very likely, unless one should take it to be of comparitively recent origin.

The object at the foot of the steps is probably meant for a coffin. This emblem of mortality appears at the foot of the three steps in many of the "Master's Carpets" in use early in the last century, and in some tracing boards of earlier date, though most of the earliest show the coffin in the form now used in the British Isles, - what French call the "Cercuil" or "Sepulchre."

THE REVERSE SIDE

The general design of this side of the medallion is so much better conceived and so much more carefully executed that it might almost give rise to the suspicion that it was not by the same hand as the other. At least it is hard to suppose that it was done at the same time and under the same conditions. Compare for instance the crude capitals of the two pillars with the quite graceful if simple foliage tracery below the triangle. The letters, too, with the exception of the G and S. are all well proportioned and spaced and excellently cut. The curves of the other two letters make them of course very much more difficult to cut, and their defect is another indication that the work is not by a professional hand. The whole appearance of this side however seems to indicate greater care if not greater skill than the other, aside from the introduction of pure ornament, as the tracery in the apex of the triangle, and above the letters H.M.D.D., and that at the base of the triangle too, in all probability.

Leaving consideration of the letters till the last, there is first the ladder to the left inside the triangle. It is of three rounds, as has become customary in our modern designs. So far as the writer is aware, the ladder when appearing in ancient Masonic and quasi-

Masonic designs invariably has six or seven or more rungs. This may have some bearing on the question of date.

Below the ladder is an unmistakable branch of some plant. Of what species the design does not show, of course, but it is natural to suppose that it represents the Sprig of Acacia, though very likely the designer thought of it as Cassia.

On the right is a trowel, of a shape intermediate between the rhomboid form now universal among ourselves, and the medieval form with an equilateral triangular blade, which is still used in Germany and Belgium and parts, at least, of France.

Below the trowel is a stirrup-shaped object that is probably meant for the head of a stone-cutter's or carver's mallet, often, though not very accurately, called a gavel by present-day Masons. Close examination will show below the curve a short but clearly cut line in the right place to represent the end of the handle. And there appears also the faintest trace of the outline of the handle itself. But reference to the original would be necessary to determine whether this appearance is intended. However if the object is not a mallet-head it is hard to assign any meaning to it.

In the center of the triangle is the compass extended upon an arc, with the letter G. Without the initial this is now the jewel of a Grand Master. But there is some reason to suppose that at the emergence of Masonry into its historical period, that is, since 1717, some lines of tradition assigned this emblem to the Master of the lodge. It is certain that in the older forms of Masonry, what is commonly known as Operative, the compass distinguished the Master, and in his hands this instrument is usually put in all ancient drawings and sculptures representing Masons and their work. To pass from the square to the compass in old Scotch phrase was equivalent to our modern "raising," and alluded to a ceremony still in use in the English type of work. In the earliest form extant of the so-called York work the square is assigned to the Entered Apprentice as a working tool in addition to gavel and gauge. On the other hand the present-day assignment of the three immovable jewels to the three principal officers of the lodge appears to have also been in vogue at the dawn of the historical period. In Hogarth's "Night" the incapacitated Mason being helped home is wearing a collar from which the

square is suspended: but of course we do not know that Hogarth meant to represent the Master of a lodge. In another old engraving a man clothed as a Mason and undoubtedly intended for the Master, seems to have all the implements of Masonry hanging to his collar.

Below the compass and arc is the very crude delineation of a winged figure The wings are almost heraldic in style and the face is represented in most primitive fashion. The whole irresistibly reminds one of the cherubs so frequently represented upon eighteenth century headstones, or even of the winged death's heads occasionally seen. As this side of the medallion certainly refers mainly to the Royal Arch, the former is the most likely interpretation of the two. The cherubim and the angel of the burning bush played a great part apparently in the symbolism of the early forms of this degree, of which traces are still left even in the American type of work.

The foliage below the base of the triangle seems more ornamental than significant. It could quite naturally be referred to the sprig of Acacia, were it not that that emblem already appears in a more important position.

The plumb and level call for little comment, except to note that their form is the conventional one so familiar today. Of this more will be said later in discussing the question of date.

The three arches are of course most naturally referable to the Royal Arch, though not probably to the degree as we know it today. In the design reproduced by Oliver, mentioned above there are nine arches in rows of three superposed upon each other. In the older rituals three arches are mentioned, as one below the other. American and English work has simplified these to one, while the corresponding degree in the A. & A. S. R. has amplified them to nine. But possibly nine was the original number in the inception of the Royal Arch. It is not at all easy to decide in our present state of knowledge.

The square and compass below the arches do not seem to require remark, unless it be to point out that the device seems to be more carefully drawn than the corresponding emblem on the other side of the medallion. The square has ornamental curved ends, the compasses are more slender and the joint better proportioned, more like a real instrument.

We now come to the letters. The K. S. hardly requires explication, or the letter G in the centre of the triangle. The J. H. and Z. which might be puzzling to Companions in the U. S. A. are perfectly familiar to those exalted in the English form of work. They are the initials of the three personages represented by the three principal officers of the chapter - Jeshua the high priest, Haggai the prophet, and Zerubbabel the prince of the people, of whom the latter is first in rank. The monogram to the right is probably a simpler form of the "triple-tau," and referable to Hiram Abif, though other recondite meanings are attached to it. The W is puzzling: one thinks naturally of the W. S., but it seems very unlikely that the S would have been dropped if that were intended.

To the letters above the two sides of the triangle there seems at present no key, or even plausible conjecture. It is difficult even to guess whether each group represents one word, or whether they are a group of initials, or partly both. As, to take familiar examples, O.B., K.S.T., and H.A.B. Nor do we know whether they represent English or Latin words, or are of some other language. A good many Latin phrases were in use by the Masons of the early eighteenth century: the diagram already alluded to contains the phrase "we have found" in three languages. The H.M.D.D. is reminiscent of H.R.D.M., but the resemblance is doubtless adventitious. On the other side, the A.A.A. is evidently separated from the W.P. If there are any extant remains of the Royal Arch ritual as worked in Ireland in the eighteenth century some clue might be found therein, but failing that or some similar help there seems to be nothing possible but conjecture, which must always remain inconclusive.

DATE OF THE MEDALLION

It has been stated in a previous publication of the medallion that the members of the Dublin Lodge of Research were of the opinion that "it is undoubtedly one of the oldest

emblems in Ireland, genuine in every respect, even to the date 1516." If this be their considered conclusion it must be given due weight as they have had the benefit of examining the object itself. But it is necessary to remember that 1516 is a long time ago. Martin Luther had not nailed his theses to the church door in Wittenburg, and Henry VIII of England had not been so very long upon the throne. There is of course nothing inherently impossible in the existence of a Masonic device of this or greater age, eve have indeed examples of such, but much water has run under all bridges since then. It must be remembered that Gothic architecture was still a living tradition. Men were doubtless still alive who had wrought on that masterpiece of the style in England, the Chapel of Henry VII at Westminister; men were in all probability still alive who could design and execute that culminating marvel of Gothic work, the so-called "fan vaulting!" Operative Masonry was still fully alive, though on the verge of that decline which was to bring it to decay and nearly to complete extinction, had it not re-arisen phoenix-like in Speculative Masonry. It is necessary to grasp the circumstances at the time of the putative date of this relic in order to appreciate the indications we have as to its credibility.

First of all there is the general appearance of the designs. This is an argument that could only be made conclusive by comparison of similar designs at different periods, and even then it would require some knowledge of such matters to appreciate it. The writer's own feeling, whatever it may be worth, is that the medallion is of eighteenth century work, or at the earliest of the end of the seventeenth century, and that its style would have been utterly impossible in the beginning of the sixteenth century.

To strengthen this general impression there is the form of the working tools. The level and plumb seem to the writer almost conclusive in themselves. In any really old representation of mason's tools known to him, it always has the proportions of the real working tool, which is still used in its primitive form by bricklayers and stonemasons in England. It is about four feet long and three inches wide. Not until the institution had become completely divorced from all operative connection could the instrument tend towards the shortened conventional form, so much more convenient as an emblem, though useless as a tool. The level is still more striking. Its oldest form seems to have been an equilateral triangle, and under this form it still appears sometimes in continental Masonic designs. Sometimes a perpendicular member is introduced from the apex of the triangle to the base. A form intermediate between this and our modern emblem has the upright member supported by two braces, thus preserving the triangle though reduced in size. Such a tool the writer as a boy has seen actually in use.

To this must be added the indications afforded by the ladder, trowel, and folding rule. The first two are not very conclusive by themselves, but they increase each other's significance by all tending in the same direction. The writer has never seen in any Masonic design, ancient or modern, except catalogs of Masonic furnishers, the folding rule as equivalent to the twenty-four inch guage. It is in any case probably a modern invention, though there is no available information on the point.

What then do the figures 15 and 16 represent? They certainly look as if intended for a date. On the other hand though arabic numerals were known before the sixteenth century, they were very little used. Account books were kept in Roman figures, and dates were almost universally so written for long afterwards, indeed down to the beginning of the nineteenth century. One cannot well advance the theory of forgery after the careful investigation made by responsible members of the Craft, unless one supposes the forger lived a hundred years ago or so, hid his work and forgot all about it.

The number 15 has some significance in our work even yet, and this was more strongly emphasized in the work of the eighteenth century. The "Masons Confession" speaks of nineteen Fellow Crafts and thirteen Entered Apprentices as apparently forming a lodge, and the Sloan MS. 3329 speaks of six Masons being necessary, or if so many cannot be found, "that five will serve." Whether the two numbers in question could have had some such significance is hard to say. If one took the quadrilateral figure above as a symbol of the lodge this might seem plausible. On the other hand if it be taken as intended for a book it is an added indication of the eighteenth century origin of the medallion, as in the earlier arrangements of the lodge the Bible, or Book of the Gospels, was not closely associated with the square and compass, and seems indeed to have been originally introduced to give an added sanction to the O. B. of the entrants: the present symbolic use of the Bible being filled by the book or roll of the Ancient Constitutions. Perhaps the Trinity College MS., which is supposed to be of Irish origin, might throw some light upon the matter, if it were ever published and so made accessible to Masonic students.

----o----

WOULD YOUR COMMUNITY SELL OUT? - PUBLIC SCHOOL SYSTEM FOR SALE

"We are authorized to offer for sale the Ardmore public school system, which has buildings and grounds and equipment worth $750,000, 100 teachers, all-the-year-round schools, a Department of Educational Research and Guidance which has attracted attention all over the country because of its efficiency, a supervisor of music, a supervisor of drawing, a supervisor of penmanship and a supervisor of grades; that has Junior and Senior High Schools organized in such a way as to give every child the kind of work for which he or she is particularly fitted; that has a modern cafeteria; that has a sheet metal department; mechanical drawing, benchwork, lathe work, machine work; domestic science, domestic arts, home decoration, a complete commercial course, a fully equipped printing plant, a coach of athletics and physical training who devotes all his time to the work and a football team which is one of the best in the country.

"But this school system is costing the taxpayers of Ardmore more than $200,000 a year. Possibly it is better to leave this $11.00 in each individual's pocket in the city, and dispose of the school system. Therefore, we are authorized to offer this school system for sale to the highest and best bidder, so that Ardmore may have the opportunity of ascertaining which way she would be better off, with or without a public school system. There are 3,700 children being educated in these schools every day." - Supt. C.W. Richards, Ardmore, Oklahoma - Journal of Education, p. 172, Febr. 16,1922. - M.S.A. Bulletin No. 8.

----o----

HEREIN IS LOVE

Herein is love: to strip the shoulders bare

If need be, that a frailer one may wear

A mantle to protect him from the storm;

To bear the frost king's breath so he be warm;

To crush the tears it would be sweet to shed,

And smile so others may have joy instead.

Herein is love: to daily sacrifice

The hope that to the bosom closest lies;

To mutely bear reproach and suffer wrong:

Nor lift the voice to show where these belong -

Nay, more, nor tell it even to God above;

Herein is love - indeed herein is love.

- Selected

----o----

THE TEACHINGS OF MASONRY

The following paper is one of a series of articles on "Philosophical Masonry," or "The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs. From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question

presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the text of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

BY BRO. H.L. HAYWOOD

PART XV - THE FATHERHOOD OF GOD

MANY attempts have been made to expound Freemasonry's teaching concerning God by recourse to the peculiar phraseology that is employed in the ritual, but these attempts have always broken down because the ritualistic language has been fashioned, not for the purposes of exact theological thinking, but for symbolical and ritualistic purposes. God is not in fact an architect; such a term is very misleading. It suggests a great artificer who made the worlds out of nothing, or else out of crude material, and who went about it as a carpenter might frame a house. Such a Being

would necessarily exist apart from the thing He has made, as a machinist is apart from the mechanism he contrives. The modern mind will have nothing to do with such ideas because men have learned that God cannot be conceived of as living and working apart from the universe, but must somehow be involved in that universe. The Masonic thinker can escape from these difficulties by remembering that in the ritual God is described as T.S.G.A.O.T.U., not because such words describe His nature as Masonry understands it, but because such an appellation is in harmony with the architectural language of the ceremonies.

Freemasonry, nowhere offers a definition of the nature and attributes of God, but leaves such matters to each individual to fashion as best he can. It asks of a man only that he believe that God is. It does not even try to prove the existence of God, after the fashion of the dogmatic theologians, but assumes that its candidates already have that belief in their hearts.

However, it appears that while Freemasonry does not define its conception of God certain attributes are assumed by the Masonic system as a whole, and taken for granted throughout it, so that while these attributes are nowhere insisted upon explicitly, they are a necessary postulate of Masonic teachings as a whole. I may be wrong in this; if I am, it will not greatly matter, because this paper, like the others in this series, is designed to be not exhaustive but suggestive, and prepared as a paper for discussion, rather than as an official treatise.

What is the "peculiar phraseology" referred to? Have you considered that such a name truly describes God? Did you gain any conception of God while taking the work? What are the objections to the theory that God exists apart from the universe? In what way can God be involved in the universe? What is the nature of the theological language employed in the ritual? Does Freemasonry anywhere define or describe the attributes of God? What is meant by "attributes"? How would you prove the existence of God? What is an atheist? What is meant by the phrase "necessary postulate"?

In its most fundamental sense - the only sense in which Freemasonry teaches it - the Fatherhood of God means that when a human being comes into existence there is somewhat in him (let us not try to define it) that derives immediately from God's own being; and that through all his existence - which we believe to be endless - this man's being remains rooted in God's own being, so that if God Himself were to cease to be he would also, and at the same instant, cease to be. In the language of metaphysics the relation between God and man is ontological. It exists in the nature of things, so that neither God nor man could cause it not to be; and it does not depend upon a man's religious beliefs, or upon any other belief or opinion. All men, whatever be their faith or fortune, from Plato down to the African dwarf, have this relation with God. What God is to any one He is to every other one, and all that God can be to or do for any man, He is to and does for all men equally, and everlastingly. This eternal an universal Fatherhood in Him does not come into existence when we begin to believe it; it is already a fact before we believe it, and remains a fact whether we believe it or not.

The Fatherhood of God is more than a symbol it is a fact, albeit of a very different nature from human fatherhood. By God's love is meant that our being is rooted in Him, and that He is ever doing for us all that a God can do. His relation to us is neither purchased nor given but holds in the very structure of life itself. It does not rest on sentiment or emotion but in the nature of things, so that it is a great blunder to suppose that because God is our Father therefore He can, at will, reverse the processes of the universe or set aside the everlasting laws of things. He remains our Father through all our experiences, but not for that reason are we shielded from pain, from loss, and from the extreme horrors into which our own or the world's ignorance, or the vicissitudes of fortune may bring us. Nevertheless, whatever be our lot, it is the great secret of our courage to know that the show and scheme of things is not swirling about us in the wind of chance, but that our lives are rooted in One who thoroughly understands us; and that, whatever betide the inner stuff of our nature cannot dissolve away into dust, or our beings be brought to extinction. Our belief in God's Fatherhood - so this is to say - does not create the fact, but it makes the fact a power in our conscious thought, and that is a mighty thing.

"The doctrine of Fatherhood in God is a doctrine of faith. It is a belief about the interior mystery of the Infinite supported by much, and opposed by much, in the experience of mankind. It is a belief about the universe, in behalf of our human world, supported by all that is best in that world; it is fitted to elevate, energize,

gladden and console human beings; it is the belief that generates and justifies all other high beliefs. If God is the Absolute goodness and compassion, our human world is his concern, all righteousness has his approval, all efforts at righteousness are followed by his sympathy, all sin must reckon with his endless enmity, all penitence may count upon his pity, all strivings at reform may be sure of his inspiration, all union in the endeavour to cleanse the earth of moral evil may move in the tides of his Spirit, all grief may find consolation in his infinite love, all loss may hope to become, in the courses of the ages, eternal gain in Him. If Fatherhood in God is the ultimate reality in the Infinite, as the Infinite is related to our human world, that world is glorious with meaning and with hope."

What is your own conception of the Fatherhood of God? How do we know that God exists? How do we know that He is a Father in the sense described? How is his Fatherhood to be reconciled with the evil and the suffering of the world? What does belief in God's Fatherhood do for a man? Is such a belief required of a Mason? In what way does Freemasonry teach the Fatherhood of God? What is taught concerning this subject in the Old and the New Testaments?

The Fatherhood of God is not anywhere explicitly taught by Freemasonry but it is everywhere implied, so that the great doctrines peculiar to the Craft demand it for their guarantor, and make inevitably toward it The Brotherhood of Man could never come to pass if the peoples of the world were by their very nature different from each other; it would be as impossible to bridge over such chasms as it is now impossible to bring our race into an equal brotherhood with beasts or trees.

So also is it with Equality. It is impossible for us ever to be, as I have already tried to show in this series, of the same fortune or ability, because the conditions in which we necessarily live make for endless variety, and that is of itself a kind of inequality: but there is a region beneath all such differences in which we find ourselves at one. God is to the most ignorant wretch all that a God can be, and does all things possible for him, so that in such matters that wretch is the equal of prophets and kings.

Our hope of Democracy is linked up with the Fatherhood of God. "Always, a new idea of man implies and involves a new conception of God. It was natural for the men who bowed low when the glittering chariot of Caesar swept along the streets of Rome to think of God as an omnipotent Emperor, ruling the world with an arbitrary and irresponsible almightiness. For men who live in this land of the free such a conception of God is a caricature. The citizens of a republic do not believe that God is an infinite autocrat, nor do they bow down to divine despotism; they worship in the presence of an Eternal Father, who is always and everywhere accessible to the humblest man who lifts his heart in prayer. Republican principles necessarily involve faith in the Fatherhood of God. The logic of the American idea leads to faith in a Divine Love universal and impartial, all encompassing and everlasting."

What is meant by saying that the doctrine of the Fatherhood of God is everywhere implied in Freemasonry? In what way does the Brotherhood of Man depend on the Fatherhood of God? What is taught in the V.S.L. concerning the Brotherhood of Man? What is meant by Equality? In what way does God's Fatherhood make all men equal? What does the Declaration of Independence teach concerning Equality? What does the V.S.L. have to say about Equality? What is meant by Democracy? How is the Doctrine of Democracy related to the Doctrine of the Fatherhood of God? Could Democracy exist among a people who worship a despotic God?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. II, 1916. - Toleration, p. 265; Non-Christian Candidates, p. 302.

Vol. III, 1917. - The Chapter - What It Stands For, p. 85; The Spirit of Masonry, p. 93; Masonic Jurisprudence, P. 211.

Vol. IV, 1918. - H.G. Wells' Conception of Deity, p. 63.

Vol. V, 1919. - California's Recognition of French Masonry, p. 11; Words and Realities, p. 19; The Triangle, p. 45; Studies in Blue Lodge Symbolism, P. 135.

Vol. VI, 1920. - The letter G, February C.C.B. p. 3; The Lost Word, May C.C.B. p. 3.

Vol. VII, 1921. - The Fatherhood of God, p. 21; T.G.A.O.T.U., p. 169; God in Prison, p. 192.

Mackey's Encyclopedia - (Revised Edition):

Atheist, p. 84; Deism, p. 204; Dispensations of Religion, p. 217; Equality, p. 247; Ethics of Freemasonry, p. 252; God, p. 301; Great Architect of the Universe, p. 310; I.T.N.O.T.G.A.O.T.U., p. 3; Lost Word, p. 453; Scriptures, Belief in the, p. 672; Theism, p. 782; Theurgy, p. 783; T.G.A.O.T.U., pp. 3 and 782; Unity of God, p. 816; Word, p. 856.

----o----

OUR STUDY CLUB PLAN

Our Masonic Study Club Course, of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have

titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1922, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919, 1920 and 1921.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

1. - General Introduction.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - Freemasonry and Religion.

14. - Universality

15. - The Fatherhood of God.

16. - Endless Life.

17. - Brotherly Aid.

18. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted,all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meetmg.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

"WE ARE TWO BROTHERS"

BY BRO. H. L. HAYWOOD, IOWA

Give me your hand:

You are rich; I am poor:

Your wealth is your power, and by it you tread

A wide open path: where for me is a door

That is locked: and before it are worry and dread.

We are sundered, are we,

As two men can be

But we are two brothers in Freemasonry

So give me your hand.

Give me your hand:

You are great: I'm unknown:

You travel abroad with a permanent fame;

I go on a way unlauded, alone,

With hardly a man to hear of my name:

We are sundered, are we,

As two men can be,

But we are two brothers in Freemasonry

So give me your hand.

Give me your hand:

You are old; I am young;

The years in your heart their wisdom have sown;

But knowledge speaks not by my faltering tongue

And small is the wisdom I claim as my own:

We are sundered, are we,

As two men can be,

But we are two brothers in Freemasonry

So give me your hand.

----o----

EDITORIAL

OUR GOVERNMENT NOT AN EXPERIMENT

IN THESE days when every reformer, small and large, runs hither and yon with all manner of schemes for changing our government: when the air is full of criticism of the work that our forefathers did when they constructed the Constitution and started the machinery to going; and when the Reds are driving against its very existence with all their might, it is wise for us to recall the fact that the political system of the United States did not come into existence as an experiment: neither was it devised merely in order to prove the truth of some political theory. Our nation grew up out of the sod like

some natural thing, and its mechanism was designed to perform very practical services. The kind of democracy built into the Constitution was not a brand new thing on this continent: the Colonists had had experience of it for more than a century, save in regard to some political phases of it. Colonial economic conditions of the new country had made that kind of democracy inevitable. And the kind of nation ours was, and was designed to be, made it necessary to build just such a governmental system in order to serve the useful functions of self defense, maintenance of order, and the successful carrying on of interstate and international affairs. The fathers were not a set of visionaries dreaming of some Utopia, though it is true that they had a strain of Utopianism in them: they were men of affairs (Professor Beard has shown that they were men of affairs in our present day sense of that phrase) who had before them certain very practical conditions to meet, and who met them with common sense and sagacity.

Your typical Red is a man sworn to a theory. He has in some abstract manner thought out what he would consider to be an ideal commonwealth, and he bes lieves that a government should be in harmony with such an abstract scheme. He says to himself: "We profess to be a democracy. In a real democracy there would be no classes; there would be no poverty, there would be no clique of politicians running the national capital; there would be no panics, no unemployment, no child labor, no exploitation of the masses by the capitalists; and all men, women, and children would enjoy a full measure of equality." "But in our land it is not so," he goes onto say; "we have political, social and economic classes, just as they have in the old world; a cabal of politicians runs Washington; the cities fester with slums; the south is full of child labor; millions are unemployed, etc., etc. This is therefore not a democracy, consequently the government is a failure, and therefore we should destroy the government we have and put a new one in its place."

The fallacy that vitiates the arguments of this amiable person is found in his premise. He says, "a democracy should be so and so" and then he finds fault with the actual nation for not harmonizing with that picture. Successful governments are not, never have been, and never will be, built in such wise. A group of people live in a certain land; this land has certain geographical peculiarities of its own; these people are of such and such a race and have a certain bent of mind; they are in such and such a relation with neighboring people: when these people come to devise a government they must make it out of such materials as they have, and shape it to such uses as they are in need

of. The institution conforms to the way things really are with that people and not to a picture imagined in the brain of some Utopian.

This is not to connive in political chicanery or to exculpate those who are guilty of social and political corruption: far from it, and quite the contrary. It is merely a statement about realities. And as for that, it seems self-evident that political corruption will not be abated, child labor will not be extirpated, slums will not be cleansed, and wars will not be made to cease by pulling everything up by the roots, destroying the governmental machinery that we now have, and bringing chaos upon us. The very persons for whose sake the reformer is most worried would be the first to suffer from such a regime. The man who is a real friend of the people will not bring down upon the head of that people their own government in ruins.

If political and social affairs in our land were universally corrupt, if our machinery were generally inadequate, and if it were utterly hopeless to expect any relief from a more thoroughgoing use of the present governmental system, then a revolution might be necessary. But such is far from the case in this land. The government provided for by our Constitution is infinitely susceptible to popular control, and quite capable, if the citizenship will properly use it, of securing for us all the fullest possible measure of democracy, equality, and social justice.

----o----

CHURCH MEMBERSHIP GROWS

Every day during the last five years an average of 2,173 persons joined the various churches of America, and three congregations were organized daily.

The total religious constituency of the country is 95,868,096. The Protestants count 74,795,226; Roman Catholics, 17,885,846; Jews, 1,120,000; Eastern Orthodox (Greek and Russian), 411,054; Latter Day Saints (Mormons), 1,646,170.

The total active membership is 45,997,199, an increase of 4,070,345 over the 1916 census figures. The several religious bodies report 233,104 congregations manned by 200,090 ministers. For the first time in history the Baptists have passed the Methodists in total membership. The Baptists, showing their greatest increase in the south, now have 7,835,250 members, against a Methodist membership of 7,797,991. - Capital News Service.

----o----

THE LIBRARY

AMERICANIZING AMERICANS

“Essentials of Americanization," by Professor Emory S. Bogardus, Ph. D., Head of Department of Sociology, University of Southern California. Published by the University of Southern California Press, Los Angeles, California, Second Revised Edition, December 1920. Price $2.00.

AS LONG as the great mass of immigration to this nation was composed largely of Europeans similar in breeding, culture, and political faith to native-born Americans the immigration problem was very largely a mere question of accommodation; the newcomers were found places and given jobs. But after the cessation, or near cessation, of that type of incomers, there began a new immigration composed of Southeastern Europeans and Asiatics, as alien in breed and political ideals as they were in language. How to Americanize the Bohemian, the Pole, the Hungarian, the Hindu and the Jap, that is not the same problem as that which confronted our grandfathers in the days

when the majority of aliens were from Ireland, Germany and Holland. It is a different problem, and more difficult.

The perfervid patriot - may his tribe increase, too often leaps to the conclusion that all these outlanders must at once be assimilated to us in every particular. They must read and write English; they must not resort to colonies in order to maintain their old world customs; they must steep themselves in our native social life; they must not be permitted to maintain their own newspapers and churches. But the efforts to jam the immigrant into this process usually end in worse than failure, for your immigrant is as human as ourselves, and cannot any faster change his own skin. The perfervid patriot might, if he were to consider the matter more closely, come to believe it something of a gain for us to have these exotic elements of culture in our midst; they help to enrich American life. He would at least cease to demand the impossible of the immigrant, for we should either not permit the immigrant to come at all, or we should cease demanding him to do the unhuman and impossible thing of making over his own nature to fit a new pattern.

Americanization does not demand such an impossible thing. What it does demand, however, is that, once here, the immigrant shall as soon as possible get himself geared up to the economic and political machinery of the nation so that he can function as smoothly in those connections as the native-born. The immigrant must be made to obey the laws, give a day's work for a day's pay, keep the peace, and stand ready to do his public duty like all other citizens. Merely because he is a stranger he is not entitled to immunity from any of these duties. If he will not learn how to make these simple and elementary adjustments he must be taught how; if he cannot be taught how, he must be removed from the land. To preserve in our midst great colonies of men and women for whom separate laws must be maintained, and separate moral codes, that is intolerable.

But it has come to pass in these last days that a still different task confronts the Americanizer, and, it may be, an even more difficult task. There have grown up in our midst groups of citizens who demand, not a mere modification or improvement of this or that in the American system, but a complete destruction of that system in behalf of something entirely different. These men and women have ceased either to understand or to believe the ideals and principles of America. How to convert them, or re-convert them, to the American program is a task for Americanization.

All such matters have a peculiar interest for us Masons. From the beginning, yes even before the American nation had as yet any beginning at all, it has been apparent to all that the principles of the new nation and the principles of our ancient Fraternty are almost identical, and that the governmental system, a democracy in the form of a republic, adopted by the founders of the United States, is essentially the same as that which has for centuries obtained in Freemasonry. Masons are per se upholders of the American system. They helped to create it; they continue to believe in it; and they always will. It would be in keeping with the nature of things if lodges the country over were to fall into step with the Americanization movement, as the Masonic Service Association is doing, and other organized efforts besides, and devote something of their activity to making Americans out of Americans. If they do so they will find waiting to their hand an excellent text-book for their study, "Essentials of Americanization" by Professor Emory Bogardus, of the University of Southern California.

Professor Bogardus began with making the whole field of Sociology his own; gradually, and led by a keen sense for the practical, he came to specialize in Americanization, which naturally falls inside the scope of general sociology. As an authority on Americanization Professor Bogardus has built up a solid reputation on the west coast, and he is gradually winning a similar recognition among sociologists in the east. He is the author of an "Introduction to Sociology" and to "Essentials of Social Psychology" the latter of which is one of the pioneer works in its own department. Of these three volumes it is possible that the "Essentials of Americanization" is the most widely useful.

Professor Bogardus has crowded a great mass of matter into 375 pages. In his Part I he has five chapters on "Americanization and American Ideals"; in Part II, five chapters on "The Native-Born and American Ideals"; in Part III, six chapters on "The Foreign-Born and American Ideals," and in Part IV, five chapters on "Methods of Americanization." In Appendix A - this would be most valuable to M.S.A. speakers, are collected a number of interpretations of Americanism by illustrious Americans from John Smith to Woodrow Wilson. Appendix B consists of a most exhaustive bibliography - it would be next to impossible to make it more complete - covering every imaginable phase of the subject as it has been treated in magazines and books, all of which are accessible to the American student. An index makes all the condensed matter of the volume instantly available. Professor Bogardus, as one will discover upon

reading his article that appears elsewhere in this issue, has no hobbies to ride, or theories to propose; his standpoint is that of common sense and knowledge, than which nothing can be safer.

* * *

MASONRY AND THE FOUNDING OF AMERICA

"Masons as Makers of America," by Madison C. Peters. Fourth revised edition, published by the Trowel Publications, Yonkers, New York, 1921. Copies may be had through the N.M.R.S. at $1.00, postpaid.

When the late Rev. Madison C. Peters first published his "Masons as Makers of America" in 1917 he struck a popular chord that gave his little volume of some fifty pages an instant success. Many copies were sold. Two more editions were called for before the author's death and now, in 1921, a fourth edition is placed on the market by the Trowel Publications. It has been edited by Louis H. Perocheau, of New York, N. Y.

It is easy to understand why this work has made its way everywhere. It gives in simple understandable language a rapid account of the part played by Masonry during the Revolutionary War, and in the organization of our Federal Government: it tells who were Masons in those stirring days; and what part Masonry took in the great drama. Chapter I sets forth an account of President Washington, his Masonic connections and activities. Chapter II covers the part taken by Masons in the Continental Congress. Chapter III furnishes a list of Washington's "Masonic Major-Generals"; while chapter IV follows closely with a similar account of "Washington's Brigadier Generals." In chapter V is given a list of "Masons as Organizers of our Government"; and in an appendix is given "A Masonic Anecdote of the Revolutionary War."

The first editions of this little book were met by many criticisms concerning matters of fact; it was found that in certain of his statements the author was wide of the mark, and many other statements were based on hearsay, and often very doubtful hearsay at that: but such a thing was inevitable in the nature of things, because the early records are pitiably incomplete, and in many cases, where exact records still exist, it is next to impossible to get at them, as many Masonic writers know only too well. Considering the conditions under which he did his work, and the fact that he was carving out a new path, Brother Peters did not go any wider from the mark than most others would have done under similar circumstances.

But in this last edition, which has naturally profited much by the criticisms of the former editions, and which has had the advantage of subsequent research, there are some statements that must be received with caution. For example, page 16 contains the statement that though it is now impossible to name the Masons among the signers of the Declaration of Independence, "it is, however, safe to say that upwards of fifty were Masons." If by "safe to say" the editor means that such a figure is not a wild guess, he is in bounds; but if he means that there is tangible evidence to support the statement, a reader may safely doubt. Nobody will ever know how many of the signers were Masons. Also, we may read on page 26 that Lafayette was made a Mason by Washington himself at Morristown, N.J. As a matter of fact it is not yet known with certainty where Lafayette was made a Mason. Brother George W. Baird, with whom it is dangerous to disagree in this field, says that Lafayette was made a Mason at Valley Forge. In such a work as "Masons as Makers of America" it would seem wise to give the various accounts, rather than to leave the reader with the impression that the version furnished is to be taken as it stands. On page 47 it is asserted that of the fifty-five members of the Constitutional Convention "at least fifty were Masons." This is almost certainly an exaggeration. Such cracks in the wall, however, do not seriously endanger the building. The reader who bears in mind how difficult it is to get at the facts in the premises, and who exercises reasonable caution, will not be led astray. The publishers themselves are first to warn readers against these dangers, as we may read in the Preface:

"This book in its fourth revised edition is still incomplete. It is the publisher's desire to carry on the work of the late Rev. Madison C. Peters. With that end in view criticisms, corrections, suggestions and additional information are invited for later editions. Particular care has been taken not to overstate the facts. All statements are made in

good faith, based upon the best information available by wide reading, voluminous correspondence, and research among the oldest records of Masonic labors in America."

To my own mind the most curious oversight in this outlay of data is the total omission of the prominent part played by Jewish Masons in the Revolution, and in the founding of the nation. If the publishers wish for "additional information for later editions" let them turn to "The Jews and Masonry in the U.S. Before 1810," by Samuel Oppenheim, and published among the Publications of the Jewish Historical Society as No. 19, for 1910. To ignore the Masonic financiers of the Revolution is like leaving Hamlet out of the play.

Also - and may this be printed in red - it is to be hoped that the next edition will be furnished with an index. A book made up of bare facts, names, and dates is next to useless without some guide wherewith to locate such a fact as one is in search of.

The value of such a work as this for the careful Masonic student, especially if he be a beginner in the trade, lies in the fact that it is a trestle board on which is already laid out a fascinating field for research. The student does not need to begin at the beginning; his paths are cut for him, and the list of names is furnished. He can take his point of departure from each name supplied by these pages and carry his own researches as far afield as he wishes. Some of these days, it may be hoped, a competent Masonic scholar will furnish us with a complete and detailed history of the Fraternity's role in the making of America. To such a work as that the present little book would be as a table of contents to a thick volume, but even so, and even as things now are, it is of value, and is to be "well recommended."

* * *

INFORMATION ABOUT THE STARS AND STRIPER

"Our Flag and Our Songs," compiled and illustrated by H.A. Ogden. Published by Edward J. Clode, 156 Fifth Ave., New York, N. Y. Price sixty cents.

“The Dramatic Story of Old Glory," by Samuel Abbott, with a Foreword by James M. Beck. Published by Boni and Liveright, 105 West 40th St., New York, N. Y. Price $1.60.

Mr. Ogden's "Our Flag and Our Songs" contains sixty-nine pages, pleases the eye with its clear print and its excellent designs, and there are many things crowded into it. There is a graphic chart of the stars showing all the states for which they stand and the order and date of the admittance of these states to the Union; there is a brief sketch of the history of the flag; a chapter on flag etiquette; cuts of all the various insignia of the army and navy with explanations of each; and all the familiar patriotic songs (without music) from Yankee Doodle to Dixie; along with some interesting historical notes, and similar items of information.

"The Dramatic Story of Old Glory" is, as its accurate title indicates, a richly-colored description of the flag's own history, than which, if it be set against the background of our national beginnings, nothing could be more romantic. "This book," as the author himself described it, "is concerned wholly with the history of the Flag of the United States from the days of its existence as the national ensign of an infant state confined to a narrow fringe of sea-board backed by a rampart of hills, to the hours of a mighty people whose gates are on two oceans and whose will for liberty has been impressed upon the world.... It is curious that, while the record of our Flag is one of the thrilling, dramatic episodes, no writer has grasped the idea of a book that would give these episodes in their true light, not exaggerated, and linked together in a running narrative.... The reader will find matter in 'The Dramatic Story of Old Glory' that has not hitherto been given in any history of the Flag. The explanation of Trumbull's errors in his famous paintings; the complete account and the significance, of the raising of Old Glory over Fort Stanwix; the proof of the Flag's being unfurled over the camp of the Continental Army on the eve of the battle of the Brandvwine: the interesting theory as to Benjamin Franklin's being the originator of the Stars and Stripes; the grandly romantic drama of the Flag through the Civil War; and the story of Old Glory at the front in France at the close of the late war; all this is new and important material."

To a Mason one of the most interesting chapters of the book sets forth the theory that Brother Benjamin Franklin conceived of the first design of the Stars and Stripes. Many pages are devoted to Brother Paul Jones to whom the flag was a religion; and there is a critical study of the Betsy Ross tradition that leaves very little standing of that story. Pages and pages are filled up with narratives of famous flag episodes of the great wars, from 1777 to 1918. There is a good chapter on "Patriotism and the Flag," and the book concludes with a chapter on the uses of the Flag in the school house.

To the sophisticated Mr. Abbott's style will seem overcolored and overwrought, after the fashion of a perspiring Fourth of July oration, but even so there is much leniency to be shown a man in these days who grows enthusiastic about our government. It has become the habit to make sport of Washington, D.C., and to grow sarcastic about the old hopes and ideals of our land; but it would appear to some who are not without brains or discernment that this prevalent habit of constant heckling and faultfinding has gone as far as is necessary. After all, the United States as a nation is not an experiment but an accomplished fact, so that at present writing we have actually accomplished the feat of becoming a teeming, prosperous, intelligent people living at peace among our forty-eight states, and, all our failings to the contrary notwithstanding, destined to a yet greater future, all of the which is not a thing at which any mall this side of insanity can possibly sneer.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from readers as to where they may obtain publications on Freemasonry and kindred subjects not offered in our Monthly Book List. Most of the books thus sought are out of print, but it may happen that other readers, owning copies, may be willing to dispose of the same. Therefore this column is set aside each month for such a service. And it is also hoped - and expected - that readers possessing very old or rare Masonic works will communicate the fact to THE BUILDER in behalf of general information.

Postoffice addresses are here given in order that those buying and selling may communicate directly with each other. Brethren are asked to cancel notices as soon as their wants are supplied.

In no case does THE BUILDER assume any responsibility whatsoever for publications thus bought, sold, exchanged or borrowed.

WANTED

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

By Bro. G. Alfred Lawrence, 142 West 86th St., New York, N. Y.: Proceedings of the Scottish Rite Body founded by Joseph Cerneau in New York City in 1808, of which De Witt Clinton was the first Grand Commander, and which body became united, in 1867, with the Supreme Council of the Northern Masonic Jurisdiction, A. & A. S. R. Also Proceedings of the Supreme Council founded in New York by De La Motta, in 1813, by authority of the Southern Supreme Council, of which he was Grand Treasurer-General, these Proceedings from 1813 to 1860.

By Bro. Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "The Year Book," published by the Masonic Constellations, containing the History of the Grand Council, R. & S. M., of Missouri.

By Brother Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence"; "Second Edition of Preston's Illustrations of Masonry";

"The Source of Measures," by J. Ralston Skinner 1875, or second edition 1894; "Ars Quatuor Coronatorum," volumes I to XI inclusive.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California: "Ars Quatuor Coronatorum," volumes 3 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 5; "Masonic Review," volumes 1, 2, 7, 31, 32 and 43 to 50, inclusive; voice of Masonry," volumes 2 to 12 inclusive, and volume 15; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of The General Grand Encampment Knights Templar for the years 1826 and 1835.

By Bro. George A. Lanzarotti, Casilla 126, Rancagua, Chile: All kinds of Masonic literature in Spanish. Write first quoting prices.

By Brother L. Rask, 14 Alvey St., Schenectady, N. Y.: "Remarks upon Alchemy and the Alchemists," by E. A. Hitchcock, Janesville, N. Y., about 1865; "The Secret Societies of all Ages and Countries," by C. W. Heckethorn; "Lost Language of Symbolism," by Harold Bayley, published by Lippincott; "Sacred Hermeneutics," by Davidson, Edinburgh, 1848; "Solar System of the Ancients Discovered," by J. Wilson, published by Longmans Co., London, 1856; "The Alphabet," by Isaac Taylor, Kegan Paul, Trench & Co., 1883, or the edition of 1899 published by Scribners, New York; "Anacalypsis," by Godfrey Higgins, 1836 published by Longmans, Green & Co., London; "Ars Quatuor Coronatorum," any volume or volumes.

By Brother N. W. J. Haydon, 664 Pape Avenue, Toronto, Ontario, Canada: "The Beautiful Necessity," and "Architecture and Democracy," by Claude Bragdon.

By the National Masonic Research Society, Anamosa, Iowa: "Discourses upon Architecture," by Dallaway, published in 1833; any or all volumes of "The American Freemasons' Magazine," published by J. F. Brennan, about 1860.

FOR SALE

By Brother A. A. Burnand, 690 South Bronson Ave., Los Angeles, California: Various Masonic publications including such as a complete set of "Ars Quatuor Coronatorum"; "History of Freemasonry in Scotland," by D. Murray Lyon, (original edition); Thomas Dunckerley, Laurence Dermott, etc.

By Brother Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "History of Freemasonry," Mitchell, 2 volumes, sheep; "History of Freemasonry," Robert Freke Gould, 4 volumes, cloth in good condition; "History of Freemasonry," Albert G. Mackey, 7 volumes, linen cloth, new; Addison's "Knights Templar," Macoy, 1 volume, cloth; "Museum of Antiquity," Yaggy, 1 volume, morocco; "History and Cyclopedia of Freemasonry," Macoy and Oliver, new, full morocco. Also miscellaneous books.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. When requested, questions will be answered promptly by mail before publication in this department.

LIGHT ON THE BALDWYN ENCAMPMENT

Will Brother S.C. Warner of Colorado give us some light on the Baldwyn Encampment?" E. C., Ohio.

We are somewhat in doubt whether the brother really wishes "light" on the subject, or whether he desires to provoke a discussion upon the statement made by us in our 1921 address to the Grand Commandery of Colorado, a portion of which was recently published in THE BUILDER, that modern Templarism is not the lineal descendant of the Ancient Order.

If the former, we would answer that the Baldwyn Encampment was located at Bristol, England, and claimed direct succession from the Ancient Order, as having been established from "time immemorial." It is included in our article among the encampments formed in England during the middle part of the eighteenth century, and according to Hughan, the first authentic records of its conferring the Order must have been after 1769. Its claims to succession, antiquity, and exclusive authority were well set forth by Brother David W. Nash, a prominent frater of the Encampment, just prior to 1860, when it surrendered its independence and was recognized as a constituent by the Grand Conclave of England and Wales. Its history, its claims, and its position in the Order have been fully considered by nearly every prominent English Masonic historian, and very many interesting articles regarding it appear in the different volumes of "The Transactions of the Lodge Quatuor Coronati," to which we would refer Brother Coblentz for further information on the subject.

If, on the other hand, he wishes to enter into a discussion with us, we respectfully decline. We in our address expressly repudiated any knowledge or personal research upon the subject, and are quite willing to accept the conclusion of English authorities that the claims of Baldwyn Encampment are so nebulous and inconclusive as not to warrant their admission. Some of its apologists even go via France to Canada for authority as to its genuineness and antiquity. There is ample warrant for the statement that H.R.H. the Duke of Essex, who was elected its Grand Master in 1812, took no

interest in the Encampment, and never communicated with it during the twenty-four years he was its nominal head.

We do not know, but are inclined in this as in many other of the extravagant assertions regarding Masonry, to claim relationship with Missouri. The burden of proof is surely not on us. S.C. Warner, Colorado.

* * *

The more important articles on the Knights Templar in the Transactions of the Lodge Quatuor Coronati to which Brother Warner refers in his reply will be found as follows:

On the Origin and Progress of Chivalric Masonry in the British Isles, XIII, page 156.

The Reception of a Templar, XV, page 163.

Origin of the Knights Templar in the United Kingdom XVIII, page 91.

Knights Templar, XV1, page 203.

The Early Grand Encampment of Ireland, XXIV, page 68.

The "Charta Transmissionis" of Larmenius, XXIV, page 186; XXV, page 69.

On the Templars and Gnosticism, XXIV, page 216.

The Earliest Baldwyn Knight Templar Certificate, XXIV, page 285.

Introduction of Enight Templarism into the United States, XXVI, pages 57, 146, 221.

Order of the Temple, XI, page 97.

The Templar Movement in Masonry, XII, page 178.

Order of the Temple at York, XIII, page 119.

The Chivalric Orders, XIV, page 56.

The Very Ancient Clermont Chapter, XVII, page 84.

Templaria Et Hospitallaria, XVII, page 204; XIX, page 73; XX, page 156.

Knights of Jerusalem, XIX, page 137.

The Charge of Gnosticism Brought Against the Freemasons and Templars, XIX, page 209.

Proceedings Against the Templars in France and England: part one XX, page 47; part two, page 112; part three, page 269.

Templar Legends in Freemasonry, XXVI, page 45.

* * *

PAVIOR-MASONS

I write to inquire what is a pavior-mason?

M.K.L., Georgia.

A pavior-mason is one who lays floors and pavements. In medieval times he was an important member of the Mason guild and, like his brethren in other branches of the Craft, had a penchant for symbolism. Often he would work designs and emblems into the borders, a favorite device being something to represent the great age of the earth, of which the floor itself was deemed a symbol. Holbein, who was himself no mean symbolist, caught this spirit in his famous painting of the "Ambassadors" wherein the figures are made to stand on a Mosaic pavement in which is an inscription to give computation of the world's existence - "containing a discourse of the world's continuance," as one old interpreter quaintly puts it. The whole subject is one that calls loudly for investigation, especially by those students who are interested in the Masonic symbolism of the Mosaic pavement and the tessellated border. For a beginning one may consult chapter fifteen of "Westminster Abbey and Craftsmen" by W.R. Lethaby. See also any good Cyclopedia of Architecture, a thing that should be in every Masonic library. In histories of architecture, architectural encyclopaedias, etc., one will frequently find mosaic work listed as "cosmati" work.

* * *

MASONIC RESEARCH SOCIETIES IN ENGLAND

A lodge literary committee of which I am secretary has asked me to communicate with research lodges and societies in England. Will you kindly furnish name of same, with secretaries and addresses? D.L.M., Illinois.

For the list given in response to your question we are indebted to Brother Herbert F. Whyman, whose address is given in connection with his name as secretary of Mid Kent Masters. Please notify THE BUILDER of any omissions or errors.

* * *

Lodge of Fortitude No. 64; meets at Queen's Hotel, Manchester; founded 1739; Secretary, C.D. Cheetham, care R. Verney Clayton, Esq., 2, Cooper St., Manchester.

"Quatuor Coronati" No. 2076; meets at Freemasons Hall, London; founded 1884; Secretary, W.J. Songhurst, Esq., 27, Great Queen St., London W.C. 2.

Leicester Lodge of Research No. 2429; meets at Freemasons Hall, Leicester; founded 1892; Secretary, H. J. Grace, Esq., Enderby, Nr. Leicester.

Humber Installed Masters No. 2494; meets at Freemasons Hall, Hull; founded 1893; Secretary, J. G. Wallis, Esq., 33, Albion St., Hull.

Foster Gough Lodge No. 2706; meets at Swan Hotel, Stafford; founded 1898; Secretary, J. Jackson, Esq., The "Hawthorns," Weston Road, Stafford.

Jubilee Masters No. 2712; meets at Hotel Cecil, London; founded 1898; Secretary, J. E. E. Studd, Esq., O. B. E., 67, Harley St., London, W. 1.

Mid Kent Masters No. 3173; meets at Freemasons Hall, Chatham; founded 1906; Secretary, H. F. Whyman, Esq., "Hill Crest," Maidstone Road, Chatham.

Salford Ionic Lodge No. 3248; meets at Freemasons Hall, Salford; founded 1907; Secretary, A. W. Sidebottom, Esq., 16, King St., W., Manchester.

Hendre Lodge No. 3260; meets at Freemasons Hall Cardiff; founded 1907; Secretary, T. C. Francis, Esq., 36 Clife Place, Penarth.

Essex Masters No. 3266; meets at Freemasons Hall, Colchester; founded 1907; Secretary, H. A. Jager, Esq., 6, Upper East Smithfield, London, E. 1.

Buckinghamshire Masters No. 3306; meets at Freemasons Hall, Aylesbury; founded 190S; Secretary, Herbert E. Langridge, Esq., 8, Cecil Mansions, Balham, London, S. W. 17.

Cornish Masters No. 3324; meets at Freemasons Hall, Truro; founded 1908; Secretary, T. A. Webber, Esq., Trewethem Gyllyngvase Falmouth.

Dorset Masters No. 3366; meets at Freemasons Hall, Dorchester; founded 1909; Secretary, F. G. Hawes, Esq., Courthope Poole, Dorset.

Middlesex Masters No. 3420; meets at Freemasons Eall, London; founded 1909; Secretary, T. Howell Evans, Esq., 26 Berkeley Square, London, W. 1.

Norths and Hunts Masters No. 3422; meets at Freemasons Hall, Northampton; founded 1909; Secretary, G. H. Nelson, Esq., "The Berries," Holly Road, Northampton.

Authors' Lodge No. 3456; meets at Cafe Monico, London; founded 1910; Secretary, Algernon Rose, Esq., 2, Whitehall Court, London, S. W. 1.

Northumbrian Masters No. 3477; meets at Freemasons Hall, Newcastle-on-Tyne; founded 1910; Secretary, G. M. Clark, Esq., Oakwood Hexham, Newcastle-on-Tyne.

Notts Installed Masters No. 3696; meets at Freemasons Hall, Nottingham; founded 1912; Secretary, P. H. Kettley, Esq., Rudloe Red Cliff Road, Nottingham.

Sussex Masters No. 3672; meets at Royal Pavilion, Brighton; founded 1913; Secretary, F. F. London, Esq., 66, London Road, Brighton.

Berkshire Masters No. 3684; meets at Freemasons Hall, Reading; founded 1913; Secretary, E. O. Farrer, Esq., "The Knowle," Tilehurst-on-Thames, Reading.

Lord Raglan Lodge No. 3685; meets at Freemasons Hall, Douglas, Isle of Man; founded 1913; Secretary, A. J. Parkes, Esq., Tromode, Douglas, Isle of Man.

Dean Leigh Lodge No. 3687; meets at College Hall, Hereford; founded 1913; Secretary, Wm. Parlby, Esq., Castle Cliffe, Hereford.

Somerset Masters No. 3746; meets at Freemasons Hall, Bath; founded 1915; Secretary, Geo. Norman, Esq., 12, Brock Street, Bath.

East Lancashire P. G. Officers Lodge No. 3747; meets at Midland Hotel, Manchester; founded 1915; Secretary, E. B. Beesley, Esq., St. Ann's Passage, King Street, Manchester.

Fratres Calami Lodge No. 3791; meets at Hotel Cecil, London; founded 1917; Secretary, Rev. C. E. Roberts, M. A., The Chilterns, Halter, N. Aylesbury.

Norfolk Masters No. 3905; meets at Freemasons Hall, Norwich; founded 1919; Secretary, Dr. H. C. Pattin, King Street House, Norwich.

Suffolk Masters No. 3913; meets at Freemasons Hall, Ipswich; founded 1919; Secretary, T. Hunt, Esq., Obe 102, Christchurch St., Ipswich.

East Kent Masters No. S930; meets at Freemasons Hall, Canterbury; founded 1919; Secretary, J. G. Sandiford, Esq., 2, Gordon Road. Canterbury.

Hartfordshire Masters No. 4090; meets at Town Hall, St. Albans; founded 1920; Secretary, Dr. J. H. Gilbritson, Esq., Hitchin.

It is worth while to note that of the twenty-nine organizations here listed twenty-five have been in existence for seven years or more, some of them for a quarter of a century, thus showing that a research group, if it be well founded and properly managed, can last as long as any other association of men. The reader who chances to own the bound volume of THE BUILDER for 1918 should turn to page 24 and read Brother Joseph Fort Newton's article about "Fratres Calasni," twenty-fifth in the above list.

* * *

IS FREEMASONRY A RELIGION?

My study club was recently engaged in a long discussion over the question, "Is Freemasonry a religion?" some arguing it is and many it isn't, and I was asked to present the question through THE BUILDER to see what members of the Society might think about it. L.D.S., New York.

It is an interesting question, certain aspects of which were pretty well ventilated in THE BUILDER for September. Meanwhile here is a letter from The Masonic Record, a very beautiful Masonic monthly published in London, which contains some good sense: it appeared in the issue for June, 1922, page 698:

LETTERS TO THE EDITOR

Dear Sir and Brother: There has been much in the "Masonic Record" on the question as to whether Masonry is a religion. May I, as a Brother and a Clergyman, call attention to a point that seems to have been overlooked? Surely religion is of such a nature that it is impossible for any man to have two religions at the same time. If we assert that Masonry is a religion, we are asserting that this is not impossible. Every religion teaches morality, but morality is not religion. Would it not be better to drop the claim that Masonry is a religion, and to recogruze that Masonry and religion are mutually

helpful? A man who is a worthy member of whatever religion he professes will be a better Mason for it; and a good Mason will also be an ornament to whatever religion he belongs to because he is a good Mason.

Yours fraternally,

(Rev.) A. J. DEXTER, Secretary, Albert Edward Lodge. 1557.

* * *

ORVILLE WRIGHT AND JOHN H. PATTERSON

I write to ask if Orville Wright and John H. Patterson, the two famous Dayton, Ohio, men were Masons. Thank you.

M.K.T., Ohio.

Orville Wright who, with his brother, built the first successful aeroplane, is not a Mason, and neither was his brother Wilbur, now deceased. John H. Patterson, late President of the National Cash Register Company, was a Mason. His funeral services were partly in charge of the Scottish Rite bodies, of which he had been a very enthusiastic member.

* * *

TRACES OF MASONRY AMONG INDIANS OF NORTH AMERICA

In a book I was reading recently, I found what led me to believe that the American Indians possessed Masonry. I read where places had been unearthed showing what had apparently been lodge rooms. The east, west, and south had been occupied by persons of rank, but the north was vacant. I also read of graves being found, "dug due east and west" and crude implements found on the bodies. This has aroused my curiosity.

Can you give me more information of an authentic nature? If the American Indians did possess Masonry, where did they obtain it? Kindly give me further light on this subject in the Question Box of THE BUILDER. H.B.B., Massachusetts.

I believe that certain of our North American Indian tribes had, and still do maintain, a society or societies which are remarkably close to our own: and that these societies undoubtedly originated before the commg of white colonists to America.

Among the Cree, Ojibway, Potawatomi, Menomini, Sauk, Winnebago, Iowa, Oto, and the bands of Sioux or Dakota Indians comprised under the name of Santee Sioux, who formerly inhabited the state of Minnesota westward into South Dakota, there exists today a society called in the language of the first five by some variant of the title Midewiwh; and among the last four tribes by a name which means "Medicine Dance."

The society is found in its purest form among the Menomini, Ojibway, and Potawatomi, and was formerly well known to the Cree, Sauk, and perhaps to the Ottawa, Miami, Peoria, and other Central Western tribes of the Algonkian stock. Among those speaking dialects of the Siouan tongue, such as the Winnebago, Iowa, Oto, and Santee, it is more divergent, and a scarcely recogmzable form is found among the Omaha and Ponca.

The writer being most familiar with the Menomini form of the ceremonies as practiced on the reservation of that tribe in north central Wisconsin, where he has often been present during the performance of the rites, and has obtained the ritual, etc., in full, will herewith give a brief account of the ceremony and its origin, as related by his instructors in its mysteries.

The society, which is called in Menomini the "Mitawin," is considered to antedate the origin of mankind, having been secured as a gift of the gods to humanity through the auspices of the mythical hero demigod Ma'nabus (The Great Dawn, son of the four winds of heaven and grandson of our Grandmother the Earth), who forced the various manitous subordinate to the Great Spirit to yield to him their secret knowledge of the healing roots and herbs, and the means of attaining immortality by successfully negotiating the passage from this world to the hereatter.

In order to obtain this knowledge the Ancient Master had to submit himself to be slain, and was then brought to life once more, in full possession of the mysteries which he afterwards transferred to mankind in the same manner. These rites have been carefully preserved and observed to this day.

The manner of initiating the candidate is as follows: After a long course of preparatory instruction, when the final day arrives, a lodge is erected, oblong in shape and oriented east and west. The final preparation of the candidate is completed in a room formed by curtaining off one end of the lodge. When all is in readiness, he enters the lodge, and in imitation of the ancient Master, whom he as the candidate now represents, he is placed in the western end of the lodge, facing the east. While in this position, he is successively attacked by four men, bearing bags formed of the skins of animals in their hands (usually otterskins are used, because of certain mythical episodes in the story of the founding of the lodge, in which the otter figures). These bags contain certain medicines and charms, including a sacred shell, which is imbued with the essence of all. As each approaches the candidate he raises the head of the otterskin, which he holds in both hands, breast high, blows upon it, and utters the sacred cry of "We ho ho ho ho," which is said to mean "It must be so!" At each of the first three attacks the candidate staggers, but when the fourth attack is made, he falls, and lies as though dead. Then follows certain evolutions ("floor work") on the part of the four masters of

ceremony, who eventually raise the dead man to his feet, a full-fledged member, entitled to all the light there is.

Words and grips they do not seem to have, but badges, symbols, and a lengthy ritual of song, recitation, floor work, etc., which is passed on down the generations by word of mouth, there certainly are. The society is graded, having four degrees - among the Indians everywhere four is apt to be regarded as a sacred number, rather than three. Four represents the points of the compass, and hence is often used to symbolize the cosmos. Among all Indians women are freely admitted as members.

The differences as well as the similarities of these rites with our Freemasonry are of course marked, yet the similarities are fundamental, and the differences, among an independent people of very different culture or civilization, are to be expected. The question remains "Whence did they obtain these unquestionably ancient rites?" The answer is, in my opinion, involved with the question of their origin. It has been proved by modem research that the ancestors of our Indians came from Asia, - Northern Siberia, to be precise - via a once-existent land bridge across Behring Strait. I will not enter further into this phase of the question, but an interesting source of speculation is thereby opened to the student.

Brother Arthur C. Parker of Albany, N. Y., tells me of a society which is found among the Seneca Iroquois of New York State, wherein the candidate, representing the ancient founder of the order, is not only slain but is brought to life by the grip of the bear's paw.

Undoubtedly, in years to come, we shall learn of further similarities among other tribes, but as yet we are decidedly in the dark on the subject. Lodge rooms of stone with the appropriate stations have been reported, and may no doubt exist, especially in the southwestern United States, but the field is yet almost untouched by those competent to conduct such research.

I have myself seen very suggestive things in the jungles of Costa Rica, where I have personally exhumed from the stonewalled tombs stone figures with their hands in three reminiscent positions, and where I once found a long rectangular stone enclosure of no apparent use save for ceremonies in the dense jungle. But these objects were used by a prehistoric people, wiped out or driven away by the Spanish Roman Catholic conquerors, and we can only guess as to their meaning.

In summing up, I repeat that I believe that the American Indians do possess a primitive form of Masonry, which is probably more nearly related to the ancient rites of our Craft than to what we practice today, although some similarities even to modern Freemasonry are sufficiently obvious. So far, these similarities would not entitle them to admission to our lodges nor us to theirs, yet we cannot deny the relationship.

Of course, there are many Indians who are at this moment Master Masons in good standing in numerous of our white lodges, and there have been such since the first history of Masonry in America, but I know of no exclusively Indian lodge practicing our ceremonials at present.

See my article entitled "Little Wolf Joins the Mitawin" in the 1921 volume of THE BUILDER, page 281.

Alanson Skinner, Wisconsin.

* * *

WAS FRANCIS SCOTT KEY A MASON?

Will you please inform me if Francis Scott Key, author of The Star Spangled Banner, was a Mason? M.F.A., Maryland.

According to the Grand Secretaries of Maryland and of the District of Columbia there are no records extant to show that Francis Scott Key was a Mason.

----o----

CORRESPONDENCE

THE IRISH MASONIC MEDALLION

I have read, reread and read again your article in the April number of THE BUILDER concerning "A Masonic Medallion of 1516," and it may be that the following views as to some of the questions asked may be of interest or shed a little light on the subject:

With reference to the figure above the Sun in cut "A," I believe that it is supposed to represent the "All-Seeing Eye," which is found in practically all rituals.

The number 15 may allude to the "flight of winding stairs of King Solomon's Temple."

As to the number 16 - if you have ever visited a "Blue Lodge" of the jurisdiction of Scotland, I think that you will find that this is the total number of steps - of the three degrees - used in approaching the East.

The five steps may allude to a portion of the winding stairs mentioned above.

The object resembling a coffin at the foot of the stair is believed to represent a coffin or a grave.

The "X" shaped figure is believed to be crossed pencils, or a pencil and scriber or scratch awl, as under the Scottish Constitution the pencil is one of the working tools.

The winged figure is believed to typify the spirit winging its flight "To that spiritual mansion, the house not made with hands, eternal in the heavens."

Now I may be altogether wrong, but I have visited "Blue Lodges" in the Philippine Islands that still use the old Scottish Rite "Blue Lodge" work, as they were originally chartered under the Grand Orients of Spain and Portugal,and Spanish is spoken almost entirely; for this reason the Grand Lodge of the Philippine Islands has permitted them to continue using it, but they are gradually learning the York Rite - and the "Blue Lodge" Perla del Oriente, No. 1034, under the Grand Constitution of Scotland, and I have noticed that these emblems or symbols used by them, except the winged figure. If you are familiar with the work mentioned above, you know that the coffin and grave are significant symbols.

Is it possible that these symbols have been retained in their work and handed down from "time immemorial?" Is it probable that speculative Masonry was practiced at this early period? Or was both speculative and operative Masonry practiced in conjunction with each other?

Clyde Whitlatch, New York.

* * *

OLD TIME MASONS ORGANIZED SUNDAY SCHOOLS

Recently while making a study of the rise and progress of Sunday Schools in this country I found an item of peculiar interest for it appears from it that, at one time, the Masonic Fraternity was active in introducing and sponsoring Sunday Schools in certain parts of the country.

The item was a letter written in 1815 by one Miss S. Whitehead of Philadelphia to a Mr. Davie Bethune of New York. She says: "I had several extracts from Dr. Pole's works (on Sunday Schools) inserted in the 'Religious Remembrance' a weekly paper of our city, and the subject excited universal attention. The Freemasons have taken it up, and at a general meeting it was proposed and carried unanimously, that several schools should be established, and held in the Grand Lodge, Chestnut street. There is no doubt that all the different lodges belonging to the fraternity will take up this subject, and it will extend over the whole union; one of the officers gave me this information."

The Masons did engage in the cause, but not sufficiently to extend it over the whole union. F.C. Turner. Illinois.

* * *

WHERE MORRIS CONCEIVED THE IDEA OF THE EASTERN STAR

I believe it would be of interest to Masons everywhere to read the following account of a Masonic celebration that was printed by a local paper:

"April 11,1922, will go down in local Masonic history as the date of the greatest meeting ever held under the auspices of local Masonic bodies. The occasion was a joint celebration of Lexington Lodge, No. 24, F. & A. M., Lexington Commandery, No. 3, and Lexington Chapter, No. 30, Order of Eastern Star. Lexington is one of the oldest Masonic lodges in the state of Mississippi, having been chartered along the early '20s as a Masonic lodge; and many years prior to 1857 it received a charter from the Grand Encampment of Knights Templar of the United States of America, having received a charter from the General Grand Encampment as the third in the state of Mississippi. Not only has it been in the forefront in the above but also in the Eastern Star, having received the thirtieth charter in this order. Lexington and Holmes county, therefore, are not beginning to shine upon the Masonic map during the year 1922, but have been leaders many years.

"In 1857 the Grand Commandery of the state was organized in the city of Jackson, and Lexington was one of the towns to send representatives to aid in this organization. With the assistance of the Mississippi Commandery No. 1, and Magnolia Commandery No. 2, of Vicksburg, the Grand Commandery was formed. Since this time there have been five Grand Commanders from the Lexington Commandery No. 3, two of whom are now living, and one present Grand Commander.

"Those who have served as Grand Commander are James T. Meade, Fleet C. Mercer, J. K. Fulson, deceased, and Robert A. Stigler, who is still active in the various Masonic bodies; and W. Lonnie Jordan, who is to finish his tenure of office on April 18th.

"Not only has Lexington been prominent in Templarism but also in the Order of the Eastern Star and the Grand Lodge F. & A. M., of Mississippi. In the Grand Chapter of the Eastern Star the humble Chapter of Lexington has had two of her members to be honored with the highest gift within the bounds of the Grand Chapter. Mrs. Irene S. Eggleston was chosen in 1810 to carry on the work of the Eastern Star in the state, which was originated in the city of Lexington in 1850 by Robert Morris, who received the Royal Arch Degree in Lexington Royal Arch Chapter No. 9, in 1849. It was while he attended these meetings that the idea came to him that some connection should be

found whereby the wives, mothers and daughters of Masons should assist the Masonic fraternity in carrying on the practice of fraternalism.

"After receiving the Royal Arch Degree he moved to Kentucky where he finished his ritual and began the organization of the Order of the Eastern Star. It can be truly said, however, that the foundation of the Eastern Star was made in Lexington, Holmes county, Mississippi. Having finished his work he gave to Mississippi the opportunity to promulgate the teachings and principles of the Eastern Star which was accepted and Lexington was among the first to take this in hand."

John Kyllingsted, Mississippi.

* * *

WILL BROTHER McGUIRE SPEAK UP?

During the summer of 1921 this community was visited by a Brother Gabriel McGuire, Pastor of Ruggles Street Baptist Church of Boston. Brother McGuire spoke before a number of small lodges located in towns visited by the Chautauqua Company with which he was lecturing.

His talk was very interesting and created quite a stir among the brethren who heard it. He told a very vivid story of having been made a brother in one of the wild tribes of Central Africa, and of having passed through ceremonies so nearly identical to the initiation, passing and raising that when he finally (years afterward) was admitted to the Craft he was able to tell the lodge what was coming.

Another phase of his talk bore largely on the Pyramids of Egypt.

He was able to prove to the less informed brethren (and some that should have been better informed) that the present system of Freemasonry extended back into the savage tribes of Africa, long before the building of the Pyramids, in fact before the civilization of Egypt.

Does the Society know this Brother McGuire?

H. H. Rezennitter. South Dakota.

* * *

QUAKERS AND FREEMASONRY

I do know that the Friends are not as a class opposed to Masonry. There used to be a feeling among them that nothing should be secret. "If a thing is good why not open the doors to all that all may profit by the good?" This sentiment is not limited to Friends as you know. I know there are radical Friends who are opposed to all so-called secret societies and actually believe there is something radically wrong with them all but this can be charged to ignorance and narrowness of mind and certainly not to fundamental teaching in the church.

We still have here a number of Friends who will not take an oath even on the witness stand but will only "affirm." Personally I do not see that it makes any difference since you merely agree to tell the truth and in either case one would be guilty of perjury and could be dealt with accordingly should one misrepresent.

This question never came up in connection with our degree work. I know that the best Friends would make our most enthusiastic Masons if they fully understood us just as I know that the Friends' creed holds nothing antagonistic to Masonry or Masonry holds nothing that any Friend would object to. I believe I am in a fair position to know since I am a pretty enthusiastic Mason having held all the chairs and have for many years been a district lecturer and am also a member of the Friend denomination in fairly good standing, I think.

I believe we make some mistakes as Masons in our own belief that everything is secret. We do not expect to explain anything and are charged not to argue: that is all right, but I truly believe that if Masons knew more Masonry they would see there is not so much secret after all and could explain some things to those who would be conscientious in knowing. Only the best informed would know where to begin and where to stop. There is ignorance in all organizations. I have heard Friends say that Masonry undertook to read a brother into Heaven, that the lodge tried to take the place of the church; and on the other hand I have heard Masons say "The lodge is church enough for me." You and I know that both are founded on ignorance. The first knows nothing about Masonry and the second does not understand the meaning of what he thinks he knows. A knowledge of Masonry comprises more than committing the ritual to memory.

There is no antagonism between the lodge and the church. One merely takes up the problems of life and living and the great beyond where the other leaves off.

If ministers and Masons would only talk of things they know how much better we would all understand one another.

E. S. Day, Iowa.

----o----

YE EDITOR'S CORNER

Like Cinderella, ye editor now has a corner of his own.

* * *

Will lodges publishing their own bulletins or magazines favor us with a copy?

* * *

"I like THE BUILDER because it is intelligent without being high-brow." Thus writes a member. The compliment is acceptable, and the distinction is nicely made.

* * *

Study the annual index carefully. You will encounter items of interest to yourself that you have overlooked during the year.

* * *

All brethren having books, clippings, or other data relating to Freemasonry among American Indians are asked to lend such to Brother Alanson Skinner, Department of Anthropology, Public Museum, Milwaukee, Wisconsin, Associate Editor of THE BUILDER.

* * *

CORRlGENDA

On page 235, September, 1919, Milman was misspelled.

Somewhere in one of my Study Club papers I misspelled "Carnarvon."

On page 233 of October, 1915, it is said that Franklin was the friend "of Louis XIV": this should have been "Louis XVI." Transpositions will happen!

On page 59, March, 1920, it is said that Alexander Hamilton was raised in 1757. This is an error. We are now trying to establish the correct date.

Corrections are always cheerfully received.

----o----

A Mason's chief and only care,

Is how to live within the square.

The Builder Magazine

December 1922 - Volume VIII - Number 12

Albert Gallatin Mackey

BY BRO. ROBERT I. CLEGG. OHIO

BORN AT Charleston, South Carolina, on March 12, 1807, this scholarly brother lived to the age of 74 years, dying at the Hygeia Hotel at Fortress Monroe, Virginia, June 21, 1881. He was buried by his bereaved family and sorrowing brethren at Washington, D.C., on Sunday, June 26, with all the solemnity of the several ceremonies of the Masonic Rites wherein he had so long been active in leadership.

Graduating with honours at the Charleston Medical College in 1834, Dr. Mackey entered immediately the busy practice of his profession which chiefly occupied his time until 1854 when his literary and Masonic labours engrossed his efforts. During the Civil War Dr. Mackey was a Union adherent, and President Johnson appointed him Collector of the Port. Some active interest was taken by him in polities and in a contest for senatorial honours he was defeated by Senator Sawyer in the canvass. Following this experience Dr. Mackey removed to Washington, D. C., in 1870.

In St. Andrews lodge, No. 10, at Charleston, South Carolina, in 1841, Dr. Mackey was initiated, passed and raised. Soon thereafter he affiliated with Solomon's Lodge No. 1, of the same city, becoming Worshipful Master in December, 1842. He became Grand Secretary that year and held this office until 1867, for many years preparing the reports of the Foreign Correspondence Committee of the Grand Lodge. He was one of the founder members in the formation of Landmark Lodge, No. 76, in the year 1851.

Advanced and exalted in Capitular Freemasonry during the winter of 1841-1842, he was elected High Priest in December, 1844; was also elected Deputy Grand High Priest in 1848 and successively re-elected in that position until 1855. In this year and

every year thereafter to 1867 he was elected as Grand High Priest of his State. Elected General Grand High Priest in 1859, he continued in that office until 1868.

Dubbed and created a Knight Templar in South Carolina Commandery No. 1, in 1842, he was elected Eminent Commander in 1844, later being honoured as a Past Grand Warden of the Grand Encampment of the United States.

Crowned a Sovereign Grand Inspector General of the Thirty-third and last Degree in 1844, he was for many years Secretary-General of the Supreme Council, Southern Masonic Jurisdiction of the Ancient and Accepted Scottish Rite.

Editorially he conducted for many years the Southern and Western Masonic Miscellany. For two years he was editor-in-chief of the Masonic Quarterly Review. In 1859 Dr. Mackey became editor of the Department of Masonic Miscellany in the American Freemason, and for three years, beginning in 1872, he published Mackey's National Freemason.

Becoming a contributor to the Voice of Masonry in 1875, Dr. Mackey continued actively his writings in that publication until 1878 when his failing health completely checked his further labourist for that periodical.

Prolific as an author his books included the History of Freemasonry in seven volumes, the Encyclopedia of Freemasonry in two volumes, Symbolism of Freemasonry, Masonic Jurisprudence, Manual of the Lodge, Book of the Chapter, Principles of Masonic Law, Lexicon of Freemasonry and the Mystic Tie.

After Dr. Mackey, located at Washington D.C., he affiliated with Lafayette Lodge, No. 19, Lafayette Chapter, No. 5, and Washington Commandery, No. 1.

The funeral services in Washington on Sunday, June 26, 1881, were begun at All Souls Church, Unitarian, of which Dr. Mackey was a member, and were conducted by the pastor. Then followed the ceremonies of a Lodge of Sorrow, Rose Croix Chapter, Ancient and Accepted Scottish Rite, Southern Masonic Jurisdiction, and were in charge of the venerable General Albert Pike and his associate officers.

The long white flowing hair of the patriarchal Sovereign Grand Commander endowed him with a crowned glory as he from the pulpit uttered the solemn words over the dead body of his old friend. Their intimate fraternal relations quickened in the speaker a multitude of memories and he was deeply affected. Brother Pike's stern lips trembled with emotion many times, especially when he descended from the pulpit, took the flaming torch in his hand, waved it, and repeatedly summoned with his loud resounding words "Brother, we mourn for thee; we call upon thee to answer us. Dost thou hear the call?"

Just as Brother Pike said these words, a ray of sunshine from the window at the west streamed in splendour across the church. His hoary head was thereby aflame with a glowing halo of light like unto the vision of some sturdy stately saint of old. The tang of sorrow in his tones as he continued sadly with the words of the ritual - "Our Brother answers not our call" - heightened with the tinge of assurance the striking illusion.

The remains were interred in Glenwood Cemetery with the rites of the Symbolic Lodge in charge of Most Worshipful Noble D. Larner, Grand Master of the District of Columbia.

Dr. Mackey as a lecturer had nationally a deservedly high reputation. He was always most interesting and instructive. Possessing a very pleasing address, he could deeply impress the favourable attention he invariably awakened in an audience. As an after-dinner speaker he was declared to be second to none in the United States, his keen wit, lively repartee, and remarkable anecdotal powers causing his society to be sought and solicited on every possible occasion.

Of stalwart and commanding presence and richly cultured discourse Dr. Mackey was in close personal charm at once gentle and dignified, acute in his warm practical sympathies for all suffering humanity, and deeply dowered with a strong faculty for friendship firm as the hills everlasting.

The intense esteem his friends held of Dr. Mackey is well shown by the official letter sent out at his death by the Sovereign Grand Commander of the Southern Masonic Jurisdiction of the Ancient Accepted Scottish Rite. General Albert Pike wrote this appreciative message:

"Sickness and old age have brought the ending of his days to the Dean of the Supreme Council, its Secretary-General, Brother Albert Gallatin Mackey. Born at Charleston, in South Carolina, on the 12th of March, 1807, made a Mason there, it is said, in the year 1841; he became a member of the Supreme Council and Secretary General in 1844, and continued to be both until his death at Fortress Monroe, in Virginia, on the 20th of June, 1881.

"Brother Mackey had lived all his life among gentlemen, and had the manners and habits of a gentleman. Tall, erect, of spare but vigorous frame, his somewhat harsh but striking features were replete with intelligence and amiability; he conversed well, and was liked as a genial and companionable man, of a cheerful, tolerant and kindly nature, who, if he had quarrels with individuals, had none with the world. Idolized by his wife and children, he loved them devotedly, and suffered intensely when, one after another, his two intelligent and amiable daughters died. He had many friends, and made enemies, as men of strong will and positive convictions will always surely do. He plotted no harm against any one, and sought no revenge, even when he did not forgive, not being of a forgiving race for he was a McGregor, having kinship with Rob Roy.

"Masonry will not soon lose as great a man, and she may well put dust upon her head and wear sackcloth in her lodges, where, in Masonry, his heart always was.

"Of course, as he grew old, he had his crosses and troubles, and fortune was not kind to him. Adversity may be profitable; but the world goes too hardly with too many of us; and Sallust truly says:

"'In grief and sorrows, death is a rest from troubles and not a misfortune.'

"A great man hath fallen in Israel; and, in the words of Pushmataha, the Chahta Chief, it is like the falling of a huge oak in the woods. The fall will be heard afar off, and the sound be re-echoed from many and far-off lands.

"Upon the reading of this letter in the Bodies of our Obedience, the altars and working tools will be draped in black and the brethren will wear the proper badge of mourning during the space of sixty days. And may our Father which is in Heaven have you always in his holy keeping."

At a Special Communication of the Grand Lodge of the District of Columbia, the following Memorial was presented by a Committee headed by Brother Charles F. Stansbury:

"Our illustrious Brother, Albert Gallatin Mackey, is no more! He died at Fortress Monroe, Va., on the 20th day of June, 1881, at the venerable age of 74, and was buried at Washington on Sunday, June 26th, 1881, with the highest honours of the Craft, all Rites and Orders of Masonry uniting in the last sad services over his remains.

"The announcement of his death has carried a genuine sentiment of sorrow wherever Freemasonry is known. His ripe scholarship, his profound knowledge of Masonic law and usage, his broad views of Masonic philosophy, his ceaseless and invaluable literary labourist in the service of the Order, his noble ideal of its character and

mission, as well as his genial personal qualities and his lofty character, had united to make him personally known and widely respected and beloved by the Masonic world.

"While this Grand Lodge shares in the common sorrow of the Craft everywhere at this irreparable loss, she can properly lay claim to a more intimate and peculiar sense of bereavement, inasmuch as our illustrious brother had been for many years an active member of this body, Chairman of the Committee on Jurisprudence, and an advisor ever ready to assist our deliberations with his knowledge and counsel.

"In testimony of our affectionate respect for his memory the Grand Lodge jewels, and insignia will be appropriately draped, and its members wear the usual badge of mourning for thirty days. A memorial page of our proceedings will also be dedicated to the honour of his name.

"We extend to his family [a widow and three sons survived Dr. Mackey] the assurance of our sincere and respectful sympathy, and direct that an attested copy of this minute be transmitted to them."

----o----

TRIAL AND CONVICTION OF AMERICAN MASONIC FEDERATION LEADERS

BY BRO. CHARLES C. HUNT, DEPUTY GRAND SECRETARY, IOWA

The present article concludes Brother Hunt's account of the false claims, the indictment, trial and conviction of The American Masonic Federation, with headquarters at Salt Lake City, of which Mathew McBlain Thomson was president.

Brother Hunt's four articles, the first of which appeared in THE BUILDER for September, comprise a complete record of all the important points in the case.

I HAVE already described the false claims made by the American Masonic Federation to Scottish Rite and other Masonic prerogatives in preceding accounts of the trial and conviction of Mathew McBlain Thomson, president of that organization of spurious "Masonry." The reader is requested to consult THE BUILDER for September, October, and November. In the present instance I shall give an account of the trial held at Salt Lake City, Utah, early in May of this year.

Three distinguished Scotch Masons agreed to accept a subpoena and testify for the Government: they were Brothers David Reid, Joseph Inglis, and John A. Forrest. David Reid is Grand Secretary of the Grand Lodge of Scotland. Joseph Inglis is Provincial Grand Master of Kincardineshire; also Past Senior Grand Warden of the Grand Lodge; Past Master of both the Rose Croix Chapter and Consistory; and Past Grand Prior of the Knights Templar, and a Thirty-Second degree Mason. John A. Forrest is Grand Secretary of the Royal Order of Scotland; Past "Provincial Grand Master of Midlothian; Past Master of his Rose Croix Chapter and Consistory, and a Thirty-Second degree Mason.

These brothers testified that Mother Kilwinning Lodge never granted a charter to work any except the Craft degrees, and that none of the so-called higher degrees originated in Scotland. David Reid testified that he was a member of Mother Kilwinning Lodge, and that she had never granted to any of her daughter lodges power to charter other lodges, and in fact Kilwinning was the only Scotch lodge that ever had chartering power. Brothers Inglis and Reid both testified that Mother Kilwinning Lodge kept a copy of every charter issued by her and that she had never granted one to a lodge in France, as Thomson claimed she had done.

Thomson was asked to show "a history, any place" which supplies the link of granting a charter from Mother Kilwinning Lodge to the Mother Lodge of St. John, of Marseilles, France, but he could not do so.

Brothers Reid and Inglis also testified that the Grand Council of Rites was a very small body with no reputation, Masonically, in Scotland. Brother Inglis first heard of it in 1880 and Brother Reid in 1911. In 1912 it was practically declared clandestine by the Grand lodge of Scotland, and her members forbidden to affiliate with it. Thereupon, Peter Spence, who had signed Thomson's Patent, withdrew from it.

In 1914 Thomson and Robert Jamieson were expelled from Masonry by the Grand Lodge of Scotland on the charge of conferring clandestine Masonic degrees.

On cross-examination Thomson was asked to name a Scotch history that anywhere mentioned the Grand Council of Rites, and he could not do so. He was also compelled to acknowledge that the leading Scotch historian, D. Murray Lyon, did not mention this so-called Grand Council.

Thomson claimed to have been made a Mason in a lodge which had been chartered by Melrese St. Johns Lodge, but David Reid testified that this lodge never chartered daughter lodges, and that the lodge from which Thomson claimed a charter, if it ever existed, was clandestine; that Thomson did not become a Mason until after he was healed in 1889, in St. James Lodge No. 125.

In this connection the following extracts from the Proceedings of the Grand Lodge of Scotland are interesting:

From Proceedings of meeting of April 29, 1880:

"Memorial anent the clandestine introduction of Mathew Thomson into Lodge operative, Ayr, No. 138, and the issuing of a diploma in his favour.

"The Committee having considered the whole case, Find that Mathew Thomson is not a Freemason, and that he could not therefore be affiliated to the Lodge Operative, Ayr: Find that certain of the Office-Bearers of that lodge knew that Mr. Thomson was not a member of the Order when they pretended to affiliate him: Find that the return made by the lodge to Grand Lodge under date June 12, 1876, certifying that Mr. Thomson was Entered, Passed and Raised in that lodge, was false and fraudulent: Find that lodge has produced no regular books, and that such as have been produced are in many places written in pencil and grossly irregular, and contain no evidence of Mr. Thomson's pretended affiliation: Therefore recommend Grand Lodge to instruct the name of the said Mathew Thomson to be deleted from the Register of Intrants, and ordain him to deliver up the Diploma of Membership issued on 12th June 1876; and further recommend that Grand Lodge suspend the Lodge Operative, Ayr, No. 138, and debar it from meeting for Masonic purposes until it is the pleasure of the Grand Lodge to withdraw its suspension. Further, instruct the Grand Secretary to call for delivery of the charter and minute and other books of the lodge, if any such exist, and retain the same in his possession."

From Proceedings of Meeting of June 24, 1880:

"Grand Secretary produced the diploma which had been issued to Mr. Mathew Thomson, under a false return in name of the Lodge Operative, Ayr, No. 138, in June 1876, and tabled a letter from the Lodge St. James, Ayr, No. 125, anent the admission of the said Mathew Thomson by affiliation or otherwise, as Grand Committee may direct. Remitted to the Petitions and Complaints Committee to consider and report."

From Proceedings of Meeting of July 29, 1880:

"On the recommendation of the Sub-Committee on Petitions and Complaints, Grand Secretary was instructed to direct the Lodge St. James, Newton-on-Ayr, No. 125, as to the admission of Mr. Mathew Thomson referred to in the minute of Grand Committee of date 24th June last, - and on being satisfied that the conditions on

which the applicant's admission is authorized have been complied with, to issue a new diploma to the said Mathew Thomson."

Thus it is seen that this is not the first time that Thomson has been concerned with clandestine Masonry.

In March 1911 Thomson published the following account of a visit paid by him to David Reid, Grand Secretary of Scotland:

"From London we went to Edinburgh, where, we visited the Grand Secretary in the temporary offices of the Grand Lodge in Charlotte Square, the Grand Lodge Hall being closed for repairs and enlargement. We sent in our card as President of the A.M.F. and were received as such and had a long and pleasant talk with him, in the course of which we informed him of conditions here, conditions which made necessary the formation of the A.M.F., explained to him the source from which we derived our authority, showed him our charters and explained to him our aims and objects; showed him from our publications that we made no claim whatever to have authority from or connection with the Grand Lodge of Scotland; that we did claim Scottish ancestry, but from a source more ancient than the Grand Lodge, namely from the Mother Lodge Kilwinning, through her son, the Chevalier Ramsay, through whom the degrees went to the Scottish Mother Lodge of Marseilles, from thence through the Lodge Polar Star, established in New Orleans in 1794, to the Supreme Council of Louisiana; from it to the Grand Lodge Inter-Montana, which is the foundation of the A.M.F.

"Brother Reid informed us (as we had been informed before) that the only object that the Grand Lodge of Scotland had in the matter was representation made to her that an officer of Grand Lodge (Brother Peter Spence) was granting Blue Lodge charters to parties in America; and that the A.M.F. claimed to work by authority from the Grand Lodge of Scotland; the first charge had been disproved by Brother Spence, and what I said now had disposed of the latter."

SCORED AS A FALSEHOOD

Brother Reid testified that the only true part of this account was the fact of the call. The interview was very short, about two minutes only. He had remained standing throughout. The only other person present was Brother Joseph Inglis. Thomson had not shown any charters or made any explanation of his aims or objects, neither had he shown any publications or made any explanations of his claims. Brother Inglis testified that the conversation was very formal; that Mr. Reid never sat down and practically bowed him out. He was asked if the meeting was a courteous or discourteous one. He replied: "lt was cold, but courteous."

On cross-examination Thomson was asked in regard to this interview, and admitted that the conversation lasted about ten minutes, that he had shown no charters, but had shown his authority, by handing Mr. Reid a copy of his magazine, which explained his authority, but he could not tell which copy it was or what article he referred to as giving the authority. On being recalled, Brothers Reid and Inglis testified that Thomson had left no magazine or documents of any kind whatever.

Bergers, one of the defendants, testified that in 1913 he went to Europe to investigate for himself to find out what he could about the organization, and how it was regarded there. He visited the Grand Council of Rites, the meeting of which was postponed one month so that he could be there. At this meeting there were twenty-eight persons present, and the meeting lasted about three or four hours in the afternoon.

He went to Ayr and visited St. James Lodge there. The members of the lodge had not been informed of his coming but the Master called a meeting after his arrival. In answer to the question: "How did he call the members together?" Bergera replied:

"They were called by telephone, where I saw several other brothers, and they gave me an introduction. They told me it was the Master of St. James 125, and they said - I said, I desire to visit the lodge, and they said 'very well' they were going to have their

regular meeting that night and also they were working the Craft degrees on one of the candidates."

However, the meeting was held in the afternoon, instead of at night, to accommodate some visitors who wished to return home that night.

Bergera was in Scotland ten days and visited two lodges. The second lodge was the lodge in Kilmarnock, which met in a building with the name "Kilmarnock Lodge" over the door. Brothers Reid and Inglis testified that there were four lodges in Kilmarnock, but none of them with that name; that there was no building there with the name "Kilmarnock Lodge" above the door, and that the building in which the lodges met had simply the inscription "Masonic Hall."

Bergera testified that he had not visited, nor attempted to visit, the Grand Lodge of Scotland. He spent five days in London, and visited one lodge there, but he did not visit nor attempt to visit the Grand Lodge of England. He spent nine or ten days in Paris and visited one lodge, but had not visited nor attempted to visit the Grand Orient or Grand Lodge of France. Thus, although he testified that his sole purpose in going to Europe was to investigate the standing of his organization, and he spent several days in each place, he visited only two lodges in Scotland, one in London and one in Paris, and did not attempt to go anywhere where authoritative information could be had.

Thomson gave considerable space in his magazine to the Proceedings of the National Masonic Congress, in Zurich, Switzerland, in 1920, supposed to be composed of the representatives of the Masonic powers of the world, and of which he was elected President. On cross-examination he could name but eight people who were present at that Congress, and Joseph Inglis testified that none of the powers there represented was considered regular by the Grand Lodge of Scotland.

THOMSON MADE A FORTUNE

Mention has been made that considerable money was collected by this organization, and that Thomson could not, or would not, tell what had become of it. According to the testimony, the following fees were charged:

Grand Lodge Charter

Election ---------- $50.00

Confirmation ---------- 25.00

Lodge Charter ---------- 25.00

Master Mason's Diploma ---- 5.00

Mark Master's Diploma ----- 4.00

Affiliation Diploma ------- 2.50

Duplicate Diploma --------- 2.00

Past Master's Diploma ----- 2.50

Dispensations ---------- 5.00

Catechisms, each degree --- .15

Minimum fee for Craft Degrees, $35.00; of which the lodge received $5.00.

Minimum fee for higher degrees, Fourth to Thirty-Third, $135.00, of which $25.00 was for paraphernalia.

The thirty-three degrees were sometimes given in an hour's time; frequently all of them were conferred in one evening.

There were many other facts brought out in the trial but I have here mentioned only the leading ones. From this it will be seen that the Government clearly proved that Thomson obtained his members by misrepresenting the facts, both as to his authority and regularity, also as to the recognition that his members would receive from Masons abroad, and that in the promotion of his scheme the United States mails were used.

The jury brought in a verdict of guilty against each of the defendants on every count charged in the indictment. In this connection it is well to remember that neither the Judge nor any member of the jury were members of the Masonic fraternity. The regular Judge of the Utah District of the United States District Court is a Mason; to avoid any charge of prejudice an outside judge, Judge Wade of Iowa, was assigned to try the case. In giving his instructions to the jury, among other things, he said:

"Therefore, gentlemen, as I said in the beginning, this involves no case here before this jury as to which of the branches of the Masonic order is legitimate, except in so far as that question inheres in the simple questions in this case, which is not a question of determining which of these great branches, or minor branches, is right or wrong, but the question here is, did these men on trial conspire to commit a fraud on their neighbours or on their fellow men? That I will go into more fully. Keep that in mind.

"It is a historic matter of common knowledge that there is an organization known as Free Masons or Free and Accepted Masons, or Masons, known for many generations. Whether that organization is right or wrong, whether it had conducted its business in the right way, whether its spirit is right or wrong, speaking generally, we have nothing to do with it. . . ."

"Sometime back, the people of this country, acting through their agents, enacted a statute through Congress which said that a man who should conceive and organize a conspiracy with others to defraud somebody, and then use the mails to carry out that scheme, that man should be punished. Now that is all the Grand Jury in this Court did when last year it brought in this indictment. And bear in mind, gentlemen, as I

tried to impress upon you before, that the action of the Grand Jury must not in any manner enter into your consideration in determining the question of guilt. . . ."

"So this indictment was brought in charging these three defendants with having done three specific things; combined, organized or maintained a conspiracy, with the intent to defraud, and used the mails for carrying out that fraud. That is all. The Grand Jury didn't indict anybody here for competing with some other organization of Masonry, had nothing to do with those organizations, whatsoever, neither do we.

"They charged that they conceived a plan to defraud and used the mails to carry it out, and that they did that by conspiring together, making an arrangement to carry it out."

A CASE OF FRAUD

He then quoted from the indictment, and said:

"You will observe now from this recital, or these recitals, that this is not a mere case of a dispute of title. That is involved in it, but that is not all that is involved in it. It is not a mere case of the question as to whether or not they got power under this endorsement on this charter from Louisiana Council. Nor is it solely the question as to the standing or authority of the Council of Rites of Scotland. These questions are involved, but there are many other questions involved.

"Of course now, any change in this indictment, which is not proven by the evidence must not be considered. I am reading it to try to get to your minds what we are trying to settle in this matter. The Government charges in this indictment that these things were in the minds and hearts of these people; that they were false, all of them were false, though of course it is not essential for the Government to prove that all of them were false in order to convict; it is only necessary that they shall prove beyond a

reasonable doubt that the fraud which they claim they had in mind consisted of some one or more of the things which they had conceived, sufficient to constitute a fraud.

"To illustrate, if somebody sold you a piece of land - or to make it more practical, if someone sold you a certain horse, representing to you that he was an expert in the genealogy of this horse and that his breeding was of a certain strain on back two or three generations, which made it a valuable horse, and he also represented to you that the horse had a record upon a lawful track of 2:05 as a trotter, and the man who was buying him relied upon these statements, and had no opportunity of testing them out to see whether they were true, and later he found that he did have this family tree which was valuable, but he also found out that he never made that record at all, that was a lie, that would be a fraud by which he induced him to part with his money, although only the question of his record was involved in the fraud, the other representation being true.

"So that, even if it were established in a given case where the question of the family tree, so to speak, of some society, the Odd Fellows, Masons, Knights of Columbus, Elks, whatever it might be, was a certain thing, if that was the only thing alleged, and it was not proven that was false, of course there would be no fraud, but if in connection with that representation were made other representations with relation to the quality of the organization, or character of the organization, the benefits of the organization, the thing the man was getting for his money, aside from the question of the family tree; if false representations were made which induced him to part with his money, that is to say, representations which were wilfully false, then of course there would be fraud and the plan to represent these things which were wilfully and intentionally false, would constitute the ground for a conviction, if they were within the things charged in the indictment . . . . "

"A false representation may be by word of mouth, it may be by acts, it may be silence; it may be by all combined. We consider what effect the particular thing, the particular act would naturally have on the mind of the other fellow. To determine what the natural effect would be upon the mind of the other fellow we have got to sort of look at it from the other fellow's standpoint, and consider the question with relation, for instance, to membership in this organization. What did the other fellow want the membership for? What did he think he was getting? What did he in fact get?

Did he get what he bought? If not, was his failure to get what he bought and paid for the result of misrepresentations either by word or conduct or act, in writing or orally, by the defendants or any of them or any of their authorized agents, authorized to do the things that they did? That is this case.

"As I recall there was evidence here of representation made to parties, witnesses upon the stand here, that membership in these organizations opened the doors of the lodge rooms of Europe, and all countries, generally speaking, or words to that effect, to the member that was sought to join. I am not stating words exactly, and I am only using this as illustrating the principles involved. You are the final judges of what the acts are. But if a man were induced to enter an organization of any kind upon a representation that membership in that organization would grant him affiliation and brotherhood relations with some great established, organized, permanent organization in South America or Canada or any other country, if that were not true, and the man that made the representation knew it was not true, and he made the representation with the intention of getting his money, that would be a fraud, even though the organization had the right genealogical tree.

"So, gentlemen, we have an organization here now, composed of a number of individuals with organizers employed and sent out, and memberships taken and memberships paid for. In any big organization you will find some organizer or some agent who at times will not do the right thing. But a wrongful act upon the part of an agent or organizer, except insofar as the same was induced or authorized or approved by the defendants in this particular case - if it was outside of his regular and authorized work, of course it would not be binding upon these defendants, - but insofar as you can find from the evidence the scope and power given by these defendants knowingly and intentionally to organizers, of course the acts of such organizers would be the same as the acts of the defendants.

"So, gentlemen, you see it is a question as to whether or not the Government has proven - they have got to prove that these things were false, the defendants do not have to prove that they are true, the burden is on the Government all the way through. Has the Government proven any of these charges of intended misrepresentation or fraud which they set out in this indictment? If so, was that of such a nature or character that it would have carried out - constituted a fraud on the

person who was induced to join as a member? Now, what the evidence is and what these specific things are, you are to determine.

"I have repeatedly said that a fraud is not a mistake. The law is practical common sense. No man was ever convicted of a fraud when he was acting in good faith. A man might sue to recover money or land on the ground of mutual mistake but as to a criminal offense, a man to be convicted of a fraud must have knowledge, must have the wrongful intent and purpose."

Thomson and his partners in crime were found guilty. In passing sentence Judge Wade scored them after the following manner:

"Nobody can hear this evidence in this case without being convinced, absolutely convinced, that this thing has been a fraudulent scheme from the beginning. I can see where an ignorant person might find some possible excuse for the methods employed in this case. For intelligent people and experienced people to try to convince the Court that this organization and this plan and this work that had been going on is on the square - it can't be done.

"Of course now we are living in a time when some of the brightest minds in the country are devoting themselves to securing money by short cuts, by taking advantage of the gullible for their enterprises. In fact that is one of the dominant crimes of the present time. I know of one state in which in the last two years, within two, there has been sold over twenty-nine million dollars worth of stock in packing houses which were never built, and practically every dollar of the money lost, just by shrewd practices, by trying to get the other fellow's money in some way without working for it.

AMERICAN MASONIC FEDERATION A FRAUD

"Now, of course, after all that was stated in this case from the beginning and all through I confess that I was astounded when I heard Mr. Thomson testify that there was no pretence, that there was no record anywhere of a charter to Marseilles Lodge, on the existence of which lay the right and practically the foundation of all claims of legitimacy on that branch of the case and to have him admit that such a lodge existed only in tradition (I realize that some things can be proven by tradition, but tradition cannot exist with one man, tradition must have, before it has any force as proof - such general recognition among men in that particular occupation or relation that it forces itself upon the mind as a truth the record of which has been lost) and it was conceded on the witness stand that so far as this particular thing was concerned there was no record anywhere and no one who was skilled in the history of Masonry had ever met any such a tradition so far as the record in this case is concerned, in any history or book or pamphlet or anything else outside of this organization.

"So was I surprised when I found that the Council of Rites of Scotland which had been one of the chief points urged by these gentlemen, had no record behind it but a few years and it was represented - entirely aside from the question of the origin and history of this organization and those that preceded it - it was represented time and time again without dispute to these poor devils that were led largely by these attractions to an ancient organization and to the rites and rituals of the organization, it was represented to them specifically and it has not been denied that by virtue of their association with this organization the doors of Masonry the world over were open to them outside of the United States, which is of course an absurd claim under the evidence in this case.

"Then the trip that Bergera made to Europe on the investigation, in view of what transpired according to his own testimony, has all the appearance of being a scheme or plan that he might come back here and state to those whose membership was sought his capacity to enter the lodges of Europe to support their claim, that the members immediately on getting across the water would have the doors wide open to them.

"And then after making a trip and going to one or two lodges or three under peculiar circumstances, in fact never going to the Grand Lodge of Scotland, and that was included in the representation made, that is to say, all Europe was included, never

going to the Grand Lodge of Scotland, the Grand Lodge of England and never going to the Grand Lodge of France, whatever it is called, and coming back here no doubt to back up the representation that membership in this organization was opening the doors of all Masonic Orders, all of the regular Masonic Orders in Europe - it was a pretence, gentlemen, you can't come to any other conclusion. If Bergera went over there for the purpose of confirming what these organizers were representing and which is not denied here, he certainly would have gone to the Grand Lodge of Scotland or England or France or Germany or somewhere to find out whether the doors would be open to these fellows that were joining their ranks.

"But it is not necessary to recite the details. One cannot listen to this evidence without being forced to the conclusion that so far as the representation as to the standing and the brotherhood and the association of people with which they would become immediately affiliated was concerned, that aside entirely from the genealogy of the lodge, nobody can claim that there was any truth in what was said except insofar as they had access to certain lodges with which Mr. Thomson through his relation had some affiliation.

"The spectacle of Mr. Thomson going to Switzerland to this great conference, and parading afterwards through the journal a conference where eight men from the entire world were present - that in itself is sufficient to condemn the whole thing and the manner in which this business had been done is sufficient in itself. No pretence here on the part of the defendants that this money was kept in any businesslike way for the benefit of this organization. What became of it I don't know but there was more than a million dollars taken in here, of that there can be no question in view of the prices charged for little printed sheets of paper in the form of diplomas and certificates and things of that kind, entirely aside from the membership fee. What became of that money is not indicated here. The head of this organization testified before the Court that he didn't know and in fact had some difficulty in recalling whether there was ever an account of the organization in a bank anywhere in the world.

"As far as the Secretary is concerned, there is no suggestion of a report indicating that this business was conducted as an honest organization, not a word.

"So that, gentlemen, there is only one thing for the Court to do. If it were not for the age of Mr. Thomson at this time there would be a long prison sentence, because I think he is the chief actor. I think he is more responsible than anyone else. As far as Bergera is concerned, of course, I cannot understand at all how a man would presume to parade himself as the Treasurer-General of the organization of ten thousand members which had received from them in the neighbourhood of a million or more dollars and never handle a cent of the money. I cannot understand it at all, that is all, that any honest man would allow his name to be used in that connection under such condition and the concealment of the methods of doing business and where this money went even up to the present time. I cannot comprehend the whole thing.

"There is only one thing that saves these men a long prison term. I don't feel justified in sending any of these men to prison any longer than I do Mr. Thomson. As I say, when it comes to this point in a trial of the case, the charity of the law asserts itself. Old age and sickness, of course, have a strong appeal to the Court, when it comes to the question of a prison term and I think that the District Attorney has been very generous in his suggestion. This Court hasn't really any power to impose a penalty here which would be adequate punishment for this thing that has been going on when we stop to think of the honest fellows who parted with their fifty or seventy-five or a hundred and fifty dollars for membership in this organization. So far as the evidence in this case is concerned, not one dollar of it was ever used for any of the business of the society except to carry on this work of getting members. Not a word of charity or charitable fund or anything of that kind before this Court.

"I am very much inclined to be lenient in all things. I am inclined to look in a charitable way upon the mistakes of men, but this thing has in it that deliberateness and continuous conduct which sort of overcomes my tendency.

"Stand up, gentlemen.

"The judgment of this Court is that each one of you serve a period of two years in Fort Leavenworth Prison and each one of you pay a fine of five thousand dollars and costs."

THE POINT OF THE TRIAL

Before this case went to trial it was not known just what matters the Court would require the Government to prove. Thomson's claim as to the regularity of the established Masonic institutions before mentioned in the first part of this paper, the Government was prepared to disprove, had the Court so ruled. However, the ruling of the Court was that the regularity of the established Masonic lodges did not enter into this case, and the following named witnesses who had been summoned by the Government were not called upon to testify, although they were instructed to be on hand in case they were needed, and especially to listen to the testimony offered by the defendants' witnesses: Frederick W. Hamilton, Grand Secretary, Grand Lodge of Massachusetts; William L. Boyden, Librarian of the Supreme Council, Washington, D.C.; Charles A. Conover, General Grand Secretary, General Grand Chapter, R.A.M. of the United States; Robert A. Shirrefs, Grand Secretary General, Northern Supreme Council; Ossian Lang, Historian, Grand Lodge of New York, and Charles C. Hunt, Deputy Grand Secretary, Grand Lodge of Iowa.

----o----

KIT CARSON - A MASON OF THE FRONTIER

BY BRO. F.T. CHEETHAM, NEW MEXICO

It has often been observed that 1809 was, of all the years of its century, most prodigal in giving to the world great men, for it was during that twelve-month that Lincoln, Darwin, Gladstone, Tennyson, Holmes, Poe, Edward Fitzgerald, etc., etc, were born. After reading the following appreciations of Kit Carson ye editor believes that many readers will feel inclined to add to the list of illustrious men born in 1809 that of this pioneer who, despite the crudity of his environment and the roughness of his work, was a gentleman and a hero. It is high time that Kit Carson was rescued from dime

novels and schoolboy romances and delivered back to serious history and biography where mature men may learn what a towering man he was. Brother Cheetham made his researches expressly at the request of THE BUILDER and thereby became deserving of our heartiest thanks, which are hereby rendered in full measure.

WHEN THE WRITER first set out to write a sketch of this worthy brother he was confronted by a dearth of reliable information as to Kit Carson's Masonic record that rendered the task discouraging. When the question was asked of those few remaining brothers in the Craft who knew him they would invariably shrug their shoulders after the custom of the country and say, "I don't know." It was not until after a trip was made by the writer to Santa Fe and an extended search was made among the records of the old Montezuma Lodge which worked under a Missouri charter, now in the archives of Montezuma Lodge No. 1 of New Mexico, that any definite information was obtained as to the time and place of the initiation, passing, and raising of the late Brother Carson. It is true that the Grand Lodge of New Mexico had erected a stone, the third of such memorials, over his grave in Taos, also an iron fence around the grave; and it was generally known and asserted that he was in fact a Freemason, but that does not satisfy the student of history.

Brother Carson was born in Madison County, Kentucky, December 24th, 1809. While very young he migrated with his parents to Howard County, Missouri, where he obtained what little education he ever received, except in the school of the great out-of-doors. When but sixteen he joined a party en route for Santa Fe and soon after his arrival at that place he proceeded to Fernando de Taos, or Taos as it is called for short, which thereafter became "home" to him during the remainder of his days.

From that time on he led a very active life, having been consecutively engaged in the occupations of trapper, hunter, trader, scout, guide, soldier and Indian agent. The range of his activities extended from Chihuahua on the south to the Canadian frontier on the north; from the city of Washington, whither he went a number of times on official business, on the east, to the limpid waters of the Pacific, on the west. In fact we have obtained a photograph of him, taken in Boston. He made at least five trips, possibly seven, to California and when we consider that all his travels west of

Westport were accomplished on horseback, we must admit that his was a life of activity. He was chief scout and guide of the first three of the Fremont expeditions all of which were successful; and while he did not accompany the General on the fourth ill-fated expedition, yet it fell his lot to shelter that great man from the storm. The General in writing home to his wife about the disastrous expedition, from Taos, on January 27, 1849, said in part:-

"I write you from the house of our good friend Carson. This morning a cup of chocolate was brought me, while yet in bed. To an overworn, overworked, much fatigued and starving traveller, these little luxuries of the world offer an interest which in your comfortable home it is not possible for you to conceive. While in the enjoyment of this luxury, then, I pleased myself in imagining how gratified you would be in picturing me here in Kit's care, whom you will fancy constantly occupied and constantly uneasy in endeavouring to make me comfortable. How little could you have dreamed of this while he was enjoying the pleasant hospitality of your father's house! The furthest thing then from your mind was that he would ever repay me here." (1)

There can be no doubt that Brother Carson was prepared to become a Mason in his heart for some time before he presented himself for initiation. His early associations with Governor Bent, Colonel St. Vrain, both of whom were Masons, and with General Fremont, who no doubt was also a member, predisposed him to a favourable opinion of the Fraternity.

We know that while he was with Fremont in California a movement headed by Eugerilo Macnamara, a Catholic priest, was set on foot to drive out or exterminate all Americans, the objects thereof being stated in a memorial addressed to the Mexican President, as follows:

"I propose, with the aid and approbation of your excellency, to place in Upper California a colony of Irish Catholics. I have a triple object in making this proposition. I wish, in the first place, to advance the cause of Catholicism. In the second, to contribute to the happiness of my countrymen. Thirdly, I desire to put an

obstacle in the way of further usurpations on the part of an irreligious and anti-Catholic nation." (2)

Carson knew of the prompt action of General Fremont in saving the American inhabitants of Upper or Northern California from massacre by prosecuting what was known locally as the "Bear Flag War"; and that by his promptness, energy and skill he reduced the northern half of the Territory, in all of which Carson was a participant. He knew that when Admiral Sir George Seymore, with the priest Macnamara on board, arrived at Monterey to raise the British flag, the Stars and Stripes were already floating over the city, nailed to the masthead and there to stay.

As a testimonial to Kit's fame at that time, we have Lieutenant Walpole, an officer in the British Admiral's fleet, who in writing home to London said in part, in describing Fremont's army:

"He has one or two with him who enjoy a high reputation in the prairies. Kit Carson is as well known there as a duke is in Europe."

When Brother Carson returned to New Mexico, he found that his brother-in-law, Charles Bent, who was the first American Civil Governor of New Mexico and a Freemason, together with others of his closest and most intimate friends, had been assassinated in a most cruel and inhuman manner; and that religious fanaticism had sought to accomplish by the firebrand and dagger what the soldier had not dared to attempt with the sword.

And so in our pilgrimage to Santa Fe we learned that Christopher Carson was duly initiated an Entered Apprentice March 29, 1854, was passed June 17 and raised December 26 of the same year. He was living at the time at Rayado in what is now Colfax county. To attend lodge he was obliged to travel approximately 150 miles and in that day he probably made the trip on horseback. But to a man who had time and again shown himself ever ready and willing to go on foot and out of his way to relieve any person in distress that was nothing.

That Brother Carson practised true Masonic charity is evidenced by the following story, which to my knowledge has never been published and which was obtained by the writer from his niece, who, after the assassination of her father, Governor Bent, was raised by Carson, and living in the household at the time of its happening. It is in substance as follows:

Carson had learned that the Comanches had a slave, a white boy about twelve years of age. He there-upon fitted out a pack outfit or train, hired a couple of natives and furnished them with trinkets and other articles to trade and barter with the Indians, with whom they were on friendly terms at the time. They went out and located the Comanches and purchased the boy and brought him back. When he was brought in he was hardly distinguishable from an Indian. Carson had him cleaned up and provided with new clothes. He then tried to converse with him in English, Spanish and French, all to no avail. He then called in a gentleman who spoke German. When the lad heard his mother tongue, for he proved to be German, he began crying. He was given to understand that he was among friends. He then gave his name, his father's name and the place in Texas from whence he had been stolen. Carson then fitted out another outfit and sent him home and restored him to his parents, bearing the whole expense himself, the boy's people having been in poor circumstances.

At another time, two women, who had been captured in Mexico by the Comanches and carried off as slaves, upon learning that Carson with a party was at the time in the neighbourhood of the tribe, made their escape to him and he sent them back to their people in Mexico, at his own expense.

Another incident, hitherto unpublished, and one that reveals his patriotism, was related to me by the late Captain Smith H. Simpson, who knew Carson for fifteen years prior to the latter's death. The Captain said that in the Spring of 1868, just after Carson had returned from one of his official trips (he was Indian Agent at the time) they were walking up the west side of the plaza in Taos. Carson said to Simpson, "Do you see that flag up there?" pointing to the American flag floating over the plaza. Simpson replied, "Yes." Carson then said, "Well I have kept that up since

'Forty Seven. I am not going to be here much longer. I want you to see that flag stays up." He "passed over the great divide" about two months later, aged 58 years.

For contemporary comment on his life and character, we look to the first issue of The Pueblo Chieftain, which said:-

"DEATH OF KIT CARSON. The melancholy intelligence reaches us that General Kit Carson is no more. He died at his residence on the Las Animas on the 24th inst, of disease of the heart. General Carson was a Kentuckian by birth, removed early in life to the State of Missouri, and while yet a mere boy became a wanderer on the vast plains of the then known regions of the West. From about the age of seventeen years until fifty he lived the life of a hunter, trader and trapper. He early explored and became familiar with the mountains and plains from the Missouri to the Pacific ocean. During all these years of his wild life he was constantly exposed to every hardship and danger; sometimes making his home with some tribe of the Indians and assisting them in their wars against other tribes; sometimes employed as a trapper by some mountain trader; sometimes trading on his own account between New Mexico and California. His home was always the wilderness, and danger was his constant companion. Unaided by the advantages of education or patronage, by the forces of indomitable, energy and will, by chivalrous courage, by tireless labour and self denial, he rose step by step, until his name had become as familiar to the American People as a household word. He stood preeminent among the pathfinders and founders of empire in the Great West, and his long career, ennobled by hardship and danger, is unsullied by a record of littleness or meanness. He was nature's model of a gentleman. Kindly of heart, tolerant to all men, good in virtues of disposition, rather than great in qualities of mind, he has passed away - dying as through his life he had lived - in peace and charity with all men, and leaving behind him a name and memory to be cherished by his countrymen so long as modesty, valour, unobtrusive worth, charity and true chivalry survive among men. Of his precise age we are not advised, but judge he was very near sixty years of age. He leaves children of tender age to mourn his loss."

Kit Carson had many fights with the Indians while on hunting and trapping expeditions. Of his many deeds of valour we mention but one or two. One occurred while with Fremont, when Carson was leading a party of six scouts as an advanced

guard in southern Oregon. The Klamath Indians had been giving trouble, even to making a night attack and killing some of Fremont's men. The latter decided to chastise the Indians. He therefore sent Carson on ahead to locate them. Carson and his men came suddenly upon a Klamath village. Sending a runner back for the main party, his party and the Indians each attacked simultaneously. When Fremont arrived on the scene the village was in flames and such Indians as survived were in full flight.

We might mention another instance. When General Kearney was surrounded by the Mexican forces in Southern California, Carson and Lieutenant Beale of the Navy volunteered and made their way through the Mexican lines, reached the sea coast and secured men and munitions for the relief of Kearney.

Carson was chief scout and guide of the Saguache campaign against the Utes, under Colonels Fontleroy and St. Vrain, in which the Indians got a whipping that they never forgot.

About 1863 Carson was made Colonel of the First New Mexico Cavalry, and one of his first military operations was against the Kiowas and Comanches, culminating in a battle near the old adobe fort, formerly erected by Bent and St. Vrain on the Canadian River in Texas. These Indians had made a great deal of trouble for years, but they were cured in the fight at the "Adobe Walls," as the fight was called.

But Carson's greatest military achievement was his Navaho campaign. The writer has talked with men who were on the ground during that campaign; and in his humble opinion that achievement alone lifted General Carson to the front rank of American Indian fighters. The Spaniards had waged a war aging the Navahos for two hundred years. Mexico had continued that war, likewise the United States. But the Navahos remained defiant and unsubdued. When the troops would concentrate they would scatter, and when the troops scattered they would concentrate, and with their system of signals and knowledge of the country they were invincible. Of that campaign we would prefer to stand aside and let a contemporary speak. Colonel Jas. F. Meline in "Two Thousand Miles on Horseback," in writing of the declaration of war by General Carleton upon the Navahos, said:

"True to his promise, the war opened on the very day set by General Carleton, July 20, 1863. A regiment of New Mexicans, with more than a century of accumulated wrong and oppression to avenge, were at once placed under the command of a man who understood his Indian well - Kit Carson. These troops knew neither summer rest nor winter quarters but pursued the Indian foe relentlessly month after month, night and day, over mesas and deserts and rivers, under broiling suns and in rough winter snows, killing and capturing them in their most chosen retreats, until finally, broken and dispirited under a chastisement the like of which they never had dreamed of, small bands began to come in voluntarily, then larger ones, and finally groups of fifties and hundreds, nearly comprising the strength of the tribe. The prisoners, as fast as received, were dispatched to the Bosque Redondo, and those who remained sent out white flags in vain. Throughout 1864, 1865 and the present year, the war went on under these conditions, and the result is that some eight thousand Navahos, including a few Apaches, are now living peaceably at the Bosque, engaged in agriculture and manufactures, four hundred miles from their old homes, and ninety miles east of Rio Grande Settlement."

This cured the Navahos and they have been "good Indians" ever since. Throughout his career Carson never failed to teach the Indians not only to fear but to trust him. He was their friend in their hour of need and he spoke five Indian languages besides Spanish and French. His last official act, so far as the writer has been able to ascertain, was the making of a treaty with the Utes which was transmitted to Congress March 18, 1868. A fitting ending for a man, who by his conduct had set a plumb line in the wilderness, and set a level in the desert and applied the square to all his dealings with his fellow men, who had given his life to win the West for the country he loved. He was beloved of all who knew him and in enclosing this sketch we wish again to quote from Colonel Meline:

"The pleasantest episode of my visit here has been the society of Kit Carson, with whom I passed three days, I need hardly say delightfully. He is one of the few men I ever met who can talk long hours to you of what he has seen, and yet say very little about himself. He has to be drawn out. I had many questions to ask, and his answers were all marked by great distinctness of memory, simplicity, candour, and a desire to make some one else, rather than himself, the hero of his story."

Such was the manner of the man.

(1) Upham's "Life of Fremont," p. 279.

(2) Idem p. 230.

----o----

THE FAMOUS TESTIMONIAL TO ALBERT G. MACKEY

BY THE EDITOR

DURING the troublesome times of the Civil War Albert G. Mackey was confined to his home city of Charleston, S. C., where for four years he gave his time, his energies and his substance to the succour of his brethren, little heeding whether they belonged to North or to South, though he himself was a Union man. Immediately after Charleston, the "cradle of the rebellion," had passed once again into Federal control, Dr. Mackey's brethren of New York City "moved by a common impulse of admiration for the man, of ardent sympathy for the unyielding patriot, of fraternal love for the zealous Mason, determined to invite him to visit them once more, and to receive at their hands a substantial evidence of their sympathy." (I am quoting from a very rare account of the Dr. Mackey Testimonial printed in 1865 by Macoy and Sickels. This copy was signed by Mackey himself and inscribed to the then Grand Master of New York, Clinton F. Paige.)

A call was issued to the Masons of New York City. They met on the evening of March 15, 1865 and at that time adopted, among others, this resolution, that,

"Whereas, it has further come to our knowledge that by the vicissitudes of war, our R.'. W.'. Brother has lost his property, and in his declining years been reduced to the sharp necessity of beginning again the battle of life; therefore,

"Resolved, That as an earnest of our good will we solicit his acceptance of the voluntary contributions of the brethren....."

A public "Welcome and Testimonial" was held in the Academy of Music on Saturday evening, May 20, 1865, M.'. W.'. Clinton F. Paige presiding. A number of "distinguished artists," along with "Grafulla's Seventh Regiment Full Band," made the occasion memorable.

The center of interest on the occasion was the gracious kindly gentleman from the South in whose honour so large a throng was assembled. After the music had ceased, and the Grand Master had pronounced a beautiful welcoming address, Dr. Mackey delivered the speech, a part of which succeeds this brief narrative.

This speech, however impressive as it was then - and still is - did not so deeply stir the auditors as the incident that followed, the account of which I transcribe from the record.

"Just as Mme. Salvotti had breathed the last intonation of her song, and before the sounds of her voice had died away, R.'. W.'. Robert Macoy stepped forward and presented Brother Mackey with a beautiful gold snuffbox, of which the following history was given:

"It was stated that this box had before been presented to Brother Mackey by the Masonic fraternity, as a token of gratitude for the many years of faithful servitude he

had rendered them. Shortly after the commencement of the war, however, Brother Mackey was compelled to part with it in order to procure bread for his family. The box then passed into the hands of a person who took it to Easton, Pa., and gave it to a jeweller to have the inscription erased. This fact becoming known to Brother J. M. Porter, Jr., Past Master of Easton Lodge No. 152, he, with other members of the lodge, having by correspondence with New York become acquainted with its history, purchased it, and sent it to New York to Brother Macoy, with the request that it should in their name be returned to Brother Mackey, with a handsome little present enclosed. The box has since been kept safely without the knowledge of Brother Mackey, until it was presented to him last evening. In making the presentation, Brother Macoy briefly explained the above facts, and closed by saying that the box, though beautiful on the outside, had, also, a peculiar inside lining; he would not say exactly what it was, but it looked green (backs).

"It is needless to say that Brother Mackey was taken by surprise at the reappearance of his precious gift, the snuffbox. He expressed himself much gratified at becoming again the possessor of it, and retired amid the applause of the audience."

It transpired that Dr. Mackey had literally bankrupted himself in order to give assistance to his brethren, even to the extent of his personal belongings. A venerable brother who was present at the Academy of Music tells me that those who were in attendance left with the feeling that in this Testimonial it was already evident that Masons would take the lead in healing over the breach between the two sections, and that in his own attitude and spirit Dr. Mackey revealed that which so ennobled Abraham Lincoln, - "Malice toward none, charity for all."

----o----

Freemasonry is the science of life, taught in a society of men by signs, symbols and ceremonies, having as its basis a system of morality, and for its purposes and aim, the perfection and happiness of the individual and the race. - George F. Moore

----o----

FREEMASONRY IN THE CIVIL WAR

BY BROTHER DR. ALBERT G. MACKEY

As explained in the preceding article, a public Testimonial was given to Brother Mackey, author of Mackey's Encyclopedia, Mackey's History of Freemasonry, etc., on the night of May 20th, 1865. Space does not permit the reproduction of the whole or the remarkable speech delivered by him at that time, but it is believed that many brethren will be delighted to read that part which contains his stirring account of Masonic relief during the soul-racking days of the Civil War.

AS A MASON, holding a not altogether obscure position in the Order, I have, in the course of my life written and said much about its excellence and beauty. I know that it teaches fraternal love. I know that it inculcates kindness to the destitute, and sympathy for the sorrowing. I know its pretensions to be a science of morality and a development in one direction of the religious sentiment. But until this war came upon us, in all its horror of want and suffering, of demoniac hate and inhuman passion, I did not know how successfully theory and practice could be mingled in the teachings of the Order and the actions of the disciples. I did not know how surely and steadfastly its rays of light could dispel the gloom of this dark night of our national history.

When the first struggles of the infant rebellion began to threaten the gigantic future of ruin and desolation, which it subsequently too successfully achieved, all the other social, moral and religious societies of the country preserved a deathlike silence. No voice of warning, no voice of entreaty, no prayer or suggestion for forbearance came from any section of the land, already upheaving with the throes of a fratricidal conflict. The Church where peace on earth and good will toward men should have been at all times, but then more especially, the constant theme, was dumb as the

grave. The dark funeral pall of war was closing around the land, and there was none to raise its gathering clouds and let in one solitary ray of peace, or hope, or love.

Masonry alone, mindful of its divine mission on earth, spoke out with persuasive tongue of exhortation, that men and brethren should abstain from this cruel conflict. That it thus spoke is a noble incident of its history. And although its voice was then unheeded, none shall henceforth, forever, rob it of the glory of the attempt.

Scarcely sixty days had elapsed after the first shot had been fired at Fort Sumpter, when, from the National Capitol, the true-hearted Grand Master of the Templars of the United States issued a memorable address to the knights of his command, who were scattered over both sections of our discordant country, in which he "implored each one, after humbly seeking strength and aid from on High, to exert all means at his command to avert the dread calamity and prevent the shedding of fraternal blood."

Not a month had passed ere the officers of the Grand Lodge of Tenessee made a similar invocation for peace; and in the tones of entreaty that ought to have been heard, "as Masons, as members of a common brotherhood, as brethren bound together by fraternal ties not to be broken save by the hand of death," they appealed for a cessation of the unnatural strife.

And a few weeks later, the Grand Masters of Kentucky, of Ohio, and of Indiana, united in a similar work of attempted reconciliation; and crying out from the very depths of their hearts, "Is there no balm for the bleeding wounds of our nation? Is there no hand to hold out the olive branch? No saviour to still the troubled waters?" - they concluded their earnest appeal by inviting a Masonic convention, which should recommend some plan to heal the wounds of the country. Had the acerbity of political strife, and the cunning of political corruption which were then overbearing the deluded people with their pressure, permitted the holding of such a convention, who can tell what blessed results might have been brought forth from the communion of men who had been taught the duty of mutual kindness and mutual forbearance at the same sacred altar and in the same mystic language?

And then came with like counsels the gentle voice of Cyril Pearl from his far-off home on the very borders of our land. He lived to see the culmination of the war which he deprecated. Before its decline he was called from his earthly labours of love. Masonry can illy spare such noble-hearted men.

And when at last the clouds of war had not only gathered all over the land, but had burst forth in a storm of carnage; when there was no more hope of peace until the discordant passions of men should be diluted with the flow of blood, the Grand Master of South Carolina, whose heart, strongly beating with Union sympathies, has long since been quelled in death, addressed an encyclical letter to his brethren, in which he charged them in the name of our Supreme and Universal Master, "to suffer not the disputes and broils of men to impair the harmony which has existed and will exist throughout the fraternity." "Let us not," he said, in his own emphatic language, "let us not hear among us that there is war; that strife and dissension prevail. As Masons, it concerns us not."

And I rejoice in my heart that these teachings were not unheeded. If there was war without, there was always peace within our lodges.

Will you bear with me while I say of my native jurisdiction, where I think I have some Masonic influence, that in South Carolina, reproached as I fear she justly is, as birthplace, the benignant principles of Freemasonry were never for a moment forgotten. In its capital city, the only place, I fear, on the whole continent where the same deed of love was enacted, prisoners of war, who were Masons, were relieved on their parole by the officer of their guard, himself a Mason, and carried from the prison to the lodge room, to relieve the weariness of their captivity by witnessing and participating in the secret services of the Order.

And I can solemnly aver that I never approached a Mason or lodge in Charleston, with a petition for the relief of a destitute, suffering prisoner of war, without receiving the kindest response and the most liberal donation.

Throughout the length and breadth of our land, at the North and the South, the East, and the West, wherever there was the sin of strife, there, too, was the atoning peace of Masonry. It went into the prison, and gave comfort to the captive. It went into the hospital, and gave balm to the wounded. It went into the battlefield, and gave rescue of life to the conquered.

Let none henceforth speak of its unknown mysteries, or contempt for its pretended merits. Let its adversaries be silent before the magnitude of its achievements; and when the history of this unnatural war is written, while all honour is bestowed upon the hero and the patriot, let it not be forgotten, but let it rather be inscribed in characters of living light, that when war was beginning to whet its beak - while other associations were indifferent and dumb - while the churches themselves gave no sign of Christian life, Masonry done sought to avert the impending evil; and when the full tide of conflict had rolled in upon our shores, and blood was soaked into the ground, Masonry again came forth, a ministering angel, to clothe in some measure the stain of our nation's fratricidal contest with a ray of cheering light, and to give to the black cloud of war a silver lining.

----o----

A ROMAN CATHOLIC EDITOR OPPOSES ROMAN CATHOLIC SECRET SOCIETIES

Why Roman Catholics should be so opposed to Freemasonry because it is a secret society while their own church fosters, and has in times past fostered, some of the most powerful secret societies that have ever existed has long been a standing puzzle to Masons who believe that what is sauce for the goose should also be sauce for the gander. But Masons are not the only ones to observe this curious inconsistency. Here is a letter from a Roman Catholic editor that was published in The Fortnightly Review, September 1st, 1922, page 327. It is sufficiently explicit and stands in no need of interpretation. The Fortnightly Review is a Roman Catholic journal, published on the 1st and 16th of every month, 5851 Etzel Avenue, St. Louis, Mo. It is edited by Arthur Preuss, author of a well known "book" on Freemasonry.

"I just finished reading your fine article 'Combating Secret Societies' (F.R., No. 16, p. 301 sq.). While reading it, and fully agreeing with Bishop Wehrle, I wondered what should be said about the secret societies within the Church or 'in the shadow of the Church.'

"Thirty years ago, as a printer, I became interested in secret societies, Every once in a while some mysterious stuff came along 'a printers handled the cuts of various emblems, turned out stationery, letters, etc., and began to study the material. This will explain why I am able today to tell at first glance to what lodge a man belongs if he wears an emblem. When I went into business for myself, I was told of the many advantages of secret orders, and I joined one. My interest grew, I became very active and was elected to various offices, excepting the 'paid' offices, but I have had my fill of 'honor.' Once I discussed the question of life insurance and fraternal orders with a Lutheran pastor, whom I respected for the stand he took against all the mummery, tomfoolery and rot. This pastor was well read on the subject and gave me a ritual of a certain secret society. Reading it I found that it was similar, yes, in some parts and respects identical with the ritual which 'we' used. After that I read various exposes, and I have reasons to believe that the latter are correct. Later I read your book on Freemasonry. My interest grew, and I obtained some 'real rituals.' I am in a position now to state that all secret societies are fashioned alike. 'We' met in an I.O.O.F. Hall at one time for a monster initiation, and let me assure you that it was not necessary to shift much scenery to adapt the hall for our 'ceremonies.' 'We' even left the altar where it stood, but called it the 'Center Pedestal.'

" 'We' have the 'stations,' the 'wicket,' the 'pass-word,' the 'grip,' the sign and salute, the 'gown and cap,' the 'mysteries,' all the awe-inspiring things and all the tommyrot of the lodge room with a few religious features to make it a little different.

"Of course, 'we' go to communion in a body to remain in good standing.

"As long as 'we' act thus and indulge in the mummery and humbug which is being condemned by our bishops here and there, results cannot be expected. What we need, and need badly, is a house-cleaning that begins right at home.

"I am not writing this for publication, and cannot permit my name to be printed in connection with it. I am simply stating facts which cannot be overlooked, or disputed for that matter. It has gone too far, and, I believe that it is beyond remedy. When it is borne in mind that the Wisconsin Staatsverband (D.R.K.C.V.) recently filled a long-felt want by adopting an 'Einfuhrungs-Modus' with a very strong leaning to secrecy, it becomes plain that the garden is full of weeds.

"Worst of all: If the Church tolerates secret societies within and 'in her shadow,' Catholics naturally must conclude that they are not so bad after all. Swimming against the stream, as both of us do, we have the sensation of being living fish, but it is folly to think that we are making any headway.

"I could give you a 'lot of dope,' but what's the use? Constant dripping may hollow a stone, but you and I will be dead and buried a long time before the stone will show any marks." A Catholic Fellow Editor.

----o----

GOTHIC CATHEDRALS USED AS CIVIC BUILDINGS

The Gothic cathedrals were almost as much civic buildings as they were churches, and in the sense that they embodied the pride, the ambition, and the rivalries of the cities, this was eminently the case. But they were also actually used for town meetings, for public festivals, and for theatrical exhibitions - the "miracle plays" and "passion plays," which have survived in one famous instance at Oberammergau. In the Middle Ages the church and the cathedral were always open, like the Roman Catholic churches of our

own day. Here the poor man was the equal of the rich. The beggar and his lord met on terms of equality in the liberty of using the building and in the theory of its religious teachings. There were no pews for favored owners. The cathedral was the palace of the poor, and its entire space outside the sanctuary was open to their daily visits and sojourn at will, without disturbance.

The cathedral was the museum of art; a museum made, not to display the ostentation of the rich or the luxury of his life, but to teach by pictures and reliefs the history of the world as then known and comprehended by the traditions of the church, and the lessons of faith and of sacrifice. Here were, moreover, the actual memorials and relics of past ages; for here was the treasury not only of the art of the present but also of the art of the past. Finally, the cathedral was the sanctuary of the famous and illustrious dead. Their tombs were its decoration and its pride.

- W.H. Goodyear.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS - GENERAL JOSEPH WARREN

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

JOSEPH WARREN was Grand Master of Massachusetts. There is a handsome memorial to him in Roxbury of that state, where he was buried.

General Warren was born in Roxbury in 1741, and he was killed at the Battle of Bunker Hill in 1775. Like so many of our early patriots he was a physician before he

became a soldier. He was graduated from Harvard University and practiced medicine in Boston.

His courageous and fiery patriotism is revealed by the fact that when Mr. Samuel Adams declined to deliver the address on the second anniversary of the "Boston Massacre," March 5, 1772, Dr. Warren himself delivered it, though he knew the act was fraught with great danger to himself.

Dr. Warren was a delegate to the convention at Suffolk, which took measures to prevent Governor Gage from fortifying the south entrance to Boston. He was a delegate to the Massachusetts Congress in 1774, and was elected president of that body. It is said that "to his energy was in great measure due the successful result of the battle of Lexington." In 1775 he received his commission as Major General and took part shortly afterwards in the Battle of Bunker Hill, with which his name will ever be connected in the loving annals of this nation.

There is a story told of him to the effect that he was warned by Elbridge Gerry against hazard in exposing his person, to which General Warren exclaimed: "I know that I may fall, but where is the man who does not think it glorious and delightful to die for his country !" Another story relates that a British officer called to him by name to warn him of his risks and even ordered his men to cease firing. Dr. Warren was shot in the head and died instantly. If it be true that the British officer did call to him in this manner we should feel remiss were we to pass so gallant an act without praise.

General Warren devoted years to the Craft and occupies a conspicuous place in the history of the early Masonry of the United States. He was a Mason in deed as well as in word, and such men always become the idol of the brethren. Lodges have been named for General Warren in almost every state in the Union. The Grand Secretary of New York, Brother Kenworthy, has made the excellent suggestion that the Craft establish the custom of naming new lodges after these great patriots.

Perhaps I can do no more thorough justice to the story of the Masonic career of General Warren than by incorporating here an account of him published in the Grand Lodge Proceedings of Massachusetts, June 14, 1916, wherein we may read:

"Joseph Warren was born in Roxbury, Mass., June 11, 1741. He graduated at Harvard College in 1759. During 1760 he was employed as a teacher in a public school in Roxbury and in the following year commenced the study of medicine under Doctor Lloyd, an eminent physician of that day. He began practice in 1763 and is said to have distinguished himself at once. In 1764 the smallpox prevailed extensively in Boston and he was very successful in treating it. About this time he began to take an active part in political affairs, and his letters to public men and his newspaper essays soon attracted the attention even of the government. They were remarkable for clearness of thought, terseness of statement, and cogency of argument. In 1774 he was chosen to represent the town of Boston in the Provincial Congress and in the following year was elected President of that body. Here he manifested extraordinary powers of mind and a peculiar fitness for the guidance and government of men in times of difficulty and danger.

"The Congress was then sitting at Watertown and upon its daily adjournment he hastened to the military camp there to participate with the common soldiers in the exercise and drills and to encourage and animate them by exhortation and example. The Provincial Congress offered him the appointment of Surgeon General, but he declined it and accepted a Commission as Major General, dated only three days before the Battle of Bunker Hill.

"On the night of the 16th of June, 1775, he presided at the meeting of the Colonial Congress which continued in session a great part of the night in Watertown. Early in the morning of June 17th he visited a patient in Dedham and left her saying that he must go to Charlestown to get a shot at the British and would return to her in season for her confinement which was almost hourly expected. He arrived at Bunker Hill only a few moments before the first attack of the British troops. There he refused to take command when offered it by Putnam and Prescott, seized a musket, and fought as a private. His reluctance to obey the order to retreat resulted in his death as he was only a few rods from the redoubt when the British obtained full possession and he; was instantly killed by a bullet in the head. He was buried in a shallow grave on the field.

"Immediately after the evacuation of Boston his Masonic brethren determined to go in search of the body. They repaired to the spot indicated by an eye-witness of his death. It was at the brow of a hill, and near the head of the grave was an acacia tree. Upon the removal of the earth which appeared to have been recently disturbed they found the body of their Grand Master. This was on the 6th of April, 1776. They carefully conveyed the body to the State House in Boston, and on the 8th of the same month an oration was delivered over his remains by Perez Morton who was at the time Grand Marshal of the Grand Lodge. After the funeral ceremonies the remains were deposited in a tomb in the Granary Burying Ground where they remained for nearly fifty years. In 1825 his remains were found, identified, deposited in a box of hardwood, designated by a silver plate, and placed in the Warren Tomb under St. Paul's Church, Boston. A number of years later they were again removed and found their final resting place in Forest Hills Cemetery.

"King Solomon's Lodge (then of Charlestown, now of Somerville), in December, 1794, erected and dedicated a monument to his memory in the shape of a Tuscan pillar eighteen feet high, resting upon a platform eight feet in height, eight feet square, and fenced about to Protect it from injury. On the top of the pillar was placed a gilt urn with the initials and age of General Warren enclosed within the square and compasses. The dedicatory services and procession were elaborate. The lodge kept the monument in repair until March 8, 1825, when they voted to present the land and monument to the Bunker Hill Monument Association upon condition that there should be placed within the walls of the monument the Association was about to erect a suitable memorial of the ancient pillar in order to perpetuate that early patriotic act of the Masonic Fraternity. In fulfillment of that condition King Solomon's Lodge on June 24, 1845, placed within Bunker Hill Monument an exact model in marble of the original monument. The public ceremonies were conducted by the Grand Lodge, including many distinguished brethren from other jurisdictions. An interesting feature of the occasion was the presentation of the working tools to the Grand Master, Augustus Peabody, by Past Grand Mast John Soley, who had himself fifty years before dedicated the first monument. The corner stone of the present monument was laid with Mason ceremonies on the fiftieth anniversary of the battle under the direction of Grand Master John Abbot, assisted by our illustrious Brother Lafayette. The completion of the monument was celebrated on the seventeenth of June, 1843, the Masonic portion of the procession being under the direction of King Solomon's Lodge.

"On that occasion Past Grand Master Benjamin Russell, a soldier of the Revolution, wore the Masonic Apron of General Warren. On June 17, 1857, Most Worshipful John T. Heard, Grand Master, assisted by the Grand Officers and two thousand brethren, inaugurated a statue of General Warren in the presence of about five thousand persons.

"Joseph Warren was initated in St. Andrew's Lodge of Boston on September 30, 1761. He was passed on November 2d, but there is no record as to the date of his raising. On November 14, 1765, the lodge voted unanimously that Doctor Joseph Warren be re-admitted a member of the lodge. He was elected Master in 1769. In December of that year he received from the Earl of Dalhousie, Grand Master of Masons in Scotland, a Commission bearing date May 30, 1769, appointing him Grand Master of Masons in Boston and within one hundred miles of the same. In 1773 he received another Commission dated March 3, 1772, issued by the Earl of Dumfries, then Grand Master of Scotland, extending his jurisdiction over the Continent of America. He was installed under each of these Commissions on the 27th

==========

BUNKER HILL MONUMENT

ORIGINAL INSCRIPTION

"Erected A. D. MDCCXCIV., by King Solomon's Lodge of Freemasons, constituted at Charlestown, 1783, in memory of Major General Joseph Warren and his Associates, who were slain on this memorable spot, June 17, 1775.

None but they who set a just value upon the blessings of Liberty are worthy to enjoy her. In vain we toiled: in vain we fought: we bled in vain, if you, our offspring, want valor to repel the assaults of her invaders!”

Charlestown Settled 1628: Burnt 1775; Rebuilt 1776. The closed land given by Hon. James Russell."

NEW INSCRIPTION

"This is an exact model of the first monument erected on Bunker Hill, which, with the land on which it stood, was given A.D. 1825 by King Solomon's Lodge, of this town, to the Bunker Hill Monument Association, that they might erect upon its site a more imposing structure. The Association, in fulfilment of a pledge at that time given, have allowed, in their imperishable obelisk, this model to be inserted, with appropriate ceremonies, by King Solomon's Lodge, June 24th, A. D. 1845."

==========

of December of the respective years. Grand Master Warren presided over all the forty meetings of the Grand Lodge held previous to his death, save four. On one of the occasions when he was absent, namely, June 3, 1774, the record recites that the Grand Lodge adjourned by reason of the few Grand Officers present, they being engaged on consequential public business. He was present, however, at the adjourned meeting on the 7th of that month.

"Joseph Warren, the first man of distinction to lay down his life in the cause of American liberty, was not only young and handsome, but also able, energetic, patriotic, active and brave. Notwithstanding his youth he had the responsibilities and care of a young family, the anxieties and labors of the large practice of a popular physician, and the demands of an extensive correspondence both at home and abroad, personal as well as political. With all this he was a constant attendant upon the meetings of the Committee of Correspondence, the Committee of Safety, the meetings of the town, of the Sons of Liberty, and other caucuses. He was a prolific writer. He was assiduous in the exercise of his Masonic duties to such an extent that Masonry even in those troublous days flourished and prospered under his administration."

When Daniel Webster delivered his masterly address at the dedication of Bunker Hill monument, he made no mention of the monument it displaced, which seems to have been largely forgotten. I am indebted to Brother C.F. Willard of San Diego, California, for the reference, and to the Grand Secretary of Massachusetts (Brother Frederick W. Hamilton) for the picture herewith produced. It tells the whole story, and any attempt to add to its grandeur would be like an effort to paint the lily. But how so great and important an illustration could be buried so long it is hard to understand. The name of King Solomon's Lodge should be emblazoned in letters of gold for this grand act; and, be it remembered, that it must have been erected at no small sacrifice in that day when money was so scarce.

This Masonic monument was removed to make place for a larger one, at public expense, thus removing this evidence that the great Warren was a Mason, though his memorial at Roxbury shows that he was.

I conclude with a poem that gives excellent expression to the spirit of Warren. My copy is signed by the name "Pierpont": can some reader tell us something about this Revolutionary bard? was he the John Pierpont who was born in 1785 and died in 1866, and who divided his attention equally between themes patriotic and religious ?

WARREN'S ADDRESS AT BUNKER HILL

Stand! the ground's your own, my braves!

Will ye give it up to slaves?

Will ye look for greener graves?

Hope ye mercy still?

What's the mercy despots feel?

Hear it in that battle peal!

Hear it on yon bristling steel!

Ask it - ye who will.

Fear ye foes who kill for hire?

Will ye to your homes retire?

Look behind you! they're afire!

And, before you, see -

Who have done it! - from the vale

On they come! - and will ye quail? -

Leaden rain and iron hail

Let their welcome be!

In the God of battles trust!

Die we may, - and die we must; -

But, oh! where can dust to dust

Be consigned so well,

As where heaven its dews shall shed

On the martyred patriot's bed,

And the rocks shall raise their head,

Of his deeds to tell!

----o----

THE AWFUL FETISH OF FEEDING

Miscellanea Latomorum, Vol. VII, No. 3, page 47, prints a communication that is not without point on this side of the water. Says the editor, Brother Lionel Vibert: "I advisedly print the following outpourings without ally indications of their origin, but I can assure my readers that they come from an eminent source." The item is as follows:

"I was very pleased to see your remarks on page 135 of volume VI. Royal Cumberland is very much to be congratulated that this is the class of lodge that it is a pleasure to belong to. This awful fetish of feeding that now exists is depressing. On the last two occasions I have been to Chapters (Royal Arch, not in London) my whole evening was spoilt by hustling the ceremony to get to dinner. In one case I was in the second chair and a Provincial Grand Lodge Officer sitting behind who was paying an official visit asked me to get the Z to cut out the lectures and then to take the ballot for the officers in one lot. The other occasion was an installation - only two of the principals were fully installed as the third was already an H. A ceremony of exaltation was to follow but it was actually cut out because they were afraid the soup would be cold! These two Chapters were in different Provinces, but such cases are by no means uncommon. Masonry of this sort is useless. The last time I was in a Mark lodge almost the same sort of thing was done, the Master made very neat little addresses to his new officers, and afterwards a visiting Provincial Grand Lodge Officer groused about it because it made us late for dinner. This sort of thing is a very bad example to the younger brethren.

"There is another habit which very much wants stopping, and that is making a Masonic sign when toasting a brother across the table; it seems to be getting much more common than it was and is dangerous when there are so mary outside waiters about."

----o----

TO ALBERT G. MACKEY

BY BRO. H.L. HAYWOOD, IOWA

Scholar Mason, gentle, kindly,

How securely has thy name,

How serenely has thy fame

Braved the years that else so blindly

Have undone so much we prize!

Still thy spirit hovers near us,

Now to guide and now to cheer us,

Never harsh and always wise.

In what Lodge, beyond our ken

Hast thou found a Master's place?

Dost thou now behold the Face

Of the Master of all men?

May He grant to thee the wage

Of a Craftsman and a Sage.

----o----

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD

The following paper is one of a series of articles on "Philosophical Masonry," or "The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs. From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the text of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed. Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you in time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART XVI - ENDLESS LIFE

"Tis true; 'tis certain; man though dead retains

Part of himself; the immortal mind remains."

THESE WORDS, written by Homer 3,000 years ago, remind us how that ages before the ferment of modem thought and all the crusades of our modern religions, men believed in immortality as we do now. If one were to push himself behind Homer into an age long anterior to his, and as ancient to him as his is to us, one would and men cherishing the same hope. Imhotep, the father of architecture in stone, builder to the Egyptian King Zoser, lived 5,000 years ago, but for all that he believed in immortality as did Homer. And so with those to whom Imhotep looked back as to those grown ancient to him; and also with them in their turn; and so on to the beginning of things when the first half-wild hunter paused long enough in his search of meat to gaze wistfully across lovely valleys, where floating gossamers reminded him how frail and how fleeting is human life.

It is useless to try to prove by logic or by demonstration the immortality of man. We believe it, there is an end of it! And we do not believe it because we have proved it, but we try to prove it because we already believe it. It is a hope, a kind of inward certainty which finds its support not in this fact or in that, but in the cast and colour of life as a whole. It rises up into our minds like an exaltation from all our thoughts, all our experiences, all our dreams, as the odour that drifts across a summer field distills from numberless unnoted plants. We are never so puzzled as when we are challenged to give a reasoned proof of this hope: and we are never so unreasonable as when we cease to believe it. Men everywhere and always have believed it not because priests have taught them or because scientists have found out the secret of it, but because life itself has taught them, and it is something that the universe itself is always whispering to them. The priests and the churches have not created the belief: it is the belief that has made the priests and churches, and no amount of ignorance, baseness, or superstition appears able to blot out that great hope. The cannibals cling to it, and we ourselves though we sleep in a gutter, hear it announced within that whispering gallery which we call the soul.

"Though inland far we be,

Our souls have sight of that immortal sea

Which brought us hither."

How long have men believed in immortality? Who was Homer? Imhotep? Why do you believe in immortality? How would you set about to prove it? How do we know that men have always believed it?

It is impossible to form any mental picture of the future life. No two religions describe it in the same way, and some of them, ancient Buddhism, for example, have refused to describe it at all. Our modern spiritists who follow in the train of Sir Oliver Lodge, Conan Doyle, Camile Flammarion and their school, believe themselves to have received authentic news from the Beyond but unfortunately they have never been able to agree as to the nature of things in that unknown realm. It appears that such descriptions as are given through the mediums, ouija boards and such other occult means of communication usually conform in a general way to the preconceptions of the spiritists themselves. The Eskimo spiritist is told that heaven is a beautiful place full of icebergs and polar bears; the American Indian learns that it is a happy hunting ground; the Chinese spiritist - spiritism has been developed in China to a degree of respectability and perfection never attained elsewhere - is informed that heaven is a gloried China organized strictly in accord with the principles of ancestor worship. All this would indicate that if bona fide communications ever do penetrate the veil the conditions are such as to preclude the transmission of accurate or definite information, so that spiritists themselves are in like case with the rest of us who find that eye hath not seen nor ear heard nor hath it entered into the mind of man to conceive what the future life is like.

Nevertheless it is difficult to cherish even the thinnest hope of a continued life without trying to fashion some sort of conception of it, because the mind cannot otherwise handle the idea at all. Because we hold immortality as a belief we are compelled to think it as a thought, and it is this psychological necessity, perhaps, that has led men in every country and in all ages to make for themselves some picture of heaven. One should not try to quarrel with this, because one cannot do so

successfully: man is so made that he must behave in this manner, and that is an end of it.

But it is for this reason, I believe, that we should be all the more careful that our thinking about the future life be strictly reasonable. If our nature compels us to think out some conception of immortality, that same nature similarly compels us to fashion a conception that won't insult the intelligence or fly in the face of known facts. It is necessary to be reasonable while we reason about Eternal Life. It seems to me - and I speak here only for myself - that this principle in itself is one of the teachings of Freemasonry concerning this subject. Our Fraternity leaves it to each individual to fashion his own conceptions of the Beyond but at the same time, and by all the arts at its command, persuades its votaries ever to remain in the Light, to seek more Light, and to fear to walk farther than the Light can lead them: and this Light itself is, of course, nothing other than reason, and knowledge, and right thinking. When the subject passes beyond into the darkness of the unknowable it is better to cease pursuing it further, lest we fall into superstition. It is better to remain agnostic about what the future life is like than to hold fast to unreason.

How do you picture the future life in your own mind? What is spiritism? Name a few leading spiritists now living. Do spiritists agree among themselves as to the future life? Give an example of some conception of the future life that is contradicted by facts as we know them, and that is unreasonable. Why should we try to make our picture of the future life as reasonable as possible?

It is both safe and wise to hold fast to the principle that all reality is bound up together into a great unity - for the which reason we call it a Universe - and that one part of this system does not contradict or give the lie to any other part. There is no good reason to suppose that death makes any profound change in the scheme of things. Death is a part of the Universe and always has been and, it may possibly prove, always will be. It is reasonable to suppose that the Universe will be the same after we are dead as it was before, and that therefore the "future life," as we call it (it is no longer "future" to those now living it) will in all essentials be of a piece with this present life. Why should we expect marvels, wonders, and impossibilities there when

such things are not found here? What right have we to suppose that the experience of death will change our world out of all recognition, and transform ourselves into beings utterly different from what we are?

"What is human is immortal," said Bulwer-Lytton. Why is not the reverse also true? "What is immortal is human." We are here in closest relation to an earth, out of the surface of which we labour to wrest our bread each and every one of us is the member of one race - the human - and of some one grand division thereof, in consequence of which we differ greatly in colour, language, appearance, and a hundred other things. The race as a whole is equally divided between two sexes, the members of which are so unlike each other in many important respects as to cause one to believe that sexual differences extend into the inmost recesses of human nature, and are not to be put on or off by any possible change. We are each one organized in a physical body, and it is ceaselessly necessary for us to work, to strive, to endure, to eat and sleep, and to suffer. It may be that all these things will be carried over into whatever life, or lives, may be waiting for us beyond. They are neither superficial nor accidental and are so woven into the general scheme of things that it is difficult to understand how human life could know itself after death with all such things omitted.

In spite of one's self such a discussion leads into theology, the most irritating of all subjects, and the least appropriate to these pages. In a field where no landmarks are marked out for us we are necessarily forced to fall back on private opinion, a thing I have done throughout this paper, and with the most cordial invitation to the reader to disagree if he is so disposed. I have no interest as a Mason in theological beliefs concerning the future life save to secure for ourselves a principle that will guarantee for us the full protection of the present life and all its values. It may be said that what a man believes about the future is his own private affair and should be respected as such. This is very true as long as the man's beliefs about the life to come do not seriously interfere with the life that now is, a thing that often happens. If my beliefs cause me to be illiberal or harsh, or unkind, or if they are such as to destroy my happiness, then my beliefs become matters of concern to my fellows, and they have a right to challenge me thereon. It is true, as I remarked above, that Freemasonry leaves the fashioning of this religious belief to the individual, nevertheless the Fraternity's spirit and teachings are distinctly opposed to beliefs that lead a man into unbrotherly behaviour or unmasonic conduct. What Masonry has to teach concerning immortality is necessarily of a piece with its other teachings. If democracy, equality, charity, brotherly love, truth, kindliness, and honourable labour are good things now

they cannot cease to be good things in the life to come. If such things are of God in this life it is hardly possible that they will cease to be divine in the next life.

If a man were to ask me point-blank, "what, in so many words, does Freemasonry teach about the endless life?" I should be hard put to make a reply "Freemasonry does not teach anything about it after the manner of an old-fashioned church catechism, but all its rites and ceremonies, its spirit and its laws are filled with immortality as the sky is suffused with light. Immortality is the motif of the Masonic symphony.

There is one word to be said in addition. ln the great drama of the Third Degree there are things done and said that give one a new and enlarged conception of everlasting life. The initiate has it brought home to him that if there are some things which abide for ever, so that they are undestroyed by all the deaths that are, it is possible to search out such things now, and to mould his life about them, and give them the place of control at the center of the heart, so that one can live the eternal life in the midst of time. This is not easily gained, as many a man has learned to his cost: there are ruffians at the gates, lions in the path, and often it will seem to one who seeks this Royal Secret that his days are become a succession of deaths.

"He who flagged not in the earthly strife,

From strength to strength advancing - only he

His soul well-knit, and all his battles won,

Mounts, and that hardly, to eternal life."

What do we mean by saying that we live in a universe? What is your theory about the part death plays in the life of man? What are the things in human nature least liable to change after death? What is meant by theology? What kind of beliefs about the future life cause men to be harsh and unkind? What has Masonry to teach concerning immortality? What is the meaning of the drama of the Third Degree? In what way does the Third Degree teach eternal life?

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. I (1915) - Immortality - The Circle, p. 133; After Death Shall We Live Again? P. 300; Realization of the Truth, p. 211.

Vol. II (1916) - Reflections on the Philosophy of Albert Pike, p. 9; The Spirit of Man, P. 187; The Three Grips, P. 30; The Third Degree, p. 126; Toleration, p. 265.

Vol. III (1917) - The Landmarks, p. 211; The Feet of Time, p.25; Life After Death, p. 123.

Vol. IV (1918) - Where the Rainbow Never Fades, p. 162; The Ancient Mysteries p. 223; Symbolism of the Three Degrees, p. 291.

Vol. V (1919) - Studies in Blue Lodge Symbolism, p. 136; Eleusinian Mysteries, p 240; The Plan of Freemasonry p. 266; Immortality, p. 145.

Vol. VI (1920) - Psychical Research, p. 918; Eternal Life, October C.C.B. p.

3; Freemasonry Among the American Indians, p. 295.

Vol. VII (1921) - The Immortality of the Soul, p. 50.

Vol. VIII (1922) - Death, the Liberator, p. 11; The Future Life, p. 126.

Mackey's Encyclopedia-(Revised Edition):

Buddhism, p. 122. See also related topics under Aranyaka, p. 74; Aryan, p. 80; Mahabharata, Mahadeva, Mahakasyapa, p. 460; Pitaka, p. 569; Puranas, p. 601, Ramayana, p. 607; Sakti, p. 661, Sastra and Sat B'hai, p. 664; Shaster, p. 685; Shesha, p. 686; Sruti, p. 710; Upadevas, Upanishad, p. 818; Vedanga, Vedas, p. 824; Zenana, Zennaar, p. 878.

Egyptian Hieroglyphs, p. 231; Egyptian Mysteries, pp. 232-234; Immortality of the Soul, p. 347; Master Mason or Third Degree, p. 474; Religion of Masonry, pp. 617-619; Speculative Masonry, p. 704; Spiritualizing, p. 706; Spiritual Lodge, p. 706; Sublime, p. 732.

----o----

OUR STUDY CLUB PLAN

Our Masonic Study Club Course, of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1922, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919, 1920 and 1921.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

1. - General Introduction.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - Freemasonry and Religion.

14. - Universality

15. - The Fatherhood of God.

16. - Endless Life.

17. - Brotherly Aid.

18. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted,all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meetmg.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

EDITORIAL

THE BLUE LODGE HAS FIRST LIEN ON A MASON

ONCE A MAN has begun to take an active part in the activities of the Higher Degrees (as they have come to be called) it is natural for him to become engrossed in them at the expense of his Blue Lodge duties, and that because those degrees offer so much greater variety. Instead of three degrees these other bodies, along with their auxiliaries, offer a half hundred or so, and instead of one group of men there are several, all of which makes for sustained interest as against the comparative monotony of Blue Lodge work.

The many brethren who succumb to this appeal are not to be too roughly scolded because they but follow the lead of nature. Nevertheless, and even so, they should all stop, look, and listen. Not one "higher" grade can ever rise above the level of the Craft lodge, which is fons et origina for the whole Masonic system. As the Blue Lodge goes so goes Masonry. If the Blue Lodge sinks into control by the least competent groups how much better off will the other bodies be in the course of time? The whole York Rite and Scottish Rite systems are so utterly dependent on the health and strength of Craft Masonry that no man can be a friend to them who is not loyal to his Blue Lodge, so that the more zealous a man is for the prosperity of any of the additional grades the more active should he be in the work of the three degrees. The Blue Lodge has in the nature of things first lien on a Mason's activities.

It is of interest in this connection to read a word written in the field and with no thought of a literary public. In a report to his Grand Master, Brother H.E. Austin, a Deputy District Grand Master of North Carolina, gave expression to some sterling good sense:

"Our Masons who have the capacity, the initiative, the personality, are not attending the Blue Lodge. They are not occupying the stations, they are not exercising leadership in that branch of Masonry that is fundamental and where good leadership is so essential. Our new members are not brought into contact with that type of Mason who can give them the vision of a true conception of what Masonry is. They are not receiving the inspiration, not getting the social contacts that they expect and have a right to expect.

"Our stronger Masons must come to a realizing sense that they are doing Masonry a real harm and putting Masonry into jeopardy, when they segregate themselves to the Commandery, the Chapter, the Scottish Rite, etc., leaving the novice and the poorly qualified to conduct the affairs of the local Blue Lodge.

"I don't believe the members of the higher orders have realized this situation."

* * *

THE DOORS WIDE OPEN

One of our best admired contemporaries, a Masonic monthly edited with discretion and printed with taste, carries on its cover a symbolic representation of the doors that lead into the Masonic Temple. Significantly enough, these portals, which swing inward as all portals of initiation necessarily do, are wide open, and it is evident that they are intended to remain so.

Is not this a misinterpretation of the actual facts? is it not true that the portals of Freemasonry are closed to all without, save when they are opened to them from within? In a sense, yes, but not in the sense interpreted by this symbolic representation. For the real door that opens into the Temple of Freemasonry is not that of wood which swings upon its iron hinges, but the will, the purpose, and the qualifications, mental and moral, which exist in a Due man. To all such who are thus properly qualified the doors of

Freemasonry are ever open. Yea, in a real sense, as hinted by one of the old texts of the V.S.L., it is the true and upright man who is himself the door to the Fraternity; for when all is said and done, Freemasonry is not a thing of stones, wood, doors, buildings, and external trappings, but rather is it a circle of open minds and true hearts to which any man is welcome if he be worthy of such a place.

Indeed, it is everlastingly true that we can enter into nothing for which we are not inwardly prepared. What is music to a man who has no music in his ear? Of what use are vast libraries of books to him who cannot or will not read? what avail ten thousand schools to one who prefers darkness to light? of what value are all the just laws of a noble land to the citizen who has no conscience in his breast? All the great true eternal things in life, the things which are life itself, if life is to be anything more than mere existence, are for them only who are truly prepared for them. The doors are ever open day and night. All the millions of Freemasons cannot keep one man out of Freemasonry who is already a Freemason in his soul.

* * *

GUILDS AND MASON'S MARKS IN THE ORIENT

Among the men of this nation who are now doing most to rescue the rest of us from foggy thinking and foolish creeds Professor John Dewey holds a privileged place, seeing that he is a teacher of teachers, and a writer whose books are revered by young men and women in all the continents. I do not know whether he is a Mason or not: if he is not he should be, and could be too, for his great work on "Education and Democracy" proves him worthy and well qualified. That he can write as well as think, and is full of the human qualities of tenderness, humor, and friendliness, is proved by his "Letters from China and Japan," a volume of letters which he and his wife wrote back to their children during a year in the Orient.

But this is not a book review. Ye scribe calls attention to the fact that "Letters from China and Japan" contains two items of some interest to Masonic students. In a letter

written from Peking (page 261) Professor Dewey remarks, while writing of a visit to the Higher Normal School of that city, that "the head of the industrial department, who acted as our guide and host, has been organizing the 'national industry' activity in connection with the student's agitation. He is now, among other things, trying to organize apprentice schools under guild control." To those who have supposed craft guilds a thing long extinct this should prove a clue worth following. On page 72 is another item of similar import, and proves how natural and how inevitable, and in all countries, has been the employment of "mason's marks." While describing a reception tendered him in the Arsenal Grounds at Tokyo he writes a paragraph which shows that Japanese carpenters employed marks in the old times, just as Masons did in England and on the Continent. "On one side the Imperial Government is theocratie, and this is the most sensitive side, so that historical criticism or analysis of old documents is not indulged in, the Ancestors being Gods or the Gods being Ancestors. One bureaucratic gentleman felt sure that the divine ancestors must have left traces of their own language somewhere, so he investigated the old shrines, and sure enough he found on sonle of the beams characters different from Chinese or Japanese. These he copied and showed for the original language - till some carpenters saw them and explained that they were the regular guild marks."

Both China and Japan are rich, historically and contemporaneously, in matters of peculiar interest to Freemasons. The unfortunate thing is that much of the literature - perhaps one should write it "literature" - purporting to deal with secret societies, guilds, etc., in the Orient has been produced by cotton-headed gentlemen utterly devoid of accurate knowledge. The men and women of the Orient are human beings, not magicians, sages, and miracle workers: their history is real history to be studied like any other history; and they live in a real world among cold facts where 2 plus 2 equals 4, as among us. Books about the Orient should be written in the pragmatic spirit, which is to say, in the spirit that pervades the letters of Professor Dewey, who is for the present the high priest of pragmatism in this country.

* * *

WHEN IS A MAN A "HIGHER GRADE" MASON?

A Freemason is a man who believes that the power of God is behind and beneath him, like the ground under his feet, and that the love of God is over him like the sky: who believes in the endlessness of human life; who believes that it is the nature of man to be friendly; and who allies himself with the Honorable Society of Ancient Free and Accepted Masons, in order to join with like-minded men in the furtherance of such ideals. When such a Mason has by his intelligent faithfulness surpassed the rank and file of his fellows so that he understands and practices Freemasonry more than they do, he becomes entitled to enroll among the members of the "higher grades." Unless his membership in those honorable ranks is thus honestly won, all his badges and distinctions and the long train of his titles are no more than the rattle of an empty wagon on the street.

----o----

INVITATION

BY BRO. GERALD NANCARROW, INDIANA

"I shall not gild thy house, my son,"

Breathed God upon His plan.

"I have laid the chisel by thy side,

Come, carve thyself a man."

"For even so near to me are Thou

That were I less than I,

I jealous were of mine own work

And would not let thee try."

"Come build thee strong and true and high

With these bright tools ye see,

A kingly mansion, O my Son!

And thou shalt rule with Me!"

----o----

Masonic links compose a sacred chain

Of holy brightness and unmeasured length;

The world, with selfish rust and reckless stain,

May mar its beauty but not touch its strength.

----o----

THE LIBRARY

THE UNSEARCHABLE RICHES OF FREEMASONRY

Mackey's Revised History of Freemasonry, Robert I. Clegg. Seven volumes, De Luxe fabrikoid binding. Published by the Masonic History Company, 225 North Michigan Avenue, Chicago, III. For sale by The National Masonic Research Society, Anamosa, Iowa. Price $56.00.

SOME FIELDS of reading and research are complete in themselves, so that a man never exhausts them or grows weary but finds his interest new every morning and his delight growing by what it feeds upon. Subjects less rich in resources are exhausted at last and pall upon one, but these larger subjects are inexhaustible so that nobody ever comes to the end of them, and he who has given his life to them feels at the end like Sir Isaac Newton who had merely snatched a handful of sand from the limitless supplies of the ocean. All the major sciences, the fine arts, the larger industries, some forms of business, and a few other fields more difficult to classify, such as theology and philosophy, are of such a character. They constitute in themselves a complete system of culture, so that a man who makes himself at home with them achieves for himself an education which, though it may always be enriched by additions from other sources, is nevertheless complete and satisfying in and of itself. To become the servant of any one of these major arts and sciences is to be put into possession of those truths and uses of the mind whereby one becomes a matured man, fruitful in labors and worthy of dignity and honor. He is like one that has won at last to a mountain top - his position puts him into possession of the whole country. And, so far as that is concerned, it matters little what mountain he has elected for his own, if only it be one that gives him a commanding position.

Freemasonry is such a subject. It is not as public as some, or as popular as others, and its nature and extent may not always be known to its own sons, but for all that it is, like one of the sciences, or professions, or an art, a world within the world, a life inside life, a complete circle of interest inside of which any man may find a rich culture. It infinitives itself in all directions, one of its interests leading to another and that to a third and so on in an endless chain, until one discovers that he who ascends the mount of Masonic learning is master of one of the major peaks, and in possession of a vast country. "I have been studying Masonry for thirty years," once remarked our veteran colleague and brother, J.T. Thorp, "and don't know much about it now," the contrast being not to the paucity of the rewards of such long study, but to the inexhaustibleness of the subject studied. The life-long pursuit of Masonic knowledge is one of the most richly rewarding activities in which any man can engage. For, as Albert Pike wrote when himself grown old, "There is nothing which will so well remunerate a man, when the days of his life are shortening to the winter solstice, as faithful service in the true interest of Masonry." The Craft is as large as the world itself, and somewhere or other connects with every vital human interest on the periphery of life.

"A Mason's ways are

A type of Existence;

And his persistence

Is as the days are

Of men in this world."

For these reasons I refuse to think of Freemasonry as being merely a lodge, or even as being nothing more than a Fraternity. Neither do I like to think of it as one among many secret societies, which have a curious but not an urgent interest. Freemasonry is one of the great public institutions like the home, government, the courts, the church, and the public school. It has played its own great part in history, and has for itself its own long chapter in the troubled annals of our race. Our clubs and societies are little sanctuaries by the way, kindly and cheerful places of refreshment. Freemasonry is a great home at the end of the road in which men may find work, food and peace all their days. To grow old in its service, to learn all its ways, to be a faithful son to it, is to live such a life as that described in the First Psalm where a good man is described as a tree planted by living waters.

The riches of Freemasonry do not lie on the surface. There are many obstacles to be met and many difficulties to be overcome by the man who would possess himself of it, especially if he seeks to appropriate it intellectually. The ritual is to the casual member sealed and hidden and written in a dead language. The symbols are as mute as the hieroglyphics of Egypt to one who has not the key. The philosophy of the Craft is not a fool's paradise of easy ideas for children to play with. Above all - and it is to this that I call special attention - the history of the Order has not always been made safe or available to Masons, especially to those without time or gifts for laborious research. There is no virtue in these facts: quite the contrary! The ritual should be unsealed to every Mason, the symbols interpreted, the philosophy be made plain, and the story of the Craft straightforwardly told in plain language. There are many mysteries, and necessarily so, in Freemasonry, but there need be no mystification.

To my own mind the great value of the newly revised edition of Mackey's History of Freemasonry lies in the fact that it now presents to each man a key to these unsearchable riches of Masonry. In the language of one of the old mystics, "It puts a man at home in the house." The Fraternity's own past, which is one of its greatest treasures, and which, more than anything else, is fit to inspire a Mason with reverence and love for it, is brought out into the open, into the sunlight, and made available to the common man who can't read Hebrew, Greek, or Medieval English.

To read through these seven volumes is like going on a journey through many lands, with stop-overs in great cities, and side trips among ancient ruins. One begins with Prehistoric Masonry. He reads the story of the various Legends of the Craft, and learns about the Old Manuscripts, with digressions into the quaint stories of Lamech's Sons, the Tower of Babel, the Legends of Nimrod, and the Legend of Euclid. The origins of the Fraternity are admittedly a mystery but certain of our great men have circulated hypotheses about it, and these are reviewed in chapters on Anderson, Preston, Hutchinson and Oliver. The author then undertakes an account of his own and begins, where it is necessary to begin, with the Temple of Solomon: thereafter come the Dionysian Artificers, the Ancient Mysteries, the Druids, the Crusades - a fascinating chapter - the Scottish Templars, the Story of the House of Stuart, of the Jesuits, and of the intriguing tale of Oliver Cromwell and his supposed connection with the Order.

This is but one-seventh of the journey. In Volume II there is a much needed chapter on The Royal Society. Then come the occult groups, the tale of which has been repeated numberless times but never exhausted; the Astrologers, the Rosicrucians, the Pythagoreans, the Gnostics, and the Essenes. Then follows an excellent critical account of the Hiram Abif Legend, and the first main portion of the work, Prehistoric Masonry, is completed.

The History of Freemasonry in the eyes of the author, and strictly so-called, begins on page 481, of Volume II, with the Roman Collegia. It is a great world in itself and there is not space here to follow the itinerary further, or even to sketch in an account of the main heads, which are very many. If any Mason is desirous of possessing himself of the "unsearchable riches" of Masonry he can do so in these seven volumes. To read them is an education, and a discipline that every Mason owes to himself.

The ground plan of this magnum opus was laid out, and great stores of data accumulated, by Albert G. Mackey, to whose enduring and gentle fame this issue of THE BUILDER is dedicated. It was Dr. Mackey's hope to make this the crown of his life's labor but unhappily death cut him off before he had completed it. Brother William R. Singleton took his place and brought the manuscript to shape for publication and gave it to the world in a shape now long familiar. It is probable that more men have been given an adequate sense of the vast scope of Freemasonry by this History than by any other work, with possibly the exception of the Encyclopedia. But it happens that Mackey laid down his pen at the very time when a new era of Masonic scholarship was reaching its meridian: Lyon, Crawley, Gould, Speth, Hughan and many others of equal fame had organized a new school of Masonic scholarship, and there is no telling what will yet be the outcome of their labors, seeing that every year finds some new bit of the hitherto unknown discovered, explored and claimed for Masonic knowledge. Owing to this new uncovering of rich deposits of lore it became necessary at last to revise the History. This difficult and responsible task was entrusted to the general editorship of Brother Robert I. Clegg, than whom there is not in all the land a better known or more beloved Masonic student and writer, and whose name is thrice familiar to these pages. It is to him, and to the equally indefatigable labors of Brother Walter C. Burrell, President of The Masonic History Publishing Company, that we are indebted for the new edition of the old familiar work.

As to the calibre of the scholarship revealed by Brother Clegg's work of revision I cannot do better than to quote a paragraph from a letter from my friend David E. W. Williamson, to whose learning this Society has been often indebted:

“I have just completed the seven volumes and am much impressed with it, as I wrote to Brother Clegg. His own work is in evidence everywhere and the immense erudition displayed makes the book a real Masonic library. The old history has been improved at so many points as to make the Revised History virtually a new work. Dr. Gasho, a brother who is much interested in all these things, has the edition to which Singleton contributed, with the final chapter by Hughan, and it is only necessary to compare volume by volume to realize that here Bro. Clegg and his associates have brought every subject down to date."

The seven new volumes are a delight to see especially as regards the binding and the illustrations. The index is very complete, and there are many footnotes. Take it up one side and down the other it would be difficult anywhere to find a set of books that will more easily enable a man of modest equipment and of little leisure to make his own all "the height and depth, and length and breadth, and the unsearchable riches" of Freemasonry. H.L. Haywood.

* * *

A NEW EDITION OF MACKEY'S SYMBOLISM

"Mackey's Symbolism of Freemasonry," revised by Robert I. Clegg; published by Masonic History Company Chicago. De Luxe fabrikoid binding. For sale by Nationai Masonic Research Society. Price $3.65 postpaid.

Dear old Mackey! as one turns over the aging pages of the old books he seems as near and as alive as ever. He is always quiet, always gentle, and he never resorts to the tricks of the writers' trade to capture attention, but for all that there is a certain virility about him that age cannot wither or custom stale. Of all the writers of the older school he is the most contemporaneous, and far and away the most influential. More copies of his works are being sold today than of any recent writer and there is no doubt but that this will long continue. Mackey is a great and universal Masonic influence with whom every student and reader of Masonry must acquaint himself.

Mackey was at his best in writing on the symbolism of Freemasonry. It was a task for which the bent of his mind and the nature of his learning peculiarly fitted him. Later writers, many of them, have been more scientific, and any number have been more clever, but few have possessed that peculiar quality of mind that set Mackey apart as a symbologist of the first order.

Masonic symbolism is a subject which, by virtue of its own nature, does not very rapidly outgrow itself. Mackey issued the first edition of his "Symbolism of Freemasonry" in 1869. Since that date the whole field of Masonic scholarship has been revolutionized from top to bottom; the school of Preston and Oliver has vanished and time has outlawed most of what they wrote; but, owing to the nature of the subject, there is comparatively little of the "Symbolism" that must be altogether discarded. The famous "nineteen propositions" of the first chapter which "contain a brief but succinct view of the progress of Freemasonry," and the arguments concerning "The Noachidae" and "Primitive" and "Spurious" "Freemasonry of Antiquity," are now of very little value, and so with a few other pages here and there. Compared with the total bulk of the work this is almost negligible.

Brother Robert I. Clegg, editor of the new edition of the book, has added two paragraphs to Mackey's original Preface and has included a valuable chapter of his own by way of "An Introduction to Symbolism," but elsewhere has made few changes.

"Up to this point," writes Brother Clegg in his addition to the Preface, "we have used the preface written by the great student and need now but explain the work of revision. Brother Mackey's examination of Masonic symbols is today as of yore admirable and stimulating. No Freemason at all worthy of the name can read it without pleasure and profit. All that was necessary for us to do was to make corrections of errors that crept into the book, and add here and there such comments as seemed to us to be most helpful to the reader in the light of our present-day knowledge of the institution.

"The chapter on an Introduction to Symbolism is new and prepared by the reviser for this edition. Here as elsewhere the purpose has been to do as Brother Mackey would no doubt have wished the work to be done; to correct the text with every respect for the lofty purpose of the original author, and to add such amendments as would in the same way better facilitate the reader's progress."

Again Brother Clegg writes in his Introduction: "Brother Mackey put into his study of Symbolism the ripened researches of many years. No other book of his more clearly shows the depth of his reading and reflection. His was the wisdom that never lacked

words of simplest worth to make it known and understood. None so clearly as he could fit lucid language to the exposition of what he knew of Freemasonry. And none packed into his sentences more meaty food for reflection."

The titles of the thirty-two chapters will furnish a reader with a more adequate conception of the contents of the book than a great deal of description could do. They are: An Introduction to Symbolism; Preliminary, Origin and Progress of Freemasonry; Noachidae; Primitive Freemasonry of Antiquity; Spurious Freemasonry of Antiquity; Ancient Mysteries; Dionysiac Artificers; Union of Speculative and Operative Freemasonry at the Temple of Solomon; Traveling Freemasons of the Middle Ages; Disseverance of the Operative Element; System of Symbolic Instruction; Speculative Science and the Operative Art; Symbolism of Solomon's Temple; Form of the Lodge; Officers of a Lodge; Point within a Circle; Covering of the Lodge; Ritualistic Symbolism; Rite of Discalceation; Rite of Investiture; Symbolism of the Gloves; Rite of Circumambulation; Rite of Intrusting, and Symbolism of Light; Symbolism of the Corner Stone; Ineffable Name; Legends of Freemasonry; Legend of the Winding Stairs; Legend of the Third Degree; Sprig of Acacia; Symbolism of Labor; Stone of Foundation; Lost Word; and Synoptical Index.

The new edition is bound in De Luxe fahrikoid binding in color and design to match the revised edition of Mackey's History of Freemasonry reviewed otherwhere in this issue.

* * *

THE BOUND VOLUME OF THE BUILDER FOR 1922

The Bound Volume of TIIE BUILDER for 1922, bound in goldenrod buckram, title in gilt, published by The National Masonic Research Society, Anamosa, Iowa. Price postpaid $3.75

This is to announce the advent of the Bound Volume of THE BUILDER for 1922, copies of which may now be had. Readers should investigate this bound volume: many of them will be surprised to discover how much it adds to the sightliness and convenience of twelve issues of this journal. When each monthly issue is printed a certain number of copies are especially prepared for binding. At the end of each year these twelve especially printed copies are placed together with a complete descriptive index of fourteen pages and securely bound in goldenrod buckram, with title label in gold. No covers are bound in. Every page is absolutely unused, and the whole is so numbered as to form a complete book of about 375 pages of the same size as THE BUILDER. In the index is furnished a guide to each and every item that has appeared during the year, along with cuts, authors, books, etc., by means of which one can locate anything at a moment's notice. The volume is beautiful in appearance, in typography, paper, illustrations, arrangement and size. It is an ideal Christmas gift for a Mason.

This is the eighth of such volumes thus far issued by The National Masonic Research Society. Taken together these eight books constitute the most comprehensive and accurate Masonic library in existence. They contain more than 400 complete signed articles on important Masonic topics; hundreds of replies to questions about Masonry; and editorials, letters, poems and book reviews on nearly every matter of consequence connected with Freemasonry. Such a set of books is an ideal foundation for a private Masonic library.

Nothing is of merely local or temporary interest. Everything is designed for permanency and for universality. THE BUILDER does not reflect sectional views; it does not represent any party or clique or rite; it is not published for commercial purposes. For these reasons a set of the Bound Volumes is not a file of old magazines, the interest of which must necessarily fade with the passage of time, but a set of books, the first page of which is as interesting as the last; an encyclopedia of Masonry, the value of which increases with the addition of each new Bound Volume.

Contained within this set of books is a number of Masonic books published in serial form. He who owns the set possesses Pound's "Philosophy of Freemasonry"; Pound's "Lectures on Masonic Jurisprudence"; Ravenscroft's "The Comacines"; Haywood's "Symbolical Masonry"; Haywood's "The Teachings of Masonry"; Wright's "Woman

and Freemasonry"; Wright's "Roman Catholicism and Freemasonry"; Pike's "Humanum Genus"; Lawrence's "Military Lodges"; Barry's "The Story of Old Glory"; Street's "Symbolism of the Three Degrees"; Goodwin's "Mormonism and Masonry," etc.

* * *

A VEST POCKET BOOK ON FREEMASONRY

"What is Masonry," by Francis E. Lester, P.G.M., New Mexico. Published by the author, Mesilla Park, New Mexico.

This is a vest pocket volume on a big subject. Brother Lester tells us in his introductory page that at the time he was raised he was unable to learn much about the institution of which he had become a member, or of the ceremonies in which he had participated. "The one thing that was missing was the kindly explanation by a brother of what relation Masonry, with its teaching and ritual, bore to the duties and responsibilities of daily life." This booklet of thirty pages, bound in blue paper, is a "kindly explanation" of many of the things about which a newly raised Mason is most anxious to learn, and to all such it is to be recommended. On the last page there is a list of some twenty or so books "suggested for supplementary reading": it is an excellent brief bibliography. Copies may be secured from the author.

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from readers as to where they may obtain publications on Freemasonry and kindred subjects not offered in our Monthly Book List. Most of the books thus sought are out of print, but it may happen that other readers, owning copies, may be willing to dispose of the same. Therefore this column is set aside each month for such a service. And it is also hoped - and expected - that readers possessing very old or rare Masonic works will communicate the fact to THE BUILDER in behalf of general information.

Postoffice addresses are here given in order that those buying and selling may communicate directly with each other. Brethren are asked to cancel notices as soon as their wants are supplied.

In no case does TEIE BUILDER assume any responsibility whatsoever for publications thus bought, sold, exchanged or borrowed.

WANTED

By Bro. G. Alfred Lawrence, 142 West 86th St., New York, N. Y.: Proceedings of the Scottish Rite Body founded by Joseph Cerneau in New York City in 1808, of which De Witt Clinton was the first Grand Commander, and which body became united, in 1867, with the Supreme Council of the Northern Masonic Jurisdiction, A. & A. S. R. Also Proceedings of the Supreme Council founded in New York by De La Motta, in 1813, by authority of the Southern Supreme Council, of which he was Grand Treasurer-General, these Proceedings from 1813 to 1860.

By Bro. Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "The Year Book," published by the Masonic Constellations, containing the History of the Grand Council, R. & S. M., of Missouri.

By Brother Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence"; "Second Edition of Preston's Illustrations of Masonry"; "The Source of Measures," by J. Ralston Skinner 1875, or second edition 1894; "Ars Quatuor Coronatorum," volumes I to XI inclusive.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California: "Ars Quatuor Coronatorum," volumes 3 and 7, with St. John's Cards, also St. John's Cards for volumes 4 and 6; "Masonic Review," volumes 1, 2, 7, 31, 32 and 43 to 60, inclusive; "Voice of Masonry," volumes 2 to 12 inclusive, and volume 16; Transactions Supreme Council Southern Jurisdiction for the years 1882 and 1886; Original Proceedings of The General Grand Encampment Knights Templar for the years 1826 and 1836.

By Bro. George A. Lanzarotti, Casilla 126, Rancagua, Chile: All kinds of Masonic literature in Spanish. Write first quoting prices.

By Brother L. Rask, 14 Alvey St., Schenectady, N. Y.: "Remarks upon Alchemy and the Alchemists," by E. A. Hitchcock, Janesville, N. Y., about 1866; "The Secret Societies of all Ages and Countries," by C. W. Heckethorn; "Lost Language of Symbolism," by Harold Bayley, published by Lippincott; "Sacred Hermeneutics," by Davidson, Edinburgh, 1843; "Solar System of the Ancients Discovered," by J. Wilson, published by Longmans Co., London, 1856; "The Alphabet," by Isaac Taylor, Kegan, Paul, Trench & Co., 1883, or the edition of 1899 published by Scribners, New York; "Anacalypsis," by Godfrey Higgins, 1836, published by Longmans, Green & Co., London; "Ars Quatuor Coronatorum," any volume or volumes.

By Brother N. W. J. Haydon, 664 Pape Avenue, Toronto, Ontario, Canada: "The Beautiful Necessity," and "Architecture and Democracy," by Claude Bragdon.

By the National Masonic Research Society, Anamosa, Iowa: "Discourses upon Architecture," by Dallaway, published in 1833; any or all volumes of "The American Freemasons' Magazine," published by J. F. Brennan, about 1860.

By Brother E. A. Marsh, 820 Broad Ave. N. W., Canton, Ohio: "Numbers: Their Occult Power and Mystic Virtue," by William Wynn Westcott, published 1902 by the Theosophical Publishing Society.

By Bro. D. D. Berolzheimer, 1 Madison Ave., New York, N. Y.: "Realities of Masonry," Blake, 1879; "Records of the Hole Craft and Fellowship of Masons," Condor, 1894; "Masonic Bibliography," Carson, 1873; "Origin of Freemasonry," Paine, 1811.

FOR SALE

By Brother A. A. Burnand, 690 South Bronson Ave., Los Angeles, California: Various Masonic publications including such as a complete set of "Ars Quatuor Coronatorum"; "History of Freemasonry in Scotland," by D. Murray Lyon, (original edition); Thomas Dunckerley, Laurence Dermott, etc.

By Brother Frank R. Johnson, 306 East 10th St., Kansas City, Mo.: "History of Freemasonry," Mitchell, 2 volumes, sheep; "History of Freemasonry," Robert Freke Gould, 4 volumes, cloth in good condition; "History of Freemasonry," Albert G. Mackey, 7 volumes, linen cloth, new; Addison's "Knights Templar," Macoy, 1 volume, cloth; "Museum of Antiquity," Yaggy, 1 volume, morocco; "History and Cyclopedia of Freemasonry," Macoy and Oliver, new, full morocco. Also miscellaneous books.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. When requested, questions will be answered promptly by mail before publication in this department.

INFORMATION ABOUT THE PUBLIC SCHOOL CRISIS

THE BUILDER for August interested me more than any copy I have ever seen. My copy is worn out with lending. Can you tell me where I can find some more literature like it? M.L.B., Virginia.

The Bureau of Social and Educational Service of the Grand Lodge of New York issued as their Bulletin No. 3, for March 2, 1922, a twenty-four page booklet on "The Public School Crisis," in which was incorporated a valuable list of up-to-date pamphlets and booklets on the subject, written from every possible angle. The list could not be improved.

American City Bureau, 154 Nassau Street, New York. Ask for "Know and Help Your Schools," Third Report of National Committee for Chamber of Commerce Cooperation with the Public Schools. George D. Strayer, Chairman.

American Council of Education, Washington, D. C. Ask for reprint from School and Society, Vol. 13, No. 321, article by Samuel P. Capen.

American Legion Weekly, 627 West 43d Street, New York. Ask for issue of Dec. 2, 1921, article, "The American's Part in Americanism," by Warren G. Harding. Also Report of Conference of Board of Directors of National Education Association and Representatives of the American Legion, June 3, 1921, at Des Moines, Iowa.

American Physical Education Review, 93 Westford Avenue, Springfield, Mass. Ask for "Report of Committee of Society of Directors of Physical Education in Colleges." Also "The Aims and Scope of Physical Education."

Mrs. Rogers H. Bacon, 210 E. 61st Street, New York City, Chairman, Plan and Program Committee, Women's Clubs of Greater New York. Ask for "Report to Board of Education on School Building Conditions in New York City."

Boston League of Women Voters, 553 Little Building, Boston, Mass. Ask for "How Our United States Spends Its Income," Leaflet, by E. B. Bosa.

The Bureau of the Census, Washington, D. C. Ask for circular, "Composition and Characteristics of the Population." Also "Men and Women of Voting Age." Also "Citizenship of the Foreign Born."

United States Bureau of Education, Washington, D.C. Ask for "Report of the Commissioner for the year ended June 30, 1921." Also "Education for the Establishment of Democracy," Address by P. P. Claxton, late Commissioner of Education. Also "Cost of Education in the United States," Circular by P. P. Claxton. Also "Expenditures for Public Education in New York," Circular by P. P. Claxton.

Bureau of Naturalization, Washington, D. C. Ask for "Annual Report of the Commissioner."

Chamber of Commerce of the United States, Washington, D. C. Ask for "Schools, Citizenship, and Business," Civic Development Publication No. 4.

Committee on Education, House of Representatives, Washington, D. C. Ask for "Hearing on Illiteracy under H R 15402."

The National Catholic Weekly, 225 West 39th Street, New York. Ask for "The Case Against the Smith-Towner Bill; Shall the Federal Government Control Our Schools ?" Pamphlet by Paul H. Blakely, Ph.D.

National Education Association, 1201 16th Street N. W., Washington, D. C. Ask for "American Education Week," December 4-10, 1921," Bulletin No. 16. Also "A National Program for Education," Pamphlet. Also "Education and the Federal Government," Pamphlet, by Hugh S. Magill. Also "The SmithTowner Bill; A Discussion of Its Fundamental Principles and Brief History of Movement for a Department of Education," Pamphlet, by Hugh S. Magill.

Hon. Horace M. Towner, House of Representatives, Washington, D.C. H R 7. Ask for copy of "Towner-Sterling Bill."

Public Education Association, 8 West 40th Street, New York. Ask for "A Primer of Public School Progress." Also Bulletins Nos. 4, 25, 104, 105, 106, 109, 110, 111, 112, 113, 114, 116, 117, 118, 119, 120.

Russell Sage Foundation, Lexington Avenue and 22d Street, New York. Ask for "Trend of School Costs," by Warren Randolph Burgess. $1.00.

School and Society, 11 Liberty Street, Utica, N. Y. Ask for Inaugural Address of Frank Pierrepont Graves, as Commissioner of Education for the State of New York, "A State and Its Edcation," Vol. 14, No. 357.

University of the State of New York, Albany, N. Y. Ask for "Americanization in Industry," by Caroline A. Whipple. Also "Community Organization and Program for Americanization Work," by William C. Smith. Also "Education Law as Amended to July 1, 1920," Bulletin 707. Also "Financial Independence of Boards of Education," Pamphlet by Frank B. Gilbert. Also "Immigrant Education," by William C. Smith. Also "Organization and Administration of Part-Time Schools," Bulletin No. 697. Also "School Health Service and Medical Inspection Law."

* * *

SCOTTISH RITE PRESIDENTS OF THE UNITED STATES

Can we tell me how many of our Presidents have been members of the Scottish Rite? M. K. L., Indiana.

Your query was referred to Brother William L. Boyden, Librarian of the Supreme Council, Southern Jurisdiction, who kindly gave us information as follows:

James A. Garfield was a member of the 14th degree of the Rite and made so in Mithras Lodge of Perfection, Washington, D. C., January 2, 1872.

Andrew Johnson received the degrees from the 4th to the 32nd by communication, June 20, 1867, at the White House.

Warren G. Harding received the 32nd degree in Scioto Consistory, Columbus, Ohio, January 5, 1921, and has been elected for the 33rd in the Northern Masonic Jurisdiction.

* * *

POEM WANTED

I am in search of a poem based on the letters on the keystone and beginning with "H." The first lines are:

"Happy the man whose thoughts will bear

The rigid test of the compasses and square."

Can some brother help me out? F. H. C., Wisconsin.

Will some reader please give us this poem?

* * *

STARRY DECKED HEAVEN

Please inform me what is meant by a phrase in the monitor about the "clouded canopy or starry decked heaven." It is the word "decked" that puzzles me. B. M. T., Idaho.

The word is of medieval origin and appears to have been common to Teutonic peoples. In old English it appears as "deccan" and means "to thatch over or cover a house," by which it is seen to belong to the same group of words - so far as our ideas are concerned - as our "tiler." From this use it came in time to signify generally any covering or clothing, and more especially fine clothing, as when we now say of a woman that she is "decked out in finery." Hence also the word "bedecked." The old Coverdale Bible of 1535 used the word in at least two instances: "She coloured her face, and decked her headed II Kings, ix, 30. "Thou deckest thyself with light as it were with a garment." Psalms, ciii, 2.

This makes clear the meaning of the phrase about which you inquire. "The starry decked heaven" is the night sky covered, or clothed, with stars. It is real poetry, worthy of Shakespeare.

* * *

THE CEDARS OF THE FORESTS OF LEBANON

Can you kindly furnish me with some information about the Cedars of Lebanon? I am studying the First degree.

C.H.L., Wisconsin.

After looking through a number of Masonic articles on this subject we discovered that the article in the Encyclopedia Britannica, Vol. 5, page 594, contains all such information as well as much beside: accordingly we are reprinting here that entire account:

Cedrus Libani, the far-famed Cedar of Lebanon, is a tree which, on account of its beauty, stateliness and strength, has always been a favourite with poets and painters, and which, in the figurative language of prophecy, is frequently employed in the Scriptures as a symbol of power, prosperity and longevity. It grows to a vertical height of from 50 to 80 ft. - "exalted above all trees of the field" - and at an elevation of about 6000 ft above sea-level. In the young tree, the bole Is straight and upright and one or two leading branches rise above the rest. As the tree increases in size, however, the upper branches become mingled together, and the tree is then clump-headed. Numerous lateral ramifying branches spread out from the main trunk in a horizontal direction, tier upon tier, covering a compass of ground the diameter of which is often greater than the height of the tree. William Gilpin, in his Forest Scenery, describes a cedar which, at an age of about 118 years, had attained to a height of 53 ft. and had a horizontal expanse of 96 ft. The branchlets of the cedar take the same direction as the branches, and the foliage is very dense. The tree, as with the rest of the fir-tribe, except the larch, is evergreen; new leaves are developed every spring, but their fall is gradual. In shape the leaves are straight, tapering, cylindrical and pointed; they are about 1 in. long wad of a dark green color, and grow in alternate tufts of about thirty in number. The male and female flowers grow on the same tree, but are separate. The cones, which are on the upper side of the branches, are flattened at the ends and are 4 to 5 in. in length and 2 in. wide; they take two years to come to perfection and while growing exude much resin. The scales are close pressed to one another and are reddish in color. The seeds are provided with a long membranous wing. The root of the tree is very strong and ramifying. The cedar flourishes best on sandy, loamy soils. It still grows on Lebanon, though for several centuries it was believed to be restricted to a small grove in the Kadisha valley at 6000 ft. elevation, about 15 m. from Beyrout. The number of trees in this grove has been gradually diminishing, and as no young trees or seedlings occur, the grove will probably become extinct in course of time. Cedars are now known to occur in great numbers on Mt. Lebanon, chiefly on the western slopes, not forming a continuous forest but in groves, some of which contain several thousands of trees. There are also large forests on the higher slopes of the Taurus and Anti-Taurus mountains. Lamartine tells us that the Arabs regard the trees as endowed with the principles of continual existence, and with reasoning and prescient powers, which enable them to prepare for the changes of the seasons.

The wood of the cedar of Lebanon is fragrant, though not so strongly scented as that of the juniper or red-cedar of America. The wood is generally reddish-brown, light and of a coarse grain and spongy texture, easy to work, but liable to shrink and warp. Mountain-grown wood is harder, stronger, less liable to warp and more durable.

The cedar of Lebanon is cultivated in Europe for ornament only. It can be grown in parks and gardens, and thrives well; but the young,plants are unable to bear great variations of temperature. The cedar is not mentioned in Evelyn's Silva (1664), but it must have been introduced shortly afterwards. The famous Enfield cedar was planted by Dr. Robert Uvedale (1642-1722), a noted schoolmaster and horticulturist, between 1662-1670, and an old cedar at Bretby Park in Derbyshire is known to have been planted in 1676. Some very old cedars exist also at Syon House, Woburn Abbey, Warwick Castle and elsewhere, which presumably date from the 17th century. The first cedars in Scotland were planted at Hopetoun House in 1740; and the first one said to have been introduced into France was brought from England by Bernard de Jussieu in 1734, and placed in the Jardin des Plantes. Cedar-wood is earliest noticed in Leviticus xiv, 4, 6, where it is prescribed among the materials to be used for the cleansing of leprosy; but the wood there spoken of was probably that of the juniper. The term Eres (cedar) of Scripture does not apply strictly to one kind of plant, but was used indefinitely in ancient times, as is the word cedar at present. The term arz is applied by the Arabs to the cedar of Lebanon, to the common pine-tree, and to the juniper; and certainly the "cedars" for masts, mentioned in Ezek xxvii. 5, must have been pine-trees. It seems very probable that the fourscore thousand hewers employed by Solomon for cutting timber did not confine their operations simply to what would now be termed cedars and fir-trees. Dr. John Lindley considered that some of the cedar-trees sent by Hiram, king of Tyre, to Jerusalem might have been procured from Mount Atlas, and have been Callitris quadrivalvis, or arar-tree, the wood of which is hard and durable, and was much in request in former times for the building of temples. The timber-work of the roof of Cordova cathedral, built eleven centuries ago, is composed of it. In the time of Vitravius "cedars" were growing in Crete, Africa and Syria. Pliny says that their wood was everlasting, and therefore images of the gods were made of it; he makes mention also of the oil of cedar, or cedrium, distilled from the wood, and used by the ancients for preserving their books from moths and damp; papyri anointed or rubbed with cedrium were on this account called ced ati libri. Drawers of cedar or chips of the wood are now employed to protect furs and woollen stuffs from injury by moths. Cedar-wood, however, is said to be injurious to natural history objects, and to instruments placed in cabinets made of it,

as the resinous matter of the wood becomes deposited upon them. Cedria, or cedar resin, is a substance similar to mastic, that flows from incisions in the tree; and cedar manna is a sweet exudation from its branches.

* * *

DUFFY'S "ORIGINAL THOUGHTS"

Can you tell me anything about a book called "Original Thoughts," by Duffy? I imagine that it may be out of print now. L.D.S., South Carolina.

"Original Thoughts" was written by Brother Frank M. Duffy and published in 1868. Of the author himself no memorials are at hand (unless perchance some reader of these pages may have a record filed away), save that he was a member of Union Lodge No. 113, Xartsville, Tennessee. He must have been a man of noble character and fine mind, else his book misrepresents him, for it is one of the most beautiful essays on Freemasonry that ye scribe has ever read. It was composed in a day when Freemasonry was identified with Geometry, and Geometry itself was, after the ancient fashion of Plato, deemed a revelation of the Eternal mind: therefrom arose a blend of scientific speculation and religious mysticism very seldomly met with now. "Original Thoughts" does not call into question any of those views of Masonic history given currency by Dr. Oliver and his school and is to that extent out of date, but the spirit in which the little book was conceived will never fall from date unless it should turn out - which may God prevent - that men will cease to feel reverence, wonder, and worship in the depths of their nature. One of the few copies now known to exist is in the possession of Brother J. E. Gwin, Hartsville, Tennessee.

* * *

AN AUTHENTIC BOOK ON SOLOMON'S TEMPLE

Can you tell me where I might purchase an authentic book on King Solomon's Temple, containing illustrations? C.T.R., Ohio.

Among the well-nigh numberless books on the subject that might be mentioned two or three will doubtless serve your purposes: "Solomon's Temple: Its History and Its Structure," by the Rev. W. Shaw Caldecott. Preface by A. H. Sayce. The Union Press, 1816 Chestnut Street, Philadelphia. "The Tabernacle: Its History and Structure," by same author and publisher. "The Temple, Its Ministry and Services as they were at the Time of Jesus Christ," by Dr. Alfred Edersheim; Hodder and Stoughton, New York. Captain Jerome B. Frisbee, Lindsay, California, has published a book on the Temple very complete in diagrams and illustrations and unique in its interpretations.

----o----

CORRESPONDENCE

A RECORD AS SECRETARY

I saw in the March number of THE BUILDER (page 96) an account of Brother Arelius M. Willoughby who had served as Secretary of Vincennes Lodge No. 1 of Vincennes, Indiana, from 1876 to the present time excepting one year when he was elected Master, making 45 years of service as Secretary, which is a record hard to beat.

Now I am somewhat of an antique secretary myself I was elected secretary of Roger Williams Lodge No 32, F. & A. M., of Centerdale, Rhode Island, March 4, 1876, and have served eontinuously to the present time June 10, 1922, and am still at it and am on my 47th year of continuous service, which is the record for Rhode Island. I congratulate Vincennes Lodge for having so interested and faithful a brother for their

secretary and hope he may live many years to enjoy the honor and pleasures of a well spent life. Frank C. Angell, Rhode Island.

* * *

PERFECT CRAFTSMAN DEGREE

In order to stimulate interest in its work as a degree team, the Fellowcraft Association connected with St. John's Lodge No. 3 A.F. & A.M. of Bridgeport, Connecticut, has perfected an initiatory form, which is used to initiate its new candidates into the Association, and teach them some of the duties connected with the privileges extended.

After being organized for thirteen years, it was found by experience that the members of the Association, like the old saying "A new broom sweeps clean," came in the front door, so to speak, and after a few years work gradually passed out the back door, and new recruits took their places on the teams.

In order to make the work more interesting and attractive, the idea of having a little side degree was hit upon, and as a novelty used to "razz" some of the popular members, worked successfully for a while. It hit the nail on the head because "all work and no play makes Jack a dull boy." Then the War came along, and many of the boys were called to service, and scattered to the furthermost parts of the earth. When they returned they still remembered the joys of the gatherings held before their departure, and the ball was started rolling for something bigger and better. Accordingly, a committee was appointed for the purpose of revising the ritual used. That committee did their work so well that the degree at once came to be known as the "Perfected Craftsman's Degree" from which the present name of "Perfect Craftsman Degree" came.

The Perfect Craftsman Degree is based on Masonic history and traditions, and practically opposite in form from Blue Lodge work. The degree impresses on the mind

of the candidate the importance of his Masonic ties and obligations, and presents them to him in a manner that makes an indellible impression upon his mind. The degree instructs and amuses at the same time. In order to be sure that there was nothing used in the work that would, in any way, conflict with Masonic Law and Practices the ritual was submitted to the present Grand Master of Masons in Connecticut, M.'.W.'. Frank L. Wilder, who referred the matter to a committee for examination and recommendation, the result being that the degree work was found to be all right and was endorsed as "harmless."

The ritual uses a vocabulary of its own; a local Association is known as a quarry, a chair as a stone, etc. Since the new ritual was used for the first time last October (1921) nine new quarries have been organized, and four more are about to be started. The fact is that the movement, which has many aims along social development lines, has grown so rapidly that the original Degree Committee has had to reorganize into what is known as the "Activity Committee of Perfect Craftsman Quarries of Connecticut." The said committee is organized solely for the purpose of developing the social side of Masonry. Plans are being formulated for the arrangement of a schedule of fraternal visits for the balance of the present season, and the winter of 1922-23, and for a monster Field Day for all Blue Lodge Masons residing within the State of Connecticut, to be held at some central point durmg the summer at which time a gathering, which will be a credit to the Masonic institution, will be held.

The movement started is one of great importance to the Fraternity. It means that the young blood in the Order is beginning to circulate, and it spells life and action for the future. The motto of the movement is "Service, Sociability, and Cooperation": service to the Master of the Blue Lodge that the Quarry is organized to serve, sociability among the various quarries, and thereby closer cooperative work on subjects vital to the welfare and advancement of our art.

The Master of the Blue Lodge that the individual quarries are organized in, is the head of the quarry, and is known as the "Master of Light." At a recent meeting of the Perfect Craftsmen held in Fair Haven, the lodge room was overcrowded, and the spirit that prevailed among the members was wonderful. During the proper part of the meeting, all of the Masters present spoke in favor of the movement; all testified to the great

amount of good it had done their work already by the true service and stimulating interest it has brought about without any advertising effort or cost.

Brother Howard W. Gorham, 36 Harmony Street, Bridgeport, Conn., is acting as the Chairman of the Activity Committee referred to, and stands ready to give any "Service to Masonry" information requested in regard to the movement, on behalf of the quarries in Connecticut, to sister jurisdictions.

Good buttons of special design have been made up and serve to identify the workers on the various teams in the Blue Lodge.

The advantages of a local quarry are numerous. The degree work gives the incoming master of the Blue Lodge an opportunity to select men of talent and service when making his appointments to the various stations of trust and work.

It is said that in every lodge where a Quarry has been established there is a revival of interest and a great outpouring of members to the meetings, and all activities of the Blue Lodge. It is the inexorable law of the Craft to press forward and never turn back until their work is completed - "Service to Masonry" is the slogan. Ray V. Denslow, Missouri.

* * *

MORE INFORMATION ABOUT GENERAL ARTHUR SAINT CLAIR

I was very much pleased with Admiral Baird's article on General Saint Clair in the July "THE BUILDER," as I always am with anything he writes.

There is one feature he overlooked and which I trust he will pardon me for mentioning as it is a matter which should never be forgotten when speaking of General Arthur Saint Clair. That is, he was a member of the well-known Saint Clair or Sinclair family whose head, William Sinclair of Roslyn, was the hereditary Grand Master when the Grand Lodge of Scotland was formed. In this Sinclair family the Grand Mastership had been handed down for over 200 years, according to the Scottish traditions. The Encyclopedia Brittannica tells of Thurso castle, near the town of Thurso, which is 367 miles north of Edinburgh and which town is noted for its stone quarries to this day.

General Arthur Saint Clair was born at Thurso castle in 1734 and hence was only two years younger than Washington. The Grand Lodge of Scotland was formed in 1736, two years after his birth, and the head of the elder branch was still the Grand Master when he was born. He came to America in 1758 as an ensign in the Royal American regiment, known as the 60th foot, of which Colonel John Young, who had been for thirty years the Deputy Grand Master of Scotland, was the colonel. The man who succeeded Colonel Young was Colonel Augustine Prevost who was created a Grand Inspector-General of the Scottish Rite by Stephen Morin in 1762, the same year in which Arthur Saint Clair resigned his commission in the British army, married in Boston, and became an American. There is no doubt but that he was a Master Mason at that time, as there was a military lodge in his regiment of which Colonel Young was the Master while Arthur Saint Clair was an officer.

He settled in the Ligonier Valley in Pennsylvania, near Bedford, and lived there for twelve years. When the Revolutionary War broke out he joined forces with the colonists to whom his military knowledge was of value, he being created a colonel of militia in 1775. His being a Scottish Mason, or Mason of the Scottish Rite, brought him in close connection with Washington whose lodge at Fredericksburg was also a Scottish lodge with a charter from the Grand Lodge of Scotland as were the majority of the lodges in America which favored the cause of the patriots. Such were the famous St. Andrews' lodge of Boston, and the Provincial Grand Lodge of which Dr. Joseph Warren was the Grand Master which organized lodges in all the New England colonies and likewise in Virginia, North Carolina and others of the colonies.

The members of the English lodges chartered under the Grand Lodge of England were Tories, almost to a man, while the Scotch lodges were nearly all revolutionists. I called the attention of readers of THE BUILDER to the fact that we American Masons owe but little to English Masonry, as most of the Revolutionary Fathers were Scottish Masons and took their degrees in lodges which were chartered by the Grand Lodge of Scotland. For these reasons, it is well to bring out the connection of General Arthur Saint Clair with the Sinclairs of Rosslyn.

I was much interested in the account of the visit in Scotland of Grand Commander Cowles of the Scottish Rite which was published in the July number of the "New Age." Brother Cowles has been the Grand Master of Kentucky and in his article he called attention to the similarity of the Scotch work with that of Kentucky while the English work was much different. We owe our Masonry in America to Scotland, our work is Scottish and not English, and this is as it should be. California work comes from a Scotch lodge of Connecticut under P.G.M. Warren, Provincial Grand Master under Scotland. Cyrus Field Willard, California.

* * *

A SKETCH OF GILES FONDA YATES

Interested by an item concerning Giles Fonda Yates that appeared in THE BUILDER, April, 1922, page 125, brethren of the Valley of Schenecteday, New York, sent to us a copy of their beautifully printed "Memorial of the Presentation of Charters" which contained a condensed biographical account of Yates, all of which, as containing valuable data concerning one of the most illustrious of Masonic careers, is here republished:

GILES FONDA YATES, AND THE DELTA LODGE OF PERFECTION, NO. 1, OF THE CITY OF SCHENECTADY

Condensed from an article by Isaac H. Vrooman, Jr., 32d, printed in the Proceedings Council of Deliberation, State of New York, A.A.S.R., 1914, to whom due acknowledgment is made.

Giles Fonda Yates was born in Schenectady, November 8, 1798, the son of John and Margaret (Fonda) Yates. His great-great-grandfather, Joseph Yates, emigrated from England and settled in Albany, in 1664, and his great-grandfather, Robert Yates, came to Schenectady in 1711. He was graduated from Union College in the Class of 1816, with Phi Beta Kappa rank, and later received the degree of Master of Arts. He was by profession a counsellor-at-law and held the office of Surrogate of Schenectady County from 1821 to 1840. For many years he edited the Schenectady Democrat and Reflector, and contributed to that paper an extensive and interesting series of articles on the early history of Schenectady, which have formed the basis of most of the published history of that city.

He was initiated an Entered Apprentice in Morton Lodge, No. 87, of Schenectady, on October 23, 1820, and received the degrees of Fellow Craft and Master Mason on October 27, 1820. On December 15, 1820, he was elected Senior Deacon of Morton Lodge and the following year Senior Warden; to which office he was reselected in 1822, but was not advanced in 1823. On December 7, 1824, he affiliated with St. George's Lodge, No. 6, but did not sign the by-laws until June 24, 1825. W.'.Bro.'. Yates served as Master of St. George's Lodgre in 1826 and 1827, and again in 1844 and 1845, and was one of the survivors of the Morgan trouble who helped to keep Masonry alive in Schenectady. He was also a Royal Arch Mason and Knight Templar.

It is not known when he received the Scottish Rite degrees but it must have been during 1821, for in the minutes of Ineffable Lodge of Perfection, Albany, under date of January 31, 1822, he is recorded as Senior Grand Warden. For many years Ill.'.Bro.'. Yates was connected with the affairs of Ineffable Lodge of Perfection of Albany.

In the fall of 1820, with the consent of its surviving members, the Lodge of Perfection, which had become dormant, was re-established under the appellation of Delta Lodge of Perfection, and placed under the jurisdiction of a Grand Council of Princes of

Jerusalem, which had been opened previously in the City of Schenectady. The minutes of Delta Lodge of Perfection, Schenectady, are to be found copied in the Minute Book of Ineffable Lodge, commencing October 5, 1821, and preceded by the stubs of two leaves which have been removed. These stubs bear evidence of meetings having been held in 1820.

Delta Lodge of Perfection continued to meet at Schenectady until 1825, when it was, by the consent of its members, removed to Albany. Ill.'.Bro.'. Yates was Grand Master of Delta Lodge during the five years of its existence at Schenectady.

The only printed reference to Delta Lodge of Perfection is found in the Proceedings of the Grand Chapter, R.A.M., of New York, under date of October 8, 1823, at an "Emergency Convocation," called for the purpose of celebrating the passage of the "first boat from the Grand Erie Canal into the Hudson River at Albany." "Delta Grand Lodge of Perfection, No. 1, of the City of Schenectady," attended and joined in the procession.

Ill.'.Bro.'. Yates received the 33d on October 24, 1825, from Ill.'.Bro.'. John Barker, special Deputy of the Supreme Council of Charleston, S. C.

In 1828, when the two Grand Councils, Northern and Southern, agreed to a division of territory, Brother Yates was, on July 6 of that year, "acknowledged and admitted" a member of the Northern Supreme Council and Representative near it of the Southern Supreme Council. Brother Yates' Patent of July 5, 1828, is in possession of St. George's Lodge.

He was appointed M.'.Ill.'.Ins.'.Lieut.'.Gr.'.Com.'. on June 15, 1844, and M.'. P.'.Sov.'. Grand Commander August 25, 1851, which office he at once resigned in favor of Ill.'. Edward A. Raymond. The latter, appreciating Brother Yates' great services to the Supreme Council, appointed him Ill.'. Grand Chancellor H.'.E.'. which office, together with Deputy of New York, he retained until his death.

The latter years of his life were spent in New York City, where he took an active interest in the local bodies of the Rite, and was appointed the first "Sovereign of Sovereigns" of Cosmopolitan Consistory of New York City, at its organization in 1856.

He died December 13, 1859, in New York and his remains were brought to Schenectady for burial. He was buried in the "Old Dutch Burial Ground" between Green and Front Streets, and when, in 1879, the plot was sold by the Dutch Reformed Church, his remains were removed to Vale Cemetery, where they now rest in what is known as the Union College plot. Brother Yates was never married.

He was the author of a work entitled History of the Manners and Ceremonies of the Indian Tribes. He was also engaged, for twenty years, in the compilation of a valuable Repertorium of Masonry, which was left unfinished at the time of his death, and which, according to his family, was stolen from his lodgings in New York after his death. But most of his Masonic writings appeared in contemporary journals. Moore's Freemasons Magazine and Mackey's Masonic Quarterly Review contain valuable communications from his pen on subjects of Masonic archaeology, in which science he has no superior. Mackey's Encyclopedia of Freemasonry contains many articles by him, especially on the higher degrees. He was also a poet of no mean pretension, and an artist.

His character is best summed up in his own words. "I would fain have you believe, my dear brethren," said he, "that, as a member of the Masonic Institution, if I have had any ambition, it has been to study its science, and to discharge my duties as a faithful Mason, rather than to obtain its official honors or personal benefits of any kind. Self-aggrandizement has never formed any part of my Masonic creed, and all who know me can bear witness that it never has of my practice."

* * *

DlFFERENCES AMONG SCOTTISH RITE SYSTEMS

A Masonic friend of mine who has been in Japan for some time told me of a case of certain Jewish members of the lodge under the English Constitutions, in Kobe, who were desirous of taking the Royal Arch, but it appears that a rule exists that no brother can take this degree until he has been a Master Mason for a certain number of months. These brethren proceeded to some place or other in the East where American lodges and chapters were established and took, not only the Royal Arch but other degrees in the Ancient and Accepted Scottish Rite coming back bestarred and bejewelled, with any amount of degrees including, of course, the eighteenth, or Rose Croix. These, my friend told me, cost in the neighborhood of $500 and were conferred one after another in a few days. What I thought you might help me in is this: How on earth can a brother other than a professing Christian possibly take the Rose Croix or eighteenth degree? Does the American system differ in any way from the English and Scottish? I am a member of the Alpha Chapter under the English Supreme Council (eighteenth degree Rose Croix), and it seems to me that any one unable to subscribe to the essential Christian doctrines could not possibly take the degree without turning it into a blasphemous farce. Can you give me any information on this head?

William Moister, Editor Masonic Journal of South Africa.

The Scottish Rite degrees as practiced in England, Scotland, Ireland, and South Africa are very different from the same degrees as practiced here; and in no degree is the difference more marked than in the Rose Croix. With you, Brother Moister, it is Christian and confesses Christ as Son of God and Lord of Glory: here it is interpreted so as to be available to Jews, Free Thinkers, etc. The Jews referred to in your letter were not at all hypocritical. It is hardly probable that they paid five hundred dollars for initiation. Can any reader inform us if such high fees have ever been charged?

----o----

YE EDITOR'S CORNER

Help! help! Such a flood of contributions has been pouring in this past year that ye poor editor is swamped - or should one say drowned? This means that many manuscripts wait a long time before seeing the light of day. Several brethren have kindly consented to having their articles passed on to other Masonic periodicals.

* * *

Brother Arthur C. Parker, who has written for THE BUILDER some interesting items on Indian Masonry, and four important manuscripts not yet published, has written a book on "The Archeological History of New York." It is an important work.

* * *

Ye editor will begin a new series of Study Club articles next March on "Chapters of Masonic History." He is attempting to write an authentic history of Masonry in understandable language. Many erudite brethren, here and abroad, have been lending him their counsels.

* * *

Ye editor and his associates have formed a conspiracy to make the January BUILDER the best number yet published. It will be the ninety-seventh issue. We are growing old!

* * *

We are available for a few lectures - very few. For information address The Editor, THE BUILDER, 2920 First Avenue East. Cedar Ranids. Iowa.

The Builder Magazine

January 1923 - Volume IX - Number 1

“LET THERE BE LIGHT”

FREEMASONRY IN CHILE

By Bro. George Lanzarotti, Chile

OUR NEW HEADQUARTERS

By The Editor

WAS DR. JOHNSON A FREEMASON?

By Bro. Arthur Heiron, England

THE AMEX-MASONIC CLUB

By Bro. Aubrey O. Bray, Arizona

PUBLISHED MONTHLY BY

THE NATIONAL MASONIC RESEARCH SOCETY

ANAMOSA, IOWA .

----o----

THE NATIONAL MASONIC RESEARCH SOCIETY

The National Masonic Research Society was founded in 1914 at Anamosa, Iowa, under authority of the Grand Lodge of Iowa to serve as a national association for the dissemination of Masonic knowledge and for kindred activities. It is strictly non-commercial in its nature and aims only at the largest possible usefulness to

Freemasonry. Its record thus far fulfills the prophecies of its founders, and justifies an ever larger hope for its future.

GENERAL OBJECTS

The encouragement of every form of Masonic reading, study, research, and authorship.

The collection and preservation of materials of value for Masonic study.

The publication of a journal devoted to the interpretation of the history, nature, and present day activities of all the Rites, Order and Degrees of Freemasonry.

The promotion and supervision of meetings for Masonic discussion and study.

The organization of Masonic Study Clubs and the publication of courses of study.

The publication and distribution of Masonic books.

The encouragement of individuals and groups devoted to private Masonic research.

Cooperation with all possible agencies in the creation of an adequate Masonic literature, and in the development of a competent Masonic leadership.

Service Grand Lodges and other sovereign Masonic bodies and responsible agencies in special surveys, reports, and investigations.

Assistance to lodges and other bodies in the formation of Masonic libraries, reading rooms, book clubs, etc.

For eight years and more the Society has been successfully carrying on the activities described in the above list, which is typical and not exhaustive. In so doing it has been assisted by Masonic officials, leaders, scholars, authors, and students in every state in the Union and in every country of the world, all of whom by this activity have been drawn closer to that which is the dream of every intelligent Mason - the Republic of Masonic thought and letters.

THE BUILDER

THE BUILDER is the official monthly journal of the Society which goes to each member as one of the privileges of his membership, and is not offered for sale to the general public, nor is it in the competitive commercial field. It is edited in the interests of sound, constructive policies and aims at creating among Masons a more heartfelt appreciation of Freemasonry, and at making the spirit and principles of Freemasonry prevail in the world. Every member of the Society is requested to cooperate with the board of editors by contributions and by constructive criticism.

MEMBERSHIP

Any Master Mason in good standing in any part of the world becomes eligible for membership upon signing the Society's application form, a copy of which will be furnished upon request. Each member is entitled to THE BUILDER, and to all other privileges of membership, among which are the following:

Questions about Freemasonry are answered, and any kind of Masonic information is furnished.

Study Clubs or other groups for Masonic study; or Masonic book clubs, or for special research, are organized and encouraged.

Addresses, or materials for addresses are furnished.

New or secondhand Masonic books are secured, sold, loaned, or purchased.

Architectural advice on the erection of Masonic edifices, or on the remodeling, decorating, or furnishing of lodge rooms is given.

Any Mason can be put in touch with any other Mason or group of Masons anywhere in the world.

Selected lists of Masonic books are recommended to individuals or to lodges.

FORMS OF MEMBERSIIIP

There is no joining fee, and all members receive THE BUILDER free.

1. Membership dues $2.50 per year. Membership may begin at any time.

2. Life members may commute dues for life by paying $50.00 at one time.

3. Fellows (engaged in actual research), $10.00 on notice of election.

4 Patrons, being Masons who shall have contributed $1000 or more to the objects of the Society, and shall be entitled to all its privileges for life.

For members in the United States, Canada, Cuba, Newfoundland, Mexico, Philippine Islands and Porto Rico, the dues are $2.50 per year; elsewhere $3.00 per year.

BOARD OF EDITORS

Editor-in-Chief - H.L.Haywood

Associate Editors

Louis Block, Iowa.

Robert I. Clegg Ohio.

Charles F. Irwin, Ohio.

Joseph Fort Newton, New York.

Alanson B. Skinner, Wisconsin.

Jacob Hugo Tatsch, California.

Dudley Wright, England.

Address all communications to

The National Masonic Research Society,

2920 First Avenue East, Cedar Rapids, Iowa

ALI, ARTICLES IN THIS MAGAZINE COPYRIGHTED, 1923,

BY

THE NATIONAL MASONIC RESEARCH SOCIETY

Entered as second-class matter January 2, 1915, at the post office at Anamosa, Iowa, under the Act of August 21, 1912. Application for transfer to Cedar Rapids, Iowa, pending.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29th, 1918.

----o----

January 1923

TABLE OF CONTENTS

FRONTISPIECE - H.L. Haywood

OUR NEW HEADQUARTERS - By The Editor

AN INTERPRETATION OF THE PLUMB LINE - By Bro. Channing Gordon Lawrence, New Brunswick

ST. LOUIS LODGE TRAVELS TO ALEXANDRIA, VA., TO CONFER MASTER'S DEGREE - Capital News Service

BROTHER SIR CHARLES WARREN, P.G.D., PAST DISTRICT GRAND MASTER, EASTERN ARCHIPELAGO - By Bro. Dudley Wright, England

FREEMASONRY IN CHILE - By Bro. George Lanzarotti, Chile

THE TRESTLE BOARD - By Bro. H.L. Haywood, Iowa

WAS DR. JOHNSON A FREEMASON? SOME PHASES OF HIS LIFE - By Bro. Arthur Heiron, England

GOVERNMENT TO ASSIST IN SHRINE MEET IN JUNE - Capital News Service

A BUILDER – Poem - Selected

MEMORIALS TO GREAT MEN WHO WERE MASONS - WILLIAM PINKNEY - By Bro. G. W. Baird, P. G. M., District of Columbia

THE AMEX-MASONIC CLUB - By Bro. Aubrey O. Bray, Arizona

WE BUILD! – Poem - George Sanford Holmes

FREEMASONRY'S RESPONSE TO THE CHALLENGE OF FORT BAYARD - By Bro. Francis E. Lester, P. G. M., New Mexico

THE STUDY CLUB - The Teachings of Masonry - Part XVII, Brotherly Aid - By Bro. H. L. Haywood, Iowa - Supplemental References - Our Study Club Plan

EDITORIAL

The Larger Meaning of the Thomson Trial

Masons and Schools

Illegal Wearing of Lodge Emblems

THE LIBRARY

A Unique Book on Freemasonry

Information Concerning "Ancient Freemasonry and the Old Dundee Lodge No. 18 – 1722-1920"

Two New Books on Freemasonry

"Le Livre du Maitre"

A Sociological Study of the Negro, with a Note on "Negro Masonry"

The Period of the Wars of the Roses

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

THE QUESTION BOX

John Adams Not a Mason

The Comenius Society

Wants Truth About Templars

Why does THE BUILDER Copyright Its Articles?

How to Order Books from Publishers

Old Age and Freemasonry

Articles in THE BUILDER on King Solomon's Temple

Origin of "Shibboleth"

The Masonic Connections of President James Buchanan

Anent Negro Masonry

CORRESPONDENCE

An Old Masonic Pitcher

Governor Wise of Virginia

AN ANTI-MASONIC RESEARCH GROUP

YE EDITOR'S CORNER

----o----

A Journal For The Masonic Student

Published Monthly by the National Masonic Research Society

VOLUME IX

NUMBER 1

January, 1923

TWO DOLLARS FIFTY CENTS THE YEAR

TWENTY-FIVE CENTS THE COPY

Our New Headquarters

BY THE EDITOR

BY THE time these words reach the reader we shall have moved into our new headquarters building at 2920 First Avenue East, Cedar Rapids, Iowa, where, under ideal conditions and with a complete outlay of the most modern equipment, we shall undertake anew the tasks to which this Society was dedicated nine years ago, and which it formally undertook in January, 1915. Immediately behind the headquarters building stands an ideally equipped plant in which THE BUILDER will be printed and books published. In the headquarters building itself we shall have every imaginable convenience by way of offices, staff rooms, library, cafe, radio room, book room, stock room, mailing room, vaults, archives and everything else needed for the carrying on of our work. Members and their friends hereby are extended an urgent invitation to drop into the reception room for a visit over the headquarters building, of which we are sure they will feel very proud.

The Society will profit in many ways by this removal. It will now be near the postal center of the country and thereby have ideal mailing convenience. It will be in a railway center with easy access to trunk lines. And above all it will have as a near neighbor the Iowa Masonic Library, one of the greatest collections of Masonic books anywhere in existence, and manned by a staff of librarians always ready to lend their assistance to any enterprise of Masonic reading, study, or information whatsoever.

Meanwhile we are enlarging our own staffs and facilities to care for the rapidly expanding volume of our activities. Never before was the Society so healthy, its outlook so inspiring, or its friends so ready to con operate. Unless an accident intervenes - which God forfend - one or two more years should bring to complete fulfillment the dreams of its founders who, many years ago, foresaw its place and its possibilities.

Of the new developments within the Society during the past year two stand out as deserving especial notice. One is the successful outcome of an experiment of a new type of research by means of private groups, cooperating through the mails under the leadership of a group chairman, all the members of each group being bound together

by their ability and their interest in some phase or problem of Masonry. Undertaken as an experiment two years ago this venture has proved so successful that three of these groups are now ready to publish books, and others will be similarly ready in six months or another year. The other outstanding development is of a piece with this, and makes possible its fulfillment. Through the instrumentality of the Society certain of the big publishers of the country are now preparing to issue a very extended program of Masonic books, a thing so sadly needed these many years. This means that in the course of time the Fraternity will have a literature worthy of it and adequate to its needs, and that the leaders of the Craft will have placed at their disposal the guidance and the information they have so long desired.

While writing these lines there has come to ye editor's desk a great sheaf of letters from members of the Society written in reply to a circular letter recently mailed out by Brother Wildey E. Atchison, who has labored so indefatigably and to such good purpose these past six years as our Assistant Secretary. It is a remarkable fact that of all these responses, while many contain constructive criticisms and suggestions, only one contains a real "knock": and as for the good will expressed by them all it has served to give every member of the staff of editors a new inspiration for the future. The majority who offer constructive criticisms ask that as much as possible all articles be not too long and written in a style not above the head of the average. This is good advice, and hereby respectfully passed on to our contributors.

It is a matter worthy of comment that a few of these brethren have written as if they were mere subscribers to a magazine and not members of a Society. This is their loss, because we are in strict truth a Society and have many things to give to our members in addition to THE BUILDER. A reader can learn what are all the prerogatives of membership by addressing an inquiry to headquarters. It is also worthy of comment that so many of these correspondents expressed approval of THE BUILDER for refusing to mix in controversies and for never publishing anything out of bitterness or ill will. Surely! what is Masonry for if it is not to teach men to subdue their passions, to live in the spirit of toleration, and to speak the truth with kindness! These letters also showed that THE BUILDER is being read by women of the household, and by many who are not in any way connected with the Fraternity. May the same continue! It should continue, and that not only with THE BUILDER but with all other Masonic periodicals and with the Fraternity as a whole, because men everywhere are in need of Masonry and of what it has to give to a world so sorely struggling.

Because of all these developments those members of the Society who labor at headquarters are in a happy mood and cheerful at the beginning of 1923, and wish for every member of the National Masonic Research Society family a God speed! for the New Year.

----o----

AN INTERPRETATION OF THE PLUMB LINE

BY BROTHER CHANNING GORDON LAWRENCE, NEW BRUNSWICK

Here is a reading of the lesson of the plumb line that shows spiritual insight. Brother Lawrence is Grand Chaplain of New Brunswick; Worshipful Master of The Corinthians, No. 13; member of Royal Arch Chapter and of A. and A. S. R., etc.

Thus he shewed me: and, behold, the Lord stood upon a wall made by a plumb line, with a plumb line in his hand.

And the Lord said unto me, Amos, what seest thou? And I said, A plumb line. Then said the Lord, Behold, I will set a plumb line in the midst of my people Israel: I will not again pass by them any more. -Amos VII, 7-8.

AMOS was one of the Prophets of Israel. We are accustomed to think of a prophet as one who predicts the course of events. Among the Hebrews the Prophet did occasionally predict, or foretell, the consequences that might be expected to follow upon evil living; or he foretold at times the help comfort that God would provide for

His faithful people; but the characteristic function of the Prophet was not to foretell, but to tell forth. He told forth truths about God. The teaching of the prophet Amos has been preserved nearly three thousand years while myriads of other books have perished because it contains lessons that are of real worth and that are always of appropriate application.

Nearly all successful teachers have taught by means of illustration. They have used signs and symbols that were selected to impress upon the mind wise and serious truths. Jesus of Nazareth, whose life and teaching have profoundly influenced the whole trend of civilization, illustrated his lessons by means of parables. The parable was a short story drawn from everyday life. To many of the hearers it was no doubt a well-told story and nothing more. But in every parable a principle of morality or a spiritual truth was exemplified. The story partly concealed the truth from unworthy or unfriendly hearers; and it partly revealed it to those who had ears to hear or, in other words, to those who desired light on heavenly things.

The parable, as a means of illustration, was a development of later Hebrew thought. In the days of the Prophets teaching was frequently illustrated by means of the Vision.

The vision differed from a parable in that it represented the lesson taught as having been revealed directly to the prophet by God Himself. Thus when the prophet was convinced of the truth of a sufficiently important lesson and was certain of its divine character, he introduced it with such words as, "I saw the Lord standing beside a wall," or "I heard the Lord saying unto me," and so forth. We cannot suppose that wherever in the ancient writings the Prophets use such language they have been permitted with natural eyes to look upon God, or that with mortal ears they heard in audible tones the voice of God: they used these expressions "I saw," and "I heard," to make their teaching impressive.

But in this the prophets were in no sense guilty of deception or of misrepresentation. They told the truth just as you do when you often unconsciously follow their example. One day a peculiarly profound thought occurs to you, so unlike your usual

trend of thought that it seems to have come to you from without; and you say, "I have had an inspiration." But what does that mean? Inspiration is literally a "breathing in." There has been breathed into your mind an idea, a thought, a suggestion from the great Spirit of Wisdom. You heard no audible voice but yet, it may be, God spoke to you as truly as He spoke to Amos or Hosea or Isaiah; as He speaks every day to men who keep their minds in harmony with God. The wireless telegraph was perfected in our time but the principle of its operation has been in use between earth and heaven since the Creation. Messages have always been coming from God to men and we call it inspiration. And messages go back from man to God and we call it prayer.

THE WALL

So the vision of Amos contains a lesson of profound importance which the prophet wished to communicate in a striking and impressive way. First we shall consider The Wall.

You see its successive layers, each stone hewn, and shaped and placed by the hands of a builder, each separate stone and each layer of stones all cemented together with mortar applied with a trowel. Its angles are right angles, its layers are horizontal, its sides perpendicular. And how did it come to be so? These are evidences of a Mind wise enough to design and to measure and lay out work. And beside the Wisdom that designed, there has been Strength sufficient to divest those blocks of their superfluous parts and lift them to their proper position. And deeper still we perceive the Beauty of manly courage and godlike faith that dared to attempt such an enterprise and trusted in the laws of Nature that the effort would not be in Vain.

In our speculative capacity let us think of that wall as representing the result of human endeavour, something that man designs and attempts and finishes, something that he builds, in imitation of the Creator whose image he bears. While we might with profit consider our great Fraternity, built up by our predecessors in the Craft so that now it is known and respected the world over, yet I prefer that we should at this time consider that wall as representing human character, mine or yours.

For character is the result of human effort continued from day to day. That which you most desire in the depths of your inmost heart is the plan by which you govern your building. Set your affection on things which are base and dark and unworthy and your character becomes a wall of unlovely type. Set your affection on things above, on the unseen values of eternity, on truth and light and justice, and the built-up wall of your character will proceed along lines that please the eye of the Master. The stones which enter into that wall are acts and words and thoughts. As a wise and skilful builder rejects some of the stones that are brought to him as unfit to have a place in his building, so you ought often to reject many a thought that is suggested, to refrain from repeating much that is told you and to abstain from many deeds which by the thoughtless and profane, are performed to our knowledge every day.

A wall of masonry is not just a chance accumulation of stones and mortar. It is a studied and carefully planned arrangement executed with attention to every detail. And just so, good character in man is not a wild and natural growth but is only developed under careful discipline, The standard of righteousness is as unvarying as the Plumb, Virtue is as exact as the angle of the Square, and our determination to be and true must be as continuous and unbroken as the level line which stretches far beyond the bounds space into the realms of eternity. Let no one suppose that it does not matter what he thinks, or how speaks, or what he does, for thoughts, words, and deeds are the building material of his character.

THE OVERSEER

So much for the wall. We note next that it was being inspected. "Behold the Lord standing beside a wall." Amos reminds us that He who made the worlds is interested in the work of His creatures. He comes having authority to examine and inspect the work which we present. Those of you who did military service in the memorable days of the Great War, remember how novel a thing to us the inspections of the army were. We were inspected in every conceivable way, our bearing and deportment, our dress, our sleeping apartments, our bodies, our food, and our correspondence. There seemed to be nothing that the army did not in some way look into. And he was a dull soldier who did not at least dimly guess that somewhere, not far away, is One who similarly looks into and sees the thoughts and intents of the heart.

The Lord stands beside every wall and though our thoughts, words and actions may be hidden from the eyes of man yet that All-seeing Eye whom the sun, moon and stars obey, pervades the inmost recesses of the human heart. "The fear of the Lord is the beginning of wisdom." He who allows himself to think lightly of God, who neglects to pay to T.G.A.O.T. the reverence and the adoration due to His Holy Name, is lacking in that wisdom which is needed to plan direct any truly great work. Look up, my brothers, into the starry sky, the canopy of heaven, and behold the myriads of planets all in motion and yet moving as they have for untold ages without collision or confusion. Study the order and the beauty apparent there. Think of the wisdom which carefully planned all their nice exactness. Think you that such a Master will be satisfied with careless, sloth or indifferent service?

His work as revealed in Nature alone necessitated an awful knowledge of the intricate relations of curved lines intersecting, of the laws of moving bodies, of the principles of ornamentation and of many a science and art that we may not even imagine. But our simple building is a matter of the relation of only two straight lines, one perpendicular and one horizontal: Yet it is a building that He will look into. Take heed that we build aright!

THE PLUMB LINE

There remains for our consideration the instrument by which the test was made. "Behold, the stood upon a wall made by a plumb line, with a plumb line in his hand."

From any given point an incalculable number straight lines may be drawn in any number of planes. They may extend east or west or north or south, or up or down, or they may lean in a thousand variations of each of these several directions: an immeasurable number of lines from that one point and every one of them is straight. But only one out of the thousands can be plumb! A great many are nearly plumb, but one, and only one, is strictly so. According to that one upright straight line will our work be tried.

When a wall gets out of the plumb it leans either out or in. And when it leans seams begin to show on the opposite side. And the seam is the visible sign to all who pass by that the wall is not so well built as it might have been. It may be still a very useful wall affording support, or shelter, or defense, but because it is not plumb it is not so good as it might have been. For a wall ought to stand according to the plumb. And the wall that leans ever so little is a reproach to the builder who ought to have kept it plumb.

In the wall of our character we are inclined to lean out or in. Inward in the way of selfishness, personal interest, love of gain and pride. Think too much of self and your wall begins to lean and the seams open on the outer side. And the tendency to please the world, rather than to please God, will draw your character away from the plumb in the other direction. One does not like to displease his neighbour and to avoid doing so he leans away from uprightness. Or he finds it trying and unpleasant to tell the truth when a little concession to popular fancy will bring popularity; a little flattery or praise. But lean ever so little and the seams come and grow. And men say that "So-and-so would be upright but for this or that; he is of perfect character only for this one flaw," - and so forth. And alas, you have not built Plumb.

A hard, hard thing it is to keep to that unerring line. We cast our eye down its length to see how often our work has varied from the plumb, and with much humility and many tears we look up to the Great Master and we trust that He, in His wisdom, knows that we desire to please Him. We can say truly that above all other lines we desire and prefer the plumb.

May God forgive me if I am wrong in this, but I believe that although our work shows many flaws, our walls far from perfect and the seams show on every side, yet the Great Master will know that we have tried to build aright. And may it not be that in another world with choicer stone to quarry and finer tools to work with and brighter Light to lead us, may not the Apprentice of this life be advanced to a higher degree of service?

There have been times in the history of philosophy as in the history of religion, when men have gone to an extreme in emphasizing the seriousness of life. But few, if any, are guilty of that fault today. We are rather in the way of becoming a materialistic and superficial people. Our grandfathers read through tremendous volumes of Shakespeare and Thackeray and Macaulay with interest and profit. We tire ourselves with the short stories of the magazine. They patronized and enjoyed the three-hour plays and operas of real worth. We troop in thousands afternoon and evening to the pictures and are content. We hustle frantically and nervously through the day in machines of the highest gear, along roads that are built for speed, leaving ourselves so little leisure for study or reflection that there is danger of "the attentive ear" and "the instructive tongue" becoming only figurative expressions and memories of the past. But as builders who serve a heavenly Master, we must not allow ourselves to be seduced by the ease-loving spirit of the age. There rests upon every Freemason a great responsibility. We, in our generation, guard certain great traditions of the past: we hold in trust sacred mysteries that we must pass on unchanged to those who are yet to come. And to keep ourselves worthy of this honourable duty we must adhere to the plumb in our several stations before God and man.

Above all things in our truly Masonic work we must avoid haste and carelessness, and in all our ceremonies and operations prepare ourselves thoroughly, proceed regularly, and continue persistently while the Light lasts, carrying out each detail with precision and giving to each the dignity and honour due to it as part of the plan of a Great Architect.

----o----

ST. LOUIS LODGE TRAVELS TO ALEXANDRIA, VA., TO CONFER MASTER'S DEGREE

In the presence of a throng of Masons, who filled the lodge room of Alexandria-Washington Lodge, No. 22, of Alexandria, Va., the Worshipful Master and officers of George Washington Lodge, No. 9, of St. Louis, conferred the Master Mason's degree upon a member of their lodge. Thirty members of George Washington Lodge came to

Alexandria for the purpose, and were the guests of the Alexandrians for a day, after which they returned home.

The world needs sentiment. Living as we do a life of hard, practical reality, with the daily chase for the daily meal the outstanding need of us all, we need those institutions which cherish and preserve sentiment.

And here is sentiment at its purest and best. When thirty men take a long journey for the sake of a revered name; when a lodge in St. Louis will travel to Alexandria, because the name of their lodge is George Washington, and George Washington the man was Master of Washington-Alexandria Lodge, they have moved, spiritually, a far greater distance, than actually, in the flesh. It is a fair example of the power of the Masonic Order over men's hearts; it is because Masonry has kept alive the sentiment and the beauty of an idea, rather than of a practical reality, that it has lived and grown and thrived.

The Masonic Order is not eleemosynary in character, though it practices charity; it is no mutual benefit organization, although it is mutually beneficial to its members; it is not a life assurance organization; it offers little if any material, practical assets to its membership. That it is of the greatest use to its members, and a high influence for good in all communities where Freemasons are (a fact which can not well be disputed), comes from its hold upon the hearts and minds of men; as in this instance of its power to make men take a long journey, in reverence and love for the traditions which cluster about the First President of the Union. - Capital News Service.

----o----

On you, who Masonry despise,

This counsel I bestow;

Don't ridicule, if you are wise,

A secret you don't know;

Yourselves you banter, but not it;

You show your spleen but not your wit.

----o----

BROTHER SIR CHARLES WARREN, P.G.D.

PAST DISTRICT GRAND MASTER, EASTERN ARCHIPELAGO

BY BRO. DUDLEY WRIGHT, ENGLAND

This paper eras written for THE BUILDER at our own request, in order that our readers might be made acquainted with one of the most illustrious names in modern Freemasonry. Bro. Warren's career, along with his unabated zeal for the Craft, furnishes us with one of the secrets of the great power of Freemasonry m Britain, where it is rightly considered an enterprise entitled to the guidance and support of the greatest in the realm.

BROTHER Sir Charles Warren, F.R.S., the first Master of the Quatuor Coronati Lodge, No. 2076, was born at Bangor, Wales, on 7th February, 1840, the son of Major-General Sir Charles Warren; and was educated at Bridgnorth, Cheltenham College, Sandhurst, and Woolwich. He entered the Royal Engineers as a Lieutenant when he was seventeen years of age, being gazetted as a Captain in 1869. He conducted the explorations in Palestine from 1867 to 1870, and in Our Work in Palestine, published in 1875, by the Palestine Exploration Society, the following tribute is paid to him:

"Let us finally bear witness to the untiring perseverance, courage, and ability of Captain Warren. Those of us who know best the nature of the difficulties he had to work against can tell with what courage and patience they were met and overcome. Physical suffering and long endurance of heat, cold, and danger were as nothing. So long as the interest in the history of modern Jerusalem remains, so long as people are concerned to know how sacred sites have been found out, so long will the name of Captain Warren survive."

Captain Warren had more or less a free hand for his important work in the Holy Land, his instructions being merely to keep as nearly as possible to the sacred area of the temple, outside, but not within, where he was permitted by a vizierial letter, to dig. Among other discoveries which he made was that of the underground passage connecting the palace at Jerusalem with the Haram area, while he also made explorations in the Tyropean valley among the remains of Solomon's bridge, by which the monarch crossed the valley from his palace on Zion to the temple on Moriah. In 1876 Brother Warren published his work on Underground Jerusalem, followed four years later by The Temple or The Tomb, and, in 1884, in conjunction with Captain Conder, he published Jerusalem.

In 1876, Brother Warren was appointed Special Commissioner to settle the boundary line of the Orange Free State and, in 1877, to perform the like service with regard to Griqualand West, for which he was thanked by the Government for his services and awarded the C.M.C. The following year, 1878, saw him engaged in the Griqua-Kaffir war, when he was wounded, awarded a medal, thanked by the Imperial Government and the Provincial Legislature, and made a Major and Lieutenant-General. He was in charge of the Diamond Field Force and afterwards of the Field Force in Bechuanaland. During the Zulu War he organized a volunteer force for the assistance of the Transvaal and Natal, acting in the capacity of Commander-in-Chief, becoming, in 1879, Administrator of Griqualand West. In 1880, he returned to England, and, in 1881, was appointed Instructor of Surveying at Chatham. In 1882 he returned to Egypt, when he served under Arabi, and was engaged in the special duty of restoring in the desert the authority of the Khedive, and in bringing to justice the murderers of Professor Palmer and his companions, whose bodies he recovered in 1882. For this purpose he entered the Arabian deserts without escort, accompanied by Lieutenants Burton and Haynes. In the same year he was appointed to a Colonelcy, being also awarded a medal and Medjidie third class. In 1883 he was made K.C.M.G., and, in 1884, he again proceeded to South Africa in command of the Bechuanaland

expedition, and, for his services there, he was, in the following year, created G.C.M.G. On his return, in 1886, he was placed in command of the forces at Suakim, but was recalled in the same year to reorganize the London police force as Chief Commissioner, from which position he retired in 1888, being awarded the K. C. B. for his services. From 1889 to 1894 he commanded the troops in the Straits Settlements and, from 1895 to 1898, he was in command of the troops in the Thames district. His last appointment was in 1899 and 1900, when he was Lieutenant-General in command of the South African Field Force, when he was mentioned in despatches.

Brother Sir Charles Warren was initiated into Freemasonry in the Royal Lodge of Friendship, No. 278, Gibraltar, and was already a Past Master and Past First Principal of a Royal Arch Chapter when he undertook the Palestine Exploration. He was also a Past Master of the Charles Warren Lodge, No. 1832, Kimberley, South Africa, but he is best known to English speaking Freemasons as the first Master of the Quatuor Coronati Lodge, No. 2076. The warrant for this lodge was granted on 28th November, 1884, but after the application for the charter had been sent in, Brother Warren received his command to repair to Bechuanaland. He asked his cofounders to make another selection from among their number, but they did him the signal honor of preferring to await his return to England, with the result that the lodge was not consecrated until 12th January, 1886. He was appointed to the rank of Past Grand Deacon of England in 1887 and from 1891 to 1894 he was District Grand Master of the Eastern Archipelago.

----o----

FREEMASONRY IN CHILE

BY BROTHER GEORGE LANZAROTTI, CHILE

Here is an article of greater interest than most. Would we had more like it! Aside from the contribution it makes to our knowledge of Freemasonry in South America it is a reminder, gentle but firm, of the fact that one should carefully consider the source

of whatever he reads about Freemasonry in Central and South America. Brother Lanzarotti will be very glad to communicate with any Mason desiring further light on the subject. Address him care THE BUILDER.

MANY American Masons I have met have such mistaken ideas concerning Freemasonry in Chile that I have been moved to write these lines to correct, if possible, these wrong impressions.

Among some American brethren the opinion is prevalent that the Grand Lodge of Chile is based on the same principles as that of the Grand Orient of France. This statement has some foundation due to the fact that up to the year 1852 the native lodges existing in this country were under the jurisdiction of the Grand Lodge of Bordeaux; but since 1852, when the Grand Lodge of Chile was established, we have had no other connection with French Masonry than of being on friendly relations, the same as maintained with all the duly recognized Masonic powers of the world.

These brethren also believe that we have removed the Holy Bible from our altar, and that our organization is composed mostly, if not wholly, of atheists. This is far from the truth. We maintain the Holy Bible on the altar, and every candidate has to accept the principle of the S.G.A.O.T.U. before being accepted as a brother. There are many protestant pastors among the members of the Chilean lodges who no doubt would have retired if they had found in our meetings or rituals any inclination towards atheism. All the sessions in our lodges are opened and closed to the Glory of the S.G.A.O.T.U.

Another charge against our Institution is that it is believed to mix in politics; to this charge I will reply that our Constitution strictly prohibits our Fraternity from dealing in either political or religious matters! but as the majority of the Chilean Masons are also Chilean citizens, it is not to be wondered at that they will back up, as good citizens, the political parties that are more in harmony with their Masonic ideals.

To realize what has been performed by the Masons here, towards the uplift of the moral and physical condition of the Chilean people, it would be necessary to analyze the last six decades of the history of this country: one would then discover that the promoters of many enterprises that had the welfare of the nation in view were members of the Fraternity.

Regarding the spirit which prevails among the members, let me give you the following case. There is a lodge located in an isolated village; all its members are scattered around the country; the lodge meets twice a month; some of the members live as far as forty miles away from the Temple and have no other means to reach it than on horseback! and yet the attendance is never below eighty-five per cent of its total membership!

The Grand Lodge of Chile has jurisdiction over fifty-eight lodges; fifty-five of these are in Chilean territory and the other three on Bolivian soil. There are also ten Triangles, or Lodges of Instruction, which are expected to become duly constituted lodges within a short time. The principal work carried on by these bodies is the promoting of universal education, and although the obstacles to overcome are great, due to superstition and fanaticism on the part of the bulk of the people, this work is steadily carried forward, and the first ode of the Hymn of Victory will not be sung until illiteracy has disappeared in this young republic.

So I pray you not to be the echo of our eternal enemy, but please believe that the Fraternity at this end of the world is doing its best and as much, if not more, than in some other countries.

----o----

Hail, Masonry! to thee we raise

The song of triumph, and of praise.

The Sun which shines supreme on high,

The Stars that glisten in the sky,

The Moon that yields her silver light,

And vivifies the lonely night,

Must by the course of Nature fade away,

And all the Earth alike in time decay;

But while they last shall Masonry endure,

Built on such Pillars solid and secure;

And at the last triumphantly shall rise

In Brotherly affection to the skies.

----o----

THE TRESTLE BOARD

BY BROTHER H.L. HAYWOOD, IOWA

IN THE French town of Caudebec, which stands on the Seine River, is the grave of one "Guillaume Letellier, master mason of the church, who had the conduct of the works for thirty years and more, and erected the choir and chapels." On the grave stone of this long forgotten Masonic brother who was once a master builder is an inscribed drawing the plan of a building. It was the custom of builder in those days to have their tools engraved on their grave stones, just as knights and lords made use their heraldic devices. Brother Letellier chose to be remembered as one who made

designs for buildings and therefore selected a building plan for his own during remembrances.

We do not need to be told how important in the work of Operative Masons was the making of a plan for a building. "What has the Master on his trestle board?" was a question often asked with keenest interest by the workman. And because of this importance the trestle board, which represented the whole labour of making plans, came to be used as a symbol, just as we found Brother Letellier using it as a symbol his own life's work. When Masons ceased to be Operative Masons, and turned their attention to the building of men in fraternal life, they retained the trestle board as a symbol.

The trestle board in Speculative Masonry is a symbol of that which we call an ideal. One should not be frightened by the use of this word. It does not refer to something visionary, or far away, or, as our slang expression has it, "highbrow." Quite the contrary!

Before we go on a journey we plan our travels, our railway connections, our stop-overs, and our destination. Before we undertake to erect a building we are so careful to have a plan that often we pay an expert to make one for us. It would be equally wise if each of us were to have a plan similarly for his own life. A plan for one's life is what we mean by an ideal. It is a plan for doing things.

Also, an ideal is a plan for improving actual conditions. If our lodge room were too small, or is badly ventilated, or inadequately lighted, or the members quarrel among themselves we might feel very unhappy because of such conditions: and some of us might put our heads together in an effort to better conditions. We would say, "Let us do this, and that, and the other thing, so that we can be happier in our lodge work." Such a plan for bettering unsatisfactory conditions would be an ideal. It is something that we would draw, to speak figuratively, on the trestle board of our lodge. Such an effort to better actual conditions would not be "high brow"; on the contrary it would recommend itself to men of sense and sagacity.

We Masons believe that condition could be improved in our human world. We are too busy to dream impossible dreams about mankind: we are too practical to wish to waste time and energy on unattainable aims. We do not try the fantastical. But we know there are some things to be improved by plain common sense efforts, and we are leagued together and solemnly sworn to assist in such endeavors. This program for improving conditions among men is what we mean by the Masonic ideal; it is what the Fraternity has drawn upon its trestle board.

For instance, we Masons believe that much of the unhappiness in the world is due to ignorance, and we believe that if all men were well educated they would be happier than they are. We Masons, therefore, wish to do all we can to uphold and improve the whole public school system, and to try to make it possible for all the children of all the people to have all the enlightenment that is possible under the circumstances. Brethren, let us each one as individual Masons put that down on our own private trestle board.

Another example. Those of us who are acquainted with any community know that men and women very seldomly live as happily with each other as well as might be. We are all bound up together. We are compelled to live in neighbourhoods. We must live together whether we choose it or not. Is it not wise, then, for us to learn how to live happily together? The effort to bring men and women into harmony with each other is the great aim of Brotherhood, and this practical, common sense, hard-headed effort to organize human neighbourhoods into human happiness, that is one of the great purposes of our Fraternity. It is on our trestle board.

A final example. Nations, like individuals and families, are also compelled to live together: there is no escape from that! But unfortunately, nations have not as yet learned how to live happily together. Ever so often they go to war, and then men and women suffer the most terrible unhappiness known to our race. How can we eliminate war and do away with national antagonisms is a difficult problem; the ways and means cannot be discussed here. But we men, we Masons, know that it can be done, and we are dedicated to the effort to do it. How to bring nations to live happily together, that also is on our trestle board.

None of these things are impossible dreams. The more experience and wisdom and common sense a man has, the more hard-headed he is, the more will he wish these things to be. They, and the other plans we have for improving conditions, will give us more prosperity, more money, more health, and more happiness. It is to such an ideal that Masonry is dedicated. Brethren, let us ourselves become dedicated also. Let us make such an ideal the symbol of our lives, just as did the good Master Mason, Brother Letellier, long ago!

----o----

WAS DR. JOHNSON A FREEMASON?

SOME PHASES OF HIS LIFE

BY BROTHER ARTHUR HEIRON, ENGLAND

Dr. Samuel Johnson, the most picturesque figure in the history of English literature, and the hero of the world's greatest, biography, found the craft of writing English prose in the gutter, a profession for scamps like rag picking, and by his own character and ability lifted it to the dignity and power of a national art. His writings may sound pompous and unreal to us now but in their own day were a marvel and they wrought miracles in English, so that after these two hundred years one cannot move near him without coming under his spell. His place in history is ample warrant for the exhaustive and patient thoroughness with which Brother Heiron has undertaken to ascertain if he could have been a member of the Fraternity. As one reads this remarkable essay he finds Dr. Johnson growing very real and very human.

At the same time, and as a matter of even greater interest to the readers of these pages, Brother Reiron's study brings out into vivid colour a picture of the Craft as it was in the London of the early eighteenth century, at which period Speculative Freemasonry was as yet in its swaddling clothes. Brother Heiron is the author of

"Ancient Freemasonry, and Old Dundee Lodge. 18 - 1722 - 1920," a review of which was contributed by ye editor to page 243 of THE BUILDER for Sep. 1921.

THE ABOVE query has often exercised the minds of thoughtful students, for there are so many ponderous phrases and involved sentences in our ritual more especially in the Masonic lectures) that bear the impress of the Johnsonian School, that even though we may not be able definitely to decide this question, it does seem fairly certain that at some time or other - Dr. Johnson (1709-1784) was a member of the Craft, it being quite clear now that several of his most intimate friends and associates were themselves Freemasons.

Although on various occasions brethren in England and the United States have asserted that he was a Craftsman, yet up to know no lodge has definitely claimed him as a member, but the records of the "Old Dundee" Lodge, No. 18 (English Constitutions) - which was No. 9 in 1755 and therefore one of the oldest lodges in the world, Constituted 1722-23 - prove that in 1767, a candidate named "Samuel Johnson" was "Made a Mason" and afterwards "Raised a Master" in their lodge room situate on the first floor of a building in Red Lion Street, Wapping, London, E., the freehold of which our ancient brethren had purchased in 1763.

Now, as it was not customary until 1784 for the addresses or descriptions of candidates to be written in the minute books or other records of the lodge, there is no certain proof at present as to who this man was, but the circumstances surrounding Dr. Johnson's life and habits at this period of 1767 are so strange and complex that many brethren believe the identity of this candidate with the author of the "Dictionary of the English language" to admit of but little doubt, and unless and until a satisfactory and complete "alibi" can be proved to the contrary, the evidence seems in favour of this suggestion.

The full story is told in detail in Chapter XIV of a History of Freemasonry in the 18th Century, published by Kenning & Son, London, in 1921 entitled "Ancient

Freemasonry, and the Old Dundee Lodge No. 18 - 1722 - 1920" to which further reference may be made.

In order to appreciate this story one must try and understand the real man himself; it will therefore now be necessary to recall to memory various incidents in the life of Dr. Johnson that make manifest his bohemian disposition and the lighter side of his life that are not often investigated or discussed, for when he is quoted in these present days the motive seems chiefly an attempt to impress the reader with some witty or apposite saying of the learned sage.

But there is obviously another side of his character and disposition that deserves attention and this phase is very apparent in the Story of his life written by his devoted friend - one night almost say "slave" - , to wit, "James Boswell."

It will also be very essential to refer to his "constitutional melancholy" which Johnson said was the "curse of his life" and accounts for much of the irregular conduct so often alluded to by his biographer.

A Freemason of considerable repute and standing stated recently that he could not believe that a mam of Dr. Johnson's steady character and deep religious principles would have so lowered himself as to frequent a rough neighbourhood as Wapping undoubtedly was in 1767; he admitted however that he had not studied the details of Johnson's life and that his knowledge was merely confined to his literary work. To contradict this erroneous view this article has been written, in order partly to demonstrate that one who was so humorous and full of fun, so fond of club life, such a frequenter of taverns as Johnson was, is singled out just the type of man who could have loved to join a Freemasons' lodge, for in those far-off days a lodge much resembled a social Masonic club.

The full responsibility for the discussion of this subject however really rests with Dr. Johnson himself, for if he had not told the world in 1783 (through Boswell) that Johnson - was intimately acquainted with Wapping (then the Port of London) this

story would never have seen the light of day; it certainly would not have originated from the musings of an innocent and unknown writer.

It is desired however at the outset most emphatically to state that in reproducing some of these episodes in Johnson's life, there is not the slightest desire to say anything that might wound the feelings of those who hold his memory in reverence nor any intention to derogate from the high position he holds in the general estimation as a teacher of moral truth and virtue. Great allowance has also to be made for the atmosphere in which Dr. Johnson lived: it was a coarse and rough age indeed and things happened then that would seem incredible in the London of 1922.

BOSWELL'S DIFFIDENCE

Boswell at one time felt doubtful as to publishing all he knew, and in 1768 he actually asked Johnson if he objected to his letters being published after his death. His answer was, "Nay, Sir, when I am dead, do as you will." Boswell further says: "When I delineate him without reserve, I do what he (Johnson) himself recommended both by his precept and example." Dr. Johnson himself said in 1777: "If a man professes to write a life, he must represent it really as it was"; and further, "that a man's intimate friend should mention his faults, if he writes his life."

Boswell in dedicating his immortal work to Sir Joshua Reynolds says in 1791: "I have therefore in this Work been more reserved, and though I tell nothing but the truth, I have still kept in my mind that the whole truth is not always to be exposed": and lastly on this point "Bozzy" wrote: "I will not make my tiger a cat to please anybody."

And now for the information of those who have had no opportunity to study the career of Johnson, a short sketch of his early history is now given; this may save some effort to the reader, for Boswell's "Life of Johnson" is a lengthy work, the popular edition two volumes containing nearly 1,300 pages of small print.

A FEW DETAILS OF JOHNSON'S PRIVATE LIFE

Samuel Johnson was born at Lichfield in Staffordshire in 1709, his father, Michael Johnson, being bookseller in that city.

Now Samuel possessed robust body and active mind but unfortunately also inherited a tendency to scrofula, which affected his eye sight, and still worse "a melancholy" which had much to do with his physical mental and sufferings so often referred to by Boswell; we are also told that when an infant only about two years old, he was taken to London and "touched by Queen Anne for the evil"; it is said that this was perhaps the last instance of the exercise of such Royal condescension.

His early education was received at two grammar schools; then in his nineteenth year he entered Pembroke College, Oxford, but after a residence of about three years left the University without taking a degree. His father dying in very poor circumstances in 1731, Johnson remarked, "I must now make my own fortune," and then commenced a hard struggle for existence.

HIS MARRIAGE

In 1735 (when only twenty-six years old) he married Mrs. Elizabeth Porter, the widow of a Birmingham mercer: she was nearly forty-seven (twenty years older than Johnson) but as he was almost penniless and she brought him a dowry of 800 pounds, this may perhaps have influenced his mind, for his lifelong friend, David Garrick, described this good lady as "very fat with a bosom of more than ordinary protuberance with swelled cheeks of a florid red, produced by thick painting and increased by the liberal use of cordials - flaming and fantastic in her dress and affected both her speech and general behaviour." There were no children born of this ill-assorted marriage but on the whole the quaint pair seemed to have been fairly happy for when she died in 1752, Johnson was much distress and on the anniversaries of her death it was his custom to remember her in prayer.

HIS SCHOOL

With the assistance of his wife's dowry he started a small school, for in the "Gentleman's Magazine" for 1736 there appeared the following advertisement: "At Edial, near Lichfield in Staffordshire, young gentlemen are boarded and taught the Latin and Greek languages by Samuel Johnson."

According to Boswell, he only had about three pupils, the chief one being the celebrated "David Garrick" (1716-1779). His scholars were not very dutiful, for we are told "the young rogues used to listen at the door of his bedchamber and peep through the keyhole that they might turn into ridicule his tumultuous and awkward fondness for Mrs. Johnson," whom he used to call "Tetty" a pet name for Elizabeth.

The school soon proved a failure and in 1737 Johnson (aged twenty-eight) started out for London accompanied by his pupil, David Garrick, both impecunious, each to try his fortune in the great metropolis. Garrick became the world famed actor, whilst Samuel Johnson raised himself by industry and ability to the foremost rank of authors and, thanks to Boswell, (wherever the English language is spoken) his name will now never die. Later in life Johnson referred to their mutual poverty at this period with these words: "when I came to London (in 1737) with two pence half-penny in my pocket, and thou, Davy, with three-half pence in thine." The above was virtually the only serious love affair in Johnson's life. Left a widower in 1752 (when only forty-three years old) he never essayed matrimony again but seemed content to live the solitary life of a single man, so that when our story from Wapping commences in 1767 he had been a widower for fifteen years. Johnson's views as regards the advantages or the reverse of married life were rather mixed; once he said of another: "He has done a very foolish thing, Sir, he has married a widow, when he might have had a maid"; and yet, he had married a widow himself! Boswell tells us that, "A gentleman who had been very unhappy in marriage, married immediately after his wife died. Johnson remarked 'it was the triumph of hope over experience!'"

JOHNSON AND SAVAGE

Johnson (aged twenty-nine) now commences life in London but unfortunately before long became friendly with one "Richard Savage," a dissipated and profligate man, well acquainted with the lower life of London, and who doubtless introduced Johnson to the frivolities of Wapping. They were both poor and Boswell says, "they (Savage and Johnson) were sometimes in such extreme indigence that they could not pay for a lodging, so that they have wandered together whole nights in the streets."

The following dates are here given:-

1709. Samuel Johnson born at Lichfield.

1755. "Dictionary of the English Language," by Samuel Johnson, A. M. (now first published).

1756. Johnson arrested for debt.

1762. An annual pension of 300 pounds granted to Johnson by the Tory Government under Lord Bute.

1763. Boswell (aged 23) first introduced to Johnson (aged 54), a forerunner of about 270 subsequent meetings.

1784. Dr. Johnsons death and burial in Westminster Abbey.

1791. Boswell's "Life of Johnson" published.

We now come to the story that hails from Wapping.

Extracts from Boswell's "Life of Johnson."

Dr. Johnson's Advice to Boswell (1783).

EXPLORE WAPPING

1783, April 12. Saturday. "I (James Boswell) visited him in company with Mr. Windham of Norfolk. He (Dr. Johnson) talked today a good deal of the wonderful extent and variety of London, and observed that men of curious inquiry might see in it such modes of life as very few could even imagine. He in particular recommended us to 'Explore Wapping,' which we resolved to do, and certainly shall."

BOSWELL AND WINDHAM VISIT WAPPING (1792)

Note. The first edition of Boswell was published in 1791 and contains the above last three words "and certainly shall," but in the second edition of 1793 these three words are omitted, and instead we have the following addendum, viz:

A footnote by Boswell states: "We accordingly carried our Scheme into execution in October 1792, but whether from that uniformity which has in modern times to a great degree spread throughout every part of the Metropolis or from our want of sufficient exertion we were disappointed."

Note the astonishment of Boswell. Evidently the learned Doctor had never before in their previous conversations referred to Wapping; it was clearly some private experience that Johnson had carefully kept to himself and now leaked out by accident for the first time. (It is obvious that he did not tell all his secrets to Boswell, thirty-one years his junior. Why should he?) Now Johnson died the next year (1784) but Boswell was so much impressed that he could not forget those words, and so in 1792 (nine years after this strange advise and eight years after Dr. Johnson's death) determined to investigate the matter for himself. He therefore made a special journey to Wapping with his friend Windham - doubtless in the day time - but without success.

Now at this period Wapping, situate not far below London Bridge, was the Port of London, many sailing vessels of from two to four hundred tons burthen laying at anchor there in the "Pool" in the River Thames. There were also about forty taverns in the neighbourhood ready to supply refreshment and amusements (dancing, bear-baiting, dog fights, cock-fighting, female pugilists, etc., etc.) for the large number of British and foreign sailors who were often detained in the Port for several weeks waiting for a return cargo to distant shores. It is however more than probable that if Boswell had penetrated at night - in charge of a suitable guide - into the purlieus of the place, he would have fully realized what Dr. Johnson referred to when he advised his two friends to "Explore Wapping" and also said, "that men of curious inquiry might see in it (Wapping) such modes of life as very few could even imagine." In more modern days Ratcliffe Highway, which adjoined Wapping, also had a very dangerous and unsavoury reputation.

[Note. The "Windham" above referred to was the Rt. Hon. William Windham, D.C.L. (1750-1810.) He was a distinguished statesman and scholar and in 1782 was elected M.P. for Norwich; and in 1794 under Mr. Pitt was appointed Secretary at War. He was an intimate and valued friend of Dr. Johnson, and was in close attendance on him during his last illness in 1784.

Boswell tells us: "Mr. Windham having placed a pillow conveniently to support him, he (Johnson) thanked him for his kindness and said, 'That will do, - all that a pillow can do.'" Windham was also present at the funeral of Dr. Johnson in Westminster Abbey, acting as one of the pallbearers.

This same James Boswell, who thus accompanied Windham on their visit of exploration to Wapping in 1792, was a Mason of high degree, having attained the rank of Deputy Grand Master of Scotland in 1776 and 1777.]

A "SAML. JOHNSON" MADE IN 1767 - EXTRACTS FROM MINUTE BOOKS OF "OLD DUNDEE"

1767, May 14. "Lodge Night. Bro. Dormer proposed Mr. Samuel Johnson ... to be made a Mason in this Lodge next Lodge Night, 2nd. and deposited 10s. 6d. [Brother Dormer was an old Past Master, I. 1746, and a pipemaker.]

May 28. "Lodge Night. Mr. Samuel Johnson was Accepted."

June 11. "Lodge Night. Agreeable to the proposal of Bro. Dormer, Mr. Saml. Johnson was Made a Mason for which Honour he paid Two pounds two." "Likewise Bro. Dormer proposed Bro. Johnson to be Raised a Master Mason next Lodge Night, 2nd. and Deposited 2s. 6d"

July 9. "Lodge Night. Agreeable to proposal of last Lodge Night, Bro. Johnson was Raised a Master, for which Honour he paid Five Shillings." [Note. Mr. Saml. Johnson is now a Master Mason and a member of the "Dundee Lodge," No. 9 (now No. 18) meeting at their own freehold in Red Lion Street, Wapping: it was not customary in 1767 for the addresses or description of candidates to be inserted in the lodge's books, and it is very doubtful if they were even mentioned in open lodge, the recommendation of an old Past Master being quite sufficient. If the candidate was respectable they were glad to have him, the extra fees meant that the supply of liquid refreshment would be increased, a dominant factor in those days.]

BRO. SAML. JOHNSON ATTENDED TWENTY-ONE TIMES

According to the Secretary's entries in the minute book, Bro. Samuel Johnson (whoever he was) made twenty-one attendances at the "Dundee Lodge" at Wapping, and was a member for three-and-a-half years; he paid his "Dues" and then ceased his membership Christmas 1770.

His twenty-one recorded visits were on the following dates, viz:

1767. June 11, June 25, July 9, December 2 (Feast Day).

1768. June 23, July 14, August 11, August 25 October 27, December 8, December 22.

1769. January 26, February 10, March 23, April 13, April 17, April 27, May 11.

1770. September 13, November 8, December 13.

These twenty-one dates have been careful checked as far as possible with the recorded movements of Dr. Johnson, and it seems clear to the writer that he could have been present at Wapping on the days referred to if it had been his desire so to do. On various occasions in 1768 and 1769 when Dr. Johnson was undoubtedly at Oxford or at Brightelmstone (Brighton) his presence at Wapping is not recorded in the lodge books; this may only be negative evidence but rather leads one to think that our member, "Samuel Johnson," was really identical with the learned Doctor himself. Of all this more anon.

(To be continued)

----o----

GOVERNMENT TO ASSIST IN SHRINE MEET IN JUNE

Washington, D.C. - The Imperial Council Session of the Ancient Arabic Order Nobles of the Mystic Shrine of North America, which will occur in Washington in June, 1923, is expected to bring to the Capital City the largest crowd of sightseers which has ever invaded it. It is predicted, from requests for parking space for railroad ears, and reservations made in hotels, that more than three hundred thousand visitors will crowd Washington dung Shrine week.

Provisions for the comfort and safety is made in a joint resolution introduced n the Senate by Chairman Ball, of the Senate District Committee. This resolution appropriates $25,000 or so much of that sum as may be necessary for the maintenance of public order, the safety of the public, etc., during the annual session of the Imperial Council of the Mystic Shrine.

The convention will be held from June 3 to June 7, inclusive, but the appropriation covers the period from May 25 to June 10.

The resolution also appropriates funds for the erection of temporary public convenience stations, information booths, etc. The commissioners are to be authorized to make special police regulations for the occasion, to fix passenger fares, and otherwise control the public utilities that would be called into service. - Capital News Service.

----o----

A BUILDER

Beneath his hand the tiered marble grew;

By day he wrought and night;

He reared the glistening white

In many-columned grandeur, strong and true,

To meet glad heaven's down-bending arch of blue.

But just when with delight

The craft began with might

To shape his dreams, he turned to structures new

The thronging, anxious workmen sought in vain

Their master everywhere;

His trestle-board was bare

Of all the high designs of heart and brain.

In dust, Time that unfinished labor rolls

Not stones, alas, but souls.

- Selected.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS -

WILLIAM PINKNEY

BY BRO. G. W. BAIRD. P.G.M., DISTRICT OF COLUMBIA

WILLIAM PINKNEY, who was a member of Amanda Lodge, of Annapolis, Md., was Jiborn in that city in 1774. His parents were English and Loyalists but the boy, like so many other youths in similar circumstances, became staunchly patriot.

He commenced the study of law in the office of Samuel Chase in 1786, began his own practice in Harford County two years later, and became in time a remarkably able lawyer and orator of the old school. He was elected to be representative in the Maryland House of Delegates, and at the same period was made a state delegate to revise the Constitutions of the United States.

He married Miss Rodgers, at Havre-de-Grace, the sister of the famous Common core John Rodgers of the Navy. A large family was born of this union, and their descendants are much in evidence in the state of Maryland today. In person Mr. Pinkney was a handsome man, with "complexion fair, and light brown hair," and it is said that he had a pleasant voice, so pleasant that it materially assisted him in winning his hearers to his side.

While a member of the Maryland House of Delegates he attracted much attention through his able advocacy of the right of slave owners to manumit their own slaves. Until 1795 he served as a member of the Maryland Executive Council. Later he went as a delegate from Arundel County to the state legislature.

General Washington appointed Mr. Pinkney in 1796 a commissioner to England in accordance with the seventh article of Jay's treaty in order to settle with the British Government claims made by merchants of the United States for damages occurring through "irregular or illegal captures or condemnations"; and during this same period succeeded in establishing in the British courts the claim of the State of Maryland to own certain stock in the Bank of England.

Throughout these official labors in London a number of important questions came up concerning international law, such as the practices of prize courts, the laws of contraband, domicile, blockade, etc.; on these questions Mr. Pinkney submitted written opinions

which are to this day accepted as models of powerful rgument and judicial eloquence.

Soon after his return to the United States in 1804 he removed his residence from Annapolis to Baltimore, and in 1805 was appointed Attorney General of the state. In 1806 he was made commissioner with James Monroe, then minister to England, to treat with the British Government concerning the capture of neutral ships in time of war; these negotiations were partly responsible for the War of 1812. Mr. Pinkney was eminently successful in his share of the conduct of these negotiations and did not return home until 1811, when he was recalled at his own solicitation.

Upon his return he was elected to the senate of Maryland, but in the following December was appointed Attorney General of the United States. He took a prominent part in the demonstrations growing out of the War of 1812 and himself commanded a batallion which he raised for the defense of Baltimore. He was wounded severely in the Battle of Blandensburg.

In 1816 he served in the United States Congress as Representative and in 1816 - 1818 was made minister plenipotentiary to Russia and a special minister to Naples, at which latter place he undertook to secure indemnity for American merchants who had property confiscated: but in this mission he met with no success. Upon his return to the United States he was elected to the Senate and held that place until he died at Washington in 1822, at the comparatively early age of fifty-eight.

He was buried in Congressional Cemetery at Washington, which was the property of Christ Church (Episcopal). In this it was the custom at the time to erect little inexpensive slaloms of stone whenever a member of Congress died. On one of these little stones we may read:

"In memory of the Honorable William Pinkney, Senator of Maryland in the Congress of the United States. Died February 25th, 1822."

Time has so nearly obliterated the letters that this inscription is now very difficult to read. The writer would invite the attention of the Fraternity and of Patriotic Societies to the fading of these precious records, the very existence of which may soon be disputed by treasonous hyphenated foreigners who are already trying to re-write American history in their own interests.

The writer would also call attention to another point made clear in these memoirs. In the early days of the Republic, and in spite of constant friction with Great Britain, our envoys met with less friction and obstruction in England than in any other land.

----o----

THE AMEX-MASONIC CLUB

BY BROTHER AUBREY O. BRAY, ARIZONA

Brother A. O. Bray, the author of the present article, has presented to us an interesting account of the formation of one of our Overseas Masonic Clubs. His recital reproduces so vividly the obstacles that presented themselves to so many of our clubs that what he says for the Amex Club will stand with minor modifications for many of the others. The Amex Club was one of our most vigorous and helpful clubs and ministered to scores of the Craftsmen.

On page 166 of THE BUILDER for last June I made an announcement concerning an effort being made by the National Masonic Research Society to secure and collate all

possible data concerning Freemasonry in the World War. This work, the direction of which has been entrusted to me, is progressing rapidly. Every brother who possesses such information as that contained in the splendid article below should send the same to me.

Brother Bray is now an attorney in Tucson, Arizona. His affiliations are numerous: John El. Felts Lodge No. 29, Norwood, Georgia; Hubert Chapter No. 120 R.A.M., Warrenton, Georgia; Plantagenet Commandery No. 12, Milledgeville, Gal; Al-Sihah Temple, Macon, Gal; Square and Compass Club, College of Law, University of Southern California. Phi Alpha Mu (Masonic) Fraternity, University of Southern California; Corresponding Member, Quatuor Coronati Lodge, London. For further reference to the Amex Club see THE BUILDER, January 1922, page 5; April 1922, page 159.

Charles F. Irwin, Associate Editor.

SOON AFTER my return to the States and discharge from the army there came to me the idea of writing up some of my experiences in which Masonry had a part while I was in the army. The ones of most interest to the Craft in general would, of course, be those which occurred in connection with the Amex-Masonic Club, at Camp De Souge, France, which it was my good fortune to assist in organizing. On account of subsequent injuries, and nearly four months in the hospitals, my memory was somewhat dulled and I was unable to call to mind the names of many brothers who took an active part in both the formation of the club and its work. Also I had not heard anything from the club since the date of leaving Camp De Souge for the front. I immediately began efforts to secure the records of the club so as to refresh my memory and get the subsequent activities in which it engaged. But unfortunately it has proved difficult to dig up the facts. I followed up every clew without any success. Brother William G. Prime of New York, a member of the Masonic Overseas Mission, was also consulted, as he had visited the club while in France. So far I have been unable to locate them.

Brother Irwin, who is laboring so hard in this field, has been insisting that I go ahead and write up what I remember, leaving the rest, and subsequent events, to be written up when the records are discovered. If any brother who had an active part in the work of the Club during the time of which I write is not mentioned by name, he will please understand that it is not an intentional slight, but a failure of memory.

About the middle of July, 1918, I was taken with an attack of "flu," then just beginning its start in our army, and sent to the camp hospital at De Souge. I soon discovered that the man in the bed next to me was Scottish Rite Mason, Corporal Chambers of Battery A, 342 F. A. As our beds almost touched we began to hold brotherly conversation before either of us was able to sit up. As soon as we were able to get out of bed and walk around, we found several other Masons in the same ward. Just about this time the wounded men from the front began to arrive at our hospital. We found several who had not been paid for some time, and consequently were absolutely penniless. Also many of them had not had an opportunity to converse with brethren many months. Some were very downhearted as a result of the hardships which they had suffered, and the inadequate medical attention they had received. It was a great relief to them to again have an opportunity to talk with brethren.

It was while convalescent in this hospital, and as a result of seeing these men, that there came to me the idea of some kind of Masonic organization at the camp to get the brethren together, and to relieve some of the sufferings and hardships incident to the service, and especially of those in the hospital.

On rejoining my regiment, I found that the same idea had already been discussed among the brethren there. Some time during the first week in August several of the brethren, among whom were Sergeant Rhinehold, Supply Sergeant of Battery C, 340 F. A., Sergeant Dick Schuster, Battery C, Jay N. Christman of the Medical detachment, and myself, were in the supply room of Battery C one afternoon after retreat, discussing the question of an organization. We decided that the organization should embrace the entire camp. We set an afternoon for the formal organization and resolved to pass the word around to all the brethren with whom we came into contact in the meantime, asking them to pass it along likewise.

The meeting was to be held in the same room, Battery C supply room, and long before the hour set the room was crowded to overflowing. Just across the parade ground was a large pit from which gravel for making roads through the camp was taken. We decided to emulate the custom of our ancient brothers of meeting on the highest hills and in the lowest vales, and consequently adjourned to the gravel pit.

The sun was just disappearing in one of those beautiful red sunsets in a cloudless sky which defies all description, when we reached the rendezvous. In the twilight - which is much longer in that latitude than hero between sunset and dark a permanent organization was formed. Brother Warren D. Vincent, affectionately known as "Dad," of Hoisington Lodge No. 331, Hoisington, Kansas, Supply Sergeant of the 314th Ammunition Train, was elected president. The writer was elected secretary and treasurer, and accepted upon the condition that brother Montgomery of the Ammunition Train be appointed assistant, which was done. Brother Max A. Payne, Zion Lodge No. 1, Detroit, was elected corresponding secretary. There were other officers elected but I cannot recall them. I will pause here long enough to say that brother Montgomery kept the books for the secretary-treasurer, and to extend my appreciation to him for the efficiency with which he kept them, and the work he relieved me of. Brother Will Hetherington, Nebraska Lodge No. 1, Omaha, Neb., also rendered appreciated assistance in preparing the minutes from my notes, as he wrote a legible hand, which I did not, and had more time. Brother Montgomery was also appointed chairman of the hospital visitation committee.

MEET IN A "Y" BUILDING

It was decided to hold the next meeting one week later at the Y.M.C.A. building nearest brigade area. Permission for the use of a room was secured, notices posted in all the Y.M.C.A. buildings in camp, and all brethren asked to pass the word at every opportunity. We thought that the room at the "Y" would be large enough to accommodate all who would wish to attend, but soon it was too crowded to carry on business, and a large crowd gathered outside. Again we were forced to resort to the customs of our ancient brethren, and adjourned to the top of a small sand hill just west of the "Y" building. To use the words of "Dad" Vincent, "we adjourned to the top of Mount Moriah."

At this meeting the constitution prepared by the constitutional committee was adopted, and the prior election of officers was confirmed. The name of "Amex-Masonic Club" was adopted for the organization. This meeting lasted for some time after dark. There had been about forty brethren at the meeting in the gravel pit, but there were over two hundred at this meeting. That will give you some idea of how the club grew, and of the work of the secretary-treasurer at this meeting. Some of the brethren produced a couple of candles for the secretary's use when it grew dark, and one of the writer's most vivid recollections is of lying sprawled out in the sand upon his stomach while he collected the five-franc registration fee and scribbled down the names and lodges of the new members by the light of these candles.

The purposes of the club were to bring the brethren in the various organizations in camp into communication and thereby promote Masonic fellowship; to further the application of Masonic principles to the daily lives of the brethren; and to relieve in every way possible the hardships incident to the service, especially of the brethren in the camp hospital.

To provide the necessary funds a registration fee of five francs, about eighty cents at that time, was charged. As all the organizations at camp, except the regular camp forces, were there just temporarily for training before going to the front, it was believed that the brethren in the incoming organizations would about equal in number the brethren in the outgoing organizations. As there was a brigade leaving and one entering camp almost every day, our membership would be kept at about the same number and a sufficient income would be produced from the registration fees of the new members. These surmises proved correct. After reaching a membership of about 350 at the third meeting, it remained around that figure as long as I was at camp, with a steady income from new registrations. The club prospered financially as will be shown later on.

It is easy to be seen from the foregoing that the problem of an adequate place to meet was a very pressing one at this time. There was only one building large enough for our needs in our brigade area: that was the mess hall of the 314th Ammunition Train. "Dad," the president, secured permission from the commanding officer of the Train to

use this hall for our meetings. The problem of lighting then confronted us. There were no lights in any of the barracks or mess halls in our area. On account of the "daylight saving" craze Was then at its height, breakfast was the only meal at which lights were needed. The Government seemed to think that we could eat breakfast in the dark, and that we should be in bed by dark anyway. By the time the Ammunition Train finished the evening mess it was too dark in the hall to carry on business. Brother Vance, Sergeant in the Camp Engineers, used a pull with the camp electrician and got the hall wired and furnished with globes for us.

We were now in position to hold some real meetings. The first meeting in the mess hall, which was the third held by the club, almost filled the hall to capacity. According to a notation made in my field memorandum book, Lieutenant Weatherwax, of St. Charles Lodge No. 141, Charles City, Iowa, was registered as a member at this meeting, and was the first commissioned officer to enter the club. Other officers soon came in, Captain W. H. Mick, of Nebraska Lodge No. 1, Omaha, Nebraska, finally becoming president of the club. While I am speaking of officers, I will relate this incident. At one of our meetings in the mess hall a major made a talk in which he said that he had known many Masons in the army, from the highest officers to the "buck" private, in all branches of the service, and that he had never seen one shirk his duty in the least.

FORAGING FOR REFRESHMENTS

In the interim between the meeting on the sand hill and the first meeting in the mess hall, the executive committee decided that we should have some refreshments at the meeting. This policy was approved. the club and became a fixed custom. One of the first decisions in regard to refreshments was that we would not have anything to drink, as we felt that the boys were getting enough of that on the outside. It was very difficult to get anything suitable in sufficient quantities for such a large number on account of the food situation in France at that time. Of course, anything which necessitated cooking was out of the question, as such refreshments were impossible under the conditions. There seemed to be a good supply of grapes Old nuts at the French stands set up along the roads leading into the camp and just outside the camp gates. We could get tobacco and cigarettes from the quartermaster, and occasionally a box of cigars. It proved harder to get sufficient quantities of grapes and nuts than it

first seemed. I went out among the French stands "well heeled" with club funds, but the French would not sell any large quantities, even at higher prices than they were charging (and they severe charging enough). I even offered to buy the entire stock but they all turned me down. Returning into camp greatly disappointed, I met Mess Sergeant Charlie Murphy, of Battery E, 340th F.A. a devout Roman Catholic and Knight of Columbus, just going out on a ration expedition himself. I knew that Murphy was the best rustler of rations in the army, as I was in Battery E for the first ten months I was in the service. Also, I knew Murphy well personally. We lived in the same little Arizona town, and went to camp together at the first call. I knew that if anybody could get what we wanted, Murphy could. I told him my troubles in full. A bargain was immediately made, whereby a Knight of Columbus became purchasing agent for a Masonic club. Nobody could have filled the bill better. As long as Murphy and myself remained at camp we were well supplied. It was a matter of great personal sorrow to me to learn that after the armistice, Murphy died of pneumonia in Germany.

While I am on the subject of the refreshments I shall tell a little incident on "Dad," our president, which was the cause of many good natured jokes at his expense. Dad was going up to Bordeaux on a quartermaster truck one day and suggested that he buy up a supply of refreshments for the next meeting while he was in Bordeaux and have them brought back on the truck. This met with hearty approval, as we were sure he could get up a fine layout in the big city. Dad returned in a touring car with an officer and the truck came on later, but without Dad's purchases! Dad had bought a lot of stuff and had it all collected in one French store for the truck to call and bring to camp. The truck never succeeded in getting it. Whether Dad, a stranger in Bordeaux was unable to give the truck driver correct directions; whether the truck driver was unable to follow Dad's directions; whether the shrewd Frenchman saw a chance to grab the stuff; or whether the truck driver got it and disposed of it to his own profit, we were unable to learn.

The hospital committee under brother Montgomery did great work among the brethren in the hospital. After every meeting of the club there were always some smokes, grapes, and nuts left over. These were turned over to the hospital committee for distribution among the sick and wounded in addition to the regular hospital appropriation. One of the men on duty in the receiving ward of the hospital was a brother, and assisted in locating sick and wounded brothers in the wards. Several times a week brother Montgomery and his committee went through the hospital distributing fruits, smokes, etc., to the wounded brethren. Messages from and to the

sick brothers in the hospital were carried by the committee to and from friends and brothers on the outside. Many of the men in the hospital were in low spirits, and it was a source of great cheer to them to see and talk with the committee, and to know that the Great Fraternity to which they belonged had not forgotten them, even though our Government, or perhaps I should say the Secretary of War, apparently discriminated against it and would not allow it to engage in any organized effort on behalf of the soldiers in our armies. * Each brother felt himself a committee of one, representing his lodge, and Masonry in general, charged with the duty of assisting the brethren, extending charity and relief to all his fellow men, and exemplifying Masonic principles and traditions in his daily relations with his fellow men. Of the work done by individual Masons in combating Bolsheviki ideas among the troops after the armistice, I may speak in a later article. It was worth all of our efforts in behalf of the sick brethren to see the changes in their faces, and observe the new tenor of their conversation after a few minutes of talk with the committee. Brother Montgomery reported one man in the hospital who had been elected to take his degrees in a Pennsylvania lodge, but before having an opportunity to take them, had been sent overseas. In the fighting at Chateau-Thierry he had a leg shot off. The Club instructed the committee to treat him as a brother. I have often wondered if he ever got his degrees.

TO THE FRONT

Near the first of September there came a rumor that orders had been issued for our Brigade to move toward the front. Consequently at the next meeting an election was held to replace the club officers who were in our Brigade. Brother Vance, whose first name and lodge I do not remember, of the Camp Engineers, was elected president, and a Corporal in the Camp Quartermaster Corps was elected secretary. There were other changes, but being unable to recollect them and having no records I am unable to give them.

I will ask the reader to pardon me while I relate a personal incident which illustrates some of the fortunes of war. The day before we left camp, about September 10, 1918, our regiment was paid, which was the last pay day I had until I reached Newport News, Va., December 30th, 1918. Everybody knew that we were leaving immediately for somewhere on the front, and that it would in all probability be the last pay day we

would have in many months, if indeed we were ever to get another one before returning to the States. A1though having unlimited funds in France, the paymaster's machinery was completely "bogged down." I had in my purse about a thousand francs which belonged to the club, and about four hundred francs of my own, mostly saved up while I was sick and unable to spend it. After every meeting of the Club I would bring the money I received from the registration fees, mostly five-franc notes, to the barracks and trade in the small notes among the men for large ones so as to reduce the bulk of the roll. Knowing that everybody in the barracks had seen me with this unusual roll of money, I always slept in my shirt with my purse buttoned up in my shirt pocket. Getting a few minutes off from the work of preparing for departure, I went over to the quarters of Sergeant Vance, the newly-elected president, took all the books, with the treasurer's book balanced, and settled with him in full, paying him about a thousand francs. In my hurry to get back, after settling with him, I put my purse in my blouse pocket instead of my shirt pocket. Passing through the barracks on my way to work, I removed my blouse and threw it on my bunk, forgetting that my purse was in it. When I returned somebody had stolen the purse. They made a pretty good haul as it was, but I have an idea that they were disappointed in not getting the club funds also. Had they been ten minutes sooner, they would have put me in a very embarrassing position with the brethren as I would not have been able to replace the money at that time. No doubt my explanation would have been accepted without question, but I would never have felt right about it. In this instance "Lady Luck" was both with me and against me.

My lodge card and all my identification papers were in the purse. I soon realized that to locate the thief was impossible, I posted notices that if my lodge card and papers were placed where I would find them, I would forget about the money and ask no questions, but they were never returned.

I was now about to begin the journey to the front, facing the possibility of not getting another pay day, and getting wounded, with months in the hospitals without a cent (which actually happened), or of being captured and having no funds with which to better my condition. The brethren in my company, among whom were brothers Will Hetherington, Nebraska Lodge No. 1, Omaha, Jesse Sollenberger, Pelton, Geil, and others, whose names I do not remember, each contributed a loan of five francs. This came in very handy, and I made it go as far as possible during the three months I was in the hospitals after getting gassed at Thiacourt on October 4th.

THE CLUB PROSPERS

It will be seen that the club was in a growing condition, and prosperous financially when I left. It must have continued to prosper, for I have a letter from Dr. (formerly Captain) W. H. Mick, Nebraska Lodge No. 1, Omaha, saying that upon his return to the States in January 1919, he deposited with the Grand Master of New York one thousand francs, the property of the club, and that he later received acknowledgment of receipt from brother Boaz, the subsequent president of the club. Brother flick was president of the club when ordered to the States, and did not have time to account with his successor in office.

Brother William C. Prime, of New York, in his report to the Masonic Service Association, mentions visiting this club in April 1919. ** It must have been active up until the time the camp was finally abandoned. The information I have at present indicates that Brother Boas was the last president of the club, but I have been unable to ascertain his lodge or his address. Both Captain Hick and myself have exhausted every lead we could get, but without success. If any brother reading this can assist in locating him, please communicate with me at once.

Any brother having information of the activities of the club subsequent to September 10th, 1918, or of anything previous to that time not mentioned herein, will do a great favor by communicating with me. I consider this just the beginning of the history of the club, which I hope to revise and complete at a later date when time and diligent search reveal the records.

* On this subject see THE BUILDER, Vol. V, 1919, pages 59, 87, 115.

** See THE BUILDER, December, 1920, page 324.

----o----

WE BUILD!

We Build!

It matters not the stuff or stock we use,

The hours of labor or the tools we choose,

If out each soaring plan be drawn aright,

If but our course be ever toward the light;

Nor need we haggle o'er the day's reward,

Whose toil is honest in the eyes of God.

We Build!

It matters not the how, the when, the where,

If men can see that all our works are fair:

No greater he who wields the captain's sway

Than he who learns to serve and to obey:

Whate’er the fabric we would fain erect,

Some must bear burdens and some must direct.

We Build!

It matters not the end we have in view
If but each workman to himself be true:
He builds on sand, tho he may win acclaim,
Who builds not character to buttress fame;
The Golden Rule must shape the builder's will,
The temple, lacking soul, is empty still.

We Build!

It matters not if impious hands would drag
Thru license, lust and lawlessness, that flag
Which stands for consecrated blood, far spilt
To save those sacred things our fathers built:
We shall defend them, too, and failing - then
We'll vow by God, to build them up again!

- George Sanford Holmes.

----o----

Who does the best his circumstance allows, does well, acts nobly; anger could do no snore.—Young.

----o----

FREEMASONRY'S RESPONSE TO THE CHALLENGE OF FORT BAYARD

BY BROTHER FRANCIS E. LESTER, P.G.M., NEW MEXICO

IN THE January, 1922, issue of THE BUILDER there was published a statement under my name setting forth the conditions at Fort Bayard, New Mexico, the largest Government Tuberculosis Hospital in the country, where something over 1100 tubercular war veterans are patients. In that statement I explained the challenge to Masonry that existed by reason of the fact that the two hundred or more Masons in that Government Hospital were receiving from Masonry few or no measures of relief.

The article referred to produced remarkable results. Supplemented by an appeal to the various Grand Lodges of the United States, it led many of them to send in contributions, none less than $500, for the needed relief. The Grand Lodge of New Mexico at its February communication definitely endorsed, and pledged itself to this undertaking, and although it represents less than 6,000 Freemasons, a contribution of $1000 for the building fund and $100 per month for relief purposes was made in addition to liberal contributions from the constituent Blue Lodges, the Scottish Rite and the Shrine of New Mexico. A Freemason of San Antonio, Texas, Brother Robert J. Newton, became so impressed with the merits of the Fort Bayard situation that in personal conference he brought it to the attention of Brother Leon M. Abbott, Grand Commander of the Northern Scottish Rite Jurisdiction, with the ultimate result that that Body has contributed the sum of $25,000 which it is estimated will cover the cost of a building to be erected for relief purposes at Fort Bayard for the Masonic organization known as the Sojourners' Club, and the plans for the building are now completed and its construction is about to be undertaken. There remains the question of properly financing the maintenance and relief fund for this work.

Many Blue Lodges throughout our country and individual Masons in various parts of the country have responded to the appeal appearing in the January BUILDER. Among these is the case of a Freemason in a far eastern state who, reading this appeal, gave up an anticipated trip to his home lodge in a nearby town for the purpose of witnessing the installation of his lodge officers, and remitted the cost of that trip to the Fort Bayard relief fund. The amount was small, but the spirit of sacrifice was large. That same Brother Mason on numerous occasions has secured from one source or another a considerable number of contributions, and has remitted them for this relief project.

The funds already available have resulted in a complete change in Masonic conditions at Fort Bayard. These changed conditions have renewed the energies of the faithful workers of the Sojourners' Club, and have inspired and cheered our afflicted brother Masons, many of them helpless, at Fort Bayard. Whereas it was previously a common saying there that if a man was a Mason, "nobody cared," it is now recognized that a Mason has behind him an organization whose conception of relief is something more than a subject for ritualistic lip-service.

The relief funds of the Sojourners' Club at Fort Bayard are carefully administered in a business-like manner. Its Treasurer is under bond and detailed monthly reports are rendered. All remittances should be sent to R. W. Brother A. A. Keen, Grand Secretary, Albuquerque, New Mexico.

This statement is made in the belief that it will cheer the hearts of Masons everywhere to know that something definite and worthy is being accomplished at Fort Bayard in the name of Masonry, and that the big work just started there promises large accomplishments.

EDITOR'S ADDENDUM

After the foregoing had been set in type a letter was received from Brother Arthur Harris, welfare worker in the Sojourners' Club at Fort Bayard, who forwarded a clipping from the El Paso Times, of issue September 2, 1922. This newspaper account is of such interest that, with Brother Lester's consent, it is here added to his own account of one of the most genuinely Masonic undertakings ever attempted.

Fort Bayard, N.M., Sept. 2. - The first social service building ever put into a hospital by a fraternal organization, other than the K. C. huts of the Knights of Columbus war time activities' branch, will be the handsome building of the Sojourners' Club, which will be built at Fort Bayard by the Masonic Order. Bids hat asked for and ground will be broken for the foundations by October 1. Plans for the building were drawn by Forrester & McCullough, architects, of Washington. Scottish Rite Masons of the Northern Jurisdiction have raised the $20,000 to $30,000 it is estimated the building will cost.

The Sojourners' Club is an organization of all Masons at Fort Bayard, including officers, employee and patients. They announce as their ideal the service of all mankind, regardless of whether he belongs to their Order, and especially to interest themselves in relieving the condition of gassed and sick soldiers unable to secure compensation from the government, due to their inability to trace their disability to military service.

The club was organized in January, 1919. It was discontinued from June to November, 1920, due to loss of members caused by departure of personnel at the time the hospital was transferred from the army to the public health service. It now has a membership of 200.

Plans for the club building provide for a two-story building of either stucco or finished lumber. On the first floor will be an auditorium with a seating capacity of 500 and a modern stage, also a billiard room, ladies' rest room, a kitchen and a lounging room. The second floor will contain the club rooms, a secretary's office, and several guest rooms. There will be handsome porches for both floors 50 feet long and 10 feet wide.

Arthur Harris, formerly an employee in the registrar's office, has been employed by the club as welfare worker and assumed his duties Friday.

A number of the medical staff states that Fort Bayard is the foremost experiment in America of the evolution of hospitalization. The conception of a hospital as a place where the patient may be nursed back to health with full mental power as well as full physical power, and without living in the discomfort of usual hospital life, is entertained by all at Fort Bayard. It is due to this conception of hospitalization that the Sojourners' Club is building its handsome new club. The American Legion is also following out this general idea, and as an experiment, has placed a salaried liaison officer here. This is the first hospital in which either the Legion or Masonry has tried this experiment.

----o----

THE STUDY CLUB

THE TEACHINGS OF MASONRY

BY BRO. H. L. HAYWOOD

The following paper is one of a series of articles on "Philosophical Masonry," or “The Teachings of Masonry," by Brother Haywood, to be used for reading and discussion in lodges and study clubs. From the questions following each section of the paper the study club leader should select such as he may desire to use in bringing out particular points for discussion. To go into a lengthy discussion on each individual question presented might possibly consume more time than the lodge or study club may be able to devote to the study club meeting.

In conducting the study club meetings the leader should endeavor to hold the discussions closely to the text of the paper and not permit the members to speak too long at one time or to stray onto another subject. Whenever it becomes evident that the discussion is turning from the original subject the leader should request the members to make notes of the particular points or phases of the matter they may wish to discuss or inquire into and bring them up after the last section of the paper is disposed of.

The meetings should be closed with a "Question Box" period, when such questions as may have come up during the meeting and laid over until this time should be entered into and discussed Should any questions arise that cannot be answered by the study club leader or some other brother present, these questions may be submitted to us and we will endeavor to answer them for you In time for your next meeting.

Supplemental references on the subjects treated in this paper will be found at the end of the article.

PART XVII - BROTHERLY AID

I

IT IS ONE of the principal uses of history that it enables us better to understand the present. We are ourselves so intimately related to our world as it now is, and this world is so complicated, that often it is quite impossible for us to form a true conception of it. But after a few decades have passed, and our own period detaches itself and becomes a unity, so that it can be viewed as a whole and as a thing by itself, it becomes greatly simplified; multitudes of bewildering details drop away, and it stands forth in its essentials, so that the historian can grasp it in its true proportions

and relations. In this wise it often happens that in a certain true sense no age is understood until it has taken its place in history. This fact itself in turn can be brought about to enable one to view his own period as if it were a thing past, for it often happens that we discover some earlier period to be so like our own that to learn to understand that past period is to enable one's self to understand one's own. All this, which seems so remote from the theme of this paper, is written to explain why I shall begin the study of Brotherly Aid by a rapid sketch of a condition that developed itself among the Roman people many centuries ago. That condition, I believe, was the same in essentials as the condition in which we now live, so that by viewing it as a whole we can the better understand the social world in which we find ourselves.

In the early days of the Republic Roman life was a very stable thing, and Roman customs were almost stationary. A man grew up in the house in which he was born; when he married he brought his wife to live with him under the paternal roof; and when he died he left his own sons abiding in the same place. Neighbouring families were similarly stable, and all these groups, owing to this perpetual neighbourliness and to intermarriage, became so inwoven with each other that in a community there would be not one stranger. A man's life took root in such a community like a tree and grew there permanently. The individual was not left to his own private resources: he was surrounded by others who were ever at hand to aid him in misfortune, nurse him in illness, and mourn him in death. He was strong with the strength of his family and of his neighbourhood, and this no doubt accounts for the sturdy manhood and womanhood of the early Romans.

* * *

What are the principal uses of history? Why is it difficult for us to understand our own time? How does history help to learn the present by means of the past? Describe conditions under which the early Romans lived. In what way did this make for a healthy manhood? How did these conditions protect a man from physical and moral bankruptcy? How does the history of Freemasonry help you to understand Freemasonry as it now is? Did you live in childhood under conditions similar to those described?

II

But there came a time when the long enduring stability of Roman life was broken up. By gradual degrees the Romans conquered adjoining territory. A great military system was organized. Whole nations were brought into the Roman system. Alien peoples flocked into Italy, and new religions established their headquarters in Rome. The Republic gave way to the Empire, and the Senate succumbed to the Emperor. Great cities arose; travel was made possible; and a feverish restlessness took the place of the old stability. The old calm neighbourhood life was destroyed and in its place there grew up a fermenting life in town and city. A man no longer lived and died in the place of his birth, but moved about from community to community, so that men became human tumbleweeds evermore shifting about from place to place as the windy currents of chance might carry them. It came to pass that a man lived a stranger in his own neighbourhood, so that he scarce knew the other persons living under the same roof. He was thrown back on his own unaided individual resources in misfortune and in death. In the unequal struggle he often became morally bankrupt and the constant strain undermined his health. It was for such causes that Rome ultimately fell.

In this situation men set out about the creating of a bond that would take the place of the lost neighbourhood ties. They organized themselves into Collegia. These groups were formed of men engaged in the same trade and they usually, in the early days of their history, were principally devoted to securing for a man a becoming burial service, the lack of which so filled a Roman with dread. But in the course of time these organizations - we could justly call them lodges - assumed more and more functions until at last a man found in them charities, social life, business aid, religious influences, friendship, and such other features of general protection as caused him to call his own group "My Mother Collegium." To live a stranger in a city was not longer a thing to dread to a man who could find in such a fellowship the same friendship and support that his forefather had secured in the old-time neighbourhood.

* * *

What broke up the stability of ancient Roman life? Did the Romans come to have cities, factories, tenements, etc? What was Rome's "immigration problem"? Was it like ours? What cause led to the breakdown of Roman character? What were Collegia? How were they organized and what purposes did they serve?

III

It would be easy to compare with the rise and development of the Collegia the rise and development of the Church in the Middle Ages, for the latter came into existence to serve similar purposes; but there is no need of this, because the idea has already been made sufficiently clear. So is it also clear, I trust, that we men of today are living under just such conditions as brought the Collegia into existence, which is the one point of this historical excursion. The great majority of us are living in towns and cities; and almost all of us are subject to the unsettling conditions that shuttle us about from place to place, and from condition to condition, so that life has lost its firmness and security. We live in streets where our next door neighbour is a stranger to us; or in an apartment house or tenement where with dwellers on the same floor we have no ties at all. Our industrial system is such that vast numbers of us are ever moving about from one job to another, which fact is true also even of the farmers, the majority of whom are tenants, and therefore migratory. In the midst of such conditions the individual is often thrown wholly upon his own resources which is such an unnatural thing that many break under it. The restlessness and the ache of modern life are undoubtedly due in large measure to these facts.

But it is here that the lodge comes in, for the lodge, from this present point of view, is nothing other than a substitute for the old-fashioned small community life wherein neighbour was so tied to neighbour that there was no need of associated charities, social centers, or employment bureaus. In a lodge a man need no longer be a stranger: he finds there other men who, like himself, are eager to establish friendships, engage in social intercourse, and pool the resources of all in behalf of the needs of each. The fraternal tie redeems a man from loneliness and from his old pitiable sense of helplessness, and atones for a hundred other ills of city conditions. In his fraternal circle is the warmth and security which a man needs if he is not to succumb to the pressure of modern life. Little wonder is it that men so often think

secretly of their lodge as "my mother" and cherish for it until death a deep regard that no profane can ever comprehend!

* * *

What purposes were served by the Church in the Middle Ages? Have you experienced the loneliness of city life? Does moving about make for happiness? Why are so many families migratory? What are the effects on health, happiness, morality? What function is performed by the lodge in modern life? Have you found the lodge to be a circle of friendship? If not, why not?

IV

In the ample framework of these facts one can see at a glance what Brotherly Aid really is. It is the substitution of the friend for the stranger. It is a spirit which throws round a man the comforts and securities of love. When "a worthy brother in distress" is helped it is not as a pauper, as in the necessarily cold fashion of public charity, but the kindly help which one neighbour is always so glad to lend to another. Masonic charity is strong, kindly, beautiful and tender, and not charity at all in the narrow grudging sense of the word. Nay, it does not wait until a brother is in distress but throws about him in his strength and prosperity the affectionate arm of friendship without which life is cold and harsh. Friendship, fraternity, fellowship - this is the soul of Freemasonry of which charity is but one gesture with a thousand meanings.

* * *

What is meant by, "Brotherly Aid"? How does Your lodge assist a "worthy brother in distress? Could you improve on the Masonic methods of charity? What is the difference between Masonic charity and public charity? What is the Bible's teaching concerning "charity"? (See I Cor. xiii.)

----o----

SUPPLEMENTAL REFERENCES

THE BUILDER:

Vol. I (1915) - Masonry at Work, p. 64; Problems in Masonic Charity, p. 88

Vol II (1916) - History and Charity, p. 31; Washington, the Man and Mason, p. 43; Charity Never Faileth, p. 154; Masonic Homes -I, p. 75; Masonic Homes - II, p. 116; Masonic Social Service, p. 99; The Iowa Plan, p. 126; Masonic Social Service - A Hospital for Crippled Children, p. 263; Every Lodge a School, p. 308; "Unto the Least of These," p. 319; The Fame of the Craft, p. 384

Vol. III (1917) - What an Entered Apprentice Ought to Know, April C.C.B., p. 7; The Masonic Relief Association, p. 270; Physical Qualifications of a Candidate, p. 310; Fraternal Forum, p. 195; Golden Rule Lodge, p. 220.

Vol IV (1918) - Louisiana Relief Lodge No. 1, p. 243; Relief Work in World War, p. 201; Stop, Look, Listen, p. 305; Masonic War Work in England, p. 315; "What is Masonry Doing in This War as a Fraternity?" p. 89; Has Masonry a Duty in the War? p. 330.

Vol V (1919) - Masonic Relief Association of the United States and Canada, p. 217.

Vol VI (1920) - Active Charity, p. 97; The Vital Parts of the

Breast, April C.C.B, p. 3.

Vol VII (1921) - Masonic Charities in the British Isles, p. 88; Practical Brotherhood, p. 102; Everlasting Necessity for Brotherhood, p. 317; Fraternal Side of Old Guilds, p. 174.

Mackey's Encyclopedia-(Revised Edition);

Charity, p. 143; Collegia Artificum, p. 158; Freemason, p. 282; Freemasonry, p. 283; Lodge, pp. 449-451; Middle Ages, p. 483; Roman Colleges of Artificers, pp. 630 - 634; Stonemasons of the Middle Ages, pp. 718-722; Travelling Masons, pp. 792-795.

----o----

OUR STUDY CLUB PLAN

Our Masonic Study Club Course, of which the foregoing paper by Brother Haywood is a part, was begun in THE BUILDER early in 1917. Previous to the beginning of the present series on "Philosophical Masonry," or "The Teachings of Masonry," as we have titled it, were published some forty-three papers covering in detail "Ceremonial Masonry" and "Symbolical Masonry" under the following several divisions: "The Work of a Lodge," "The Lodge and the Candidate," "First Steps," "Second Steps," and "Third Steps." A complete set of these papers up to January 1st, 1922, are obtainable in the bound volumes of THE BUILDER for 1917, 1918, 1919, 1920 and 1921.

Following is an outline of the subjects covered by the current series of study club papers by Brother Haywood:

THE TEACHINGS OF MASONRY

1. - General Introduction.

2. - The Masonic Conception of Human Nature.

3. - The Idea of Truth in Freemasonry.

4. - The Masonic Conception of Education.

5. - Ritualism and Symbolism.

6. - Initiation and Secrecy.

7. - Masonic Ethics.

8. - Equality.

9. - Liberty.

10. - Democracy.

11. - Masonry and Industry.

12. - The Brotherhood of Man.

13. - Freemasonry and Religion.

14. - Universality

15. - The Fatherhood of God.

16. - Endless Life.

17. - Brotherly Aid.

18. - Schools of Masonic Philosophy.

This systematic course of Masonic study has been taken up and carried out in monthly and semi-monthly meetings of lodges and study clubs all over the United States and Canada, and in several instances in lodges overseas.

The course of study has for its foundation two sources of Masonic information, THE BUILDER and Mackey's Encyclopedia.

HOW TO ORGANIZE AND CONDUCT STUDY CLUB MEETINGS

Study clubs may be organized separate from the lodge, or as a part of the work of the lodge. In the latter case the lodge should select a committee, preferably of three "live" members who shall have charge of the study club meetings. The study club meetings should be held at least once a month (excepting during July and August, when the study club papers are discontinued in THE BUILDER), either at a special communication of the lodge called for the purpose, or at a regular communication at which no business (except the lodge routine) should be transacted,all possible time to be devoted to study club purposes.

After the lodge has been opened and all routine business disposed of, the Master should turn the lodge over to the chairman of the study club committee. The committee should be fully prepared in advance on the subject to be discussed at the meeting. All members to whom references for supplemental papers have been assigned should be prepared with their material, and should also have a comprehensive grasp of Brother Haywood's paper by a previous reading and study of it.

PROGRAM FOR STUDY CLUB MEETINGS

1. Reading of any supplemental papers on the subject for the evening which may have been prepared by brethren assigned such duties by the chairman of the study club committee.

2. Reading of the first section of Brother Haywood's paper.

3. Discussion of this section, using the questions following this section to bring out points for discussion.

4. The subsequent sections of the paper should then be taken up and disposed of in the same manner.

5. Question Box. Invite questions on any subject in Masonry, from any and all brethren present. Let the brethren understand that these meetings are for their particular benefit and enlightenment and get them into the habit of asking all the questions they may be able to think of. If at the time these questions are propounded no one can answer them, send them in to us and we will endeavor to supply answers to them in time for your next study club meetmg.

FURTHER INFORMATION

The foregoing information should enable study club committees to conduct their meetings without difficulty. However, if we can be of assistance to such committees, or any individual member of lodges and study clubs at any time such brethren are invited to feel free to communicate with us.

----o----

EDITORIAL

THE LARGER MEANING OF THE THOMSON TRIAL

BY THIS time readers of THE BUILDER have had opportunity to read Brother C. C. Hunt's history of the trial of The American Masonic Federation of which the now notorious Mathew McBlain Thomson was head; and they have learned that this case is one of interest and significance for Freemasons the world over. The manner in which the Salt Lake City brethren and their associates managed their end of the trial is deserving of great praise, especially so in the scholarly way in which they prepared their brief, the credit for which largely belongs to Brother Isaac Blair Evans, one of Salt Lake City's brilliant lawyers. Brother Evans has published a volume on the case that should have a circulation wherever men are interested in the history, the structure, and the working of the Masonic institution, and it is hoped in many quarters - in these quarters especially - that Brother Evans and his associates will find a way to place the volume on the general market.

Clandestinism is not a thing of the past. It is probable that it will be very much of a thing in the future because as the Fraternity grows in power and in prestige such unscrupulous rascals as Thomson and his confederates will be more and more tempted to find ways and means of exploiting it. It is a matter for Masters and Grand Masters, for Secretaries and Grand Secretaries, and for Jurisprudence Committees to think about, and learn about. It is doubtful if one could find a more perfect specimen of clandestinism, or a clearer revelation of the ins and outs of clandestine methods, than this American Federation: it is like a laboratory case that possesses all the typical attributes.

The trial of the Federation presents a feature of peculiar interest to thorough students of Masonry. On the surface the case hung upon the question whether or not Thomson had misused the mails, but in preparing their prosecution Brother Evans and his associates found it necessary to go to the roots of Masonic history, jurisprudence, and philosophy. To solve the immediate and practical problem they were compelled to go back and solve the problems of history. Freemasonry is so organized that it is almost always thus. What we do today is, by virtue of the very nature of the Craft, necessarily linked to what was done yesterday, and new departures must always be tested by the ancient landmarks. Masonic history, Masonic study and Masonic research are not dry as dust pursuits for a pedant in a corner, but practical everyday necessities, without which the most modern and urgent activities will go astray.

MASONS AND SCHOOLS

It has been most interesting, and illuminating withal, to observe the reactions to the Public School number published last August, especially in the pages of some periodicals not always friendly to Freemasonry. In one of these latter an editor cites that issue of THE BUILDER "as proof of the fact that Masonry, under cover of a professed friendship for the public schools, is trying to destroy all private and parochial schools." Nothing could be farther from the truth so far as THE BUILDER is concerned, and, unless the present scribe is wildly astray in his interpretation of the Masonic mind of the country, the statement is wide of the mark in its larger applications. The rank and file of Masons are not out to destroy private schools: they know that educational needs are altogether too various to be satisfied by one system and that business, music, theological, technical, correspondence, night, and many other types of private schools will be a long time with us.

But Masons believe at least a majority of them do - that the educational standard of private schools should be maintained on a par with public schools in order that pupils in the former be not handicapped in the race of life. Also, they believe that education is by its nature a thing that should function in the interests of the whole of society and not for the sake of private interests. It is the business of a school to turn out well trained citizens, not to manufacture children into members of a sect or party.

* * *

ILLEGAL WEARING OF LODGE EMBLEMS

"House': Bill No. 530, By Messrs. Clark & Hilzim 2-9-22. Judiciary 'B'. An Act to forbid the wearing of emblems by persons not authorized so to do:

"Be it enacted by the Legislature of the State of Mississippi, That whoever not being a member of the Confederate Veterans, of the Daughters of the Confederacy, of the Sons of Confederate Veterans, of the Sons of the American Revolution, of the

Daughters of the American Revolution, of the Colonial Dames, of the Grand Army of the Republic, of the Sons of Veterans, of the Women's Relief Corps, of the military Order of the Foreign Wars of the United States, of the American Legion, of the American Legion Auxiliary, of the Masons, of the Woodmen of the World, of the Knights of Pythias or of any other patriotic or fraternal organization, shall wilfully wear the insignia, distinctive ribbons or membership rosette or button or any imitation thereof, shall be punished by a fine of not more than $20.00 or by imprisonment for not more than thirty days, or by both such fine and imprisonment.

"That this act shall be in force and effect from and after the date of its passage."

The above bill was presented to the Mississippi State Legislature some time back. Can any Mississippi brother tell us if it passed? It is to be hoped that it did, for such a law should be on the books of every State. While the solons are at it, they should include in their proscriptions all fraternity members not in good standing: an expelled member, or one dropped for N.P.D., has no more just right to wear an emblem than an uninitiated profane.

----o----

THE LIBRARY

A UNIQUE BOOK ON FREEMASONRY

"The Gospel of Freemasonry," by "Uncle Silas." Published by the Clarke Publishing Company, Madison, Wisconsin. Copies obtainable through the National Masonic Research Society, 2920 First Avenue East, Cedar Rapids, Iowa. Price $1.00 per copy, postpaid.

TO GET the right perspective upon this work it is desirable to know something about the author. "B. B.," as he is affectionately known among his friends, is not only a typical American in his citizenship, but is a man who practices in his Personal relations the virtues that such citizenship suggests. He started out in life under circumstances that might well have discouraged him, for he was left an orphan at an early age, and was soon thrown upon his own resources. This is doubtless the key to his broad understanding of his fellow men. His is not an academic knowledge of temptation, human frailities and of the inspiration in the "noble and mysterious triumphs, which no eye sees, which no renown rewards, which no flourish of trumpets salutes." He is the publisher of one of the greatest papers in the country devoted to farmers and farming, but despite his business responsibilities and activities, he has taken time to devote himself to the needs of the destitute and of the suffering with keen and compassionate understanding. His charity is of the kind in which the personal equation enters - not the cold and casual giving to organizations entwined in a maze of red tape. He gives and works personally, as a follower of the Gentle Nazarene.

It is typical of Bascom B. Clarke that the profits from the sale of "The Gospel of Freemasonry" have been set aside for charity; and this is in itself so novel a thing in this materialistic age that it holds the attention, and leads the reader to wonder what other novel thing such a man may do or say. And his book is quite in character, filled as it is with a homely and quaintly expressed philosophy and illustrative incidents of his Masonic experiences. Of course he tells us a great deal that we have long known; but he tells it in a way to bring truisms home to us afresh.

"Freemasonry, Ezra, consists of more than signs and passwords and mystery," he says.... "Freemasonry doesn't advertise its business on bulletin boards along the railway track and in elevated stations excepting as the acts of its votaries tell of its helpfulness to man."

With this as the foundation of his conclusions, Uncle Silas not only awakens concurrence in the minds of his readers, but entertains them with telling comment throughout, having frequent recourse to scripture (which few laymen have read more assiduously) and incidentally giving an interesting account of how he first became interested in Freemasonry. "In grandmother's God," he replied, when asked the

question, "In whom do you put your trust?" His grandmother was a Methodist. Uncle Silas says: "The gospel of Freemasonry, Ezra, consists in being ready and willing to strain a point, if necessary, to help those in distress. It beats all how much you can do after you think you've done all you can do. Just enter into your closet before going to bed, or if you are too tired to pray in a musty closet, why just lie down in bed - it doesn't make much difference to the Grand Architect whether you pray like a Presbyterian, standing up, or shouting like a Methodist like you thought the Lord was deaf, or whether you pray like the Arab, lying on your belly, just so as to pray and mean it, old chap - and before you begin to saw gourds for the night, sorter make a digest of the day's work and ask God to forgive you for the crooked paths and to help you plow straighter furrows next day."

How can one read this sort of passage without saying, as I did, "Dear, old, hard-boiled Uncle Silas!"

George C. Nuesse.

* * *

INFORMATION CONCERNING "ANCIENT FREE MASONRY AND THE OLD DUNDEE LODGE, No. 18 – 1722-1920."

"Ancient Freemasonry, and the Old Dundee Lodge No. 18 – 1722-1920," by Arthur Heiron. Published by Kenning Son, 16 Great Queen St., London, England. Copies obtainable through the National Masonic Research Society, 2920 First Avenue East, Cedar Rapids, Iowa. Price $5.00, postpaid.

In its issue of September, 1921, THE BUILDER published an article in review of "Ancient Freemasonry and the Old Dundee Lodge, No. 18" by Brother Arthur Heiron, of England, in which it heartily recommended to Masons everywhere this very

excellent work. Since that time the book has been received with such favor that the publishers are now arranging to issue a new edition. Meanwhile the author has prepared for circulation among such brethren as may be interested a circular containing a descriptive synopsis of the work, along with a number of appraisals that have been trade by competent Masonic critics. Also, and this is of greater importance, he has prepared an index which is to be incorporated in the second edition but which may now be procured, in booklet form, by those who possess or will purchase copies of the first edition. THE BUILDER will furnish either of these to brethren who request them. By reading the circular and the index a brother can gain a clear knowledge of the book itself, and will not risk spending his money "sight unseen."

* * *

TWO NEW BOOKS ON FREEMASONRY

"Masonry and Citizenship"; “The Master Mason; Speculative Masonry"; both written by Rev. Frederick J. Lanier, of Fredericksburg, Virginia, and published by the author at that address, to whom orders should be sent. One dollar each, net.

Down in the Old Dominion Masons are hearing more and more about Brother The Rev. Frederick J. Lanier, long an active member of George Washington's old lodge at Fredericksburg, Va., and Rector of St. George's Church in that place. Brother Lanier has lately informed THE BUILDER that he has resigned his rectorship in order to devote his whole time to Freemasonry, which is good news indeed, for he will most certainly find a warm welcome and a wide place in his new field.

Thus far Brother Lanier has published two little books, named above. The former of the two is a compilation of brief chapters drawn from such various sources as will appear in the list here given along with three chapters original with the author-editor. Chapter I is a brief speech by President Harding; II is an "Address to a Newly Made Mason," compiled from various sources; III and IV are drawn from "The Builders" by Bro. Dr. Joseph Fort Newton; V is "What Makes a Man a Mason," from Maurice

Penfield Fikes and others; VII, "Masonry and Citizenship," by Roosevelt; VIII, "Applied Masonry," by Eminent Sir W. D. Carter; IX, "The Blacksmith," taken from Rabbinical sources; X, "Masonry and the American Federation of Labor," by Brother Samuel Gompers; XI, "Industrialism To-Day," by Judge Elbert Gary, (is Judge Gary a Mason?); XII, "The Future of America," by Harding and others; XIII and XIV, by the author, are on "The Duty of Masons in the Present Crisis," and "How Prayer Makes the World What It Is."

"The Master Mason," published also during last year (1921) is, though not quite so large in bulk, the more ambitious of the two in that it is comprised almost wholly of the author's own writings. According to the preface the book "does for those who have been initiated, passed, and raised to the sublime degree of a Master Mason what 'Morals and Dogma' does for Scottish Rite Masonry. It supplements the lectures that are given in the several degrees, and will be of great assistance to Masters of lodges."

To compare this little volume with "Morals and Dogma" is loading it down with a needless handicap. It is unlike Pike's magnum opus in every respect. But for all that it is interesting to read, and helpful, too, to a Mason who enjoys speculation. If one is to find fault at all with Brother Lanier it is that he has resorted too much to his own inner consciousness in interpreting Masonic principles and symbols, and too little to the interpretations already furnished us by the Craft itself, in its ritual, its history, and its jurisprudence.

The treatment of the Masonic Apron is an example of the evils of this subjective method of symbological interpretation. On page 9 the author gives "the form of the apron" as an equilateral triangle, a square, and a circle combined. The circle is supposed to be the string, and this is explained as being a "symbol of spirit"; the triangle represents the flap, and is described as teaching the "threefold personal revelation of God"; the square is made to represent the material universe. The Apron is also explained as teaching the threefold nature of man, who is said to be body, soul and spirit.

The Masonic Apron is none of these things. It is not a circle, plus a square, plus a triangle; it is an apron. It is a piece of lambskin or of cloth of no official shape or size, attached to the human body by a string of like material, and having a flap. Among Operative Masons it was in use for the obvious and very necessary purpose of protecting the clothing. Custom made of it an emblem representing labor, and the dignity thereof. To interpret the meaning of the Masonic Apron one must stick to the history of it, and to the interpretation already given, times without number, by the Fraternity itself. To go far afield, and to treat it as though it were a geometrical design, is not to treat it as a Masonic emblem at all.

Symbology is one of the most difficult of all undertakings in the Masonic field, and its difficulties are increased over and over when it is made subjective and personal, and detached from history. To resolve our embeds and symbols into geometrical diagrams, and then to fill them in with theories of our own, is no proper way to precede: but, as Robert Freke Gould said so well once and for all, "the study of our history and of our symbolism must be proceeded with conjointly." Only then can we keep the solid ground under our feet, and avoid the vagaries of our own private fancies.

This is not to say that "The Master Mason" is full of vagaries and private fancies; far from it! Brother Lanier is a well-read man who has thought much, and who has discovered the unsearchable riches of the Masonic ritual. Once he has built under himself a firm groundwork by thoroughly mastering the classics of Masonic symbology and history he will give US some valuable books.

* * *

"LE LIVRE DU MAITRE"

"Le Lime Du Maitre," published in France, and in the French language, 221 pages, paper covers. Orders should be sent to the Librairie du Symbolism, Square Rapp 4, Paris 7e, France.

A plan of education for making Freemasonry clear to the brethren was worked out in Paris as long ago as 1888 within a Masonic group studying initiation. The Apprentice Manual (Livre de l'Appenti) was at once begun but did not appear in print until 1892 under the auspices of the Lodge Travail et Vrais Amis Fideles, and bore no individual signature. A like work for the benefit of the Fellow Craft (Livre du Compagnon) was published in 1911 and was edited in a much larger measure under the personal responsibility of Past Master Oswald Wirth. This accomplished brother has now brought out the Master Mason's Book (Livre du Maitre) for the use of brethren of the Third Degree. He says in his preface to this work:

"There is no doubt that for the recovery of the lost Word I must have recourse to the light of most instructive brethren. These are such as Joseph Silbermann and the Brother Hubert, manager of the Chaine d' Union, who have verbally stimulated my meditations, also Ragon, Eliphaz Levi, Albert Pike, and, above all, Goethe, have instructed me by their writings.

"But it suffices not in these matters that one digests the thought of others. To tie together the broken threads of neglected traditions it is necessary to revive the past by an intense and preserving personal effort. One must himself actively live anew in ancient times, self-absorbed in the study of significant monuments which we today have forsaken. Ruins, superstitions, discredited philosophical doctrines, alien religions, all merit examination with care; but nothing is known more revealing than poems and myths.

"Poets whose imagination is enlightened are in Initiation more instructive than cool reasoners. The Chaldean epic poem of the heroic Gilgamesh and the compositions of a high initiatory bearing, carry us back more than five thousand years.

“The tale of the death of Osiris and many other fables form by images and symbols precepts of the most profound wisdom. The Bible itself is precious for him who knows the meaning. The seduction of Eve by the serpent makes pertinent allusion to

fundamental principles of initiation, the same as with an abundance of more recent accounts.

"Generations transmit to one another fantasms frivolous in appearance though the thinker ought not to scorn them. Such are these glowing on the panes of that window of the West which the Initiate, setting out in the morn from the East, approaches at night, after having at noon examined all things in the full light of day.

"At daybreak his reason awakes watchful near the East window for the first rays of light summoned to penetrate the soul. That illumination too suddenly received may dazzle and render him presumptuous. Full of ardor the intelligence thus surprised believes itself strong against all error: it sees only everywhere prejudices to fight and phantoms to put to flight. That is the age of hasty judgments, holding no account of any received authority and carrying condemnation without reserve on all which accords not with the independent opinion too hurriedly acquired.

"That childish exuberance calms down about middle life. It is then that daylight mercilessly falls nearly vertically through the window of noon. Objects then project a minimum of shadow and reveal themselves in all their reality. This is the time suitable for a critical observation of things and permits one to investigate them under all aspects. Judgment ought then to be circumspect and to remain poised willingly in suspense. An accurate understanding refuses to condemn because with forbearance the circumstances may be explained when all the factors involved are fairly considered.

"Full light leads to tolerance which characterizes the Wisdom of Initiates. It becomes necessary to arrive where all is judged with serenity in order to obtain the right of opening the western window of the Sanctuary of Thought. The Sun is then setting; the turmoil of the day calms and the peace of night spreads gradually o'er the land. Details become erased in the deepening shadows setting forth the glory of the Evening Star before which all others pale. That Star is not the proud Lucifer, inspirer of boasting and mutiny: it is the hearth of serene splendor yielding a vision evoking the intellectual. Henceforth the night may be veiled in gloom yet darkness outdoors

prevails not over the light within. When the living are silent, the dead are disposed to speak. The hour comes then to draw forth from those retainers the secrets borne by them within the tomb. They are the True Masters from whom we are able to bring back understanding when we conform to the prescribed rites.

"But ascribe not to ceremonies only a sacramental value. Hiram is not resurrected inwardly because we have outwardly played that part. Nothing counts as Initiation beyond what is inwardly accomplished.

"Strive ye then, Symbolic Masters, to transform symbol into reality. Nominal holders of diplomas and wearers of insignia transform yourselves into Thinkers participating in an imperishable Thought.

"May the Book of the Master guide you in the accomplishment of this great work!"

The book is divided into chapters on "Historical Notes relative to the Master's Degree"; "Ritualism of the Master's Degree"; "Philosophic Conceptions pertaining to the Master's Degree"; "Duties of a Master Mason"; "Interpretative Catechism of the Master's Degree"; "Notes on the Philosophy of Initiation relative to the Master's Degree"; "Prerogatives of Mastership"; and "Bibliography for the Use of Master Masons."

The above chapters are divided again into sections: for example, the chapter on Bibliography deals in turn with "Religion" the first two books recommended to Master Masons on that subject being, by the way, editions of the Bible, "Symbolism," "Hermeticism, Alchemy and Occultism," and "Freemasonry," all the books in the lists being, of course, in the French language.

The chapter on an "Interpretative Catechism" has a Dumber of replies of much interest to us. Among them we find the following questions and answers relative to the story of the fate of Hiram:

"This is a symbolic fiction, profoundly true because of the education gained thereby."

"What is that teaching?

"The pure Masonic tradition, personified by the architect of Solomon's Temple and who is constantly in peril through the ignorance, fanaticism and ambition of Masons who know not Freemasonry nor devote themselves to this sublime work."

* * *

"What signifies this verdant branch [acacia]""

“It represents the survival of energies that the "rare cannot destroy."

* * *

The candidate is further aspect why he receives the acacia, and he replies:

"In accepting the acacia l bind myself to all which survives of the Masonic tradition. I thus promise to study Freemasonry with fervor in all that remains of its past, in its

rites, its customs, and its practices, without allowing my" self to be turned backward by an archaism contrary to the spirit of the times."

"How severe you received as Master Mason?"

"In passing from the Square to the Compass"

"The Compass is then more especially reserved for Master Masons?"

"Yes, for only they understand the handling of this instrument with profit."

"What use do they make of the Compass?"

"They measure all things in taking account of their ret rations to each other. Their reason, fixed as the head of the Compass, reports on objects according to the span of the Compass points which bind them. The judgment of an Initiate inspires him not according to the rigid graduations of the Rule but by the farsight based on a rigorous adaption of logic to reality:'

“What is the insignia of Master Masons?"

"The Square united with the Compass."

“What signifies the reunion of these instruments""

"The Square controls the work of the Master Mason who ought to act in everything with rectitude and inspiring all with the most scrupulous equity. The Compass directs that activity for betterment to the end that it finds an application the more judicious and fruitful."

“If a Master Mason was lost, where would you find him?"

"Between the Square and the Compass."

"How do you interpret that reply?"

"The Master Mason seeks to be distinguished by the morality of his actions and by the just practice of his reasoning. It is from this point of view that he holds himself between the Square and the Compass."

“What do Master Masons seek?"

"The Lost Word."

“What is that word?"

“The key of the Masonic secret, or in other words, the comprehension of that which remains unintelligible to the profane and to the imperfectly initiated."

* * *

"How do Master Masons travel?"

"From East to West, and from North to South, on all the surface of the earth."

“Why?"

"For the diffusion of light and to rather that which is scattered. In other words. to learn that they may know and understand that of which they are ignorant. and to contribute moreover in bringing about the reign of harmony and fraternity among men."

"On what do Master Masons work?"

"On the trestle-board."

"Do they then lay out the plans that others shall execute?"

"Master Masons prepare for the future which they forsee by building on the experience of the past."

“What use do Master Masons make of the Trowel?"

"It binds them to cover up the imperfections in the work of Apprentices and Fellow Crafts."

"Of what is it the emblem?"

"These sentiments of kindliness which animate the man enlightened in regard to all the weaknesses of which he discerns the cause."

* * *

“What is from that time the object of Mastership?"

"To search for that Master Mason which in us is the state of an inanimate corpse, to bring that death to life, to the end that we bestir ourselves accordingly."

But the temptation to quote from this handy and suggestive philosophical manual of French Freemasonry extends these comments unduly and we must bring these random free translations to a halt.

The book of 221 – 4 3/4, x 7 3/8 inch pages, paper covers, is sold by the Librairie du Symbolism, Square Rapp 4, Paris 7e, France. - R. I. Clegg.

* * *

A SOCIOLOGICAL STUDY OF THE NEGRO, WITH A NOTE ON "NEGRO MASONRY"

"A Social History of the American Negro, Being a History of the Negro Problem in the United States, Including a History and Study of the Republic of Liberia," by Benjamin Brawley; Published, 1921, by The Macmillan Company, Near York, and Chicago (to whom orders should be sent).

This is the most complete sociological study of the Negro by a Negro, probably, that has yet been published, and deserves a careful examination; but for our purposes here it will be sufficient to quote a passage that deals with "Negro Masonry"; it will be found on page 70ff.:

"After the church the strongest organization among Negroes has undoubtedly been that of secret societies commonly known as lodges. The benefit societies were not necessarily secret and call for separate consideration. On March 6, 1775, an army attached to one of the regiments stationed under General Gage in or near Boston initiated Prince Hall and fourteen other colored men into the mysteries of Freemasonry. These fifteen men on March 2, 1784, applied to the Grand Lodge of England for a warrant. This was issued to African Lodge, No. 459, with Prince Hall as Master, September 29, 1784. Various delays and misadventures befell the warrant, however, so that it was not actually received before April 29th, 1787. The lodge was then duly organized May 6th. From this beginning developed the idea of Masonry among the Negroes of America. As early as 1792 Hall was formally styled Grand Master, and in 1797 he issued a license to thirteen Negro to assemble and work as a lodge in Philadelphia; and there was also at this time a lodge in Providence. Thus developed in 1808 the African Grand Lodge of Boston, afterwards known as Prince Hall Lodge of Massachusetts; the second Grand Lodge, called the First Independent African Grand Lodge of North America in and for the Commonwealth of Pennsylvania, organized in 1815; and the Hiram Grand Lodge of Pennsylvania."

* * *

THE PERIOD OF THE WARS OF THE ROSES

“England Under the Yorkists, 1460-1485, Illustrated from Contemporary Sources," by Isobel D. Thornley: No. 2 in the University of London Intermediate Source-Books of History. Published by Longmans, Green and Co., Fourth Avenue and 30th St., New York, N. Y., to whom orders should be sent. Price $3.25.

The period covered by this volume was full of life, color, and dramatic surprises in Britain and on the Continent. In 1460 Nicholas of Cusa took the decisive step in scholarship that ushered in the Renaissance and signalized the passing of the Middle Ages. In 1479 Castile and Aragon were united under Ferdinand and Isabella, except for which they would not have been prepared to sponsor Columbus in 1492. The most Holy Inquisition began to add its splash of crimson to the picture of the times in 1840. Mathias Corvinus took Vienna in 1485. The Russians overthrew the Mongols, and the Ottoman Empire made war on Vienna, much to the interest of the popes of the times, who, of the Borgia or Medici variety, were as good at gold getting and bloodletting as any of their compeers. Colorful days they were indeed! Old Piero set up the house of the Medici in Florence and Lorenzo followed him in such wise as to earn his title, "The Magnificent." Florence was made over into "Europe's Athens" - at least such was the attempt - and Ficinio was set up in the Academy to teach the blooded youth how to make charms out of frog's liver. At the same time the prey cocious Pico della Mirandola, famous as the discoverer and friend of Savonarola, went about like a shining comet, spouting thirteen languages; while Leonardo da Vinci tried to build flying machines.

England was in terrible straits. It is true that trade flourished in the towns and that wages reached unparalleled heights - "the golden age of English labor," it came to be described - ; it is true that Caxton set up his printing press in 1477; that the times made possible the pretty commercial romance of Sir Richard Whittington who had the distinction of becoming a hero in Mother Goose, a thing that will probably never happen again; but in spite of a modicum of industrial advance in prosperity England rocked and shook, and burned and bled, and groaned through such a sea of anarchy for a generation as Sovietism itself almost pales beside. The whole period falls inside the terrible Wars of the Roses.

The Wars of the Roses began with the Battle of St. Albans in 1455: it did not burn itself out until that unscrupulous fiend, Richard III, dramatized in Shakespeare's play, was killed in the Battle of Bosworth Field in 1485. During those thirty years twelve pitched battles were fought and the hatred among the factions was so intense that almost all of the English nobility were slain, a national disaster in those times. The Wars were named after the Roses because of the general custom of partisans or dependents wearing distinctive badges: the badge of the Lancastrians was the Red Rose, that of the Yorkists the White. The trouble began when Henry VI lost England's French possessions: it did not end until all parties were exhausted, and the Tudors had stepped to the front.

Readers of Masonic history have a peculiar interest in Henry VI, the last of the Lancastrian Kings. Some of our writers, Preston I think was one of them, gave currency to a story that this monarch was himself a Mason, and there is a fragment of an old catechism extant to that effect, still accepted as gospel by the unwary. Henry VI was demented and helpless. But he was very pious and it was long reported that miracles occurred at his tomb. An attempt was made to have him canonized a saint but the popes asked too big a price. There isn't the slightest evidence that he was ever a Mason or that he so much as knew of the existence of the Craft.

In his history of this troubled time Hume complains of the paucity of available records, and explains the lack by the holocausts of destruction which rolled like crimson waves across the land. Since Hume much new data has been unearthed. It so happens that one of the English savants to whom much of this new knowledge is due is an illustrious English Mason, Brother E. H. Dring, who was elected Worshipful Master of the Lodge Quatuor Coronati in 1912, and who has contributed to the Transactions of that learned body a mass of valuable erudition. He had the good fortune to discover The Great Chronicle of London, a document quoted by John Stow, but afterwards lost: it is now regarded as "the most important MS. yet published relating to the History of the City." In her introductory treatise the author expresses her indebtedness to Brother Dring and to his MS.

"England Under the Yorkists" is not a narrative in itself but comprises a collection of original sources. Book I is composed of contemporary accounts of the rise of the York faction and its attainment to the crown; Book II gives one a vivid outlook upon the legal, criminal, and political customs; Book III has to do with the Church; and Book IV, the portion of greatest value to us, furnishes much material on trade, industry, education, laboring conditions, etc. On page 218 is an extract from regulations made by the Craft of Brewers in London and approved by the Mayor and Aldermen. It is followed by examples showing the manner in which guilds controlled their members. There is an "Ordinance concerning the Passion Play at Leicester"; "The Foundation of a Guild," by Richard III; and there is an account of a guild school, and other such matters.

On page 245 is an extract from "The Babees Book" which was a standard of good manners for servants in great households, beginners in which service were probably made to learn it by rote. A stanza of it will be quoted here as showing how like it is to our own Regius MS., which seems like doggerel to us, but was not at all in its own time, when chronicles (history proper did not begin until Thomas More had written his "History of Richard III") and other learned works were often composed in rhyme, as had been a universal custom in olden times.

"Now must I telle in shorts, for I muste so,

Youre observaunce that ye shalle done at none;

Whenne that ye se youre lorde to mete shalle goo,

Be redy to feeche him water sone,

Summe belle [clear] water; summe horde to he hathe done

To clothe to him, and from him yee net pace

Whils he be sette, and have herde sayde the grace."

It is becoming more and more the custom in colleges and universities to study original sources rather than the elaborated accounts of the literary historians who

inevitably mix up much rhetoric with the facts. It would be a good custom to establish among students of Masonic history. At any rate, every Masonic student should have all the original Masonic sources on his shelves. "England Under the Yorkists" is one of the volumes to be included in such a list.

H.L. Haywood,

----o----

PUBLICATIONS WANTED, FOR SALE, AND EXCHANGE

We are constantly receiving inquiries from readers as to where they may obtain publications on Freemasonry and kindred subjects which are not offered in our Monthly Book List printed on the inside back cover of THE BUILDER.

Titles which cannot be readily procured through our American and European connections will be printed in this column, thus enabling readers having copies to dispose of them if they so desire. Inquirers are requested to state what prices they are willing to pay, for we are frequently able to obtain books at reasonable prices which might be sold out if we were first obliged to have the price approved by the prospective purchaser. Such figures will be considered confidential and will not be published.

It is also hoped - and expected - that readers possessing very old or rare Masonic works will communicate the fact to THE BUILDER for the benefit of Masonic students.

Postoflice addresses are here given in order that those buying and selling may communicate directly with each other. Brethren are asked to cancel notices as soon as their wants are supplied.

In no case does THE BUILDER assume any responsibility whatsoever for publications thus bought, sold, exchanged or borrowed.

WANTED

By Bro. D. D. Berolzheimer, 334 Fourth Ave., New York, N. Y.: "Records of the Hole Craft and Felawship of Masons," E. Conder, 1894; "Masonic Bibliography," E. T. Carson, 1876; "Masonic Review" (of Cincinnati), volumes 43, 44, 45, 1873-4; Kenning's "Masonic Cyclopedia," 1878; St. John's Card, A.Q.C., 1892; any Proceedings or Books of Constitutions prior to 1840; any miscellaneous publications, St. Johns Grand Lodge, New York; any miscellaneous publications, Phillips Grand Lodge, New York; Lodge of Research No. 2429, Leicester, England, Transactions, volumes 1 to 10, inclusive, 1892-1902.

By Bro. G. Alfred Lawrence, 142 West 86th Street, New York, N. Y.: Proceedings of the Scottish Rite Body founded by Joseph Cerneau in New York City in 1808, of which De Witt Clinton was the first Grand Commander, and which body became united, in 1867, with the Supreme Council of the Northern Masonic Jurisdiction, A. & A. S. R. Also Proceedings of the Supreme Council founded in New York by De La Motta, in 1813, by authority of the Southern Supreme Council, of which he was Grand Treasurer-General, these Proceedings from 1813 to 1860.

By Bro. George A. Lanzarotti, Casilla 126, Rancagua, Chile: All Kinds of Masonic literature in Spanish. Write first quoting prices.

By Bro. Silas H. Shepherd, Hartland, Wisconsin: "Catalogue of the Masonic Library of Samuel Lawrence"; Second edition of Preston's "Illustrations of Masonry"; "The Source of Measures," by J. Ralston Skinner, 1876, or second edition, 1894; "Ars Quatuor Coronatorum," volumes 1 to 11, inclusive.

By Bro. Ernest E. Ford, 305 South Wilson Avenue, Alhambra, California: "Ars Quatuor Coronatorum," volumes 3 and 7, with St. John's Cards; St. John's Cards for volumes 4 and 5, A.Q.C.; "Masonic Review," volumes 1, 2, 7, 31, 32, and 43 to 60, inclusive; "Voice of Masonry," volumes 2 to 12, inclusive, and volume 15; Transactions Supreme Council Southern Jurisdiction, for the years 1882 and 1886; Original Proceedings of the General Grand Encampment Knights Templar for the years 1826 and 1835.

By Bro. Frank R. Johnson, 306 East 10th Street, Kansas City, Mo.: "The Year Book," published by the Masonic Constellations, containing the history of the Grand Council, R. & S. M., of Missouri.

By Bro. L. Rask, 14 Alvey St., Schenectady, N. Y.: "Remarks upon Alchemy and the Alchemists," by E. A. Hitchcock, Janesville, N. Y., about 1865; "The Secret Societies of all Ages and Countries," by C. W. Heckethorn; "Lost Language of Symbolism," by Harold Bayley, published by Lippincott; "Sacred Hermeneutics," by Davidson, Edinburgh, 1843; "Solar System of the Ancients Discovered," by J. Wilson, published by Longmans Co., London, 1856; "The Alphabet," by Isaac Taylor, Began, Paul, Trench & Co., 1883, or the edition of 1899, published by Scribners, New York; "Anacalypsis," by Godfrey Higgins, 1836, published by Longmans, Green & Co., London; "Ars Quatuor Coronatorum," any volume or volumes.

By Bro. N. W. J. Haydon, 564 Pape Avenue, Toronto, Ontario, Canada: "The Beautiful Necessity," and "Architecture and Democracy," by Claude Bragdon.

By the National Masonic Research Society, 2920 First Avenue East, Cedar Rapids, Iowa: "Discourses upon Architecture," by Dallaway, published in 1833; any or all

volumes of "The American Freemasons' Magazine," published by J. F. Brennan, about 1860.

FOR SALE

By Bro. A. A. Burnand, 690 South Bronson Ave., Los Angeles, California: "Thomas Dunckerley," by Sadler; "History of Freemasonry," by Robert Freke Gould, 4 volumes, full morocco binding, very fine condition; "History of Freemasonry and Concordant Orders," Hughan and Stillson.

By the National Masonic Research Society, 2920 First Avenue East, Cedar Rapids, Iowa: See itemized list on inside back cover.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are

following our Study Club course. When requested, questions will be answered promptly by mail before publication in this department.

JOHN ADAMS NOT A MASON

Can you please tell me when and where President John Adams was made a Mason ? While you are at it you might tell me whether John Quincy Adams was a Mason.

L.T.D., New Hampshire.

Both of your questions are fully covered in a note on the subject by Brother Dr. Frederick Hamilton, Grand Secretary of Massachusetts, and published in the Massachusetts Proceedings for 1921, page 193. It would appear to ye editor that this definitely settles the question. Dr. Hamilton's note is here given in full:

"The question is frequently raised as to whether or not John Adams and John Quincy Adams were members of the Masonic Fraternity, and the statement that one or the other of them was a Mason is not infrequently made. It seems worth while that a statement should be made on this point, which shall, if possible, definitely settle the.

"The case of John Quincy Adams was dealt with in a manner which appears to be conclusive in a statement which may be found on page 298 of the Massachusetts Proceedings for 1918. [He was not a Mason.]

"I have made a very careful investigation of the case of John Adams, and I think we may regard it as definitely settled that he was not a member of the Fraternity. On page 134 of the second volume of Massachusetts reprints will be found a letter from President Adams which ought to be conclusive. Shortly after Mr. Adams' election to

the Presidency, a loyal address was sent him by the Grand Lodge of Massachusetts. The letter just referred to is a very courteous reply to that communication in which President Adams acknowledges the loyalty of the Fraternity, expresses his appreciation of it, and refers to the fact that President Washington and many of the writer's friends were members of it, but makes the statement that he himself is not a member of it. Apparently in order to avoid any possible misunderstanding, the President makes this statement in two forms. He says that he is not a member of the Fraternity, and elsewhere in the letter says that he was never initiated.

"This ought to be conclusive, but the natural desire to associate President Adams with the Fraternity with which so many of his distinguished colleagues were connected, coupled with the fact that the name John Adams appears in a considerable number of places in the records of our Grand Lodge and of particular lodges, have led to the tradition that John Adams was a member of the Craft.

"I have carefully examined our index cards, records of our local lodges, and records of the Grand Lodge, and have endeavored to analyze evidence obtained therefrom, with the following results:

"Our lodge records show that there were three men by the name of John Adams who were members of Boston lodges.

"I. John Adams took his degrees in the First Lodge in Boston, now St. John's Lodge, in 1750, and died in 1795. The dates prove that this was not the President.

"II. John Adams took his degrees in St. Andrew's Lodge in 1778. This could not have been the President as he was in France during the whole of that year.

"III. John Adams took his degrees in Columbian Lodge in 1800, in February, and April. This could not have been the President as the dates were in the middle of his

Presidential term when he was busy in Washington and neither the records nor the history of the lodge claim him as President. The President was at this time 65 years old.

"The records of the Grand Lodge show that a John Adams was present at the Feast of St. John on January 31, 1757. This was a very distinguished gathering, and our lists give the names of all of those present, ninety-five in number, including the Earl of Loudon and the Governor of Halifax. This was probably John Adams of the First Lodge in Boston. The President was at this time a young law student in Worcester.

"A Captain Adams is reported as being present at the Feast of St. John, September 28, 1778, and again September 21, 1779. This could not have been the President as he held no military rank, and at least on one of those occasions was in Paris.

"A Brother Adams, Christian name omitted, is reported as being present at the Feast of St. John the Evangelist, June 24, 1782. This could not have been the President as it is hardly probable that so distinguished a man as a future President had already become could have been recorded in the official minutes of the Grand Lodge as simply Brother Adams.

"I think it may be said with as much certainty as is possible in any historic statement that John Adams was not a Freemason."

In addition to the above consult THE BUILDER, Vol. II, page 351; Vol. V, pages 166, 334 for reference on John Adams. On John Quincy Adams see Vol. II, page 351; Vol. III, page 62, 256; Vol. IV, page 347; Vol. V, page 209, 336.

* * *

THE COMENIUS SOCIETY

I have received a letter from a brother of mine in Germany - he also is a Mason - asking me to contribute a bit toward what he calls The Comenius Society. Before sending him any cast I want to know what I am helping. Can you tell me anything about this Comenius Society ? L. D. von K. L., New York.

The Comenius Society was organized in 1891. It was named for Johan Amos Comenius (often used in the form Eomensky) the last Bishop of the Moravians, and a famous educator, born in Moravia in 1592. Two hundred and forty-six men signed the call for organization, among them being Kuno Fischer, Eucken, Deussen, and Paulsen. The purpose of the Society was to foster idealistic education, especially among the masses, and it has organized a number of schools, university extension courses, and that sort of thing; and it has lent its influence to reform movements designed to check the abusive use of alcoholic liquors, tobacco, and slushy literature. It publishes a monthly which before the war was called "Monatschefte": since the war the name has been changed to "Geisterkultur and Volksbildung," or, "Mindculture and Popular Education." The Society claims at present to number in its membership some three hundred Masonic lodges and these lodges are now helping it to launch a drive for financial support, a thing made necessary by the devastations of the Great War. Your brother, no doubt, is helping on with this drive. As to what extent the Society is worthy of financial support THE BUILDER cannot say; neither does it know how reliable are the claims the Society makes for itself. We would welcome information from any quarter.

* * *

WANTS TRUTH ABOUT TEMPLARS

Can I accept with any degree of truth the writings of that classic authority on Freemasonry who is accepted and quoted the world over from his writings upon that

subject - Albert G. Mackey, M. D., author of "Lexicon of Freemasonry" in which he states:

"Notwithstanding the efforts of King and Pope the Order of Templars was not entirely extinguished. In France it still exists and ranks among its members some of the most influential Noblemen of the Kingdom. In England the Encampment of Baldwin which was established at Bristol by the Templars who returned with Richard I from Palestine still (1852) continues to hold its regular meetings and is believed to have preserved the ancient costume and ceremonies of the order. This encampment with another one at Bath and a third at York constituted the three original encampments in England. From these have emanated the existing encampments in the British Islands and United States so that the order as it now exists in Britain and America is a lineal descendant of the ancient order."

Albert G. Mackey, M. D., also in the "Lexicon of Freemasonry" gives a completed list of Grand Masters of the Templar Order from French sources, from Hugh de Payens 1118 down through continuously with date of year each one served unto that of. Sir Sidney Smith 1838. If these writings of the author are wrong and incorrect like the productions of many of our extemporaneous writers and speakers and officers who do sometimes admit that they are not speaking from the results of research, why does the Fraternity as a whole officially not ask that whichever one is erroneous be expunged from our libraries and publications ? C. D. P., New York.

Your query, Brother Proper, is in all strictness a challenge to the literati of the Craft, and we prefer to let it stand as such. Ye editor is now organizing a group of special researches for the purpose of ventilating the whole vexed question of Templar origins.

* * *

WHY DOES "THE BUILDER" COPYRIGHT ITS ARTICLES?

Would I be considered impertinent if I were to inquire why THE BUILDER copyrights all its articles? It would seem to me a better plan to let the whole Fraternity have the use of them. A. M. K., Ohio.

Your question is not impertinent and your point is well taken. The National Masonic Research Society copyrights all articles published in THE BUILDER in order that it can publish in serial form forthcoming books. It is obvious that an author cannot publish a book in serial form unless he is so protected. Other Masonic journals can republish articles from THE BUILDER by making the usual request.

* * *

HOW TO ORDER BOOKS FROM PUBLISHERS

Living in a little town without a book store or even a library I am at a loss to know how to get books I need. Isn't there some agency, or something of that kind that I can use to get books for me ? M. D. S., Idaho.

Your best bet is to order direct from the publisher. If you do not have the name of the publisher of the book you want, or have his name but not his address, write to the Secretary of the State Library Board of your state: if you have no such secretary write to the librarian of the nearest public library. Once you have the publisher's name and address direct your letter accordingly and be sure to give correct title, date, and full name of author. The publisher will then give you the postpaid retail price of the book, you can remit by money order, and the book will be promptly mailed to you. In case a publisher cannot sell a book direct he will always give you, at your request, the name of the nearest dealer. Buying books is not more difficult or mysterious than buying bread, or coal, or a Ford automobile. If you try it a few times you will quickly get the hang of it. It is a good thing to try. A house without books is like a man without a head.

* * *

OLD AGE AND FREEMASONRY

I have been requested to deliver the address when our lodge presents a medal to one of its charter members. Will you give me some suggestions in that line? I know that this request may be somewhat out of the ordinary, but I do not know where elsewhere to look. W. E. M., Florida.

In such an address you will very naturally have much to say concerning old age. There are a number of books on that subject, among which may be mentioned Campbell's "Grow Old Along With Me," and "Over the Tea Cups," by O. W. Holmes. There are numberless essays and chapters. See especially "The Patriarchs" by Bro. J. F. Newton, published in THE BUILDER for March 1916, page 67. See article "On Growing Old" in The Atlantic Monthly, for June 1915; Montaigne's essay "Of Age"; Bacon's essay "Of Youth and Age"; Emerson's chapter "Old Age" in his "Society and Solitude"; Stevenson's "Crabbed Age and Youth" in his "Virginibus Puerisque"; Lamb's essay "The Superannuated Man" in his "Last Essays of Ella"; and see Benson's "From a College Window," page 28. A very excellent poem, appropriate for your use, was published in THE BUILDER, April 1916, page 101: it is entitled "When Old Age Comes" and was written by Burges Johnson. If you have access to it you would enjoy to read Cicero's "De Senectute," the most famous book, perhaps, ever written on the theme. As to long service in Freemasonry what could be better than this, a sentence from one of the pages of Albert Pike: "There is nothing which will so well remunerate a man, when the days of his life are shortening to the winter solstice, as faithful service in the true interest of Masonry."

* * *

ARTICLES IN "THE BUILDER" ON KING SOLOMON'S TEMPLE

In any of the volumes of the magazine prior to 1918 can there be found any discussion or papers relating to the plan of King Solomon's Temple, and how to reconcile the differences found in the various descriptions of the same recorded in the Old Testament? N. L. T., Colorado.

In THE BUILDER for March, 1916, Brother George W. Warvelle discusses the "Legends of King Solomon" and touches briefly upon the comparative historicity of the Biblical accounts. In the number for April, 1916, Brother Asahel W. Gage places the accounts from Kings and Chronicles alongside each other for convenient comparison. On page 64 of the issue for February of the same year you will find an instructive letter from Jos. W. Eggleston who tries to solve one of the problems concerning the Temple. Through the issues for April, May, and June of 1917 the late Brother Wm. A. Paine contributed an exceptionally able series of articles on Masonry and King Solomon's Temple in which you will find a number of items concerning your own particular problems. But the articles that may throw the most light on those problems will doubtless be the series on "The Pillars of the Porch" by the late Brother John W. Barry, which began in THE BUILDER for June 1917.

If you desire to go into the matter at length look up the volumes on Kings and Chronicles in The International Critical Commentary of the Bible.

* * *

ORIGIN OF "SHIBBOLETH"

One of the things that seem very curious to me is the word "shibboleth" and the explanation that is given to it. What is the origin of the word? l am not where l can get hold of books very easily so I am asking you to help me out a little bit, and oblige. J. J. B., Montana.

"Shibboleth" has come to be the synonym for a password through the narrative found in the Bible, Judges 12:1-6. Because the tribesmen of Ephraim refused to assist him at a critical juncture in his quarrel with the Ammonites, Jephthah, after he had defeated the latter, turned on the Ephraimites to punish them for what he deemed their treachery. Jephthah was chieftan of the tribesmen of Gilead. "And the Gileadites took the fords of the Jordan against the Ephraimites. And it was so, that, when any of the fugitives of Ephraim said, Let me go over, the men of Gilead said unto him, Art thou an Ephraimite?" The two tribes were closely related in appearance so that it was difficult to distinguish between them, just as one cannot always tell whether a man be an Englishman or a Scotchman, but, as in the latter case, there were certain differences of speech that no artifice could conceal. "If he said, Nay; then said they unto him, Say now Shibboleth; and he said Sibboleth; for he could not frame to pronounce it right; then they laid hold an him and slew him at the fords of the Jordan." It is curious to note that this is not the only instance in history where such a thing has occurred. During the awful days of the Sicilian Vespers a suspect was similarly tried. The name of dried peas among the Sicilians was "ciceri": if the man pronounced the "c" with a "chee" sound he was allowed to pass as being a Sicilian; but if he gave it an "s" sound, he was captured as being a Frenchman. During a battle between the Danes and Saxons on St. Bryce's Day in 1002, if tradition is to be trusted, the words "Chichester Church" were employed as a like test.

* * *

THE MASONIC CONNECTIONS OF PRESIDENT JAMES BUCHANAN

As a member of the Society, I write to ask for some information. Was President James Buchanan a Mason? I have heard that he was and again that he wasn't.

J. T. M., North Carolina.

Brother J. Fred Fisher, Secretary of Lodge No. 43, F. & A. M., Lancaster, Pennsylvania, has given us the following information:

"President James Buchanan was made a Mason in Lodge No. 43, Lancaster, Pa. on December 11, 1816. He was entered by W. M. Bro. John Reynolds, and was passed and raised by W. M. Bro. George Whitaken on January 24, 1817. He was elected Junior Warden, December 13, 1820, and Worshipful Master December 23, 1822. At the expiration of his term of office, he was appointed the first District Deputy Grand Master of this district. He was elected an honorary member of the lodge March 10, 1868.

"He was also a member of Royal Arch Chapter, No. 43."

* * *

ANENT NEGRO MASONRY

From whence did Negro Masonry arise? H.A.S., Washington, D. C.

Prince Hall and thirteen other Negroes were made Masons at Boston, March 6, 1776, in a military lodge, and when this army lodge was discontinued these men applied to the Grand Lodge of England (the so-called "Modern") for a charter. The charter was issued September 20th, 1784, but, owing to we know not what delays, was not received by Prince Hall and his fellows until 1787, at which time they formally organized themselves into a lodge registered on the rolls of the Grand Lodge of England as "African Lodge, No. 429." After a variety of vicissitudes, about which there is still a deal of controversy, this lodge became dormant, was erased from the Grand Lodge roll, and then, after a few years, was revived, this time as an independent body. From this lodge grew the "Prince Hall Grand Lodge," and from that Grand Lodge the great bulk of so-called Negro Masonry has descended. The subject has been the occasion for ceaseless debate, much of it unfortunately acrimonious, and there is no need here to enter into all the questions as to legality, and all that. If you care to go into the matter thoroughly write to the Grand Secretary

of the Grand Lodge of Washington for a copy of Grand Lodge Proceedings containing their famous Negro Masonry report. This was written by Brother W. H. Upton, P. G. M. of Washington, was published in book form, and remains the locus classicus on the subject.

----o----

CORRESPONDENCE

AN OLD MASONIC PITCHER

The accompanying photographs were contributed by Brother A. E. Harris, B. D. No. 1, Box 189, Sherwood, Oregon, who is in possession of the pitcher. In a letter he has given the family tradition as to this relic which will be not without interest to our readers:

"According to family tradition the pitcher was made with five others about five hundred years ago. It is said to have been brought to this country from Scotland by John McDonald. His birth is not known. He was married to Freelove Bucklin of Cumberland, R. I., March 6, 1732. He was made a freeman (citizen entitled to vote) May 6, 1735. He died November 14, 1744, at Cape Breton Island, Nova Scotia. Then comes some confusion in the tradition. One story is that he died while there on Masonic duty, which is very possible for there were Masons there at that time. The other is that he was one of the first of the Rhode Island volunteers who went to the siege of Louisburg. His wife and family resided at Johnstone, R. I., at that time. The estate was settled April 16, 1747. (Book 4, pages 179 and 208, Providence, R. I., Records of Probate.)

"According to tradition the pitcher became the possession of the oldest son who became a Mason. After the Revolutionary War the sons went west and the pitcher

became the property of Sarah McDonald when she began housekeeping in 1812. She was my great grandmother. "There are no stamps or marks on the bottom of the pitcher or elsewhere - so the maker is not known. On pp. 111-13 of 'The Old China Book' by N. Hudson Moore there are pictures and descriptions of jugs something like ours."

The verse on one side of the pitcher is the second stanza of the famous old "Apprentice's Song" which was written (so it is supposed) by the actor, Matthew Birkhead, and first published by him in Read's "Weekly Journal," December 1, 1722. It was later published in the 1723 edition of Anderson's Constitutions. This stanza makes it impossible for the jug to have been made earlier than 1722.

----o----

GOVERNOR WISE OF VIRGINIA

In the September issue of THE BUILDER, page 292, a correspondent invites the writer to confirm his statement in relation to the Wises of Virginia. He is correct in all save the name of one political party. Henry A. Wise was Governor of the State when the Civil war broke out. He did advise "fighting it out in the Union," and opposed secession. The legislature twice defeated the ordinance of secession, but when it was represented that unless the State did secede it would be obliged to fight against the rest of the South, the State seceded. The writer's mother had three cousins in the legislature at the time, who voted against secession. There were exactly as many emancipation societies south of the Mason and Dixon line as north of it, and men were frequently liberating their slaves in their wills. Washington himself did so. The war was to settle a point in the Constitution as to whether or not a State had the right to secede, and the negro was but an incident. Henry A. Wise was elected Governor on the Democratic ticket. There never was a "Know Nothing" party: it was the American Party, and was nicknamed "Know Nothing" by its enemies.

John S. Wise was elected to Congress in 1882 on the Republican ticket. He was defeated two years before, on the Democratic ticket I believe. He afterwards practiced law in New York City and very successfully. He served in the Confederate Army. G. W. Baird, District of Columbia.

----o----

AN ANTI-MASONIC RESEARCH GROUP

The National Masonic Research Society, under direction of J. H. Tatsch, associate editor THE BUILDER, is engaged in special research work on the subject of Anti-Masonry. Brethren interested in this fascinating field of Masonic history are requested to communicate with Brother Tatsch, indicating in which one or more of the following classifications they wish to participate:

1. Anti-Masonry in Great Britain prior to 1717.

2. Anti-Masonry in Great Britain since 1717.

3. Anti-Masonry in America prior to 1826.

4. The Morgan Excitement and the Anti-Masonic Party, 1826-1840.

5. Anti-Masonry in America 1840 to 1883.

6. Anti-Masonry in America since 1886.

7. Anti-Masonry in Continental Europe prior to 1788.

8. Anti-Masonry elsewhere than America and Europe.

9. Exposes of the 18th Century (any language).

10. Exposes of the 19th Century.

11. Engravings and illustrations applicable to any of the foregoing sub-divisions.

All communications on this subject should be addressed to J. H. Tatsch, 2920 First Avenue East, Cedar Rapids, Iowa.

----o----

YE EDITOR'S CORNER

Can you write short stories or novels? Publishers are offering a big opportunity in Masonic fiction.

* * *

I have been traveling about over the country during the past two months, and have found the Fraternity in a flourishing condition everywhere. The usual complaint is, - We are growing too fast.

* * *

Have you any second-hand Masonic books to sell? Let us know if you have. Perhaps we can help you dispose of them.

* * *

Brother J. F. Newton's "The Builders" is outselling any other Masonic book. It has appeared in an English edition: also it has been translated into Dutch, and will be translated into French and German. A brother in Damascus, Syria, is preparing to translate it into Persian.

----o----

JANUARY BOOK LIST

"The Religion of Freemasonry", by, Henry Josiah Whymper, with an introduction by William James Hughan. Edited by George William Speth. We have purchased the only remaining copies of this classic. (See THE BUILDER for September, 1922, page 282.) Slightly shopworn but unused. Paper covers, 260 pages. When the few copies in stock become exhausted the work will be entirely out of print. $2.15

"The Builders - A Story and Study of Masonry," by Brother Joseph Fort Newton, former Editor-in-Chief of THE BUILDER, is now the fastest selling Masonic book in the world. It is being translated into several languages. (Special price in lots of twelve or more copies.) Bound in substantial blue cloth: beautifully printed. Single copies $1.75

"Questions on The Builders." Compiled by the Cincinnati Masonic Study Club to be used in connect/on with "The Builders," by Joseph Fort Newton. Paper, 13 pages, closely printed $ .15

"The Story of the Craft," Lionel Vibert. One of the best of brief histories of Masonry. Cloth binding; 86 pages. (Reviewed in THE BUILDER, April 1922, page 120) $1.35

"Freemasonry Before the Existence of Grand Lodges'" Lionel Vibert. Embodies findings of Quatuor Coronati Lodge of Research on Masonic history prior to 1717. A standard. Cloth binding, 164 pages. (Reviewed in THE BUILDER, October 1917, page 314.). $1.75

"A Concise History of Freemasonry:' Robert Freke Gould. Revised by Fred J. W. Crowe. Absolutely indispensable. Cloth binding. 349 pages. (See THE BUILDER, January 1922, page 23: June 1922, page 183.) $5.00

"Ancient Freemasonry and the Old Dundee Lodge No. 18 – 1722-1920," Arthur Heiron. Very readable. In one year it has established itself as a standard work. Index supplied. Description on request. Cloth binding, 303 pages. (Reviewed in THE BUILDER September 1921, page 243.) $5.00

"Masons as Makers of America," Madison C. Peters. Gives account of all prominent Revolutionary heroes who were Masons. Has gone through several editions. Cloth binding, 60 pages $1.00

"Freemasonry and the Ancient Gods," J.S.M. Ward. Opens up a new field. Full of curious information. Cloth binding. 360 pages. (Reviewed four times in THE BUILDER: March 1922, page 89; May 1922, page 151.) $7.50

"Collected Essays on Freemasonry," Robert Freke Gould. Important treatises by the master Masonic historian. Large size, beautifully printed. Cloth binding, 300 pages. (Reviewed in THE BUILDER, March 1918, page 93.) $7.00

"Symbolism of Freemasonry," Albert G. Mackey. New edition of a Masonic classic, revised by Robert I. Clegg. De Lure fabrikoid binding, 311 pages. (Old edition reviewed in THE BUILDER, August 1920, page 226. New edition reviewed in the December 1922 issue.) $3.65

"Masonic Jurisprudence," Albert G. Mackey. Indispensable to Masters, Wardens and lodge workers. Cloth binding, 570 pages $3.15

"Military Lodges," Robert Freke Gould. Concludes with a chapter on Masonic beginnings in America. Cloth binding, 232 pages $2.15

"Notes on Laurence Dermott and His Work," W.M. Bywater. Necessary to an understanding of history of English Grand Lodges. Cloth binding, 54 pages.$.75

"Medieval Architecture," Arthur Kingsley Porter, Harvard University. Two volumes of 500 pages each. Full of information of great value to students of the history of

Freemasonry. Recommended by the editor of THE BUILDER. Abundantly illustrated. Complete indexes and bibliographies. $13.00

"The Meaning of Freemasonry," W.L. Wilmshurst. Lectures delivered in English lodges on the symbolism and philosophy of Freemasonry; accounts of ancient systems of mysteries, initiations, etc. New. Cloth binding, 216 pages $3.25

"The Arcane Schools," John Yarker. A famous book. Especially interesting to students of the occult. Cloth binding, 535 pages $5.00

"The Kabbalah, Its Doctrines, Development and Literature," Christian D. Ginsberg. For many years the standard. A new reprint. Cloth binding, 232 pages $2.35

"Mormonism and Masonry," S.H. Goodwin, Grand Secretary of Utah. Printed for the Society by the Grand Lodge of Utah. A fascinating story of a little known chapter in the history of American Masonry. Paper binding, 38 pages $.25

"The Atholl Lodges - Their Authentic History. Being a Memorial of the Grand Lodge of England 'According to the Old Constitutions' Compiled from Official Sources," by Robert Freke Gould. Cloth binding, 192 pages. $1.10

"Things a Freemason Should Know," by Fred J. W. Crowe. Eight chapters of compact information about English Freemasonry. Cloth binding, 86 pages. $1.25

"The Gospel of Freemasonry," by "Uncle Silas" A very rapidly selling book written in a new vein. Third edition. Cloth binding, 60 pages $1.00

"The Evolution of Freemasonry - An Authentic Story of Freemasonry. Profusely Illustrated with Portraits of Distinguished Freemasons and Views of Memorable Relics and Places of Singular Masonic Interest " by Delmar Duane Darrah. Very substantially bound in green buckram. Calendered paper 422 pages $5.00

"1722 Constitutions" (reproduced by Photographic plates from an original copy in the archives of the Iowa Masonic Library. Cedar Rapids.) Edition limited $2.00

"Philosophy of Freemasonry," Roscoe Pound $1.26

"Lectures on Masonic Jurisprudence," Roscoe Pound $1.50.

"The Story of Old Glory, The Oldest Flag," Bro. I.W. Barry, P.G.M., Iowa, paper covers, illustrated. A story of the Flag and Masonry $.50

"The Comacines, Their Predecessors and Their Successors," and "Further Notes on the Comacine Masters," W. Ravenscroft. The two works in one binding, paper covers, illustrated. $1.00

"Further Notes on the Comacine Masters," by W. Ravenscroft, paper covers, illustrated $.50

"Symbolism of the First Degree," Gage, pamphlet $.15

"Symbolism of the Third Degree," Ball, pamphlet $.15

"Deeper Aspects of Masonic Symbolism," Waite, pamphlet $.15

"Report of the Masonic Overseas Mission." A special Number of THE BUILDER containing the full Report of the Masonic Overseas Mission on Their Efforts to Secure Governmental Permission to Engage in Independent War Relief Work Abroad. $.35

"Military Lodges," G. Alfred Lawrence. Paper covers $.35

"Freemasonry in America Prior to 1750," Melvin M. Johnson, P.G.M., Massachusetts $1.35

"A Vest Pocket History of Freemasonry," by Brother H.L. Haywood (Special Prices on lot orders for 25 or more copies for presentation purposes.) Single copies $.25

"What an Entered Apprentice Ought to Know," Hal Riviere. (Special prices on lot orders for 25 or more copies for presentation purposes.) Pamphlet, paper covers. Single copies $.15

BOOKS BY DUDLEY WRIGHT

"Robert Burns and Freemasonry." Contains chapter by Dr. Joseph Fort Newton. Cloth binding, 113 pages. (Reviewed in THE BUILDER, August 1921, page 235.) $1.75

"Masonic Legends and Traditions." Cloth binding 152 pages. (Reviewed in THE BUILDER, February 1922, page 57. Review by A. E. Waite reprinted in THE BUILDER, July 1922, page 221.) $1.50

"The Eleusinian Mysteries and Rites." One of the best accounts of one of the most influential of the Ancient Mysteries. Cloth binding, 108 pages. $1.50

"Woman and Freemasonry." Especially valuable for students of the Order of the Eastern Star. Cloth binding, 184 pages $1.90

THE FOUNDATIONS OF A MASONIC LIBRARY

Mackey's "Encyclopaedia of Freemasonry," latest revised edition. Two large volumes with total of 943 pages. Second volume includes a large descriptive bibliography of Masonic books, also a long glossary to explain Masonic words and phrases. De Luxe fabrikoid binding. $16.00

Mackey's "Revised History of Freemasonry," by Robert I. Clegg. Seven large volumes with total of 2376 pages. Complete index covering all volumes. Illustrated. De Luxe fabrikoid binding $56.00

1915 bound volume of THE BUILDER, 312 pages $3.75

1916 bound volume of THE BUILDER, 384 pages $3.75

1917 bound volume of TIIE BUILDER, 384 pages $3.75

1918 bound volume of THE BUILDER, 366 pages $3.75

1919 bound volume of THE BUILDER, 336 pages $3.75

1920 bound volume of THE BUILDER. 344 pages $3.75

1921 bound volume of THE BUILDER, 368 pages $3.75

1922 bound volume THE BUILDER, 388 pagers $3.76

The above volumes bound in Goldenrod buckram.

A very limited number of bound volumes for each of the above years, in three-quarter morocco binding $4.76

1915-1916 bound volumes of THE BUILDER, (two years in one cover), Goldenrod buckram binding, 696 pages. $6.00

These bound volumes may be purchased separately or as a set. They comprise the most interesting and complete Masonic reference library in existence.

Consolidated Five Year Index to THE BUILDER (for the years 1915 to 1919, inclusive), paper covers $1.25

* * *

We carry these books in stock solely for the accommodation of our members. Profits are returned to the treasury of the Society, to be used to enlarge its services.

This list embraces the standard works on Masonry and allied subjects that we are able to keep in stock. It is being augmented as rapidly as possible. Many of the best known and older books are out of print and Impossible to obtain: of new titles only the better class are selected.

The reader is urged to order from the Book List published In the current issue of THE BUILDER because the supply of many titles is very limited.

Since publishers are constantly revising their prices to us the above prices are subject to change without notice. The prices shown include postage.

Address all orders to

NATIONAL MASONIC RESEARCH SOCIETY, 2920 First Avenue East.

CEDAR RAPIDS, IOWA.

The Builder Magazine

February 1923 - Volume IX - Number 2

"LET THERE BE LIGHT

A SHORT SKETCH OF THE LIFE OF CONFUCIUS

By The Editor

THE SECRET SOCIETIES OF CHINA

By Bro. Dudley Wright, England

AN ACCOUNT OF THE RELIGIOUS STRUGGLES OF

THE EARLY AMERICAN COLONIES

By Bro. Benjamin Wellington Bryant, California

THE THIRD INTERNATIONAL CONFERENCE OF SUPREME COUNCILS

By Bro. Perry W. Weidner, Secretary General,

Ancient & Accepted Scottish Rite, Southern Jurisdiction, U. S. A.

PUBLISHED MONTHLY BY

THE NATIONAL MASONIC RESEARCH SOCIETY

CEDAR RAPIDS, IOWA.

----o----

THE NATIONAL MASONIC RESEARCH SOCIETY

The National Masonic Research Society was founded in 1914 at Anamosa, Iowa, under authority of the Grand Lodge of Iowa to serve as a national association for the dissemination of Masonic knowledge and for kindred activities. It is strictly non-commercial in its nature and aims only at the largest possible usefulness to Freemasonry. Its record thus far fulfills the prophecies of its founders, and justifies an ever larger hope for its future.

GENERAL OBJECTS

The encouragement of every form of Masonic reading, study, research, and authorship.

The collection and preservation of materials of value for Masonic study.

The publication of a journal devoted to the interpretation of the history, nature, and present day activities of all the Rites, Order and Degrees of Freemasonry.

The promotion and supervision of meetings for Masonic discussion and study.

The organization of Masonic Study Clubs and the publication of courses of study.

The publication and distribution of Masonic books.

The encouragement of individuals and groups devoted to private Masonic research.

Cooperation with all possible agencies in the creation of an adequate Masonic literature, and in the development of a competent Masonic leadership.

Service Grand Lodges and other sovereign Masonic bodies and responsible agencies in special surveys, reports, and investigations.

Assistance to lodges and other bodies in the formation of Masonic libraries, reading rooms, book clubs, etc.

For eight years and more the Society has been successfully carrying on the activities described in the above list, which is typical and not exhaustive. In so doing it has been assisted by Masonic officials, leaders, scholars, authors, and students in every state in the Union and in every country of the world, all of whom by this activity have been drawn closer to that which is the dream of every intelligent Mason - the Republic of Masonic thought and letters.

THE BUILDER

THE BUILDER is the official monthly journal of the Society which goes to each member as one of the privileges of his membership, and is not offered for sale to the general public, nor is it in the competitive commercial field. It is edited in the interests of sound, constructive policies and aims at creating among Masons a more heartfelt appreciation of Freemasonry, and at making the spirit and principles of Freemasonry prevail in the world. Every member of the Society is requested to cooperate with the board of editors by contributions and by constructive criticism.

MEMBERSHIP

Any Master Mason in good standing in any part of the world becomes eligible for membership upon signing the Society's application form, a copy of which will be furnished upon request. Each member is entitled to THE BUILDER, and to all other privileges of membership, among which are the following:

Questions about Freemasonry are answered, and any kind of Masonic information is furnished.

Study Clubs or other groups for Masonic study; or Masonic book clubs, or for special research, are organized and encouraged.

Addresses, or materials for addresses are furnished.

New or secondhand Masonic books are secured, sold, loaned, or purchased.

Architectural advice on the erection of Masonic edifices, or on the remodeling, decorating, or furnishing of lodge rooms is given.

Any Mason can be put in touch with any other Mason or group of Masons anywhere in the world.

Selected lists of Masonic books are recommended to individuals or to lodges.

FORMS OF MEMBERSIIIP

There is no joining fee, and all members receive THE BUILDER free.

1. Membership dues $2.50 per year. Membership may begin at any time.

2. Life members may commute dues for life by paying $50.00 at one time.

3. Fellows (engaged in actual research), $10.00 on notice of election.

4 Patrons, being Masons who shall have contributed $1000 or more to the objects of the Society, and shall be entitled to all its privileges for life.

For members in the United States, Canada, Cuba, Newfoundland, Mexico, Philippine Islands and Porto Rico, the dues are $2.50 per year; elsewhere $3.00 per year.

BOARD OF EDITORS

Editor-in-Chief - H.L.Haywood

Associate Editors

Louis Block, Iowa.

Robert I. Clegg Ohio.

Charles F. Irwin, Ohio.

Joseph Fort Newton, New York.

Alanson B. Skinner, Wisconsin.

Jacob Hugo Tatsch, California.

Dudley Wright, England.

Address all communications to

The National Masonic Research Society,

2920 First Avenue East, Cedar Rapids, Iowa

ALL, ARTICLES IN THIS MAGAZINE COPYRIGHTED, 1923,

BY

THE NATIONAL MASONIC RESEARCH SOCIETY

Entered as second-class matter January 2, 1915, at the post office at Anamosa, Iowa, under the Act of August 21, 1912. Application for transfer to Cedar Rapids, Iowa, pending.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29th, 1918.

----o----

TABLE OF CONTENTS

FRONTISPIECE . .....Confucius

A SHORT SKETCH OF THE LIFE OF CONFUCIUS By The Editor

MASONIC EDUCATION IN IDAHO - Idaho Freemason

THE SECRET SOCIETIES OF CHINA - By Bro. Dudley Wright, England

THE THIRD INTERNATIONAL CONFERENCE OF SUPREME COUNCILS By Bro. Perry W. Weidner, 33d, Secretary General, A. & A. S. R., Southern Jurisdiction, U. S. A.

WAS DR. JOHNSON A FREEMASON? (Continued from January Number) By Bro. Arthur Heiron, England

AN ACCOUNT OF THE RELIGIOUS STRUGGLES OF THE EARLY AMERICAN COLONIES By Bro. Benjamin Wellington Bryant, California

MEMORIALS TO GREAT MEN WHO WERE MASONS - STEPHEN GIRARD - By Bro. G. W. Baird, P. G. M., District of Columbia

THE STUDY CLUB - The Teachings of Masonry - Part XVIII, Schools of Masonic Philosophy - By Bro. H. L. Haywood, Iowa

Supplemental References

THE LOST WORD – Poem - By Bro. H. L. Haywood, Iowa

EDITORIAL - The Chinese Sages

Our Book List

THE LIBRARY - A Book on Chinese Masonry

Stephen Girard

THE QUESTION BOX - Uniform Work a Comparatively Recent Development

When the Stars and Stripes Were Made Official

Ravages of the Anti-Masonic Movement

Masonic Funeral Customs

CORRESPONDENCE - Rabbi Ben Leon's Model of the Temple

How Lodge Attendance Was Increased 100%

Concerning Brother Gabriel McGuire

Acknowledgment to Professor Philadelpheus.

Two More Research Societies

A Worshipful Master at Twenty-three

YE EDITOR'S CORNER

----o----

A Short Sketch of the Life of Confucius

BY THE EDITOR

A MAJORITY of Chinese words are ideograms; they are a symbolical picture of the idea for which they stand. Confucius may be called the ideogram of China. In his own life he gathered up into a single focus the history and meaning of his nation so that he who understands the great teacher can understand the great empire.

Long before Confucius was born China had climbed to a very high level of civilization. That development may be said to have culminated in him; just why it should have stopped then we may be able to see as a result of the study of his life. That it did stop, there is no question, for the arrest of civilization in China is one of the most astounding of the phenomena of history, and utterly destroys the popular theory about necessary progress. "The compass was known," says one authority on the subject, "some twenty-six hundred years before Christ, but the Chinese never became a maritime nation. Gunpowder has been known in China some seventeen hundred years before Christ, but the Chinese have never become a warlike people. Paper was manufactured some two hundred years before Christ and the art of printing by block types was known two hundred years after Christ, that is, twelve hundred years before Gutenberg. Despite these advantages probably not over five per cent of the entire population of China could read and write in 1900, and Chinese writing has not advanced even to the alphabetic stage."

In Confucius' day China was not yet an empire but occupied only about one-sixth of its present area and was divided into some hundred and fifty separate states. Each state was ruled by a petty king or duke or marquis who in turn paid tribute to the more powerful rulers; in short, the ten or fifteen million of the Chinese were then living in a state of society very similar to that of feudal Europe. Just as there was culture in feudal Europe so in that ancient China art, music, literature and social etiquette were highly developed. But in the course of time all the political divisions and jealousies bit down deep into the people's life, and a period of decadence set in during which such conditions obtained as are impossible to describe.

When Confucius appeared it seemed that the breath of the creative spirit was blowing over the whole world. The Jews built their second temple and laid the foundations of that national religion which remained in full vigour down to Jesus' day; Buddha set rolling the wheel of his law over India; Pythagoras founded his so influential sect among the Greeks; and Confucius, own fellow countryman, Lao Tsze, created

Taoism, a religion that numbers more adherents today among the Chinese than any other. But, as Mencius said, conditions were bad in ancient China: the central government was very weak and corrupt; polygamy of a debased type prevailed; murder was common, and everywhere it seemed that the ancient order was breaking down.

BIRTH OF CONFUCIUS

It was during the Chow dynasty, third in the history of the people, that Confucius was born, supposedly in the year 550 B.C. His real name was Chin K'ung, but this was later changed by his followers to Pu Tse K'ung, which means "The Master K'ung," a title that Jesuit missionaries latinized into "Confucius." No Chinaman ever sprang from a grander lineage than he. His father was a public official of great courage and such physical powers that if one were to describe some of his exploits a reader would not believe the tale. His name was Heih and he had nine daughters and one crippled son by his two wives. Desiring a more robust son he decided to marry again at seventy. So he sought out a friend in a neighbouring clan who had three marriageable daughters and asked for one of them. He was given the youngest, a girl of seventeen, and it was from this ill-assorted union that Confucius sprang. Heih died when the lad was three years of age, leaving the family in rather destitute circumstances so that Confucius himself afterwards explained his ability to do many things by saying that he had been obliged to do much work when a boy.

At fifteen Confucius was seized with a passion for learning, and steeped himself in writings of the poets and sages who had lived before him. At nineteen he was married, a son being born to him in his twentieth year. Of this boy little is known except that, like Buddha's son, he became an obscure member of his father's sect. Two daughters also more born to him and these also sank into oblivion as women almost always do in that land which has been so deficient in its appreciation of womankind.

At this time Confucius was appointed keeper of public stores and superintendent of parks, the latter as thankless a job as it is at the present time. His mother died when

he was twenty-four, and her death almost broke the heart of her son, who mourned her in such a way as makes the one supremely human and likeable event in his history. For immemorial ages the Chinese had levelled the graves of their dead, but Confucius, conservative that he was, raised a large mound over his mother's grave in order, so he said, that whatever happened he would never lose sight of her resting place. For three years he mourned for her, not even playing his flute, to which he was devoted, during that whole period.

In his twenty-second year Confucius became a teacher, not of boys but of young men who desired instruction in the conduct of life. There is no question but that he proved to be one of the greatest pedagogs that ever lived, and he soon gathered a large company of students about him. Two members of a royal house were enroled in his circle after a time. During his visit to the court of these noble students Confucius had an interview with Lao Tsze, the founder of Taoism, and one of the greatest men that has ever lived, a mind so profound, endowed with such a genius for religion, that his writings, in many portions, sound as if they might have been written yesterday. But the pragmatic mind of Confucius was not equipped to understand a mystic like Lao Tsze and the two never drew very close together.

In 517 the state of Lu, in which Confucius resided, fell into such disorders that he and his disciples went elsewhere seeking a home. But, judged according to the standards of his time he was so peculiar and he held up so high a standard for men and monarchs, that nowhere was he warmly welcomed; so after many wanderings he and his friends returned to Lu where he remained a private teacher during the next fifteen years.

Becoming more and more influential he was finally made chief magistrate of a city and later on the minister of crime in a province. According to all accounts he was wonderfully successful in public office. He was so successful, indeed, that he made of his state the best governed in the land. At that a neighbouring province or two became jealous and alarmed, fearing that the state of Lu might grow to such strength as to absorb their territory. Accordingly the Marquis of Ts'i determined on a peculiarly Chinese method for weakening the strong state. Instead of declaring war on some pretext or other as a less crafty ruler would have done, he sent around a troop of beautiful dancing women and a number of fine horses to the ruler of Lu. Much to

Confucius' disgust this potentate fell into the trap and soon forgot all the sage's counsels in his infatuation with the girls.

Very much chagrined and humiliated Confucius resigned his offices, gathered a group of disciples about him, and left the country. It is an open secret that he hoped his leaving would arouse the Marquis of Lu to send for his return, but that did not happen. The state soon lapsed into its old corruption.

IN VOLUNTARY EXILE

Confucius was fifty-six years of age when he embarked on this voluntary exile. He had been cherishing a Carlyle dream of a fatherly and kingly ruler and went everywhere seeking for such a man. For thirteen years he sought in vain, everywhere received with respect but nowhere given a position of power as the counsel of a sovereign, the post that he most desired. Many interesting events occurred during that itinerancy but there is not here space to tell of them.

After this wandering he returned to Lu and went again into private life, refusing the public offices that were then offered to him by the new Marquis. He contented himself with teaching his disciples, who now numbered some three thousand.

His wife had died many years before but he had ordered the young men and the family not to mourn for her. Confucius' family life evidently had meant little to him: there is even a tradition that he divorced his wife but no real proof for this has been discovered. He did not even mourn for the death of his son who died shortly after the last return to Lu. The death of a favourite disciple at this time, however, shook him profoundly.

He himself died in 478, being then 74 years of age. His passing was not such as to awaken in us either much reverence or admiration. One day he was seen by a disciple standing at a door leaning on his walking stick and crooning to himself:

"The great mountains must crumble

The strong beam must break,

The wise man must wither away like a plant."

To a disciple who overheard this lament he said, "No intelligent ruler arises to take me as his master. My time has come to die." Shortly thereafter he took to his bed in which he lingered for seven days. He made no signs of emotion, and seemed melancholy, embittered and disillusioned with life.

His disciples buried him with great pomp just outside the city of Kuihfow where his tomb may be seen to this day marked by a tablet on which is inscribed, "The resting place of the great perfection." His disciples built huts in be neighbourhood and lived three years mourning his passing. Some 40,000 or 50,000 of the sage's descendants still live in the neighbouring city.

News of his death went thru the whole empire, awakening the people, when too late, to a sense of their loss. They discovered that a truly great man had been living in their midst unappreciated. His sayings and the books that he had edited began to be circulated everywhere. To this day every applicant for official position in many parts of China must pass an examination in the Confucian classics. Confucius living sought in vain for recognition from his empire; Confucius dead passed into the spirit of his people where he today lives with growing power. Of such an influence as his one might write in the words which Emerson used of the memory of Burns:

"I am afraid heaven and earth have taken too good care of it to leave anything to say. The west winds are murmuring it. Open the windows behind you, and hearken to the

incoming tide, what the waves say of it. His teachings axe the property and the solace of mankind."

HIS INFLUENCE

How did Confucius come to wield so wide an influence? I must confess that I have sought in vain for an answer to that question. He is to me the greatest puzzle I have ever studied. To an Occidental who has sat at the feet of such men as Lincoln and Emerson this eastern sage makes almost no appeal at all. They are flame and life; he is ice and a dead perfection. He had self control and a quiet kind of courage but in those qualities which appeal to the imagination he was almost wholly lacking. The accounts of his life tell how he dressed, and how he sat in all circumstances, and how he liked his rice cooked, and his meat cut, and what clothes he wore, and that he would not talk after he retired for the night. He was punctilious, was cautious in his own meticulous fashion, but of passion, of chivalry, of force and verve he had almost nothing. I know of no modern book so much like the story of Confucius as Herbert Spencer's Autobiography wherein the English sage devotes whole pages to the shape of salt cellars and the manner of carving a roast. There may have been passion and life behind the exterior; his long and passionate mourning for his mother and his fondness for music might seem to indicate that; but if there was, he reposed it and concealed it.

How he came to wield such an empire over so great a portion of the human race is still a mystery to us; but there is no question that he has been a power in the world, a greater influence, perhaps, than any other moralist who has ever lived.

When he appeared, as Mencius said, he found the existing order in danger of dissolution. How to preserve it against destruction became his life work. Not being a great original thinker, not having the insight into the roots of things himself, but being, according to his own words, "transmitter rather than creator," he naturally turned to the past. It was there, in the teachings of the ancient sages and in the deeds of the ancient rulers that he found his guidance. He did not write any books himself

but gathered out of the past such matters as he felt would best conserve his nation, and he gave these in volumes to his disciples.

But in choosing from the ancient leaders he ignored all that might be of a religious element, and preserved only the secular. In religion he was apparently an agnostic, tho this is said with some reservation inasmuch as Confucianists themselves are divided on the question. But the very fact that his own followers cannot determine whether he believed in God or not shows that for him what we call religion was a matter of no great importance. To this day Confucianism is not in our sense a religion but a code of ethics of such a character that one may remain a Confucianist while believing in some other religion, as in the case with a multitude of Chinamen who are Confucianists and Taoists or Buddhists at the same time. His one concern was to make this life as healthy and happy as possible, improving the conduct of the people, and teaching them etiquette. In short, as Wu Ting Fang has put it, "Confucius' aim was to show how to go thru life like a courteous gentlemen."

His ideal of character he called "The Superior Man." Those who believe in Nietzsche's doctrine of the Superman will do well to ponder this fact. The first virtue of this Superior Man is to be loyalty, not loyalty to his own conscience or to his ideals but to the past, for all of Confucius' ideals are but the shadows of the dead. Of progress he had no conception. He was undoubtedly the world's greatest conservative.

CHINESE CONSERVATISM

It is this conservatism that has enabled China to maintain her integrity of race and nationality during all these centuries, for Confucius taught her to conserve her material wealth, her vitality, her scholarship, and her more.

To Confucius the state was a creation of nature no more to be changed than is the structure of the beehive. A benevolent despot was to rule over an obedient people Confucius hoped that if fatherly and strong rulers could be developed and if the

people would prove loyal to them an ideal political government might sometime be developed. Indeed, he seemed to hold a dream of a kind of paternally socialistic state like that of Plato or of the old time communists. So important did politics seem to him that he gave it almost the value and dignity of a religion, a modern scholar saying that he would have served the world greatly had he done nothing more than "Sublimate statecraft."

He built his ideal of the state on the theory of the family because to him the family relationship lies at the basis of all social life. In this he was wise, far wiser than many of the impetuous reformers of our day, and there is no country where the relationships between brothers and sisters, parents and children, and the husband and wife are of a more enduring character than in China. There is much lacking in the finer qualities of the home, its poetry, its religious element and its spontaneous love; but in spite of these defects the Confucian family is enduring.

Much has been made of the fact that Confucius taught the Golden Rule; he did teach it in a negative form a world apart from the golden rule taught by Jesus. According to Jesus we are TO DO to others what we would that others would do to us; the Chinese sage taught that we are simply to refrain from doing evil to others. Of this, one writer who has long lived in China observes: "The Chinese are really addicted in a wonderful and commendable way to letting others alone; they are neither obtrusive or officious. But an act of pure chivalry is seldom to be beheld among the four hundred millions. Foreigners who have lived among them for tens of years have never seen a chivalrous soul dash out to rescue a suffering captive, nor save a stranger who was in peril."

----o----

MASONIC EDUCATION IN IDAHO

Members of the National Masonic Research Society in general, and of Study Clubs in particular, will find an excellent statement of the general aims of Masonic education

in the brief article printed below from the pen of the Chairman of the Educational Committee of Idaho, and republished here by permission of The Idaho Freemason. This journal made its appearance in June last under the competent editorial direction of Brother Frank G. Burroughs, Masonic Temple Building, Boise, Idaho. It carries a section devoted to Masonic education among its regular departments.

MASONIC EDUCATION

BY CHARLES W. MACK

More than anything else in the world there is need for education and enlightenment.

The activities of a Masonic Lodge in a community vary with the time in the life of a nation in which it exists, but at all times it should defend against all enemies the principles of liberty, justice and truth upon which it is founded. I feel that we are approaching a time when Masonic education will be needed by every Mason, and that the time for this education is now.

The one great aim of every Masonic lodge should be to bring the teachings of our Order to every man who joins our organization, and to teach him Masonry as it touches our daily lives. The ritual is a nucleus, or foundation, upon which to start our Masonic education, but that is not enough - it must be brought before us in a practical way, and in a way that it will reach and every man who enters our portals; it is necessary that we explain and bring out the lessons as given to us, and further, that by example in our daily lives, we demonstrate that we understand what we are taught, and that the high principles of our Order are doing for us what it is intended they should do.

Freemasonry's main objects are to make men friends, to refine and exalt their lives. If the questions that are troubling us today are to be settled, it must be in an atmosphere

of mutual recognition and respect. A proper settlement can never be made in an air of hostility and mistrust. Our great Order can help furnish this required atmosphere.

Masonic education will not only explain and bring out the great lessons of our Order to our membership, but it will develop leaders in our organization, and will increase the interest in our lodges which will bring out attendance far greater in number and enthusiasm than has heretofore been thought of.

It is my wish and hope that every lodge in this State will have its Masonic educational meetings every month, following a course as outlined by the Grand Lodge, and that we shall have a Grand Lecturer who will be in the field the greater part of the year, instructing our lodges in the ritualistic work, as well as carrying out the educational program.

----o----

Freemasonry is the subjugation of the human that is in man by the divine; the conquest of the appetites and passions by the moral sense and the reason; a continued effort, struggle and warfare of the spiritual against the material and sensual. - Albert Pike.

----o----

THE SECRET SOCIETIES OF CHINA

BY BROTHER DUDLEY WRIGHT, ENGLAND

CHINA has, in all probability, as ancient a veridical record of the existence of organized secret societes as any nation. The soil for their growth is thoroughly congenial and, as one writer has expressed it, they "spring into life as weeds on a rubbish heap, wherever oppression and tyranny abound, and it has been by combinations of this character that the Chinese people have been able to resist the oppressions and demands of the mandarins."

The whole empire is honeycombed with these societies which include among their members persons in almost every rank of official and private life, although many are induced or even compelled to join from fear of vengeance if they refuse or in the hope of securing aid in time of distress, rather than from any wish to carry out the designs to which they pledge their assistance. Secret societies, says Kesson, "are entirely suited to the Chinese genius, which appears to delight in mysteries and enigmas and to confound language and ideas for the sake of being able to unravel them again. They are suited to a people in whose character there is nothing direct, but who seek the simplest ends by a ruse, or some needless piece of strategy."

The earliest notice of an aboriginal secret Chinese League is toward the close of the Han dynasty (circa second century B.C.) A secret society, recruited mainly from among Chinese litterateurs, was organized by three patriots solely for the purpose of defending the throne against "Yellow Cap" rebels. This association was known as the "Red Eyebrows," because its members marked themselves in that way before going into battle. The "Yellow Caps," however, were joined by the "Copper Steeds" and the "Iron Shins" and together they fought for and were successful in securing a change of government. The "Red Eyebrows" maintained their existence, although there is scarcely any farther trace of the League until the twelfth century.

In the fourteenth century a secret society, unquestionably meriting that title, entered the arena. It was a religious and, possibly, of a Buddhist character, seeing that the members adopted the title of the "White Lotus." It faded out of sight until the seventeenth century, when it is found lending its aid to a usurper who sought to wrest the throne from the Ming dynasty. Their united efforts were unsuccessful, but shortly afterwards the Ming dynasty succumbed to onslaughts of the Manchu invaders.

Many of the secret societies of China have originated with purely benevolent and philanthropic, objects, but, in time, the zeal of the members, sometimes from force of circumstances, has degenerated into political fanaticism and frequently the most important political changes in the empire have been due to their action.

The time of the greatest activity of the Chinese secret leagues or societies was from the beginning the eighteenth until the close of the nineteenth centuries, particularly from 1766 to 1795, during the reign of the Emperor Chien Lung, which period witnessed the rise of man of these association which the emperor sought vainly to suppress and exterminate.

On 8th January, 1845 the Legislative Council of Hong Kong pass the following decree:

"An Ordinance for the suppression of the Triad and other secret societies within the island of Hong Kong and its dependencies:

"Whereas the Triad Society and other secret societies prevalent in China exist among the inhabitants of the island of Hong Kong, and whereas these associations have objects in view which are incompatible with the maintenance of good order and constituted authority and with the security of life and property and afford by means of the secret agency increased facilities for the commission of crime and the escape of offenders:

"1. Be it therefore enacted and ordained by th Governor of Hong Kong with the advice of the Legislative Council thereof that from and after the passing of this Ordinance if any person or persons being of Chinese origin in the said island or its dependencies shall be a member or members of the Triad Society or other secret societies as aforesaid he, she, or they shall in consequence thereof be guilty of felony and being duly convicted thereof, shall be liable to be imprisoned for any term not exceeding three years, with or without hard labour, and at the expiration of such term

of imprisonment, that such person shall be marked on the right cheek in the manner used in the case of military deserters and be expelled from the said island."

In 1889 a law was passed in the Straits Settlements for the suppression of Chinese secret societies, which led to the seeming disappearance of many of these inimical organizations, but there is reason to assume that the disappearance was apparent only and that the various units remained almost as active as formerly, but worked with greater caution and secrecy.

THE GREAT HUNG LEAGUE

By the laws of the various societies no Chinaman may belong to two societies at one and at the same time; if he is already a member of one and desires to join another, he must first sever his connection with the one of which he is already a member. The largest and most important organization, however, the Great Hung League, permits neither resignation nor secession, and the member, on initiation, takes an oath that he will never leave the society.

The following are extracts from section 255 of the Penal Code of China:

"All persons who, without being related or connected by intermarriage, shall by brotherhood or association among themselves, by the ceremonial of tasting blood and burning incense, be held guilty of the intent to commit the crime of rebellion; and the principal or chief leader of such association shall accordingly suffer death by strangulation after remaining for the usual period in confinement. The punishment of the accessories shall be less by one degree. If the brotherhood exceeds twenty persons in number, the principal offender shall suffer death by strangulation immediately after conviction; and the accessories shall suffer the aggravated banishment into the remotest provinces. If the brotherhood be formed without the aforesaid initiatory ceremonies of tasting blood and burning incense and according to the rules of its constitution be subject to the authority and direction of the leaders only, but exceed forty persons in number, then the principal shall still suffer death by

strangulation, as in the first case, and the accessories a punishment less by one degree.

"If the authority and direction of the association is found to be vested in a strong youthful membership, that circumstance alone shall be deemed sufficient evidence of its criminality; and the principal shall accordingly suffer death by strangulation immediately after conviction; the accessories, as in the preceding eases, shall undergo aggravated punishment.

"If the association is subject to the authority and direction of the elder brethren, and consists of more than twenty but less than forty persons, the principals shall be punished with one hundred blows and sent into perpetual banishment to the distance of three thousand li. If the association under the last mentioned circumstance, consists of any number less than twenty persons the principal shall suffer one hundred blows and wear the cangue for three months; in both cases the punishment of the accessories shall be one degree less severe than that of the principals."

The cangue is a heavy wooden collar, taken off at night only if the sentence is a long one.

The sites for the Lodges are always carefully chosen with a view to concealment and are situated for the most part in obscure mountainous and wooded districts. The more inaccessible the spot the better suited for the meetings. Professor Schlegel once discovered the following description of the entrance to a Lodge in the Province of Shantung: "A stone road leads to the first pass called the Heaven-Screen Pass. Past this is the Earth-Net Pass. Next comes the Sun-Moon Pass, at which pass each brother is obliged to pay one mace and two candareens (about one shilling). After this pass comes a stone bridge over a river, which leads to the Hall of Fidelity and Loyalty, where are the shrines of the Five Ancestors, flanked on the right by a council-room and on the left by the court; here the Brother must produce his capital (three Hung cash) and his diploma. From this goes a long road along the mountain chain Hinling, guarded on the one side by the mountain and on the other by the sea. At the end of this road is the outside Moss Pass, called also the Pavilion of the Black

River. Thirteen Chinese miles farther on is the Golden Sparrow frontier, so called on account of the name of the mountain at whose feet it lies. Past this are four buildings; over the front one are written the words 'To extend the Empire let Righteousness flourish.' The second one is called the Palace of Justice, with the civil entrance to the left and the military entrance to the right. The Lodge follows immediately." [See bibliography at end.]

BROTHERHOOD OF THE MYSTIC CROSS

The Suastica, or Brotherhood of the Mystic Cross, claims to have been founded in B.C. 1027, by Fohi, and to have been introduced into China in B.C. 975. It has three degrees, viz., 1. Apprentice; 2. Tao Sze, or Doctors of Reason; 3. Grand Master. Apprentices wear the Jaina cross worked on a blue ribbon; the Tao Sze, a cross of silver; and the Grand Masters one of gold. The initiate takes five vows: 1. to worship God daily, to obey the law, to walk in purity and truth, to assist the Brethren of the Order, and to obey all its rules; 2. to pursue wisdom, to eschew avarice, to be charitable, to assist the poor and necessitous, never to take furtively the property of another, directly or indirectly; 3. to be pure and chaste, abstinent, and studious; 4. to be sincere and never to deceive another, to be free from lying, to avoid affectation in language, duplicity, and calumny, never to flatter, never to drink to excess any intoxicating liquor; 5. to keep faithfully all the sacred vows.

The Pe-lin-kiao, or White Water Lily Society, claims to date from the reign of Ling-Ti, who was emperor in the second century of the Christian era. He was of a tyrannical disposition and is said to have beheaded several hundred literates, which caused the bringing into existence of this society, which was founded by three brothers named Chang, who equipped three powerful armies to overthrow the tyrant emperor. Demetrius Boulger is of opinion that this the original secret of China and the parent of all subsequent societies. The name "Water Lily" is said to have been chosen on account of the popularity of that plant. Huc says: "The poets have celebrated it in their verses, on account of the beauty of its flowers; the doctors of reason have placed it among the ingredients for the elxir of immortality; and the economists have extolled it for its utility." The members of the society assert that it was once prophesied that one of their number would be emperor of China, which probably accounts for the chiefs of the Order regarding themselves as commissioned

by High Heaven to regenerate the Empire. In the early part of the eighteenth century the leaders were Wang-lung and a man named Fan-iu, and they had a following of twelve thousand. The first-named made himself master of the town of Shoo-chang-hien, but was soon driven thence, when he and many of his followers perished. Nothing more was heard of the society until 1777, when the members again rose in insurrection, but only again to be defeated. The heads of the leaders, including two women, were cut off and placed in cages for public inspection. The object of the society, behind its ostensible benevolent activities, was the overthrow of the Mentchoo-Tartar dynasty and the restoration of the Ming. The presiding Master was always given the title of Emperor and Son of Heaven, and he was invested with every imperial honour and dignity. After a plot to overthrow the dynasty in 1803 the members were accused of holding unorthodox opinions, of being possessed of magical powers, and of meditating treasonable practices. As a result of the order of suppression issued against them the society disappeared, but reappeared for a short time in a more formidable and extensive confederacy, known as the Society of Celestial Reason, but this was afterwards merged into the Triad Society. At the time of the kidnapping of Sun Yat Sen in London, in 1896, it was stated that he was not only an active member of the White Lily Society, but a prominent leader of that revolutionary society. As a matter of fact he was a member of the Triad Society or of the Hung League. Sir James Cantlie and C. Sheridan Jones in their Life of Sun Yat Sen refer to this matter in the following words:

"A powerful and widespread body, 'The Triad Society' has existed almost ever since the Manchus ascended the throne, but it consisted of men of philosophic ideas without the capability or courage to put their ideas into practice. It was not until Sun Yet Sen came to the front that the idea was given concrete shape and brought to practical issue: the old Triad Society, however, gave little direct help during the recent crisis, the members being afraid of action for they well knew what failure meant. In China the death penalty was ever at hand when reforms were even whispered, and it was only when Sun took his life in his hand and boldly declared his intention that any one was found courageous enough to denounce the throne openly."

In some of the rites and ceremonies of the White Lily Society there seem to be traces of a Nestorian form of Christianity. The mandarins often confounded Christian gatherings for meetings of this society and punished the members accordingly.

THE BLACK FLAGS

The Black Flags was another secret society opposed to the Manchu dynasty and their members were so successful in their propaganda in certain provinces that they established an imperium in imperio where they reigned virtually supreme and their flat was law. In 1888 a Chinaman in New York of the name of Lee You Du died. It was reported in the newspapers of the time that he had been a general of the Black Flag Order in China.

The Gee Hin Society is believed originally to have been an offshoot of the Black Flag Society. Brother J. Vopley Moyle in Ars Quatuor Coronatorum, vol. vii., says that the society had certainly existed for several centuries and, like many other Chinese secret societies, was founded for the express purpose of overthrowing the Tartar rule and replacing the Ming dynasty on the throne of China. It has branches in Burma and the Straits Settlements. It is governed by three principals or headmen, who are elected for life, and who are assisted in the government by councillors. The routine business of the Lodge is left entirely to the secretary. In 1807 the number of members in Penang alone was estimated at 26,000 and the Society had at that time, in addition to Lodge premises, property worth over $20,000 invested in houses and lands in the province of Wellesley. In 1887 four members of this society were sentenced to twenty years' imprisonment for conducting an Agency for the introduction of members. The Straits Times of 17th September, 1889, contained a full report of the trial of a number of prisoners who were proved to be members of this, or of the Sam Tien secret society at Sarawak. The six leaders were shot; eleven active members who carried out the orders of the leaders and frightened, beat, and, in some cases, murdered non-members, were sentenced to receive six dozen strokes with a rattam, to have their heads shaved and to be imprisoned during the Rajah's pleasure. The following account of the initiation ceremony was given by a subpoenaed witness before the Commissioners appointed under the Penang Riots Enquiry Act of 1867:

"At eleven o'clock we were taken into the Kongsee House (Lodge) two by two, passing doors successively after certain questions were asked and answered at each door, two guards being stationed at each door.

"At each of the doors we were asked:

Q. Where do you come from?

A. From the East.

Q. For what do you come here.

A. We come to meet our Brethren.

Q. If the Brethren eat rice mixed with sand, will you also eat of it?

A. Yes, we will.

"The doorkeepers then showed us a broad-bladed sword and asked:

Q. Do you know what this is?

A. A knife.

Q. What can this knife do?

A. With it we can fight our enemies or rivals.

Q. Is this knife stronger than your neck?

A. My neck is stronger.

"Each candidate was told what answer to make and afterwards was allowed to enter. The secretary was standing on a table while another person was standing on the ground in front of him beside a tub of water. The secretary ordered this person to prick the third finger of the left hand of each candidate with a needle and the blood that trickled from it was allowed to drop into the tub of water. After this the candidate was made to pass under another and higher table behind the secretary and upon which there was a Joss (Chinese god) where the candidate received three cents, was told to go to a small charcoal fire at the back and step over it, the left foot first. Near by were three square blocks of granite, on which the candidate was made to step with the left and right foot alternately. After passing these blocks the candidate was conducted to a man who kept a kind of shop and took the three cents that had been given to the candidate, giving him in return some cigarettes, Sirth leaves, and sweetmeats. There the candidate waited until all the candidates came up, when all were led to the front of a Chinese altar with a Joss on it. All knelt, rose again, and each drank a little water from the tub in which had been dropped the blood from the fingers of all the candidates. After returning into a room the candidates returned to the altar where they saw the Secretary dressed like a Chinese priest. All the candidates knelt while the Secretary read in Chinese from numerous folds of red paper. When he had finished reading, a fowl's head was cut off and the Secretary then read the papers he had read, telling the candidates that if they did not obey the rules of the Society they would meet with the fate of the decapitated fowl."

The oath contained thirty-six articles, with penalties for transgression varying in severity from death to beating and fines. Members pledged themselves on oath to consider and treat the fathers and mothers of other members as their own; to rise and join the standard of the "true Lord" of China when he should appear; not to reveal the

secrets of the society, nor to show its diploma or statutes to anyone; to relieve a member in distress; not to seduce a member's wife under penalty of death; not to refuse money to enable a member to escape from justice; not to cheat or rob a brother member, under the penalty of the loss of one or two ears. To ridicule a member on account of poverty entailed a punishment of thirty-six blows; to reveal the fact that a member smuggled opium meant the loss of both ears and 108 blows. Members were forbidden to marry the widows of other members, and a severe punishment awaited the member who left the society. The initiation fee in Penang was three dollars and in Burma twenty-four rupees. Mr. W. A. Pickering, writing in 1879, said that for many years there had been no Grand Master of this society, as no person dared come forward to undertake the onerous and responsible duties of the office, but each branch was under the direction of a General Manager, a Lodge Master, a Van Guard, and a Red Baton or Executioner, with a varying number of Councillors or District Head men, who carried out the orders of the Superior. This Society was evidently connected with the Triad Society and the Hung League.

(To be concluded)

BIBLIOGRAPHY

Hue.....Chinese Empire.

Herbert A. Giles.....Historic China.

Herbert A. Giles.....The Civilization of China.

J. Kesson .....Cross and Dragon.

Dr. Milne.....Account of Triad Society (Journal R.A.S., vol. 1).

Pere Leboucq.....Associations de la Chine.

Lieut. Newbold.....The Chinese Triad Society (Journal R.A.S., vol 6)

Sir George Staunton.....Translation of Penal Code of China

F. Brinkley.....China.

Demetrius Boulger.....History of China.

Gustav Schlegel.....The Hung League.

Cantlie and Jones.....Sun Yet Sen.

Chinese Repository, vols. 16 and 18.

Blackwood's Magazine, December, 1896.

Journal of American Folk Lore, vol. 3.

Journal of the Straits Branch of the Royal Asiatic Society.

Journal of the Indian Archipelago and Eastern Asia, September, 1852.

----o----

THE THIRD INTERNATIONAL CONFERENCE OF SUPREME COUNCILS

BY BROTHER PERRY W. WEIDNER, 33d,

Secretary General, the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, U. S. A.

THE THIRD International Conference of regular Supreme Councils of the Ancient & Accepted Scottish Rite was held at Lausanne, Switzerland May 29 to June 2, 1922. The following Supreme Councils participated:

Southern Jurisdiction of the United States of America

France

Spain

Northern Masonic Jurisdiction of the United States

Belgium

Brazil

Peru

Portugal

Uruguay

Argentina

Cuba

Mexico

Republic Dominicana

Central America

Greece

Switzerland

Italy

Egypt

Netherlands

Serbia

From the Transactions of its labors the Supreme Councils seem to have done a constructive work in several matters.

First, they took notice of Spanish violation of territorial rights of Freemasonry in the United States. The delegates from the Southern and Northern Supreme Councils of the United States declined to participate in the Conference with Spanish delegates seated until Spain would acknowledge error and make some guarantees that this offense would be removed. A special commission was appointed by the Conference consisting of Ill.'. Brothers E. C. Day, 33d, and Perry W. Weidner, 33d, of the Southern Jurisdiction of the United States of America; Barton Smith, 33d, and James I. Buchanan, 33d, of the Northern Masonic Jurisdiction; and Ill.'. Brothers Auguste Barcia, 33d, and Manuel Portela, 33d, of the Spanish Supreme Council. At a conference held by these brethren on the subject it appears that the Spanish delegates were very desirous to meet the views of their American brethren and cordially concurred in presenting to the Conference the following:

To the International Conference of Supreme Councils, 33d:

The special commission of the Conference of Supreme Councils having investigated the complaint presented by the Supreme Councils of the Southern and Northern Jurisdictions of the United States about the invasion of their territory by the Supreme Council of Spain, requests the Conference to invite the Supreme Council of Spain to retire from their territory.

After this the Spanish brethren presented to the Conference the following statement, which was signed by all three of the delegates from the Supreme Council of Spain, the first of whom was Brother Auguste Barcia, at the present time Grand Master of the Grand Orient of Spain.

To the Assembled Conference of Supreme Councils at Lausanne, Switzerland:
Illustrious Brethren:

The undersigned delegates of the Supreme Council of Spain to this Conference hereby solemnly declare at the earliest possible moment after their return to Madrid they will cause the Supreme Council of Spain to take immediate action to withdraw the charters of all Bodies claiming to be Masonic under its obedience within the territory of the States of the United States and the District of Columbia. We also solemnly promise that we will use all influence and power resting in us to secure like action by the Bodies in the same territory under the obedience of the Grand Orient of Spain. We also promise that we will not encourage or tolerate any action or attitude contrary to the wishes of the brethren of the United States of America relative to the Bodies under the obedience of organized Masonic authority in Spain, in the Island of Porto Rico, and the Phillippines.

(SIGNED) Auguste Barcia, 33d, G.'.M.'.L.'. G.'.O.'.E.'.

Manuel Portela, 33d

Jose Lescura, 33d

After this communication was received and accepted by the Conference upon the motion of Illustrious Brother Barton Smith, 33d, which was seconded by Illustrious Brother E. C. Day, 33d, the delegates from the Supreme Council of Spain were seated.

The International Conference also admitted to seat representatives from the newly organized Supreme Councils of Czecho-Slovakia and Poland, both of which were organized in 1922, and it resolved to hold the Fourth International Conference in the city of Buenos Ayres, in the Argentina, in 1927, upon dates set by and under the auspices of the Supreme Council of Argentina.

The Conference did another constructive work and made clear that regular Supreme Councils do not countenance irregularities. This is set out in the report of the section having to deal with such subjects:

To the International Conference of Supreme Councils, 33d:

The second section, having under consideration questions relating to the protection against any irregular and clandestine organization, submits the following resolutions:

1. RESOLVED, that in the opinion of this Conference every Supreme Council should be supreme, sovereign and free from the control or direction of any other body or organization in the method of selecting its members and officers, the duration of the term of office of its officers, the qualifications and regulations of membership in its subordinate Bodies, in its powers of legislation, and in the discipline of its members and subordinate Bodies throughout its entire Jurisdiction, subject to the rights of regular Grand Lodges which govern membership in the first three Degrees of Masonry, consistent with the landmarks and laws of Ancient Craft Masonry.

2. RESOLVED, that hereafter any Supreme Council granting or withdrawing recognition from any other Supreme Council shall immediately notify every other Supreme Council of such action and the reasons therefor; and if the withdrawal of recognition is approved by a majority of the Supreme Councils represented at this Conference, the Supreme Council from which recognition is withdrawn shall be debarred from participating in future International Conferences until the cause of the withdrawal of recognition has been removed to the satisfaction of a majority of the said Supreme Councils, and of the first Conference after said withdrawal of recognition.

3. RESOLVED, that hereafter any Supreme Council, other than those already represented at this Conference and the Conferences of 1907 and 1912, seeking representation at International Conferences of Supreme Councils shall satisfy the Conference that it is organized and is existing in harmony with the principles laid down in the Grand Constitutions and Regulations of 1762 and 1786, as those Constitutions and Regulations have been generally promulgated and remain in force.

4. RESOLVED, that in the opinion of the Conference Bodies of Free and Accepted Masons, or other persons who confer Degrees, perform Rites, or conduct the business of Scottish Rite Masonry, or the Supreme Council thereof, who are not either mentioned in the list of those invited to be present by delegates to this Conference or recognized now or hereafter as regular, by at least a majority of the Bodies in the list of invited and admitted or recognized Bodies, are irregular and clandestine, and no regular Scottish Rite Masons should, under any circumstances, hold any intercourse with any such irregular Body, or any member acting under it, or of any of its subordinate Bodies. And hereafter no Body shall be considered a Supreme Council in any country unless it shall have obtained recognition and established fraternal relations with every existing regular Supreme Council, within a period of four years from the date of its organization.

5. RESOLVED, that regular Supreme Councils recommend to all organizations at their regular obedience not to entertain any relation with irregular Bodies in accordance with the preceding paragraph and to this end each Supreme Council will communicate to all organizations at its obedience the list of all regular Supreme Councils and the present resolutions.

6. RESOLVED, that each Secretary-General, or other proper officer of each Supreme Council, forward to each of the other Supreme Councils by this Conference considered regular, a list of all Masonic Bodies, whether under the Scottish Rite of, otherwise, recognized as regular, and also a list, so far as possible, of all Bodies known to be regular.

7. We regret and deplore that many good men who would make good Masons and be a credit to the institution of Freemasonry have become members of irregular and clandestine organizations calling themselves Masonic. We advise all such men who are upstanding in character and morals to take immediate steps to become members of regular and internationally recognized Masonic Bodies, and recommend that when any such apply to regular Bodies that they be given courteous consideration and helpful assistance in accomplishing their worthy desire.

8. The petition for recognition of the Grand Orient of Denmark is covered by the rules adopted by the Conference and we therefore recommend that no action be taken by this Conference regarding such petition.

They also treated the subject of Italian Masonry by unanimous agreement in the following resolution:

To the International Conference of Supreme Councils, 33d:

The Committee of the second n begs to submit the following report:

After having read the communications concerning the Supreme Council of Italy received from the Supreme Council of Egypt and from Mr. Camera, relating to certain claims for recognition, and considering that the Supreme Council headed by M.'.P.'.Bro.'. Raoul V. Palermi is the only regular Supreme Council in Italy and is in such capacity duly recognized by all the Supreme Councils represented at this Conference, the Committee proposes to the Conference or Supreme Councils that no action be taken on the above said communications of the Supreme Council of Egypt and of Giovanni Camera,

and passed the following resolution which was presented by Ill.'. Bro.'. Leon M. Abbott, 33d, M.'.P.'. Gr.'. Comm.'. of the Northern Masonic Jurisdiction:

RESOLVED, That the delegates to the International Conference pledge themselves to use every lawful and legitimate effort and influence within their power to establish universal and permanent peace among nations. That we heartily approve the efforts that have been and are Being made by the representatives of the various National Governments to bring about greater harmony and a better understanding and relationship among the peoples of the world.

The Ancient Constitutions of our Rite define the ends of our Society to be these: "the harmony, the happiness, the progress and the well-being of the human race taken as a whole, and of every individual man in particular." Our Rituals teach that these ends can be reached only through a practical application of the rule of brotherly love. We would, therefore, constantly remind each of the members of the Rite, wherever dispersed, of his duty and obligation to use his personal influence in his daily intercourse with all men to establish the sovereignty of this rule.

That we pledge ourselves to renew and make more effective our efforts to overcome hatred and bitterness, to destroy ignorance and superstition, and, through the light of education, to bring joy and peace into the hearts and lives of men of every tongue and race and creed.

It would seem from all the foregoing that the Supreme Councils are resolved to establish a close communion with all regular Masonic Bodies, discountenancing every other form of so-called Masonry.

The International Masonic Association, of a rather unreserved membership, and which claims to be devoted to universal Freemasonry, held its last conference at Geneva during October 1921. [See note.] It may be well to note the list of the Masonic Bodies that participated therein:

The Grand Lodge of New York, U. S. A.

Grand Lodge of Vienna.

Grand Orient of Belgium.

Grand Lodge of Bulgaria.

Grand Lodge of Spain.

Grand Orient of France.

Grand Lodge of France.

Grand Orient of Italy.

Grand Orient of Netherlands.

Grand Orient of Lusitania Unite of Portugal.

Grand Lodge of Switzerland Alpina.

Grand Orient of Turkey.

In reading the above list it will be observed that few of the above Bodies are in fraternal relations with the Grand Lodges of the United States of America and some of them are notoriously irregular and yet the Grand Lodge of New York, the Grand Orient of Belgium, and the Grand Lodge of Switzerland sat in conference with these irregular brethren and agreed to the following:

Art. 1. The object of the Association is:-

To maintain and develop existing relations between Masonic Grand Jurisdictions.

To create new relations.

Art. 2. The Association and each Grand Jurisdiction forbids itself all interference in the domestic affairs of other Jurisdictions.

Each Grand Jurisdiction is invited to exchange with associated Grand Jurisdictions its Programme of work and to promote opportunities of contact with a view to harmonizing and co-ordinating efforts held in common. Nevertheless the fact of membership in the Association does not imply an obligation to entertain direct relationship with other Grand Jurisdictions which are members.

Art. 3. All Grand Jurisdictions belonging to the Association must be composed of men exclusively,

and it is reported that, notwithstanding the last mentioned subject, one of the Bodies that sat in this conference has recognized so-called Co-Freemasonry and agreed to exchange guarantors of amity, although it limited visitation to their Bodies "strictly masculine," which seems at least rather odd. This action was done by the Grand Orient of France.

It does seem odd to many who follow closely the work of the Masonic Fraternity in the United States than an American Grand Lodge, knowing full well the effort that is

being made on all sides in this country to keep Freemasonry clean and free from alliance with any irregular institutions, should participate in such a conference.

The action of the Grand Lodge of New York at its last communication was watched with interest and it appears that that great Body of Freemasons did not ratify the International Masonic Conference, nor did it even agree to a temporary membership. It seems that the Grand Lodge believed it had a monetary obligation, since it had representatives at the conference, which it felt constrained to meet as the following resolution will indicate:

The Geneva Conference (such payments not, however, to be construed as acceptance of membership in such Association nor to prejudice or forestall such future action in relation thereto as the Grand Lodge may deem ovine and proper) $1,000.

All regular Masonic Bodies would welcome a conference of all regular Symbolic Lodges of the world and it is believed that they themselves would be glad of the opportunity of having better understanding and of knowing each other better; but it is also believed that Grand Lodges keeping uppermost in their work the protection of the Craft, its rites and its landmarks, would neither favor nor countenance the association with any Masonic Bodies concerning which there is question as to their regularity or being a part of an association or conference which "does not imply an obligation to entertain direct relation with other Grand Jurisdictions which are members" - in other words an association without regard to regularity.

NOTE. - A full account of the meeting/of The International Masonic Association by Bro. Townsend Scudder of New York was published in THE BUILDER, April 1922, page 99.

----o----

THE 1922 BOUND VOLUME OF THE BUILDER

Our bindery is finally caught up with back orders for the 1922 bound volume, and from now on the books will be shipped upon the day orders are received. Handsomely bound in golden rod buckram, the volume is an excellent addition to any library; and for those who prefer a leather binding, we have prepared a limited number in three-quarters morocco.

The bound copies of THE BUILDER should not be confused with ordinary files of magazines. Each month a part of the regular issue is especially prepared for binding, and at the end of the year assembled with a comprehensive index of fourteen pages. A volume of crisp, clean and neatly trimmed pages is thereby produced.

Increasing orders for complete sets of bound volumes clearly indicate that THE BUILDER is recognized as an excellent reference work. The articles appearing from month to month have more than an immediate interest: they are a contribution to the enduring literature of the Craft. A complete set of THE BUILDER is an encyclopedia of Freemasonry - a work which is augmented annually by a fresh volume.

Bound volumes of any year may be had at $3.75 for buckram binding and at $4.75 for three-quarters morocco, carriage charges prepaid.

If desired, subscribers may send in their complete files of any year in exchange for a bound volume of the same annual issue, an allowance of one dollar being made for such loose copies. Under this plan bound volumes in buckram cost only $2.75, plus return postage charges.

----o----

WAS DR. JOHNSON A FREEMASON?

SOME PHASES OF HIS LIFE

BY BROTHER ARTHUR HEIRON, ENGLAND

CONTINUED FROM JANUARY NUMBER

"SAMUEL JOHNSON," A RARE NAME

IT IS STRANGE to note how parents, whose surname is "Johnson" scarcely ever christen their sons by the title of "Samuel."

A search through the official Directories reveals the fact that in the year 1922 there is no Barrister-at-law, Solicitor, Chartered Accountant, Medical Practitioner or Dental Surgeon bearing the name of "Samuel Johnson" practising in London, England or Wales; neither is there any clergyman of that name.

The London Telephone Directory for April 1922 also proves that there are only two named "Samuel Johnson" out of the long list of about 200,000 subscribers!

The Post Office Guide for 1920 discloses no such name; so it is a reasonable statement to make that there must have been very few by the name of "Samuel Johnson" in London in 1767; and still fewer those who admitted that they knew their Wapping as Dr. Johnson did in 1783.

DR. JOHNSON'S MELANCHOLY"

From childhood he was afflicted with a species of melancholia causing him at times great mental depression; his personal friend, Rev. George Strahan, Vicar of Islington, writing in 1785, described it as a "morbid melancholy," which Johnson often said was the infirmity of his life. In 1770 Dr. Johnson in a Prayer beseeches the Almighty to "Mitigate, if it shall be best unto Thee, the disease of my body and compose the disorders of my mind."

He was once found by Mrs. Thrale on his knees with a clergyman beseeching Divine help that his reason might be spared. There is no doubt that this "Melancholy" accounts for much of Johnson's irregular life and conduct and every allowance must be made for one so afflicted.

EXTRACTS FROM "BOSWELL"

1763, (aged 54). "He mentioned to me (Boswell) now for the first time, 'That he had been disirest with Melancholy, and for that reason had been obliged to fly from study and meditation to the dissipating variety of life.'"

1761 (aged 55). "About this time, he (Dr. Johnson) was afflicted with a very severe return of the hypochondriae disorder which was ever lurking about him." Dr. Adams said, "I found him in a deplorable state, sighing, groaning, talking to himself and restlessly walking from room to room." Dr. Johnson himself said, "I would consent to have a limb amputated to recover my spirits."

1765 (Easter). Dr. Johnson said "Since last Easter I have reformed no evil habit; my time has been unprofitably spent.... My memory grows confused and I know not how the days pass over me. Good Lord, deliver me!"

1782. Dr. Johnson (aged 72) wrote, "My health has been from my 20th year such as has seldom afforded me a single day of ease."

DR. JOHNSON'S ILL-HEALTH IN 1767

"His Devotional Records"

(Extracts)

1767, Aug. 2. "I have been disturbed and unsettled for a long time and have been without Resolution to apply to Study or Business, being hindered by sudden Snatches."

1767, Aug. 17. "By abstinence from wine and suppers, I obtained sudden and great relief, and had freedom of mind restored to me, which I have wanted for all this year, without being able to find any means of obtaining it."

Boswell says, "I received no letter from Johnson this year." (1767.)

"His Diary affords no light as to his employment at this time."

(Note: A "Samuel Johnson" was "Made a Mason!" in the "Dundee Lodge" No. 9 at Wapping on 11th June, 1767; was he not identical with Dr. Samuel Johnson of dictionary fame?)

1768, Sept. 18. Townmalling in Kent (at night), "I have now begun the 60th year of my life. How the last year (i. a, 1767) has past, I am unwilling to terrify myself with thinking."

"This day it came into my mind to write the history of my Melancholy; on this I purpose to deliberate, I know not whether it may not too much disturb me."

Now the above statements (or rather confessions) made by Dr. Johnson himself on Aug. 2nd and Aug. 17th, 1767, and on Sept. 18th, 1768, point clearly to the fact that he was at that period unfit to perform any study or business owing to a severe attack of "Melancholy" and it is suggested that in order to create a diversion to his disordered mind and body, he set out to "Explore Wapping" and whilst so engaged met some of our members and in that way was induced to join the Lodge, not so much that he had any keen desire to become a Mason, but because of his great love of tavern and club life, for a Mason's Lodge was renowned in those days for its good fellowship and social attractions.

THE DUNDEE LODGE BOOM

In 1767 the Lodge Room of the Dundee Lodge No. 9, at Wapping, would display the brethren seated at tables (covered with green cloth) set out on trestles in the middle of the room, on which were placed bowls of steaming punch, bottles of wine, rum, Hollands, brandy, sugar, lemons, nutmegs and glasses, and for the smokers "church-wardens," screws of tobacco (called "papers"), and pipe lights were also supplied; all for the delectation of members and visitors, for drinking and smoking in open Lodge and also in Grand Lodge too were then quite in order; full details of purchases of the above items and their cost appear in the Treasurer's books of "Old Dundee"! Songs and toasts (especially when the Lodge was "called off from labour to refreshment")

were then the vogue; the Book of Constitutions of 1756 officially prints nine Masonic songs (including those belonging to the "Master," "Wardens," "Fellow Craft," and "Enter'd Prentice"), whilst in preunion days there was a list of over 100 Masonic Toasts to select from. (Note: Our Lodge still possesses its copy of this book of 1756 and the many thumbmarks and wine-stains plainly visible on the pages thereof, give ocular proof that our Master and Wardens actually sang these songs from same in the "Dundee Lodge" No. 9, at Wapping, in 1767.) These customs would surely interest a man of Johnson's bohemian tastes especially when suffering from an attack of his "Melancholy" and thus help to divert his thoughts from his mental sufferings. Bye-Law No. 30 (passed and added to the Rules of the "Dundee Lodge" in 1764) states that "Any Brother who is a Member of this Lodge who shall Behave Anyways Irregular on a Lodge Night, shall pay a Fine of Two Shillings for the Use of this Lodge, and shall Make Good All Damage that he may Do or Cause to be Done to any of the Furniture etc."

Johnson was renowned as a great talker, very argumentative and his forcible comments might easily have led to a breach of this regulation, but as he was a powerful fellow, his physical strength would enable him easily to take good care of himself if a fracas ensued in such an emergency! Boswell informs us that "Johnson one night was attacked in the street by four men but kept them all at bay till the watch came up carried both him and them to the round-house." Garrick also tells us that "In the play-house at Lichfield, Johnson having for a moment quilted his chair, gentleman took possession of it, and when Johnson on his return civilly demanded his seat, rudely refused to give it up; upon which Johnson laid hold of it, and tossed him and the chair into the pit."

JOHNSON'S "PRAYERS AND MEDITATIONS" (published 1875)

Dr. Johnson shortly before his death in 1784 destroyed by fire a large number of his private papers, but saved the manuscript of his "Devotional Records." He handed the original to his intimate friend and spiritual adviser, Rev. George Strahan, the Vicar of Islington with full authority and instructions to publish same and accordingly they were printed in 1785 and are generally known as Johnson's "Prayers and Meditations." The actual manuscript of same is still in the possession of Pembroke College, Oxford, where Johnson studied from 1728 to 1731.

They represent a very human document, full confessions and regrets, also full of contrition and repentance pointing out to all of us how much easier it is to preach than to practice. Johnson tried hard to conquer his weaknesses (which were to a great extent induced by his "Constitutional Melancholy") but often failed, and the fact that he deliberately saved these sacred memoirs from destruction and wished them to be published, is vastly to his credit and can only mean one thing, namely, that he desired that this record of his constant failings, yet yearnings for a better and nobler life, should be used as Boswell says, "in the hopes of doing good," and as a warning and an inspiration for those who should come after him. These "Prayers and Meditations" must be carefully read to be fully understood and appreciated.

AN EXTRACT

"Monday, April 20, 1778.

"This year, the 28th of March passed away without memorial. Poor Tetty, whatever were our faults and failings, we loved each other. I did not forget thee yesterday; Couldest thou have lived! I am now, with the help of God, to begin a new life."

(Johnson's elderly wife, called "Tetty," died on 28th March, 1752; evidently he missed her restraining influence.)

JOHNSON'S GREAT LOVE OF LONDON

1770. Dr. Johnson was much attached to London and preferred it to the Country. He walked the streets at all hours; at 12 noon he was frequently found in bed; he never refused to go with Boswell to a Tavern, and often visited Ranelagh which he deemed a place of innocent recreation.

EXTRACTS FROM "BOSWELL"

1777, (aged 68). "No, Sir, when a man is tired of London, he is tired of life, for there is in London all that life can afford."

1784, (aged 75). "The town is my element, there are my friends... there are my amusements."

TAVERNS AND CLUB LIFE

Johnson was very partial to Tavern-life; his own home was so unattractive, it is no wonder that he was glad to dine out. His wife died in 1752, when he was only 43 years old and he had no children. His praise of Taverns is proverbial; he told Boswell once: "No, Sir, there is nothing which has yet been contrived by man, by which so much happiness is produced as by a good tavern or inn." Dr. Johnson was also instrumental in forming about five clubs, the most important being the far-famed "Literary Club," which, with the assistance of Sir Joshua Reynolds he founded in 1764; this club first met at the "Turk's Head," Gerrard Street, Soho. Johnson's favourite taverns were the "Mitre" in Fleet Street, and the "Crown and Anchor" Tavern in the Strand; at all these inns Masonic Lodges used to meet; it is therefore certain that Johnson and Boswell when visiting same must often have met members of the Craft attending to their Masonic duties, and even perhaps mingling with them when a Lodge "called off" from "Labour to Refreshment."

The "Mitre" Tavern almost faced the entrance to Fetter Lane in Fleet Street and formed part of the site now occupied by "Hoares Bank." The "Crown and Anchor" was on the south side of the Strand, opposite the Church of St. Clement Danes where Dr. Johnson was wont to worship; and his favourite seat in the gallery (just behind the pulpit) is still pointed out to interested visitors. The "Crown and Anchor" was a very popular tavern in the 18th Century, possessing a large and spacious room on the first floor and the Grand Lodges of both the "Moderns" and "Antients" frequently met there, sometimes holding in this Inn their "Quarterly Communications." An

interesting fact to note is that these two Taverns, the "Mitre" and "Crown and Anchor" were also favourite inns frequented by William Preston, the "Masonic Lecturer," and it is therefore almost certain that he and Dr. Johnson must often have met there.

JOHNSON'S KINDNESS TO CHILDREN

Boswell says: "Johnson's love of little children which he discovered upon all occasions, calling them 'pretty dears' and giving them sweetmeats, was an undoubted proof of the real humanity and gentleness of his disposition;" he also displayed "uncommon kindness to his servants," and though poor himself, sometimes on his way home late at night would put pennies into the hands of children sleeping on doorsteps in the Strand.

MASONIC REFERENCES

If Dr. Johnson were indeed a Freemason, he seems to have hidden his tracks rather cleverly, but yet certain items peep out here and there which lead one to suspect that after all he was pretty well acquainted with the ceremonies of the Craft, but for some reason best known to himself observed a discreet silence on the matter.

Dr. Johnson Delivers a "Charge"

In 1773, Boswell was elected a member of the famous "Literary Club," and on being introduced for the first time makes the following statement:

(1) "Upon my entrance, Johnson placed himself behind a chair ... and gave me a 'Charge,' pointing out the conduct expected from me as a good member of the Club." Now, why did Dr. Johnson select this unusual word that has such a special signification to the Craft; surely he could have given an address or exhortation? Boswell had previously received a "Charge" sane years earlier, when he was "Made a Mason" in "Canongate Kilwinning" Lodge, No. 2, at Edinburgh. (See later on for details.)

"Eye of Omnipresence"

(2) In 1774, Johnson writing to Boswell said, "I am now writing and you when you read this, are reading under the 'Eye of Omnipresence.' Had Johnson ever listened to a ceremony of Holy Royal Arch?

"Rev. Dr. Dodd"

(3) In 1777 the Rev. Dr. Dodd, Chaplain to Grand Lodge had been sentenced to be hanged for forgery; and although a stranger to Johnson begged his assistance. After some hesitation, he [Johnson] agreed to help and wrote the draft of a letter that Dr. Dodd (a Freemason and an officer of Grand Lodge) was to address to His Majesty beseeching a pardon, or at any rate a reprieve; but it is strange to note that Dr. Johnson when giving his valued help used these words to Dr. Dodd: 'I most seriously enjoin you not to let it be at all known that I have written this letter. Tell nobody."

Why should Johnson be thus ashamed to admit to a kind act; did he fear that his own connection with the Craft at Wapping might thereby be revealed?

(Note: In spite of Johnson's eloquence Dr. Dodd was hanged on 27th June, 1777.)

"A Solemn Obligation"

(4) In 1778, Boswell said to Johnson, "But you would not have me to bind myself by a solemn obligation?" Johnson (much agitated) replied: "What a vow - O, no, sir, a vow is a horrible thing, it is a snare for sin."

"A Freemason's Funeral"

(5) In 1780, Dr. Johnson went to see a Freemason's funeral procession when he was at Rochester.

"Profession of Freemasonry"

(1756)

(6) These actual words were used by Dr. Johnson in an essay he wrote on the "Life of the King of Prussia," first published in the "Literary Magazine" for 1756. The extract is as follows:

(The King of Prussia, Frederick III) "then declared his resolution to grant a general toleration of religion and among other liberalities of concession, allowed the profession of free-masonry."

This is the only recorded occasion (known to the writer) when Dr. Johnson actually spoke of Freemasonry; his "Dictionary of the English Language" published in 1755 is silent on the subject.

DR. JOHNSON'S "BOHEMIANISM"

Johnson, when middle aged, at times lived a very irregular life, especially when suffering from the "morbid melancholy" that seemed to take all the poetry out of his existence, so that when a severe attack came on he had to throw aside his literary work and seek relaxations and relief in dissipation and amusements of lighter character, hence his fondness for taverns and clubs, his great love of London and its underlife, his constant attendance at Ranelagh and its gaieties. It will be noted that Dr. Johnson is quite honest with himself, does not excuse his own frailties or attempt to exonerate his conduct except perhaps when he places the chief blame for his lapses on his "vile melancholy."

EXTRACTS FROM BOSWELL

1752, (aged 43). One night Beauclerk and Langton, two of his friends, having supped at a Tavern in London and sat till about three in the morning, called up Johnson, rapping violently at the door of his chambers in the Temple, till at last he appeared in his shirt with his little black wig on the top of his head instead of a nightcap, armed with a poker in his hand. He agreed to join them, saying: "What is it, you dogs I'll have a frisk with you." They went to a neighbouring Tavern, made a bowl of "Bishop" (Johnson's favourite beverage), then walked down to the Thames, took a boat, and rowed to Billingsgate (adjacent to Wapping). Beauclerk and Johnson were so well pleased with their amusement that they resolved to persevere in dissipation for the rest of the day. (Dr. Johnson often took a boat on the river and rowed past Wapping on his way to Greenwich.)

1763, (aged 54). Boswell says, "It must be own that Dr. Johnson was not a temperate man either in eating or drinking."

At this period he told Boswell "that he generally went abroad about four in the afternoon and seldom came home till two in the morning; he owned it was bad habit." Boswell further states, "That Johnson after he came to London and had associated

with Savage and others was not so strictly virtuous in one respect, as when he was a younger man. It was well known that his amorous inclinations were uncommonly strong and impetuous." Johnson once remarked "Why, Sir, I am a man of the world, I live in the world, and I take in some degree the colour of the world as it moves along."

In Johnson's "Meditations and Prayers" Boswell says he thus accuses himself:

1764, Good Friday (aged 55): "I have made no reformation; I have lived totally useless, more sensual in thought and more addicted to wine and meat ... my appetites have predominated over my reason." He then solemnly says, "This is not the life to which Heaven is promised," and he earnestly resolves an amendment.

JOHNSON AND THE "THRALES"

In 1765 he was introduced to Mr. and Mrs. Thral of Streatham. The husband was the owner of a large brewery at Southwark, London. They showed Dr. Johnson great hospitality and kindness, provided him with a separate apartment at each of their two houses, and for about sixteen years the learned sage was their constant guest; they considering the privilege of enjoying his conversation and company an ample recompense. Thrale died in 1781 leaving Dr. Johnson one of his executors; the business was then sold for 135,000 pounds Robert Barclay (a Quaker) the originator of "Barclay and Perkins," now one of the most important breweries in London, who still place the head of "Dr. Johnson" on the labels of their bottles of beer. It was "when the sale of Thrale's brewery was going forward, that Johnson appeared (in his character of an executor) bustling about, with an ink-horn and pen in his button-hole like an exciseman; and on being asked what he really considered to be the value of the property which was to be disposed of, answered, "We are not here to sell parcel of boilers and vats, but the potentiality of growing rich beyond the dreams of avarice." The widow Mrs. Thrale, thus became wealthy at her husband's death but she soon tired of the company of the learned Doctor (who was fast becoming a confirmed invalid) and without consulting him, allied herself in marriage with Signor Piozzi, an

Italian music-master, much to Johnson's chagrin and disgust; it is even said that he had himself cherished hopes of leading the rich widow to the altar!

Dr. Johnson undoubtedly owed much to the generosity of the brewer and his wife, and under the influence of their quiet home life at Streatham, he certainly lost some of his rough ways and brusque manners; the Thrales also took him as their guest to Bath, Wales, Paris and Brightelmstone (Brighton).

As an illustration that Dr. Johnson at times could unbend and enjoy some innocent fun, the following further extract from Boswell is given:

1770, (aged 61). "Two young women from Staffordshire visited him when I (Boswell) was present, to consult him on the subject of Methodism, to which they were inclined. 'Come' (said he), 'you pretty fools, dine with Maxwell and me at the Mitre, and we will talk over that subject,' which they did, and after dinner he took one of them upon his knee, and fondled her for half an hour together."

An extract from Boswell's "Tour to the Hebrides"

(An incident in the Isle of Skye)

1773, Sept. 27. Monday. "This evening one of our married ladies, a lively pretty little woman, good humouredly sat down upon Dr. Johnson's knees and being encouraged by some of the company, put her hands round his neck and kissed him. 'Do it again,' said he 'and let us see who will tire first: He kept her on his knees some time, while he and she drank tea. He was now like a 'buck' indeed.'..... "To me Boswell it was highly comick, to see the grave philosopher ... toying with a Highland beauty!" (Johnson at this date was 64 years old.)

The following story was recently told to the write by a Scotsman (not, however, a Freemason). "About 1910, on a holiday tour in the Isle of Skye, his attention was directed to an old ruined building (near Corrichatachin), and he was informed that was the old farmhouse in which Dr. Johnson and Boswell stayed in 1773, and that one evening after the punch bowl had been circulating freely, Johnson beckoned two of the serving maids to approach him and then placing one on each of his knees, put his arms round them and said, 'Now, let us have a dance together.' The learned sage then indulged in a kind of jig on the farm-house floor with these two servant girls; you can imagine how eagerly they subsequently told their mothers of the honour thus conferred upon them, viz., that they had danced with the great Dr. Johnson!

"This story is still current in the local village." (It will be noted that his friend Boswell writing in 1785, describes Dr. Johnson as a "buck;" in 1922 he would perhaps he better designated as "a good old sport.")

(To be concluded)

----o----

AN ACCOUNT OF THE RELIGIOUS STRUGGLES OF THE EARLY AMERICAN COLONIES

BY BROTHER BENJAMIN WELLINGTON BRYANT, CALIFORNIA

THE BUILDER is so often asked for information concerning the part played by various churches in the development of early American colonies that Bro. Bryant was commissioned to prepare an article on the subject. He gives a rapid and restrained account in which inquiring brethren may find an answer to many of their questions. Brother Bryant has on hand an accumulation of facts concerning early American

Freemasonry other instalments of which, so it is hoped, may appear in THE BUILDER later on, and ultimately in book form.

IT IS universally recognized that the struggle for religious liberty played a most important part in the early settlement of our country and in the creation of our national fabric. The details of the struggle are not so well known, and unfortunately there appears to be an effort on the part of some to obscure many of the most important events as well as to belittle the heroism and cast doubts upon the sincerity of the faith of the founders of our nation.

Many of our popular histories have been tainted in this way, and, sad to relate, those designed for use in our public schools have been so far denatured that it is well nigh possible to gain from them a clear conception of fundamental, causes in American history. The works of John Bach McMaster, and for the more recent historical period of James Ford Rhodes, are notable exceptions. These, and the works of some of the historians who wrote in an age when it was not considered necessary to appease the vanity or flatter the conceit of any particular party or sect, are veritable mines of information for the student of unbiased history. There are a few of the special histories of the Colonial period which may be consulted with real profit, and on certain points a careful reading of some articles in the Catholic Encyclopedia will yield valuable information.

Because Freemasonry and the ideal of religious liberty are so mutually dependent, and because both our institution and this ideal are so closely interwoven with our national history, it seems incumbent upon Masons to familiarize themselves with this phase of our history. Hence a review of some of the less familiar phases of the subject in the columns of THE BUILDER may not be amiss.

THE PERIOD OF BITTER RELIGIOUS STRUGGLES

Much has been written of that ferment of intrigue and sudden death out of which the Reformation finally emerged. That struggle continued during the first two centuries

following the discovery of America. The Spanish sent our their missionaries, backed by fire and sword, to Central and South America, the West Indies, and even to the southern boundaries of what is now the United States. Whatever measure of culture and civilization existed among the native inhabitants of the central and southern parts of the continent, (and there are numerous indications that it was far from negligible) went down in such a sea of blood as has seldom disgraced the name of the white race. Under Catholic France, settlements were made at an early date in the northern part of the continent, and the results of the alliance between the Jesuit priest and the American Indian were scarcely more credible.

In England the separation from the Roman communion was a terrific blow to the papal hopes for world domination; the thunders of the Vatican had echoed without ceasing across that island until the destruction of the Armada rendered null the bull of Sextus V that had been designed to depose Elizabeth; while the hanging of the Jesuits, Garnet and Oldecorn, discouraged further Gunpowder Plots and gave the English a temporary respite. Religious persecution and suspicion pervaded every class, and, in the words of Eggleston, "every one was sure that divine authority was on his side, and that human authority ought to be." (1) However, it was only after a century of bitter, and often bloody, contest that in 1701 the Act of Settlement vested the title to the English crown in the Electress of Hanover and her Protestant heirs.

Meanwhile the reformed English Church had suffered a new reformation within its own ranks - the reforming of religious organizations had become fashionable - and a little group, finding that both parties were ready to make common cause to the jeopardy of their own devoted heads, fled first to Holland, and later to America, to seek asylum for their faith.

Leaving behind them a maelstrom of religious bigotry, these early colonists brought with them fresh and bitter memories of the lengths to which man's inhumanity to man might be carried in the name of religion. With the English Church alone they might in a semblance of peace; indeed they were not entirely sure that they were irretrievably divorced from it; but with the Roman Church they knew that there was no truce. Hence, it is not strange that they took steps to prevent that organization from gaining a foothold in their new home.

The separation from Church and State was an undreamed of condition in that day, and the Puritans made their religious edifice to be an integral part of their body politic; but, considering the time, they made a most radical advance in the direction of freedom of thought. The farewell sermon of Pastor John Robinson to the Pilgrims as they were leaving Leyden, Holland, should not be forgotten, for it is one of our brightest beacons of progress and throws a flood of light on mental attitude of those early colonists. According to the paraphrase of Winslow, which is the only word of that famous sermon,

"Hee used these expressions, or to the same purpose; We are now ere long to part asunder, and the Lord knoweth whether he should live to see our faces again: but whether the Lord has appointed it or not, he charged us before God and His blessed Angels, to follow him no further than he followed Christ. And if God should reveal anything to us by any other instrument of His, to be as ready to receive it, as ever we were to receive any truth by his Ministery: For he was very confident the Lord had more truth and light yet to breake forth out of His holy Word."

Fleeing from the horrors of Old World conditions, the Colonists found here a constant menace from the Catholic colonies of France to the North, and of Spain to the South. Frequently and bitterly they felt the edge of that menace, as the authorities of those settlements, inspired perhaps by their Jesuit spiritual leaders, incited the Indians to strike against the Protestant Colonies. And, as if this were not enough, they saw the Jesuit explorers pushing down the Mississippi, thus hemming them in.

Only by the miscarriage of the scheme of La Salle for the colonization of Louisiana and the establishment of a string of French forts and trading posts from the Great Lakes to the Gulf, was prevented the planting of an almost insuperable barrier to the westward expansion of the English Protestant colonies. In the circumstances it is not strange that the colonists wrote into their political code some very emphatic religious "reservations."

RELIGIOUS LIBERTY IN MASSACHUSETTS

In Massachusetts the laws of 1631 excluded all except Puritans from the freedom of the body politic; and that lovable trouble maker, Roger Williams, even compromised the loyalty of the Colony somewhat by persuading the Governor to cut the cross from the flag as a "Popish emblem." (3) In 1647 the laws of the colony were amended to exclude priests - some say the Jesuits were specifically named, but I have been unable to verify this. If any priest returned to the Colony after being driven out, he was to be put to death. The charter of William and Mary in 1696 granted full liberty of conscience to all except papists. Laws had been passed in 1692 against French Roman Catholics settling in the colony.

A meeting at Fanueil Hall in 1746 adopted resolutions demanding that Catholics be required to prove, as well as affirm their loyalty to the Colony, and in 1770 the act of 1647 was reaffirmed. (4) The odour of papal incense was far too strong around the reigning Stuarts to please these Puritan Colonists, and when the regicides Gaffe and Whatley appeared in their midst, these were permitted to go freely about the streets of Boston and Cambridge, and to attend devotional services. When news arrived of the passage of the Indemnity Act, these men fled to Rhode Island where they remained for nearly two years. Later they were protected by the colonists in New Hampshire for a tune, and finally returned to Massachusetts where they remained until their deaths. (5)

On the whole, and notwithstanding all that has been said of their intolerance, the fact remains that the Massachusetts colonists represented a great advance toward religious liberty. They were sincerely Protestant, and possessed no illusions as to the identity of their real enemies, or the price they must pay if those enemies should gain a foothold in their midst. Their so-called bigotry was a product of conditions, not of inherent cruelty. Goldwin Smith says of them: "At the worst they were never guilty of forcible conversion, nor did they rack the conscience, like the Inquisition." (6)

Rhode Island, established by Roger Williams, who was the cause of so much discord in Congregational Massachusetts, was the first commonwealth where full liberty of conscience was written into the law.

"Noe person within sayd colonys, at any tyme hereafter, shall bee anywise molested, punished, disquieted, or called in question for any difference in opinione in matters of religion, and [he] doe not actually disturbe the civill peace of our sayd colony: but that all and everye person and persons may, from tyme to tyme.... freelye and fullye have and enjoy his and their own judgments and consciences in matters of religious concernments; they behaving themselves peaceablie and quietlie, and not using libertie to lycentiousnesse and profanenesse, nor to the civill injurys or outward disturbance of others; any laws, statute, or clause therein contayned, or to be contayned usage or custome of this realme, to the contrary hereof, in anywise, not-withstanding."

Much has been said of Rhode Island toleration, but there do not appear to have been many Catholics in the colony at any time to put that commonwealth's toleration to the supreme test. The few who did settle there were at times denied the franchise. (8)

RELIGIOUS TOLERATION IN NEW YORK

New York, under the Dutch, was officially Protestant, but inclined toward toleration. However, Sidney Fisher remarks that "the Dutch looked askance at papists, having had most bitter experience with them when the Spanish Inquisition slaughtered the people of the Netherlands by thousands." Comparing anti-Catholic outbreaks in New York with the Salem witch-craft craze, he says further that "to the Dutchman a papist seemed far more dangerous than a witch who rode a broom." (9) The English confirmed the property rights of the Dutch Reformed Church and granted full toleration to other forms of the Protestant faith. The General Assembly in 1682 granted religious liberty to all Christians and the Colony had a Catholic governor for a time, in the person of Thomas Dongan. A Jesuit priest, Father John Smith, quietly held Catholic services. (10) But with the Revolution of 1688-89 in England came a change in this policy and all Catholic priests and teachers were ordered to keep away from New York under severe penalties.

The Leisler Rebellion of 1689-90 seems to have borne a distinctly anti-Catholic aspect, though other motives have often been attributed to its leader. In 1700 a law was passed which provided that every Roman Catholic who voluntarily came into the Colony was to be hanged. This was designed to prevent the settlement of Jesuit priests among the Indians, and was the most severe statute enacted against them in any of the colonies. In the disturbances and panic incident to the "Negro Plot" of 1741 in New York and New Jersey, Catholics were accused of complicity and Father John Ury was convicted and hanged for the crime of being a "Popish Priest." (11)

The General Assembly of New Jersey in 1668, excluded a Catholic because of his religion. The government of the Colony was intrusted to Lord Cornbury by Queen Anne in 1701, with instructions to grant full liberty of conscience to all except papists. The Colony had passed laws of similar tenor in 1698. (12)

Pennsylvania seems to have kept to the ideal of toleration in her colonial laws, and Catholics were permitted to exist and to hold services, provided they were not too public about it. Toleration was extended to them with a sort of tacit understanding that they should be as inconspicuous as possible. William Penn wrote from London to James Logan in Philadelphia in 1708: "With these is a complaint against your government, that you suffer public mass in a scandalous manner. Pray send the matter of fact, for ill use is made of it against us here." (13) The province was never free from a religious test imposed upon office holders. When Penn's rights of government were suspended in 1693-94, and Governor Fletcher of New York was directed to assume control of Pennsylvania affairs, the latter was required by his commission to administer to all who should be chosen members of the General Assembly the oaths and tests required by the Toleration Act of William and Mary. These oaths and tests were directed against the claims of the Pope to temporal supremacy; and against the mass and other doctrines peculiar to the Catholic faith. Fletcher's zeal resulted in the imposing of these tests, or their equivalent, on all officials, thus absolutely disfranchising Catholics in Pennsylvania. (14) During the French War hostility to France is said to have provoked an attack on the Catholics in the Colony. The Quakers protected them.

Virginia made it clear at an early date that Romanists were not wanted in that Colony. The reception accorded Lord Baltimore when he landed there after the

failure of his Avalon venture in Newfoundland was, to put it mildly, lacking in hospitality. The House of Burgesses passed laws requiring strict conformity to the rites of the English Church, and in 1641 enacted a statute that prohibited Catholics from holding public office. The second charter, granted to the colony by James I, prohibited the admission of Catholics to the Colony.

The charter which Oglethorpe obtained from George II for Georgia in 1732 provided liberty of conscience to all except papists. According to the laws of North Carolina in 1697, minors might not be committed to papists for instruction. South Carolina in 1697 granted liberty of conscience and worship to all except papists.

AN EXTENDED ACCOUNT OF MARYLAND

Maryland requires more extended notice, being the only one of the thirteen colonies which was established under Catholic auspices. The first settlement was founded under a charter from James I by Lord Baltimore, a converted Catholic who seems to have stood high in the favour of the king. Goldwin Smith says that he "endowed the colony with toleration for the 'spiritual benefit' of a church which, elsewhere dominant and persecuting, was depressed and persecuted in England." (15) However, according to Sidney Fisher, "the religious liberty which prevailed in Maryland under the Roman Catholics was forced upon them by circumstances which they could not avoid.... The grandiloquent phrases in which the first settlement of the Maryland Catholics at St. Mary's on the Potomac is described as the home of religious liberty, and its only home in the wide world, can deceive only the ignorant.... the Catholic colonists dared not establish their religion to the exclusion of all others. It was a question in the minds of most Englishmen whether these people who believed in the authority of a foreign power to depose English kings and foment rebellion against them, and who were continually plotting the overthrow of the British government, should be allowed to exist at all." (16)

It is true that Calvert brought over both Catholics and Protestants in the first party but there is no reliable data to indicate the proportion of each faith. There is an interesting story of the efforts of the party to slip away from England without taking

the oaths of allegiance and supremacy, but it is not necessary to recite it here. The followers of each faith were permitted to bring with them clergymen of their own denomination, but the Protestants seem to have brought none, nor did they apparently make any efforts to secure one until some years later. As late as 1642 it appears that there were none in the Colony.

Calvert himself attended to the matter for the Catholics and secured the detail of two Jesuit priests from the General of the Order at Rome. It is said that the Provincial in England privately furnished Baltimore with arguments in defense of the policy of toleration before the party sailed. (17)

In 1639 an Act for Church Liberties was passed which was a typical example of the subtlety of the party in power. It was enacted that "Holy Church within this province shall have all her rights, liberties immunities, safe, whole and inviolate in all things." The phrase, "Holy Church" is supposedly a substitution "the Church of England" in a similar passage of Magna Charta, and, to quote Eggleston - "was worthy of Bunyan's Mr. Facing-both-ways. Interpreted by judges holding office at the will of a Catholic proprietary, it could have but one meaning. For the outside world it might bear another sense. It did all that could be done in the circumstances for the Roman Catholic religion and for Catholic ecclesiastics." (18) As to toleration, any denial of the divinity of Christ was a capital offence!

The victory of Cromwell over Charles I incited the Protestants to strike for power, and the party of the Pope and the proprietary were defeated in a miniature pitched battle at Providence. The government of the Baltimores returned with the Restoration, and Charles Calvert, the third of that line, appears in some manner to have quieted the religious quarrels of the Colonists for a time. The period of quiet was short lived, however, for the Revolution in England brought another uprising against the Catholic brand of toleration and the Church of England was established as the official faith of the Colony. Thus, in 1689, the Catholics were deprived of liberty to practice their rites in their own colony.

During this time the Baltimores themselves had learned from experience that the Jesuit was far from being an unmixed blessing. It seems that these priests had scattered themselves among the Indians of the Putuxent and Pascataway tribes, who received them kindly and readily became converts. They bestowed upon the Jesuit fathers large tracts of land - out of "gratitude" William Hand Browne is careful to state. (19) These tracts became the property of the Jesuit Order. Browne says: "The priests, moreover, dwelling in the wilderness and no longer under the shadow of praemunire were disposed to claim the immunities and exemptions of the bull In Coena Domini and to hold themselves free from the common law, and answerable to the canon law only, and to ecclesiastical tribunals. Baltimore was a Romanist in faith, but he was an Englishman with all the instincts of his race. He at once planted himself on the ground that all his Colonists, cleric or lay, were equal before the law, and that there should be no land held in mortmain in the province ... foreseeing that this was likely to bring him into conflict with the Jesuit Order, he promptly took a decisive step. He appealed to Rome to have the Jesuits removed from the missions, and a prefect and secular priests appointed in their stead, and an order to this effect was issued by the Propaganda." (20)

The trouble was finally patched up when the Jesuits surrendered their lands. The provincial, Father More, in the extremity, deciding that the conditions of plantations were not in conflict with the bull in question, executed a release of all lands acquired from the Indians. The order for the removal of the Jesuits was then rescinded. It was a complete victory for Baltimore.

MARYLAND BECOMES PROTESTANT

Maryland emerged from the turmoil incident to the accession of William and Mary with a royal governor, and with the Protestants outnumbering the Catholics in the Colony in the ratio of twelve to one. In 1715 the fifth Lord Baltimore renounced the Catholic faith and the proprietary control of the Colony was restored to the family. In 1718 even more stringent laws deprived papists of the franchise and barred them from public office. So passed Romanism from its first and only stronghold in the thirteen colonies.

Coincident with it must have passed in great measure the fear, hitherto ever present in the Protestant mind as long as the Stuarts reigned or there was a possibility of their return to the throne, that England might become a Roman Catholic dependency of France. The fresh courage growing out of the presence on the throne of William and Mary, and later of Queen Anne, injected new life into England and her colonies.

It was a period of great portent. Events of tremendous importance to the cause of human liberty were shaping themselves. With 1701 came the Act of Succession and the throne was at last securely in Protestant hands. The contest that had raged for more than two centuries was decided and the British nation was definitely and finally out of the control of Rome.

In America only the fall of Quebec and Montreal which occurred in 1759-60, was needed to finally banish forever the possibility of a great Catholic empire on this continent and to establish that principle of freedom of conscience and worship which is a corner-stone of Protestantism. Catholic France was driven from Canada, and that country was securely under a Protestant power. Catholic Spain had already passed the meridian of her advancement in this hemisphere.

The great clock of eternity had ticked off another round of the waning night and was about to strike the hour that would mark the dawning of that "New order of the ages" which is proclaimed on the yet uncut reverse of the Great Seal of the United States.

(1) Eggleston, Beginners of a Nation, New York, 1899, p. 113.

(2) Dexter, The England and Holland of the Pilgrims, p. 587.

(3) Goldwin Smith, The United States, New York, 1907, p. 12.

(4) Catholic Encyclopedia, Vol. X, pp. 28 and 787.

(5) Jameson, Dictionary of United States History, Boston 1897 p. 548.

(6) Goldwin Smith, The United States, p. 12.

(7) Osgood, The American Colonies in the 17th Century, New York, 1904. Vol. 1, p. 370; also Preston, Documents Illustrative of American History, New York 1686, pp. 110 et seq. (8) Sparks, Men Who Made the Nation, New York, 1901, p. 4.

(9) Fisher, Men, Women and Manners in Colonial Times, Vol. II, pp. 85-86.

(10) Osgood, The American Colonies in the 17th Century, Vol. III, p. 444.

(11) Catholic Encyclopedia, Vol. X, p. 35.

(12) Ibid., p. 792.

(13) Repplier, Philadelphia, The Place and the People, New York, 1904, p. 39.

(14) Osgood, The American Colonies in the 17th Century, Vol. II, p.345.

(15) Goldwin Smith, The United States, p. 48.

(16) Fisher, Men, Women and Manners in Colonial Times, Vol II, pp. 150 et seq.

(17) Eggleston, The Beginners of a Nation, p. 242.

(18) Ibid, p. 251.

(19) Browne, Maryland, p. 55.

(20) Ibid.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS - STEPHEN GIRARD

BY BROTHER G.W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

STEPHEN GIRARD was a great merchant, a great philanthropist and a great Mason. He was strictly accurate in all his dealings, and as a business man was very exacting, but liberal withal.

Stephen Girard was born near Bordeaux, France, in 1750, and died in Philadelphia in 1831. He was the son of a sea captain and himself began to go to sea at an early age, making one voyage to the West Indies when he was only fourteen years of age. It was through his voyages to the West Indies that he came to know something about the United States. At that time French possessions in the West Indies were very extensive, and it was our misfortune in agreeing to protect these possessions that led to our war with France.

Stephen Girard became master of a ship, then part owner, and later owner. He settled in Philadelphia in 1776, married the beautiful Mary Lum (she afterwards became insane), and became a grocer, wine dealer, and in time a merchant on a large scale. When the war of 1812 had ended he took advantage of conditions and opened up a profitable trade with the West Indies. He was a farseeing man, able to make profitable ventures in the midst of the hazards of war: he drove close bargains, but he always met his obligations promptly, and he had the confidence of the people.

During the historic epidemic of yellow fever which so decimated the population of Philadelphia in 1793 he volunteered to serve as manager of the hospital at Bush Hill. During the second epidemic of 1797 he again took the lead in relieving the distressed and did not hesitate to use his own hands, his own time, and his own money in assisting the most loathesome cases, after many citizens had fled.

In 1810 Girard helped to bolster up the economic security of the United States by purchasing a million dollars of stock in the Bank of the United States, at a time when that institution was almost defunct. Later on he established the Bank of Stephen Girard. When the Government in 1814 tried to float a loan of $5,000,000 and only $20,000 of it had been taken, Girard came to the rescue by advancing the Government $5,000,000, in those days a vast sum.

He was active in procuring the charter of the second Bank of the United States amid was himself made a director. During all this while he contributed to upbuild, to improve and to adorn the city of Philadelphia. He was frugal in his private habits almost to the point of parsimoniousness, but he was not avaricious.

Girard was a strictly self-made man, and unpretentious in every way, especially in his dress. The story is told that a young man upon arriving at a hotel mistook Girard for a porter, and offered him a quarter to take his bag to his room. Girard carried the bag up and accepted the quarter, which, however was a Spanish coin I worth about twenty-two cents. The young mans handed him his card and' asked him to take it to Mr. Girard, upon which he astonished the youth by saying, "I am Mr. Girard." The young man was profuse in his apologies and asked of Mr. Girard the favor he had come for, but Girard replied, "I will not do this, because you do not tote fair; you promised me a quarter but you gave me less. I cannot do business with you."

Another characteristic story is told of him. A drayman's horse was accidentally killed. A crowd gathered to pity the poor drayman for his loss. Girard raised a coin above his head and said, "I pity the drayman five dollars, let us all chip in and buy him a new horse."

Girard left about $9,000,000 worth of property, the largest fortune ever accumulated in this country up to that time. His relatives received but little of it. To the Pennsylvania Hospital he left $30,000. The Deaf and Dumb Hospital received $20,000; $10,000 went to the public schools; and $20,000 was put in a fund for Masonic charities. The Grand Lodge of Pennsylvania accounts for the Masonic fund in its annual reports, and the Masons in the Keystone State delight to be informed year after year of the good still being done by Girard's famous bequest.

Girard was a radical and a freethinker as was shown by his naming his ships such names as "Rousseau," "Voltaire," "Helvetius," and "Montesquieux." Because of this he was sometimes accused of atheism, which accusation, as is usually the case, was a calumny.

The most famous of all of Girard's bequests was that which provided for what is known as Girard College. He laid down in his will some specifications that caused a great stir at the time, as witness this clause: "I enjoin and require that no ecclesiastic, missionary or minister of any sect whatsoever, shall ever hold or exercise any duty whatsoever in the said college; nor shall any such person ever be admitted for any purpose, or as a visitor, within the premises appropriated to the purposes of the said college.... I desire to keep the tender minds of orphans . . . free from the excitements which clashing doctrines and sectarian controversy are so apt to produce."

On the strength of this obnoxious clause Girard's heirs-at-law contested the will in 1836 and had Daniel Webster argue the case before the Supreme Court of the United States. The will stood.

In 1851 the remains of Girard were removed from Trinity Church to Girard College and there placed in a handsome sarcophagus in one of the college buildings which has been described as "the most perfect Greek Temple in existence." His remains were followed by a procession of Freemasons and they had charge of the ceremonies.

The memorial, a photograph of which is herewith given, is a fitting one: it is a portrait statue of the modest man who had done so much for the city and country of his adoption and who saw to it that his fortune continued to work after his death, as it had done during his life, for the welfare of his fellow beings.

From Philadelphia I have the information that Girard was made a Mason in 1788. "His certificate, dated 28th January, 1788,* gave his membership in Union Blue Lodge No. 8, under the jurisdiction of the Grand Lodge of Ancient York Masons of Charleston, State of South Carolina."

* According to another records Girard was initiated in Lodge No. 3 (Pennsylvania), September 7, 1778. Both records seem authentic. It has been suggested that Girard

was not able to prove himself to a Mason in 1788 and was initiated a second time, an irregular proceeding not impossible in that formative period of the Craft. - Editor.

----o----

THE STUDY CLUB

THE TEACHINGS OF MASONRY

BY BRO. H.L. HAYWOOD

A new series of Study Club Articles by Brother H. L. Haywood will begin next month to be called "Chapters of Masonic History." His first series, which covered Ceremonial and Symbolical Masonry, is now in press preparatory to being issued in book form. It will be followed immediately by the publication in book form of the series on "The Teachings of Masonry," the eighteenth and concluding chapter of which appears in this issue. The new series will differ in every way from the preceding series except that it will continue to be arranged in form suitable for use by Study Clubs.

Many histories are too long or too technical for popular use; others are too short or too skeletonal; in his new Study Club series Brother Haywood has sought to find a golden mean. Guided by his extensive knowledge of the wants of the average reader he will present in connected form such information as is essential without long digressions or technical arguments, but at the same time he will try to base his narrative on the findings of the best Masonic scholarship. Unlike most of the chronicles of the Craft already published, "Chapters of Masonic History" will do full justice to the stirring story of American Masonry, from the early eighteenth century, through the Revolutionary period, down to the present time.

PART XVIII - SCHOOLS OF MASONIC PHILOSOPHY

I

LECTURES on the Philosophy of Freemasonry" by Roscoe Pound, of the Law School of Harvard University, is the book wherewith to begin a study of the Philosophy of Masonry in a technical and systematic manner. The book is not bulky, and the language is simple, so that a novice need have no difficulties in reading it. I value this little manual so highly that I shall bring this series of studies of the Great Teachings of Freemasonry to conclusion by giving a rapid review of its contents, the same to be followed by reference to two or three schools not canvassed by Brother Pound, and by a suggestion of my own concerning Masonic philosophy.

The eighteenth century in England was a period of comparative quiet, despite the blow-up that came at the end of it, and men ceased very generally to quarrel over fundamental matters. It was a period of formalism when more attention was paid to manner than to matter. Also, and this is most important, it was everywhere believed that Knowledge is the greatest thing in the world and must therefore be the one aim of all endeavour.

William Preston was a true child of his century in these things, and he gave to Freemasonry a typical eighteenth century interpretation. This is especially seen in our second degree, most of which came from his hands, or at least took shape under his influence, for in that ceremony knowledge is made the great object of Masonic endeavour. The lectures consist of a series of courses in instruction in the arts and sciences after the fashion of school-room discourses. "For what does Masonry exist? What is the end and purpose of the order? Preston would answer: To diffuse light, that is, to spread knowledge among men." In criticizing this position Brother Pound has the following provocative words to say: "Preston of course was wrong knowledge is not the sole end of Masonry. But in another way Preston was right. Knowledge is one end - at least one proximate end - and it is not the least of those by which human perfection shall be attained. Preston's mistakes were the mistakes of his century - the

mistake of faith in the finality of what was known to that era, and the mistake of regarding correct formal presentation as the one sound method of instruction. But what shall be said of the greater mistake we make today, when we go on reciting his lectures - shorn and abridged till they mean nothing to the hearer - and gravely presenting them as a system of Masonic knowledge? ... I hate to think that all initiative is gone from our Order and that no new Preston will arise to take up his conception of knowledge as an end of the Fraternity and present to the Masons of today the knowledge which they ought to possess."

* * *

Have you ever read "Philosophy of Freemasonry" by Brother Roscoe Pound? What can you tell about the eighteenth century in England? Tell what you know about William Preston. What was his idea of the purpose of Freemasonry? In what way was he wrong? In what way was he right?

II

Of a very different cast, both as to intellectual equipment and moral nature, was Karl Christian Friedrich Krause, born near Leipzig in 1781, the founder of the great school of Masonic thought of which Ahrens afterwards became so powerful an exponent. In the period in which Krause grew up conceptions of the human race and of human life underwent a profound change: thinkers abandoned their allegiance to the Roman Catholic theological leaders of the Middle Ages with their dependence on supernatural ideas and resumed the principal idea of the classical Greek and Roman scientists and jurists which was that man must be known for what he is actually found to be and dealt with accordingly. The goal of all endeavours, according to this modern way of thinking, is the betterment of human life in the interest of men and women themselves - a vastly different conception from that of the Middle Ages, which was that human life must be twisted and hewn to fit a scheme of things lying outside of human life. Krause believed that Freemasonry exists in order to help perfect the human race. Our Fraternity should work in cooperation with the other institutions, such as Government, School, Church, etc., all of which exist for the same

purpose. According to what principles should Masonry be governed in seeking to attain this end? "Krause answers: Masonry has to deal with the internal conditions of life governed by reason. Hence its fundamental principles are measurement and restraint - measurement by reason and restraint by reason - and it teaches these as a means of achieving perfection."

Contemporaneous with Krause, but of a type strikingly different, was the Rev. George Oliver, whose teachings so universally influenced English and American Masonic thought a half century ago. Romanticism (understood as the technical name of a school of thought) was the center of his thinking, as religion was the center of his heart. Like Sam'l Taylor Coleridge, the most eloquent interpreter of Oliver's own period, he rebelled against the dry intellectualism of the eighteenth century in behalf of speculation and imagination; he insisted that reason make way for intuition and faith; he attached a very high value to tradition: and he was very eager to reconcile Christianity with philosophy.

"What then are Oliver's answers to the three fundamental questions of Masonic philosophy?

"1. What is the end of Masonry, for what does the institution exist? Oliver would answer, it is one in its end with religion and with science. Each of these are means through which we are brought into relation with the absolute. They are the means through which we know God and his works.

"2. How does Masonry seek to achieve its end? Oliver would answer by preserving, handing down and interpreting a tradition of immemorial antiquity, a pure tradition from the childhood of the race.

"3. What are the fundamental principles by which Masonry is governed in achieving its task? Oliver would say, the fundamental principles of Masonry are essentially the principles of religion as the basic principles of the moral world. But in Masonry they appear in a traditional form. Thus, for example, toleration in Masonry is a form of

what in religion we call charity; universality in Masonry is a traditional form of what in religion we call love of one's neighbour."

Albert Pike was, during a large part of his life contemporaneous with Oliver and Krause, and consequently grew up in the same thought world, but for all that he worked out an interpretation of Masonry radically different from others. In spite of all his studies in antiquity and in forgotten philosophies and religions Pike, at the bottom of his mind, attacked the problems of Masonic thought as though no other man before him had ever heard of it. He was impatient of traditions, often scornful of other opinions, and as for the dogmas and shibboleths of the schools he would have nothing of them. What is genuinely real? that was the great question of his thinking: and accordingly his interpretation of Freemasonry took the form of a metaphysic. He was more interested in nature than in function.

"1. What is the end of Masonry? What is the purpose for which it exists? Pike would answer: The immediate end is the pursuit of light. But light means here attainment of the fundamental principle of the universe and bringing of ourselves into harmony, the ultimate unity which alone is real. Hence the ultimate end is to lead us to the Absolute - interpreted by our individual creed if we like but recognized as the final unity into which all things merge and with which in the end all things must accord. You will see here at once a purely philosophical version of what, with Oliver, was purely religious.

"2. What is the relation of Masonry to other human institutions and particularly to the state and to religion? He would answer it seeks to interpret them to us, to make them more vital for us, to make them more efficacious for their purposes by showing the ultimate reality of which they are manifestations. It teaches us that there is but one Absolute and that everything short of that Absolute is relative; is but a manifestation, so that creeds and dogmas, political or religious, are but interpretations. It teaches us to make our own interpretation for ourselves. It teaches us to save ourselves by finding for ourselves the ultimate principle by which we shall come to the real. In other words, it is the universal institution of which other spiritual, moral and social institutions are local and temporary phases.

"3. How does Masonry seek to reach these ends? He would say by a system of allegories and of symbols handed down from antiquity which we are to study and upon which we are to reflect until they reveal the light to each of us individually. Masonry preserves these symbols and acts out these allegories for us. But the responsibility of reaching the real through them is upon each of us. Each of us has the duty of using this wonderful heritage from antiquity for himself. Masonry in Pike's view does not offer us predigested food. It offers us a wholesome fare which we must digest for ourselves. But what a feast! It is nothing less than the whole history of human search for reality. And through it he conceives, through mastery of it, we shall master the universe."

* * *

Tell what you know of Kraus. What was Krause's conception of the purpose of Freemasonry? Do you agree with him? Tell what you know of Rev. George Oliver. What was his philosophy? What did he believe to be the purpose of Freemasonry? How would you criticise Oliver's theories? What was Albert Pike's general outlook? What is the end and goal of Masonry according to his theories? Do you agree with Pike's philosophy of Masonry?

III

Brother Pound, it seems to me, might well have included in his survey two other well defined schools, one of which, it is probable, is destined to out-do all its predecessors in influence. I refer to the Historical School, and to the Mystical School, neither of which thus far has developed a leader worthy of conferring his own name on his group, though it may be said that Robert Freke Gould and Arthur Edward Waite are typical representatives.

The fundamental tenet of the historical school is that Freemasonry interprets itself through its own history. This history is not broken into separate fragments but is continuous and progressive throughout so that the unfolding story of Masonry is a

gradual revelation of the nature of Masonry. Would you know what Masonry actually is, apart from what in the theory of men it appears to be? read its history. Would you know what is the future of Masonry? trace out the tracks of its past development, and from them you can plot the curves of its future developments. Would you discover what are the ideals and possibilities of the Fraternity? study to learn what it has been trying to do in the past and is now trying to do.

This philosophy makes a profound appeal to men in this day when science, with its interest in history, development and evolution, rules in the fields of thought, and I have no doubt that more and more it will be found necessary for the leaders of contemporary Masonry to master the history of past Masonry, especially because Masonry, more than most institutions, derives from and is dependent on its own past. Nevertheless, in Masonry as in all other fields, philosophy cannot be made identical with history for the reason that such a method does not provide for new developments. What if some mighty leader - another Albert Pike, for example - were to arise now and give the course of Masonic evolution an entirely new twist, what could the historians do about it? Nothing. They would have no precedents to go by. An adequate philosophy must understand the nature of Masonry by insight and intuition as well as by history. Also, Masonry must not shut itself away from the creative genius of new leaders, else it petrify itself into immobile sterility, and condemn itself to the mere repetition of its own past. A great public institution must ever-more work in the midst of the world and constantly learn to apply itself to its own new tasks as they arise in the world; otherwise it becomes no institution at all, but the plaything of a little coteric.

Of the school of Masonic Mysticism it is more difficult to speak, and this partly for the reason that mysticism itself, by virtue of its own inner nature, cannot become clearly articulate but must utter itself darkly by hints and symbols. On the one side mysticism is ever tending to become occultism; on the other side it has close affinities with theology. All three words - mysticism, occultism, and theology - are frequently used interchangeably in such wise as to cause great confusion of thought. Owing to this shuffling of use and meaning of its own ideas and terms the school of Masonic mysticism has thus far not been able to wrest itself free from entangling alliances in order to stand independently on its own feet as an authentic interpreter of the Great Teachings of the Craft. But in spite of all these handicaps a few of our scholars have been able to give us a tolerably consistent and, in some cases, a very noble account of

Freemasonry in the terms of mysticism. Notable among these is Bro. A.E. Waite, whose volume, "Studies in Mysticism," is not as widely known as it should be.

To Brother Waite - unless I have sadly misread him, a thing not at all impossible, for he is not always easy to follow - the inner and living stuff of all religion consists of mysticism; and mysticism is a first-hand experience of things Divine, the classic examples of which are the great mystics among whom Plotinus, St. Francis, St. Theresa, Ruysbroeck, and St. Rose of Lima may be named as typical. According to the hypothesis the spiritual experience of these geniuses in religion gives us an authentic report of the Unseen and is as much to be relied on as any flesh-and-blood report of the Seen; but unfortunately the realities of the Unseen are ineffable, consequently they cannot be described to the ordinary non-mystical person at all except in the language of ritual and symbolism. It is at this point that Freemasonry comes in. According to the mystical theory our Order is an instituted form of mysticism in the ceremonies and symbols of which men may find, if they care to follow them, the roads that lead to a direct and first-hand experience of God.

* * *

What two schools of Masonic philosophy were omitted by Brother Pound? What is the principle theory of the historical school? Name some representatives of the historical school. What are some of the shortcomings of the historical philosophy of Freemasonry?

What is meant by mysticism? How would you define Masonic mysticism? What is Brother Waite's theory of Masonry? Do you agree or disagree with him?

IV

If I may come at last to speak for myself I believe that there is now shaping in our midst, and will some day come to the front, a Masonic philosophy that will not quarrel with these great schools but will at the same time replace them by a larger and more complete synthesis. I have no idea what this school will be called. It will be human, social, and pragmatic, and it will exist for use rather than show. It will not strive to carry the Masonic institution to some goal beyond and outside of humanity but will see in Freemasonry a wise and well-equipped means of enriching human life as it now is and in this present familiar world. We men do not exist to glorify the angels or to realize some superhuman scheme remote from us. Human life is an end in itself, and it is the first duty of men to live happily, freely, joyously. This is God's own purpose for us, and, unless all modern religious thinking has gone hopelessly astray, God's life and ours are so bound up together that His purposes and His will coincide with our own great human aims. When man is completely man God's will then be done.

As things now are we men and women have not yet learned how to live happily with each other, and there is a great rarity of human charity under the sun. Why can't we learn to know ourselves and each other and our world in such wise as to organize ourselves together into a human family living happily together? That, it seems to me, should be the great object of Freemasonry.

What do you think of Brother Haywood's own suggestion concerning a Masonic philosophy? What would such a philosophy be good for? What would be a good name for it? What, according to his theory, is the purpose of Freemasonry?

SUPPLEMENTARY REFERENCES

Mackey's Encyclopedia-(Revised Edition):

Freemason, pages 282-283.

Freemasonry, pages 283-284.

Revival, pages 622-623.

Preston, William, page 579.

Krause, Karl Christian Friedrich, pages 417-418.

Oliver, George, pages 527-529.

Pike, Albert, pages 563-564.

Gould, Robert Freke, page 304.

Mysteries, Ancient, pages 497-500.

Mystical, page 500.

Mysticism, pages 500-501.

G. O. D, page 301

God, page 301

THE BUILDER:

Vol I (1915) - Krause, p. 31; Oliver, p. 54; Pike, p. 78; Preston, p. 7; Philosophy of Masonry: 20th Century, P. 106; The History of the Ritual, p. 291.

Vol. II (1916) - Reflections on the Philosophy of Albert Pike, p. 9; Masonry; Its philosophy and Influence in War Times, p. 181; Scottish Rite Philosophy, p. 382; Albert Pike, pp. 69, 77, 137, 141, 182, 207, 268, 310, 153, 313, 93; The Webb Ritual in the United States, p. 166.

Vol. III (1917) - Masonic Jurisprudence, p. 105; Religion and Philosophy, p. 234.

Vol. IV (1918) - Internationalism and Freemasonry p. 43.

Vol. V (1919) - The Catholic Treatise on Masonry, p. 180; A Preface to Masonic Symbolism, p. 99.

Vol. VI (1920) - Masonry and the Problems of Men, p. 338; The Symbolism of Freemasonry, p. 226; Reply to Humanum Genus, p. 35; For the Good of the Fraternity, p. 194; Speculative Masonry p. 130; Place of Masonry in the Community p. 95.

Vol. VII (1921) - Teachings of Freemasonry, pp. 136, 166, 261, 292, 326, 355; The Preston Conception of the Lodge, p. 261; Preston and the Second Degree, p. 293.

Vol. VIII (1922) - Life's Story of Albert Pike, p. 58; Albert Pike a Prophet of Masonic Protestantism, p. 202; Preston Lectures and the Saints John, p. 204; The Teachings of Masonry, pp. 17, 50, 80, 114, 146, 178, 277, 313, 345, 375; Masonry and the World's Work, p. 131.

----o----

THE LOST WORD

BRO. H. L. HAYWOOD, IOWA

The young Augustine held by sleep or trance

Heard cry a lordly voice, "Take up and read,"

The words he found were such a mighty screed

As changed his life with all its circumstance.

Such words are like strong men with sword and lance

That trample down at will a lesser breed!

They move with such a power from deed to deed

That gods and men are chaff where they advance.

Such Word it was and rich beyond all cost

The Craftsmen used upon Moriah's height

Until through ruffian malice it was lost.

Remaining lost we find ourselves in plight

So dour and drear that till we learn its powers

There can't be life or health for this dead world of ours.

NOTE: For account of words heard by Augustine see "Confessions of St. Augustine." Pusey's Edition. Book VIII, Section 29.

----o----

EDITORIAL

THE CHINESE SAGES

WHY IS IT that such a mighty master of the art of life as Confucius has never received his due mead of recognition and appreciation among us ? Of the Jewish leaders we know very much. Mohammed has had a profound influence on our culture, Buddha has drawn thousands of Occidentals to a reverent study of his life and teaching, but of Confucius, and also, it may be added, of Mencius, who in a sense was to Confucius what St. Paul was to Jesus, the majority of men living in the western world care little and know less.

Why is this? The great gaps in race and in time have had much to do with it; so has the extreme dissimilarity of language; and so has religious prejudice; but even so, many have bridged wider gaps in order to become acquainted with lesser men, then why not in this case? One may imagine that this is so because Confucius was a sage and not a seer or a prophet, and that men do not discover in such leaders the fascinations they feel in a Buddha, an Isaiah, a Plotinus, or a King Asoka. There is nothing to fascinate one in a man who lives in the cold gray light of reason' whereas in the mystic, with his ventures into the Unseen, most men find a great charm.

When the Hypatia of the Kingsley romance found herself confronted by the terrible crisis of her career she attired herself in symbolical raiment, went into see elusion, and then induced the trance of the Hellenic mystic. She let herself sink down into the abyss of abstraction until every sense of the external world fell away so that she felt herself falling from nothingness to nothingness, stripped of every human attribute and became, according to her own belief, a mere impressionable wax for the words and visions of the Divine. There is something interesting in such gymnosophy: it is appealing and romantic, and draws people like an exciting tale. To get away from the workaday world in this wise, to live in a trance or ecstacy, toward this goal many of the prophets, seers, and mystics have tried to make their way; they have been enamoured of the unknown, the unseen, and have clutched at the mysterious forces which play behind the scenes. To all the great Chinese sages this kind of thing appeared useless, and often dangerous. Gods, First and Last Things, Heavens, Hells, Satans, Eternities, Trances, Abysms and all that, they ignored entirely or else pushed to the circumference of their minds; and they taught people that it is safer to walk in the cool light of day.

Life is a thing of such vast mysteriousness - so one may venture to paraphrase their teachings - that it scorns our imagination; nevertheless one should not let himself become obsessed by the Unknown. The only life we possess and really know is our every day life, and this same every day life is therefore the thing of chiefest value. In a million years from now what other life can one possess than this which he calls "to-day's ?" Always, if a man exists at all, his life must necessarily be this same commonplace familiar every-day life. Consequently since this every-day life is our one sure and supreme possession, so these sages taught, a man is wise to make it as serene and beautiful as he can. To that end men must learn the art of manners, of deportment, and of behavior; the most tedious or humdrum tasks should be shaped to the uses of beauty, just as the builder will carve a fine ornament for some unnoticed angle of a roof. To bring all one's wisdom, one's ability, one's genius to bear upon one's daily life, that is the authentic message of the sages, and whatever be their language or their accent, one will discover it as a refrain in the teachings of them all, from Confucius, and Socrates, and the Jewish proverb makers, down to Francis bacon and Benjamin Franklin.

Such a philosophy no means complete nor can it satisfy all the needs of human life, nevertheless it is a high and eternal lesson. And it is a lesson that Freemasons are interested in because they use as one of their Working Tools an emblem that represents this same truth. The Twenty-four Inch Gauge is in itself a small thing but the idea for which it stands has within it all the dignity of Confucius' Gospel. Proportion in life, the wise adjustment of means to ends, nothing over-much, the golden mean, the expenditure of time and energy in proportion to the aims sought - such ideas have not the intriguing interest of Hypatia's trance, but they are of greater value to a wise man.

----o----

OUR BOOK LIST

Being a non-commercial incorporation it is impossible for this Society to develop a Masonic book business after the fashion of those concerns which devote themselves

exclusively to books as a money making enterprise. We began by selling to our members a few titles of our own publishing. In the course of time, and as a result of a desire to serve readers in search of Masonic literature, we continued to add to our stock until now our list, as printed anew in the inside back cover of the January issue of THE BUILDER, comprises nearly all the worth-while titles at present on the market. As rapidly as new titles are available, or old titles reissued, they are added; and our hope is ultimately to keep on hand every Masonic book (in English) that can be had, and is worth having.

Meanwhile our members can continue to assist us in the future, as in the past, by calling our attention to titles overlooked, or to new books not otherwise brought to our notice. If they understand that all profits are returned to the treasury of the Society in order to enlarge the scope of its services to the Craft, they can lend a hand with all the more grace and readiness. Those who desire to purchase or sell second hand books on Masonry are entitled to free notice of the same in THE BUILDER, providing their notices are kept within reasonable bounds as to length and frequency.

Masonic books, gentle reader, are a necessity to Freemasonry. It is to our shame by "our" is meant Masonry in "largest commonalty spread" - that up to now so little has been done by our rulers and leaders to develop a literature adequate to our needs. ("Needs" is used in a very literal and strict sense.) One may be an intelligent man who does not read Masonic literature but he cannot be an intelligent Mason. More and more, as Masonry develops in numbers and power, it will be discovered that a Masonry without a literature is a Masonry without a mind. The able brethren at Salt Lake City who prepared themselves to prosecute the American "Masonic" Federation, discovered how impossible it is to advance one step in a clear understanding of Masonry without the use of Masonic books. One of the lawyers (a brother Mason) who worked most actively in preparing the brief for that trial remarked to the present writer, "I used to wonder why any Mason should bother himself about reading Masonry: now I know." Knowledge of Masonry in the large sense is necessary to the guidance and the governance of Masonry, and such knowledge can no more be snatched out of the air than any other knowledge.

It is in point also to say here that an increasing number of Masons are awakening to this fact, and their awakening means that an ever larger number of Masons in the

future will learn to read Masonic books. The man who can study and write about Masonry now has a great opportunity before him. And so with publishers. It will be a golden day for the Craft when the largest and best publishers discover what is the need for an adequate literature, and make use of their great experience and resources for the production of such a literature. The National Masonic Research Society has been at work for some months to persuade some of them of this opportunity, and thus far not without success.

More important still, the need (the word should be printed in red) for a Masonic literature should be brought to the attention of those affluent Masons who desire to place their means at the disposal of the Fraternity. Why shouldn't these brethren lend a powerful aid to Freemasonry by making it possible for some of our most gifted writers to publish such Masonic books as are most badly needed? It would be easy to include just here a list of fifty subjects on which nothing is obtainable, but which are of greatest importance to the practical success of the Masonic enterprise. To endow new temples is a noble thing; why not endow a few Masonic authors? Nothing else that a wealthy Mason could do would more powerfully assist to build up the empire of light within the Order, or more certainly accoutre it to wage its warfare for humanity.

----o----

THE LIBRARY

A BOOK ON CHINESE MASONRY

FREEMASONRY IN CHINA, by Herbert Allen Giles, W. M. Ionic, No. 1781, E C., and District Grand Senior Warden, Hongkong. Privately printed, Shanghai, 1890. Small quarts, 38 pp. and addenda. Originally published forty-two years ago. (First edition, Amoy, China, 1880, 34 pp.)

THIS book presents facts which are of vital interest to the Craft today. It effectively disposes of the claims that there is a Chinese Freemasonry almost identical with the Freemasonry we practice today in America or the British Empire. Brother Giles was frequently asked, "Have you a Freemasonry in China ?" In answering the questions he responds, "What do we mean when we ask if Freemasonry exists in China? Do we confine ourselves to the comparatively modern system in vogue at the present day among western nations, with its ritual of doubtful date, its signs, its passwords, and its Book of Constitution? If so, then I would affirm that our noble Fraternity does not exist now among the Chinese, and has never existed in China at all."

However, the author does show the antiquity of some of our present day Masonic symbols, and herein lies the value of his book. The familiar emblem of square and compasses, which term in Chinese is usually expressed "compasses and square," is traced back through the centuries to Confucius and to Mencius. Brother Giles gives three quotations from the writings of Mencius (who lived about two hundred and eighty years before the Christian era) which are of sufficient interest to be reproduced here:

"The compasses and the square are the embodiment of the rectangular and of the round, just as the prophets of old were the embodiment of the due relationships between man and man."

"A Master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who are engaged in the pursuit of wisdom must also make use of the compasses and square."

"A carpenter or a carriage builder may give a man the compasses and the square, but he cannot necessarily make him a skillful workman."

Mencius is only one of the Chinese philosophers who used Masonic terms in a familiar way. A book known as the "Great Learning," written between three hundred

and five hundred years before Christ, gives us the Golden Rule, followed by the statement that "this is called the principle of acting on the square."

Omitting mention of other Chinese writers of note, and coming down to comparatively modern times, we learn of an edict issued about two hundred years ago in which the Emperor says: "The wisdom of our sons may ripen day by day, and they may walk within the limits prescribed by the compasses and the square." Three other passages of the same imperial document use the word "compasses" in a metaphorical sense.

Our learned brother also effectively disposes of the myth that the ancient Emperors of China wore a jewel identical with our square, which was transmitted at death by every occupant of the throne to his successor as a badge of imperial sway. Brother Giles points out that the "jewel" referred to was merely a musical stone, opened at an obtuse angle, and, never having had any operative Masonic significance, would be entirely out of place as a speculative Masonic symbol.

In referring to the Masonic apron, an emblem which has been seized upon by amateur antiquarians in many fields to support claims for Masonic antiquity otherwise unsubstantiated, we quote Brother Giles again: "Let us now take the apron, that distinguishing badge of a Freemason. Masonically speaking, it is considered as dividing the body into two halves, the upper and nobler half containing the brain and the heart, which are thus separated from the merely corporeal and baser half below. Now the Chinese have for centuries recognized this division of the body, and in their ancient ceremonial of several thousand years ago an apron of some kind undoubtedly played a part. Such an article of dress is in fact mentioned in the 'Discourses of Confucius', and is depicted in the old illustrated dictionary of the classics as ornamented with a plant, seven stars, an axe and the character a or ya. The plant or shrub will of course commend itself to the notice of every master mason, while I may add that the Chinese symbol for an axe placed inside of the symbol for square, is the identical character by which the term 'master mason' is expressed in the written language of China." Other instances of the use of an apron are then cited, clearly indicating that Freemasonry has never had a monopoly of this emblem.

This all too brief work closes with some comments on present day Chinese secret societies, and illustrates points of similarity between their ceremonies and those of Freemasonry. Startling as these similarities are in some respects, it can be seen very readily how a superficial observer would be convinced that native Freemasonry exists in China. There is no doubt in our minds that persistent claims of this sort are based upon unwarranted conclusions, and that a methodical study of the subject would soon dispel these beliefs.

* * *

In our consideration of Freemasonry in China, a book by Hosea Ballou Morse entitled The Gilds of China should not be overlooked. (Longmans, Green and Company, 1909.) While not Masonic in the sense in which we use the term, the work is of value in a study of the various fraternities of the Orient. The book is a contribution to the story of China's economic development, and concisely relates the history of the religious fraternities, craft gilds, merchant gilds, political societies and organizations existing for similar purposes. There are frequent comparisons throughout the volume with the gilds of medieval Europe, especially England. Masons interested in the gild origin of Masonic ceremonies and practices will find this book of much value. An excellent bibliography and a comprehensive index are included in the ninety-two pages of printed text.

Jacob Hugo Tatsch.

* * *

STEPHEN GIRARD

THE HISTORY OF BROTHER STEPIIEN GIRARD'S FRATERNAL CONNECTIONS WITH THE R.W. GRAND LODGE OF PENNSYLVANIA, by

Norris S. Barratt, P. M., and Julius F. Sachse, P. M., Curator and Librarian of Grand Lodge, Philadelphia, 1919.

History offers no tale that savors more of romance than that of the diminutive one-eyed French sea captain who settled in Philadelphia at the eve of the American Revolution, and who, before his death in 1831, had built up a fortune second to none in the country at the time. Stephen Girard was one of those lonely souls who inspire in their fellow men no desire for the more intimate relations of friendship and understanding, endure often, in consequence, judged as harsh and bitter. Yet when half of the city had fled from the dread scourge of yellow fever; when thousands were sick and dying without care; when the dead lay rotting in the streets, in homes and in hospitals, Girard was one of the few who feared not to remain and to perform the most menial, loathsome, and dangerous offices for the victims, even going with his own carriage to gather them up.

When the country's finances were in a serious condition during the War of 1812 it was Girard who came to the rescue while citizens of native birth and ample means were hesitating. At his death it was found that he had bequeathed the bulk of his estate for the foundation of an institution pre-eminently American, - a college for non-sectarian education. Furthermore, he had hedged his gift about with such safeguards as should insure its perpetuation on the same broad and Masonic lines.

Brother Girard was made a Mason at Charleston, S. C., in Union Blue Lodge No. 8, in 1778, and never severed his connection with that jurisdiction. His philanthropic efforts, however, were all devoted to the benefit of the city, the state, and the Masonic jurisdiction where his fortune was gained. He was buried from the German Holy Trinity Roman Catholic Church of his home city, December 31, 1831. Various civic, fraternal, and charitable organizations, in which he had been interested, were invited to attend the services. The Grand Lodge attended in part regalia, having dispensed with their aprons to avoid friction, for it was in the midst of the anti-Masonic craze. However, when the brethren entered the church, the clergy immediately left it, and it appears that no services were held over the remains until some twenty years later when the body was re-interred in the sarcophagus at Girard College, where it now rests. At that time the Grand Lodge of Pennsylvania officiated with appropriate cerise monies. By one of the provisions of Girard's will, the Grand Lodge was made the

custodian of a considerable sum to be devoted to Masonic charity. That fund has increased until it now amounts to upwards of $100,000.

An account of Brother Girard's Masonic connections has previously been published in the third volume of "Freemasonry in Pennsylvania," but the matter contained in that large work is now made available to a wider circle of readers by a reprint in a neatly arranged pamphlet of fifty-two pages, which is in itself a worthy token of the esteem which our Pennsylvania brethren still cherish for the memory of this worthy and patriotic Mason. - B.W. Bryant.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. When requested, questions will be answered promptly by mail before publication in this department.

UNIFORM WORK A COMPARATIVELY RECENT DEVELOPMENT

May I ask you a question that came up in our Study Club ? A brother posed the query to me - I am leader of the Club - "When did uniformity in work become necessary? have we always had it?" I passed the question up. Please give me light. J. C. D., Connecticut.

- Uniformity of work in this country came into demand some half century or so ago. Prior to that time subordinate lodges were left pretty much to their own devices, though there were some "workings" more popular than others and therefore of greater prestige, as is now the case in England where lodges are granted a freedom in the choice of ritual that would appear strange to us. The movement for uniformity of work in the American jurisdictions made its way slowly, and in the face of much opposition, as a quotation will illustrate. During its seventeenth annual communication the Grand Lodge of Iowa debated at great length, and with much acerbity, the proposal to adopt some one working to the exclusion of all others. Commenting on the report of this debate the well-informed Masonic editor, Brother J. F. Brennan, expressed himself in a paragraph that leaves nobody in doubt as to his opinion:

"Uniformity of work seems to have exercised this Grand Lodge more than any other in the Union. It is possible they may secure this ignis fatuus, but not probable; nor can we agree with those who strenuously desire it, that its possession would be of any permanent value. If the spirit of Masonry remains intact, its letter may well be entrusted to the good sense of those who have it in their keeping. That there are gross inconsistencies in the language, and departures from historical facts in the statements of even the real old original Barney work, and every other work that exists representative of the York Rite, as given in the lodges of America, is evident to every reader of history and lover of common sense who has ever heard them. That Masonry has suffered in its body or spirit from such inaccuracies, however, we do not believe. Men are more willing to be satisfied to continue in a beaten track than blaze and clear a new one; and it must be evident to all, that neither Webb nor Barney, Cushing nor Gleason could have received the language of the lectures of Masonry less obliquely or more correctly than those who succeeded them. Granted that Webb got them directly from Preston, which is not true, it cannot be contended that he did not alter them to suit himself; for it is well known that the Webb work is not the Preston work, nor is it important it should be. Neither is the work practiced in the lodges of Great Britain at the present day. And yet the Mason taught here can avail himself of all the advantages conferred upon him by Masonry in any part of that country."

* * *

WHEN THE STARS AND STRIPES WERE MADE OFFICIAL In the last meeting of our Study Circle we got into a discussion about the flag. Some of the brethren claimed we use it only by custom; I held that it is by law, but I can't find the law. Can you give me some information through the Question Box? E. A. S., Texas.

You are in the right. A Congressional committee reported in a bill on January 2, 1817. It occasioned a long debate. The bill was passed in 1818, and approved April 4, 1818. It is simple and brief, and can be given full:

"An Act to Establish the Flag of the United States.

"Section 1. Be it enacted, etc., That froth and after the fourth day of July next, the Flag of the United States be thirteen stripes, alternate red and white; that the union have twenty stars, white in a blue field.

"Sec. 2. And be it further enacted, That on the admission of every new State into the Union, one star be added to the union of the Flag; and that such addition shall take effect on the fourth of July next succeeding such admission."

While we are at it we may as well give the dates on which new stars were added: Illinois, Dec. 3, 1818; Alabama, Dec. 14 1819; Maine, March 15, 1820; Missouri, August 10, 1821; Arkansas, June 15, 1836; Michigan, January 26, 1837; Florida, March 3, 1845; Texas, December 29, 1845; Iowa, Dec. 28, 1846; Wisconsin, May 29, 1848; California, September 9, 1850; Minnesota, May 11, 1858; Oregon, February 14, 1859, Kansas, Jan. 29, 1861; West Virginia, June 19, 1863; Nevada, October 31, 1864; Nebraska, March 1, 1867; Colorado, August 1, 1876; North Dakota, November

3, 1889; South Dakota, November 3, 1889; Montana, November 8, 1889; Washington, Nov. 11, 1889; Idaho, July 3, 1890; Wyoming, July 10, 1890; Utah, January 4, 1896; Oklahoma, November 16, 1907; New Mexico, January 6, 1912; Arizona, February 14, 1912.

* * *

RAVAGES OF THE ANTI-MASONIC MOVEMENT

Did the Anti-Masonic movement prove as disastrous to Masonic lodges as we are often told it did ? or do our Masonic orators sometimes exaggerate a little in telling about it?

J. L., Ohio.

See "The Anti-Masonic Movement" by Brother Emery B. Gibbs, in THE BUILDER, December 1918, page 341. Meanwhile you will care to read of the experience of one state in that devastating time. The Proceedings of the Grand Lodge of New York for 1860 contain a paragraph that speaks for itself: the "tornado" referred to was the Anti-Masonic Movement.

"At the commencement of the present century there were 91 lodges, with a membership of about 5000, in a population of 588,603. This was the era of Livingston, Morton, Hoffman, Astor, Jay and Van Wyck. In 1810 the lodges had increased to 172, with a membership of 8600, in a population of 961,888. In 1820 there were 295 lodges (numbered to 128), and a membership of 15,000 in a population of 1,312,812. This decade witnessed the tornado which swept over the States, so that in 1830 the number of lodges, which in 1825 had run up to 480, with a membership of over 20,000 was but 82, and a reliable membership was scarcely exceeding 3000, in a population of 1,918,131. In 1840 the institution began to exhibit

symptoms of resuscitation, and brethren awakened from the blight and persecution of the ten preceding years as from a terrible dream. The number of lodges then was 79, - 22 in New York, and 27 in 14 counties west of the Hudson River, with but about 5000 members, in a population of 2,428,921. The increase was slow, but steady, to the year 1850, when there were 172 lodges in the three Grand Lodges then existing, with about 12,000 members, and the population of the State then was 3,097,304. At the present time (1860) there are 432 working lodges (numbered to 477), and a membership of over 30,000 and the population is computed at about 4,000,000. It will thus be seen that the ratio was in 1800 one to every 117 inhabitants; in 1810 one to 111; in 1820 one to 91; 1825, one to 80; 1830, one to 637; 1840, one to 485; 1850, one to 258; and in 1860, one to 133; and it should be borne in mind that there are computed to be in the State 5000 unaffiliated Masona, who are recognized as such, making the ratio now to be one to every 114 inhabitants - a state of prosperity fully equalling that of the best days of the Fraternity."

* * *

MASONIC FUNERAL CUSTOMS

At Masonic funerals and elsewhere there is a custom of crossing or folding the arms over the breast. Where did this custom originate and is there any special reason for the left hand or arm being over the right ? L. E. L., Nebraska.

As for the last point in your query it may well be that the left hand or arm is held uppermost for the reason that in all the more general systems of symbolism the left hand is held to be unlucky, or weak, or the sign of surrender, or the indication of death. In Latin the word "sinister," which means extreme bad luck, originally meant "left hand." In placing the left hand over the right it may be that the triumph of weakness and death over life and strength is thus indicated. The only attempt at an interpretation of this symbolical act as a whole known to us is that given in an essay on "The Funeral Rites and Service of Masons" by the Hon. Charles Scott, which was published in The Freemasons' Magazine for April 1860, and which we hope some day to republish in THE BUILDER:

"The funeral grand honors are given in the following manner: 'Both arms are crossed on the breast, the left uppermost, and the open palms of the hands sharply striking the shoulders; they are then raised above the head, the palms striking each other, and then made to fall smartly upon the thighs. This is repeated three times, and as there are three blows given, each time, namely, on the breast, on the palms of the hand, and on the thighs, making nine concussions in all, the grand honors are technically said to be given 'by three times three.' On the occasion of funerals, each one of these honors is accompanied with the word 'Alas,' audibly pronounced by the brethren. It will be observed, that in the arms folded on the breast, and palms of the hands resting on the shoulders, there are formed two living triangles, and two sides of a third, or lower triangle, whose base has been removed, or cut off. The reference is striking or sublime.

"The next motion, or sign, is the outstretched arms, and then the palms of the hands brought together over the head. The hour has come - death has taken place - the ghost is given up. Each arm falls perpendicularly to its own side, pointing to the dust, and the world of departed spirits."

----o----

CORRESPONDENCE

RABBI BEN LEON'S MODEL OF THE TEMPLE

Since the wording of a communication in the October number of THE BUILDER under this head (page 323) implies that my reply in the April issue of THE BUILDER to N.W.J. Haydon, Ontario, was inaccurate, permit me to say that the letter from Bro. Lionel Vibert of the Quatuor Coronati Lodge, quoted by N.W.J.H., is not an answer to the same query that was submitted to me. My Ontario brother asked, as I recollect it, whether a model of the Temple had been exhibited in the time of Charles II or

before the Grand Lodge era, and whether there was any evidence that it had influenced our ritual. To which I replied that the story was absurd and that there was no such evidence.

I judge that N.W.J.H., like myself, is a student who is trying to ascertain the period when the Hiramic legend entered the "work." As the subject is of deep interest and as Bro. Vibert refers to the Ars Quatuor Coronatorum of 1899, Volume XII, let me quote from the article of which he speaks, which was written by that eminent Mason, the distinguished Bro. W. J. Chetwode Crawley, whose work from beginning to end threw so much light upon the history of the Craft. This is the opening paragraph:

"It is not a little remarkable that the two cardinal epochs in English Freemasonry were associated with the appearance in London of Models of the Temple of Jerusalem. At the first epoch, that of the Revival of Freemasonry, the Model ascribed to Councillor Schott had arrived in London, and was on exhibition in 1723 and 1730. At the second epoch, when the organization of the Antients was struggling into existence, the Model of Rabbi Jacob Jehudah Leon was on view in 1759-60. The formed exhibition seems to have won its way to popular favor and cannot have been without effect on the rank and file of Freemasons at the very time when our legends were being moulded and harmonized. Much of the outside interest in the affairs of the Craft was doubtless due to the object-lessons presented by these popular Models of the Building to which, it was understood, Freemasons referred their origin."

As Charles II died in 1685 and as these models were exhibited in London in 1723, 1730 and 1759-60, it is quite obvious that either Bro. Vibert or I misunderstood the question asked by N. W. J. H. Despite Bro. Crawley's attainments as a historian and a scholar, the interest of outsiders to which he refers shows that, when the models were exhibited, it was generally known that Freemasons "referred their origin" to the Temple. Hence it is obvious enough that the exhibition of the models could scarcely be said to have influenced a fraternity that already was built, so to speak, about the Temple.

Bro. Vibert, in his letter to Bro. N.W.J.H., himself says that "the idea that there was, therefore, some contemporary change made in the Craft ritual is one for which there is no evidence." To quote Bro. Vibert again, "The Temple is clearly referred to in the legend long before Charles II," and he refers to the Cooke MS. It is that very reference in the Cooke text which convinces me of the antiquity of the legend and will you permit me to quote just this part of it, though it must be familiar to all readers of THE BUILDER:

"And the kyugis sone of Tyry was his master mason, And [in] other cronyclos hit is seyd and in olde bokys of masonry that Salomon confirmed the charges that David his fadir had geve to masons. And Salomon hymself taught hem [them] here [their] manors [customs] but lityll difl!erans fro the manors that now teen usyd."

(This is copied from Vol. I, page 161, Clegg's Revised Mackey's History.)

It just happens that the last number received from the publisher of Ars Quatuor Coronatorum (Vol. XXXIV, 1921, page 59) has a very valuable article by Bro. Eustace B. Beesley on the Colne manuscripts of the Old Charges, illustrated with facsimiles. In the first of these "the kyugis sone of Tyry" of the Cooke MS. has become "Hiram of Tickus" and in the later MS. he is "Hiram Ticku." The senior MS. says: "And shear was one Hiram of Tickus A mason's sonne that was Master of Geomitry and that was the chiefest of all his Masons and of all the gravings and Carvings and of all other maner of Masonry that belonged to the Temple the wittnes in the Bible," etc. The date of the elder of the Colne MSS. is given in the table in Gould’s "Collected Essays" (page 9) as the seventeenth century and of the younger as eighteenth century.

In Bro. Vibert's letter to Bro. N.W.J.H. he speaks of the Robert Race paper on the Third Degree as "showing very convincingly that the degree was originally a private play." Bro. Race's essay has certainly added great weight to the belief of nearly all Masonic students on this point, but that play has not yet been found, nor has the least trace of it been discovered. With all the Masonic students of the world, however, bending their energies toward the search, success may be achieved.

D.E.W. Williamson, Nevada.

* * *

HOW LODGE ATTENDANCE WAS INCREASED 100%

I recently received a letter requesting suggestions for the improvement of THE BUILDER. I do not know what could be done to improve that publication as in my judgment it answers every requirement. I am the present Master of the Lodge of the Temple No. 110 F. & A. M., this city, and throughout this year I have quietly endeavored to conduct a campaign of education. Ten different Masonic speakers have addressed the lodge on various phases of Masonry. I have delivered short speeches on the following subjects: In the Entered Apprentice Degree, "The Lambskin Apron" and "The Masonic Lights"; in the Fellowcraft Degree, "Boaz and Jachin, A Message in Brass," "The Legend of the Winding Stairway" and "The Middle Chamber"; and in the Master Mason Degree, "The Hiramic Legend."

I have had a Past Masters' Night, A Treasurer's Night, a Secretary's Night, a District Deputy's Night, a World War Veterans' Night and a Schoolmen's Night and will hold a George Washington Night on November 2nd. Our Lodge has given a reception to my predecessor in office and the class raised by him, and also held one Open Masonic Mass Meeting. I have given to every Mason raised by me either a copy of Newton's "Builders or Street's "Symbolism of the Three Degrees." I have mailed to every member of my lodge a copy of Haywood's "Vest Pocket History of Freemasonry." Our average attendance has increased more than 100% and I attribute it entirely to the educational campaign. I wish that every member of the Lodge was a subscriber to THE BUILDER. It has been a wonderful help to me in the preparation of the Masonic talks I have given. There is no greater need in the Fraternity today than that of Masonic education and I cannot too much commend THE BUILDER for its educational value.

When the Master of a Masonic Lodge catches a clear conception of the dignity and sublimity of the office he occupies and the mental, moral and spiritual grandeur it symbolizes it makes him very humble in the throne room of his own conscience.

Howard R. Cruse, New Jersey.

* * *

CONCERNING BROTHER GABRIEL McGUIRE

I have just read Brother Regennitter's letter on page 356 of THE BUILDER for November, in which he makes inquiries concerning Brother Gabriel McGuire, pastor of Ruggles Street Baptist Church of Boston. You might be interested to know that Brother McGuire is well known among Masons and among members of many other organizations in and near Boston. He is at present the pastor of a large church in Vancouver, B. C., having gone there after a long pastorale at Ruggles Street, Boston. He is one who will not be forgotten by any who has had the privilege of his acquaintance.

Lincoln K. Drake, Massachusetts.

* * *

ACKNOWLEDGMENT TO PROFESSOR PHlLADELPHEUS

May I refer back to my article entitled "Further Notes on the Eleusinian Mysteries" which appeared on page 133 of THE BUILDER for May? In preparing that article I wrote to the Museum at Athens to ask for photographs of sculptures suitable for this particular article. The Curator believed that none of the photographs or picture cards kept in stock for public sale would be suitable for my purposes, therefore he went to the trouble to have some original photographs made. I believe that this may be of interest to your readers. Also, I should like to make this public acknowledgment - all the more sincere for the delay occasioned - of the kindness of Professor Alexander Philadelpheus, Curator of the Archaeological Institute of Athens.

N.W.J. Haydon, Ontario.

* * *

TWO MORE RESEARCH SOCIETIES

Your list in the November issue of THE BUILDER, pp. 353-4, lacks two very important publishing research organizations, viz.:

Manchester Association for Masonic Research: Secretary, Chas. P. Noar, 50 Murray Street, Higher Broughton, Manchester, England.

Masters and Past Masters Lodge No. 130 Christchurch: Secretary, S. Clifton Bingham, P. O. Box 235, Christchurch, New Zealand.

D. D. Berolzheimer, New York.

* * *

A WORSHIPFUL MASTER AT TWENTY-THREE

In the October issue of THE BUILDER you published an item under the heading of "Young Worshipful Master." I believe I can mention the youngest in the country. On July 4th, 1922, Brother Chas. H. Owens was installed Worshipful Master of Hurtsboro, Lodge No. 346, Hurtsboro, Ala. Bro. Owens was twenty-three years old at that time.

Perry L. Borom, Georgia.

----o----

YE EDITOR'S CORNER

We are all at work in our new quarters, full sails set, ready to travel fast and far. Drop in for a visit when coming this way.

* * *

Our cover is lithographed by the stone method. Changing a stone takes time. This accounts for the fact that the January cover continued to locate us Anamosa. Auf Wiedersehen, Anamosa!

* * *

It is impossible for me to reply personally to all the letters that have come in about "The Visitant." Many thanks, kind friends. The poems are now being published in book form.

* * *

We shall be one hundred months old in April next. The event will be signalized by a special number - very special.

* * *

Brother Jacob Hugo Tatsch has a penchant for Masonic book plates and is now preparing an article on the same. If you possess such a thing please send him copies, care THE BUILDER, stating the name of the designer, date and any other facts of interest.

* * *

"Chapters of Masonic History" begins in The Study Club Department next month. We should have a lot of fun with this series.

* * *

Brother Fred Wm. Powell, an old-time Middlesex man, but. now a resident of Willmot, Minnesota, has called attention to two errors in the November issue. "Hertfordshire" is misspelled at top of page 354. On page 356 it is said that "Mrs. Irene S. Eggleston was chosen in 1810," etc.: this is a manifest error. Will Brother John Kyllingsted of Mississippi correct this for us? Thanks, Brother Powell, you have a sharp eye.

* * *

I wish I was a rock

A-sittin' on a hill,

Not a-doint nothin'

But just a-sittin' still.

I wouldn't eat, I wouldn't sleep,

I wouldn't even wash.

I'd just sit there 10,000 years

And rest myself, b'gosh.

This was written by some inspired soul who felt as we did after moving.

----o----

PUBLICATIONS WANTED, FOR SALE AND EXCHANGE

We are constantly receiving inquiries from readers as to where they may obtain publications on Freemasonry and kindred subjects which are not offered in our Book List printed on the back cover of THE BUILDER.

Titles which cannot be readily procured through our American and European connections will be printed in this column, thus enabling readers having copies to dispose of them if they so desire. Inquirers are requested to state what prices they are willing to pay, for we are frequently able to obtain books at reasonable prices which might be sold out if we were first obliged to have the price approved by the prospective purchaser. Such figures will be considered confidential and will not be published.

It is also hoped - and expected - that readers possessing very old or rare Masonic works will communicate the fact to THE BUILDER for the benefit of Masonic students.

Postoffice addresses are here given in order that those buying and selling may communicate directly with each other. Brethren are asked to cancel notices as soon as their wants are supplied.

In no ease does THE BUILDER assume any responsibility whatsoever for publications thus bought, sold, exchanged or borrowed.

WANTED

By Bro. Silas H. Shepherd, Hartland, Wisconsin: "Ars Quatuor Coronatorum," volumes 1 to 11, inclusive; "One Hundred Years of Aurora Grata," C. A. Brockway; "Cryptic Masonry," Mackey; "Cryptic Rite" and "History of F.M. in Canada," J. Ross

Robertson; "Migration of Symbols," Goblet d'Alviella; "Ante Room Talks," A. F. Bloomer; "Stellar Astronomy and Masonic Astronomy," Robt. H. Brown; Freemason's Manual," Jeremiah How; "English Guilds," Toulmin Smith.

By Bro. George A. Lanzarotti, Casilla 126, Rancagua, Chile: All Kinds of Masonic literature in Spanish. Write first quoting prices.

By Bro. N.W.J. Haydon, 564 Pape Avenue, Toronto, Ontario, Canada: "The Beautiful Necessity," and "Architecture and Democracy," by Claude Bragdon.

By Bro. Frank R. Johnson, 306 East 10th Street, Kansas City, Ho.: "The Year Book," published by the Masonic Constellations, containing the history of the Grand Council, R. & S. M., of Missouri.

By the National Masonic Research Society, 2920 First Avenue East, Cedar Rapids, Iowa: "Discourses upon Architecture," by Dallaway, published in 1833; any or all volumes of "The American Freemasons' Magazine," published by J. F. Brennan, about 1860. "Ars Quatuor Coronatorum," volumes 1 to 5; "Quatuor Coronati Antigrapha," volumes 1, 2, and 8; "Caementaria Hibernica," 3 parts, also part 2 separately W. J. Chetwode Crawley; any books by Hughan, Gould, Sadler and early American Masonic writers.

By Bro. D. D. Berolzheimer, 334 Fourth Ave., New York, N. Y.: Any Proceedings or Books of Constitution prior to 1840 of the Grand Lodge F. & A. M. of New York; also any miscellaneous publications St. John's Grand Lodge and Phillips Grand Lodge, New York.

FOR SALE

By the National Masonic Research Society, 2920 First Avenue East, Cedar Rapids, Iowa: See back cover of this issue for special announcements; January, 1923, issue contains list on inside back cover.

APPLICATION FOR MEMBERSHIP

THE NATIONAL MASONIC RESEARCH SOCIETY

CEDAR RAPIDS, IOWA

The Aim of this Society is to uphold the principles of Freemasonry, first, by conducting and encouraging original investigation into the history, philosophy arid symbolism of the Craft, and secondly, by assisting to diffuse a better understanding of those principles among Masons everywhere. It exists to promote Masonic Fellowship, to encourage Masonic study and to make the lore of the Craft available to every student. Its Journal, "THE BUILDER," offering a forum for frank, free and fraternal discussion of every possible aspect of Masonry, is a prerogative of membership, and subscription for one year is included in the annual dues, which are payable in advance.

The undersigned, a Master Mason in good standing in.....Lodge No. .....

located at.....(City) ..... (State) under the Jurisdiction of the

Grand Lodge of ..... desires to be recognized as a member of the National

Masonic Research Society, such membership to include subscription to THE BUILDER

beginning with the issue for ……. (Month) 192…… (Year)

Amount Enclosed, $……..

Annual Dues: U. S. and Possessions, Canada, Cuba

and Mexico, $2.50; Foreign, $3.00.

Name .....

St. and No. or P. O. Box .....

City .....

State.....

----o----

CAREFULLY SELECTED BOOKS

The publication and distribution of Masonic books is one of the manifold activities of the National Masonic Research Society. The books herein described are part of an extensive list to be issued during the coming months.

TWO BOOKS BY ROSCOE POUND, LL.D.

Carter Professor of Jurisprudence, Harvard University

Past Deputy Grand Master of Masons

THE PHILOSOPHY OF MASONRY

This interesting and eminently practical book consists of five lectures on Preston, Krause, Oliver, Pike and "A Twentieth Century Masonic Philosophy: The Relation of Masonry to Civilization." These lectures were delivered before the Harvard Chapter of the Acacia Fraternity, and reprinted from THE BUILDER in response to numerous requests for them in compact form. Readers who wish to pursue the subject further will be aided by the bibliography appended to each lecture. (See Study Club article on page 55, this issue.) Printed on heavy paper, substantially bound in blue buckram, 92 pages and index $1.25, postpaid.

LECTURES ON MASONIC JURISPRUDENCE

The subject skillfully discussed in this book is one that often perplexes and confuses students. Masonic Jurisprudence differs in many respects from civil law and customs. Brother Pound treats the subject in five chapters under "Data of Masonic Jurisprudence," the "Landmarks;" "Masonic Common Law" and "Masonic Law Making." This is a book which especially should in the hands of Lodge officers" and

those who are interested in the peculiar customs of the Craft. A comprehensive index adds to the value of the work. Heavy paper, buckram, 112 pages $1.50, postpaid.

Pamplets

A VEST POCKET HISTORY OF FREEMASONRY

H.L. Haywood. (Special prices on lot orders for 25 or more copies for presentation purposes.) Single copies $.25

MORMONISM AND MASONRY

S. H. Goodwin, Grand Secretary of Utah. Printed for the Society by the Grand Lodge of Utah. A fascinating story of a little known chapter in the history of American Masonry. Paper binding, 38 pages $.25

WHAT AN ENTERED APPRENTICE OUGHT TO KNOW

Hal Riviere. (Special prices on lot orders for 25 or more copies for presentation purposes.) Single copies $.15

THE COMACINES, THEIR PREDECESSORS AND THEIR SUCCESSORS. and FURTHER NOTES ON THE COMACINE MASTERS

W. Ravenscroft. The two works in one binding, paper covers, illustrated $1.00

THE STORY OF OLD GLORY, THE OLDEST FLAG

J.W. Barry, P. G. M., Iowa, paper covers, illustrated. A story of the Flag and Masonry. $.50

DEEPER ASPECTS OF MASONIC SYMBOLISM

Arthur Edward Waite, with introduction by Joseph Fort Newton. A treatise on the esoteric interpretation of Masonic lore and ceremonies. $.15

THE BUILDERS – A STORY AND STUDY OF MASONRY

By Joseph Fort Newton, former Editor-in-Chief of THE BUILDER, is nova the fastest selling Masonic book in the world. It is being translated into several languages. (Special price in lots of twelve or more copies.) Bound in substantial blue cloth; beautifully printed. Single copies $1.75

THE NATIONAL MASONIC RESEARCH SOCIETY

CEDAR RAPIDS, IOWA

A complete list of books obtainable through the Society appears on the inside back cover of the January issue.

The Builder Magazine

March 1923 - Volume IX - Number 3

CHANGES IN OUR OFFICIAL FAMILY

By the Editor

THE YEAR 1922 IN ENGLISH MASONRY

By Bro. Dudley Wright, England

WILLIAM HOGARTH

A Brief Sketch of His Life and Masonic Works

By Bro. Jacob Hugo Tatsch

FREEMASONRY AND THE CATHEDRAL BUILDERS

Begins New Study Club Series

By Bro. H. L. Haywood

PUBLISHED MONTHLY BY

THE NATIONAL MASONIC RESEARCH SOCIETY

CEDAR RAPTDS, IOWA.

----o----

THE NATIONAL MASONIC RESEARCH SOCIETY

The National Masonic Research Society was founded in 1914 at Anamosa, Iowa, under authority of the Grand Lodge of Iowa to serve as a national association for the dissemination of Masonic knowledge and for kindred activities. It is strictly non-commercial in its nature and aims only at the largest possible usefulness to Freemasonry. Its record thus far fulfills the prophecies of its founders, and justifies an ever larger hope for its future.

GENERAL OBJECTS

The encouragement of every form of Masonic reading, study, research, and authorship.

The collection and preservation of materials of value for Masonic study.

The publication of a journal devoted to the interpretation of the history, nature, and present day activities of all the Rites, Order and Degrees of Freemasonry.

The promotion and supervision of meetings for Masonic discussion and study.

The organization of Masonic Study Clubs and the publication of courses of study.

The publication and distribution of Masonic books.

The encouragement of individuals and groups devoted to private Masonic research.

Cooperation with all possible agencies in the creation of an adequate Masonic literature, and in the development of a competent Masonic leadership.

Service Grand Lodges and other sovereign Masonic bodies and responsible agencies in special surveys, reports, and investigations.

Assistance to lodges and other bodies in the formation of Masonic libraries, reading rooms, book clubs, etc.

For eight years and more the Society has been successfully carrying on the activities described in the above list, which is typical and not exhaustive. In so doing it has been assisted by Masonic officials, leaders, scholars, authors, and students in every state in the Union and in every country of the world, all of whom by this activity have been drawn closer to that which is the dream of every intelligent Mason - the Republic of Masonic thought and letters.

THE BUILDER

THE BUILDER is the official monthly journal of the Society which goes to each member as one of the privileges of his membership, and is not offered for sale to the general public, nor is it in the competitive commercial field. It is edited in the interests of sound, constructive policies and aims at creating among Masons a more

heartfelt appreciation of Freemasonry, and at making the spirit and principles of Freemasonry prevail in the world. Every member of the Society is requested to cooperate with the board of editors by contributions and by constructive criticism.

MEMBERSHIP

Any Master Mason in good standing in any part of the world becomes eligible for membership upon signing the Society's application form, a copy of which will be furnished upon request. Each member is entitled to THE BUILDER, and to all other privileges of membership, among which are the following:

Questions about Freemasonry are answered, and any kind of Masonic information is furnished.

Study Clubs or other groups for Masonic study; or Masonic book clubs, or for special research, are organized and encouraged.

Addresses, or materials for addresses are furnished.

New or secondhand Masonic books are secured, sold, loaned, or purchased.

Architectural advice on the erection of Masonic edifices, or on the remodeling, decorating, or furnishing of lodge rooms is given.

Any Mason can be put in touch with any other Mason or group of Masons anywhere in the world.

Selected lists of Masonic books are recommended to individuals or to lodges.

FORMS OF MEMBERSIIIP

There is no joining fee, and all members receive THE BUILDER free.

1. Membership dues $2.50 per year. Membership may begin at any time.

2. Life members may commute dues for life by paying $50.00 at one time.

3. Fellows (engaged in actual research), $10.00 on notice of election.

4 Patrons, being Masons who shall have contributed $1000 or more to the objects of the Society, and shall be entitled to all its privileges for life.

For members in the United States, Canada, Cuba, Newfoundland, Mexico, Philippine Islands and Porto Rico, the dues are $2.50 per year; elsewhere $3.00 per year.

BOARD OF EDITORS

Editor-in-Chief - H.L.Haywood

Assistant Editor - Jacob Hugo Tatsch

Associate Editors

Louis Block, Iowa.

Robert I. Clegg Ohio.

Charles F. Irwin, Ohio.

Joseph Fort Newton, New York.

Alanson B. Skinner, Wisconsin.

Dudley Wright, England.

Address all communications to

The National Masonic Research Society,

2920 First Avenue East, Cedar Rapids, Iowa

ALL, ARTICLES IN THIS MAGAZINE COPYRIGHTED, 1923,

BY

THE NATIONAL MASONIC RESEARCH SOCIETY

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29th, 1918.

----o---

TABLE OF CONTENTS

FRONTISPIECE - HOGARTH'S "NIGHT'

WILLIAM HOGARTH, A BRIEF SKETCH OF HIS LIFE AND MASONIC WORKS - By Bro. Jacob Hugo Tatsch

THE YEAR 1922 IN ENGLISH MASONRY By Bro. Dudley Wright, England

WAS DR. JOHNSON A FREEMASON? SOME PHASES OF HIS LIFE By Bro. Arthur Heiron, England

THE SECRET SOCIETIES OF CHINA By Bro. Dudley Wright, England

MEMORIALS TO GREAT MEN WHO WERE MASONS - ELISHA KENT KANE By Bro. G. W. Baird, P. G. M., District of Columbia

THE STUDY CLUB Chapters of Masonic History - Part I, Freemasonry and the Cathedral Builders By Bro. H.L. Haywood

CHANGES IN THE OFFICIAL FAMILY - By the Editor

EDITORIAL - Freemasonry is a Life of Gladness

The N.M.R.S. Co-operates with Masonic Magazines

Expert Wanted: A Masonic Consulting Architect

THE LIBRARY - The Masonic Writings of George Thornburgh

The Constitutions of 1722

THE QUESTION BOX - A History of Freemasonry in Canada

President Warren G. Harding's Masonic Record

Professor Edwin Grant Conklin

Augustus Thomas is a Mason

German Masonic Writers

CORRESPONDENCE - The Wayfaring Man, etc.

Merseyside Association for Masonic Research

Concerning Duffys "Original Thoughts"

Illegal Wearing of Emblems in Mississippi

Another Word Concerning Thomas Jefferson

Seventy-four Years a Mason

Forty-fifth Term as Secretary

Information Wanted

YE EDITOR'S CORNER

----o----

William Hogarth

A Brief Sketch of His Life and Masonic Works

BY BRO. JACOB HUGO TATSCH ASSISTANT EDITOR THE BUILDER

THE Masonic records of the seventeenth century are few in number. Fortunately those of the eighteenth century, owing to the so-called "Revival" which took place in 1717, and the phenomenal growth of the Craft in the years immediately following, are far more numerous. Yet the gaps still exist, and evidences of Masonic activities culled from other sources are therefore of great value. Much can be deduced from such sources of information - of which I shall consider only one in this article; namely, that of engravings, and under this subject the work of one man - our brother, William Hogarth, Grand Stewaxd of the Grand Lodge of England in 1735.

According to a quaint recital of his life as detailed in an eighteenth century book (1) in my possession, William Hogarth born about 1698 (another authority gives November 10, 1697, as the exact date), in the parish of St. Bartholomew, London. It is said that his name was originally spelled Hogart, a corruption of Hogherd; it is also given as Haggard and Hogard. The elder Hogard changed it to Hogarth, yielding to the solicitation of his wife (the mother of our subject), who wished her unborn child to have a name less what suggestive of what was probably the early occupation of her husband's ancestors.

In Anecdotes of Himself, Hogarth has left us the story of his early life. "As I had naturally a good eye, and a fondness for drawing, shows of all sorts gave me uncommon pleasure when an infant; and mimicry, common to all children, was remarkable in me. An early access to a neighboring painter drew my attention from play; and I was, at every possible opportunity, employed in making drawings. I picked up an acquaintance of the same turn, and soon learnt to draw the alphabet with great correctness. My exercises, when at school, were more remarkable for the ornaments which adorned them, than for the exercises themselves. In the former, I soon found that block-heads with better memories could much surpass me; but for the latter I was particularly distinguished...

"I thought it still more unlikely that by pursuing the common method, and copying old drawings, I could ever attain the power of making new designs, which was my first and greatest ambition. I therefore endeavored to habituate myself to the exercise of a sort of technical memory; and by repeating in my own mind the parts of which objects were, composed, I could by degrees combine and put them down with my pencil. Thus, with all the drawbacks which resulted from the circumstances I have mentioned, I had one material advantage over my competitors; viz., the early habit I thus acquired of retaining in my mind's eye, without coldly copying it on the spot, whatever I intended to imitate."

Hogarth's talent for caricature was discovered while still serving his apprenticeship with an engraver of arms on plate. In company with several companions, he made an excursion to a nearby point. The heat of the day suggested refreshment at a public house, in which a quarrel arose among some men who had preceded Hogarth and his friends. Using a beer mug to enforce his contention, one of the disputants struck the other on the head with such force as to cut open his skull. The subject formed by the bleeding man, with agonizing wound and hideous grin, appealed to the caricatural instincts of Hogarth. He took his pencil and hurriedly produced an extremely ludicrous sketch. Hogarth was thus early "apprised of the mode Nature had intended he should pursue."

Completing his apprenticeship, he entered the academy in St. Martin's Lane and studied drawing from life. He never attained great excellence in the art, but showed genius in depicting character and passions.

It is believed that he began business on his own account as early as 1720. Beginning with the engraving of arms and shop bills, he next designed and furnished plates for booksellers. Thirteen folio prints, with his name attached to each, appeared in Aubry de la Motraye's Travels, 1723; seven smaller prints in 1724 illustrated Apuleius' Golden Ass; a series of prints appeared in 1726 as illustrations for Butler's Hudibras, of which one will be mentioned more fully later; other illustrations were engraved for various books printed up to 1736. He also did some work in oils, but these paintings and portraits do not possess the merit of his engravings.

Married in 1730 to the only daughter of Sir James Thornhill, who objected to the stolen match as he considered the girl too young for marriage at eighteen, in addition to being averse to Hogarth's impecunious circumstances and lack of reputation, Hogarth was beset with the difficulties familiar to struggling genius, but in 1733 his work was recognized and he rose completely into fame. It is not necessary in this article to itemize his famous engravings, as copies are readily procurable in the numerous editions of his works. I shall treat those of Masonic interest only.

HOGARTH AS AN AUTHOR

It is not generally known that Hogarth was also the author of a solitary volume, the Analysis of Beauty, published in 1753. it is a treatise on art and was apparently so well received that we find it translated into German, Italian, and French. A second German edition, translated from the French, appeared July 1, 1754, prepaired by Ch. Fr. Vok. A contemporaneous observer states: "This book had many sensible hints and observations; but it did not carry the conviction, nor meet the universal acquiescence he (Hogarth) expected. As he treated his contemporaries with scorn, they triumphed over this publication, and irritated him to expose him."

Hogarth's fame lies in his caricatures and satires. "It may be truly observed of Hogarth, that all his powers of delighting were restrained to his pencil. Having rarely been admitted into polite circles, none of his sharp corners had been rubbed off, so that he continued to the last a gross, uncultivated man. The slightest contradiction transported him into a rage. To be member of a club consisting of mechanics, or those not many removes above them, seems to have been the utmost of his social ambition; but even in these societies he was oftener sent to Coventry for misbehaviour than any other person who frequented them. To some confidence in himself he was certainly entitled; for, as a comic painter, he could have claimed no honour that would not most readily have been allowed him; but he was at once unprincipled and variable in his political conduct and attachments. He is also said to have beheld the rising eminence and popularity of Sir Joshua Reynolds with a degree of envy; and, if I am not misinformed, frequently spoke with asperity both of him and his perfonnances. Justice, however, obliges me to add, that our artist was liberal, hospitable, and the most punctual of paymasters; so, that, in spite of the emoluments his works had procured to him, he left but an inconsiderable fortune to his widow." (2)

His closing years were marked with political strife, in which he expressed himself forcibly by his carcatures of men in public life. In 1762 his health began visibly to decline. On October 25, 1764, he was conveyed to Leicesterfields. Here he received a letter from Benjamin Franklin, and drew up a rough draft in reply; but being seized with illness, died within two hours. He was buried in Chiswick, England, and a monument erected to his memory with the following inscription:

"Here heth the body

Of William Hogarth, Esq.

Who died October the 26th, 1764,

Aged 67 -years."

HOGARTH AS A MASON

Little is known of Hogarth's Masonic record. Where and when he received the degrees are facts awaiting discovery by the students of the Craft. A manuscript list in the records of the Grand Lodge of England show him as a member of the lodge meeting at the "Hand and Apple Tree," Little Queen Street, London; and in 1730, of the "Corner Stone" Lodge. Apparently Hogarth became a member of the Fraternity between 1725 and 1728, Robert Freke Gould stating that he was a member of the "Hand and Apple Tree" Lodge in 1725, but does not give his authority. Hogarth officiated as one of the Grand Stewards of the Assembly and Feast on April 17, 1735, as shown by the minutes of the Grand Lodge of England. His appointment March 30, 1734, is recorded as follows: "Then the twelve present Stewards were called up, and Thanks returned them from the Chair for the Care they had taken in providing such an elegant Entertainment for the Society, and at the same time their Healths were drank and also desired to proceed for each Steward to name his successor for the ensuing year which they did in manner following..... Hogarth's name appears as the eighth of a list then itemized.

"We may perhaps conjecture that in joining our ranks he was influenced by the example of Sir James Thornhill, Grand Warden in 1728, whose assistant he was, and in whose house he is said to have resided for some time before his marriage; for Hogarth was hardly the man to tamely follow a mere general fashion of the day in selecting his associates, or joining any association." (3)

HOGARTH'S "NIGHT"

Hogarth's best known Masonic engraving is the one entitled Night, the last of a series known as The Four Times of the Day. Considering the scarcity of original prints, it is interesting to note that these impressions, measuring 19 by 15 1/2 inches, were offered for sale at the nominal price of five shillings each in 1782. A reproduction of an original print in my possession accompanies this article as a frontis- piece to this issue of THE BUILDER.

Unlike some of Hogarth's other prints, this one bears the date of issue, March 25, 1738. The date is important as it enables us to fix events depicted which would otherwise be matters of conjecture. Judging from the oak leaves in the barbor's sign, and in the hats of two of the men depicted, it is believed that Hogarth had May 29th in mind, the anniversary of the restoration of Charles II to the throne of England.

G.W. Speth, to whom much of the credit is due what was accomplished during its early years by Qatuor Coronate Lodge No. 2076 of London, in describing the print, says:

"The street presented to our view is, almost without doubt, Hartshorn Lane, Charing Cross, opening to what is now Trafalgar Square, and which was known to our generation as Northumberland Street, but is now replaced by Northumberland Avenue. The only element of uncertainty arises from the position the equestrian statue of Charles I, of which one expect to more of the near side, unless either its position has been changed, or our artist has taken one of those liberties which by painters and poets are deemed allowable. In Hartshorn Lane 'rare Ben Johnson' was

born, and at the 'Rummer Tavern, Prior was found reading Horace when a boy. Wapole's remarks would imply that the Runner was not a very reptuable was not a very reputable house in his time, and if the room over the barber's shop be in any way connected with the tavern, the inference would appear to be justified. The only connection of the Rummer with the Craft, which I have been able to discover is that a Lodge, constituted 18th August, 1732, and erased in 1746, met at the 'Rummer, Charing Cross,' but removed in 1733. The signboard facing the 'Rummer' is inscribed 'Earl of Cardigan.' I cannot find that any Lodge met here previous to the date of the engraving; but from 1739-42, a Lodge which was constituted 15th April, 1728, and erased in 1743, held its meetings at the 'Earl of Cardigan's Head,' Charing Cross, and from 1742-44 its place was occupied by the 'Union French' Lodge, constituted the 17th August, 1732. On the whole, it would not appear that any Masonic memories were associated with this particular street in Hogarth's mind." (4)

J. Nichols, in his work, Biographical Anecdotes of William Hogarth, said, "In NIGHT, the drunken Free-mason has been supposed to be Sir Thomas de Veil; but Sir John Hawkins assures me, it is not in the least like him." (5) Other authorities, however, seem to differ. It is now generally accepted that Hogarth intended to satirize de Veil. There is no doubt that he designed the principal caricature to be a Mason. A Thomas Veal appears in the list of members of Hogarth's first Lodge, and arguing from the manners of the times, no question remains that Thomas Veal, Thomas Veil, and Sir Thomas de Veil are one and the same person.

The square on de Veil's breast, suspended from a ribbon about his neck, indicates either the rank of Master or of Past Master, the emblem being used for the latter purpose during the early days of the reorganized Craft. The large apron worn by him is also of interest, and is one of the strongest proofs we have that our aprons were not always of the present convenient size.

Some doubt exists whether Hogarth intended de Veil's companion to be depicted as a Mason. Possibly he may be the tyler of the Lodge, judging from the apron and the sword he carries. Again, he may only be an attache of the tavern where de Veil, to speak charitably and bearing in mind the convivial spirit of our early brethren, drank slightly to excess. The sword may have been de Veil's, taken away from him as a matter of prudence, for he could have done more damage with it than with the cane he

wields against an imaginary opponent. The apron on this man may have served a real utilitarian purpose back of a tavern bar. The apparent skill of the man in helping de Veil clearly indicates that this is not his first experience in duties of this kind - a fact which can be used as a cogent argument for or against the theory that he may have been a brother of the Craft.

It is generally agreed that the other two figures in the foreground are satirical characterizations. The knife, or steel, on the belt of one of them is considered to indicate a butcher, and by analogical play on the word "veal" and the name "de Veil," to again point out that the principal figure in the picture is Sir Thomas de Veil.

Another prominent English Mason, W.H. Rylands, himself an artist, has said, "The picture is a hit, not at Masonry, but at the manners and customs of some Masons of the period.... There is a secret meaning in every little item of the picture, if one could only discover it." (6)

OTHER PRINTS OF MASONIC INTEREST

Next to Night, Hogarth's engraving, The Mystery of Masonry brought to Light by the Gormogons, is of greatest interest to the student. The Gormogons were a secret society established in 1724 in England in opposition to Freemasonry. Absurd and intentionally pretentious in character, it claimed a great antiquity and that it was descended from an ancient Chinese society. It flourished but a short time. Hogarth's engraving depicts characters of interest to Masons, among them a figure said to represent Dr. James Anderson, and another the Duke of Wharton, Grand Master 1722-23. Opinions differ as to the original publication of the print, for while it appeared about 1742, it is believed to have been engraved about twelve years earlier.

Those familiar with Samuel Butler's poem, Hudibras, will remember where Sir Hudibras resolves to consult Sidrophel, the astrologer, on his love affair with the widow who had released him from the stocks. This astute doctor of occultism immediately dispatches his man Whacum to wheedle the squire of Sir Hudibras into

telling him the object of his master's visit. This ascertained, Sidrophel informs Hudibras that

"'The stars your coming did foretel;

I did expect you here, and knew,

Before you spake, your business, too.'

Quoth Hudibras, 'Make that appear.'"

In response to Sidrophel's reply, "You are in love, sir, with a widow," Hudibras answers,

"You're in the right,

But how the devil you came by't

I can't imagine; for the stars,

I'm sure, can tell no more than a horse."

The interview between the two men is cleverly illustrated in the plate entitled Hudibras Consulting Sidrophel, of which a reproduction accompanies this article. The two globes, celestial and terrestrial, first attract the attention of the Mason. The parchment spread on the table, with astrological signs, and the chart on the floor, are also of interest. The cross on the floor is not so readily recognized, but here represents a Rosicrucian symbol. The books on the wall, other objects owned by Sidrophel and which need not be itemized, clearly indicate that

"He had been long towards mathematics,

Optics, philosophy and statics,

Magic, horroscopy, astrology,

And was an old dog at physiology."

The Roast Beef of Old England, or The Gate of Calais, was the result of Hogarth's visit to France shortly after the peace of Aix la Chapelle. While sketching the gate, Hogarth was arrested as a spy committed a prisoner to his landlord, and not allowed to leave the house until he embarked for England. The print is of Masonic interest as the friar depicted there-in is none other than our brother, John Pine, who prepared the early engraved lists of the Grand Lodge England so greatly sought after by collectors.

The Sleeping Congregation, first published in 1736, is said to contain a representation of Dr. John Theophilus Desaguliers, Grand Master, 1720, as the preacher therein. This print appears in different forms, to be recognized by modifications in the plate.

An engraving of Martin Folkes (1690-1754), Deputy Grand Master of the Grand Lodge of England in 1724, was made by Hogarth in 1742. This print is sometimes overlooked by the Masonic collector, as all proofs do not bear Hogarth's name.

Hogarth also made an engraving of Simon Lord Lovat in 1746, for which there was an unusually great demand. Lovat is of interest to the Craft on account of his reputed connection with the Rite of Strict Observance. He was executed April 9, 1747, for treason, having been implicated in Jacobite plots.

TRIBUTES TO HOGARTH

Students of the literature and art of bygone centuries find a freedom of expression in surviving works which at first is rather startling; but when one realizes that these are but a faithful portrayal of the customs and manners of the times, the distaste and displeasure rapidly pass away. Hogarth is no exception among the artists of the

eighteenth century whose works have been criticised. No better reply can be made to those who object to his freedom of expression and fidelity to detail than the following quotation from the Essays of William Hazlitt:

"Boceaccio, the most refined and sentimental of all novel writers, has been stigmatized as a mere inventor of licentious tales, because readers in general have only seized on those things in his works which were suited to their ovrn taste, and have reflected their own grossness back upon the writer. So it has happened that the majority of critics having been mostly struck with the strong and decided expressions in Hogarth, the extreme delicacy and subtle gradations of character in his pictures have almost entirely escaped them."

Thackeray also pays his tribute to our eighteenth century brother in the following words:

"To the student of history, these admirable works must be invaluable, as they give us the most complete and truthful picture of the manners, and even the thoughts, of the past century. We look, and see pass before us the England of a hundred years ago - the peer in his drawing room, the lady of fashion in her apartment; ... the church with its quaint florid architecture and singing congregation; the parson with his wig, and the beadle with his cane..... You see the judges on the bench; the audience laughing in the pit; the student in the Oxford Theatre; the citizen on his country walk; you see Broughton the boxer, Sarah Malcolm the murderess, Simon Lovat the traitor, John Wilkes the demagogue, leering at you with that squint which has become historical..... All these sights and people are with you."

Hogarth's own opinion of his life is aptly expressed in the closing words of his Anecdotes:

"I have gone through the circumstances of a life which till lately passed pretty much to my own satisfaction, and I hope in no respect injurious to any other man. This I may safely assert, that I have done my best to make those about me tolerably happy,

and my greatest enerny cannot say I ever did an intentional injury. What may follow, God knows."

(1) Biographical Anecdotes of William Hogarth; with a Catalog of his storks, Chronologically Arranged; and Occasional Remarks. Second Edition, London. Printed for and by J. Nicholik. 1732, p. 5.

(2) Ibid., p. 81

(3) Transactions, Lodge of Research No. 2429, 1908-09.

(4) Ars Quatuor Coronatorum, Vol. II, p. 116.

(5) Nichols, op. cit., p. 211.

(6) Transactions, Lodge of Research No. 2429, 1908-09, p. 112.

(7) Ars Quatuor Coronatorum, Vol. VIII, p. 138 et. seq.

----o----

THE YEAR 1922 IN ENGLISH MASONRY

BY BRO.DUDLEY WRIGHT, ENGLAND

THE YEAR 1922 has been a wonderful year from a Masonic point of view and has also the distinction, perhaps, of being the most notable in the history of English Freemasonry. Veterans, hitherto, have always regarded 1874 as the red-letter year of the Craft, for it was in that year that a popular prince - afterwards King Edward VII - was elected to the exalted position of Grand Master of England and his brother, the Duke of Connaught, was initiated into Freemasonry. But, in 1922, another popular prince - the grandson of that beloved monarch - was invested with the collar of Senior

Grand Warden of England by the royal initiate of 1874, who has proved a most worthy successor to his brother in the Grand Master's chair. May T.G.A.O.T.U. long preserve both to adorn the Royal House and the Royal Craft.

The year, moreover, was notable for the important domestic matters which came up for discussion and decision. The discussion on the question of the future location of Freemasons' Hall revealed the fact that all who took part in it were animated with one desire; i. e., the furtherance of the best interests of the Craft. When this is the ultimate aim any differences of opinion that may arise are quickly adjusted, and when a decision is arrived at, the minority, - ways transfer their activities to the propagation of \the views of the majority. In connection with the Masonic Million Memorial Fund it is pleasing to note the progress made during the past year and the increased enthusiasm and support accorded to the scheme. In all, at the close of the year 479 Lodges had qualified as Hall Stone Lodges, (see note) and of this number no fewer than 198 qualified during 1922, the third year of the scheme.

When the war broke out it was at once realized that there would be a strain upon all the Masonic institutions and English brethren at once imposed a standard, which was to meet all demands, however great and numerous they might be. This was done and during the past year Masonic benevolence has nobly sustained that self-imposed standard. The three Central institutions - Boys', Girls', and Old People's - to take them in the chronological order of their foundation - collected more than 250,000 pounds, while the Mark Benevolent Fund created a record at its annual festival in its return of over 10,118 pounds, and the Masonic Nursing Home has also made great strides towards its ultimate; viz., the creation of an endowment fund which shall yield an income sufficient for all future requirements. The Girls' Institution has accepted 125, and the Boys 164 candidates.

It is gratifying also to note that although the demands of the Central Institutions, the Freemasons' Hospital, and the Mark Benevolent Fund have been anticipated rather than met, Provincial brethren, while responding heartily and handsomely to these calls, have not been unmindful of their own local requirements. The list is far too long to give in detail but among the more important of the local schemes mention must be made of the festival held by East Lancashire brethren at the Free Trade Hall, Manchester, when more than 58,000 pounds was collected towards the 150,000

pounds required for the erection of Provincial headquarters and a Masonic Hall in that city. Then the Bristol Masonic Benevolent Institution, which was founded to celebrate the diamond jubilee of the reign of Queen Victoria, kept its own silver jubilee and, small though the province is, grants in benevolence amounting to 966 pounds were made. This worthy institution is served voluntarily by its officers and conducts its beneficent work at the cost only of printing, stationery, and stamps. Bradford also is taking steps to erect its own Masonic Hall. There are fifteen Masonic Lodges in that city and they, together with the five Royal Arch Chapters, have formed a Bradford Masonic Association and a scheme under which every member binds himself to pay a certain sum spread over a number of years which, in the aggregate, will meet the cost to be incurred.

In dealing with Masonic benevolence the returns of the Board of Benevolence of the Grand Lodge of England are a striking commentary on the distress occasioned as the aftermath of the war. From 1913 to 1918 there was a steady decline both in the number of applicants for assistance and the sums granted in ret fief. In 1913 there were 364 cases to whom 15,945 pounds were granted, and in 1918, the figures had fallen to 217 applications and 10,630 pounds. The rise began in 1919, the year following the armistice, and the applications and amounts granted in that and subsequent years were as follows: 1919, 208, 12,475; 1920, 221, 14,975; 1921, 293, 20,340; 1922, 363, 25,470. Previously the highest total in any one month was 2,955 pounds but in May of last year 4,040 pounds were distributed among fifty-six applicants.

Another outstanding item during the year was the launching of the new motor lifeboat, the "Duke of Connaught," purchased and endowed by the Grand Lodge of England as a thank offering for the safe return of its Grand Master from India.

There seems to be no diminution in the number who assemble in the porches clamouring for admission into the sacred portals, nor is there any abatement in the demand for new Lodges. No fewer than 139 warrants for Craft Lodges were issued during 1922, as compared with 138 in 1921. Fifty-one Charters for Royal Arch Chapters and twenty-eight warrants for Mark Lodges were also sanctioned, the numbers for the previous year being sixty Royal Arch Chapters and twenty-three Mark Lodges. The figures for the last two items may be regarded as healthy, since

they show the continued interest of those who have been privileged to receive initiation into Craft Masonry.

England has been less favored during 1922 with visits from prominent brethren from Overseas than in the preceding years, but the passing call of the delegates from the Northern and Southern Jurisdictions of America on their way to the European Conference of the Ancient and Accepted Scottish Rite, was greatly appreciated, as was also the visit of the Grand Master of New York.

The obituary list is a lengthy one and includes the names of many well-known in other spheres, such as the Earl of Halsbury, a one-time Lord Chancellor; Colonel Sir Charles Hanson, Past Grand Warden, and ex-Lord Mayor of London; Canon Turner, the beloved Vicar of Sutton, Provincial Grand Master and Grand Superintendent of Surrey; Sir Richard Vassar-Smith, Bart., Provincial Grand Master and Grand Superintendent of Gloucestershire and Deputy Grand Mark Master; Lord Bolton, Grand Superintendent of North and East Yorkshire; Colonel Sir William Watts, Deputy Provincial Grand Master and Grand Superintendent of Dorsetshire; Sir Edward Cooper, Past Grand Warden, another ex-Lord Mayor; Bishop Kennion; Bishop Macarthur, and Dean Penfold of Guernsey, while Masonic Research is the poorer for the departure of W. H. Rylands, one of the founders of the Quatuor Coronati Lodge (who bequeathed his Masonic books and manuscripts to the Bodleian) and John Angel Sherren, editor of the Dorset Transactions. The Grand Lodge of England lost one of its hardest and most earnest workers in the Grand Registrar, Dr. W. F. Hamilton, K. C., and there are many others who joined the Grand Lodge Above who will be missed for many years to come.

The Colonies have, for a time, the loan of two well-known English brethren. The Earl of Stradbroke, Provincial Grand Master of Suffolk and Pro. Grand Mark Master, has become the Grand Master of Victoria, while Viscount Jellicoe has assumed a similar responsibility in Tasmania.

* To compare the year 1922 with 1921 see THE BUILDER March, 1922, p. 79.

Note: In order to qualify as a "Hall Stone Lodge," the subscription list of a lodge to the Masonic Million Memorial Fund, including its OWI1 donation, must equal an average of ten guineas (approximately fifty dollars) per member for fully subscribing members, and five guineas for members on the Country List. Every lodge qualifying will be recorded in the new building as a Hall Stone Lodge, and be entitled to a special jewel to be worn as a collarette by each successive Worshipful Master during his year of office.

----o----

WAS DR. JOHNSON A FREEMASON? SOME PHASES OF HIS LIFE

BY BRO. ARTHUR HEIRON, ENGLAND

CONTINUED FROM FEBRUARY

THE BUILDER MARCH 1923

The two previous instalments of this wonderfully interesting contribution have proved so attractive to the worldwide family of readers of THE BUILDER, that already brethren are asking if Brother Heiron cannot be prevailed to upon to issue his articles in book form. He has expressed himself as willing to do such a thing if a sufficient number of Masons evince a desire for it, therefore it is suggested that such brethren as would wish to possess the volume let the fact be known.

Readers of Bro. Heiron's description of eighteenth century life and manners should not forget the fact that in those swiftly receding years morals were very different from our own, and that drinking and carousing were not regarded as now. It was not at all

deemed inconsistent that such a man as Dr. Johnson should be at one and the same time devout and a lover of wine; or that he should arise from the composition of a prayer to attend a party at "Old Wapping." Cicero's saying, that "different manners are given to different pursuits," applies also to difference in time and place, and in such cases should be supplemented by the antique proverb which has it that one "should know the customs of a friend but not take a dislike to them."

HIS HOME LIFE

THERE was no special charm in Dr. Johnson's home circle for he took in as lodgers - chiefly at his own expense - two or three elderly and rather unattractive ladies, one of whom later on became blind. There also lived with him for many years "Old Levett" who practised medicine, although he was not a duly qualified doctor; his patients were poor that they often paid his small fees in food and drink, chiefly "in gin," to which he was very partial. He also used to physic the learned sage when unwell, and if you include in the family party the negro-servant (constantly described as "dear Francis"), the circle must have been a strange coterie indeed. No wonder Johnson appreciated the refined atmosphere of the Thrales' home at Streatham where he was a welcome guest for many years.

HIS CAT "HODGE"

Cat lovers will be interested to know that this uncouth and at times rough man was fond of dumb animals. Boswell tells us, "I never shall forget the indulgence with which he treated 'Hodge,' his cat, for whom he (Dr. Johnson) himself used to go out and buy oysters, lest the servants having that trouble should take dislike to the poor creature." Evidently the negro- servant, "dear Francis," was much too proud thus to attend to the jaded appetite of the household pet. (Oysters were cheap in those days. The following statement appeared in the "Daily Mirror" of 2nd September, 1922:- "In a copy of an account for a banquet given at the George Hotel, Portsmouth, to celebrate his Majesty King George II's birthday October 30, 1746, appears the following item; viz., 'Six hundred oysters at 1s. 9d. per 100, 10s. 6d.'")

"WAPPING ASSEMBLY"

This was the name that the Lodge Room of the "Dundee Lodge No. 9" was known by from 1763 to 1820, when used for public dances. The lodge only met once a fortnight and when not in use for Masonic work, our brethren sometimes let the room to strangers for dancing purposes at 3.3.0 pounds per night, which included the use of "sea-coals."

The lodge did not itself officially hold these dances. They only received a rental for the use of the room (which was forty-four feet long by twenty-five feet wide); but from 1807 to 1813 the "Dundee Lodge" held its own "Annual Ball" in this same lodge room. These public dances became popular, and no one could possibly have "explored Wapping" in those days - as Dr. Johnson admitted he did - without becoming acquainted with this fashionable resort!

The charge for admission to the "Wapping Assembly" would be small, six pence or one shilling. On a wintry night (say in 1767) the ballroom resplendent with wax candles fitted in our two cut-glass chandeliers (for which in 1763 our brethren paid twenty-five pounds), the pier-glasses on the walls reflecting the dancers, and the sea-coals burning brightly in the stove, would present a gay and festive spectacle, whilst our "Sea-Members" and the foreign sailors in the "Port," (including various sea-captains hailing from the American Colonies) could be relied on to see that things were kept lively. The following verse from a ballad of Charles Dibdin (1745-1814), who was well acquainted with sailors' haunts on the river Thames, may help to reconstruct the scene:-

"MEG OF WAPPING"

"'Twas Landlady Meg that made such rare Flip,

Pull away, pull away, hearties!

At Wapping she liv'd at the Sign of the Ship

Where Tars met in such jolly parties.

She'd shine at the play, and she'd jig at the Ball,

All rigg'd out so gay and so topping;

For she married Six Husbands and buried them all,

Pull away, pull away, pull away! I say:

What d'ye think of my Meg of Wapping?"

It is reasonable to suppose that Dibdin was referring to the "Wapping Assembly" when he wrote these lines, and doubtless was also himself a frequent attendant.

Now as Dr. Johnson was very fond of dancing (constantly being present at "Ranelagh"), it is the writer's firm belief that the learned Doctor did indeed, as a relief to his "melancholy," sometimes visit the "Wapping Assembly" and perhaps join there in a "country dance" (such as Sir Roger de Coverley) or eke a homely "jig" with some of the ladies of Wapping, of whom there would be an ample supply from the forty taverns then existing in the neighbourhood. The building, having the sign of the "Masons' Arms" fixed to the front, must have been well known being close to the river Thames, and on a dark night our two large oil lamps, also purchased in 1763, would so clearly illuminate the entrance that passers by could not possibly be ignorant of its existence.

DR. JOHNSON AND "VESTRIS"

In 1781 Boswell told Johnson that there was a ludicrous paragraph in the newspapers, that he (Dr. Johnson) was learning to dance of "Vestris" (a well known expert) and he was asked if the report was true; it is to be noted that Johnson did not deny the soft impeachment but merely gave an evasive answer. Boswell on one occasion himself

asked Johnson direct: "If he had never been under the hands of a dancing-Master?" "Aye, and a dancing mistress, too," said the Doctor, "but I never took a lesson but one or two; my blind eyes showed me I could never make a proficiency yet it is common knowledge, however, that sometimes a big, fat man makes a very light dancer.

Now if the reader is willing to believe (as the writer is) that Dr. Johnson did in fact sometimes visit the "Wapping Assembly" (which was merely another name for our Lodge Room), then it is not difficult to credit that he actually was "Made a Mason" in the same room in 1767 as suggested in this narrative.

JOHNSON'S LOVE OF FUN AND HUMOUR

It is not correct to consider Dr. Johnson merely in the light of a learned sage and shrewd philosopher, for according to those who enjoyed his personal acquaintance he was at times most excellent company. He was not a proud man, and did not often use the title of Dr. Johnson, being known to his chief friends as "Sam," and nearly always signing his letters, "Sam Johnson."

FANNY BURNEY'S MEMOIRS OF "GAY SAM," "AGREEABLE SAM," "PLEASANT SAM"

Fanny Burney (afterwards Madame D'Arblay) (1752-1840), who was forty-three years younger than Johnson and during her girlhood knew him well, thus describes him in her "Diary" :- "Dr. Johnson is very gay and sociable"; "very comic and good humoured"; she also refers to "his love of nonsense," to "his sport," "his kindness, his sociability," and sometimes calls him "Dear and excellent Dr. Johnson."

When about twenty-six years old, she visited the "Thrales" at Streatham and met Dr. Johnson there - he was then nearly 70. They became great friends and the learned sage grew to love her as the clever young writer who had become famous as the

authoress of "Evelina." Dr. Johnson spoke well of the book, "clasped her in his huge arms and implored her to be a good girl"; he also taught her Latin, called her his pet, his dear love, and his dear little Burney"; and she almost loved and reverenced him.

In 1790, Boswell himself called on Fanny Burney - when she was at the Court at Windsor - and told her "that his book on Johnson was coming out very soon and he wanted her help." Boswell also said to her, "Give me some of your choice little notes of the Doctor's, I want to show him in a new light." "Grave Sam, and great Sam, solemn Sam and learned Sam; all these he has appeared as, over and over. Now I want to entwine a wreath of graces across his brow."

"I, Boswell, want to show him as 'Gay Sam, agreeable Sam, pleasant Sam,' so you must help me with some of his beautiful billets to yourself." Fanny Burney however declined thus to assist Boswell with his book, deeming such private and confidential letters to be almost of a sacred character. Boswell's "Life of Johnson" appeared the next year, in 1791; after perusing it, she was most indignant at what she considered the unkind and unfair way various private incidents in the life of her hero had been dealt with and said, "How many, starts of passion and prejudice has he (Boswell) blackened into record."

Mrs. Thrale (afterwards "Piozzi") says in her "Anecdotes of Johnson": "No man loved laughing better and his vein of humour was rich." As Dr. Johnson had been a constant guest at her home, and a personal friend for about eighteen years, she was surely well qualified to express an opinion.

Sir John Hawkins (an old friend and one of Johnson's executors) said, "He was the most humorous man I ever knew." Boswell said "he possessed uncommon and peculiar power of wit and humour" and "the heartiest merriment was often enjoyed in his company."

Rev. Benjamin Jowett (at one time Master of Balliol College) in 1883 wrote:- "Dr. Johnson ought to be described not so much as a sage but rather as a rollicking 'King of Society.'"

AN EXTRACT FROM BOSWELL

Dr. Johnson and Boswell in 1773 having called on a lawyer in the Temple, something occurred which appeared humorous to the learned author, and Boswell tells us, "Johnson could not stop his merriment but continued it all the way till he got without the Temple-gate. He then burst into such a fit of laughter, that he appeared to be almost in a convulsion; and in order to support himself laid hold of one of the posts at the side of the foot-pavement, and sent forth peals so loud, that in the silence of the night, his voice seemed to resound from Temple-bar to Fleet-ditch."

"EATING AND DRINKING"

It was a period when food and drink were cheap and large meals the general custom. Johnson said to Boswell once, "I mind my belly very studiously and very carefully"; he certainly was a good trenchman.

EXTRACTS FROM "BOSWELL"

1770, (aged 61). "Talking of the effects of drinking, he (Johnson) admitted that at one time he indulged in excess but finding it bad for his health, abstained for a period." Johnson also said, "I used to slink home when I had drunk too much."

1776, (aged 67). "When I (Johnson) drank wine, I scorned to drink it when in company; I have drunk many a table by myself; in the first place because I had need

of it to raise my spirits; in the second place, because I would have nobody to witness its effects upon me." It is stated that once on a visit to Oxford "he drank three bottles of Port without being the worse for it."

1779, (aged 70). Johnson spoke with great contempt of claret, as being so weak that a man would be drowned by it before it made him drunk." He tried one glass, shook his head and said, "Poor Stuff! No, Sir; claret is the liquor for boys; port for men; but he who aspires to be a hero (smiling) must drink brandy."

Boswell reminded him "how heartily they both used to drink wine together when they were first acquainted (in 1763) and how he (Boswell) used to have a headache after sitting up with him. Dr. Johnson did not like to have this recalled."

1781, (aged 72). Boswell says: "Mr. Thrale told me I might now have the pleasure to see Dr. Johnson drink wine again, for he had lately returned to it." "The first evening that I (Boswell) was with Johnson at Thrales', I observed he poured a large quantity (of wine) into a glass and swallowed it greedily. Everything about his character and manners was forcible and violent; there never was any moderation; many a day did he fast, many a year did he refrain from wine; but when he did eat, it was voraciously; when he did drink wine it was copiously. He could practice abstinence, but not temperance."

THE "PRESTONIAN LECTURES"

William Preston (1742-1818) a Scotsman, who came to London in 1760, was a very keen Mason and being desirous of making our Ritual more perfect, revised - or perhaps composed - a new or improved system of Masonic lectures which were formally submitted to certain selected Freemasons in 1772 for their approval, and were afterwards adopted and used by a large section of the Craft; in fact, it is generally considered that they form the basis of the "Masonic Lectures" still worked in England in 1922. They were also introduced (about 1797) with various

modifications into the United States by Bro. T.S. Webb, a well known and expert American Mason.

Now the printing of Dr. Johnson's "Dictionary of the English Language" and other works of his, was entrusted by the learned author to his intimate and personal friend William Strahan, "His Majesty's Printer," who (after 1760), had in his employ as "reader of the press" and "leading compositor" this same William Preston.

The printing works of Strahan, who was also a Scotsman, were in New Street, Shoe Lane, London, E. C. - near Johnson's residence - and he must of necessity have paid many visits to his printer to ascertain the progress of the work from time to time. In this way Johnson could not help coming into personal contact with William Preston.

As an illustration, on one occasion Johnson found fault with the work done by a certain compositor named "Manning," and in a passion began to blame him, but finding him innocent, Boswell tells; us that Johnson candidly and earnestly said to him, "Mr. Compositor, I ask your pardon; Mr. Compositor, I ask your pardon again and again." The writer now ventures to make the suggestion that at the request of Preston, Dr. Johnson personally assisted him in the work of revising these Masonic Lectures. It was a constant practice of the distinguished author thus to help literary aspirants and the fact that our Ritual in those days - more even than in ours - was steeped in reference to the promulgation of "moral truth and virtue" and is based upon a fervent and sincere belief in the Almighty, and His creative and providential attributes - would strongly appeal to one imbued with Johnson's religious training and ethical disposition. If Johnson were willing to assist Rev. Dr. Dodd, a convicted forger, it is more than probable that he would be inclined thus to help Preston, who was such a loyal colleague and servant of his own most intimate and personal friend, William Strahan.

Hence it is humbly suggested that to this source our Ritual owes the undoubted "Johnsonian" influence running through its language; the ponderous words, the lengthy and involved sentences are, as Macaulay said of Fanny Burney's second novel "Cecilia", "Either Sam Johnson or the Devil."

Dr. Johnson himself defines an "Order" to be "a society of dignified persons distinguished by marks of honour; a religious fraternity." Now the "Order of Freemasonry" certainly in his day complied with both these qualifications, and although all references to any sect or creed are now strictly forbidden in our lodges, yet in the days of the learned sage, it was the practice (both of the "Moderns" and "Antients") to use Christian prayers in their lodges during the working of the Ritual; this is made manifest from the following extract taken from "Ahiman Rezon," the book of "Constitutions" of the "Antients," various editions of which were published from 1756 to 1813; viz:

"Prayer to be said at the opening of a Lodge, or 'Making' of a brother:

"Most Holy and Glorious Lord God, thou Great Architect of Heaven and Earth, who art the Giver of all good gifts and graces; and hast promised that when two or three are gathered together in thy name, thou wilt be in the Midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings, to give us thy Holy Spirit, to enlighten our Minds with Wisdom and Understanding, that we may know, and serve thee aright, that all our Doings may tend to thy Glory and the Salvation of our Souls.

"(To be added when any 'Man is Made'):

"And we beseech thee, O Lord God, to bless this our present Undertaking, and grant that this, Our New Brother, may dedicate his Life, to thy Service, and be a true and faithful Brother Among Us; endue him with Divine Wisdom, that he may, with the Secrets of Masonry, be able to unfold the Mysteries of Godliness and Christianity.

"This we humbly beg in the Name and for the sake of Jesus Christ, our Lord and Saviour. Amen."

This same prayer also appeared in the "Freemasons' Pocket Companion," Edinburgh, 1764.

These words breathe the spirit that permeated all the religious writings, utterances and prayers of Dr. Johnson, and a society promulgating such tenets and doctrines would surely be one to his own heart. It is a well known fact that many sermons preached by various clergymen in those days were composed or considerably revised by him, in some cases gratuitously, but on the distinct understanding that his name as the author was not to be revealed; he also assisted many struggling writers and revised their work under the same conditions of secrecy. It is interesting to note that later in life, William Preston became a partner in the printing firm to whom he had rendered much useful assistance. The following extracts are taken from a paper entitled "A Masonic Triad: Preston-Hutchinson-Oliver," written by an expert and skilled Masonic student, Bro. W.B. Hextall, P.G.D., a P.M. of Quatuor Coronate Lodge No. 2076; reprinted from Lodge of Research, Leicester, No. 2429, Transactions 1911-12. Bro. Hextall states that "William Preston, was born at Edinburgh in 1742, son of a writer to the signet. In 1760 he came to London and was employed by William Strahan, 'Kings Printer' as 'corrector of the press,' who on his death in 1785 left him an annuity. Under Andrew Strahan, who succeeded his father, he became chief reader and general superintendent until 1804 when he was admitted to the firm (who then traded as 'Strahan and Preston'), and that his literary capability was considerable is clear."

Further evidence that Dr. Johnson was personally acquainted with William Preston and enjoyed his friendship appears from the fact that on Preston's death in 1818, there were found in his library various presentation copies of books made to him by the following noted writers; viz., Robertson, Hume, Gibbon, Blair and "the moral and philological (Dr.) Johnson."

Preston introduced his Masonic Lectures at "A Grand Gala in honour of Freemasonry, held at the Crown and Anchor Tavern in the Strand on 21st May, 1772." In 1774, the Lodge of Antiquity, No. 1, of which Preston was Master, met at the "Mitre"; both of these taverns were constantly frequented by Dr. Johnson (who was often

accompanied by Boswell), thus giving ample opportunities for mutual intercourse; and finally Preston's address was "Dean Street, Fetter Lane," quite close to Johnson's home. Surely, surely, Bro. William Preston, a keen Mason, a Scotsman, and the R.W.M. of the Lodge of Antiquity, No. 1, would have easily recognized as a Freemason, Bro. James Boswell, - also a Scotsman - the Deputy Grand Master of the Grand Lodge of Scotland in 1776!

Brethren will remember that these Craft Lectures were the chief method of imparting Masonic knowledge in English Lodges during the period we are now discussing, the Ritual itself being then of comparatively short duration.

JOHNSON'S PERSONAL APPEARANCE

Boswell tells us: "His figure was large and well formed, and his countenance of the cast of an ancient he .... He also had the use of only one eye." "So morbid was his temperament that he never knew the natural joy of a free and vigorous use of his limbs; when he walked it was like the struggling gait of one in fetters; when he rode, he had no command or direction of his horse, but was carried as if in a balloon." He was prone to superstition, but not to credulity.... He was a sincere and zealous Christian, of High Church England and monarchical principles."

1763, (aged 54). Boswell called on Dr. Johnson one morning at his chambers which were then on the first floor of No. 1, Inner Temple Lane, and tells us: "His furniture and morning dress were sufficiently uncouth. His brown suit of clothes looked very rusty; he had on a little old shrivelled unpowdered wig which was too small for his head; his shirt-neck and knees of his breeches were loose; his black worsted stockings ill-drawn up; and he had a pair of unbuckled shoes by way of slippers." Johnson himself said that "he had no passion for clean linen."

JOHNSON'S MANNERS

His ways did not please everybody; when he was Boswell's guest in Edinburgh in 1773, Mrs. Boswell did not like "his irregular hours and uncouth habits, such as turning the candles with their heads downwards when they did not burn bright enough and letting the wax drop upon the carpet"; and she galled him "a bear." Boswell's father also did not fully appreciate Dr. Johnson and described him as "a brute."

DR. JOHNSON'S BLACK SERVANT

In 1752, shortly after his wife's death, Johnson took into his service a black boy (a negro born in Jamaica), aged 15, named "Francis Barber," who remained in his employ for about thirty years so that Dr. Johnson had up to his death in 1784 as his personal servant or valet, "a negro," constantly described by Boswell as "dear Francis."

The Doctor by his last will bequeathed the residue of his "estate and effects" (worth about 1,500 pounds) to this same "Francis Barber" and described him in his will as "my man-servant, a negro." Now as Johnson's entire property only amounted to about 2,000 pounds, it was certainly a handsome legacy, but the gift was severely criticised by his executor and old friend, Sir John Hawkins (who actually had to pay over the money); he described "Francis Barber" as "crafty, selfish and mean," and "entered a caveat against ostentatious bounty and favour to negroes." Various personal friends were quite overlooked by Dr. Johnson in his will, even his favourite step-daughter, Lucy Porter, who had shown him much hospitality on his visits to Lichfield, was ignored; while the faithful "Bozzy" (whom Johnson often told, possessed his love) in spite of an intimate friendship of twenty years, did not even receive a book by way of souvenir; in fact, his name was entirely omitted as if Dr. Johnson had never heard of his existence, yet the negro-servant received 1,500 pounds! [Note. Over twenty books were bequeathed by Johnson to sixteen of his friends, but Boswell was quite overlooked]

DR. JOHNSON'S WEDDING-RING

On the death of his elderly wife (Mrs. Elizabeth Porter) in 1752, Johnson carefully preserved her wedding-ring "as long as he lived, with an affectionate care, in a little round wooden box." This sacred relic ought certainly to have been either given or bequeathed by him to his wife's daughter, Lucy Porter, to whom Dr. Johnson (her step-father) wrote less than a year before his death, calling: her "my dearest love." Instead of which this much cherished ring went with the gift of the residue to "Francis Barber." He had enough grace, however, to offer it to this lady, but she declined to accept it from such a source, and eventually this sacred relic adorned the hand of the wife of Johnson's negro-servant! It is now preserved with other interesting souvenirs in "Johnson's House" at Lichfield, where the learned sage himself was born in 1709. It is obvious that if "Francis Barber" had written his own "Memoirs" we should have learnt much of Dr. Johnson's domestic life for "no man is a hero to his own valet."

It is fair, however, to state that in those days people often kept a "black boy" on their staff.

(The pictures of this period painted by William Hogarth (1697-1764) and others, constantly include a black servant in the family circle.)

The following extract is taken from "A Souvenir of the Bi-Centenary, 1713-1913, of the Westminster Past Overseers Society" compiled by Bro. J.E. Smith, former vestry-clerk to St. Margaret's Westminster:-

"To be sold, a negro boy aged eleven years. Enquire at the Virginia Coffee House, in Threadneedle Street, behind the Royal Exchange." (The Daily Journal, 28th September, 1728.)

"For Sale, a healthy negro girl, aged about fifteen years, speaks good English, works at her needle, washes well, does household work and has had small pox." (The Public Ledger, 31st December, 1761.) Fancy making similar purchases in 1922 in the heart of the City of London!

"TAXATION NO TYRANNY" (1775)

Dr. Johnson's attitude as to the controversy concerning the right of Great Britain to tax her colonies was most unfortunate, but in spite of strong protests from Boswell, Burke and other of his friends who sympathized with our American cousins in their efforts for freedom, he was obdurate to the end. Events have proved how foolish and wrong he was; and if Dr. Johnson were to revisit the earth he would be the first acknowledge his error. Perhaps being in receipt of Government pension of 300 pounds a year biased his judgment. How different would the history of the world have been, if wiser counsels had then prevailed and settlement arranged on peaceful terms. It is interesting to note that the leaders on the side of the American colonists which resulted in the "Declaration of Independence" on the 4th July, 1776, were nearly all Freemasons.

----o-----

THE SECRET SOCIETIES OF CHINA

BY BRO. DUDLEY WRIGHT, ENGLAND

IN 28TH November, 1889, Mr. Stewart Culin read a paper on Chinese Secret Societies in the United States at the annual meeting of the American Folk Lore Society. He gave many particulars of a secret society known as I Hing existing among the Chinese labourers of the United States. From personal observations and research he was able to identify the Society as a branch of the Hung League. The designation I Hing, meaning "Patriotic Rise," is the watchword originally taken by one of the chiefs of the Triad Society. There was a lodge in New York and branches in Philadelphia, Boston, and Baltimore. A large proportion of the members attended Christian Sunday schools and professed to be Christians. Native and Christian ceremonies are said to have been alternately performed at the dedication of the Society's lodge room in New York in October, 1887. Mr. Culin adds:

"The I Hing Society is said to claim to be affiliated to the Masonic Order, and in New York City a Masonic print representing the two pillars surmounted with globes and resting on a tessellated pavement with the square and compasses, the eternally vigilant Eye, and in large red letters the words IN GOD WE TRUST hangs on the wall of the lodge room. The Society is usually described to foreigners by those who speak English as the 'Chinese Freemasons,' and as such it has become generally known to the outside world. In my opinion the Chinese have been misinformed with reference to the identity of the I Hing with the Masonic Order. It is a belief in which they would receive much encouragement, as there is a popular tradition that lodges of native Freemasons exist in China, which is credibly received by members of the Craft with whom I am acquainted."

THE TRIAD SOCIETY

The full name of the San ho hwuy, or the Triad Society is really "The Society of the Three United," the three being Heaven, Earth and Man, which according to the Chinese doctrine of the Universe, are the three great powers in nature. One story of the origin of this Society gives an elaborate description of the manner in which the inmates of a monastery near Foochow came to the aid of a Manchu Emperor in one of his foreign wars. As a reward they were given and for several centuries enjoyed great privileges, but their descendants became the victims of official tyranny. Their monastery was either destroyed or taken from them and they went through the land in search of their revenge. Then it was that they came to the decision to put forward the Ming pretension, and members of the Brotherhood went to different provinces to stir up disaffection and to point popular aspiration towards a desirable end. The records of the society say that it was organized in 1689 by a party of Buddhist priests who had suffered cruel injustice at the hands of the Emperor Kangshi. Another story is that the Society revived during the reign of the Emperor Yung-cheng (1723-1736) when the iniquitous cruelties and exactions of an infamous judge in Fuh-kien set the spark to the powder of discontent, and that the Emperor's destruction of a celebrated Buddhist temple was the prime cause which prompted the five priests who survived the outrage to raise the standard of revolt. The members of this Society, however, do not appear on the pages of history as open insurgents until the last quarter of the eighteenth century. Formosa was the scene of their rebellion, in which a female leader, Chen, whose record is said to rival that of Lucrezia Borgia, is said to have

figured prominently. Its membership was composed of the disaffected of all classes and in their secret meetings they abused the government, cursed the emperor and his laws, while in their mysteries they laid the foundations of a coming kingdom in which the golden age of China was to be realized.

During the reign of the Emperor Klia King (1799-1820) the Society spread rapidly through Cochin China Siam, and Korea, its headquarters being in the southern province of the empire. It was not until 1806 that the authorities got the upper hand of its machinations and the ringleaders were seized and put to death. The emperor was told that "There was not so much as one member of the rebellious fraternity left under the wide expanse of the heavens." So far however, from such being the case the Society was still working in a subterranean manner and presently came to the surface, more powerful than ever, under the name of the Hung League, or, as it is more generally and more appropriately known, the Great Hung League. Originally the Society does not appear to have been particularly harmful and, apparently, was formed for mutual assistance, but as time progressed it aimed at political power, the overthrow of the government and the approbation of theft and robbery. Their ill-gotten gains were shared among the members of the Society in proportion to their rank, and the members were pledged to defend and protect any of their number from arrest.

The government of the Society was in the hands of three brethren: Yih ko, Urh ko, and Sen ko, meaning "Brother first," "Brother second," and "Brother third." The members generally are called Heung te, or Brethren." Initiation took place at night in a very retired or secret chamber. Offerings were presented to an idol placed there, before which also the oath of secrecy was taken. It is said that there were thirty-six oaths, and as there are thirty-six sections of the oath taken by initiates of the Hung League (as well as of the Gee Hin Society) this is probably correct. Doubtless many of the particulars given under the Hung League apply also to the Triad Society. In the initiation there was a ceremony called Kwo keaou, or "crossing the bridge," or taking the oath under an arch of steel, formed by the members who held up their swords, points meeting, in the shape of an arch. When the member took the oath he cut off the head of a cock, as is usual on the occasion of a solemn oath taking. The seal of the Society was a five-angled figure with a character in each of the five corners representing Saturn Jupiter, Mercury, Venus, and Mars. The Master of the Lodge was referred to as "Incense Lord," the Lodge itself was called Muhyang City (a city in the Ming dynasty) while the innermost part of the Lodge was known as "Red Flower"

pavilion. In addition to the three principal officers of the Lodge there were two subordinate officers and inner and outer guards, the two last named wearing wave-shaped swords. There were three degrees in the Society and certificates and badges were issued to all initiates. On initiation the upper garments of the candidate were removed; he was then robed in white garments; his shoes and stockings were taken off, and he was given straw sandals to put on his feet.

HUNG LEAGUE CONTINUATION OF TRIAD SOCIETY

The T'hian Ti Hwui, or the Hung League, was a continuation of the Triad Society. The meaning of Hung is "flood" and it is said that this name was chosen by the leaders of the new organization as an intimation that the Society was to flood the earth. The headquarters have never been discovered, but the directing power appears to centre in three individuals. The Chief has the title of "Elder Brother," and the two others take the title of "Younger Brothers." The Society has extensive ramifications but the branch are known under various names, some even retaining the old name of the Triad, others taking the names "Blue Lotus," "Golden Orchid," etc. About 1820, the chief leader of the League was one Kwang Sang. It was reported that, to make himself ferocious, he once drank gall, taken out of a murdered man's body, mixed with wine. About that time also the League developed into a band of rebels and robbers. In 1849 there was a revival through the efforts of a certain Hung-siu-tsiuen ("He who accomplishes the glory of the Hung League"). He changed the name of the League into the Shangti-hwui, "The League of God," or "The Association of the Supreme Ruler." He was, however, indicted by the government and executed. One of his successors, named Yung, who became Grand Master of the League, was known as "the Eastern King." He named himself the younger brother of Jesus and pretended that the Holy Ghost made known the Divine Will through his mediumship. There was a revival of the League's activity in 1850, when Yae-ping-wang, a noted revolutionary leader, made another attempt to restore the Ming dynasty, from which he pretended to be descended. With his defeat the League, for a time, fell into obscurity. In the spring of 1863 a quantity of books was accidentally discovered by the police in the house of a Chinaman at Padang (Sumatra), who was suspected of theft. These books contained the statutes, oaths, ceremony of initiation, catechisms, descriptions of flags, and the secret signs of the Uague. For nearly all the information relating to the League we are indebted to Gustav Schlegel, who translated this mass of documents seized by the Chinese government and placed in his hands for that

purpose. These were translated into English and published by him in 1866 in one large volume entitled T'hian ti hwui, The Hung League or Heaven-Earth League.

New members, he says, are obtained in several ways. If the initiated are not able to seduce the people to enter the League by an enumeration of the griefs against the Tartar sway and, in this way, excite them to throw off the dominion of the hated usurpers, recourse is had to threats. A person may And same day in his house a chit of paper, stamped with the seal of the Society, by which he is ordered to betake himself at a certain hour to such and such a place, under the menace that if he dares to disobey, or breathe a word of it to the authorities, he and his while family will be murdered and his house and possessions burned down. Sometimes, too, he is stopped on the road by an unknown who gives him a similar order. Violence is also used. One of the members insults a person on the road by giving him a slap on the face. The man, of course, pursues the offender, who leads him, in this way, to an isolated spot. Here, at last, he stands at bay, but the scuffle has scarcely begun when, on a given signal or whistle of the initiate, several members of the League appear and knock the man down. The victim is then thrown into a bag and carried away to the place where the Lodge is held. If any refuse to enter the league they are led away by an executioner outside the West Gate of the Lodge where their heads are cut off at once.

The ritual of initiation is very lengthy and elaborate, there being no fewer than 333 questions and answers prior to the actual ceremony, each answer being accompanied by a verse of poetry, sometimes two, or even three verses.

DESCRIPTION OF THE LODGE

The Lodge is built in the form of a square, east to west, surrounded by walls, which are pierced at the four cardinal points by gates, the faces of which are adorned by triangles, the mystic, symbol of union. The Lodges are always erected in out-of-the-way places, safe from the observation of the mandarins; in towns and populous neighbourhoods, the meetings are held at the house of the Master. Within the enclosure is the Hall of Fidelity and Loyalty, where the oaths of membership are

taken. Here also is placed the altar of the precious nine-storied pagoda, in which the images of the five monkish founders are enshrined. The candidate is introduced to the Hall of Fidelity under a bridge of swords formed by the members holding up their swords in the form of an arch; he then takes the oath and has his queue cut off, though this ceremony is dispensed with if he lives among Chinese who are faithful to the Tartar rule; his face is washed and he exchanges his garments for a long white robe, as the token of purity and the commencement of a new life. He is then led up to the altar where he offers up nine blades of grass and an incense stick, while an appropriate stanza is repeated between each offering. A red candle is then lighted and the members worship heaven and earth by pledging three cups of wine. This done, the seven starred lamp, the precious imperial lamp, and the Hung lamp are lighted and prayer is made to the gods beseeching them to protect the members. The oath of thirty-six articles is then read and each member draws some blood from the middle finger and drops it into a cup partly filled with wine. Each neophyte having drunk of the mixture, strikes off the head of a white cock as a sign that all unfaithful brothers shall perish. Then each new brother receives his diploma, a book containing the oath, the rules and secret signs, a pair of daggers and three Hung medals.

The secret signs are numerous and by means of them a brother can make himself known by the manner in which he enters a house, puts down his umbrella, arranges his shoes (in the form of a square, toes meeting), holds his hat, takes a cup of tea, and performs a number of other actions. Every member is provided with a copy of the seal printed with coloured characters on silk or calico. It is pentagonal and inscribed with a number of Chinese characters, but no translation of it seems to be possible. The League is governed by the Masters of the five principle Lodges. Each Lodge has for its officers: President, two Vice-Presidents, Master, two Introducers, Fiscal, thirteen Councillors, one of whom is Treasurer, another Receiver, and a third Acting Receiver. Some of the members are called Horse-leaders and bring them into the Lodge. Two agents are also appointed to each Lodge, who are sent about on behalf of the League, which pays their travelling expenses. At the same time they are allowed to undertake commissions for the members of the League.

One of the clauses of the Penal Code of China runs:

"All those vagabond and disorderly persons who have been known to assemble together and to commit robberies, and other acts of violence, under the particular designation of Tien ti hwui, or "The Association of Heaven and Earth," shall immediately after seizure and conviction suffer death by being beheaded; and all those who have been induced to accompany them, and to aid and abet their said practices, shall suffer death by being strangled."

The Mongol dynasty established by Jenghiz Khan and his followers owed its downfall mainly to the energetic action of the Hung League and if it had not been for the support Great Britain gave to the government of China in its struggle with the Taipings, who trace their origin to this League, the Manchu dynasty then would have shared the fate of the Mongol emperors.

In the Straits Settlements there was little difficulty in obtaining information about the League, which was recognized by the government, and some valuable particulars concerning it were imparted by Mr. W. A. Pickering in two papers read by him at the meetings of the Straits Branch of the Royal Asiatic Society in May, 1878, and June, 1879, the names of tens of thousands of office-bearers and members being, he said, registered with the government. His information was practically complete, since not only was it obtained from conversations with the Sien-sengs or Masters of the Lodges, but also from perusal of the numerous manuals or catechisms which passed through his hands, some copies of which he possessed. He traced the foundation of the League as a political society to 1674, but at the time at which he wrote it had degenerated into an association of, at the best, very questionable characters, the objects being to carry out private quarrels and to uphold the interests of the members, either by means of the law or in spite of it, and to raise money by subscription, or by levying fees on brothers and gambling-houses in the districts controlled by the various branches. However degenerated the Society may have become, Mr. Pickering held to the opinion that originally, in the long past, it was a system similar to Freemasonry and that its object was to benefit mankind by spreading a spirit of brotherhood by teaching the duties of man to God and to his neighbour. The motto adopted, whether acted on or not was, "Obey Heaven and Work Righteousness."

AN INITIATION IS DESCRIBED

Mr. Pickering gives an account of an initiation ceremony which he witnessed in a well-disciplined Lodge in Singapore, which ceremony lasted from 10 P.M. until 3 A.M., when some seventy new members were admitted into the Society. Theoretically all meetings are held in the jungle or mountains and every new member was instructed to reply, when asked where he was initiated: "In the mountains, for fear of the Ching officials."

Just inside the outer door of the Lodge was the famous Red Baton (a staff of thirty-six Chinese inches in length), which was used as an instrument of punishment and from which one of the office-bearers derived his title. Any person who wished to enter the Lodge was required to take up the baton with both hands and repeat the following verse:

"In my hands I hold the red cane,

On my way to the Lodge I've no fear,

You ask me, brother, whither I go,

You come early but I walked slow."

Any stranger failing in this test ought, according to the rules of the League, at once to be beheaded.

Another gate, which, like the former, was guarded by two officers of the Lodge, had to be passed before the Hall of Sincerity and Justice was reached. Two flags above the portal bore the inscription: "Dissipate revenge and put away all malice," while on the doorposts was the following couplet:

"Though a man be not a relation, if he be just he is worthy of all honour.

A friend if he be found destitute of honour, ought to be repudiated."

The next step was to the "City of Willows," which had four gates, real or represented, each surmounted by a couplet, while inside the "City of Willows" was the "Red Flower Pavilion." Above the Pavilion was the grand altar with the pulpit of the Sien-Seng, or Master of the Lodge. Passing through the circle and out by the west door of the Pavilion was reached the "Two-Planked Bridge," supposed to be guarded by the spirits of deceased brethren. The right hand plank of the bridge was supposed to be of copper and the left of iron, while on the bridge were hung various coins. Underneath were three stepping stones arranged in the form of a triangle, over which candidates passed to the fiery valley or the red furnace, guarded by a malignant though just spirit, who scrutinized the hearts of all who approached him and mercilessly slew all the traitors with his spear, consigning; their souls to the flames. Finally, the end of the dangerous journey was reached on arrival at the "Market of Universal Peace" and the "Temple of Virtue and Happiness." Fruit of five kinds was sold in the market and the following couplet was inscribed over the temple:

"In this happy place, if there be any impurity, the wind will cleanse away.

In this virtuous family, there will be no trouble; the sun will continually illumine the door."

The candidates, having purified their bodies by ablution, and after donning clean clothes, were prepared for initiation in a room convenient to the Lodge, on the Right of the "Market of Universal Peace." Each candidate was introduced by an office-bearer, who was responsible for him that for four months after his initiation the new member would not even come to words with the brethren and that for three years he would not break the more important of the thirty-six articles of the oath. Each candidate paid a fee of $3.50, two of which went to the Lodge treasury, the remainder being expended in fees to the office-bearers and the expenses of the evening. The surname, name, age, place and hour of birth, were entered on the register of the Society and copied on a sheet of red paper. The queue of each candidate was unbraided and the hair allowed to flow loosely down the back; the right shoulder and breast were bared, and the candidate was deprived of all possessions, except a jacket

and short trousers. The candidates were addressed by the Master, who gave a description of the origin and objects of the League, concluding with the following:

"Many of our oaths and Ceremonies are needless and obsolete, as under the British government there is no necessity for some of the rules, and the laws of this country do not allow us to carry out others; the ritual is however retained for old customs' sake. The real benefits you will receive by joining our Society are, that if outsiders oppress you, or in case you get into trouble, on application to the Headmen, they will, in minor cases, take you to the Registrars of Secret Societies, the Inspector General of Police, and the Protector of Chinese, who will certainly assist you to obtain redress; in serious cases we will assist you towards procuring legal advice."

Mr. Pickering was informed by many old office-bearers of societies that forty years previously the punishments of the league were carried out in their integrity and that on one occasion some strangers (called in the slang of the Society "draughts of wind") were actually beheaded for intruding on a meeting of the League held in the "jungle."

THEIR SECRET SIGNS AND PASSWORDS

After the address to the new members the Master explained to them the various secret signs and passwords, which were of great use to those who travelled in the Native States and through the Archipelago. Those secrets were, however, then only revealed in a very elementary manner; a familiar knowledge could only be obtained by attending Lodges of Instruction which were frequently held, after notification to the government. The Master then unbraided his queue and put on a suit of clothes and a pure white turban, his assistants also arraying themselves in white, but with red turbans and with white straw shoes laced over white stockings. With right shoulder bare, the Master passed through the gate into the Hall of Sincerity and Justice and the east gate of the City of Willows, repeating an appropriate verse at each stage, the candidates being left behind. When he arrived at the altar in the Red Flower Pavilion he lighted certain lamps and burned a charm to drive all evil spirits away. With a sprig of pomegranate and a cup of pure water he sprinkled the altar at the four points of the compass, to cleanse the offerings from all impurities. After certain other

ceremonial, in which blades of grass and incense sticks appeared, the Buddhist and Taouist gods, angels and spirits, with the five ancestors and others were invoked to descend, at monotonous length, the invocation concluding with the words:

"This night we pledge that the brethren in the whole universe shall be as from one womb, as begotten by one Father, and nourished by one Mother; that we will obey Heaven and work righteousness; that our faithful hearts shall never change. If august Heaven grants that Beng be restored, then happiness will return to our land."

Libations of tea and wine were then poured out and sacrifices offered. Officers were placed at all gates, when, at a given moment, there came an alarm at the Ang Gate, outside which the candidates were squatted on the ground, waiting admission. The officer who answered the alarm returned to the Master and said:

"May it please the Worshipful Master, the Vanguard General Thien Iu-Ang is without, having the secret sign and password, and he humbly begs an interview with the Five Ancestors."

The Master, having granted admission the Vanguard enters the gate and having repeated the appropriate verses at each barrier, passed into the city and fell prostrate before the altar. The Master then catechised him as follows:

"Q. The Five Ancestors are above , but who is this prostrate before me?

A. I am Thien Iu-Ang of the Ko-Khe Temple.

Q. What proof can you show of this?

A. I have a verse as a proof.

Q. What is the verse?

A. I am indeed Thien lu-Ang, bringing myriads of new troops into the city.

That they tonight in the Pear Garden may take the oath of brotherhood.

The whole Empire desires to take the surname Ang.

Q. For what do you come here?

A. To worship the Thien Te-hui.

Q. What proof do you bring?

A. In this verse:

Heaven produced the Sun-Moon Lord (Beng) whose surname is Ang.

But from north to south the wind has blown him where it listed.

All the heroic brethren of Ang are now associated together, to restore the rightful dynasty,

Waiting for the dragon to appear, when they will burst open the barriers, and overturn the Cheng.

Q. Why do you wish to worship the Heaven and Earth Society ?

A. In order that we may drive out the Cheng and restore our Beng.

Q. Have you any proof?

A. In this verse:

We have searched the origin and inquired exhaustively into the Cause,

And find that the Cheng took from us by force our native land.

Following our leaders we will now restore the Empire.

The glory of the Beng shall appear and the reign of righteousness shall be established.

Q. Do you know that there is a great and a small Heaven and Earth Society?

Yes, the great Society originated in Heaven and the lesser at the waters of the three rivers.

How can you prove this?

By the following verse:

Our Society was originally established at the Sam Ho

And multitudes of Brethren took the oath of allegiance.

On the day when the principles of Heaven shall be carried out

Our whole family shall sing the hymn of universal peace.

Q. What evidence do you bring?

A. In this verse:

The sun and moon issuing from the East clearly,

The army is composed of countless myriads of Ang heroes,

To overthrow the Cheng and restore Beng is the duty of all good men,

And their sincerity and loyalty will at last be rewarded by rank and emolument."

Mr. Pickering says it is really astonishing to hear a clever Master and Vanguard go through the lengthy catechism of 333 questions and answers in this manner correctly without reference to a book or paper, although the Master has the ritual before him on the altar. This portion of the ceremony lasts for nearly an hour, during the whole of

which time the Vanguard is kneeling, and at its conclusion, the Master addresses him as follows:

"Having thoroughly examined you, I find that by your satisfactory replies, you have proved yourself to be the real Thien Iu-Ang; the Five Ancestors graciously accept your answers and petitions, so kotow and return thanks for their benevolent condescension."

The Master then presents a sword and warrant flag and gives him permission to bring in the candidates for initiation. They enter in pairs and after giving particulars of themselves subscribe to the oath and are formally admitted.

THE KO-LAO-HWUI ASSOCIATION

The Ko-lao-hwui association was in 1896 said to be numerically the most powerful secret society in China, numbering then more than a million members, its organization being as perfect as the erratical Chinaman could make it. It is a direct offspring of the famous Hung League and, like that Society, each branch is governed by three principal officers. The southern and central provinces of China form the main centers of its activity, and the provinces of Hunan, Fuhkien, and Canton are especially honeycombed with its branches. Some of these branches are known under different names. One, the Golden Lily Hui, flourishes in the western provinces of China. The members generally are divided into four sections, marshalled respectively under white, black, red, and yellow flags. Ostensibly the objects of the Society are for the mutual protection of the members against the plunder and extortion practised by the civic officials when dealing with the pay and maintenance of the troops, and the Society was at first a purely military association. In more recent years, however, the recruits have been gathered from the dregs of society - time-expired soldiers, unemployed and professional thieves - but, for their own safely, as many house-holders as possible seek initiation and, sometimes, are forced to join should they prove unwilling voluntarily to enrol. On various occasions members of the Society have been found guilty of organizing risings against the government. The Society is anti-foreign, anti-missionary, and anti-dynastic. Its

banners are inscribed with the words "Faith and Righteousness," though the means employed to attain the ends would scarcely come within those virtues; Initiation consists in killing a cock and drinking its blood, either by itself or mixed with wine. The ticket of membership is a small oblong piece of calico or linen stamped with Chinese characters, but as the Society is proscribed, the possession of one of these vouchers, if discovered, entails immediate execution by the authorities.

The Tsing-lien-kiao, or the Wonderful Association, is a secret society which arose in China in 1800. It is supposed to have been the Pe-lin-kao under another name. Its members conspired unsuccessfully against the ruling dynasty. The members are said to have abstained from animal food, wine, garlic, and onions. They took fearful oaths to conceal their secrets from even their nearest relatives. They met only at night.

In all probability this Society was the parent of the Vegetarians, the members of which eat no meat and neither smoke nor drink. In 1896 the members committed ruthless murders on English missionaries in the neighbourhood of Foochow and it is said that from their ranks the Boxers of 1900 were largely recruited.

THE TEA SOCIETY

The Tsingeha Man, or the Tea Society, is another Chinese Society. All that is known of it is from a report of a prosecution of some of its members, which appeared in the Peking Gazette in June, 1816, from which the following is extracted:

"That on the first and fifteenth of every month, the votaries of this sect burn incense; make offerings of fine tea; bow down and worship the heavens, the earth, the sun, the moon, fire, water, and their deceased parents. They also worship Buddhas and the founder of their own sect. In receiving proselytes they use Choh-kwai (bamboo chopsticks) and with them touch the eyes, ears, mouth, and nose of those that join their sect, commanding them to observe the three revertings and the five precepts. They lyingly and presumptuously affirm that the first progenitor of the clan of Wang resides in heaven. The world is governed by three Buddhas in rotation. The reign of

Yentang Fuh is past; Shihkia Fuh now reigns; and the reign of Milih Fuh is yet to come. These sectaries affirm that Milih Fuh will descend and be born in their family; and carry all that enter the sect, after death, into the regions of the west, to the palace of the Immortal Sien, where they will be safe from the dangers of war, of water, and of fire. Because of these sayings they deceive the simple people, tempt them to enter the sect, and cheat them out of their money."

The Chang Society or clan is a local Chinese society numbering some ten thousand in Fuhkien, so well organized that the emperor's writs were only circularized by permission of the chiefs of the Order.

The Tien chu kiau was a society organized by Catholics for the propagation of the Faith. There was nothing secret about it but the Chinese government classed it among the prohibited societies and suppressed it. The Emperor Yung Cheng classed Catholics with political societies and ranked their meetings among the dangerous associations.

There is one androgynous secret society in China, which is known as the Golden Orchid Society, the female members of which take an oath never to marry. They not only threaten, but they positively commit suicide upon any attempt to coerce them into marriage. At one time this society became such a serious menace that the authorities were compelled to adopt severe measures of repression.

The Hip Shin Tong, or "Hall of United Virtues," is an independent local Chinese secret society in Philadelphia, U.S.A. It is really an association for the purposes of blackmail, or what is known in California as a "highbinder" society. The membership, says Mr. Stewart Culk, is entirely recruited from the ranks of I Hing.

----o----

MEMORIALS TO GREAT MEN VVHO WERE MASONS - ELISHA KENT KANE

BY BRO. G.W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

DR. KANE, one of the most illustrious of modern explorers, scientists, and geographers, was born in Philadelphia of Quaker parents in 1820. As a boy he possessed a courageous and daring spirit and always tried to excel other boys in sports and physical exercises. He was a brilliant student whose thoughts and pleasures tended always to run along the line of popular science. He matriculated at the University of Virginia at the age of 17, and became the honor student in chemistry, mineralogy, and physical geography. While at the University he suffered a severe attack of heart trouble: this should have been a warning to him, but he paid little heed to it and continued to work as hard as ever. He always seemed to have an almost abnormal love for the cold: while other men went about in overcoats he felt uncomfortably warm.

He later attended the University of Pennsylvania medical school where he received his degree at the age of 22. Shortly afterwards he entered the navy. His biographers disagree among themselves as to the nature and extent of his service, but I have taken the pains to unearth his official naval records from the offices of the Navy Department and therefore feel secure in stating the facts. Dr. Kane was commissioned as assistant surgeon in the Navy on July 21, 1843, and was ordered to the East India squadron, in which he served until August, 1845, when he was ordered to the Philadelphia navy yard. A year later he was ordered to the frigate "United States." Later he was given a leave of absence to "recruit his health," which proves that he was still struggling with his old malady. On November 2, 1847, after he had been examined for promotion, he was ordered to the city of Mexico to serve with the Marines and remained with them until July 25, 1848, after which he was again examined and promoted. In 1849 he served on board a supply ship for a few months and was then ordered for duty on a coast survey vessel. After this he was assigned, so the record shows, to an "Arctic expedition"; the record is dated after May 8, 1850.

The chronological records of an officer do not often show the purpose or nature of his duty but one may learn from other sources that Dr. Kane was made a surgeon under Lieutenant E. J. DeHaven who had charge of the "Advance," which was one of the two vessels sent to the Arctic in search of Sir John Franklin. The vessel was owned by Mr. Henry Grinnell of New York. No trace was found of the unfortunate Franklin expedition, although a most diligent search was made. British authorities later sent another expedition in search of Franklin but this was not enabled to report any discoveries.

Dr. Kane, who had become deeply interested in Arctic exploration, wrote an interesting report of his own trip and at the same time took occasion to present his views of a better plan than had hitherto been planned. Upon this Mr. Grinnell came forward with the offer of another ship in 1853, hereupon Dr. Kane fitted out an expedition and made a hazardous voyage, attended with any privations and much suffering. He did not find Franklin but he discovered an open polar sea. His ship became an ice-bound prison, and Dr. Kane and his associates made friends with the Eskimos, learned much of their language and of their customs, and were enabled to contribute much to the geography of the polar regions. He was obliged to abandon his ship in 1855 and march about twelve hundred miles to a Danish settlement in the south of Greenland, the march being over broken and often floating ice the whole weary way. The party reached home in October of that year and was received with much enthusiasm by both America and England. Dr. Kane's health was broken so that he was compelled to make a trip to England for special medical treatment. His return from Greenland had been in the famous bark "Release" which the Government had sent for the purpose.

Dr. Kane died in Cuba in 1857, where a medallion has been recently erected, and this unfortunately is the only memorial of this great man. The last record made in the Navy Department reads as follows: "The records further indicate that he died on the 16th of February while on special duty, the character of which the records do not seem to show." Some of his biographers alleged that he served a while in the Army but from the records just quoted it appears that they are in error.

It is worthy of note that when the House of Representatives was informed of the death of this famous explorer it adjourned out of respect for his memoir and yet no one

thought of a memorial to him. His remains were removed to the family burying ground in Laurel Fill Cemetery, Philadelphia, and there, as one of my correspondents informs me, lie in a vault surrounded by natural rock, having no memorial of any kind.

It remained for Freemasons to make up the neglect of the Government by honoring the memory of a hero of science and exploration. In the Proceedings of the Grand Lodge of New York, 1922, you may read the following significant words: "Brother William E. Somners, of New Jersey, while on a visit to Havana in 1920, discovered the site of the house where Dr. Kane had died. Feeling that the friendly act of the Cubans deserved recognition, he enlisted the interest of the Grand Lodges of New York and New Jersey. A beautiful memorial tablet was designed and cast under the direction of Brother Henry M. Moeller, secretary of Kane Lodge No. 454 of New York. The tablet was unveiled in February, 1922, with impressive public ceremonies. R. W. Harold E. Lippincott, Judge Advocate, represented the Grand Lodge of New York."

Dr. Elisha Kent Kane was made a Mason in Franklin Lodge No. 134 in Philadelphia. So far as I have been able to learn he never held any office in the lodge. Kane Lodge in New York was named after him which shows that his fellow Masons have not forgotten his membership in the Order, or his zeal and fame in science.

----o-----

CHAPTERS OF MASONIC HISTORY

BY BRO. H.L. HAYWOOD

EDITOR THE BUILDER

The paper below is the first of a new series of Study Club articles to cover, chapter by chapter, the more important periods and features of Masonic history. I have condensed and simplified to the limit of my ability but even so I know that beginners may find some passages difficult. This difficulty lies in the subject matter, which is stubborn and complicated to a degree, and therefore means that readers themselves must cooperate by a willingness to read and re-read, and to study. Surely the subject is worth it! Vibert's "Freemasonry Before the Existence of Grand Lodges," Vibert's "Story of the Craft," Newton's "The Builders," and Gould's "Concise History of Freemasonry" may be read in conjunction with these papers. Of the many articles on Masonic history that have already appeared in THE BUILDER lists will be printed at the end of each monthly instalment; so also with titles of books consulted. By the time the series is completed the reader will have traversed the whole field of the general history of the Craft and be all the happier in his Masonic life in consequence, and much better equipped to take a part in its activities. Hitherto we have carried in the department a stereotyped page of suggestions to Study Club members and leaders; for the sake of space, which grows more valuable each month, we are omitting such matter. In its place we have printed a booklet on "How to Organize and Maintain a Study Club" which will be furnished free to any brother asking for it.

- H.L.H.

PART I - FREEMASONRY AND THE CATHEDRAL BUILDERS

I - WHAT GOTHIC WAS

THE WORD Gothic has become associated in our minds with much that is most beautiful in the world - cathedrals, churches, spires and an old manner of decoration - but to the Italian artists of the Renaissance who gave the world its currency it had quite a different meaning, and was used by them as a term of reproach to signify the culture of the northern barbarians, especially of German blood, who had broken off from classical traditions. Vasari appears to have been responsible above any other individual for this usage.

Gothic was at first applied to the whole barbarian (I use the word here in its Renaissance sense) culture; but later, and after men had begun to understand and to appreciate it, was more narrowly applied to that which was most distinctive in barbarian culture, the architecture; and at a still later period, and through popular usage, it became associated almost entirely with religious architecture, and more especially with the cathedrals, so that we find the great New English Dictionary giving it the following definition:

"The term for the style of architecture prevalent in Western Europe from the Twelfth to the Sixteenth Century, of which the chief characteristic is the pointed arch; applied also to buildings, architectural details, and ornamentation. The most usual names for the successive periods in this style in England are Early English, Decorative, and Perpendicular."

This definition is not as accurate as it might be. Many authorities on the history of architecture would not agree with the statement that "the chief characteristic is the pointed arch"; they have other theories of the matter. Nor is it safe to apply the word only to architecture, because there were Gothic styles in dress, in bridges, in walls, in furniture, in ornamentation, in manners, and even in household utensils. It happens that little is left of Gothic save church edifices, but that is because war has destroyed everything else.

Some of the best writers on the subject, Lethaby for example, whose work is to be recommended for its energy, interest and scholarliness, make Gothic to be equivalent to everything specifically medieval in art, which would include stained glass, manuscripts, poetry, etc. These writers point out that it was not until the nineteenth century archaeologists had come, under the leadership of De Caumont and his fellows, that men began to give a narrow usage to the word. "The word," writes Arthur Kingsley Porter, "first applied as an epithet of approbrium to all medieval buildings by the architects of the Renaissance, was given a technical meaning by De Caumont and the archaeologists of the nineteenth century, who employed it to distinguish buildings with pointed arches from those with round arches, which were called Romanesque." Some writers continue to refuse to use the word at all; Rickman prefers "English Architecture"; and Britton, "Christian Architecture." Dr. Albert G.

Mackey says, "that Gothic architecture has therefore very justly been called 'The Architecture of Freemasonry;'" but of that more anon.

The old Roman style of building, on which all subsequent styles in Western Europe were based until the coming of Gothic, and which came to be called Romanesque, was organized on a very simple principle, and had its beginnings, at least so far as temples, churches, and cathedrals were concerned, in the ancient basilica. A flat roof was laid across four walls, like the lid on a box. If the roof was ridged or arched the walls had to be thickened in order to take care of the side thrust, so that in the largest buildings, where much interior space was needed, the walls were necessarily given a massive thickness; and this thickness in turn made it necessary to use small windows lest the anchorage furnished by the walls be weakened and the building collapse. In consequence of this, Romanesque buildings were like military fortifications in their squatness, their ponderousness, and their interior gloom. The Gothic architects escaped from these unfortunate results by employing the pointed arch which enabled them greatly to increase their interior heights; and they learned how to take up the side thrusts of these arches by means of flying buttresses, rather than by heavy pier-like walls. This removed the great weight from the side walls and enabled the builders to substitute glass for stone, thus destroying at once the old unpleasant gloominess. In the course of time the system of pillars, arches and flying buttresses became a kind of thing in itself, like the frame-work of a machine, so that the skeleton of a building became self-sufficient, and might be said to dispense with walls altogether. It is this frame-work, so organized as to be self-supporting, that most distinguishes Gothic as a whole from its predecessor, Romanesque; such features as made this feat possible - the arch, rib vaulting, and the buttress - being secondary.

This is the point of Violet-le-Duc's famous description of Gothic, ably summarized by C. H. Moore in these words: "A system which was a gradual evolution out of Romanesque; and one whose distinctive characteristic is that the whole character of the building is determined by, and its whole strength is made to reside in, a finely organized and frankly confessed, frame-work, rather than in walls."

Moore has himself furnished a definition yet more famous, and easily comprehended:

"In fine, then, Gothic architecture may be shortly defined as a system of construction in which vaulting on an independent system of ribs is sustained by piers and buttresses whose equilibrium is maintained by the opposing action of thrust and counterthrust. This system is adorned by sculptures whose motives are drawn from organic nature, conventionalized in obedience to architectural conditions, and governed by the appropriate forms established by the ancient art, supplemented by colour designs on opaque ground and more largely in glass. It is a popular church architecture - the product of secular craftsmen working under the stimulus of national and municipal aspiration and inspired by religious faith."

Moore finds the key to Gothic in the flying buttress. Other authorities have other theories. Porter finds it in the rib vault; Phillips in the pointed arch, which he makes to be the alpha and omega of the whole system; Gould believes that stone-vaulting is paramount; while Lethaby appears to find the quintessence of Gothic not in this one feature or in that but in the general medieval character of it as a whole.

II - WHO INVENTED GOTHIC?

There has been a great deal of difference of opinion among the historians of architecture as to where and when Gothic began. English writers, who have a very natural desire to claim for their own land the glory of the discovery of the art, date it at 1100 A.D. or earlier, and find its first manifestations at Durham; whereas French writers almost unanimously hold that Gothic began first of all in the region round about Paris, in what was once called the Ile de France, and say that the Abbey Church of St. Denis, begun in 1140, is to be regarded as the first known Gothic monument. It appears that a majority of the more modern writers incline to agree with the French theory. Porter dates the new style as beginning in Paris about 1163, and says that it reached its culmination in the year 1220, with the nave of Amiens.

Goodyear, in his Roman and Medieval Art, gives a fairly accurate and quite condensed account of the origin and growth of Gothic in a paragraph very suitable for quotation in this connection. He say's that "the late Gothic is known in France as the 'flamboyant'; i.e., the florid (or flaming). Otherwise the designation of 'early,' 'middle'

and 'late' Gothic are accepted. It must be understood that there are no definite limits between these periods. Speaking generally, the late twelfth century was the time of Gothic beginnings in France, and it is rarely found in other countries before the thirteenth century; the thirteenth and fourteenth centuries are both periods of great perfection, and the fifteenth century is the time of relative decadence. Both in Germany and in England the thirteenth century was the time of the introduction of Gothic. In Italy it was never fully or generally accepted. Within the field of the Gothic proper (i.e., excluding Italy), England is the country where local and national modifications are most obvious, many showing that the style was practised more or less at second hand. In picturesque beauty and general attractiveness the English cathedrals may be compared with any, but preference must be given to the French in the study of the evolution of the style." (Page 283.)

Whence did the Gothic architects derive the secret of their new art? Theories are as numerous as they are various, and they range from the sublime to the ridiculous. Lascelles believed that the builders had learned their pointed arches from cross-sections of Noah's ark! Stukeley and Warburton held that they stumbled upon their new principle while trying to imitate the secret groves of the Druids. Ranking argued that Gothic is Gnostic in character, and brings to bear a great mass of data. Christopher Wren argued that it had been borrowed from the Saracens. Findel and Fort both attribute the discovery of the art to the Germans; with this Leader Scott agrees in her now famous Cathedral Builders, except that she seems to hold that the Comacine Masters were the missionaries who carried it into France and into England. Dr Milner believed Gothic to have been a modification of Romanesque arches, a theory with which many agree. In a contribution to Ars Quatuor Coronatorum that made much of a stir at the time, Hayter Lewis urged that such a definite and clearly articulated principle must have been the work of one man, and suggested Suger, the minister of King Louis le Gros of France, which country was at that date a little strip about Paris not much larger than Ireland. Governor Pownall believed that Gothic was derived from timber work practices; whereas some Scotch theorists have believed it derived from wicker work. Gilbert Scott, a writer of great authority in his day, rejected all these particular derivations and argued that Gothic evolved gradually, orally, and inevitably out of conditions already existing in architecture and in society; with this Gould agreed, as do a majority of present day writers. Gould is the whole matter up in a sentence: "The researches of later and better informed writers, however, have made it clear that the Gothic was no imitation or importation, but an indigenous style, which arose gradually but almost simultaneously in various parts of Europe." (History of Freemasonry, Vol. I, p. 255.)

III - WERE GOTHIC ARCHITECTS THE FIRST FREEMASONS?

At the time that Gothic made its appearance almost all art, including architecture, was still under control by the monastic orders; but with the development of the cathedrals art passed into lay control. It believed by some that the scarcity of records concerning the builders themselves is due to the pride of chroniclers, almost always ecclesiastic, who disdained to mention the workmen except in the most general way. These workmen, like almost all other craftsmen of their period, were organized into guilds. Guilds differed among themselves very much with time and place but through all their various changes retained well defined characteristics. Each guild was a stationary organization which usually possessed a monopoly of trade in its own community, the laws of which were binding on the craftsmen. The guilds of one trade wielded no control over those of another, but all together agreed on certain rules and practices, such as those that appertained to apprenticeship, buying raw materials, marketing, and all that. In some communities, the guilds became so powerful that a few historians have confused their government with that of their city, but it is probable that this never happened frequently, if at all.

It is believed that, owing to peculiarities in their art, the guilds that had cathedral building in charge became differentiated from others in some very important particulars. If this really happened it was a most natural result of the circumstances under which the cathedral builders laboured. Theirs was a unique calling. All other buildings were wholly unlike cathedrals, and it was not often that cities were able to afford the luxury of one, so that there never was a great plenty of work for them to do. Also, their craft was peculiarly difficult, and involved the possession and learning of many uncommon trade secrets, so that the very nature of the work differentiated the cathedral building craftsman from other guild members. It is believed by cautious historians that after a while the authorities, recognizing the uniqueness of the cathedral builders' art, granted them certain privileges and immunities, and permitted them to move about at will from place to place, which in itself set them sharply apart from the stationary guilds, each of which was not permitted to do work outside its own incorporated limits; and many writers believe that because of this freedom to move about unrestricted by the usual medieval curtailments of privilege, that these

guilds, or Masons (the word means "builders"), came at last to be called "Freemasons." Governor Pownall wrote a page once to prove that even the popes granted these builders special privileges, but subsequent researches in the Vatican library never enabled him, or other researchers after him, to unearth the papal bulls.

IV - DID GOTHIC BUILDERS COMPRISE ONE BIG FRATERNITY?

Writers of the old school used to believe, almost unanimously, that these medieval Freemasons were bound together into one great unified fraternity operating under single control from some center, such as London, Paris, York, and they argued that this it "one big fraternity," with certain important but not revolutionary changes, existed right down to our own time, and that the Freemasonry of today is virtually that same organization that it was then. R. F. Gould, (see note) who spoke for a whole group of first-class English Masonic scholars as well as for himself, flatly denied this whole theory in the most sweeping and unequivocal manner. "I have shown," he said, on page 295 of the first volume of his History of Freemasonry, 'that the idea of a universal body of men working with one impulse and after one set fashion, at the instigation of a cosmopolitan body acting under a certain direction..... is a myth." On page 262 of the same volume he remarks that the theory of a universal brotherhood "is contradicted by the absolute silence of all history." With this verdict, Arthur Kingsley Porter, who wrote solely as a historian of medieval architecture, and not with any of the problems of Freemasonry in mind, agrees, and on very much the same grounds.

Gould bases his negation almost entirely on the testimony of the buildings themselves, and argues that whereas a writer here and there might be mistaken the buildings cannot be, and he holds that they one and all offer a united testimony that they were not the work of "one big fraternity" but represent local peculiarities not to be overlooked. His examination of the Gothic architecture of the various countries, with the purpose in view of revealing their testimony on this important point, is one of the most magnificent achievements in his monumental History. It is probable that the great majority of present day historians of medieval architecture would agree with him.

The history of the various arts and devices that made Gothic possible seems to corroborate this position. Every fact known concerning the evolution of Gothic proves that it came into existence gradually, and that no organization ever possessed its secrets at any one time, and that the arch, the flying buttress, the rib vault, and the other features so characteristic, were learned through painful experience, and independently of each other. Porter speaks of the flying buttress as "a new principle" and one "that more than any other assured the triumph of the rib vault and a principle whose discovery marks the moment when Gothic architecture first came into existence." On page 92 of Volume II of his great work, Medieval Architecture, a masterly production the reading of which is urged upon every student of Freemasonry, he writes as follows: "Hence it is probable that the advantages and possibilities of the flying buttress were not immediately appreciated at their full value, and, while the new construction was freely applied in cases where the threatened fall of the vault demanded its application, edifices even of considerable dimensions still continued to be erected without its aid." This important feature, without which Gothic could never have come into being, was the work of gradual experiment, and builders learned about it slowly, here a little, there a little, and in some places they never mastered it at all: had the secret of the flying buttress been known in advance to any one big fraternity of craftsmen, all this painful and costly evolution would have been unnecessary.

The same thing may be said of the pointed arch which was so essential to Gothic that it has often given its own name to the style. Porter shows that the arch as a unit of construction was very old, and used long before the Crusaders took Jerusalem; and that it was adopted by Gothic builders slowly and only under compulsion; its use for ornamental purposes alone came late, and in the beginnings of Gothic the builders clung to their use of the old-time round arch as long as possible.

There is no need to multiply instances. Geometry, which was sometimes used as being synonymous with the art of building itself, and more particularly with Gothic, and which was of such obvious importance, was never known as a merely abstract science, and came gradually to hand after countless experiments and trials of failure and success. There is no evidence that any body of men ever possessed it at once and in its entirety, which is what would have been necessary to "one big fraternity" having the enterprise of medieval building in hand. The history of Romanesque ornamentation in Gothic structures tells a similar tale; and so also the use of stained

glass, which Porter traces to the Ile de France, and which came into existence gradually and by slow degrees.

In short, the history of the art verifies the testimony of the buildings themselves; all was a gradual evolution, and after the usual fashion, out of contemporaneous conditions and from preexisting methods and customs. When one casually glances back on medieval history from the ease of his armchair, and looks upon it as a spectacle hanging in the air, Gothic may appear to have come into existence almost at once, like the goddess rising from the head of Zeus; but a more careful examination of the facts proves that the old theory of one big fraternity bestowing on the world a whole new art and a whole new culture to be a pleasant delusion.

One could also add to the argument the testimony of history, which is the testimony of silence. If Gothic art was the possession of one big fraternity, then that astonishing society must have had also in hand the building of highways, bridges, walls, private dwellings, fortresses, miles, and it must also have taught the people how to make their garments and to ornament their residences because, as has already been said, Gothic art was continuous with medieval art it society endowed with such wisdom, and working in every center in Europe, would have been as universal as the Catholic Church of those days, and would have left as voluminous a record; but as the fact stands there is such a lack of records, even of the cathedral builders, that even now, and after a century of constant research on the ground by experts, very little is known of the cathedral builders, so that it is necessary to feel one's way in the dark whenever one sets out to learn something about them.

Gothic architecture was not the outcome of the labours of any one group but of all the groups and classes that made up the twelfth, thirteenth, and fourteenth centuries in Europe and in England. In the latter country one need only recall the reigns of Henry II and of King John, from whom Magna Charta was wrested to remember what a ferment everything was in, and how vigorous was the communal life. In western Europe it was the same. The successors to the Capets created in the Frankish territories, and with Paris as its center, an empire comparable to old Rome itself. It was the time when cities arose to independency, when kings became powerful monarchs as against the divisive rule of feudal lords and barons; when the papacy extended its power to the limits of Christendom, with the consequence that something

like unity was affected in the moral and religious life of the peaces; and this moral and religious life became powerful enough to send the crusaders into Palestine for the capture of Jerusalem. "The greatest of all the marvels of the Gothic cathedral is the age which produced it. Amid the broils of robber-barons, amid the clamour of communes and contending factions, amid the ignorance and superstitution of the Church, this lovely art, at once so intellectual and so ideal, suddenly burst into flower. It seems almost like an anachronism, that this architecture should have arisen in the turbulent Middle Ages. Yet Gothic architecture, although in a sense so distinctly opposed to the spirit of the times, was none the less deeply imbued with that spirit of the times, and can be understood only when considered in relation to contemporary political, ecclesiastical, economic, and social conditions. For the XII century, despite its darkness, was yet a period far in advance of what had gone before - so far that M. Luchaire does not hesitate to name it 'la Renaissance francaise.'.....

"The intellectual revolution was accompanied by an economic upheaval no less radical. Herr Schmoller has even compared it to that which took place in the XIX century. In the cities the workmen were freed from serfage, and commenced to unite themselves into free corporations; and the same process was at work in a less degree among the villeins or serfs of the country. The economic advantages of this emancipation were incalculable. The pilgrimages, the journeys of the French chivalry into all parts of Europe, above all, the crusades, opened to the merchants a field of activity undreamed of heretofore. The guilds of merchants, which ever became more numerous and stronger; the commercial relations that were established between Normandy and England; the redoubled prosperity of Montpellier and Marseille; the multiplication of markets; the increasing importance of the great fairs Champagne - all these conditions betray a radical transformation in the material condition of the population. Everywhere the condition of the labourer was made easier; everywhere the cities increased their economic productions, and extended their traffic; everywhere bridges were rebuilt and repaired; everywhere new roads were opened. And with commerce, came wealth." (Pages 145, 147, Porter's Medieval Architecture Vol. II)

This new life also manifested itself in theological speculation, some of which was so audacious that men were martyred at the stake for the sake of their opinions; in philosophy and the study of law; in polities and in art. A new life broke forth everywhere, and out of its richness there came, as its consummate blossom, the Gothic cathedral.

But how, it may be reasonably inquired, are we to amount for the unity of Gothic art at a time when the world was very much divided, and intercommunication among countries very difficult? The question is well taken, but it can be easily answered. The unity of the craft was due to the unity of the work done by the craft; Gothic technique imposed its own unity upon the workmen and their activities as such things always do. Phillips has shown that if one will lay out a chart showing the building of each French cathedral in succession the sites will begin thickly about Paris and then widen out in concentric curves, thus proving that the new architectural knowledge learned at the center radiated itself out, as knowledge is apt to do.

We have in our midst abundant examples of such a progress. The world is now full of steam engines of various kinds, but not for that reason do we believe that the secret of steam has even been the private property of a secret organization; we know that the steam engine began with Watt in 1789 and that each inventor has copied the work of his predecessor and added improvements and modifications of his own. There are hundreds of medical schools over this land and in other countries which use the same technical terminology (comparable to the "secret language" of the old cults); they employ the same types of instruments; have similar rules; and one and all furnish their students such an education as is formally recognized in other schools across the world. We know that this unity of medical organization was never brought about in the beginning by "one big fraternity"; it grew out of the nature of the technique employed; the formal unity now possessed by national medical associations is not the cause, but the result, of the unity imposed by the profession itself.

I believe that a similar thing happened as regards Masonic guilds in the Middle Ages. Those bodies had a unity, but it was due to the nature of the work, and came about inevitably. They exchanged memberships, as medical, or law, or art societies now do, and that because the work done was everywhere pretty much the same. They developed an ethic of their own profession and held all guilds strictly thereto, as did the stationary guilds, and as do local medical and similar societies, always self-governing, in our own day. The unity which thus developed out of the nature of the work itself gradually crystallised into constitutions and traditions; and this unity finally, in England of the eighteenth century, and owing to profound changes in the conditions under which the guilds, or lodges, operated, became transformed into the formal unity that is represented by the authority and power of Grand Lodges. From

the time early in the twelfth century when the cathedral building guilds first began to be, until Speculative Freemasonry was born in 1717 as a formally organized society, there was never a break in the historical continuity but there were very important evolutionary changes. Legally and technically our present Freemasonry began in London in 1717; historically, and in a wider view, it began in Europe in the eleventh or twelfth centuries.

But even in those early days the builders did not begin from the beginning. They had predecessors and ancestors upon whose shoulders they stood, and out of whose art they evolved their own. It will be necessary to take these into account, in order to complete the picture; this will be done in a few chapters to follow, and as introductory to a further development of the theme presented in this.

Note: Gould's "History of Freemasonry" was in reality the work of a group of men and it was the original intention to have the names of all appear on the title page. I have this information direct from one of the members of the group. H. L. H.

I

What did the word Gothic originally mean? What is the definition given by the New English Dictionary? How does Lethaby define Gothic ? Give substance of Porter's description of Gothic. What was the principle upon which Romanesque architecture was based ? Describe the general principle of Gothic architecture as explained by Brother Haywood. Give Moore's explanation in your own words. Can you name any specimen of Gothic architecture in your own community? Can you name any Gothic cathedrals in the United States? Why is Gothic architecture deemed particularly appropriate for church buildings? Have you ever in your own mind connected Gothic architecture with Freemasonry? If so, what has been your theory of that connection?

Where and when did Gothic begin? Give in your own words a sketch of Gothic history. What are some of the various theories of the origin of Gothic? What has all this to do with the history of Freemasonry?

What was a Guild? Why were the Gothic buildings different from others? What is the meaning of the word Mason? How did the word "Freemasonry" come into existence?

What was the theory of "one great fraternity"? What is Gould's verdict concerning this theory? In what way does the history of Gothic art tend to disprove the "one great fraternity theory"? Give examples to show that Gothic architecture developed gradually. Tell something about the age in which Gothic came into existence. How do you account for the unity of the Craft in the Middle Ages? Give some modern examples. The majority of historians of "Freemasonry" agree that our fraternity had its rise among Guilds of the Middle Ages: how would you state that theory in your own words? What bearing has this theory on our interpretations and obligations of present day Freemasonry?

BOOKS CONSULTED

Medieval Art - W.R. Lethaby.

Westminster Abbey and the King's Craftsmen - W.R. Lethaby.

Architecture - W.R. Lethaby.

Freemasonry before the Existence of Grand Lodges - Lionel Vibert.

Story of the Craft - Lionel Vibert.

Ars Quatuor Coronatorum, Vol. III, p. 13; 70.

Ibid., Vol. XXXIII, p. 114.

New English Dictionary on Historical Principles.

History of Freemasonry - R.F. Gould, Vol. I, chapter 6, p.253.

Medieval Architecture - Arthur Kingsley Porter, Vol. II.

Mackey's Revised History of Freemasonry - Robert I. Clegg, p. 814.

Early History and Antiquities of Freemasonry - G.F. Fort.

History of Freemasonry - J.G. Findel, p. 76, (1869 edition).

Freemason's Monthly Magazine, (Boston), Vol. XIX, p. 281.

Hole Craft and Fellowship of Masonry - Edward Conder

The Cathedral Builders - Leader Scott

The Comacines - W. Ravenscroft.

A Concise History of Freemasonry - R.F. Gould, 1920.

Roman and Medieval Art - Wm. H. Goodyear.

Development and Character of Gothic Architecture - Charles Herbert Moore.

History of Architecture - James Fergusson.

History of Architecture - Russell Sturgis.

Art and Environment - L.M. Phillips.

How to Know Architecture - Frank A. Wallis.

History of Freemasonry and Concordant Orders - Hughan and Stillson, p. 747.

The Builders - J.F. Newton, p. 97.

Freemasonry and the Ancient Gods - J.S, Ward, part 1, chapter 6.

SUPPLEMENTAL REFERENCES

Mackey's Encyclopedia - (Revised Edition):

Antiquity of the Arch, p. 74; Architecture, p. 75; Basilica, p. 99; Bridge Builders of the Middle Ages, p. 117; Builder, p. 123; Cathedral of Cologne, p. 159; Cathedral of Strasburg, p. 729; Freemasons of the Church, p. 150; Gilds, p. 296; Giblim or Stone-squarers, p. 296; Geometry, p. 295; Gothic Architecture, p. 304; Implements, p. 348; Operative Masonry, p. 532; Secret Vault p 822; Sir Christopher Wren, p. 859; Stone-Masons of the Middle Ages, p. 718; Stone of Foundation, p. 722; Stone Worship, p. 727; Symbolism of the Temple, p. 774; Traveling Masons, p. 792.

BUILDER REFERENCES

Vol. I (1915) - Regensburg Stonemason's Regulations, pp. 171, 195; Whence Came Freemasonry? p. 181.

Vol. II (1916) - Masonry Universal, p. 29; Steinbrenner, p. 158; Masonic Traditions, p. 189; Joseph Findel, p. 221; A Significant Chapter in the Early History of Freemasonry, Nov. C.C.B. 4; Operative Masonry, Dec. C.C B. 1.

Vol. III (1917) - Antiquities, p. 181; Masonic History, p. 204; The Guild and York Rites, p. 242; Freemasonry and the Medieval Craft Guilds, pp. 342, 361; Worthy Operatives Cathedral Builders, p. 349.

Vol. IV (1918) - George Franklin Fort, p. 171; The Masonic Writings of George Franklin Fort, p. 210.

Vol. V (1919) - Mackey's History of Freemasonry, p. 53; Legendary Origin of Freemasonry, p. 297; Quatuor Coronate, p. 300.

Vol. VI (1920) - Speculative Masonry, p. 130; A Bird's-Eye View of Masonic History, p. 236.

Vol. VII (1921) - Whence Came Freemasonry? p. 90; Three Good Books on the Guild Question, p. 195; "The Evolution of Freemasonry," p. 360.

Vol. VIII (1922) - Gould's Concise History of Freemasonry, p. 23; Masonic Legends and Traditions, p. 57; Craft Guilds and Trade Unions, p. 63; Traveling Craftsmen, p. 102; A New Brief History of Freemasonry, p. 120; "Freemasonry and the Ancient Rites," p. 151; Freemasonry of the Middle Ages and International Society, p. 331.

----o----

CHANGES IN OUR OFFICIAL FAMLY

BY THE EDITOR

It is our regretful duty to announce that Brother W. E. Atchison resigned his position as Assistant Secretary of this Society on January 1st. In severing this connection Brother Atchison terminated a period of some six years of service which has been signalized, especially during the period of the World War, by zeal and industry, so that the hearty good wishes of all will go with him to his new labors. He has accepted a position in the Service Department of the Masonic Service Association of the United States, of which Brother Andrew L. Randell, P. G. M., Texas, is Executive Secretary. It may be observed here, inter alia, that the National Masonic Research Society and the Masonic Service Association are two entirely separate and distinct organizations which, though they work together in harmonious cooperation, has each one its own task apart from the other.

Meanwhile - we now pass to the other side of the ledger - we are happy to announce the appointment of Brother Jacob Hugo Tatsch as Assistant Editor of this Society. Brother Tatsch is a native of Milwaukee, Wisconsin, but he has for a long time lived on the Pacific coast, where he served in the banking business for some seventeen years. During the World War he was commissioned a Captain of Infantry and as such organized and commanded what is now Co. A, 161st Infantry; and was also on active duty in the Military Intelligence Division of the United States Army during the last year of the War.

Brother Tatsch was raised in Oriental Lodge No. 74, F. & A. M., Spokane, Washington, on June 28, 1909, and served his lodge as Worshipful Master in 1914. He was appointed Junior Grand Deacon of the Grand Lodge F. & A. M. of Washington for 1914-15, and Grand Orator for 1917-18. He received the 32d of the Ancient and Accepted Scottish Rite in Oriental Consistory No. 2, Spokane, in 1909, and has held various appointive and elective offices. He is one of the American local secretaries of Quatuor Coronati Lodge No. 2076, London, and is affiliated with the following bodies: Lodge of Research No. 2429, Leicester, England; Manchester Association for Masonic Research, Manchester, England' International Masonic Association, Geneva, Switzerland; Deutsche Gesellschaft zur Foerderung Freimaurerische Wissenschaftlicher Forschung, Hamburg, Germany. He is a charter member of the National Masonic Research Society.

For many years Brother Tatsch has been an indefatigable student of Freemasonry and has to his record many valuable pieces of research, especially in the field of Masonic bibliography, of which he has an expert knowledge. He enjoyed the distinction last year of contributing a treatise to the Lodge Quatuor Coronati of London, England, an honor that has gone to only a few American brethren. In addition to his duties as Assistant Editor of the Society, Brother Tatsch will superintend our book and publishing department. All inquiries sent to this office concerning books will receive his personal attention.

----o----

EDITORIAL

FREEMASONRY IS A LIFE OF GLADNESS

WAY BACK in the 'eighties a distinguished English brother wrote a treatise on "The Worship of Death" in which learned document he undertook to show that Freemasonry is in line with the ancient cults and creeds that taught it is the duty of man in this life to keep his thoughts fixed on the dissolution of the body. There was a certain fitness in this preachment because the Freemasonry of the period was more or less funereal in its make-up, - repressed, rigid, shut-eyed, introspective, and very much given to brooding on the mystery of the coffin, and the skull and cross-bones. Lodges were dark and solemn places; and Masonic ceremonies were considered as reminders of the vanity of life and the certainty of death. Is the picture overdrawn ? Perhaps. Most such pictures are. Nevertheless the characterization will serve to remind one of what most struck the candidate in a lodge in the old days.

There is a funereal note in Freemasonry, even in the Freemasonry of this new day, and there should be, because death and all the last mysteries that surround it belong to the scheme of things human: but for all that there is no reason in the world why any Mason should let his Masonry be swamped by a cheerless gloom, a pall-like solemnity. Quite the contrary, for Masonry is in its very nature, if we shall but consider it, life, and light, and cheer, and should be lived as such. Masonry does not teach that death ends all, but that life ends all. It does not teach that everything is swallowed up in the grave, but that everything, the grave included, is swallowed up in the power and love of God. It does not teach that man should succumb to the assaults of time, or the bludgeons of the assassins and villains of bad fate and unfortunate circumstance, but that one may arise from his graves in the rubbish with many resurrections.

Such teachings should make one glad, not sad. And so also with the activities of the Craft by which a man is surrounded. Membership in the Fraternity armors a man against the slings and arrows of outraged fortune. He finds himself among friends; he enjoys hospitality and fellowship: he learns how good and blessed a thing it is for

brethren to dwell together in harmony. The work of Masonry, like all its teachings, adds to the gaiety of nations and the joy of life. "Let there be light" is addressed to the heart as well as to the mind, and might very easily be translated into the other words, "Be of good cheer."

The solemn men, apparently so aged in spirit, who write so many of our books and compose so many of the articles that appear in our periodicals, are misled by the trappings and outward apparel of the Order. There is no need that they be so lugubriously sad, so heavy hearted, so leaden footed, so sunken eyed. Nobody will expel them from the Craft if they compose a cheerful song once in a while, or even contrive a bit of humor.

Of course nobody enjoys seeing grown men acting the fool on a lodge floor. Nobody enjoys the spectacle of a lot of men who take no interest in anything save lunches. Least of all does anybody desire to see the legitimate work of lodges side-tracked in favor of dances for the girls and musicales for the ladies. Such things are incidental and by-the-way, and not here in mind. The thing in mind is that Masonry is a triumph over the sour beast and the cynic in man. It exists for the sake of life. It makes for our peace and ministers to our joy. It calls for blithesomeness because it carries within itself the gladness of eternal LIFE.

* * *

THE N.M.R.S. CO-OPERATES WITH MASONIC MAGAZINES

In its issue of February 5, "The Missouri Freemason" of St. Louis, published and edited by Brother F. H. Littlefield, made a two page announcement that must have proved of considerable interest to any members of this Society who chanced to read it. Over his own signature Brother Littlefield announced that a visit to the headquarters of this Society had so opened his eyes to its possibilities for Masonic service that he wished all readers of his paper to become members and to that end offered to sponsor their memberships, and by way of encouragement volunteered an

offer of his own paper at a fifty per cent reduction. This is the first time such a thing has occurred since this Society was organized more than eight years ago, and is therefore worthy of more than passing notice.

This matter of possible co-operation with Masonic periodicals was carefully canvassed by officers of the Society who found there could be no possible objection to it in principle, but a very great likelihood of good; therefore, they approved the move, taking care the while to have it understood that membership in this Society can never be made a part of a club offer, but remains at a fined fee to one and all.

It chanced that during the week immediately following Brother Littlefield's visit to the Society's headquarters another Masonic periodical took up the matter, thus proving once again that the minds of men will sometimes run in the same channels. If some arrangement is entered into with these latter mentioned brethren there is no reason but to suppose that others may propose some such arrangements later on.

All this is as it should be. THE BUILDER is not competing with other Masonic magazines in the commercial field; but it is the journal of the National Masonic Research Society, and is designed to be a literary record of Freemasonry with a world-wide appeal. The Society itself is strictly and permanently non-commercial and does not, and cannot, pay a dollar of profits to anybody. All of its income is used to publish THE BUILDER and to maintain or increase its rapidly growing services to Freemasonry.

* * *

EXPERT WANTED: A MASONIC CONSULTING ARCHITECT

The great number of Masonic buildings now under way or in prospect has brought into emphasis the need for architectural experts knowing Freemasonry thoroughly

enough to serve as consulting specialists for regular firms. To be perfectly fitted to its purpose a Masonic temple must be, in arrangement and accommodations, adapted to the uses of several Masonic bodies, and often of two or three auxiliaries; it must have the peculiar equipment needed in Masonic work; and its decorations must fit into the Masonic scheme of things.

How far the general run of architects are from understanding the specifically MASONIC requirements of buildings and lodge rooms is proved by the small number of such structures as successfully combine form and function.

There is a real need for the Masonic consulting specialist. Such a man must have a thorough grounding in his own profession: and on top of this he should as thoroughly understand Freemasonry in all its rites, its history, its spirit, and its symbolism. With his headquarters in some central city this man could be called in by local lodge committees and local architects [or advice on such architectural features as are peculiarly Masonic. He would be especially valuable in working out the decorative scheme of the building, which in too many cases, alas, is in shrieking discord with our ceremonies. Imagine a Third Degree exemplified in a room decorated like a movie theatre! The thing is hard to imagine, but it often happens.

----o----

THE LIBRARY

THE MASONIC WRITINGS OF GEORGE THORNBURGH

HISTORY OF MASONRY, Central Printing Co., Little Rock, Arkansas: $3.00.

MASONIC MONITOR FOR ARKANSAS, published by George Thornburgh, Little Rock, Arkansas: $1.25.

MASONIC MONITOR FOR LOUISIANA, published by George Thornburgh, Little Rock, Arkansas: $1.25.

THE HISTORY OF MASONRY has already received a commendatory review at the hands of the editor of THE BUILDER, which same appeared in the issue for December, 1915, page 308. The book has now reached an eighth edition, a rare dignity in Masonic literature wherein so many similar ventures come to early grief. Statistics and tables have been brought up to date, and such other changes made as time has proved desirable. The volume as a whole comprises 243 pages; when it is said that the last 70 pages are devoted exclusively to Arkansas, and that the 173 preceding pages are divided among all the Masonic bodies along with rapid sketches of Masonry in each of the states, it will be seen that Brother Thornburgh has permitted himself no liberties with space. The story of Masonry is reduced to the irreducible minimum, and there is much by way of names and dates.

This is the kind of volume required by the majority of men who wish to read something about Freemasonry but haven't opportunity to read much. Such brethren will find here collected together, and conveniently arranged, such facts as all should know, especially those who enjoy the honor of the chairs, and whose position imposes upon them the honorable obligation to learn something about the Craft which they have undertaken to rule. Brother Thornburgh has addressed himself to these men in his History and in his Preface thereto, in the latter of which he writes: "Few have the time or means to devote to large and expensive books, which in the end do not make clear the truth. I present this history in plain language, boiled down and stripped of speculation, with the hope that it will be studied and appreciated."

The man for whom Brother Thornburgh has so successfully performed this service will not be much given to a meticulous examination or to quarrelling with the author over moot points: a sophisticated student will no doubt become irritated here and there. To have Duncerley spelled as "Dunkerly" and Ramsay appear as "Ramsey" on

one page hurts one's feelings. Dr. Anderson is given credit, and without reservation, for transforming Operative Masonry into Speculative, a thing to which few can subscribe. Neither is it possible for one to accept without reservations Brother Thornburgh's account of "Operative Masonry," where he furnishes us not with an account of the old Operative Freemasons as historical research has made them known to us, but the legend, altogether unsustained by documents, set forth by the modern society called "Operative Masonry," which is a very different thing. The "Stuart Theory" of the Scottish Rite bodies is set forth in a page of straightforward statements that wholly ignore the many other respectable theories that have been championed by eminent scholars. The formation of the "Antient" Grand Lodge is described as a "schism," a theory long exploded: and almost everything else said about that great and critical epoch is erroneous.

If the entire volume were devoted to "history" properly so-called, after the fashion of the works of Gould, Findel, Mackey, et al., such faults would be fatal; but the present work is not such an attempt, since it is really a hand-book of such outstanding facts as are never called in question, therefore they will do no great harm.

The volume includes a series of brief sketches of American Masonry state by state, very valuable for reference purposes. There are little chapters on "The Poets Laureate," "George Washington," and "Albert Pike"; and there is a great deal to be said, as already indicated, about Masonry in Arkansas. The Table of Contents is shifted to the rear and called an "Index" and the index itself is altogether missing, upon which ye scribe exclaims, Alas! and finds himself confirmed in his long-cherished intention of organizing an "Index Society." Heaven speed the day when every book is compelled to carry an index! Of the two Monitors listed in the heading it may be said that they are all that good Monitors should be, and are purchasable by Masons everywhere.

What a rare old state is Arkansas! Since Albert Pike graced it with his residence in the ante-bellum days until now it has walked proudly among the foremost jurisdictions in Freemasonry. Brother Thornburgh himself deserves a niche in the Arkansas pantheon: as a Grand Master, as Custodian of the Secret Work, and as one of the princes of the Ancient and Accepted Scottish Rite, he has labored long in behalf of the Craft. A "fine Arkansas gentleman" is he, and long life to him!

* * *

THE CONSTITUTIONS OF 1722

A photographic reprint of TIIE OLD CONSTITUTIONS OF FREEMASONRY, published by J. Roberts in 1722, issued by the National Masonic Research Society: price $2.00.

This is a hurry-up call to Masonic students who may have it in mind to possess themselves of this invaluable book. The edition is limited to one thousand and each copy is numbered. There are not many left, so that it will be wise to secure one while securing is possible. The book carries a Foreword by Dr. J. F. Newton, former editor of THE BUILDER, which same is here reproduced in order that readers may have accurate knowledge of what the volume contains:

"The Old Charges or Constitutions of Freemasonry are the title deeds of the Fraternity, and as such they should be carefully studied by every Craftsman - just as a man ought to take due care to know the title of his home and holdings. It is therefore that the Society issues herewith a photographic reproduction of a document as unique as it is interesting, in the hope of reviving and prompting a study of the Old Charges among American Masons, and especially among the young men now entering our ancient fellowship.

"When Hughan and Woodford began their researches into the Constitutions of the Operative Masons, about 1866, hardly more than a score of such documents had then been recovered and traced. (1) By the time Hughan published his Old Charges of British Freemasons, in 1869, which was the first collection in print of the kind, several more which had been discovered were duly noted or reproduced in that volume. When the second edition of his volume appeared in 1895, he had access to sixty-six rolls of the Old Charges, and nine printed versions, besides eleven others

known to have existed which he reckoned as 'Missing MSS.' (2) Of these the oldest known was written about the latter part of the 14th century, followed by another in the early 15th, then another in the 16th, thirty-nine in the 17th, and twenty-one in the 18th, besides a few in the 19th century. Some of these, to be sure, are duplicates, and others are simply slight variations of extant originals, but a number are independent versions of not a little value.

"Whether in manuscript or printed copies only, they have now all been named and arranged in classes, or families, according to their dates and importance; and these again have been subdivided into branches, the better to compare their different readings and to estimate their value both individually and generally. (3) The researches of Begemann in this field were not only memorable but astonishing, all the more so because, as a German, he so thoroughly mastered the language in which the Old Charges were written as to be able, more than once, to locate and give date to a document by its peculiar accent and dialect. Surely, few feats of scholarship in the annals of the Fraternity can surpass such an achievement, for which every Masonic student should be deeply grateful.

"The Old Charges were, in fact, a part of the ritual of Operative Masonry, being read or recited to the initiate upon his advent into the Order, to which, with whatever other secret sign or teaching was communicated, he subscribed in an obligation. The obligation, as will be seen in the following pages, was very simple, consisting of only two or three sentences - sometimes of only one sentence - followed by none of the elaborate penalties afterwards imposed when the Craft passed out of its operative period. Evidently, our ancient Brethren relied upon the greater moral penalties which affect and influence the human soul: namely, the terror of being forsworn and scorned as a dishonored man and Mason, the horrors of an outraged conscience, and the just and awful anger of the infinite Deity whose presence was invoked as a witness on the 'holy contents of this Book.'

"As all authorities agree, the tiny, faded, time-stained booklet which we herewith present, is the oldest Masonic book, the earliest printed copy of the Constitutions of the operative Freemasons. Hughan holds it to be such, with which Woodford agrees when he says, 'Until some reliable evidence can be produced of their actual publication, we must be content to accept Robert's Edition of 1722 as the first printed

issue of the Constitutions.' (4) The only possible exception are the excerpts from the 'William Watson MS.' printed by Dr. Robert Plot, author of The Natural History of Staffordshire, in 1686. (5) Speaking of this little booklet, Brother Spencer, who originally owned it, remarked in 1871, (6) that, as far as he could ascertain, it is unique: 'It came into my possession about a quarter of a century ago, bound up at the end of a scarce 1723 edition of the Constitutions: and from that time I have been searching for another unsuccessfully. On making inquiry I learn that the work is unknown at the British Museum, the Bodleian, and other public Libraries.' Hughan adds, (7) 'At the sale of his (Spencer's) Masonic Library in 1875, it was purchased by me for the late Mr. Bower, of Keekuk, Iowa. This pamphlet is now in the Library of the Grand Lodge of Iowa, being one of the most valuable books of the celebrated "Bower Collection."

"Printed one year before the Constitution of the Grand Lodge of England, and being, as Hughan holds, an 'exclusively operative' document, it stands as the parting of the ways between Operative and Speculative Masonry. One has only to read it alongside the Constitutions of 1723, to see how profound and far-reaching the transformation from the old Masonry to the new really was. (8) Of its contents Hughan writes:

" 'The text leans more to the Grand Lodge MS. No. 2, than to the Harleian No. 1942, though substantially it represents both documents. Robert's Charges run I to XXVI, then follow (a) the brief and long "obligations," (b) "This Charge belongeth to Apprentices" (I to X), and (c) the "Additional Orders" (I to VII), (d) concluding with a repetition of the longer Obligation. The word omitted in Rule XXIII, apparently because the Editor failed to read it, is supplied in the two MSS. named, as "erred."

" 'The "Additional Orders and Constitutions" are declared to have been "made and agreed upon at a General Assembly held at - on the Eighth Day of December, 1663 ;" but evidently this guess was not explicit enough for Dr. Anderson, as he states in "Constitutions" 1738, that the Earl of St. Albans' held a General Assembly and Feast on St. John's Day, 27th Dec., 1663, when the regulations were made. One romance is as good or worthless as the other; and like the claim of Roberts, that the MS. he copied from, was then about 500 years old, is only quoted now to show how Masonic "History" was written at that period.' (9)

"Why it was published at all has led to some interesting speculations, one of which, by Albert Pike, being to the effect that English Masonry, in 1717, and afterwards to 1745, had for one of its purposes, at least, if not the chief one, to sustain the Act of Parliament settling the succession and excluding the Stuarts and all Papists: and that by the Chiefs of the Order, at least, it was enlisted in the support of the House of Hanover. (10) Whether this was so or not we need not stop to argue, but it adds interest to the little booklet which Pike surmises is so scarce because it was suppressed: and it may well provoke a desire to study anew the era in which it appeared. What influence, if any, it had on the ritual mongers of the time, by whom Gould thinks it was carefully studied, (11) is another question into which it may repay us to inquire. Interesting in itself, valuable as a sign of the times in which it was printed, and fruitful of problems worthy of study, the Society sends it forth in the hope that it will provoke further research and bring more truth to light."

1. Old Charges of British Freemasons, by W. J. Hughan, 2nd Edition.

2. Ibid.

3. Transactions Quatuor Coronati Lodge, Vol. I; also Quatuor Coronatorum Antigrapha.

4. Hughan, R. F., op. cit., preface 1872 edition.

5. History of Freemasonry, by R. F. Gould, Chapter VII; also Early Printed Literature Referring to Freemasonry, by H. J. VVhymper.

6. Old Constitutions, by Spencer, p. 22.

7. Hughan, op. cit., 2nd edition, p. 122.

8. Constitutions, by Anderson.

9. Hughan, op. cit., 2nd edition, p. 122.

10. Official Bulletin Supreme Council, A.&A.S.R., Southern Jurisdiction, Vol. I, pp. 491, 632.

11. Collected Essays, by R.F. Gould, p. 246.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes under his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another; but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study club which are

following our Study Club course. The Society is now receiving from fifty to one hundred inquiries each week: it is manifestly impossible to publish many of them in this department.

A HISTORY OF FREEMASONRY IN CANADA

Is there a good history of Freemasonry in Canada? If so, where can I get it? W. H., Ontario

There have been pamphlets dealing with the history of the Craft in the several Provinces issued by the Nova Scotia Lodge of Research and by brethren in Ontario, Quebec, Manitoba and British Columbia; but with the exception of the first, these are all out of print. The only complete history obtainable for the whole Dominion was published in two volumes in 1900 by the late M. W. Bro. John Ross Robertson, of Toronto.

In this connection, our readers, particularly those in Canada, will be interested to know that we expect to publish in a few months an "All-Canadian" issue of THE BUILDER, composed entirely of material by our brethren north of the border. The Toronto Society for Masonic Research, now in its third year, of which Bro. N. W. J. Haydon is Secretary, has undertaken to gather the literary matter and photos which will be needed, and we hope that all our readers who have anything suitable for this purpose, will at once let him know. His address is 564 Pape Avenue, Toronto, Ontario.

* * *

PRESIDENT WARREN G. HARDING'S MASONIC RECORD

Will you please furnish me the Masonic record of President Warren G. Harding? F. F. F., West Virginia.

Brother J. H. Bromwell, Grand Secretary, Grand Lodge of Ohio, replies to your query with the following information:

Entered Apprentice, June 28, 1901; Fellow Craft, August 13, 1920; Master Mason, August 27, 1920, in Marion Lodge No. 70, F. & A. M., Marion, Ohio.

Mark Master, January 11, 1921; Past and Most Excellent, January 11, 1921; Royal Arch, January 13, 1921, in Marion Chapter No. 62, R. A. M., Marion, Ohio.

Elected, but has not yet received Council Degrees in Marion Council No. 22, R. & S. M., Marion, Ohio.

Red Cross, Malta and Temple, March 1, 1921, in Marion Commandery No. 36, K. T., Marion, Ohio.

Scottish Rite (4d-32d) January 5, 1921, in Scioto Consistory, Columbus, Ohio. (The only candidate.) Has been elected by Supreme Council, Northern Masonic Jurisdiction, to receive – 33d, but this has not yet been conferred.

Shrine, January 7, 1921, in Aladdin Temple, A.A.O.N.M.S., Columbus, Ohio.

* * *

PROFESSOR EDWIN GRANT CONKLIN

Is Professor Edwin Grant Conklin, author of "The Direr tion of Human Evolution," a Mason?

O.C.Q., New Hampshire.

Professor Conklin replies: "I beg to say that I am not a member of the Masonic Fraternity. Possibly certain phrases of my book, The Direction of Human Evolution, may have suggested this inasmuch as I have lived with members of this Fraternity all my life and have unconsciously and unknowingly adopted many of their phrases. My father was a life long Mason and many of my University associates have been members of this great Fraternity."

* * *

AUGUSTUS THOMAS IS A MASON

Can you tell me if Augustus Thomas is a Mason?

L.M.P., Idaho.

Your inquiry was forwarded to Mr. Thomas himself who replied as follows:-

"I am a Mason, 32nd degree.

Augustus Thomas."

* * *

GERMAN MASONIC WRITERS

I have found very little reference in my Masonic studies to brooks published in languages other than English. We know that Masonic lodges exist in Germany but apparently we have little knowledge of their literary work. What can be said on this subject? R.F.G., Jr., California.

The Mason with a knowledge of foreign languages denies himself a wonderful opportunity for obtaining information about Masonic affairs in Continental Europe if he does not read books and magazines published abroad. To begin with, the best bibliography of Masonry was prepared in Germany. In fact, the only extensive bibliographies ever published have been in German.

The premier work of importance is that of George Klosz, Bibliographie der Freimaurerei. This was published in Franfort-on-the-Main in 1844. It lists 5400 titles. The next important work was Reinhold Taute's Maurerische Buecherkunde: Ein Wepweiser durch die Literatur der Freimaurerei, published at Leipzig in 1886. This was followed in 1911-13 by the monumental three volume work of August Wolfstieg, Biblio" graphic der Freimaurerischen Literatur, which lists 43,347 items. These books will give an idea of the number of works published on Masonry. Wolistieg's Bibliographie should be in the possession of every Masonic library, for it is printed in English type and can be used by those not conversant with German.

What Wolfstieg is to Masonic bibliography, Wilhelm Begemann is to Masonic history. His best and most widely known books are Vorgeschichte and Anfaenge der Freimaurerei in England, 2 volumes, 1909-10; Freimaurerei in Irland, 1911; Freimaurerei in Schottland, 1914. Other books of his are: Die Tempelherrn and die Freimaurerei, 1906; Die Hanger Loge non 1637 and der Koelner Brief von 1535, 1907; Der Alte and Angenommene Schottische Ritus and Friedrich der Grosse, 1913. Begemann's books are especially desirable as they supplement the earlier works of British authors, such as Hughan, Gould, Sadler, etc.

Findel's History of Freemasonry has gone through many editions in Germany since it made its first appearance in 1861. J.G. Findel was for many years editor of Die Banhuette. He has written more than any other German on Masonry, and his works are desirable and authoritative, making due allowance for the period in which he wrote. The iconoclastic tendency of German Masonic writers, due partially to an inborn trait to judge by the known evidence only, disregarding sentimentality, and a friendly rivalry with England on the subject of Masonic origins, are factors which must be considered when reading German literature.

An earlier work of value is Geschichte Freimaurerische Systeme in England, Frankreich and Deutschland, by Freihe. C.C.F.W. von Nettelbladt. Originally written during thy early decades of the nineteenth century, this work was republished in 1879 by the editors of the Zirkel-Correspondenz. It must be taken cum grano salis, as is the case with all other early works.

It has been well said that we have no really excellent English encyclopedia of Freemasonry. Apparently the author of these words had examined the Allgemeines Handbuch der Freimaurerei, third edition, (1900) an adaptation of Lenning's early work. It is a most commendable encyclopedia in two volumes which should be consulted carefully whenever a critical review is necessary.

Dr. Jos. Schauberg's Vergleichendes Handbuch der Symbolik der Freimaurerei is an excellent work in three volumes, originally issued in 1861. A general history of

symbolism is contained in the quarto volume of Max Schlesinger, Geschichte des Symbols: Ein Versuch, published in Berlin, 1912.

One of the best German works is Wolfstieg's Unsprung and Entwicklung der Freimaurerei, also in three volumes. This is of recent publication (1920) and deals with the origins of Freemasonry in England *tom the Renaissance to the Reformation, as well as taking up the later phases of Masonic history. Other European nations are also covered in these books.

Research work, comparable to that carried on by English research bodies, is brought to the attention of Masonic scholars by the "Verein Deutscher Freimaurer," (Dr. Jur. J. C. Schwabe, Secretary, Fichtestrasse 43, Leipzig III, Germany) and the "Deutschen Gesellechaftzur Foerderung freimaur.-wissenschaft. Forschung," (F. E. Zierler, Johnsalle 84, Hamburg, Germany.

The works of Diedrich Bischoff, Otto Caspari, Hermann Settegast and August Hornneffer are among modern examples of German Craft literature. J. H. T.

[Note: Brethren interested in any of the German publications can place orders through the Book Department of the National Masonic Research Society.]

----o----

CORRESPONDENCE

THE WAYFARING MAN, ETC

In the "Question Box" for September, 1922, a brother from Florida requests information regarding the symbolism or meaning of certain parts of the M. M. drama.

I question if there is any special significance to the Seafaring Man, the Embargo, the burial in the rubbish of the Temple and the dimensions of the grave. I am inclined to believe they are individually simply events necessary to develop the plot of the drama. While practically every detail of the Masonic initiation has some significance, we must not always ascribe or attempt to ascribe a symbolic meaning when those who elaborated on the ritual had no such thoughts in mind.

As to the Seafaring Man, the correct designation is "Wayfaring Man." The former is a corruption and should be altered by those jurisdictions using it. I can't say now just what jurisdictions use the term "Seafaring;" but all do not. Mackey says the Wayfaring Man was either introduced by Webb or else was found by him in the work as exemplified in the colonies in the latter part of the eighteenth century. Up until about the time of the Baltimore Convention, the Sea-Captain whom we meet with in most jurisdictions, was unknown in the ritual. As the M. M. drama became more and more dramatized and elaborated the Sea-Captain was introduced and with him the dialogue between him and the ruffians, wherein they seek passage out of the country. To be logical, when this was done, it should have been the Sea-Captain and not the Wayfaring Man, who advises the three Craftsmen that the ruffians had sought passage into Ethiopia. Except that a Sea-Captain would hardly have business inland. My guess would be that the two terms became confused in some jurisdictions through carelessness or ignorance and they borrowed the "Sea" from the Sea-Captain and attached it to the "Faring" making it "Seafaring Man," possibly believing them one and the same character.

The Embargo likewise is unknown in some jurisdictions. An expose of 1831 makes the W. M. say: "I had this embargo laid to prevent the ruffians from making their escape." I am sure there is no significance to this event except as it tends to develop a logical plot. And the plot is just as logical where no reference is made to it. Unquestionably it was a part of the ritual in use prior to 1849, but was later deleted in most states.

As this is proving lengthier than I intended to write, I shall only discuss the grave. I do not believe there is any special reason for the dimensions given in the ritual in this country. The expression "six feet of earth)' is quite common in describing a grave and it is from this expression I think our description comes. I cannot say whether the description is identical in the English Ritual. It is interesting to note that in the French Rite the following question and answer occurs as part of the M. M. catechism:

Q. What was its size'

A. Three feet wide, five feet deep and seven feet long.

This is certainly an improvement on our work as I believe that six is not a Masonic number.

A. L. Kress, Pennsylvania.

* * *

MERSEYSIDE ASSOCIATION FOR MASONIC RESEARCH

I was greatly interested in THE BUILDER for November to see the long list of Research Societies in England.

One important Association has been omitted; viz., "The Manchester Association for Masonic Research," with a membership of over 1000 members. The secretary is Brother Chew P. Noar, 50 Murray Street, Higher Broughton, Manchester. From the

above heading, "The Merseyside Association for Masonic Research," you will see that we have in this district recently formed a similar Association, of which I am the secretary.

John Mumby, Birkenhead, England.

* * *

CONCERNING DUFFY'S "ORIGINAL THOUGHTS"

It may interest you to know that we have a copy of Original Thoughts by Frank M. Duffy. This is in reference to the question asked by L.D.S., South Carolina, in the December number of THE BUILDER. You say in your reply that it was published in 1868. You came upon a second edition. I find our title page shows that it was published at Nashville, Tennessee, for the author in 1867. There is a note on the fly leaf in the author's hand writing; thus:- "Cornelius Moore, Esq., presented with fraternal regard by the Author. Springfield, Tennessee, March 12th, 1858." The book is inscribed to "John E. Brevard, Schoolmate, Friend, and Brother, and to the Officers and Brethren of Union Lodge No. 113, Hartsville, Tennessee." The title page carries this little piece of poetry:-

"Go, little book, from this my solitude!

I cast thee on the waters; go thy ways;

And if, as I believe, thy vein be good

The world will find thee after many days."

This little book of 138 pages has been a source of great pleasure to me in my digging around for information on the Forty-seventh Problem. Hoping that I have not intruded on your valuable time, with the best wishes for a prosperous and happy 1923, for yourself and THE BUILDER, I am fraternally,

Fred W. Schmerr, Librarian, Cincinnati, Ohio.

* * *

ILLEGAL WEARING OF EMBLEMS IN MISSISSIPPI

In your Editorial Department of the January issue of THE BUILDER you made reference to a bill which had been presented to the State Legislature of Mississippi concerning the illegal wearing of lodge emblems. This bill passed and became effective April 7, 1922, with this addition: "Provided, however, that these emblems may be worn by consent of those nearest of kin."

J. Parkinson, Mississippi.

(We are indebted to J. W. McCants, of Mississippi, for a similar letter.)

* * *

ANOTHER WORD CONCERNING THOMAS JEFFERSON

Word came to us that in the Minutes of Widow's Sons Lodge No. 60, Charlottesville, Virginia, is an entry to show that Thomas Jefferson was a Mason. Our readers will bested to read the reply to our inquiry sent by Brother E. E. Dinwiddie, Secretary of Widow's Sons Lodge:-

Your letter to Secretary W. F. Souder, of Lodge No. 55, has been handed me by him. There is no record of Jefferson as a Mason here. There were three lodges within less than five miles of his home, and no record of him as a member or as having visited any of them. This Lodge No. 60 is the surviving lodge of the three.

From extracts from the minutes of Lodge No. 90 of October 6, 1817, I copy as follows: "The Lodge formed procession and marched to the Central College where they were joined in procession by James Monroe, James Madison, Thos. Jefferson, Jno. H. Cocke, Jos. C. Cabell, & David Watson, Visitors of the Central College, proceeded, & did lay with the assistance of the visitors of the said Central College, the Corner Stone of the said building in ancient form."

This Corner Stone of Central College, now the University of Virginia, was laid by Charlottesville Lodge No. 90 in conjunction with Widow's Sons Lodge No. 60.

In conversation with Past Grand Master Rt. Wor. R. T. W. Duke of Virginia a few days ago, he expressed the opinion that Jefferson was not a Mason, though some have thought so. Certainly he never attended any Lodge here.

We have no record of Madison or Monroe as being Masons. They would not have belonged to a Lodge here had they been, as their homes were too far away.

E. E. Dinwiddie, Virginia

* * *

SEVENTY-FOUR YEARS A MASON

In looking over an English newspaper recently I ran across the following which seems to me most surely a record:-

"Mr. F. James, of Penkridge, Staffordshire, has just celebrated his one hundred and first birthday.

"He is a Justice of the Peace, Deputy Lieutenant, and at one time served as chairman of the Staffordshire County Council.

"Not in public affairs only is he a well-known figure. He is one of the veterans of Freemasonry, his connection with it going back for seventy-four years."

Sidney J. Harris, Manitoba, Canada.

* * *

FORTY-FIFTH TERM AS SECRETARY

So many times I have noted in THE BUILDER references to long periods of service of secretaries and it has occurred to me that you should know something of Brother the Rev. Willis D. Engle, Secretary of Mystic Tie Lodge No. 398, F. & A. M., of the city of Indianapolis.

Brother Engle was Master of Mystic Tie Lodge No. 398 in 1875. In 1876-7 and 8 he was secretary of that Lodge. In 1879 he was again made Master of the Lodge and in 1880 he was again elected secretary and from that time he has continuously served without interruption, thus constituting this year his forty-fifth term as secretary of that lodge.

Mystic Tie Lodge was chartered in 1869. Today it has a membership in excess of 1400 members and Brother Engle has personally met and helped over obstacles, trials and troubles every one of these members and that host of members "who have gone on."

He is loved, revered, respected and his presence among us is appreciated.

Bro. Engle has been active Secretary of the Masonic Relief Board forty-four years and Secretary of the Masonic Burial Ground the same number of years.

E. O. Burgan, Indiana.

* * *

INFORMATION WANTED

We are looking for a collection of songs to sing at the social sessions of our Lodge. I have written to a number of publishers for a collection of Masonic songs, but thus far have failed to locate an appropriate collection. If any brother knows of any such collection, the writer would be glad to hear from him.

Harry J. Laque,

702 Provident Bank Building, Cincinnati, Ohio.

----o----

YE EDITOR'S CORNER

Let's get a law passed to stop lodge orators from reciting Bryant's "Thanatopsis." It is possible to do some things once too often.

* * *

It was impossible to respond to the hundreds of replies that came from the circular letter sent out to all members.

* * *

Are you remodeling your lodge room or erecting a new Masonic building? Send us copy of yours plans and drawings; we have constant inquiries for such things.

* * *

A brother of evident foreign birth, not yet out of the throes of his struggle with our mysterious English language, remarks in a recent letter to us that "we all cherish a great admiration for the profits of Israel." Indeed we do!

* * *

The Sojourner's Club Building at Fort Bayard, New Mexico, was scheduled for dedication February 7th last. Congratulations, brethren!

* * *

Can you make a map ? We need a world map showing distribution of Masonic lodges.

----o----

A PARTIAL LIST OF BOOKS OBTAINABLE FROM THE SOCIETY

A Subject of Vital Interest to Every Mason

ROMAN CATHOLOCISM AND FREEMASONRY

BY DUDLEY WRIGEIT

Author of "Masonic Legends and Traditions," "Woman and Freemasonry," "The Eleusinian Mysteries and Rites," etc.

This is a historical, not a controversial work. It contains a full translation of the official Bulls, Encyclical letters, and Decrees issued against the Craft by Popes and Bishops, as well as the official records of the sufferings imposed upon Freemasons under the Inquisition. Incidentally, it throws interesting sidelights upon the history of Freemasonry in the United Kingdom and on the Continent of Europe, and gives particulars of secret societies into which only Catholics were permitted to be initiated. The facts are given without embellishment; they speak for themselves. The range covered by the work extends over two centuries, beginning with the latter part of the seventeenth century and carrying up to the present day.

Attractively bound in blue buckram, 247 pages and comprehensive index $3.25, postpaid

Early Eighteenth Century Masonry in the Colonies

FREEMASONRY IN AMERICA PRIOR TO 1750

BY MELVIN MAYNARD JOHNSON

Past Grand Master of Masons of Massachusetts

The beginnings of Freemasonry in America are as fascinating to the Masons of today as was the story of the Colonists when we first learned the romance of American history. Many of the men who participated in the aggressive life of the Colonies were brethren of the Craft. Benjamin Franklin, Provincial Grand Master of Pennsylvania,

printed accounts of the Fraternity in his newspaper, the Philadelphia Gazette. before he was a Mason.

Brother Johnson has examined many of the original documents and printed accounts of Colonial Freemasonry, and presents a wealth of material to the reader interested in learning how the Craft sprang up in America. This book is necessary to the library of every well informed Mason. (Reviewed in THE BUILDER, May, 1918, page 152.)

Bound in blue buckram, 225 pages, folding plates and facsimile reproductions $1.35, postpaid

"MASONS AS MAKERS OF AMERICA," Madison C. Peters. Gives account of all prominent Revolutionary heroes who were Masons. Has gone through several editions. Cloth binding, 60 pages $1.00

"THE BUILDERS - A STORY AND STUDY OF MASONRY," by Brother Joseph Fort Newton, former Editor-in-Chief of THE BULDER, is now the fastest selling Masonic book in the world. It is being translated into several languages. (Special price in lots of twelve or more copies.) Bound in substantial blue' cloth beautifully printed. Single copies $1.75

"QUESTIONS ON THE BUILDERS." Compiled by the Cincinnati Masonic Study Club to be used in connection with "The Builders," by Joseph Fort Newton. Paper, 13 pages, closely printed $.15

"SYMBOLISM OF FREEMASONRY," Albert G Mackey. New edition of a Masonic classic, revised by Robert I. Clegg. De Luxe fabrikoid binding, 311 pages. (Old

edition reviewed in THE BUILDER, August 1920, page 226. New edition reviewed in the December 1922 issue.) $3.65

"THE GOSPEL OF FREEMASONRY," by "Uncle Silas." A very rapidly selling book written in a new vein. Third edition. Cloth binding, 60 pages $1.00

"THE STORY OF THE CRAFT," Lionel Vibert. One of the best of brief histories of Masonry. Cloth binding; 86 pages. (Reviewed in THE BUILDER, April 1922, page 120) $1.35

"FREEMASONRY BEFORE THE EXISTENCE OF GRAND LODGES," Lionel Vibert. Embodies findings of Quatuor Coronati Lodge of Research on Masonic history prior to 1717. A standard. Cloth binding, 164 pages. (Reviewed in THE BUILDER, October 1917, page 314.) $1.75

"A CONCISE HISTORY OF FREEMASONRY," Robert Freke Gould. Revised by Fred J. W. Crowe. Absolutely indispensable. Cloth binding, 349 pages. (See THE BUILDER, January 1922, page 23, June 1922 page183.) $5.00

"THE PHILOSOPHY OF MASONRY," Roscoe Pound, LL.D. Five interesting chapters on Preston, Krause, Oliver, Pike, and "A Twentieth Century Masonic Philosophy." Cloth, 92 pages and index $1.25

"LECTURES ON MASONIC JURISPRUDENCE," Roscoe Pound, LL.D. A series of lectures on a subject often perplexing and confusing to Masons Cloth, 112 pages $1.50

"THE ARCANE SCHOOLS," John Yarker. A famous book. Especially interesting to students of the occult. Cloth binding, 535 pages $5.00

"THE KABBALAH. Its Doctrines, Development and Literature," Christian D. Ginsberg. For many years the standard. A new reprint. Cloth binding, 232 pages $2.35

"COLLECTED ESSAYS ON FREEMASONRY," Robert Freke Gould. Important treatises by a master Masonic historian. Large size, beautifully printed. Cloth binding, 300 pages. (Reviewed in THE BUILDER, March 1918, page 93. $7.00

OTHER BOOKS BY DUDLEY WRIGHT

"ROBERT BURNS AND FREEMASONRY." Contains chapter by Joseph Fort Newton. Cloth binding, 113 pages. (Reviewed in THE BUILDER. August 1921, page 235.) $1.75

"MASONIC LEGENDS AND TRADITIONS." Cloth binding, 152 pages. (Reviewed in THE BUILDER, February 1922, page 57. Review by A. E. Waite reprinted in THE BUILDER, July 1922, page 221.) $1.50

"THE ELEUSINIAN MYSTERIES AND RITES." One of the best accounts of one of the most influential of the Ancient Mysteries. Cloth binding, 108 pages $1.50

"WOMAN AND FREEMASONRY." Especially valuable for students of the Order of the Eastern Star. Cloth binding, 184 pages $1.90

The National Masonic Research Society is a non-commercial organization that pays neither profits nor dividends. Its Book Department exists for no other purpose than the convenience of its members. All profits on book sales are returned to the working treasury of the Society, to be used to increase its service to the Craft.

----o----

WORTH WHILE MASONIC BOOKS

In addition to-selling new books - both of other publishers and its own - the National Masonic Research Society maintains a department for the purchase and sale of used books on Freemasonry and kindred subjects. Persons having Masonic books to sell are asked to inform us of the title, author, place and date of publication; those wishing to purchase desirable books are invited to submit lists of wants. The Society will endeavor to locate scarce and out of print books.

An Intimate Glimpse of English Masonry in the Eighteenth Century

ANCIENT FREEMASONRY AND THE OLD DUNDEE LODGE NO. 18

BY ARTHUR HEIRON, P. M.

This interesting and instructive book is crammed full of facts about Masonic life in the period between 1720 and 1820. Dealing more especially with London and environs, Brother Heiron's contribution to the story of the Craft sheds much valuable light upon conditions existing at the time the first Grand Lodge was formed. Various old Masonic customs - quaint, humorous and even startling - so grip the attention of the reader that he is reluctant to put the book down. A lengthy review of this

fascinating volume appeared in the September, 1921, issue of THE BUILDER, page 243.

A handsome volume in blue cloth, gold lettering, 304 pages, with colored frontispiece of the "Pelican Stairs, Old Wapping," and many halftone illustrations $5.00 postpaid.

Comments by the Masonic Press

-

"The author now presents us with a book to which almost unqualified praise and welcome can be offered... The old customs, Masonic, convivial, and hospitable, are fully illustrated... To criticise this book would only be to praise."

- Ars Quatuor Coronatorum.

"The book is designed for the benefit of those brethren who have little leisure and few opportunities to study for themselves the early life of our Masonic ancestors in London. Brother Heiron's book has not a dull page within its handsome and serviceable covers."

- The Freemason, London.

An Exact Facsimile of an Exceedingly Rare Masonic Publication

THE OLD CONSTITUTIONS OF FREEMASONRY, 1722.

This handsome book is an exact photographic reproduction, page by page, of the earliest printed edition of the Masonic Constitutions, of which the only known copy is in the Library of the Grand Lodge of Iowa. The title of the original publication reflects the medieval tone of the contents: "The Old Constitutions Belonging to the Ancient and Honourable Society of Free and Accepted Masons. Taken from a Manuscript wrote about Five Hundred Years since. LONDON: Printed and sold by J. Roberts, in Warwick Lane, MDCCXXII." A review of this National Masonic Research Society reprint appears in this issue of THE BUILDER, page 85.

Blue buckram binding, with Foreword by Joseph Fort Newton, numbered and limited edition; $2.00, postpaid.

Address Inquiries for Masonic Books to

THE NATIONAL MASONIC RESEARCH SOCIETY

CEDAR RAPIDS, IOWA.

The National Masonic Research Society is a non-commercial organization. Profits from book sales are used to promote the work of the Society.

The Builder Magazine

April 1923 - Volume IX - Number 4

TABLE OF CONTENTS

FRONTISPIECE PRESIDENT - WARREN G. HARDING

HOW MASONIC EDUCATION ADMITS ONE TO THE GLORY AND GREATNESS OF MASONRY - By Bro. Joseph Fort Newton, New York

DR. NEWTON ASKS FOR MATERIALS CONCERNING ALBERT PIKE

THE STORY OF THE FOUNDING OF THE HARVARD LODGE - By Bro. Guy H. Holliday, Massachusetts

TO TEACH HUMANS WHAT HUMANS ARE IS THE HIGHEST DUTY OF HOMES AND SCHOOLS - By Dr. Cassius J. Keyser, New York

HOW TO EDUCATE MASONS IN MASONRY - By Seven Grand Masters

"THEN THEY TOOK HIM, AND SLEW HIM AT THE PASSAGES OF THE JORDAN!" - By Bro. Walter Booth Adams, M. A., M. D., Syria

WAS DR. JOHNSON A FREEMASON? SOME PHASES OF HIS LIFE - By Bro. Arthur Heiron, England

MEMORIALS TO GREAT MEN WHO WERE MASONS - ROBERT E. PEARY - By Bro. Geo. W. Baird, P. G. M., District of Columbia

THE STUDY CLUB - Chapters of Masonic History - Part II, Freemasonry and the Men's House - By Bro. H. L. Haywood

EDITORIAL - Lack of Trained Leaders is a Danger to Masonry

THE BUILDER is One Hundred Months Old

THE LIBRARY - The Hermetic Mystery

An Important Work on the Kabbalah

Speech Making Made Easy

WHAT IS FREEMASONRY ?

T'HE QUESTION BOX - Concerning Scottish Rite Blue Lodges

Brother Kress Wants Information about Thomas Smith Webb

Quatuor Coronati Lodge No. 2076, of London

How to Deal with an Atheist Member of a Lodge

Can Eastern Star Chapter Refuse any Applicant?

CORRESPONDENCE - An Inquiry Concerning Dr. Robert Talifferro Lively

Robert Morris as the Father of Uniform Work

Some Lutherans are not Opposed to Public Schools or to Masonry

The Italian National Grand Lodge

Lodge Presents Bible to Public School

Poem on Letters of the Keystone

YE EDITOR'S CORNER

----o----

VOLUME IX NUMBER 4

TWO DOLLARS FIFTY CENTS THE YEAR

TWENTY-FIVE CENTS THE COPY

Published Monthly by The National Masonic Research Society

APRIL - 1923

How Masonic Education Admits One to the Glory and Greatness of Masonry

BY BRO. JOSEPH FORT NEWTON, NEW YORK

The following address was delivered before A great company of Masons in Chicago, on the evening of March 21, 1917, at a reception accorded the speaker just before he sailed to begin his ministry at the City Temple, in London, Grand Master Wheeler presiding. The Editor of THE BUILDER has unearthed it from somewhere and asks me to allow him to publish it. If I hesitate, it is for two reasons: it reads like ancient history today, and it has too much of the personal element in it. Yet perhaps my experience of losing interest in Masonry, and then regaining it, may be of value as a warning to lodges to give young men something more than the Ritual of the Order.

Since these words were uttered the Great War and the Little Peace have swept over us, leaving desolation and disillusionment in their wake. They have gone, those years, dark, dreadful, and confused; but the ideals of this address still glow and abide in the

heart of the speaker, and he makes bold once more to commend them to his brethren. In a day when the brotherhood of the world is broken, our great and gentle Craft has an opportunity, the like of which it has never known before, to use its influence and power to spread that fraternal righteousness without which the future will be as dark as the past. - J.F.N.

WHEN I was a little child about seven years of age, I came to know several men who were wont to visit the home of my mother about once a month. She was a widow, and had a little family to look after, and we lived in the South in the midst of the poverty that followed in the wake of the Civil War. At first I did not know the purpose that these men had in mind in visiting our home. But one day I asked my mother, and she told me that they were members of the Masonic Order. They had just come to learn if there was any way in which they might help her in her struggle to keep her family together. Happily, aid was not needed, but every month, and sometimes more than once a month, those men would come with a quiet and kindly knock to see if we wanted anything.

As I grew older, I learned to know these men, and I learned also to know the story of my father who had been a member of their lodge - had, I believe, been a Master of it - and I learned something in connection with his Masonic experience that would perhaps interest you if I recite it very briefly. He was a soldier of the South, as some of you, or your fathers, were no doubt soldiers of the North in our Civil War. He wore the gray uniform, and you wore the blue. He was captured at one of the battles in the State of Arkansas, and as a young captain in the army of the South was brought up the Mississippi River to Rock Island, where he was detained as a prisoner of war for quite a while. The northern climate was very severe on southern men in prison. How severe, you may learn by looking into the archives of the War Department. My father fell ill, desperately ill. He made himself known as a Mason to an officer of the prison at Rock Island. The officer took that young brother Mason out of the prison to his home, and nursed him back to life. When the War closed, and his freedom had again come, that officer, his brother Mason, put money into his hand, and a little pearl-handled pistol in his pocket, that he might find his way back home midst unsettled conditions following the war.

Such was the spirit of Masonry in our Civil War, and if the real story of its service in softening the horrors and terrors of war, in sweetening to some degree its bitterness, is ever told, it will be a volume that men will open with trembling hands, and close with weeping eyes. Indeed, at a time when churches were rent in twain, when states were torn asunder, the only tie that remained unbroken in the hour of the Civil War, was the tie of Masonic Fellowship.

Having this tradition of the beauty and service of Masonry in my own family, is it a wonder that when I grew to be a man I had a desire to be a Mason? And it so happened that the son of this soldier of the South was initiated into the Order of Freemasonry not very far from where his father had been a prisoner of war, under the Grand Jurisdiction of Illinois, in old Friendship Lodge No. 7. Now, that was a night that I can never forget. While I was in college I suffered from a lightness of purse that was so painful that I did not belong to any fraternities. I had no time to waste, no money to spend on anything but bare necessities of life - and sometimes they were rather bare, so that I came into this Order to receive my first impression of a secret fraternity, and it was profound and lasting. Somehow, as I have further discovered the many beauties in Masonry, all of them benign and exalting, I still think that perhaps the most beautiful thing in all Masonry is its First Degree.

The other degrees followed. and at the close of the Third Degree there was a little banquet, as was the custom of that lodge, and the candidate of the evening was asked to express his impressions of Masonry. Well, they were so many, so vivid, and so deeply spiritual, that I found difficulty in putting into words what was in my mind. But I did manage to ask if there was any little book that would tell a young man entering the Order the things that he would most like to know about Masonry - what is it? whence it came, and what it is trying to do in the world ? No one present that evening knew of any such little book. So I began to ask questions of the Master of the lodge, as to what the meaning of the lodge was, of what it was a symbol, what was the meaning of the exercises in the preparation room, the knocks at the door, the movements about the lodge, and the different symbols that I became aware of when I entered the Light? I asked him why he did this, why he did that, and why he did the other? "Well," he said, "we do it because that is the way Masons have always done things." Which is only saying that we do it because we do it.

Not satisfied with such an answer, I asked, "Why ? What do you mean by it?" Alas, he could not tell me. I did not blame him then, and I do not blame him now; but I was full of innumerable questions, because I came into old Friendship Lodge fresh from Harvard University, and it seemed to me that a thing so impressive and so stately must have a long history, must have a deep meaning; and I wanted to know both. I had made some study of Egyptology, and I saw about me certain signs and symbols that brought echoes from a long past. And so, receiving no satisfaction from the Master of the lodge in answer to those questions, I ventured to ask a member of the Grand Lodge of Illinois. While he told me of the moral suggestions of the symbolism of the Order, and gave me very briefly and in vague outline the story of modern Masonry, from the founding of the Mother Grand Lodge of England down to our day; back of that he could not go; deeper than that he did not dig.

WIIY I LOST INTEREST IN THE CRAFT

After a time, while I enjoyed the ceremonies of the various degrees, I lost some of my interest in the Order. Years later I went to live in Iowa, and I found there, as Grand Master at that time, a remarkable man, as big in body as he is in mind, who had appointed a committee to investigate the literature of the Order. if perchance he might discover such a little book as I had asked on the night on which I received the Third Degree in Masonry. He was looking

==========

DR. NEWTON ASKS FOR MATERIALS CONCERNING ALBERT PIKE

"I am preparing a biography of Albert Pike. inasmuch as the Pike family has authorized me to undertake this work, and the proper Scottish Rite authorities have given me most cordial encouragement, l shall Cope in the course of time to prepare a

volume that will be more or less authentic. May l ask you to co-operate with me? I should like f or you to make the request through your columns that your readers supply me with any literature, letters, diaries, books, or any other matter that may throw any light whatever on the career of our great and distinguished brother. l shall take pains to preserve any such material in good condition and return it promptly."

==========

for such a book in order that he might put it into the hands of all young men who were received into the fellowship of Masonry in Iowa. Unable to find just what he wanted, it fell to my lot, after fourteen years, to prepare the little book that I felt the need of years before; and that is the story of The Builders. If I have done nothing else, I hope I have made it a little easier for young men entering the Masonic Fraternity, and whose minds are filled with so many questions that lead into so many interesting fields of study, to find such a little book; and I hope my labor is not in vain.

One of the first things that impressed me when I entered old Friendship Lodge was the fact that it contained in its fellowship men of every political party; and, later, when looking into the history of the Order, and its principles, I learned that questions of politics that divided men and sometimes estranged and embittered them, were not permitted in a Masonic lodge. To me that was a very eloquent fact. Knowing something of the bitter partisan spirit in the history of American politics, it seemed to me a wonderful thing that there should be a great, kindly fellowship that eliminated such questions, and permitted men of all parties to meet as man to man in the simple, fundamental fellowship of humanity without regard to party.

As I looked further into the history and philosophy of the Order, I learned the deep reason why the ancient Masons prohibited political discussions in their lodge rooms, and it seems to me that time has only confirmed the wisdom of our fathers in that regard, as in so many other regards. Just now there is a tendency in some parts of the country, under one pretext or another, in one form or another, to bring political issues within the Masonic fellowship. It would be a great blunder; it would make our

Masonry something different, something dangerously different from the Masonry of our fathers. It will cease to be an Order which unites men, and will become only a tiny atom in an indistinguishable blur of partisan feuds. So, brethren, let us use words in their right meanings, and not try to stretch or twist the word "politics" so as to bring in under any kind of excuse the thing which our fathers so wisely excluded from our lodges.

Another thing that impressed me that night in old Friendship Lodge, was the presence of men of nearly all the religious persuasions represented in the community. There is a certain stage in the growth of a town – a certain gosling stage, as I sometimes describe it - when it is neither a town nor a city; when it is divided up into cliques and parties, and when sectarian rivalry is very acute. It was so in that community at that time, whatever may be its state of mind now. In that lodge room were gathered men who were supposed to be rivals on the outside of the room, and yet they met in a spirit of fraternity and good will. As I passed through the degrees, I found that the Order placed emphasis only upon those profound, fundamental things that underlie all religions, over-arch all creeds, and that upon that platform, these men, however they might differ in the details of dogma and ceremony, stood together man to man, brother to brother, in the spirit of fellowship.

MASONRY ASKS, "WHAT IS YOUR NEED?”

Later, when I studied the story of the Order, and particularly the founding of the Mother Grand Lodge of England, and looked at the background of sectarian bitterness, confusion and bickerings, which marked that time, and against that dark background saw the men who founded the Mother Grand Lodge, and the fundamental principles of religion which they enshrined into their constitution, it seemed to me that such an event was forever memorable and prophetic.

But I am letting the hounds get ahead of the hare. As I pondered over my initiation that night, it seemed to me that I had come into an Order which was prophetic of a time when men would discover outside the lodge, as they discovered inside, that the things that they have in common, the things upon which they do agree, are of so much

greater importance that they will overshadow the things about which they have debated so long. It seemed to me that I stood at an altar which was prophetic of a time when the estranged religious units of the world would be brought closer together, and men would ask not, "What is your creed?" but, "What is your need?" And when they thus arrive, the scene will be presided over by the beautiful genius of Freemasonry, which has prophesied it for centuries.

Naturally, I wished to know something of the story of such an altar, and so I went back into the past as far as literature and records would take me. Perhaps you will let me tell you a few of the things that I discovered. I found that primitive society had three great institutions with which we are familiar, and one that we need to rediscover. First, it had the home, crude indeed, as all things were in the beginning of the world, yet that rude home had in it the prophecy of the home in which you were born, with its tenderness, its beauty, and its memories. It had the church, not then a church, nor a great temple, but only an altar of unhewn stone, its rites crude, its - smoke of incense ascending in a cloud of fear. Yet in the darkness of it all was a gleam of that light which and never was on land or sea. Third, there was the state or tribal form of government - very rude at first, very imperfect, but the basis and prophecy of this great republic in which we live.

But there was another institution, of which I had known nothing at all, and the very existence of which I had not guessed. It was called the "men's house." It stood at the center of every village, and was really the center of the life of primitive society. It was the secret house of initiation, in which every man of the tribe, when he became of age, was initiated, trained, sworn, and then entrusted with the law, legend, history and religion of his people. Here is the origin of all secret orders, of whatever kind, and this is what our Masonic fathers meant when they said that Masonry is as old as the race. Certainly the idea, necessity and practice of initiation goes back to the beginning. For years I have followed the different ceremonies of initiation used in different primitive secret societies, and I have found that while they differed, each having a certain local color of its own, they had certain basic things in common; that the purpose was always the same, the spirit was always the same, and that nearly always the climax was the same. Nearly always there was a degree which represented, in a dramatic form, the death and the resurrection of the candidate.

Those early initiations were frightful, brethren. Men were exposed not only to physical dangers, but to spiritual terrors, in order to test their physical courage, their mental power, and their moral trustworthiness. When they were so proved, they were admitted into the secret order of primitive society, and given certain words and tokens and grins and signs whereby they could make themselves known everywhere; and I was much interested in discovering how universal are the signs and tokens which we use in our lodges. If you think about it, they are the natural gestures of greeting, of distress or of brotherliness, and because they are so natural they have been used the world over. For Masonry has as a part of its genius the wisdom to use what is old and wise and human.

Continuing my study, I have followed the history of this men's house of primitive society down the years until it became associated with the art of building, because of the importance of architecture. I traced the Order of Builders out of Egypt into Asia Minor, where they built the Temple of King Solomon; then westward into Rome and the College of Architects up to the time when the Roman Empire reeled to its ruin. Then they seem to have taken refuge on an island in Lake Como, and from there-I traced them to the great Order of the Cathedral Builders who uplifted those shrines of beauty and prayer which the great war has destroyed. After the cathedrals were built the Order began to decline. They were called Freemasons because they were permitted to go wherever their work called them; because they were free from taxation; because they enjoyed many legal privileges not granted to other bodies; because of their exceeding importance as master builders. Free, also - to distinguish them from guild Masons - because a guild Mason could not go outside the town in which he lived, whereas Freemasons could journey far and near.

THE ACCEPTED MASON ENTERS THE CRAFT

When the Order began to decline, men who were scholars and thinkers and students, but not architects, began to ask to be received in its membership; men like Ashmole, who founded the Museum at Oxford, England. They were accepted, and hence the name, "Free and Accepted" Masons. These men sought membership in the Order because they found in it a rich deposit of symbolism which was worth their study, and in some lodges the Accepted Masons were in the majority. Such was the feet in 1717 - a date which will be celebrated in every jurisdiction of the world - the founding of

the Grand Lodge of England. That date, June 24, 1717, gave a new impetus and a new emphasis to Masonry, and it spread rapidly all over the world.

And so Masonry came to our shores, very early, long before our Republic was founded, before even the name “United States" was ever spoken. It was a great day when this kindly and friendly Order, with its spirit of justice, liberty, tolerance, intellectual courtesy, brotherly love and spiritual refinement, put its foot upon our shores. To tell the story of the connection of Masonry with the history of this country, and particularly with the history of our Republic, would be to repeat ma romance. It was not an accident that the Tea Party in Boston Bay was planned in a Masonic lodge and executed by the members of that lodge. It was not a mere coincidence that the first President of this Republic was also a Master Mason, and that so many of those who united in forming the organic law of this Republic were Master Masons. And, because the spirit of Masons had become a part of their thinking and living, they wrote it into the fundamental law of our land. So it has been all down our history. This Republic has never had a better friend than the Ancient Order of Freemasonry, and it never will have. In every great hour of national trial in the past, our Order has stood true to our Republic, as it will stand true today in the crisis through which we are now passing - perhaps the greatest crisis in all our history - when the flag will need the love and loyalty of every true American. Masons from one end of the land to the other will insist that the flag shall protect every citizen, and that every citizen shall protect the flag.

Naturally my study of Masonry increased my zeal for promoting an interest in the study of it among my brethren; and hence my association with this movement in behalf of Masonic education. What is education? Let me put together two famous definitions, one by Huxley and the other by Milton, and they will tell us what it is. Education is the training of the intellect in the law of nature, and the fashioning of the affections and of the will into an earnest loving desire to live in harmony with those laws, that a man may be fitted, justly, skillfully and magnanimously to perform every office, both private and public, of peace or of war.

If you would sum it up all in one word, it could not be better described than by the one word used by that mighty German genius - the greatest man Germany has known, except Luther - Goethe, when he used the word "Reverence." Reverence first, for that

which is below us, for the tiny, teeming, swarming forms of life at our feet. Such reverence led a poet to say that he would not count among his friends a man who would needlessly put his foot upon a worm, or wantonly and cruelly take life from any living creature. Reverence, in the second place, for that which is on the level with ourselves, for the human, for all that wears the human shape, however deformed or sin-bespotted, or far fallen; the insight to see behind every face, however scarred or blackened, something noble and divine. And reverence, in the third place, for that which is above us, which out-tops our knowledge, and upon which we are every moment dependent. That one word, so expounded, might be used as a synonym for education - Reverence.

What do we mean by a profane? Why do we so describe a man who is not a Mason? What is the difference between this lodge room and the street? Answer that question, and it will describe the difference between a mind that is reverent and one that is irreverent. Anything and anybody can go through the street, a cow or a cat or a dog; but not so in our lodge room. Here certain thoughts and things are excluded. Just so, a man who is profane will allow any kind of thought, no matter hove slimy, to go wiggling and squirming through his mind; but if he is a Mason in the true sense, his mind is a place of reverence, and there are some thoughts that will not be permitted to enter when they knock, no matter how many knocks they give at the door. Some sentiments will be put out as cowans and eavesdroppers, and not be permitted to pollute the sancity of his mind and of his heart.

MAX MULLER'S PARABLE OF EDUCATION

Perhaps a description of education is better than a definition, and there is a story translated from the literature of the Ancient East by Max Muller which is a perfect parable of what I have in mind. The gods, so runs this story, having stolen from man his divinity, met to decide where they should hide it.

It was a long, solemn, secret council. One suggested that it be buried in the earth, but the caution was expressed that man might dig there and find that pearl of great price. Another suggested that it be taken and dropped into the depths of the sea, but the

same fear was expressed that man, being a great wanderer, and having an insatiable curiosity, might go even to the depths of the sea to find the lost treasure. Finally the oldest and wisest of the gods said in a whisper, lest it be heard outside the council chamber, "Let us hide it in man himself, as that is the last place he will ever think to look for it." And it was so agreed. Man did dig into the earth, bringing up gold and silver and precious ore, and he did go over the sea and down under the sea, seeking high and low, and far and near, before he thought to look within himself to find the God whom he sought. Evermore the Lost Word is near us, even in our hearts, and happy is the man who finds it. It is more precious than all the gold in all the tempted hills.

Education, then, in the Masonic sense, as I understand it, is this discovery of whence we came, who we are, and where we are going. What is the first question that Masonry asks you at the door ? Is it not just this question ? She wishes to know whence you came, and what is your purpose here on earth. Without waiting to receive your answer, for you are not then truly qualified to give an answer, she admits you into her Temple, tells you whence you came and why you are here upon earth - the reason for your life, its excuse for being. She helps you towards that self-discovery which is the awakening of the soul, the beginning of its advance, morally, intellectually, and spiritually. Moreover, in the First Degree she trained you in the simple, old, homely, fundamental morality which underlies not only individual character, but is also the strength and support of society.

In the Second Degree she asks you who you are, and adds another lesson, another step, in that process of self-discovery by teaching you that you are an intellectual being, that you have intellectual powers that must be developed and put to the highest uses. Hence her recommendation that you look into the arts and sciences and master the great problems of life, climbing up slowly but surely to wider intellectual outlooks, where there are longer vistas and lifting skies. For this reason, as in the olden time, every lodge is a school for the training of the mind in the moral Geometry of God - training us to think truly, clearly, justly, kindly. For as a man thinketh in his heart, so is he, and so is the world to him - luminous and lovely, or dark and dreadful.

Finally, in the Third Degree, Masonry asks that most solemn of all questions, which every man who thinks asks his own heart again and again: "Whither goest thou?"

What is the meaning of all this stream of human beings pouring in upon the earth, passing swiftly across it - some sadly, some gladly - and vanishing into the beyond? Whither do they go? What is the destiny of this endless procession? Masonry seeks, in her Third Degree) to make you realize, my brother, that you are an immortal spirit hereto now, upon the earth. It initiates us, symbolically, into the Eternal Life in Time. If we are immortal at all, we are as immortal now as we ever can be, and to know that fact, and to govern ourselves accordingly, is the supreme human experience. It takes away the fear of death. It makes you a Master of life and time. For surely there is no tyranny like the tyranny of time. Give a man one day in which to live, and how cramped he is. The tick of a watch sounds like a gong. Give him a week and you have liberated him, insofar, and he can breathe more easily. Give him a year, and he can move with more leisure and more amplitude. But let him know that he is divine; that above him there hovers and waits an infinite time; let him know that he is an immortal being and he is free! He can spread his wings and think as far and as fast as his mind can go. He can lay out great plans, and labor for their fulfilling; he can dream great dreams. It adds to the dignity, worth and glory of life. And this is the great insight, prophecy and experience which Masonry would awaken in our hearts – the master truth of the Master's Degree. And so, while teaching us how to live, Masonry would fortify us against the Shadow that waits for every man - teaching us, as Dante said, "how to make our lives eternal."

MASONRY ASKS A YOUNG MAN GREAT QUESTIONS

How beautiful it is that an Ancient Order, coming down to us from the earliest time, should win elect young men to its fellowship, and ask them such great questions. And as they bow at its altar, upon the Bible which their mothers read, it exacts from them high and solemn vows of chastity, of charity, of brotherly love, relief and truth. What is it that makes a man great? It is a great faith and a great idea. Ideas rule the world. Above the battle lines in Europe, if you have eyes to see, you can discover two wars now raging, as long ago Homer saw two battles above the city of Troy - one between the Greeks and Trojans, and one in the viewless air between gods and goddesses. Just so, above the long battle lines you can now see a battle of ideas. Ideas migrate like birds. They hide in crooked lines on a printed page. They force us into the arena to fight for them. Ideas rule the world. Get a right and true idea into the mind of a young man, and you have done more for him than by giving him any treasure of silver or precious stones. When Masonry brings a young man to an altar of prayer, in an atmosphere of reverence, and before the open Book which is the moral manual of

civilization, and plants in his mind great, simple, luminous and valid ideas of what it is to be a man, and what life means, it has rendered to him the highest service that any institution can render to a man.

This is what I mean, brethren, by Masonic education, not some dry digging into dusty old documents which have no practical relation to the human life of today. I mean that we should study the story of this Order, its origin and growth, its uses, its great principles and their expression in ritual; but still more the expression of those principles in character and their application to every day life. Truth is for life, and we know as much as we do. I believe that this is worth while for the future of Masonry, for its increased efficiency, and for a deepening of interest in it. Numbers do not count. Size does not signify. It is quality of manhood, quality of thinking and feeling that counts in the long result of time. And Masonry, by bringing men together and teaching them to be friends, without regard to creed, or sect, or party, and training them in the service of great ideals, in loyalty to the great truths, is doing more for the safety and sanctity of this great Republic than both its army and its navy.

"Oh! the cedars of Lebanon glow at our door,

And the quarry is sunk at our gate;

And the ships out of Ophir, with golden ore,

For our summoning mandate wait;

And the word of a Master Mason

May the house of our soul create!

While the day hath light let the light be used,

For no man shall the night control!

Or ever the silver cord be loosed,

Or broken the golden bowl,

May we build King Solomon's Temple

In the true Masonic Soul!"

----o----

THE STORY OF THE FOUNDING OF THE HARVARD LODGE

BY BRO. GUY H. HOLLIDAY. MASSACHUSETTS

AT HARVARD University, there was instituted, on May 18, 1922, a lodge to be known as "The Harvard Lodge." This is a lodge of a new type in the United States, a "college" lodge; a lodge with great possibilities for future usefulness to Harvard and to the Craft.

Harvard University with its many graduate schools brings together student brethren from every State in the Union, and, in fact, from nearly every part of the world. These men find little opportunity to enjoy the fellowship of their home lodges during the whole period of their academic and professional courses, and they hesitate to visit to any extent the local lodges in Cambridge and Boston, so that at the very time when they should enjoy the pleasant association with their brethren the most, and improve themselves in Masonry, they are to all intents and purposes masonically dead. For such men, and from the moment they enter the University, The Harvard Lodge will furnish a common meeting place; it will furnish for them, through its special committees, a place to turn to for advice and help in all matters relating to the life and work of the University. More important still, they will learn at once that they have friends by the score in their new surroundings.

It is expected that the men who have known Harvard Masonry, those who have taken their degrees in, or who have affiliated with the new lodge, and those who have known the lodge only as welcome guests, will eventually spread over the country, and

wherever they may find their lot cast take up Masonic work with renewed interest and earnestness.

The establishment of a lodge at Harvard has been the subject of discussion for some years, but until now no steps have been taken to accomplish it. In March of last year, however, an amendment to the Massachusetts Grand Constitutions was unanimously adopted, providing for "college" lodges, which should be relieved of the burden of obtaining releases, as other lodges are required to do, on candidates residing beyond the limits of the city or town where the lodge is situated, but on the other hand limiting their held for candidates to the college itself. This amendment was to the section relating to local or territorial jurisdiction of lodges, and reads as follows:

"If, however, the jurisdiction named in the charter shall be a college, university or other institution of like character and standing, such jurisdiction shall be limited to and include only, the following; viz., concurrent jurisdiction with the lodge or lodges having regular territorial jurisdiction over any candidate who, at the time of application is an officer, instructor, student, or employee in, and who in addition to having a Masonic residence in Massachusetts, shall have been on the rolls of such college, university, or institution for six months continuously preceding the date of his application. The special jurisdiction conferred by this section shall not be subject to waiver on the part of the lodge enjoying it."

Following this action by the Grand Lodge, the Harvard Masonic Club, an association of Masons in the University numbering some 120 members, took up the question of a Harvard lodge at its Annual Meeting in April. As a result, and with the advice and active assistance of Rt. Wor. George B. Colesworthy, (A. B. 1901) District Deputy Grand Master for the Second Masonic District, a petition for a dispensation to establish a lodge was prepared and presented to the Grand Master, who in May ordered that the lodge be instituted.

The petition was headed by the District Deputy, and there followed the names of his two immediate predecessors in office, both Harvard graduates; those of Professor Roscoe Pound, Dean of the Law School, Past Deputy Grand Master in Massachusetts,

of Professor Kirsopp Lake of the Divinity School, of a Presiding Master, and of several Past Masters and other officers of the Cambridge lodges. The petitioners were in all one hundred and twenty in number, of whom thirty were graduates, sixty students, twelve from the Faculty members and instructors, and eight officers or employees of the University.

The petitioners named as their Master Rt. Wor. Guy H. Holliday (A. B., '89, LL. B., '92), Past District Deputy Grand Master of the Second, or Cambridge, Masonic District, and an honorary member of the Harvard Masonic Club; as Senior Warden, Milo G. Roberts, a Junior in the College; and as Junior Warden, Jess H. Jackson, an Instructor in the College.

The officers appointed later were: Treasurer, Assistant Professor Edwin A. Shaw, of the Graduate School of Education; Secretary, James E. Bagley, a special student in the College, Senior Deacon of Euclid Lodge of Boston; Chaplain, Professor Kirsopp Lake, of the Divinity School; Marshall, W. Arnold Hosmer, Instructor of the Graduate School of Business Administration; Senior Deacon, Dr. Donald V. Baker, '08; Junior Deacon, Dr. Frank A. Hamilton, Instructor in the Medical School; Senior Steward, E. Stanton Russell, '19; Junior Steward, Albert A. Schaefer, '06; Inside Sentinel, David W. Wainhouse, '24; Organist, Charles A. Young; Tyler, Arthur E. Conant, College Bell Ringer.

This "line" of officers is in accord with the democratic character of the new lodge, which includes not only men coming from widely separated places, but also represents every grade and variety of academic rating.

The reception of The Harvard Lodge by the other Cambridge Lodges has been most cordial. It has been received into the family of lodges occupying the beautiful Cambridge Temple, and is at present using regalia loaned by Charity Lodge. The youngest of these lodges, "Richard C. Maclaurin" ("The Tech. Lodge") instituted in 1920 and by an amendment of its charter in June, also a "college" lodge, has presented the new lodge with a gavel; and the oldest, "Amicable," dating from 1805, has given the Great Lights.

It has been well said that a University is a place of opportunities: Harvard University is peculiarly a place of opportunities for this newly added School of Friendship and Brotherly Love - The Harvard Lodge.

----o-----

TO TEACH HUMANS WHAT HUMANS ARE IS THE HIGHEST DUTY OF HOMES AND SCHOOLS

BY DR. CASSIUS J. KEYSER

Adrain Professor of Mathematics, Columbia University, New York

(All publication rights reserved by author.)

Aside from winning a place as the dean of American mathematicians, loved and revered for his ability in teaching teachers a most difficult science, Dr. Keyser has long been a pioneer in that region where mathematics merges into logic or into philosophy. His great work, Mathematical Philosophy: A Study of Fate and Freedom, was reviewed by Ye Editor on page 319 of THE BUILDER for October last. A similar review of Korzybski's Manhood of Humanity, referred to in the following paper, was published on page 256 of THE BUILDER for August. Dr. Keyser's article does not have an immediate reference to Freemasonry as such, but it throws so much light on some problems that arise out of our Masonic thinking and activities, that it has been published here as offering much help to Craftsmen who take their Masonry seriously, and desire to see it win its way in the world.

IN OUR education there is much that is good and much that is bad. What is good in it is due to human nature - to what man is. Much of what is bad in it is primarily due to our thinking and teaching that man is what man is not, and to our not knowing and not teaching what man is.

To teach boys and girls to understand and to feel what they as humans really are, is the highest duty of the home and the school. But the home and the school have not kept that obligation. Why not? Because parents and teachers have themselves never been taught to understand and to feel what they as humans really are.

In a recent bulletin of the Cora L. Williams Institute for Creative Education, Miss Williams has said that "time-binding should be made the basis of all instruction" and that Alfred Korzybski's book, The Manhood of Humanity, should be a textbook in every college throughout the world. These fine brave words are just. Why? Because that book, which all fathers and mothers and all other teachers should read, reread and digest, tells us for the first time in the history of the world what that is in virtue of which we humans are human.

What is that thing ? The answer is that humans are human because they are by nature "time-binders." But what does Korzybski mean by "time-binding?" Nothing can be more important than to get the meaning of that mighty term into the heads of men and women, for when it gets into their heads it will get into their hearts also; and once it begins to work in the heads and hearts of men and women everywhere, there will be at hand a great new epoch, not only in education, but in all the cardinal concerns of our human kind.

Let me try to make the meaning of the term clear, for, strange to say, some of those who have read the book (or think they have) have missed the term's meaning and yet that meaning is the book's very lifeblood and core. Please be Food enough to meditate upon the following considerations. They are simple and obvious, but very significant:

A BEAVER AND A MAN

Think of a beaver and a man. The beaver makes a dam; the man makes a bridge. Both the dam and the bridge embody three factors - raw material, toil and time. I- draw special attention to the factor, time, because it has never been duly considered in the study of civilization, nor in the philosophy of human education and human nature, For by fathers, mothers, and other teachers of the young or the old. We shall suppose the dam and the bridge to outlast their makers, so that the dam is present to the next generation of beavers, and the bridge to the next generation of men. That means that a new beaver is confronted by an oldtime factor (embodied in the dam) and that a new man is similarly confronted by an old-time factor (embodied in the bridge). What happens? What are the effects, upon the new beaver and the new man, of the old-time factors ? The importance of the question cannot be exaggerated, for the answer discloses an infinite chasm between beaver "mind" and man "mind" - an infinite difference, not in degree merely, but in kind. And what is the answer? The reader knows what it is. It is that the new beaver makes a dam, but it is no better than the old one, while the new man makes a bridge that is better than the old one, or he perhaps invents a ship or a flying machine. That is a fact. Do not fail to think about it again and again.

What does it teach us? It teaches us the vast difference between the relation of animal "mind" to time and the relation of human mind to time. It teaches us, if we will but open our eyes to the lesson, (1) that the "mind" of animals is such that the presence of old-time factors in the surviving achievements of the dead does not enable the living to make improvement, and (2) that the human mind is such that the presence of old-time factors in the achievements of bygone generations does enable the living to surpass the deeds of the dead. Does this ability to surpass the dead mean that the living have more native ability than the dead possessed? No. It means that human beings have the power to add to their native ability by absorbing the intelligence embodied in past achievements and so to do greater things than they could do if their native ability were not thus reinforced. The capacity for thus making the past live and work in the present, the capacity for making the intelligence and talent and genius of the dead cooperate with the living so that humanity can go foreward as if each generation had native ability equal to the combined native abilities of all past generations - it is that strange familiar human capacity which Korzybski calls time-binding capacity.

I am writing this article for such readers and only such as are both able and willing to pause and reflect. Those who reflect upon what "time-binding" means will see more and more clearly that they are here in the presence of an idea that is truly momentous. No idea in the literature of science or philosophy is or can be more momentous, for the time-binding capacity of man is the most precious thing in the world. It is the power that has created civilization and goes on creating it more and more rapidly. And that power belongs to man and man only; animals do not have it. That is why Korzybski has defined "Humanity" as "the time-binding class of life," and it is also why he denies that humans are animals.

Above I spoke of an infinite chasm between human mind and animal "mind". It is the chasm between having time-binding power and not having it; it is the chasm that yawns between endless progressibility in humans and the utter lack of it in animals; it is the immeasurable difference between a human world clad in a great and growing civilization and a non-human world where there is, rightly speaking, no civilization at all; for what I said respecting the making of a better bridge applies equally to all the elements and forms of both material and spiritual wealth. Wherever we see art or science or invention or philosophy or wisdom or ethics or institutions of justice or education or religion, we behold something that owes, not only its existence, but the possibility of improving it, to the time-binding capacity of our human kind.

MAN IS NOT AN ANIMAL

A few weeks ago I discussed this matter with a biologist. He agreed that humans are "time-binders." He agreed that time-binding power is the power that makes civilization and makes it progress. But, said he, humans are animals, time-binding animals. "Please tell me," I said, "why you say that humans are animals." Notice his answer, for he said: "I call humans animals because humans have certain animal organs and certain animal propensities." "You know," I replied, "that animals have certain organs and properties that plants have - they take food, for example, and grow and die. Why, then," I asked, "do you not say that animals are plants or that plants are animals ? And a cube," I said, "has surfaces and some surface properties, but you do not say that a cube is a surface. Why not ?" The questions are questions of logic. My friend, the zoologist, had not considered them, and I am still waiting for his answer.

Another biologist, an eminent one, came to me and said that Korzybski's conception of man is "crazy." "What," I asked, "is his conception of man?" "I don't know," he replied impatiently, "and I don't believe Korzybski knows." "Korzybski," I replied, "knows precisely what he means; so do I, and I can make the meaning perfectly clear to any intelligent inquirer." But that eminent biologist did not wish to understand the idea; he wished to call it crazy. From which the reader will rightly infer that even an eminent biologist may be a bigot.

Happily not all biologists are so contemptuous of ideas that did not happen to originate with them. For example, in his presidential address (Science, December 30, 1922) at the last annual meeting (Toronto) of the American Association for the Advancement of Science, Dr. L. O. Howard, eminent entomologist, said: "Count Korzybski, in his recent remarkable book, The Manhood of Humanity, gives a new definition of man, departing from the purely biological concept on the one hand and from the mythological-biological-philosophical idea on the other, and concludes that humanity is set apart from other things that exist on this globe by its time-binding faculty or power or capacity." Dr. Howard adds that "it is indeed this time-binding capacity which is the principal asset of humanity."

And what, pray, is the "principal asset" of animals? It is their ability to move about in space. For this ability, (which plants have not) to run or crawl or creep or fly, enables the animals to gather the natural fruits of the earth in many different localities. That is why Korzybski defines animals to be "the space-binding class of life." Like humans, animals can bind space but, unlike humans, animals cannot bind time (in the sense explained). To teach that humans are animals is just as stupid as to teach that animals are humans. And it is not merely stupid; it is very harmful, harmful to ethics, and every one knows that to teach bad ethics is the worst possible kind of education. For bad ethics means bad economics, bad politics, bad industrial management, bad government, bad individual life, and bad community life.

Some people have said that ethics can not be taught. They are mistaken. Ethics is something that we can not avoid teaching. All persons and especially fathers, mothers and teachers are teachers of ethics. And the kind of ethics they teach depends upon

their conception of humanity, upon their philosophy of human nature. Every home and every school in which humans are regarded as animals is, consciously or unconsciously, a nursery of animalistic ethics, space-binding ethics, the ethics of tooth and claw, of combat, violence,-and war. It is the brutal ethics of survival of the fittest where fittest means strongest, not best. This is zoological ethics. There is another kind that is Just as bad. I mean mythological ethics, the selfish and insolent ethics of Gott mit uns. . So long as individuals or states are fashioned and controlled by zoological ethics or by mythological ethics or by the two combined, we may expect individuals and states to leap upon their neighbors like infuriated beasts.

THIS IS A MOMENTOUS lDEA

Let us glance at the other side of the shield. I wish to ask the reader a very important question. Suppose that everywhere throughout the world the home, the school and the press were to unite in teaching boys and girls and men and women to understand and to feel that they are neither animals nor mysterious hybrids of animals and angels, but that they are by nature humans and that the proper life of humans is the life of civilizers, not the animalistic life of mere space-binders, but time-binding life - Life-in-Time. The question I wish to ask the reader is, "What would be the effect of such world-wide instruction?" It is one of the questions I have dealt with in my new book of lectures for educated laymen, (Mathematical Philosophy, E. P. Dutton and Co.), but a full answer cannot be given in a word. For the answer must be given in terms of a new ethics - the ethics of time-binding, the ethics of civilization-building - And the effect of such human ethics upon the welfare of our humankind. Some competent person ought to write a book upon this great subject for the use of fathers, mothers, and teachers. A little reflection enables one to see pretty clearly some of the things which such a book of ethics would teach.

It would teach that human history (the life-history of our race) has depended and depends upon three fundamental factors: (1) what we call environment; (2) human nature (what man is); (3) knowledge or ignorance of human nature (what humans have thought, and now think man is). It would teach that nothing can be more important than to make our conception of human nature agree with what human nature is; it would teach that the class of humanity is infinitely separated from the class of animals by the capacity which humans have for binding time, for thus

creating and-more and more advancing civilization; it would teach that the zoological conception of man as a kind of animal tends to foster the brutal ethics of lust and might; it would teach that the conception of man as a hybrid of angel and beast tends to promote the irrational ethics of magic and myth. It would teach that a sound human ethics must be a natural ethics based upon human nature - upon the laws, that is, of those time-binding energies of man that produce civilization; it would teach that it is a sovereign duty to discover those laws and to disseminate a knowledge of them throughout the world, for conduct that conforms to them is ethically good and that which does not is bad. It would teach us that the civilization which we (of a given generation) have was not created by us but is the product of the time and toil of the dead; that it is, therefore, just as natural a resource as land or sea or sun or sky of the common air, and that for us to quarrel and fight for possession of its goods is to descend from the proper estate of humans to the level of beasts fighting for the fallen nuts of a tree. A sound human ethics would teach us that by studying the works we have inherited from the past we can understand them; that by understanding them we absorb the intelligence and genius embodied in them; and that we are thus enabled to produce things in the form of wisdom or material wealth which we could not produce by our own merely native ability even if that ability were multiplied a million fold. It would thus teach us that even what we call our own achievements is in the main not our own but is mainly the work of intelligence which we have absorbed from the achievements of the dead and which still lives in us literally and works through us. Human ethics would teach us that we are not only. heritors of the civilization produced by the past generations, that we are not only organs for enabling the creative intelligence of the past still to live and work, but that we are the trustees of the great and growing inheritance for future man. The supreme law of human ethics is the law of co-operation, for the time-binding ethics of our human race is, not the ethics of brutal combat, but the ethics of cooperation of the dead and the living for all the living and the yet unborn.

If, by home and school, boys and girls were everywhere bred in ethics thus based upon the time-binding laws of our human nature, what would be the effect of it upon conduct and upon the ways and institutions of human society ? I submit the question for the reader's meditation.

----o----

HOW TO EDUCATE MASONS IN MASONRY

BY SEVEN GRAND MASTERS

In order that this Society might be the better enabled to keep in touch with Masonic educational activities and needs throughout this nation, we recently addressed to all the Grand Masters the following question: "What in your opinion is the best way in which to educate Masons in Masonry?" Nearly all the replies made thereto were interesting to a degree and some were of great value, so that if there were room it would be a pleasure to publish them all in these pages: but the limitations of space are such that we have instead selected seven typical replies as representing various sections of the land and varying shades of opinion. It is worthy of note that it has come to be taken for granted in every Grand Jurisdiction that some form of Masonic education is a practical necessity. It is respectfully suggested to chairmen and members of new Grand Lodge educational committees that it might be wise to borrow a leaf from the experiences of committees long in the field. This Society will give all interested in such matters cordial and immediate cooperation.

Applied Masonry is Needed in this New Day

The quest for light and more light has ever been the Freemason's chief aim. The ancient Operative Masters were students and teachers, as well as architects and builders. The medieval guild of Freemasons conserved, developed, and transmitted from ancient to modern times the higher mathematics and the technique of the building arts. The Operative lodge is a vocational school, as well as a school of morals, a self-governing community, a trades-union and a social brotherhood. When the Operative lodges, after the Reformation, broke away from the medieval church, amalgamated with the local guilds of Stone Masons, and began freely to "accept" non-operative members, they inherited, conserved, and have since transmitted in large measure to modern times and customs and teachings of the ancient Anglo-Saxon guilds.

Later, the group of philosophers who organised the British Royal Society interpreted the Masonic quest for light terms of that free spirit of inquiry, with which the names of Roger Bacon and Francis Bacon are associated and which has given rise to modern science. Desaguliers and his associates organized the British Royal Society as a research group. They revived the Masonic lodge as an agency for the dissemination of the results of research among the people. From this viewpoint also Preston, himself a self-made man and a private student, developed his celebrated lectures which, as modified and embellished by Webb, Cross, and others, are the basis of our present monitorial work.

The Masonic lodge, in other words, while consistently maintaining through the ages the quest for truth, has modified both the subject matter it has taught and its method of presentation to conform to the progress of knowledge and to the conditions of every age.

The World War has shaken to its foundations the entire structure of civilization. New social thrusts and tensions have been brought about to which every human institution must readjust itself. The Craft in New York believes that the time is opportune to expand the content of its teachings to embrace the full circle of knowledge, including the discoveries of modern science, in application to the needs of modern life.

Our Committee on Educational Service has made the following declaration:

"The period of Operative Masonry has passed. The period of purely Speculative Masonry is passing. May we not hope that the Fraternity is about to enter a new period which shall combine the past teachings of both Operative and Speculative Masonry in what may be called APPLIED MASONRY, when every member shall be assigned by the Master to some definite task and all, in their stations, shall cooperate in helpful, stimulating, constructive service for the common weal?"

To this end, we are endeavouring (without in anywise modifying our regular ritualistic work or infringing the ancient landmarks) gradually to convert our entire

lodge system into a great, modern, popular university wherein brethren of expert knowledge in all fields of learning and activity will lecture on their respective specialties as applied to the needs of individual, family, community, state and nation.

We are now using, and intend further to develop, the use of all kinds of projection apparatus, including slides, films and opaque projectors, for visual education.

We are promoting the formation of Masonic libraries and book, periodical, and study clubs.

Later we hope to revive the ancient relationship of Master and Apprentice. We intend to place in the hands of the Entered Apprentice a list of recommended readings and put him in the relation of an apprentice to some Master Mason of expert knowledge and practical experience, whose obligation shall be to supervise and assist him in becoming a Master Workman in his chosen field.

According to returns from my questionnaire, some twenty-seven hundred addresses were given in New York lodges last year on a variety of subjects. Among these were more than one hundred illustrated lectures on the part played by our Masonic forebears in the formative days of the Republic. Our lodges have also celebrated with appropriate patriotic exercises the Masonic birthday of George Washington and Flag Day and interested themselves actively in the support of the public schools.

The ideal to which we look forward is the installation in every lodge of a library of Masonic and other appropriate books; a full equipment in each lodge of projection apparatus for visual education; regular lectures in lodges interpreting the problems of modern life in terms of Masonic truth; the formation of book, periodical, and study clubs; and the enrolment of every apprentice in a course of vocational reading and study under the guidance of one or more of his elder brethren.

We believe the day has come when our young men may and should see visions and our old men dream dreams. We have in mind, moreover the classic aphorism of Thoreau. "If you have been building castles in the air, your work need not be lost. That is where they should be. Now build the foundations under them." These are the designs upon our Trestle Board and the work of laying the foundations is well in hand.

Arthur S. Tompkins, Grand Master, New York.

* * *

The Subordinate Lodge Should Take the Initiative

To my mind the education of the Craftsman in Masonic principles can come only from the Fraternity. The Fraternity is primarily the Masonic subordinate lodge. It is in the subordinate lodge that the Mason learns of his duties to God, his country, his fellow man and himself. Every Grand Jurisdiction is only as strong as its subordinate organizations. Therefore the problem of education rests with its constituent lodges. A Grand Lodge can make its plans for education, but the inspiration for and the attainment of knowledge can come and must come from its lodge leaders.

When our lodges shall learn that a ritual is only for interpretation, that symbols are merely for explanation, and that true Masonry lies solely in the proper application of the emblems, then shall the pregnant possibilities of learning be put into realities.

When the ritual and ceremonies are employed for the above purposes, and discarded as simply a dramatic performance, we shall approach the full opportunity that awaits us.

In Georgia, we are endeavouring to get away from the grinding out of candidates and conferring of degrees. At our 1922 annual communication in October last, our General Welfare Committee brought in a resolution, which was adopted, creating a Committee on Masonic Education. This committee is headed by our Past Grand Master, N.H. Ballard, a prominent Masonic student and superintendent of the Georgia State Department of Education.

The committee will arrange a series of study courses for the various lodges. It will present a plan that will endeavour to make Masons as contrawise to the recent desire on the part of lodges to make members. In our Jurisdiction we have annual conventions of districts and counties. The state is divided into districts, and each year there are the district and county conventions. It has been a custom to confine these conventions mostly to the "rendition of the work." Our Committee on Masonic Education will also prepare educational programs for these conventions, so that the Craftsman may learn of the hidden truths and principles of the Fraternity, that he may become more than a mere poll-parrot to recite the ritual "letter perfect."

In other words, our Masonic Educational Committee, better knowing the needs of our Georgia Craftsmen, will endeavour to provide for Georgia Masons what the Masonic Service Association of the United States is doing through its program.

The plan is young with us, but Georgia Masons are determined to make Masonry a system for the development of its members along the best and broadest lines of knowledge.

My idea is, if I may take the liberty of quoting, summed up in a paragraph of the introduction to the review of Georgia's Foreign Correspondence report of 1920, as follows:

"Out of all the chaos, readjustment and confusion, there is being awakened in American Masonry the ideal of a bigger, broader and better education. We cannot say it is the birth of a new ideal; it is more of a resurrection of the old principles of

our forefathers as written in the Declaration of Principles of our nation. It is the re-application of Masonic tenets to social and political creeds (not through organization as a Fraternity, but by individualistic preparedness); it is the education of the Craftsman to the highest plane of citizenship through his Masonic ideals. This new education, thank God, has no reference to the worn-out bromidic platitude of a 'more beautifully rendered letter-perfect ritual..... The education that is to be urged is an American Masonic education, having for its three-fold purpose the conservation of the Republic, the cooperation of pure citizenship, and the Americanization of the people....."

Joe P. Bowdoin, Grand Master, Georgia.

* * *

The Wisdom of Freemasonry Is in Its Ritual

This question has demanded the attention of a great many of our thoughtful and constructive brethren for years and their conclusions are so satisfactory, pleasing and practical, that I deem it a privilege to pass on the result of their labours with the hope and prayer that they may find a place in the lives of our brethren everywhere.

Looking at the Masonic situation of today and yesterday, our future is assured while Masons continue God-fearing, intelligent, reputable and law-abiding and absolutely loyal to the teachings of the Masonic Ritual.

The Masonic Ritual is a wonderfully comprehensive ceremonial and includes all the instruction bestowed by lodges upon candidates and brethren.

Freemasonry is the wisdom of the Masonic Ritual when at work in the world, a wholesome, lively vital force for good. Masonic ceremonies were never intended as mere entertainment nor as furnishing materials only for sages or philosophers to dilate upon, but as educational agencies which, when acquired and applied, become potent factors of daily usefulness in the lives of the brethren. The function of any educational plan within the lodge is to enable the assimilation of "those useful rules and maxims" inculcated in the ceremonies.

A hearty welcome has always been held out to any and all trustworthy information of a genuinely Masonic character. Our Ohio Code of Jurisprudence provides that the several subordinate lodges shall be enjoined to introduce as often as it is feasible in their meetings, lectures and essays upon Masonic polity, our permanent system of Craft control and government, and the arts and sciences connected therewith.

The same section of our Code recommends that lodges should be supplied with libraries of useful and practical books. Much tactful persuasion must be used with the brethren to persuade them to read and study these books. The great advantage of the personal ownership and use of reliable text-books must be made apparent to all.

Our Grand Lodge not only recognizes and adopts "The Charges of a Freemason" as containing the fundamental laws of Freemasonry, but also declares that they should be frequently read and perused by Masters and other Craftsmen, as well within the subordinate lodges as without, to the end that none may be ignorant of the excellent principles and precepts which they inculcate.

The provisions of our Masonic Code in Ohio prompts a rendition of the Masonic Ritual with all possible accuracy of head and all attainable warmth of heart, that the principles of our Institution may be deeply and indelibly impressed upon all who come within their legal scope.

Our state is conveniently divided into districts and each lodge is visited at least once a year and examined in no perfunctory way. Our District Lecturers also hold group

meetings of several lodges at a time, particularly of the officers. Every practicable means that the progress of the Institution and the repute of our profession may require is employed that we may thereby sustain and promote the common welfare, prosperity, unity and happiness of the Craftsmen in all their undertakings.

It is unnecessary to dwell upon the splendid Masonic Home that is maintained or treat of any other past or present activity of ours for the Fraternity. Prompt has always been the response to any call for service in behalf of a brother either in or out of the state.

Any system of education should be conservatively directed at the individual. Singly we initiate and singly we propose, and our initiates should be competent to do their personal duties among their fellow men. An initiate shall be held to no allegiance for any particular creed of party or church, but we do seek to educationally impress our Masonic principles upon him, that no worthy work shall lack his earnest interest nor shall the distressed lose his loving care.

While parties are many and associations of men are increasingly manifold, and world perplexities are rapidly multiplying, there is the greater need of all practicable insistence on Masonic instruction that the Fatherhood of God and the Brotherhood of Man may be our individually personal pursuits; that the symbolic reminders by simple tools and ages-old precepts be not forgotten by any one of us; and that there shall never be lacking among us the sage counsel of competent and faithful Masters - these are some of the legitimate educational labours of our Craft in Freemasonry and to these high and exalted ideals with great sincerity of prayer and purpose the Masons of Ohio pledge their untiring zeal and constant and utmost endeavors.

Harry S. Johnson, Grand Master, Ohio.

* * *

Freemasonry Is in Itself an Education

I believe Masonic membership too easily and cheaply acquired. In "cheaply" I do not allude to the amount of the fee charged, for aside from the necessity of having funds for our work, I regard Masonry as God-given, open for all "qualified men even if they have not the price of the fee. I hold that no man should be advanced, even from an Entered Apprentice, until he has made suitable proficiency, and that proficiency should consist not wholly and solely in memorizing a formula, but that he should live and act as a good man and true, performing real service in his community, loved and respected by all. Rather than a quiz in open lodge on a formula, his quiz should be on his understanding of Masonry, its history, its symbolism, its philosophy.

His attendance at lodge, his ready response the call of duty, his interest in civic life, devoid of selfish gain, would be a more suitable evidence of his worthiness to receive and have the rights, lights and benefits of advancement, until when he was proclaimed a Master Mason, he would be truly such - a Master -one who knows, one who has attained.

Masonry is education, an education covering every phase of life's activity. The great professions in their higher aspect, are included in this understanding, philosophy, science and art, and yet how many Master Masons have studied the seven liberal arts and sciences?

I appreciate your question and I believe your publication can do an invaluable service to the Craft in an educational campaign with pointed suggestions for the brethren, as I am fully convinced that the great majority of Masons are really and truly praying for the Light.

I suggest that where possible, lecturers of the right kind should be in the field, not only preaching but teaching. These should be men who are not seeking to build a following or subtly playing polities for some crafty one who wears a Masonic pin; men who talk love and by example stimulate others to love; practical men, not

dreamers. Men who would encourage the lodges visited, to devote half the time in study and discussion of the real teachings of Masonry and make it worth while for the brethren to attend lodge.

What a wonderful world this would be if the Masonic Fraternity were living and practising Masonry, "dwelling together in unity" - then would the Turk sheath his sword, for the light of the ages would have been placed on a hill, and Intolerance and Ignorance would slink back into the pit.

G.G. Brown, Grand Master, Oregon.

* * *

We Need Teachings That Are Strictly Masonic

Our brethren must be taught that Masonry can not drift from its clearly defined moorings. In these days when insidious propaganda is attempting to undermine the very foundations of our Government as laid by our Colonial forefathers, many of whom were Masons, every member of the Fraternity owes the duty to practice in his daily life those principles inculcated by Masonic precepts and instilled into each of us in our Masonic journey.

Too often, I fear, Masons lose sight of the beacons that clearly mark the Masonic highway and wander afield, only to find that a will-o'-the-wisp is leading them more and more into remote regions that are far removed from the Masonic highway to which there can be no return except in retracing the steps to the point where these first diverged.

No public glamour must make us forget our duties as Masons. Public opinion is of a changeable character. Masonic teachings, besides being wise, are centuries old, and are fundamental in their truths and texts. Masons who have permitted their visions to be obscured and have in their anxiety "to do things," followed prophets whose teachings are not strictly Masonic, must rend asunder the obscuring mist and renew their allegiance to Masonry in its purest and noblest conception.

In our Jurisdiction there is a Grand Lodge standing Committee on Masonic Education. This Committee is of recent origin and little opportunity has been had to disseminate such teaching as is implied by its name. It is fully expected that the Committee will function successfully without undue delay, and that this will result in the true principles of Masonry not only being better understood by the brethren, but that the example set by each Mason because of his clearer conception of his duty to God, his country, his neighbour, and himself, will be reflected in the entire Jurisdiction so that it will redound to the benefit of all of the people of our state, and thereby make our Institution, through the public activities of our brethren, as individuals, better understood and more highly honoured.

Charles A. Bamberger, Grand Master, Delaware.

* * *

We Must Teach All to Love and Practice Masonry

The education of Masons in Masonry is one of the greatest problems confronting the Craft today. There is no limit to education in any sphere, and Masonry embraces such a world wide field that we almost despair of trying to comprehend it.

Many Masons consider themselves educated if they can repeat the lectures, confer a degree or read the signs and symbols, and believe they graduated when they received

the Master Mason's Degree, proudly pointing to their apron as their diploma and the square and compasses that they wear as their class pin.

But the real Mason, the man who was made a Mason in his heart, the intelligent man, the Masonic student, realizes that this is only the beginning of a course of study that will end only when the word Finis is written on the pages of his life. He realizes that it means research, study, work, an every day effort to make better men, better homes, better morals, better government and higher ideals. He realizes that it means educating himself and his associates to be not only better husbands, better neighbours and friends, not only to be hardworking, upright and God-fearing, but that they have a duty to perform to themselves, their neighbours, their families, their state and their nation.

As Masons we are in honour bound to strive earnestly to bring nearer the day when Truth, Justice and Honour shall prevail in both our private and public life.

We cannot hope to maintain our high standard of Brotherly Love, Relief and Truth, or command the respect and deference the world now gives us if we do not retain pride in our citizenship and strive day by day to improve ourselves. Today the world needs Masonry and its teachings more than ever.

The eyes of the profane are upon us, on those who are in authority, and those high in the councils of the nation - as well as those of us in the humbler walks of life, and it becomes us therefore "To walk worthily of the vocation wherein we are called," and realize that it is not all of Masonry to wear a Masonic pin, or know some letters, signs and symbols, better than we know the Ten Commandments.

The day has come when we must teach, not only our Craft, but the people, something. This intelligent age demands it. Take the thinking man of today and confer the degrees upon him as some lodges do, in the old time way and he is often not only disappointed but disgusted with Masonry. He expected something out of the ordinary; he paid his money and he is entitled to all that Masonry professes to teach.

We need Masters who can teach, Masters who read, who study, who dig, and delve in Masonic literature, and Masonic lore: Masters who know, understand, love, and practice Masonry,

"For heart to heart, can only teach

That which unto them was taught."

That is my conception of educating Masons in Masonry; it is a stupendous task, a difficult problem, but it can be done and will be done. For as a pebble dropped in a pool of water causes the ripples to expand and expand until they reach the shore, go, will the teachings of Masonry continue to expand the souls of men until they touch the shores of Eternity.

We have divided our state into five districts and have a Board of Custodians, consisting of five members - one for each district. This Board has authority to appoint as many District Deputy Lecturers as may be necessary to supervise the work in the different lodges. These Deputies must pass an examination before the Board of Custodians and must be well versed not only in ritualistic work but in lodge procedure.

The Custodians from time to time arrange for district meetings or conventions, which are attended by all lodges 'nearby, at which time matters of civil, patriotic, and Masonic nature are discussed, as well as providing for a social hour.

This year has been devoted to a consideration of our Public School System and our public schools.

We find these conventions well attended and great interest taken and we feel that we are getting results.

We are also working in harmony with, and along the lines suggested by, the Masonic Service Association.

At our Grand Lodge meetings we have had speakers of note address the Grand Lodge and our last one was unusually interesting and instructive.

The coming year will see a still greater effort along these lines, as we find the brothers are waking up to the necessity of doing something more than conferring degrees, and having a social session.

Theorus R. Stoner, Grand Master, South Dakota.

----o----

Real Masons, Not Members, Are Required

If Masonry in the large centers of population had less diversified interests it would be easier to educate Masons in Masonry. Many never get into the real spirit of the institution so that their duties and obligations rest lightly upon them. Connecticut has undertaken this year to make use of two of the Masonic Service Association's lectures, namely, "The Fatherhood of God" and "The Brotherhood of Man" in connection with its educational work, and has tried to impress upon the membership that it is Masons, not members, that is required. The activity of Masons in all great crises of our country's history has also been featured.

Frank L. Wilder, Grand Master Connecticut

----o----

"THEN THEY TOOK HIM, AND SLEW HIM AT THE PASSAGES OF THE JORDAN!"

BY BRO. WALTER BOOTH ADAMS, M.A., M.D., SYRIA

Brother Adams is Professor of Pharmacology and Dermatology in American University, Beirut, Syria, and a member of Amos Beecher Lodge No. 121, of Hartford, Conn. He wrote the article which follows at our express request, and its freshness and novelty was such that we have asked him for others like it, and are glad to announce his consent. Readers of THE BUILDER will be interested to know that it was through Dr. Adams that Brother Joseph Fort Newton's The Builders is now being translated into Arabic. It is doubtful if any book on Freemasonry has ever enjoyed that distinction. Does the reader chance to know of such a thing? Freemasonry is active in Syria. A Masonic periodical is published at Damascus.

WHO IS NOT familiar with the story in the twelfth chapter of Judges and the terrible punishment meted out on the unbrotherly Ephraimites by the men of Gilead at the fords of the Jordan? Having been myself at the very place perhaps adds interest to the story for me: but I wish to record a most interesting double repetition of history.

It will be recalled that Jephthah, the strong man in Israel in his day, was the leader, Sheikh, we would say in these days in Arabic. Jepthah won a notable victory over the people of Ammon, who lived to the south of his tribe. When he was threatened, the Ephraimites would not come to the help of their brother tribe, the Gileadites: but

when the battle was won and there was spoil to be gathered in and divided, the Ephraimites were right there for the division and threatened Jephthah with burning his house over his head for not summoning them to share in it. This was a bit too strong, and Jephthah took up the challenge and a civil war or battle took place and the bullies and boasters "got their come-uppance," as the old New England phrase so graphically puts it.

Not only were the Ephraimites "scattered and peeled," but Jephthah stationed a force at the fords of the Jordan to intercept the Ephraimites fleeing west to their homes. "And the Gileadites took the passages of the Jordan before the Ephraimites: and it was so, that when those Ephraimites which escaped said, Let me go over; that the men of Gilead said unto him, Art thou an Ephraimite? If he said Nay; Then said they unto him, Say now Shibboleth (which signifieth a, stream): and he said Sibboleth: for, he could not frame to pronounce it right. Then they took him, and slew him at the passages of the Jordan: and there fell at that time of the Ephraimites forty and two thousand." A truly terrible punishment for unfraternal acts and threats! This is reckoned by chronologists to have taken place about 1140 years before Christ. Three thousand years is a long stretch!

In the year 1840 Muhammad Ali, the Viceroy of Egypt and the founder of the royal house that now reigns in the Valley of the Nile - first as Khedive, then Sultan, and now as King - rebelled against the Turkish government and made his able son, Ibrahim Pasha, his commander-in-chief. He swept through Palestine and Syria, driving the Turkish forces before him, and impressing into his army, the Syrians. The Syrians greatly resented this forced drafting into the Egyptian army as much as they resented and did their best to evade the Turkish draft in the Great War, but the conscription was very thorough and the more hated on that account.

Ibrahim Pasha drove the Turks well into Asia Minor and was threatening Constantinople; and indeed, the Turks were unable to stop him. But it was contrary to the policy of the European powers to have the Turks conquered by the Egyptians, and the allied fleet, mostly British with some French and a few Russian ships, bombarded Beirut - we have some of the solid shot cannon balls in the museum of the American University of Beirut as a memento of it. They captured the city, drew their ships up on the sands of St. George's Bay, cut down some of the best remaining of the

Cedars of Lebanon, but not all of them, to make tar, and then proceeded to calk the seams of their wooden ships. Holding Beirut, they threatened Ibrahim Pasha's line of communication with Egypt. He turned about and retreated, coming down through Aleppo and Damascus and crossing the Jordan at the same fords that the Ephraimites had crossed, and met with such disaster in mispronouncing a word. Now, in all retreating armies there are stragglers, and many of them. As I have intimated, the Syrians hated the Egyptians, and when the soldiers, the stragglers, came to the ford the Syrians would ask them: "Are you a Shami (Syrian)?" "Yes, indeed," the Egyptian would slay to gain favour and perhaps food. "Then say Jamel (camel)." "Gamel," the Egyptian would inadvertently say. Now there is no "J" sound in the Egyptian dialect of Arabic. The letter that is written the same is in the Syrian dialect sounded like a soft "J," really like the French "J," whereas the Egyptians always pronounce it like a hard "G," and accordingly said "Gamel." In fact, the English language got its name for, that ugly brute, the pet of the "Shriners," from the Egyptian dialect, but we have substituted a "C" and for the "G." So the Syrian soldiers said "Jamel," they said, "Pass on, my brother"; but when the Egyptians said "Gamel," they said, "Iktul 'ameru," (cut off his life!) and they killed them just as the Gileadites slew the Ephraimites, three thousand years before at the same place.

But that is not all. The Turks in the Great War drafted the Syrians into their army and most of them were very unwilling soldiers. They were not in sympathy with the Germano-Turkish aims and plans. When Allenby made that wonderfully complete crumpling up of the Ottoman army in Palestine and across the Jordan in September, 1918, many who did not get caught in the net at first tried to escape by crossing from the east of the Jordan to the west side by these same fords of the famous river. There they met many Syrians, some soldiers and some civilians, and each fleeing soldier was asked whether he were Syrian or a Turk. If he said he was a Syrian, they said to him: "Say Buzszle" (onion); and if he were a Turk he would say "bussel," for the Turkish language makes no difference in pronouncing the "Sod" and the "Seen," both varieties of the letter "S." The "Sod" is a heavy "S" sounded with the tip of the tongue down below the roots of the front teeth and the Turks pronounce it just like an ordinary "S." The Syrian ear is very discriminating to these sounds; and when they heard the word for onion come hissing out instead of lisping out like a tongue-tied child, they said "Iktul 'ameru" (cut off his life), and they slew many Turks at the fords of the Jordan.

----o----

WAS DR. JOHNSON A FREEMASON? SOME PHASES OF HIS LIFE

BY BRO. ARTHUR HEIRON, ENGLAND

CONCLUDED FROM MARCH NUMBER

With this instalment Brother Arthur Heiron concludes his examination of the famous Dr. Johnson's possible connections with Freemasonry, and brings to end as interesting an essay as one has read in many a day, especially in the sidelights it throws on the doings of Freemasons in eighteenth century England. The pages now following have a peculiar interest in that they set forth evidence to show that David Garrick, Edmund Burke, and Sir William Forbes were Masons. It is clearly proved that Boswell himself was made a member before 1770, which is a fact that excites our curiosity, see-thanks for his essay. May he find it possible to publish the lodges of those early days. Brother Heiron has our thinking that he was of a type which we seldomly associate with same in book form!

ENOUGH has certainly now been said (perhaps too much) to demonstrate that whatever other good qualities the learned doctor possessed, he was indeed a lover of fun and humour, at times a real "Bohemian," a frequenter of taverns, very partial to club life, and just the type of man who could appreciate the jovial good fellowship that was to be found in a leading and important Masonic lodge. The "Dundee Lodge" No. 9, undoubtedly was such a lodge, and met in its own freehold at Wapping from 1763 to 1820, a unique experience for a lodge in those days.

Even if the critical student does not accept the evidence as sufficient to make the identity clear, surely it is most reasonable to believe that Dr. Johnson did indeed join the Craft at some period or other, even if we may never know the actual name of his lodge; if he did do this, he would only be following the example of certain of his most

intimate acquaintances. And now let us turn our thought for a few moments to his biographer and close personal friend "James Boswell."

BOSWELL'S MYSTERIOUS SILENCE

We arrive now at the strangest feature of this little story namely, that while Boswell's "Life of Johnson contains about 1300 pages, yet the important and very interesting subject of Freemasonry is never even alluded to. Johnson and Boswell were both inveterate gossips and this book is full of discussions of nearly every subject under the sun, both grave and gay, including such items as "Religion"; "Life and Immortality"; "Marriage and Divorce"; "Polities"; "Ghosts"; "Various methods of shaving"; "Hours of sleep needed for health"; etc., etc., etc. Boswell once asked his hero; "If, Sir, you were shut up in a castle and a new-born child with you, what would you do?" "Why, Sir, I should not much like my company," was Dr. Johnson's sage reply.

At first one might believe that Boswell's strange silence on the subject of the Craft was because he was not himself a Freemason, but this proves erroneous, for "James Boswell" had been "Made a Mason" before 1770 in Edinburgh, in "Canongate Kilwinning" Lodge (No. 2), of which he became the Master; was elected Senior Grand Warden of the Grand Lodge of Scotland in 1773, and was afterwards "Raised to the Dais as Depute Grand Master" (of Scotland) in 1776-77.

Several other of Johnson's most intimate friends were also Freemasons; viz., (1) Sir William Forbes of Pitsligo, who was actually Grand Master of Scotland in 1776 and 1777. He was a well known and respected banker, often in London and at one time associated with "Coutts," also an author. (2) David Garrick, the famous actor, who had actually been a pupil at Dr. Johnson's school in 1737; and, (3) Edmund Burke, the renowned orator and statesman. There may be a slight doubt as to the last two names, but none as regards Boswell and Forbes.

Now all these friends of Johnson were also members of his famous "Literary Club" and they often met together for friendly discussion. Dr. Johnson was perhaps the greatest talker the world has ever known; Mrs. Thrale says "that conversation was all that Johnson required to make him happy"; even Burke, England's greatest orator, was content to say but little when Dr. Johnson was present, stating, "It is enough for me to have rung the bell to him." Surely Boswell, the "babbling and loquacious Boswell," vain and loving praise, would have informed Johnson of the great honour conferred upon him (Boswell) when the Grand Master of Scotland appointed him his Deputy in 1776, and it is almost certain that discussions would have taken place between these two on the merits or demerits of an Order that had existed certainly back to medieval times, when the Operative Craft Guilds were in full sway; and which in 1769 was described in a history by Wellins Calcott, a Past Master, as "the most Ancient and Honourable Society of Free and Accepted Masons," of which book Boswell himself was one of the original subscribers. Freemasons also in those days constantly made charitable gifts to deserving objects quite outside the Craft; as an instance, the "Dundee Lodge" No. 9, (not a wealthy lodge) in 1766 subscribed thirty pounds sterling for the "Unhappy Sufferers by the Great Fire at Barbadoes," which was far distant from our brethren at Wapping.

Could the reason possibly be that Dr. Johnson (not desiring any enquiry being made as to his wanderings and researches at Wapping in 1767), personally requested Boswell never to allude to the subject of the Craft when writing his Life? It will be remembered that Johnson never referred to "Wapping" till 1783, the year before his death, and how surprised Boswell was when his hero's acquaintance with this locality was for the first time thus revealed. The reader must however decide for himself the true motive for Boswell's strange silence on a subject that certainly merited discussion much more than many of the trifling themes he and Johnson used to argue about.

JOHNSON'S FRIENDS AS MASONS

Bro. James Boswell (1740-1795)

Bro. David Garrick (1716-1779)

Bro. Sir William Forbes (1739-1806)

Bro. Edmund (?) Burke (1730-1797)

The evidence as to these friends of Dr. Johnson being members of the Craft is as follows: As regards Boswell and Forbes, an extract taken from the History of the Lodge of Edinburgh (Mary's Chapel) No. 1, by David Murray Lyon, second edition, 1900, states on page 55:

"James Boswell of Auchinleck, son and heir of the Scottish Judge, Lord Auchinleck, and himself the well known author of 'Corsica,' and the biographer of Dr. Johnson, was made a member by honourary affiliation in February, 1777. Previous to this he had been elected Senior Grand Warden in the Grand Lodge of Scotland and was subsequently raised to the dais as Depute Grand Master, which post he held during the years 1776-77 and 1777-78. Canongate Kilwinning was his mother lodge, of which he became Master. His uncle, John Boswell, M. D., Censor of the Royal College of Physicians in Edinburgh, was Senior Grand Warden in 1753-54. James' son, Alexander (afterwards Sir Alexander) Boswell, was also a member of the Craft, and at the time of his death by the hand of a duellist, was Master of Lodge Kilwinning and an ex-officio Provincial Grand Master of Ayrshire."

A further extract on page 361 states: "1776, December 10: Sir William Forbes of Pitsligo, Baronet. The Grand Master, who was accompanied by his Depute, James Boswell, the biographer of Johnson, was made 'an honourary brother of the Lodge, as a mark of the sense the Brethren had of his high and distinguished merit in every department of life.' Sir William Forbes was initiated in Canongate Kilwinning in 1759. He held the post of Junior Grand Warden from 1765 to 1769 and, as 31st Grand Master, presided in the Grand Orient during the two years ending November, 1778..... He was a member with Johnson, Burke, Garrick, Reynolds and other notables of the celebrated literary Club of London." (Substantially the same accounts can be found on pages 53 and 328-330 of the original edition of Lyon's History, printed in 1873.)

[Note: Sir William Forbes, born in 1739, died in 1806; he was a friend of Sir Walter Scott, who dedicated to his memory the fourth canto of "Marmion."]

A further reference is to be found in Gould's "History of Freemasonry," Volume V, Chapter XXIII, p. 63: "Sir William Forbes .... the latter - whose Depute was James Boswell of Auchinleck - laid the foundation stone of the High School of Edinburgh, June 24th, 1777."

A further reference is to be found in A Candid Disquisition of the Principles and Practices of the most Ancient and Honourable Society of Free and Accepted Masons, by Wellins Calcott, P.M., printed in London, 1769, where on page IV the list of subscribers to that Masonic history includes: "James Boswell Esq; Author of the History of Corsica"; Boswell having visited Corsica and in 1768 written a history of that country.

And a final reference appears in The History of Free Masonry and the Grand Lodge of Scotland, by W. A. Laurie, Secretary to the Grand Lodge of Scotland: printed in 1859. An extract from the Table of Grand Office-bearers in Grand Lodge of Scotland from 1736 to 1858, gives "Boswell, James, (the biographer of Johnson)" as S.G.W. in 1773, and D.G.M. in 1776-1777.

[Note: The writer is personally indebted to Bro. J.E. Shum Tuckett, M.A. (Cantab.), P.Pr.G.R., Wilts., P.M. "Quatuor Coronati Lodge" No. 2076, a well known, keen and ardent Masonic student, for this interesting information thus clearly proving James Boswell and Sir William Forbes to be Freemasons.]

BRO. DAVID GARRICK'S SNUFF-BOX

The evidence as to David Garrick (1716-79) being a Mason is not so strong but still fairly circumstantial, for one of the old lodges in London, known as "St. Paul's Lodge" No. 194, constituted in 1790, preserves as one of its cherished relies a silver snuff-box, and engraved on the inside of the lid is a statement that the box is a duplicate of one that originally belonged to "Bro. David Garrick"; this souvenir has

been in the possession of this lodge for so many years that the oldest member can assign no date as to when it was first acquired.

BRO. BURKE (EDMUND?) (1730-1797)

This great writer and statesman was a member of "Jerusalem Lodge," No. 44, Clerkenwell, London.

1769, March 3. "Burke's Lodge"; when the members went to the King's Bench Prison and made John Wilkes a Mason. (see Ars Quatuor Coronatorum, Volume III, page 61.)

(Note: The writer is indebted for this item to Bro. W. Wonnacott, A.G. Supt. Wks., Assistant Librarian to the Grand Lodge of England.) Here seems reasonable evidence that Edmund Burke, England's greatest orator, was a Freemason; his impassioned speech of three days duration delivered on the "Impeachment of Warren Hastings" was perhaps his greatest effort.

In the "Old Charges" approved by Grand Lodge in 1722, the brethren are enjoined to "Cultivate Brotherly Love, the Foundation and Cape-stone, the Cement and Glory of this Ancient Fraternity"; surely such lofty and unselfish sentiments should have appealed to both Johnson and Boswell who were so constantly talking of their religious principles; yet it almost appears as if Boswell by his contemptuous silence (and certainly by his indifference) was willing to cast a kind of slur upon our noble Craft as though the subject was not even worthy of discussion by a man of his eminence; therefore acting in defense of our Order, the following observations were added:

James Boswell

Description and Character

Lord Macaulay evidently did not hold a very high opinion of the biographer of Dr. Johnson, for writing in September 1831, in the Edinburgh Review, he said: "Boswell was one of the smallest men that ever lived, and yet, he has beaten them all." He was "a man of the meanest and feeblest intellect," servile and impertinent, shallow and pedantic, a bigot and a sot, bloated with family pride, ... stooping to be a tale bearer, an eavesdropper." "That such a man should have written one of the best books in the world is strange enough." "If he had not been a great fool he would never have been a great writer." "He was a dunce, a parasite, and a coxcomb," "but his book has made him immortal." "His fame is great; and it will we have no doubt be lasting," and yet, "While edition after edition of his book (viz., Boswell's "Life of Johnson") was coming forth, his son (Sir Alexander Boswell), as Mr. Croker tells us was ashamed of it, and hated to hear it mentioned."

CARLYLE ON "BOSWELL"

Let us now read a few statements from an essay by Thomas Carlyle, the sage of Chelsea, who, writing in Fraser's Magazine of 1832, said: "Boswell was a person whose mean or bad qualities lay open to the general eye, visible, palpable to the dullest.... That he was a wine-bibber and good liver, ... is undeniable enough. That he was vain, heedless, a babbler, had much of the sycophant, alternating with the braggadocio, curiously spiced too with an all-pervading dash of the coxcomb, ... that he appeared at the Shakespeare Jubilee with a riband imprinted 'Corska Boswell' round his hat .... is evident as the sun at noon. The very look of Boswell seems to have signified so much. In that cocked nose, cocked partly in triumph over his weaker fellow-creatures, partly to snuff up the smell of coming pleasure and scent it from afar, in those big cheeks, hanging like half-filled wine-skins, still able to contain more, in the coarsely-protruded shelf mouth, that fat dew-lapped chin; in all this who sees not sensuality, pretension, boisterous imbecility enough? The underpart of Boswell's face is of a low almost brutish character." These are the comments made by one Scotsman on a brother Scot!

These criticisms thus made by Macaulay and Carlyle on Boswell seem to us in 1922 rather unduly severe, but as they wrote their remarks only about thirty-seven years after Bosell's death, they doubtless received some of their information from various people who knew him personally and were well able to judge. It will be noted also that Boswell in his own private letters, written by him to his intimate friend Rev. W.J. Temple (published for the first time in 1857), does not spare himself but practically confirms the rather severe verdict above recorded.

It may now we think fairly be said that the following points have been sufficiently demonstrated; viz.,

SUMMARY

1. Dr. Samuel Johnson's admitted acquaintance with Wapping.

2. A "Samuel Johnson" "Made a Mason" at Wapping in 1767.

3. Rarity and scarcity of this name.

4. Dr. Johnson's great love of London, fondness for club life, a frequenter of taverns.

5. His partiality for dancing: most probably he attended the "Wapping Assembly" (1763-1820).

6. Masonic references. Dr. Johnson gives a Charge to Boswell.

7. "James Boswell" and "David Garrick," both Freemasons. "James Boswell," Depute Grand Master of Scotland (1776 - 1777).

8. His strange silence as to the Craft

9. Macaulay and Carlyle on Boswell.

10. William Preston.

11. Various "pros" and "Cons."

It may be remarked and truthfully that after all, the above statements seeking to prove that Dr. Johnson was a Freemason are merely based on "circumstantial evidence"; this is admitted, although the chain of evidence is fairly strong, but nearly all criminal trials of modern days depend on testimony.

The Hon. Mr. Justice Darling, a lawyer of repute and wide experience, in summing up the facts in a recent sensational trial for murder, (where the prisoner was convicted of poisoning his wife by arsenic) remarked, "It has been said that the evidence in this case is only circumstantial; well, in my opinion circumstantial evidence is the best evidence you can get provided there is plenty of it."

It is now humbly suggested that the "circumstantial evidence" concerning Dr. Johnson's alleged connection with the Craft (even if the name of his lodge be not a certainty) is sufficiently strong to deserve acceptance, but the responsibility for the final verdict is left to each individual reader, who by this time is fully qualified to decide for himself. And now having in a very halting and inefficient manner brought these few facts to the notice of the Craft, the writer wishes his brethren "Adieu," and retires into, his former obscurity.

REFERENCES

Boswell's Life of Johnson, 1791.

Hawkin's Life of Johnson, 1787.

Dr. Johnson's Prayers and Meditations, 1785.

Macaulay's Essay in the Edinburgh Review, 1831.

Carlyle's Essay in Fraser's Magazine, 1832.

Diary of Madame D'Arblade (Fanny Burney), 142.

Heiron's Ancient Freemasonry and the Old Dundee Lodge No. 18, 1722-1920.

-----o----

MEMORIALS TO GREAT MEN WHO VVERE MASONS- - ROBERT E. PEARY

BY BRO. GEO. W. BAIRD, P. G. M., DISTRICT OF COLUMBIA

ROBERT E. PEARY, arctic explorer and discoverer of the North Pole, was a member of Kane Lodge of New York City. Shortly after his birth in Pennsylvania in 1854 his parents moved to Maine, and there it was that Robert spent his boyhood. He was graduated from the Van Rensselaer Polytechnic Institute at Troy, New York, with the degree of Civil Engineer. In 1881 he entered the United States Naval Service as a civil engineer with the rank of lieutenant, and served his corps with faithfulness and zeal. In much of the work under his charge, as in the docking improvements at Key West, he almost always managed t o keep his work at a cost underneath the estimates and appropriations, a thing that is somewhat rare. He was always exacting and particular in his work and usually managed to have his own way, which was always very much to the interest of the Service.

My first acquaintance with Peary was about 1885, at which time he was constructing a patent sled for the purpose of using it on the ice-cap of Greenland, which is the farthest north of any land. He believed that Greenland might extend to the Pole and that by going across its ice-cap he would be enabled to make that much coveted discovery. His purpose was to use a sail to help the dogs pull the load. This was the first time that an explorer had planned to use Greenland as a highway to the Pole.

It required no argument to enable me to see and appreciate his methods. Snow falls on high places in the arctic regions as it does in the tropics, but the winds pile it up on the lower levels so that after the lapse of thousands of centuries this vast deposit of

unthawed snow approaches a general level. The weight of the snow (snow is really a very heavy material when packed) at last transforms it into solid ice, which at the edge of the land falls over into the sea as icebergs. The depth of these icebergs,a s they lie in the cold water, is an indication of the depth of the snow and ice in Greenland, and its bulk is sometimes mountainous.

I doubted Peary's ability to reach the top of the Greenland ice-cap, but he said he would find a way or make it, an expression that he frequently used. I doubted still more his ability to get from the Navy Department a leave of absence to make his experiment, and I was even more skeptical of his ability to secure an outfit or an appropriation for the same, because neither Congress nor the Navy Department had shown much liberality in such matters for several years. Dr. Kane's expedition to the arctic, as I have already explained in these pages, was financed by Mr. Grinnell.

But Peary was confident and he at last succeeded. His excursion over the ice-cap of Greenland was much as he expected and he made wonderful speed over that rolling surface. But alas!

"The best laid plans of mice and men

Gang aft agley."

Peary at last came to a ravine as deep and wide as t h e Grand Canon of the Colorado, but more jagged and frozen, in the bottom of which moved a great mass of sluggish water and ice. It was impossible to cross this but it proved that Greenland was an island, which was a great discovery in geography and alone entitles Peary to an ever enduring crown of fame.

His next plan - like a good engineer he learned from experience and did not repeat mistakes - was entirely different. He conceived the idea of establishing food depots along the trail, a day's travel apart, in order that the party making the final dash might travel with lighter load and thus stand a better chance. It was by this means that he

succeeded in realizing what had been the fond dream of arctic explorers for a hundred years. Peary's method of establishing food denote at intervals was adopted by Captain Roald Amundsen, the famous Norwegian who discovered the South Pole. Captain Scott of the Royal Navy, who died during his attempt to reach the South Pole, also used the same method.

Peary had grit, daring and endless perseverance. On one voyage he broke his leg, but refused to turn back. He had his leg put in splints and he recovered. Neither did he falter when three of his toes were so badly frozen that they had to be amputated. It was while he had to lie by with his broken leg in winter quarters that his wife joined him, and their daughter, famous as the "snow baby," was born at that time.

It happened that Peary, the discoverer of the North Pole, and Amundsen, the discoverer of the South Pole, were entertained together at a dinner given in Washington, D. C., by the National Geographic Society. A gold medal was given to each of these great men by the President of the United States. One of the speakers of the occasion was Sir James Bryce, the then Ambassador from Great Britain, who, in a very happy speech said: "Something has happened here tonight which never happened before and which can never happen again. There meet with us the discoverer of the North Pole and the discoverer of the South Pole."

The beautiful memorial shown in the illustration is a granite sphere resting on four bronze feet, upon a rectangular base, also of granite. The outline of the continent is sculptured on the sphere and at the extreme north of it is a five pointed star. Few observers know that this star is a Masonic emblem, the pentalpha, which is emblematic of the five points of fellowship, as beautifully explained in the lecture of the second section of the Third Degree.

This memorial was planned by the widow of Peary, but the National Geographic Society secured not only the privilege of assuming the cost, but also of having charge of the dedication. The dedication took place on the sixth day of April, 1922, at the National Cemetery of Arlington, Virginia, near the capital of the nation. It was originally planned that the Grand Lodge of the District of Columbia should perform

the ceremony, and a large deputation from Kane Lodge came from New York to assist, but for some reason unknown to me the Masonic service was omitted. The famous Marine Band furnished the music. The Secretary of the Navy, the Assistant Secretary of the Navy, and the President of the National Geographic Society made eloquent addresses. The stoppers which held the Union Jack over the memorial were broken by Peary's daughter, Mrs. Stafford. As the flag slid down from the sides of the memorial, the Marine Band rendered the national air. President and Mrs. Harding, the Chief Justice of the United States, the Secretary of State, and many senators and members of the Diplomatic Corps and officers of the Army and Navy were among the guests. Congress enacted that Peary should be promoted to the rank of Rear Admiral in recognition of his services and he was retired with that rank in 1909. He was much broken in health, but he never referred to that and concealed his misfortunes, and gamely assumed a happy air. We have always thought that it was the devoted attention that he received from his brave little wife that kept him alive so long. He died in Washington in 1920.

-----o----

THE STUDY CLUB

FREEMASONRY AND THE MEN'S HOUSE

BY BRO. H.L. HAYWOOD

EDITOR THE BUILDER

I - ANTHROPOLOGISTS DISCOVER THE MEN'S HOUSE

EVER SINCE Heinrich Schurtz published his Altersklassen und Maennerbunde in 1902, anthropologists have become more and more interested in the part played by secret societies among primitive peoples. Herr Schurtz discovered that secret societies were not by any means a private thing, of little interest and less consequence, as former anthropologists had believed them to be, but that they were of equal importance in primitive life with other social institutions. He found that "in intimate connection with the age-classes, and more particularly with the dominant role played by the organized bachelors, there develops the men's house. It is characteristic as a structure in which the adult but single men cook their meals, work, play and sleep, while the married men dwell apart with their families. Women and children are usually barred from the premises, while the mature young girls may freely consort with the inmates."

Prof. Hutton Webster, of the University of Nebraska, working independently and without knowledge of the findings of Schurtz, arrived at the same conclusion, and wrote a treatise on the subject that has proved of the utmost importance to students of secret societies. This was published in 1908 under the title of Primitive Secret Societies: A Study in Early Politics and Religion. The central conception of this book is that of the men's house. Prof. Webster describes this at some length on the first page of this book as follows:

"The separation of the sexes which exists in civilized societies is the outcome, in part, of natural distinctions of sex and economic function; in part it finds an explanation in those feelings of sexual solidarity to which we owe the existence of our clubs and unions. Sexual solidarity itself is only another expression for the working of that universal law of human sympathy, or in more modern phrase, of consciousness of kind, which lies at the foundation of all social relations. But in primitive societies, to these forces bringing about sexual separation, there is added a force even more potent, which originates in widespread beliefs as to the transmissibility of sexual characteristics from one individual to another. Out of these beliefs have arisen many curious and interesting taboos designed to prevent the real or imagined dangers incident to the contact of the sexes. Sexual separation is further secured and perpetuated by the institution known as the men's house, of which examples are to be found among primitive peoples throughout the world.

"The men's house is usually the largest building in a tribal settlement. It belongs in common to the villagers; it serves as council-chamber and town hall, as a guest-house for strangers, and as the sleeping resort of the men. Frequently, seats in the house are assigned to elders and other leading individuals according to their dignity and importance. Here the precious belongings of the community, such as trophies taken in war or in the chase, and religious emblems of various sorts are preserved. Within its precincts, women and children, and men not fully initiated members of the tribe, seldom or never enter. When marriage and the exclusive possession of a woman do not follow immediately upon initiation into the tribe, the institution of the men's house becomes an effective restraint upon the sexual proclivities of the unmarried youth. It then serves as a clubhouse for the bachelors whose residence within it may be regarded as a perpetuation of that formal seclusion of the lads from the women, which it is the purpose of the initiation ceremonies in the first place to accomplish. Such communal living on the part of the young men is a visible token of their separation from the narrow circle of the family, and of their introduction to the duties and responsibilities of tribal life. The existence of such an institution emphasizes the fact that a settled family life with a private abode is the privilege of the older men, who alone have marital rights over the women of the tribe. For promiscuity, either before or after marriage, is the exception among primitive peoples, who attempt not only to regulate by complicated and rigorous marriage systems the sexual desires of those who are competent to marry, but actually to prevent any intercourse at all of those who are not fully initiated members of the community.

"An institution so firmly established and so widely spread may be expected to survive by devotion to other uses, as the earlier ideas which led to its foundation fade away. As guard posts where the young men are confined on military duty and are exercised in the arts of war, these houses often become a serviceable means of defence. The religious worship of the community frequently centers in them. Often they form the theatre of dramatic representations. In rare instances these institutions seem to have lost their original purpose and to have facilitated sexual communism rather than sexual separation. Among some tribes men's house is used as the centre of the puberty initiation ceremonies. With the development of secret societies, replacing the earlier tribal puberty institutions, the mens house frequently becomes the seat of these organizations and forms the secret 'lodge.' The presence then in a primitive community of the men's house in any form of its numerous forms points strongly to the existence, now, or in the past, of secret initiation ceremonies." (Primitive Secret Societies, pages 1, 2, 3)

One may doubt the accuracy of Prof. Webster when he says that "examples are to be found among primitive people throughout the world." There are not many examples to be found in Asia and it may very well be that in certain parts of that continent the primitive secret society has never been known: some authorities are of that opinion, Schurtz for example, who was not able to discover traces of men's secret societies over large portions of the continent. In his chapter on "Diffusion of Ancient Ceremonies," Webster has himself furnished no Asiatic examples but has confined himself to Australia, Tasmania, Melanesia, Polynesia, South America, Central America and North America.

It is impossible in the present limitations of space to set down very many examples of the primitive secret cult: a few specimens will suffice. Among the Andaman Islanders there are three kinds of huts, for bachelors, spinsters and married couples, respectively. In their eleventh year boys and girts are subjected to various ordeals and in every case must participate in elaborate ceremonies upon passing from one age grade to another. Women participate in these mysteries as well as men. Most Australian tribes have initiation ceremonies at or near the time of puberty. In most cases these ceremonies are very severe; men only are admitted; and the rite appears usually to be a form of preparation for matrimony. The Masai divide their male members into three grades of boys, warriors, and elders; their ceremony is accompanied by circumcision. Among the Banks Islanders the males constitute a kind of triple secret society but this group is entered not by initiation but by paying a fee. Men live in the village club house, which is a lounging place and eating place by day and dormitory by night: they are divided into grades with power and prestige accordingly, and only men of wealth can reach the higher positions. This same people have "Ghost Societies" which are very secret in their nature and have headquarters in the most secluded places. Among the Pueblo Indians the Zunis had a "Mask Dancer" society, in which there were degrees, initiations, and much primitive mummery: each society had its own lodge building in which were apartments representing the four quarters of the compass, the zenith, and the nadir. The Hopi Indians had similar secret fraternities and so also the Crows, who had a "Tobacco Society" with initiation ceremonies, degrees, etc. The Hidatsas had many social clubs, entrance to which was gained through purchase: their women had similar organizations. On the other hand the Shoshoneans of the Great Basin have apparently never had anything that may be properly classed as a secret society. These cases are but typical of the countless instances in which primitive people - or savages as we call them - have made use of secret organizations.

II - TRIBAL INITIATION IS A SEVERE ORDEAL

In most cases the initiation ceremonies are in the nature of ordeals and many times are so severe that death or permanent crippling is not unknown. "The diversity of the ordeals is most interesting. Thus, depilation, head biting, evulsion of teeth, sprinkling with human blood, emersion in dust or filth, heavy flogging, scarification, smoking and burning, circumcision and subincision, are some of the forms in which the ordeals appear, among the Australians alone.... Of all these ordeals circumcision has the greatest prominence..... Almost universally initiation rites include a mimic representation of the death and resurrection of the novice. The new life to which he awakes from initiation is one utterly forgetful of the old; a new name, a new language, and new principles are its natural accompaniment..... A new language is closely associated with the new name. The possession of an esoteric speech known only to initiated members is highly useful as lending an additional mystery to the proceedings..... The various ceremonies which take place on the arrival of girls at puberty are distinctly less impressive than those of the boys. As a rule there is no admittance at a formal initiation possessing tribal aspects and secret rites..... No doubt various beliefs arising from many different sources have united to establish the necessity of secluding boys and girls at puberty.

"Isolation from the things of flesh and sense has been a device not infrequently employed by people of advanced culture for the furtherance of spiritual life, and we need not be surprised to find uncivilized man resorting to similar devices for more practical purposes. The long fasts, the deprivation of sleep, the constant excitement of the new and unexpected, the nervous reaction under long-continued torments, result in a condition of extreme sensitiveness - hyper - aesthesia- which is certainly favourable to the reception of impressions that will be indelible. The lessons learned in such a tribal school as the puberty institution constitutes, abide through life.

"Another obvious motive dictating a period of seclusion is found in the wisdom of entirely separating the youth at puberty from the women until lessons of sexual restraint have been learned. New Guinea natives, for instance, say that 'when boys reach the age of puberty, they ought not to be exposed to the rays of the sun, lest they suffer thereby; they must not do heavy manual work, or their physical development will be stopped, all possibility of mixing with females must be avoided, lest they

become immoral, or illegitimacy become common in the tribe.' Where the men's house is found in a tribal community, this institution frequently serves to prolong the seclusion of the younger initiated men for many years after puberty is reached." (Primitive Secret Societies, pages 36, 37, 38, 41, 45, 47.)

"Puberty institutions for the initiation of young men into manhood are among the most widespread and characteristic features of primitive life. They are found among peoples considered the lowest of mankind: among Andamanese, Hottentots, Fuegians, and Australians; and they exist in various stages of development among peoples emerging from savagery to barbarism. Their foundation goes back to an unknown antiquity; their mysteries, jealously guarded from the eye of all save the initiated, preserve the religion and morality of the tribe. Though varying endlessly in detail, their leading characteristics reproduce themselves with substantial uniformity among many different peoples and in widely separated areas of the world. The initiation by the tribal elders of the young men of the tribe, their rigid seclusion, sometimes for a lengthy period, from the women and children; their subjection to certain ordeals and to rites designed to change their entire natures; the utilization of this period of confinement to convey to the novices a knowledge of the tribal traditions and customs, and finally, the inculcation by most practical methods of habits of respect and obedience to the older men - all these features are well described in the quaint and vigorous account by an old writer of the ceremonies once practised by the Tuscarora Indians of North Carolina." (Ibid, page 32.)

These initiations differ strikingly among themselves, nevertheless they one and all have certain fundamental features in common. In one paragraph of a brilliant treatise on Initiation, in Hasting's Encyclopedia of Religion and Ethics (Vol. VII, p. 317), Count Goblet d'Alvielia, who stands so high among European Masonic scholars, furnishes a list of these features:

"The formalities of initiation, whether its dominant function is magical or religious, present striking resemblances. Andrew Lang notes the following general characteristics: (a) mystic dances; (b) the use of the turndun, or bull-roarer; (c) daubing with clay and washing this off; (d) performance with serpents and other 'mad doings.' To these we might add: (e) a simulation of death and resurrection; (f) the granting of a new name to the initiated; (g) the use of masks or other disguises. In

any case, we may say that initiation ceremonies include: (1) a series of formalities which loosen the ties binding the neophyte to his former environment; (2) another series of formalities admitting him to the superhuman world; (3) an exhibition of sacred objects and instruction on subjects relating to them; (4) re-entry or reintegration rites, facilitating the return of the neophyte into the ordinary world. These rites, especially those of the first three divisions, are found fulfilling a more or less important function in all initiation ceremonies, both savages and among the civilized."

Whence came these secret clubs? Did they all originate from one center? N.W. Thomas, writing in Volume XI of Hasting's Encyclopedia, page 297, offers a reply with which most authorities would agree:

"We may perhaps sum up the position by saying that to trace all secret societies to a single origin, is probably as mistaken as to trace all forms of religion to a single source or to seek to unlock all the mythologies by a single key. It seems clear that age grades, burial clubs, initiation schools, religious confraternities, occupation groups, and magical societies have all contributed to the mass of diverse elements grouped under secret societies; it cannot be definitely laid down that any one of these took an earlier type as a model; as we find all in their rudimentary stages in various parts of Africa, we must, unless we suppose that these rudiments are derived from the fully developed societies of other tribes, suppose that they are the seed from which, in other areas, secret societies have been evolved and that all are equally primitive, though not necessarily equally old."

III - DID FREEMASONRY EVOLVE FROM THE MEN'S HOUSE?

When secret societies appear among barbarian and half civilized peoples they retain many of the fundamental features described in the above pages, but at the same time become strikingly different and often are used for entirely different purposes. All readers of Masonic literature are familiar with the story of the Druids, the Druses, the Culdees, the Assassins, etc. etc.: also the numberless secret societies of China, which, it appears in the majority of cases, are political in character rather than moral or

religious. These barbarian, or semi-civilized organizations, have their grades, signs, secrets, pass-words and initiation ceremonies, as have all the others, and there is no need in this connection that we particularize among them or pay them any further attention.

The reader will already have noted a certain similarity between some of these associations and our own. In some cases these similarities are so striking that they almost amount to identity, as when one of our Masonic signs is found in the possession of some savage cult. Tales of how Masons have saved their lives or gained other advantages among savage peoples through use of one of the Masonic signs, have been among the stock stories of our literature for many years.

A sensational use of these facts has been recently made by Brother J.S.M. Ward in his Freemasonry and the Ancient Gods, published in 1921. Brother Ward boldly takes the position that the primitive secret societies such as those described above are to be considered an integral part of Freemasonry, or vice versa. He makes this position plain in the following words: "Boldly this is my contention, that our present system is derived originally from the primitive initiatory rites of our prehistoric ancestors. I base this contention on the fact that many of our most venerated signs and symbols, grips and tokens, are used today by savage races with precisely the same meaning as with us. I cannot agree with those who would contend that it is either a matter of coincidence or else that they are purely natural signs which express simple elementary sentiments." This statement appears on page 119 of his book. On 123 he repeats it in other words: "My contention, then, is that Freemasonry derives originally from those primitive rites which first taught a boy whence he came, then prepared him to be a useful member of society, and finally taught him how to die and that death did not end all. On these primitive rites, I consider, man built up the mysteries and the various religious faiths of the ancient world some of which have survived to the present day, while others have developed into other religions, Christianity included." The thesis is developed in still other words on page viii of his Preface where he says: "Briefly, the theory I venture to propound is that Freemasonry originated in the primitive initiatory rites of prehistoric man, and from those rites have been built up all the ancient mysteries, and thence all the modern religious systems. It is for this reason that men of all religious beliefs can enter Freemasonry; and, further, the reason we admit no women is that these rites were originally initiatory rites of men; the women had their own. These, for sociological reasons perished, while those of the men survived, and developed into the mysteries."

If Brother Ward could make good his thesis, he would bring about a complete revolution in anthropology. A secret society that has existed in all parts of the world through all the many centuries of history, would be the most stupendous facts known to sociology and would necessitate a complete revision of our social theories. The thing is too stupendous to have happened. In order to make out that Freemasonry as we now know it is in solidarity with all these other secret fraternities, it is necessary to stretch the facts at almost every point; to fill in the gaps with guesses and hypotheses; and to read into the ceremonies of the primitive tribes many meanings and purposes that they have never been capable of entertaining.

It was made abundantly plain in the quotations given above from various authorities that all secret societies have a culture in common and in the nature of the case inevitably make use of signs, symbols, ceremonies, degrees, lodges, initiations, etc., so that if a new secret society comes into existence, created ab initio by its own members, it will necessarily have many features in common with other similar organizations, so that always a little imagination will make it easy for men to believe that what has been recently created has existed elsewhere for many centuries. Nothing is easier than to create traditions and ancient history for a secret cult; and that because it is furnished with the many usages that other secret cults have employed in past times. Freemasonry is no exception to this rule. Almost everything in it can be paralleled in the possessions of similar societies that existed hundreds of years ago and always there is the temptation to borrow the authority and prestige of antiquity. Oftentimes one finds attributed to a very ancient day symbols that were created, according to our positive knowledge in recent times. "The Virgin Weeping Over A Broken Column is a case in point here. It was devised by American Mason about one hundred years ago, but only recently I read a learned article which sought to show that this symbol had been borrowed by Freemasonry from the Ancient Mysteries.

Brother Ward tries to prove that the Higher Grades are as ancient as the Craft Degrees. To an American reader, familiar with the history of the Scottish Rite, his case is not fortunate. We know that Albert Pike himself, alone and unaided created a great deal of the lofty and beautiful structure of the Scottish Rite ritual, so that it has been said of him that he found the Scottish Rite a log cabin and left it a marble palace. But there are many things in the Scottish Rite ceremonies older than history, someone may argue. Truly enough, but we know how they came there: Albert Pike

took them from his own great learning of the ancient books. Much of the material is very old but the structure into which it is built and the use to which it is put, date from the labours of Albert Pike, or else from his immediate predecessors.

The real crux in all this discussion may be thrown into the form of the question, How old is Masonry? This question never loses its vitality and seems to hold an inexhaustible fascination for Masons. The answer depends upon the meaning we attribute to the word Masonry. If by Masonry we mean any kind of secret organization, then it is as old as the world. If it is used of any secret society that employs some of our signs or symbols, then it may be traced here and there into many lands and through many centuries. If it is used in the strictest sense to indicate a man that has been initiated into a regular lodge of symbolical Freemasonry working under the authority of a regular Grand Lodge, then Freemasonry is only two hundred years old. If it is to be used of organizations with which this modern speculative Freemasonry can trace an undeniable historical continuity, then it may be dated from the twelfth or thirteenth centuries. Of one thing we can be sure, the men's house, a lodge in which brethren meet behind tiled doors, is not a modern, artificial thing but springs out of human nature itself, to satisfy the needs that have been felt ever since man began to be

SUPPLEMENTAL REFERENCES THE BUILDER:

Vol. I (1915) - Ancient Evidences, p. 18; The Golden Bough, p.22; The Men's House, p. 308.

Vol. 11 (1916) - Masonic Tradition, p. 189; Indian Masonry, p. 190; The Meaning of Initiation, p. 205; Masonic Signs, p. 253; Indian Freemasonry, p. 371.

Vol. III (1917) - A Central African Mystery, p. 15; The Origin of Druidism, p. 22; The Initiatory Rites of Druidism, p. 35; Masonry Among Primitive Peoples, p. 38; Secret Societies of Islam, p. 84; Aboriginal Races and Freemasonry, p. 96; Chinese Signs, p. 156; The Men's House, p. 209.

Vol. IV (1918) - Definitions of Masonry, p. 125; The Voice of the Sign, October, C.C.B., p. 4; The Divine Mystery, p. 334; The Mysteries of the Art of the Caverns and Early Builders, p. 366.

Vol. V (1919) - Legendary Origin of Freemasonry, p. 297,

Vol. VI (1920) - A Bird's-Eye View of Masonic History, p. 236; The Purposes of Legends and Myths, p. 258; Freemasonry Among the American Indians, p. 295.

Vol. VII (1921) - Whence Came Freemasonry, p. 90; Little Wolf Joins the Metawin, p. 281.

Vol. VIII (1922) - American Indians and Freemasonry, P. 71; Freemasonry and the Ancient Gods, pp. 88, 151, 152, 153; Masonry Among the Chippewa Indians, p. 126; A Mediating Theory, p. 318; Traces of Masonry Among Indians and Worth Americans, p. 354.

Mackey's Encyclopedia - (Revised Edition):

Albert Pike, p. 563; Assassins, p. 82; China, p. 147; Chinese Secret Societies, p. 148; Civilization and Freemasonry, p.153; Culdees, p. 191; Degrees, p. 203; Druidical Mysteries, p. 220; Druses, p. 221; Initiation, p. 353; Man, p. 461; Primitive Freemasonry, p. 584; Scottish Rite, p. 671; Secret Societies, p. 677; Woman, p. 855.

BOOKS CONSULTED IN PREPARING THIS ARTICLE:

Lowie, Primitive Society. J.S.M. Ward, Freemasonry and the Ancient Gods. Webster, Primitive Secret Societies. Frazer, Golden Bough. Hasting's Encyclopedia of Religion and Ethics, Vol. VII, p. 314; XI, p. 287. Smith, Religion of the Semites. Heckethorn, Secret Societies. Lang, Myth, Ritual, and Religion. Thomas, Source Book For Social Origins. Rivers, The Todas. Tyler, Primitive Culture. Wallace, The Malay Archipelago. Coote, The Western Pacific. Upward, The Divine Mystery. Capart, Primitive Art. Evans, Tree and Pillar Cult. Harrison, Ancient Art and Ritual. Maspero, Dawn of Civilization. Wright, Indian Masonry. Giles, Freemasonry in China.

----o----

EDITORIAL

LACK OF TRAINED LEADERS IS A DANGER TO MASONRY

THOSE WHO ARE familiar with the pages of the V. S. L. will recall how difficult a thing it was for the old Jewish tribes to lay aside their differences, their jealousies, and their deeply rooted feuds in order to unite under one leader. But the thing became necessary and it was accordingly done. The Canaanites who continued powerful in the great central valleys and who – with justice, as we would now think - believed themselves the rightful owners of the land, determined to gather all their power together in order to deal one last and fatal blow against the loosely knit tribes of the immigrant invaders. It was then that the Jewish tribesmen discovered how helpless they would be against such a foe as Sisera and his well drilled regiments and how necessary it would be for them to choose leaders and to learn to obey. Deborah saw all this very clearly, and she brought Barak to see it also, along with many other less popular and less powerful chiefs. Had the Jews not thus discovered the function and necessity of leadership, and had they not learned the wisdom to follow their leaders, they would have been swept out of existence by Sisera, and the subsequent history of the world would have been a very different tale.

So much for the episode, which is here offered as a parable wherefrom to draw a lesson that evermore needs to be learned anew. Our own nation is supposed to be a democracy; and we are supposed to be democrats - the reader is requested to dissociate the word from its partisan connections - but our democracy appears to be in danger, and we democrats are becoming perturbed lest it be not able to surmount that danger. The thought I wish to apply to the problem is that we must learn anew the lesson Deborah learned long ago; we must rediscover the lost philosophy of leadership, and learn how to select, to develop, and to follow leaders.

==========

THE BUILDER IS ONE HUNDRED MONTHS OLD

When this Society was organized some nine years ago in order to serve in behalf of Masonic education and kindred interests, a few brethren - influential in the Craft and themselves very much in favor of the project - expressed fears lest the undertaking fail for lack of support. The Fraternity, so they thought, was not sufficiently interested in such matters, which was only another way of saying that it was not interested in itself, for Masonic education is nothing other than an attempt to put Masons into more complete possession of their Masonry. Time has happily proved these men unduly pessimistic. This Society has never been so flourishing as now, and as for Masonic education, it is everywhere and without exception completely in the ascendant.

With this issue THE BUILDER has come to its one hundredth month. It is an event worth signalizing by a new dedication to the old cause, by a larger determination to accomplish more in the future, and by a sincere prayer that T.S.G.A.O.T.U. may continue richly to bless our beloved Craft in all its undertakings. This CENTURY NUMBER is dedicated to that end, and as an earnest of still better things to come.

==========

More and more it has become the custom among; speakers and publicists to describe democracy in such a wise as to ignore altogether the whole principle of leadership as though it were something entirely foreign to, or even antagonistic to, democracy.

The fallacy is an easy one to fall into. The word "democracy" means, so it may be asserted, that The masses of the people rule themselves: if they must rule themselves then they need no rulers; if they need no rulers in government then they need none, in business, or in industry, or anywhere else. Therefore - thus runs this species of reasoning - we should have "direct democracy"; which is only another way of saying that the people as a whole should decide on all large questions concerning everything of a public character; the people should not have representatives or leaders; they should be left "free" to run themselves ~ and to manage their own affairs.

This kind of logic, which should be easily riddled by every high school sophomore if high school sophomores were taught to think at all, is: being used with much success by demagogues the country over. Those who do not wish entirely to overthrow everything in the present system, but who desire to see the people own and manage all their own public utilities, and direct and control by their own mass action all public affairs, such as the declaration of war, the making of treaties and all that, describe all this as "direct democracy," which may be defined as mass action by the people without the intermediary action of representatives. Those who do not care a straw about our present system of civilization, and who would rejoice to see it utterly demolished, with the Constitution abandoned and Congress destroyed, would have every detail of public affairs immediately managed by the mass action of the whole population. They are the Communists strictly so-called and, like their fellow theorists in Russia, would, if they were to be consistent, cast aside not only all leaders but even those classes who supply most of our leaders, the professional groups who have what is called a higher education.

I think the reply to these theorists should be that democracy in itself is a thoroughly conservative form of civilization, and that by its very nature it implies leadership as one of its necessary and most important -functionings. It is wrong to suppose that a democracy can function without leaders. It is equally wrong to suppose that leaders are in any wise a contradiction of democracy. Democracy implies leaders and the following of leaders; so is it now, and so will it ever be, for that is the way things are made.

TO FOLLOW A LEADER IS NOT A DISGRACE

At the back of all this anti-leadership reasoning is the half formulated feeling that somehow or other it is a kind of disgrace to fall in behind a leader. It appears to betoken inferiority on the part of those who suffer themselves to be led. Those who, wittingly or unwittingly, harbor this feeling should look more carefully into the matter; if they do, they will discover how groundless is their objection. To follow the rightful leader is an act of intelligence and usually reveals good sense and superiority, rather than the opposite.

For consider: When the brainiest men in the world get together in order to perfect a plan of mass action what do they do? They organize themselves, they elect officers, they formulate constitutions and regulations, and then the rank and file of them fall into line and keep step with the procession. The scientists who make up the Royal Society or the literati who comprise the membership of the French Academy do not reveal any mental inferiority merely because they all have leaders, and frankly recognize those leaders as such. When the biggest business men of the nation set out to accomplish a thing, they choose their guides and their organizers and the mass of them suffer themselves to be led. Leadership is a fact as well as a factor in every concerted movement ever undertaken even though that movement be communism itself, for it should be recalled (as seldomly it is) that Lenine and Trotsky are leaders of Communism in exactly the same sense that Harding and Coolidge are political leaders with us.

Democracy does not imply leaderlessness; it implies leadership. It should be remembered that the forefathers who laid so wisely the foundations of this United States understood full well that there can be no such thing as an automatic action of the human mass. No, and per contra! for they revealed their very genius in the plan they devised whereby the masses of us can select and control our leaders. It was in THAT, rather than in what Brooks Adams miscalls "the democratic dogma" of direct action, that these forefathers showed their sagacity as politicians and their greatness as statesmen.

When we come to decide questions of national policy, what other course can be followed save that of selecting representatives or delegates and empowering them with the prerogatives of action? Consider the posture of affairs at this present moment. This nation is trying to decide as a matter of policy what course to follow on the proposed cancellation of war debts; it is trying to decide what policy to pursue with regard to the reorganization of agriculture; it is undertaking to deal with a dozen major problems that have arisen as aftermath of the Great War; it must somehow learn anew how to regulate railways so as not to destroy their efficiency and prosperity; these and many other questions of policy are before this nation, and these questions must somehow be settled. But who is there among the rank and file of us that is capable of understanding all these matters? Would we not as a people bungle these matters up beyond untangling were we to decide them all by direct vote? Under such circumstances but one course is possible: we must select representative men of good character and high ability and set them to solving these problems for us.

But the deciding of matters of policy is less than half the battle. After the policy has been agreed upon it becomes necessary to set up the machinery of administration whereby the policy is to be made effective. If, for example, Congress should decide upon an entirely new policy regarding immigration we could not all, as a mass of people, take our stations at Ellis Island in order to see that the machinery of control is operative; the mere thought is ridiculous. But the same thing is true of every other matter of similar import. We must have leaders capable of threshing out pubic problems; able to decide them wisely; and we must also have leaders, and by an equal necessity, capable of putting policies into effective operation.

Other examples of other ways in which leadership is necessary could easily be given were there need, which there is not, because the subject needs but to be faced in order to be understood.

FREEMASONRY MUST HAVE TRAINED LEADERS

I think it would be well to apply all this to our Fraternity which is organized on the same ground plan as our government. It is a democracy that exists in a republican form, which carries on its activities by means of leaders constitutionally chosen according to law, and therefore the very fabric of its organization implies not a direct action by the mass of the membership but an indirect action through properly chosen representatives and leaders. Just as there are leaders in Grand Lodge politics (I use that word here in its accurate sense) so must there be leaders of Masonic thought, and leaders in the ventilation and settlement of Masonic policies. For us to make light of our leaders, or refuse our leaders support, or to spread among our membership a cynicism that would call the whole system of leadership into question, that would be folly of a suicidal kind.

Of course there are plenty of false leaders in our midst. Crooks and blockheads make their way into every organization once it grows to a respectable size and begins to wield influence; and they make trouble.

In every organization there are men who pull wires in order to have themselves advanced to positions for which they are not fitted, merely in order to bask in the light that beats upon a throne. Others, and often they have not a shred of right to such places, get to the top by dint of scheming and philandering merely to satisfy the ambition of place; for fame, as we say! And others there are who sometimes rise to positions of leadership, in spite of profound ignorance as to what Masonry itself is and what the Fraternity as an organization is trying to do in the world.

There are these and other types of false or unfit leaders in our midst, but what of it? Not for such a reason can we leap to the conclusion that leadership itself is an evil.

The cure for false leadership lies in a Masonic education that will build itself into the whole rank and file of the membership, from the top down, so that everywhere members will know what Freemasonry is and what it is doing, and what it is going to do, and how it. is to be done. To the extent that such a thing is done our members will know whom to select for their leaders; when to approve the action of their leaders; how to remove false leaders; and whom to train to become future leaders.

-----o-----

THE LIBRARY

HERMETIC MYSTERY

THE HERMETIC MYSTERY AND ALCHEMY, by M. A. Atwood. A suggestive inquiry into Hermetic Philosophy and Alchemy, published by William Tait, Belfast, Ireland, £1 -1-0.

THE DOCTRINE OF Hermes, the Egyptian, comprises at once a religion, a philosophy and an art. That doctrine, and those of the Sephiroth, the Ain Soph, and the Kabala are practically identical – that from nothing there came the Great Monad, Deity, by whom and from whom everything was created and in everything is He. This is the beginning, the base of the doctrine. Pythagoras, who sojourned many years in the East, preached the same doctrine. Hermes made no claim to being the author but on the contrary maintained that it was ancient. By philosophizing on this point and studying nature, Hermes realized that man was of an entirely different character to all else on earth in that he possessed reasoning power, that he was endowed with an intellect, that he was created in the image of God, and that he must have been created for a divine purpose, that man is divine in that he has a dual personality, and that the spiritual body died not with the physical. This dual personality was not realized by the vast majority of mankind, and this latent personality was capable of great development. "Know thyself," says he. The development of the latent powers of man could not be accomplished by simple faith but by absolute conviction.

It was for the development of spirituality that the Mysteries were practiced. The author quotes many authorities in regard to just what the Mysteries consisted of. The Lesser Mysteries were open to almost all and taught certain truths and the necessity of a moral life as the prerequisite for reformation, regeneration and the perfection of man, even as we Masons do. The Greater Mysteries were only for the very few, and a long period – many years – elapsed after being initiated in the Lesser Mysteries. The aspirant had to cast aside all worldly desires in the cultivation of the spiritual and psychic. "The doctrine of the Greater Mysteries," says Clemens Alexandrinus, "related to the whole universe; here all instruction ended; nature and all things she contains were unveiled." Nor were the visions of gods attending on those Mysteries dead images, nor mere symbols, nor impotent, nor idle, nor invisible, though unseen. That the aspirant was put under the influence of what is termed Mesmerism is evident but in the Hermetic Greater Mysteries the evidence points to his acquiring the power temporarily to disassociate his spiritual body from the physical and to travel in "foreign countries," where he beheld something of the life hereafter. Was not this the power held by Emanuel Swedenborg in the eighteenth century and has it not been in the power of certain persons from time to time that they might bring spiritual matters before the multitude? The disciples of Hermes, by their mode of life, by their mentality, by their convictions, by their virtue, acquired the power of healing by the laying on of hands. It is this side - the religious, the philosophic - of the Hermetic doctrine, which, however much some may so declare it, is not contrary to Christianity, and should most appeal to us.

The greater part of the book, which comprises 600 pages, is given up to an "enquiry" in the Hermetic art of producing the "philosopher's stone" that transformed the baser metals into the purest gold; and the "elixir of life" that will prolong human life. Being an enquiry and not just an essay, there are long quotations from old books showing what a searching enquiry had been made, and it is these quotations that rather break the thread and irritate one trying to obtain an understanding on this very abstruse subject.

Everyone must admit that there is a fascination about the idea of the transmutation of the baser metals into gold and it was doubtless due to this that the first edition, which was published in 1918, was soon exhausted and the present edition made. The work was written some seventy years before by a young woman barely thirty years of age

who delved exhaustively into the subject with her father. The book was actually printed and a few copies sold when the father, moved by a change of religious thought, bought in the whole issue, because he deemed that he had divulged knowledge which was sacred. The fear that anyone by this book alone could discover the art was certainly groundless, for the whole doctrine as quoted from the various authors is closely veiled in language not understandable by moderns unless specially trained.

The Hermetics in expounding their doctrine used the technics of their art as allegories and it is difficult at times to distinguish when they were expatiating on their art, and when propounding doctrine.

I imagine that few would care to wade through it as I-had to do in order to review it. That the assembly of-all the authorities as has been done in the book was well worth while will be admitted. The philosophy – should be studied; it is not a book for casual reading. Masons of the Scottish Rite, who are well versed in the degrees (unfortunately they are few) will have certain of the degrees recalled to them as they read, particularly the seventh, eighteenth, and thirty-second: while our English brethren, working the Emulation ritual, will find that the Hermetic doctrine is quoted-in the third degree.

Ernest E. Murray.

* * *

AN IMPORTANT WORK ON THE KABBALAH

THE KABBALAH, ITS DOCTRINES, DEVELOPMENT, AND LITERATURE, by Christian D. Ginsburg; The Bloch Publishing Company, 26 East Arid Street, New

York City. For sale by National Masonic Research Society, Cedar Rapids, Iowa: $2.35, postpaid.

In his admirable treatise on the subject in Hasting's Encyclopaedia of Religion and Ethics, Mr. H. Loewe gives his readers a list of "the chief Kabbalists" which comprises no fewer than twenty names. The first is that of Aaron teen Samuel, a Jew of Italy who lived in the ninth century: the last is that of Baer of Meseritz: a Jewish ascetic born in 1710. Mr. Loewe also gives a list of the Kabbalistic works, the oldest of which he dates in the sixth century. One glance at the great scope of the Kabbalah as thus indicated is sufficient to set one on his guard against any cheap or rapid generalizations on the subject, either as to its history or its teachings.

A tendency to occultism developed among the Jews long before the beginning of our era, and this became the source of many bizarre forms of religion, some of which were similar to the Kabbalah, the most famous literary expression of which is known as the "Zohar." For a long time it was the custom to attribute to the Kabbalah a great antiquity, but this has been now abandoned by almost all competent scholars, especially since the appearance of Graetz's History of the Jews, in which famous work that trenchant writer dealt literalistic believers in the Kabbalah a savage blow. The custom now is to hold that the Kabbalah had its rise among Spanish Jews in the thirteenth century who, of a mystical turn of mind, reacted against the “philosophical” movement headed by Maimonides, the great savant and thinker that tried to drain all supernaturalism out of the Holy Scriptures in order to give a "naturalistic" account of Jewish history. There was much fakery and chicanery among the early Kabbalists - the Zohar itself is described by Graetz as a pious fraud - but for all that they created a powerful movement, and one that has not yet by any means expended all its force.

It is doubtful if the Kabbalah would ever have made itself felt outside a limited circle of Jewish enthusiasts had not a condition developed in Germany of great moment. In the face of an attempt made by the Jesuits to drive the Jews out of North German communities Reuchlin, who ranked with Luther as a great religious leader, astonished the world by stoutly championing the cause of the Jews, and that in the face of almost universal opposition, especially from Rome. Through Reuchlin's advocacy - he believed himself to have discovered a secret movement toward Christianity in Kabbalistic literature - the Kabbalah became a kind of fashion. Pico Mirandola, the

prodigy of his time, also defended it; and it is said that Pope Sixtus embraced it. In the course of time its literature found its way to the study table of every important theologian, Protestant as well as Catholic.

Once "in the atmosphere" Kabbalism took many forms and poured its influence into many unexpected channels. As an example of this last, it very doubtless had much to do with the secret teachings and symbolism of early Speculative Freemasonry. There are the best of reasons for believing that such all-important features of our esoteric work as the Temple of Solomon and the Lost Word ultimately were derived from that source. This may be so or it may not; in either case the subject is one that cannot be ignored by any Masonic reader.

Dr. Ginsburg's book is not new. It was first pub dished in London in 1865 along with an essay on The Essenes. Subsequent historical discoveries have robbed the latter essay of much of its value, but the treatise on The Kabbalah continues to be the best and most widely used brief work in our language. George Routledge & Sons of London, have made photostatic plates of the Kabbalistic portion of the original edition and thus guaranteed that the new edition (handled in this country by the Bloch Publishing Company) is like the former down to the least detail. The volume has been added to THE BUILDER'S Book List. It is absolutely essential to every Masonic library.

* * *

SPEECH MAKING MADE EASY

SPEECHES, THEIR PREPARATION AND DELIVERY, by Alexander Burton. Published by Edward J. Clode, 156 Fifth Avenue, New York City.

There is the same difference between the speech maker and the orator that there is between the mother who croons a child to sleep and the prima donna who thrills a great audience at the Metropolitan Opera. Oratory is a fine art, for which few are equipped: the making of speeches is a more humdrum acheivement. Any man of normal vocal powers and an average intellect can learn the trick. All he needs is a little practice and a little coaching.

Speeches, Their Preparation and Delivery book that can do the coaching. It is not a heavy text for use in college classes but a fresh readable bit of counsel by an experienced speaker, who knows what he is talking about and how to say it. Officers who often address a lodge, and other brethren who are called on at lodge social functions, will find this volume well worth owning.

The author devotes most of his attention to after dinner speeches, for which the demand always exceeds the supply. He tells the tyro how to make his speech simple, so as to avoid flowery rhetoric; how to deliver it with geniality and with wit and humor so as to please an audience in gastronomic mood; and how to relate a humorous yarn. Toasts, poems, quotations and such other speech supplies are furnished as speakers find themselves in need of. The book is composed of 251 pages and is well bound in red cloth. It may be whispered under the breath that a number of good Ample speeches are included.

----o----

WHAT IS FREEMASONRY?

Freemasonry is a science which is engaged in the search after divine truth, and which employs symbolism as its means of instruction. – Albert G. Mackey.

----o----

In every clime, from age to age,

Masons performed their mystic rite;

Craftsmen, scholar, poet, sage,

Met, and beheld Masonic light

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes over his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. The Society is now receiving from fifty to one hundred inquiries each week: it is manifestly impossible to publish many of them in this Department.

CONCERNING SCOTTISH RITE BLUE LODGES

Is there such a thing as a Scottish Rite Blue Lodge in this country? Is there such a thing in other countries? How do they differ from York Rite Blue Lodges, and do they learn the same lectures as we do? Are they recognized by our Grand Lodges? H. E. Y., Arizona.

1. Is there such a thing in this or any country?

There are no Symbolic lodges in the United States which confer the first three degrees of Masonry, and which derive their authority from either the Northern or the Southern Jurisdiction of the Scottish Rite. There is an exception in California where a lodge composed of French speaking brethren confers the First Degree of the Scottish Rite, under special dispensation of the Grand Lodge of California. There is a similar case in Louisiana, but I cannot now supply details.

2. Is there such a thing in other countries?

Yes. The first three degrees of the Scottish Rite are used in all countries where Masonry exists except in the United States, Canada, Mexico, England, Wales, Scotland, and Ireland.

3. How do they differ from York Rite Blue Lodges, and do they learn the same lectures as we do.

It would be impossible to tell you on paper the differences. While complete data is lacking, it is safe to say that you would not recognize the lectures they use. They differ entirely from what you have learned. Your lectures would be of little value to you if you were attempting to work your way in to visit. The signs differ somewhat, but your words and grips would prove you a Mason. Even here, you would probably find a word in the First and Third Degree you had never heard of before. Each Supreme Council, though, has the right to fix its own ritual.

4. Are they recognized by our Grand Lodges?

Some are by some Grand Lodges and others are not. It all depends on whether our Grand Lodges have adopted the policy that Blue Lodges, to be entitled to recognition, must trace their origin back to the Grand Lodge of England. That is, Symbolic lodges will not be recognized which derive their authority from Supreme Councils. Each Grand Lodge in this country has its own ideas and policies when it comes to recognition. There is much absurdity connected with this question of recognition.

In connection with the ritual used where the Scottish Rite Symbolic degrees are conferred, from the evidence at hand, it is the writer's opinion that the Scottish Rite ritual for the First, Second, and Third Degrees, has largely been adapted from the ritual used in The French Rite.

A.L. Kress.

* * *

BROTHER KRESS WANTS INFORMATION ABOUT THOMAS SMITH WEBB

"I should like to ask every reader of THE BUILDER to furnish me whatever information he may have, based on contemporary sources, relative to the life and activates of Thomas Smith Webb. Also I should like to be placed in touch with any of Webb's descendants."

A. L. Press,

830 Center Street,

Williamsport, Pa.

* * *

QUATUOR CORONATI LODGE NO. 2076, OF LONDON

Can you please explain to me how I may become able to affiliate with the Correspondence Circle of the Quatuor Coronati Lodge, No. 2076, London, so often referred to in THE BUILDER? H. J. M., Ohio.

We have received from an American representative of the Quatuor Coronati Lodge permission to publish the printed application blank now in use: it fully explains all the things about which you inquire. If desired, applications for membership will be sent through the National Masonic Research Society.

QUATUOR CORONATI LODGE NO. 2076, OF LONDON

(Warrant granted on the 28th November, 1884).

Objects

1. - To provide a centre and bond of union for Masonic Students.

2. - To attract intelligent Masons to its Meetings, in order to imbue them with a love for Masonic research.

3. - To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in Lodge.

4. - To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.

5. - To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the World.

6. - To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.

7. - To reprint scarce and valuable works on Freemasonry, and to publish Manuscripts, etc.

8. - To form a Masonic Library and Museum.

9. - To acquire permanent London premises, and open a reading-room for the members.

Correspondence Circle

The-members of our Correspondence Circle Of whom there are now nearly 3500) are placed on the following footing: -

The summonses convoking the MEETINGS are posted to them regularly. They are entitled to attend all the meetings of the Lodge whenever convenient to themselves. When present they are entitled to take part in the discussions on the papers read before the Lodge, and to introduce their personal friends. They are not visitors at our Lodge meetings, but rather associates of the Lodge. The stated meetings are the first Friday in January, March, May, and October, St. John's Day (in Harvest), and the 8th November (Feast of the Quatuor Coronati). At every meeting an original paper is read, which is followed by a discussion. The funds are wholly devoted to Lodge and literary purposes, and no portion is spent in refreshment. The members of the Lodge and Correspondence Circle usually dine together after the meetings, but at their own individual cost. Visitors, who are cordially welcome, enjoy the option of partaking - on the same terms - of a meal at the common table.

They have the privilege of using the READING ROOM and Library of the Lodge at 27, Great Queen Street, London, W. C. 2.

The printed TRANSACTIONS of the Lodge and the St. John's Card (with list of members) are posted to them as issued. Three parts of the Transactions are published each year. They contain a summary of the business of the Lodge, the full text of the papers read in Lodge together with the discussions, many essays communicated by the brethren, biographies, historical notes, reviews of Masonic publications, notes and queries, obituary, and other matter. They are profusely illustrated and handsomely printed.

Papers from Correspondence Members are gratefully accepted, and as far as possible, recorded in the Transactions.

A Candidate for Membership in the Correspondence Circle is subject to no qualification, literary, artistic, or scientific. His election takes place at the Lodge-meeting following the receipt of his application.

The JOINING FEE is 21s., which includes one year's subscription to the following 30th November.

The ANNUAL SUBSCRIPTION is only 10s. 6d., and is renewable each December for the year next following. Brethren joining us late in the year suffer no disadvantage, as they receive all the Transactions previously issued in the same year. By the payment in one sum of Twelve years' Subscription in advance, i. e., Six guineas, individual Brethren may qualify as LIFE MEMBERS of the Correspondence Circle.

It will be seen that the members of the Correspondence Circle enjoy all the advantages of the full members except the right of voting in Lodge matters and holding office.

Every Master Mason in good standing throughout the Universe, and all regular Masonic Lodges, Chapters, and Libraries or other corporate bodies are eligible as Members of the Correspondence Circle. W. J. Songhurst, P. G. D., Secretary.

* * *

HOW TO DEAL WITH AN ATHEIST MEMBER OF A LODGE As a member of the National Masonic Research Society, I would like to be informed how to handle such a case as the following:

In the place of business where I am employed, there is an employee who is a member of a lodge in another jurisdiction. This man was conversing with another employee who is a strict Catholic. I overheard this man express himself that there is no such thing as a "Supreme Being." He also remarked that the Bible is a collection of foolish stories. I told him that I would never sit in a lodge room with a man of his type and

that I would never recognize him as a "Mason." Since that day this man has tried his utmost to undermine my position.

I would like to be informed, through the columns of the "Question Box," how this party could be brought before a Masonic tribunal, so that he may receive the penalty due to him. S. S., New Jersey.

Take the matter up with your Worshipful Master. Have him ascertain this brother's views on the question. If he finds that the brother frankly confesses himself an atheist, he can then be brought to trial. There is no other way of handling such a case. If the brother is in strict truth an atheist he has no place in such a Fraternity as ours, and he should too much scorn to play the part of a hypocrite to remain in it. However, it is necessary to use caution because there is a great difference in men's conception of God, and it may well happen that what would be faith in God in one case would be deemed atheism by others who hold a different conception.

* * *

CAN EASTERN STAR CHAPTER REFUSE ANY APPICANT?

I am in search of information to settle a recent argument that has been brought before our lodge during the past month. One brother contends that a chapter of the O.E.S. cannot refuse to admit to membership any brother who is in good standing in his Blue Lodge. Another argues that any chapter of the O.E.S. has a right to reject or black ball any brother it they choose to do so.

A. J. N., Colorado.

Mrs. Minnie Evans Keyes, Right Worthy Grand Secretary O. E. S., International Headquarters, Washington, D.C., has replied to your query. She quotes Landmark 11, page 4, of the Ritual of the O.E.S.:

"The right of every Chapter to decide, from among eligible candidates, who shall be admitted to membership."

This clearly proves that a chapter has a perfect right to reject any candidate whatsoever, even though he be in good standing in his lodge.

----o----

CORRESPONDENCE

AN INQUIRY CONCERNING DR. ROBERT TALIFFERRO LIVELY

There is legend in my family that about 1865 or 1866 my grandfather, Dr. Robert Talifferro Lively, of Pilot Grove, Grayson County, Texas, was invited to address an open meeting of Masons in New Orleans, and that he killed his sheep, prepared the parchment and wrote his address thereon, and that he rode from Pilot Grove (about 16 miles S 30 E from the present site of Sherman, Texas,) to New Orleans on horseback, delivered his address and then rode home. The story, as I understand it, is that it was his wish that this Masonic Parchment should go to his youngest son, and so on down each time to the youngest, in the event the youngest was not a Mason to the next youngest, et cetera. My father, Robert Morris Lively, of Whitewright, Grayson County, Texas, being the youngest, fell heir to this parchment (as my grandfather died about 1866 or 1867 from the best accounts that I can get), he being a Master Mason with membership at Whitewright, Texas. My father died in 1906, at which time I was eleven years old. After the death of my father, my mother used to show me a roll of paper that she said was my grandfather's address and that it should become my

property when I was made a Master Mason, to be kept by me until my younger brother, born 1905, should become a Master Mason. In the event that he was never a Master Mason it would then become my permanent possession. This parchment was preserved and kept for me, but, in 1910 we moved from Whitewright, Texas, to Durant, Oklahoma, and this treasured parchment was lost at that time and in some manner during the move. My mother died in February, 1922, and she always told me that she was forever looking for that paper that by rights belonged to me at the present; but it was never found prior to her death, and as our home in Durant has been broken up, and with mother and father both dead, and with my grandfather having died years before I was born, I don't suppose that I shall ever be able to see this treasured Masonic Paper, and further I only know of two (very old) men who are alive today who knew my grandfather, and they were very young men at the time of his death and were in all probability not Master Masons at that time.

For the reasons stated above I am asking you to publish this letter with the hopes that some elderly brother in New Orleans, or who was at the meeting mentioned above, may remember this circumstance and will write me the particulars and possibly give me a summary of what my grandfather's address consisted of. And I am also in hopes that some secretary who now has the records of the old lodges in New Orleans will have some record of this address and will be able to advise me, and possibly to send me a certified copy of the same.

Morris U. Lively, Texas.

* * *

ROBERT MORRIS AS THE FATHER OF UNIFORM WORK

I write to add some notes to your reply to J.C.D. on page of THE BUILDER for February last.

As far back as 1822 there was a Masonic Convention held at Washington, D.C., primarily to consider the formation of a General Grand Lodge, but which expressed the opinion that Uniformity of Work was a most desirable attainment.

Thereafter followed the anti-Masonic excitement, from which the Craft did not really begin to recover until about 1840. One consequence of it was that the knowledge of the ritual and the work became sadly deficient and all sorts of additions and subtractions were introduced.

The result was that many members of the Craft felt it advisable to meet together to determine what the old work was. So, on the initiative of the Lodge of Alabama, a convention was called at Washington in 1842, which later recommended another convention which was held at Baltimore in 1843. The primary purpose of this latter was to agree upon a Uniform Work for national adoption. There were fifteen jurisdictions officially represented at this last convention. They met and adopted a Uniform Work, then termed "the Baltimore Work."

But "uniform work" in those days had a different meaning from what it has today. Then it only implied a general uniformity in essentials. Grand Lodges did not have the mechanism or the desire to know whether uniformity of work actually existed within their own jurisdiction or not. It was by no means unusual for each new Grand Master to promulgate the version he knew as the "official work" for that year. Such a course could only result in confusion in the Temple.

While there is point to the comments of Bro. J. F. Brennan which you quoted, and it is the spirit and not the letter which counts, still Masonry is an organized institution and the methods of organization which might meet the requirements of a small membership would hardly answer for a large one. Then too, it is an unfortunate (often) trait of men to want to leave their personal mark on things by "improving" them. So it simply evolved, this necessity for one definite standard within a jurisdiction.

We may well term Rob Morris the father of "uniform work," using the term as we do to-day implying strict verbal accuracy. He was the first to set forth that doctrine and to preach it, through his "Conservators" Association of Symbolic Masonry. Here is his own language:

"This harmony shall consist in the most perfect uniformity amongst ourselves and our pupils, and the Craft at large, so far as we can honorably influence them. It shall reach to the strictest minutiae - to words, syllables, and letters - to official matters - to times and seasons - to modes of inculcation. To this end the Conservators must resign every preconceived habit or notion that conflicts with the standard of Preston and Webb and must sacrifice every variation of word, syllable and letter upon the common altar of National Uniformity."

The above was written in 1860 and it is not too much to attribute all that has since occurred along the line of uniformity of work to Rob Morris, the Conservators, and the above policy laid down by him in 1860.

In many states at present uniformity of work probably exists in theory only. Then too, there are exceptions made in the cases of some old lodge which has preserved its ritual for perhaps one hundred years. There is such an exception in J.C.D.'s own state of Connecticut.

A. L. Kress, Pennsylvania.

* * *

SOME LUTHERANS ARE NOT OPPOSED TO PUBLIC SCHOOLS OR TO MASONRY

In looking over THE BUILDER of last August I have come upon a statement on page 238 that needs replying to. It was made by Bro. Lewis E. Smith, writing as Grand Master of Nebraska, and stated the following:

"In our state the Lutherans and the Roman Catholic churches have joined hands, after fighting each other for four hundred years, and are carrying a case to the Supreme Court of the United Yes in an endeavor to invalidate our language law."

Brother Smith does not say which Lutherans he refers to. I am Lutheran, but the church I belong to is not opposed to public schools, but endorses them. The Lutherans are divided on that question. If I am not mistaken, the Missouri Synod members are the only ones in favor of the language law. Our church teaches Sunday School in the language of the land.

Julius Hoga, Nebraska,

Brother Smith has welcomed your correction, Bro. Hoga, as do we. You might have added that there are many Lutheran churches that are not opposed to Freemasonry, either. We have in our files letters from Missouri Masons who are members of the Lutheran fellowship. There is no reason under the blue skies why any great church should oppose Freemasonry, which is the friend and aider of all who would live the spiritual life.

* * *

THE ITALIAN NATIONAL GRAND LODGE

In No. 9, Vol. VI, (Sept. 1920) of your beautiful magazine, THE BUILDER, you published the Report presented by the Committee on Foreign Lodges to the Grand Lodge of the State of Alabama.

By the resolution adopted at that time by the above mentioned Grand Lodge, there was recognized as a regular Masonic Body the Grand Orient of Italy: and our National Grand Lodge of A. F. & A. Masons of Italy was declared an irregular one.

I enclose you the copy of a new Report presented by the President of the Committee on Foreign Lodges to the Grand Lodge of the State of Alabama which approved the proposed resolutions on the Assembly held in Montgomery on the 7th of December, 1921.

I hope you will publish in your magazine the new report and that you will call the attention of your readers not only to the new resolutions of the Grand Lodge of Alabama, but also to the fact that our National Grand Lodge is now recognized by the majority of the regular Grand Lodges of U.S.A.

With many thanks and best regards, I am

Sincerely and fraternally yours,

Raoul V. Palermi, Grand Master,

Italian National Grand Lodge.

The report referred to in the above is here given in full, and thanks to the courtesy of Oliver D. Street, of the Grand Lodge of Alabama:

TO THE M. W. GRAND LODGE A.F.&A.M.OF ALABAMA:

At the 1919 Communication of this Grand Lodge recognition of the National Grand Lodge of Italy was refused because no showing was made by it in response to repeated requests as to the circumstances and purpose of its formation. We have been furnished with this information. From it we learn that in March, 1919, the lodges then adhering to one of the Supreme Councils of the Scottish Rite of Italy, completely severed their relations with their mother Supreme Council, with the full consent and acquiescence of the latter body; that these lodges by this action became entirely independent of any control by the Scottish Rite bodies.

These lodges thereupon proceeded to hold an assembly or convention with the result that they formed themselves into the National Grand Lodge of Italy. This Grand Lodge is completely independent of any superior governing power and conforms to those principles and practices which are recognized and practiced by all American Grand Lodges.

A belief in Deity is exacted of its initiates and the Bible is displayed upon the altar of the lodge. Only the first three degrees are practiced or controlled by it.

The reason for the formation of said Grand Lodge was that there was not then (and is not now) in Italy any other independent Grand Lodge of Masons. The motive was to place Blue or Symbolic Masonry in Italy on that basis which has proved so successful and satisfactory in our own and other countries. This step has already proved its wisdom: the National Grand Lodge now has 560 lodges and more than 60,000 Masons and is still increasing rapidly in numbers.

At the same time, in 1919, that the above action was taken with regard to the National Grand Lodge of Italy, the Grand Lodge of Alabama recognized the Grand Lodge of Italy as an independent Supreme governing body of Symbolic Masonry. In this we

now find that we were mistaken. We have favored with a copy of some of the laws and regulations of the Grand Orient. From them we learn, among other things, that the Grand Orient cannot issue a charter for a lodge without the approval of the Sovereign Grand Commander of another Supreme Council of the Scottish Rite which exists in Italy, or in certain cases, the approval of the President of the Council of the Italian Rite. The Masters and officers of the subordinate lodges also take oath "to obey with alacrity, precision and zeal the supreme authority of our Ritual Hierarchy"; i. e., of the Supreme Council of the Scottish Rite, or of the Grand Council of the Italian Rite, as the case may be. The General Assembly is the legislative body for the lodge; it also elects the Grand Master. Its members include not only the delegates from the lodges, but ten delegates from the Scottish Rite Supreme Council, ten from the Grand Council of the Italian Rite, the presidents of the chapters and councils of Kadosh of the Scottish Rite and the presidents of the District Councils of the Italian Rite.

It is perfectly manifest that the Grand Orient is not an independent sovereign body but is strongly under the domination and control of the Scottish Rite Supreme Council and of the Grand Council of the Italian Rite.

We, therefore, recommend the adoption of the following resolutions:

1. RESOLVED, That the Grand Lodge A. F. & A. M. of Alabama recognize the National Grand Lodge of Italy as an independent sovereign governing body of Symbolic Masonry and the Grand Master is hereby requested to arrange an exchange of Representatives.

2. RESOLVED FURTHER, That the Grand Lodge of Alabama does not recognize the Grand Orient of Italy as an independent governing body of Symbolic Masonry, but finds that it is under the control of the governing bodies and authorities of the Scottish and Italian Rites.

Fraternally submitted,

Oliver D. Street, Chairman.

* * *

LODGE PRESENTS BIBLE TO PUBLIC SCHOOL

I wish to call your attention to what seems to be an entirely new idea in the activities of Masonic Lodges, and that is the presentation of a copy of The Great Light to the Public Schools. This is described in our Lodge Bulletin, in which there is a photo-engraving of the Bible which was presented to a new High School in Hempstead, L. I., under date of May 8th. It has been stated on several occasions that this is the first time that this has ever been done in this Jurisdiction. I am wondering whether you can cite any other occasions when this was done by a Masonic Lodge?

I might add that the occasion of this presentation was a wonderful success. About twelve hundred Masons accompanied the Lodge while it went from "Labor to Refreshment," escorted by two hundred Knights Templar in full uniform and the Kismet Temple Band of Brooklyn, N. Y. Masons came from far and near to assist us in this celebration and the enthusiasm which was shown was simply wonderful. The Bible was carried from the Masonic Temple to the School House by four High School boys, sons of Past Masters, and for a town of only about ten thousand inhabitants, you can imagine that it created quite a stir.

I am writing you as I am with the idea in mind that other lodges throughout the United States, feeling that they would like to take a strong stand on the question of the free Public School, would be delighted to have this thought brought to their attention, as it really is an activity which Masons can enter into and I believe would create great enthusiasm everywhere among the members of any lodge. A. H. Phillips, New York.

* * *

POEM ON LETTERS OF THE KEYSTONE

I saw an inquiry in the Question Box in the December number on page 385 asking for a poem based on the letters on the Keystone and beginning with "H."

This poem is copyrighted by Bro. Henry L. Brown, who is my uncle.

I with pleasure forward the same to you for the benefit of the Craft.

Happy the man whose every act shall bear

The rigid test of the unerring square;

Who, while times level he unswerving trod,

Stands firm before his fellow and his God,

Seeking by deeds of charity and love

To gain admittance to that Lodge above,

Knowing the stone among the rubbish cast

Shall be, regained, the corner stone at last.

William L. Cooper, Past High Priest of Franklin Chapter No 2, New Haven, Conn.

More than a score brethren replied to F.H.C.'s inquiry. The variations noted among all the versions submitted shows that the poem has been preserved by memory in the great majority of cases. The above version was selected for publication in order to record the possible authorship. To show the nature and extent of variation another version is added:

Happy is the man whose thoughts can bear

The rigid test of the unerring square.

Who through this world unswervingly doth trod

Steadily advancing toward his Maker and his God.

Seeking by acts of charity and love

To gain admission to that lodge above.

Knowing the stone in the rubbish cast,

Shall crown our Master's work at last.

----o----

YE EDITOR'S CORNER

A darky asked for an afternoon off on the ground that he was an officer in a lodge. "What office do you hold," inquired his employer. "I is the Supreme Sovereign Judicious Omnipotent Omnipresent Exalted Grand Ruler," meekly explained the supplicant for a half holiday. "Well! Well! You must be at the head of it." "No, boss, there is eight above me."

* * *

Does your Grand Lodge have a library of its own? If not, why not start one? This Society is now installing one very large Masonic library in a new temple. Our service is at your command, and we are not in it for money.

* * *

If you don't receive a prompt reply to a letter addressed to us write again. Many letters are relayed to associates in different parts of the country, and hitches may very well occur.

* * *

A large publishing house is looking for a man to prepare a book of designs and suggestions for Masonic buildings. A good chance for the right man.

* * *

Have you a library in your lodge room or Masonic club room? If so, let us know. We are compiling a list of Masonic libraries.

* * *

The Ancient and Accepted Scottish Rite of Freemasonry, Richmond, Virginia, have published a booklet entitled Virginia Schools, Their Progress and Their Needs that is a model of its kind, and richly worth reading by others than Virginians. Copies may be secured from P. O. Box 1523, Richmond, Va.

* * *

Evans Lodge No. 524, Evanston, Illinois, has this for THE MASONIC CREED: "BELIEVE in God's Infinite Benevolence, Wisdom and Justice: HOPE for the final triumph of Good over Evil, and for Perfect Harmony as the final result of all the concords and discords of the Universe: and be CHARITABLE as God is, toward the unfaith, the errors, the follies, and the faults of men: for all make one great brotherhood."

* * *

A dozen or so have written to ask if Brother Baird won't bring out his “Memorials” series in book form. So mote it be. Brother Baird, it is up to you.

The Builder Magazine

May 1923 - Volume IX - Number 5

TABLE OF CONTENTS

FRONTISPIECE - KING SOLOMON PAYS TRIBUTE TO THE BLACKSMITH

WHY THE TOWNER-STERLING BlLL DID NOT PASS - By Bro. Simcon D. Fess, Ohio

THE STORY AND ACHIEVEMENTS OF FREEMASONRY IN TEXAS - By Bro. George W. Tyler, P. G. M., Texas

HOW AMERICAN AND FRENCH MASONS FRATERNIZED - By Bro. Charles F. Irwin, Ohio

MEMORIALS TO GREAT MEN WHO WERE MASONS - JOSIAH HAYDEN DRUMMOND - By Bro. Geo. W. Baird, P.G. M., District of Columbia

THE DOUBLE-HEADED EAGLE AND WHENCE IT CAME - By Bro. Arthur C. Parker, New York

PROCEEDINGS OF GRAND LODGES AND OTHER GRAND BODIES NOW AVAILABLE

HOW GRAND LODGES VIEW TOWNER-STERLING BILL - Reported by Grand Secretaries

THE STUDY CLUB - Chapters of Masonic History - Part lII, Mithraism: Freemasonry and the Ancient Mysteries - By Bro. H.L. Haywood

EDITORIAL - "What Came Ye Here To Do ?".

Brightening up the Second Degree

"In Which all Good Men Agree"

THE LlBRARY - Masonry is a Part of "The Divine Mystery"

"The Visitant" Appears in Book Form

The Classic of Old Testament Books

The Little Books of the Rosemary Press

A Dairy Religion

THE QUESTION BOX - Why Massachusetts Lodges are not Numbered

Twenty-Six Jurisdictions use the District Deputy System

The Morgan Affair

Information About Plural Membership

Concerning the Religion of the Grand Orient of France

Why Do Masons Compute Time A. L.

A Masonic College of the Civil War Period.

CORRESPONDENCE - Grand Master of Nevada Writes About Masonic Education

Was John Jay a Mason ?

When and Where Canadian Masonry was Founded

Ragon's "Rituel" Defines Masonic Secrecy

Can You Give Us this information ?

YE EDITOR'S CORNER ..: .

All Articles in this Magazine copyright 1923 by the National Masonic Research Society

Published Monthly by the National Masonic Research Society

VOLUME IX Number 5

MAY 1923

TWO DOLLARS FIFTY CENTS THE YEAR

TWENTY-FIVE CENTS THE COPY

Why The Towner-Sterling Bill Did Not Pass

BY BRO. SIMEON D. FESS, OHIO

Brother Fess was chairman of the Committee on Education of the House of Representatives of the recent Congress, and as such had very much in hand the fortunes of the Towner-Sterling Bill which provided for a Department of Education in the Federal Government. Owing to its vital bearings on the public school system, the great majority of the two and one half million Masons in this land felt such an interest in this measure that they brought pressure on many Grand Lodges to endorse the Bill. A report of such Grand Lodge action will be found in this issue on page 143. When the Bill failed of a hearing before the House in the recent Congress such regret was felt throughout the Craft, and so many brethren inquired to know the reasons for the

delay, that Brother Fess was asked to make a statement concerning the matter through these pages, a thing he does herewith, and in a manner that has the weight, more or less, of an official utterance.

Brethren who are interested to read farther on the subject are recommended to secure Brother Fess' speech on the Status of Federal Legislation on Education as delivered in the House of Representatives, June 2, 1922. Also, they will find of great value a booklet on The Towner-Sterling Bill issued by The National Education Association, 1201 Sixteenth Street, Northwest, Washington, D. C., September, 1922. The August issue of THE BUILDER, 1922, was wholly devoted to the cause of the public school system, and contained an article on the Towner-Sterling Bill by Brother Horace M. Towner, United States Representative from Iowa, and sponsor for the Bill in the House.

Brother Fess was born in Ohio, December 11, 1861. He graduated from Ohio Northern University in 1889, to become Professor of American History there in 1889, and head of the College of Law in 1896. In 1902 he became a lecturer in the University of Chicago, after which he was made president of Antioch College, Yellow Springs, Ohio, a school established by Horace Mann. He was elected to Congress in 1913 as Representative, and will return to the Sixty-Eighth Congress as Senator. He is the author of several books on law, history, and civics, and was at one time editor of World's Events. He is a Mason.

In his article Brother Fess refers to the fact that the Committee on Reorganization was extended to July, 1924. Brethren interested to secure a copy of the joint resolution authorizing this extension of time may obtain it of Congressmen by asking for S. J. Res. 282.

EDUCATION IN THE UNITED STATES is primarily a state rather than a federal function. Each state has its own system. While there is some uniformity among the states, it can be said that we have as many educational systems as there are states.

We have no such thing as a national system of education although the Federal Government has strongly favored public education as the basis of popular representative government. Our forefathers called especial attention to the importance of this. George Washington was specific in his recommendations, out of which grew both the Naval Academy of Annapolis and the Military Academy of West Point. One further recommendation he made was the establishment of a National University, for which he willed a specific sum of money but this latter project was never realized.

Our system of double sovereignty, federal and state, and our peculiar domestic institutions set these two principles in such antagonism to each other that at last the conflict produced the Civil War. The states strongly maintaining state rights vigorously opposed federal control of education, but insisted in preserving that activity as a state function.

During the Civil War period or thereabouts we entered upon Federal aid to higher education in our state institutions teaching agriculture and mechanics. This was the first step in Federal aid, but was limited to particular institutions and was not extended to secondary education.

In the 1870's an effort was made to extend Federal aid to secondary education in what is known as the Blair Educational Bill, which sought to apply Federal aid in a specified amount to the states in proportion to their illiteracy. This was successfully resisted by the State's Rights communities, especially of the South. No further effort was made until a short time ago when the Agricultural Extension Act was passed by Congress, giving Federal aid to extending the Land Grant College activity to local communities under limitations.

This was followed by the Smith-Hughes Act of 1917, extending Federal aid to the states for vocational training - agriculture, industrial and home economics. It provided aid to the states in proportion to the population engaged in each to the entire population of the state. When the annual appropriation reaches the maximum, the Federal Government will make an annual appropriation of $7,000,000 - $3,000,000

for agriculture, $3,000,000 for industrial subjects, twenty per cent, of which goes to home economics, and the remaining $1,000,000 for training teachers.

During the World War we enlarged the function of the Federal Vocational Board's work by the act for rehabilitation of the disabled soldier. This has now reached the peak and will discontinue within the near future. These various acts answer the constitutional objection to federal aid. This aid was extended to cripples in industry by the Fess Industrial Aid Bill.

During and immediately following the World War, a widely concerted movement was started to extend federal aid to the public school system, instead of confining it to special lines of education as already described. The draft records displayed a shocking prevalence of physical defects among our youth, which according to best authority could have been removed by timely care in school - hence the demand for federal aid in physical education in the interest of physically sound bodies. These records also disclosed a shocking amount of adult illiteracy in several parts of the country. It was found necessary immediately after enlistment to place many draftees under the simplest elemental training before they could function as soldiers, hence the claim for federal aid to remove adult illiteracy as a matter of national defense - a Federal function. The World War also disclosed a serious lack of loyalty to American institutions, and a strong demand for a better Americanization in the interest of a higher type of citizenship, hence the demand for legislation on this subject. All these items were subjects of special and separate proposals before Congress, upon which hearings were held.

It was also noted that teaching as a profession was losing its best talent because of inadequate remuneration. Training schools for teachers were abandoned for other schools devoted to other professions and activities: Many public schools were either compelled to close or to accept immature or untrained teachers, or at least of a grade inferior to that of the best teachers which our welfare demands. Conditions were becoming acute. A movement was started to create a Department of Education, and to enhance by Federal aid the salaries of the teaching profession. The situation became the subject of consideration in both state and nation. The National Association of Teachers took a definite stand and after much consultation and research, a bill was drafted and introduced in Senate and House. This bill provided for the creation of a

Department of Education, and authorized an annual appropriation of $100,000,000 for the items before mentioned, $.50,000,000 of which was to be applied to the increase of salaries of teachers throughout the states.

After exhaustive hearings the bill known as the Smith-Towner was considered and favorably reported by the House Committee on Education at the close of the 66th Congress. In spite of the strong propaganda behind it, some of which came from sources other than teachers' organizations, including many and various groups both of men and women' we failed to secure consideration in either branch of Congress.

At the opening of the 67th Congress the bill was re-introduced as the Towner-Sterling Bill, and referred to the Committee on Education of the House. At the same time the Kenyon-Fess Public Welfare bill was introduced in conformity to the pledge made by the President in the campaign of 1920. This bill provided for a Department of Public Welfare with Cabinet rank, headed by a Secretary of Public Welfare and four Assistant Secretaries, as follows: first, Assistant Secretary of Education; second, Assistant Secretary of Public Health; third, Assistant Secretary of Social Service, and fourth, Assistant Secretary of Veteran Service. At the hearings on this bill opposition was voiced by the teachers' legislative representative located here at Washington who placed in the record many protests against being "submerged" in a Welfare Department.

Congress authorized the appointment of a Committee on Re-organization of the Executive Departments as one of the earliest acts of the 67th Congress. This Committee had as a part of its function the recommendation of such new departments as it thought wise. It was deemed best by the President and by the Steering and Rules Committees of the House that while this Re-organization Committee was at work it was illogical to consider the creation of new departments before the Re-organization Committee had reported. In this the leaders in both Senate and House agreed. The chairman of the Committee on Re-organization laid the plan before the President and in January of this year the President referred it to the Committee. Congress by resolution continued the life of this Committee until July 1st, 1924, by which time the plan will have been fully discussed and a decision reached.

The Kenyon-Fess Bill was laid aside when it was decided to await the report on re-organization. This plan provides for a Department of Education and Public Welfare, a compromise between the two departments. If it is accepted by Congress, we shall have taken a long step toward the goal of those interested in advancing educational interests to Federal recognition, and the way will be open for the legislation so ardently urged on Physical Education, Americanization, Adult Illiteracy, and, most likely, increased salaries of teachers. The strength back of the two proposals when united will be sufficient to insure the creation of the new department early in the next Congress, or soon after it is laid before the Congress.

There will be strong opposition to the expansion of Federal influence in education, but the importance and necessity of advancement are so apparent, and the tardiness of states is so well understood that the argument in favor of the movement will prove much stronger than that against it, and the new Department of Education and Public Welfare will doubtless become law. It does not appear that either the plan for a Department of Education or the plan for a Department of Public Welfare will receive separate and favorable action. They will either be combined or both will lose; at least so it now appears when viewed from the angle of legislation.

----o----

THE STORY AND ACHIEVEMENTS OF FREEMASONRY IN TEXAS

BY BRO. GEORGE W. TYLER, P. G. M., TEXAS

Brother George W. Tyler, Past Grand Master and Past Grand Chaplain, is one of the most respected and beloved of the Masons of Texas. For many years he has devoted much of his best energies to the Great Cause in that great state, and always he has had a heartfelt interest in its welfare, a thing that is very evident in the earnest paragraphs of the article printed below. It is our hope to publish such an article about every state in the nation as time goes on, and to collect them all into book form when the series is

completed. Masonic History in New Mexico, by Brother Paul A. F. Walter, was published as the first of such contributions in THE BUILDER, July 1922, page 211.

It seems to us that such an attempt as this is one that challenges the attention of the best minds in our Fraternity. Few Masons - very few indeed - have an adequate conception of the part taken by Freemasonry in building up this nation. Usually Masons are content to say that many of the prominent leaders of the Revolution were Craftsmen and that Masonic lodges were centers of Americanism at a time when America was being built: this is true enough but it is so inadequate that to stop short with that is to suppose that Masonry folded its hands in 1800 and has since done nothing, an assumption that is wildly wide of the mark. From the time that a Federal Government was organized until the last state was admitted to the Union our fraternity had a part in the life of every American commonwealth. Would it not be a good thing to have competent brethren in every state make themselves responsible for setting before the Craft the complete history of Freemasonry, state by state? We believe it would be, and here recommend Brother Tyler's article as an example of what is possible in that line.

TEXAS, A FRONTIER province of Mexico, was under the dominion of Spain until 1821, when Mexico, under Augustine de Iturbide, threw off the Spanish yoke. In 1836 Texas revolted from Mexico and established an independent republic. By annexation, in 1845, she became a state in the American Union.

Happily, the early history of Freemasonry in Texas is not apocryphal. Though meager in details, its essential phases are preserved in the printed annals and literature of the Craft.

Under Spanish and Mexican rule, with Roman Catholicism as the official state religion, Texas was not a propitious soil for the propagation of Masonry even had there been a population here in those times sufficient to nourish it. There were faint

efforts to plant Scottish Rite Masonry in Mexico from Spain or elsewhere during the last decade of the Spanish dominion, and likewise to introduce York Rite Masonry during the first decade of the Mexican regime, but these two groups developed into rival political parties, utilized by ambitious military chieftains, and both of them were suppressed by a national decree in 1830.

The oldest Masonic landmark in Texas is a monument (still standing) in a cemetery at Richmond, erected by Brother William Morton "in memory of Robert Gilespie, a native of Scotland, about 40 years of age who, a stranger in this land, travelled to the mansions of eternity the 7th day of November, 1825. May he rest in peace." Thus reads the crude inscription on a clay tablet, built into a column of brick and mortar, some seven or eight feet in height. Tradition tells that Brother Gilespie, in search of health, wandered to the wilderness home of Brother William Morton, who nursed and cared for him as a brother Mason till he died and then (in the winter of 1825-6) built this memorial over his lonely resting place. It was assaulted by the Mexican soldier's who passed that way in 1836, partly demolished and left about one foot out of plumb.

As early as February 11, 1828, a few Masons met at San Felipe de Austin, intending to apply to the York Grand Lodge of Mexico for a charter for the "Lodge of Union," and chose by ballot Brother Stephen F. Austin for Worshipful Master; Brother Ira Ingram for Senior Warden; and Brother H.H. League for Junior Warden. Others present were Brothers Eli Mitchell, Joseph White, G.B. Hall, and Thomas M. Duke. On account of long delay in all communications with the City of Mexico, twelve hundred miles away, and because of the distracted political conditions fast developing at the capital, followed by the anti-Masonic decree already mentioned, this enterprise came to naught. It is of interest to state here that Brother Stephen F. Austin, "the Father of Texas," was a member of Louisiana Lodge No. 109, located at St. Genevieve, Missouri, and holding a charter from the Grand Lodge of Pennsylvania, Missouri being unoccupied Masonic territory when that lodge was constituted there.

HOLLAND LODGE NO. 1, IS ORGANIZED IN 1835

The next attempt to plant Masonry in Texas was made in troublous times and the "light" was dimmed and almost obscured by the lowering clouds of war. Six brethren, known to each other as Master Masons, assembled quietly in a secluded laurel grove in the out-skirts of Brazoria one morning in March, 1835. They were Brother Anson Jones, John A. Wharton, Asa Brigham, James A. E. Phelps, Alexander Russell, and J.P. Caldwell. The relations between the Texas colonists and the Mexican authorities had already become strained and tense. The land was full of Mexican spies, suspicious of an uprising of the colonists. The priest and his minions, maintained by the Mexican government, were an all-pervading power inspired by jealous hatred of protestant Americans. Leading colonists had been secretly denounced to the government as traitors and had been singled out as victims of its despotic vengeance for daring to resent openly the petty tyranny put upon the country. Notwithstanding the menacing portents of those troublous times, there were brave spirits of the Craft who were willing to chance the danger of defying those conditions in order to gratify their yearning for the fraternal embrace of Masonry. But it was needful to exercise caution and circumspection, to avoid the ubiquitous spies and other "cowans and eavesdroppers," and this sequestered spot was therefore chosen. There they agreed, after due consideration, to establish a lodge, and to that end chose Brother Anson Jones for Worshipful Master, Brother Asa Brigham for Senior Warden, and Brother J.P. Caldwell for Junior Warden. A petition was prepared and signed by these brethren, with the addition of Brother Warren D. C. Hall and, perhaps, one or two others, and this, with the requisite fee, was forwarded to Grand Master John H. Holland, of Louisiana, in whose honour the lodge was named. Communication was slow but after a long time the dispensation came and Holland Lodge No. 36 U.D. was opened in Brazoria on December 27th, (St. John's Day) 1835.

Several meetings were held, extending into February, 1836, though the armed conflict between Mexico and the Texas colonists was becoming daily more acute. At the last meeting in Brazoria Col. James W. Fannin attended the lodge and acted as Senior Deacon. He was then on his way to his command in the West and one month later (March 27th), having been forced to surrender to superior numbers at Goliad, he and his command of over four hundred men (with a few exceptions) were, by order of Gen. Santa Anna, marched out of their prison and murderously shot down in cold blood. The Alamo, at San Antonio, had fallen on March 6th, after its baptism in the heroic blood of Travis, Bowie, Crockett, Bonham, and one hundred and seventy-eight other Texans, of whom not a man survived.

Meantime Brazoria had been abandoned by its people, the men to join General Sam Houston's little army then retreating before General Santa Anna, the women and children to seek safety in the general exodus of all Texas toward the United States border on the Sabine. A detachment of the Mexican army, under General Jose Urrea, destroyed the village of Brazoria, and the dispensation, records, jewels and paraphernalia of Holland Lodge were vengefully committed to the flames.

Pending these events the Grand Lodge of Louisiana had, in regular routine, granted a charter to this lodge and the Grand Secretary had placed it, with a letter of instruction, in the hand of Brother John M. Allen, at New Orleans, for delivery to Brother Anson Jones, the Worshipful Master. As the latter was marching on the prairie in General Houston's army between Groce's Ferry and Harrisburg, Brother Allen handed him the charter and letter which Brother Jones placed in his baggage. A few days later (April 21, 1836) the battle of San Jacinto was fought, in which Brother Jones participated gallantly. On that day General Houston surprised, routed and overwhelmed, the Mexican army of double his strength, killed several hundred of the enemy and captured nearly all the others, including General Santa Anna, then President of Mexico, in command of the army of invasion in Texas. The war was thus ended and Texas became free and independent. In the march thither and at camp during the eventful battle the charter of Holland Lodge silently reposed in the baggage of Brother Anson Jones. It was thus christened amid the din and carnage of a sanguinary conflict. Brother Jones did not reassemble his lodge at Brazoria, as the members were dispersed, but he did reopen it, under its charter, at Houston, within its territorial limits, in October, 1837, and there it stands to this day as Holland Lodge No. 1 on the roster of the Grand Lodge of Texas.

After the revolution the Grand Lodge of Louisiana chartered two other lodges in Texas. They were Milam No. 40, at Nacogdoches and McFarland, No. 41, at Sani Augustine. On the call of Holland Lodge delegates from the three lodges assembled in a sovereign Masonic Convention at Houston, then the capital Texas, on December 20, 1837. The convention met at 3 P. M., in the Senate Chamber. By election General Sam Houston, then President of the Republic of Texas, presided and Brother Anson Jones was secretary. "The Grand Lodge of the Republic of Texas" was then and there organized in the usual way, over which Brother Anson Jones, later President of the Republic was installed as the first Grand Master with a full corps of officers. When annexation came the name was changed to "The Grand Lodge of

Texas." It now comprises nearly one thousand lodges and about one hundred and twenty-five thousand members.

TEXAS IS A MASONIC STATE

The Lone Star of Texas, the state emblem, is the five pointed star familiar to all Master Masons throughout the world, and it could be shown, did space permit, how Masonry in its best form and in its highest ideals has been a paramount force in moulding and developing the social, moral and civic affairs of the state. Two out of three of the Presidents of the Republic of Texas, twenty-one of the twenty-seven Governors of Texas, and a very large majority of the United States Senators and Congressmen from Texas, as well as of state officers, legislators and local officials, have been Masons. Yet Masonry was not even remotely considered in the selection of these public men.

Among hundreds of corner stones laid by the Craft are those of the first and second state capitol buildings, at Austin, and nearly all of the court houses throughout the state.

The first fraternal recognition of our Grand Lodge came from the Grand Lodges of New York, Maryland, Mississippi and Hamburg (Germany) in 1840: England followed in 1842,, and Maine in 1844. In due time all English speaking jurisdictions and some others extended us recognition.

In May, 1841, the Grand Master of Texas issued to nine Master Masons a dispensation for a Lodge at Santa Fe, in the present State of New Mexico, which became Santa Fe Lodge No. 15 on our roll. The dispensation was extended by the ensuing Grand Lodge but was revoked in January, 1844. It will be remembered that until the boundary line compromise with the United States was made in the early fifties, the State of Texas claimed all the territory east of the Rio Grande river to the forty-second parallel of north latitude, including the old city of Santa Fe, and thus our

Grand Lodge, in setting up a lodge there in 1841, was clearly within its rights. It is beyond question that Texas planted the first Masonry in the State of New Mexico.

In 1850 Union Lodge No. 82 opened with a Texas dispensation in the city of Panama, New Grenade, now the Republic of Panama. The lodge was subsequently chartered in 1852 but ceased to exist in 1854. It is said that it was a "good Samaritan" to many distressed brethren who were stranded there and many of whom were stricken with poverty, disease and death in the great rush to California during the "gold fever" of 1849 and subsequent years.

On June 22, 1922, on proper petition, the Grand Master of Texas issued a dispensation for Lahneek Lodge at Coblenz on the Rhine. The petitioners were all soldiers of the American Army of Occupation and its initiates were restricted to men of that service. Brother John P. Greibel, Past Master, of Independence, Missouri, under special deputation of our Grand Master, set this lodge to work on July 4, 1922, in the presence of Brother John H. Cowles, Sovereign Grand Commander of the Supreme Council of the Southern Jurisdiction, Ancient and Accepted Scottish Rite, and Past Grand Master Edward C. Day, of Montana. A charter was duly granted in this lodge on December, 1922. Their lodge room is within a stone's throw of the ruins of the ancient Castle Lahneck where the last stand is said to have been made by twelve Knights Templar of old against the villainous orders of Philip and the Pope, and there died beneath their shields in defending their innocence and their faith. From the ruins of this old castle the lodge took its name. Its functions cease, of course, with the withdrawal of our Army of Occupation.

HOW TEXAS IS RELATED TO MEXICAN MASONRY

In 1890, during the era of Mexico's greatest progress under the administration of President Porfirio Diaz, a notable step was taken to unify the Masonic interests of that Republic. The Grand Symbolic Diet of the United States of Mexico was formed with President Diaz as the (nominal) Grand Master and with Dr. Ermilo G. Canton, a scholarly and accomplished Mason, as Grand Secretary and the real executive head. Practically all preexisting lodges and Grand Lodges, local, state and national, and of

all rites, were brought together in this general body, whose constitution was broad, liberal and constructive and whose leaders were the most prominent, enlightened and trusted men, native and foreign, in the Republic. Its clearly expressed purpose was to unify and strengthen the Grand Lodges of the several states until they could stand alone at which time the Grand Diet should voluntarily dissolve and retire in favour of an autonomous state Grand Lodge system like that of the United States. By the "Treaty of Monterey," negotiated in 1891, Texas recognized the Grand Diet, and many other jurisdictions did the same.

After a successful career of ten years the Grand Diet voluntarily dissolved in 1900 and Masonry in Mexico was re-committed to the respective state Grand Lodges, but, unfortunately, most of these lapsed back into the troubled sea of their former conflicts. Texas continued in fraternal relations with the Grand Lodges "Valley of Mexico," in the Federal District, and "Benito Juarez," in the State of Coahuila. From the latter we parted company in 1909 because of its attempted invasion of our territorial rights. And when the "split" came in the Grand Lodge "Valley of Mexico" in 1910, we adhered to the majority body, composed mostly of Americans residing in that country, who later changed its name to "York Grand Lodge of Mexico" for the purpose of identification, inasmuch as the seceding minority had set up a rival body with the old name, "Valley of Mexico."

Thus continued our status until 1920 when we withdrew our recognition and our then Grand Master, Brother Andrew L. Randell, at the request of our Grand Lodge, visited Mexico with a commission of able associates and in conjunction with representatives of some other Grand Lodges bordering on Mexico for the purpose of investigation and, if possible, of harmonizing their differences. Upon the advice of this commission our Grand Lodge, in 1921, recognized the Grand Lodge "Valley of Mexico" - the rival of the "York Grand Lodge" - and thus the matter now stands. The details are too numerous and involved for discussion here.

VARIOUS NOTES ABOUT TEXAS MASONRY

The Grand Lodge for several years met at the seat of state government; then it was "on wheels," meeting at different places, but finally settled down in 1860 at Houston and there remained until 1903, when it removed to Waco where its headquarters have since remained.

In 1856 a permanent constitution, prepared by Brother Peter W. Gray, was adopted, which with occasional amendments controlled the Craft until 1920, when a new and more workable one was substituted.

Our Ritual, perfected and exemplified by Brother Wm. M. Taylor, P.G.M., in 1858, has undergone but a few minor changes. It is a composite system, drawn from many other jurisdictions but based principally upon the old work of Preston and Webb. For one week each year after the close of the Grand Lodge the Committee on Work holds a school of instruction for Masters, Wardens and others, and proficient brethren, after examination, are granted certificates authorizing them to teach the "Work" in their respective localities. Nearly forty years of experience with this system has demonstrated its advantages over the Grand Lecturer and other methods of instruction, some of which had been thoroughly tried out here. Uniformity in the work throughout the jurisdiction has been attained as nearly as is humanly possible and it is beyond question that Texas has relatively more "bright" ritualists than almost any other jurisdiction.

Texas requires of candidates a belief in a Supreme Being and in the inspiration of Scripture but not in the inspiration of any particular canonical books thereof, thus opening the door to the Jew as well as to the Gentile.

Opposition to anything like a General Grand Lodge is unalterable.

No brother is allowed to use the word "Masonic" or other terminology of the Fraternity for business purposes, nor to seek business or secular preferment directly or indirectly on the faith and credit of Masonry.

We formerly adhered strictly and literally to the "perfect man" theory of physical qualification of candidates - the "finger and toe" rule - but some years ago this was greatly relaxed and Texas is now about as liberal as most of the Jurisdictions on that question.

MASONRY HAS BEEN THE PIONEER IN EDUCATION AND CIVIC DEVELOPMENT

In the early days - before the inauguration of the public free schools - nearly every important town and community had a Masonic academy institute or college promoted and supported by the local lodge and often chartered by the state. These were the foundations of our educational efforts and were later absorbed into the public school system. Everywhere in city, town, village, hamlet and grove Masonry has been the handmaid of our civilization and good men have found in the precincts of their lodges the palladium of all things best calculated to promote good morals, good citizenship and good government. Our people of today can never know how much they are indebted to the sweet but penetrating force and influence of the Fraternity in the achievement of their present progress in the affairs of communities and in the high standard of civic virtue and patriotism in the commonwealth.

TEXAS FREEMASONRY IS ACTIVE IN CHARITY

The Grand Lodge of Texas, after accumulating an endowment fund of one hundred thousand dollars established and opened at Fort Worth in 1899, the Masonic Home and School in which are nicely and comfortably housed, clothed, fed, reared, and educated the children of deceased Master Masons not otherwise provided for in life. Here they receive a full course of high school education - the same as in the best high schools of the state - and in addition each boy and girl receives a vocational training to fit and prepare him or her for earning a living after graduation. Some ten to twenty graduates go out from the school each year and all have thus far made good in the business world. The present investment represents something near three quarters of a million dollars and the attendance is over three hundred. Steps are being taken to

enlarge the dormitory accommodations in order to provide for a large number of pupils now on the waiting list. This Home is a success in every way, is challenging and unifying our Masonic endeavors and is the pride and glory of the Fraternity in Texas.

In addition, the Grand Lodge maintains at the Home for Aged Masons some thirty or forty widows of Master Masons and is preparing for the normal increase that may be expected.

The Home for Aged Masons, at Arlington, established some twelve years ago by the Grand Royal Arch Chapter of Texas, cared for about one hundred and sixteen guests during the past year and is now preparing for forty more, who are in waiting. Barring the companionship of their own families (and them have none) these old people could not be more ably and happily situated. The investment value of this institution is nearly $300,000.

The Scottish Rite bodies in Texas, combining the financial resources, have just completed and opened at Austin a most complete and beautiful dormitory for the daughters Masons attending the University of Texas. Here they are maintained at actual cost and under the supervision of a corps of splendid matrons. This dormitory represents a cash investment of nearly one million dollars and provides a home now fully occupied for over three hundred young ladies during their university course. The plans of these bodies contemplate similar provision in the near future for the student sons of Masons.

Hella Temple (Shrine) at Dallas is establishing a fully equipped hospital for crippled children which will be open for the free treatment of afflicted children of Masons and others. It is to cost nearly a quarter of a million dollars.

The Grand Lodge of Texas participated in the organization of the Masonic Service Association of the United States and is giving a hearty support to that splendid effort

to mobilize the strength and influence of the aggregated Masonic membership of our country for service in peace and war.

Texas Masonry, it is thus seen, is lined up for great things in the splendid work of providing for our unfortunate brother, his widow and orphan, and is coming nearer, year by year, the realization in practical every day life of the great lessons and lofty ideals taught by the Operative Mason's symbols the quaint and seemingly inspired old Ritual of the Craft.

----o-----

HOW AMERICAN AND FRENCH MASONS FRATERNIZED

BY BRO.CHARLES F. IRWIN, OHIO

IT IS MY PURPOSE to discuss the social intercourse enjoyed by the American Masons with their French brethren. I do not intend to touch upon the academic questions of recognition or of landmarks.

Doubtless most Overseas Masons have been interrogated by brothers as to the French Masons and their hospitality. Many of us were very fortunate in forming close friendships with the French brethren. These happy ties endure. And correspondence keeps alive the recollections of days already dissolving into-the borderland of the unreal.

At the basis of the French nation is the spirit of hospitality. This is carried over into our Fraternity there, and to a very surprising degree the French Masons opened wide their doors to us.

In the early days of our stay in France we were a little skeptical as to whether or not some concealed interest was prompting these brethren to such a cordial display of welcome. Time removed this doubt. We learned the national characteristic. The French brethren really wanted to welcome us, not for any sordid purpose of gain, but because they craved our personal friendship.

I was deeply impressed with their whole-hearted trust in our genuineness. They took us on our word as Masons. Many of our American Masons failed to carry any credentials abroad, yet I have to learn of the first one who was challenged by the French Masons for proof. Their trust begot trust. We could not but open our hearts to a body of brothers who thus exemplified our great principle of Brotherly Love.

The French Masons are the intellectual power of France. Having shaken off the dead weight of ecclesiastical domination, they have produced a trained mentality which guides and holds France today. When you consider how few are their numbers as compared with the population this fact is significant.

French lodges are regarded as political hot-beds. This is inaccurate. They do admit into their meetings the discussion of political measures: but their procedure is orderly and intensely patriotic. There attitude is not partisan in the American sense. They scrutinize every proposed piece of legislation in the light of its effect on the liberty, and happiness, and welfare of their beloved native land. The average American spends his days untroubled by the menace that stalks abroad in every European nation - ecclesiastical ambition for control of governments. In France, as everywhere in Europe, constant vigilance is needed to check this menace- - a menace as deadly as Prussianism ever was.

When we were in France that country had during the war fallen as a government into the hands of churchmen. Untrammeled thought in army and government had been driven into' obscurity or completely out. Foch had replaced Joffre in the army. Clemenceau had begun to fight with his back to the wall. Since, he has been driven into private life. The French government is dominated by the church; and the Fraternity is feeling the depressing effect on French life.

Jesuitism was supposed to have been expelled from France fifteen years ago; yet in 1918, an American chaplain, a Jesuit priest of my personal acquaintance, always stayed overnight with Jesuit priests (French) when away from his post, or on a tour of duty. This he told me a number of times after his return to our post. These French Jesuit priests were evidently residing in France under false colors.

Our French brethren seemed to draw courage. hope, enthusiasm from our fellowship. Our bold, frank acknowledgement of identity with the Craft, and our display of insignia, such as rings and fobs, created an atmosphere in which their courage took new hold on them. Repeatedly in our intercourse they spoke of what this open allegiance of American Masons to the Fraternity meant to the French Craft.

Our French brethren had the same social instinct as Americans, and arranged banquets, balls, and receptions very similar to ours. At these events they prepared favors of singular beauty. I treasure the silk tri-color flag, on which clasped hands in gold together with appropriate wording reveal the warm regard existing between us. They brought their families to these social gatherings. And here we came in contact with French womanhood at its best. The grace and charm of matrons and maids brought to our brothers a breath of the very life they so keenly missed away from the home land. The Frenchmen rarely had courage to engage our American women in the dances. I presume the dissimilarity between American and French methods of dancing would account for this. Their women and girls speedily adapted themselves to the American style and were as successful as our American girls in obtaining partners.

FRENCH MASONS ARE INTERESTED IN THE UNITED STATES

The French Masons were very willing to discuss national movements with American brothers. They seemed to hold, almost to a man, the idea that the future of France, of Europe, and of the world rested on the United States. They rapidly comprehended the wonders of our land. Its vast extent constantly amazed them. To be in company with a Californian, a Louisianian, a Michigander, and a Bostonian and hear practically an identical tongue - American - from all four was recognized at its significant worth. Scarcely a nation in Europe can bring its peoples from all quarters together with one dialect. The French Masons commented on this fact and drew a very shrewd conclusion that an essential unity dominates the American people.

I discovered that French Masonry is all-pervasive. For example - I found at Napoleon's tomb and on the paintings depicting Napoleon with the French people, that Masonic emblems had been incorporated in the ensemble. In cathedral and public building alike the symbols of the Craft can be noted

We found in our French brethren a passion for truth. Boldly, gallantly, they are attacking sham, and ignorance, and superstition in existing orders, as well as delving down into the depths of nature. Unimpeded by the bonds of conventionality they are seeking "truth" and their labors are blessing their beloved land.

French Masons are overwhelmingly religious. This may sound strange to the average American Mason "fed up" on propaganda of another vintage. Yet I found on every hand a reverence for the things of the Spirit; for the moral law, for the lofty flights of Bible writers. They can be deeply moved by the real religious appeal. In thousands of their homes the Word of God holds an honored place. Prayer is recognized at its true worth: and there is a dependence on the Unseen One.

In their war with an ecclesiasticism which is and has been France's dark fate, they have had bitter experiences which have produced a repugnance for human forms and ceremonies. But flown in the soul of French Masonry is an abiding Faith. Some flay broad-minded American Masonry, not enslaved to ritualism find absolute form, will open up warm, sympathetic relations with our brethren across the seas. We shall

discover in them workmen in the quarries faithfully and efficiently producing specimens of their skill, such as to entitle them to wages.

Such an attitude of friendliness will go very far to open ~ he way for an understanding between France and America, and a new era in Masonic life will be ushered in.

----o----

MEMORIALS TO GREAT MEN WHO WERE MASONS - JOSIAH HAYDEN DRUMMOND

BY BRO. GEO. W. BAIRD, P.G.M., DISTRICT OF COLUMBIA

BROTHER JOSIAH HAYDEN DRUMMOND was born in the town of Winslow, County of Kennebec, Maine, August 20, 1827. He was educated at Vassalboro Academy and Waterville College: from the latter he graduated with honor in 1846. He took up law as a profession and soon, despite his youth, won a place among the brainy men of his profession, and at the height of his powers was known as one of the leaders in legal circles. He served in the legislature of his state for several sessions, both as representative and as senator. He was Speaker of the House and also Attorney General of the state. He was so popular with the people of Maine that they were always asking him to accept new responsibilities and honors. He had the reputation of not accepting law cases of immoral or seditious nature. Oftentimes he gave his services gratuitously. He specialized in corporation cases and in life insurance law. Men of higher character may have lived but I have never met one.

Brother Drummond was descended from Revolutionary ancestry, his insignia in the Sons of the American Revolution being 6304. His ancestors Micau Blackwell and Thos. Burgess were members of Freeman's Massachusetts Regiment. He was an

active member of the New England Historical Society and was one of the founders of the Maine society of the Sons of the American Revolution. It was to these patriotic organizations and to Freemasonry that he devoted most of his time and energy from his profession.

The most condensed account of Brother Drummond's Masonic career is that contributed by Brother Robert F. Gould to Ars Quatuor Coronatorum, volume X, page 167, and I can do no better than to quote the entire passage:

"Our Brother was initiated, passed, and raised in Waterville Lodge No. 33, on three successive Wednesday evenings, the first ceremony of all occurring on New Year's Day, 1849. 'Whether we made suitable proficiency or not,' he remarks in later years, when criticizing the decision of a Grand Master not to shorten the time between the degrees, 'our greatest difficulty ever since in giving the work has been to avoid giving it as we then learned it.' In 1856 and 1857 he filled the chair of his Mother Lodge, and has continued a member of it to the present day. From 1858 to 1860 he served as Deputy, and from the latter year to 1863, as Grand Master, of the Grand Lodge of Maine.

"For two years he presided over the Grand Chapter and Grand Commandery, and for one year over the Grand Council, of Maine. In 1871, he was elected from the floor to the leading office in the General Grand Chapter, and in 1880 to that of the General Grand Council, of the United States. Each of these positions he retained for three years. On the establishment of a Provincial Grand Lodge of the Royal Order of Scotland, in the U. S. A., he was appointed 'Deputy,' under the illustrious Albert Pike, at whose death he succeeded to the Provincial Grand Mastership.

"The degrees of the Ancient and Accepted Scottish Rite were conferred upon him in 1859 and 1862. In the latter year he received the Thirty-third Degree, and was elected Lieutenant Grand Commander of the Supreme Council (Northern Jurisdiction) of the United States. This compliment was repeated in 1863, and again in 1866. In the following year, on the amalgamation of the two Supreme Councils (N. J.), he was

elected Grand Commander of the United Body, and reelected in 1870, 1873, and 1876, but declined further service in 1879.

"The services of our distinguished brother in these spheres of labour were indeed very arduous and protracted, yet they have been surpassed by others which he has rendered in the capacity of Chairman of the Committees on Masonic Jurisprudence and Foreign Correspondence in the various Grand Bodies of his native State. In his own Grand Lodge (succeeding the late Bro. Cyril Pearl) he has performed, since 1865, the duty of reviewing the Proceedings of other Grand Lodges, and his report thereon for 1896, embracing all events of note in the current history of sixty-six of the Masonic Powers (fifty-six of which are in North America), extends to no less than two hundred and seventy-four printed pages. A similar labour has also devolved upon him, continuously from 1866, in the case of the Grand Chapter; from 1865 to 1894 in that of the Grand Council; and for a smaller period - apparently about nine years - in connection with the Grand Commandery, of which Stephen Berry has been the Reporter since 1876. The review of Royal Arch Masonry presented by Bro. Drummond in 1895, was the one hundredth report which he had made to Grand Bodies in Maine.

"In these reports, each of which makes a volume of fair size, octave, and an addition of four must now be made to the century accomplished in 1895, questions extending over the whole range of Masonic law, usage, and polity are examined and discussed. The work performed by Past Grand Master Drummond in this field of labour has brought him a world-wide reputation. As a commentator upon the Jurisprudence of the Craft, he has no rival. His annual Reports are extensively quoted, and generally accepted as decisive on points of Masonic Law, throughout the American Continent. Yet, as the writer somewhat plaintively puts on record, and doubtless the description given of one of these reviews would equally apply to the remainder, 'It,' (the Report of 1869) 'has been written after the labours of the day of the most exacting of professions have been ended. As it has come from the pen, so it has gone to the printer. It was impossible to rewrite or even revise it.'"

Brother Drummond's last appearance in Washington, D. C., was in 1891, when he unveiled a monument to Albert Pike. He said the event was one of great joy to him

and that he was glad his life had been spared to take part in the dedication of the monument to that great and good Mason.

His name was celebrated-by many eulogies after his death, which occurred October 25, 1902. It was said of him that the most beautiful thing in his life was his loyalty to his family and that it was his practice on various family anniversaries to spend the entire day at home during which time he denied himself to callers and to business engagements.

His Sovereign Grand Commander said of him, after death: "We may say to the world that Brother Drummond lived a true, just, affectionate, self-faithful life, from the motive of a good man. As a citizen, a statesman, a Christian, a Freemason, and a lover of his country, he faithfully and conscientiously performed every duty incumbent upon him, and this solely because it was a duty. By his life he honored his state, his profession and his Fraternity. By it he completed for himself a monument more lasting than brass, more sublime than the regal elevation of the Pyramids, which neither the wasting shower, the unavailing north winds and the flight of seasons shall be able to demolish."

----o----

THE DOUBLE-HEADED EAGLE AND WHENCE IT CAME

BY BRO. ARTHUR C. PARKER, NEW YORK

Here is the type of article that makes glad the heart of an editor. With its lack of guesswork and with its wide-sweeping learning, it may well serve as a model and an inspiration to budding students. Brother Parker has recently completed an eight hundred page work on archaeology; when it is published we shall hope to review it in THE BUILDER. For some strange reason the two-headed eagle, for all its symbolical appeal, has seldomly attracted the attention of Masonic scholars. The most able treatment of it thus far has been the chapter in The Migration of Symbols by Count Goblet d'Alviela of Belgium; Brother Parker's own article loses nothing by comparison with that chapter. Indeed, it carries the symbolism back to a far earlier time, and embodies more recent information. A student who may care to launch out upon researches of his own will find, along with the present article, that the references in the Encyclopedia Britannica, are valuable; consult the index volume under Double-headed Eagle; also see the articles on Heraldry and Hittites. For a reliable but rapid survey of what is known of the Hittites see Jastrow's chapter on the subject in Exploration in Bible Lands, by Hilprecht (1903). See also Mackey's Encyclopedia, Vol. I., page 225; and Ars Quatuor Coronatorum, Vol. III, page 104.

THERE IS SCARCELY a symbol in any of the philosophical or chivalric degrees of the Scottish Rite so striking in design and import as that of the double-headed eagle.

The tau cross and serpent of the Twenty-fifth Degree, the sun of the Twenty-eighth Degree, and the cross of St. Andrew in the Twenty-ninth Degree are indeed fraught with deep meaning, both historic and esoteric, but none can claim a more romantic or significant history than that of the Thirtieth Degree, that of the Grand Elect Knight Kadosh, or Knight of the Black and White Eagle. As an emblem this eagle is the epitome of religious and symbolic history, and to trace the winding flight of the double-headed bird is to survey the whole course of civilization, from its grey dawn north of the Persian gulf to this modern World. Its flight from the plains of Sumeria marks the rise and fall of the great mother religions of the world, and it was well on its journey, by some fifteen hundred years, when Moses found a name for the God of Israel.

When our ancient brethren, the holy Crusaders, passed through Byzantium on their way to the tomb of the Saviour, the double-headed eagle which they saw embroidered in gold on heavy banners of silk, borne aloft by the Seljuk Turks, had been four thousand years on its way. To these same Crusaders this emblem was an honoured one, and though the enemy displayed it, yet they would fight to death for its possession and in triumph bear it, dripping with blood, to their encampments on the Levantine shore. It was from this Eastern Empire that the knights took this banner to adorn the courts of Charlemagne, and as a sacred relic hung it in the great cathedrals, whose architects and masons had so often been honoured by this Emperor of the West.

From whence came this two-headed eagle, and how came it to be associated with Scottish Rite Masonry? The last part of this question is easier to answer than the first, for there is direct testimony that Frederick of Prussia supplied this crest during the formative stages of the Rite, but neither Frederick nor indeed Prussia could claim the exclusive right the use or to bestow it. It is the imperial emblem of Russia, Austria, Serbia and other portions of the disrupted Holy Roman Empire, and Prussia adopted the emblem long after it had flown over Byzantium as the royal arms of the "Emperors of the East and West."

The emblem soon spread throughout all Europe, an inheritance from the knight Crusaders. In England we find it used upon knightly arms. Robert George Gentleman displayed it upon his shield, with the motto, "Truth, Honour and Courtesy." In France we find it used by Count de Montamajeur, and associated with the motto, "I shall hold myself erect and not blink." We find it upon the arms of the Duke of Modena, (1628) with the legend, "No age can destroy it." It appears upon the shield of Swabia in 1551, in Russia in 1505, and as the crest of the city of Vienna in 1461.

IT HAD MANY ANCIENT USES

Let us venture still further back into antiquity and view the double-headed eagle upon the royal arms of King Sigismund of the Roman-German empire, in 1335, upon the

coinage of Malek el Salah in 1217, and upon a Moorish drachma under the, Orthogide of Kaifaacar, Edm Mahmud, of the same date. Indeed the Turkiman princes used it all through the twelfth century, but it proudly floated upon Byzantine banners as early as the year 1100 and we know not how long before.

In Germany we find the double-headed eagle used as the seal of the Count of Wurzburg in 1202; it was the coat of arms of Henricus de Rode in 1276; while Philip of Saxony bore it upon his shield in 1278. It was also the seal of the Bishop of Cologne, who no doubt adopted it from the city arms.

As the arms of towns and cities in England, this emblem appears upon the official seals of Salisbury, Perth, (Perthshire), Airedale and Lamark. In Holland and France there are also numerous instances of its use.

As the badge of royal orders we find the two-headed bird upon the emblems of the Austrian Order of the Iron Crown; in Russia upon the emblems of the Order of St. Andrew, founded by Peter the Great in 1689; in Poland upon the emblem of the Order of Military Merit, (founded May 24, 1792). As late as 1883, the King of Serbia adopted it as the emblem of the Order of the Double-Headed Eagle, commemorative of the restoration of the Serbian kingdom.

The Russian Order of St. Andrew uses the breast of the eagle upon which to display the X cross with St Andrew, crucified upon it. Each eagle head is crowned and crossed swords rest upon the crowns with a larger crown above them. The Polish Order of Military Merit has a white eagle displayed upon a Maltese cross which rests upon the breast of a double-headed eagle, each of whose heads is crowned.

But the double-headed eagle is not European in origin for its use depends upon the contact of Europe with Asia Minor, and indeed with trade or warfare with the Turks.

The Turkish name for this conspicuous emblem is HAMCA, and by this name they call it when they see it carved upon the walls of ancient castles, upon time worn coins or emblazoned upon frayed silken banners in ancient palaces.

Travellers in Asia Minor, indeed, are surprised by the frequency of the double-headed eagle sculptures upon the castles of the Seljukian Turks, and upon the more ancient monuments of the Hittites, whose civilization was at its height when the Hebrews were wild tribesmen upon the Arabian plains. Among the Hittite ruins in Cappadocia there are several of these notable ruins, an example being described by Perrot and Chipiez, who write:

"Sculpture, whereby the peculiarities which permit Pterian monuments to be classed in one distinct group, yields richer material to the student. Many are the characteristic details which distinguish it; but none, we venture to say, can vie with the double-headed eagle at Iasill Kaia, a type which we feel justified in ranging among those proper to Cappadocia, since it was unknown to Assyria, Egypt or Phoenicia. Its position is always a conspicuous one, - about a great sanctuary, the principal doorway of a palace, a castle wall, etc., rendering the suggestion that the Pterians used the symbol as a coat of arms plausible if not certain. It has been further urged that the city was symbolized by it, that the palace called by the Greeks Pteris (Pteron, wing) was the literal translation it bore with the Aborigines, that in a comprehensive sense it came to symbolize the whole district, the country of wings, i. e., numerous eagles, double-headed eagles with wings outstretched."

The great city of Pteria, as Herodotus calls this unique dwelling place, was destroyed by Croesus. The ruins and walls of this city, now known as Boghaz Keui, (meaning Valley Village or Village in the Pass) have been examined with particular interest by archaeologists, but principally by Perrot and Guillaume. At the entrance of a palace these investigators found numerous rock sculptures, mostly picturing the processions of certain royal or priestly personages. Egyptian and Assyrian art motives predominate, but pure Hittite art is shown in the sculpture of the double headed eagle, upon whose displayed wings two priestly figures stand.

At Eyuk, a similar eagle with two heads facing opposite directions clutches a large hare with either foot. J. Garstang in his notable work, The Land of the Hittites, mentions there bicephalous eagles and gives two plates illustrating the rock carvings upon which they appear.

THE REMARKABLE SCULPTURES OF BOGHAZ KEUI

In his description of the Sculptures of Boghaz Keui, Garstang gives an analysis of the procession of priests, kings and gods shown on the rock carving alluded to above. This great bas-relief is upon the sanctuary passage way of the temple of Iasily Kaya. Concerning these images Garstang writes: "The significance of the double headed eagle is unknown. But that there was a local worship associated with the eagle is indicated by the discovery at Boghaz Keui of a sculptured head of this bird in black stone, larger than natural size, and by a newly deciphered cuneiform fragment from the same site, on which mention is made .... of the house or temple of the eagle. That the cult was general within the circuit of the Halys is suggested by the great monument which now lies prone .... near Yamoola. At Eyuk, also, there is a conspicuous though partly defaced representation of a priest of the Double-Eagle on a sphynx-jam of a palace gateway, a symbolism that we read to imply that the occupant of the palace was a chief priest of the cult..... Hence, we conclude that following the images of the national deities .... there came the images of the local cult of this part of Cappadocia, namely, the twin goddesses of the Double Eagle."

Thus, in the ancient Kingdom of the Hittites, there was an actual temple devoted to the ceremonies of a priesthood dedicated to the cult of the two-headed eagle. While we may be sure that nothing in Scottish Rite Masonry is touched by direct Hittite influences, yet this emblem of the Thirty-second Degree must trace its history back to the ceremonies and beliefs of the Cappadocian eagle cult. We may with good reason conjecture that this strange bird painted or embroidered on banners was carried in many a strange rite and honoured in the sanctum sanctorum of the Temple itself.

But, let us go still further back into the ages of Asia Minor. Let us view the remains of Tello, the mound covering the site of the ancient Babylonian city of Lagash which

flourished three thousand years B. C. Here M. de Sarzec, according to the great Assyriologist, M. Thureau Dangin, found the ruins of a temple and among other things in the rubbish he discovered two cylindrical seals. One of these has upon it the recitation of a King, who says:

"The waters of the Tigris fell low and the store of provender ran short in this my city." He goes on to tell that this was a visitation of the gods. He, therefore, submitted his case to the divinities of the land. He dreamed, as a result, a holy dream in which there came to him a divine man whose stature towered, (as that of a mighty god in Babylonia should) from earth to heaven and whose head was crowned with the coronet of a god surmounted by the Storm Bird, "that extended its wings over Lagash and the land thereof."

What, then, is this "storm bird," this mysterious symbol that bedecks the brow of a god, and,what does it betoken?

Our first inquiry is to ascertain who was the patron deity of Lagash. It is easily determined that it was Ningersu, who with his wife, Bau, presided over the destinies of the city, and particularly that part known as Gersu. The divine man who rescues the world from the flood is this same Ningersu, the solar deity, who is always at odds with, yet always in full harmony with, the storm god Enlil, who was the patron deity of Nippur. Now the emblem always associated with Ningersu was an eagle, generally lion headed, called Imgig. Imgig seems always given the difficult task of clutching two beasts of a kind, one in either talon. In one instance these are lions, in another long-tailed oryxes, and still in another two serpents.

Many are the inscriptions depicting the image of Imgig looking perplexed, yet stolid, as he holds fast to the beasts beneath him. A beautiful silver vase, designed as a votive offering by Entemena, Patesi of Lagash, has etched upon it a central design of four lion-headed eagles, of which two seize a lion in each talon, a third a couple of deer and a fourth a couple of ibexes. This vase with its pictured symbols dates back to the year 2850 B.C. It rests in the Louvre today as a prized specimen of Babylonian art. Jastrow figures it in his work on Religious Beliefs in Babylonia and Assyria.

But Imgig, despite his peculiarities, might escape special notice were it not for the fact that in one or two instances he appears with two heads. It is in this wise that the bird appears in an old Babylonian cylinder seal once belonging to a priest of Ningersu. Upon this seal a priest or priestess presents a naked candidate or novitiate before an altar before which sits the goddess Bau, the Ishtar of Lagash. Behind the goddess is an inscription supported upon the two heads of a bicephalous eagle, which, of course is none other than the symbol of Ningersu and his city, Lagash. This is the oldest known representation of the double-headed eagle.

THE SYMBOL AS FOUND AMONG THE CHALDEES

M. Heuzey, in his Discouvertes en Chaldee page 261, says: 'It may, I think, be presumed that the double-headed eagle, and the lion-headed eagle, and also the eagle with two heads, have the same significance when figured in front view with wings spread on each side. Unlike the griffon dragon, it is a beneficent emblem representing a protecting power. We find it in the earlier Chaldean period, but in the middle and latter part it quite disappears, although it is retained in the art of the Hittites to the region north and east of Assyria."

Ward, in his Cylinder Seals of Western Asia, tells us that from this eagle in its heraldic attitude necessitated by, its attack on the two animals, was derived the double-headed eagle, in the effort to complete the bilateral symmetry of the bird when represented with an eagle head, turned to one side like the double face of human bifrons. An examination of the lion-headed eagle facing front shows characteristics that would easily suggest two eagle heads, but this is a matter of design, rather than symbolism.

The Babylonian custom of merging gods together have some bearing on this design. The double-headed bird may represent Ningersu and Enlil, the union of the Sun god and the Storm god, or it may represent the union of Ningersu and Bau.

As an emblem of Ningersu and of Enlil (the god to whom the Tower of Babel was erected) the eagle represents the union of the two greatest gods of Mesopotamia. Indeed, in the later years of Babylonia, either of these gods might be called by the name of other, and to worship one was to pay equal tribute the other.

In later centuries, when the Hebrews had been under more or less Babylonian influence, all the characteristics of Enlil and indeed, Ningersu, were ascribed to a new and rising deity whose home was reputed to be in the land of the Kennites and upon the lofty, smoking peak of Horeb-Sinai. He manifested himself exactly as Ningersu did, by earthquakes, fiery clouds and mighty hurricanes, as for example, is described in the 29th Psalm. This god had his seat on mountain top, from whence he blessed the grazing lands and the vegetation of the Kennites. It was this God that Moses found after instruction by his father-in-law, the Midianite. Like Enlil, this god had a consort who seems to have been Yerahme'el. His other co-equals we cannot easily recognize, because the scribes have only written or allowed to remain what they desired after their theological education in Babylon during the captivity. Nevertheless, they allow many a tell-tale clue to remain, and in the original Hebrew we may still read, "And the Gods (Els or Al-him) said, 'Behold the man is become as one of us, to know good and evil.'"

But long before Moses found Yahwe and declared him the God of Isra-El (the God who Strives), and before this god absorbed all his predecessors and forbade their recognition, a similar duad had arisen among the Hittites, whose storm god Teshup was represented two gods, and whose symbol was a double-headed eagle. Thereafter no Hittite temple or palace was complete without a conspicuous carving of the doubly potent bicephalous bird.

THE ABORIGINES OF THE NILE

It was no doubt through the prevalence of this double-headed eagle among the Hittite ruins that the Turks found a reiterated motif for their own banners, emblazoning the magical Hamea, this bird of double power, upon them.

But long before the Hittite kingdom was founded, and centuries before the rise of Babylon and Assyria, and five full millenniums before the rise of the Hebrew tribes as a nation, the double-headed bird was known. Before any of the pharaohs ruled the valley of the Nile and before the pyramids had been erected, the pre-dynastic aborigines of the Nileland had carved upon trowel-like pieces of stone, a two-headed bird. These double-headed birds were prized enough to be buried with the dead, in whose tombs the archaeologist of to-day finds them as mysterious emblems of a long forgotten past. So old are these tombs containing the trowel blade with the two-headed bird upon its shoulders, that competent Egyptologists estimate an age of no less than 7,000 years before Christ.

Of interest, also is the fact that in America the double-headed eagle is found on a crest of the native priesthood. The Hida Indians today have a double-headed eagle which is displayed as a mysterious and honoured emblem, and just as this bird among the Hittites, the Babylonians and the temple worshippers of Lagash was a storm bird, so, likewise to the Hida Indians of our North West coast the double-headed eagle is their Thunderbird.

In our Christian architecture the two-headed bird has sometimes been employed, particularly as a window ornament. For example, we find it upon a church window in England, where an eagle with two heads perched upon the shoulder of Elijah symbolizes the double portion of grace with which the prophet was endowed.

Professor Albert Grundwell of Berlin, who led an archaeological expedition into central Asia, found these double-headed eagles in ancient eaves. In Vol. XXIII of The Open Court is some mention of his discoveries. He there states that to the Hindoos the bird is known as Garuda and that the particular specimen that he illustrates was found on the ceiling of a cave near Qzyl, near the city of Kutcha. Its age he cannot guess, but he intimates that the painting is very old. Like Babylonian and Hittite eagles of this class, the Garuda grasps identical animals, in this case two serpents.

The double-headed eagle, thus appears to be Asiatic and to have been originated in the lands where the greatest temples have been erected, and where religious cults have been strongest.

To recapitulate: This bird appears in Lygash under the name of Imgig, and apparently is emblematic of the union of Enlil and Ningersu; it appears among the Hittites as Teshup; it appears among the Hindoos as Garuda; it is called Hamca by the Seliuk Turks; and among the Hida Indians of America it appears as the Thunder Bird or Helinga. Among the Zuni Indians in another form it appears as a highly conventionalized design, but still as a double-headed thunder bird, the Sikyatki.

The two-headed eagle was adopted by the Turks, and by the Arabians it was known as the Roc. From the Turks it passed into use by the Crusaders, was employed as an imperial emblem by the Holy Roman Empire, adopted by the Russians, Poles, Serbians, Prussians, Austrians and Saxons. It was used as a private seal and as arms in Germany, Spain, France, Netherlands, England, and Russia.

Thus has the eagle with one body, one heart and two heads, flown afar from its natal home. We may only conjecture the varied uses to which it was put, the names by which it was called and, the things or principles it typified. Of these things where there has been reasonable assurance of certainty we have written. We are certain that the emblem is one of the oldest in the world, and from its nature we are justified in believing that it symbolizes a duality of power, a blending of two names, two functions and two dominions in one body. As Enlil or as Ningersu, it stood for a union of solar and celestial forces; as a royal crest it has stood for power and dominion, and as a religious seal it stands for truth and justice.

As a Masonic symbol this device is time honoured and appropriate. It is no less the badge of the Grand Inspector and Sublime Prince than that of the Grand Elect Knight. As the symbol of the Inspector it suggests an equal contemplation of both sides of a question-and thus, judicial balance. It is seen as the fitting emblem of an elect knight in ancient religious engravings, and to the exclusion of the cross itself, it appears upon the banners of the knight and prince who behold the apparition of the

virgin and child of the rosary. And, as in ancient Mesopotamia, the double eagle is here associated with the sun symbol in the form of the Chaldean Elu, which the knight and prince wear, evidently with the same ancient meaning: "The light toward which my eyes are turned."

Thus does the double-headed eagle stand today for that which it stood in ancient days, its two heads, facing the Ultimate Sun, reminding men and Masons that there is yet even "more light" for the pilgrim who travels East, and in whose heart is the motto,

"SPES MEA IN DEO EST."

----o----

PROCEEDINGS OF GRAND LODGES AND OTHER GRANI, BODIES NOW AVAILABLE

A constantly increasing appreciation of the general value of Grand Lodge Proceedings is being manifested by Masonic libraries and individual collectors. Publications of the various Grand Bodies reflect the Masonic thought and activities of the periods which they cover, and are valuable sources of information for the Masonic student desirous of tracing movements that have engaged the attention of the Craft. History; biography; jurisprudence; evolution of the ritual; Masonry and public education - these are but a few of the engaging subjects which the Masonic student will find awaiting him in the files of Proceedings.

Proceedings of Masonic bodies are of value also as contributions to national and state history. While rarely containing subject matter of political interest - the one important exception being the Proceedings of the jurisdictions which felt the force of the Anti-Masonic excitement of 1826-1840 - collectors of Americana seek for those reporting the organization and the activities of the various bodies during the early years of their

existence. These contain information of much value to historians and biographers, who do not necessarily interpret the Proceedings from a Masonic standpoint only, but discern facts from other angles which have a vital bearing upon the studies they are making. It is not an uncommon thing to find old Masonic Proceedings treasured as valuable items in the collections of county or state historical societies. They are silent reminders of the romance permeating the story of this nation's founding.

The Book Department of the National Masonic Research Society has recently purchased several hundred volumes of Proceedings for redistribution to interested parties. The issues range in date from 1820 up to the current year, and represent Grand Lodges, Grand Chapters, Grand Councils and Grand Commanderies of American, Canadian and foreign jurisdictions. Many volumes of the General Grand Chapter, General Grand Council and General Grand Commandery are also available, as well the Proceedings and Bulletins of Scottish Rite Supreme Councils.

These Proceedings are offered at reasonable prices, and are sold by way of service rather than for pecuniary gain. The Society is incorporated on a non-commercial basis: it pays no dividends and returns any profits accruing from the Book Department to its treasury for further Masonic work.

Libraries and collectors are requested to submit their want lists. Prices will be quoted on volumes now available through the Society. A record will be kept of any not obtainable for the moment, as we are in correspondence with other institutions through whom missing numbers may be obtained. We shall also be glad to hear from brethren who have old Proceedings which they wish to dispose of through us.

All correspondence on this subject should be addressed to the Book Department, National Masonic Research Society, Cedar Rapids, Iowa.

----o-----

HOW GRAND LODGES VIEW TOWNER-STERLING BILL

REPORTED BY GRAND SECRETARIES

Early in the winter we sent a letter to all Grand Secretaries with the request that they inform us what action their Grand Lodges had taken with regard to the Towner-Sterling Bill. A compend of the replies received is given herewith in order that brethren may see how the matter stands so far as the Fraternity is concerned officially. This report should be read in conjunction with the article by Brother Senator S. D. Fess, published elsewhere in this issue. Except in a few negligible details the replies have been left in the language of the Grand Secretaries, to whom we extend our thanks for furnishing information of such worth.

ALABAMA. Endorsed by Grand Lodge, Grand Chapter, and Grand Council.

CALIFORNIA. No action taken.

COLORADO. No action taken.

CONNECTICUT. No mention made of Towner-Sterling Bill at last session of Grand Lodge. I might add that personally such resolutions impress me as being puerile and futile and that a Grand Lodge had better not waste its time in considering such matters however meritorious they may be. Resolutions of this kind certainly cannot bind the individual brother and, passed as they are by a small delegation of a Grand Jurisdiction, I consider them by no means authoritative.

I am happy to state that I do not remember of the Grand Lodge of Connecticut passing any such resolutions except on one occasion years ago, when it endorsed the

work of a state tuberculosis commission. While it may be said that such action did no harm it was, as I say, entirely futile. I believe in leaving the religious and political activities to the individual Masons who on an average never fail to come out on the right side.

DELAWARE. No action taken.

FLORIDA. Endorsed and recommended by the Grand Lodge F. & A. M. of Florida, and also by the Grand Commandery of Knights Templar.

GEORGIA. Did not commit itself.

ILLINOIS. Has never had this bill before it for consideration.

INDIANA. Has never taken any action directly in regard to this bill .

KANSAS. None of our Grand Bodies except the Grand Lodge took any action in regard to the so-called bill, and it was endorsed by our Grand Lodge last February.

I desire, however, to add a word so that you and any others interested may understand the true condition. The proposition of endorsing this bill was not presented to the Grand Lodge until more than seventy-five per cent of the members had left and Grand Lodge was about to close. None of the brethren had any information on which to discuss the matter and it was one of those things that went through in a hurry without proper consideration, and it has caused a great deal of feeling among many of our members and I fear that the question will again come up before our Grand Lodge next February. However, the answer to your question is that none of our Grand Bodies, except the Grand Lodge, has endorsed this bill.

LOUISIANA. Resolution adopted at February, 1922, session of Grand Lodge: "Be it resolved, That the Grand Lodge proclaims its support to the cause of education in general and to our free public schools in particular, and in the name of 29,506 Masons in this state that the Senators and Representatives from Louisiana to our National Congress be requested to vote and work for the Towner-Sterling Bill H. R. 7 and S. 1252, Sixty-seventh Congress.

"Be it further resolved, That copies of this resolution be sent to the President of the United States, the President of the Senate, the Speaker of the House, the Chairman of Committees on Education of the House and Senate, the members of the Reorganziation Committee, [see page 132 in Fess article] and the Senators and Representatives to Congress from Louisiana."

MAINE. Grand Lodge of Maine has taken no action on Towner-Sterling Bill and it is doubtful if a resolution endorsing it would receive a passage.

MARYLAND. No action taken.

MASSACHUSETTS. I take this occasion to say that the Grand Lodge of Massachusetts believes that it is un-Masonic and improper for Masonic Grand Bodies or subordinate bodies to take official action with regard to any pending legislation.

MICHIGAN. No action taken whatsoever.

MINNESOTA. This Grand Lodge has taken no action in the matter.

MISSISSIPPI. The Grand Lodge of Mississippi, F. & A. M, indorsed the Towner-Sterling Bill at its annual communication in 1921.

The Grand Commandery of Mississippi, Knights Templar, passed a resolution at its annual convocation in May, 1922, favoring this bill.

MISSOURI. In answer to your question as to the various Grand Lodges which have passed resolutions in favor of the Towner-Sterling Bill, I will say that resolutions have been passed by the Grand Lodge of Missouri, the Grand Lodge of Tennessee, the Scottish Rite Bodies for the Southern Jurisdiction of the United States and I am informed all Scottish Rite Bodies for the Northern Jurisdiction will be asked to pass such resolutions at their earliest meeting. Further than this, I cannot answer, as we have no way of finding out this information.

NEBRASKA. Matter has never come before the Grand Body.

NEVADA. Grand Orator and Grand Secretary commended it in address and report and speakers to lodges have urged that brethren write congressmen and senators favoring passage.

NEW HAMPSHIRE. None of our Masonic Grand Bodies in New Hampshire have taken any action on the Towner-Sterling Bill.

NEW JERSEY. No action.

NEW MEXICO. The following resolution was presented by Worshipful Brother John Milne at the 1922 Grand Lodge Proceedings: "Be it Resolved, That our Senators and Representatives in the Congress of the United States, be reminded that the Masons of

New Mexico, urge the speedy passage of the Towner-Sterling Bill providing for a Department of Education."

NORTH CAROLINA. At its annual session the Grand Lodge of North Carolina adopted the following resolution: "That the Grand Lodge of North Carolina, A. F. & A. M., approves the purpose of this legislation to become active and diligent supporters of every effort to improve the mental standards of our people through the improvement of free public schools."

NEW YORK. No action with reference to the matter taken. No resolution on the subject has been presented or suggested. The Grand Master, however, in his annual message to the Lodge in May, 1922, made a very clear-cut statement in favor of the bill.

The Grand High Priest issued a somewhat similar appeal calling for the cooperation of the chapters.

A number of lodges passed resolutions commendatory of the bill although that was not expected or desired by the Grand Master, and numerous petitions were circulated by the members of the lodges in their private capacity as citizens, a plan with which the Grand Master was, I think, in thorough sympathy.

NORTH DAKOTA. Replying to your inquiry of August 28, 1922, with reference to the attitude of the Grand Lodge of North Dakota on the Towner-Sterling Bill, I beg to say that the Grand Lodge of North Dakota has been on record for some time with reference to this measure. I am enclosing herewith a copy of our Program of Masonic Service which we adopted last year and which includes endorsement of the Towner-Sterling Bill. I am enclosing also a copy of our report on Patriotic Service for this year, which goes a step further. [Copies furnished on request. Ed.]

I beg to say that the Grand Commandery of Knights Templar of this Jurisdiction has also endorsed the Towner-Sterling Bill. I do not believe that the matter has ever been presented to our Grand Council or our Grand Chapter. If it had been they would have endorsed it without reservation. We are going to put on in this Jurisdiction a systematic campaign to create sentiment for this and other measures of a similar nature. Our Grand Master expects to -proclaim a "Public School Week," and we intend to make every Masonic lodge in this jurisdiction a center from which shall radiate a wholesome influence in favor of public education. We do not, as you will probably note, favor the extreme measures recommended by the Supreme Council. The prohibition of any elementary school except the public school we do not believe to be feasible or constitutional.

OKLAHOMA. At its Annual Communication in 1922 Grand Lodge re-affirmed its endorsement of the Towner-Sterling Bill made at the Annual Communication of the Grand Lodge at Oklahoma City in 1921.

It urged upon the members of Congress from Oklahoma that they give their cordial support to this bill, and especially that they use their influence to have same reported out of the committee so that it may be considered and voted upon in Congress.

OREGON. Resolution adopted at the 1921 Session of the Grand Lodge of Oregon: "Therefore, Be it Further Resolved, That this Grand Lodge endorses the efforts of those who seek to create a National Department of Education with a Secretary of Education in the President's Cabinet as its head, along lines set forth in the Towner-Sterling Bill, the several states to have absolute and exclusive organization, supervision and administration by the legally constituted state and local educational authorities."

PENNSYLVANIA. The Grand Lodge of Pennsylvania does not itself discuss, or permit its subordinate lodges to discuss or advocate, any political questions which come before United States Congress, State Legislature or City Council. Freemasonry is not for such purposes. Did you ever hear of the anti-Masonic period, what caused

it, and what Thaddeus S. Stevens, the man (physically disqualified in Pennsylvania) with the club foot did ? He was also the strong advocate of free schools and won.

SOUTH CAROLINA. The following resolution was adopted by the South Carolina Grand Lodge:

"We approve and assert our belief in the free and compulsory education of the children of our nation in public primary schools, supported by public taxation, at which all children shall attend and be instructed in the English language only, without regard to race or creed, and we pledge the efforts of the membership of the Grand Lodge to promote by all lawful means the organization, extension and development to the highest degree of such schools, and to continually oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land."

This, of course, is not exactly an endorsement of the Towner-Sterling Bill but is an open wedge for same. Some of our leading Past Grand Masters are opposed to the adoption of this bill but the matter was not brought to an issue.

At the last Convocation of our Grand Chapter the Grand High Priest favorably recommended the Smith-Towner Bill [predecessor to Towner - Sterling Bill] and it was made a Special Order, but we got into a very spirited argument over the Ritual question and the bill was lost in the shuffle.

SOUTH DAKOTA. The following resolution we: adopted by the Grand Lodge Jun' 14, 1922: "Resolved, That since the training of the youth of the land to be loyal and intelligent citizens is the most important business of our national life, and since more money is spent for education than for all other uplift activities combined, there should be a Department of our Government devoted to education and to directing the public system, and we favor and urge the passage of the Towner-Sterling Bill now before Congress."

TENNESSEE. The following was introduced and adopted at the 1921 Grand Lodge session: "Resolved: That the Grand Lodge of Tennessee, recommend that the Masters and Brethren under its jurisdiction immediately urge upon their Representatives in Congress the immediate passage of the Smith-Towner, Bill, a purely educational bill."

TEXAS. No action taken.

UTAH. No adoption touching this particular measure made. However, at the Annual Communication of the Grand Lodge held January 18-19, 1921, Grand Lodge did adopt, practically without change, the paragraph relating to compulsory education adopted by the Supreme Council, A. & A. S. Rite at its Special Meeting held in May 1920, at Colorado Springs Colorado. I might add that the Scottish Rite Bodies through their Educational Committee have sent out to every member of the symbolic lodges in this jurisdiction an analysis of the Towner-Sterling Bill together with a letter suggesting that each Mason should endeavor to place his candidate for Congress on record with reference to this particular bill."

VIRGINIA. No action taken.

VERMONT. No action.

WEST VIRGINIA. The Grand Lodge of West Virginia has taken no action whatever, by resolution or otherwise, on the Towner-Sterling Bill. I am of the opinion that Wheeling Consistory No. 1, Ancient and Accepted Scottish Rite, Southern Jurisdiction, at Wheeling, West Virginia, has adopted resolutions of some kind favoring the Towner-Sterling Bill.

WISCONSIN. The Grand Lodge took no action as same did not come before the meeting.

WYOMING. Wyoming passed a resolution endorsing this bill.

----o----

CHAPTERS OF MASONIC HISTORY

BY BRO. H. L. HAYWOOD

EDITOR THE BUILDER

PART III - MITHRAISM: FREEMASONRY AND THE ANCIENT MYSTERIES

THE THEORY that modern Freemasonry is m some sense a direct descendant from the ancient Mysteries has held a peculiar attraction for Masonic writers this long time, and the end is not yet, for the world is rife with men who argue about the matter up and down endless pages of print. It is a most difficult subject to write about, so that the more one learns about it the less he is inclined to ventilate any opinions of his own. The subject covers so much ground and in such tangled jungles that almost any grand generalization is pretty sure to be either wrong or useless. Even Gould, who is usually one of the soundest and carefullest of generalizers, gets pretty badly mixed up on the subject.

For present purposes it has seemed to me wise to attention to one only of the Mysteries, letting it stand as a type of the rest, and I have chosen for that purpose MITHRAISM, one of the greatest and one of most interesting, as well as one possessing as many parallelisms with Freemasonry as any of the others.

I - HOW MITHRA CAME TO BE A FIRST-CLASS GOD

Way back in the beginning of things, so we may learn from the Avesta, Mithra was the young god of the sky lights that appeared just before sunrise and lingered after the sun had set. To him was attributed patronship of the virtues of truth, life-giving, and youthful strength and joy. Such qualities attracted many worshippers in whose eyes Mithra grew from more to more until finally he became a great god in his own right and almost equal to the sun god himself. "Youth will be served," even a youthful god; and Zoroastrianism, which began by giving Mithra a very subordinate place, came at last to exalt him to the right hand of the awful Ormuzd, who had rolled up within himself all the attributes of all gods whatsoever.

When the Persians conquered the Babylonians, who worshipped the stars in a most thoroughgoing manner, Mithra got himself placed at the very center of star worshipping cults, and won such strength for himself that when the Persian Empire went to pieces and everything fell into the melting pot with it, Mithra was able to hold his own identity, and emerged from the struggle at the head of a religion of his own. He was a young god full of vigour and overflowing with spirits, capable of teaching his followers the arts of victory, and such things appealed mightily to the bellicose Iranian tribesmen who never ceased to worship him in one form or another until they became so soundly converted to Mohammedanism centuries afterwards. Even then they did not abandon him altogether but after the inevitable manner of converts rebuilt him into Allah and into Mohammed, so that even today one will find pieces of Mithra scattered about here and there in what the Mohammedans call their theology.

After the collapse of the Persian Empire, Phrygia, where so many religions were manufactured at one time or another, took Mithra up and built a cult about him. They gave him his Phrygian cap which one always sees on his statues, and they incorporated in his rites the use of the dreadful "taurobolium," which was a baptism in the blood of a healthy young bull. In the course of time this gory ceremony became the very center and climax of the Mithraic ritual, and made a profound impression on the hordes of poor slaves and ignorant men who flocked into the mithrea, as the Mithraic houses of worship were called.

Mithra was never able to make his way into Greece (the same thing could be said of Egypt, where the competition among religions was very severe) but it happened that he borrowed something from Greek art. Some unknown Greek sculptor, one of the shining geniuses of his nation, made a statue of Mithra that served ever afterwards as the orthodox likeness of the god, who was depicted as a youth of overflowing vitality, his mantle thrown back, a Phrygian cap on his head, and slaying a bull. For hundreds of years this statue was to all devout Mithraists what the crucifix now is to Roman Catholics. This likeness did much to open Mithra's path toward the west, for until this his images had been hideous in the distorted and repellant manner so characteristic of Oriental religious sculpture. The Oriental people, among whom Mithra was born, were always capable of gloomy grandeur and of religious terror, but of beauty they had scarcely a touch; it remained for the Greeks to recommend Mithra to men of good taste.

After the Macedonian conquests, so it is believed, the cult of Mithra became crystallized; it got its orthodox theology, its church system, its philosophy, its dramas and rites, its picture of the universe and of the grand cataclysmic end of all things in a terrific day of judgment. Many things had been built into it. There were exciting ceremonies for the multitudes; much mysticism for the devout; a great machinery of salvation for the timid; a program of militant activity for men of valour; and a lofty ethic for the superior classes. Mithraism had a history, traditions, sacred books, and a vast momentum from the worship of millions and millions among remote and scattered tribes. Thus accoutered and equipped, the young god and his religion were prepared to enter the more complex and sophisticated world known as the Roman Empire.

II - HOW MITHRA FOUND HIS WAY TO ROME

When Mithridates Eupator - he who hated the Romans with a virulency like that of Hannibal, and who waged war on them three or four times - was utterly destroyed in 66 B.C. and his kingdom of Pontus was given over to the dogs, the scattered fragments of his armies took refuge among the outlaws and pirates of Cilicia and carried with them everywhere the rites and doctrines of Mithraism. Afterwards the

soldiers of the Republic of Tarsus, which these outlaws organized, went pillaging and fighting all round the Mediterranean, and carried the cult with them everywhere. It was in this unpromising manner that Mithra made his entrance into the Roman world. The most ancient of all inscriptions is one made by a freedman of the Flavians at about this time.

In the course of time Mithra won to his service a very different and much more efficient army of missionaries. Syrian merchants went back and forth across the Roman world like shuttles in a loom, and carried the new cult with them wherever they went. Slaves and freedmen became addicts and loyal supporters. Government officials, especially those belonging to the lowlier ranks, set up altars at every opportunity. But the greatest of all the propagandists were the soldiers of the various Roman armies. Mithra, who was believed to love the sight of glittering swords and flying banners, appealed irresistibly to soldiers, and they in turn were as loyal to him as to any commander on the field. The time came when almost every Roman camp possessed its mithreum.

Mithra began down next to the ground but the time came when he gathered behind him the great ones of the earth. Antoninus Pius, father-in-law of Marcus Aurelius, erected a Mithraic temple at Ostia, seaport of the city of Rome. With the exception of Marcus Aurelius and possibly one or two others all the pagan emperors after Antaninus were devotees of the god, especially Julian, who was more or less addle-pated and willing to take up with anything to stave off the growing power of Christianity. The early Church Fathers nicknamed Julian "The Apostate"; the slur was not altogether just because the young man had never been a Christian under his skin.

Why did all these great fellows, along with the philosophers and literary men who obediently followed suit, take up the worship of a foreign god, imported from amidst the much hated Syrians, when there were so many other gods of home manufacture so close at hand? Why did they take to a religion that had been made fashionable by slaves and cutthroats? The answer is easy to discover. Mithra was peculiarly fond of rulers and of the mighty of the earth. His priests declared that the god himself stood at the right hand of emperors both on and off the throne. It was these priests who invented the good old doctrine of the divine right of kings. The more Mithra was

worshipped by the masses, the more complete was the imperial control of those masses, therefore it was good business policy for the emperors to give Mithra all the assistance they could. There came a time when every Emperor was pictured by the artists with a halo about his head; that halo had originally belonged to Mithra. It represented the outstanding splendour of the young and vigorous sun. After the Roman emperors passed away the popes and bishops of the Roman Catholic Church took up the custom; they are still in the habit of showing their saints be-haloed.

Mithraism spread up and down the world with amazing rapidity. All along the coast of northern Africa and even in the recesses of the Sahara; through the Pillars of Hercules to England and up into Scotland; across the channel into Germany and the north countries; and down into the great lands along the Danube, he everywhere made his way. London was at one time a great center of his worship. The greatest number of mithrea were built in Germany. Ernest Renan once said that if ever Christianity had become smitten by a fatal malady Mithraism might very easily: have become the established and official religion of the whole Western World. Men might now be saying prayers to Mithra, and have their children baptised in bull's blood.

There is not here space to describe in what manner the cult became modified, by its successful spread across the Roman Empire. It was modified, of course, and in many ways profoundly, and it in turn modified everything with which it came into contact.

Here is a brief epitome of the evolution of this Mystery. It began at a remote time among primitive Iranian tribesmen. It picked up a body of doctrine from the Babylonian star worshippers, who created that strange thing known as astrology. It became a mystery, equipped with powerful rites, in the Asia Minor countries. It received a decent outward appearance at the hand of Greek artists and philosophers; and it finally became a world religion among the Romans. Mithraism reached its apogee in the second century; it went the way of all flesh in the fourth century; and flickered out entirely in the fifth century, except that bits of its wreckage were salvaged and used by a few new cults, such as those of the various forms of Manicheeism.

III - THE MITHRAIC THEORY OF THINGS

After overthrowing its hated rival, the early Christian Church so completely destroyed everything having to do with Mithraism that there have remained behind but few fragments to bear witness to a once victorious religion. What little is accurately known will be found all duly set down and correctly interpreted in the works of the learned Dr. Franz Cumont, whose books on the subject so aroused the ire of the present Roman Catholic Hierarchy that they placed them on the Index, and warned the faithful away from his chapters of history. Today, as in Mithra's time, superstitions and empty doctrines have a sorry time when confronted with known facts.

The pious Mithraist believed that back of the stupendous scheme of things was a great and unknowable deity, Ozmiuzd by name, and that Mithra was his son. A soul destined for its prison house of flesh left the presence of Ormuzd, descended by the gates of Cancer, passed through the spheres of the seven planets and in each of these picked up some function or faculty for use on the earth. After its term here the soul was prepared by sacraments and discipline for its re-ascent after death. Upon its return journey it underwent a great ordeal of judgment before Mithra. Leaving something behind it in each of the planetary spheres it finally passed back through the gates of Capricorn to ecstatic union with the great Source of all. Also there was an eternal hell, and those who had proved unfaithful to Mithra were sent there. Countless deons, devils and other invisible monsters raged about everywhere over the earth tempting souls, and presided over the tortures in the pit. Through it all the planets continued to exercise good or evil influence over the human being, according as his fates might chance to fall out on high, a thing imbedded in the cult from its old Babylonian days.

The life of a Mithraist was understood as a long battle in which, with Mithra's help, he did war against the principles and powers of evil. In the beginning of his life of faith he was purified by baptism, and through all his days received strength through sacraments and sacred meals. Sunday was set aside as a holy day, and the twenty-fifth of December began a season of jubilant celebration. Mithraic priests were

organized in orders, and were deemed to have supernatural power to some extent or other.

It was believed that Mithra had once come to earth in order to organize the faithful into the army of Ormuzd. He did battle with the Spirit of all Evil in a cave, the Evil taking the form of a bull. Mithra overcame his adversary and then returned to his place on high as the leader of the forces of righteousness, and the judge of all the dead. All Mithraic ceremonies centered about the bull slaying episode.

The ancient Church Fathers saw so many points of resemblance between this cult and Christianity that many of them accepted the theory that Mithraism was a counterfeit religion devised by Satan to lead souls astray. Time has proved them to be wrong in this because at bottom Mithraism was as different from Christianity as night from day.

IV - IN WHAT WAY MITHRAISM WAS LIKE FREEMASONRY

Masonic writers have often professed to see many points of resemblance between Mithraism and Freemasonry. Albert Pike once declared that Freemasonry is the modern heir of the Ancient Mysteries. It is a dictum with which I have never been able to agree. There are similarities between our Fraternity and the old Mystery Cults, but most of them are of a superficial character, and have to do with externals of rite or, organization, and not with inward content. When Sir Samuel Dill described Mithraism as "a sacred Freemasonry" he used that name in a very loose sense.

Nevertheless, the resemblances are often startling. Men only were admitted to membership in the cult. "Among the hundreds of inscriptions that have come down to us, not one mentions either a priestess, a woman initiate, or even a donatress." In this the mithrea differed from the collegia, which latter, though they almost never admitted women as members, never hesitated to accept help or money from them. Membership in Mithraism was as democratic as it is with us, perhaps more so; slaves

were freely admitted and often held positions of trust, as also did the freedmen of whom there were such multitudes in the latter centuries of the empire.

Membership was usually divided into seven grades, each of which had its own appropriate symbolical ceremonies. Initiation was the crowning experience of every worshipper. He was attired symbolically, took vows, passed through many baptisms, and in the higher grades ate sacred meals with his fellows. The great event of the initiate's experiences was the taurobolium, already described. It was deemed very efficacious, and was supposed to unite the worshipper with Mithra himself. A dramatic representation of a dying and a rising again was at the head of all these ceremonies. A tablet showing in bas relief Mithra's killing of the bull stood at the end of every mithreum.

This, mithreum, as the meeting place, or lodge, was called, was usually cavern shaped, to represent the cave in which the god had his struggle. There were benches or shelves along the side, and on these side lines the members sat. Each mithreum had its own officers, its president, trustees, standing committees, treasurer, and so forth, and there were higher degrees granting special privileges to the few. Charity and Relief were universally practised and one Mithraist hailed another as "brother." The Mithraic "lodge" was kept small, and new lodges were developed as a result of "swarming off" when membership grew too large.

Manicheeism, as I have already said, sprang fr the ashes of Mithraism, and St. Augustine, who did so much to give shape to the Roman Catholic church and theology was for many years an ardent Manichee, an through him many traces of the old Persian creed found their way into Christianity. Out of Manicheeism, or out of what was finally left of it, came Paulicianism, and out of Paulicianism came many strong medieval cults - the Patari, the Waldenses, the Hugenots, and countless other such developments. Through these various channels echoes of the old Mithraism persisted over Europe, and it may very well be, as has often been alleged, that there are faint traces of the ancient cult to be found here and there in our own ceremonies or symbolisms. Such theories are necessarily vague and hard to prove, and anyway the thing is not of sufficient importance to argue about. If we have three or four symbols that originated in the worship of Mithra, so much the better for Mithra!

After all is said and done the Ancient Mysteries were among the finest things developed in the Roman world. They stood for equality in a savagely aristocratic and class-riddled society; they offered centers of refuge to the poor and the despised among a people little given to charity and who didn't believe a man should love his neighbour; and in a large historical way they left behind them methods of human organization, ideals and principles and hopes which yet remain in the world for our use and profit. It a man wishes to do so, he may say that what Freemasonry is among us, the Ancient Mysteries were to the people of the Roman world, but it would be a difficult thing for any man to establish the fact that Freemasonry has directly descended from those great cults.

[Note: Kipling, who has never wearied of handling themes concerned with Freemasonry, often writes of Mithraism. See in especial his Puck of Pook's Hill, page 173 of the 1911 edition, for the stirring Song to Mithras.]

WORKS CONSULTED IN PREPARING THIS ARTICLE

The Secret Tradition in Freemasonry, Vol. II, Waite. The Book of Acts, Expositor's Bible. Mystery Religions and the New Testament, Sheldon. Roman Society from Nero to Marcus Aurelius, Sir Samuel Dill. The Works of Franz Cumont. Le Culte de Mithra, Gasquet. On Isis and Osiris, Plutarch. Life of Pompey, Plutarch. Annals, Tacitus. Corpus Inscriptionum Latinarum. Mythrasliturgie, Dielitch. De Corona, Tertullion. History of France, Vol. V, Vol. VI, Vol. VII, Duruy. Neoplatonism, Bigg. Roman Society in the Last Century of the Western Empire, Sir Samuel Dill. Menippus, Lucian. Thebaid, Statius. See bibliography in Hasting's Encyclopedia of Religion and Ethics, Vol. VIII, p. 752. Ars Quatuor Coronatorum, Vol. III, p. 109; Vol. IV, p. 32; Vol. XIII, p. 90. The History of Freemasonry, Vol. I, Gould.

Mackey's Encyclopedia-(Revised Edition):

Allah, 46, Babylon, 89. Egyptian Mysteries, 232-233. Egyptian Priests, Initiations of the, 234. Gnostics, 300-301. Legend, 433. Manichaeans, 462. Mithras, Mysteries of, 485-487. Mohammed, 488. Mysteries, Ancient, 497-500. Mystery, 500. Myth, 501. Myth, Historical, 501. Mythical History, 501. Mythology, 501. Myth, Philosophical, 501. Ormuzd, 539. Persia, 558 Pike, Albert, 563. Roman Colleges of Artificers, 630-634.

THE BUILDER:

Vol. 1, 1915. - Symbolism, The Hiramic Legend, and the Master's Word, p. 285; Symbolism in Mythology, p. 296.

Vol. II, 1916. - Masonry and the Mysteries, p. 19; The Mysteries of Mithra, p. 94; The Dionysiacs, p. 220; The Mithra Again, p. 254; The Ritual of Ancient Egypt, p. 285; The Dionysiaes, p. 287.

Vol. III, 1917. - The Secret Key, p. 158; Mithraism, p. 252; Vol. IV, 1918. - The Ancient Mysteries, p. 223.

Vol. V, 1919. - The Ancient Mysteries Again, p. 25; The Eleusinian Mysteries and Rites, pp. 143, 172; The Mystery of Masonry, p. 189; The Eleusinian Mysteries and Rites, pp. 218, 240.

Vol. VI, 1920. - A Bird's-Eye View of Masonic History, p. 236.

Vol. VII, 1921. - Whence Came Freemasonry, p. 90; Books on the Mysteries of Isis, Mithras and Eleusis, p. 205.

Vol. VIII, 1922. - A Mediating Theory, p. 318; Christianity and the Mystery Religions, p. 322.

----o----

EDITORIAL

"WHAT CAME YE HERE TO DO?"

MASONIC periodical recently took up the cause of one of the modern healing cults, and was exhibited before the United States Public Health Service to prove that the Masonic Fraternity is opposed to vaccination. This departure from the ancient landmarks by an otherwise esteemed contemporary is not as singular as it may appear. Another Masonic periodical is almost completely given over to fighting Roman Catholicism. A third champions the Ku Klux Klan. A fourth preaches a sectarian religion. A fifth advocates trades unionism. And so forth and so on.

Except in a very few instances all Masonic periodicals are privately owned and quite unofficial so that they express no opinions other than such as their owners or editors may privately hold. A Grand Body alone has power to give official expression to Masonic opinion, and then only for such subordinate bodies as may come within its jurisdiction and on such questions as its landmarks or constitution may prescribe: any other expression of opinion or policy is wholly private, and carries only such weight as the influence of the individuals concerned may contribute to it. All the periodicals in the world together could not render Freemasonry's verdict on any subject, except in a rough and unofficial way. They might advocate free trade, or war with Great Britain, or Zionism, or prohibition, or Socialism, or any other of ten thousand things with an absolutely unanimous voice but that would not commit the Masonic institution to any of these things. It would everywhere clear the air of most of misunderstandings if this fact were better understood.

Freemasonry is an institution capable of wielding an immeasurable influence in the world. It is natural that many brethren should covet the use of that influence for their own favorite reforms. In their zeal for the betterment of the world it appears to them that the Fraternity is standing still or merely marking time: they demand that Freemasonry give an account of itself in the arena of reform.

One sympathizes with these brethren in their eagerness to see conditions improved. But alas! the task of straightening out the world is endless. There are countless things to be done, and there are countless; worthy reformers trying to do them. If our Craft its to lend its aid to one, why not to all? If not to all who will select the few'? If we admit the right of one brother to harness Freemasonry to his own project, why not grant the same right to every other brother who demands it?

For us Masons the question comes back to the familiar "What came ye here to do?" To answer that question is not as difficult as might at first appear. The work of Masonry in the world is already defined for it by its own history, its ritual, its philosophy, its constitutions, and its landmarks. It cannot cease to be itself in order to become something else.

Will it not be disastrous to introduce controversies into the life of our lodges, especially if they are of a political or religious nature? Long ago our Masonic forefathers learned a bitter lesson in that connection. What need is there to learn that lesson over again? If bigotry, passion and prejudice are turned loose, who can foretell what direction they will take? It sometimes happens that a man who sets fire to his neighbor's fields has his own burned over before the file dies down.

* * *

BRIGHTENING UP THE SECOND DEGREE

The Second Degree does not receive anything like the attention accorded to the First or to the Third, especially the latter. It is a fact that challenges examination. The candidate himself does not often seem so much impressed by it, the side lines-are seldomly so well filled, and the brethren in the chairs do not always appear to put into its exemplification the earnestness which they devote to the others.

There are reasons for this. One of several that might be named is the fact that few lodges are properly equipped to render the Second Degree as it deserves, especially so far as symbolical paraphernalia is concerned, which is sometimes of a kind as causes one to bluish, it is so dilapidated. This is in itself all the more unfortunate in view of the fact that the equipment required is so very simple that a lodge unable to purchase the same ready made might very easily have the items manufactured by local members.

Also it is to be confessed that in many jurisdictions the Second Degree is not the equal of its sister Degrees for flair and dramatic color. The Middle Chamber lectures are often long and tedious, and such other parts as should most stir the mind are mutilated or misinterpreted and made unintelligible. THE BUILDER is conservative as regards the Ritual, and it looks with suspicion upon most attempts to tamper with it, but it frankly agrees with those who believe that certain portions of the Second Degree might very well be reconstructed, especially those that deal with architecture and the five senses.

But after all, and over and above this, the largest cause of the slack working of the Degree is the general misunderstanding of its meaning and purpose. As Brother Roscoe Pound pointed out in a lecture on Preston published in one of the first issues of this journal, the Fellow Craft portion of the work is very largely the production of William Preston, whose plan was to make the lodge a kind of school. There were no public schools in the England of his period so that the Craft suffered, as did other public institutions, from the illiteracy of its members, and Preston undertook to remedy this unfortunate condition by composing lectures that would offer the candidate the essentials of a liberal education. The Second Degree is the embodiment of this purpose. It is the rite of education. That character lies all over it.

For this reason the Degree deserves an amount of attention and of loving care that it has never received. If there is anything that Freemasonry stands for it is LIGHT. If it has any mission it is to see that all of the children in the land receive a schooling. If it has any enemies it is such forces as, for one cause or another, would cripple or hamper or prevent the public sources of enlightenment. If only all Masons could see that this is the message of the Second Degree and if the brethren who occupy the chairs could discover in it the symbolical representation of all this, any possible indifference, half-heartedness or carelessness would instantly vanish.

* * *

"IN WHICH ALL GOOD MEN AGREE"

William Penn once expressed the fervent hope that in the life that is to come death would remove from us all masks, differences, and illusions so that we men might find ourselves of one religion, and live in one faith. It may be that the universe does not have on its trestle board any consummation so devoutly to be wished; for reasons unknown to us it may be better that we travel several paths. Be that as it may, there is a sense in which it can be said that Penn's hope is already realized. There is a religion that embraces all the creeds and spans all the churches. It is that religion in which all good men agree. It is not something they have devised or invented, but something they have found out, as scientists discover a natural law. Perhaps it would be better to say that ! it has found them out.

Consider the Golden Rule. It is the most precious thing within the entire orbit of Christian morality; it is the high water mark of human ethics. "All things whatsoever ye would that men should do to you, do ye even so to them." If all men everywhere could live by such a rule, if the spirit of it could suffuse their lives, there would be no more quarrels or war or bitterness between peoples; the sun would look down upon a happy race.

Is it an illusion? Is it as unsubstantial as a rainbow in the clouds? Not so. It is a law of human life. and as inviolable as any law of physics. The great and wise in almost every land have at some time or another come upon it, and found it as benign as it is true. The Buddhists have a saying like this: "One should seek for others the happiness one desires for himself." Is not that beautifully put? It can be matched by a saying current among the Roman Stoics: "The law imprinted on the hearts of all men is to love the members of society as themselves." Centuries before the Stoics the wise men of Greece had discerned the truth: "Do not that to a neighbor which you would take ill from him." The Chinese sages have it in another fashion, but it means the same thing: "What you would not wish done to yourself, do not unto others."

The Persians have had it in a more laconic form: "De as you would be done by." And here is a Hindu saying: "The true rule of life is to guard and do the things of others as one would do to his own."

----o----

THE LIBRARY

MASONRY IS A PART OF "THE DIVINE MYSTERY"

THE DIVINE MYSTERY, by Allen Upward, published by Houghton Mifflin and Company, 16 East 40th Street, New York.

ALLEN UPWARD sprang into fame with his The New Word, a volume that won the Nobel Prize and much admiration beside, for it was a rare combination of erudition and vitality. Upward traced the word "ideal" through several languages, and through the arts, sciences, philosophies, and theologies until at last he ran it to cover in a brand new philosophy of his own which was so refreshing that scores of readers found it as delightful as it was impossible.

The Divine Mystery, published by Houghton Mifflin and Company in 1915, is not so filled with surprises, nor does it move in so untrammeled a field, but it is a larger book: and it is one that Freemasons will find peculiarly interesting, not only because it has something to say about the Craft itself, but also because it deals with matters that lie closely adjacent to our mysteries, and in many cases are introductory thereto. Those who are initiated in such matters will immediately recognize the book's purpose and position by the very fetching sub-title: "A Reading of the History of Christianity Down to the Time of Christ."

Instead of attempting a catalog of the volume's contents, I shall serve the reader better by three longish extracts. They can stand as samples of the whole, and will at the same time suggest new ideas to the Masonic student.

It is interesting to observe that Mr. Upward's hint as to the origin of the Legend of the Third Degree is not altogether unknown to Masonic scholars. George William Speth held to a like theory and very ably propounded the same in a little volume called Ancient Builders' Rites. Also, a Mason will be interested to know that Brother Dudley Wright assisted Mr. Upward in various and sundry manners by his erudition, his knowledge of the publishing business, and his never failing good natured kindliness.

"Of old the assurance of everlasting life was imparted to men in Mysteries, wherein the things unseen were set forth in parable, or drama, under types and symbols. So the Christian Fathers interpreted the sacred history of Israel as a Divine Mystery, played out by the Creator upon the stage of the Holy Land, and intended to educate mankind for a fuller revelation to come.

“To the thoughtful mind all history is sacred, and the whole world is a holy land in which man walks as in a garden planted by the hand of his Creator. Mystery encompasses his steps on every side; a divine voice breathes in the rustling of the trees at eventide and in the songs of birds at sunrise; he reads the nightly scripture of the stars, and his heart accompanies the solemn chorus of the sea. There is a universe within him as without; the network of his frame is a battle ground wherein unseen and

uncalculated forces meet end struggle for the mastery; his very thoughts are not his own, but the reincarnations of ancestral spirits, or else the angels of heavenly and hellish powers. So, moving from deep unto deep, he plays his part in some degree like a somnambulist plays in a miracle play of which he feels himself to be the hero, yet cannot altogether seize the plot, nor tell what are the true surroundings of his little stage, nor guess what may await him when he shall pass behind the scenes ….. (Page 14.)

"Magic is but a name for the first groping efforts of man to learn the nature of the world in which he lived, and turn his knowledge into power. To the first wanderers of the wild all science was occult, all art miraculous, and every craft a mystery. The first flint arrowhead was chipped to music; the shaft was winged with prayers. The spear-handle of the Pacific islander is carved with magic symbols; the musket of the Black Moor is still hung with sacred shells. With what tremendous incantations did the half-naked Prometheus of the foreworld guard the gift of fire; what mystic vigils did the first vestal virgins keep about the sacred coals! The smith toiled out of sight to forge his runic sword; the masons taught the secrets of their craft with oaths and hidden rites. Every new art gave birth to a new religion. The sword was worshipped by the Scythian tribes of old; and in the twentieth century, in a land where steel was never yet made, beside the river of the Blacks, I swore the witnesses in my Court upon a bayonet ….. (Page 34.)

"A development from idolatry is the consecration of a building by means of a human victim. The first temple was a tomb, and in architecture as in other arts religion led the way. The virtue of the ghost extended from the grave stone to pervade the sacred fabric, and in imitation a single victim buried under the foundation gave magical strength to a whole building or to the whole circuit of a city wall. The custom can hardly be said to have died out yet among the savages and there are many traces of it in our midst. The most remarkable is the ceremony of admission to the Degree of Master Mason. The original meaning of their Ritual has been lost by modern Freemasons, the liturgy now used by them being a medieval allegory, but an anthropologist can hardly fail to see that the candidate who goes through a pantomime of death, burial and resurrection, is personating the ancient foundation victim. We may even see in the extreme jealousy with which uneducated members of the Society guard their Mystery a souvenir of days when the practice of human sacrifice had fallen into discredit, and the craft which still kept it up has some reason to be afraid of eavesdroppers.

"To trace a Mystery to its barbaric seed is not to discredit the spiritual interpretations that have since been found in it: on the contrary, I hope this whole work will convince the reader that it is to refresh them. Of old the chosen victim of the Mason was often his own child as in the ease of him who laid the foundation of Jericho in Abiram his first-born, and set up the gates thereof in his youngest, Segub. In the masonic Mystery we seem to catch a hint of a time when the Architect himself laid down his life to guard the building he had reared. The Masons of the spirit do so still when, separating themselves for the sake of their art from friends and family and the common joys of mankind, they breathe their life into their creation, and die that it may live. The Freemasons teach well if they teach us that nothing is well built that is not built with Life" ….. (Page 56.)

* * *

"THE VISITANT" APPEARS IN BOOK FORM

THE VISITANT, by H.L. Haywood, Editor of THE BUILDER; in art form, paper covers, and envelope for mailing. Fifty cents. Order from National Masonic Research Society.

In November, 1922, Ye Editor put his bashfulness into his pocket and caused to be published in THE BUILDER a series of poems under the title of The Visitant. Brother Harold Marshall, of Boston, an idealist, philanthropist, and publisher, asked and received permission to issue the collection in book form. The outcome was a rare little gem of the printer's art which is offered to those who may care for such things, and in such wise as to pay nobody any profits. The poems themselves have been by some indulgent friends likened to The Gitanjali of Tagore, but that is to do injustice to the great Bengalese, for these pieces were composed without any reference whatever to his beautiful pages. The Visitant poems are an expression in vers libre form of a mood of ecstasy and wonder in the language of religion.

* * *

THE CLASSIC OF OLD TESTAMENT BOOKS

THE BOOK OF JOB, by Morris Jastrow, Jr., Ph.D., LL.D. Published by J. B. Lippincott Company, Philadelphia, Pa.

According to the suffrages of a large majority of competent Biblical critics the Book of Job is, from a literary point of view, the classic of the Old Testament. In the originality of its language, in the sublimity of its range of thought, and in the universality of its am peal it has ever held with ease a secure place among world books such as Homer's Iliad, Dante's Divine Comedy, and Shakespeare. But unlike most works of its class Job has been an exceedingly difficult book to read, even for scholars, and that because of its antiquity, its involved structure and the corruption of its text. No other great work more cries out for intelligent interpretation and thorough translation. The Book of Job, by Morris Jastrow, is an attempt, and a very successful attempt, to make Job available to those of us who cannot boast of much Hebrew erudition.

Professor Jastrow made his mark first of all in the field of Babylonian and Assyrian research as those will recall who have read his very learned but quite fascinating work called The Civilization of Babylonia and Assyria. His first essay in the field of Hebrew research was a study, most learned and complete, of the book known as Eccelesiastes, in a work entitled The Gentle Cynic. Because of its wise and gentle spirit, and its power to throw so much light on obscure pages, that essay has made its way everywhere. The Book of Job is a well qualified successor, and it is promised that Professor Jastrow will soon issue a further study in the same vein and along the same lines on the Song of Songs, which, because of its very puzzling contents, may well be described as the mystery book of the Bible.

In The Book of Job Professor Jastrow has brought within the compass of 369 pages almost everything that anybody needs to know about the great poem. Part I consists

of a series of forty chapters in which is told the history of the book itself, which explains the structure and assembles various theories of interpretation. PART II consists of a new and quite original translation accompanied by foot-notes after the fashion of the familiar Biblical commentaries. In this translation Professor Jastrow has aimed at a literal rendering of the text so as to make the meaning clear to a modern reader; those who care more for literary style are referred to the Authorized Version, than which nothing can ever be more beautiful.

The modern conception of authorship was unknown to antiquity; indeed, in our sense of the word, there were no authors then. A great theme came into existence as a tradition and passed to its literary form through countless repetitions at the hands of story tellers. The work was no man's possession, therefore anybody felt at liberty to manipulate it for himself and in fashion with the spirit of his own time and place, so that nearly all books (this applies especially to the ancient Hebrews) were the products of many anonymous minds working through long periods of time. In this wise it often happened that many inconsistencies crept into a work, and in some cases the whole work was recast in order to meet the requirements of orthodox schools of thought.

The Book of Job came into existence in that manner. At the center of it lay the original nucleus, which was a very bold religious idea: about this nucleus gradually assembled, as by some process of natural growth, a mass of relevant material: the work was Liven its final form by a group of redactors who reshaped it to teach the same lessons as their official religious doctrines. Professor Jastrow has laid bare all this evolution and editing, and made accessible to us the original plan of the story.

There is nothing in Job of peculiar interest to Freemasons, nevertheless it is a part of one of the Great Lights, and is consequently a living portion of the Craft's own traditions. It is not for that reason only that a Freemason will care to read Professor Jastrow's work: he will find that so thorough a study in Hebrew antiquity will throw a flood of light on the people who built Solomon's Temple, and who developer! the traditions that mean so much to us.

* * *

THE LITTLE BOOKS OF THE ROSEMARY PRESS

The good and sapient Andrew Lang of fragrant memory, author of learned books and an orthodox member in good standing of the Oman Khayyam Club of America, once uttered the prayer that he might have for his own "a house full of books and a garden of flowers." This wise and pious wish was in keeping with the eternal fitness of things. Good books in the house and a garden of flowers - these are what all rich souls will long for. Flowers and books go together, or ought; there should be something knowing in a flower, there should be something shy and scented in a book.

I don't know why I have written down these indisputable sentiments in this place, unless it be that they were suggested by the sight and feel of the little books which Brother Charles D. Burrage, a Past Grand High Priest of Massachusetts, sent to ye scribe, the series of which have been named, appropriately enough, Rosemary Brochures. Brother Burrage's son Robert set up a little printing press of his own, and set his father a good example, which is what a wise son will always do. The "Rosemary Press" was the outcome, and some fifteen or so brochures have been printed.

Of the various titles one is of peculiar interest to members of the Craft. Masonic Anecdotes from Id Records is a compilation of interesting bits of Masonic lore, dedicated to Edwin Sanford Crandon, consecrated to the memory of Edward Palmer Hatch, and issued for the use of the members of the Capitular Rite of Massachusetts. Among the deeds and tales recorded in celebration of the Masonic Spirit is a little gem of sincere eloquence, which may here serve by way of example. It is a paragraph from a speech made by Brother Alex. W. Dockerty, when Grand Master of Missouri, in honor of Freemasonry.

"She is that imperial Institution which carries lessons of true manhood, devotion to women, loyalty to truth into every hamlet within our borders; She is that permanent

Institution whose example has actually called into being almost every other benevolent order which exists today; She is that imperishable Institution which takes by the hand the Brother who has fallen in the battle of life, that kindly raises him to his feet again, that gently brushes from his brow the dust of defeat, and encourages him to go forth again to the conflict with renewed strength and a firmer determination to accomplish something in life; that noble Institution, which, in the silent watches, unobserved carries joy and gladness to the lonely and desolate of earth; that immovable Institution, which, by her tenets and cordial virtues, draws, unbidden, to her sanctum sanctorum the high, the low, the rich, the poor, numbers them all alike, her own plighted sons and workmen; that imperious Institution, which, by her sublime principles, unswerving faith and noble deeds, challenges the admiration of all men."

Bibliophiles of high and low degree, well read in the golden writings of Saint Omar Khayyam, and who know to speak the secret name of Allah, will want to have in their own "house full of books" the Rosemary Brochures. Let them write their wishes to Brother Charles Dana Burrage, 85 Ames Building, Boston! Mass.

* * *

A DAIRY RELIGION

THE TODAS, by W.H.R. Rivers. Published by MacMillan & Co., New York, 1906.

Here is a book to please the soul of an ethnologist. Its 750 pages comprise a rigorously scientific account of a quaint and unknown people, whose customs and rites show us in their simplest forms the beginnings of societies and religions. There are thirty chapters in the volume: seventy-six illustrations; glossaries; indexes; genealogical tables; and every other kind of formulated information a student may wish for. It would be an excellent volume to study along with Lowie's Primitive Society, already reviewed in this department. Other books have been written about the Todas: An Account of the Primitive Tribes and Monuments of the Nilagiris, by

W. J. Breeks; A Phrenologist Among the Todas, by W. E. Marshall; and A Description of a Singular Aboriginal Race, by H. Harkness; but this is the most complete and the best.

The Todas are a people of about 700 souls living among the Nilgiri hills on a plateau in Southern India: they are an exclusively pastoral people and live in a very simple but rigidly organized society. They depend almost entirely upon the milk, flesh and hides of buffaloes, hence the all-important role played by that animal in their daily lives. The people as a whole are organized into two main divisions, and these in turn are sub-divided into clans, and other still smaller groups. They live in tiny villages scattered among the hills, and their poor little huts and dairies look like old-fashioned bee-hives laid on their sides. A few buffaloes, a dairy, a buffalo-pen, and a handful of brown people - such is a village.

The Todas worship an indefinite number of gods, spirits, etc., among which two deities hold a supreme place. Of these On is a male deity and presides over the world of the dead and is believed to have created the people: the other is a female deity, Teitirzi, who once - so it is taught - lived among the Todas, at which time she gave them the rites and ceremonies they now practice.

The dairy is at the center of the Toda world; about it has grown up an (comparatively) elaborate religion, with a ritual, priesthood, and all else that belongs to such. Mr. Rivers has given a condensed account of this strange faith in an article he has contributed to Hasting's Encyclopaedia of Religion and Ethics, Volume XII, just published, page 354:

"The ritual of the Toda religion is concerned almost exclusively with the buffaloes and the treatment of their milk. The dairies are the temples; the dairymen are the priests; and various incidents in the lives of the buffaloes, such as their movements from one grazing ground to another, the first milking, and the giving of salt, have become the occasion of ceremonial which has a religious character. This ritual stands in a definite relation to the gods, for these things are mentioned in the formulas of the dairy ritual, the general character of which indicates that they must be regarded as

prayers. The names used for the deities in these prayers differ from those in ordinary speech, and form part of a series of expressions called Kwarzam, in which special names of deities, buffaloes, dairy utensils, and other objects are uttered, preceded by the word idith, said to mean 'for the sake of.' The dairies and the buffalo-herds form a somewhat complicated organization, especially among the Tartharol. Every village has a number of buffaloes devoid of any element of sanctity, and their milk is churned in a lairy, also devoid of sanctity, with no special ritual. Most of the buffaloes, however, belong to herds with special names with varying degrees of sanctity, and in correspondence with these there are great differences In the elaborateness of the ritual with which the milk is treated and in the ceremonial regulations of the lives of the dairy-priests."

The Todas use sacrifices and offerings; they practice divination and sorcery; and they have many taboos, sacred days, and sacred numbers. Mr. Rivers has an interesting word to say about the sacred numbers:

"Sacred numbers are very prominent in the ritual, three and seven being the most important. Many ritual acts are performed three times, a threefold rite being usually associated in this dairy ceremonial with tile utterance of the sacred syllable On; (this is not Om). This number is also prominent in the funeral rites, especially in connection with the ceremonial throwing of earth and the swinging of the body over the pyre before it is burned. The sevenfold performance of ceremonial acts only occurs in the dairy ritual and is especially prominent in the ordination ceremonies. Several of the most ancient lamps of the dairy are said to have had seven cavities or seven wicks."

While studying the history and customs of these far off folk one can see religion, ethics and ritual in the making down about the roots of human experience; and he can discover how that ritual and symbolism grow up inevitably out of the very stub of which man is made.

----o----

THE QUESTION BOX:

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes over his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. The Society is now receiving from fifty to one hundred inquiries each week: it is manifestly impossible to publish many of them in this Department.

WHY MASSACHUSETTS LODGES ARE NOT NUMBERED

While on tour about the country last year, during which I visited many lodges, I discovered that every state except our own numbers its lodges. This arouses my curiosity. Why do we not have the same system as others? M. L. K. Massachusetts.

Your inquiry may be answered by quoting an explanation made by Brother Melvin Johnson during his term of office as Grand Master of Massachusetts:

“In 1792 there were two Grand Lodges in Massachusetts. One of them, known as Saint John’s Grand Lodge, was the one founded as a Provincial Grand Lodge by Henry Price on July 30, 1733 The other, known as Massachusetts Grand Lodge, was founded by Joseph Warren on December 27, 1769, under a Commission from the Right Honorable and Most Worshipful George, Earl of Dalhousie, Grand Master of

Masons in Scotland, bearing date May 30, 1769. Each of these Grand Lodges had its roll of particular lodges duly numbered. The two Grand Lodges united on March 19, 1792, but no lodge at the time was required to give up its number. For several years, there was consequently great confusion because of the duplication of numbers. It came to a head on December 12, 1803, when Tyrian Lodge of Gloucester asked the Grand Lodge to determine its grade in the lodges, and accordingly a committee of five was then appointed, to take up the subject of the numbers and grade of lodges of the jurisdiction. The committee reported on March 12, 1804, but the Fraternity desired further time for consideration of the matter and referred the report to the next meeting of the Grand Lodge. On June 11, 1804, the report of the Committee was called up, read, and debated, with the result that two of the most prominent brethren of the Fraternity were added to the committee, and the report referred to the next Quarterly Communication. On September 10, 1804, the committee reported in part as follows:

"'That they have ascertained the dates of the charters of all the lodges and are fully of opinion, that justice and equity require that they take rank in Grand Lodge agreeably to the seniority of the dates of their charters, in conformity to the schedule that accompanies this report.....

"'And whereas great inconveniences have arisen on account of the numerical arrangement of some lodges, your committee are further of opinion, that all numbers, now existing in the designation of lodges, shall be abolished.'

"Massachusetts has never restored the system of numbering lodges which was abolished in accordance with this action taken on September 10, 1804.

"The report was considered with care, discussed and finally these recommendations were unanimously adopted by the Grand Lodge."

* * *

TWENTY-SIX JURISDICTIONS USE THE DISTRICT DEPUTY SYSTEM

Is it possible for you to furnish me a list of states using the district deputy lecturer system? It is a subject in which I am deeply interested. F. O. G., Michigan.

A survey of existing Grand Lodge Codes reveals twenty-six states as using the system: Arkansas, Connecticut, Florida, Illinois, Iowa, Kansas, Louisiana, Maine, Massachusetts, Missouri, Minnesota, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Oklahoma, Pennsylvania, Rhode Island, South Carolina, Texas, Vermont, Virginia, Washington, West Virginia. To these may be added Canada, British Columbia, Manitoba, and Saskatchewan.

* * *

THE MORGAN AFFAIR

I have been asked to give a little talk about the supposed murder of William Morgan. Can you tell me, or give me, a brief account of the matter? I do not have time to read a long book. (G.N.B, Wyoming.

William Morgan was born in Culpepper County, Virginia, in 1774 - some say in 1775. A stonemason by trade, he was a wandering, dissolute fellow who was liked well enough when not in his cups; but he couldn't be depended upon. When about forty-four years of age (1819) he married a girl of sixteen. They moved to Canada, where for a few years Morgan engaged in the brewery business. That failing through a fire, he moved to Rochester, New York, (1823) and thence to Batavia, in Genesee County.

It appears that he was a Mason - though nobody has ever been able to verify his membership - and as such he enjoyed the freedom of the Genesee lodge. He was not, however, the kind of man the brethren desired to have in their midst, and when a petition went in for a Royal Arch charter his name was deliberately omitted. This so incensed him that he determined to have revenge by publishing to the world the "secrets" of Freemasonry.

There was living in Batavia one David C. Miller, a printer of the same ilk as Morgan, who took readily enough to the latter's scheme of running the so-called expose in instalments in Miller's paper. When word leaked out of what was pending, non-Masons were stirred to action as well as Masons: it was seen that such a procedure would bring disgrace upon the town.

A crowd of forty or fifty men undertook one night to secure Morgan's manuscript, but could not find it in Miller's place of business. Two or three nights later the building was fired, but was not destroyed.

Morgan was arrested in Batavia, New York, on the morning of September 11, 1826, on a charge of petit larceny, and taken to the jail at Canandaigua. Released after trial upon the Batavia charge he was immediately re-arrested on another. The story goes - all is confusion from this point onward - that, at a time when the jailer was absent, the amount of execution was paid to the jailer's wife, who released Morgan. The latter was taken in hand by a group of men who put him into a carriage and took him to Fort Niagara, on Niagara River, at which point all trace of the man was permanently lost.

The word went around like wildfire that Morgan had been abducted by the Masons and killed. Public meetings were held, rewards were posted, and many men were arrested, some of them receiving heavy sentences. But nothing of a definite character could be learned. It was not known even that Morgan was dead; many believed that the man had jumped at a good opportunity to abandon his family and fly from his debts, for he had been as lose about the latter as he had been indifferent to the former.

On October 7, 1827, a body was discovered forty miles east of Fort Niagara. (This, you will note, was one year after Morgan had disappeared.) Somebody started the report that it was Morgan's. His wife and a number of his old-time neighbours were taken to view the remains - the Jury's inquest had declared the man unknown - and though the corpse was so badly decomposed that scarcely a feature was distinguishable and though the contents of the coat pockets were clearly not Morgan's and other signs pointed the same way, a second jury declared the corpse to be the remains of William Morgan.

In great state the body was carried back to Batavia where an immense public funeral was held. One Cochran, a dissolute individual, who preached now and then, and also served as a kind of assistant to David C. Miller, delivered an oration, in which he painted the Masonic Fraternity as a secret cabal of thieves and murderers. The body was buried.

But it chanced that one Timothy Monro was drowned in Lake Ontario, September 26th of that same year, and a couple of weeks before the discovery of the so-called Morgan. Hearing of the general description of the Morgan corpse, the widow and family insisted on seeing the remains, and these accordingly were disinterred. They positively identified it as Monro. It was so declared by another jury.

Some forty trials were held altogether in connection with the Morgan affair. The most exciting of these was that of one Hill, who confessed to having murdered Morgan. But this Hill was declared insane, and that ruined the value of his "confession."

What became of Morgan nobody knows unto this day. It is a mystery, in all probability, that will never be solved. Major Benjamin Perly Poore testified that he saw Morgan alive in 1839, and so did others. Others were equally certain that Morgan was dead.

Now it is usually supposed that the Anti-Masonic Party had its rise from this Morgan affair, but that is hardly the case, because Anti-Masonry was already in the field and waxing stronger every year. The period between 1820 and 1840 was one of extraordinary religious fanaticism; multitudes were carried away by all manner of strange new teachings, some of them, such as the Millerite movement, taking captive many whole states. The sparsely settled country was alive with revivals which were usually conducted by revivalists who were so ignorant that they declared education to be a sin. Similar revivals, though under better auspices, swept through the city churches, and these carried with them a vast amount of fanaticism. At bottom the whole movement was sound and sane, but on the surface and about the edges was a great mass of froth.

One tangent taken was to make war upon "secret" societies. Among these the most prominent, of course, was Freemasonry. In 1821, five years before the Morgan affair, the Presbyterian church denounced Masonry. The Congregationalists of England followed suit. In 1826 the Methodist Episcopal Church joined in, and forbade any of its clergy membership in Order. The Quakers, Lutherans, the members of the Red Church, and scores of others took the infection and began to make war on Masonry, which was described as a rival religion of Christianity, a counterfeit faith, a device of the devil and what not.

In the Morgan affair this thing first broke into flame. The hundreds of thousands who were already taught to hold Masonry in suspicion, at once believed in the whole story of the murder and considered that it was a clear proof of the culpability of the Masons.

Opposition to Masonry was immediately organized in Genesee County from which it spread to adjoining counties and then over the entire state. An Anti-Masonic Party was organized on a strictly political basis. In 1828 this party polled 33,345 votes in the state of New York: by 1832 this number grew to 156,672. In 1830 it became christened "The Christian Party in Politics," and displaced the old National Republican organization in that state. The same thing occurred in Vermont and Pennsylvania, and it almost occurred in Ohio, Massachusetts, and a number of other states. In 1831 the party held a national nominating convention (the first in our history) and placed on the presidential ticket the name of William Wirt of Maryland

and, for vice-president, Amos Ellmaker of Pennsylvania. Thirteen states were represented.

By a sarcastic turn of affairs the National Republicans placed in nomination Henry Clay, a nominal Mason, and the democrats nominated, and later elected, Andrew Jackson, who was an active Mason. The Anti-Masonic party did not last long. In 1836 its exciting political career came to an end. But it had made a show of strength. At one time it had as many as one hundred and forty periodicals in the field, and sustained a very large corps of itinerant lecturers who went over the land telling the public what monsters of iniquity the Masons were.

It was a period of unrest and change. Cities were for the first time beginning to take control of public affairs, and this alarmed the country population. The old parties were decadent, or passing through profound metamorphoses. The wild strain which ran through the religion of the period induced many to believe exaggerations. The greatest factor in the whole situation was Thurlow Weed, New York's famous political boss: he, with William H. Seward, nominally of the National Republican Party, both believed that party to be doomed, and, to save their own political fortunes, they immediately laid hold of the opportunity furnished by the Morgan affair. The political genius of these men, in conjunction with the posture of affairs, accounts for the rise of Anti-Masonry.

The Fraternity was shaken by this tempest of attack. In some of the New England states Grand Lodges entirely discontinued. Vermont, in 1834, had but seven lodges in attendance. The Grand Lodge of Maine did not meet at all for several years. New Jersey Masonry was reduced two-thirds. In the state of New York, which was Masonry's stronghold in 1825, the Order was so depleted that the number of lodges represented in Grand Lodge fell from four hundred and eighty in 1826 to seventy-five in 1835. By 1840 this had fallen to a still lower figure. In that period of fiery trial it was, in many communities, worth a man's reputation to be known as a Mason, but in hundreds of instances brethren stood firm at any cost. One might fill a book with accounts of how, through social and religious ostracism, men remained at their posts, loyal to the Fraternity. It was so then: it would be so now: it will be so in the future.

The best history of this whole movement is The Anti-Masonic Party: A Study of Political Anti-Masonry in the United States, 1827-1840, by Charles McCarthy: this scholarly work will be found in the Annual Report of the American Historical Association for 1902, Volume I, page 865. Consult also: Autobiography by Thurlow Weed: Autobiography by William H. Seward; Stanwood's History of the Presidency; The Jacksonian Democracy, by MacDonald; Hammond's Political History of New York, Volume II; Diary by John Quincy Adams; Harvey's History of Lodge No. 61, of Wilkesbarre, Pa.; Letters on the, Masonic Institution, by John Quincy Adams; Letters on Masonry and Anti-Masonry by William L. Stone; Mackey's Encyclopedia is of Masonry; and Stevens' Cyclopaedia of Fraternities. In December, 1918, THE BUILDER published a comprehensive study of "The Anti-Masonic Movement" by E.B. Gibbs.

* * *

INFORMATION ABOUT PLURAL MEMBERSHIP

In our state there are a number of us interested in the project of permitting a man to belong to more than one lodge at once. Will you please tell me where I can find information on this subject? F. L. Michigan.

Here are two excerpts from Grand Lodge Proceedings that will give you your desired information. The first passage is taken from page 593, Proceedings of Grand Lodge of Massachusetts (it has permitted dual membership for several years), for 1916.

"Questions are often asked regarding dual, or more correctly, plural membership in other jurisdictions. I have had the matter investigated so far as the Grand Lodges in North America are concerned, with the following result:

"Virginia and Massachusetts permit plural membership. No other Grand Jurisdictions in the United States permit plural membership with the following exceptions: Delaware, Wyoming and Tennessee permit members of their lodges to be members of other lodges outside of the jurisdiction, but do not permit plural membership within the jurisdiction. North Dakota does not permit plural membership within the jurisdiction but is undecided in its position with regard to membership both in and out of the jurisdiction. Texas forbids plural membership except that a life member of a lodge outside of Texas may join a Texas lodge.

"The practice in Canada is much more varied. Plural membership both within and without the jurisdiction is permitted in British Columbia, Canada (Ontario), and Manitoba. Alberta, Nova Scotia, Quebec, and Saskatchewan forbid plural membership within the jurisdiction but allow simultaneous membership within and without the jurisdiction. Price Edward Island and New Brunswick forbid plural membership either within or without the jurisdiction.

"The practical conclusion so far as our lodges are concerned is that without causing any conflict of jurisdiction they may affiliate brethren who hold membership in Virginia, Delaware, Wyoming, Tennessee, and any of the Canadian Grand Lodges except Prince Edward Island and New Brunswick."

Additional information is found in the following, here reprinted from Grand Lodge Proceedings of Washington, Vol. XXII, 1922, Correspondence Report, p. 12.

"The question of permitting a brother to hold membership in more than one lodge has been raised in one or two jurisdictions. English and other foreign jurisdictions have long permitted this, but American lodges have almost invariably held against it. The Correspondence writer of Alabama says:

"'Many Grand Lodges allow this and the only practical difficulty or objection we have ever seen to it is that it renders statistics as to membership inaccurate. But that is

certainly of minor importance, and some way might be devised to get over that difficulty.'

"The Grand Master of New Hampshire said:

"'I desire to call your attention to the consideration of dual membership, which you will find has been recommended by me. The time is at hand when we should do all in our power to promote the interests of Freemasonry.

"'I am convinced that dual membership is a step in the right direction, and am unable to understand where there can be serious bad results from adopting the same. I am aware that the best versed Mason in New Hampshire is not in accord with my views upon the subject; I refer to M. W. Brother Cheney, [Grand Secretary,] but he has not been able to convince me that it is not a desirable amendment to our Constitution. Brothers from our state go abroad in the world. Brothers from other jurisdictions come to use. They settle in our state and desire to take part in our proceedings. Their home lodge is dear to them with its associations, and they will not give up their affiliation therein. They do desire to be helpful in the community where they reside Masonically, but not being members of the lodge, hesitate to be active as they might were they members of a particular lodge. They are an aid both morally and financially, and I am sincere in my belief that general dual membership between all lodges would be of great Masonic advantage. The reverse situation applies to our Brethren taking up their residence in other states. I do not believe in the dual idea by members within the state, that is, permitting a member to belong to more than one lodge within our state.'

"Grand Lodge went far enough to appoint a committee to consider the matter for a year and report, when, we opine, they will agree with Bro. Cheney. Any of those who really desire, as the Grand Master said, to 'be helpful in the community where they reside Masonically,' will do so. In our experience it is the new lodge which is 'dear' to them, a matter of from two to four dollars a year, and they 'will not give up their affiliations' on that account. In the city of Seattle, in our opinion, there are not less than a thousand Masons today, who, if confronted with the possibility of dual

membership and the sharing of the work of the lodges here, would practically cease their Masonic relations. They do not want to share the responsibility. They are willing to contribute small annual dues to a distant lodge to retain membership, but the real workers either affiliate or take hold and contribute anyway.

"The Grand Master, if he has any argument in favor of dual membership, should favor it among his own lodges. If a brother of character and energy should feel inclined to devote of his time, energy, and money to severe! lodges, which he may occasionally attend and to which he may be able to add much of help and personality, that would be the place it seems to us for dual membership to come in play. The Grand Master of Virginia ruled:

"'That as North Carolina does not allow dual membership, a member of a North Carolina cannot be elected a member of a Virginia lodge, without first withdrawing his membership from the North Carolina lodge. Massachusetts, Wisconsin and Virginia are the only Grand Jurisdictions allowing multiple membership.'"

* * *

CONCERNING THE RELIGION OF THE GRAND ORIENT OF FRANCE

Can you tell me if it is true that no French Mason can become a member of the Council of the Grand Orient until after he has affirmed in writing that neither he nor his children will practice the ceremonies of any religion?

L. T. B. Ontario, Canada.

Your inquiry was transmitted direct to the Secretary General of the Grand Orient, whose reply is here given in full:

I hasten to reply to your favor asking us on the part of a Brother of Canada if it is true that since 1903 no Mason can be elected member of the Council of the Order unless he binds himself in writing that neither himself nor his children will practice any religious ceremony.

This information is completely inexact, and it is sufficient in order to convince himself of it, to read the first article of the Constitution of the Grand Orient of France, which is as follows:

"Freemasonry, an institution essentially philanthropic, philosophical and progressive, has for its object the search for Truth, the study of morality and the practice of Solidarity; it works for the material and moral amelioration and for the intellectual and social perfectioning of Humanity.

"It has for its principles, mutual tolerance, the respect of others and of one's self, and absolute liberty of conscience.

"Considering metaphysical conceptions as being in the exclusive domain of the individual appreciation of its members, it refuses [to commit] itself to any dogmatic affirmation.

"It has for its device, Liberty, Equality and Fraternity."

The only condition demanded by Article 28 of our Constitution in order to be eligible to the Council of the Order are to take part in the General Assembly and to possess the degree of Master for at least seven years.

It is plain from all the evidence that an engagement like that indicated by your correspondent would go against the doctrine of Toleration which is the basis of Universal Masonry and against the principle of absolute liberty of conscience, inscribed in the Constitution of the Grand Orient of France.

Be kind enough to accept, Very Dear Brother, the assurance of my best fraternal sentiments.

THE SECRETARY GENERAL.

* * *

WHY DO MASONS COMPUTE TIME A. L.

At what time and by whom was the custom adopted of adding 4000 years to the Christian era by Master Masons, and why 4000 years when the "year of light" is shown by Egyptian records to have been long before that?

J. H. L., California.

Masonic lodges have followed Dr. James Anderson in this. The title page of his Constitutions of 1723 is dated in this fashion:

In the year of Masonry - 5723

Anno Domini - 1723

An explanation of this is furnished in a footnote in the 1738 edition of his Constitutions, page 2, here literally reproduced:

"The first Christians computed their Times as the Nations did among whom They lived till A. D. 532, when Dionysius Exiguus, a Roman Abbot, taught them first to compute from the Birth of Christ; but He lost 4 Years or began the Christian Era 4 Years later than just. Therefore, tho' according to the Hebrew Chronology of the old Testament and other good vouchers, CHRIST was truly born in some Month of the Year of the World or A. M. 4000. yet these 4 Years added make 4004 Not before the Birth of Christ, but before the Christian Era, viz. 1737 For the true Anno Domini or Year after Christ's birth is 1740 But the Masons being used to compute by the Vulgar Anno Domini or Christian Era 1737 and adding to it not 4004, as it ought, but the strict Years before Christ's birth, viz., 4000 They usually call this the Year of Masonry 5737 Instead of the accurate Year 5740 and we must keep to the Vulgar Computation.

"The A. M. or Anno Mundi is the same followed by Usher and Prideaux, etc., and so these letters A. M. signify Anno Mundi or Year of the World: and here B. C. is not Before Christ but Before the Christian Era."

* * *

A MASONIC COLLEGE OF THE CIVIL WAR PERIOD

The discussion about Freemasonry in the public schools in your number for last August reminded me that I once read about a college in Tennessee called Jackson College, that was owned by Masonic lodges. It might be interesting to learn something more about that school. M. K. T., Georgia.

Jackson College was located in Columbia, Tennessee, and was one of many such schools founded and supported by Masons. Two brethren now residing in that community have communicated to us such history of the college as they have been able to unearth:

Jackson College belonged to Columbia Lodge Number 31, and some of the stock was owned by one or two other lodges in the county, though Columbia Lodge owned by far the greater portion of the stock, and it was under the control of the Board of Five Trustees, elected annually except that for the last three or four years no trustees have been elected, the old ones holding over; W. B. Greenlaw, attorney of this town is one, W. W. Dyer is another, and the rest I do not know, but the minutes of the lodge would show.

During the Civil War Jackson College was burned by Federal soldiers and was never rebuilt, and the property was subdivided and is now owned entirely by various purchasers from the lodge. A claim was filed many years ago in Washington seeking to collect from the Government for the damage done by the destruction of this property, and some proof was taken, but investigation which I made some time back, shows that the proof was improperly taken and left the impression with the claim Department that the building was burned by some irresponsible soldier and not by direct order of any officer, and, therefore, Government has refused to consider the matter and I think that it will never be paid, though it ought to be. I know that Professors Mitchell and Bennett were two of the teachers of the institution, but that is all that I do know about that part of it.

W. S. Fleming, Jr.

Jackson College was an incorporated institution of learning Unmanaged and controlled by trustees elected by the various Masonic Bodies of Maury County, Tennessee, to-wit: Lafayette Chapter No. 4, R. A. M., Columbia Lodge No. 31, St. James lodge No. 105, Benton Lodge No. 111, Spring Hill Lodge No. 124, Pleasant Grove Lodge No. 138, Euphemia Lodge No. 195 and Mt. Pleasant Lodge No. 610. We know that it was an incorporated institution in 1835 and that it was burned by the Federal troops in 1862 and that all the records of said Jackson College, including the minute books and records of the trustees, the library and all the chemical laboratory and astronomical outfits, were destroyed in this fire. The building stood in a large grove and was made of brick with stone trimmings and was three stories in height. The library was said to have been one of the best in the South and previous to the Civil War this college stood very high and had a large attendance, not only local hut throughout the South.

The Masonic bodies of Maury County have a claim pending in the United States Courts for the value of this property, but it seems that on account of the lapse of time we cannot show conclusively that an officer ordered it burned.

It appears that during the Civil War both sides used this building as a hospital with the consent of the Masonic bodies or the board of trustees and when the Federal forces evacuated this town and retreated toward Franklin and Nashville, Tennessee, a general order was issued by the Federal general to destroy all property that might be of use to the Confederate forces and Jackson College was burned the night the Federal authorities left town and before the Confederate forces took possession.

W. C. Whitthorne.

----o----

CORRESPONDENCE

GRAND MASTER OF NEVADA WRITES ABOUT MASONIC EDUCATION

(Brother Peterson's letter arrived too late to be included in Grand Masters' Symposium of the April issue.)

Your question, "How best to teach Masonry in Masonic Lodges" is a big one that many or possibly all Grand Lodges are trying to find an answer for.

About ten years ago, in my own Carson Lodge No. 1, we organized a Study Club, naming it "The Eighteenth Century Lodge" after Brother Morcombe's play of that name. A Master, two Wardens, a Secretary, and a Boxmaster were the officers and we met once a month. In September a program for the year was arranged and subjects assigned to members to be given at a certain meeting. The club flourished for several years or until war activities claimed our time. Since then we have not been able to get started again, but I hope to get it started before long.

Our program for an evening would be a paper on some Masonic subject, followed by an earnest discussion. We then would take up Masonic Law and devote perhaps half an hour to it. After that came refreshments. In this manner the Masons who attended learned something on two important subjects. All Master Masons were welcome and we most always had a good attendance.

I shall recommend this plan to the lodges when I make my visitations. It is the best that I know of.

We are at present having the Masonic Service Association bulletins read at our stated meetings, and they take well.

I hope that this plan may be of some use to you. At any rate it worked while it worked, and I am sorry that it is not still working. E. C. Peterson, Nevada.

* * *

WAS JOHN JAY A MASON?

Recently in reading the Life of John Jay by George Pellew, I came across the following letter written by Jay to Washington April 21,1779. Unfortunately, the letter is not given in its entirety and I do not have access to any other biography of Jay. I do not know whether the letter is generally known but in any case I believe it worth preserving in the files of THE BUILDER. The letter follows:

"Calm repose and the sweets of undisturbed retirement appear more distant than a peace with Britain. It gives me pleasure, however, to reflect that the period is approaching when we shall be citizens of a better ordered state, and the spending of a few troublesome years of our eternity in doing good to this and future generations is not to be avoided or regretted. Things will come right and these States will be great and flourishing. The dissolution of our government threw us into a political chaos. Time, wisdom and perseverance will reduce it into form ….. In this work you are, in the style of one of your professions, a master-builder, and God grant that you may ever continue a free and accepted mason."

I commend to any brother a careful reading of any biography of John Jay. I should like to send you several more extracts from his letters, thoughts which are particularly applicable to conditions confronting the nation to-day, but I know space in THE BUILDER is at a premium.

Can you tell us whether John Jay was a Mason?

A. L. Kress, Pennsylvania.

* * *

WHEN AND WHERE; CANADIAN MASONRY WAS FOUNDED

The inquiry about Canadian Masonry on page 94 of your March issue has led me to ask you to publish two excerpts from Robertson's History of Freemasonry in Canada, Vol. I. I believe it may prove interesting to such of our members as, like myself, had the good fortune to be raised in a Canadian lodge.

Carlos B. Whitely, Indiana.

"One cannot venture with absolute exactness to give the day and date of the issue of the first Craft warrant in Canada. Yet it is well that in the endeavor to trace early organizations we should briefly refer to those of which we have knowledge, prior to the year 1800, for after that period, crude as many records are, there exist minutes and memoranda that make, as far as genealogical sequence is concerned, the task less intricate than it otherwise might have been.....

"Canadian Masonry was first founded in Nova Scotia between the years 1737 and 1749. There is no documentary evidence in existence which affords the slightest proof of the exercise of Masonic authority in that province prior to 1749. Much discussion has arisen in connection with the antiquity of the Craft in Nova Scotia, when it was 'Acadia,' but all records have disappeared and surmise has to fill the part which should be taken by authentic documents. The well-known name of Ensign Erasmus James Phillips has been connected with the Craft in Nova Scotia from the earliest days.

"The question more pertinent to this history is as to the institution of Freemasonry in Canada, or rather in what is now the Dominion of Canada.

"There is reasonable evidence that a lodge of Freemasons was instituted under a Boston warrant at Annapolis Royal in Acadia, now Nova Scotia, and that this warrant was extant in 1749, followed by the organization of a lodge in 1749 at Halifax or rather Chebucto - for Halifax was not named until 1750 and that this lodge was the primal one, which with others eventually formed the Grand Lodge of Nova Scotia.

"Annapolis, founded by the French in 1604, is the oldest settlement in that part of North America known as Nova Scotia. It was occupied by the British in the reign of Queen Anne, and was called Annapolis or 'The City of Anne.' It was the seat of government down to 1749. In 1726, thirteen years after the signing of the Treaty of Utrecht, we find in the garrison of Annapolis the founder of Masonry in Nova Scotia, Erasmus James Phillips, an officer in the British Army.

"It is claimed, and it can be readily believed that he received a warrant as Provincial Grand Master of Acadia in 1740 from Henry Price, Provincial Grand Master, of New England. There is, however, no record of this being granted in the books of the Grand Lodge at London, but there is an entry of such action in the books of St. John's Grand Lodge of Massachusetts, under date 24th December, 1740, which reads:

"'Omitted in place That Our Rt. Worshtl Grand Master Mr. Price Granted a Deputation at ye Petition of sundry Brethren, at Annapolis, in Nova Scotia, to hold a Lodge there, and Appointed Maj'r Erasm's Jas. Phillips, D. G. M., who has since, at ye Request of sundry Brethren at Halifax, Granted a Constitution to hold a Lodge there, and appointed The Rt. Worsh'l His Excellency Edw'd Corwallis, Esqr., their First Master.'"

* * *

RAGON'S "RITUEL" DEFINES MASONIC SECRECY

One of the most interesting things that I have ever studied is Ragon's "Rituel" of the French Rite. The last answer to the M.M. catechism is worth recording here.

"Can you tell me the secret of Freemasonry?"

"The secret of Masonry is, from its very nature, inviolable, for the Mason who knows it can only himself have ascertained it. He has discovered it through frequenting well informed lodges, through observing, comparing, judging. Once arriving at this discovery he will unfailingly preserve it for himself and he will not even communicate it to those brethren in whom he has the utmost confidence; for since they were incapable of discovering it for themselves, they are likewise incapable of making use of the secret should they receive it orally."

My translation is rough but it delivers the sense, I think, and that is of interest. The folks in Europe who shiver whenever they hear mentioned "the secrets of the Freemasons" should ponder the question and its reply. Ragon says that these words were written by Casanova, who was initiated in 1757. The French Rite makes very much of an appeal to the intellect. In the E.A. ceremony are such questions as, What is Vice ? Barbarism ? Honor ? Virtue ? Morality ? Natural Law ? Prejudice? I believe it is good for men to study these things. A. L. Kress, Pennsylvania.

* * *

CAN YOU GIVE US THIS INFORMATION?

Here are four inquiries that we pass on to you. Can you answer them ? Send your replies to this Society. The questions are typical of a grist being received constantly, and they show how various are the interests and needs of Masons.

What Do These Numbers Mean?

The third section of the lectures in the Third Degree states that Solomon's Temple was supported by 1453 columns and 2906 pilasters. There is no authority for this statement that I can find anywhere, but that is immaterial. The more I study Masonry, particularly that feature of it which relates to numbers, the more I have been impressed with the thought that these two numbers have some important symbolical meaning. I have endeavored to work something out of it by the Kabbalah but have failed to find any solution, though I have tried several combinations. The digits of 1453, which is a prime number, add up to 13, and that stands for "man." The "1" might signify God, or unity. The "4," "5," and "3" are the sides of the familiar Forty-Seventh Proposition, one of the great symbols of Masonry. The "2906" is double the "1453"; if the "14" of this is divided bv 2 we have 7, and that, with the other numbers, gives us the “7,” “5,” and “3” of the Second Degree, but all this seems to me to be very far fetched and means nothing. Can anybody throw light on this?

E. A. Russell, Minnesota.

About Booth, Guitenu, and Czolgosz

Did John Wilkes Booth, Charles J. Guiteau, or Leon Czolgosz profess any religion, or belong to any orders or secret societies? Giles McKinney, Indiana.

Information Wanted About Masonry Among Greeks

Owing to the advent into this country of thousands of Greeks, the question has been suggested as to what is the official attitude of the Greek church toward Masonry. Please send information to me in care of THE BUILDER.

E. Coblentz, Ohio.

Do You Belong to a Masonic Country Club?

Brethren have written at various times to inquire about Masonic Country Clubs, in order to learn where they are organized and how they are conducted. If you chance to belong to one, or to know about one, kindly send the information to THE BUILDER.

----o----

YE EDITOR'S CORNER

Be sure to read the inside front cover! ! !

* * *

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" More beautiful words were never written or uttered. Let's learn to Coue-ize them.

* * *

H. L. Mencken's Ame1ican Language is a book well worth owning. Its great heaps of learning are lighted up by a chapter which gives us the Declaration of Independence done into the "American Vulgate." What is this "Vulgate"? I give an example, done on the spot: "I don't know how it is where you live but here in Iowa its darned cold, do you get me?" Can you English brethren translate that into English ?

* * *

Brother Charles E. Whelan has sent us a beautiful little booklet, The Essential Truth in Religion. Also, we have on hand a supply of a booklet, The Scottish Rite Educational Association of Texas, sent by Brother Sam P. Cochran. If you wish a copy of each send me your name.

* * *

Brother Worshipful Master, have you been making things hum in your lodge? Tell us what you have been doing by way of work, programs, and all that.

* * *

Can you give us information about dual (or plural) membership? We are needing something on that subject.

* * *

Why not give your boy a membership in this Society when he is raised? Or the son of some friend?

* * *

We can now supply you Masonic music books if you need them.

* * *

"I pledge allegiance to my flag and to the Republic for which it stands; one Nation indivisible with Liberty and Justice for all."

* * *

If you chance to bump into any old Masonic book let us hear about it. A few of such volumes are of great value.

* * *

For a time, and owing to peculiar circumstances, we were obliged to use a single sheet wrapper for THE BUILDER, and some copies suffered in going through the mails. If you will send your mutilated copy to us we shall exchange for a good one.

The Builder Magazine

June 1923 - Volume IX - Number 6

TABLE OF CONTENTS

FRONTISPIECE - THE SECOND PYRAMID OF GIZEH?

WHAT I THINK ABOUT THE SHRINE - By Bro. James S. McCandless, Imperial Potentate A.A.O.N.M.S. for N.A., Hawaiian Islands

OREGON AND THE LITTLE RED SCHOOLHOUSE - By An Oregon Mason

FURTHER LETTERS ON MASONIC EDUCATION - By Two Grand Masters

WORLD-WIDE MASONRY AND ITS DESIRABILITY - By Bro. Oliver Day Street, Alabama

BEN FRANKLIN, PATRON OF MANY ARTS - By Bro. James Murray, New York

THE ORIGIN OF THE LEGEND OF THE THIRD DEGREE - By Bro. R. J. Meekren, Canada

ASPIRATION – Poem By Bro. C. Gordon Lawrence, Canada

MEMORIALS TO GREAT MEN WHO WERE MASONS - WINFIELD SCOTT SCHLEY - By Bro. Geo. W. Baird, P.G.M., District of Columbia

THE STUDY CLUB - Chapters of Masonic History - Part IV, Freemasonry and the Roman Collegia By Bro. H.L. Haywood

EDITORIAL - The Shrine and Its Problems

"The Charm of Fine Manners"

THE LIBRARY - The Infancy and Youth of Scientific Thought

A Jewish Rabbi's Interpretation of the Three Degrees

The Part Played by Jews in the History of American Masonry

THE QUESTION BOX - The Greek Orthodox Church and Freemasonry

Does Kentucky Have Uniform Work ?

Mozart As a Mason

Sir Robert Baden-Powell Not a Mason

CORRESPONDENCE - Masonic Bodies Named for Dr. Kane

Six Brothers Raised in One Evening

Professor Kirsopp Lake Writes About Mithraism

Wise Words About Masonic Architecture

Wanted: Information About Corner Stones

Masonic Lodges of the Cherokee Nation

Freemasonry in Mexico

Tuberculosis Sanatorium Commission Asks for Suggestions

YE EDITOR'S CORNER

All Articles in this Magazine Copyright 1923 by the National Masonic Research Society

----o----

What I Think About the Shrine

By Bro. JAMES S. McCANDLESS, Imperial Potentate A.A.O.N.M.S. for N.A., Hawaiian Islands

AS I HAVE GONE ABOUT over the country, I have been asked here and there by prominent and responsible brethren what is my opinion about solicitation for membership in the Shrine. Some of these brethren appear to feel that it would be better if the Imperial Council were to prohibit solicitation in all forms. My answer invariably is that I am not opposed to the kind of solicitation we permit among Shriners.

You know that a Mason is not permitted to solicit members for the Blue Lodge. I sometimes wonder if it would not be better if we did permit this. A young man who joins our Fraternity and who takes the various degrees and becomes experienced in all the various Masonic bodies and has worked in close contact with Masons - so many of whom are the cream of our American manhood - cannot help but become a better young man than he would be otherwise.

Some of my brother Masons are of the opinion that a certain length of time should elapse between a man's becoming a member of the Knights Templar or the Scottish Rite and his admittance into the Shrine. I do not see any point to that argument whatsoever. What is the difference to anybody whether a man comes in inside of a month or inside of a few days if he is made of the right material to begin with, if he has the right mind and comes with the right motive? If the Shrine happens to be the most companionable and most pleasant place for a young man, he will go there. It seems to me that if there is to be any friendly rivalry at all among Masonic bodies or between them and the Shrine, that instead of finding fault with Shriners for having

attractive meetings, these other bodies ought to try to make their meetings more attractive. Make it worth while for a man to attend a Blue Lodge or a Chapter or a Council and he will attend!

One of the reasons that I am proud of the Shrine is that it calls the attention of some of our young Americans to, Masonry and often, perhaps, induces them to seek admittance to our Order. I say that I am glad of this because I think it is a good thing and I am happy if the Shrine is an inducement to any young man to become a Mason.

The Shrine is not in any sense a detriment to Freemasonry; in my judgment it is one of the greatest things which has ever happened to Freemasonry, and I know from my own personal experience and observation that the great majority of Shriners are the very highest type of our American manhood. How could this be otherwise? For consider! No young man can come to us until he has become a member of the Blue Lodge and also of either the Scottish Rite or the York Rite Bodies. He has been ballotted on in every one of these organizations and in none of them has he been found wanting. He comes to us with a clean record; therefore, if there is anything wrong with a Shriner, it should have been found out long before he reached our gates.

We are not doing anything in any way to hurt Freemasonry. When the Shrine was started some fifty years or so ago there was some doubt in the minds of Masons then whether or not the formation of such an organization would prove a detriment or discredit to the Fraternity. The Shrine was gotten up by a mere handful of men - there were thirteen of them, as I recall it - in the city of New York, for the purpose of getting together and having a dinner where good fellows might hold sway; that was the sole intention of it when founded and it was something with which nobody could quarrel. Now, this little movement - it was little then - got such a hold on the men who enjoyed its privileges that they finally established a national organization with a very beautiful ritual and this gradually grew into the present great A.A.O.N.M.S. with its Imperial Council, and its almost half a million members.

The Shrine has a creed of its own - Justice, Good Fellowship, Charity, Love of Country, and, that which is an attribute of the Holy One Himself, Love of One's Neighbor. These beautiful ideals comprise the teachings of the Shrine.

We have a ceremonial which lends itself to play. Anyone who belongs to the Shrine and can't be a boy and have a little of God's sunshine in his soul and a lot of clean, healthy gladness in his heart has no business belonging with us, because the Shrine is the playground of Masons - you will note I say playground OF Masons, not FOR Masons!

A FEW CUT UP PRANKS

Of course, we have a few men with us who cut up pranks and do foolish things and every other organization has such members in it - the Blue Lodge, the Commandery, the Scottish Rite - but that is neither here nor there. Every man cannot be a top-notcher but if anybody supposes that the Shrine permits a lot of unMasonic conduct on the part of Masons or lets all of its members do just as they please, he is badly mistaken. In an Order as large as ours, you are sure to find a few men who, out of thoughtlessness or folly, become guilty of actions of which the rest of us are ashamed but I do not believe the entire organization should be held responsible for what a few of its members do. Every time you have a great meeting of men where thousands are present and all of them are away from home, you are going to have some things happen which you do not like but I do not see how these things can be avoided.

We in the Shrine are determined to keep our house in order as perfectly as we can. We have a committee on law and order which functions at all of our national meetings and it is there for the sole purpose of looking after just such cases as described above and to see that nothing goes on which will bring discredit upon us or upon the Masonic Orders from which we emanate. This committee has been in force for two years now and will be on duty in Washington, D.C., when we meet next June. Brother A.L. Cameron of Memphis, Tenn., is chairman. I wish to pay a tribute to the efficient manner in which that committee took care of things in San Francisco. Out there in that great city on the coast, there was no rowdyism, no misconduct, not

one case in which a man was brought before the committee for censure or expulsion. At Washington, D.C., this committee will have its own provost guard and it will work in conjunction with the regular authorities of that city. The city authorities and the Shrine authorities together will not permit any rough doings on the streets and will immediately stop anything bordering on vulgarity or indecency. The Washington meeting of the Shrine is to be the greatest in our history, I believe, and I am confidently expecting that we shall all be proud of the manner in which the great crowds will be cared for.

To me one of the most beautiful things in all of these meetings, in fact in all our Shrine meetings, is that we are a common meeting ground for all the various Masonic Rites; the Scottish Rite Mason, the York Rite Mason and the Blue Lodge Mason fraternize and learn to be good fellows together in our Temples and meetings. There are no jealousies or bickerings or contentions amongst us and the sole purpose is that we may together enjoy good fellowship in that manner which has been famous among Masons ever since Masonry began to be.

In my own estimation, the greatest work that the Shrine is now undertaking is the building of our hospitals for poor crippled children. It seems to me that this is the greatest charity which has ever been undertaken by any fraternal organization in the entire world. In my heart I know it is the culmination and proof of that which every Blue Lodge Mason is taught - namely, Charity to all. All the way through the different degrees of Masonry from that of Entered Apprentice to that of Knight Templar or Master of the Royal Secret, every Mason is saturated with this great passion of brotherly love and relief. When Brother W. Freeland Kendrick, who was Imperial Potentate 1919-1920, brought his proposition for this great work before us, we were in a proper mood to receive it because we had the spirit of charity in our souls.

THE GREAT DREAM IS NOW BEING REALIZED

Brother Kendrick's great dream is now being realized. Our hospitals are functioning and that successfully under the direction of a Board of Trustees and this Board has

five orthopedic specialists as an Advisory Board. These brethren, with the help of all the rest of us, have already authorized ten of these hospitals of mercy; five of them are now under construction and three of them will have been dedicated before these words are in print - one in the Twin Cities on April 14th, one in Shreveport, La., on April 20th and the one in San Francisco in May when I am there.

We are now working in our third year on these hospitals and through assessment of the members of the Nobility, we have an annual fund of over one million dollars to, carry on the project. When these ten hospitals are all finished and in working order they will be a credit not only to the Mystic Shrine but to Freemasonry the world over; and that fact will make us glad because we are MASONS first - then SHRINERS.

One of the most interesting developments in our crippled children's hospital project that I know of is the manner in which we are going to handle our hospital service in Honolulu. When I was elected Imperial Potentate at San Francisco, I got up an excursion to Honolulu. We had about one thousand of the Nobility on board, including all the Imperial Officers except two. We also had three members of our Board of Trustees of the Crippled Children's Hospitals. Some of us Honolulu Shriners had been troubled to know how we might do our share in caring for our crippled children in the Hawaiian Islands. Since each of our hospitals costs us from $250,000.00 to $300,00000, it was out of the question for us to build a hospital there. Also it was impossible for us to try to transport our crippled children to San Francisco because that would be too expensive as in many cases the family or part of it would have to accompany the patient. So we worked out the plan of having a Mobile Unit of surgeons come to Honolulu for a time. This suggestion was made to the Board of Trustees and they arranged for it. Dr. Hatt with a staff of five will be in Honolulu for a period of one year. At every operation, he will invite in the Hawaiian Doctors to assist him (most of our Honolulu physicians are Shriners) and at the end of the year, these local physicians will be able to carry on that work in conjunction with our own local hospital facilities. This unit can function also in Nevada, Arizona and in the great Northwest.

One of my dreams is that the Knights Templar or the Scottish Rite Bodies or perhaps both together may follow our lead and erect homes possibly in conjunction with our hospitals because oftentimes when we have cured the poor little cripples who come to

us we find they have no place in which to live. These children should have a home and they should be educated and taught how to grow up and become useful citizens in the world. These children have to be taken care of by somebody and nobody realizes how many of them there are in the country. Just think of it, my brethren! according to the records on file with us there are now more than 486,000 of these boys and girls in the United States alone who need the kind of treatment we are going to give to a few of them in our hospitals! The only limit we set is that these children must not be over fourteen years of age. We shall not refuse, however, to take care of any regardless of age if we can accommodate them. When they come to us we pay all expenses, and treatment and care in these hospitals is absolutely free.

I like this idea of extending charity to these poor little crippled tots regardless of race, creed or nationality, or whether they belong to Masonic families. When I pass into the Great Beyond St. Peter will not ask me whether I gave my charity to the children of Shriners or to this church or to that or organization; he will ask me how much charity I gave, regardless.

WHAT ABOUT THE NEGRO SHRINE?

I have been asked many times what we are doing about the so-called Negro "Shrine." We are working on that problem but I do not believe it is now possible to say anything very definite about it. The main point is that we are jealous of our name "Mystic Shrine." We have no quarrel with any other organization at all but we want to make sure that in North America nobody can make use of our name "Ancient Arabic Order Nobles of the Mystic Shrine," except ourselves. We also are trying to protect our emblems and insignia and these we have had copyrighted in almost all the states. I am sorry to say that we cannot copyright the fez because that is a headdress which any man may wear if he wishes. However, we carry a design on the fez, the famous crescent, as our own emblem and we are getting that copyrighted in every state. Also, we are trying to get dealers not to sell fezzes to anyone but Shriners who have their cards; in fact, we are going still further than that - we are trying to get dealers to sell these shrine fezzes to Temples only. The dealers helped us in San Francisco to protect our fezzes and emblems and we trust that the dealers in Washington, D.C., will do the same.

Some brethren here and there have asked me if I have considered it wise for Shrine Temples to hold circuses. Now, I am in favor of having a good time but I do not want to see anything that looks like gambling going on or anything of that sort. If we can have circuses which ladies can attend, I am in favor of them, just as I am in favor of anything which makes for clean laughter and a good time.

Shriners wear conspicuous costumes and oftentimes they put on parades that attract a good deal of attention. These things often cause rumors to get started which have no foundation at all. One of the most notorious instances of these utterly groundless rumors is the story that a year ago somebody was going to charter a steamship and go across the Pacific Ocean in order to have one long spree. There was nothing to this story whatsoever. The Nobility would not go on such a boat.

Let the sun shine for us all! Let there be gladness! Let all men enjoy life while it is given to them to live! Pass happiness around! Work so as to add to the joy of the world and to the welfare of man! These are things I believe in. They are things for which the Shrine stands.

----o----

Oregon and the Little Red Schoolhouse

By AN OREGON MASON

(All publication rights in whole or in part strictly reserved.)

The author of this important contribution was recommended to us by Brother P. S. Malcolm, 33d, Inspector-General in Oregon, Ancient and Accepted Scottish Rite, and it was he who suggested that the article appear over a nom de plume. The author is a prominent professional man whose position has made it possible for him to follow in detail and at first hand all the developments of the notable struggle to put on the Oregon statute books the now famous Public School Law. Brother Malcolm, who has also (as one will learn from the article) actively participated in the campaign and as a responsible leader, has read and approved the account published herewith, which may be accepted as an accurate history of a movement about which there has been a deal of discussion and controversy. All correspondence intended for the author may be addressed to THE BUILDER. "An Oregon Mason" refers to a group of Blue Lodge Masons who opposed the Bill. It would be interesting to learn from them their ground of opposition. Can't one of them furnish us with the contra side of the argument?

IN A DISPATCH recently carried from New York on the wires of a news-gathering association which serves newspapers in every state of the Union, reference was made to Oregon's new "anti-parochial school law." It was but one - though rather a notable one - of a multitude of instances of misrepresentation, through misunderstanding, of the compulsory public school attendance bill passed by the voters of Oregon at the election of November 8, 1922.

Oregon has no "anti-parochial school law," nor any school law whose object or purpose is "anti" anything. It has a law whose plain, affirmative, certain purpose is to require attendance by all children of grammar school age in the public schools of the state.

This purpose is completely set forth in the language of the act itself. Its inspiration and the impelling motive of its original proponents are most clearly summarized in one of a series of advertisements published during the campaign for the bill by Hon. P. S. Malcolm, 33d, Inspector-General in Oregon, Ancient and Accepted Scottish Rite. He said:

"The Scottish Rite Masonic bodies are promoting this measure because their members believe that the hope of America is in its public schools; that if American institutions are to endure, American children of grammar school age must be taught common ideals - AMERICAN; that they must be taught in a common language - ENGLISH; that they must be taught to foster and uphold one set of principles - those of our American forefathers. They believe that the future of our race, our nation and our institutions will be perpetuated if ALL our children are so taught, and not otherwise."

There is nothing in this law which need in the least abridge the right of the parent to give the child whatever kind of religious instruction seems to him best. The law was conceived as a patriotic measure, as is plainly indicated by the Scottish Rite declaration quoted in the foregoing. Its proponents raised no issue of religion nor sought to raise any. An issue of religion was raised in the campaign, but not by them, as will be explained herein. And the great mass of voters undeniably voted for the law as a measure of patriotism.

From its inception up to the present the new law has been more misrepresented and therefore more misunderstood in the nation at large than any other measure ever enacted in the state of Oregon. The attempt to defeat the bill by misrepresenting its purpose and its sponsorship failed, but its enemies are still active. They have announced that they will attack the law in the courts. They are raising an enormous fund to finance their effort. They have announced that if they are defeated in the court of first resort they will carry their appeal to the Supreme Court of the United States. And one of their principal propagandists has advised his auditors at a public meeting, by undeniable implication, to resist the law forcibly, declaring that "they can't build jails big enough and often enough to hold you men."

THIS LAW IS STRICTLY MASONIC

Now this article is being written for Masons. To Masons there is a simple, wholly sufficient and final answer in refutation of the charge that the Oregon public school compulsory attendance law is a measure of religious repression. This answer is that the law was conceived by Masons, drafted by Masons and placed on the ballot

through the efforts of Masons. Every Mason knows that the Masonic Order stands ever for the fullest expression of religious freedom under the fatherhood of God; that Masonry knows neither religious creed nor religious cult, either to espouse or to oppose; that back through the ages the voice of Masonry has ever been raised alike against religious oppression and religious repression, and for the freedom of every man to worship God according to the dictates of his own conscience, and finally that "we never proselyte."

The inspiration for the Oregon public school compulsory attendance bill came from the Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States, which on May 20, 1920, committed itself unreservedly to the principle of the universal education of children in the public schools, by adoption of the following resolution:

"Resolved, that we recognize and proclaim our belief in the free and compulsory education of the children of our nation in public primary schools supported by public taxation, upon which all children shall attend and be instructed in the English language only, without regard to race or creed, as the only sure foundation for the perpetuation and preservation of our free institutions, guaranteed by the Constitution of the United States, and we pledge the efforts of the membership of this Order to promote by all lawful means the organization, extension and development to the highest degree of such schools, and to oppose the efforts of any and all who seek to limit, curtail, hinder or destroy the public school system of our land."

A month after the adoption of this resolution by the Scottish Rite Supreme Council, it was endorsed in principle, though not in text and form, by the Grand Lodge of Oregon, Ancient Free and Accepted Masons. Also in June of 1920 the Imperial Council, Ancient Arabic Order Nobles of the Mystic Shrine, in session in Portland, endorsed the resolution. Thus by the end of June, 1920, three important major organizations in Masonry had, from an Oregon standpoint, placed themselves on record for and as upholding the public schools.

The first definite movement to translate this plain Masonic declaration of principle and purpose into action was taken upon the occasion of a visit to Portland, early in 1922, by Hon. J. H. Cowles, 33d, Grand Commander for the Southern Jurisdiction of the Scottish Rite. Commander Cowles held a conference while here with Inspector-General Malcolm and other prominent Scottish Rite men, and the subject of the compulsory public school attendance resolution came up. Based upon information given him, Commander Cowles expressed the opinion, which was concurred in by the others present, that conditions in this state appeared favorable for initiatory effort towards the enactment of a law to execute here the purpose of the resolution. The general body of Blue Lodge Masons was on record through their Grand Lodge resolutions as being in sympathy with the public school movement; Oregon was known as a progressive state in matters of legislation, and the initiative and referendum system of elections in its fullest development was available here. Certain aggressions on the part of Roman Catholics which affected some of the public schools, and which will be particularized later in this article, had started people generally to thinking about the public school question. Recent developments in naturalization and other courts which had revealed some rather flagrant cases of nonassimilation of foreign born persons who had grown up here but had not attended the public schools, or had attended them but little, had similarly affected the public thought in regard to the schools. Altogether public sentiment, it was considered, was ripe for the effort and it was decided at this conference to proceed.

THE OREGON K.C.C.H. TOOK THE LEAD

The conference assigned to the Knights Commander of the Court of Honor of the Scottish Rite in Oregon the work of placing under way an initiative campaign for a suitable bill which would carry out the purpose of the movement. Robert E. Smith, of Portland, headed this committee and organized the preliminary work.

To Judge John B. Cleland, eminent as a jurist, a citizen and a Mason, (he is a Past Grand Master of the Grand Lodge of Oregon) was delegated the task of drafting the bill. His very authorship constituted a guarantee satisfactory to many people of the legal soundness of the measure, so that when the cry of unconstitutionality was raised by its opponents - which happened very early in the ensuing campaign - its supporters declined to register dismay or even serious misgiving. In the view of its friends the

bill was sound and the law is sound. Those who opposed the bill on the ground of alleged unconstitutionality and who are now declaring that the courts will set the law aside were its opponents then and are its enemies now.

Stripped of legal verbiage and collateral clauses, this is what the law provides:

"Any parent, guardian or other person in the state of Oregon, having control or charge or custody of a child under the age of sixteen years and of the age of eight years or over, at the commencement of a term of public school in the district in which said child resides, who shall fail or neglect or refuse to send such child to a public school for a period of time a public school shall be held during the current year in said district, shall be guilty of a misdemeanor, and each day's failure to send such child to a public school shall constitute a separate offense and . . . (the offender) shall, on conviction thereof be subject to a fine of not less than $5 or more than $100 or to imprisonment in the county jail not less than two nor more than 30 days, or by both...."

Exceptions are provided for children unable to attend school because of physical disability, for children who have completed the eighth grade, for children living at a distance from a school and for children who are being taught by parent or special instructor and who can satisfy the county school superintendent that such instruction is standard and sufficient. Under another provision the act is to become effective September 1, 1926.

Thus, it will be noted, the measure, in addition to being carefully drawn was also considerately drawn. There is provision for exemption from its terms of all children on whom it would work hardship. There is provision for deferred effectiveness in order to allow private and denominational schools time in which to readjust their affairs. There is the definite single purpose, bluntly stated, that all children shall be required to attend the public schools. So far as is consistent with this definite object the law is drawn in liberal terms.

PROMINENT OREGONIANS BACKED THE BILL

Into the work of the initiative campaign now came many prominent men of Oregon; men known not only for their work in Masonry but also for their standing and accomplishments in the judicial, official, civic and business life of the state. They came with enthusiasm and unity of purpose. They wanted to see Oregon become the first state to stand out openly for the universal Little Red Schoolhouse. They knew that the fight they were inaugurating would bring down criticism upon them but they did not falter. They possessed the courage of their convictions.

Prominent among those who engaged in the work of preparing and circulating the petitions for the initiative was Ira B. Sturges, of Baker. His name headed the formal list of initiators printed upon the petitions. Others were: Dr. Robert C. Ellsworth, Pendleton; Harold Baldwin, Prineville; W. B. Daggett, Redmond; Lewis H. Irving, Madras; Collin E. Davis, The Dalles; Leslie G. Johnson, Marshfield; C. A. Swope, Grant's Pass; W. F. Harris, Roseburg; John R. Penland, Albany; J. R. Jeffery, Seaside; F. C. Holibaugh, St. Helens; O. O. Hodson, McMinnville and E. L. Johnson, Hillsboro. All of them are Scottish Rite Masons. All of them are prominent in the life of Oregon. The personnel of the sponsorship was in itself a guarantee of the sincerity of the cause.

Within twenty-four hours after the circulation of the initiative petitions had begun simultaneously in every district of Oregon, more than the 28,000 names required to assure the measure a place on the ballot had been obtained. A check of the signatures made in the office of the Secretary of State at Salem showed some 35,000 valid signatures. The spontaneity o f the response surprised even the friends of the bill and left its opponents gasping. Friends and foes alike of the measure realized that such a response could mean only one thing - that there was a demand for the proposed legislation sufficient to make the movement formidable.

The campaign, directed by Inspector-General Malcolm and carried out through an organization known as the Ancient and Accepted Scottish Rite School Committee, headed by George B. Cellars, a Knight Commander of the Court of Honor, was

affirmative, able and forceful. It was confined strictly to the issue presented in the bill - that of the necessity for enacting a law which would insure the education on standard lines and on common ground in the public schools of all children of grammar school age. There were no attacks on parochial schools or other denominational or private schools in the arguments put forth. There was nothing defensive in anything offered by the committee, which maintained the high ground throughout that the bill, being a thoroughly meritorious one' needed no defense. In newspaper advertisements, in circulars and by word of mouth the campaigners put forth everywhere the message of Inspector-General Malcolm which has already been quoted in the foregoing, with elaborations and correlative facts and arguments in support of the bill. Never was the religious issue raised by the Scottish Rite during the campaign. Mr. Malcolm steadfastly ignored efforts which were made to involve him in religious controversy.

PUBLIC SCHOOLS TAUGHT BY NUNS

But organizations outside t he Scottish Rite which flocked to the support of the bill after it had been launched did campaign the religious issue. One of the things done by some of these was to set before the public generally the facts already referred to in this article, regarding certain Roman Catholic activities affecting the public schools. It was m ad e known that in five public school districts of Oregon every teacher was a Catholic nun. These districts were, like all public school districts, supported by general taxation of all their property owners. But majorities of the residents of these districts were heavily Catholic. These Catholic majorities elected Catholic boards of directors and they in turn hired the nuns as teachers. Protestants who objected had no recourse. They must, under the law, send their children to school, and the only schools available were those taught by nuns.

In some districts this condition had existed for a number of years, and in others it was of recent origin. A photograph was widely circulated and published in circulars and advertisements showing the pupil-body of a school in Washington county grouped in front of their school building, with two Catholic sisters, their teachers, among them. Circulation of this photograph had a decided effect.

Here, so far as the public school compulsory attendance bill was concerned, was an issue wholly extraneous because the condition exposed would not be affected either by the passage or the defeat of the measure. Yet the campaign on this feature of the situation made many votes for the school bill. And there was a further erect: in the first legislative session following the campaign a law was passed prohibiting the wearing of any religious garb whatsoever by any teacher in any public school of Oregon.

It is a peculiar fact that, with possibly one or two exceptions, no organization supported the bill with unanimity throughout its membership. In the Scottish Rite itself there was a small minority of dissenters. Blue Lodge Masons were divided. While many of the most influential voices in Oregon Masonry were raised in its support, a few equally influential ones were lifted against it, including that of Hon. George G. Brown, of Salem, Grand Master for Oregon. Undoubtedly the great majority of Oregon Masons voted for the bill, but there was an opposing minority respectable in its proportions and worthy of respect in its personnel.

VARIOUS CHURCHES OPPOSED THE BILL

Most Protestant church memberships showed similar division of sentiment regarding the bill. The Lutheran church organization opposed the bill, because it maintains sectarian schools of its own. Certain supporters of the bill brought out during the campaign that Lutheran schools had existed in Oregon wherein all the teaching was done in German. English was never spoken there. It may be conceded that Lutherans quite generally, if not unanimously, opposed the bill. So, probably, did the Seventh Day Adventists. While the Episcopal church organization opposed the measure strongly, there can be no doubt that many members of that church supported it. At Corvallis, where a session of the Oregon Presbytery was held while the campaign was in progress, twenty-five Presbyterian ministers signed a resolution of opposition to the bill and this was heralded forth as an official action, but so many other Presbyterians, lay and ministerial, set up a clamor of protest that the only conclusion the public could reach was that the Presbyterian church was divided on the subject, as most other organizations were. The question of support of or opposition to the bill was quite generally a matter of individual judgment and conscience. And the result

showed that 11,821 more Oregon voters judged and decided in favor of the bill than opposed it. The official vote was: Ayes, 115,506; Noes, 103,685.

But notwithstanding that Oregon is on record as standing for the universal Little Red Schoolhouse, through enactment of this law, the battle is not over. Interests which opposed the bill, headed lay the Knights of Columbus, have announced that they will attack the law in the courts. Archbishop Alexander Christie, of Oregon, and Frank J. Lonergan, head of the Knights of Columbus organization in this state, recently made a trip to Washington and New York to help organize this proposed attack. Backing them are other denominational and private school interests.

While the ground of this proposed attack will undoubtedly be an allegation of unconstitutionality of the law its exact line and scope have not been made known. Undoubtedly its basis will be the same as that cited. during the campaign by opponents of the bill in their charges of unconstitutionality which is that of the first amendment to the Federal Constitution and second, third and fourth articles of the Bill of Rights of the state of Oregon. The constitutional amendment reads:

"Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridge the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances."

And sections numbered 2, 3 and 4 of the Bill of Rights of the Constitution of Oregon, read thus:

"Sec. 2. Freedom of Worship - All men shall be secured in the natural right to worship Almighty God according to the dictates of their own consciences.

"Sec. 3. No law shall in any case whatever control the free exercise and enjoyment of religious opinion or interfere with the rights of conscience.

"Sec. 4. No religious test shall be required as a qualification for any office of trust or profit."

When Judge Cleland drafted the Oregon bill he knew all about the amendment quoted and the Bill of Rights as well. He so drafted the bill that, in his opinion and in the opinion of other eminent attorneys with whom he conferred, it did not in the least conflict with any of the prohibitions quoted. Both the affirmation for and the contention against the legality of the bill have been backed by attorneys of standing and reputation as lawyers.

A MICHIGAN CASE IS CITED.

In support of their contention the opponents of the bill cite as a precedent a Michigan case of October l, 1920, wherein the Secretary of State had denied a place on the ballot on the ground of alleged unconstitutionality to a compulsory public school attendance hill. A mandamus action was brought and a majority of five judges of the Supreme Court granted the mandamus on the ground that the Secretary of State, a ministerial officer, was not the judge of the constitutionality of the act. A minority of three judges went outside of this question and handed down a decision, written by Justice Fellows, who said:

"While the proposed amendment is very carefully worded to attract votes, it takes from the parent the privilege of educating his children in parochial or private schools; indeed it takes from them the right to exercise any control over the education of their own offspring and gives such right to the state. It prohibits the conduct of the business of educating children by private parties, denominations and corporations, organized for that purpose under our laws, and takes from them without compensation the right to use for educational purposes property owned by them and devoted to that use, admitted to be worth seventy millions of dollars.

"Some 120,000 children between the ages of 5 and 16 years are now being educated in the parochial schools of the state. The instructions cover the usual branches taught in the public schools, and in addition there is moral training and the doctrine of the Christian religion is inculcated in these youthful minds. That these schools may be regulated by the state is admitted on all hands, but that their existence may be prohibited by state mandate is an entirely different proposition. Before the bossiness of educating the young in the same course taught by the public schools, before the business of educating the young in the Christian religion, before the business of conducting these parochial schools, can be outlawed and prohibited, their prohibition mast bear some reasonable relation to the public good, or the public health, or the public morals, or the public safety or the public welfare. The right to regulate I concede; the right to prohibit I deny."

This minority decision is to be cited by the opponents of the Oregon law in bringing their own case.

Just what is in the minds of the law's opponents to do in case they lose their case, as friends of the Oregon law believe they will, had not been generally indicated, but what one of the chief Facials of the Knights of Columbus would do is indicated by his own words. On a recent visit to Portland, Joseph Scott of Los Angeles, heralded as "a Knight of St. Gregory in recognition of his world services for Catholicism," addressed a large gathering of Knights of Columbus and said, in the course of his remarks:

"We expect you men here to defend your homes against those who, masquerading as so-called Americans, are none else than dyed-in-the-wool hypocrites. We'll expect you not to give any quarter and to adopt a no-temporizing attitude in dealing with this type of scrub. They are an ignorant, unintelligent set of mercenary scoundrels and grafters. Their doctrines are against the real principles of Americanism and our conceptions of our duties to state, nation, church and family cannot but make us antagonistic to them."

This incident is not given here as purporting to show a general trend of thought among opponents of the school law, Catholic or Protestant. Indeed, this writer will say frankly that he does not believe such sentiments are held or backed by any considerable proportion of the membership even of the Knights of Columbus, who are, in their great preponderance, law-respecting and law-abiding. But the incident does show how one high official of the Knights of Columbus thinks and how he talks. And the picture he presents is not pretty.

----o----

"All good Masons are peaceable subjects to the powers that be, and never suffer themselves to be concerned in plots and conspiracies against the peace and welfare of the nation, to behave undutifully to the lawful authorities, or countenance a brother in his rebellion, though he may be pitied as an unhappy man." Selected.

----o----

FURTHER LETTERS ON MASONIC EDUCATION

The Education of the Heart Is Necessary

The education of Masons in Masonry involves a consideration of fundamentals and the beginning of Masonic life and experience. There we learn that we are first "prepared to be made Masons in our heart." It was not a physical or a mental preparation, but an emotional one in the truest sense of that word. Then we were hoodwinked that "our hearts might be taught to conceive before our eyes beheld the beauties of Masonry." Thus the beginning of our Masonic education was in the heart, as distinguished from the head. "With the heart man believeth unto righteousness," so with the heart man commences his education in Masonry.

What is meant by heart education? Our fathers as Operative Masons worked in the tangible, the concrete, and in the material, while we in the present day work as Speculative Masons. It is not the power of arriving at certain conclusions and thus governing ourselves accordingly: it is rather that responsive faculty of our being which seeks some indefinite object which can alone meet its needs and desires and then accept that as the sum total of life.

We devote considerable time and attention to the education of the other faculties such as the will, imagination, and mental and physical powers, but devote only a limited amount of time to the education of the heart. This results in many men with small hearts, devoid of broad and generous impulses. It produces men with cold hearts and never with tender affection - hearts as cold as marble and lacking in love and sacrifice.

The education of the heart involves two steps. First, fellowship with the principles of Masonry. This requires a mastery and understanding of the ritual and fellowship with brethren in both public and private life, and in addition the taking part in all of the work within the lodge. Second, service to man. Work in this field enlarges the heart and consecrates life with a new gladness and a different viewpoint. A large and noble heart comes through companionship and service, and the best way to educate Masons is by constant companionship with Masons and their principles and service for Masonry and the world.

In carrying out this plan, the Grand Lodge of North Dakota has established a committee on Masonic Service and Education, consisting of five members. This Committee selects an Executive Secretary, whose duties are to oversee the Masonic Education programs of the state. He is to visit each lodge sometime during the year, assist the lodges in arranging their programs of Masonic service, and arrange for speakers to deliver various bulletins issued by the Masonic Service Association of the United States, and in addition, to assist each lodge in working out some plan of Masonic service during the year to bring about a betterment of community life in general.

Edwin A. Ripley, Grand Master, North Dakota.

Study Classes and Lectures Should Be Used

The best way to educate Masons in Masonry is to hold before the initiated and newly made Mason seriously the ideals for which the Fraternity stands. This is best accomplished by a serious and reverent attitude in the conferring of the degrees. Then some time should be set apart to a serious study of the meaning attached to the symbolism of the Craft, and this should be presented to the members of the lodge through lectures by well informed brethren or study classes where the members shall meet and take up in detail one after another the ceremonies and symbols as they are presented in the degrees, beginning with their earliest esoteric meaning and follow them through the ages up to a consideration of their present significance. If this can be consistently carried out and the brethren discouraged from applying for so called "higher degrees," Masons will become Masons in truth as well as lodge members.

Edward P. Hufferd, Grand Master, Colorado.

----o----

World-Wide Masonry and Its Desirability

By Bro. OLIVER DAY STREET, Alabama

WE READ in our Monitors and in the effusions of Masonic orators of the "Universality of Masonry," and how that Masonry “unites men of every country, sect and opinion." We are told that in the great cities, that in the depths of the forests of Africa and South America, that on the vast steppes of Asia, and on the plains and deserts of Arabia, Masons are to be found everywhere, and ready to make themselves known by the familiar words, signs and tokens, and to extend succor and relief even at the peril of their own lives. We stare, and our bosoms heave with pride that we belong to so beneficent and so universal a brotherhood. It is a beautiful fiction which it is a pity to destroy, but the lamentable fact is there is not a word of truth in it.

Many of you will, therefore, be shocked and disappointed when I tell you that there is not and never has been and, if many of our most estimable brethren can have their way, there never will be universal Masonry. Many of the greatest regions and peoples of earth are utterly destitute of Freemasonry, while the Masonry which exists among many others is repudiated and denied by each other and by the Masonry of the English speaking countries. Some Grand Lodges admittedly recognize only those grand bodies which speak English; others while not professing this standard, made it good in practice. Some draw a line on those which do not quite agree with them on some religious dogma or as to just how far Masonry may take part in the political questions of the day, or on some rule of mere practice or policy on which uniformity has never existed among the recognized Masonic bodies. The most trivial and absurd difference in either doctrine or practice is seized upon by some Grand Lodge, which imagines it is the conservator of pure and unadulterated Freemasonry, to erect impassable barriers between the Masonic bodies of the world. Among the most rancorous disputes that the world has ever witnessed are those that have raged over questions of minor or no importance. Only the disputes among the religious sects and denominations can be compared to them.

The intolerance on the part of many Masons and Masonic bodies towards others claiming to be Masonic is so extreme that they frown even on any suggestion of getting acquainted or of even conferring together. So illiberal is this attitude of aloofness that nearly all of our American Grand Lodges would draw their Pharisaical robes around them and spurn with contempt any suggestion of a World Masonic Conference, or any other movement which would bring together with them Masons or bodies which they have not already formally recognized as legitimate and regular Freemasonry. In other words, we will have nothing to do with men or organizations which are not already perfect according to our standards and which consequently

already need no help from us and from whom of course we ourselves need no help. Self sufficient in our own conceit, we will not admit that we can learn anything of value from the Masons of other countries and in our smug complacency we say that the are "impossible" as Masons. It is precisely the same mental attitude of Greek toward barbarian, Ancient Hebrew toward Gentile, Pharisee toward Samaritan, which we so unsparingly condemn in others, but which we, (as-they), can not see in ourselves.

THIS IS NOT A DESIRABLE CONDITION

All will admit that this is not a desirable condition, all are hoping that it may be changed, but every one is demanding and expecting that this change shall be wrought by everybody else conforming to his views of what is correct. This ignorant and narrow provincialism will forever prevent the Masons of the world getting together. Until we recognize that, though we may be right, yet others who differ from us may not be wrong; till we concede the possibility that, while in the main right, we may, nevertheless, be in a measure wrong; till we admit that, while they err in some respects, in the main they may be right; till we can realize that there are two sides to every question that arises between sincere and honorable men; till we are willing to get acquainted with our Masonic neighbors, to learn and attempt to understand their point of view, to put ourselves in their places, to meet them for mutual study of each other, to exercise that truly Masonic virtue of charity, we must dismiss all hopes of a real world-wide Masonic fraternity.

If we differ with them as to the Masonic necessity of a declaration of a belief in Deity, we must be prepared to admit that there are two sides to this question, when we see such men among us as Louis Block of Iowa, George W. Baird of the District of Columbia, William F. Kuhn of Missouri, Sam Henry Goodwin of Utah, and James A. Bilbro of Alabama, taking directly opposite positions on the question. We must be willing to meet and discuss this question with them, and maybe we shall find we are not so far apart after all.

If we see that differences of view as to the nature of the Deity are keeping us apart, we must first be prepared to admit that there are not only two but many sides to this question, since we see scarcely any two of our ablest Masonic scholars agreeing on it. Indeed we see the greatest theologians and philosophers differing upon it as they have always differed. Perhaps we should find by approaching this question in an open frame of mind that Masonry does not prescribe what one's beliefs shall be as to the attributes of Deity.

If we find that opinions as to the presence of the Bible on the altar are separating us, we might remember that the Bible was not a part of the paraphernalia of the lodge for nearly a half century after the founding of the Grand Lodge of England, and that even today it is not on the altar of the British lodges but on the Master's pedestal, and that the Grand Lodge of England, admits that the Koran, or the Vedas, or the Zend Avesta may be used in place of the Bible.

If views as to the office of the Bible in lodge separate us, if some insist that Masons must believe all its teachings, while others claim it is displayed as a symbol of divine truth, we must be prepared to admit that there is room for difference here, since we continue to admit as Masons men who do not accept any part of the Bible and many others who reject at least one-half of it.

WHAT IF POLITICAL DIFFERENCES DIVIDE US?

If we draw the line on those who, we think, engage in polities let us imagine, if we can, what the Masonic Fraternity of the United States would do if some party were to arise in this country which openly declared against free speech, freedom of the press, freedom of thought, freedom of conscience, and in favor of domination of the State by the Church. If Masonry did not fight such propositions it would perish, yet these are precisely the propositions which confront Masonry in France, Belgium, Spain, Italy, and in all South and Central American nations, not to mention Mexico and numerous other countries. There are certain great fundamental political questions which Masonry always and everywhere has professed and for which, if it is not willing to fight, it is not worthy to exist. A little serious investigation might show that

the political activities of the Masonry which we condemn in other countries is no more than precisely what we should and would do under the same circumstances.

As Foreign Correspondent I have frequent occasions to observe the extreme narrowness sometimes manifested on this question. Let me illustrate with one example:

A certain very able Reviewer in an English speaking country was horrified and astonished when the Grand Orient of Italy invited the Grand Lodges of the world to participate with it in the celebration of the victory of Italy in 1870 over the Pope of Rome and the consequent downfall of the papacy as a temperal power in Italy. This distinguished brother thought that for such "meddling in polities" the Grand Orient should be cast into outer darkness and utterly excluded from the Masonic pale.

I think any philanthropic, charitable or fraternal organization anywhere in the world may with the greatest propriety join in the celebration of so distinct a step in advance taken by humanity. Should any Grand Lodge of the United States of America which dares to celebrate the Fourth of July be excluded from the Masonic pale? Would there be any impropriety in the Grand Lodge of England, or any other Grand Lodge or Grand Orient, celebrating the signing of Magna Charta, or the granting of the English Bill of Rights, or the disestablishment of the Church anywhere as a political or governmental agency? Could Masons not with propriety observe the birthday of Martin Luther, or of John Knox, or of John Wycliffe? Why may they not celebrate the victories of Oliver Cromwell, or the burning of Savonarola, or Joan of Arc, or the flight of Roger Williams, or of the Pilgrim Fathers, or of the French Huguenots from religious persecution? We as Masons make much of George Washington in this country and even in England. Is any one so simple as to believe this is not chiefly because he was a great and successful warrior and a wise statesman - politician, if you please? Why may not Masons as such take public pride in the successful attempt of the politicians of any people anywhere to separate Church and State? Or to shake off the shackles which either Church or State has attempted to fasten upon freedom of thought, freedom of speech, freedom of conscience, or freedom of action? If Masons may not do these things what may they do besides confer degrees and bestow alms?

WHAT ABOUT DOCTRINE OF EXCLUSIVE TERRITORIAL JURISDICTION?

If a refusal to admit the doctrine of exclusive territorial jurisdiction in our eyes renders a Grand Lodge anathema, we should remember that at the beginning this doctrine was nowhere recognized and that today it is not recognized at all in many countries and recognized only as a wise and sound policy in others. In several countries two or more systems exist in perfect harmony alongside each other. Should not these facts give us pause and suggest that in this question is involved nothing of principle that ought to keep Masons apart? It is possible that by frank discussion we might be able, to show our brethren of other countries the wisdom and advantages of this policy.

Grand Lodges of so-called Ancient Craft origin often refuse to recognize those of Scottish Rite origin because no one has ever been able to give a convincing account of the regularity of origin of Scottish Rite Masonry. But it should be remembered that, though we can carry the history of Ancient Craft Masonry nearly a hundred years further back than we can that of the Scottish Rite, yet the regularity of the origin of Modern Ancient Craft Masonry can no more be shown than can that of the Scottish Rite. There are at least plausible grounds for belief that the Scottish Rite is but a development from the Ancient Craft. Possibly by getting together and talking it over the Scottish Rite Supreme Councils and Scottish Rite Masons generally might be convinced of the wisdom of adopting the plan so successfully adopted in the United States, England and some other countries of not interfering with the first three or symbolic degrees but leaving them to the exclusive jurisdiction of Grand Lodges.

One may ask, "Is Masonic Universality desirable, will it be productive of any benefits or advantages?" To ask this question is to challenge the value of Freemasonry altogether, to question whether it is worth while at all, for if it is good for one man it is good for all men, and if it is not good for all it is worthless for any. It also denies the truism that "in union is strength." I believe no intelligent Mason can be found who will deny the desirability of a world-wide Fraternity teaching and practicing the doctrines we profess.

One may then ask, "How are the conditions above pointed out to be corrected?" Our answer is, not by the methods we have been employing, not by refusing to have any communication with each other, not by standing aloof and denouncing each other, not by regarding as contaminating or unclean Masons and Masonic bodies merely because upon some one or all of these questions they differ from us.

SOME SOLUTIONS ARE SUGGESTED

First, we would suggest that the International Masonic Association, at Geneva, Switzerland, be supported and developed until it becomes as it was planned to be, a real center from which can be secured Prompt and reliable information concerning all Masonic movements and activities on the continent of Europe especially.

Secondly, we already have in the National Masonic Research Society, of Iowa, an organization that might be made to perform a like service in this country. Or if this Society is not well adapted or well located for the purpose one could be easily devised. The principal thing would be to provide the financial support and the men equal to the task and tell them to go to work in their own way to get the information.

Thirdly, our Committees on Foreign Correspondence should endeavor to get facts and lay them before their respective Grand Lodges rather than revamping half-baked opinions founded on fragmentary or false information. Preconceived opinions, or opinions of a past generation, should be laid aside and the whole question examined anew.

Fourthly, intelligent Masons visiting foreign countries should be encouraged to visit the lodges there and get first-hand information, instead of being forbidden to do so as is now the rule. Occasionally, carefully selected delegations night be sent for this purpose. The information procured by these means should be given free publicity. All this would cost some money, it is true, but not more than could be easily provided. Fifthly, a World Congress of Freemasons should be held periodically, say

every five years, without any legislative powers but authorized only to discuss and express opinions on Masonic questions.

The first of such congresses should be held in England as the oldest Masonic country, or in the United States as the one having the greatest number of Masons. The list of Grand Bodies invited should, while being carefully selected, not be too restricted. It should be distinctly understood that invitation to and participation in the congress was not the equivalent of recognition. It should not be lost sight of that the main purposes of the congress were to get acquainted with each other, to provide opportunity for discussion and exchange of ideas, and the securing and imparting of information.

I am well aware that some brothers will raise their hands in horror and say that I am suggesting a Universal Grand Lodge. That cry has killed every movement for Masonic solidarity that has ever been suggested, but this scarecrow has long enough prevented cooperation among Masons. I am as much opposed to a General, or Supreme, or Universal Grand Lodge as are these brethren, but I can see the difference between such a body and one convened merely for conference and discussion.

Finally, we must rid ourselves of the self-righteous idea that by having any communication or association with Masons or Masonic bodies not already recognized as regular, we render ourselves unclean. We shall not be hurt Masonically socially, or morally, by meeting and discussing Masonry with men whom we may never technically recognize as Masons.

If the dream of Universal Masonry is ever to be realized a beginning must be made. Brethren and Masonic bodies must be found of sufficient vision to take the lead and of sufficient perseverance and courage to keep the movement moving. We believe that a few years of effort along the lines we have indicated would result in a much better understanding among the Masonic bodies of the world.

----o----

Ben Franklin, Patron of Many Arts

By Bro. JAMES MURRAY, New York

Franklin is easily the greatest figure of this continent prior to the Revolutionary War, and since then none but Washington and Lincoln have arisen to dispute his solitary eminence. After the fashion of some unexpected development in Nature, he appeared among the Colonists like a visitor from another star, the first humanist of America, and the first humorist, a great towering soul who believed in life and tried to let the light shine. The author of this essay has caught something of the blithesome spirit of his subject, for the which we may each one be grateful, seeing that in these days of world desolation and regret, Franklin's indomitable and happy spirit is not the least of the many treasurers we have need of from the past.

AT THE BICENTENNIAL celebration of the birth of Benjamin Franklin more than seventy wreaths were placed on his statue in Printing House Square, Park Row, New York, by organizations and industries, including the Grand Lodge of New York, to which Franklin had made unique contributions. How wonderful is the man whom no less than seventy organizations claim as their own! To each he had given something so vital and so necessary that on his two hundredth birthday anniversary they delighted to do him honor! What a heritage with which to endow posterity! Surely, such a life is well worth the attention that his celebration has created.

The Autobiography, which so inimitably tells the story of his earlier years, ranks, in the charm, vividness and simplicity of its faultless style, among the few masterpieces of English prose. The author catalogs with astonishing frankness the mistakes of his youth, not with any pleasure in the recollection of them, but in the hope of saving others from similar slips. The pages of the Autobiography are still the best source from which to refresh one's knowledge of this period of Franklin's career. The modern writer had best go forward as speedily as possible to the point where his public services began.

At the tender age of ten he was taken from school to assist his father in the business of a tallow chandler and soap boiler, a trade that he greatly disliked. At the age of twelve he was apprenticed to his brother, a printer. Although this work was much more congenial, he met with such discouragement, abuse and disappointment that he ran away and we next find him seeking independent employment at his trade, first in Philadelphia and later in London. The boy printer, the runaway apprentice, the young journeyman, friendless, penniless and far from home in these distant cities, are pictures that have been made familiar to many generations of American readers.

On returning to Philadelphia, Franklin bought the Pennsylvania Gazette and by judicious management was able to discharge, by installments, his indebtedness. As he prospered financially, he suggested and carried forward scheme after scheme of civic improvement. These public spirited activities secured for him the attention and influence that follow success in practical affairs and caused him shortly to be regarded as one of the foremost citizens of his adopted city.

To further his schemes he was fond of organizing men into associations and developed a singular aptitude for creating, conducting and perpetuating such bodies. Among others, the Junto, a select club, which was a power in local affairs, was the child of his brain. It was a paper which he read before this body on the lack of organization in Philadelphia for extinguishing fires that led to the formation of the Union Fire Company. Years later, Franklin boasted with pride that the "city had never lost by fire more than one or two houses at a time," and that "the flames have often been extinguished before the house in which they began had been half consumed."

The example of Franklin, like that of Lincoln, will ever be an inspiration to the home student. He deliberately trained himself in English composition and the ability to write he thus acquired gave him not only his entrance into polities but much of his success as a philosopher and statesman. Poor Richard's Almanac became a pulpit from which Franklin preached to a multitude. The epigrams of Poor Richard are as renowned as any collection in English literature. His political and social satires bear comparison with those of the greatest satirists. In a word, Franklin, from his earliest

days, was a born teacher of men and ranks among the world's most distinguished moralists. But, though an earnest preacher of morality, he was never identified with any religious organization. The fact that he was a Freemason relieves him of the charge of having been an atheist. He possessed the rarest kind of tolerance and accommodated himself easily to the customs of his associates but, in the end, and after much meditation, he formulated a creed of his own.

His first public office came to him in 1736 when he was chosen clerk of the General Assembly. This post he continued to occupy for fourteen years when he was elected a member. In 1737, he was appointed postmaster of Philadelphia, an office which he found, as he says, "of great advantage, for though the salary was small it facilitated the correspondence that improved my newspaper." The postmaster general of the Colonies recognized Franklin's practical ability by employing him as "his controller in regulating the several offices and bringing the officers to account" and when, in 1753, the postmaster general died, Franklin became his successor.

Amid the crowding occupations of these busy years Franklin found time for the scientific research toward which heart always yearned. Besides entrapping the lightning from the clouds with his kite, he performed countless other experiments and wrote treatises upon them which, collected into a volume, "made no small stir in France and were taken much notice of in England."

In his Autobiography, he records with just pride that he received the degree of Master of Arts first from Yale College and afterwards from Harvard. "Thus without studying in any college," he says, "I came to partake of their honors. They were conferred in consideration of my improvements and discoveries in the electric branch of natural philosophy." The Universities of St. Andrew, Edinburgh and Oxford, in succession, later conferred upon him the degree of Doctor of Laws in recognition of his diplomatic services in Great Britain.

Franklin's head was never turned by the many honors that he received and he did not hesitate when opportunity offered to make a joke at his own expense. One of his electrical experiments was an attempt to kill a turkey by shock. He himself received

the full effect of the electrical discharge and he was rendered unconscious. When restored his first remark was, "Well, I meant to kill a turkey and instead I nearly killed a goose."

In 1764 the Pennsylvania Assembly selected him for an important mission to Great Britain and the Colony also appointed him their agent. Such was his industry and success that year by year Pennsylvania reappointed him. Later Massachusetts, New Jersey and Georgia in succession voted him their agent. Thus for some years he represented no less than four of the American Colonies. His life in London as Colonial Agent brought him into contact with England's leading men and with many distinguished foreigners from continental Europe with results the importance of which can scarcely be magnified. His new duties not only trained him in diplomacy but immeasurably broadened his horizon. In his Autobiography Franklin remarks that his father used often to quote the proverb, "A man who is diligent in business shall stand before kings." He adds with pardonable pride that he had "stood before four kings and dined with three of them." When the Stamp Act was introduced in the English Parliament and the shadow of the Revolutionary War began to fall over the Colonies, the figure of Franklin stood sole and unique among the Colonists as a master of diplomacy and international affairs. As a statesman he sought to find means whereby amicable relations between the Mother Country and the Colonies could be maintained. He labored unweariedly to prevent a breach. But his opposition to the policy of the British ministry began with their earliest attempts to tax the Colonies. To a friend he wrote: "Depend on it, my good neighbor, I took every step in my power to prevent the passing of the Stamp Act. Nobody could be more concerned than I to oppose it sincerely and heartily." But he was not yet ready to part with old lamps for new ones. He wrote: "At heart I am no revolutionist. I believe in purifying, not in breaking down. I would to God that 1 could have convinced the British of their error."

In those days of agitation, he was still the philosopher and sage and his views were far in advance of his times. "All wars are follies," he maintained, "very expensive and very mischievous ones." "When will mankind," he asked, "be convinced of this and agree to settle their differences by arbitration?"

His departure marked an era in the relations of Great Britain and her American colonies. All hope of agreement, all possibility of reconciliation upon one side, or of recession upon the other, was absolutely over when Franklin shook from his feet the dust of the Mother Country. That he gave up in despair of maintaining peace meant that war was certain and imminent.

He arrived in Philadelphia, May 5, 1775, and, two months later, formulated the first plan for the confederation of the Colonies to be presented to Congress. Then for eighteen months he toiled in the domestic service of his country. Useful as were his labors at home, however, his presence as a trained negotiator, schooled by fourteen years of the most difficult kind of diplomatic service, was indispensable abroad, and in September, 1776, he was elected envoy to France. The wisdom of this choice and the estimate set by Europe upon his abilities were indicated by the excitement which was created by his arrival at the French capitol. During his residence in Paris, he exercised an influence with the French minister which can hardly be exaggerated. Throughout the War for long and weary months communication between the two countries was extremely slow. The only news to reach Paris was colored by passing through Great Britain, and France was most guarded in her attitude and reluctant to take an open stand upon the side of the Colonies. Thus in the dread year of 1777 tales travelled across the Channel that Washington was drawing off the remnant of his forces in a demoralized retreat and that Philadelphia had fallen before Howe. Franklin, however, refused to despair for his country. When told that Howe had taken Philadelphia he laughingly replied: "No, sir, Philadelphia has taken Howe."

The brunt fell upon Franklin from first to last to keep the Colonies from financial failure, just as Washington alone stood between his country and military disaster. Yet to many, Franklin's task would have been far more difficult than that of Washington. He alone at Paris could tap the rock and make the waters flow. So Congress relied upon him to discharge all foreign bills and indebtedness and poured upon him an endless flood of drafts. After much personal discouragement and discomfort, he obtained from the King a promise of a free gift of 6,000,000 livres in addition to 3,000,000 furnished for interest drafts and eventually by his personal influence and popularity he brought about the decisive French alliance.

Throughout his career Franklin commanded men's confidence. To the exclusion of his colleagues, he enjoyed a monopoly of the respect and personal regard of the French ministry. And even the English, when they made advances for conciliation, addressed to him their communications. Erasmus Darwin wrote in a letter to him: "Whilst I am writing to the philosopher and friend, I can scarcely forget that I am also writing to the greatest statesman of the present, and perhaps of any century, who has spread the happy contagion of liberty among his countrymen and, like the greatest man of all antiquity, the leader of the Jews, has delivered them from the house of bondage and the scourge of oppression." Jefferson when he succeeded Franklin as minister at the French court wrote: "No one can replace him, I am only his successor."

Franklin was made a Mason in the Tun Tavern Lodge in 1732 or thereabouts, and from his printing press in Philadelphia two years later was sent the first book on Freemasonry ever published in America - a reprint of Anderson's The Constitutions of the Freemasons. The first Masonic lodges organized in Philadelphia held annual festivals and elected Grand Masters without written authority from the ruling Grand Lodge of England, or any of its dependencies, by virtue of the immemorial right of Masons, and in due course Franklin became "Grand Master of Pennsylvania."

Both Franklin and his son were treated with marked distinction by the Masonic Fraternity in London. In Paris, he was elected member of the famous French Lodge of the Nine Sisters of which many distinguished Frenchmen were members.

Among illustrious Americans, Franklin stands preeminent. The study of his character, his mind and his career are of perennial interest. One becomes attached to him, bids him farewell with regret and feels that for such as he the longest span of life is far too short. The faults and defects of character and conduct that are urged against him appear trivial when compared with the affection and admiration he inspired in the great mass of mankind both in the generations contemporary with him and in those which know him only as one of the great figures of history.

Franklin had instinctively the noblest of all ambitions, that of being of practical use to his fellow men. To promote the welfare of mankind was the chief motive of his life.

Every moment he could snatch from enforced occupations was devoted to doing, devising, or suggesting something advantageous to the human race. As a patriot, none surpassed him. Intellectually few men of any age or nation are his peers. He covered, and covered well, vast ground. He was one of the most distinguished of all scientists. He was a profound thinker and preacher in morals and the conduct of life. Excepting only the founders of great religions, it would be difficult to name any person who has exerted greater influence upon the ideas, motives and habits of human life.

Franklin died in Philadelphia April 17, 1790, in his eighty-fifth year. More than twenty thousand persons attended his funeral. He was not buried with Masonic rites, for the "Modern" lodges of which he had been "Grand Master" had become extinct during his long sojourn abroad and had been succeeded by the "Ancients." His memory, however, has never grown dim among Masons. They cherish him as one of their forebears who, through wise counsel, patriotism, untiring zeal and unswerving loyalty helped to lay the corner stone of a great Nation.

His attributes demand endless descriptive adjectives - all of which seem weak and pulpless when describing a man whose talents were so versatile that he excelled in whatever he embraced - whether science, art, industry, diplomacy, commerce, or philosophy.

What a pity that this age of specialization uncompromisingly demands that, if a man be a scientist, he shall not be a philosopher: if he be an industrial man, he must not be a poet! The jack-of-all-trades today is despised. Twentieth century philosophy is: know one thing but know it well! And there like a shining beacon light stands Franklin, patron saint of more than three score arts and industries, who was all and excelled in each. A man who in his life lived many lives and lived them all fully and fruitfully!

----o----

The Origin of the Legend of the Third Degree

By Bro. R. J. MEEKREN, Canada

The author of this paper is in charge of a group of members of the National Masonic Research Society who are making a special study of the Legend of the Third Degree. These brethren cooperate with each other through the mail. Their findings will in due course appear in THE BUILDER and ultimately, it is hoped, in book form. Such brethren as may wish to join in this fascinating study may send their names to THE BUILDER, or, better still, may communicate directly with Brother R. J. Meckren, Stanstead, Quebec, Canada. The Society is already indebted to Brother Meekren for many labours: the keen insight revealed in the following paper shows how well qualified he is to conduct special researches, and leads one to prophesy that we shall be very much more indebted to him in the future.

A QUESTION OF PERENNIAL interest to Masonic students is the origin of the Legend of the Third Degree. The margin of disagreement is constantly shrinking, for whereas not so very long ago opinions varied all the way from a literal acceptance of the tale as veritable history to the assertion that it was invented by Anderson or Desaguliers or some one else in or about 1723, it is now, one would judge, very generally agreed that we are not dealing with history, nor yet with fiction in the literary sense, but with an allegorical drama of the nature of the Mystery or Miracle plays of the Middle Ages, of the type of Everyman, of the more elaborate Passion Play of Oberammergau; and further, that the plot is archaic, ancient, and traditional. The discussion now lies within these limits: "Was this plot once public property, and if so, when and under what circumstances did it become an integral part of the Masonic Ritual?"

Bro. D.E.W. Williamson, in his article in THE BUILDER for May, 1922, page 144, would seem to be of the opinion that it was once public property and came into the

tradition of the Craft somewhere between 1535 and 1546 through the medium of Tyndale's or Coverdale's versions of the Bible. The facts are important. Previous versions (which were in manuscript, by the way) were translations from the Latin of the Vulgate; Tyndale's was a translation from the Hebrew in which the title "Abi" or "Abif" was rendered as part of the name, whereas in the Septuagint, the ancient Greek version, and in the Latin versions which were taken from it, the word was translated "my father." The coincidence is too remarkable to be fortuitous, and we are obliged to conclude that this short-lived version of the Bible had something to do with our Legend, as it is told today. But does this necessarily imply that it was at this time that the story was invented? The archaic character of the story makes this scarcely even possible. Was it at this time that it was adapted to the purposes of Masonic Ritual? Many considerations tend to incline us to a negative answer. And not the least of these is the argument very forcefully put by Brother J.S.M. Ward in his Freemasonry and the Ancient Gods, [see THE BUILDER, May, 1922, page 151] to the effect that the Fraternity is, and has always been so far as any indication goes, a secret society, or a society holding secrets. To this one may add that it is also, and always has been, intensely conservative.

IN WHAT SENSE THE THIRD DEGREE IS MYTH

In seeking "more light" upon the subject it may not be unprofitable to turn a little further afield. The bringing in of ancient religious mysteries and such like material to explain Masonic usages is rather discredited now-a-days, but the fault lies perhaps with the mode of employment rather than with the facts themselves. It may help us not a little to realize that what we are dealing with in the Third Degree is myth, and this equally whether the Legend has always been part of the tradition of the Craft, or an eighteenth or Sixteenth century importation. Like other myths it has grown; and also it is the expression of the feeling of a social group. Like others, too, it has been first interpreted as history, and then as conscious invention, and now it is ready for scientific treatment.

By classifying it as a myth, in the technical sense, we are enabled to use in its elucidation the conclusions of anthropologists and students of the history and evolution of mythology and religion. Within the brief space of an article it is not

possible to do more than barely state some of the more important of these conclusions, but even so it may be worth our while.

First, and as stated above, myth is the expression of the feelings and ideals of a social group. That this is preeminently so in the present case hardly needs to be pointed out. Secondly, it is normally the explanation of custom. Tylor's Primitive Culture, a work to be found in most public libraries of any size, will satisfy any inquirer on this point. From this it would follow that our Ritual preceded the Legend. Of course this rule is not absolute, for, in modern imitations of our Order, as well as in the "higher" degree, the process has been reversed. But these are cases of conscious and deliberate invention, and not of growth and survival to which alone the above principle properly applies. And in comparing such inventions with the genuine myth the difference at once strikes the discerning eye. Even in these cases it is curious to trace the influence of the "Work" upon the "Legend." A staking example is the Mark Degree, where the original story has been greatly modified to fit a matured and simplified ritual. This agrees with the hypothesis of Brother Race, in a paper published in the Transactions of the Lodge of Research, Leicester, for a knowledge of which the present writer is indebted to the kindness of the Editor of THE BUILDER. In this paper the internal difficulties of the story, its inconsistencies and improbabilities, are shown to be explicable by regarding it as the plot of a play in which the incidents are made to fit the exigencies of the stage.

MYTH AND RITUAL GO TOGETHER

But myth, again, is the invariable accompaniment of ritual and it would appear as if they normally develop together from the simplest beginnings. This would suggest that we must reduce the story to its lowest factors before we begin to look for its origin.

Again, both custom and myth are extremely tenacious of life, but not of form. The action persists but its reference and details may be completely changed. The incident remains but the motive is entirely new. Even apparently insignificant details may be retained with an entirely new explanation for their presence foisted into the story.

Tylor's work, mentioned above, is the classical authority on this point. Indeed he coined the technical term "survival" to designate this constantly recurring phenomenon. In our own case, therefore, we may confidently look for customs and stories that are ancient, of unknown antiquity, but that have developed and grown, quite possibly out of all knowledge of their originals, unless one is able to produce intermediate stages.

Then we may apply the comparative method that has proved so fruitful in similar investigations in other fields. This brings us to a set of facts that have hardly even been alluded to by most writers on this subject - the wide variations in the Legend itself. Brother Race, for instance, in the paper above referred to, has critically examined the version current in British Freemasonry; Brother Williamson deals with that familiar to American Masons. The difficulties of the one do not exist in the other, and criticism applied to the other might be entirely irrelevant to the former. And there are again other variations even yet of authority in Europe, while there are many traces of yet others in the disjecta membra of "sources," especially in the mass of references, allusions, documents and illicit publications dating from the eighteenth century. A comparison of these would seem to point to some extremely interesting and important conclusions.

One may note some of the more salient of these. It would appear for instance that the original story, as it emerged into the historical period, that is, the Grand Lodge era, knew nothing of any pursuit or punishment of criminals. In fact a whole class of degrees were invented from 1750 on, (the "Ecossais" and "Kadosh" degrees) to supply this lack. Another is that the motive for the crime was very uncertain. Jealousy on the part of K.S. over Baltis, Queen of Sheba, appears in one wild account where the wise king is made to play a part like that of his father's dealings with Uriah the Hittite. In others, professional jealousy appears as the motive. Again, in certain early French work it is said that the Hebrew name of God was the original WORD, but that it was feared that it might have become known, and so "les autres maitres," not K.S., on discovering the body, "current opportun de le changer, et substituerent a Jehova le mot. . .."

When we get through this process of cancelling out the variations and taking what underlies all versions we have left a very simple and indefinite, but highly significant,

story which might thus be told. Someone was killed by someone else, who was assisted by two others; fifteen people had something to do with the affair; the body was hidden; and a green branch was connected with its discovery. Neither time, place, nor occasion is certain, any more than the motive and identity of the actors. To which may be added the special Masonic element, that this occurred during the erection of some vast and important building. Other minor details are constant. There is a hill top, and a reference to the Cardinal Points for example. This bare skeleton of a plot is obviously connected with such stories as that of the Apprentice Pillar at Rosslyn, and the Apprentice's Window at Lincoln, no less than with similar stories from Germany and the remarkable and complex tale that is half told in Perdiguier's Livre du Compagnonage of the death of Maitre Jacques at the hands of the disciples of Maitre Soulise - and it is at the same time practically identical with the myths of "mystery" ritual literally the world over. Such plots are not first public and then by some lapse of memory covered by the veil of secrecy, but whenever found to be public property can generally be shown to have been once secret. These are several normal ways in which a mystery becomes public, but none (excepting of course deliberate invention) by which what is public becomes a mystery.

OUR LEGEND'S CONNECTION WITH MIRACLE PLAYS

How came our legend to have such close analogies with the Miracle Plays? The Mystery is always dramatic, indeed it is not too rash to suppose that the origin of all drama, as of dancing, is to be found in primitive mystery ritual. The origin of the Oriental theatre has not, so far as the present writer is aware, yet been investigated but that of the Greeks has, and it is practically certain that it had its origin directly in the Mysteries of Dionysus. A comparison of the Greek tragedies remaining shows under all the variety and "humanity" of the general aspect an extraordinary coincidence in the essentials of the plots. In all of them can be found an Agon, a Pathos, a Messenger, a Threnos, an Anagnorisis, a Peripeteia, and a Theophany. In some of the plays one or other of these elements may be reduced to the barest minimum yet a distinct trace will persist; the order may vary but the cycle remains. Now translate these terms into ordinary English and apply them to our Legend. There is an Agon or struggle; a Pathos, or suffering; a Messenger; a Threnos, or lamentation; an Anagnorisis, or discover, and finally a Peripeteia, or reversal of feeling, a change from darkness to light, from sorrow to joy, and even a sort of pale reflection of a Theophany, or revelation of the Divinity. What happened in Athens was that a Mystery became public, and we have the Greek plays as a result. But there were

hundreds of other mysteries of which we do not even definitely know the existence, and which were never public. But to go further into this would lead us altogether too far afield.

I reecho Brother Williamson's lament as to the difficulty of gaining access to original sources of information. I have been unable so far to do more than barely touch this field of inquiry. But I feel convinced that here lies a possibility of explaining, by means of the laws of the normal development of religious and semi-religious ideas and institutions, the things that are so puzzling in our ancient Fraternity. In any case it was too much to believe that such at Legend, coupled with such a Ritual, so closely paralleling those of mystery rites everywhere and in every age, could have been devised by eighteenth century scholars, or even evolved by sixteenth century craftsmen.

EDITOR'S NOTE:

Bro. David E. W. Williamson, Reno, Nevada, who has been at work this past year upon a book concerning the Third Degree, had opportunity to read Bro. Meekren's manuscript printed above and as a result of his interest in the same wrote YE EDITOR a long letter in which occurred a paragraph good to read as a codicil to Bro. Meekren's brilliant paper. If this communication is printed here instead of in the Correspondence Department it is in order to render it all the more useful to those who are interested in the subject, and not in any sense as a supplement to the above article.

"Brother Meekren has followed the line of reasoning that I find in the Revised Mackey on the 'Origin of the Third Degree.' The chapter in the History is from the pen of Bro. Clegg, himself, I imagine, because it carries a vein of thought that he has touched upon in several letters to me. But Bro. Meekren adds much from a deep store of classic reading and reaches several conclusions under his various heads that are distinctively original and suggestive. As to "ab" and its construct forms of "abi" and "abiv" he is quite right, I think, in his view, but a clincher would be to have the original of Josephus looked up to see what Josephus really wrote at the point translated by Whiston: "Antiochus to Zeuxis His Father." Zeuxis was the

commanding general of his forces and not his father in fact. My Bagger's Septuagint is not the last word in scholarship, of course, but according to it "Chiram ton patera mou" would be translated "Hiram, who belonged to my father," which I believe is the consensus of scholars on this point. In a footnote, the editor (not named) says that according to the Alexandrine MS. it might mean "Chiram, my son" or even "Chiram, my servant." But every city Arabian vagabond and huckster in Cairo, according to Col. Green and many fugitive writings, has the expression "abuya" in his mouth all day long, addressed to anybody whom he seeks to induce to buy his wares. And "abuya" means "my father" and nothing else.

"I think I shall have to unload all these "abi" facts upon you in a page or so one of these days, if you think anybody would care to read them. You see I'm sceptical about the Craft being interested in such matters as derivation and possible meaning of words and feel that you have made THE BUILDER interesting and educational by eliminating the dead wood. Except to those whose tastes lie in a philological direction, derivations are certainly "dead wood" and besides they require such painful accuracy to be anything more than mere guesses."

David E. W. Williamson, Nevada.

-----o----

ASPIRATION

BY BRO. C. GORDON LAWRENCE, CANADA

I sat one day beside the flowing river

And watched it as it glided on its way,

So smooth and placid in its onward motion

Avoiding all delay.

Within its bosom was a moving purpose,

A longing wish to reach the mighty sea,

And all its strength it gave to that one purpose

But yet how noiselessly.

And I have learned that somewhere in the distance

Beyond the mountain and the spreading lea,

Still moving in that calm majestic sweetness,

The river found the sea.

----o-----

To become an able man in any profession, there are three things necessary - nature, study and practice. - Aristotle.

-----o----

Memorials to Great Men Who Were Masons

WINFIELD SCOTT SCHLEY

By Bro. GEO. W. BAIRD, P.G.M., District of Columbia

REAR ADMIRAL, WINFIELD SCOTT SCHLEY, U. S. N., "the hero of Santiago," was the only man ever made a Mason at sight in the District of Columbia. After becoming a member of Benjamin B. French Lodge in 18953, he found himself so fascinated with Freemasonry that he took all of his degrees one after another as rapidly as he could. I think that Freemasonry had a great deal to do with his thought and feelings from that time until his death, and I am anxious to have it known that one who made such a place for himself in our national annals found so much worth in our Craft during the last years of his life.

Winfield Scott Schley was born in Maryland in 1849 and received his early education in Frederick of that state. He was appointed a cadet midshipman in our navy in 1856 and was graduated a midshipman in 1860.

He was ordered to the Steam Frigate Niagara of the East India squadron and soon was off on a cruise, during which time he was promoted to past midshipman.

The Niagara was ordered home very hurriedly at the time of the Civil War but its officers and men were in ignorance of the extent of the calamity which had befallen the nation until the vessel reached Cape Town, at which time the commanding officer learned that civil war was actually under way.

The voyage home was made partly under sail and partly under steam as the ship did not carry coal enough for the entire distance. It was thought that each and every man should go with his state but it was not known how many states had seceded until the Niagara reached Boston when an officer came on board at which time the crew was mustered and the statement made that every officer must take an additional oath of allegiance. Those who refused or asked time to consider were placed under arrest with the exception of Schley himself who was allowed forty-eight hours in which to

communicate with his people. Before that time had expired he learned that Maryland had not seceded, upon which he promptly took the oath.

He was shortly afterward promoted to the rank of Master and ordered to the old sailing Frigate Potomac stationed at Ship Island in Mississippi Sound. This duty was monotonous and irksome, and officers and men tried to escape from it, but Schley did not have long to wait before receiving his first command. He was put in charge of one of the famous ninety day "gunboats" called the Winona.

When Captain Farragut arrived to assemble his fleet at the bar of the Mississippi River, he found it necessary to jettison part of the cargo of the Colorado and of the Pensacola in an effort to get them through the shallow water. He succeeded in getting the Pensacola over but not the Colorado. Schley's own little ship was particularly useful in these maneuvers. Several Confederate gunboats (the Ivy, the Manassas, etc.) not infrequently came within range while reconnoitering but never lingered very long after a shot was fired.

On one occasion Farragut sent Schley up to the head of the passes for observation and very soon heard heavy firing. He signalled Schley to cease firing and return but that officer did not heed his orders. The signal was repeated again and again but still Schley did not heed it. After the firing had ceased and the Winona returned, Farragut sent up a signal, "Commanding Officer, come aboard." Schley remarked afterwards in telling the story that he confidently expected a court-martial. Captain Farragut met him on the quarterdeck of the Hartford and administered a severe reprimand during which time Schley kept glancing nervously at the yardarm because he was afraid he might be hanged there. He said he never felt so mean or ashamed in-his whole life. When Farragut had finished his reprimand, he exclaimed, "Now, young man, come into the cabin with me, I have something more to say!"

Schley followed him into the cabin. As soon as the door was closed, Farragut produced a bottle of sherry and two glasses, held up a glass of wine, and exclaimed: "Young man, if I commanded a gunboat and got into a mixup with the enemy, and was getting the better of him, I'll be d - d if I'd see a signal either."

Schley was in charge of the Winona at the Port Huron, Louisiana, engagement, and in most of the engagements which took place about Port Hudson, Grand Gulf, Baton Rouge and the Chalmette Batteries: he helped run the Mississippi River forts, and he was at the fall of New Orleans.

After the Civil War was ended Commander Schley served at the Naval Academy as instructor in Spanish, in which language he was very proficient. Leaving there he made a cruise in the Pacific in the famous Wateree, a vessel that was afterward carried up by a tidal wave and left stranded on the sands of Africa three-quarters of a mile from the water.

He again returned to the Naval Academy and then once again made another Pacific cruise, this time in the sloop of war Benicia. Later he commanded the Essex. Then he became lighthouse inspector and later was chief of the Bureau of Equipment of the Department of the Navy.

After that he became commanded of the Cruiser Baltimore. The members of his crew got into a fight with the crew of a Chilean cruiser and became thereby forced into diplomatic differences with the officials of that republic. In the give and take of this diplomatic quarrel, he acquitted himself well. Later he became commander of the battleship New York, and later still assumed chairmanship of the lighthouse board.

When the Spanish American War broke out, he was placed in command of the flying squadron, his flagship being the Brooklyn. The West Indies squadron was commanded by an estimable officer who had broken down in health and who was succeeded temporarily by a captain who was a grade in rank below Schley (now a commodore) and to whom for some reason the Navy Department had given the temporary rank of rear admiral. Newspapers reported the Spanish squadron under Cervera as enroute to the United States and it was known that there were guns in that Spanish fleet capable of very long range. Dailies along the Atlantic Coast frightened cities very much so that many feared that Cervera might be planning to destroy them. Commodore Schley assembled his flying squadron at the mouth of the Chesapeake,

which was central and there stayed in readiness for an attack the moment the Span;sh Fleet might be reported. That fleet was discovered in the region of Martinique in waters controlled by the West Indies squadron. Upon sailing for those waters, Commodore Schley found himself, when in action, working under an officer above whom he himself ranked. Neither that officer nor Schley quarreled or uttered any complaints but the general public became much agitated and to this day men argue as to whom the honors of that naval encounter should go.

Admiral Schley was a very temperate man and always careful of his health. He avoided drugs, depended largely on nature to relieve his ailments, enjoyed life and was seldom ill. Death came suddenly as he had always wished and was due to a cerebral hemmorhage while walking along the streets of New York City. Bystanders who lifted the well dressed and slender form from the sidewalk were astonished to discover it to be the body of the famous Winfield Scott SChley. He was buried with military and Masonic honors in the National Cemetery at Arlington. Over his grave was erected the beautiful granite memorial shown in the accompanying illustration.

----o----

CHAPTERS OF MASONIC HISTORY

BY BRO. H.L. HAYWOOD

EDITOR THE BUILDER

PART IV - FREEMASONRY AND THE ROMAN COLLEGIA

THE BUILDER JUNE 1923

THE ORIGIN OF MODERN Freemasonry has been traced by means of documents and other historical records to guilds of builders in the Middle Ages. These guilds in turn were derived from yet earlier forms of organized endeavour (as has already been noted in the chapter on the Cathedral Builders) therefore Masonic historians have found it necessary to try to push their way back behind them in an attempt to learn how they came into existence. Nearly all these historians have fastened their attention on the Roman collegia (plural form of collegium) as furnishing the most probable ancestry for the guilds from which Freemasonry sprang, therefore it is necessary for a Masonic student to know something about those societies of ancient Rome.

A collegium was an association of persons, never less than three, for some chosen object, usually of a trade, social, or religious character, organized according to law. It had its own regulations and usually its own meeting place. In the majority of cases these collegia were dealt with by law as having what is known in lawyer parlance as "a legal personality," that is to say, they could own property and they could be held accountable through their officials for their acts. The collegiate organizations reached their perfection and became most popular in Rome, therefore they are generally known as Roman collegia, but they were also popular in many other countries as well.

I. - COLLEGIA WERE ORGANIZED AMONG GREEKS, EGYPTIANS, ETC.

The great majority of Greek Collegia were organized about the worship of some god or hero. Religion was a public activity controlled by the state and consequently was formal in its character; many men and women, feeling the need for something more emotional, organized themselves into cults for the private worship of their favourite gods, and these organizations were often collegiate in form. It is believed that the famous Orphic mysteries, so often described by Masonic writers, were begun in this manner. Collegia of worshippers of Bacchus existed in the second century; there is a record of such a collegium dated 186 B.C. These and other Greek collegia were called by various names, thiassoi, hetairai, etc.

Political activity among the Greeks sometimes assumed the collegiate form, especially among the lower classes and among colonies of resident aliens, the latter of

whom usually settled at or near some seaport. There were political collegia at Athens in the time of Pericles, and they caused much trouble. In 413 B.C. a group of them conspired to overthrow the democratic government. Such Greek associations, however, were not very numerous or powerful, and never reached anything like the state of development as that attained in Rome.

Collegia became more or less common in Egypt in the first century B.C., especially among the worshippers of Isis. Apuleius mentions one such organization under date of 79 B.C., and there is reason to believe that they had existed much earlier. In many cases they took the form of burial clubs, about which more anon. Records of the existence of such associations in the famous region of the Fayum have been found, bearing date of 67 B.C. In Asia Minor, also, traces of collegia have been unearthed, and it is believed that Thyatira had a larger number than any other city in Asia; its college of smiths became known throughout the world.

II - COLLEGIA BECAME VERY COMMON IN THE ROMAN EMPIRE

Among the Romans collegiate associations were so old that legend attributed their founding to Numa, the second of the traditional Roman kings, and there is a mention of collegia in the Twelve Tables. These organizations flourished unhampered until after the beginning of the first century B.C., during which time some opposition began to develop among Roman law makers. In 64 B.C. they were forbidden for a while, with the exception of a few of a religious character, but in 58 a Clodian law once again permitted them. This law was set aside only two years afterwards. Julius Caesar in his turn forbade them all, except Jewish associations of worship, on the ground that they dabbled too much in politics. When Augustus became emperor he espoused the cause of the collegia and caused to be adopted an imperial statute that came to stand as the foundation of all jurisprudence having to do with them and with similar organizations. The Emperor Marcus Aurelius was the greatest friend the collegia ever had.

Except for these general statutes the collegia were left very much to themselves until Nero became emperor, when he caused to be adopted a series of regulations

controlling the associations in Italian towns. These regulations were extended to include provincial towns by Trajan, and from his regime until the end one emperor after another assumed such increasing control of the collegia that there came a time when they were merely cogs in the great machinery of state. Membership was made hereditary; transfer of a man from one collegium to another was forbidden; and freedom to work or not to work was everywhere denied. Industry became in effect a state controlled monopoly, and workmen were as restricted as soldiers in an army. The imperial system in its last centuries was supported by the power it extorted from the collegia, so that the organizations of trades, the organizations of politics, and the organizations of military forces became three great pillars underneath the empire.

In spite of the great mass of regulations and restrictive laws, and of the severe penalties hedging them all about, a great many collegia came into existence under conditions and for purposes that violated the statutes. These were known as collegia illicits, and gave the officials just such trouble as bootleggers give nowadays. Some of these unlawful associations were of a religious character, others were hatching places for political intrigues. When apprehended they were severely dealt with through the person of their president, who was compelled to pay a heavy fine or else go to jail.

It is amazing to discover how many collegia there were. More than twenty-five hundred inscriptions are in existence, and these have emanated from some four hundred and seventy-five towns and villages of the empire. In the city of Rome itself more than eighty different trades were organized, and it is believed that if the memorials were more complete the number would be considerably increased. It is a great misfortune that we are so dependent on inscriptions and similar records, because time has not dealt kindly with such things, but this is the case and because the classic writers almost always scorned to speak of them owing to their plebeian character. Like our own literary historians the old Latin writers loved to tell about lords and ladies and other notables, their fortunes, their intrigues, and their wars: the numberless masses of common folk lay outside their range of vision. An attempt to discover what the historians of the Roman Empire have had to say about the collegia will bring this home to a man; in all the histories that I was able to consult I did not find any reference worth reading except in one or two of the thick volumes of Duruy, the Frenchman. Gibbon raises his eyebrows; Ferrers has nothing to say; Mommsen forgets all about it, though in 1870 he published a tome in Latin on the matter, which,

so far as one may discover, has never been translated into English; and so it goes. One is driven back on the archaeologists.

A great many collegia were organized solely for the purpose of guaranteeing a member a decent sepulture; they were known as teuinorum collegia, or burial clubs. Each club of this kind built or leased a hall, and held regular meetings upon which occasions poems were read about the deceased, or a feast was held to commemorate a brother on his birthday anniversary. Each of these pathetic little societies owned, or had access to, a columbarium. A columbarium, God save the mark, was a kind of nickname, and meant literally dovecote, which was a name suggested by the fact that it so much resembled the little buildings in which aristocrats housed their doves. In a dark room, half underground, were galleries of niches, each large enough to contain an urn; every member of the collegium was entitled to his niche and his urn, and there were provisions for a vase of flowers, perhaps, or even an inscription.

Death was a thing of horror to the Roman, especially if he had the misfortune to be poor, because his creeds taught him that a man illy buried would turn out an unhappy ghost, or even would wander unhoused about the winds, a forlorn and shivering spirit in an agony of loneliness. Accordingly, every man strained his resources to see to it that his own soul was protected against such a fate. The rich could build their own monuments - every Roman highway of any importance was lined by such things - but the slaves and the poor were hard put to stave off neglect after death. They resorted to the expedient of pooling their resources, and the burial club was the result.

It is impossible for us moderns to realize how much such a thing meant to a Roman with little or no means. The public custom of disposing of the uncared for dead was repellent beyond description. Great pits were kept half open near the centers of population and into these, without any ceremony, the corpses of the poor were dumped. To escape such a horror a man was willing to make almost any sacrifice.

Owing to this feeling about burial the Romans were always patient with any attempt at securing decorous funeral lites, therefore the collegia having such matters in charge were dealt with patiently and often with lenience. It is supposed by such authorities

as Sir William Ramsey that many of the early Christian churches were first organized as burial clubs in order to escape the wrath of the officials, especially when all private religious associations were under the ban, as happened several times. It is believed by some that the early church was often persecuted, not because of the theological doctrines it taught, but because officialdom deemed associations of private persons a menace to the state.

The great majority of collegia came into existence for more mundane purposes. Almost every profession, art, and trade had its own organization made in due form, and according to imperial statute. Sometimes the division of function among these crafts was carried to an extreme as when the garbage collectors had their own collegium, the slipper makers theirs, the vendors of fish theirs, the wig makers theirs, etc. The oldest known inscription refers to a collegium of cooks, 200 B.C. It has been alleged by many Masonic writers that collegia of masons, or builders and architects, occupied a distinctive place and enjoyed special honours and privileges. It is true that Cicero remarks of the honourableness of architecture, and that a few other of the Latins mention that calling as having a peculiar usefulness, but other than this I have never been able to discover any grounds for the assertions so freely made by our own historians, though I have searched with loving care, seeing that I have wished to find such evidence.

There were no collegia in Roman Africa, and there were not many in the Eastern Empire, but elsewhere they were thickly scattered through Roman civilization. Every regiment of soldiers carried with it its own collegia of engineers, carpenters, and such craftsmen, and, as Coote remarks, "it was as easy to imagine a Roman without a city as to conceive his existence without collegia."

III - HOW THE COLLEGIA WERE ORGANIZED

Each collegium aspired to control or own a hall or meeting place, which it called schola, or in some cases, curia. For officials it had a kind of president called by different names, magistri, curitarious, quinquennales, perfecti praesides, and so on. Decuriones were a kind of warden, and there were factors or quaestors to manage the

business affairs. Each society had its own laws, called lex college, and its house rules or by-laws, and these regulations were based, as already explained, on the imperial statutes. Fees and dues went into a common chest, called the arca. It has been alleged by some writers that the funds thus accumulated were used for charitable purposes but the best informed archaeologists dissent from this opinion, and say that the income was employed to defray necessary expenses for the upkeep of headquarters, and for memorial banquets. Oftentimes some well-to-do member or friend left behind a legacy, usually with the direction that it be used for memorial banquets, but sometimes for the benefits of the membership as a whole. Most collegia besought the graces of a patron, often a woman, who, in return for signal honours, helped defray the expenses of the little group. It is supposed by a few chroniclers that these patrons, who often belonged to the upper classes, were more or less useful in controlling the activities of the collegia in the interests of the established order.

The social system of Rome, with its semi-caste form, was reflected inside the collegium where the differences of rank were anxiously observed, and the member from some noble house always received special honours. Slaves were often admitted, if they came with the consent of their masters, and there were many freedmen, who were in many cases wealthy men. For the most part, the technical organization of the body, with its officials, its ranks, and its parish outlines, was modelled on the lay-out of the typical Roman city which was to a Roman the ne plus ultra of political organization.

IV. - THE COLLEGIA AND FREEMASONRY

To the student of the evolution of Freemasonry from its first crude traces until its present state of affluence and power, the story of the collegia is of considerable importance. The enthusiastic notion that those ancient associations were Masonic lodges in the literal sense, and that through them our Fraternity as it now exists can trace its history back to 1000 B.C. or beyond, must be abandoned except in a sense so broad as almost to rob the idea of any meaning at all. Nevertheless the collegiate organization may justly be considered as one item in a long chain of general as sociational development, the last link of which is our modern Fraternity.

There are three or four theories which hold that one may trace a certain tenuous continuity between the Roman collegia and modern Freemasonry.

One of these is the Dionysiac Artificers theory. This hypothesis was given the shape with which we are now familiar by Hyppolito Joseph Da Costa in his Sketch for the History of the Dionysian Artificers (published complete in instalment form in The Montana Mason beginning with November, 1921), and he was followed, and his arguments repeated, by The History of Freemasonry, drawn from authentic source of information; with an account of the Grand Lodge of Scotland, from its Institution in 1736 to the present time, compiled from the Records; and an Appendix of Original Papers, a famous old volume long attributed to Alexander Lawrie but now generally believed to have been written by Sir David Brewster. The essence of this theory is that these Artificers were employed - lodges of them, that is - in the building of King Solomon's Temple, and that they preserved the secrets of architecture until at last they transmitted them to such of the Roman collegia as practised that art.

At this juncture the equally well known Comacine theory comes in. According to this reading of the matter, as we may learn from Cathedral Builders, by "Leader Scott," and from Brother Ravenscroft's codicils to the same in his Comacines - Their Predecessors and Their Successors, a few of the Roman builders' collegia (collegia fabrorum) took refuge from the Barbarian invasions on or near Lake Como in Northern Italy and there kept alive a knowledge of building until such time as conditions had stabilized themselves and Europe had become ready for another civilization. When the barbarian peoples began to build their own cities and to lay out their highways these Comacini, so the theory has it, went here and there to teach the people the arts of building. They established schools, and acted as missionaries in general throughout the various countries of Europe, England included, all of which will be described in more adequate manner in a chapter to come.

The third of the theories that would connect the collegia with early Masonic guilds is that which Gould elaborates at some length in the first volume of his History, but without committing himself one way or the other. According to this theory, collegia entered Britain with the Roman army of conquest and were responsible for the cities,

highways, dikes and churches, some remains of which are still in existence. When the Angles, Saxons and Danes made an end of the Roman civilization in the islands, the collegia continued to exist among them in a somewhat changed form, known as guilds. Among these guilds were those devoted to building and its allied arts, and out of these guilds there emerged in time those organizations of Masons who gave us Freemasonry. Some of the greatest historians in the world deny all this in toto - Freeman among them - while others accept it. A layman must make up his mind to suit himself.

Still another theory is that which connects the medieval guilds of Europe with the collegia that lingered late in and about Constantinople, or, as it was called, Byzantium. It is supposed that as these organizations of Byzantine builders came more and more into demand they moved gradually across Italy and on up into central Europe where they served as the seed out of which came the Teutonic guilds. According to the theory, it was from these Teutonic guilds that the Masonic guilds of England came, and it was out of the English guilds that Freemasonry emerged.

Until such time as more evidence is forthcoming these, and other theories that could be described if space permitted, will all hang more or less in the air. For my own part I do not accept any of them as proved. None of them have a sufficient bottom of known facts. It appears to me that we should hold judgment in suspense.

Nevertheless and in spite of this uncertainty, the collegia will ever continue to be of importance to us Masons because they give us one of the best examples in the world of how and why it is that such a thing as Freemasonry grows up out of human nature. In the days of the Roman Empire life became hard and it grew complex, so that the individual found himself helpless to battle the world alone. He discovered that if he would combine his own puny individual forces with the resources of his neighbours and friends that what he alone could not do he might do through cooperation. Through pooling their money, their knowledge, their influence, and their good will the dim multitudes of common people learned to hold their own in a great hard world.

It is so today. The lodge is a means whereby the solitary individual may escape from his helplessness by linking his own life onto the lives of his fellows. In its utmost essence that is what Freemasonry does. It goes down into the depths of a man's nature until it finds what is most permanent and universal in him and links that onto the inmost nature of many others. Held together by such a Mystic Tie brethren work and live together and they who might in our large centers lead lonely lives as strangers or even as enemies are able to rescue from the welter of modern life the sweet amenities of friendship, brotherly love, relief, mutual tolerance, and kindliness. What the collegium was to the men of ancient Rome, the Masonic lodge is to men of today.

WORKS CONSULTED IN PREPARING THIS ARTICLE

Livy, Metamorphosis, XI, 30. Kennedy, St. Paul and the Mystery Religions, 72, etc. Poland, History of the Greeks. Waltzing, Historical Studies of the Professional Corporations of the Romans. Pauly, Realencyclopadie, article by Kornemann on Collegium. Hastings, Dictionary of the Bible, vol. V, 132. A Companion to Latin Studies, see. 202. Find complete Latin bibliography in sec. 563. Hasting, Encyclopedia of Religion and Ethics, vol. VI, 218. Hatch, The Organization of Early Christian Churches. Encyclopedia Britannica, eleventh edition, vol VI, 564. Mommsen, De Collegiis et Sodalitiis Romanorum Kiliae, 1870. Grote, History of Greece, vol. V, Greenidge, Handbook of Greek Constitutional History, 208 ff. Davis, The Influence of Wealth in Imperial Rome, section on Gilds. Pliny, Epistle X, 97, 98. Abbott, The Common People of Ancient Rome, 205. Corpus Inscriptionum Latinarum, XI, 5047; V, 7906; Ill, 953; VIII, 14683; III, 3583; XIV, 2112; XIV, 326. Friedlander, Roman Life and Manners, I, 146. Fowler, The Religious Experience of the Roman People, ch. beginning p. 270. Barnes, Early Church in the Light of the Monuments, 53. De Rossi, Roma Soterranea, 58. Bulletino di Arch. Crist. Ramsey, The Church in the Roman Empire, 213. Hatch, Bampton Lectures, 152. Le Blant, Actes, 282. Dill, Roman Life From Nero to Marcus Aurelius. Plutarch, Numa. Duruy, History of Rome, several chapters; consult index. Cobern, The New Archaeological Discoveries and the New Testament. Pelham, Essays on Roman History, 701 ff. Ars Quatuor Coronatorum, XI, 170. Scott, The Cathedral Builders, book II, eh. 3. Clegg, Mackey's History of Freemasonry, ch. 46 ff. Gould, The History of Freemasonry, vol. I, 36. See bibliographical notes in entire chapter. Coote, The Romans of Britain. Fort, Early History and Antiquities of Masonry. Hope, Historical Essay on Architecture. Newton, The Builders, part I, ch 5. Armitage, A Short

Masonic History, vol I ch 7. Gould, The Concise History of Freemasonry, (Crowe's Revision), 10. Ward, Freemasonry and the Ancient Gods, part 1, ch. 17. Spence, Encyclopedia of Occultism, article on Freemasonry. Corpus Juris Civilis, Dig. XLVII, 22. Brown, From Schola to Cathedral.

Mackey's Encyclopedia - (Revised Edition):

Ancient Mysteries, 497; Builder, 123; Collegium, 158. Comacine Masters, 161; Egyptian Mysteries, 232; Freemasons of the Church, 150; Gilds, 296; Initiations of the Egyptian Priests, 234; Isis, 358; Mysteries of Osiris, 540; Oath of the Gild, 524; Orphic Mysteries, 539; Osiris, 540; Roman Colleges of Artificers, 630; Stone-Masons of the Middle Ages, 718.

THE BUILDER:

Vol. III, 1917. - Masonic History - Suggestions for Research, p.204; The Cathedral Builders, p. 380.

Vol. IV, 1918. - The Comacines, p. 63.

Vol. VI, 1920. - A Bird's-Eye View of Masonic History, 236

Vol. VII, 1921. - Whence Came Freemasonry, p. 90.

Vol. VIII, 1922. - A Mediating Theory, p. 318.

According to our usual custom Study Club articles will be discontinued for July and August during which season nearly all Study Clubs discontinue their meetings. The series will be resumed in THE BUILDER for September with an article on "The Comacine Masters," and that will be followed by others in due order until a more or less complete history of the Craft will have been published.

----o----

EDITORIAL

THE SHRINE AND ITS PROBLEMS

AN ESTIMABLE Masonic scribe has recently published an article under the caption, "Do We Want the Shrine?" The burden of his argument is that the Shrine is a kind of novel experiment in which lurks a deal of danger for Freemasonry and it is high time Craftsmen were looking into the matter. The unfortunate thing about this writer, so far as the present subject is concerned, is that he is some fifty years too late.

The Shrine is not an experiment, blushing with timidity, but a veteran among fraternities with a half century of achievement behind it. It built its first temple in New York City in 1872, which is fifty-one years ago. It elected Pro. Walter M. Fleming its first Imperial Potentate in New York in June, 1876, and on the same date held the first meeting of its Imperial Council, subsequent to which time the Council has been in session some forty-seven times. Since Mecca Temple was organized (1872) the Shrine has chartered more than one hundred and fifty temples, many of which have buildings of their own that are as imposing as they are unique. Its membership now runs close to five hundred thousand and every one of these is either a Knight Templar or a Scottish Rite Mason. It is too late to ask if we want the Shrine.

About one-fifth of the total Masonic membership of this country have voted to make it a reality.

It is this fact of the Masonic character of its personnel that raises the problems which the above mentioned writer has discussed, because the profane world, knowing of the intimacy between the Shrine and Masonic bodies, accept the Shrine as being itself a Masonic organization and therefore hold Freemasonry responsible for all its doings. With this opinion that the Shrine is an integral part of the Masonic family of rites and bodies a great many Masons appear to agree, for they accept it into their circles on the same terms as organizations known as strictly Masonic. They devote departments to it in Masonic periodicals; they incorporate its story in their histories of the Order; and they invite it to house itself in their own buldings, as witness the great new temple now building in Detroit where the Shrine is to have headquarter facilities on a par with Blue Lodges, Chapters, the Consistory, etc., etc. What is still more important, Shrine representatives are frequently permitted to solicit their membership directly from among Masons, and often while Masonic bodies are at work, as at Scottish Rite reunions. Some may be quite willing to accept the Shrine frankly as being as much a Masonic body as a lodge or a chapter; others may refuse to admit that it is more than an auxiliary; in either case the fact remains that the Shrine and Masonic bodies strictly so called are living and working on terms of closest intimacy, so that, whatever be the formal status of the Shrine, its welfare and the general welfare of the Craft must necessarily, and to a certain extent, go hand in hand.

Some of the problems that have arisen from this intimacy have been pretty generally discussed, often with anxious care, and some times in Grand Lodge. The habit of soliciting members, so frankly referred to by Brother McCandless in his article in this issue, grates on the sensibility of many Blue Lodge Masons who look upon solicitation in any form as unmasonic. These same brethren dislike very much to see men seek admittance to a Blue Lodge merely as a step looking toward membership in the Shrine. Also they have been shocked on two or three occasions by what one Grand Lodge spokesman described as "mad doings." Furthermore, many of these same brethren feel that in Masonry there is an almost solemn dignity, like that which one finds in all sincere religion, and that this dignity does not appear to them to comport well with a parade of Masons going down a city street in red fezzes and flowing pantaloons.

There is no attempt to raise such questions here, which are cited merely by way of illustration, least of all is there any attempt to answer them. But there is one principle that may be mentioned which, if it were always adhered to, would automatically dispose of almost all such difficulties. In all Masonic activities whatsoever the strictly Masonic work of every Masonic body must have always the right of way; secondary and auxiliary activities must always take a second place. This applies not only to the Shrine but to all the other playgrounds of Masonry. It is a great evil when a Blue Lodge initiation is crowded into the early afternoon in order to free the lodge room for a dinner dance, or when it is hurriedly got out of the road in order that an amateur orchestra may entertain the crowd. Such doings ARE unmasonic, and should be everywhere frowned on.

Brother McCandless and his colleagues are in the vanguard of those who frown on them. All Shriners are brother Masons, and some of the wisest heads of the Craft are members of the Imperial Council. They are fully awake to all their problems, and it is pretty safe to predict that they will meet them in a spirit that looks only to the high ideals of Masonry. One thing is certain. No good will ever come from attempts to set one group of Masons into opposition with other groups. We are all members of one great family, and our welfare must ever consist in the application of the family spirit to all our problems.

Such problems as may now confront the Shrine are incidental to all great organizations, and there is no need to fear lest the wisdom of Masonry fail in solving them as they arise from time to time. Meanwhile every Mason can cordially echo the sentiments expressed by Brother McCandless in his last paragraph. It is a good thing for brethren to enjoy good fellowship; to let God's sunshine into every heart; to increase the joy of life; to add to the gaiety of nations.

"THE CHARM OF FINE MANNERS"

A rare old Spanish Dictionary of the eighteenth century described etiquette as "a book of ceremonies hid in the king's palace." The words are fragrant as an old wine, are they not, and suggest, after the manner of poetry, many more things than they tell. In

the Old French, from which etiquette is derived, the term was used of the tickets given out at court to enable each member of the king's suite to kind the place in line properly suited to his rank. This association of courtliness, of kingly mien, and elegant deportment, hangs like an aroma about the word still, and conveys to us a hint of what sort of thing it is. Good manners accepted and used, and consequently transformed into a ceremonial, such a thing is etiquette, and only a boor would make light of it. It is to good manners what the written score is to music, and quite as necessary, lest the harmony of social intercourse evaporate away.

Emerson once exclaimed that if manners were lost out of the world, some gentleman would rediscover them, because they are necessary to the social life of civilized people. The Sage of Concord was little given to forms; indeed, he did more than any other man of his generation to dissolve them, but for all that he saw clearly how necessary they are. "The charm of fine manners is music and sculpture and picture," he remarked on another occasion. A saying similar to this is attributed to an old sage of ancient Europe: "Men make laws, women make manners." It is to say that men contribute strength; women, beauty; and that charm, address, and courtesy are as important as armies and gunpowder.

Our brethren in England long ago learned how good and beautiful a thing it is for Masons to work together in lodge under the inspiration of etiquette. They employ a Master of Ceremonies, and ask of each member that he observe the due forms of lodge behavior, for they know that "good manners and soft words have brought many a difficult thing to pass." Brother Campbell-Everden wrote a very excellent book on the subject.

Operative Masons of the old days have often been described as rude men of calloused hands and rough behavior. One may doubt this. The Old Charges have a great deal to say about the Points of Fellowship, and Anderson's Constitutions, which is certainly an excellent witness, devotes one of its six- sections and a very large amount of space to a Mason's behavior in and out of lodge. The book is a reflection, and to a certain extent a preservation, of customs grown ancient by 1723, and shows that for many generations the brethren had been anxious to subdue their passions, to improve themselves in Masonry, and to enjoy the privileges of happy social intercourse.

It is sometimes hinted that in our own lodges we are not so observant of these graces. There may be something to this charge. Our national culture is not as rich, as complex, or as firmly established as that of the Old World. Our traditions and racial tendencies have always tended to make light of etiquette. The Puritans and Pilgrims who gave us the key of so much of our social behavior retained a stiff knee and kept their hats on. Walt Whitman loved to voice this uncouthness in his poems. "I am no dainty, dolce, affetuoso," he cried, "but rough, bearded, and to be wrestled with."

It may be that something of this spirit lingers in our lodges. We may not make a point of addressing the chair in strict decorum because we feel that it betokens servility. It may be that we sometimes carry on conversations during initiation ceremonies, and enter and leave a lodge room without observing the forms, because we enjoy living in a free and easy atmosphere.

It is more probable that other causes lie behind these lapses. The great majority of American men are gentlemen by instinct, and the observation applies especially to Masons, who have been elected out of the total citizenship because of their social aptitudes. Our lodges are often very large. The official group changes rapidly. Many Masons can't attend lodge regularly, and accordingly grow rusty. Also there is a great deal of travelling about, not only from town to town but among the various rites, so that an individual is often hard put to remember his cues.

These facts represent conditions, not excuses, and offer a challenge to the governors of the Craft. Etiquette is necessary. It belongs to the lex non scripts of Freemasonry, laws that are not written but laws all the same. It is minor jurisprudence and quite as necessary as that required by the constitutions or enjoined by statutes and by-laws. To see a lodge conducted with decorum, so that all its activities carry forward like the strains of music, is a delight and a privilege. It is, in a sense, the work of Freemasonry, which is evermore building temples in the minds and hearts of men, and which requires that there should be "a book of ceremonies hidden away in the king's palace."

----o----

THE LIBRARY

THE INFANCY AND YOUTH OF SCIENTIFIC THOUGHT

A HISTORY OF MAGIC AND EXPERIMENTAL SCIENCE DURING THE FIRST THIRTEEN CENTURIES OF OUR ERA, by Lynn Thorndike, Ph. D., Professor of History in Western Reserve University. Two volumes, 5 3/4 X 8 1/2, xl-835 and vi-1036 pages respectively, published by the Macmillan Company, New York, N. Y. Price $10.00. Orders can be placed through the Book Department, National Masonic Research Society.

MAGIC IS SO COMMONLY THOUGHT of as trickery, and science as fact, that to many the very title of this work may seem selfcontradictory. If the reader will cast aside such a prejudice he can the better do justice to this truly monumental work.

Whether we agree or disagree with the conclusions of Professor Thorndike there can be no question about his prodigious industry and his transparent sincerity. He has travelled far afield to peruse at first hand the original manuscripts in their dusty treasuries in the Old and New Worlds. Not only does he freely interpret the books and manuscripts that he has unearthed in various countries but he is frank when listing other works to tell how little he is acquainted with their contents whenever such may be the case. It is well for him to do this, for his book (if it had no other value) is a remarkable work of reference, containing as it does quotations and comments upon information stored hitherto in rare publications in several languages, often hidden away where distance, war, and other difficulties have barred the investigator.

Such a production as this by Professor Thorndike has very much of value to us. Ceremonies and rites, rituals and formulas of words and phrases, are all within the scope of such an inquiry as his.

We must admit that from first to last there is no direct discussion of our ancient Craft. In fact, only in one place do we find an allusion to the Fraternity, and that, in Vol. I, page 183, is by no means important. The author there tells us that the architect as described by Vitruvius, at the beginning of the Roman Empire under Julius and Augustus Caesar, went about his work without magical procedure. We are told that "perhaps permanent building is an honest downright open constructive art where error is at once apparent and superstition finds little hold. If so, one wonders how there came to be so much mystery about Freemasonry."

But we may venture to suggest that the Professor does not seem to be acquainted with what has appeared in such works as Dr. Mackey's Encyclopaedia, and his History; Brother George W. Speth's Builders' Rites' and Ceremonies: H. Clay Trumbull's work on the primitive rite of the Blood Covenant; the same author's Threshold Covenant; the essays on animal symbolism in William Andrews' Church Treasury, and other treatises of this class. Perhaps he purposely excluded such funds of information though the peculiar practices of religious congregations and of trade organizations would not appear to be foreign in any way to his general inquiry.

Professor Thorndike's field of study is broad and his labors are of twenty years' duration. He deems magic to include all occult arts and sciences, superstitions and folk-lore, and that magicians were probably the first to experiment scientifically. There are numerous references to our ancient friend and brother, the great Pythagoras. Of the latter's esteem for the magical qualities of numbers there is much evidence. The Bible, the Apocrypha, and magic have each a chapter of compelling interest, followed by equally noteworthy comments upon the literature relating to the Apostles and the early Fathers of the Church.

One is tempted to cite freely. There is, for example, the exposure by Hippolytus of the frauds of magicians; the early explanation of the high priest's breastplate; the use of

phrases to ward off injury or to do harm - an ancient idea not unknown as a supposed novelty even in these so-called up-to-date times; such mathematical diversions as attempts to square the circle in the year 1010; the lament by Abelard in 1107 on the national morals, that "princes were violent, prelates winebibbers, judges mercenary, patrons inconstant, the common men flatterers, promise makers false, friends envious, and everyone in general ambitious," a regret on things going to the dogs that reads as familiarly as many letters to the modern newspaper.

There is the curious argument recorded that necromancy was once advocated to take the place of rhetoric among the seven liberal arts and sciences. Then there is the division of the mechanical arts, that, omitting theatrical performances and following tile analogy of the seven liberal arts, was planned in the years 1272-1279 to be earth culture, food science, medicine, costuming, armor making, architecture, and lousiness courses. We read the claim in the first century by Pliny and several later writers that boiling drinking water makes it more wholesome, a wise suggestion that was as recently as 1856 rejected, though present day practice favors the prudence of the Roman author. There is the Latin writer, Neckam, who tells us that in the days of antiquity the liberal arts were the monopoly of free men, the mechanical or adulterine arts being others. We note the prayer for promoting the virtues of precious gems or amulets. An enjoyably intimate description of people in the year 1230 confirms the belief that humanity is singularly the same as ever, at least in prejudices. There is the philosopher of the thirteenth century who divides science into theoretical or speculative and practical or operative, a choice of some note to us.

The author is not convinced that every medieval scientist was persecuted by the church but he does devote a chapter to Cecco d'Ascoli, an astrologer of some learning, who was put to death by the Inquisition.

Professor Thorndike's closing chapter is so instructive upon the heritage of these pioneers of science, and shows so clearly that the tendencies of our times are indebted to them and colored by the reflection of their thought, that it might well serve us an illuminating beacon for further voyages in these deep waters of knowledge, the world's first steps in science.

Robert I. Clegg.

***

A JEWISH RABBI'S INTERPRETATION OF THE THREE DEGREES

THE EVIDENCES OF FREE-MASONRY FROM ANCIENT HEBREW RECORDS IN THREE LECTURES ON THE THREE DEGREES, by Rabbi Brother J.H.M. Chumaceiro. Sixth Edition. The Bloch Publishing Company, 26 East 22nd Street, New York City. Forty-eight pages, bound in paper: thirty-five cents. Obtainable through the Book Department, National Masonic Research Society.

This little book possesses an interest of its own aside from its intrinsic merit as an interpretation of Freemasonry, for it was written by a Jewish Rabbi whose interest in the Craft was almost equal to his passion for Hebrew lore. His Introduction gives an account of Masonic "history" that is very reminiscent of Dr. Oliver, quaint and interesting now, and, after a generation of Masonic research, valueless. The greater part of the book is divided among three lectures on the Craft Degrees which the author was wont to deliver to tiled audiences.

In the lecture on the E. A. Degree he devotes himself to Boaz and to Jacob's Ladder, to the interpretation of which he brings a deal of Rabbinic tradition. He believes that the pillar was named Boaz to honor the name of that man famous in Hebrew history as one of the ancestors of David and Solomon.

Similarly, in his lecture on the F. C. portion, he interprets Jachin as having been so named to memorialize a hero. In this chapter there is much matter about Shibboleth, and the Number Seven.

The third lecture gives an interpretation of Tubal Cain, and also a long disquisition on Hiram Abiff, which name is interpreted as meaning "noblest chief." In connection with these paragraphs is printed a remarkable dirge, composed in the Ancient ld[ebrew manner, supposed to have been pronounced by Solomon at the death of H. A. There is an interpretation of The Lost Word, and there are several paragraphs on the Emblems of the Third Degree.

In this entire volume there are few things that would not now be challenged by competent Masonic historians and symbologists but for all that there is a winning earnestness about it that will bring its message home to a reader, whether he be a Hebraist or not.

***

THE PART PLAYED BY JEWS IN THE HISTORY OF AMERICAN MASONRY

THE JEWS AND MASONRY IN THE UNITED STATES BEFORE 1810, by Samuel Oppenheim; being a Reprint from the Publications of the American Jewish Historical Society, No. 19, (1910), and sold by The Black Publishing Company, 26 East 22nd Street, New York City: price thirty-five cents; also by the Book Department. National Masonic Research Society.

This treatise was submitted to The American Jewish Historical Society "as a slight contribution to the history of the Jews in this country and as a basis for further work." It is well to read it in connection with articles on cognate themes in the Jewish Encyclopaedia, in which learned work it should have a place, for it is full of such information as an encyclopedia is designed to supply.

Among the many instructive pages in this book of ninety-four pages is a rapid but complete sketch of Moses M. Hays, the greatest, per haps, of all Jewish Masons in

this land, whose "connection with Masonry probably commenced about 1768 when he was appointed Deputy Inspector General of Scottish Rite Masonry for North America by Henry Andrew Francken, who had been commissioned by Stephen Morin, of Paris, acting under the authority of Frederick II of Prussia, the Grand Master of Scottish Rite Masons of Europe and holding jurisdiction over America." (Page 7.) Mr. Oppenheim adds a remark: "Why such extraordinary powers were granted to Hays, a Jew, is a question remaining to be answered."

The story, or supposed story, of the manuscript purported to have been found by Bro. Nathan H. Gould, of Newport, R. I., in which it is said that in 1656 or 1658 certain Jews were given "the degrees of Maconerie" is a famous crux of Masonic scholarship. It is well ventilated on page 9 If., and the Masonic student will do well to have the account by him for the sake of the data it contains. The author appears to be non-committal.

"The earliest Presidential Masonic correspondence that exists on record" is a letter written by King David's Lodge of Newport, R. I., to George Washington and signed by Moses Seixas, as Master, and by Henry Sherburne. The lodge's letter, and Washington's gracious reply are both given in full. A great deal is said about Moses Seixas, who was Grand Master of Rhode Island, 1802-1809, and a very famous Mason in his day.

Another name illustrious in the annals of Jewish Masonry is Emanuel De La Motta, of Charleston, S. C., who was instrumental in establishing a Supreme Council for the Northern Jurisdiction in New York in 1813, and who became its head. Isaac Da Costa was another famous Jewish Mason in those days, "A Sublime Lodge of Perfection was organized by him in Charleston in February, 1783, he being then Deputy Inspector General of Masonry under appointment from Moses M. Hays." (Page 76.) This is NOT the Da Costa who wrote the famous work on The Dionysian Artificers.

"The Supreme Council of the 33d Degree of the Ancient and Accepted Scottish Rite of Freemasonry, said to be the first Supreme Council known, and superseding all previous analogous organizations, being, it is also said, a transformation of the former

Rite of Perfection or Ancient Accepted Rite, was organized at Charleston, on May 30, 1801, by John Mitchell, Frederick Dalcho, Emanuel De La Motta, Abraham Alexander, Major T. B. Bowen, and Israel Delichen. A list exists of the officers composing this Council in 1802, and also of the officers and members of the different sections or divisions of the degrees of the Scottish Rite in that year." Of this list fourteen are known to have been Jews. "Others in the list, Dr. Frederick Dalcho, Dr. Isaac Auld, and John Mitchell, who were claimed to have been Jews, are known not to have been of that race."

This Frederick Dalcho, it may be added here, was born in London of a father who had attained distinction in the army of Frederick the Great. Dalcho became a physician in the British Army stationed at Charleston but later retired to private practice, and later still (1814) became a rector in the Episcopalian church. He became very active in all grades of Masonry, was made Grand Secretary of the A. & A. S. R., and later Grand Commander. Owing to strife and dissension he resigned from all Masonic activity in 1823.

It is not as well known as it should be that the famous Governor Oglethorpe of Georgia was a Mason - made in England it is believed - and one of the founders of Solomon's Lodge, No. 1, of Savannah, which was organized in 1785. More than once he gave official recognition and honors to the Craft. Mr. Oppenheim believes that Governor Oglethorpe's very friendly reception of. the Jews in 1733, was due to the fact that he and they were Masons.

Such facts as these, and many more like them, are to be found in this scholarly work. All Masonic students, especially those who specialize in Masonic Americana, should own it.

----o-----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes over his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. The Society is now receiving from fifty to one hundred inquiries each week; it is manifestly impossible to publish many of them in this Department.

THE GREEK ORTHODOX CHURCH AND FREEMASONRY

Has the Greek Orthodox Church pronounced against Freemasonry after the fashion of the Roman Catholic Church? This inquiry, which comes to hand with singular regularity, has proved (for some reason or other) strangely difficult to answer. If the reader chances to be able to supply any information, or to suggest any possible sources of information, his assistance will be appreciated. The query was sent to Atlantis Greek Daily, of New York. Its manager, L. L. Lontos, submitted an interesting reply, here given in full:

"So far as we know the Greek Orthodox Church is not in favor of secret societies, taken as a whole, but has never made any formal pronouncement with reference to Freemasonry. We understand that many prominent men of affairs in Greece are Freemasons, one of them being the former Premier, Gounaris, one of the ablest men of that country, who has been recently executed by the Revolutionary Government, now in power in Greece."

***

DOES KENTUCKY HAVE UNIFORM WORK?

In visiting among lodges in Kentucky I have found the work to be somewhat different here and there. Doesn't the Grand Lodge of Kentucky demand Uniform Work'?

M.K.T., Kentucky

Your inquiry was referred to Bro.W.H. McDonald, of Louisville, Kentucky, whose reply, written in his rich and friendly vein and with a touch of humor between the lines, is here given in full. Brother McDonald is Editor and General Manager of the Masonic Howe Journal' published semi-monthly at Louisville for the Craft in Kentucky; it is a journal unique in make-up and appeal and always full of the warmth of human kindness.

"The only information that I can give you is that in Kentucky we do not have what one would call uniform work. We all do the same work, but in some instances in a different manner to that which our neighbor does it. Some of our lodges put the work on in elaborate style, fine paraphernalia, fine regalia, clockwork degree teams with a lot of feathers and fuss, and maybe at the same time there is another lodge in the State that is doing the work, giving the obligations, raising candidates with nothing except an apron which glistens with the homemade starch that has been ironed down by the hand of some Mason's wife or daughter, under the glow of a kerosene lamp or a few candles scattered hither and thither. Yet, with all, the last mentioned gets the idea of proving himself worthy of the confidence of his brethren but not in as entertaining a manner as the first mentioned. For one hundred and twenty-two years we have been going the gait this way.

"The membership of Kentucky is not permitted to use a cipher ritual, and, as a matter of course, it is not permitted to be printed in long primer in any state, or any other face type, but as a rule any well posted Mason can go into any lodge and work in any degree. Why they can thus perform is next to a miracle. I believe that the work should be uniform throughout the state, or as nearly so as could be, yet it costs a deal of money to pay the expenses of a lecturer, and as a matter of course, there are few men who would accept this place and go out at their own expense, and that too without salary.

"The matter has been brought to the attention of the Grand Lodge on several occasions, and at one time they attempted to have all the work uniformly done in the state, but in this they made a flat failure and it has rested there ever since. I do not know of any way that the Grand Lodge of Kentucky could be shown the light of this matter nor do I know of one who could give you further light on this subject."

***

MOZART AS A MASON

I have a request from up state for information bearing upon Mozart. The brother says in his letter that he would like to know more about the work of this great genius.

G. A. P., South Dakota.

You will find a complete account of Mozart as a Mason in Ars Quatuor (7oronatorum, Vol. XXVI, page 241 if., under the caption "Bro. Mozart and some of his Masonic Friends." Beginning on page 245 is a valuable account of his Masonic productions.

"Mozart arrived at Vienna in 1781, and joined the Craft in 1784. His biographer, Otto Jahn, says:

'The consideration in which the Order was held at Vienna when Mozart settled himself there was such that it is not surprising to find him with those who were the most clever and best educated men, and the best society of the time. He felt a want of that serious amusement which reaches the heart and feelings, and joined the lodge....

'The want of a form of liberty based upon intellectual and moral education, which was seriously felt at Vienna at this time, was supplied chiefly by Freemasonry, and Mozart thought that it would be useful to him to be introduced into a circle of men who studied great problems. The mysticism and symbolism of the Craft had its own effect upon his impressionable nature.'

"After he joined the Craft, Freemasonry occupied a very important position in Mozart's life. Six months after his own initiation he induced his father to become a Mason, and shortly before his father's death he wrote to him as follows: (Mozart had at this time been a Mason for about two years.)

'Since death is the true end and object of life, I have so accustomed myself to this true best friend of man, that its image not only has no terrors for me but tranquilizes and comforts me. And here I thank God that he has given me the opportunity of knowing it as the key of all beatitude.'

"But nothing more clearly shows how seriously Mozart regarded Masonry than his compositions for the lodge. Himself the greatest musician that has ever been a member of the Craft, no Masonic music that has ever been written compares with his.

"The principal Masonic pieces are:

1. Die Gesellenreise, op. 468, a Masonic song, composed March 26, 1785.

2. & 3. The Opening and Closing of the Lodge. Op. 483 and 484. These were probably composed for the first meeting of the Lodge Neugekronten Hoffnung.

4. A short cantata, Maurerfreude, op. 471, for tenor and chorus, dated April 20, 1785, performed on the 24th of the same month, in honour of Von Born, at a special lodge held on that day to celebrate his discovery of the method of working ores by amalgamation. The success of this discovery was celebrated by the Lodge Zur wahren Eintracht by a banquet, at which the cantata was performed.

5. A short Masonic cantata, said to have been written by Schikaneder, for two tenors and a bass, with orchestral accompaniment, op. 623. This was written for the consecration of a Masonic temple, on the 15th November, 1791. It was the last finished composition of which Mozart conducted the performance.

6. The cantate Die ihr des unermesslichen Weltalls Schopfer ehrt, op. 619.

7. Maurerische Trauermusik, an orchestral piece, an elegy on the death of Duke Georg August of Mecklenburg-Strelitz, and Prince Franz Esterhazy, op. 477.

8. The Magic Flute.

"In the British Museum there is a manuscript collection of sixty-six Masonic songs in German, some of which are ascribed to Mozart.

"Mozart is stated to have been initiated in the Lodge Zur Wohlletigkeit in the autumn of 1784. Other authorities state that he was initiated in the Lodge Zur Hoffnung or the Lodge Zur gekronten Hoffnung. As a matter of fact all these statements are in a measure true."

***

SIR ROBERT BADEN-POWELL NOT A MASON

One of the Craft Lodges in this city desires to know if Sir Robert Baden-Powell is a Mason.

C. B. M., Ontario.

A letter addressed to P. Colville Smith, Grand Secretary, United Grand Lodge of England, elicited the reply "so far as I am aware, Sir Robert Baden-Powell is not a Mason."

----o----

CORRESPONDENCE

MASONIC BODIES NAMED FOR DR. KANE

As a member of Kane Council No. 2, Royal and Select Masters of Newark, N. J., may I add a word to M. W. Bro. G. W. Baird's autobiography of Dr. Elisha Kent Kane as it appears in the March, 1923, issue of THE BUILDER?

Bro. Baird states that Dr. Kane's name is perpetuated in Masonry by Kane Lodge No. 252, F. & A. M., of New York, and he apparently gives that body all the credit for initiating the movement for the Kane Memorial in Cuba.

In addition to Kane Lodge of New York we have here in New Jersey Kane Council No. 2, R. & S. M., and also Kane Lodge No. 55, F. & A. M. in Newark, both of which bodies are named for Dr. Kane: also an Eastern Star Chapter of that name in Newark.

The Bro. William E. Somers mentioned in the article is a member of Kane Council and a zealous student of all matters relating to the life of Dr. Kane. It was due to his untiring efforts that the whole matter of the memorial tablet was brought about and the expense was borne mainly by the three Kane bodies I have mentioned.

We members of Kane Council are very proud of our illustrious namesake and I feel that the Masonic world should know that we did our share in perpetuating his memory.

C. N. Millington, New Jersey.

THE BUILDER has also received a letter from Brother Antonio Urbina, Secretary, informing us that a "Kane Lodge," composed principally of Americans, was formed at Preston, Oriente, Cuba, last June under the jurisdiction of the Grand Lodge of the Island of Cuba.

***

SIX BROTHERS RAISED IN ONE EVENING

On Monday evening, March 26th, 1923, Star of Hope, No. 430, F. & A. M., of the State of New York, conferred the Third Degree on six sons of Wm. C. Lutz, Sr., of that lodge, by special dispensation from Grand Master Arthur S. Tompkins. It is claimed that this is the first time in Masonic history when six blood brothers were raised to the Sublime Degree of Master Mason the same evening.

The Fellowcraft Team of the New York Post Office Square Club who are famous for the presentation of their drama, The Temple Tragedy, officiated on this auspicious occasion.

Fourteen hundred brethren crowded the Brooklyn Masonic Temple to witness the unique event.

Richard S. Power, New York.

***

PROFESSOR KIRSOPP LAKE WRITES ABOUT MITHRAISM

I have read with much interest Bro. Haywood's article on Mithraism in THE BUILDER for May, and liked it very much. The only thing which I feel inclined to add is that I think you might bring out a little more plainly the fact that in Mithraism,

as in all the Mystery religions, there seems to have been the underlying belief in the attainment of immortal life through death. The whole point of most of these Mysteries is the belief that the Lord of the Cult was a supernatural being who either had been a god who became man or was a man endowed with some supernatural power which enabled him to win his way through all kinds of difficulties, usually including a painful death, to the goal of immortal and divine happiness. The initiate, who reproduced symbolically the experience of the Lord, really shared in the privileges which the Lord had obtained. Immortality through death by repeating the experience of the Lord is, I think, the formula which most nearly covers all Mystery religions, or, as it would perhaps be better to call them, sacramental religions. For, as you know, the word mystery is the usual Greek word for sacrament and sacramentum became the usual Latin word for mystery. K. Lake, Massachusetts.

Readers will be interested to know that Bro. Kirsopp Lake, of the Divinity School of Harvard University, is Chaplain of The Harvard Lodge, as described by Bro. Guy H. Holliday in THE BUILDER for April. Bro. Lake is a man of incredible learning who has specialized in the field covered by Mithraism and other Ancient Mysteries. Ye Editor has long lived in hope of enticing Professor Lake into the ranks of Masonic scholars where his shining gifts and extraordinary attainments would prove of inestimable value to the Craft.

***

WISE WORDS ABOUT MASONIC ARCHITECTURE

Among the many letters received in response to the editorial, "Expert Wanted! A Masonic Consulting Architect," printed in THE BUILDER, March, 1923, page 84, here is one of peculiar interest. Brother Osgood is one of the two members of the firm of Osgood and Osgood of Grand Rapids, Michigan, consulting architects for the George Washington National Memorial, now in process of erection at Alexandria, Virginia.

"The subject of Masonic temple design is as basic and scientific as is the designing of any other specific type of building, and yet I think it is a fair statement to say that as a group there are more existing failures in Masonic temples erected today than in any other special class of buildings, such as schools, hospitals, churches, theatres, etc. The question that interests us is why is it that this condition exists There are many reasons but, for fear of overloading this letter, I will give the one big explanation which can be summed up in a few words, namely the employment of architects who have had no experience on such work professionally, or from the standpoint of a Masonic executive and worker in various bodies.

"If committees would generally only use the same sound business judgment in employing an architect that they do in matters pertaining to their own individual business success, this situation would be different. But they generally employ an architect not because of his qualifications in, or knowledge of the subject, but because he just happens to be an architect and lives in the town where the building is contemplated, is a member of the Craft, is 'one of the boys'; and all this, added to the fact that the money is to be raised locally, makes it difficult to tell this architect that the committee is more responsible to their brother constituents in producing a one hundred per cent efficient Masonic working building, than they are in advancing his ambitions or desires. Mr. Architect feels hurt if his fellows for one moment even suggest his inability to handle the problem, for is he not an architect ? does he not belong to the Fraternity ? is he not a citizen and a supporter of the project? Of course he is but, as a matter of fact, this Mr. Architect all during his professional career has been designing residences, or factories, or banks, or anything else than Masonic temples. This home job is his first and in most cases his last Masonic temple, but he wants it and moves heaven and earth to stop it from going outside, just to save his professional status. He has very little knowledge to start with and when through, he has done what the committee has told him to do, and thus has acted in the capacity of a draftsman and not as an advisor.

"Now I am quite sure if these same committees were to have a hospital problem on their hands, they would say to themselves 'the thing to do first is to find some architect or firm of architects who from training and experience are specialists in hospital construction, for we shall be held responsible for the success of our project, and those advancing the money have a right to demand the last word in hospital arrangement, operation and upkeep.' There is as much logic in thinking that the average designer, or worse yet, industrial engineer, can give these results on any

specialized type of building, as it is to consider the employment of a veterinarian to remove a human appendix. They all can make a stab at it, but either the public or the patient takes the chances. The question of responsibility is with those who do the employing and to me that responsibility is far greater to the constituents represented than to an individual or small group. A man who has never designed a Masonic temple has to start from the beginning and build up his knowledge and doesn't know what it ought to cost or worse still what it will cost.

"The building of a Masonic temple is a man's job and the right results can be obtained provided the same good business principles are used that would make any business a success.

"Show me the first architect who is big enough, and is interested enough in the Masonic Fraternity (if he has had no experience in this kind of work) to say, Why I guess I know as much about the requirements of the problem as any other architect in town, but I don't think any of us can give the results that you should have. I will be pleased to do this work but I advise the employment of a consulting architect to aid me, a man who knows this game, and together we will give the results that you have a right to expect! Show me such a man, and you have found an architect worthy of a place in his profession and of membership in our Fraternity.

S. Eugene Osgood, Grand Rapids, Michigan.

***

WANTED: INFORMATION ABOUT CORNER STONES

I am compiling a list of important buildings here and abroad of which the corner stones have been laid by Masons. Brethren who can furnish me with any information of this kind will please send direct to me. C. E. Krause,

338 West Main St.,

Batavia, N.Y.

***

MASONIC LODGES OF THE CHEROKEE NATION

The oldest Lodge of Free and Accepted Masons in the present state of Oklahoma is Cherokee Lodge, No. 10, originally 21. It was flourishing in 1852 under the jurisdiction of the Grand Lodge of Arkansas. The Cherokee Nation of Indians gave to this lodge and to the Sons of Temperance two lots in the town of Talequah, the capital of the Cherokee Nation. In 1868 this lodge was discontinued on the rolls of the Grand Lodge of Arkansas but with other Indian lodges it continued to work until 1877 when it received a new charter under the Grand Lodge of Indian Territory.

Other lodges are Fort Gibson Lodge No. 36, chartered by Arkansas, November 5, 1850, dropped from Arkansas 1868, chartered by the Grand Lodge of Indian Territory, 1878, as Alpha Lodge, No. 12; and Flint Lodge, No. 74, chartered under Arkansas, 1853, dropped 1867, and again chartered as Flint Lodge, No. 11, under Indian Territory.

Many Cherokees and other Indians participated in the inauguration of the Grand Lodge of Indian Territory in 1874. Of the Cherokee Indians the following have been Most Worshipful Grand Masters of the Grand Lodge of Indian Territory: Harvey Lindsey, 1882; Florian Nash, 1885, 1886, 1887; Leo E. Bennett, 1889 to 1892; and Wilson O. Burton in 1904. Under the jurisdiction of Oklahoma, after the absorption of the Territory, O'Lonzo Conner was Grand Master in 1919. Leo E. Bennett was Grand Treasurer from 1899 to 1917.

These facts are gleaned from the History of the Cherokee Indians, by Emmet Starr, (The Warden Co., Oklahoma City, 1921). Arthur C. Parker, New York.

***

FREEMASONRY IN MEXICO

On Sunday October 1, 1922, the writer preached in the Masonic Temple at Tampico, Mexico, and at 6 P. M. on Monday, October 2, constituted Tampico Commandery No. 1 Knights Templar and installed its officers, acting under a Dispensation from the Grand Master of the Grand Encampment of the United States. At 8 P. M. the hall was opened to Freemasons and their friends who listened for an hour to an address on Freemasonry. The Tampico Masonic Temple is valued at $125,000, and the Lodge, Chapter, and Commandery are prospering.

From Tampico I went to Mexico City where I gave an hour's address to Auahuac Lodge on Thursday evening October 6. Saturday October 7, I met with Toltec Lodge and took a part in the work of the Third Degree; giving the Lectures and the Charges. Toltec Lodge was chartered by the Grand Lodge of Missouri forty years ago. The two lodges in the city and the one at Tampico are subordinate to the York Grand Lodge, which is composed of eighteen lodges with some nine hundred members. This Grand Lodge is recognized by the Grand Lodge of Missouri and there is no good reason why any American Grand Lodge should hesitate to recognize it, as it holds to the fundamentals of Freemasonry according to our standards. There is another Grand Lodge with headquarters in the City of Mexico which we ought not to recognize, as it does not require what we regard as essential.

C. H. Briggs, P. G. M., Missouri.

***

TUBERCULOSIS SANATORIUM COMMISSION ASKS FOR SUGGESTIONS

Masonry had its beginnings among the men who were builders of things material - the homes, temples and cathedrals of the old world. Masonry developed into an organization of men striving to build things spiritual, to reconstruct the hearts, minds and lives of men, to change their ideals just as the Craft had changed from Operative to Speculative Masonry. The time has now come for Masonry to give some thought to the building of things physical, to the reconstruction of the broken bodies of men.

The business man who goes on year after year without an inventory is now considered a poor manager. Yet Masonry has never made an inventory of its building material - its membership. How many of us die each year of some preventable disease ? How many are inmates of insane asylums, without hope ? How many of us are out of employment? How mane of us are about to fail in business ? These and many other questions should be included in our "stock taking," not from idle curiosity, but to get facts that may enable the Craft to go to work intelligently, and thereby put into practice some of its great and beautiful teachings.

It has been estimated by the National Tuberculosis Association that there are 42,300 Masons in the United States suffering from tuberculosis at all times, and that 4,700 of them die every year from this disease. Up to the present time, little has been done for the relief of these brethren. No matter how wealthy a man may be when tuberculosis claims him he can spend all of his fortune seeking health. How about the average man whose income stops when he is compelled to stop work? Unless the hand of fraternal assistance is extended he will die in poverty and leave a heritage of debt and pauperism to his family.

Help is freely given when a local lodge finds one of the brethren in distress. But the average lodge cannot carry a brother for a year or more and spend one or two thousand dollars upon each case. Hospitals for such cases are limited and expensive. While the charity of the Fraternity is an inexhaustible mine of purest gold, yet it is not

scientifically worked and through the lack of organization very little has been accomplished for the care and cure of consumptive brethren.

A Commission has been appointed by the Grand Lodges of Texas, New Mexico and Arizona to study this subject and to make some recommendations for the establishment of a sanatorium for sick brethren. Many hundreds of such cases come to the Southwest every year seeking health and many become a charge upon the Blue Lodges of this section. The problem has become so serious that united action is necessary.

The members of the Commission will welcome suggestions from readers of THE BUILDER of plans for financing the construction and operation of a National Masonic Tuberculosis Sanatorium. Send your communications to me.

R. J. Newton, 2130 River Ave., San Antonio, Texas.

----o----

YE EDITOR'S CORNER

Do you recall the cut of "The Cycle of Cathay" that appeared on page 37 of the February issue? It is interesting to know that the Northern Pacific Railroad published an exceedingly interesting little booklet on that ancient design called "The Story of the Monad." I have a' few copies at hand to give away.

* * *

Several brethren wrote to chastise us for adopting the practice of carrying over the-tail ends of articles to the rear pages. The thing was a temporary expedient adopted as a part of a plan for transforming the make-up of the magazine. About that more anon.

* * *

Have you a Masonic burial ground in your community ?. If so please send us its name and location, along with the address of the official in charge. Ever and anon some brother writes to make some inquiry about such things.

* * *

These are good days for hiking - it is my favorite sport but any kind of weather is good for the kind of jaunt described in "Who'll Walk With Me?"

And who will walk a mile with me

Along life's weary way?

A friend whose heart has eyes to see

The stars shine out o'er the darkening lea,

And the quiet rest at the end of the day -

A friend who knows and dares to say

The brave, sweet words that cheer the way

When he walks a mile with me.

With such a comrade, such a friend,

I fain would walk till journey's end,

Through summer sunshine, winter rain,

And then, Farewell! We shall meet again.

- Henry Van Dyke.

The Builder Magazine

July 1923 - Volume IX - Number 7

TABLE OF CONTENTS

THE GREAT LIGHT

By Bro. Joseph Fort Newton. New York

THE EVOLUTION OF A SHRINE

By Bro. E. P. King, Georgia

A SHORT SKETCH OF THE LIFE OF BUDDHA

By Bro. H.L. Haywood

THE DETERMINATION OF MASONIC LANDMARKS

By Bro. Melvin M. Johnson. P.G.M., Massachusetts

AN EARLY MASONIC DOCUMENT OF SOUTH CAROLINA

By Samuel Oppenheim, New York

TWO DOLLARS FIFTY CENTS THE YEAR

FOREIGN: THREE DOLLARS THE YEAR

----o----

THE NATIONAL MASONIC RESEARCH SOCIETY

The National Masonic Research Society was founded in 1914 under authority of the Grand Lodge of Iowa to serve as a national association for the dissemination of Masonic knowledge and for kindred activities. It is strictly non-commercial in its nature and aims only at the largest possible usefulness to Freemasonry. Its record thus far fulfills the prophecies of its founders, and justifies an ever larger hope for its future.

GENERAL OBJECTS

The encouragement of every form of Masonic reading, study, research, and authorship.

The collection and preservation of materials of value for Masonic.

The publication of a journal devoted to the interpretation of the history, nature, and present day activities of all the Rites, Orders and Degrees of Freemasonry.

The promotion and supervision of meetings for Masonic discussion and study.

The organization of Masonic Study Clubs and the publication of courses of study.

The publication and distribution of Masonic books.

The encouragement of individuals and groups devoted to private Masonic research.

Cooperation with all possible agencies in the creation of an adequate Masonic literature, and in the development of a competent Masonic leadership.

Service to Grand Lodges and other sovereign Masonic bodies and responsible agencies in special surveys, reports and investigations.

Assistance to lodges and other bodies in the formation of Masonic libraries, reading rooms, book clubs, etc.

For eight years and more the Society has been successfully carrying on the activities described in the above list, which is typical and not exhaustive. In so doing it has been assisted by Masonic officials, leaders, scholars, authors, and students in every state in the Union and in every country of the world, all of whom by this activity have been drawn closer to that which is the dream of every intelligent Mason - the Republic of Masonic thought and letters.

THE BUILDER

THE BUILDER is the official monthly journal of the Society which goes to each member as one of the privileges of his membership, and is not offered for sale to the general public, nor is it in the competitive commercial field. It is edited in the interests of sound, constructive policies and aims at creating among Masons a more heartfelt appreciation of Freemasonry, and at making the spirit and principles of Freemasonry prevail in the world. Every member of the Society is requested to cooperate with the board of editors by contributions and by constructive criticism.

MEMBERSHIP

Any Master Mason in good standing in any part of the world becomes eligible for membership upon signing the Society's application form, a copy of which will be furnished upon request. Each member is entitled to THE BUILDER, and to all other privileges of membership, among which are the following:

Questions about Freemasonry are answered, and any kind of Masonic information is furnished.

Study Clubs or other groups for Masonic study, or Masonic book clubs, or groups for special research, are organized and encouraged.

Addresses or materials for addresses are furnished.

New or second-hand Masonic books are secured, sold, loaned, or purchased.

Architectural advice on the erection of Masonic edifices, or on the remodeling, decorating, or furnishing of lodge rooms is given.

Any Mason can be put in touch with any other Mason or group of Masons anywhere in the world.

Selected lists of Masonic books are recommended to individuals or to lodges.

FORMS OF MEMBERSHIP

There is no joining fee, and all members receive THE BUILDER free.

1. Membership dues are $2.50 per year. Membership may begin at any time.

2. Life members may commute dues for life by paying $50.00 at one time.

3. Fellows (engaged in actual research), $10.00 on notice of election.

4. Patrons, being Masons who shall have contributed $1000 or more to the objects of the Society, shall be entitled to all its privileges for life.

For members in the United States, Canada, Cuba, Newfoundland, Mexico, Philippine Islands and Porto Rico, the dues are $2.50 per year; elsewhere $3.00 per year.

BOARD OF EDITORS

Editor-in-Chief - H. L. Haywood

Assistant Editor - J.H. Tatsch

ASSOCIATE EDITORS

Louis Block, Iowa.

Robert I. Clegg, Ohio.

Charles F. Irwin, Ohio.

Joseph Fort Newton, New York.

Alanson B. Skinner, Wisconsin.

Dudley Wright, England.

Address all communications to the

NATIONAL MASONIC RESEARCH SOCIETY

2920 First Avenue East, Cedar Rapids, Iowa

MEMBERS OF THE NATIONAL MASONIC RESEARCH SOCIETY in the United States, its Possessions and Dependencies, Canada, Cuba and Mexico, will receive this Magazine free, as subscription is included in the $2.50 annual dues. Members in other countries will be charged 60 cents additional postage.

CHANGES OF ADDRESS should be sent two weeks before the date they are to take egret.. Both Old and New Addresses must always be given. SUBSCRIPTION PRICE to other than Members of the Society is $2.50 per year. FOREIGN SUBSCRIPTION, $3.00 per year.

ENTERED AS SECOND-CLASS MATTER FEBRUARY 12, 1923, AT THE POST OFFICE, CEDAR RAPIDS, IOWA, UNDER THE ACT OF AUGUST 24,1912.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on February 12, 1923.

All Articles in this Magazine Copyright 1923 by the National Fonts Research Society

----o----

The Builder

July, 1923

TABLE OF CONTENTS

FRONTISPIECE THE AZTEC'S PRAYER

THE DETERMINATION OF MASONIC LANDMARKS By Bro. Melvin M. Johnson, P.G.M., Massachusetts

THE GREAT LIGHT By Bro. Joseph Fort Newton, New York

THE EVOLUTION OF A SHRINE By Bro. E.P. King, Georgia

AN EARLY MASONIC DOCUMENT OF SOUTH CAROLINA, By Samuel Oppenheim, New York

WAS DR. JOHNSON A FREEMASON ? By Bro. Arthur Heiron, England

"REMEMBER NOW THY CREATOR" - Poem

THE MASONIC INSTALLATION OF THE PRINCE OF WALES By Bro. Barton Smith, 33d, P.S.G.C., A.&A.S.R., N.M.J., Ohio

A SHORT SKETCH OF THE LIFE OF BUDDHA By Bro. H. L. Haywood, Iowa

THE PATH – Poem By Bro. Gerald Nancarrow

GREAT MEN WHO WERE MASONS - SAMUEL LANGHORNE CLEMENS (MARK TWAIN) By Bro. Geo. W. Baird, P.G.M., District of Columbia

EDITORIAL - An Appeal from Fourth of July Oratory to the Fourth of July

Let us Write it on the Sky

European Protestantism is Reported in Grave Danger

How the Grand Lodge of Ireland Fared During the Irish Revolution

THE LIBRARY - Four Books About Freemasonry and Roman Catholicism

Two Books by Dr. Newton

The Human Engineering Ideal of Life

THE QUESTION BOX - The Pennsylvania Edict Concerning the Eastern Star

Brother Kress Seeks Information Concerning Jeremy Cross

Charles P. Steinmetz Not a Mason

Know About Red Rovers of the World?

CORRESPONDENCE - Dual Membership in South Carolina

Information About John Wilkes Booth

YE EDITOR'S CORNER

All Articles in this Magazine Copyright 1923 by the National Masonic Research Society

----o----

The Determination of Masonic Landmarks

By Bro. MELVIN M. JOHNSON, P. G. M., Massachusetts

THE BUILDER JULY 1923

The great awakening which has come to American Freemasonry in the past few years has been due to the outstanding influence of a few upstanding men who, educated and

trained in modern systems of thought, have had the Masonic spirit to give of their time and their talents to the diffusion of Masonic ideals. Probably no one of these men in the United States speaks with greater authority than the author of this article. As Grand Master of Massachusetts for three years, he gave of the best that was in him, leaving a memorable record of efficiency in administration and scholarship. As a Past Grand Master devoted to the great fundamentals of Freemasonry and standing foursquare as an advocate of their application to the problems of modern life, he is a commanding figure, to whom the Fraternity must listen if it would fulfil its mission.

WHAT IS THE MASONIC MEANING of the word "landmark"? Numberless answers have been attempted in addresses, articles, books, decisions, and constitutional enactments. Unfortunately, no two answers agree. By far the most valuable contribution to this discussion is to be found in Dean Roscoe Pound's Masonic Jurisprudence, (with its bibliography) as published by the National Masonic Research Society. He therein defines "landmarks" as "certain universal, unalterable, and unrepealable fundamentals which have existed from time immemorial and are so thoroughly a part of Masonry that no Masonic authority may derogate from them or do aught but maintain them." Probably all Masonic students will agree to this definition and then proceed immediately to disagree upon the list of those fundamentals which are to be classified as "universal, unalterable, and unrepealable."

Accepting to the full Brother Pound's definition, I venture to suggest that there never can be any agreement upon the list of those things comprehended within the definition until we have some test, some rule, by which to determine whether or not any particular thing is an unalterable (and therefore unrepealable) fundamental. Such a test is herein submitted to the consideration and criticism of the Fraternity. It is believed to present a view point which will ultimately find common acceptation. Moreover it is probably what was meant by the first use of the word landmark in Payne's "General Regulations" published with Anderson's Constitutions of 1723; though it is more than doubtful if Payne, or Anderson, or Desaguliers, or their associates could have then agreed upon a list. Their own conceptions were vague. They used the word to express an abstract idea. They gave it no concrete application.

Since 1723 at least, Freemasons have been promising to preserve the landmarks and denying even to the Grand Lodge the right to alter them. Then when the elder

statesmen are asked what the landmarks are, the seeker for such Masonic light gets as many different answers as one does who seeks to find the true religious creed. It is too bad that this is so for there unquestionably are landmarks. But how can any one of us feel even reasonably confident that he knows what they are when others equally sound in the faith have very different ideas?

It is by no means necessary that we should all agree, but if we can find some way to tell why some of the parts or points of Freemasonry may be changed and why others are immutable, we shall have accomplished a great deal. Then we shall at least better apprehend the abstract idea. With that clarified in our own minds, we may be able, with more confidence, to say that any particular thing is or is not a landmark.

The key to such a test or rule is to be found in the ancient charges to which each Installed Master assents and by which he agrees to be bound. At each installation, the Worshipful Master solemnly asserts that "it is not in the power of any man or body of men to make innovations in the body of Masonry."

The combination of those essentials of Freemasonry without which it would no longer be Freemasonry is the BODY of Freemasonry. Each one of those essentials is a landmark. Those parts of Freemasonry which are not essentials are not landmarks. The essentials when added or combined together make up the body of Freemasonry. There are many parts of Freemasonry as we know it which are susceptible of alteration or change without changing the institution itself from what it is to what it is not. They are not essentials; they are not vital parts of its BODY; they are not landmarks.

THE THEORY IS ILLUSTRATED

A molecule of water is the chemical combination of two atoms of hydrogen and one atom of oxygen. Take away one atom of hydrogen or the atom of oxygen and you no longer have water. You have something else, true, but when one of those essentials is taken away or when something else is substituted it is not water. Those two atoms of

hydrogen and that one atom of oxygen are landmarks of water. Combine them properly and there results a physical thing (water) which is different from all other physical things except more water. Whether there be one molecule or enough to make a puddle, a pond, or an ocean, the essentials the landmarks are just the same. The BODY of the water is just the same. Put in the water that which gives it odour to be smelled, flavour to be tasted, and colour to be seen. Now it is perhaps more pleasant and attractive for the desired use but these things are non-essentials, they are not landmarks of water.

Let us attempt a different illustration. A man may be white, black, or brown or yellow and still be a human being. His appendix or gall bladder may be excised or his leg or arm cut off, and still he is a man. But if his heart or his lungs be removed or his head cut off, he ceases to be a human being and becomes a corpse. The heart, lungs, and head are some of those essentials of the human being without which it would not be a human being; they are landmarks of a man. The appendix, gall bladder, leg and arm are exceedingly pleasant and convenient to have when they are functioning as they should but they are not landmarks.

Just so, rails are a landmark of a railroad. Without rails it might be some other method of transportation, but it would not be a submarine even if called such. The ability to operate under water is a landmark of a submarine.

Of course the word "landmark" is not applied to physical things of this character. It is here used as an analogue, for purposes of illustration.

Why are there any fundamentals of Freemasonry which are unalterable and unrepealable? Certainly not because any man or body of men centuries ago were wiser than the world will ever know again. The Medes and Persians attempted to make immutable laws, but time, new conditions and other men have swept their laws from the earth. Neither the Freemasons of the eighteenth nor of the twentieth century have the right to arrogate infallibility to themselves. Those things in Freemasonry which can never be changed are simply those which are so essential that without them it might be something else; it might be a fraternity, it might be a club, it might be

some other kind of an institution, but it would not be Freemasonry. To repeal or alter such an essential would be to combat Masonic suicide. For this reason, such fundamentals as are also essentials are unalterable and unrepealable. Therefore, such fundamentals are landmarks.

HOW TO DETERMINE WHAT ARE LANDMARKS

If this be sound reasoning, then in order to find out what the landmarks of our institution are it becomes necessary to determine what are the essential parts of the BODY of Masonry. No one can probably determine with certainty all of these essentials. There is doubtless a general agreement as to some of them. But just as modern surgery has shown that the human body can successfully function without certain internal organs the removal of which half a century ago would have meant instant death, so it may well be that many things regarded by some as essentials of Freemasonry are not really such. It is also true that just as we are absolutely certain that the human body cannot live without the activity of certain organs, so we may be equally sure of the essential nature of parts of Freemasonry.

For instance, some might feel that there are words and passwords which are landmarks. But they are not. The passwords of two degrees were once transposed by the Grand Lodge of England, but Freemasonry did not thereby die. The same may be said of the most secret word of all. A visitor from the United States to certain foreign lodges would find a different word given under authority of a Grand Lodge fully recognized by all other legitimate Grand Lodges of the world. If that most important part of the ritual and method of recognition is a landmark, then either the United Grand Lodge of England or the Grand Lodges of the United States are not Masonic. No one would make such an absurd claim.

The casual thinker will be tempted to say that if two Grand Lodges permit the giving of distinctly different words at the most impressive moment of the entire ritual, one or the other must have made an innovation in the body of Masonry. Granted, it is an innovation. But is that word such an essential that it is a vital necessary part of the BODY of Masonry in which that word BODY is used in the ancient charges? The

answer must be in the negative. Then that word is not a landmark. A situation may easily be imagined in which the Craft might think it wise to change other words in order to prevent imposition.

As languages develop and change with time and the intermingling of races, the word for the same concept is found written in different letters and spoken in different sounds. "Our God" is "Notre Diets" to the Frenchman and "Unser Gott" to the German. The landmarks are more inherent in and component parts of the body of Masonry than even the significant words of recognition.

Our forbears of 1717 and the next few years did not hesitate to make ritualistic changes at which the student often stands aghast. They brought about a marvellous transmutation but they did not destroy Freemasonry. Instead, they preserved it. They also made vast changes in the laws of the Craft but they believed that they were preserving the Ancient Landmarks and we agree. Since their day, Preston, Webb, and others have brought about other sweeping alterations in Ritual. Is the Ritual now so petrified that it may never be modified at all? If so, who has the Simon-pure Ritual? No two jurisdictions today have the same exact Ritual or the same identical laws. But everywhere and at all times there are certain great fundamental, ineradicable factors which are to be found in the structure of all. There we shall seek successfully to find the landmarks. Those who seek to find them in immaterial things need a new mental attitude.

There are those, for instance, who have insisted upon the "perfect youth" or "physical perfection" doctrine as a landmark. Shall we call the Grand Lodge of England a Masonic outlaw because on April 17, 1732, it permitted "George Skinner, Esq., a blind gentleman," to be made a Mason? It was not done on an obscure occasion, either, for the Earl of Strathmore was made on the same day.

Among the compiled laws and approved decisions of a certain Grand Lodge it is recorded in print that a candidate with "a double hair-lip" is ineligible because, forsooth, it would violate a landmark to let him in; yet apparently the same Grand Lodge would take a candidate with a complete set of false teeth and minus his

appendix, his right kidney, and a piece of his colon. Is every other Grand Lodge that has a different view of this matter a violator of the landmarks ?

The writer knows of one brother who had the misfortune in youth to lose a toe and so would have been refused the degrees on that account alone by at least one Grand Lodge in this country. Has his Grand Lodge outlawed itself as a violator of the landmarks because it allowed him to become a Mason, permitted him to serve his brethren in various official stations, and thrice unanimously elected him Grand Master?

Signs are upon a somewhat different basis. A sign means the same to a Chinaman or a Spaniard as it does to a Brazilian, even if given by an Englishman. It is understood when the other's spoken or written word would not be understood. Consequently our signs have been transmitted with little change from prehistoric times down through the long centuries to our day. Whether signs belong in the class of landmarks is more nearly a border-line question.

NO ATTEMPT TO NAME THE LANDMARKS

It is not the purpose of this article to attempt to point out what are and what are not landmarks, except for purposes of illustration. It is here sought only to discuss the principle upon which the doctrine of landmarks rests and to state that principle in the form of a rule of Masonic law or a test to determine in each individual case whether or not a particular thing comes within the above definition of a landmark. According to the principle here asserted, the particular passwords used by any Grand Lodge are not landmarks. Whether or not signs are landmarks is open to discussion. But the use of some secret words, signs, and methods of recognition (1) is, beyond all cavil, at least a part of a landmark. Secrecy answers all tests and accords with the principle. It is one landmark about which there will be no debate, for the male secret society is the oldest human institution, older than any other form of religion, older than any other form of education, older even than the institution of the human family as we know it. (2)

The two Great Commandments are landmarks of religion if not of civilization itself. They can never be altered or amended by man. Such things are immutable. Thus there are spiritual and moral laws which are just as much landmarks as the physical laws of nature. The landmarks of Masonry are like unto these. In this spirit, it is submitted that those essentials of Freemasonry without which it would no longer be Freemasonry are the landmarks the only universal, unalterable, unrepealable fundamentals of Freemasonry. And all the landmarks, combined, are the BODY of Freemasonry.

It is not at all necessary to a landmark that it be found nowhere else; i.e., that it is exclusively Masonic. Let us apply again our illustration concerning the essentials of water, H20. Oxygen is found not only as a component part of water but also of numberless other physical things. So is hydrogen. But when the oxygen and the hydrogen are chemically combined in a certain proportion and manner, then the result is a physical thing which is different from all other physical things. Likewise, when all the essentials, i.e., all the landmarks, of Freemasonry are combined in our peculiar way and manner, we have an institution different from all other institutions. It is that particular combination of landmarks which is the BODY of Freemasonry.

Whatever, according to this test is a landmark because it is essential, will necessarily be universal. A determination, therefore, of what the landmarks are will i.e. at the base of deciding questions of recognition of Freemasonry in the rest of the world our own little jurisdictions. Wherever we find all the landmarks, properly combined, there we find Freemasonry, whether "recognized" or not. A man is none the less a man if he be a bastard. A radio receiving set is such if it receives radio messages even if it be constructed in violation of patent law and is illegal. An automobile does not cease to be an automobile while in the possession of a thief. There may be a Freemasonry which we regard as illegitimate and to which we refuse "recognition," but that does not negative the principle underlying this discussion.

This principle is, accordingly, submitted to the Craft for discussion and criticism:

The landmarks are those essentials of Freemasonry without any one of which it would no longer be Freemasonry. Each one of those essentials is a landmark. The combination of all the landmarks is the BODY of Freemasonry. The landmarks are universal, unalterable, and unrepealable. No Masonic authority may do aught but maintain them as they are found in the body of Freemasonry. The body of Freemasonry is not subject to innovation. What remains, the entire balance of the institution, is subject to modification and alteration. The propriety or wisdom of change is another question.

THE UNDERLYING PRINCIPLE

When we get this conception, then and only then have we found a reason for calling anything immutable in this world of development and change. If this be wrong, if there be any other reason why Freemasonry should have landmarks, if there be any other test or tests by which we may determine what is amendable and what is not, I trust that the discussion will not stop with this paper. Let us try to establish a principle, however, common to all landmarks so that they may not rest upon mere assertion and dogma. Suivez raison. It gets us nowhere to say that something is a landmark because it is unalterable, and it is unalterable because it is a landmark.

Such a discussion will in no wise shatter our faith in the wisdom of preserving the landmarks in their pristine purity. It will make them seem nearer, dearer, and more sacred to us to find that they are the very essence, the vital part of our beloved Fraternity, and not merely artificial rules, however ancient.

1. See Freemasonry and the Ancient Gods, by J.S.M. Ward.

2. See Primitive Secret Societies, by Hutton Webster.

----o----

The Great Light

By Bro. JOSEPH FORT NEWTON, New York

WHAT HOMER WAS TO THE GREEKS, and the Koran to the Arabs, that, and much more, the English Bible is to us. It is the mother of our literary family, and if some of its children have grown up and become very wise in their own conceit, none the less they rejoice to gather about its knee and pay tribute.

But regard the Bible simply as a literary classic, apart from what it has been to the faiths and hopes and prayers of men, and its inweaving into the intellectual and spiritual life of a great race; is to confuse effect with cause. There is a danger lest these deeper meanings, these solemn and precious associations, be transferred to the Bible as pure literature, and we be found praising too highly as English style what was first a religious and historical experience. Not only was the Bible the loom on which our language was woven, but it is a pervasive, refining, redeeming force bequeathed to us, with whatsoever else that was good and true, in the very fibre of our being. As Father Faber has said, in a passage of singular eloquence and insight:

"It lives on the ear like a music that can never be forgotten, like the sound of church bells which one scarcely knows how he can forego. The memory of the dead passes into it. The potent traditions of childhood are stereotyped in its verses. It is the representative of a man's best moments; all that there is about him of soft and gentle and pure and penitent and good speaks to him forever out of his English Bible. There is not a Protestant with one spark of religiousness about him whose spiritual biography is not in his Saxon Bible."

In 1604 King James, soon after his accession, convened the Hampton Court conference, to consider "things pretended to be amiss in the church." On the second day Reynolds, the Puritan leader, suggested a new translation of the Bible to take the place of those then extant. There was some debate, but it set on fire the fancy of the king, who had an itch for repute as a scholar, and who, under the tutorship of

Buchanan, had already been working at the Psalms in verse. The outcome was the appointment of a body of revisors, some forty-seven in number, which was divided into six companies of which two were to sit at Cambridge, two at Oxford, and two at Westminster. They were to make a uniform version, answering to the original, to be read in the churches and no other. No marginal notes, except for philological purposes, were permitted, as the book was not to be controversial, but the work of all who loved and honoured the Bible, unbiased by sectarian feuds.

Not many of the revisors are otherwise known to fame, though some of them attained to high office in the church. Among them were Andrews, Overal, Reynolds, Abbott, Barlow, and Miles Smith, who wrote "the learned and religious preface to the translation." Few details as to the exact order of procedure have come down to us, and never, perhaps, has a great enterprise of like nature been carried out with so little information preserved of the labourers, their method, and manner of work. We know, however, that the work of revision occupied two years and nine months, and that use was made of all extant versions, including the Rheimish Version, from which, for example, was derived that felicitous phrase, "the ministry of reconciliation." The purpose of the revisers was thus stated, and it was reverent, far-reaching, and wise: "We never thought, from the beginning, that we should need to make a new translation, nor yet to make a bad one good, but out of many good ones one principal good one, not justly to be excepted against that hath been our endeavour, that our mark." And it is to this principle that our version owes its unrivalled merits. Like a costly mosaic, besides having its own felicities, it inherited the beauties of all the versions that went before.

HOW IT SUPERSEDED ALL OTHER VERSIONS

Some time in 1611, "after long expectation and great desire," says Fuller, the new Version appeared, printed by Robert Barker, marred only by the inaccuracies inevitable at that period, and a too adulatory dedication to the king. While there is no record that it was ever publicly sanctioned by convocation, privy council or king-due, perhaps, to the great fire in 1618 it soon superseded all other versions, by virtue of its own inherent superiority, and by the middle of the next century it had become "the undisputed Bible of the English people." Nor can it ever be moved from its honoured and secure position in our religious and literary history. There need not have been a

Revised Version; all that was needed, apart from the quiet process of revision, steadily going on, was to correct obvious errors in the light of later textual research. The Version of 1881, while it erased many blemishes, falls far below the stately English of the King James Bible, which is still the familiar friend of the fireside and the closet.

As a feat of translation, the Version of 1611 is unique and unmatched in the annals of literature. It is faithful not only to the letter, but to the spirit of the original, and yet it is truly an English book. Its words are in bulk Saxon, the Lord's Prayer in Matthew, for instance, having fifty-nine of its words pure English, thirty-five Saxon undefiled, and only six of Latin origin. More wonderful still is the fact that, while it used English words, it kept not only the phrases, but the flavour, spirit and essence of the language wherein the Bible was born a feat which, as Coleridge says, "almost makes us think that the translators themselves were inspired." Indeed, it may be said that the Bible was rather transferred to the English language than translated into it. That cannot be said of Homer, or of any other book that has found its way into our speech, and the reason for it was that for a thousand years the Bible had lived in the hearts of the English people, had helped to mould their language, to shape their character, and to make them what they were. As Taine pointed out, the temper of the people receiving the Book was so in harmony with that of the people from whom it came; that it seemed more like a native growth than an exotic. This could not be again in just the same way; but that it was so once is a fact beyond all thought or thankfulness. By a rare blend of circumstances we are permitted to hear the music of the Bible almost as if the original artists were playing it. One feels this in reading the Gospels, and still more in the Old Testament, but most of all perhaps, when he hears, like echoes from afar,

"The chime of rolling rivers Through the forest of the Psalms."

Back of 1611 lay a long, heroic, aspiring history from the time when Caedmon, the forlorn cowherd, fell asleep under the stars, and was bidden to sing the Bible story, down to the year when Shakespeare left London for his home on the Avon. It had been the wish of King Alfred that the young men of his realm might read the Bible in their own language, and he left an unfinished version of the Psalms when he died. But his wish had to wait until a crude and stammering tongue grew into a rich and musical

speech until the tapestry was woven on which the Bible writers could work their designs. Such weavers as Aldhelm, Bede, Elfric, Wyclif, and Purvey drew their threads equally from the Bible itself and from the life of the people, until the imagery of the Book was wrought into the very fibre of the language. No other book was ever so interwoven with the life of a people, at once their supreme literary classic and the message of their Maker to their souls.

At last came Tyndale the one great figure in the story of our English Bible whose aim it was to make "the ploughboy know more about the Scripture than the priest does today." Set on fire by the spirit of God and the genius of Erasmus, by the aid of the printing press he made and published the version which was the basis of the Bible as we know and love it. Hunted as a heretic, beset by spies, he toiled in behalf of the Bible for the people, in the language of the people, in the belief that the humblest soul, when left alone with the Bible, can find the way, the truth, and the life. With an industry unwearying, and a faith unwavering, he worked amid peril and often in the shadow of death, and at last gave his life for the Bible that we might give our lives to it. Of his version Froude wrote in a famous passage: "Though since that time it has been many times revised and altered, we may say that it is substantially the Bible with which we are familiar. The peculiar genius which breathes through it, the mingled tenderness and majesty, the Saxon simplicity, the preternatural grandeur unsqualled, unapproached, in the attempted improvements of modern scholars all are here, and bear the impress of the mind of one man, William Tyndale. Lying, while engaged in that great office, under the shadow of death, the sword above his head and ready at any moment to fall, he worked, under circumstances alone perhaps truly worthy of the task which was laid upon him his spirit, as it were, divorced from the world, moved in a purer element than common air."

IT IS THE MOTHER OF ENGLISH LITERATURE

There was a time when the Bible formed almost the only literature of England; and today, if it were taken away, that literature would be torn to shreds and tatters. If we except a few tracts of Wyclif, all the prose literature of England has grown up since the Tyndale version was made. There was practically no history in the English tongue, no romance, and hardly any poetry, save the little-known verse of Chaucer, when the Bible was set up in the churches. Truly did Macaulay say, in his essay on

Dryden, that if everything else in our language should perish, the Bible would alone suffice to show the whole extent of its beauty and power. Edmund Spenser put himself to school in the prophetic music of the Bible in order to write the Faerie Queen, and Milton learned his song from the same choir. Carlyle, though he truncated his faith had in his very blood almost without knowing it, the rhapsody and thought of the prophets their sense of the infinite, of the awfulness of God, of the blindness and littleness of man, of the sarcasm of providence, of those invisible influences which give depth and meaning to human sorrow and joy which he had heard so often from the fireside Bible; as Burns, before him, had learned from the same book his truth of the indestructibleness of honour, of the humanness of the Divine Father drawing the divine in humanity toward it, which made his verse throb with the power and passion of tears. Whole volumes have been filled with the allusions to the Bible in Shakespeare, Scott, Ruskin, and Dickens, and others might be made from the writings of Eliot, Thackeray, Stevenson, Swinburne, and even Thomas Hardy. The Bible sings in our poetry, chants in our music, echoes in our eloquence, from Webster to Lincoln, and in our tragedy flashes forever its truth of the terribleness of sin, the failure of godless self-keeping, and the forlorn, wandering of the soul that drifts, blinded away from virtue. As Watts-Dunton said in his great essay on the Psalms:

"The Bible is going to be eternal. For that which decides the vitality of any book is precisely that which decides the value of any human soul not the knowledge it contains, but simply the attitude it assumes towards the universe, unseen as well as seen. The attitude of the Bible is just that which every soul must, in its highest and truest moods, always assume that of a wise wonder in front of such a universe as this that of a noble humility before a God such as He in Whose great hand we stand. This is why like the mirror of Alexander, like that most precious cup of Jemshid, imagined of the Persians the Bible reflects today, and will reflect forever, every wave of human emotion, every passing event of human life reflect them as faithfully as it did to the great and simple people in whose great and simple tongue it was written."

Here is a book whose scene is the sky and the dirt, and all that lies between a book of the open air in which seas ebb and flow, and mountains lift their peaks, and rivers shine in the sunlight, and flowers bloom, and birds sing, and suns rise and set, and forests cover the hills like the shadow of God. It is the most human of books, telling the secrets of the soul, its bitter pessimism and its death-defying hope, its pain, its passion, its sin, its sobs, and its song, as it moves "amid encircling gloom" from the cradle to the grave tells all, without malice and without mincing words, in the grand

style that can do no wrong, while echoing the sweet-toned pathos of the pity of God. Not a page of it, as Walt Whitman said in a superb passage, not a verse of it not a word of it, but has been drenched with the life-blood of some patient, heroic, aspiring, God-illumined soul. No other book is so honest with us, so mercilessly merciful, so austere, and yet so tender, piercing to the dividing of marrow and bone, yet healing the deep wounds of sin and sorrow.

Above all, it tells of Him who lived "the human life of God" on earth how the Eternal Word became flesh and dwelt among us in grace and truth, whose life is the light of men and whose words scatter the dark confusions of the grave, while showing us the immutable duty of love to God and man. It is a book to take to the heart; to turn to in hours of joy; to look into in times of sorrow; and to accept at all times as our friend, teacher, and guide a book of faith, hope and love, whose song of the soul, beginning in faint, wistful notes, gathers volume and melody until it swells into the great choruses of the Apocalypse, which Tennyson used to recite with trembling voice and transfigured face, and which Jowett said are better in English than in Greek. If we are ignorant, it will tell us all we need to know of God, duty, and the life beyond the tomb; if we are lost, it will bring us home; if the inner light burns low, it will kindle these poor hearts of ours with a flame from the altar of God.

What a gift to our English race, what a treasure incalculable and imperishable "a well of English undefiled," limpid, clear, and deep; a monument to our martyrs; the masterpiece of our literature; the store-house of historic memories and prophecies; the revelation of the will of God concerning us how we should love, it, read it, and be happy with it! When Sir Walter Scott was dying he asked Lockhart to read to him aloud. "From what book?" came the not unnatural question and what a lesson for our children in the simple answer: "There is but one Book."

"Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. And the spirit and the bride say, come. And he that heareth, let him say, come. And he that is athirst, let him come; and whosoever will, let him come and take of the water of life freely."

----o----

The Evolution of a Shrine

By Bro. E. P. KING, Georgia

Bro. E. P. King is General Secretary of the Scottish Rite bodies of Atlanta, Georgia. His article - it might almost be described as a prayer - is instinct with that tender, cheerful, helpful humanity which is coming to be the crowning glory of the Shrine.

"I pray the prayer the Easterners do:

May the Peace of Allah abide with you

Wherever you stay wherever you go,

May the beautiful palms of Allah grow.

Through the days of labor and nights of rest

May the love of sweet Allah make yowl blest.

So I touch my heart as the Easterners do;

May the Peace of Allah abide with you."

THE TERM "EVOLUTION" is only another name for "growth." All growth is an evolution of life, all life an evolution of law, all law an evolution of love - or, if you prefer the term, of God.

There is nothing so fascinating to us as to watch something grow - to see its evolution from an obscure, if not in fact an unknown, beginning (for we can not see the actual beginning of anything) to its final completion (if indeed we can ever see that). We love to watch a flower grow and blossom. We may think that we have seen the whole process of its birth, life and decay; but we can not see the germ in the tiny seed. Its real beginning we can never know. We see it wither and die, and think that is the end; but where has the perfume gone? Whence have disappeared the vibrations that produced its glorious colors? They have passed beyond the limitations of our senses, but they must still exist, to exert their influence somewhere. As someone has beautifully written: "It would be a bold man who would assert that the perfume of the rose had not its influence upon the remotest star."

Yet, although we cannot see either the beginning or the ending of growth, we all love to watch it, perhaps because, though maybe unconsciously, we feel that we are there seeing in operation the plan of the Great Architect, whose whole design we can not fathom. But we must know, unless we willfully close our reason to conviction, that if the growth that we can see be fair to look upon, then the culmination that we can not see must lie still more fair.

There has, in the past few years, commenced to grow to our perception a flower of rare beauty and sweet perfume. Perhaps its rootless reach back into the far distant past; perhaps it first bloomed in the Garden of Gethsemane. Its beginning we can not know. We may know who planted this particular flower, but from whence the seed, mayhap first planted on Calvary, came to them we can not know, beyond the fact that it is a part of the plan of the Grand Master of us all.

We can not now see to what the final growth may attain. We can only know that it will be wondrous fair. I allude to the flower of the SHRINERS' HOSPITALS FOR CRIPPLED CHILDREN.

THE BEAUTY OF THE SHRINERS' IDEAL

As in the case of the flower, it is only with the eye of faith that we can see the beauty of the blossom in the tender, green stalk that springs from the Mother Earth. So it is only with the eye of hope that we may see to what wondrous proportions this flower, springing from human hearts, may attain.

I hardly think that many Shriners have in any way realized what a wonderful thing they have started, or what an overwhelming result they will achieve; how, responding to the appeal of pity, the How of generosity will in a few years food the world with a beautiful new charity.

It is only by bringing concrete illustrations to one's attention that one can be made to realize the nature of any effort; and, as the work of the Shriners' Hospitals has only just begun, there has not yet elapsed sufficient time for particular cases to be cited, and it will, therefore, be necessary, in describing typical cases, to cite from those that have occurred in a similar institution which has been in existence long enough to have a history of them. As you read of these cases, however, and study the photographs, you may be certain that, as soon as any one of these Shrine Hospitals has been in actual operation for a year or more, many similar letters and pictures could be furnished from its records. The names have been intentionally omitted from these letters, but the reader may rest assured that the quotations are absolutely literal and the pictures actual photographs.

Now, Brother Noble, how will you feel when you read a letter like the following, and know that, no matter to what official it may be addressed, it is meant for YOU; that you, individually, by your vote and dues, have made it possible?

"My Dear . .....and all the nurses:

"I wish to write a few words of appreciation for the wonderful work you all are doing and what you did for my little boy Hugh. Words fail me to tell you how thankful I am. His foot is just wonderful, and he is so proud that it is straight .... It would have done you good to have seen our family meet Hugh when he came home. It was a

happy family. Long may you live to help humanity as you are doing.... Signed by HUGH'S MOTHER.

(See picture No. 1)

Here you may see Hugh and what was done for him. But what you cannot see is his mother's heart and his own future - no longer attracting looks of pity from the kind-hearted, or smiles of ridicule from the cruel, as he walks through life.

Yet another: "My Dear . "Glenn arrived safely last night, and went to school today .... We sure do want to thank you and all others connected with the hospital for the great blessing you have conferred on Glenn and on us by giving him this treatment and for the great kindness shown. But above all we thank God that he has put it into the hearts and minds of men to establish and maintain so great an institution as yours, thereby permitting many to be cured who would otherwise have to go through life crippled. And we pray God's blessings on each and every one who has a part in this great work, be it ever so small."

Signed by GLENN'S MOTHER AND FATHER.

(See picture No. 2)

Here again you may see Glenn and what he was and now is, but what you cannot see is the divine love and pity that "put it into the hearts and minds of men to established and maintain such institutions."

If space permitted, many, many other instances could be given, many other letters quoted, many more wonderful cures illustrated than are shown in the foregoing

photographs; but bad - really bad - deformities are not pleasant to look upon, even though an accompanying cut shows them to have been corrected; and since the moving spirit of our hospitals is happiness and hope, so it is well to omit the more gruesome pictures. But you may rest assured, from the history of the institution from whose records I have so briefly quoted, that within a year the records of our Hospitals will show many similar ones. They cannot show more wonderful ones, because that is impossible.

WHAT IS A SHRINE?

Now, brethren, what is a shrine'? The dictionaries define it as "a place hallowed by some memory." Let us briefly trace the evolution of our Shrine.

Begun in a spirit of good fellowship and fraternal fun, it soon grew into the spirit of pomp and display, gorgeous ceremonials, glittering parades. But with these came the spirit of mutual relief, aid and assistance to a Brother Shriner in distress. We have seen it grow to this, but we cannot see from whence and how this spirit of relief and fraternal assistance came into our Shrine, and it grew from a place hallowed by the memory of good fellowship to be not only that, but also a place hallowed by the memory of fraternal assistance and relief.

This was indeed a fine growth and a fair bud; but still the perfect flower had not yet unfolded to bless humanity with its beauty and perfume. Now we have seen the flower unfold in our Hospitals, and our Shrine become "a place hallowed by the memory of "generous self-sacrifice, help for the helpless, hope for the despairing. On its altars now, in place of the shouts of laughter, the pomp of parades, the glitter of revelry, lies the little child's smile of happiness, the mother's thankful heart, the cripple's discarded crutch.

Truly at last it has grown into a shrine, "a place hallowed" by the visible manifestations of the love of God.

We cannot now see the culmination; the ultimate end of our flower lies beyond our ken. But we know that it will be wondrous fair to look upon, and its perfume be as "sweet incense before the Lord."

HOW THE “PEACE OF ALLAH" WlLL COME

Let us in fancy turn prophetic eyes toward the future, in an effort to see what that end may be. The peace of the world will never be attained by "laws." Laws are necessarily restraints. Restraint is preventing one from doing as he wishes to do. Naturally, he will oppose the restraint and break the law wherever he thinks that he can do so with safety. The nations of the earth may form leagues and enact laws to enforce them, but as long as mankind is selfish the nations will repudiate the leagues and break the laws whenever any one of them thinks that it is to its advantage to do so and that it is strong enough to do so successfully. Peace can never be the result of any form of coercion. The two things are fundamentally opposed to each other. Peace can never be attained by education, because the capacity to receive education varies too much among the different races of mankind, as well as among the different individuals of the same race. Questions of government, commerce, and political rights will always appear differently to men of different mental development, and there will always be a wide variance in mental development (which is education) in mankind. A difference of opinion in matters of government, commerce or political rights does not tend toward peace, but rather toward war; and education, therefore, as we understand the term, admirable and desirable as it undoubtedly is, can never accomplish the greatest of all goods - universal peace.

There is, however, another form of education, and it is one to which all men are equally susceptible. It is the education of the heart - not of the mind. And men's hearts are the same the wide world over, although their minds vary ever so greatly.

The teachers of this highest form of education are love, pity and self-sacrifice. The text-books are not printed pages, that some may understand to mean one thing and

some another, but are examples which all may see and comprehend. The result is not learning, but unselfishness. The ultimate result is peace.

Who can assert that, looking backward from some future time, the student of evolution will not trace peace for all the world to our Shrine? For as they blossom one by one over this fair, broad land of ours, men's hearts will kindle elsewhere, upspringing everywhere, the flowers of healing will exude their sweet perfume, and a broad band of sacrifice and love girdle the earth.

A Mystic Shrine, hallowed by the memory of forgotten pain, bright-eyed hope, thankful hearts, laughing children! A Shriners' Hospital for Crippled Children!

----o----

An Early Masonic Document of South Carolina

By SAMUEL OPPENHEIM, New York

Though he is not a member of the Fraternity, Mr. Oppenheim has taken a keen interest in its history for many years past and in his volume The Jew in Masonry prior to 1810 contributed a study to Masonic Americana that belongs to the permanent literature of the Craft. Masonic students will be glad to hear that Mr. Oppenheim is now revising that work with a view to a new edition.

IN THE MANUSCRIPT DIVISION of the New York Public Library is an eighteenth century document (Emmet 6184), relating to the formation into a corporation of eighteen lodges of Ancient York Masons of South Carolina. The name of the corporation was THE GRAND LODGE of the State of South Carolina, Ancient York

Masons, and its Masonic Jurisdiction. This document, found by the writer while examining some manuscripts in the library, does not seem to have been heretofore referred to in any Masonic publication.

It is a petition, dated November 19, 1791, addressed to Honorable David Ramsay, Speaker of the Senate of South Carolina, and was signed by the representatives of fifteen out of eighteen subordinate lodges, numbered 1 to 18, of the Masonic Grand Lodge, A. Y. M., which had been established in 1787.

At the time when this petition was signed there was another Grand Lodge in South Carolina, known as the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons, constituted in 1736 as a Provincial Grand Lodge but declaring its independence in 1777. That lodge, according to Albert G. Mackey's History of Freemasonry in South Carolina, Columbia, 1861 (an extremely scarce publication, most of the copies having been destroyed by fire), had not been very active in its work. The younger body was the more enterprising and energetic and became more popular. Beginning in 1787 with five lodges, it had in 1791, four years later, thirty-five on its registry, while the earlier organization, after fifty-five years of existence, had accomplished just one-third of that amount of work. The two Grand Lodges held no fraternal communication with each other and each ostracized the other.

The fifteen signers of the petition were either Masters, Past Masters, or Proxies. No return is stated to have been made for three of the lodges, due probably to inability to procure signatures in time.

Mackey says that when the application for incorporation was made to the Senate by the Grand Lodge of Ancient York Masons a similar application was made by the earlier Grand Lodge, and that both applications were granted. He does not mention the petition here treated of. The Act of Incorporation was signed for both Grand Lodges December 20, 1791, by David Ramsay as Speaker of the Senate and Jacob Read as Speaker of the House of Representatives.

SUBSTANCE OF THE TWO ACTS

Mackey gives the substance of both Acts, and in describing that of the earlier body prints the preamble which quotes in full the reasons set forth in the application for incorporation; but he does not mention any preamble as being in the Act relating to the Ancient York Masons. An examination of that Act (Acts of South Carolina, 1791-1804, vol. 1, p. 188), shows that the preamble reads as follows:

"WHEREAS, Brigadier-General Mordecai Gist, Grand Master, and others, the officers and members of eighteen lodges of Ancient York Masons, represented in Grand Lodge, in the city of Charleston, have petitioned the legislature, by the name and style of the Grand Lodge of the State of South Carolina, Ancient York Masons, and its Masonic Jurisdiction,

"And WHEREAS, It is expedient to grant the prayer of the petition:" then follows: "Be it therefore enacted," etc., "That the above mentioned Grand Lodge and the subordinate lodges aforesaid composing the same and the several persons who now or shall hereafter be members respectively and their successors, members and officers thereof respectively, shall be and are hereby declared to a body politic and corporate in name and deed, by the name and style of the 'Grand Lodge of the State of South Carolina, Ancient York Masons, and its Masonic Jurisdiction,' and by the same shall have perpetual succession," etc.

The new title of the other Grand Lodge, as given in its Act of incorporation, was "The Grand Lodge of the State of South Carolina, Free and Accepted Masons."

The Act relating to the Ancient York Masons has five sections. The first constitutes it a body politic; the second gives it power to hold property; the third gives it power to receive donations, devises and bequests by will; the fourth gives it power to hold any land already given it; the fifth makes the Act a public Act.

The Act relating to the other Grand Lodge, the more modern of the two, has practically the same provisions but a little more elaborately expressed.

Mackey thought that the "Moderns," learning that the "Ancients" were about to apply for incorporation, decided immediately to do likewise; hence the simultaneous passage of these two Acts.

After being introduced into the Senate the petition was referred for consideration and report to a committee whose names are endorsed thereon. After the bill for incorporation had become law it is probable that the petition was not regarded as of any value for preservation and was among many old documents thrown out in a general house cleaning. It later fell into the hands of an autograph dealer through whom it came into the possession of the late Dr. Thomas Addis Emmet, the well known collector of manuscripts and engravings relating to America. He used it to extra-illustrate Lossing's Field-Book of the American Revolution, which, with other works of the Emmet collection, was purchased and presented by John Stewart Kennedy to the New York Public Library in 1896.

IS OF PECULIAR INTEREST TO MASONS

This petition possesses a peculiar interest to Masons, owing to the great lack of information regarding the early history of the Order in South Carolina. This lack is plaintively referred to by Josiah H. Drummond in 1889 in the American edition of Robert F. Gould's History of Freemasonry, vol. IV, p. 390, where he speaks of the loss of many of the records of the old lodges and Grand Lodges of South Carolina by the ravages of three wars and four fires and says that in consequence neither absolute certainty nor even strong probability as to the facts in many cases can be asserted regarding early Masonry in South Carolina. It is therefore refreshing to meet with a writing giving new data relating to those lodges.

A facsimile of the petition is herewith presented to the readers of THE BUILDER.

After the incorporation of both Grand Lodges in 1791 the Ancient York Masons proceeded energetically about their work, so that, says Mackey, by 1807 they had fifty-two lodges under them while their rival body had only one-half that number, though fifty years older. A union of the two rival bodies was sought to be made and an agreement was practically arrived at for that purpose in 1808, but a disruption took place in 1809 and a final union only became effective in 1817 under the present name of the Grand Lodge of South Carolina.

About six months before the incorporation, or on May 2, 1791, the Grand Lodge, Ancient York Masons, addressed a letter of congratulation to their beloved brother George Washington, President of the United States, on his arrival in Charleston, during his journey through the country, to which address Washington duly replied. A copy of this correspondence was printed by Mackey. In 1915 it was republished by the Grand Lodge of Pennsylvania in a book entitled The Masonic Correspondence of George Washington, edited by Julius F. Sachse, Librarian of that Grand Lodge, the data in which are taken in great part from copies of Washington's Masonic correspondence kept in his letter book, now in the Library of Congress. Mackey deplored the fact that the Grand Lodge of Free and Accepted Masons, the "Moderns," did not seem to have Masonically addressed the Father of his Country, and expressed surprise at the omission. Sachse's book, however, shows that Washington was also addressed by the "Moderns" in South Carolina though not by the Grand Lodge.

It gives for the first time an address to Washington by the Prince George Lodge, No. 16, of Georgetown, S.C., a "Modern" lodge, dated April 30, 1791 (Saturday), and signed by a committee of that lodge consisting of I. White, R. Grant, Ab. Cohen, Joseph Blyth and J. Carson, and also Washington's reply. Washington had left North Carolina on his journey and arrived at Georgetown by way of Wilmington, N. C., which accounts for the earlier address before Charleston was reached on May 2, 1791 (Monday), when the "Ancients" addressed him. Possibly the Grand Lodge, "Moderns," could not be assembled in time to formulate an address, and the subordinate lodge, organized, according to Sachse, prior to 1756, undertook the work.

THE CHARGES DIFFER FROM OURS

The "Charge to a new admitted Mason," annexed to the petition, differs somewhat from what is used at present, but the substance is the same. Readers of THE BUILDER will surely be pleased to note its language.

A short account of some of the signers of the petition printed here in facsimile may be of interest.

Mordecai Gist, the Grand Master, who signed the position and also the address to Washington, and is described as a Brigadier General, was the companion in arms of Washington. His portrait appears in the Sachse work already cited, and Masonic references to him are to be found in Old Masonic Lodges of Pennsylvania, also edited by Sachse, vol. II, pp. 33-63. A sketch is given in Harper's Cyclopedia of American History.

David Haig, the Master of Lodge No. 1, was, according to Mackey, Junior Grand Warden in 1795 and 1796, and Senior Grand Warden in 1797 and l 798. From Mackey we also learn that Peter Smith of Lodge No. 3 was Junior Grand Warden in 1787 and 1788; Lawrence Campbell of Lodge No. 4, Grand Treasurer from 1791 to 1799; Robert Knox, of No. 6, Grand Treasurer from 1787 to 1790; Major George Reid, of Lodge No. 8, Junior Grand Warden in 1791 and 1792, and Joseph Myers, of Lodge No. 9 (Friendship Lodge), was Deputy Grand Inspector General of Masonry for South Carolina, under the Scottish Rite; E. W. Weyman, of Lodge No. 10, was Senior Warden in 1787 and 1788, and Simon Magwood of Lodge No. 14 in his old age wrote reminiscently to the lodge in 1828 when he was made an honorary member. John Mitchell was Junior Grand Warden in 1789 and 1790, Senior Grand Warden in 1791, and Deputy Grand Master in 1799 and 1800. According to Mackey and Singleton's History of Freemasonry, vol. VII, he is described on the Register of the original Supreme Council, of the Scottish Rite, in 1801, as a native of Ireland, Justice of the Quorum and Notary Public, 1st Lieutenant Colonel in the American Army, member of the Cincinnati, and Past Sublime Grand Master, aged 60 years, and Sovereign Grand Inspector General of the 33d degree, and Grand Commander for the United States.

Thomas B. Bowen, the Deputy Grand Master signing the petition, was, according to Mackey, Grand Master in 1792, and on the register of the Supreme Council just mentioned he is described as a native of Ireland, printer, late Major in the American army and member of the Cincinnati; Past Sovereign Grand Master, aged 60 years; Sovereign Grand Inspector General of the 33d degree, and Grand Master of Ceremonies.

[Here follows the petition addressed to the Senate of South Carolina.]

To the Honorable David Ramsay Esquire, President and the rest of the Members of the Honorable the Senate of the State of South Carolina. -

The Humble Petition of the Officers and Members of Eighteen Lodges of Ancient York Masons, represented in Grand Lodge in the City of Charleston. -

Sheweth!

That your Petitioners, having formed themselves into Lodges under the Jurisdiction of a Grand Lodge (known and distinguished by the name of the Grand Lodge of the State of South Carolina, Ancient York Masons and its Masonic Jurisdiction,) according to the principles and Land marks of Masonry, the most prevalent in these United States, and which your Petitioners apprehend, and have been taught to believe, the most ancient in the world - Solicit the patronage of your Honorable body; and humbly pray to be incorporated and made a body politic, in order to enable them to collect and dispose of their funds, or of such donations as the Charitably disposed may bestow, towards the purposes of their Institution - which purposes they are bold to declare are not only - inoffensive but they flatter themselves will be deemed laudable by your Honorable body - on perusal of a charge delivered to every Mason on his initiation, a Copy of which they take the liberty of annexing to this Petition, and which contains the essential principles and precepts of Masonry. -

AND your Petitioners as in duty bound will ever Pray -

Signed in behalf of the Officers Members of the Grand Lodge.

Charleston - and 29 November 1791

M. Gist, Grand Master

T. B. Bowen, Deputy Grand Master

E.W. Weyman, Sen. Grand Warden

G. McArthur, Jr Grand Warden

[In order to conserve space the signatures attached to this document are here given in a condensed form.]

Lodge No. 1, 28 members, David Haig, W.M.; No. 2, 28 members, Bethel Threadcraft, J.W.; No. 3, 24 members, Peter Smith; No. 4, 72 members, Sam Campbell, W.M.; No. 5, 68 members, Alex Roff, W.M.; No. 6, 15 members, Robt. Knox, Proxy; No. 7, 30 members; No. 8, 52 members, T. Reid, P.M.; No. 9, 11 members, Joseph Myers, P.M.; No. 10, 30 members, E. W. Weyman, Proxy; No. 11, 38 members, Samuel Pilbury, W.M.; No. 12, 30 members, Pet. Bouretheau, Proxy; No. 13, 20 members; No. 14, 15 members, Simon Magwood, W.M.; No. 15, 30 members; No. 16, 30 members, Touber Borten, P.M.; No. 17, 36 members, J.N. Mitchell, Proxy; No. 18, - members. (No return.)

[The wording of the Charge referred to above, is offered here as furnishing a contrast to the form now in use.]

- CHARGE -

to a new admitted

- MASON -

Brother,

YOU are now admitted (by the unanimous consent of our Lodge) a fellow of the most ancient and honourable Society; ancient, as having subsisted from time immemorial; and honourable, as tending in every particular, to render a man so who will be but conformable to its glorious precepts: The greatest monarch in all ages as well of Asia and Africa as of Europe, have been encouragers of the Royal Art; and many of them have presided as Grand Masters - over the Masons in their respective Territories, not thinking it any lessening to their imperial dignities, to level themselves with their brethren in Masonry, and to act as they did -

The world's great architect is our Supreme Master; and the Unerring Rule he has given us, is that by which we work; religious disputes are never suffered within the Lodge, for as Masons we only pursue the universal religion, or the religion of nature; this is the centre which unites the most different principles in one sacred band, and brings together those who were the most distant from one another. -

There are three general heads of duty which Masons ought always to inculcate - (viz) to God, our neighbour, and ourselves; to God, in never mentioning his name but with that reverential awe which a creature ought to bear to his Creator, and to look upon him always as the Summum Bonum which we came into the world to enjoy, and according to that view to regulate all our pursuits: To our neighbours, in acting upon the Square, or doing as we would be done by; to ourselves, in avoiding all

intemperance and excesses, whereby we may be rendered incapable of following our work, or led into behaviour unbecoming our laudable profession, and always keeping within due bounds and free from all polution. -

In the State, a Mason is to behave as a peaceable and dutiful subject; conforming cheerfully to the government under which he lives. -

He is to pay a due deference to his Superiors; and from his inferior he is rather to receive honor, with some reluctance than to extort it: He is to be a man of benevolence and charity, not sitting down contented while his fellow creatures (but much more his brethren) are in want, when it is in his power (without prejudicing himself or family) to relieve them. -

In the Lodge he is to behave with all due decorum, least the beauty and harmony thereof should be disturbed or broke: He is to be obedient to the Master and the presiding officers, and to apply himself closely to the business of Masonry, that he may the sooner become a proficient therein, both for his own credit, and for that of the Lodge. -

He is not to neglect his own necessary avocation for the sake of Masonry, nor to involve himself in quarrels with those who through ignorance may speak evil of or ridicule it.

He is to be a lover of the Arts and Sciences, and is to take all opportunities to improve himself therein. -

If he recommends a friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid duties, least by his misconduct at any time, the Lodge should pass under some evil imputations. -

Nothing can prove more shocking to all faithful Masons, than to see any of their brethren profane or break through the sacred Rules of their order; and such as can do it, they wish had never been admitted. -

----o----

Was Dr. Johnson a Freemason?

A Codicil to a Former Series of Articles

By Bro. ARTHUR HEIRON, England

Author of Ancient Freemasonry and the Old Dundee Lodge No. 18, 1722-1920

THE ABOVE INTERESTING QUESTION was discussed at some length in, THE BUILDER during the months of January, February, March and April, 1923. Since the original articles were written further evidence has been discovered proving that another of Johnson's intimate friends, Richard Savage, was not only a Freemason but actually Master of a lodge in 1737. Although this does not prove that Dr. Johnson was himself a Mason, yet the fact that so many of his friends and acquaintances have now been shown to have joined the Craft, leads one more easily to the belief that the learned Sage at one time or another was initiated into the rites and ceremonies of our Order.

Up to now at least seven of his friends and associates have been proved to be Freemasons; viz.:

James Boswell; Sir William Forbes; David Garrick; Edmund Burke; Alexander Pope; Jonathan Swift, and last but not least, (his boon companion in his early days in London) Richard Savage.

Now that the subject has been so amply ventilated, perhaps further and more detailed evidence may be forthcoming; at present, although the proofs are chiefly circumstantial, yet the probability that the learned Doctor did indeed join the Craft at some period of his life seems reasonably assured.

BRO. RICHARD SAVAGE (1697 1743)

Samuel Johnson on his arrival in London in 1737 soon became an intimate and boon companion of this brilliant, though eccentric, English poet. Savage was a bohemian of the first water, reckless in the extreme, possessing also an intimate knowledge of the lower and seamy life of the great metropolis.

At this period Johnson was only about twenty-nine years old, whilst Savage was twelve years his senior, and according to Boswell, his influence on the young and struggling author fresh from the innocent surroundings of Lichfield was most detrimental and unfortunate.

THEIR DISTRESSED CONDITION

Poverty afflicted them both, and "Johnson has been often heard to relate that he and Savage walked round Grosvenor Square till four in the morning till they began to feel the want of refreshment, but could not muster up between them more than fourpence-halfpenny." (See Murphy's Essay on the Life and Genius of Dr. Johnson.)

Boswell also informs us that "Johnson told Sir Joshua Reynolds that one night in particular, when Savage and he walked round St. James' Square for want of a lodging, they were 'not at all depressed by their situation, but in high spirits and brimful of patriotism, traversed the square for several hours, inveighed against the Minister, and resolved they would stand by their country."

Now Savage was also a Freemason, and it is reasonable to believe that when he occasionally spent a night in the streets with Johnson (as referred to above) both poor and penniless, shivering with cold, sitting on the public benches, and huddling together for warmth, he would not forget to inform his mate, that although then "down and out," yet quite recently, in 1737, he actually occupied the exalted and honourable position of R.W. Master of a Mason's lodge then meeting in a coffeehouse in the West End of London.

Things went worse with Savage; he sank lower and lower in the social scale, and eventually died in prison at Bristol in the year 1743. Johnson became his biographer, and in writing the story of his former friend, states that he had been "favoured with his confidence," and that the information then made public could be relied on as accurate. Johnson's Life of Savage (which appeared in 1744) was a lengthy book containing about one hundred pages; but although he commiserated with his hero on his misfortunes and extolled his literary capacity, the learned sage strangely omitted to tell his readers either that Savage was a Freemason, or that at one time they were both close and personal friends; although he does inform us that, when to avoid his creditors and other embarrassments, Savage left London in 1739 for Wales, he parted from Johnson "with tears in his eyes."

The evidence that Savage was a Mason is beyond dispute, as the following extract demonstrates:--

"OLD MAN'S COFFEE HOUSE, Charing Cross"

Daily Advertiser, 13th Sept., 1737. "At a lodge held at Old Man's Coffee House, Charing Cross. Richard Savage, son of the late Earl Rivers, officiated as Master, with Mr. Chauvine and Dr. Schomberg, Jr. as his Wardens, at the initiation of among others James Thomson, Esq., author of The Seasons; Dr. Armstrong, author of a Synopsis of Venereal Diseases (abrid'd from Astruc) and of several beautiful poems; Mr. Paterson of Three-King-Court, Lombard Street, author of a Tragedy yet unpublished.

"Dr. Isaac Schomberg, Jr. has served as Grand Steward the preceding year."

The above information appears in an article on the Rawlinson Masonic MSS. (in the possession of the Bodleian Library, Oxford) written by Bro. Chetwode Crawley, LL.D., D.C.L., Past Senior Grand Deacon, Ireland; See Ars Quatuor Coronatorum, Vol. XI, 1898, p. 32.

The writer is personally indebted to Bro. J. Heron Lepper, B.A., S.D., Quatuor Coronati Lodge, No. 2076, for the above reference.

(Note: The Richmond Lodge (Const. 1728), No. 55, in 1729 was meeting at the "Old Man's Coffee House," Charing Cross, London, in 1738; this Lodge was erased in 1797. It is interesting to notice that a Ralph Schomberg, M.D., was acting in 1744 as the R.W. Master of the Dundee Lodge, then No. 11, and meeting at Wapping.)

BROS. "POPE" AND "SWIFT"

Dr. Johnson also wrote the Lives of Alexander Pope (1688 1744) and Jonathan Swift (1667 1745) who were his contemporaries. Both these literary giants were Freemasons, being members at the same period of a lodge then meeting at "Goat-at-the-Foot of the Haymarket." This lodge was constituted in 1723, and was No. 16 in

1729, and erased in 1745. It is possible that further research may prove that still more of Johnson's friends were members of the Craft.

----o----

"REMEMBER NOW THY CREATOR"*

Remember thy Creator

While the pulse of youth beats high;

While the evil days come not,

Nor the weary years draw nigh,

When man can find no pleasure

In the hollow things of earth

And the heart turns sick and sad,

From the jarring sound of mirth.

Ere the light of stars is darkened,

Ere the glorious sun grows dim,

And the bitter cup of sorrow,

Is filling to the brim;

When the grinder's song is low,

And the wailing mourners come,

Marching in the death - procession,

As man goeth to his home.

Ere the golden bowl be broken,

Or the silver cord unwound;

The pitcher shattered; at the well

The broken wheel be found,

In the day when keepers tremble,

And the strong men bow the knee.

Then shall dust to dust return,

And to God the spirit flee.

* Who wrote this poem?

----o----

The Masonic Installation of the Prince of Wales

By Bro. BARTON SMITH, 33d, P.S.G.C., Ancient & Accepted Scottish Rite, N.M.J., Ohio

ONE MAY POLITICALLY be intensely pro-French, and may have a warm interest in the very active movement in Italy to return to the landmarks of our Order under the auspices of the Grand Lodge of Italy, which has had a recently remarkable growth in connection with the Supreme Council of the Scottish Rite for that country, and yet realize the importance, stability, force and influence of the great Grand Lodge of Free and Accepted Masons of England.

Perhaps in this view and considering its influence on Freemasonry of the world, the most important event in Freemasonry in 1922 was the formal installation of the Prince of Wales as Senior Grand Warden of the United Grand Lodge of England.

This paramount importance comes not alone from the fact of the continuance of the close fraternal relations between the Blue Lodge of England and the Royal Family, but also and in greater degree from the fact that by universal consent the Prince of Wales is esteemed the most popular personality in England. His unaffected, democratic manners and his untiring willingness to devote himself to the cause of the people of England, and the earnestness and charm with which he has borne the friendly greetings of the English people throughout the world, have made him the idol of the English people as well as cementing more closely the good understanding between the United States and the British Empire.

The ceremony of the initiation was held in the great Albert Hall October 25, 1922, at what in English form was called an "Especial Meeting of the Grand Lodge of England, Wales, its Colonies and Dependencies." This great hall, calculated for concerts and other popular meetings, seats nine thousand people. It is circular in form, with the seats arranged in the form of a horseshoe, and has a great stage or apron extending out between the calks of the horseshoe, so that notwithstanding the great size of the hall every person is within sight and hearing of the stage.

The care and skill with which the English organize and manage their affairs is a lesson which may well furnish an example to us Americans in our great meetings. The affair was strictly invitational. These invitations were carried out in such detail that to each person privileged to attend was given careful instructions as to clothing, entrance to the building, and the exact seat which the holder was entitled to occupy, so that each one's right and duty were strictly proscribed.

The clothing was the regular morning suit, which we call a cutaway, with Masonic apron worn outside the coat, and each one was requested to wear the decorations to which he was entitled as a Blue Lodge Mason and none other. All decorations,

whether civil, military or Masonic, other than those which as a Blue Lodge Mason he was privileged to wear, were strictly forbidden.

In England, the primary indication of Masonic rank is the apron, which for all Master Masons is blue in color and bears the carefully prescribed jewels which belong to each rank and past rank in that country. Our lambskin, or white apron, is called by them the apron of the Entered Apprentice with the flap turned down, but is recognized by them as the proper clothing of the American Freemason.

A PROCESSION IN ANCIENT FORM

The officers of the Grand Lodge of England and the visiting Grand officers and Past Grand officers assembled in the Grand Lodge robing room on the third floor of the Hall, and entered the audience room in ancient Masonic procession, with Lord Halsey, the Right Worshipful Deputy Grand Master, as the ranking officer, and proceeded to the stage where the Deputy Grand Master, temporarily assumed the throne and opened a lodge of Master Masons in due and ancient form. Every seat was occupied, and the sight of nine thousand strong, vigorous men, uniformly clothed as Masons, was an extremely impressive one, and brought home to one's mind that not only has the Grand Lodge of England the most numerous membership in the world, but it is undoubtedly the most efficiently organized for great and loving Masonic service.

The ceremony of opening a lodge of Master Masons in England is short, dignified and impressive, omitting as it does in common with all Masonic work in Europe, all of the dramatic ceremonies which have formed so important a part of all Masonic work in America. At the close of the opening of the Lodge, the Most Worshipful Grand Master was announced and a large and representative committee were selected to escort him into the Lodge and to the throne. This was done, and his Royal Highness the Duke of Connaught, a younger brother of Edward VII, who was just closing the twenty-first year of his service as Most Worshipful Grand Master, was escorted to the throne, where he declared the Grand Lodge of England open in Especial Communication and read a telegram from the King expressing his good

wishes and his pleasure in the advancement of his son to the high office in Freemasonry.

The Prince of Wales was then called to the East and the Most Worshipful Grand Master welcomed him in due form, congratulated him upon the succession to the high position in Freemasonry, and charged him to perform the duties of the high office in which he was to be installed with love and fidelity, and then proceeded with a very simple ceremony of installation, practically declaring His Royal Highness, the Prince of Wales, Senior Grand Warden of the Grand Lodge of England.

The Prince of Wales, who is a nice looking, fair haired young man, appearing three or four years younger than his real age, in a very modest manner, with appropriate sentiments and pledge of earnest fidelity in the work of Freemasonry, accepted the office and jewel of his rank.

Then followed two ceremonies which, so far as I know, are not duplicated in any American ceremony. Under the laws of the Grand Lodge of England, the Grand Master has the power to create Past Grand officers, and exercising that power he received and conferred the rank of Past Grand Master on twenty-five or thirty brethren, who were obviously active and valuable workers in their local bodies, giving them the right at all times thereafter to wear the apron and jewels appropriate to their rank in all respects as though they had acted as actual officers of the Grand Lodge. This seemed to be a highly appreciated honor, and the work was very charmingly done by the most Worshipful Grand Master.

ONE MILLION POUNDS FOR GRAND LODGE HEADQUARTERS

The other grows out of the effort which is being made in England to raise the sum of one million pounds, with which to erect in London suitable Grand Lodge apartments. For that purpose a badge was designed, to be presented to the presiding officer of each lodge who should raise a certain designated sum for this purpose, which was to become, not the property of the presiding officer who received it, but a part of the

jewels of the lodge itself, to be passed from hand to hand for all time as a memorial of the work which had been done in this lodge. Quite a large number of these decorations were distributed by the Most Worshipful Grand Master, and from the heartiness with which they were received it would seem that they would become valued jewels of the several lodges and a memorial evidencing their pride in the work which had been done by the lodge.

The day was closed by a very interesting social occasion, a Grand Officers Mess, over which the Most Worshipful Grand Master presided and at which the Grand Master and the Prince of Wales explained in some greater detail the Masonic Work which was then and was intended to be carried on in England, and an opportunity was given to form personal acquaintance with some six hundred members of the Grand Lodge and visitors of like rank there assembled.

A very interesting thing to me, coming as it did in the time of the overthrow of the Lloyd George ministry and the accession of the Conservative party to power, was to find that seated at one of the tables, apparently forgetting all political differences and equally interested in Freemasonry, were Lord Birkenhead, Past Lord High Chancellor of England, and Lord Cave, his successor.

“An honest man is the noblest worn of God."

----o----

A Short Sketch of the Life of Buddha

By Bro. H.L. HAYWOOD, Iowa

A PECULIAR INTEREST attaches to the story of the Buddha for us in that he is the only one among the various founders of great religions with the solitary exception of Zoroaster, who has belonged to our own race; for he like our ancestors, was Aryan in blood and breeding. In the matter of date, however, he is widely separated from us for it is now twenty-five hundred years since he lived and taught among men. What a wonderful century was that in which he appeared! It opened with the Jews still suffering in their Babylonian captivity but before it closed they had returned to Jerusalem; Cyrus had captured the hated city of their imprisonment and the Persian Empire had been established; during the century Confucius was born, and also Heraclitus and Parmenides, two of the principal founders of Greek philosophy; Zechariah and Haggai prophesied among the Jews; Rome was made a republic, and Athens a democracy. But great as were all these events, serving almost as one of the water-sheds of history which divide time into before and after, it is not too much to say that the birth of Buddha, lord of compassion and of charity, was the greatest occurrence of all.

His land is almost as remote from us as his century. One hundred miles north of Benares, in what is now Bengal, was situated the seat of the Sakiya clan. This territory was not large, approximating to about fifteen hundred miles in area, it lay on the south slope of the Himalayan range, the perpetual streams of which watered the abundant rice fields of this agricultural people. The various petty states lying in the neighbourhood had attained to about the same development politically as the small city-states of Greece, some of them being republican in form, others having lapsed into monarchies.

This is not the only analogy which might be drawn with the Greece of that day, for the Indians of the Ganges valley had also reached about the same cultural level, even to the same general ideas, for many of the sages among the Sakiyas taught the same things as the philosophers among the Greeks.

Akin as they were in many features of philosophy they were widely different in religion. Brahmanism chiefly ruled among the Sakiyas, with its dogma of the One Eternal substance out of which the individual rises and into which he subsides

precisely as waves rise and fall on the surface of the sea. Alongside Brahmanism were three other large classes of religions; animism, which saw in everything that moved an invisible soul; polytheism which believed in a large number of gods; and dualism which taught that both the world and the individual soul are eternal. In and around these main currents of belief were swarms of faiths partly one and partly the other, drawing from each of the more principal schools of theology such tenets as it might choose. One thing, however, all these theologies had in common, the belief in the transmigration of souls. To them death was but the beginning of another life; not in some far heaven, but on this earth, the spirit returning to inhabit the body of another individual, sometimes human, sometimes animal or vegetable. Almost equally common was belief in the efficacy of asceticism, the dogma that by self-mortification the saint can achieve a degree of illumination which makes him to be as the gods.

Such a variety of religious practices indicates that there must have been granted a large freedom to all to think or to believe as they might see fit. Many religious teachers, called Wanderers, went about from place to place teaching their own religious ideas, unmolested by any and listened to by all; others, the hermits, lived in caves or secluded spots and practised contemplation, or asceticism. This widespread religious tolerance is one of the most beautiful features of Indian history often making us feel ashamed of our own record of persecution and harassment.

Into this state of affairs the Buddha was born. Strange to say, no biography of him appeared among Buddhists for two thousand years after his death, revealing to us how indifferent the Indians are to private history. In consequence of this much that is told about Buddha is pure legend; whatever accurate knowledge we now possess we owe to the labours of modern scholars mostly English and German, who have tunnelled through the staggering mountains of Indian mythology for the few grains of historical fact which have accidentally become buried there. Even after all their research the verifiable materials offer us but a slender handful of fact, barely sufficient for a meagre sketch.

It is believed that the Buddha was born somewhere near the year 600 B.C. into a family named Gautama. His father was a petty chief living in reasonably good circumstances but by no means in that royal state which modern Buddhists have fancied. When the mother found herself nearing childbirth she started, as the custom

then was, to go to her own home that she might be nursed by her mother, but it happened that the babe was born on the way, in a small grove, thus furnishing us one of the few much talked about parallels with the life of Jesus. The boy was named Siddartha, and he was the only son.

We may imagine that he received the education, consisting mostly of riding and swordsmanship, which the boys of that clan usually received. At nineteen he was married to a cousin, the daughter of the chief of a neighbouring clan. No children came to them until Siddartha was twenty-nine, when a son was born.

It was while this boy was still an infant that its father first awoke to the great fact of human sorrow and world weariness. According to the legend he had been kept away from all contact with suffering and degradation by his father who had hoped to make a prince of him. But it chanced that Siddartha once encountered an old man in pitiable decrepitude, a little later, another man covered with loathsome sore; and after that a corpse fallen into decomposition. "Are there many like this?" he inquired of his attendant. When told that the world was full of sorrow he returned to his home disillusioned and sore at heart, determined that he would no longer remain within so luxurious a place. So he stole one last glance at wife and child as they lay asleep on their flower-strewn bed and went, with his servant Channa, into the night. They journeyed far beyond the confines of the Sakiya territory when Siddartha turned his horse over to Channa, stripped himself of his robes, cut off his hair with a sword, and embraced the life of an ascetic. This was a common enough practice in those days and is not to be judged according to our standards.

Whether this account of his renunciation be historical or not we do know that he gathered about him five disciples and lived in retirement for six years, studying philosophy, and practising such a rigorous asceticism that he came to be looked upon as one of the greatest saints of his day, attracting as much attention, so modern Buddhist literature tells, as though one had struck a bell hanging in the vault of heaven.

At the end of this six year period he one day fell into a faint, doubtless brought on by his rigors of fast and self-flagellations. This proved a turning point in his life for while he was recovering he was obliged to acknowledge that all his asceticisms had failed of bringing him the life he sought. With characteristic courage he announced to his fellow ascetics that he would remain an ascetic no longer, upon which they all deserted him, believing that he had fallen from grace. While thus weary and forsaken, and bruised in body and weary in spirit, he accepted a bowl of food from a girl, and sat down under a giant pipal tree to eat and think. All day long he sat there, revolving over in his mind his past experiences and becoming more and more certain he had chosen the wrong road. It was while he thus meditated that there came to him a sudden insight into the truth he had so long sought. What he had struggled so hard to win came like a guest to his soul, a free gift, a flash of illuminating light revealing to him at once, so he believed, the whole truth about life and fate. It was this illumination that won for him the title of "Buddha," a word that means "The Enlightened One" and it was because he sat under a tree when it came that tree has come to be, for all Buddhists, the sacred "Bo" Tree, or "The Holy Tree."

At first, he was so overpowered by delight that he was tempted to remain there always, to enjoy in his own privacy the bliss that had come to him. Then appeared a vision of all the woe and sorrow of mankind which determined him to "set rolling the wheel of this law" that he had discovered, in obedience to which resolve he went down to Benares.

Here, in a deer park, he encountered his five erstwhile disciples and speedily made converts of them to his new doctrine. These were followed by others, and then others, all welcomed without distinction of caste or possessions, until the company had grown to a great throng.

For forty-five years the Buddha, with his yellow-robed attendants, journeyed up and down the land, covering the whole territory within a radius of two hundred miles of Benares. Begging-bowls in hand, they usually walked ten or fifteen miles a day teaching men everywhere how to find and follow the Noble Eight-Fold Path of his teachings. In keeping with the toleration everywhere practised they were received with friendliness and grace and their number grew constantly. This itinerary was of great value to the new teacher for it enabled him to come into contact with all kinds

of men, thereby giving him that insight into human nature without which no teacher can succeed. His custom was to stop in the mango grove usually to be found just outside an Indian village and there wait until the cool of the day when the villagers would flock out to listen to his instructions. He taught them, as did Jesus after him, in homely parable and simple allegory. During the three months of the rainy season, when every road became a quagmire, he and his disciples went into a retreat and there studied and meditated further on the great law of enlightenment. But even in retreat he taught his disciples only what he had taught others for he had but one doctrine: "I am not like those," he said, "who teach with one hand open and the other hand closed." That which has come to be known as "esoteric Buddhism" is a modern invention, far removed from the principles and spirit of the Buddha himself.

His death came in the eightieth year. According to tradition, he was one day entertained by one Chunda, a goldsmith, who served boar's flesh to his distinguished guest. It happened that the boar's flesh was tainted and the teacher, after walking a few miles along the highway, was seized with dysentery. He bathed in a river and then rested during the day but the disease did not abate and he realized at last that he was about to die. As darkness came on his disciples gathered close about him to drink in his last words. The nobility and beauty of his character was so revealed in that hour that the disciples believed they saw a light shining about his body. A Brahman, having heard of his arrival, came to dispute with him but was turned back by one of the band who was anxious to preserve his master's quiet; but the Buddha called the Brahman back and spent his last hours expounding to the man his doctrine of life. As morning approached he leaned on his elbow and said to his disciples: "Behold now, brethren, I exhort you, say: Decay is inherent in all component things. Work out your salvation with diligence," after which he went "into that utter passing away which leaves nothing whatsoever to return."

Thus passed Siddartha Guatama, the Buddha. But his doctrine did not pass with him, for it remains even unto this day a living power in the world, serving as the way of life to millions of our fellow men. What that doctrine was we cannot learn in any fullness in so short a space, nevertheless we may be able to see it in outline.

Buddha, like every potent thinker, borrowed as well as originated, and his system is not to be understood apart from the doctrine of Transmigration and its attendant

theory of Karma, both of which he took over from the preceding philosophies. The Indian believed that death was merely the beginning of another individual existence, not in a distant heaven but upon the present earth. The results of all a man's actions and thoughts were believed to be mysteriously gathered together into a unity of effect, called the Karma; this Karma is carried over into the succeeding life and there determines the fortunes of the individual. The Karmas of all past existences are collected up with the Karma of this existence; this combined past and present Karma is then carried into the future existences, thereby determining the lives that are to come. If a man has been gluttonous in one life he will be born into another life as a hog; if he has been sly he will become a fox; a faithless wife will become a jackal after death; he who kills a Brahman will become a dog, ass, camel, etc. Also if while living in one existence as an animal the individual atones for a past sin he may then be born as a great man, a prince or a priest, or even, mayhap, a god. "The threatened reincarnation is not a final punishment, but is merely the prelude to another birth so that the series extends through an infinity of time; the code (the Code of Manu, a Brahnmn book) speaks of successive migrations through ten thousand million of lives!"

This seems like a curious speculation to us, as if a man had dreamed it in a nightmare, but to Buddha it was vividly real and nobody can understand his teachings apart from it. For this furnishes us the very key to that pessimism of Buddhism of which we have heard so much. If to be an individual, so Buddha reasoned within himself, is to be subject to such a fate, if it means that for countless millions of years one is to be bound to this endless wheel of rebirths, then surely to be an individual is an evil thing itself.

How get free from this wheel of rebirths? The ascetics had taught that by self mortification one may at last escape, but Buddha had tried this and had found it to fail. How then can escape be made? The answer was revealed at last as he sat under the Bo Tree. The thought came to him, if the soul can never escape why, then, not destroy the soul? It is not a thing-in-itself, a separate entity, in its very nature everlasting. No, it is a compounded thing, a thing made up of passions, thoughts, desires, cravings; these various elements are held together by the one bond of desire; man desires to live, and the parts of which the soul is compounded will of themselves fall apart and thus the soul will cease to be, and when it has ceased to be there cannot be, in the nature of things any future birth. With the soul dissolved then will come Nirvana.

But how accomplish this suicide of the spirit? A man must renounce the will to live and he must do that by treading the "Noble Eight-Fold Path" of right views, right aspirations, right speech, right mindfulness and right rapture. Thus live, and the egoistic craving for a continued individual existence will cease and the wheel will be escaped. So reasoned Buddha and it is all there is to his teachings. To quote the language of Buddha himself as recorded in the Pitakas:

"It is through not understanding and grasping four noble truths, O brethren, that we have had to run so long, to wander so long in this weary path of reincarnation, both you and I. And what are these four?

"First: The noble truth about suffering. Birth is painful, disease is painful, death is painful, contact with the unpleasant is painful, and painful is separation from the pleasant.

"Second: The noble truth about the cause of suffering. Verily it is this thirst for craving, causing the renewal of existence, the craving for the gratification of the passions, or the craving for a future life, or for success in this life.

"Third: The noble truth of cessation of suffering. Verily it is the quenching of this very thirst, the laying aside of this thirst.

"Fourth: The noble truth concerning the path that leads to the cessation of suffering. Verily it is noble eightfold path; viz.:

"1. Right views: free from superstition or delusion.

"2. Right aims: high and worthy of an intelligent, earnest man.

"3. Right speech: kindly, open, truthful.

"4. Right conduct: peaceful, honest, pure.

"5. Right livelihood: bringing hurt or danger to no living thing.

"6. Right effort: in self-training or in self-control.

"7. Right mindfulness: the active, watchful mind.

"8. Right contemplation: earnest thought on the deep mysteries of life." You will see at a glance that this is not a religious but rather a mental discipline. Indeed, it is only by an accommodation of language that Buddhism can be called a religion at all, for that teaching which denies the existence of the soul, and which ignores the existence of God, is utterly unlike any other religion that has ever been founded among men. The root idea of all this teaching is impermanence. It is another reading of "everything flows" of Heraclitus, a thought which Tennyson translated into poetry:

"The hills are shadows, and the flow From form to form, and nothing stands; They melt like mists, the solid lands, Like clouds they shape themselves and go."

What the poet says of the hills, Buddha said of the soul, and all things besides. If everything is transitory why then cling to existence? It is not worth it. The only wise

plan is to dissolve the bond of craving and thus permit the self to merge again into that nothingness out of which all things have come. So reasoned he.

In the presence of all this we can see how impossible it is for us, with our insistence on human personality and individual existence, ever to become Buddhists. Nevertheless, we can learn something from Buddha, even his beautiful charity and his pity and his great tolerance for all creatures that wear flesh. Surely any of us, seeing as he did, the wide-spread sorrow and woe which is the lot of man, can refuse ever to harden our thoughts against fellow beings who share with us the travail and the burden of existence. So also, can we follow him in seeking Nirvana, the condition of blessedness, not in some future world but here and now; for we will be individuals in the future as well as here and if ever, bliss can be won here as well as elsewhere. We can reverence a character so noble and so pure. We may even agree with Professor Rhbys-Davids that "the world will come to acknowledge his as, in many respects, the most intellectual of the religious teachers of mankind."

The subsequent history of Buddha's own sect is the best refutation of his ignoring of God, for in after years his followers made a god of Buddha himself, and thus satisfied that inherent and inalienable need of the human soul to rest in the Eternal Soul, even as Augustine cried in his confessions, "Thou has made us for Thyself and our hearts are restless until they rest in Thee"

THE PATH

Here on Thy small old path

I see my shining feet

Come singing onward and away

New joys, new works to meet.

"I am the rugged path

Whereon my servants tread!

No dewy garlands sparkle here –

I am the Goal ahead!"

Who would not brave his ills

Through storms and heat of day,

When, fighting forward inch on inch,

He gains The Truth, The Way?

"To him that overcometh

The Morning Star shall be –

"These bouldered lanes but lead us up

To merge ourselves in Thee.

Gerald Nancarrow.

----o----

Great Men Who Were Masons

SAMUEL LANGHORNE CLEMENS (MARK TWAIN)

IT IS A MATTER OF TRADITION that comedies and comic literature are short-lived. If this be so, one might well ask why the writings of Samuel Langhorne Clemens, better known as Mark Twain, retain their vitality so that they are now read more than the works of any other American author. The popular opinion of Mark Twain is that he was a humorist. He was that - quite the greatest humorist the country

has yet had – but he was also much more and it is because of this "much more" that hi s books are winning an ever-increasing audience.

During the latter part of the Civil War, Clemens was a newspaper correspondent in newspaper row, Washington D.C., where he made a reputation for himself as a competent, industrious and successful newspaper man.

After the War he made an excursion in the Mediterranean on board the old Quaker City. He found that many of his shipmates were (according to his own lingo) "innocents" and the comic side of his experiences on the Quaker City appealed to him so irresistibly that he wrote a diary of the cruise which he called The New Pilgrims' Progress or Innocents Abroad. The book was so truthful, so humorous, so interestingly written that it became tremendously popular and brought its author into the limelight, but I do not believe that it was the fun in it that had everything to do with making it popular; rather it was the information that it contained which was unvarnished and fearlessly written. In 1878 I stepped into a print shop in Cairo, Egypt, and asked for a guide book. The dealer handed down a small paper covered volume which I recognized at once as an excerpt from Innocents Abroad. When I said that I wanted a guide book not a "diary" the dealer replied that it was the best selling guide book of Cairo ever printed and strictly accurate.

The story of the "Seven Sleepers" as translated from the Koran has a beautiful moral but it is prosy and not very interesting to read; but Mark Twain's version in Innocents Abroad makes it an interesting story without losing any of the moral. Such things are an indication of his transcendent literary talents. His "War Prayer" is more harrowing than any page in any of Shakespeare's tragedies and will go down the ages as a classic. For decades Dickens has had the reputation of being able to portray human nature and of describing individual characters and their idiosyncrasies as no other writer, but in my own estimation Mark Twain was quite his equal if not his superior.

Our writer was born in the little village of Florida, Missouri, in 1835. He attended the village school in that state. His father died early and left a dependent family so that Samuel, while still a mere boy, was obliged to enter the printery of the Hannibal

Courier, where he remained for three years and earned for himself the dignity of assistant editor. He afterwards worked on New York, Philadelphia and Cincinnati papers and won thereby a rich and varied experience. Later on, he became a steamboat pilot and if all traditions concerning the same are to be trusted, was one of the best that ever steered a boat up and down the Mississippi River. After the Civil War broke out, he served a few weeks in the Confederate army though not with any great success or patience as one may learn from the biography by Bigelow Paine. For a time he lived in Nevada and was editor of the Virginia City Enterprise during which time he first began the use of his now famous nom de plume "Mark Twain."

He was married in 1870 to Miss Olivia Langdon, who had been one of his shipmates on board the Quaker City. After his marriage he became editor and part proprietor of the Buffalo Express and lived in Buffalo for several years. Later on, he moved to Hartford, Conn., where he continued his literary work and did occasional lecturing.

From the Grand Secretary of Missouri I have the information that Samuel L. Clemens petitioned the Polar Star Lodge No. 79, St. Louis, on December 26, 1860. He was elected to receive the degrees February 13, 1861; was initiated May 22nd, 1861; passed to the degree of Fellowcraft June 12, 1861; and raised to the Sublime Degree of Master Mason July 10, 1861.

----o----

EDITORIAL

AN APPEAL FROM FOURTH OF JULY ORATORY TO THE FOURTH OF JULY

BEFORE THESE WORDS ARE DECENTLY COLD our land will be deluged by its annual burst of Fourth of July oratory in which vast Niagaras of talk will be unloosed to the accompaniment of brass bands, drum corps, parades, and fireworks. How much

of this eloquence will be sincere? How many speakers will adhere strictly to facts? How many rounds of applause will come out of the spontaneous love of citizens for their land? How much of it will pass away as so much hypocritical noise?

Observers of mature and sophisticated mind, whose emotions are steadied by worldly wisdom, frequently ask these questions. It seems to them that the noisiest orators are sometimes the least faithful citizens. Hurrahing patriotism invites them to cynicism and a certain number of them, who more or less function as spokesmen for the rest of us, find this invitation to cynicism too enticing to be resisted. They accept it with all the heart.

H.L. Mencken is one of these, and one of the most conspicuous. He is a massive individual who whiles away some hours as one of the coeditors of The Smart Set, and devotes the remainder of his time to the more solid job of writing books, The American Language, for example, and Prejudices, the third series of which is now on the market. Mencken is a big game hunter among scribes, a broad swordsman mighty in controversy and quite the supreme master in these days of the uncomfortable art of sarcasm. His style is not of the flute and pipe variety for fireside purposes, but bellicose and irritating with sentences marching on like an army with banners, punctuated by savage gestures here and there, and against a background of jungle through which comes the occasional sound of tom toms and bull roarers.

If Mencken has any pet aversion it is for patriotism. In his now famous chapters on "America" and on "Roosevelt" - two of the most blistering essays ever done into print - he attacks our national gods with so much violence as to take away our breath - along with a good many other things besides! possibly including a belief in his sanity. Alexander Pope declared that "a patriot is a fool in every age." Dr. Johnson described patriotism as "the last refuge of a scoundrel," and Leo Tolstoy made it responsible for all the wars; but these indictments sound like the cooings of a gentle dove alongside Mr. Mencken's furious onslaughts. To him it is the proper plaything of little boys, and fit for no adults except morons.

Mencken's device is transparently simple. He paints a picture of sweating orators surrounded by flag waving and fireworks, sets a line of sly profiteers to grin across the background, and calls it "patriotism!" You define patriotism in such a way as to make it ridiculous, and then you call a man a fool for believing it! The thing is too easy. A good many of us are patriots and shall continue to be so, but we are no more easily taken in by this kind of claptrap than Mr. Mencken himself. We know the difference between fire and smoke; we know enough to appeal from Fourth of July oratory to the Fourth of July.

Here we are, we Americans, living in this land together, one hundred and ten million of us; we work, we play, we gather into communities, we till farms, we build cities and all in order to carry on the ancient business of life. That business is in its very nature too complicated for any one of us alone but requires that each individual shall join hands with the others, else nobody can exist, and that all of us more or less pool our resources in behalf of the common good. The forms of government, the methods of politics, laws, constitutions, and all such devices are merely means to that end. A nation is a large aggregation of persons occupying the same territory and using the same system of collective organization.

Patriotism is loyalty to that enterprise. It is to so live and work as to contribute one's due share to the general undertaking. Such an endeavor is not a plaything for children, or refuge for scoundrels, or sport for fools. God forbid! The most patriotic man is he who devotes to the collectivity the largest intelligence, the rarest gifts, the sharpest wit, the shrewdest judgment, the most massive learning. The "America" which we love is this land where we are all busy at the great task, each and every man according to his ability.

This nation is guilty of its own share of crime, of folly, and of blundering, and there is no need to gloss over such shortcomings which are painfully in evidence; nevertheless a sincere citizen, be he ever so critical of this that or the other thing, and ever so anxious to have laws changed or government re-adjusted, can continue in steadfast adherence to the undertaking as a whole. He is loyal to his business, though he may not approve of all its policies, because it is the enterprise by which he makes his living. He is loyal to public institutions despite their faults, because they hold in trust so large a measure of the public weal. He is loyal to his home, though he may

consider his wife an imperfect housekeeper, find the children getting on his nerves, and scold the cook because she spoils the coffee. The faults of America are not fatal to the patriotism of a man capable of appreciating the worth of the great nation, and intelligent enough to see that we are each and all partners in one of the sublimes" enterprises ever undertaken.

Let us read a few sentences on this subject from Anatole France, whom Mr. Mencken himself admires so much:

"Great men are the master-builders who construct a nation. At the call of their genius, hundreds and thousands of journeymen respond. In this way the character of the state is defined. Thus our spiritual motherland grew up, an edifice of independency and sincerity, of ironic wit and deadly mockery, an edifice of reason, of sociability, of pity, an edifice of human fraternity.

"Now, my friends, we must continue bravely to build up this lovely edifice. This is not the time to stand by with folded arms. It must be enlarged that it may receive the whole world. That is the task of the dreamers, great and small. In order to see the walls rising, the proud colonnades, and broad facades outlined, the humblest workmen will joyfully climb the ladders and carry the hod full of mortar to the more skilled laborers, who are laying the stones at the top of the scaffolding.

"Therefore, my friends, let me mix the mortar, let me mix the mortar, for the City of Dream, that is my destiny; I like it, and I ask no other."

These sentences are as diaphanous as light, and as true. Let us add to them a few words by one of our own poets:

"Is it a dream?

Nay, but the lack of it a dream,

And failing it, life's lore and wealth a dream,

And all the world a dream."

* * *

LET US WRITE IT ON THE SKY

Aviators have learned a new stunt. They soar, dive, turn and twist, while against a clear deep sky, in such a manner and with such speed, that the smoke from their engines' exhausts is left hanging in the air in various figures and forms. This is sky writing. Bird men write words in the heavens, words ten miles long with letters two miles high. The performance is exciting to watch because it is so dangerous. It attracts vast throngs of spectators because it is done where all can see.

What if an aviator could mount high enough to become visible to all the nations in turn, as the earth rolls round ? What if he could write there in some more durable substance than smoke, so that the wind could not blow his words away, or the rains wash them down ? What message would you have him write upon the walls of space ?

Can you conceive of any message that would be more needed, or would do more good, or would more deserve to be hung across the sky than the Message of Masonry?

"ALL MEN MUST LEARN TO LIVE HAPPILY TOGETHER OR ALL MEN MUST PERISH TOGETHER."

* * *

EUROPEAN PROTESTANTISM IS REPORTED IN GRAVE DANGER

The Masonic Fraternity is not a church or an adjunct to any church, and officially requires of a candidate no religious vows save that he believes in God and in the "religion in which all good men agree," but for all that it has more at stake in the fortunes of some churches than of others. It is probable that at least one half of the members of the Craft in this land are more or less actively interested in some Protestant church and these brethren very naturally feel such an interest in the welfare of Protestantism as will color or shape their outlook as Masons. Furthermore, these same brethren know that Protestantism and Freemasonry have in common many principles, aims and purposes, and that where toleration, free speech, liberty of thought, religious liberty and the Open Bible go by the board, Masonry itself stands in danger of defeat.

The attention of all brethren who think in this wise is directed to a statement issued by the secretary of The Federation of Protestant Churches of Switzerland. The paragraph is such as gives one pause:

"Thousands of professional men, clergymen, and their families, widows of the clergy, and aged pastors are plunged into the direst want. Evangelical minorities in many places are enduring persecution. The supply of candidates for ordination has fallen. European Protestantism is faced with a great crisis. Help must come, or the Protestant Churches will perish."

* * *

HOW THE GRAND LODGE OF IRELAND FARED DURING THE IRISH REVOLUTION

After hearing so many distressing rumors about the misfortunes of the Grand Lodge of Ireland during the Irish revolution, it is now a relief to have in hand an official statement of the case in the form of the Address delivered by R. W. Colonel Claude Cane, Deputy Grand Master, to the Grand Lodge of Ireland, at the Stated Communication of Grand Lodge, held in Dublin, December 27th, 1922. The address is one that should be carefully studied as a whole: such quotations as are made here are selected in order to make clear the facts concerning the fortunes of Irish Masonry as a result of the great upheaval.

"What happened here in the South of Ireland during the paw year, and especially in this house of ours, is so fresh within your memory, and has been so thoroughly dealt with in the Report, that I need not elaborate it very much. You all know and will remember how on the 24th of April this beautiful Hall of ours was suddenly invaded by a number of armed and lawless men, and taken forcible possession of. The occurrence was not wholly unexpected, fortunately perhaps, because I had heard warnings of it for some weeks before. I took upon myself, some six weeks before the occurrence actually took place, to remove all the archives and things which really mattered - as far as the history of the Grand Lodge of Ireland was concerned - from the doubtful security of our strong room and safes downstairs to a much safer place, a place where they were in absolutely perfect safety all through the trouble, and where they still remain. Naturally the current books, and things you were using every day, had to remain in the Hall and take their chance. But I am alluding more particularly to the old minute books and old records, and things of that sort, belonging to the Grand Lodge ever since the year there first was a Grand Lodge in Ireland, nearly 200 years ago, which would have been absolutely irreplaceable. These were all absolutely safe the whole time.

"As you can imagine, after the occupation became an accomplished fact, my frame of mind was not a very enviable one. I had to assume a very great deal of responsibility, and I felt that any wrong step on my part, or on the part of those with whom I took counsel, might lead to very much worse things than had already happened. I felt that anything would be better than having this building and all its contents destroyed; I felt that sooner than rush things, it was better to submit to what was an undoubted indignity, and a great pain and grief to all of us, for some time rather than run the risk of seeing all that we held most sacred go up in flames and ashes. So for six weeks I and others who were advising me had to possess our souls in patience....

"I am bound to say that during all the negotiations carried on with the view of getting this building restored to us, I was treated with the very greatest courtesy and consideration by those members of the Provisional Government with whom I come in contact. They seemed to realize fully what our Order is; I am speaking particularly now of two men who are no longer living, no longer in the Government, Mr. Michael Collins and Mr. Arthur Griffiths. They seemed to realize that, so far from our being a dangerous body, we were a body, as we are, bound to support, and give all the assistance we can, to any legally constituted Government of the country in which we live, and that we are entirely deserving of the support of that Government. When I found that they were in this frame of mind, I must say that a great load was lifted from my mind; I felt that we in our future, once law and order were established in Ireland, would be assured, and I believe that it will be so. No government with any sense at all can fail to recognize that a body composed as we are, and holding the principles that we do, and taught, as we are taught, in our ceremonies and ancient charges, can be anything but a source of strength to any reasonable Government.

"At the same time I wish to remind you again, as I did last year, that it is our bounder duty, not as an organization, because we are forbidden to act as a political organization, but as individual members it is our bounder duty as Masons to be good citizens and to support the Government under which we live so long as that Government protects us. Both here in Southern Ireland, and in Northern Ireland, where there is a different Government, that applies.

"It is a very bright spot in our future outlook to find how thoroughly in accordance with us our Brethren in the North are. Whatever divisions otherwise may happen in

Ireland, there is not the slightest prospect, at present at any rate, of any division between the Masons of Northern Ireland and the Masons of Southern Ireland. The Masons of Ulster, equally with the Masons of Dublin and the South have one great common heritage - the Grand Lodge of Ireland. The Grand Lodge of Ireland is the Grand Lodge of Ireland, not of any particular section of Ireland. As long as it remains the Grand Lodge of Ireland, it ranks as the second Grand Lodge in the world, and in point of everything except a few years of age, I think we can claim full equality with the mother Grand Lodge of the world, England."

----o----

THE LIBRARY

FOUR BOOKS ABOUT FREEMASONRY AND ROMAN CATHOLICISM

ROMAN CATHOLICISM AND FREEMASONRY, by Dudley Wright, Associate Editor of THE BUILDER. Cloth, 250 pages

A STUDY IN AMERICAN FREEMASONRY, by Arthur Preuss, Editor of the Catholic Fortnightly Review. Cloth, 433 pages.

THE QUESTION BOX, by Rev. Bertrand L. Conway. Cloth, 438 pages.

MASONRY AND PROTESTANTISM, by John J. Lanier. Cloth, 105 pages.

All of these books may be procured through the National Masonic Research Society, Cedar Rapids, Iowa.

BROTHER DUDLEY WRIGHT, Associate Editor of THE BUILDER, and author of a number of important Masonic works, is a professional Masonic scholar and writer of Oxford, England, who has done as much as any man living to redeem Masonic literature from a certain slip-shod amateurishness that so long scandalized it. Any of his books - there are some seven or eight of them in print or ready for the printer - would have won the same respect in any other field, a thing that cannot be said of a great many effusions on Masonic themes.

Good as have been his previous volumes, his Roman Catholicism and Freemasonry is, to my own way of thinking, his best: it has solidity, it is rich in substance, its sentences are clearly expressed, and it moves on a level of dignity and restraint. Much of the material in the volume appeared in THE BUILDER in serial form so that there is no need in these pages to review its contents exhaustively. The publishers themselves have furnished a concise description that may very well be quoted:

"This is a historical, not a controversial work. It contains a full translation of the official Bulls, Encyclical Letters, and Decrees issued against the craft by Popes and Bishops, as well as the official records of the sufferings imposed upon Freemasons under the Inquisition. Incidentally it throws interesting sidelights upon the history of Freemasonry in the United Kingdom and on the Continent of Europe, and gives particulars of secret societies into which only Catholics were permitted to be initiated. The facts are given without embellishment; they speak for themselves. The range covered by the work extends over two centuries, beginning with the latter part of the seventeenth century and carried up to the present day."

In turning to A Study in American Freemasonry by Arthur Preuss, I am frank to say that I have been disappointed; I expected something better from the editor of the Catholic Fortnightly Review.

This man Preuss doesn't understand Masonry as a Mason understands it, which is from the inside and through a sympathetic comprehension; what little he knows about the matter he has learned from the outside and through a very imperfect study of the writings of Albert Mackey, from Pike's Morals and Dogma, and from scattered articles in the Masonic press. Of all the vast work done by modern Masonic scholarship he seems to know nothing at all. He says that Freemasonry is a religion; that it is a substitute for a religion; that it is trying to take the place of the church; that it is atheistic; that it is a modern revival of ancient paganism; that it makes sport with the Bible; that it is revolutionary; that it is the tool of political factions or the plaything of kings; that it is this, that, or the other thing. Why doesn't he, why don't some of his equally well educated colleagues, undertake once and for all to tell their fellow Roman Catholics the plain truth about Freemasonry? They could do it if they would. For their own good they should, because nothing is more humiliating to a man of any intellectual pride than to go chasing about to tilt with windmills. As things now stand Preuss is out merely to make a case against Masonry and to set it up as a bogey wherewith to frighten timid souls.

I suppose that at best it is difficult for a man of Roman Catholic training to understand Freemasonry. We have no supreme head and dictator to give unity and cohesion to all we think and do, as Romanists have. Every Mason is at liberty, within certain broad limits, to get up and interpret Masonry as he may choose, and that makes for a huge confusion to one who hasn't caught the underlying ideas of the whole institution. I don't know of a single Masonic periodical that speaks officially in the sense that any Grand Body would endorse its interpretations of Masonry in the same way that a church endorses its own creeds.

The one hundred and twenty-five or so Masonic magazines of America are like THE BUILDER in that they give expression to the best understanding of their editors and contributors but haven't one iota of authority to speak for a single Grand Lodge or other Grand Body in all the breadth of the land. There are forty-nine Grand Lodges in this country, and their difl7erences of opinion and of act are many. There is no one book that gives expression to Freemasonry, not even the works of the revered Dr. Albert Mackey, whose writings are now as always the expression of private opinion. When a man undertakes to write about such an institution as ours he should work with great patience to bore to the heart of it; he should learn to know its history in the large; and he should try to give an interpretation that expresses its ideals and general principles as they are generally understood. He should not begin by setting up a case

and then picking and choosing among all the facts for just such statements or acts as seem to prove his argument. That is not scientific, convincing, or honest.

The Question Box Answers is one of the strangest books ever published, and one of the most interesting. In a Preface by Cardinal Gibbons we are furnished with an explanation of the origin of the work. After describing the missions conducted by the Paulist Fathers in the various cities of the United States in an effort to win Protestants over to Roman Catholicism, he goes on to say:

"The Question Box is the most interesting feature of these missions to non-Catholics. At the door of the church a box is placed, and into it non-Catholics are cordially invited to deposit their difficulties and objections. These are answered the following evening....

This book answers in a brief and popular manner the most important questions actually received by the author during the past five years of missionary activity in all parts of the United States from Boston to Denver."

In other words, the book is made up of such questions received and of the answers given. The volume is officially endorsed by the Romanist authorities and may therefore be accepted as furnishing the official teaching of the Roman church. The volume before me is marked "961st Thousand." It covers sixty-five separate groups of subjects having to do with theology and the church, and I do not see that one would need to look further for a book to give him whatever he may wish to know about the teachings of the Romanists.

On page 172 is an item that will be read with a great deal of interest by Freemasons; it is here printed in full:

"Why is your Church so bitterly opposed to the Freemasons, who are often good, charitable members of society?

"Why do you forbid Catholics joining the Masons ?

"Do the Masons date back to the time of King Solomon ?

"What secret orders are forbidden by your Church in this country?

"Why doesn't the Church condemn all secret organizations ?

"As early as 1738 Clement XII excommunicated the Freemasons, and his example has been followed by Benedict XIV. (1751), Pius VII. (1821), Leo XII. (1826), Pius IX. (1869), and Leo XIII. Catholics, therefore, who join this society contrary to the known law of the Church are guilty of grievous sin, and incur the extreme penalty of excommunication, or exclusion from membership. This deprives the Mason of the Sacraments, of all share in the public prayers of the Church, and finally of Christian burial. The prohibition of the Church is enough for the Catholic who recognizes her divine right to command, and knows that it is only exercised for the common good of her children. She, the great advocate of charity in all centuries, would undoubtedly not condemn any society of men for its benevolence or love of the brethren, or wantonly legislate to deprive her children of the money and help they might require in the hour of need. The reasons of her condemnation of Masonry are:

1st. Masonry is undoubtedly a sect, with a code of belief, ritual, and ceremonies, standing for mere naturalism in religion and for a morality founded on merely human motives. Frequently the Masons of Europe have claimed Freemasonry as the religion of nature, and the Catholic Church therefore, as the supernatural religion of Jesus Christ, the Son of God, cannot allow her members to join it. One cannot be a Mason and a Catholic at the same time, any more than he could be both Methodist and

Catholic. The God of Freemasonry is Nature.... There is no need of privileged agents making a trade of their pretended mediation, (Revue Maconnique, Sept., 1835); and again: Freemasonry is progress under every form, in every branch of human activity. It teaches us that there is only one religion, one true and therefore natural religion, the worship of humanity.... God is only the product of a generous but erroneous conception of humanity. (Jan., 1870, p. 539.)

“2d. It is undoubtedly certain that the Masons have been noted in Italy, France, and other countries for a marked hatred of the Church, which, veiling itself under the name and love of liberty (Liberalism), helped in the spoliation of the Church in 1870, forced the clergy to enter the army, closed many religious houses by excessive taxation, appropriated church revenues, favored civil marriage, secularized education, and in public print and speech repeatedly pledged themselves, as in Naples in 1870, "to the prompt and radical abolition of Catholicity, and by every means to procure its utter destruction. You may say that the American and English Masons are not of this type, and have openly severed all connection with these atheistical Continental Masons. I answer that if Albert Pike's book, Morals and Dogma of the Accepted Scottish Rite of Freemasonry, be authentic, the esoteric doctrine of the higher degrees is essentially anti-Christian and immoral (C. Coppens, S. J., Is Freemasonry Anti-Christian? Amer. Eccl. Review, Dec., 1899). The Church as a universal society makes laws that have a universal application. Nor is it at all certain that American Masons refuse fellowship to the Masons of Latin Europe and America.

"3d. It is also contrary to morality to pledge one's self to absolute secrecy from those who have a right to demand a revelation especially when death is the penalty attached to disloyalty to that oath - the case with Freemasons.

"4th. Practically, Masonry in these United States, by putting all religions on a level, fosters the spirit of indifferentism, which is only unbelief in disguise, and substitutes in the mind of the ignorant the lodge for the church. I have heard scores of Protestant Masons say, on our missions to non-Catholics, 'My lodge is church enough for me;' 'the only religion I believe in Lathe doing good to my fellowmen,' etc. I have frequently, too, heard their Protestant churchgoing wives trace their husbands' loss of Christian faith to the lodge. Some Protestant denominations have come out strongly against secret societies (The National Association of Chicago), but they lack that

universal power to command which only a divine authority like the Catholic Church can exercise.

"The condemnation (1895) of the Knights of Pythias, the Odd Fellows, and the Sons of Temperance was based on the conviction that these societies were doing harm to the faith of Catholics. Other secret societies have not been included in this condemnation. (Freemasonry in Latin-America, Amer. Cath. Quarterly, vol. xxiii., p. 802; The Laws of the Church and Secret Societies, vol. v., p. 252)."

Brother Lanier's little volume, Masonry and Protestantism, is a battery of arguments from the other side of the fence. A list of the topics treated will sufficiently describe its contents: "Masons and the Roman Hierarchy," "The Vatican's Attack on the Public Schools," "American History as Taught by the Roman Catholic Church," "Battle of Monte Mario," "S. O. S. Call to the Knights of Columbus," "Political Rome a World Menace," and an Appendix containing, "A Cardinal Oath," and "The Pope Sold Ireland to Britain."

H. L. Haywood.

* * *

TWO BOOKS BY DR. NEWTON

PREACHING IN LONDON, by Dr. Joseph Fort Newton. Published by George H. Doran Company, New York. Cloth, $1.50. For sale by the National Masonic Research Society.

SOME LIVING MASTERS OF THE PULPIT, by Dr. Joseph Fort Newton. Published by George H. Doran Company, New York. Cloth, $2.00. For sale by the National Masonic Research Society, Cedar Rapids, Iowa.

The most obvious quality of each and every one of Bro. Joseph Fort Newton's books is their literary style which is a thing so native to the author himself that it can be described by no other adjective than "Newtonian." A style is not, as many persons vainly suppose, a merely external drapery thrown over a subject for purposes of decoration, but is integral to the uses of a book, and quite as valuable, after a fashion, as the subject matter itself. There is no infallible formula by means of which a great style may be known, nor is there any recipe by which one may learn to write. Writing is a vocation. It is given to one to compose fine pages, or it is not, and there an end of it; art, and the help given by the schools, cannot be underestimated, but for all that literature remains one of God's gifts to the world, like the moon in the sky, or flowers along a field in Spring. Where it is, there it is, and that is an end of it; if there is a mystery in the thing, that is part of its charm, and adds to its value. Anatole France writes and re-writes until his last copy cannot be recognized as in any way connected with his first draft. Victor Hugo threw out his books by gigantic spasms of creative effort, and let them stand like great crude masses heaved up by volcanic action. John Galsworthy is all clarity and calmness. I. G. Wells is a sparkling, restless stream. G. B. Shaw is a play of swords. H. L. Mencken is a shower of sparks in a smithy. Theodore Dreiser is a struggling sweaty labor. All of these men confer on us the good gift of style but "each is in his own star" and possesses his own secret. There is no formula about it, so that a man knows how to speak to us with effect, or he does not.

It is interesting to compare Dr. Newton with his New York neighbor, George Santayana. Santayana sits aloof on his tripod, full of knowledge and restraint, careful to be exact, all his emotions disciplined behind a screen of gentle irony. His sentences are in themselves simple enough, but the pattern as a whole is as intricate as a difficult dance, so that one must watch his step; and his words are well bred, but essentially dry. The Life of Reason, Winds of Doctrine, Soliloquies - these are books for the ultra sophisticated who bring with them a wealth of apperception. Dr. Newton takes us abroad on a sunny highway through a rich and varied landscape, with mountains in the distance, but he is never far from the villages where men live. His sentences are rich and golden, such as Tennyson's poetry would be if translated into prose, and there is always a falling cadence in a paragraph, like the sound of distant bells, so that one feels that this author would have turned out a poet had nature

endowed him with one ounce more of some unknown quality. As it is, his style always lies hard by the field where poetry grows, and receives much fragrance from the neighborhood.

Imagine such a writer as this living for two years or so in London under circumstances that enabled him to meet England's leaders and spokesmen, and himself having no small part in the great drama of the War, and one will be prepared to understand in advance what manner of book is Preaching in London. The title is a little misleading because there is much more about London than there is about preaching, and always the War is in the foreground. There are deft miniatures of Lloyd George, Balfour and the others, and rapid delightful summaries of the great things going on.

Some Living Masters of the Pulpit is "a series of intimate studies of many of the greatest living preachers on both sides of the Atlantic." The author himself gives us the thought behind the book in his first page:

"With curious regularity every age has bewailed the passing of the pulpit; but the great office abides - persistent, permanent, precious - surviving new theories of knowledge and old conditions of life, helped, not hurt, by the skyline being set back. When Mahaffy wrote The Decay of Modern Preaching in 1882, Parker, Liddon, Spurgeon, Maclaren, Beecher, Brooks, Broadus and Simpson were in the full splendour of their powers! It must be that men do not see what is passing before their eyes, because they are so busy weaving a robe of romance for the past. The chorus of complaint has been unusually loud in our time, as witness these words which suggested the following sketches:

" 'If the great sermons which contain the philosophy of Bishop Butler were preached today, would they fill the smallest church in London? For the present, at least, the noble art of the pulpit must be considered as lost. There exists for it neither favorable conditions, nor the indispensable audience, nor apparently even the artists themselves. It awaits, like so many other of the arts - like great painting, like great poetry - the return of the mind of Europe to an assured and all-pervading religious faith.'

"Thus even the London Times joins in the litany of lament that the pulpit of today is in eclipse, forgetting that if preaching depended on a willing response to prophetic voices, it would have ceased long since. Of course the sermons of Bishop Butler would not fill even a small London church today - the times have changed, the taste is different and one recalls how in his own day the Bishop sat in his castle brooding over the decay of religion, while the miners, touched by the wondrous evangelism of Wesley, were singing hymns of praise almost under his window. Surely we have not yet realized the full import of those words of Jesus which echo like a refrain through the Gospels, 'He that hath ears to hear, let him hear.' "

It is interesting to note Dr. Newton's selection of "living masters of the pulpit": George A. Gordon; John A. Hutton; Dean Inge; Charles E. Jefferson; W. E. Orchard; Charles D. Williams; A. Maude Royden; Samuel McChord Crothers; T. Reaveley Glover; S. Parkes Cadman; Reginald J. Campbell; William A. Quayle; George W. Truett; Edward L. Powell. The volume concludes with a tribute to Frank W. Gunsaulus, written "in memoriam." The selection is about evenly divided as between England and America.

Readers of this page will be glad to hear that Dr. Newton now has a new volume of Masonry ready for the press, and that he is preparing a biography of Albert Pike.

H. L. H.

* * *

THE HUMAN ENGINEERING IDEAL OF LIFE

HUMAN ENGINEERING, by Eugene Wera. Published by D. Appleton & Co., 35 West 32d St., New York City. Price $3.50.

MASTERING POWER PRODUCTION, by Walter N. Polakov. Published by the Engineering Magazine Company' New York.

In a majority of cases discussions of the Masonic doctrine of brotherhood come suddenly to an end at the point where the subject grows most interesting. They tell us about brotherhood in the large, in the abstract, and as a matter of general principle, but neglect to show us how it can be put into practice. It is at this juncture that a Masonic reader discovers the need of such books as the two named above. Both of those volumes are an attempt to show how the brotherhood of man can be worked out in factory and shop. They have not a word about Masonry in them from beginning to end, but for all that they will be read with zest by the Mason who wants to see the hopes of Masonry realized and its principles make their way in the world, especially in commerce and industry where the difficulties are as great as the need is imperious.

Judged from this point of view Mr. Wera's book is the less valuable of the two, and that not because it is lacking in information or weight but because it doesn't take us very far. The author sets before himself this problem, How can large numbers of men working together under present day industrial conditions be so organized and managed as to reduce friction to a minimum and build up production to the maximum? His answer is that the principle and technic of engineering must be applied to the management of men. This is what he means by "human engineering."

Mr. Polakov has set before himself a somewhat different task. His primary concern is with human society as a whole and he believes that any given industry is judged in the long run by whether or not it operates for the welfare of all people; in other words, he holds that the primary purpose of any given industry is not to pay wages or bestow fortunes but to serve the nation.

But as things now are it is necessary that wages be made and profits accumulated! True enough, Mr. Polakov would rejoin, but it is possible to adjust wages and profits, conditions of labor, and terms of ownership in such wise as to coincide with the greatest good to the greatest number. Furthermore, an exhaustive study will that industry can never be soundly organized in its technic until it strives to reach such a goal.

Mr. Polakov develops his theme through a thorough analysis of the production and distribution of power, with especial attention to the use of steam and electricity. Such things are in themselves sufficiently dry themes for a book, one would say, but not when set in the framework Mr. Polakov gives us: to him they lie close to human weal and woe. His thesis is that power is not for a few, but for all, and should help to make life richer, men and women more contented, children happier. He is one of the prophets of science who sees afar a day when industry will be humanized and trained to minister to all the precious uses of life. It is our own old dream of brotherhood finding its way into the railway yard and the coal mine.

H.L.H.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes over his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. The Society is now receiving from fifty to one hundred inquiries each week; it is manifestly impossible to publish many of them in this Department.

* * *

THE PENNSYLVANIA EDICT CONCERNING THE EASTERN STAR

I have heard such frequent mention of the action of the Grand Lodge of Pennsylvania in placing a ban on the Eastern Star that I should like to see a copy of the law adopted by that Grand Lodge. Can't you publish the same in THE BUILDER?

G.B., Iowa

The action taken by the Grand Lodge of Pennsylvania was in the form of an edict issued by the then Grand Master, Brother John S. Sell, under date of June 1, 1921. His action was taken following a conference held in his own office at which were present the Pennsylvania Committee on Landmarks, District Deputy Grand Masters, and other Grand Lodge officers. The edict is here given in full:

"WHEREAS, Our Laws declare that it is not in the power of any man, or body of men, to make innovations in the Landmarks of Freemasonry; and

"WHEREAS, From a number of reliable Masonic sources, it is now demonstrated that agencies and influences are actively at work in this jurisdiction, through an

organization known as 'The Order of the Eastern Star,' and other organizations hereinafter referred to, which organizations have in recent years received as associates in their work, members of this Fraternity, who are now personally identified therewith, and which, as at present conducted, seriously interfere with our long established and lawfully recognized procedure: and

"WHEREAS, We cannot acknowledge these organizations, nor be in any manner associated with them, and those of our membership who are in any manner connected with them, or either of them, subject themselves to a contradictory and a divided allegiance; and

"WHEREAS, In the construction of our duty we have always held that whatever is doubtful is dangerous, and any introduction of alien agencies must be interdicted as soon as it becomes known; and

"WHEREAS, No Freemason owing allegiance to this Grand Lodge can have affiliation with such bodies without violating his Masonic duty therefore such associations must be dealt with by the Grand Lodge as we deal with all organizations inimical to Freemasonry; and

"WHEREAS, We hold fixedly and unalterably that under the Usages, Customs and Landmarks of Freemasonry in this jurisdiction, we must demand exclusive control over our membership in every relation ordained by this Grand Lodge; and

"WHEREAS, With social or fraternal bodies exercising authority over other agencies for the good of humanity, by whatever name they may be called, or from whatever source they claim to derive their initial authority, we have nothing to do, and have no desire to interfere in any way, leaving them to govern themselves and manage their own concerns in their own way. This Grand Lodge, however, denies the right of any such body, or association, or any member of it, to interfere with the due and orderly management of our fraternity affairs; and

==========
=

BROTHER KRESS SEEKS INFORMATION CONCERNING JEREMY CROSS

"I have to thank BUILDER readers for data furnished me about Thomas Smith Webb. I am now asking for similar information about Jeremy L. Cross, or any of his descendants."

A. L. Kress,

330 Center Street,

Williamsport, Pa.

==========
=

"WHEREAS, With social or fraternal bodies exercising authority over other agencies for the good of humanity, by whatever name they may be called, or from whatever source they claim to derive their initial authority, we have nothing to do, and have no desire to interfere in any way, leaving them to govern themselves and manage their own concerns in their own way. This Grand Lodge, however, denies the right of any such body, or association, or any member of it, to interfere with the due and orderly management of our Fraternity affairs; and

"WHEREAS, All lodges and members, who are in any manner associated with any organizations not recognized by this Grand Lodge, are acting in an illegal and

unconstitutional manner; therefore, any of our members who continue in fraternal relationship with such association, after this notice, may be expelled lodge for gross unmasonic conduct; and

"WHEREAS, The edict of the Right Worshipful Grand Master emanates from and through the inherent powers of his office, as well as those conferred by the Ahiman Rezon, (Constitutions) and has the authority of Masonic law, which must be absolutely followed by everyone in good Masonic standing; and

"WHEREAS, After thoughtful consideration and careful examination of the whole subject, we have come to the definite and impartial conclusion, that the Order of the Eastern Star, as far as it effects this Grand Lodge, is subversive of the principles and Landmarks of Freemasonry:

"THEREFORE, I, JOHN S. SELL, Right Worshipful Grand Master of Masons in Pennsylvania, by virtue of the powers and authorities in me vested, do hereby order and direct that those of our membership who have been misled as to their fraternal duty by being identified with the Order of the Eastern Star, the White Shrine of Jerusalem, the Amaranths, or any organization whose membership is comprised of both sexes, and which in any way have, as a prerequisite, Masonic affiliation, shall, within six months from the date hereof, sever all relation therewith, and file a stipulation in writing with the Secretary of their respective lodges, to the effect that they have abandoned all allegiance thereto. The Secretaries are hereby directed to read such renunciation at the next meeting of the lodge after its receipt, make a minute thereof, and make a special return in each case to the Grand Secretary.

"AND I further order and direct, that from henceforth, it shall be unlawful for any Freemason under the jurisdiction of this Grand Lodge, to become a member of any organization hereinabove referred to.

"This Edict confirms decisions by my predecessors in similar situations where such conditions have developed.

"The Grand Secretary is directed to furnish to each Secretary of the subordinate lodges, a copy of this Edict, with instructions to have the same printed in full immediately after its receipt, and a copy thereof sent to each member of the lodge, along with the notice issued by them for the next meeting thereafter."

The above Edict was supplemented by a second Edict which was issued on December 22, 1921, also here given in full:

"My Edict of June 1, 1921, requires members of subordinate lodges under the Grand Lodge of Pennsylvania, who were members of the Order of the Eastern Star, the White Shrine of Jerusalem, the Amaranths, or any organization whose membership is composed of both sexes, and which in any way has, as a prerequisite, Masonic affiliation, to sever all relation therewith, within six months (terminating Dee. 1, 1921), and file a stipulation in writing with the Secretary of their respective lodges, to the effect that they have abandoned all allegiance thereto, and further requiring the Secretaries to read such renunciations at the next stated meeting of the lodge after their receipt, and make a minute thereof.

"In order that there may be no misunderstanding of the intent and purport of this Edict, I now declare that a resignation from the Order of the Eastern Star, the White Shrine of Jerusalem, the Amaranths, etc., which permits a member to visit therein, does not abandon all allegiance thereto, and is not a renunciation within the meaning of the Edict; therefore a member of a lodge under the jurisdiction of this Grand Lodge, who visits a meeting of any of the above-named organizations is amenable to the law.

"I now order and direct that *tom and after this date, those members who failed to sign and return a card showing that they had renounced allegiance to, or were not members of, the Order of the Eastern Star, the White Shrine of Jerusalem, the Amaranths, etc., shall be considered as not now members of any of the organizations herein above mentioned. If it be subsequently learned that any member of the lodge still holds membership in, or shall visit any of the above-mentioned organizations, the

Worshipful Master shall forthwith direct the Junior Warden to prefer charges against such member for refusing to obey the Edict of the Grand Master, and a Trial Committee shall be appointed to try the brother, and if guilty he shall be expelled."

* * *

CHARLES P. STEINMETZ NOT A MASON

Is Charles P. Steinmetz, the electrical wizard of Sehenectady, New York, a member of the Craft?

L. T. M., New York.

Brother Isaac H. Vroman, Jr., of Albany, New York, informs us that Mr. Steinmetz is not a Mason.

* * *

KNOW ABOUT RED ROVERS OF THE WORLD?

I have just heard for the first time about the organization known as the RED ROVERS OF THE WORLD. I presume that you can give me information as to its membership, initiation fees, amount of monthly dues, and the benefits derived from affiliation in the organization. If possible, kindly furnish me with a copy of its by-laws.

Antonio B. Rivera, Philippine Islands.

----o----

CORRESPONDENCE

DUAI, MEMBERSHIP IN SOUTH CAROLINA

Having read with interest what you have to say on the subject of dual or plural memberships in the May issue which has just come to hand, I am taking the liberty of replying to your request of "Ye Editor's Corner" and giving the situation as it is in South Carolina.

In doing this I am not giving either the Constitution or Code number, or citing the law verbatim, only stating the facts as set forth and also citing a ease that has come under my observation as to dual membership, the only ease that I know of personally.

Should you desire the exact wording of our lanes, I will be glad to copy them from both the Constitution and Code and send them to you.

Our Constitution prohibits dual membership, except by dispensation of the Grand Master. Our Code states the same rule, except where such membership was obtained prior to 1876, and the formation of a new lodge. The petitioners for a new lodge, being members in good standing of a chartered lodge, maintain their membership, until the new lodge which has been formed U. D. receives its charter, when they are automatically demitted from the lodge of which they were a member to the new lodge.

We have had several illustrations of this in our lodge. Members have moved to other localities, have met other Masons similarly situated, have decided to form a new lodge, have gone through all the necessary steps and the lodge receives a dispensation. They are still members in feet of our lodge, pay their dues to us, yet are also members of the lodge U. D., hold office and pay their dues to it also. However, as soon as their lodge is chartered, the secretary of the new lodge informs the various lodges whose members were petitioners for the new lodge and they are automatically demitted, being of course, clear of the books.

Thus we have three sets of dual members. One permanent, but only by dispensation of the Grand Master, the second, almost if not totally extinct, being based on a law prior to 1876, the third only temporary, and intended only as a protection to those engaged in the formation of a new lodge.

I would infer that your interest lies in the first class, such as I have mentioned. In this ease, being by dispensation of the Grand Master, it is not permitted unless good grounds be given for the issuing of this dispensation. But when granted the party pays dues to both lodges, both lodges return him to the Grand Lodge and pay dues on him. He can hold office in either or both lodges, can demit either or both memberships, and can affiliate with other lodges, just as though he were two separate and distinct persons. He could serve as Master of both lodges at the same time, could represent both lodges at the sessions of the Grand Lodge and cast the total vote of both lodges.

Honorary membership can be conferred on any Master Mason by any subordinate lodge, but it is only an honor, as the recipient of this honor receives no rights and privileges. He pays no dues, has no vote and can hold no office in the lodge which confers this honor. He is a member, in fact, only in the lodge in which he holds regular membership.

We also have two systems of life membership. One is where a man pays to the subordinate lodge such an amount of money as the by-laws prescribe, except that the amount cannot be less than the sum total of the annual dues for ten years, but may be as much more as the members see fit to prescribe in their by-laws; the other, where a

subordinate lodge may elect a member to life membership for eminent Masonic service. In either case the party is returned to the Grand Lodge, and the annual dues paid, just as though his dues were paid every year.

As to the concrete illustration: Right Worshipful Brother W. A. Giles now residing at Anderson, S. C., who is Past Deputy Grand Master, and now Junior Grand Warden of the Grand Lodge of South Carolina, is a member of our lodge here, having been made a Mason in our lodge, having served us with distinction in various capacities, and serving for many years as Master of our Lodge, also at the time rising to the position of Deputy Grand Master, when business compelled him to leave the state. He thus forfeited the Grand Master's office which would have been his in one more year.

Later he returned to this state and made his home in Belton and being importuned to affiliate with the lodge there, declined to move his membership from the lodge that had made him and which had so highly honored him.

However, the members of Belton Lodge were anxious for his assistance, and the matter was taken up with the Grand Master with the result that a dispensation was granted for dual membership and he is now a member in good standing in two lodges in this state. Furthermore, for his eminent Masonic service he has been made a life member in our lodge, Star Lodge No. 99, which lodge he has served so faithfully and well.

Brother Giles was also re-elected Junior Grand Warden, is serving his second year in that capacity, and his friends are anticipating the time when he will grace the office of Grand Master of Masons in South Carolina, (the oldest Grand Lodge in America, I understand), and which he has already nearly attained.

Of course, this is an intra-Grand Jurisdiction affair, and may not be the information which you desire. However, from our law, in a case of inter-Grand Jurisdiction, the law of the other Grand Jurisdiction would also hold good.

If agreeable with the laws of another Grand Jurisdiction, a member from there could have dual membership with us, by dispensation of our Grand Master; or a member here, by dispensation of our Grand Master, could hold dual membership in another Grand Jurisdiction, provided it was agreeable to the rules and regulations there.

While it is possible that I might write more at length on this subject, I think that I have made the matter clear as to South Carolina. However, should you desire any further information, or if there is still any point that needs clearing up, I will be glad to assist you.

As to brother Giles, I will state that he is also Past Grand High Priest of the Grand Chapter of South Carolina, that he is a member of both York and Scottish Rites, having received these degrees, up to the thirty-second degree, many years ago, and is a life member of the Commandery in Charleston. He was also a member of the Shrine Temple in Atlanta, then was a charter member of Oasis Temple in Charlotte and then a charter member of Omar Temple of Charleston, of which he is still a member; all of which seems to be to be doing pretty well -for a man who has spent most of his life in a small town.

He would have had greater honors, if he had tried to advance himself, but he has always helped others, and what he has received has been strictly on his own merits, and he deserves even greater honors than these.

Jas. L. Quinby, Jr., South Carolina.

* * *

INFORMATION ABOUT JOHN WILKES BOOTH

In the May issue of THE BUILDER, Brother McKinney of Indiana requests information on several persons.

John Wilkes Booth's family were members of the Episcopal Church in Baltimore, but he was admitted to membership in the Roman Catholic Church three weeks before assassinating Lincoln and received the sacraments from Archbishop Spaulding. He was admitted to membership in the Order of the Knights of the Golden Circle in 1860.

Bro. Edwin A. Sherman, 33d, of California, refers to Booth in his book Engineer Corps of Hell. (Page 213.)

Burke McCarty, Ex-Romanist, has much to say in regard to Booth and others in her book The Suppressed Truth About the Assassination of Abraham Lincoln. (1922; see pages 103 and 124.)

This book should be in the library of every American; it is obtainable from the author, Lock Box 1618, Washington D. C., at $1.50. Wm. A. Theobald, Illinois.

* * *

YE EDITOR'S CORNER

"In Ye Editor's Corner, in the May issue, Ye Editor asks if any English brother can translate the following American Vulgate into English:

"I don't know how it is where you live, but here in Iowa it's darned cold - do you get me?"

"In Cockney English Vulgate (very Vulgate, Billings-gate in fact) such a question would be put something in this fashion:

"Perish me blue mouldy, curly, take it from me it's bloomin' perky rahnd 'ere. 'Ows it dahn your wye?"

"What do my American brethren think of that?

A Cockney Mason in Montana."

* * *

Through an inadvertence we credited Brother Geo. W. Tyler, author of The Story and Achievements of Freemasonry/ in Texas, which appeared in the May number with being a Past Grand Chaplain; it should have been Past Grand Commander.

Do you have any old Masonic keepsakes or relics about the house? They may be of value. We shall be very glad to get any kind of information you may need on such things.

The Sciots of San Francisco are making special efforts to learn who were Masons among the members of the Constitutional Convention. If you have any information on

the subject, communicate with Brother Jesse M. Whited, 30 Belvidere Street, San Francisco., California.

* * *

The gentleman to the left is Brother G. W. Baird's conception of an ideal Shriner. Judging from the visible equipment of this lively personage, he should more properly be included among the "Memorials." Don't you think so ?

* * *

"Was Dr. Johnson a Mason?" The question has come to be very widely discussed since the appearance of Brother Heiron's articles. In a letter concerning those articles Mr. A. Edward Newton, the greatest Johnsonian of the country, gives it as his opinion that Dr. Johnson did not belong to the Craft. Other authorities think that Brother Heiron has made out a good case.

----o----

RECENT ADDITIONS TO OUT LIST

BOOKS BY GEORGE OLIVER

Brother Oliver was a column early part of the first half of the last century. Many of his statements have been modified by more recent research; yet his works are of

importance to Masonic students. They are essential to the library of the well-informed Mason.

ORIGIN OF THE ROYAL ARCH MASONRY; George Oliver. This is a history of the degree, with "an explanatory view of its primitive rituals, doctrines and symbols." Cloth, 186 pp. $1.50.

THE THEOCRATIC PHILOSOPHY OF FREEMASONRY, George Oliver. A series of twelve lectures on the speculative, operative and spurious branches of Freemasonry. Cloth, 355 pp. $1.50

THE REVELATIONS OF A SQUARE; George Oliver. A fascinating account of 18th century Masonry in the form of a conversation between the author and an old silver square. The historical and biographical data are enriched by many valuable footnotes. It is one of Brother Oliver's most popular books. Cloth, 463 pp. $1.50

MASONIC PERSECUTIONS; by George Oliver. Beginning with Dr. Plot's account of Freemasonry in Staffordshire, 1686, it treats of the opposition en countered by the Craft in England and the Continent. The sufferings of John Coustos, an English Freemason imprisoned by order of the Inquisition, is vividly told. The book is a contribution to the literature of Anti-Masonry. Cloth, 349 pp. $1.25

EDITED BY GEORGE OLIVER

MASONIC INSTITUTES; edited by George Oliver. A collection of 18th century writings on Freemasonry by various authors, among them Anderson, Dunckerley, Desaguliers, Martin Clare, Calcott, Smith, Inwood, etc. Cloth, 276 pp. $1.25

MASONIC DOCTRINES, Rev. Jethro Inwood. Edited by George Oliver. Originally published 1799; a series of sermons in which are explained the religious, moral and political virtues of Freemasonry. This is one of the best known collections of Masonic sermons. Cloth, 380 pp. $1.25

MASONIC MORALITY; Thaddeus M. Harris, Past Grand Chaplain, Grand Lodge of Massachusetts. With Notes and Observations by George Oliver. A new edition of a book originally published in 1802, containing a series of discourses on Masonic principles. Cloth, 296 pp., index $1.25

THE SPIRIT OF MASONRY; Wm. Hutchinson. With copious critical and explanatory notes by George Oliver. This book was first published in 1775, and has always been regarded as one of the fundamental treatises on the philosophy of Masonry. Cloth, 229 pp $2.40

BOOKS BY HENRY SADLER

ILLUSTRATED HISTORY OF THE EMULATION LODGE OF IMPROVEMENT NO. 256; Henry Sadler. Not a dry lodge history, but an account of English Masonry following the Union of the "Moderns" and the "Ancients" in 1813, and the development of the present "Emulation" Ritual used in England. Published in 1904; it is one of the few Sadler books still obtainable. Cloth, 217 pp., illustrated. $3.00

NOTES ON THE CEREMONY OF INSTALLATION, Henry Sadler. A scholarly treatise on one of the interesting ceremonies of Freemasonry practiced from "time immemorial." Cloth, 57 pp. $1.75

THOMAS DUNCKERLEY: HIS LIFE, LABORS AND LETTERS; Henry Sadler. The biography of an eminent brother of the Craft who took an active part in 18th century Masonry. Cloth, 316 pp.; illustrated with photogravures. $3.50

MISCELLANEOUS

THE SCOTTISH MASTER MASON'S HAND BOOK: F.J.W. Crowe. Second edition. Extracts from 16th and 17th century Masonic records of Scot land, together with chapters on History; the Grand Lodge of Scotland: Its Origin and Constitution, Masonic Benevolence; Higher or Additional Degrees; etc., make this book a fascinating volume for the Masonic student. Cloth, index, 75 pp. $1.00

THE IRISH MASTER MASON'S HAND BOOK: F.J.W. Crowe. Second edition. This book has interesting chapters on Irish Masonic history, old records, charities, etc. It is a companion volume to Brother Crowe's other "Hand Books." Cloth, index, 98 pp. $1.00

THE ENGLISH MASTER MASON'S HAND BOOK: F.J.W. Crowe. With introduction by W.J. Hughan. Though designed primarily for Masons under the jurisdiction of the Grand Lodge of England, students of other jurisdictions will find much of value in this book. It contains many helpful facts and suggestions. Cloth, index, 83 pp $1.00

MASONIC JURISPRUDENCE; John T. Lawrence. Third and revised edition. This book is based upon English practices, and is illustrated by decisions of the Grand Lodge of England from 1813 to date. Students of jurisprudence especially members of Grand Lodge Jurisprudence Committees, will find this book a necessity. Cloth, 316 pp., index $3.50

THE ORIGIN OF FREEMASONRY: THE 1717 THEORY EXPLODED, Chas I. Paton. A refutation of the statement that Freemasonry was devised and promulgated in 1717. This book contains many extracts from early writings difficult to procure Cloth, 61 pp . . $1.25

THE OLD GUILDS OF ENGLAND; Frederick Armitage. A concise account of the medieval religious, merchant, trade and building guilds of England and Continental Europe. Only a few copies available. Cloth, 226 pp., illustrated $2.50

GUILD MASONRY IN THE MAKING; Charles H. Merz. Did the Operative Masons have a Ritual, and at what period did Freemasonry cease to be Operative and become Speculative? The conclusions of the author, and the facts presented in their support, are interesting reading. Cloth, 463 pp., bibliography, index, illustrated $3.50

THE LOST WORD; Frank C. Higgins. A book which has been described as "A Scientific Study of the Ancient Mysteries and Symbolism of Freemasonry and Religion." Quarto, heavy paper covers, 64 pp. and appendix, illustrated $1.10

A HISTORY OF FREEDOM OF THOUGHT; J. B. Bury. The author traces his theme from ancient times through the Middle Ages, the Renaissance, the Reformation, and the 17th to 19th centuries down to the present time. The book treats of a subject vitally interesting to Masons. Cloth, 252 pp., bibliography and index $1.10

RELIGION OF THE ANCIENT EGYPTIANS; Georg Steindorff. A series of five lectures on the beliefs and customs of an ancient people. Chapters on "Temples and Ceremonies and Magic Art - The Life After Death" contain much of interest for the Masonic reader. Cloth, 172 pp., index $2.10

BUDDHISM: ITS HISTORY AND LITERATURE; T. W. Rhys-Davids. Third edition, revised. An account of one of the great religions of the world written by an acknowledged authority on the subject. Masons interested in the study of comparative religion will find this a reliable book. Cloth, 222 pp., index $2.10

----o----

FIRST STEPS IN MASONIC READING

"Will you please recommend a list of books that will give me an insight into the meanings, age and purposes of Masonry - something that I can buy for about ten dollars. I would like 'The Builders,' by Joseph Fort Newton; the rest I will leave to your judgment."

E.L.R., Arizona.

This request is typical of many received by the Book Department of the National Masonic Research Society. The following list has been compiled to meet the immediate needs of Masons who wish to be better informed on the history and purposes of the Craft. The ten items (total of $11.45) will be furnished, postpaid, for ten dollars; or separately at prices indicated.

1. A VEST POCKET HISTORY OF FREEMASONRY, H. L. Haywood, Editor-in-Chief of THE BUILDER. Sketches the origin and development of Freemasonry from earliest times down to the present. It was written to meet the demand for an out line history of the Craft suitable for newly raised Master Masons, and contains an extensive list of books recommended for further study. A new "Presentation Edition," handsomely bound in blue and gold covers, is now ready. Special price in quantities. Single copies $ .25

2. THE STORY OF THE CRAFT; Lionel Vibert. This is a simple account of the development of the Craft, intended for those who have not yet begun the study of Masonic history. No references are given; but statements made may be relied upon as accurate. Cloth binding, 88 pp. $1.35

3. THE BUILDERS: A STORY AND STUDY OF MASONRY; Joseph Fort Newton. More than forty thousand copies of this book have been sold. It has been printed in several languages, and is now being translated into Persian. It is recommended unhesitatingly as the best one volume work on Masonic history and philosophy. Cloth, 298 pp., bibliography; index. Special price in lots of ten or more. Single copies, postpaid $1.75

4. QUESTIONS ON THE BUILDERS. A series of four hundred questions on Brother Newton's book, compiled by the Cincinnati Masonic Study Club. Paper $.15

5. SYMBOLISM OF THE THREE DEGREES; Oliver D. Street. New edition. It deals with the more important ceremonies emblems and symbols of the Three Degrees in a practical, common-sense manner. Cloth, 94 pp., index $1.25

6. PHILOSOPHY OF MASONRY, Roscoe Pound. Consists of a series of lectures on Preston, Krause, Oliver, Pike and "A Twentieth Century Masonic Philosophy: The Relation of Masonry to Civilization." Copious references follow each lecture. Cloth 92 pp., index $1.25

7. LECTURES ON MASONIC JURISPRUDENCE; Roscoe Pound. The subject skillfully discussed in this book is one that often perplexes and confuses students. "The Landmarks," "Masonic Common Law" and "Masonic Law Making" are three chapters especially interesting. Cloth, 112 pp $1.50

8. MASONS AS MAKERS OF AMERICA; Madison C. Peters. Masons are always interested in knowing what part our forefathers played in the formation and establishment of the United States Government. This handy little volume embodies the story of Revolutionary patriots who were Masons. Cloth, 59 pp $1.00

9. WASHINGTON THE GREAT AMERICAN MASON; John J. Lanier. This new volume exhibits the character of Washington and his Masonic acts in concise form, gives information not generally known, and is of interest to everyone who wishes to know Washington. Cloth, 270 pp., index. $2.60

10. REPORT OF THE OVERSEAS MISSION. A Special Number of THE BUILDER reciting the story of Freemasonry's attempt to participate in the World War Relief Work. Should be read by every Mason, especially World War veterans. Paper, 40

The National Masonic Research Society is a non-commercial organization that pays neither profits nor dividends. Its Book Department exists for no other purpose than the convenience of its members. All profits on book sales are returned to the working treasury of the Society, to be used to increase its service to the Craft.

Address Inquiries Concerning Masonic Books to the

NATIONAL MASONIC RESEARCH SOCIETY

CEDAR RAPIDS, IOWA.

The Builder Magazine

August 1923 - Volume IX - Number 8

TABLE OF CONTENTS

FRONTISPIECE – LIONEL VIBERT

ANDERSON'S CONSTITUTIONS OF 1723 - By Bro. Lionel Vibert, P. M., England

IS FREEMASONRY A RELIGION ?.- By Bro. H. L. Haywood

CAMP ROOSEVELT: A BOY BUILDER - By Bro. F. L. T., Illinois

SOME NOTES ON THE MEANING OF THE WORD "FREEMASON" - By Bro. H. L. Haywood

THE STORY OF PHILIPPINE MASONRY - By Bro. G.J. Mariano, Philippine Islands

THE GREEN DRAGON TAVERN, OR FREEMASONS' ARMS - By Bro. Charles W. Moore, Massachusetts

THE LIBRARY

A German Masonic Bibliography

Concerning Theophrastus Bombastus Von Hohenheim

A Burbanked Browning

THE QUESTION BOX

The Builder's Attitude Toward Occultism, Etc.

The Meaning of the Word "Mystery"

Concerning the Mark Master Degree

An Easy Way to Get Masonic Books

CORRESPONDENCE

The Mathematics of the Bible

Information Wanted

YE EDITOR'S CORNER

----o----

VOLUME IX – NUMBER 8

TWO DOLLARS FIFTY CENTS THE YEAR

TWENTY-FIVE CENTS THE COPY

THE BUILDER – August 1923

Anderson's Constitutions of 1723

By Bro. LIONEL VIBERT, Past Master Quator Coronati Lodge No. 2076, England

Bro. Lionel Vibert, of Marline, Lansdowne, Bath, England, is author of Freemasonry Before the Existence of Grand Lodges and The Story of the Craft and is editor of Miscellanea Latomorum. He has contributed papers to the Ars Quatuor Coronatorum, notably one on "The French Compagnonnage," a critical and exhaustive treatise that is bound to replace Gould's famous chapter among the sources available to the rank and file of students of that important theme. After having devoted his attention for several years to pre-Grand Lodge Masonry, Bro. Vibert is now specializing on the Grand Lodge era the records of which are still so confused or incomplete that, in spite of the great amount of work accomplished by scholars in the past, a work "great as the Twelve Labours of Hercules" remains yet to be done. The paper below is one of the author's first published studies of the Grand Lodge era. To us American Masons, who live under forty-nine Grand Jurisdictions and to whom Masonic jurisprudence is an almost necessary preoccupation, any new light on that formative and critical period, and especially on Dr. Anderson whose Constitutions is the groundwork of our laws, is not only interesting but useful.

THE GRAND LODGE THAT WAS brought into existence in 1717 did not find it necessary to possess a Constitution of its own for some years. Exactly what went on between 1717 and 1721 we do not know; almost our only authority being the account given by Anderson in 1738 which is unreliable in many particulars. Indeed it cannot be stated with certainty whether there were any more than the original Four Old Lodges until 1721; it would appear from the Lists and other records we possess that the first lodge to join them did not do so till July of that year; the statements as to the number of new lodges in each year given by Anderson are not capable of verification. It was also in the year 1721 that the Duke of Montagu was made Grand Master on 24th June, having probably joined the Craft just previously. The effect of his becoming Grand Master, a fact advertised in the dally press of the period, was that the Craft leapt into popularity, its numbers increased, and new lodges were rapidly constituted. Even now it was not anticipated that the Grand Lodge would extend the scope of its activities beyond London and Westminster, but Grand Master Payne, possibly anticipating the stimulus that would be provided by the accession to the Craft of the Duke, had got ready a set of General Regulations, and these were read over on the occasion of his installation. Unfortunately we do not possess the original text of them but have only the version as revised and expanded by Anderson. But we can understand that in a very short time it would be found necessary for these regulations to be printed and published to the Craft. Their publication was undertaken by Anderson, who took the opportunity to write a history of the Craft as an introduction, and to prepare a set of Charges; his intention clearly being to give the new body a work which would in every respect replace the Old Manuscript

Constitutions. The work consists of a dedication written by Desaguliers and addressed to Montagu as late Grand Master; a Historical introduction; a set of six Charges; Payne's Regulations revised; the manner of constituting a new lodge; and songs for the Master, Wardens, Fellow Craft and Entered Apprentice, of which the last is well known in this country (England) and is still sung today in many lodges. There is also an elaborate frontispiece. The work was published by J. Senex and J. Hooke, on 28th February, 1722-3, that is to say 1722 according to the official or civil reckoning, but 1723 by the so-called New Style, the popular way of reckoning. (It did not become the official style till the reform of the calender in 1752.) The title page bears the date 1723 simply.

Dr. Anderson was born in Aberdeen, and was a Master of Arts of the Marischal College in that city. He was in London in 1710 and was minister of a Presbyterian Chapel in Swallow Street, Piccaldilly, till 1734. He was also chaplain to the Earl of Buchan, and as the Earl was a representative peer for Scotland from 1714-1734, it was probably during these years that he maintained a London establishment. We do not know that the Earl was a Mason, although his sons were. When Anderson was initiated we do not know either; but it may have been in the Aberdeen Lodge. There is a remarkable similarity between his entry in the Constitutions of his name as "Master of a Lodge and Author of this Book," and in entry in the Aberdeen Mark Book, of "James Anderson, Glazier and Mason and Writer of this Book." This was in 1670 and this James Anderson is no doubt another person. It just happens most unfortunately that the minutes for the precise period during which we might expect to find our author are missing. In any case he was familiar with the Scottish terminology which he no doubt had some share in introducing into English Freemasonry.

Nor can it be stated with confidence when he joined the Craft in London. He was Master of a lodge in 1722, a lodge not as yet identified, but there is no record of his having had anything to do with Grand Lodge prior to the Grand Mastership of the Duke of Montagu. He was not even present at the Duke's installation; at all events Stukeley does not name him as being there. He himself, in his version of the minutes, introduces his own name for the first time at the next meeting.

HOW HE CAME TO WRITE THE WORK

His own account of the work, as given in 1738, is that he was ordered to digest the Old Gothic Constitutions in a new and better method by Montagu on 29th September, 1721, that on 27th December, Montagu appointed fourteen learned brothers to examine the MS., and that after they had approved it was ordered to be printed on 25th March, 1722. He goes on to say that it was produced in print for the approval of Grand Lodge on 17th January, 1722-3, when Grand Master Wharton's manner of constituting a lodge was added. In the book itself are printed a formal Approbation by Grand Lodge and the Masters and Wardens of twenty lodges (with the exception of two Masters), which is undated, and also a copy of a resolution of the Quarterly Communication of 17th January, 1722-3, directing the publication and recommending it to the Craft.

With regard to the committee of fourteen learned brethren and the three occasions on which the book is alleged to have been considered in Grand Lodge, the Approbation itself states that the author first submitted his text for the perusal of the late and present Deputy Grand Master's and of other learned brethren and also the Masters of lodges, and then delivered it to Grand Master Montagu, who by the advice of several brethren ordered the same to be handsomely printed, This is not quite the same thing.

And it is to be noted that in 1735 Anderson appeared before Grand Lodge to protest against the doings of one Smith who had pirated the Constitutions which were his sole property. His account of this incident in the 1738 edition suppresses this interesting circumstance. Further it is very clear from the Grand Lodge minutes that the appearance of the book caused a good deal of dissension in Grand Lodge itself, and it brought the Craft into ridicule from outside; in particular Anderson's re-writing of Payne's Regulations was taken exception to. Anderson himself did not appear again in Grand Lodge for nearly eight years.

The true state of the case appears to be that Anderson undertook to write the work as a private venture of his own and that this was sanctioned, since it was desirable that the Regulations at least published, without any very careful examination of his text, or of so much of it as was ready, and that when it was published it was discovered,

but too late, that he had taken what were felt by many to be unwarrantable liberties not only with the traditional Charges but also with Payne's Regulations.

THE BOOK IS ANALYZED

In using the term Constitutions he was following the phraseology of several of the versions of the Old Charges, and in fact the word occurs (in Latin) in the Regius, though Anderson never saw that. It was apparently traditional in the Craft. The contents of the work itself indicate that the various portions were put together at different dates and Anderson tells us it was not all in print during Montagu's term of office.

Taking the Approbation first, this is signed by officers of twenty lodges; the Master and both Wardens have all signed in all but two. In those, numbers eight and ten, the place for the Master's signature is blank. Mr. Mathew Birkhead is shown as Master of number five; and he died on the 30th December, 1722. Accordingly the Approbation must be of an earlier date and of the twenty lodges we know that number nineteen was constituted on 25th November, 1722, and number twenty if, as is probable, it is of later date, will have been constituted possibly on the same day but more probably a few days later. Thus we can date the Approbation within narrow limits. In his 1738 edition Anderson gives a series of the numbers of lodges on the roll of Grand Lodge at different dates which cannot be checked from any independent source, and he suggests that on 25th March, 1722, there were already at least twenty-four lodges in existence because he asserts that representatives of twenty-four paid their homage to the Grand Master on that date; and that those of twenty-five did so on 17th January, 1722-3. Because of Anderson's assertion as to twenty-four lodges some writers have speculated as to the lodges the officers of which omitted to sign or which were ignored by the author. But the truth probably is that these lodges - if they existed at all - were simply not represented at the meeting.

The Approbation is signed by Wharton as Grand Master, Desaguliers as Deputy, and Timson and Hawkins as Grand Wardens. According to the story as told by Anderson in 1738 Wharton got himself elected Grand Master irregularly on 24th June, 1722,

when he appointed these brethren as his Wardens but omitted to appoint a Deputy. On 17th January, 1722-3, the Duke of Montagu, "to heal the breach," had Wharton proclaimed Grand Master and he then appointed Desaguliers as his Deputy and Timson and Anderson, (not Hawkins,) Wardens and Anderson adds that his appointment was made for Hawkins demitted as always out of town. If this story could be accepted the Approbation was signed by three officers who were never in office simultaneously, since when Desaguliers came in Hawkins had already demitted. This by itself would throw no small doubt on Anderson's later narrative, but in fact we know that his whole story as to Wharton is a tissue of fabrication. The daily papers of the period prove that the Duke of Wharton was in fact installed on 25th June, and he then appointed Desaguliers as his Deput and Timson and Hawkins as his Wardens. It is unfortunate that Anderson overlooked that his very date, 24th June, was impossible as it was a Sunday, a day expressly prohibited by Payne's Regulations for meetings of Grand Lodge. There are indications of some disagreement; apparently some brethren wished Montagu to continue, but in fact Wharton went in the regular course; the list of Grand Lodge officers in the minute book of Grand Lodge shows him as Grand Master in 1722. And that Hawkins demitted is merely Anderson's allegation. In this same list he appears as Grand Warden, but Anderson himself has written the words (which he is careful to reproduce in 1738): "Who demitted and James Anderson A.M. was chosen in his place;" vide the photographic reproduction of the entry at page 196 of Quatuor, Coronatorum Antigrapha Vol. X; while in the very first recorded minute of Grand Lodge, that of 24th June, 1723, the entry as to Grand Wardens originally stood: Joshua Timson and the Reverend Mr. James Anderson who officiated for Mr. William Hawkins. But these last six words have been carefully erased, vide the photo reproduction at page 48 Quatuor Corontorum Antigrapha VOL X, which brings them to light again. Hawkins then was still the Grand Warden in June 1723, and on that occasion Anderson officiated for him at the January meeting. The explanation of the whole business appears to be that Anderson in 1738 was not anxious to emphasize his associated with Wharton, who after his term of office as Grand Master proved a renegade and Jacobite and an enemy to the Craft. He had died in Spain in 1731. For the Book of Constitutions of 1738 there is a new Approbation altogether.

But we have not yet done with this Approbation for the further question arises, At what meeting of Grand Lodge was it drawn up? The license to publish refers to a meeting of 17th January, 1722-23, and that there was such a meeting is implied by the reference to this document in the official minutes of June, when the accuracy of this part of it is not impugned. But this Approbation was as we have seen drawn up between the end of November and the end of December, 1722, and between these

limits an earlier date, is more probable than a later. No such meeting is mentioned by Anderson himself in 1738. But the explanation of this no doubt is that he now has his tale of the proclamation of Wharton at that meeting on 17th January, and any references to a meeting of a month or so earlier presided over by that nobleman would stultify the narrative. It is probable that a meeting was in fact held, and that its occurrence was suppressed by Anderson when he came to publish his narrative of the doings of Grand Lodge fifteen years later. The alternative would be that the whole document was unauthorized, but so impudent an imposture could never have escaped contemporary criticism. Truly the ways of the deceiver are hard.

THE FRONTISPIECE IS DESCRIBED

The Frontispiece to the Constitutions of 1723, which was used over again without alteration in 1738, represents a classical arcade in the foreground of which stand two noble personages, each attended by three others of whom one of those on the spectator's left carries cloaks and pairs of gloves. The principal personages can hardly be intended for any others than Montagu and Wharton; and Montagu is wearing the robes of the Garter, and is handing his successor a roll of the Constitutions, not a book. This may be intended for Anderson's as yet unprinted manuscript, or, more likely it indicates that a version of the Old Constitutions was regarded at the time as part of the Grand Master's equipment, which would be a survival of Operative practice. Behind each Grand Master stand their officers, Beal, Villeneau, and Morris on one side, and on the other Desaguliers, Timson, and Hawkins, Desaguliers as a clergyman and the other two in ordinary dress, and evidently an attempt has been made in each case to give actual portraits. It is unnecessary to suppose, as we would have to if we accepted Anderson's story, that this plate was designed, drawn, and printed in the short interval between 17th January and 28th February. It might obviously have been prepared at any time after June 25, 1722. By it Anderson is once more contradicted, because here is Hawkins - or at all events someone in ordinary clothes - as Grand Warden, and not the Reverend James Anderson, as should be the case if Wharton was not Grand Master till January and then replaced the absent Hawkins by the Doctor. The only other plate in the book is an elaborate illustration of the arms of the Duke of Montagu which stands at the head of the first page of the dedication.

We can date the historical portion of the work from the circumstance that it ends with the words: "our present worthy Grand Master, the most noble Prince John, Duke of Montagu." We can be fairly certain that Anderson's emendations of Payne's Regulations were in part made after the incidents of Wharton's election because they contain elaborate provisions for the possible continuance of the Grand Master and the nomination or election of his successor and in the charges again, there is a reference to the Regulations hereunto annexed. But beyond this internal evidence, (and that of the Approbation and sanction to publish already referred to), the only guide we have to the dates of printing the various sections of the work is the manner in which the printers' catch words occur. The absence of a catch word is not proof that the sections were printed at different times because it might be omitted if, e. g., it would spoil the appearance of a tail-piece; but the occurrence of a catch word is a very strong indication that the sections it links were printed together. Now in the Constitution of 1723 they occur as follows: from the dedication to the history, none; from the history to the Charges, catch word; from the Charges to a Postscript 'put in here to fill a page', catch word; from this to the Regulations, none; from the Regulations to the method of constituting a New Lodge, catch word; from this to the Approbation, none; from the Approbation to the final section, the songs, none; and none from here to the license to publish on the last page.

Accordingly we may now date the several portions of the work with some degree of certainty. The times are as follows:

The plate; at any time after June 25th, 1722.

The dedication, id., but probably written immediately before publication.

The historical portion; prior to 25th June, 1722.

The charges printed with the preceding section, but drafted conjointly with the Regulations.

The postscript; the same.

The General Regulations, after Wharton's installation

The method of constituting a new Lodge; printed with the preceding section.

The Approbation; between 25th November and end of December, 1722.

The songs and sanction to publish; after January 17th, 1722-3, and probably at the last moment.

Of these sections the plate and Approbation have already been dealt with. The dedication calls for no special notice; it is an extravagant eulogy of the accuracy and diligence of the author. The songs are of little interest except the familiar Apprentice's Song, and this is now described as by our late Brother Matthew Birkhead.

THE HISTORICAL PORTION

This requires a somewhat extended notice. The legendary history, as it is perhaps not necessary to remind my readers, brought Masonry or Geometry from the children of Lamech to Solomon; then jumped to France and Charles Martel; and then by St. Alban, Athelstan and Edwin, this worthy Craft was established in England. In the Spencer family of MSS. an attempt has been made to fill in the obvious gaps in this narrative by introducing the second and third temples, those of Zerubbabel and Herod, and Auviragus king of Britain as a link with Rome, France and Charles Martel being dropped, while a series of monarchs has also been introduced between St. Alban's paynim king and Atheistan. Anderson's design was wholly different. He was obsessed by the idea of the perfection of the Roman architecture, what he called the Augustan Style, and he took the attitude that the then recent introduction of Renaissance architecture into England as a return to a model from which Gothic had been merely a barbarous lapse. He traces the Art from Cain who built a city, and who was instructed in Geometry by Adam. Here he is no doubt merely bettering his originals which were content with the sons of Lamech. The assertion shows a total want of any sense of humour, but then so do all his contributions to history. But it is worth while pointing out that it suggests more than this; it suggests that he had an entire lack of acquaintance with the polite literature of the period. No well-read person of the day would be unacquainted with the writings of Abraham Cowley, the poet and essayist of the Restoration, and the opening sentence of his Essay of Agriculture is: "The three first men in the world were a gardener, a ploughman and a grazier; and if any man object that the second of these was a murderer, I desire he

would consider that as soon as he was so he quitted our profession, and turned builder." It is difficult to imagine that Anderson would have claimed Cain as the first Mason if he had been familiar with this passage.

From this point he develops the history in his own fashion, but he incorporates freely and with an entire disregard for textual accuracy any passages in the Old Charges that suit him and he has actually used the Cooke Text, as also some text closely allied to the William Watson. We know the Cooke was available to him; we learn from Stukeley that it had been produced in Grand Lodge on 24 June, 1721. Anderson, in 1738, omits all reference to this incident, but asserts that in 1718 Payne desired the brethren to bring to Grand Lodge any old writings and records, and that several copies of the Gothic Constitutions (as he calls them) were produced and collated. He also alleges that in 1720 several valuable manuscripts concerning the Craft were too hastily burnt by some scrupulous brethren. The former of these statements we should receive with caution; for the very reason that the 1723 Constitutions show no traces of such texts; the latter may be true and the manuscripts may have been rituals, or they may have been versions of the Old Charges, but there was nothing secret about those. The antiquary Plot had already printed long extracts from them.

Returning to the narrative we are told that Noah and his sons were Masons, which is a statement for which Anderson found no warrant in his originals; but he seems to have had a peculiar fondness for Noah. In 1738 he speaks of Masons as true Noachidae, alleging this to have been their first name according to some old traditions, and it is interesting to observe that the Irish Constitutions of 1858 preserve this fragment of scholarship and assert as a fact that Noachidae was the first name of Masons. Anderson also speaks of the three great articles of Noah, which are not however further elucidated, but it is probable that the reference is to the familiar triad of Brotherly Love, Relief and Truth. He omits Abraham and introduces Euclid in his proper chronological sequence, so that he has corrected the old histories to that extent; but after Solomon and the second Temple he goes to Greece, Sicily and Rome, where was perfected the glorious Augustan Style. He introduces Charles Martel - as King of France! - as helping England to recover the true art after the Saxon invasion, but ignores Athelstan and Edwin.

He however introduces most of the monarchs after the Conquest and makes a very special reference to Scotland and the Stuarts. In the concluding passage he used the phrase "the whole body resembles a well built Arch" and it has been suggested, not very convincingly perhaps, that this is an allusion to the Royal Arch Degree.

There is an elaborate account of Zerubbabel's temple which may have some such significance, and the Tabernacle of Moses, Aholiab and Bezaleel is also mentioned at some length, Moses indeed being a Grand Master. He also inserts for no apparent reason a long note on the words Hiram Abiff, and in this case the suggestion that there is a motive for his doing so connected with ritual is of more cogency. It is an obvious suggestion that the name was of importance to the Craft at this date, that is to say early in 1722, and that the correctness of treating Abiff as a surname instead of as equivalent to his "father" was a matter the Craft were taking an interest in.

THE SIX CHARGES

The Charges, of which there are six, are alleged to be extracted from ancient records of lodges beyond Sea, and of those in England, Scotland and Ireland. In the Approbation the assertion is that he has examined several copies from Italy and Scotland and sundry parts of England. Were it not that he now omits Ireland altogether we might nave been disposed to attach some importance to the former statement. As yet no Irish version of the Old Charges has come to light but it is barely possible that there were records of Irish Freemasonry at the time which have since passed out of sight, a Freemasonry no doubt derived originally from England. But the discrepancy is fatal; we must conclude that the worthy doctor never saw any Irish record. And we can safely dismiss his lodges in Italy or beyond Sea as equally mythical.

Of the six Charges themselves the first caused trouble immediately on its appearance. It replaced the old invocation of the Trinity and whatever else there may have been of statements of religious and Christian belief in the practice of the lodges by a vague statement that we are only to be obliged to that religion in which all men agree. Complete religious tolerance has in fact become the rule of our Craft, but the Grand

Lodge of 1723 was not ready for so sudden a change and it caused much ill feeling and possibly many secessions. It was the basis of a series of attacks on the new Grand Lodge.

CONSTITUTING A NEW LODGE

The manner of constituting a New Lodge is noteworthy for its reference to the "Charges of a Master," and the question, familiar to us today: Do you submit to these charges as Masters have done in all ages? It does not appear that these are the six ancient Charges of a previous section; they were something quite distinct. But not until 1777 are any Charges of the Master known to have been printed. It is also worthy of notice that the officers to be appointed Wardens of the new lodge are Fellow Crafts. There is also a reference to the Charges to the Wardens which are to be given by a Grand Warden. This section appeared in the Constitutions of the United Grand Lodge as late as 1873.

Anderson in 1738 alleges that he was directed to add this section to the work at the meeting of January 17 and he then speaks of it as the ancient manner of constituting a lodge. This is also the title of the corresponding section in the 1738 Constitutions, which is only this enlarged. But its title in 1723 is: Here follows the Manner of constituting a NEW LODGE, as practised by His Grace the Duke of Wharton, the present Right Worshipful Grand Master, according to the ancient Usages of Masons. We once more see Anderson suppressing references to the Duke of Wharton where he can in 1738, and yet obliged to assert that the section was added after January 17th in order to be consistent in his story. It is not in the least likely that this is what was done. It was to all appearance printed at one and the same time with the Regulations, which he himself tells us were in print on 17th January, and since Wharton constituted four lodges if not more in 1722 he will not have waited six months to settle his method. We may be pretty certain that this section was in print before the Approbation to which it is not linked by a catch-word.

THE REGULATIONS

The Regulations, as I have already mentioned, have come down to us only as rewritten by Anderson. The official minutes of Grand Lodge throw considerable light on the matter. The first of all relates to the appointment of the Secretary, and the very next one is as follows:

The Order of the 17th January 1722-3 printed at the end of the Constitutions page 91 for the publishing the said Constitutions as read purporting, that they had been before approved in Manuscript by the Grand Lodge and were then (viz) 17th January aforesaid produced in print and approved by the Society.

Then the Question was moved, that the said General Regulations be confirmed, so far as they are consistent with the Ancient Rules of Masonry. The previous question was moved and put, whether the words "so far as they are consistent with the Ancient Rules of Masonry" be part of the Question. Resolved in the affirmative, But the main Question was not put.

And the Question was moved that it is not in the Power of any person, or Body of men, to make any alteration, or Innovation in the Body of Masonry without the consent first obtained of the Annual Grand Lodge. And the Question being put accordingly Resolved in the Affirmative.

We would record these proceedings today in somewhat different form, perhaps as follows:

It was proposed (and seconded) that the said General Regulations be confirmed so far as they are consistent with the Ancient Rules of Masonry. An amendment to omit the words "so far ... Masonry" was negatived. But in place of the original proposition the following resolution was adopted by a majority: That it is not, etc.

The effect of this is that it indicates pretty clearly that there was a strong feeling in Grand Lodge that Anderson's version of the Regulations had never been confirmed; that there was a difference of opinion as to now confirming them, even partially; and that in fact this was not done, but a resolution was adopted instead condemning alterations made without the consent of Grand Lodge at its annual meeting first obtained. I should perhaps say that the word "purporting" does not here have the meaning we would today attach to it; it has no sense of misrepresentation. Anderson was present at this meeting, but naturally not a word of all this appears in the account he gives of it in 1738.

Regulation XIII, or one sentence in it rather, "Apprentices must be admitted Masters and Fellow Craft only here, (i.e. in Grand Lodge) unless by a Dispensation," was at one time the battle ground of the Two Degree versus Three Degree schools; but it is generally admitted now, I believe, that only two degrees are referred to, namely the admission and the Master's Part.

The order of the words is significant. In the Regulation they read "Masters and Fellow Craft." In the resolution of 27 November, 1725 by which the rule was annulled, the wording is "Master" in the official minutes, which is a strong indication that the original Regulation only referred to one degree. In 1738 Anderson deliberately alters what is set out as the original wording and makes it read "Fellow Crafts and Masters," while in the new Regulation printed alongside of it the alteration of 27 November, 1725, is quoted as "Masters and Fellows" both being inaccurate; and he even gives the date wrongly.

The second Regulation enacts that the Master of a particular lodge has the right of congregating the members of his lodge into a chapter upon any emergency as well as to appoint the time and place of their usual forming. But it would be quite unsafe to assume that this is another reference to the Royal Arch; it appears to deal with what we would now call an emergent meeting.

Payne's, or rather Anderson's, Regulations were the foundation on which the law of the Craft was based, it being developed by a continual process of emendation and addition, and their phraseology can still be traced in our English Constitutions today.

SUBSEQUENT ALTERATIONS

In America Franklin reprinted this work in 1734 apparently verbatim. In 1738 Anderson brought out a second addition which was intended to replace the earlier one altogether, but it was a slovenly performance and the Regulations were printed in so confused a manner, being all mixed up with notes and amendments (many inaccurately stated), that it was difficult to make head or tail of them and to ascertain what was the law of the Craft. He also re-wrote the history entirely and greatly expanded it, introducing so many absurdities that Gould has suggested that he was deliberately fooling the Grand Lodge, or in the alternative that he was himself in his dotage. He died very shortly after. But this same ridiculous history has done duty in all seriousness till comparatively recent years, being brought up to date by Preston and others who were apparently quite unconscious of its true value. Unfortunately that portion of the history which professed to give an account of the proceedings of Grand Lodge and for which the official minutes were at Anderson's disposal is full of what one must consider wilful inaccuracies and misstatements.

In the next edition of the Constitutions, 1754, the Regulations were rewritten by Entick, but the history was preserved. Entick also reverted to the Charges as drawn up in 1723 into which, especially the first, Anderson had introduced various modifications in 1738, and those Charges are the basis of the Ancient Charges to be found today in the Constitutions of the United Grand Lodge of England, the only differences, except as regards the first Charge, not amounting to more than verbal modifications.

OUR DEBT TO ANDERSON

While as students we are bound to receive any statement that Anderson makes with the utmost caution unless it can be tested from other sources, we must not be too ready to abuse the worthy Doctor on that account. Our standards of historical and literary accuracy are higher than those of 1723, and his object was to glorify Montagu and the Craft and the new style of architecture introduced by Inigo Jones and others of his school; and this he did wholeheartedly, and if in the process he twisted a text or two or supplied suitable events to fill gaps in his narrative for which mere history as such had failed to record facts, no one at the time would think any the worse of him for that. It was a far more serious matter that he was instrumental in removing from the literature of the Craft all definite religious allusions; but as we now see, the Craft in fact owes its universality today to its wide undenominationalism and in this respect he builded better than he knew. The Constitutions of 1723 remains one of our most important texts and only awaits publication in full facsimile with suitable notes and introduction at the hands of some Society with the requisite funds.

----o----

Is Freemasonry a Religion?

By Bro. H.L. HAYWOOD

"Do you believe that Freemasonry is a religion? If it is, can a Mason belong consistently to his lodge and to a church? If it is not, why does it have so much in its Ritual about the Bible, and why do some of the organized churches oppose it as though it were a dangerous rival?"

The seasons themselves do not recur with more certain regularity, than comes this inquiry to Ye Editor's desk, nor is there any one subject that receives more universal discussion in the Masonic press. And neither, one may continue, is there any other inquiry that remains so unsatisfactorily answered, if one may judge from the reactions of the rank and file of Masons. There is a difference of opinion on the subject as universal as it appears to be lasting, and it may well be that Freemasonry will go on

until the last candidate is raised in the last lodge without the question ever having received a plain and final answer.

The reason for this lies very close at hand. Religion itself is the subject about which men differ the most, both in theory and practice, and this confusion in the general mind inevitably makes its way into every discussion of the relation of Freemasonry to religion. Until men at large become agreed as to what religion is, or what it should be, or how it is to be used and practised, we must expect a wide difference of opinion as to what may be the religion or lack of religion of our Craft.

If by a religion a man has in mind an organized church, with its official priesthood, its authorized doctrines, and its sacraments, then Freemasonry is not a religion, for it has none of these things; but if religion is made to mean any form of teaching concerning the soul and its adventure through this life, and concerning God, then it may well be that Freemasonry is a religion, because it most plainly has something to say about these matters. But if, further, the word religion is not to be given either one of these definitions, but is made to stand for something special to an individual's view, then that individual must make up his mind about Freemasonry to suit his own theories.

According to the view of the present writer Freemasonry may be described as religious but not as a religion. The religiousness which lies in it is not something that is to be set apart as a thing by itself to function as the rival of some organized church but is to be interpreted as that groundwork of faith which lies at the root of all the creeds together. Just as a man must be a human being before he can become a citizen of the United States, so must a man have certain religious principles in his soul before he can become a Mason; and just as a citizen of the United States is free to live in any state in the Union, or even to live abroad, so may a Mason unite himself with any church he pleases. The religion that is in Freemasonry is not something that can be made the rival of any religion but rather is what lies at the bottom of all religion whatever (except of the savage variety) so that one finds Masons consistently belonging to the Greek Orthodox Church, or to a Mohammedan communion, or an Episcopalian church, or a Methodist, or to Christian Science, or what not. The teachings of the Craft are not such as can come into conflict with the doctrines peculiar to any one of these faiths but are such as all their communicants share in common. When the framers of the good old paragraph in Anderson's Constitutions

said that the religion of Freemasonry is that in which all good men agree, they probably came as close to a final statement of the subject as we shall ever have.

----o-----

Camp Roosevelt: A Boy Builder

By Bro. F. L. T., Illinois

Here is a beautiful account of how a Mason, Bro. F.L. Beals, Major, U.S.A., of Chicago, Ill., learned to apply his Masonry in a practical and constructive way. Like a true builder he has his eye to the future. He has taken to heart the great admonition left by George Meredith:

"Keep the young generations in hail;

Bequeath to them no tumbled house."

TRUE fraternalism means sharing alike one's joys and woes, means "feeling" for our brother man. Not in the detached sense which enables one man to say, "Oh, I'm sorry," when he hears of the misfortune of a neighbor, and then goes on his way to his party or dance, forgetting all about the misery in the heart of the man next door, but that genuine sorrow which makes him give of himself, which makes a man go out of his way to help his neighbor, which makes him dig in and help - that is the true fraternalism of man and man. The man who, when his brother advances in business, when high honors are bestowed upon him, can rejoice with him and let no mean thoughts of jealousy or envy fill his mind, has the truly fraternal spirit. But, while we speak of it on all sides, while we use the word, do we use the meaning of the word - do we act?

Fraternalism, then, is but another name for "good citizenship," - that term which has sprung up in recent years, and clamors more and more loudly to be heard, until now it is on the lips of every public-spirited man and woman, and every educator. The need for good citizenship is apparent. It is one of the crying needs of the day, in line with modern advancement and progress. But, educators contend, good citizenship cannot be a part of the man who has been untrained in good citizenship, any more than can a man who has never learned the French language speak it. It must be included in the training of the boy and girl, so that when they are grown to young manhood and young womanhood, they know whereof they speak when the subject comes up.

And so, while they deliberate about it, while they make plans for making "citizenship training" a part of the school program, the Chicago Board of Education, more progressive, has evolved a system of its own for introducing the subject in a manner which the past four years' trial has proven to be highly successful. To revise the regular school program, to change it about and cut it so as to include this big subject, would undoubtedly work havoc on the present system of education. And so in order not to endanger the existing plan, and. also, in order to utilize to better advantage the summer vacation months which so often afford opportunity for boys to learn obnoxious habits, the system of citizenship building evolved by the Chicago public school system is tried out during the summer vacation months.

On the shores of Silver Lake, Indiana, near LaPorte, sixty-five miles from Chicago on the New York Central Lines, is the site of what was once a private boarding school for boys. Here numerous buildings of log and frame construction afford splendid facilities for work, recreation and joyful out-door living for the hundreds of boys from all parts of the country who gather here each summer to derive the benefits of their stay at Camp Roosevelt, for so the camp is named. The War Department of the U. S. Government, eager to aid in this movement, lends complete camping equipment, and assigns officers and non-commissioned officers for purposes of instruction. The American Red Cross, the Y.M.C.A., and the Chicago Dental Society send their representatives and maintain their units at the camp. Here, under expert guidance in the great outdoors, boys from ten to eighteen years of age grow bronzed, robust, pleasing to the eye and agreeable to deal with - strong boys are made out of weak ones, democratic boys out of juvenile snobs, and studious, attentive boys of harum scarum scatterbrains.

To best promote such a program, the camp is divided into three sections: the summer schools division, which includes seventh and eighth grade and complete high school subjects, and whose credits are recognized on the same basis as those of other Chicago summer school credits; the R.O.T.C. or military division, which is primarily physical drill and setting-up exercises for the older lads, from 14 and up; and the Junior Camp. for the younger lads. Each program, while distinct, blends in harmoniously with the other, and Very afternoon program of athletics and recreation combines the three divisions. The evening entertainments are provided by the "Y." and afford a maximum of clean, wholesome fun for all in camp.

The "man on the job," the Commanding Officer, is Major F. L. Beals, U. S. A., Supervisor of Physical Education in the Chicago public high schools, who founded the Camp Roosevelt Idea. Major Beals is a man who has devoted the best years of his life to studying and working with boys. He has started hundreds of boys on the road to successful manhood. To his forethought, his unselfish devotion to the development of Camp Roosevelt, is due the measure of success which it has attained. Major Beals has surrounded himself with a large group of experts in boy training, who have aided and assisted him untiringly.

A committee of influential Chicago business and professional men, under the Chairmanship of Mr. Angus S. Hibbard, have formed the Camp Roosevelt Association, for the purpose of securing contributions each year to carry on the camping program. Thus Camp Roosevelt is maintained as a public institution, not a profit making enterprise, but with its financial soundness assured. Boys from all parts of the country who attend the camp are required to pay but a fraction of the usual cost for attendance at camps which include only a small part of the program so extensively carried on at Camp Roosevelt.

For this reason, the introduction of this, the first public "citizenship builder" in the country, may well be accounted a success, and its plan could with profit be emulated by public school systems throughout the country. Those of our readers who are looking ahead to the future of their growing sons would do well to study thoroughly

the Camp Roosevelt Plan, and, if possible, give to their boys the opportunity of a period of training under such splendid supervision.

----o----

Some Notes on the Meaning of the Word "Freemason"

By Bro. H. L. HAYWOOD

THE ORIGIN OF THE WORD "MASON" has supplied amateur etymologists with endless opportunity for pursuing their favourite pastime of word catching, and with what results one may learn in the article on the question published in Mackey's Encyclopedia of Freemasonry, Volume II, page 471, where the most ingenious accounts are recorded of how the word came into existence, and what it meant when it did come into existence. Some of these are as fanciful as a piece of embroidery, and about as substantial.

Dr. Murray's New English Dictionary, which is published by the English Philological Society, the court of last appeal on the etymology of English words, sets us all a good example by refusing to commit itself to any derivation. "The ulterior etymology is obscure," it says, "possibly the word is from the root of Latin 'maceria' (a wall)." The same authority gives the every day modern use of the word "mason" as follows: "A builder and worker in stone; a workman who dresses and lays stone in building." A quotation I given of the date of 1205. It is doubtful if in this country, and at the present time, very many persons think of a mason as a "builder in stone": most of them think of him as one who cuts stone to shape and who fits it into place with mortar, or who does the same thing with brick: the idea of a mason being a builder has about gone out of the popular mind. The owner or architect is spoken of as the "builder."

But there was a time, it would appear from what meager records we possess, when a "mason" was all this and very much more beside; he was (or might be) one who could design a structure, superintend its erection, organize the workmen and manage them in their labours, and also carve, engrave, etc., etc. In short, he was a "builder," the very best possible definition of the word "mason," from our own point of view. "Of the term 'architect,'" says Gould in his Concise History (Revised) page 71, "there was apparently no use (in the Middle Ages) and it seems to have been only introduced into English books about the end of the reign of Queen Elizabeth."

"Builder" must be understood here in its most literal sense. In the Middle Ages these men were doubtless organized into a fraternity, and had their secrets, their initiations, and their symbology, but all that was more or less secondary, and the principal thing was that churches, cathedrals, and similar structures should be erected. All the symbolical, speculative, spiritualizing uses of the term came later: "'Mason' may be German or Latin," writes Lionel Vibert in his Freemasonry Before the Existence of Grand Lodge, page 12, "but the ulterior etymology is obscure. At all events, when we first find it, it is purely and simply a trade name, and has no esoteric meaning of a brother or son of anything, or of anyone."

If an obscurity may be said to hang about the meaning of the word "mason" what shall we say of the cloud-banks that conceal the origins of the word freemason"! Of this term Gould writes, in his Essays on Freemasonry, page 180: "The earliest use of the English word 'freemason' (at present known to us) is associated with the freedom of a London Company (1376), and it is from a similar, (or in part identical) class of persons, and not from the persons who worked free stone, that I imagine the existing term freemason to have been inherited." Findel, in his famous Geschichte der Freimaurerei, gives the word as used in 1212. Steinbrenner, in his origin, and Early History of Masonry, page 110, says the word occurs for the first time in a statute passed in 1350, which was in the twenty-fifth year of the reign of Edward I. Leader Scott (see her Cathedral Builders) applies the term to the Magistri Comacini, but I haven't noted where she makes them ever use the word itself. It is not safe to make any definite assertions, as writers sometimes mistakingly do, about the earliest uses of the word: for one thing, because at any time somebody may discover a new manuscript or record; for another, because, as one follows back the stream of etymological change toward the sources of the language, he can't tell whether or not certain long dead words may or may not have meant "freemason," and there is no telling when new light may be thrown on the matter. Also, it is wise to be very

careful about the "authorities" one makes use of; a number of Masonic writers have made assertions about the word born of nothing but a profound ignorance of philology.

About the meaning, or meanings, which may be more or less justly attached to this word there has been a vast deal of controversy and discussion. It is difficult to find more than two or three writers to agree at any one time. I shall give a list, in arbitrary order, of some five or six of the interpretations which have proved more or less satisfactory.

A LIST OF MEANINGS IS GIVEN

1. The Freemason was a superior kind of Mason.

"When we first meet with the word," writes Vibert in his Freemasonry Before the Existence of Grand Lodges, page 13, "it clearly means a superior workman: and he draws higher pay." On page 12 of the same work Vibert quotes Speth as follows: "There is abundant evidence that in the course of time the Freemasons came to be looked upon as a special class of men endowed with superior skill, executing a well-defined class of work, and that this class of work became known as Freemasonry." I don't know of any of the first-class writers who have accepted this as a satisfactory account of the matter. The possible exception would be Conder, the author of The Hole Craft and Fellowship of Masonry, one of the source-books of very much modern Masonic literature, and a work that gives a complete history of the Masons' Company of London. To this work he added a brief chapter to show that the Masons came to be called "free" because the most skilled among them worked without plans: they were so adept in their art that they could dispense with mechanical aids, a "free-hand" artist does not need a set of tools as the ordinary draughtsman does.

2. Freemasons were Masons who had been made "free" in the ordinary medieval sense of that word.

There was little liberty in the Middle Ages the individual or for corporations: most of them were bound in some fashion or other to a lord or master, or a community, or to the church; those who were relieved from such obligations were "free." Stieglitz's History of Architecture is authority for the statement that the Byzantine builders of about the seventh century formed themselves into guilds and that on account of having received from the popes bulls giving them the privileges of living according to their own laws and ordinances they were called "free." Of the Magistri Comacini, Leader Scott writes: "They were Freemasons because they were builders of a privileged class absolved from; taxes and servitude, and free to travel about in times of feudal bondage." For this view Gould believes there is no evidence: "In Germany, as in England, a tradition prevailed from early times that the Masons were granted very exceptional privileges by the Popes; but whether in either instance it rested on any foundation of fact, must be left undecided." This is from page 36 of the 1903 edition of his Concise History.

3. A worker in "free stone."

Free stone was stone that had been brought from the quarry and made ready for the skilled workman: according to the theory here given Freemasons came to be thus called because they were skilled workmen who worked in free stone, in contradistinction to the "rough masons," (in Scotland they were called "cowans") who worked in the quarry. The statute of Edward I mentioned above, seems to bear out this definition. It was once in almost universal acceptance. Dr Begemann, one of the most erudite of all Masonic scholars, seems, unless I mistake his meaning, to accept this interpretation. Another learned scholar, Chetwode Crawley, says that, "The word 'Free' which we first meet with, [was] employed to designate worker in freestone." He adds, however, that the term gradually assumes the significance of "free of the guild." These references are to the fifteenth century.

4. Free in the sense of being free OF the guild.

A workman still under his indentures was not to go and come as he pleased: he was compelled to and work under the closest restrictions, and do what was laid before him, and when, and where he was told. After becoming a master, however, he became free of the guild in the sense that he enjoyed in it all its privileges. This definition accords well with the fact that among other groups of workmen were those called "free"; in a fifteenth century document certain tailors in Exeter are spoken of as "free tailors"; in a reference of 1666, carpenters are similarly designated; and there are many other records to the same effect in the histories of other guilds. Also, this definition fits in with the original meaning of the word "cowan." A member of the guild had to be made free by formal action of the company; he who refused to recognize the authority of the guild, and who set himself up to work as he chose, was called a cowan, and bitter was the feeling of the regular Mason toward such a "scab."

THE EMANCIPATED WORKMAN CALLED "FREE"

5. The New English Dictionary seems to lend its authority to the theory that "free" in freemason came into use to describe those workmen who were emancipated and given liberty to go and come as they pleased, anywhere and at any time. When skilled workmen were scarce, and there was not a man in the town who could do a certain bit of work, it was necessary to import one from an adjacent city. In the course of time more and more skilled workmen were thus passed about until at last the custom arose of giving such men their "freedom" that they might work wherever opportunity offered. This ingenious theory has plausibility in its favour but no facts, and it is a singular thing that all our Masonic scholars, after years of research, have never given countenance to such a notion: it goes to prove what Gould was always asserting, that speculation on things Masonic by men outside the craft are almost always worthless, be they scholars or not. Here is the definition as given in the Dictionary: "Perhaps the best hypothesis is that the term refers to the medieval practice of emancipating skilled artisans in order that they might be able to travel and render their services wherever any great building was in process of construction."

6. Perhaps the most brilliant hypothesis of all is that presented by William Speth in his now famous essay which was printed in Ars Quatuor Coronatorum, Volume X, page 10. He contends that in medieval England there were two kinds of masons' guilds - stationary and travelling. The former were circumscribed by the limits of the

city in which they were incorporated; they could do any kind of architectural work inside those bounds, but none outside. They were not free to go about, as a true trade union in our day would be free to do. But alongside these were guilds of masons who made a speciality of cathedral and similar building: owing to the difficulties of such work, to the special skill and experience demanded by it, these guilds differed in very many ways from the ordinary town guilds: their members were more expert, they had traditions and customs of their own, and they were free to move about from town to town as building needs might require. It was owing to the last named circumstance, so Speth asserts, that they were called "free," and he argues that modern Freemasonry descends from these itinerant guilds rather than from the better known and more numerous stationary, or town guilds. Speth offered this as "a tentative inquiry" and to date it remains as such, but many incline toward it and believe that it perhaps comes nearer than most hypotheses to solving the mystery. The reader who may care to go mole thoroughly into the matter may be referred to Gould's careful examination published in his Collected Essays on Freemasonry, page 171. The conclusion to which he arrived is clearly indicated by the last sentence of his essay: "To those of my fellow students, therefore, who are interested in the problem of 'Free' and 'Freemason,' let me conclude by saying - in the words of the Genius to the Hermit of Bassora - 'If you wish for the solution, be patient, and wait.'"

MACKEY'S ARTICLE IS GIVEN

To those who have not access to Mackey's Encyclopedia it may be a service to reprint the article on the word "Mason" as contained on page 471, Volume II:-

"The search for the etymology or derivation of the word Mason has given rise to numerous theories, some of them ingenious, but many of them very absurd. Thus, a writer in the European Magazine for February, 1792, who signs his name as 'George Drake,' lieutenant of marines, attempts to trace the Masons to the Druids, and derives Mason from 'May's on,' 'May's' being in reference to May-day, the great festival of the Druids, and 'on' meaning men, as in the French 'on dit,' for 'Homme dit.' According to this, 'May's on' therefore means the 'Men of May.' This idea is not original with

Drake, since the same derivation was urged in 1766 by Cleland, in his essay on 'The Way to Things in Words, and on The Real Secret of Freemasons:

"Hutchinson, in his search for a derivation, seems to have been perplexed with the variety of roots that presented themselves, and, being inclined to believe that the name of Mason 'has its derivation from a language in which it implies some strong indication or distinction of the nature of the society, and that it has no relation to architects,' looks for the root in the Greek tongue. Thus he thinks that Mason may come from 'Mao Soon,' 'I seek salvation,' or from 'Mystes,' 'an omotoate'; and that Masonry is only a corruption of 'Mesouraneo,' 'I am in the midst of heaven'; or from 'Mazourouth,' a constellation mentioned by Job, or from 'Mysterion,' 'a mystery.'

"Lessing says, in his Ernst and Falk, that 'Masa' in the Anglo-Saxon, signifies a table, and that Masonry, consequently, is a 'society of the table.'

"Nicolai thinks he finds the root in the Low Latin word of the Middle Ages 'Massonya,' or 'Masonia,' which signifies an exclusive society or club, such as that of the round table.

"Coming down to later times, we find Bro. C.W. Moore, in his Boston Magazine, of May, 1844, deriving Mason from 'Lithotomos,' 'a Stone-cutter.' But although fully aware of the elasticity of etymological rules, it surpasses our ingenuity to get Mason etymologically out of Lithotomos.

"Bro. Giles F. Yates sought for the derivation of Mason in the Greek word 'Mazones,' a festival of Dionysus, and he thought that this was another proof of the lineal descent of the Masonic order from the Dionysiae Artificers.

"The late William S. Rockwell, who was accustomed to find all his Masonry in the Egyptian mysteries, and who was a thorough student of the Egyptian hieroglyphic

system, derives the word Mason from a combination of the two phonetic signs, the one being MAI and signifying 'to love', and the other being SON, which means 'a brother.' Hence, he says, 'this combination, MAISON, expresses exactly in sound our word MASON, and signifies literally loving brother, that is, philadelphus, brother of an association, and thus corresponds also in sense:

"But all of these fanciful etymologies, which would have terrified Bopp, Grimm, or Muller, or any other student of linguistic relations, forcibly remind us of the French epigrammatist, who admitted that alphina came from equas, but that, in so coming, it had very considerably changed its route.

"What, then, is the true derivation of the word Mason? Let us see what the orthoepists, who had no Masonic theories, have said upon the subject.

"Webster, seeing that in Spanish 'Masa' means 'mortar,' is inclined to derive Mason, as denoting one that works in mortar from the root of "mass,' which of course gave birth to the Spanish word.

"In Low or Medieval Latin, Mason was 'machio' or 'macio,' and this Du Cangee derives from the Latin maceria,' 'a long wall.' Others find a derivation in 'machines,' because the builders stood upon machines to raise their walls. But Richardson takes a commonsense view of the subject. He says, It appears to be obviously the same word as maison, a house or mansion, applied to the person who builds, instead of the thing built. The French 'Maisoner' is to build houses; 'Masonrier,' to build of stone. The word Mason is applied by usage to a builder in stone, and Masonry to work in stone.'

"Carpenter gives 'Massom,' used in 1225, for a building of stone and 'Massonus,' used in 1304 for a Mason; and the Benedictine editors of Du Cange define 'Massoneria' 'a building, the French Maconnene, and Massonerius,' as 'Latomus' or a Mason, both words in manuscripts of 1385.

"As a practical question, we are compelled to reject all those fanciful derivations which connect the Masons etymologically and historically with the Greeks, the Egyptians, or the Druids, and to take to word Mason in its ordinary signification of a worker in stone, and thus indicate the origin of the order from a society or association of practical and operative builders. We need no better root than the Medieval Latin 'Macconer,' to build, or 'Maconetus,' 'a builder.'"

BROWN GIVES A VERY FANCIFUL DEFINITION

To all this may be added a paragraph from Stellar Theology, by Robert Brown: "Masonic tradition is but one of the numerous ancient allegories of the yearly passage of the personified sun among the twelve constellations of the zodiac, being founded on a system of astronomical symbols and emblems, employed to teach the great truths of omnipotent God and immortality." The writer goes on to explain that the names of the Masonic degrees and officers all refer to the sun or moon.

William Tyler Olcott offers the following in his Sun Lore of All Ages, an interesting but uncritical book, where, on page 304, we may read: "The word 'Masonry is said to be derived from a Greek word which signifies 'I am in the midst of heaven,' alluding to the sun. Others derive it from the ancient Egyptian 'Phre,' the sun, and 'Mas,' a child, Phre-mas, i.e., children of the sun, or sons of light. From this we get our word 'Freemason.'"

The excellent Cyclopedia of Fraternities, compiled and edited by Albert C. Stevens, prefers to define the term by means of a description, a wise method. Freemasonry, so we read, "is a secret fraternity, founded upon man's religious aspirations, which, by forms, ceremonies, and elaborate symbolism, seeks to create a universal brotherhood, to relieve suffering, cultivate the virtues, and join in the endless search for truth." (Page 17.)

It is manifest that we can never agree on a definition of "freemason" until we have agreed on some theory as to the origin of the Craft, and it is this fact that attaches so

much importance to the word itself, and lifts the search for an adequate definition above levels of a mere learned pedantry. In the article on Freemasonry which appears in the opening pages of the Cyclopedia quoted above we find this paragraph:

"Among various theories as to the origin of modern Freemasonry, the following have had many advocates: (1) That which carries it back through the medieval stone masons to the Ancient Mysteries, or to King Solomon's Temple; (2) not satisfied with the foregoing, that which traces it to Noah, to Enoch, and to Adam; (3) the theory that the cradle of Freemasonry is to be found in the Roman Colleges or Artificers of the earlier centuries of the Christian era; (4) that it was brought into Europe by the returning Crusaders; (5) that it was an emanation from the Templars after the suppression of the Order in 1312; (6) that it formed a virtual continuation of the Rosicrucians; (7) that it grew out of the secret society creations of the partisans of the Stuarts in their efforts to regain the throne of England; (8) that it was derived from the Essenes, and (9) from the Culdees."

Alas and alack! when the doctors so disagree what are we poor laymen to do! Speaking for myself I may say that I am not a partisan of any one of these theories because I do not believe that we now know, and I am in doubt if we can ever know, the real facts about the origin of "freemasonry": know them, that is, with such certainty and definiteness as will enable us to be sure of a definition of the word. As things now stand I am more inclined towards Speth's theory than any other, but I feel that it is very possible that some two or three of the theories (among those that I have numbered) may be true at the same time.

----o----

The Story of Philippine Masonry

By Bro. G.J. MARIANO, Philippine Islands

The following story, for all its directness and simplicity, moves before a background of dramatic struggle, of suffering, and passion. Our Filipino brethren were always confronted by two great difficulties in their endeavors to establish Masonry in the earlier days; the opposition of the authorities, and their unfamiliarity with a Craft that had its inception in, and derived its form from, English speaking people. One is grateful to Bro. Mariano for so straight-forward a narrative.

CONSIDERING THAT the Filipinos were under the Spanish rule for more than three hundred years and knowing that Spain was once and is still one of the most Catholic nations and the strongest supporter of the Inquisition during its life, the most natural and logical presumption would be that Freemasonry, in the Philippines could not flourish very well. However, this is not the case. In spite of the difficulties and sufferings encountered by Filipino masons in spreading, the light of truth, these self-sacrificing pioneers went ahead with the strongest determination towards the road of progress, slowly and secretly at first, then openly and vigorously afterwards.

Among the Spanish liberals who were sent to these Islands were Admiral Malcampo and, later, Admiral Mendez-Nunez, who showed their valour in fighting and stopping the Moro piracy; they were the organizers of the first lodge in the Philippines, established in Cavite in 1856 and called the "Primera Luz Filipino," under the jurisdiction of the Grand Lodge of Portugal. This lodge, however, was composed of Spaniards only. Later on, the foreigners in the Islands other than Spaniards organized another lodge to which Filipinos were admitted. The Spanish Masons soon discovered this and organized another lodge under the jurisdiction of the Grande Oriente de Espanol to which Filipinos were admitted in order to win their confidence and help. This may be called the Spanish participation in Freemasonry in the Philippines.

In foreign countries leading Filipinos, among whom were Dr. Jose Rizal, Marcelo H. del Pilar, Graciano Lopez Jaena, Antonio Luna, Mariano Ponce, Dominador, Juan Luna and others, were initiated in the Order.

The first lodge which was composed wholly of Filipinos was organized in Madrid and called "Solidaridad Lodge No. 53" under the jurisdiction of the Grande Oriente Espanol. To Dr. Rizal and del Pilar belong the honor of conceiving the idea of organizing Philippine Freemasonry. Through the efforts of del Pilar the necessary authority was secured from the then Grand Master, Dr. Miguel Morayta, of the Grande Oriente Espanol, to organize lodges in the Philippines. Antonio Luna and Pedron Serrano were designated to come to the Philippines to organize Philippine Freemasonry. However, Antonio Luna was unable to come to the Philippines with Pedron Serrano.

THE FIRST FILIPINO LODGE IS ORGANIZED

It was in January 16, 1891, that the first Filipino Lodge was organized in the Philippines and was called Nilad Lodge No. 144, under the jurisdiction of the Grande Oriente Espanol, but it was not constituted until March 12, 1892. Soon after the constitution of the Nilad Lodge No. 144 applicants poured to her doors incessantly and the initiates in the Order were rapidly increasing in numbers. It was deemed advisable to take the necessary precautions in order that its existence might not be discovered by the enemies of the Craft, namely, the Roman Catholic Church supported by the Spanish Government. The State and the Church were united and went hand in hand in running the affairs of the Islands. The Church was considered as the safest foundation of the Spanish Government in the Islands.

The growth of the Craft was rapidly spreading to the four corners of the Philippines. The soil was, then, fertile but circumstances were against the open organization and labour in behalf of the ideals and principles of the Craft, much less its rapid growth. It must be remembered that to be a Mason in those days in the Philippines meant to be a traitor to his country, bad Christian, heretic, and was punished with deportation to the distant parts of the Islands or the facing of a firing squad. Torn from those nearest and dearest to him, such was his punishment for daring to aspire to see the light, to perform the duties he owed God, his country, his neighbour and himself, in accordance with the dictates of his own conscience! To be caught at a meeting clandestinely held meant a term of imprisonment, physical or mental torture, and in endeavors to extort from him, by force or otherwise, the most excellent tenets of Freemasonry, brotherly love, relief and truth.

AGUINALDO IS MADE A MASON

During the most trying and bloody last seven years of Spanish rule in the Islands, when Freemasonry was very active, its discovery caused nearly all its members to be executed or deported and very few escaped the wild methods of Spanish repression of the then breeding Philippine Revolution. The lodges were all temporarily shattered and the members persecuted like outlaws. At this critical period of the Philippine history the Filipino patriots and heroes of the Philippine Revolution, viz., Andras Bonifacio, Emilio Jacinto, Emilio Aguinaldo, Apolinario Mabini, General Vicente Lukban, one of the two last generals to surrender to the Americans, and others, were initiated in the mysteries of the Craft.

With the transfer of sovereignty circumstances also changed and a new era opened in Philippine Freemasonry, because its work has been made open and protected, where before it was kept hidden and was persecuted.

Brother Ambrosio Flores and others, soon after the downfall of the Spanish rule, immediately started the movement of reorganizing the lodges shattered by the destructive blows of tyranny. The first lodge to be organized was the Modestia Lodge No. 119; it was followed by the Dalisay Lodge No. 117; Sinukuan Lodge to. 272; Nilad Lodge No. 114; Walana Lodge No. 158; and Lusong Lodge No. 185. These lodges were under the jurisdiction of the Grande Oriente Espanol

The Gran Logia Regional was organized and installed on September 14, 1907, as the local supreme Masonic body over the lodges installed under the jurisdiction of the Grande Oriente Espanol until February 13, 1917, when she automatically ceased to exist as the twenty-seven lodges under her went to the Union of Freemasonry in the Philippines.

The first American lodge in the Islands began its work on August 21, 1898, and was authorized by a letter of dispensation issued by Brother Robert M. Carother, Grand Master of the Grand Lodge of North Dakota. However, this military lodge existed only for a year because on the following year when the North Dakota Regiment of Volunteers left the Islands for the United States the lodge with its letter of dispensation was taken by them. The Manila Lodge No. 1 (formerly No. 342) is the first American permanent lodge in the Islands and was organized in November 14, 1901, in the house of Brother H. E. Stafford, who later on became the first Grand Master of the Grand Lodge of the Philippine Islands.

GRAND LODGE OF PHILIPPINE ISLANDS IS ESTABLISHED

Eleven years afterwards December 18-19, 1912) the Grand Lodge of the Philippine Islands was duly and properly established. The Grand Lodge of the Philippine Islands was composed then by the Manila Lodge No. 342, Cavite Lodge No. 350 and Corregidor Lodge No. 386, under the Jurisdiction of the Grand Lodge of California.

At the establishment of the Grand Lodge of the Philippine Islands two grand Masonic Bodies were then established: the Gran Logia Regional de Filipinas, under the Grande Oriente Espanol, made up by the Filipino lodges, with supreme authority over its subordinate lodges; and the other was the Grand Lodge of the Philippine Islands, made up by the three first American lodges, also with supreme authority over the above mentioned American lodges. Each Grand Lodge worked for its own progress and prosperity in spite of the existence of the other in the same territory.

Undoubtedly the Gran Logia Regional de Filipinas truly represented Philippine Freemasonry as it was composed wholly by Filipino lodges, was older in the Philippines and its origin may be traced back to the glorious days of Rizal and del Pilar in their fights in Spain for liberal reforms; and to the days of Bonifacio, Jacinto, Aguinaldo, Mabini, Luna, and the heroes and martyr victims of Spanish tyranny, in their fights for the freedom of Filipinos. But the only thing lacking her and which she was working very hard for when the Grand Lodge of the Philippine Islands was

constituted, was sovereign, supreme and exclusive territorial Jurisdiction in the Philippine Islands.

Lodges under the jurisdiction of other Supreme Councils were organized and installed in the Philippines but they all disappeared by Joining the Gran Logia Regional, except the La Perla de Oriente Lodge No. 1034, S.C., which is still working.

PHILIPPINE MASONRY IS UNIFIED

The greatest Masonic event during the American administration was the UNIFICATION OF FREEMASONRY IN THE PHILIPPINES on February 14, 1917.

This memorial event was reported by Brother Charles S. Lobingier, Deputy of the Supreme Council, to the Sovereign Grand Commander and the Supreme Council, in part as follows: "Within the past year a divided house has been joined together. Where there was diversity there is now unity; where there was weakness there is potential strength. In short, it is my privilege, to announce the unification of our rite in the Philippines. Not that there has ever been dissension among the bodies of our obedience here, but, as you will note from previous reports of mine, Scottish Rite bodies, acknowledging allegiance to other Supreme Councils, have continued to exist there alongside our own. The reasons for this were mainly historical and call for brief review. In the Philippines, Masonry considerably antedates American occupation. As long ago as 1856 the Spanish Admiral Malcampo, later Governor-General, organized a lodge at Cavite, under the Grand Oriente of Portugal."

Brother Teodoro M. Kalaw, the last Grand Master of the Gran Regional Lodge, at the inauguration of the Salomon Temple, Manila, ten days after the unification, in the course of his address commented on the event in this wise: "It is well to say it here that we, the Freemasons of the Old Grande Oriente Espanol, did not go to the union without titles nor name. We brought to it our heroic and historic past. We had our own glories, our own traditions, and a beautiful and magnificent history full of heroism and blood. That is the richness we brought .... We went to the union for this

sole consideration, only and exclusively, because we do not wish to see Freemasonry divided in the Philippines .... We went decidedly to the union to save the most principle: the UNITY OF FREEMASONRY."

At the present writing there are seventy-seven chartered Lodges and one under dispensation in the Philippine Islands under the jurisdiction of the Grand lodge of the Philippine Islands, F. & A. M. and several are on the way of formation. These lodges are located all over the Islands. In the farthest north province of Cagayan there is located the Mabini Lodge No. 39 named in honour of Brother Apolinario Mabini Filipino patriot and brain of the Philippine Revolution in the farthest south province of Davac, there is located the Sarangani Lodge No. 50 named after a mountain in the Island of Mindanao; in the east there is located in the Province of Leyte the Makabugwas Lodge No. 47, named after the morning star or "makabug- was" in Visayan dialect.

It can be safely affirmed, without fear of contradiction, that any brethren can go to any province in the Islands and surely meet other brethren. At present there are approximately six thousand Master Masons in the Islands.

MASONRY FLOURISHES IN MANILA

There are two concrete and one semi-permanent Masonic buildings in Manila, viz., the Masonic Temple, located in the Escolta, the business center in the Philippines; the Plaridel Temple named after the symbolic name of Brother Marcelo H. del Pilar, is located at Calle San Marcelino; and the Salomon Temple located at Calle Bilbao, Tondo, its main door facing the Manila Bay, one of the biggest and finest in the Orient and part of its foundations is being kissed by the rolling waves of the Manila Bay where the Spanish fleet, representing the sceptre and power of Spanish oppression, was destroyed by the American fleet under Admiral Dewey, representing democracy and the good-will of America by helping the Filipinos to establish their own free and independent government. In Cebu, the second largest city in the Philippines, there is another concrete Masonic building. Most of the Philippine Lodges own magnificent buildings.

The first book published about Freemasonry in the Philippines was printed in 1920 and written by Brother Teodoro M. Kalaw and this is the first attempt that real Freemasonry was brought to light and exposed to the Filipino public. I said real because the Freemasonry known to the majority of the people was the Freemasonry described and made known to the people by the friars to suit their purposes. The mere initiation to the mysteries of the Order involved the greatest personal sacrifice and therefore it was very risky to expose, explain and fight openly for the highest ideals and principles of the Craft. It meant as if between fire and powder, or having and the other out. All possible and imaginable means were exerted by the enemies of the Craft to discover the members in order to deport or to destroy the lodges, and by these tyrannical means the enemies of the Craft believed themselves to have succeeded in eradicating from its roots, at least in the Philippine Island, the triple and imperishable rights of men - Liberty, Fraternity, and Equality: Liberty to do right within the bounds of the law under which the rights of the individual and minority is protected as well as those of the majority; Fraternity, in the sober sense which regards that men are children of a common Father; and Equality in the eyes of the law, in political rights and in the rights of conscience.

There are three Masonic publications now in the Philippines, viz., "Hojas Sueltas," a monthly publication; and the "Far Eastern Freemason," a monthly publication; and the "Acacia," published fortnightly, Besides these, there are many bulletins issued by the various lodges.

FILIPINO MASONS ACTIVE PATRIOTS

In the fights of the Filipinos for their liberties the Filipino Freemasons have taken a leading and active part.

Dr. Jose Rizal, called the father of the Philippines, attorney Marcelo H. del Pilar, 33 degree, the founder and the first leader of Philippine Freemasonry, Graciano Lopez Jaena, patriot and founder of the "La Solidaridad," a fortnightly publication, were the leaders of the Filipino people in their fights for liberal reforms during the Spanish

rule. Andres Bonifacio, the Father of the Katipunan, Emilio Jacinto, the brain of the Katipunan; Emilio Aguinaldo, 32 degree, President of the erstwhile Philippine Republic, Apolinario Mabini, the brain of the Philippine Revolution; Antonio Luna, Commander-in-Chief of the army of the Philippine Republic, were the leaders in the fight for freedom against Spain and afterwards against America. During the present but peaceful fight for the final redemption of the Islands there stands, conspicuous, Hon. Manuel L. Quezon, 32 degree, Past Grand Master of the Grand Lodge of the Philippine Islands, President of the Senate, and Ex-resident Filipino Commissioner in Washington and the Filipino who has done more than any of his countrymen for the passage in the American Congress of the Jones Law, the preamble of which in part, is as follows:

"WHEREAS it is, as it has always been, the purpose of the people of the United States to withdraw their sovereignty over the Philippine Islands and to recognize their independence as soon as a stable government can be established therein, etc.

Hon. Rafael Palma, 32 degree, Past Grand Master of the Grand Lodge of the Philippine Islands, Senator and Ex-Secretary of the Interior; Hon. Teodoro M. Kalaw, 32 degree, Ex-Grand Master of the Regional Grand Lodge, Past Master of the Nilad Lodge No. 12 and Secretary of the Interior; Hon. Isauro Gabaldon, 32 degree, Filipino Resident Commissioner; Hon. Teodoro P,. Yangoo, 32 degree, Ex-resident Commissioner; Hon. Manuel Earnshaw, 32 degree, Ex-resident Commissioner, and many other leading Filipinos, have played an active part in Philippine affairs.

-----o----

“Masonry requires of Masons fraternal confidence, sympathy and love. Masons are taught to confide in each other. And in this world, where there is so much cold suspicion and jealously and distrust, is it not cheering to feel that there are faithful hearts into which we can pour our sorrows and griefs and wrongs, and be assured that they will be met by no sneering repulse, by no frigid exhortation to take care of yourself, and to manage your own affairs better; but rather by a warm brotherly

sympathy, that is at once interested fro you, ready to soothe and counsel and aid." Burroughs.

----o----

The Green Dragon Tavern, or Freemasons' Arms

By Bro. CHARLES W. MOORE, Massachusetts

What the Goose and Gridiron Tavern is in the ancient annals of London Freemasonry The Green Dragon Tavern is to the memories of the Free-mason, of Boston and New England. In it and about it revolved many of the most exciting activities of the Boston Revolutionary times, not the least of which were the patriotic caucuses and plottings of the brethren who in those days held their lodge in that historic building. But there is no need here to expatiate upon that subject: the whole story is told at length and in colourful detail in the article printed below, which is an extract beginning on page 155 of "The Lodge of St. Andrew, and the Massachusetts Grand Lodge," printed in Boston, 1870, "by vote of the Lodge of St. Andrew."

FREEMASONS' ARMS

NOTED LANDMARKS, which call to mind associations with the early history of a nation, always possess a peculiar interest to all lovers of their country, and the story belonging to them is awakening, as well as instructive. Among the famous places of Boston, in past days, was a widely known and celebrated building called The Green Dragon Tavern, situated on the border of a mill pond, in what is now Union street, and near the corner of Hanover street; "in its day," it was the best hostelry, of the town. The celebrity of the "Green Dragon" however, is not now due to any remembered excellence of hospitable entertainment, but for the social and political public and private gatherings of the people, - with other interesting local incident, -

for three fourths of a century, antecedent to the American Revolution; and above all, for the stirring, patriotic, no less than timely consequential measures determined under its roof by the historic men of '76, who brought to pass that memorable Epoch. It was indeed the cradle of "Rebellion"; the chosen asylum, where the Revolutionary master spirits, -who organized successful resistance to British aggression on the liberties of the colonies, - took grave counsel together.

To the Masonic Fraternity of Massachusetts, the old "Green Dragon," - which, a century ago, began to be called also "Freemasons' Arms," - presents associations of especial significance. It was here within its walls, that the Freemasonry of this commonwealth was preserved in Grand Lodge jurisdiction, bright and vigorous; where its charities, its hospitalities, and its good tidings were kept up between the years 1775 and 1792, a period which witnessed the disruption, by reason of the war for Independence, of important branches of the Order in Massachusetts. Still further, this was the scene of Warren's most intimate political and Masonic associations, with the patriots and Masons of his time.

To the members of the Lodge of St. Andrew, this estate, - their own magnificent possession for more than a hundred years, - is endeared by ties which run over a still longer period.

No picture of the Green Dragon Tavern of any description, is known to be in existence save the on now presented in this "Memorial." This was engraved recently for the Lodge of St. Andrew, from a model which the Hon. N.B. Shurtleff prepared some years since, with his usual accurate and thorough knowledge of ancient noted Boston houses. From this model in wood, with much painstaking on the part of the "Lodge," in the way of exhibiting it for criticism to old inhabitants who were familiar with the look and details of this ancient structure - which was removed forty-two years ago, - the present picture has been made. It is believed to be a faithful representation and it may also be affirmed that it is unanimously recognized as such by every one who is competent to judge.

FROM THE RECORDS OF THE LODGE

At a Quarterly Communication, March 24, 1864 the Worshipful Master, Edward Stearns, called the attention of the Lodge to the fact that the Green Dragon Tavern was purchased by this Lodge, March 31, 1764, and that Thursday next, the 31st instant, would complete a period of one hundred years from the date of the deed of that estate. Whereupon, on motion of Brother Wellington, it was

Voted, That a committee of five be appointed, with full power to make arrangements for celebrating the Centennial Anniversary of the purchase of the Green Dragon Tavern.

The following brethren were appointed: A. A. Wellington, Charles W. Moore, J.R. Bradford, Samuel P.Oliver, and Isaac Cary.

On motion of Brother Palmer, it was

Voted, That the above committee be increased to eight, that being the number of the original committee appointed January 12, 1764, "to purchase a house for the benefit of the Lodge of St. Andrew."

The Worshipful Master, Brother Wm. F. Davis, Senior Warden, and Brother John P. Ober, were thereupon added to the committee.

THE FOLLOWING IS THE LODGE RECORD OF THE CELEBRATION

A special meeting of the Lodge of St. Andrew was held in the new building on the "Green Dragon" estate, Union street, on Thursday evening, March 31, 1864, at 6 1/2

o'clock, for the purpose of celebrating the Centennial Anniversary of the purchase of the Green Dragon Tavern.

An apartment in the building was suitably decorated for the festival, and a bountiful dinner provided.

The Worshipful Master presided, and in a dignified, appropriate address, invoked the attention of the brethren to the ceremonies of the evening, and to the remarks of members whom he should call upon to speak upon the pleasant Masonic memories suggested by the spot whereon the Lodge was then assembled, and to the historical incidents connected with the "ancient Inn." After a proper allusion to the distinguished men who had held Masonic intercourse together in times past in the hall of the "Green Dragon," the Worshipful Master called up M.W.Brother Wm. Parkman:

Who stated that on the 12th day of January, 1764, the Lodge resolved by vote to purchase a house; accordingly Thomas Milliken, Samuel Barrett, Edward Foster, Caleb Hopkins, Moses Deshon, William Haskins, Joseph Webb, and John Jenkins were chosen a committee for that purpose. On the succeeding 31st of March, Catherine Kerr, by her deed of that date, conveyed in fee the premises known as the Green Dragon Tavern, unto the above named committee. The estate was managed by committees of the Lodge until 1832, when the estate was conveyed to Brothers Benjamin Smith, Henry Purkett, Zephaniah Sampson, David Parker, Thomas W. Phillips, John Suter, and Ezekiel Bates, to be held by them as trustees for the use and benefit of the Lodge of St. Andrew. In January 1852, Brothers Smith, Purkett, and Suter being deceased, a new board of trustees, consisting of Brothers David Parker, E. Bates, T. W. Phillips, Z. Sampson, J.P. Ober, Thomas Resteaux, and Wm. Parkman were chosen, to whom the premises were conveyed for the use and benefit of the Lodge. Brother David Parker was chosen chairman, Brother T. W. Phillips, treasurer, and Brother Wm. Parkman, secretary. In 1855 Brother Parker having removed from the city, resigned as chairman, and Brother John P. Ober was elected to fill the vacancy. In 1859 Brother Phillips died, and Brother Restieaux was elected treasurer.

The Most Worshipful Winslow Lewis then addressed the lodge, and said that:

By the dispensation of the Supreme Grand "Master, a severe domestic affliction has deprived us all of the presence of Brother Charles W. Moore, from whom we should have received the fullest information of those memorials of the past, which are so hallowed to the memories of every member of the Lodge of St. Andrew, who are now assembled to commemorate, on this spot, the associations connected with a locality dear to every Masonic heart, to every patriot's breast! But, Worshipful Master, our Brother Moore, though absent, and stricken by bereavement, was not willing to let this Centennial occasion pass by, without communicating such interesting facts relating to the Green Dragon Tavern as he had from time to time preserved. And I therefore shall, with your permission sir, read a communication on this subject, which my Brother Moore has handed me, to be presented to the Lodge at this festival.

REMINISCENCES OF THE GREEN DRAGON TAVERN

With perhaps the single exception of Faneuil Hall, there was no public building in Boston at the close of the last century, which had acquired a more extensive notoriety or filled a larger place in the local history of the town, than the old "Green Dragon Tavern." I need not trouble you with any particular description of it, for that will be given by one who is pre-eminently distinguished for his extensive and accurate knowledge of all the interesting historical localities of the city.

We have no record or other authentic evidence of the fact, but there can be little doubt that St. Andrew's Lodge, which was, in its incipiency, composed largely of North-End men, originated and was informally organized in the "Long Room," so-called, in the northerly end of this Tavern, in the year 1752. It is nevertheless proper to say, that this inference is predicated on the known fact, that it was in this Hall that in 1756 it was re-organized and commenced work under a Charter from the Grand Lodge of Scotland, - a circumstance that would not have probably occurred, had not the Hall been previously occupied by it, and was then in a condition suited to its purposes. And this hypothesis is strengthened by the additional fact, that it continued to hold its regular monthly meetings here until the year 1818, when it was removed to the Exchange Coffee House.

It was in this "Long Room," also, where so much of our Revolutionary history was made, that the Massachusetts Grand Lodge - an offshoot of St. Andrew's Lodge - with Joseph Warren for its Grand Master, was organized on the 27th of December, 1769, and continued to hold its meetings until its union with the St. John's Grand lodge in 1792.

In 1697 the tavern was kept by John Cary, and was at that early day, and perhaps earlier, known as the Green Dragon Tavern.

In 1764 the property was purchased by St. Andrew's Lodge, when it took the name of "Freemasons' Arms," - the new proprietors having placed a large Square and Compass on the front of the building. It however soon after dropped this title, and was more popularly known as "Masons' Hall"; by which name it continued to be masonically designated until the removal of the Lodge, when it resumed its ancient title of "Green Dragon Tavern."

On the 24th of June, 1772, the festival of St. John the Baptist, was celebrated by the Massachusetts Grand Lodge, by a public procession, formed at Concert Hall, the brethren marching in full regalia to Christ Church in Salem street, where "a very suitable and pertinent discourse was preached by the Rev. Samuel Fayerweather, of Narragansett"; after which they returned to Masons' Hall, and "dined together in the Garden, under a long Tent erected for that purpose; and the remainder of the day was dedicated to mirth and social festivity."

The garden here spoken of, was in the rear of the house, and extended northerly to the water, covering the ground now occupied by Mr. Riddle as a salesroom. Our late Brother Sampson has said to me that he was accustomed in his boyhood days, to fish for flounders at the lower end of this garden; which, in early times, extended to what was then known as the "Mill Pond." -a large basin of salt water, cut off from Charles river by dykes, and used for mill and other purposes. It was here that in the winter-time the "North-End Boys" and the "West Enders" used to fight their mimic, and not always bloodless, sectional battles, until, after the occurrence of several serious

mishaps, they were interfered with and their sports forbidden by the Selectmen of the town. It is hardly necessary to say that the area formerly occupied by this pond is now an extensive business section of the city.

There were present at the above celebration, M.W. Joseph Warren, Grand Master; R. W. Joseph Webb, D.G.M.; Paul Revere, S.G.W., pro tem.; Thomas Crafts, J.G.W. pro tem.; Samuel Barrett, G. Treasurer; Wm. Palfrey, G. Secretary; and the Masters, Wardens, and brethren of St. Andrew's Tyrian, Massachusetts, and St. Peter's Lodges, together with a sufficient number of visitors to make a company of ninety-seven brethren, which at that early day was a very large and full attendance.

Public Masonic Processions were at this time of rare occurrence. One of the earliest of which we have any record, took place on St. John's Day, Dec. 27, 1749, and was the occasion of unusual curiosity and interest in the community. It called forth from a learned wit a short poem, in which the circumstance is treated with much satirical humour and ridicule. The author of this poem was Joseph Green, a merchant of town, and undoubtedly an Anti-Mason, though it would be difficult to tell from what motive, unless it was that he had failed to obtain admission into "the Lodge." But whatever the motive may have been, the poem is so well done and so keen in its satire, that I do not hesitate to quote a few passages for your amusement. The marching of the Procession is thus described:

"See! Buck before the apron'd throng,

Marches with sword and book along;

The stately ram, with courage bold,

So stalks before the fleecy fold,

And so the gander, on the brink

Of river, leads his geese to drink."

The keeper of the Royal Exchange Tavern, where Masonic meetings were at one time held, is taken notice of in this wise:

"Where's honest Luke? that cook from London;

For without Luke the Lodge is undone.

'Twas he who oft dispell'd their sadness,

And filled the Brethren's heart with gladness

Luke in return is made a Brother,

As good and true as any other,

And still, though broke with age and wine,

Preserves the token and the sign."

In another place Luke comes in with less credit

"The high, the low, the great and small,

James Perkins short, and Aston tall;

Johnson as bulky as a house,

And Wethered smaller than a louse.

We all agree, both wet and dry,

From drunken Luke to sober I."

The poet designates Lewis Turner as "Pump Turner," probably from his occupation. Dr. Thomas Aston figures as "Aston tall." Francis Johonnet is called "laughing Frank," and is thus nicely introduced:

"But still I see a numerous train:

Shall they, alas! unsung remain?

Sage Hallowell, of public soul,

And laughing Frank, friend to the bowl;

Meek Rea, half smother'd in the crowd,

And Rowe, who sings at church so loud."

Aston was an apothecary and grocer; Hallow here referred to, was probably Captain Benjamin Hallowell an active and influential Mason; John Rea was a ship-chandler, and kept in Butler's Row; John Rowe afterwards Grand Master, was a distinguished merchant and importer, and lived in Essex street, and the owner of Rowe's pasture, through which Rowe street now runs; Buck, probably means Buckley member of the First Lodge, as were also Henry Whethered and Henry Johnson.

Our brethren, in these early days of the Institution in the colonies, were more particular in the observance of the winter and summer festivals of the Order (Dec. 27th and June 24th) than their successors have been. These celebrations, however were not always public. On the contrary, I believe that of the 24th of June, 1772, was an exceptional case in the history of the Massachusetts Grand Lodge; and, consequently, in that of our own Lodge; for the two bodies, on all occasions, moved as a unit, and held their festivals together at the Green Dragon. I will not occupy your time by referring to them in the order in which they took place, but that of 1773, being the last with which General Warren's name is connected as being present, I deem it worthy of special notice in this connection; and this cannot be done more satisfactory than in the words of the record. The annual communication of the Grand Lodge was held this year, on the 3d of December, and after the ordinary business had been disposed of, the record says:

"The Most Worshipful Grand Master (Warren) then desired the opinion of the Grand Officers present, with respect to Celebrating the Feast of St. John the Evangelist, 27th Instant.

"Motioned and Seconded, The Feast be Celebrated the 27th Instant, at Masons' Hall (at the Green Dragon).

"Voted, The Stewards of the Grand Lodge of St. Andrew's, and the Massachusetts Lodges, agree for and provide the dinner, and that three Brethren be desired to joyn the Stewards.

"Voted, Brothers Bruce, Proctor [and] Love.

"Voted, The Festival be advertised in the Public Prints."

I accordingly find in the "Boston Evening Post," of December 20, 1773, the following advertisement:

"THE Brethren of the Honourable Society of Free and Accepted MASONS, are hereby notified, That the Most Worshipful JOSEPH WARREN, Esq., Grand Master of the Continent of America; intends to Celebrate the Feast of St. JOHN the Evangelist, on Monday the 27th of December Inst. at Free Masons' Hall (at the Green Dragon), Boston, where the Brethren are requested to attend the Festival.

By Order of the Most Worshipful Grand Master. Wm. Hoskiss, G. Sec'y.

"N.B. Tickets may be had of Mess. Nathaniel Coffin, junr., William Mollineaux, junr., and Mr. Daniel Bell.

"The Table will be furnished at Two o'clock."

This "Feast" was held in the Long Room of the Green Dragon on the 27th, and the record names as being present, "M.W. Joseph Warren, Esq., Grand Master; Hon. Wm. Brattle, Esq.; Rev. Dr. Samuel Mather; Worshipful Joseph Webb, Esq.; and thirty-eight others including the Grand Officers."

There had formerly been some degree of coldness between the two Grand Lodges in the Province; as was natural enough in view of the causes which led to the organization of the younger body. It is therefore the more gratifying to find on the record such unmistakable evidence of the fraternal feeling existing between them at this time, as the following:

"The Most Worshipful Grand Master was pleased to direct three Brethren, viz: Jona. Williams, Elisha Thatcher, and H. Hatell, to wait upon The Most Worshipful John Rowe, Esq., Gd. Master, the Grand Officers and Brethren at Their Feast, at Col. Ingersoll (Bunch of Graves Tavern), to acquaint them, the Healths would be drank at half after 4 o'clock. The committee returned for answer, that Grand Master Rowe and the Brethren concerned would return the Compliment at that period."

I give the following summary of the "Reckoning on this occasion as a matter of curious reminiscence:

50 dinners a 3 s ----------7. 10 0

13 dbtle. Bowles Punch ----------1. 14 8

12 Bottles Port a 3 s ----------1. 16 0

17 do. Medaira, a 4 s ----------3. 8 0

Advertising---------- 8 0

14. 16 8

Collected-40 Tickets a 6 s 12. 0 0

After Collection ---------- 2. 16 0

14. 16 8

"Punch" was a favourite Beverage in the days which we are speaking, and very large "double Punch Bowles" were a fashionable, if not a necessary appendage to the dinner table on all public occasions; nor we they dispensed with until a much later date.

Our late Brother John J. Loring was initiated in Masonry at the Green Dragon, and used to describe with quiet humour, the appearance of Brother Eben'r Oliver, - one of the old-school North-End mechanics, and the Closet Steward of the Lodge, - while in the discharge of what the brethren then doubtless held be one of the most important of his official function. He was a large portly man, and without exaggeration, might exclaim with Falstaff,

"I am in the waist two yards about." He was ....."fat, Sleek-headed, and such as sleep o'nights..... "In fair, round belly, with good capon lined."

But withal a most excellent, amiable, and faithful brother.

The Lodge having reached a convenient resting place in its "work," the brethren were called from labour to refreshment, - and refreshments in those days was what the word in its common acceptation implies. At this interesting period of the proceedings, Brother Oliver never failed promptly to present himself at the door, in his best, "bib and tucker," bearing a huge Punch Bowl! - one half resting on his correspondingly huge abdominal protuberance, the other supported his brawny arms. Thus prepared for the encounter, the brethren being seated "in order," with their glass in hand, - he, with dignified solemnity, and fully impressed with the magnitude of the business before him slowly commenced his tour of duty, - paying his respects first to the Master in the "East," and then passing regularly around the hall, until the members were all supplied, or in the technical language of the day, "all charged," and waiting the order of the Master. He then slowly retired, with the benedictions of his brethren, and a consciousness of having faithfully performed his share in the "work" of the evening!

Such a scene would not commend itself to favour at the present time; but it was one of a class common, only in the Lodges, but with modifications, in the social, civil, literary and religious societies of that early day, when .... The funeral baked meats

Did coldly furnish forth the marriage tables."

It was in the "Long Room" of the Green Dragon that on the 28th of August, 1769, the present St. Andrew's Chapter was organized as a Royal Arch Lodge, under the authority of the Charter of St. Andrew's Lodge. This degree was anciently given in Masters' Lodges; which arrangement was subsequently changed, and it was conferred in Royal Arch Lodges, attached to and working under the authority of the Charters of Craft lodges. The present Constitutions of the Grand Lodge of Ireland still retain a nearly analogous provision in the following words: "Every Warrant to hold Councils or Encampments, shall be granted to some warranted or acknowledged Lodge to which a Royal Arch Chapter is attached; and shall not only bear the same number,

but shall be held in the same place in which the Lodge and Chapter usually hold their meetings."

General Warren was a member of this Lodge, and being present in 1770, the year after its organization, the record says he "gave his opinion in favour of holding (continuing) the Royal Arch Lodge until he should receive instructions from Scotland. If then so directed, he will grant them a Charter therefor." There is no evidence that such a charter was required or issued, and the Lodge continued to hold its meetings at the same place, and under its original authority, until the 25th of November, 1790, at which date we find in the records the following vote:

Voted, That Brother Matthew Groves be a committee to return the thanks of this Lodge to St. Andrew's Lodge for their politeness in granting us the use of their Charter.

General Warren, as before stated, was a member of the Royal Arch Lodge, as were also Col. Joseph Webb, Col. Paul Revere, and other prominent members of St. Andrew's Lodge. Indeed, of the twenty-one members who composed the Royal Arch Lodge in 1769, fourteen of them were members of St. Andrew's Lodge. In 1794 this Lodge assumed the name of a "Royal Arch Chapter," and in 1798 it united with King Cyrus Chapter of Newburyport, and at Masons' Hall, in the "Green Dragon Tavern," organized the Grand Royal Arch Chapter of Massachusetts.

On the 17th of May, 1770, the petitioners for "the Massachusetts Lodge," which was a scion of St. Andrew's Lodge, met at "Masons' Arms," in the "Green Dragon Tavern," and organized that body. It held its second meeting at the same place on the following 4th of June, and was then removed to "Concert Hall." And on the 10th of November, 1795, Columbian Lodge also held a meeting at the "Green Dragon." These were the only occasions when the "Long Room" was ever occupied by any other private Masonic Lodge than our own. Columbian Lodge was at this date located at Concert Hall, and its occupancy of the room on the occasion referred to, was probably a matter of accommodation to the proprietors of that establishment, which was then the popular resort for dancing parties and other social purposes.

But it is perhaps to the political associations which cluster around its name, that the Green Dragon Tavern is more particularly indebted for its historic celebrity. It was here that many of the most important and eventful of the political transactions preceding the Revolution were, if not positively inaugurated, discussed, matured and put into execution. That this was so, is undoubtedly in some measure to be accounted for by the fact, that the Hall in the building was the only room in the Northern section of the town, excepting Deblois's Hall, on the corner of Queen and Hanover streets, which at that time was adapted to popular assemblies; and by the additional and perhaps more significant fact, that the principal leaders of the Revolution in Boston, were members of the Masonic Fraternity, and many of them of the Lodge which held its communications there, - a circumstance which would very naturally influence them in the selection of the place for their private consultations. It is not however, to be inferred from this, that they either met as Masons or used Masonry as a cover to their purposes; for others than Masons were associated with them. But be this as it may, it will not be irrelevant nor perhaps wholly uninteresting to the members of the lodge, to refer briefly to some of the more popular purposes to which the Hall, in the early days of its history, was appropriated.

One of the largest, and perhaps one of the most efficient of the political clubs which sprung into existence during the troublous times of 1768, and onward, was that known as "The North-End Caucus." This body was composed almost exclusively of North-End mechanics, - distinguished for their daring and activity, - and held its meetings in the Hall of the "Green Dragon Tavern." Warren who, Frothingham says, was idolized by the North-Enders," was an influential member of it, as were Revere and others of his personal friends.

The Hall was also used as a central and safe place for the meetings of private committees and rallying clubs, with which Warren, as chairman of the "Committee of Safety," was in frequent consultation, and directed their movements. Barry, in his History of Massachusetts, says: "The town (Boston) was full of clubs and caucuses, which were used with effect to secure unity of action; and the hardy mechanics who had done so much to promote the industrial prosperity of the metropolis, and who now acted as patrols, were the steady supporters of the patriot cause. In vain were the artifices of loyalists employed to seduce them to compliance with the wishes of his excellency; and when their services were required at the barracks, 'all the carpenters

of the town and country' left off work; and British gold was powerless to tempt them, though 'hundreds were ruined, and thousands were half starved,' nay, they went further, and obstructed the works of the governor. His supplies of straw were set on fire; his boats conveying bricks were sunk; and his wagons laden with timbers were overturned."

The character and services of these important Clubs are well illustrated by our Brother Paul Revere, in his narrative of the events of 1775, when he says, about thirty persons, chiefly North-End mechanics, had agreed to watch the movements of the British soldiers and the Tories, in anticipation of their descent on Concord. These patriots met at the Green Dragon Tavern. "We were so careful," he says, "that our meetings should be kept secret, that every time we met, every person swore upon the Bible that they (he) would not discover any of our transactions, but to Messrs. Hancock, Drs. Warren and Church, and one or two more leaders. They took turns to watch the soldiers, two by two, by patrolling the streets all night."

In reference to this club, Elliott, in his history of New England, has the following: "Among the most active of the Sons of Liberty was Paul Revere. In the Fall and Winter of 1774-5, some of the best Boston mechanics formed themselves into a club, to watch the doings of the British soldiers. They were 'High Sons of Liberty,' and men of action, who met at the Green Dragon Tavern; and every man swore on the Bible that nothing should be revealed except to Samuel Adams, John Hancock, Dr. Warren, and Dr. Church" (the latter a traitor). Revere was a leading man in this club, and was sent by Warren on the night of the 18th of April to notify Hancock and Adams of the movement of the British troops on Lexington and Concord, at the former of which places these two patriots were concealed.

Another of these Clubs which held their meetings at the Green Dragon Tavern, was the "Caucus-Pro Bono Publico," of which Warren was the leading spirit, and in which, says Elliott, "the plans of the Sons of Liberty were matured."

It is to be regretted that no authentic record of the names of the persons who composed the Boston Tea Party in 1774, has come down to us. "But," says

Frothingham, "as Warren was presented to the Privy Council as one of the prominent actors in these proceedings, and was held up by his political opponents at home, as one of the Mohawks," and as "he was not one to shrink from any post of duty, it is not more improbable that he was one of the band who threw the tea overboard, than that his friend John Hancock (captain of the Cadets) should have been one of the guard to protect the actors."

The tradition of the Lodge is, that all the preliminary measures in this affair were matured at the Green Dragon, and that the execution of them was committed mainly to the members of the North-End Caucus, - that stalwart and fearless band of North-End mechanics, whose directing genius was Warren, - having the cooperation of the more daring of the "Sons of Liberty." That Warren was present as a leader in the affair, does not admit of any serious doubt; nor is there any question that his personal friends Samuel Adams, John Hancock, Joseph Webb, Paul Revere, Thomas Melville, Adam Collson, Henry Purkett (who used modestly to say he was present only as a spectator, and in disobedience to the orders of his Master, who was actively present), and other patriots of the day, were cognizant of it, - and some of whom at least are known to have participated in its final consummation. It was the first act in the great drama, the conclusion of which was the independence of the country.

The "Master" referred to above, with whom our late Brother Purkett served his apprenticeship, was Samuel Peck, a cooper by trade, and one of the leading and influential members of the "North-End Caucus." He was also an active member of St. Andrew's Lodge, - a connection which strengthens the tradition of the Lodge, that the table for the famous Tea Party was first spread in its "Long Room." Among the members of the Lodge, who are known to have taken an active part in the affair, were Adam Collson, Thomas Chase, Samuel Gore, Daniel Ingollson, Samuel Peck, Edward Proctor, Henry Purkitt, and Thomas Urann.

I have looked in vain for a copy of an old revolutionary song said to have been written and sung as a "rallying song" by the "tea party" at the Green Dragon. The following fragment, though probably not in all respects an exact transcript of the original, will indicate its general character:

Rally, Mohawks! - bring out your axes!

And tell King George we'll pay no taxes

On his Foreign tea!

His threats are vain - and vain to think

To force our girls and wives to drink

His 'vile Bohea!

Then rally boys, and hasten on

To meet our Chiefs at the Green Dragon.

Our Warren's there, and bold Revere,

With hands to do and words to cheer

For Liberty and Laws!

Our country's "Braves" and firm defenders,

Shall neer be left by true North-Enders,

Fighting Freedom's cause!

Then rally boys, and hasten on

To meet our Chiefs at the Green Dragon.

I regret not being able to give the balance of this song, but perhaps some curious antiquary may hereafter discover it, if it ever appeared in print. I am inclined to think, however, that it was a doggerel made for the occasion, and passed away when it ceased to be of use, or appropriate. The two stanzas I have reproduced, are given as nearly as my memory serves, as they were often recited more than a third of a century ago, by the late Brother Benjamin Gleason, who, born near the time, was curious in gathering up interesting reminiscences of the revolutionary period of our history.

In January 1788, a meeting of the mechanics and artisans of Boston was held at the Green Dragon Tavern, and there passed a series of resolutions urging the importance of adopting the Federal Constitution, then pending before a Convention of delegates from different parts of the State. Hon. Daniel Webster, in a speech delivered by him at Andover, in the autumn of 1843, referring to this meeting and these resolutions, holds the following language: "There was a particular set of resolutions, founded on this very idea of favouring home productions, full of energy and decision, passed by the mechanics of Boston. And where did the mechanics of Boston meet to pass them? Full of the influence of these feelings, they congregated at the Head-Quarters of the Revolution. I see, waving among the banners before me, that of the old Green Dragon. It was there, in Union street, that John Gray, Paul Revere," - both members of the Lodge,- "and others of their class, met for consultation. There, with earnestness and enthusiasm, they passed their resolutions. A committee carried them to the Boston delegation in the Convention," then in session. Paul Revere, whom Mr. Webster in a previous address, delivered on another occasion, says, was, "a man of sense and character, and of high public spirit, whom the mechanics of Boston ought never to forget," was chairman of this committee. He placed them in the hands of Samuel Adams. "How many mechanics," said Mr. Adams, "Were at the Green Dragon when these resolutions were passed?" "More, sir," was the reply, "than the Green Dragon could hold." "And where were the rest, Mr. Revere?" "In the streets, sir." "And how many were in the streets?" "More, sir, than there are stars in the sky."

The late Hon. Edward Everett, in an address on the Battle of Lexington, delivered at Lexington on the 19th of April, 1835, speaking of the patriot Samuel Adams, says:

"He was among the earliest and ablest writers on the patriotic side. He caught the plain, downright style of the Commonwealth in Great Britain. More than most of his associates, he understood the efficacy of personal intercourse with the people. It was Samuel Adams, more than any other individual, who brought the question home to their bosoms and firesides, not by profound disquisitions and elaborate reports, - though these in their place were not spared, - but in the caucuses, the club rooms, at the Green Dragon, in the ship-yards, in actual conference, man to man and heart to heart."

The Old South Church was, in these stirring times, called by the patriots, the Sanctuary of Freedom; while, on the other hand, the Green Dragon Tavern was denounced by the Tories as a Nest of Traitors! The distinction in these appellations is more obvious than the difference! The enemies of the tyrannical and oppressive measures of the government, were all either patriots or traitors, according to the standard by which they were tried.

I give these anecdotes as striking and forcible illustrations of the popular character of the Green Dragon, and of the important part which the mechanics of the North-End played in public affairs, at that day. It is not however, to be inferred that the mechanics residing in other sections of the town were inactive. That the former appear more prominently than other of their class, is probably owing to the circumstance that the North-End was then the business part of the town, and where most of the mechanical trades were carried on.

It man I think, be safely assumed, that from the year 1767, when the Townshend Revenue Acts were passed, imposing a Tax on Tea, creating a Board of Customs, and legalizing Writs of Assistance, to the close of the War of Independence, there was not a other public house in the whole country, and assuredly not in Massachusetts, where so much of the "secret history" of the Revolutionary period was made, as at the old Green Dragon Tavern; and it is to be deeply regretted that the subject was not attended to when that history could have been intelligently and reliably written. It is now too late. The patriotic men who alone could have furnished the material have passed away, - and they have taken their "secret" with them.

When Mr. Webster, who was perhaps better read in the early local history and events of the Revolutionary period than any other public man of his time, described the Green Dragon Tavern as the "Head-Quarters of the Revolution," he wrote the title page, and opened a volume, which, if written as he alone could have written it, would have been an addition to the early political annals of the Commonwealth of surpassing interest and importance.

----o----

CORRECTION

In the article on "An Early Masonic Document of South Carolina," by Samuel Oppenheim, in our July number, our attension has been called by the author to a misreading in our printing of some of the names in the facsimile petition and in giving the names of the signers on behalf of the various lodges. The name in the petition printed as E. W. Weyman should, according to Mackey's History of Freemasonry In South Carolina, be Cav: Weyman, and that printed as G. McArthur, Jr. Grand Warden should be Geo. Aertsen, Junr. Grand Warden. In the list of lodge signers, Sam Campbell, of Lodge No. 4, should read Law. Campbell; Lodge No. 5, Alex. Roff should be Alex. Ross; Lodge No. 8, T. Reid should be S. Reid; Lodge No. 10, E. W. Weyman again should be Cav: Weyman; Lodge No. 11, Samuel Pilbury should be Samuel Pilsbury; Lodge No. 16, Touber Borten should be Jabez Borten; Lodge No. 17, J. N. Mitchell should be Jno. Mitchell.

In the account of the signers the reference to E. W. Weyman, Lodge No. 10 should be Cav: Weyman; and the reference to Simon Magwood should read: Simon Magwood, of Lodge No. 14, was Grand Master in 1802. In 1828 he wrote to the Grand Lodge asking to be excused from further attendance because of age, saying he had attended meetings for forty years. He then presented his apron to the Grand Lodge, of which he was thereupon made an honorary member.

----o----

"The first thought of a Mason should be, as his duty is, to trust in God. This thought leads the true Mason to desire His aid and guidance. From this comes Faith: and then follows Hope, inciting to action. Trust and Hope inspire confidence in government and respect for law." H.G. Reynolds.

----o----

THE LIBRARY

A GERMAN MASONIC BIBLIOGRAPHY

BIBLIOGRAPHIE DER FREIMAURERISCHEN LITERATUR; by August Wolfstieg. Published 1911-13 by the Verein Deutscher Freimaurer, Germany. Vol. I, 1990 pp.; Vol. II, 1041 pp.; Vol. III (Register), 536 pp. Octavo, paper covers, weight twelve pounds. Anastatic reprint, Leipzig, 1923. Price $18.00, carriage extra. Obtainable through the National Masonic Research Society, Cedar Rapids, Iowa.

OF MAKING MANY BOOKS THERE IS NO END; and much study is a weariness to the flesh." The preacher who thus admonished his readers may not have been a member of our ancient and Honorable Fraternity - I seriously doubt it - yet his words are decidedly applicable to the voluminous literature of the Craft. One little suspects how many books have been written about Freemasonry until he turns the pages of the three large volumes of Wolfstieg's masterpiece named above. His name is familiar to Masonic students conversant with the German language, for he ranks among the foremost Continental Masons of the present day; but for all his other writings his fame will be preserved to Masonic posterity through this stupendous bibliography of Craft literature.

The earliest Masonic bibliography known is the four page list included in the Almanach des FrancMacons for 1757. Other compilations were made in later years, of which Deutsche Buecherkunde der Freimaurerei by Karl Christoph Stiller, published in 1830, was by far the most pretentious. It described 1052 Masonic publications.

Brother Stiller, however, was not the first European of his period to consider the publication of an extensive Masonic bibliography. His efforts were preceded by those of Friedrich Mossdorf (1757-1843) and Johann Christian Gaedicke (1763- ?) who had

each compiled lists, but which were never published in book form. Mossdorf, however, did publish (1826) his Handbuch der Mysterien and Geheime Verbindungen, which was part of the proposed bibliography, but unfortunately, never printed.

The German Masonic literature of the first half of the last century clearly indicates an active interest in the Fraternity. Only sixteen years elapsed after the publication of Stiller's bibliography when the foremost volume of its kind for that century appeared, the Bibliographie der Freimaurerei, by Dr. Georg Klosz, published in Frankfort in 1844. Klosz compiled a list of over 5400 titles, and added greatly to the value of his book by means of explanatory notes. This volume completely overshadowed all previous bibliographies, which are of value now only as curiosities of Masonic literature.

The next noteworthy contribution to Masonic lbibliography was the supplement to Klosz’s book, compiled by Reinhold Taute, Maurerische Buecherkunde: Ein Wegweiser durch die Literatur der Freimaurerei, published in 1886. Early books not known to Klosz were added, and the list is especially complete in hooks published between 1844 and 1885. It has copious notes, and is an improvement on Klosz inasmuch as a more detailed classification of subjects is made.

The phenomenal growth of the Masonic Fraternity in the years following 1886 made it very advisable to prepare a new bibliography of Masonic books. As early as 1903 the Verein Deutscher Freimaurer considered the subject, and after careful deliberation, a special committee was appointed to devise ways and means of undertaking the colossal task. Prof. Dr. August Wolfstieg was appointed chairman of the committee which was finally authorized to carry cut the assignment, an appropriation of approximately $6500 was made, and under Wolfstieg's leadership, five ladies, experienced in library work, spent ten months in visiting Continental libraries and gathering necessary data. The classification of material was begun in October 1910, and in the following year the first volume of Wolfstieg's Bibliographie der Freimaurerischen Literatur appeared. Volume II was published in 1912, and the Register (index) followed in 1913.

It is essential to examine the books carefully in order to fully appreciate the value. They are not specifically designed for reading or study - for such close application to the volumes is indeed "a weariness to the flesh." Yet to the critical student of Masonry, and to librarians especially, the work is a positive necessity.

The 43,000 titles which the first two volumes contain are divided into two large classifications - general and historical. The first of these is subdivided into nineteen general heads, of which the following are a few: bibliography, catalogs, journals, pocket-companions, collections and serial works, anthologies and songs, addresses and sermons, encyclopadias, essays, etc. One hundred and eighty-seven pages, comprising 3771 items, are devoted to this first division.

The second division treats of Masonic history under fifty-four heads. The first nine include books and articles on introduction to Masonic history, secret societies and their history, the history of Freemasonry in general, early history, the mysteries and building art of ancient times, medieval period, the Renaissance and the Reformation, the classical period, and the general history of Freemasonry after the establishment of the Grand Lodge of England. Thirty-four heads treat of Masonic history in various parts of the world by geographical classification. The remaining divisions itemize books on military lodges, biographies, catalogues of Masonic antiquities, coins, medals, seals, heraldry, hieroglyphics, topography and chronology.

The original plan was to include only German publications, but after the work was begun, it was wisely decided not to entirely omit foreign language publications. A list of library catalogs consulted clearly indicates, with the exception of one American, three English, two French and three Dutch lists, that very little attention was given to anything but German indexes. It is to be regretted that the many existing English and American catalogs were not consulted, among them those of the Iowa Masonic Library, Cedar Rapids, Iowa; the Supreme council, A. & A. S. R., Washington, D. C.; Library of Enoch T. Carson, valuable because of comprehensive and illuminating notes; the Masonic Library of General Samuel C. Lawrence, now in the possession of the Grand Lodges of Massachusetts; Library of the Grand Lodge of Pennsylvania; and others which might be mentioned. These could have been obtained without difficulty.

Yet it is possible that the absence of many English and American publications in this bibliography par excellence may stimulate an energetic American Masonic association or an individual brother to prepare a bibliography of Masonic books and noteworthy magazine articles which have appeared in the English language. Such an enterprise would, of necessity, be a labor of love; but to any one familiar with the literature of the Craft, the assignment would not be a difficult task. I confess that I should like to undertake it myself. J. H. Tatsch.

* * *

CONCERNING THEOPHRASTUS BOMBASTUS VON HOHENHEIM, OTHERWISE CALLED PARACELSUS

PARACELSUS; HIS PERSONALITY AND INFLUENCE AS PHYSICIAN, CHEMIST AND REFORMER, by John Maxson Stillman, Professor of Chemistry Emeritus, Stanford University, Published by The Open Court Publishing Co., Chicago. Order from National Masonic Research Society, Cedar Rapids, Iowa. Cloth, 184 pages, bibliography, illustrated. Price $2.10.

After the Barbarians had smashed up Roman civilization there ensued a period of restlessness during which tribes and nations ran about like grasshoppers in a field; governments came and went like smoke; and the chief business of man was to rant about over the earth making war. In the course of time this vast and bloody confusion settled down, and the Barbarians themselves learned how to behave as civilized people: cities were built; highways were laid; morals were adopted; and the tribes came under the steady influence of civil law. Slowly there uprose upon this foundation a system of thought which culminated after several centuries in what we call Scholasticism. This Great System (it may be so called) rested ("rested" is an accurate word here, because the system had a rigidity about it like crystals) upon two vast dogmas: the ultimate authority of the Pope in morals and religion; and the authority of Aristotle in science. Men did not begin by asking, What are the facts ? but, What say the authorities? The naturalist said. What did Pliny write? The

physicain was more anxious to learn the text of Galen, or Avicenna, than to know the patient's temperature. If the dicta of the authorities did not coincide with facts, so much the worse for facts! Such was the spirit of the time.

To our eyes this Great System was a house of cloud hanging suspended in the heaven, having in it no substance of fact, and under it no solid foundation: but to the men of the time it was anything but cloud like, for it was built solidly into the human scheme of things; the force of armies was behind it; laws upheld it; superstition confirmed it; and there were countless vested interests to protect it. The individual who set himself up in opposition dashed his head against a wall of brass.

The break-up of the Great System was one of the most exciting periods in all of human history; at any rate, the story of it is exciting to read, for it was a season of alarms and excursions, a huge confusion, a tremendous anarchy. A world broke into pieces, and time was divided into before and after. Nature, reason, and the logic of facts made war upon authority, and great was the battle, like some dim struggle in the night between Gog and Magog. The principal leaders in the warfare were almost all tragic figures, who went about with blood running down their faces, striving mightily. Few of them stand out of the scene with any distinctness, for they labored in smoke and dust and darkness, and what glimpses we can get of them are like vivid pictures seen in lightning flashes. Luther, Erasmus, Leonardo, Copernicus, Columbus, Rabelais, Machiavelli, Vesalius, Lorenzo, and the phoenix-like Savonarola, these and their companions in the struggle, where is there a one about whom we have clear and adequate knowledge ? They are one and all children of storm, and the objects of endless debate and controversy.

There is a sense in which the most typical of all these protagonists is Theophrastus Bombastus von Mohenheim, better known by his own invented cognomen of Paracelsus, which name itself is a symbol of the are. for it was chosen for controversial purposes. This Swiss-German, born two years before Columbus arrived on these western shores, was a kind of monstrosity, half giant and half dwarf, with medieval superstition rampant in one hemisphere of his brain, and modern thought bursting in the other. He fought, bled and suffered, made war on the Pope and on Luther, set up one school of medicine and overthrew another, engaged in countless controversies, and spent years rushing over Europe in search of knowledge like a man

in a fever. His whole career is a kind of tortured hieroglyph of his period, which every man should be familiar with.

What a strange life he led! His grandfather was a Grand Master of the Teutonic Order. His father was a physician, and his mother a nurse, so that he came by his predilection for medicine quite naturally. Early in his life he turned away in disgust from the quaint and useless "knowledge" then taught in the "schools" and started out to learn about things at first hand. Instead of wearing his eyes out on the old manuscripts he sought knowledge where it can alone be found, in nature, in facts, through direct observation of things as they are. While his chums were learning by rote the impossible theories of Pliny and Galen, he went into the mines and there learned chemistry and physics, insofar as that was then possible. For a time he served as town physician of Basel but soon the wise old owls scented his heresies and drove him out. For years he travelled about experimenting, discovering, everywhere prying for facts. He died in 1541 in poor circumstances.

Paracelsus's most immediate achievement was to ally medicine with chemistry, a thing which, though it is a commonplace with us, appeared to be a wild innovation to his contemporaries. But his greatest and most enduring achievement was that he helped so mightily to knock the foundations from under the old authoritativeness of the schools in order to persuade physicians and scientists to go direct to nature for their knowledge. To learn by observation and experiment, that was his battle cry, and with it he made his impression on his age, and helped to bring in the modern world.

H. L. H.

* * *

A BURBANKED BROWNING

BROWNING, HOW TO KNOW HIM, by William Lyon Phelps; published by the Bobbs-Merrill Company, at $1.25.

This is a happy day for those scribblers who like to write "How to" books - "How to" plant your own garden; "How to" take care of your own automobile; "How to" learn French in twenty lessons; and all that, ad infinitum. Most of these books are wearisome to the flesh, the mind, and the spirit, as is everything that lacks originality, verve, imagination, and that puts you in the attitude of a school boy conning his a b c's. The present volume is one of a series of "How to" books, namely, "How to Know Authors"; and the series is edited by Will D. Howe; and published by Bobbs-Merrill who know "how to" run a publishing business at Indianapolis, which is a city where James Whitcomb Riley once lived.

I undertook to read this series by way of the How to Know Dante, by Alfred M. Brooks; and, with all sincere apologies to Mr. Brooks, found the volume as dull as a time table. It was the kind of a book that a machine might write. But with Robert Browning, How to Know Him I had better luck, as one might expect in a volume done by so sprightly and clever a litterateur as William Lyon Phelps, who is, for those that care to know it, Lampson Professor of English Literature at Yale University. No better description of the book could be written than that furnished us by the author himself in his wee bit of a Preface:

"In this volume I have attempted to give an account of Browning's life and an estimation of his character: to set forth, with sufficient illustration from his poems, his theory of poetry, his aim and method: to make clear some of the leading ideas of his work: to show his fondness for paradox: to exhibit the nature and basis of his optimism. I have given in complete form over fifty o fhis peoms, each one preceded by my interpretation of its meaning and significance."

These promises are one and all carried out to a "T", and with flash, too, and not at all like things done by most professors of literature when they try their own hands at the craft.

Browning is terra incognita to many, especially to men, who ask for poetry that is not only simple and sensuous, as Milton ordained that it should be, but also rapid, and dramatic, as Brother Rudyard Kipling showed them how it could be made. Browning is not simple, he is not rapid, and he is not to be understood save by a certain amount of work, which is a thing that men disdain to devote to poetry, as a usual thing. This is a shame, and to these same men a great loss, for Browning is pre-eminently a man's poet, and was a real man in his own proper person, and has something worth while for men, far more worth while than the sentimental tin panning that many more easy and popular rhymesters give a man in return for his time.

In Professor Phelps' volume Browning is no longer a prickly cactus, full of metaphysical subtleties calling for the interpretative functionings of a Browning Society, but is a singer thoroughly Burbanked, thoroughly introduced, made acquainted, and easily understood.

No more need be said about the book than this, for, being on a non-Masonic theme, it is not properly a fit subject for the Library Department of a strictly Masonic journal; but I shall quote a rather extensive page from Professor Phelps' book, and that for a sly reason of my own, which a Mason may understand. This quotation has to do with the poem known as "The Soliloquy of the Spanish Cloister." Read it with care - and with amusement:

"'The Soliloquy of the Spanish Cloister' differs from most of the Dramatic Monologues in not being addressed to a listener; but the difference is more apparent than real; for the other person is in plain view all the time, and the Soliloquy would have no point were it not for the peaceful activities of Friar Lawrence. This poem, while it deals ostensibly with the lives of only two monks, gives us a glimpse into the whole monastic system. When a number of men retired into a monastery and shut out the world forever, certain sins and ambitions were annihilated, while others were enormously magnified. All outside interests vanished; but sin remained, for it circulates in the human heart as naturally as blood in the body. The cloister was simply a little world, with the nobleness and meanness of human nature exceedingly conspicuous. When the men were once enclosed in the cloister walls, they knew that they must live in that circumscribed spot till the separation of death. Naturally therefore political ambitions, affections, envies, jealousies, would be writ large;

human nature would display itself in a manner most interesting to a student, if only he could live there in a detached way. This is just what Browning tries to do; he tries to live imaginatively with the monks, and to practice his profession as the Chronicler of Life.

"The only way to realize what the monastic life really meant would be to image a small modern college situated in the country, and the passage of a decree that not a single student should leave the college grounds until his body was committed to the tomb. The outside interests of the world would quickly grow dim and eventually vanish; and everything would be concentrated within the community. I suppose that the passions of friendship, hatred, and jealousy would be prodigiously magnified. There must have been friendships among the monks of the middle ages compared to which our boasted college friendships are thin and pale; and there must have been frightful hatreds and jealousies. In all communities there are certain persons that get on the nerves of certain others; the only way to avoid this acute suffering is to avoid meeting the person who causes it. But imagine a cloister where dwells a man you simply can not endure: every word he says, every motion he makes, every single mannerism of walk and speech is intolerable. Now you must live with this man until one of you dies: you must sit opposite to him at meals, you cannot escape constant contact. Your only resource is profane soliloquies: but if you have a sufficiently ugly disposition, you can revenge yourself upon him in a thousand secret ways.

"Friar Lawrence unconsciously and innocently fans the flames of hatred in our speaker's heart, simply because he does not dream of the effect he produces. Every time he talks at table about the weather, the cork crop, Latin names, and other trivialities, the man sitting opposite to him would like to dash his plate in his face: every time Friar Lawrence potters around among his roses, the other looking down from his window, with a face distorted with hate, would like to kill him with a glance. Poor Lawrence drives our soliloquist mad with his deliberate table manners, with his deliberate method of speech, with his care about his own goblet and spoon. And all the time Lawrence believes this enemy loves him!

"From another point of view, this poem resembles 'My Last Duchess' in that it is a revelation of the speaker's heart. We know nothing about Friar Lawrence except what his deadly enemy tells us; but it is quite clear that Lawrence is a dear old man,

innocent as a child; while the speaker, simply in giving his testimony against him, reveals a heart jealous, malicious, lustful; he is like a thoroughly bad boy at school, with a pornographic book carefully concealed. Just at the moment when his rage and hatred reach a climax, the vesper bell sounds, and the speaker, who is an intensely strict formalist and ritualist, presents to us an amusing spectacle; for out of the same mouth proceed blessing and cursing."

* * *

SOLILOQUY OF THE SPANISH CLOISTER

1842

I

Gr-r-r - therego, my heart's abhorrence!

Water your damned flower-pots, do!

If hate killed men, Brother Lawrence,

God's blood, would not mine kill you!

What? your myrtle-bush wants trimming?

Oh that rose has prior claims -

Needs its leaden vase filled brimming?

Hell dry you up its flames!

II

At the meal we sit together:

Salve tibi! I must hear

Wise talk of the kind of weather,

Sort of season, time of year:

Not a plenteous cork-crop: scarcely

Dare we hope oak-galls, I doubt:

What's the Latin name for "parseley"?

What's the Greek name for Swine's Snout?

III

Whew! We'll have our platter burnished,

Laid with care on our own shelf!

With a fire-new spoon we're furnished,

And a goblet for ourself,

Rinsed like something sacrificial

Ere 'tis fit to touch our chaps -

Marked with L. for our initial!

(He-he! There his lily snaps!)

IV

Saint, forsooth! While brown Dolores

Squats outside the Convent bank

With Sanchicha, telling stories,

Steeping tresses in the tank,

Blue-black, lustrous, thick like horsehairs,

Can't I see his dead eye glow,

Bright as 'twere a Barbary corsair's?

(That is, if he'd let it show!)

V

When he finishes reflection,

Knife and fork he never lays

Cross-wise, to my recollection,

As do I, in Jesu's praise.

I the Trinity illustrate,

Drinking watered orange-pulp -

In three sips the Arian frustrate;

While he drains his at one gulp.

VI

Oh, those melons? If he's able

We're to have a feast! so nice!

One goes to the Abbot's table,

All of us get each a slice.

How go on your flowers ? None double

Not one fruit-sort can you spy?

Strange! - And I, too, at such trouble,

Keep them close-nipped on the sly!

VII

There's a great text in Galatians,

Once you trip on it, entails

Twenty-nine distinct damnations,

One sure, if another fails:

If I trip him just a-dying,

Sure of heaven as sure can be,

Spin him round and send him flying

Off to hell, a Manichee?

VIII

Or, my scrofulous French novel,

On grey paper with blunt type!

Simply glance at it, you grovel

Hand and foot in Belial's gripe:

If I double down its pages

At the woeful sixteenth print,

When he gathers his greengages,

Ope a sieve and slip it in's?

IX

Or, there's Satan! - one might venture

Pledge one's soul to him, yet leave

Such a flaw in the indenture

As he'd miss till, past retrieve,

Blasted lay that rose-acacia

We’re so proud of! Hy, Zy, Hine….

‘St, there’s Vespers! Plena gratia

Ave, Virgo! Gr-r-r – you swine!

----o----

THE QUESTION BOX

THE BUILDER'S ATTITUDE TOWARD OCCULTISM, ETC

I have been a steady reader of THE BUILDER since its second year, and never fail to go through it every month, every page. It often seems to me that THE BUILDER is opposed to occultism. It doesn't publish many articles from that angle. Don't you believe that there is occultism in Masonry, in view of Albert Pike's Morals and Dogma, and other such official books? I should like to know what you think about this subject. M.T.B., California.

THE BUILDER has never been opposed to occultism; on the contrary, it has published a number of articles from that point of view; like-wise from the point of view of mysticism, which has many points of contact with it. Ye Editor himself is not an occultist, but that is neither here nor there, because THE BUILDER does not exist to promulgate the views of any individual. We are quite happy to publish studies of the occult interpretation of Masonry providing (please note the providing) they are otherwise up to par, a thing that doesn't often happen, because, for some reason or other, such contributions are very often impossible in form or sadly lacking in scholarship. This is in no sense set down here as a reflection on occultism itself but as a report of the facts, so far as we are concerned. Some of the most effective interpretations of Masonry thus far granted to us Masons have been from the occult point of view, as witness Wilmshurst's The Meaning of Masonry, which is a wise and beautiful book, published not long since. Pike's Morals and Dogma may possibly be a case in point, but there are many to disagree with you on that, because they conceive Pike's position to be grounded in metaphysics rather than in occultism, and that is a distinction with a difference, very much of a difference.

Be all that as it may, the great difficulty in discussing this subject springs from the inability of various writers to agree on what occultism really means. Some time ago

Ye Editor wrote to a number of representative Masonic occultists to ask them to explain to him, freely and in confidence, what they might understand occultism to mean. One brother, representing the extreme position at one end of the scale, frankly identified it with astrology, alchemy, magic and all such interests; from the opposite end of the scale another brother defined it as belief in any reality - such as the soul, God, or a future life - not susceptible of tangible proof; and between the two were six or seven others to offer other explanations almost equally diverse. So long as there is so little agreement among those who use the word it is going to be difficult for any of the others of us to know whether we are occultists or not.

It appears that the word originally derived from the Latin occultus, which was compounded from ob, meaning "over," or "before," and calere, meaning "to hide," or "to conceal." The word "hell," which formerly had the meaning of "a hidden place," has sometimes been similarly traced, but on that there is no agreement among etymologists. The Century Dictionary defines occult as, (1) "Not apparent upon mere inspection, nor deducible from what is so apparent, but discoverable only by experimentation; opposed to manifest. (2) Mysterious, transcendental; beyond the bounds of natural knowledge." Philosophers of the Middle Ages, who were first responsible for the general use of the term, meant by it any science based on observed proof, or experimentation, and had in mind that such sciences bring to the surface qualities that had hitherto remained concealed. Since that time the work has turned a complete somersault and now stands not for the things that are revealed but for the things that are concealed, or at any rate are concealed to all except to a select few.

In view of the general inability to agree on the precise meaning of occultism, at any rate in Masonry, it seems wise not to be in haste to tag any given book or essay as occult, and thus to praise or to condemn it, but to adjudge it on its own merits, and leave it to men to label it whatever they choose.

* * *

THE MEANING OF THE WORD "MYSTERY"

Can you tell me what is the meaning of the word "mystery" ? In reading THE BUILDER I get confused about it. I see it used with regard to the Ancient "Mysteries," and then in the work Masonry itself is spoken of as a "Mystery."

L. G. P., Florida.

There has been a deal of controversy among scholars as to the accurate meaning of "Mystery" when used of the so-called "Ancient Mysteries": for this reason I shall let an expert speak in the person of Miss Jane Harrison. On page 153 of her great work, Prolegomena to the Study of Greek Religion, (it is a book worth going twenty miles to read) she says:

"Purification, it is clear, was an essential feature of the mysteries, and this brings us to the consideration of the meaning of the word 'mystery.' The usual derivation of the word is from 'muo,' I close the apertures whether of eyes or mouth. The 'mystes,' it is supposed, is the person vowed to secrecy who has not seen and will not speak of the things revealed. As such he is distinguished from the 'epoptes' who has seen, but equally may not speak; the two words indicate successive grades of initiation. It will later be seen [that is, in her book] that in the Orphic Mysteries [of which she makes Avery profound and detailed examination] the word 'mystes' is applied, without any reference to seeing or not seeing, to a person who has fulfilled the rite of eating the raw flesh of a bull. It will be seen that in Crete, which is probably the home of the mysteries, the mysteries were open to all, they were not mysterious. The derivation of mystery from 'moo,' though possible, is not satisfactory. I would suggest another and a simple origin.

"The ancients themselves were not quite comfortable about the connection with 'muo.' They knew and felt that 'mystery,' secrecy, was not the main gist of 'a mystery': the essence of it all was purification in order that you might eat and handle certain 'sacra' [that is, roughly speaking, sacred things: tokens]. There was no revelation, no secret to be kept, only a mysterious 'taboo' to be prepared for and finally overcome. it might be a 'taboo' on eating first-fruits, it might be a taboo on handling magical 'sacra.' In the Thesmophoria [an ancient rite practiced by women] the women fast before they

touch the 'sacra'; in the Eleusinian mysteries you sacrifice a pig before you offer and partake of the first-fruits. The gist of it all is purification. Clement [one of the first of the great Fathers of early Christianity] says significantly, 'Not unreasonably among the Greeks in their mysteries do ceremonies of purification hold the initial place, as with barbarians the bath.' Merely as an insulting conjecture Clement in his irresponsible abusive fashion throws out what I believe to be the real origin of the word 'mystery.' 'I think,' he says, 'that these orgies and mysteries of yours may be derived, the one from the wrath of Demeter against Zeus, the other from the pollution relating to Dionysus.' Of course Clement is formally quite incorrect, but he hits on what seems a possible origin of the word 'mystery,' that it is the doing of what relates to a 'muses,' a pollution, it is primarily a rite of purification. I,ydus makes the same suggestion. 'Mysteries,' he says, 'are from the separating away of a pollution ('muses') as equivalent to Sanctification.'" (Page 153.)

Miss Harrison's interpretation appears to be re-inforced and, in a way illuminated, in the early books of Plato's Republic. This masterpiece of the Athenian philosopher should be carefully studied by those who seek to learn something about the Ancient Mysteries; it records for us what impression they made on keen and clear minded men living at the time.

The word "mystery" was used in the sense as above described long into the Middle Ages, and indeed, with certain modifications, is still used, as by Masons when referring to their own rites which, whether the word mean either "secrecy" or "purification," are in truth a mystery.

But there is quite a different use of the word which, strangely enough, has come into the current of Masonic phraseology, and therefore has been the cause of much confusion. When the Normans conquered England they brought with them their word 'metier,' which is the root of words meaning "to minister, to work for, to help, to assist," etc. Oftentimes workmen, in the early fourteenth century, were called "ministers." The stork which such a man did was his "ministry." Through long usage by quite illiterate and very ignorant men this word gradually became corrupted (see A New English Dictionary on this) into "mystery."

Accordingly, the old Craft Guilds were often called "mysteries," that is, "ministries." Freemasonry also in that sense; it is a craft, a cleft of workmen, doing a certain skilled labor.

Still a third use has had influence on Masonic phraseology. In the Middle Ages plays were given not in theatres but on movable vans or wagons, each scene on a wagon; these moved in a "procession" from one street corner to another; and these plays were always produced by the "mysteries" or guilds. Now it happens that many of these plays were called "mystery plays." It used to be supposed, even by such authorities as Skeat, that they were called "mystery" plays because they were played by the "mysteries"; later investigations have proved, however, that the word comes from quite a different source when applied to the plays. But that is too large a matter to be entered into here.

As we use it "mystery" never means "that which is mysterious," but rather that which is concealed from the profane; or a rite of purification; or a work done by those especially skilled and organized therefor.

* * *

CONCERNING THE MARK MASTER DEGREE

I would like very much to get some information with reference to the origin and history of the Mark Master Degree, and it has occurred to me that you could supply me with this information. Can you give me the date of the organization of the first Mark Masters Lodge in England and the date of the organization of the Grand Lodge of Mark Masters in England? In this Grand Lodge of Mark Masters still in existence? When was the Mark Master Degree included in the Chapter Degrees? Were the other three degrees in the Chapter ever conferred without the Mark Master Degree? Was there ever a Mark Masters Lodge in the United States? When and where were the Chapter Degrees first introduced into the United States and by whom? When and where was the General Grand Chapter organized?

If you will do me the kindness to me this information same will be most highly appreciated.

Frank O. Miller, P.G.H.P., Georgia.

So far as I know the Mark Master Degree as distinct bodies were not organized until the formation of the Grand Lodge of Mark Masters in England in 1856. Prior to that time the Mark Master Degree was given in a Craft lodge as an extra or side degree. In England the Mark Master Degree is not worked in a Royal Arch chapter but in a Mark Masters lodge chartered by the Grand Lodge of Mark Masters. This Grand lodge is still in existence.

The Mark Master Degree has never been included in the Chapter Degrees in England. In the United States it was included at the time the General Grand Chapter was organized in 1797 or thereabouts. In Scotland this took place, about 1800 when the Grand Lodge of Scotland cut it off from the Craft lodges.

Yes, there have been several Mark Lodges in the United States. Some of them derived authority from Craft lodges, others from chapters. The General Grand Chapter at one time granted warrants to hold Mark Master lodges apart from the chapter, but this practice was discontinued in 1856. I do not know when and where the chapter degrees were first introduced into the United States. It has been claimed that the Most Excellent Master Degree was invented by Webb. It is not practised outside of the United States. The Past Master Degree grew out of the rule that the Royal Arch Degree could only be conferred on Past Masters. This rule is no longer in force for the Royal Arch Degree in England. In Pennsylvania the Past Master Degree is only conferred in a Craft lodge and the applicant for the degree, if he be not an actual Past Master, must pay $10.00 to the Grand Lodge of Pennsylvania for a dispensation to permit his lodge to confer the degree upon him, and he cannot petition a chapter for the Royal Arch Degree until his lodge has made him a Past Master, either by election to the office of Master or by dispensation from the Grand Lodge.

The first record of the conferring of the Royal Arch Degree, strange as it may seem, is in this country although we have reason to believe that the degree was first worked in England. However, the first record is in the minutes of Fredericksburg Lodge No. 4, of Virginia, the lodge in which George Washington received his Masonic degrees. Under date of December 22, 1753, this degree was conferred in Fredericksburg Lodge.

The General Grand Chapter of the United States was organized October 24, 1797, at Boston, Mass., or rather, the convention out of which it grew met at that time and place. This convention adjourned to meet at Hartford the following January, and at that time and place the General Grand Chapter was organized under the name of the Grand Chapter of North America. The following January the name was changed to the General Grand Chapter Royal Arch Masons of the Northern States of America, and on January 9, 1806, the name was changed to the present title "The General Grand Chapter of Royal Arch Masons of the United States of America."

C.C. HUNT, P.G.H.P., Iowa.

* * *

AN EASY WAY TO GET MASONIC BOOKS

I live in a little village "a thousand miles from nowhere," no library, public or private, and not a Masonic book in sight so far as I know. Can you suggest how two or three brethren and myself might get hold of some Masonic books to read?

K. M., North Dakota.

Why not start a book club ? Get five other brethren to join with you, each to pledge himself to purchase one book and then to be willing to lend it to each of the others of the group in turn. In this way each of you can have the use of six books at the price of one. Count on it costing you about two dollars each. If you purchase standard works you can sell the six volumes at second hand for about one-half price and thus have a start toward another lot. One of you could act as purchasing agent and manager in general. Books have a way of getting misplaced or forgotten if somebody doesn't make himself responsible. Eternal vigilance is the price of a library.

The Grand Lodge of North Dakota has, at Fargo, one of the best Masonic libraries in the country. It is not a mere collection of books, gathering dust, but is an institution alive in every sense of the term. The librarian in charge is Miss Clara Richards, to whom unstinted praise is due for her capable work in diffusing the light of Masonic knowledge, and for her efforts in placing literature in communities where no libraries exist. Write to Miss Richards, asking about the "traveling libraries" she has established.

----o----

CORRESPONDENCE

THE MATHEMATICS OF THE BIBLE

The following communication came to us through the kindness of Bro. N. W. J. Hayden, Toronto, who rightly believed it would be interesting to read in THE BUILDER.

When Shakespeare, in one of his plays, makes one of his characters propound a problem which absolutely stagers another character and we find it amounts to no more than a sum in simple long division, we know at once that the play must have been written some time before the seventeenth century, seeing the introduction of the rule for long division is due to Briggs (1561-1631). The authorship of the works attributed to Shakespeare may be a disputed point, but this fact alone precludes our placing the date in the nineteenth century. Such a higher critic would be laughed out at court. Conversely, when Dante says: "As cloth the expert geometer appear who seeks to square the circle," we do not say that at once places him and his work in the twentieth century, for the quadrature of the circle is a problem only now given up; the attempts were made thousands of years B. C.

Let us apply the same tests to the Bible after having a few salient facts firmly fixed in our minds: 1. The division between what a person knows and does not know in mathematics is very sharp. The highly gifted musician often leaves far in the rear the theorist with the greatest knowledge. There are no Schuberts amongst the mathematicians whose work ends with their knowledge. 2. Few books supply us with so much data as the Bible. Next, let us note the outstanding facts in the History of Mathematics. 1. The branches developed in order were geometry, arithmetic and algebra. If, however, we take the modern science of arithmetic, that subject comes last, a most important point to remember.

2. Up to 60 B. C. things were at a dead level, so to speak.

From the fall of Alexandria, A. D. 641, to the fall of Constantinople, A. D. 1453, is another period of almost dead level.

The period of greatest advance lies between the foundation of the Ionian School by Thales, circa 600 B. C., and Hero the Elder, circa 120 B. C. During this period no two centuries were alike. Any mathematical allusions to actual facts would Lear the greatest diversity even if but two centuries intervened.

In the light of these facts, judging the Bible by its OWI' context, where would a mathematician place the date of the Pentateuch, before or after the Ionian School?

Next let us consider the state of learning.

The first mathematical subject the world ever knew was geometry and it had its source in Egypt, not Babylon, nor even Greece, but the country where the Hebrews were oppressed for four centuries. From the Egyptians, consequently, they picked up their scanty knowledge of mathematics. Moreover, Joseph moved in the best society, knew intimately the leading mathematicians (or geometricians, rather), and married a priest's daughter. So did Moses. This is important, for the priests of Egypt had all the learning. Now for the name of another Egyptian priest, just as celebrated though it does not appear in the Holy Writ, Ahmes, the mathematician. People may dispute about the age of the Pentateuch, but no one will deny the great antiquity of the hieratic papyrus which forms part of the Rhind collection in the British Museum, and which is the work of Ahmes. Its date is given as about 2000 B. C. (Authorities, Eisenlor, Cantor, etc.). He and Joseph might easily have been on friendly terms.

Lastly, it is believed by the same authorities to be a copy of a work one thousand years earlier. Next, as to its contents (I restrict myself to the geometrical portion): First, Ahmes gives us rules for finding the contents of barns, and the expression is "A into B into (C plus C by 2)." These were just the kind of barns into which Joseph gathered the corn, and probably he and Ahmes, by putting their heads together, managed to calculate the amount stored up. Next he tries to find the area of a circle whose diameter is D, and gives it as the square of D diminished by one-ninth. Notice he does not say eight-ninths. This is important. Thus the value at "pi" is given as almost 22 by 7, as in our modern books on mensuration. Lastly, he uses a little trigonometry for measuring the Pyramids.

But the ordinary Egyptians only knew a few principles of mensuration, and that a triangle whose sides are in the ratio of 3:4:5 is right angled. These numbers, or their multiple, continually appear in Egyptian geometry. Now compare the Bible: Dimensions of the Ark: two cubits and a half, a cubit and a half, a cubit and a half, or

the ratio 5:3:3 (Ex. 26:10); Mercy Seat, two and a half a cubit and a half, or ratio 5:3 (height not given in verse 17); table, two, one, one and a half, or 4:2:3 (v. 23); Altar, 5:5:3 (27:1); Court, 100:50:5, or 20:10:1 (v. 18), etc. Special instructions were given that Altar was to be four-square - that is, containing right angles. Was this beyond their skill? No, they knew how to draw a perpendicular, as would form a right angle long before he or any other Jew had seen the fact of any Babylonian. Turn to Ex. 31:2, where God specially called Bezaleel, whom He graciously filled "with the Spirit of God" - that is, endowed him with geometrical skill. Note how God never asks anyone to do the impossible, yet expects him to do his best. Had the work been done during the Babylonian period, probably conies and cycloids would have been employed. Had the books been written then, the authors would have used more advanced mathematics.

Look at the passage of the Jordan. Why did not the Israelites at least try and find the width of the river? God would have told them to do so had it been possible, for He never lets us allow our brains to run to waste. Why was it impossible? Because the first one to measure the distance of an object without going up to it was Thales, whose discovery Euclid made use of in Book K., proposition 26. Dates for comparison: Joseph, B. C. 1700; Ahmes, B. C. 2000; Moses, 1400; Thales (I. 5), 640; Captivity, 700; Pythagoras (I. 47), 500; Ezra, 450; Plato, 429. Compare carefully these dates, and in the light of the geometry of the Bible as compared with that of Ahmes, Thales, Pythagoras or Plato see where is the most reasonable date for the Pentateuch. If permitted, I should like to write upon the arithmetic and algebra of the Bible.

Alfred W. Hinton.

* * *

INFORMATION WANTED

"I have heard of a poem called "When Pa Joined the Lodge." Can you furnish me with a copy or inform me where I can procure it?" H. F. M., Mississippi.

----o----

YE EDITOR'S CORNER

Whew! Dog days are upon us!

* * *

I was ill and in bed about six weeks a little while ago, and therefore fell wofully behind with my correspondence. Brethren who may still be awaiting my belated reply are asked to continue to have patience. The many kindly letters received made me realize more than ever how much like a family we all are.

* * *

In the best Chinese poems there is a lovely sorrowfulness that comes through, even in translation. Witness this poem as translated by L. Cranmer-Byng (author of Odes of Confucius and A Lute of Jade).

A KING OF TANG

By Wang Po

There looms a lordly pleasure-tower o'er yon dim shore,

Raised by some King of Tang.

Jade pendants at his girdle clashed, and golden bells

Around his chariot rang.

Strange guests through sounding halls at dawn go trailing by -

Gray mists and mocking winds;

And sullen brooding twilights break in rain on rain

To lash the ragged blinds.

The slow sun-dappled clouds lean down o'er waters blue,

Clear mirrored one by one.

Then drift as all the world shall drift. The very stars

Their timeless courses run.

How many autumn moons have steeped those palace walls!

And paled the shattered beams!

What is their royal builder now! A lord of dust?

An emperor of dreams?

The Builder Magazine

September 1923 - Volume IX - Number 9

TABLE OF CONTENTS

WOLFGANG GOETHE. MASTER MASON - By Bro. W. Harvey McNairn, Canada

THE ANGLO-IRISH GRAND LODGE – By Bro. Joe L. Carson, Virginia

THE OLD CHARGES AND WHAT THEY MEAN TO US - By Bro. H. L. Haywood

THE GREAT JOURNEY - By Bro. William Fielding, California

THE HOODWINK - By Bro. Henry Taylor, Missouri

TWO DOLLARS AND FIFTY CENTS THE YEAR

FOREIGN: THREE DOLLARS THE YEAR

----o----

Important Announcement.

THE BUILDER and the operating offices of The National Masonic Research Society are now situated at 1950 Railway Exchange, St. Louis, Mo.

Please Address Mail Accordingly

Details of the change will be given more fully in the October issue of The Builder.

----o----

THE LIBRARY

History of Freedom of Thought

A Great Work on Symbolism

EDITORIAL

Urgent Necessity for More Research

Ear Pads

THE STUDY CLUB.

The Old Charges and What They Mean to Us

THE QUESTION BOX.

What Means "Ancient Free and Accepted Masons"?

When Was the Pope Declared Infallible?

CORRESPONDENCE

A Few Bouquets.....

A Broadside Against Chain Letters

When Peary Was Made a Mason

Concerning the Grave, Number Six, etc

MEMBERS OF THE NATIONAL MASONIC RESEARCH SOCIETY in the United States, its Possessions and Dependencies, Canada, Cuba and Mexico. will receive this

Magazine free, as subscription is included in the $2.50 annual dues. Members in other countries will be charged 50 cents additional postage.

CHANGES OF ADDRESS should be sent two weeks before the date they are to take effect. Both Old and New Addresses must always be given. SUBSCRIPTION PRICE to other than Members of the Society is $2.60 per year. FOREIGN SUBSCRIPTION, $3.00 per year.

ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE, ST. LOUIS, MO., UNDER THE ACT OF AUGUST 24, 1912.

Acceptance If. mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on February 12, 192:i.

All Articles in this Magazine Copyright 1923 by the National Masonic Research Society.

----o----

Wolfgang Goethe, Master Mason

By Bro. W. HARVEY McNAIRN, Canada

Here is an article of so many excellencies that to praise it would be presumptuous. It tells of Goethe, the author of Faust, a world figure in literature along with Homer, Dante and Shakespeare, and one of the greatest teachers of the race that has ever

lived. Freemasonry mirrored itself in his mind as a universal brotherhood within the circles of which men may learn to live happily together in forgetfulness of the animosities of religion, race and politics; he saw it as an earnest and prophecy of the good time coming when the brotherhood of man will be something more than an ineffectual dream. How noble is such a conception, and how wise, when compared with the attempts now being made in some quarters to drag back into the lodge the old religious hatreds and sectarian bitternesses thrown aside by our forefathers long ago!

This is a story of the Craft in days long past, and in a world of men and ideas far distant from that in which we live and move. In it we have a picture of Freemasonry as practised in the eighteenth century by the court circle of a little Saxon Duchy. In it we see how the Craft freed itself from the shackles of a dangerous and unmasonic rite, which threatened to destroy its usefulness and its appeal to our common humanity. In it we catch glimpses of that immortal figure who, amid the crowding duties of a busy life, gave of his time, his influence and his abounding talents, to advance the interests of that Order which he recognized as one of the most potent influences for good in his time.

After a hundred years of quiet development, during which the ritual, up till then practically the exclusive possession of the operative trade, was enriched in its symbolism and philosophy, purified in its literary form and rendered more dignified and stately in its ceremonial, Freemasonry revealed itself to the world at the beginning of the eighteenth century as a great spiritual system, with an infinite appeal to just and upright men of all races and creeds. It is not surprising, therefore,, that the fraternity spread with great rapidity over the civilized world, and that each nation selected, amid the kaleidoscopic variety, some plan that appealed to its particular mental attitude and political system. In England, the land of its origin, the ideal of brotherhood seems to have been the most highly prized contribution of Freemasonry. Hence it was that within the tyled temple, peer and artisan sat side by side, forgetful of the artificial barrier of race or caste. Hence also rose those great Masonic charities which are the pride of the Craft and an inspiration to lovers of mankind over all the world.

On the Continent, where the blood-bought privileges of political and spiritual freedom had not yet been purchased, the lodge became the symbol of liberty of conscience. Here alone was it possible for men to give full expression of their ideas without the shadow of the prison or the gibbet darkening their assemblies. And in Germany, in particular, the study of the philosophy and symbolism of Freemasonry, even before the end of the eighteenth century, had already begun to occupy a great deal of attention.

It is then with a Masonic atmosphere of this kind that we have now to deal. The fundamentals are all here: the ritual, the "table lodge," or banquet, the virtue of charity, and added to them an enthusiasm for liberty of thought and an interest in the deeper significance of the usages of the Craft.

GOETHE A UNIVERSAL GENIUS

Johann Wolfgang von Goethe is the great outstanding figure in German literature. Poet, dramatist, philosopher, scientist, statesman, he, more than any other modern man, is the type of the universal genius. It is no wonder then that German Freemasons point with pride to his connection with their Order, and that no German history of the Craft is complete without many references to his influence in promoting its interests in the Fatherland.

He was born in Frankfort on the Main, on the 28th of August, 1749, of parents of wealth, culture and social standing, and was intended for the law. He studied at Leipzig, his father's university, and at Strassburg, and on receiving his degree, returned home to practice his profession. But the humdrum of a legal career was ill-suited to his poetical temperament, and a few years later, he joined the court circle of the young Duke of Weimar, where he found his surroundings so congenial that he spent the rest of his life there, giving his services to his Prince, and at the same time producing that series of works in poetry and prose which have made for him a lasting memorial which will remain as long as literature is studied.

GOETHE WAS A MASON

But it is not his life and writings, interesting as such a study is, that must occupy our attention at present. The story of his connection with the Ancient and Honourable Fraternity of Freemasons has been the theme of very many books and pamphlets and magazine articles, few, if any, of which, are available for English readers.

While still a young man he had learned something about Freemasonry, had become acquainted with distinguished members of its select circle, and had recognized the social and fraternal advantages which it offers. In his Poetry and Truth, he says: "The field of German intellectual and literary culture at the time presented the appearance of newly-broken ground. Among business people there were far-sighted men on the lookout for skilful cultivators and prudent managers to till the unturned soil. Even the respected and well-established Freemason lodge, with whose most distinguished members I had become acquainted through my intimacy with Lili, found a fitting means of bringing me into touch with them; but, from a feeling of independence, which afterwards appeared to me madness, I declined all closer connection with them, not perceiving that these men, though forming a society of their own in a special sense, might yet do much to further my own ends, so nearly related to theirs." (1)

But this attitude of aloofness towards the Society did not long persist. Unlike his great contemporary and friend, the poet Wieland, who did not see Masonic light until he had reached the age of 76, Goethe had the advantages of membership early impressed upon him during a journey which he made with the young Duke of Weimar in the latter part of the year 1779. Many times during the four months of their tour, he realized that the entre of the lodges would have offered him opportunities of close acquaintance with men of weight and personal charm, opportunities which were not otherwise available. Accordingly, only three days after his return he began inquiries preliminary to presenting his petition to the local lodge. (2) But it was not until the 13th, February, that he addressed the following letter to Privy Councillor, J. F. von Fritsch, at that time Worshipful Master of Lodge Amalia:

"Your Excellency:

"I take the liberty of importuning you with a request. For a long time I have had occasion to wish that I might belong to the Society of Freemasons: this desire became very strong during our journey. It is only on this score that I have missed the opportunity of walking in closer union with persons whom I have learned to respect. It is the social feeling alone which leads me to seek for admission. To whom could I better entrust this matter, than to your Excellency? I await the kindly guidance of what you advise in this matter. I await, moreover, your gracious hints, and sign myself respectfully, Your Excellency's

"Obedient servant, Goethe." (3)

The recipient of this letter, Privy Councillor, Baron Jakob Friedrich von Fritsch, was not very favourably disposed towards its acceptance. Six years previously, when the Duke had proposed appointing Goethe to a position in his cabinet, Fritsch had strenuously dissented, and had even presented his resignation from the council in protest, and although the charming manner and generous nature of the younger man soon won over his irascible and gruff colleague, the truce was only temporary. From time to time the eagerness and optimism of youth clashed with the conservatism of the middle aged Junker. No doubt this will account for the fact that four months passed before the desire expressed in his petition was gratified.

It so happened that there was then staying in Weimar probably the best qualified man in all Germany to advise Goethe before his admission and to guide his subsequent researches. Johann Joachim Christoph Bode, musician, teacher of languages, translator of, among other books, The Vicar of Wakefield, and the publisher of several of Goethe's works, was some twenty years older than Goethe. He was a deep student of Masonry and had accumulated a library of some eight hundred volumes covering the whole subject of secret societies, a remarkable achievement in those days. In recognition of his services to the Craft he had been elected, some years before this date, the Deputy Grand Master of the Grand Lodge of Hamburg, which, then, as now, stood for pure, unadulterated Craft Masonry of three degrees. (4) It was to this man, whose honesty of purpose was so clearly seen, that Goethe applied for

guidance, and it is a reasonable conclusion that for the remaining thirteen years of his life, Bode was one of Goethe's best Masonic advisers.

On the 23d of June, 1780, the eve of the Festival of St. John the Baptist, the most important occasion of the German Masonic year, Goethe, then in his thirty-first year, was duly initiated in the Lodge Amalia in Weimar. He had previously made two unusual stipulations, first, that he should not be blindfolded, but that his word of honour to keep his eyes closed should be accepted instead, and secondly, that the ritual of the Grand Lodge of Hamburg should be substituted for that ordinarily in use in his lodge, which then followed the Rite of Strict Observance. (5) In the latter we probably see the influence of Bode, who occupied the chair during the ceremony. Fritsch, whose right it was to preside, was not fully reconciled to the admittance of the poet, and felt it impossible to take any part himself, in the initiation.

If Fritsch had been unfavourably disposed towards the candidate to begin with, the setting aside of the Strict Observance ritual, of which he was a staunch supporter, would not help in smoothing away the difficulties. This no doubt accounts for the fact that nearly a year elapsed without any move being made towards passing Goethe to the Fellowcraft Degree. Accordingly, on the 31st of March, 1781, he again addressed the Worshipful Master in the following letter:

"May I, your Excellency, on the near prospect of a lodge meeting, also urge my own small interest? While I submit myself to all the rules of the Order, though unknown to me, yet, I wish, if it be not contrary to regulations, to take a further step, in order that I might approach closer to the essentials. I desire this, not only on my own account, but also on account of the Brethren, who are frequently in the embarrassing position of having to treat me as a stranger. Should it be possible to advance me to the Master's degree at your convenience, I would learn of it most thankfully. The pains which I have given to the useful knowledge of the Order have, perhaps, rendered me not altogether unworthy of such a degree.

"However, I freely leave all to your Excellency's courteous discernment, and sign myself with unchanging esteem,

"Your Excellency's "Most obedient,

"Goethe." (6)

As a result of this petition he was passed to the Fellowcraft Degree on the eve of the festival, 23d June, 1781, the anniversary of his initiation. Lodge meetings were held rather infrequently in those days, and nothing is known of Goethe's activity in Masonry, but it, is safe to conclude that he was present at the convocation held on the 5th of February, 1782, in which his princely friend, Carl August, Duke of Sachsen-Weimar-Eisenach, or, as it is usually written, Duke of Weimar, was made a Mason. A month later, on the 3rd of March, they were both raised to the degree of a Master Mason. Shortly after, Goethe, as was the custom among members of Strict Observance lodges, proceeded to the degree of a Knight Templar.

Almost immediately after his entrance into Lodge Amalia, the Duke took his stand strongly in opposition to the rite of Strict Observance, and on the occasion of the next festival of St. John, a bitter discussion arose in open lodge. In this argument, the Worshipful Master Fritsch, an unwavering adherent of the old system, was supported by Bode and opposed by Friedrich Justin Bertuch, the Duke's secretary, and in his day an eminent and capable ruler of the Craft. The Convent of Wilhelmsbad, a Grand Lodge meeting which gave the death blow to the Strict Observance, had not yet been opened, but the feeling of dissatisfaction and unrest was, as we shall see, becoming every day more critical. The Master seems to have delivered an impassioned address in which he expressed his "disgust and weariness and, indignation at the innumerable errors, deceptions and frauds in the Masonic world, and his uncertainty as to which system one should follow." (7) Bertuch then presented a motion that "since in the present unrest, that peace, without which the ideals of the Institution must fail, cannot be preserved" the Lodge should "discontinue its work." (8)

In order to understand all this it is necessary to review, briefly, the rise, development and fall of this fantastic Masonic system which was then undermining the unity of European Freemasonry, and which, had it become dominant, would probably have destroyed the appeal and the usefulness of the Craft.

One of the many extraordinary excrescences which defaced the primitive simplicity of Freemasonry during the latter part of the eighteenth century was the Order of Strict Observance. The fundamental doctrine of this rite was that Freemasonry was derived from the Knights Templars. During the persecution which followed the suppression of the Order in 1307, its leaders, so ran the theory, under the disguise of Masons went over to Scotland where they carried on their ritualistic work and secured the continuance of their knighthood under the protection of the lodges of Operative Freemasons. The lodges of speculative Masons were therefor nothing more than Conclaves of Knights Templars under a different name, and the ceremonies there practised were those which they had jealously guarded. It necessarily followed that, although the higher degrees of knighthood had been separated from the Craft degrees, in which in old time the operative brethren had been permitted to take part, every speculative Mason must be a Knight Templar. In order to emphasize this theory each member was designated as Eques, or knight, and was required to select an additional Latin appellation for himself, which was filed with the registrar. For instance, the leader of the system called himself "Eques ab Ense," knight of the sword. But the crowning glory of the system was the fiction that the supreme government was in the hands of men of high Masonic rank and social and political distinction. Who these leaders were, no one was allowed to know. They were called "the Unknown Superiors," and their commands were to be implicitly obeyed.

The originator of this rite was a German nobleman, Karl Gotthelf, Baron von Hund and Altengrotkau, a man of a childlike simplicity and credulity, and according to some of his biographers, of inordinate vanity. One might also be justified in suspecting that he was also characterized by a judgment somewhat lacking in strength and common sense. He received his higher degrees in the Chapter of Clermont, which was held in Paris in 1754 for the purpose of reorganizing the Craft. Not long after he elaborated his system, which had an extraordinary vogue in Germany for more than half a century. The Fraternity seems to have been torn with dissensions; the more conservative members wished to retain the ancient simplicity of ritual and tradition which had come to them from England, while the Modernists longed for the spectacular innovations and aristocratic doctrines of the new system. It was this struggle which led to the suspension of the work in Lodge Amalia for twenty-six years, and which, on its happy reorganization in 1808, made it impossible for their old Worshipful Master, Fritsch, to weild the gavel once more.

Long before this, however, the founder of the system, von Hund, had met his Waterloo. Charged, at the Congress of 1775 to reveal the names of the "Unknown Superiors," and to produce his documentary evidence of Masonic rank, he was unable to give satisfactory answers. He was consequently discredited, his order divided and he died in the following year. (9)

GOETHE RETAINED HIS INTEREST

During the twenty-six years in which the lodge was dormant, neither Goethe nor the Duke lost their interest in Freemasonry. But the times were not yet propitious for the resumption of the work. It was necessary first that the host of charlatans, alchemists, spiritists and the rest, who had invaded the Order, and reduced it to the low condition in which it then was, must be cleared out, and the eagerness for the higher degrees brought within reasonable bounds.

On the 14th of October, 1806, was fought the battle of Jena, and Napoleon's victorious armies commenced their march into Germany. Under these distressing circumstances, the Freemasons of Jena felt that the ministrations of the brotherhood would be of the greatest comfort and efficacy in "dissipating the dark clouds which surrounded them." In response to their petition to be allowed to found a new lodge, Goethe was appointed by the Duke to his first commission as a Masonic statesman. After due consideration of the case, he gave as his advice that Jena was not the place nor that year the time for renewed Masonic activities.

But a pleasanter task was soon to be his. A few months later conditions had sufficiently improved to warrant a consideration of the possibility of reopening Lodge Amalia. Accordingly, in April, 1808, the Duke appointed Goethe, Bertuch and seven others a commission to undertake the preliminary steps.

It was a fortunate circumstance that a very distinguished ritualist and high-souled Mason, Friedrich Ludwig Schroeder, the author of a famous system of Masonry which bore his name, was at that very time at Weimar with the purpose of laying his

plan before Goethe, as the highest arbiter in all literary matters. The poet, who had always been opposed to the claims of the higher degrees, as he knew them, was favourably impressed with the simplicity and directness of the new ritual. He therefore strongly recommended it to the Duke, at whose command he wrote the following letter to the Lodge Gunther of the Standing Lions, at Rudolstadt, which was working under the Grand Lodge of Hamburg:

"Time and circumstances caused us in 1782 to discontinue the work of our Lodge Amalia and to allow it to stand idle till now. Time and circumstances now cause us to open our Lodge Amalia once more, and once more there to renew our labours. In this we, as Masons, have not been idle. We have observed, in the world of nature and of men, the spirit of the time, and the results of its operation in the progress of Masonry towards its perfection, and, though without lodge connection, we have endeavoured, as far as it was possible for us, to fulfil in truth, our Masonic obligation. In the meantime we have accumulated a great deal of experience and valuable enlightenment concerning the aims and character of our Order. These facts have influenced us to decide to discontinue the System of Strict Observance, for a long time in use in the Lodge Amalia, as it is no longer useful, and to accept that of the Provincial Grand Lodge of Lower Saxony at Hamburg, under which you also work. This system is much more purified, more suitable, and corresponds better with the spirit of our time and knowledge. We have also decided to unite ourselves with the aforesaid Provincial Grand Lodge. Not only have the Worshipful Master and brethren of the Lodge Amalia signed with me, but also other brethren who live here, and still others who have united with us in the reopening of the Lodge Amalia according to the above system. All this is done with the highest approbation of our revered and august brother, Carl August, our beloved Duke and governor." (10)

Presumably this letter was intended to be an application for the consent of the lodge at Rudolstadt, and it would seem that such consent was forthcoming, for the work of reorganization was carried through.

It was Goethe's wish that they should re-elect Fritsch, the Worshipful Master of the lodge, before its suspension, but the loyalty of that unbending man to the now thoroughly discredited System of Strict Observance did not waver and he would not consent to submit to a system which sought to trace the origin of the Craft to a society

of humble artisans, instead of the aristocratic, medieval Knights Templar. Accordingly, at the reorganization meeting on the 27th of June, 1808, Bertuch was elected Worshipful Master. The election, however, was not, unanimous, for the ballots showed that a substantial minority wished to place Goethe in the Master's chair.

On the 24th of October the lodge was at length successfully started upon its new career, and it remains to this day, using the same ritual, and proud of the illustrious name so closely connected with this critical period of its history. Unfortunately, the poet, who was that year under treatment for the gout, was unable to be present. The seventeen charter members were all officials of the little court of Weimar, and five of them close personal friends of Goethe, a fact which attests their culture and ability and congeniality. Pietsch, in his little book on Goethe's centennial, adds enthusiastically, "and what a lodge!"

GOETHE IS ASKED TO BECOME MASTER

The remainder of Goethe's Masonic career is simply told. He attended the meetings but rarely, and as time passed his visits were at longer intervals. He never held office, and yet his influence among the brethren was great for two years later. When the little lodge had increased in numbers to fifty, Bertuch felt constrained to lay down the gavel and Goethe was elected to the chair, but the pressure of public business had become so very great that it would have been impossible for him to have undertaken the responsibility, and he was unable to accept the position. IN fact, so little time had he for the lodge business that he felt constrained to apply for a demit, which he did in the following letter, dated 5th, October, 1812, addressed to Bertuch's successor Ridel:

"Your honour would do me an especial favour if you would took upon my absence as being regular, and not unMasonic, and could release me from my obligations to the society. I would unwillingly relinquish entirely this honourable and interesting connection, but it is impossible for me to attend lodge regularly, and I do not wish to set a bad example by my absence. Perhaps I may learn the particulars by word of mouth, until which time I shall reserve my apology." (11)

This, however, did not sever his connection with the lodge, and probably the resignation was not accepted nor the demit granted.

The last occasion on which Goethe was present at the regular work of the lodge was on the 5th of December, 1815, when he had the satisfaction of seeing his only son, Julius August Walther, made a Mason. The young man was then twenty-six and his father sixty-five and although the subsequent career of August Goethe was a source of anxiety and sorrow to the poet, his membership was a great advantage to Lodge Amalia. He became an enthusiastic Mason, was elected Junior Steward, which office he held until his death in 1830, and constantly acted as an intermediary between the lodge and his father. Possibly a good deal of Goethe's assistance in the interests of the lodge was due to his desire to further the advancement of his son.

One cannot help feeling at times that, in their desire to exalt the dignified standing of the Order, the German historians have rather over-emphasized Goethe's interest in the Craft. A biographer who could speak of him as "the greatest poet of all time" (12), or as one who had lived "perhaps the richest and most beautiful life that has ever been vouchsafed to any mortal" (13), might easily be so misled by his enthusiasm for Freemasonry and for his hero as to exaggerate the position the one held in the heart of the other. Indeed, some of their own historians apparently take this view. Kneisner, in his History of German Freemasonry, says: "Goethe had not often visited the lodge, and took no part in its meetings when it wag reopened." (14)

And yet we have the testimony, not only of the historians, but also of his Masonic contemporaries, that his interest was deep and lasting. "Although he never held office he was, and continued to be until his advanced age, the spiritual centre of the Lodge Amalia." (14) Or as Pietsch expresses it, "he was the centre of crystallization of his beloved lodge." We are also told by Pietsch that, whenever possible, he attended the meetings of the "Historical Select Union." This was an inner circle, restricted to Master Masons and devoted to a study of the history, symbolism and philosophy of the Order. The originator of the rite had designed the Union in the hope, which was abundantly justified, that with the opportunity of gaining accurate Masonic knowledge, the desire for higher degrees would be less imperative. Shortly after the

reopening of the lodge a Select Union had been attached to the Lodge Amalia. This was in 1810. That these opportunities for gaining an understanding of the fundamentals of Freemasonry were not lost by Goethe is claimed by Caspari, who says, "Goethe, like Lessing, comprehended the potential depth of the Masonic life. He had a presentiment that here a great evangel would be preached, that must become world-wide, if only it could be separated from the dross." (15)

The most definite statement of his Masonic activities was made at a service held in the lodge in commemoration of his death, at which the Worshipful Master, K. W. von Fritsch, the son of the previous Master of the name, stated that "at every important event, at every great celebration of the lodge, he had taken so active a part that all the more important addresses, songs and general arrangements had the advantage of his previous examination and approval." (16)

It is important, in our study of Goethe's Masonic life, to refer to some of these undertakings. In 1813, his friend and fellow poet, and brother in the Craft, Wieland, passed on to "the Eternal East," and Goethe undertook to prepare the funeral oration, "To the Fraternal Memory of Wieland." That this was considered a Masonic duty is shown by the fact that before he delivered it standing beside the sarcophagus of his departed friend, it had been sent for examination and approval to the Worshipful Master of the Lodge, Ridel.

In 1821 the then Worshipful Master of the Lodge, Ridel, died, and his memory, and that of four other brethren who had passed home before him, was the object of a Lodge of Sorrow, which was held on the 15th of June. The oration delivered upon this occasion seemed of sufficient value to be printed, and Goethe undertook the responsibility of writing an introduction. In it he says that the distinguishing characteristics of the Order "lead us to renounce our particular ambitions and to consider higher and universal aims," and that the Lodge of Sorrow is the place "where this distinguished life as well as the undistinguished appears in its individuality; where we see examples for ourselves in the departed."

On the 23rd of June, 1830, the lodge celebrated the jubilee of his admittance into Masonry. The previous day a delegation had called upon him with a diploma of honourary membership and invited him to attend the meeting, but his advanced age, he was then approaching his 81st birthday, made it impossible to be present in person. However, he composed a short poem for the occasion, and this is naturally very highly prized by the Lodge Amalia. Its literary merits are, it must be admitted, not very high, but it stands with Burns' famous "Farewell to Torbolton," as among the few poems which have been dedicated to Masonic lodges by poets of the first rank. It may be translated rather freely as follows:

"Fifty years have passed forever,

Like a few days they have flown,

Fifty years, returning never,

From the earnest, dim unknown.

"Yet a living, high endeavour

Shows itself forever new.

Love of friends that nought can sever,

Human worth, forever true.

"And our bond of union, surer

As the years pass, widely spread,

Gently shine with light e'er purer,

Like the faint stars overhead.

"Let us then in happy union,

Honouring humanity,

Firmly stand in true communion,

As of old it used to be."

His pleasure at the honour done him by his mother lodge was expressed in a letter which he wrote about three weeks after to his friend and Brother Zelter, a well-known musician of the time. He writes: "It is quite pleasing that you have celebrated your Masonic jubilee at the same time as mine. On the eve of St. John's festival I was a member of the Order for fifty years. The gentlemen have managed these epochs with the greatest courtesy, and on the next day I replied in a friendly manner to their sentiments." (17)

MASONRY IN GOETHE'S WRITINGS

Goethe's Masonic studies are mirrored in his writings. The varied and fascinating by-paths of forgotten lore along which one is led when studying the history and symbolism of the Craft, could not fail to attract the mind of the poet. Indeed, it has been suggested by one of his biographers that his interest in studies of this kind was one of the main reasons why he was first attracted to Masonry. "It is in line with Goethe's inclination towards the symbolical as it is revealed in the Mysteries, though also with sociable considerations, that he became a Freemason." (18) While this may be true, it is clear that the evidences of his Masonic membership are numerous and distinct. "After he became a member of the Society, he accomplished no great work which did not ring in Masonic accord, he completed nothing which did not lead back to a Masonic origin." Although this statement of Pietsch's may be exaggerated, it is a well-known fact that all through his works, both prose and poetry, there are numerous references to Freemasonry. These have been carefully brought together and collated. Indeed, a study of them would require a volume of respectable size for any adequate presentation.

Many of Goethe's songs are made use of by the lodges, and practically everyone of their song-books contains a beautiful lyric, the first verse of which runs:

"In all such pleasant weather,

When flushed by love and wine,

This song we'll sing together,

And hand to hand entwine.

May God keep us united,

Who us hath higher led,

The love-flames he had lighted,

Be by our friendship fed." (19)

But this was written several years before he entered the Society, and consequently has no distinctively Masonic reference.

The song which is best known to English-speaking readers as being most definitely a Craft poem is called "The Masons' Lodge," and has been translated by Carlyle. It has been already published in THE BUILDER, and so only the first stanza need be quoted:

"The Mason's ways are

A type of existence,

And his persistence,

Is as the days are

Of men in this world." (20)

MASONIC GREATNESS LIES IN MASONIC SERVICE

Wherein does Masonic eminence consist? It is not in the accumulation of degrees, interesting as these may be. It is not in the receipt of honours, nor the holding of exalted rank, though to serve the Craft with distinction is a privilege to be coveted by all good men. It is not even the attainment of scholarship, though a knowledge of Masonic philosophy cannot fail to have its effect in upbuilding character. It is not any of these that can place a man in the proud position of being a Mason in the fullest and completest sense. It is to exemplify in one's dealings with mankind those virtues of charity, of kindness, of tolerance which the Ritual so forcefully inculcates by precept and by symbol. It is to be a brother, not only to the household of the faithful, but to every man, irrespective of colour or creed or race, whom economic conditions, or ignorance, or unfavourable heredity and environment have reduced to those depths from whence he can be rescued only by the fraternal assistance of those more favourably situated. Judged by these criteria, Goethe seems to have shown himself a real Freemason in his dealings with his fellow men. To quote Pietsch again: "Not only in the lodge did Goethe reveal himself as a perfect Freemason, but also he knew, as no other man did, how to sustain the Masonic ideal in the outer world, and to reveal it in all departments of spiritual culture and practical life." He was always ready to help those in distress, and that his benefactions flowed from the goodness of his heart is shown by the unostentatious way in which he bestowed them. "To his prince and the country, to a share in whose government he had been called, he was the truest and most energetic servant; to his friends, the most devoted friend; to his parents, the best and most lovable child, and to his son the fondest father." (21)

It is clear, then, that the great heart of the poet ever beat true to the guiding principles of the Craft; that his interest though not evidenced by regular attendance, was still profound and lasting, and that it is with no unjustifiable pride that German Masonic historians refer to his name as the most illustrious on their register. A society that numbers among its membership such famous men as Lessing, Wieland, Mozart, Haydn and Fichte can justly claim the respect of all thinking men, but brighter than all these shines the unquenchable light of Goethe.

1. Goethe - Dichtung und Wahrheit (Poetry and Truth), trans. M.S. Smith, 1908, 2:238.

2. H. Dunizer - Life of Goethe, trans. T.W. Lister, N.Y. 1884, P. 306.

3. J.Pietsch - Johann Wolfgang v. Goethe als Freimaurer (J.W. Goethe as a Freemason), Leipzig, 1880, p. 8.

4. Allgemeines Handbuch der Freimaurerei (General Handbook of Freemasonry, an Encyclopedia), 3rd Ed. Leipzig, 1900, 1:114.

5. Pabst - Geschichte der Loge zum Goldnen Apfel in Dresden (History of the Lodge of the Golden Apple in Dresden), quoted by Handbuch.

6. Pietsch p. 12

7. Pietsch p. 15

8. Handbuch, 1:103

9. Handbuch, 1:468-471

10. Pietsch, p. 17.

11. Handbuch, 1:373

12. Pietsch, p. 4.

13. Pietsch, p. 62.

14. F. Kneisner - Geschichte der Deutschen Freimaurerei (History of German Freemasonry), Berlin, 1912, p. 114.

15. Otto Caspari - Die Bedeutung des Freimaurertums (The Signification of Freemasonry), Berlin, 196, p. 97.

16. Handbuch.

17. J.G. Findel - Geschichte der Freimaurerei von der Zeit ihres Entstehens bis auf die Gegenwart (History of Freemasonry From the Time of its Origin Down to the Present), 2nd ed. Leipzig, 1866, p. 601.

18. R.M. Meyer-Goethe, Berlin, 1905:253.

19. Sammlung mauerrischer Gesange, herausgegeben von der Grosz National Mutterloge zu den drei Weltkugeln (Collection of Masonic Songs, issued by the Grand National Mother Lodge of the Three Globes), Berlin, 1865, p. 71

20. THE BUILDER, V:260 Sept., 1919

21. A.W. v. Simmerman, quoted by Handbuch.

----o----

The Great Journey

By Bro. WILLIAM FIELDING, California

ONE of the most impressive moments of the initiatory ceremony is a certain rite known as Circumambulation. The candidate himself is at a loss to understand the meaning or purpose of this, and it is probable that after the ceremonies are completed he seldom recalls it, or ever gives it a thought.

The interpretation of this rite is usually given as a symbolical representation of the great journey of life. We men come into this world in ignorance and helplessness: dependent on others we must permit ourselves to be led about: and on the way we encounter many obstacles, many dangers, and many fears. Of this experience, so we are often told, Circumambulation is a picture. There is nothing in this interpretation in itself that flies against fact or offends the reason, but we may be sure that there is far more to it than this.

Circumambulation is very old and well nigh universal. The Egyptians, in many of their cult practices, used it much, as when images of Isis or Osiris would be carried about the temples or around the altars. The Jews had solemn ceremonies of a like nature, as when the priests would march in a circle about the sacrifices: and so did the Arabs, who shared with the Jews so many of their customs. To this day it is used by many branches of the Brahmans. The priest must drive about a sacred tree or pool during his initiation. On arising in the early morning he faces the sun, then walks about in a circle, keeping the center to his right. The Laws of Manu prescribe that in the marriage ceremony, the bride is to circumambulate the domestic hearth. Ancient

Buddhists considered such a ceremony so important that they built stone galleries about shrines to accommodate the pilgrims and worshippers who came to pay homage to the image of Buddha by walking around it.

Homer tells us that Achilles led his squadrons three times about the body of Patroclus, in this fashion, so we may suppose, paying the dead hero divine honours. In Greek sacred dances Circumambulation was often reversed: the movement from right to left was called the "strophe," that from left to right, the "antistrophe." The Romans laid great stress on the necessity of making the movements only from right to left because they deemed the leftwise movement a piece of black magic that would bring ill upon them: our own word "sinister" was born from that idea and still reminds us that the use of the left hand is not as fortunate as the right. Roman marriage customs, many of them, like the Laws of Manu, demanded circumambulation.

Celtic scholars tell us that among Celts of all nationalities the rite has been practically universal. Doctors would make circuits around the sick in order to invoke the powers of healing; mourners followed the dead in going about the graveyard before interment was made: and often in religious ceremonies priests and people began by making a procession about the church, as is still the case in Roman Catholic ceremonies when a bishop is enthroned. J.G. Frazer, in his Balder, describes a Scotch custom of Circumambulation practised in the highlands as late as 1850.

It is probable that in Freemasonry the rite has been used from the beginning. In one of the very old York rituals we find that the Apprentice when he came to demonstrate his fitness to be made a fellow, passed from station to station where the Master and the Wardens each one put his master's piece to a different test. These are but a few examples drawn at random from countless numbers. We might have run up a list of illustrations from the habits of American Indians, as in the Pawnee ceremony of "Hako", about which Miss Fletcher has written so entertainingly in the Bulletins of the U.S. Bureau of Ethnology: and we might have drawn many examples from the customs of Central American natives and South American. The cases already given are sufficiently representative.

What gave rise to this rite in the first place? The clue is furnished us in a saying attributed to the priests of Apollo at Dellos, as preserved in one of the hymns of Callimaches: "we imitate the example of the sun." In our northern hemisphere the sun rises in the east, and then appears to move to the west by way of the south. Almost all ancient peoples, and almost all peoples now living in a state of primitive culture (there are exceptions, as in the case of the Eskimos) look upon the sun as one of the principal sources of life and power, and accordingly worship him. Circumambulation is a product of sun worship.

But there is an origin anterior to this. Why, did ancient peoples believe that imitating the sun's pathway through the skies was an act of worship! It is because they believed in what anthropologists have come to call "sympathetic magic." Nearly all early peoples believed that they could gain control of, and power over, natural forces and gods and demons by imitating them. The modern Red man will beat his drum and scatter dust in the air in order to compel the rain to come; the drum rattle is the thunder; the dust falling is the rain; this imitation, according to the logic of magical ideas (which logic is now almost completely lost to us) is itself a method of compelling the gods of the rain to pay heed. The man who prays for rain, according to magic, makes it rain. In the Ancient Mysteries, many of them, the central ceremony was a drama in imitation of the experiences, perhaps the tragical life and death, of the god.

The magician who practised his ceremonies in harmony with the orderly forces of nature, who always, as it were, kept to the right hand, was a practicer of "white magic": while that one who reversed the normal processes, who made the thunder go back into the sky, and the rain go back into the cloud, was a practicer of the "black magic".

As I have said above, the whole logic of these magical doctrines is lost to us: it is doubtful if, by the greatest stretch of the imagination, we can bring ourselves to think or feel as ancient peoples did. But there is one idea enshrined here in the midst of this ancient ceremony that we can understand. It is the idea of Harmony with Nature.

Democritus was fond of the saying, "Nature conquers Nature." It kept him in mind of the fact that man is powerless to conquer her, though he talk much about it: it is only when he sets a greater natural force against a lesser that he can persuade Nature to do his bidding, as when the sailor adjusts his sail to the winds in order to overcome the inertia of the water, or a woodman cuts away the root of a tree in order that gravity May bring down the great trunk. The farmer conquers by learning how to keep step with the seasons, by harmonizing his sowing and cultivating with the rain, the frosts, and the dew, by rotating his crops, by learning how to fit his own small powers in with the great powers of sun, soil, and the rain: and so is it, in one form or other, with us all.

Thus, to some extent or other, and under one disguise or other, the Rite of Circumambulation is the ceremony of the harmonious adjustment of one to one's world. The candidate must pay homage to the Master, he must salute the Wardens, he must learn to keep step with his guide, and how to approach the East; and he must be made to understand that he will never know the power and privileges of Masonry unless he learns how to harmonize his life with the laws and forces of Masonry.

NOTE:-The literature on Circumambulation is coextensive with the literature on folk-lore, magic, mythology, and primitive culture in general. This would include such well-known works as Frazer's Golden Bough, Tyler's Primitive Culture, Brinton's The Myths of the New World, etc., etc. One of the best short treatises extant is that contributed to Hasting's Encyclopedia of Religion and Ethics by our illustrious Masonic scholar, Count Goblet d'Alviela. The little article in Mackey's Encyclopedia is also very good, though it has little to say about modern practices of the Rite. See also Plutarch's Isis and Osiris. In THE BUILDER see Volumes III, IV and V, consulting the indexes. Note especially Volume III, page 245.

----o----

"Every Year," An Explanation

By ALBERT PIKE

Mrs. R. M. Packard, West Newton, Mass., is a grand daughter of Albert Pike who has in her possession a number of mementoes of the great Mason, notable among which are a number of original manuscripts and letters. When these invaluable relics, the sight of which would make the blood ran faster in the veins of any member of the Craft, were laid on the table before Ye Editor, he immediately asked permission to publish in these pages Albert Pike's explanation of his famous poem, "Every Year," about which there has been at times some controversy. Brother R.M. Packard, a member of this Society, very generously offered to make this possible through the use of a photostat, and to him we are much indebted for that kindness. It may also be added here, and by way of indicating to what further extent we Masons are under obligation to Brother and Mrs. Packard, that they secured from the other members of the family consent that Brother Dr. Joseph Fort Newton should prepare an authentic biography of Albert Pike. He is now at work on that task.

Pike was more than once accused of plagiarism in composing "Every Year." The value of the following "Explanation" is that it disposes of this question once and forever.

This poem, as first published, without my consent or knowledge, in a San Francisco paper, was made up for Elias C. Boudinot, to be sung by him out of five verses of six written by Colonel Halpine C. Miles O'Reilly, under the following circumstances:

I heard Dr. Duncan, of the U.S. Volunteer Service, sing the five verses at Vicksburg after the Civil War, and afterwards at Washington, without knowing by whom they were written. I do not think that he knew - if he did, I never heard him mention the author.

Mr. Boudinot learned these verses from him and was in the habit of singing them, and to oblige him, I changed them in part, correcting defective rhymes and what seemed to me crude and in bad form, making a single verse out of the second and third, added

four verses, and afterwards had what was so produced printed, as in part new and in part old, there being eight verses in all, without name of any author. I never heard Col. Halpine's name mentioned in connection with it until years afterwards.

The poem, as he wrote it, or as it has been since published as his, is as follows:

The Old Bachelor's New Year

Oh! the spring has less of brightness

Every year;

And the snow a ghastlier whiteness

Every year;

Nor do summer blossoms quicken,

Nor does autumn fruitage thicken

As it did - the seasons sicken

Every year.

It is growing cold and colder

And I feel that I am older

Every year

And my limbs are less elastic,

And my fancy not so plastic-

Yea, my habits grow monastic

Every year.

'Tis becoming bleak and bleaker

Every year;

And my hopes are waxing weaker

Every year;

Care I now for merry dancing,

Or for eyes with passion glancing?

Love is less and less entrancing

Every year.

Oh, the days that I have squandered

Every year,

And the friendships rudely sundered,

Every year!

Of the ties that might have twined me,

Until time to death resigned me

My infirmities remind me

Every year.

Sad and sad to look before us

Every year.

With a heavier shadow o'er me

Every year!

To behold each blossom faded,

And to know we might have made it

An immortal garland, braided

Round the year.

Many a spectral, beckoning finger,

Year by year,

Chides me that so long I linger,

Year by year;

Every early comrade sleeping

In the churchyard, whither, weeping,

I - alone unwept - am creeping

Year by year.

The last verse Dr. Duncan and Boudinot did not sing.

The four verses made out of the first five, for Mr. Boudinot, were printed on note paper, thus:

Every Year

(A song Old and New - the New in Italic)

The Spring has less of brightness

Every year,

And the Snow a ghostlier whiteness

Every year.

Nor do Summer howers quicken,

Nor Autumn fruitage thicken,

As they once did, for we sicken

Every year.

It is growing darker, colder,

Every year,

As the heart and soul grow older

Every year.

I care not now for dancing,

Or for eyes with passion glancing,

Love is less and less entrancing

Every year.

Oof the loves and sorrows blended

Every year,

Of the charms of friendship ended

Every year;

Of the ties that still might bind me

Until Time to Death resigned me,

My infirmities remind me

Every year.

Ah! how sad to look before us

Every year,

While the cloud grows darker o'er us

Every year;

When we see the blossoms faded

That to bloom we might have aided,

And immortal garlands braided

Every year.

These verses were followed by the last four of the poem which I afterwards published as my own.

A copy of the poem, "Old and New," on note-paper, was given to a lady from California, who was expressly informed that it was not to be published; but when she returned to San Francisco she lent it to someone who had it published, all in Roman letter, i.e., without the distinction between the old and new portions made by the italic type. A copy of the journal in which it was so printed came to me, and I immediately sent to its editor a copy as printed on note-paper, asking its publication, to relieve me

of the imputation of having published part of an old poem by an unknown author as my own.

This request was complied with, but it was too late. The mischief was done, for the poem as printed first in that journal was widely copied and the error could not be adequately corrected.

Then I wrote three verses, in lieu of those of Col. Halpine, and printed the poem as my own.

[E.C. Boudinot, whom Pike mentions above, wrote a letter to the Editor of the Arkansas Sentinel, which is incorporated here by way of corroboration.] To the Editor of Arkansas Sentinel:

A short poem, with the above refrain, has been going the round of the newspapers of the country and credited to Gen. Albert Pike. It has appeared in different shapes, but all purport to be composed by the General. I know personally that General Pike has made no claim to the authorship of several of the different versions of the poem which have appeared in the papers, and ascribed to him; and as I have been unintentionally responsible in some measure for placing him in a position unpleasant, I consider a short explanation in order from me. "The Old Bachelor's New Year" was written by Charles G. Halpine, well known to the reading public as "Miles O'Reilly." Twelve years ago I sang some of the verses to General Pike, who was pleased with them; but he suggested and made several changes in the verses. Afterwards he revised them in other particulars, until the verses of "Every Year," printed below, numbered 2 and 3, found their way into print without my knowledge or consent with the name of Albert Pike as the author. The last poem - number 4 - was written by Albert Pike, and is the only one to which he claims authorship.

E.C. BOUDINOT.

[The earlier versions mentioned by Mr. Boudinot are printed above in Pike's account. The only complete version claimed by (Boudinot's number 4), and therefore to be taken as authentic and on his authority, is that which follows.]

Life is a count of losses

Every year;

For the weak are heavier crosses,

Every year;

Lost with sobs replying,

Unto weary Autumn's sighing

While those we love are dying,

Every year.

The days have less of gladness,

Every year;

The nights more weight of sadness,

Every year;

Fair Springs no longer charm us,

The wind and weather harm us,

The threats of Death alarm us,

Every year.

There comes new cares and sorrows,

Every year;

Dark days and darker morrows,

Every year;

The ghosts of dead loves haunt us,

The ghosts of changed friends taunt us,

And disappointments daunt us,

Every year.

To the past go more dead faces,

Every year;

And the loved leave vacant places,

Every year;

Everywhere the sad eyes meet us,

In the evening's dusk they greet us,

And to come to them entreat us,

Every year.

"You are growing old," they tell us,

Every year;

"You are more alone," they tell us,

Every year;

"You can win no new affection,

You have only recollection,

Deeper sorrow and dejection,"

Every year.

The shores of life are shifting,

Every year;

And we are seaward drifting,

Every year;

Old places, changing, fret us,

The living more forget us,

There are fewer to regret us,

Every year.

But the truer life draws nigher,

Every year;

And its Morning-star climbs higher,

Every year;

Earth's hold on us grows slighter,

And the heavy burden lighter,

And the Dawn Immortal brighter,

Every year.

----o----

The AngIo-Irish Grand Lodge

By Bro. JOE L. CARSON, Virginia

The following brief sketch - too brief - was written by a brother who owes it to the Craft to write more than he does. He was personally acquainted with Hughan, Speth, Gould, Lane, Crossle, Crawley and others among the giants across the sea; also it is worthy of note, and of being here placed on record, that Brother Carson assisted Henry Sadler in his search for the materials for his epoch-making work, Masonic Facts and Fictions. It is usually supposed that all modern Speculative Freemasonry has descended from the Grand Ledge organized in London. in 1717, but this is not quite true to the facts, for that Grand Lodge had a competitor to deal with from 1750 or thereabouts until 1813, when the "United Grand Lodge of England" was formed by an amalgamation of the two. Lodges in this land were formed by" both these Grand Bodies, so that almost as many must trace their origin) to the Anglo-Irish, or Antient, Grand Lodge as to the other, and this helps to explain the variations in ritual which continue to puzzle so many. Until the end Gould, who did more than any other to fasten on the Antients the stigma of "schismatics", refused to capitulate to the wealth of proof advanced by Sadler, not even though his colleague and adviser, Hughan, strongly urged him to change front. This wan one of the principal reasons that led Brother Fred J. W. Crowe to revise Gould's Concise History, which revision was critically renewed in The Builder January, 1922, p. 23. The reader should also consult a communication from Brother Crowe, published on p. 183 of the June issue, same year.

THE "Anglo-Irish" Grand Lodge, known as the "Antients," in their Warrant No. 11, dated 18th June, 1755, called "The Antient Grand Lodge" - in Warrant No. 63, dated 14th April, 1757, called "The Grand Lodge of Free and Accepted Masons" - in Warrant No. 65, dated 27th December, 1757, called "The Most Antient and Honourable Fraternity of Free and Accepted Masons" - in Warrant No. 15, dated 17th May, 1758, called "Grand Lodge of Free and Accepted York Masons" - in Warrant

No. 44, later No. 47, called "The Grand Lodge &c according to old constitutions granted by His Royal Highness, Prince Edwin of York. Anno Domini - Nine Hundred Twenty & Six."

This Grand Lodge was also known as "The Atholl" Grand Lodge because the third and fourth Dukes of Atholl so long occupied the Grand Masters' chairs, and its members were known as "Antients," "Schismatics," "Seceders," Irish-Masons," etc., just as the members of the Mother Grand Lodge of 1717 variously called "The Modern Grand Lodge," "The Regular Grand Lodge," "The Constitutional Grand Lodge," were known as "Moderns" and "Prince of Wales Masons." As a matter of fact brethren of these rival Grand Lodges were frequently distinguished from each other by the names of their Grand Masters.

In the following short article, I will use the term "Antient" and "Modern" in referring to these respective Grand Lodges.

About the year 1740 the silk weaving business, which had for a century flourished in and around Dublin, Ireland, began to decline as the competition of the industry established in Spitalfields, London, attracted the operatives by the prospect of better wages and more settled conditions. Gradually the migration continued until finally whole "convoys" of these weavers crossed the Irish Channel and, with their families, settled in London. Amongst these settlers were numbers of Irish Freemasons. As a matter of fact, the first Antient Grand Lodge roll contained the names of many of these brethren; indeed, they formed a very large majority of the first adherents to this body. Following their names in the occupation column, hundreds of them are described as "Weavers from Dublin."

Amongst the members of Lodge No. 26, Dublin, was Laurence Dermott, who "had faithfully served all offices" and "had been regularly installed Master and Secretary upon the 25th day of June, 1746." Dermott was a painter by profession, clever and well educated; who, with many other members of this old lodge followed the stream of migration to London.

In the Modern Grand Lodge minutes of 11th December, 1735, we find the following recorded:

"Notice being given to the Grand Lodge that the Master and Wardens of a Lodge from Ireland, desiring to be admitted, by virtue of a deputation from the Lord Kingston, present Grand Master of Ireland. But it appearing there was no particular recommendation from his Lordship in this affair, their request could not be complied with unless they would accept a new; Constitution here."

What would be more natural than these Irishmen saying to each other, "Our Grand Master's Authority is as good and better than any New Constitution they can give us," therefore, in consequence of the Grand Lodge doors being closed in their faces, they naturally joined the "St. John's," or irregular lodges, nearest their place of residence in London, or by virtue of their "dispensation from Lord Kingston" assembled themselves in lodges of their own formation, free from the trammels of any higher authority. These lodges became the rallying ground for Irish Freemasons. In them they found a Masonic home in lodges, working their own beloved ritual and speaking the "Language of the Tribes." That such was the case is proved by the fact that in less than a score of years, after the refusal of the Moderns to recognize or admit the "Irish Deputation" as visitors into their aristocratic assembly, these very brethren and their lodges were strong enough to organize themselves into a Grand Lodge in 1753, a Grand Lodge that for sixty years was powerful enough to shake the very foundations of the Moderns, and in 1813, at the "Glorious Union," they practically dictated their own terms, which were akin to unconditional surrender by the Modern Grand Lodge. Many Masonic historians would have us believe they had been seceders, who, while far from believing their Grand Lodge more "Antient" than that of the Moderns, believed, and were undoubtedly correct in their belief, that their ceremonies, customs, ritual and procedure were more ancient.

In those early days, indeed, they were not looked upon as seceders, for Brother Heseltine, Grand Secretary

==========

RENAGADE MASONS

ON FRIDAY, JUNE 24, 1803.

A GRAND PROCESSION OF HIBERNIAN

RENEGADE MASONS

ARE EXPECTED TO PARADE. CONTRARY TO THE LAWS,

BETWEEN THE HOURS OF TEN AND FOUR FROM

CORNHILL. TO A NEW BUILDING, PELL'S GARDENS.

RATCLIFF-HIGHWAY NEAR SALT-PETRE BANK.

FROM THENCE TO CANNONBURY HOUSE.

THIS SOCIETY IS CALLED THE

UNITED IRISHMANS WAKE OR ROYAL MARINERS LODGE.

The meeting will be conducted and headed by

TOMMY PEDLER, DEPUTY GRAND.

BOBBY SCOUT, GRAND SCRIBE.

AND PADDY O'BLARNEY, * MASTER OF THE CEREMONIES (SUBORNER OF FALSE WITNESSES AGAINST AMERICAN CAPTAINS.)

With other gentlemen of equal respectability, from that Illustrious family at VINEGAR-HIDL near WEXFORD.

WE ADMIT MEN OF COLOUR, If unwilling to engage in DESTROYING the ROYAL NAVAL and the REGULAR ANTIENT CONSTITUTION which unfortunately for us has stood sev eral thousand years and still appears like a rock &, smiles at our attack. We have therefore come to this resolution, that all persons who will REVOLT frolic THE REGULAR ANTIENT ESTABLISHMENT, and VIOLATE the MOST SACRED TIES, AS WE HAVE DONE, and who will exert themselves in OVERTHROWING the REGULAR ORDER of

GOVERNMENT (will be admitted gratis)
SOME CHARITY CHILDREN will be procured and march, from BILLY PAUNCH'S COAT SHED, GREEN BANK, of DUNG WHARF, to sanction our proceedings, all under the garb of Morality.

Doors to be opened every Wednesday evening

at 7 o'clock, at the VIRGINIA on Pells Street,

Ratcliff Highway.

By Order of the Society,

PAT O'BLARNEY, * W. M.

MUNGO, TYLER AND LECTURE MASTER.

N. B. 15 Chimney Sweeps will attend the

Procession dressed in Masonic Paraphanalia.

REPAIR MY JEWELS, QUICK! To THE HIBERNIAN

RENEGADE LODGE, PELL'S STREET

*Read the PUBLIC LEDGER AND OTHER PAPERS OF FEB.

25, 1797.

Another rod in pickle, PAT.

THOMPSON. PRINTER. 21 EAST SMITHFIELD. LONDON.

COPY OF "MODERN GRAND LODGE'S POSTER REVILING THE

"ANTIENTS" SIZE 22 X 17 1/2 INCH - 1803.

EXPLANATION OF THE POSTER

Tommy Pedler - Thomas Harper - D.G M. of the Antients. A goldsmith and jeweller in Fleet St.

Bobby Scout - Robert Leslie - Gd. Sec. Antients.

Billy Paunch - William Burwood - G.S.W. Antients. Coal merchant and tavern keeper at Green Bank, Wapping.

Royal Mariners' Lodge - Held in Virginia Coffee House, Corn Hill, and afterwards in their hall Pell St., Ratcliff.

This poster was written by one Doctor Francis Columbine Daniel, a Modern Mason initiated in Lodge No. 344. His intention was to bring ridicule upon the Antients, particularly on Thomas Harper, Robert Leslie and Miriam Burwood.

==========

of the Moderns, in his famous letter of 8th August, 1767, says, "They are a set of men who first made their appearance about the year 1746." This does not look like schismaticism, and Heseltine would not have spared them if he could.

Laurence Dermott, in his appearance in the Antient Grand Lodge, was at once elected Grand Secretary by the powerful majority of Irish votes, and the "Ahiman Rezon," which he immediately proceeded to publish, bears a remarkable resemblance to "Spratts' Irish Constitutions." The title "Ahiman Rezon" was first used by and originated with Dermott.

About this period the "Moderns" so altered their ceremonies and ritual in many of their vital parts that the members of the Antient Grand Lodge, or the Grand Lodges of Ireland and Scotland, were unable to work an entrance to the Modern Lodges or recognize each other in ancient Masonic manner.

On his election as Grand Secretary, Dermott had to undergo a "long and minute examination relative to Initiation, Passing, Installations, and general regulations, &c, &c, &c, and Brother John Morgan declared that Brother Laurence Dermott was duly <qualified for the office of Grand Secretary." Brother John Morgan was the late Grand Secretary of the Antients. If, therefore, Dermott was so well qualified on all points and had just arrived from Ireland, the Irish and Antient working must have been very close kin to each other if not exactly alike.

That the Moderns themselves acknowledged their formidable rival to be Irish we have ample proof. In 1766 an Antient Mason is described in their books as an "Irish York Mason." In 1776 the Antients are called the "Irish Faction." In 1786 Antient Warrants were referred to as "Irish Warrants," and Antient lodges were, in 1793, dubbed "Irish Lodges."

Nearly all the members of the first lodge in the Antient roll were Irishmen, many of them belonging to Lodge 26, Dublin, the lodge, as I said before, to which Dermott

belonged - Dermott, now their Grand Secretary, and afterwards their Deputy Grand Master.

The Antients and the Grand Lodge of Ireland had the same method of affixing Grand Lodge seals. The seals were affixed on the same colored ribbons and in the same manner. The Moderns never used ribbons for seals or warrants at any time. The Irish warrants covered all degrees up to the Royal Arch, and often higher, as also did the warrants of the Antients.

The Irish and Antients had their certificates in Latin and English, the Moderns in English only.

The systems of registration in the books of the Irish Grand Lodge and those of the Antients, their Book of Constitutions, their By-Laws of private lodges, Grand Lodge seals, etc., etc., were very similar if not exactly alike, and both entirely different from those of the Moderns.

Naturally the Grand Lodge of Ireland extended a speedy and hearty recognition to this Irish-born Grand Lodge. From the minutes of the Grand Lodge of the Antients, March 1,1758, we learn from a letter under the hand of Brother John Calder, Grand Secretary of the Grand Lodge of Ireland, that "The Grand Lodge of Ireland did mutually concur in a strict union with the Antient Grand Lodge in London, and promised to keep up a constant correspondence with them." "Ordered that the Grand Secretary shall draw up and answer in the most respectful and Brotherly terms, wherein the general thanks of this Grand Lodge shall be conveyed, and assure them that we will, to the utmost of our powers, promote the welfare of the Craft in General." From the date of that recognition, in 1758, to the date of the International Compact, in 1814, the fraternal communications with the Grand Lodge of the Moderns ceased, so much so that wherever the Grand Lodge of England is mentioned it was the Grand Lodge of the Antients that was meant.

While the relations with the Moderns were thus severed, year by year official compliments were regularly passed between the Grand Lodge of Ireland and the Antients.

The Grand Lodge of Scotland was almost as uncompromising in holding aloof from the Grand Lodge of the Moderns. It was not until the International Compact restored homogeneity to the Freemasonry of the British Isles that she dropped her hostility. As a matter of fact, the Grand Lodges of both Ireland and Scotland, as well as the Antients, seem to have been ignored by the Grand Lodge of the Moderns, nor did this Grand body seem to have greatly cared to extend its fraternal relations to any of them; perhaps its aristocratic learnings inclined it to view with supreme indifference, the claims of brethren who had their being in less favored social circles.

The right of visitation was refused and the Grand Lodge of Ireland felt constrained to place in their minutes a resolution, "That they do not feel it possible to make any order for the admission of 'Modern' Masons into Antient Lodges."

In 1759 the Moderns refused assistance to the Irish Brother, William Carroll. The Irish Committee of Charity followed the ill-omened example by turning down every application for relief from adherents of the Moderns. The Grand Master of Ireland, William, Duke of Leinster, assisted by the Grand Master of Scotland, installed the Duke of Atholl as Grand Master of the Antients in 1775; conversely, in 1786, the Earl of Antrim, Grand Master of the Antients, presided in the Grand Lodge of Ireland on St. John's Day, signing the minutes as "Grand Master of England."

After several years fencing and compromise, in which there had to be a great deal of "give and take," the spirit of brotherhood overcame all other feelings and interests; the "Glorious Union of December, 1813," happily united these warring factions, and the Antients and Moderns joined hands to form "The United Grand Lodge of England.” This was followed, in 1814, by the International Compact, the most important official document ever promulgated among English-speaking Freemasons, which settled forever all points of communion, intercourse and fraternization between

the Grand Lodge of Ireland, the Grand Lodge of Scotland and the United Grand Lodge of England.

Can anyone, in the face of such evidence, believe that these Antient brethren were "Seceders," "Rebels" or "Schismatics"? The stigma has been on the fair name of the Antient Grand Lodge so long it appears only fair to let Ireland again "come into her own," give Irish Freemasons credit for the salvation of Craft Masonry at a period when Modern rubbish was beginning to bury the ancient foundations under a landslide of quasi-Masonic ceremonies, and call the Antient Grand Lodge by its proper name, the "Anglo-Irish Grand Lodge."

It is on record that the Fourth Duke of Atholl, about nine months before he attained his majority, on March 1, 1775, was initiated, passed, raised, installed as Master and elected as Grand Master all in one day. - The Masonic Record.

----o----

Masonic Knowledge a Necessity

By THE EDITOR

One of the chief obstacles in the path of the great enterprise of Masonic education is the feeling that a knowledge of the Craft is a luxury in which a few may indulge themselves, but has no other function or need. As a matter of fact, nothing is more necessary to us all. To carry on our work as Masons without a clear understanding of what we are about and how to do it, is as impossible as to run a business, with no understanding of trade or commerce.

If one of us untravelled persons were to be unexpectedly abandoned in the heart of Paris he would find himself in a predicament; he could not make his wants known to the nauves with their so different tongue; he could not find himself about the streets with unintelligible names; he would not even know how to protect himself against possible dangers in a place with the ways of which he had no familiarity at all. In such a pass a man might unwittingly do something exceedingly rash, or he might stand miserably still and do nothing, or, what would be even more unpleasant, might, by his untaught actions, make himself ridiculous. To become the butt of ridicule is not by any means the least of misfortune.

This is a picture, over-coloured perhaps, yet not greatly exaggerated, of the plight in which an initiate finds himself after he has been raised to the Sublime Degree of Master Mason and given the freedom of the lodge. In the new world into which he has been born he hears a language with which he is only a little familiar; he is set to do unwonted tasks; he is at great difficulty to find his way about among rules, rites and customs that are as unlike the habits of the outside world as anything could be. It is perfectly obvious that this man must do one of two things; he must quietly retreat and not run the risks of activity where he knows so little, or else he must learn something about the great organization with which he has united.

In the old days when Masons were engaged in the actual tasks of erecting buildings, the initiate was not thus left to his own devices, but was indentured to a Master Mason obligated to teach him the rudiments of the trade; he was instructed carefully in the rules of a lodge; and he was not permitted to engage in the occupations of a builder until he had learned something of the art. Above all, he was not allowed to sit idly by, or to have no further connection with the lodge except to pay his dues. The officers saw to it that he was given his place, set his task, and instructed in his new calling.

Lodges and Grand Lodges of Speculative Masonry - which is engaged in building men rather than cathedral, a more delicate and difficult task - are beginning to learn anew the necessity for some such instruction of the initiate. They believe it is unfair to expect a man to learn all about so complicated a thing by himself; they are seeing that it is expecting too much of him to become active in such a Craft out of his own initiative. Consequently, they are beginning to encourage the organization of Study

Clubs, to create an adequate and intelligible literature, and to stimulate interest in Masonry among Masons. Also it is coming more generally to be understood that petitioning for membership in a lodge is in itself a tacit agreement to assist in carrying on the lodge's activities, and that a member, by virtue of his membership, is honour bound to learn something about Masonry in order that he may take his place and fulfil his duties, so that the individual himself is more and more feeling the need for some sort of education in the arts, parts and mysteries of Freemasonry. One thing is certain: a man cannot hope to pass through the chairs with credit to himself, or engage in any other activity of his lodge, or enjoy his own rights and privileges in Masonry, or ever have a true and intelligent understanding of Masonry, without a little study of it. Such study is not a luxury for the few, but a necessity for the many; it is a duty, a practical need.

There is much to learn about Masonry, because it is so very great. There are, more than two and three-quarters of millions of men under the obedience of Grand Lodges in this land alone; and there are nearly three-quarters of a million brethren living in foreign lands, if it is allowable to call any land foreign to a Mason who believes that

"God hath made mankind one vast brotherhood, Himself the Master, and the world His Lodge."

There are in the United States more than 700,000 Royal Arch Masons; about 275,000 members of the Council and about 375,000 Knights Templars; in the Scottish Rite bodies are some 500,000, and the Shrine, which is so closely allied to the Masonic bodies strictly so called, has passed the 500,000 mark.

THE CRAFT IS A COMPLICATED STRUCTURE

The life of this vast fraternity is almost as rich and multifarious as that of a nation of people, so that the organizations necessary to carry forward such an amount of activity are numerous and, to the novice, bewilderingly complicated. The first three degrees, Entered Apprentice, Fellow Craft and Master Mason, are administered under

the jurisdiction of lodges and Grand Lodges, and together comprise what is familiarly known as the Blue Lodge - more accurately called Symbolical, or Ancient Craft Masonry.

The four degrees called Capitular (meaning done in a chapter) are conferred in a Royal Arch Chapter, and these chapters, in most cases, are under the supervision of the General Grand Chapter Royal Arch Masons. The three Cryptic degrees (having reference to a vault or underground passage) are conferred in a Council, and councils are under the jurisdiction of the General Grand Council, Royal and Select Masters. The three Templar degrees (so called from connection through tradition with the Temple at Jerusalem) are conferred in a Commandery, and commanderies are governed by a Grand Encampment of Knights Templars.

The thirty Scottish Rite degrees are conferred in the Southern Jurisdiction by four separate bodies; four to fourteen, inclusive, in a Lodge of Perfection; fifteen to eighteen, inclusive, in a Chapter of Rose-Croix; nineteen to thirty, inclusive, in a Council of Kadosh; and thirty-one and thirty-two, inclusive, in a Consistory. The thirty-third degree is conferred in Supreme Council. In the Northern Jurisdiction these degrees are differently distributed, as follows: four to fourteen, inclusive, in Lodge of Perfection; fifteen and sixteen, inclusive, in Council, Princes of Jerusalem; seventeen and eighteen, inclusive, in Chapter Rose Croix; nineteen to thirty-two, inclusive, in Consistory; and thirty-third in Supreme Council. There are two Supreme Councils, one the Northern, having jurisdiction over all Consistories north of the Ohio River and east of the Mississippi, and the Southern, which rules over all other states.

In addition to all these bodies, which comprise what may literally and accurately be described as Freemasonry in this land, there are scores of auxiliary, or non-Masonic bodies, closely allied and requiring Masonic membership, or blood relatives in Masonic membership: the Shrine; Eastern Star; Grotto; Sciots; Tall Cedars; Red Cross of Constantine; Rainbow; Job's Daughters; Daughters of Nile; National League of Masonic Clubs; Masonic Service Association, etc.

The majority of Masons never go farther (as we say) than the Blue Lodge, but it would be a mistake to assume that Blue Lodge Masonry is elementary or simple; on the contrary, it is something very profound and world-wide so that a man may devote himself to the study of it for a lifetime and never come to the end. The winning of Masonic knowledge properly begins with the first three degrees, and with the magnificent organizations built up about them, and the equally magnificent and very humane activities through which they express themselves in the life of men.

In this land all Blue Lodges operate under the authority of Grand Lodges, of which we have forty-nine, one for each state, including the District of Columbia. Each Grand Lodge is sovereign and supreme in its own jurisdiction and will permit no other Masonic authority whatever to organize lodges inside its boundaries, a principle known as "the doctrine of exclusive jurisdiction." Attempts have been ever since the eighteenth century to organize a National Grand Lodge, and even now an occasional individual raises a plea for such a body, but it is pretty certain that such a thing will never be, for it would require every Grand Lodge to depart from its own constitutions and landmarks, and that is impossible to contemplate.

But while these Grand Lodges are thus separate and apart, like independent political states, there is another sense in which they are all one, because they employ the same ritual (except for various modifications to be studied in these pages in the future) and adhere to a set of landmarks, customs and practices which render it possible for them to cooperate in many ways. When a Grand Lodge believes that some other Grand Lodge has wandered from the true Masonic path it withdraws Fraternal Recognition, as we say, and forbids its members visiting in any of the subordinate bodies of the offending Grand Lodge. (Kansas and New Hampshire have recently suffered such a split.) Each Grand Lodge maintains its own institutions, charities, set of officers, has its own traditions, landmarks and history. Nothing is more fascinating than to study how all these Grand Bodies maintain a real and deeply rooted unity in spite of all their differences, and nothing is more necessary to a Mason than such a study, unless he is content to remain in utter ignorance of Freemasonry.

"IT IS THE DEAD WHO GOVERN"

When a Mason comes to learn about this world-encircling organization which has conferred on him the honours of membership, he will discover that these lodges, chapters, councils, and commanderies and consistories, are one and all governed by the past in a way true of no other institution except the Roman Catholic Church. The great saying so beloved of Albert Pike is almost literally true among us, that it is the dead who govern, the living who obey. Freemasonry cannot initiate a candidate, or pass a law, or strike out on any new path whatever without first consulting its own history; nor can any man capture the most elementary understanding of the work of any or all of the degrees except he first learn something of that story.

Freemasonry is a structure in which there are a few things new and many things old; in which there are stones, statues, pictures, pedestals, capitals and carvings from every nation under the sun, and inscribed with all the languages of the world, living or dead, so that if one is to trace out the origin and meaning of each thing in it he will have to travel far through many records and make acquaintance with all mankind. Every scribe who has ever tried to write a history of Masonry has encountered this difficulty, that he does not know where or when to begin, and is embarrassed to discover how to crowd into one book a story that touches upon all the ages and borrows something from almost every civilization and culture that has ever existed. The evolutions and affiliations of our ritual, philosophy, symbology, jurisprudence and history go out in all directions and in some way link onto tribes and people whom most of us have utterly forgotten, and in many cases of whom few of us have ever heard. The rank and file cannot, of course, ever have the wish or opportunity to acquaint themselves with so rich and inexhaustible a history as this, but everyone, unless he is content to remain in utter ignorance, must learn something of it all in broad outline and in principle. If we are going to abide by the ancient landmarks we must understand what the landmarks are, and what they mean.

This great Society is a vast and complicated organism, and to govern and manage it is in itself almost a profession. There are many offices to be filled; many tasks to be performed; many committees to serve; laws to pass, interpret and enforce; and there are millions of dollars invested in building and charity funds which must be protected and wisely administered. The rules and regulations for carrying on such activities make up Masonic jurisprudence, and that also is a subject rich in interest, about which each Mason must learn something.

Meanwhile this Society is at work in the world today, as it should be, influencing the lives of men and helping to shape the policy of nations. Things are going on somewhere all the time, and Masons, in the name of their obedience, are helping carry forward the work of the world. Unless one is content to live blindly in his lodge, and continue untouched by the breath of the rife that quickens everywhere, he will need to know something about Masonic history as it is now making itself. The past that we inherit is not a dead thing that lies inertly in our possession; it is alive and moving, creating today and shaping the unborn tomorrows.

MASONRY IS FULL OF RICHES

Outside of and apart from all this - perhaps I should have said, over and above all this - there remains the discovery of what a privilege it is to be a Mason. In our mysteries there are unsearchable riches for the individual mind. Some of these days a fine and beautiful literature will grow out of the Masonic life; dramas will be written, poems created, music composed and pictures painted to express the secret gifts which the Craft is able to confer on the heart and imagination of the private member. We shall discover ourselves in ownership of a treasure, the value of which we have until now largely overlooked, and we shall want to appropriate for our own uses all these unsearchable riches.

Thus it comes about that the study of Masonry is not a thing for students merely, for the few, carried on in bookish corners to satisfy a craving for erudition, but is the breath and moving power and active wisdom of all, without which it is impossible for lodges and Grand Lodges to get forward with their business, or for individuals ever to enter into the fullness of the inheritance which is theirs. Its purpose is to put Masons into possession of their Masonry, and to make Masonry prevail in the world.

-----o----

The Hoodwink

By Bro. HENRY TAYLOR, Missouri

In the candidate's experiences of initiation the hoodwink plays a larger part than we are wont to think. To him it is one of the most impressive of the things that are done to him. Being darkened, his other senses are all the more alert; what he touches, hears or smells takes on an added significance. His imagination is aroused, everything becomes magnified, so that some of the simplest things done about him, steps taken or words said, assume almost terrifying magnitudes. His fears and apprehensions are abnormally active. In this state he is, so far as his emotions and mind are concerned, in a state of such impressibility that every stage of his experience leaves behind it an indelible memory. The reader may verify this for himself by recalling his own impressions, especially of his First Degree, though there were times afterwards when his being in darkness possessed an even greater power to move him to fear and awe. It is, no doubt, because darkness heightens all the sensibilities, and thereby increases the effect of the ceremonies, that the Hoodwink is used. It is an instrument of psychological effect.

This was early discovered by those in charge of initiations, for it is a matter of record that in the most ancient ceremonies the candidate was made to walk in darkness, either by shutting all light from the room or by the use of the Hoodwink. It was so in the ceremonies of Eleusis, of Isris and of Mithras; it was doubtless so in a hundred other secret fraternities of which no records remain to us.

As regards our own rites, it should be carefully noted that the purpose of the Hoodwink is not to hide things from the candidate. There is nothing to hide. Moreover, all that there is is later on revealed, for the Hoodwink is removed in the early part of the ceremonies. The Hoodwink is a thing to be used to bring about a certain state of mind, and to suggest certain ideas, and may, therefore, be classified as a symbol.

Like the manner in which the candidate finds himself clothed, and the way whereby he finds himself rendered helpless and utterly dependent on his guides, the Hoodwink

may be considered as a symbol of the weakness and destitution of the uninitiated. Initiation is a process of birth into a new world, or into a new relation, or into a new order of experience: relative to that new world into which he is about to enter, the candidate is like the babe unborn, a helpless creature lying bound in its mother's womb. Accordingly he is in darkness: not yet born he has no use of his eyes, and no light whereby to see if he could use them.

The effect and meaning of the Hoodwink, as the candidate himself knows and feels it, may be thus interpreted, but there is a larger meaning to the Hoodwink, considered as a thing apart, as one of the many symbols of the lodge, which, if we will consider it aright, will lead us into an order of ideas from which much light flows. Indeed, I have come to believe, after some study of the matter, that the Hoodwink, and the rites and experiences attendant upon it, deserves a place among the outstanding landmarks (if I may thus use a word usually reserved for other connections) of our system of symbolism.

In searching for its meaning as one of the major symbols it is significant to note that the Hoodwink is removed (symbolically, that is) by the declaration that there must be light, and that there is light. When the light comes the darkness flees away. The lodge does not cause anything to come into existence that was not already there; it creates nothing; it furnishes the candidate with no new faculties or senses; it furnishes nothing but light.

All this is true in a great way of human experience everywhere. The "profane" is one to whom a thing has not yet been revealed; he cannot see. But it is not because anyone has deliberately and arbitrarily forbidden him to see; his blindness is in himself, and is his own fault. There at his side is the object of his search, or, it may be, the great truth of which he has dreamed, but he sees nothing of either because his eyes are holden. When he has learned how to open his eyes, light comes and he can make his own that for which he has searched. The real initiation is an internal awakening whereby he who before was blind to that which lay before him can now behold it, who now can make his own that which he needs.

In another order of speech this is fitly called "revelation," which word carries within itself its own truest definition. Revelation does not create that which did not before exist; it lifts the veil and makes apparent. One stands before a window which opens out upon a range of the Alps, but the blind is drawn and the mountains are as if they were not; then the blind is lifted and the mountains stand forth to the eye. That is a picture of what takes place in revelation.

When the first man drew breath in this life it was true that objects acted toward each other in that invariable manner which we describe as gravity, but this gravity was as though it were not until at last, in this far end of history, Sir Isaac Newton found his Hoodwink lifted and his eyes opened. That same first man walked about upon a spherical earth which turned upon its own axis and revolved about the sun, but it was not until Copernicus and his followers learned to see this which had so long existed that for us it became a fact. In both cases nothing was created, a blind was lifted.

When in our own lodges the candidate is brought to light it is in order that he may have unimpeded vision of the Great Lights of Masonry, which same lie before him as symbolized by the Holy Book, the Square and the Compasses. Now there is no need here that we undertake an interpretation of these symbols; it will be understood what are the realities represented by them. The point is to note that the things for the sake of which Masonry exists are things that Masonry did not bring into existence and which are in no sense its private property. Always and forever God is, and God is the Father of us all; always and forever man is the brother of man, whatever man himself may believe about it; always and forever the human being is immortal, and all the laws of righteousness are as universal and immutable as gravity itself. But just as the law of gravitation was hidden from human minds for millennia of time until there came minds capable of seeing it, so with these matters, the purpose of the Masonic initiation is to "open the young man's eyes" in order that he may be brought into possession of those truths. Masonry does not create, it reveals, and the removal of the Hoodwink symbolizes that fact.

In the case of the scientists above mentioned the act of vision came after a long intellectual preparation. That intellectual preparation was to them their own proper internal initiation. In making one's own those moral and spiritual realities of which Masonry is composed, and which is its function to put into the possession of its

initiates, something more than intellectual preparation is required, though it must ever be remembered that Masonry is a patron of education and the sciences, as well as of the moral and religious life. A preparation of the whole man is needed, of the hands, the ears, the emotions, the memories, as well as the intellect.

For it is true that, as the old saying attributed to St Francis has it, "We know as much as we are." In proportion as a man grows impure all that is meant by purity ceases to exist or grows remote and apparently unreal. "Blessed are the pure in heart for they shall see God." In proportion as a man develops the habit of lying and of being a lie, the truth will fly from him and seem to vanish. The pathway to moral reality lives through character.

This, I believe, holds true of that which is the search of searches, the one Grand Object of all Initiation - the knowledge of God. Why is it that to so many men God is as though He were not? It is not because God Himself sets out to conceal Himself from His own children; it is not because, for some profound reasons of providence or creation, it is necessary that God veil Himself. It is because these men have never made that internal preparation whereby alone God can be known. The path to Him is the most secret of all paths, not because He has arbitrarily chosen to make it so, but because it leads through the hidden motives of the heart and the innermost chambers of the soul. One of our poets has written of this with penetration:

"I made a pilgrimage to find the God;

I listened for His voice at holy tombs,

Searched for the prints of His immortal feet

In the dust of broken altars; yet turned back

With empty heart. But on the homeward road

A great light came upon me and I heard

The God's voice ringing in a nesting lark;

Felt His sweet wonder in a growing rose;

Received His blessing from a wayside well;

Looked on His beauty in a lover's face;

Saw His bright hand send signal from the sun."

We can afford to ignore the note of unreal sentimentality in these lines in order that they may furnish us with a concrete picture of that which is the ultimate secret in all initiations whatsoever. As you read, as I write, God is about us each; He is here as surely as He is in any other world whatsoever; we are as well able to find Him here and to know Him here as we shall ever be. There is no veil between us and some other world in which He dwells; this world in which we live is as much His world as any, and He is here if only we can learn to know Him. And we can learn to know Him if we rightly practice the profound saying that the pure in heart shall see him. The gentle Linnaeus inscribed over his doorway the sentence, "Live innocently, God is present." We might, without irreverence to that wise teacher, reverse the saying to read, "If you live innocently God will be here." For all knowledge comes to us through the soul, and if the soul itself is veiled and clouded by passion and untruth, how shall we know? How shall we know anything that is worth knowing? "If thy heart were right," says Thomas a' Kempis, "all creatures would be to thee a book of holy doctrine."

These reflections have conducted us to the true meaning, I venture to believe, of esotericism, or of Occultism. There is and can be no esotericism in the sense that God has whispered into the ears of a few favourites the ultimate truths and left the rest to us, the uncounted millions of the rest of us, outside the closed circle of those knowing ones. There is no esotericism in the sense that in order to discover any truth we must join some secret society. No secret society in existence, one may venture to say with a touch of dogmatism, possesses any truth that the wise men of the earth have not long ago discovered. The truths taught by all the occult fraternities are truths that men tell each other on the street corners. But there is a true esotericism, one may say that it is almost an eternal esotericism, for it is inconceivable that it will ever cease to be, and it consists in this, that truth is possessed only by those who are inwardly prepared to possess it. A man who possesses the light may help another to see it; may teach him many things that help him to open his eyes, but after all is done

the major part remains to the seeker himself. He must open out the paths through his own mind and heart; he must inwardly prepare himself. Until he does the light cannot be his, and to him those who do possess it are living in an esoteric privilege.

Of the inward and constitutional lack of faculty, the Hoodwink is the fitting symbol. It stands for that darkness which is due, not to accident, or to tyranny, but to a lack in the soul itself, which the darkened one alone has the means to remove.

-----o-----

GREAT MEN WHO WERE NOT MASONS

I am greatly indebted to you for recent assistance, and also for opportunity to see Masons as Makers of America, by Dr. Madison Peters. I note that Dr. Peters claims Sam Adams for the fraternity, but you write that he was not a Mason. The Grand Secretary of Massachusetts has also written that he was not.

I also read in some Masonic literature, issued I believe by the Grand Lodge of New York, that James Madison was a Mason, but you say that he was not. Dr. Peters says he was. I wish we could prove Peters right because Madison had a chief hand in writing the Constitution of the United States.

Accuracy is needed in these matters and I hope you are bent on accuracy and nothing less than accuracy. Once we learn who were and who were not Masons we can proceed more intelligently in our account of the part Masonry has played in American life.

I hope you will find out positively about General Winfield Scott, General Meade, Admiral Farragut and Admiral Dewey.

Lincoln was not a Mason. I once wrote John Hay, who was one of Lincoln's two secretaries, to ask that question, and he replied in the negative. Neither can we claim former President Charles W. Eliot of Harvard for our membership. He has written me himself to that effect.

Henry R. Rose, New Jersey.

You are right, Brother Rose, in demanding accuracy in these matters; to claim every great man right and left, regardless of proof, is a piece of vulgarity from which we shall profit nothing. Meanwhile, let us have for THE BUILDER your own findings in regard to these important matters, yours and any other brother's who may be similarly at work. As for accuracy we may reply in the words of the girl in The Lady of the Decoration, that "we do our darnedest."

----o----

Great Men Who Were Masons

Commodore Edward Preble

By Bro.GEO. W. BAIRD, P.G.M., District of Columbia

THOUGH it is not familiar to the average , citizen, Edward Preble's is one of the best known names in the history of the Naval Service, and one of the most interesting. He was born in 1761 on what was then called Falmouth Neck, Maine, the site of the now populous city of Portland. He died there in 1807, and was buried in the old Eastern Cemetery, the grave being marked by "a simple stone, with the inscription, 'In memory of Edward Preble of the United States Navy. Died August 25, 1807, aged 46 years. Commodore of the U. S. S. Constitution.'" "Commodore" was a title of courtesy and was, and still is, bestowed upon an officer commanding more than one ship. The first commission our government ever issued to a commodore was to D. G. Farragut in 1862.

Except for the very modest stone above mentioned no memorial to Commodore Preble is in existence; but there is a very superior portrait in oils at the Naval Academy, a reproduction of which accompanies this article. I am indebted to Rear Admiral Henry B. Wilson, present Superintendent of the Academy, for this courtesy.

Edward Preble began his career as a sailor on board a privateer in 1777 and continued two years in that service. All ships depended on sails in those times, so that life was strenuous from the time anchor was weighed until it was let go again and the sails clewed up and furled. It was an imperative thing that a youth know how to knot and splice, as well as to reef and furl; such education left little time for leisure, but it built into his nature the habits of industry and discipline.

In 1779 our hero entered the provincial marine of Massachusetts as a midshipman, the duties of which were not so strenuous so that he found some time for study. It is remarkable to discover how much he, and other men under similar circumstances, managed to learn from books. He was in the action between the Protector and the British privateer General Duff during the Revolution. Afterwards he was captured and confined on the prison ship Jersey in the harbor of New York. When released he joined the Massachusetts war vessel Winthrop and remained with that ship until 1782, during which period he once distinguished himself by boarding, with fourteen men, an armed brig lying off Castine and carrying her off under fire of the enemy's shore batteries. After peace was declared Preble returned to the merchant service, in which he remained fifteen years. The nation was too poor at that time to afford a navy in peace times.

In 1799 he was commissioned a lieutenant in the Navy and was given command of the Pickering, a small ship stationed in the Windward Islands; but later, in the same year, was promoted to a captaincy and given command of the Essex. While on this command he once convoyed home from Batavia a fleet of fourteen merchant vessels to prevent their being pillaged by the French, who were then preying on our commerce.

In 1803 he was placed in command of the fleet sent by our Government against Tripoli, his flag ship being the old Constitution. He came to anchor with a part of his squadron at Tangier and there carried on the negotiations that prevented a war with Morocco. A month later he declared a blockade of Tripoli. The Philadelphia, under command of Captain Bainbridge, had been run upon the rock by the Tripoli seamen and thus captured, but was afterwards destroyed at anchor by Lieutenant Decatur, also a Mason, in February, 1804.

On July 25 of the same year Captain Preble appeared before Tripoli with fifteen vessels, including eight small ships borrowed from the Neapolitan government, and began an attack, which he concentrated on the Tripolitan squadron, protected by shore batteries. Of these he captured three and sunk three more. On the 7th he made another attack, but with less success, as the Tripolitans remained nearer shore. In this attack he lost one of his own vessels. He renewed the attack on the 28th, upon which one of the enemy vessels was sunk, two were driven ashore and the others retreated; during this engagement the Constitution itself lay nearly an hour within pistol shot of the mole to deliver a destructive fire on the town batteries. A week later Preble once again returned to the attack, but this time was so hotly repelled that he was obliged to haul off his whole fleet. The Intrepid was then converted into a fire ship, with one hundred barrels of powder and one hundred and fifty shells above the powder, which Captain Somers and Lieutenant Wadsworth, with thirteen men, volunteered to take into the harbor to explode; but the shore batteries opened successful fire upon her and exploded her prematurely, and not one of the volunteers escaped. Soon afterwards Captain Samuel Barron arrived aboard the frigate President and relieved Preble of command. Upon his return to the United States Preble was given the thanks of Congress and a gold medal.

The Grand Secretary of Massachusetts writes me that Edward Preble was initiated in St. Andrews Lodge, Boston, May 8, 1783, and took the Fellowcraft Degree February 9, 1786.

-----o-----

THE LIBRARY

THE STRUGGLE FOR MENTAL LIBERTY

HISTORY OF FREEDOM OF THOUGHT, J. B. Bury, No. 69 of Home University Library. Published by Henry Holt & Company. Cloth, 252 pp., bibliography, index. May be purchased through book department of the National Masonic Research Society.

AFTER the collapse of the civilization of the Roman Empire there gradually grew up in its place another civilization which may be described as Medievalism, and which found its perfect and adequate literary expression in Dante's Divine Comedy and in Thomas Aquinas's Summa, and which reached its most perfect political and moral expression in the Holy Inquisition. The root of this entire system was supernaturalism. Men devoutly believed that over and outside of this known human world there stands another, a non-human world, in which alone is truth, and life, and God; between these two worlds was a wall great and high through which no mortal could make his way. But it was further believed that this wall had been broken through from the other side, and that there had been built up in the human world a great supernatural organization by means of which men could be governed out of heaven, and this organization was known as the Roman Catholic Church, which was not a church at all, in the present day sense, but a world order having final authority

over everything, so that in its keeping were the keys of heaven and hell, and all other things beside. Under such a system it was deemed a crime for men to think or act for themselves, because in their own nature there was nothing but corruption and error. This system lay on Europe like an incubus until at last it had destroyed science, mutilated art, and left the mind of man atrophied and afraid.

Such a state of affairs could not be indefinitely tolerated, for man has in himself a craving for life and more life that cannot forever be brooked; therefore, under the leadership of brave and mighty souls a war was made upon Medievalism until at last it was broken and shattered, and left like a mossy ruin on a hill apart. The history of this struggle between light and darkness, between life and death, between freedom and slavery is one of the most thrilling and enthralling in all the annals of our race, and in that history there is no chapter so illuminating as that which tells of how we men wrested from authoritativeness the right to think for ourselves, and to shape our lives to happiness in the world as it actually is.

This history is on record in a number of works of great scholarship, among which are these: History of the Rise and Influence of the Spirit of Rationalism in Europe, by W. E. H. Lecky; History of the Warfare of Science With Theology in Christendom, by A. D. White; A Short History of Free-thought, Ancient and Modern, by J. M. Robertson; The History of English Rationalism in the Nineteenth Century, by A. W. Benn; A History of the Inquisition of the Middle Ages, by H. Lea; History of Freedom and Other Essays, by Lord Acton; the Cambridge Medieval History, to which many specialists contributed; and The Conflict Between Science and Religion, by J. W. Draper.

The difficulty with all these works, so far as the average busy man is concerned, is that they require an amount of erudition and of time which he does not always have at his disposal, so that he is like one who cannot travel in a country for lack of means to enter it. It is this fact that helps us to appreciate the value of the little book, A History of Freedom of Thought, by J. B. Bury. Professor Bury is one of the very chief of living scholars and historians, as the reader will know who has seen his History of Greece, History of the Eastern Roman Empire, History of the Later Roman Empire, and his piquant book on St. Patrick. In the History of the Freedom of Thought, to which it is the purpose of the present essay to call attention, he writes with as much

scholarship as in his larger works, but he has designed it in matter and manner so as to make it easy to read by those who have not a large background of historical knowledge. It is published as No. 69 of The Home University Library, produced by the Henry Holt & Company. It contains only 250 pages, in clear and pungent language, along with an index and a bibliography.

There are seven chapters in addition to an Introduction, the titles of which will more quickly convey a sense of the scope and sweep of the book than any amount of description: Reason Free (Greece and Rome); Reason in Prison (The Middle Ages); Prosspect of Deliverance (The Renaissance and The Reformation); Religious Toleration; The Growth of Rationalism (Seventeenth and Eighteenth Centuries); The Progress of Rationalism (Nineteenth Century); and The Justification of Liberty of Thought.

There are faults here and there, as goes without saying, and there are some over-statements born out of a burning zeal for his subject, but such shortcomings are of little consequence; the principal thing is that Professor Bury infects his reader with his own enthusiasm for the cause of Freedom of Thought, and at the same time furnishes him with a clear outline of the story of how men have striven to wrest themselves free from superstition without and within. This is sufficient to recommend the work to us Masons, for if there is anything true of Freemasonry it is that it exists to break a lance in the warfare for humanity, and teaches to all men the goodness and graces of toleration, freedom, enlightenment, and the utmost liberty of the mind. "Let there be light," such is the Masonic word; we have need of every possible aid in making that word prevail, because there yet remains in the world, for all the upheavals that have taken place in it, a vast amount of bigotry, ignorance and fanaticism.

***

A GREAT WORK ON SYMBOLISM

The Symbolism of Churches and Church Ornaments, a Translation of the First Book of the Rationale Divinorum Officiorum, written by William Durandus, with an Introductory Essay and Notes by J. M. Neale and Benj. Webb. Third Edition. Published by Gibbings & Company, London. May be purchased through the National Masonic Research Society.

WILLIAM DURANDUS was born in Provonce in or near the year 1220. He first attracted general attention by a learned work on canon law; afterwards he became, in turn, Chaplain to Pope Clement IV; Auditor of the Sacred Palace; a captain of Papal Forces, in which office he proved himself a soldier fearless and valiant, and lastly Bishop of Mende, a high office of which he became incumbent in 1286. It was during this bishopric that he composed the work here under review, described by the learned editors as being "the most valuable work on Symbolism which the Middle Ages can furnish."

The Rationale was the first book, except for works of the Biblical writers, ever to pass through the printing press. It first appeared from the press of Fust in 1459, which was eight years after the reputed natal date of Christopher Columbus. Thirteen editions appeared during the fifteenth century and thirteen during the sixteenth. The edition here noted was translated from the editions of 1473 and 1599.

Nothing but praise can be said of this translation. the editors contribute, out of their own wisdom, a wonderfully beautiful Introductory Essay on symbolism that one will find it hard to equal for quiet insight and gentle, almost delicate, expression. As for the text itself, that is more perfect still, as chaste in manner as a classic and always instinct with beauty. William Durandus has been well dealt with by his friends after these four hundred years.

To our brethren of those old times a church was not the same thing as among us, but far more; it was a place in which to worship; a shrine of the actual presence of God; a community center; a public exhibition of art, and a great writing in stone and wood which the common folk loved to ponder over in a time before the printed page was dreamed of. Into the facades of the greater buildings the Masons somehow managed

to incorporate, by sculpture, picture and inscription, almost all of the then known knowledge, so that a cathedral was not only a Bible, as Ruskin once described it with happy inspiration, embowering the mysteries of redemption, but also an encyclopaedia crowded with the equally sacred mysteries of the arts and sciences. Properly considered, those old structures remain until now as an index rerum of the best that was thought and known in the Middle Ages, so that one gains a new insight into the length, and breadth, and height of the genius of the operative builders who wrought their lives and souls into their work.

A church, then, was far more than a building. Every part and detail of it had many meanings and uses. A post had to serve as the suggestion of the pillars of wisdom as well as to uphold a roof; a door was the hint of an entrance into divine things as well as the means of admittance to a room; the roof, and the tiles upon it, the lintel, the door posts, the capitals, the aisles, the altar, and each and every other detail served the many purposes of thought and imagination and fancy as well as of utility. The people went to read and to think as well as to worship, for their churches were structures of theology and of the arts more than buildings.

How natural it was for the builders and architects of these wonderful old edifices to transform their own work into a ritual, their tools into emblems and their guilds into mysteries of thought and religion! In this we have a plain hint, so it appears to the writer, of the origin of our own ritual, for the men who created Freemasonry were the same men that built the churches of which William Durandus wrote with such enduring genius.

Students of our Masonic symbolism are advised to possess themselves of this work. They will find in it many a hint as to the original meanings of much that we witness on our lodge floors and in our emblems. Here and there are explanations of the meaning of the altar, circumambulation, orientation, colors, sacred numbers, the cross, degrees, allegory, the Agnus Dei, cement, crypts, the door, entrance, Maundy Thursday, sanctuary, stones, tiles, veils, walls, and countless other such subjects as we Masons have become familiar with.

***

AS YOU MAKE IT

To the preacher, life's a sermon,

To the joker, it's a jest;

To the miser, life is money

To the loafer, life is rest.

To the lawyer, life's a trial

To the poet, life's a song;

To the doctor, life's a patient

Who needs treatment right along.

To the soldier, life's a battle

To the teacher, life's a school,

Life's a good thing to the grafter

It's a failure to the fool.

To the man upon the engine

Life's a long and heavy grade;

It's a gamble to the gambler,

To the merchant, life is trade.

Life is but a long vacation

To the man who loves to work;

Life's an everlasting effort

To shun duty, to the shirk.

Life is what we try to make it -

Brother, what is life to you ?

- E. S. Kiser, in The Craftsman.

* * *

THE LOT OF US

"There is so much good in the worst of us,

And so much bad in the best of us,

That it best becomes the best of us

To praise the best in the worst of us,

And ill becomes the worst of us

To mock at the faults in the best of us.

Then let the best and the worst of us

Extol the good in the both of us

And hide the fault in the lot of us."

- Joaquin Miller.

----o----

EDITORIAL

URGENT NECESSITY FOR MORE RESEARCH

One of our contemporaries, who writes pungently, and out of a rich knowledge of Masonry, has recently argued the point that Masonic research has exhausted its usefulness for lack of anything more to do. It is probable that this brother had his mind fixed on England when he wrote these surprising words, because it is the only country of which they may be said at all; but even of England they are not true, because in spite of the herculean efforts of many distinguished English students a very great deal remains to be done by our cousins across the water. It was only the other day, and in a private letter, that one of the most brilliant of these brethren was bewailing the fact that so little had as yet been accomplished in clearing up the history of Freemasonry in England, and in making known to the rank and file of the Craft what Masonry is now doing in the world. He said that much remains uncertain about the Grand Lodge era, and especially about Anderson, upon whose labors the whole edifice of Masonic jurisprudence has been pretty largely built.

As for our own land, and there is no need to labor the argument by other references though there are many countries that would better serve as horrible examples, Masonic research has not made a good start, let alone exhausted the field. It is true that hundreds of books have been written, but of what value are they, most of them ? Very little, and often they are so utterly lacking in scholarship that they are so misleading as to be absolutely pernicious.

We know almost nothing at all about Masonry prior to the Revolutionary War, and what little we do know is hidden away in scraps and pieces in old magazine files and forgotten books. Of the Revolutionary period itself, and of the period between it and

the Civil War the same thing can be said, except for the Anti-Masonic craze; and so also with the Civil War period, the Masonic records of which have never yet been mined out. Of the post-bellum period, and of Masonry's activities in the recent World War we know as little; at least, we have not much done into reliable books.

This is said of Symbolical Masonry. The same thing could be said, and with even greater emphasis, of the other bodies. We have no thorough and up-to-date history of the Scottish Rite; we do not even have biographies of Albert Pike, or of Dr. Mackey; we have no histories of the Royal Arch, of Cryptic Masonry, or of Knight Templarism, at least nothing of any value.

If this is not a condition crying loudly out for more research and study and writing, one would be hard put to imagine one that would.

This research would not be a means to satisfy a mere antiquarian or academic interest; it is a necessity if we are ever to get through with our Masonic tasks, as necessary as hospitals or boards of charity, or new temples, or even, one might add in sarcastic vein, as circuses and balls. The Masonry of today, which is so powerful and so militant, is by its very nature dependent on the Masonry of yesterday; our landmarks, our jurisprudence, and our ideals all hark back to the past, and without an accurate and available knowledge of that past our rulers are certain to go astray and to embroil us in many difficulties, and the great numbers of brethren whom they rule in the life of the lodge will go on to the end without an adequate conception or appreciation of all that Masonry means. The present is not safe in our keeping until we have the past wholly in our possession.

Of course, Masonic research is not confined entirely to the past. One of its great tasks is to educate Masons now living, and to enlighten them as to the activities of the Order in this present day. If that isn't a practical kind of necessity nothing is. If anyone supposes that these tasks are now complete he should look abroad a bit; for he will discover that there is just now no more urgent need than that Masonic research be carried forward.

* * *

EAR-PADS

Herbert Spencer, from his early thirties on, was addicted to ill-health; he had dyspepsia, insomnia, chronic headaches, and similar maladies due to his lack of exercise, his over-use of his brain, and his proud and petulant refusal to have his teeth attended to. As a consequence he was usually unable to work more than two or three hours a day lest his brain become congested. Therefore, to avoid having his brain worked more than was absolutely necessary, Spencer contrived just the sort of thing one would expect from a superior but rather crusty bachelor - he devised a pair of automatic ear-pads which he would flip over his ears the moment an argument hove in sight. If a friend were talking to him - he never had many friends - and the friend would dispute some point made by him, down would come his ear-pads! When Spencer had called in Sir Ray Lankester to give him some data on a problem concerning biology Spencer began by offering some theories of his own at the very outset; Sir Ray controverted these theories, or at least started to, when down came the ear-pads! It makes one think of Elisha Mulford and his ear trumpet which he would quietly withdraw from his ear when a conversationalist became uninteresting!

What a handy thing were those ear-pads of Spencer's ! How convenient ! You have a theory, a friend advances facts to oppose your theory, and presto, you save your theory by pulling down the ever-handy earpads! Could one imagine a more admirable device for keeping one's opinions intact? No need to stick your head in the sand like the stupid ostrich, just pull on the ear-pads!

But it won't do to poke too much fun at poor Spencer for wearing his ear-pads, because we all wear them, in one form or another, though we don't like to admit it. For instance, there were the theologians in Spencer's own day. These brethren had worked out a set of theories to which they clung like grim death; indeed, they held that a man couldn't be saved unless he accepted them. Then along came Charles Darwin, and Huxley, and Wallace, and Spencer himself, with a wagon load of facts which played havoc with the theologians' theories. Did the theologians pay heed ?

Not they: they didn't want to hear about those upsetting facts, so they all pulled down their mental ear-pads, and there you were! Some of them haven't yet removed them.

But there are others. In a certain New England town - there is no need to mention names - a group of active citizens had a survey made of their city. Experts in all lines of municipal activities were employed to ferret out all the facts concerning the way in which that city was carrying on its business: after the data was collated charts were made and set up on display in a downtown show window. The charts were put on exhibition on Saturday morning; before Saturday night all the charts were taken out of that window. The good citizens didn't want to hear the facts about themselves. "It will spoil the reputation of our fair city," "It will ruin municipal patriotism," etc. So they pulled down the ear-pads. How happy that made the local political crooks and town bosses! They always enjoy seeing the citizens wear nice, effective ear-pads.

Ear-pads are the life-savers of partisan politics. A boy's father is a - well, in order to avoid hurting any feelings, let us say - Populist. Because his father is a Populist the boy becomes a Populist, he roots for Populist candidates, he votes for them, when there are any; he is always a loyal Populist. In his daily paper, in conversations with friends, in contact with daily life in all its forms, that person sees and hears a great many things that run counter to his Populist prepossessions: does that change his theories? Not at all: when a word comes along that doesn't jibe with Populism he simply pulls down the ear-pads, and presto change, his Populism remains unhurt.

One of our more recent presidents - there is no need to give his name - was so averse to hearing criticisms of his administration that he would always go off in a fit of ill temper whenever such a thing was brought to his attention. At last his secretary fell into the habit of standing as a screen between his chief and the public: letters were carefully sorted out in order that nothing unpleasant would grate on the poor man's sensitive ears. What a fine pair of ear-pads!

There are a good many wearers of ear-pads in the Masonic Fraternity, are there not ? More perhaps than elsewhere, because there is in Freemasonry more opportunity for opinionativeness. Much in our history and in our teachings remains uncertain, and

where there is uncertainty your bigot finds it all the easier to stick to his own theories, however fanciful they may be, or unsupported by facts. But where Freemasonry has done its perfect work in a man it has opened his ears as well as his eyes, taught him that it is one's duty to listen as well as to see, and that it is no more possible for a man to be a real Mason who keeps earpads on his ears than it is for the man who keeps a hood-wink on his eyes.

----o----

Palmers were so-called from a bough of palm they usually carried, especially after having visited the holy places of Jerusalem. A Pilgrim had some dwelling place, a Palmer had none. A Pilgrim visited some particular place, a Palmer all sacred places. A Pilgrim went at his own charge, a Palmer professed willful poverty. A Pilgrim might leave his pursuit, a Palmer must be constant to his profession. - Charles W. Moore.

-----o-----

The Old Charges and What They Mean to Us

By Bro. H.L. HAYWOOD THE BUILDER SEPTEMBER 1923

I. WHAT THE OLD CHARGES ARE

I have just come from reading an article in one of the more obscure Masonic periodicals in which an unknown brother lets go with this very familiar remark: "As for me, I am not interested in the musty old documents of the past. I want to know what is going on today." The context makes it clear that he had in mind the Old

Charges. A sufficient reply to this ignoramus is that the Old Charges are among the things that are "going on today." Eliminate them from Freemasonry as it now functions and not a subordinate lodge, or a Grand Lodge, or any other regular Masonic body could operate at all; they are to what the Constitution of this nation is to the United States Government, and what its statutes are to every state in the Union. All our constitutions, statutes, laws, rules, by-laws and regulations to some extent or other hark back to the Old Charges, and without them Masonic jurisprudence, or the methods for governing and regulating the legal affairs of the Craft, would be left hanging suspended in the air. In proportion as Masonic leaders, Grand Masters, Worshipful Masters and Jurisprudence Committees ignore, or forget, or misunderstand these Masonic charters they run amuck, and lead the Craft into all manner of wild and unmasonic undertakings. If some magician could devise a method whereby a clear conception of the Old Charges and what they stand for could be installed into the head of every active Mason in the land, it would save us all from embarrassment times without number and it would relieve Grand Lodges and other Grand bodies from the needless expenditure of hundreds of thousands of dollars every year. If there is any practical necessity, any hard down-next-to-the-ground necessity anywhere in Freemasonry today, it is for a general clear-headed understanding of the Ancient Constitutions and landmarks of our Order.

By the Old Charges is meant those ancient documents that have come down to us from the fourteenth century and afterwards in which are incorporated the traditional history, the legends and the rules and regulations of Freemasonry. They are called variously "Ancient Manuscripts", "Ancient Constitutions", "Legend of the Craft", "Gothic Manuscripts", "Old Records", etc, etc. In their physical makeup these documents are sometimes found in the form of handwritten paper or parchment rolls, the units of which are either sewn or pasted together; of hand-written sheets stitched together in book form, and in the familiar printed form of a modern book. Sometimes they are found incorporated in the minute book of a lodge. They range in estimated date from 1390 until the first quarter of the eighteenth century, and a few of them are specimens of beautiful Gothic script. The largest number of them are in the keeping of the British Museum; the Masonic library of West Yorkshire, England, has in custody the second largest number.

As already said these Old Charges (such is their most familiar appellation) form the basis of modern Masonic constitutions, and therefore jurisprudence. They establish the continuity of the Masonic institution through a period of more than five centuries,

and by fair implication much longer; and at the same time, and by token of the same significance, prove the great antiquity of Masonry by written documents, which is a thing no other craft in existence is able to do. These manuscripts are traditional and legendary in form and are therefore not to be read as histories are, nevertheless a careful and critical study of them based on internal evidence sheds more light on the earliest times of Freemasonry than any other one source whatever. It is believed that the Old Charges were used in making a Mason in the old Operative days; that they served as constitutions of lodges in many cases, and sometimes functioned as what we today call a warrant.

The systematic study of these manuscripts began in the middle of the past century, at which time only a few were known to be in existence. In 1872 William James Hughan listed 32. Owing largely to his efforts many others were discovered, so that in 1889 Gould was able to list 62, and Hughan himself in 1895 tabulated 66 manuscript copies, 9 printed versions and 11 missing versions. This number has been so much increased of late years that in "Ars Quatuor Coronatorum", Volume XXXI, page 40 (1918), Brother Roderick H. Baxter, now Worshipful Master of Quatuor Coronati Lodge, listed 98, which number included the versions known to be missing. Brother Baxter's list is peculiarly valuable in that he gives data as to when and where these manuscripts have been reproduced.

For the sake of being better able to compare one copy with another, Dr. W. Begemann classified all the versions into four general "families", The Grand Lodge Family, The Sloane Family, The Roberts Family, and The Spencer Family. These family groups he divided further into branches, and he believed that The Spencer Family was an offshoot of The Grand Lodge Family, and The Roberts Family an offshoot of The Sloane Family. In this general manner of grouping, the erudite doctor was followed by Hughan, Gould and their colleagues, and his classification still holds in general; attempts have been made in recent years to upset it, but without much success. One of the best charts, based on Begemann, is that made by Brother Lionel Vibert, a copy of which will be published in a future issue of THE BUILDER.

The first known printed reference to these Old Charges was made by Dr. Robert Plot in his Natural History of Staffordshire, published in 1868. Dr. A.F.A. Woodford and William James Hughan were the first to undertake a scientific study. Hughan's Old

Charges is to this day the standard work in English. Gould's chapter in his History of Masonry would probably be ranked second in value, whereas the voluminous writings of Dr. Begemann, contributed by him to Zirkelcorrespondez, official organ of the National Grand Lodge of Germany, would, if only they were translated into English, give us the most exhaustive treatment of the subject ever yet written.

The Old Charges are peculiarly English. No such documents have ever been found in Ireland. Scotch manuscripts are known to be of English origin. It was once held by Findel and other German writers that the English versions ultimately derived from German sources, but this has been disproved. The only known point of similarity between the Old Charges and such German documents as the Torgau Ordinances and the Cologne Constitutions is the Legend of the Four Crowned Martyrs, and this legend is found among English versions only in the Regius Manuscript. As Gould well says, the British MSS. have "neither predecessors nor rivals"; they are the richest and rarest things in the whole field of Masonic writings.

When the Old Charges are placed side by side it is immediately seen that in their account of the traditional history of the Craft they vary in a great many particulars, nevertheless they appear to have derived from some common origin, and in the main they tell the same tale, which is as interesting as a fairy story out of Grimm. Did the original of this traditional account come from some individual or was it born out of a floating tradition, like the folk tales of ancient people? Authorities differ much on this point. Begemann not only declared that the first version of the story originated with an individual, but even set out what he deemed to be the literary sources used by that Great Unknown. The doctor's arguments are powerful. On the other hand, others contend that the story began as a general vague oral tradition, and that this was in the course of time reduced to writing. In either event, why was the story ever written? In all probability an answer to that question will never be forth-coming, but W. Harry Rylands and others have been of the opinion that the first written versions were made in response to a general Writ for Return issued in 1388. Rylands' words may be quoted: "It appears to me not at all improbable that much, if not all, of the legendary history was composed in answer to the Writ for Returns issued to the guilds all over the country, in the twelfth year of Richard the Second, A.D. 1388."

II. THE TWO OLDEST MANUSCRIPTS

In 1757 King George II presented to the British Museum a collection of some 12,000 volumes, the nucleus of which had been laid by King Henry VII and which came to be known as the Royal Library. Among these books was a rarely beautiful manuscript written by hand on 64 pages of vellum, about four by five inches in size, which a cataloger, David Casley, entered as No. 17 A-1 under the title, "A Poem of Moral Duties: here entitled Constitutiones Artis Gemetrie Secundem." It was not until Mr. J.O. Halliwell, F.R.S. (afterwards Halliwell-Phillipps), a non-Mason, chanced to make the discovery that the manuscript was known to be a Masonic document. Mr. Phillipps read a paper on the manuscript before the Society of Antiquaries in 1839, and in the following year published a volume entitled Early History of Freemasonry in England (enlarged and revised in 1844), in which he incorporated a transcript of the document along with a few pages in facsimile. This important work will be found incorporated in the familiar Universal Masonic Library, the rusty sheepskin bindings of which strike the eyes on almost every Masonic book shelf. This manuscript was known as "The Halliwell", or as "The Halliwell-Phillipps" until some fifty years atfterwards Gould rechristened it, in honour of the Royal Library in which it is found, the "Regius", and since then this has become the more familiar cognomen.

David Casley, a learned specialist in old manuscripts, dated the "Regius" as of the fourteenth century. E.A. Bond, another expert, dated it as of the middle of the fifteenth century. Dr. Kloss, the German specialist, placed it between 1427 and 1445. But the majority have agreed on 1390 as the most probable date. "It is impossible to arrive at absolute certainty on this point," says Hughan, whose Old Charges should be consulted, "save that it is not likely to be older than 1390, but may be some twenty years or so later." Dr.W. Begemann made a study of the document that has never been equalled for thoroughness, and arrived at a conclusion that may be given in his own words: it was written "towards the end of the 14th or at least quite at the beginning of the 15th century (not in Gloucester itself, as being too southerly, but) in the north of Gloucestershire or in the neighbouring north of Herefordshire, or even possibly in the south of Worcestershire." (A.Q.C. VII, page 35.)

In 1889 an exact facsimile of this famous manuscript was published in Volume I of the Antigrapha produced by the Quatuor Coronati Lodge of Research, and was edited by the then secretary of that lodge, George William Speth, himself a brilliant authority, who supplied a glossary that is indispensable to the amateur student. Along with it was published a commentary by R.F. Gould, one of the greatest of all his Masonic papers, though it is exasperating in its rambling arrangement and general lack of conclusiveness.

The Regius Manuscript is the only one of all the versions to be written in meter, and may have been composed by a priest, if one may judge by certain internal evidences, though the point is disputed. There are some 800 lines in the poem, the strictly Masonic portion coming to an end at line 576, after which begins what Hughan calls a "sermonette" on moral duties, in which there is quite a Roman Catholic vein with references to "the sins seven", "the sweet lady" (referring to the Virgin) and to holy water. There is no such specific Mariolatry in any other version of the Old Charges, though the great majority of them express loyalty to "Holy Church" and all of them, until Anderson's familiar version, are specifically Christian, so far as religion is concerned.

The author furnishes a list of fifteen "points" and fifteen "articles", all of which are quite specific instructions concerning the behaviour of a Craftsman: this portion is believed by many to have been the charges to an initiate as used in the author's period, and is therefore deemed the most important feature of the book as furnishing us a picture of the regulations of the Craft at that remote date. The Craft is described as having come into existence as an organized fraternity in "King Adelstoune's day", but in this the author contradicts himself, because he refers to things "written in old books" (I modernize spelling of quotations) and takes for granted a certain antiquity for the Masonry, which, as in all the Old Charges, is made synonymous with Geometry, a thing very different in those days from the abstract science over which we laboured during our school days.

The Regius Poem is evidently a book about Masonry, rather than a document of Masonry, and may very well have been written by a non-Mason, though there is no way in which we can verify such theories, especially seeing that we know nothing about the document save what it has to tell us about itself, which is little.

In his Commentary on the Regius MS, R.F. Gould produced a paragraph that has ever since served as the pivot of a great debate. It reads as follows and refers to the "sermonette" portion which deals with "moral duties": "These rules of decorum read very curiously in the present age, but their inapplicability to the circumstances of the working Masons of the fourteen or fifteenth century will be at once apparent. They were intended for the gentlemen of those days, and the instruction for behaviour in the presence of a lord - at table and in the society of ladies - would have all been equally out of place in a code of manners drawn up for the use of a Guild or Craft of Artisans."

The point of this is that there must have been present among the Craftsmen of that time a number of men not engaged at all in labour, and therefore were, as we would now describe them, "speculatives." This would be of immense importance if Gould had made good his point, but that he was not able to do. The greatest minds of the period in question were devoted to architecture, and there is no reason not to believe that among the Craftsmen were members of good families. Also the Craft was in contact with the clergy all the while, and therefore many of its members may well have stood in need of rules for preserving proper decorum in great houses and among the members of the upper classes. From Woodford until the present time the great majority of Masonic scholars have believed the Old Charges to have been used by a strictly operative craft and it is evident that they will continue to do so until more conclusive evidence to the contrary is forthcoming than Gould's surmise.

Next to the Regius the oldest manuscript is that known as the Cooke. It was published by R. Spencer, London, 1861 and was edited by Mr. Matthew Cooke, hence his name. In the British Museum's catalogue it is listed as "Additional M.S. 23,198", and has been dated by Hughan at 1450 or thereabouts, an estimate in which most of the specialists have concurred. Dr. Begemann believed the document to have been "compiled and written in the southeastern portion of the western Midlands, say, in Gloucestershire or Oxfordshire, possibly also in southeast Worcestershire or southwest Warwickshire. The 'Book of Charges' which forms the second part of the document is certainly of the 14th century, the historical or first part, of quite the beginning of the 15th." (A.Q.C. IX, page 18)

The Cooke MS. was most certainly in the hands of Mr. George Payne, when in his second term as Grand Master in 1720 he compiled the "General Regulations", and which Anderson included in his own version of the "Constitutions" published in 1723. Anderson himself evidently made use of lines 901-960 of the MS.

The Lodge Quatuor Coronati reprinted the Cooke in facsimile in Vol. II of its Antigrapha in 1890, and included therewith a Commentary by George William Speth which is, in my own amateur opinion, an even more brilliant piece of work than Gould's Commentary on the Regius. Some of Speth's conclusions are of permanent value. I paraphrase his findings in my own words:

The M.S. is a transcript of a yet older document and was written by a Mason. There were several versions of the Charges to a Mason in circulation at the time. The MS. is in two parts, the former of which is an attempt at a history of the Craft, the latter of which is a version of the Charges. Of this portion Speth writes that it is "far and away the earliest, best and purest version of the 'Old Charges' which we possess." The MS. mentions nine "articles", and these evidently were legal enforcements at the time; the nine "points" given were probably not legally binding but were morally so. "Congregations" of Masons were held here and there but no "General Assembly" (or "Grand Lodge"); Grand Masters existed in fact but not in name and presided at one meeting of a congregation only. "Many of our present usages may be traced in their original form to this manuscript." III. ANDERSON'S CONSTITUTIONS AND OTHER PRINTED VERSIONS

One of the most important of all the versions of the Old Charges is not an ancient original at all, but a printed edition issued in 1722, and known as the Roberts, though it is believed to be a copy of an ancient document. Of this W.J. Hughan writes: "The only copy known was purchased by me at Brother Spencer's sale of Masonic works, etc. (London, 1875), for 8 pounds 10s., on behalf of the late Brother R.F. Bower, and is now in the magnificent library of the Grand Lodge of Iowa, U.S.A." This tiny volume is easily the most priceless Masonic literary possession in America, and was published in exact facsimile by the National Masonic Research Society, with an eloquent Introduction by Dr. Joseph Fort Newton in 1916. The Reverend Edmund Coxe edited a famous reprint in 1871. It is a version meriting the most careful study on the part of the Masonic student because it had a decided influence on the literature

and jurisprudence of the Craft after its initial appearance. It appeared in one of the most interesting and momentous periods of modern Speculative Masonry, namely, in the years between the organization of the first Grand Lodge in 1717 and the appearance of Anderson's Constitution in 1723. It is the earliest printed version of the Old Charges known to exist.

Another well-known printed version is that published in 1724 and known as the Briscoe. This was the second publication of its kind. The third printed version was issued in 1728-9 by Benjamin Cole, and known as the Cole Edition in consequence. This version is considered a literary gem in that the main body of the text is engraved throughout in most beautiful style. A special edition of this book was made in Leeds, 1897, the value of which was enhanced by one of W.J. Hughan's famous introductions. For our own modern and practical purposes the most important of all the versions ever made was that compiled by Dr. James Anderson in 1723 and everywhere known familiarly as "Anderson's Constitution." A second edition appeared, much changed and enlarged, in 1738; a third, by John Entick, in 1756; and so on every few years until by 1888 twenty-two editions in all had been issued. The Rev.A.F.A. Woodford, Hughan's collaborator, edited an edition of The Constitution Book of 1723 as Volume I of Kenning's Masonic Archeological Library, under date of 1878. This is a correct and detailed reproduction of the book exactly as Anderson first published it, and is valuable accordingly.

Anderson's title page is interesting to read: "The CONSTITUTION, History, Laws, Charges, Orders, Regulations, and Usages, of the Right Worshipful FRATERNITY of ACCEPTED FREE MASONS; collected from their general RECORDS, and their faithful TRADITIONS of many Ages. To be read At the Admission of a NEW BROTHER, when the Master or Warden shall begin, or order some other Brother to read as follows, etc." After the word "follows" Anderson's own version of Masonic history begins with this astonishing statement:

"Adam, our first Parent, created after the Image of God, the great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his Heart, etc."

Thus did Dr. Anderson launch his now thrice familiar account of the history of Freemasonry, an account which, save in the hands of the most expert Masonic antiquarian, yields very little dependable historical fact whatsoever, but which, owing to the prestige of its author, came to be accepted for generations as a bona fide history of the Craft. It will be many a long year yet before the rank and file of brethren shall have learned that Dr. Anderson's "history" belongs in the realm of fable for the most part, and has never been accepted as anything else by knowing ones.

The established facts concerning Dr. Anderson's own private history comprise a record almost as brief as the short and simple annals of the poor. Brother J.T. Thorp, one of the most distinguished of the veterans among living English Masonic scholars, has given it in an excellent brief form. (A.Q.C. XVIII, page 9.) "Of this distinguished Brother we know very little. He is believed to have been born, educated and made a Mason in Scotland, subsequently settling in London as a Presbyterian Minister. He is mentioned for the first time in the Proceedings of the Grand Lodge of England on September 29th, 1721, when he was appointed to revise the old Gothic Constitutions - this revision was approved by the Grand Lodge of England on September 29th in 1723, in which year Anderson was Junior Grand Warden under the Duke of Wharton - he published a second edition of the Book of Constitutions in 1738, and died in 1739. This is about all that is known of him." In his 1738 edition Anderson so garbled up his account of the founding of Grand Lodge, and contradicted his own earlier story in such fashion, that R.F. Gould was inclined to believe either that he had become disgruntled and full of spleen, or else that he was in his dotage. Be that as it may, Anderson's historical pages are to be read with extreme caution. His Constitution itself, or that part dealing with the principles and regulations of the Craft, is most certainly a compilation made of extracts of other versions of the Old Charges pretty much mixed with the Doctor's own ideas in the premises, and so much at variance with previous customs that the official adoption thereof caused much dissension among the lodges, and may have had something to do with the disaffection which at last led to the formation of the "Antient" Grand Lodge of 1751 or thereabouts. The "Anderson" of this latter body, which in time waxed very powerful, was Laurence Dermott, a brilliant Irishman, who as Grand Secretary was leader of the "Antient" forces for many years, and who wrote for the body its own Constitution, called Ahiman Rezon, which cryptic title is believed by some to mean "Worthy Brother Secretary." The first edition of this important version was made in 1756, a second in 1764, and so on until by 1813 an eighth had been published. A very complete collection of all editions is in the Masonic Library at Philadelphia. A few of our Grand Lodges, Pennsylvania among them, continue to call their Book of Constitutions, The Ahiman Rezon.

Anderson himself is still on the rack of criticism. Learned brethren are checking his statements (see Brother Vibert's article in THE BUILDER for August), sifting his pages and leaving no stone unturned in order to appraise correctly his contributions to Masonic history. But there is not so much disagreement on the Constitution. In that document, which did not give satisfaction to many upon its appearance, Anderson, as Brother Lionel Vibert has well said, "builded better than he knew," because he produced a document which until now serves as the groundwork of nearly all Grand Lodge Constitutions having jurisdiction over Symbolic Masonry, and which once and for all established Speculative Freemasonry on a basis apart, and with no sectarian character, either as to religion or politics. For all his faults as a historian (and these faults were as much of his age as of his own shortcomings), Anderson is a great figure in our annals and deserves at the hand of every student a careful and, reverent study.

IV. CONCLUSION

In concluding this very brief and inconclusive sketch of a great subject, I return to my first statement. In the whole circle of Masonic studies there is not, for us Americans at any rate, any subject of such importance as this of the Old Charges, especially insofar as they have to do with our own Constitutions and Regulations, and that is very much indeed. Many false conceptions of Freemasonry may be directly traced to an unlearned, or wilful misinterpretation of the Old Charges, what they are, what they mean to us, and what their authority may be. In this land jurisprudence is a problem of supreme importance, and in a way not very well comprehended by our brethren in other parts, who often wonder why we should be so obsessed by it. We have forty-nine Grand Lodges, each of which is sovereign in its own state, and all of which must maintain fraternal relations with scores of Grand bodies abroad as well as with each other. These Grand Lodges assemble each year to legislate for the Craft, and therefore, in the very nature of things, the organization and government of the Order is for us Americans a much more complicated and important thing than it can be in other lands. To know what the Old Charges are, and to understand Masonic constitutional law and practice, is for our leaders and law-givers a prime necessity.

(Note: - A study of the Comacine question should have been published in the Study Club this month, but I was prevented from writing it by a rather extended illness, and therefore substituted the present article, already prepared. I shall hope to include the Comacine paper next month or the month thereafter. I ask my readers to let me hear of any errors detected in order that the same may be corrected before this article goes into book form. Also I regret the fact that we were unable to incorporate in the present number Brother Lionel Vibert's Chart of the Old Charges; this will appear in a future issue in the form of a two-page spread, valuable for reference uses and for framing. I have to thank Brothers Vibert and R.I. Clegg for a critical appraisal of this present chapter. H. L. H.)

WORKS CONSULTED IN PREPARING THIS ARTICLE

Gould's History of Freemasonry, Vol. 1, beginning on page 56; A.Q.C., I, 127; A.Q.C., I, 147; A.Q.C., I, 152; A.Q.C., IV, 73; A.Q.C., IV, 83; A.Q.C., IV, 171; A.Q.C., V, 37; A.Q.C., IV, 201; A.Q.C, IV, 36,198; A.Q.C., VII, 119; A.Q.C., VIII, 224; Hughan, Old Charges; A.Q.C., IX, 18; A.Q.C., IX, 85; A.Q.C., XI, 205; A.Q.C., XIV, 153; A.Q.C., XVI, 4; A.Q.C., XVIII, 16; A.Q.C., XX, 249; A.Q.C., XXI, 161, 211; A.Q.C., XXVIII, 189; Gould's Concise History, chapter V; Gould, Collected Essays, 3; Stillson, History of Freemasonry and Concordant Orders, 157; A.Q.C., XXXIII, 5; The Masonic Review, Vol. XIII, 297; Edward Conder, Records of the Hole Craft and Fellowship of Masons; Vibert, Story of the Craft; Vibert, Freemasonry Before the Era of Grand Lodge; Findel, History of Freemasonry; Hughan, Cole's Constitutions; Fort, Early History and Antiquities of Freemasonry; Pierson, Traditions, Origin and Early History of Freemasonry; Hughan, Ancient Masonic Rolls: Waite, New Encyclopedia of Freemasonry; Clegg, Mackey's Revised History; Ward, Freemasonry and the Ancient Gods: A.Q.C., Antigapha, all volumes.

THE OLD CHARGES AND WHAT THEY MEAN TO US Supplementary References Mackey's Encyclopedia (Revised Edition)

Ahiman Rezon, 37; Antients, 55; Ars Quatuor Coronatorum, 80; Arts, 80; Benjamin Cole, 157; Charges of 1722, 143; Congregations, 174; Cooke's Manuscript, 178; Dr.

James Anderson, 57; Dr. Robert Plot, 570; Four Crowned Martyrs, 272; George B.F. Kloss, 383; Gothic Constitutions, 304; Halliwell Manuscript, 316; John Entick, 246; Laurence Dermott, 206; Legend, 433; Legend of the Craft, 434; Old Charges, 143; Old Manuscripts, 464; Old Records, 612; Old Regulations, 527; Operative Masonry, 532; Parts, 544; Plot Manuscript, 569; Points, 572; Regius Manuscript, 616; Roberts' Manuscript, 627; Speculative Masonry, 704.

----o-----

SHALL WE LIVE AGAIN ?

Victor Hugo's great soul found utterance in his later years for these thoughts, which will find an echo in many hearts:

"I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising, I know, toward the sky. The sunshine is on my head The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds.

"You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail ? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses, as at twenty years. The nearer I approach the end the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous yet simple. It is a fairy tale, and it is history.

"For half a century I have been writing my thoughts in prose. and in verse; history, philosophy, drama, romance, tradition, satire, ode and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say like many others, 'I have finished my day's work.' But I cannot say, 'I have

finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens on the dawn."

----o----

"A brother who could so far forget himself as to solicit, influence, or urge anyone to become a member of our Orders is recreant to the trust reposed in him. Friendship, high position or wealth can form no excuse for solicitation to our mysteries." - Anon.

----o----

THE QUESTION BOX

WHAT MEANS "ANCIENT FREE AND ACCEPTED MASONS" ?

Can you give us an explanation of the words, "Ancient Free and Accepted Masons," which appears to be the official name of our Grand Lodge? The Secretary of our local lodge tells me that about one-half of the Grand Lodges in the country have the same title, but that the others have it shortened to "Free and Accepted Masons". I know that there have been many explanations of these words taken separately in back numbers of THE BUILDER, but I should like to see them treated together.

D. L. H., Iowa.

The word "Mason" has been defined in many fanciful ways, as when one writer derives it from a Greek word meaning "in the midst of heaven," and another finds in it

an ancient Egyptian expression meaning "children of the sun"; but it is almost certain that the term came into existence during the Middle Ages to signify a man engaged in the occupation of building. Originally it had merely this trade significance; it was only after Masonry became a secret society that it took on a wider significance. Of course there were builders long before the Middle Ages, but they went by other names, just as today we often speak of them as "architects," a term that came into use in the time of Queen Elizabeth.

Builders of the Middle Ages, like all other workmen, were organized into societies, somewhat similar to, but by no means to be identified with, our trade unions, which were known as guilds. These guilds were permitted to make their own rules, and they were given a monopoly of the work done inside their own territory. The builder guilds were usually more important than others, because their work was more difficult and required a high degree of skill and intelligence; such of them as had in hand the erection of the great cathedrals possessed among their membership the outstanding geniuses of the times, and wrought such works as to this day remain our wonder and despair.

The art of building was, according to the customs of the time, held as a trade secret, therefore the young men entering a guild of builders were solemnly obligated to divulge no secrets of the craft. Inasmuch as the work was difficult these young men were given a long course of education under the direction of a Master Mason, in which, so it is believed. the tools and processes of building were used symbolically and in order to impress certain truths on the mind of the member. In this way, and because the builders were in close touch with the church which employed systems of symbolism as today we use books (the people could not read, but they could understand pictures), the builder guilds came in time to accumulate a great wealth of symbolic teaching and an elaborate ritual. In the eighteenth century this symbolical element completely displaced the original craft of actual building, and Masonry became "speculative," as we know it now, so that we are Masons only in a symbolical sense.

We are called Masons therefore because we are members of an organization that harks back to the time when builders and architects were bound together in closely guarded guilds. But why are we called "Free" Masons ? This is a more difficult

question to answer, as all our Masonic scholars have discovered, for in spite of a great amount of careful research, they have never vet agreed among themselves as to how the question should be answered. We have records of the word as having been used six hundred years ago, but it is evident that even then "freemason" was a term of long standing, so that its origin fades away into the dimness of a very remote past.

One of the commonest theories is that the freemason was originally the mason who worked in "free stone," that is, stone ready to be hewn and shaped for the building in contrast to the stone lying unmined. Such a mason was superior in skill to the quarrymen who dug the stone from the quarry, and this is in harmony with the fact that in early days freemasons were deemed a superior kind of workmen and received higher wages than "the rough masons"; but it does not explain why carpenters, tailors and other workmen were also called "free".

Another common theory has it that the early Masons came to be called "free" because they were exempted from many of the tiresome duties that hemmed in the laborer of the Middle Ages, and enjoyed liberties such as the right to travel about (forbidden to most workmen of that period) and exemption from military service, etc. It is held by some writers that the early Popes granted bulls to Masons that freed them from church restrictions, but no amount of search in all the libraries of Europe, or in the records of the Roman Church (that church did not issue bulls against Freemasonry until 1738 and afterwards). has ever succeeded in unearthing a single such bull or any record thereof.

There are other theories. One has it that a Mason was free when out of the bonds of apprenticeship and ready to enjoy the full privileges of membership in his guild. Another, that there were grades of workmen inside building guilds and only the highest type were permitted all such privileges, and that these were called "free" in contrast to their less advanced brethren.

One of the most acceptable of all these theories is that so brilliantly advanced by G. W. Speth in the past century, in which that learned brother held that in the Middle Ages there were two types of builders' guilds, those that were stationary in each town

and those that were employed in the cathedrals and were therefore permitted to move about from place to place, or wherever cathedrals might be in course of construction. Inasmuch as cathedrals represented the highwater mark of skill and learning in that day such workmen were very superior to those that were employed on the humbler structures in the community, such as dwellings, warehouses, docks, roads, etc., so that Freemasonry descended from the aristocracy of medieval labor.

I have myself never been able to make up my mind as between these various theories, except that it appears to me that Speth's is the most plausible. It may be that several of them are true at one and the same time; such a thing would not be impossible, because Freemasonry developed over a large stretch of territory and through a long period of time.

There is no doubt that in some cases this word has its face meaning and serves to remind us that our Craft is very old. The first Grand Lodge of Speculative Masons was established in London in 1717, but Masonry, even of the Speculative variety was very old by that date. Boswell was accepted into the Craft in 1600, Moray in 1641 and Ashmole in 1646. Our oldest manuscript, usually dated at about 1390, looks backward to times long anterior to itself. There is no telling how old Masonry is; perhaps they are not so far wrong after all who date it in antiquity. In any event it is "ancient," and has every right to the use of that word.

But in the majority of cases this word doubtless refers to the Grand Lodge that came to be organized in England shortly after 1750. When the first Grand Lodge (that of 1717) was formed it was planned that it should have jurisdiction only over a few lodges in London, but as these lodges increased in number it extended its territory to include the county, and later on to include the whole country. A large number of lodges remained independent - they were often called St. John's lodges - many in the north of England, and others in Scotland and Ireland. As time went on there grew up a feeling among the brethren of several of these independent lodges that the new Grand Lodge was becoming guilty of making innovations in the body of Masonry, therefore, after a deal of agitation had been made, a rival Grand Lodge was formed, and because its older sister Grand Lodge had made changes they dubbed it "Modern," and because they themselves claimed to preserve the work according to its original form, they called themselves "Ancient." This Ancient Grand Lodge was fortunate in securing as

its Grand Secretary Laurence Dermott, who had such a genius for organizing that in the course of time this newer lodge began to overshadow the older. The rivalry, often bitter enough to be described as a feud, lasted until 1813, when the first step toward a union was effected; out of this effort at reconciliation there came at last "The United Grand Lodge of England." Meanwhile the Ancients had chartered a great many lodges in the colonies of America, and these, a large number of them,. carried on the name long after American lodges had severed all relations with the Grand Lodges across the sea. In this wise the word "Ancient" came into general use, and remains today imbedded in the official titles of about half the Grand Lodges in this land.

Much mystery still hangs about the word "Accepted," but in a general way we may feel pretty safe in thinking that it refers to the fact that after the ancient builders' guilds began to break up and to lose their monopoly of the trade, they began to "accept" into their membership men who had no intention of engaging in actual building, but who sought membership for social purposes, or in order to have the advantage of the rich symbolism, the ritual and the philosophy of the Order. The first man thus admitted of whom we have a record is Boswell, who was made a Mason in 1600, as already noted, but it is fairly certain that others had been similarly accepted long before. Indeed, there is good reason to believe that non-operatives had been taken into membership from the very earliest times, and it is possible that the word was also applied to those members that devoted themselves to superintending and planning, but not to physical work. Throughout the seventeenth century the number of accepted increased until by the beginning of the eighteenth century many lodges were almost wholly made up of such members, and in 1717 the whole Craft was transformed into. a speculative science, though it is true that many operative lodges remained in existence, and some are still functioning and claiming for themselves the ancient lineage.

We shall have to wait with patience until all problems concerning these various words are cleared up, but meanwhile we can use them with a satisfactory degree of certainty as connecting us historically with a process of growth and development that began far back in the Middle Ages, or earlier, and has continued until now. Verily it has been a history filled with wonders, and even now there are few who have a full appreciation of the height and depth and length and breadth and exceeding riches of Freemasonry.

* * *

WHEN WAS THE POPE DECLARED INFALLIBLE?

Can you please tell me when the Pope of the Roman Catholic Church was declared infallible? Also, please advise as to something to read on the subject.

W.P.Y., Mississippi.

The process whereby the authority and rights originally vested in the lay members of the church became pyramided in a hierarchy and at last transferred to one man is a long, long story, for the telling of which there is no room here. The infallibility of the Pope was believed in for many generations, especially by the church in European countries, but it was not officially made a dogma until so proclaimed by the famous Vatican Council, held in Rome in 1870. The decree was passed over eighty-eight dissentient votes and was formally promulgated in solemn session on the 18th of that month. The best brief account of the Council is the essay by Lord Acton, himself a Roman Catholic and the greatest scholar in the Roman communion during the past century, which you will find in The History of Freedom and Other Essays, published by Macmillan and Co., and beginning on page 492. It is a treatise of repressed - fire and moral indignation that deserves a place among the enduring human documents of modern times.

* * *

INFORMATION WANTED

Have you any information concerning the operation of Triangles ? I understand that several foreign Grand Lodges grant warrants for Triangles which, as I understand it, consist of three men who confer degrees up to such time as enough Masons are made to start a lodge. Does this conflict with any of the landmarks ?

George C. Phillips,

P.O. Box 583, Altoona, Pa.

----o----

CORRESPONDENCE

WE ARE IN RECEIPT OF A FEW BOUQUETS

If we have not published letters of commendation in these pages it has not been for lack of appreciation of the kindly things said of THE BUILDER by its readers but because space is always at such a premium for other purposes. For once we shall hide our blushes long enough to acknowledge a handful of bouquets which have come unbought and unsolicited. They helped to sweeten the July mail, and our thanks go to the brethren who sent them in:

"One of the leading and best Masonic monthlies in the world, for the reason that it is full of advanced thought and solid Masonic food."

- South Australian Freemason.

"I feel that the National Masonic Research Society is doing a world of good among Master Masons."

- Harry A. Drachman

Deputy Supreme Council, A.A.S.R., Arizona.

"The last few issues of THE BUILDER have been the most impressive literary publication I ever had the pleasure of reading. You certainly deserve commendation and support for such comprehensive work."

- Oak River, Man., Canada.

"For Masonic study, THE BUILDER is the best Masonic publication in the world, none excepted."

- Texas Freemason, Dallas, Texas.

"I couldn't keep house without THE BUILDER."

- J. F. Richardson, Superior, Wis.

“THE BUILDER IS not only the essence of what is good but it is a literature worthy to be supported by every Mason. I always read my copy from cover to common the day it is received, and wish the Society every success in the magnificent labors they have set out to perform and so wonderfully well succeeded in."

- H. G. Carlgren, Schenectady, N. Y.

"I find THE BUILDER very interesting and it is greatly enjoyed by both myself and wife. It is a good magazine to have in anyone's home."

- J. H. Weston, Logtown, Miss.

"THE BUILDER is the supreme authority in the U.S.A. On all things Masonic. It is thoroughly sane and absolutely honest."

- The Kablegram, Mt. Morris, Ill.

"I have taken much interest in articles published in your monthly, THE BUILDER, and would not want to miss a single issue. They are worth many times more than their price to any brother Mason. Your good work deserves the support of every Master Mason."

- Richard B. Hansen, Akron, Ohio.

"The Society is doing a wonderful work for the Masonic student."

- Geo. L. Schmodt, New Ulm, Minn.

"I recently secured the bound volumes for the years previous to my becoming a member of the Society, and would dike to state that they are a veritable mine- of information and the best possible buy for a Masonic student."

- A New Yorker.

“I have just finished reading the last issue of THE BUILDER, and, as usual, it is the last word in a Masonic publication."

- Editor, Scottish Rite Progress, Independence, MA

"I am well pleased with THE BUILDER. It is a great treasure of knowledge upon Masonry, and I only feel a deep regret for every Mason who is not as yet brought to the light. You are doing a grand and noble work."

- Otto Zeller, Tacoma, Wash.

"I find THE BUILDER most helpful in my understanding of Masonry, and much valuable information is imparted to me that I would not otherwise acquire. It helps to make me a better Mason."

- Walter R. Dally, Valparaiso, Ind.

"THE BUILDER is a wonderful magazine and a great help to, one either young or old in Masonry."

- A. C. D. Henman, Yellowstone Park, Wyo.

"I am receiving THE BUILDER regularly - it's great."

- Warren E. Fisher, St. Louis, Mo.

"I wish to express my appreciation of the light which every issue conveys."

- J. B. F. Greenman, Montclair, N. J.

"THE BUILDER is of a truth a great work."

- J. L. Williams, Enterprise, Miss.

"I am strong for the N.M.R.S. and THE BUILDER."

- J. G. Eldridge, Moscow, Idaho.

"THE BUILDER is a magazine that should be in every home. It keeps the mind primed up as to what our fraternity has done and is doing."

- Wm. L. Pretzer, Detroit, Mich.

"I enjoy THE BUILDER immensely and have it to thank for an increased and deeper interest into the real meaning of Masonry and its philosophy."

- H. Ulrich, Canton, N. Y.

"I am very much interested in the Society and have in my possession all the issues of THE BUILDER in bound form. I prize them very highly."

- Alex P. Clark, Scranton, Pa.

"I consider one copy of THE BUILDER worth what it costs for the entire year, in fact, I think it is splendid and feel sure that no Master Mason would be without it if he knew such a paper was in existence."

- Kabacan, Philippine Islands.

"THE BUILDER is the best publication of its kind now avail: able for Masonic information and educational advantage, except perhaps, the 'Ars Quatuor Coronatorum,' but I question if even that is of the same particular value."

- G.W. Fortmeyer, P.G.M., New Jersey.

"Day by day, in every way, THE BUILDER gets better and better."

- Warren E. Fisher, St. Louis.

"THE BUILDER gets better with each issue, and I am glad I am a charter member in this splendid organization."

- J. R. Dewey, M. D., Omaha, Neb.

"I get more real stuff out of THE BUILDER than from any other Masonic source."

Paul DeWitt, Hitchcock Bldg., Nashville, Tenn.

***

A BROADSIDE AGAINST CHAIN LETTERS

The subject indicated by the above title, although frequently mentioned and always condemned whenever referred to in fraternal correspondence in our Grand Lodge proceedings, seems to be an evil of greater magnitude than a number of the brethren are aware of, or else they are wilfully guilty of continuing this ridiculous practice in spite of the large amount of remonstrance it has provoked.

The Grand Master of Ohio, not long ago, took the pains to issue a special edict condemning the practice, a copy of which was sent to every lodge in his jurisdiction, and in the same year the Grand Master of Connecticut declared the practice to be not only improper, but un-Masonic, while many other high Masonic authorities have

spoken in the same tenor of what they have been pleased to term "the chain letter nuisance," and an apt and appropriate term it is.

Doubtless the waste baskets of many of our brethren contain many of them, but for the benefit of those who have escaped the pest, I present herewith a copy of one only a few days old at this writing, as follows:

"Good Luck

"Copy this and send it to nine people whom you wish good luck.

"This chain started with an American Naval officer and should go three times around the world.

"Do not break this chain, for whoever does will have bad luck. Do it within twenty-four hours and count nine days and you will have some great fortune.

"'Remember, if you believe it, it's so.'"

Then follows a list of names of thirty persons through whose hands this foolish scrap of superstitious cant has passed.

Evidently not one brother in a large number believes in this silly prediction and doubly silly threat of bad luck, for if one-fourth the number addressed were to comply with its request, the number who would receive it in thirty days would exceed the number of Masons in the United States.

Thirty names were on the one I received, but if there had been only TEN and each had complied with its direction, beginning with the first up to and including the TENTH, then 435,848,060 persons have received it, and if all up to the thirtieth have been as energetic in compliance with the request, the number of its recipients would exceed the total population of the earth from the earliest dawn of civilization down to the present time. The paper mills of the United States do not produce enough paper for such a gigantic "drive," which, considering the high price of paper, would impoverish the entire Masonic fraternity to finance.

In passing, I notice that two years ago the Grand Master of Louisiana ordered the Craft to discontinue the nuisance which, he said, "is as hard to kid as the proverbial eat," and I am writing this in order to supply some more ammunition for the beast's destruction which I thought had been killed nine or ten times already.

Masons are taught to believe themselves to be under the care of an all-wise Father who directs all of the incidents of their lives and to put their trust in His wise administration, and the thoughtful Mason will not be cajoled or frightened by any necromancy or charlatanic bluff by lending himself to the furtherance of such stupendous folly.

L. A. McConnell, Michigan

* * *

WHEN PEARY WAS MADE A MASON

The writer looked through Bro. Baird's article on Rear Admiral Robert E. Peary in THE BUILDER for April last, but was unable to discover there the dates when Peary

was made a Mason. As a result I was led to write to Kane Lodge, of New York City, and from those brethren learned the following facts, which I believe you may care to publish: Peary was proposed Jan. 7, 1896, elected Jan. 21, 1896, initiated Feb. 4, 1890, passed Feb. 18, 1896, and raised March 3, 1896. Kane Lodge presented a medal to Mrs. Peary March 30, 1920. That lodge holds among its treasures a Masonic flag presented to Peary prior to his departure for the North, and flown by him at various points in the Arctic. The Rag was formally returned to Kane Lodge after his last expedition.

Lieut. R. E. Bassler, District of Columbia.

* * *

A SPURIOUS PICTURE OF ROOSEVELT

A certain photographer of Spokane, Wash., is offering for sale a photograph of the late President Bro. Theodore Roosevelt, showing' him with the regalia and jewel of a Worshipful Master of a lodge. Inasmuch as Bro. Roosevelt never held such an office, the picture conveys a false impression that Roosevelt himself would not have sanctioned. Some lodges may, without knowing better, purchase the picture for display in their apartments.

George W. Southworth, Massachusetts.

* * *

THE DR. JOHNSON ARTICLES

I cannot begin to tell you how interesting to me were Bro. Heiron's Dr. Johnson articles. I used to live in London and have traveled nearly every street mentioned. Dr. Johnson frequented Lower Thames street and Radcliff highway, also Old Dundee wharf where the rum and spices from Jamaica were unloaded. I should like to know which is the older, Old Dundee Lodge or the wharf. I should like to know the address of the "Cockney Mason," who contributed an item to Ye Editor's Corner in the July issue. His brogue was great.

Thos. Wright, Montana.

Brother Ernest E. Murray, Lewistown, Mont., can tell you who the Cockney Mason is, Brother Wright. As for your question concerning Old Dundee Lodge, we shall refer that to Brother Heiron, who can speak per curiam on that subject.

* * *

CONCERNING THE GRAVE, NUMBER SIX, ETC..

In perusing the March number of THE BUILDER, which I read as always from cover to back, I was struck by the concluding portion of a letter by A. L. Kress, of Pennsylvania, regarding the Grave. This is very specific in the English, which is laid down in the following words: "There is a grave from the center three feet east, three feet west, three feet between north and south and five feet or more perpendicular," etc. The reason for the depth of five feet or more feet is that according to the various burial acts in the country a body must be buried at least two feet below the surface, hence the space occupied by the body is a parallelogram, or as it is more often called, a double cube six feet long, three wide, three deep. This therefore corresponds with the altar of incense found in the Royal Arch when it states, "In the centre of the vault stood a block of White Marble, wrought in the form of the Altar of incense. a double Cube" as regards the position of these two forms, viz.. horizontal and vertical. The

symbolism is apparent to all With reference to six not being a Masonic number, that is true. but the English method avoids the six difficulty by continually using three, which is most appropriate to that degree, especially when one recognizes that the Third Degree is only a part of a degree which is only completed when the Royal Arch is taken as after the inscription on the latter occurs the following sentence, "You may perhaps imagine you have this day taken a fourth degree in Freemasonry, such however is not the case. It is the Master Mason Degree complete," etc. Hoping that these remarks from an English brother may be acceptable.

J. G. Sturton, England.

Henry Fielding published his Tom Jones in 1748, only thirty-one years after the founding of the first Grand Lodge. This gives some point to a remark found in Book II, chapter 4, which reads thus: "For the reasons mentioned in the preceding chapter, and from some other matrimonial concessions, well known to most husbands, and which, like the secrets of Freemasonry, should be divulged to none who are not members of that honorable fraternity," etc. Is it possible that the great Fielding was a member of the Craft ? Brother Heiron, the question is referred to you.

----o----

THE NATIONAL MASONIC RESEARCH SOCIETY

The National Masonic Research Society was founded in 1914 under authority of the Grand Lodge of Iowa to serve as a national association for the dissemination of Masonic knowledge and for kindred activities. It is strictly non-commercial in its nature and aims only at the largest possible usefulness to Freemasonry. Its record thus far fulfills the prophecies of its founders, and justifies an ever larger hope for its future.

GENERAL OBJECTS

The encouragement of every form of Masonic reading, study, research and authorship.

The collection and preservation of materials of value for Masonic study.

The publication of a journal devoted to the interpretation of the history, nature and present day activities of all the Rites, Orders and Degrees of Freemasonry.

The promotion and supervision of meetings for Masonic discussion and study.

The organization of Masonic Study Clubs and the publication of courses of study.

The encouragement of individuals and groups devoted to private Masonic research.

Cooperation with all possible agencies in the creation of an adequate Masonic literature, and in the development of a competent Masonic leadership.

Service to Grand Lodges and other sovereign Masonic bodies and responsible agencies in special surveys, reports and investigations.

Assistance to lodges and other bodies in the formation of Masonic libraries, reading rooms, book clubs, etc.

For eight years and more the Society has been successfully carrying on the activities described in the above list, which is typical and not exhaustive. In so doing it has been assisted by Masonic officials, leaders, scholars, authors and students in every state in the Union and in every country of the world, all of whom by this activity have been drawn closer to that which is the dream of every intelligent Mason - the Republic of Masonic thought and letters.

THE BUILDER

THE BUILDER is the official monthly journal of the Society which goes to each member as one of the privileges of his membership, and is not offered for sale to the general public, nor is it in the competitive commercial field. It is edited in the interests of sound, constructive policies and aims at creating among Masons a more heartfelt appreciation of Freemasonry, and at making the spirit and principles of Freemasonry prevail in the world. Every member of the Society is requested to cooperate with the board of editors by contributions and by constructive criticism.

MEMBERSHIP

Any Master Mason in good standing in any part of the world becomes eligible for membership upon signing the Society's application form, a copy of which will be furnished upon request. Each member is entitled to THE BUILDER, and to all other privileges of membership, among which are the following:

Questions about Freemasonry are answered, and any kind of Masonic information is furnished.

Study Clubs or other groups for Masonic study, or Masonic book clubs, or groups for special research, are organized and encouraged.

Addresses or materials for addresses are furnished.

New or second-hand Masonic books are secured, sold, loaned or purchased.

Architectural advice on the erection of Masonic edifices, or on the remodeling, decorating or furnishing of lodge rooms is given.

Any Mason can be put in touch with any other Mason or group of Masons anywhere in the world.

Selected lists of Masonic books are recommended to individuals or to lodges.

FORMS OF MEMBERSHIP

There is no joining fee, and all members receive THE BUILDER free.

1. Membership dues are $2.50 per year. Membership may begin at any time.

2. Life members may commute dues for life by paying $50.00 at one time.

3. Fellows (engaged in actual research), $10.00 on notice of election.

4. Patrons, being Masons who shall have contributed $1,000 or more to the objects of the Society, shall be entitled to all its privileges for life.

For members in the United States, Canada, Cuba, Newfoundland, Mexico, Philippine Islands and Porto Rico, the dues are $2.50 per year; elsewhere, $3.00 per year.

BOARD OF EDITORS

Editor-in-Chief - H. L. Haywood

ASSOCIATE EDITORS

Louis Block, Iowa

Robert I. Clegg, Ohio

Charles F. Irwin, Ohio

Alanson B. Skinner, Wisconsin

Dudley Wright, England

Address all communications to the

NATIONAL MASONIC RESEARCH SOCIETY

1950 Railway Exchange, St. Louis, Mo.

The Builder Magazine

October 1923 - Volume IX - Number 10

TABLE OF CONTENTS

FRONTISPIECE - EDMUND BURKE

THE MASONIC RITUAL IN THE UNITED STATES - By Bro. A. L. Kress, Pennsylvania

HIRAM ABIF, THE MAN - By Bro. David E. Wr. Williamson, Nevada

THE PILLARS OF BRASS - By Bro. Jerome B. Frisbee, California

FREEMASONRY IN PANAMA By Bros. Oller, Melhado and Jesurun, Panama

GREAT MEN WHO WERE MASONS - EDMUND BURKE - By Bro. Geo. W. Baird, P. G. M., District of Columbia

THE STUDY CLUB - Chapters of Masonic History - Part VI, Freemasonry and the Comacine Masters - By Bro. H. L. Haywood

EDITORIAL

The Craft and Its Auxiliaries

Midway

THE LIBRARY

A Study in Clandestine Masonry

Havelock Ellis' Philosophy of Life

THE TRAGIC END OF THE KNIGHTS TEMPLAR - By Charlotte M. Yonge

THE QUESTION BOX

The Ritual of a Political Party

Did Masonry Found Public School System?

When, Mother Supreme Council Was Organized

On the Making of Speeches in Lodge

When the Grotto Was Launched

Independent Order of Odd Fellows

Masonic Indelibility

CORRESPONDENCE

Two Corrections Concerning Texas Items

"When Pa Joined the Lodge"

YE EDITOR'S CORNER

----o----

THE BUILDER – OCT 1923

The Masonic Ritual in the United States:

History vs. Tradition

By Bro. A.L. KRESS, Pennsylvania

For a long time now Bro. Kress has been collecting data concerning the history of our ritual, especially as it has been used in America. It is pioneer work, and very difficult, especially because of the lack of dependable printed writings, so many of which have been published by uninformed authors altogether too credulous of hearsay and tradition. The present challenging paper is but the first of several that Bro. Kress will write with a view to the ultimate publication of a History of the Ritual, based on known facts and scientific methods. Every reader who may be able to contribute facts, suggestions or criticisms is urged to communicate with THE BUILDER, or with Bro. Kress himself, 330 Center street, Williamspert, Pa.

THE history of Freemasonry has been effectually removed from the realm of tradition and imagination, due to the noteworthy labours of Gould, Hughan, Woodford, Lyon and their coworkers. But the development of the Masonic ritual has never been historically treated. Such articles as have appeared in the past in our journals can, at best, be characterized as psuedo-history only. An excellent example of these uncritical accounts, heretofore accepted as fact, may be found in THE BUILDER, Vol. I, page 291. There are, of course, difficulties in dealing freely and openly with such an important topic as would be possible when writing of Jurisprudence, Symbolism or the History of the Order; but they are not insurmountable. It may even be supposed by "mouth-to-ear" extremists that the history of the ritual can never be written because documentary evidence is lacking. But there is an ample supply of such. In fact, much as we cherish the tradition of a ritual transmitted by the instructive tongue to the attentive ear, as we review the past some doubt will arise as to whether it could ever have been maintained for two hundred years unless some records were kept.

TRADITION OF THE WEBB-PRESTON LECTURES

Perhaps I should give this paper a sub-title, "The So-Called Webb-Preston Lectures," for it is this specific phase of the ritual I shall discuss. There is a persistent and generally accepted tradition throughout the United States that Thomas Smith Webb somehow or other modified, abridged, altered, or rearranged the Preston Lectures, and that this was the genesis of our present ritual. I accepted the story myself at first, but it did not require much research to convince me that somewhere along the line tradition and fact controvert each other.

I shall first of all examine the origin of the tradition itself. It was not until about 1860 that our Grand Lodges evinced any great interest in the ritual and its genesis, which interest was largely stimulated by Rob Morris. As I have pointed out before, the ritual was in a somewhat chaotic condition from 1840 to 1860. Intelligent Masons everywhere were seeking for "the old ritual." Rob Morris was the leader in this search. In the course of his travels in 1857 he visited Philip C. Tucker, of Vergennes, Vermont, who had been made a Mason about 1824. Morris had made a practice of conferring with the older Masons - those made prior to 1830 - checking and comparing their versions in an effort to piece out "the old ritual." Tucker informed him that Samuel Willson, also of Vergennes, had in his possession an old manuscript cipher, which Willson had made in November, 1817, of the Webb Lectures as he had received them from John Barney at that time. Barney in turn had received them from one of Webb's "direct disciples" in Boston, and claimed to have rehearsed them before Webb himself. Morris was elated over this good fortune, examined the cipher and accepted the Barney-Willson Notes - now in the possession of the Grand Lodge of Vermont - as embodying the most authentic version of the old ritual then in existence.

As a result of Tucker's association with Morris and Morris' insistent effort to revive the old Webb Lectures, Tucker made three addresses before the Grand Lodge of Vermont in 1859, 1860 and 1861 respectively, which were extensively quoted by other writers. In his address in 1859 Tucker sought to present a complete narration of the history of the ritual. He said, in part:

"About the year 1800 - twelve years after the publication of Preston's Illustrations - an English brother whose name I have been unable to obtain came to Boston, and taught the English lectures as they had been arranged by Preston. The Grand Lodge of Massachusetts approved them, and they were taught to Thos. S. Webb, and Henry Fowle, of Boston, and Brother Snow, of Rhode Island, about the year 1801..... I think, upon these facts, I am justified in saying, that the lectures we use are the true lectures of Preston. Webb changed the arrangement of the sections, as fixed by Preston, for one which he thought more simple and convenient, but as I understand, left the body of the lectures themselves as Preston had established them." (1)

These portions of his address were evidently challenged by a member of the Craft - whom I believe to have been Mackey, though I have not yet located his article - which prompted Tucker to again discuss the matter in his address of 1860. He qualified his previous statements somewhat. I quote this address at greater length:

"In my address of last year I endeavored to condense what little information I had about the Masonic lectures, and that attempt has been, in general, quite favorably noticed by the Craft. In one distinguished Masonic quarter, however, some parts of my address on this subject seem to have met with disfavor. One particular thing found fault with is, that I thought myself justified in saying that the lectures in use, recovered through Webb and Gleason, were the true lectures of Preston. I certainly did not mean to say that they were identical in length with those of Preston. I had already said that Webb changed the arrangement of Preston's sections, but that he had left the body of the lectures as Preston had established them. Perhaps I should have said the substance instead of the 'body' of those lectures. I now state, what I supposed was well understood before by every tolerably well-informed Mason in the United States, that Webb abridged as well as changed the arrangement of the lectures of Preston. I believed that I knew then, and I believe I know now that Webb learned and taught the Preston lectures in full as well as that he prepared and taught his own abridgement of them. I have a copy in key, both of Webb's abridgement and of Preston in full, which I have reasons wholly satisfactory to myself for believing are true transcripts of both those sets of lectures as Gleason taught them..... Again I am criticized for saying that Gleason visited England and exemplified the Preston lectures, as he had received them from Webb, before the Grand Lodge of England, whose authorities pronounced them correct, and I am charged with taking this from 'hearsay', and my critic places no 'faith in it.' I received that statement from the highest authority - from one who knew - and I wrote it down at the time. There are

existing reasons why I do not choose to gratify my critic by naming that authority at this time, and I leave the Craft to judge whether my statement of the fact upon undoubted authority is not worthy of as much credit as any Reviewer's doubt about it. I do not possess anything in writing or published of Gleason's, as to his lecturing before the Grand Lodge of England, but that Masonry abroad did not ignore the lectures, as Gleason taught them, we have his own published letter to prove." (2)

Tucker then reproduces a letter from Gleason to C.W. Moore which was published in the second edition of Moore's Masonic Trestleboard, which as evidence is of no value.

Morris, likewise, was diffusing a similar legend in his writing and addresses. In October, 1858, at Louisville, Ky., for example, he said: "The lectures I shall teach you are those which Thomas Smith Webb prepared some sixty years ago, from the Ritual of William Preston. There are no others in the United States that have any claim to your respect." (3)

C.W. Moore, of Boston, was another to pass along the tradition. In December 1858, in an address at Boston, he remarked in part as follows:

"Among the Past Masters of this lodge we notice the name of the late Benjamin Gleason, Esq., who was the associate and co-laborer of the late Thomas Smith Webb, in introducing into the lodges of New England, and subsequently into other sections of the country, what is known as the Prestonian system of work and lectures..... It was the 'work' of Masonry as revised by Preston, and approved and sanctioned by the Grand Lodge of England, near the close of the last century..... The verbal ritual as revised by Preston, was brought to this country about the year 1803 - not by Webb, as we have recently seen it stated, never went abroad - but by two English brethren, one of we think, had been a pupil of Preston, and both of whom had been members of one of the principal Lodges of Instruction in London. It was first communicated to Webb, and by him parted to Gleason..... The system underwent some modifications (which were doubtless improvements) in its general arrangement and adaptations - its mechanism - soon at its introduction into this country; but in all other respects was

received, and has been preserved, especially in the lodge of older jurisdictions, essentially, as it came from the original source of our Craft Masonry." (4)

So far as I have been able to discover, these earliest narrations we have of this tradition. If any brother knows of an earlier reference or can point to the use of the term "Webb-Preston Lectures" anywhere prior to 1858, I hope he will call it to my attention. The tradition rests upon the unsupported assertions of Tucker, Morris and Moore. None of them possessed any first hand information, nor produced any facts to confirm their assertions. Tucker attempted to, but his proofs are based only on inference. It hardly seems worth my while to refute any portion of their statements, as I shall show later on that the Webb Lecture could not possibly be an adaptation of the Preston Lectures.

THE "ANTIENIS" AND THE "MODERNS" ARE CONTRASTED

No intelligent discussion of the ritual can be without reference to the rival Grand Lodges named above, which existed in England from 1752 to 1813. While the researches of Sadler have given us a better idea of the causes which led to the formation of the Grand Lodge of "Antients", it would seem that, a comparative study of the rituals of the two bodies would afford still further light on this little understood episode.

As early as 1760 we find the ritual of the "Antients" had assumed the exact form and arrangement preserved in the United States today. Under this type the ritual was divided into three degrees and each degree into sections. For example, there were three sections in the First Degree. The first section, of about sixty questions and answers, comprised the "Entered Apprentice's Lecture"; the second, of about fifteen questions and answers, the "Entered Apprentice's Reasons"; and the third, of some forty questions and answers, recited certain explanatory matter, some of which is now found in the second section of the Fellow craft's Lecture. This arrangement was most logical. The first section rehearsed the ceremony of initiation, the second, the reasons for the various acts; and the third elaborated on them. Every brother in this country, except our Pennsylvania brethren, will at once recognize this arrangement.

On the other hand, the ritual of the "Moderns the latter half of the 18th century, exhibits an entirely different form and arrangement, which in turn has been preserved in England. Under this type the ritual was divided into three lectures and these lectures arbitrary sections. The division of their lectures into sections, as I shall explain more fully in discussing the Preston Lectures, was for no reason save that of facilitating memorization and had not the slightest relation the sections of the "Antients."

In referring to the ritual of the "Moderns", I intentionally said it was divided into three lectures, for it was distinctly true of the "Moderns" that the real "work" of their lodges consisted not in making of Masons, but in the rehearsal of these lectures to the accompaniment of eating and drinking. It seems that the initaton of candidates was often something of an intrusion and was at times entrusted to a few brothers, who took the candidate into an adjoining room that the real "work" of the lodge might not be interrupted. The French term "Table Lodges" would fitly describe them. To conform to this practice in the "Moderns'" ritual, the ceremony of initiation, the reasons and the explanatory matter were all merged into one lecture, each section (as we know the term) losing its identity. The whole lecture was then interspersed with very frequent "Charges" or toasts. In the First Degree, in one "Modern" version, there are 219 questions and answers, whereas in the "Antients" we find but about 120. As interesting as this is, I can develop this comparison no further with the space at my disposal. Let us keep in mind, then, that in the United States we have preserved essentially the ritual of the "Antients", while in England the ritual is essentially that of the "Moderns".

THE PRESTON LECTURES ARE EXAMINED

The Preston Lectures have been widely written of, highly praised, and withal never understood in this country. I am not now prepared to say how much originality and invention, if any, Preston displayed. Unless it should be eventually found that he himself was responsible for the arrangement of the ritual of the "Moderns", we may question if his influence on the ritual has not been over-exaggerated. Our English brethren maintain a studied indifference to any attempt to "exhume" the Preston

Lectures. I believe the last time a Preston Lecture was delivered in accordance with the bequest in his will was in 1857. However, the fund of 300 pounds, bequeathed by Preston for this purpose, is presumed to have mysteriously "disappeared". Certainly all this is quite strange if he were, in the words of Mackey, "the founder of a system of lectures which still retain their influence." No one, in recent times, seems to know just what the Preston Lectures actually were.

Preston is said to have been made a Mason in 1762 in a Lodge of "Antients", which later went over to the "Moderns". He seems to have early interested himself in the ritual and by 1774 had so far perfected his lectures that he held an institute for their general dissemination in London. In 1772 he published the first edition of his Illustrations, which went through many editions. In this work he outlined briefly his system of lectures and described his division of them into sections. In 1787 he organized the "Grand Chapter of Harodim", which met "at Freemasons' tavern on the third Monday of January, February, March, April, October, November and December." This was the mechanism through which he disseminated his lectures. It is best described in his own words:

"Different classes are established, and particular lectures restricted to each class. The lectures are divided into sections, and the sections into clauses. The sections are annually assigned by the Chief Harod, to a certain number of skilful companions in each class, who are denominated SECTIONISTS: and they are empowered to distribute the clauses of their respestive sections, with the approbation of the Chief Harod, and General Director, among certain private companions of the chapter, who are denominated CLAUSEHOLDERS. Such companions as by assiduity become possessed of all sections in the lecture are called LECTURERS: and out of these the General Director is chosen." (5)

From this explanation, Preston's purpose in dividing the lectures into sections and clauses is at once self-evident. As I said above, it was to facilitate memorization and these divisions are wholly arbitrary.

The Preston Lectures, we must remember, are a version of the "Moderns'" Ritual. He divided the first lecture into six sections, the second into four, and third into twelve. Taking the first lecture for comparison (as I have done throughout) there were:

5 clauses in the first section.

5 clauses in the second section.

5 clauses in the third section.

5 clauses in the fourth section.

5 clauses in the fifth section.

5 clauses in the sixth section.

As a typical example of a clause, I reproduce here the questions in the fourth clause of the first section of the first lecture, as nearly as I can reconstruct them:

1. Whence came you principally?

2. What recommendation do you bring?

3. What other recommendation?

4. What is the purpose of your visit?

5. How do you hope to accomplish that?

6. What was the first grand natural object you viewed?

7. Through what medium?

8. What was the second grand natural object you viewed?

9. Through what medium?

10. What was the third grand natural object you viewed?

11. Through what medium?

It is hardly necessary for me to say that there is nothing in the Webb Lectures even remotely resembling this.

In 1797 Webb published the first edition of his Freemason's Monitor, while he was at Albany, In his Foreword, he said:

"The observations upon the first three degrees, are principally taken from Preston's Illustrations of Masonry, with some necessary alterations, Mr. Preston's distribution of the first lecture into six, the second into four, and the third into twelve sections, not being agreeable to the present mode of working, they are arranged in this work according to general practice."

In the 1802 edition he changed the words "present mode of working" to "mode of working in America."

Now Webb meant just what he said there. Preston's arrangement by sections was not "agreeable to the mode of working in America," because Webb referred to the ritual of the "Antients" while Preston referred to the ritual of the "Moderns". Webb found three clear-cut logical sections in the First Degree, for example, so why try to make six out of them? Here lies the difficulty. Webb copied most of his matter in the three degrees from Preston, but they each were referring to something entirely different. This even led to criticism, sixty years ago, that the Webb Monitor did not fit the Webb Lectures. Personally, I doubt that Webb ever even knew the Preston Lectures.

I have sought to establish that:

1. The Webb Lectures have their exact counterpart in the ritual of the Antients, evidence of which exists as early as 1760, or before Preston was even made a Mason.

2. Webb never rearranged the Preston Lectures.

3. The Webb Lectures do not even remotely resemble the Preston Lectures.

4. The tradition arose about 1858, and has no basis of fact.

5. The term "Webb-Preston Lectures" is erroneous, misleading, and should be abandoned.

Just what Webb's contributions were, together with a citation of all the documentary evidence, is a subject, which it may be my pleasure to discuss at some later date.

References:

(1) Proceedings Grand Lodge Vermont - 1859 pp. 35-42.

(2) Proceedings Grand Lodge Vermont - 1860 pp. 23-32.

(3) Proceedings Grand Lodge Vermont - 1859 p. 42.

(4) Proceedings Grand Lodge Vermont - 1860 pp. 23-32.

(5) Preston - Illustrations of Masonry - 1804, American Portsmouth ed., pp. 234-35.

----o----

Hiram Abif, The Man

By Bro. DAVID E.W. WILLIAMSON, Nevada

There is an attempt to write history that is merely a rearrangement of documents, dry or dead, and there is an attempt, born of fancy, which sails off into the air in child-like indifference to facts. Most essays on Hiram Abif have fallen between these two stools but that cannot be said of this beautiful study, which is an imaginative reconstruction based on the most careful studies of history. It is a pleasure to publish here this contribution from a friend and brother who for long has been so loyal a worker in this Society, and who, so Ye Editor is happy to report, has been a personal inspiration to those who work at headquarters. If this essay proves to be the first chapter of a book, as Bro. Williamson plans it to be, we shall be safe in predicting for it a wide reading.

WHEN King Solomon stepped over from his palace every day to watch the building of the great Temple in Jerusalem, he was met by a broad-shouldered, swarthy man, standing about five feet six inches in height, wearing his black hair in curls to his shoulders and bearing himself with the dignity that was natural in a man who, while still young, had won such fame as to be called to undertake the greatest work of construction that the Israelites had ever attempted.

That man was Hiram, called Abif. Biblical history says little about him and profane history nothing, but amid the crowd of courtiers and figures in Israel that are mentioned in the biblical descriptions of Solomon's reign, where the king, himself, his chief queen, the daughter of the Pharaoh of Egypt, the Queen of Sheba, King Hiram of Tyre, Adoniram the tax collector and the officers he placed over the various districts, including his son-in-law Ahimaaz, fill so large a place in the public eye, this

Hiram Abif stands out as a personage. In the feasts and entertainments with which Solomon must have made his people merry in the same way as his neighbouring princes made theirs, Hiram Abif was undoubtedly a prominent guest, for in Egypt men who built and decorated temples were honoured and, in a city where a princess of Egypt was queen, accustomed from her earliest days to rule, she would quite naturally set the fashion. Hiram, too, accustomed to the atmosphere of courts, for he the friend of King Hiram of Tyre, and as an artist designer was a man of rank and standing in Phoenician cities, as judging from the remains visible of the architecture of those regions, an architect was also an artist in all the cities around the Mediterranean and Aegean seas. In short, Hiram must have appeared to the people to be a prince. In addressing him they would call him "lord" and regard him as of only a little lower rank than the sovereign.

What raised him even higher in the eyes of the Hebrews of Jerusalem was the fact that he was an artist. In a Temple to the great Jehovah there could be no figure of man or of beast, such as was common in Phoenicia at both Tyre and Sidon, and such as the Egyptian princess knew in the land of her birth. There could, however, be images of beautiful flowers, of lilies and of palm leaves, of strange creatures with faces of men, wings of birds and feet of animals, and there could be intricate and graceful arabesques and geometrical designs. Hiram Abif's was the ability that could produce such works and a people who but a few generations previously had lived in tents must have looked at him with awe. In Phoenicia he had probably had many men working under him to whom he was absolute master, and this while he was what today would be described as scarcely more than a youth. He was the son, too, of a man evidently famous in his time.

To understand what position he held at the court of his master, Hiram, and that of King Solomon as well, it must be realized that Hiram Abif was not a brass-worker in the same sense that the word is used now, but was a master artist in the working of metals; a man who, thanks to the gifts of his royal sovereign, was among the wealthy subjects of the Tyrian monarch. Nor would he be regarded as altogether a foreigner in Jerusalem, for it was undoubtedly known to everyone at Solomon's capital that this master craftsman, this artist lord and prince, was the son of a Jewish mother. His language was the same as that of the Jewish people, except perhaps for a different sound to this or that letter, and it is even possible, owing to the fact that his mother was a Jewess, that he spoke pure Jewish without a trace of accent. To the poor of the nation and to the lower ranks he would seem to be an Israelite as much as themselves,

and it may be that, by contrast with Adoniram, who, as collector of the tribute, would be hated, he was actually popular, although the people were groaning beneath the taxes and forced labour drawn from them to erect the very building of which he was the constructor.

Prince though he was and rich lord in the eyes of the people, when he was called before Solomon he fell upon his face before the great king and so remained. That was the universal custom in the courts of despotic Eastern rulers and Solomon was not different, as the biblical descriptions reveal, from other monarchs of the time. The King of Israel possessed absolute authority and was accountable to no human power. Nor did Hiram rise until he was ordered to do so. So it was with the highest subjects in Egypt and in Chaldea before their royal masters and so it was at the court of King Solomon. But there must have existed a kind of intimacy between the king and his chief artist, and it is likely that in the social life of the court Hiram Abif was one of the circle of friends with whom Solomon surrounded himself. Hence the abject signs of obedience demanded of a subject in all Oriental courts would only be required of the half-Tyrian in public, while in private he would be admitted to the close confidence of the great king. No such a principle as democracy was ever known in an Oriental country and all honours and advancement could come from but one source, the throne. It is easy to understand, therefore, that every person around Solomon must have won his employment by a certain subserviency to the master's will. However free and upstanding he might be in the building of the Temple, Hiram was a courtier when in the presence of the Israelite monarch and behaved as all the other courtiers conducted themselves. It was the manner of the times and he could never have won his way to eminence by any other course. And Solomon was no easy ruler to deal with, for he was subject to the whims of the women in his palace and the whip, judging from the comment of his son, Rehoboam, was freely used upon his people.

HIS FAMILY LIFE

When the sun went down Hiram Abif would be found at his own home in the midst of the women of his household, as it is not probable that a young Tyrian lord, brought up in strict accordance with the customs of the Phoenicians and their neighbours, would remain unmarried long after reaching the age of sixteen, for child marriages were the

rule in the ancient Orient from the earliest times of which there is anything known, just as they are today. The men employed upon the Temple, both those from abroad and the subjects of Solomon, were housed in a temporary village built especially for them, because there would be no, place in the city of Jerusalem. Their quarters would certainly be far from luxurious, but they were probably kept clean and the wives of the workers, who, of course, accompanied them in compliance with the customs of all Eastern peoples, lived there, too, preparing the meals, looking after small wants and raising their families. But Hiram Abif was not one of these people. Either through his father's efforts and talents, or because of his own early genius, he would long since have been placed in a higher class and these people would regard themselves as his servants. They recognized that they were apart from him. In dress, bearing and in all his surroundings he was very different from them in every respect.

It is almost possible to reconstruct the daily life of Hiram the artificer by taking what is known of the, history of Phoenicia, its people and its industries,; utilizing what modern learning has revealed to us about the Israelite monarchy and its place among the states of the times, and judging from the available facts just what position he would have held in an Eastern despotism if he were alive today. Yet the actual references to him in all ancient literature are few - six in the Bible, two or three in Menander and Dius, as quoted by Josephus, and two or three more independent references by Josephus, himself. His fame; the greatness of which in his day must have been such that his connection with the Temple at Jerusalem was deemed a notable event, was almost completely over shadowed in the course of a few centuries by the development of the legend of King Solomon's greatness. Stories formerly attributed to tribal heroes of the whole Semitic race gradually clustered around Solomon, until the king of the Bible narrative had become a superhuman being, a demigod like the Hercules of the Greeks, and the important parts played by those associated with him in the building of the Temple had been forgotten or belittled. Hiram Abif was not alone in thus losing what may be termed the center of the stage. Adoniram, the master of the tribute, under whose direction the always mutinous and turbulent Israelites were compelled to perform the, to them, new labour of cutting trees in the forests of Lebanon and hauling the logs down to the sea, deserves a greater place in the history of the work than has been given him, and it was he, too, who had to devise the means of collecting what must have been huge taxes from a people that prior to the previous reign had probably been called on to contribute little toward the support of the king. The rulers in the different districts, enumerated in the account in Kings, all had their share in the work and all had their troubles to overcome.

But, as time passed, Solomon became more and more the hero of the story and the others dropped out of it or into subordinate positions. Thus Hiram, a leader among the artists in metal work of Phoenicia, the industry for which that country had been famous for centuries in all the lands around the Mediterranean Sea and even as far as Assyria toward the east, occupies in the story as it has come down to us a position much lower than that which he actually held, as shown by the accounts preserved of the building of Egyptian temples and the rank of the men who held similar positions there to that of Hiram.

The oldest notice of Hiram Abif is in First Kings, VII:13, 14: "And King Solomon sent and fetched Hiram out of Tyre. He was a widow's son of the tribe of Naphtali and his father was a man of Tyre, a worker in brass; and he was filled with wisdom and understanding and cunning to work all kinds of brass. And he came to King Solomon and wrought all his work." The account in Chronicles is in the Second Book, II:13, 14, where King Hiram of Tyre is represented as saying: "And now I have sent a cunning man, endued with understanding, Huram my father's, the son of a woman of the daughters of Dan, and his father was a man of Tyre, skilful to work in gold and in silver, in brass, in iron, in stone and in timber, in purple and blue and fine linen, and in crimson, and to find out every device which shall be put to him, with thy cunning men and with the cunning men of David, thy father."

KINGS AND CHRONICLES VARY IN THEIR ACCOUNT

King Hiram, of Tyre, reigned from 969 to 936 B.C., and the building of the Temple at Jerusalem was begun by Solomon in the eleventh year of his Tyrian contemporary's rule, or in 958. The two books of which Kings is composed were not all written at the same time and the authors, or editors, themselves refer to two of their sources of information as "The Acts of Solomon" and "The Book of Jashar," but it is the general belief of biblical scholars that, according to the method of Hebrew writers, the actual text of the older narratives has been preserved, though the book itself did not assume the form in which we have it before 535 B.C. It is not thought that the description of the building of the Temple is of contemporary date, for instance, but was probably written long afterwards, yet the late William Robertson Smith and Prof. E. Kautsch,

of Halle, have written that it is probable the original author had access to exact particulars as to dates, the "artist Hiram and so forth, which may have been contained in the Temple records." At any rate, of several accounts of Solomon's reign and the building of the Temple, the only one we possess is Kings that is at all near the date of the event cords. The account in Chronicles is now generally assumed by scholars to be founded upon the earlier canonical books of the Bible with the exception of a lost volume called "The Book of the Kings of Israel," referred to in Chronicles itself. The editor of Chronicles has introduced material peculiar to himself, the value of which is not accepted without question, and the book was compiled some time after 300 B.C., nearly seven centuries after the time of Solomon and the building of the Temple.

Among the alterations made by the Chronicler, unfortunately, are those which cause the account of Hiram Abif to differ in Chronicles from that in Kings. Indeed, it is in Chronicles that the addition of "abif" to the name of Hiram occurs, or rather, as it is in the Hebrew, "abi" in one place, meaning "my father," and abiw" in the other place, meaning "his father." The "w" in the latter word is an attempt to transliterate the Hebrew letter that was formerly called "vav" into, English. It is still pronounced "v" among the Jewish-speaking people of Southern Russia and Rumania and at the time Luther translated the Bible into German, it was so sounded by the scholars of Western Europe, whence in translating the Hebrew into English, Miles Coverdale, who followed Luther's views, made the word "Abif" or "Abiv." It is from this source that we obtain the name Hiram Abif.

It is to the Chronicler, too, that we owe the statement that Hiram Abif, besides being a worker in brass, was "skillful to work in iron, in stone, and in timber, in purple and fine linen" and all the rest of that description, which, as Tyre was not different from other lands of the age, is very unlikely. As the metal workers of the lands of antiquity were called upon to devise art work of the greatest technical ingenuity and artistist taste, it is not improbable that Hiram Abif was able to work gold and silver and copper as well as brass, and he may even have known how to treat iron, as the Chronicler says. That he would have been a worker in stone and timber, however, is contrary to all tradition in the Orient, and it is out of the question to imagine him turning his hand to "purple and blue a linen," which, although it was one of the most important industries of Tyre, was entirely foreign to metal working.

And neither the Chronicler nor the author of Kings gives us any inkling of what finally became of Hiram Abif. "So Huram made an end of doing the work that he wrought for King Solomon in the house of God," says the Chronicler, just as the author of the description in Kings had written at least three centuries before him: "So Hiram made an end of doing all the work that he wrought for King Solomon in the house of Jehovah."

----o----

The only distinction recognized among Masons is that of an excellence in virtue and intelligence. In all respects they stand upon a level. – Anon.

----o----

The Pillars of Brass

By Bro. JEROME B. FRISBEE, California

This clear forthright article on a subject of much interest to Masons is a splendid example of how interesting research may be made. The reader should search out of his old files of THE BUILDER other articles on the same theme, of which the following are typical: "Pillars of the Porch," by Bro. John W. Barry, June, 1917, p. 177; July, 1917, p. 200; Aug., 1917, p. 236. "Accession of Solomon: Building of the Temple at Jerusalem," by H. H. Milman, Sept., 1919, p. 235. "The Two Pillars," by Bro. H.L,. Haywood, C.C.B., Oct., 1919. "The Pillars of the Porch," by Bro. W. B. Bragdon, March, 1922, p. 74. "The Egyptian Influence on Our Masonic Ceremonial and Ritual," by Bro. Thomas Ross, Sept, 1922, p. 265.

Bro. Frisbee is the author of a book, magnificently illustrated, on King Solomon's Temple, price $2.00. It may be secured through the National Masonic Research Society, or from The Temple Publishing Company, Lindsay, Cal. The essay printed herewith, written especially for THE BUILDER, is representative of the style and nature of the volume, the author of which is a member of the American Institute of Archaeology.

THE two great pillars of brass, set up before the entrance of King Solomon's Temple, were at once the most striking objects that met the eye and the most puzzling symbols that ever challenged the intellect of man. They are the prototypes of the significant pillars that stand today at the door of every Masonic lodge; mute reminders of a glorious past, exhaling the very essence of Wisdom, Strength and Beauty, radiating a vague, superhuman air of eternity with the impressive imperturbability of the silent Sphinx, which, in majestic repose, maintains its eternal vigil before that other mysterious monument of the ages - the Great Pyramid of Egypt.

Masonry cherishes these spectacular pillars with a reverence that excites our wonder, but its explanation of their symbolism is superficial for the simple reason that it has lost their esoteric meaning. These pillars are the keys of the Temple without which its treasure rooms remain unopened and the hidden mysteries forever concealed. The necessity of interpreting their symbolism, before proceeding to explore the Temple, is declared in the most emphatic terms. "Son of man, behold with thine eyes and hear with thine ears and set thine heart upon all that I shall show thee." (Ezekiel XL; 4) "Then he brought me to the porch of the House, even by ten steps whereby they went up to it, and there were pillars by the posts, one on this side and one on that." (Ezekiel XL; 48) "And Jehovah said unto me, Son of man, MARK WELL, and behold with thine eyes and hear with thine ears, and MARK WELL the entrance to the house." (Ezekiel XLIV; 5) Multitudes have gazed with silent awe upon that mysterious entrance, unable to comprehend its meaning even with those eloquent pillars speaking their symbolic language. Today the task is doubly hard, for we must first reconstruct the pillars before we can interpret their symbolism. Many have essayed the task of reproducing these mysterious pillars in pictorial form but the difficulty encountered in endeavouring to interpret the involved descriptions found in the Bible, without a full appreciation of the possibilities revealed by archaeological research, or a clear perception of the principles of artistic design, have produced results that are far from

satisfactory. Stade's crude design, reproduced herewith, is typical of them all and embodies the common error of supposing that the pillars supported a portion of the porch. This error is apparent to every Freemason, and should be evident to all students of archaeology, for it was a common practice in ancient times to set up two detached pillars before the temple entrance. One of the best examples extant is the Egyptian temple at Medinet Abu. An excellent illustration of this temple, showing the two pillars may be seen in DeClifford's work: Egypt, the Cradle of Ancient Masonry.

The capitals of the pillars, ornamented with an intricacy of lily work, rows of pomegranate blossoms, nets of checkerwork and wreaths of chainwork, have proved to be most puzzling and most difficult to understand and visualize. The capital here illustrated is a reproduction of the most beautiful capital in the world; the delicate tracery of the tapering spirals and expanding parabolas of this marvellous carving has never been equalled. The original - carved in white stone - stands on the sacred Isle of Philae, far up the Nile, where it was erected during the age of Solomon's Temple. This capital is not only in the form of a lily, but it is conspicuously ornamented with lily work. Its display of lily work, its surpassing beauty, its Egyptian origin and its existence coeval with Solomon's Temple, are the reasons for its selection by the author as the model for the reconstructed pillars.

EGYPT WAS THE SOURCE

Egypt is unquestionably the source from which the builders of King Solomon's Temple derived that peculiar entrancing and almost incomprehensible symbolic architecture which was the expression of their extraordinary intellectual attainments in art, science, philosophy and religion. The hypothesis of a Babylonian origin, assumed by Chipiez and accepted by Caldecott and others, is disproved by the well-known fact that the Babylonians worked in crumbling brick, while the Egyptians wrought in imperishable stone; and by the further fact that the Gebalites and men of Tyre, employed by Solomon, were craftsmen of the Egyptian school.

The relationship existing between the Hebrews and the Egyptians was very intimate. "Pharaoh said unto Joseph, See I have set thee over all the land of Egypt, and he made him to ride in the second chariot which he had; and he gave him to wife the daughter of Potiphera, Priest of On." (Genesis XLI) Pharaoh's Daughter took Moses and he became her son, he was taught all the learning of the Egyptians and married the daughter of Yethru, a priest of On. In later years Moses decreed: "Thou shalt not abhor an Egyptian; because thou was a sojourner in his land. The children of the third generation that are born unto them shall enter into the assembly of Jehovah." (Deuteronomy XXIII; 7) "Solomon built a palace for Pharaoh's daughter whom he had taken to wife." (I Kings VII ; 8)

The commercial intercourse between Tyre and Egypt was also very extensive, and the builders of Tyre could not have been unfamiliar with the wonderful temples standing in majestic splendour along the banks of the Nile. About a hundred miles up the Leontes River, which flows into the sea at Tyre, are the ruins of the temple of Jupiter at Baalbek. Among these ruins lie two hundred granite columns, twenty-five feet length by three feet in length by three feet in diameter, each cut from single block of the peculiar rose-colored granite found only at Aswan in Egypt, seven hundred miles up the Nile.

The builders of Baalbek were Master Masons: they handled the largest blocks of stone ever quarried and polished them with the perfection of a gem. There lies to this day, at the entrance to the quarry, three quarters of a mile from the temple, a rough ashler of pure white marble, sixteen feet square and sixty-nine feet in length, estimated to weigh 3,000,000 pounds. The uncompleted wall, extending around three sides of the temple and twelve cubits from it, is three courses high and contains stones fifteen feet square and sixty-five feet in length. These stones were laid up wall without mortar and the joints between the stones are so fine that they are almost invisible. "It is no exaggeration to say that they are like the joints in a polished mahogany table top."

King Solomon's Temple was undoubtedly a most beautiful building. It has been famous for ages as the most wonderful structure ever erected by the hand of man, in fact, we are told that it was so perfect that it appeared more like the handiwork of the Supreme Architect of the Universe; while David told Solomon that he received the

plans from the hand of Jehovah. In perfection of design and nicety of execution, it doubtless equalled the exquisite work at Baalbek.

These two temples resembled each other in more ways than one, for "Solomon built the inner court with three courses of hewn stone and one of cedar beams." (I Kings VI; 36) "The foundation was of polished stones, even great stones, stones of ten cubits and stones of eight cubits, cut according to measure." (I Kings VII; 10-11) These great stones of ten cubits were twenty feet and ten inches in length by twelve and a half feet square and weighed 500,000 pounds apiece. The foundation under the two pillars of brass, as shown in the illustration, was thirty-two cubits in width (66 2/3 feet), and therefore required four great stones of eight cubits. In comparison with this, one of the great blocks of marble at Baalbek is long enough to fill the entire space.

THE BUILDERS OF BAALBEK

Who built Baalbek? We do not know. Those sublime artists were content to please the Grand Architect of the Universe and made no attempt to perpetuate their own names. Their work indicates that they were in possession of the lost word and were masters of the royal secret; if so, they must have looked down upon the idolatrous worshippers with mild disdain. Perhaps the men of Tyre, who lived at the mouth of the river and monopolized the sea trade of the world, could have told who built Baalbek; perhaps they built it themselves. It is a gratuitous assumption that the bricklayers of Babylon built it, and it is just as certain they had nothing to do with the building of King Solomon's Temple. Solomon required men who could polish and juggle huge blocks of marble weighing hundreds of tons, and he found the master workmen of the world at his very door; and finally, we are told that he employed Gebalites, which means stone squarers, and men of Tyre.

"King Solomon sent and fetched Hiram out of Tyre. He fashioned the two pillars of brass, each eighteen cubits high, and a line of twelve cubits compassed either of them about. And he made two capitals of molten brass to set upon the tops of the pillars: the height of the one capital was five cubits, and the height of the other capital was

five cubits." (I Kings VII; 13-16) "As for the pillars, the height of one pillar was eighteen cubits; a line of twelve cubits did compass it; it was hollow and the thickness thereof was four fingers." (Jeremiah XLII; 21, 22) "He made in front of the house two pillars thirty-five cubits high." (II Chronicles III; 15) "Then he brought me to the porch of the house, and he measured each post of the porch; and there were pillars by the posts one on this side and one on that." (Ezekiel XL; 48, 49)

These descriptions differ: two give the height of the pillars at eighteen cubits, one at thirty-five. This discrepancy is more apparent than real, and is explained by the assumption that the eighteen cubits is merely the length of the shaft, while the thirty-five cubits is the total height from the pavement to the top of the sphere and includes the following: foundation, six cubits; base, one cubit; shaft, eighteen cubits; abacus, one cubit; and sphere four cubits; all of which is clearly depicted in the detailed illustration of the pillar.

The design of the pillar herein described and illustrated is based upon the Biblical descriptions, interpreted by a study of numerous Egyptian pillars with capitals of lily work. It was not designed with intent to make it thirty-five cubits in height: in fact, a sketch of this pillar hung on the walls of the author's study for years before he discovered that it measured exactly thirty-five cubits. The shaft was made eighteen cubits in accordance with the description given in both Jeremiah and Kings: the base and abacus were each made one cubit in height for the sake of artistic proportion, and the diameter of the sphere was made four cubits for the same reason - to have made them a cubit either more or less would have destroyed the harmony. "The foundations were a full reed of six great cubits." (Ezekiel XLI; 8) "And by ten steps they went up to it." (Ezekiel XL; 49, Septuagint) The foundation extended five cubits beyond the walls of the building, as shown, for "The breadth of the place that was left was five cubits round about." (Ezekiel XLI; 11)

In the illustration here submitted the foundation extends fifteen cubits to the front of the porch, thus leaving a space of five cubits round about the bases of the pillars. This was done primarily for artistic reasons in order to properly balance the design and give the pillars an appearance of stability; it was also necessary in order to insure a firm foundation for the pillars. This arrangement leads to an important discovery: that the inner court was an oblong square, 250 cubits in length by 100 cubits in width

- a use of the numbers 10 and 25 that becomes increasingly significant the further we explore.

PILLARS DID NOT HAVE TWO CAPITALS

As for the capitals, the prevalent notion that each pillar had two capitals, one of four cubits and on top, of that another capital of five cubits, is absurd; it is derived from a misinterpretation of the following: "19. And the capitals were of lily work four cubits. 20. And there were capitals above also upon the two pillars." (I Kings VII) Reversing these sentences and transposing a word solves the puzzle thus: "There were also capitals above upon the two pillars, and the capitals were of lily work four cubits." There are, however, real discrepancies, for example: "David bought the threshing floor of Araunath, the Jebusite, for fifty shekels of silver." (II Samuel XXIV; 24) "David gave to Ornan for the place six hundred shekels of gold." (I Chronicles XXI; 25) "The molten sea held two thousand baths" (I Kings VII; 26); while later, "It held three thousand baths." (II Chronicles IV; 5)

Much of this irregularity was doubtless intentional, being necessary, in order to preserve the cabalistic meaning. The Bible teaches its great lessons by means of allegory; it abounds in "parables and dark sayings of old" which contain a double meaning-inviting endless research by the most inquisitive minds, yet rewarding the most humble inquirer, disclosing mysteries to everyone in proportion to his training and powers of comprehension. The pillars of brass exhibit this peculiarity in the superlative degree: their size and beauty making them most impressive spectacles whose perfect balance symbolizes the universal equipoise of Nature, while inherent in their structure are concealed the means by which the earth is measured and weighed.

In order to understand the pillars it is necessary, first, to unscramble the descriptions, then to separate the wheat from the chaff and finally to sort and rearrange the sentences in logical order. This having been accomplished we obtain the following result:

"16. He made two capitals of molten brass, to set upon the tops of the pillars: the height of the one capital was five cubits and the height of the other capital was five cubits. 19. And the capitals were of lily work four cubits. 26. Close to the belly, which was beside the network. 17. There were nets of checker-work and wreaths of chainwork for the capitals. 18. And there were two rows of pomegranates round about upon the one network. 20. And there were two hundred pomegranates, in rows, round about upon the other capital." (I Kings VII)

"The height of the one capital was five cubits with network and pomegranates upon the capital round about, all of brass, and there were ninety-six pomegranates on the four sides; in all there were a hundred pomegranates [in each row] upon the network round about." (Jeremiah LXII; 22, 23)

The full descriptions in the Bible are somewhat lengthy and repetitious in order to make all perfectly clear, but it is evident that each capital was five cubits in height and that four cubits of this were of lily work above the belly. The belly or bowl was covered with nets of checkerwork and carried two rows of pomegranate blossoms round about, one hundred in each row. There were also seven wreaths of chainwork for each capital, draped around the bowl of the capital. The illustration shows the beautiful capital of Philae altered so as to conform to the above interpretation of the descriptions.

"WHAT IS A CUBIT?"

The measurements of the pillars being expressed in cubits, the next question to arise is, "What is a cubit?" There are many answers: the dictionary defines the cubit as eighteen inches, and practically every writer accepts this dictum as final; Frederick, however, makes it twenty-two inches, while Caldecott writes at great length for the purpose of proving that it is but 14.4 inches; the Masonic cubit is the twenty-four-inch gauge; while the Sacred Cubit is twenty-five inches. The writer has proved to his complete satisfaction that King Solomon's Temple was built by the twenty-five-inch cubit. This proposition is demonstrated by a study of the dimensions of the Ark of the Covenant, the Court of the Altar, and the Molten Sea. The Pillars of Brass

illustrate its use in a most clever manner for they abound in hidden and suggestive references to the sacred number twenty-five. The Sacred Cubit when used to explain the temple measurements, reveals many of the parts and points of the hidden mysteries which have hitherto been concealed; it interprets the system of just weights and measures ordained by Moses, and most extraordinary as it may at first appear, it proves that King Solomon had not only determined the true diameter of the earth but had determined its weight as well.

Caldecott claims, however, that the Temple was measured by the Babylonian cubit of 14.4 inches. This little cubit was found among some ruins in Babylonia in 1881, and, being the latest novelty in cubits, it has attracted considerable attention. There is no evidence, however, that it was employed in the construction of King Solomon's Temple, in fact, it would dwarf the magnificent structure to the point of insignificance; for instance: it would make the famous Middle Chamber only six feet in height, for "He built chambers against all the house, each five cubits high." (I Kings V; 10) The taller Fellowcrafts could not have stood erect in such a tiny room. Built by the Sacred Cubit the ceiling would be ten feet five inches from the floor, a good, sensible height.

These perplexing pillars, variously described as eighteen cubits in height and thirty-five cubits in height, become more intricate as we examine them, for while revealing these two extreme measures, they concealed their true and most significant height, which was twenty-five cubits - including base, shaft, capital and abacus, as shown in the detailed illustration of the pillar. The ingenuity of the designer is further revealed by the fact that the pillars were twenty-five feet in circumference - for, "A line of twelve cubits compassed either of them about." (I Kings VII; 15)

The solution is as follows:

12 cubits multiplied by 25 equals 300 inches 300 inches divided by 12 equals 25 feet

A third and most extraordinary use of the number twenty-five is found in the fact that the spheres upon the tops of the pillars were twenty-five hundred feet above sea level. This statement is easily proved as follows: the topographical map of Jerusalem reveals the fact that the present elevation of the pavement on Mount Moriah is 2435 feet above sea level, with some parts a trifle higher and some a trifle lower; the pillars were twenty-five cubits in height and stood upon a platform six cubits high - a total of thirty-one cubits, or 64 feet 7 inches. Now from a point on the horizontal pavement, measuring 2435 feet, 5 inches above sea level, let us erect a perpendicular 64 feet, 7 inches by the plumb: the elevation of this point will be 2500 feet above sea level.

GREATER THAN THE PYRAMID

In order to secure this peculiar and significant elevation of 2500 feet, Solomon built up both slopes of Mount Moriah with stone work, making a level platform in the form of a perfect square, covering twenty-five square acres. The amount of masonry in this huge platform exceeds by far the volume of the Great Pyramid of Egypt, which covers thirteen acres of ground and once rose 486 feet toward the sky. Much of the temple platform still remains and one can stand on the wall today, with a plumb line in his hand, 150 feet above the lowest foundation stone.

There are other subtle employments of the number twenty-five: the distance from the center of one sphere to the center of the other was twenty-five cubits, while the combined width of the platform and steps in front of the porch was also twenty-five cubits.

These peculiar, involved and fascinating numerical relationships subsist only when we measure the pillars with the twenty-five-inch cubit; reconstructed by any other measure, the pillars are not only incomprehensible but meaningless as well. The whole temple, with its two courts, its vessels and furnishings, respond in like manner to the touch of this magic rod - the Sacred Cubit. Like the Sphinx, then, these two cabalistic pillars, standing at the entrance of the temple, challenge all comers for an interpretation; and unless their esoteric meaning is deciphered the temple remains a mystery. A cowan might enter the Holy of Holies and not learn that it represents the

diameter of the earth; he might gaze upon the Holy Ark of the Covenant and fail to perceive that it reveals the weight of the earth; he might even open the sacred Ark and examine the golden cup holding an omer and Aaron's rod that was laid up in the Ark for a token, and fail to recognize the standards of perfect weight and measure. All this and more stands revealed to him who "Marks Well" the entrance to the Temple and solves the riddle of the Sphinx.

We are repeatedly admonished, "Look to the East," and if we gaze with a discerning eye we shall perceive, at the dawn of history, not only men of moral and intellectual development unsurpassed today, but artists and engineers whose work surpasses anything of the kind that the modern world has produced.

It is the province of Freemasonry to perpetuate and inculcate the divine spirit that actuated these marvellous men of the East, and the task of each individual Mason is to build, in Wisdom, Strength and Beauty, the spiritual temple, that house not made with hands.

For the structure that we raise

Time is with materials filled

Our Todays and Yesterdays

Are the blocks with which we build.

Truly shape and fashion these

Leave no yawning gaps between

Think not because no man sees

Such things will remain unseen.

----o----

Freemasonry in Panama

By Bros. JOSE OLLER, G.M.; A.D.H. MELHADO, P.G.M., and VICTOR JESURUN, G. S., Panama

This article, written especially for THE BUILDER, is the first published brief history of Masonry in Panama thus far written, so far as we are aware, by officials of the Grand Lodge of Panama, and it therefore possesses more than usual weight and interest. The National Masonic Research Society expresses its thanks to the three distinguished authors who are animated by so genuine a zeal for the great cause in a land where Masonry labors at many disadvantages. Such brethren as may care to discuss the pages following, or to make further inquiries, may address Bro. Oller in our care. All readers are urged to peruse in connection with this contribution, "On the Recognition of the Grand Lodge of Panama," by Bros. M. M. Johnson and W. H. L. Odell, THE BUILDER, March, 1918, p. 86.

IT is reported that evidence of the existence of Freemasonry was found in the early part of the 18th Century in the ruins of the old city of Portobelo, which was founded by the Spaniards in 1597, and if one were to accept that as a fact it would appear that Freemasonry existed on the Isthmus since the time of the conquest by the Spaniards, who, by the way, gave it the suggestive name of Castilla de Oro (Golden Castle).

But an authentic record existed in 1822, that is to say, about a century ago, when it is stated that a few citizens of North America then residing on the Isthmus requested from the Grand Lodge of New York a charter under dispensation with a view of organizing a lodge in the city of Panama to be named, "La Mejor Union." It would appear that this attempt did not materialize and the above named lodge was not established. Another attempt was made to raise the pillars of Freemasonry in Panama, and it is reported that in December 1850 a lodge under dispensation, named “Union,” held its first communication under a charter from the Grand Lodge of Texas.

In March 1866, the Grand Lodge of Massachusetts granted a charter of dispensation to the "Isthmus Lodge", which, however, did not convene and the charter was surrendered, and as Panama was then a state under the constitution of the United States of Colombia, with Masonic jurisdiction duly organized under the auspices of the Supreme Council of the A. S. R., embracing the three fundamental degrees since 1833, and therefore competent to grant charters to lodges, this lodge (Isthmus Lodge) received a charter from the Supreme Council of Colombia, and we are informed that it continued to work until 1880, when it surrendered its charter. When the French undertook the construction of the Inter-Oceanic Canal the following lodges were established: Fidelity, Le Travail, La Estrella del Pacifico.

These, however, became defunct with the closing of the work of the canal, and as most of their members were foreigners - the natives taking very little part - no efforts were made to maintain them. In February 1898 the Grand Lodge of Scotland granted a charter for the establishment of Sojourners' Lodge, No. 874, in the city of Colon, which was formed for the most part by English-speaking members. This lodge, after a long period of good Masonic work, surrendered its charter in 1913 and secured a charter from the Grand Lodge of Massachusetts, retaining, however, the name of Sojourners, and, as the construction of the Panama Canal by the United States of America was at its height, this lodge was mostly composed of American citizens. It is worthy of note that when the charter was granted by the Grand Lodge of Massachusetts the Sojourners' Lodge was located at Cristobal, in the Canal Zone, Panama being a republic since the 3rd of November, 1903.

As stated above, Panama, which formed part of the United States of Colombia, severed its political relations with that Government, declaring its independence on the 3rd of November, 1903, thus establishing the Republic of Panama, which under the Constitution of Feb. 15, 1904, became a free and independent nation. Her independence was recognized by the United States of America, and by a treaty the United States of America was granted a strip of land for the construction of the Panama Canal. This treaty was approved by both governments - Panama and the United States of America - and was signed at Washington, D. C., on the 18th day of November, 1903.

The Republic of Panama was then regarded as open Masonic ground, as the Supreme Council of Colombia (seat at Cartagena) did not have any lodge in the Republic of Panama, Sojourners' Lodge, No. 874, under the jurisdiction of the Grand Lodge of Scotland, being the only Masonic body alive.

THE FIRST LODGE WAS ESTABLISHED

The first lodge established under the flag of the Republic of Panama was "Rosa de America Lodge, No. 65", with a charter from the Grand Lodge of Venezuela, Caracas being the seat of that Grand Lodge. This lodge was established on the 27th of February, 1907, and there began a new and brilliant era for Freemasonry in the Isthmus of Panama, as very many of the Panamaians, many of whom were of the best social standing and holding good positions in the Government and other branches of public life, were received into the Order. Later on in 1910 the Supreme Council of Colombia (seat at Cartagena) issued a charter to "Acacia Lodge, No. 50." Both these lodges worked for the good and welfare of the Order, although there was at that time some rivalry between them as to the right of jurisdiction for the Republic of Panama, this rivalry, however, being more between the two Grand bodies than between the lodges themselves. "Acacia Lodge" was afterwards closed down by mutual consent of its members and another charter was issued by the Supreme Council of Colombia (seat of Cartagena) for the establishment of the "Cosmopolita Lodge, No. 55."

Ten years after the secession of Panama from Colombia, Masonry had developed considerably, as by that time other lodges were established besides the two already mentioned. The Order having attained the standard of stability so long desired by the Panamaians, and as the membership of the “Rosa de America Lodge" was so large, they were able to establish others directly from among their own members. The lodges so established were "Pro Mundi Benefico, Restauracion, Orion, Jos. B. Alvizna, and Aurora do Istmo.

An attempt was made in 1913 to form a Gram! Lodge, and on Oct. 14 of that year all the lodges (with the exception of "Cosmopolita," which insisted in paying obedience to the Supreme Council of Colombia (seat at Cartagena), decided to establish a Grant

Lodge in the Republic of Panama. This Grand Lodge, however, was only recognized by a few Grand bodies of South America, viz.: Venezuela, Guatemala and Dominican Republic. It was also accepted as a member of the International Masonic Association, with seat at Neuchatel, Switzerland. During its existence this Grand Lodge issued a charter to a new lodge composed of English-speaking Masons in the city of Panama, named "Unity, No. 7," as the lodges under its jurisdiction were numbered anew, the old ones losing their old numbers.

It was not until April 19, 1916, that Panama realized the importance of Freemasonry, when the leading Masons of the republic had acquired the necessary knowledge to organize a Grand Lodge in accordance with Masonic Jurisprudence. All the Masons and lodges officially got together (at this time "Cosmopolita Lodge" united with the move) and the representative; of each and every lodge in the city of Panama (there being no lodges at any other point) met with the consent of the Grand Lodge of Venezuela and the Supreme Council of Colombia, which gave these lodges full powers and founded the Grand Lodge of Panama and began to prepare a constitution. This task was placed in the hands of a committee which, after a short time, presented a constitution to the members of the Grand Lodge which was considered by that body and passed in its first and second readings, and was signed on the 16th of August, 1916. Election of Grand officers then followed.

A special communication of the Grand Lodge was called for the 12th of October for the installation of the new Grand officers, which was done amidst the greatest enthusiasm among the Masons, and they immediately proceeded with the work of preparing the by-laws.

The first temporary Grand Master of the Grand Lodge was M. W. Enrique Vallarino, from April to October, 1916. This is for the reason that the Grand Master elected to serve for the term ending March 8, 1917, was M. W. Guillermo Andreve, who was installed as stated above in October 1916. The Grand Lodge of Panama, thus organized, was welcomed by Masonry in general, and particularly by the M. W. Grand Lodge of Massachusetts. This Grand Lodge had granted a charter to Sojourners' Lodge.

BROTHER MELVIN M. JOIINSON AN ENVOY

M. W. Melvin Maynard Johnson, Past Grand Master and Special Envoy to Isthmian Masonry, during a visit to the Isthmus, signed a treaty of Recognition and Jurisdiction - ad referendum - with Grand Master Andreve, whereby the Grand Lodge of Massachusetts recognized the Grand Lodge of Panama as a sovereign regular and true Grand Lodge, and the Grand Lodge of Panama in its turn waived jurisdiction over the Canal Zone in favor of the Grand Lodge of Massachusetts. This treaty was ratified and signed in the city of Panama June 24, 1917. M. W. Rafael Neira, Grand Master of the Grand Lodge of Panama, and R. W. Herbert C. White, District Grand Master of the Canal Zone, officiated at this ceremony. M. W. Melvin Maynard Johnson had installed a District Grand Lodge during his previous visit.

A great internal reorganization took place. Some lodges became defunct and their members affiliated themselves with others, and in some instances charters were granted to new lodges.

At present there are the following lodges established in the city of Panama (Pacific side of the canal):

"Rosa de America, No. 1."

"Cosmopolita, No. 2."

"Pro Mundi Beneficio, No. 3."

"Pacific, No. 5."

In the city of Colon (Atlantic side of the canal):

"Atlantida, No. 6."

"Union, No. 7."

According to official data there were about 500 Masons on the rolls, but, unfortunately, some who neglected their duties fell into irregularity and were dropped therefrom. Quite a large proportion of the remainder have attained to a high standard of efficiency and have continued to work for the good and welfare of the Order. There are now about 300 brothers who toil for the welfare of the Craft.

The Grand Lodge of Panama is now a well-organized institution, demanding strict obedience to the ancient landmarks and utilizing its utmost endeavor to lay up for itself a bright future, in spite of its struggles against prejudice, fanaticism, jealousy and ignorance.

Since the organization of the Grand Lodge of Panama it has been the ideal of every Mason to build a Masonic Temple in the city of Panama - a home for the Grand Lodge of Panama and a place where brethren from all parts of the world may feel sure of a truly fraternal reception. Last year the Grand Lodge acquired a plot of land with an area of 1392 square metros located in a conspicuous spot facing the Pacific Ocean, where all incoming and outgoing vessels through the canal will be able to see the Square and Compasses.

Shortly after the formation of the Grand Lodge the subordinate lodges worked their degrees with different authorized rituals; those that had originally taken their charter from Venezuela used the so-called Scottish Rite Ritual taken from Cassard; whilst the lodge that had its charter from Colombia worked under the same ritual taken from Almeida.

A UNIFORM RITUAL IS ADOPTED

The Grand Lodge of Panama recognized that this was not a desirable situation, and in 1920 – M.W. Jose Maria Fernandez being then Grand Master - the Grand Lodge of Panama passed a law whereby it adopted the ritual authorized by the Grand Lodge of Massachusetts, and this was translated into Spanish and is now being used by the lodges in which Spanish is spoken on the Isthmus.

There are two lodges composed of English-speaking members - Pacific, No. 5, and Union, No. 7 - which, on receipt of their charter, were granted dispensation to work in the Ancient York Ritual authorized by the Grand Lodge of England.

The first Grand Secretary was Brother Jose Oller, who served for three years consecutively, carrying out his arduous task with great success. He was succeeded by Brother Jesurun, who has been reselected for four years consecutively. The Masonic period 1923 to 1924 will complete his fifth year of efficient service for the welfare of the Craft.

The following Grand Masters have been elected since the organization of the Grand Lodge:

1916-17 - M. W. Guillermo Andreve.

1917-18 - M. W. Guillermo Andreve.

1918-19 - M. W. Rafael Neira

1919-20 - M. W. Jose Maria Fernandez.

1920-21 - M. W. Guillermo Andreve.

1921-22 - M. W. A. D. H. Melhado.

1922-23 - M. W. A. D. H. Melhado.

1923-24 - M. W. Jose Oller.

It is pleasing to the Grand Lodge of Panama to report that its relations with other Grand Lodges have been most cordial, and up to the present it has been recognized by the following Grand Lodges:

Alabama, Arkansas, Colombia (Barranquilla), Colombia (Cartagena), Colorado, Connecticut, Costa Rica, Cuba, Chile, Philippine, Francia, Guatemala, Indiana, Iowa, Ireland, Idaho, Kansas, Louisiana, Maine, Maryland, Massachusetts, Missouri, Montana, Nevada, New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, Peru, Puerto Rico, Salvador, South Dakota, Venezuela, Vermont, Ecuador.

In conclusion, the above account gives, although very briefly, a history of Freemasonry in Panama - a strip of land which has united and will continue to unite the Americans with a fraternal tie, and which, kissed by the two oceans by means of the canal, has contributed most generously that humanity may benefit from the fruits of a more intense commercial intercourse than hitherto.

May these lines based as they are on facts serve as an appropriate means whereby our Masonic brethren in other lands be well informed of our organization, our labors, our ideals and our objects; and that those jurisdictions which, for any reason whatever, have been reticent in extending us the fraternal hand of Masonic recognition, be disposed so to do to our mutual benefit and the glory of our most ancient Order.

----o----

Great Men Who Were Masons

Edmund Burke

By Bro. GEO. W. BAIRD, P.G.M., District of Columbia

ON Oct. 12, 1922, only a year ago, a bronze statue of Edmund Burke, erected at the expense of the Sulgrave Institute, an English organization with a branch in this country, was set up in Washington, D.C. We know Burke as one of the mightiest of British statesmen, as one of the world's master orators, and as the best friend our Colonial forefathers had in the British Parliament when they fought for independence, but we do not know as well as we should that Burke was also a Freemason, as were also many of his celebrated friends or contemporaries, among them being Alexander Pope, Jonathan Swift, Richard Savage, James Boswell, David Garrick, Sir William Forbes, etc. (See THE BUILDER, July, 1923, p. 207.) Burke was a member of Jerusalem Lodge, No. 44, Clerkenwell, London.

He was born in Dublin 1729 and died in England July 8, 1797, being buried in the little church at Beaconsfield at his own request, though there was a general demand that he be entombed in Westminster. His father was a Protestant attorney, his mother a Roman Catholic, Edmund and his two brothers following the father in matters of faith. Burke entered a school at Ballitore, then went up to Trinity College, Dublin, where Oliver Goldsmith was a classmate, and where, without winning any great glory in scholarship, he took his degree in 1748. In 1750 he went over to London to enter the Temple as a law student, but soon, like so many other youths of similar temperament, conceived so violent a distaste for that profession that he abandoned it, whereupon his father withdrew his allowance, for he refused to support his son in the vagrant pursuit of literature which then became the young man's ambition.

EARLY DIFFICULTIES

The young Burke fell upon a season of difficulties. "I was not swaddled and rocked and candled into a legislator," he wrote in later life, for once breaking his custom of silence concerning those early years; "Nitor in adversum is the motto for a man like me. At every step of my progress in life (for in every step I was traversed and

opposed) and at every turnpike I met I was obliged to show my passport. Otherwise no rank, no toleration even, for me."

But he had a passport to show. In 1756 he made his mark by a brilliant satire on Bolingbroke in A Vindication of Natural Society, and then immediately repeated his success by publishing what is now considered an English classic, Philosophical Inquiry into the Origin of our Ideas on the Sublime and Beautiful.

We are here more interested in him as the friend of the American Colonists. We admire a man with the courage of his convictions, who dares to do right in spite of his peers and not because of them. A decade ago we should have been censured for saying that it was George III and his royal court and not the British people who made war on the Colonists, or for reminding a reader how English we were in the days when the first census taken (1790) showed 72 per cent of the population of English birth or extraction, as against 5.8 per cent Scotch, and only .35 per cent Irish. The Revolutionary War was so unpopular in England that George! III was obliged to go to Hesse Dermstadt for soldiers. Frederick the Great, a Mason, and supposed to have been one of the founders of the Scottish Rite, stopped those enlistments, and later sent a sword to General George Washington, a fellow Mason, along with a beautiful message.

HE BECOMES AGENT FOR NEW YORK

Burke was for a short time agent for New York at a salary of 700 pounds. In 1774 he boldly and publicly sided with the cause of the American Colonies. His great speech on American taxation, delivered April 9, 1774, was a brilliant feat, still read and admired. His support of the rebelling Colonists made him unpopular with his constituents, but he proved himself invincible.

One of the great events in Burke's career was the publication of his Reflections on the Revolution in France, which so electrified London, November, 1790. "Its vogue was instant and enormous," writes John Morley. "Eleven editions were exhausted in little

more than a year, and there is probably not much exaggeration in the estimate that 30,000 copies were sold before Burke's death seven years afterwards. George III was extravagantly delighted; Stanislaus of Poland sent Burke words of thanks and high glorification and a gold medal. Catharine of Russia, the friend of Voltaire and the benefactress of Diderot, sent her congratulations to the man who denounced French philosophers as miscreants and wretches."

It is remarkable that so many active spirits in the French Revolution and in our own were Masons - Burke, Frederick the Great, Heli Dumont, Voltaire, Franklin, Lafayette, Washington, John Paul Jones, Napoleon. The beautiful memorial depicted in the frontispiece is in a triangular lot between Massachusetts avenue, L street and 11th street, and faces the east, as is proper that it should.

----o----

Chapters of Masonic History

By Bro. H.L. HAYWOOD, Editor THE BUILDER

PART VI. FREEMASONRY AND THE COMACINE MASTERS

In a chapter on the Roman Collegia published last June I referred briefly to the Comacine builder guilds as forming a bridge between the ancient classical culture of Rome and the medieval civilization which grew up after the barbarian invasions had ceased, leaving Europe in a state of more or less quiet. It is now in order to proceed farther into that subject, for it is one that will pay careful examination, especially since so much is being written about it these days pro and con. One friend and brother, who has a name among Masonic scholars, exclaimed in a recent letter, "I have grown weary of hearing about those blessed Comacines, and how Freemasonry sprang out of their loins, and how they kept the light burning in the Middle Ages.

The truth is we know nothing about them." I could not agree with this colleague because he is undoubtedly wrong in saying that we know nothing about the Comacine masters - we know a great deal - but I could understand why he should be so impatient of those enthusiasts who have been claiming far more for the Comacines than the facts warrant. It will not be our purpose here to attempt to settle the problem one way or another; a setting forth of such facts as are known, with a brief sketch of the theory concerning their bearing on the history of Freemasonry, will satisfy our present needs.

The Comacine theory was first brought to the attention of the English-speaking Masonic world by a woman, Mrs. Lucy Baxter, who, writing over the penname of "Leader Scott", published in 1899 a remarkable volume entitled The Cathedral Builders; The Story of a Great Masonic Guild, with eighty-three illustrations, issued by Simpson Low, Marston and Company, London. The book is now unfortunately out of print, and growing more scarce all the while, with a rapidly mounting price. This work of 435 pages was followed in 1910 by a kind of codicil, in the shape of a small volume of eighty pages, by our faithful and beloved friend, Brother W. Ravenscroft, called The Comacines, Their Predecessors and Their Successors, afterwards published as a serial in THE BUILDER, along with many illustrations, and then reissued in book form. Except for scattered references in histories and encyclopedias these two books comprise the sole literary sources for English-speaking Masons, but there is quite an abundant literature on the subject in Italian, some of which should be translated and published in America.

I. HISTORY OF THE COMACINES

As we have already seen, the arts and crafts of the Roman Empire were rigidly organized into guilds, or collegia, each of which had in monopolistic control some one business, profession or handicraft. These were destroyed by the barbarians along with the towns and communities in which they were located, but a few of them, at Constantinople and in Rome particularly, survived the holocaust. It is believed that a collegium, or a few collegia, of architects and their workmen continued in the diocese of Como, situated in the Lombard kingdom of Northern Italy, on and about the lovely Lake Como, which included the districts of Mendrisio, Lugano, Bellinzona and Magadino. Why they remained there is a mystery, but it is believed that the presence

of large stone quarries in that region was one reason, and that the strength and relatively high development of the Lombardic state was another. This region, many suppose, remained their seat and center for centuries; hence, their name, "Comacini."

"The expression 'magistri Comacine'," writes Rivoira in his magnificent Lombardic Architecture (Vol. 1, p. 108), "appears for the first time in the code of the Lombard king, Rotharis (636-652), where, in the laws numbered CXLIII and CXLV, they figure as Master Masons with full and unlimited powers to make contracts and subcontracts for building works; to have their collegantes or 'colleagues' partners, members of the guild or fraternity, call them what you will - and lastly, their serfs (servi) or workmen and labourers." Rivoira says that in the region of Como guilds, or collegia, had never come to an end, and that many stone, marble and timber yards existed there to attract such workmen.

In his History of Italian Architecture Ricci states that the Comacine guilds were made free and independent of medieval restraints and set at liberty to travel about at will, but that statement has received no confirmation in Papal Bulls, the Acts of the Carolingian Kings, or in any of the authentic annalists, though search has often been made, and was made at Rome long before there existed any prejudice against Freemasonry in that quarter. The Comacines extended their influence and activities in the same way as other guilds, by invitation and contract, and by organization of lodges in new towns.

When St. Boniface went to Germany as a missionary, Pope Gregory II gave "him credentials, instructions, etc., and sent with him a large following of monks, versed in the art of building, and of lay brethren who were also architects, to assist them." Italian chroniclers say that when the monk Augustine was sent in A.D. 598 as a missionary to convert the British, Pope Gregory sent along several Masons with him, and that Augustine later on sent back for more men capable of building churches, oratories and monasteries. Leader Scott believes that in both these instances the workmen sent were Comacine masters and bases her contention on the evidence of building methods and styles employed. Similarly, she traces the Comacines into Sicily, Normandy, and into all the large centers of Southern, Italy, in this way explaining how, by a gradual circling outward, the Comacine fraternity of builders came at last to work in nearly all parts of Europe and Britain.

On page 159 of her book Leader Scott gives a valuable summary of the history of the Comacines, basing it largely, one may suppose, on Merzario's I Maestri Comacini, Vol I, a treatise that should by all means be translated and published in this country.

"Let us restate the argument briefly-

"1. When Italy was overrun by the barbarians, Roman Collegia were everywhere suppressed.

"2. The architectural college of Rome is said to have removed from that city to the republic of Comum.

"3. In early medieval times, one of the most important Masonic guilds in Europe was the Society of Comacine masters, which in its constitution, methods and work was essentially Roman, and seems to have been the survival of this Roman college.

"4. Italian chroniclists assert that architects and masons accompanied Augustine to land, and later Italian continental writers of repute adopted that view.

"5. Whether this is proved or not, it was customary for missionaries to take in their train persons experienced in building, and if Augustine did not do go, his practice was an exception to what seems to have been a general rule. Besides, a band of forty monks would have been useless to him unless some of them could follow a secular calling useful to the mission, for they were unacquainted with the British language and could not act independently.

"6. Masonic monks were not uncommon, and there were such monks associated with the Comacine body; so that qualified architects were easily found in the ranks of the religious orders.

"7. From Bede's account of the settlement of Augustine's mission in Britain, it seems clear that he must have brought Masonic architects with him.

"8. Gregory would be likely to choose architects for the mission from the Comacine Order, which held the old Roman traditions of building, rather than those of a Byzantine guild, and the record of their work in Britain proves that he did.

"9. In Saxon as in the earlier Comacine carvings there are frequent representations of fabulous monsters, symbolical birds and beasts, the subjects of some of these carvings being suggested, apparently, by the Physiologists, which had a Latin origin.

"10. In the writings of the Venerable Bede and Richard, Prior of Hagustald, we meet with phrases and words which are in the Edict of King Rotharis of 643, and in the Memoratorio of 713 of King Luitprand, which show that these writers were familiar with certain terms of art used by the Comacine masters."

If this account be true it is of inestimable importance to us as giving an explanation of how the arts of civilization, long supposed to have become extinct during the Dark Ages, were never extinct at all but were continued in preservation by the workmen and artists in the Comacine guilds. Those men were more than builders, for they were skilled in many other crafts beside, and understood sculpture, painting, Cosmati work or mosaic, wood work and carving, and also, it may well be, literature and music, along with many other accomplishments belonging; to the civil arts. Like one ship crossing a stormy sea into which all its sister vessels had sunk, the organization of the Comacine masters preserved the ark of civilization until such time as the hurricane cleared from Europe and the seething barbarian tribes themselves became ready for peace and communal life. If there is any unbroken continuity in the history of architecture, if builder guilds of a more modern period can trace any of their arts,

traditions and customs back to ancient times, it is through the Comacines that the chain was kept unbroken in the Dark Ages.

It must not be supposed that all this has as yet been solidly established; the Comacine Theory continues to be a theory. Rivoira, who is always so careful, is cautious against accepting too much. He says that we know little about their manner of organization, or about the terms connected with them, schola, loggia, etc. But even so he attributes to them great histories importance, not only as serving as a link with the ancient collegia, but also as paving the way for the magnificent renaissance of art and civilization which as seen in our first chapter in this series, burst into flower in Gothic architecture. His following words bear witness to that.

"Whatever may have been the organization of the Comacine or Lombard guilds, and however these may have been affected by outward events, they did not cease to exist in consequence by of the fall of the Lombard kingdom. With the first breath of municipal freedom, and with the rise of the new brotherhoods of artisans, they, too, perhaps, may have reformed themselves like the latter who were nothing but the continuation of the 'collegium' of Roman times preserving its existence through the barbarian ages, and transformed little by little into the medieval corporation. The members may have found themselves constrained to enter into a more perfect unity of thought and sentiment, to bind themselves into a more compact body, and thus put themselves in a condition to maintain their ancient supremacy in carrying out the most important building works in Italy. But we cannot say anything more. And even putting aside all tradition, the monuments themselves are there to confirm what we have said."

Merzario, not quite as cautious as Rivoira, bears witness in the same manner:

"In this darkness which extended over all Italy, only one small lamp remained alight, making a bright spark in the vast Italian necropolis. It was from the Magistri Comacini. Their respective names are unknown, their individual works unspecialized, but

the breath of their spirit might be felt all through those centuries, and their name collectively is legion. We may safely say that of all the works of art between A.D. 800 and 1000, the greater and better part are due to that brotherhood - always faithful and often secret - of the Magistri Comacini. The authority and judgment of learned men justify the assertion."

Signor Agostino Segredio is similarly convinced, and so expresses himself in a passage quoted on page 56 of Ravenscroft's The Comacines:

"While we are speaking of the Masonic Companies and their jealous secrecy we must not forget the most grand and potent guild of the Middle Ages, that of the Freemasons; originating most probably from the builders of Como (Magistri Comacini). it spread beyond the Alps. Popes gave them their benediction, monarchs protected them, and the most powerful thought it an honour to be inscribed in their ranks. They with the utmost jealousy practised all the arts connected with building, and by severe laws and penalties (perhaps also with bloodshed) prohibited others from the practice of building important edifices. Long and hard were the initiations to aspirants, and mysterious were the meetings and the teaching, and to enable themselves they dated their origin from Solomon's Temple."

And so also Leader Scott, who Sums up the matter in a sentence:

"Thus, though there is no certain proof that the Comacines were the veritable stock from which the pseudo-Freemasonry of the present day sprang, we may at least admit that they were a link between the classis Collegia and all other art and trade guilds of the Middle Ages."

Brother Joseph Fort Newton accepts this interpretation in The Builder's, where, on page 86, he writes:

"With the breaking up of the College of Architects and their expulsion from Rome, we come upon a period in which it is hard to follow their path. Happily the task has been made less baffling by recent research, and if we are unable to trace them all the way much light has been let into the darkness. Hitherto there has been a hiatus also in the history of architecture between the classic art of Rome, which is said to have died when the empire fell to pieces, and the rise of Gothic art. Just so, in the story the builders one finds a gap of like length, between the Collegia of Rome and the cathedral artists. While the gap cannot, as yet be perfectly bridged, much has been done to that end by Leader Scott in The Cathedral Builders; The Story of a Great Masonic Guild - a book itself a work of art as well as of fine scholarship. Her thesis is that the missing link is to be found in the Magistri Comacini, a guild of architects who, on the break-up of the Roman Empire, fled to Comacina, a fortified island in Lake Como, and there kept alive the traditions of classic art during the Dark Ages; that from them were developed in direct descent the various styles of Italian architecture; and that, finally, they carried the knowledge and practice of architecture and sculpture into France, Spain, Germany and England. Such a thesis is difficult, and from its nature not susceptible of absolute proof, but the writer makes it as certain as anything can well be."

On the other side are authorities who deny the existence of any such fraternity as the Comacines, or else give them a minor place in the history of medieval architecture. R.F. Gould, in the original edition of his Conche History, page 105, speaks his mind clearly:

"At the present day the idea of there having been, in the early part of the thirteenth century, Colleges of Masons in every country of Europe, which received the blessing of the Holy See, under an injunction of dedicating their skill to the erection of ecclesiastical buildings, may be dismissed chimerical. Though

I must not forget that, according to the well-known and highly imaginative Historical Essay on Architecture (1835) of Mr. Hope - who greatly expands the meaning of two passages in the works of Muratori - a body of traveling architects, who wandered over Europe during the Middle Ages, received the appellation of Magistri Comacini, or Masters of Como, a title which became generic to all those of the profession. The idea has been revived by a recent writer, who believes that these Magistri Comacini were a survival of the Roman Collegia, that they settled in Como and were afterwards employed by the Lombard kings, under whose patronage they developed a powerful

and highly organized guild, with a dominant influence on the whole architecture of the Middle Ages (The Cathedral Builders). But, even if such a theory had any probability, it would be far from clearing up certain obscurities in the history of medieval architecture, as the author suggests would be the case. Interchanges of influence were not uncommon, but the works of local schools present far too marked an individuality to render it possible that they could owe much (if anything) to the influence of any central guild."

On page 175 of the same work Gould refers to George Edmund Street as saying that such a theory as that of the Comacines "seems to me to be altogether erroneous"; Wyatt Papworth as saying that "I believe they never existed"; and on the preceding pages prints a long excerpt from Dr. Milman to the same effect.

It appears to me that this opposition is a reaction to an exaggeration of the Comacine argument. Leader Scott does not claim for them that they themselves laid out European civilization, or founded Gothic architecture (as Dr. Newton appears to do, and which is most certainly an error), or that the founding of all the medieval architectural styles was their work; she holds merely that in and around Lake Como there long existed a guild of architects, and to this guild traced many influences; their influence in various lands she suggests by way of cautious tentative theories, and never wearies of warning her reader that she is feeling her way through the dark; and she believes that the history of this Comacine guild may be traced back to very ancient days, and may be very probably linked on to the history of the Roman collegia.

II. THE COMACINES AND FREEMASONRY

We Masons have long ceased to be moved by the vulgar desire to claim for our Fraternity an impossible antiquity, as if it had been organized by Adam in the Garden of Eden, or was, as one old worthy expressed it, diffused through space before God created the world. Freemasonry is old enough as it is, and honourable enough, not to require that we embellish it by a fabulous lineage. We know that it came into existence gradually, like everything else in our human world, here a little and there a

little, and that it was no more miraculous in the past than it is now. At the same time we are interested to observe the rise and prosperity of organizations similar to it, or prophetic of it, wherever or whenever they may have come into existence. The use of cooperation and of fraternity, the employment of the device of secrecy and loyalty to aims above the present moment, the contemplation of such endeavors by our striving fellow men, toiling in the dim twilights of life, is always an inspiration, and helps to set aglow the ideals of our own Masonry hidden away in the recesses of our souls. It is from such a point of view, I believe, that we should look upon the story of the Comacines; I have not been able to persuade myself that they were in any accurate use of the word Freemasons, or that our own Fraternity has had any but the most tenuous and general historic connections with the lodges of those old masters. The story of our Craft is intertwined with the history of architecture, so that any new light on the latter helps us the better to understand the evolution of the former; in this sense, and in the sense defined just above, the story of the Comacines is of value to us, but not as comprising a chapter in the known veridical history of Masonry. The Comacine guild was in many respects similar to the Masonic guilds that came after, and which served as the roots from which Symbolical Masonry ultimately developed, but to see in the Comacine guild the immediate parent of the Masonic guild is not possible, it seems to me, unless we are to trust too much to imagination or are willing to stretch the word "Freemasonry" to mean more than it should. My own theory, which will be elaborated step by step as these chapters proceed, is that Freemasonry strictly so-called originated in England and in England only that it had its gradual rise among the guilds that grew up with Gothic architecture; that a germ of moralism, religion and ceremonialism in those guilds, chancing to find itself in a favouring environment, out-grew the operative element until in the seventeenth century lodges began to become wholly speculative; that in this time of transition new elements were introduced from certain occult sources; and that this evolution culminated at last in 1717 with the founding of the Mother Grand Lodge at London, from which all modern Freemasonry has been subsequently derived. I have not been able to satisfy myself, though I have had the will to try, that our Masonry was given to us by the Comacine masters.

Leader Scott herself, whose knowledge of Freemasonry was even less than her opinion of it, was very careful not to confuse the Freemasonry of today with what she rather loosely (too loosely, one may think) calls the "Freemasonry" of the Comacine guild. The passage in which she expresses herself is almost always quoted only in part; I shall give it in full, not only as showing her own theory of the historical connections between the two, but also as revealing her unfortunate lack of knowledge of Masonry as it exists today. The passage quoted begins on page 16 of her book:

"Since I began writing this chapter a curious chance has brought into my hands an old Italian book on the institutions, rites and ceremonies of the Order of Freemasons. Of course the anonymous writer begins with Adoniram, the architect of Solomon's Temple, who had so very many workmen to pay that, not being able to distinguish them by name, he divided them into three different classes, novices, operatori and magistri, and to; each class gave a secret set of signs and passwords, so that from these their fees could be easily fixed and imposture avoided. It is interesting to know that precisely the same divisions and classes existed in the Roman Collegium and the Comacine Guild - and that, as in Solomon's time, the great symbols of the order were the endless knot or Solomon's knot, and the 'Lion of Judah.'

"Our author goes on to tell of the second revival of Freemasonry, in its present entirely spiritual significance, and he gives Oliver Cromwell, of all people, the credit of this revival! The rites and ceremonies he describes are the greatest tissue of medieval superstition, child's play, blood-curdling oaths and mysterious secrecy with nothing to conceal that can be imagined. All the signs of Masonry without a figment of reality; every moral thing masquerades under an architectural aspect, and that 'Temple made without hands' which is figured by a Freemason's lodge in these days. But the significant point is that all these names and Masonic emblems point to something real which existed at some long-past time, and, as far as regards the organization and nomenclature, we find the whole thing in its vital and actual working form in the Comacine guild. Our nameless Italian who reveals all the Masonic secrets, tells us that every lodge has three divisions, one for the novices, one for the operatori or working brethren, and one for the masters. Now wherever we find the Comacines at work we find the threefold organization of schola or school for the novices, laborerium for the operatori, and the Opera or Fabbrica for the Masters of Administration.

"The anonymous one tells us that there is a Gran Maestro or Arch-magister at the head of the whole order, a Capo Maestro or chief master at the head of each lodge. Every lodge must besides be provided with two or four Soprastanti, a treasurer and a secretary-general, besides accountants. This is precisely what we find in the organization of the Comacine lodges. As we follow them through the centuries we shall see it appearing in city after city, at first fully revealed by the books of the treasurers and Soprastanti themselves, in Siena, Florence and Milan.

"Thus, though there is no certain proof that the Comacines were the veritable stock from which the pseudo-Masonry of the present day sprang, we may at least admit that they were a link between the classic Collegia and all other art and trade Guilds of the Middle Ages."

The analogies between the two briefly referred to in this quoted passage, might be expanded. The Comacines had lodges, Grand Masters, secrets (they kept a secret book called L'Arcano Magistero), wore aprons, kept a chest, dispensed charity, possessed means of identification, and employed much symbolism of which some items are familiar to us, as King Solomon's knot the Lion of Judah, the two Great Pillars "J" and "B"; square, compasses, mosaic pavement, etc. Also there was a certain gradation among them, similar to our degrees, though I have failed to discover any evidence of an initiation.

Brother Ravenscroft, with whom one is loathe ever to disagree and who continues his researches in this field, may be right in thinking that some ancient Masonic traditions, particularly such as had to do with Solomon's Temple, were preserved and transmitted to us out of antiquity by the Comacines. It is a fascinating theory to which future discoveries may bring more convincing proof; it would seem to me, if I may again express a private opinion, that two facts tell heavily against such a theory; one is that these traditions, most of them at least, have always been preserved in the Scriptures and therefore available at any time; and, what is more important, there was no known connection between the Comacine guild, which did its own work in Italy where Gothic never became established, and the guilds among which Gothic grew up.

The whole Comacine question, so far as speculative Freemasonry is concerned, it thus appears, remains in the air, or, if one prefers the figure, on the knees of the gods. This means that there is much work remaining to be done by students of today, who will find themselves, if they will turn their attention to medieval architecture and its history, in an enchanted realm.

References:

Cathedral Builders, Leader Scott (Mrs. Lucy Baxter). The Comacines, W. Ravenscroft. A New Encyclopedia of Freemasonry, Vol. I, A. E. Waite. A Concise History of Freemasonry, R.F.Gould. A Critical Inquiry Into the Condition of the Conventual Builders and Their Relation to Secular Guilds, George F. Fort. From Schola to Cathedral, G. Baldwin Brown. Lombardic Architecture: Its Origin, Development and Derivatives, G.T. Rivoira. History of Italian Architecture, Ricci. I Maestri Comacine, Prof. Merzario. Handbook of Architecture, James Fergusson. Historical Essay on Architecture, Thomas Hope. Sacred and Legendary Art, Mrs. Jameson. Renaissance of Art: Fine Arts, John Addington Symonds, A History of Latin Christianity, Milman, A.Q.C. V. p. 229, A.Q.C. XII, p. 124, Mackey's Revised History of Freemasonry, Clegg, ch. 60. Guilds of Florence, Staley. Memorials of German Gothic Architecture, Moller. Medieval Architecture, Porter. Ecclesiastical History, Ancient and Modern, J.L. Mosheim. Dictionary of Architecture, C.L. Stieglitz. Encyclopedia of Freemasonry, Mackey, Vol. I, p.161. A History of Architecture in Italy, C. A. Cummings.

----o----

EDITORIAL

THE CRAFT AND ITS AUXILIARIES

Unless all signs fail and our shrewdest prophets are astray in their vaticinations, the auxiliary bodies that prerequire of their membership some connection with Freemasonry are in for a day of reckoning, and that before long. The subject is coming up in one Grand Lodge after another, and in many cases action of some sort has already been taken, while in other quarters official warnings have been published. To judge by an increasing number of items in the Masonic press the rank and file of brethren stand pretty solidly behind their rulers though almost all of them belong to some one or more of the organizations whose policies are being brought into question. The burden of complaint appears to be that some of these social and

semiMasonic societies are tending away from Masonic principles and in a few cases almost openly flout Masonic landmarks.

It is not the purpose here to examine the pros and cons of these allegations, or to examine into any particular case, nor should it be inferred that there is any inclination to question the right of these bodies to exist. There is as yet plenty of time in which these cousins in the Masonic family, if they heed the warnings, and respond to the admonitions of their friends, may make the required readjustments or reforms, Meanwhile we can all get more clearly in mind a few governing principles which, in their scope and permanence, are axiomatic and underlie all action and discussion. Consider a few of them.

The Grand Lodge of Symbolical, or Blue, Masonry, is the cornerstone of the whole edifice, and is clearly recognized as such in the constitution of all regular bodies. (We are speaking here of the Masonic system in the United States.) The Grand Lodge is the mother power holding in final custody all Masonic authority; it defines landmarks and lays down the conditions of membership in any recognized Masonic organization. If Grand Lodge declares a man expelled, clandestine, or irregular, he can have no standing in any other Masonic communion, be it Royal Arch, Council, Knight Templar or Scottish Rite. This is the point of departure in all Masonic jurisprudence, and from it follows the fact that any Grand Lodge has an unchallenged right to say whether a Mason may or may not belong to any given auxiliary body, for such relations can be made a part of membership conditions in a Blue Lodge. It is undoubtedly true that a Grand Lodge may err in forbidding its members to have such connection in some particular case, for Grand Lodges are human and not infallible, but its right to adopt such regulations lies beyond all cavil.

If a Grand Lodge has the right to entrust the good name of Freemasonry into the keeping of any body of men, however remote it may lie from the lodge, that Grand Lodge, by the same token, has right to withdraw such privileges. If the Sublime Order of Ancient Architects, let us say, an order of men and women imagined to exist for social purposes, and prerequiring that the men be Masons and the women blood relatives of Masons, is permitted to meet in Masonic buildings, and the general public looks upon it as belonging to the Masonic family, it is the Grand Lodge which permits these privileges and it is the Grand Lodge that can withdraw them. And if in

the eyes of that Grand Lodge membership in the Sublime Order of Ancient Architects becomes un-Masonic, every regular Mason can be forbidden to join or to belong, and that without the undue exercise of authority on the part of Grand Lodge, which has in its keeping the name and reputation of Masonry.

Every auxiliary body exists by grace of Grand Lodge, and by that grace alone, though Grand Lodge may not have any right at all to a voice in the official councils of such a body; therefore that body, its members and officers, will be well advised to pay deferential heed to Grand Lodge. Since its very existence is by sufferance, every auxiliary body should consider it a point of honor not to hang back with a forced and grudging obedience, but should anticipate Grand Lodge's pleasure and show itself more than willing to conform. In the nature of the case such behavior alone is right and seemly, so that an auxiliary which protests and opposes is already suspect and deserving of discipline.

Most of the complaints made against auxiliary bodies fall under one or the other of two heads: that the auxiliary permits its members conduct unbecoming a Mason, or that it interferes with the regular and necessary work of the lodges. There is no room for argument about the first count. Any Blue Lodge can discipline a member for un-Masonic conduct, wherever it occurs, inside another organization or outside. Neither can there be any argument on the second count. A Worshipful Master who permits the regular functions of a lodge to be interfered with by some semi-Masonic organization is culpable, remiss in his duties and accountable to the law of the Craft.

Wherever an individual Mason finds himself a member in a body condemned by Grand Lodge, or even held suspect, he must not waver a minute as between his two loyalties. His first and always binding obligation is to his lodge; his duties in all organizations subordinate to the lodge are secondary.

The brethren who have in hand the management of auxiliary bodies will be well advised if they do not wait until a storm is on them before reefing their sails. The name and reputation of Masonry is too precious a thing, and carries within itself too much power for weal or woe in this Republic to be juggled about by men who first

care is merely to have a good time at any cost, and whose last thought is for the good of the Craft. Such men are as dangerous to the welfare of the auxiliary body as they are inimical to the lodge, and the sooner they are bridled the better for them and all concerned.

* * *

MIDWAY

Dante began the great journey of his The Divine Comedy at the mid-point of his life. It is good to recall the opening sentence of "his mystic unfathomable song":

"In the midway at this our mortal life,

I found me in a gloomy wood, astray

Gone from the path direct; and e'en to tell,

It were no easy task, how savage wild

That forest, how robust and rough its growth,

Which to remember only, my dismay

Renews, in bitterness not far from death."

It was while thus pushing his way through this wilderness that he was confronted by the panther, which was sensualism, the lion, hunger-mad, which was ambition and pride, and the lean she-wolf of avarice.

It is the midway point in life that is the hardest. The rosy-fingered dawn has vanished, the starlit evening lies far ahead, one walks under the prosy gray sky of day. The generous forces and sanguine expectations of youth are cooled, and many of its finest ideals have gone, lost in the ruck in the workaday world, so that the objects along one's path seem harsh and hard, as if life itself were made of iron. It is then that a man sweats under his burdens and asks himself bitter questions. It is the period when family cares and family demands are at their maximum, when there is the greatest danger of business or professional failure. "Last year I lost my mother," wrote a friend a few weeks back, "and then in January my older son followed her. Now my wife is afflicted so that I have grave fears for her. As if all this were not enough I am nearly worried gray trying to pull my business out of the hole it fell into as a result of the war." It is midway at this our mortal life that one enters the Inferno: Paradiso lies far beyond, if at all.

It is because one's nature is then under its maximum strain that character sometimes suffers. In one of his letters Huxley refers to "senile morality," as if he found his own principles in danger from wear and tear. Under Seneca's tutelage Nero was not a bad youth; it was in after years that he fell a prey to the lion, the panther and the she-wolf. The young Alexander was the pride of the land; it was in the middle years that he murdered Parmenio and Clitus. "Both by what they gain and by what they lose, men in later life find themselves far more dangerously placed than in earlier years. They are, for one thing, freer from restraint. They are no longer subordinates, but lords of themselves. Their old guides and teachers have disappeared. In many instances, and notoriously today, beliefs which once exercised a restraining influence have lost their power. Idols have been shattered. Ideals which shone once as with light from heaven are gone. The 'vision splendid' has faded 'into the light of common day.' They have been behind the scenes to discover that effects which imposed on their youth as something angelic and celestial are an affair of stage carpentry and the big brush. Age is thus with multitudes the time of disillusionment, in itself the most perilous of mental states."

The midway is the Fellowcraft period of life, when the soul passes through the ordeal of its Second Degree. In an old tradition of Solomon's building of the Temple it says, "he set three-score and ten thousand of them to be bearers of burden, and four-score thousand to be hewers in the mountains, and three thousand and six hundred overseers to set the people at work." When one finds himself among eighty thousand

Fellowcrafts, a bearer of burdens or a hewer in the mountains, it is little wonder if he despairs of his old hopes, his old ideals.

Nevertheless, it is then if ever that a man becomes a man, worthy in the eyes of God to be entrusted with responsibilities, for, as the beautiful lesson of our Fellowcraft Degree has it, there is a Middle Chamber to be entered after one has climbed the wearisome winding stairs. The wages are not what one expected in youth, but they are better, if one has been a faithful workman; courage, endurance, fidelity, patience, these are the rewards in which, after they are once gained, a man finds more happiness than in wreaths or garlands. It is when the dust is in one's nostrils, when the flinty rock cuts through one's shoes and the sun is hot on the sweating back, that life is most worthy living. It is then "that the high gods come to the making of man."

----o----

THE LIBRARY

A Study in Clandestine Masonry

An Accurate History of the Thomson Masonic Fraud

THE THOMSON MASONIC FRAUD, A STUDY IN CLANDESTINE MASONRY, by Isaac Blair Evans. Cloth, 268 pp. Privately printed in Salt Lake City, Utah. May be purchased from Sam H. Goodwin, Grand Secretary, Salt Lake City, Utah, or through National Masonic Research Society. Price, $2.50.

THIS book reflects great credit upon its author not only by furnishing a complete and authentic account of the famous Thomson Masonic fraud, but by being, what so many Masonic books are not, well printed and bound, carefully organized, and written with scholarly restraint and accuracy. When the Masonic student ten years hence makes up

his five-foot shelf of Masonic writings he will find this volume standard, which is another way of saying that it is a contribution to the permanent literature of the Craft, and is not a merely ephemeral essay or flyer into the thin air of private theory. Its substance is solid and composed of such information as will be of value to active Masons for decades to come, whether they be students or have their time engaged in carrying on the work of the lodge, and especially if they have any part in Masonic jurisprudence.

Brother Evans worked from first-hand experience. "The reader is entitled to know," he wrote in his preface, "my own connection with Thomson's case. It chanced that I was United States Attorney for Utah in 1921, and I not only prepared the case (with the assistance of Mr. Price) for presentation to the grand jury, but also drew the indictment upon which Thomson, Perrot and Bergera were convicted." (Brother Monte G. Price, here referred to, was Post Office Inspector. It was he who took the first step toward bringing Thomson to trial. His services were inestimable.) Another page of the preface is an explanation of the method used in preparing the book. "To prepare this book I have carefully read the transcript of testimony in Thomson's case, and have studied all the exhibits introduced in evidence, as well as a mass of important correspondence, magazines, pamphlets and diplomas not produced at the trial, and much material is hereinafter presented of which the court and jury had no knowledge. Great pains have been taken to set down only those facts which are supported by competent proof, and it is believed that the number of errors has been reduced to a minimum. No attempt has been made to edit the many extracts taken from Thomson's letters, magazines and books, and from the transcript of testimony, but they are printed without emendation so that all readers may draw their own conclusions."

Equally specific is his statement as to his purpose. "The purpose of this monograph is made sufficiently clear by the title page and first chapter. It is hoped that besides telling the story of an unusual mail fraud, it will, by contrast, make more distinct for the general reader, some of the common aspects of regular Masonry."

An account of the Thomson fraud and case was written for THE BUILDER by Bro. C.C. Hunt, Deputy Grand Secretary of Iowa, in three installments beginning with October, 1922, page 299, which was so complete that there is no need here to

summarize the story embodied in Brother Evans' book, except to say that Thomson and his fellow conspirators set themselves up as supreme "Masonic" authorities claiming for their American Masonic Federation, with headquarters in Salt Lake City, Utah, that it alone, in all the land, was the one real Masonic organization. On the strength of these claims so unblushingly made the Thomson gang sold broadcast all manner of "degrees," high and low, to such men as would buy, for any price that could be got. They had their largest success in the South, the West and the Northwest, but their market was limited only by the gullibility of the public and men were victimized on a national scale. Thomson claimed authority for himself in all the branches of Masonry, including the Shrine, Eastern Star and other auxiliaries, and was therefore able to supply any kind of "degrees" that might be called for, be the purchasers black or white. He once had the effrontery to pose as a spokesman for so-called Co-Masonry, and offered to THE BUILDER a preachment on that subject. The limitlessness of his audacity indicated that he had no fear of being called to time.

But he reckoned without his host. "In the meantime, quite unknown to Thomson, a Grand Jury had met at Salt Lake City and had returned an indictment against him, Bergera, Perrot and Jamieson for conspiring to violate the United States mail fraud statute. Shortly before Thanksgiving Day, 1921, Thomson and Perrot were arrested at Salt Lake City upon warrants held by the United States Marshal.'.' (Page 149.) At the culmination of the trial, after every imaginable evidence had been taken on both sides, Judge Martin J. Wade gave sentence, after the jury found a verdict of guilty, as follows:

"Stand up, gentlemen.

"The judgment of this Court is that each one of you serve a period of two years in Fort Leavenworth prison and each one of you pay a fine of five thousand dollars and costs."

In the eyes of the Federal Government the one point at issue in this trial was Thomson's fraudulent use of the mails, but to the Masonic fraternity the case had a far broader significance. What constitutes a lodge regular ? How are we to trace Masonic

lineage ? When and where did Speculative Masonry originate? How is clandestinism to be defined ? Where do Grand Lodges and other Grand bodies get their authority? What is the relationship between Symbolical lodges and Scottish Rite lodges ? What standing has so-called Negro Masonry ? How can clandestinism be extinguished? In preparing his case, Bro. Evans, who expected the questions of legality to be raised, thoroughly canvassed all these problems so that he has been able to build into his book a mass of materials valuable to a reader whose interest in the Thomson trial itself may be slight. It is this that lifts the volume above histories of merely local or unimportant episodes. H.L. Haywood

----o----

HAVELOCK ELLIS' PHILOSOPHY OF LIFE

THE DANCE OF LIFE, by Havelock Ellis. Published by Houghton Miflin Company, Boston, Mass. Price, $4.00.

THOSE whose familiarity with Havelock Ellis stops short with his great scientific treatise on sex do not know the man at his best; do not know him at all, in fact, because his Psychology of Sex is as impersonal as a machine; they should go on to read The Soul of Spain, The World of Dreams, The New Spirit (Ah! that rare book!), Affirmations, Impressions and Comments, Essays in War-Time, Philosophy of Conflict, Love and Virtue (I quote these titles from memory), The Task of Social Hygiene, and the volumes on woman. Above all they should read the newest of them all, The Dance of Life, in which the master distils a life-time of thought into four hundred pages of golden wisdom, quiet and serene. It is a book of utter detachment, breathed out of a great peace of mind, in which one of the most civilized men of our time speaks from a height above the times and free from controversy and all party spirit. "I have never written," he says, "but with the thought that the reader, even though he may not know it, is already on my side."

The idea which lies at the core of the book, and binds all its meditations into a unity, is that human life is necessarily an art. Human experience can successfully organize itself in a thousand ways. There is no fixed and rigid system to which the universe compels us to conform, but always a free play of forces amid a constantly changing set of circumstances which demands of us constant readjustment, renewed endeavors and an effort to gain results and ideals that are always growing and reshaping themselves. This devotion of the personality to purposes of its own through a free and creative use of its powers in connection with a world that is also alive, this is art, and life consequently is an art, for this is what life is.

"Dancing and building are the two primary and essential arts. The art of dancing stands at the source of all the arts that express themselves first in the human person. The art of building, or architecture, is the beginning of all the arts that lie outside the person. . . . The significance of dancing in the wide sense lies in the fact that it is simply an intimate concrete appeal of a general rhythm, that general rhythm which marks, not life only, but the universe, if one may be still allowed so to name the sum of the cosmic influences that reach us." All our efforts are of this nature, therefore the author develops his philosophy of life in the terms of the dance, and divides his book into chapters on The Art of Dancing, The Art of Thinking, The Art of Writing, The Art of Religion, and The Art of Morals.

The present writer does not know if Mr. Ellis is a Mason or not; if not, it is to be regretted. He would find in our mysteries an application of his own idea already to hand. We interpret life in the terms of ritual, which is the dance in one of the most formal and sublime forms, and in the terms of building, which is art devoted to the world outside us. Also he would find us dedicated to the same ideal of all-inclusive tolerance which bestows on his volume its rare charm and its beauty.

Here is what he has to say about the "Ancient Mysteries", with which so many of our Masonic writers have been a long time preoccupied:

"It is by looking back into the past that we see the facts in an essential simplicity less easy to reach in more sophisticated ages. We need not again go so far back as the

medicine-men of Africa and Siberia. Mysticism in pagan antiquity, however less intimate to us and less seductive than that of later times, is perhaps better fitted to reveal to us its true nature. The Greeks believed in the spiritual value of 'conversion' as devoutly as our Christian sects, and they went beyond most such sects in their elaborately systematic methods for obtaining it, no doubt for the most part as superficially as has been common among Christians. It is supposed that almost the whole population of Athens must have experienced the Eleusinian initiation. These methods, as we know, were embodied in the Mysteries associated with Dionysus and Demeter and Orpheus and the rest, the most famous and typical being those of Attic Eleusis. We too often see those ancient Greek Mysteries through a concealing mist, partly because it was rightly felt that matters of spiritual experience were not things to talk about, so that precise information is lacking, partly because the early Christians, having their own very similar Mysteries to uphold, were careful to speak evil of Pagan Mysteries, and partly because the Pagan Mysteries no doubt really tended to degenerate with the general decay of classic culture. But in their large simple essential outlines they seem to be fairly clear. For just as there was nothing 'orgiastic' in our sense in the Greek 'orgies,' which were simply ritual acts, so there was nothing, in our sense, 'mysterious' in the Mysteries. We are not to suppose, as is sometimes supposed, that their essence was a secret doctrine, or even that the exhibition of a secret rite was the sole object, although it came in as part of the method. A mystery meant a spiritual process of initiation, which was, indeed, necessarily a secret to those who had not yet experienced it, but had nothing in itself 'mysterious' beyond what inheres today to the process in any Christian 'revival', which is the nearest analogue to the Greek Mystery. It is only 'mysterious' in the sense that it cannot be expressed, any more than the sexual embrace can be expressed, in words, but can only be known by experience. A preliminary process of purification, the influence of suggestion, a certain religious faith, a solemn and dramatic ritual carried out under the most impressive circumstances have a real analogy to the Catholic's mass, which also is a function at once dramatic and sacred, which culminates in a spiritual communion with the Divine all this may contribute to the end which was, as it always must be in religion, simply a change of inner attitude, a sudden exalting realization of a new relationship to eternal things. The philosophers understood this; Aristotle was careful to point out, in an extant fragment, that what was gained in the Mysteries was not instruction but impressions and emotions, and Plato had not hesitated to regard the illumination which came to the initiate in philosophy as of the nature of. that acquired in the Mysteries. So it was natural that when Christianity took the place of Paganism the same process went on with only a change in external circumstances. Baptism in the early church - before it sank to the mere magical sort of rite it later became - was of the nature of initiation into a Mystery, preceded by careful preparation, and the

baptized initiate was sometimes crowned with a garland as the initiated were at Eleusis.

"When we go out of Athens along the beautiful road that leads to the wretched village of Eleusis and linger among the vast and complicated ruins of the chief shrine of mysticism in our western world, rich in associations that seem to stretch back to the Neolithic Age and suggest the time of the mystery of the upspringing of the corn, it may be that our thoughts by no unnatural transition pass from the myth of Demeter and Kore to the remembrance of what we may have heard or know of the manifestations of the spirit among barbarian northerners of other faiths or of no faith in far Britain and America, and even of their meetings of so-called 'revival.' For it is always the same thing that man is doing, however various and fantastic the disguises he adopts. And sometimes the revelation of the new life, springing up from within, comes amid the crowd in the feverish atmosphere of artificial shrines, maybe soon to shrivel up, and sometimes the blossoming forth takes place, perhaps more favorably, in the open air and under the light of the sun and amid the flowers, as it were to a happy faun among the hills. But when all disguises have been stripped away, it is always and everywhere the same simple process, a spiritual function which is almost a physiological function, an art which Nature makes. That is all."

We may next turn to his pages about our "Ancient Brother Pythagoras."

"That remark, with its reference to the laws and rhythm in the universe, calls to mind the great initiator, so far as our knowledge extends back, of scientific research in our European world. Pythagoras is a dim figure, and there is no need here to insist unduly on his significance. But there is not the slightest doubt about the nature of that significance in its bearing on the point before us. Dim and legendary as he now appears to us, Pythagoras was no doubt a real person, born in the sixth century before Christ, at Samos, and by his association with that great shipping center doubtless enabled to voyage afar and glean the wisdom of the ancient world. In antiquity he was regarded, Cicero remarks, as the inventor of philosophy, and still today he is estimated to be one of the most original figures, not only of Greece, but of the world. He is a figure full of interest from many points of view, however veiled in mist, but he only concerns us here because he represents the beginning of what we call 'science' - that is to say, measurable knowledge at its growing point - and because he definitely

represents it as arising out of what we all conventionally recognize as 'art', and as, indeed, associated with the spirit of art, even its most fantastic forms, all the way. Pythagoras was a passionate lover of music, and it was thus that he came to make the enormously fruitful discovery that pitch of sound depends upon the length of the vibrating chord. Therein it became clear that law and spatial quantity ruled even in fields which had seemed most independent of quantitative order. The beginning of the great science of mechanics was firmly set up. The discovery was no accident. Even his rather hostile contemporary Heraclitus said of Pythagoras that he had 'practiced research and inquiry beyond all other men.' He was certainly a brilliant mathematician; he was, also, not only an astronomer, but the first, so far as we know, to recognize that the earth is a sphere - so setting up the ladder which was to reach at last to the Copernican conception - while his followers took the further step of affirming that the earth was not the center of our cosmic system, but concentrically related. So that Pythagoras may not only be called the Father of Philosophy, but, with better right the Father of Science in the modern exact sense. Yet he remained fundamentally an artist even in the conventional sense. His free play of imagination and emotion, his delight in the ravishing charm of beauty and harmony, however it may sometimes have led him astray - and introduced the reverence for number which so long entwined fancy too closely with science yet, as Gomperz puts it, gave soaring wings to the power of his severe reason."

----o----

The Tragic End of the Knights Templar

By CHARLOTTE M. YONGE

Few narratives of the dark end of the Order of the Templars can equal this in intensity, in vividness, in thrilling interest. It was penned by a brilliant woman of the last century and published long ago in a little volume called Cameos of English History.

CRUSADES were over. The dream of Edward I had been but a dream, and self-interest and ambition directed the swords of Christian princes against each other rather than against the common foe. The Western Church was lapsing into a state of decay and corruption, from which she was only partially to recover at the cost of disruption and disunion, and the power which the mighty popes of the twelfth century had gathered into a head became, for that very cause, the tool of an unscrupulous monarch.

The colony of Latins left in Palestine had proved a most unsuccessful experiment; the climate enervated their constitutions; the "poulains", as those were called who were born in the East, had all the bad qualities of degenerate races and were the scorn and derision of Arabs and Europeans alike; nor could the defence have been kept up at all had it not been for the constant recruits from cooler climates. Adventurous young men tried their swords in the East, banished men sought to recover their fame, the excommunicate strove to win pardon by his sword, or the forgiven to expiate his past crime; and, besides these irregular aids, the two military and monastic orders of Templars and Hospitallers were constantly fed by supplies of young nobles trained to arms and discipline in the numerous commanderies and preceptories scattered throughout the West.

Admirable as warriors, desperate in battle, offering no ransom but their scarf, these knightly monks were the bulwark of Christendom, and would have been doubly effective save for the bitter jealousies of the two orders against each other, and of both against all other Crusaders. Not a disaster happened in the Holy Land but the treachery of one order or the other was said to have occasioned it; and, on the whole, the later degree of obloquy seems usually, whether justly not, to have lighted on the Knights of the Temple. They were the richer and the prouder of the two orders, and as the duties of the hospital were not included in their vows, they neither had the same claims to gratitude nor the softening influence of the exercise of charity, and were simply stern, hated, dreaded soldiers.

LAST REMNANT IN EAST LOST

After a desperate siege, Acre fell, in 1292, and the last remnant of the Latin possessions in the East were lost. The Templars and Hospitallers fought with the utmost valour, forgot their feuds in the common danger and made such a defence that the Mussulmans fancied that when one Christian died, another came out of his mouth and renewed the conflict; but at last they were overpowered by force of numbers and were finally buried under the ruins of the Castle of the Templars. The remains of the two orders met in the Island of Cyprus, which belonged to Henry de Lusignan, claimant of the crown of Jerusalem. There they mustered their forces in the hope of a fresh Crusade; but as time dragged on, and their welcome wore out, they found themselves obliged to seek new quarters. The Knights of the Hospital, true to their vows, won sword in hand the Isle of Rhodes from the infidel, and prolonged their existence for five centuries longer as a great maritime power, the guardians of the Mediterranean and the terror of the African corsairs. The Knights Templar, in an evil hour for themselves, resolved to spend their time of expectation in their numerous rich commanderies in Europe, where they had no employment but to collect their revenues and keep their swords bright; and it cannot but be supposed that they would thus be tempted into vicious and overbearing habits, while the sight of so formidable a band of warriors, owning no obedience but to their Grand Master and the Pope, must have been alarming to the sovereign of the country. Still there are no tokens of their having disturbed the peace during the twenty-two years that their exile lasted, and it was the violence of a king and the truckling of a pope that effected their ruin.

Phillippe IV, the pest of France, had used his power over the French clergy to misuse and persecute the fierce old pontiff, Boniface VIII, and it was no fault of Phillippe that the murder of Becket was not parodied at Anagni. Fortunately for the malevolent designs of the king, his messengers quailed and contented themselves with terrifying the old man into a frenzied suicide instead of themselves slaying him. The next pope lived so few days after his election that it was believed that poison had removed him, and the cardinals remained shut up for nine months at Perugia trying in vain to come to a fresh choice. Finally, Phillippe fixed their choice on a wretched Gascon, who took the name of Clement V, first, however, making him swear to fulfil six conditions, the last and most dreadful of which was to remain a secret until the time when the fulfilment should be required of him.

Lest his unfortunate tool should escape from his grasp, or gain the protection of any other sovereign, Phillippe transplanted the whole papal court to Avignon, which,

though it used to belong to the Roman empire, had in the break-up after the fall of the Swabian house become in effect part of the French dominions.

There the miserable Clement learned the sixth condition, and not daring to oppose it gave the whole Order of the Templars up into his cruel hands, promising to authorize his measures and pronounce their abolition. Phillippe's first measure was to get them all into his hands, and for this purpose he proclaimed a Crusade and actually himself took the Cross, with his son-in-law Edward II, at the wedding of Isabel.

Jacques de Molay, the Grand Master, hastened from Cyprus and convoked all his chief knights to take counsel with the French king on this laudable undertaking. He was treated with great distinction and even stood godfather to a son of the king. The greater number of the Templars were at their own Tower of the Temple at Paris, with others dispersed in numbers through the rest of France, living at ease and securely, respected and feared, if not beloved, and busily preparing for an onslaught upon the common foe.

Meanwhile, two of their number, vile men thrown into prison for former crimes - one French, the other Italian - had been suborned by Phillippe's emissaries to make deadly accusations against their brethren, such as might horrify the imagination of an age unused to consider evidence. These tales, whispered into the ear of Edward II by his wily father-in-law, together with promise of wealth and lands to be wrested from them, gained from him a promise that he would not withstand the measures of the French king and pope and, though he was too much shocked by the result not to remonstrate, his feebleness and inconsistency unfitted him either to be a foe or a champion.

THE FURIES ARE LET LOOSE

On the 14th of September, 1307, Phillippe sent out secret orders to his seneschals. On the 13th of October, at dawn of day, each house of the Templars was surrounded

with armed men and ere the knights could rise from their beds they were singly mastered and thrown into prison.

Two days after, on Sunday after mass, the arrest was made known and the crimes of which the unfortunate men were accused. They were to be tried before the Grand Inquisitor, Guillaume Humbert, a Dominican friar; but in the meantime, to obtain witness against them, they were starved, threatened and tortured in their dungeons, to gain from them some confession that could be turned against them. Out of six hundred knights, besides a much greater number of mere attendants, there could not fail to be some few whose minds could not withstand the misery of their condition, and between these and the two original calumnies a mass of horrible stories was worked up in evidence.

It was said that, while outwardly wearing the white cross on their robe, bearing the vows of chivalry, exercising the holy offices of priests and bound by the monastic rules, there was in reality an inner society, bound to be the enemies of all that was holy, into which they were admitted upon their reviling and denying their faith and committing outrages on the cross and the images of the saints. It was further said that they worshipped the devil in the shape of a black cat and wore his image on a cord round their waists; that they anointed a great silver head with the fat of murdered children; that they practised every kind of sorcery, performed mass improperly, never went to confession and had betrayed Palestine to the infidels.

For the last count of the indictment the blood that had watered Canaan for two hundred years was answer enough. As to the confessional, the accusation emanated from the Dominicans, who were jealous of the Templars confessing to priests of their own order. With respect to the mass it appears that the habits of the Templars were similar to those of the Cistercain monks, who, till the Lateran Council, had not elevated the Host to receive adoration from the people.

The accusation of magic naturally adhered to able men conversant with the East. The head was found in the Temple at Paris. It was made of silver, resembled a beautiful woman and was, in fact, a reliquary containing the bones of one of the 11,000 virgins

of Cologne. But truth was not wanted, and under the influence of solitary, imprisonment, hunger, damp and loathsome dungeons, and two years of terror and misery, enough of confessions had been extorted for Phillippe's purpose by the year 1309.

Many had died under their sufferings and some had at first confessed in their agonies and, when no longer tortured, had retracted all their declarations with horror. These became dangerous and were therefore declared to be relapsed heretics, and fifty-six were burnt by slow degrees in a great enclosure surrounded by stakes, all crying out and praying devoutly and like good Christians till the last.

Having thus horribly intimidated recusant witnesses, the king caused the pope to convoke a synod at Paris, before which the Grand Master, Jacques de Molay, was cited. He was a brave old soldier, but no scholar, and darkness, hunger, torture and distress had so affected him that when brought into the light of day he stood before the prelates and barons, among whom he had once been foremost, so utterly bewildered and confused that the judges were forced to remand him for two days to recover his faculties.

When brought before them again he was formally asked whether he would defend his order or plead for himself. He made answer that he should be contemptible in his own eyes and those of all the world did he not defend an order which had done so much for him, but that he was in such poverty that he had not four-pence left in the world, and that he must beg for an advocate, to whom he would mention the great kings, princes, barons, bishops and knights whose witness would at once clear his knights from the monstrous charges brought against them.

Thereupon he was told that advocates were allowed to men accused of heresy, and that he had better take care how he contradicted his own deposition he would be condemned as relapsed. His own deposition, as three cardinals avouched that he had made it before them, was then translated to him from the Latin, which he did not understand.

In horror-struck amazement at hearing such word ascribed to himself, the old knight twice made the sign of the cross and exclaimed, "If the cardinals were other sort of men he should know how to deal with them!"

He was told that the cardinals were not there to receive a challenge to battle. "No," he said, "that not what he meant; he only wished that might befall them which was done by the Saracens and Tartars to infamous liars - whose heads they cut off."

THE ORDER IS ABOLISHED

He was sent back to prison and brought back again, less vehement against his accusers, but still declaring himself a faithful Christian and begging to be admitted to the rites of religion; but he was left to languish in his dungeon for two years longer, while two hundred and thirty-one witnesses were examined before the commissaries. In May, 1311, five hundred and forty-four persons belonging to the order were led before the judges from the different prisons, while eight of the most distinguished knights, and their agent at Rome, undertook their defence. Their strongest plea was, that not a Templar had criminated himself, except in France, where alone torture had been employed; but they could obtain no hearing and a report was drawn up by the commissaries to the so-called Council of Vienne. This was held by Clement V in the early part of 1312, and on the 6th of March it passed a decree abolishing the Order of the Temple and transmitting its possessions to the Knights of St. John.

There were other councils held to try the Templars in the other lands where they had also been seized. In England the confessions of the knights tortured in France were employed as evidence, together with the witness of begging friars, minstrels, women and discreditable persons; and on the decision of the Council of Vienne the poor knights confessed, as well they might, that their order had fallen under evil report, and were therefore pardoned and released, with the forfeiture of all their property to the hospital. Their principal house in England was the Temple in Fleet sheet where they had built a curious round church in the twelfth century, when it was consecrated by the Patriarch Heraclius of Jerusalem. The shape was supposed to be like the Holy Sepulchre, to whose service they were devoted; but want of space obliged them to

add a square building of three aisles beyond. This, with the rest of their property, devolved on the Order of St. John, who, in the next reign, let the Temple buildings for 10 pounds per annum to the law students of London, and in their possession it has ever since continued. The ancient seal of the knights, representing two men mounted upon one horse, was assumed by the benchers of one side of the Temple, though in the classical taste of later times the riders were turned into wings and the steed into Pegasus, while their brethren bear the lamb and banner, like-wise a remembrance of the Crusaders who founded the found church, eight of whom still lie in effigy upon the floor.

In Spain the bishops would hardly proceed at all against the Templars, and secured pensions for them out of the confiscated property. In Portugal they were converted into a new order for the defence of the realm. In Germany they were allowed to die out unmolested, at in Italy Phillippe's influence was more felt, and they were taken in the same net with those in France. There the king's coffers were replenished with their spoil, very little of which ever found its way to the Knights of St. John. The knights who half confessed and then recanted were put to death; those who never confessed at all were left in prison; those who admitted the guilt of the order were rewarded by a miserable existence at large. The great dignitaries - Jacques de Molay, the Grand Master, and Guy, the son of the Dauphin of Auvergne, the Commander of Normandy, and two others - languished in captivity till the early part of 1314, when they were led out before Notre Dame to hear their sentence read, condemning them to perpetual imprisonment, rehearsing their own confession once more against them.

The Grand Master and Guy of Auvergne, both old men, wasted with imprisonment and torture, no sooner saw the face of day, the grand old cathedral and the assembly of the people, than they loudly protested that these false and shameful confessions were none of theirs; that their dead brethren were noble knights and true Christians, and that these foul slanders had never been uttered by them but invented by wicked men, who asked them questions in a language they did not understand, while they, noble barons, belted knights, sworn Crusaders, were stretched on the rack.

The bishops present were shocked at the exposure of their treatment and placed them in the hands of the Provost of Paris, saying that they would consider their case the next morning. But Phillippe, dreading a reaction in their favour, declared them

relapsed and condemned them to the flames that very night, the 18th of March. A picture is extant in Germany, said to have been of the time, showing the meek face of the white-haired, white-bearded Molay, his features drawn with wasting misery, his eyes one mute appeal, his hands bound over the large cross on his breast. He died proclaiming aloud the innocence of his order and listened to with pity and indignation by the people. His last cry, ere the flames stifled his voice, was an awful summons to Pope Clement to meet him before the tribunal of Heaven within forty days; to King Phillippe to appear there in a year and a day.

WHAT CAME AFTERWARDS

Clement V actually died on the 20th of April, and while his nephews and servants were plundering his treasures his corpse was consumed by fire caught from the wax-lights around his bier. His tyrant, Phillippe le Bel was but forty-six years of age, still young-looking and handsome; but the decree had gone forth against him and he fell into a bad state of health. He was thrown from his horse while pursuing a wild boar, and the accident brought on a low fever, which on the 29th of November, 1314, brought him likewise to the grave. He left three sons, all perishing after unhappy marriages, in the flower of their age, and one daughter, the disgrace and misery of France and England alike.

So perished the Templars; so their persecutors! It is one of the darkest tragedies of that age of tragedies, and in many a subsequent page shall we trace the visitation for their blood upon guilty France and on the line of Valois. They were not perfect men. They have left an evil name, for they were hard, proud, often licentious men, and the "Red Monk" figures in many a tradition of horror; but there can be no doubt that the brotherhood had its due proportion of gallant, devoted warriors, who fought well for the cross they bore. Their fate has been well sung by Lord Houghton:

The warriors of the sacred grave,

Who looked to Christ for laws,

And perished for the faith they gave

Their comrades and the cause;

They perished, in one fate alike,

The veteran and the boy,

Where'er the regal arm could strike,

To torture and destroy;

While darkly down the stream of time

Devised by evil fame

Float murmurs of mysterious crime,

And tales of secret shame.

How oft, when avarice, hate, or pride,

Assault some noble band,

The outer world, that scorn the side

It does not understand,

Yet by these lessons men awake

To know they cannot bind

Discordant wills in one, and make

An aggregate of mind.

For ever in our best essays
At close fraternal ties
An evil narrowness waylays
Our present sympathies;

Echoes each foul derisive word,
Gilds o'er each hideous sight,
And consecrates the wicked sword
With names of holy right.

And love, however bright it burns
For what it holds most fond,
Is tainted by its unconcern
For all that lies beyond.

And still the earth has many a knight
By high vocation bound
To conquer in enduring fight
The Spirit's holy ground.

And manhood's pride and hopes of youth

Still meet the Templars doom,

Crusaders of the ascended truth,

Not of the empty tomb.

----o----

THE QUESTION BOX

THE RITUAL OF A POLITICAL PARTY

Can you kindly instruct me where to locate the ritual used by the National Council of the United States of North America? I have searched through several American histories but can find nothing.

B. D. Y., Nebraska.

The National Council was better known as the Know-Nothing party, though it also was called the American party. As a result of the Kansas-Nebraska controversy in 1854, the Whig party, in the North, split, and such as were not sufficiently opposed to slavery to enter the newly formed Republican party threw in their lot with the Know-Nothings, the National Council of which, in session at Philadelphia Feb. 21, 1856, formulated a platform consisting of twelve declarations the general tenor of which was opposition to aliens and to Roman Catholicism, a constitution, by-laws and a ritual. The objects were formally set forth in Article 2nd of the Constitution, which reads: "The object of this organization shall be to protect every American citizen in the legal and proper exercise of all his civil and religious rights and privileges; to

resist the insidious policy of the Church of Rome, and all other foreign influence against our republican institutions in all lawful ways; to place in all offices of honor, trust or profit, in the gift of the people, or by appointment, none but native-born Protestant citizens, and to protect, preserve and uphold the union of these states and the constitution of the same."

The ritual consisted of three degrees, with obligations and charges. A careful reading leaves one in little doubt as to what already existing ritual served these men as their pattern. This ritual is given in full in American Polities, by Cooper and Fenton, Chicago, 1882, long out of print but still obtainable in old libraries and second-hand book stores.

* * *

DID MASONRY FOUND THE PUBLIC SCHOOL SYSTEM?

DID IT SAVE THE REVOLUTION?

At a round-table discussion among the Masters and Wardens of the lodges of our city recently, a statement was made by an emphatic brother that Masonry founded the public school system of America, and I was challenged for refuting it. I know that Masons have fostered the public schools, as all good citizens should, but I never found mention in history that they were founded by the Craft. Also it was likewise contended that had it not been for the Masonic fraternity the colonists would have lost the Revolution. Granting the valuable and noble assistance rendered by Freemasons are not both contentions too broad?

C. C. W., Nebraska.

Schools of one kind or another, often under church control and parochial in nature, were brought with the first colonists from England or Europe, so that it is impossible to say when a school system began here or by whom it was established. Virginia, started in 1607, left it very much to individuals to secure education in what way they could (the laissez faire principle), but the New Netherlands, as the country was called which lay between the Delaware and Connecticut Rivers, and which was under Dutch control in the years 1621-1674, had a carefully organized polity and saw to it that a school was organized with each and every church. The first real attempt to institute a public system, properly so called, was made in Virginia in the 1770's under the leadership of Thomas Jefferson, of whose Masonic membership no proof has ever been forthcoming. Maryland, South Carolina, Georgia and other colonies followed suit, but it was in New York, and more especially in New York City, that the evolution of the school system became most rapid. In 1805 the "Free School Society" was founded in New York City under the presidency of DeWitt Clinton, afterward governor, a Grand Master and Grand High Priest. This was changed to the "Public School Society" in 1826, and this organization, in spite of vigorous opposition from Roman Catholics, flourished and paved the way at last for a system supported and controlled by public officials. The most prominent founders of our present system were James G. Carter, Horace Mann and Henry Barnard, the last named of whom was appointed the first United States Commissioner of Education in 1867. In almost every part of the country Masons were active in working for the cause of public education (as far back as Benjamin Franklin), but it cannot be said that Masonry founded the system. Consult The History of Education, three volumes, by Frank P. Graves.

It would be an easier matter to prove that the fraternity played a decisive part in the Revolution, because many lodges, and lodge members (more particularly among those working under "Antient" charters) were among the most prominent patriots and patriot forces of the time. A number of brethren are now at work sifting the old records and piecing the story together. When their labors are completed your second question can be given a categorical reply, but not before. Until then we must be content to say that many lodges and many Masons played a great, and in some cases a decisive, part in the memorable struggle. On both your questions consult History of Freemasonry in the State of New York, by Bro. Ossian Lang, New York, 1922.

* * *

WHEN THE MOTHER SUPREME COUNCIL WAS ORGANIZED

Please inform me when the Supreme Council of the Scottish Rite was organized and by whom.

Y. L., Indiana.

The Ancient and Accepted Scottish Rite is an assemblage of degrees fashioned during the eighteenth century as an addition to the three degrees comprising Ancient Craft Masonry, now generally called the Blue Lodge. The Mother Supreme Council of the Scottish Rite, as we know it, was organized at Charleston, S. C., May 31, 1801, by John Mitchell and Frederic Dalcho.

The Grand Consistory of Sublime Princes of the Royal Secret in Paris had given to Stephen Morin a patent to carry the Rite of Perfection, as the assemblage of degrees was then called, to America, which he did, and afterwards granted authority to others to carry on the work. The line of descent is as follows: Morin, Henry Francken, Moses M. Hayes, Barend M. Spitzler and John Mitchell, the last named receiving his patent April 2, 1795. Mitchell granted a commission to Dr. Frederic Dolcho May 24, 1801, and these two took the lead in forming the first, or Mother, Supreme Council. Your own state lines in the territory governed by the Northern Supreme Council, organized in 1813; your first Lodge of Perfection was organized in Indianapolis May 19, 1865, and your first Consistory at same place and time. You may be referred to Albert Pike's Historical Inquiry in Regard to the Grand Constitution of 1786, published by the Supreme Council, Southern Jurisdiction, at Washington, D. C., in 1872 and again in 1883.

* * *

ON THE MAKING OF SPEECHES IN LODGE

While you are at it I wish you would give me a steer about speech-making. On the night I got my Third I made a short speech at the request of our excellent W. M. Since then the brethren have pestered me to do some more talking. But I am green, as a Mason, and double green as an orator. Please give me a hint or two about this business.

K. A., Georgia.

If you express your thoughts as forcibly as you make known your wants, you should have no trouble in an art that is well within reach of any man of average ability. The main thing is to have a purpose, for in a speech it is the object that counts more than the subject; aimlessness, and a mere display of one's efforts at eloquence, is a prime offense, especially among busy men who are not much interested in watching a speaker pile up useless adjectives; but if a man goes after a verdict, shows that he means business, and doesn't rest until he gets some good accomplished, he can safely let oratory take care of itself. Have something definite to say and say it as sincerely as you can, that is the recipe. All the tricks and embellishments can be learned afterwards. A speech is properly a piece of human engineering the purpose of which is to effect certain changes or make needed adjustments. Being a form of work it is never an idle display, and he is the best speaker who gets the most done. For that reason a lodge speaker should, by preference, deal with problems in his own lodge. If his brethren lack in charity he should make them ashamed; if they are unsociable he can warm their spirits; if they act un-Masonically he should rebuke them; ever and always his aim is to make Masonry prevail. Whatever material is found to be effectual for such a purpose is good for a speech-maker, be it drawn from the ritual, Masonic history, philosophy, jurisprudence, present day Masonic activities, what not. Don't be afraid to speak right out. "One burning heart sets another on fire." If you are allotted fifteen minutes use only twelve. Speak distinctly, deliberately, head up and mouth open, and talk to your brethren as if there were but one man present. Above all things don't drag in a lot of so-called "funny stories" by the nap of the neck; if you feel obliged to use humor let it come instinctively and as a happy surprise. The right kind of speech-making is a thing a wise Worshipful Master will develop in his lodge; it means life and power for the brotherhood. In the old days the Master gathered his workmen about him and all conferred together, so should it be among us who work in a great Craft confronted by tasks "greater than the Twelve Labors of Hercules."

* * *

WHEN THE GROTTO WAS LAUNCHED

Can I get a history of the Grotto ? When and by whom was it organized?

B. K. T., Minnesota.

You will find an excellent account of the Grotto in Mackey's Revised History of Freemasonry, edited by Robert I. Clegg, chapter 108, beginning on page 1984. The organization began in Hamilton Lodge, No. 120, Hamilton, N. Y., in a local committee formed for fun and frolic, named Fairchield Deviltry Committee, after its moving spirit, Brother LeRoy Fairchild. The presiding officer was called the "King Devil." The first formal organization was made on the evening of Sept. 10, 1889. So successful was this fun society that a ritual was worked out by two very brilliant men, Prophets R. R. Riddell and George Beal, and this was continued, with some revisions and additions, when the Supreme Council of the Mystic Order of Veiled Prophets of the Enchanted Realm was founded, June 13, 1890, with Bro. Thomas L. James, New York City, as Grand Monarch. The charter for the first Grotto was granted to the brethren at Hamilton, who first chose the name Druid Grotto, No. 1, but afterwards changed it to Mohanna Grotto. From that time until now this Order has grown rapidly and is now often called by the sobriquet, "the Blue Lodge Shrine."

* * *

INDEPENDENT ORDER OF ODD FELLOWS

When was the Independent Order of Odd Fellows organized, and where ? Was it started by Masons ?

L. B. T., Ohio.

There is a good deal of uncertainty as to the pedigree of this noble organization, for it began in very humble fashion and long ago, so that nobody among its pioneers anticipated its great growth or long and honorable career. Early records were lost and traditions became confused, but it is usually supposed that the first lodge of Odd Fellows was Loyal Aristarcus, No. 9, meeting in London, organized in 1745, which was twenty-eight years after the organizing of the First Grand Lodge of Freemasons. There is an old story to the effect that Odd Fellowship was launched by a number of disgruntled London Masons in 1730 or 1740, largely for convivial purposes, but of this we cannot be certain, though we can be reasonably sure that the same ground swell of interest in secret fraternities which brought about the revival of Masonry and caused its so rapid spread over Great Britain and Europe, was also responsible for the birth of Odd Fellowship. The founder of Odd Fellowship in America, where it has reached its largest proportions, was Thomas Wildey, who came to Baltimore in 1817, bringing with him a zeal for the Order developed in his native city of London, where he founded a lodge and presided over it for three years. He, together with John Welsh, a brother member, issued a call for a meeting. They, with those who responded, organized a new lodge at Baltimore, April 26, 1819, with Wildey in the chair. It was thus that he began his labors, for which he never lost his enthusiasm until at last he saw founded the "Grand Lodge of Maryland and the United States, Independent Order of Odd Fellows," with himself as the first Grand Master. You will find a brief account of Odd Fellowship in the Encyclopaedia Britannica, Eleventh Edition, Vol. XIX, p. 996; and also a very readable survey in the Cyclopaedia of Fraternities, by Albert C. Stevens. For a detailed account see "The Complete Manual of Odd Fellowship, its History, Principles, Ceremonies and Symbolism," privately printed, 1879. If you go into the subject at length why not contribute an article ? It would be welcome.

* * *

MASONIC INDELIBILITY

I have a friend who has voluntarily, and while in good standing, withdrawn from the Order. He says he now no longer feels under any obligation to keep our secrets. I tell him he is as much under obligation as ever. Am I right?

A.W.S., South Carolina.

You are most surely right. Certain obligations voluntarily accepted by your friend had nothing whatsoever to do with his continuing in formal membership, but rested on his honor as a man as long as he may live. It is just as immoral for him to violate his solemn word now as it was before. In this sense the old saying, "Once a Mason, always a Mason," is literally true, a fact long ago recognized and imbedded in the phrase "Masonic Indelibility." During the anti-Masonic craze of the past century a few men gained notoriety by becoming "Renouncing Masons"; the general contempt with which these traitors came to be regarded by the public shows that the profane as well as initiate accept the doctrine of Masonic Indelibility as sound and right.

----o----

CORRESPONDENCE

TWO CORRECTIONS CONCERNING TEXAS ITEMS

In your issue of May, 1923, you have two articles in which Texas is spoken of, and in each there is a slight mistake, possibly of not much importance. In the article by P. G. Tyler, the date of the first meeting of Holland Lodge, in Houston, is given as "October, 1837." This error is a natural one, on part of anyone getting their

information from "Ruthven's Reprint of the proceedings of Grand Lodge of Texas, 1837-1858."

When Brother Ruthven - then Grand Secretary - printed his books in 1860, he gave as a preface a sketch of the organization of Holland, No. 36, and in it the record reads October. As the sketch was written by Brother Anson Jones, some twenty or more years after the meeting, and was largely from memory, he may have written October. However, the correct date was Nov. 8, 1837. This I give from the minutes themselves, which are in our possession. The three bodies in Houston, lodge, chapter and commandery, are fortunate in that each has its original minutes complete from the first meeting. Although they have lost by fire their first charters, paraphernalia, etc., the minutes were saved by reason of the secretaries having them at their homes at dates of the fires.

The second item is on page 156 under heading “Twenty-six Jurisdictions Use the District Deputy System." The question asked was regarding the use "of the District Deputy Lecturer system." Texas is included in the list. This is somewhat in error. We have District Deputy Grand Masters, but they are not by reason of said appointment, "Lecturers." Brother Tyler on page 153 practically tells how the work is disseminated. We have a Committee on Work of five members, one elected each year for five years. No member can immediately succeed himself.

This committee at their annual meeting - which is immediately after the Grand Lodge closes, issues certificates for proficiency to such as have successfully stood examination. These certificates are for one, two, or three years. The holder is authorized to teach in a specified district, but the lodges can invite any certificate member in the district to lecture. Every district has a number of certificate holders. In some lodges it is the unwritten law that its officers must hold certificates, so that in our cities we have twenty-five or more. Houston at present has forty-two. Last December the committee at Waco issued 833 certificates of which 251 were for the first time.

Many certificates are held and renewed from time to time by brethren simply as a matter of personal gratification, although many of these are "stand-by workers" in all degrees and orders. Our chapter and council has the same system for teaching the work. Their committees meet immediately preceding the Grand Bodies.

J. C. Kidd, Texas.

* * *

"WHEN PA JOINED THE LODGE"

The request of H. F. M., in the August BUILDER, for the poem, "When Pa Joined the Lodge," has been responded to by a number of brethren, whose exhibits, though they are very much in the spirit of the subject, do not bear that title. Brother George Hopper Smith, Cleveland, Ohio, sent in the following, which is copyrighted:

WHEN FATHER RODE THE GOAT

The house is full of arnica,

The mystery profound

We do not dare to run about

Or make the slightest sound;

We leave the big piano shut

And do not strike a note

The doctor's been here seven times

Since father rode the goat.

He joined the lodge a week ago -

Got in at four a. m.

And sixteen brethren brought him home

Though he says he brought them.

His wrist was sprained and one big rip

Had rent his Sunday coat -

There must have been a lively time

When father rode the goat.

He's resting on the couch today

And practicing his signs -

The hailing sign, working grip,

And other monkey-shines;

He mutters pass-words 'neath his breath

And other things he'll quote

They surely had an evening's work

When father rode the goat.

He has a gorgeous uniform,

All gold and red and blue

A hat with plumes and yellow braid,

And golden badges, too.

A sword of finest tempered steel;

Hilt set with precious stones.

He says this par'phernalia

All come from Pettibones.

This goat he leads what "Teddy" calls

A very strenuous life,

Makes trouble for such candidates

As tackle him in strife.

But somehow, when we mention it

Pa wears a look so grim

We wonder if he rode the goat

Or if the goat rode him.

Brother William B. Sayer, New York City, has given us the use of a fetching poem written by his wife, Caroline B. Sayer, published in the Grand Lodge Year Book of New York State in 1922:

WHEN WILLIE'S DAD JOINED THE MASONS

When dad was dressin' to join the Masons,

It was one night last week,

I know all the things he done,

'Cause I stood by the keyhole to peek.

He washed an' shaved hisself up slick,

An' put on a new pair of socks

He felt his muscle an' kept mutterin' some words

I wonder if they give 'em hard knocks.

I sneak down stairs to the pantry,

An' put two lumps of sugar in my coat,

An' I slid 'em in dad's pocket

So he'd have 'em to feed the goat.

I hope that goat don't hurt my dad

I hope they don't make him walk on live coals,

'Cause ma'll be mad as the dickens,

If he burns them silk socks full of holes.

Next mornin' I asked dad if they treated him rough

And he just shook me by the han'

An' said, "My son, you must be a Mason

When you become a man."

It is probable that neither of these is the poem asked for. Can you help us out?

----o----

YE EDITOR'S CORNER

A man is never dead until he is buried.

* * *

Brother McNairn's article on Goethe published last month has been very highly spoken of.

Here is a puzzle picture. See if you can discover the man's religion. It happened in the Hotel Clark, in Los Angeles, (you know the place). A stammerous excitable guest rushed to the desk: "Here please send this suit out in a hurry and have it creamed and blessed!"

* * *

A friend wrote of THE BUILDER that "it is neither radical nor conservative but sane and it is intelligent without being highbrow." We may possibly not deserve these fine words but they nevertheless express our ideals.

* * *

How do you examine visitors ? Customs differ so much in various parts of the country that it would be worth while to publish a report of typical methods. Won't you speak up for your lodge ?

* * *

A brother has submitted this question: "What is the greatest danger now facing Freemasonry?" What would be your reply?

* * *

The bricklayer glanced wearily at his platinum wrist watch. "An hour has gone by," he muttered to himself, "it's time to lay another brick." Oh, hum! Thus says The Country Gentleman.

* * *

"And I would urge upon every young man, as the beginning of his due and wise provision for his household, to obtain as soon as he can, by the severest economy, a restricted, serviceable and steadily - however slowly - increasing series of books for use through life; making his little library, all of the furniture in his room, the most studied and decorative piece; every volume having its assigned place, like a little statue in its niche, and one of the earliest lessons the children of the house being how

to turn the pages of their own literary possessions lightly and deliberately, with no chance of tearing or dog's ears."

John Ruskin.

The Builder Magazine

November 1923 - Volume IX - Number 11

TABLE OF CONTENTS

FRONTISPIECE - F.H. LITTLEFIELD

PRESENT DAY TENDENCIES AND DANGERS IN FREEMASONRY - By Bro. Louis Block, Iowa

STANDING FOR DEFINITE THINGS - By Bro. George H. Dern, Utah

THE STORY OF FREEMASONRY IN NEW JERSEY - By Bro. Ernest A. Reed, New Jersey

THE LOST WORD - By Bro. Arthur C. Parker, New York

THE GRAND MASTER OF ENGLAND - By Bro. Dudley Wright, England

GREAT MEN WHO WERE MASONS - LOUIS KOSSUTH - By Bro. Geo. W. Baird, Dist. of Columbia

THE CABLE TOW - By Bro. Henry Taylor, Missouri

THE STUDY CLUB - Chapters of Masonic History - Part VII, Freemasonry and the Gild System - By Bro. H. L. Haywood

IN WHAT SENSE INFALLIBILITY IS CLAIMED FOR THE POPE

EDITORIAL

Introducing Bro. F. H. Littlefield

Salutatory

A Temple of Light

THE LIBRARY

A Valuable Contribution to Masonic History

A Book of Knowledge and Wisdom

THE QUESTION BOX

Masonry's Oldest Recorded Date

Luther Burbank a Mason

Grand Lodge Statistics

The Democracy of Death

"If Within the First Square or Angle of My Work"

Secrecy as Regards Lodge Business

CORRESPONDENCE

Musical Setting for "Every Year"

The Scottish Rite in the Hawaiian Islands

Magnus Johnson Not a Mason

Secretary for Fifty-two Years

Scottish Rite Fees in China

YE EDITOR'S CORNER

----o----

Present Day Tendencies and Dangers in Freemasonry

By Bro. LOUIS BLOCK, P.G.M., Iowa

We are living in an age when it takes but little urging to spur a man to follow Paul's scriptural injunction to "Prove all things". In fact, there never was a time when people were so ready to submit all things "the acid test" even going so far as to jump at conclusions, and discard a thing before the test is half done.

Not only are materials, machinery and methods being tried in rapid succession, but the probe is being pushed into parties, governments, societies, institutions, churches and fraternities. Nor can the Masonic institution hope to escape trial along with the rest.

Has Masonry today any real excuse for its continued existence?

Has it any solution to offer of the trying problems that vex and harass not only the individual soul, but the soul of the world as well, till one questions whether the game is worth the candle, or life worth living at all?

Masonry can no more escape standing up to answer this question than can any of the rest of human institutions that the modern world is putting on trial.

Nothing does us quite so much good as to now and then take stock of our institutions, to find out what they mean, and what they really stand for.

To do that we must go back to first principles. We must dig down to the foundation and find out upon what the thing is bottomed. The world just now is showing a perfect passion for this sort of thing.

In the field of religion a great controversy is raging between the "modernists" and the "fundamentalists". The former are for a freer interpretation, for the loosening; of creedal chains, while the latter claim that in going back to the ancient creeds they have gone down to the foundation, although one is often tempted to wonder whether the true Foundation does not lie far deeper than all the clashing creeds in a Great Life and a Great Love that gave birth to a new Commandment, requiring not so much that we have belief, but far more that we love one another.

Let us now go down to the foundation of Masonry, and find, if we can, upon what sort of footing our building is based. We have been taught from time immemorial that the design of the Masonic Institution was to make its votaries wiser and better and consequently happier, that we should receive none knowingly into our ranks but such as were moral and upright before God and of good repute before the world. This was on the theory that such men when associated together would naturally seek each other's welfare and happiness equally with their own. In order that they might not become weary in well-doing it furnished them with a great common platform upon which they might "meet upon the level, act by the plumb, and part upon the square." It obliged them to that great "Religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguished; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance."

That, we must all admit, is just about the broadest creed to be found in all history, and it is upon the broad foundation of this "Ancient Charge" that our beloved Institution is based. It is upon such a foundation and in the spirit of Him, who said "My Father

worketh hitherto, and I work" that we are taught to labour incessantly, making a persistent and proper use of the Trowel, an Instrument used for the "noble and glorious purpose of spreading the cement of brotherly love and affection, that cement which unites us into one sacred band or society of friends and brothers among whom no contention should ever exist, but that noble contention, or rather emulation, of who best can work and best agree".

The question is whether an institution so conceived and so founded has any part to play, any worthwhile function to perform amid the perplexities that pursue us at this present day.

Let us see.

But first let us take a look at modern life. What's the matter with it? Very, very much.

In the first place, we have allowed the plain and simple life of the pioneer days to drift into a thing so infernally intricate, so infinitely involved, so confoundedly complex, that the human mind stands appalled at the thought of it. No longer are our wants few, and plain and simple, but many and multiplex. We want so many things in such great variety and in such quick succession that half the time we don't know what we want. Our houses, our minds and our lives are so gorged with many things that we are able to digest and assimilate scarcely any of them. From the cradle to the grave it is the same. Our children have it put upon them early in life. Where once a little sister cuddled a rag-doll to her heart, she must now perforce pet a Parisian puppet festooned with fashionable furbelows. Little Bobbie must be denied his hobby-horse and must get mixed up in a meccano set. Where once the little red school house did the business we now have the kindergarten, the primary school, the secondary school and the high school, and these with all sorts of fads and frills fastened upon them. We must get into everything, and have everything, and "put on" a whole kennel full of "dog", even if we have to cheat our creditors and betray our friends to do it. A mortgage goes on the home so we can grab a graphonola, an auto, or a radio. Corned beef and cabbage have given away to camembert and caviar. Dad can no longer sit down to "supper" in his shirt sleeves, but must climb into dress

clothes before he can be "served with dinner". We no longer dare to have a plain and simple bellyache, but must get along with gastritis, or colitis, or appendicitis. We dare not even go simply and: plainly crazy, but must be cursed by a "complex". And when at last it comes to the matter of making an escape from this mundane sphere we realize that the simple business of dying has become so elaborate a piece of procedure, that it were far cheaper had we kept walking around instead of trying to meet the "mortician's" bill. Once we might have been simply and plainly planted by an under taker, but "them days is gone forever!"

WE LUST FOR SPEED

In the midst of all this and making the muddle worse, we have been bitten by the speed-bug, and have fallen a victim to the skidding-sickness. We have developed a perfect passion for rapid motion. Nothing can go fast enough to suit us. Express trains rush us from Chicago to New York, ocean greyhounds scoot us from New York to London in a few short days, and high-speed cars hurl us to hell in a jiffy. We can't be patient or deliberate about anything. We are rabidly restless and can't bear to sit still. We must keep in motion. "Where do we go from here?" is the common cry. "We don't know where we are going, but we are on our way!" We want what we want when we want it. Ready-built houses and ready-to-wear clothing are the rule. We are willing to wait for nothing. Everyone is on the jump. We hurry here and there, chasing first this thing, and then that, darting about like wild water-bugs at a sewer's mouth. We are ready to "try anything once", and always crazy to try something new. When jazz fails to give us joy, then our madness manifests itself in the Marathon dance.

Realizing that something is wrong society tries to find a cure in new laws. Then we have such perfect pestilence of law-making that humanity heaves a great sigh of relief the moment Congress or the Legislature adjourns. We have too much government in business and far too little business in government. We have a cataclysm of class-legislation, each crowd crazy to hog things for its particular class, and "to hell with the other fellow". We have a whole raft of radical legislation, and less respect for law than ever before. Russia may have her Soviet slaughters, but poor America, God pity the day! has her Mer Rouge murders and her Herrin massacres. These things menace

the land with dissension and disunion, disruption and disaster, with everything that divides and destroys.

And what have we as Masons to do with all this? What can we do about it?

Well, in the first place, we can awake to a realization that it is high time we no longer rested content with a mere recitation of our ritual, rules and regulations. That there is coming to us, now as never before, a clarion call to promptly and persistently put our precepts into practice. To realize again that

"A man of words and not of deeds,

Is like a garden full of weeds."

For Masonry, from time immemorial, has been ever sternly and soberly and seriously conservative and never riotously radical. Masonry has always had in her heart a withering contempt for things frantic and foolish, and has ever firmly stood for these things that make for stability and order, for strength and establishment.

WHAT DOES MASONRY STAND FOR

The trouble with far too many of us is that we don't know what our Masonry really stands for.

How many of us, I wonder, have ever truly realized that when the Master in the East has charged us saying "In the State, you are to be a quiet and peaceful subject, true to

your government and just to your country. You are not to countenance disloyalty or rebellion, but patiently submit to legal authority and conform with cheerfulness to the government of the country in which you live", there was then and there laid upon our shoulders the performance of a duty as sacred, as solemn and as binding as anything contained in the obligation taken at the altar?

We cannot practice our Masonry until we have first learned to know it. Once we have learned to know it we will clearly see that there is not one of our modern perplexities but what can be solved by a faithful application of Masonic principles and precepts.

But there can be no salvation if the principles are merely preached and practised. Yet if they are practised untold good will be done.

It would simply transform the world, if, for a single year, each and every one of us would simply live up to our ancient religion "to be good Men and true - Men of Honour and Honesty."

If we are the sort of men we have prided ourselves upon being the sort who seek each other's welfare and happiness equally with our own, we will help one another to know what our Masonry means - do this by admonition, discussion, debates, study and lectures. Here is where our study clubs, our research societies and our service associations come in.

But above all else we must help each other to live the life, in the shop and the market-place, in the office and the factory, in the home and on the street, so that the blessed influence of "good men and true" may be met with everywhere.

For at the bottom the fault of the present state of things is not legal or economical, but personal and individual. It is not the system that is wrong, but the men who run it. It's high time we quit blaming a system for our own shortcomings.

"The fault, dear Brutus, is not in our stars,

But in ourselves, that we are underlings."

Our Republic is "one made of many" and if each one of the many does his duty then, and only then, will the "Temple of our Liberties" endure. It will not do for any one of us to wait for the other to do his duty. Each one must be up and doing, acting of his own volition, sweeping before his own door, hosing his own row. It is the old question of Hiram Abiff over again; the question of individual moral responsibility, of individual fidelity, regardless of personal loss or sacrifice.

There is no need for new laws, new systems, new forms of government. There is a crying need for plain old-fashioned individual performance of duty.

"Honour and Fame from no condition rise,

Act well your part - there all the honour lies!"

Otherwise all our preaching of precepts, all our ritualizing, will be as

"A thing full of sound and fury,

Signifying nothing."

Masonry has a glorious gospel, as we her votaries well know, but glorious as that gospel may be, there is another far more vitally important and that is the gospel of the individual Mason as shown in his individual life.

"THE GOSPEL ACCORDING TO YOU"

"There's a sweet old story translated for man,
But writ in the long, long ago-
The Gospel according to Mark, Luke and John-
Of Christ and His mission below.

Men read and admire the gospel of Christ,
With its love so unfailing and true;
But what do they say, and what do they think,
Of the gospel according to you?

'Tis a wonderful story, that gospel of love,
As it shines in the Christ-life divine;
And, oh, that its truth might be told again
In the story of your life and mine!

Unselfishness mirrors in every scene;
Love blossoms on every sod;
And back from its vision the heart comes to tell
The wonderful goodness of God.

You are writing each day a letter to men;

Take care that the writing is true;

'Tis the only gospel that some men will read-

The gospel according to you."

THE MENACE WITHIN

When a candidate seeks admission into our fraternity we compel him to sign a petition in which he solemnly states that "he is prompted to solicit this privilege by a sincere wish of being serviceable to his fellow citizens".

Is that pure "bunk", or does it really mean something?

We are prompted to put this question by reason of the fact that there have arisen in recent years a number of organizations pretending to be Masonic that are anything but serviceable to mankind.

They pretend to be "Masonic" by reason of the fact that they permit no one to join them who is not a Master Mason because of the fact that their membership is composed of Masons only, the thoughtless Mason and the uninformed non-Mason, alike, conclude that these societies are Masonic, despite the fact that none of them have been either recognized or ratified by any governing Masonic body.

They are thus practically parading under false pretences and practising a fraud upon the innocent and unwary, thereby putting Masonry in a false light before the world.

We say parading advisedly, for their votaries seem set upon strutting the streets clad in gay, gaudy and garish garments, flaunting flaming banners, tearing the public peace to tatters with the blare of the trombone and the boom of the bass-drum.

Seeing which the citizen on the sidewalk cries, "See, there go the Masons!" The Masons, forsooth! These devotees of dazzle and din!

And the newspapers, who hate things hidden, to whom nothing secret is sacred, who persecute privacy and pray to the god of Publicity, help him to believe that Masonry is just that!

And, my brethren, unless we are awake to the danger that threatens us, Masonry is apt to degenerate into just that.

These institutions are growing in number. The other day the writer counted up fourteen of them. Grand Masters and Grand Lodge Correspondents have assailed them in no uncertain terms, and not without reason, for they are a real menace to Masonry.

They could gain no lasting foothold among men were it not for their pretended holding of a Masonic certificate of good character. In the past, to say that a thing was "Masonic" was to certify to its high standing. The story of Masonry's devotion to the great doctrines of friendship, morality and brotherly love, of the relief of the down-trodden and distressed, and her dispelling of the darkness of ignorance by the light of truth, has placed her upon the topmost pinnacle in the esteem and respect of men. These "side organizations" well know this, and they seek to slip into places of power and influence by means of their alleged Masonic passports. But unless this menace is soon curbed, the day is not distant when a certificate of Masonic membership will have lost all its meaning and value.

These nefarious organizations are a menace to Masonry in many ways.

One of the queer things about them is that the zealots who espouse the cause of these side organizations seem to have so little respect or reverence for the very institution, membership in whose ranks they make a prerequisite for joining their own order. Their candidate chasers invade the sanctity of the lodge room, interfere with the workers, make the candidate feel that the degree work is but of passing importance, a matter of mere incident on the way to the "real thing". Treating the Blue Lodge degrees as mere stepping stones, they tread beneath ruthless feet the beautiful flowers of the ritual, in a mad effort to rush the candidate into their fold. Before the apprentice is dry behind the ears he is harangued and pestered, brow-beaten and bulldozed, into joining their gang and "having a good time". The immemorial dignity and decorum of the lodge is disturbed, its noble lessons and high doctrines are discounted and disparaged, its high ideals are trailed in the dust, and the bewildered candidate comes to think that the Order exists for frivolity and not for service.

MASONRY IS SANE, STEADY, SOBER

Now Masonry has endured down the ages, solely because of its serious and earnest character, because of the sane, steady and sober quality of its aims and ideals. These "side-orders" strive to slur over all these and to substitute in their place a silly seeking for pleasure and a light-headed lust for excitement. Their rituals far too often savour of vulgarity and their horse-play verges at times even upon the obscene.

It is upon this sort of thing that these side-orders seek to have set the stamp and seal of Masonic approval, and we seem content to stand complacently by and let them get it.

They drag their "politics", their petty piques and quarrels, their disappointed ambitions to have high-sounding titles, and wear resplendent robes, into the sacred precincts of the lodge-room, disturb the work of the builders and destroy the peace and harmony of the Craft.

The sort of men who are won to the Order by this sort of thing do it no good, for they are not worth having - are not fit material for the building "of the house not made with hands, eternal in the heavens".

Time was when Masonry was known as "a system of morality veiled in allegory". If this thing is not checked, how long will it be before it comes to be called a frenzy of frivolity, fed by folly"?

These "side-orders" scatter Masonry's force. They lower its aims and purposes, destroy its ancient dignity and blur the vision of its lofty ideals. They tend inevitably to wreck its power and influence by destroying its solidarity, and threaten to take away wholly its power to serve mankind.

We are coming to have far too many "play-grounds in Masonry", too much of a rush for "refreshment" in an institution anciently dedicated to "labour". Masonry is in a mighty poor business when it feeds modern society's already overwrought passion for passing pleasures. If there ever was a day when men needed to quit dallying with delights and attended to business, it is now. For the popular call nowadays seems to be for the man who will be "a good fellow", who will forget his business, let it slide, and in the end make of himself an object of Masonic charity.

We are taking far too many men into the Order who do not know what an earnest thought means, and who care less. Far too many who have neither the brains nor the desire to seek back of the symbol to the great idea thereby symbolized. These men lie within the belly of the Order like leaden lumps that will not be digested, and they are not an asset, but a liability.

And it is these very "side-orders" that lure these light-headed liabilities within our fold-bad cess to them! and at a time when, God knows! we don't need them, but do need earnest men.

If by any chance this mushroom growth of these Masonic side-shows results in any way from a reaction against a humdrum and lifeless recital of the ritual by mechanical Masons who have no idea of the meaning of the words that glide so glibly from their lips, then the remedy is not far to seek.

For, as Brother Weston of Vermont has so clearly pointed out, all the lodges need to do is to make the ritual interesting by means of lectures, readings, discussions and debates, tending to make its meaning clear; for a man simply cannot put life and force into the words he utters unless his soul is first set all aglow with their meaning.

That immortal meaning is there, hidden, buried, concealed within the ritual, and our very salvation depends upon our working it out.

Perhaps if we will do this we will be pouring Paris-green upon these parasites.

But if that doesn't work we may need a new set of Masonic police regulations that will put these bums in the bastile where they belong.

----o----

Standing for Definite Things

By Bro. GEORGE H. DERN, P. G. M., Utah

Bro. Dern, a Nebraskan by birth, was made a Mason at Salt Lake City, in Utah, in 1897, and received the high honour of the Grand Mastership in that jurisdiction in 1913. Readers will recall a memorable article of his in THE BUILDER, December, 1921, on "Monitorial Symbolism of the Third Degree and its Application to Every Day Life"; a comparison of that fine piece of interpretation with the discussion below will show how full-orbed is his comprehension of Freemasonry. An explanation of why the Towner-Sterling Bill did not pass was contributed to THE BUILDER, May, 1923, by Bro. Senator Simeon D. Fess; in the same number appeared a report of the attitude of Grand Lodges toward that bill. In connection with these studies the reader should review the special Public School Number of August, 1922.

Doubtless it has occurred to many Masons as somewhat strange that Masonry generally throughout the United States has until lately been advocating a specific piece of legislation, namely the Towner-Sterling Bill. Perhaps some good brethren may think this a violation of the section in most if not all Masonic codes which provides that "the discussion of political, sectarian or other subjects not strictly of a Masonic character is prohibited in every lodge in this Grand Jurisdiction." In the hope of clearing up any such doubts or misgivings the following observations are presented:

It sometimes happens in the lives of men that they are in the midst of a great change or evolution without realizing it. They are so engrossed with their immediate personal affairs, so bound by custom and established routine, or regard their old views and opinions as so obvious, that they do not see or comprehend the big movements that are carrying mankind along with them. When such tendencies become perceptible they may be deplored by persons of a conservative cast of mind who venerate the past as the repository of all wisdom and are shocked when "God lets loose a thinker in the world" who proposes something new to meet new conditions. But progress is the law of all nature, and the world moves forward, not backward, despite our puny efforts to check it.

There are signs of a change in the attitude of Freemasonry. Those of us who have been Masons long enough to have become thoroughly indoctrinated know that it has

always been deemed improper to commit Masonry to any specific program except the program of brotherly love. It has been the rule that in all public matters Masons, though imbued with and guided by Masonic precepts and ideals, should act as individuals, each according to his own judgment, and never as a united organization.

MASONRY SHOULD STAND FOR DEFINITE THINGS

During the past few years, however, many Masonic leaders have been laying particular stress upon the necessity of Masonry standing for definite things, and presenting a united front in advancing those things. Very many Masons who do not pretend to be leaders in the Craft complain that it is hard for one who is not an officer to keep up an active interest in Masonry because we do not stand for anything concrete. They say that merely coming to lodge and seeing the same old degrees conferred over and over and over again be comes tiresome to a man with an active intellect; that for gathering in social functions to reiterate what fine thing Masonry is and what fine fellows Masons are does not result in any real accomplishment, and that we ought to be more than a mere mutual admiration society; that Masonry is a great, big, clumsy animal that does not know what to do with itself nor how to use its strength.

The average Mason will readily agree with these sentiments; but as for having Masonry stand for definite things, that is a delicate matter and must be handled discreetly. The oldtimers who put in our codes the provision that political, sectarian or other subjects not strictly of a Masonic character should not be discussed in lodge were very wise, and assuredly it is not proposed by anybody to abandon that time honoured policy, upon which our fellowship rests, and which is our strength and support.

About strictly Masonic principles there can be no difference of opinion among us, and they may be safely discussed with the utmost freedom, as well as their application to our every day problems. But when we get into public questions we at once plunge into controversial matters, about which Masons will differ as widely and as violently

as outsiders. I cannot attack a man's pet opinions without hurting his self-esteem, and when I do that I make him angry. If I assail his political or religious beliefs he gets just as angry as he does when I make slighting remarks about his children or his automobile. Our opinions are our property, and the most natural thing in the world is to defend what belongs to us, and to resent any attempt to destroy or belittle it. For example, suppose someone in a Masonic meeting should undertake to make a speech against the protective tariff, which many good Masons sincerely consider as sacred as the holy Grail. Immediately peace and harmony would beat a hasty retreat, and the meeting would blow up with a loud report. Suppose we should declare against the right of working men to strike. Many good, sincere Masons might think such a declaration right and proper, whilst many other equally good and sincere Masons would regard it as a vital blow at their fundamental human rights. And so our unanimity and concord would vanish, and we should speedily be divided into wrangling, jangling cliques and factions. Clearly we must be careful to do nothing that might destroy us from within.

WE DON'T WANT MASONRY TO RUN THE COUNTRY

But the danger of disintegrating Masonry itself is not the only objection. We do not want to see Masonry, as an organized body, undertake to run the whole country, any more than we want to see the Roman Catholic Church or the Ku Klux Klan run the country, because it would be unamerican. In a democracy all the people should rule, not a select class or sect, even though that class be so high-minded a body of men as the Masons. Furthermore, no organization whose sessions and deliberations are secret, as ours are, has any right to try to dominate public affairs, because "popular government moves in the light of day, not in dark and secret places; it appeals to the whole mass of people for support, not merely to the members of a particular society; and it values power only for public ends, not for the aggrandizement and glorification of any single institution." And so it would be a gross perversion of our lofty pretensions as upright, liberty-loving Americans if we were to organize as a national body for the purpose of dictating or controlling the affairs of the nation, no matter how pure our intentions might be.

However, it is a proper function of Masonry to fight against other organizations doing this very thing, and that is one of the reasons why Masons are always interested in progressive educational legislation; but let us be very careful about building up a powerful machine that would be certain sooner or later to abuse its power.

And so this suggestion of standing for something definite has its pitfalls, and we cannot afford to be too definite. Or perhaps it would be better to say we ought to be very definite in limiting the scope of our united action. But there are plenty of things in the fundamental Masonic principles that have a direct and broad public significance, and in the support of which all Masons can afford to unite and battle side by side.

As Masons we are seekers after Light-that is, knowledge, wisdom, enlightenment. If Light is good for us it is good for everybody, and we can engage in no greater work than the diffusion of Light amongst all the people - that is, public education. So when Masonry interests itself in education it is interesting itself in a subject that is not and should not be political in the sense of being controversial; a subject that is not and should not be sectarian, and never will be so long as Masons can prevent it; a subject strictly of a Masonic character, since it is of the very essence of Masonry.

Moreover, one of the primary teachings of Freemasonry is good citizenship, and we have not only a right but a duty to be interested in anything that promotes good citizenship. What is the real purpose of our free public school system but to train the children for citizenship? What other justification is there for taxing me to educate my neighbor's children?

So there you have the syllogism:

Masonry stands for good citizenship.

Education promotes good citizenship.

Therefore, Masonry stands for education.

He would be a captious critic indeed who would deny a Masonic lodge the right to discuss public education, or even a single concrete phase of it, as expressed in a specific piece of legislation.

----o----

The Story of Freemasonry in New Jersey

By Bro. ERNEST A. REED, P. G. M., New Jersey

To tell the story of Masonry in the State of New Jersey one must go back to the beginning of duly constituted Masonry in the New World. All available records seem to show that modern Freemasonry was formally introduced into the American colonies by Daniel Cox, or Coxe, who on June 5, in the year 1730, received a deputation from the Duke of Norfolk, Grand Master of the Free and Accepted Masons of England, appointing him Provincial Grand Master of the Provinces of New York, New Jersey and Pennsylvania in America.

The original deputation, which is on file in the archives of the Grand Lodge of England, gives Brother Coxes residence as New Jersey; and of this there can be no doubt for the histories and records of our state also bear witness of this fact. Moreover, Provincial Grand Master Coxe was an important personage in the province. He was the son of Dr. Coxe of London, one of the great proprietors. He was a member of the old New Jersey assembly and at one time its speaker. He served for many years as Chief Magistrate and upon his death was buried at Burlington, New Jersey.

Just what steps Coxe took to establish lodges in America is not very clear. The records of the Grand Lodge of England do not show the appointment of any Deputy Grand Master or other officers of a Provincial Grand Lodge, nor the congregating of Masons into lodges; but records were not very well kept in those days, nor was it the custom to report all proceedings to the Grand Lodge, and it is possible that some of the old lodges in Pennsylvania were instituted by him. Perhaps his failure to establish lodges in the province of New Jersey may have been due in a measure to the Provincial Governor, Lord Cornbury, whose unpopularity in America led to his recall. Yet Coxe was known throughout the province as an eminent lawyer and upon his return to England in 1731 he was received in the Grand Lodge of England as "The Right Worshipful Grand Master of North America."

English records show in addition to Coxes appointment as Provincial Grand Master in 1730, Richard Riggs appointed in 1737 and Francis Goelet in 1751. There were other Grand Lodges in England at this time and other Provincial Grand Masters were sent by them to America. In 1753 George Harrison became Provincial Grand Master of New York and from him the first lodge in New Jersey got its charter. In May, 1761, an application for a lodge was made to Provincial Grand Master Harrison by a number of Masons residing in what was then the town of Newark. William Tukey, Esq., was appointed the first Worshipful Master and the lodge was to meet at the Rising Sun tavern, a tiny inn near what is now the heart of a great city.

The original minutes of this famous lodge for the years from its institution are still in existence in the archives of St. John's Lodge, No. 1, of Newark. From 1764 till 1768 the minutes were suspended. In 1769 they were reopened again, continuing till 1772. During the darkness of the Revolution they ceased altogether. When the Grand Lodge of New Jersey was formed St. John's Lodge was represented and a warrant was given to it which was numbered 2 on the New Jersey register, a lodge at Bedminster which had been warranted by the Grand Lodge of Pennsylvania in 1767 being given No. 1. The lodge at Bedminster became extinct, however, and St. John's Lodge was allowed to assume its number. St. John's Lodge is still active and known throughout the length and breadth of the land as the oldest lodge in New Jersey and one of the oldest in America. In 1762 the Provincial Grand Lodge of Massachusetts gave a warrant for a lodge in Elizabeth Towne, New Jersey (now Elizabeth) and in 1763 a warrant was given by the same Grand Lodge for a lodge at Prince Towne (now Princeton), but both of these lodges have become extinct and their records lost.

MANY MILITARY LODGES EXISTED

Many lodges were in existence in the armed forces of the Revolution. New Jersey lying as it did between two greater fields of operation, New York and Philadelphia, became a concourse across which the contending armies marched, sometimes in victory, often in retreat. The Lecestershire Regiment, or the British 17th Regiment of Foot, as it was commonly called, had a famous lodge known as Unity Lodge. During Washington's hasty retreat across New Jersey following the abandonment of Fort Lee on the Hudson River he was closely followed by the British, and this regiment was a part of the pursuing force. Washington's march led through Newark, Elizabeth, New Brunswick, Princeton to Trenton, where he crossed the Delaware River into Pennsylvania. The British 17th Regiment stopped at Princeton, occupying the college town. The rest of the British Army, including Rall's regiment of Hessians, marched on to Trenton.

Washington's recrossing of the Delaware on Christmas night and his thrilling victory over the Hessians at Trenton needs no recital here; nor does that other exploit when, the British believing they had him cornered, rested for the night, and awoke to the sound of cannon and musket fire at Princeton, twelve miles away, and realized that Washington had escaped.

The British had waited the arrival of reinforcements. These included in part the 17th Regiment of Foot, which had received orders to march from Princeton to Trenton at dawn. As they filed out of town over a little bridge, they saw Mercer's Division of Washington's army moving up the opposite bank of the stream. Both forces tried to reach and hold the top of a small hill nearby, which became the scene of the battle. The advance was led by General Hugh Mercer, a member of Washington's own lodge, Fredericksburg Lodge, No. 4, of Fredericksburg, Va. In the fighting General Mercer was knocked from his horse by a blow from the butt of a British musket; but he defended himself until mortally wounded. He died in a farm house near by.

In the confusion of the fighting and British retreat an American soldier, one of four men left of Major Haslett's command from Delaware, picked up on the battlefield the warrant which had been granted to Unity Lodge in the British 176 Regiment of Foot by the Grand Lodge of Scotland. The warrant was carried back to Delaware and reposes in the archives of Union Lodge of Middletown. In this engagement the gallant captain of the 17th Regiment, Brother William Leslie, was wounded. By order of Washington he was cared for by the American surgeons and placed with the American wounded in the farm wagons which served for ambulances in those days. As the little army after its victory wound its way through the hills of western New Jersey, Leslie died and was buried with military honours, and, as tradition tells us, with Masonic ceremonies in the graveyard in the little town of Pluckamin.

A new warrant to replace the one lost in battle was later given the British regiment by a Grand Lodge of Pennsylvania, and this in turn fell into the hands of the forces of General Wayne, "Mad Anthony," at the time of the surprise and capture of Stony Point, New York, the British regiment at that time forming a part of the garrison; but the warrant was courteously returned by General Samuel H. Parsons, a member of American Union Lodge of the Connecticut Line.

There were lodges among the American troops and three at least among the forces that made up the New Jersey line. Perhaps the best known military lodge on the American side was American Union Lodge of the Connecticut Line, as its name indicates, a lodge formed among the troops from Connecticut. The warrant and minutes of this lodge are preserved among the records of the Grand Lodge of Connecticut; but at the time this lodge came into being there was no Grand Lodge of Connecticut and the warrant was granted by Deputy Grand Master Gridley of Massachusetts, the same Gridley who laid out the breastworks at Bunker Hill and who was acting Grand Master on account of the death in battle of Grand Master Joseph Warren. The minutes are well kept and show every location of the Connecticut troops.

LAFAYETTE VISITS A LODGE

This lodge is referred to here because of its famous session of Dec. 27, 1779, while the American Army lay in winter quarters at Morristown, New Jersey. It was a celebration of the old Masonic festival, the Feast of St. John the Evangelist. The minutes of the lodge give every detail of this meeting. The records show sixty-nine persons present, one of whom was Washington, the Commander-in-Chief. There was a procession, banquet, addresses and a general good time. Some of the lodge paraphernalia used on this occasion was borrowed from St. John's Lodge of Newark, and the old minute book of St. John's Lodge, No. 1, has a record of the fact that "Sundrie articles were taken out of the lodge chest and lent to Brother Thomas Kinney and Brother Jerry Brewin to carry as far as Morris Towne, etc." There has always been a tradition that Lafayette was made a Mason on this occasion and a well-known history of New Jersey as well as a recently published and popular work on Masonry state this as a fact. There is no record to substantiate it, however, and the list of those present, while including the names of many prominent persons in the armed forces of the Revolution, does not include the name of the distinguished Frenchman; moreover, the statement made by Lafayette himself on the occasion of his visit to the Grand Lodge of Delaware as related in the memoirs of the beloved Dr. Chaytor, who was present on that occasion, seems to prove beyond question that Lafayette was made a Mason in a military lodge in the American Army at Valley Forge, Pennsylvania.

Unfortunately, many of the old lodge records have been lost, but those that remain reveal interesting details of Colonial life. The old minute book of Burlington Lodge shows that the Masons of Burlington paid the Grand Lodge of Pennsylvania for the warrant of Burlington Lodge a fee of "2,160 Doll's Cn'l Curr'y", which seems an enormous sum to pay for a warrant; but when we note it is to be paid in Continental currency we realize that this is simply an evidence of the extraordinary depreciation of the currency of the time. Later on we find that the lodge reimbursed the members for the amount advanced to the Grand Lodge of Pennsylvania and an appropriation of six pounds was sufficient to meet the need.

On Dec 18, 1796, a convention was called at New Brunswick for the purpose of establishing a Grand Lodge in the state of New Jersey. The officers selected on that occasion included the following, whose names and titles are given as they appear on the old record:

"The Hon. David Brearly, Esq., Chief Justice of New Jersey: Right Worshipful Grand Master.

"The Hon. Robert Lettis Hooper, Vice-President of New Jersey: Deputy Grand Master.

"William Leedle, Esq., late High Sheriff of Morris: Senior Grand Warden.

"Daniel Marsh, Esq., Representative in the Assembly of New Jersey: Junior Grand Warden.

"John Noble Cumming, Esq., late Colonel in the Army of the United States: Grand Secretary.

"Maskell Ewing, Jun., Esq., Clerk of the General Assembly of New Jersey: Deputy Grand Secretary.

"Joshua Corshon, Esq., High Sheriff of Hunterdon: Grand Treasurer."

The second session of this body convened at New Brunswick on Jan. 30, 1787, and at this time the present Grand Lodge of New Jersey came into being. Hon. David Brearly was elected Grand Master, an office to which he was re-elected for three successive years. At the session of July, 1787, the Grand Master was absent; but a letter from him was read which shows that he was at the time representing New Jersey in the Federal Convention at Philadelphia. Brearly had been a Lieutenant Colonel in the army of the Revolution and was a warm personal friend of Washington. He was a member of the state and federal conventions, and his signature

appears on the Constitution of the United States. For nine years he was Chief Justice of New Jersey.

The history of Masonry in New Jersey under the Grand Lodge of New Jersey has been devoid of events of unusual interest; peace and harmony have prevailed. Masonry has grown numerically till the Grand Master of New Jersey presides today over nearly 75,000 members of our Craft congregated into some 240 lodges. A number of years ago the Grand Lodge purchased a handsome estate near Burlington for the purpose of providing a home for feeble and indigent Masons and their wives, or their widows or orphans. The buildings have been added to from time to time, and at present extensive alterations and additions are in progress which will add greatly to the comfort and convenience of our aged and youthful guests. Our present family consists of about 130 persons, one-third of whom are boys and girls. Additional property has been purchased from time to time and today the home includes a farm of 150 acres, all under cultivation.

Masons in New Jersey are deeply interested in all activities of the Craft throughout the land, and have entered wholeheartedly and substantially into the great national Masonic movements; the George Washington Masonic National Memorial Association, the National Masonic Research Society, and the Masonic Service Association.

----o----

The Lost Word

By Bro. ARTHUR C. PARKER, New York

There are many who can kindle the emotions, and more still who can arouse the passions, but few who know how to set the mind aglow. Brother Parker, who

contributed a memorable article to THE BUILDER last May, is one of these. The present article is one of a series of three bearing the general title "Secrets of the Temple," and is here printed by permission of Brother George K. Staples, 33 degree, Commander of Buffalo Consistory, who arranged to publish the series in book form. The same series has been translated into Italian and is now appearing under the imprint of the Grand Lodge of Italy. The two companion studies will appear in these pages in due time, and will be followed by a discussion of the Swastika, now being written especially for THE BUILDER. The Scottish Rite, Northern Jurisdiction, has signalized its appreciation of Brother Parker's services in leading his brethren to think Masonically by electing him to receive the 33 degree next September. Brother Parker is now an associate editor of THE BUILDER.

UPON a clay tablet found amid the ruins of an ancient city upon the Euphrates was found the words of a hymn - a hymn about a Word. The song is old, five thousand years old, and perhaps twenty-five centuries older than any Hebrew scripture, and, in any event, it antedates the final development of those writings. Shall we pause to listen?

The Word that causes the heavens on high to tremble,

The Word that makes the world below to quake,

The Word that bringeth destruction to the Annunakis,

His Word is beyond the diviner, beyond the seer!

His Word is a tempest without a rival.

The Word of the Lord the heavens cannot endure,

The Word of Enlil the earth cannot endure,

The heavens cannot endure the stretching forth of His hand,

The earth cannot endure the setting forth of His foot!

Here we have an ancient hymn of Babylon in which the wise priesthood of a great religion sang praises to a word. But what this word is we are not told, yet the word is mighty. The adjustment and the readjustment of the Babylonian pantheon was nothing else than an effort to discover the key-word of the world. Nor was the effort of Egypt with its grotesque procession of zoomorphic deities anything less.

And so religions have come and gone, through darkness, superstition and ignorance, striving to find the great secret of welfare and the magical potence that once possessed should be the secret that would unlock the doors of the invisible.

The mystic's search for the great name that shall open all things is as old as man. The mystic still believes that there is a divine mystery concealed in some word, and all through the ages he has thought that he should discover that name. The Hindoo sage pronounces the word AUM, and in it feels that he has a key-word to paradise. Even when, by revelation, the gods tell their names, man has believed that the real name was concealed either totally or within the enigma of the name or in its numerical value. Thus within the name Elohina (Elhim) the mystic finds the number 3.1415, and asserts that Elhim is the master word by which the circle of eternity may be measured.

All ancient names are studied by the Kabbalists for their esoteric numerical value. The letters of the alphabet are also given values in other terms. Thus the sacred word spelled Aleph-Vau-Mem (AUM) would mean: A = Man + Power; U = Creation + Passage; M = Woman + Mother. This word is a mystic triad by which creative energy is invoked, but in a spiritual sense.

The mystic name makers, therefore, in making names sought to choose letters that had certain values and certain numbers. Now the numbers of a name might be added so as to produce another number, for example: Solomon would in Graeco-Egyptian have the literal value of S-L-M-N. S=60; L=30; M=40; N=50. These numbers added give 180. This reduced becomes a series of 20 nines. Nine is the perfect number and is three times three. "The sound of the voice" - such is the meaning of 180, but nine

means "My shield and protection". Again let us interpret each letter of this word S-L-M-N. S=60, means a circle commenced. L=30, means the expansion of the circle. M=40, means an uninterrupted continuation (feminine passivity). N-50, means a final extension, a conclusion.

Let us still further examine this mystical name of Solomon. The word plainly says, I am a circular line, extended, continued and concluded. It says, moreover, that it consists of four parts, of the following measures: 60, 30, 40, 50. These total 180, or the number of degrees in a half circle. Therefore, the circle is divided into the number of degrees indicated; i.e., 60+30=90; 40+50=90. Whether this is geometrical or astronomical matters little, for from a study of these angles we can work out, if we have the taste, a whole scheme of Solomonic wisdom. The best interpretation is that the word represents the rising of the sun in the east (Sol), that it passes the morning of S and L and arrives at zenith between L and M (OM), and sets in the west beyond M and N, or ON, and ON is the city or abode of the Sun, the Egyptian name for Heliopolis.

This example is not introduced to mystify or to create the idea that some mysterious doctrine lies behind every name, for most names are so corrupted from the original forms that they cannot easily be analyzed Kabbalistically now. We merely introduce this name to emphasize that the ancients had meanings back of names, and that these meanings might often be discovered. Yet, if a mystical name of a god did conceal a secret, it was so devised that a key-name was used before the real name could be discovered. Thus a man named Solomon might have hidden his name under a substitute word and called himself Davidson, Wiseman, or Jedidiah or some similar name, by which it might be harder to divine the mystery of his "Word" or to "get his number".

Masons are given a new name at the beginning of their initiation into the mysteries, but this name only suggests the real new name that they are to have. The real name comes only to him who overcometh and who hath eaten of the hidden manna. It is then that he receives a white stone and in the stone a "new name" written. (Rev. ii, 17.) Nor must it be thought that there are not those who have eaten of the "hidden manna" and who know their new names.

Veneration of names has not entirely ceased even in civilization. Each of us desires to keep his name "good", for "a good name is rather chosen than fine ointment", "but the name of the wicked shall rot".

Many men labour "to make their names known". Men are willing to expend millions of dollars to spread their names over the face of the globe, as advertisers do, while others by doing great deeds are pleased to see their names become household words.

Our names are a art of our personality, and this extends even to our signatures. This is true to such an extent that there are those who pretend to read the character of a man by his handwriting.

But, how vain it is to strive for the immortality of our names to the neglect of the immortality of our souls.

And still the search for the unknown Word goes on, and man seeks to discover his Deity by name. How easily the truth might be known if we would but interpret aright the text: IN THE BEGINNING WAS THE WORD, AND THE WORD WAS WITH GOD, AND THE WORD WAS GOD. The nations of the earth since the first awakening of man's religious instinct have turned their minds toward heaven and inquired, "Who is it that has made the earth and all things thereon?" And likewise men have inquired, "Who shall protect me and give me power, who shall deliver me, and whom shall I call upon for favour?"

To answer this men evolved names of spirits, of gods, of duads and triads, and sought by means of these names to discover Deity. Thus it is that man's great quest is to find God and to know Him. To depict this quest is a task that tempts the author's pen, for it is a subject of thrilling interest.

Before going far afield, let us look toward the Hebrew Bible, to see how these scriptures depict the search. Let us scan the first line of Genesis and read from the Hebrew, itself, "In the beginning Gods created-". But let us be more specific; the word translated here "gods" is the Hebrew plural word Elohim (Alohim). Let us pause; why should the scriptures say "gods"? The answer is not afar off; the ancient Hebrews had more than one god!

Every critical scholar admits this and seeks to enlighten us upon the ancient Hebrew pantheon. But we need not go afar to see that even the scriptures as we have them also admit this.

But in this word El (o) him we have the root Al, El, Il, and in that word we have the whole religious history of Babylon and Semitic Asia Minor of antiquity.

This word al means "turning toward" and further elucidation, as suggested by Professor Delitzch, shows that it means "that which a man, turns toward as a goal."

The ancient thought of their gods as dwelling up above in the place toward which man turns his eyes in and above the sky. A Babylonian hymn calls the sun-god "the goal toward which all the eyes of the inhabitants are turned". (Cf. Job xxxvi, 25.) So, following this idea, the oldest of Semites gave to the God-one who dwelt above and ruled the sky world the name il or el. It was He to whom they looked.

The worship of Il or El by the early North Semitic tribes as well as to the south was an established fact as early as 2500 B.C., 1300 years before the rise of the religion of Yahwe [Jehovah].

In later times these Els or Elohim were conceived as plural beings, duads and triads and more. Suffice to relate that the names of the early Hebrew gods were many and all of the local gods or baals, and particularly Ashtar and Yerahme'el. These to the

Hebrews were all Elohim, just as to the northern Semites of Palestine they were Baalhim or baals. The word El, or Al, was a far-spread name and from it the Arabians took the name of their Deities, and later the Mohammedans used it in constructing their word for God - Allah.

Cheyne points out an interesting origin for the name El and ascribes it to the Phoenician alm. This word was used as the title of the chief god of the Phoenician trinity who was Yerahme'el. The title may have been thus applied but as a word it was used far earlier than this special application of it.

In the historical fragments that we have given we have only indicated the world search, age-long, for the "lost word". In the new dispensation we are given a clear vision of how we may discover that word and apply it. Lost? Why should it ever have been lost? In all ages there have been those who possessed that word, but these have been the few who had paid the price of learn. It was folly, to think that this "word" could ever be communicated by word of mouth or by outward sign, for it can be known only from one source and by one means.

In ancient Freemasonry under the old operative system there were three masters sitting in the west, "thereby better enabling them to observe the rising of the sun in the east". Each master bore a rod as the symbol of his office. Each rod was of different length, as follows: Solomon's rod was five units in length, Hiram of Tyre's four units, and Hiram Abiff's three units.

According to Masonic tradition upon each rod was a name, just such sort of names as Chapter Masons use, though not the same names by any means.

By the use of the rods, placed end to end, a right angle triangle can be formed. For example, rods of three inches, four inches and five inches placed end to end in the form of a triangle will form a perfect right angle at the point where rod 4 meets rod 3. Rod 5 makes the hypotenuse.

Now according to our ancient traditions upon the slain Hiram's rod was the full name of Deity, or perhaps the first and most important syllable. His rod was essential not only in forming the ineffable word but in completing the right angle.

It was Hiram Abiff's rod for which the Craftsmen were instructed to search, and not a square. The early ritual makers have erred, I think, in making a square the implement discovered.

Thus is explained the calamity that is depicted in our third degree, but the ritual as evolved since 1717 has obscured and even mutilated the secrets as well as the meanings of more ancient rites.

An actual word was lost and with it one of the three standards of Solomon's system of mensuration. Little wonder that Andonairarn received a place of honour succeeding Hiram, for only Adonairam could make another metal rod equal to that which was lost, but oven he could not engrave upon it the lost syllable Yah or word Yabweh.

It is the philosopher who points the way by which we may recover that word, for it is the real word and not any substitute that makes men and Masons good men and true. And when we have given ourselves as the price, the name enters our hearts; and when it so enters it becomes an impulse that translates itself in the expression of a life.

----o----

The Grand Master of England

By Bro. DUDLEY WRIGHT, England

The Grand Master of England, reigning as he does over the United Grand Lodge and all its dependencies, is the most widely known and influential individual, no doubt, in the Masonic world, a brother of whom Masons everywhere delight to hear and to honor, as much for his record as statesman and soldier as for the high place he holds in the Craft. Thinking that readers of THE BUILDER would be interested to see a biographical sketch of England's Grand Master, we asked Bro. Wright to contribute the article given herewith.

It is in order in this same connection to say that Bro. Wright himself is becoming more and more taxed to respond to the demands being made on his pen. His name appears in journals here, there and everywhere over the English speaking world with amazing frequency, and always in connection with a solid contribution to Masonic literature. How he manages to do it all is a mystery to his fellow scribes. May he be spared to keep at it for many a year to come!

HIS ROYAL HIGHNESS, Prince Arthur William Patrick Albert, Duke of Connaught and Strathearn, Earl of Sussex in the Peerage of the United Kingdom of Great Britain and Ireland, Duke of Saxony and Prince of Saxe-Coburg and Gotha, was born at Buckingham Palace, London, on the 1st of May, 1850.

He entered the Army in 1868, was promoted Captain in 1871, Major in 1875, Lieutenant-Colonel in 1876, Colonel in 1880, Major-General in the same year, Lieutenant-General in 1889, General in 1893, and Field-Marshal in 1902. He is Colonel-in-Chief of the 6th Inniskilling Dragoons, the Highland Light Infantry, the Rifle Brigade, the Royal Dublin Fusiliers, and the Supply and Transport Corps. He is also Colonel of the Grenadier Guards and the Army Service Corps, Honorary Colonel of the South Irish Horse, the Royal East Kent Yeomanry, the Duke of Connaught's Own Sligo Royal Field Reserve Artillery, 6th Battalion Hampshire Regiment, 3rd Battalion the Queen's Own Royal West Kent Regiment, 3rd and 4th Battalions Highland Light Infantry, the 18th County of London Battalion, and the London Regiment (London Irish Rifles). His Royal Highness is also Colonel-in-Chief of the

following regiments of the Indian Army: The 13th Duke of Connaught's Lancers, the 31st Duke of Connaught's Own Lancers, the 7th Duke of Connaught's Own Rajputs, and the 129th Duke of Connaught's Own Baluchis. He was Brigade-Major at Aldershot in 1873-4; Brigade-Major, Cavalry Brigade, Aldershot, 1875; Assistant Adjutant-General, Gibraltar, 1875-6; Brigadier-General, Aldershot, 1883; Major-General Bengal, 1883 to 1886; Lieutenant-General, Bombay, 1886-1890; Lieutenant-General, Southern District, 1890-1896; Lieutenant-General Commanding in Troops at Aldershot, 1893-1896; General Commanding the Forces in Ireland, 1900-1904; General Commanding the 3rd Army Corps, 1901-1904; Inspector General of the Forces and President of the Selection Board, 1904-1907; Field-Marshal Commanding-in-Chief and High Commissioner in the Mediterranean, 1907-1909, and was appointed Governor-General and Commander-in-Chief of the Dominion of Canada in 1911, which position he held until 1916.

The Duke of Connaught saw service in Canada during the Fenian Raid in 1870 and received the Medal and Clasp. He commanded the Brigade of Guards in the Egyptian War of 1882, and was present at the battles of Mahuta and Tel-el-Kebir, when he was mentioned in dispatches and was thanked by both Houses of Parliament, receiving the Medal with Clasp, the Bronze Star, Second Class Order and the Medjidie, and the C. B. He had the Royal Victorian Chain and is a Knight of the Most Noble Order of the Garter, of the Most Noble Order of the Thistle, of the Most Illustrious Order of St. Patrick, Grand Master and Principal Knight of the Grand Cross of the Most Honorable Order of the Bath, Knight Grand Commander of the Most Exalted Order of the Star of India, Knight Grand Cross of the Most Distinguished Order of Saint Michael and Saint George, Knight Grand Commander of the Most Eminent Order of the Indian Empire, and Knight Grand Cross of the Royal Victorian Order. He is also a Knight of the Golden Fleece of Spain, Knight of Saint Andrew of Russia, of the Annunciata of Italy, of the Elephant of Denmark, of the Legion of Honor of France, of the Chrysanthemum of Japan, of the Seraphim of Sweden, of the Tower and Sword of Portugal and of the Spanish Military Order of Merit.

Oxford has conferred upon him the Doctorate of Civil Law, while Cambridge and the Cape Universities gave him the degree of Doctor of Laws, and the Punjab University gave him the Doctorate of Literature.

HIS MARRIAGE AND FAMILY

On the 13th of March, 1879, His Royal Highness married Princess Louise Margaret Alexandra Victoria Agnes of Prussia, third daughter of the late Prince Frederick Charles of Prussia, and brethren will remember his grief at her death on 14th March, 1917. There were three children of the marriage, the eldest, Brother Prince Arthur Frederick Patrick Albert, K.G., K.T., P.C., who was appointed Past Grand Warden in 1914, was born on the 13th of January, 1883. He married the Princess Alexandra Victoria Alberta Edwina Louise, Duchess of Fife, on 15th October, 1913. The elder of the two daughters, Princess Margaret Victoria Augusta Charlotte Norah, married in 1905 H. R. H. Prince Gustavus Adolphus, Crown Prince of Sweden, and her sudden death, on the seventieth anniversary of her father's birth, came as a terrible blow to the Grand Master. The marriage of the younger daughter to Commander Ramsay, in the spring of 1919, when, of her own free will, she abandoned the rank and title of Princess, preferring to be known as Lady Patricia Ramsay, is well within the memory of all.

The occurrence of the seventieth anniversary of the birth of the Duke of Connaught gave an opportunity for a display on the part of the press, all over the world, as the representative of public opinion, to bear testimony, not only to his popularity, but also to the eminent services he had rendered to the nation throughout the whole of this public career. A writer in The Times said:

"The Duke of Connaught was born on May Day, 1850, seventy years ago. Not only in the United Kingdom, but in many distant parts of the Empire, large numbers of the King's subjects will join this morning with real sincerity in the good wishes of his family and near kinsmen. For longer than most of us can remember, during the reigns of his mother, his brother and his nephew, the Duke has been a well-known and most popular figure in the life of the country, and both as a man and a soldier has won for himself an abiding place in its affections.

"The great interest of his life has always been the Army. From its guns to its gaiter-buttons, from the standpoint of a Woolwich cadet to that of a Field-Marshal, he

knows it through and through. He has served in turn as engineer, gunner, rifleman, Dragoon and Hussar. At Tel-el-Kebir he commanded the Brigade of Guards, and during the campaign was three times mentioned in despatches; in 1886 he was appointed to the post of Commander-in-Chief at Bombay, and afterwards commanded the troops at Aldershot, in Ireland, and in the Mediterranean, where he was also High Commissioner; from 1904 to 1907 he held the post of Inspector-General of the Forces, and during the war was appointed Colonel-in-Chief of the Volunteers and Inspector of Oversea Troops. He would certainly have succeeded the Duke of Cambridge as Commander-in-Chief if that dignified office had not been abolished. As it is, he remains a Field-Marshal, a real friend to the Army, and a practical and devoted soldier who for fifty-two years has worthily upheld the military - but never militarist - traditions of his godfather, the great Duke of Wellington.

“That, however, is only one side of his life and character. He is deeply interested in the social welfare of the! people, as well as of the Army, and is a generous supporter of charitable and benevolent schemes for the benefit of his fellow citizens in the Home Country. As for the Empire, he has always shown himself its loyal and hard-working servant, more especially in South Africa and Canada. His work in Canada as Governor-General was of particular value, and the fruits of it were plainly visible during the Prince of Wales' tour in the Dominion. When he went there, fears were expressed in certain quarters as to the wisdom of the appointment of a Royal Duke. It was felt that some independent spirits might regard the establishment of a reign of Court etiquette as an unwelcome innovation. But when the Royal Duke was found to be human, Canada took him and his family to her heart, and his unfailing tact and tireless interest in all the problems and activities of the Dominion soon made him a general favorite. In consenting to an extension of his term of office during the war, when his experience as a soldier was of so much service to those who were engaged in the enrollment and training of the Canadian Expeditionary Force, he put his own feelings in the background, in spite of his consideration for the delicate health of the Duchess, and so added to the debt which the Dominion as well as the Mother Country already owed him.

"He is, above all, a man of unfailing energy, who always must be doing something. No sooner has one appointment or one journey come to an end than he has embarked on another. Not only during the war, when, like the whole of the Royal Family, from King and Queen downwards, he set a fine example of unswerving and unselfish devotion to duty, but throughout his life he has constantly been at the disposal of his

country. He has still, we may hope, in all human probability, many years of happy and useful life in front of him, and he is today what he has always been, a fine pattern of an upright and honourable English gentleman, who has well earned the feelings of respect and affection with which his fellow-countrymen regard him."

On the same day many other tributes appeared in the daily press all over the world. The Westminster Gazette wrote:

"All good wishes will go with the Duke of Connaught today on the attainment of his seventieth birthday. In the Army, in public life, as Commander-in-Chief in the Mediterranean, and still more in his later period as Governor-General of Canada, the Duke has done whatever duty has fallen to him with a zeal and thoroughness that have won him a place in the affection of the people of the Empire. Quietly and efficiently he has illustrated the real service that can be given to the State by a member of the Royal Family not in the direct line of succession who brings brains and good will to his tasks. His career in the Army was fruitful of much good, but we think today less of the soldier than of the great gentleman whose whole life has been one of devoted service. It was a happy chance that the Duke of Connaught was Governor-General of Canada when war broke out. The Dominion required no stimulus to exertion, but was much in need of the expert guidance that the Duke could give from his long experience in the Army, and that he placed at the disposition of the Canadian Government whole-heartedly."

HIS INTEREST IN FREEMASONRY

Those who have been privileged to attend any of the many Masonic gatherings at which the Grand Master was present can bear willing witness to his deep interest in all Craft doings, over whose affairs in England he has presided with such distinction for so many years, but the Grand Master was at his best, perhaps, when presiding over one of the lodges of which he was the permanent Master. An incident of a very homely character took place a few years since, on the occasion of the installation of the Duke of Connaught as Worshipful Master of the Royal Colonial Institute Lodge, No. 3556, at Freemasons' Hall. He not only invested his Deputy Master, to whom it

was thought he would delegate the investiture of the other officers, but insisted on his right to invest all his officers, Tyler included, to their great pride and delight.

Right from the time of his initiation the Duke of Connaught has taker the keenest interest in all matters appertaining to the Craft. His initiation took place in the Prince of Wales Lodge, No. 259, on 24th March, 1874, the ceremony being performed by his royal brother, H. R. H. the Prince of Wales, then Worshipful Master of the lodge, afterwards King Edward VII. He passed on to the next degree on 22nd June, 1874, and completed the steps of his admission into the Craft on 27th April of the following year, the day immediately preceding that on which the Prince of Wales was installed as Grand Master of the United Grand Lodge of England, at which ceremony the Duke of Connaught had the honor and privilege of being present. He became an active member of other lodges, notably the Royal Alpha Lodge, No. 16, of which he was Master in 1881; the Aldershot Army and Navy Lodge, No. 1971; the Navy Lodge, No. 2612; the Jubilee Masters' Lodge, No. 2712; the Nil Sine Labore Lodge, No. 2736; the Old Wellingtonian Lodge, No. 3404, and the Royal Colonial Institute Lodge, already mentioned, of most of which he is the permanent Master.

In 1877 the Duke was invested Senior Grand Warden of England, and his younger brother, the late Prince Leopold, Duke of Albany, was at the same time appointed Junior Grand Warden, but the only occasion on which the three royal brothers were present at the same time at a communication of the Grand Lodge was at an Emergency Meeting held on 15th March, 1882, to congratulate H. M. Queen Victoria on her escape from the hands of the assassin. The next important- event in the Duke's career was his appointment, in 1878, to the office - which he still holds - of Great Prior of the Order of the Temple in Ireland, and then, after the lapse of a few years, he was, in 1886, appointed and installed Provincial Grand Master of Sussex. The installation ceremony took place on 22nd June of that year, in the Dome of the Royal Pavilion, Brighton, in the presence of one of the largest gatherings of Freemasons ever held in Sussex. The Installing Master was again the Prince of Wales, who was assisted by the late Lords Herschell and Beresford.

HE LEAVES FOR INDIA

Not long afterwards the Duke of Connaught left England for India, where he had previously been in command of the Meerut District, to take over the command of the forces in the Presidency of Bombay, but he was fortunately able to return to England to take part in the state functions connected with the celebration of the Jubilee of Queen Victoria as Sovereign of the British Dominions. He was among the Masonic dignitaries of the Order who attended the memorable meeting in the Royal Albert Hall, under the auspices of his brother, the Prince of Wales, Grand Master, on 13th June, 1887, when an Address of Congratulation was voted to Queen Victoria. Meanwhile the Duke of Connaught had been appointed to the vacant position of District Grand Master of Bombay, and had graciously taken charge of the dutiful Address of Congratulation to the Queen on the attainment of her Jubilee, voted by the Bombay District Grand Lodge, and he personally presented it to Her Majesty, it being the only Address, save that voted by Grand Lodge, which was thus honored.

Since 1901 the Duke of Connaught has held the appointment of First Grand Principal of Royal Arch Masonry and Grand Master of the Grand Lodge of Mark Master Masons of England and Wales and the Colonies and Dependencies of the British Crown. He is Permanent Soverign of the Connaught Chapter of the Antient and Accepted Rite, meeting at Aldershot, as well as a member of the 33rd degree of that body, of which he is also the Grand Patron. In Knight Templary he was installed in the Duke of Connaught and Strathern Preceptory, No. 153, in the United Provinces, India, and in 1901 he became affiliated with the Connaught Preceptory, No. 172, meeting at the Officers' Club House, Aldershot, of which he is the permanent Preceptor. He is also Grand Master of the United Orders of the Temple and Hospital.

His interest in the various Masonic Institutions is no less keen. In 1878 he presided at the eighteenth anniversary Festival of the Royal Masonic Institution for Boys; in 1892 he acted in the same capacity for the Royal Masonic Institution for Girls at the 104th anniversary Festival, while in 1897 he was pleased to preside at the annual Festival of the Royal Masonic Benevolent Institution. He is Patron of all three Institutions. He has taken a very deep interest in the formation of the Freemasons' War Hospital, and when this Institution reverted to its original purpose of a Masonic Hospital and Nursing Home, in 1920, he was the first to welcome the patients and to express a hope and desire for their well-being.

His first and only personal appeal to the Craft as Grand Master was on the occasion of the memorable Masonic Peace Celebration, in the Royal Albert Hall, in 1919, when he originated the appeal for funds to raise a Central Home for Freemasonry in the metropolis, which should be worthy not only of the Craft in England, as the Mother Grand Lodge, but be a fitting memorial to the many hundreds of brethren who gave their lives as a sacrifice in the Great War.

In 1920 the Duke of Connaught took the place of his nephew, Bro. H. R. H. the Prince of Wales, and went to India as the representative of his King and country. While there he found time to grant audience to the brethren of the several District Grand Lodges in India, and thus cemented bonds in the world-wide fraternity. On his return to England he lost no time in paying a visit to they communication of the United Grand Lodge of England, when he gave an exceedingly interesting account of his travels. In the course of his remarks he said:

"I had the very greatest pleasure in visiting the District Grand Lodge of Madras, of Bengal, of the Punjab and of Bombay and I am sure you would all have felt very proud and very much touched with the splendid welcome they gave me in each of those cities. The Masons there were very keen and alert. They were doing their duty, and were following the great precepts of our Craft. Besides that, they were steadily increasing in numbers. I know of no part of the British Empire where Masonry can be of greater use in cementing these good feelings which should exist among the different nationalities, castes and creeds than the great Empire of India. I am certain, from all I saw, and you may be gratified to learn it, that everything was in good working order, and everywhere I found zealousness and keenness. I found that charity was ever thought of, and that the great precepts of Freemasonry were understood and carried out in the best possible manner. It was a great satisfaction to me as Grand Master, to meet the brethren of India again. You will remember that I was District Grand Master of Bombay for five years, and I found that they had never forgotten me. They had remembered the different occasions on which I had been with them, and I can assure you that I was very much touched by the warmth of their reception. Each lodge insisted on presenting me with a highly valued memento of my visit to their respective District Grand Lodges."

----o----

Great Men Who Were Masons

Louis Kossuth

By Bro. GEO. W. BAIRD, P.G.M., District of Columbia

LUJOS, or Louis, Kossuth, the celebrated Hungarian patriot and liberator, was born in Monok, Hungary, in 1802, being Slavic in decent and Lutheran in religion. Through his father, a lawyer, he obtained a good education, including classic instruction in the Piarists school at Ujhely, followed by a course at Eperies, completing with a legal and philosophical training at the college of Patak, in the last named of which he was fostered in a spirit of hatred for Austria.

Kossuth became well read in history and also in language, knowing the various Magyar dialects well, and Slovak, German, French and Latin; in later life he became very proficient in English. After leaving college he rose from one position to another, early becoming noted as a liberal, was popular with the middle class and was, for a period, manager of the large estates of the Countess Szapary in Zemplein. In the diet of 1832-6 he was proxy for a member in the upper house, possessing in that capacity a voice but no vote. This experience was of some importance in his career because the diet ranked among the more important assemblies of modern Hungary; and its debates, following close upon the Polish tragedy of 1831, were watched with great interest by the populace, especially by patriots, although any publication of them was hindered by severe restrictions. The liberals, the party in opposition, were persuaded by Kossuth to resort to the extraordinary means of a lithographed newspaper which they called Orszaggyalesi tudosositasoz, meaning Parliamentary Communications. Extracts and communications were dictated by Kossuth to a number of copyists who lithographed the same, and this crude sheet obtained no little circulation. Kossuth later became connected with another organ, but this venture fell through when the government prohibited its publication, whereupon he had it placed under the protection of the County of Pesth; but even so the government again prohibited it. On May 2, 1837, Kossuth was tried for treason and sentenced to four years in prison. On

account of this move, great agitation developed among the populace so that the liberals carried the elections for the next diet of 1839-40. Because of this rise in power they were able to secure the release of Kossuth and some of his fellow prisoners, a victory for liberal principles which met with many popular demonstrations and rejoicings.

Kossuth was invited to use the columns of the Pesth-Hirlap (Pesth Journal), a liberal venture started in January, 1841, with fewer than one hundred subscribers. Within a very short time he had made this paper so popular that its circulation increased by thousands and that in spite of the opposition of the aristocracy and the clergy.

Count Stephen Szechenyi, of an old and aristocratic family, denounced Kossuth as a dangerous agrarian and demagogue, in a book called Relet Nepe (The Prople of the East). This Count, who was a kind of half liberal, wished to give the people their liberty as a gift from above; Kossuth demanded it as an inherent right and threatened to extort it by force if necessary. With public opinion behind him, and encouragement from some powerful newspapers, Kossuth was able to swing the election of 1843; but trouble developed in connection with his own paper, the result of which was his removal from the editor's chair, and the paper was transformed into an organ of the opposition. The affair was what we would now call a "double cross."

Hungary was exhausted by a tariff cunningly devised to keep it dependent on various German provinces; this was one of the principal grievances of the mass of the people. Assisted by some of the nobility who for family or other reasons were opposed to the Germans, Kossuth formed the Vedegylet (a protective union) the members of which (both men and women) bound themselves to use only home-made products when possible. Other societies took a hand in it, and soon a general boycott was declared against German goods.

When the influences set loose by the French Revolution of 1848 were at their height, Kossuth proposed an address to the Emperor Ferdinand of Austria urging the restoration of Hungary to its former independence. The move was at last successful and Kossuth was received in the capital with the honors of a liberator. Ferdinand

entrusted Louis Batthyanyi with the forming of an independent Hungarian Ministry in which Kossuth was made minister of finance. To this office he directed all his energies, created a treasury, organized a militia, formed many new battalions of-national soldiery, established armories and generally aroused the spirit of the nation by proclamations, speeches and articles, many of which he published in a new organ called Kossuth Hirlapja. But dangers lay ahead. The south of Hungary was torn by racial struggles, also by religious. As a result of these internal dissensions, the nation became engaged in a quarrel with Italy, and Jellachich, with a large army, crossed the River Drave with intent to subdue the country. Many members of the Hungarian ministry resigned and others fled as the enemy approached the capital.

Russia and Austria joined in so that their combined forces swept all resistance before them, although Kossuth created an army, raised money and called upon the people to rally to the defense of their homes. On August 11, 1849, Kossuth resigned his powers in favor of Gorgey, who surrendered to Russia two days afterward. Kossuth sought refuge in Turkey from which Austria and Russia sought to capture him by means of extradition. Turkey, however, encouraged by England and France, resisted the Russian and Italian threats. After his wife and children had managed to join Kossuth he was able to get aboard the U. S. Frigate Mississippi at Trieste Sept. 1, 1851, a vessel sent there by the United States to bring him to this country. He visited Washington, D. C., in 1852, where he was introduced on the floor of the Senate. He gave speeches in many cities, including Philadelphia, New York, Baltimore, Cincinnati and Cleveland. He was made a Mason in Cincinnati Lodge, No. 133, Cincinnati, Ohio, in 1852. His admirers have raised a beautiful monument to his memory in Cleveland, Ohio, and this has become a shrine for a large number of Hungarians and their descendants and also for patriotic Americans who know his story and love him for hip principles.

----o----

The Cable Tow

By Bro. HENRY TAYLOR, Missouri

IN the far off days before what we call civilization began to be man had to combat the forces of nature with a slender outfit of tools, instruments, and weapons. Each and every one of the few things he had wherewith to work meant more to him, far more, than any tool or implement can possibly mean to us. That may be one of the reasons for the symbolical meaning which came to be attached to so many of the familiar every-day things used by primitive man. It may be the explanation of the fact that the fibre or leather rope which was used for countless purposes came to have so great a significance. Some anthropologists believe that in the long period during which man was gradually learning to domesticate animals the rope was almost the only means whereby he was able to control them; accordingly that rope became for him the very symbol of his mastery of brute nature, and often it stood between him and starvation. Be this as it may - the theory is reasonable enough - the rope, or cable, or thong, very early came to have symbolic and mystical meanings, proving that men could use it with their imagination as well as with their hands.

Ropes, cords, halters, etc., meant many things in ancient religions and secret cults. In several of the religious cults of Nearer Asia, the region from which radiated so many of the religious forces that profoundly influenced our own religion, the center of the cult was a god, usually the sun under a thin disguise, who was once a year hanged to a tree, there to die for the sake of his people; for that reason the hanging rope became a sacred thing. When a candidate was initiated in several of the mystery secret cults he was led into the temple, often a dark cave, with a rope, and, in case he fainted away from fright, as frequently happened, was dragged out by it. Druid priests often wore a chain about the neck. Among some Brahmin cults members wore a cord, either about the waist or the neck, to symbolize their spiritual rebirth. In some of the medieval courts it was the custom to place a rope about the neck or middle of an accused person to make him realize that he was at the mercy of the court.

It is probable, judging from the very slender array of facts available, that in nearly all the secret religions and fraternities of the ancient and medieval world the rope was used for a more or less practical purpose, though that practical use inevitably came to be associated with symbolical meanings. Initiation has always been an ordeal, and must be, and consequently it has usually been necessary to keep the candidate under absolute control.

There has been much dispute among our scholars as to the origin of the word "Cable Tow." Some trace it to a German root, others to Dutch, a few to French and a few to a Hebrew term. Thus far there has been no general agreement among them except that the term means some kind of a rope that is used for drawing something, as when a scow is drawn along behind a tug, or a canal boat is dragged by a horse. It is a cable by which a thing is towed along.

There has been an equal division of opinion as to the meaning and use of the Cable Tow in Freemasonry. (It never appeared in any dictionary until the Standard was issued, where it is given as a Masonic term, and even so is erroneously described.) Albert Pike saw in it nothing but a physical device for managing the candidate. Dr. Mackey seems to have agreed with Pike. Lawrence saw in it a symbol of the Mystic Tie. Rowbottom made it to mean Masonic duty, which is the moral tie. Others give it a quite geometrical meaning and there are others still, as one would guess, who find in it a thousand occult meanings.

The safest way to work one's self into the meaning of a Masonic symbol is to trace the history of its use by the fraternity. I believe it is a safe canon of Masonic interpretation that every symbol is interpreted by its use. In English Masonry of two hundred years ago the Cable Tow appeared only in the First Degree and then with no symbolical meaning at all. This would indicate that in the older system of Operative Masonry it had nothing more than a physical use. This surmise is strengthened by the fact that in English Speculative Masonry of today the rope appears only in the Entered Apprentice Degree, and is there explained as being a means for controlling the body of the candidate.

When we pass over to our American system we discover a significant fact. In the First Degree the Cable Tow is described in the same way as in the corresponding section of that degree as worked by our English brethren; but, and this is the significant matter, it also appears in the Second and Third Degrees, in both of which it is given a quite symbolical meaning. This appears to prove that the symbolical use of the Cable Tow grew up among American lodges. Why it grew up there it is probably impossible to discover, seeing that no records are made of such things, but we may guess that our brethren added the Cable Tow to the two latter degrees in order to make the work more symmetrical; that they gave to it such a symbolical

meaning as most naturally occurred to them, and that they let it remain in the First Degree as it had been in order not to change things more than necessary.

What our brethren had in mind when they gave the Cable Tow a place in our system of symbols is made perfectly clear, it seems to me, by the few words of interpretation which are given in each of the two latter degrees. The Cable Tow is the symbol of all those forces and compulsions which regulate a man's conduct from without; it is not removed until the man is able to control and govern himself from within. As a physical thing it is set over in opposition to that Mystic Tie which isn't a physical thing at all, but inward disposition of the mind and heart. This, if we will consider it aright, is a summons to examine into certain truths which it is of the utmost importance to us that we clearly understand.

It is self-evident that men, being as they are, cannot be held together in an orderly society without the systematic use of force, understanding by force those secular methods whereby the law enforces itself - police, courts, penitentiaries, fines and the military system. It is an unfortunate thing that this should be so, for it is the most barbarous side of social life, but it seems unavoidable, for there are so many men and women of an unsocial nature who, without the restraint of force, would soon throw the whole social system into anarchy.

Tolstoy held this to be a fallacy. He believed that if we would do away with policemen, constables, marshals, courts, armies and navies there might ensue, a period of disorder but that after a while the normal commonsense of the majority would reassert itself to restore peace and order. Force degrades our nature. The law's methods make more criminals than they cure. Armies lead to war. Not to fight the devil with fire, not to return blow for blow, but to practice non-resistance, that, so it seemed to him, would lead us all after a time to live a more neighbourly existence. Many agree with Tolstoy, and more agree with him up to a point, the pacifists for example; and there is no question but that force does, in a certain way, degrade our nature, but it must be remembered that social force exists not only to punish crime but also to regulate the actions of men in a world which is so complicated that no individual can find his way about in it undirected. Tax laws, for example, are not penal in their nature but they are necessary, and the great majority would pay no taxes were they not compelled; and as much may be said of many other matters.

Furthermore, if laws were laid aside, and policemen dismissed, it would not be long before men, women and children would be kept in control by some other similar social force so that in the long run little would be gained.

Men must wear the Cable Tow.

But it is all-important in this connection to note that the uses of external force, though necessary, are very limited, and that because it has no method whatever for penetrating into the hidden springs of human conduct. It can't get at our motives. It has no way of controlling our private characters, or of moving the heart. A man may keep the public laws, at least he may very successfully escape all punishments by law and yet know nothing of those other laws which wield a different kind of compulsion and have no power of inflicting punishment of a physical character - the law of kindliness, of brotherliness, of forgiveness, of love, of purity and righteousness. The whole system of social force is at best a cumbersome thing which touches life at few points. It is easily evaded and avoided, and there are whole regions of life where it cannot come at all.

The man who knows no other law of conduct than that which backs the policeman and the penitentiary is an inferior man. In the eyes of Freemasonry he is a profane, one who has never been initiated into the secrets of manhood. Those secrets are in the heart. They belong to thoughts, ideals, feelings, motives, impulses, aspirations, hopes and all that world which is hidden away in the soul from which a man's walk and character are determined. If a man is controlled from without, and doesn't steal from us merely because the law watches, how are we to know that he will not break into the house when he thinks the law does not see him? If he tells the truth only to escape losing his business or his reputation, how are we to believe him when these things are absent? If his conduct is regulated by forces outside himself, will he be or do, how are we to know what he will be or do, when he chances to come into some place, those external forces are not operative? Such a man is one who is led about by a Cable Tow. But the Master Man, as Freemasonry depicts him, is one whose conduct is regulated from within. He has the law in his heart. There is a court in his conscience, a government in his soul. Wherever he is, and under what ever circumstances, he will remain an upright man because his rectitude is a thing of his

nature. The Cable Tow which binds him to the social and moral order, and which holds him to his duty, has passed inward and become a mystical thing of the spirit.

So also with his love. Many there are who know how to be very brotherly and sociable when they find themselves in a brotherly atmosphere, but whose kindliness withers up outside that air; he who is truly a Master Mason will have love in his heart, and from his heart it will flow to his brethren wherever and whatever they may be. A Cable Tow of affection reaches to them, nothing can break it, nothing can loosen its, hold.

What is the length of this Cable Tow? It is as long as the arm that stretches out a helping hand. It reaches as far as a brother's cheering voice. It goes as far as charity's dollar can go. It can travel as far as good will can travel. Wherever the mails can carry a letter it can be carried. The length of a Master Mason's Cable Tow is precisely equal to the extent of his influences.

----o----

THE STUDY CLUB

Chapters of Masonic History

By Bro. H.L. HAYWOOD, Editor THE BUILDER

PART VII. FREEMASONRY AND THE GILD SYSTEM

1. THE GILD SYSTEM IN GENERAL

WHEN the Angles and Saxons settled in ancient England (Britain it was then called) they at first maintained their military form of organization, so that each settlement was a kind of camp; but as time went on and villages became permanent, a civil form of social order began slowly to evolve. The first step in this was the institution of the kin-bond, wherein blood relatives stood together for support and protection, the individual and his family being mutually responsible. This gave way in the course of time to voluntary associations founded not on blood relationship but on community ties, existing to protect the individual against the group, to preserve order in the settlement, and for a variety of similar purposes. These associations, described as "artificial" in contrast to the "natural" bond of blood, were the first gilds in England, in virtue of which fact it cannot be said that anybody ever "discovered" or "invented" gilds; they grew out of natural conditions in response to social necessity, just as they had come into existence among the Greeks and Romans centuries before, the former calling them "thiassoi", etc., the latter, "collegia". It is generally believed by the more dependable authorities that it is very possible that there may have been some historical continuity between the gilds of early England and the Roman collegia, but the historical remains of the period are too scanty to enable us to make sure on that point. If such a continuity ever existed it was more probable in Italy, where the collegia longest endured, and which, like most other European countries, had a gild system of its own.

The word "gild" (sometimes spelled "guild") continues to be a puzzle so far as its etymology is concerned. The North Germans had "geld", meaning money; the Danish, "gilde", a religious feast in honour of the god Odin; the Anglo-Saxons, "gild", from same root as "yield", and meaning a fixed payment of money; the Bretons "gouil", a feast or holiday; the Welsh "gmylad", a festival. In later times, when gilds became everywhere common, the North Germans used the word "gild"; the South Germans, "zunft"; the French, "metier"; and the Italians, "arte". In the sixteenth century England the word was generally superseded by "company", "corporation" or "mystery", the last name derived from the Latin "ministerium", or trade, and having no reference to anything mysterious, being preserved in our usage to this day, as when we speak of the arts, parts and mysteries of Freemasonry.

The first gilds, as it is believed, were organized in Italy. In France they were very common before Charlemagne, and are first mentioned in the Carolingian Capitularies of 779 and 789. Commercial and craft gilds began to become common in France, the Netherlands, Norway, Denmark and Sweden in the eleventh century. The oldest known ordinances, as the written laws for the government of a gild were called, occur in England in the eleventh century. The gild principle proved so successful and was applied to so many uses that by the twelfth and thirteenth centuries it became the outstanding feature of the social and economic life of Europe.

One of the commonest early uses of that principle was in the "frith", or peace, gilds, which became very popular in North Europe in the sixth century - the Vikings organized then to suppress piracy - and in England the century later, where they were referred to in the Laws of Ine. These were voluntary associations of men organized for mutual defense, to supplement defective laws, and to police the community in a period when national governments were not known and when the authority of the town was very weak. We saw this system at work in our own land under pioneer conditions, as in the case of the Vigilantes, and even today, in spite of our elaborate machinery for the enforcement of law and the protection of citizens, impatient men in some communities strive to make or enforce law by similar methods.

In the course of time gilds multiplied until they came to be used for every conceivable purpose, for good-fellowship, for drinking, for insuring a decent burial, for worship, for hunting, travel, art and for banking; priests and friars organized, sailors, travelers, woodsmen and shepherds; there were gilds for men, women, children, for rich and for poor, in the country and in the town. Functions now performed by government, armies, schools, stores, factories, hospitals, trade unions, and most of the other innumerable forms into which social organization has differentiated itself, were then held in keeping by gilds.

The typical gild had prayers for the dead; a common chest for incidental upkeep and for the relief of the widows and orphans of deceased members; periodical meetings, with banquets; admitted members on an oath, sometimes two; administered fines; adopted ordinances for the regulation of its own activities; punished members for improper conduct, and co-operated in many ways with the town or national governments. Most of these societies were small, the largest on record being the

Corpus Christi gild at York, which once boasted of 15,000 members. Sometimes many gilds in a community consolidated, but there was never a country-wide merger. Of the city of London there is record of one gild in 1130; of eighteen in 1180, and of 110 in 1422. In the time of Edward III there were listed more than 40,000 religious and trade gilds in England; the census of 1389 showed 909 in Norfolk alone. This proliferation received its first serious set-back during the Reformation when Henry VIII despoiled all religious gilds; it died down rapidly with the advent of the capitalist system, and came to a dead stop, except in a few unimportant instances, in the last century. France prohibited them in 1789-91; Spain and Portugal, 1833-40; Austria and Germany, 1859-60; Italy, 1864; Scotland, where the development had followed Continental lines, in 1846, and England in 1835.

In its heyday the gild system was very closely connected with the church, so closely that some writers credit the church with its origin; almost every gild had its patron saint, before whose image it kept a candle burning, and many set aside sums of money for the sustenation of a priest, the maintenance of a chapel and for masses, chantries, church charities and church schools. Oftentimes a gild had its own chaplain, and a very large number, as already noted, were devoted exclusively to religious purposes; these religious fraternities were suppressed in England in 1547, and other gilds were at the same time forbidden to give money to churches. A number of the Roman Catholic fraternities now existing are lineal descendants of the old religious gilds.

Partly as a result of their alliance with the church many gilds, otherwise devoted to purely secular pursuits, participated in pageants and in mystery, morality and miracle plays, the forerunners of our modern drama. These plays were staged on wagons drawn in a "procession" from one exhibition point to another across the town, and always it was a day of excitement when they were shown, and vast crowds gathered. Expenses were divided among the gilds and parts allotted, as at Norwich, where the mercers, drapers and haberdashers presented the creation of the world; the grocers, Paradise; the smiths, the fight between David and Goliath; or as at Hereford, the glovers gave Adam and Eve; the carpenters, Noah's ship; the tailors, the three kings, etc. It is of record that on a few instances parts were taken by gilds of Masons. I am of the opinion that the drama of our Third Degree may very probably have been originally an old mystery play, which may have found its way to us through some Masons' gild that participated in it.

It used to be the fashion to say that the gild corporation and the town corporation were identical, or that the former gradually metamorphosed into the latter, a view given a very wide circulation by Brentano; this idea has been abandoned. There was always a close connection between town government and gild government, but the two were always distinct, except possibly in two or three negligible instances. In many cases a man had to be a gild member before he could become a citizen, but the gild ordinances were always subordinate to the town authority. The manner in which the gilds governed themselves will be described later.

It is a remarkable fact, and one worthy of especial remark to us Masons, that many gilds accepted men not at all engaged in the craft as patrons or as a means of bestowing an honour or some special privilege. "Indeed," writes one of the best authorities, E. Lipson, "the members of many London companies frequently came to have only a very faint connection with the business of the company to which they were attached," a fact that makes it easier for us to understand how non-operatives came to be admitted into the old Masonic gilds, or lodges. "They included in their membership," writes another authority, "most of the wealthy men of the nation, and the great [gild] halls now standing in the city of London testify to the proud names with which they are so generously decorated that the men who made England what she was, the men who built her commerce, won her wealth and risked their lives and fortunes in extending England's commercial supremacy, were mighty in the gilds." Henry IV, Henry VI and Henry VIII were gild members, so also Edward III, who belonged to a gild of armourers. There is therefore nothing extraordinary in the fact that Elias Ashmole and other worthies of his time sought membership among the operative masons.

II. THE MERCHANT GILDS

The gild system in general had two grand periods of development, the first of which culminated in the merchant gilds, as were called those associations formed in all the towns (save a few, among which was London) for the purpose of managing and controlling trading and commerce. Such a gild included all engaged in a given kind of commerce, including wage-earners as well as proprietors, and the object was to

enable the merchants to maintain a monopoly of, and an efficient organization of, all the merchandising in a given community. These organizations grew apace and waxed powerful and became in time the foster parents of English commerce; more than 100 towns in England and seventy in Ireland and Wales had them. They reached their zenith in the twelfth century, began to disappear in the fourteenth century and were almost completely superseded by craft gilds in the fifteenth century.

Merchant gilds engaged in so many activities, some private, some public, that it is impossible to describe them in full; among the most important of their functions was the control of import and export of wares; the limiting of the number permitted in any trade; the regulation of wages and prices, and the inspection and standardization of goods. Every member had to pay "scot" and "lot", as the general taxes were called, and take oath to obey the rulers and ordinances, as well as contribute his annual dues. As a reward for his membership he was privileged to share in business transactions and in bargains, and was given a "status" in the community very much coveted. If he fell ill he was cared for; his family was looked after in case of his death; in unemployment he was helped to find a position, and he was protected against quarrels and unjust dealings. The gild was governed by an alderman ("elder man") and his associates, two or four in number; it had its own treasury; passed its own ordinances; could fine or otherwise punish its members; and in some instances had its own court. At periodical meetings - called "morning speeches" - the brethren passed or revised ordinances, admitted new members, feasted and elected officers.

As industry developed in scope and complexity it became increasingly difficult for these gilds merchant to retain their monopolies; gradually there grew up a new system to supersede the old, known as craft gilds, in which not commerce but a handicraft was the unit; there was a struggle between the new system and the old, but the old at last gave way and in the fifteenth century ceased to be. Craft gilds were not, as has often been alleged, the offspring of the merchant gilds, for there was no organic connection between them; they were variously two similar but quite distinct and separate developments of the gild principle due to economic changes.

III. CRAFT GUILDS

"The primary purpose of the craft gild was to establish a complete system of industrial control over all who were associated together in the pursuit of a common calling." The merchant gild, working usually in the smaller towns, organized a whole industry; the craft gilds, springing up everywhere, from London to almost every hamlet, organized each separate part of every industry, or vocation, as an independent entity. For example, where the merchant gild had organized the leather business as a whole, craft gilds broke it up into specialties, so that tanners, saddle makers, harness makers, bridle makers, shoe makers, slipper makers, boot makers, etc., had each their own fraternity. This high degree of specialization was extended to the arts, to social interests, amusements and education; it was even extended to religion, so that in one church might be a gild of priests, of musicians, of singers, of actors in the mystery play, and a gild to look after the altar besides to see that it was properly dressed with rich cloths and its candles always burning.

The gilds devoted wholly to some one handicraft performed an astonishing number of functions and became a little family world to each member in which he found his social fellowship, his school, his business, his hospital, his sick, health and life insurance, protection against enemies, employment bureau, a court to which to be responsible for his conduct and laws and ordinances for controlling his conduct. The old debate among Masonic writers as to whether the medieval operative Masonic gilds possessed any "speculative" elements would seem to be singularly beside the point; every gild was full of "speculative" elements, even the pig drivers and sheep herders, who, like the rest had their patron saints, their religious festivals and burned a candle at the altar.

"Many free grammar schools were founded and maintained by the gilds," writes Lipson, in his excellent Economic History, "which formed one of the main sources of education in the Middle Ages; and one gild, that of Corpus Christi, Cambridge, perpetuated its memory by founding the famous college that still bears its name. In this way the gilds contributed to the spread of learning, and the voluntary efforts of artisans helped to keep burning the lamp of knowledge." He could have added many more examples. Dean Colet turned over to a gild the management of his St. Paul's school. William Shakespeare secured his "little Latin and less Greek" at a gild school in Stratford-on-Avon.

Many writers have described craft gilds as "the trade unions of the Middle Ages", but this is most inaccurate. As Sidney and Beatrice Webb have stated so clearly in their magnificent History of Trade Unions there was no connection whatever between the two, and only a superficial resemblance. The craft gild was a quasi-public body, often so interwoven with municipal government that learned writers have confused the two; it controlled trade not in the interests of workmen merely but of all, the public included; membership in it was compulsory, and so recognized by local and national laws; its ranks included employers as well as employed, and these two groups did not come into conflict until later, with the rise of journeymen's gilds; it accepted into membership only trained men, all others, servants, etc., being left outside and considered as "cowans"; it was a purely local institution, with a territory limited by the community boundaries; and in addition to the regulation of wages, hours and general trade conditions, it was also engaged, as described above, in many activities of a purely social character, and unrelated to the trade itself.

At the head of the typical gild were the wardens, two or four, usually elected by the assembly but sometimes appointed by the mayor, holding office for one year, whose duty it was to supervise the work turned out by the craft and to see that certain standards were maintained. The assembly usually met once a year, but sometimes four times, and at stated intervals. The gild often had its own court and members were admitted on oath. The general membership was divided into the three grades of masters, journeymen (fellow crafts) and apprentices, but any journeyman might become a master so that, so far as skill was concerned, there were only two classes. Women were admitted into many gilds and were permitted to take apprentices and to hire journeymen.

The most admirable feature in the whole gild system was the institution called apprenticeship, which was a method for training youths in their vocation never since surpassed and not often equalled. A boy was "indentured", or contracted, to some master for a term of years, which in earlier times might last from one to ten years, but in 1563 was everywhere (in England) fixed at seven years. The master furnished bed and board, technical training, sometimes a small salary, sometimes schooling, supervised his conduct, and generally stood to the boy in loco parentis; the boy in his turn was obliged to be no bondsman, of good physique, a faithful workman and alive to his master's welfare. The beginnings of this system have been traced to 1260; it became a vital part of the whole economic system in the thirteenth century. Apprentices were usually registered with the town authorities and otherwise given a

recognized status in the community. The terms and experiences of his position passed into popular speech, remaining in use until the present day, coloured all social thinking, and often was celebrated in literature, as in Goethe's Wilhelm Maister.

The apprentice custom, as the reader will already have discerned, remains imbedded in our own Masonic system to remind us that a candidate for our "mystery" stands as much in need of training as the youth of old times who knocked at the door of a gild; if our statesmen and rulers ever come to understand Masonry as they should, and its possibilities in the world, the reconstitution of the apprentice system in our Fraternity, and a more thorough and intelligent use of it, will be one of their first concerns. To expect a man to be able to understand or practice Freemasonry without adequate preparation is a ridiculous now as it was when Masonic gilds were devoted to architecture and the building crafts. We are not called on to raise fabrics of wood and stone into the sky, but ours is an even more difficult task, for it is our duty to build manhood and to reorganize the whole world into the forms of brotherhood, surely a high calling, and demanding skilled workmen!

The time of his indenture completed, the apprentice graduated into the ranks of the journeymen, becoming thereby a fellow of the craft, i.e., entitled to its liberties and privileges on equal terms with all others. This passing to a higher grade was signalized by some proof of his skill a "masterpiece" in many cases or an examination before the wardens. (Wardens were known as "deacons" in Scotland, whence some of our Masonic nomenclature was derived.) In Europe the young journeyman went out on a "wander tour" in order to see something of the world and of the practices of his craft in other places, but this custom never secured a foothold in England; usually (in some cases compulsorily) a journeyman (sometimes called yoeman, "young man") hired himself out to some master for two or three years at wages and then, with a little money of his own, set up in his own shop, hired journeymen, indentured apprentices and became a master.

In the course of time the masters, being the moneyed class, tended to arrogate to themselves more and more power and to adopt legislation in their own interests, and the journeymen, as their numbers increased, learned to combine to secure their own interests, especially after a permanently wage earning class was developed. Upon this journeymen began to form gilds of their own, often in despite of the authorities, a

thing that became quite common by the fifteenth century. On the continent, especially in the industrial centers and in Germany, this conflict between masters and men often broke out into pitched battles with much shedding of blood (the Medici family emerged from such a welter to the control of Florence), but in England the struggle was more quiet. By the sixteen seventeenth century journeymen gilds were quite subdued and content to remain subordinate to the masters who grew more and more oligarchical. In many of the large cities the masters secured all control in their own hands, and gradually, with the coming of modern capitalism and manufacturing and the whole gild system gradually rise of nationalism the whole gild system broke up and quietly passed away. Some of the craft societies still survived so late as the latter half of the eighteenth century, but their privileges were formally and finally abolished by parliament in 1835.

The study of the medieval Masonic gilds from which Freemasonry evolved, or at least with which it has at least a certain amount of historical continuity, must be reserved for another chapter, as demanding more space reserved than is here available. In the present connection it is not necessary to call a Masonic reader's attention to the fact that whatever that historical connection may have been and to what extent our modern craft is indebted to the old gild system, Freemasonry was in its beginning of a piece with that system and inherited many things from it, so that it is quite impossible to understand our Fraternity today apart from the craft gilds of old in which apprentices, fellow crafts and masters united in the one hand, toiled and lived together in brotherhood to the end that the word might be served and themselves enabled to earn masters' wages and to perfect themselves in their mystery.

WORKS CONSULTED IN PREPARING THIS ARTICLE

A. Abram, English Life and Manners in Later Middle Ages. J. DeW. Addison. Arts and Crafts in Middle Ages. Ars. Quatuor Coronatorum, II, 159; II, 165; V, 125; IX, 28; XV, 153; XV, 197. F. Armitage, The Guilds of England. W. J. Ashley, An Introduction to English Economic History. E. Bain, Merchant and Craft Gilds. L. Brentano On the History and Development of Gilds. H.M. Chadwick, Studies of Anglo-Saxon Institutions. E.K. Chambers. The Medieval Stage. Jas. Coiston, Incorporated Trades of Edinburgh. H.C. Coote, The Romance of Britain. W. Cunningham, Growth of English Industry and Commerce. W.Denton, England in the

Fifteenth Century. O.J. Dunlap, English Apprenticeship and Child Labour. Encyclopedia Britannica, Vol XII, 14. E.A. Freeman, History of the Norman Conquest of Freemasonry; R.F.Gould, Concise History of Freemasonry; History of Freemasonry. N.S.B. Gras, Introduction to Economic History. A.S. Green, Town Life in the Fifteenth Century J.R. Green, Short History of the English People. C. Gross, Bibliography of British Municipal History; Gild Merchant. J.L. and B. Hammond, The Village Laborer. M.D. Harris, Story of Coventry. James Hasting, Encyclopedia of Religion and Ethics, Vol. VI. W.C. Hazlitt, Livery Companies of City of London. K. Hegel, Stadte und Gilden. F.A. Hibbert, Influence and Development of English Gilds. A. Jessop, Coming of the Friars. J.J. Jugseiand, English Wayfaring Life in the Middle Ages. S. Kramer, English Craft Gilds and the Government. J.M. Lambert, Two Thousand Years of Gild Life. Lethaby, Medieval Art. E. Lipson, Economic History of England. A.S. McBride, Speculative Masonry. Machiavelli. Florentine History. Mackey, Revised History of Freemasonry. A.L. Miller, Notes on the Early History and Records of the Lodge, Aberdeen 1 ter. H.B. Morse, Gilds of China. A.W. Pollard, English Miracle Plays. M.B. Reekitt, Meaning of National Guilds. George Renard, Guilds in the Middle Ages. J.E.T. Rogers, Economic Interpretation of History. H.G. Selfridge, Romance of Commerce. L.T. Smith, York Mystery Plays. T. Smith, English Gilds. Edgcumb Staley, The Guilds of Florence, J. Thomson, An Essay on English Municipal History. G. Unwin, Gilds and Companies of England. L.Vibert, Story of the Craft. P. Vinagradoff, Edtr., Oxford Studies in Social and Legal History. A.E. Waite, New Encyclopedia of Freemasonry. Ward, Freemasonry and the Ancient Gods. S. and B. Webb, History of Trade Unionism. H. Zimmern, The Hansa Towns.

FREEMASONRY AND THE GILD SYSTEM

Supplementary References

Mackey's Encyclopedia (Revised Edition)

Adoptive Masonry, 24-30; Apprentice, 70-72; Architecture, 75; Assembly, 83; Cowans, 183; Craft, 184; Craftsman, 184; Deacon, 197-198; Fellow Crafts, 261-262;

Female Masons, 262; Foreign Country, 269; Gilds,. 296-297; Journey, 373; Journeyman, 373; Master, 473-476; Mysteries, 497-500; Roman Colleges of Artificers, 630-634; Wages, 834.

A NOTE ON THE COMACINES

I have recently encountered a note on the Comacine Masters which should be included with the chapter on that subject published in this department last month. It was contributed by A. L. Frothingham to "Dictionary of Architecture and Building", edited by Russell Sturgis; the article is headed "Guilds" and is, so far as I could discover, the solitary reference in that work to Freemasonry. Having no competence in etymology I am unable to pass judgment on Mr. Frothingham's theory, but am under the impression that etymologists in general would not agree with him. Further light on the point will be appreciated. Students will do well to read the article in its entirety; in the present connection there is space for only one paragraph:

"A great deal of grave nonsense has been written by grave authorities on these magistri commacini; chapters and even volumes have been based on the supposition that Commacine means 'a native of Como,' and that this region was so specifically the center of the revival of architecture under the Lombards as to give its name to the profession of architect; master from Como = architect. Such a fact would be without a parallel and is, besides, an etymological blunder. The word com-macinus is from the same stem as macio, the common Latin word for stonemason, with the addition of the collective prefix, and may also be connected with the current Byzantine word for practical architect, mechanicos." - H.L.H.

----o----

IN WHAT SENSE INFALLIBILITY IS CLAIMED

FOR THE POPE

I have often wondered if Roman Catholics have the same idea about the infallibility of the pope that outsiders have. Where can one find the Roman Church's own official definition of papal infallibility ?

S.K.S., Oregon

The dogma of papal infallibility was defined by the Vatican Council held in Rome 1869-1870, and reads in this fashion: "Therefore faithfully adhering to the traditions of the Christian faith, which has come down to us from the beginning …. we teach and define it to be a doctrine divinely revealed, that the Roman Pontiff when he speaks ex cathedra - that is, when he in the exercise of the office of pastor and doctor of all Christians' by virtue of his supreme Apostolic authority, defines a doctrine regarding faith and morals to be held by the Universal Church, by the divine assistance promised him in Blessed Peter, possesses that infallibility with which the Divine Redeemer willed His Church to be endowed in the definition of a doctrine regarding faith or morals."

This means that he is infallible only when he speaks as pope, and not as a private individual when as pope he gives the official definition of a doctrine; when he treats of faith and morals or matters vitally related thereto; and when he makes it clearly understood that he is promulgating a decision binding "on the universal church." What this amounts to is that he acts as the register or mouth-piece of the church, in its official capacity, and that, according to the idea, the church itself is infallible. The infallibility of the pope developed out of the infallibility of the church, the former dogma was not officially accepted until 1870, the latter has been held in Roman communion for many centuries.

----o----

EDITORIAL

INTRODUCING BROTHER F. H. LITTLEFIELD

At an annual meeting of the National Masonic Re. search Society held at Cedar Rapids, Iowa, Oct. 4, 1923, the Board of Stewards, after a minute and comprehensive canvass of all our activities, decided that it would be wise to so reorganize our machinery of management as to make for increased efficiency and economy, as well as to guarantee t h a t the future of the Society be absolutely secure. To that end it was arranged that the general offices of the Society be retained at Cedar Rapids, with Brother C. C. Hunt as General Secretary, and that the publication office of THE BUILDER, membership offices, financial offices, and all other activities appertaining to the business management of the Society's affairs be removed to St. Louis to be under the care of Brother F. H. Littlefield, who at that meeting was chosen executive head.

The duties devolving on the executive head of this Society require that he possess a combination of qualifications not often found. He must have managerial and business ability, experience with publishing, a first-hand knowledge of Masonry in its many aspects, and a heartfelt dedication to a task that entails a considerable amount of financial and moral responsibility, without hope of fee or reward. In Brother F. H. Littlefield, our Board of Stewards found these qualifications very fully developed, and were fortunate in being able to secure his services. As president of the STANDARD MASONIC PUBLISHING COMPANY, editor and proprietor of THE MISSOURI FREEMASON, and for many years intensely active in all the Masonic bodies in Missouri, as well as several important business concerns. he possesses the ideal experience and equipment for the managing head of this Society. It is an honor to introduce him to our members and readers, a pleasure to be associated with him, and it is safe to predict for him a successful outcome of his labors, now already begun, in the development and expansion of our work.

H. L. HAYWOOD, Editor.

* * *

SALUTATORY

Having been commissioned by the National Masonic Research Society to assume a large portion of the practical executive duties in connection with this Society and in the publication of THE BUILDER, I feel that a brief statement of our present plans and hopes for the future should be given to our membership.

The National Masonic Research Society is a corporate body (not for pecuniary profit) existing solely for the purpose of fostering Masonic education, research, thought and expression. We desire that each member and reader should be fully informed as to the democratic character of its organization, and in a succeeding number we propose to publish its Articles of Incorporation and By-Laws for your information.

From its inception, nearly nine years ago, one of its principal operations has been the editing and publishing of THE BUILDER as the official journal of the Society. It has made a splendid reputation in the world of Masonic thought and literature, attracting contributions from the ablest Masonic thinkers and writers of the time.

THE BUILDER, and the business offices of the Society, are now removed from Cedar Rapids to St. Louis, with all the collected manuscripts, library and equipment intact. Ample provision is made for its valuable reference library and its editorial and research departments. Its new offices are in the Railway Exchange, the largest office building in the world. The material resources and conveniences are in no way impaired, and we expect them to develop improvement in the future.

More important is the continuation of the high standard of Masonic journalism that THE BUILDER has established. To this we pledge our most sincere efforts. Everything will carry on as before. There will be no diminution in our various

services to the Craft. Brother H. L. Haywood is here with us as Editor-in-chief and will enlarge the staff of our associate editors with talent from all parts of the Masonic world.

THE BUILDER will continue to function as the official journal of the Society. It will not enter the field of competitive or commercial journalism, or lend itself to any personal or political propaganda. It can exist on our present membership through an indefinite future, and as that membership increases it will augment its services to the Craft and improve its editorial, artistic and typographical qualities in every way possible.

In removing our headquarters to St. Louis the Society will not lose its contact with the many faithful brethren of the Grand Lodge of Iowa, the parent of Masonic research in the United States. Brothers Parvin, Hunt, Block and Moses continue their connection with our Society and THE BUILDER, and through their kind co-operation we are assured full use of the matchless resources of that very valuable institution, the Iowa Masonic Library.

I am frank to say, and I say it with all sincerity, that though I had long been a member and somewhat familiar with its activities, I have been agreeably surprised to discover just how extensive the work of the Society is, how far its influence reaches, how many brethren are engaged in special work under its direction; this, coupled with the fact that the membership is so loyal, inspires me to believe that we have a great future before us. There is a family feeling among us all, a feeling that THE BUILDER belongs to each and every one, and that each member is in a sense an editor and contributor; I shall hope to see that spirit continue, deepen and grow.

F.H. Littlefield

* * *

A TEMPLE OF LIGHT

By the time these words are in print the cornerstone of the George Washington National Memorial will have been laid, surely, if one will consider it all around, the most notable cornerstone laying since American Masonry began to be, and the most impressive, both for the brilliancy of the assembly of Masons in attendance and for the abiding significance of the structure itself. Like one of the great towers that stood at the harbors of old Greece and Rome to guide the sea-weary ships to their goal, it will lift its galleries far above Alexandria, where Washington lived, and above the proud capital also called after his name, a striking testimony before millions of eyes to the presence of Freemasonry in the nation's midst, itself a house of memory, a temple of light.

Inside the memorial will be rooms for lodges, chapters, commanderies and consistories, offices for the Memorial Association, libraries, museums, an art gallery, an auditorium, and a replica of the Alexandria lodge room of 1802 to contain the Masonic mementoes of Washington, as precious as they are priceless. The exterior will express the spirit of these activities, and the whole together will stand a monument of national unity in memory of him who made the nation.

By the same token it will visibly embody Masonic unity also, a proof that if the Craft is divided by its jurisdictional machinery into forty-nine Grand Lodges, it is united into one jurisdiction by the indivisibility of its spirit, everywhere the same, and growing more and more self-conscious. There is no need for a national Grand Lodge; we are already a national Grand Lodge, albeit, like the Grand Lodge above, "it has to be seen in a certain way, under certain conditions. Some people never see it at all. You must understand, this is no dead pile of stones and unmeaning timber. It is a living thing"; living and life-giving.

Everywhere in the land, on every night, Masons meet, of all creeds and classes, from the youngest Entered Apprentice, talking about the Shrine, to the whitest veteran discussing Morals and Dogma; in little brick buildings, on the coast of Maine; in the rocky valleys of Massachusetts; on the sand stretches of Florida; along the maple

shaded streets of Indiana villages; in windy towns on the wheat lands of the Dakotas; in sparse little settlements of the intermountain countries; in the new cities and old villages of California; in adobe towns on the red deserts of the Southwest; in the old cities of Louisiana; here, there, everywhere, up and down a great land, these companies of chosen men are building a brotherhood on the mother rock far underneath the jealousies that make war on the surface. What a quiet, unobtrusive, gentle brotherhood it is, silently weaving the nation together, helping to create the American soul! Its moral idealism filters into every nook and corner, softens men's hearts even when they are least aware, and helps to hold the world together. It is this spirit brooding in the heart of the Craft that is uttering itself in the great Memorial now building, and makes it a shaft of unity, a temple of light, more than any mere pile of steel and marble could ever be.

----o----

THE LIBRARY

A VALUABLE CONTRIBUTION TO MASONIC HISTORY

NOTES ON EARLY HISTORY AND RECORDS OF THE LODGE, ABERDEEN, by A. L. Miller, P. M. May be purchased through the publisher, Aberdeen University Press, Ltd. 6 Upperkirkgate, Aberdeen, Scotland. Price, 5/.

THOUGH it contains only 74 pages, this little book, printed beautifully on fine paper and bound in Quaker gray cloth, is more justly entitled to a place on the Masonic student's five-foot shelf of books than many a more ambitious volume that is often found there, and that because it is solid substance all through, which is more than can be said of so many Masonic volumes, often built on hearsay and padded out with windy rhetoric. R. F. Gould said of the records of Aberdeen Lodge that "some are unsurpassed by any others of a similar character in interest and value." The first known record of any kind of Mason in the old Scotch city is of date 1264. It is said that St. John's Masonry was introduced in 1357. The old memorials of the burgh,

beginning in 1398, refer to many Masons. "Lodge" (spelled "loge") is first mentioned in 1483, the earliest record of the word in the Scottish Craft.

The magistrates of the town issued to the lodge a Seal of Cause, or charter, in 1521, thus incorporating it. There is a record of a warden being appointed with jurisdiction over three counties in 1590. From 1587 on the other crafts federated and worked under one set of officers with a convener's court, but the "Mason Lodge" remained apart and maintained a jurisdiction over its own affairs. This fact is worthy of note as being one of many similar instances where the Operative Masons maintained a stubborn independence as regards other gilds and sometimes, it appeared, as regards town authorities; in some cases there seems to have been some friction engendered and town authorities forbade the organization of a Mason gild. The Aberdeen Lodge had active enemies, certain clergy among them, a fact, it is possible, that explains why it two or three times lost its own building by fire.

The Aberdeen Masons had a building of their own, other than their temporary work huts, as early as 1483 and it is believed by some authorities that the lodge of that date never ceased to exist so that Aberdeen Lodge of today may boast of a great antiquity. W. J. Hughan, the most cautious of Masonic historians, held it to be of a date not later than 1570 at least.

The present lodge's most precious possession is the old Mark Book, begun in 1670, and containing a list of members with their marks, laws and statutes, and a version of the Old Charges, given in full in an Appendix, which was published by Hughan and listed by him as No. 22 among extant copies of the Old Charges.

From the records contained in the old Mark Book one learns some interesting things. It proves that in the old days Fellowcraft and Master Mason were one and the same as far as rank is concerned, so that there were only two grades of membership, Entered Apprentice and Fellow, or Master. The apprentice took an oath and had the Old Charges read to him, comprising his initiation ceremony, but there is nothing to show that any ceremony attended his passing to the higher rank, save that he was usually required to produce a masterpiece. In 1670, forty-seven years before the founding of

the first Grand Lodge (London), non-operatives outnumbered operatives in the lodge membership four to ones and contained in their list many notable and some aristocratic names, including four noblemen, a professor of mathematics, three ministers, two surgeons, four carpenters and several men of other trades. It will be seen that the lodge was a real society, not a mere trade union, keeping its feasts on St. John in December, looking after its poor, and once a month holding its regular meetings at which time there was much good fellowship but no disorder. Nearly all the Scotch lodges of the time admitted "speculative" members, many of whom were very active and held office.. This is one of a thousand similar facts to prove that our modern Freemasonry was a gradual evolution out of medieval Operative Masonry. The minutes of Aberdeen Lodge are the oldest known to have been preserved; for some strange reason no minutes of an English lodge prior to 1717 are in existence.

There has been much speculation, most of it worthless, about the mysterious "Mason word" often encountered in the records of Scotch Masonry. Brother Miller, basing his statement on the memorials of his own ancient lodge, has something interesting to say on the subject:

"The term was common in the Scottish lodges in the early days, but what the old Scottish Mason Word was remains unknown. The conclusion has been come to that this formed the only degree in the early Masonry of Scotland, and consisted in the reading to the candidate for apprenticeship the legend of the Craft and the communication of the Mason Word. In the Aberdeen rules reference is also made to 'the oaths we received at our entry to the benefit of the Mason Word.' So far as is known, there was no ceremony in connection with advancement to the rank of Fellowcraft, or Master."

A Worshipful Master was chosen each year, but the Warden held office indefinitely; besides these were a Clerk, an Officer (his functions are not described): and a Boxmaster.

"The Boxmaster was chosen annually. He was selected 'only from among the company because the Master keeps one key and the Warden another.' At that time,

accordingly, the Keymasters appear to have been the Master, Warden and Boxmaster. but in 1696. which is the date of the first minute recording an election, two Keymasters were appointed, in addition to the ordinary office-bearers, to act along with the Boxmaster. In the Mason Box were kept the Mark Book and the money of the lodge. The box had three locks, one of the keys being in the custody of each Keymaster. Their presence was therefore obligatory at any meeting at which it was necessary to open the Mason Box; we have seen from a previously quoted regulation that the clerk was not to write in the Mark Book unless the three Keymasters were present."

The rules governing dues payable by non-operatives opens a little window into the life of the lodge. Says one author:

"The following are the provisions for the dues payable by the non-operative, or, as they are termed in the rules, the gentlemen Masons. The apprentice contributed four rix dollars of composition, a lion apron and a pair of good gloves to every person concerned in the lodge, 'or if the entering Prentice have not whereupon to furnish aprons and gloves, he must pay two rix dollars for them, which makes up six in all, with one dinner, one speaking pint and his contribution to the Box, as we have paid before him, with one merk piece for his Mason mark, one merk piece to our officer for calling a lodge; this is the least we take for Entered Prentices.' Of the entry money of apprentices, one-half was paid into the Mason Box, and the other half spent as the will of the company thought fit. When advanced to Fellowcraft, the new member of the lodge had to provide a dinner and a pint of wine, or what the will of the company pleased. There is also provision for making strangers who had been entered in another lodge, Master Masons of the Lodge of Aberdeen."

One of the most interesting pages in the book, and recommended as throwing light on certain obscure passages in our present ritual, is this:

"Probably the most important provision in the Laws and Statutes, from the Masonic point of view, is in the third rule, which ordains that 'no lodge be holden within a dwelling house where there is people living in it but in the open fields, except it be ill

weather, and then let there be a house chosen that no person shall hear nor see us.' Compare with this the words of the fifth rule: 'We ordain likewise that all entering Prentices be entered in our ancient outfield lodge in the Mearns in the parish of Nigg at the scounces at the point of the Ness.' Gould makes the following reference to these entries in the rules: 'We meet with, in the Laws and Statutes of the Aberdeen Lodge in 1'670, the only allusion - antedating the era of Grand Lodges - to the practice of lodges being held and apprentices entered in the open fields.' These two regulations seem to indicate that it had long been the practice of the members of the lodge to hold their meetings in the open air in some secluded spot which would ensure privacy for their proceedings; they also seem to infer a greater regard for secrecy in their initiations than would have been necessary for the mere reading over of the Mason Charter and the communication of the Mason Word. They accord with the Masonic tradition that, in the old days, lodges were enjoined to assemble on the highest hills or in the lowest valleys. According to a tradition of the lodge, the Masons were accustomed to hold their meetings at Carden's Haugh, Rubislaw, and in the hollow at Cunningar Hill."

Operative Masons were called "domatic," non-operatives were known as "gentlemen," or "geomatic." In 1781 the Operatives seceded and formed a lodge of their own, still existing as Operative Lodge, No. 150. The Grand Lodge of Scotland was organized in 1736, but it was long in enforcing its authority over Scotch lodges. Many "irregular" lodges flourished in or about Aberdeen in 1752. The "New Constitutions" enforced by Grand Lodge wrought many changes.

"The constitution of the lodge remained much the same until 1736 when the effect of the foundation of the Grand Lodge of Scotland began to show itself. In that year the minutes first refer to candidates being entered, passed and raised, and the members appear then to have given their simple ceremony of admission and adopted the three degrees of modern Masonry. In 1737 a Senior and Junior Warden were appointed. In 1739 the Master was first styled Right Worshipful Master. In 1740 two Deacons, and in 1754 three Stewards were added. In 1757 a Depute Master was appointed. In 1776 a clergyman was admitted a member and made Chaplain to the lodge. In respect of his being a clergyman he was admitted free of all dues, a custom known in other Scottish lodges of the time. The use of the interesting word Keymaster was maintained until 1756, after which year no further appointments to that office were made."

One of the most interesting pages in this book is that which refers to Dr. James Anderson, author, or at least compiler, of the Book of Constitutions of 1723, almost universally employed as the foundation of Masonic laws. Dr. Anderson was an alumnus of Marischal College, Aberdeen, and it is considered most probable that he was a member of the Aberdeen Lodge, though the minutes of the period are unfortunately lost. Gould was of the opinion that Anderson very probably introduced into English Masonry some of the terms then used in Scotch Masonry.

It will be profitable to read in conjunction with Bro. Miller's substantial little book other writings on the subject, all available: Notes on the History of Masonry In Aberdeen, A. M. Murero; Merchant and Craft Guilds (of Aberdeen), E. Bain; Collected Essays and Papers Relating to Freemasonry, p. 105, R. F. Gould; Ars Quatuor Coronatorum, Vol. II, pp. 159, 165. These studies, if read together, will furnish one with a more accurate and vivid conception of what Masonry was like before 1717 than many long histories.

* * *

A BOOK OF KNOWLEDGE AND WISDOM

THE LODGE AND THE CRAFT, A PRACTICAL EXPI,ANATION OF THE WORK OF FREEMASONRY, by Rollin C. Blackmer, C. M., M. D., LLD., Past Master, Past High Priest, Past Commander. Published by The Standard Masonic Publishing Company, St. Louis, Me. May be purchased through the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Black cloth, 297 pages, with portrait. Price, $3.00 postpaid.

WHEN George Washington was initiated at Fredericksburg, Va., there stood in the anteroom two demijohns of rum, facetiously called J and B. The thing was typical of the customs of the day, which was a time of hard living and much drinking

everywhere. The festive board was the center of attraction in many lodges and the fraternity itself, though there were many good men and great in its membership, was usually looked upon as a kind of social order, an institution devoted to good fellowship, rare sport and hilarity.

A change came over the fraternity during the Revolution. Bro. George Washington himself had much to do with it for he was an active Mason and through his devotion to the Order led many of the outstanding patriots to unite with the Craft, so that gradually it increased in responsibility and dignity until at last, owing to the pressure of the times and the solemn, serious crises of the war, it was welded and unified into a solid brotherhood filled with a new national consciousness and a devout sense of the leadership of God.

This period was followed, as by a kind of reaction, by the anti-Masonic crusade. The fury and devastation it suffered from its enemies left the Craft dazed and prostrated, so weakened in influence and decimated in numbers that Jeremiahs everywhere predicted its speedy extinction. In one way that terrible grilling wrought good for Freemasonry; it proved how unwise a thing it is for lodges to meddle in party politics, and how wicked a thing it is for Masonic leaders to use the name of Masonry to ballast their political kites. After the bitter lessons learned between 1820 and 1840, he would be a foolish counsellor indeed who would recommend that Freemasonry employ itself in such affairs.

Before the fraternity had recovered from this prostration the Civil War came upon it so that once again it found itself passing through a furnace of fire. The record of the Craft during that time of fraternal strife is a glorious one and somebody should embody it in a history, lest the men of future generations forget how at one time Masonry proved itself strong in the ordeal of battle.

During the period of slow growth which lasted from about 1870 until 1900 or thereabouts, solemnized by that four-year period which had cast a dark gloom over the entire country, the Masonic membership was filled with a serious religious

consciousness and a very sensitive fear lest the Order become too popular or its secrets be made too easy of access.

After the beginning of the present century a new mood came over the Order coincidentally with the beginning of the era of expansion which continues even now. Freemasonry has grown to the largest fraternity in the world, an organization in this land of nearly three million brethren, solidified by an acute national consciousness, and dedicated to all manner of public service. Everywhere is activity, growth, enlargement, ramification and an almost nervous zeal; lodges increase with an amazing rapidity. The Order has grown Wore complicated and its problems have been multiplied and intensified. The time has arrived when the individual Mason is so bewildered in trying to find his way about among the Rites and auxiliary organizations that some kind of guidance for him in the shape of Masonic literature and education is a necessity, while those carrying the responsibility of managing such a huge institution would soon find themselves helpless to handle the situation without the help of Masonic literature. Books and journals, once looked upon with a certain degree of suspicion as being in danger of revealing the "secrets" of the Craft, are now encouraged and sought after as being a practical necessity.

Mr. Blackmer's The Lodge and the Craft is one of a score of volumes that have come into existence during the past few years as a result of the evolution above described; it is intended to assist the brethren in their understanding of their work and of the institutional mechanism through which it is necessary that Freemasonry carry on its activities. It is a volume in which masses of solid information are closely crowded together and so organized and arranged that a newly made brother can follow it through with understanding. It covers the work of the three degrees, explains the forms of Masonic organization, deals with the ancient landmarks, symbols and emblems, and in its last chapters contains some excellently wise advice concerning the management of the lodge and the practice of Masonic jurisprudence. Brother Blackmer has for many years been an active worker in several of the Rites, thereby discovering what it is that Masons most need to know; this experience of practical affairs has enabled him to make a judicious selection out of a store of knowledge that is often astonishing in its extent. The book is especially valuable to beginning students and to Study Clubs. It was originally composed with an eye to the needs of the Grand Jurisdiction of Missouri, but such local references as it contains are of so slight a character as not to affect its use by members of the Craft in all jurisdictions.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes over his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. The Society is now receiving from fifty to one hundred inquiries each week; it is manifestly impossible to publish many of them in this Department.

MASONRY'S OLDEST RECORDED DATE

While listening to a Masonic orator who claimed f or our fraternity a very great antiquity it occurred to me to learn what is the oldest recorded date actually connected with our institution. Can you tell me, please? The orator could not but he kindly referred me to you.

Y. W. L., Ohio.

Our oldest Masonic MS., the Regius, is usually dated at 1390 A. D. but it is evident from a study of this aged document that the Craft was of hoar age even then. There is a yet older memorial in the form of an entry in the Corporation Records at Guildhall, London, which proves that as early as 1356 rules for the regulation of the Masons of London were passed before the Mayor, Aldermen and Sheriffs of the city. No other fraternity in existence can prove by written records such an antiquity.

* * *

LUTHER BURBANK A MASON

I write to inquire if Luther Burbank, the great plant wizard of California, is a Mason. He is one of my heroes whom I should like to think of as a brother in our ancient mystical science.

B. W. M., North Carolina.

Bro. Luther Burbank was raised in Santa Rosa Lodge, California, Aug. 13, 1921. It was a memorable event which the then Grand Master George F. Rodden, a gracious and eloquent leader who will live long in the memories of the Craft of California, afterwards described in a paragraph of beautiful prose: "Because the roster of Masonry is replete with the names of famous men, it might be assumed, logically, that to add another would occasion but little comment. Familiarity often engenders indifference. But try as we will to hold steadfast to the principle of democracy and to the landmark that in Masonry all men are upon a level plane, we cannot avoid being a bit jubilant and proud when a man, who, by his virtues and ability, has won for himself universal respect, admiration and international fame, evidences his faith in us by desiring affiliation. On Saturday evening, Aug. 13, a great body of Masons (many coming from distant places) assembled at Santa Rosa, there to witness or participate in the raising of Luther Burbank. Seer and wizard, with a life of achievement, foremost of his craft in all the world, he that night gave us a lesson in those qualities of modesty and humility which distinguish the truly great, and which should be of

much splendid value to all who profit thereby. The Grand Master was honored with an invitation which he was more than pleased to accept."

* * *

GRAND LODGE STATISTICS

I understand that Masonic membership in United States now runs to more than three million. Can you give me the exact figures ?

H.K.P., Idaho.

Your information is somewhat in error, but not far off. According to a compilation made by Bro. C. C. Hunt on July 1, 1923, our national membership totals 2,850,910. Arranged alphabetically Grand Lodges run as follows:

1	Alabama	48,126	26	Nebraska	38,642
2	Arizona	5,140	27	Nevada	2,521
3	Arkansas	32,478	28	New Hampshire	14,505
4	California	93,179	29	New Jersey	73,854
5	Colorado	28,027	30	New Mexico	5,975
6	Connecticut	39,689	31	New York	286,594
7	Delaware	5,576	32	North Carolina	38,348
8	District of Columbia	19,986	33	North Dakota	14,693
9	Florida	22,691	34	Ohio	172,341
10	Georgia	66,960	35	Oklahoma	59,730
11	Idaho	8,776	36	Oregon	25,328
12	Illinois	246, 640	37	Pennsylvania	186,560

13	Indiana	117,074	38	Rhode Island	16,257
14	Iowa	81,405	39	South Carolina	27,958
15	Kansas	72,297	40	South Dakota	18,345
16	Kentucky	69,260	41	Tennessee	43,283
17	Louisiana	31,221	42	Texas	117,492
18	Maine	41,730	43	Utah	4,329
19	Maryland	29,632	44	Vermont	18,229
20	Massachusetts	110,018	45	Virginia	41,191
21	Michigan	134,071	46	Washington	40,576
22	Minnesota	53,941	47	West Virginia	29.610
23	Mississippi	31,146	48	Wisconsin	49,539
24	Missouri	104,084	49	Wyoming	6,513
25	Montana	18,670	50	Philippine Islands	6,680
				Total	2,850,910

With these figures may be compared the findings for foreign Grand Lodges as prepared by Bro. C. C. Woods, Fraternal Correspondent, Grand Lodge of Missouri:

Name	Lodges	Members	Gain
Alberta	129	11,405	920
British Columbia	100	11,033	979
Canada	527	91,879	7,594
Cuba	118	9,865	89
England	3,808	250,000	....
Ireland	600	28,905	....
Manitoba	91	10,208	876
New Brunswick	37	3,898	78
New South Wales	318	32,259	4,276
New Zealand	221	17,245	1,200
Nova Scotia	79	9,498	717
Panama	6	.....	....
Prince Edward Island	15	1,085	49
Quebec	78	12,677	620
Queensland	73	2,600	90
Saskatchewan	163	11,970	592
Scotland	530	200,000	....

South Australia	83	6,540	375
Tasmania	28	2,177	108
Victoria	258	23,237	2,935
Western Australia	90	5,517	272
	7,368	743,029	21,770

* * *

THE DEMOCRACY OF DEATH

Years ago I read a beautiful piece of eloquence about death. Some lines keep running through my head, like these:

"Death is a democracy in which all men lie at last on an equality. There is no rank or honor in the grave." Do you chance to recognize the lines? If so, who was the author?

S. W. A., North Carolina.

The passage is doubtless J. J. Ingall's apostrophe to the grave. It is worth printing.

"In the democracy of the dead, all men at last are equal. There is neither rank nor station nor prerogative in the republic of the grave. At this fatal threshold the philosopher ceases to be wise, and the song of the poet is silent. Dives relinquishes his millions, and Lazarus his rags. The poor man is as rich as the richest and the rich man is as poor as the pauper. The creditor loses his usury and the debtor is acquitted of his obligation. There the proud man surrenders his dignities, the politician his honors, the worldling his pleasures, the invalid needs no physician and the laborer rests from unrequited toil.

"Here at last is nature's final decree in equity. The wrongs of time are redressed, injustice is expiated, the irony of fate is refuted, the unequal distribution of wealth, honor, capacity, pleasure and opportunity which makes life so cruel and inexplicable ceases in the realm of death. The mightiest captain succumbs to that invincible adversary, who disarms alike the victor and vanquished."

* * *

"IF WITHIN THE FIRST SQUARE OR ANGLE OF MY WORK"

Our Study Club committee has been asked the following question: what is the meaning of "If within the first square or angle of my work?" We should greatly appreciate any light you may be able to shed upon the subject.

L. C. H., Arizona.

The expression, "If within the first square or angle of my work," is found in a certain part of the work of some states. Back in the early days of the society, a brother from Idaho requested an explanation of this phrase, I noted as I was reading over some of the old files of THE BUILDER; apparently, no one could then shed any light on it. I hope he will see this also.

In the oldest American ritual known to me, which I believe to date back to 1805 or 1808, I find the following notation which sets forth the explanation that was offered by whoever inserted the phrase in the ritual:

"At the building of King Solomon's Temple, the Fellowcrafts had certain angles or squares marked out for them to work in and they were under no obligation to attend any sign or token given them beyond that angle or square."

In other words, they were assigned certain sections of the work and had no responsibilities outside of these sections. You will see that the phrase corresponds to the other one, "if within the length of my cabletow." It has that same significance.

I would hesitate to even guess as to how this phrase came to be included. It might be simply a fanciful invention and then again, the idea might be found in Josephus or some other early Jewish writer. The most interesting feature is how this phrase came to be handed down from perhaps 1808 and included in the work in some of the Western States while generally discarded in the East.

A. L. KRESS.

* * *

SECRECY AS REGARDS LODGE BUSINESS

Is a Mason obligated to keep the business and financial affairs of his lodge locked up in a faithful breast or is secrecy binding only on the ritualistic part? Some things have leaked out of our own lodge recently that have brought the subject to the fore, so that your opinion will be appreciated.

A. R. W., Ohio.

Your Grand Master for 1921, Bro. John R. Flotron, expressed an opinion on that subject that is to be recommended to brethren everywhere. Read and consider it as good gospel. "I find a general laxity throughout this Grand Jurisdiction in the matter of the business concerns of the lodge. A large portion of our members do not seem to be aware of the fact that the buisness of a lodge is just as secret as ritualistic work, especially so with reference to the ballot, which is one of its most sacred institutions It is not given to all men to be honored by becoming members, but Masonry does not contemplate placing upon such men a mark of character in the community in which they live.

----o----

CORRESPONDENCE

MUSICAL SETTING FOR "EVERY YEAR"

In the September BUILDER you refer to the poem "Every Year" by Albert Pike and how he came to rewrite it.

In this connection it may be interesting to know that there are those now alive who recite the fact that General Pike visited San Diego some time after the Civil War. My informant is Arthur M. Ellis, of Los Angeles, authority on early Masonry in California.

But the fact I desired to call to your attention is that the organist of the San Diego Lodge of Perfection has and plays the music to which this poem was set, by Col. E. T. Blackmer, who was the Venerable Master of this Lodge of Perfection for years and the one mainly responsible for the vigorous Scottish Rite Consistory now existing in this city.

He was a very dear friend of mine and shortly after he composed the music to accompany "Every Year" he played it on the piano to me and sang the song softly over to it.

As it is not generally known that the poem has been set to music by Col. Blackmer (after whom Blackmer Lodge is named) and the music can probably be obtained by writing the organist of the Lodge of Perfection I thought it best to advise you of these facts.

C. F. Willard, San Diego, Calif.

* * *

THE SCOTTISH RITE IN THE HAWAIIAN ISLANDS

The writer was born in Bedford, Iowa, and was "raised" in that town by Taylor Lodge, No. 156, immediately after returning from the Philippines with his regiment, the 51st Iowa Vol.

I have been active in Masonic work in this territory since that time, more particularly in Scottish Rite; and for some years have been compiling data for the archives of our bodies.

The oldest original letter we have is dated Nov. 20, 1873, from Pitkin C. Wright, of DeWitt, Iowa, addressed to Governor John Owen Dominis (the Consort of Queen Liliuokalani) in which he writes that "he has been commissioned by Or. Comd. Albert

Pike as General Deputy of the Supreme Council and to organize, establish and install bodies in the Sandwich Islands." Wright signs his name as P. Gr. Com. Kt. T. of Iowa.

Further records show that Wright did come to the Islands in 1874 and installed the bodies up to and including the 18th in that year.

We are most fortunate in having twenty-two original letters from Albert Pike himself addressed to either Governor Dominis or King David Kalakaua, both of whom were-crowned thirty-thirds for their active work in Masonry. We have had eleven thirty-thirds in these Islands and our present membership is now over 700.

Walter R. Coombs, Honolulu.

* * *

MAGNUS JOHNSON NOT A MASON

I have had some inquiry as to whether or not Magnus Johnson, the newly elected Senator of Minnesota, is a Mason.

In order to assure myself, I talked with him about it and will say he is not. Nor does he belong to any other fraternal society.

He did at one time bung to The Court of Honor but dropped it a few years ago.

He is not opposed to secret fraternal orders and in his talk with me said he knew that they were for and accomplish a great deal of good.

I write this thinking that you also may have inquiries regarding him. I have known him for about sixteen years and he lives within the Jurisdiction of Plumb Line Lodge. A. F. & A.M., No. 173, Kimball, Minn.

A.C. Douglass, Kimball, Minn.

* * *

SECRETARY FOR FIFTY-TWO YEARS

On looking over THE BUILDER for March, 1923, I came across "Forty-fifth Term as Secretary."

We can beat that record in South Carolina. Bro. Tillman Faulkner was elected Secretary of Star Lodge, No. 99, of Graniteville, S. C., on Dec. 3, 1868, and served continuously till his death in 1920. In all that long period he missed only four communications of his lodge, and those were missed during the last two or three years of his life through sickness.

On April 10, 1916, Comp. Charles Frank Jackson was called Home after serving our Grand Royal Arch Chapter as Grand Treasurer for fifty-eight years. Perhaps the foregoing will interest your readers.

J. L. Michie, South Carolina.

* * *

SCOTTISH RITE FEES IN CHINA

In THE BUILDER last December appeared a letter from Bro. William Moister in which he relates how certain brothers had to pay in the neighborhood of $500.00 for the Scottish Rite Degrees taken somewhere in the East, probably in China. I wonder if it will be too late for me to offer a suggestion to explain these probably exorbitant prices ? It is possible that the brethren in question were talking in terms of local money which, in our case, is the Mexican dollar. The fees here in Shanghai for the Scottish Rite are $340.00 Mexican. If to this was added the cost of a journey from Japan and return it is probable that it did cost these brethren about $500.00 to get the Rite. If they had to stay a week here the total cost to them would probably have been not less than $600.00 Mexican. Bro. Moister does not mention the time when these degrees were taken. If it was two years ago the Mexican dollar was then worth $1.11 in United States currency. The brethren therefore were not so far out after all in what they told Bro. Moister.

E. J. Hudson, District Grand Secretary,

District Grand Lodge of China,

71 Szechneu, Shanghai, China.

----o----

YE EDITOR'S CORNER

It is better to surpass one's self than one's fellows.

* * *

It is said that Roy Chapman Andrews has discovered a nest of petrified dinosaur eggs somewhere in Mongolia. Amateur symbologists, please copy. Doesn't this prove that Freemasonry existed among the dinosaurs? Referred to the shade of Le Plongeon.

* * *

The late Sir John Robertson Ross, historian of the Craft in Canada, bequeathed his fine Masonic library to the Grand Lodge of Canada. It has been housed in the Yonge Street Temple, Toronto.

* * *

Bro. Dr. Joseph Fort Newton has recently accepted the post of Educational Director in the Masonic Service Association; he will have his office in New York where he is pastor of the Church of the Divine Paternity.

* * *

Let every American, every lover of liberty, every well-wisher to his posterity, swear by the blood of the Revolution never to violate in the least particular the laws of the country and never to tolerate their violation by others. As the patriots of Seventy-six

did to the support of the Declaration of Independence, so to the support of the Constitution and laws let every American pledge his life, his property and his sacred honor.

Let every man remember that to violate the law is to trample on the blood of his father and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in the schools, the seminaries and in the colleges, let it be written in primers, in spelling books and almanacs, let it be preached from the pulpit, proclaimed in the legislative halls of justice. In short, let it become the political religion of the nation.

- Abraham Lincoln.

The Builder Magazine

December 1923 - Volume IX - Number 12

TABLE OF CONTENTS

FRONTISPIECE - "THE TREASURY," PETRA

PATRIOTISM - AS INTERPRETED BY FREEMASONRY - By the Worshipful Master of Evans Lodge

GOVERNOR BENT, A MASONIC MARTYR OF NEW MEXICO - By Bro. F. T. Cheetham, New Mexico

WHY ALL THIS SECRECY? - By Bro. Arthur C. Parker, New York

A SKETCH OF THE CONSTANTINIAN ORDERS OF KNIGHTHOOD - By Bro. Geo. W. Warvelle, Illinois

POEMS OF THE CRAFT

CLASSIFICATION OF THE OLD CHARGES - By Bro. Lionel Vibert, England

GREAT MEN WHO WERE MASONS - DAVID BREARLEY - By Bro. Geo. W. Baird, District of Columbia

THE STUDY CLUB - Chapters of Masonic History - Part VIII, York Roll, No. 1, A Specimen of the Old Charges. - By Bro. H. L. Haywood

EDITORIAL

Christmas in the Lodge

The American Peace Award

A President Truly Masonic

The Frontispiece: An Explanation.

THE LIBRARY

Early Freemasonry in New York State

A Notable Departure in Masonic Publishing

THE QUESTION BOX

Lodge, Gild, Fraternity, Craft.

Religious Affiliations of President and Mrs. Coolidge

"Prolegomena to the Study of Greek Religion".

"Graded Lessons in Masonic History"

Commander of American Legion a Mason

When Was Roman Church Founded

CORRESPONDENCE

King Solomon and the Iron Worker

Sketches of Hinton and Wolfstieg

YE EDITOR'S CORNER

----o----

Patriotism - As Interpreted by Freemasonry

By the Worshipful Master of Evans Lodge, No. 524, Evanston, Ill.

No word has come to headquarters during the past year of a finer or more constructive piece of Masonic educational work than that completed by Evans Lodge, of Evanston, Illinois, under the direction of its Educational Committee. Once a month the Worshipful Master delivered an address for his lodge on topics in this order: Initiation, Fraternity, Toleration, Faith, Truth, Charity, Morality, Patriotism, Symbolism, Philosophy, Happiness and Immortality. Each lecture was beautifully printed and a copy given to each brother in attendance on the night of its delivery, thereby enabling him to read, reread and inwardly digest at his leisure what he had heard. The interest developed by the course was such that at its end the Educational Committee printed the series in book form, in a gold-embossed volume of 108 pages 8x11 inches, in a limited edition of six hundred copies, to be ready for distribution Dec. 15, and to sell at $5.00 net. The volume is so beautifully printed and bound that there is little likelihood of any profits accruing, but if so the money will be used to carry forward the work of the Educational Committee. It is a matter of regret that we are not permitted to give adequate credit here to the Worshipful Master himself, whose desire to sink his identity in his work is a rare example of Masonic modesty. The lecture printed here is republished by his permission. Brethren desiring to make use of it in lodge should address the Educational Committee, Evans Lodge, No. 524, Evanston, Illinois.

Breathes there the man with soul so dead

Who never to himself hath said,

This is my own, my native land;

Whose heart hath neer within him burned,

As home his footsteps he hath turned

From wandering on a foreign strand?

If such there breathes, go mark him well,

For him no minstrel raptures swell;

High though his titles, proud his name,

Boundless his wealth as wish can claim,

Despite those titles, power and pelf,

The wretch, concentered all in self,

Living, shall forfeit fair renown

And, doubly dying, shall go down

To the vile dust from whence he sprung,

Unwept, unhonoured and unsung.

-Sir Walter Scott.

WHAT is patriotism - this almost universal instinct for which more men have given their lives than for any other cause, and which counts more martyrs than even religion itself - this potent sentiment which has produced so great and splendid deeds of heroic bravery and of unselfish devotion - which has inspired art, and stimulated literature, and furthered science - which has fostered liberty and won independence, and advanced civilization - and which on the other hand has sometimes been misunderstood and perverted and made the excuse for brutal excesses and arbitrary tyranny?

The dictionary tells us that a patriot is "one whose ruling passion is the love of his country" and that patriotism is "love and zeal for one's country."

But patriotism is no virtue when it dwarfs the sympathies and narrows the soul's horizon; it is simply bigotry and selfishness, and becomes a menace to the world. John Paul Jones, Freemason, and America's first naval hero, called himself "a citizen of the world," and though a Scotchman by birth, fought for the Colonies because he thought they stood for a wider patriotism than had obtained before. He stood for America because he regarded America as standing for man as man. His enthusiasm was for the human race rather than for a nation. Love of country is a noble passion, but not as noble as the love of man.

Patriotism must be founded on great principles and supported by great virtues. It involves duties as well as privileges, and these duties rise in connection with the domestic relations of the citizen to his country as well as in all that concerns the attitude of the country towards foreign nations. In both cases the idea of patriotism involves that of personal sacrifice. Our obligations do not end with obedience to the laws and the payment of taxes. These things are compulsory and involuntary evidence of our love of country, since the police insist on the one, and the Treasury takes good care of the other. But we give a free and additional proof of patriotism in taking our full share of public work and responsibility, including the performance of those municipal obligations on the due fulfilment of which the comfort, the health, and the lives of the community so largely depend.

It is not true to say that one man, however little, must not be sacrificed to another, however great, to a majority, or to all men. That is not only a fallacy, but a most dangerous one. Often one man and many men must be sacrificed, in the ordinary sense of the term, to the interest of the many. It is a comfortable fallacy to the selfish - for if they cannot, by the law of justice, be sacrificed for the common good, then their country has no right to demand of them self-sacrifice; and he is a fool who lays down his life, or sacrifices his estate, or even his luxuries, to insure the safety or prosperity of his country. According to that doctrine, Curtius was a fool, and Leonidas an idiot; and to die for one's country is no longer beautiful and glorious, but a mere absurdity. Then it is no longer to be asked that the common soldier shall receive in his bosom the sword or bayonet-thrust which otherwise would let out the life of the great commander on whose fate hang the liberties of his country, and the welfare of millions yet unborn.

On the contrary, it is certain that necessity rules in all the affairs of men, and that the interest and even the life of one man must often be sacrificed to the interest and welfare of his country. Some must ever lead the forlorn hope: the missionary must go among savages, bearing his life in his hands; the physician must expose himself to the pestilence for the sake of others; the sailor, in the frail boat upon the wide ocean, escaped from the foundering or burning ship, must step calmly into the hungry waters, if the lives of the passengers can be saved only by the sacrifice of his own; the pilot must stand firm at the wheel, and let the flames scorch away his own life to insure the common safety of those whom the doomed vessel bears.

Has any philosopher failed to discover that his country is more to be valued, and higher and holier far than mother or father or any ancestor, and more to be regarded in the eyes of men of understanding? Also to be soothed, and gently and reverently entreated when angry, even more than a father, and if not persuaded, obeyed? And when we are punished by her, whether with imprisonment or stripes, the punishment is to be endured in silence; and if she leads us to wounds or death in battle, thither we follow as is right; neither may anyone yield or retreat or leave his rank, but whether in battle or in a court of law, or in any other place; he must do what his city and his country order him; or he must change their view of what is just: and if he may do no violence to his father or mother, much less may he do violence to his country.

Our philosophy of patriotism is that each nation has, by the gift of God, something unique, particular and precious; something not to be found anywhere else, and therefore it has a gift to make to universal humanity. That it may make that gift it should be free to develop what is most unique and precious in its life.

True patriotism is a thinking patriotism. It is a sacred thing. No noise, however great, no shouts, however thrilling, no hurrahs, however enthusiastic, no blare of brass bands, no flaming of fireworks, no flaunting flags, no strenuous stump speeches, can begin to tell what true and genuine patriotism really is, for it lies too deep for all of these. True patriotism is a great, calm, altogether lovely and holy thing, that worships God and loves its fellow men. It is a consecration to high ideals; it is the hallowing of a man's whole soul in a holy cause.

To toil, to incur hazard, to die, for one's country, without hope of pay or reward, is the noblest inspiration and ambition of a free man.

DEFINED BY DECLARATION OF INDEPENDENCE

Americanism is defined by the Declaration of Independence, which, basing its doctrine upon the "Laws of Nature and of Nature's God," asserts the rights of man in one immortal sentence:

"We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or to abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness."

We are the freest government on the face of the earth. Our strength rests in our patriotism. Anarchy flees before patriotism. Peace and order and security and liberty are safe so long as love of country burns in the hearts of the people.

How can we justify our love of our own land as over against those who hold that all patriotism is provincial, if not pernicious? Only in this way: each nation, each race has a genius of its own, and by that fact a contribution to make and a service to render to the total of humanity. Judea was no larger than Illinois, and yet it gave to the race its loftiest and truest religion, and the strongest, whitest, sweetest soul the earth has known. Greece was a tiny land, girt about by violet seas, but it added unmeasurable wealth of art, drama and philosophy to the world. So of Rome. And thus we might call the roll of races and nations, asking of each what it had or has to give of beauty and of truth to mankind. Even so, our country has a genius unique, particular and peculiar, and by that token a service to render to the universal life of humanity. What

is that service if it be not to show, not only that "government of the people, by the people, for the people shall not perish from the earth," but that it is the highest ideal of government, and that it makes for the greatest happiness of man, alike in private nobility and public welfare?

Of that genius and service our flag is the emblem and prophecy, and loyalty to that emblem implies devotion to that service. Our field is the world, but our solicitude is our own country - that it may the better make its unique and priceless contribution to the universal good. Thus, with due reverence for other nations, by loyalty to our own flag we best serve our race.

No country can ever be wholly without men of the old heroic strain and stamp, whose word no man will dare to doubt, whose virtue shines resplendent in all calamities and reverses and amid all temptations, and whose honour scintillates and glitters as purely and perfectly as the diamond - men who are not wholly the slaves of the material occupations and pleasure of life, wholly engrossed in trade, in the breeding of cattle, in the framing and enforcing of revenue regulations, in the chicanery of the law, the objects of political envy, in the base trade of the lower literature or in the heartless, hollow vanities of an eternal dissipation. Every generation, in every country, will bequeath to those who succeed it splendid examples and great images of the dead, to be admired and imitated; there were such among the Romans, under the basest Emperors; such in England when the Long Parliament ruled; such in France during its saturnalia of irreligion and murder, and some such have made the annals of America illustrious.

The famous examples of the Past of our nation, the memories and immortal thoughts of our great and wise thinkers, statesmen and heroes, are the invaluable legacy of that Past to the Present and Future. They are our chief elements of material wealth, as they are of national manliness, heroism, glory, prosperity and immortal renown.

FREEMASONRY STANDS FOR AMERICANISM

It must be understood by every Freemason in these United States that Freemasonry is an institution that is vital in its relationship to American destiny. An understanding of this will involve only such study as will enable any Freemason intelligibly to state the analogy between Freemasonry and Americanism. His life and example should evince the fact that to be a good Freemason is to be a good American. For Americanism, we are emboldened to say, is the latter day effort to incarnate our age-old Masonic idealism in law for the governing of an entire nation.

It was Freemasonry in a preeminent degree which so tenderly and yet so resolutely cradled democracy in the first eventful years of America's history. In confirmation of this I need but call attention to a few of the many illustrious names written alike on the pages of Masonic records and American history - Washington, Franklin and Lafayette!

A Past Grand Master of the District of Columbia numbers twenty-three Freemasons among those patriots who signed the Declaration of Independence. The same honour roll carries the names of eighteen former Presidents of our country.

Benjamin Franklin, a Grand Master of Pennsylvania, both at home and abroad did more by his wisdom and diplomatic skill than any other one Freemason, Washington alone excepted, to place Old Glory high among the nations. He helped make both the Declaration of Independence and the Constitution, and is a signer of both documents.

While as a nation we pay homage to the memory of Washington, it is peculiarly fitting that as Freemasons we meet in our various Masonic homes and in solemn quietude around our altars contemplate the virtues of this great man and Mason, this great character who exemplified every virtue which Freemasonry inculcates.

We fail to grasp the full significance of the noble record of those illustrious brethren of our Order who took such prominent parts in Revolutionary days, if we see in it only a source of pride and gratification. It is all this but much more: for every page imposes duty, obligation, responsibility. If it be true, as the record seems to teach,

that American nationality was largely brought about by Freemasons, and that to this end the best energies of the Craft were devoted in the trying times of the Revolution; if our predecessors gave "their lives, their fortunes and their sacred honour" to start the Republic on its glorious career, surely we can best prove true to the traditions of American Freemasonry by continuing the work which they began. Our advantages, if not our opportunities, are greater than theirs. The feeble Fraternity of that day has become a powerful Order now - it can exercise a mighty leverage for civic progress and reform.

The highest lesson taught us as a Craft by the Freemasons of the American Revolution is: To place patriotism above partisanship, to preserve and extend the free institutions of the Republic, to maintain the honour and dignity of the nation at home and abroad,

and thus to realize the lofty ideals of our eighteenth century brethren, bequeathing them as a priceless heritage to generations yet unborn.

The most sacred symbol of any people is its flag, and in an hour of crisis and destiny the old emblem is instinct with all lofty and holy meanings. Here is the soul of the nation, the outward and visible sign of its invisible and invincible spirit. The very body and blood of a free people are in the folds of its flag, and when it is unfuried the soul of the nation stands erect.

Freemasons, who teach so much by symbols, point with pride to the part of Freemasonry in establishing the greatest symbol known among nations - the stars and stripes so fondly called "Old Glory."

Just what suggested to Washington the stars and stripes can never be known because he never referred to the matter in any way. On Jan. 1, 1776, when the new army was organized, a "Union" flag was raised which gave the British much joy because it was, at that time, the flag of loyal India. Whether Washington knew this to be a fact or not, this Cambridge flag was his idea and was raised on his own initiative and authority. Later, in Philadelphia, with independence in sight, he knew the flag would have to be changed and made a drawing of its revision. He was taken to Betsy Ross,

who was the wife of a Master Mason, and who made the first flag with white stars on a blue field, in addition to the thirteen red and white stripes. These stars were arranged ten in a circle, with an eleventh star as a point in the center. Evidence shows that in this change Washington again acted on his own initiative.

On June 14, 1777, Congress officially adopted this flag, changing the number of stars to thirteen and arranging them in a circle. The wording of this famous resolution is as follows:

"Resolved, that the Flag of the United States be thirteen stripes alternate red and white, that the Union be thirteen stars white in a blue field, representing a new constellation."

In 1794 two stars were added and their arrangement changed to the form of an oblong square.

In 1818 the number of stars had increased to twenty and their arrangement took the form of a five-pointed star, such being the array used by the Military Department for many years, while the Navy continued in the form of the oblong square of 1794.

At this time Congress made provision for the future by authorizing a new star to be added to the flag for each new State admitted to the Union, to be inserted on the July Fourth following its admission.

Finally, by agreement, the flag took the Navy form for arrangement of the stars in parallel lines, and today Old Glory is an oblong square of stars, six deep and eight wide.

No American ever saw this glorious flag of ours in a foreign port, fluttering at the masthead of even the most insignificant vessel, without a thrill of excitement and exultation and gladness at the sight - without stepping a little more haughtily and firmly at the thought of his country across the ocean.

It is said that the flag of our country was born in 1777, but that cannot be true. It was stitched into form at that time, in a little back parlour, but he who would know its origin must look far into the dim, pathetic, aspiring past. It was woven on the loom of ages - woven of the dreams and heartbeats of humanity, of the warp of sorrow and the woof of hope - by a Great Hand stretched out from the Unseen. All those who on red fields of war died that their sons might be free; all who in dark prison cell suffered for the rights of MAN; all who in the long night of tyranny toiled and prayed for a better day, added threads to our Flag.

It floats today in the blue sky, swayed by happy winds, held aloft by innumerable hands of the living and the dead, at once a history and a prophecy.

The colors blended in our Flag make it the sanctifying symbol of Unity, Fraternity and Goodwill among men. So may it ever be - Flag of Freedom and Friendship - woven of the mystic cords of memory, stretching from every battlefield and patriot grave to every living heart and hearthstone all over this broad land, proclaiming the time-glorified principles wrought out by the tears and prayers of our fathers.

Let all those who stand under it join hearts in one faith, join hands in one purpose - for the safety and sanctity of this Republic; for the rights of man and the majesty of law; for the moral trusteeship of private property and public office; for the education of the ignorant; for the lifting of poverty, through self-help, to comfort; for the dignity of the home and the laughter of little children; for social beauty, national glory and human welfare. Long may it wave, rendered for all ages holy by the faith of the men who lifted it up, and the valour of the men who defended it in an hour of madness and peril. May it never again float over a field of war, but ever and forever over scenes of peace, honour and progress.

THE FLAG SYMBOLIZES MANY THINGS

Is it any wonder that the old soldier loves the Flag under whose folds he fought and for which his comrades shed so much blood? He loves it for what it is and for what it represents. It embodies the purposes and history of the government itself. It records the achievements of its defenders upon land and sea. It heralds the heroism and sacrifices of our Revolutionary fathers who planted free government on this continent and dedicated it to liberty forever. It attests the struggles of our army and the valour of our citizens in all the wars of the Republic. It has been sanctified by the blood of our best and our bravest. It records the achievement's of Washington and the martyrdom of Lincoln. It has been bathed in the tears of a sorrowing people. It has been glorified in the hearts of a freedom-loving people, not only at home but in ever part of the world. Our Flag expresses more than an other flag; it means more than any other national emblem. It expresses the will of a free people and proclaims that they are supreme and that the acknowledge no earthly sovereign other than them selves. It never was assaulted that thousands did not rise up to smite the assailant. Glorious old banner!

Wherever there is a constitutional government which respects the rights of men and of the people and the public opinion of the world, Freemasonry is the loyal supporter of that government. Patriotism, loyalty to government and to our Flag, are found running through every Masonic degree. The Masonic formula for brotherhood rests upon the identical principles which were written large into the Constitution of the United States.

Loyalty to country is a Masonic principle, yet to frequently this is construed to refer only to times war and national crisis. Loyalty carries with it highest obligation of citizenship; obedience to law, respect for constitutional authority, a recognition of the right of every human being to the enjoyment of life, liberty and the pursuit of happiness. The rights we enjoy as citizens carry with them corresponding duties. Among these duties is the proper exercise of the franchise, the careful and intelligent consideration of men and measures coming before the people for approval. No good Freemason will fail to be a good citizen, and to be found on the side of decency, civic righteousness, and public order.

Freemasons preach the right to think, the right to speak, the right to worship in freedom, and as conscience alone shall dictate, but how many Freemasons know what these things mean - how many really believe in them? How many believe in them so firmly that they are willing to fight for them, live for them, die for them if need be? These things, when mentioned, sound decidedly like those principles of Americanism for which the soldier of our country goes out to fight. He believes in them. If our Masonic institution stands for them, whole-heartedly and unafraid, then we should use our Fraternity as a great force for the continued upbuilding of America.

The activities of the Masonic lodge are today lopsided. They take too little account of civic duty, to which we are pledged in our obligations, and concerning which our charges have so much to say.

The world at large already credits us with a far greater influence than we really possess. The real need is within our fraternity. The real challenge to us is that we prove our worth and show cause why our Order should continue to exist. The cry of the hour in Freemasonry is for leadership. Leaders who will do things. Leaders who are so filled with inspiration and consecration to the development of true citizenship - for the sake of America! - that they will forget self and self-interest and work for the attainment of the ideal. The real Freemasonry has a contribution of infinite value to make to America.

We need, as never before, a clear, commanding conception of what America means. He is a poor patriot, and no Freemason at all, who has not asked himself what plan, what purpose, what prophecy the Great Architect is trying to work out in our national history. For true citizenship, no less than true statesmanship, consists in discerning the way the Eternal Will is moving and in getting things out of His way. Surely America exists to build in the new world a Beloved Community - united, just and free - where men of every race and creed may live and live well, because they live in moral fellowship under a sense of common interest and obligation: and loyalty to that ideal is true patriotism. For the same reason, race, class, party, sect, everything must be subordinated to the service of that ideal, that we may fulfill our national destiny and be of real service to all humanity.

----o----

Governor Bent, a Masonic Martyr of New Mexico

By Bro. F. T. CHEETHAM, New Mexico

Brother Cheetham's story of "Kit Carson - A Mason of the Frontier," published in THE BUILDER, December, 1922, page 366, aroused so much interest that we urged him to continue his researches into the connections between Freemasonry and the early history of the Southwest with a view to making evident how large a part the Craft had in winning for the nation that vast empire, and more especially in establishing religious and political liberty there. The present narrative of the colorful career of a great pioneer was written in response, and after a great deal of special research, much of it among sources never before examined for such purposes. Other chapters will follow until a more or less complete account of Freemasonry In the early Southwest will have been published. Those who are especially interested, or who have suggestions to make or data to contribute, may address Brother Cheetham at Taos, New Mexico.

MANY of our countrymen have been destined to follow the flag, but there are few whom the flag has followed. When President Jefferson, his ministers and plenipotentiaries negotiated the purchase of Louisiana Territory none, with the exception of Robert Livingston, foresaw what the future had in store for the newly acquired domain. At that time there were millions of acres of fertile vacant lands lying east of the Mississippi River yet to be developed; so there was no fear that the agricultural resources of the country were reechoing the high water mark. The motive which induced President Jefferson and those associated with him was to secure the right of deposit somewhere on the Mississippi, which had been then recently denied; or better still to secure a port where goods and products, originating largely on the Ohio River, could be transferred from rafts and flat boats to ocean-going vessels.

Napoleon had lately, through his brother, Lucian, acquired Louisiana from Spain after it had been in possession of his Catholic Majesty for about two generations. With that military sagacity and foresight which easily made him the mastermind of Europe, Napoleon foresaw that it was only a matter of time when the invincible fleet of his arch-enemy across the channel would interpose itself between him and that rich possession Which was destined to become an industrial and commercial empire, therefore when our plenipotentiaries approached him with a view of securing a right of deposit or a port, he unloaded into the arms of the infant Republic this great territory with its hidden wealth untold.

Many of our countrymen thought we had bought ourselves land poor. The fertile valleys could not at that time be farmed with profit, nor could the rivers be chained and harnessed; it might have long remained an idle waste had it not been for the great American fur trade which soon sprung up. The administration lost no time in encouraging the explorers to learn the extent and resources of the newly acquired territory by sending Lewis and Clark to the headwaters of the Missouri, and Pike to the source of Red River. The former passed their goal and re-discovered the Columbia, while the latter scaled the mighty Rockies and pitched his camp on the banks of the Rio Grande, where he fell into the clutch of the Spaniard, who was naturally jealous of the rising power of the young Republic, and was carried a prisoner to Chihuahua. Each in due time returned to the place from whence he came with a glowing account of what he had seen en route. Soon the trapper, the frontiersman and the lover of adventure were on the trail, followed closely by the trader to keep them supplied with ammunition and the necessaries, and perchance some of the unnecessaries, of life. And thus it was that the winning of the Far West began.

CHARLES BENT WAS A LEADER AMONG PIONEERS

Out of the sturdy and patriotic pioneers who helped to roll back the frontier, the hero of this sketch stands pre-eminent. Charles Bent was born at Charlestown, Va., in 1797. His ancestry, on the paternal side, was English while on the maternal side it was French. He was a man of education, having at one time studied medicine with a view of entering that profession, but later secured an appointment to West Point from which institution he graduated and entered the army. In a short time he resigned from

the army to take up a mission of peace and engaged in a business enterprise at St. Louis. In 1828 he made his first trip to the Far West with a view to entering the fur trade, and with his brother William erected a fort and trading post on the Arkansas River near the present city of Las Animas, Colo., known as Bent's Fort, or Fort William, as it was sometimes called.

In 1832 the Bent brothers established a store in Santa Fe. Charles Bent soon afterwards became associated with Col. Ceran St. Vrain, another man and Mason who helped very materially to win the West. The firm of Bent & St. Vrain became a big concern and was second only to the American Fur Company. This co-partnership lasted until the tragic death of Governor Bent. They established a fort on the South Platte, north of the present City of Denver, known as St. Vrain's Fort; also a fort on the Canadian, known as the Adobe Fort, near which the First New Mexico Volunteer Cavalry, under the command of Col. Kit Carson, afterwards had a big fight with the Kiawas. They also established a store at Taos, New Mexico, where Gov. Bent lived and where he lost his life. Gov. Bent was married to Maria Ignacia Jaramillo, who was a daughter of Don Francisco Jaramillo and Apolonia (Vigil) Jaramillo, one of the most respected families in the territory. She was also a sister of Josefa Jaramillo, who married Gen. Kit Carson. Mrs. Bent survived the Governor thirty-seven years.

In first checking up Gov. Bent's Masonic record, no definite information seemed obtainable. Several interviews with a daughter, who has lately departed this life, at Taos, New Mexico, also with grandchildren at Gallup and Clovis, New Mexico, failed to throw any light upon the question except that he had always been recognized as a brother by all Masons who came in contact with him. It was a matter of common knowledge among Freemasons that he had been buried with Masonic honors by his brethren and comrades at Santa Fe; that when a lodge of Masons was formed at Taos in 1860 it was chartered by the Grand Lodge of Missouri as Bent Lodge, No. 204, and that when, in after years, a lodge was chartered by the Grand Lodge of New Mexico for Taos, it took the name of Bent Lodge, No. 42. It was not until a copy of the Reprint of the Proceedings of the Grand Lodge of Missouri was obtained by Brother T. P. Martin, M. D., of Taos, a co-worker in Masonic research, that any definite information was uncovered. By it we find the name of Charles Bent standing alongside of Senator Benton as a charter member of Missouri Lodge, No. 1, of St. Louis. This was In 1821. No doubt can longer remain that this was our Charles Bent, for he was making his home in that city at the time.

HE IS SENT TO PRISON

Taking up the thread of our story we find that soon after Gov. Bent located in Taos he was caught in the maelstrom of revolution and intrigue so frequent in that day and time among the natives of Mexico and was thrown in prison for a while. This was in 1837. Some time prior thereto, in 1835, to be more definite, President Santa Ana had sent Col. Albino Parez as Governor of the Territory. In 1836 Gov. Parez promulgated a decree providing for schools and directing a tax to be levied in support thereof. While the proof is not at hand at this writing we have no doubt but that Gov. Parez was a "Yorkino," of which order Santa Ana was a member. If our conjecture is true it is only reasonable to suppose that Bent was confused with that fraternity from the south of the Rio Grande. The manner of his release is reserved for another sketch. It is sufficient to say, however, that it was not accomplished through the regular diplomatic channels!

From this time on the war clouds began to gather. The seeds of hatred, sown to the winds at the Alamo in the treatment of the prisoners of Muir, and the ill-fated Texas-Santa Fe expedition, were soon to reap a whirlwind. But during all these trying times Charles Bent was ever at his post, and his business grew and prospered. Being versed in medicine he ministered unto the unfortunate about him, and they were legion, which to him was a matter of charity.

On May 13, 1846, the storm, gathering for several years, burst forth and war was declared between the United States and Mexico. It was during the preceding month that a treaty had been signed between the United States and England, settling for all time the Oregon question. It had been in the winter of 1842-3 that Marcus Whitman had made his famous ride to save that valuable and beautiful country. After breasting mountain snows and swimming rivers of slush ice he had made his way to Taos, the headquarters of the Bents, and by their aid he was enabled to get across the plains on his way to Washington. But the Oregon question had been settled, Oregon had been saved and war with England averted. The United States could devote all its energy to strengthening its frontier in the Southwest. By the latter part of June the Army of the West, commanded by Gen. Stephen W. Kearny, was under way for New Mexico.

Bent's Fort, which had for years served as a haven of peace, was selected as the place of rendezvous, and it appears that the small army halted there while a detachment under command of Lieut. De Courcey proceeded to Taos to learn the state of mind of the inhabitants. Charles Bent rendered invaluable service as intelligence officer, being familiar with the topography of the country, its inhabitants and their language and customs.

On Aug. 15 the army, under Gen. Kearny, entered Las Vegas. Gov. ArmiJo, who had proven a terror to the helpless, issued his verbose proclamation, calling upon his countrymen to rally to his standard and to help hurl back (what he termed) "the foul invader." He gathered together an army, mightier in numbers than his adversary's, and with all the pomp, splendor and braggadocio, for which he was famous, and which would have shamed an oriental monarch, marched out towards Glorietta, at which place, or in the Apache Canon just below, a handful of men could have held back an invading army as the Greeks held Thermopylae. But the little American army marched on and on. Before they had drawn dangerously near him Armijo beat an inglorious retreat without waiting to fire a shot, while his army scattered to the four winds of heaven. On the 18th day of August, Kearny's army entered the ancient capital without having met with resistance. Next day he assembled the people in the plaza and in a speech to them said:

"In taking possession of New Mexico we do not mean to take away from you your religion. Religion and government have no connection in our country. There, all religious are equal; one has no preference over the other; the Catholic and the Protestant are esteemed alike. Every man has a right to serve God according to his heart. When a man dies he must render to God an account of his acts here on earth, whether they be good or bad. In our government all men are equal. We esteem the most peaceable man, the best man. I advise you to attend to your domestic pursuits, cultivate industry, be peaceable and obedient to the laws. Do not resort to violent means to correct abuses." (Twitchell's Leading Facts, page 210.)

On Sept. 22 Charles Bent was appointed civil Governor. Courts were established and a set of laws, known as the Kearny Code, was promulgated for the government of the department. Governor Bent immediately assumed the duties devolving upon him and on Sept. 25 Gen.Kearny departed for California after having left orders for Col.

Doniphan's regiment.to proceed south upon the arrival of Col. J. Sterling Price with the 2nd Missouri Volunteers. All went well until the latter part of December, when a plot was uncovered to assassinate Gov. Bent and exterminate all of the Americans. We prefer to let W.H.H. Davis, a man of scholarly attainments and legal training, who was appointed United States Attorney for the Territory in 1853, afterwards appointed Secretary of the Territory and who also served for eleven months as acting Governor, tell the story of this awful affair. In "El Gringo," published in New York in 1856, writing of the "Uprising of 1847," he said:

"Notwithstanding the people had apparently submitted with good grace to the rule of the Americans, and appeared to be well satisfied with the condition of things, there was much discontent among a portion of the population, who resolved not to give up the country without a struggle. These were principally the wealthy class, with the addition of a few unquiet spirits, who saw their dreams of ambition dashed to the ground should the Americans retain possession of the country, and incorporate it permanently into the Union. These discontented ones soon began to mature their plans of rebellion, and like Catiline and his co-conspirators held meetings in retired places at the dead hour of night to plot the expulsion of their conquerors. The two leading spirits of the enterprise were Tomas Ortiz and Diego Archuleta, men of talent and enterprise, and of great ambition, whom gambling and intemperance had rendered desperate. They had the countenance and support of Manuel Chavez, Miguel E. Pino, Nicolas Pino, Pablo Dominguez and Tomas Baca of Pena Blanca, all men of influence. A number of priests joined in the conspiracy, and some even preached rebellion in the pulpit. The two who took the lead were the Vicar Juan Felipe Ortiz and Padre Jose Manuel Gallegos. Priest Ortiz, upon pretense of going to the town of Jolla, in Rio Arriba, in order to celebrate the feast of Our Lady of Guadelupe, visited the upper country to incite the people to rebellion. The same day he left Santa Fe, Priest Gallegos arrived in Albuquerque, by agreement with the co-conspirators, to arrange their operations. Everything was conducted with the most profound secrecy, and only a few of the leading men were made acquainted with their plans. The secret was not to be intrusted to a woman for fear of its being divulged.

“The first meeting was held on the twelfth of December, 1846, and the nineteenth of the same month was fixed upon as the time of rising, which was to be general all over the Territory. All the Americans were to be either killed or driven from the country, as also Mexicans who accepted office under General Kearny. This accomplished, they were to seize upon the government and establish themselves in power. To each of the

ringleaders a distinct duty was assigned, and they mutually pledged themselves upon the cross. So confident were they of success that they even named the chief officers of the new government, among whom Tomas Ortiz was fixed upon for governor, and Archuleta to be the commandant general. The master spirits went to different sections of the country to stir up the people to resistance. Everything looked propitious, and promised success to the enterprise.

THEY PLAN TO ATTACK ON CHRISTMAS EVE

"A final meeting was held in Santa Fe on the evening of the eighteenth to arrange the plan of attack upon the garrison, but not finding their organization complete, they agreed to postpone the time of taking up arms until Christmas eve. This was considered a more fitting time to make the attempt, inasmuch as it would be a season of amusement, when the soldiers would be generally off their guard, scattered about the town unarmed, and could be easily overcome. The following was the plan of attack agreed upon, and as sworn to before the court upon the trial of some of the conspirators:

"'On Saturday evening, the nineteenth of December, all were to assemble with their men at the parish church. Having divided themselves into several parties, they were to sally forth, some to seize the pieces of artillery, others go to the quarters of the colonel, and others to the palace of the governor (if he should be there) and if not, to send con order to Taos to seize him, because he would give them the most trouble. This act was also agreed upon by all. The sound of the church bell was to be the signal of assault by the forces concealed in the church, and those which Diego Archuleta should have brought near the city; midnight was the time agreed upon, when all were to enter the plaza at the same moment, seize the pieces) and point them into the streets.'

"This conspiracy was discovered in time to place the troops on their guard, and prevent it being carried into effect at the time agreed upon. Three days before the time of raising, Augustin Duran informed Governor Bent of the plan of rebellion, who immediately caused several of the leaders to be arrested.

"The discovery had only smothered, not quenched, the revolutionary spirit, and a new and more extended conspiracy was almost immediately placed on foot. Religious fanaticism was made use of to incite the people against the Americans, and they were called upon to arm themselves in defense of their holy faith, their homes and their country. Some of the Pueblo Indians were enlisted in the cause, which greatly added to their strength. Great secrecy was observed, and no suspicion was entertained that another outbreak was so near at hand.

"The time fixed upon was the nineteenth day of January 1847, when the people took up arms in various parts of the country. Governor Bent, supposing that the rebellion was quelled, left Santa Fe for his home at Don Fernandez de Taos where he arrived about the middle of the month. A large body of rebels, composed mainly of the Pueblo Indians. and incited to the act by Priest Martinez and others, attacked his residence and murdered him and several others in cold blood. The same day seven Americans were attacked at the Arroyo Hondo who, after defending themselves for two days, were most cruelly butchered. Four were killed at the Moro, and two on the Rio Colorado. A large rebel force had assembled at. La Canada for the purpose of advancing upon Santa Fe, but General Price, being aware of their movements, marched against them with four hundred men and four pieces of mountain howitzers. He attacked them on the afternoon of the twenty-fourth, and routed them with a loss of nearly a hundred men. They retreated toward Taos. closely followed by our troops. They made a stand at El Embudo, where they were again defeated with loss. They continued their retreat to Taos, followed by the Americans, who arrived there on the third day of February. They found the Mexicans and Indians strongly fortified in the Pueblo of the latter, the main body having Entrenched themselves in the church. An attack was made upon them the next morning and the action continued all day with great fierceness and considerable loss. The following day they capitulated and surrendered the place into the hands of the Americans. In these actions the enemy lost three hundred killed and wounded while our loss was about sixty." (Pages 94, 95, 96 and 97.)

THE "UPPER COUNTRY" WAS A CENTER OF REBELLION

There are some things in the foregoing narrative which are very significant to one acquainted with the history and customs of the country. We note that the Vicar General Juan Felipe Ortiz visited the "Upper Country." The "Upper Country" had been the birthplace of revolution. It was in Taos, in the "Upper Country," that the rebellion of 1680 originated which, for almost a decade, defied the Spanish authorities. The "Upper Country" again figured in the revolution of 1837, which terminated the regime of Gov. Albino Parez and his public schools. It was in the "Upper Country" that the priest sought to stage the massacre of 1847. Again, the 12th of December was the date set for meetings to be held throughout the country; this was Guadelupe day, the great Mexican festival, the anniversary of the day when, as all Mexicans believe, the Virgin had appeared to the Indian, Juan Diego, on the barren hill of Tepeyacac, more than three centuries before. This therefore was the day of days when fealty to mother church and mother country would be at its highest. The church bell was to be the signal of assault and sound the death knell of the new born religious liberty in New Mexico.

That the priests were largely instrumental in inciting this uprising can not be doubted. If not, why were churches selected as the places of rendezvous? They could have prevented such use by their parishioners had they so desired.

Touching the part played in this affair by Padre Martinez, the Roman Catholic curate at Taos, we find the following comments in the History of New Mexico, published in 1907, and edited by Mr. George B. Anderson:

"The home of Fr. Martinez was generally regarded as the headquarters of the insurrectionists prior to the uprising and until after the attack upon Taos. His power over the parishioners was absolute and his hatred of Americans and American institutions was recognized by all. This fact was recopied by such men as Governor Bent, Charles Beaubien, Col. St. Vrain and Kit Carson as ample proof of his complicity in the affair. (P. 94~)

Again the same work says:

"Father Antonio Jose Martinez, who was regarded by many as one of the chief authors of the Taos insurrection, was one of the most remarkable men who was ever identified with the history of New Mexico." (p. 95.)

The duplicity of the priests is evidenced by the statement of John T. Hughes, in Doniphan's Expedition, who says:

"Near this same time (late in August) the priest of San Felipe and the curate of the churches in the Valley of Taos came to acknowledge the authority of the conqueror, receive his commands and ask protection for the churches and church property. The general having assured them that their temples of worship should be respected and their 'religion in the amplest manner preserved to them,' they returned peaceably and favorably disposed toward the Americans, more subdued by kindness than by force of arms. They did not even forbear to speak in praise of the generous and magnanimous conduct of their conquerors. (It was not long before these faithless priests and leaders were detected in a conspiracy against the new government.)"

The feeling of all the priests of that time towards the new government was probably expressed by Padre Antonio Jose Martinez, if we are to believe the story of his biographer, Don Pedro Sanchez, who says that one of the father's pupils asked the curate one day what the government of the United States was like. The master replied that it was like a burro: “The lawyers can ride but the clergymen can not.”

In Two Thousand Miles on Horseback, by Col. James F. Meline, who visited the country at the close of the Civil War, we find the following observations of the religious status of the country under the Mexican priests. He says:

"With the advent of los Americanos came a changed state of things in the Church. It was not without reason that several Mexican priests were mote than implicated in the rising or insurrection of 1847 against the Americans, in which Governor Bent was massacred at Taos. The annexation of New Mexico to the United States brought it under their Catholic ecclesiastical authorities, and they knew well what to expect

from any bishop who might come from us. They understood 'Diana of the Ephesians.' A bishop was sent from the United States. There was a general suspension, unfrocking, dismay and howling among those Mexican priests (and it would have been difficult to find the exceptions), who 'kept cocks and fit 'em,' had cards and played 'em, indulged in housekeepers of an uncanonical age, and more nieces than the law allowed." (p. 190.)

ORDERS CAME FROM "HIGHER UP"

While we have not the proof at hand it is not unreasonable to suppose from facts known that these people were acting on orders from higher up. Judge Benedict, who assumed the Supreme Bench of the Territory in 1853, in the case of Carter vs. Territory (I. N. M., 317), says in part:

"The movements of a portion of these people in what is known as the Taos 'Insurrection' against the United States authority and government seems to have drawn towards these inhabitants strong professions of sympathy from the Mexican government." (Op. 323)

"On the sixth of September following [the signing of the treaty] the President of Mexico appointed and commissioned Ramon Ortiz, a priest, to execute the instructions of the decree. In due time he arrived in this territory. Of this the court may take notice. It may refer to the safest sources of information to know the events of that period. So far as a knowledge of these is essential to the consideration of the matters under consideration, none can be more reliable than the written relation of the honorable Joab Houghton, who, from the conquest of the country down to the induction of the territorial government occupied the position of Chief Justice of the Supreme Court and circuit judge, and must have had full knowledge of all the movements resulting from the entrance of Ortiz among the Mexicans, and his promises to and deportment with them. The records of the executive proceedings of that time will also assist in the inquiry we are now making. After reaching Santa Fe, the commissioner journeyed through some of the counties and, to use the language contained in the narrative of Joab Houghton, produced a great excitement among the

people, inducing a large portion of the inhabitants of those counties not only to declare themselves as retaining the character of Mexican citizens and their readiness at once to emigrate but excited them to acts of disturbance and disregard to the then existing authorities. In fact, as it then appeared to both civil and military authorities, an open rebellion was threatened in consequence of the course taken by the commissioner. See executive records sustaining the truth of Houghton's statement." (Op. p. 337.)

". . . It was now after the peace confirming the conquest in the midst of all the hatred and bitterness against the Americans and the United States which the conquest and its consequences had engendered among a people foreign in language laws, customs and religion, with the pride of kindred and race peculiar to all Spanish races, in the midst of those who had lately, as the Mexican Cabinet council said, 'risen against the government and the American name and blood in the country,' and when risen, whose steps and deeds were marked with murder, robbery and fiendish atrocity in the village of Taos, and who, as counsel assert, though 'their plans were discovered and disconcerted, their conspiracies frustrated, did not cease to conspire.' A popular, powerful and well-known priest, clothed with a commission from the Mexican government, though dismembered and humiliated, was exciting the prejudices of the people already hostile to the new government, offering bounties to those who would reject allegiance, and payment of expenses to them upon their emigration." (id. Op. 338.)

If this was done after Mexico had acknowledged defeat by a sacred treaty, what could we have expected from her before she had made her last stand!

There is another phase in the life of Governor Bent that interests us most. As was already noted he had for many years been a Freemason, in fact, so far as we have been able to ascertain, the first of that Fraternity to settle in New Mexico. Freemasons were not in favor with the powers that held sway under the Mexican regime. Josiah Gregg relates some of his experiences in that line as follows:

"Before leaving Durango I witnessed one of those civil broils which are so common in Mexico. I was not even aware that any difficulty had been brewing at all, till I was waked on the morning of the 25th by a report of firearms. Stepping out to ascertain what was the matter, I perceived the azotea of the parochial church occupied by armed men, who seemed to be employed in amusing themselves by discharging their guns at random upon the people in the streets. These bravos, as I was afterwards informed, belonged to the bishop's party, or that of the Escosseses, which was openly at war with the liberalists, anti-hierarchists, or Yorkinos, and were resorting to this summary mode of proceeding in order to bring about a change of affairs; for at the time the liberal party had the ascendancy in the civil government of Durango." (Commerce of the Prairies, p. 102.)

Again he says:

"It may already be generally known, perhaps, that the predominant party in Mexico (and particularly in the North), is decidedly anti-Masonic. During my stay in Chihuahua I had an opportunity to test their antipathy for that mysterious brotherhood. This was evidenced in the seizure of a dozen or two cotton handkerchiefs which, unknown to myself, happened to bear the stamp of the 'Masonic carpet.' These obnoxious articles having attracted the attention of some Iynx-eyed friar, one day, much to my consternation, my store was suddenly invaded by the alcalde and some ecclesiastics. The handkerchiefs were seized without ceremony, and by an auto de fe. condemned to be publicly burned." (id. Vol. II, p. 121.)

When the military authorities found it necessary to select a man to act as the first civil governor under American rule, Charles Bent was chosen as the most fit for this responsibility. When the conspirators began to plot he was the first to be removed for he was the most feared. His power and influence was far reaching, yet even Caesar fell at the hand of an assassin. When warned on the eve of his death, Governor Bent said: "I have nothing to fear. I have fed these people when they were hungry, clothed them when naked and ministered unto their ailments in time of distress. They will not harm me." But he was the first to be slain. The unspeakable cruelties of his last agony are beyond description. Let us pass over the harrowing details of his taking oft. They are too terrible to contemplate. They belong to the dark ages. His work was unfinished yet it was the decree of fate that he be sacrificed upon the altar of religious

and political bigotry, before the fires of the auto de fe should be forever extinguished. He had blazed the trail for the flag to follow and his name should go down to posterity as the first patriot of the great Southwest. His life was given for his country and the things it stood for.

His remains were thrice buried. First by his comrades in an improvised cemetery at Santa Fe. Afterwards his body was raised and re-interred in a cemetery dedicated to his Craft. Again they were raised for more decent interment in the National Cemetery at Santa Fe. Let us hope that some day due honor will be paid this true patriot and a suitable monument erected to his memory.

Note. - Students who care to pursue this subject further should secure House Executive Document No. 60, Thirtieth Congress, first session, entitled, "Occupation of Mexican Territory."

----o----

Why All This Secrecy?

By Bro. ARTHUR C. PARKER, Associate Editor, New York

The bold man who sets out to joust with a learned lady must go well armed, must he not? In his quiver should be many arrows, thirteen at least, which number has been deemed a sign of ill-omen by women folk since time began, why, it would take a learned lady to tell. Will Brother Parker permit one to contribute a shaft to his bow? In Freemasonry, secrecy is more than a mere device for shutting out the profane, God rest their souls, but is employed as a symbol of something that a man is to practice always and everywhere; in other terms, it is a virtue, and Freemasonry teaches it to be such. What would life be in the hubbub of the world if men knew not how to keep inviolate a brother's word? All the kindliest and most benign of human relationships

would vanish away, leaving us all strangers one to another. Yes, secrecy is a virtue. Is this a hard saying for women? One should wish not, but- There is danger here of transgressing on Brother Parker's preserves, who is abundantly able to take care of himself, even with Katherine Fullerton Gerould. Mrs. Gerould may have the privilege of the last word here if she desires it.

PAUSE a moment and reflect. What is there in the secret society that excites and holds the interest of normal American citizens of good character? Is it the ritual, the mysticism, the gold lace, the high sounding titles, the parades or the esoteric teachings? And, why all the secrecy?

A woman wants to know. She is that very clever woman, Katherine Fullerton Gerould, and not one of the questions that she asks in her article, "Ritual and Regalia," in the November Atlantic Monthly, even remotely hints at an answer.

Apparently sure of her ground she boldly challenges any anthropologist to make reply, feeling certain that an ultimate authority on the folkways of man will retire in confusion.

"Is all this initiating and swearing of oaths, and reverencing of insignia, mere protest against the drabness of life?" she asks, and then leaps into another question: "If so, why is it that women do not indulge? Women are supposed to be fonder both of secrets and ornaments than men are, yet you will notice that it is not the women of the country who invent rituals and fashion symbolic costumes for themselves. Women do not wear aprons on the street if they can help it, but men do. . . . There must be some good and dignified reason for it or it would not be so widespread. There must be something in the male heart that is left out of the female heart."

You will observe that the clever critic comes closely to answering her own question in this last sentence.

Yet she goes on with her questions and marvels that men are proud of their connection with a secret society. "What is this instinct, so strong that it conquers the general horror of being conspicuous and absurd?" she asks.

The lady tells us that her gentlemen friends do not belong to secret societies, but that they are sorry that they did not join years ago. Thus she appeals through the pages of a magazine and challenges the anthropologist and student of folklore to answer her.

A good question has been raised, but it is a feminine and not a masculine question. For a versatile woman the questioner betrays a surprising lack of insight into the psychology of boys and men. Many a female of less brilliance has discovered that men are but boys grown up and having greater capacity to satisfy their innate longings. But how shall we answer our interrogator?

Shall we begin by telling the story of civilization, of how primal women closely hugged their cave fires and crooned lullabys to their babes, while the men roved the thicket killing beast and human enemies, or satisfied their revenge, or brought back fine peltries to their mates, only then to retire to the Wise Man's cave to discuss in secret how they might slay more beasts and intruders, discover more booty for their females or perhaps wrest the secrets of power from the gods?

Shall we dwell upon the natural instinct of primitive men to gather in the Men's House to initiate youths in the duties of warriors and hunters and to swear them to chastity, thereby preparing them as fit providers for future homes, well grounded in morals and traditions. Shall we recount the development of human society and show how secret associations and gilds were necessary for the teaching and preservation of great truths that uninstructed mortals may not be entrusted with until after initiation? Shall we delineate the history of dross and costume and show that both males and females even now love to satisfy their desires for distinctive dress, especially by uniforms expressing group personality?

More than this, shall we show that by mask and costume normal human beings seek to extend their personality and vary it and through the medium of dramatics thus finding new wellsprings of moral energy within themselves?

All this would be only to recite history and to give it an anthropological interpretation, and our critic would say that all this might be granted but why the secrecy?

It is because secrecy not only adds zest to the rites but permits men with common aims to gather into fraternities where they may promote their principles and engage in their ceremonies unmolested by those who have not been found worthy and well qualified.

And, "all this initiating and swearing.....?" Simply because brothers must agree upon principles and thoroughly understand them. Men enjoy the experience of opening their eyes upon strange surroundings and of seeing the unfamiliar objects of another world, not for the novelty of it only but to discover for themselves how they react to unfamiliar conditions. So much for the ritual and regalia.

Beyond these things there is the joy of human fellowship, the mingling with men in all honest walks of life, wherein it is discovered who best can work and best agree. It is here that qualities of manhood, of ability, of leadership and of mental make-up are revealed. It is in the secret society that men come to appreciate and to love their fellow men. Because of this most normal men seek a fraternity and find in it the satisfaction of every fundamental desire in the male heart-the desire to be, to have, to rank, to know, to feel, to fit. Through the righteous satisfaction of these desires men grow in social and spiritual qualities.

Secrecy is one of the finest instincts that man possesses and contributes to his identity and individuality. It springs from nature itself. It is the instinct of secrecy that closes the door of the home to the stranger from the street and gives to each member of the family his own room. Much that is noble and lofty manifests itself in secrecy. The

Christian prays alone in his closet, and groups of the spiritually exalted meet in "class rooms" for experience meetings, where they may pour out their hearts to God and their fellows.

Secrecy not only means privacy and protection from prying eyes that seek to use personal situations for promiscuous purposes, but it means decency and order. Secrecy is the peculiar garb of fraternity. The initiate assumes the garb in order to be known and distinguished as a brother in a great family of friends and brothers, and he is oath-bound to do this, for by initiation he becomes a more developed personality, having a "new name". The rite of initiation is an old one and one that men and women have long understood. It is only by sophistry and the perversion of ideas, some of them springing from prurient minds, that the utility and righteousness of secrecy has ever been questioned.

To strip a fraternity of its secrecy is like divesting a man of all his clothing and saying to him, "Walk as God made you." There would be nothing evil in this, per se, BUT, the customs of decency and the desire for protection require a man to wear a garb of some kind. And secret fraternities are nothing more than purposeful men multiplied.

As for the apron which our lady critic says the brethren wear in the street when women will not do so if they can help it, let it be stated in full confidence that most women, our interrogator included, would not only wear aprons in the street but even tied about their heads, if Dame Fashion so dictated. All of which convinces us that clever questions are not always sincere.

----o----

“Man with his burning soul

Has but an hour of breath

To build a ship of truth

In which his soul may sail –

Sail on the sea of death,

For death takes toll

Of beauty, courage, youth,

Of all out truth….”

----o----

A Sketch of the Constantinian Orders of Knighthood

By Bro. GEORGE W. WARVELLE, P.G.M., Illinois

Old-time readers of THE BUILDER will have in memory a series of sparkling essays from Brother Warvelle on themes various and sundry, the titles and dates of which are worthy of record: "The Ineffable Name," November, 1915, page 271; "The Perfect Youth," January, 1916, page 17; "Sectarianism and Freemasonry," April, 1916, page 109; "At Refreshment," April, 1917, page 111. To these are now to be added two or three more, the first of which is given here-with. It was composed several years ago, but until now has not received the wide hearing it deserves.

To correct, in some measure, the erroneous opinions concerning the Constantinian Orders of Knighthood, which, mainly through lack of proper information, seem to have gained currency, the Grand Imperial Council of the Order has caused to be published for the information of the Craft within its jurisdiction, the following summary of the history, purposes and organization of these exalted degrees of Freemasonry.

They are the most ancient of all the chivalric orders and degrees, and, unlike all of the other great ecclesiastical-military organizations which sprang into existence or were first brought to public notice during the crusades, have a legendary history extending back to the early days of the Christian era. As all orders and degrees in Freemasonry are more or less based on legends, the truth of which cannot be demonstrated, so it is not pretended that the Constantinian Orders rest upon any stronger or more reliable foundation; yet it is certain that they have existed for many years and find mention in Masonic nomenclature as early as 1736. From our ancient traditions we learn that the Order of the Red Cross was founded by Constantine the Great, Oct. 28, A.D. 313, as a memorial of the divine miracle which effected his conversion to the Christian faith, and also as a reward for the valour of certain of his soldiers. It is related that on the day previous to his ever memorable battle with Maxentius, as Constantine was seated at his tent door reflecting upon the dangers of the approaching expedition and sensible of his own incapacity to succeed without divine assistance, he offered up a prayer for divine inspiration and wisdom to choose the right path to be pursued. As he turned his face toward the setting sun there suddenly appeared in the heavens a pillar of light in the shape of a cross, surmounted with the inscription, "In hoc signo vinces" - in this sign conquer. So extraordinary an appearance created the utmost astonishment in the mind of the Emperor and his whole army. The Pagans deemed it a most inauspicious omen, but Constantine, being reassured by the visions of the night, on the morrow made a public avowal of his faith in the God of the Christians. He caused a royal standard to be constructed in imitation of the luminous cross which he had seen in his vision, and commanded it to be carried before him as an ensign of victory and divine protection, while the consecrated emblem was conspicuously displayed upon his own person and that of his soldiers. After the memorable battle, which was fought at Saxs Rubra, a small village about nine miles from Rome, the Emperor sent for the chiefs of the Christian legion, and in presence of his other officers constituted them into an Order of Knighthood with the celestial cross as an insignia, and, on the return of peace, became himself the Sovereign Patron there-of. These Christian warriors were then selected to compose the bodyguard of Constantine, and the command of same was confided to Eusebius, bishop of Nicomedia, who was thus considered the second officer of the Order. Whether these incidents are true or false is immaterial so far as they affect the present objects and purposes of the Order.

After the death of Constantine and the division of the empire, the Order is said to have flourished under his successors, Marcian and Leo, but afterward declined until the year 1190, when it was revived by the Emperor Michael Angelus Comnenus on a scale of increased splendour. From this time down to 1699 the Grand Mastership was

vested in the Comnenian family, who were considered the lineal descendants of Constantine. At this later period the dignity was vested in one Andrew Angelus Comnenus, titular Prince of Macedonia, who pretended to assign his hereditary rights to Francis Farnese, the reigning Duke of Parma. The Grand Crosses of the Order, one of whom was the Abbe Giuistiniani, continued, however, to exercise their undoubted privilege of conferring the Red Cross upon worthy men; and it is to this learned Abbe, who was long attached to the Venetian Embassy in London, that the existence of the Order in England is attributed. The members of the English branch during the eighteenth century were men of high social position and of eminence in the Masonic Fraternity, but, like the Knights Templars, we are unable to say positively when the Order was restricted to Freemasons. It is presumed that this regulation was made about 1788, as from this date it appears wholly under Masonic auspices. In 1796 the Grand Master of the Templars was also the head of the Red Cross Order. In 1804 it was vested in Waller Redwell Wright, a most distinguished Mason, to whom we are indebted for the form of our present rituals. In 1908 a constitutional government was effected, and the present Imperial Council of England established. There is a continuous record still in existence from 1788.

ORDER OF THE HOLY SEPULCHRE

The Order of the Holy Sepulchre is said to have been instituted A.D. 326, by St. Helena, the mother of Constantine, in commemoration of her discoveries in the Holy Land. It was instituted with the sanction of Constantine and confirmed by the Pontiff Marcelinus. The Knights were selected from the Order of the Red Cross, and the original investments were made at Jerusalem, the knightly vows being made while kneeling at the sacred tomb. The two Orders have always been intimately connected, and since 1190 under the same government. The history of the Holy Sepulchre since that period is therefore identical with that of the Red Cross.

The Holy Order of St, John the Evangelist purports to be a continuation of the Palestine Order of St. John, as distinguished from the Hospitallers and other orders which claim a dedication to that Saint. It is based upon certain incidents which are said to have occurred in the restoration of the fourth Gospel, as related by the Byzantine historians, and assumes to be a final exposition of the fundamental concepts of Freemasonry. It is further claimed that the Knights of St. John of

Palestine were the true Masons, as to them only were the words of the highest import imparted, and that it was only after warfare with the enemies of the faith they received this privilege and were admitted to full communion with the Holy Brotherhood.

In 1813 H.R.H. the Duke of Sussex became the Grand Master of the united Orders for the term of his natural life, and continued to exercise the dignity until his decease in 1843. The Order remained in a languishing condition from this time until 1865, when the Imperial Council of England was revived and the present organization adopted.

In the year 1869 the Earl of Bective, then the Grand Sovereign of England, commissioned Fra. McLeod Moore an Intendant General, with authority to introduce the Orders into the western hemisphere, and in pursuance of this authority and through various intermediaries, conclaves were finally established in Illinois during the year 1872. On Aug. 30, 1872, the representatives of these conclaves met at the city of Chicago, Ill., and by virtue of a dispensation from the Grand Sovereign of England authorizing the formation of Independent Grand Councils, and a further special dispensation from his Chief Intendant General for the United States, Fra. Alfred Creigh, they organized a new and sovereign body which they called the "Grand Imperial Council of Illinois." The new body thus created was thereafter duly recognized and acknowledged by the Grand Imperial Council of England as a properly organized and legally existing governing body of the Orders with sovereign powers and a peer of the parent body.

Although possessing beautiful as well as ancient rituals, which in lethargic expression and exalted symbolism compare favourably with the best of any rite of Freemasonry, yet the primary object of the Order has constantly been to promote the social features of the Masonic Institution and to preserve, as far as possible, the primitive customs of the fraternity that conduce to good feeling and fellowship. As these objects and purposes became known to the Craft an interest was created in territory lying without the claimed exclusive jurisdiction of the Grand Imperial Council of Illinois. This eventually resulted in the organization of conclaves in other states, and with this extension of territorial jurisdiction there came a general feeling that the organic law should be so changed as to meet the new conditions. Accordingly, at the assembly held at Jacksonville, Ill., on Oct. 13, 1899, a new constitution was adopted whereby

the governing body became the "Grand Imperial Council for the Western Masonic Jurisdiction of the United States," exercising sovereign prerogatives over the grades and orders in all of the states west of the Alleghenies. But after a time conclaves were organized in localities without this last named jurisdiction, and so, in pursuance of what appeared to be manifest destiny, at the assembly held at the city of Duluth, Minn., on Aug. 14, 1907, the constitution was again amended and the supreme body became the "Grand Imperial Council for the United States of America," the name by which it is now called. This organization, with a jurisdiction embracing all parts of the Union where no Grand Council exists, has been duly recognized by the Grand Imperial Council of England, the mother council of the world, as a lawful and regular governing body of the Orders within its claimed territory, and relations of amity and correspondence have been established.

ARE TRACED FROM PARENT STOCK

The Constantinian Orders are the only chivalric grades now conferred in this country that can show direct descent from the parent stock, and which can trace an unbroken line of genealogy. Originally the initial grade was called the "Illustrious Order of the Red Cross," and as this Order and that of Knight Templar were the only chivalric degrees recognized in England at the time Webb constructed his "American System," it is supposed that, not being possessed of the English degree, he fabricated the present Red Cross of American Templary in order that his system might coincide with the names of the English bodies. The degree now known as Red Cross of Constantine is, however the original, as well as the present, Red Cross of English Freemasonry.

The degrees of the Constantinian Orders are six in number, three working and three official, and are conferred in the following order:

1. Knight of the Red Cross of Constantine (or Perfect Knight Mason) conferred in a body styled a Conclave.

2. A Knight of the Holy Sepulchre conferred in a body styled Sanctuary.

3. Knight of St. John of Palestine (the Evangelist) conferred as an appendant Order to the last named, but in a body styled a Commandery.

4. Viceroy-Eusebius (or Perfect Priest Mason) conferred in a College of Viceroys erected within the Imperial Council, and only on the elected Viceroys of Conclaves except by dispensation.

5. Sovereign-Constantine (or Perfect Prince Mason) conferred in a Senate of Sovereigns established within the Imperial Council, and only on the elected Sovereigns of Conclaves, except by dispensation.

6. Grand Cross of the Order - a decoration and dignity conferred upon worthy and eminent Knights of the Order as a special mark of honour and distinction. The number of Knights Grand Cross is limited to fifty, in accordance with the ancient statutes promulgated by the Emperor Michael Angelus Comnenus.

The Masonic qualification for membership in these Orders is that the applicant shall be a Royal Arch Mason in good standing. By the ancient statutes Master Masons are eligible for the Order of the Red Cross, but to attain the Holy Sepulchre it is necessary that the postulant be also a Royal Arch Mason. In England, where the rule is still observed, but few ever attain this last dignity, indeed the number is limited to ninety-nine. In this country all of the so-called working Orders are open without limit, and for this reason the qualifications for the Holy Sepulchre are required of all applicants.

Faith, Unity and Zeal are the principles upon which this chivalric fraternity is founded. A reverential belief in the New Covenant, the blessings of fraternal union, and the advantages of zeal in a good cause, are impressed upon the minds of our

aspirants, who are taught to reflect not only upon the mysteries of life, but on the solemn secrets of the hereafter. In this respect the Order may well claim kinship with the noble institution of Freemasonry, from which its members are chosen, and with which they consider it their duty as well as their privilege to continue allied.

In the Constantinian Orders the allegories and primary symbolism of the lodge and chapter are retained unchanged, but with new interpretations and more recondite meanings. The True Word, for which our ancient brethren sought, is recovered, and is itself the Light which shone in darkness, and the darkness comprehended it not. All of the ceremonies are designed to illustrate this phase of the symbols, and the precepts and lessons are drawn wholly from the teachings of the Master of Nazareth. Only those who are willing to follow in the footsteps of the Divine Master can, with propriety, assume our obligations, and for this reason, although no specific definition of the aspirants' religious views are required, those only will be accepted who can subscribe to a general belief in the Christian religion as set forth in the New Testament.

In their essential characteristics the Orders may be said to constitute a beautiful system of Christian Masonry, and to furnish a most impressive allegorical sequel to the history of the Craft degrees. In their development the neophyte gazes for the last time upon the fragmentary forms and types of the Mosaic dispensation; upon the ruins of the ancient temple he sees arise the New Tabernacle of Divine Truth, whose existence human power shall not be able to affect, and whose duration shall be for an eternity of ages; the confusion of the Old Covenant is made clear in the New Law, and he learns that the mysteries of the Craft are in reality but the mysteries of religion. His long initiation of toil ended, he lays down the implements of labour and rises to a higher sphere of usefulness and duty; neither is there longer any Temple, because the light of the Lord is universally dim used and the world has become one Holy House of his wisdom.

But while the Constantinian Orders are essentially Christian, they involve no sacrifice of personal beliefs, and compel adherence to no formulated creed. They do not assume to prescribe articles of faith or to usurp the province of the church, neither do they attempt to fetter the mind with the shackles of sectarian prejudice or denominational bias. That perfect right of freedom of conscience, so essential to

every man who would obtain just conceptions of Deity, is accorded to all, and the only doctrines inculcated are those of the Gentle Master himself - "the true Light which lighteth every man that cometh into the world."

Historically considered the Order of the Red Cross of Constantine commemorates the first elevation of Christianity from the position of a despised and proscribed heresy, to that of a legally recognized and honoured religion. Christianity had indeed existed for more than three centuries before the institution of the Order, but always under the ban of restrictive laws and proclamations, more or less rigidly enforced, according to the caprice of those intrusted with their administration, and it was not until Constantine won the battle which gave him supreme control over the Western Empire that it acquired an established place among the religions of the world. Created, therefore, by the first Christian ruler, it was fitting that to our Order should have been committed the keeping of the faith as it was delivered to the founders of our religion, and the guardianship and preservation of the true key to what has been hidden, in the design of God's providence, concerning the real meaning of His, ordinances. To us has come, by the hands of generations of faithful Knights, the knowledge first revealed to and through St. John the Evangelist, of the mysterious, yet beautifully simple explanation of all God's revelations to and dealings with man, and we have found that they all led to and were comprehended in the great fact, that God was the Word from the beginning and that for which man had been searching in all ages, the beginning and the end of wisdom, was found, at last, upon the Cross.

----o----

Poems of the Craft

THE POETIC CAST OF MASONRY

There is a code of moral grace

From sweetest inspirations drawn,

Which touches in the holiest place

The sentiment hope feeds upon.

It somehow brings together those

Bound by no other interest here

In closest ties, whose acts disclose

The principles which they revere.

The system breathes of love and strength,

Of confidence 'twixt man and man,

And, delving through its depths at length

To understand its graceful plan,

New truths and beauties mark the way

Where'er our searching footsteps lead

Through labyrinths whose rich display

Reveals a wondrous wealth indeed.

A wealth of wisdom, love and power,

A wealth of truth and honor high,

A wealth of sunshine's brightest hour

That sweetens life as moments fly;

A wealth of music's richest chords

That wait the touch of magic hand

Which poetry's rare art affords

And speaks to hearts that understand.

Prosaic lessons bring to mind

The practical details e'er sought

By zealous craftsmen who would find

The plans by mystic labor wrought;

But 'tis the thrill of vibrant notes

Of euphony's sweet mystic spell

Which voices all its power denotes

From spheres where best ideals dwell.

It pictures to the plastic mind

Soft tinted shades of beauty rare

Which ornament each thought refined

Throughout its teachings everywhere.

Its grace uplifts the struggling soul;

Its tones on memory firmly pressed

Whose chords through human nature roll

With influences unexposed.

No other art has greater need

Of melody's refining song

Whose beauties rare, by far, exceed

All others that to her belong,

For Masonry's sweet lessons ring

With harmony's delightful strain

Whose influence ne’er fails to bring

A host of blessings in its train.

- Lewis Alexander McConnell.

JACQUES DE MOLAY

A flood of visions sweeps along

And in the depth we hear a song

That seems to rule the rushing tide

With grief for one who nobly died.

Jacques de Molay dishonor spurned;

His body at the stake was burned.

His spirit could not reach the sky

Contaminated with a lie.

He died a martyr for the truth

Which blossoms in eternal youth.

He died the leader of his clan;

A hero and a worthy man.

For centuries around his tomb

The flowers of admiration bloom.

Sweet is the incense honor gives;

Jacques de Molay in glory lives.

- Francis L. Murphy

(Courtesy The De Molay Councilor)

ENOUGH FOR ME - A MASON'S CREED

I will not ask my neighbor of his creed;

Nor what he deems of doctrine, old or new;

Nor what rites his honest soul may need

To worship God - the only wise and true;

Nor what he thinks-of the anointed Christ;

Nor with what baptism he has been baptized.

I ask not what temptations have beset

His humane heart, now self-debased and sore;

Nor by what wayside well the Lord he met;

Nor when He uttered, "Go, and sin no more."

Between his soul and God that business lies;

Not mine to cavil, question or despise.

I ask not by which name among the rest

That Christians go by he is named and known;

Whether his faith has ever been "professed,"

Or whether proven by his deeds alone;

So there be Christhood in him, all is well;

He is my brother, and in peace we dwell,

If grace and patience in his actions speak,

Or fall in words of kindness from his tongue,

Which raise the fallen, fortify the weak,

And heal the heart by sorrow rent and wrung -

If he give good for ill, and love for hate -

Friend of the friendless, poor and desolate -

I find in him discipleship so true

So full, that nothing further I demand.

He may be bondsman, freeman Gentile Jew,

But we are brothers - walk we hand in land.

In his white life let me the Christhood see -

It is enough for him - enough for me.

By courtesy of the Masonic Journal of South Africa, the editor of which makes the following note:

"A brother writes that many years ago, while sojourning in the 'Bad Lands' of South Dakota, he found in an old discarded magazine the above gem. Can anyone tell us the name of the author ?

NEVER IN THE DARKNESS - HE!

I cannot bow my head before that seat

Where men declare their God in darkness dwells;

I cannot in the spirit touch my feet

Beside the spring whence wrath-mixed Love outswells.

He is not that! My God is none to fear

Or wince from vengeance loosed upon the world;

But beauty from the farthest shoreless sphere

And Truth throughout the firmament unfurled.

I humbly bow my head to all the Good

That shines from eyes and hands and open hearts;

And worship at the shrine of Brotherhood

Where God His love from Soul to Soul imparts.

Before the Good, the Beautiful, the True,

Let Mind and Heart stand still in wordless awe!

For God in man cloth loose the power to view

The world of worth - the triumph of His law.

- Gerald Nancarrow.

NIGHT

With plumbless darkness all-effacing Night

Descends about our world; it shutteth out

Familiar scenes, and lies so dark about

As if the vasty skies were void of light;

It closes on our lives with such a might

As mocks at gods, and in its black redoubt

Of mystery shuts us, till our boldest shout

Would falter helpless in such infinite!

But see! the clouds unroll before the living stars

And empty Night grows populous with forms

And worlds go brothered through the fearful skies!

Thus will it prove when we pass o'er the bars

That hedge our earth. and mount above the storms

Of time and chance, and into Death arise!

- H.L.H.

----o----

Great Men Who Were Masons

David Brearley

By Bro. GEO. W. BAIRD, P. G. M., District of Columbia

THE Hon. David Brearley, jurist, statesman, soldier, was the first Grand Master of Freemasons in New Jersey, and he continued as Grand Master until his death, Aug. 16, 1790. He was buried with military and Masonic honors. Two Masonic bodies were named after him. His portrait which hung upon the walls of Brearley Lodge, at Bridgetown, for so many years, has disappeared.

He was born near Trenton, N. J., in 1741, and was but forty-nine years of age when death claimed him. But in that forty-nine years he accomplished much. His biographers do not state from what college he was graduated, but do say that he practiced law in Allentown; that he was elected Chief Justice of New Jersey June 10, 1779, and was made Master of Arts by the college of New Jersey. He was Grand Master from 1786 to the time of his death. He was state vice-president of the Society of the Cincinnati.

When the trouble between the Colonists and the mother countrymen was fomenting, which preceded the War of the Revolution, Judge Brearley was in the front line of the Colonists, and was a central figure when hostilities began. He was one of the first agitators arrested, was held for trial, but was released by a mob. He promptly joined Maswell's brigade, "and became/Lieu". Col. of the Fourth Battalion of 2nd Establishment, Nov. 28, 1776." His military record was excellent but he left the army to accept the office of Chief Justice of the state. He was then but thirty-four years of age.

In the convention which framed the Constitution of the United States, of which he was a member, he entered a firm protest against the inequality of representation of the several states, and vigorously opposed any joint ballot by the two houses of Congress, and his protest prevailed.

Judge Brearley was president of the New Jersey convention which ratified the Constitution of the United States, and he was, also, a presidential elector in 1788. In 1789 he resigned the position of Chief Justice of the state of New Jersey to accept the appointment of Judge of the United States District Court of the state of New Jersey.

He was one of the compilers of the Protestant Episcopal Prayer Book in 1785; it was a grand work. Due to the substitution of republican government for that of constitutional monarchy, and to pacify the constituency in both policy and in creed, the utmost tact was essential; but his work was so splendidly done that it still excites admiration. The prayers are printed; the litany affords the congregation an opportunity to participate, which increases their interest; the sermons are short and

the statutes are so carefully guarded that the pastor, no matter how energetic he is, finds it difficult to get outside the confines of his creed. We believe this wise provision has had much to do with preventing the Episcopal clergy from yielding (as so many other Protestants have done) to the clamour and the pressure of the faddists in their congregations to neglect teaching the beautiful life and example of Jesus, and to the substitution of suffragism, disarmament, abolition of capital punishment, etc., and it clearly shows the profound wisdom and vision of David Brearley, the first Grand Master of New Jersey.

His vision, experience and altruism made him eminently qualified to prepare, or at least to superintend, the preparation of that splendid constitution which has preserved, without amendment, the great state of New Jersey peaceably and harmoniously intact.

The picture of the modest little memorial, shown herewith, was given to me by the Grand Secretary, Brother Isaac Cherry, who has also annotated this manuscript. It will be seen that the little memorial is broken, mutilated. The writer brought this to the attention of the congress of the Sons of the American Revolution, hoping that that patriotic society may have the little memorial replaced, just as Grand Master Brother Sell, of Pennsylvania, did with the damaged memorial of Brother Arthur St. Clair.

We are not giving sufficient weight to the magnificent characters and examples of our early Grand Masters. It is true they had a population capable of understanding pristine democracy, and easier to manage; now we have a balance of foreign born, foreign prejudiced, proletariat, which has disturbed if not conquered us. Grand Masters of today and those looking forward to that office would find it very much worth their while to make a careful study of the careers and achievements of the Grand Masters of a century ago, especially of the type of David Brearley.

----o----

THE STUDY CLUB

Chapters of Masonic History

By Bro. H. L. HAYWOOD, Editor

PART VIII. YORK ROLL, No. 1; A SPECIMEN OF THE OLD CHARGES

FROM of old, York has been the Mecca of English Freemasonry, holding some such place in the Craft of that land that Mother Kilwinning occupies in the affections of Scotch brethren; both hold a prominent place in the Masonic traditions of their respective countries, and they are alike hallowed by time. According to a very old tradition preserved in the Old Charges the first general assembly of the Craft ever held convened in York, under a charter granted by King Athelstan, at the time Prince Edwin was made a Mason; it is uncertain how much of this is to stand as actual history, for the old writers were much given to accepting hearsay, but there appears to be good reason for believing that some kind of Masonic assembly, or assemblies, were held in that community.

"The Old Lodge of York", as it used to be called, was a "time immemorial lodge" and worked Speculative Masonry many years before the founding of the first Grand Lodge at London in 1717. Somewhere about the year 1725, and tartly as a result of the example furnished by the brethren at London, this old lodge blossomed out into a Grand Lodge itself, known as the Grand Lodge of all England, a detailed account of which, along with the original data, will be found in chapter XVIII of Gould's History of Freemasonry, and in chapter eighty-three of Mackey's Revised History of Freemasonry. William Preston became identified w ith this Grand body after his break with the Grand Lodge at London.

The Lodge at York is also linked up with the oldest traditions concerning Royal Arch Masonry. In 1774 Dr. Fifield Dassigny referred to Royal Arch Masons at York; this

reference has led our historians to think that the Royal Arch Degree, or degrees, must have been practiced there at least as early as 1740.

The Grand Lodge of all England never came formally to an end, but peacefully passed out of existence through absorption by its more powerful rivals. In an inventory made in 1779 of its effects six copies of the Old Charges were listed. The first of these was described after this fashion: "No. 1. A parchment roll in three slips, containing the constitutions of Masonry, and by endorsement appears to have been found in Pontefract Castle at the demolition, and given to the Grand Lodge by Brother Drake." The manuscript was in the form of a roll, five inches wide and about seven feet in length. The endorsement here mentioned will be found at the bottom of the copy published herewith.

This roll was lost sight of by the York brethren and was accidentally discovered at Freemason's Hall, London, by Brother W. J. Hughan. Through his good offices the truant document was restored to the York Lodge in 1877, the Earl of Zetland then being Grand Master. This "York Roll, No. 1", has been chosen for reproduction here as furnishing a typical version of the Legend of the Craft in language sufficiently modern to be easily read.

99999999999

YORK ROLL No. l.

About At. D. 1600.

An Anagraime upon the name of Mafonrie

Willm Kay to his friend Robt Preston

upon his Artt of Masonic as Followeth:

Much might be raid of the o noble Attt ~ A Craft thats worth eflieming in each part u, Sundry Nations Noobles & their Kings also O Oh how they fought its worth to

know :z: Nimrod & Solomon the wifell of all men ~ · Reason raw to love this Science then - lie fey noe more lea by my Shallow verses I ~ Endeavouring to praife Could blemilh Mafonrie.

Che Constitutions of

~aeonrie.

Mafonrie,

~e might of the Father of heaven with wifedome of ye blessed tonne through ye grace of god & goodnefse of ye holy ghoft ye be three pfons in one godhead be with vs at our beginning & give vs grace foe to governe vs here in this life yt we may come to his blefsing yt nevr Illall have ending: Ulna good brethren & fellows our purpose is to tell yu how and in what manner this worthy Science of Mafonrie was begun & afterward how it was found by worthy Kings & princes & by many other Worlhipfull men, And alto to then y' be here we will declare ye charge yt belonge to every Free Mason to keep ye govrnor of ye worke Mr-dureing ye time it they worke with him & other more charges yt is to long here to tell to all there Charges he made them to fweare a great Ratio that men ufed in yt time & ordained for them reason" able pay or 2121agts yt they'might live honestly thereby or - alfo yt they fhould come and afsembte themselves together once every yeare to confult how they might belt worke for their Lords pfitt & their own credit & to correct within themselves him yt trespassed agt ye Science thus was ye Science grounded there & yt worthy Mr Euclid divas ye first yt gave it ye name of Geomatrie the wch is now called Mafonrie throughout all this nation 9[u1, after yt when ye children of If raell were coma into ye land. of Behet; which is now called among us ye Conntrie of Jurie King David begun ye Temple yt Is now called' Templm Domi & is named with us ye Temple of Jerusalem & ye fd King David loved well Mafons & cherished them much & he gave them good wages & he gave them both ye charges & manna as he had learned in Egypt given formerly by Euclid and other moe charges yt yu fhall hear afterwards & after ye decease of King David Solomon his Son finished out ye fd Temple yt his father had begun & he tent for Mafons into divers countreys & of divers Lands ~ gathered them together foe it he had four Score thousand workers of Tone & were all named Mafons & he chore out of them three thoufand yt was ordained to be Mrs &

govrnors of his worke fInD furthermore there was A King of anothr Region yt men called Hieram & he loved King Sollomon well & he gave him Timbr to his worke And he had a Sonne named Amon & he was a Mr of Geomatrie ck he was chief Mr of all his graveings & Carvings & of all his Mafons ~ Mafonrie as appeares in Scripe in Libra primo Rcgnj & Chaptr ye 5th And this Sollomon Confirmed both Charge manors at his Feather hurl Liven to Mafons & thus was , , , Country of Jurie & at ye City of Jerufalem And in many othr Kingdomes Curious Craftfmen walked abt out full wide & fpred themselves into divers Countryes come to Learne [noe craft & cunning & come to teach them yt had little Kill & cunning And it befell yt there was one Curious Mafon called Namus Gracas yt had beene at ye building of Sollomons Temple & he came into ;,ranre & there he taught ye' Science of Mafonrie to men of France & there Divas one of Royall line of France called Charles Martall & he was a man that loved well such a Craft & he drue to this Namus Grecas above said & he learned of him ye Craft & tooke upon him ye charge & mannrs & aftwards by ye Providence of God he was elected King of France & when he was in ye Estate he tooke & helped to make men Masons wch before were none & gave them both ye charge & ye mannrs & good pay as he had learned of othr Masons & also confirmed a Chartr from yeare to yeare to hold their Assembly where they would And cherished them right much & thus came this famous Craft into France. England in all this time stood void of Nasonrie espectialy for any Charge imposed upon yt Science until St. Albons time & in his days ye King of England ye was then A pagan did wall ye Towne of St. Albons about & St. Albons was a worthy Kt & Steward of ye King's Houfhold & had Governance of ye Realme & alto had ye ordering of ye fd Town Walls & he Loved well Mafons & cherished them right much & made their pay right good considering how wages & other things flood then for he gave them ijS_vid a week & Ad for their nonfinch & before yt time throughout all this Land a mafon tooke but a tent a ba', untill St. Albons advanced it as above fd & pcured them a Chartr of ye King & his Counfell whereby for to hold a general! counfell & gave it ye name of Afsembly & thereat he was himfelf &; helped to make men Mafons & gave them a charge as yu fhall hereaftr hear. But it happened Shortly after ye death of St. Albone yt there arofe great warts in England web came out of divers nations foe that ye good ordr of Mafonrie was deffroyed untill ye days of King Athelfton who was a worthy King of England & brought this land in good refit ~ peace & builded many great workes as Abbyes Toures Lo othr manurS of Buildings & loved well mafons & he had a Son named Edwin & he loved mafons much more than his Father & he was a great practionr inGcomatrie&he delited much to talke~commune with Mafons & to learn of them fkill & cunning & afterward for love he bore to mafons & to their Science he was made a mafon & he poured for them of ye King his father a chartr & Comifsion to hold every yeare an afsembly wherefoevr they would within ye Realm of England & to correct within themselves de&tilts & trcfpafses y' were done within

ye craft & he himself held~an A{semblie at 35!olh & there he made masons & gave them the charge & taught them ye manners & comanded yt rule to be kept ever after ~ also tooke for them ye charter to keep & alto gave ,ordr yt it fliould be renued from King to King. And when yeAfsembly was gathered together he made pclamation yt all old Mafons or young y' had any writhings or undritanding of ye charge & ye manurS concerning ye fit Science yt were made before in this Land or any othr yt they Should bring them forth & when they had viewed & examined there found fame in French, come in Greek. tome in English ~ fame in othr Languages & ye intent & meaning of them was found all out & he had made a book thereof how ye Craft was founded & he himself gave command yt it should be read or told when yt any ~Iafons should be made & to give them ye charge And from y' day to this day, Manes of Mafons have been kept & observed in yt forme as Bell as men might Obferve & governe it. ulna furthermore at divrfe aLsemblyes an Adition of certaine things in ye charge ordained by ye befit advice of Mafters ~ Fcllo\vs - Tunc anus exlcuioribus teneatLibrnm et ille rue' ilk pouiat feel poninut manes |UPY Librnm et lunc precasts dcbercut Loci - Every man yt is a Macon take right good heed to 'there Charges & if any man find himself guilty in any of the charges y' he amend himfelfe before god & in pticalarly yee y' are to be charged talce good

fore faith. And thcrcCore take good heed hereto it is well worthy to be kept well for yt ye Science is ancient for there be vij liberal! Sciences of ye wch it is one & ye names of ye feven Sciences be there. first ~rammfti wch teacheth a man to fpeak truly ~ write truly. And ye fecond is ~)ttottthe & teacheth a man to Speak faire plaine in subtile termes & ye third is 13i`1ettich or Lodgick & yt teacheth a man to discern truth from fallhood. And ye fourth is ~lrithm~tirh & that teacheth a man to reckon & to accompt all manor of numbs And ye fifth is called 4;tomatrie & teacheth all measure of grounds & of all other things of ye Welt Science is grounded Mafonric: & ye fixth Science is called fflueiche & yt teacheth a man ye Science of Song & violl of tongue & organ harp trumpett. And ye feventh Science is called flstronomie & yt teacheth a man to know ye courfe of ye Sonne Moonc & Starrs. These be ye Vij liberal! Sciences ye wch Seven be all grounded by one yt is to fey Geomatrie for by this may a man pve ye Efsence of worke as founded by Geomatrie fo

i Geomatrie teacheth meat measure ponderation & weight of all manner of things on earth for there is noe man y' worketh any Science but he worketh by fome measure or weight & all this is Geomatrie, & Marchants & all crafts men & all other of ye vij Sciences & ePpetially ye plower & tiller of all manner of graines ~ feeds planters of vinyeards [ettS of fruits, for in Grammer retorick nor aftronomie nor in any of all ye other liberal! Sciences can any man finde meat or meafure without Geomatrie, ~ me thinks yt this Science Geomatrie is moft worthy & foundeth all others. Mobs. these worthy Science was first begotten I shall yet tell viz. Before Noah flood there was a man called Lamech as is written in Scripture in ye 4th Chaptr of Genesis And this Lamech had two u ives ye one named Yeah by whome he had two fons ye one named Jabell ye other named Jubell. And his other wife was called Zillah by whome he had one fone named Tubelcaine & one daughter named Naamah & there four children founded ye beginning of all ye Sciences in ye world viz Jabell ye eldeft Sone found out ye Science of Geomatrie & he was a keepr of flocks of fheep & Lands in the Fields as it is noted in ye Chaptr before sd And his brothr Juball found ye Science of Muf~cke Song of Tongue harpe & organ And ye third Brother Tuball Caine found ye Science called Smithcraft of Gold Silk Iron Coppr & Steele & ye daughtr found ye art of Weaving And there perforis knowing right well yt God would take vengeance for finne either by fire or water, wherefore they writt their feverall Sciences yt they had found in two lIflTer. of Tone yt they might be found aftr Noah his Flood And ye one Tone was Marble because it would not burne wth fire & ye othr called Lternes because it would not around Wth watr. now our Intent is to tell yu how and in what manner there stones b,rre fount in web there Sciences were written the ancient Hermarnies was a Cube his Son ye which Cub was Sem yt was Noahs

a_. . .L~ Arms:~0- __110~ Tome (tar hi{'

ise men he found one of ye two pilfers of Stone & he found ye Sciences written therein & he fought yt to other men, And at ye makeing of ye Route of 36abell there was Mafonrie at first much efteemed of & the King of Babilon yt was called Nimrod was A mafon himself & loved well Mafons & yt Science as it is faid amonge Mafters of Hiftories. And when ye 4titE of ~ittebte & othr cities of ye Eaft (hould be builded Nimrod ye King of Babylon bent thither lx Mafons. at ye requeft of ye King of Ninevie his Coufen and when he fent them forth he gave them a charge on this manor yt that they fhould be true each one of them to othr & yt they fhould love well one anothr ~ yt they should ferve their Lord truly for their pay foe yt ye maffr may have pay & all that belongeth unto him & othr moo charges he gave them 8: this was ye

first time yt ever any Mafone had any charge of his Craft. Morcovcr Abrahm & Sarah his wife went ins<> Elegy pt And there l~c taught ye vij Sciences to ye Egyptians ~ he had a worthy Scholler named Euclid 8; he learned right well & was Mr of all. ye vij Sciences liberal! & in his dayes it befell y' ye Lordes & States of ye Lands had foe many Sons come by their wives & come by their concubines for y' land is a hott land & plentious of Genration 8; they had not a competent prportion of ellate wherewith to maintains their fd Cilildrcn, wherefore they tooke much care & the King of y' land caufcd a great council & fumaned a parliament to consult how they mighte pvide for their children whereon they mighte live honestly as Gentlemen & they could finde noc manor of good way And then they made a pclamation throughout all ye Rcalme y' if there any yt could informe them therein yt he Should come to ym & he fhould be well rewarded for his travaile fo y' he fhould hould himfelfe fattisfied. After this pclamation was made came this worthy Clark Euclid & faid to ye King & to his Nobles if yu will except of me to teach inDruct 8: governs yr childrcn in ye vij Sciences whereby they might live honc~cly as Gentlemen I {hall do it upon condicon y' you will grant me & them a Comifsion y' I may have power to rule them after ye manner ye Sciences ought to be ruled we', ye King & all ye Counfell granted him & Sealed ye Comifsion Btt11 tights this worthy Doctor tooke to himself Lords Sonnes & tonight them ve Science of Geomatrie & practice to worke in Stones all manner of worthy work y' bclongeth to building Churches Temples Caftles Toures mannoS & all manner of Buildings & gave them in tti)arge on this manner

FirR y' they {hould be true to y' King & to ye Lord yt they fcrve & y' they [hould love well on another & .y' they hould be true one to anothr & yt they should call each other his Fellow or his Brother & not his Serv' or Knave or.othr foule name 8: yt they should truly deserve their pay of their Lord or ye Mr yt they ferve & yt they should ordaine ye wifeft of them to be Mr of ye worke & neithr to chute for Love nor erection nor great nor riches to fett any yt bath not,fufficient Knowledge and cunning in ye worke to be Mr Of ye worke whereby ye Mr should be evill Served

prillous.k great danger for a man to forfweare himself upon ye holy Scripture. Zl)e Brat (l:large is that~he or thou be true man to god & ye holy church & y' yet use neithr erour nor hcrcfie according to yOr own undemanding or discreet ~ wife mcns

teaching & alfo y' he Hall be true lege man & bear true Alcgiance to ye King of England without any treason or any othr falll~ood & if they know of any treason or-treachery yt you amend it privily if ye may or else warne ye Wing or his counfell of it by declareing it to ye Magistrates. And alfoe yee fhall be true one to anothr yt is to fey to every Mafon of ye Craft of Mafonrie yt be allowed Mafons yu {hall doe to them as yu would they should doe to yu And yt yu keep truely all yecounfell of Lodge & chamber & all other counfell yt ought to be kept by way of Mafonrie & alfo yt yu ufe noe theeverie but keep yorfelves true. And alfo yu fhall be true to ye Lord or Maftr yu ferve & truly fee his pfitt & advantage pmoted & furthred. And alfo you fhall call Mafons yor Brethren or Fellows but not any other foul name. Alfo yu Hall not take in villany yor Fellows wife nor unlawfully desire his daughtr or fervt nor put him to any discredit. And alfo yt yu pay truly for yor meat & drink where yu goe to table & yt yu doe not any thing whereby ye craft may be Scandalized or whereby it may receive disgrace. Thefe be ye Charges in general! that belongeth every Mafon to keep both Maters & Fellows now come for to rehearse certaine of ye charges fingularly for Maffrs & Fellows viz That noe Mr take upon him any Lords Work or any other mens work except he know himself to be of fuficient fkill & Conings to pform &.finifh ye fame foe yt ye Craft thereby receive noe flander or discredit but y' ye Lord may be wet ferved & have his work truly & {u6ciently done And alfo yt noe Mr take any work at unreasonable rates but to Reasonably yt ye Lord or ownr may be true frved wth his own goods 8: ye Mr to live honestly thereby & to pay his fellows truly their wages as ye manor is. And alfo that no Mr or Fellow {hall fuplant anothr of his work yt is to fey if any Mr or Fellow have faked any work to doe & therefore ftand as Mr of ye fd work yee fhall not put him out of it unlefs he be unable of fkill & Cuning to pform ye fame to ye end & alfo yt noe Mr or Fellow take any apprntice undr yeterme of Seven years & yet fuch aprntice fuficiently able of body & found of his lyMbs & alfo of good birth free born noe Alian but descended of a true & honeft kindred & noe bondman & alfo yt noe mason take any ap~ntice unlefs he have fuficient occupation whereon to employ two or three Fellows at ye leafs And alfo y' noe Mr or Fellow put any to take any Lords work yt was wont to worlt Journey work And alfo yt every Mr fhal1 give wages to his Fellowes according to his worke cloth deserve y' he be not deceived by falfe work. And alfo yt none fhall flandr anothr behinde his back whereby he may loofe either his good name or wordly riches & alfo yt no fellow within ye Lodge or without fhall mif-anEwer or reprove unlawfully anothr without cause.

put him to honour & alfo yt noe Mafon fhall be a comon player att cards or dice or any othr unlawful! game or games whereby ye Science may be flandered & disgraced' & alfo yt noe fellow at any time goe from his fellowes of ye Lodge into any towne

adjoining except he have a fellow with him to witness yt he was in honeR place & civil1 company. And alfo ye every Mr & fellow shall come to ye Afsemblie of Mafons if it be within: I: mile about him if he have any warning of ye fame. And if he or they have trespassed or offended againft ye craft all fuch foe trefpEsing shall stand there at ye award & Arbitration of ye Maftrs & Fellowes there ~ they to make them accord if they can or may & if they canot agree them then to goe to ye comon Law & alfo yt no Mr or Fellow make any would rule or Square for any Layer nor fet any Layer within ye Lodge or without to hew any mould Stones. And that every Mafon fhall cherifh grange fellowes when they come out of othr Countreys ~ net them on work if he can as ye mane is viz if he have no Stones nor moulds in y' place he shall refresh him wth money to fuply his necefityes untill he come at ye next Lodge. And alfo y' every Mafon Mali pforme his work truly ~ not fleightily for his pay but to nerve his Lord truly for his wages ~ alfo yt every Mr fhall truly finish ~ make an end of his work whether it be by tax or by Jorney viz by measure or by dayes If he have his pay ~ all othr coverts pformed to him by ye Lord of ye work according to ye bargaine. Z[IgrHe Charges yt we have now rehearsed to ytt & to all othS here prfent Wch belongeth to Mafons yu {hall well ~ truly keep to yOr powr fo help you god ~ by ye contents of yt booke - Amen.

ENDORSEMENT:

Found in Pontefract Castle at the Demolishing, and Given to this Lodge

by Francis Drake, 1732.

SUPPLEMENTARY REFERENCES

MACKEY'S ENCYCLOPAEDIA (Revised Edition). Edwin, 231; Antiquity Manuscript, 66; Athelstan, 85; Old Records, 612; York Constitutions, 866; York Grand Lodge, 867; York Legend, 867; York Manuscripts, 870; York Rite, 871.

----o-----

EDITORIAL

CHRISTMAS IN THE LODGE

The wise pundits who think they know a thing or two tell us that Christmas as a gift-giving festival, a season of merry making and good cheer, was invented by Washington Irving and Charles Dickens, the first conceiving the idea, the second, through the infectiousness of his stories, giving it currency. One is not to believe a word of this. Christmas is as old as the hills, it is as ancient as God. Like the stars that glitter above its frosty skies it has never had a beginning and can have no end. It had its origin in time when the first man felt a glow of gladness to see the sun turn in his tracks at mid-winter toward warmth again; toward spring, when the animals would awake in their dens, and green spread along the hills. But its true origin, lying outside of time, was in the heart of man himself, so that under one form or another it has always existed, and always will. It is a voice coming through the wintry darkness, like the quick golden cry of trumpets, to tell us that the gods of light are neither dead nor sleeping; it is an angel in the tomb announcing Easter days.

Christmas has its permanent and prominent place in Masonry in the form of St. John’s Day, the observance of which by the Craft is of exceedingly ancient date. Long ago our brethren were wont to hold processions on that day, with an hour of worship at some beloved altar, and candles burning. And we, in our turn and with our own manner, do likewise, albeit ours is the lodge room altar, with observances and feasts among ourselves.

St. John's Day is one of the best opportunities of the year for a wise Worshipful Master when, more than at any other time, he can permit the hidden heart of Masonry to reveal itself. Why shouldn't he hold a Christmas festival among his brethren? He could mail out a personal invitation to each and every one' not forgetting those out of town, and include the wives and children. These could gather for an evening in the lodge room, decorated in Christmas fashion, for a feast and a program. There could be special letters and remembrances for the sick and the shut-ins and a few quiet acts of charity on the side. Upon such an occasion the lodge orators might be persuaded to

remain silent to give the children a chance, who have ways for warming the cockles of one's heart, though they may stutter and forget their pieces. Soloists also might be left out so that everybody could join in the music, old songs and Christmas glees. Santa Claus could show up at the last; and before “Auld Lang Syne” is sung there could be a prayer by way of remembrance for those gone to the Grand Lodge above. On such an occasion as that, with the vaudevillians and the paid entertainers at a safe distance, the brethren would learn anew that the tie of Masonry, though it is secret and mystic, is after all human and simple, like all the bonds that unite us men. Would not that be a beautiful Lodge Christmas ? It would be a kind of translation into deeds and words of the sweetest Christmas poetry since the first Christmas story was written two thousand years ago:

I heard the bells on Christmas Day

Their old familiar carols play,

And wild and sweet

The words repeat

Of peace on earth, good-will to men.

* * *

THE AMERICAN PEACE AWARD

Masonic lodges are forbidden to participate in politics or similar activities, and Freemasons are forbidden to carry that name with them into any political or Religious but there is nothing to hinder lodges or individual Masons from being interested in a non-political, non-sectarian plan for discovering some method to establish peace in the world such as that proposed some months ago by Edward Bok, when he offered prizes aggregating $100,000 for the best suggestion made to secure that much prayed for end of war. The contest itself closed Nov. 15. The jury of award, consisting of J.

G. Harbord, E. M. House, Ellen F. Pendleton, Roscoe Pound, Elihu Root, William Allen White and Brand Whitlock) will announce its decision on or about Jan. 1. '

It is the purpose of the Policy Committee of the American Peace Award to submit a draft of the plan selected to the American people in order to secure the verdict of the entire American citizenship thereon, and means for the same will be furnished at the earliest possible date. The National Masonic Research Society has been asked to join with a group of other representative Masonic organizations to bring this home to the attention of all American Masons, a thing it has cheerfully consented to, and now does. N. M. R. S. officials hope that all members of the Society will make it a point to express their opinions of the plan selected in due course of time, especially since the purpose of the Award is so closely in line with one of the great ends of Freemasonry - the establishment of a reign of peace, fellowship and good will throughout the world.

F. H. Littlefield.

* * *

A PRESIDENT TRULY MASONIC

In the Masonic year now passing out the death of Brother Warren G. Harding, President of the United States, came with a sense of personal loss to his brethren and cast a shadow all the darker for its being thrown into relief against a background otherwise so bright, for 1923 has been, in many ways, the best the American Craft has ever known. Brother Harding was a man of simple instincts, much nearer to the people than most, though he lacked the faculty of arousing enthusiasm in the mass. In his nature he was essentially a fraternal man.

He felt a sincere interest in our Craft, and never hesitated to say as much in public, so that it was in the fitness of things that one of his last acts as President was to send his

secretary to Los Angeles with an address to the Knights Templar. There was nothing more Masonic about him than his character, which was stainless, and always held within the limits circumscribed by the compasses and based upon the square. He saw in Freemasonry a bond uniting north and south and all other sections beside; an influence making for religious and political toleration; a solvent of racial prejudices; a witness to the underlying democracy of American life. If he preferred to walk along the great Main street of the nation, as his critics sometimes sarcastically averred, it was because he felt that we all belong there, and that in this land there is no King's Highway for the elect.

The Craft was proud to have him in the White House, not because he gave us special privileges, which is a thing we do not ask, but because he was an exemplification of so many things for which we stand. In the long hereafter of our Craft, when brethren of the far future come to make up their book of memory, they will keep a page for this brother and President who, in a high station, held aloft the lamp of fellowship and good will.

* * *

THE FRONTISPIECE

This month's frontispiece shows one of the most remarkable feats of operative Masonry ever accomplished by the hand of man, It is the facade of a strangely beautiful temple, the body of which was hewn out of the living rock by workmen long, long ago. Petra, the famous "lost city" of Syria, was in ancient times the capital of the Nabataeans, or Early Arabs, whose kingdom flourished between 300 B. C. and 200 A. D. It was annexed by Trajan in 105 A. D., attracting at the time a great deal of interest among Roman writers, Pliny among them, who wrote that "the Nabataei inhabit a city called Petra in a hollow somewhat less than two miles in circumference, surrounded by inaccessible mountains, with a stream running through it." (vi, 28.)

With the downfall of the kingdom and the scattering of its people Petra became lost, existing only in the dim memories of the Near East as a sacred city built by jinns and later removed by them into heaven. When Volney in 1787 was exploring about Gaza he learned from the Arabs that an ancient deserted city lay in the Wady Musa but was not able to visit its site. The Arabs, however, had been there, and one of his guides exclaimed to him, "Ah, how I weep when I behold the ruins of Wady Musa!" It was not until Burekhardt visited the place in 1812 that any European was actually able to verify the Arabs' report; and it was he, later seconded by Ritter, who identified Wady Musa with the Petra of the Nabataeans.

But even so very few travelers were able to make their way to it until in recent years, and then largely owing to the World War having taken so many Europeans into Syria. It has been reported that one soldier found a square and compass carved above the entrance to a Petra building; this is worthy of investigation by somebody in the Craft, for it would throw a new light on secret societies in the Near East. Thus far we have been unable to verify this or to find any brother sufficiently well informed to furnish a full account of the matter. Any information at all will be welcomed by THE BUILDER.

----o----

THE LIBRARY

Early Freemasonry: in New York State

HISTORY OF FREEMASONRY IN THE STATE OF NEW YORK, by Ossian Lang, Grand Lodge Historian. Published by Grand Lodge of New York. May be purchased through National Masonic Research Society 1950 Railway Exchange, St. Louis. Blue Cloth, 225 pages, including index. $2.00 net.

The story of Freemasonry in the State of New York is as interesting as the history of a nation: all the elements are there, the dramatic surprises, the strifes and dissensions, wars, rebellions and insurrections, the presence of a manifest destiny throughout, the pervading sense of momentousness, and a climax of power and fame. It is a theme worthy of the pen of a Gibbons or Macaulay.

In the present volume, written under orders from the Grand Lodge of New York, Brother Ossian Lang has been obliged to content himself with a brief and solidly condensed account, paying most attention to matters of fact and of date, and more particularly such data as concerns what one may describe as the "political history" of the Craft in the Empire State. The treatment is terse, reserved, and often abrupt in its sudden transitions, sometimes too abrupt one may believe, at least for the reader not already familiar with the story in its entirety. There is a maximum of bare fact, a minimum of human appeal, and nothing at all of the developments in Masonic thought or ritual or what in general Albert Pike described as the "soul" of Masonry. The book is not a running narrative but more in the nature of a brief encyclopaedia. As such it is excellently done, and well informed. Brother Lang is in love with the theme. Also he writes as a scholar in search for the facts, with no favorite side to defend or cause to plead, which is very much to his credit.

The first chapter is a rapid account of the general history of Freemasonry designed to serve as a background for the story in hand; the second is an account of "Masonic beginnings in America."

"The oldest well authenticated Lodge in America was a St. John's Lodge known to have been at work in Philadelphia, in 1730, and presumably it could trace its existence to an even earlier year. Available records, dating from 1731, establish the fact of its operation beyond any reasonable doubt. This Lodge, like the old Lodge at York, in England, met sometimes as a private Lodge and sometimes as a Grand Lodge, self-constituted. Benjamin Franklin became a member of it, in 1731, was elected Junior Grand Warden in 1732, and Grand Master in 1734. As he published, in 173i, a reprint of the Anderson Constitutions of 1723, he must have been fully aware of the Regulations adopted in 1721. Quite evidently he never doubted the regularity of his Grand Lodge, though he was not so sure whether this would be 'countenanced' abroad, and he admitted as much, when he wrote, a few months after his election as

Grand Master, that the Fraternity in Philadelphia seems to want the sanction of some authority derived from home to give the proceedings and determinations of our Lodge their due weight.' Nevertheless, the 'Pocket Companion for Free Masons,' printed at Dublin, in 1735, includes in its list of lodges the following item:

"'116. The Hoop, in Water street, in Philadelphia. 1st Monday.'

"Thus it would seem that in Ireland at least the Lodge was recognized as Masonic." (Pages 7-8.)

THE FIRST DULY CONSTITUTED LODGE

Several of the oldest lodges in the land were organized before American Grand Lodges existed, or any Provincial Grand Masters had been appointed from England. These were "time immemorial" lodges; " 'duly constituted' was applied to every lodge in possession of a lawful charter from a Grand Body of competent jurisdiction empowering it to work."

"The distinction of being the first 'duly constituted' Lodge in America, belongs no doubt to the First Lodge of Boston which was established on July 30, 1733, by authority of Henry Price, deputed Provincial Grand Master for New England. Price's authority has been questioned and is not altogether unimpeachable; nevertheless, the First Lodge in Boston was recognized officially by the premier Grand Lodge of England, and that ought to be good enough warrant for accrediting it as 'duly constituted' end the first of its kind in America." (Pages 10-11.)

Daniel Coxe (Brother Lang also spells it "Cox") was the first to receive formal deputation from the Grand Lodge of England to govern the Craft in the ;Colonies; his jurisdiction was defined as covering New York, New Jersey and Pennsylvania. His successors and their several jurisdictions are shown in tabular form:

"Consulting the published records of the Grand Lodge of England, we find that the only deputations to Provincial Grand Masters for various parts of North America, there mentioned, were the following:

"In 1729, by the Duke of Norfolk, Grand Master, to Mr. Daniel Cox, for New Jersey in America.

"In 1736, by the Earl of Loudoun, Grand Master, to Robert Tomlinson, Esq., for New England; John Hammerton, Esq., for South Carolina.

"In 1737, by the Earl of Darnley, Grand Master, to Richard Riggs, Esq., for New York.

"In 1742, by Lord Ward, Grand Master, to Thomas Oxnard, Esq., for North America.

"In 1747, 1748, 1749, 1750, 1751, by Lord Byron, Grand Master to Wm. Allen, Esq., Recorder of Philadelphia, for Pennsylvania in America; Francis Goelet, Esq., for the Province of New York.

"In 1752, 1753, by Lord Carysfort, Grand Master, to George Harrison, Esq., for the Province of New York.

"In 1754, 1755, by the Marquis of Carnarvan, Grand Master to Peter Leigh, Esq., Chief Justice of South Carolina, for South Carolina; Jeremiah Gridley, Esq., for all North America, where no Provincial is appointed.

"In 1758, 1759, 1760, 1761, 1762, by Lord Aberdour, Grand Master, to Grey Elliot, for the Province of Georgia; Benjamin Smith, Esq., Speaker of the House Assembly at Carolina, for Carolina." (Pages 12-13.)

NEW YORK GAZETTE MAKES FIRST PUBLIC ANNOUNCEMENT

The first public announcement of a duly authorized assembly of Masons was carried in the New York Gazette of Jan. 22, 1739, and reads thus:

"Brethren of the Ancient and Honorable Society of Free and Accepted Masons are desired to take notice that the Lodge for the future will be held at the Montgomerie Arms Tavern on the first and third Wednesdays of every month. By order of the Grand Master.

“Charles Wood, Secretary.” (Page 28.)

The oldest New York City lodge now existing is St. John's, No. 1, warranted in 1787. Four lodges outside of New York City can trace their history to days before the Declaration of Independence: Mt. Vernon, No. 3, at Albany; Master's, No. 5, Albany; St. Patrick's, No. 4, Johnstown; and St. George's, No. 6, Schenectady.

Sir John Johnson, son of Sir William Johnson, founder of the St. Patrick's Lodge just referred to, was the last Provincial Grand Master of the state, having been installed in 1771. Sir John was a Tory of the Tories, so that when the Revolution broke out he left for Canada to join the Royalists, taking his deputation with him.

Solomon's Lodge, No. 1, was the last to be warranted by Sir John's predecessor in office, under date of April 18, 1771, Robert R. Livingston, later Grand Master, being named as the first W. M. In the minutes of that lodge of date May 16, 1781, appears this item: "Ordered that the name of Benedict Arnold be considered as obliterated from the Minutes of this Lodge."

Chapter VII, on "Military Lodges," is very interesting as furnishing a clue to much that followed.

"The practice of granting warrants to Masons in the military and naval service empowering them to form Lodges in the regiments or other units to which they were attached, originated in Ireland. The premier Grand Lodge of England followed the precedent. Scotland also gave encouragement to the plan. After the Antients got under way, they, too, granted such migratory warrants. Wherever the warrant was, there was the Lodge. The very nature of the consequent instability suggests that the records of these traveling Lodges could not be kept accurately, and that the task of following their fortunes must prove an almost hopeless one. Nevertheless, the ambulant Lodges played an important part in the spreading of Freemasonry and left behind them in many places nuclei of stationary Lodges which would in the course of time receive due recognition from whatever lawful Masonic authority might be applied to for regularization."

One of these was Washington, No. 10. "The great Lafayette, who is known to have been made a Mason in America, appears to have- been initiated in this lodge named after his revered friend." (Page 49.)

A NATIONAL GRAND LODGE IS ATTEMPTED

American Union Lodge, organized under a military charter, started a move to organize a National Grand Lodge at a festival held on St. John Evangelist Day, 1779, which was attended by "Brother Washington." A petition was prepared for presentation to the Provincial Grand Masters, closing with these words:

"Considering the present situation of our lodges and Masonry in general, the necessity for the honor of the Craft, and the importance of enjoying the benefits of so valuable an institution, that some exceptions are-made for checking the present irregularities, restoring peace and harmony to the lodges and for the reestablishment of the Order on the ancient respectable founder lion, which we conceive can never be done more effectively than by the appointment of a Grand Master in and over the United States of America.

"We, therefore, most earnestly request that the present Provincial Grand Masters in the respective said United States would take some measures for the appointment of a Grand Master in and over the said Thirteen United States of America.

"The gathering greeted the proposition with enthusiasm and voted 'that the petition be circulated through the different lines of the army, and that a committee be appointed from the different lodges in the army, from each line and from the staff, to convene on the first Monday of February to take the foregoing petition into consideration.' The proposed convention was held on the appointe day. There were ten delegates representing American Union, St. John's Regimental, Washington, No. 10, and the Masons of seven States. General Mordecai Gist, who later became Grand Master of Masons in South Carolina, was chosen to preside. An address was formulated asking the Provincial Grand Masters in America to help promote the establishment of a supreme Grand Lodge for the United States under one Grand Master General 'to preside over and govern all other lodges of whatsoever degree or denomination, licensed or to be licensed upon the continent.' Much discussion and correspondence followed the issuance of the address, but the dream was never realized. Georgia, the Carolinas, Maryland, and other States revived the idea from time to time, but it failed to commend itself to the Craft, which looked upon a centralization of power with suspicion." (Pages 54-55.)

In this same American Union Lodge, the most famous of all the military lodges, General Rufus Putnam was initiated, as was also Colonel John Brooks, later Governor of Massachusetts.

It is a singular fact, and often noted, that whereas in most of the other colonies lodges chartered by the Antient Grand Lodge of England were patriotic, those chartered by the Modern Grand Lodge were largely Tory, in the New York Colony the opposite was the case; Brother Lang explains this anomaly as follows:

"Although Freemasonry in New York issued from the premier Grand Lodge of England, all the Lodges formed under these auspices were essentially training schools of American patriots, while the Lodges constituted by the Antients, which formed the organization from which our present Grand Lodge, officially, derives its existence, were composed almost wholly of British soldiers and officials bent on preventing the success of the Revolution. In New England it was not so, nor in most of the other States. The fact that the city of New York was occupied by the British accounts no doubt for the difference." (Page 57.)

THE ANTIENT GRAND LODGE WAS DEMOCRATIC

The Antient Grand Lodge above mentioned was organized in England in or near the year 1751 as a rival to the already existing Grand Lodge, organized in London, 1717, and which came to be dubbed by its younger rival as the "Modern" Grand Lodge.

"In the British Regiments ordered to America to suppress the rising rebellion of the colonies, there were a large number of military Lodges which managed to leave a marked influence on Masonic development, particularly in the city of New York. The majority of these Lodges had been warranted by the Grand Lodge of the Antients, then better known as the Atholl Grand Lodge of England, the Duke of Atholl being its Grand Master at that time. The few Lodges holding warrants from Ireland or Scotland worked in close harmony with the Antients, the ritual and customs of the three Grand Lodges being very much alike, while differing in some points from the system of the premier Grand Lodge of England. Eventually the Antients gained the upper hand. Their principal merit was that they kept close to the humanity of the great middle class, preserved the original democracy of the Craft and saved Masonry from becoming an aristocratic institution, or a fraternity of snobs. That is the glory of the

Antients, which nobody can deny them. They were a thorn in the flesh of the premier Grand Lodge, a thorn it needed to keep it from exalting itself above measure." (Page 59.)

The lodges organized in the city of New York under Antient charters were in a better position to work together than the lodges scattered "up state," so that it was a natural order of evolution for them to seek to form themselves into a Provincial Grand Lodge. This was done under a warrant issued by the Antient (or Atholl) Grand Lodge, dated Sept. 5, 1781, which warrant is printed in full. The Rev. William Walter was chosen Grand Master.

British troops evacuated the city Nov. 25, 1783. This had its effect on the Provincial Grand Lodge, composed as it was so largely of Royalists, and the Grand Master, himself a chaplain of De Lancey's 3rd Battalion, was forced to leave for Nova Scotia. He resigned, took affectionate leave of his brethren, and had the good grace to leave the Grand Lodge warrant behind. He was succeeded by William Cock, who in turn was followed by one of the first of the truly statesman-like leaders of early New York Freemasonry, Robert R. Livingston. Under Livingston's leadership, and with the old Atholl warrant as a basis, the first real sovereign Grand Lodge of the state was formed; and he governed it with so much wisdom that in the course of time every lodge in the state came under its jurisdiction with one exception, and no fewer than eighty-three lodges were added to the roll under his Grand Mastership. Livingston was a great man.

"At the inauguration of the first President of the Republic it was Robert R. Livingston who administered the oath of office to George Washington. In 1801 he was appointed United States Minister to France by President Jefferson, and he negotiated successfully for the Louisiana purchase. His services to New York and to the United States won him a high place in the affections of the people, and his death in 1813 was mourned as a public calamity." (Page 80.)

Apropos of the inauguration incident Brother Lang takes the opportunity to tell the story, never repeated too often, of the Bible on which George Washington took his oath of office..

"With the fact that Grand Master Livingston, by virtue of his office as Chancellor of the State, administered to George Washington the inauguration oath on April 30, 1789, there is connected an historical incident of keenest interest to the Fraternity.

"The marshal of the day was General Jacob Morton, who was Master of St. John's Lodge, No. 1, at that time, and later became Grand Master of the State. The honor of escorting Washington was accorded to General Morgan Lewis, who also became a Grand Master in later years.

"When Chancellor Livingston rose to perform the part of the program assigned to him it was found that no Bible had been provided. From the Federal Hall, on Wall street, where the inauguration of the first President of the Republic took place, to the meeting rooms of St. John's Lodge was a distance of only a few steps. General Morton went quickly and brought the altar Bible of the Lodge, resin a cushion of crimson velvet. Upon this Masonic Bible the first President was sworn." (Pages 80-81.)

Brother Warren G. Harding, still lamented, took oath on this same Bible on March 4, 1921.

DeWITT CLINTON ACHIEVED MUCH

Of the early Grand Masters DeWitt Clinton was the most famous; he was first elected in 1806 and retained office until and including 1819.

"Dewitt Clinton was a constructive statesman of remarkable ability and phenomenal popularity in his time. He was instrumental in establishing the foundation of the great education system of the State, and carried through the opening of the Erie Canal almost single-handed. These two achievements alone mark him as one of the master builders of the polity of the State. As Masons we owe him particular gratitude for his zeal for the Fraternity which, under his leadership, became a power for good in civil life. DeWitt Clinton died in 1828. His life was one of service to mankind. Honorable in all his dealings, wholly devoted to the advancement of the welfare of his fellowmen, he will ever be remembered as a true exemplar of Freemasonry by the Fraternity over whose affairs he presided as Grand Master for fourteen years."

The course of New York Grand Lodge history was anything but smooth. Way back in 1785 friction developed between the "city" lodges and the "country" lodges, resulting in the formation of a short lived secessionist Grand Lodge. Again in 1820 a similar move was made under the leadership of Daniel Tompkins; and still another, much more famous, was headed by the irritating and irritable Henry C. Atwood: Atwood, Folger, and Foulhouze, these were three of a kind, all stormy petrels of controversy, and lovers of a fight. The secession managed by them lasted until 1850 when a reunion was effected under brilliant circumstances. The "City Grand Lodge" under Tompkins once had the honor to entertain Lafayette in 1824 at the time of his revisiting the country.

The limitation of space makes it impossible to quote as one would wish from the chapters on the Morgan affair; the Anti-Masonic movement that followed it; or the effect of the Civil War; nor is there space for noting a number of interesting details, such as the laying of the cornerstone of the Egyptian Obelisk at Central Park, an object that has appealed to the antiquarian instincts of many Masonic scribes; and the laying of the cornerstone of the statue of the Goddess of Liberty in New York harbor in 1884. I shall however make space for one paragraph concerning the Civil War as having especial pertinency just now when we are beginning to feel the reactions after our own recent World War.

"It is interesting to note, in passing, that, after the war had ended, membership of the Lodges increased by leaps and bounds. This peculiar phenomenon is revealed again, in our day, when all Grand Lodges report staggeringly large afterwar gains in

numbers. In 1861, there were, in the State of New York, 30,835 Master Masons affiliated with the regular Lodges; in 1871, that number had risen to 77,079. The increase in the population of the State, during this same period, was less than 40 per cent, while that of the Fraternity was almost 150 per cent. It is significant, too, that, after rising, in 1876, or about ten years after the close of the war, to 83,594, the membership fell off rapidly, due to non-affiliation, so that in 1881, or five years after the high-water mark had been reached, there were only 71,788 Master Masons in good and regular standing." (Page 150.)

There are chapters on Masonic Hall, Twenty-third street; Centenary of Grand Lodge; Masonic Home at Utica; War Work of the Craft; and Recent Developments, in which last is featured the very excellent work being done by the Grand Lodge's Bureau of Social and Educational Service under the exceptionally able directorship of Brother Sidney Morse.

In many ways the most interesting chapter in the book is that devoted to "Common School Beginnings and the Grand Lodge," the bulk of which, with the author's consent, may be here given:

MASONS HELPED FOUND PUBLIC SCHOOL SYSTEM

"On April 9, 1805, the Legislature passed 'An Act to incorporate the Society instituted in the City of New York, for the establishment of a free school, for the education of poor children, who do not belong to, or are not provided for by any religious society.' No financial aid was given.

"The original intention seems to have been to include religious instruction in the course. The plan finally adopted was to set apart a period when representatives of different denominations might gather adherents of their faith in separate classes for instruction.

"In 1809, the first school building (at Chatham Street and Tyron Row) was opened with impressive services, DeWitt Clinton delivering an eloquent address on that occasion.

"At a quarterly meeting of the Grand Lodge, on Dec. 7, 1808, a committee had been appointed 'to devise and report to this Grand Lodge a plan for the education of children of poor Masons.' This committee reported, in 1809, recommending that a fund be raised 'sufficient to defray the expense of an establishment to consist of fifty children.' In order to ascertain the probable expense of tuition, including all books and supplies necessary for the purpose, the committee had had several conferences with the trustees of the free school, who 'agreed to educate in their seminary fifty children constantly, for three hundred dollars annually, which is more than one-half less than would be required for their education in a separate school.'

"The Grand Lodge was asked to contribute eighty dollars a year, to make up the three hundred dollars required to carry the plan into effect.

"Each Lodge which contributed to the fund was to have the right of 'naming two children to receive the benefit of this charity.' Six places were assigned to the Grand Lodge School Committee, which was also given authority to fill 'all vacancies that may occur from the individual Lodge declining or neglecting to recommend as aforesaid.'

"On March 7, 1810, the Grand Lodge School Committee reported that on 'St. John's Day last' (Dec. 27, 1809), they had 'delivered over to the trustees of the New York Free School the said number of children; that the individual Lodges have each furnished the number contemplated in the said resolution, except in one instance, which vacancy was particularly filled by your committee, but for a short space of time only.' The committee further reported that 'from the declaration of the teacher of the said school, from information obtained from the parents and guardians of the children and from actual knowledge by visiting the said school, they are confident that they are making rapid improvement.'

"A recommendation was added that ten dollars be allowed for each one of the children 'under the particular care of the Grand Lodge,' to be expended in supplying them with proper clothing.

"The working arrangement between the New York Free School and the Grand Lodge received the endorsement of the Board of Trustees of the Society on June 4, 1810.

"Suggestions submitted by the committee for raising a special school fund were by vote of the Grand Lodge referred to 'the Worshipful Masters of the different Lodges in this city, with full power to revise and alter the plan proposed or offer any other in lieu thereof to this Grand Lodge, and whenever they shall be ready to report, they inform the Most Worshipful, the Grand Master thereof, that a special Lodge may be called for the purpose of considering the said report, and determining thereon.'

* * *

FIFTY POOR CHILDREN ARE EDUCATED

"On Sept. 6, 1809, this committee composed of Masters reported endorsing the plan for educating fifty poor children whose fathers were or had been Freemasons. Each of the twenty-two Lodges then active in the city was to pay ten dollars per annum.

"In a report under date of June 3, 1812, the Masonic School Committee 'suggested to the consideration/of this Grand Lodge the propriety of establishing a school on the Lancaster plan to be under the entire management of this Grand Lodge.' This suggestion was not adopted.

"On Dec. 1, 1813, W. Brother Vanderbilt, from the School Committee, reported that The number of scholars of the different Lodges, and of the Grand Lodge, were entirely filled up, amounting in the whole to fifty, and that the children were making suitable improvement in their learning, and recommended the different Lodges to provide the children they sent to the school with comfortable clothing.' The Grand Lodge approved the recommendation and authorized the School Committee to raise money by individual contributions 'for the clothing of the Masonic Charity Scholars.'

"In the winter of 1815, the School Committee suggested that, 'as the inclement season of the year is approaching, if every Lodge could spare the sum of sixteen dollars, for purchasing a pair of shoes, one pair of stockings, an overcoat and hat for each scholar, it would not only add credit to the fraternity, but give considerable relief to those distressed children.'

"At the start, the Free School had been supported entirely by voluntary subscriptions and donations. As the Legislature began to recognize the value of the institution it granted sums of money, and allotted a part from the State School Fund. The amount raised by voluntary subscriptions diminished year by year, and the amount received from the state and city increased proportionately.

"About the end of the year 1817, the support of the school by the Masonic Fraternity ceased. The reason given was that the Free School was now firmly established and under the patronage and supervision of the State.

"The co-operation of the fraternity with the School Society was an important factor, morally as well as financially, in shaping: the character of the undertaking. It did much to develop the spirit of democracy which gave New York City its great common school system." (Pages 92-95.)

H.L. Haywood.

* * *

A NOTABLE DEPARTURE IN MASONIC PUBLISHING

SYMBOLISM OF THE THREE DEGREES, by Oliver Day Street. Blue Cloth, $1.25. Published by Geo. H. Doran, New York City. May be purchased through Book Department of the National Masonic Research Society.

IT has been the misfortune of Masonic books in this land to be published, with few exceptions, by individuals or by private or small concerns, often from worn plates, and with poor bindings. This condition has been responsible as much as any other fact for the general character of Masonic literature which, in the lump, and ignoring a few scattered shining exceptions, has been a shame and a scandal. Any man who has gone through a Masonic library with its shelves filled up by antiquated badly edited books of a low grade of scholarship, and innocent of literary value (this is speaking in the large), has not needed to seek farther for one of the principal reasons why Masons have not read more about Masonry. It is a wonder that Masons have read as much as they have.

Such individuals or small concerns as have produced Masonic books have often done so at a loss or else have been unable to advertise or otherwise market the titles, thereby being unable to give the authors a fair reward. This state of things has served to discourage competent writers who are no more able than men in other lines to work for nothing, and should not be expected to; has left open the doors for ill informed scribes and for cranks, and thus has been indirectly responsible for the general lack of understanding of Masonry among Masons.

The obvious way out was to persuade some of the large and responsible publishing houses of the nation to enter the Masonic field, not as a chance for commercial exploitation, but as a legitimate method for bringing into existence the kind of literature we deserve. To that end the National Masonic Research Society last winter sent its editor-in-chief to visit a number of the most responsible concerns in the East

in order to lay before them the general situation and to offer the co-operation of the Society. He conferred with the officials of six of the best companies in person and corresponded with several others, in each case proffering the assistance of this Society to insure high standards of authorship, to decide on new titles most badly needed, and to acquaint the Craft and Masonic authors together with the new arrangement, and all this without making any exclusive agreements or other conditions that would shut out or discourage individuals or small concerns.

The first of the large publishing houses to avail itself of this opportunity has been the George H. Doran Company, of New York. That firm has already launched the National Masonic Library and placed three or four titles on the market, of which more anon. The volumes of this series are uniformly bound, but may be purchased separately. In paper, print, binding, editing and general make-up they are on a par with high class works in other fields; in price they are lower than the same books could be published by firms with less in the way of resources. One of the most satisfactory results of this arrangement is that authors will be paid the usual royalties, thus making it possible for the first time for the Craft to command the use of its best minds and writers.

It was an appropriate thing that the first volume to be marketed in the National Masonic Library was Brother Oliver Day Street's S7ymioolism of the Three Degrees, a book formerly published by this Society, and already standard. Brother Street's book has made its own way to the front. The matter was first delivered as lectures before various Masonic bodies in Alabama; was then published serially in THE BUILDER; was next published in an inconspicuous way by the Society, the demand for which was so steady that a second edition was printed, and at last, because of the ever increasing demand for it, was made over to the Doran Company for inclusion in the new National Masonic Library.

The new edition has passed under Brother Street's revision; carries an index; and includes a new introduction by the editor of THE BUILDER. It is invaluable for use by Study Clubs, especially in the beginning of their work, and should be carefully studied by every brother who has any share in conferring degrees. It is scholarly but simple, adequate but not too long, and serves admirably to give one his first glimpse into the height and depth and length and breadth of our marvelous Ritual.

----o----

THE QUESTION BOX

THE BUILDER is an open forum for free and fraternal discussion. Each of its contributors writes over his own name, and is responsible for his own opinions. Believing that a unity of spirit is better than a uniformity of opinion, the Research Society, as such, does not champion any one school of Masonic thought as over against another, but offers to all alike a medium for fellowship and instruction, leaving each to stand or fall by its own merits.

The Question Box and Correspondence Column are open to all members of the Society at all times. Questions of any nature on Masonic subjects are earnestly invited from our members, particularly those connected with lodges or study clubs which are following our Study Club course. The Society is now receiving from fifty to one hundred inquiries each week; it is manifestly impossible to publish many of them in this Department.

LODGE, GILD, FRATERNITY, CRAFT

Reading the last few installments of "Chapters of Masonic History" in the Study Club I get perplexed to understand the difference between a lodge, a gild, a fraternity, and a craft. Won't Brother Haywood please make this clear in one of his future chapters ?

P. S., Missouri.

The word "lodge" was sometimes used by the Operative Masons to signify the room or hut in which the workmen assembled, and sometimes of the organized body of the workmen themselves. "Gild" was used in a very loose way throughout the Middle Ages, but was properly the recognized organization of workmen employed in any given trade in a community; many gilds had their own officers, courts, and laws, regulations, and customs, and in some cases were almost identical with town government. A gild was a local organization and had no rights outside the town's range of official control. Individual Masons might be at work in a town without having a lodge; and a lodge might be in operation without being a gild, or having anything to do with a gild. Gilds were sometimes called "mysteries," "societies," "associations," or "companies." A present day analogy so far as this looseness of meaning is concerned is furnished us by our word "company"; we speak of a company of persons at i public meeting; a grocers' company; of entertaining "company" in one's home; of John Smith & Company, etc.; and we use other words to the same general end, as "concern," "enterprise," "firm," and many others. "Fraternity" was used during the Middle Ages in the same broad way, but was more generally applied to associations of persons organized for purposes larger than trade, usually of a religious or charitable character. "Sodality," "brotherhood," and "gild" were similarly used. A "craft" signified all workmen engaged in any one trade or calling; particularly those engaged in some form of handiwork, as “The craft of tinners,” “the craft of carpenters,” and so on. In “Chapters of Masonic History” an attempt has been made to let the context show the meaning intended each time in the use of each of these terms. The most important distinction to keep in mind is that between "Freemasons" and "Gild Masons"; the latter were those working inside the limits of some one town, and belonging to the local gild; the former were gangs or lodges of men employed on cathedrals and other ecclesiastical buildings, and therefore free to move about from place to place. There has been much debate about this point, but it appears reasonably certain that some such general difference between the two branches of the craft of builders must have existed.

* * *

RELIGIOUS AFFILIATIONS OF PRESIDENT AND MRS. COOLIDGE

Can you inform us through your pages if President Coolidge is a Protestant? The question has come up in our Study Club. I hope the inquiry will not seem disrespectful of our national chief, who is much admired among us.

R.H.H., Illinois.

The information sent to THE BUILDER by a reliable correspondent is that President Coolidge is not a member of any church but attends the Congregational church with Mrs. Coolidge. He is not a member of the Craft, but is friendly disposed toward it, as witness his helping to lay the cornerstone of the Washington Memorial.

* * *

"PROLEGOMENA TO THE STUDY OF GREEK RELIGION"

Please give me the name of the publisher of Prolegomena to the Study of Greek Religion, by Jane Ellen Harrison, several times referred to in THE BUILDER.

H. J. S., California.

The copy used by us is of the second edition. It was published by the Cambridge University Press. Cambridge. England; the price was four dollars. G.P. Putnam's Sons, New York City, are American agents for this firm.

* * *

"GRADED LESSONS IN MASONIC HISTORY"

Please recommend a list of books on Masonic history for a beginner. Put them in the order for the proper reading of them. What I want is something like the graded lessons we had in school.

M. Y., Oregon.

Ye editor's little Vest Pocket History of Freemasonry was designed for the kindergarten grade; follow it with Story of the Craft by Vibert; Symbolical Masonry, Haywood; The Builders, Newton; Freemasonry Before Existence of Grand Lodges, Vibert; The Evolution of Freemasonry, Darrah; Concise History of Freemasonry, Gould; Mackey's Revised History of Freemasonry, Clegg; The History of Freemasonry, Gould. Your "graded lesson" idea is a good one. Many titles might be added, but it is believed that the above list, if it is carefully followed, will put any student into possession of an authentic and valuable knowledge of the history of the Craft. Keep us posted about your progress.

* * *

COMMANDER OF AMERICAN LEGION A MASON

Please inform me through THE BUILDER if the new commander of the American Legion belongs with us. Just now I can't lay my hand on his name, but you will be able to supply it.

E. K. H., Ohio.

Brother John R. Quinn received his degrees in Delano Lodge, No. 309, F. & A. M., California, in January, 1911. He served his lodge as Junior Warden in 1921. He is also a member of Pyramid, No. 11, Ancient Egyptian Order of Sciots. He is a graduate of the University of California; belongs to the Democratic party; and is an Elk.

* * *

WHEN WAS ROMAN CHURCH FOUNDED?

Will you please be so kind as to give me at your earliest convenience the following information: When was the Roman Catholic Church founded and where? Who was the first pope? In what book or books can I find this information'

B. L. McK., New Mexico.

The best general source of information on subjects connected with the Roman Church is the Catholic Encyclopaedia, to be found in almost every public library; to this may be added A Catholic Dictionary, Addis & Arnold, published by B. Herder, 1917; and Question Boo, Conway, published by the Paulist Press, 120 West 60th street, New York City, reviewed in THE BUILDER, July 1923, page 218. All these works appear to have been officially sanctioned. It is impossible to give your first question a definite answer because the Roman Church came into existence through a gradual evolution. In the beginning churches were small and widely scattered, and control was almost entirely local; after a time, when the new religion had made headway in the countries about the west end of the Mediterranean, they became grouped in districts and usually placed under the control of a bishop, the word meaning "overseer"; there were exceptions to this, of course, some local churches maintaining their independence. The power and influence wielded by the bishops became in time more or less centralized in the bishop of Rome, as was natural, owing to Rome's

supremacy among cities. The word "pope" was originally a childish name for "father" and was used indiscriminately of all priests a custom still in vogue among Greek Catholics in many localities. The Christian Church as a whole became divided into East and West when the Roman Empire split, and customs and traditions differed much as between the rival branches. In the West, of which Rome continued to be the center, "pope" came to be used as a title for all bishops; it was Pope Gregory VII, at the Roman Council of 1073, who first formally forbade any but the Bishop of Rome to employ the title. It is impossible to name the first pope because it is undecided just when we are to think of the papacy, strictly so called, as beginning, but the Roman Church itself cherishes the tradition that Saint Peter was the first pope, and reigned in 67, being followed in order by St. Linus, 67-79; St. Anacletus, 79-90 etc. The first definitely fixed date of a Bishop of Rome is St. Soter, 165-74.

----o----

CORRESPONDENCE

KING SOLOMON AND THE IRON WORKER

I note that in your explanation to the picture of King Solomon and the Iron-worker, in your May issue, you state ".... but the King waves them all back in order to seat the toiler on the throne. It is an artist's conception of the principal idea symbolized by the Masonic apron." Unfortunately this is not correct and I am glad that you did not add to it by reprinting the very improbable prose version of the so-called "Rabbinical Tradition" on which the picture is based.

Will you let me quote first some particulars relative to the history of this picture which appear in the Transactions for 1906-07 of the Lodge of Research of Leicester, England, from the pen of Bro. C. A. Brockaway, of Brooklyn, N.Y., who writes:

"In April, 1859, Mr. Joseph Harrison, Jr., of Philadelphia, responded to the toast 'The Mechanic Arts' at a banquet in his city. In the course of his remarks Mr. Harrison said, 'The Great Jehovah himself was the first great mechanic; and when our first parent was compelled to earn his bread in the sweat of his face, so stern a necessity compelled him to turn mechanic, and he thereby became the first human promoter of the mechanical arts. Adam could not till the soil with his bare hands, and we can imagine him pointing a stick against the rough surface of a stone and thus, by mechanical means, making the first rude instrument to aid him in his new vocation.' After referring to Noah, the Tabernacle builders, Solomon and Hiram as mechanics, Mr. Harrison went on to say: 'I remember reading a story in my early boyhood that impressed itself so strongly on my mind that I have never forgotten it. I wish I could find it now. I do not remember the exact words, but the matter ran somewhat in this wise' - and then in his own words Mr. Harrison repeated the legend of the Iron-worker and King Solomon.

"Mr. Harrison was a mechanic whose inventive skill and executive ability had won him fame as an engineer and a very large fortune. After a twelve year stay in Russia, where he built and operated for the Czar a railroad from St. Petersburg to Moscow, he returned to the States in 1854 and commissioned Christian Schussele to portray on canvas the legend of the Ironworker and King Solomon, which he had treasured in his mind from boyhood. The painting, about three by four feet in size, was completed in 1864 and hung in the gallery of the Harrison mansion in Rittenhouse Square, Philadelphia. It drew forth such enthusiastic admiration that in 1871 Mr. Harrison engaged Bro. John Sartain to make a steel engraving from it for distribution among his friends. The size of this plate is 25 by 36 inches and is now the property of his son, Mr. Theodore Harrison."

Then follows a description of the coloring, etc.

"The smith's wife and child (in the lower corner of the picture) were injected into the legend by Mr. Harrison, no doubt for dramatic effect, in a poem which he wrote to accompany the painting, which is much to be preferred to the prose version.

"After making the plate for Mr. Harrison, Sartain engraved a much smaller one for Wm. A. Bradley & Co., Philadelphia, and this plate is now the property of the Macoy Publishing and Masonic Supply Co., of New York. This small engraving is the one commonly seen."

Mr. Brockaway concludes his article by giving Mr. Harrison's poem, which has none of those statements referred to above as highly improbable, that are made in the prose version. Such a one for example is that in explaining his seeming intrusion the smith quoted the legend of the marriage of Vulcan and Venus as a reason why the King should honor him. Even if a man in his position in those times was sufficiently well acquainted with the traditions of the Roman pantheon, it is incredible that a devout Hebrew or Phoenician would show so little judgment as to refer approvingly to the gods of another nation, foreign to that of the ruler who could condemn him to death without a hearing, and in the temple of that ruler's deity. Solomon had not embarked on the diplomatic career that ended so disastrously for his nation and himself, which involved so many foreign wives with their appropriate forms of worship. It is also the case that the Roman nation at that time was still too young to have built up the pantheon we have become familiar with in our classical reading, though it is hard to limit what they might have borrowed from Greece and Etruria.

Your own error lies in saying that the King "waves away the other workers to seat the toiler on the throne." The seat of honor to be used by whomsoever should be found worthy was tweet to the throne, and therein we see the smith already seated when the King and the invited guests arrived. The hand waving is done simply to stay sudden death to the smith while he explains his intrusion. You will see, too, that the picture is by no means "an artist's conception of the principal idea symbolized by the Masonic apron," but is simply a portraiture of the rabbinical legend, as remembered by his patron, Mr. Harrison. N. W. J. Haydon, Canada.

We were glad to receive this letter concerning an error in the May 1923 issue; such corrections are always thrice welcome. The picture referred to by Bro. Haydon, who, by the way, is now an Associate Editor of THE BUILDER, was used as a frontispiece, and was reproduced from a copy sent in by a member.

* * *

SKETCHES OF HINTON AND WOLFSTIEG

Your August number suggested two personal references in which you may be interested. Bro. Haydon's communication of poor old Hinton's calculations (page 255) reminded me of his odd and interesting character. He was a Scotchman, I think, well educated, with scholarly tastes, and a keen mind, but a terrible bore. He was an albino with a great mane of snow white hair, and pink, myopic eyes. He was keenly interested in politics and a fiery protagonist of free trade which he was eager to argue about on every possible or impossible occasion. For the rest, he was a mathematician by instinct and training - a strange and awesome being to my non-mathematical mind - and by profession a musician. A few weeks before his untimely death he called upon me with reference to his desire to be initiated into University Lodge, a request that was not a little embarrassing, and during a two hours' conversation he unfolded his mathematical exposition of the V.O.T.S.L., which is given in outline in THE BUILDER as above mentioned. There was much more to it than is written down, and I was very much interested and urged him to write it all out and have it published, which he promised to do, and possibly this short article is the result. One cannot help thinking what great latent possibilities for Masonic research in a field but little trodden were here indicated. Had he lived and become a Mason and been well directed, he might have accomplished something of value.

The other reference was to Prof. Wolfstieg, whose bibliography you reviewed (page 250.) Perhaps you might like to use this information to fill in the bottom of a column somewhere or other.

Dr. August Wolfstieg was the librarian of the Prussian National Collection in Berlin from which position he retired some four years ago, after thirty-eight years of service. Before his retirement he had supervised the removal of the library to new premises and had re-classified it on modern scientific principles. It had become under his supervision one of the greatest juristic libraries in the world, being particularly rich in its collection of parliamentary publications of all civilized nations. He also

accomplished a great work in his country through the library school which he conducted for fourteen years.

His services to the Craft were of the greatest importance. He was a collaborator in the publications of the Comenius Society (see THE BUILDER, January 1923, page 30), which has is issued many important works on Masonic symbolism. He was the compiler of the great Bibliography of Freemasonry in three volumes, reviewed in the August number. His latest work was in five volumes under the title of Werden and Wesen der Freimaurerei (Origin and Nature of Freemasonry). The first three volumes deal with "The Origin and Development" of the Craft, and form a clear and beautifully written history. They were issued in 1920, and two years later the second part dealing with the symbolism and philosophy of Freemasonry appeared. The whole work is a monument of the most painstaking scholarship.

This great work had been completed during his retirement to his home town of Wolfenbuttel, near Brunswick, but it was not his fate to see the last volumes when they were issued from the press. In May 1922 he wrote in the introduction to the fourth volume, "Since the author is a great sufferer, and half blind, Mr. Alfons Dirksen in Berlin had the goodness to read the proof and get together the index, for which I heartily thank him." And at the end of June of the same year, his publisher, Alfred Unger of Berlin, adds this "In Memoriam" at the commencement of the last volume: "My dear Friend, August Wolfstieg, severely tested by long physical suffering is permitted to suffer no more. Nor has he been permitted to live to see the appearance of these two volumes, which under the weighty title of The Philosophy of Freemasonry, which he himself selected quite recently, was to have been the close of his imposing work. The collected proof sheets were still in his hands, when, on the 27th May, 1922, death released him. In his collected work, Origin and Nature of Freemasonry, now in five volumes, and standing alone in Masonic literature, he has erected for himself the most splendid monument, securing a lasting fame for himself, and an enduring good for his grateful descendants."

It is to be hoped that this great work will some day be made available for the Masons of the English speaking world.

W. Harvey McNairn, Canada.

----o----

YE EDITOR'S CORNER

Masonic education is now riding the crest of the wave. More manuscripts have been submitted to THE BUILDER during the past thirty days than in any previous three months. When a brother becomes interested enough to prepare an article it proves that the bug is getting into his system. Also, it appears that more new Masonic books are now under way, either in process of writing or publishing, than ever before. May the good work keep up. Some day we shall have a literate membership.

* * *

Fidelity Lodge, Cleveland, Ohio, has changed its name to Warren G. Harding Lodge.

* * *

A number of lodges are now presenting each newly raised brother with a year's membership in the National Masonic Research Society - Santa Paula Lodge, Santa Paula, Cal., for example. Inasmuch as the Society is an officially sanctioned noncommercial association of Master Masons, there is nothing in that to violate Masonic etiquette.

* * *

Bro. Robert I. Clegg has gone abroad to visit places of especial interest to Masonic writers. Good luck to you, Bro. Clegg, and a profitable trip. No man is better deserving of such good fortune.

----o----

ATTENTION!

The annual index for 1923, covering all items in every issue of the year, will be ready in two weeks. Heretofore an index has been mailed with each December copy, but for the sake of economy this year, copies will be sent only to those requesting it. Send in your name if you wish a copy.

The Builder Magazine

January 1924 - Volume X - Number 1

TABLE OF CONTENTS

FRONTISPIECE - THE NATIONAL CAPITOL

SPURIOUS, OR ASSOCIATED FREEMASONRY - By Bro. Sir Alfred Robbins, England

THE LE PLONGEON THEORY OF FREEMASONRY - By Prof. Herbert J. Spinden, Massachusetts

AN UNIQUE MASONIC MEETING IN FRANCE.

FREEMASONRY AND TOLERATION IN THE COLONIES - By Bro. Benjamin Wellington Bryant, California

THE COMACINE MASTERS: A REPLY - By Bro. W. Ravenscroft, England

ENTERED APPRENTICE DEGREE WITH ITS GROUPS OF THREE - By Bro. Charles E. Boyden, North Dakota

SIGNOR MUSSOLINI RECEIVES MASONS

GREAT MEN WHO WERE MASONS - ADLAI EWING STEVENSON

THE STUDY CLUB - By Bro. Geo. W. Baird, District of Columbia - Chapters of Masonic History - Part VIII, The Operative Masons - By Bro. H. L. Haywood

EDITORIAL

Freemasonry's Work in the World

Masonic Service Association

THE CORNERSTONE OF THE NATIONAL CAPITOL

THE LIBRARY

James Anderson and His Book of Constitutions

Ammunition for Speech-Makers

Bound Volume of THE BUILDER for 1923

The English Ritual

THE QUESTION BOX AND CORRESPONDENCE

The Prentice Pillar

Missouri "Blue Lodges" and Slavery

Authentic Books on Folklore, etc

Was Daniel Hunt First Knight Templar..

Lodges Not Involved in Oklahoma Trouble.

Information Wanted Concerning Chart

Lincoln, Farragut, Grant and Burr

The American Lodge in London....

Commends Block's Article

"How Do You Examine Visitors?"

"The Greatest Danger"

BOOKS WANTED

YE EDITOR'S CORNER

----o----

Spurious, Imitative, or Associated Freemasonry

By Bro. SIR ALFRED ROBBINS, England

THE BUILDER is privileged, through the intermediary kindness of Bro. Dudley Wright, to publish here the Installation Address delivered Nov. 8 last by Sir Alfred Robbins, when installed as Master of the famous Lodge of Research, Quatuor Coronati, No. 2076, London, England. This frank utterance from a Masonic statesman of the first rank will have all the wider hearing in this land in view of his approaching visit to our shores. He is a Past Grand Warden of the United Grand Lodge of England, President of the Board of General Purposes of that body, and a journalist of note. For all his many activities he has found time to take a keen and absorbing interest in Masonic research, more especially of latter day Masonry, as his present paper will testify. A magnificent address of his on "English and American Brotherhood; a league of Masons" was printed in THE BUILDER, July, 1918, page 191.

I CANNOT begin my inaugural address as Master of the Quatuor Coronati Lodge without acknowledging in all cordiality and with all sincerity the pleasure and pride that have been given me by acceptance of the position.

To be chosen as chief officer for the year of a lodge which has contained some of the most eminent students of the immediate past, and has produced fruits of research of the highest importance to Freemasonry, is an honour to which an ordinary Mason hardly dares to aspire, and an honour for which, when conferred on him, he cannot be anything but deeply grateful.

It has been the custom in this lodge for each succeeding Master on the night of his installation to address the brethren upon some subject of Masonic interest which, as a rule, has been one of research. Tonight I will follow that example, but with the idea of searching, not so much into the past as into the present of Freemasonry. Every historian in the Craft, I think, will agree with me in thinking that if our departed brethren had concerned themselves with various phases of its evolution, as that evolution proceeded and developed, we should have been spared today much speculation and error. I, therefore, propose to take as my theme on this occasion the problems presented to the Craft today by spurious, imitative or associated Freemasonry. In this regard, I do not think it necessary to deal specifically or at any length with those bodies that all of us would recognize as covered by the eighth in order of the summarised Antient Charges and Regulations which are promised to be supported by every Master-elect on his coming into the Chair. This clause gives a pledge to respect genuine and true brethren and to discountenance all impostors and all dissenters from the original plan of Freemasonry. All of us have a fairly clear idea of the bodies embraced in that category, but the organizations which are now to be subjected to review are those on the border-line. It was told me in my youth by an elementary science teacher that there was no difficulty, broadly speaking, in saying what was an animal and what was a vegetable; but the question became more difficult when one was asked exactly to place a sponge. It is with, what I may term the sponges of Freemasonry, that I wish now to deal - absorbent bodies, difficult to define, possibly having their uses in certain directions, but apt to become dangerous if allowed to spread with too great ease and rapidity.

IT IS A SERIOUS PROBLEM

This problem is not merely speculative. It may seriously affect the immediate future of the Craft in this country, as it already is doing our brethren in other countries in friendly relationship with ourselves. In our own jurisdiction, specifically according to

the first clause in our Book of Constitutions, it is "declared and pronounced that pure Antient Masonry consists of three degrees and no more, namely, those of the Entered Apprentice, the Fellowcraft and the Master Mason, including the Supreme Order of the Holy Royal Arch." This extremely limited provision would seem to exclude from strict contemplation, not only Mark Masonry, but all those associated with our body which work what are variously termed, "the allied", "the higher" or the additional degrees. In point of practice we know that the exclusion is not of so rigid a kind. The Mark Degree, for example, along with its subordinate part, the Royal Ark Mariners, are informally acknowledged as kindred organizations by even strict Craftsmen. Many of our most excellent and eminent brethren are Knights Templar, or members of the Rose Croix, the Royal Order of Scotland, the Red Cross of Constantine, the Rosicrucian Society, the Order of the Secret Monitor and the Order of the Scarlet Cord. Some of our most eminent brethren belong to the Grand Council of Royal and Select Masters and the Grand Council of the Allied Degrees; while there is the Ancient and Accepted Scottish Rite, with its nominal thirty-three degrees, the Supreme Council of which avoids conflict with our Grand Lodge by not working the first three.

As long as brethren who own allegiance to those respective bodies have done nothing specifically to forfeit their allegiance to the United Grand Lodge of England, no objection is taken, but, by the Book of Constitutions, it is strictly enjoined that "No honourary or other jewel, medal device or emblem shall be worn in Grand Lodge or any subordinate lodge which shall not appertain to or be consistent with those degrees which are recognized and acknowledged by the Grand Lodge as part of pure and antient Masonry." In practice, this regulation prevents the wearing of any insignia in lodges which are not those of the Craft and Royal Arch, and strict action has been taken in the past on more than one occasion against brethren who have infringed this condition. In one instance this regulation was carried to such a length that it is to be found recorded in the Grand Lodge Proceedings for the Quarterly Communication of December, 1853, that the Grand Master (the then Earl of Zetland) stated that he had been under the painful necessity of removing from his position Bro. William Tucker, the Provincial Grand Master for Dorset "in consequence of his having thought proper to appear in his Provincial Grand Lodge in the costume and with jewels appertaining to what were termed 'higher degrees' and not sanctioned or acknowledged by Grand Lodge, and which militated against the universality of Freemasonry." He added that he felt much respect for Bro. Tucker personally, but the act was so completely at variance with the laws of Grand Lodge that it left him no alternative. The regulation was further emphasized by the Board of General Purposes at its meeting on 19th January, 1869, when a letter from a brother was read saying that he had seen Knights

Templar's jewels worn in a lodge, and asking what course to pursue. The Grand Secretary - at that time Bro. John Hervey - was instructed to reply that such proceeding was at variance with the regulation of the Book of Constitutions. It will be seen, therefore, that, as far as the bodies under notice are concerned, the position of Grand Lodge is one of toleration, provided the other bodies do not attempt to pass over the border lines thus clearly laid down.

THE MARK DEGREE IS CONSIDERED

In the case of the Mark Degree, the question of its relation to the Craft has been definitely under the consideration of Grand Lodge, and it is important to recall how the question was viewed by some of the most skilled and experienced Masons of seventy years ago, represented on a special committee jointly appointed by the Board of General Purposes and Grand Chapter. That joint committee entered upon an inquiry and an investigation, as far as could be done by a body, some members of which had not been admitted to the Mark Degree, and it came to a unanimous resolution that, while the degree did not form a portion of the Royal Arch Degree and was not essential to Craft Masonry, there was nothing objectionable in it, or anything which militated against the universality of Freemasonry, and "that it might be considered as forming a graceful addition to the Fellowcraft's Degree." The Earl of Zetland, as Grand Master, approved and directed that the report of the committee should be laid before Grand Lodge, which then unanimously resolved, "That the Degree of Mark Mason or Mark Master is not at variance with the Antient Landmarks of the Order, and that the Degree be an addition to and form part of Craft Masonry; and, consequently, may be conferred by all regular warranted lodges, under such regulations as shall be prepared by the Board of General Purposes, approved and sanctioned by the M.W. Grand Master." This resolution seemed to settle the matter for all time, but, at the ensuing Quarterly Communication - that of June, 1856 - when the minutes of 5th March were read, and were proposed to be confirmed, an amendment was moved: "That such portion as relates to the subject of the Mark Masons be not confirmed," and this, after some discussion, was carried. The question has not been raised in active form since.

The relationship of Grand Lodge to these other degrees, to which many of its members belong is, therefore, somewhat confused and, to that extent, unsatisfactory;

but, speaking generally, an entente cordiale has been established in this jurisdiction which prevents friction or overlapping. When, however, any attempt has been made, directly or indirectly, to associate women with Freemasonry, Grand Lodge, within these past few years, has taken a strong line. At the Quarterly Communication of 3rd September, 1919, the report of the Board of General Purposes stated: "That the Board's attention is being increasingly drawn to the sedulous endeavors which are being made by certain bodies unrecognized as Masonic by the United Grand Lodge of England to induce Freemasons to join in their assemblies. As all such bodies which admit women to membership are clandestine and irregular, it is necessary to caution brethren against being inadvertently led to violate their obligations by becoming members of them or attending their meetings. Grand Lodge in 1910 approved the action of the Board in suspending two brethren who had contumaciously failed to explain the grave Masonic irregularity to which attention is now again called; and it is earnestly hoped that no occasion will arise for having again to institute disciplinary proceedings of a like kind." The problem came more precisely before Grand Lodge at the Quarterly Communication of 2nd March, 1921, when specifically Grand Lodge adopted a report of the Board, which recommended that there should not be granted the prayer of a petition presented on behalf of an "Honourable Fraternity of Antient Masonry" asking for recognition of that body which "modelled its constitutions and ritual upon those of the United Grand Lodge of England, departing therefrom only in one matter of the admission of women." In another form, the question was again presented to Grand Lodge six months later, when Grand Lodge agreed nemine contradicente to the declaration that "no Freemason is entitled to attend any non-Masonic meeting at which Freemasonry by direct implication is introduced, or to participate in any ceremony which is quasi-Masonic or is held under some pseudo-Masonic and unauthorized auspices."

IMITATIVE MASONRY IS FEARED

In yet a further way the matter came before Grand Lodge in that same year, 1921, and midway between the taking of the two decisions just recorded. In this case the Board of General Purposes emphasized "the necessity for the greatest caution being exercised by brethren in dealing with bodies which, from a Masonic point of view, are clandestine or irregular. Brethren who served their country in a special capacity during the war were being invited to attend an 'Order', the objects of which are stated to be 'good fellowship, harmony and benevolence'. While the body is not called Masonic, it officially states that there is a Grand Council composed of those who

have passed the Chair, and that the Council grants charters and dispensations for the founding, opening and consecration of lodges. 'There is a ceremony of initiation, simple and impressive, while in each of such lodges is an altar,' while again, to quote from the authorized statement, 'the lodge is dressed and regalia worn by the officers, and in two lodges already formed are to be found Freemasons who take a great interest in the Society.' The claim made in the last sentence deserves serious consideration, and the greatest caution is enjoined upon brethren when invited to assemblies of the kind indicated."

While other facts can be given from our recent history showing the jealous regard which is being taken by the authorities of Grand Lodge to prevent imitative Freemasonry from spreading to England, and strictly emphasizing the necessity for the closest scrutiny of bodies which demand any kind of Masonic test for entrants, it is not in our own jurisdiction alone that these troubles are to be found. As recently as 1922, the Grand Lodge of Ireland caused an addition to be made to its regulations dealing with any society that requires Freemasonry as qualification for membership, and its decision on this subject is worth quotation in full:

No member of any Lodge under the jurisdiction of the Grand Lodge of Ireland shall be a member of or attend any meeting of any body or society which requires Freemasonry as, a basis of or qualification for membership, except of such bodies as are included in the calendar published annually by the authority

of Grand Lodge.

If any lodge, or member of a lodge, shall give any information as to the standing of a member in reply to an inquiry from any such non-recognized body, it shall be deemed to be unMasonic conduct and may be dealt with accordingly.

Members of lodges under the Grand Lodge of Ireland are forbidden to join or to belong to clubs or other bodies purporting to be or calling themselves Masonic, unless such clubs or bodies have been sanctioned by the Grand Master or the Deputy Grand Master, or if in a Masonic Province, by the Provincial Grand Master or his Deputy, or if abroad in a country under the jurisdiction of a Grand Lodge recognized by the

Grand Lodge of Ireland, by such Grand Lodge. Such sanction may at any time be withdrawn without notice.

OUTER-BODIES INCREASE IN AMERICA

But it is when we cross the Atlantic that we find the greatest amount of trouble arises. I have already given a number of outer-bodies as existing in England to which no formal objection is taken, but the spread of such bodies in America is, in these times, so rapid, and their sporadic growth is so remarkable that it is difficult to keep in touch with even the names of these new organizations. We, in this country, know nothing, for example, of the Ancient Egyptian Order of Sciots, an organization popular throughout California, and in those American states west of the Rocky Mountains, and it is already possessed of a large number of members and steadily growing larger. We know as little of the composition of the Shrine, a body which has a large number of members in nearly all parts of the United States, and the Annual Sessions of which, in various of the greater American cities are occasions of much demonstration and rejoicing. There are the Tall Cedars of Lebanon, intended for men who are Masons and claim to have reached a considerable proficiency in the esoteric work, the strength of this body being mostly in the southeastern states. The Order of the Eastern Star, which is for women alone, association with which is forbidden by the United Grand Lodge of England to English Masons, has now an American membership of more than 400,000.

But more striking even than these is the rapid growth in America during the past few years of orders intended only for boys and girls. In the comparatively young Order of De Molay for Boys, which is spreading with great speed in the United States, the candidate has to declare that he is a firm believer in the One Living and True God, and that his father either is or is not a Freemason, and he has to give the names of at least four Masonic relatives, and of four adult persons who have known him for three years; while nomination for membership must be made by either two members of the chapter he wishes to join, or by two Freemasons, and chapters for chapters can be issued only by a recognized Masonic body which promises to carry on the work. Instituted as recently as the spring of 1919, it seems to be outstripping in rapidity of growth the Order of the Builders for Boys, which is of about the same age, and was instituted by members of a Lodge of Perfection of the Ancient and Accepted Scottish

Rite. The object of this body is declared to organize between the ages of fourteen and twenty-one sons of members of lodges of Ancient, Free and Accepted Masons, and their immediate or closest boyhood companions in order to aid in advancing their mental, moral, physical and spiritual up-bringing and development, but there can also become members such Master Masons "as are interested in the promotion and welfare of the Order, and as are necessary to exercise supervision and guidance for its conduct and maintenance."

For the other sex has been instituted the Order of the Rainbow for Girls between fourteen and eighteen years of age, which is American in scope, and bears the same relationship to girls as the Order of De Molay does to boys. Claiming to "inculcate the love of God, home and country, putting special stress upon the American public school system, and political and religious liberty as guaranteed by the American Constitution." This order is for girls who are too young for membership in the Order of the Eastern Star, but for those of their elders who wish to proceed beyond the Eastern Star there is the Order of the White Shrine of Jerusalem, eligibility for membership of which is good standing in the Eastern Star, though the body does not claim to be in any way connected with that Order. Its whole legend, it may be noted, is essentially Christian.

ALARMED AT INCREASE OF SIDE DEGREES

It is not an unnatural consequence of the jealousies and growth of these various imitative organizations that Craft Masonry in certain of the states is becoming alarmed at their rapid increase. One American Grand Master, who incidentally is strongly in favour of the Eastern Star and the De Molay Order for Boys, roundly denounces as "Masonic parasites" various other bodies which seek to make membership in Masonry a prerequisite to their own membership, and he most seriously has asked the attention of his Grand Lodge to the question of whether it would not be well to legislate against such a practice. Another Grand Master, when recently denouncing the attempts of various "miscellaneous organizations" basing their membership on Craft Masonry, to rush Craft Masons through a maze of higher degrees before, as he picturesquely says, "they are literally dry behind the ears," confesses his weakness when confronted with the present position. "We have not confidence enough in our own intelligence to attempt to furnish a remedy," he says,

"but feel sure that someone will suggest one before long that will do good. We have scattered until our force is greatly weakened, and the time is right for the return of a consolidation of our activities. Could we abolish all save lodges and chapters, we would be the gainers, and some sweet day we may find it necessary to do just that."

I could produce a whole volume of evidence from the various records of Masonic work in the United States to show how this sponge-like growth is spreading in American Masonry, and is threatening certain of the best interests of the Craft, but I have given sufficient testimony, I think, to satisfy our brethren that the price of Masonry, as of liberty, is eternal vigilance. While willing to believe that nothing but the highest motives are entertained by those who promote these outer organizations or those who patronize their mysteries and share in their assemblies, I am strongly convinced that the policy of constant and close watchfulness, up to now pursued by the United Grand Lodge of England, when dealing with outside bodies has been fully justified by its results, and is the only one that can truly uphold the dignity and high importance of Freemasonry as we ourselves know it, feel it and hope to transmit it pure and unsullied to our successors as we have received it. It is because of this belief that I have ventured to take this opportunity to lay before so influential a lodge, and so representative a body of its members and associates, certain facts bearing upon a question which I am sure will do something to stimulate research in a direction that, up to now, as far as England is concerned, has been strangely neglected by those who should watch with the closest earnestness the everchanging signs of the times.

----o----

The Le Plongeon Theory of Freemasonry

By Prof. HERBERT J. SPINDEN, Massachusetts

With an Introduction by The Editor

INTRODUCTION

Our fathers in Masonry will recall the stir occasioned in 1886 by the publication of Sacred Mysteries Among the Mayas and the Quiches, 11,500 Years Ago: Their Relation to the Sacred Mysteries of Egypt, Greece, Chaldea and India: Freemasonry in Times Anterior to the Temple of Solomon; written by Augustus Le Plongeon. The book was read with avidity at the time, as were all other volumes giving Freemasonry a fabulous origin, and even now the interest is not altogether abated if one may judge by the fact that inquiries concerning it come not infrequently to THE BUILDER.

Le Plongeon know as well as anybody that Freemasonry in the form it now wears is not 12,000 years old or anything like it, and was more or less familiar with the theories concerning its origin now more or less current; he made the point, a hard one to sustain but not altogether unreasonable, that while the BODY of the Craft is of comparatively modern origin, its SOUL has been a long time in the world, meaning thereby that its principles and symbols, and the general groundwork of its ceremonies, are late reincarnations of practices of the Ancient Mysteries and similar world-old religious cults. The audacious theory in Le Plongeon's book was that the Ancient Mysteries, such as were in use in Greece and Egypt, were originally founded in America, among the Mayas, and migrated from thence over an ancient land bridge that was broken when Atlantis was destroyed. He summed the argument up in a few words, to be found on page 22:

"I will endeavour to show you that the ancient sacred mysteries, the origin of Freemasonry consequently, date back from a period far more remote than the most sanguine students of its history ever imagined. I will try to trace their origin, step by step, to this continent which we inhabit - to America - from where Maya colonists transported their ancient religious rites and ceremonies, not only to the banks of the Nile, but to those of the Euphrates, and the shores of the Indian Ocean, not less than 11,500 years ago."

On page 49 is another paragraph of similar import, interesting to read:

"Seeking for the origin of the institution of the sacred mysteries, of which Masonry seems to be the great-grandchild, following their vestiges from country to country, we have been brought over the vast expanse of the blue sea, to this western continent, to these mysterious 'Lands of the West' where the souls of all good men, the Egyptians believed, dwelt among the blessed. It is, therefore, in that Country, where Osiris was said to reign supreme, that we may expect to find the true signification of the symbols held sacred by the initiates in all countries, in all times, and which have reached us through the long vista of ages, still surrounded by the veil, 'well-nigh impenetrable, of mystery woven round them by their inventors. My long researches among the ruins of the ancient temples and palaces of the Mayas have been rewarded by learning at the fountain-head the esoteric meaning of some at least of the symbols, the interpretation of which has puzzled many a wise head - the origin of the mystification and symbolism of the numbers 3, 5 and 7."

The theory may be summed up in a few words, to - wit: The origin of Freemasonry is to be found in ancient rites and symbolisms, of which the Mystery cults were the best known examples; these cults originated in America; their rites and symbols have been inherited by Freemasonry; therefore Freemasonry began in America 11,500 years ago. The whole weight of this ingenious theory rests on the Le Plongeon account of early Maya civilization, and therefore is one to be properly referred to specialists in that field.

Professor Herbert Joseph Spinden, of Peabody Museum, Harvard University, is such a specialist. He is one of the high authorities of the land on American archaeology, has made explorations among the ruined cities of Central America, and has written two books very interesting to read on the Maya subject - Maya Art, and Ancient Civilizations of Mexico and Central America. When asked by THE BUILDER for a statement concerning Le Plongeon's work from a scientific point of view he sent the paper published herewith. An excellent and very sympathetic account of Le Plongeon's career as an archaeologist, along with a detailed description of his most important finds, will be found in Proceedings of the American Antiquarian Society, Oct. 21, 1874, under the caption, "Dr. Le Plongeon in Yucatan." Le Plongeon's book may be purchased through the National Masonic Research Society at $3.25 net. Prof. Spinden is not a Mason; all the more therefore are we appreciative of his courtesy in writing the critique herewith.

I WOULD appreciate the opportunity to correct a misconception which has gained strong hold regarding the origin of ancient American civilization and its possible relations with the Old World. I realize that Le Plongeon's books have been an important factor in the spread of this erroneous idea and at the same time I do not wish to put myself in the position of making an attack upon him in any way unfriendly or unappreciative of his self-sacrificing struggles.

I must say to begin with that I am not a Mason and, therefore, have no inside knowledge of the special symbolisms which are used in its ceremonies. The Masons, as their name implies, and their open history pretty clearly indicates, were builders and as such, they were first of all practical men. By this I do not mean to imply that they were not interested in ideals as well as results. Indeed it is always within the pride and practice of good craftsmanship to look beyond work to the things that work stands for in the emotional life of the social group. But I cannot think that practical builders, if given a chance, would distribute social frills and esoteric ceremonials and not distribute at the same time the machines, processes and constructions that were their solid and real existence.

There were stone-workers in ancient America who erected some very interesting temples, embellished them with geometric designs and with the faces of grotesque gods who were believed to have jurisdiction over the sun and the rain. The evolution of their art is an open book to archaeologists. They invented a kind of corbelled vault but not a keystone vault. For the most part they built their walls with a veneer of cut stone and filling of lime mortar poured over broken limestone. They had the skyscraper instinct and satisfied it by putting their principal temples upon lofty pyramids and then erecting trellis-like walls on the roofs. Doubtless some of their methods and results might be matched somewhere in the Old World, although they clearly received independent development in the New.

But - and here is the important point - they did not have metal tools, only Stone chisels. This is certainly true in Yucatan. In Peru and in western Mexico some copper and bronze chisels have been found, but no evidence that these were used in dressing stone is forthcoming. The First Empire of the Mayas, the highest period of civilization in the New World, passed without the use of metal. And yet here was a tremendous civilization on the artistic and economic side, a civilization that means

vastly more to us today in the food that we eat and the clothes that we wear than do the civilizations of Greece or Rome.

There were no draft animals in America, except the dog and llama, and there was not the slightest use of the wheel as a mechanical device. If some Master Mason had reached these shores before Columbus, wouldn't he have left a cart and a windlass? Would he have wasted a precious opportunity to benefit his fellowmen in the practical ways of trade? Would he have taught instead only the details of an esoteric cult, well enough as a ceremonial but shining like the moon with light reflected from a greater purpose? These are questions which I shall let some Mason answer; I would consider myself unfair and antagonistic to the Order - which I am not - if I dared to answer these questions in the way they have been answered by Augustus Le Plongeon and some of his disciples.

Essentially the romanticists who argue that similarities in human culture necessarily mean contact degrade man instead of making his story of progress more wonderful. They picture man as having a retentive memory merely and not a creative mind, but the science of anthropology shows very clearly that men do have creative minds and that all the peoples of the world given certain opportunities and stimuli arrive at pretty much the same results.

Nearly all persons who profess to believe that the rites of Freemasonry existed in ancient America seem to have been inspired by the writings of Augustus Le Plongeon, and especially by his Sacred Mysteries Among the Mayas and Quiches, 11,500 Years Ago. Their Relation, to the Sacred Mysteries of Egypt, Greece, Chaldea and India Freemasonry in Times Anterior to the Temple of Solomon. This book was published over thirty-five years ago at a time when real knowledge of the ancient ruined cities of Central America was non-existent. Almost anything could be claimed without fear of successful contradiction, but even in those halcyon and vociferous days Le Plongeon was not able to gain converts to his strange and fantastic theories among persons familiar with the subject matter of art and history. Today it is easy enough to controvert his basic doctrine. He believed that the civilizations of Egypt, Assyria, India, etc., began in Central America, thus taking the opposite side from many other romanticists who have attempted to carry civilizations from the Old World to the New.

Le Plongeon was one of the first to explore Chichen Itza, a ruined city in northern Yucatan, and he excavated some interesting altars and ceremonial objects which we now know belong to a period between 1000 and 1300 A.D. He made romantic explanations of these things and also evolved what he called an alphabet, pretending to read passages in inscriptions by means of this alphabet. Now the world is very eager to recover the real message in Mayan inscriptions, and every suggestion has been subjected to searching tests. The course of Mayan history has been sharply outlined. We know that Chichen Itza was founded for the first time about 450 A.D. and abandoned shortly after 600 A.D. for a period of 260 years, after which it was reestablished. It was finally abandoned about eighty years before the coming of the Spaniards after a period during which Mexican overlords controlled the destinies of the city. But Le Plongeon says, "From Chichen this great civilization seems to have extended its influence to the remotest parts of the earth, and to have exercised its controlling power among far-distant and heterogeneous nations." But comparative chronology will not let us derive the origin of Egyptian culture from a city which was founded long after Egypt had passed into ruin.

But lest there should be an attempt among some persons to reform the arguments of Le Plongeon on another base, let us look at some of the controlling facts as regards historical relations in ancient times between the New and Old Worlds. Man came into the New World as a savage with simple implements of the new-stone type, perhaps as much as 15,000 years ago and before any kind of civilization was developed anywhere in the Old World. The American Indian, as a whole, is physically closely allied to the rather primitive tribes of northeastern Asia. Nevertheless, he has natural characters which mark him off from other peoples.

The languages of the ancient Americans are distinct from those of the Old World and are highly diversified. No legitimate proofs of linguistic characters between the eastern and western hemispheres have ever been accepted, if we omit the case of a small body of Eskimos who are recent invaders into Siberia from the American side. The cultures or habits of life of the American Indians are different from those of Europe or Africa. They had simple arts, such as basketry, flint chipping, etc., when they spilled into their new land across the Straits of Bering many thousand years ago. They did not bring in food supplies, for agriculture had not been invented anywhere at this time. Now the higher civilizations of America are all built directly upon food

supply, in exactly the same way as the civilizations of the Old World are built upon food supply; but the plants domesticated in America were entirely unknown in Europe and Asia before the discovery of America by Columbus and similarly the domesticated plants of the Old World were unknown in the New. The only apparent exceptions to this statement are cotton, where independent species were domesticated in the two hemispheres and the common gourd which probably drifted by water around the world.

There have been plenty of parallel developments in processes and constructions. Pottery was independently invented as was the loom. Many decorative designs were discovered over and over again, examples being such geometric forms as the swastika and the Greek fret, but all in all the most notable achievements of the East and West have been distinct. The Mayas were much ahead of the Old World nations in mathematics and astronomy. The Peruvians were the world's weavers and the sedentary American Indians in general were more successful as breeders of plants than were the peoples of the Old World. On the other hand, most domestic animals are of Old-World origin and most basic machines, such as the wheel and the screw were invented in the Old World and were entirely unknown in the New.

The follower of the fantastic proofs of contact between America and the Old World before the momentous voyage of Columbus which were presented to explain comparative minor matters, has got to swim a very wide channel against a very strong tide. Speaking as a scientist who has gone deeply into the matter of art and ceremony and kept, I hope, an open mind to real proofs, I must say that nothing has come to light that indicates that Freemasonry was known in ancient America. The only possibility of its introduction would be through the Norsemen who had a slight trading contact with primitive tribes in Greenland and Labrador. There was no lost Atlantis to give a dryland connection and no proofs of lost Phoenician galleys or any of the other romantic devices have survived the white light of scientific research.

----o----

An Unique Masonic Meeting on the Battlefield in France

The following account of a most unique event in the annals of the Craft has been collected from several sources and deserves to be put on perpetual record. The incident is not yet complete, but the main facts are as here stated. Through the courtesy of Brother Alexander Anderson, U.S.S. Maryland, the main incidents first came to our attention. The others came through correspondence with other craftsmen. So far as known this is the only occasion of its kind during the World War. It emphasizes the virility of the Institution and its adaptability to every circumstance.

-C. F. Irwin. Associate Editor.

DURING the World War the craftsmen on board the U.S.S. New Hampshire organized the "Granite Club", of which Brother Alexander Anderson was president. This club maintained the custom of entertaining all Masons of the army who traveled across the ocean east and west. During the winter of 1918-1919, while transporting troops westward, they had occasion to hold a Masonic meeting in one of their wardrooms. In the company was Worshipful Brother Colonel Morris B. Payne, who related the following story:

"On December 31, 1917, I was installed Master of Union Lodge, No. 31, A.F. & A.M., of New London, Conn. On that date I conferred the first three degrees on Colonel L.R. Burgess, commanding officer of the 56th Coast Artillery Corps. Shortly after my installation it became evident that my regiment would soon be ordered to France, so a number of Masons in the regiment petitioned the Grand Master of Connecticut to grant us a charter to take with us. This he did not care to do, and as it afterwards developed he used very good judgment, as the keeping of records and electing candidates in the field would have been practically impossible. He did, however, grant to me a special dispensation to confer the first three degrees of Masonry on ten members of the regiment who were elected but who had not been worked. Our work in the training area in France was so laid out that an opportunity to gather a lodge together did not occur until the regiment had moved into the zone of the armies. It then became apparent to me that I would have to do the work at once or possibly never do it.

"The regiment detrained at a place called La Ferte on the Marne River, and from there went into temporary billets at Charly-sur-Marne, about six miles south of Chateau-Thierry. On the evening of August 8, 1918, I opened a lodge of Entered Apprentices in the Hotel-de-Ville (City Hall). The building was in a fair state of repair, notwithstanding the destruction in the immediate vicinity. By a liberal use of blankets over the openings we were able to operate with a fair amount of privacy. On this evening I conferred the First Degree on six candidates. The three lesser lights used were three very handsome silver candlesticks borrowed from the Catholic church in the village.

"On August 9, 1918, I conferred the Second Degree on the same six candidates. For the lack of other equipment a good brother very artistically chalked the 3-5-7 steps and emblems on the floor.

"On the evening of August 11, I raised the six candidates and one other who had received his first two degrees in the States. The 26th (Yankee Division) was well represented, that outfit being located close by. The work was done perhaps not so smoothly as one would expect under more pleasant conditions, but I assure you that the candidates were not neglected.

"The first candidate for the Third Degree will perhaps recall his experience as long as he lives. After he had met his third obstruction and had been moved to the west, the bugler outside sounded taps. This feature was a coincidence which made it just the more impressive.

"A few days later I was ordered to put my guns into action. While moving into position we lost one of our most enthusiastic brothers, Brother Robert C. Fletcher, of Norwich, Conn. While our column was passing a crossroad the German artillery opened fire and Brother Fletcher received wounds that caused his death within a few moments. His loss was keenly felt by all who knew him, and it had the effect of raising the morale of my battalion to the point that nothing they could do would be enough to avenge the death of their comrade.

"The officers in the lodge were Brother Major Harry Skinner, of Massachusetts, S.W.; Brother Major J. Eugene Nestor, Connecticut, J.W. (both P.M's); Brother Capt. Camille Mazeau, Connecticut, S.D.; Brother Lieut. J.A. Harvey, Connecticut, J.D.; the other officers changed from night to night as available.

"During the Argonne battle I received dispensation to confer the degrees on several other candidates, but the opportunity never arrived."

For an interesting continuation of this story, see the following letter received through the courtesy of Capt. E.Q. Jackson, New York City. This letter is one of a large number on his files from the Masonic Club of the American Camp at Blois, France.

During May, 1918, this club advertised in the Paris edition of the New York Herald, inviting any Masons in the army to open communication with their club. The following letter was one of the replies:

May 12, 1918.

Battery E, 119 Reg.,

F.A., A.E.F.

A.P.O. 711.

Dear Mr. Oettinger:

In looking through the Herald last night I saw your article concerning the Masons, and decided that you were the man that could perhaps help me.

I consider myself a Mason; consider may sound rather odd, but here's how it is. My application was sent through by Major Morris B. Payne, and I received a receipt O.K. Then we left for "over here" just the day designated to go to New London (Union Lodge, No. 31) to take my degrees, so I was disappointed. However, the Major told me that I would probably be able to take them here, and I was figuring on that being quite a novelty.

But he was temporarily transferred from our battery (56th C.A.C.) and then before he returned I was transferred to this battery. And I would like very much to be able to finish them. Today I received a copy of Craftsman and was surprised to see my name in the honour roll of the lodge, Major Payne being Worshipful Master,. His whereabouts are unknown to me an I decided on asking information from you.

If you can suggest something, somehow or somewhere that I could do, or go, I would appreciate it very much. Thanking you very much, I remain, with best regards,

Sincerely,

Corp. Leslie V. Manchester.

P.S. My home is in Norwich, Conn., and I was stationed at Fort H. G. Wright, just outside in the sound.

Thus we have on record the opening of a Master Masons lodge in the very front of the battle line during the fierce month of August in 1918, and the conferring of the three degrees upon six of our American soldiers.

----o----

Freemasonry and Toleration in the Colonies

By Bro. BENJAMIN WELLINGTON BRYANT, California

This paper may with profit be read in conjunction with Bro. Bryant's contribution to THE BUILDER, February, 1923, page 50. THE BUILDER is not much in sympathy with those who seek to stir up religious strife and rancour, least of all with those who would introduce it into Freemasonry, nevertheless it believes that an impartial treatment of some subjects is valuable to the student, and therefore arranged with Bro. Bryant for these two able articles, along with others to follow. Those who may be interested to read an account of Roman Catholicism in Revolutionary America from the Romanist's point of view are advised to consult The Life and Times of John Carroll, published by The Encyclopedia Press, 119 East 57th street, New York City, 1922. John Carroll was Archbishop of Baltimore. Chapters v, vi and vii deal with some points covered by Bro. Bryant, and are entitled thus: "The Catholic Church in the United States on the Eve of the Revolution," "Catholics in the American Revolution," "Carroll's Mission to Canada." Bishop Carroll was largely responsible for publishing a ban against Freemasonry in America. On page 780 of his biography occurs this peculiar statement: "To those who are aware that, two years previous to this ban on the Freemasons, the Ursuline Nuns of Nantes wrought a beautiful Masonic apron of satin, with gold and silver mountings, for George Washington, this regulation will appear curious." On page 781 is a long letter written by Carroll concerning Freemasonry and the Roman Catholic Church.

"A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to obligate them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honour and honesty, by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union, and the means of conciliating true friendship among persons that must else have remained at a perpetual distance."

Charge "Concerning God and Religion" in the first (Anderson's) Book of Constitutions.

IN the year 1717, and during the reign of the first George of England, occurred the great event of modern Masonic history - the Revival of the Fraternity. This was far from being the least of the causes that contributed, during the subsequent half century, to the propagation of the ideals of human liberty and religious toleration, and to the undermining of despotism, both in the political and ecclesiastical sense.

The charge "Concerning God and Religion," which was first published in Anderson's Constitutions of 1723, is one of the landmarks of human as well as Masonic progress; it is doubtful if the language contains a half dozen passages of equal length that have exerted more influence upon human thought. Sectarianism and bigotry cannot live in the midst of a group of men united in the bonds of "that religion in which all men agree," for such is the very foundation of universal brotherhood. A group of men in any community united on that basis must inevitably carry the ideal with them when they leave the tiled precincts of the lodge, and must exert a powerful influence upon the thought and action of all with whom they come in contact. Such a group must be an influential factor, through their own efforts and through the force of example, in the building of a fairer, nobler and more fraternal social and political structure.

The only forces which have desired or dared to attempt the extinguishing of the light of Masonry have always been, and still are, those that work in behalf of political and religious despotism. Of these, the contest waged by the latter has been the more bitter even as its effects have been more baneful in cramping and distorting the minds of men. It is with the latter, far more than with the former, that our contest here in America has been waged from the beginning. Only too frequently history exaggerates the lesser struggles, waged on the battlefield and within legislative halls, and ignores or belittles the far more bitter and relentless, though less spectacular, struggle for the control of the minds and consciences of men.

It is more than significant that the Masonic Fraternity stepped out of the shadows into the full glare of historical light just at the time when those forces of darkness had received a most important, if not a final cheek in England. Of Freemasonry prior to 1717 we can catch only occasional unsatisfactory glimpses. How much of it existed and what was its influence must be left to conjecture. It is difficult to believe, however, that the religious clause in the Charges approved in 1722 represented a novel innovation or a sudden reversal of established customs.

Much has been written of those men who stood in the front rank of English Masonry at this period. Doubtless much more could be said of their high character and broad vision. However, the present purpose is to endeavour to show the intimate connection of the Craft with the dissemination of the ideas of human liberty, religious toleration and popular education which have since become the foundation stones of our American institutions.

The first Freemason on this continent of whom we have reliable historical record is a character fully in keeping with the high standards of worth which the Craft has ever sought to maintain, for it was no less a personage than Jonathan Belcher, Governor of Massachusetts Colony from 1730 to 1741. Bro. Belcher was made a Mason in England, whither he had gone to complete his education, in 1704. He returned to Massachusetts the following year.

Mr. Samuel Oppenheim devotes several pages of history of his essay on The Jews and Masonry in the United States before 1810 to consideration of a tradition of a Masonic lodge held at Newport, Rhode Island, as early as 1656 or 1658. The evidence is meager, however, and there are some points in which it does not square with well substantiated Masonic history. On the other hand, reliable evidence has been found that a lodge met for a time in King's Chapel, Boston, in the year 1720. Melvin M. Johnson, Past Grand Master of Massachusetts, in an article published in THE BUILDER for May, 1915, states on the authority of Bro. Sachse, Librarian of the Grand Lodge of Pennsylvania, that confirmation of this fact may be found in the Library of the American Philosophical Society.

The recorded history of the Fraternity of this continent began about the year 1730, both Massachusetts and Pennsylvania claiming the honour of priority. It is sufficient for us here that the Craft was established in both these colonies about that year. Thence it spread throughout the thirteen English-speaking colonies and attracted to its altars the best of many communities, men who were or soon came to be recognized as leaders in every field of public endeavour. It is an indisputable fact that prior to the Revolution a surprisingly large number of lodges had been chartered in the colonies.

That our brethren of that early day were actively promoting the cause of public education is indicated by a fragment of correspondence quoted by Hayden in Washington and his Masonic Compeers. It is a portion of a letter from a German printer, Christopher Sowrs, of Germantown, to Conrad Weiser. In it bitter complaint is made of the activities of Benjamin Franklin and the Freemasons generally on behalf of the movement for free schools. Sowrs exclaimed: "The people who are the promoters of the free schools are Grand Masters and Wardens among the Freemasons, their very pillars."

MASONS AS PIONEERS IN EDUCATION

Another interesting sidelight on the subject of early Masonic interest in education is a resolution adopted by St. John's Lodge of Philadelphia under date of June 5, 1732, and believed by good authorities to be in the handwriting of Benjamin Franklin. It provides:

"1. That since the excellent Science of Geometry and Architecture is so much recommended in our ancient Constitutions, Masonry being first instituted with this Design, among others, to distinguish the true and skillful Architect from unskillful Pretenders; total ignorance of this art is very unbecoming a Man who bears the worthy Name and Character of a Mason.

"We therefore conclude, that it is the Duty of every Member to make himself, in some measure, acquainted therewith, as he would honour the Society he belongs to, and conform to the Constitutions.

"2. That every member may have an Opportunity of so doing, the present Cash to be laid out in the best Books of Architecture, suitable Mathematical instruments, etc."

The foregoing resolution with an account of its discovery may be found in the American edition of Gould's History of Freemasonry. (Vol. IV, p. 235.)

Here we have indisputable evidence that the Masons of Philadelphia, both as individuals and as a Fraternity, were actively interested in free education. It was scarcely two score years later that the Massachusetts brethren at least gave equal proof of their devotion to the cause of human liberty by active participation in the stirring events which led to the outbreak of the Revolution. We cannot but be certain that much of the inspiration of the innumerable other workers in the field of human progress throughout the colonies was gained from Freemasonry. The Masonic names that appear among the Colonial and Revolutionary leaders leave no doubt on this score. Washington, Randolph, Pinckney, Patrick Henry, from Virginia; Adams, Hancock, Warren, Otis, Revere, from Massachusetts; Thornton, Bartlett, Sullivan, from New Hampshire; Livingston, Jay, Gouverneur Morris, from New York; Greene, from Rhode Island; Ethan Allen, from Vermont; Franklin, Rush, Robert Morris, "Mad Anthony" Wayne, from Pennsylvania - the list is too long for more extended notice. The reader's attention is directed to Hayden's Washington and his Masonic Compeers and to Madison Peters' Masons as Makers of America.

Attention should also be drawn to the fact that the earliest Masonic centers, Massachusetts, Pennsylvania and Virginia, were the colonies where the most vigorous organized resistance to royal tyranny appeared; and these colonies furnished the most able and active of the Revolutionary leaders. Some significance may be attached to this circumstance. The value of a Masonic lodge to a community, not only as a disseminator of high ideals of citizenship, but also as a training school of popular government, cannot be questioned. Too little attention has been given to this phase of

Revolutionary and early Constitutional history. The part played by the Fraternity in the establishment of American independence and in the building of a stable government in these United States is as yet scarcely realized.

THE SOUL OF ULSTER

Another factor that has received little attention, and which is closely allied to Masonry, is the great Scotch-Irish immigration during the half century preceding the Revolution. These people were of the only faction in that unhappy island who could possibly have lent their cordial support to Irish Masonry, and they came from the districts where it had made its first recorded appearance in Ireland. They must have brought with them much of the Masonic ideal, together with a stern realization of the age-long, bitter and relentless struggle of ecclesiasticism against all that makes for liberty, toleration, education and fraternity. I have seen no work that gives a more clear and concise account of the conditions under which they had lived than Mr. Ernest Hamilton's The Soul of Ulster. While not a Masonic book, it is worth the time of every Mason to read it.

Only too well those sturdy Scotch-Irish pioneers knew the lengths to which religious intolerance could be carried, and their influence counted for much in shaping a government here in America under which every sect and every citizen should be equal before the law, and in creating a Constitution that is a standing rebuke to any organization or individual seeking special privileges. It is estimated that upwards of half a million of these immigrants arrived prior to the Revolution.

In 1775 there were approximately three million people in the thirteen colonies. Of these, not to exceed 25,000 were of the Roman faith. By far the greater majority of the Roman Catholic population resided in Maryland, the original "Catholic colony," and in Pennsylvania, where the Quakers extended to them a sort of negative toleration. There were some score or so of Roman Catholic priests.

There seems to have been a strong disposition on the part of our fathers of '76 to extend to this small and apparently harmless minority, a greater measure of toleration than they had enjoyed at any time previously under the colonial governments. It is significant, however, that one of the complaints raised against the Mother Country just prior to the outbreak of hostilities was occasioned by the passage by Parliament of the Quebec Act. The Declaration of Rights of 1774 mentioned this act as one of the "infringements and violations of the rights of the colonists," and declared its repeal as "essentially necessary in order to restore harmony between Great Britain and the American colonies."

"Also the act passed at the same session for establishing the Roman Catholic religion in the province of Quebec, abolishing the equitable system of English laws, and erecting a tyranny there, to the great danger (from so total a dissimilarity of religion, law and government) of the neighbouring British Colonies, by the assistance of whose blood and treasure the said country was conquered from France."

The government of Canada was thus placed practically in the hands of the priesthood. It was most bitterly resented by the English speaking colonists, and was again referred to in the Declaration of Independence two years later.

"For abolishing the free system of English laws in a neighbouring Province, establishing therein an Arbitrary government, and enlarging its boundaries so as to render it at once an example and fit instrument for introducing the same absolute rule into these Colonies."

Article XV1, of the Virginia "Declaration of Rights," adopted May 6, 1776, expresses a sentiment that is reminiscent of the clause "Concerning God and Religion" of Anderson's Constitutions:

"That religion, or the duty we owe to our Creator, and the manner of discharging it, can be directed only by reason and conviction, not by force or violence; and therefore all men are equally entitled to the free exercise of religion, according to the dictates of

conscience; and that it is the duty of all to practice Christian forebearance, love and charity towards each other."

These passages are important in illustrating the trend of thought in the colonies. The adoption of the Quebec Act by the English Parliament would seem to indicate that the party in power in Protestant Britain, realizing that the spirit of revolt was spreading through the English-speaking colonies, was seeking to placate the Catholic priesthood of Canada in order to enlist their aid in preventing the infection of rebellion from reaching the newly acquired French provinces. The Act served its purpose in Canada, but it only added fuel to the conflagration in the thirteen Protestant Colonies.

The purpose of the act and its certain effect upon the Roman Catholics of Quebec must certainly have been understood in the colonies, as the resentment of the colonies must have been known at least to the priesthood of that province, yet, curiously enough, the Continental Congress, only a few months prior to the adoption of the clause quoted from the Declaration of Independence, sent a commission to Quebec in an effort to enlist the aid of that province in the struggle against the mother country. The members of the commission were Benjamin Franklin, Samuel Chase and Charles Carroll; the latter's cousin, John Carroll, a Jesuit priest and later the first Catholic Archbishop in the United States, went along as a priestly appendage to the party. Needless to say, their efforts came to naught.

THE CONWAY CABAL

During the progress of the Revolution the loyalty of a large percentage of the Romanist population to the American cause was far from being above question. The infamous "Conway Cabal" against Washington took its name from Major General Thomas Conway, a member of that church and one of the few non-Masons holding high commissions in Washington's army. Again, when the British, finding themselves hard pressed for soldiers to carry on the war, sought enlistments among the colonists, their principal, if not practically their only success, was among the Roman Catholic population. These were still under the domination of the Jesuits who not only distrusted the Masonic influences that were playing so large a part in the

leadership of the patriot cause, but also hated our French allies for the stand taken by France in the suppression of the Society of Jesus. Hence they were only too ready to make common cause with England against their Protestant and Masonic neighbours.

According to Bancroft's History of the United States Howe was able to form a regiment of Catholics in Philadelphia. Clinton also, by playing on their racial weaknesses and by flattery, allured many in New York to the support of the British cause. He raised a regiment for Lord Rawdon in which both officers and men were exclusively Irish Roman Catholics. Among them were nearly five hundred deserters from the Continental Army. Two regiments certainly represented no small percentage of the able bodied males among the 25,000 adherents of that faith in the colonies at the time. So much for the "Irish of the Revolution."

By way of contrast the almost interminable list of Masons who were active supporters of the cause of independence speaks for itself. Much could be written of the work of the military lodges in the Continental Army, as well as of the numerous civil and military leaders who were members of the Fraternity. When Warren fell at Bunker Hill the Massachusetts brethren lost their Provincial Grand Master. The Sons of Liberty were largely officered by Masons, and their Boston headquarters, the Green Dragon Tavern, was also the home of St. Andrew's Lodge. It is a matter of record that on the night of the famous "Tea Party" the lodge was unable to work owing to lack of attendance. Paul Revere, who had been credited with the leadership of the band that boarded the tea ships, was at the time Junior Warden of St. Andrew's Lodge. Many of the other Revolutionary leaders who were Masons have already been mentioned.

The number of Masons among the signers of the Declaration of Independence and among the members of the Constitutional Convention is too much in dispute for discussion in the limited space of this article, but enough is known with certainty to prove that the leading spirits of both conventions were members of the Craft. The immortal documents framed at those two conventions were made possible by, as they represented the spirit of Freemasonry in America.

----o----

The Comacine Masters: A Reply

By Bro. W. RAVENSCROFT, England

Historians know a great deal about the builder gilds of the Roman Empire and much about the gilds of the Middle Ages; but what about the extended period between the two? For a long time it appeared to be impossible to bridge this gap. It remained for a woman, Mrs. Lucy Baxter, writing over the pen name of "Leader Scott" in a volume entitled "The Cathedral Builders," to offer a theory with sufficient merit in it to attract general attention. Mrs. Baxter was followed by Bro. W.R. Ravenscroft, whose little book, "The Comacines, Their Predecessors and Their Successors," was published serially in THE BUILDER. An elementary sketch of the Comacine Theory was published in the Study Club department of THE BUILDER, October, 1923, page 305. The contribution printed below was written by way of reply to the Study Club article, and should be read in conjunction therewith. Bro. Ravenscroft is one of the most delightful friends in the world who understands how to disagree without being disagreeable.

IN the October 1923 number of THE BUILDER under the section set apart for the Study Club the editor has dealt with the question of Freemasonry and the Comacine Masters, and if one may be permitted to say so he has done this with frankness, fairness and friendly spirit and by not attempting to settle differences but by restricting himself to a statement of known facts and a brief sketch of theories regarding the Comacines and their relation to Freemasonry. He has opened the door for some further consideration of the subject. He concludes his article, however, by an expression of his opinion for which I am sure we are grateful because of the value we set upon anything he gives us in that, as in other directions. This permits one to venture on a similar expression. May I therefore, in a short effort, be allowed to carry on the study and divide what I have to say into four parts:

1st. As to the facts about the Comacines. 2nd. As to opinions about them. 3rd. As to the connection between them and Speculative Masonry. 4th. As to Bro. Haywood's closing remarks.

First then as to facts:

It is amazing to read that Wyatt Papworth should say "I believe they never existed," or that George Edmund Street should consider the "theory" of the Comacines altogether erroneous when we have such a mass of actual historic evidence before us, and when we can give documentary evidence and the names and dates of individual Comacine Masters and point to the scores of buildings they erected, still standing. Moreover, we have statements (not opinions) of Italian writers who have studied the subject; and last of all the numerous traditions which, although not direct evidence, are of some value. Neither Wyatt Papworth nor Street, however, are men to whom we should look for any reliable help in this direction, simply because the one was concerned chiefly in architectural history in general and could not have given the time or thought required to qualify for a statement on the Comacines and Freemasonry on which any reliance could be placed, while the other (Street) was distinctly a student of Gothic development and not an authority for the work of those days which preceded the birth of Gothic in Europe. I very much doubt if either seriously studied and investigated the subject on the spot or indeed sufficiently to make their evidence of any value. One might write a great deal more on this first point, for it seems to me it would be just as reasonable to doubt whether William the First ever conquered England as to question the existence or work of the Comacines. But I will only add that it is known as fact (the editor says "believed") that Comacine Masters and Craftsmen did work in the district of Como and that the reason for their continuing in that neighbourhood was, as the editor says, the twofold one of available quarries, and the rapid development of the Lombards from a semi-savage to a civilized people.

Next as to opinions about the Comacines. Here I need only refer to those hostile, the chief of such being held, I suppose, R.F. Gould. This writer has, according to some, demonstrated conclusively a good many things, and amongst them the mythical character of the Comacines. Bro. E. Ellison of San Francisco last year contributed an article to THE BUILDER entitled "Traveling Craftsmen" (April 1922, page 102) in which he relies on the opinion of Gould; but in the November number of THE

BUILDER of the same year Bro. Cyrus Field Willard, of California, effectually disposes of the position taken by Gould, and one cannot do better than refer to that article in order to show the weakness of Gould's opinion. Unfortunately I do not know what Dr. Milman has to say, but I am well aware that in England there are critics who, in their desire to trace everything that one would denominate "Comacine" to Byzantine origin, simply ignore the existence of the former or at least call it by another name. Not so Rivoira who places between these two influences that of Ravenna, and in a most consistent way shows their relation to each other.

I pass on to the connection between the Comacines and Speculative Freemasonry, and here it seems necessary to make it clear that no claim based on proof has, so far as one knows, been made that in an unbroken line Speculative Masonry is clearly the direct outcome of the Comacine Gilds.

What are the facts?

That Comacine lodges did exist. There are records of them; buildings are still standing which are pointed out as their headquarters, e.g. one at Assisi referred to in my little book. They had a system of symbolism in many respects similar to that of Speculative Masonry. They were called to England over and over again and engaged in the erection of churches there.

The architecture of those churches corresponded with that of their work in Lombardy in many striking details. And the symbolism expressed in stone in those churches also corresponded in many ways with that they had at home. So far as I know these are undisputed facts, and then, although of course of less weight, there are their traditions of King Solomon's Temple. Leaving that out, however, as nebulous, if some brethren would have us so regard it, I submit we have facts enough to show that in England there did exist "Masonic lodges" by whatever name they may be called. If it be challenged that this is all true except that the men who formed these lodges in England were not Comacines, one asks the question, Who then were they? Not men from Byzantium, not from Rome, not from Germany, but either from France or Italy; so the records read, so the architecture conforms, and I think I am right in saying

history gives no other gilds who would be at all likely to fill the place claimed for these men.

Metzario professes to trace their existence through the later medieval times and claims for them the glory of Gothic architecture. Here I venture to think he is wrong and that the real fact was that the Comacine gilds merged into those of the Gothic Masters which were more wide spread in Europe than ever the Comacines had been. In a word these latter were lost in the larger movement which characterized the great Gothic building period. That their ritual and symbolism, probably with many modifications, passed on to the later gilds one claims as a fair inference and equally that our Speculative Masonry is largely based upon the practices of the later medieval gilds, thus forming a chain of several links, connecting the Comacine Masters with our Masonry of to-day, but beyond that one would not venture to dogmatize.

Now as to Bro. Haywood's closing remarks. Here may I say that the delightful and courteous way in which he disagrees, is so attractive that one is fain to be thankful even for the disagreement. In the same spirit I would reply as follows:

Bro. Haywood says my opinion that the Comacines held traditions of King Solomon's temple is open to two facts which tell heavily against me. One that most of these traditions are in the Scriptures and therefore available to anyone. To this I reply that the Scriptures were not available to anyone, only to the learned and chiefly to ecclesiastics. Hence the value of a body outside the church holding such traditions. Moreover, supposing they had been available to anyone that does not militate against their adoption or symbolic usage by any guild. They are open to anyone today yet we Masons appropriate them in a peculiar sense.

The other argument against me, Bro. Haywood says, is that there is no known connection between the Comacine and Gothic gilds which latter developed in Europe, but found little development in Italy. I think the answer to this is given under my last heading in which I considered the decline of the Comacine gilds thus showing that there were not two schools running on contemporaneously and to this I might add that in England at least the growth of Gothic work out of Norman architecture through the

transitional period and the previous growth of Norman work in England out of the so-called Saxon, evidences a connection and sequence which cannot be ignored. This being the case it is not to be expected that there should be any connection between these gilds except that of sequence.

I have only now to thank the editor for the kind words in which he has referred to my researches and writings, and for the courteous spirit and unbiased manner in which he has set forth his conclusions. May I hope that, for further elucidation of whatever may remain obscure regarding the Comacines, any brother who can contribute information will do so seeing it is better (whether my theories hold good or are shaken) that the truth shall prevail.

I hold no brief against stronger evidence.

----o----

"A TOAST TO OUR NATWE: LAND"

Huge and alert, irascible yet strong,

We make our fitful way 'mid right and wrong.

One time we pour out millions to be free,

Then rashly sweep an Empire from the sea!

One time we strike the shackles from the slaves.

And then, quiescent, we are ruled by knaves.

Often we rudely break restraining bars,

And confidently reach out toward the stars.

Yet under all there flows a hidden stream

Sprung from the Rock of Freedom, the great dream

Of Washington and Franklin, men of old

Who knew that freedom is not bought with gold.

This is the land we love, our heritage,

Strange mixture of the gross and fine, yet sage

And full of promise, - destined to be great.

Drink to Our Native Land! God Bless the State.

- Robert Bridges, in Atlantic Monthly, January, 1902.

----o----

Entered Apprentice Degree With Its Groups of Three

By Bro. CHARLES E. BOYDEN, Grand Lecturer, A.F. & A.M., North Dakota

THE BUILDER, JANUARY 1924

Now let our minds be clear and free

To dwell a while on Masonry,

Its basic principles forsooth,

That we may grasp the Precious Truth

Concealed in "Mystic Groups of Three"

As visioned in the First Degree.

THE left was said by ancient Masonic writers to be the weaker part of man and by analogy the Entered Apprentice Degree was pronounced the "weakest" part of Masonry; but the consensus of opinion among modern Masonic investigators lays more stress on the Entered Apprentice Degree as being basic and fundamental; the cornerstone of a moral and Masonic edifice. Upon this cubical stone of "Faith in God' the candidate for Masonic Light, at his entrance, places his trust and commences to build the temple of character.

Let us consider in detail these "Groups of Three" which in this degree are quite marked. Masonry is defined by many Masonic writers as being a system of morality, veiled in allegory and illustrated by symbols, and the symbolism of the Entered Apprentice Degree is mainly calculated to impress upon the mind a high regard for the moral lessons to be derived from a study of the "groups of three" as presented in the lectures.

The "Three Knocks," alluding to a certain text in scripture, "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you," was applied as follows: the candidate asked the recommendation of a friend to be made a Mason, through his recommendation sought initiation, knocked at the door of the lodge and it was opened unto him. How true this allusion is to life. What we ask for and seek for in truth and set our affections upon, we naturally obtain. It is the law of the natural and spiritual world.

The Three Great Lights are the Holy Bible, Square, and Compasses. The Holy Bible is to rule and guide our faith, the Square to square our actions, and the Compasses to circumscribe and keep us in due bounds with all mankind. The Holy Bible is

dedicated to God, it being the inestimable gift of God to man; the Square to the Master, for it is the proper Masonic emblem of his office; and the Compasses to the Craft, for by a due attention to its uses they are taught to circumscribe their desires and keep their passions in due bounds.

The Three Lesser Lights are the Sun, Moon and Master of the Lodge symbolical of the Divine Mastery over Nature, and the Mastery of Man over himself and the Animal Kingdom.

In the Three Divisions of the twenty-four inch gauge we find eight hours for the service of God and the relief of a distressed worthy brother, eight for our usual avocation and eight for refreshment and sleep. In this material age we are apt to emphasize the latter two divisions of our time and neglect the former, "service to God and our fellow men." If Masons could only be impressed with this fair division of time, what happiness would follow!

The Three Symbolic Supports of a lodge are Wisdom, Strength, and Beauty. The universe is the Temple of the Deity whom we serve; wisdom, strength and beauty are about His throne as pillars of His work, for His wisdom is infinite, His strength omnipotent, and his beauty shines forth through all His creations in symmetry and order. These pillars represent the three principal officers of the lodge. The Worshipful Master is supposed to have wisdom to open and govern his lodge; the Senior Warden to assist him in his arduous duties, and the Junior Warden, who in ancient times observed the sun at meridian height, which is the beauty and glory of the day, presides at the refreshment hour and sees that none convert the means of refreshment into intemperance or excess.

Faith, Hope and Charity are the principal rounds of the mysterious ladder which Jacob in his vision saw extending from earth to heaven; the greatest of these is Charity, for our Faith may be lost in sight, Hope ends in fruition, but Charity or Love extends beyond the grave throughout the boundless realms of eternity.

The Three ornaments of the lodge are the Mosaic Pavement, the Indented Tessel, and the Blazing Star. The Mosaic Pavement is a representation of the ground floor of King Solomon's Temple; the Indented Tessel, of that beautiful tessellated border or skirting which surrounded it. The Mosaic Pavement is emblematic of human life, checkered with good and evil; the Beautiful Border which surrounds it of those blessings and comforts which surround us, and which we hope to obtain by a faithful reliance upon Divine Providence, which is hieroglyphically represented by the Blazing Star.

The Three Symbolic lights are to be found in the East, West, and South, while Darkness (the absence of light) is to be found in the North. Let us always be seekers after more light and avoid the abysmal Darkness, which is the state of a Soul on its journey through life without light to guide.

The Three Immovable Jewels are the Square, Level and Plumb. The Square teaches morality, the Level equality, and the Plumb rectitude of life.

The Three Movable Jewels are the Rough Ashlar, the Perfect Ashlar, and the Trestle Board. These jewels mark the line of culture and progress. The Rough Ashlar is a stone taken from the quarry in its rude and natural state. The Perfect Ashlar is a stone made ready by the hands of the workman to be adjusted by the working tools of the Fellowcraft. The Trestle Board is for the master workman to draw his designs upon. The rude stones have by work and discipline been transformed into beautiful and polished ones; so it is with our lives in Masonry; from rudeness to culture, from darkness to light, from slavery of bodily appetites to the mastery of our own minds and spirits, the very discipline necessary for progress.

The Three Tenets of our profession are Brotherly Love, Relief, and Truth. By the exercise of brotherly love we are taught to regard the whole human species as one family - the high and low, the rich and poor. On this principle Masonry unites men of every country, sect and opinion. To relieve the distressed is a duty incumbent on all men but more particularly on Masons who are linked together by an indissoluble chain of sincere affection. Truth is a Divine attribute and the foundation of every

virtue. To be good and true is the first lesson we are taught in Masonry. On this theme we contemplate, and by its dictates endeavour to regulate our conduct.

Freedom, Fervency and Zeal were the characteristics of the Entered Apprentices in ancient times represented in the lodge by Chalk, Charcoal and Clay. There is nothing freer than Chalk, the slightest touch of which leaves a trace behind; there is nothing more fervent than Charcoal, to which, when well ignited, the most obdurate metals will yield; nothing more zealous than Clay, or our Mother Earth, which is Continually imparting for man's necessities, and constantly reminding us that as, from it we came so to it we must all sooner or later return.

The Groups of Three set forth in the beautiful lectures and ceremonies of the Entered Apprentice Degree must become a part of the spiritual temple we are endeavouring to erect in our lives if we are to build characters that shall resist the temptations of our animal nature and permit us to continue our Masonic career unto the end of our material existence, that end which we hope will usher in the perfect day.

In this article we have not attempted to consider the beautiful lessons to be derived in the presentation of the "Lambskin," or the request for a "Memento," nor have we alluded to the "Situation and Dedication" of Masonic Lodges, or even the "Four Cardinal Virtues." Each of these would demand separate articles, but we confined ourselves to the Groups of Three as set forth in this degree. The reader will find some Iteration of Phrases found in the Monitor, but we cannot too often be reminded of the valuable character of the lessons sought to be inculcated in these Groupings of Three.

----o----

How differently in Masonry! The hand that grasps a brother is the hand of charity, relief and truth. The arms that are stretched forth to minister consolation and comfort, are the strong arms of sympathy and brotherly love. The eye that sees the Masonic brother's signal of distress, and the ear that catches the words that accompany it when daylight has departed, are the willing eyes and ears that will hasten to a brother's

relief and whisper words of cheer and hope and comfort, and like the good Samaritan, bind up his wounds and minister to his wants.

- The Beeches Lodge, Toronto, Canada.

----o----

SIGNOR MUSSOLINI RECEIVES MASONS

(By Courtesy of The Christian Science Monitor)

THERE is a brief announcement in the papers that the President of the Council, Benito Mussolini, received at Palazzo Chigi a delegation representing the Order of the Scottish Rite. The Masons forming this delegation were: Grand Master Raoul V. Palermi, Comm. Cesare Mombello, Prof. Ernesto Villa, Comm. Dott. Tito Gualdi, Grand Uffieiale Dott. Pietro Villetti, Comm. Giovanni Nicolini, Comm. Vittorio Falorsi, Cav. Giovanni Giaealone, Capt. Marehese Navarra Viagiani.

In the receipt of the journals it is said that Grand Master Palermi, speaking for the Scottish Rite Masons in Italy, expressed to Signor Mussolini the admiration of his Masonic brethren for the work which the Fascist Government had accomplished, pledging anew their unfaltering support of those ideals which inspire the Duce in his service to the patria and the people. Grand Master Palermi also registered his commendation of the new school reform, especially because of its emphasis on moral and religious values. Signor Mussolini in reply thanked the members of the delegation heartily for their words, expressing likewise his sympathy for their national order. The notice of this meeting is brief, but its significance should not be overlooked.

EITHER MASONRY OR FASCISMO

First of all, this is a complete right - about - face by Signor Mussolini in his attitude toward Masonry. Only a few months back he was saying clearly to all Italian Masons that they must choose between Masonry and Fascismo. If they were Masons, they could not be Fascisti; if they were Fascisti, they could not be Masons. Last July, speaking in Parliament in favor of his new electoral law, he referred to the Masons of Palazzo Giustiniani in most uncomplimentary terms. Four mouths later he receives officially this delegation of the Italian Scottish Rite and expresses his kindly feeling for the Order.

One cannot read the inside of Signor Mussolini's mind, but one may infer what is transpiring in the thought of the Fascist Dictator. There are those who hold that this is simply another pass to gather in his support parties outside of Fascismo. He is experiencing considerable difficulty in his efforts to hold his own special Fascist forces united. While on the surface his ranks are intact, it is well known that very serious divisions exist. Because of bitter internal dissensions, not long since he was forced to decapitate his entire Fascist executive council. Subsequently he declared that Fascismo had been created to aid him in saving the patria. If by small polities it showed itself unworthy of this high calling, he would look elsewhere for the support necessary to rehabilitate the country.

Some maintain that in receiving this delegation from the Scottish Rite he is giving tardy recognition to that branch of Italian Masonry which assisted him to secure control of the Government, and which since his assumption of power has thrown the weight of its organization solidly and consistently in support of his program. On his arrival in Rome, at the head of his troops, Grand Master Palermi was one of the first to shake his hand. As a matter of fact, Signor Palermi has been criticized severely in certain quarters for his so - called surrender to Fascismo.

When Signor Mussolini arrived in Rome with his Fascist troops he found another special, well equipped army of Blue Shirts, calling themselves the Nationalists. Their chief was Luigi Federzoni. There were in the city at that time 20,000 to 30,000 of these young Nationalists, thoroughly organized and prepared for armed action. Signor Mussolini felt it the part of wisdom to unite, if possible, these Blue Shirts with his

own Black Shirts. The Blue Shirts, being intensely Roman Catholic and therefore uncompromisingly hostile to Masonry, it was necessary for the Dictator, in order to secure his desired union of forces, to assume an attitude strongly antagonistic to the Masonic fraternity. This is the explanation given for his out burst against Masonry. It is current report that he now feels himself sufficiently strong to express his real sentiment for the Craft, which is one of genuine friendliness. The word is also being passed in well-informed circles that the Duce himself is a Mason, though officially this is denied.

It is more or less evident that two principal considerations have induced the Fascist condottiero to modify his policy. First, he has no intention of allowing himself to he sewed up in a Vatican suck. For his own political reasons he supports strongly the rehabilitation of the Vatican power in Italy. Don Sturzo has gone quietly into his retreat. No word comes from him, but Don Sturzo still lives. At the opportune moment the hierarchy that ordered him to retire may easily summon him to assume again the leadership of the Roman Catholic forces on the field of battle. Signor Mussolini has begun the creation of the new units that will serve him in that day.

In the second place, and this is perhaps the main reason for his change of policy toward Masonry, he is deeply concerned for his foreign policy. Fascismo has never been popular in France, England and America. And on the good will of one or more of these countries he must depend for any success he may achieve abroad.

NATIONS LOOK ASKANCE AT FASCISMO

In England and in America, Fascismo is unpopular because it is anti - democratic, to say nothing of its anti - constitutional actions. In France, its military threat is recognized. The highhanded occupation of Flume and the seizure of Gorfu have intensified this hostility, and aroused a great fear in all the Balkan states, as well as in the smaller countries of other parts of Europe.

Signor Mussolini begins to realize the enormous influence of world - wide Masonry. At the same time, his eyes are opening to the feet that the Craft throughout the world is almost solidly against him.

Lately there was convened in Paris an international congress of the Grand Orient. The dominant thought of this conference is summed up by Mr. Vandervelde in the following words:

"Some recent happenings - the occupation of the Ruhr and the triumph of Fascismo - demonstrate the urgent necessity of an international union of all those who wish to defend democracy against nationalistic tendencies. This union can and must be established outside of all parties."

A high official of the Scottish Rite organization in Italy was asked how he reconciled his unqualified support of Signor Mussolini with the Masonic fundamentals of liberty and brotherhood. His reply was: "Fascismo is the constitutional Government of Italy. We are loyal to that constitutional Government. Under this Government Italians are free to follow the legitimate pursuits of life, liberty and happiness!"

The second question put to him was this: "How can you, a Mason, declare yourself in perfect accord with Signor Mussolini in his school reform, which places the schools of the country in the hands of the priests ? " He insisted that the schools of the country have not been handed over to the control of the Roman Catholic Church. "Private schools," he continued, "may now be organized on an equal footing with those of the State. Religious instruction is obligatory, but parents are free to accept or reject the priests as religious instructors of their children. Protestants and Jews and Liberals should see that this, their right, is exercised, and at the same time they should put forth the utmost effort to provide schools in which they may determine the character of the religious instruction."

----o----

Great Men Who Were Masons

Adlai Ewing Stevenson

By Bro. G. W. BAIRD? P G. M., District of Columbia

BROTHER STEVENSON was born in Christian County, Kentucky, in 1835, and received his early education in the schools of that county, and, later, attended Center College, where he was graduated with honor. He moved to Bloomington, Ill., with his father's family, where he studied law, and was there admitted to the Bar. In 1859 he had a good practice in Metamora, Ill. and was also later in chancery in the circuit court for a number of years. His methods were agreeable, fair and straight, and he won the confidence of the people. In 1864 he was nominated by the Democratic party as a presidential elector. In the interest of General McClellen, the nominee of his party, he canvassed the state, speaking in about every county, town, and hamlet. He returned to Bloomington in 1869, and formed a law partnership with J. S. Ewing, which continued until the day of his death. The firm had a good practice with the state and federal courts.

He was first nominated for Congress in 1874 and as the district had been "safely" Republican for so many years his chances were not regarded as good, and, besides that his opponent was Gen. McNulta, a soldier, lawyer and citizen above reproach. Though the campaign was a vigorous one it resulted in the election of Bro. Stevenson. He was in Congress during the Tilden-Hayes contest in 1876, a trying time, in which the people accepted the decision with loyalty and love of harmony. Stevenson was renominated for Congress a second time but was defeated. In 1878, however, he was again elected, and by an increased majority. He was a delegate to the National Democratic Convention in 1884, in Chicago, and, after the election of Mr. Cleveland, he was appointed first assistant post master general, the duties of which are probably more exacting than any in the Post Office Department. During this incumbency he afforded important assistance to the President in formulating the civil service, for, under the post office, there are more appointments than all the rest, and Bro.

Stevenson was glad to make wise and fair rules, rules which would enable the department to retain men in office for their service more than for their politics.

Mr. Cleveland soon learned to love Bro. Stevenson, as so many others did. He was elected Vice – President of the United States in 1893 and served during the second term of Mr. Cleveland, during which time his intimacy with the President continued. For some reason, never explained, the Vice - President has not been much in evidence, and Mr. Harding was the first President to invite his Vice - President to be one of the Cabinet. But there was evidently a bond of friendship between Mr. Cleveland and Mr. Stevenson which continued to the end.

After the expiration of his term of office as Vice-President, Mr. Stevenson was sent to Europe to try to secure concurrent legislation on the bi - metal coinage. It was a delicate mission: touch a man's pocket or a nation's pocket and you are near his heart: a selfish interest is manifested that shows plainly the selfishness of the animal. Stevenson had such a nice way of smoothing people the right way that he met much favor. He was defeated for Vice - President in 1900, which terminated his political career.

From the Grand Secretary in Illinois we learn that Bro. Stevenson was Master of the Lodge in Metamora, the lodge in which he received his degrees. He was, afterwards, Master of Lodge No. 43, in Illinois. He was never spoiled by prosperity: he was ever easy to approach, and he was ever ready to hear what a brother had to say to him.

He married the daughter of the Rev. Dr. Lewis W. Green, president of Center College, at Danville, Ky., and had a son and three daughters. He was always regarded as an ideal citizen: temperate in every way, but convivial withal. His influence was gentle, persuasive rather than forceful, but felt all the same. He was a man of untiring energy, and was always ready in his law cases as in his politics. He was the same kind of a Democrat that Jefferson was: though he had more appointments under his office in the post office than any other Cabinet officer, he sought to reduce rather than add to the number of office bearers.

Bro. Stevenson died in the Presbyterian Hospital, Chicago, Ill., in June, 1914, and was buried in the lot with his wife in Evergreen Cemetery, at Bloomington, Ill. The only memorial ever erected to his memory is the one in the gallery of the United States Senate, shown in the cut. This honor has been done to a few of the Vice - Presidents.

"God hath made mankind one vast Brotherhood, Himself the Master, and the World His Lodge."

----o----

THE STUDY CLUB

Chapters of Masonic History

By Bro. H.L. HAYWOOD, Editor

PART VIII. THE OPERATIVE MASONS

IT is now generally accepted by Masonic authorities that the modern fraternity of Freemasons had its origin among the builder guilds of England in the Middle Ages. A rapid survey of the gild system in general was published in this department in November; it is now in order to examine with more care the Masonic gilds themselves, with a view to gaining a picture (necessarily somewhat in the rough, and in outline) of the customs and manners of our Masonic forbears, a subject that is saved from being academic and dry by the fact that most of the rules, regulations and customs now in operation among us are traced to the early Operative Masons (as it is the habit to describe them), so that it is impossible for us to understand the Masonry of today apart from the Masonry of many centuries ago.

The subject is admittedly difficult. "We possess no series of documents, nor even an approach to a series, sufficiently extensive to enable us to form any connected history of the ancient institutions of Masons and Freemasons. We have, in fact, no materials by which we can form any definite idea of the precise nature of those early societes." These words by Halliwell-Phillips, discoverer of the Regius Poem, the oldest and most precious of all Masonic MSS., were uttered in 1839; much has been added to our knowledge of Masonic history since then, indeed Masonic history strictly so-called did not come into existence for nearly a half century afterwards, but even so the statement remains substantially correct. Our sources are scattered as well as meager and often it requires great ingenuity to find any sources at all. Moreover, it should be borne in mind that the Freemasonry of England prior to 1717 was a developing and changing institution so that it varied much from place to place and time to time; it is an error to generalize too widely on the basis of some one fact.

Also it is necessary that we challenge every writer on the subject to furnish us with his authorities and sources, and that he prove himself free from partisanship; a vast deal of the so-called "Masonic literature" which floats about the world is derived at second or third hand from uncritical writers who took their own theories from hearsay, or from an ignorant misinterpretation of known facts. The existence of a statement in some old book, even if it be a volume of "Constitutions" more or less officially sanctioned by Grand Lodge, is not by any means a token of its authenticity. The theories of the older writers - so long known and so often loved among us - the Anderson's, Preston's, Oliver's, Hutchinson's, and the rest, are after all theories only, and no more to be protected from the scrutiny of historical criticism than theories promulgated in our own day.

The general sources from which authentic historians gather information concerning Operative Masonry may be roughly divided into seven or eight groups, tabulated for convenience's sake as follows:

A. The general history of medieval architecture. A study of the building art throughout the Middle Ages, as it developed in Italy, Germany, Netherlands, France and England reveals much concerning the builders, so that one may often learn more

about Masonry from a non-Masonic historian than elsewhere. Porter's Medieval History, in two volumes, is a case in point.

B. The general history of the people of England. The gild life of the Middle Ages played as conspicuous a part in the life of the people as churches and schools do among on the history of the people helps us the better to understand the institutions in their midst.

C. Statutes passed by various kings and parliaments to govern labourers. The Ordinance of Labourers, 1349, and the Statute of Labourers, 1350, are typical cases.

D. Under the same general head might be included the gild returns, consisting of reports made by gilds to the government upon official demand. It is believed by some writers that the Regius MS., or Poem, was written in response to some such demand in order to furnish official information concerning the history and practice of the Freemasons, late in the fourteenth century.

E. The Old Manuscripts of the Craft, the earliest of which was the "Poem" just mentioned, usually dated as of 1390. These documents were written by credulous and miracle-loving men in an age when it was easier to believe marvels than not, so that as sources of history they are to be read with great care; but the application to them of the historical methods popularly known as the "higher" and the "lower" criticism yields results of rare value.

F. Diaries, letters, lodge minutes, fabric rolls, etc. The records of the City Company of London, presented to the Craft by Edward Conder, and the old lodge minutes of Scotland are cases in point.

G. General literature of the seventeenth and early eighteenth century. Sir Richard Steele mentions Freemasonry, so also Plot, Dugdale, etc.

H. The relics from the past embedded in the present institution, like fossilized remains in a rock stratum, reminding one of the familiar lines of Bro. Rudyard Kipling, who, in writing them, may very well have had this point in mind:

"I cleared me ground for a Palace such as a King should build.

I decreed and cut down to my levels, presently, under the silt,

I came on the wreck of a Palace such as a King had built."

A careful analysis of the ritual, for instance, against the background of general Masonic history yields, in the right hands, safe and valuable findings.

MANY PROBLEMS REMAIN OBSCURE

It has been a huge task to develop these sources of possible information concerning our ancient history; the end is far from yet, so that a wise student will, as dear Horace Bushnell was wont to put it, "hang many subjects on pegs, as not disposed of yet." Many of the most important of our historical problems, such as the question as to the number of degrees before 1717, are still on the pegs, and will probably long manuscripts yet undiscovered, and numberless others not examined by Masonic scholars.

The craft of the Operative Mason was not easy to learn, especially since there were no books, manuals and schools such as are now in use; a workman had to apprentice himself when a mere boy in order to learn the art at first hand in the dame school of experience. A compact organization was necessary (as it was in most other crafts) not only to protect trade secrets but also as a means of schooling.

Oftentimes a Mason worked alone, moving on from place to place as work might require, and in accordance with the rules and regulations obtaining in the various communities, each of which had its own laws and "customs" - the latter usually recognized by the courts as having the weight of law. In such an instance Masonry could be practiced in a village in which was no lodge or guild.

In many towns the Masons had their own gilds, like other crafts; in that event they conducted their work in the manner described in these pages in November. It is a fact worthy of remark that the gild Masons did not cut much of a figure in town life, being usually relatively of lesser importance as compared with gilds of the other crafts; and in some instances they were forbidden to have gilds at all, why it is not always easy to determine, though it is probable that much of the building of the average town was monopolized by the carpenters, for brick and stone structures did not come generally into use until a comparatively late period. "For instance, at Norwich, that town of churches, the Masons appear to have had no gild of their own in 1375, but to have been attached to the carpenters. In the Exeter plays the Masons share a play with the Goldsmiths; and at York they are joined with the Hatmakers, In 1604 we find a corporation at Oxford given a charter which includes Freemasons. Carpenters, Joiners and Slaters." (Vibert)

It appears that the "lodge" was peculiar to the Masons, though it is probable that other crafts would sometimes have buildings or rooms of their own near a place of work, the carpenters, for example; but the lodge as an organization, a controlling body as well as the building, hut, or lean-to in which it met, belonged only to the builders. It was usually attached to the building under construction, but sometimes was a permanent structure, as at Aberdeen. In some instances, as at York and Westminster, permanent gangs of workmen were in constant attendance and probably used permanent rooms or buildings. The existence of a lodge wherein to assemble, admit apprentices and for it is mentioned in the Regius Poem among regulations governing apprentices who were forbidden to divulge what happened in the "logge". The Cooke MS. ordains that a Mason must "hele [conceal] the counsel of his fellows in lodge and in chamber", a wise rule that might at this late day be hung on lodge walls.

WAS THERE "ONE BIG FRATERNITY"?

Were all these various lodges and individual workmen governed by "one big fraternity" having jurisdiction over the entire Craft? It used to be a common opinion that such was the case, but all the facts subsequently unearthed point in the opposite direction, a conclusion well stated by Mr. Wyatt Papworth, in Transactions of Royal Institute of Architects: "All the documents have led me to believe that there was not any supreme gild in England, however probable the existence of such a body may appear. Thus the 'orders', supplied to the Masons in York Cathedral in 1352, give but a poor notion of there being then in that city anything like a gild or fellowship claiming authority in virtue of a charter, supposed to have been given to it by Atheistan in 926, not only over that city but over all England." R. F. Gould, who cites the above, concurs, and says, as regards the theory of one supreme gild, that it all the evidence we possess points in quite an opposite direction." The unity of the Mason trade was sustained like that of any other craft, by general laws, rules, regulations and customs adhered to throughout the land, and also, as explained in the first chapter of this series, by the nature of the work itself which, like technical occupations of the present day did not admit of wide variations in practice. Uniform control of all lodges from a central authority did not come until very late; it was not attempted until after the formation of Grand Lodge in London, 1717, and was not perfected until the organization of the United Grand Lodge of England, in the first quarter of the nineteenth century.

A more difficult matter to make plain, but absolutely vital to an understanding of the subject, is the difference between gild Masons and Freemasons. Such data as we possess is both fragmentary and confusing, so that the best specialists have been unable to clear up all the problems involved. However, it seems pretty certain that there was always a rather wide division between the members of the local stationary gilds having a monopoly of building in each town, and the Freemasons employed to build cathedrals and other ecclesiastical structures. The gild Mason was bound down by local ordinances and was not permitted to work outside his own community, which fact will carry all the more force when it is remembered that in the Middle Ages towns were vastly more independent and self-centered than they are now, and more jealous of local laws and customs. But there was of course no steady work in any one town for men trained to work on cathedrals, a specialized form of architecture so difficult and requiring so much special knowledge that even at a loss to understand how the cathedral builders managed some of their problems. It is almost certain that these Masons were a class apart from the gild Masons, and that, unlike the gild Masons, they had rules and regulations of their own, and were permitted to adhere to

the same wherever they might be at work, and whatever might be the ordinances binding on local Masons. It is also almost certain that Freemasonry, as it later on evolved into what we have come to call Speculative Masonry, originated among the cathedral building lodges and not among the gild Masons, though of course there must have been a certain amount of interaction and over-lapping as between the two; our Old Charges, our traditions, legends and our symbolism came down to us from the migratory lodges connected with ecclesiastical structures. It might not be possible to prove this theory to the satisfaction of a court of law, but all the available evidence, direct and indirect indicates as much. The point is of the utmost importance, not alone as regards history, but whenever we undertake to govern our present day Craft activities by the past.

It was a difficult thing properly to govern a lodge of cathedral building Masons, not alone because of its essentially temporary character, but also from its having in hand the most stupendous work possible in the Middle Ages, involving the expenditure of large sums, the importing of workmen from abroad and the handling of masses of costly material. In such an undertaking all manner and types of men were employed, from the general overseer who would be an illustrious artist, down to the rough workmen and errand boys, a cosmopolitan group in which all classes would be represented, priests, bishops, gentlemen, freemen, bondsmen, serfs, necessitating a complex and highly developed system of government. The general control of such an enterprise would sometimes lie entirely in the hands of churchmen, sometimes wholly in lay hands, and often in a mixed group.

LODGE OFFICERS WERE GOVERNING HEADS

In charge of the work would be a general head, variously styled superintendent, overseer, architect, clerk of the works, keeper of the works, keeper of the fabric, director, ingeniator, etc. The presiding officer was called master, warden, deacon, president, as local customs might dictate; the keeper of funds was a box master or treasurer; in addition were other functionaries, such as book keepers, who naturally dropped entirely out of the form of organization when the Craft became speculative, for the officers of the operative lodges were chosen in view of the work to be done, and not as representing degrees or grades of a speculative science. It does not appear

that a tiler was employed, though it is certain that some means was used to guard the door of the lodge.

Members of the Craft were governed in accordance with a set of rules and regulations which each Mason was sworn to observe, versions of which are incorporated in the various Old Charges, the oldest, so it is believed, being that in the Cooke MS., dated as middle fifteenth century, and preserved with certain alterations in the constitutions still used by Grand Lodges; these rules were adjusted to the requirements of time and place, it may be supposed, but in general outline were faithfully preserved through many centuries. The "Orders for the Masons and Workmen," found in the Fabric Rolls of York Cathedral, furnish one a fair idea of the hours of work, working conditions, and general rules:

"The first and second Masons, who are called masters of the same, and the carpenters, shall take oath that they cause the ancient customs underwritten to be faithfully observed. In summer they are to begin to work immediately after sunrise until the ringing of the bell of the Virgin Mary; then to breakfast in the fabric lodge (logium fabricae), then one of the masters shall knock upon the door of the lodge, and forthwith all are to return to work until noon. Between April and August, after dinner, they shall sleep in the lodge, then work until the first bell for vespers; then sit to drink till the end of the third bell, and return to work so long as they can see by daylight. In winter they are to begin work at daybreak, and continue as before till noon, dine, and return to work till daylight is over. On Vigils and on Saturdays they are to work until noon."

It appears that from time to time assemblies were held, called also congregations, and in one MS. (the Papworth) associations, in order that all lodges in a given district be kept in due order and under the control of the king's officers. The Old Charges make much of these, though only three assemblies are distinctly mentioned; the Regius refers to one called by King Athelstan and attended by great lords and burgesses; another version tells of an assembly held at Windsor when Edwin was made a Mason; and nearly all of them refer to assemblies at York. "Every master that is a Mason," says the Regius, "must be at the general congregation." It is probable that some of these meetings were called by craft officers, and others by the king's sheriff or other officers, in the latter case to see that the craft was strictly obeying the laws of the

realm. The Cooke MS. makes it plain that attendance was obligatory on masters: "That every Master should be notified to come to his congregation, that he may come in due time unless excused for some reason. But those who have been disobedient at such congregations, or been false to their employers, or had acted so as to deserve reproof by the Craft, should be excused only by extreme sickness, of which notice was to be given to the Master that is principal of the assembly." There is no record of any nation-wide assembly, neither is it possible to be sure concerning when and where such meetings were held, or how long the custom continued; the records are so scant, and often so confusing, we cannot make sure of any point except that some manner of assembly was occasionally held. Some idea of the extent of territory covered by the authority of such a general assembly is suggested by the Old Charges, as in the Cooke, Grand Lodge, York, Sloane and others which make it fifty miles; the Harleian, ten miles; and still others, all of later date, five miles. As time went on and the towns and population of England increased, assemblies went altogether out of fashion; it may very well be that the idea of forming a "Grand Lodge" in London, 1717, was suggested to "some old brother" by a reading of the Old Charges; we can at least be certain that the brethren at that time felt justified in taking their radical step by the fact that general assemblies "had been holden in old times."

HOW MANY DEGREES WERE THERE?

The Operative Masonic lodges did not employ degrees at all in our modern sense of the term but recognized grades of workmen and had regulations and, probably, ceremonies in accordance. A youth was made an apprentice when only twelve or fourteen years of age, therefore it is not probable that his admittance to the craft was attended with any very heavy ceremony, but it is certain that he was made to hear the Legend of the Craft, its rules and regulations, and was given an oath. After seven years he was passed to the other grade, and became a Master Mason or Fellow, the two being two terms for the same grade. Authorities are about evenly divided as to whether or not this advancement was attended by any kind of secret ceremony; the fact that apprentices are known to have been present at "the making of a master" would indicate that no such thing occurred; but the other fact of there being such a cleavage between the two grades would suggest that a master received some secrets never imparted to an apprentice. On the continent a workman journeyed about for two years or so after being made a Fellow of the Craft, but this was not the custom in England where, in the fourteenth century, it was expressly prohibited by law. All masters stood on the same level as regards rights, and privileges, but a few masters

enjoyed the further honour of being selected to superintend the work, and they therefore stood on a still higher grade as regards position; but even so they possessed no secrets of the trade not held by the fellows. Wages varied from time to time, often being fixed by statute; usually the workmen received gloves, tunics, aprons, and sometimes board or food supplies, apprentices receiving nothing at all or else mere pittances in addition to room and board.

At every fabric many workmen not members of the lodge were necessarily employed, of which we have abundant records; they were known as rough masons, cowans, rough setters, "masons without the word", wallers, plasterers, etc. It was strictly prohibited for any master mason to lay out plans or otherwise employ his trade secrets in the presence of these men, who were looked upon as "profane", or outsiders. Also - this is a fact of importance - it was necessary to give the "freedom of the lodge" to certain men connected with the works who were not trained Masons, a bishop it may be, having the whole work in charge, or a man especially skilled in geometry or other important items of "speculative" Masonry. In Scotland these brethren thus received into the lodge, but not as actual workmen, were known as "geomatic" or "gentlemen" Masons. Some of them were doubtless very learned men, and it is not a wild guess to suppose that a certain amount of the symbolism and esoteric "work" which at last evolved into the magnificent Ritual now employed may in the beginning have been due to the presence of these educated gentry.

When the Craft was transformed into a speculative institution in the eighteenth century the ancient and probably very simple ceremonies employed by the Operative Masons were greatly changed and expanded, in some cases by the addition, one may believe, of materials from sources other than Operative Masonry; the one or two degrees were reorganized and a third was added, sometime after 1720. After this tri-gradal system became permanently established - a thing it was a long time doing, and after encountering opposition - it was adopted in Scotland, Ireland, and on the Continent, thus giving rise to the present world-wide Fraternity. It should be noted just here, and as a fact never to be forgotten by the student, that whereas many countries other than England had a system of Operative Masonry it was in England alone that Speculative Freemasonry developed; all the Speculative Freemasonry now in existence came originally from that one source. Attempts to explain our present

day practices by reference to Operative Masonry in Germany, Italy, Spain and France are usually misleading.

Secrecy was as vital to Masonry in these early times as it is now, and for similar reasons except in the matter of trade formulae, the possession of which had the same kind of money value to an Operative Mason that the possession of a patent carries with it now. Without a careful guarding of all that went on in lodge the whole system would have gone to pieces, architecture would have become a lost art, and the world have been vastly the poorer, a thing one could say with equal emphasis of Speculative Freemasonry, which keeps the doors shut to outsiders not because it has aught to be ashamed of, as it is the fashion in some quarters idly to assume, but because without its arcana it would soon cease to be anything more than a mere social club, of which, heaven knows, we already have an abundance. But whereas our secrets are moral and speculative, those held so carefully by our ancestors were of the trade variety, and had to do with methods of building and designing. I have already quoted a passage from the Regius Poem commanding the apprentice to "hele" (conceal) the "counsel of his fellows"; regulations of a similar import occur in all the other Old Charges, as witness this passage from the Harleian: "You shall not disclose your Master or Dame [the Master's wife] theire Counsell or secrets, which they have imputed to you, or what is to be concealed, spoken, or done, within the precincts of their house." This passage shows that Operative Masonic secrecy had its moral as well as its professional side. So is it amongst us; Speculative Freemasonry teaches that secrecy is a virtue to be practiced everywhere and always, and not merely a device for keeping outsiders in the dark as to lodge affairs, a wise admonition in a world so filled with people where the confidence that one reposes in his fellow needs to be kept in sacred trust.

FREEMASONS DIFFERED FROM OTHERS

The craft of the Freemasons differed in one all-important regard from that of almost every other gild, namely, that the work of their predecessors remained visibly in their midst. A tailor, a carpenter, a tinner could care little about the history of his craft, its traditions, or its ideals; why should he, for his work quickly perished and could leave behind it no enduring remains. With the cathedral builders it was otherwise. They were familiar with the work their fathers had done, loved and revered it, and found in it an open book of lessons, a well of inspiration, a house of doctrine. Accordingly, it

was a matter of great moment to them to preserve the traditions of the past, its light and its lore, because they were themselves engaged upon fabrics that would last from generation to generation, and transmitters of an art as enduring as the stones wrought into buttress and wall. This one fact alone, it seems to me, ignoring all others, would almost make inevitable the development of a system of symbolism. Men who built churches had to think and practice religion, had to familiarize themselves with philosophy and know something of art, and all of these interests in that day of no printing presses and general illiteracy could be expressed in no other way than symbolical. Symbolism was the popular language, so that the sculptures on the facade of a cathedral were a book for the folk, a history of the world, a Bible to the eye. In such an age it would have been strange indeed if the artists who spoke to the people through symbols had not employed the same means of teaching their own apprentices and of preserving their own secrets. One needs only look at the photograph of the front of a cathedral to see that the men who made it were symbolically minded not to conceal their ideas but to express them; and that the mightiest thinkers of the period left behind them in symbols some of the richest and rarest ideas ever known, and often not to be otherwhere found. To interpret their symbols is not an antiquarian's game, like the piecing together of an old puzzle, but a legitimate work of the mind, endeavouring to translate into our own language and thought forms the truths learned by the Freemasons and taught by them in the one manner they knew; it is like the translating of a wise and ancient book from a dead language into a living.

It was the Reformation that gave to Operative Masonry its death blow. Henry VIII, after dissolving the abbeys and monasteries, was seconded by Edward VI, who swept away the last vestiges of brotherhoods, fraternities and religious associations other than the church, both kings pocketing the money in the name of the privy purse. The monasteries had been the principal employers of the Operative Freemasons, and with the coming of an age of puritanism in thought, morals and art the cathedral building period came to a sad but not inglorious end. The rank and file of Operative Masons dropped out and completely lost interest in the Craft; only the more intelligent among the lighter grades of workmen continued to cherish the ancient traditions, to read the Old MSS., and to pore over the time-hallowed symbols. By the seventeenth century lodges began to become definitely speculative, or at least non-operative; and by the first quarter of the following century the whole system was reorganized from top to bottom, Operative Masonry passed away, except in isolated instances, and Speculative Masonry came in. But after all, and in the sequel, the world has been the gainer. Many of us are Masons who never held a trowel, continuing the hoary customs and keeping alive the ancient fire, not because we are superstitiously reverent

of the past, but because in our inheritance from the Operative Masons we have a treasure of unsearchable riches by which one is enabled to become in his secret soul an unprofaned temple wherein a light dwells brought bona out the past by which we are helped to guide our feet along the twisted paths of life toward the high calling of a man, which is uprightness, honour and brotherliness.

BOOKS CONSULTED IN PREPARING THIS ARTICLE

A.Q.C., Antigrapha; Brewster, History of Freemasonry; Robert I. Clegg, Mackey's Revised History of Freemasonry; Edw. Conder, Records of the Hole Crafte and Fellowship of Masons; Dallaway, Master, and Freemason; Findel, History of Freemasonry; Fort, Early History and Antiquities of Freemasonry; Fr. Funck-Brentano, The Middle Ages; R.F. Gould, Collected Essays on Freemasonry; R. F. Gould, Concise History of Freemasonry; R. F. Gould, The Four Old Lodges; R.F. Gould, History of Freemasonry; William Herbert, History of the Twelve Great Livery Companies; W.J. Hughan, Old Charges of the British Freemasons; W.J. Hughan, Origin of the English Rite of Freemasonry; Lethaby, Medieval Art; Lethaby, Westminster Abbey and the King's Craftsmen; Murray D. Lyon, History of the Lodge of Edinburgh; Meredith, Economic History of England; J.F. Newton, The Builders; Frederick A. Paley, Manual of Gothic Architecture; Pierson, Traditions, Origin, and Early History of Freemasonry; Robert Plot, The Natural History of Staffordshire; A. K. Porter, Medieval Architecture; Wm. Preston, Illustrations of Masonry; Toulmin Smith, English Guilds; F.J. Snell, The Customs of Old England; Lionel Vibert, Freemasonry Before the Existence of Grand Lodges; Lionel Vibert, Story of the Craft; Paul Vinogradoff, English Society in the Eleventh Century; A. E. Waite, New Encyclopedia of Freemasonry; J.S.M. Ward, Freemasonry and the Ancient Gods; E.M. Wilmot-Buxton, A Social History of England: Robert Wylie, History of the Mother Lodge Kilwinning.

THE OPERATIVE MASONS

Supplementary References

Mackey's Encyclopedia of Freemasonry (Revised Edition). Anderson. 57-58; Apprentice, 70-71; Architect, 75; Architecture, 75; Athelstan, 85; Builder, 123; Church, 151; Comacine Masters, 161-167; Company of Masons, 472; Congregations, 174; Corporations of Builders, 123; Cowan, 183-184; Craft, 184; Craftsman, 184; Deacon, 197-198; Fellow, 261; Fellow Craft, 261-262; Gentleman Mason, 294; Geomatic, 295; Gloves, 299-300; Grand Lodges, 306-307; Hale, 313; Halliwell Manuscript, 616; Harleian, 317; Hutchinson, 342-343; Lodge, 449-451; Master, 473-476; Master of the Work, 476; Master Mason, 474-475; Middle Ages, 483; Oliver, 527-529; Old Masonic Manuscripts, 464-467; Operative Art, 532; Operative Masonry, 532; Overseer, 540; Preston, 579-582; Regius Manuscript, 616; Revival, 622-623; Ritual, 627; Sloane, 694-695; Stone-Masons of the Middle Ages, 718-722; Symbol, 751-755; Tiler. 786: Tyler, 811; Wages, 834; Warden, 835-836; York, 867-871.

----o----

HOW TOTORGANIZE A STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be furnished free to those asking for it in any quantities up to fifty or one hundred. For further information address the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. The Society answers questions, lends books, clippings, etc., free of charge to clubs. Text books recommended are "Symbolical Masonry" and "Great Teachings of Masonry," both by H.L. Haywood, the former of which should be used in beginning.

----o----

OUR WORK

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with the just fear of God and love of our fellow - men, we engrave on those tablets something which will brighten to all eternity." – Daniel Webster

----o----

EDITORIAL.

FREEMASONRY'S WORK IN THE WORLD AS SEEN FROM THE THRESHOLD OF 1923

The year 1923 came and went through a disorganized world in which millions needed bread while other millions spent days plotting how to kill their fellow men in the greatest possible numbers; but for all that, and in spite of many other things well nigh as bad the Masonic Fraternity moved forward, with peace as its mission and brotherhood as its method, to convince the world what folly it is for the human race to make war upon itself. Has the fact come home to you with sufficient force" While the heathen raged and nations whispered new plots among themselves, Freemasonry wavered not once. It has changed neither its course nor its aim, and does not intend to, let come what may. Its purpose is as benign as the will of God, and almost as certain, for it is God's purpose surely that we all us in this mighty world should learn richly to enjoy life and to live in amity one with another. The stars in their courses are fighting to that end, and men will sooner or later learn to keep step with the stars. The issue is inevitable and he is afflicted with a strange unwisdom who supposes otherwise.

Governments perished in the Great War, and others, nearly all of them, have been obliged, or will be obliged, to readjust themselves to new conditions; so with churches, and so with nearly all institutions, but not so with our Craft. It was an English post - bellum statesman that declared Freemasonry to be "the despair of

ecclesiastics and the wonder of politicians," who can't fathom the mystery of its hold upon men, or the genius of an organization that could pass through such a furnace with so little loss and so few things to regret.

These sentences are not glittering generalities or idle dithyrambs but reports of fact easily patent to any one who will study the Proceedings for 1923 of all Grand Bodies, here or abroad. Our purposes, ideals or principles have nowhere been called in question; nobody has sounded retreat; nor has there been enough pessimism expressed to warrant notice. The Craft has moved ahead on its own path, breaking down the dead branches, making way for brotherhood.

Masonic education stood at the focus of all American activities during 1923; it is become the most living thing inside the whole institution. Masonic education is not a luxury for a few learned pundits interested in Masonic archeology but a statesmanlike effort to make every brother more clearly aware of the meaning and mission of Masonry, and to enable every official in lodges, chapters, commanderies and consistories to become capable of carrying on his duties intelligently. Such an effort is practical in the strictest sense of the word, and destined sooner or later to multiply the power of Freemasonry many times over.

Along with this there has been evident an unwonted concern for the future of the boys who, some of these days, will be petitioning for membership. The De Molay and the Order of Builders for Boys have both had Grand Lodge sanction in many parts of the land, or otherwise received serious attention. It appears that sooner or later the Masonic lewis, the son of a Mason, will have his own recognized status and place in the machinery of organization.

The growing influence of Masonry entices many movements outside the pale to seek to make use of it for their own ends. Some of these non - Masonic organizations have been pretty widely discussed, and almost everywhere it has been made plain by official utterance that Freemasonry does not intend to repeat the errors of 1826 by getting itself snarled up with religious, political, or race propaganda that have no place in Masonry's program.

ANCIENT CRAFT MASONRY HOLDS PRIORITY

One of the knottiest problems before Grand Lodges has been the relationship of Higher Degrees and Side Orders to the structure of Symbolic Masonry. The priority of Ancient Craft Masonry has been everywhere pretty definitely upheld, but with a significant lack of bitterness. In only a few instances has there been shown an unbrotherly and impatient spirit in dealing with this situation. Sooner or later a way will be found to satisfy the social instincts without infringing upon the proper work of the lodge. As for the Higher Grades they make the claim for themselves that they exist to expand, exemplify, and enforce more fully the teachings of the Blue Lodge, and that in the work of the first three degrees is laid down the grand trestle board of Freemasonry, to depart from which would be an innovation too disastrous to be thought of. If this position is adhered to questions of detail and of harmonious adjustment of the mechanisms of organization will be taken care of as time goes on.

Masonic jurisprudence continues to remain in an unsatisfactory state of affairs, not in principle alone but in practice. We need badly a few authentic manuals of practical jurisprudence brought down to date by the best jurisconsults in the Craft, a fact that need cause nobody to suppose that the older texts already generally in use are to be any the less valued. The rules of procedure satisfactory to the conditions of 1900 are not adequate to meet the new complexities of 1923. There are some of us who pray that Bro. Melvin Johnson will be inspired to finish the work he already has under way in this field; he is capable of giving us a manual of authoritative and practicable value. May T.S.G.A.O.T.U. continue to strengthen his hands to that end!

An example of the need of such a manual is shown in the debate over physical qualifications which occupied so much time in Grand Lodge sessions during 1923. That question is not yet settled and can't be until there is a more general agreement on first principles. One distinguished brother held that the Craft is still bound to the constitutions of 1390, another that we need pay no attention to the ancient rules; both were wrong but it would take a Nestor of wisdom to show what is right. All such attempts to smooth our relations with our own past bring clearly to the front how necessary it is that we thoroughly understand that past and what there is in it binding

upon today. The history of Masonry is a live issue whenever the question of physical qualifications comes up for debate.

The purpose of Freemasonry is as direct as sunlight and as easy to see. It is to help build the whole race of man into one world - wide brotherhood through the instrumentality of a fraternity of picked men placed under such favorable conditions as will best teach and inspire them concerning that grand aim. By the simple devices of ritual and of symbolism, of private dedication and collective enterprise, these men are prepared to be apostles abroad of the lessons learned in lodge, and they are shown that if each one will be a sincere and well trained workman in building his own manhood he will thereby become fitted to co - operate with all his fellows who together labor at the temple of the universal brotherhood.

BROTHERHOOD IS AS RICH AS LIFE IS

The gospel of brotherhood is as complex as the life of the world, as rich as the experiences of the race, but for all that there are in it a few shining principles which to know and to practice make plain all the rest. It is upon these that Freemasonry places its emphasis. There must first of all be truth in the whole man, inward and outward; lying, deception and hypocrisy are disastrous to brotherhood because in their very nature they disrupt the bonds that bind man to man. "Let there be light!" If there is not, darkness will lie in the heart, and on the streets, as well as upon the mind. Next after that comes toleration, which is a recognition of the fact that until now no man has captured the whole of truth, and that the search for truth is a task requiring the co - operation of all good men; therefore each must be left unfettered to work out his own contribution, so that toleration is a free collective action in the pursuit of truth, rather than the mush of concession, the fog of indifference that it is usually falsely supposed to be.

For this it is necessary that liberty be secured. No man can contribute his thoughts if he be not permitted to think; or his deeds if he be not permitted to act; or his worship if he be not given liberty of religion; the slave has nothing to give, not even himself. To make knowledge, truth, and good will prevail it is necessary that they be

developed into the uses of fraternity, which is a consciously organized group of men devoted to a common purpose, and which issues in the practices of charity, mutual aid, and sociability. The solid ground under all this is the religion in which all good men agree, a free faith in the God of All, a firm belief that life is worth the living, and that the issues of existence run toward heights beyond our knowing. If we men are clods merely, or accidental off - scourings of a blind physical process, or trained animals, or ghosts walking in dreams, then nothing is worth while, brotherhood or anything else. It is this essential faith that holds the world together and furnishes their vitality to all the creeds and churches; it is this that underlies Freemasonry with all its works and hopes.

All this is Freemasonry's work in the world, which, though it is as wide as the life of man and as deep as his most desperate needs, does not lose sight of the individual in the fog of vast general purposes. The fear expressed with some frequency that the attempt to awaken in the Craft a consciousness of its world mission will transform it into a kind of wholesale movement and break its ancient contacts with the private craftsman is groundless if only our leaders work with wisdom in organizing our activities; the best kind of social effort is that which comes quickest home to the individual.

There is something in Freemasonry that quickens in a man like an ancient enthusiasm; something that draws him away from the hearth of a winter night to attend his lodge, something that sets him to dreaming dreams, that sends him forth to new crusades. What it is no man can tell. It is the secret that is holden from Masons themselves, a Divine Word hidden away in their hearts. But it is there and it is ever at work. To become its servant, to yield one's life to it, to let it rule in one's soul, that it is to be a Mason. Never in all the long reach of time has the world been more sadly in need of such a life. The very heartbreak and misery of these bloody days is a call to every Mason to stand true to the faith that is in him.

THE MASONIC SERVICE ASSOCIATION

The Masonic Service Association of the United States issues this month the first number of its new journal "The Master Mason," to be edited by Bro. Joseph Fort Newton, which fact in itself means that "The Master Mason" will at once take its place among the best Masonic periodicals in the world. THE BUILDER extends a hearty New Year's greeting to its new colleague, and wishes for it God speed and all manner of prosperity.

The Association was organized as the result of a Conference of Grand Masters held in Cedar Rapids, Iowa, Nov. 26, 1918, to serve as a general clearing house for inter - Grand Lodge activities so that in event of such another calamity as the World War the forty-nine Grand Lodges of the country would not find themselves rendered ineffective by a tangle of cross purposes or have their efforts wasted by over-lapping or duplication. At the same time it is carrying on a general Masonic educational program that is a statesmanlike enterprise so organized as to bring home to each lodge and individual the meaning and mission of Masonry.

According to one of its recent bulletins there are now some thirty - three Grand Lodges in its membership, named as follows: Arizona, Arkansas, Connecticut, Delaware, District of Columbia, Idaho, Iowa, Louisiana, Maine, Maryland, Massachusetts, Michigan, Minnesota, Mississippi, Missouri, Montana, Nevada, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Oklahoma, Pennsylvania, Philippine Islands, Rhode Island, South Carolina, South Dakota, Tennessee, Texas, Utah, and Wyoming.

The advent of "The Master Mason" is one more harbinger of a new springtime in American Masonic literature. Time was when Masonic periodicals had to struggle for the mere right to exist, so paralyzing was the general apathy, so wide - spread the feeling that in some mysterious way a public discussion of Masonry might expose its secrets, as if secrets that could be exposed would be worth having! But times have changed. So many Masonic journals have come into existence during the past few years, and these have exhibited such a variety of excellences, that by now the Craft is being magnificently served by its magazines. May the good work never cease! There cannot be too many light - houses in our midst, not as long as there is so much darkness in the world.

----o----

THE CORNERSTONE OF THE NATIONAL CAPITOL

(See frontispiece)

The cornerstone of the National Capitol was laid by George Washington and a great company of Masons Sept. 18, 1793. Washington wore the apron and the regalia of a Past Master; the apron had been made for him by Marquise de Lafayette, the wife of Bro. General Lafayette, as was also the sash he wore. A silver plate was laid on the stone, bearing the following inscription:

"This Southeast cornerstone of the Capitol of the United States of America, in the city of Washington, was laid on the 18th day of September, 1793, in the thirteenth year of the American Independence, in the first year of the second term of the presidency of George Washington, whose virtues in the civil administration of his country have been as conspicuous and beneficial, as his military valor and prudence have been useful in establishing her liberties; in the year of Masonry 5793, by the President of the United States, in concert with the Grand Lodge of Maryland, several lodges under its jurisdiction, and Lodge No. 22 from Alexandria, Virginia.

"Thomas Johnson, David Stuart and Daniel Carroll, Commissioners; Joseph Clarke, R.W.G.M. Pro. Tem.; James Hoban and Stephen Hallate, Architects, and Collin Williamson, Master Mason."

----o----

THE LIBRARY

James Anderson and His Book of Constitutions

THE CONSTITUTIONS OF THE FREEMASONS CONTAINING THE HISTORY, CHARGES, REGULATIONS &. OF THAT MOST ANCIENT AND RIGHT WORSHIPFUL FRATERNITY, 1723, AN ABSOLUTE FACSIMILE REPRINT OF THE RARE FIRST EDITION, with a historical and analytical Introduction by Lionel Vibert, P. M., Quatuor Coronati Lodge, author of "Freemasonry Before the Existence of Grand Lodges," "Story of the Craft," etc. Published by Bernard Quaritch, Ltd., 11 Grafton street, New Bond St., London, W. L., England. May be purchased through the Book Department of the National Masonic Research Society. Price 1 pound, 1s, net. Limited edition.

THE basis of jurisprudence as practiced by every American Grand Lodge is the Book of Constitutions, and that book is based, in the last analysis, on the original Book of Constitutions prepared by Dr. James Anderson and published by him in 1723. Accordingly Anderson and his book together comprise a subject on which it is necessary that every intelligent active Mason be correctly informed, all the more so in that there is abroad, even among Grand Lodge officials oftentimes, a woeful amount of misunderstanding on that theme. It is therefore a matter of general importance to everyone that at last we have assembled into one volume all that is thus far known about Anderson himself along with a photographic facsimile of his book, all produced with an apparatus of critical notes so complete as to render previous editions more or less obsolete.

The book itself is a work of art, as are so many of the titles printed by Quaritch. It is nine by eleven and three quarter inches in size, and runs to about 150 pages all told. As a volume to signalize the bicentenary of the famous Anderson book it could not be improved upon. Its editor, Bro. Lionel Vibert, a P. M. of the Quatuor Coronati Lodge of Research, London, England, needs no word of introduction to readers of this journal all of whom will recall his essay on Anderson's Constitutions published in the August issue of 1923, and most of whom will have seen his two books, Freemasonry Before the Existence of Grand Lodges, and the Story of the Craft. He is editor of Miscellanea Latomornm, and author of a number of important treatises, one of the

most notable being a study of the French Compagnonage which will be published, so it is hoped, in a future number of THE BUILDER. The Foreword is signed by E. H. D. - Bro. E. H. Dring, one may suppose. Of efforts at reproducing Anderson E. H. D. says:

"Since Benjamin Franklin reprinted the book at Philadelphia in 1734 it has been reprinted many times, some of the modern editions purporting to be facsimile reprints. Inasmuch as these editions were all printed from type and no attempt made to reproduce the text 'line by line', even the most aspiring of these facsimiles only succeeded in printing a good readable text. The last attempt that was made was the edition issued at Wiesbaden in 1900, and this illustrates well the errors to which all typographical reprints are liable. On page 74, line 9, in the original there occurs the name 'Timson' which has been misread and printed in the reprint as 'Limson'. The basis of the present facsimile is photography and it is as perfect as present methods are capable of executing. It is extremely fortunate that Lionel Vibert, a Past Master of the Lodge of the Quatuor Coronati has been induced to write the Introduction. He has made a special study of Dr. James Anderson and his works and whether he has been successful in throwing new light on the subject must be left to the reader."

Bro. Vibert's Introduction is a volume in itself. The first of its two portions is a sketch of Dr. Anderson's life insofar as the meagreness of knowledge makes that possible, along with an account of his Masonic career. The second portion is an elaborate analysis of the Constitutions based immediately upon the facsimile itself, and covers, for all its pithiness, a very large amount of ground. In the earlier part of that analysis is some explanation about Old Charges in general and a valuable explanation of uses of the word "constitutions" in Freemasonry. The analysis proper covers every feature of Anderson's book, frontispiece coat of arms, meaning of words, the various Charges, the Regulations, the Approbation, the songs, the list of Grand Masters (one of the most astonishing things ever produced by a Mason), the tri - gradal system of degrees, etc., and in addition thereto a contrast between the editions of 1723 and of 1738, notes on the publishers Senex and Hooke, etc.

Anderson's Constitutions of the Freemasons was originally a private venture which gained Grand Lodge sanction by a kind of accident, and it came into general use by a slow evolution. In its own time it almost escaped notice, at least by the general

Masonic public. Yet, after a time it came to be to the Craft in general what the Old Charges were to lodges in the Operative period, and continues so to be in spite of the feet that since R. F. Gould, Anderson's work and Masonic record have been scrutinized with merciless severity, one of the results being that his attempt at writing a Masonic history has been discounted almost to the vanishing point.

"Yet it would be difficult," writes Bro. Vibert, "to estimate its influence on the history of the Craft. Notwithstanding the way in which Grand Lodge received the work after its publication, it took its place as the official manual, so that the feet that it was not official but essentially a private affair was entirely lost sight of. It was taken by the Grand Lodge of Ireland as the model for their Book of Constitutions in 1730. It was reprinted verbatim for use in America by Franklin in 1734. It was pirated in London and later in Dublin by Smith in 1735. And its author's reputation was great enough to carry off the History he wrote for his second edition of 1738, and led the Craft for a century and a half to accept it and reprint it as a serious contribution to the subject. Today we value the Doctor's labours less highly, but the Constitutions of 1723 is nevertheless one of the most important records of the Craft.

"Dr. Begemann undertook a detailed analysis of the text in the second volume of his Freimaurerei in England, being, I believe, the first to essay the task. My own paper on similar lines will be found in the Transactions of the Lodge of the Quatuor Coronati for 1923, vii. xxxvi, and it is mainly from the material there collected that this present introduction has been put together." (Page lii.)

----o----

AMMUNITION FOR SPEECH - MAKERS

TOASTS AND ANECDOTES, by Paul W. Kearney. Published by Edward J. Clode, New York; may be purchased through National Masonic Research Book Department. Blue cloth; 299 pages; $1.00 net.

THERE is no earthly excuse for a man boggling a speech in lodge, not when there are so many helps available for budding orators. Here for instance is this Toasts and Anecdotes. It was not designed for the man who knows how, but for the fellow that doesn't, and it fills the bill for its purpose. Like Caesar's Gaul it is divided into three parts, the first of which is filled up with toasts for various occasions, most of which run somewhat after this manner: "To our ancestors. We forgive them and trust that they forgive us." Or this: "A health to our widows. If they ever marry again may they do as well."

The second part is made up of a miscellany of verse and prose quotations from famous authors for use on appropriate occasions. Here is one chosen at random that might serve to give point to a Masonic talk: "Many men build as cathedrals were built, the part nearest the ground finished; but that part which soars toward heaven, the turrets and the spires, for ever incomplete." This is credited to Henry Ward Beecher. There are scores more of such character, each chosen for its fitness in speech - making.

An excellent collection of historical anecdotes fills up section three, the best in the book. Two specimens will suffice:

"John Marshall, pleading a ease before the bar, was once fined thirty dollars for contempt of court because of a slighting remark made about the presiding judge.

"With a profuse apology and a low bow Marshall said: 'Your Honor, I have the greatest respect for this court and the judge who presides over it. I intend to carry out every wish of this court, sir, and I will therefore pay this fine immediately.

"'As it happens, however, I have not the full amount of thirty dollars with me at the moment, and since no one in this court room knows me better than yourself, Your

Honor, I must ask you to lend me that amount so that I may pay off this assessment at once.'

"The judge cleared his throat and then recovered his wit. Turning to the clerk he said in his sternest voice: 'Clerk, remit that fine. The United States Government can better afford to lose thirty dollars than I!' . . ."

"One day President Lincoln was driving in a carriage with a typical Southern gentleman when they passed an old colored man who bowed low and doffed his ragged hat. Lincoln smiled in acknowledgment of the greeting and tipped his own hat in return. 'Why,' asked his companion, 'should you tip your hat to a rigger?' 'Because,' answered Lincoln quietly, 'I prefer not to be outdone in courtesy by anyone.'"

----o----

THE BOUND VOLUME OF THE BUILDER FOR 1923

ACCORDING to its usual custom the National Masonic Research Society has issued a bound volume of THE BUILDER for the past year. For the benefit of newcomers in our family it may be said that in this volume are included all twelve issues of the year without covers and bound up, with a complete descriptive index, in substantial manner. Brethren who make a point of securing each volume as it appears in order to keep their set complete are urged to order at once that they may not be disappointed by finding the supply exhausted. The supply of bound volumes for 1918 is so nearly gone that copies are now sold with complete sets only; owing to an unprecedented demand for it the volume for 1923 will soon be as scarce. Each bound volume retails for $3.75. The binding is goldenrod buckram.

----o----

THE ENGLISH RITUAL

THE MASONIC RITUAL, Described, Compared and Explained, by J. Walter Hobbs, London - The Masonic Record, Ltd. 80 pages. Cloth.

THIS little book, though written by one of our English brothers and dealing entirely with the English ritual, may well be read with pleasure and profit by American Masons. Its author expressly disclaims any attempt to present an exhaustive narration of the history and development of the ritual, yet he is convinced from long experience as Preceptor of several Lodges of Instruction that "there is a great need for enlightenment on the subject of the ritual," a sentiment to which we surely subscribe.

In an interesting manner, Brother Hobbs takes up the purpose of the ritual, its growth and development in England, comparisons of current "workings," methods of instruction and uniformity. The limit of space he imposes on himself renders his account of the growth and development of the English ritual too sketchy to be of much value. Unlike the majority of American Grand Lodges, the Grand Lodge of England has never adopted or recognized any standard ritual. The author tells us the chief "workings" are Emulation, Stability, Westend, Oxford, Logic, West London, North London and Metropolitan. No doubt there are others, especially outside of London. He then devotes three chapters to a comparison of verbal differences among the first five of these. He makes no attempt to trace them back to show when or why these differences arose. In many instances he would find they had their genesis prior to the Union of 1813.

Brother Hobbs is at his best in writing on the "Object and Function" of the ritual. This chapter alone would commend the book. One paragraph especially is worth quoting here, for it sets forth what is, in our humble opinion, the true intent and purpose of Freemasonry:

"I am aware that the foregoing to some extent limits the purpose of Masonry to a right attitude of Man to Man, that is, to recover a lost Brotherhood. Such I believe it to be, but there are those who take the purpose to be a quest or search for that which was lost, and remains to be found, the knowledge of and union with the Deity. It may be so, I know not, but this I believe, that the task of every true man is to love his neighbor as himself, and the teaching of this by ritual, and the constant practice of that principle of Brotherhood will, of necessity, bring us nearer to the source of all Life and Light."

We need an adequate literature which will bring us to know and understand our ritual and which will enable us to see something more in it than an elaborated Robert's "Rules of Order." Towards that end this little book is a most acceptable contribution.

- A.L. KRESS

----o----

THE QUESTION BOX

THE PRENTICE PILLAR

Please tell me what was the legend of "the Prentice pillar." F. H. B., Idaho.

In all probability your question refers to the legend that has grown up about the pillar that stands in the south end of Roslyn Castle, Scotland. It is a fluted shaft, base and capital richly ornamented, with a garland twined about it. According to one version of the legend the plans, which had been sent from Rome, did not make clear the details of its construction; another version has it that a portion of the plans had become lost;

in either event the Master Builder had to go to Rome. During his absence a skilful young apprentice carved out the pillar and had it in readiness for its place upon the return of the Master, who, seeing before him such a masterpiece, was so filled with jealousy that he killed the youth with a blow on the forehead from a setting maul. The boy was the son of a widow. The relevancy of this to a study of the legend of Hiram Abif is immediately apparent. This is but one of a large number of legends of human martyrdom or sacrifice in connection with great buildings, a subject dealt with in masterly style by George William Speth in his Builders' Rites, a book somewhat hard to obtain but well worth the trouble.

----o----

MISSOURI "BLUE LODGES" AND SLAVERY

In reading James Ford Rhodes' History of the United States From the Compromise to 1850 I came across this statement, which has aroused my curiosity: "In October 1854 Blue Lodges were formed in Missouri. These were secret societies, with the methods and paraphernalia of an organization, whose members were bound together by secret oaths. Their purpose was to extend slavery into Kansas. Popular sovereignty meant to them the right of Missourians to vote at the territorial elections in furtherance of the design which had given rise to the Blue Lodges." I would appreciate very much if you could tell me if these Blue Lodges had their origin, or derived their name, from the Masonic Fraternity.

W. B. B., New York.

Your inquiry, Bro. Bragdon, was referred to Mr. Rhodes himself, and to Bro. Albert K. Wilson, Grand Secretary, Kansas. The former replied in this wise:

I fear that I cannot answer your question. It is over thirty years ago when I penned the words which you cite and when I had all the material of the subject before me. It is impossible for me to recover the same even if I were in my own library and knew where to make a search for it. But away from my library the task is hopeless. On a general proposition however I should say that the Blue Lodges of Missouri were in no way connected with the Masonic Fraternity. You know in 1854 there were abolitionists at the North who were Masons and a distinctly pro - slavery organization would have aroused objections on their part.

James Ford Rhodes.

Bro. Wilson's letter may also be given in full:

I note your quotation from James F. Rhodes' History of the United States From the Compromise to 1850 and in reply will say that there is either a glaring error in the statement that in October 1854 Blue Lodges were formed in Missouri, or you have made a mistake in copying the excerpt.

The facts are that the Grand Lodge of Missouri issued letters of dispensation and subsequently charters in 1854 for the establishment of our first three lodges in Kansas, and in 1855 two others. If, however, your quotation is correct, then I can give you no light on the subject as it deals exclusively with Missouri. If such a society was ever organized in that state I do not believe it entered into the early history of eastern Kansas, or at least there is no record of that kind concerning our state. So far as Kansas is concerned, I can say there were no spurious lodges organized in our territory and if any were created it was in some other jurisdiction.

Albert K. Wilson, G. S., Kansas.

The question therefore remains on the table. Can any reader throw further light on it? If so, let us have a word from you.

----o----

AUTHENTIC BOOKS ON FOLKLORE, ANTHROPOLOGY, ETC.

I want a list of books to read on savage customs, religions, and ceremonies. I think we can learn much about Freemasonry's symbols and ritual in that field.

W. J. H., New Jersey.

Bro. Arthur C. Parker, Associate Editor, is an expert in that field; he recommends the following: Frazer, J. G., The Golden Bough, a Study in Myth, Magic and Religion (10 vols).. Tylor, Edward B., Primitive Culture (2 vols.), John Murray, London. Gray, L. H., Editor, Mythology of All Races (13 vols.), Marshall Jones, 1916. Murray, Alex S., Manual of Mythology, Scribner. Encyclopaedia of Superstitions and Occult Sciences, J. H. Yewdall & Sons, Chicago and Milwaukee, 1903. Lang, Andrew, Myth, Ritual and Religion, Longmans, Green; Customs and Myth; Secret of the Totem. Muller, F. Max, Collected Works of F. Manc Muller, about 30 vole., Longmans, Green. Sumner, Folkways. Osborn, H. F., Men of the Old Stone Age, Scribner, 1918. Beddoe, John, Anthropological History of Europe, Paisley: Alex Gardner, 1912. E. W. Hopkins, Origin and Evolution of Religion, Yale University Press, 1923. Duckworth, W. L. H., Morphology and Anthropology, Cambridge University Press.

Magazines: Journal of American Folklore, F. Boas, Editor, American Museum of Natural History, New York. The American Anthropologist, care American Museum of Natural History, New York. Folklore, British Folklore Society, London.

----o----

WAS DANIEL HUNT THE FIRST KNIGHT TEMPLAR?

One of our brethren here is descended from Captain Daniel Hunt, who commanded the ship Louisa in the U. S. Navy about 1814 - 1816. The ship was registered at Portland, Maine. Now it is alleged that Daniel Hunt was one of the very first, and perchance the first, Knight Templar in America. I have only the family tradition at present for this, but the elderly brother who asked me to look into the matter claims that it is true, and I wonder if you can assist me in digging up the facts. The above is all the definite information I have to work on, as I do not know to what Blue Lodge Daniel Hunt belonged. Probably it was an English lodge, or it may have been a colonial lodge. If you can help me in any manner I shall appreciate it very highly.

J. Edwin Walker,

Editor, Georgia Lodge Tidings,

P. O. Box 410, Atlanta, Ga.

----o----

LODGES NOT INVOLVED IN OKLAHOMA TROUBLES

In order to reply to a number of inquirers a letter was addressed to Bro. Wm. M. Anderson, Grand Secretary, Oklahoma, to ask if the Masonic lodges in that state had been in any way involved in the troubles that circled about former Governor Walton. His response is here given in full:

"Responding to your request of some days ago I am very glad to be able to state that the Masonic lodges in the state of Oklahoma have not been connected with the various troubles that have circled about Governor Walton."

Wm. M. Anderson, Grand Secretary, Guthrie, Okla.

----o----

INFORMATION WANTED CONCERNING CHART

Herewith I enclose you a photo taken from a print of an ancient chart which came into my possession some time ago. I should be pleased if any of our eminent research brethren can supply me with a descriptive reading of the same or any other information. The footnote reads as follows:

"The original was brought from Jerusalem; now in the possession of Bro. Colonel Wilkins, Philadelphia. Entered under act Congress for the proprietor by Bro. W.H. Holbrook, New York."

I would be extremely obliged if you could supply the following particulars, viz.:

1 - A descriptive reading of the chart.

2 - If I could possibly ascertain the address of Bro. Col. Wilkins.

3 - If it is possible to ascertain the year these prints were made in New York and the number of copies made by Bro. W. H. Holbrook and also his address.

Thanking you in anticipation for any information that you can give me in this matter.

John Edward Milligan,

60 Lime street,

Liverpool, England.

----o----

LINCOLN, FARRAGUT, GRANT, BURR

In the September number Brother Rose of New Jersey comments on "Great Men Who Were Not Masons." He is correct in stating that Lincoln was not a Mason; the Grand Master of Illinois at the time of the Lincoln funeral so stated, although the Grand Treasurer's report shows that the Grand Lodge had incurred expense on account of the funeral, supposedly for floral offerings. The Proceedings of the Grand Lodge of Illinois for 1865 will serve as reference.

As to Admiral Farragut. Grand Master Holbrook of New Hampshire, May 17, 1871, announced the death of this naval hero. The particulars as to which lodge held his membership is not stated. (Reference: Page LXII, Correspondence, Grand Lodge, Illinois, 1872.)

Brother Rose might be interested to know that in 1859 Captain U.S. Grant petitioned Occidental Lodge, No. 163, of St. Louis, Missouri; he was elected, but never presented himself for initiation. (Page 152, Appendix Part I, Proceedings Grand Lodge, Illinois, 1909.)

It would appear that Aaron Burr was also a Mason. The records show that he visited the Western Star Lodge, No. 107, on the register of Pennsylvania, and located at Kaskaskia, Illinois, the date of the visit being April 4, 1812. (Page 32, John C. Reynolds' "History of the M. W. Grand Lodge of Illinois.")

G.A. Crayton, Illinois.

----o----

THE AMERICAN LODGE IN LONDON

In 1909 the following foreign lodges were working in London: The Pilger Lodge, No. 238, employing the German language, came under the jurisdiction of the Grand Lodge of England in 1779; La France Lodge, No. 2060, working in the French language, was consecrated in 1884; Loggia Italia, No. 2687, using Italian, was consecrated in 1897; L'Entente Cordiale Lodge, No. 2796, also working in the French language, was consecrated in 1899; the Deutschland Lodge, No. 3315, was consecrated in 1908.

Inasmuch as these foreign lodges were all prospering and doing good work it occurred to a few of us here that there were a sufficient number of American Masons in London to warrant our founding an American lodge. As a result America Lodge, No. 3368, with twenty - one founders, all of them belonging to English lodges meeting in London, was consecrated on June 3, 1909. We did not expect a large membership, but felt that even so there was room for us and that we should be able to

draw the American brethren together and probably find many good initiates. The World War, of course, prevented us from growing very rapidly during those awful years, nevertheless we met regularly, did our work, and initiated a few new members. Since 1918 we have had many additions to our roll, one of the most notable among whom being one of our American Vice-Consuls in London. Today we have an active membership of fifty - seven. The Rt. Hon. Lord Ampthill officiated as W. M. of our consecrating officers. Our consecrating officers are honorary members as well, and the list of which also includes the names of former President W. H. Taft; Hon. William B. Relish, P. G. M. of Ohio; Hon. John W. Davis, late Ambassador to the Court of St. James; Hon. Leonidas P. Newby, Grand Master of the Grand Encampment of Knights Templars, and also the names of the late Presidents Roosevelt and Harding.

During the war we received a large number of American brethren as visitors from almost every jurisdiction in the United States' and we now have the privilege of welcoming to every one of our meetings American brethren of prominence. This enables us to keep in close touch with our brethren at home and we hope that all American brethren will visit us when in London. As far as our funds have permitted we have contributed to the English Masonic charities. During the war we sent out committees to visit the hospitals in England where there might be wounded Masonic brethren and we have in other ways done everything possible to give Masonic help and assistance to American brethren.

F. C. Van Duzer, Secretary,

114 Southampton Row, London, W. C. 1,

London, England.

----o----

COMMENDS BLOCK'S ARTICLE

In your November number of THE BUILDER, you issued a very interesting article, named "The Present Day Tendencies and Dangers in Freemasonry" by Bro. Louis Block. The article is not alone very interesting and instructive, but true in every sense of the word. Not alone have these thoughts occurred to me, but I have time and again voiced my sentiments regarding the deleteriousness of auxiliary branches to our Blue Lodges. I was made a Mason in May 1895, was Senior Deacon in '96, Junior Warden '97, Master in 1898 - 99, and District Deputy Grand Master of the 2nd Masonic District in 1900. During that period we had no Past Master Association, no Senior Deacons' or Fellowcraft Clubs, no Wardens' Associations, Square Clubs, Masonic Associations, etc., etc., as at the present day. In those days we did not initiate and raise by special dispensation ten and fifteen candidates in one night. During that period a candidate had to be proficient before being advanced. All instruction was given from mouth to ear. I well remember wandering the streets night after night receiving my lessons in that manner. Now everything is changed; abnormally so; now, some of our Masonic supply houses sell pamphlets at ten cents each, and cypher books with which candidates educate themselves in direct opposition to the vows that all such printed forms and matter would be ignored. I wish that every Master of the Brooklyn and New York lodges as well as lodges wherever found could be placed in possession of a copy of Bro. Block's article, and that it be read in lodge for the guidance and instruction of the brothers. I know of several instances of men becoming identified with the fraternity in order to become members of some social auxiliary ignoring all the beautiful teachings and doctrines of Blue Lodge Masonry, in fact hardly ever attending their lodges. Present conditions are much to be deplored and are becoming worse by the hour. The crucial question is not alone what should be done, but what must be done.

Realizing the necessity that something must be done I would deem it an honor and pleasure to co - operate with Bro. Block in his endeavor to call the attention of the Craft to the feet that they are rapidly drifting onto the rocks of calamity through their foolish as well as insane hankering after "Jazz in Masonry", instead of adhering strictly, consistently and conscientiously to its tenets and doctrines.

Philip Hertschaft, New York.

Bro. Block's article has stirred up a great excitement, if one may judge from the many letters written to commend it. The above is typical of a score or more. Demands for extra copies of the November issue were so great as almost to exhaust the supply.

----o----

“HOW DO YOU EXAMINE VISITORS?"

I see in your Ye Editor's Corner for October you ask for information as to "How do you examine visitors?" I will answer for our own lodge and I believe it is customary through this jurisdiction. First, we demand to see his receipt and we see that the seal of the lodge he claims to be a member is on same; he is then given the tiler's, or test oath. We then have to use quite a bit of judgment in regard to a ritualistic examination as we find quite a number who are what is termed rusty. But we are rather particular in demanding that in all three degrees that they shall know certain grips, words, signs, especially a certain one in the last, and how it is given. This is about all I can describe to you here. Visitors should always have their receipts when coming to Florida. I will also state that we have a list of all "Regular Lodges". I feel satisfied that the above will be found pretty general throughout this jurisdiction. I have served on the examining committee for the past twenty years and examined brothers from almost every state in the Union and have had some queer experiences.

Lew C. Stewart, Florida.

----o----

"THE GREATEST DANGER"

I have just been scanning the pages of the October 1923 number and have come upon your "Corner" with the query "What is the greatest danger now facing Freemasonry?" While not very old either in years of natural life or in membership I have ever been a keen observer both in and out of the Craft and, since my discovery of your Society, somewhat of a student of the Fraternity. I therefore feel both the inclination and qualification to submit an answer.

It is the membership itself which is the ONLY "great" danger. Doubtless, I think, a very different reply was either sought or anticipated, some reference to other antipathetic organizations or unwholesome "friendly" bodies which have come in for much notoriety. I had such things fully in mind when framing my reply and I submit that, after a careful analysis of their activities, I believe their influences are harmful to Freemasonry only in so far as our beautiful and wonderful Institution is cheapened and caused to deteriorate by a careless selection of our membership and by such poor membership engaging in antagonistic, controversial or animous activities.

The old axiom "two wrongs never made one right" seems to apply. In all my readings regarding the early periods of both national and world - wide Masonic history I have failed to find precedent for the mental, moral and political atmosphere which seems to permeate to permeate the rank and file of the Craft today. We appear to have descended to the level of the too numerous "lodges" when we should have maintained the lofty position as a Profession in Social Science, admitting to practice only those worthy and well qualified, duly and truly prepared.

Wm. Paul Babcock, New York.

----o----

BOOKS WANTED

Vol. I, Ars Quatuor Coronatorum.

Vol. XXXII, Ars Quatuor Coronatorum; both must be complete, and with St. John's Cards.

"Records of the Hole Crafte and Fellowship of Masons," by Edward Conder.

"Restorations of Masonic Geometry and Symbolry," by H. P. H. Bromwell.

"History of the Ancient Accepted Scottish Rite," by Robert Folger.

Send description and prices to Book Department, National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo.

----o----

YE EDITORS CORNER

Through a stupid typographical error the honored name of John Ross Robertson appeared in this Corner, November last, as "John Robertson Ross". Such things can happen, even in dry times. A Canadian brother has written to question the title "Sir" also used in the same item. My note was copied from a Canadian Grand Lodge Proceedings, but it may be in error. Will some Toronto brother speak up?

* * *

The hoary problem, "How old is Ann?" (or is it Anne) must now take a seat in the rear. A new one is going the rounds of the devotee of "ye ancien scions of geometric" as witness my hand as follows:

How many apples did Adam and Eve eat ?

Some say Eve 8 and Adam 2 - a total of 10 orally.

Now, we figure the thing out far differently: Eve 8 and Adam 8, also - total 16.

On second thought we think the above figures are entirely wrong .

If Eve 8 and Adam 82, certainly the total would be 90.

Scientific men, however, on the strength of the theory that the antediluvians were a race of giants, reason something like this: Eve 81 and Adam 82 - total, 163.

Wrong again. What could be clearer than if Eve 81 and Adam 812 the total was 893.

We believe the following to be the true solution: Eve 814 Adam and Adam 8124 Eve - total, 8,938.

Still another calculation is as follows: If Eve 814 Adam, Adam 81242 oblige Eve - total, 82,056.

Submit answers to our Adam and Eve editor. The League of Nations will decide the winner. Entrants must be of mature age and unsound mind.

* * *

Word comes that Bro. Reynold E. Blight is now editor of The New Age. Congratulations, Bro. Blight, and power to your arm.

* * *

We need an article on The Order of the Cincinnati; would you care to make a study of the subject to that end? Let us have a word from you if you would.

* * *

Bro. Ossian Lang writes: "THE BUILDER is respected universal!. in Europe where Masonic journalism as you know has been moving on a considerably higher plane than has been the case in America. I heard words of commendation from our journal wherever it has become known." Thanks. Such words are encouraging.

* * *

Over an entrance to the post office building that stands near the union station in Washington, D. C., are these words: "Messenger of Sympathy and Love - Servant of Parted Friends - Consoler of the Lonely - Bond of the Scattered Family - Enlarger of the Common Life." How true they are of the mail service' Would they not also be true in a certain sense of the Masonic Fraternity?

The Builder Magazine

February 1924 - Volume X - Number 2

TABLE OF CONTENTS

FRONTISPIECE - ERNEST A. REED

WHAT A FELLOWCRAFT SHOULD KNOW

A WOMAN OF NAPHTALI - By Bro. W. J. Barclay, Canada

THE SECRET OF THE OLD OPERATIVE MASONS - W. Bro. P. A. Fenger, Denmark

THE HOPI SUN SHIELD

THE SEVEN - BRANCHED CANDLESTICK By Bro. C. C. Hunt, Associate Editor, Iowa

A STRIKING INCIDENT IN ENGLISH FREEMASONRY - By Bro. Dudley Wright, Associate Editor, England

AMONG THE CEDARS OF LEBANON: HOW "THE CEDAR GROVE" WAS ORGANIZED - By Bro. Walter Booth Adams, M. A. M. D., Syria

THE INTERLACED TRIANGLES - By Bro. Dudley Wright. Associate Editor. England

THE MAGIC WORD - By Bro. Jacob Hecht, Illinois

GREAT MEN WHO WERE MASONS - ROBERT R. LIVINGSTON - By Bro. Geo. W. Baird, P. G. M., District of Columbia

TEXAS GRAND CHAPTER REINSTATED

THE STUDY CLUB - Chapters of Masonic History - Part X, How Operative Masonry Changed to Speculative Masonry. - By Bro. H. L. Haywood

EDITORIAL

Anti-Masonry Within the Craft

Underground History

The Bok Peace Plan

Try a Lecture Bee

THE LIBRARY

Moonlight vs. Moonshine

A Georgia Manual of Lectures

Ben Franklin in Fiction

THE QUESTION BOX AND CORRESPONDENCE

Books About Public Schools

Fifty - four Years an Active Mason

Two Hundred Sixty - six Times a Treasurer

Freemasonry's Greatest Danger

Freemasonry as Defined by the G. L. of Illinois.

The Oldest Masonic Twins ?

An Egyptian Circumambulation

"The Oriental Order of Masonry"

Freemasonry and Advertising

Another Version of "The Great Journey"

YE EDITOR'S CORNER

----o----

What a Fellowcraft Should Know

This article was written in response to a number of requests, most of which, strangely enough, have come during the past few weeks. It appears that in the scope of available Masonic literature the Second Degree has suffered from a certain unfortunate neglect. What follows is not in any sense designed to fill this gap, or to deal exhaustively with a rite deserving of a volume to itself, but a hint and a suggestion written in the hope that other scribes may be inspired to write on the same theme. It would be profitable and delightful to have in these pages several discussions of this noble degree.

IN the old days of English Operative Masonry a man was first made an Entered Apprentice; after being bonded (or indentured) to a Master Mason for a period of some seven years he was then made a Fellow of the Craft By this is meant that he was instated a member of the lodge in full standing with every right enjoyed by all other Masons, and that he had become a master of his trade, or Master Mason, the two terms thereby meaning the same thing. From that time on he was free to travel where he wished in search of employment, to receive Master's wages (an Apprentice received no wages except his board and keep, and possibly something in the way of "findings," i.e., and apron, gloves, a few tools perhaps), and to become, if good fortune befell, an employer, or Master of workman, or perhaps to superintend the erection of some building.

It is difficult at this far remove in time to know what manner of ceremony was employed at the entering of an Apprentice, but we may be sure that some kind of ritual was practiced for the Apprentice was made to listen to a traditional history of the Craft, such as have been preserved in our Old Charges; was made to take an oath (very simple in its form) to keep inviolate all the secrets of the trade and of the household of the master and his dame with whom he would live; and it is also probable that the Master of the lodge would give him certain bits of advice at the time, perhaps in the shape of what we should now call "lectures." Many Masonic historians have believed that no ceremony at all was used when this workman, freed from his bonds, was made a Fellow of the Craft, but it would appear reasonable to suppose that such a step, involving as it did so complete a change of status and having its own secrets, such as grips and words, some kind of ceremony was used. If this was the case then two degrees were employed by the old Operative Masons, the second being the Fellow Craft or Master Mason ceremony.

After the formation of the first Grand Lodge of Speculative Masons in London, 1717, these two degrees (or the original one degree, if one prefers) were so amplified (why and by whom it is impossible to say) that at last they were re-divided into three degrees, a system that has since become so firmly established in the Craft that it will remain as long as Freemasonry endures. Our Second Degree, therefore, in its present form, dates from early in the eighteenth century, but that does not mean that the material built into it came then into the Craft for the first time, for such was not the case, as some of it must have existed before 1717.

So much by way of history. It would be interesting to trace the degree's development from the time it left the hands of Desaguliers and his fellows, through Dunckerley, Hutchinson, Preston, Webb and the others, but that would leave no space for an exposition of the ideas embodied in its symbolism as it now stands, which is the present purpose.

THE DEGREE OF MIDDLE LIFE

From old monitors it is evident that the men who gave its present shape to the degree intended it to cover that part of a man's career which falls between his youth and this old age. The lodge symbolizes the world as a whole; the Apprentice the youth entering it, the Master Mason one about to leave it, the Fellowcraft a man in the heyday of his powers, equipped to carry its burdens and trained to do its work.

This "work of the world"! this great enterprise of organized human life! How is it to be carried forward? Not by ignorance, surely, for it is the essence of ignorance to be helpless; neither can it be done by unskilled hands, for life is complicated and involves an endless amount of technique. No, it rests on the shoulders of those who have knowledge, skill, and experience, and such is the principal idea of the Fellowcraft Degree. It is the drama of education, the philosophy of enlightenment.

As such it deserves far more attention than usually is accorded it if one may judge by lodge practices in general. Frequently there are not half as many brethren present in lodge as when the "first" or the "third" is exemplified, and in too many cases the paraphernalia used, the manner in which the work is "put on," and the general atmosphere of the occasion are such as to suggest that to the lodge the "second" is a kind of a half-way ceremony that doesn't deserve much thought or skill for its exhibition. The irony of such a thing cannot escape notice, because the Fellowcraft rite is dedicated, as even a tyro can see, to enlightenment, which is in itself one of the grand aims of the Order. Of all the degrees in the entire hierarchy of ceremonies, from the first degree until the last of the "Higher Grades," it would appear to be precisely that degree which should receive at the hands of the Craft its most loving care, its most anxious attention. It would not be an exaggeration to say that in itself it should more than repay any man for the effort and cost of his Masonic initiation, it is so wise in its teachings, so profound in its truths, and so useful to have in one's mind. To know and to practice it is to be made wise in the art of life, than which no other art can ever be half so important, or nearly so valuable.

THE PILLARS AND THE PAVEMENT

The great pillars that figure so prominently in its ceremonies are reminiscent of the two mighty columns that stood out in front of King Solomon's temple, not to support its roof but as symbolical reminders of truths and forces in government and in religion. Our earlier monitorialists made much of the names of these pillars, perhaps because they suggested the massive powers which, pillar-like, uphold the, universe, the vast scheme of things, with its immeasurable spaces and its multitudinous worlds. Before such a Power as that it is meet that a man bow down in worship, especially in order to have engraved inside his heart the truth that the Almighty Father is Himself a builder and a maker, and that the most godlike man is he whose life is the most constructive.

From another angle of vision the pillars suggest the fact of birth, which has within it more and larger meanings than one will discover at first thought. One does not enter into a well-furnished manhood by chance, like a drunkard blundering through a doorway, but by virtue of labour and preparation: on the one side is the terrestrial globe, with its wisdom concerning the earth, its facts of sense, its physical existence, its manual tasks; and on the other the celestial globe, with its wisdom of the spiritual life, of the intellect, the conscience, and the imagination.

The checkered pavement is most frequently explained as symbolizing the checkered nature of human life, especially in middle life, when the heat is intense, and the way is hard owing to the many burdens to be carried; but one has the feeling that to the early builders it may have had another suggestion. The makers of the cathedrals loved mosaic work, especially in Italy where the Cosmati family became famous for its ability to lay checkered floors, or inlay with colored metals and glass. According to some very old books and pictures (especially one by Holbein) the black and white checkered pavement when laid in a church or cathedral symbolized the eternity of the world, in contrast to which a man, as he walked across the earth, was very humble and very transient. There is more than a merely pious sentiment in this, for it is a part of wisdom to remember "that the sweet days die," that in a very little while the end will come when we must lay down our tools and call the work finished. The trestle board of one's life should be adjusted to that scale, for though the world is eternal, so that its white days and black nights stretch endlessly on, one's own strength soon vanishes, therefore he is well advised who attempts not more than he can do, or who learns not to waste the moments that are so precious out of a boyish delusion that there is always plenty of time ahead.

OPERATIVE AND SPECULATIVE MASONRY

The historical connection between Operative and Speculative Masonry is so familiar, and is explained so well in the lectures, that there is no need here to enlarge on the matter. It is good to remember that we are an Order of Builders. Our forefathers in the Craft wrought at buildings which to this day remain, many of them, in our midst to remind us of the majesty and loveliness of the architectural art. But we are builders of men; of ourselves first, and next of the world of manhood at large, helping each other the while as is meet that brothers do. It is easy to tear down, to criticize, to find fault, to destroy; it is a thing at which many beasts are expert; to construct, to erect, to preserve, that is more difficult, and nobler, requiring art and a mind that loves life with its values and its beautiful purposes.

A true Freemason will not waste his time, or demean himself, by tearing down another's wall. He respects every man's temple, though it be erected to other gods than his own and carries in his heart a reverence for every attempt made by anybody whatsoever to raise toward heaven the palaces of our human dream. One is reminded here of Nehemiah's bugle-like sentence, "So builded we the wall!" Sanballat and his tribesmen were obstructionists, iconoclasts, tearers down, but Nehemiah and his fellow workers, fellows in the builder's craft, let them childishly throw stones and try to pull down the edifice; theirs was to build the wall of the Temple, and they did it.

Freemasons are Builders of the Brotherhood. They are sworn and dedicated to make good will to prevail in all the relations of life, so that in society at large will be felt the same kindliness that makes a family circle so delightful. There is nothing merely sentimental in this; it is not a vague dream floating gossamer-like before our eyes, but an urgent necessity if the human race is ever to win its ways out of the hells in which it now suffers: it is the task of statesmen, the goal at which governments aim, and it is something which if we men do not do it will never be done. There appears to be something implacable in the nature of things, something that will not bend or swerve to suit our human fancy or to enable us to escape the consequences of our acts, but moves majestically onward, so that if we men live in hatred and ill will we must suffer the results. No arm is stretched down out of the sky; no wholesale miracle is

performed; we must find a way to live happily together or else continue indefinitely to have within our lives all the agonies due to war, hatred and unkindness. Brotherhood is for the salvation of the race from its misery and pain; is there any task greater than that?

THE WINDING STAIRS

There were no winding stairs in Solomon's Temple, no stairs at all except for the steps that led to the little rooms in the outer walls, therefore the winding stairs in the Fellowcraft Degree are manifestly symbolical. This is made all the more obvious by the fact that the steps are divided into groups of 3, 5 and 7, a thing; undoubtedly inherited from the days when these numbers had for men a mystical significance that has perhaps escaped us. Concerning the definitely symbolical meanings of these things there will ever be a deal of debate, but there call be little difference or opinion concerning the general idea involved. Human life, if it is ever to achieve anything, if it ever arrives in the Holy of Holies, is, to quote the beautiful old words of Emerson, "an ascending effort." We can never rest on our oars. Always it is effort, effort, and then more effort, climb after climb, step above step. Something in the depths of our souls seems to demand it; the manner in which the world is built makes it necessary.

These steps do not stand vertical or in a straight incline, but wind. It reminds us of one of the most sparkling books of recent years, a volume by Allen Upward called The New World, in which that learned English barrister works out a theory that all vital activity in this world is spiral in its pattern so that life itself winds about and about in its ascending effort. There is something more than fancy in this, if one may trust his own experiences, for in our development upwards towards more strength, wisdom and grace we now and again seem to return to some point from which we started except that we are above it, and therefore see our old truths in a new light.

THE LIBERAL ARTS AND SCIENCES

Educators of the Middle Ages divided their curriculum into seven branches, in two groups, one of three and one of four, called respectively the trivium and the quadrivium: the former comprised usually grammar, rhetoric, and logic; the latter arithmetic, music, astronomy and geometry. It is this old-time arrangement of studies that remains in the degree to symbolize an effective schooling. There is no need to analyze this arrangement or to attempt to justify its use in this day and age; the main point is that in Freemasonry the Liberal Arts and Sciences symbolize an education.

There is however this thing to be said about the medieval curriculum: it was a discipline in the humanities, and that is something worth thinking about. The tendency in schools nowadays is to give a student either a scientific course, so as to equip him for one of the technical professions, or else a course in business methods with a view to fitting him for office or factory. This is all well and good but it is not a complete education, and our educators will some day regret their surrender to the utilitarians who have demanded "a schooling that pays." Life is more than a profession, finer than a trade, it has ends and needs above and outside of these, important as they are. One has a religious and also an imaginative relationship with the universe which deserves to be developed and instructed; it is just as important to look upon the stars with the eye of reverence or as things of beauty as to measure their diameter or estimate their distances in space; the fields and hills are to be loved for their own sake, as well as to be converted into tillage and farmyards. There are such things as art, poetry, music, and worship, and these too are to have a place in school. Also it is necessary for a man to understand his own nature, and the nature of the men and women with whom he lives, a need satisfied by literature, painting, and music. Every labourer is a man first, with neighbours and a family, and a life to live; to give him nothing but a training in his craft is to rob him of his most precious birthright. The old ideal of the Liberal Arts, the humanities, is nearer the truth and need of things than any ultra-modern drill in scientific technique. We need to understand nature; yes; but we need quite as much to understand human nature.

GEOMETRY AND THE LETTER G

The first men in the world were childlike in mind to a degree difficult for us to imagine. The natural scheme of things must have puzzled them almost beyond endurance. What a medley it was! what a chaos! the simplest sequences of events,

such as the succession of the seasons, was unknown to them so that they were like babes peering helplessly into the dark, unable to make it all out. To men living under such conditions the discovering of order, of number, of geometry must have broken with a surprise like the coming of a new religion. Little wonder that they made so much of numbers, calling them sacred and attributing to them all manner of secret and occult properties, as if the relations among the forces and substances of creation were the immediate operation of an Infinite Mind. If modern philosophy gives a different account of it that does not detract from the value of the old thinking.

The rank and file of men, so it appears, have in the back of their minds a vague notion that matter in itself is a formless thing without character or structure, so that their picture of creation is that some outside Power took charge of the original chaos of brute stuff and impressed upon it shape and order in much the same manner that a clay modeller imposes upon a lump of dirt the likeness of a human face. According to this view there is no such thing as order in the nature of things; order is fugitive and transient, a something from without. But such is not the finding of modern science. There is no such thing as matter by itself, matter as an abstract entity; there are such things as water, air, gasses, wood, stone, metals, soil, etc., etc., and every such substance has a structure unimaginably complicated, so that order is in the nature of things. Geometry is a revelation of that order, a reducing to line and diagram of the everlasting relations among all the substances and properties of the universe. Can anything be more sublime than that?

There is reason to believe that the Letter G stood for this precious science, though in our day and more particularly in American lodges it is a symbol of T.S.G.A.O.T.U. In either event, and in the last analysis, the significance is the same, because the Sacred Letter would have reference to that which is the Origin of the Orderliness of the universe.

The God of Heaven and Earth is the beginning and end of all Masonic mysteries; it is from Him that we have come, it is unto Him that we go, and in all the journey between the canopy of His love is over us. The definitions of His nature, the description of His attributes may be left to the arguments of the theologians and the disquisitions of the metaphysicians; the fact of His existence admits of no argument; it is "sure as the most certain sure," the alpha and the omega of thought.

The grandson of Thomas Henry Huxley in a book recently published argues that in our modern world men of scientific training are finding out a new approach to God; instead of trusting to vague reports from the past or to ancient traditions, they are examining, so he says, into the nature of life and the structure of the universe at first hand. If this be so the scientist will find God as surely as the saint, because He is there.

We human beings are not intruders from another world, temporary pilgrims from some realm outside the universe; we are part and parcel of the universe, as much a part of the natural scheme of things as the blowing clover or the falling rain. There is but one system of reality; this is it; we are a part of it. The soul in us, the immortal spirit, our inmost thoughts and ideals belong as much to this system of reality as clods or boulders, so that in the very structure of the universe there is that out of which spirit can come, self-consciousness, thought, love, prayers, and dreams, so that the scheme of things is not a soulless mechanism, a pile of dirt, a flux of blind forces, but a Something that can bring souls into existence, and sustain them. The Letter G is inscribed on the forehead of creation, it is written on the tiniest atom.

It is a mistake to suppose that education is a mere device to train a man in a handicraft, or a collection of pieces of information of more or less practical use; education leads at last to truth, and God is the truth about the universe. This is the real Holy of Holies, the true Inner Chamber into which, at the last, a Fellowcraft comes; and the vision he has there, the consolation, the strength and the confidence of everlasting life together make up the wages he receives. Such wages are life indeed, to earn which it is worth every man's most manly endeavour, and that at any price.

WHAT A FELLOWCRAFT SHOULD KNOW

This is what a Fellowcraft should know - the need, the nature, and the purpose of education, along with the attendant realization of the disastrousness of ignorance. A human being begins life in utter helplessness; he cannot even lift his head from the pillow. The same human being must at last become a man, full grown and equipped

to do his own share of the work of the world, live his own life as a man should, and confront the universe as an intelligent being. The sum total of the influences that bridge this gap between helplessness and maturity is education; books, schools, teachers, and experience are means to that end. It is the conscious shaping of the processes of growth, the purposive direction of experience toward the end of a fully developed manhood that is the grand end and goal of every Mason who must needs be "enflamed with the study of learning, and the admiration of virtue; stirred up with high hopes of living to be brave men, and worthy patriots, dear to God, famous to all ages."

----o----

A Woman of Naphtali

By Bro. W.J. BARCLAY, Canada

Here is a tale of old times in language as beautiful as its theme, and so conceived as to enable us to recover the human scene out of which Hiram went to build Solomon's Temple in Jerusalem. Bro. Barclay is a native of Beith, Ayrshire, Scotland, but now a resident of Vancouver, B. C., Canada. During twenty years' experience as a journalist he contributed to many magazines, Masonic and otherwise. He was made a Mason in Glenwood Lodge, Souris, Manitoba; was W. M. of his lodge in 1903 and 1904; is a member of North Vancouver Chapter, Royal Arch. Bro. Barclay contributes regularly to "The Square," a beautiful Masonic monthly published in Vancouver under the editorship of Bro. R.J. Templeton, whose work is winning an ever widening circle of attention.

SHADED from the heat of the sun, an elderly woman reclined upon a couch on the marble verandah of a palace in the ancient city of Tyre, overlooking the entrance to its busy harbour. Near her, a dark-skinned slave girl stirred the air with a large fan of peacock plumes. Her gaze wandered over the comings and goings of the boats of fishermen, and over occasional merchant galleys returning from, or outward bound

upon, those wonderful voyages of barter and adventure in far-off lonely seas, that made the mariners of Phenicia renowned throughout the ancient world.

The wistful gaze of Nedoure, widow of Benaiah, centered upon a galley, deeply laden, making its way towards the city. She could faintly hear the crash of cymbals beating time for the double banks of rowers, and memories of the past - seldom, indeed, absent in these latter years - stirred more vividly than usual in her mind.

Seven weary years had passed away since such a ship as this she was watching had toiled into the harbour, bearing homeward in its bosom the poor crushed body of her beloved husband, the victim of an unhappy accident. For more than a year he had been absent on the Island of Cyprus superintending the erection of a temple for the Phenician colony, for Benaiah of Tyre was a master builder who excelled in architectural knowledge and was skilled in the founding of brass and bronze.

The lips of Nedoure moved inaudibly in prayer - not to Baal, or to Moloch, or even to the more beneficent Melcarthe, tutelary deity of Tyre. Her prayer was addressed to the great Jehovah of the Israelitish nation, for she was a woman of the Tribe of Naphtali:

"Out of the abundance of Thy mercy, O God of my fathers, visit not the sins of their mother upon her children. Keep their hearts free from the pollution of idolatrous worship, that they may continue ever to follow in the light of Thy ways, as has been taught by Thy holy prophets."

Until the death of her husband, the life of Nedoure had been a happy one; but never had she forgotten the anathemas hurled by the religious leaders of Israel upon those who married into an alien people, a practice which tended to weaken the tribal bonds of the great family of Jacob, and to forgetfulness of their faith in Jehovah.

The Tyrians were a tolerant people. They were no addicted to any singular or unsocial form of worship. Their widespread commercial dealings led them to mingle with other nations without scruple or reluctance. Benaiah had never sought to change his wife's faith, and he had respected her anxious efforts to instil her own beliefs in the minds of their two children. The constant influence of a loving wife and fond mother had rather its reaction on himself. The creative principle which the Phenicians worshipped under the name of Baal; its antithesis, the destroying principle, which they worshipped as the fire god of Moloch; and the active, protecting, providential agency which regulated human affairs and was worshipped as Melcarthe, were recognized by his cultured mind as the probable agents of the dread Jehovah.

SHE LIVES AMONG ALIENS

Nedoure's happiness had been marred at times of introspection, when memory carried her back to the green hills of Naphtali. She felt she must ever remain on outcast from her own people, for they, had not looked with favour upon her marriage. She had continued faithfully to serve the God of Israel, but it was with a certain accommodation to her surroundings. Nor could she regard with satisfaction the future of her children, who were tied more closely to this land of idol worship - the land of their birth. A mist of tears welled into her eyes and a further prayer rose to her lips.

The cheerful voice of her daughter, Elissa, woke the mother from her melancholy reverie:

"Mother, dear, the dew of those far away fields in Naphtali thou hast so often told us about has fallen upon thine eyes."

Then, turning to her brother, who had entered the verandah with her:

"Kiss thou them dry, Hiram."

The bearded face of her stalwart brother bent down to obey the playful command of his sister.

"A mother's happiness is in the strength of her son, and in the beauty of a virtuous daughter." The maternal benediction of a mother of Tyre was the answer of Nedoure to the greeting of the loving mischievous pair who had so softly surprised her. Then, as she recalled the work upon which her son had been engaged that day, she asked:

"Hast thou been successful with the great castings, Hiram?"

"They are according to my highest expectations," he replied.

"And when wilt thou lead thy lions to their new home?" broke in Elissa, in sisterly badinage.

"When their coats shall have been groomed to a sufficient lustre by my artificers," answered Hiram, smilingly. And he added, "I will bargain with Megara that thou, Elissa, shalt be allowed to feed them every time they roar with the pain of hunger."

The allusion was to a pair of colossal bronze lions that Hiram, son of Benaiah, had been commissioned by a wealthy merchant to erect as decorations on each side of the wide staircase that led to his palatial home. The foundry and workshops of Benaiah had continued to prosper under Hiram's management. But the artistry of the son had achieved a special distinction. The call upon his talents was constant for the beautifying of the temples of the gods and the luxurious homes of the merchant princes in that wonder city of commerce.

"Where doth business call thee now, my son?" enquired Nedoure, the solicitude of the mother noting that he was dressed for some important occasion.

"I know not, mother, if it be a matter of business. A messenger from my lord the king, whose name by his favour I bear, hath summoned me to his presence."

"Thy father, as thou knowest, Hiram, was greatly favoured at the court. In his youth he had travelled in many lands and had gathered much knowledge. It was his gift to make live in words that which he had seen. Our lord delighted in his converse, and when thou wast born he bestowed his name upon thee, saying he would give it a double chance to live in the memories of men when the greatness of Tyre might be forgotten."

"My poor sculptures will avail but little to merit such remembrance. Thou rememberest, mother, how my father once told us of the vast monuments that stand by the River of Egypt, a wonder to all beholders, but the names of their builders have been long forgotten."

"The things of the heart, my son, are more enduring than mountains of stone. Fidelity to a trust reposed in us, even unto death, will continue in the hearts and memories of men unto the end of time."

Nedoure rose and took her daughter by the hand.

"When thou returnest, Hiram, thou shalt tell us why the King hath sent for thee. We are curious to learn with what new commission thy skill will be put to the test."

Hiram took his departure, and mother and daughter entered the house. When they reached her apartments, Nedoure turned to her daughter:

"An hour agone I watched a ship pass into the harbour that had a familiar look."

"Oh, mother, has Mazaroth returned?"

"I know not for certain, child. My mind was so full of thoughts of the past that at the time I was not reminded of him. If thy Mazaroth hath returned he will claim my consent to your marriage, and as yet my judgment wavers, for he is not of our faith. Nay, child, do not weep! Listen, and I will tell thee a tale of another young girl who is now grown old and weary." Elissa dried her tears. She sensed the tale she was about to hear would be the love story of her own mother.

"In a fertile valley among the southern foothills of Lebanon," began Nedoure, after a pause to collect her thoughts, "dwelt this maiden with her father and an elder brother. It was a beautiful land that had been apportioned of old to the Tribe of Naphtali. In the distance could be seen the mighty crests of Lebanon cleaving the blue sky, with winter on their heads, spring upon their shoulders, autumn upon their sloping sides, and summer at their feet. For years the Kingdom of Israel had been torn with strife between the houses of Saul and David. At length David prevailed, and when he was crowned king at Hebron the elders of the people from among the twelve tribes were required to attend and render him their submission. Among the elders from Naphtali was the maiden's father, taking gifts to the king of corn, wine, oil and fine linen.

"On the return journey evil befell. In the midst of Israel there was one city left in possession of its firs inhabitants because of the covenant our father Abraham made with them when he purchased the Cave of Machpelah as a burial place. This was the city of Jebus. A band of marauders from thence attacked and scattered the little party of elders from the tribe of the north. The maiden's father was grievously wounded and left for dead by the roadside. It was the great highway by which the caravans of Tyre travelled to Egypt and to Elath on the Red Sea. Happily, such a caravan,

returning to Tyre, found the wounded man. A young Tyrian builder, who had been to Egypt gathering knowledge of his art, was wondrously kind to him, binding his wounds and causing his servants to carry him on a litter. When their ways diverged, the young man and his servants separated from the caravan and brought the aged man safely to his home in the vale of Lebanon in the land of Naphtali.

"The young Tyrian lingered in that hospitable home for many days. Sown in gratitude, watered with the eloquent language of the eyes, and warmed in the sunshine of a noble presence and pleasing address, the flower of love soon blossomed in the maiden's heart. The young man sought her father's consent to their marriage, but although he had learned to love the young man as a son, consent to the marriage of a daughter of Israel with a worshipper of strange gods was something to which he felt he could not agree. The maiden wept many bitter tears, and the young Tyrian departed with the old man's blessing, promising to return again.

"Nearly a year passed away before he returned. In that time great changes had taken place in the maiden's home. Her aged parent had never recovered from his wounds, and was gathered in love and honour to his fathers. Her elder brother was now head of the household, and the maiden's position was very different from what it had been when her father lived. Disconsolate and full of sorrow, the return of the young Tyrian was most welcome to her in her loneliness. Her brother steadfastly refused his consent to their marriage, and in the end they fled to Tyre and were married according to Tyrian custom.

"As thou wilt have guessed ere now, Elissa, the story is that of thy father and mother. Never lived a nobler man and kinder husband than he. Yet the laws of Israel are the commands of Jehovah. If I have offended Him in this, my tears and prayers have surely inclined Him towards compassion where love and duty did so conflict."

The mother was silent. Elissa put her arms around her mother's neck and kissed her.

"Now I understand, mother dear, thy reluctance to grant the prayer of Mazaroth. Let us hope the Most Holy Lord will show us that the ways of true love and obedience are not always divergent paths."

"Grant it may be so, my daughter, but I have looked, and longed, and hoped for such vision for many years."

HIRAM BRINGS NEWS

Mother and daughter continued to talk for a long time together. They were at length interrupted by the announcement that Hiram had returned. Permission having been granted, he entered. It was evident from his subdued, serious manner, and from the glow in his dark eyes, that he was the bearer of important news. He crossed the room and knelt by his mother's side.

Nedoure's face paled with foreboding that some misfortune had befallen.

"What hath happened to thee, Hiram?" she asked, anxiously.

"Wonderful tidings I bring, mother. Several ancient men of the Hebrew nation were with my lord, the King. They are bearers of a scroll from Solomon, their ruler, asking that a Tyrian architect be sent to erect a great temple to Jehovah at Jerusalem. My lord hath appointed me to undertake the work."

"Thou! my son."

"Even so, mother."

"Thou art to build a temple to Jehovah at Jerusalem?"

"The King hath so ordained."

Nedoure regarded her son in silence as the full import of the announcement grew in her mind. Then returning colour suffused her features with maternal pride beyond the power of utterance. Embracing him as tears of happiness flowed softly down her cheeks, she found at length words with which to express somewhat of the fullness of her heart:

"Blessed be the Name of the Lord! He honoreth the faithful among His servants. He justifieth those who put their trust in Him, for He hath delivered me from the reproach of all my people. Truly, Elissa, I see at last the vision of the two paths as one. Thou, Hiram, hast been reared to reverence and worship Jehovah, and thou hast the wisdom of building which is lacking in Israel. Seest not, my children, how the purposes of God are bong worked out in our lives?"

The mother drew her daughter to her with a gesture of love:

"Thou, too, shalt be happy, Elissa. My path hath been made straight, and mine eyes have been opened to the unfathomable ways of God's Providence in dealing with His children. Let us give thanks unto the Lord, for He is good; His mercy endureth forever."

----o----

TO AN AGED BROTHER

With folded hands you sit so quietly
No inward seethe or outward moil I see;
But facing toward the sunset and the stars,
Serene you are, and helpful, too, to me.

While still before me are the many years
For health, for life, for love and happiness;
Yet I, with fume and fuss, do soil the air
With weak emotions and unquietness.

Ah! teach me, dear old White Haired Friend, to walk,
Ere life is dust, the calm and lowly ways;
Not as a weakling, fretting toward the dark,
But as a gentle servant through my days.

- Gerald Nancarrow.

----o----

The Secret of the Old Operative Masons

By Bro. P.A. FENGER, Denmark

What is the "secret" of Freemasonry about which one hears so much? Nowadays we know it to be a secret in the heart, but time was, so Masonic historians believe, when it was a trade secret after the fashion of the secret processes that are today patented, copyrighted or otherwise protected by law. If so, the question remains, What was that trade secret? Learned works have been written in an attempt to answer the question, notable among which was a paper contributed to "Ars Quatuor Coronatorum" by Sidney Klein, to be found in Vol. XXIII, page 107. With these efforts to solve a problem of Masonic history the paper herewith is to be classed. Bro. Fenger is a consulting engineer of Copenhagen, Denmark, who has enjoyed first-hand opportunity to make a study of the matter dealt with. His essay was recommended for publication in these pages by Bro. F.J.W. Crowe, author of a number of important Masonic books, including the revision of Gould's "Concise History."

THE characteristic feature of the four small London lodges which united in 1717 was a peculiarly severe oath of secrecy, so extraordinary and strict that those not initiated might well infer that the Masons were in possession of secrets of corresponding importance. The natural result of the presumed secret knowledge was a rapid increase in membership. However, as the secrets revealed in no way corresponded to the severity of the oath, there began a searching after and invention of mysteries of all kinds.

These lodges had been operative crafts dating from the Gothic period, and the oath was probably formulated when these crafts were at their height. Is it possible that the Masons at that time had a trade secret; or did they only aim at segregating themselves as "a state within a state" in order to be free to keep justice and apportion their incomes without interference from others?

The Constitution, of Anderson mentions geometry and architecture as the principal sciences of the Craft. In his paper, read Dec. 27, 1725, at the inauguration of the Grand Lodge of New York, Bro. Drake mentions geometry and architecture; yet in both cases these sciences are treated as open and no hint is made of Masons possessing any knowledge beyond that of well informed persons of their time.

In elementary geometry the pupil is taught to construct a pentagon and, in connection therewith, also to divide a line according to the "golden cut" (sectio aurea). This geometric relation is expressed by the equation

a/b = b/(a+c) which can be written as

b = a(1 + (sqrt(5))/2 = a X 1.618.... = a X q

This relationship exists among any three consecutive members of a series of the form

a/q(^3) ; a/q(^2) ; a/q; a ; a q(^2); a q(^3)

Approximately the same relation is found in the following series of whole numbers in which each member is formed by addition of the two preceding ones

3; 5; 8; 13; 21; 34; 55

It is an acknowledged fact that the proportions of the "golden cut" throughout ancient times were considered to be of special merit, and that Greek sculptors believed

themselves to have found them in the ideal human body. Likewise the architects of that age concerned themselves with this proportion.

In the pentagram, a symbol of great importance among the Pythagoreans, this proportion exists among all the component parts.

The "golden cut" was in itself not a secret but it can be maintained that in the ancient times mystic ideas were connected with it, and it should be noted that we possess no information regarding the practical use of the "cut" in architecture. Vitruvius seems purposely to avoid direct mention of its application.

A MODERN INSTANCE

About 1910 a violent dispute arose among the architects of Norway. The cathedral of Drontheim, erected about the year 1200, the most historic monument of the country, and for centuries a ruin, was to be re-erected in its original splendour; but the remains were so sparse and so low, that opinions regarding its original elevation, naturally, differed widely.

There was perturbation when the historian, Macody Lund, asserted that the original design of the church could be re-constructed with certainty and exactness after a systematic geometric procedure. Having overcome the initial unanimous incredulity, this theory gradually gained adherents and its proponent finally succeeded, aided by subvention from his government, in setting forth his ideas and proofs in a voluminous treatise upon the subject. (See note 1)

The author's principal aim was re-construction of the church in certain vertical proportions, the correctness of which he endeavoured to prove from faint traces in the ruin and by his geometric system, while his method and his opinion of the Gothic system is of common interest.

His deductions are so long and intricate that we can only account for them here briefly. He maintains that Gothic architects based the ground plan of a church upon a system of large squares which, through division by four, were in turn sub-divided into smaller squares, so that in the ground plan all dimensions could be derived from the length of the side of the original square by division by 2.

The Macody Lund system is a geometrical method which can be applied in different ways, so that dissimilar buildings of the same dimensions may be erected according to it. It must be admitted that when the architect has once settled upon the principal dimensions of the ground plan and the elevation, then he is no more entirely free in that the remaining details for the greater part naturally follow according to the rule but this restraint engenders the style.

Not a small number of Danish architects agree with Macody Lund. Some have tried with success to design according to his system. They do not regard this system as merely a possible one, but rather the essential element - the backbone - of Gothic architecture. They ascribe the failure of modern Gothic buildings to the fact that the architects have designed with a free hand, ignoring the support and restraint of this system.

If we agree with be supposition that the Gothic architects used such a geometrical system, then we must also agree with the two following:

1. Most of the artisans were initiated in this system. Each artisan was not necessarily acquainted with the chief dimensions of the great cathedral, the erection of which lasted more than a century, but the system was equally applied to details, such as windows, carved chair backs and reliquaries - objects entirely left to the execution of the artisans.

2. Both the architects and the artisans have kept the system a secret. There are no written accounts extant (note 2) and it is not known that a textbook of dimensions has ever existed. The system has been kept so secret that to this day, its existence could be denied. As witnesses only the buildings remain on whose stones are carved the pentagrams.

WAS THIS THE SECRET OF THE OLD CRAFTS?

The Masonic Craft knew the Gothic system and esteemed it of great importance to keep it secret.

The oath of secrecy which has been preserved is formulated so that it not only forbids members to reveal to the uninitiated what they may learn, but it also forbids them to write about it or to draw it, not even for their own use in the Craft. This is quite to be understood for indeed the system could hardly be revealed to a non-initiated merely through uncautiousness or loquacity. Nothing but a written explanation with drawings and examples of its use and importance - by its mere existence - could be of danger.

About 1500 the building of Gothic churches ceased and other styles of architecture followed, in which the system was not used. The old customs of the Craft, including the oath of secrecy, were conscientiously preserved. Even if the older members might have mentioned the system sometimes, it was of no interest to the younger generation and naturally the system became quite forgotten, when the architects no longer gave instruction in it and the artisans no longer applied it.

In London the period preceding 1717 was one of absolute stagnation with regard to building, and the four lodges united because their membership being so diminished, one lodge was insufficient to celebrate a festival in a befitting manner.

Till now the members had preserved the customs and the oath, but in their minds the latter applied only to the ceremonies. The fact that the (Craft, two hundred years ago, had been in possession of a trade secret, at that time of the utmost importance, had entirely disappeared from memory and tradition, because their forefathers - true to their oath - had never confided it to paper.

Note 1. - Bro. Macody Lund. Ad Quadratum. A/S Nelge Erickson Forlag, Kristiania 1919. - English translation published by B.T. Batssford. See also: Macody Lund. Alb. Cammermeyers Forlag, Kristiania 1917.

Note 2. - The only exception is: Beltrami. Annuali della fabbrica del duoms di Milano. 1877.

----o----

THE HOPI SUN SHIELD

The symbolical rites and ceremonies of primitive man are still in use here and there in the world, some of them, as the following will show, at our very doors. The Hopi Indians are an agricultural people of Arizona who maintain their old religious usages, most of which are built up about the planting and reaping of their crops. Permission was granted to publish here an explanation of their principal symbol, The Sun Shield by the Fred Harvey Company of Kansas City. An examination of these paragraphs will show how the unsophisticated mind makes use of symbolism, a subject of never dying interest to Masons.

The Hopi live in seven isolated towns perched on three almost inaccessible mesas in northeastern Arizona - a semidesert region with seemingly endless open spaces,

where hardy desert plants do their best to cover the nakedness of the country. Along the creeks there are a few cottonwoods and on the mesas some juniper and pinyon trees, while in the sheltered places some rare and beautiful flowers are found.

The occasional rainfall sinks almost immediately into the sandy wastes, so there are no flowing rivers in Hopi-land, and springs - the most valued of all the Hopi's possessions - are few and far between.

Here in this land of little rain the Hopi have planted their fields, set up their altars, and with fervent supplication to their many gods have wrestled unceasingly with the desert for a living. Out of its rocks they have built their houses, with the fibers of its plants and skins of its animals they have clothed themselves; of its clay they have moulded their pottery and with its grasses woven baskets of wonderful design.

The Hopi are solely an agricultural people; their very existence depends on the plants of the earth. Every spot on the desert where moisture lingers long enough to mature a crop of corn or beans or melons is cultivated and protected from seed time to harvest against the desert's ever - shifting sands - an eternal battle with nature, a never - ceasing prayer for rain!

Such conditions naturally shape the religious beliefs of a primitive people, causing them to deify the elements. So the Hopi have their gods of wind and rain, of thunder and lightning; of sunshine and storm; of famine and plenty.

In their ceremonials these mythical deities are represented by masked dancers, called Katcinas. The symbol representing each deity is painted on the masks and the dancers are thereby supposed to be transformed into the deities themselves, who act as intercessors between the people and their still higher gods.

The Sun - Shield is used in the Soyaluna ceremony, which is celebrated during the month of December. In charge of the Soyal Fraternity, the largest religious organization in Hopi-land, this nine - days' ceremonial is a supplication to the Sun God to pause in his southern flight and return to the pueblos. Many Bahos or prayer - sticks are consecrated in the ceremony, after which they are put in corrals that their stock may increase, tied to fruit trees to produce bountiful crops, and placed in springs to insure an abundant water supply.

The Sun - Shield is the most important symbol in the Soyaluna ceremony, for the Sun God is the All - Powerful deity of Hopi mythology. The colors in the shield have a symbolic meaning: yellow represents the north, green the west, red the south, white the east, and black the heavens. Thus is depicted the entire Hopi universe.

----o----

The Seven-Branched Candlestick

By Bro. C.C. HUNT, Associate Editor, Iowa

A BROTHER writes as follows:

"Our Grand Chapter insists on the display of the seven-branched candlestick in the M.E. Degree in the Royal Arch. I have read carefully I Kings, II Chronicles and Josephus. I can find nowhere where it is mentioned in the Temple of King Solomon, but in front of the veil before the Holy of Holies the ten golden candlesticks connected by golden chains are mentioned. Josephus in Book VIII, Chapter 4, page 79, tells of Nebuzaradan taking from the temple the golden candlesticks (plural). In the Encyclopedia Brittanica, 11th edition, Vol. XXVI, page 606, is mentioned ten golden candlesticks, properly lampstands. Page 607 of the same volume mentions one golden candlestick near the table for shewbread in the sanctuary. In the Royal Arch Degree a tabernacle is where the Council meets and naturally Zerubbabel would

imitate as far as possible the seven-branched candlestick made by Moses by the command of God.

"Now it strikes me that maybe this difference occurs from the fact that Solomon built a temple, whereas Moses and Zerubbabel only worshipped in a tabernacle. Can you enlighten me? Of course, what Grand Chapter orders must be done, but still it may be in error. Sorry to bother you with all this, but I would like to know how I stand. As far as the working of the M.E. Degree is concerned, it cuts very little figure. Mackey in his Encyclopedia says: 'In the tabernacle, the seven-branched candlestick was placed opposite the table of shewbread. What became of it between the time of Moses and that of Solomon is unknown, but it does not appear to have been present in the first Temple. In Masonry it seems to have no symbolic meaning, unless it be the general one of light.'"

The use of the seven-branched candlestick in the Most Excellent Degree is correct according to the General Grand Chapter ritual, and has, I believe, an important symbolical reference in the work of that degree. The Temple plan followed that of the Tabernacle very closely. We are told in our Masonic work that the Tabernacle was the model for King Solomon's Temple. The Temple, of course, permitted greater elaboration than the Tabernacle, but the same general plan was followed.

The directions for the Tabernacle were given to Moses in the mountain. (Exodus, Chapters 25 to 31.) These directions included the form by which the candlestick was to be made, and Moses was enjoined to see that he followed the pattern there given him. (Exodus 25: 40.) The actual work of making the candlestick was entrusted to Bezaleel (Exodus 31:2-8) and the office was duly performed by him. (Exodus 37:17-24.) The candlestick was to be placed on the south side of the table of shewbread (Exodus 26:35) and lighted by night only. (Exodus 30:8. I Samuel 3:3.) Caldecott says: "When the light of day was no longer able to find its way into the Temple, owing to the double doors and the partition, ten such candlesticks were made, of which five were placed on either side of the Holy Place."

Schaff-Herzog's Encyclopedia says:

"In Solomon's temple, instead of one candelabrum there were ten upon golden tables - five on the north and five on the south side of the Holy Place. The larger number fitted the larger space and the greater pomp of the worship (I Kings vii. 49). The Chaldaeans carried them to Babylon (Jer. 1ii. 9). In the second temple there was only one candlestick (Eccluc. xxvi. 17; 'as the clear light is upon the holy candlestick, so is the beauty of the face in ripe age'). Antiochus Epiphanes removed it (I Macc. i. 21), and Judas Maccabaeus restored it (Mace. iv. 49); and it remained in Herod's temple until the destruction of Jerusalem, when Titus carried it to Rome, and it figured in his triumphal procession and was sculptured upon his arch, although it would seem not altogether accurately (Joseph, War, VII. 5, 5). It was then deposited in the Temple of Peace. According to one account it fell into the Tiber from the Milvian Bridge during the flight of Maxentius from Constantine, Oct. 28, 312; but the usually accredited story is that it was taken to Carthage by Genseric, 455 (Gibbon iii. 291), recovered by Belisarius, transferred to Constantinople, and then respectfully deposited in the Christian Church of Jerusalem 533 (id. iv. 24). Nothing more has been heard of it." (Page 384.)

Such, in brief, is the history of the golden candlestick.

Referring to the letter of inquiry noted above, it would seem to be the opinion of the writer that the ten golden candlesticks of the Temple were different in form from that used in the Tabernacle, but such was not the case. In II Chronicles, 4:7, we find the statement, "He made ten candlesticks of gold according to their form." The revised version translates this "according to the ordinances concerning them." Another translation gives it "according to the form which they were commanded to be made by." The ordinances concerning them are found in Exodus 25:31-40, which gives the form used in the Tabernacle, and therefore the same form must have been followed for the candlesticks used in the Temple. It would also seem that there were ten tables of shewbread (II Chron, 4:8).

In I Chronicles, 28:15, reference is made to the "candlesticks of gold and their lamps of gold." - "Each candlestick and the lamps thereof." Notice the plural "lamps" with each candlestick. Notice also in II Chronicles 28:16, reference to the tables of shewbread. Thus it will be seen that there is no reason why the seven-branched candlestick should not be used in the Most Excellent Degree as well as in the Royal Arch. It is not necessary to duplicate the elaborate furniture of the Temple in our Most Excellent Degree. The single table and candlestick of the Tabernacle and the second Temple has the same symbolism as the ten of the first Temple.

There is no discrepancy in the references from the Encyclopedia Brittanica. The ten golden candlesticks mentioned on page 607 of Vol. XXVI refer to the Temple, whereas the single golden candlestick mentioned on page 607 refers to Zerubbabel's Temple. I might also say that the Jewish Encyclopedia claims that the reference to ten candlesticks in Jeremiah and in Kings is an interpolation. If that is the case it is probable that it is an interpolation in Chronicles, also.

I do not agree with Mackey in stating that the candlestick has no symbolic meaning in Masonry. It is true that no symbolic meaning is attached to it in the ritual, but the very fact that it is used as part of the furniture of the degree indicates that it has the same symbolism there that it had in its place in the Temple, which is, that the seven lights represent the seven planets, which, regarded as the eyes of God, behold everything. The light in the center signifies the sun, the chief of the planets. The other six planets represented by the three lamps on each side of the central light are Moon, Mercury, Venus, Mars, Jupiter and Saturn. Uranus was first recognized as a planet by Sir William Herschel in 1781 A. D. and the earth was looked upon as receiving light from the planets instead of being considered a planet itself.

The seven-branched candlestick was especially holy, and it was forbidden to make copies of it for general purposes. For other purposes than that of its place in the Temple the branches must be five, six, or eight, etc., instead of seven.

The fourth chapter of Zechariah gives a symbolical meaning to the seven-branched candlestick which is very appropriate to our chapter work. In fact, part of this very

chapter is quoted in the work of the degrees. From this chapter, taken in connection with other passages from the Bible, it will be seen that the seven-branched candlestick represents a stone with seven eyes, and the seven lamps are the seven eyes of the Lord. With these eyes He sees the plummet in the hands of Zerubbabel. "They are the eyes of the Lord which run to and fro through the whole earth." (See also II Chron. 16:9.)

It is not by might nor by power that Zerubbabel is to accomplish his great task of rebuilding the Temple, but by the spirit of the Lord overseeing his work through these eyes. In Revelation, the Lamb of God is likened to the seven-branched candlestick, "having seven horns and seven eyes which are the seven spirits of God sent forth into all the earth."

It has been thought by some that the words of Christ, "I am the light of the world," were suggested by the seven-branched candlestick of the Temple, but it is more likely that he was simply referring to the prophecies concerning the Messiah and of which it may be the candlestick was the symbol. How fitting it is that this candlestick, the symbol of the spirit of the Lord and the light of His countenance shining upon us through His eyes, beholding and encouraging us in the noble and glorious work of fitting ourselves as living stones for the spiritual building which is to be our eternal dwelling place, should have a place in the ceremonies of the Most Excellent Master's Degree, the sign which symbolizes the completion of that work and the dedication of the Temple to the service of the only true and living God!

----o----

A STRIKING INCIDENT IN ENGLISH FREEMASONRY

WHEN a few months since it was announced that the Marquess of Zetland had resigned the office of Provincial Grand Master for North and East Yorkshire, which he had held since 1874, much anxiety was experienced by the members of the province, which, since its formation in 1817. Has been in the successive charge of the

first, second and third Earls of Zetland, the last - named having been created first Marquess. Anxiety gave place to gratitude when it was announced that the Grand Master, the Duke of Connaught, had been pleased to appoint as successor to the Marquess his eldest son the Earl of Ronaldshay, thus preserving a succession unparalleled in the annals of English Masonic history. Although Lord Ronaldshay has succeeded to a position to which he might be considered entitled by heredity and tradition, his appointment has not been determined on these grounds alone. He possesses special qualifications for Masonic rulership. During the five years he was Governor of Bengal he was District Grand Master of an area greater than that of the United Kingdom and bad jurisdiction over brethren of varied races and religions. As long since as 1910 he was appointed Senior Grand Warden of England and last May he succeeded Lord Bolton as Grand Superintendent of Royal Arch Masonry in North and East Yorkshire.

The ceremony was carried out by Lord Ampthill, Pro - Grand Master, who brought with him a personal message from the Grand Master who desired him to tell the brethren how warmly and gratefully he appreciated the services rendered by Lord Zetland, who for half a century had been not only a pillar of strength to Freemasonry but also one of the most conspicuous ornaments to their great society. They were fortunate in having had, said Lord Ampthill, such a Provincial Grand Master and, speaking as the representative of Grand Lodge, it was a source of pride that one who is so highly and justly esteemed should have been for so long a time among the principal rulers of the Craft in England. They thanked Lord Zetland for the services he had rendered to Freemasonry, by his earnestness and zeal, by his wisdom and justice, but, above all, by his high example in public and private life. Particularly did they hope that T.C.A.O.T.U. would spare him to see his son carrying on the traditions of his rule and those which his distinguished ancestors had maintained in the Craft for more than a hundred years, bringing those traditions to higher stages of progress, towards the realization of the ideals for which Freemasonry exists, and adding further lustre to the splendid and unequalled services to Freemasonry of the House of Dundas.

Dudley Wright.

----o----

"In its early history Freemasonry everywhere applied the unlimited resources of architectural skill to developing divine ideas through symbolized stone. Operative Masonry erected to God the grandest temples on earth, and filled them with aspiring pilasters and mystic arches. Freemasonry worked out in granite blocks the thoughts and aspirations of the middle ages. Popular imagination found its correct exponent and religion conveyed its most impressive lessons of faith and submission in these works of art. No other means could so accurately evoke that Christian emotional element underlying the rude and rugged character of social life at this period. The single object which presented itself to the Masonic architect was to find suitable expression for the heart yearnings and moral aspirations of the people. This purpose was pursued with a persistent zeal which resulted in art productions of wondrous beauty and uniformity. So long as architects realized the anticipations of the middle ages, so long as Freemasonry, through the erection of superb edifices, furnished an adequate outlet for national ideas, just that long Masonry continued to create extensive temples of worship, and preserved a vigorous existence as an operative science. When, however, popular thought found expression by means of printing presses, church architecture began immediately to retrograde and with it Operative Masonry rapidly declined, and then many of the abstruse and abstract principles of the building art were totally lost." – Victor Hugo.

----o----

Among the Cedars of Lebanon: How "The Cedar Grove" Was Organized

By Bro. WALTER BOOTH ADAMS, M.A., M.D., Syria

Many of our readers will have in memory the delightful paper by Bro. Dr. Adams, published in this journal, April, 1923, page 108. When asked "to write some more," he responded with the following account of sociable activities among Masons, "their wives and sweethearts" in far away Syria. Members of the "Tall Cedars" will be especially interested to read how "The Cedar Grove" came to be established in sight of the Cedars of Lebanon.

Come with me from Lebanon, my spouse, with me from Lebanon,

Down with me from Lebanon to sail upon the sea;

The ship is wrought of ivory, the decks of gold, and thereupon

Are sailors singing bridal songs and waiting to cast free.

Come with me from Lebanon, my spouse, with me from Lebanon

The rowers there are ready and will welcome thee with shouts

The sails are silken and scarlet, cut and sewn in Babylon,

The Scarlet of the painted lips of women thereabouts.

And there for thee is spikenard, calamus and cinnamon,

Pomegranates and frankincense and flagons full of wine

And cabins carved in cedar wood that came from scented Lebanon

And all the ship and singing crew and rowers there are shine.

Come with me from Lebanon, my spouse, with me from Lebanon

They're hauling up the anchor and but tarrying there for thee;

The boatswain's whistling for a wind, a wind to blow from Lebanon

A wind from scented Lebanon to blow them out to sea.

- I.C.

THE key of F seems to fit your song; while I am away up in G." I remarked to three custom house officers on the dock just as was embarking the last time to travel East again to my Syrian home. "The badge looks Masonic," I said, "the square and compasses are there on a blue field, but I don't understand that 'F' in place of the 'G'." All three officers opened their wallets and drew out their credentials as I did the same; and they explained that the "F" stood for "Federal." In other words, there were about 500 Masons in the Federal service who were thus united in a club for mutual help and as "a play - ground" for themselves and their families. It was a new one to me. "The Syrian Grotto," whose badge I saw often, interested me for I have spent thirty - three years of my life in Syria; while the Crescent and Sword of "The Shriners" had been familiar to me long before I traveled East, this "play - ground of freezing point," as one called the thirty - two degrees. These associations of Masons I was familiar with, but "The Tall Cedars" I did not know of until a year ago when I was telling Judge Dawkins of Baltimore of our Cedar Grove while home on an excursion, and he remarked, "That is singular. I am a Tall Cedar," and he fished from his pocket a button bearing a cedar tree. And soon after we read of President Harding being received into "The Tall Cedars." Our name was quite independent of the association in America. We knew not of it when we organized.

On my arrival in Syria, where I have taught in the medical school of The America University of Beirut since 1890, I had much amusement in putting certain questions to my Syrian colleagues whom I knew had been members of our Craft many years, whereas I had taken my obligations while on my furlough in the home land. But that is another story. My American friends, members of the Fraternity, were also pleased and surprised, for a little mental arithmetic will show that I am not as young as I used to be; but at any rate, as the women voters say, "I'm over 21."

About ten days after our return we were invited to the summer home in Lebanon of one of the American residents of Beirut to celebrate his birthday. Soon after our arrival several other cars came and discharged their loads of professors, instructors, Near East Relief workers, and business men, with their wives, head nurses in the American hospital and other young ladies who were the daughters or sisters of Masons. We were a jolly party. We all soon found an appetite; for it was so great and delightful a change from the warm sea coast city to the delicious coolness of a Lebanon village 2500 feet above that beautiful blue sea. We followed our guide out

into the garden where little tables were scattered about among the profusion of flowers, while overhead were hung strings of gay Japanese lanterns of many hues. Just as we were seated and thanks had been returned to the Great Giver of all, and our host had announced that it was "an automat banquet" and the men would wait on the ladies, the great, golden, full moon rose over a shoulder of one of Lebanon's peaks and shed her beauty on the scene. The ladies in summer dress, the flowers, growing and cut, the great and lesser lights, and the food, and perhaps more than all the comraderie and goodfellowship made it a memorable scene.

As the latest initiate and one just back from the home land I was asked to make a speech. No Masonic banquet, at any rate no American one, would be complete without "a few remarks." So while chewing on the chicken salad and other good things I chewed on an idea that popped into my head while I fletcherized. It was this, and I proceeded to develop the idea when called to my feet: "This is too delightful an occasion not to be perpetuated. We have found ourselves and each other and the finding has been good. Let us 'do the American act' and organize, and so make this a regular thing on St. John's day in June and on the other St. John's day in December. Now since Beirut is included in the Lebanon, famous for its Cedars more than for anything else, and since many of us have enjoyed most delightful periods of refreshment in camping in the various groves of the Cedars of Lebanon, suppose we call our little informal, joyous association 'The Cedar Grove.' Let us have a chairman to summon the conclaves and a secretary - treasurer to manage the arrangements."

The chairman has since been called "The Tall Cedar," and that happens to be now my office, and the secretary - treasurer is "The Little Cedar." And the ladies, bless 'em, we have called them "Cones" as they are borne on the branches of the trees and are the mothers of small cedars yet to be planted! A rising vote and it was made so, and we took some more ice cream all 'round! I can not make you realize the balmy coolness of that air, cool without any chill in it - unless you may live in California.

THE SECOND CONCLAVE

Our second conclave was in the same hospitable home, in the Christmas vacation this time. We made it a basket picnic, but our hostess also provided hot viands and coffee. How good it was to sit in a nearly complete circle before that blazing open fire! What roses they brought back in their cheeks those who in the afternoon had climbed to the top of Aleih rhountain! What appetites we had! How beautiful was the Christmas tree in the great bay window bearing a gift for each one of us! And the songs, the speeches, the stories! And the moon! Shone it ever so brightly as we glided down Lebanon to our homes in flivvers and automobiles over the beautiful Damascus road? That second conclave assured us that "The Cedar Grove" had taken root and was a living thing.

The third conclave was last summer - an afternoon on the shore, a supper and a moonlight swim in the sea at Dubeiyeh, where are the waterworks that pump the supply to the city of Beirut. Mr. von Heidenstam - our half Swedish and half Scotch friend - and his English wife were our hosts in their beautiful garden by the sea. The tables were spread under arching trees with blooming rose bushes all about us and in our ears the Flashing fountain mingling its note with the murmuring sea.

Several new saplings were planted in "The Grove" - in other words, we received some new members with a pretty ceremony into the association.

The situation of Dubeiyeh is wonderful. We looked across St. George's Bay, where that chivalrous knight is said to have slain the dragon, to the ancient city of Beirut on a hilly promontory jutting some five miles out into the Mediterranean. "Ancient," I say, and it is. A clay letter from the governor of Beirut to the predecessor of the now world famous Tut Ankhamen was found at Tel el Amarna, Egypt, several years ago, and that letter was written 3500 years ago. How much older this city is than that we do not know. And behind the little town of Dubeiyeh rises the Dog River promontory on which are inscribed tablets with the names and achievements of various conquerors who have gone over that barrier on the coastal road from Nebuchadnezzar, yes, and Kings earlier than he, and Egyptian Pharaohs, and Arab conquerors, down to Lord Allenby in 1918 - his tablet is there, too. But I am dipping into archeology and am on the edge of history. My only excuse is that both are all about us, in the air we breathe in this land, whether we are at our ordinary avocations or at refreshment in "The Cedar Grove."

----o----

FREEMASONRY IN CIVIL WAR TIMES

During the Civil War the Hartford and the little Albatross ran the blockade of Port Hudson, and took up the patrol of the Mississippi River between Vicksburg and Port Hudson, two strongly fortified points on the river. During that patrol the commanding officer of the Albatross, Lieutenant Commander John E. Hart, was killed in action. It was thought impossible to send his body either up or down the river, and his ship - mates did not want to bury his body in the river; so a flag of truce was sent ashore to the little town of Saint Francisville to search for brother Masons and to secure their good offices to give the dead captain a Masonic funeral. Two Masons, brothers named White, looked up the Master of the nearest lodge (S. J. Powell, afterwards Grand Master) who was serving in a cavalry regiment (Confederate) who, with a competent number, buried Captain Hart with Masonic honors. Service was also held in the Episcopal church. The body was buried in the Masonic lot, and the grave marked. Bro. Hart was a member of St. George's Lodge in Schenectady, N. Y. He entered the Naval Academy in 1841 and was graduated in 1845.

Geo. W. Baird.

----o----

The Interlaced Triangles

By Bro. DUDLEY WRIGHT, Associate Editor, England

THE interlaced triangles - one of the emblems of the Holy Royal Arch - is one of the most ancient symbols in the world. It has been found on the Cave of Elephanta, on the great image of Deity; it is the Brahmanic symbol of "The Angel of the Presence"; the Hindus employed it as a means of protection; it was found at Ghunzee, on the wall of the temple; it was in common use among the Jews; it was employed in Gnostic symbolism; the Moslems used it on the coinage of Morocco, date Anno Hegira; it has been found on medallions in Normandy and Brittany; discovered on the breasts of Knights Templar, on their recumbent effigies in their priories; not long since it was found in a Galilean synagogue in Palestine of the Roman period; it is part of the ornamentation of some English cathedrals (notably Lincoln and Lichfield) and churches; and it has been discovered on innumerable monuments of bygone ages among all nations and religions. It is a common symbol in Asia at the present day. Drummond Hay describes it as an ornament in a Moorish harem in the form of a chandelier - a brass frame consisting of two intersecting triangles. He also found it in a synagogue, in front of the recess wherein the Ark was deposited, the lighted lamp being in a gigantic glass tumbler held within a brazen frame, formed to represent the two intersected triangles.

To the Jew it was a symbol of the Sephiroth; to the Moslem, of the Deity; while to the Christian, it represented the Creator in the capacity of Mediator, working out the redemption of humanity under two natures. It appears in every religious system that came under Semitic influence and was used by the Kabbalists to illustrate their doctrine of Perfect Consciousness or Synthesis. Among the Jews also it was used as an amulet, the center being left blank for the inscription of a short prayer; it was essential for its efficacy that the diagram should be graven on parchment and, when completed, worn on the left side. It was said to be efficacious in fathering all business enterprises. It was also used by Jewish women as an amulet for protection in childbirth, in which case the Hebrew letters of the verse "For unto us a child is born" were scattered promiscuously in five of the outer triangles, leaving the top right-hand triangle blank. It also protected the lying-in mother and her child against witchcraft, the evil eye and demons, and explicit directions for its use are given in the Book of Raziel, where its authorship is ascribed to Adam.

Eliphas Levi calls it the "Seal of Solomon," but the Seal of Solomon is the pentalpha, or pentagram - five-pointed star, which tradition says Solomon employed in calling up demons. Levi did not mean this, for he describes the emblem to which he refers as "the interlaced triangles; the erect triangle of flame color, the inversed triangle

colored blue. In the center space there may be drawn a Tau cross and three Hebrew yods, or a crux ansata or ankh, or the triple Tau of the Arch Masons. He who with intelligence and will is armed with this emblem has need of no other thing; he should be all-potent, for this is the perfect sign of the Absolute." It also appears as a magical implement in The Magus or Celestial Intelligencer, by Francis Barrett, published in 1801. Bro. Rev. Stewart Stitt in his pamphlet on Maldivian Talismans says that "with the sun in the center of the circle (inscribed in the center) and the other six planets placed in a particular order on the points of the triangles, it was meant to signify the solar system. Each of the seven planets represented not only certain sounds, numbers, colors, mental qualities, and metals, but also the different features of the countenance of the One Ruler of that system, while the signs of the zodiac belonging to each, in their turn, represented the various organs of the body."

THE JEWS CALL IT THE MAGEN DAVID

Among the Jews the emblem is known as the Magen David, or the Shield of David, the word Magen meaning "shield," or protection; and one writer in a recent issue of the Jewish Guardian (London, England) - which has kindly given permission for the reproduction of the following illustration - backing his theory on Isaiah XI, 2, describes it as a heavenly sparkling star, representing the six potent qualities possessed by King Hezekiah.

He says that when the prophecy of Isaiah was distorted by those who interpreted it wrongly, attempts were made to exterminate the sons of Jacob and the Hebrew religion; they were burnt at the stake together with their books containing their traditions. It was then that they were compelled to conceal the significant meaning of this emblem, the Magen David, with its six points, in order that it should survive in times of horror: thus that emblem has remained mysterious. Another writer suggests that it was the signature or seal of King David. It may be mentioned here that it was used as a seal, both to official and personal documents by Sir Robert Moray, the first known initiate into Freemasonry on English soil, which took place in the seventeenth century five years prior to the initiation of Elias Ashmole.

The emblem was frequently engraven upon synagogues and sacred vessels until its use was prohibited by the late Chief Rabbi, Dr. Hermann Adler. It was adopted as a device by the American Jewish Publication Society in 1873; by the first Zionist Congress at Basle and its official organ; by a well-known firm of Palestinian wine merchants; by various Red Cross Societies; and by the Jewish quasi-Masonic Order of the Shield of David.

The Jewish view of God which permitted no images of Him was and is opposed to the acceptance of any emblems or symbols and neither the Bible nor the Talmud recognize their existence. The Magen David is not mentioned in Rabbinical literature, says a writer in the Jewish Encyclopedia, and, therefore, probably did not originate within Rabbinism, which was the official and dominant Judaism for more than two thousand years. Yet a Magen David was discovered on a Jewish tombstone at Tarentum in southern Italy of a probable date of the third century C.E. Its first mention in a Jewish work is in the Eshkol-ka-hofer of Judah Hadassi in the twelfth century, and it there states that the sign called "David's Shield" is placed beside each of the names of the seven angels, Michael, Gabriel, etc.

HEMMING IS QUOTED

Hemming, in his Masonic Lectures, says that "the hexagon is composed of six equilateral triangles, is equal in all its relations, and retains the quality of being infinitely divisible into similar triangles, according to the geometrical projection observed in the divisions of the trilateral figure, and may, therefore, be considered as the most perfect of all multilateral forms. From a general inquiry it will result that the three most perfect of all geometrical diagrams are the equilateral triangle, the square, and the equal hexagon."

La Pluche also says that "the second natural division of the circle is made by this radius, the measure of which, being transferred into the half circumference with the compasses, always cuts it into three, or, if transferred upon the whole circle, divides it absolutely into six equal portions, which is an introduction to a multitude of other no less certain divisions, and innumerable proportions between great and small figures."

The hexad was considered by all nations as a sacred figure because of the creation of the world in six days. The six points of the interlaced triangles among the Pythagoreans denoted health and were described as "the consistence of a form." The two intersecting triangles were also regarded as emblems of creation and redemption, fire and water, prayer and remission, repentance and forgiveness, life and death, resurrection and judgment. It signified perfection of parts, because it is the only number under ten which is whole and equal in its divisions. Pliny and other ancient naturalists endeavoured in vain to assign a reason for nature's preference for a hexad in the crystal. It was an ancient symbol of marriage, because it was formed by the multiplication of three, the male; with two, the female number.

----o----

THE MAGIC WORDS

ONCE upon a time there lived an Oriental Potentate who imagined himself afflicted with a fatal malady. At first the greater, then the lesser, doctors were summoned, each of whom, in succession, upon his failure to cure, was beheaded. Finally the obscure Dr. X was summoned; after an exhaustive examination he pronounced the malady indeed serious and all but incurable, yet there was one remedy that would cure - the Monarch must wear the shirt of a happy man. This seemed indeed simple but in fact proved most difficult; months and even years elapsed and yet no one was found who had not some shadow in his life. The search continued; at last a happy-go-lucky tramp was found - he knew not the meaning of care, sorrow, suffering or want. In triumph he was conducted before the Ruler, who cried, 'I must have your shirt' - then the rogue, with peals of laughter, replied, 'Majesty, I have none.'"

A concrete thing is often beyond the reach of the poor. Not so with happiness, which is abstract; there is plenty to go around - the more that prevails the more there seems in reserve. Happiness is blithe and winsome and at every step she throws herself in our path, waiting for us to take her into our embrace. What a lovely creature and how

ready is she to be wooed and won! Why then so difficult? Is hot the fault with ourselves?

The miser exults in ecstasy at his hoarded gold; he thinks himself happy. May we not liken the miser's happiness to the coarse daub of the crude artist as compared to the finished work of genius? Is not the fault ours if we cannot win this beauteous bride? A bride in waiting for everyone, only you must know how to woo. You cannot win this prize by direct action; human history is strewn with the wreckage of those who have thus tried to win her.

But there is a royal road; it is broad and straight and the carpet is soft and smooth. I have the wondrous secret; these are the magic words: Morality, Charity and Brotherly Love - look again and you will see they spell "HAPPINESS".

Jacob Hecht.

----o----

Great Men Who Were Masons

Robert R. Livingston

By Bro. GEO. W. BAIRD, P. G. M., District of Columbia

ROBERT R. LIVINGSTON, better known as Chancellor Livingston, came from an old and famous family. His father was a very well known man, so also was his brother Edward, who was a politician of note and in 1801 - 02 - 03 was District Deputy Grand Master of New York. Chancellor Livingston was Grand Master of the

Grand Lodge of New York from 1784 until 1800 inclusive, this being the first Grand Mastership of the Grand Lodge of the state of New York strictly so - called, for the former Grand Body was in reality a Provincial Grand Lodge. Robert R. Livingston was but 38 years of age when he first became Grand Master. He had been Worshipful Master of the old Union Lodge under the English constitution in 1771, a lodge which appears to have suspended its labor during the War of the Revolution.

Livingston was born in New York in 1746 and died at Clermont, N. Y., March 26, 1813. The state of New York placed a statue of him in the Capitol at Washington, D. C., as one of the two most representative citizens of the state; the other l being George Clinton. He was educated in Kings College, afterwards Columbia College, | where he graduated in 1765, and was admitted to the bar in 1773. He formed a partnership with the famous John Jay. For a time he held the office of recorder for New York, but resigned in order to take part in the War of the Revolution. He was elected a member of the State Assembly from Duchess County and later was elected a member of the United States Congress. He was placed on the committee to draw up the Declaration of Independence, the other members being Franklin, Jefferson, Adams and Sherman. In 1777 he was made Chancellor of the state of New York; upon this he resigned his seat in Congress, but was again elected to that body later. Under the United States Confederation he was for three years Secretary of Foreign Affairs.

When Chancellor of the State, it was his good fortune to administer the oath of office to General George Washington, as first President of the new nation, at which time Livingston was Grand Master of Masons in the state of New York. In 1801 he was sent as Commissioner to Prance, when Napoleon I was first consul; it was one of the most interesting and critical periods in the history of France, but Livingston was an ideal representative of his country and acquitted himself with honor in his difficult position.

At the moment when there was much desire on the part of the French to cultivate friendly relations with the American Republic, Livingston opened the negotiations which resulted in the Louisiana purchase. It was a grand coup! Livingston's negotiations made it possible for our nation to come into possession of that immense territory west of the Mississippi River extending almost to the Sierras, and all this for only fifteen million dollars! This made it unnecessary to build the canal projected by

President Washington from the Potomac to the Ohio River, for the Louisiana purchase gave the nation an outlet to the Gulf of Mexico.

Livingston had a vision of the possibilities and future of the United States almost as clear and as far - reaching as that of Washington himself. It was this vision that inspired him to help finance Robert Fulton's steamboat schemes. Fulton first built a boat for experiment on the Seine River in France, but for want of sufficient kelsons the machinery broke through the bottom of the vessel; nevertheless the expossibilities of a steamboat and when Fulton tried again on the Hudson River, his experiment was a success.

Livingston introduced merino sheep into this country with great success and was the first to utilize gypsum in the manufacture of fertilizer. He was a founder of the Fine Arts Academy and its first president. His essay on agriculture was received with eclat; his essay on sheep raising became a standard treatise. Because of such services and writings the regents of the University of the State of New York conferred on him the degree of LL. D. Livingston was one of the original members of the Order of the Cincinnati. The beautiful memorial shown in the accompanying illustration, in bronze, of life size, was presented to the Nation's Hall of Fame, in the National Capitol, and stands near that of George Washington. Its inscription describes Livingston as "the first Chancellor of his state, administered the oath of office to the first President of the United States, is the gift of New York." The sculptor was E. D. Palmer and the statue is called "one of the best in the Capitol."

Livingston did a great and lasting work in building up Freemasonry in the state of New York. His Grand Mastership fell upon a critical period, just at the time when New York Masons were getting control of their lodge affairs in their own country, and when there was much misunderstanding, bitterness and strife. It was owing to his magnificent leadership that the Grand Lodge was able to weather many storms. A rather full account of Livingston's Masonic career will be found in History of Freemasonry in the State of New York by Ossian Lang, a very valuable and interesting book.

----o----

TEXAS GRAND CHAPTER REINSTATED

In December last Bro. William F. Kuhn, General Grand High Priest, issued a Proclamation that will interest every Royal Arch Mason in the United States. It explains itself, and is here reproduced by permission of the General Grand High Priest:

Kansas City, Mo., Dec. 7, 1923. To the Chapters and Grand Chapters under this Obedience:

PROCLAMATION

On April 15, A. D. 1923, I, General Grand High Priest of the General Grand Chapter of Royal Arch Masons of the United States of America, issued an Edict, severing fraternal relations with the Grand Chapter of Royal Arch Masons of Texas, on account of invasion of the jurisdiction of the General Grand Chapter, "until the Grand Chapter Royal Arch Masons of Texas shall recall the charter issued to the chapter in the City of Mexico, Republic of Mexico."

Whereas, the Grand Chapter of Royal Arch Masons of Texas, at its annual convocation held on Dec. 3 - 4, 1923, sustained the action of its M. E. Grand High Priest, J. H. Gartland, recalling the charter issued to Attest: Mexico City Chapter, No. 414, and thus complying with the requirements of the Edict, therefore,

I, General Grand High Priest of the General Grand Chapter, do hereby take great pleasure in annulling said Edict, and to declare fraternal relations between the General

Grand Chapter of Royal Arch Masons of the United States of America and the Grand Chapter Royal Arch Masons of Texas, restored.

Grand High Priests of Grand Chapters and High Priests of Subordinate Chapters will govern themselves accordingly.

I desire to express my sincere appreciation to the thirty - seven Grand Chapters which, through their Grand High Priests or through the action of the Grand Chapter direct, so promptly sustained the General Grand High Priest in the enforcement of the Edict, and thus maintaining the unity and authority of the General Grand Chapter, and converting the apparent rope of sand which has bound the Grand Chapters together, into a chain of steel whose links are mutual helpfulness, sympathy, willing assistance, and Capitular power and zeal.

Given under my hand and seal this seventh day of December, A. D. 1923, A. I. 2453.

Fraternally yours,

William F. Kuhn,

General Grand High Priest.

Attest:

Chas. A. Conover,

General Grand Secretary.

----o----

WHAT MASONRY IS

Masonry is not a toy to be played with, nor a pastime merely to be enjoyed, nor yet a society of like minded spirits organized that the idle moments of the day may be spent in pleasurable conversation or in the exchange of witticisms. Masonry is an attractive force which brings together in one body men of different occupation and attainments, from the different avenues of life, and unites them into a moving, active, creative, aggressive body, where as one they become a dynamic power for the intellectual, political, moral and spiritual elevation of the human race The Master Mason is not narrow in his vision, nor prejudiced in his view, nor small in his conception of his duty to God and his fellow man. He can see the virtues of others, the vices in his own heart, the transcendent beauty of a life of service and he can forget himself in the luxury of giving the best there is in him for the common welfare of his kind. And thank God we have Master Masons in the jurisdiction of Delaware.

Geo. C. Williams, P.G.M., Delaware.

----o----

THE STUDY CLUB

Chapters of Masonic History

By Bro. H.L. HAYWOOD

A pamphlet on "How to Organize and Maintain a Study Club" will be furnished free to those asking for it in any quantities up to fifty or one hundred. For further information address the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. The Society answers questions, lends books, clippings, etc., free of charge to clubs. Text books recommended are "Symbolical Masonry"

and "Great Teachings of Masonry," both by H.L. Haywood, the former of which should be used in beginning.

PART X. HOW OPERATIVE MASONRY CHANGED TO SPECULATIVE MASONRY: THE PERIOD OF TRANSITION

If my short study of Operative Masonry published last month I adverted briefly and in passing to the fact that in the days when Masonic lodges were most completely "Operative," or devoted to actual building activities, there was a certain element of non-Operatives in the membership, a thing made necessary by the conditions under which ecclesiastical buildings were erected. Oftentimes the work was under the general superintendency of a bishop or other church authority who, in the nature of things, would have to have the freedom of the lodge; at the same time there were employed educated clerks to take care of the books, and possibly also learned men to assist in working out some of the more technical problems. Where a cathedral was erected by a local corporation it was necessary that its representatives be given access to records and otherwise be permitted to have a share in directing the activities; also, it may be, men of high station entirely outside the Craft were occasionally, and for various reasons political or social, admitted to some kind of footing within the brotherhood. An example is furnished in the Cooke MS., of date about 1450, wherein it is said of "Prince Edwin" that "of speculative he was a master"; the meaning of this may be either that this dignitary was friendly for the Craft, or else that he knew something of the "geometry" which lay at the basis of all building design. In any event men were admitted to some kind of lodge membership who made no pretence of practising the art, a fact that need cause no surprise for it was quite in keeping with the principles and practices of the guilds. The acceptance of these non-Operatives may possibly have had some effect on lodge ceremonies. In the nature of the case such a brother could not take oath to keep the trade secrets about which he was to learn nothing; neither could he be required to produce a master's piece, as regular apprentices were, because he would not possess the skill. So little is known about this matter that one can only indulge his faculty for speculation, nevertheless it is of some consequence in one's effort to recover a picture of lodge usages in the olden days. The main point just here is that from earliest times it was not deemed unlawful or irregular for Operative lodges to accept on some kind of footing of membership non-Operative men; with this in mind it will be easier to understand how in later

years non-Operatives became accepted in such numbers as at last to out-top Operatives altogether.

OPERATIVE MASONRY DECLINED

In the fifteenth century Operative Masonry began to decline; in the following century it almost went out of existence, and that chiefly owing to the Protestant Reformation in England. All gilds were suppressed by Henry VIII (see Statutes of 37 Henry VIII, c. 4, and I Edward VI, c. 14) and monastery corporations were dissolved, their funds being confiscated by the Crown. Cathedrals were no longer erected; in the eyes of the Puritans, who rapidly came to the front, they were monuments of the Papist religion and therefore deemed dangerous so that many of them were defaced or partly demolished; the same bitterness was directed against all other structures of a similar kind, so that the old lodges of Operative Masons, called originally into existence to erect such, found themselves without occupation. Some of them, so it is believed, turned their attention to the palatial homes for the rich country gentry, but most of them perished or else maintained a languid existence.

Other influences operated to the same end. The civil wars left the country exhausted. New cities sprang up with new traditions, and some of the old centers of gild life passed into the background. At the same time, and owing to a dearth of labourers, foreign workmen were imported from France, the Netherlands, Germany, and Italy, and these had other customs and traditions. In the world of thought other revolutions, silent but powerful, took place, one of them giving rise to the foundation of the famous Royal Society, of which eminent members of the first Grand Lodge were members, some of them quite active. In other words the whole life of England underwent a profound change, so that such an organization as the Craft of Freemasonry had to change with it, and found itself in a set of circumstances quite different to those that had obtained in the thirteenth and fourteenth centuries.

It is a fact of some significance that the number of non-Operatives accepted in membership appears to have increased as the Craft as a whole waned away; most of our writers have seen in this the connections of cause and effect, and there is no

reason to suppose them in error. The oldest lodge minutes still extant in England date from the early eighteenth century; but in Scotland the records are much older, the minutes of Mother Kilwinning dating from 1642, Aberdeen from 1670. From those minutes, and from other old records, we learn that not only were non-Operatives early taken into membership by Scotch lodges but that they (the non-Operatives) took an active part in lodge affairs. Bro. Murray Lyon, whose History of the Lodge of Edinburgh has so long been a standard work, says that the first authentic record of a non-Operative being made a member of a lodge is of date June 8, 1600, when John Boswell, Laird of Auchinleck, is named among the brethren. Two years prior to that time, however, still another non-Operative must have been on the rolls because we know that in 1598 William Schaw, whom Lyoll believes to have been an honourary member, signed and promulgated two sets of statutes, or codes of laws, one for use by the Craft in general, the other for use by the lodge of Kilwinning. Schaw signed himself as "Master of the Work, Warden of the Masons." In July, 1634, Lord Alexander, Viscount Canada, Sir Anthony Alexander and Sir Alexander Strachan were admitted to the lodge of Edinburgh. As historian of the Scottish Craft par excellence, Lyon's words of comment in this connection are worth quoting:

"It is worthy of remark that with singularly few exceptions, the non-Operatives who were admitted to Masonic fellowship in the lodges of Edinburgh and Kilwininng during the seventeenth century were persons of quality, the most distinguished of whom, as the natural result of its metropolitan position, being made in the former lodge. Their admission to fellowship in an institution composed of Operative Masons associated together for purposes of their Craft would, in all probability, originate in a desire to elevate its position and increase its influence, and once adopted the system would further recommend itself to the Fraternity by the opportunities which it presented for cultivating the friendship and enjoying the society of gentlemen, to whom, in ordinary circumstances, there was little chance of their ever being personally known.

"On the other hand, non-professionals connecting themselves with the lodge by the ties of membership would, we believe, be activated partly by a disposition to reciprocate the feelings which had prompted the bestowal of the fellowship, partly by curiosity to penetrate the arcana of the Craft and partly by the novelty of the situation as members of a secret society and participants in its ceremonies and festivities."

OLD SCOTCH LODGE RECORDS

Hughan has given expression to the surprise felt by most of our scholars at the fact that lodge records should go so much farther back in Scotland than in England; he writes, "Why so many minute books are still preserved in Scotland, dating long before the institution of the Grand Lodge, even some from the seventeenth century, and yet scarcely any are found in England, seems inexplicable." Alnwick Lodge records go back to 1703. It appears that a non-Operative lodge existed at York, to judge by the records, as early as 1705. The extinct Haughfoot Lodge had a non-Operative majority with a ritual and ceremony as early as 1702. These entries show that non-Operative practices were in vogue years before the founding of the first Grand Lodge of Speculative Masonry in London, 1717.

The earliest extant record of a man having been made, a non-Operative Mason on English soil is that of Robert Moray who was "made" at Newcastle, by members of the lodge of Edinburgh with the Scottish army, May 20, 1641. But the most famous of all the earliest non-Operative Masons by far was Elias Ashmole, made a Mason at Warrington Oct. 16, 1646. Ashmole was born at Lichfield in 1617, was educated for the bar, became a captain during the Great Rebellion, was elected a Fellow of the Royal Society, had conferred on him the degree of M.D., was made Windsor Herald, and in addition to all these interests and activities denoted much time to a study of occultism, astrology, botany, history and various other subjects. His third wife was the daughter of his friend, Sir William Dugdale. An industrious collector of curios and objects of antiquarian value, he presented his collection to Oxford University, where it is still known as the Ashmolean Museum. He was author of a History of the Garter. His diary was first published in 1717, and then a second time, as a kind of appendix to Lilly's History of His Life and Times, in 1774. The diary contains two items concerning Freemasonry, as follows, spelling and punctuation as in the original:

(Ashmole MS. 1136)

1646. [folio 19, verso]

Oct. 16th. - 4:30 P. M. I was made a Free Mason at Warrington in Lancashire, with Coll: Henry Mainwaring of Kanincham in Cheshire. The names of those that were there of the Lodge; Mr. Rich Penket Warden, Jr. James Collier, Mr. Rich Sankey, Henry Tattler, John Ellam, Rich: Ellam and Hugh Brewer.

After thirty-six years appears another extract that contains mention of the Mason's Company of London. It is here given in full:

March 1682. [folio 69. verso]

10th. - About 5 P.M. I recd. a Sumons to appe. at a Lodge to be held the next day, at Masons Hall London.

11th. - Accordingly I went, and about Noone were admitted into the Fellowship of Free Masons.

Sr. William Wilson Knight, Capt. Rich: Borthwick, Mr. Will: Woodman, Mr. Wm. Grey, Mr. Samuell Taylour, and Mr. William Wise.

I was the Senior Fellow among them (it being 35 years since I was admitted). There were present besides my selfe the Fellowes after named.

Mr. Tho: Wise Mr of the Masons Company this present yeare. Mr Thomas Shorthose, Mr. Thomas Shadbolt, Waindsford Esqr., Mr. Nich: Young, Mr. John Shorthose, Mr. William Hamon, Mr. John Thompson, and Mr. Will: Stanton.

Wee all dyned at the halfe Moone Taverne in Cheapside, at a Noble Dinner, prepaired at the charge of the New-accepted Masons.

THE MASON'S COMPANY

The Mason's Company doubtlessly referred to in the quotation just above is the subject of an invaluable book by Edward Conder bearing the title Hole Crafte and Fellowship of Masons. This body of Masons was incorporated in 1410 - 1411 and received a grant of arms in the twelfth year of Edward IV 1472-1473) from William Hawkeslowe, Clarenceaux King of Arms. The city records of London show that this body must have been functioning as early as 1356 because rules for its guidance were formed in that year. In 1530 the name was changed to the "Company of Freemasons." Conder thinks there is good reason to believe that this Company began somewhere early in the thirteenth century.

The interesting point here, in the light of our present purpose, is the fact that associated with this Mason's Company was another, and perhaps subsidiary organization, styled "The Accepcon" (Acception). It met in the same hall and was somehow connected, as one may learn from Conder:

"Unfortunately no books connected with this Acception - i.e., the Lodge - have been preserved. We can, therefore, only form our ideas of its working from a few entries scattered through the accounts. From these it is found that members of the Company paid 20s. for coming on the Acception, and strangers 40s. Whether they paid a lodge quarteridge to the Company's funds it is impossible, in the absence of the old Quarteridge Book, to state. One matter, however, is quite certain from the old book of accounts commencing in 1619, that the payments made by newly accepted Masons were paid into the funds of the Company, that some or all of this was spent on a banquet and the attendant expenses, and that any further sum required was paid out of the ordinary funds of the Company, proving that the Company had entire control of the Lodge and its funds."

It looks as if members of the Acception were not Operative Masons; if that was the case it is plain that non-Operative Masons were admitted on some footing as early as 1619, and probably long before that. If this supposition be sound it follows that some kind of non-Operative, or Speculative Masonry, was in existence in the metropolis more than a century before the founding of the first Grand Lodge. Also it would appear that Ashmole was in attendance on the "Acception" at the time referred to in his second entry quoted above. On the strength of this fact some writers, Bro. A.E. Waite for example, have suggested that the seed from which our modern symbolical Masonry had its origin may have been planted there by such men as Ashmole, who were interested in symbolism, ritual, occultism and all such matters.

That something was known of a society of Freemasons during the latter half of the century is proved by reference to such in a few books of the time. Randle Holme (the third of that name), in his Acadamie of Amorie, published in 1688, refers to the Freemasons in this wise:

"I cannot but Honour the Fellowship of Masons because of its Antiquity; and the more, as being a member of that Society, called Free-Masons."

Two years before the appearance of the Holme volume Dr. Robert Plot published the Natural History of Staffordshire, in which he referred to Freemasons in a vein somewhat satirical:

"To these add the Customs relating to the County, whereof they have one, of admitting Men into the Society of Free-Masons, that in the moorelands of this County seems to be of greater request, than anywhere else, though I find the Custom spread more or less all over the Nation; for here I found persons of the most eminent quality, that did not disdain to be of this Fellowship. Nor indeed need they, were it of that Antiquity and honour, that is pretended in a large parchment volume they have amongst them, containing the History and Rules of the craft of masonry.

"Into which Society when they are admitted, they call a meeting (or Lodg as they term it in some places), which must consist at lest of 5 or 6 of the Ancients of the Order, when the candidats present with gloves, and so likewise to their wives, and entertain with a collation according to the Custom of the place: This ended, they proceed to the admission of them, which chiefly consists in the communication of certain secret signes, whereby they are known to one another all over the Nation, by which means they have maintenance whither ever they travel: for if any man appear though altogether known that can shew any of these signes to a Fellow of the Society, whom they otherwise call an accepted mason, he is obliged presently to come to him, from what company or place soever he be in, nay, tho' from the top of a Steeple (what hazard or inconvenience soever he run) to know his pleasure and assist him; viz., if he want work he is bound to find him some; or if he cannot doe that, to give him mony, or otherwise support him till work can be had; which is one of their Articles."

John Aubrey, a friend of Dr. Plot's and also an antiquarian, wrote the Natural History of Wiltshire at about the same time, on one pen copy of which he inscribed a memorandum that reads:

"Memorandum. This day, May the 18th, being Monday, 1691, after Rogation Sunday is a great convention at St. Paul's Church of the Fraternity of adopted masons, where Sir Christopher Wren is to be adopted a brother, and Sir Henry Goodric of the Tower, and divers others. There have been kings that have been of this sodality."

WAS WREN A MASON?

This reference to Wren raises a question about which there has been a long continued debate. Was the famous architect, the builder of St. Paul's, and of London after the great fire, a Mason? Of course, he was an architect and therefore a member of the Craft in a general sense, but was he a member of a lodge? Gould devotes fifty-four of his most heavily shotted pages to prove that he was not, and that any statement to that effect is fable pure and simple. Bro. F. De P. Castells wrote a trenchant criticism of these pages in a splendid essay published in Transactions of the Authors Lodge, Vol.

II, page 302. "We all admire Gould's erudition," he remarks; "his History is a monumental work. But in this matter he has shown himself more learned than wise, for he has placed himself in a false light, in which we see him as a carping critic, cavilling, parrying with facts, and casting doubt upon everything suggesting the thought of Wren being a Mason." Some will believe, perhaps, that Bro. Castells has a little overstated the matter, but that is neither here nor there; he rests his own case on four pieces of evidence; first, the Constitutions of 1738; secondly, an excerpt from the Postboy, a London paper which, in its announcement of Wren's death, refers to him as "that worthy Freemason"; thirdly, the Aubrey notation quoted above, and fourthly, Preston's statement to the effect that "Wren presided over the old Lodge of St. Pauls during the building of the cathedral." But what would appear to be the clincher in Bro. Castell's argument is given in his postscript, in which there is so much matter of interest that it may well be quoted in its entirety:

"What precedes was delivered as a Lecture. Since then, however, having seen the records of the Lodge of Antiquity which Bro. Rylands has brought to light, I feel that the question is absolutely settled. The Lodge had once records that went back to 1663. But when an Inventory was made in 1778, everything anterior to 1721 had disappeared. This is referred to in a Memorandum as 'the outrage,' because it was a case of misappropriation. Still, the few records now extant are ample to satisfy any one. Thus, the Minutes of a Meeting held on June 3, 1723, give the substance of what the Brethren had decided: 'The set of Mahogany Candlesticks presented to this Lodge by its worthy old Master, Sir Christopher Wren, ordered to be carefully deposited in a wooden case lin'd with cloth to be Immediately purchased for the purpose.' The reason for this was that as 'the worthy old Master' of the Lodge had died, they were anxious to preserve the candlesticks as precious mementos of his connection with the Lodge. There is also a Memorandum about a 'General Assembly of a greate Number of Free Masons Held on the 24th of June, 1721,' which is remarkable for including among those present 'Christopher Wren, Esq.,' the only son of the architect, whose name reappears in a similar way eight years later. Obviously the son was one of those who helped to bring the premier Grand Lodge into existence; thus we can understand that the father should have appointed him as his deputy when the Fraternity celebrated the Capestone in 1710. And yet Gould, when he wrote his History, did not know that anyone had ever claimed the son as a member of our Order! The question has been raised whether the original Lodge of Antiquity was one of Speculative Freemasons. The three Candlesticks afford good ground for presumption, but let the Members of the Lodge speak for themselves. In the Minutes of a Meeting on November 3, 1722, we read: 'The Master reported the proceedings of the Grand Lodge and Bro. Anderson's appointment to revise the old Constitutions. It

was the Opinion of the Lodge that the Master and his Wardens do attend every Committee during the revisal of the Constitutions that no variation may be made in the Antient Establishment.' This zeal to maintain the old order enables us to affirm positively that the Grand Lodge of 1717 did not create Freemasonry, but simply re-organized the Fraternity."

From these quotations and from the considerations of early Operative practices adverted to in the opening paragraphs of this paper it is evident that the element of non-Operative membership and principles was in the Craft from early times; and that a conservative interpretation of Masonic history would suggest that this element came in time, and that owing to changes without and within the Craft, to over-balance the Operative influence, resulting at last in a complete re-organization of the Fraternity. But according to a more radical view, which also needs to be considered, this non-Operative element could not, of itself and without extraneous assistance, have ever proved powerful enough to work the many changes that took place in the "revival" of 1717. Other influence must have been at work, as this view holds, and that from outside the Craft, to cause such revolutionary changes as undoubtedly took place. Some of the arguments put forward by those holding this position deserve consideration.

Very little is really known about the formation of the first Grand Lodge, but it appears certain that much friction was engendered among the "old members" and the independent old lodges by the radical changes that were made by the first Grand Lodge. This fact might mean that innovations in ritual and regulations were made and that this aroused the enmity of the "old brethren" who dreaded innovations; if so, it would show that new material was introduced from the outside, else there would not otherwise have been any dissatisfaction with the new order of things.

THE TEMPLE SYMBOLISM

It might be possible to offer the elaborate system of symbolism built up about King Solomon's Temple as a case in point just here. The oldest Masonic MS. does not trace Masonry back to King Solomon but far beyond him to Nimrod and to Euclid. In the

Dowland MS., dated at about 1550, Hiram Abif is mentioned, but merely as one name among many. In 1611 the King James version of the Bible made its appearance in England and aroused an almost universal interest, particularly in the Old Testament accounts of Solomon and his Temple. Late in the same century and early in the following, this interest was so general that many models of the Temple were constructed and exhibited in populous centers, and handbooks describing them received general circulation, a thing that must have been peculiarly interesting to the old Masons, who had probably long cherished traditions concerning that historic edifice. When Anderson prepared the first edition of his Constitutions he incorporated in a foot-note a learned explanation of the name "Hiram Abif," a thing he would not have done had not his readers been already interested. The inference from these facts, thus briefly sketched, is that there had long existed in the Craft a germ of interest in Solomon's Temple; that this germ found itself in an environment favourable for development when interest in the matter became popular; and that this development found a place in the Ritual early in the eighteenth century in a form now thrice familiar. If this reading of the matter is well founded it follows that the Temple symbolism is a case of development inside the Craft due to external conditions.

Those holding the view that the "revival" in 1717 was due largely to influence from outside sources point to Kabbalism, Knight Templarism, Rosicrucianism, Hermetism, etc., a consideration of all of which would require too much space; but even so, one other "outside" influence may be referred to now, for it has not received as much attention as it appears to deserve. I refer to the English club, which was so potent a social influence in the English life of the eighteenth century. Almost every man, rich or poor, belonged to one; there were drinking clubs, musical clubs, literary clubs, fat men's clubs, Odd Fellows' clubs, Chinese clubs, clubs for men with large noses, and for small, and every other imaginable form of organization for purposes of sociability. In a day when daily newspapers were nonexistent and books were scarce, these clubs were centers of gossip and general information as well as societies for the propagation of various "causes," all of which is embalmed forever in the essays of Addison, Steele, Goldsmith and the other immortals of the time. Did the early lodges of Speculative Masons come into existence in response to this need for clubs? The question needs a more thorough ventilation than it has yet received, because there is something to be said for it. Gould, it will be recalled, attributed Desaguliers' membership in the Craft to his desire for club life, and Bro. Arthur Heiron has shown how powerful was the club influence in eighteenth century Freemasonry in his excellent book Ancient Freemasonry and the Old Dundee Lodge. For my own part I do not believe in the "club theory" of the origin of Speculative Masonry, but the matter is offered here as an example of those theories which look toward outside

influences as explaining the transformation of Operative Freemasonry into Speculative, and as a suggestion to students that they investigate a fascinating field.

By way of conclusion it may be said that until more is known concerning the Transition Period it will be necessary for every Masonic reader to feel his way through the dark as well as he can, keeping his judgment on many matters in suspense, for as yet little is really known, and that is often enough conflicting; nevertheless and notwithstanding it would appear to some of us that what we do know shows an unbroken continuity between the old Operative Masonic lodges and the Institution which replaced them in 1717, and that in a large way the practices and principles of the medieval Masons were continued into Speculative Freemasonry; we still have Apprentices, Fellows and Masters; we still meet in lodges as of old, under the government of Masters and Wardens; we observe close secrecy, and make use of ceremonies of initiation divided into grades or degrees; holding it together, like a solid framework, is the emblematic and symbolical use of builders' tools and practices, and at the center of it all stands the most famous building in history and the most famous builder under such circumstances of drama and mystery as helps every Freemason the better to understand himself, and the world, and God, and the secrets of the life that is life indeed.

SUPPLEMENTARY REFERENCES

MACKEY'S ENCYCLOPEDIA (Revised Edition)

Accepted, 10; Anderson, 57; Antiquity of Freemasonry, 66; Apprentice, Entered, 70; Ashmole, 81; Constitutions, 175; Cromwell, 186; Degrees, 203; Desaguliers, 207; Dunckerley, 223; Edwin, 230; Fellow Craft, 261; Free and Accepted, 281; Freemason, 282; Freemasonry, Early British, 283; Geometry, 295; Gilds, 296; Hermetic Art, 323; Innovations, 353; Kabbala, 375; Kilwinning, 381; Legend, 433; Lodge, 449; Mason, 471; Master Mason 474; Operative Art, 532; Points of Fellowship, 572; Progressive Masonry, 591; Scotland, 671; Speculative Masonry, 704; Stone-Masons, 718; Symbolic Degrees, 752; Wren, 859; York 866.

BOOKS CONSULTED

Ars Quatuor Coronatorum, Author's Lodge Transactions, I, II, III. Constitutions of the Freemasons, Anderson. A Short Masonic History, Armitage. Natural History of Wiltshire, Aubrey. Grand Lodge of England, Calvert. Mackey's Revised History of Freemasonry, Clegg. Hole Craft and Fellowship of Masons, Conder. Evolution of Freemasonry, Darrah. Ahiman Rezon, Dermott. Club Makers and Club Members, Escott. History of Masonry, Findel. Concise History of Freemasonry, Gould. History of Freemasonry, Gould. Ancient Freemasonry and the Old Dundee Lodge, Heiron. Acadamie Armory, Holme. Masonic Sketches and Reprints, Hughan. Spirit of Masonry, Hutchinson. Medieval Architecture, Kingsley. History of the Lodge of Edinburgh, Lyon. Guild Masonry in the Making, Merz. History of Lodge Aberdeen, Miller. The Builders, Newton. Essay on the Usages and Customs of Symbolical Masonry in the 18th Century, Oliver. Preston's Masonry, Oliver. Tradition, Origin and Early History of Freemasonry, Pierson. Natural History of Staffordshire, Plot. Illustrations of Masonry, Preston. Freemasonry Before Existence of Grand Lodges, Vibert. Story of the Craft, Vibert. New Encyclopedia of Freemasonry, Waite. Freemasonry and the Ancient Gods, Ward.

TRADE GILDS IN THE EAST

Here is a note that may possibly add to the value of the Study Club article on Gilds, THE BUILDER, November 1923.

"The workmen are united in gilds, which have existed since the Persian dominion, and are still regulated by Persian laws. These gilds, however, are not so exclusive as those in Georgia. The admission to the rank of Master is accompanied with the same kind of ceremonies. On occasion of certain solemnities and public processions, each trade is called on to act in its corporate capacity. Each has likewise to bear its share of the public burdens; thus, for instance, the Gild of Shoemakers has to provide the beds for the public hospital, the Gild of Tailors the seats, and so forth. The Armenian and Tartar artisans constitute separate gilds; A Tartar shoemaker told me that his trade was presided over by any old Master, who was elected, exercised jurisdiction,

discharged the journeymen, and initiated them into the rank of Mastership, an honour which they received kneeling."

The above is from a work entitled Transcaucasis, by Baron von Haxthausen, published in 1854. The author had special opportunities for studying the conditions of the region about Tiflis, inhabited by Armenians, Georgians, Persians, Tartars, etc. The theory, which is held by many, that the origin of Masonry was connected with trade gilds, gives some importance to the paragraph. There is evidence here that trade gilds are not exclusively European; they are found in the East, and pretty far East too, probably derived from Persia, for they date from the time when Persia ruled, and these gilds are governed by "Persian laws." These bodies are presided over by a head or "Master," and initiatory ceremonies are known and practised.

N.W.J. Haydon, Canada.

----o----

I thank God that I belong to this great fraternity and can take upon myself the proud title of Master Mason. - Warren G. Harding.

"Every honest occupation to which a man sets his hand would raise him into a philosopher, if he mastered all the knowledge that belonged to his craft." – James Anthony Froude.

----o----

EDITORIAL

Anti - Masonry Within the Craft

A BROTHER has written to remind us that the Masonic Fraternity is rapidly approaching the centenary of the Anti-Masonic Crusade, and to suggest that the first quarter of the present century might be brought to a glorious conclusion in a crusade by Masonry against its own enemies, and thus make the twentieth century redress the wrong done by the nineteenth. The suggestion made by this lover of poetic justice is somewhat belated; the Fraternity, like the country, is already full of crusades; they roar past us to left and right like the charge of the Light Brigade, and the spectacle, if we may parody the famous words about that charge, is war, but it is not splendid. At any rate, it is not splendid in the eyes of the governors and rulers of our Craft, who, in volume after volume of Grand Lodge Proceedings, are laboring to warn their brethren against the menace to Masonry in the growing carnival of propaganda, north, south, east and west, wherein brethren are trying their best to harness up the influence of Masonry to some movement that properly has nothing to do with it, or else are trying to lead Masonry itself into activities for which it never was intended.

The worst part of it is that some of the best Masons in the country, believing that Masonry has a war on its hands, are falling a victim to the horrible fallacy that therefore all things are fair. You must fight the devil with fire, they say; it is a question of main strength and awkwardness, so one must not be too squeamish about methods; let us catch our foes by hook or crook, then knock their heads in by anything we can grab!

If it were in order to start cracking heads these very brethren are the ones to deserve it. For all their zeal they are enemies of the Craft. Like Samson they pull down the temple upon their own heads in their efforts to destroy their foes. The work of Masonry cannot be carried forward by un - Masonic methods. The habit of catching at every rumor that puts a foe in a bad light, of giving currency to unexamined gossip, of spreading baseless tales, is singularly unbecoming among men solemnly sworn to seek and to uphold the truth above all things. The mean trick of backbiting at brethren who hold different opinions about Masonic policies is not in accord with the vows of Masonic brotherhood. The propaganda that fans into flame the passions of race hatred

is the absolute denial of the principles of a Craft that has written into its constitution the means "whereby Masonry becomes the center of union and the means of conciliating true friendship among persons that must have remained at perpetual distance." The men who seek once again to exaggerate the odious lusts of religious prejudice have forgotten that it is the very genius of Freemasonry to uphold "that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty, by whatever denominations or persuasions they may be distinguished." Those who may countenance mobs, lynchings, riotings and tar and feathers should remember that "a Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies." Freemasonry can never compound with the spirits of passion, prejudice, race hatred, or religious intolerance, and it is reassuring to find so many Grand Masters determined to see to it that individuals are made to understand this fact.

The great majority of brethren who are persuaded to support any such activities act not out of a deliberate indifference to the principles of the Craft, but are misled, or else do not sufficiently understand Masonry; therefore the remedy always is, aside from the obvious duty of our officials to see that our laws are enforced, a larger measure of Masonic education, not in Masonic history or philosophy, but in the practice of the Masonic life. The Masonic ideal is one of the noblest in the world, and one of the truest; it is rooted in the everlasting realities. Wherever it is made to live in a man's soul it will of its own charm and strength keep him safe from disfiguring lusts and dividing passions. It possesses the expulsive power of all ideals to drive out those things which are its opposite. The one crusade for putting to rout all anti - Masonry is the combined effort of us everyone to make Masonry first of all prevail within our own hearts.

* * *

UNDERGROUND HISTORY

A little while ago the PHILADELPHIA NORTH AMERICAN published an extensive editorial to commend the work of the fraternal secret societies of the United States. It is not anything unusual in the editorial itself that attracts attention, but the fact of the publication of any editorial at all on such a theme. Usually the daily press passes over any such discussions, except to record local lodge happenings, and in its general survey of social and political conditions ignores the influence of lodges altogether. The reasons are obvious. Everyone of these organizations stands for some cause sometimes very much feared or hated by other sections of the population, therefore as a matter of policy the dailies find any discussion of their aims, activities or influence a dangerous experiment, more so in that the members of some orders are so irritable whenever themselves or their enemies are discussed that a newspaper invites their censure if it finds fault with them and praises anything in the opposing camp.

While such reasons may possibly excuse the privately owned dailies from discussion of the work of fraternities, it is difficult to understand why writers of histories, who have no axe to grind or jealousies to fear, should so seldomly pay attention to the work and influence of secret societies. But such is the case. The historians of Rome, the Gibbons', the Mommsen's, the Fererro's and the like, almost never refer to the Roman collegia or to the mystery cults, which is as if a future historian of the United States would overlook our churches and public schools. Similarly, historians of the Middle Ages calmly pass by the swarms of secret societies which flourished everywhere, honeycombing society beneath the surface like the catacombs; the Manicheans, Gnostics, Patari, Cathari, Albigensians, Troubadours, Culdees, Druids and all the other more or less secret brotherhoods do not figure in the standard works on the period which ignore everything that didn't occur in plain view or was left out of public documents. Even the gild system, which was a kind of government within the government, is frequently dropped into a foot - note or left out altogether in order to make space for the royal families, their amours and their wars. And as for the profane historians of architecture, they become so engrossed with the buildings that they quite forget to say anything about the builders. Historians of America have the same blind spot in their eyes; they devote pages to the details of a battle and nothing to the work of the scores of orders, most of them patriotic, which worked like a ferment in our early national life. By the same token we can expect that in the future, historians of the World War will be guilty of the same oversight; they will tell their readers nothing about the activities of American fraternities in lending aid and support to the government, nor will they explain why a few fraternities, our own among them, had so much influence at Washington in 1918. Nothing is more certain

than that much history, some of it of the first consequence, has gone on underground, unrecorded in state papers or formal chronicles, and unreported in the public news.

* * *

THE BOK PEACE PLAN

In an editorial published in THE BUILDER, December, 1923, page 377, members of the National Masonic Research Society were requested to express their opinion of the plan that might be adopted by The American Peace Award, for which Edward Bok offered prizes aggregating $100,000. A resume of the peace plan selected by the judges is summarized herewith, and a ballot form is added to be used by those who care to vote on the plan one way or another. This ballot may be clipped or copied and mailed direct to The American Peace Award.

THE PLAN IN BRIEF

Proposes

I. That the United States shall immediately enter the Permanent Court of International Justice, under the conditions stated by Secretary Hughes and President Harding in February, 1923

II. That without becoming a member of the League of Nations as at present constituted, the United States shall offer to extend its present co - operation with the League and participate in the work of the League as a body of mutual counsel under conditions which

1. Substitute moral force and public opinion for the military and economic force originally implied in Articles X and XVI.

2. Safeguard the Monroe Doctrine.

3. Accept the feet that the United States will assume no obligations under the Treaty of Versailles except by Act of Congress.

4. Propose that membership in the League should be opened to all nations.

5. Provide for the continuing development of international law.

THE BUILDER

1950 Railway Exchange, St. Louis, Mo.

Do you approve the winning plan in substance?

(Put an X inside the proper box)

__ Yes

__ No

Please print

Name _____

Address _____

City _____ State _____

Are you a voter ? _____

Mail promptly to

THE AMERICAN PEACE AWARD

342 Madison Avenue, New York City

If you wish to express a fuller opinion also

please write to The American Peace Award

----o----

TRY A LECTURE BEE

One of the fine old customs of the Order that has gone by the board but deserves to be revived is the "working of the lectures". Nowadays when we have no candidate we have no work, but the time was in our land when the working of the lectures was of more interest and importance than the initiating of candidates. This rehearsal of the lectures usually took place as the lodge was seated round a table. The Master put the questions; each brother in turn arose and gave the answer - if he could.

Are you the Master of a lodge ? Why not set aside a night every month or every two months for this practice ? It should be a certain method for increasing the interest of the brethren, and for giving them all an opportunity to take some part. What a fine way for "brushing up" on the lectures! After a few evenings spent as just described a lodge could make use of some such method as employed in the old "spelling bees"; divide up to see which side might be able to answer the most questions correctly. The Master or some other brother could put the questions.

We talk much about innovations in the work, and dread the danger of such things, usually on the assumption that an innovation is something added to the work as already practiced; but isn't it just as much an "innovation" to leave something out ? In ignoring the "working of the lectures" we have been guilty of a real innovation.

A.L. KRESS

----o----

THE LIBRARY

Moonlight vs. Moonshine

MOONLIGHT SCHOOLS, by Mrs. Cora Wilson Stewart published by E. P. Dutton & Co.; may be purchased through National Masonic Research Society. Blue Cloth, 194 pages, illustrated. Price, $2.00.

IT is not often that Ye Booke Reviewer finds it possible with a clear conscience to give a volume such an unqualified hearty fervent send - off as this volume now in hand A man who can read it without laughter and tears is made of cast - iron, boiler - plate or some other of the base metals, and bad cess to him if such there be, which there probably isn't! It is a true tale made up of actual experiences in one of the most moving and dramatic movements since the signing of the Declaration of Independence. And the best part of it is that its author was herself the guide, philosopher and friend of the whole enterprise.

Mrs. Cora Wilson Stewart was Superintendent of Schools of Rowan County, Ky., in 1911. One day an incident occurred in her office, which she describes after this wise:

"A few days later a middle - aged man came into the office, a man stalwart, intelligent and prepossessing in appearance. While he waited for me to dispatch the business in hand, I handed him two books. He turned the leaves hurriedly, like a child handling its first books, turned them over and looked at the backs and laid them down with a sigh. Knowing the scarcity of interesting books in this locality, I proffered him the loan of them. He shook his head.

"'I can't read or write,' he said. Then the tears came into the eyes of that stalwart man and he added in a tone of longing, 'I would give twenty years of my life if I could.'" (Pages 11 - 12)

After two other such incidents occurred it came to her mind, "Why not open our schools at night for these illiterate adults?" But roads were bad, often impassable, and the country was full of feuds, so that being abroad on a dark night was perilous business. Then it was she had the happy inspiration, "Why not open schools on moonlight nights?" That solved the problem. On Labor Day, 1911, all the teachers in

the county made a house - to - house canvass with a pressing invitation to every grown man and woman to enroll.

"On Sept. 5, the brightest moonlight night, it seemed to me, that the world had ever known, the moonlight schools opened for their first session. We had estimated the number that would attend, and an average of three to each school, one hundred and fifty in the entire county, was the maximum set.

"We waited with anxious hearts. The teachers had volunteered, the schools had been opened, the people had been invited but would they come? They had all the excuses that any toilworn people ever had. They had rugged roads to travel, streams without bridges to cross, high hills to climb, children to lead and babes to carry, weariness from the hard day's toil; but they were not seeking excuses, they were seeking knowledge, and so they came. They came singly or hurrying in groups, they came walking for miles, they came carrying babes in arms, they came bent with age and leaning on canes, they came twelve hundred strong!" (Pages 15 - 16)

"Many of them learned to write their names the first evening and such rejoicing as there was over this event! One old man on the shady side of fifty shouted for joy when he learned to write his name. 'Glory to God!' he shouted, 'I'll never have to make my mark any more!"

"Some were so intoxicated with joy that they wrote their names in frenzied delight on trees, fences, barns, barrel staves and every available scrap of paper; and those who possessed even meager savings, drew the money out of its hiding place and deposited it in the bank, wrote their cheeks and signed their names with pride. Soon letters began to go from hands that had never written before to loved ones in other countries and in far distant states, and usually the first letter of each student came to the County School Superintendent. In a movement full of romance and heroism, there is no incident more romantic or more delightful to record than the fact that the first three letters that ever came out of the moonlight schools came in this order: the first, from a mother who had children absent in the West; the second, from the man who 'would give twenty years of his life if he could read and write', and the third from the boy

who would forget his ballads 'before anybody come along to set 'em down.' This answered the anxious question in our hearts as to whether the moonlight schools had met the need of those who had made the appeal." (Pages 19 - 20)

Before the second year was opened a teachers' institute was held for the purpose of developing team play among the teachers inspired to try their hand in Moonlight Schools as a result of the first experiment conducted by Mrs. Stewart. The kind of stuff in those women is revealed by one report.

"'I went to the school - house the first evening,' she said, 'and nobody came. I went the second and there was nobody there. I went the third, fourth and fifth and still no pupils. I said "I'm going to be like Bruce and the Spider, I'm: going to try seven times," and on the seventh night when I got to the schoolhouse I was greeted by three pupils. Before the term closed I had enrolled sixty - five in my moonlight school and taught twenty - three illiterates to read and write.'" (Page 34)

As a means to inspire the grown - up students with a zeal for further progress the custom was adopted of giving prizes, on which occasion everybody gathered at the log school for a gala time.

LEMONADE AND BIBLES

“The newly learned gave an exhibition of their recently acquired knowledge. They read and wrote, quoted history and ciphered proudly in the presence of their world. They did it with more pride than ever high school, college or university graduates displayed on their commencement day.

"They were next presented with Bibles, and as they came up one by one, some young and stalwart, some bent and gray, to receive their Bibles with gracious words of thanks, it was an impressive scene - and when the Jezebel of the community came

forward and accepted her Bible and pledged herself to lead a new life forevermore, there was hardly a dry eye in the house.

"Lemonade was a thing rarely seen in those parts, a treat indeed, so it was served as the final reward, not from a punch bowl, as it is served in most places, but from the most available thing to be found on Tabor Hill - a lard can. As they passed in line around the receptacle to be served, an old man rose in the back part of the house and said in a loud voice, 'Things certainly have changed in this district. It used to be that you couldn't hold meeting or Sunday - school in the house without the boys shooting through the windows. It used to be moonshine and bullets, but now it's lemonade and Bibles.'" (Pages 52 - 53)

The noble women responsible for this war on ignorance next turned their attention to the whole state. "We even enlisted the politicians and put them to some use." After a time Governor James B. McCreary (may his tribe increase) issued a proclamation giving the new movement his own high sanction and calling on all citizens to lend their support.

Text books suitable for moonlight school purposes were difficult to find, therefore a little newspaper was at first devised; this was followed by a reader, with such lessons as carried a punch. Witness the following:

"In Clay County, another of the mountain counties, a large crowd of men and women gathered for a contest. Among them was a tall, lank, under - nourished man, who rose and with a look at his wife that carried indictment read this lesson with peculiar emphasis:

'God made man.

Woman makes bread.

It takes the bread

That woman makes

To sustain the man

That God made.

But the bread

That some women make

Would not sustain any man

That God ever made."' (Page 76)

Along came the great war in 1917. Thirty thousand young Kentuckians filled registration cards who were unable to sign their own names. How teach them to read and write ? War is more dangerous to an illiterate than - to others because he cannot even read orders or take advantage of any other form of general intelligence. The story of how this situation was met is as thrilling as a chapter from Thuycidides, and it is a matter of regret that it cannot be reproduced here.

The moonlight school movement spread from state to state like the contagion of a new religion, until at last the National Education Association established an Illiteracy Commission, of which Mrs. Stewart was appropriately made chairman.

ILLITERACY IS A SHAME AND A CRIME

"In all the decades," she writes, "prior to the one ushered in by 1910, there was not a state, county, city or school district which had as its purpose the absolute removal of illiteracy. When the startling announcement was made by the census-takers at the beginning of the new decade that five and a half million men and women in the Nation had confessed that they could not read or write, there was nowhere an expression of shame or pity or even of surprise. It was accepted as a thing inevitable - the waste product of an inefficient school system. Even the press, usually alert and

looking for unusual conditions to exploit, found nothing worth featuring in these tragic figures." (Page 145)

Among the governors, Henry J. Allen, of Kansas, became one of the most enthusiastic. On page 156 of Moonlight Schools he is quoted thus:

"Two men met on a mountain pathway, and began to talk about how soon their county would be 'Cleared up.' They were not referring to weeds or underbrush or timber, to insects, reptiles or malarial fever. They were referring to elimination of illiteracy. Nothing just like it has found expression in any educational system, in any age; the sureness of faith of those who teach, the simplicity of their efforts, the general response. I have seen three generations studying the same books in one moonlight school. 'There are 2,442 illiterates in the county,' said a man to me in one of the counties in the Cumberland Mountains. 'It will take two years to wipe out illiteracy.' Think of the calm faith of it! I believe that the story of the moonlight schools is the most exalted and sacrificial that has been told in the educational effort of America." (Page 156)

Illiteracy is not merely an inability to read and write; it is an inability to live happily, and that because, in our modern world, we depend so much on print for the management of our lives.

"Life itself is more or less dependent upon the ability to read and write. In no place is disease so prevalent or life so menaced as in illiterate sections. During the influenza epidemic of 1918, doctors and nurses found themselves helpless in communities where illiteracy prevailed. The death - rate is high where illiteracy exists and infant mortality mounts to the topmost round. Here the precautions of sanitation are little known and practised, and innocent children pay the penalty with their lives. 'You say you have six children,' said an illiterate mother to an educated one, 'that nothing. I've buried twelve.'" (Page 169)

From the very beginning of it the inspiration behind this whole movement, now of national importance, has been Mrs. Stewart herself, a woman of great soul, clear intelligence, in whom the divine fire burns with a singular selfishness. If ever a woman deserved a monument she does.

* * *

A GEORGIA MANUAL OF LECTURES

MANUAL OF MASONIC LECTURES, by D. R. Brock. Bremen, Ga. Paper, 60 pages, thirty-five cents postpaid; per dozen, $3.60; per hundred, $2.00. May be ordered from author.

THE aim of the author was to put into cheap and handy form such lectures as are usually given in the monitorial portions of the work, along with appropriate poems, and other materials of a like character. Besides the pages of his own composition he selected out of the best lectures employed in his Grand Jurisdiction such as in his judgment were the best. It is therefore more or less representative of the monitorial work in Georgia. The author has prepared editions in other states by amending items here and there to suit local needs.

* * *

BEN FRANKLIN IN FICTION

IN THE DAYS OF POOR RICHARD, by Irving Bacheller Published by Bobbs - Merill, Indianapolis. Cloth; 414 pages; price $2.00.

Four three greatest Americans - Franklin, Washington, Lincoln - two are prominent in this book, and both of them were active Masons. The heart of Mr. Bacheller's tale is the Revolutionary period itself and it suffers, therefore, as a novel, by having its characters pushed away from the center, but they are living beings for all that, and a reader can rely on the truthfulness of the setting. Many famous personages move in and out as the story progresses from one excitement to another, of which Franklin is chief, then Washington, Howe, Benedict Arnold, Putnam, Hancock, Hamilton, Jefferson and a large choir besides of fighting men whose names, emblazoned so large across the red first page of our history as a nation, have come to be almost legendary, like the great names "in the tale of Troy divine." Mr. Bacheller is always aware of the moment and spaciousness of the period and never forgets, or permits his readers to forget, that they were heroes. Franklin himself was as heroic as any of them, and not at all the shopkeeper preaching a village morality as he is often depicted. Brethren who never grow weary of reading or hearing of Bro. Benjamin Franklin may safely add this historical novel to their Frankliniana.

----o----

The issue of THE BUILDER for October last is completely used up; will such brethren as have no further use for their copies send them to headquarters They can be put to good use.

----o----

THE QUESTION BOX and CORRESPONDENCE

BOOKS ABOUT PUBLIC SCHOOLS

Could you find room for a list of good books about the public school? I think that many Masons would find it of value.

S.L.G., Iowa.

It is difficult to select a representative list out of the hundreds of titles available; the following are chosen as being typical of all the various types of educational theory along with a few written from an antagonistic point of view. One of the most useful of all volumes to a Mason is a paper - bound book of 96 pages published for free distribution by the North Dakota Society for the Advancement of Education, by the Scottish Rite Bodies of that state under the authority of the Supreme Council, Southern Jurisdiction, it is entitled The School Bell. A number of copies have been sent to THE BUILDER to be given to such brethren as wish to use them. Anal your name and address if you need one. The other titles given herewith will be found, most of them, in any average public library. The Schools of Medieval England, A. F. Leach. History of Education, E.P. Cubberley. Readings in the History of Education, E. P. Cubberley. Secularization of American Education, S.W. Brown. Development of the Free Schools in the United States, A. R. Mead. Religious Freedom in American Education, published by the American Unitarian Association. Separation of the Church From the Public School, W.T. Harris in Proceedings of the National Educational Association, 1903 p. 351. Sectarianism in National Education, H.W. Crosskey. Bible and the Public Schools, W. H. Smythe. Progress of Education in the Century, Hughes and Klumm. Education and Social Movements, A. E. Dobbs. Cyclopaedia of Education edited by Paul Monroe. Text Book of the History of Education Paul Monroe. Our Colonial Curriculum, 1607 - 1776, Colyer, Meiweather. Catholic School System in the United States, Its Principles, Origin and Establishment, J. A. Burns. Growth and Development of the Catholic School System, J. A. Burns. Religious Education and Democracy, B. S. Winchester. A Social Theory of Religious Education, George A. Coe. Abelard, and the Origin and Early History of Universities, Gabriel Compayre.

* * *

FIFTY - FOUR YEARS AN ACTIVE MASON

I am sending you today a January 1923 number of THE BUILDER. I spent last winter in southern California and instructed my folks not to forward to me papers or magazines coming to my address here but to hold them for my return. I do not need two copies of this number and return one thinking that you may have a call for it in the future.

Three years ago when I wished to have a volume of THE BUILDER bound by a bindery here I could not get a number that I had loaned to a brother and you could not furnish it, because your supply was exhausted. Thinking that this might happen again to some brother, I return this. I have eight bound volumes of THE BUILDER, less one number in one volume, and prize them highly. I am now in my eightieth year and may not be here to enjoy them much longer but I will leave what I have to my only son living in Chicago, Ill., who is a 32d man. Have been a member 54 years in Jay Lodge, No. 87, Portland. Ind.. where I was made a Mason.

Levi L. Gilpin, Indiana.

The above letter is here printed not as offering new information on things Masonic but as an expression of the beauty of the Masonic spirit, which when it abides in a man's heart bears fruit in thoughtfulness, appreciation, and courtesy. Bro. Gilpin was one of the Masonic grandsires who came into this Society in its beginning.

* * *

TWO HUNDRED SIXTY - SIX TIMES A TREASURER

One of the finest records of sustained heartfelt loyalty to Freemasonry is that of Brother John T. W. Ham, the venerable treasurer of his lodge in Dover, New Hampshire, where he was born July 1, 1838. He was prevailed upon by Brother Isaac P. Collins, Olean, New York, to tell his own Masonic history, which he does after this manner:

"In 1863 I was made a Mason and the night I took my third degree I was elected treasurer, and am still holding that office. Later I was made a chapter and council member and was elected treasurer in each body; and yet still later was made a member of the commandery, and also its treasurer. I still hold that office in all bodies. In 1902 I was elected and received the 33d of which I am very proud. If I am not mistaken in my count I have been elected treasurer 266 different times."

John T. W. Ham.

The 33d is also proud of Brother Ham, and should be. A brother who remains at his post for sixty consecutive years in one town deserves that and all the other honors of the Craft. If all the high honors went to the brethren who actually do the work of Freemasonry there might be fewer to receive them, but there would be a great deal more work.

* * *

FREEMASONRY'S GREATEST DANGER

In the Ye Editor's Corner of the October BUILDER this appears: "A brother has submitted this question: 'What is the greatest danger now facing Freemasonry? What would be your reply ? '"

The question as stated leaves the reader in some doubt as to

"Whether the beast that made the track

Was going out or coming back."

But presuming he means what danger does Freemasonry face, I would say, None!

But there are those calling themselves Masons who, in the opinion of some more Masonically diligent, fact the twin dangers of apathy and ignorance. The place, we have been told, to seek for anything lost is at or near the point where the loss occurred. A certain symbolic loss occurred in the hall where the inquiring brother was raised. Let him persistently frequent that spot and his efforts to recover that which was lost will not go unrewarded, and apathy and ignorance being vanquished, we may safely hang

"The sword in the hall

The spear on the wall"

and devote the eight hours apportioned to the service of God and man in seeing that our light (life) so shines that all men seeing our good works will be pleased to give to the great fraternity that commendation it so richly merits.

J. H. Jones, Iowa.

* * *

FREEMASONRY AS DEFINED BY THE G. L. OF ILLINOIS

Attached to each petition used in the Grand Jurisdiction of Illinois is a statement concerning the nature and purposes of Freemasonry so adequate in its scope and so well phrased that permission was secured from Bro. Owen Scott, Grand Secretary, to reprint it here:

To the Subscriber of the Attached Petition for the Degrees in Freemasonry

As the exact nature of the institution of Freemasonry is unknown to you, it is deemed advisable that before signing the attached petition you should be informed on certain features and phases of that institution which may effect your decision to apply for membership therein.

Freemasonry has in all ages required that men should come to its door entirely of their own free will, not as the result of importunity nor from feelings of curiosity, but from a favorable opinion of the institution, a desire for knowledge, and a sincere wish to be serviceable to their fellow creatures.

Masonry is a system of morality based on the belief in the existence of God, the immortality of the soul, and the brotherhood of men; therefore no atheist can be made a Mason. It strives to teach a man the duty he owes to God, to his country to his family, to his neighbor, and to himself. It inculcates the practice of every virtue and makes an extensive use of symbolism in its teachings. It interferes with neither religion nor polities, but strives only after light and truth, endeavoring always to bring out the highest and noblest qualities of men.

It should be clearly borne in mind that Freemasonry is not to be entered in the hope of personal gain or advancement. Admission must not be sought from mercenary or unworthy motives. Anyone so actuated will be bitterly disappointed. The aim of the

true Freemason is to cultivate a brotherly feeling among men, and to help the distressed and Deleted extent of his ability.

It cannot be too strongly emphasized that Freemasonry is not a benefit society, although the practice of charity is a fundamental virtue taught in Freemasonry. We do not pay so much a year to entitle us to draw sick pay, or other benefits, or to make provision for those we leave behind. There are other excellent societies founded for this purpose.

Loyalty to one's country is an essential qualification in Freemasonry, and those only are acceptable who cheerfully conform to every lawful authority. Disloyalty in any form is abhorrent to the teachings of Freemasonry and is regarded as a serious Masonic offense. Freemasonry is not contrary to the beliefs of any man of upright heart and mind and has in it nothing inconsistent with his civil, moral or religious duties.

* * *

THE OLDEST MASONIC TWINS ?

I am sending you herewith a photograph of Amasa and Anson Hungerford, twins belonging to the Masonic Order. If they live until May 25, 1924, they will become eighty years of age. Their home is at Belleville, N. Y. Are they not the oldest twins in the Order?

J. Brodie Smith.

* * *

AN EGYPTIAN CIRCUMAMBULATION

Referring back to the subject of Circumambulation already discussed two or three times in THE BUILDER (September 1923, January 1924) I have to add an item that will show how the rite is practiced in Egypt. The paragraph is quoted from Moslim Saints in Modern Egypt, by Winifred S. Blackman:

"Having removed his or her shoes before entering the building, the visitor then walks from left to right round the catafalque erected beneath the dome, three, five, or seven times reciting meanwhile special passages from the Kuran. These perambulations accomplished, the servant of the sheikh takes a broom, kept for this special purpose, and carefully brushes out all the footprints in the interior of the building."

Wm. Harvey McNairn, Canada.

* * *

"THE ORIENTAL ORDER OF MASONRY"

Having encountered some references to a new "side degree" called "The Oriental Order of Masonry" organized by Rev. H. R. Coleman, of Kentucky, Ye Editor wrote to Bro. W. H. McDonald, editor of the Masonic Home Journal, Louisville, Ky. official organ of the Grand Lodge of Kentucky, for information on the subject. Bro. McDonald very graciously replied in a letter that readers of THE BUILDER will care to see:

Bro. Coleman is now about eighty - five years of age. He was Grand Chaplain of the Grand Lodge of Kentucky for about thirty years. He traveled in the old country, visited many lodges and added many degrees to his knowledge of Masonry and received the degrees of Palm and Shell which can only be conferred by the Sheik in Egypt. He was commissioned by the Sheik under the seal of Egyptian country as a Master for the Western Hemisphere. The signature and seal of the Sheik, I presume, are genuine. He also brought back with him many coins and tokens, a vast supply of shells already engraved, together with the signet ring made from soft iron with the star and crescent stamped thereon.

Bro. Coleman is now a paralytic and is at the Old Masons' Home at Shelbyville, Ky., unable to get about. Just after the stroke came to him, he came to Louisville and with the assistance of some others conferred the degree upon the Grand Master, Grand Senior Warden, Grand Treasurer and some three or four of the Past Grand Masters and upon myself. To me he delivered all of his paraphernalia, regalia and placed upon my shoulders the mantle of the Order in North America or anywhere in the entire Western Hemisphere. I also have a commission as the Grand Master of North and South America, as well as Central America, but have not the time to devote to its propaganda. One thing I lack in the conference of these degrees is the knowledge of the Egyptian language. Bro. Coleman can, I presume, get it off pretty well. The degree should be given on a class of not less than five, as it takes that many to confer the degree. It is a very, very beautiful degree and if one travels in the Orient or in feet anywhere, it would come in awfully nice in the way of getting recognition from those of the Eastern Hemisphere.

W.H. McDonald.

* * *

FREEMASONRY AND ADVERTISING

What is the Masonic law about using the name "Masonry" in advertising? Is it un - Masonic? Is it illegal? I raise the question because a brother connected with a certain lodge nearby uses the square and compasses on his business cards; some of us believe it is forbidden.

M. D. S., Colorado.

You will find this subject dealt with in detail in your own Grand Lodge Proceedings for 1921 by Grand Master H. P. Burke. His statement is worthy of being printed in full: "By Section 296 of the Book of Constitutions, we have forbidden the use of Masonic emblems for advertising purposes, and the letter of the law is generally obeyed. There is, however, a general violation of its spirit by the indiscriminate use of the word Masonic in the same connection. Commercial concerns are using it, not only to attract attention to their business, but in a manner and with the purpose of conveying the impression that their enterprises are connected with, or approved by, the fraternity. Insurance and accident companies are the most notorious violators thereof. If the use of the square and compass, which at most can but imply an association, be forbidden, then certainly the use of the term Masonic, which asserts that association, should be banned. This section, by interpretation or amendment, should be made effective in all these eases, or be repealed.

"In this connection, I call your attention to an instance in which a so - called Sanitarium Association, operating in this jurisdiction, was soliciting funds throughout the United States. I directed the Grand Secretary to advise other Grand Jurisdictions, through their Grand Secretaries, that this Association had no connection with organized Masonry in Colorado, and was operating without our approval....

"In many quarters there is to be observed an unjustifiable appetite for Masonic publicity. Newspaper advertisements of Masonic activities are lamentably frequent. What seems to me a particularly flagrant instance of this evil, in a locality where solicitation has been charged, is called to your attention by the submission of numerous newspaper clippings. These things are to be discountenanced, and ought to be discontinued. They constitute merely an indirect method of solicitation. All their

effects are evil and all their tendencies destructive. No attempt should be made save 'by the regularity of our own behavior' to popularize the Craft. We want no members who do not come of their 'own free will and accord,' 'uninfluenced by mercenary motives or the improper solicitation of friends.' The greatest danger which today threatens the fraternity is the danger against which its sages and leaders have warned it in Colorado and elsewhere from time immemorial - too much popularity. Our more active lodges should investigate petitions more carefully and select their material more judiciously. Their growth is too rapid to be always healthy. We should cease to worry about the enemy without. Now, as always, he is absolutely impotent to injure us. Freemasonry can only be torn down from within.

"In view of what has been hereinbefore stated, and considering the apparent confusion in the Masonic world, the time seems ripe for the re - statement by this Grand Lodge of the following fundamental principles:

"1 - The government of the Grand Lodge is neither a monarchy, an oligarchy, nor a 'pure democracy.' It is a representative, constitutional republic. Every attempt to graft upon it any of the distinguishing characteristics of the first three forms named is forbidden by the injunction against 'innovations upon the body of Masonry.'

"2 - The Grand Lodge, which is but the entire body of the Craft in the Jurisdiction, acting through its duly chosen representatives, and restricted only by the landmarks, has the sole power and authority to determine what is and what is not 'Masonic,' and to fix the conditions under which a petitioner may enter Freemasonry, or, having entered, remain. Its only guide is its best judgment as to what is required by the good of the Craft, and from its decision there is no appeal.

"3 - The only title to Masonic office is the best judgment of the brethren voting or the officer appointing, uninfluenced by improper solicitation and exercised with no consideration in mind but the highest good of the Craft.

"4 - This fraternity, its activities, titles, ceremonies, symbols, and emblems, are not to be used for political or commercial purposes. It repudiates all solicitation for its degrees, all advertisement, all unseemly publicity. It tolerates no foreign meddling in its affairs. It interferes with no man's religion and will not concern itself with matters of political or legislative policy."

The use of Freemasonry for advertising purposes in any way, shape or form is strictly un - Masonic and everywhere condemned inside the fraternity. Whether or not it is illegal depends on the laws of the state, and states differ much among themselves on such matters.

* * *

ANOTHER VERSION OF "THE GREAT JOURNEY"

Always with the greatest interest I read the different articles of THE BUILDER and even if it may happen that I do not agree with the contents of one, as a former judge I acknowledge the rightness of the old rule "audio tar et alters pars"; but once in a while it looks to me that an article is so fundamentally wrong that almost involuntarily I feel inclined to protest or, if it should so prove, to learn if it is I who am wrong.

This was the ease when in the September issue of THE BUILDER I had read an article called "The Great Journey."

The author calls a certain journey which the candidate has to make: "the most impressive moment of the initiatory ceremony;" according to my view he could have taken a step further and called it: "the basis of our Masonic life." But I agree with him that very few Masons, even Master Masons, have paid much attention to this ceremony and that generally they are quite ignorant as to the meaning of it.

The author remarks "that the interpretation of this rite is usually given as a symbolical representation of the great journey of life"; and further, "that there is nothing in this interpretation in itself, that flies against fact." But he adds "that we may be sure that there is far more to it than this" and this "more" later on he explains as "the harmonious adjustment of one to one's world." To prove the rightness of his theory the author draws attention to the feet that "circumambulation is very old and well nigh universal." He tells us that the Egyptians, the Jews and other people used circumambulation at solemn occasions and he tells of the marching habits of the North and South American Indians as part of their religious rites and he sums up by the theory that circumambulation is an imitating of the wandering of the sun over the sky from East to West.

I believe that the author is wrong herein. What the author calls "circumambulation" was not a mere wandering, a solemn march, it was a dance. In his book, The Dance of Life, Havelock Ellis asserts: "Dancing and building are the two primary and essential arts – and dancing came first – dancing is the primitive expression of religion from the earliest human times we know of."

Of course it is not easy for us, who have in mind the dance of the present time, to apprehend a walk or a march as a dance, but if we agree with Havelock Ellis in - what personally I do - that: "the significance of dancing lies in the feet that it is simply an intimate concrete appeal of a general rhythm, that general rhythm, which marks not life only but the Universe," then we can understand that the rhythmic marching around of the Faro Islanders to the singing of the ancient Northern ballads and that the stepping and jumping of the quaint German religious sect in the little town of Westphalia - to mention examples of the present days - are dances, though in a primitive crude form.

According to my belief all of the different examples of circumambulation to which the author refers in the said article of THE BUILDER are religious dances and there is no connection between them and the circumambulation - or as I prefer to call it "the travel" - of the Masonic candidate at his initiation as Mason and for this reason I think that we had better look away from them.

WE MUST KEEP OUR EYES OPEN

Further, when the author remarks that the circumambulation - the travel - of the candidate is to be interpreted as "a symbolical representation of the great journey of life" I believe that the author is again mistaken and I rest my opinion on the feet that the candidate has to make the circumambulation - the travel - blindfolded. We do not walk blindfolded through life. On the contrary, from our boyhood we are taught to keep our eyes open - both practically and theoretically - in our wandering through life. The Masonic rites, even if often they are hard to understand and still harder to interpret, never allow an interpretation that does not agree with reality.

Just the feet that the candidate is blindfolded during his circumambulation - his travel - shows that the travel is not a symbol of his travel through the outside, or profane world, but that it is a symbol of and an appeal to the candidate to make a travel through another world, almost more unknown to him than the darkest continent - to make the travel through his own interior self. Our forefathers who formed the Masonic rites knew that, however strange it sounds, we know ourselves less than we know our neighbor. We see the mote in our neighbor's eye but not the beam in our own. In blindfolding the candidate the lodge tries to force him to look into his own interior, to force him to learn to know himself. It is a feet that our ability of thinking is developed when we close our eyes to shut out impression from the outer world.

Over the entrance to one of the Greek temples was cut "gnoti seauton," as a serious advice to the worshiper to examine himself to find out what and how he was before entering the temple to worship; and in the same way the lodge tries to teach us at the beginning of our Masonic life that the first thing we have to do is to examine ourselves to find out what in reality we are, as the knowledge thereof is necessary for and the foundation of our Masonic life.

When we study to interpret the Masonic rites it looks to me that we must bear in mind the feet that the Masonic Order, as at present it is, had for original foundation real

artisan guilds - whether we consider the Roman collegian, the fratres Comacini, the cathedral builders, or the German bauhiitten as the basis - which little after little changed character through the admittance of non - artisans, the accepted Masons, and that consequently in our interpretations we must first look to and examine the customs and the rites of those bodies.

In several countries in Europe after the candidate has entered the lodge room the W. M. gives the order: "Let the candidate travel as a Mason." And then the S. W. takes him three times around the lodge room from W through N and E and S to W. and after the travel the S. W. gives the candidate a short lecture explaining the general idea of Masonry. Over here the W.M. does not expressly give such an order, but even if the candidate is not ordered to travel as Mason, in fact, does. Quite naturally the question rises, Does this Masonic ceremony spring from the rites of the operative Masons' guilds? Are the Masons travelling in a peculiar way?

Yes, they do, or rather undoubtedly they did so in the olden time. I admit that I do not know whether the apprentice had to make any travel at his initiation, but I do not think so, according to what I have been told of the ceremonies; but what I have in mind are the travels of the apprentice, as soon as he had been promoted to fellowcraft - "Svend, Gesell." As soon as they had reached this rung of the professional ladder they started travelling from town to town looking for a job. Even if they got one in a town, usually they did not stay very long on it; almost always they were on the travel. Over here in this country where outside the larger cities brick buildings are not usual and where, as far as I know, the artisans' guilds never did exist, of course you never saw the travelling Mason; but in the old countries - in Scandinavia and Germany - especially before the times of the railroad in my boyhood very often I saw the travelling Mason "Gesell" on the road. Usually he had on his special working suit - the garb of his profession - the white moleskin pants, the short white cotton blouse covering his coat, and the white cap.

WHY DO MASONS WEAR WHITE DRESS?

By the way, it looks strange that the Masons should make use of a white suit for working dress, a suit that is so little practical for working purposes, as it gets dirty very fast. But do we not here have one of the old customs that is upheld, although the source from which it sprang long ago is forgotten ? From the oldest time known, building was worshiping the highest being and it is a feet that from time immemorial the worshiper, or at least that the person who was leading the religious ceremonies, the officiant, was dressed in white. Of course there is no rule without exception, but the exceptions can be explained. For instance the Mohammedan imam and Protestant minister do not make use of a white dress when they are officiating. The Mohammedan dons his most plain dress when he is going to worship, but this is not due to tradition but to an expressly pronounced order given by the founder of his faith. The Protestant. minister's black cassock I consider a protest against the white surplice of the Catholic Church. It looks to me to be possible that the Mason's white working dress, which still is in use in the old countries, had its origin from the primary viewpoint, that building is worshiping.

Then the travelling Mason always had with him in a bag the different tools belonging to his profession - the trowel, the level, "waterpass," and so on. Contrary to most of the other artisans the Masons themselves owned their tools. The young Masons got them as soon as they were made fellowcrafts, "Gesell."

In my boyhood I associated very much with the young Masons, who told me about the customs of their profession and I was told that the custom of travelling in the aforesaid way had been in use for centuries in the Scandinavian and German countries and especially in Germany, where the Mason gilds were blossoming to a far greater extent than in Scandinavia. And yet many of the expressions of the Masons' profession in Scandinavia are pure German. I have had no opportunity to examine the travelling customs of the English Masons, but I suppose that they were just the same as above told, as it looks that the customs as previously mentioned were international.

Now to sum up. My viewpoint is that the Masonic rites are built up from and founded on the practices and customs of the actual working Masons, as these offered the opportunity of a deeper understanding and interpretation it was possible to underlay the different tools and the use of them a moral content and a moral teaching could be applied to the special travelling custom of the working Mason.

For this reason I believe that the travel. which the candidate has to make, is to be interpreted in this way, that thereby the lodge will teach him to travel through his own interior being, that he may know himself; and to do this travel he is dressed in white as a worshiper of the highest being; and to have with him during the travel his tools - the trowel and so on - that he may be able to repair and to correct the faults and wants that he may find in himself.

Although it is an old saying, "qui s' excuse s'accuse," I can not help asking your pardon, that I have bothered you with this long letter which meanwhile is due to my interest in your paper. I need not draw. your attention to the feet that I am a foreigner, as my mistakes in the use of the English language show this, but I hope that you will make to yours the saying: "at desint hires tamen est laudanda voluntas."

C. B. Olivarius, Michigan.

To have a word from Judge Olivarius is a pleasure always, he is so deeply learned in Freemasonry and in the world and a man who, in spite of contact with crime and shame so many years on the bench, has retained a human outlook on life. A Dane by birth, he graduated from the University of Copenhagen and then took up law, which he practiced continuously until 1918. He was made a Mason in St. John's Lodge, Dagmar, under the Swedish Rite. He received his Apprentice Degree in 1891, and his Master's in about two years thereafter, which is in keeping with the policy of the Swedish Rite in setting long periods of time between the degrees; and in 1905 received his eighth, or Templar Degree. Freemasonry has interested him so much that at every opportunity he has visited lodges in all parts of Scandinavia, in France, Belgium, Germany, etc. Knowing how it would interest readers of THE BUILDER we are now trying to persuade him to lay aside his modesty long enough to give us his observations and reminiscences of the Craft as it works in those foreign parts.

One cannot find fault with his interpretation of the "Great Journey" except possibly on this one point, that in England where Speculative Freemasonry arose, and where our Ritual took shape, it was never the custom for a Mason out of his apprentice

indentures to spend one or two years as a journeyman, travelling about in search of work, as was the ease in Continental lands; the custom was discouraged from a very early date, and in the fourteenth century was expressly prohibited.

----o----

YE EDITOR'S CORNER

Some queer things turn up in the mail. One brother asked us to help him buy a Greek restaurant, why Greek he did not say; another importuned our assistance in raising a mortgage from his farm, which request we deemed the most complimentary ever received; one swain asked our assistance in meeting some attractive damsel; but the most richly treasured of all is a contribution from a budding poet. The verses have the w. k. King Solomon allusion and otherwise show earmarks of having come from an initiated:

"The ladies dress like everything

And make their charms so coyly peep

That Solomon, when he was king

Was dressed, I'm sure, about twice as cheap."

* * *

An old - time reader, who has long sat at our fireside, has asked, "Who is your favorite novelist of the present day?" Joseph Conrad for this scribe! Who is yours? If ever there was a greater yarn than "Heart of Darkness" (in the volume called Youth) one would like to see it.

* * *

Bro. Hynes has supplied us with a few more copies of the little booklet Story of the Monad. First come, first served.

* * *

The North Dakota Society for the Advancement of Learning, sponsored by the Scottish Rite of that state, have published a well printed and illustrated book called The School Bell for use by Masonic lodges, edited and compiled by Bro. Alfred G. Arvold. It is filled with solid information about public education in the United States. A package of copies was sent to us for distribution gratis to such brethren as have need for them. Send name and address. One copy at a time.

The Builder Magazine

March 1924 - Volume X - Number 3

TABLE OF CONTENTS

FRONTISPIECE- SIDNEY MORSE

MYTHOLOGY AND MASONRY – By Bro. R. J. Meekren, Canada

IF GOD IS LOVE, POEM - By Bro. L. B. Mitchell

RESPECTABLE LODGE OF THE REUNION OF TRUE FRIENDS AND THE INQUISITION, ROME, 1789 - By Bro. A. L. Kress, Pennsylvania (Translation from the French)

WHERE WAS NAPOLEON MADE A MASON By Bro. David E. Williamson, Nevada

MASONS IN THE WAR OF THE REVOLUTION By Bro. Robert Freke Gould

GREAT MEN WHO WERE MASONS - DE WITT CLINTON - By Bro. G. W. Baird, P.G.M., District of Columbia

THE STUDY CLUB - Chapters of Masonic History - Part X, The First Grand Lodge. – By Bro. H. L. Haywood

JOHN THEOPHILUS DESAGULIERS, D.C.L., F.R.S. - By Bro. Dudley Wright, England

EDITORIAL

A Lodge's Cable Tow

Freemasonry and War

THE LIBRARY

The People of the Black Land

An English Estimate of Roosevelt

THE MEN'S HOUSE

As It Is; As It Was

THE QUESTION BOX AND CORRESPONDENCE

Compasses, Chapiter Knights Templar

A Book About Foreign Masonry

Fraternal Correspondence Reports

Historicity of Solomon's Temple

How Do You Examine Visitors?

Etiquette of an English Lodge

Poet Laureate of Grand Lodge

Who Wrote This Poem?

Missouri "Blue Lodges"

Correction

BOOKS WANTED

YE EDITOR'S CORNER

MOSAIC FLOOR AT CARTHAGE

----o----

Mythology and Masonry

By Bro. R.J. MEEKREN, Associate Editor, Canada

Here is a study, wise and luminous, of a question that has been pondered by multitudes of Masons. What is there in Freemasonry that has actually come down from antiquity? What is the soul, the inward essence, that gives vitality to the whole structure of symbols, legends and allegories, so many of which apparently speak a dead language to a modern man? After reading Bro. Meekren's answer it will be worth the reader's while to turn back for a re-perusal to a similar study of his, albeit confined to the legend of the Third Degree, published in this journal last June, page 177. Bro. Meekren is in England for some months where he is enjoying an opportunity to make researches at first hand in those fields in which he feels so much at home.

THE great difficulty in undertaking to write on a Masonic topic is that one never knows where to begin. I had it in mind to discuss the relationship of the Ancient Mysteries and primitive initiations to our Speculative Masonry, what use could be properly made of them in seeking light upon our own origins: and there was a strong temptation to begin with a disquisition upon symbolism, and the evolution of meaning in the use of traditional symbols. But had that been undertaken it would doubtless have involved a preliminary discussion of something else. And after all it behooves a Mason to keep himself within due bounds, even when writing articles for Masonic magazines! (Verbum sat sapienti!)

The earlier generation of Masonic students, perhaps even as far back as Dr. Stukely, were much impressed by the resemblances between Freemasonry and what they knew of the Ancient Mysteries. Dr. Oliver is a prominent case in point. Yet he is only one among many and is only typical of what, till comparatively recently, was not only the prevailing but practically the only school of Masonic scholarship, and one that even today, in spite of a general reaction to the other extreme, has exponents who must be treated seriously and with respect, however one may object to their arguments or disagree with their conclusions.

The earlier scholars were handicapped by mistaken ideas of what the Mysteries of Greece, Egypt and other Mediterranean peoples really were. There seems indeed to be the same ignorance in many quarters today, but while it was then unavoidable, now it is hardly excusable. It will not be necessary to set-out in any detail for readers of THE BUILDER this type of speculation. All those who read at all about Masonic subjects must have come across it ad libitum if not ad nauseam. The Mysteries were taken to be occult or mystical schools of transcontinental philosophy. The myths of Osiris, Admis, Baldur and the like were treated as consciously devised allegories, and the whole was interpreted by a literal reference to the Old Testament. The myths in their literary forms, and the notices of the Mysteries in the better known classics, were mingled together, all being supposed to be but variants of one original, that is to say of Freemasonry, which was originated by Solomon, or Moses, or Enoch, or even Adam. What was found in one place was freely transferred to fill up a gap elsewhere without any warrant in fact or original authority and the result described in purely Masonic terminology.

The story of Osiris has perhaps been the favourite one of such writers, possibly because it is known in such great detail. And this oft-repeated tale really has many resemblances to certain legends known to most Masons which it would be needless here to point out. But these are not all above suspicion. It is even possible that Masonic legend has been modified under the influence of Osirian myth. In the oldest versions of the former there is no mention of the Acacia, which figures so curiously in the account of the last Osiris, but Cassia definitely takes its place. It would have been very easy for learned brethren, full of the idea of a Masonry originating at the building of the Temple at Jerusalem or in the Wilderness of Sinai, or the Garden of Eden, to assume that "Cassia" was an ignorant corruption of "Acacia". One may note Mackey's scorn for the humble "Cassia" in his Encyclopedia. It would have been so easy to make the change - so easy indeed as to arouse our suspicions. In any case the

Osiris myth in the form we have it in Herodotus and other Greek authors, the form used for comparison, is a very late one. That is, it was produced, or put together, or at least set down, in the Hellenistic age, in an atmosphere not essentially different from that of today, under the influence of eclectic learning and archaeological pedantry.

THE MYSTERIES TAUGHT NO OCCULT SECRETS

These myths, in their literary forms at least, had nothing much to do with the Mysteries. They would have to be used with the same caution and discrimination that would be needed if one were to reconstruct the Masonic ritual from articles and notes on the subject in Masonic periodicals. On the other hand, there was no deep mystical teaching propagated by the Mysteries nor did they possess any occult secrets. Though it was very natural that those making the first researches into the subject in modern times should have fancied that some transcendent doctrine, some wonderful teaching that the common herd was not able to receive, was hidden by the veil of secrecy. In late classical references there are undoubted hints to this effect, but whatever there was of that had been read into the Mysteries by just such earnest-minded initiates as produce the fine spun webs of symbolism in Masonry today, the sort of thing with which we are all familiar.

Originally and primitively the chief content of these secret religious institutions was not a common body of knowledge but a common emotion. There were instructions without doubt, but they would be of a simple straightforward type - rules of conduct and morality, of special tabus, of ritual requirements, very similar, one must suppose, mutatis mutandis, to the contents of the familiar charges of a Freemason.

Since the advent of the scientific and critical method in studying the problems of comparative religion a new field has been opened to the zealous Masonic symbolist. It is very easy to range through collected accounts of savage customs and tribal initiations to find analogies to Freemasonry. It has been discovered that in Australia the candidates (that is, the boys who are being "made men") are hoodwinked (they are not, as a matter of fact, completely blindfolded, but generally merely instructed to keep their eyes on the ground), that they receive an apron (I simply do not know what

this refers to; in some other countries and among other races girdles or loin clothes are worn after initiation) and pass through a succession of degrees (which seems to refer to the fact that after the initiation the youth only comes by a gradual process to full rights in the tribe) and other like correspondences. This sort of thing is utterly misleading, not to say absurd. The real connection, if any exist, would not be in any such trifling and obvious matter, details that seem rather inherent in the character of the ceremonies and the nature of the human mind than marks of relationship. One parallel has been overlooked by writers of this class. Most savages mark or mutilate the body in their initiatory rites; in Australia, circumcision and the knocking out of teeth; elsewhere tattooing and cutting marks on back or breast are in vogue. A hundred years ago it was popularly believed that the Freemason was branded - though upon what part of his person was not known. Perhaps it is better not to proceed too far on this line of research, though there are legends of red-hot pokers or gridirons on which the victim had to sit! But let this remain, as it is, wrapped in mystery!

MASONIC SIGNS AMONG SAVAGES

The comparative method has been of great value in many fields of investigation. It has been a key to unlock unsuspected treasures of relationships, and has led to the comprehension and elucidation of many puzzles. But the kind of procedure spoken of above only resembles the comparative method in the most superficial manner. By the one all the facts available are brought together and compared without preconception; in the other an artificial whole is built up out of isolated facts to fit a plausible hypothesis - somewhat like those skeletons of mermaids fashioned by the wily Oriental out of selected bones of monkeys and fishes. There is no value, for instance, in calling the oldest "medicine" man present at the "Borah" ceremonies a "Worshipful Master" - or the two next senior to him "Wardens". There is absolutely no parallel. Any group, society or institution tends to produce rulers or leaders - such analogies prove altogether too much. Or again, to make the statement, so often repeated, that various races and tribes in different parts of the world are acquainted with and use the Masonic signs is very unsafe to say the least. In the first place such statements are too general to be wholly reliable. Where definite cases are adduced the evidence is usually third or fourth hand, and in any case the original signs of Freemasonry seem to have been conventionalized forms of very natural and commonly used gestures, the differentiative feature being largely in a convention which is very familiar to every "York" Rite Mason at least. Under such circumstances there is nothing more easy than to make such assertions, and nothing much harder than to prove them. There is

one sign, however, that appears to have been used at the emergence of Freemasonry into the historic period - that is, 1717 or thereabouts - which is now apparently obsolete in the Symbolic Degrees. This does seem to have been employed in divers times and places - such as in Ancient Egypt, Assyria, India, South America - as a significant gesture. Often represented as being made by divine personages. But what its meaning was is not clear, nor even if it meant anything like the same thing in the different places where it appears. And here again it may be merely a coincidence that it resembles a supposed Masonic sign. For this latter may have really been no more than the conventional form of a gesture most natural to human kind under the stress of certain emotions.

What then is the use of seeking for analogies to Freemasonry in the myths and folklore of ancient and alien peoples? The fault is not with the general method, but with the uncritical way in which it has too often been carried out. The idea is sound enough in itself. As a matter of fact, from the objective point of view, Freemasonry is a traditional survival. To the anthropologist it is as instructive as a living dinosaur would be to a biologist. The myth-making faculty has been supposed to be quite dead and utterly foreign to the minds of civilized men - whereas it is not. It has been, and is, flourishing like the Psalmist's "green bay tree" right in our midst. In Masonry we have a ritual whose origin is simply swathed in layers of myth, and yet still exerts a potent influence over the minds of those who come in real touch with it. Aside from the ritual itself there are all kinds of myths about it, and these have simply grown - they have not been invented by any one man - though it must be admitted that writers like Olivir, Morris et al did much to tend and water a plant that really needs very little cultivation to grow and spread. Just as a minor instance: There was recently published in a Masonic periodical of repute a detailed exposition of a part of the last chapter of Ecclesiastes. When it came to the metaphor of the "silver cord" a purely mythical Oriental custom was adduced, to-wit, that it was usual to hang lamps by silver cords. Whatever the actual figure was in the mind of "the Preacher," and it is very probable it was a very definite and concrete one, it is impossible to believe it was anything so inane as this. This invention of reasons, what is called technically an "acetiological myth", is exactly on a par with mammoth bones being explained as Jonah's whale, or that the cross bill bird got its beak twisted by pecking at the nails that fastened our Lord to the cross.

It is now generally known that the Mysteries, properly so called, had their origin in a far more primitive, not to say savage, state of society than that of the highly civilized

Greeks or Romans; that they were in fact survivals. Institutions similar to their hypothetical originals are to be found among most of the primitive peoples of the world, and they there appear a "totem ceremonies", tribal initiations, and the like. Now one feature that all these have in common is the working of magic. The bear or other totem is wakened in the spring by magical dances. The corn is ceremonially planted, the emu is imitated that it may increase, the sun is given new power by midsummer bonfires, or fiery wheels, or burning arrows. And here it may be noted that the primary reason for the secrecy which veils these things is quite practical. It is that they are dangerous. Originally they are open secrets, but it does not do to talk about them except at the proper time, which in the end comes to this that the only place to learn them is at the enaction of the rites themselves and so eventually they are mysteries to all but the initiated. For the spoken word is of great magical power, and of all words the name is the most powerful. To speak of the devil is to raise him. It may be here that we have a clue to the original meaning of the Lost Word.

WHEN DID IT ORIGINATE?

Now where the ultimate origin of all this is to be looked for would be difficult to say. There are strange hints that it may be as far back as the Cro-Magnon cave artists, or even the earlier Aurignacian flint workers, but for our present purpose (and in the present space) it is fortunately as unnecessary as it is impossible to go into this. But it must, however, be emphasized that this magical outlook is an essential element in all the activities of primitive man, as much so apparently in the inter-glacial periods in Europe as it is today in Africa and Australia. When a savage wants to do anything he is as practical about it from his own point of view as we are, though he mingles with his material means purely magical rites and incantations. In a higher stage the two sides begin to be differentiated and the magic becomes venerable and awful and tends to be worked only occasionally, and by special persons. But to the primitive mind the two things have never been differentiated or distinguished, and magic is an affair of every-day life. The savage still mixes the expression of his desire or need in word and gesture with his action to attain the end in view. To him the former is as necessary as the latter (to some extent it may be so psychologically) and the root of all magic is the expression, by symbol, by song (that is, incantation), by dramatic dance of the individual and, still more, of the collective wish. In the tribal initiations the boys are taught certain things that it is supposed proper that men should know. And this to us seems the real practical purpose of the institution. To the savage this aspect is largely, if not entirely, incidental. The real object in his mind is to magically

enable the boy - hitherto an indeterminate "woman-thing" - to become a man, to endue him with the powers a man must have, to separate him entirely from the influence of women and the things of his childhood.

Now as culture advances and tribes amalgamate into races and nations, and religion develops and emerges from undifferentiated magic - one cannot here go into the question of the origin of religion - all kinds of things may happen. The final result may vary all the way from the awful secrets of the initiation becoming the games of children to, on the other hand, the ceremonies becoming the property of a select and organized society. And where this last has occurred we get such secret organizations as flourish in parts of Africa and elsewhere. Or else we get such institutions as the Mysteries, of Demeter and Kore in Eleusis, of Dionysus in Thrace, of Zeus in Crete. In many cases they become, quite naturally, organizations of men of a certain class or occupation. The earliest and most universal of these last is perhaps that of magicians, medicine men, or shamans. Instances of these are to be found almost everywhere - in New Guinea, West Africa, South America, ancient Egypt and Babylonia. Of the last part of the ritual is still extant on inscribed clay tablets. But though such ceremonies were perhaps more likely to become the machine and trades union of professional magicians, the undifferentiated magic of primitive man could quite easily find other lines of development and survival. As man, after having been a hunter, entered the pastoral stage magic ceremonies were required to increase his flocks and herds, and as he became a tiller of the soil magic was again necessary to secure the fertility of his fields and to ensure the sun and rain necessary to his crops and to ward off destructive tempests. The far-famed rites of Eleusis were originally purely of this character. That their agricultural forms were later developed into a bond of union for all the Greeks, of whatever city or tribe, is a close and curious parallel to the evolution of Speculative out of Operative Masonry.

Another occupation that has always had something of the magical and uncanny about it is the craft of the metal worker. In the folk lore of Europe the blacksmith is always a character who is liable to do wonderful things, or who bargains with supernal or infernal powers on terms of equality. Wayland Smith is a well known hero of legend, and even Asa Thor was a smith and forged his own wonderful hammer. In the world over metals - and especially iron - have magical properties in themselves, they are "big medicine," and naturally the man who knows how to work them becomes invested with occult powers. The smiths of the Abyssinians, a caste apart, are also magicians. The gypsies of southeast Europe are fortune tellers and metal workers.

The famous swords of Damascus were said to have been wrought with accompanying incantations and to have been tempered in human blood, while the swordsmiths of old Japan fasted and performed ceremonial rites of purification as a necessary preparation before beginning to forge a new masterpiece. And here incidently it may be noted that always in magical ceremonies the participants must divest themselves of everything of a metallic kind. And the root idea of this is probably that metal is a new fangled and disturbing element, and upsets the spirits and powers of the old primeval magic - the magic of bone and chipped flint. The special significance this may possibly have will be seen later.

THE BUILDERS USED MAGIC

So far we have found traces of primitive initiation rites becoming specialized and modified into what may be called "occupational" forms - agricultural, pastoral and shamanistice, and one still more specialized craft. But men as well as seeking food and making tools have always in some degree made shelters for themselves, that is, have been builders. And here we find ourselves deep in magic again. The spirits of the forest must be propitiated before a clearing can be made. The foundations must be marked out according to prescribed ritual - for luck. The earth must receive her due to ward off all the evil she might bring for the offense of violating the ground. Wherever we go, at whatsoever level of culture it may be, we find necessary observances and sacrifices to be made before it is safe to build, before the building is safe to use, before it is sure to stand. In Dahomey the pillars of the king's palace were dropped on living slaves in the holes dug to receive them. In the Pacific, prisoners were made to hold the corner posts of the chief's house and so buried alive. And as soon as people rise to a state of society complex enough to have specialized occupations, what is more natural than that those who follow the craft of building should become the custodians of the rites necessary for the safety of the structures they erect. The magic is as necessary as the technical skill. Of course this may remain in the gilds of magicians, as it apparently did among the Etruscans and the Romans, and as it still does among the Chinese. Yet in medieval legend it is always the Masons who build the child into the wall that their work may stand and the craft be honoured thereby. And possibly even today in southeastern Europe the passer-by may have his shadow measured by stealth that the rod may be built into the wall of the new house - by which he will be sure to die within the year. Or the mortar in which the first bricks are laid may be mingled with the blood of a young cockerel.

That such things were done is certain. That the builders were ignorant of them is incredible.

It may be as well at this point to re-capitulate the conclusions thus far reached. No attempt, it will have been noted, has been made to give the detailed facts on which the argument has been based. But this is certainly not because the various steps have all been hypothetical in character, but rather that the evidence has been collected in such masses that it is difficult to know how to select from it, and most of it is reasonably accessible, though of course it is not to be found all in one place, nor collected with a Masonic reference. We may then, without much risk, assume the following propositions. First: that what we call the magical was indiscriminately mixed with the practical in the activities of primitive men, though to his thinking all was equally practical. Second: that this magic, or at least its forms, has survived in various degrees and combinations in all higher cultures even to our own. Third: that this primitive collective magic especially tends to survive in institutions and select societies of the "Mystery" type. Fourth: that with the increasing complexity of the social structure, and the division and sub-divisions of functions and occupations, such institutions show in some cases a tendency to become occupational. Fifth: that of these occupational institutions and societies that of magicians or medicine men is practically universal. From this by further differentiation emerge in all the higher cultures, two professions - that of priest and physician. Other early and fundamental occupations are the agricultural and pastoral. And then, probably later than these, as specialized crafts, the trades of the metal worker and the builder.

BUILDING WAS ASSOCIATED WITH MANY TRADES

Now the term "builder" has been used intentionally because it is indeterminate. The type of building at any given time or place depends on two independently variable factors, both obvious - the material most available, and the level of general culture of the builders. But practically the material has always been wood, earth or stone. The skin tents of nomads and the snow houses of the Esquimaux need hardly be considered since they are exceptional. But whatever the material used, or chiefly used, the fundamentals of building, both practical and magical, would be very much the same. Whatever may be the variations in form to be found the underlying principles are constant. From these primitive beginnings, wherever a people have

risen above the barbaric level the more specialized crafts of carpenter, bricklayer or mason have appeared. All three, but especially the first and the last, use some form of striking implement - some form of axe or hammer - both evolved from the original hafted celt of the cave man. Both the axe and the hammer are the world over regarded as being in -themselves sanctities, full of mana or magic power.

Now as soon as more ambitious structures than mere temporary structures are attempted other tools are required - some form of measuring rod, or gauge, and some instrument to test angles. It is not at all necessary to suppose that these last were not independently invented and re-invented, many times, but the striking tools go back to the most primitive weapon of the earliest men of all, the rude hammer stone held in the hand.

So much then for the approach of this side. Let us now attack the problem in reverse. Our last step would indicate that it would be not only among masons that we should look for such survivals, but that they might also be expected among other crafts specifically connected with building. That this may actually have been the ase in medieval times two facts tend to show. In Scotland, the "wrights," who included carpenters, bricklayers and plasterers and so on had an institution and a form of reception called the "brithering" that on the outside sounds very like a description of what seventeenth century Operative Masonry may have been. The other is that in France the Compagnonnage seems in very early times to have included other trades connected with building, besides masons, and what may perhaps be the oldest branch seems at first to have been confined to carpenters.

Now this helps to remove a difficulty which if not always clearly discerned has always been in the way of tracing back the Masonic Fraternity to remote antiquity. Why was it that the men concerned in one particular trade, and a highly specialized one too, should have become the custodians of ancient mystic lore? But when we realize that the institution may not have been originally confined to Masons only but was inherited, as it were, by them as being a sub-division of the whole craft of building the problem takes a new aspect; and we can see that while the medieval Freemason might even have developed and invented his undoubtedly new technique from the very beginning, that is, he need not have received his art directly from the stone masons of the preceding cultures of Rome and Greece (though a strong case can

be made out for the hypothesis that he did) yet in any case he must have had a building tradition of some sort, behind him, in some style and material. The basis for the transmission of secret rites thus becomes pyramidal instead of columnar, a network instead of a single line.

That the rites of Freemasonry are archaic survivals seems to the present writer almost unquestionable. There are no real parallels to it among the usages of the trades gilds, and gilds merchant. The Compagnonnage offers only an apparent exception, for the admission of crafts unconnected with building is certainly of late date. The gilds, fraternities and like organizations of the Middle Ages were associations of convenience, for mutual profit and safety, exactly as are trades unions and manufacturers' associations today. With changing conditions they very generally disappeared. Freemasonry however still survives. Why? Surely only because it was more than a trades union - because of its ancient and magical initiation.

Here however two objections may be raised. It has been held by authorities of weight that the Third Degree and all it implies was invented and added to the "body of Masonry" by the scholarly brethren who were concerned in the re-organization of the Craft in 1717, or, in a variant of what is essentially the same hypothesis, by supporters of the Stuart cause in the seventeenth century. I have at some length given my reasons elsewhere for believing that Freemasonry as we know it is in its essentials of remote antiquity, though the present arrangement is certainly modern, as well as the greater part of the moral and symbolic explanations. One argument only need be touched on here. The legend of the Third Degree in its earliest known forms (as it is told today its archaic character is effectively masked) is not a thing that would be, or even could be, deliberately invented by civilized men - even with the aid "of sundry hints from the Targums," or the Kabbala, or anything else.

IS THERE MAGIC IN FREEMASONRY?

The second of the two objections that might be made is that there is nothing apparent of a magical character in Symbolic Masonry, and only the very slightest allusion to foundations in its ceremonies. But we could hardly expect anything else; anything

that was very apparent could with difficulty have survived the successive expurgations and improvements to which our rites have been subjected in the last two hundred years. Yet even so the traces are more than a few. The non-use of metals occurs at once. This, according to the familiar explanation, is commemorative of the account of the building of the Temple without the sound of axe or hammer or any metal implement. This explanation is of course comparatively recent, but curiously this Biblical account is itself an instance of the same magical tabu. "To lift up a tool of iron" against a stone was to pollute it for religious use according to ancient Hebrew ideas. The force of the prohibition had broken down by Solomon's time, and yet, though the stones were wrought in the quarries, the form of the old tabu was in some sense preserved.

There is again the intense horror of old Masons generally (though not now universally it must be admitted) of any movement in the lodge "widdershins about," as the Scotch put it, that is, against the course of the sun. Another thing that might be mentioned is the very curious resemblance that the old "diagram" of the lodge (now rather inadequately represented by our charts and floor carpets) to the templum of the Roman augurs, and to the magic circles of medieval necromancers and others. But it is obvious that this is not an easy subject to discuss in public, and in any case would take too much space to go into it at all fully. The real argument is the resemblance in general of our ceremonies to primitive and magical rites.

Those to whom this is all entirely new may be inclined to doubt, and to ask why there should be such survivals. The full answer would be a treatise on social psychology, but as a short method of reply one might ask in return, Why is offering the hand a universally understood token of friendship and good will among us, or why is raising the hat an act showing respect? The circumstances under which these actions had an obvious meaning have long since passed away, yet they remain in full force as conventions. And our life is full of such conventions which are survivals of things that were once natural and obvious.

For any who, while admitting the existence of such survivals in custom, may yet doubt whether an organization existed secretly transmitting a system of such survivals could exist a very curious and interesting parallel can be pointed out; material has quite recently been collected to show that the witchcraft of the Middle Ages and even

that of the New England states, was no sporadic superstition but was definitely though loosely organized (in a manner, by the way, remarkably resembling that of Masonic lodges meeting by inherent right) and that this organization was at times and in certain places so powerful that the authorities of Church and State had very good and practical reason to fear it. It appears in effect to have been the survival in full force of a primitive prechristian religion, whose deities were by the Church (very naturally) equated with the powers of darkness, and which in consequence more and more made a point that its adherents should in every way renounce Christianity utterly. And here it may be pointed out that the objection that the Church had to the Compagnonnage (in France) was that it concealed heresy, witchcraft and blasphemy - that is, enmity and antagonism to Christianity in itself. That Freemasons have been very freely accused, in some countries, of worshipping Satan is of course a ridiculous slander - and yet it is not absolutely invented out of whole cloth, for it was long popularly supposed, after the emergence of the Institution into publicity early in the eighteenth century, that Freemasons "raised the devil" in their lodges. This opinion of the populace may well have been passed along from times long anterior to the historical period of the Order, though it may quite likely have been kept alive by deliberate mystification on the part of convivial and jocular brethren.

The gilds died when their raison d'etre ceased, when the conditions in society that had called them forth had passed away. Freemasonry on the other hand was not extinguished even by laws aimed, in part at least, specifically at its suppression as an organization. This suggests that the gild (of Masons) and the lodge were entirely separate and distinct entities, even where the membership was identical. And this further might prove a clue to the solution of some other puzzles. But what was it that continued to hold Masons together working and honourary, Operative and Speculative, in spite of legislation and social change? Perhaps the power of the magic of primitive man always lay in the social and collective emotion in which all the participants in the rites felt a mysterious bond of union with each other and with something, undefined and vague, greater than anyone of them. Perhaps after all we have done little more than re-name and re-classify these things. We refer it all to psychology instead of magic, while the original reality still remains as potent as ever.

NOTES

This article has unfortunately been written away from the writer's library and notes. A few references have, however, been made from memory that are believed to be accurate as far as they go.

1. The account of the "brithering" of the "wrights" is to be found in Lyon's History of the Old Lodge of Edinburgh. But the reference is given also in Gould's History.

2. The best known authority on the Compagnonnage is Perdiguier, whose works, however, are very rare. The substance of his account is to be found in Gould's History. Lionel Vibert's monograph (A.I.C.) on the subject should also be consulted.

3. Tyler-Keystone for March and April, 1915, under heading "The Sublime Degree".

4. Most works on folk lore have references to this subject. The authorities quoted in the note to the article on the "Great Journey" in THE BUILDER, present volume, page 274, are all useful. The best collection of material on circumambulations is Simpson's "Buddhist Prayer Wheel".

5. The Witch Cult in Western Europe (author's name forgotten!), published 1922.

On the Mysteries in general there has of late years been much written, but most of it rather scattered. Besides the Golden Bough, see Lang's Myth Ritual and Religion and Simpson's Jonah Legend. Miss Harrison's Themis and Cook's Zeus may be consulted.

----o----

POEMS OF THE CRAFT

IF GOD IS LOVE

If God is love, then love is God

From soul to source, the same,

For from His own sweet alchemy

Came the undying flame

Within whose glow is forged the bands

That bind man to the earth

And qualify him in its plan

For all he is of worth.

If God is love and man was made

By it to do and dare

It is by free will and accord

That nature's conscious prayer

Must answered be by him alone

As aspirations lead

Him onward in the chosen way

That will his merit plead.

If God is love, 'tis love alone

Gives value to the world;

Its soul, as such, could never be

If not with it impearled.

It gives man to himself as MAN

Refines his gold from dross

Without all creation would

Be but a total loss.

If God is love, the immanence

Of it pervades the space,

'Tis in the very heart of life

And thereby growth in grace

Inheres in him who beauty sees

In nature's wondrous plan,

E'en to its old intention that

Expressed itself in MAN.

- L. B. Mitchell, 32d

----o----

Thomas Carlyle once described the vaporings of a poor sentimentalist as "the moaning boo hoo of predetermined pathos." Isn't that pretty nearly the world's record for sarcasm!

----o----

"Time takes home those we loved - fair names and famous -

To the soft, long sleep, to the broad, sweet bosom of death;

But the flower of their souls he shall take not away to shame us,

Nor the lips lack song forever, that now lack breath;

For with us shall the music and perfume that died not dwell,

Though the dead to our dead bid welcome, and we – farewll!"

- Swinburne.

----o----

Respectable Lodge of the Reunion of True Friends and the Inquisition; Rome, 1789

Translated from the French by Bro. A.L. KRESS, Associate Editor, Pennsylvania

THE following translation has been made from the French Tradition of an old book, Life of Joseph Balsamo Known Under the Name of Count Cagliostro. The title page informs us that the book is an "Extract of the procedure instituted against him at

Rome in 1790, translated after the original Italian, published at the Apostolic Chamber, enriched with interesting notes and adorned with his portrait." The French edition was published in 1791, was sold at Paris by Onfroy, and at Strassburg by one Jean George Treuttel. The identity of the writer is not disclosed.

The section presented here composes Chapter IV of the book and is entitled "Lodge of Freemasons Uncovered at Rome."

Without attempting to review the career of Cagliostro and his connections with 18th century Masonry, some explanation is necessary as to the purpose of the book. Cagliostro, propagator of "Egyptian Masonry," was arrested, tried and imprisoned by the Catholic Inquisition in 1790, because of his activities in propagating his rite. The Inquisition authorities caused the Italian edition of the above book to be printed. It is of course anti- Masonic and purports to be an expose not only of "Egyptian Masonry" but of "Ordinary Masonry." While the book related chiefly to Cagliostro, this one chapter is devoted to exposing a regular lodge of Freemasons which the Inquisition raided in Rome. Cagliostro was not, however, a member of this lodge.

While the reader should keep in mind the fact that it is the "Inquisition-Biographer" speaking, the members of the Craft should find the narration of the customs of this old lodge interesting. Needless to say, the work has no value as to the facts concerning Cagliostro. (A.L.K.)

LODGE OF FREEMASONS UNCOVERED AT ROME

WE have already remarked that the government of Rome, in spying on the person of Cagliostro (1) had uncovered a lodge of Freemasons instituted at Rome, which was held in a house near the quarter known as Mount Trinity. The same evening, following the detention of Cagliostro, (2) justice made a descent on this house; but it was easy to see that the sectarians had been warned; for those who lived there had already looked to their own safety, and only the Masonic tools were found along with a large part of the papers and books relative to the sect, which might be of some

importance. However, the little left behind, chiefly a register book, added to the testimony of various well-informed persons, suffice to make known the origin, establishment and circumstances of this lodge. The order of events would have made us place this recital in Chapter II, where we have given an abridged idea of Masonry in general; but it has been deemed more appropriate to report it here, rather than interrupt the personal history of Cagliostro. The reader must recall what has been said on this subject in Chapter II.

The founders of this lodge were seven in number, five Frenchmen, an American and a Pole; all already associated with foreign lodges "lamenting," it relates in the book of the lodge, "of living in darkness and being unable to make progress in true science, they decided to seek a place enlightened, sacred, far removed from all profanes which might remain forever hidden and impenetrable, and in which union, harmony and peace might forever reign." The place so recommended, which afterwards had the name of Respectable Lodge of the Reunion of True Friends, was the house of which we have spoken where the first assembly was held Nov. 1, 1787, and following once or twice weekly; sometimes also, but rarely, it met in another house.

From the first meeting they commenced to make proselytes; in the following, they received some men who had not yet been admitted to any lodge, and they affiliated also those from foreign lodges who might be introduced in their capacity as visitors. Shortly this lodge also provided visitors to foreign lodges and they were supplied with certificates and secret instructions which are not explained in the registers. They made no distinction as to citizenship, age, origin or of rank. They received young men, old men, married men, Italians, Frenchmen, Russians, Poles, English, etc., already associated with different lodges, such as those of Perfect Equality of Liege, Patriotism of Lyons, Secrecy and Harmony of Malta, Council of the Elect of Carcassonne, Concord of Milan, Perfect Union of Napless, of Warsaw, A'by, (3) Paris and others which are there named. The reception or affiliation of a large number of brothers are given, but their names, surnames and ranks were recorded in the books of the lodge. They indicated also by mysterious and ambiguous phrases those particulars which doubtless were held of such importance that they could not trust the detail and explanation even in the most secret registers.

To establish this lodge with some regularity, they believed it necessary from the commencement to be approved by and affiliated with the mother lodge in Paris. Towards this end, they asked and received from this lodge in fact the statutes, instructions and regulations for the internal and external guard of the lodge and for the conduct of its members. Every six months they sent to the mother lodge an exact and authentic register, not only of all the members and the grades and offices of each one, but also of all that which was accomplished and decided in each meeting. There was at Paris a representative of this lodge, through whom they carried on a continual correspondence with this Orient. They were warned also not to make use of the post for transportation of mail, but of stage coaches and carriages.

Instructions often came from the lodge in France to the one here regarding the internal and external affairs of the society as well as certificates and patents which some of the brothers requested with the prescribed formalities. Every six months there was sent with secret formalities from the mother lodge to the one here and then to others which were united with it, a word, known as the "mot de guet." (4) In this way every member of the lodge affiliated with the mother lodge in Paris was able to recognize everywhere his brothers as true Freemasons.

Every year or six months it was their duty to send a free gift to the mother lodge as a contribution to maintain the common center of Masonry. In November, 1789, this lodge requested from the one at Rome "an extraordinary free gift", for which all the brothers were taxed at least an ecu (5) each and they sent eighty ecus.

IN TOUCH WITH SISTER LODGES

Besides the correspondence with the mother lodge, the one in Rome also kept in touch with the lodges at Lyons, Malta, London, Naples, Messina, Palermo and others in Sicily. The reading of letters from these lodges, done in the lodge by the Venerable, or Secretary, is noted in many places in the registers. Replies were also noted in the minutes; nothing indicated the precise object of this correspondence. It has also been proposed to call for a list of all lodges united with the one in Paris, to cause to be printed the rules and regulations and to receive women into this lodge.

The result of the first proposition was not given. As to the printing, it was at first approved and afterwards suspended; "on account of the difficulties which exist in this country," these are the words of the register: with reference to the affiliation of women, they took some time to decide and to consider the difficulties in which the lodge might find itself in the different parts of the work. It mentions also in the register the record of three keys which protect the rules, the books of the great secrets and symbolic grades which came from Paris and official notices to the lodge, and most interesting discourses given in lodge either by the Venerable or by the Orator; among others described is one which has for a title: "Remus and Romulus."

There was nothing in this lodge, so far as grades, offices, ceremonies and rites of initiation which differed essentially from the practices already known of other lodges of ordinary Masonry. There are, as we have already said, several grades to which one may successively be raised: Apprentice, fellow, master, elect master and finally Scotch master. It appears that in this lodge only the first three degrees were conferred; and no person was admitted unless his qualities had been already known to the lodge, and unless he had been accepted by two unanimous ballots.

The apprentice, before becoming a fellow, and the fellow before becoming a master, had to be put to the test for a space of three months and give proofs of attachment and zeal for the order. The graduates were subject to a contribution proportionate to the degree which they received; and this contribution was more or less graded according to the property of the candidate. (6) For the degree of apprentice, one paid 20, 12 or 8 ecus; for that of fellow 7, 5 or 3 ecus, for that of master 8, 6 or 4 ecus. Freemasons of other lodges who wished to become affiliated with this one paid according to the master's degree. Besides this, each member paid quarterly one-half an ecu and monthly three paoli for the usual need of the lodge; then half an ecu monthly for Masonic repasts which were held monthly on the days and at the places where they met. Those who wished to be furnished with certificates or patents paid half an ecu; those who missed the meetings without notifying the lodge were fined three paoli; too (paoli) (7) if they gave notice of their absence; one if they arrived fifteen minutes after the hour fixed. Then at each meeting a collection was taken up, each one giving what he pleased.

Following are the offices and posts of this society: first, the Venerable; second, the Vigilant, or First and Second Superintendent; third, the Terrible Brother; fourth, the Master of Ceremonies; fifth, the Treasurer; sixth, the Almoner; seventh, the Secretary; eighth, the Chief Expert. Every year they nominated by ballot new persons for these offices, or confirmed the old ones. The Venerable presided at all meetings, and in his absence the First or Second Superintendent or Vigilant occupied his place. The Terrible Brother received and conducted candidates at the time when they were admitted, and this name of Terrible was given him because he was the first minister of the terrors which inspired them; the Master of Ceremonies was charged with the instruction of novices passing the ballot, putting the box in circulation for the poor. (8) The Superintendent announced to the lodge those who wished to be introduced and conducted them from the door to the place to which their grade permitted them to be seated. The Orator or Chief Expert had the task of giving discourses on the occasion of receptions, or on the day of St. John, protector of Masons, of recalling to the brothers their duties on the occasion and instructing them on it. The Treasurer received all money from dues, contributions and fines, and the Almoner was the one who distributed the collection. The first had to render an account of his expenditures; the second was not obliged to, and distributed charity at his pleasure. Finally the Secretary examined certificates and patents, entered the actions of each meeting, and read the register of the preceding lodge for verification if correct.

Altercations, disputes and errors among the brothers were heard, decided and punished in the lodge. The usual penalties were pecuniary fines, penances (such as being kept away from the lodge without sword), (9) suspensions from office, or annulment. Those who violated secrecy were threatened with the indignation of every lodge, with persecution and death. However, it does not follow from this that these threats had ever been put into execution; one finds several instances of penances in the register, but without any explanation which brought them on.

The entire lodge was composed of two compartments which occupied two rooms of the house. The first was known as the "Chamber of Reflections." It was hung with black; on a table was a death's head, beneath which were two inscriptions with some French words not understood. The second [chamber] was called "The Temple"; it was decorated in various ways, according to the several ceremonies to be performed. However, there was always a throne where the Venerable was seated: on the walls were hung here and there various Masonic emblems; the sun, the moon, the stars and two columns on both sides of the throne: the brothers were ranged on both sides of

this throne; they wore aprons of white skin; around the neck a band of white silk, in the form of a deacon's stole; gloves on the hands, and they held either a naked sword, mallet, compass or Masonic square, according to the different formalities prescribed by their rite. When the lodge was opened economic affairs of the lodge were discussed, gifts received from other lodges were exhibited, the acceptance or advancement of some brother was proposed. At nearly every meeting either a profane (it is thus Masons call whoever is not of their society) was initiated, or some brother apprentice was admitted to the degree of fellow or a fellow became a master.

Here are several ceremonies observed at the initiation of an apprentice. (Here follows, a description of ceremonies not to be printed here.)

THE INQUISITORS LEARNED LITTLE

This is all that can be said about the lodge instituted at Rome. If its secrecy, mystery and, chief object cannot perfectly be explained, we have already seen the cause ought to be attributed to the fact that the lodge was warned at the time that a search was to be made. Not only were the books and the most important papers hidden but the principal members had escaped and they alone perhaps know the enigma, we say, perhaps, for the lodge not being very old it would be surprising if knowledge of its secrecy, object and mystery had not yet been communicated to its members. As for the rest in summing up the ideas we have given in the course of this history on Masons, their rites, ceremonies, customs and principles, a little good sense suffices to realize that wickedness and madness characterize them.

Let us render thanks to Heaven that we were furnished the means of destroying the first attempts made to introduce this folly and wickedness in our august capital. The irrevocable word of a God-made man who has promised that, despite the snares of hell, the faith for which He has shed His precious blood will always be pure in the church of St. Peter; the efficacious protection of the Holy Apostles who have diffused, upheld and defended it at the price of a grievous martyrdom; the zeal of the Shepherd who personally watches over His flock and who spares no efforts which human wisdom can suggest, have preserved us so far and they have restored our

tranquillity for the future against the attempts of these ravenous wolves. Please God, may all the rest of the world, convinced as it ought to be by the expressive ruins of the times, rid itself forever of this dangerous infection.

NOTES AND COMMENTS ON THE ABOVE

Translator's Note: It is evident that this was a regularly constituted lodge of Freemasons operating under the French Rite. Probably this lodge was under the jurisdiction of the Grand Orient of France, which founded the French Rite in 1786.

It is interesting to see that one lone American was one of the founders. Their purpose in organizing a lodge was well expressed. Despite the dangers of meeting in the city of Rome, seat of the Inquisition, they held meetings for over two years before being discovered. It should be noted they were duly affiliated with the Mother Lodge at Paris. Certainly they were wise in not using the posts for sending mail. The civil and religious authorities of that period had a bad habit of examining all letters. Louis XV of France made a regular practice of it.

The lodge must have prospered. We read that 80 ecus were sent as a gift to the Mother Lodge, each member giving at least one ecu. That would represent from 60 to 80 members.

The French use the word "grade" instead of "degree". Mackey states that the French Rite consisted of seven degrees, adding, as sixth, Knight of the East, and seventh, Rose Croix, in addition to the five given in the translation. It would be interesting to know if this Rite is so practiced today. He says it is or was practiced in France, Brazil and Louisiana. Note that two unanimous ballots were required for admission. The three months' probation between degrees was not a bad idea. One wonders just what proofs were required.

The sliding scale for initiation fees should be noted. As an ecu was approximately equivalent to sixty cents in our money, the first degree would have cost from $4.80 to $12, the second from $1.80 to $4.20 and the third from $2.40 to $4.80, or a total of $21, $13.80, $9.00 respectively for all three degrees. The total dues would have been

quarterly dues 1/2 ecu or $1.20 yearly monthly dues 3 paoli or $3.60 yearly monthly feeds 1/2 ecu or $3.60 yearly

total for the year $8.40

Fines would have been for absence without notice 30 cents; with notice 20 cents; lateness 10 cents; all in addition to a collection at each meeting for charity. What would some of the Craft think today if they were called on so frequently!

Note the designations of the officers. Venerable is the title given in French lodges to the Master; the First and Second Superintendents correspond to Senior and Junior Wardens; the Terrible Brother, so far as receiving and conducting candidates, to the Senior Deacon. The Almoner dispensed charity and visited the sick and needy. See Mackey's Encyclopedia under "Lodge" for further explanation.

Throughout the whole book the writer dwells constantly on three things: first, obligation and oath; second, blind obedience to superiors; third, the close union of the members. Just as in the next to the last paragraph the impression is constantly conveyed that the mystery and object of the order was with-held from the rank and file. It does seem rather thoughtless of the members of this lodge that they did not remain behind to be captured and so disclose their secrets. The fact that a lodge was founded "in our august capital" seems to have worried the biographer.

After all, how futile are any attempts to "expose" the Secrets of Masonry, when they rest in the hearts of Masons!

FOOTNOTES

1. Pronounced Kal-yos'-tro.

2. He was arrested on St. John's Day, Dec. 27, 1789. Probably this same date was selected for raiding this lodge as it was generally known that Masons assembled on St. John's Day.

3. English equivalent not known.

4. Watchword, i.e., password.

5. Aku, an old French coin worth about three francs, or sixty cents.

6. i.e., ability to pay.

7. An old Italian coin worth about ten cents,

8. i.e., taking up a collection for the needy brothers.

9. Original text not quite clear.

----o----

Where Was Napoleon Made a Mason?

By Bro. DAVID E.W. WILLIAMSON, Associate Editor. Nevada

It has been known this long time that Napoleon I was a member of the Craft in France, but there has been much uncertainty as to where and when he was initiated. Bro. Williamson has had the good fortune to come upon an item of fact that throws much light on this question, and at the same time makes it evident how the great conqueror looked upon Masonry.

ON the 3rd of December, 1797, Napoleon Bonaparte, homeward bound to Josephine and Paris, fresh from dictating to humbled Austria the treaty of Campo Formio, and happy at having mystified the German plenipotentiaries gathered at Bastatt by his sudden departure, drove into the city of Nancy, the heart of Lorraine. It was a mere episode in his journey, scarcely worthy of a note in history and passed over in silence by his biographers, but it is of curious interest to Masons because it was reserved for a humble annalist of Lorraine to mention it and thus to prove that Napoleon belonged to the Craft more than six months before the time when it is generally believed that he was initiated.

During the late war Bro. Dr. John W. Grant,, of Reno, Nev., then Captain of the 164th Infantry in France, became acquainted with Charles Bernardin, Past Master of a lodge in Nancy, who presented him with a book, in two volumes, of which Bro. Bernardin is the author, its title, translated into English, is, Notes to Serve as a History of Freemasonry at Nancy Up to 1805, and it should be better known than it is, for it contains a mine of information about the Masonic lodges of the Lorraine capital from their installation until the Revolution, with much of interest that happened after that period. Bro. Grant brought the two volumes back to the United States with him and from them is translated this, which Bro. Bernardin himself quotes from Collection Lorraine de M. Noel, in the library of Nancy, volume 1, page 617:

"We remember having had in hand the engraved plate which proves that General Bonaparte, passing through Nancy after having signed the treaty of Campo Formio, visited the lodge and, although but a Master Mason, was received with all the honours possible. Introduced under an arch of steel, the Master offered him the gavel. If my memory does not deceive me, the grandfather of M. Dumont was then one of the dignitaries of the lodge. That visit was made on Dec. 3, 1797. I was very young but I clearly recall the impression made by the conqueror of Italy at Nancy. Never was the city in a like agitation. All the houses were lighted up. He was invited to go to the theatre and as soon as it was known that he had accepted the invitation, the hall was invaded by sheer force and without payment. 'La Belle Arsen' was played and in the famous air 'Triumph, fair Alcindor,' Mlle. Rousselois substituted 'Triumph, Bonaparte.' All our poets - Blaise, Laugier, Gentiliatre - made couplets in honour of the general."

In corroboration of this, Bro. Bernardin writes:

"I cannot doubt the assertion of the celebrated historian of Lorraine, as he was himself a Freemason and a member of St. John of Jerusalem Lodge from March 5, 1810, and could very well have had in his hands the plate to which he alludes and have received an account of that visit from the mouths of those who assisted at it, I have found no trace of it in the archives of the lodge, but this is not extraordinary because the meetings had not been held for a year. It awoke immediately afterward and assembled on Dec. 9. Is it not just this visit that drew it from its lethargy? It is quite possible."

There is no question but that Bonaparte was at Nancy on the date given. His biographer, Bourrienne, tells us that he left Milan on Nov. 17, 1797, and travelled through Switzerland to Rastatt by way of Aix in Savoy, Berne and Bale. At Rastatt he was chief of the French legation but, announcing suddenly that he had received letters from the Directory summoning him to Paris, he left the congress without ceremony and proceeded to the capital of France. Nancy was on his road.

WHEN WAS NAPOLEON INITIATED?

The question of when and where Napoleon was made a Mason has been often debated but it has come of late years to be assumed that the event must have taken place in Valletta, Island of Malta, and the general opinion has been well summarized in the Hawkins-Hughan Revision of Mackey's Encyclopedia of Masonry, which says: "It is said he was initiated at Malta between June 12 and July 19, 1798." Yet a study of Napoleon's movements should make this seem unlikely, even if we did not have the statement quoted from M. Noel about his visiting a lodge at Nancy on Dec. 3, 1798. He had long had his eyes on Malta, it is true, and only a month before he passed through the Lorraine city he had sent Poussielgue, secretary of the French legation in Genoa, to corrupt the knights, a mission that proved successful. Indeed, according to Hazlett: "It is related that Carrarelli, seeing the strength of the place when they entered, observed to the Commander-in-Chief, 'It is well we had friends to let us in.'" Napoleon took Valletta on June 10, 1798, and it is stated in the authoritative Life of Napoleon, by John Holland Rose, that he remained there only six days. Certainly the French fleet reached Cape Aza, Africa, on June 29.

These six days on the Island of Malta were busy ones for Napoleon and it does not appear probable that he could have been made a Mason at the moment. There would scarcely have been time. There was a lodge of Freemasons there, either active or dormant, it is true, because Clegg's Mackey's History (volume VII, page 2260) tells us that a lodge had been re-opened there under the old name of "Secrecy and Harmony" on July 2, 1788, the officers of which all were Knights of Malta. But this lodge operated under a charter from the Grand Lodge of the Moderns in London, Gould tells us in his Military Lodges, and it is impossible that an English lodge would have admitted to the Fraternity the chief of the armies of a country with which England was then actively at war.

If Napoleon could have been initiated at the age of twenty, the most likely period of his becoming a Mason would admittedly have been when he visited the Palais Royal before the Revolution. His poverty and lack of sociability, to which Mme. Junct testifies in her memoirs, would have made such an event unthinkable while he was attached to the Regiment Le Fere at Auxonne, taking into account the further fact that he was not in sympathy with his brother officers, who were royalists. He was

transferred in the spring of 1791 to the Regiment Grenoble at Valence and his biographers all agree that at this time he "plunged into politics" and joined the Club of the Friends of the Constitution. Then he went to Corsica and he did not return until May, 1792, when, owing to the fact that he had to busy, himself to obtain a commission in the army and also because of the persecution to which Freemasons were subjected in France in that year, he would hardly have sought membership. In May, 1795, we find him in Paris, where among his friends were the younger Robespierre, Carnot, the two Lameths and Generals Bernonville and Massena, all of whom are known to have been Masons. After his marriage to Josephine, in March, 1796, he went out on his Italian campaign, during which it is improbable that he would have been initiated, although there were, according to Gould's Military Lodges, eight lodges authorized in the French armies between 1790 and 1800.

From this glance at his career, then, there would be only the time he spent at Valence and Marseilles in 1791, or the months in Paris between May, 1795, and April, 1796, when he would have been likely to have been inducted into the Fraternity.

But whenever and wherever he may have been initiated, Napoleon never took his membership seriously. In none of his reported conversations at St. Helena does he speak as a brother of the Craft and he showed when he became Emperor that he regarded the Fraternity as something that might be fostered, but no more. All his brothers belonged, of that there is no doubt. He usurped control of the Grand Orient of France and made Joseph Bonaparte Grand Master, with Louis Bonaparte Associate Grand Master (Grand Maitre Adjoint). Perhaps the appointment of Cambaceres in place of Louis, in 1806, may show some light on how Napoleon really regarded Masonry, for France at that time had many "table lodges," as they were aptly called, where dining was the principal attraction, and Cambaceres was famous in Paris as a bon vivant.

To return to M. Noel's mention of Napoleon's visit to the lodge at Nancy, the quotation from Bro. Bernardin has especial value because it is the first positive and definite date in which he is said to have visited a lodge. Bro. Haywood, in connection with this subject, kindly drew my attention to the exhaustive paper by Bro. J.E.S. Tuckett, in volume XVIII, 1914, of the Ars Quatuor Coronatorum, on "Napoleon I and Freemasonry." But Bro. Tuckett's splendid article does not begin to indicate when

the great French military genius was made a Mason - that is, when he entered a lodge as a poor, blind candidate seeking light - and, no matter what side degrees he might later have joined, such as the Philadelphes, the Illuminate and the like, into the history of which Bro. Tuckett goes, he must first have been a Mason at the foot of the steps. French Masonry is not different from ours today in this respect and it is reasonable to believe that it was not different in the time of Napoleon. As summarized by Bro. Tuckett, himself, his conclusions are:

"(1) That the evidence in favour of a Masonic initiation previous to Napoleon's assumption of the Imperial Title is overwhelming;

"(2) That the initiations took place in the body of an Army Philadelphe Lodge of the (Ecossais) Primitive Rite of Narbonne, the third 'initiation' of the 'Note Communiquee' being an advancement in that Rite;

"(3) That these initiations took place between 1795 and 1798." -A.Q.C., VoL XXVII, 1914, page 115.

Close attention to the life of Napoleon and to the circumstances which would be favourable to his becoming a member of the Craft, it seems to me, will make my own conclusions on this point of the time of initiation more probable, as they certainly are more definite. At any rate, the statement of M. Noel will serve as a new point of departure for future investigators. It is definite, it is circumstantial, it is made by a man who was alive at the time, who was a member of the lodge at Nancy soon afterwards and whose membership and standing in the Fraternity are vouched for by M. Bernardin, a notable figure in Freemasonry in France.

----o----

Masons in the War of the Revolution

By Bro. ROBERT FREKE GOULD

As a means of assisting readers to possess themselves of as much information as possible about masons who were active in the War of the Revolution, arrangements were made with Gale & Polden, publishers, London, to republish the last chapter of Gould's "Military Lodges," which retails at $2.65 postpaid. The title of the volume in its entirety gives a complete description of the ground it covers: "Military lodges: The Apron and the Sword, of Freemasonry Under Arms; Being an Account of Lodges in Regiments and Ships of War and of Famous Soldiers and Sailors (of all countries) Who Have Belonged to the Society." Brethren who have made a special study of Freemasonry of the Revolutionary period will serve us all if they will check up each of the names included in Gould's list. It is probable that in a few instances he was misled, as regards the Lees, for example; it is improbable that any member of that family ever belonged to the Craft.

IN 1775, Washington was elected Commander-in-Chief of the American Army, and on the very same day that he received his commission the battle of Bunker Hill was fought, in which Major-General Joseph Warren, Grand Master of Massachusetts, lost his life. According to a national biographer, "this was the first grand offering of American Masonry at the altar of liberty, and the ground floor of her temple was blood-stained at its eastern gate."

General Washington was initiated in the Fredericksburg Lodge, Virginia, in November, 1752, and became a Master Mason in August, 1753. In 1779 he declined the office of Grand Master of Virginia, but accepted that of Master of Alexandria Lodge, No. 22, in his native state in 1788. As President of the United States he was sworn in - April 30, 1789 - on the Bible of St. John's Lodge, New York. In 1793 he laid the cornerstone of the Capitol, and is described in the official proceedings as "Grand Master pro tem, and Worshipful Master of No. 22 of Virginia". His death occurred in 1799, and he was buried with Masonic honours on Dec. 18 of that year. On the following day the news of his death reached Philadelphia, where Congress was sitting, and a national tribute was paid to his memory on the 26th of December. The Masonic Fraternity were among the chief mourners, and Major-General Henry

Lee, a member of Congress and also a "brother", was the orator of the day. The now familiar words, "First in War, First in Peace, and First in the Hearts of His Countrymen," which so justly describe the estimation in which Washington was regarded by the American nation, were used on this occasion by General Lee in his address.

Henry Lee - father of the great Confederate General, Robert E. Lee - who was popularly known as "Light Horse Harry", commanded an independent partisan corps in 1778, and three years later joined the army of General Greene, in whose retreat before Lord Cornwallis "Lee's Legion" formed the rear-guard.

Ten lodges in all were at work in the American Army during the Revolution, the earliest of which, "St. John's Regimental," was granted a warrant by the Provincial Grand Lodge of New York, in July, 1775.

"American Union" in the Connecticut Line, though of later date, was the first lodge organized in the Continental Army, with which it is described as having moved as a pillar of light in parts of Connecticut, New York and New Jersey. Washington Lodge, in the Massachusetts Line - at whose meetings the Commander-in-Chief was a frequent visitor - was constituted at West Point in 1779. The first Master was General John Patterson, and the first Wardens Colonels (afterwards Generals) Benjamin Tupper and John Greaton.

Army Lodge, No. 27, in the Maryland Line, received a warrant from Pennsylvania in 1780. The first Master was General Mordecai Gist, and the Wardens Colonel (afterwards General) Otho Williams and Major Archibald Anderson.

No records of the American Field Lodges of the Revolution have been preserved, except a portion of the minutes of "American Union" and some returns of the "Washington Lodge". The latter merely inform us that in 1782 two hundred and fifty names had been borne on the roll of the lodge. The former are of a more interesting character. The principal officers of the army and the general in command are

frequently named as visitors, and at all the banquets, while the first toast was "Washington" or "Congress", the second was invariably "Warren, Montgomery and Wooster", followed by the Dead March. Dr. Warren was the first man of distinction to lay down his life in the cause of American Liberty. Richard Montgomery was of Irish birth, and after serving at Louisburg, Martinique and Havana entered the American Army as Brigadier-General and was killed at the attack on Quebec in December, 1775. The services of David Wooster as a naval and military officer extended over forty years, through four years, with Spain, with France, with France again, and finally with England. He was mortally wounded, as a Major-General in the American Army, while leading an attack on the British troops in 1777.

There is an abundance of testimony to show that while Commander-in-Chief of the American Army, Washington both countenanced the formation and encouraged the labours of the army lodges, that he found frequent opportunity to visit them and that he thought it no degradation to his dignity to stand there on a level with his brethren.

In December, 1777, the army retired to Valley Forge, and it was there - according to evidence which seems to be of a trustworthy character - that General Lafayette was initiated. The French officer, though he had been received very warmly and kindly by General Washington, experienced much uneasiness from the circumstance that he had never been entrusted with a separate command. During the winter he learned that there was a lodge working in the camp. Time hanging heavily on his hands and the routine of duty being monotonous, he conceived the idea that he would like to be made a Mason. His wish, on being made known to the lodge, was soon gratified, the Commander-in-Chief being present and in the chair at the time of his initiation. [See note.]

"After I was made a Mason," said Lafayette, "General Washington seemed to have received a new light. I never had from that moment any cause to doubt his entire confidence. It was not long before I had a separate command of great importance."

On the 27th of December, 1779 - the headquarters of the army being then at Morristown, New Jersey - "American Union Lodge" met to celebrate the festival of

St. John. At this meeting a committee was appointed from the lodges in each line and the staff of the army, to consider the expediency of a General Grand Master being elected to preside over all the lodges in the Republic. There were present on the occasion thirty-six members of "American Union" and sixty-eight visitors, one of whom was General Washington.

The Masons of the various lines met three times in convention, and though the name of Washington as Grand Master designate does not appear in their address to the army, yet it was formally signified to the Masonic governing bodies of America then existing that he was their choice. The idea of a General Grand Master or Superintending Grand Lodge has often been revived, but on no occasion, except when it was first mooted by the army lodges of the Revolution, with the faintest chance of being carried into effect.

The principal northern forces under Washington were stationed on the banks of the Hudson, near Newburg, during the winter of 1782. So well established at this time had the camp lodges become, and so beneficial in their influence, that an assembly-room or hall was built to serve (among other purposes) as a lodgeroom for the military lodges. The scheme was entrusted to General Gates to carry into execution and all the regiments were called upon for their quota of workmen and materials. The building was used for the first time in the early part of 1783, and "American Union" met there in the June of that year preparatory to celebrating with "Washington Lodge," at West Point, the festival of St. John.

A venerable brother, Captain Hugh Maloy, aged 93, residing at Bethel, in the State of Ohio, was still living in 1844, who had been initiated in 1782 in General Washington's marquee. On that occasion also the General occupied the Master's chair, and it was at his hands that the candidate received the light of Masonry.

The following generals of the Continental Army were among the Masonic compeers of the founder and first President of the United States:

Richard Caswell, who led troops of North Carolina - of which state he was afterwards Governor and Grand Master - under General Gates, and was engaged at the disastrous battle of Camden in 1780.

Mordecai Gist, who fought gallantly for his country from the commencement to the close of the Revolutionary War, was Master of Army Lodge, No. 27, president of the convention of Masons from the military lines at Morristown, New Jersey, and, finally, Grand Master of South Carolina.

James Jackson, who served with distinction in the Continental Army, was afterwards Governor and Grand Master of Georgia.

Morgan Lewis, who accompanied General Gates as chief of the staff in the campaign of 1776 and commanded a division in the subsequent war with Great Britain in 1812-15, was Governor of New York in 1804 and Grand Master from 1830 until his death in 1844.

Israel Putnam commanded a regiment in the expedition which captured Havana and was a prominent figure in the war of the Revolution. His tombstone bears the inscription: "He dared to lead where any dared to follow."

Rufus Putnam, "The Father of the Northwest," was for some time chief engineer of the American Army and commanded a brigade under General Wayne in 1792. He was made a Mason in "American Union Lodge" in 1779, and elected Grand Master of Ohio in 1808.

John Sullivan, one of the most famous of the generals of the Revolution, was elected Governor of New Hampshire in 1786 and Grand Master in 1789.

Anthony Wayne, whose popular title was "Mad Anthony," won great renown by his capture of Stony Point (New York), only bayonets being used. He succeeded St. Clair in command of the Western Army and gained a brilliant victory over the Miami Indians in 1794. A monument to his memory was erected by the Masonic Fraternity at Stony Point in 1857.

The Baron de Kalb, mortally wounded at the battle of Camden, was buried with military and Masonic honours by his victorious enemies; Count Casimir Pulaski, the famous cavalry leader, killed at Charleston in 1779, and Benedict Arnold, whose unsurpassed gallantry and devotion during the earlier stages of the war were, alas, totally obscured by the infamy which characterized his proceedings towards its close.

Commodore James Nicholson (an active member of the Fraternity) was placed in 1776 at the head of the list of captains in the Continental Army, a position which he retained until the close of the war. His brothers, Samuel and John, were also Masons and naval captains. The former, who served with Paul Jones in the engagement between the Bon Homme Richard and Serapis, afterwards received the command of the frigate Deane, in which he cruised very successfully; Stephen Decatur was a member of the same lodge as Commodore James Nicholson, and like the latter a captain in the United States Navy from its first establishment. He commanded the Delaware sloop of war and afterwards the Philadelphia; Commodore Edward Preble, a member of the "Ancient Landmark Lodge" in Portland (Maine), entered the navy in 1779 and commanded the American Squadron at the bombardment of Tripoli in 1804; and Commodore Whipple, a member of "American Union Lodge" during its early days at Marietta, who burned the Gaspe in 1772, on of the most brilliant officers of the land or sea service.

The first field lodge after the Peace of Versailles (1783) was formed in the "Legion of the United States", commanded by General Anthony Wayne in 1793, and it is said that nearly all the members were killed in the Indian War. In 1814 some officers of the Northern Army applied to New York for a "marching warrant", which was referred to the Grand officers, and later in the same year a military lodge was established by the Grand Lodge of Pennsylvania, to be held wherever the Master for the time being should be stationed in the United States.

General Andrew Jackson at various times commanded armies in the field, but is best known in connection with his decisive victory over the British at New Orleans in 1815, which put an end to the war. He subsequently became President of the United States and Grand Master of Tennessee.

General William H. Winder, who commanded on the losing side at Bladensburg, the other eventful battle of the same war (1814), was elected Grand Master of Maryland in 1821.

Generals Stephen Austen the liberator of Texas, and "Sam" Houston, the recognized hero of the Texan War of Independence, were Freemasons; also Colonel David Crockett, backwoodsman and member of Congress, who fought on the same side and after a hard siege surrendered to General Santa Anna, by whose order he was put to death with the other survivors in 1836.

Two or more lodges accompanied the American Army during the Mexican War. The chief commanders, Generals Winfield Scott and Zachary Taylor, were not members of the Craft, but the latter always entertained a high opinion of the Institution. Shortly after his inauguration as President of the United States, in 1849, he said that many of his personal friends and officers of the army with whom he had been associated were Masons, and that he should have been one himself had circumstances been more favourable to his joining a lodge, and he added, "I would do so now, but have got to be too old."

William J. Worth served during the last war with England and was present at the actions of Chrystler's Farm, Chippewa, and Lundy's Lane. In 1842 he commanded the army which defeated the hostile savages in Florida, and subsequently greatly distinguished himself in the leading battles of the Mexican War. A monument was dedicated to his memory by the Grand Lodge of New York in 1857.

John A. Quitman, Grand Master of Mississippi, commanded a division of General Scott's army, and when the City of Mexico was taken he was made its Governor until peace was proclaimed.

Field lodges were freely established on both sides during the late Civil War, but the experience of that great conflict was decidedly unfavourable to their utility. The practice was to issue dispensations, and when the regiments in which they were held were mustered out of the service, or the individuals to whom they were granted returned to civil life, the lodges ceased to exist. More than a hundred of these dispensations were issued during the war, the largest number granted by any single Grand Lodge being thirty-three, which was the case in the state and Masonic jurisdiction of Indiana. There are no lodges in the standing army of the United States, and for this a sufficient reason will be found in the fact that the few regiments of the regular army are generally - if not invariably - divided into small fractions, separated at widely different posts.

The brethren holding high military rank during the Civil War were very numerous, as may be imagined from the circumstance that "Miner's Lodge," No. 273, Galena (Illinois), consisting of about fifty members, alone supplied five generals to the Federal Army. Among them were John A. Rawlings (p. 89), Ely S. Parker, a Seneca Indian, and William R. Rowley, all of whom were on the staff of General Grant, together with John Corson Smith, who served through all the grades from private soldier to general officer, and has since been Lieutenant-Governor and Grand Master of his state.

The following brethren commanded armies in the field: George B. McClellan, Winfield Scott Hancock, whose bayonet charge at Williamsburg won from McClellan the compliment which became proverbial, that "Hancock was superb"; N.P. Banks, John A. McClernand, John A. Logan, George E. Pickett, who led the famous final assault on the Union lines at Gettysburg in 1863; Robert E. Patterson and Benjamin F. Butler, against whose life a plot was formed by Confederate prisoners, but given up on their learning that he was a Freemason

Among the Masonic veterans of the war General James A. Garfield was, and Major William McKinley now is [written in 1899] the President of the United States. Generals Robert Anderson, of Fort Sumpter fame, and Albert Pike, scholar, orator, poet and man-of-letters, were also of the Fraternity. The valuable library of the latter at Little Rock, Arkansas, was about to be destroyed by the Federal troops during the war, but General Thomas H. Benton (Grand Master of Iowa), in command of the Union forces, interposed, and by making the house his headquarters not only preserved the library but also the residence.

General Nelson A. Miles now commands the American Army and another general (and Mason), Russell A. Alger, has just vacated the office of Secretary of War.

Dispensations for the formation of military lodges were issued by the Grand Lodge of Kentucky and North Dakota during the late war with Spain. Many prominent officers of the army and navy who took part in that short conflict are Freemasons, and among them General William R. Schafter and Admiral Schley, the former of whom commanded the American land forces before Santiago de Cuba, and the latter the squadron which performed such brilliant service off the coast.

"Note - Gould is very possibly in error here. The time and place of Lafayette's initiation are still undetermined.

----o----

Great Men Who Were Masons

De Witt Clinton

By Bro. G. W. BAIRD, P.G.M. District of Columbia

DE WITT CLINTON was born in Little Britain, New York, March 2, 1769, a descendant from English, Dutch and Huguenot ancestors. He was educated at Kingston Academy and at Columbia University, graduating from the latter school at the head of his class in 1786.

Clinton had one of the most brilliant political careers of his period, which was a time of storm and stress, when many things were in the melting pot. He was elected to the New York State Assembly in 1797 and to the United States Senate in 1802, at which time he was only thirty - three years of age. While in the Senate he did much to attract the attention of the country to the aggressions of the Spanish on the lower Mississippi, a region that had not yet been made a part of the United States.

He resigned his place in the Senate to become mayor of New York City in 1802, which office he held continuously except for one or two years until 1815. During this term of office he occupied a seat in the State Senate, the holding of two offices being then not deemed an irregular thing. In 1811 he became Lieutenant Governor of the state and in 1812 was defeated for the Presidency of the United States, receiving eighty - nine of the two hundred and nine votes cast. In 1817 he was elected Governor of the state, was re - elected in 1820, was out of office during 1822 - 24, was again elected in 1824 and held office until his death in 1828, during which year he died at Albany.

It was during his term as governor that the Morgan episode occurred which caused so much agitation in Freemasonry by launching the anti - Masonic crusade, which worked so much damage to the Craft that at one time it appeared to be going out of existence. Governor Clinton instituted a vigorous investigation of Morgan's disappearance but he passed away before that mystery was cleared up, if, indeed, it may be said ever to have been cleared up. I have often thought that if Governor Clinton had given as much attention to Thurlow Weed, Thaddeus Stevens and other corrupt politicians he might have found opportunity for criminal charges of another nature.

Clinton was made a Mason in Holland Lodge, No. 16 (now No. 8), Sept. 3, 1790; became Secretary of his lodge in 1792; was made Warden in 1793, and Worshipful Master in December of that same year. In 1806 he was elected Grand Master of the Grand Lodge of New York and served continuously until 1819. He was exalted a Royal Arch Mason in 1791 in Chapter No. 1; was elected G. H. P. in 1798 and was twice reelected. He was promoted to the dignity of General Grand High Priest of the General Grand Chapter of the United States in 1816 and was re - elected year by year until 1826. He was also a Knight Templar, his Templar diploma being inscribed "The Castle of Holland Lodge Rooms, May 17, 1792." He became Grand Commander of the Grand Commandery of New York in 1814 and continued in that office until his death. During the last twelve years of his life he was Grand Master of the Grand Encampment of the United States. In addition to all these Masonic honors he was also a 33d, A. and A. S. R., Northern Jurisdiction.

In his "History of Freemasonry in the State of New York" Bro. Ossian Lang speaks of him in this manner:

"De Witt Clinton was a constructive statesman of remarkable ability and phenomenal popularity in his time. He was instrumental in establishing the foundation of the great education system of the state, and carried through the opening of the Erie Canal almost single - handed. These two achievements alone mark him as one of the master builders of the polity of the state. As Masons we owe him particular gratitude for his zeal for the Fraternity which, under his leadership, became a power for good in civil life. De Witt Clinton died in 1828. His life was one of service to mankind. Honorable in all his dealings, wholly devoted to the advancement of the welfare of his fellowmen, he will ever be remembered as a true exemplar of Freemasonry by the Fraternity over whose affairs he presided as Grand Master for fourteen years."

Clinton was first buried in Albany, New York, but his remains were afterwards removed to Greenwood.

----o----

Chapters of Masonic History By Bro. H.L. HAYWOOD, Editor

PART X. THE FIRST GRAND LODGE

POPULAR assemblies of all male citizens for law making and law enforcing purposes were an old Saxon institution in England. Every town or shire had its own; the assembly (later on, court) of the shire met twice a year; the Witan-a-gemote, at which all the males of the kingdom were to assemble, was convened once a year. In the course of time these assemblies came to be made up of representatives, but originally every male citizen was supposed to be present in person. The gilds of Operative Masons, like all other gilds of the period, also had their own assemblies. Much is made of these in the Old Charges but the references therein are so meagre and at times so confusing that to date it has not been possible to quite make out just how the Masonic assemblies were organized and managed. R.F. Gould was of the opinion that the "assemblies" referred to in the Old Charges were nothing other than the general assemblies just referred to, but G.W. Speth and others of Gould's associates could not agree with him because they found so many evidences to show that Masons had their own craft assemblies like other gilds. It may well be that the Masons did have their own assemblies but held them at the same time and place as the general meeting of citizens in order to save time and inconvenience. For the present purpose it is not necessary to argue the point; the fact remains that Masons in old times had some kind of general, or central, assembly at fixed intervals at which matters appertaining to the Craft in general were taken up.

As population increased and the machinery of government became more complicated these assemblies were discontinued, at any rate one would so judge from the scant records available. By the time lodges began to be made up of Speculative members it appears that no assemblies were held at all, and that lodges existed independently of each other, with no central governing authority over them. Each of these autonomous lodges could make Masons at its own discretion, and according to the old rules, so that it was not necessary, as it now is, for a group of Masons to first secure a charter before forming themselves into a lodge.

Such is the picture we must keep before our eyes when we think of Masonry as it was in the beginning of the eighteenth century. Here and there, scattered about over the Kingdom, were independent lodges; in some cases the membership was wholly Operative, so that every member was engaged in the building trade; in other cases non-Operative members made up a portion of the membership, and in a few cases all of it. The general unity of the Craft was maintained by adherence to the old customs and by use of the Old Charges, which, in many cases one may suppose, functioned much as charters now do.

1. FIRST GRAND LODGE IS ORGANIZED

It was in the midst of such circumstances that the first Grand Lodge was organized in London, 1717. William Preston, whose Illustrations of Masonry did so much to shape the popular conception of Masonic history, says that after the London fire several Masonic lodges were organized in London and that Sir Christopher Wren was a kind of Grand Master of them all, and when Wren had grown too aged to look after the affairs of the Craft a move was set under way to organize a Grand Lodge. Inasmuch as the records show that Wren was a member of the Lodge of Antiquity, and therefore in the Craft, there is nothing improbable in Preston's account, but Preston has been so nauch in doubt for his accuracy in matters of fact that one must let the point rest in abeyance.

Almost the only source of knowledge we possess of the formation of the first Grand Lodge are the pages of Anderson's Constitutions, 1738 edition. Therein one may read the account which follows, the words of which are so familiar to every student of Masonic history:

"After the Rebellion was over, A.D. 1716, the few Lodges at London.... thought fit to cement under a Grand Master as the center of Union and Harmony, viz., the Lodges that met,

"1. At the Goose and Gridiron Ale-house in St. Paul's Church yard.

"2. At the Crown, Ale-house in Parker's-Lane, near Drury-Lane.

"3. At Be Apple-Tree Tavern in Charles Street, Covent-Garden.

"4. At the Rummer and Grapes Tavern in Channel-Row, Westminster.

"They and some old Brothers met at the said Apple-Tree, and having put into the Chair the oldest Master Mason (now the Master of a Lodge), they constituted themselves a Grand Lodge pro Tempore in Due Form, and forthwith revived the Quarterly Communication of the Officers of Lodges (called the Grand Lodge), resolv'd to hold the Annual Assembly and Feast, and then to chuse a GRAND MASTER from among themselves, till they should have the Honour of a Noble Brother at their Head.

Accordingly

On St. John Baptist's Day, in the 3d Year of King George I, A.D. 1717, the ASSEMBLY and Feast of the Free and Accepted Masons was held at the aforesaid Goose and Gridiron Ale-house.

"Before Dinner, the oldest Master Mason (now the Master of a Lodge) in the Chair, proposed a List of proper Candidates; and the Brethren by a Majority of Hands elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons, who, being forwith invested with the badeges of Office and Power by the said oldest Master, and install'd, was duly congratulated by the Assembly who pay'd him the Homage."

Mr. Jacob Lamb, Carpenter Grand Wardens Capt. Joseph Elliot

THE FOUR OLD LODGES

There were doubtless several Time Immemorial lodges in or about London, but either only four of these were invited to participate in the formation of Grand Lodge or else for some reason the names of other participating lodges were omitted from the records. According to the Engraved List of 1729 the lodge which met at the Goose and Gridiron was constituted in 1691. This old lodge made several removals after 1717, and once or twice changed its name; it moved to Mitre Tavern in 1768 and commenced to call itself Lodge of Antiquity, No. 1. This lodge was neither large nor influential until in 1774 it had the singular good fortune to elect as its Master the famous William Preston, who gave it prestige and power. When all lodges were re-numbered after the Union of the "Antients" and "Moderns" Antiquity was unjustly given rank No. 2, the precedence having been granted to a lodge formed under an "Antient" charter in 1735.

The second of the "four old lodges", which was meeting at the Crown Tavern in 1717, lacked vitality from the beginning; after moving about from place to place it died out entirely in about 1736, and was struck off the engraved list in 1740. In 1752 a number of brethren, none of them having been members of the lodge originally, petitioned that it be resuscitated, but inasmuch as Grand Lodge did not deem them able to carry on their application was rejected.

The third lodge among the old four met in Apple-Tree Tavern, in which place the first Grand Lodge was planned. Mr. Anthony Sayer, first Grand Master, was a member of this body. It also moved about, and in 1723, so we are told by Anderson, received a new charter, why, it is impossible to say. For some reason, perhaps because of this, it was in 1729 shifted down the list to eleventh place. In 1740 it was moved up to tenth place, and in 1756 was given sixth place. In 1768 it changed its name to Lodge of Fortitude, and in 1818, after uniting with Cumberland Lodge (organized in 1753), it adopted the title Fortitude and Old Cumberland Lodge, No. 12.

Of the original No. 4, Bro. A.F. Calvert, to whose The Grand Lodge of England I am especially indebted in this particular connection, gives this interesting and condensed account:

"From 1717 to 1736, original No. 4, which became No. 3 in 1729 and No. 2 in 1740, was the premier Lodge of the period of the Revival. It is considered probable that the members of Nos. 1, 2 and 3 were composed for the most part of working masons and brethren of the artisan class, and those lodges were operative lodges, while No. 4 may be considered the speculative or gentleman's lodge par excellence, and all the leading men in the Craft in the early days sprang from it. While the brethren belonging to the other three old Lodges were unimposing both as to number and social position, No. 4 had a roll of seventy members, and among the persons of rank and Masonic eminence belonging to the society were the Duke of Richmond, who established the Committee of Charity, Lord Paisley, the Duke of Queensberry, Lord Waldegrave, Sir Richard Manningham, Count La Lippe, Baron des Kaw, Sir Adolphus Ongleton, Earl de Loraine, Sir Thomas Prendergast, Lord Carmichael, Count Walzdorf, Marguis des Marches, Mr. William Cowper, Grand Secretary, and Bros. George Payne, Desaguliers and James Anderson.

"The other three Lodges, with their membership of about fifteen each, were of small account in comparison with the Old Horn Lodge, which during the first twenty years of the existence, of Grand Lodge may be said to have been responsible for its policy and development. Then the decline which has been experienced by so many old Lodges, after a period of exceptional prominence and prosperity, set in, and after about 1735 a falling off was discernible in its membership, its attendance at Grand Lodge, and its contribution to the Charity which it had been largely instrumental in founding. In 1746, the members of 'Lodge No. 2 at the Horn, at Westmr.' were required to give their reasons for absenting themselves from the general meetings of the Society 'for a considerable time past', and on 3rd April, 1747, it was decreed that the Lodge 'be erased out of the Book of Lodges.' For four years the order was in force, but on 4th April, 1751, we read in Grand Lodge minutes:

"'Bro. Lediard informed the brethren that the Right Worshipful Bro. Payne, L.G.M., and several other members of Lodge lately held at the Horn, Palace Yard, Westminster, had been very successful in their endeavours to revive the said Lodge,

and that they were ready to pay 2 gs. to the use of the Grand Charity, and therefore moved that out of respect to Bro. Payne and the several other L.G.M's who were members thereof, the said Lodge might be restored, and have its former rank and place in the List of Lodges, which was ordered accordingly.'

"But the restored Old Horn Lodge as an independent body failed to recover its former prestige and prosperity, and after a further twenty-three years of abortive endeavour, it appeared to be on the verge of extinction. But in 1774 the Somerset House Lodge, which had been formed by Bro. Dunckerley on H.M.S. Prince in 1762, removed to H.M.S. Guadeloupe in 1764, revived at a 'Private Room, Somerset House,' in 1766 and numbered 279 in the List for 1767, was in a flourishing condition. Its list of members included the names of such notable Masons as James Heseltine, William White, James Galloway, Rowland Berkeley, Rowland Holt, Hon. Charles Dillon, the Duke of Beaufort and the Duke of Buccleuch. It was a liberal and regular subscriber to Grand Lodge Charities, its influence was powerful in the Grand Stewards' Lodge, and its founder, Dunckerley, exercised a positive genius in Masonic generalship and organisation. The Lodge in 1774 possessed every enviable attribute with the exception of antiquity, and that advantage it acquired by absorbing the original number and immemorial constitution of the Old Horn Lodge which, with its roll reduced to fifteen members, was then creeping to collapse."

III. EARLY GRAND MASTERS

Mr. Anthony Sayer, the first brother ever elected to the distinguished office of Grand Master, as we now understand that term, is a dim and pathetic figure who in such glimpses as we are able to gain of him through the mist of time appeals to our sympathies more than to our admiration. In 1717 he was installed Grand Master "by the said oldest Master Mason present"; two years thereafter Desaguliers appointed him Grand Warden, so that, whatever his shortcomings may have been, he was evidently a man of some position at the first. Five years afterwards he appealed to the Grand Lodge over which he had once presided for charity, but there is no record to show what relief he received, if any. In 1730 he was summoned before Grand Lodge to explain why he had assisted in the irregular constituting of lodges. On April 21 of that same year he again appealed for help and received 115 from the General Charity. But in August of the same year he was again summoned to answer complaints against

his irregular conduct; Grand Lodge minutes contain the following entry under date of Dec. 15, 1730:

"Brother Sayer likewise attended to answer the Complaint made against him, and after hearing both parties, and some of the brethren being of Opinion that what he had done was clandestine, others that it was irregular only, and the Lodge was of opinion that it was irregular only; whereupon the Deputy Grand Master told Bro. Sayer that he was acquitted of the Charges against him and recommended it to him to do nothing so irregular in the future."

Bro. Sayer's star was evidently in eclipse. During or shortly after 1733 he became Tyler of Old King's Arms Lodge, No. 28. Shortly thereafter he received charity from this lodge. He died in 1742, receiving a Masonic interment at which a number of distinguished Masons were present. It has been conjectured that Bro. Sayer may have been one of the old Operative Masons who never became a whole-hearted supporter of the new regime; if so, this may explain his irregularities. In any event his conduct shows that in its early years the new Grand Lodge met with many difficulties from within as well as from without, and that the new order of things had to win its way against the feeling that its very existence was an innovation in the ancient methods of the Craft.

Bro. George Payne, the second Grand Master, proclaimed June 24, 1718, was a man of different stripe; from his activities one may guess that unlike Sayer he was one of the most zealous leaders in the work of re-organizing the Craft from an Operative basis to a Speculative one, and there is no doubt but that to him Masonry is indebted more than one can say. Of his private life little is known save that he was a Secretary to the Tax Office and of some substance. His popularity among the brethren is shown by their electing him Grand Master a second term in 1720, to succeed Dr. Desaguliers, of whom more anon. According to Dr. Entick it was Payne who first interested the English aristocracy and nobility in the Order, which, if the statement is well founded, was in itself sufficient give him a great name in our annals in view of the farreaching results that ensued when a "noble brother" became placed "at the head" of Grand Lodge. Payne was especially interested, it would appear, in readjusting the old constitutions to the new uses of the re-organized Fraternity, and it was he who made, in 1720, the first draft of the General Regulations afterwards

incorporated, with some alterations, in Anderson's Constitutions of 1723. He was faithful and active up to the very end of his life and served as a member of the committee appointed to have charge of the revision of the Constitutions made in 1756.

But the most influential of the first Grand Masters was the third, Dr. John Theophilus Desaguliers (see Bro. Dudley Wright's article on another page), whose influence was so great that Mackey gave him the credit for creating Speculative Masonry, which, if it be an excessive statement, does not much exaggerate our debt to this remarkable man. He was the son of a French Protestant refugee who fled from religious persecution after the Revocation of the Edict of Nantes. Desaguliers was made, in 1714, a fellow of the Royal Society, to which learned body he made contributions so valuable that he became a personal friend of Sir Isaac Newton and on at least two occasions was called to lecture before the king. Of his Masonic activities Bro. Calvert gives this account:

"In the year of Desaguliers' Grand Mastership (1719-20) 'several old Brothers that had neglected the Craft returned to their Masonic allegiance; a few Noblemen were initiated into the Order, and some new Lodges were constituted.' The Grand Master himself 'forwith reviv'd the old regular and peculiar Toasts or Healths of the Free Masons.' In 1721, on the occasion of the Festival, Desaguliers made 'an eloquent Oration about Masons and Masonry,' and seven years later he obtained the consent of Grand Lodge to his proposal 'that, in order to have the Grand Feast conducted in the best manner, a certain number of Stewards should be chosen who should have the entire care and direction of the said feast, together with the Grand Wardens.' To invent after-dinner speeches, introduce Masonic orations, and revive the once of the Stewards, was to render practical service to the Craft, and by securing the attendance of many eminent Masons and enlisting some noblemen as members, Desaguliers was instrumental in placing the new authority on a broader and more popular basis. Sayer was a nonenity whom chance elevated to the Grand Chair; Payne was a man of substance and intelligence who was zealous for the advancement of the Order; Desaguliers himself, of the three, lent real distinction to the office of Master. And the fact reiyiains that Masonry languished until the third Grand Master enlisted the interest of some noble brothers in the society, and in 1721, when the Duke of Montagu accepted the Grand Mastership, Masonry 'rose at one bound into notice and esteem.' In that year Desaguliers visited the Lodge of Edinburgh, and was affiliated as

a member of the Scottish Fraternity. On the subject of this memorable event, we read in Lyon's History of the Lodge of Scotland:

"Att Maries Chapell the 24 of August 1721 years - James Wattson present Deacon of the Masons of Edinr., Preses. The which day Doctor John Theophilus Desaguliers, fellow of the Royall Societie, and Chaplain in Ordinary to his Grace James Duke of Chandois, late Generall Master of the Mason Lodges in England, being in town and desirous to have a conference with the Deacon, Warden, and Master Masons of Edinr., which was accordingly granted and finding him duly qualified in all points of Masonry, they received him as a Brother into their Societe: '"

IV DR. JAMES ANDERSON

Of Dr. James Anderson, whose name is known wherever Masons assemble, and who shares with Desaguliers the most prominent place in the sun of early Masonic fame, not much is known with certainty, though Thorpe, Vibert, Robbins and a number of other English brethren have searched high and low for every possible scrap of information. He was born in Aberdeen, Scotland, but moved to London where he served for many years as a Presbyterian minister, and where he was chaplain to the Earl of Buchan. It is not known when or where Anderson was made a Mason, but it was perhaps in Scotland for he was evidently familiar with the terminology of the Scottish Craft, some of the terms of which he introduced into English lodges. His Masonic fame rests on his Constitutions, the first edition of which was published in 1723, the second in 1738. According to the latter edition his own account of this transaction appears in this wise:

Sept 29, 1721. "His Grace's Worship and the Lodge finding Fault with all the Copies of the old Gothic Constitutions, order'd Brother James Anderson, A.M., to digest the same in a new and better method."

Dec. 27, 1721. "The Duke of Montagu appointed 14 learned Brothers to examine Brother Anderson's Manuscript, and to make Report."

March 25, 1722. "The Committee of 14 reported that they had perused Brother Anderson's Manuscript, viz., the History, Charges, Regulations, and Master's Song, and after some Amendments had approv'd of it; Upon which the Lodge desir'd the Grand Master to order it to be printed."

The manner in which, and the reasons for which, he brought forth a second edition in 1738 are given in the Minutes of the Grand Lodge of England, Feb. 24, 1735:

"Bro. Doctorr Anderson, formerly Grand Warden, presented a memorial Setting forth, that whereas the first Edidon of the General Constitution of Masonry, compiled by himself, was all sold off, and a Second Edition very much wanted; and that he had spent some Thoughts upon Some Alterations and Additions that might fittly be made to the same, which was now ready to lay before the Grand Lodge for their approbation if they were pleased to receive them.

"It was Resolved Nemine con that a Committee be appointed consisting of the present, and former Grand Officers, and such other Master Masons as they should think proper to call on to revise and compare the same, that when finished they might lay the same before the Grand Lodge ensuing for their approbation.

"He further represented that one William Smith, said to be a Mason, had without his privity or Consent pyrated a considerable part of the Constitutions of Masonry aforesaid to the prejudice of the said Br. Anderson it being his Sole Property.

"It was thereupon Resolved, and Ordered That every Master and Warden present shall do all in their Power to Discountenance so unfair a Practice, and prevent the said Smith's Books being bought by any Members of their respective Lodges."

At this remove in time it is almost impossible for us to avoid reading back into those early events our own ideas of Freemasonry, but it is pretty certain that the few brethren who first met informally in the Apple-Tree Tavern in 1716, and then again in a more formal manner at the Goose and Gridiron Tavern in the following year, had no far-reaching plans wherewith to bring into existence a world-wide fraternity. Some of them, like Sayer perhaps, had no thought save to place the old Craft on more secure foundations, leaving it unchanged in its nature; others, it may be, had schemes for a new order of things; but it is most probable that the majority were interested only in the affair of the moment and were content to let things take their course. In any event those brethren, to whom we look backward with an interest that would now amaze them could they know of it, builded better than they knew, so that as a result of their efforts there are today some millions of us over the world bound together by the Mystic Tie. The old Freemasonry, in which there had long been a mixture of Operative and Speculative elements, was once and for all made wholly Speculative, though many of the old usages were retained; a new form of organization was devised which time has tested to the full; and from some now unknown fountain of genius there was brought into the world an art and a philosophy of life that today attracts the best and wisest. Of these things we can be certain, even if the actual course of events renaain obscure, and of these things we can be proud, for there have been few more epoch-making events in the last five hundred years than the establishing of the first Grand Lodge in London, 1717.

SUPPLEMENTARY REFERENCES

Mackey's Encyclopedia (Revised Edition)

Accepted, 10; Anderson, 57; Antiquity, Lodge of, 65; Book of Constitutions, 112; Desaguliers, 207; England, 242; Freemasonry, Early British, 283; Gilds, 296; Grand Lodge, 306; Grand Master, 307; Hall, Masonic, 314; Lodge, 449; London, 452; Preston, William, 579; Revival, 622; Speculative Masonry, 704; Wren, Sir Christopher, 859.

BOOKS CONSULTED

Ars Quator Coronatorum. Author's Lodge Transactions, I, II, III. Builders, The, Newton. Concise History of Freemasonry, Gould. Constitutions of the Freemasons, Anderson, 1738 edition. Evolution of Freemasonry, Darragh. Four Old Lodges, Gould. Grand Lodge of England, The, Calvert. History of Freemasonry, Gould. History of Masonry, Findel. Mackey's History of Freemasonry, Clegg. Minutes of the Grand Lodge of England, edited by Songhurst. National Dictionary of Biography. New Encyclopedia of Freemasonry, Waite. Origin of the English Rite, Hughan. Preston's Masonry, Oliver. Short Masonic History, A, Armitage. Story of the Craft, Vibert. Tradition, Origin and Early History of Freemasonry, Pierson.

----o----

John Theophilus Desaguliers, D.C.L., F.R.S.

Grand Master of England, 1719; Deputy Grand Master, 1722, 1723, and 1725

By Bro. DUDLEY WRIGHT, Associate Editor, England

JOHN THEOPHILUS DESAGULIERS, the third and the most renowned of the Grand Masters of England, was born at Rochelle on the 12th of March, 1683. His father, the Rev. John Desaguliers, was a French Protestant clergyman, who fled to England with his son when the latter was about two years of age in consequence of the persecution engendered by the Revocation of the Edict of Nantes. It is said that the son was concealed in a barrel an thus smuggled on board the refugee vessel. The father took orders in the Established Church of England and, after a brief residence in Guernsey, became minister of the French Chapel in Swallow street, Piccadilly, known afterwards as the Theistic Church. Later he also opened a school in Islington, where his more renowned son became an assistant.

The future Grand Master of English Freemasonry matriculated at Christ Church College, Oxford, where he gained his Baccalaureate in Arts and entered into Deacon's Orders, both in 1710. His bent, however, lay in the direction of experimental natural

philosophy, and the same year that witnessed his ordination saw him installed as lecturer on this subject at Hart Hall, Oxford (now demolished), in succession to Dr. Keill. Two years later - on May 3, 1712 - he proceeded to the degree of Master of Arts, and on Oct. 14 of the same year he married in the church of Shadwell, Johanns, daughter of William Pudsey, of Kidlington, Oxford. According to the Oxford University Registers he graduated as Bachelor and Doctor of Civil Law on March 16, 1718. In the Lists of Fellows of the Royal Society, from 1719 to 1744, the year of his death, he is described as LL.D. This is, undoubtedly, a mistake - one copied, by the way, by Robert Freke Gould, Calvert and others - as Oxford does not confer this degree, but it does confer the degree of "D.C.L.", one which is highly prized by the alumni. His wife had pre-deceased him, as she was buried at St. Anne's, Westminster, on July 21, 1753.

Desaguliers gave up his residence in Oxford in 1713, when he removed to London, Channel Row, Westminster, where he remained until that thoroughfare was pulled down to make way for the construction of the new bridge at Westminster. He is said to have been consulted repeatedly by Parliament upon the design of Westminster Bridge, in the execution of which Mr. Charles Labelye, who had been for many years his assistant, was appointed supervisor. He also erected a ventilator in a room over the House of Commons at the request of the House of Commons.

His attainments in the realm of natural philosophy were such that he was styled by Dr. Priestley "an indefatigable experimental philosopher", while he numbered among his patrons Sir Isaac Newton. On July 29, 1714, he was elected a Fellow of the Royal Society - then, as now, and as it has always been, regarded as the blue ribbon of scientific attainments and honours. Desaguliers, however, had the very unusual distinction of being elected as a honourary Fellow, or its equivalent, inasmuch as he was excused from paying his subscription by reason of the number of experiments which he showed at the meetings of the Society. He was, indeed, the first to introduce the reading of lectures in experimental philosophy in the metropolis. He was also elected a member of several foreign academies and a corresponding member of the Royal Academy of Sciences at Paris. Smiles says that his "lectures were much admired and he had so happy a knack of illustrating them by experiments that he was invited by the Royal Society to be their demonstrator". Subsequently Desaguliers was elected to the office of Curator of the Royal Society, which post he held to within a year of his death. There does not appear to have been a stated salary to this office, but remuneration was accorded him corresponding with the number of experiments

and communications which he made to the Society, these sums varying from 10 pounds to 50 pounds. Maty in his Index to the Philosophical Transactions of the Royal Society, gives him as the author of fifty-two papers read before the members, the list covering exactly three quarto pages.

In 1741, Desaguliers was awarded the Copley Medal of the Royal Society as an acknowledgment of his successful experiments, while he also received recognition from Boerhaave, who heard him lecture in Holland in 1730.

From the Annals of Dunfermline, by Dr. Ebenezer Henderson, we learn that on Aug. 26, 1720, Desaguliers was made a free honourary burgess of Dunfermline. It would appear that this honour was conferred upon him at the instance of Sir Peter Halket, Provost of Dunfermline from 1705 to 1734, who was his friend. Dr. Desaguliers was in Scotland in 1721 on business connected with the Edinburgh and District Water Supply, and it is on record that in August of that year he visited the Lodge of Edinburgh (St. Mary's Chapel), No. 1.

Dr. Robison, Professor of Natural Philosophy in the University of Edinburgh in 1773, referred to Dr. Anderson (the author of the first published Book of Constitutions) and Dr. Desaguliers as "two persons of little education who had aimed at little more than making a pretext, not altogether contemptible, for a convivial meeting". The second part of the insinuation is amply disproved by the serious work which both undertook in the organization of the Constitutions of the Order. As to the first, Dr. Anderson was an acknowledged scholar of his time, and the work done by Desaguliers for the Royal Society, apart from his other achievements, is sufficient to disprove the statement.

Each volume of the Philosophical Transactions of the Royal Society for fourteen consecutive years contains articles from the pen of Dr. Desaguliers, all of which, as will naturally be assumed, bear evidences of considerable research. In addition, between 1711 and 1735 he published the following works:

A Course of Mechanical and Experimental Philosophy, first published in two volumes in 1734, a second edition being called for in 1745, and a third in 1763.

A Dissertation Concerning Electricity, published in English and French in 1742.

A Treatise on Fortification (translation), published in 1711.

Fires Improved, published in 1715. Nichols in his Literary Anecdotes says that this was a translation from the French and involved him in some dispute with Edmund Curll, the publisher, who was associated with the Rawlinsons, whom he admitted to a share in the book. Curll, in order to promote the sale, had puffed it in a very gross manner, which induced Dr. Desaguliers to publish a letter in a periodical called "The Town Talk", then being published by Sir Richard Steele, in which he informed the public that whenever his name hereafter "was or should be printed with that egregious flatterer, Mr. Curll's, either in an advertisement or at the title page of a book except that of Fires Improv'd, he entirely disowned it".

Physics-Mechanical Lectures, published in 1717.

The Motion of Water and Other Fluids (translation), published in 1718.

A System of Experimental Philosophy Prov'd by Mechanicks, published in 1719.

Mathematical Elements of Natural Philosophy, published in 1721, new editions being issued in 1726 and 1737.

The York Building Dragons, or a full account of a most horrid murder to be committed the 14th of February next, published anonymously in 1726.

An Account of the Mechanism of an Automaton.

The Newtonian System of the World, an allegorical poem, published in 1728.

A Course of Experimental Philosophy, published in 1724, a new edition being issued in 1725. Smiles described this as "the best book of the kind that had appeared in England".

An Account of Reflecting Telescopes, contained in his Appendix to Dr. Gregory's Elements of Catoptrics and Dioptrics, published in 1735.

He appears to have published only one item in the realm of theology, a Thanksgiving sermon preached at Hampton Court before George I in 1717.

He contributed an Introduction to the English edition of Dr. Nieuwentyt's Religious Philosopher, in the form of a letter to the translator, John Chamberlayne, F.R.S., in the course of which he wrote:

"When an atheist has the impudence to call himself a philosopher, and some well-meaning persons that have not much worked into Nature are apt to be prejudiced against the study of it; as if the Philosophy and vain Deceit against which the Apostle has warned us had been the contemplation of the works of the Creator: Whereas it was only the Sophistry of the Schools, contrived to disguise Error and defend the system of superstitious Heathen Divinity.

"He that reads Nieuwentyt will easily see that a Philosopher cannot be an Atheist; and if it were true, that a smattering in Physics will give a proud man a Tincture of Atheism, a deep Search into Nature will certainly bring him back to a Religious Sense of God's Wisdom and Providence."

On his arrival in London in 1714, he was appointed Chaplain to the Duke of Chandos (who previously had extended his patronage to Dr. Kiell), who presented him with the living of Stanmore Parva, of Whitchurch, in Middlesex. In 1717 he lectured before George I. at Hampton Court, in addition to preaching the sermon already mentioned, when he was rewarded with a benefice in Norfolk of the annual value of 970, which was afterwards exchanged by George II., before whom he also read his lectures, for a more valuable living in Essex, and the appointment as Chaplain to Frederick, Prince of Wales, the son of that monarch. Desaguliers also lectured before other members of the Royal Family. In Cooke's Preacher's Assistant he is described as Chaplain to the Earl of Caernarvon, which was the title of the eldest son of the Duke of Chandos, while, in 1738, he was appointed Chaplain to Bowles' Regiment of Dragoons. It should be mentioned that Desaguliers was also the inventor of the planetarium, an instrument for determining distances of heavenly bodies.

According to Dr. Oliver, Desaguliers was initiated into Freemasonry, in the old lodge that met at the Goose and Gridiron Tavern in St. Paul's Churchyard, one of the four lodges subscribing to the formation of the Grand Lodge of England in 1717, and known now as the Lodge of Antiquity, No. 2, but the date of his initiation cannot be traced. He was installed as Grand Master on June 24, 1719, and during his year of office Anthony Sayer, Past Grand Master, held the position of Senior Grand Warden. On the occasion of his installation the custom of drinking toasts was introduced. Desaguliers also officiated as Deputy Grand Master in 1722, 1723 and 1725. It is of interest to note that Desaguliers and George Payne, his predecessor in the office of Grand Master, were two of the officers who constituted the lodge held at the Castle, Highgate, on June 27, 1731, believed now to have been amalgamated with the Lodge of Friendship, No. 6.

The Boston (U.S.A.) "Evening Post" of Oct. 6, 1739, contained the following news item:

"London, Friday, 1st June, was interred in Bunhill Fields, the corpse of Dr. Anderson, a Dissenting Teacher, in a very remarkable deep grave. His Pall was supported by five Dissenting Teachers and the Rev. Dr. Desaguliers. It was followed by about a Dozen of Free Masons, who encircled the Grave; and after Dr. Earle had harangued on the Uncertainty of Life, &'c, the Brethren, in a most solemn dismal Posture, lifted up their Hands, sigh'd and struck their Aprons three times in Honour to the deceased."

According to a passage in Cawthorn's poem, "The Vanity of Human Enjoyment," Desaguliers, in his later years, experienced a reverse of fortune. The lines run:

"Can Britain, in her fits of blindness pour

One-half her Indies in a Roman --- ,

And still permit the weeping muse to tell

How poor neglected DESAGULIERS fell?

How he who taught two gracious kings to view

All Boyle ennobled, and all Bacon knew;

Died in a cell, without a friend to save,

Without a guinea, and without a grave!"

If Desaguliers did encounter any misfortune - and there is no record or evidence beyond these lines that he did - it was evidently not of the dire character which the poet, in his exaggeration, would lead people to imagine. Desaguliers did not die in a cell. He passed away on Feb. 29, 1744, at the Bedford Coffee House over the Great Piazza in Covent Garden, whither he removed on the demolition of Channel Row,

Westminster, and, so far from being without a grave, he was buried in the Savoy on the 6th of March following. It is scarcely plausible that the members of Grand Lodge, who befriended their first Grand Master, Anthony Sayer, when misfortune overtook him, even though he had previously incurred their displeasure, would permit so distinguished a successor as John Theophilus Desaguliers to suffer want or privation. Notwithstanding the fact that he is described as being unattractive in appearance, short in stature and thick set, as well as extremely short-sighted, Desaguliers was one of the most forceful personalities of his time, and his influence upon the Craft was both important and enduring.

He had four sons. The first, named after his father, John Theophilus Desaguliers, was born on March 7, 1714, baptized at St. Andrew's, Holborn, and died on Aug. 19, 1716. The second son, also John Theophilus, was born in Channel Row on Aug. 18, 1718. He took Orders in the Established Church and was Vicar of Cratfield and Laxfield in Suffolk, where he died at the age of 34 on Nov. 28, 1752. He was buried on Dec. 7 following in Cratfield Chancel under a stone by the vestry door. His third son, Jean Isaac, was born in Oct. 17, 1719. He had for his godfathers John, Marquess of Caernarvon, son of the Duke of Chandos, and "Mons. le Chevalier Newton" (Sir Isaac Newton); and for godmother, Cassandra Cornwallis, probably a relative of the Chandos family. His fourth son, Thomas, was born on Feb. 5, 1721. His godfathers were Thomas Parker, Earl of Macclesfield and Lord High Chancellor of England, and Archibald Campbell, Earl of Islay. His godmother was Theodore, Countess of Clifton and daughter of Lord Clarendon. He became a Major-General in the army and Equerry to George III.

In the Byrom Papers, issued through the Chetham Society, there are several references to the exhibition of Dr. Desagulier's inventions. The following notice, which appeared in the "Daily Courant" of May 2, 1722, is also of interest:

"The Proprietors of the Engine for Raising Water by the Help of Quicksilver, do hereby give Notice to such Gentlemen as are desirous to see what Quantity of Water can be rais'd by that Means, to what Height, and by what Power; that there is an Engine set up in Dr. Desagulier's Yard, at his House in Channel Row, Westminster; where any Gentleman may see it perform from Three to Five in the Afternoon, every

Wednesday and Friday during the months of May and June next, 1722, beginning on Friday the 4th of May Instant."

----o----

“Who takes the last highway must thread alone –

The way I sdark for him, and reft of sight

He goes as goes a pilgrim into night,

His errand and his destiny unknown.

“And he, this pilgrim, with his staff and scrip,

Whom we can reach with no assistant arm,

Sets on his journey with unqivering lip

And the stout heart that feared no nortal harm.

“So we who knew him, and to whom were known

His gentleness and courage to endure,

Know, through the sahdowed way he treads alone,

His step still moves unfaltering, and as sure.”

----o----

EDITORIAL

A Lodge's Cable Tow

THE Associated Press carried recently an item that must have caught the attention of many Masons across the land. It was to the effect that a certain artist, once nationally known, had passed obscurely away in a great city, that the body had been buried in Potter's Field, and then after a time had been exhumed and re - interred in a cemetery, the "costs having been defrayed" by a small group of artist friends "and the Masonic Fraternity." Perhaps the reader will feel, as did the present scribe, a little thrill when reading those words, "and the Masonic Fraternity." It is good to think that the Mystic Tie holds fast to a man even after he has been buried in Potter's Field, that neither death nor misfortune can break it, or any other power.

But after all, and on second thought, the words may perhaps cause a Mason to feel a bit ashamed. Where was this man's lodge while he lay ill in the free wards of the city hospital? Why was he permitted to die alone? Why was it left for his dust to feel the strong grip of the Lion's Paw? Why did not his brethren sit at his side when he underwent "the body's masterful negation" ?

The thing gives one pause and raises many questions about lodge conditions in the present day, especially in this land where so many of them have outgrown all possibility of giving the human touch to an individual lost in a throng of members. If a lodge exists for any reason under the sun it is that a brother shall not have to lie alone in a free ward, or die by himself, or be buried in Potter's Field.

The incident cited here may possibly be out of case, for it may have been this brother's own fault that he passed on unattended, and under a cloud; or else an attempt may have been made, but unsuccessfully, to help him. One may hope that the latter possibility was the fact, but even so there is no doubt but that there are a great many lodges that make no attempt to keep track of their members, and that many a time,

when he needs it the most, a man's being a Mason means nothing to him at all. Such things should not be.

It is one of a lodge's chief duties to keep in touch with everyone of its members, a thing not at all impossible seeing that at least once a year he makes himself known when paying his dues. Where is he now living? What is he doing? Is he in need? If a lodge cannot answer such questions about each and every man on its list there is something wrong with it; it is probably engrossed with affairs of no importance at all as compared with such matters.

In many cases lodges grow neglectful of the individual because they are so large, but it is probable that in more cases still the negligence is due either to indifference or to a lack of method. It should not be a hard thing for a Worshipful Master, upon whose shoulders responsibility for attending to these matters ultimately lies, to know something about every brother in his lodge. Those that are shut in by accident or illness should be visited; the aged should be remembered in all possible ways; those out of employment should be assisted to find work, and if any have fallen away, and display no interest in the Craft, they should be reminded of their obligations, and that a man should either take his part or demit. If any are not worthy of these services they are not worthy of membership.

In addition to the personal work on the part of lodge members and officials, one of the best methods for keeping contact is to have an annual roll call. Once a year all the members could be summoned to lodge; the Secretary could call off each name on his books, and the Worshipful Master could ask for information concerning any brother not immediately accounted for. In this wise all the members would be trained in their lodge duties and the risk that some brother lies in a free ward unattended, or is on his way to Potter's Field, could be reduced to the vanishing point. If a lodge is too big to do such things it is too big to exist; it should break itself up into smaller and less unwieldy units. To know that in all the membership not one brother is forgotten; that the one individual has not been overlooked by the ninety and nine, is a far finer thing, and infinitely more Masonic, than the pride of large numbers or the boast of magnificent temples.

FREEMASONRY AND WAR

One need not be a doctrinaire pacifist in order to hate war. Many men who do not believe that any group of pacifists have as yet discovered a feasible method for putting an end to organized bloodshed nevertheless pray and work for the disarmament of the world with as much earnestness as any pacifist. Our human race has been an armed camp long enough. There is a wiser philosophy than government by force; there is a better law than the law of the jungle.

Men argue that if any one nation were to disarm itself, especially if it be rich in land and money, such an act would invite rather than allay further strife, because the instinct for plunder remains strong among some peoples; others believe that Europe cannot for some time afford to stand defenseless before Asia, with its overwhelming populations; it may be that there is some point to these arguments, but even if so the fact is neither here nor there. Preparedness against possible outside attack is one thing, war among civilized nations is quite another.

There was a time when all the scourges of human life were believed to come from heaven. The plague was due to the anger of a god; a fire was a visitation of Providence; death came by supernatural decree; shipwreck, as the old - fashioned insurance policies still describe it, was an "act of God". All this meant that these things were mysteries; men did not know what caused them, therefore they felt no responsibility for them and made no intelligent effort to stop them.

But as rapidly as men learned that the plague was a disease caused by bacilli, and that by their own actions they brought the terrible death upon them, the plague became a crime - that is to say, it became a matter of conscience. If the official custodians of public health nowadays grow careless in their duties they are held for malfeasance and punished as criminals. So with fires, wrecks, crimes and all such evils. Having learned how they are caused we consequently know how they may be averted and therefore are guilty of crime if we permit them to occur.

The all significant thing today as regards war is that peoples are very rapidly discovering its causes. They are learning that there is no necessity for it in the nature of things, so that if it happens some group of men are guilty of wrong or of unwisdom. Such men bring a calamity upon us that is not necessary, therefore they become guilty of sin, and war is a crime.

In the moment that we see how war can be averted, we become inhuman if we permit it. All this, one can believe, was made evident by the recent World War, the recoil of which is still shaking the Western Hemisphere to the very foundations of its civilization. We did not accept that vast carnage as a providential decree, giving us an opportunity to prove our courage or to win the glories of martyrdom, but we looked upon it all as a hideous mistake.

There was some talk for a time of hanging the individual most charged with responsibility for it as a common criminal. The World War was a crime by men against mankind, the most terrible crime, perhaps, ever perpetrated; at any rate it appears that an increasing number are coming so to regard it. This does not mean that the millions who fought in it were criminal (to hold such a vicious opinion is one of the vices of extreme pacifism) or that millions of brave men died for nothing; their sufferings will not be in vain, nor will the silent agonies of countless widows and orphans go for nothing. God of dreams! such a thing could not be! But what it does mean is that in the light cast by the very fires in which our old world was destroyed we suddenly saw, as by an apocalypse, that such a war, or almost any other war, need not be at all.

The League of Nations has become, in this country, an issue of partisan politics, therefore it cannot very well be discussed in a Masonic journal. Nevertheless this may here appropriately be said of it that behind it all, and acting as the motive power among those who continue to labor for it, is the conviction, not often consciously apprehended or clearly defined, that since war can be averted the nations should take counsel together how to do it. It matters very little in the long run if the League proves impotent or if such a method must be entirely discarded in favor of something entirely different, or if we learn at last that its purposes can best be carried out by more local and gradual means; what matters much is that the attempt at organizing the

League is a moral gesture, indicating that at last the responsibility for war has been accepted as being on the conscience of the civilized world.

In what way can Freemasonry help to bring home to men this fact, that among civilized nations war is a crime ? By continuing to do what it is doing with more effect and on a larger scale. Our Fraternity is already the greatest peace society in existence, albeit it does not teach peace as a dogma or mention the subject in its rituals or its constitutions; but its teachings are such and its influence in each individual life is such that, in proportion as its principles are translated into action, war must cease. If men must be brothers so must nations.

It is more difficult for two populations to compose their differences than it is for two individuals to learn to live in peace, but it can be done, however difficult it may be, and it must be done. If Freemasonry does not mean all this it is difficult to know what it means.

Why then cannot all Freemasons the world over unite in a League of Brothers in order to put an end to war? The one great obstacle in the path of such a purpose is the fact that as things now stand the various Masonries in the world are not united. AngloSaxon Masonry is diametrically opposed to Latin Masonry. The Grand Lodge of England and the Grand Orient of France do not recognize each other. The Grand Lodges of America cannot enter into formal relations with foreign Grand Lodges, and so it goes.

Is there a way out ? Can Freemasonry be made, in deed and in truth, a world - wide fraternity ? We do not know what the future may hold for us but at the present moment one would have to answer this in the negative, and that for a score of reasons, the most inclusive of which is that many Grand Lodges would first be compelled to reorganize both their machinery and their principles, and that is not to be expected. However, surely it is possible, laying official recognition aside, for us even now to seek grounds for universal agreement so as to unite the influences of world - wide Freemasonry.

Freemasonry has an unofficial power as well as an official; there are a score of ways in which Masons may seek intellectual and moral agreements above technical disagreements. Is it a dream? Perhaps it is. But so is universal brotherhood, universal peace, and all the other ideals worth striving for. It is a task for our statesmen and leaders whose earnestness and purposes may well rise to meet such an opportunity - an opportunity to help bring home to the conscience of men how stupid and needless is a battlefield.

----o----

THE LIBRARY

The People of the Black Land

THE WISDOM OF THE EGYPTIANS, by Brian Brown, published by Brentano's, New York. Third volume issued in the Wisdom of the Ages Series. Lay be purchased through the National Masonic Research Society, St. Louis. Blue board, black cloth back; 294 pages; illustrated; price $2.65 postpaid.

"In ancient times the land that is now called Egypt was called by the people, then inhabiting that part of Africa, 'Kam,' a word that means 'black' or 'dark - colored' and referred to the dark color of the muddy soil in their land. To the Hebrews this name was known as 'Kham,' or 'Ham,' and in the Bible the Egyptians are referred to as 'Sons of Ham' or 'Children of Ham.'

"These people had a god called 'Ptah' to whom they raised a temple - the temple was called 'He - Ka - ptah' or House of 'Ka' - of 'Ptah.' This name, that was in the beginning confined to 'Memphis,' gradually spread to other parts of the Nile Valley, and by degrees the whole country became known as 'HeKapath' to other people with whom these people had contact.

"The Greeks changed the name into 'Aiguptost and the Romans changed it into 'Aegyptus,' so from these names we get the name in its present form - 'Egypt'."

These Egyptians were the first great people of antiquity - perhaps one had better say, the first people of greatness. At a time when the Tiber rolled through a wilderness, when Greece was peopled by barbarians, and while the Hebrews were wandering Bedouins on the desert, they had already built up a civilization, the achievements of which and many of the arts of which continue to fill us with admiration after four thousand years. They taught the Babylonians the a b c's of organized life; they helped give shape to the religious genius of the Hebrews; they taught the philosophers of Greece many things; in their decline they laid their hand upon the culture of Rome, and long after their greatness had become a memory the dreams of their theologians and the arts of their scientists gathered themselves together into a stream of influence that poured like a Nile River across the Middle Ages, so that today much that is living and active in our modern life derives from them.

Literate Freemasons have felt a peculiar interest in Egypt these many years, and that for many reasons. In the period when it was believed that Freemasonry had originated among the Ancient Mystery cults the Egyptian Mystery of Isis and Osiris was a favorite object of study. Those who believe that much in our present ritual was borrowed from medieval occult and mystical sources are concerned with the Egyptians because Gnosticism, Hermetism, Alchemy and other such esoteric teachings of days long past may be traced, many things in them, to the people of the Nile. Because of such Egyptian influences in Freemasonry (real or assumed) these same brethren look back to the Egyptian cults for the first meaning of many Masonic symbols, an excellent example of which was furnished readers of these pages by Bro. Thomas Ross in an article published September, 1922, page 265.

To all such Masons Brian Brown's Wisdom of the Egyptians is a book to be recommended more than most books because it assembles in convenient compass just such things out of the old Egyptian teachings one is most interested to know, and that with reason and sanity, a thing not always to be said of popular works on the subject. The book is beautiful in its typography, well arranged and composed in a style of

intelligibility; its only lack - a sad one - is that it carries no index. May this oversight cost the author many bad dreams!

Chapter I furnishes a condensed but running narrative of Egyptian history, not very much weighted down with the unavoidable tables of names, dates and dynasties. Chapter II follows with a similarly condensed account of the religion of the Egyptians - religions one ought to say, seeing that those old people had as many faiths as we, and differed much among themselves on every doctrine, as witness their belief in a life to come, the various versions of which are well summarized by Mr. Brown. Chapter III deals with The Ptah - Hotep and the Ke'gemini, the two oldest books in the world, written, so it is believed, respectively four thousand years and three thousand five hundred years before Christ. These old writings are hard to understand - impossible to understand to most of us - but they have a curious interest; much out of them is quoted in this chapter. In Chapter IV most readers will find the greatest interest, for it tells all about the famous Book of the Dead, which wasn't a book at all in the strict sense but a collection of scattered texts, written through a course of many centuries by many hands and in many places, the general purpose of which would appear to be to furnish worshippers with the appropriate magic for dealing with the world to come. The present scribe once tried to read the Book of the Dead (in translation, of course) but couldn't get much out of it; if any brother has made a more successful attempt, congratulations to him!

Those who have gone through G. R. S. Mead's beautiful work on Thrice Greatest Hermes, with its enticing hints of hidden wisdom and its suggestions of Hermetism in our Masonic mysteries, will gain much from Chapter V, which is devoted to Hermes Trismegistus, who was not a man at all, but Thoth, official scribe of the Egyptian gods:

"To him was attributed as 'scribe of the gods' the authorship of all sacred books which were thus called 'Hermetic' by the Greeks. These, according to Clemens Alexandrinus, were forty - two in number and were sub-divided into six portions, of which the first dealt with priestly education, the second with temple ritual, and the third with geographical matter. The fourth division treated of astrology, the fifth of hymns in honor of the gods and a text - book for the guidance of Kings, while the sixth was medical. It is unlikely that these books were all the work of one individual,

and it is more probable that they represent the accumulated wisdom of Egypt, attributed in the course of ages to the great god of wisdom."

Chapter VI is exceptionally interesting to a Mason; it is on "Egyptian Magic" and explains some of the ancient emblems and amulets used in those far - off days. From this a paragraph or two may be quoted:

"Next to the scarab, the ancient Egyptians attached much importance to the Eye Amulet, which, from the earliest astral mythology, was first represented by the point within the circle was associated with the god of the pole star, which, from its fixity, was taken as, a type of the eternal, unchangeable as time rolled on, and thus a fitting emblem of fixity of purpose, poise and stability. Later it was one of the hieroglyphic signs of the sun - god Ra, and represented the one supreme power casting his eye over all the world, and instead of the point within the circle is sometimes represented as a widely open eye. This symbol was also assigned to Osiris, Isis, Horus and Ptah; the amulet known as the Eye of Osiris being placed upon the incision made in the side of the body - for the purpose of embalming - to watch over and guard the soul of the deceased during its passing through the darkness of the tomb to the life beyond.

"It was also worn by the living to ensure health and protection from the blighting influence of workers in black magic, and for the stability, strength and courage of Horus, the wisdom and understanding of Ptah, and the foresight of Isis."

Chapter VII gives "The Vision of Hermes," and Chapter VIII tells "The Story of the Book of Thoth."

This ends the tale of the volume, the telling of which should have made it abundantly plain that a man will receive much for his $2.50. By way of extra measure a bibliography is included, almost unique of its kind in that it contains only words in English. With the author's permission we shall steal the whole list for the benefit of Ye Gentle Reader:

9999

The Book of the Dead, three volumes, translated by E. A. Wallis Budge, G. P. Putnam's Sons, New York. Osiris and the Egyptian Resurrection, two volumes. Translated by E. A. Wallis Budge; G. P. Putnam's Sons, New York. Development of Religion and Thought in Ancient Egypt, by Prof. James H. Breasted, Charles Scribner's Sons, New York; History of Egypt by Prof. James H. Breasted; Charles Scribner's Sons, New York. A Short History of the Egyptian People, by E. A. Wallis Budge; E. P. Dutton & Co., New York. Egyptian Literature, by E. A. Wallis Budge, E. P. Dutton & Co., New York. The Ptah-Hotep and Ke'Gemni, translated by Battiseombe Gunn; John Murray, London, and E. P. Dutton & Co., New York. The Religion of the Ancient Egyptians, by George Steindorff, Ph. D.; G. P. Putnam's Sons, New York. The Book of Talismans, Amulets and Zodiacal Gems, by Wm. T. and Kate Pavitt, Wm. Rider, London. Egyptian Magic, by E. A. Wallis Budge; Kegan Paul, Trench Trubner & Co., Ltd., London. Ancient Egypt and Assyria, by G. Maspero; D. Appleton & Co., New York. Life and Times of Akhnaton, by Arthur Weigall; G. P. Putnam's Sons, New York. The Kings and Gods of Ancient Egypt, by Alexander Moret translation by Mme. Moret; G. P. Putnam's Sons, New York. The Glory of the Pharaohs, by Arthur Weigall; G. P. Putnam's Sons, New York. Personal Religion Before Christianity in Egypt, by Prof. Flinders Petrie; Harper & Bros., New York. First Steps in Egyptian Language, by E. A. Wallis Budge; E. P. Dutton & Co., New York. Hermes and Plato, by Edward Sehure; John M. Walkins, London. Thrice - Greatest Hermes three volumes, a translation of the Extant Sermons and fragments of the Trismegistus Literature, by G. R. S. Mead, B. A.; John M. Walkins, London. Ancient Egyptian Legends, by Margaret A. Murray, John Murray, London, and E. P. Dutton & Co., New York. Egyptian Scarabs, by Percy Newberry; J. Constable & Co. London. Myths and Legends of Egypt, by Lewis Spence, in the Myths and Legend Series; Frederick A. Stokes Co., New York.

----o----

AN ENGLISH ESTIMATE OF ROOSEVELT

THEODORE ROOSEVELT, by Lord Charnwood. Published by The Atlantic Monthly Press. May be secured through the National Masonic Research Society. Cloth, 232 pages, with chronology, index and frontispiece. S2.50 net.

Lord Charnwood made a comfortable place for himself on American bookshelves when he published, in 1916, his Abraham Lincoln, the best biography of Lincoln, so one may agree with many critics, ever written by a foreigner. The fine qualities of restraint, clarity, precision of thought and delicately balanced judgment which gave its distinction to the Lincoln are in the new book, although the subject is different in every way.

The author is a type of the English scholar - politician which Roosevelt himself so much admired, conspicuous in this land, alas, by his absence. He graduated from Oxford in 1887 and has since been a tutor in Balliol, his college; a member of Parliament, and Mayor of Litchfield. He is a humanist with a systematic knowledge of the past but with his eyes fixed, like those of Lord Morley, of whom he sometimes reminds one, on the present; also he has a first - hand knowledge of this country, which he first visited in 1887, and a broad vision of international relations. It is this combination of scholarship, first - hand knowledge and detachment of view that gives to his book a quality not found in any of the other Roosevelt biographers, notable among which have been Bishop, Hagedorn and Thayer. There are some things in it that remind one of Thayer's Life of John Hay, and others that call to mind Trevelyan's American Revolution. Like the last named work there is in the volume an underlying purpose to interpret the American and English people to each other. Lord Charnwood's manner of writing, as well as the motive that led him to compose another work on a distinguished American, is best set forth in his first paragraph, which reads in this wise:

"This fugitive study of a memorable life may at several points help to make clearer issues which are momentous still. If it is written with no desire to give offense, but no obsequious fear of doing so, it may contribute to frank and sympathetic discussion between two great peoples. Above all, it may arouse more interest in a powerful and a noble man, whose fate it was for a considerable while to rivet and indeed fatigue the attention of civilized mankind, then to undergo eclipse, and to die when the eclipse was total; and it may do this last while the recognition of greatness in the modern

world continues to be peculiarly needed. It can claim to do no more. Candidly my reason for writing it is this, that, having been invited to do so, I am disabled from refusing by a boyish hero - worship which I conceived very long ago for Theodore Roosevelt - then and ever since unknown to me."

If the reader who follows after this to the end of the volume never experiences quite the glow of satisfaction that recommended Lord Charnwood's Lincoln to him, if the Roosevelt does not altogether hit the bull's - eye the reason lies, perhaps, in the fact that the author's inviolable restraint is not quite so effective in the presence of such a figure as Roosevelt as it was when dealing with the almost canonized fame of one, of whom Roosevelt once described himself as a disciple. Roosevelt gave an impression more than individual; he was many men in one, a crowd, almost a tumult, in whom the cosmopolitan stir of our national life found a home and a voice, many voices, in fact, confusing to outsiders but easily enough understood by his compatriots. There was a gusto in the man, a multitudinousness, like that in one of the great figures of the Renaissance. Much of that escapes out of Lord Charnwood's study, but even so the portrait is authentic as line drawings may often be. The principal interest of the book is in Roosevelt's public activities, all of which are interpreted and appraised from an international point of view.

Theodore Roosevelt was a Mason. He was initiated in Matinecock, New York, Jan. 2, 1901, when governor of the state; was passed to the Second Degree March 27 of the same year, and was raised April 24 following. An account of his raising appeared in the Masonic Standard for April 27, 1901, interesting enough to be republished here in full:

"The lodge room of Matinecock Lodge, 806, at Oyster Bay, was last Wednesday night filled to its utmost capacity as distinguished gathering of Masons as ever assembled in this state to do any Masonic work. There were probably 500 brethren present. The 3d was conferred on Bro. Fellowcraft Theodore Rooosevelt.

"R. W. Edward M. L. Ehlers, Grand Secretary, presided as Master. The candidate passed a perfect examination in open lodge. R. W. Frank E. Half, D. D. G. M. of the

1st District, and R. W. Theodore A. Taylor, G. Treas., assisted the Master in the first section. The song, "The Lord Is My Light and My Salvation," was sung by Bro. Leonard E. Auty, of Hope Lodge, 124, East Orange, N. J., was most effectively rendered, and the musical selections by W. Bro. Harry Alton Russell, Org., added much to the impressiveness of the work. Bro. Dr. Root, of Matinecock Lodge, a warm personal friend of the candidate, acted as Senior Deacon.

"In the second section, M. W. John Stewart, M. W. Wm. A. Brodie and M. W. John W. Vrooman, Past Grand Masters, rendered valuable assistance. The Grand Master, M. W. Charles W. Mead, raised the candidate. The historical lecture by M. W. Wright D. Pownall was an eloquent and ornate explanation of the symbolism of Freemasonry.

"After the work of the degree, R. W. William L. Swan presented Bro. Roosevelt with a Masonic Monitor, and R. W. Edward M. L. Ehlers presented him with a Master Mason's certificate. A banquet followed the meeting.

"The visitors from this city went to Oyster Bay on a special train and returned at 10:40 p. m.

"There were present:

"M. W. Charles W. Mead, Grand Master, R. W's Charles Smith, of Oneonta, as D. G. M.; James B. McEwan, of Albany, as S. G. W.; John Salisbury, as J. G. W., Theodore A. Taylor G. Treas.; Edward M. L. Ehlers, G. Sec., Rev. George R. Van De Water and Rev. John Laubenheimer, G. Chaps., James A. Beckett, of Hoosick Falls, G. Mar.; Isaac Hersch and Wm. E. Wilkinson, G. Stewards, James H. Rollins, S. G. D., Wm. H. Whiting, G. Lect.; Alex. A. Clark, G. Lib.; W's Martin B. Cohn of Adelphi Lodge, as G. St. B. Andrew Ferguson, G. Tiler also M. W's James Ten Eyck, of Albany, P. G. M.; George W. Fortmeyer and Hamilton Wallis, P. G. M's, of New Jersey; Fredk. S. Stevens, Luke A. Lockwood and John H. Barlow, P. G. M's, of Connecticut; R. W's Wilmon Whilldin, Charles S. Crisp, James T. Hanrahan,

Townsend Scudder, Charles W. Drake, Fredk. P. Morris. Fredk. J. Milligan, and scores of visiting Masters and Past Masters."

----o----

The Arch

The arch at its simplest is a wonderful contrivance; it is a bow always tending to expand. If you bend a piece of cane into an arch between two piles of books, the books have to be heavy enough or they will be pushed asunder by the elastic bow. An arch is perfectly safe, and, indeed, inactive, as long as it is imprisoned, but let the restraining forces be an ounce too little and it will break out like water through too weak a dam, and a moving arch is as terrible as a flood. The mediaeval builders, when they had found their theory of construction, did not lock up their arches in great masses of masonry, like the Roman architects, but they set arch to fight arch, until two, four, eight or a dozen were balanced on one slender pier. They cross like the jets of a fountain, and spread like the branches of great trees so that old writers really thought that the architecture had been suggested by avenues in a wood. - W. R. Lethaby.

----o----

THE QUESTION BOX

and CORRESPONDENCE

"COMPASSES," "CHAPITER," "KNIGHTS TEMPLAR," Etc. Which is correct, "compass" or "compasses", "chapiters" or "chapitres", "Knights Templar" or "Knight Templars"?

W. P. B., New York.

Mackey's Encyclopedia gives only "compasses", using it also in the compound "square and compasses." This is preferable to "compass", though the latter is used in some jurisdictions. Webster gives "compass" but says the word is generally employed in the plural form. One speaks of a "pair of compasses." "Chapiter" is archaic and means "capital" when used in architecture; it is pluralized as "chapiters." Mackey gives "Knights Templar", the form used generally, though in some instances "Knights Templars" is employed; "Knights Templar" is more in accord with the grammatical rules for forming plurals of compounds.

* * *

A BOOK ABOUT FOREIGN MASONRY

Where can I find a book about all the foreign Masonic bodies ? Being a member of Grand Lodge l am always interested in discussions about these things, and would like to read up on it.

D. Y. U., Georgia.

Unfortunately there is no such book available, at least so far as we know. However, you will find just what you need in the Grand Lodge Proceedings of Alabama for 1923, in which is embodied a very complete account of foreign Grand bodies written by Oliver Day Street. It is a report so valuable that it should be issued separately in book form. Bro. George A. Beauchamp, Montgomery, Ala., is Grand Secretary. Perhaps you may be able to secure a copy from him, at least as a loan.

* * *

FRATERNAL CORRESPONDENCE REPORTS

Couldn't THE BUILDER give us a department about the affairs going on in all the Grand Lodges ? It would be of the greatest value. Where can one find such a thing?

S. L. P., Ohio.

It would be most desirable but physically impossible, because of lack of space. What you wish for you already have to hand in the Fraternal Correspondence Reports issued as a part of Grand Lodge proceedings by all Grand Lodges, save two or three. These are prepared with great care by the chairman of the Committee on Fraternal Correspondence (other names are used) usually appointed by the Grand Master; they often run into two or three hundred pages and consist of a condensed account of the transactions of every Grand Lodge in the land, and many foreign Grand bodies as well. In the whole scope of Masonic publications there is not a more valuable source of knowledge than these reports. They should be widely read, especially by the young Mason, who would gain from them a most comprehensive understanding of the Craft, especially in such reports that include comments and interpretations made by the writers, many of whom are among the wisest heads in the Fraternity. Ask your Grand Secretary for a copy of your last Grand Lodge proceedings; you will find the Fraternal Correspondence Report near the end of the volume.

* * *

HISTORICITY OF SOLOMON'S TEMPLE

A brother made a statement in a talk before our lodge that seemed rash to me. He said he had learned from an old book he owned that in the early days Masons didn't believe that any such a building as Solomon's Temple had ever existed; was all an allegory or something like that. What can you tell me about this ?

H. K. L., Oregon.

The statement was about as rash as anything could well be. The Book of Kings, which contains a full account of the building of Solomon's Temple, is a document of the highest authenticity to which historians attach the same value they give to other ancient records. Perhaps, your friend had seen a copy of Manual of Freemasonry, written by Richard Carlile, who was born in Devonshire, England, 1790, and died there in 1843, after having spent nine years of his life in jail. Several of his so - called exposes of Freemasonry were gathered together and published in book form in 1845. On page 4, of Part I of that poor volume, he says, "My historical researches have taught me that that which has been called Solomon's Temple never existed upon earth; that a nation of people called Israelites never existed upon earth, and that the supposed history of the Israelites and their Temple is nothing more than an allegory." You will find a note about this man on page 168 of Mackey's History of Freemasonry by Clegg. It is a strange feet that Masons sometimes can't tell the difference between such a book and an authentic volume on Masonry; the present writer found a book circulating among the members of a city lodge and being read as giving an explanation of Freemasonry whereas it was nothing else than a so - called expose that had been written nearly a hundred years ago by an anti - Mason.

* * *

"HOW DO YOU EXAMINE VISITORS?"

In a late issue of THE BUILDER you ask, "How do you examine visitors?" This suggested to my mind some things I had seen that I did not think were proper for examinations and am sending a few rambling remarks. I am a member of Highland Lodge, No. 835, Buffalo, New York, and for years have watched committees in different lodges try to examine visitors.

You cannot be honest to yourself and your lodge when you vouch for a brother on a slight examination, neither can you be honest to all visitors by holding them to a strict rendering of the ritual, for a large per cent have never learned it. Always give your lodge the benefit of the doubt on examination. A visitor must always prove he has a right to visit. It is not up to the lodge to admit him because he has a card showing payment to date. He must show he has received Masonic light, and has absorbed enough light to reflect the same to any examiner at any time. An examiner can not be an instructor and examiner at the same time and for this reason he should, in a dignified manner, work with the visitor to prove his right to visit, not to try to impress on the visitor his superior knowledge. Never tell a visitor he is not correct. Take what you get. Work from that to anything else he may advance and in this way you will often be surprised how the rusty visitor will refresh himself.

Thirty per cent of the visitors do not have their credentials signed and feel vexed when you tell them they are no good as identification. Can you examine such a one and be honest to your lodge ?

Another class coming into my state where Grand Lodge demands Grand Lodge certificates from visitor will tell you their state does not issue any and you probably have had a dozen from same state. They have never asked their Secretary for one.

Another class is the fellow who wears a pin, has located in your town, wants to visit and asked one of your members to bring him out and then, finding the member has no rights to vouch for him, feels peeved that he can not get in because he was not told he would have to bring credentials and be examined.

You will often have the pompous visitor who starts in with a request to the Tyler for a committee. He don't care how they come because he is right. You ask for credentials. He shows his Shrine card as a life member; next Scottish Rite; life member Grotto; life member Tall Cedars; life member, etc., but Blue Lodge card two or more years behind. He does not pay much attention to Blue Lodge; has too much to do in Upper Bodies and is shocked that life member cards will not admit him without an examination. When you try to explain that if he is dropped in Blue Lodge for not paying his dues the life membership cards are of no use and he loses his standing in the Upper Bodies, he thinks you are crazy. Will probably tell you he was a member of Blue Lodge before you were born!

Then you run into the true Mason. Rusty to be sure, but a Blue Lodge man. Tells you he has not had a chance to visit in years - sailor, railroad man or night worker, as the ease may be, but will try and prove he has a right to visit, and if he can not it is entirely his fault for not getting around more regularly. You feel at home at once and go after him in a way that makes him feel he is among friends who are trying to help, not hinder.

In the grips, words and signs he will probably get twisted, but by keeping at it you will be able to tell if he received them from a lodge or got them elsewhere, and nine out of ten times he will prove himself. Never say, "That is not the proper grip or word." Wait for him to work it out for himself, and if he cannot and proves to be the exception, simply tell him you cannot vouch for him. You are not supposed to tell him why. His instructor should do that for him, not his examiner. It is better that ninety - nine rusty Masons be turned away than that one clandestine be allowed to enter your lodge.

How many acting on committees know from what Grand bodies members are eligible to visit in their own Grand Lodge jurisdiction? How many have access to records showing nonaffiliated or members under charges or know how to get this information ?

I think in too many cases it is like what one of our traveling members ran on to in the oil country. Examiners asked business? "What lodge are you a member of ?" "So and so." "Who travels for such and such belongs to that lodge." "Do you know him?" "Yes." "I guess he is O. K., Bill, let's take him in." This actually happened in my own state.

In closing, I think it pays:

1. See that the visitor's credentials conform to your Grand Lodge's requirements, and are properly signed.

2. Tyler's obligation.

3. Enough floor work to satisfy examiner and brothers acting with him.

4. Be sure to get all signs and grips, or brother visiting may not be able to give grip and word on opening of lodge.

5. Remember that the states are full of clandestine and nonaffiliated Masons who are always looking for someone to vouch for them. Be honest with your lodge before you show favors to visitors.

These being from the sidelines and having no official standing, I will sign,

Fraternally yours,

The Agitator.

* * *

ETIQUETTE OF AN ENGLISH LODGE

Whenever I meet brethren from another country, I always like to hear of the various differences between their methods and ideas and ours. Possibly you may be interested in the same way so I enclose a copy of the "Traditions" of my mother lodge; these are given to every brother when he has taken his Third Degree. The object is to obtain some measure of uniformity in the lodge. If our American brethren consider it a matter of general interest I shall be glad to read their comments through THE BUILDER.

L. F. Hemmans, England.

The "Traditions," a copy of which follows, are kept pasted in the by - laws. American brethren will find it of value to compare the customs obtaining in West Wiekham lodge with those found in the average American lodge; it would be worth while in this connection to have some comments on the etiquette (or possible lack of it) in lodges on this side the water.

1. Morning dress means ordinary dark clothing with dark tie. With evening dress a white tie must be worn; but a dinner jacket, not being full evening dress, requires a black tie.

The apron must be worn outside the coat or jacket, but inside the evening dress coat.

White gloves must be worn with morning or evening dress, except by the Candidates and the Principal Officers when communicating or receiving the G.

2. All Brn. entering or leaving the lodge must square it; for this purpose it is not necessary to go right round the lodge.

3. "Masonry" is "an art founded on the principles of Geometry;" the science we practice is "Freemasonry" and should always be spoken of as such.

4. The "manner usually observed amongst Freemasons" is with the hand raised perpendicular and not horizontal. (B. C. 75.)

5. During the prayers and at the reference to the Deity in the Ancient - Charge, the S. of Reverence is adopted, i. e., with the thumb parallel to the other digits; at the close the hand is dropped and not drawn. During the Obl. the S. of Fidelity is adopted, i. e., with the thumb in the form of a square; when the Candidate has sealed his Obl. the hand is drawn.

6. A Candidate for Passing and Raising is required to give proof of proficiency by answering certain questions (B. C. 183 and 195). If he cannot pass this test he may be required to wait until the next convenient Meeting before receiving the Degree. The proposer is responsible for giving his nominee the necessary instruction.

7. When answering the question, "How do you demonstrate . . .?" the reply must be given without any movement of the hand or feet.

8. II Degree: - in the H. S., not only is the L. A. placed at a right angle, but the thumb is also and is pointed over the L. S.

9. III Degree: - in the S. of S., the f . . . d is s ... n with the palm of the hand and not with the tips of the fingers. In the fifth P. of F. the hand is laid flat on back.

10. No s ... n in any Degree is complete until discharged.

11. The practice performing with the electric switch at the W. M's solemn allusion to the Morning Star is modern, theatrical and most disconcerting. The lights must not be restored until after the Candidate has left the lodge.

12. A Brother visiting a lodge must not give "Hearty Good Wishes" on behalf of his lodge unless he be the W. M. or specially authorized by him.

13. Closing the Lodge: - during the words "May God preserve the Craft," the I. P. M. alone raises his hand, the other Brn. keeping up the S. of F.

14. The Festive Board: - it is quite unorthodox and irregular to speak of this as "The Fourth Degree."

No Masonic sign should be used when toasting a Brother.

15. A Brother who has ceased to be a subscribing member of a lodge is precluded by B. C. 152 from visiting any one lodge more than once until he again becomes a subscribing member of some lodge.

16. Wearing Masonic emblems on the watch - chain is a form of advertisement not favoured by members of this lodge.

* * *

L. B. MITCHELL

BRO. MITCHELL enjoys the distinction of having been appointed by his Grand Lodge to be poet laureate of the Craft in Michigan. During the present month he will reach his seventy - fifth milestone, having grown venerable in Freemasonry, the spirit and ideals of which he has often wrought into verse, which is characterized by a rugged forthright sincerity. By way of helping his Michigan brethren to celebrate the diamond jubilee of his pilgrimage in this life THE BUILDER sends him a friendly hail, and Ye Editor has ventured to inscribe to him a little poem after this wise:

TO THE POET

The craft of song has small repute

Among the worldly wise;

They cannot find a worth at all

In what your arts devise:

Why not, they say go till the fields

Or build the wails of trade!

That labor of a man is best

By which some gold is made.

If you who sing should cease your art

Or hold your craft in doubt,

The soil itself would break in songs,

The stones would cry them out.

The Hidden Powers that wrought the soil,

The gold, and everything,

By equal force compel the bard

His fragile rhymes to sing,

And to the need for bread they made

Another need belong,

For while the flesh may crave for bread

The soul must crave for song.

So he who sings has right to gold

As he who builds a wall,

For what is not with music built

Is never built at all.

* * *

WHO WROTE THIS POEM ?

In the world - wide realm of Masonry it is hoped that some brother of the National Masonic Research Society may be able to name the author of "Enough for Me - A Mason's Creed," printed on page 367 of the December BUILDER. For many years, until it has become much worn, I have carried the clipping from the discarded magazine in an inside vest pocket. I furnished a copy for The Bulletin, De Molay Consistory, Clinton, Iowa. It appears on page 280 of the May, 1923, issue of The New Age. Your further publicity is greatly appreciated and I trust the author may be revealed.

John T. Boylan, Minnesota.

* * *

ANOTHER NOTE ABOUT MISSOURI "BLUE LODGES"

In the January BUILDER I notice that W. B. B., of N. Y., speaks of the organization of some so - called Blue Lodges in Missouri that had the purpose of extending slavery into Kansas.

I remember well these pro - slavery times, and having lived in a neighborhood in Illinois that was not only anti - slavery, but much more so anti - Masonic, I have not the least doubt had these so - called Blue Lodges been really connected with

Masonry, it would have been noised abroad in that community very quickly, and very noisily, as we heard everything that anybody can imagine against Masonry.

N. C. Pike, Minnesota.

* * *

CORRECTION

Attention is called to page 42 of THE BUILDER for February, 1924. In the middle of the first column appeared a sentence a part of which read as follows:

"At the inauguration of the Grand Lodge of New York.” This was a regrettable slip; it should have read "the Grand Lodge of York," which was organized, as the reader will recall in 1725. The Drake referred to by Bro. Fenger was Francis Drake, an historian who was made a Mason at York September. 1725. In the speech referred to he connected Freemasonry with Euclid and Archimedes as experts in geometry and spoke of the it work in that science as having been the basis "on which the learned have built at different times so many nobler super - structures." This remarkable address will be found in its entirety in Masonic Sketches and Reports by W.J. Hughan. Our apologies to Bro. Fenger.

* * *

BOOKS WANTED

"History of the Eastern Star," by Kennaston.

"Caliph of Bagdad," by Sylvanus Cobb, Jr.

"Genius of Freemasonry," by Buck.

Vol. I, Ars Quatuor Coronatorum.

Vol. XXXII, Ars Quatuor Coronatorum; both must be complete, and with St. John's Cards.

"Records of the Hole Crafte and Fellowship of Masons," TV Edward Conder.

"Restorations of Masonic Geometry and Symbolry," by H. P. H. Bromwell.

"History of the Ancient Accepted Scottish Rite," by Robert Folger.

Send description and prices to Book Department, National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo.

----o----

YE EDITOR'S CORNER

To judge by our correspondence on the subject eight or ten times as many Study Clubs have been formed this year as ever before. The Study Club is no longer an experiment.

* * *

Bro. H. S. Bennett, Willow Bunch, Sask., Can., has done a splendid piece of research work in preparing a Masonic glossary. We hope to publish this in book form this winter.

* * *

Alas the poor editor! What would you do if you were to receive such a request as this? "Please tell me at your earliest convenience the names of all the Masons in the Revolution. Also give me a brief history of each and every degree used in Freemasonry, along with an explanation of all their symbols, emblems and allegories. If it isn't too much trouble I need also a little information about foreign Masonry." It is difficult at times to maintain the pleasing fiction of editorial omniscience.

* * *

The steady stream of calls for books on speech making indicates that we are raising a bumper crop of lodge orators. May their tribe increase, and may they each and all remember the words of the old gentleman who, when arising to give a talk, began by saying, "Gentlemen, I do not intend to make a speech. I wish to say something."

Which reminds me. I am now off on a two weeks' speech making tour through the East and into Canada. If my correspondence is a little delayed, remember the pleasing words of Ovid: Prefer et obdura; dolor hic tibi proderit olim. (No! that is not giving away any Shrine secrets.)

* * *

Have you any second - hand Masonic books to sell, or copies of THE BUILDER for any month in 1918?

The Builder Magazine

April 1924 - Volume X - Number 4

TABLE OF CONTENTS

FRONTISPIECE - WILLIAM PRESTON

MAUNDY THURSDAY

WILLIAM PRESTON AND THE PRESTON LECTURES - By Bro. Capt. C. W. Firebrace, England

THE BROTHERHOOD OF DOCTRINES - By Alfred Korzybski

ORGANIZATION OF THE GENERAL GRAND CHAPTER OF ROYAL ARCH MASONS OF THE UNITED STATES - By Bro. C. C. Hunt, Associate Editor, Iowa

CONCERNING "THE STORY- OF FREEMASONRY IN NEW JERSEY" By Bro. Melvin M. Johnson, P. G. M., Massachusetts

THE STUDY CLUB - Chapters of Masonic History - Part XI, The Great Cleavage in Freemasonry. By Bro. H. L. Haywood

"ARTICLES OF UNION BETWEEN THE TWO GRAND LODGES OF FREEMASONS OF ENGLAND"

EDITORIAL

On Nationalizing American Masonry

Modern Science and the Science of Masonry

Shakespeare and the Apprentice Riot.

THE LIBRARY

"The Blue Lodge Classic"...

J. F. Newton's Collected Masonic Papers and Addresses

A Modern Estimate of Masonry

Contains Description of Solomon's Temple..

A LAMBSKIN LECTURE - By Bro. Dudley Wright, England

THE QUESTION BOX AND CORRESPONDENCE

Meaning of "Mote" and "Hele"

English Workings

Antiquity of Legend of Third Degree

Visit Peterborough Cathedral

Concerning Famous Revolutionary Masons

BOOKS WANTED

YE EDITOR'S CORNER

----o----

Maundy Thursday

(Will be observed by Rose Croix Chapters of Scottish Rite, April 17)

THE ceremonies of Maundy Thursday, made obligatory on each Rose Croix Chapter of the Scottish Rite, is a festival almost as old as the world, for it has been observed in some form or other from time immemorial. It began with early man's naive wonder at the coming of spring, an event to him of the very greatest importance, since it represented the return of the sun god from the death of winter to the resurrection of the vernal equinox. "The year's at the Spring," that was his feeling, and this feeling took a thousand forms of expression, some of them magical, some religious, some of them a joyous human merry-making. Whatever the form the kernel of feeling remained the same; the god of light, warmth, and life, whatever may have been his name Mithra, Attis, Cama, Osiris, Ormuzd, Dionysus had been dead through the winter time, and now he had come back to life again, and would bestow life on his people, therefore there were solemn rejoicings.

The Parsees, who retain ancient Zoroastrianism in something like its original form, still celebrate the event in a very old manner. They call their festival "Jamshedji Nauroz." Other religions have departed farther from the ancient forms but nevertheless retain the idea and the feeling. The Jews gave to their vernal festival the character of a national memorial service to keep fresh in the minds of the people their deliverance from bondage in Egypt, the land of darkness, and called it the Passover.

The Christian ceremony of the Lord's Supper has an historical connection with the Jewish Passover. Jesus and His disciples went to an upper room to observe the Passover (or Paschal) feast. Under normal circumstances there should have been a servant at hand to wash their feet, a service made necessary by the fact that all men wore sandals when walking abroad and consequently gathered up sand and dust; but there was no such servant available, and the disciples, who had gone on ahead, were quarreling among themselves as to who would perform this menial act. When Jesus arrived He immediately gave them all a silent rebuke by taking up a towel and basin to wash their feet Himself. But it will be better to give the story as found in the New Testament, John XIII, 1-15:

"Now before the feast of the passover, when Jesus knew that his hour was come that be should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end.

"And supper being ended, the devil having now put into the heart of Judas Iscariot, Simon's son, to betray him;

"Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God;

"He riseth from supper, and laid aside his garments; and took a towel, and girded himself.

"After that he poureth water into a basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was glided,

"Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

"Jesus answered and said unto him, What I do thou knowest not now; but thou shalt know hereafter.

"Peter said unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me.

"Simon Peter saith unto him, Lord, not my feet only, but also my hands and my head.

"Jesus saith to him, He that is washed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all.

"For he knew who should betray him; therefore said he, Ye are not all clean.

"So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you?

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you."

What the Passover had been among Jews the Last Supper came to be among Christians, and then with a very close connection with Easter Day. And since it was always the policy of the early Church to accommodate itself as closely as possible to the religious customs already in popular use both Easter and the celebration of the Lord's Supper became substituted for the ancient religious ceremonies of the vernal equinox, as that in its very act "of making all things new" the new religion retained many things very old, and thus enabled the religious man to retain his contact with customs as ancient as the world.

The act of washing the disciples' feet, originally a simple rebuke to men untaught in the wisdom of humility, became in time a rich symbol of all service. Bishops and

popes bathed the feet of the poor and everybody that was able distributed baskets of food to the needy. Some historians of the Church believe that the word "Maundy" came thus into use, being derived from the Saxon "maund" or "mond," meaning "basket"; others, with a sounder reasoning perhaps, trace the term to a corruption of the first Latin word in the saying "A new commandment give I unto you," which in the Vulgate read, Mandatum novum do vocio. In either event the Maundy Thursday rites have been quite generally practiced throughout Christendom, and still, in many lands, retain a very old form. One of the best examples is furnished by English customs, a very complete description of which may be found in Curious Survivals, by Dr. George C. Williamson (Herbert Jenkins, publisher), a page or two of which is here quoted with the publisher's permission:

"Perhaps the most interesting of the ancient ceremonies retained in the Church of England is that in connection with the distribution of Maundy money, which takes place annually in the Abbey. The last Sovereign in England who actually washed the feet of poor men on Maundy Thursday was James II, but this ceremony, in commemoration of the act of Our Lord, is still carried out in Catholic countries, and was, until recently, one of the notable events of Holy Week in Vienna, when the Emperor of Austria took the chief part in it. It still takes place in Spain with its accustomed ceremonial, but in England the day is commemorated only by the distribution of the silver currency, struck specially for that occasion, and given away to a certain number of poor men and poor women, who have been selected as suitable recipients for the bounty.

"English sovereigns have always attached great importance to this ceremonial. Elizabeth observed the day with specially lavish bounty, and there is a remarkable miniature in existence, representing her distribution of Maundy money. Charles I and Anne also distributed the Maundy money with specially imposing and stately ceremonial, and today, linen scarves or towels are worn by all officials connected with the Royal Almonry, and by the children of the Royal Almonry, who also take part in the ceremonial. These are, of course, typical of the towel which Our Lord girded about Himself, when He the disciples' feet.

"The ceremonial is one of the few occasions when the public see the Yeomen of the Guard in their full uniform, the oldest military body in the kingdom, whose record

dates back to 1485, and who still wear, with proud distinction, the Tuder crown ornament which commemorates their original appointment. Moreover, those who are to take part in the ceremony carry with them bunches of flowers and foliage, reminiscent of the day when the Yeomen of the Laundry performed a preliminary ablution of the feet of the beggars with ceremonial herbs, prior to the washing of the feet by the Sovereign.

"The money is borne into the Abbey by one of the Yeomen, who carries on his head a splendid silver-gilt dish, and the strings of the purses, red and white, with which originally they were bound to the girdle of the persons who used them, hang over the borders of the dish, with curious effect. The number of pennies given away corresponds with the age of the King, the recipients, as well as the pence in the white purses, equalling years of the King's age. The money consists of pieces of the value of fourpence, threepence, twopence and a penny, the total number of pence agreeing with the number of the years of the King's age, and the coins are current coin of the realm, although specially struck for the purpose. I am inclined to think that there might be some difficulty if one of these pennies was presented as the fare in an ordinary omnibus, because of its exceedingly small size, and the chances are that the 'bus conductor would not recognize it as current coin, but it is really so, and but for its size, the coin would pass readily from hand to hand.

"As a matter of fact, however, the little group of silver coins has a higher value than its intrinsic importance, and collectors are always eager to add it to their collections. The red purse should contain within it a pound, in gold, and thirty shillings, an allowance in lieu of provisions formerly given in kind; it does not in these later days contain gold coins, but the distribution is made in paper. In addition to this Maundy money, there are three other sums of money distributed on the same day, known as the Minor Bounty, the Discretionary Bounty and the Royal Gate Alms, and these, in accordance with ancient usage, are distributed at the Royal Almonry Office, to some 'hundred aged, disabled and meritorious persons, who have been personally recommended by the clergy of selected parishes,' throughout the different dioceses of England and Wales.

"Gate Alms no doubt derived its name from the money that was given to those beggars who clustered round the gates of the Royal Palaces, and the duties of the

King's Almoner, with regard to poor people, are expressly laid down in some papers belonging to the time of Edward I, where it is stated that he was to collect and distribute the fragments from the Royal table, and give away the King's cast-off robes, but it is particularly noted that he was not to do so either to 'players, minstrels or flatterers.'

"Cardinal Wolsey, when first be kept his Maundy celebration, or, in the old phrase, 'made his Maund' (the word coming, of course, from the word mandatum, and being carried out in obedience to Our Lord's commands) did so at Peterborough; and on the occasion in 1530, gave three white and three red herrings to each recipient of his alms. It is to his benefaction that the Almonry owes its present seal. On this seal is represented a great three-masted ship, Henri Grace de Dieu, in full sail. This important vessel was built by Wolsey in 1512 and presented by him to Henry VIII, and when he was the King's Almoner he had it represented on the seal he used for the documents in connection with the ceremony, and this seal still exists, and is in use, at the present day.

"The great monasteries also had their almoners, and also some of the chief noblemen, and the office still survives and is used in various ancient hospitals, and in some few other places.

"It is of interest to notice that the Lord High Almoner and his assistant, the Sub-almoner, remove the ceremonial copies which they wear when they enter in the procession of the Maundy, and gird themselves with linen towels before they make the presentation. The ceremony must have been far more imposing in the old days, when the Sovereign himself took prominent part in it, but it is still an exceedingly interesting and picturesque one, and one of the most important survivals of an ancient religious observance. In Monte Cassino, in Italy, it is carried out with great elaboration, and the recipients are still actual pilgrims, but in addition to the washing of feet, they are the recipients of a big loaf of bread, and a piece of money, and are then taken in to the large refectory, and given a substantial meal. Similar procedure takes place in many other Catholic monasteries throughout Europe." (Page 179 ff. The accompanying illustrations are from this same book.)

It is worthy of notice in this connection that Maundy Thursday, with its ceremony of the Lord's Supper, the Coena Domini, has been the inspiration of some of the most enduring art of the past thousand years. It appears in Da Vinci's picture, "The Last Supper"; in the epics of Calderon; in Wagner's "Parsifal"; and it has been the source of all the beautiful "grail (or graal) literature" ("grail" referring to the cup used by Jesus), of which Tennyson's Epics of the King is the most familiar example. The finest use of it in American literature is Lowell's Vision of Sir Launfal, in which are lines of almost poignant beauty:

"The Holy Supper is kept, indeed,

In whatso we share with another's need;

Not what we give, but what we share,

For the gift without the giver is bare;

Who gives himself with his alms feeds three,

Himself, hungering neighbour, and Me."

It would be difficult at this late day to trace the use of Maundy Thursday in Rose Croix Chapters of the Scottish Rite to any one origin. As there used, it is not Christian, Jewish or Pagan, but a re-writing of inspirations from many sources so as to make the ceremony stand in a universal tradition.

"To Freemasons," writes Conley, "it has no religious significance, but it is a feast dedicated to freedom, and the right to worship God according to the dictates of our own consciences, in which good men of all creeds and faiths may join without relinquishing the essential doctrines of their own religion. It is this liberality that gives Masonry the character of universality."

----o----

William Preston and the Preston Lectures By Bro. CAPTAIN C.W. FIREBRACE, P. G. Steward, P. M. Lodge of Antiquity, No. 2, England

The following paper was read before the Jubilee Master's Lodge, No. 2712, Dec. 21, 1923. Its author is introduced by Bro. Robert I. Clegg, Associate Editor, now in England, in a recent letter, of which a paragraph may be quoted:

"I take the very greatest pleasure in this word of introduction to you of Captain C.W. Firebrace, who has the very enviable distinction of not only being a Past Master of the oldest of Masonic lodges, 'Antiquity, No. 2,' but is honoured as being Prestonian lecturer. I have greatly enjoyed the opportunity of listening to the first of these addresses which he has given in London and is a splendid introduction to the others which it is expected he will present. I know that you will he highly gratified to receive a copy of this address for publication in THE BUILDER, and sincerely trust he will forward others when they are presented to the brethren, and in this way give our brothers in the United States an equal opportunity to profit by what Bro. Firebrace is doing so excellently on this side of the Atlantic."

Masonic students have no need to be told that William Preston was one of the most influential Masons that ever lived, so influential indeed that nobody can expect to understand the present ritual without knowing something about this remarkable man and his work. Consult THE BUILDER as follows: 1915. pp. 7, 31, 292; 1916, pp. 166, 167, 302, Cor. 31; 1917, p. 212; November C.C.B., 7; 1919, March C.C.B., 3; September C.C.B., 3; see also "Philosophy of Masonry," by Roscoe Pound; "The Grand Lodge of England," by A. F. Calvert, and The Short Talk Bulletin, M.S.A., Vol. 1, No. 2. See frontispiece, this issue.

THE Lectures which go by the name of Prestonian are so interwoven with the life of their author that to trace their origin and history is practically to give an account of his Masonic career.

They influenced it almost from the outset; the first ten years were devoted to their preparation, the remainder to the promulgation of his system. Of his life in the world outside, we know but the bare outline; few details are extant, and his name is not found in any of the letters or memoirs of the time. Through his position in the printing house of William Strahan, who published the works of Johnson, Gibbon, Blair, Robertson, Hume and many others, he became well acquainted with these eminent men of letters, and we are told that his literary skill was such that authors submitted to his correction of their style. He may even have blue-pencilled the Lives of the Poets, and detected bad grammar in the Decline and Fall. These great men honoured him with their acquaintance, and presentation copies of their books found their way into his library, but he was never an intimate, he had no part in their lives. In Masonry it is otherwise; here he stands out, a leader almost from the first, a true friend to every worthy Mason, and it is from Masonic records, and chiefly from the minute books of the Lodge of Antiquity, that we learn what manner of man he was.

He was born in Edinburgh on July 28, 1742, the second son of William Preston, and eminent writer to the Signet. His father lost his fortune through troubles resulting from the Rebellion of 1745, and died in 1751. The younger William after completing his education at Edinburgh University became amanuensis to Thomas Ruddiman the grammarian, and was by him apprenticed to his brother Walter Ruddiman, an Edinburgh printer. With his employer's consent he came to London in 1760, and being furnished by Ruddiman with a letter of introduction to William Strahan, a brother Scot, he obtained employment in his house as compositor. It is evidence of his industry and ability that he remained in the same employ during his whole life. He was soon promoted to the reader's desk, and later to the general superintendence of the whole business. William Strahan at his death in 1785 left him an annuity, and in 1804 he became a partner with Andrew Strahan whose confidence and friendship he maintained till death. He never married; no feminine influence seems to have touched him. Masonry was his early mistress and to her he remained constant to the end.

HE BECOMES A MASON

The exact date of his admittance into Masonry is not recorded. In March, 1763, some Scottish Masons founded a Lodge No. 111, under the Constitution of the Atholl, or Ancient Grand Lodge, to which they had been recommended by the Grand Lodge of Scotland. It met at the White Hart in the Strand, and Preston is said to have been the second person initiated in it. He was then twenty or twenty-one years of age. He, with other members, afterwards joined a lodge acting under the older Constitution of the Moderns, and they prevailed on their brethren at the White Hart to transfer their allegiance. A new Constitution was granted, and thus was founded the Caledonian Lodge, No. 325, which still works in London and is now No. 134.

Preston now turned his attention to the study of Masonic science, and for the next ten years was occupied with the arrangement and digestion of the Masonic Lectures. In this he was assisted by many zealous friends, whom he assembled for the purpose of discussion and mutual improvement. He sought knowledge from every source, by literary research, by correspondence and conversation with prominent Masons at home and abroad and, to quote from the Memoir by Stephen Jones in the "European Magazine" for April, 1811, "He has been frequently heard to say that in the ardour of his enquiries, he has explored the abodes of poverty and wretchedness, and, where it was least expected, acquired very valuable scraps of information." Gould, in his History of Freemasonry, laughs at his credulity and stigmatizes him as a romancer and a Masonic visionary, but we must remember that the age of critical examination had not then been born, and in every branch of knowledge much was accepted in simple faith which now would not receive a minute's consideration. He may have been credulous but what he wrote he believed. A remarkable young man, this Scotsman of five and twenty, for whom the frivolous pursuits of London and the fascination of feminine intercourse had no attraction, and who, in those days when drinking and gaming were the pastimes of high and low, frequented taverns only for the purpose of gaining knowledge, and assembled his friends for mutual instruction! Judging by the portraits taken in later life he was of pleasing appearance, and his faculty for making friends and keeping them testify to the attraction of his manners and the steadfastness of his character. Throughout his life we find him vigorous in action, resourceful in emergency, quick perhaps to feel and resent a slight and holding to his opinions with the tenacity characteristic of his countrymen, but facing his opponents with undaunted courage, bearing adversity with fortitude when they gained the upper hand, but showing no malice when the victory was won. And in his later years he had his reward in the respect and love in which he was held by his Masonic

brethren, particularly in the lodge for which, as he himself expressed it, he ever retained so great a veneration, the Lodge of Antiquity.

HE DELIVERS THE FIRST PRESTON LECTURE

In 1772 the first Lecture was finished, and on May 21 he delivered it at a grand gala held at his own expense at the Crown and Anchor Tavern in the Strand in the presence of the Grand officers and many other brethren. In the same year he published the Illustrations of Masonry, which he later greatly altered and enlarged, and of which twelve editions were published in his life time. The whole system of the Lectures in the three degrees was completed in 1774, and were publicly given by him at the Mitre Tavern, Fleet street.

We now come to his connection with the Lodge of Antiquity, which he joined on June 1, 1774, and was elected Master on June 15. His occupancy of the chair lasted three and one-half years, and during that time several Lectures were given by him in the lodge. We find a very interesting minute dated March 5, 1777, when a "Chapter Night" was held. The proceedings show us the scheme which Preston had devised for promulgating his system, and which he later carried into effect when he founded the Grand Chapter of Harodim. There were present eighteen members and nine visitors. The following is an extract from the minute:

"Lodge opened in the Third Degree in an adjacent room. Procession entered the Lodge Room, and the usual ceremonies being observed, the Three Rulers were seated. A piece of music was then performed, and the 12 Assistants entered in procession and after repairing to their stations the Chapter was opened in solemn form. Brother Barker then rehearsed the Second Section. A piece of music was then performed by the instruments. Bro. Preston then rehearsed the third Section. An Ode on Masonry was then sung by three voices. Brother Hill rehearsed the 4th Section, after which a piece of solemn music was performed. Bro. Brearley rehearsed the 5th Section, and the funeral procession was formed during which a solemn dirge was played, and the Ceremony concluded with a Grand Chorus. Bro. Berkley rehearsed the 6th Section, after which an anthem was sung. The Chapter was then closed with the usual

Solemnity, and the Rulers and twelve Assistants made the procession round the Lodge, and then withdrew to an adjacent Room, where the Master's Lodge was closed in due form."

Preston acted as Chief Ruler, John Wilson, the S.W., was Senior Ruler, and William Manning, who held no office in the lodge, was Junior Ruler. Among the twelve assistants were four visitors.

In the following December occurred the unfortunate incident which led to the quarrel with Grand Lodge, and eventually to the expulsion from the Society of Preston and nine other members of the lodge. The incident itself was a trivial one. The brethren after hearing a sermon preached by their chaplain in St. Dunstan's Church walked back to the Mitre Tavern, a distance of a few yards, in their clothing without having previously applied to Grand Lodge for the necessary permission. But Preston, by his success in raising the lodge from the low state to which it had sunk under the Mastership of his predecessor John Bottomley, had roused the jealousy of the older members, and he had also offended the Grand Secretary, James Heseltine, who had also been until recently a member of the lodge. Preston had been appointed Assistant Grand Secretary, in order that he might prepare a new edition of the Constitutions.

PRESTON IS EXPELLED

When the work was almost completed, Heseltine associated with him John Noorthouck, another senior member of the lodge. Preston resented sharing with a newcomer the honour to which he considered he was alone entitled, and resigned his office. Bottomley and Noorthouck, therefore, seized the opportunity to attack Preston, and reported the breach of the Regulations to Grand Lodge, and Heseltine supported them to the utmost of his power. The quarrel dragged on throughout the year 1778. But for the virulent hostility of Heseltine it might have been settled amicably, but in the end he carried his point and Preston and his adherents were expelled in January, 1779.

The lodge had already in November, 1778, decided "to withdraw themselves from the Society" and from this time onward there were two Lodges of Antiquity, Preston's lodge, independent but in friendly relations with the Grand Lodge of All England at York, and Noorthouck's lodge, which remained faithful to the Grand Lodge in Queen street. On his expulsion Preston withdrew his name from all the other lodges of which he was a member, and in bitterness of spirit he decided in October, 1781, to retire from Masonry altogether. He accordingly resigned his membership in the Lodge of Antiquity. Deprived of his vigorous direction, that lodge fell upon evil days and might have collapsed altogether had not he been persuaded to return in October, 1786. He was elected Deputy Master, took up Masonry again with all his old energy, and quickly restored the lodge to a condition of prosperity.

In 1787 he realized his scheme for rendering the Lectures, of which he had already made trial on the lodge Chapter Night in 1777, and instituted the Grand Chapter of Harodim. The minute books of the chapter have long been lost, and such knowledge as we have of its constitution and proceedings are derived from the minute books of the Lodge of Antiquity, Stephen Jones' Memoir of Preston, The Illustrations of Masonry and from a little book entitled The Pocket Companion or Freemason's Guide to the Science of Masonry, in Three Parts. It is dedicated "To the Council, Assistant Council, other officers and Companions of the Grand Chapter of the Antient and Venerable Order of Harodim, for whose use it is principally intended." The author is anonymous but was almost certainly Preston himself. Part I, The First Lecture, was published in 1790, and is in the possession of the lodge. Part II, The Second Lecture, was published in 1792, a copy being in the Grand Lodge Library. I have not met with a copy of Part III. In the Introduction to Part I, it is claimed that the Order of Harodim is coeval with the building of King Solomon's Temple, and that it was established by the 3300 eminent Masons who assisted Solomon.

From the Illustrations of Masonry we learn that the chapter was governed by a Grand Patron, two Vice Patrons, a Chief Ruler and two Assistants, with a Council of twelve Companions. There was also a Chief Harod and a General Director. Stephen Jones tells us that at a later period Lord Macdonald presided as Grand Patron, and James Heseltine, William Birch, John Spottiswoode and William Meyrick as Vice Patrons. (Heseltine will be remembered as having been mainly instrumental in procuring Preston's expulsion in 1778.) The Lectures were divided into Sections, and these again into Clauses. The sections were assigned annually by the Chief Harod, to skillful Companions denominated Sectionists, who in turn distributed the clauses to

Clause Holders. Such Companions as had mastered all the sections were classed as Lectures. The chapter held seven meetings in the year, opening at four o'clock for private business. Dinner was at five, and the public lecture, to which visitors were admitted on payment, took place at eight. From the Pocket Companion we gather that the proceedings at the Lecture were similar to those at the lodge chapter night already described. Refreshments were provided during the Lecture, and after each section a toast or sentiment was drunk. A list of these Lecture toasts is given at the end of the book.

HE IS RE-INSTATED

Preston and the other expelled brethren were re-instated and their character vindicated by Grand Lodge on Nov. 25, 1789, and steps were soon after taken to re-unite the two Lodges of Antiquity. This union was happily effected on Nov. 12, 1790, under the Mastership of William Birch, Preston being unanimously elected Deputy Master.

With a view to bringing the Chapter of Harodim into correspondence with Grand Lodge, the Harodim Lodge, No. 558, had been founded in March, 1790. This lodge united with the Lodge of Antiquity in December, 1792, and for the rest of its existence the chapter and the lodge maintained a close connection. But its members gradually fell off, financial difficulties supervened and in spite of efforts to keep it alive it ceased to exist in 1801.

Its end may have been hastened by the establishment by Preston in 1796 of a Lodge of Instruction. Here the sections and clauses were rehearsed by the brethren who afterwards illustrated them at the regular lodge meetings. This Lodge of Instruction lasted with some intervals of abeyance until 1836.

Except for three years, when bad health compelled him to relinquish it, Preston held the office of Deputy Master until 1815. He died after a long illness on April 1, 1818, and was buried in St. Paul's Cathedral. During his lifetime and up to the year 1838, a section from one of the Lectures was illustrated at the lodge meetings whenever time

permitted. The brethren taking part were styled Lecturers and Clause Holders, and the clauses were annually assigned and the names of the Clause Holders printed, in the summonses. They were generally given in the form of question and answer, the senior members or "Lecturers" asking the questions and the junior or "Clause Holders" giving the answers. But sometimes the Lecturers, Preston, Stephen Jones, Meyrick, and others, gave a clause alone, and the words "Harodim" or "in Harodim Style" is added after their names. This would appear to show that the Lecturers in the Chapter of Harodim sometimes used a narrative form, omitting the questions altogether. This method seems to have been used by Preston when he first delivered the Lectures in public, and by the participants at the lodge chapter night in 1777. The Prestonian Lecture was certainly delivered in this way, and after its institution, the question and answer method dropped out of use in the lodge. The clauses were illustrated by one brother only, and the addition of the word "Harodim" no longer appears.

HE FOUNDS THE PRESTON LECTURESHIP

Under Preston's will the Masonic charities benefited to the extent of 1000 pounds, and he also bequeathed "To the Right Honourable the Earl of Moira, Acting Grand Master for the time, three hundred Pounds, Three per cent Consolidated Bank Annuities, the Interest of which shall be applied by him to some well informed mason to deliver annually a Lecture on the First, Second or Third Degree of the order of Masonry according to the system practised in the Lodge of Antiquity during my Mastership."

Thus the Prestonian Lecture was founded. It was given for the first time in the Lodge of Antiquity on May 25, 1820, by W. Bro. Stephen Jones, P.M., Preston's most intimate friend and Masonic legatee. He delivered the first two sections of the First Lecture, when it was verified by the brethren present, that they had been worked on the Prestonian system and were considered sufficient to establish Jones' claim to the interest of the fund. The M.W.G. Master, the Duke of Sussex, then Master of the lodge, had retired before the Lecture, and the Deputy Master, Bro. McGillivray, was instructed to report to him to that effect. Bro. Jones was again appointed Lecturer in 1821, 1822 and 1824.

No Lecture appears to have been given in the lodge in 1823, 1825 or 1826. Bro. Laurence Thompson, Secretary of the lodge, succeeded Jones and delivered the Lecture every year up to 1854, with the exception of 1853, when owing to his indisposition Bro. John Henderson took his place. Bro. Thompson died in 1855. He was the last survivor of Preston's pupils.

The Lecture for 1857 was given on Jan. 20, 1858, by Bro. Collings in the Royal York Lodge of Perseverance, No. 7. A portion was also delivered in April, 1858, in the Grand Stewards' Lodge by Bro. Johnson, P.M., but the official Lecture for that year was given in October in the Lodge of Antiquity by Bro. Thistleton, the Secretary. A MS. book in the Grand Lodge Library containing the Lecture of the First Degree has an introduction from which it would appear that this Lecture was again delivered about the year 1863 or 1864, but the place and Lecturer's name are not recorded. No Lecture has been given since that date.

COPIES STILL IN EXISTENCE

The Lodge of Antiquity possesses a collection of MSS. containing sections of the Lectures written in question and answer by different members of the lodge. None would appear to be earlier than 1806 and none are in Preston's handwriting. Similar MSS. are in the Grand Lodge Library. We have also some printed syllabuses of the First and Second Degrees and part of the Third Degree. Two editions were issued, the first between 1808 and 1813, the second with many variations, in 1828.

Of the Prestonian Lectures, the Lodge of Antiquity has a copy of the First and Second Degrees in the handwriting of W. Bro. John Henderson. Their date is unknown but they cannot have been written before 1827. We are told, however, that Bro. Henderson took them before the year 1838 from Bros. Meyrick, Burckhardt, Thompson and others of Preston's pupils. This copy was presented to the lodge by Bro. Henderson's executor in 1867. The Lecture of the Third Degree is written in a printed copy of the By-laws of 1788. It is in Masonic cypher. The heading states that it is by Bro. John Turk, P.M., of the Universal Lodge, and "carefully revised by Bro. William Preston, Esq. 1816." There are also in the Grand Lodge Library three MS.

books containing the Lectures of the three degrees. These are later copies. There is also there a note book formerly belonging to Bro. John Henderson. This contains inter alia the Lectures of the First and Second Degrees in question and answer, an early fragment of the Lecture of the Third Degree, and a full version deciphered from Bro. Turk's copy.

In the sixty-five years which have elapsed since the delivery of the last Prestonian Lecture, Preston has been almost forgotten except by those who are students of Masonic history. If this paper serves to bring before you some idea of the work and character of our revered Past Master, I shall be well content.

----o----

The Brotherhood of Doctrines

By ALFRED KORZYBSKI

With an Introduction by The Editor

EPOCH-MAKING utterances in science are not always accompanied by a blare of trumpets. It happens once in a while that an entirely new idea is given to the public through obscure channels in a form so modest as almost to escape attention. Riemann's revolutionizing paper "On the Hypothesis Which Lie at the Base of Geometry," published in 1854, is a case in point; so also Minkowski's "Space and Time," published in 1908, which established a new starting point in scientific thinking. Count Korzybski's paper, given herewith, may fairly be considered a similar instance because, though it has not yet reached the general public, it has been recognized by scientific thinkers as an outstanding achievement. Some day it will be used to date a new manner of thinking in the subject with which it deals.

For this reason it is recommended to the most careful attention of the reader. It should be read, not once but many times. One need not be frightened away from it by the fact that it is a document of exact science, because while the language may at first be strange the ideas themselves are such as may be readily grasped by any intelligent man; and ultimately the language itself will be found to make this easier than if more familiar words were used. This same thing is also largely true about Einstein's theory, for while it is very difficult for a layman to follow the technical arguments on which it is based, the theory itself rests on principles not difficult to comprehend. In his connection one recalls a sentence from Relativity and Gravitation, by T. Percy Nunn, Professor of Education in the University of London: "Einstein's doctrine about absolute and relative motion is plain common sense, but its consequences, when it is taken seriously, are revolutionary and startling."

It may also be recommended to the thoughtful reader for yet another reason: it furnishes us a scientific base for our own great Masonic doctrine of Brotherhood. This is an exceedingly important thing, as a moment of reflection will prove. Roughly speaking, and from the present point of view, science may be described as an effort to know what facts are and what are the relations among them. If any human ideal is out of joint with facts, and with the relations among them, it can never hope of realization but remains a romantic dream on which it is useless to waste our time. Is the doctrine of Brotherhood such a romance of the mind? There are many who think so, even among Masons; they do not really believe and strive for it because, secretly, they consider it impracticable a beautiful hope but not something made necessary by the very structure of our human world. The all important thing for us Masons in Count Korzybski's paper is that, first, he shows that Brotherhood is a law of man; and, secondly, he lays bare the rigid logical process which proves that it is a law of man; and, thirdly, shows how ultimate world Brotherhood may be obtained. It is because he does this that a Mason who takes his Masonry seriously should read, ponder and inwardly digest it.

We are now living through the most revolutionizing period in human thinking the world has ever known. Science is experiencing a renaissance the like of which has never occurred before. Einstein's entirely new conception of the universe has come somewhat before the public, but Einstein is only one of a group of thinkers equally able and equally revolutionary using "revolutionary" in its exact sense. Whitehead,

Russell, Keyser, Poincare, Wittgenstein, Huntington, Veblen, Carmichael, Cassirer and a dozen others have entirely rebuilt the foundations of science. Count Korzybski belongs with this group. His signal achievement has been to do for the science of man what Einstein has done for physics and astronomy. One of the results of his thinking is embodied in his Manhood of Humanity, reviewed in THE BUILDER, August, 1922, page 256. Other results will be embodied in a forthcoming book to be entitled Time-Binding.

Such work as this is of the greatest importance to Masonic thinkers because, as stated above, it will help us to establish a scientific foundation under our doctrine of Brotherhood, a thing we need so badly for, in this country at least, no serious attention has ever been paid to the scientific implication of Masonic philosophy. Once Masons learn how to think Masonry scientifically, we shall be able to rid the Temple of all the rubbish of foggy, half-informed, wild thinking which now so often encumbers it. In other words, the thinking of Masonry and the technique of Masonry must be made rigorously scientific or we shall go on to the end of our days warring with phantoms or thinking in the dark. Such a thing has never been attempted in American Masonry (it has been in some other countries) but sooner or later we must come to it. It will be very interesting to discover how many members of the National Masonic Research Society are concerned about this matter. If a sufficient number sufficiently feel the importance of such an undertaking, THE BUILDER will undertake to secure permission from Count Korzybski to publish his "Faith and Freedom," an essay that complements and completes the arguments contained in "The Brotherhood of Doctrines." Professor Keyser's Mathematical Philosophy was reviewed in these pages October, 1922, page 319; it is published by E.P. Dutton & Co., 681 Fifth avenue, New York, N.Y.; $4.70.

EVERY now and then there appear in the history of humanity gigantic thinkers who shape and mold our mental processes for centuries to come. In our own time we are witnessing such a turning of the page in human history. The birth of a new era is upon us; a host of men in all walks of life feel it unconsciously and work toward it. A few leading mathematicians have made these unconscious strivings of mankind conscious without them we would feel our way but in the darkness, which is a slow, very slow process of guesswork, whereas with their work our path is clear.

I hope the reader will understand the inherent difficulties which beset any attempt to give a general summary of a new epoch which is still making its own foundations. In the space allotted for this writing only a very few of the most momentous points can be sketched, and I make no pretense to finality. The aim is to draw the attention of scientists and thinkers to the fact that something of grave importance for all our human future is going on, and to encourage inquiry and collaboration, thus accelerating the inevitable.

What I here call the inevitable is the coming of the empire of sound logic a logic demanding scientific knowledge of human nature, adjusting human beliefs, institutions, doctrines and conduct to the essential facts and laws of human nature, and converting the pseudo-sciences of ethics, economics and government into genuine sciences for promoting human welfare.

The "Brotherhood of Man," of which we all dream, can be accomplished only and exclusively by the "Brotherhood of Doctrines."

It will be found that when what Professor Cassius Keyser calls the "Great Stupidity" has been eliminated by sound logic, all that is dismal, destructive, woeful and despairing will become constructive, hopeful and favourable to human weal.

Such an inquiry will show that there still persist many doctrines originally established by myth and magic; and, although at the first glance they seem harmless, their sinister effect retards human progress, knowledge and happiness.

The history of human thought may be roughly divided into three periods, each period having gradually evolved from its predecessor. The beginning of one period overlaps the other. As a base for my classification I shall take the relationship between the observer and the observed. This relationship is clearly fundamental because there can be no "observer" without something to observe, and also no "observed" without somebody making the observation. To put it otherwise there is no such thing as a "fact" free from the share of the observer's mind. In speaking about these periods I

shall not take into account individual thinkers, because in many instances it may be found that certain thinkers (Plato, Lucretius, Leibnitz, etc.) in a given period were far ahead of their contemporaries, and that their theories or discoveries which had no great influence in their own time were prophetic expressions of the latest developments of science, therefore I shall only speak summarily about those currents of thought which have immediately affected the fate of our "common humanity."

The first period may be called the Greek, or Metaphysical, or Pre-Scientific Period. In this period the observer was everything, the observed did not matter.

The second period may be called the Classical or Semi-Scientific still reigning in most fields where the observer was almost nothing and the only thing that mattered was the observed. This tendency gave rise to that which we may call gross empiricism and gross materialism.

The third period may be called the Mathematical, or Scientific Period. It began in 1854 with George Boole's The Laws of Thought. This work started an internal revolution in logic and also in mathematics which ultimately resulted in the last few years in the merging of both the discovery that logic and mathematics are one. In this period mankind will understand (some understand it already) that all that man can know is a joint phenomenon of the observer and the observed.

We might otherwise call the three periods:

(1) The Absolutist Period. (2) The Confused Absolutist-Relativist Period. (3) The Relativist Period.

The general characteristic of the first two periods was that they both used traditional, insufficient, and often fallacious subject-predicate, Aristotelian logic which must

result, as it did, in a philosophical impasse. The confusion became so acute that hardly any two thinkers were able to understand each other except through sympathy.

THE OLD LOGIC HAMPERS EVERYTHING

It may be proved also that the direct result of this faulty logic has hampered enormously the natural sciences and progress in all fields of human affairs. The history of mankind, despite all the beauty and culture in it, has been in greater measure a history of misery and periodical collapses, wars and revolutions.

The old complete, consistent "absolutism" leads obviously to blind fanatical theories. The mixture of absolute and relative concepts and words leads to confusion and bewildering paradoxes. Consistent "relativism" clarifies this whole hopeless mess and probably will lead toward some "absolute" if such a thing exists.

In the new mathematical-scientific era the simple truth has been discovered that all we know is a joint phenomenon of the observed and the observed, which means that for science and life logic is as vital a factor as "facts" because, for human knowledge, there are no "facts" free from the share of the observer's mind.

General truths cannot be established by gross empiricism because it deals only and exclusively with particular observations, and this is why the orthodox tradition led automatically to doubt and unwarranted pessimism, so characteristic of that period. Obviously if there is such a thing as general knowledge, its foundation must be found outside of gross empiricism. Most probably such a thing does exist and its origin may be traced to the constitution of the human mind itself to sound modern logic (mathematics).

Someone may ask, How about "intuitions," "emotions,"etc.? The answer is simple and positive. It is a fallacy of the old schools to divide man into parcels, elements; all

human faculties consist of an inter-connected whole. We choose to deal with logic because laws of thought are the only aspects of the whole which are tangible and invariant, the eternal laws of thought which can be handled rigorously. When the problems of these aspects are solved, the others, the vague ones, like "intuitions," "emotions," etc., will fall into line automatically. As Keyser has pointed out, it matters what an animal is; with man it matters not only what man is, but even more what we humans think man is. The tragedy of man has been and is that in creating his institutions and ethics he has never been conscious of this.

Already I have given a hint as to how the source of general knowledge can be found in the inherent constitution of the human mind. If I may, I shall give more hints. Let us imagine that in the night, during our sleep, the universe, ourselves included, should "grow up," ten, one hundred, or "n" times. Is there any human possibility of detecting in the morning this remarkable event? It is a well proved fact that the answer must be negative. Man could not detect the change. His room had, let us say, ten steps in the evening before the change; it would have ten steps in the morning after the change. It is obvious that such metaphysical, so-called "absolute" space is not an absolute space; this example does away with absolute space. But it is easy to see that the number ten (or any other) has remained. Similar reasoning proves that, to the best of our knowledge today, all absolutes have gone except number, whatever number is. If we could succeed in squeezing out some wisdom, some general knowledge, from number, which is this "only absolute left," we should be entitled to expect that this wisdom would contain the germ of absolute knowledge. As a fact this is being done by a few leading mathematicians.

Modern mathematics deals formally with what can be said about anything or any property. As the reader can easily see, we are witnessing the birth of the wonder of wonders the birth of what may be called "qualitative" mathematics. Here it may be explained why mathematics has this exclusive position among other sciences. It must be emphasized that it was not some special genius of the mathematicians, as such, that was responsible for it. With the birth of the rational being man rational activity began spontaneously (no matter how slowly) and this rational activity manifested itself in every line of human endeavour no matter how slight this rational activity was. Today we know that all man can know is an abstraction. I use the term "abstraction" in the sense of Whitehead: "To be an abstraction does not mean that an entity is nothing. It merely means that its existence is only one factor of a more concrete element of nature." The process of constructing those abstractions is quite

arbitrary. From the time man began he has been plunging into this process of constructing arbitrary abstractions it was and is the very nature of his being.

MAN BLUNDERED INTO MATHEMATICS

Obviously, in the beginning, man did not know anything about the universe or himself; he went ahead spontaneously. It is no wonder that some of his abstractions were false to fact; that some of them were devoid of meaning, and hence neither true nor false but strictly meaningless; and that some of them were correct. In this endless spontaneous process of constructing abstractions he started from that which was the nearest to him namely himself and ignorantly attributed his human faculties to all the universe around him. He did not realize that he man was the latest product in the universe; he reversed the order and anthropomorphized all around him. He did not realize, and this is true even today in most cases, that by so doing he was building up a logic and a language unfit to deal with the actual universe, life, man included, and that by doing so he was building for himself a mental impasse, through his inconsistency and naive observation. In a few instances good luck was with him; he made a few abstractions which were at once the easiest to handle and were correct, that is, corresponding to actual facts in this actual universe.

These abstractions were numbers.

Let us see how numbers originated and what was their significance. Anyone may see that there is an actual difference between such groups as X or XX or as XXX, whatever the class was composed of, be it stones, figs, or snakes. And man could not miss for long the peculiar similarity between such X class of stones or such XX class of snakes, etc., and here happened a fact of crucial significance for the future of man; he named these different classes by definite names; he called the class of all such classes X "one," the class of all such classes XX "two," XXX "three," etc., and number was born!

Here as everywhere else "le premier pas qui coute" ("it is the first step that costs"); having created number the rest followed as a comparatively easy task. Man could not miss for long seeing, that if such a class X is added to such a class X he gets such a class XX, but the other day he had called such classes by names "one" and "two," so he concluded that "one and one make two" mathematics was born exact knowledge began.

Good luck combined with his human faculties has helped man to discover one of the eternal truths.

The creation of number was the most reasonable, the first truly scientific act done by man; in mathematics this reasonable being produced a perfect abstraction, the first perfect instrument by which to train his brain, his nerve currents, in the ideal way befitting the actual universe (not a fiction) and himself a part of it. Now it is easy to understand from this physiological point of view why mathematics has developed so soundly.

The opposite must be said about the other disciplines. They started with fictions mostly, and until this day they persist and, playing in vacuo, bring havoc into the life of man.

Mathematics started aright the others did not!

The biggest triumph of human thought was, and forever will be, the discovery of new mathematical methods embracing larger and larger parts of the whole these are the milestones of man's progress.

A REVIEW OF MATHEMATICAL PHILOSOPHY"

Mathematical Philosophy by Keyser is one of these milestones of everlasting significance. In this monumental work there are discoveries of the gravest importance. Keyser is one of the very few in the world, as far as I know, who is blazing a new trail in this field. Whoever is interested in human progress, and who of us is not should read and re-read this book. The peculiarity of such works is, that the range of their bearing is so vast that it takes time and meditation to digest and appropriate their seemingly simple content. Neither must it be forgotten that the old traditional logic and its progeny, our language and habits, work against us.

The reader may be reassured that this "new" wisdom is much easier than the old one. Mathematics is nothing else than common sense refined and elevated to the rank of science it is natural to man it covers his "intuitions"; whereas the old logic was not equipped to deal with the living thought without an unnatural constraint; generally speaking, it rarely covered "intuitions" and common sense.

The reader will get the first sharp mental shock by reading the title which tells us that mathematical philosophy that is, the only rigorous scientific philosophy is the "study of fate and freedom .... it will become increasingly evident as we advance that the work we are to be engaged in is fundamentally the study of fate and freedom logical fate and intellectual freedom .... Without more talk and without danger of misunderstanding, we may, I believe, now speak of ideas as constituting a world the world of ideas. With that world all human beings as humans have to deal there is no escape; it is there and only there that foundations are found foundations for science, foundations for philosophy, foundations for art, foundations for religion, for ethics, for government and education; it is in the world of ideas and only there that human beings as humans may find principles or bases for rational theories and rational conduct of life, whether individual life or community life; choices differ but some choice of principles we must make if we are to be really human if, that is, we are to be rational and when we have made it, we are at once bound by a destiny of consequences beyond the power of passion or will to control or modify; another choice of principles is but the election of another destiny. The world of ideas is, you see, the empire of fate.

"Is the human intellect, then, a slave? No: it is free; but its freedom is not absolute; it is limited by fact and by law by the laws of thought, by the immutable character of

ideas and by their unchanging eternal relationships. Intellectual freedom is freedom to think in accord with the laws of thought, in accord with the nature of ideas, in accord with their inter-relations, which are unalterable. And no variety of human freedom no institution erected in its sacred name if it does not conform to the eternal conditions of intellectual freedom can stand."

This discovery of logical fate and freedom, its formulation and elaboration, is of such importance that, were it the only one in the book, the book would live forever. After some reflection, its practical bearing becomes evident in that all our talkings about "Brotherhood of Man" or "Democracy," etc., are beautiful words but meaningless so long as we do not inquire into the basic premises which underly those doctrines and investigate if the premises are true; because, if the premises should prove to be false, this "logical fate" would drive us to disasters. Sad experience is daily making it more evident that a scientific (not metaphysical) inquiry is imperative. As a fact we have not hitherto had the method by which to approach or handle human affairs in a truly scientific spirit, but once this method is discovered, we have no more excuses for continuing to welter in the old chaos.

There is, perhaps, nothing wrong with "human nature," but there is something basically wrong with our old premises and logic. As a fact, every human activity has at its foundation some doctrine as an inherent, unconditionally inseparable part of it. Because of this logical fate, the analyzing of these doctrines, which underly all human activities, becomes the most important nay the all-important fact for all the future of man.

Keyser, to the best of my knowledge, is the discoverer of a new mathematical method whereby this can be accomplished; in a wonderfully precise and clear way he elaborates the theory of postulates and doctrinal functions. Most of what he has to say is either entirely new, or given in a new form; he illustrates his thesis continually with many examples so as to make it perfectly clear to the reader. By the discovery and elaboration of this logical fate which dominates our lives, by the discovery and elaboration of the theory of the doctrinal function, Keyser goes to the very roots, not only of all actual, but all potential human knowledge; to the roots of all human problems and relations.

What is the importance of such theoretical works? Let me answer by an example:

The pyramids were built without the knowledge of exact sciences; quite true, but what was the waste in effort, the price in life and happiness which such ignorance brought upon the people! A Galileo, a Newton, a Leibnitz for instance, discovered some new facts, give us some new definitions and formulated some new methods of handling old problems and at each stage of civilization such discoveries and their logical consequences transformed deeply all our knowledge and therefore affected enormously our practical achievements. As a matter of fact at the bottom of every "practical" achievement there is some theory, and it is not a paradox to say that history proves that the most "practical" achievements are always "theoretical" discoveries because they are the factors which make the former possible.

The theoretical discoveries and knowledge as expounded in Keyser's work will deeply transform all human activities, because they will enable man to revise uncriticised prejudices which, until now, we have accepted as truth. "Thought unexpressed is thought concealed, and concealed thought light hid under a bushel fades and perishes with the thinker. Expressed, however, it lives and grows, engendering its kind, adding its flame to the flame of other thought, and so that radiance which is 'all there is' increases and tends to abide."

Keyser's book deals with many interconnected ideas of universal interest of grave importance; they form a system which is bound to abide. A short list of his subjects is an evidence of this: Intellectual Freedom and Logical Fate Mathematical Obligation of Philosophy Humanistic and Industrial Education Human Ethics not a Branch of Zoology Postulates The Model of Principles and Platforms Criticism and the Sword of the Gadfly Municipal Laws and the Laws of Thought Basic Concepts Propositional and Doctrinal Functions Marriage of Matter and Form Its Infinite Fertility Doctrines as Offspring Interpretations One Doctrinal Function the Matrix of Infinitely Many Doctrines Identical in Form, Diverse in Content Essential Discriminations Distinction of Logical and Psychological Postulate Properties Truth and Criticism Mathematical Philosophy in the Role of Critic Autonomous Truth and Falsehood The Prototype of Reasoned Discourse Often Disguised as in the Declaration of Independence, the

Constitution of the United States, the Origin of Species, the Sermon on the Mount Transformation Involved in all Thinking Its Study the Common Enterprise of Sciences The Problem of Time and Kindred Problems Invariance The Ages-old Problem of Permanence and Change The Group Concept Variables and Limits Mathematical Infinity Hyperspaces Open Avenues to Higher Worlds Forms of Intellectual Emancipation Mathematics of Psychology Psychology of Mathematics Science and Engineering Change of Emphasis from Non-Human to Human Energies Science as Engineering in Preparation Engineering as Science in Action Mathematics the Guide of the Engineer Engineering the Guide of Humanity, etc., etc.

Such a book is bound to make a strong appeal to intelligent people. All intelligent persons will find some of their burning questions answered. For instance, parents are asking, Why should our children study mathematics? What is the educational value of mathematics? Scientists are asking, How is mathematical science related to the other cardinal enterprises of Man? Sociologists must ask afresh, What is Man? and how can mathematical thinking help to make the social sciences genuine sciences? Engineers would like to know, How can we humanize engineering? and so on.

"WHAT IS THAT TO ME?"

The layman, the "practical" man, the man in the street, says, What is that to me? The answer is positive and weighty. Our life is entirely dependent on the established doctrines of ethics, sociology, political economy, government, law, medical science, etc. This affects everyone consciously or unconsciously, the man in the street in the first place, because he is the most defenceless.

As a fact most of the so-called scientists reject logic entirely because the old logic is misleading, and they are entirely ignorant of this "new" logic, though it is seventy years old. I explained before that science is a joint phenomenon of logic and facts, and there can be no escape from the conclusion that such scientists as ignore sound logic are not scientists at all but merely clerks in scientific offices; and yet the people listen to them and are too often hypnotized by their nonsensical conclusions so misleading and immeasurably harmful.

How about the next generation, their future welfare and happiness? If they are taught false logic and false doctrines, mental cripples are produced, destined for a life of misery. Is this what parents want for their beloved ones? What of the teachers the men and women who in the literal sense are the builders of the next generations? What do they know about the latest progress of knowledge? Or are they still in the dark ages of ignorance? In the light of these questions, the man in the street has sufficient reason to be vitally interested in this subject

The new sciences are not strictly "popular." Scientists who have spent their lives in the studies of classical texts, and who are not capable of following up a little piece of sound reasoning, and even some mathematicians and engineers who have learned technic without bothering to inquire into its meaning or justification, are bound to resent these views. The layman must understand the reasons for such opposition.

True knowledge cannot be concealed for long; but if ignorance, dullness, apathy retard its application this will mean one or two more generations of misery. It may take a still more terrible World War to whip mankind into the realization that man should use his brain and the knowledge already at hand.

The writings of Keyser, besides their great scientific value, have another quality not easily found in other scientific writers, namely, an unexcelled style of their own, making his writings not only jewels of thought but jewels of style and language as well.

SUMMARY

To sum up. A diagram may help to visualize the power of one of the discoveries of Keyser:

Old non-scientific A ----------B Old non-scientific assumptions, postulates, \
Logical ideas, nonbeliefs E \ destiny coordinations, wars \
revolutions \ New scientific as C -------\ D New scientific, true
sumptions, postulates Logical coordinated, systems, premises, truths Destiny
ideas, ideals

This diagram makes it evident that--

(1) Any change in (A) the old premises, postulates, necessarily involves changes in (B): it explains why the World War having exposed many old, hidden fallacies (A), must affect our social, economic, political and other relations, and that, therefore, no return to the old (B) is possible.

(2) It is impossible to start with old (often false) premises (A) and reach new ideals (D) and convince all; because in such case Logical Destiny is against the would-be reformer, whoever he may be; because inconsistencies (E) arise, which prevent the general acceptance of the high-sounding, logically unsound doctrines. For example, we may preach "Brotherhood of Man" and still practice the "Wolfhood" of man.

(3) A new, better civilization (D) must start with new, truer, scientific premises, postulates (C); then, and then only, Logical Destiny will again be our ally, instead of enemy (E).

(4) In the old civilization everyone blames everyone else for everything; Nations blame Nations, Religions blame Religions, Labour blames Capital, Capital blames Labour, etc. Logical destiny proves that no one is to be blamed. In false premises are the roots of guilt all the rest, the consequences, are but the outgrowth of them. This understanding at once abolishes ALL REASONS FOR BITTERNESS in individual life, community life, international life: it proves that a "League of Sound Logic" is the best "League of Nations" because effective under the subtle inevitable laws of Logical Fate Unified Doctrines Will Unify Man.

So it may be hoped that those who most earnestly believe in the "Brotherhood of Man" will be re-inspired and be the most eager to investigate and understand and assist in the establishment of the "Brotherhood of Doctrines," because there and only there will be found the foundations of the higher aspects of the ideals for Brotherhood among men.

----o----

Organization of the General Grand Chapter of Royal Arch Masons the United States

By Bro. C. C. HUNT, Associate Editor, Iowa

ON Oct. 24, 1797, a convention of committees from St. Andrew's Chapter, Boston, Temple Chapter, Albany, and Newburyport Chapter, met in convention at Masons' Hall, Boston, Mass., and resolved to take steps necessary to forming a Grand Royal Arch Chapter for the states in the northeastern part of the United States. Thomas Smith Webb was chosen chairman of this convention. They therefore issued a circular letter to the chapters in these states asking them to send one or more delegates to represent their chapter at a meeting to be held in the city of Hartford, Conn., on the fourth Wednesday of January, next ensuing.

Most of the chapters invited accepted the invitation and on Jan. 24, 1798, the delegates from the several chapters met at-Hartford, Conn., and organized the Grand Royal Arch Chapter of the Northern States of America, consisting of the states of New Hampshire, Massachusetts, Rhode Island, Connecticut, Vermont and New York. A constitution was adopted and officers elected, among them being Ephraim Kirby, of Litchfield, Conn., as Grand High Priest, and Thos. Smith Webb, of Albany, N.Y., Grand Scribe.

The first meeting of the Grand Chapter after its organization was held on the third Wednesday of September, 1798, in the city of Middleton, Conn. The second meeting was held on the second Wednesday of January, 1799, at Providence, R. I. At this second meeting the Constitution was amended and the name changed to the General Grand Chapter of Royal Arch Masons for the Northern States of America. This change was apparently made because of the fact that some of the states had organized Grand Chapters of their own under the original Grand Chapter, and the name was changed to General Grand Chapter to indicate the superior body.

Provision was also made for future organization of other State Grand Chapters, and for meetings every seven years after 1799, instead of annual meetings as had been the case before.

The third meeting was, therefore, held in 1806. At this meeting requests for charters were received from Georgia and South Carolina. Therefore the Constitution was again changed to enable them to take in Grand Chapters from other states. The new name was General Grand Chapter of Royal Arch Masons for the United States of America. Since that time other Grand Chapters have been organized under the General Grand Chapter, and at the present time all the Grand Chapters in the United States, with the exception of Pennsylvania, Virginia and Texas, are members of the General Grand body.

As to the present General Grand Chapter ritual, there was a memorial presented to the General Grand Chapter at the convocation at Indianapolis in 1912, from the Grand Chapter, Royal Arch Masons of Mississippi, in which attention was called to the fact that -

". . . in the ritual as promulgated by the General Grand Chapter, there are numerous instances in which the same idea is presented in a different phraseology, which makes it difficult to retain. The language employed is not a matter of any great importance, but the feet that it varies in numerous instances has proven a source of great

embarrassment in the propagation of the work, because the mind is burdened needlessly in an endeavor to express in more ways than one, an idea that is identical.

"Your Memorialists think that it is worthy of your consideration, that latitude should be given to the several Grand Chapters, to follow the work of their several Grand Lodges where there is a difference existing between the lodge and chapter work, in the same jurisdiction. In the large chapters existing in cities, where one set of brethren do the work of the lodge and another that of the chapter, this it not a matter of very much importance, but in small towns or cities where the same brethren are the workers in the lodge and chapter also, it is exceedingly confusing to have to use one phraseology in the lodge and another in the chapter to convey an identical meaning and your Memorialists think that no harm could come from granting the Grand Chapters liberty to follow in the work of the chapter, the work of the Grand Lodge."

The special committee to whom this memorial was referred reported that they found the complaint of the Mississippi companions well founded, and recommended certain changes to make the ritual more uniform. This report was unanimously adopted, but did not fully correct evil complained of, and at the convocation at San Francisco, Cal., in 1915, the Grand Chapter of Iowa presented a memorial calling attention to one hundred forty-five other changes which should be made to harmonize the work.

Trowel Chapter, No. 49, of Cedar Rapids, Iowa, also presented a memorial asking that the Past Master's Degree be rewritten. Both of these memorials were referred to a committee on ritual, but in the meantime the General Grand High Priest had recommended that a committee be appointed to rewrite and revise the entire ritual, to bring it into harmony with changes which had already been made. This recommendation was adopted by the General Grand Chapter and the committee on ritual recommended that the memorial from Iowa be referred to the special committee, which was done. Companions Wm. F. Kuhn, Nelson Williams and Harry W. Harvey were appointed on the committee and presented their report at the Triennial Convocation at Baltimore in 1918. This report consisted of a complete revision of the ritual and was adopted.

This is the present General Grand Chapter ritual, and the above briefly recites the circumstances leading up to its adoption. The essentials which go with this ritual are the old-time essentials of the General Grand Chapter. The committee reported that they made no change in this whatever.

----o----

Concerning "The Story of Freemasonry in New Jersey"

By Bro. MELVIN M. JOHNSON, P.G.M., Massachusetts

Those who are familiar with Bro. Johnson's "Freemasonry in America Prior to 1750" will be interested to know that he has revised and expanded that book into a new volume under the title, "The Beginnings of Freemasonry in America," to be issued during the coming month.

THE Story of Freemasonry in New Jersey," by Bro. Ernest A. Reed, published in THE BUILDER, November, 1923, page 329, is exceedingly interesting, particularly as coming from such an able pen. But Bro. Reed has been misled by his sources in some instances so that I believe a further discussion will be as acceptable to him as to others. It will assist me if the reader, before going on with the following, will re-read his article.

Bro. Reed attempts a reason for the failure of Daniel Cox to establish lodges in the province of New Jersey, and later speaks of Cox's "return to England in 1731." The fact is, that while Cox was appointed June 5, 1730, as Provincial Grand Master of New York, New Jersey, and Pennsylvania for two years he was not on this side of the Atlantic at any time during those two years. During that entire period he remained in England endeavouring to perfect certain property rights to a large section of North America, which he claimed had been granted to his father. When therefore in January,

1730/1, Cox attended the Grand Lodge in London he naturally was recorded in accordance with the commission which he held, although he had never exercised it.

Later in his article Bro. Reed makes this statement:

"Perhaps the best known military lodge on the American side was American Union Lodge, of the Connecticut Line, as its name indicates, a lodge formed among the troops from Connecticut. The warrant and minutes of this lodge are preserved among the records of the Grand Lodge of Connecticut; but at the time this lodge came into being there was no Grand Lodge of Connecticut and the warrant was granted by Deputy Grand Master Gridley of Massachusetts, the same Gridley who laid out the breast-works at Bunker Hill and who was acting Grand Master on account of the death in battle of Grand Master Joseph Warren. The minutes are well kept and show every location of the Connecticut troops."

Nearly all of this paragraph needs revision. The facts concerning American Union Lodge are quite interesting. The Grand Lodge of Connecticut does not possess the original warrant to which Bro. Reed refers. It has what purports to be a printed copy of a commission issued by John Rowe as Grand Master, to Joel Clark, Esquire, to be Master of American Union Lodge, "now erected in Roxbury or wherever your Body shall remove on the continent of America, provided it is where no Grand Master is appointed."

This commission is dated Feb. 15, 1776. It is not a warrant for a lodge and from its terms it is not clear whether the lodge was warranted before that time or not. The commission is, as stated, merely the appointment of a brother as Master of the lodge.

The lodge when constituted was not "of the Connecticut Line." At that time there was no Connecticut "Line." There were at least three regiments of Connecticut troops in or about Boston, but there were no "line" troops until the organization of the Continental Army, many months later. American Union Lodge was formed among

the troops who were in Roxbury, and probably of the Connecticut soldiery, though I have not yet located Joel Clark.

AMERICAN UNION HELD A MEMORABLE MEETING

We know that on Dec. 27, 1779, a festival meeting of the lodge was held at Morristown to celebrate the festival of St. John the Evangelist. Bro. George Washington was present, and at that meeting there was a proposition for the appointing of a General Grand Master for the United States. By that time the lodge was undoubtedly composed largely, if not wholly, of brethren of the Connecticut "line."

In 1791, this lodge was located in Ohio, and the original records of the Grand Lodge of Massachusetts of March 11, 1793, contain a reference to a letter received from "R. Oliver, Master of American Union Lodge, No. 1, in the Federal Territory North West of the river Ohio."

On Sept. 12, 1803, the Grand Lodge of Massachusetts received a petition from American Union Lodge of Marietta (Ohio), praying for "a renewal of their charter by this Grand Lodge, and to be received under its jurisdiction and patronage." Favourable action was taken on this petition. On Sept. 10, 1804, an official list of the lodges and their rank was adopted by the Grand Lodge of Massachusetts, and American Union Lodge of Marietta, Ohio, is listed with the date of its charter as Feb. 15, 1776.

On Sept. 10, 1805, the Grand Lodge of Massachusetts received returns from this lodge, and on Dec. 9 of the same year it was represented by somebody at the Quarterly Communication. The roll of the Grand Lodge of Massachusetts, published Dec. 9, 1806, records the lodge; but on Sept. 14, 1807, a list is made up of lodges "which have never made any returns or any payment at all to the Grand Lodge, owing perhaps to their not being visited, to distance, or want of funds." American Union Lodge at Marietta, state of Ohio, appears on this list.

The record of the Quarterly Communication of the Grand Lodge of Massachusetts held on Jan. 10, 1819, reads in part as follows:

"The Committee appointed to consider the subject of American Union Lodge, now or formerly under the jurisdiction of this Grand Lodge, report That from the best information they have been able to obtain, it appears, that some time in 1802, a number of Brethren in the Town of Marietta, in the State of Ohio, obtained from this Grand Lodge the renewal of a travelling charter, which in the year 1776 was granted to certain Brethren to be used in the Town of Roxbury, and elsewhere, and which had now fallen into the hands of the said Brethren at Marietta.

"That in the year 1808, the several Lodges in that State of Ohio, met in Convention by delegates at Chillicothe, [Ohio], for the purpose of forming a Grand Lodge, for that State the convention proceeding in the Business for which they were assembled, elected their Officers, and appointed a day for their installation....

"An extraordinary Freshet prevented the delegates from American Union Lodge attending. The Convention however met and proceeded to install the Officers elect, this being done in the absence of the delegates from American Union Lodge, whom your Committee had requested that the installation might be postponed until they should be able to attend, gave offence to said A.U.L. whereupon having assembled, they voted to recede from the compact, and remain independent of the Grand Lodge of Ohio. But a large minority of said Lodge, were still desirous to adhere to the compact and become subordinate to the Ohio Grand Lodge and as they state from conscientious ceceded from A.U. Lodge, petitioned the Grand Lodge of Ohio for dispensation to hold a regular Lodge under its jurisdiction; their petition being granted they were constituted and organized under the same name of the Lodge, from which they had seceded, so that there are two Lodges now existing in the same place, bearing the same name, the one adhering to the jurisdiction of the Grand Lodge of Massachusetts, the other to that of Ohio These are the prominent facts out of which your Committee believe the difficulties and disagreements between these Lodges have been produced.

"Your Committee find on the records of the Grand Lodge, confirmation of the foregoing statement respecting the renewal of the Charter of A.U. Lodge, and also notice of the fact, that they hold the same so long as they comply with the regulations and requisitions of this Grand Lodge. How far they have complied with this condition your Committee are not able to say, because they do not know whether the said Lodge is holden to pay similar fees with other Lodges under this jurisdiction But inasmuch as the Charter of A.U. Lodge probably contained terms of limitation terminating its validity with the establishment of a Grand Lodge in the State of Ohio, as they have never paid any fees to, or been represented in this Grand Lodge, and as they profess to have the right to confer degrees in Masonry of which this Grand Lodge have no cognition and aside from all these considerations did they not exist. The distance which A.U. Lodge is located from this Grand Lodge and the great propriety there would be in her uniting with the Sister Lodges in the State of Ohio, which the harmony, and interest of the Craft in that region so much demand We are decidedly of the opinion that the said American Union Lodge, has no just claims to the protection of this Grand Lodge, and no fair pretensions to the privilege of remaining longer under its jurisdiction And that it is her imperious duty, a duty she owes to this Grand Lodge, to the Craft at large, and to her own best interests, forthwith to relinquish all rights and privileges derived from the Grand Lodge of Massachusetts, and unite zealously and cheerfully with the Grand Lodge of Ohio in disseminating the pure light of Masonry through the regions of the West.

"All of which is respectfully submitted

Joseph Jenkins,

Zach. G. Whitman,

Aaron Bean,

Committee.

"Resolved That this Grand Lodge consider that the Grant on conformation of a Charter to American Union Lodge, from this Grand lodge, has expired by the conditions therein contained, and that it is their duty to conform to the Grand Lodge of Ohio, as their lawful superiors.

"The foregoing report and resolve were read and accepted, and the corresponding Grand Secretary directed to transmit a copy of the resolve, with the doings of this Grand Lodge, on the memorials presented to the Grand Lodge of Ohio, and American Union Lodge."

ORIGINAL CHARTER WAS GRANTED BY ROWE

Again, the original charter of this lodge was not granted by Deputy Grand Master Gridley. It was granted by John Rowe. The printed copy of the appointment of Joel Clark bears the name of John Rowe at the top and the signature of Richard Gridley is the first name signed at the bottom. Those familiar, however, with the form of charters and commissions issued by the Grand Lodge of Massachusetts will know that the Grand Master signs well up on the left hand margin of the charter. The other officers sign at the bottom. Those who have seen the printed copy, therefore, suppose that Rowe did not sign the commission. It is evident to a Massachusetts Mason that he did sign it just as much as Gridley signed it. The original charter itself, however, has long since been destroyed by fire. When so destroyed it was in the custody of the proper officers of the lodge at Marietta, Ohio.

It has been claimed that Union Lodge, No. 40, of Danbury, Conn., is the successor of American Union Lodge. This is very doubtful and quite improbable. The only evidence to support this claim, so far as the writer is aware, is a letter written Jan. 5, 1780, by Major Jonathan Heart, who was then Master of American Union Lodge, urging that the warrant for Union Lodge, No. 40, be granted. Major Heart himself took the warrant of American Union Lodge from Connecticut, where he had been a Grand Lecturer, to Ohio, where he was an officer of the Federal Forces at Fort Harmar, opposite to Marietta.

To him is due the establishment of the lodge at Marietta. As a Past Grand Lecturer of Connecticut, it is hardly probable that if the charter had been replaced by the charter of Union Lodge, No. 40, of Connecticut, Bro. Heart would have continued to use the charter as authority for his lodge in Ohio; nor would the lodge itself in 1803 have been likely to seek a renewal of its charter by the Grand Lodge of Massachusetts.

Richard Gridley was the engineer who laid out the breast-works at Bunker Hill, but he was not acting Grand Master on account of the death in battle of Grand Master Joseph Warren. Joseph Warren was Grand Master of "Massachusetts Grand Lodge," a Grand Lodge founded in 1769 by virtue of a commission from the Earl of Dalhousie, then Grand Master Mason of Scotland, appointing Joseph Warren to be Grand Master of Masons in Boston, New England, and within one hundred miles of the same. This, therefore, was an "Antient" Grand Lodge, established during the schism when the Grand Lodge of Scotland was in communication with the "Antients" and not with the "Moderns." [See Study Club in this issue.]

TWO GRAND LODGES IN MASSACHUSETTS

At the time this Grand Lodge was established there had for a long time been a Provincial Grand Lodge in Boston founded on July 30, 1753, by virtue of a commission issued by Montague, then Grand Master of England. This Grand Lodge was known as "St. John's Grand Lodge." At the time that American Union Lodge was chartered, John Rowe and Richard Gridley were Grand Master and Deputy Grand Master respectively of St. John's Grand Lodge, and Joseph Warren was Grand Master of Massachusetts Grand Lodge. The schism in Massachusetts was healed by the union of the two Grand Lodges in 1792, although the schism in England between the "Antients" and the "Moderns" was not healed until 1813.

I should be very glad, if it be desired, to furnish citations for every statement which is made above. My point in calling attention to this is not only to correct some errors into which Bro. Reed has unwittingly fallen, but also again to point out how necessary it is for the student of the history of Freemasonry to examine the original

evidence before he makes statements of things which are supposed to be historical fact.

Bro. Reed has undoubtedly quoted statements which others have made and which he supposed were true, but I doubt if there is any field of history where so many erroneous statements have been either carelessly or unguardedly made as in the field of the history of Masonry. When one so-called historian makes a statement, someone else assumes it to be true, quotes it, and the error spreads. It is safe to make assertions of historic fact in Masonic matters only when one has verified statements which he finds by reference to competent contemporaneous evidence. In the light of recent investigations and discoveries, there is no history extant of Masonry in this country upon which any great reliance can be placed published prior to Clegg's Revision of Mackey. It is most unfortunate to give further credence and currency to errors (and some deliberate mis-statements) of the past by their republication.

I use the words "deliberate mis-statements" advisedly. Some conspicuous examples are pointed out in my Beginnings of Freemasonry in America about to be issued from the Doran press as a part of the National Masonic Library.

----o----

Chapters of Masonic History

By Bro. H.L. HAYWOOD, Editor

PART XI. THE GREAT CLEAVAGE IN FREEMASONRY; AN ACCOUNT OF THE "ANCIENT" GRAND LODGE

OF all the chapters in the long and varied history of our Craft not one is more interesting or more important to know than that which relates how there grew up

alongside the first Grand Lodge (described last month) a rival Grand Lodge, how the two became bitter rivals, and how at last a union was brought about. Therefrom a reader can learn how certain changes came into the Craft which still puzzle him, and also, to a certain extent, why Masonic ceremonies in America differ from those practiced in England, and also among various American states. Necessarily only a rapid summary of many events can be attempted here; those who would seek details are referred to the books listed at the end of this article, and especially to Masonic Facts and Fictions, by Henry Sadler, the classic in this field.

I. CAUSES THAT LED TO THE RIFT

It is absolutely impossible to work out a connected and detailed history of all the causes that led at last to the formation of a new Grand Lodge, and for the same reasons impossible to lay one's finger on a certain year or place and say, here is where it began. The thing came about gradually and out of many forces at work.

One of the main results of the formation of the first Grand Lodge established at London in 1717 was that Operative Masonry was completely laid aside in favour of Speculative Masonry. Such a radical change in the inmost nature of the Craft could not but arouse opposition. It is supposed, for example, that the difficulties into which Anthony Sayer fell, after he had served as the first Grand Master, may have been due to his dislike of the new regime, he having been an old Operative Mason. How much trouble the great change caused, or long it lasted, is now impossible to determine, but it seems evident that a resentment against the new order of things lasted long in some quarters, and that whole lodges refused for many years to acquiesce in so complete a departure from the old ways.

Another cause of trouble in the early years of the first Grand Lodge was the adoption of the "Paragraph Concerning God and Religion" in Anderson's Constitutions. Prior to 1717 the rank and file of Craftsmen had been of the Christian persuasion and the Craft itself, to judge by its own Constitutions, had been frankly Trinitarian Christian. The new Constitutions, now associated with the name of Anderson, changed all this; according to its somewhat ambiguous wording a Mason was required to be only of

that religion "in which all good men agree". This did not please those who wished to see Freemasonry remain specifically Christian, consequently they made trouble about it.

From the records of the first Grand Lodge itself it is evident that all was not smooth sailing. There was

AHIMAN REZON:

OR,

A Help to a Brother;

Shewing the

EXCELLENCY of SECRECY,

And the first Cause, or Motive, of the Institution of

FREEMASONRY;

THE PRINCIPLES of the CRAFT,

And the

Benefits arising from a strict Observance thereof;

What Sort of MEN ought to be initiated into the MYSTERY,

And what sort of MASONS are fit to govern LODGES,

With their Behaviour in and out of the Lodge.

Likewise the

Prayers used in the Jewish and Christian Lodges,

The Ancient Manner of

Constituting new Lodges, with all the Charges, &c.

Also the

OLD and NEW REGULATIONS,

The Manner of Chusing and Installing Grand-Master and Officers,

and other useful Particulars too numerous here to mention.

To which is added,

The greatest Collection of MASONS SONG ever presented to

public View, with many entertaining PROLOGUES and EPILOGUES;

Together with

SOLOMON'S TEMPLE an ORATORIO,

As it was performed for the Benefit of

FREE MASONS.

By Brother LAURENCE DERMOTT, Sec.

LONDON

Printed for the EDITOR, and sold by Brother James Bedford, at the

Crown in St. Paul's ChurchYard.

MDCCLVI-

(Above is a facsimile, of the Book of Constitutions used by the "Ancient" Grand Lodge. It was composed by Laurence Dermott, in 1756)

constant complaint of "irregular makings", but little was done to head off that evil; also it appears that Grand Lodge affairs were managed with laxness, if not sometimes with downright carelessness. A fair example of this is furnished in the case of Lord Byron, who was elected Grand Master April 30, 1747. That gentleman, sometimes known as "the wicked Lord Byron", appeared before his brethren only five times in five years, and seems to have paid little heed to his responsibilities. The carelessness aroused so much feeling that "it was the Opinion of many old Masons to have a consultation about electing a new and more active Grand Master"; they "assembled for that purpose" and would have carried it through had it not been for the intervention of Bro. Thomas Manningham, M.D. From this, and from similar instances that could be named, one may judge that Grand Lodge did not keep a very tight hold of the reins, a fact that will help to explain what came afterwards.

INNOVATIONS HAD BEEN MADE

A worse thing "worse", that is, from the point of view of the conservative brethren at the time was that the first Grand Lodge deliberately made a few drastic "innovations" in the old forms, a thing that came about after this wise, so it is believed: after Freemasonry became more or less popular in London numberless men became desirous of making their way into lodges without the troublesome cost of a regular imitation. To meet their needs certain so-called "exposes" were published, the most notable of which was Masonry Dissected, by one Samuel Prichard, described as a "late member of a Constituted Lodge". Upon this, clandestinism became so rife that at last Grand Lodge, in self-defense, determined upon making changes in the esoteric work that would enable regular lodges to detect the frauds. It is now next to impossible to learn with certainty just what these changes were, but according to the enemies of the Grand Lodge of 1717 and to scattered references in Grand Lodge records they were somewhat as follows: The installation ceremony of the Worshipful Master was either abolished or suffered to go by default; the Third Degree was remodeled; the symbolism of the preparation of a candidate was changed; one of the most important secrets of the First Degree was transferred to the Second, and vice

versa; some of the old "geometrical secrets" long practiced among "ancient Operative Masons" were either entirely omitted or else changed out of all recognition, etc. As a proof that such charges of innovations were not without foundation in fact is an entry in the Constitutions of the Grand Lodge of 1717, 1784 edition, which says, "Some variations were made in the established forms," and this goes on to explain that these changes were made, "more effectually to debar them [i.e., clandestines] and their abettors from the Lodges."

Still another cause that contributed to the new developments has to do with the Royal Arch, a subject peculiarly difficult to deal with, especially on paper and then in short space. Laurence Dermott, the creative genius of the new Grand Lodge (about which more anon), once wrote these words:

"A Modern Mason a member of a lodge under the Grand Lodge of 1717 may safely communicate all his secrets to an Ancient Mason, the member of a lodge under the Constitutions of the Grand Lodge started in 1751, but that an Ancient Mason cannot with safety communicate all his secrets to a Modern Mason without further ceremony."

After quoting these words, and some others not necessary to be included here, Bro. Fred J.W. Crowe, in his revision of Gould's Concise History, page 256, remarks that, "There is little doubt that these differences consist of changes in the Third Degree and the introduction of the Royal Arch."

THE ROYAL ARCH BECAME AN ISSUE

The theory here is that in their re-organization of the Ritual, Desgauliers and his fellows in the early days of the Grand Lodge of 1717 left the Third Degree without its logical conclusion, so that a certain vital secret was lost but not found; and that many of the brethren, in order to complete the symbolism, either adapted or created a supplementary ceremony to make good the loss. In so doing they ran counter to the practices of the Grand Lodge of 1717 and thereby became stigmatized as "irregulars".

Firm in their belief that they were right and the Grand Lodge was wrong, they persisted in their course until at last they founded a Grand Lodge of their own. This, as stated above, is a "theory", but there are facts to support it, and it is reasonable on the face of things.

Be the facts what they may, it is certain that after the new Grand Lodge was formed it made use of the ceremony known as the Royal Arch and practiced it as a part of legitimate ancient Freemasonry. The results of this have been succinctly described by W.J. Hughan in a communication quoted on page 1185, Mackey's Revised History of Freemasonry, by Bro. Robert I. Clegg:

"The Royal Arch Degree was not started by these 'Antients' [as the new Grand Lodge came to be styled] but only adapted by them as an authorized ceremony. In self-defence the 'Moderns' [as the Grand Lodge of 1717 was dubbed], who had worked it before the origin of the 'Atholl Masons' [another name for the new Grand Lodge], but not officially, gradually gave it more prominence. In 1767 they formed a Grand Chapter of Royal Arch Masons and issued Warrants for Chapters, pushing the degree more even than the 'Antients', though not recognized by their Grand Lodge; so at the Union of the two Grand Lodges in December 1813, the way was prepared for the inauguration of the 'United Grand Chapter' in 1817, the ceremony being adopted as the completion of the Master Mason's ceremony, not as a separate and independent degree."

The most important of all the theories as to the rise of the new Grand Lodge is that worked out by Henry Sadler, though the word "theory", in view of the many facts he has marshaled in his Masonic Facts and Fictions, is too weak to suggest the cogency and power of his reasoning. I must content myself with giving a very brief resume of the results arrived at in this remarkable book.

The most important result of Sadler's work has been to abolish the old notion that the "Antient" Grand Lodge resulted from a "schism", or "secession" from the older Grand Lodge. The "schismatic" theory was given currency by the older Grand Lodge, and it came to be generally accepted among its supporters and apologists; even Gould, who

was usually so independent in his theorizing, clung stubbornly to it long after others had been convinced of Sadler's views, for the which reason it was deemed wise to make a revision of his Concise History. Sadler made it clear that the "Antient" Grand Lodge grew up, not out of a split-off from the Grand Lodge of 1717 but from independent causes, and that in a day before the doctrine of exclusive jurisdiction had been adopted there was no illegality in such a step.

The next most important result of his researches was that the primary inspiration in the founding of the "Antient" Grand Lodge came from Irish Masons who had settled in London, and who had not been recognized by the Grand Lodge of 1717. Sadler shows that a majority of the members of the first lodge warranted by the "Antients" were Irishmen, and that they closely copied the usages and customs of the Grand Lodge of Ireland, and that in the loose talk of the times they were accordingly dubbed "Irish Masons". Most of these men were of the "lower" classes, painters, tailors, mechanics, labourers, and so on, thereby standing in sharp contrast to the membership of the lodges working under the Grand Lodge of 1717.

THE "ANTIENTS" WERE CLOSE TO THE G.L. OF IRELAND

The "Antients" differed much in their practices from the older Grand Lodge and at the same time, in so differing, stood close to the customs of the Grand Lodge of Ireland: Sadler's own summary of this may be given:

"It will doubtless suffice if I merely mention the chief remaining points of connexion and similarly without further comment: The Book of Constitutions, and the By-Laws for private lodges; Craft Warrants recognizing the Royal Arch degree; Grand Lodge Seals, and the method of affixing them with the same coloured ribbons [same, that is, as the Grand Lodge of Ireland], which so far as I know were not used by any other Grand Lodge; Certificates in Latin and English; Constitution of a lodge for Grand Officers only, and the names of the members entered in the front of the register; System of registritation in the books of the Grand Lodge; the fact that the 'Ancients' were designated 'Irish Masons', their lodges 'Irish Lodges', and their warrants 'Irish Warrants', by independent and unofficial writers at various periods, from about fifteen

years after their organization in 1751 up to the end of the last century" [that is, the eighteenth century].

After the new Grand Lodge was once under way, and after it had begun to come into conflict with the older body, of course the defenders of the "Antients" began to make up arguments to defend their own position; to a large extent such arguments were merely special pleading, and not now to be taken with much seriousness. Such, by way of example, was Dermott's that the earlier Grand Lodge had been constituted in an illegal manner. In his Ahiman Rezon, 1778 edition, he says that "to form a Grand Lodge there must have been the Masters and Wardens of five regular Lodges," and asserts that "this is so well known to every man conversant with the ancient laws, usages, customs and ceremonies of Master Masons, that it is needless to say more." Dermott must have known at the time that such a statement was groundless; there never had been such a law. As time went on this argument was replaced by another to the effect that the "Antients" had set up house for themselves because the older Grand Lodge had been guilty of innovations, which, though it was doubtless true enough, could not very well stand because the "Antients" themselves had been guilty of many innovations of their own; for they had brought into the Masonic system an entirely new degree, an innovation of the first order, one would suppose.

II. FORMATION OF THE "ANTIENT" GRAND LODGE

It is time to give an account of how the "Ancient" (I shall hereafter give it the modern spelling) Grand Lodge came into existence.

First, however, I shall say a word about Laurence Dermott, who figured so much in all that happened, recommending the reader betimes that he peruse W.M. Bywater's Notes on Laurence Dermott and His Work, published in London, 1884. Dermott was born in Ireland in 1720, twenty-two years before the birth of William Preston, who first saw the light of day in Edinburgh, July 28, 1742, and who alone of all the luminaries in Freemasonry of that generation shares with Dermott an equal fame. Dermott was initiated in Ireland in 1740, and went through the chairs of Lodge No. 26, Ireland, where he was installed Worshipful Master June 24, 1746. It appears that

he was fairly well educated for those days, and Gould is of the opinion that he probably knew a little Hebrew, which will account for the fondness he had of covering his papers with Hebrew characters that ancient and difficult language! He moved to London, probably as a youth, with little in his pocket but many schemes boiling in his head, which head was tireless, alert, witty, sarcastic, and often a bit unscrupulous in waging war on his foes, of which his energy made him many. It seems that he engaged himself as a journeyman painter (Preston became a journeyman printer, it will be remembered) and that he prospered so that in after years he spent much money in charity and in his Masonic activities. In late records he was described as a wine merchant, and it appears that he enjoyed the luxury of gout. Once made a Mason he never rested but devoted himself to it as to a mistress, with passionate earnestness, never permitting himself to become discouraged, and always in the front line of battle. Aside from his genius in putting a Grand Lodge under way his greatest achievement was the composition of his Ahiman Rezon (meaning "Worthy Brother Secretary"), the Constitutions of the new Grand Lodge, and afterwards adopted by many other Grand Lodges, our own Pennsylvania, Maryland and South Carolina among them.

THE "GRAND COMMITTEE" IS FORMED

So much for Dermott. The extent of the "irregular makings" so often complained of in the records of the Grand Lodge of 1717 may be shown by the fact that because of these the Grand Lodge erased from its list at least forty-five lodges between 1742 and 1752. Brethren so dealt with, along with many free lances, and also some independent, or "St. John's lodges," (about which many interesting things might be written) came together and formed a "Grand Committee" of "the Most Ancient and Honourable Fraternity of Free and Accepted Masons"; this Committee formed itself into "The Grand Lodge of England according to the Old Constitutions," which Grand Lodge afterwards came to be called the "Ancient" Grand Lodge in contradistinction to the "Modern," as the older Grand Lodge became dubbed. The earliest record of the Grand Committee is of date July 17, 1751; on that day Lodges No. 2, 3, 4, 5, 6 and 7 "were authorized to grant Dispensations and Warrants and to act as Grand Master." The office of Grand Master was left vacant until a "noble brother" could be found to accept the position; and the place of Lodge No. 1 was left standing to be occupied by the Grand Master's Lodge, a thing suggested no doubt by the Grand Lodge of Ireland having done the same thing. John Morgan was elected Grand Secretary in 1751 but it appears that he was lax in his duties, therefore Laurence Dermott was elected to take

his place Feb. 5, 1752, after which time the Grand Secretary's most bitter enemies could not complain of any laxness whatsoever, because Dermott became the leading spirit in all that followed, and it was to his genius that a group of malcontents, drawn from what at that time were the lower or middle classes, were able to forge ahead and to grow more rapidly, time taken into consideration, than their rival Grand Lodge.

One of the expedients hit on by Dermott was the warranting of military lodges, a thing not done before, and which accounts for the rapid growth of Ancient Masonry in the American Colonies, for owing to the use of warrants to army lodges the British forces in this continent became Masonic missionaries. The Modern Grand Lodge afterwards followed suit in this. Another expedient was the frank and open pushing of the Royal Arch Degree; it is easy to understand that a system offering four degrees would make more appeal to the generality than one offering only three. Also the Ancients were able to secure formal endorsements from the Grand Lodges of Ireland and Scotland, and in addition thereto a certain amount of active support from those influential bodies.

In a list of the Grand Secretaries of the Ancient Grand Lodge it will be noted that Dermott served eighteen years:

1751, John Morgan.

1752-70, Laurence Dermott.

1771-76, William Dickey.

1777-78, James Jones.

1779-82, Charles Bearblock.

1783-84, Robert Leslie.

1785-89, John McCormick.

1790-1813, Robert Leslie.

More instructive still is the list of Grand Masters elected:

1753, Robert Turner.

1754-56, Edward Vaughan.

1756-59, Earl of Blesington.

1760-66, Earl of Kelly.

1766-70, Hon. Thomas Mathew.

1771-74, John, third Duke of Atholl (also spelled Athol, Athole).

1775-81, John, fourth Duke of Atholl.

1783-91, Earl of Antrim.

1791-1813, John, fourth Duke of Atholl.

1813, Duke of Kent.

It will be observed that of the sixty years during which the Ancients had a Grand Master a Duke of Atholl occupied the throne for thirty-one years; it was for this reason that the Ancients were often called "Atholl Masons," and for a corresponding reason that the Moderns were sometimes called "Prince of Wales Masons."

THEY GREW RAPIDLY

The zeal and energy of the Ancient leaders, in addition to the superior attractiveness of their degree system, is shown in the rapidity with which the new Grand Lodge made headway. In 1753 a dozen or so lodges were on the list; during the next four years, and largely owing to Dermott's activity, twenty-four were added; between 1760

and 1766, while the Earl of Kelly was nominally Grand Master, sixty-four more were taken in charge. By 1813, when the Union was effected, the Ancients claimed a grand total of 359 lodges, though it is certain that in many cases the names of defunct lodges were still carried.

The Ancients adopted as their Book of Constitutions the Ahiman Rezon, largely the work of Dermott, though he closely followed in the main the lines of the Constitutions of the Grand Lodge of Ireland and at the same time borrowed with a free hand the Anderson Constitutions used by the Moderns, first published in 1723; the first edition of the Ahiman Rezon appeared in 1756. By closely following the Constitutions already in use Dermott was able to avoid the appearance of too wide a departure from Freemasonry as already practiced, and at the same time, though unwittingly, prepared the way for the Union that came afterwards, a fact of happy augury for the Craft at large.

The existence of two Grand Lodges, both with their headquarters in London, naturally caused a great deal of confusion and misunderstanding among ordinary Masons; in many cases such brethren held no brief for either party, so that in some cases it is of record that a man held office in lodges under both constitutions; but for the most part there was a good deal of bitterness among the partisans, though it must be said that the Ancients were more avid of controversy than the Moderns, and that in almost every instance when all olive branch was extended it was from the latter named camp. An example of the irenic attitude of the Moderns is furnished by Preston, who says that while in 1801 charges were preferred against brethren under the Moderns for their activities in Ancient lodges the matter was suffered to drop.

In 1797 a move was made looking toward union but the project fell through. Two years afterwards, however, the two Grand Masters, the Earl of Moira for the Moderns and the Duke of Atholl for the Ancients, acted together to have the Craft specifically exempted from the Act to Prevent Secret Societies in England. Also, as another step that paved the way for a merger, the Modern Grand Lodge succeeded in securing the endorsements of the Grand Lodges of Ireland and Scotland in such wise as to place the Ancients on a somewhat doubtful footing, a thing that completely reversed the original situation so far as those two Grand Bodies were concerned.

THE UNION IS EFFECTED

As early as 1809 committees met to consider the "propriety and practicability of union." On Oct. 26 of that year the Earl of Moira (for the Moderns) warranted a special lodge to serve as a means for bringing about a merger; this lodge held its first meeting on Nov. 21 and then resolved to call itself "The Special Lodge of Promulgation." On April 10 of the year following the Earl of Moira informed his Grand Lodge that both he and the Grand Master of the Ancients "were both fully of opinion, that it would be an event truly desirable, to consolidate under one head the two Societies of Masons that existed in this country." These proceedings were transmitted to the Grand Lodge of Ancients, where this frank avowal of a desire for union was met with unfeigned cordiality, so that after concessions were made by both sides, though more heartily by the Moderns, it was agreed all the way around that differences should be ironed out, and a union be made. "The Grand Assembly of Freemasons for the Union of the Two Grand Lodges of England" was held Dec. 27, 1813. With due and solemn ceremonies the long wished for merger was consummated, all Grand officers showing, almost without exception, a fine and statesmanlike spirit. During the month preceding the Duke of Atholl had resigned the Grand Mastership of the Ancients in favour of the Duke of Kent, the latter being placed in the chair Dec. 1; at the time of the Union the latter nominated the Duke of Sussex as "Grand Master of the United Grand Lodge of Ancient Freemasons of England" and he was unanimously elected.

Each of the two Grand Lodges participating appointed a committee of nine expert Master Masons or Past Masters and these were then formed into a Lodge of Promulgation, the purpose of which was to work out a form of ritual acceptable to all. This lodge continued its work from 1813 to 1816, often against opposition; but while its work was of consequence and official, the real fusing of the two systems went on according to circumstances in the private lodges, so that the influence of the Lodge of Reconciliation was more academic than real.

The work of preparing a new Code of Regulations for the United Grand Lodge was referred to a Board of General Purposes; its work was approved by a Special Grand

Lodge Aug. 23, 1815. Meanwhile, and in order to bring about the closest relations possible between the new United Grand Lodge and the Grand lodges of Scotland and Ireland an International Commission was formed and began its deliberations June 27, 1814, continuing until July 2 following. As a result it was declared that "the three Grand Lodges were perfectly in unison in all the great and essential points of the Mystery and Craft, according to the immemorial traditions and uninterrupted usage of Ancient Masons;" eight resolutions, called the International Compact, were adopted.

IV. BY WAY OF CONCLUSION

The effect of all this re-organization on the ritual has been so well summarized by Bro. W.B. Hextall that I shall quote his paragraph in full from Ars Quatuor Coronatorum, Vol. XXIII, page 304: (the reader should consult that entire volume)

"A conclusion to which I personally come, is that for many years after the Union-speaking approximately, until about 1825 a good deal of 'give and take' concerning ritual went on unofficially, in London as well as in the Provinces, and that our Craft ceremonies, as practised from 1830, and earlier, considerably deviated from those which were ascertained in the Lodge of Promulgation, 1809-11; worked in the Lodge of Reconciliation, 1813-16; and approved by Grand Lodge on 5th June, 1816. The material from which we have to draw inferences is slight, but at the same time cogent; and when (to name a few points only) we find duties originally assigned to the Senior Deacon transferred to his Junior colleague; the entrusting with the means of satisfactory proof leading to the second degree otherwise performed; and the admission of a member or visitor 'by proof of his having ascertained the degree in which the Lodge is opened from an inspection of the three great lights at the entrance' (Lodge of Promulgation minutes, January 5th, 1810) fallen into complete disuse; it is difficult to avoid realizing that, to a large extent, the subject of Craft working must have been placed in the melting-pot, and that quite apart from the means of instruction officially provided in 1813."

In order to assist brethren to find their way out of this welter Lodges of Instruction came into existence, some of which grew to be permanent institutions; it was as a

result of the influence of these that the various "workings" came into use in England, "Emulation," "Stability," "Oxford," etc.

If one will take a sufficiently wide view of the history of English Freemasonry from 1717 until the Union had been everywhere accepted he will see that the whole period takes on the character of a grand transition, and that in this perspective the mere details and machinery of the Great Cleavage along with the subsequent official act of Union drop into second place as events, great in importance, but of the nature of incidentals. The change from Operative to Speculative Masonry officially made in 1717 was profound beyond our usual understanding of it; and such a change could be completed only after many years, much experiment, and a long evolution. In this view the great result of the Union was that it brought finally about the complete crystallization and solidification of Speculative Freemasonry, fixed its character for generations to come, established in the United Kingdom the firm principle of Exclusive Territorial Jurisdiction, and made possible the establishment inside the Craft of those Powers and Authorities which today prevent the dispersal of its energies and the division of its forces. Even until now that influence is at work; and it will continue at work until, out of its inevitable logic, a way will be found to unite and unify Freemasonry the world over, of which consummation we can all sincerely say, So Mote It Be!

SUPPLEMENTARY REFERENCES Mackey's Encyclopedia (Revised Edition)

Ahiman Rezon, 37; Ancient, or Antient, or Atholl Masons, 55; Antiquity, Lodge of, 65; Book of Constitutions, 112; Christianization of Freemasonry, 148; Dermott, Laurence, 206; Grand Lodge, 306; Grand Master, 307; Innovations, 353; Ireland, 357; Lectures, History of the, 430; Preston, William, 579; Prichard, Samuel, 583; Ramsay, A. M., 607; Reconciliation. Lodge of, 611; Royal Arch Degree, 643; Schisms, 668; Symbolic Degrees, 752; United Grand Lodge of England, 815; York Grand Lodge, 867.

BOOKS CONSULTED

Ahiman Rezon, all eds., Laurence Dermott. Ars Quatuor Coronatorum, V, 166; VI, 44, 65; VIII, 233; XI, 190, 202; XXIII, 37, 162, 215; XXIV, 268. Atholl Lodges, R.F. Gould. Book of Constitutions, edtd. by Entick. Book of Constitutions, edtd. by Noorthouck. Builders, The, Joseph Fort Newton. Century of Masonic Working, F.W. Golby. Concise History, R.F. Gould. Grand Lodge of England, A.F. Calvert. History of Freemasonry, Findel. History of Freemasonry, R.F. Gould. History of the Lodge of Edinburgh, Murray Lyon. Illustrated History of the Lodge of Improvement, Henry Sadler. Illustrations of Masonry, Wm. Preston. Mackey's Revised History of Freemasonry, R.I. Clegg. Masonic Facts and Fictions, Henry Sadler. Memorials of the Masonic Union, W.J. Hughan. Military Lodges, R.F. Gould. Minutes of the Grand Lodge of England, W.J. Songhurst, Ed. Notes on Lau. Dermott, W.M. Bywater. Origin of the English Rite, W.J. Hughan. Short Masonic History, Fred Armitage. Story of the Craft, Lionel Vibert.

----o----

CORRECTIONS WANTED

The present series of Study Club articles will be brought to a conclusion in the June issue, after which it will be published in book form. Readers are asked to assist me to delete all errors in matter of feet from the volume by calling my attention to any such detected in the Chapters as they have appeared in THE BUILDER. Such corrections will be accepted as a personal favor. The next series will very probably comprise studies in American Freemasonry.

----o----

"Articles of Union Between the Two Grand Lodges of Freemasons of England "

As a supplement to the Study Club paper this month, and by way of completing the account there given of the manner in which the "Antients" and "Moderns" , the rival Grand Lodges, were amalgamated into, or were made to be superseded by, the United Grand lodge of Ancient Freemasons of England, the Articles of Union, adopted in 1813, are here given in full. The student will find this, along with all the other important official documents and records, in W.J. Hughan's "Memorials of the Masonic Union," 1913 edition, Bro. John T. Thorp editor. The book should be studied with great care.

IN THE NAME OF GOD, AMEN

The Most Worshipful His Royal Highness, Prince Augustus Frederick. Duke of Sussex, Earl of Inverness, Baron Arklow, Knight Companion of the Most Noble Order of the Garter, and Grand Master of the Society of Free and Accepted Masons under the Constitution of England; the Right Worshipful WALLER RODWELL WRIGHT, Provincial Grand Master of Masons in the Ionian Isles; the Right Worshipful Arthur Tegart, Past Grand Warden; and the Right Worshipful James Deans, Past Grand Warden; of the same Fraternity: for themselves and on behalf of the Grand Lodge of the Society of Freemasons under the Constitution of England: being thereto duly constituted and empowered: on the one part.

The Most Worshipful His Royal Highness Prince Edward, Duke of Kent and Strathearn, Earl of Dublin, Knight Companion of the Most Noble Order of the Garter and of the Most Illustrious Order of Saint Patrick, Field Marshal of His Majesty's Forces, Governor of Gibraltar, Colonel of the First or Royal-Scots Regiment of Foot. and Grand Master of Free and Accepted Masons of England, according to the Old Institutions; the Right Worshipful Thomas Harper, Deputy Grand Master; the Right Worshipful James Perry, Past Deputy Grand Master; and the Right Worshipful James Agar, Past Deputy Grand Master; of the same Fraternity: for themselves and on behalf of the Grand Lodge of Freemasons of England, according to the old Institutions: being thereto duly constituted and empowered:on the other part.

HAVE AGREED AS FOLLOWS-

I. There shall be, from and after the day of the Festival of Saint John the Evangelist next ensuing, a full, perfect, and perpetual union of and between the two Fraternities of Free and Accepted Masons of England above described; so as that in all time hereafter they shall form and constitute but one Brotherhood, and that the said community shall be represented in one Grand Lodge, to be solemnly formed, constituted, and held, on the said day of the Festival of Saint John the Evangelist next ensuing, and from thenceforward forever.

II. It is declared and pronounced, that pure Ancient Masonry consists of three degrees, and no more; viz: those of the Entered Apprentice, the Fellowcraft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this article is not intended to prevent any lodge or chapter from holding a meeting in any of the degrees of the Orders of Chivalry, according to the constitutions of the said Orders.

III. There shall be the most perfect unity of obligation, of discipline, of working the lodges, of making, passing and raising, instructing and clothing brothers; so that but one pure unsullied system, according to the genuine landmarks, laws, and traditions of the Craft, shall be maintained, upheld and practiced, throughout the Masonic world, from the day and date of the said union until time shall be no more.

IV. To prevent all controversy or dispute as to the genuine and pure obligations, forms, rules and ancient traditions of Masonry, and further, to unite and bind the whole Fraternity of Masons in one indissoluble bond, it is agreed that the obligations and forms that have, from time immemorial, been established, used, and practiced, in the Craft, shall be recognized, accepted and taken, by the members of both Fraternities, ag the pure and genuine obligations and forms by which the incorporated Grand Lodge of England and its dependent lodges in every part of the world, shall be bound: and for the purpose of receiving and communicating due light and settling this uniformity of regulation and instruction (and particularly in matters which can neither be expressed nor described in writing), it is further agreed that brotherly application be made to the Grand Lodges of Scotland and Ireland, to authorize, delegate and appoint any tow or more of their enlightened members to be present at the Grand Assembly on the solemn occasion of uniting the said Fraternities; and that the

respective Grand Masters, Grand officers, Masters, Past Masters, Wardens and brothers, then and there present, shall solemnly engage to abide by the true forms and obligations (particularly in matters which can neither be described nor written), in the presence of the said members of the Grand Lodges of Scotland and Ireland, that it may be declared, recognized, and known, that they all are bound by the same solemn pledge, and work under the same law.

V. For the purpose of establishing and securing this perfect uniformity in all the warranted lodges, and also to prepare for this Grand Assembly, and to place all the members of both Fraternities on the level of equality on the day of Re-union, it is agreed that as soon as these presents shall have received the sanction of the respective Grand Lodges, [Note] the two Grand Masters shall appoint each nine worthy and expert Master Masons or Past Masters, of their respective Fraternities, with warrant and instructions to meet together at some convenient central place in London, when each party having opened in a separate apartment a just and perfect lodge, agreeably to their peculiar regulations they shall give and receive mutually and reciprocally the obligations of both Fraternities, deciding by lot which shall take priority in giving and receiving the same; and being thus all duly and equally enlightened in both forms, they shall be empowered and directed, either to hold a lodge under the warrant or dispensation to be entrusted to them, and to be entitled the LODGE OF RECONCILIATION, or to visit the several lodges holding under both the Grand Lodges for the purpose of obligating, instructing and perfecting the Master, Past Masters, Wardens, and members, in both the forms, and to make a return to the Grand Secretaries of both the Grand Lodges of the names of those whom they shall have thus enlightened. And the said Grand Secretaries shall be empowered to enroll the names of all the members thus remade in the Register of both the Grand Lodges, without fee or reward: it being ordered that no person shall be thus obligated and registered whom the Master and Wardens of his lodge shall not certify by writing under their hands, that he is free on the books of his particular lodge. Thus, on the day of assembly of both Fraternities, the Grand officers, Masters, Past Masters and Wardens, who are alone to be present, shall all have taken the obligation by which each is bound, and be prepared, to make their solemn engagement, that they will thereafter abide by that which shall be recognized and declared to be the true and universally accepted obligation of the Master Mason.

VI. As soon as the Grand Masters, Grand officers, and members of the two present Grand Lodges, shall, on the day of their Re-union have made the solemn declaration

in the presence of the deputation of Grand or enlightened Masons from Scotland and Ireland, to abide and act by the universally recognized obligation of Master Mason, the members shall forthwith proceed to the election of a Grand Master for the year ensuing; and to prevent delay, the brother so elected shall forthwith be obligated. pro tempore, that the Grand Lodge may be formed. The said Grand Master shall then nominate and appoint his Deputy Grand Master, together with a Senior and Junior Grand Warden, Grand Secretary, or Secretaries, Grand Treasurer, Grand Chaplain, Grand Sword Bearer, Grand Pursuivant, and Grand Tyler, who shall all be duly obligated and placed; and the Grand Incorporated Lodge shall then be opened, in ample form, under the stile and title of the UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND.

The Grand officers who held the several offices before (unless such of them as may be re-appointed) shall take their places, as Past Grand officers, in the respective degrees which they held before; and in case either, or both of the present Grand Secretaries, Pursuivants, and Tylers, should not be re-appointed to their former situations. then annuities shall be paid to them during their respective lives out of the Grand Fund.

VII. THE UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND shall be composed, except on days of Festival, in the following manner, as a just and perfect representative of the whole Masonic Fraternity of England; that is to say, of

The Grand Master,

Past Grand Masters,

Deputy Grand Master,

Past Deputy Grand Masters,

Grand Wardens,

Provincial Grand Masters,

Past Grand Wardens,

Past Provincial Grand Masters,

Grand Chaplain,

Grand Treasurer,

Joint Grand Secretary, or Grand Secretary if there be only one,

Grand Sword Bearer,

Twelve Grand Stewards, to be delegated by the Stewards' Lodge, from among their members existing at the Union; it being understood and agreed that, from and after the Union, an annual appointment shall be made of the Stewards if necessary,

The actual Masters and Wardens of all Warranted Lodges,

Past Masters of lodges, who have regularly served and passed the chair before the day of Union, and who have continued without secession regular contributing members of a Warranted Lodge. It being understood that all Masters who, from and after the day of the said Union, shall regularly pass the chair of their respective lodges, but one at a time, to be delegated by his lodge, shall have a right to sit and vote in the said Grand Lodge; so that after the decease of all the regular Past Masters of any regular lodge, who had attained that distinction at the time of the Union, the representation of such lodge shall be by its actual Master, Wardens, and one Past Master only,

And all Grand officers in the said respective Grand Lodges shall retain and hold their rank and privileges in the United Grand Lodge, as Past Grand officers, including the present Provincial Grand Masters, the Grand Treasurers, Grand Secretaries, and Grand Chaplains, in their several degrees, according to the seniority of their respective appointments; and where such appointment shall have been contemporaneous, the seniority shall be determined by lot. In all other respects the above shall be the general order of precedence in all time to come, with this express

provision, that no Provincial Grand Master, hereafter to be appointed, shall be entitled to a seat in the Grand Lodge, after he shall have retired from such situation, unless he shall have discharged the duties thereof for full five years.

VIII. The Representatives of the several lodges shall sit under their respective banners according to seniority. The two first lodges under each Grand Lodge to draw a lot in the first place for priority; and to which of the two the lot No. 1 shall fall, the other to rank as No. 2; and all the other lodges shall fall in alternately, that is, the lodge which is No. 2 of the Fraternity whose lot it shall be to draw No. 1, shall rank as No. 3 in the United Grand Lodge, and the other No. 2 shall rank as No. 4, and so on alternately through all the numbers respectively. And this shall forever after be the order and rank of the lodges in the Grand Lodge, and in Grand Processions, for which a plan and drawing shall be prepared previous to the Union. On the renewal of any of the lodges now dormant, they shall take rank after all the lodges existing at the Union, notwithstanding the numbers in which they may now stand on the respective rolls.

IX. The United Grand Lodge being now constituted, the first proceeding after solemn prayer shall be to read and proclaim the act of Union, as previously executed and sealed with the great seals of the two Grand Lodges; after which the same shall be solemnly accepted by the members present. A day shall then be appointed for the installation of the Grand Master and other Grand officers with due solemnity; upon which occasion the Grand Master shall in open lodge, with his own hand, affix the new great seal to the said instrument, which shall be deposited in the archives of the United Grand Lodge, and be the bond of union among the Masons of the Grand Lodge of England, and the lodges dependent thereon, until time shall be no more. The said new great seal shall be made for the occasion, and shall be composed out of both the great seals now in use; after which the present two great seals shall be broken and defaced; and the new seal shall be alone used in all warrants, certificates, and other documents to be issued thereafter.

X. The regalia of the Grand officers shall be, in addition to the white gloves and apron, and the respective jewels or emblems of distinction, garter blue and gold; and these shall alone belong to the Grand officers present and past.

XI. Four Grand Lodges, representing the Craft, shall be held for quarterly communication in each year, on the first Wednesday in the months of March, June, September, and December, on each of which occasions the Masters and Wardens of all the warranted lodges shall deliver into the bands of the Grand Secretary and Grand Treasurer, a faithful list of all their contributing members; and the warranted lodges in and adjacent to London shall pay towards the Grand Fund one shilling per quarter for each member, over and above the sum of half a guinea for each new made member, for the registry of his name, together with the sum of one shilling to the Grand Secretary as his fee for the same, and that this contribution of one shilling for each member shall be made quarterly, and each quarter, in all time to come.

XII. It shall be in the power of the Grand Master, or in his absence of the Past Grand Masters, or in their absence of the Deputy Grand Master, or in his absence of the Past Deputy Grand Masters, or in their absence of the Grand Wardens, to summon and hold Grand Lodges of Emergency whenever the good of the Craft shall, in their judgment, require the same.

XIII. At the Grand Lodge to be held annually on the first Wednesday in September, the Grand Lodge shall elect a Grand Master for the year ensuing (who shall nominate and appoint his own Deputy Grand Master, Grand Wardens, and Secretary), and they shall also nominate three fit and proper persons for each of the offices of Treasurer, Chaplain, and Sword Bearer, out of which the Grand Master shall, on the first Wednesday in the month of December, chuse and appoint one for each of the said offices; and on the Festival of St. John the Evangelist, then next ensuing, or on such other day as the said Grand Master shall appoint, there shall be held a Grand Lodge for the solemn installation of all the said Grand officers, according to antient custom.

XIV. There may also be a Masonic Festival, annually, on the Anniversary of the Feast of St. John the Baptist, or of St. George, or such other day as the Grand Master shall appoint, which shall be dedicated alone to brotherly love and refreshment, and to which all regular Master Masons may have access, on providing themselves with tickets from the Grand Stewards appointed to conduct the same.

XV. After the day of the Re-union, as aforesaid, and when it shall be ascertained what are the obligations, forms, regulations, working, and instruction, to be universally established, speedy and effectual steps shall be taken to obligate all the members of each lodge in all the degrees, according to the form taken and recognized by the Grand Master, Past Grand Master, Grand officers, and Representatives of lodges, on the day of Re-union; and for this purpose the worthy and expert Master Masons appointed, as aforesaid, shall visit and attend the several lodges, within the Bills of Mortality, in rotation, dividing themselves into quorums of not less than three each, for the greater expedition, and they shall assist the Master and Wardens to promulgate and enjoin the pure and unsullied system, that perfect reconciliation, unity of obligation, law, working, language, and dress, may be happily restored to the English Craft.

XVI. When the Master and Wardens of a warranted lodge shall report to the Grand Master, to his satisfaction, that the members of such lodge have taken the proper enjoined obligation, and have conformed to the uniform working, clothing, etc., then the Most Worshipful Grand Master shall direct the new Great Seal to be affixed to their warrant, and the lodge shall be adjudged to be regular, and entitled to all the privileges of the Craft: a certain term shall be allowed (to be fixed by the Grand Lodge) for establishing this uniformity; and all constitutional proceedings of any regular lodge, which shall take place between the date of the Union and the term so appointed, shall be deemed valid, on condition that such lodge shall conform to the regulations of the Union within the time appointed; and means shall be taken to ascertain the regularity, and establish the uniformity of the Provincial Grand Lodges, Military Lodges, and lodges holding of the two present Grand Lodges in distant parts; and it shall be in the power of the Grand Lodge to take the most effectual measures for the establishment of this unity of doctrine throughout the whole community of Masons, and to declare the warrants to be forfeited, if the measures proposed shall be resisted or neglected.

XVII. The property of the said two Fraternities, whether freehold, leasehold, funded, real or personal, shall remain sacredly appropriate to the purposes for which it was created; it shall constitute one Grand Fund, by which the blessed object of Masonic benevolence may be more extensively obtained. It shall either continue under the trusts in which, whether freehold, leasehold, or funded, the separate parts thereof now stand; or it shall be in the power of the said United Grand Lodge, at any time hereafter, to add other names to the said trusts; or, in case of the death of any one

Trustee, to nominate and appoint others for perpetuating the security of the same; and in no event, and for no purpose, shall the said united property be diverted from its original purpose. It being understood and declared that, at any time after the Union, it shall be in the power of the Grand Lodge to incorporate the whole of the said property and funds in one and the same set of Trustees, who shall give bond to hold the same in the name and on behalf of the United Fraternity. And it is further agreed, that the Freemasons' Hall shall be the place in which the United Grand Lodge shall be held, with such additions made thereto as the increased numbers of the Fraternity, thus to be united, may require. And it is understood between the parties, that, as there are now in the Hall several whole length portraits of Past Grand Masters, a portrait of the Most Worshipful His Grace the Duke of Atholl, Past Grand Master, of Masons according to the Old Institutions, shall be placed there in the same conspicuous manner.

XVIII. The fund, appropriate to the objects of Masonic benevolence, shall not be infringed oil for any purpose, but shall be kept strictly and solely devoted to charity, and pains shall be taken to increase the same.

XIX. The distribution and application of this Charitable Fund shall be monthly, for which purpose a committee, or Lodge of Benevolence shall be held on the third Wednesday of every month, which lodge shall consist of twelve Masters of lodges (within the Bills of Mortality); and three Grand officers, one of whom only (if more are present) shall act as President, and be entitled to vote. The said twelve Masters to be summoned by the choice and direction of the Grand Master, or his Deputy, not by any rule or rotation, but by discretion; so as that the members, who are to judge of the cases that may come before them, shall not be subject to canvass, or to previous application, but shall have their minds free from prejudice, to decide on the merits of each case with the impartiality and purity of Masonic feeling: to which end it is declared, that no brother, being a member of such committee or lodge, shall vote, upon the petition of any person to whom he is in any way related, or who is a member of any lodge, or Masonic society, to which he himself actually belongs, but such brother may ask leave to be heard on the merits of such petition, and shall afterwards, during the discussion and voting theron, withdraw.

XX. A plan, with rules and regulations, for the solemnity of the Union, shall be prepared by the Subscribers hereto, previous to the Festival of St. John, which shall be the form to be observed on that occasion.

XXI. A revision shall be made of the rules and regulations now established and in force in the two Fraternities, and a code of laws for the holding of the Grand Lodge, and of private lodges; and, generally, for the whole conduct of the Craft, shall be forthwith prepared, and a new Book of Constitutions be composed and printed, under the superintendence of the Grand officers, and with the sanction of the Grand Lodge.

Done at the Palace of Kensington, this 25th Day of November, in the Year of our Lord, 1813, and of Masonry, 5813.

AUGUSTUS FREDERICK, G.M. L.S. WALLER RODWELL WRIGHT, P.G.M. Ionian Isles. L.S. ARUTHUR TEGART, G.W. L.S.

In Grand Lodge, this first day of December, A.D. 1813. Ratified and Confirmed, and the Seal of the Grand Lodge affixed.

AUGUSTUS FREDERICK, G.M. (Great Seal) WILLIAM H. WHITE, G.S.

JAMES DEANS, P.G.W. L.S. EDWARD, G.M. L.S. THOMAS HARPER, D.G.M. L.S. JAMES PERRY, P.D.G.M. L.S. JAMES AGAR, P.D.G.M. L.S.

In Grand Lodge, this first day of December, A.D. 1813, Ratified and Confirmed, and the Seal of the Grand Lodge affixed. EDWARD, G.M. (Great Seal) ROBERT LESLIE, G. S.

Note. This sanction was given by both Grand Lodges meeting on the same day in London, Wednesday, Dec. 1, 1813, the "Moderns" at the Crown and Anchor Tavern, Strand, the "Ancients" at Freemasons Hall.

----o----

EDITORIAL

On Nationalizing American Masonry

A SWING around the circuit of American Grand Lodges will convince any unprejudiced observer that there is almost everywhere abroad a determination to nationalize American Masonry. Let not a reader become alarmed! This has nothing to do with a scheme for a National Grand Lodge, but quite the contrary and that for obvious reasons. Almost everybody knows that a National Grand Lodge, whatever may be the theories for or against it, is inherently impossible, and that because the formation of such a body would mean a complete revolution in the organization of the forty-nine Grand Lodges already existing in this country. No, it is not this that is held in mind by those who seek a closer and more unified amalgamation of all the forces of American Masonry; they have in view rather a closer co-operation of the organizations already existing and a more widespread understanding of the general purposes and ideals of the Craft to the end that all of us, from Maine to California and beyond, may the better be enabled to work together for the far-off event toward which Freemasonry moves.

Consider a moment what may be done to bring this about without adding a new cog to the machinery already existing. We can all assist to encourage and to distribute a national Masonic literature, to be created by representative and competent spokesmen from all parts of the land. There can be a systematic co-operation of all Grand Lodge officials so that each Grand Lodge is kept constantly in touch with what is being done

by all other Grand Lodges; for example, if a Grand Master issues an official letter on a subject of general interest he can see that all his brother Grand Masters receive a copy, etc. Conferences of Grand Masters and of Grand Lodge officers, such as were held at Washington last November, can be made an habitual thing, so that each Grand Lodge can share in the fruits of the labor of other Grand Lodges. Where Grand Lodges maintain some kind of service, such as an Educational Bureau, it can extend its courtesies and assistance to neighboring Jurisdictions. Lastly, and not to extend further a list of suggestions equally obvious, all this may be brought home to the individual Mason everywhere if he can be persuaded to read the Fraternal Correspondence Report in his own Grand Lodge Proceedings, a thing that should somehow be done, because of all the pages of printed matter published each year in the name of Masonry those Reports are easily the most valuable so far as the nationalizing of the Masonic mind is concerned. All this is only another way of saying that among themselves Grand Lodges, like private members can practice Masonic brotherhood, to the end that there be not anywhere sectional feeling or exclusiveness but everywhere a sense of the solidarity and unity of American Masonry as a whole.

* * *

MODERN SCIENCE AND THE SCIENCE OF MASONRY

Count Korzybski's article in another part of this issue brings to the front, and in a new, quite unexpected way, how important a place geometry has come to occupy in modern scientific thought. The great revolution now going on in science, in comparison with which the revolutions due to Copernicus and to Sir Isaac Newton were of almost secondary importance, has its roots in mathematics and had its start when Loubacheski showed up the inadequacy of Euclid's geometry.

Such a thing as this would have greatly excited the old Operative Masons, to whom geometry and Masonry were terms so nearly synonymous that they fained to believe Euclid had been one of the founders of the Craft. It is easy to understand how they came to feel such reverence toward what many persons consider a dead cult for

drawing meaningless diagrams - lines, angles, curves, all made on paper, and apparently having no conceivable relation to the throbbing life in men's veins. The Operative Masons discovered the wonder of geometry through their own daily experiences and while solving the most "practical" problems. By means of it they transformed dead and shapeless stone into the organic and living unity of a cathedral; made arches to fly up fearlessly toward heaven, and mighty buttresses to suspend in the air, like birds' wings; created rose windows, filled with infinite traceries, beautiful as a dream; and learned how to express by curve and angle the ideas arising in their minds.

More than this. Because the structure was not organized out of guess work but was founded in exact principles by vigorous rules each individual workman was able to apply himself at the right point and in the right time; the work of hundreds of individuals resulted in perfect unity; and the craftsmen themselves, bound by the invisible ties of their science, lived in brotherhood.

All of which, if we wish so to view it, is a parable of what may again take place, but on a larger scale. More of human differences than one would suppose are due to errors of fact and to inexact thinking; instead of applying the plumb, the level, and the square to their thinking, the majority drift along aimlessly, or else let themselves be filled with passions and prejudices. Out of such a welter no unity, no lasting brotherhood can come. But if as a result of a new development in science our great social efforts are rescued from partisanships and bitter feelings and placed on the same solid foundations as physics, chemistry and mathematics there is some hope that a general agreement among men may be reached. In that event we should find ourselves as citizens not struggling in a welter of cross purposes and disturbing prejudices but we should all become like the craftsmen of old, trained workmen, each engaged at his own task on a structure that will endure. In such an event Masonry would come into its own to a degree, and after a fashion, such as few of us now dare to dream or hope for.

* * *

SHAKESPEARE AND THE APPRENTICE RIOT

The Craft antiquarians who have entertained the hope of proving that Shakespeare was a Freemason should jot down in their note-books the new Shakespeare item brought from England by E. H. Sothern a while ago, not because it has any direct bearing on that question but as furnishing a splash of color to data otherwise sufficiently drab. This find, dug up from among the innumerable manuscripts housed in the British Museum, consists of a few pages in the bard's own hand-writing, thus being the only specimen in existence, all the others being mere signatures and some doubt about them; indeed it has been questioned if Shakespeare knew how to write at all, because it has looked as if the reputed signatures had been made by different persons who signed his name for him, he putting down an "X". The new item will dispose of this question once and for all, unless all the manuscript experts are astray, because it consists of a passage of a play copied off by him.

The play, entitled "Sir Thomas Moore," was written by Anthony Munday. It appears that this drama proved objectionable to the official censors who employed various and sundry scribes to revise it. It is believed that Shakespeare himself either revised or copied off a revision of a passage in the third act and thereby hangs the tale, so far as the present point is concerned. The scene shows a great crowd of London apprentices, drawn from various crafts, indulging in a riot on the streets; the cause of this riot was the presence in the city of a large number of foreigners, always a bone of contention in those days; the apprentices declared that these aliens consumed such large quantities of food as to force up the price of living; and that they had introduced into the city such noxious vegetables as parsnips, thereby spreading about many vile diseases. Between these terrible vegetables and the influx of competing workmen the apprentices were so beside themselves that they threatened to wreck the whole fabric of social order. Thereupon Sir Thomas Moore as sheriff of London made them a speech, one passage of which was written, so it is believed, by Shakespeare, and reads in this wise:

"For to the king God bath his office lent

Of dread, of justice, power and command

He hath not solely lent the king his figure

His throne and sword, but given him his own name

Calls him a God on earth. What do ye then,

Rising 'gainst him that God himself installs,

But rise 'gainst God?"

It is to be hoped that the youths were quieted by this pompous bomnast!

If it is accepted that Shakespeare wrote this in his own hand then he knew how to write, and that will knock one of the main props out from under the Bacon theory, for the Bacon enthusiasts have always held that the poet was too illiterate to have composed dramas, almost every one of which implies a deal of general culture. This will have some bearing on Masonic studies because it has been held in some quarters that Lord Bacon, the real author of the Shakespearean plays, was, for purposes of personal safety in an intolerant time, a Rosicrucian or member of some other secret group, and assumed a disguise behind the name "Shakespeare" to shield himself from the authorities. A few extremists have credited him with being a Freemason or even with having founded the Order. Those who have coquetted with this heresy will do well to make a little study of Anthony Munday's exhumed play and the circumstances appertaining thereto.

----o----

"There must be something after death

Behind the toil of man

There must exist a God divine

Who's working out a plan;

And this brief journey that we know

As life must really be

The gateway to a finer world

That some day we shall see.”

----o----

THE LIBRARY

"The Blue Lodge Classic"

"The Builders, A Story and Study of Masonry," by Dr. Joseph Fort Newton. Published by The Torch Press, Cedar Rapids, Iowa, and now also by George H. Doran as Vol. V in the M. S. A. National Masonic Library. For sale by National Masonic Research Society, 19~0 Railway Exchange, St. Louis, Mo. Blue cloth, 317 pages, with Index. $2.15 Postpaid.

THE most striking thing to be said of this now familiar book is that while it is headed toward the mark of 50,000 copies no formal review of it has yet been published in this country, except for a tribute by Bro. Malcolm Bingay in The Masonic News, Detroit, written two or three years ago. Like Masonry itself the fame of it has gone about from ear to ear, each individual being moved to tell his neighbor of it until, after ten years, it circulates like blood in the arteries of the Craft in America, and bids fair to do the same in other lands. Written in the beginning on commission from the Grand Lodge of Iowa as a guide to the young Mason it has become a handbook for Masons everywhere, young and old alike, and become also in the meantime "The Blue Lodge Classic."

The Builders opened up a new trail in Masonic literature, at least in the United States; there were no precedents, no patterns to copy by, so that its success is all the more remarkable in that it shows its author to have had prophetic vision in addition to his gifts as a writer and his knack of scholarship. Those who have not undertaken the responsibilities of authorship under such conditions cannot possibly realize what a blood consuming task it is. It happens that the present scribe put in a year of work in the same great Masonic library in which Dr. Newton had made his own studies two or three years before, therefore he has some knowledge whereof he speaks, and can remember all too vividly what a wearisome toil it was, and how easy by comparison would be the famous task of hunting needles in a hay-stack. Thousands of books, but such books! dry, dull, dreary, crabbed, without indexes usually, seldomly a citation of authorities, no saving salt of humor, nothing (save in a few exceptions) of the transforming touch of genuine literature in it all! To discover a few flowers of fact blossoming in that jungle of conjecture made one feel like stout Cortez, when, from that peak on which John Keats placed him, he looked down on the Pacific ! "Those days" (one should say "them" to make the quotation exact) are not yet "gone forever" but they are going, and that because others have been inspired by The Builders to follow the same trail.

To understand the pith and point of Bro. Newton's interpretation of Masonry one must first know his general outlook on life, which is that of the Christian mystic, bred in many schools of letters, who looks out of the eyes of the poet on a world that is too marvelous for words to describe, save those of ecstasy and wonder. To him man is neither a clod nor a clown, but a being with divinity in his soul, eternity before him; and our race, though its tale is pathetic enough, and the way dim, is a pilgrimage of souls on the Great Quest for that which abides amid the flying years, for that which is of some worth among so much that fades. Freemasonry is a part of that Quest, with its own manner of lighting man on his journey, and no quarrel to be had with the other Aiders and Helpers by the way. In such a setting Masonry becomes one of the Great Poetries of the world, spiritualized and redeeming, far above the small matters about which Masons sometimes make such a posher; and because The Builders grows out of such a vision there is a beauty upon the book that remains behind in the heart; long after the last page has been forgotten.

He must be a crabbed soul indeed who would read such a volume as if it were ever meant as an encyclopedia of facts, and in order to quarrel with its author over matters of detail. Nevertheless one can hope that one of these days our friend will find some

opportunity out of the great press of his duties to revise some portions of it in the light of what has been discovered since 1914 and to make corrections of some small errors in dates, names, etc., as on pages 216 and 217 where two proper names are mix-spelled and a date is given as 1753 instead of 1751. At the same time it would help a beginner if it were made more clear that some items in the historical portion are either matters of conjecture or else of the author's own theories of the matter, as in the case of the Comacine Masters, which is a question still before the house. It would also help if the bibliography were re-written so as to give titles accurately, since the omission of a word often makes it impossible to locate a title in a catalog. And there are many Study Clubs that would welcome an additional chapter of "Questions for Discussion" in order that so excellent a text be made more convenient to use.

H. L. H.

* * *

J.F. NEWTON'S COLLECTED MASONIC PAPERS AND ADDRESSES

"The Men's House, Masonic Papers and Addresses," by Dr. Joseph Fort Newton. Cloth, 261 pages. Vol. Vl, M. S. A. National Masonic Library. Published by George H. Doran, New York. May be purchased through National Masonic Research Society, 1950 Railway Exchange, St. I,ouis. Price, $2.15 postpaid.

Recall the dreariest hour you ever spent in a lodge room. Imagine that the room itself was ill lighted, poorly ventilated, and the seats uncomfortable, that only a handful were present, and that the ceremonies were poorly rendered by men utterly unaware of the meaning of it all, everything perfunctory, dull, uninspired. Now imagine how it would have been for some man to enter and, in a half hour of talk, utterly transform and transmute it all into something sacred and revealing, beautiful to witness, rich with meaning, memorable in its impressiveness, and accomplishing this, not by importing into it a content it did not have, but by laying bare the riches already there, though hidden from unseeing eyes.

Such magic as this is the secret of Bro. Joseph Fort Newton's great and ever growing influence in the Masonic Craft. By his luminous comprehension of "The Mission of Masonry" and his eloquent and persuasive language in describing "The Ministry of Masonry" he has been able to open the eyes of the young men in every lodge room to see what is the inner nature and ultimate appeal of that Masonry to which so many of us lay claim but which so few of us possess in any real sense. He is one who sits in The Interpreter's House, not primarily interested in matters of fact, but concerned that the multitudes who enter the Body of Freemasonry remain not unawares of the great Soul that throbs within it.

His new volume The Men's House, so named from the initial essay contained in it, is a collection of papers published in Masonic journals, several of them in THE BUILDER, and addresses delivered on important occasions. These are grouped severally, as "Principles," "Practice," "Personalities," and "Prophecy," reminding one of the similar grouping of the chapters in The Builders into "Prophecy", "History", and "Interpretation" so that while the chapters themselves are unconnected the book as a whole possesses an underlying unity. The groupings in The Men's House are more or less evenly divided among twenty-three chapters.

Where there are so many things to choose from it is impossible to be specific except to say that in this collection are several of Dr. Newton's papers that have long been sought after, notably "The Men's House," a vividly condensed sketch of Masonic history; "The Mission of Masonry," and "The Ministry of Masonry," circulated for years in pamphlet form by the Grand Lodge of Iowa; "The Geometry of God," a Masonic sermon; "The Doctrine of the Balance," a study of one of the ideas central to the Scottish Rite; "The Patriarchs," a particularly beautiful tribute to the aged in the Craft; and "Solemn Strikes the Funeral Chime," a little classic in interpretation of David Vinton's deathless Masonic hymn. There is no need to add, as a kind of practical postscript, that those brethren who seek inspiration and suggestions for Masonic addresses will find this volume valuable to their hand.

Dr. Newton is Educational Director of the Masonic Service Association and editor of its journal, "The Master Mason."

* * *

More than 80 per cent of the Passenger train conductors of the United States are Master Masons

* * *

A MODERN ESTIMATE OF MASONRY

GREAT TEACHINGS OF MASONRY, by H. L. Haywood, editor The Builder. Published by George H. Doran, New York. Vol. II of M. S. A. National Masonic Library. For sale by National Masonic Research Society. Cloth, index, $2.15 postpaid.

Freemasonry is a philosophy of individualism; unto each man is given the privilege of seeking through his own heart and conscience his soul's salvation. What road he takes to find, at last, peace with God must be his own determination; the Order asks only that we have a firm faith in God - and he can express that faith in any creed best suited to his nature; it matters not whether he be orthodox or liberal, Jew or gentile. His individual creed has nothing whatever to do with Freemasonry.

Freemasonry only teaches that when a man has strived by all the power of his being to find the peace of God in his own heart through a belief in the Great Fatherhood and a love of all mankind as brothers, he has found Masonry's only secret; that as a temple is reared by the strength of each individual stone, so shall society grow better through the strength of each individual life.

Now it so happens that into our Order from time to time there come individuals who are too modest and self effacing to be true members of the Craft. In this strange quixotic modesty they realize that they are unworthy of any individual effort to improve themselves; that they are hopeless. And so casting aside all such ideas they devote their energies to saving the other fellow! And the more the "other fellow" resents it, the greater their zeal. They lack the patience of the years; they are "direct action" gentlemen. With no time to waste on futile effort in improving themselves they want the "other fellow" shot at sunrise if he does not change immediately!

This is one foreign substance in the cement of Freemasonry - the man who has no time to seek for virtue in his own heart because he feels he has to devote all his time to finding evil in the heart of another.

There is another set which does not hurt the ancient Craft in the same painful way, but which does create chaos in the minds of the sincere who are seeking light. These are the occult and esoteric minded gentlemen who insist on weaving around the simple fundamental lessons of Freemasonry a weird and wonderful past without warrant of fact. The Masonic historians of, let us say, the mid-Victorian period delighted in manufacturing history. They varied their programs some dating the Order from Adam and others of the more conservative school making Noah the first of the brethren.

But today Freemasonry is coming into its own. We are getting out of the darkness of prejudice and miasmatic marsh of metaphysical mush, the intellectual hunt-the-slipper and anachronistic nursery nonsense. We are getting light, at last, in Masonry. A new school of Masonic writers and historians are coming to save that which is pure spiritual gold in the Order and is burning away the dross.

And among the leaders of this new, clean, fine and wholesome common-sense school I would place Bro. H. L. Haywood, editor of THE BUILDER. Not that I always agree with him. I don't think I would admire him so much if I always found myself in complete agreement with him, because he would bore me.

Once in a while in his writings I get a faint aroma of the marshlands of which I speak, but I forgive him this, as he, valiant soul, has had to go through the darkness of the forests of prejudice and the dangers of the marsh to bring the jewels of the Order into the light. More power to his brilliant pen! His monument will be, I think, that he has delved into the amazing, appalling array of weird and wonderful histories of the Craft, has exploded their fallacies, has saved from them the real grains of truth, and is still afire with ardor for the Craft and with his faith firmer in his fellow man and - God bless him - with ever and anon a whimsical touch of humor.

His latest book, The Great Teachings of Masonry, is a supplement to his first great effort, Masonry. If the average Mason, seeking light, will take Bro. Haywood's two volumes, with Dr. Joseph Fort Newton's masterful book, The Builders, he will get a liberal education in the origin, the philosophy and the law of the Order. Together they make an ideal combination: Haywood, the brilliant reporter, Newton, the inspired preacher of a great cause.

"There is," writes Bro. Haywood, in his new volume, "no authorized interpretation of Freemasonry. The newly initiated brother does not find waiting for him a ready-made Masonic creed, or a ready-made explanation of the ritual - he must think Masonry out for himself."

In this spirit is his book written. There is none of the dogmatic in his effort. But, so that the Masonic seeker can "think things out for himself," Haywood points the way.

"How can we arrive at a philosophy of Masonry?" he asks. "How are we to learn the authentic interpretation of the teachings of Masonry? What is the method of procedure whereby one who is neither a general scholar nor a Masonic specialist may gain some such comprehensive understanding of Masonry as has been called for ….. In short, how may a man get at it?"

The purpose of his book is to answer these questions, and as far as I am able to judge, he has succeeded brilliantly.

He does not attempt to force upon his readers his own preconceived views. He suggests. In his fine chapter on symbolism he says:

"Its value for us is like gold hidden away in the mountain - the miner must dig for it. And that in itself is a virtue, because many men are cursed by the refusal to use their own faculties. They go through the whole of their lives parroting other men's thoughts, and such a life is necessarily lacking in the pleasure of making mental discoveries, which is one of life's richest joys."

Quoting Goethe, greatest of Masonic philosophers: "Men changes but Man remains the same," Haywood rises to splendid heights when he presents the purposes of Masonry as follows:

“Racial distinctions, sex, color, language, creeds, governments, these have broken our human family into divers and often quarreling groups; but while men change in language, in theories, and in customs from generation to generation, there is that in man which does not change, either in time or place, a common humanity which ever remains the same, and stretches under the world, as the earth retains her unbroken identity beneath the many inequalities of her surface. From the mist-hung distance of remotest times down into our own hour man has thought, loved, labored, dreamed, prayed, hated, fought, the while he has walked 'the dim and perilous ways of life.' His spirit has sought goodness, truth and beauty, and he has evermore craved the companionship of his fellows. It is the misfortune of too many creeds, moralities and sects, be they political, social or religious, that they eater to the accidental and temporary needs of men, and too often divide rather than unite our hard driven, struggling race. It is the glory of Freemasonry that it speaks the revealing word to that in each of us which is universal, thereby helping to build in the midst of years 'an institution of the dear love of comrades' in which the mind is free to think, the hand to do, and the heart to love."

Every young and eager Mason owes to Pro. Haywood an unpayable debt of gratitude for his first volume Symbolical Masonry. Every older Mason owes him alike for his,

The Great Teachings of Masonry. He is one of those rare few who know how to tell "what it is all about" so that the one being told will understand. The spirit of the Lost Word is not lost in a Niagara of words; he does not diffuse light, he gives it.

Malcolm W. Bingay.

* * *

CONTAINS DESCRIPTION OF SOLOMON'S TEMPLE

THE SHIP TYRE, by Wilfred H. Sehoff, published by Longman's Green and Co., New York. May be purchased through the National Masonic Research Society. Cloth; $2.10 postpaid.

A careful, painstaking study of Biblical history in connection with that of Babylon has been made by Mr. Schoff, who has brought to it deep learning, as might be expected from the translator of The Periplus of the Erythrean Sea, The Pergolas of Hanno and the story of Isidore of Charax. Notwithstanding his scholarship, however, the student of Biblical lore will be slow to accept Mr. Schoff's theory that Ezekiel's description of Tyre is really meant for Babylon, a name which the prophet was precluded from using owing to political exigencies. Mr. Schoff makes out a plausible case, it is not to be denied, but the reader is impelled to ask himself whether, granted that the words of Ezekiel might be intended for Babylon, they still lose any of their applicability with equal force to Tyre. There is much curious information in the work, however, especially that with regard to ancient ships contained in a long "note" on pages 71, 72 and 73. The short chapters make the book one easily read and of these Chapter III, devoted to a description of the Temple of Jerusalem, will receive especial attention at the hands of those Masons who have made the study of the Temple symbolism their particular undertaking. D. E. W. Williamson.

* * *

"That low man seeks a little thing to do.

Sees it and does it;

This high man, with a great thing to pursue,

Dies ere he knows it.

That low man goes on adding one to one -

His hundred's soon hit;

This high man, aiming at a million,

Misses a unit.

That has the world here - should he need the next,

Let the world mind him!

This throws himself on God, and unperplexed

Seeking shall find Him."

- Robert Browning

----o----

A LAMBSKIN LECTURE

In West Australian lodges it is the custom to deliver the following lecture, known as the Lambskin Lecture, immediately after the investiture of the initiate:

"It may be that in the coming year upon your brow may rest laurels of victory. On your breast may hang jewels fit to deck the diadem of an Eastern potentate. Nay, more than these, with the light added to the coming light, your ambitious feet may tread round after round of the ladder which leads to fame, both within and without our mystic circle. Even the purple of our Fraternity may one day rest on your honoured shoulders. But never again from mortal hands, never again until your enfranchised spirit shall have ascended upwards and inwards through the pearly gates, can any honour so distinguished, so emblematic of purity and perfection be bestowed upon you as that which has now been conferred. Let it be yours to wear through an honourable life and at death to be laid on the coffin which shall contain your earthly remains.

"And when at last your feet shall have reached the end of life's toilsome journey and from your nerveless hands' grasp shall drop for ever the working tools of life, may the record of your life and actions be as pure and unsullied as that fair emblem which is now yours. May its pure and spotless surface be to you an ever-present reminder for higher thoughts, greater deeds, nobler achievements, and when at last your naked soul shall stand, as one day stand it must, trembling and alone, before the Great White Throne, we, your brethren, pray in all sincerity that it may be your lot to hear from Him who sitteth as the Judge Supreme, those words, those welcome words: 'Well done, good and faithful servant, enter thou into the joys of thy Lord.'

Dudley Wright.

----o----

It is just as much the duty of Freemasons to develop right thinking and right living as it is to further educational activities along purely technical lines. Education which

does not fit those who obtain it for living - and we use the word in its broadest sense - is of no real value either to the individual or to the state. - The Missouri Freemason.

----o----

THE QUESTION BOX

and CORRESPONDENCE

MEANING OF "MOTE" AND "HELE"

Will not someone explain the meaning of the word "mote" in the phrase, "So mote it be?" It always sounds queer to me. M. R. Y., Ohio.

It is an Anglo-Saxon word, derived from “motan," which meant "to be allowed," and which means, in Masonic uses and according to its tense, "So may it be." The word "hole," pronounced "heal," is of similar origin, and means "to cover up," or "conceal." It is said that this word is still used in its original sense in Sussex, Cornwall, etc. "For instance," writes one authority, "in Sussex a house with a new roof is said to be newly fueled."

* * *

ENGLISH WORKINGS

Does England have a uniform Ritual as we have in each state ? Where can one find information about the English Ritual ?

H. L., Missouri.

Masonic Ritual, Described, Compared and Explained, by J. Walter Hobbs, published by The Masonic Record, London, is the book you want. In it you will discover that there is a "multiplicity of systems of Ritual" in England, though these various "workings" do not seem to differ as much among themselves as do ours from state to state. The workings most generally used are Emulation, Stability, Wend-end, Oxford, Logic, West London, North London, Metropolitan, etc. To teach these workings there are many Lodges of Instruction, some of them very old, and all of them governed by rules 158-161 in the Book of Constitutions. Such lodges existed before the Union of 1813, described in the Study Club this month. The most famous of all the workings are Stability and Emulation. The former is traced back to a Lodge of Instruction organized in 1817, with most of its founders former members of "Ancient" lodges; one of these was the Rev. Dr. Hemming, after whom the "Hemming Lectures" are named. From the first Preceptor, Philip Broadfoot, until now there has been an unbroken line of Preceptors. Bro. F. W. Golby, the present Preceptor, published a history of Stability Working in a volume A Century of Masonic Wording, 1921. The Emulation Lodge of Improvement was founded November, 1823. Its most famous leader was Peter Gilkes, initiated in 1786 in a "Modern" lodge. A history of this working was written by Henry Sadler, 1904, entitled Illustrated History of the Lodge of Improvement. Every student of Ritual should be familiar with both of these books. Consult also Vol. III, Transactions Author's Lodge. A review of The Masonic Ritual, by Bro. Hobbs, was published in THE BUILDER January, 1924, p. 29.

* * *

ANTIQUITY OF LEGEND OF THIRD DEGREE

Is there any way of learning how old is the Tragedy of H. A. in our Third Degree? I have read many theories of one kind and another. Can't you put into condensed form what our best authorities say on this important point?

H. B., Michigan.

Your inquiry was referred to Bro. David E. W. Williamson, who condenses into one paragraph a great deal of information:

According to an opinion expressed in November, 1886 (See A.Q.C.), Bro. R.F. Gould held that the Legend of the Third Degree was of comparatively recent origin, say 1725, but we find him writing in the A.Q.C. in 1890 (reprinted in Collected Essays, p. 133): "Our written traditions are carried back - speaking roundly - to the fourteenth century and, to me at least, it does not appear one whit more extraordinary that our symbolical traditions may have enjoyed an existence in a period of time equally remote." In the discussion upon this point in A.Q.C., Vol. XXXIII (1920, part ii), Robert H. Baxter comments: "There is an indication of it in the Cooks MS. of early fifteenth century transcription, which is generally regarded as the oldest text of all copies of the Old Charges" (p. 114).

The theory of modern origin is that expressed by W. J. Hughan at the Quatuor Coronati discussion of a paper on "The Genesis of the Third Degree" in 1897 (A.Q.C. C, p. 133), but, so far as I have been able to understand it, our Bro. Hughan was almost, if not wholly, alone in his contention. So early, though, as A.Q.C,, Vol. I, p. 30, we find Rev. A. F. H. Woodford saying: "Where did the Freemasonry of 1717 come from? To accept for one moment the suggestion that so complex and curious a system, embracing so many archaic remains and such skilfully adjusted ceremonies, so much connected matter, accompanied by so many striking symbols, could have been a creation of pious fraud or ingenious conviviality, presses heavily on our powers of belief and even passes over the normal credulity of our species." (Quoted by Gould, Collected Essays, 137.) Gould's paper on "The Genesis of the Third Degree" is the most complete presentation of the facts we have, as far as I am aware, but scattered through A.Q.C. are many isolated sentences pointing to the belief of such men as Edward Conder that the Master Mason Degree was the second degree until a considerable time after 1717. For instance, in Conder's paper on "The Hon. Miss St. Leger and Freemasonry" in A.Q.C. VIII, p. 20, you find: "At the date of her

initiation all the principal points of the Craft were probably included in this, the second, or, as we now call it, the third degree."

In the same volume, in his relatively little known essay on "The Duke of Wharton and the Order of Gormogons," Gould says (A.Q.C. VIII, p. 120): "The number of Masonic Degrees known and recognized as such in 1723 * * * were two, Entered Apprentice and Fellowcraft, the former combining the degrees of Entered Apprentice and the latter being that of Master Mason, as we now have them." The point is made by John Lane, in his paper on "The Early Lodges of Freemasons" (A.Q.C. VIII, 1895, p. 193), that "in 1717 and for years prior to that date there were numerous lodges, not only in London but also in various other parts of England, whose members assembled by virtue of what is now termed the doctrine or power of 'inherent right,' every lodge being a law to itself, and neither exercising nor attempting to exercise authority or jurisdiction over any other lodge or the members of any other lodge, nor rendering obedience to any person, lodge or organization, whatever," which is important.

It gives especial point to Dr. Chetwode Crawley's comment on Prof. Swift A. Johnston's paper about descriptions of the Temple (A.Q.C. XII, 135 et seq), in which he says: "It is fairly incredible that the legend could have been introduced by one of them [Anderson and Desaguliers] as a pure innovation. The introduction of incomparably smaller innovations in the same generation raised such a storm that the Craft in England was split in twain for many a year. We may rest assured that the brethren at large in the British Isles would not have accepted a totally new environment for the tradition merely because it found favor with the lodges of the cities of London and Westminster."

Personally, I think the last statement by Crawley is unanswerable.

David E. W. Williamson.

* * *

CORRESPONDENCE

VISIT PETERBOROUGH CATHEDRAL

I should like to call the attention of those readers who are likely to visit England during the summer to the advisability of visiting Peterborough Cathedral and seeing the buttress erected by the Masons of this district. The ceremony of dedication is to take place on Thursday, June 12, and will be performed by the Prov. G. Master of the Provinee of Norths and Hunts, the Lord Lilford, Past Grand Warden of England.

Perhaps I ought to explain more fully how this has arisen. During the period of restoration, which has occupied several years and will take several more before completion, it was found necessary, owing to an underground spring which had been undermining a portion of the building for centuries, to erect a buttress at the northeast corner of the building; both the work and the position being so eminently Masonic it was decided to hold a Masonic Service in the Cathedral of the united Provinces of Northamptonshire and Huntingdonshire, Leicestershire and Rutland, Cambridgeshire and Norfolk which was accordingly held on Thursday, the 18th day of May, 1922, and it was a brilliant success, the whole of the amount required about 1,400 pounds being raised. The whole of the service including choir, etc., was purely Masonic, and the lady friends of the brethren were admitted by ticket at 2 o'clock.

The first procession consisting of the brethren from the Province of Norfolk and Cambridgeshire who had previously assembled and clothed themselves in the Thomas A. Becket Chapel arrived at the west entrance at 2:10 and were followed by the brethren of the Province of Leicestershire and Rutland who assembled at the Vineyard, and the brethren of the Province of Northamptonshire and Huntingdonshire who assembled at the Training College, after which came the Choir and Robed Clergy, and were seated as the clock struck 2:30, at which time the service was due to start. The first lesson was read by the R. W. Prov. G. Master of Leicestershire and Rutland, the second by the R. W. Prov. G. Master of Cambridgeshire, the third by the R. W. Prov. G. Master of Northamptonshire and Huntingdonshire and the fourth by

the V. R. Bro., The Dean of Peterborough, the lessons, psalms, hymns, etc., were all specially chosen and eminently appropriate. Fine weather graced the proceeding and numerous photographs were taken including moving pictures. Films of the procession were shown at various houses in different parts of the Kingdom, and were afterwards presented and deposited in the Petersborough Masonic Museum. The completion of the work is at hand and the dedication will take place as I have mentioned at the beginning of this letter. There will be a Provincial Grand Lodge held at the same time and we should heartily welcome any visitors, and will endeavor to show them objects of interest to Masons, in the Cathedral! including the Central Boss under the Parvise in the West Front (14th Century).

J. G. Sturton,

18 and 20 Bridge St., Peterborough, England.

* * *

CONCERNING FAMOUS REVOLUTIONARY MASONS

I have been very much pleased with THE BUILDER for March and I thought that Bro. Kress' article was particularly good. I was glad to read Bro. Williamson's account of "Where Napoleon Was Made a Mason." Gould's chapter on "Masons in the War of the Revolution" is full of the enthusiasm and earnestness that he put into all of his writings, but there are some points that still need to be cleared up. Lafayette was made a Mason before he came to the United States. Mad Anthony Wayne never was a Mason. So far as I have been able to learn none of the Lees of Virginia were members of the Craft. Light Horse Harry Lee, who delivered the classic oration at the tomb of Washington, does not appear in any Virginia record. I think the Chapter on Masonic History in the Study Club this month is particularly good; I found it very interesting to see that cut of the Goose and Gridiron.

George W. Baird, District of Columbia.

* * *

BOOKS WANTED

"History of the Eastern Star," by Kennaston.

"Caliph of Bagdad," by Sylvanus Cobb, Jr.

"Genius of Freemasonry," by Buck.

Vol. I, Ars Quatuor Coronatorum.

Vol. XXXII, Ars Quatuor Coronatorum; both must be complete, and with St. John's Cards.

"Records of the Hole Crafte and Fellowship of Masons," by Edward Conder.

"Restorations of Masonic Geometry and Symbolry," by H. P. H. Bromwell.

"History of the Ancient Accepted Scottish Rite," by Robert Folger.

Bound volume THE BUILDER, 1918.

"Genius of Freemasonry," by Buck.

"Robert Burns and Freemasonry," by Dudley Wright.

Send description and prices to Book Department, National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo.

----o----

YE EDITOR'S CORNER

Life is not as bad as it is.

* * *

It has been a pleasure during the past two or three months to have so many active brethren of the Society drop in for a visit at headquarters. If you chance into St. Louis, be sure to look us up. The latch string is hanging out.

* * *

How many apples did Adam and Eve eat? Since this question was put in this Corner last January, quite a number of mathematical brethren have submitted replies. Here is one from Bro. Lincoln Stewart:

"I believe you are yet far from the solution of that apple proposition. It is undeniable that Eve when she 81,812 many; and that Adam when he 8184240-fy himself against her intrigues.

"The total of 812,896,052 apples if packed in barrels would fill a string of box ears reaching from Hobeken, N. J., to a point just east of the stockyards in Omaha."

* * *

Boy! Page Johnny Appleseed!

The Builder Magazine

May 1924 - Volume X - Number 5

TABLE OF CONTENTS

FRONTISPIECE - ALEXANDER HAMILTON

FREEMASONRY AND THE DEMANDS OF THE TIMES - By Bro. S. Parkes Cadman, D. D., New York

GEORGE WASHINGTON AS AN ACTIVE MASON - By Bro. Charles H. Callahan, G. M., Virginia

PRESENT-DAY CONDITIONS OF FREEMASONRY - By Bro. Joseph E. Moreombe, Associate Editor, California

ANCIENT EGYPTIAN ORDER OF SCIOTS - By Bro. Jesse M. Whited, Associate Editor, California

AMERICAN INDIAN MASONRY - By Bro. Arthur C. Parker, New York

A REVIEW OF CRYPTIC MASONRY - By Bro. George W. Warvelle, P. G. M., Illinois

GREAT MEN WHO WERE MASONS - CAPTAIN GEORGE H. DERBY -

By Bro. G. W. Baird, P. G. M., District of Columbia

PLAYING FAIR WITH A CANDIDATE

ILLUSTRIOUS MASONS OF IRELAND – By Bro. J.H. Edge Ireland

THE SOUL STEALER – By Bro. W. J. Barclay, Canada

THE STUDY CLUB - Chapters of Masonic History - Part XII, Various Grand Lodges; York, Ireland, Scotland, Etc. - By Bro. H. L. Haywood

EDITORIAL - A Word to New Members of the National Masonic Research Society

Corrections

THE LIBRARY – An Interpretation of the Blue Lodge Work

A New Edition of Gould's Concise History

Rosicrucianism and Freemasonry

A Note Concerning The Builders

A-1 LODGES IN C-3 ENVIRONMENTS - By Bro. Wm. N. Ponton, Grand Master, Canada

THE QUESTION BOX AND CORRESPONDENCE - Scottish Rite Rituals Not for Sale

Grand Lodge of England's New Temple

Statistical Standing of the Acacia Fraternity

The Trial of the Knights Templar

That Famous Dollar Bill

Information About Freemasonry in India

Grand Lodge Ranking According to Membership.

Dedication of House of the Temple

What Were the Cherubim?

A Book About Foreign Masonry is Recommended.

Anent Gould's List of Famous American Masons.

The Highest Masonic Lodge..

BOOKS WANTED

YE EDITOR'S CORNER.....

----o----

Freemasonry and the Demands of the Times

By Bro. S. PARKES CADMAN, D.D., New York

Dr. Cadman, who is one of the most delightful companions in the world, gave utterance across the dinner table to so many wise things about Freemasonry, some of them almost radical and all of them most pertinent, that Ye Editor asked him to say the same things to the Craft at large through THE BUILDER. What follows is not in the form of his vivacious table talk but it contains the substance - except for a few things which he described as "too prickly for publication, and maybe dangerous withal." Our illustrious brother addresses multitudes of persons every year from pulpit and platform and over the radio; many of these audiences are composed wholly of Masons, for he is an enthusiastic member of "our magnificent Fraternity" (as he himself describes it). From 1895-1901 he was pastor of the Metropolitan Temple, New York; since 1901 he has been pastor of the Central Congregationalist Church, Brooklyn. Among his published volumes "Charles Darwin and Other English Thinkers," "The Three Religious Leaders of Oxford" and "Ambassadors of God" have been notable.

BROTHER Freemason, this mighty Craft of ours can make itself a power for good in this troubled world second to none if only we can get our tremendous strength hitched up to the needs and problems of this hard-hit suffering world. Isn't the whole world in a bad way just now? It surely is! The times we live in are simply crying aloud for just the kind of service that Freemasonry can render and I believe that we should awaken ourselves from the sleep-walking we have fallen into, bestir ourselves a bit, and start out to discover what demands the times are making on us. Three million of us in this country! What an army of righteousness it is if only it will become an army indeed - an organized body of picked men militant in their demands that wars end, human suffering be relieved, hatred and malice done away, and corruption driven out of the seats and centers of government. Why don't our Masonic leaders get busy about this big job; let them mount the tower's, unlimber their trumpets, and sound the call to us in the ranks. "Here we are, Lafayette!" yes, but let us learn to say, "Here we are, World!"

Hatred, bigotry, sectarianism, and racial strife are among the really big evils of our day, and account more largely for what is wrong with the world than most of us would at first suppose. Hatred is the opposite of charity; bigotry makes free thinking impossible; sectarianism is the arch enemy of universality; racial strife makes genuine brotherhood impossible; any one of these is doing as much damage to our race right now as the famous "four horses of the Apocalypse." Can Freemasonry compound with any of these things? not for a moment! I am absolutely opposed in every sense of the words to all the hysterical efforts being apostle par excellence of toleration in all its forms, into any propaganda, movement, cabal, or any other effort, secret or public, toward any form of religious, racial or political sectarianism.

And I am equally opposed to every effort whatsoever to introduce social hysteria into our ranks; play is good and sociability is necessary but not to the exclusion of everything else, least of all if they interfere with the grave and necessary work of the Craft. One of the saddest sights in the world is to see a Masonic lodge, assembled about an altar, every heart open to the glance of the All-Seeing Eye, and working under the hallowed influence of that great symbol the Letter G, transformed into an appendage to a vaudeville performance, or hastily put out of the way for some form of hokum, jazz, dancing or what not. Mind you, I am not at all opposed to good sport, clean fun, and wholesome sociability, which are all good and necessary things; but there is a time to dance, a time to play, even a time for horse-play if we feel the need of that kind of fun, but when that time interferes with the hours set aside for

Freemasonry's great task and achievements it is well for us to call a halt. The great danger of the countless interests and activities that are now creeping into the Craft is that these things which should be secondary will become primary, and that what should be diversion on the side usurps the place of the real work of the lodge. We are in danger of getting out of focus and of dispersing our energies, which as I have just said, and as a wise and kind Heaven knows, are sorely needed by our times.

Our Editor has asked me what I would do if I were to become today the Worshipful Master of a lodge. I know one thing I would do: I would thank God for such an opportunity of service. I love the Masonic lodge; it is the one place in my community where without embarrassment or with any form of obtrusive tolerance I can meet as man to man my Jewish neighbours, my neighbours of foreign birth (we have thousands of them in my city), my free thinking neighbour, my neighbour who never attends my church or any other church, my neighbours of no creed or any creed, all my fellow human beings of every possible social and economic stratum. I submit that such an organization as that is a prophecy and earnest of the coming of the Kingdom of God. Therefore as the Master of it I would feel as I feel in my present employment, that I am a humble ambassador of the good will of God to a world that seethes with the ill will of torn, separated, misguided men.

I would try my best, as goes without saying, to hold up to a high standard the prescribed work - the monthly communication, the conferring of degrees, finding work for the unemployed, lending a helping hand to the needy, calling on the sick. In addition to that I believe I would try to do a few things not officially required. If a distinguished citizen came into my community with a real message I would invite him to speak to my brethren, whether he were a Mason or not. I think I should expect my brethren to be good citizens in every possible way; and I would try to get them to read something about Freemasonry itself. All Masons are interested in the public schools; I am interested myself, but I do believe that as at present operated our public schools are falling far short because they so completely omit anything in the way of moral or religious training. It would amaze you to know how many gangsters and gunmen in New York and Brooklyn have graduated from school, but with no more conception of moral obligation than so many Hottentots. Perhaps I would try to get my lodge to lend its influence in that direction. Freemasonry as a whole should do it, because if there is anything we stand for it is the primacy and all-importance of the moral life. What is the meaning of our Ritual if not that?

In all such ways, and in every other possible way, I would endeavour to have my lodge go to work to help build the community. We are builders; what are we building? Shouldn't we try to build this present world into a fit place to live in? It is the demand of the times. A lodge may not be able to do much for the world at large; it doesn't have to, but it can do a lot for the community immediately surrounding it. Masons helped build America; we can help build it anew to the end that the rascality which now so corrupts our politics and social life may be driven out, as the Master drove the thieves from the Temple.

It is a great misfortune that the forces of Freemasonry are so divided. I regret it every day of my life that we have in this land forty-nine Grand Lodges. Can't we somehow get together? If a general Grand Lodge is impossible (I do not always believe that it is; it wouldn't be if we didn't have so much selfishness, lust for vainglory, and so much of the spirit of the politician in our midst) why can't all our Grand Masters and other national leaders hold an annual conference to the end that the moral influence of the Craft be delivered to the world through one united utterance?

I should like to see all the Grand Lodges of the world united. It would be a great step toward international peace. But at the same time I want to see God and the Holy Book kept at the center of the Craft. I know how things are in Europe; I have been there many times. I know how an emancipated free thinking Latin citizen looks upon such matters; to him they stand for many things that have never entered our own life: nevertheless I should like to see him join us in holding Freemasonry to its original foundation. Even for a united world-wide Freemasonry I would not be willing to give up T.S.G.A.O.T.U. or the V.S.L.; such a price would be too much to pay for unity.

Freemasonry has no quarrel with any church. It can (and should) work with all the churches because its own grand purpose is identical with that of religion, and because its own creed is broad enough to include all the creeds. It has no quarrel with any government or any political party; these things are not for us, but at the same time we are the custodian of such principles of citizenship as underlie all governments and we have within our midst a sufficient influence to maintain integrity and cleanliness in every government, whatever it may happen to be. The main thing for us Masons is to

hang together, live together, keep together, work together, pray together, and together strive to build in the midst of earth the Temple of right and kindly living, which is the goal of all our efforts. Whatever makes for division, sectionalism, prejudice, and creedal or racial hatred is un-Masonic though it should be proclaimed by all the Grand Lodges in the hemisphere; whatever makes for unity and for charity, for toleration and for kindliness, for our two great dogmas of the Fatherhood of God and the Brotherhood of Man, IS Masonic, and we should work for it.

Can't we three million American Masons learn how to make ourselves felt in this land? We don't wish to get into politics or to take sides for or against any of the divisions in the church. We do wish, however, and desire, and the times asks us for it, to give our aid and support to the completion in this continent of that proud and magnificent nation which our forefathers, Masons many of them, dreamed about and wrought for. Together, brethren, let it be done!

----o----

George Washington as an Active Mason

By Bro. CHARLES H. CALLAHAN, Grand Master, Virginia

Since the work on the great Washington National Memorial at Alexandria, Va., has been begun the question has frequently been raised, Was George Washington an active Mason, or was he merely, like a few other illustrious men, contented to have his name on the roll? This question has been answered once and for all, one may believe, by the one man who knows most about the subject, Bro. Charles H. Callahan, author of "Washington, the Man and the Mason," in an address delivered before the Grand Lodge of South Carolina, held at Charleston, S.C., March 14, 1923. A part of that address is given below.

SOME of our friends have said that George Washington was a very poor Mason, if a Mason at all; that if he presided over a lodge it was because the lodge wanted to

honour itself. Perhaps this is true. And some of our Masonic friends have asked me, why erect a memorial to Washington at all, and if so, why erect it at Alexandria? Now, let us see just for a minute what was the condition of Masonry in Washington's day. He got his degrees in 1752 and 1753. He took up a military career, and was engaged in the army until 1758, away from Mt. Vernon. He returned in 1758 and married the widow Custis, and installed her and her children in Mt. Vernon at the mansion, and for fourteen years he led the quiet life of a farmer, fifty miles from the nearest lodge, which was at Fredericksburg. It would have been a physical impossibility to have any record of his visitations to that lodge for the very sufficient reason that the records were lost from 1755 to 1790. If he ever attended that lodge we could find nothing recorded of the fact because of the destruction of the records.

The Revolution came with all of its harrowing consequences, and Washington and the whole country was dragged into the struggle for American independence, he to lead the forces. Commissioned as Commander-in-Chief in Philadelphia, he wended his way to Cambridge and took command of the Army, and almost immediately after he assumed command a military lodge was organized in the Connecticut lines, and before the Revolution had half closed there were ten of those militant organizations in the Continental Army alone. Each province had its own soldiers, and those soldiers were not required to go beyond the borders of that province.

And then there was a general army called the Continental Army, and it was in that Continental Army that ten lodges were organized. The records have been picked up and patched together as best could be done, and there has been brought to light by the patching together of these destroyed records the fact that Washington, immediately after the beginning of the Revolution, became a zealous and active Mason. The Revolution closed, and he returned home on Christmas Eve, 1783, and the records of old Alexandria, No. 39, showed that two days afterwards he accepted an invitation to attend a banquet given by the lodge. The records show that he did attend that banquet, that he attended five times later, before he was made Master of No. 22. Immediately upon his installation he was called away to preside over the new Government. And it was during that period of his life from the time that he installed that untried government institution which today influences the political virtues of the world that Washington became most active and stands out as one of the most potential figures in Masonry.

We must judge not from his activities in the lodge, not from his activities in the Masonic bodies, but from the deference which was shown to him by the leading Masons of that day. Upon the conclusion of the Revolutionary War the provincial Grand Lodges were conducted on the elective system. Gen. John Sullivan, Major General in the Revolutionary War, became the first Grand Master of his lodge.... Robert Livingston, who swore George Washington in as President of the United States, became Grand Master of New York and presided over its destinies for fifteen years, to be succeeded by General Martin. Col. Aaron Ogden became Grand Master of New Jersey, and R.B. Marshall of Maryland. He had been the Worshipful Master of the first army Union Lodge organized at Cambridge, moved from Maryland to South Carolina during this period and returned to organize and became the second and third Grand Master of your Grand Jurisdiction under the independent system. Edmund Randolph became the first Attorney General in Washington's administration while he was Grand Master of Virginia and Governor of the Commonwealth as well.

General Jackson became Grand Master of the first Grand Lodge of Georgia; North Carolina had four Generals and three Governors as their first Grand Masters, and each had been ranking officers in the Revolutionary War; each and every one of them fought side by side with Washington and each and every one of them in the transition from the old to the new system of lodges deferred to Washington as the Freemason. The Grand Lodge of Massachusetts dedicated its first constitution to him; the Grand Lodge of New York did the same; the Grand Lodge of Pennsylvania followed suit; the Grand Lodge of North Carolina did the same thing; and the Grand Lodge of Virginia, having first elected him its first Grand Master, which he declined, also dedicated their constitution to him. Wherever he journeyed, whether in the north or south, whether as a private citizen or public functionary, he was tendered all the horrors of a Mason, and was recognized as such by the greatest Masons in the Grand Lodges of this country in that or any other time, and I challenge contradiction. Is it conceivable that these men who bad organized these Grand Bodies would cater to a man who was not a zealous Freemason? Were they of that type? The Revolutionary War was won by red-blooded, live Americans, and Washington stands out as the greatest figure in the fraternal world of that day, and be stands out as the greatest figure in the political and military world of that day.

That is the reason why we should build a memorial to Washington, the Mason. But, brethren, in the last analysis, it is not a memorial to Washington, the Mason, alone. It is a memorial to every Mason whose Grand Jurisdiction deems worthy a place in that

Temple, and that is a part of the Constitution. In this Hall of Fame, says that Constitution, there shall be set apart a space which shall be allotted to each Grand Jurisdiction identifying itself with the Constitution, upon which to erect memorials to their illustrious dead. There is not a man in this hall, there is not a man under the sound of my voice that this Grand Lodge could not honour if they want to honour with a place in the Memorial to your own Washington. It is your temple, for your people. It belongs to no section and shall be confined to no age or specific purpose other than to honour worthy men of our Craft.

----o----

Present-Day Conditions of Freemasonry

By Bro. JOSEPH E. MORCOMBE, Associate Editor, California

"We must learn to let go of the old that ages in order to lay hold of the old that ages not."

EVERY man will look at life, and the things of life, through his own spectacles. These are tinted by his own temperament, and most likely by his own prejudices. However dogmatically he may declare that this and that are self-evidently true, he can express no more than a personal reaction to what are accepted by himself as the governing facts. The value of any reasoned judgment is not so much in the conclusions reached, as in the mode of approach - the finding of a new angle from which to estimate events or tendencies. Thus in writing of present-day conditions of American Masonry the best that can be hoped for is a survey that may be within reasonable distance of the exact truth. However faulty the reasoning or inadequate the expression, the effort here is to present a fairly clear picture of the Craft, to measure its more recent progress and to guess, if no more, at the direction of its travel into the immediate future.

It is to repeat a threadbare commonplace for one to assert that the present is a time of change. As matter of fact life itself is the sum of change, and human society can not be static and continue to exist. But in this our own time events beyond the common have forced shifts and changes so great and sudden that all things are unsettled. Ideas and institutions that had been regarded as most stable have suffered shock and betrayed weaknesses hitherto unsuspected. Petrine foundations and Masonic landmarks have alike been tested and often found wanting. Wise men are digging about the bases of their social structures, to discover what parts are weakened or decayed, that so repairs may be made, and collapse avoided.

This may seem a strange preface in speaking of an institution that has somewhat foolishly boasted of its immutability. For there have been and still are brothers who will have it that Masonry cannot suffer change. For them the landmarks are immovable, and he who would suggest innovation, whether in form, method or ideals, is regarded as a profaner of the temple. Yet every social agency is governed by the laws of being; life is predicated on adaptability to changing environment. The course of time is littered with the ruins of institutions that have failed to adapt themselves to changing conditions.

"All human things," says Carlyle, "are, have been and forever will be, in movement and change.... How often, in former ages, by eternal creeds, eternal forms of government, and the like, has it been attempted, fiercely enough, and with destructive violence, to chain the future under the past ... Man's task here below, the destiny of every individual man, is to be by turns Apprentice and Workman; or, say rather, Scholar, Teacher, Discoverer; by nature he has a strength of learning, for imitating; but also a strength for acting, for knowing on his own account.... The true past departs not, nothing that was worthy in the past departs; no truth or goodness realized by man ever dies, or can die; it is all still here, and, recognized or not, lives and works through endless change."

It is the growing sense of impending change - of insecurity if you will - that in opinion of the present writer is the most remarkable and most encouraging condition in present-day Masonry. In our Fraternity, as in all other truly living institutions, there is a clash of opinions, becoming increasingly vehement as the issues are more clearly defined. The differences between modernist and fundamentalist are not

confined to the churches; in every social agency there is debate between the static and dynamic elements. In proportion as there is vigour to such discussions will be the vitality of the institution. One might have despaired a few years ago of any real intellectual life in Masonry; today he will be encouraged by the evidences of mental activity and of thought devoted to the better things of the Craft.

There are some few radicals in Masonry - stormy fellows, who would indiscriminatingly destroy as preliminary to any rebuilding, to whom repair and adjustment are words abhorrent. They are matched at the other extreme by a diminishing number of die-hard conservatives, who would yield no jot or tittle of the heritage received from the fathers. The great body of thinking Masons, however, are between these extremes; Masonic modernists and fundamentalists are alike concerned for the welfare of the Society, however much they may dimer as to the means that should be employed to assure its permanency. From the discussions that have already begun, and that will be carried on with increasing vigour, we can believe that the proper course will emerge. Only the most extreme of the conservatives will hold out against the necessity for change; the extent and method will require the wisdom of the Craft to decide. The very nature of the brotherhood precludes aught that is revolutionary. Masons whose thought is worth considering will agree, with Bacon, that "men in their innovations should follow the example of time itself; which indeed innovateth greatly, but quietly, by degrees scarce to be perceived."

Revolutions are short-lived; they exhaust themselves of very fierceness. They mark the threshing-floors that God has placed through the centuries, whereon with bleeding feet men have beaten out some grain of truth from the gathered chaff of error and of wrong. In spite of some of the wild-eyed prophets of disaster no thinking American will fear material revolution. But there are also revolutions of thought that silently shake all social edifices. Who will deny that some such revolution is even now causing strange movements in our country? Our whole social system is being subjected to strains. Men are inquiring as to open wrongs and hidden iniquities. At such time no individual or institution can sit by indifferently.

Masons, among others, are realizing that the Craft, as a social agency, must assume its full share of responsibility; must seek out its duty and bend every energy to its performance. It is not enough to say, at this juncture, that every real Mason can be

depended upon to act as a good citizen should. Good causes are carried to victory by mass effort. The potentiality of Freemasonry in the United States is beyond aught we have dreamed. It can and should be used to strengthen the forces that are striving for the triumph of good. The matters that are of partisanship are not within our province; the great problems that affect human life in all relationships, wherein justice is concerned - these certainly are not foreign to Masonry, unless all our professions are to expend themselves in words. It is for Masonic lodges to seek out the truth in the affairs that are vital to the community or the nation. Having found out the right, there is but one side the Craft can take.

THERE IS A NEW NOTE IN THE FREEMASONRY OF TODAY

This writing, however, is not an argument, but rather a brief survey of the situation. One must be dull indeed who has not recognized in the Masonry of today a new and serious note; a growing desire on the part of brothers to be informed in such manner that their Masonry will have a richer meaning. They are carefully and cautiously taking steps toward a more practical and positive conception of the Craft. They are asking that it shall aid them more effectively to self-realization, that it shall also give them an outlet for energies hitherto repressed or expended in lines less responsive and less deserving of confidence. American Masonry is seeking to descend from the sterile heights, is slowly but surely equipping itself to strive valiantly for God and humanity. Who, then, shall say it nay?

To the mind of this writer it is but part of this same spirit of change for the better that men are seeking the spirit of Masonry with less regard for its letter. One may wonder at times whether relaxation of the old regulations as to the quality of men admitted is always wise. Yet, to take the matter of physical perfection as an example, the old requirement was frequently carried to absurd lengths. Trivial imperfections were regarded by some authorities as sufficient to bar men of high quality and unexceptionable character. Today stress is laid rather upon qualifications of head and heart, and less on missing finger-joints or crooked toes. Only again one asks whether in many cases the eagerness to secure members does not prompt repudiation of the former rules of selection. This also opens inquiry as to the great numbers that are clamouring for admittance at the doors of all our lodges. Are these all "duly and truly prepared" in heart and mind? Or are they brought hither by expectations that can

never be satisfied, and by desires that are not in harmony with the spirit and purposes of Masonry? Because of this unprecedented influx our lodges are condemned to labours that are, at the best, but secondary. It is an absurdity to declare that these are Master Masons, properly instructed and having skill of craft, who have been perfunctorily conducted through the initiatory ceremonies of the degrees. But here also is cause for encouragement. Grand Lodges have recognized the fact that the education of a Mason is not completed when he has learned a few signs and grips and can make passable answers to some short catechetical form. Tentative programs are being prepared and experimented with, having as object the information of brothers, so that they can more effectively work as builders on the temple of humanity.

With these always well-meant and sometimes wise efforts to further Masonic education there has been a dropping of much that before brought ridicule upon the Fraternity. Some few persist in attaching to the institution a mystical or occult content or significance. These are the jugglers of words; men whose ballast of reasoning is insufficient to hold down the lighter cases of imagination, and who go ballooning in cloud-land whithersoever the vagrant winds of fancy may blow. Men of today are apt to turn from that one who claims to discover portentous secrets in some dust-heap of time, or who affects by jumbled numbers or unmeaning words to come upon a wisdom transcending human wit.

OUR FREEMASONRY IS FORWARD LOOKING

Freemasonry of our time is forward looking. What it may have received from the past of value will be jealously preserved. But not every dust-covered relic of a time gone by is worth preservation. The antique tools and arms of our predecessors may have place in a museum; they are no longer for use for our generation. Our great society is a matter-of-fact affair. Its manner of birth and course of development are sufficiently well known to us so that we can put its history under scrutiny, nor fear that we are profaning some sacred thing in putting out our hands in inquiry or examination. Freemasonry is, and has been from the beginning, a middle-class society. Its membership is a fair cross section of the best and staunchest elements of our American life. We have among us no school of the prophets, no workers of magic, whether white or black.

For the most part the Craft is made up of intelligent men, honest and reliable in all the relationships of life. The society was formed for mutual assistance, and its purposes remain unchanged as signified in the ternary of Brotherly Love, Relief and Truth. It has unused capital in the good opinion of the world, the loyalty of its adherents, and it stands beyond any other secular society in its potentialities. That it has enemies is a point unduly stressed by some. The greatest enemy of Freemasonry is to be found within itself - the ignorance of some and the indifference of many more. These stifle the noblest aspirations, and render ineffective the efforts of brothers who have the vision and would lead the Craft to fields of resultful labour.

It is no disheartening study to view the Masonic field. We discover a great society moving slowly but surely to its appointed work for human good, becoming possessed of a conviction of its high mission, unwilling longer to waste time and energies in mere barrack ground maneuvers, but demanding a place in the armies of righteousness.

"Not in vain the distance beacons, forward, forward let us range;

Let the great world spin forever down the ringing grooves of change."

----o----

Ancient Egyptian Order of Sciots

By Bro. JESSE M. WHITED, Associate Editor, California

In response to many requests for information concerning the Order of Sciots, we requested Bro. Whited, Pharaoh of the Supreme Pyramid, to prepare a statement concerning that organization which has grown so rapidly on the West Coast. Further information may he had by addressing THE BUILDER or by writing to Bro. Whited direct at 354 Pine Street, San Francisco, Cal.

THE Ancient Egyptian Order of Sciots originated in San Francisco in 1905, to apply in a practical way the precepts of the great Masonic Fraternity. The form of government adopted provides for a Supreme Pyramid meeting annually in November, with power to establish subordinate bodies. The Supreme Pyramid is composed of the Toparch, or presiding officer of the subordinate bodies, which are known as "Pyramids," and elective representatives from each Pyramid.

The Sciots as Masons are endeavouring to furnish a new interpretation of service to their Fraternity. Composed of Master Masons in good standing it aims to apply in civic and political affairs the truths inculcated in the Blue Lodge Ritual. They particularly stand openly for American institutions including the public school and religious freedom. It is not "avowedly" anti anything, but openly and frankly American and Masonic. From a dozen members in 1905 the organization has grown until it is composed of 42 Pyramids in California and one in Nevada, with a combined membership of 21,000.

The ritualistic work is founded upon an event that occurred about 1124 B.C. when the Egyptians visited the Isle of Chios in the Aegean Sea and discovered there an association known as the "League of Neighbours," which was organized for the purpose of mutually promoting the welfare and happiness of its members. "Boost one another" is the slogan of the order.

Among its stated objects is the union of all Master Masons in a closer bond of friendship, fellowship and cooperation. The Sciots hold that their most important

duty as citizens is to stand for the enforcement of law and order, to participate in national, state and municipal affairs by the exercise of the franchise. The Pyramid is an open forum for the discussion of questions of general interest, under the strict prohibition that there must be no partisan or personal discussions, and that the name of the order must not be used to further purely political or religious purposes or indulge in direct anti religious propaganda.

Class distinction based on political, social or financial standing is denounced. Clean, wholesome entertainment, clean advertising in a clean press are sponsored as the indispensable concomitants of an established social order. The Sciots teach that "Your neighbours' assistance and cooperation in your business affairs can be made kindly without obtrusion. There is needed sometimes the strong grip, not of a dues-paying lodge member merely, but of a friend to help you over the rough places of life; a kind word spoken in your defense. A watchful care over you in your journey through life is worth more than the most beautiful requiem, the most glowing eulogy, or an imposing mausoleum."

In line with the order's application of "operative Masonry," the various Pyramids have devoted their activities to such matters as the establishing of scholarships for the children in the Masonic Home at Covina, Cal.; sponsoring and assisting chapters of the Order of De Molay; assisting financially the Salvation Army and cooperating with such groups as the students of the University of California in building their Masonic clubhouse. Teachers' associations have been aided to advance the prestige of the public school. As a force for good in the community, the Sciots hold a valued place. The world needs their good offices not only as Masons but as champions of its teachings, pyramiding respect for law and its sanctity through enforcement as first and foremost objectives.

----o----

American Indian Masonry

By Bro. ARTHUR C. PARKER, New York

It is the misfortune of most writers on the American Indian and his affairs that they know their subject only from books, and hence lack that sympathetic and intuitive insight which is necessary to a complete understanding; also they are frequently so academic in their interest that their pages grow as dry as the grass in August. Not so with Bro. Parker, who knows his subject "in his blood" and who writes with a poetical flair that comes only from the most sympathetic and whole-hearted interest. The second (and more thrilling) part of his narrative will be published next month; it will contain a vivid description of an actual Indian initiation. Our thanks are due to the Buffalo Consistory, A.A.S.R.N.M.J.U.S.A. and to the author for permission to republish here what has been printed in book form under the title "American Indian Masonry."

A TALL bronze skinned guide led the way over an ice rutted road. The journey toward the mysterious East had been commenced. Following the guide in single file were four and yet three, for one was the conductor in whose presence the three were assured safety from all danger not of their own making. In all there were five, for such is the order of the journey.

It was in the land of the Senecas, those most powerful confederates of the famous Six Nations of the Iroquois. To this land in the Valley of the Cattaraugus had journeyed the Commander-in-Chief of Buffalo Consistory with three other members of the Ancient Accepted Scottish Rite of Masonry. The time was midwinter in the moon of Nis-ko-wuk-ni, the appointed time when the great Thanksgiving of the Senecas takes place in a nine day celebration. During this season of gratitude to the Great Spirit the various fraternities and ceremonial associations hold sessions and a few of them give public exhibitions. Not so, however, with one whose work is all in secret, and into whose chamber only those purified and loyal are admitted.

The guide led on and the four followed, three being candidates for initiation. The glimmering light held by the guide cast an uncertain ray upon the trail that penetrated the moonless winter night. It was not an easy path nor was there sound footing on

this trail to that which was sought. At length a lodge was reached. Behind drawn curtains there were faint gleams of light. Four sharp knocks were given and the door opened a crack while a sentinel stepped out to examine those who craved admittance. A curious passerby might have seen by a hurried glance that the form of the lodge was an oblong, that there were two altars, upon one of which was placed a tray of incense and a heap of strange paraphernalia. But the door soon closed, and hours afterward the sounds of a peculiar chant, the blend of wild forest sounds mingled with a strange rushing noise like that of a great cataract floated out from the walls of the lodge-house. What was happening within?

IS THERE AN UNDISCOVERED MASONRY?

When the traveler or the ethnologist returns from his journey to one of the world's out-of-the-way places and comes again into the society of his friends and brothers, he finds that there are certain subjects that are of perennial interest and that men are curious to know what he has learned of them. Not the least among these subjects is Freemasonry. It is not the Freemason alone who is curious of Freemasonry; every man who enjoys the society of his fellow men and who sees in the symbols that are found in the world about him moral lessons that admonish him to virtue, sees also in all Cosmos the potentialities of Masonry. Thus the student who has penetrated the strange lands and places of Earth is called upon to tell what other races and peoples know of mystic orders that bind men to morality and brotherly devotion.

In America we are asked what the native Red Man has of Masonry and if he has signs, grips and words like those of the ancient Craft. Oftentimes the question comes direct: "Are American Indians Masons?" Rumors have long been afloat that there are tribes that have Masonic lodges and that Masons traveling amongst them have been greeted by familiar signs and words and even led into lodges where ceremonies were conducted in due form. Is it then true that in some way our ancient brethren have traveled in unknown parts and among scarcely known people and have communicated the rituals that we hold must be inviolate; or that they have issued dispensations to these veiled lodges by which they may work under competent jurisdiction? How much of Masonry do these extra-limital Masons know, and how well do they keep and conceal from the profane their secret arts? If, perchance, they did not receive their Masonry from moderns, where in the annals of antiquity did they discover it?

Such are the questions that are directed to the traveler who has observed the customs of the outer-peoples of the world. In asking such questions the interrogator assumes more than he may rightly do, but then, he only desires a correct impression and the true facts of the case

WAS THE RED MAN A CRAFTSMAN AND BUILDER?

Except in the southwest the Indians erected no great buildings of stone. In the northwest, especially along the coast, there were elaborate building of wood, built in the familiar log cabin style, but having carved pillars, posts and heraldic devices. Not strange to relate, perhaps, is the fact that in these two areas where building and craftsmanship was so highly specialized, numerous fraternities existed. In other regions, especially in the area of the great plains, the dwellings were more simple. On the east coast and extending well into the Mississippi valley on the eastern side many of the Indian nations were village and town dwellers living in bark covered houses, some of them large and roomy. The Iroquoian peoples, for example, had "long houses" built of poles, tree trunks and bark. Their towns were surrounded by stockades of tree trunks, sometimes three rows being used. Unlike the Indians of the plains who must move as the buffalo herds moved, the east coast Indians were more or less sedentary. They were thus able to build up a compact form of government and to evolve a well knit system of social organization.

In digging into the earth where once arose these ancient towns of the red men we discover the durable artifacts made by their craftsmen. Working only with tools of shine and bone they made many beautiful objects, the form and symmetry of which excites the admiration and applause of modern observers. The archaeological museums of America contain numerous examples of the Indian's handiwork. From these things we learn that the native American of old had a keen eye, a skillful hand and a sense of balance and harmony of form that is scarcely equalled today. Take any well made and polished hatchet-head of stone (sometimes called celts, and often erroneously "skinning stones"), and by placing it on a smooth, level surface you will discover that it can be spun on one side, the axis being plainly visible and the balance

perfect. Here is a demonstration of a studied attempt to perfect the art of balance and of symmetry.

The Indian's knowledge of form is proven by an inspection of their implements. They produced polished spheres, oviods, crescents, circles, squares, circular disks, triangles, hemispheres, pyramids, etc. In drawing geometrical designs, however, they seldom went beyond an octagon. The Indian, it will be seen, had his form of the plumb, the level, the square and the compasses.

There will be some who will state that the Indians never made objects that reveal craftsmanship but that such things are the work of the "mound builders." Such persons are not well informed of modern research, for if they were they would know that the mound builders were Indians and that the old time theory of the mysterious "Mound Builders" is an exploded myth. Indians built the mounds and made all aboriginal artifacts found in them. Documents have been discovered that prove that the French and Spanish explorers saw the Indians erecting mounds. All the archaeological authorities now know that America had no "mysterious race that was vanquished by the Indians."

(To be concluded next month)

----o----

A Review of Cryptic Masonry

By Bro. GEORGE W. WARVELLE, P.G.M., Illinois

Cryptic Masonry, as that Rite is known which includes the degrees of Royal and Select Master (and sometimes the degree of Superexcellent Master), has its name from the fact that its ceremonies are symbolically connected with a crypt or secret vault. Its growth during the past few years has been extraordinary, a significant thing in view of the fact that it stands on its own bottom and is not used as a stepping-stone to some other Rite. Bro. Fay Hempstead, Little Rock, Ark., is General Grand Master; Bro. Henry W. Mordhurst, Fort Wayne, Ind., is General Grand Recorder. Bro. Warvelle has contributed to the literature of the Rite a number of essays of permanent value, one of the most useful of them being a historical review, the first part of which follows. The next General Assembly will be held at Portland, Me., Sept. 8 and 9, 1924.

AMONG the many systems of Exalted Masonic Symbolism now practiced in the United States, none have received a more general recognition or hearty acceptance than the beautiful allegory known as the Rite of the Secret Vault. Yet, like the great mass of our traditions, degrees and ceremonial observances, its origin is unknown, and its early history, for the most part, consists merely of legends that are incapable of verification and, in some instances, unworthy of belief. Its fundamental principles may, indeed, be traced to the English Masonry of the revival, but there is no evidence that the degrees, as such, were ever known or practiced outside of our own country prior to the commencement of the present century, and the preponderating opinion of Masonic archaeologists now is that they are the works of the early American ritualists. I have, in my former addresses before these conventions, endeavoured to discuss, in a general and possibly not altogether satisfactory way, these phases of the subject, and to present to you my own views and conclusions with respect thereto; yet, as fancy and fable have well nigh obscured the real facts, much must necessarily be left to conjecture, and it therefore follows that any conclusion, however carefully formed, must still be open to doubt and susceptible to impeachment. Today, however, I stand on more certain ground, and in the remarks which follow, I shall endeavour to show, in brief epitome, the growth and development of the Cryptic Rite on the lines of fairly authenticated history.

Dismissing from our consideration the apocryphal story of the transmission of the degrees from Frederick the Great and their subsequent exploitation by the Inspectors General of the Rite of Perfection, it may be said that the history of Cryptic Masonry, as a coherent and connected system, commences with the year 1818, and that it owes its present existence to the zeal or cupidity, or both combined, of Jeremy L. Cross. It

has been clearly established that Cross received the degree of Select Mason from Philip P. Eckle, at Baltimore, in May, 1817, and thereupon actively entered into the work of its dissemination; that early in 1818 he, in some manner, became "possessed" of the degree of Royal Master Mason, which, prior to that time, had been mainly controlled by Thomas Lownds and his associates, and that he then conceived the project of uniting the two and forming a new system, to which he gave the name of Royal and Select Masters. The exact time when this was consummated has never been definitely ascertained, but Josiah H. Drummond who has carefully run down the early Cross Charters, fixes the event at some period between May and August of the year 1818. It does not seem, however, that the plan was fully perfected until the year following. From this period, then, may be dated the commencement of the Cryptic Rite and its existence as an organized branch of Freemasonry.

But in order to obtain a more intelligent conception of the development and progress of the Cryptic degrees during the years which have intervened since Cross first gave them publicity, it will be necessary to indulge in a brief retrospect of the high degrees, generally, during the same period, and to institute a few comparisons between the United States and other countries where they are practiced.

The original purport of all "high degrees" was superior knowledge; the possession of some part of the mysterious arcana unknown by or denied to the great mass of the initiated. As a necessary corollary, membership was limited in point of numbers, and the exclusive character thus imparted, formed one of the earliest and strongest incentives for their acquisition. This was the general condition of high-grade Masonry in the United States at the time Cross entered upon his Cryptic mission, and which so continued for many years, and this, practically, is its special characteristic in England and Continental Europe at the present time. It was not expected that the multitude would either desire or appreciate the more profound philosophy of the high degrees, nor was it intended that they should participate in the ultimate secrets, and in all countries, except our own, this policy has never been departed from. During those early years many initiates failed even to attain the Master's Degree, while the number who were admitted to the mysteries of the Royal Arch were few indeed. In the chivalric orders the same rule prevailed. The Knights Templar was then, as now, the popular branch of these orders, but as they appealed at that time only to the intellectual and religious element of the Craft, their numbers were ever of the most limited character. If we may judge from the published transactions of the first thirty years of the present century, I think I make no misstatement when I say that in point

of numbers and influence the Cryptic Rite equalled, if, indeed, it did not exceed, that of the Order of the Temple, and this was its comparative standing when, in 1829, the blight of Morganism fell upon the Masonic world. From 1830 to 1840 the high degrees, generally, were in a dormant condition. From 1840 to 1850 there was a period of convalescence, but it was not until 1860 that full recovery was effected. About this time the A.A.S.R. commenced to relax its theretofore exclusive character, by the creation of working bodies; two years later the Grand Encampment gave impetus to Templarism by discarding the ancient badge of a Mason - the apron - which, prior to that time, had always been worn, and adopting a showy uniform and the mimicry of military usages. The Council, which, in the general awakening, had measurably kept pace with other organizations, then commenced to suffer by comparison, yet at all times its numbers have been fairly in proportion to the number of Master Masons in the country, and gauged by the standards which prevail elsewhere, and to which I have just alluded, its growth, though not large, has yet been eminently satisfactory and in keeping with its traditions and declared exclusive character.

In this review I shall treat this subject by topics, rather than attempt to follow a general chronological sequence, and as an introduction to the events of later periods, shall first say a few words with respect to

EARLY EXPLOITATION

Before and during the experimental stages of constitutional organization the "superior grades" were handled mainly by itinerant lecturers and degree peddlers, as an article of merchandise, for the benefit of the ambitious and credulous. Men purchased what was offered with little or no inquiry as to the seller's title or right to convey, while manufactured pedigrees and forged deeds were generally sufficient to satisfy those who perchance might demand an inspection of the muniments. Therefore, like most of the other "high degrees" practiced in the United States, those of the Cryptic curriculum will not bear severe critical investigation in tracing the derivation of the authority by which they are conferred. While there are legitimate and recognized sources from which they flow, yet the channels of transmission, in many cases, are either unknown or unconnected with the original fountain. The records of a number of jurisdictions show that in many instances Councils were established on no other

authority than such as they assumed for themselves or the equally doubtful powers of some self-constituted "deputy" or "agent," while the degrees, in numberless instances, were "conferred" individually by simple oral communication and without any pretense of authority or semblance of right other than that which accompanies mere possession.

The authentic remains of the early history of Cryptic Masonry in many jurisdictions furnishes abundant examples of the foregoing remarks, and the beginnings of the Rite in Massachusetts afford, perhaps, as good an illustration as can be cited. It would seem that as early as 1817 several Royal Arch Masons residing at Boston who, in some way not now known, had obtained the degree of Royal Master, after a mutual consultation determined, of their own motion, to establish a Council. They accordingly met and organized by the election of officers, selection of a name and adoption of bylaws, and from that time on continued to confer the degree of Royal Master on such persons as were found to be qualified and desirous of receiving it. The Council increased rapidly in numbers and popularity; individuals from other parts of the state came to Boston and received the degree and, on returning home, assisted in organizing Councils in their respective localities. Thus the degree was diffused, and as late as 1826 only two Councils in the state are known to have had charters, each Council resting solely on its own authority and acting in an independent capacity. The same conditions will be found to have prevailed in many other states. But time, the great healer, has long since cured these congenital infirmities, while the twin forces of attraction and cohesion have welded into a compact and homogeneous mass the contending and ofttimes incongruous elements which compose the early and widely separated Councils of the country.

Aside from a few unauthenticated instances of communication by certain of the "Inspectors General," the primary dissemination of the degrees, in organized bodies, and under constitutional authority, must be conceded to Wilmans and Eckle at Baltimore, and Lownds at New York, the former controlling the Select, the latter the Royal Degree. The Baltimore body, if indeed it can be called a body, never seems to have developed into a permanent organization, but rested rather in the caprice of the "chiefs" who controlled, or assumed to control, the degree of Select Mason. By these men temporary Councils were organized whenever it was deemed expedient and the degree was conferred upon persons of their own selection. During the entire period of its exploitation by Williams, Eckle and Niles, commencing at about 1795 and ending with the assumption of jurisdiction by the Grand Chapter of Maryland in 1824, it does

not seem that any body, bearing any similitude to those then or subsequently established to control or confer the other degrees of Masonry, was ever organized. There was indeed a vague and ill-defined something known as the Grand Council over which Eckle was supposed to preside as "Grand Puissant," but this body never materialized sufficiently to afford a good view, and from all that we can learn it would seem that Eckle, as Grand Puissant, held and conferred the degree in a sort of proprietary right.

Lownds, on the other hand, subjected his degree of Royal Master Mason to constitutional authority by the organization, in 1810, of a permanent body for its control and diffusion, and this body, which has successfully withstood all the mutations of time and the vicissitudes of fate, is still in existence as Columbian Council, No. 1, of New York.

From these two bodies, mediately or immediately, is derived the Cryptic system instituted by Cross in 1818, and promulgated by him and his "deputies," as well as appropriated and imitated by others who came after him.

For a number of years Cross was very active in establishing Councils and conferring degrees. The common report says that he found the business very lucrative and as none of his charter fees ever found their way to his reputed principal, the "Grand Council of the Select" at Baltimore, there is much reason to believe that these rumours were not altogether unfounded. Finding the growing demand beyond his power to supply without aid, he deputized one Cushman to assist him in the work and a number of Councils were organized by his lieutenant. Rival peddlers afterwards appeared upon the scene, the most active of whom was John Barker, who worked as an "agent" of the "Supreme Council of the United States," and by virtue of the "high power" in him vested by the "Grand Constitution of the Thirty-third Degree," sold Cross' lectures and organized Councils. The combined efforts of these organizers, together with others of lesser note, soon had the effect of producing a very thorough and wide-spread diffusion. Cryptic Masonry became popular; it was cheap and at the same time "way up," and had nothing interfered to stop its onward march we may reasonably assume that it would in time have developed the full beauty of its still latent symbolism and have become one of the great Masonic expositors of the world. But being an exotic, it was acutely sensitive to every depressing influence, and when

by 1830 the fires of fanaticism had been fanned to their fiercest heat nearly every Council in the country had ceased its labours and passed into a condition of dormancy. For a period of ten years, or from 1830 to 1840, the Cryptic page is almost a blank. Then came a slow awaking, but in many localities dormancy had passed into death, and so complete was the extinction that even the memory of Councils and Grand Councils was lost until in after years the student, groping amid the debris of long forgotten days, discovered and brought to light the old records and other evidences of former life. From 1840 to 1850 may be termed the period of the revival, and from this latter date until the present time the Rite has made substantial progress, but with periods of depression that can be better explained in connection with other topics embraced in this review.

CAPITULAR JURISDICTION

While the degree of Royal Master seems to have been originally conferred on Master Masons, that of Select Master has always been considered as an extension or explanation of the Royal Arch Degree, and its earliest known exploitation was as an adjunct of a Chapter or under Royal Arch auspices. This was its distinctive character while it remained under the control of Companions who first gave it publicity at Baltimore, and the only authority for its dissemination ever received by Cross, contemplated the retention of this idea, and although it was soon abandoned by him, its effect was visible for many years, and is still urged in those jurisdictions where Capitular domination continues to be exercised.

In the year 1824 it was formally incorporated as a part of its system by the Grand Chapter of Maryland, and thence-forward, until very recent years, continued to be worked in its regular scale of Capitular degrees. About this time numerous self-constituted "agents" and emissaries were driving an active and lucrative business in the sale of the degrees, which induced the Maryland Companions to appeal to the General Grand Chapter. The matter came up at the session held in 1829, when a resolution was adopted recommending the Councils to place themselves under the authority of State Grand Chapters, and granting authority to the Grand Chapters to make such arrangements as might be found necessary for conferring the Cryptic degrees in the Royal Arch Chapters of their obedience. While the General Grand Chapter thus formally recognized the degrees of Royal and Select Master as

legitimate parts of the Capitular system, it did little or nothing in the way of carrying out the resolution of 1829, and in 1844, upon the revival of Cryptic interest, the matter again came before it when, after reaffirming the resolution of 1829, a rule was entered, that the conferring of the Cryptic degrees should be subsequent to that of the Royal Arch. In 1850 a committee was appointed to inquire into the expediency of forming a General Grand Council for the United States, but this committee reported that the measure was inexpedient, and the matter was dropped. In 1853 the Cryptic question was again presented, but by this time Councils and Grand Councils had very generally assumed jurisdiction and labour, and the question was definitely settled by the adoption of a resolution declaring that the General Grand Chapter and the governing bodies of Royal Arch Masons affiliated with and holding jurisdiction under it had no rightful authority or control over the Royal and Select Degrees, and thereafter would entertain no question growing out of the government or working of the same. Thus matters remained until the Session of 1877, when petitions were received from several Grand Chapters asking permission to take cognizance and jurisdiction of the Cryptic degrees, and permit the conferring of same by their constituent Chapters. The matter was referred to a committee, who reported adversely to the prayer of the petitioners, but the General Grand Chapter was "on the fence" that year, and consideration of the report was postponed until the next ensuing Triennial session. In the meantime, the Grand Chapters pursued their own course, and when the General Grand Body reconvened in 1880, nine of its constituents had practically absorbed the Councils in their respective jurisdictions.

Of the attitude of State Grand Chapters but little can be said based upon official action. In Virginia, at an early day (1841), a mistake of fact induced a dissolution of the Grand Council and a surrender of the degrees to the Chapter which has ever since retained them. Michigan, at its organization, assumed control over the degrees as of right. Maryland always maintained that position, but in most of the states they were tolerated simply when conferred under the auspices of the Chapter. After the decisive action of the General Grand Chapter in 1853, the state bodies generally disclaimed jurisdiction, and from that time until the "merger," the Cryptic degrees were recognized as an independent and totally distinct branch of the American Masonic System.

(To be concluded next month)

----o----

Great Men Who Were Masons

Captain George H. Derby

By Bro. GEORGE W. BAIRD, P.G.M., District of Columbia

GEORGE H. DERBY, the father of American wits, was, after graduating from West Point in 1846, commissioned second lieutenant in the Ordnance and then, after three months of service, was transferred to the Engineers. In 1847 he was promoted "for gallant and meritorious conduct at the battle of Cerro Gordo, Mexico"; in 1860 he was made a captain.

Captain Derby was born in Dedham, Mass., in 1823, and died in New York in 1861, at the early age of thirty-eight. As a wit he had no peer, ante-dating Artemus Ward, Bill Nye, Mark Twain and the other well known American humorists, though his humor was very different from theirs.

He received a serious wound in the Mexican War which incapacitated him for very active service so, there being no retired list in the army at that time, he was employed on such surveys as the Lighthouse Establishment and other inland services demanded. He was a member of San Diego Lodge, No. 35, San Diego, Cal., and was a Past Master when he affiliated with that lodge.

Captain Derby conducted the explorations in Minnesota in 1849, and from that region went to the Pacific Coast. He had not the distinction of being a "forty-niner" but came near being a "spring of fifty." The writer has found many pioneers of the Golden State who knew Derby well. He made the first survey of the harbor of San Diego, the second largest on the west coast, and had charge of the Military Roads Department of

the Pacific in the early days. In 1856 he became surveyor of the United States Coast Survey, and also Lighthouse Engineer.

But he never seemed to have enough to keep him busy. Over the pen name of "John Derby," also "Phoenixiana," he wrote the famous "Squibob Papers," "The Ladies' Relief Society," "Inauguration of the New Collector," etc., and at times wrote editorials for the San Diego Herald. The Herald was a prominent political paper with much power in California. Once when the editor had to leave town for a few days he left Captain Derby in charge and behold! Derby changed the politics of the paper in one well written editorial. The joke seemed particularly pleasing to the "slopers" from one end of the state to the other, so that the laughter was loud and long.

Derby was accurate in his figures and, being a particularly good draughtsman, made very acceptable reports to the War and Treasury Departments. But when writing reports of his surveys he managed to incorporate many humorous stories. An example of these yarns is found in one of his books wherein he tells of his determination of the terminals and the length of Kearney street, which at that time was the principal thoroughfare of San Francisco. After making his triangulations he plotted his work, only to find that he had shoved the terminal of the street out into the water, near Sauculito. Thereupon he tried another method. He invented a "go-it-ometer" which he placed on a soldier's back so that the apparatus would register each step taken by the man. But the man, though he made a satisfactory start, passed a beer saloon where a grind organ was played and went in and danced twenty miles in a few hours! Upon this, Derby, who was at his wits end, secured some information from the driver of an omnibus, plotted it out on paper and turned it in.

General Sherman, who at the time was out of the army and head of a bank in San Francisco, told the present writer another Derby story. Derby came into the bank (where he kept government funds), picked up a check and wrote on it "one cigar, George H. Derby"; he handed this to the teller who promptly tore it up and informed the Captain that the bank did not sell cigars. Without a smile Derby re-wrote the check. This time the teller took it to Sherman who wrote the notation "twenty-five cents" on it and told the teller to give Derby a cigar. Sherman knew that the check would have to pass the accounting officers of the Treasury Department and that Derby would have trouble to explain, therefore they would have a joke on him.

The Secretary of War invited all army officers to draw and present to the Department designs for changes in army uniforms such as would seem best to them. Derby, who was a particularly clever freehand sketcher, entered the competition and sent in a number of drawings which are still in the War Department. Jefferson Davis was Secretary of War at the time and, being a West Pointer himself, gave this competition personal attention. Mr. Davis may have had many faults, but he was at all times a gentleman of the old school and the personification of dignity, so that no one dared to attempt any familiarity with him. He seemed particularly pleased with Derby's beautiful drawings and explanations until he came to the uniforms for the cavalry. Derby's sketch showed the cavalryman with a hook attached to the back of his trousers on which it was suggested that saddle-bags be hung when the cavalryman was not astride his horse! This angered Mr. Davis very much. He called in the Chief of Engineers with a view of having Captain Derby court-martialed for gross disrespect, but the Chief advised him to let it pass lest the joke recoil upon the Secretary himself. Mr. Davis took his advice, but in looking over the several sketches again, he found others as wicked.

In 1861 Derby was stricken down with a sunstroke Then erecting a lighthouse on the west side of Florida; he was taken to New York but soon died. His body was buried in the family lot in Bellefontaine Cemetery at St. Louis, Mo., but about twenty years ago was removed to the Military Academy at West Point and re-interred, and over it was placed a modest memorial.

Captain Derby descended from Revolutionary stock. Among his ancestors were men of great learning. His grandmother was Mrs. Horatio Townsend; his father was John Barton Derby of Salem; his mother was Mary Townsend of Medfield. He was a descendant of Roger Williams of Rhode Island and also of Governor Thomas Dudley of Massachusetts. Captain Derby married Mary Angeline Coons of St. Louis and had three children, Daisy Peyton Derby (Mrs. Black); Mary Townsend Derby; and George McClellan Derby, the last named of whom is still living and is a retired Colonel in the army. From Bro. Cyrus Field Willard, editor of the "Master Mason," San Diego, Cal., I learned, as I stated above, that Captain Derby affiliated with San Diego Lodge, No. 35, as a Past Master. He had been initiated in Benicia, Cal.

----o----

PLAYING FAIR WITH A CANDIDATE

A candidate seeks admittance into a Masonic lodge and is not sought, comes of his own free will and accord, and is not stimulated by any motive of a selfish kind; the whole responsibility for membership is laid upon his shoulders. Nevertheless, and even so, a lodge has obligations to him so that in taking such a step he deserves personal attention from the brethren with whom he wishes to affiliate himself. In preparing himself to become a Mason he should have the assistance of those who are already Masons to the end that at the very beginning of his new relationship he will be made to feel the fine spirit and friendliness of the Craft.

It is a good thing for a committee to visit him personally, also the Worshipful Master if that is possible, for oftentimes a few private words of information will dispel many doubts and misunderstandings. If a questionnaire is to be filled out by him each question should be carefully explained, its purpose being made clear so that he will not place on it his own private interpretation; and the questions should not be in the form of an inquisition but should rather present in query form all the main "points of fellowship," which in our times are more than five. Also, these questions should be in strict harmony with the by-laws of the lodge, and with the code used by the Grand Lodge having jurisdiction, for a questionnaire should not be so framed as to exclude from membership an applicant on such grounds as under any given code would not exclude him. That would be to set up unwritten laws above the laws of a lodge or a Grand Lodge.

Upon the night of his initiation the main thing is to help him to approach the portals of the Craft in the right frame of mind, not frightened as if he were to be put through a humiliating ordeal, and not in a flippant mood looking toward horse play. To secure this a wise Master will see to it that the preparation room is attractive in appearance, comfortable in its appointments, and that no dull-witted jokes are there perpetrated at the candidate's expense; also it is a fine thing for the Master, or some other lodge officer, to meet the candidate before he enters the lodge with a formal "address to the

candidate," several forms of which are in more or less general use, and which need not be long or heavy but so phrased as to set the key for what is to follow.

Nor should this personal attention to the candidate cease after he has been raised. Why shouldn't a committee visit him once again, this time to explain to him something about the workings of the lodge, how to visit other lodges, how to find a niche for himself in the lodge's activities, and how to learn something about the mighty Fraternity of which he has become a member? If too many candidate's are raised to make such personal attention possible the Master could easily arrange to meet with a class of new members every other month, have a little social hour with them, and then talk to them as a group about such things.

One of the principal causes of the slackness of interest on the part of members new and old is just the lack of contact between the lodge and the individual. One does not need to seek farther, or go into profound discussions of it, to learn the cause of most of the indifference which now plagues lodges so much.

----o----

INFORMATION WANTED

I have two copies of Rebold's General History of Freemasonry, published at Toledo, Ohio, 1883, translated by J. Fletcher Brennan. One of the volumes has for a frontispiece a "View of the Interior of Solomon's Temple"; and the other has a picture of "Ancient Athens" for the same purpose. Both books stop at page 358 and omit all material dealing with British America, references to which are included in the index in both instances. What are these volumes worth ? They are both in the original cloth bindings so that the omission just mentioned was evidently intentional. Will brethren interested please communicate with me ?

N.W.J. Haydon, 564 Pape Avenue, Toronto, Canada.

-----o----

Illustrious Masons of Ireland

Along With Some Paragraphs Concerning Daniel O'Connell and Elizabeth St. Leger, the Famous "Lady Freemason"

By Bro. J. H. EDGE, Ireland

A brother has written to ask if John Wesley, founder of the Methodist Church, was a member of the Craft. Instead of the usual reply in the Question Box we are herewith reprinting a portion of the paper contributed to Ars Quatuor Coronatorum, Vol. XXVI, page 131, by Bro. J. H. Edge, which contains a reply to the inquiry along with much other interesting matter beside. Readers interested in Irish Masonry, about which something is said in the Study Club Department this month, should take care to read the entire article, which is entitled "A Short Sketch of the Rise and Progress of Irish Freemasonry."

WE can point with pardonable pride to the long roll of illustrious Irishmen who have joined Freemasonry - men who differed widely in their religious and political views, but who were enabled at the same time to unite in the common brotherhood of the Masonic Order. Dean Swift was a member of the same lodge in London which enrolled on its books his life - long friends, John Arbuthnot and Alexander Pope. For some years we claimed the great John Wesley, though an Englishman, as an Irish brother, owing to the fact that a Rev. John Wesley was a member of a lodge in Downpatrick, and a contemporary of his famous namesake. It has now been ascertained that this member of an Irish lodge was not the earnest evangelist who founded the world-wide brotherhood of Methodists. By way of a slight compensation

we are proud to claim as a brother, though he was an Englishman and a member of an English lodge, Samuel Wesley, nephew of John Wesley, the evangelist, and son of the Rev. Charles Wesley, the melodious hymnwriter. Samuel Wesley evidently inherited the remarkable musical genius of his family. In 1813 he composed and conducted a Grand Anthem for Freemasons. A few years later, he composed a Grand Mass for the Chapel of Pope Pius VI., and received in appreciation of it an official Latin letter of thanks from the Sovereign Pontiff, and then, as a sort of counter-balance, he composed for the Church of England a complete set of Matins and Evensong, which at once took rank among our favorite Cathedral Services.

Arthur, the first Duke of Wellington, was christened Arthur Wesley, and he did not use the surname of Wellesley until he was twenty-nine years of age. He was a near relative of the founder of the Methodists; both were born leaders of men, and in determination of character, straightforward conduct, and wonderful powers of organization, there were many points of resemblance between the two cousins. The Iron Duke was born in Ireland; and Dangan Castle, Trim, and Mornington House (now the office of the Irish Land Commission), Dublin, both claim to have been the places of his birth. He was certainly initiated as a Freemason in a lodge held in Trim, and signed the Roll of the lodge in 1790 as 'A. Wesley.' He did not, however, take any active part in the working of our Order during his arduous and eventful career.

That great Tribune of the People, Daniel O'Connell, became a Freemason in 1799, and continued an active and prominent brother for several years. Not satisfied with being a member of the lodge in Dublin in which he was initiated, and of which he became Master, he was one of the founders of a lodge in Tralee, and was affiliated to the well-known Lodge No. 13, Limerick. O'Connell was a loyal son of the Roman Catholic Church. He was also a liberal-minded, largehearted man, and often helped his Protestant fellow countrymen. Many striking incidents have been related of this celebrated Irishman, but I do not think it is generally known that one of the very first uses to which he put his membership of the Imperial Parliament, after he gained for himself and his co-religionists Catholic Emancipation, was to demand justice for an Irish Protestant named George Dallas Mills, who had been a clerk in the Dublin post office. Mills discovered frauds and abuses in the management of his department, and reported them to headquarters. The Government, on investigation, found Mills was right, reformed the post office, and, of course, dismissed the delinquents, but took the extraordinary course of dismissing Mills also. O'Connell's chivalrous intervention

was successful. He obtained a life pension for the man who had been so infamously treated.

The Roman Catholic Church showed at an early date its hostility to the Masonic revival in the eighteenth century by issuing numerous Bulls, Letters, and Decrees against it, beginning with the Bull, In Eminenti, of Pope Clement XII., dated the 28th April, 1738. Notwithstanding such denunciations, the majority of the Irish brethren were at the commencement of the last century of the Roman Catholic persuasion. This did not arise from any wilful disobedience to the directions of their church, but rather either from ignorance of their church's wishes or from the Bulls which had then been issued not having been ecclesiastically promulgated in Ireland, or perhaps even from other causes, such as doubts as to whether the church's mandates on the subject were temporary or perpetual. The Roman Catholic Church's opposition has continued to the present day, as is evidenced by the various declarations, including a peremptory Encyclical Letter of Pope Leo XIII., of April 20, 1884.

O'Connell, in a letter which appeared in The Pilot newspaper of the 24th April, 1837, stated his reasons for having left our Order. It is only fair to his memory, and also to ourselves, to give his letter in its completeness. It was read at the time in Grand Lodge, and is as follows:

O'CONNELL RENOUNCES FREEMASONRY

To the Editor of The Pilot,

London, April 19 (1837).

Sir,

A paragraph has been going the rounds of the Irish newspapers purporting to have my sanction, and stating that I had been at one time Master of a Masonic Lodge in Dublin, and still continue to belong to that Society.

I have since received letters addressed to me as a Freemason and feel it incumbent on me to state the real facts.

It is true that I was a Freemason and a Master of a lodge It was at a very early period of my life, and either before an ecclesiastical censure had been published in the Catholic Church in Ireland prohibiting the taking of the Masonic oaths, or at least before I was aware of that censure. I now wish to state that having been acquainted with it, I submitted to its influence, and many, very many years ago, unequivocally renounced Freemasonry. I offered the late Archbishop, Dr. Troy, to make that renunciation public, but he deemed it unnecessary. I am not sorry to have this opportunity of doing so.

Freemasonry in Ireland may be said to have (apart from its oaths) no evil tendency, save as far as it may counteract in some degree the exertions of those most laudible and useful institutions - institutions deserving of every encouragement - the temperance Societies.

But the great, the important objection is this - the profane taking in vain the awful name of the Deity - in the wanton and multiplied taking of oaths - of oaths administered on the Book of God either in mockery or derision, or with a solemnity which renders the taking of them, without any adequate motive, only the more criminal. This objection, which, perhaps I do not state strongly enough, is alone abundantly sufficient to prevent any serious Christian from belonging to that body.

My name having been dragged before the public on this subject, it is, I think, my duty to prevent any person supposing that he was following my example in taking oaths which I now certainly would not take, and consequently become a Freemason which I certainly would not now do.

I have the honour to be,

Your faithful servant,

Daniel O'Connell.

We must all respect our fellow-countryman for obeying the dictates of his conscience. We not only would not wish, but would prohibit, any man from joining our Order if we knew that he considered it wrong to do so; and we would not attempt to retain a brother among us if, like Daniel O'Connell, he believed that to remain a Freemason would be a sin, or lead to a waste of time or money. The very circumstance that, since their church's directions have been made quite clear on the point, so few Roman Catholics have belonged to our Craft in Ireland, shows conclusively that Irish Freemasonry does not sap or meddle with the religious faith of its members.

I shall just add a few words on O'Connell's references to temperance and oaths. Shortly before the date of his letter, a Temperance Association had been started in Munster by the Rev. Nicholas Dunscombe, an Episcopalian clergyman; Richard Dowden, a Nonconformist layman; and William Martin, a member of the Society of Friends; and almost while O'Connell's letter was being written these three men were joined by the Rev. Theobald Mathew, a Capuchin monk, who, by his burning enthusiasm and earnest advocacy, quickly became the leader of the crusade. O'Connell very properly favored this movement. It had a great deal to do with restricting excessive drinking at all entertainments, including Masonic banquets. Now-a-days there is no excessive drinking at our Masonic entertainments; and we as brethren welcome the increasing number of total abstinence lodges among us.

As to the superfluity of oaths, involving and indiscriminate and indefensible misuse of the Divine Name, the only excuse - and it is a very lame one for such a system is, that it was only too common in Courts of Justice and in all societies one hundred years ago. The practice of taking oaths has been virtually abolished in Irish Freemasonry. It was never an essential part of our ritual; and affirmations, instead of

them, when the majority of the brethren present so wished it, were quite possibly often allowed in olden times. We still require signs and passwords, for the reasons I have already stated [in portion of the essay not here published]; but a pledge or promise not to reveal them, unless in accordance with our rules, can now be given in whatever manner is binding on the conscience of the candidate.

A LADY WAS MADE A MASON

To turn to a less grave subject. You have all, doubtless, heard it alleged that there was one lady who became a member of the Craft. I think most of us regarded the tradition as merely a myth, just an idle story invented by some outsider with the object of ridiculing us. Late investigations have tended to prove its authenticity. The lady was the Honourable Elizabeth St. Leger, daughter of Lord Doneraile. The ceremony of her initiation is said to have taken place in a lodge held in Doneraile Court about the year 1712, when she probably was not more than eighteen or nineteen years of age, as she was born in 1693. She had overheard Masonic matters and it was thought advisable to admit her into our Craft under the obligation of secrecy. Her future husband, Richard Aldworth, to whom she was married in 1713, was present at her admission. She continued during the rest of her life to take a keen interest in Freemasonry. We have no positive proof that any other woman was ever admitted in Ireland.

Thou, too, sail on, O Ship of State!

Sail on, O UNION, strong and great!

Humanity with all its fears,

With all the hopes of future years,

Is hanging breathless on thy fate!

We know what Master laid thy keel,

What Workmen wrought thy ribs of steel,

Who made each mast, and sail, and rope,

What anvils rang, what hammers beat,

In what a forge and what a heat

Were shaped the anchors of thy hope!

Fear not each sudden sound and shock,

'Tis of the wave and not the rock;

'Tis but the Capping of the sail,

And not a rent made by the gale!

In spite of rock and tempest roar,

In spite of false lights on the shore,

Sail on, nor fear to breast the sea!

Our hearts, our hopes, are all with thee,

Our hearts, our hopes, our prayers, our tears,

Our faith triumphant o'er our fears,

Are all with thee - are all with thee!

- Longfellow.

----o----

The Soul Stealer *

By Bro. W.J. BARCLAY, Canada

Bro. Barclay will be remembered for his "A Woman of Naphtali," in THE BUILDER February last. The present tale, founded on an actual incident, was sent to The Square, Vancouver, B. C., for Canadian publication, and to these pages for publication in the United States.

CAPTAIN NORWOOD leaned on the bride rail of the whaler Aurora as the good ship plowed her way through the Polar Sea. He was in high spirits, for another two hundred barrels of oil would complete his cargo. It was the second summer of his present voyage. After wintering at Herschel Island, he had taken his ship to Siberian waters, and though his luck had been good, it had not equalled that of the other ships of the fleet. Now he was on his way to meet the whales coming down the west coast of Banks Land, with the confident expectation of filling up and getting out of the Arctic before the freeze-up.

Chasing the big bow-heads in these northern waters is a good deal of a gamble. There is a regular sequence of feeding grounds known to whalers where their prey is to be followed and - sometimes - found. In May and June it is off the Kamschatkan coast, then it is through the Behring Straits to Northern Siberia; after that it is down the west coast of Banks Land, and finally it is westwardly along the Canadian mainland. By this time it would be September, and the course of the whales would be into the far, unknown regions of the Beaufort Sea. That would end the season, for no whaler, however keen, would dare to follow them up there in the shortening days and gathering storms of winter's approach.

From his position on the bridge, Captain Norwood looked out over the sea. The evening sun was dipping towards the horizon in the north. Sea and sky were full of color - purple and blue in blending shades, with a background of blazing orange and gold where the orb of day (or, rather, of night, in that region) shone through a hazy atmosphere. The lavish hand of the Great Architect withheld nothing from His bountiful display of beauty because so few of His creatures were there to see and appreciate.

In the waist of the Aurora half a dozen Eskimos, hired at Herschel Island to help in the tensing and boiling down, were seated on the deck listening to old Qivitok tell stories of the supernatural, so eagerly relished by these primitive folk - how the magician Kumagdlak destroyed a band of attacking enemies by shooting them with arrows that had bone points made from the small of men's legs, and how he made the arrows of his enemies swerve in their flight by waving the thong of the bag his mother had carried him in on her back when he was a baby.

The keen eyes of Captain Norwood picked up a distant object some points off the starboard bow. He

* This story is founded on an incident related by Captain Norwood, of the Arctic whaling fleet, to Bro. T.R. Moulton, of the Customs Service, Vancouver, while Bro. Moulton was in the government employ in Northern Canada.

turned his glasses on the object, and found, as he had expected, that it was an Eskimo in his kayak.

"That fellow's a long way off shore," he remarked to the mate, who had just come upon the bridge.

"And he's headed out - not in," added the mate. "Those critters are sure a fearless, venturesome breed in their own environment."

But Eskimos out fishing were no novel sight to him, and the mate presently descended to the main deck to direct some work. Captain Norwood continued to regard the kayak with languid interest.

A FAMOUS SIGN IS GIVEN

Suddenly his interest quickened, and he straightened up from his leaning posture, and again put the glasses to his eyes. The occupant of the kayak, who had laid his double-ended paddle across the little craft, was, with freed arms, making a sign - a sign startlingly out of place in that lonely Arctic sea.

Captain Norwood was puzzled and perplexed. But perhaps it was accidental? It must be accidental, he argued to himself. An Eskimo! How could an Eskimo make such a sign?

In his uncertainty he continued to watch through his glasses. Then, for the second time, the sign was given. It was no accident! The kayak was now close a-bearn and plainly visible, pointed to cross the Aurora's course. Undoubtedly, the Eskimo had made the sign meaningly. He had made it towards the ship distinctly. However absurd the situation might appear, from whatever source the man in the kayak had learned the sign, there was no mistaking his action,

What was to be done about it? Captain Norwood remembered the night, long ago in far off British Columbia, when he had been taught in a Masonic lodge never to disregard that sign, for it would surely be-token a fellow creature in distress. He pushed a lever, a bell rang in the engine room, the throbbing machinery ceased to beat.

All on board turned in surprise to look at the bridge. Then sailors and Eskimos crowded to the ship's side to watch the near approaching kayak.

"Get that man on board, Mister!" ordered the captain, as the kayak drew alongside.

"Aye, aye, sir!" responded the mate, giving the necessary instructions to the crew.

Then began a shouting and clamour of tongues among the ship's Eskimos, who evidently recognized the newcomer:

"It is Sorqak, the soul stealer!"

"Send him away!"

"White men, do not let him come on board!"

They crowded about the mate, but he shoved them aside, and in their own tongue ordered them away, emphasizing his words by swinging a rope's end in the air.

A kayak is the crankiest craft that floats on water, and there was some difficulty in fulfilling the captain's orders. However, the Eskimo unlaced the thongs that bound the skin cover around his body, and with the help of one of the crew who went over the side on a rope ladder, he was assisted up to the deck. The kayak only weighed a few pounds, and it, too, was hauled on board.

The newcomer was an elderly man with long hair heavily streaked with grey. He was apparently strong and in good health, but his face was haggard and deeply lined. He smiled a wan smile as he stepped aboard amidst his excited and unfriendly fellow-countrymen.

Captain Norwood regarded his strange visitor for a few seconds with curious interest. Then, remembering that his ship was stopped, he signalled to the engine room, and once more the Aurora proceeded on her way.

Coming from the bridge, Captain Norwood called to the Eskimo, who stood uncertainly beside the mate, "Apuren!" (come). Then he led him to his cabin, and the mate took charge again on the bridge, wondering at the sudden interest his captain was evincing in a stray Eskimo picked up at sea for no earthly reason that he could fathom.

Captain Norwood had spent twenty-five seasons in the Arctic. He had acquired a fair working knowledge of the Eskimo tongue during the long idle winter night and short hard working summer day, for every whale ship has a number of these northern people engaged as hunters in winter and helpers in summer. He knew some of the curious beliefs of these people. He knew that an Eskimo believes every person to consist of three things - a soul, a body and a name; that the soul lives outside the person, but follows it as a shadow follows a man in the sunshine; that, nevertheless, the two are inseparable as long as the person lives; that only great magicians can see the soul, which is smaller but looks exactly like the person, and that if it gets lost, or if some magician steals it, the person will pine away and die.

On reaching the cabin, Captain Norwood closed the door and seated himself. The Eskimo, unused to such surroundings, diffidently remained standing.

"They called you Sorqak, the soul stealer?" questioned the captain.

"My name is Sorqak; but they speak lies - I do not steal souls."

"Where do you come from, anyway?"

"You saw my sign, White Man, and I will tell you. I am of the Kogmolik people, as are Qivotok and the others?'

"You are a long way from your home?"

THE "SOUL STEALER" TELLS HIS STORY

"I am," answered the Eskimo. "They drove me out of the tribe because they said I took away the soul of Avunang, who walked over a cliff and fell into the sea. Avunang was sick, and because I am an Angekoq (a subduer of spirits - a magician) and had cured many people when they were sick, the wife and brothers of Avunang came to me. They brought presents and I promised to ask the help of my spirit. My spirit must have been a long way off, for I fasted and beat upon the drum and called his name until I was weary, weary. Then my eyes closed and my hands hung down. I found myself in a deep ravine down which poured a great waterfall. I knew I was on the way to the underworld. I followed the ravine a long, long way. Down under the earth it widened out suddenly and I found myself in a country with a thick dark blue sky over me. It was not light there as it is up here. The sun was smaller and paler than the sun on earth. It was winter there, but there was no snow; it never snowed. Ice lay over the sea. I saw three men pushing their sledge over the smooth ice; they had no dogs. One of the men was my father; the other two I did not know. They told me it was pleasant down there. There were plenty of seals walruses and narwhals. They invited me to go to a river where there were many salmon. When we had walked a long distance my father pointed to a ravine down which I had come and said, 'Turn back unless you wish to remain here.' Just then I saw the soul of Avunang walking on the ice. I grasped it and ran towards the ravine; but the two men ran after

me and tore away the soul of Avunang. When I returned to earth the relatives of Avunang cursed me. The sick man had risen from his bed shouting 'Sorqak! Sorqak!' and had run to the cliff and fallen over. They said I had stolen his soul to make greater magic. They were afraid and drove me from the village with stones and spears."

The Eskimo paused, and there was silence in the cabin for a time. Captain Norwood's pipe had gone out. He lit it again before speaking. Then he asked:

"And what do you want to do now, Sorqak?"

"White Man," answered the Eskimo, "I have wandered to the eastward ever since the Great Warmer (the sun) has come back to the sky. I am weary of seeing no faces of men or of women and children. When your great ship comes to another people set me ashore among them. I do not want to go back."

"But the sign, Sorqak, where did you learn that sign?"

"When I was a young man, before my father died, he taught me many things. He taught me the sign, and he said that his father before had taught him that when in great difficulty or danger the sign should be made."

There was silence in the cabin again for a while as Captain Norwood puffed thoughtfully at his pipe. Then he turned to the Eskimo:

"When we come to the shore of Omeurak (Banks Land) and find the people who live there, I will give you food and a new seal spear and I will set you among them."

The face of the Eskimo lightened up. He smiled and said:

"You are good to me, my brother."

----o----

Chapters of Masonic History

By Bro. H.L. HAYWOOD, Editor PART XII VARIOUS GRAND LODGES; YORK, IRELAND, SCOTLAND ETC.

IN Part X of the present series of brief studies I gave a sketch of the organization of "the Mother Grand Lodge of the world," formed in London, 1717; and in this department last month gave a similar account of the founding of the Ancient Grand Lodge. This account could not be complete without some word concerning the formation of other Grand Lodges, especially since two of them functioned in England itself. I shall begin with the Grand Lodge at York, known as

I. THE GRAND LODGE OF ALL ENGLAND

Many of the earliest legends and traditions of the Craft cluster about the time-hallowed city of York so that to this day it is a revered name amongst us, and familiar also, especially in the United States where we hear mention every day of the (mis-named) York Rite. According to an old legend, Edwin called a General Assembly of Masons at York in 926, but this is generally doubted, and that because there are no records to prove it. But we do know that for at least two centuries Operative Masonry

was better organized in York than in most countries, and we have still in existence the old Fabric Rolls in which was kept a record of the building of York Minster, to show us what manner of men the old Masons were and how they conducted their affairs; these "Rolls", or records, cover the years 1350 - 1639.

It is probable that a lodge organized by those Operative Masons continued on long after their work was finished. According to Hughan the records show that at least as early as 1643 a lodge was in existence there. This lodge, like so many others, succumbed in the course of time to pressure, and began to admit "gentlemen Masons", i.e., men who had no intention of practicing Operative Masonry, and this "Speculative" element came in time to dominate, so that shortly after the beginning of the eighteenth century it assumed entire control. According to an inventory made in 1779 the lodge possessed at that time a MS. book containing records beginning with March 7, 1705 - 6, but this precious volume was somehow lost, and seems now beyond recovery. The existing lodge minutes go back to 1712, which was five years prior to the founding of the first Grand Lodge. At that time it would seem that there was in York one "Mother Lodge", described in latter years, but inaccurately, as having been a Grand Lodge, and that this lodge chartered others; but even so it evidently possessed little strength because the "Mother Lodge" held no meetings at all, at least so far as the records show, during the years 1717 - 1721. An awakening came after a Grand Lodge (properly so called) had been established in London, and after a Book of Constitutions had been published. York Masonic assemblies had been presided over by a President, but in 1725 the style was changed to "Grand Master", and Charles Bathurst was elected to that office; what had been a "private" lodge transformed itself into a "Grand Lodge", and adopted the name "Grand Lodge of All England."

If there was no open friction between this Grand Body and the Grand Lodge already formed there was apparently little or no active cooperation, and in the Grand Lodge of All England itself there was not much strength; after it chartered a few lodges (none of them outside of England) it ceased gradually to function somewhere between the years 1740-1750. Then, after having remained dormant, it was awakened in 1761 to new activity, after such manner as the following minute explains:

"The Ancient and Independent Constitution of Free and Accepted Masons, belonging to the City of York, was, this Seventeenth day of March, in the year of our Lord 1761, Revived by Six of the Surviving Members of the Fraternity by the Grand Lodge being opened, and held at the House of Mr. Henry Howard, in Lendall, in the said City, by them and others hereinafter named."

This revival of the defunct Grand Lodge made possible one interesting episode in the history of Grand Lodges, as will later appear, but it proved in the long run abortive, and in the course of time the Grand Lodge of All England passed gradually out of existence through a process of absorption, perhaps, by the ever growing Grand Lodges that had been established in 1717 and in 1751.

The members of the Ancient Grand Lodge, organized on the latter date, of which an account was given last month, desired above all things to claim for themselves as great an antiquity as possible; it was for this reason, no doubt, that they fell into the habit of describing themselves as "Ancient York Masons"; this was only a dodge, without legitimate right or excuse, and it has caused a certain amount of confusion since. I have only now, on the day I write, been reading the Proceedings of one Grand Lodge in the United States in which this Grand Lodge claims descent from York because it was chartered by the "Ancients" and these "Ancients", so it is alleged in the volume, were York Masons; they had called themselves so. As a matter of fact the York Grand Lodge chartered no lodges in America, and the use of the name "York" is in all such cases illegitimate, though it may be accepted by way of paying tribute to an ancient Masonic center, and to one of the best loved cities in the world. On this matter I shall conclude with a quotation from W.J. Hughan, taken from Clegg's Mackey's Revised History of Freemasonry, page 1130:

"All the 'York' Lodges succumbed on the decease of their 'Mother Grand Lodge,' and there has not been a representative of the Antient York Grand Lodge anywhere whatever, throughout this (19th) century. It never at any time chartered Lodges to meet out of England, and was always opposed to the 'Athol Masons' [or 'Ancients'] of London, though the latter sometimes did, unfairly, style themselves 'Antient York Masons,' a title affected since by several Masonic bodies, with as little authority."

II. AN INFANT AMONG GRAND LODGES

William Preston, a Scotch printer who came to London in 1760, was made a member in 1774 of the Lodge of Antiquity, a "time immemorial body" that held rank (and does still) under the Constitutions of the Grand Lodge of 1717 as the oldest lodge on the list. Because of his zeal, learning and ability, and because of his inauguration of the Preston lectures, as well as his writing the famous Illustrations of Masonry (first published in 1772) Preston ranks with Desaguliers, Anderson, Dermott and one or two others as among the most brilliant names in the history of English Freemasonry. (See note.)

Prior to Preston's admittance to the Lodge of Antiquity that famous old lodge had been on the down grade but through his energy, and because he brought a new infusion of blood into it by means of the initiation of a number of young men, his own leadership soon brought it to a high degree of efficiency once again.

This work attracted the attention of Grand Lodge so that he was made assistant Grand Secretary, James Heseltine being Grand Secretary. Heseltine believed that a new edition of the Constitutions of Grand Lodge should be published so he engaged Preston to take up the task. After he had done so, and the book was about ready for publication, Heseltine suddenly insisted that Noorthouck, Treasurer of the Lodge of Antiquity, should be given an equal share in the enterprise. Preston resented this and as a result fell into a quarrel with both brethren, especially with Heseltine, who was not noted for an irenic disposition.

While these feelings were still hot Preston was inadvertently and innocently led into a violation of Grand Lodge rules, a thing that happened after this wise. On Dec. 27, 1777, Preston led his lodge to divine service at St. Dunstan's Church, Fleet street; the service ended he and his brethren, attired in their aprons and gloves, walked a few yards across to the Mitre Tavern. Now it happens that in 1747 Grand Lodge has passed a resolution prohibiting all public processions except with the express consent of the Grand Master, therefore the Lodge of Antiquity had become guilty of a technical violation of the rules.

Heseltine immediately pounced upon this as a means of getting a thrust at Preston. In making a reply Preston stepped into a trap by taking the position that since Antiquity Lodge possessed a "time immemorial" charter and had not been brought into existence by Grand Lodge, it had a right to regulate its own domestic affairs. This furnished Heseltine and his friends with a new weapon that they were not slow to use; Preston was expelled by Grand Lodge.

Upon this the Lodge of Antiquity split in two. That portion headed by Preston and his friends immediately applied for a deputation from the Grand Lodge of All England (at York: see above) and thereupon set themselves up as a new Grand Lodge, using the style, Grand Lodge of All England South of the River Trent; it was constituted Nov. 15, 1779.

The history of this baby Grand Body is as short as the simple annals of the poor. Preston says that it warranted several lodges but thus far only two such warrantings have been verified. The move was evidently out of joint with the times. After a few years, during which Preston largely lost interest in Masonry, he succeeded in getting a memorial considered by Grand Lodge and, after he had made his repentance, was in May 1789 restored to full standing in Grand Lodge. Upon this the Grand Lodge of All England South of the River Trent passed out of existence. It left no mark behind it on the developments of the Craft and was never at any time anything more than a private schism.

III. THE GRAND LODGE OF IRELAND

Next in seniority to the Grand Lodge of 1717, and sharing with it and with Scotland the lion's share of establishing world-wide Freemasonry, is the Grand Lodge of Ireland. There was a time when little was known about Irish Freemasonry, especially of the eighteenth century, but such ceased to be the case upon the publication of Dr. W.J. Chetwode Crawley's Caementaria Hibernica ("The Freemasonry of Ireland"), a magnificent work which ranks with Gould's larger history as to its scholarship but far

surpasses that massive production in the grace and appeal of literary art - a thing in which Dr. Crawley easily stands supreme among the greater historians of the Craft.

Dr. Crawley, to whom the present paragraphs are almost entirely-indebted, shows that Freemasonry was well known in Ireland at least as early as 1688, and that at a very early date (comparatively speaking) the type of ritual later adopted by the Grand Lodge of 1717 was practiced by Irish Masons. One of the proofs of this is found in the records of the initiation of Miss St. Leger, the most famous of all "lady Freemasons." Her case shows, first, that a Speculative Lodge was working at Doneraile in 1710; second, that two degrees were then practiced; and third, that the initiatory ceremonies were strikingly similar to those employed after the "Revival" in 1717.

Early in that century two Grand Lodges flourished side by side in Ireland, one of them, with its headquarters at Cork, being the Grand Lodge of Munster; little is known about the beginnings of either one of them, but a record shows that the Monster body was in action at least as early as 1726, and that it had at that time at least one subordinate body, of which minutes are extant of date Feb. 2, 1726. One very interesting feature of these minutes is that they mention the appointment of deacons, the first such mention in the history of the Craft. Scotland had employed deacons in the century preceding but of a different kind. On this subject Dr. Crawley wrote a paragraph important to be read:

"We must carefully distinguish between the Deacon of the early Scottish Minute Books and the Deacon of the Irish Ritual. The former occupied almost, if not altogether, the highest post among his Brethren, having precedence over the Warden, and presiding over the meeting when occasion required. The latter held the lowest official position in the lodge, and was mainly concerned with ritual. The former correspond to the Dean (i.e., Deacon) of Faculty, the latter to the lowest order of the ministry, the Deacon of ecclesiastical parlance. The similarity does not go beyond the name."

In 1733 the Grand Lodge of Munster ceased to exist by absorption or fusion, probably, with the Grand Lodge of Ireland, having headquarters at Dublin. So little is known about the founding of this Grand Body that we must rest content with knowing that by 1725 it was in full swing because in that year it had as Grand Master, Richard, 1st Earl of Rosse. It appears that the Munster lodges came under its authority in 1731 or thereabouts and as a result of the influence of the Grand Lodge of Ireland's third Grand Master, James, 4th Baron Kingston.

In 1805 one Alexander Seton led a revolt, growing out of a quarrel that had to do with the Higher Degrees, and with some friends and abbettors set up a schismatic Grand Lodge of Ulster. This distracted the activities of Ireland for nine years only.

The close relations between English and Irish Freemasonry at that early date is shown by the first Book of Constitutions published in Ireland; this was compiled by John Pennel, Grand Secretary at Dublin, and was an almost exact counterpart of the Anderson Constitutions of 1723. In 1751 a Book of Constitutions, properly revised for Irish uses, was prepared by Edward Spratt, Grand Secretary; this version, as noted in the preceding chapter of the present series, served as a model for Laurence Dermott's Ahiman Rezon.

In addition to being the first section of the general Craft to employ deacons the Grand Lodge of Ireland is also notable in that it was the first to grant a lodge warrant, as we now understand the term, when such an instrument was granted to the First Lodge of Ireland in 1731; and also in that it was the first to grant ambulatory warrants, i.e., warrants for military and naval lodges, a fact that afterwards played an incalculable part in the developments of Freemasonry at large.

IT THE GRAND LODGE OF SCOTLAND

The history of Freemasonry in Scotland is a subject of peculiar value to the Masonic student because it makes more clear than that of any other country just how Operative Masonry gradually evolved into what we have come to call Speculative Freemasonry,

because in Scotland, more than in Ireland or England, the records are less broken. By dint of piecing one scrap of information with another one can gain a pretty complete picture of the whole process.

What York is in the traditions of the English Craft Kilwinning is to Scotland. According to one old book "a number of Freemasons came from the Continent to build a monastery at Kilwinning and with them an architect or Master Mason to superintend and carry on the work. This architect resided at Kilwinning, and being a gude and true Mason, intimately acquainted with all the arts and parts of Masonry, known on the continent, was chosen Master of the meetings of the brethren all over Scotland. He gave rules for the conduct of the brethren at these meetings, and decided finally in appeals from all the other meetings or lodges in Scotland." (Quoted from Clegg's Mackey's Revised History of Freemasonry, page 663.) Kilwinning Abbey was in the County of Ayr, on the southwest coast of Scotland, about twenty-five miles from Glasgow, and was founded in 1140 by Hugh de Morville.

This is the basis of the "Kilwinning tradition" and as such was accepted by the author of Laurie's History of Freemasonry; but D. Murray Lyon, the chief authority of Scottish Masonic history (see his History of the Lodge of Edinburgh), attacked it, and with so much success that it has been pretty well abandoned, at least by general historians.

The oldest admittedly authentic Constitutions used by the Scotch draft are "The Statutes and Ordinances to be observed by all the Master Masons within the realm; set down by William Schaw, Master of Work to his Majesty and General Warden of the said Craft with the consent of the Masters hereafter specified:'

These Ordinances are found in the minutes of the Lodge of Edinburgh, also called St. Mary's Chapel, which fill six volumes, extend from Dec. 28, 1598, to Nov. 29, 1869, and contain other material of incalculable value. Along with the Schaw Statutes must be placed, as of almost equal importance, the St. Clair Charters. The former of these two precious documents was evidently written in 1600 or 1601, and was signed by William Schaw. This document sets it forth that whereas the Lords of Roslin had

from "age to age" been considered the official patrons and governors of the Craft in Scotland, and whereas they had become negligent the Craft had, by universal consent of all Masons, agreed that henceforth William Sinclair should become "their patron and judge under the King." The second St. Clair charter is largely confirmatory of the first, and was written, so it is believed, about 1628.

A fourth important document in Scottish history is the "Edinburgh Kilwinning MS." This was used by the Kilwinning Lodge in the seventeenth century and also by lodges founded by Kilwinning, which was a "Mother Lodge," chartering subordinate bodies in something like the fashion later employed by Grand Lodges. The important point about this Manuscript is that it is a close copy of an English Manuscript Constitution, thereby implying that even at that early date the influence of English Freemasonry was being felt in the northern Kingdom.

In the sixteenth and seventeenth centuries many non-Operatives, often lords of high position, were admitted members in Scotch lodges; these non-Operatives exercised a deep influence on the Craft, as had been the case in England; and also, as in England, this non-Operative element came in time to dominate, so that by the beginning of the eighteenth century a definite movement set in toward a complete transformation of the institution. This tendency was doubtless greatly stimulated in 1721 when Dr. John Theophilus Desaguliers, who had played so important a part in the founding of the first Grand Lodge at London in 1717, visited the lodge at Edinburgh. Two meetings were held during his visit at which non-Operatives of high station were entered and passed. The minutes of these meetings, according to Lyon,

"render it probable that taking advantage of his social position, he had influenced the attendance of the Provost and Magistrates of Edinburgh and the other city magnates who accompanied them as applicants for Masonic fellowship in order to give a practical illustration of the system with which his name was so closely associated with a view to its commending itself for adoption by the Grand Lodges of Scotland."

On Sept. 29, 1735, Canongate Kilwinning Lodge appointed a committee for "framing a proposal to be laid before the several lodges in order to the choosing of a Grand

Master for Scotland." To further this project in August of the following year John Douglas of the Lodge of Kirkcaldy was made a member of Canongate Kilwinning and then appointed Secretary in order to make out "a scheme for bringing about a Grand Master for Scotland." Meanwhile it had been arranged that the four lodges of Edinburgh should hold counsel looking toward the same end, and as a result four lodges, Mary's Chapel, Canongate Kilwinning, Kilwinning Scots Arms, and Leith Kilwinning, assembled at Edinburgh, Oct. 15, 1736. Other meetings were held, and the project was brought before all the lodges in Scotland. Out of about one hundred lodges thirty-three assembled in Edinburgh Nov. 30, 1736, and there formed themselves into a Grand Lodge.

According to the traditions embodied in the St. Clair MSS. the real chief authority of the Craft was embodied in that family; but at the assembly just referred to, William St. Clair presented a formal document in which he relinquished all claims to any such jurisdiction. He was immediately elected Grand Master.

Thereafter nearly all the lodges in Scotland applied for warrants from the new authority, although for several years thereafter many of them retained their Operative character.

From this very brief account - altogether too brief to present an adequate picture of the founding of the Grand Lodge of Scotland - it will be seen that in Scotland the transition from Operative to Speculative Freemasonry was made gradually. And while English Speculative Freemasonry undoubtedly exercised considerable influence in that process there was never at any time any appeal to the Grand Lodge of England for official warrants. Bro. Clegg, in his Revised Mackey's History of Freemasonry, has given a succinct statement of this important fact in a paragraph excellent to be quoted:

"The Freemasonry of Scotland produced from its own Operative Lodges its Speculative Grand Lodge, precisely us was the case with the Freemasonry of England. In this respect it has differed from the Freemasonry of every other country where the Operative element never merged into the Speculative. The latter was

always a direct and independent importation from the Speculative Grand Lodge of England, wholly distinct from the Operative Freemasonry existing at the same time."

Note. See Study Club article for April, 1924; also article on Preston in same issue.

SUPPLEMENTARY REFERENCES

(Mackey's Encyclopedia (Revised Edition)

Ahiman Rezon, 37; Aitchison's-Haven Lodge, 42; Aitchison's-Haven Manuscript, 42; Bruce, Robert, 121; Burns, Robert, 124; Chapel, Mary's, 142; Deacon, 197; Desaguliers, 207; Drake, Francis, 220; Ecossais, 228; Grand Lodge, 306; Harodim, Grand Chapter of, 319; Ireland, 357; Kilwinning, 381; Kilwinning Manuscript, 382; Lawrie, Alexander, 427; Manuscripts, Old, 464; Preston, William, 579; Ramsay, Andrew Michael, 607; Schaw Manuscript, 666; Schaw, William, 667; Scotland, 671; St. Clair Charters, 715; St. Clair, William, 716; York Constitutions, 866; York Grand Lodge, 867; York Legend, 867.

BOOKS CONSULTED

A.Q.C. (on Ireland), VIII, 53, 79, 110, 172; IX, 4, 18, 153; X, 58, 111; XI, 190; XII, 164, 167; XIII, 130, 142; XV, 100; XVI, 69, 174; XVII, 93, 137, 230; XXI, 58, 181; XXIV, 68; XXVI, 131, 196. A.Q.C. (on Scotland), I, 10, 139, 193; II, 164; III, 172; VI, 69, 108; VII, 56, 101, 137; VIII, 4, 45; IX, 171; XI, 195; XIV, 131; XIV, 131, 177; XXIV, 30. Caementaria Hibernica, W.J. Chetwode Crawley. Collected Essays on Freemasonry, R.F. Gould. Concise History of Freemasonry, R.F. Gould. Early History and Records of the Lodge, Aberdeen 1 ter, A.L. Miller. Grand Lodge of England, A.F. Calvert. History of Freemasonry, Findel. History of Freemasonry, R.F. Gould. History of Freemasonry, Laurie. History of Freemasonry in York, Hughan. History of the Mother Lodge, Kilwinning, Robert Wylie. Illustrations of Masonry,

William Preston. Irish Master Masons Handbook, Fred J.W. Crowe. Mackey's Revised History of Freemasonry, Clegg. Unpublished Records of the Craft, Hughan.

----o----

EDITORIAL

A Word to New Members of the National Masonic Research Society; With an Extra Word or Two for Old Members

YOU brethren who have recently come into the family of the National Masonic Research Society from The National Trestle Board, and also those of you - a goodly number - who have joined our circle during the past year or so will find it worth your while to draw up to the table for a few minutes in order to learn what the Society and THE BUILDER "are all about." In case this telling of what it is about fails to touch upon some point about which you feel curiosity write us a letter. We have no secrets.

The National Masonic Research Society, as its name clearly indicates, is a society, not a private commercial enterprise owned by some individual or group of stock holders for profit. It began in 1915 as a voluntary association of individual Masons, drawn from all the Rites, willing to pay their own way, to the end that many active and studious Masons "that must have remained at a perpetual distance" might have a "center of union, and the means of conciliating true friendship" in their activities. In the management of this organization every member is entitled to a voice and a vote.

The Board of Stewards, which functions in somewhat the same capacity as a board of directors, is elected from the membership, five each year. Prior to the annual meeting of the Society held last October every member received a personal letter inviting him to attend; hereafter such notices will be published in THE BUILDER at a date sufficiently in advance.

The President, elected annually by the Board of Stewards, presides at the annual meeting and during the year handles such matters as are appropriate to that office. The Vice-President presides in event of the President's absence. The Board of Stewards may be called together by the President at any time or place necessity may demand, and according to a bylaw recently adopted, stewards may vote by mail on such questions as are not sufficiently important to warrant calling a meeting. The General Secretary acts as secretary to the President and Board of Stewards and takes care of such correspondence as has to do with matters of general policy. The Executive Secretary has charge of the publication of THE BUILDER, of all business matters, the book department, the membership department, and all activities involving the expenditure of money; he is the Society's business manager. Literary and educational activities and the editing of THE BUILDER are in charge of an editor-in-chief appointed by the Executive Secretary.

Neither the Executive Secretary nor any other officer receives pay, and such salaries as are received by employees are either nominal or according to the usual standards. Business affairs are managed with the utmost economy in order that every dollar received from dues (your dues) can do its full stint toward carrying on the services being rendered by the Society to the Masonic Fraternity.

Membership is open to every Master Mason in good standing in any country of the world. The present membership list, now larger than it has ever been before, shows names from every country in the habitable globe. Membership is taken out for one year at a time, dues payable in advance.

THE BUILDER is the official journal of the Society, and is not in any sense a commercial magazine. It is sent monthly to each member as one of the prerogatives of his membership, and every member is invited to a voice in its editing and is asked to over constructive criticism, or otherwise help to make it as representative and valuable as possible. It is not an organ of personal opinion or of any one school of Masonic thought as against any other school. Contributions are accepted or rejected solely on the ground of their general merit, and then regardless of the school of Masonic opinion expressed, so that the journal can act as a free and fraternal forum of

Masonic thought and activities. The editor-in-chief is assisted by a board of associate editors, and by a large number of other individuals, each a specialist in his own field.

The book department is maintained as a convenience to members so that they may be enabled to secure new or second hand Masonic literature at the least possible expense and with the least risk of spending money for useless material. Whatever a Mason may need to know about Masonic books is furnished gratis, and always with cordial promptness.

Masonic periodicals, Grand Lodge Proceedings, pamphlets, etc., are clipped each week and these clippings are loaned on request for study or speech making purposes. At present writing clippings on nearly 20,000 topics are available.

From its inception the Society has been active in the promotion of all forms of Masonic education, especially in the form of study clubs. It co-operates with any individual, group, or Masonic body in organizing study clubs and then continues to assist them as long as they function. A department of THE BUILDER is devoted to these clubs.

In addition to this the Society has formed several groups of students for special work in Masonic research, the members of which maintain contact through the mails; some of these groups are soon to be ready to publish their findings in book form. Any member desirous of associating with such a group or of organizing one himself may do so by addressing a letter to the editor-in-chief.

The Society is giving a great deal of assistance to authors, or prospective authors. Where a man is qualified for such work he is assisted to secure the necessary data and literature; his manuscript is criticized; and he is then assisted to find a publisher and a market. During the week immediately preceding this writing three such manuscripts were sent to headquarters.

In all these activities the Society is assisted in all ways by the Iowa Masonic Library, with its unmatched resources and equipment; of its staff three brethren are members of our official family.

One of the largest of the activities at headquarters is replying to requests for information concerning Freemasonry. If a question is possible of answer the Society, through its worldwide membership, can find the answer. This service is given gratis to all members.

In order to give the reader some conception of the ground covered by these requests for information 100 letters were taken at random from the mail reaching Ye Editor's desk during one week and classified with the following results:

Inquiries about the Blue Lodge, 1; Cryptic Masonry, 1; Scottish Rite, 4; other bodies, 3; foreign Masonry, 2; history, ritual and symbolism, 10; speeches, 7; architecture, 8; books, 20; authorship, 2; jurisprudence, 2; is such and such a man a Mason, 6; social affairs in lodges, 2; request for publication, 1; clippings sent for filing by Society, 3; study clubs, 3; comment on items published in THE BUILDER, contributions offered, 20; Roman Catholicism, 1; literature wanted, 1; unclassified, 13. This total shows that several letters contained more than one request for information.

The purpose of giving all this information to you, Brother New Member, is to tell you that this service is put at your disposal. Avail yourself of it at your need. If you desire to find a place for yourself among those engaged in special research or otherwise to lend a hand to the enterprise of Masonic education let us know. If you find that your Masonic friends are interested in such work nominate them for membership by sending a letter to THE BUILDER.

* * *

MASONRY AS AN ORDER OF MERIT

Here, in democratic America, we can boast of no Order of the Bath or Garter, no ribbon of the Legion of Honor or Iron Cross; but there may well be reason for asking whether decorations of merit created by 100,000 or 500,000 or 1,000,000 members of an organization founded to alleviate suffering, to inculcate good morals, loyalty to country, and to do good unto others - whether such an Order Of merit is not as honorable as one created by prince or potentate who links his name with ribbon, cross, or wreath? The former are the outgivings of armies which meet in private, but whose purposes of benevolence and peace are known of all, mighty influences for the spread of true fraternity. They are often hardly less resplendent than decorations conferred by royalty, but are often more worthily bestowed. - Stevens' Cyclopedia of Fraternities.

* * *

CORRECTIONS

The March BUILDER contained more than its share of errors, most of which were slight enough, but sufficiently irritating for all that. No "alibis" are offered.

At bottom of first page, left side, "transcontinental" should have been "transcendental," which makes quite a difference; and "Admis" (God save the mark!) should have been our old friend "Adonis". Beg your pardon, Bro. Meekren!

The Latin quotation on page 100, April issue, should have read Mandatum novum do vobis, a typographical slip. Beg pardon, Ye Editor!

An item concerning John Ross Robertson appeared in Ye Editor's corner for November that was based on a clipping from a Canadian Grand Lodge Proceedings; it appears that the information was erroneous. Bro. William Harvey McNairn, of McMaster University, Toronto, has kindly supplied accurate data, as follows:

"John Ross Robertson was not a knight but had the extraordinary honor of being able to decline a knighthood and a senatorship (which with us goes by appointment) upon the same day. He did not bequeath his library to the Grand Lodge, but to the Toronto Public Library, which however subsequently handed it over to the Grand Lodge. Our friend Bro. N.W.J. Haydon is at present librarian."

* * *

RECORDS COVERING 323 YEARS

The Lodge of Edinburgh, No. 1, has records and membership rolls dating back to 1599, and has been in continuous activity since. The Grand Lodge of Scotland was organized in 1736, nineteen years after that of England, which was organized in 1717 and is the mother Grand Lodge of the world.

----o----

THE LIBRARY

An Interpretation of the Blue Lodge Work

“SYMBOLICAL MASONRY” AN INTERPRETATION OF THE THREE DEGREES,” by H. L. Haywood, Editor THE BUILDER; published by George H. Doran Company, New York as Vol. 1, M.S.A. National Masonic Library. May be purchased through the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Blue cloth, 360 pages, index, questions for discussion. Price, $2.15 postpaid.

FREEMASONRY is the Science of Morality, veiled in Allegory, and illustrated by Symbols." This famous old definition of Freemasonry, for which we are indebted to Dr. Hemming. I believe, specifies three outstanding features. Masonry is first of all an ethical system, but its teachings are not spread out on the printed page for the wayfaring man, though a fool, to glance at and forget; they are, on the contrary, veiled, hidden from all but those who earnestly seek, by a series of allegories, or stories of traditional history, which of themselves are interesting and beautiful. And permeating the whole, like the grains of pure gold in a quartz vein, are the incomparable symbols by means of which the lofty ethical principles are illustrated and taught. It follows then, that he who would discover the quintessence of Freemasonry must diligently seek the elucidation of its rich symbolism.

Upon this simple foundation has been erected the noble structure of the Craft, a temple rich in many an echoing aisle, and adorned with countless storied memorials of an unforgotten past. Many there are who enter its portals, and though impressed with its beauty, see not beneath it all the firm foundation of moral teaching, overlaid with a rich and beautiful symbolism, which supports the whole structure. Without this, the superstructure would be but a flimsy erection, to be demolished by the first adverse breath, like a castle of cards. But founded on this underpinning, it has grown into a noble fame, which has already braved the storms of uncounted winters, and which promises to continue as long as men live out their little lives of struggle and aspiration.

He then, who directs our attention, and guides our reflection to a study of those symbols which support the whole Masonic structure, is a benefactor of the first rank, even though the exposition be bare and unadorned. But what shall we say when the noble thoughts implied in this rich symbolism are embodied in a diction of limpid clarity and great beauty! This great achievement has been accomplished by Bro. H. L.

Haywood in his recent book, Symbolical Masonry. We had read most of it piecemeal as it appeared in THE BUILDER, but the unity of the whole is best appreciated in the book, and indeed, it has to a considerable extent been re-written and much new material has been added.

That this book is. destined to be a great success seems to be a foregone conclusion. Other books on Masonic symbolism have been written, but none of them in so convenient and attractive a form. The format, the paper, the letter-press, the binding are all of a dignity so often lacking in Masonic books.

But this book is not merely calculated for quiet reading by the study fire; it is especially well adapted for the use of study classes, and indeed, this is its primary object as the author clearly intimates in the opening pages. The arrangement of the subject matter facilitates this, and an appendix of questions to aid in systematic study, and a full and well-arranged index, completes the volume.

The work begins with a history of the Craft of remarkable clearness and conciseness. All the important points are adequately touched upon, and yet the whole is compressed within the compass of twenty-three pages, closing with these noble words:

"Such, in brief, is the story of Freemasonry. What a story it is! It began in a far foretime in a few tiny rivulets of brotherly effort; these united into a current that swept with healing waters across the pagan centuries; many tributaries augmented its stream during the Middle Ages, and in modern times it has become a mighty river which sweeps on irresistibly. And now, if I may venture to change the figure, its halls are homes of light and life; therein men may learn how to live the life that is life indeed. Well may one unclasp his shoes and uncover his head as he enters a Masonic lodge; a symbolism white with an unutterable age is there, and voices eloquent with an old, old music, and a wisdom drawn from the thought and travail of a thousand generations."

The author then carries us through the three steps in Freemasonry, explaining the various symbols as they arise during the neophite's progress from the outer door to the full light of the East. This is not done with the cold accuracy of a scientific treatise, but with the warmth and vision which the vital interest of the subject so abundantly merits. Around the symbols of Freemasonry the author has woven a work of literature, at times, and when the occasion warrants, rising to a stately cadence worthy of his prophet's vision of the dignity and destiny of the Order, as witness the following sentences which close the chapter on "The Lodge":

"The member who finds the eternal verities growing dim from absorption in the heat and burden of his daily task has them made real to him again as he sits in this sanctuary surrounded on all sides by the impressive symbols of God, of Truth and of Immortality. Truly the body of men thus living and working becomes itself an eloquent prophecy of the far-off coming of the Universal Brotherhood, and stands in the midst of a warring humanity as an earnest of the good time coming when the engines of war and the implements of all contention will be laid aside forever."

To the beginner in Masonry who desires an explanation of the many strange and interesting things he has met in the lodge; to the scholar who requires a convenient epitome of Masonic symbolism for handy reference; to the Master of a lodge who needs a text book for a study class or from which to draw material for addresses, this book will provide all that is necessary.

W. HARVEY McNAIRN.

* * *

NEW EDITION OF GOULD'S CONCISE HISTORY

"A CONCISE HISTORY OF FREEMASONRY," by Robert Freke Gould. Published by Macoy Publishing It Masonic Supply House. Blue cloth, index, addenda, 480 pages. May be purchased through the National Masonic Research Society. $6.30 postpaid.

After Bro. Frederick J. W. Crowe's revision of Gould's The Concise History of Freemasonry was issued in 1920 by Gale & Polden, London, a long and critical review was published in these pages, January 1922, page 23. In that review some complaint was made because of the liberties that had been taken with the book as it had left Gould's hands. Seventy-five pages or so had been entirely omitted; the reviser had incorporated emendations in the text without showing he had done so; the section devoted to "The Great Schism" had been entirely replaced without leaving Gould's own account standing alongside; and while statistics had been revised no effort had been made to bring some of the important items of subject matter down to date at all. A reply to these strictures, gracious and candid, was published by Bro. Crowe in THE BUILDER of June of the same year, page 183.

The new Macoy edition, of which note is now to be made, removes cause for most of these complaints, because, as stated in the Preface, "except for statistical changes in the latter Chapters, and the insertion, indicated by brackets, of new historical matter (to which, in a few places only, Gould's own text has been almost imperceptibly accommodated without withdrawing an iota of informative statement on his part); i. e., except for bringing the book thoroughly but guardedly up to date, the present issue leaves the original Concise History intact."

About three pages of matter on the Comacine Masters from Bro. Joseph Fort Newton's The Builders has been added to chapter two, and in the form of addenda Bros. Sidney Morse and Jacob Hugo Tatsch have contributed some paragraphs concerning present day Masonic organizations, including the National Masonic Research Society, the Masonic Service Association, Quatuor Coronati Lodge of Research, etc. Statistics have been revised with the assistance of Bro. Ossian Lang, Grand Lodge Historian, New York.

On one point it may be possible to take issue with the undesignated editor of this new edition; he says that "Gould's policy (indicated in his own Preface) of avoiding footnotes has been adhered to." Footnotes are a nuisance in a book designed to be read seriatim from first to last but Gould's Concise is not that kind of a book; where one man reads it so, a dozen use it for reference only, and then in order to gain information on some one question. Gould wrote his Preface above referred to in 1903, twenty-one years ago, and quoted or otherwise used many books and authors no longer familiar to the average Masonic reader, consequently it would now be a real help if some information about these sources could be incorporated in footnotes.

Moreover, the great accumulation of new facts made since 1903 has made obsolete some of Gould's opinions and outlawed a few of his arguments; it would be of practical advantage to a reader, especially if he is a beginning student, to be assisted to detect these by an editor, who could add in succinct form the new knowledge or else refer to sources of the same. One of the typical cases of several that come to mind is Gould's treatment of the Roman Collegia. It appears that Gould relied for the most part on Coote, who wrote his works on early British history long before archeologists dug up the bulk of such knowledge as is now available on the Collegia, and therefore, in certain fundamentals of this subject he needs revision. The same applies to the Rosicrucian question and other such matters of vital importance in the historical survey.

In making this apparatus of critical notes (such as one finds in modern editions of Gibbon's Decline and Fall of the Roman Empire) an editor could at the same time incorporate all the references to Ars Quatuor Coronatorum, which would in itself be a much appreciated service to students who have access to those incomparable sources; could give reference to the appropriate pages of Gould's larger History; and at the same time could include titles of books valuable on the subjects treated in such wise as to furnish a reader a complete bibliography on Masonic history, a thing lacking from the book as it now stands.

Another suggestion may be made. Gould apparently had almost no literary sense; as sentences crowded into his mind he wrote them down, crammed them in, and then interlarded them with citations, quotations and digressions, of which the last was a favorite device, and dangerous as it was favorite, so that the result was a composite of

numberless facts and confusing ramifications. The present writer, if he is permitted to inject a personal word here, has read the book through some ten or twelve times, and keeps it ever in reach; it is one of the most useful reference works in existence. But alas! all this use has never reconciled him to the literary formlessness of the volume, or made it any easier for him to pick his way through the labyrynthine paragraphs. Gould appeared to be willing to let the reader get along as he best might; Huxley's great dictum, that a writer must not only write so as to make it possible to be understood, but so as to make it impossible to be misunderstood, never dawned upon our "Masonic Thucydides".

It would facilitate the use of the book and also add to its salability (here one casts a glance toward the publisher) if the whole volume were to be re-chaptered and each chapter given a descriptive head. These shorter and more coherently arranged chapters could then be further divided by descriptive subheads, all of which could act as signboards by the way and thus ease the journey of the traveler through what is to most readers a toilsome journey. Such helps as these would in nowise interfere with the text itself.

If a reader is curious to try an experiment let him turn to page 272 of the new Macoy edition and try to follow the story. First he is in Irish history; suddenly he is catapulted into Scotland; then back suddenly to England, with puzzling digressions thrown in; and once again sharply brought back to a mixture of Irish and Scotch. This confusion could be well nigh eliminated by a few subheads or sideheads.

The new edition is convenient to the hand, and printed in good clear type. In its light blue cover and gold lettering it appeals to the eye, though the illustrations are about the worst ever. It is the most complete of all editions thus far issued of this famous classic, and therefore the most useful, especially to American readers.

* * *

ROSICRUCIANISM AND FREEMASONRY

"EX ORIENTE LUX," by Alfred H. Henry. Published by The Stratford Company, Boston, Mass. May be purchased through the National Masonic Research Society, St. Louis, Mo. Red Cloth, 248 pages, no index. Price $2.65 postpaid.

Rosicrucianism is one of the puzzles of history. By whom was it founded, and where? what does it teach? how large is its membership? who compose it? He would be a patient man indeed, and learned in forgotten literatures, who could offer a hard and fast reply to these questions. Bro. Arthur Edward Waite published his Real History of the Rosicrucians in 1887 and thereby cast light on the mystery; but he is now, so he has written, engaged on a new history of the brotherhood and no doubt will add much to our knowledge. The Rosicrucians, by Hargrave Jennings, published shortly before the Waite volume, dealt, as a reviewer put it, with "practically everything under the sun except the Rosicrucians." Except for these two works, and for some periodicals, such as Mercury, the public has been left largely in the dark. Lord Lytton wove a romance about the sect in his Zanoni; so did Harrison Ainsworth in Auriol; and Shelley in St. lrvyne. If one adds to these the books that dealt with Rosicrucianism incidentally, such as Mrs. Pott's Francis Bacon and His Secret Society, Harold Bayley's The Lost Language of Symbolism, and Gould's History of Freemasonry, the transactions of lodges and learned societies (there are a few essays on the subject in Ars Quatuor Coronatorum), he will have about exhausted the list of volumes available to the general public and will meanwhile, perhaps, have reached no very definite conclusions for himself.

The principal value of Mr. Henry's Ex Oriente Lux to the average reader not a Rosicrucianist is that in it will be found, in elementary form, something of the teachings of the sect as now organized in this land, for the book is, as the author himself describes it, "A discussion [in informal lecture form] of the Method of Approach, to the fundamental Principles of Rosicrucian Doctrine, on the part of those who have become habituated to Western ideas and modes of thinking."

It is difficult to make a critical appraisal of this book, even though one may entertain toward its author and his aim the most sympathetic good will, and that for two fundamental reasons. For one thing the teachings of Rosicrucianism are largely

"reserved", as Roman Catholic theologians would express it, and also because those same teachings derive their authority, at least according to the claims made, from sources entirely outside of common knowledge. How can one know anything about the "Great School", hidden in some remote country, of which Rosicrucians claim to be representatives and disciples ? or of the Rosicrucian teachings not given to the public ? or of those "Ancient Mysteries" (to which be peace!) which are evidently interpreted in Rosicrucian circles in a manner not at all in consonance with the findings of general scholarship, and of which the Brotherhood is said to be "the modern custodian" ? Confronted by these mysteries an outsider has no recourse but to lay his hand over his mouth and say nothing.

The second difficulty in the way of appraising Ex Oriente Lux is that its author makes use of so many abstract highly generalized words about which hardly any two men can agree in definition; here are a few, selected at random, and all of them capitalized: Absolute, Omnific, Manifestation, Life, Affirmation, Spirit, Hidden House, etc. Any one of these terms, or of a hundred others like them, may mean any one of a thousand things, but the author furnishes no definitions of them, so that a reader soon finds himself in cloudland, and somewhat worried by his situation. This ready use of what William James called "solving words" - words that appear to mean much, but usually do not in the connections in which they are used, and often used blindly, like magical formulas - is treacherous at best, and all the more so in an attempt to make clear to readers doctrines already sufficiently difficult of understanding.

One example will suffice. If one inquires of the author as to what he means by a "Hidden House" he receives this amazing reply:

"The Sacred Books of the East all have their Light and Wisdom of the Hidden House as their theme. Ancient Mystery Schools were all Schools of Interpretation of its Symbolic teaching.

"The highest thought of Western Writers and thinkers - the Poets from Goethe to Walt Whitman, including Tennyson, Browning and Lowell; the novelists from Bulwer-Lytton to H. G. Wells; the Philosophers from Ralph Cudworth to Emerson

and Wm. James and Henri Bergson - has been inspired by the conviction that light could be won by the earnest seeker, from behind the veil, which guarded a most precious body of truth from premature discovery and profane exploitation."

After this definition, which must profoundly surprise a reader, it is added that "Freemasonry presupposes the existence of this Hidden House, and its pre-eminent importance." Did Freemasonry derive this doctrine from the Rosicrucians? The author apparently thinks so because he quotes with seeming approval these paragraphs from Mercury, "the official organ of the Societas Rosicruciana in America":

"Freemasonry certainly did not 'spring' from Rosicrucianism. Yet, in a perfectly legitimate manner, the Rosicrucian Fraternity was the parent of genuine Freemasonry.

"The Rosicrucians perpetuated, from antiquity, both the Lesser and the Greater Mysteries. At a time when all arcane bodies suffered persecution, it assimilated with various contemporary craft gilds, principally of an operative character, invested with legitimate symbology, and shaped the Drama of the Temple Builders into a philosophic allegory.

"When freedom of thought and action was assured, the gradual coalition of these gilds was attempted, and, from this movement, the modern phase of Freemasonry was evolved. Thus Rosicrucianism is what might be called the foster-parent of Freemasonry, yet preserving to Freemasonry all the enhancement of the dignity of age and an illustrious and legitimate descent from antiquity."

Here are a number of statements which, if they could be substantiated, would completely upset the entire structure of Masonic history as it has been built up by careful and painstaking scholarship during the past forty years. In such a connection the burden of proof falls back on the author.

* * *

A NOTE CONCERNING "THE BUILDERS"

In my review of Bro. Joseph Fort Newton's The Builders, published last month, page 121, I incorporated in the last paragraph the suggestion that a list of questions for discussion might well be included, also that the bibliography could be made more accurate as to titles. Since that paragraph was penned a copy of the book as most recently printed by Doran for the M.S.A. National Masonic Library has come to hand and shows that my suggestions appeared late on the scene, inasmuch as the bibliography has been revised and enlarged, and the "Questions on The Builders," compiled by the Cincinnati Masonic Study Club, Cincinnati, Ohio, have been added. These changes will render yet more valuable a book that has already proved of such great utility to Masons.

H.L.H.

* * *

THE GREEK IDEA OF MYSTERY IN INITIATION

To the Greeks and to many primitive people the rites of birth, marriage and death were for the most part family rites needing little or no social emphasis. But the rite which concerned the whole tribe, the essence of which was entrance into the tribe, was the rite of initiation at puberty. This all-important fact is oddly and significantly enshrined in the Greek language. The general Greek word for rite was telete. It was applied to all mysteries, and sometimes to marriages and funerals. But it has nothing to do with death. It comes from a root meaning "to grow up." The word telete means rite of growing up, becoming complete. It meant at first maturity, then rite of maturity, then by a natural extension any rite of initiation that was mysterious. The

rites of puberty were in their essence mysterious, because they consisted in initiation into the sanctities of the tribe, the things which society sanctioned and protected, excluding the uninitiated, whether they were young boys, women, or members of other tribes. Then, by contagion, the mystery notion spread to other rites.

- "Ancient Art and Ritual," Jane Harrison, p. 112.

* * *

A-1 LODGES IN C-3 ENVIRONMENTS

BY BRO. WM. N. PONTON, Grand Master, Canada

Unless the officers of a lodge are men of light and leadership, full of kindling power, the agenda will drag and there will be many empty interstices of precious time. Masonry, like nature, abhors a vacuum. Fill every minute with good craftsmanship - draw out latent talent - generously but discriminately divide the work. It may sound heretical but I personally would like to see the opening formalities of the several degrees much shortened, and the Junior Warden's lecture - that gymnastic test of mnemonics - considerably curtailed, or divided as it is in other jurisdictions. Encourage your members not to come to lodge alone always bring a neighboring brother - there is great joy as we walk and talk by the way and a pleasant companion is as good as a coach. Rain or shine commence on time and have all your members realize that at every regular meeting one-half hour will be specially featured along educational or inspirational lines, led by brethren whose pride it will be to prepare and share. The apprentices have covenanted to learn; we have covenanted to teach. To secure a good attendance it is not necessary to have buffoonery or vaudeville at the refreshment table. Do not mistake vulgarity for vivacity, or excitement for refined and happy pleasure. Do not go beyond the bounds of the Craft for "talent," except in those rare cases where an outstanding public man (who may not be a Mason) may be desirous of propagating the knowledge of some subject of general interest which he has made peculiarly his own. Above all let your members go away satisfied and feeling that they have been factors in the work and social pleasure of the lodge, and not spectators and side-benchers only. The eyes and ears are the way to the heart.

True Masons are as willing to please as to be pleased - to share their gifts - to enlarge the horizon of their friendships. Give them ample opportunity - set the pace - keep the step - keep the touch. Rally together - stand together, work together, lift together - and all will be well. One final suggestion on this vital matter of present attendance and activity - make and keep your lodge-rooms and precincts worthy of the "House Beautiful." Ventilate well both ideas and atmosphere. You cannot have clear thoughts in foul air; you cannot have an A-1 lodge in C-3 environment.

----o----

THE QUESTION BOX

And CORRESPONENCE

SCOTTISH RITE RITUALS NOT FOR SALE

Is it possible for an individual Scottish Rite Mason to purchase a copy of the Scottish Rite Rituals?

M.G.T., Philippine Islands.

Replying to yours relative to the inquiry from the Philippine Islands regarding the purchase of the rituals of the Scottish Rite, 4d to 32d, beg to inform you that rituals are provided only to the regularly authorized subordinate bodies of the Sdottish Rite and never furnished to any individuals. Therefore, they are not for sale at any price.

H.W. Witcover, Sec’y Gen'l, A.&A.S.S.R., S.J.

* * *

GRAND LODGE OF ENGLAND'S NEW TEMPLE

Is the report true that the Grand Lodge of England is to remove from its present site?

A. J., Dist. of Columbia.

There was some talk of moving but it has now been settled that the Grand Lodge's new temple will be erected on the present site in Great Queen's street.

* * *

STATISTICAL STANDING OF THE ACACIA FRATERNITY

Can you please give me information about the size of the Acacia Fraternity in comparison with other college fraternities?

M.C.B., Iowa.

According to Baird's Manual the Acacia Fraternity ranks twenty-sixth among other college fraternities as to membership; it has 6,130 members as against Beta Theta Pi's 28,897, the largest, and Beta Sigma Rho's 240, the smallest. Baird lists sixty-six

fraternities. The first to be organized was Kappa Alpha in 1825; the last, Omega Beta Pi, 1919. Acacia ranks thirty-sixth in date, having been founded in 1904. The Triad, official journal of Acacia, edited by Bro. T. Hawley Tapping, 1511 Brooklyn avenue, Ann Arbor, Mich., reports Acacia as now having thirty-one chapters; Baird lists it twentysixth in order of the number of chapters and twenty-sixth in order of number of chapter houses owned.

* * *

THE TRIAL OF THE KNIGHTS TEMPLAR

Please tell me where I can find authentic information about the celebrated trial of the Knights Templar.

J.T.B., Texas.

You will find an excellent account of the suppression of the Templar Order in THE BUILDER, November and December, 1916, written by Dr. Frederick Hamilton, Grand Secretary, Massachusetts. Charlotte Yonge's vivid story of the same catastrophe, sometimes described as "the great crime of the Middle Ages," was published in THE BUILDER, October, 1923, page 314. The most authoritative of all accounts in book form is to be found in Henry Charles Lea's A History of the Inquisition of the Middle Ages, Vol. III, Book 3, chapter 5, Harper's edition, 1888. Lord Acton, the greatest Roman Catholic scholar of the last century, said of Lea that "this American has said the last word on his subject." Lea was an independent and impartial scholar who made the subject his life work. You can place entire confidence in his account. It contains some interesting matter about Jacques De Molay, the hero of the Order of De Molay. The Encyclopedia Britannica, Vol. XXVI, page 597, condenses much information into one paragraph:

"All France was at this time under the jurisdiction of the inquisition, and the inquisition could act without consulting the Pope. The Grand Inquisitor of France, William of Paris, was Phillip's confessor and creature. The way was thus open for the King to carry out his plan by a perfectly legal method. His informers denounced the Templars to the inquisition, and the Grand Inquisitor - as was the customary procedure in the ease of persons accused of heresy - demanded their arrest by the civil power."

* * *

THAT FAMOUS DOLLAR BILL

The report has been circulating among our lodge members that a dollar bill of the 1917 series contains carefully disguised religious pictures or emblems, and that the engraver of the bill was discharged from the Department for perpetrating it. What is the truth about this matter?

M.T.B., Iowa.

The same inquiry as yours was referred to Senator Simeon D. Fess by David H. Pierce, Akron, Ohio. Senator Fess sent the inquiry on to Louis A. Hill, Director of the United States Bureau of Engraving and Printing. Mr. Hill's reply settles the matter:

"I am in receipt of your letter making inquiry as to the design on the one-dollar United States note of the 1917 series:

"This particular note was designed and engraved by a bank note company, under contract with the Treasury Department before the establishment of the Bureau of

Engraving and Printing in 1872, and has been used in various series since 1869. When the Government took over all the material in the possession of the contracting bank note companies the die for this note was delivered to the Treasury Department and no one in the Government service has any knowledge of the identity of the designer or the engraver, or any knowledge or in formation as to the motive for the engraving into the design the serpent in the lower left-hand corner.

"As to the alleged portrait in the upper left-hand corner, which has been described as the portrait of the Virgin Mary and also of the Pope, an examination of this ornament with a reading glass will disclose that it consists of the petals of a flower which may be seen best by holding the note with the upper left-hand corner toward you.

"Issue of the current series of all silver certificates, United States notes and Federal notes will be superseded by a new series of uniform designs for all classes as soon as plates for same have been completed. This action will retire the one-dollar note of 1917 series above referred to."

* * *

INFORMATION ABOUT FREEMASONRY IN INDIA

A brother of mine in the British Army has written to ask me to find out for him when Freemasonry was established in India. Do Masons in India have a journal or other source of information ?

H. G., New York.

Freemasonry was carried to India by military lodges in the British Army. The oldest permanent lodge was established in Calcutta, 1730; next came a lodge at Madras, 1752, and then Bombay, 1758. Recommend your brother to subscribe for The Masonic Journal of Northern India, addressing the Editor, P. S. Humm, 23 Abbott Road, Lucknow, India. Gould's Concise History, a new and complete edition of which has just been issued by Macoy, condenses into one paragraph the data concerning the present strength of Freemasonry in that ancient land, the home of Buddha and of the Brahmans:

"In Bombay, the most brilliant era of the Craft is inseparably connected with the memory of Dr. James Burnes, by whom, in order to throw open the portals of Freemasonry to native gentlemen, a lodge - Rising Star of Western India - was established in December, the first regular meeting there were two initiations, one of the candidates being a Parsee and the other a Mohammedan, both ranking among the most highly cultured of their own people; and, in the following July, there were present in lodge nine native brethren, three of whom were followers of Zoroaster, two of Confucius, and four of Mahomet, but all assembled with the followers of Christ to worship the Masons' God. In the three Presidencies - with Aden and Burma - there are at the present time 210 lodges under the English, 6S under the Scottish and 12 under Irish jurisdiction. Twelve of these British lodges are located in Ceylon."

* * *

GRAND LODGE RANKING ACCORDING TO MEMBERSHIP

How does the Grand Lodge of New Jersey rank among other Grand Lodges according to its membership ?

E. A. R., New Jersey.

According to statistics compiled by Bro. C. C. Hunt June 30, 1923, New Jersey ranks twelfth in the list with 73,854. While you are at it you may wish to see the standing of all Grand Lodges, including Philippine Islands. The table here given was compiled by Bro. C. F. Willard, editor of the San Diego Master Mason:

1. New York	286,594	26. North Carolina	38,348
2. Illinois	246,640	27. Arkansas	32,478
3. Pennsylvania	186,560	28. Louisiana	31,221
4. Ohio	172,341	29. Mississippi	31,146
5. Michigan	134,071	30. Maryland	29,632
6. Texas	117,492	31. Colorado	28,027
7. Indiana	117,074	32. South Carolina	27,958
8. Massachusetts	110,018	33. West Virginia	26,610
9. Missouri	104,084	34. Oregon	25,328
10. California	93,179	35. Florida	22,691
11. Iowa	81,405	36. Dist. of Columbia	19,986
12. New Jersey	73,854	37. Montana	18,670
13. Kansas	72,297	38. South Dakota	18,345
14. Kentucky	69,260	39. Vermont	18,229
15. Georgia	66,960	40. Rhode Island	16,257
16. Oklahoma	59,730	41. North Dakota	14,693
17. Minnesota	53,941	42. New Hampshire	14,505
18. Wisconsin	49,539	43. Idaho	8,776
19. Alabama	48,126	44. Philippine Islands	6,680
20. Tennessee	43,283	45. Wyoming	6,513
21. Maine	41,730	46. New Mexico	5,975
22. Virginia	41,191	47. Delaware	5,576
23. Washington	40,576	48. Arizona	5,140
24. Connecticut	39,689	49. Utah	4,329
25. Nebraska	38,642	50. Nevada	2,521

Total as of June 30 2,850,910

* * *

DEDICATION OF HOUSE OF THE TEMPLE

One of the members of our lodge has asked to know when the House of the Temple, headquarters of the Scottish Rite, S. J., was dedicated.

D. W. A., Ohio.

The House of the Temple, located at 16th and S streets, Washington, D. C., was dedicated Monday, Oct. 18, 1915. The Secretary General, Bro. H.W. Witcover, may be able to supply you with a copy of the General Program then used, if you will write him for one. In that connection you may be interested to read the historical account printed in that program:

"This noble and imposing structure, to be dedicated to the uses and purposes of Scottish Rite Freemasonry, is a monument to the wisdom of the founders of the Order, the power and influence of the Rite, and the beauty and symmetry of its teachings and philosophy.

"It is Freemasonry carved in stone; it is a great symbol in itself, epitomizes the old truths which have come down through the ages from the most remote antiquity and saw the first dawn of human intelligence bursting through the thick mists and fogs of mere animal instinct when lighted by a spark of Love Divine.

"As no combination of words can fitly convey a sense of the beauty of a sunset, a lily, or an infant's smile, neither can any description adequately express the grandeur of conception, the lofty thoughts, the eclectic philosophy cemented here into one noble block destined to withstand the storms of time and be a beacon light, through which

its ancient prototype will continue to project rays of Charity, Toleration and Loving Kindness over the whole world.

"For many years the Mother Council of the World held its meetings in Charleston, S.C., in a building still standing. Its headquarters were then moved to Washington, and by steady growth and accretions of property the House of the Temple, situated at 433 Third street, N. W., became the Mecca of Scottish Rite Masons from all parts of the world. Therein died the greatest of Masons, Albert Pike, followed closely by James C. Batchelor and Philip C. Tucker. After them came Thomas H. Caswell and James D. Richardson, all of whom have left a lasting impression on the institution which the present Sovereign Grand Commander, the scholarly George F. Moore, is confidently expected to continue and increase by his faithful service and the growing influence of the Rite.

"All these have created an atmosphere which will remain with the old House of the Temple for a long time to come, and the parting from such hallowed associations will bring a feeling of present loneliness and sadness.

"But the marvelous growth of the Rite demands greater facilities, greater scope for the exercise of its powers, which will be given it by this building, furnishing not only room and opportunity for efficient service, but an inspiration and an incentive for redoubled efforts in the cause of Scottish Rite Freemasonry in its beneficent, self-imposed labor of assisting in the elevation Of humanity to a higher plane, of spreading the gospel of peace and concord through all nations and peoples, of diffusing the glow and warmth of compassion and sympathy for those sorrowing and afflicted, and of fostering a sturdy patriotism, a good citizenship, and manly independence, not only amongst its immediate membership, but by their example throughout the civilized 38,348 world. Esto perpetua."

* * *

WHAT WERE THE CHERUBIM?

Of all the degrees in Freemasonry that I have been privileged to take I am frank to say I like the Royal Arch about the best. Why can't we have more literature about it? In that connection may I ask, What were the cherubim?

D. B. T., Illinois.

An adequate Royal Arch literature is sadly lacking, but if the leaders in the Rite are successful in their plans that deficiency will be made up before very long. It is difficult to give a satisfactory answer to your query about the cherubim. In the first chapter of Ezekiel you will find a description of "four living creatures." They possessed the "hands of a man under their wings on their four sides; the four had the face of a man, and the face of a lion on the right side; and they four had the face of an ox on the left side; they four also had the face of an eagle." Ezekiel does not name these creatures but commentators have agreed in calling them cherubim. Ezekiel's pages, it should be noted, were written after the Exile. In the fourth chapter of the Book of Revelation is a similar description. John saw, assembled about the Throne, "four beasts." "The first beast was like a lion, and the second beast like a calf; and the third beast had the face of a man; and the fourth beast was like a flying eagle." Here again the "beasts" are not named but commentators have called them cherubim. Commenting on the cherubim Josephus, in his Antiquities, says, while describing the Ark, "Upon its cover were placed two images, which the Hebrews call 'cherubim'; they are flying creatures, but their form is not like that of any of the creatures which men have seen, though Moses said he had seen such beings near the throne of God." In the same book he describes the creatures placed by Solomon in the Temple and evidently implies that they were in effect the same as those earlier used by Moses; the Rabbins have called these cherubim.

It appears that the Royal Arch banner on which the cherubim are emblazoned was first used in the middle of the eighteenth century in England, and was perhaps designed by Laurence Dermott, whose fertile mind did so much to shape the practices of the Ancient Grand Lodge, from which the first Grand Chapter of Royal Arch very possibly derived. As to the meaning of the cherubim in the Royal Arch, that, is difficult to ascertain seeing that Royal Arch writers and monitorialists have said little

or nothing on the subject: Webb does not mention the cherubim, nor does Cross in his Masonic Chart, nor Mackey, in his Book of the Chapter. Sherville and Gould's Guide contains the lectures as now usually given but offer no interpretations. It is a subject awaiting research; would you not care to go into it yourself ?

It is believed by many Assyriologists (Lenormant, for example) that the word "cherubim" derived from the Assyrian "kirubi", and originally had reference to the winged bulls which functioned as genii, each having the body of a bull, great outstretched wings, and the face of a man, the duty of which was to cover worshippers with their protecting power. Others trace the conception back to Egypt in the Egyptian use of winged vultures, with wings outstretched. Consult Mackey's Encyclopaedia, page 145.

* * *

A BOOK ABOUT FOREIGN MASONRY IS RECOMMENDED

In reply to a question in THE BUI1DER, March 1924, page 94, I may say that a book covering this question will be found in the Annual Directory published by M. W. Bro. Quartier-le-Tente P.G.M., Grand Lodge Alpina, Switzerland, the price of which is, I believe, seven francs Swiss. Some two years ago he also published an illustrated Two Centuries of Freemasonry which contains a great deal of information about European Freemasonry and the Grand Lodges with which it is in fraternal relations. His address is, I believe, 26 Beaux Arts, Neuchatel, Switzerland.

N. W. J. Haydon, Canada.

* * *

ANENT GOULD'S LIST OF FAMOUS AMERICAN MASONS

Bro. Gould's list of Masons in the war of the Revolution [THE BUILDER, March 1924, page 78] omits several names on record in Albany, N.Y., at least one which should be in the list, as it is not generally known that he was a Mason. Brig. Gen. John Starke signed the roster of Masters Lodge, No. 2 (now No. 5), during the year 1778, his name being thirteenth of the twenty-six who signed that year.

This agrees with his war record as it will be recalled that he resigned early in March 1777, but must have gone back into the service promptly as the Battle of Bennington, in which he took prominent part, was fought August 16, 1777. He was commissioned Brig. Gen. of Militia and later of the Continental Army, and for part of 1778 was in command of the Northern Department; and during that period joined Masters Lodge.

The next name after his on the roster is Daniel Shays, but that will not likely find a place on Bro. Gould's list. There are several other names on this roster signed with military titles prefixed. Col. Henry B. Livingston signed about one year before General Starke, and Lt. Col. Henry A. Van Rensselaer near the end of 1779.

According to Bro. Ossian Lang, Gen. Morgan Lewis was initiated in Union, No. 1, at Albany in 1778, but his name does not appear on its roster. No. 233 is vacant having been left for some brother who failed to sign, but this is the only break in the continuity of names. The signatures prior to No. 274 are not dated so it is impossible to tell whether 233 would come in 1778 or not. There are no names on the roster of Union, No. 1, with military titles but in Masters Lodge, No. 2, the titles run from Serg't Major Geo. Knox to Brig. Gen. John Starke, with a few naval titles to keep up the prestige of the Navy.

Walter R. Marden, New York.

* * *

THE HIGHEST MASONIC LODGE

Some time ago I read in some Masonic publication of a lodge somewhere in South America as the highest above sea level of any lodge in the world.

In the summit of Owl's Head mountain in the Province of Quebec, Canada, there is a natural amphitheater of solid rock in which Golden Rule Lodge, No. 5, of Stanstead, Quebec, holds an annual communication 2,580 feet above sea level and from which the White mountains in New Hampshire, and the Green in Vermont, can be seen.

There is a world of beautiful sentiment connected with such heroic relations to nature and any information regarding this "highest lodge in the world" will be gratefully received.

L.B. Mitchell, Michigan.

* * *

BOOKS WANTED

"History of the Eastern Star," by Kennaston.

"Caliph of Bagdad," by Sylvanus Cobb, Jr.

"Genius of Freemasonry," by Buck.

Vol. I, Ars Quatuor Coronatorum.

Vol. XXXII, Ars Quatuor Coronatorum. Both must be complete and with St. John's Cards.

"Records of the Hole Crafte and Fellowship of Masons," by Edward Conder.

"Restorations of Masonic Geometry and Symbolry," by H. P. H. Bromwell.

"History of the Ancient Accepted Scottish Rite," by Robert Folger.

Bound volume THE BUILDER, 1918.

"Robert Burns and Freemasonry," by Dudley Wright.

"The Masonic Year," for years 1920, 1921 and 1924. Pubished by Masonic History Company, Chicago.

"I am anxious to secure loose copies of THE Bul1DER for the years 1915, 1916, 1917 and 1918. I wish them complete from the first number, twelve copies for each year, unbound, with original covers as issued. Any brother who may have these to

dispose of will please address a letter to me giving price and other details." - Edwin B. Hill, Ysleta, Texas.

Send description and prices to Book Department, National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo.

* * *

YE EDITOR'S CORNER

For free distribution: A leaflet containing President Harding's last speech, an address to Hollywood Commandery, No. 56, K. T. Send your name and address on a post card if you wish a copy. They won't last long. Also a booklet on the "Mystic Order of Veiled Prophets of the Enchanted Realm."

More copies of the present issue of THE BUlLDER have been printed than of any other issue thus far published. We are growing.

Shiloh Lodge, No. 1, A. F. & A. M., Fargo, North Dakota, presents each new candidate raised with a membership in the N. M. R. S. Several lodges are now doing this. Why not get your lodge in line?

We are starting a special research group on "the Bible in Masonry." Do you wish to join it ? Write Ye Editor.

Attention, Masonic architects! If you would like to publish a book on Masonic architecture, with plans and illustration, write us; we have an interesting proposal.

It has been proved that President Monroe was a Mason. We have ourselves recently unearthed evidence to show that President Arthur was also possibly a member. In event of the latter's membership the list of known Masonic Presidents will be increased from ten to twelve.

Any Masonic body wishing to use The School Bell in quantities is urged to write us at once.

The New England Craftsman has featured this fetching bit of poetry:

"Isn't it strange that Princes and Kings

And clowns that caper in sawdust rings,

And common folks like you and me,

Are Builders for Eternity?

To each is given a bag of tools

A shapeless mass and a book of rules;

And each must make, ere life is flown

A stumbling block or a stepping stone."

----o----

MAY BOOK LIST

(All Prices Postpaid)

Builder, The, in Bound Volumes

1921, 1922 and 1923 cannot be sold separately; other years at $3.75 per volume. Complete set of nine bound volumes.

Builders, The

By JOSEPH FORT NEWTON

The most widely read of all Masonic books. Covers Masonic beginnings, known history, and furnishes interpretation of the general ideals and teachings of the Craft. (See review in THE BUILDER, April 1924.) Blue cloth, 343 pages, index bibliography, questions. $2.15

Comacines, The

Their Predecessors and Their Successors;

Including Further Notes on the Comacines

By W. RAVENSCROFT

The only work on the subject available in English. Paper, fully illustrated, 43 pages. $1.00

Concise History of Freemasonry

By R. F. GOULD

Gives in condensed form the materials of his larger "History." The standard one volume history of Masonry in English. Cloth.

Consolidated Index to The Builder'

Covers years 1915 to 1919, inclusive. Paper 50 pages.

Early History and Records of the Lodge, Aberdeen 1ter

By A.L. MlLLER

An exceedingly valuable little book that explains much concerning Operative Masonry. (See extended review in THE BUILDER, November, 1923.) Cloth, 74 pages. $1.35

Encyclopaedia of Freemasonry

By ALBERT G. MACKEY

Two large volumes of 943 pages combined. Second volume contains glossary giving pronunciation and meaning of all Masonic words in general use. De Luxe fabrikoid binding, generously illustrated. $16.00

Evolution of Freemasonry

By DELMAR DARRAH

A popular history of Freemasonry; heavy coated paper, firm green cloth binding, reinforced back, many illustrations, index, 422 pages. $5.15

Freemasonry Before the Existence of Grand Lodges

By LIONEL VIBERT

A condensed scholarly book; embodies findings of the Quatuor Coronati Lodge of Research on Masonic history prior to 1717. A standard work. (Reviewed in THE BUILDER, October, 1917.) Cloth, 164 pages. $1.90

Freemasonry in America Prior to 1750

By MELVIN M. JOHNSON, P.G.M., Mass.

The only work in existence covering its period and subject. A careful compilation of important data. Cloth, 225 pages.$1.35

Freemasonry, Its Aims and Ideals

By J. S. M. WARD

A bold discussion of a number of controversial questions. Blue cloth, 232 pages. $4.15

Gospel of Freemasonry

By "UNCLE SILAS

Moralizings on Masonry conceived in a new vein. Popular. Selling with rapidity. Third edition. Cloth, 60 pages. $1.00

Great Teachings of Masonry

By H. L. HAYWOOD

A "philosophy of Masonry" in popular form. Expounds each of the important teachings of the Craft in 18 chapters. Blue cloth, index, 187 pages, bibliography. $2.15

History of the Knights Templar

By C. G. ADDISON

A standard work for Masonic Knights Illustrated, cloth, 670 pages.$3.95

Humanum Genus By ALBERT PIKE

A reply to Pope Leo XIII's bull against Freemasonry. Paper, 52 pages. 15 cents

Jokes for All Occasions (Anonymous)

An assistance to speech makers of the post-prandial variety. Cloth, 368 pages. $1.10

Lectures on Masonic Jurisprudence

By ROSCOE POUND, Dean of the Department of Law

Harvard University.

Based on lectures delivered in 1911-1912.Five chapters. Blue cloth, index, 112 pages. $1.65

Lodge and the Craft

By ROLLIN C. BLACKMER

(See review in THE BUILDER, November, 1923.) An exposition of the work of the Three Degrees. Cloth, portrait, 297 pages. $3.00

Mackey's Revised History of Freemasonry

By ROBERT I. CLEGG

The most monumental work ever published in America. Seven large volumes with total of 2376 pages; illustrated; De Luxe fabrikoid binding; exhaustive index. $56.00

Masonic Legends and Traditions

By DUDLEY WRIGHT

(Reviewed in THE BUILDER, February, 1922. Review by A. E. Waite reprinted in THE BUILDER, July, 1922.) Cloth, 152 pages. $1.65

Masons as Makers of America

By MADISON C. PETERS

A popular account of Freemasonry in the Revolutionary Period. Last edition. Cloth, 80 pages.$1.10

Master's Lectures, The

By the Worshipful Master of Evans Lodge

Twelve chapters on Initiation, Fraternity Toleration etc. Gold embossed binding, 8x11 inches 108 pages, limited edition. $5.15

Meaning, The, of Masonry

By W. L. WILMSHURST

An interpretation of the general ideals and teachings of the Craft from a mystical and occult point of view. Black cloth, 216 pages. $3.25

Military Lodges

By ALFRED LAWRENCE

Covers about same ground as Gould's work on same subject, but condensed. Paper covers, 45 pages. 35 cents

Moonlight Schools

By CORA WILSON STEWART

A thrilling account of the war being waged on adult illiteracy in the United States by the woman who started the "moonlight school" movement. Cloth. 194 pages. $2.10

Mormonism and Masonry

By S. H. GOODWIN, Grand Secretary, Utah

Printed for the Craft by the Grand Lodge of Utah. Deals with a little known chapter in the history of American Masonry. Paper binding, 38 pages. 25 cents

Philosophy of Freemasonry

By ROSCOE POUND, Dean of the Department of Law Harvard University.

Five chapters covering the leading Masonic philosophers. Blue cloth, 96 pages. $1.35

Questions on The Builders

A booklet compiled by the Cincinnati Masonic Study Club to be used in connection with "The Builders" (see in this list under "B") by Joseph Fort Newton. Paper 13 pages, closely printed. 15 cents

Roman Catholicism and Freemasonry

By DUDLEY WRIGHT

A scholarly, non-controversial statement, incorporating most of the important official documents. Blue cloth 251 pages, index. $4.15

Second Degree

By H. L. HAYWOOD. Editor, THE BUILDER

A popular brief interpretation of the Fellowcraft Degree. Pamphlet, blue paper, 16 pages. 16 cents

Speeches, Their Preparation and Delivery

By ALEXANDER BURTON

A handy text book for the budding orator. Cloth, 251 pages. $1.10

Story, The, of Old Glory The Oldest Flag

By J. W. BARRY, P. G. M., Iowa

A story of the Flag and Masonry. Reprinted from THE BUILDER. Paper covers, illustrated, 20 pages. 60c

Symbolical Masonry

By H. L. HAYWOOD, Editor, THE BUILDER

Especially suited for use by Study Clubs. Prefaced by a condensed history of Freemasonry. Interprets the work of the Three Degrees. Questions for discussion index, blue cloth, 380 pages.$2.15

Symbolism of the First Degree

BY A. W. GAGE

Elementary introduction. Good for Entered Apprentices. Pamphlet, paper, 12 pages. 15cents

Symbolism of the Third Degree

By J. OTIS BALL

Elementary study to be read by newly raised Masons Pamphlet, paper, 16 pages. 15cents

Symbolism of the Three Degrees

By OLIVER DAY STREET

Explains important symbols of the Three Degrees. (See Review in THE BUILDER, December, 1923). Blue cloth 96 pages, index, bibliography. $1.35

Things a Freemason Should Know

By FRED J. W. CROWE

Condensed information about the organization and activities of English Freemasonry. Blue cloth. 1.35 pages.

Thomson, The, Masonic Fraud

By ISAAC BLAIR EVANS

Bro. Evans was the attorney employed by Masonic bodies in case against Thomson. (See review in THE BUILDER, October, 1923.) Authentic, complete, blue cloth, index, 268 pages.$2.65

Vest Pocket History of Freemasonry

BY H. L. HAYWOOD, Editor, THE BUILDER

Has been largely used for presentation purposes. More than 40,000 distributed. Special prices in quantities Art paper covers, 36 pages. 25c;

Woman and Freemasonry

By DUDLEY WRIGHT

Especially valuable to students of the Order of the Eastern Star. Contains accounts of So-called "women Masons." Cloth, 184 pages $1.90

All Prices Postpaid

The National Masonic Research Society is a non-commercial organization that pays neither profits nor dividends. All profits are returned to the working treasury to be used to increase its service to the Craft. Its Book Department exists for no other purpose than the convenience of its members.

National Masonic Research Society

1950 Railway Exchange

St. Louis, Mo.

The Builder Magazine

June 1924 - Volume X - Number 6

TABLE OF CONTENTS

FRONTISPIECE - ENTHUSIASM OF THE CRUSADERS

THE BASIS OF MASONIC UNITY - By Bro. Sir Alfred Robbins, England

WHENCE CAME YOU AND HOW SHALL I KNOW YOU? - By Bro. Melvin P. Johnson, P.G.M., Massachusetts

AMERICAN INDIAN MASONRY (Concluded) - By Bro. Arthur C. Parker, Associate Editor, New York

GREAT MEN WHO WERE MASONS - FREDERICK DESMONS - By Bro. G. W. Baird, P. G. M., District of Columbia

A REVIEW OF CRYPTIC MASONRY (Concluded) - By Bro. George W. Warvelle, P. G. M., Illinois

AN APRON LECTURE FOR THE SELECT MASTER DEGREE - By Bro. Percy Edgar Brown, Iowa

MASONIC JOURNALISM OF THE LONG AGO - By Bro. Joseph E. Morcombe, Associate Editor, California

THE STUDY CLUB - Chapters of Masonic History - Part XIII, Various Grand Lodges France, Germany, Etc. - By Bro. H. L. Haywood

DON'T HURRY UPSTAIRS

EDITORIAL

A Masonic Critic

The Nestors of the Craft

THE LIBRARY

Bro. Frank C. Higgins' Theory of Masonry

Freemasonry as a Form of Mysticism

THE ARCHITECTURAL FEVER

THE QUESTION BOX AND CORRESPONDENCE

Dr. Copeland a Mason

Stone, Wilbur, Denby

Masonry Not in Business

Meaning of Am B'Tsafn

Science and Freemasonry

A Chinese W.M.

Texas Does Not Specify Number of Degrees

Principles Governing Fraternal Recognition in G. L. of New York.

Light Wanted on Masonic Funeral Customs

A New Special Research Group

Index for1923

YE EDITOR'S CORNER

----o----

THE BUILDER

VOLUME X NUMBER 6

JUNE 1924

THREE DOLLARS THE YEAR

TWENTY-FIVE CENTS THE COPY

Published Monthly by the National Masonic Research Society

The Basis of Masonic Unity

An Interview With Sir Alfred Robbins, P. G. W., President of the Board of General Purposes,

United Grand Lodge of England, W. M. Quatuor Coronati Lodge, Etc., England

Sir Alfred Robbins was a welcome visitor to this land during March, April, and May as an official representative from the United Grand Lodge of England. Wherever he went he was greeted with all the honors that American Freemasonry could bestow upon so distinguished a guest; and he, with Lady Robbins, received such private

entertainment as must have convinced him of the high esteem in which he is personally held by American Masons. While in Missouri he was the guest of honor at a Specific Communication of the Grand Lodge of Missouri held in St. Louis, Monday evening, April 21, at which time he was made an honorary member of Grand Lodge, being the fourth in Missouri history to receive that honor, the first having been Lafayette. On April 23, he was guest of honor at a regular session of the Grand Chapter, R. A. M., Missouri, held at Columbia, where he was made an honorary member of the Grand Chapter. On Monday, April 21, he was entertained at luncheon in the name of the National Masonic Research Society and on that occasion was made an honorary life member of the Society. The interview published below is the substance of a number of his utterances made during private conversations, he has revised it in manuscript and corrected it in proof. The Masonic International Association was described in an article under that title, The Builder, April, 1922, page 99; the reader should also consult, for purposes of comparison, Bro. Oliver Day Street's essay on "World-Wide Masonry and Its Desirability," The Builder, June, 1923, page 171,

THE wish that we might find some basis for union among all Masonic Grand Bodies in the various nations of the world is one that most active Masons have long entertained. Of late, certain definite efforts have been undertaken looking toward that end; and the International Masonic Association, I believe, is such an undertaking. As I understand the purpose of this association, it has in view the finding of a common platform on which the Freemasonry of England, the United States, and all other nations in which English speaking Freemasonry is practiced, may unite on the ground of fraternal recognition with the Freemasonry practiced in France, Italy, Spain, Belgium, and other countries where Latin Masonry exists. I believe that every Mason who has at heart the general and far-reaching purpose of our Fraternity would wish that such a thing might be made possible. But, speaking for myself, and having in mind the character and activities of Freemasonry in England, I am bound to say that I consider such plans thus far formulated as being impracticable, and as leading us on to very dangerous ground.

The fundamental difference between English speaking Masonry and Latin Masonry is that the former definitely and specifically requires of every candidate that he sincerely profess belief in the Great Architect of the Universe before he can be admitted into

one of our lodges; whereas most of the bodies practicing Latin Masonry either ignore this fundamental requirement or assume towards it an ambiguous attitude. If this question is fundamental, as I consider it is, l know I can frankly say for English Masonry that it will stand firm on its present position, the one it has always held, and will in no sense modify or abandon this central necessary requirement. If we were to do any such thing, English Freemasonry would lose ninety per cent of its membership. I know it would lose me. In our opinion, such a course would require us to depart absolutely from the original plan and foundation of Freemasonry.

Some of our brethren in America, I am told, take the position that in Anderson's Constitutions a Mason is not expressly required to believe in the one living God and, therefore, it is the United Grand Lodge of England that has departed from the original plan rather than Latin Masonry. I cannot in the least agree with this theory. For one thing, Anderson's Constitutions are not held by us to be an everlasting and infallible authority: we know our Anderson too well. For another thing, it is not necessary for us to prove by book and bell, down to the very text and letter, our present position. That has come as the result of a gradual growth and development inside the English Craft, long before our present organized Freemasonry existed. Our present position is as completely validated by the unfailing tradition of centuries as if, in the Constitutions of 1723, it had been specifically stated in so many words; and a candid study of the history and customs of English Masonry since 1717 will convince any student that from that date until now, theism - the sincere trust in T.G.A.O.T.U. - has been central and fundamental in English Freemasonry. Back in its early beginnings our Grand Lodge used as its official motto "In the Lord is our trust"; this motto was placed on all our Grand Lodge documents; it appeared on the seal of every lodge warrant; and it was stamped or printed on every official utterance of our original Grand Lodge. Did our brethren in the beginning use these words as a mere formula without meaning ? It is impossible for me to think so.

I am told that certain ambiguous formulas used by the Grand Orient of France and other such Latin Grand Bodies really mean the same thing, and that in spirit and purpose Latin Masons are at one with us. If they are, why do not they say so definitely and specifically? Why did they change their formulas? They changed them for a purpose, and that purpose is not ours.

All of us understand the conditions under which our French brethren work, the difficulties with which they are confronted, and some of us may be in sympathy with certain of their efforts, except that we do not at all approve of entangling Freemasonry in political activities. Nevertheless, I am not at all in favor of seeking a union with our brethren of Latin countries if in so doing we must abrogate that which is fundamental in English speaking Freemasonry. Such a departure would be too high a price to pay for any kind of unity. Many efforts have been made to devise some formula that might serve as a platform for union on which all of us could stand. Thus far, I have not seen any such formula, or met any man capable of framing one that would not neutralize or even completely cancel what everywhere in English speaking Masonry is considered fundamental. World-wide Masonry is a consummation for which we all earnestly wish and pray; but what advantage would it be to us if, in gaining it, we were to deprive the Freemasonry of all English speaking lands of that which therein is considered most precious in the Craft?

If we are sincerely desirous of reaching world-wide Masonic unity, why should we not begin closer at home? Among our Grand Lodges practicing our form of Freemasonry there is much work to be done, because, among them, they have many problems to solve. We have such in the British Empire, and I am sure that you have such problems among your forty-nine Grand Lodges in the United States. Until such time as a way opens up along which we may legitimately and honorably move toward world-wide Masonry, why should we not employ ourselves in an effort to bring all English speaking Freemasonry closer together ? The English speaking peoples comprise a far flung brotherhood; among them are more than four million Masons. If, in their activities and aspirations, they can be brought into close touch so that all Masons among them can work together at the same great task, this, I believe, would be in itself a far greater contribution to the peace and welfare of the world than an artificial, ill-founded unity.

There are many ways in which we brethren of We English speaking peoples may draw more closely together. My own visit to the United States is making me see this more clearly than ever before. I am learning to know responsible American Masons personally, and I have enjoyed the opportunity of interpreting to them Masonry as we have it in my own country. If more of my English brethren could find an opportunity to visit their American brethren, and if in turn the Grand Bodies of the United States could on occasion send official or unofficial visitors and even ambassadors to England, such personal contacts would in themselves do much toward bringing about

a more complete solidarity. At the same time it would be possible for us to work more closely together at specific problems. I know that English Masonry is not as well understood in this country as it might be, and I am equally sure that my brother English Masons do not sufficiently understand the activities and problems of American Masonry. If we can bring ourselves more closely together so as to meet such problems as we have in common, even to the extent of giving specific and definite service one to another, we shall be gradually building up that kind of unity that will endure, and will be of great ultimate fruitfulness not only among Masons themselves, but for all English speaking peoples.

Our English Masonry is very practical in its nature. I speak for my brethren there, and I am sure I correctly interpret myself, in saying that we are not naturally so much interested in antiquarian and curious subjects as appears to be sometimes believed over here. For us there are two great and enduring landmarks, belief in T.G.A.O.T.U. and the Volume of the Sacred Law open on every Masonic altar. What other landmarks there may be I do not know; men may form such opinions as they wish on that much disputed subject. They are free to speculate about the origins of Masonry and try to interpret our symbols and rituals; but the main thing is that we shall do in the present our own great and proper work, which is, through our Masonic fellowship, to enlarge and enrich human brotherhood; through our obligations and teachings to create individual character; and through our institutional activities to devote an ever increasing portion of our time and substance to charity, kindliness, and all good works. What does it matter whether we can claim to be derived from sources three thousand years old, two thousand years old, one thousand years old? We have an heredity two centuries old about which there can be no shadow of a doubt; and a period of two centuries is a very respectable heredity in itself. The important thing is that we shall practice and exemplify Masonry as we have it; and it is my deep desire to do everything in my power to assist that end.

----o----

A contract was entered into between the Scottish Rite bodies of Little Rock and the Grand Lodge, whereby the latter loaned them $75,000.

----o----

There will be little need for innovations and for new attractions in our lodges if we shall keep close to the practice of our professions and devote our energies to the attainment of a full understanding and exemplification of the ideas we profess; even if we fail in some measure, a sincere attempt will meet its sure reward. I am not an alarmist, and I do not share in the cry that is going up in some quarters of dangers from without. The future is secure if we look well to our duties within. – Edward P. Hufferd, P.G.M., Colorado.

----o----

Whence Came You and How Shall I Know You?

By Bro. MELVIN M. JOHNSON, P. G. M., Massachusetts

(Copyrighted by the Author)

READERS are requested to remember that I assume all responsibility for facts stated and opinions expressed in articles contributed by me from time to time to Masonic magazines. Printing them is not expected to be regarded as an endorsement of the facts or opinions by the editors or anybody else. It is hoped that if there are any qualified Masonic students who entertain different views upon any controverted subject they will be freely and fully offered for publication. The only way to settle mooted questions is to discuss them from all viewpoints. Instead of resenting such discussion I most earnestly urge and welcome it.

MELVIN M. JOHNSON.

THE nations of the world recognize what is I called international law. It results from the fact that no nation lives isolated; each has contacts with others. The citizens of one travel into the others. Commerce travels across boundary lines. Each civilized nation, therefore, so conducts itself as to have a certain regard and consideration of its sister nations and their citizens. The principles and rules which grow out of this relationship are known as international law.

Just so, the Grand Lodges of the world have an inter-Grand Lodge or interjurisdictional law. Only in isolated instances has it been written into treaties or enacted as statute law. It is rather the result of common consent. What, then, are the general principles of this interjurisdictional law and how far shall any Grand Lodge be affected by the laws, customs, and usages of another?

The first and fundamental inquiry concerns recognition. This is an extra-territorial question. Each Grand Lodge must gain information from outside its own territorial jurisdiction to learn what other bodies there are which claim to be Masonic and whether they are really such. Having determined (by tests which will be discussed elsewhere) that a foreign Grand Lodge is entitled to be treated as belonging to the Masonic family, "recognition" is extended to it and, usually, representatives are exchanged. These representatives have no real authority and their commissions are no more than pledges of amity. Each Grand Lodge, as a result, acknowledges that there are other Grand Lodges which, within their several jurisdictions, have as complete autonomy as it has within its jurisdiction.

No principle of interjurisdictional law is more universally acknowledged than the perfect equality of all sovereign Grand Lodges. It results from this equality, that no one may rightfully impose a rule on another. Each legislates for itself but its legislation can operate on itself alone. Disregard of this rule of interjurisdictional law has been at the root of most of the disagreements between Grand Bodies. Each of the Grand Bodies of the world should remember that as it may conduct its Masonic affairs within its sovereignty to suit itself without interference, so it must accord that

same right to its other equals within their respective jurisdictions. If and when any Grand Body so radically departs from the Landmarks as to cease to be a Masonic body, it becomes, Masonically, an outlaw and no longer entitled to recognition. Until then, so long as it comports itself with that courtesy and comity demanded by the inherent nature of Freemasonry, it is entitled to maintain its limits free from invasion and free from any effect which it does not, itself, see fit to give therein to the laws, customs, and regulations of others.

The doctrine of fraternal comity, however, is likewise universal.

By the application of this doctrine, each Grand Lodge gives full faith and credit to the work which each other Grand Lodge does with its own material. This means that the Masonic status of each brother is determined by the laws of the Grand Lodge which has acquired jurisdiction over him and to which he rightfully owes allegiance.

His status is to be considered

I. As Raw Material, i. e., as an Applicant.

II. As Unfinished Material, i. e., as a Candidate.

III. As Finished Material, i. e., as a Master Mason; Including (a) Questions of Discipline.

I. STATUS AS AN APPLICANT

No application from a profane may be lawfully acted upon unless he has acquired a residence within the territorial limits of the Grand Lodge receiving his application. That does not necessarily require citizenship in the state or country within which such Grand Lodge is located. Citizenship and residence are different things. Residence and domicile are, for this purpose, synonymous. If a man is actually physically present in a certain place and then and there determines to make that place his home permanently or until his affairs so change as to require the removal of his home to some other locality, then that certain/place has become and is thereafter his residence unless and until he establishes a residence somewhere else.

Length of residence before his application may be received is another matter. When one becomes actually a resident within the sovereignty of a Grand Lodge, it is for that Grand Lodge alone to determine how long that residence must be maintained before he may become a candidate. For any other Grand Lodge to attempt to impose conditions as to length of residence, would be to dispute the sovereignty of the Grand Lodge of his residence and to invade its jurisdiction.

Self-evident as this is, yet it is sometimes forgotten when the candidate has previously been rejected in another jurisdiction. Once upon a time it was contended by some nations of the world that when a man had acquired allegiance by birth, his citizenship was perpetual. This has, however, ceased to be accepted as a rule of international law. Would any nation contend, even for a moment, that one who had applied for naturalization and had been refused citizenship could never apply for citizenship in any other nation? Or, suppose the United States had a law which declared that no one who had been refused citizenship should again apply for naturalization within five years, and a rejected applicant should actually move to and in good faith acquire a residence in France, would the United States quarrel with that Republic if it should accept him as a citizen within, say, three years of his rejection here? Such questions almost answer themselves. Just so within our Fraternity. When the Grand Lodge of Pennsylvania legislates that no other lodge shall ever elect an applicant without the consent of the rejecting lodge, that legislation is good and binding throughout the jurisdiction of Pennsylvania, but the Grand Lodge of that state has no right or power to impose its own laws upon Massachusetts. Massachusetts is just as sovereign as Pennsylvania. It may decide for itself the material which it will accept. The law of Massachusetts gives a rejecting lodge five years' control. If, then, one who has been rejected in Pennsylvania has really and genuinely moved to and acquired a residence in Massachusetts, and has maintained that residence for the required term, is, after

five years from his rejection, given his degrees in Massachusetts under its laws, he is a Mason, neither irregular nor clandestine.

New York gives a rejecting lodge an absolute control for only one year. An applicant, therefore, rejected in Massachusetts, who could not apply, for five years without a waiver, according to its rules, may nevertheless, after one year, be initiated in New York without it, provided in truth and fact he has been a resident of New York for the time required by the Grand Lodge of New York. It would be absurd for Massachusetts to say that it had the right to pass a law governing what New York should do with its own material.

"HE MUST COMPLY WITH THE LAW OF THE PLACE WHERE HE IS"

Each individual has a perfect right, by civil or Masonic law, to determine for himself where he shall live, provided he does live there. But while he is there, he must comply with the law of the place where he is, not the place where he is not. No nation, no Grand Lodge, in this era of the world, attempts to say to one who has moved to some other jurisdiction that he shall not acquire a residence there (or even citizenship) if he sees fit so to do.

It would be called ridiculous for one Grand Lodge to claim that if a man had once within its confines reached the status where he might apply for the degrees, he could never apply elsewhere during the term of his whole life. Is there any magic in the fact that he has once applied? It will be granted that when an application has been made, the applicant has thereby submitted himself to the decision of the ballot and, if elected, to have the lodge do what he has asked to have it do. Granted also, that any body has the right to say from whom it will receive applications. But is it not ridiculous to attempt to read into his application an agreement that if rejected he will for life remain a Masonic prisoner within the jurisdiction where he has once applied? And even more ridiculous to say that he has, by his applications, imposed a condition upon all other Grand Lodges in the world? When did they surrender to the uninitiated such an authority over their acts?

It is obvious that a sovereign may do what it pleases within its sovereignty. And by the principles of interjurisdictional comity, each Grand Lodge should accept, acknowledge, yes, recognize, what all other Grand Lodges lawfully do within their own jurisdiction and in accordance with their own customs and rules, always assuming compliance with the Landmarks anal absence of insult.

Therefore, each Grand Lodge may define its own material. Each may say from what resident male adults it will permit its particular lodges to receive applications. The status of an applicant is determined by the Masonic law of the place of his residence. The rest of the Masonic world should abide by that de termination.

The limitation of jurisdiction to the residence of the applicant is a purely American doctrine. In England for instance, a resident of London might apply in Liverpool or anywhere else. There is nothing inherent in the fundamentals of Freemasonry requiring such a limitation as prevails in this country. The theories upon which the doctrine is based are -

First, the assertion of exclusive Grand Lodge sovereignty over the territory of the political state where it reigns Masonically.

Second, that the applicant will be best known and, therefore, more carefully investigated in the municipal sub-division where he lives. This, however, is no longer universally true. Rapidity and convenience of transportation now-a-days often cause one's legal residence to be little, if anything, more than his bedroom; his business, his social relations, and practically all his associations being in some other municipality. In such cases, and they are innumerable, the applicant prefers to join where his friends and associates are to be found. This he cannot do without technical compliance with laws concerning waiver of jurisdiction which often lodges are loath to grant, usually for financial and not fraternal reasons. To permit petitions to be received by lodges located either where the applicant resides or where he has his usual place of business would be merely to recognize existing facts and conditions of life. It would usually result in the petition being presented to a lodge in the community where the applicant is better known and more readily investigated. But in

Freemasonry as in government, laws seldom precede or accompany changed conditions. They usually lag far behind.

II. STATUS AS A CANDIDATE

When a lodge lawfully receives a petition for the degrees from a profane, he becomes a candidate. By petitioning he submits himself to the Masonic laws of the jurisdiction. He has irrevocably given to that l lodge the right to accept or reject his application. Until that particular lodge has either declined to do or has actually done what he has requested, no other lodge in the world may deal with him. He has given the lodge to which he has applied what a lawyer would call an irrevocable option. The lodge may refuse his petition. If so, then there has been and is no contract, no agreement whatever between the applicant and the Fraternity. He did what he could to make an agreement but the Fraternity refused to make it. True, the Grand Lodge may impose certain disabilities upon its own lodges from receiving his petition again within a certain length of time, or except under certain conditions. But the applicant is himself free once more. He proffered himself and his fees. The Fraternity spurned his offer and that's the end of it so far as he is concerned. The Grand Lodge may impose conditions upon itself, its lodges and its members, but not upon him.

If, however, the lodge accepts his application by electing the applicant, then the situation is analogous to what the law calls a contract. By that election the lodge has bound the Fraternity to give him the degrees of Entered Apprentice, Fellowcraft, and Master Mason subject to and in accordance with its customs and laws. Until this agreement has been carried out (or terminated in accordance with law, as, for instance, on objection duly sustained) no other lodge in the world may deal with this unfinished material. The same principles apply where there is a separate vote in each degree which is merely piecemeal acceptance.

Thus, the status of a candidate from the presentation of his petition to his rejection, or to his declaration as a Master Mason is that of being under the exclusive jurisdiction of the lodge which first lawfully receives his petition. This is true even if in the meantime he moves his residence to the uttermost corners of the earth.

III. STATUS AS FINISHED MATERIAL, i. e. AS A MASTER MASON

At the close of the ceremonies of the Third Degree the candidate becomes a Master Masons The agreement which he and the lodge made is completed. The contract is executed. His ties now are those of his obligations, no more, no less. He is a member of the Fraternity but not of any lodge. In most, if not all, jurisdictions he is entitled to membership in the lodge upon signing the by-laws, though sometimes he must first learn his Third Degree lecture.

But he need not join that lodge. If he chooses he may, instead, apply to any lodge anywhere for membership. No longer do jurisdictional lines restrict his freedom. And at his own free will, if he is square upon the books and not under charges, he may terminate his membership in any lodge to which he may belong. The methods by which he alters his lodge membership do not affect the question we are now discussing, i. e., his status as a Master Mason.

In some jurisdictions he may be a member of as many lodges as he sees fit, if duly elected to membership therein. In most jurisdictions, however, dual or plural membership is forbidden though a good reason for such prohibition has never yet been given. It, again, is a purely American and quite modern prohibition and is surely, though slowly, being discarded. Where it still persists its greatest hardship is in compelling a brother to sever connection with his mother lodge, of which perhaps he is a Past Master, when his affairs call him to another community where he would affiliate if he could, or, as the alternative, be barred from sharing in the labors and support of the lodge of his new residence. The result is often to lose his Masonic activity wholly from the Fraternity. His sentiment keeps his membership with his mother lodge which distance prevents him from attending. He does not feel right to share in the pleasures of a lodge he might readily attend because he cannot be a member. Consequently, he attends neither the one nor the other except at rare intervals, and his enthusiasm wanes.

Whether or not a Master Mason is in good standing if he be not a member of a lodge is a question which each jurisdiction decides for itself. Some make no distinction between affiliated and unaffiliated brethren. Some deny visitation, relief, and other Masonic privileges to those who remain voluntarily, for a certain length of time, unaffiliated. Each jurisdiction is a law unto itself and its laws apply upon its lodges and within its jurisdiction when a Master Mason within that jurisdiction applies for any of the rights or privileges of Freemasonry.

What then is the status of a Master Mason desiring to visit a regular lodge? The lodge first wants to know if he is in good standing. If he is in good standing in a regular lodge of a recognized jurisdiction, he is by the universal law of the Craft in good standing everywhere. If he is not in good standing in the jurisdiction from which he hails, he is not in good standing anywhere.

Suppose he is in good standing. What is his status as regards visitation ? By some Masonic jurists it has been held and in some jurisdictions it has been enacted into law, that the right of visitation is a Landmark. I doubt it. But leave that question for consideration elsewhere. Whether or not the right of visitation is a Landmark, however, it is clear that in order to visit there must be a full and complete compliance with the conditions with regard to visitation imposed by the jurisdiction where visitation is sought. There is no inter-Grand Lodge law which defines how any particular Grand Lodge shall determine the question of the qualifications by which the lodge to which the visitor applies shall ascertain whether or not it will admit him. One rule and one rule only is absolutely universal, to wit, that he must submit himself to an examination.

EACH GRAND LODGE DETERMINES ITS OWN METHOD OF EXAMINATION

There is no inter-Grand Lodge law which determines the elements or processes of the examination. One Grand Lodge may proceed upon a mental examination alone. Another Grand Lodge may require documentary evidence as an element of that examination. Each Grand Lodge may direct its particular lodges how extensively the

mental tests shall be applied, equally each Grand Lodge may determine the particular kind of documentary evidence which it regards as sufficient. In laying down rules with regard to documentary evidence each Grand Lodge is expected by its sister Grand Lodges to recognize the principle of comity. It therefore will consider in laying down its rules what kind of documentary evidence, if any, is furnished by the jurisdiction from which visitors may come. But when it has considered this question and has determined exactly what type of documentary evidence it will require, that determination within the particular jurisdiction is final and conclusive. No other Grand Lodge has the right to invade the sovereignty of the Grand Lodge in question and demand that it shall or shall not establish a particular form of documentary evidence which happens to suit another Grand Lodge or other Grand Lodges.

Take as a conspicuous instance the recent unfortunate controversy between the Grand Lodges of New Hampshire and Kansas. The Grand Lodge of Kansas apparently demands that the law with regard to the documentary evidence required as a part of the examination of a visitor in New Hampshire shall be made not by the Grand Lodge of New Hampshire but the Grand Lodge of Kansas. In other words, the Grand Lodge of Kansas demands that it shall determine what the Grand Lodge of New Hampshire shall accept in examinations of visitors in New Hampshire. By so doing the Grand Lodge of Kansas demands the right to determine for New Hampshire and for exercise within the State of New Hampshire that which the sovereign Grand Lodge of New Hampshire alone has the right to decide.

The Masonic jurisdiction of the Grand Lodge of New Hampshire is complete and unlimited and sovereign throughout the entire State of New Hampshire. The Grand Lodge of Kansas can no more/pass laws which the Grand Lodge of New Hampshire must observe than New Hampshire could demand a similar thing in Kansas. Would it not be obviously absurd for the Grand Lodge of New Hampshire to demand that the Grand Lodge of Kansas should change its Ritual? Kansas would say that its Grand Lodge alone had the right to legislate upon that matter so long as it kept within the Landmarks. To ask the question if the Grand Lodge of New Hampshire could lay down rules of mental examination of visitors from New Hampshire applying in Kansas is to make the answer obvious. If the Grand Lodge of New Hampshire cannot establish the tests of mental examination conducted by Kansas, how can it be said that the Grand Lodge of Kansas can establish the tests of that part of the examination which is documentary for the Grand Lodge of Nest Hampshire ?

WHERE DOCUMENTARY EVIDENCE IS DEMANDED

It is true that there are some who argue that requiring documentary evidence of any kind is un-Masonic, but those who make such a contention cannot have studied the history of the past. In 1763 the Grand Lodge of England made a regulation reading, "No person hereafter, who shall be accepted as a Freemason, shall be admitted into any Lodge or Assembly until he has brought a CERTIFICATE of the time and place of his acceptance from the Lodge that accepted him, unto the Master of that limit, or district, where such Lodge is kept."

As recently as June 5, 1895, the United Grand Lodge of England, after careful consideration, upheld a Master who refused to admit a visitor without documentary evidence. As early as 1798 the Grand Lodge of Massachusetts procured a plate to be engraved for such certificates. The demanding of documentary evidence was approved by the Baltimore convention of 1843, and indeed the ancient charters and regulations to which every Master-elect submits and which he promises to support according to the almost universal phraseology contain as the fifteenth paragraph: "You agree that no visitors shall be received into your Lodge without due examination and producing proper vouchers for their having been initiated in a regular Lodge." Who is to determine what are proper vouchers except the Grand Lodge? What Grand Lodge is to determine them except the Grand Lodge of the jurisdiction where the visitors apply? If it be contended that the jurisdiction where he was made a Master Mason determines what vouchers it will issue, it is nevertheless clear that that Grand Lodge cannot determine the same question for any other Grand Lodge. His status as a Master Mason is fixed by the Grand Lodge to which he owes allegiance. How the jurisdiction where he seeks to visit shall find out that status is for the latter jurisdiction to determine. Each jurisdiction which admits the visitor must determine for itself and by virtue of the inherent right of its sovereignty what will be regarded as proper vouchers in its particular lodges. In the instance to which we have referred the Grand Lodge of New Hampshire has determined what it regards as proper vouchers. If other Grand Lodges are unwilling to give their members the kind of vouchers which New Hampshire regards as proper, they unquestionably have such a right, but if they do so they deny to their own members the privilege of visiting in New Hampshire.

To press the illustration a little further, if one Grand Lodge should see fit to transpose the passwords of the Third and Second Degrees, as the Grand Lodge of England did a good many years ago, its brethren would undoubtedly be members of the Fraternity, but it might be impossible for them to visit in some other jurisdiction.

Along these lines of reasoning the writer reaches the conclusion that the status as a prospective visitor of any Master Mason in good standing, when outside of the jurisdiction from which he hails, although determined by the jurisdiction of his affiliation, less, ascertained according to the laws of the jurisdiction where he seeks to visit. For one Grand Lodge to deny recognition of another Grand Lodge, because the latter's regulations in this regard do not happen to suit the ideas of the former, is to wage Masonic war. If that war be waged successfully the result would be to impose a limitation upon the sovereignty of the vanquished Grand Lodge by permitting the victor to legislate upon this subject for the other, thereby successfully invading its sovereignty.

IIIa. STATUS FOR PURPOSES OF DISCIPLINE

By this I mean, Where may a Freemason be tried for an alleged Masonic offense ? There are four theories of criminal jurisprudence in the criminal courts of the world.

First: Forum delicti commissi. This is the territorial theory. Under this theory, crime may be punished only by the sovereign of the place where the crime is committed and only then when the offender has been brought before a court at that place for trial. This is the Anglo-Saxon common law theory and the basis of criminal jurisdiction in the United States.

Second: Forum ligeantiae. This is the theory of the forum of allegiance the Roman and French theory. It is that the sovereign to which the offender owes political allegiance may punish him for an offense committed anywhere in the world.

Third: Forum laesae civitatis. This is the theory of the forum of the injured state and is adopted more or less in continental Europe. The question here is, What sovereign was injured by the act of the alleged criminal ?

Fourth: Forum deprehensionis. This is the theory of the forum of capture. It is the Italian theory, that of cosmopolitan justice. Under this theory any sovereign power who apprehends the criminal may punish him no matter where he committed the offense and entirely irrespective of his citizenship.

WHERE A MASON MAY BE TRIED

The disciplinary powers of Freemasonry for general Masonic offenses (but not for violations of mere local regulations) are not limited to any one of these theories, nor to the theory adopted by the civil government within which the Grand Lodge in question is located. It has been developed as the common law of the Fraternity that a Mason may be tried either by the body to which he owes allegiance or by the Masonic tribunals of any jurisdiction within which the offender is residing and may be reached for service of papers upon him. In other words, if a Mason belonging to a lodge in the State of Washington commits a Masonic offense in Iowa and then goes to Florida for the winter, he may be tried by the Masonic tribunals appointed under the laws of the Grand Lodge of Washington because that is the Grand Lodge of his allegiance. He may be tried by the Masonic tribunals of Florida because he is there where service may be had upon him. He may not be tried by the Masonic tribunals of Iowa where he committed the offense, however, unless he belongs to a lodge in Iowa or the Grand Lodge of Iowa can get service upon him while he is within that state. In other words, the Masonic theory of punishment does not follow the common law territorial theory. Neither does it follow the continental theory of the forum of the injured state. It does follow the theories of the forum of allegiance and forum of capture.

We must always be cautious lest we regard ideas of Masonic government as derived from the principles of civil government. Unconsciously it is assumed, often, that the

correct principles of civil government must apply to all government. It was well stated by Vaux: "Freemasonry is a law unto itself." Drummond added:

"This law must be sought in the fundamental principles of the Institution, as expounded and defined by the usages of the Craft. The first lesson taught in Masonry, indeed, forcibly suggests that Masonic laws are based upon the laws of God." Drummond declared, as the result of his Masonic life's experience and study of Masonry, in all of its rites and degrees, that "this natural tendency to apply the principles of the civil law, to mould Masonry according to modern ideas, and bring it 'in accord with the. spirit of the times,' rather than to abide by the old laws and the ancient usages of the Craft, is the greates danger to the prosperity and perpetuity of the Institution."

----o----

American Indian Masonry

(Concluded from May)

By Bro. ARTHUR C. PARKER, Associate Editor,

New York

(Copyright by Arthur C. Parker)

IT would be an interesting thing to trace out the various forms of religious belief held by the American natives, but though there are those competent to write upon this subject, it is so vast in its extent that no individual writer has yet dared the attempt. We have briefly outlined the essential features of the Indian's belief, but of the numerous customs and rites we have yet suggested little. Perhaps an outline of the religious rites of a single nation or stock will suffice. Let us take the Iroquois.

To the Iroquois the world was the handiwork of a Creator. He was known under various names - Great Ruler, Good Mind, Sky Dweller, Creator. It was believed that life came to the earth from the heaven world in the form of a woman ready to give life to a girl child. The great Turtle of the black chaos seeing a rift in the sky above called out to the water creatures of the darkness and told them of the event bidding them to try to bring some substance that would grow if placed upon his shell. At length after many creatures had perished one deposited the earthly substance on the turtle's back and the substance grew. Then the night birds flew upward and received the Sky Mother on an island formed by their interlaced wings. With great gentleness she was placed upon the earthy back of the Turtle. As she rested there a girl child was born who immediately grew and became mature. All was dark until the Sky Mother stuck the stalk of the Flower of Light in the soil.

The first born then commenced to go round and round the island finding that it became larger each time she tried the journey. One of her latter journeys took longer than others for the island had grown very near a place called East. She paused on the shore and a warm wind came and whispered to her. She felt it encircle her and lift her from her feet but her heart was thrilled with a strange ecstacy. She went back to the camp of her mother and told of the strange experience, but the Sky Mother only wept.

After a season the First-born-of-Earth gave birth to two boys, one called the Light One and the other the Dark One, who had a heart of flint. In giving birth to the twins the mother died leaving them to the care of the Sky Mother. The boys grew to maturity immediately and demanded to know their father. One was kind and built things; the other was ferocious and destroyed anything that came his way. The Light One received the name of Good Minded and the evil one was called Bad Minded. Good Minded cared for the grave of his mother and watered it because the Sky Mother had told him to do so. He watched over it with great devotion until he was rewarded by seeing plants spring from the grave. The tobacco came from the head, the corn from her breasts, the pumpkin from her waist and the edible tubers and beans from her feet. Good Minded then asked his mother where he should go to find his father and was told to journey to the east sea and cross to a mountain raising from the water. This, after great difficulty, he did. As he stood at the base of the mountain he called, "My Father, where art thou ?" And the reply came, "A Son of Mine shall cast the great cliffs from the mountain's edge to the summit of this peak." Good Minded clasped the cliffs and flung them afar over the top of the mountain. Then came the voice, "A Son of Mine shall swim the cataract from the base to the top." Good

Minded flung himself into the merciless current and swam his way upward to the top of a ledge near the mountain top. Then again the voice sounded, "A Son of Mine shall wrestle with the hurricane." A great wind swept about Good Minded as if to sweep him from his unstable footing, but he wrestled with the wind though he could not see it nor tell where to grasp it, until the hurricane cried out, "Enough, for you have exhausted my breath." Once more the voice sounded, "A Son of Mine shall brave the fire of hottest flame. Come!" From the mountainside burst a sheet of flame that burned and blinded Good Minded, but he pushed through the twisting arms and ran up the mountain to the summit. There in repose was a being so infinitely brilliant that Good Minded could scarcely see.

"I am thy Father," said the Light, "thou art My Son."

Then the Father gave to Good Minded the power to make the earth grow with all manner of plants and trees. In a package he placed the magical dust that would become animal life. Long the Father spoke to his Son and then bade him depart.

When Good Minded returned to the Earth Island and told his grandmother, the Sky Woman, where he had been and what power he had received, Bad Minded became very jealous and by an ingenious plan sought to destroy him. But after a lengthy battle the Bad Minded was vanquished and put in a deep cavity in the earth along with all the perverted and distorted creatures he had made from the good creatures. And the evil creatures were banished because they chose to be evil rather than as they had been created.

Then the Good Minded took the face of his mother and flung it into the heavens and it became the moon. And at that time a new light far more brilliant appeared; it was the sun. So came the sun to rule the day and the moon to give hope to the night.

And when all things had been perfected, Good Minded looked into a pool of water and saw his own face. He took a handful of clay and molded his image and it became a man.

There were many pre-humans on the Earth then and they were subdued and told their function. They were forbidden to molest men. When all this was finished, the Sky Mother said to her grandson, "We must return to the world above the sky, our Ga-o-ya-geh." So did they return to the Father but they ever watch over us for we are their children and because they were, we are.

Such is the Indian's Genesis, and though briefly told, there will be few who cannot see in it a wonderful symbolism and a real recognition of man's divine origin. The last great test of the Good Minded, we observe, is not alone to overcome earth and water and fire and air, which are material, but to banish evil and all its distorsions.

By a series of religious tales, such as this, the Iroquois were taught the great essentials of moral life and a recognition of man's relation to his Creator. The lessons of these unwritten gospels teach Fortitude, Loyalty, Patriotism, Tolerance, Fraternity and Gratitude.

The Iroquois was religious in every act of his life, for was not the Creator in all that he had created? Sin thus became a thing that man could commit against himself, against his fellows, human and nonhuman, and against the interests of the tribe. It was not believed that the Creator could be sinned against for he was above an injury by man. Nor was it possible for a sin to be forgiven for effect always follows action. What we have done we have done and not even divinity can say it was not done, nor can the effects be wiped away. For the guilty there was no escape through forgiveness by the Creator. Sins against self and society must be paid for by restitution in some form.

The religious ceremonies of the Iroquois were many but the great ceremonies were those of the seasonal thanksgiving, of which there were six each year. Gratitude to the Creator was the underlying principle of the red man's religion. One of the stanzas in the Thanksgiving rite is:

For all that He has Created and should offer thanks,

For all the things from below up to 'himself in the sky-world, -'

We who are here gathered in assembly thank our Creator -

Yea, all his creatures who are living here in this earth-world.

Most of the members of the various Iroquois tribes - the Seneca, the Cayuga, the Onondaga, the Oneida and the Mohawk - are now Christians, living as white men do. But so great a hold have the old rites and religion of their ancestors upon some that the old beliefs still hold among a considerable portion of the Onondages and Senecas in New York State and Canada.

The Senecas of the old belief hold their religious rites in their Long Houses, the Temples of their Faith. Here the honest student may observe these rites and determine whether a people whose religious heritage is what we have described may be called "pagan" or not. Is there not something racially heroic in this stand of the Senecas to preserve that which is distinctive of their people? Yet, slowly, but surely, the old life is fading and in time it will all be gone. The Senecas will have succumbed to the heat of the melting pot.

WHAT HAPPENED?

What you have read in the pages that have been written was told to a great Mason, long before he made his journey to the land of the Senecas and witnessed their ceremonies. The Senecas called him Ho-doinjai-ey, the Holder of the Earth, and they invited Hodoin-jai-ey to come as a novitiate to the Lodge of the Ancient Guards of the Mystic Potence. Two other friends of the Senecas had been invited, Ho-skwisa-oh and Ga-jee-wa, thus forming the mystic triangle.

RED HAND, THE BROTHER-FRIEND

The candidates were told to listen. The legend of the Ancient Guards was told. The complete relation would make a lengthy document, though I am not sure that you would find it a marvelous tale.

Red Hand was a young chief whose life was blameless for he was Ho-ya-di-wa-doh. He had received certain mysterious knowledge that made the covetous envy him, but so brave and kind was Red Hand that he was admired and loved by men and warriors.

Red Hand had a place where he spoke to the Great Mystery, and because the Great Mystery spoke to him he was kind to every brother of the earth - every tree, every rock, every animal. He fed the hungry birds in winter time. When the wolves were hungry he gave them meat; when the deer were hungry he gave them grass and moss. The children loved him because he gave them trinkets; the old people were grateful to him because he knew of oils that cured their lameness: the warriors admired him because he had power to lead them against the enemy that sought to destroy them.

Down to the south country in the valley of the Ohio, went a war party to punish the foe. The Leader went apart to seek the chief of the enemy and while he stood alone a poisoned arrow struck him and he fell. Then the assassin who rushed upon him demanded the secret of his power but he would not give it and so the enemy lifted his tomahawk and scalped our Leader, taking the scalp away in triumph to be dried over the lodge poles where the smoke issues forth.

A wolf lifted his nose and smelled blood. He howled to bring the pack and followed the scent to the body of a man. He looked and saw that it was Brother Friend whom he knew as Red Hand. He called in a different note and there came all the chiefs of the animals and even the chiefs of all the great plants and trees. They looked at the body of their friend. Then they held a council as to how he should be revived. "We will give the tip of our hearts and the spark from our brains," they said. Then they sent for the scalp which the Dew Eagle brought, making it again alive by sprinkling it from the pool of dew that rests on his back. It was placed on the crown of Red Hand's head and grew fast.

One by one the greatest of created things gave up the vital parts of their beings, the tips of their hearts and the hearts of their brains. For a brother is not a friend if he will not give his life for the Brother Friend who has befriended him in great emergency. When the life sparks were reduced to dust, so small a quantity was there that all together there was only enough to fill an acorn cup. Then the other chiefs of the animals and trees and plants and birds gathered around while the wolf took a cup of bark and dipping it with the current of a spring dropped into the water three tiny grains of the dust of life. This water of life was poured into the mouth of Red Hand and he moved. A compress of the water healed his wounds. Then the chosen hand commenced to chant the ritual of the Ancient Guardians of the Mystic Potence. During the night of blackness they sang, reciting the life and adventures of Red Hand. He awoke but lay still with his eyes shut. He listened and learned the song. The wings of the eagles lifted him and bore him to a great waterfall. He heard the rushing of strong waters thundering down upon the craigs below. The whipporwill called and a light floated over the darkness.

Then the circle clustered closer and the brother who is the Bear touched the breast of Red Hand. All stood erect. The Bear grasped the hand of the Leader who was to be raised; though slain the Bear grasped his hand and by a strong grip raised Red Hand to his feet. All was darkness, but Red Hand lived. * * * * *

The Ancient Guards called, each with his own peculiar cry. Red Hand recognized his friends. * * * * *

Yiewanoh, who has passed through the initiation of the Ancient Guards, tells us the story of Red Hand.

It is a night of darkness impenetrable. There is no sound save the waterfall and the river. In the forest the Leader, patient and listening, is waiting for the sign promised him. Will it be given ? Yes, for the Birds and Beasts do not lie!

THE PROMISE OF POWER

The Leader, who is Red Hand, trusts and waits until a strong voice from the darkness comes, saying:

"Hast thou cleansed thyself from human guilt and impurity ?"

“I have,” Red Hand replied.

"Hast thou ill will toward any of thy fellow creatures ?"

"I have not."

"Wilt thou trust and obey us, keeping thyself always chaste and valorous ?"

"I will."

"Wilt thou hold this power with which we endow thee for shine own chosen company only?"

"I will."

"Wilt thou endure death or torture in its cause?"

"I will."

"Wilt thou vow this secret never to be revealed save at thy death hour ?"

"I will."

"Thy death hour will be revealed to thee; thou wilt be allowed to choose thy successor, and at the end of thy journey thou wilt be rewarded for faith and obedience."

There was a rushing of winds and the sound of hurrying creatures was heard. The song was renewed and then a winged light appeared. The voices were bidding him journey on.

So sings the whippoorwill, "Follow me, follow me."

So replies the Chief to him, "Yes, I will follow thee." "See, the night is darkening, the shadows are hiding, no light to follow now," so sings the waterfall.

Down the deep abyss went Red Hand, following his unseen guide. He felt the spray of the waterfall and then up he climbed until he knew he was ascending a mountain. The dawn light appeared and he went on and on until when the sun was high he found the flat summit of the mountain.

There in the circle of an altar was a wild maize plant. At its roots was the box holding the Mystic Potence that restores men to life and heals wounds.

A white flint knife lay at the roots of the maize plant and a voice called, "Slash into the stalk of the maize!"

Our Leader cut the stalk and blood flowed from the wound. Then again a voice said, "Touch the wound with the potence." This he did and the wound immediately healed. The voice sounded again, saying:

"Guard well this Mystic Potence for while ye have it thy people shall endure. When it is gone they shall be no more. Go and found an order that shall know all this wisdom and preserve in the bonds of faithful brotherhood the mysteries, the chants and the will to perform the task of spreading the knowledge of the kinship of all created things."

* * * * * *

Da neho enyayehak.

* * * * * *

OUT OF THE DARKNESS

The Order has been founded, and though many centuries have passed by, the faithful Fraternity still remains. In the ritual the members impersonate the brother-friends who

of their lives. In the mystic square in the darkness we hear their voices. The call of the birds is heard and the shrill call of the Guide Bird comes toward morning to herald the promise of day. The waters thunder with deafening sound - and so deeply do these sounds imbed themselves into the memory of the ears that it is days before they are forgotten.

During the intervals of the night at three periods the lights appear and the brothers refresh themselves with berry juice mixed with maple sugar. The sacred incense of the O-yan-kwa is burned. The altars are covered when the light appears.

The morning song comes at last with the calling of great flocks of crows. Then appears the boar's head or perhaps that of a bear, steaming with the fragrant soup of the maize. There is a ceremonial partaking of the feast and then the O-noh-kwa is distributed. It is yet just before dawn and the company has adjourned. The session has been from the beginning of total darkness until its end.

The lodge of Neh Ho-noh-chee-noh-ga has been closed; the Ancient Guards of the Mystic Potence gather up their mystery bundles that hold the sacred Ni-ga-ni-gaa-ah. * * * It is still night though the Ga-no-dah * * * has been ended.

We wait in the darkness. Come all ye who listen!

Help us in our darkness journey, now no sun is shining;

Now no star is glowing. Come show us the pathway!

The night is not friendly; she closes her eyelids;

The moon has forgot us; we wait in the darkness,

"Follow me, follow me," so sings the whipporwill.

"Yes, I am following," so the Chief answers him!

DA-NE-HOH. WHAT HAS HAPPENED HAS HAPPENED

A tall bronze-skinned guide led the way over an ice-rutted road. The journey from the mysterious East had commenced. Following the Guide in single file were four, and there were four. It was the land of the Senecas, those most powerful confederates of the Six Nations of the Iroquois. To this land in the Valley of the Cattaraugus had journeyed the Commander-in-Chief of Buffalo Consistory and three other members of the Ancient Accepted Scottish Rite of Masonry, and now they were on their way back to the city that rises where the ancient Seneca town of Do-sho-we once had its site. These pale-faced members of the race that came and possessed the red man's land had been adopted brothers and initiated into the highest rites of the Senecas.

Little has been told; the door has only been held ajar the slightest space and no secrets have been revealed. There were feather wands and deer skins, but no purple robes or crowns. Yet, who shall say that the Senecas have not the thread of the legend of Osiris or that they have not an inherent Freemasonry?

----o----

Great Men Who Were Masons

Frederick Desmons

By Bro. GEORGE W. BAIRD, P. G. M., District of Columbia

FREDERICKDESMONS was President of the Grand Orient of France for many years. Though a Protestant minister he was respected by the French public and loved by members of the Fraternity. He was born at Brignon, Province of Gard, in 1832; and died in Paris, 1910. He was always a consistent member of the Protestant Episcopal Church in which he had an ever increasing following. Of Freemasonry he believed that it had for its principal purpose the linking together of men of every nation, sect and opinion, making them brothers instead of foreigners. To be a Mason in France, having in mind the savage massacre of the Huguenots and the mobbing of the very funeral of Voltaire, and knowing that the mantles of those inquisitors have fallen on others equally fanatic, requires some courage; the Mason, the Protestant, and the Jew are alike tolerated but always in danger.

Desmons' biographers mention his return to his native country after having completed his education and of his life long devotion to his church; from this one may infer that he was educated abroad, a fact that may account for his great breadth of mind.

He was initiated in the lodge at Nimes in 1860, but later formed a lodge nearby, where his church was situated, at Saint-Genies-Mal-Gloires; he was Worshipful Master of this lodge, named Le Progres, from 1870 to 1888, a period of eighteen years. In 1873 he was elected to membership in the Supreme Council and served therein until his death in 1910. The Supreme Council elected him President - equivalent to our Sovereign Grand Commander; in this office he closely resembled our own great Albert Pike in his loyalty, philosophy, philology and wisdom. The daily papers now and then had their little flings at les freres trots points (as they called the Masons), but no aspersion was ever aimed at Bro. Desmons.

It is hardly possible to form a correct idea of a people or nation unless one has been there. A sailor will tell you it is impossible to know a man until you have sailed with him. The great aim of Bro. Desmons was evidently to make it possible for the better men of France to get together. The better men and scholars of France are already Masons or wish to be. Disgusted with the sorcery and superstition everywhere about them, they naturally gravitate toward men of like feeling, but they are not unanimous on matters of creed. Many, if not all of them, have learned to thinly of the Bible as a book of creeds; we know from our experience with fanatics and politicians how fixed a man is when he has once made up his mind on suet; a subject. Bro. Desmons was

always happy in his efforts at reconciling differences and the writer has al ways believed that this was the origin of the famous modification of the Constitutions of the Grand Orient, which were adopted Sept. 14, 1877, and which deleted the requirement for belief in Deity. This was really a return to the Constitutions of Dr. Anderson adopted by the Grand Lodge of England in 1723, which by no means exact some things we are nor very insistent on.

The purpose of the obligation is to bind the postulant, not to convert or prevent him. The British still obligate a Mussulman on the Koran. We are careful that the postulant expresses a belief in Deity, lest he may not regard his obligation, but after all we take his unsupported word that he believes in God. The Grand Orient permits the Bible in an of its lodges that want it; it permits the Book of the Law and the testimony of any country or municipality to be used in administering the obligation, where it is believed to be the most binding on the initiate.

I believe that the rupture between the American Grand Lodges and the Grand Orient of France first arose over the Grand Orient's invasion of jurisdiction in Louisiana; but in my own Grand Lodge of the District of Columbia, in 1878, P.G.M. Isaac Johnson introduced the following resolution, which was adopted:

"Resolved, that the action of the Grand Orient of France, in ignoring the foundation principle of Masonry - that of a firm belief in God and in the immortality of the soul - meets the unqualified disapproval of this Grand Lodge."

----o----

A Review of Cryptic Masonry

By Bro. GEORGE W. WARVELLE, P.G.M., Illinois

(Concluded from last month)

WHATEVER may have been the original form of Cryptic degrees it is certain that they were not preserved as they came from the hands of their founders, and in their dissemination by the self appointed chiefs who controlled them they soon assumed a bewildering variety of phases in the method of organization, order of arrangement and ritualistic expression. As time wore on these features became more pronounced. In some jurisdictions the scale was increased by adding the Super-Excellent Degree; in some it was expressly rejected, and in others it was unknown. There was no uniformity in the order of conferring the two recognized degrees. In some states, the Select was the first of the series, in others the last, and while the general principles which give distinctive character to the rite were probably the same in all jurisdictions, yet in many there was a commingling of legend and incident. The salient features of one degree were often transferred to the other and that which to us would seem to be inseparably connected with the Select was not infrequently to be found in the Royal Degree and vice versa. In the names, titles and number of officers, there was also a great diversity while in the smaller details the same conditions prevailed in a still more aggravated form. Added to all this was the unsettled and vexed question of the right of capitular domination which ever since the organization of the first councils had continued to assert itself. Out of these facts grew these assemblies which are popularly known as

NATIONAL CONVENTIONS

It was generally conceded that the condition of affairs as just related, called for some action calculated to secure substantial uniformity in the number, arrangement and ritual of the degrees as well as in the organization of the bodies, both Grand and constituent, and as early as 1848 Companion A. G. Mackey proposed that a convention be held to make an amicable settlement of the disputed questions involved in the conflict of jurisdiction between councils and chapters and to determine upon a uniform method of conferring the degrees. An attempt was made to have this convention held at Boston in 1850 during the convocation of the General Grand Chapter, but it does not appear that sufficient interest in the subject could be created at that time to insure an attendance and no call was issued. With this exception, however, no one seemed prepared with a remedy, and so matters remained until 1867.

At this time measures were initiated looking toward a solution of the difficulty by a suggestion that at the Triennial Session of the Grand Encampment of Knights Templar to be held in the city of St. Louis the following year the Grand Councils should insure the attendance of some of their best workman for the mutual consultation and interchange of ideas.

GENERAL GRAND COUNCIL NOT CONTEMPLATED

The project was favorably received and the Grand Council of Maine formally crystallized the suggestion by making it a resolution addressed to the other Grand Councils of the country. It is further worthy of note in this connection that the resolution, in express and unmistakable terms, disclaimed "any intention or desire of forming, or seeking to form, a General Grand Council of the United States," yet this was the germ from whence the present General Grand Council was evolved. But nothing practical came of this resolution as the proposed convention did not materialize and the "best workman," if present at St. Louis, probably found more congenial employment in other avenues of labor. The project was kept alive, however, and four years later, through the joint efforts of the Grand Councils of Maine and Massachusetts a convention was held at the city of New York at which fourteen Grand Jurisdictions were represented, Illinois among the number. The business of this convention was devoted mainly to a revision of nomenclature and the arrangement and order of the degrees. The results were highly gratifying to all concerned, but owing to differences of opinion in reference to some of the matters presented, to settle which would require more time than the convention could command, it was deemed advisable to remit same to a committee upon which members of Grand Councils not represented should also be appointed. This necessarily involved an adjourned session and so the convention took a recess for one year. The convention met, pursuant to adjournment, at the same place in June, 1873, Illinois being again represented. But little of a practical nature was accomplished at this meeting, other than to confirm the actions of the year previous, and after the appointment of a committee to memorialize the Grand Encampment on the subject of "prerequisition," the convention again adjourned to meet in New Orleans the next year. It is also worthy of note in this connection that at this meeting a resolution was adopted reciting "That in the judgment of this convention it is expedient and proper to form a General Grand Council of the United States," and in view of our present relations with the body now bearing that name, possibly the knowledge of the fact that the mover of this resolution was the delegate from Illinois may not be without

interest to you. On Nov. 30,1874, the convention again assembled at New Orleans but the only question of moment which was presented was the propriety of the immediate organization of a General Grand Body. A committee was appointed to prepare a provisional constitution, which was to be submitted to the Grand Councils for approval, but notwithstanding the committee seem to have reported back such an instrument no action was taken upon it. Pending the report it was resolved that the "present officers" continued and when the constitution should have been ratified by two-thirds of the Grand Councils they shall call a meeting for the organization of a new body. The convention then adjourned to meet at Buffalo three years later. The convention did meet, as per adjournment, Aug. 20, 1877, but the session was devoid of interest. Nothing seems to have been done with respect to the main questions presented to the New Orleans meeting three years previous and the provisional constitution was not even alluded to. After passing the usual resolution to again memorialize the Grand Encampment, the convention adjourned without day but subject to the call of the President.

There can be no doubt but that, had it not been for a subsequent remarkable convulsion of the Cryptic world, the premonitory symptoms of which were then visible, this would have been the last session of the convention, and the project of a General Grand Council would never have advanced to any higher stage of development than it assumed at the New Orleans meeting. The practical work of the convention was fully accomplished at its sessions in New York, in 1872-3. These assemblies seem to have been of the highest importance, and were productive of incalculable benefit. In them was done all that was originally contemplated, and to the men who promoted and conducted them the Craft are under a lasting debt of gratitude. Particularly is this true of Bro. Josiah H. Drummond, of Maine, whose genius inspired and whose will directed the effective deliberations of the convention. But all that followed was barren. With no well defined policy, the convention extended, or attempted to extend, its own existence by adjournments. Its "delegates" were not usually the same at its different sessions, and few, if any, who attended were accredited as such. It succeeded in dragging its slow length over a period of ten years, and finally, by an act, the full legality of which is not without question, culminated in the formation of a General Supervisory Body of doubtful utility and powers. To understand the motives which actuated the founders of the General Grand Council, as well as the incentives to such action, it will be necessary to hastily review the works which were transpiring in the Crypt during the period covered by the convention's sessions, and particularly of the movement now known in Cryptic history as

Through a variety of causes, real and fanciful, Cryptic Masonry, for a number of years succeeding the close of the civil war, was in that condition generally described as "languishing." Having no showy uniforms or military gewgaws to attract the heedless, its growth, as compared with the Chivalric Orders, was slow; the aspirants for enrollment as imitation soldiers passed it by with scorn, and those who had entered it simply through desire to possess "high degrees" began to forsake it for its more brilliant rival, then rapidly rising to the flood-tide of its popularity. It had nothing to offer but "Masonry," and that is what a vast multitude of "Masons" have very little use for. Those who remained mistook this process of purification for dissolution, and because they erroneously supposed that our success lay in numerical accessions and our prosperity in treasury balances, they became despondent, and out of their blind despair evolved the Mississippi Plan. This consisted simply of a surrender of the degrees to the Royal Arch Chapter, and while the project had often been discussed and, indeed, practically effected in Virginia under a mistake of fact, yet, as Mississippi was the first to adopt it as a measure of expediency, it has generally been alluded to as a line of policy peculiar to that jurisdiction. By the terms of the surrender, each Royal Arch Chapter was thereafter authorized to open "within its bosom" and under its charter, as a chapter of Royal Arch Masons, a Council of Royal and Select Masters, and all who thereafter obtained the Royal Arch were to receive the Cryptic Degrees, if they so desired, without further fee. It was contended by the promoters of the plan that this course was essential to the preservation of the degrees in their jurisdiction, and while other motives have been charged, reflecting to some extent upon the integrity of the men who consummated the deal, I am satisfied that it was made with honesty of heart and sincerity of purpose.

The effect of the action of Mississippi was immediately discernable in the other states and a spirited contest ensued. In many localities the preponderating sentiment favored its adoption, and this led to what is now known as

THE MERGER

It is difficult, at this time, for those who have entered the Secret Vault since the abandonment of the "Mississippi Plan" to fully comprehend the motives which induced its adoption and even of those of us who were present and participated in the work can find but little justification or excuse for the extraordinary course which was

then pursued. I speak now only for Illinois. Whatever conditions may have prevailed elsewhere I do not know and possibly in other jurisdictions the "merger" may have been more defensible than with us. But however this may be the action of Mississippi seemed to be infectious and was speedily followed in Arkansas, Iowa, Kentucky, Nebraska, North Carolina, South Carolina, Wisconsin and our own jurisdiction, while measures looking ultimately to the same end were inaugurated in California and Missouri.

Scarcely any two of the merging jurisdictions adopted in all respects the same procedure, although the ultimate object to be attained was everywhere the same, but, as a general similitude pervaded all of the methods employed, a recital of the plan pursued in Illinois, will, perhaps, furnish a fair idea of the salient features of the movement as it existed in other states.

The year 1877 had witnessed a marked depression in Masonic circles which had been felt perhaps more severely in the council than elsewhere. Added to this was the further fact that a national delegation, including representatives from Illinois, which attempted to present the question of prerequisition to the Grand Encampment at its session at Cleveland in that year had been repulsed with freezing "courtesy." Thereupon the leaders became discouraged; Mississippi's act had just been accomplished; the plan seemed feasible and with little or no time for serious consideration measures were introduced at an Annual Assembly looking toward a formal cession to the Grand Chapter of the constitutional right to confer the degrees. In pursuance of this line of policy overtures were made to and received by the Grand Chapter which resulted in the appointment of a joint commission by both bodies to mature and report a detailed plan for the consummation of such union. The committee met, deliberated and finally reported the result of the conference and the report, which was formally adopted by both bodies, became, in effect, the concordat which affected the transfer of legal authority over the degrees. It provided that each Royal Arch Chapter should open a Council of Royal and Select Masters and confer the degrees subsequent to the Royal Arch; that the officers of the chapter should hold corresponding rank in the council and that all Royal Arch Masons at the date of ratification should be entitled to receive the degrees without fee. It also provided, on the part of the Grand Chapter, that the officers of all chapters should qualify themselves in the work without delay and that the Grand High Priest, as the custodian of the ritual, should, as soon as practicable, take the necessary steps to carry out the foregoing plan.

The practical effect of the treaty was that of a dispensation from the Grand Council to the constituents of the Grand Chapter to open Councils of Royal and Select Masters and confer the degrees, and while our course in this respect has been severely criticized in some quarters, its legality cannot be seriously questioned. It will be observed that the Grand Council never dissolved, nor did it surrender any of its powers in other particulars. It met regularly every year in Annual Assembly; elected its own officers, all of whom were members of some one of its constituent Councils, and retained the same authority over its said constituents as before the "merger." The Councils in the meantime remained as they were; no charters were surrendered, and no degrees were conferred; no dues were collected and no Grand Council taxes were paid. And so matters continued for five years, during which period the advocates of the "Mississippi plan" had ample opportunity to study its theory and observe its practice. The results were not satisfactory, and in 1882 a return was had to the old methods.

Without questioning the motives of those who advised or aided the consummation of the Mississippi plan, it may nevertheless be said that its influence was pernicious. Its logical effect was the disintegration of the Cryptic system and the reduction of the liturgies of the Council to the position of mere "side degrees" of the Chapter. In this jurisdiction they certainly assumed that position. In many Chapters they were never conferred; in others only at infrequent intervals. In some of the "merging" jurisdictions I am informed they were almost lost sight of, and had the movement attained such force as to carry all of the states, it is fair to presume that like all other side degrees, they would in time have fallen into complete disuse and finally have been lost. But fortunately the project met with vigorous opposition in many states which had a reassuring effect upon some of the weaker jurisdictions, while to still further stem the tide a new factor was evolved known as the

GENERAL GRAND COUNCIL

As I have stated, when the convention which met at Buffalo, in 1877, concluded its apparently purposeless session, it adjourned to meet at the call of the chairman. Very soon thereafter the Grand Council of Mississippi surrendered its degrees and

dissolved its organization. Other states rapidly followed the precedent established by Mississippi, while still others held the project hinder serious consideration. This was the condition of affairs at the beginning of the year 1880, when the Grand Council of Minnesota formally requested the chairman, Bro. J. H. Drummond, to call a meeting of the convention. In response, thereto, a call was issued for a meeting to be held at Detroit Aug. 23, 1880, for the purpose of consultation and advisory action, and pursuant to such call, a meeting was held, in which eighteen Grand Councils are said to have been represented. A protest against any usurpation of Cryptic prerogatives by the General Grand Chapter or any of its constituents was adopted, and all persons receiving their degrees under such auspices were declared to be clandestine. The advisability of forming a General Grand Council was then affirmed; a constitution was adopted and provisional officers elected, all to be subject to the approval of and ratification by the Grand Councils of the country, "or of a majority of them." The convention then adjourned, subject to the call of the Provisional Grand Master. On March 1, 1881, a proclamation was issued by the Provisional Grand Master (Bro. Drummond) reciting a ratification of the constitution by nine Grand Councils, and declaring the new organization regularly formed and duly existing "as the governing body of the Rite in the United States." Since then it has continued to assert a mild, and, I am free to say, innocuous existence. It meets regularly every three years and elects officers. It also publishes its Proceedings which consist mainly of the record of such elections. While it accomplishes but little in the way of tangible results, I am unable to find that it is productive of any very serious harm, and were it not that it assumes to be "the governing body of the Rite in the United States," I should not be inclined to find any fault with either its organization or methods.

But, while the General Grand Council now exercises no higher functions than to furnish a few more high-sounding, but empty, titles, I nevertheless believe that its organization was productive of a most salutary and beneficial effect upon the entire Cryptic system of the country. It brought together the leading spirits of the nation, who were struggling against disintegration, unifying their efforts and directing their energies, and to no small extent it served to stem the tide of dissolution which then threatened to engulf the Rite. That the General Grand Council "saved the Rite," as has been repeatedly stated by its adherents and supporters, I most emphatically deny, but do believe, and here cheerfully testify to my belief, that the movement worked incalculable good at the time. I further believe that the Cryptic world is under a lasting debt of gratitude to the men who directed and controlled the movement, and particularly to Josiah H. Drummond, of Maine; George W. Cooley, of Minnesota; George J. Pinckard, of Louisiana, and George M. Osgoodby, of New York. Their

efforts have certainly been conductive of lasting benefit to the Rite, and history will do full justice to their memory.

Like a slow awakening from unpleasant dreams the merging jurisdictions gradually began to realize the mistake they had committed. The very agencies which had been relied upon to preserve and perpetuate the Degrees were fast causing their destruction; the work of the Chapters was repudiated by the non-merging states, while the fact of continued existence of Councils and Grand Councils was an evidence that the Rite still possessed vitality and strength. Then came the period of

THE RESUMPTION

By the year 1880 a majority of the Grand Councils and Grand Chapters who had formerly thought that the separation of the two systems was not only unnecessary but operated as well to the detriment of both, had begun to revise their opinions. The dangers resulting from the multiplication of Grand bodies was found to be far less of an evil than was first supposed, while the fiction of the preservation of the degrees by capitular supervision had been abundantly demonstrated. Thenceforward there was a growing disposition on the part of both Chapters and Councils to terminate the arrangement. In our own state this was easily effected, as the Grand Council had never abandoned its organization nor had any of its constituents surrendered their charters. A simple agreement to dissolve the compact by the Grand Chapter and Council and the issuance of an edict by the Grand Council to its constituents were the only steps necessary. In other jurisdictions more serious conditions prevailed and the work of rehabilitation was accomplished, in some instances, in a manner not wholly above criticism. During the years 1880-83 most of the "merging" jurisdictions resumed control of the degrees, and with the single exception of Iowa, all have now returned to the old ways.

From the year 1880 until the present time there has been a steady, constant and visible improvement and the tendency is still onward and upward. Indifference and apathy have given way to interest and zeal, a more intelligent appreciation of the character and scope of the degrees themselves, after years of uncertainty and doubt, have at

length secured a long denied recognition as integral parts of the American Masonic system.

----o----

AN APRON LECTURE FOR THE SELECT MASTER DEGREE

By BRO. PERCY EDGAR BROWN, Custodian of the Work, Grand Council, R. & S. M., Iowa

MY companion, I now present you with the apron of the Select Master. It is white in color, like the lambskin or white leather apron which you received when you were made a Mason, symbolizing that purity of life which should be your constant aim and that uprightness and integrity which should ever attend your steps, if you are to attain to the highest achievements.

It emphasizes the feet that only by right living will that secret vault which you are erecting within yourself become a proper place to deposit Divine Truth. Only thus can you dwell with God and God with you, and only thus can you hope to receive the reward of the righteous, the "Well done, good and faithful servant" of the Supreme Master of the Universe.

But this apron is bordered with purple, indicating the honor which has befell conferred upon you by selecting you to receive this degree,' Purple has ever been the color worn by kings and rulers and it represents therefore the highest rank attainable in worldly affairs. As a Select Master, you have attained the highest rank possible in ancient Masonry. The purple of kings also indicates a power to rule. So too the purple of the Select Master represents a power to rule - not over temporal kingdoms, but over the kingdom of molar own life. The privilege accorded you in admitting you to this degree has enabled you to advance further in your search for Masonic light and

the various lessons which have been inculcated have shown you how, through Divine guidance, you may better rule and govern the empire of yourself.

But those who wear the purple must not only rule well their own lives, they must also serve their fellow men. As good kings must always make the welfare of their subjects their first consideration, so must you, as a Select Master, devote yourself to the interests of your companions. By your increased knowledge and the greater opportunities afforded you, through your admission to this degree, you are better fitted to perform your whole duty to your brethren and to labor for all mankind.

Let this apron, then, ever be to you a symbol of pure heart and a power to rule your life and conduct, through the blessings and guidance of the secrets of Divine Truth, safely deposited in the hidden vault of your inner consciousness, so that you may walk with God through a long and useful life and finally secure eternal and ineffable happiness in the world to come.

Let it also be a constant reminder to you of that duty incumbent upon every worthy Select Master, that he shall serve God, aid, comfort and elevate his companions and do all in his power to be of service to his fellow men and to humanity.

Finally, my companion, remember that you should strive in season and out of season to attain to the character of a true Select Master.

Keep this goal ever before you - not only while you wear this apron within the narrow confines of the lodge room but while you go about the duties of your daily life. Remember too that

"This goal in sight, tho' ne'er attained

If noble effort is maintained,

Will make your life one long sweet song;

Eternal joys, for you, prolong."

----o----

Masonic Journalism of the Long Ago

By Bro. JOSEPH E. MORCOMBE, Associate Editor, California

Bro. Morcombe is a member of Educator Lodge, No. 554, San Francisco, Cal., Rabbi Chapter, No. 103, R. A. M. Storm Lake, Iowa, Maple Valley Council, No. 25, R. & S. M., Rose Croix Commandery, No. 38, K. T., Sac City, Iowa, and Abu Bekr Temple, A.A.O.N.M.S., Sioux City, Iowa. See in the Editorial Department, this issue, "A Masonic Critic."

IT might be interesting to know just when the first periodical devoted to the Craft made its appearance. To ascertain the subjects considered worthy of record would reveal much as to the inner workings of Masonry beyond anything preserved in formal documents. The inquirer of the future, having desire to know the conditions of the institution of our time, will be at no loss, thanks to the number of journals now published. These cover the entire country. Some essay the national field and deal only with the larger questions, while others confine themselves to local affairs and the jurisdictional happenings. The older papers and magazines of Masonry are few, and where preserved they are rarities.

Through the kindness of a correspondent this writer has before him a volume of the Scientific Magazine and Freemason's Repository for 1798. This periodical was an ambitious affair, when compared with British publications of the time, being about equal, in form, size and contents, with the contemporary Land on Magazine and the

Gentleman's Magazine, with just a flavor of Masonry added. There are the usual comments on affairs of the time, domestic and foreign, with long winded essays, somewhat stilted and labored, as was the style of the period. The Masonic department for the year in question found subject matter in the anti-Craft books of Professor Robison and the Abbe Barruel - books that we know now as curiosities, without critical value and only serving to reveal the intense prejudices and slanderous moods of the time. There is a department of book reviews, commending or condemning newly published volumes that are unknown today even to the most mole-like of researchers. Poetry had its place also - several pages each month of most atrocious verse, though perhaps no worse than the vers libre so prominently displayed in some of our cherished publications. "Public Amusements" are handled in such wise as to indicate that the old brethren were devotees of the play houses. "Parliamentary Proceedings" take up much space, as may be well imagined when the year 1798 is remembered for the scare of invasion by the French which agitated all England, and when Bonaparte was the arbiter of Europe. "The Monthly Chronicle" gathers an odd lot of matters, social happenings, perils by fire and flood, scientific guesses and inventions, all heaped together, and having now a curious interest because of the childlike faith, or rather credulity, so often shown.

In a foreword to the completed volume the editor speaks of the "present awful crisis, when nations are in perplexity and individuals in fearful apprehension, and when every man has a peculiar duty to perform. Ours at present appears to be to preserve our miscellany from the influence of a party spirit on the one hand, and to advance, so far as in us lies, the great interests of society, order and virtue on the other. We would be understood to mean that while this magazine shall continue to be distinguished by the leading objects which constitute its titles, it shall stand eminently forward in behalf of the Constitution, under which, happily, we were born, and under which w e live." All of which might be truly echoed by any Masonic editor of the present time, when viewing the critical conditions of society in this third decade of the twentieth century. We could do worse than repeat in our own place what this old brother writes in continuation:

"It is a time that calls for every man to express his undisguised sentiments. Hypocrisy now would be as one of the deadly sins. Free, therefore, are we to declare that our Magazine is and shall be solely directed under the influence of this persuasion and this resolution. 'For our God, our King and our Country' is our declaration at the commencement of this sixth year of our labors, and we trust that our exertions will

not be found in vain in this most important and interesting cause. Earnestly do we pray that the Providential Power which pervades and guides the universe may speedily disperse the raging elements of dissension, and quiet the turbulent spirits of mankind, that Harmony and Peace may again fix their abode on the earth, and all the Virtues and the Graces dance in their train!”

The threat of invasion to which reference has already been made was at that time something well within the range of probability. A whole chapter of accidents, and the heroism of the British sailors, put a period to the plans of the Corsican conqueror. Contrary winds interfered, so that temporary command of the narrow sea was denied the armies gathered about their great rafts. And later one smashing blow after another delivered by the English fleets caused abandonment of the ambitious scheme. There were traitors at home to be watched; misguided men who imagined, as now there are some who look to Moscow for the millennium, that the French Revolution would surely usher in the new and golden age. At his juncture we are told of Masonic lodges meeting and resolving that the whole man power of the organization offer itself to the government to meet the threat from across the channel. Most of these Masonic volunteers were home bodies, however, and in their resolutions specified the particular parishes where they were willing to stand guard and meet the invaders or domestic foes.

A FAMOUS BOOK IS REFERRED TO

Almost every Masonic library of worth has in it a copy of Dr. Robison's "Proof of a Conspiracy," etc. This Edinburgh professor, becoming somewhat unbalanced because of the excesses of the French Revolution and the subsequent chaos in Europe, looked about for the cause of such upheaval and became convinced that it was to be found in the secret meetings and plottings of Continental Masonry. The Scotchman was somewhat less credulous than the Abbe Barruel, who found plots and Jacobins around every corner. But both were convinced that Masonry existed to tear down religion and ordered government, and to let loose atheism and anarchy in the world. The opponents of Freemasonry have not advanced one step since that time. The same old slanders have been revamped in our own time by those concerned to make of Masonry the scapegoat for world troubles. The Craft has again been accused of stirring the nations to conflict and of plottings to destroy all religion and to loosen the

bonds of ordered society. We can recall the recent utterance of that discredited royal exile, who from his hiding place in Holland declared that only two institutions have survived the World War undiminished in strength - the Masonic Fraternity and the Roman Catholic church - and that the first named of these was still striving to push humanity over the brink of utter ruin.

But Professor Robison had a new theory of Masonic guile. He averred that it had been instituted and nourished by the church to further its own purposes, but that it has turned upon its creator to a vast hurt. One can see in the analysis before us how Masonry had been regarded in England when the reviewer writes: "The Masonic body has hitherto had to encounter the general opprobrium that their society is frivolous, nonsensical and destitute of any consistency. Mr. Robison is the first to give them a consequence to which they are not entitled, as belonging to an institution formed by Craft, founded in the deepest motives and capable of effecting the most important events." Admitting that in some of the assemblies of Continental Masonry the society may have been turned to evil ends, the writer asks: "Is Masonry herself chargeable with the follies, with the iniquities and the infidelity of any of her sons; or shall the institution be held up to general opprobrium because some apostasized Masons have acted in violation of their principles ?"

Much was made in this volume, and in other writings of the time, that the newer degrees, termed Masonic and attached to the simplicity of Symbolic Masonry, were invented and worked to spread atheistical and anarchial doctrines. "To this it may be replied," says our old-time reviewer, "that the invention of new degrees and orders in Freemasonry, such as those described by the present adversaries of the Institution, are in general innovations and are quite opposite to the pure principles of Freemasonry. * * * Yet I will maintain that in some, at least, of those very degrees and orders which the professor has reprobated, so far from an anti-religious or leveling principle being inculcated, the very reverse is maintained, with a degree of strength unknown in the preparatory steps of the Institution. I pretend not to go farther than the Order instituted in imitation of the Knights of St. John of Jerusalem, and in which there is a more efficient loyalty and more direct Christianity than in all other parts of Freemasonry." But here is more than enough of attention to an old slander, happily disproven and long forgotten.

A copper-plate of "Symbolic Masonry," conceived in the style of the time, represents three beneficient and scantily clad beings wandering through the sky, visiting the seven planets by turn and applying to these heavenly bodies the square, level and plumb, by which they discover the seven Virtues and the seven Sciences. Rather far-fetched allegory, perhaps, according to our way of thinking. But by this representation we are assured "industry shall not go without its reward. This is beautifully represented in the appropriate ceremonies of symbolical Masonry. After much painful labor the indefatigable sojourners discover the great object of their search. The truth is attained by unwearied seeking. It mocks only the idle and the careless."

At the time of the publication considered Masonic funerals evidently did not occur as matter of course. We read of a dispensation being procured by the lodge at Maidstone from the Provincial Grand Master authorizing the interment, with Masonic honors, of a brother who had fallen from a cliff and was killed. Perhaps because such occasions were infrequent, this particular Craft ceremony was well attended and the funeral sermon was "pathetically adapted to the occasion."

"DEFEND THE COUNTRY!"

The perilous position of the country was the theme at all gatherings and cropped up at Masonic meetings, where the brethren were anxious to show their loyalty. The sums of money needed to defend the kingdom, and which appalled those responsible for the government and gave opportunity for a fierce attack by the opposition, seem small and even trivial to us, who have become accustomed to billions in governmental budgets. But it was evidently a hard strain for Pitt and his colleagues to raise the few millions of sterling then needed. There were no bond sales, and there was no conscription. Reliance was placed upon voluntary aid, whether for men or money. So we find lodge after lodge declaring it the duty of good citizens to come to the financial assistance of the nation and advising the brothers to make such contributions as they could. We are also informed that the responses were most gratifying.

Under guise of "A Brief History of Nonsense" there is slightly hidden a return attack upon the Catholic church. We are told very frequently by brothers nowadays that it is something new and regrettable for Masons to concern themselves with the affairs of that other institution, even if its authorities should slander and attack Masonry. But it seems that our "ancient brothers" recognized ecclesiasticism in politics as an enemy to be met. In serio-comic style this history of nonsense follows the fortunes of the power that swayed a scepter "made up of equal parts of lead and iron, with an undisturbed dominion over Europe," until such time as its rule was challenged by and Erasmus. "Then the records of Nonsense, which had hitherto been deemed sacred, and to question which was to be guilty of a damnable sin, were exposed to contempt and sentenced to eternal oblivion. Men began to think and enquire; and the more they examined the greater was their wonder at the torpid state in which they had so long remained. Strange indeed was their astonishment at the veneration in which they had held old rags and rotten skulls, pieces of consecrated wood scapularies, strings of beads and round wafers; and with the ideas of which they had been accustomed to associate their hopes of everlasting salvation."

How the chief agents of Nonsense handle their votaries is thus described:

"There are two outlets from the abominable pit. Those who were fortunate enough to have had money, or friends, obtained elevation from the stinking hole (of purgatory) to a place of ease and pleasure where all the time was taken up in rapturous enjoyments and the singing of psalms. But those who had no means to purchase a lift from this preparatory confinement were certain of being precipitated down a gulph ten thousand fathoms deep, there to remain for endless ages, with no other liquid than melted brimstone, no other food than burning ashes, and the pleasant company of a strange sort of spirits, with horns on their heads, long tails, cloven feet and crooked talons, with which they took great delight in lacerating and tossing about the poor beings who fell into their power. Now the chief servants of this power used to assemble their votaries in large crowds, and exhibit to their terrified view these comfortable scenes in the most lively colors they could devise, by which means there was little doubt of getting them to purchase certain -powerful charms, which they had to dispose of, that would infallibly preserve them from this pleasant place, let their tempers and actions be what they would."

The history grows tedious, however, as it proceeds to tell of the unloosing of the bulls by the possessor of the three crowns against all and sundry who dared to question the right of Nonsense to rule the world. And of course Masons, who are seekers for the truth, had several of these animals from the papal herd turned upon themselves, with rueful consequences to those living where Nonsense still preserved its power. But for the rest the bulls bellowed loud and harmlessly. One can imagine the old brothers chuckling mightily over this sort of matter such times as they foregathered in the low-ceilinged taverns.

In place of the page or column of alleged humor that finds place in some of our modern Masonic journals, this antique Repository of the Craft had a department under title of "The Collector," where one finds many anecdotes. These were doubtless regarded as very funny, though their repetition now would hardly raise a smile. Somewhat coarse in spots, as in the following: "Henry the Fourth of France loved pleasantry, and willingly allowed it in the companions of his victories. Walking one day in the environs of Paris, he stopped, and putting his head between his legs, said, looking at the city: 'Ah, how many cockold's nests!' A courtier, who was near him, did the same thing, and cried: 'Sire, I see the Louvre!' (the king's palace)."

We read of a Provincial Grand Lodge attending church at Newcastle on Tyne on St. John's day, two years before the date of publication - there were no efforts to secure "news beats" in those comfortable days. After the religious services the brethren returned to “Mrs. Hanzell’s, at the White Hart Inn, where the Grand Feast was spread, and which was for most of those in attendance the principal feature of the affair." These old fellows could find plenty of subjects for their formal toasts, and each one had to be drank in bumpers. Thus we find the list on this occasion: "The King and the Craft; Virtue, Benevolence and a Good Peace; the Prince of Wales, Grand Master of Masons of England; Earl Moira, Acting Grand Master of England; The Provincial Grand Chaplain, and thanks to him for his excellent sermon; The Provincial Grand Marshal, and thanks to him for conducting the procession; May our Principles Keep Pace with our Professions! All Worthy Masons; All our Royal Brothers," etc.

It would be hard nowadays to persuade a Masonic editor to publish as a serial the life of a cardinal. Yet here we have an extended biography of Ximenes, even though that distinguished prelate loomed large in the affairs of his time some three centuries

before the magazine articles appeared. Not even Cardinals O'Connell and Dougherty could get in with us, though they are American wearers of the red hat. But Ximenes fills many pages in this volume, doubtless to the edification of those old-time Masons.

There is also a smattering of scientific intelligence, as the title of the periodical would lead one to suppose. There is an improvement to the steam engine, by which it is possible to get power equal to two men. Naval guns are made better, so that they can be operated by five instead of fifteen men. French experiments promised a balloon from which it would be possible to discharge a shower of fire, this being denominated an "infernal machine." There is account of a cat with eight legs and four ears, vastly interesting to contemporary scientists. New comets were being discovered and astronomers were busy computing the orbits of these wanderers through space. And lastly, in the section quoted from, the Royal Society was being urged to move for a universal standard of weights and measures. Some of these things are to us, living in the full light of science, as trivial. Yet it must be remembered that men were then but testing their powers; that the puerile inquiries made opened the way to greater things. And here, to bring this disconnected gathering to an end, is a resolution adopted at a lodge at Wakefield in Yorkshire, chosen for its matter and manner:

"It is the great and leading characteristic of Free and Accepted Masons, in every clime, and under every form of government, to be obedient to the powers that are, and grateful to the laws by which they are protected, that accustomed as they are everywhere to the study of whatever is most perfect in the sublime science of architecture, they are led to admire beauty under all its forms and various appearances; and that we, the inhabitants of this happy isle, do most especially contemplate, with enthusiastic fondness and admiration, the nice symmetry and proportion of that glorious structure, the British Constitution, consisting of King, Lords and Commons.

"That the cause and interest of our most ancient institution are more particularly maintained by, and have ever been most prosperous under the monarchical form of government, that this and other weighty reasons and considerations moving us, we do avow an unfeigned love for the King, our sovereign - the friend and father of his people - and look upon no sacrifices to be too great, which have for their object the

dignity of his crown the safety of his person, and the stability of our incomparable constitution and law.

"That we are decidedly amongst the foremost of our patriotic fellow subjects to approve and adopt any measure that may (by our competent rulers) be thought most conducive to the general welfare and the prosperity of the state. Most emphatically and unreservedly, we do desire to be understood as 'hating with a perfect hatred' all treasonable and revolutionary practices; and do solemnly deprecate that impious and atheistical system which now desolates the continent of Europe, and which will if it continues to gain ground, not only disappoint the exalted ends and benevolent purposes of the Craft, but also do away with the fear and love of the Supreme Being and root out the moral and social virtues from the hearts and souls of men.

"May the Grand Architect of the Universe preside over this and all other lodges around the globe! So mote it be!"

Should some brother, having in mind the very troubled situation in the world today, propose in one of our lodges a series of resolutions covering like ground, he would be apt to run foul of the ancient prohibition against political matters. It is evident that these Masons of the late eighteenth century did not consider themselves debarred, even in their lodges, from considering the state of their own and other countries, and putting themselves on record on the side of law and order and loyalty. Yet now it is regarded as out of order to declare for civic righteousness and for devotion to the principles on which our Government is founded. We may have still something to learn from these, our Masonic ancestors.

----o----

THE STUDY C LU B

Chapters of Masonic History

By Bro. H. L. HAYWOOD, Editor

PART XIII. VARIOUS GRAND LODGES; FRANCE, GERMANY, ETC.

THE present chapter brings this series of Study Club articles to a close. No attempt has been made to publish an exhaustive and critical history of the Craft but rather the purpose has been to prepare such a rapid outline sketch of the more important phases of the history as beginners might find useful. According to custom the Study Club will be discontinued during July and August, to be resumed in September with a new series on the Story of American Freemasonry, unless circumstances make necessary a change in plans as to the theme. In the chapter of last month brief sketches were given of Freemasonry in Ireland and Scotland and of two Grand Lodges in England; it is now in order to treat in like fashion other countries, the first of which to be considered is

1. FREEMASONRY IN FRANCE

The earliest protagonists of the Craft in France are almost mythical figures, and move about in a fog of rumor and conjecture, so that it is exceedingly difficult to find one's way among them with any assurance of certainty. Conditions were not as favorable to the Institution as in the United Kingdom; the political state of affairs constantly interfered with the development of lodges; and the French themselves, with their Latin minds, did. not have for Craft Masonry the same instinct as their English brethren. Like all men of their blood they were more passionate and more logical, and therefore more given to going to extremes; moreover the aristocratic spirit was strong among them, especially during the eighteenth century, so that many of them were impatient with the simple Craft ceremonies of the Three Degrees, and they soon set to work to fabricate one system after another of degrees more congenial to their aristocratic leanings.

Some writers, Bro. Robert I. Clegg among them, believe that as early as 1721 lodges of a Time Immemorial character, without warrant from England, were organized in

France; Bro. Clegg names one at Mons and one at Dunkirk. But the main stream of tradition has it that the first lodge was founded at Paris in 1725 by the Earl of Derwentwater and his fellow Jacobites, who had fled from England upon the fall of the Stuart dynasty. There is much uncertainty about this. Gould quotes a "German publication" to the effect that in 1736 the Earl of Derwentwater was chosen Grand Master by the French lodges to "succeed James Hector Maclean, a previous Grand Master." Lalande, the astronomer, was responsible for the 1725 account in his Franche-Maconnerie, published in 1773; Rebold followed Lalande in this, and so did Dr. Oliver. The Abbe Robin, one of the founders of the Lodge of the Nine Sisters (of which Voltaire was a member), published in 1776 Researches on the Ancient and Modern Initiations in which he says that French Masonry originated in 1720. Clavel says that the first lodge on French soil was Friendship and Fraternity, at Dunkirk, founded by the Grand Lodge of England, 1721. Hughan, who made patient researches in this subject, said that the first historical record of the founding of a French lodge was the one mentioned in Pine's Engraved List for 1734 as having been founded April 3, 1732, and held at the Louis d'Argent in the Rue des Boucheries, Paris.

Whenever, however, and by whomever established the earliest French lodges did not find smooth sailings, either in the country or among themselves; there was general lack of agreement and many quarrels. Thory, who was a careful student of documents, gives one a picture of this in his Historie de la Fondation du Grand Orient:

"Freemasonry was then in such a discorded condition that we have no register or official report of its Assemblies. There did not exist any bodies organized in the fashion of Grand Lodges, such as were known in England and Scotland. Each lodge in Paris or in the kingdom was the property of an individual called the Master of the lodge. He governed the body over which he presided according to his own will and pleasure. These Masters of lodges were independent of each other. Each body recognized no other authority than their owner. They granted to all applicants the power to hold lodges, and thus added new Masters to the old ones. In fact, it may be said that up to 1743 Freemasonry presented in France under the Grand Masterships of Derwentwater, Lord Harnouester, and the Duke d'Antin a spectacle of the most revolting anarchy."

According to Thory the beginnings of the first legal Grand Lodge in France began on Dec. 11, 1743, when a number of the Masters of lodges met in assembly and elected the Count of Clermont Grand Master; this body adopted the title, The English Grand Lodge of France, which in 1756 was changed to the National Grand Lodge of France. This new body fell into many difficulties at the very beginning. For one thing, Masters held office for life, and lodges were so organized that each was virtually the private property of its Master, as quoted above; this made general- supervision of Craft activities very difficult; for another thing, as a result of Chevalier Ramsay's celebrated oration in 1737, new degrees started up on all sides, and this entailed an endless amount of confusion.

The Count of Clermont, after having lost his interest, appointed as Deputy to act in his stead in 1744 a certain Baure, who was neglectful of his duties, and during IN hose regime irregular and spurious Masonry flourished. A more famous Deputy was one Lacorne, a dancing master, appointed in 1761. Upon his accepting office worse confusion followed until at last affairs were in such a state of anarchy that in 1767 the government forbade further assemblies of Grand Lodge. By Clermont's death in 1771 Grand Lodge was split in two, with the Lacorne faction making a deal of trouble. The Duke of Chartres - a name of ill omen in the history of French Masonry - was made Grand Master, largely through the action of the Lacorne faction.

It is impossible in short space to furnish an account of the confusion that existed for a few years; it is sufficient to say that out of it all the old Grand Lodge became moribund and on its ruins was erected the Grand Orient, a name invented at the time, apparently, and since used in many lands. The Grand Orient undertook to secure control of all the "higher degrees." It held its first meeting March 5, 1773, and its Constitutions were adopted on the following June 24. The original Grand Lodge held on to existence but fought a losing battle. The Duke of Chartres, its Grand Master, became also the head of the rival body, the Grand Orient, a thing that tied the hands of the older Grand Body, so that it grew weaker with each year and at last expired in 1792.

After the Revolution had come the Duke of Chartres assumed the name Philippe Egalite. On May 15, 1793, in an insulting letter to the Grand Orient, he renounced

Masonry altogether. His disreputable career came to a bloody end on the guillotine during the Terror.

Meanwhile, in 1782, the Grand Orient had organized its Chamber of Degrees upon the recommendation of which there were added to the original Craft ceremonies the degrees of Elect Freemason, Scottish Freemason, Knight of the East, and Knight of the Rose Croix, with a view to bringing under the control of the Grand Orient all "higher degrees."

During the Revolution the Craft became somnolent, so that in 1796 only eighteen lodges were active in the whole of France; but a revival came afterwards, and with it interest continued to increase in higher degrees. Many of these were brought under one obedience when, in 1804, and acting under a Constitution granted by the Mother Supreme Council, Charleston, S. C., Count de Grasse Tilly organized the Supreme Council, a Grand Body that has ever since remained independent of the Grand Orient. In after years there was organized under its auspices a Grand Lodge of France, to have charge of the Craft degrees.

In 1871 the Grand Orient abolished the office of Grand Master, since which time the duties of that office have been performed by the President of the Council of the Order. On Sept. 14, 1877, it took the yet more extraordinary step of amending Artilce I of the Constitutions of Masonry. The paragraph originally read:

"Freemasonry has for its principles the existence of God, the immortality of the soul, and the solidarity of mankind."

After a year or so of deliberation, this was at last amended to read:

"WHEREAS, Freemasonry is not a religion, and has therefore no doctrine or dogma to affirm in its Constitution, the Assembly adopting the Vaeu IX., has decided and

decreed that the second paragraph of Article I. of the Constitution shall be erased, and that for the words of the said article the following shall be substituted: I. Being an institution essentially philanthropic, philosophic and progressive, Freemasonry has for its object, search after truth, study of universal morality, science and arts and the practice of benevolence. It has for its principles, absolute liberty of conscience and human solidarity, it excludes no person on account of his belief and its motto is Liberty, Equality, and Fraternity."

Immediately upon this (in the December following) the United Grand Lodge of England appointed a committee to consider this innovation; after two months the committee reported it as having been a departure from all the Landmarks of the Craft, whereupon England withdrew fraternal recognition; since then the great majority of Grand Lodges among English speaking peoples have taken the same action.

A new Grand Body, known as The National Grand Lodge, was organized in 1914 to erect lodges practicing Ancient Craft Masonry on the same principles as those adhered to by English speaking Grand Bodies; to date it remains small in size and influence.

II. FREEMASONRY IN GERMANY

In his Report on Correspondence made to the Grand Lodge of Alabama at its Annual Communication in 1922, a volume of 376 pages containing the most comprehensive account of foreign Grand Bodies published in many years in this country, Bro. Oliver Day Street gives a list of the various Masonic bodies in Germany as follows:

"1. The Grand Lodge of Hamburg, founded Feb. 11, 1811, with seat at Hamburg.

"2. The Mother Grand Lodge of the Eclectic Union, founded March 27, 1823, with seat at Frankfort on the Maine.

"3. The Grand National Mother Lodge of the Prussian States, called 'of the Three Globes,' founded in 1744, with seat at Berlin.

"4. The National Grand Lodge of All German Freemasons, or Grand Lodge of the Country, or Grand Countries Lodge, founded in 1770, with seat at Berlin.

"5. The Grand Lodge of Prussia, called Royal York of Friendship, founded in 1760, with seat at Berlin.

"6. The Grand Lodge 'Sun,' or 'Zur Sonne,' founded in 1741, with seat at Bayreuth.

"7. The National Grand Lodge of Saxony, founded in 1811, with seat at Dresden.

"8. The Grand Lodge 'Concord', founded in 1846, with seat at Darmstadt.

"9. The five Independent Lodges, (1) Minerva of the Three Palms, at Leipsic; (2) Baldwin of the Linden, at Leipsic; (3) Archimedes of the Three Tracing Boards, in Altenburg; (4) Archimedes of Eternal Union, at Gera; (5) Karl of the Wreath of Rue, at Hildburgshausen."

The five independent lodges named by Bro. Street, formed, in 1833, what they called a Free Association, which functions very much as a Grand Lodge, and is generally acknowledged as regular.

The existence of so many Grand Bodies in one country immediately suggests that Freemasonry in Germany has undergone many transformations, a fact that is borne out by its history. The first German lodge to be constituted was established at Hamburg, Dec. 6, 1737. In August of the following year it initiated the Crown Prince of Prussia, who afterwards became Frederick the Great. Frederick in turn established a private lodge of his own at Rheinsberg, and later permitted the forming of a lodge at Berlin, Sept. 13, 1740, which took the name "Of the Three Globes." This lodge, after erecting a number of lodges at other points, transformed itself into a Grand Lodge under the title Grand Royal Mother Lodge, which in 1772 was changed to Grand National Mother Lodge, number three in Bro. Street's list.

The National Grand Lodge of all German Freemasons was founded Dec. 27, 1770, by Johann Wilhelm von Zinnendorf, one of the most arresting and dramatic figures in the annals of German Masonry. He was made a Mason at Halle, Aug. 10, 1731, and afterwards joined the Lodge of the Three Globes. When that lodge embraced the Rite of Strict Observance, Zinnendorf became Master of the Scotch Lodge. He quarreled with the Rite of Strict Observance, which excommunicated him and which he in turn condemned. Immediately he secured through a friend of his a copy of the Swedish rituals and used them as a basis for a new Rite, which he set up in opposition to the Strict Observance. A sufficient number of Masons followed his lead to enable him on June 24, 1770, to set up a new Grand Lodge, in which twelve lodges participated. For seven years this Grand Lodge enjoyed the recognition of the Grand Lodge of England, and later the protectorship of the King of Prussia. Zinnendorf remained Grand Master from 1774 until his death in 1782. In spite of all manner of obstacles - he was denounced by the Grand Lodge of Sweden and became hated by many lodges in Germany - he had so much zeal and so many of the qualities of leadership that he was able to triumph over his enemies.

A still greater name in the history of German Masonry is that of Friedrich Ludwig Schroeder, who was born at Schwerin, Nov. 3, 1744. Schroeder was one of the greatest actors Germany has even known and possessed of fine character and a powerful personality. Soon after his initiation in 1774 he established a lodge under the system of Zinnendorf, but it did not last long. In 1814, when he was seventy years of age, he became Grand Master of the English Provincial Grand Lodge of Lower Saxony. This honor came to him as a result of the work he had done in the years just previous by way of reorganizing the ritual. According to his view, Freemasonry in Germany had become corrupted by the luxuriant growth of higher and side degrees;

believing that Masonry in its purest form was that which had been developed in England, he translated a form of the English ritual into German and set up what came to be known as Schroeder's Rite, which consisted of only three degrees. This was adopted by the Provincial Grand Lodge in 1801.

Partly as a result of Schroeder's influence and partly owing to other forces at work, other Grand Lodges followed suit, so that of the eight Grand Lodges now in existence, five practice only three degrees. The National Grand Lodge uses ten degrees; the Grand National Mother Lodge uses seven; the Grand Lodge of Prussia uses a fourth degree, confined to a select few.

III. OTHER GRAND LODGES

Among the most distinctive of all degree systems is that employed by Sweden and generally known as the Swedish Rite. The Grand Lodge National of Sweden was founded in 1759, twenty-four years after the first lodge had been founded at Stockholm. The Swedish Rite as it now exists was established in 1775, or thereabouts, and is compounded of Craft Masonry, the Strict Observance, and Scottish Rite Degrees, with a trace of the influence of Swedenborgianism. Of this the first three degrees correspond to those practiced in our Blue Lodges; the fourth to sixth degrees, inclusive, are so much like the Scottish Rite in character that members of Scottish Rite bodies are permitted to visit; the last four degrees are peculiar to the Rite.

The Grand Lodge of Norway was set up as a Grand Lodge independent of Sweden, Nov. 24, 1891. The Mother Lodge of Norway was founded in 1749 and was in 1818 united with the Grand Lodge of Sweden. The Provincial Grand Lodge of Norway was founded in 1870, and this, as already stated, became independent in 1891. The Norway Grand Lodge controls eleven degrees, the first three of which are Entered Apprentice, Fellowcraft and Master of St. John; the others belong to the Swedish Rite.

Freemasonry was established in Denmark at Copenhagen, Nov. 11, 1743, under a German charter. Lodges were subsequently warranted by the Grand Lodge of England, and in 1749 Count Laurvig was granted a patent as Provincial Grand Master by Lord Byron, Grand Master of England. The Grand Lodge of Denmark was constituted in 1792, at which time Prince Charles became the ruling head of Danish Lodges. Frederick VII rearranged the Danish degrees according to the Swedish system when he became Grand Master in 1848.

Freemasonry took root in Italy in 1735. From that time until 1820, when all Masonic lodges were suppressed, the story of Freemasonry in Italy is one of sudden change and confusion. Italian Freemasonry revived in the 1850's, but since that time, owing to constant changes in Italian ecclesiastical and political affairs, Italian Masonry has developed such a variety of forms that it is exceedingly difficult for an American Mason to find his way amid the maze of conflicting testimony and bewildering facts. The Masonic movement culminating in the Grand Orient of Italy began in 1859 at Turin. In 1861 twenty-two lodges assembled at Turin and formed a Grand body, which, on Jan. 1, 1862, became the Grand Orient of Italy at Turin, recognizing only three degrees. This Grand Orient came under the influence of higher degrees during the first decade of its existence; it emerged from this struggle in 1873 when all the rival ractions united in the present Grand Orient. In 1875 a number of lodges, lead by Saverio Fera, seceded from the Grand Orient and organized themselves into the Grand Lodge of Italy for the Ancient and Accepted Scottish Rite. In 1919 the Blue Lodges adhering to this Supreme Council severed their relations with it and, with its express consent, became independent of the Scottish Rite. These lodges then held an assembly and formed themselves into the Most Serene National Italian Grand Lodge. It exacts of its members a belief in Deity and displays the Bible upon its altars. Of the two Supreme Councils in Italy, one is connected with the Grand Orient, the other works with the Serene National Grand Lodge. There is also in existence in Italy the Grand Lodge of Florence.

Freemasonry in Spain has always existed in a state of considerable confusion. When Bro. R. F. Gould wrote his History of Freemasonry, he listed five Spanish Grand bodies. According to Bro. Street's Report, already cited, there are now in existence at least four Grand bodies, two Spanish Grand Orients at Madrid, Spanish Grand Lodge at Barcelona, and the Supreme Council of the Spanish Grand Orient.

In Portugal the most important Grand body is the United Lusitanian Grand Orient founded in 1872. The Grand Orient of the Netherlands was formed in 1757. The Grand Orient of Belgium dates from 1832. Egypt has a Grand Lodge, organized in 1872. Swiss Freemasonry is under the Grand Lodge "Alpine," formed July 24, 1844.

A Grand Lodge for the Republic of Czecho-Slovakia was formed at Prague under a patent from the German Grand Lodge "Zur Sonne." Jugoslavia came into possession of a Grand Lodge, June 9, 1919, under the title "Grand Lodge of the Serbs, Croats and Slovenes, Jugoslavia," with headquarters at Belgrade. Freemasonry was introduced into Greece by the Grand Orient of France in 1809. In 1860 a Provincial Grand Lodge was established in Greece, under the Grand Orient of Italy. The present Grand Orient of Greece was organized in 1868; the Supreme Council of the Scottish Rite July 12, 1872.

In Canada each province has an independent Grand Lodge of its own. The Grand Lodge of Canada (Ontario) was formed in 1855; Nova Scotia, 1866; New Brunswick, 1867; Quebec, 1869; British Columbia, 1871; Prince Edward's Island, 1875; Manitoba, 1875; Alberta, 1905; Saskatchewan, 1906.

Freemasonry on the continent of Africa is a world in itself, with many Grand Lodges and Provincial Grand Lodges working under English, Scotch, Irish, French, Italian, etc., constitutions.

In Central America and South America, Masonry has for the most part been formed under Scottish Rite influences; it is impossible in a paragraph or two to convey any impression of the great number of Grand bodies in existence or of the complexity with which the Craft is there organized.

In Mexico Bro. Street lists some thirty-two Grand bodies. The key to the` history of Mexican Masonry has been politics and also a certain amount of friction between Scottish Rite and Craft lodges.

SUPPLEMENTARY REFERENCES

Mackey's Encyclopedia (Revised Edition)

Acta Latomorum, 13, Africa, 34, Antient and Primitive Rite of Masonry, 62; Austria, 86; Belgium, 102; Buhle, 122; Canada, 131; Clermont, Count of, 156, Cologne, Charter of, 159; Compagnonage, 171, Darmstadt, Grand Lodge of, 197, Derwentwater 206, Des Etangs, Nicholas Charles, 208, Emperors of the East and West, 241; Fessler, Ignaz Aurelius, 262; France, 276; Frederick the Great, 279, French Rite, 285, Germany, 295, Grasse, Tilly, 309; Hamburg, 316; High Degrees, 324; Hund, Baron von, 339; Illuminati of Bavaria, 346; Italy, 358; Jacobins, 359; Krause, 417; Memphis, Rite of, 479; Mexico, 482; Mizraim, Rite of, 487; Morin, Stephen, 492, Naples 507, Netherlands, 509, Nova Scotia 509, Ontario, 530, Orient, 53i Orleans, Duke of, 538 Persia, 558 Peru, 559; Philosophic Scottish Rite, 562; Poland, 5i4; Portugal, 576; Primitive Rite, 584; Prussia, 595; Ramsay, Andrew Michael, 607; Rite, 626; Rose Croix, Prince of, 636, Saxony, 664 Schroeder, 669, Scottish Rite, 671, Spain, 703, Starck, 712 Strasburg, Constitutions of, 729; Stuart Masonry, 730; Supreme Councils, 741; Sweden, 744; Swedenborg, 745; Swedish Rite, 747; Switzerland, 747; Thory, 783, Titles of Grand Lodges, 787; Torgau, Constitutions of, 790; Tschoudy, 805; Turkey, 809, Venezuela, 826; Weishaupt, Adam, 842; Zinnendorf, 876.

BOOKS CONSULTED

Acta Latomorum Thory. Allgemeines Handbuch der Freimaurerei (2 Vol.), A.Q.C. (France), XVI, 181; XX, 15; XXIV, 107; XXVII, 22, 63, 96. A.Q.C. (Germany), I, 17, 161, II 159; V, 192; VIII, 240; IX, 55, 113, 146, 160, XIV, 83. Concise History of Freemasonry, Gould. Early History and Antiquities of Freemasonry, Fort. Four Old Lodges, Gould. Histoire des Trois Grandes Loges, Rebold. Histoire Pittoresque Clavel. Historical Landmarks, Oliver. History of Freemasonry Findel. History of Freemasonry, Gould. History of Freemasonry, Laurie. Mackey's Revised History of Freemasonry Clegg. Origin of the Royal Arch, Hughan. Proceedings Grand Lodge of

Alabama, 1922. Proofs of a Conspiracy, Robison. Things a Freemason Should Know, Crowe.

----o----

DON'T HURRY UPSTAIRS

A number of Grand Lodges have passed legislation to regulate advancement to the Higher Degrees. There is little antipathy to Higher Degrees, as such, in this - a great many active workers in Grand Lodges are themselves members of chapter, council, commandery, or consistory - but a desire to halt the mad rush that carries so many new Master Masons away from the lodge before they have learned the A B C's of it. Usually the remedy adopted is to set a time limit in which a lodge member cannot seek advancement. This is sound in purpose, but is it sufficient? How many Master Masons are any better grounded in Symbolical Masonry at the end of a year than at the end of a month ? It is not time that counts, but proficiency, so that a wiser plan is to seek means of training every lodge member in the life and purpose of his lodge. The remedy is not to get him more into lodge but to get more lodge into him.

All Higher Bodies, as they are called, should welcome every effort made to ground Masons more thoroughly in fundamentals. The lodge is never so much the friend of the chapter, council, commandery and consistory as when it insists that the one passport to more light up the hill is faithful service in its own work and degrees. The Mason who seeks to pass through the Higher Degrees before he has in his blood the lessons of Apprentice, Fellow and Master is like a boy trying to enter high school before he has studied his primer; he is as useless in the one as ridiculous in the other.

----o----

EDITORIAL

A Masonic Critic

BY this time our readers will have noted the addition to our Board of Associate Editors of the name of Bro. Joseph E. Morcombe, Editor-in-Chief of the Masonic Periodicals Corporation, publishers of The National Trestle Board, now merged with THE BUILDER. Bro. Morcombe took a prominent place among the literati of the American Craft when, in 1910, in association with Bro. W. F. Cleveland, he prepared for the Grand Lodge of Iowa a history of that body; and at about the same time launched The American Freemason, with headquarters at Storm Lake, Iowa. Within a short time he made The Freemason the most learned and vigorous Masonic periodical in the land, and that before there was as general a demand for scholarly Masonic literature as there is now; a large number of the younger students and writers now coming to the fore gained their first vision of the possibilities of Masonic study from the articles written by Bro. Morcombe's exceptionally brilliant circle of contributors, and from his own trenchant editorials.

He found a much wider audience in The National Trestle Board, which, had not the Masonic Periodicals Corporation found it wiser to deal only with local fields, would have undoubtedly continued to make its way to an ever increasing clientele. The National Trestle Board was a noble journal, ample as to size, almost over generous in quantity, and comprehensive in content, the controlling purpose of which was to bring into focus all the activities of the Craft to the end that the goings on of the present might be appraised at the court of Masonic opinion. Its passing was a national loss.

Bro. Morcombe's own writing is characterized by the tonic qualities of independence, wide learning, wit, pointedness and a general disregard for smug prejudices and ancient sophistries, with ever and anon a bit of irony, or a jab at some antagonist. He has probably performed more surgical operations on the diseased organs of Masonic theory than anyone amongst us, all of which is only another way of saying that he is a Masonic critic.

"Critic" is a gift to us from the Greek language, in which "kritikos" was a beloved word, and derived from an ancient root having the meaning of "able to discuss." Webster now defines it as "one who expresses a reasoned opinion," which, if it be correct, sets the word apart in splendid isolation, seeing how seldomly there is any reasoning behind expressed opinions. Criticism is not fault-finding, destructiveness, or opposition; it is not the critic, but the criticaster who loves to find fault; and it is the criticaster, not the critic, who loves to split hairs in an argument:

"He is in Logic, a great critic

Profoundly skill'd in Analytic;

He can distinguish and divide

A hair 'twixt south and south-west side."

It was Socrates, apparently, who first discovered the great fun of being a critic, and it was Plato who developed it into an art, giving it the high sounding name of "dialectic," a term defined by Plato's famous pupil, Aristotle, as "a standard of judging well." Later on when Kant set about laying the foundations of modern thought he elected to use it in the title of his greatest book, The Critique of Pure Reasons, a work that has caused countless headaches. In literature criticism has become a fine art, the gospel of which was preached to us by Matthew Arnold with so much suavity and address and with so much emphasis on the creative function of literary appraisal; one needs only recall the names of some of the modern literary critics to see how right Arnold was - St. Beuve, Hazlitt, Macaulay, Lowell, Watts-Dunton, Taine, Gosse, Symons, Anatole France, Saintsbury, etc. - each of whom has himself been a literary creator of the first rank.

The critic lets in light on dark places, opens the window to the air of heaven, tears the disguise from sophistry, destroys obsolete dogmas, brings new theories to the test of reason, and awakens men that have fallen asleep at their posts. He doesn't accept a thing on anybody's say-so, but demands book and verse, and clings strenuously to his one dogma, "that nothing is more sacred than a fact." It is this spirit that makes the modern world modern, for it is the essence of modernity that nothing is so old or so

revered but that its value may be enhanced under the scrutiny of a "reasoned opinion" offered by men with "a standard of judging well."

Criticism has a hard time of it in Freemasonry because we Masons are thin skinned about the Craft; we have a sensitiveness, a feeling of reverence, a clinging fondness for anything that has "Masonry" attached to it, so that it hurts our feelings to see anything Masonic laid on the operating table. Nevertheless we raised up a breed of critics in the past century who left a mighty tradition behind them, and one hard to live up to. T. S. Parvin was essentially a critic, with small reverence for received opinion; so was Josiah Haydon Drummond, the wielder of a big stick; and Albert Pike, the hardest hitter of them all. If ever we get too softhearted to turn loose the critic we shall suffer from it, because criticism is life and freshness in the mind, without which everything grows stale

* * *

THE NESTORS OF THE CRAFT

"I have sometimes thought that this Organization was composed of the most sincere workers and the least appreciated for their labors of any in the various endeavors of Freemasonry, but as for myself if I never have any other reward than that of the happy friendships I have formed among you for the past twenty years during which time not a single one of you have ever caused me an unpleasant moment, but on the contrary have brought much additional happiness into my life and inspired me with new ambitions to devote myself to renewed efforts in behalf of our beloved Fraternity."

These words, written by Bro. Lou B. Winsor, Grand Secretary, and at the time Fraternal Correspondent, Michigan, have no reference to a private club, a side order, or a secret fraternity, nor were they written for a circle of private friends, though their warmth might lead one to suppose as much; by "this Organization" was meant the forty or more brethren who compose the Round Table of Fraternal Correspondents, among whom Freemasonry is found in fullest and most fragrant flower.

Not all Masons, especially among those most recently come into the Craft, know of the labor of these brethren, since their work is printed as an appendix to Grand Lodge Proceedings, which are volumes seldomly read by the rank and file. The duty of a Fraternal Correspondent, or Reviewer as he is sometimes called, is to pass in review all Grand Lodge Proceedings so as to furnish his readers with a succinct outline of the work of the Fraternity during the preceding year. With such a report before him a Mason can take in at a glance the toil and achievements of the entire Fraternity during twelve months.

These brethren maintain a high standard among themselves. Speaking for them all Bro. Louis Block, himself a veteran at the Round Table, answered the query, What is a Fraternal Correspondent ? in this manner:

"Well he is a sort of reporter and reviewer. It is his duty to tell his brethren of the work of Masonry in the world at large, to tell them what Masonry means, and what it stands for as interpreted in the expressions of thinking Masons the world over, and in the achievements of the Craft, not only in other states but in foreign lands and climes as well, in a word to give them Masonry up to date.

"As we conceive of it, the Report on Foreign Correspondence was designed to serve as a sort of post-graduate course in a school of Masonry of which the writers of the round table form the faculty. Its purpose is to give the Mason of one locality and one state accurate information as to the achievements and accomplishments of Masonry in other states and localities, and to show him what the Masonic institution stands for in the world at large.

"Does the local Mason need this information? Most assuredly. For the Mason who knows only his own Masonry is like the business man who knows nothing more than his own personal, private, and peculiar methods who never studies the operations of his associates and competitors, and whose business for that reason sooner or later dies of stagnation and dry rot."

In nearly all instances Fraternal Correspondents are chosen because of their great experience of the practical workings of Freemasonry. They are the Nestors of the Craft. With a rich background of general Masonic knowledge, and with ripe wisdom gained from years of practical services, they glance across the Masonic world in the large, report what they see, encourage good work, dynamite errors from the root, and among themselves maintain a critical but ever friendly habit of speaking out in meeting, spicing their words the while with a deal of banter and good natured raillery.

Some of the ablest leaders of the Craft have wielded their influence largely through these Reports. Bro. Aldro P. Jenks, P. G. M. Wisconsin, himself a Reviewer of nearly thirty years of experience, recalled some of the "giants in those days" when making his twenty-fifth Report:

"When I commenced the work, twenty-five years ago, there was a galaxy of brilliant writers gathered at the 'Round Table.' We recall Greenleaf of Colorado, Robbins of Illinois Parvin of Iowa, Drummond of Maine, Hedges of Montana, Cunningham of Ohio, Diehl of Utah and Upton of Washington, all of whom have passed to their reward. These writers constituted a 'Big Eight' that, by the consensus of their opinions, determined most of the great questions coming before the Craft. They have left the imprint of their services engraver deeply upon the annals of Freemasonry. For years they have shaped and, for many decades to come, will continue to shape and guide the traditions and practices of the Craft in the United States; because it is true that it is the dead, and not the living, that rule and guide us "

The work of Josiah H. Drummond in this field was herculean; through the larger part of the latter half of the nineteenth century he was Fraternal Correspondent for Maine, and in addition, for many of those years, served in the same capacity for the other Grand Bodies, most of which, like Grand Lodges, published Reports. Drummond was the greatest master of Masonic Jurisprudence of his generation so that in all his Reports, more than a hundred in number, there lies imbedded a mass of information and of wisdom on that subject that should be rescued and published in book form.

Brethren often regret the lack of a national forum in which Masonic issues might be fearlessly but with wide knowledge ventilated and discussed; if they will read a dozen Reports published during the present year they will find their want already satisfied. It is probable that, take them by and large, the brethren of the Round Table are the most capable and the best informed men now writing on Masonry in this nation; it is certain that some means should be found to bring their labors more widely to the attention of the Craft, for in their Reports a Mason will find a school of Masonry, wherein to learn history, jurisprudence, and the works of the present. If a Study Club is looking about for a course of study, here is a suggestion: secure a copy of the last Report issued by your Grand Lodge; map it out in lessons; and then go through it carefully point by point. You will find in it a good year of work.

----o----

THE LIBRARY

Bro. Frank C. Higgins' Theory of Masonry

"Ancient Freemasonry, an Introduction to the Study of Masonic Archaeology," by Frank C. Higgins. Johnson Book & Stationery Co., Kansas City. May be purchased through National Masonic Research Society. Red cloth, 463 pages, illustrated. $2.65 postpaid.

FRANK C. HIGGINS is a Past Master of Ivanhoe Lodge of New York City and the author of quite a number of book and magazine articles, which have appeared during the last ten or twelve years in Masonic literature over the country. Bro. Higgins makes the attempt to connect the symbols of Freemasonry with ancient mathematical and astronomical science and binds these closely with ancient philosophy and theology through the evidence furnished by archeology.

All his books and articles from start to finish simply expand the subject by adding further facts and incidents. His books are profusely illustrated with pictures of ancient gods and sacred objects in which our ancient brethren had attempted to make known fragments of their scientific discoveries. The main elements of Bro. Higgins' theory or demonstration are drawn first from the facts of Gematria. It is a more or less well-known fact that the letters of the Hebrew and Greek alphabets had a numerical value. Those peoples did not seem to have any figures or characters to represent numbers specially, but used letters for that purpose. When Bro. Higgins translated many Hebrew and Greek proper names, especially the names of deities into their numerical values, he found that the numbers thereby obtained were cosmic numbers: that is, numbers that represented divisions of time and space, such as the number of days in the year, or solar periods; the days in a month, or lunar periods; and the years occupied in the passage of the precession of the equinoxes through the space of a single sign or in the entire circle of the zodiac. In applying these numbers to the representation of geometrical proportions, he found the figures thereby drawn to have been employed by our ancient brethren in the attitudes and postures given to the statues and pictures of the ancient gods and figures ornamenting ancient buildings. Ancient geometry and astronomy seem to be closely connected with ancient theology and the philosophy by which that theology was explained.

My first introduction to Bro. Higgins' work was a series of articles in the American Freemason, published by Bro. Joseph Morcombe, at Storm Lake, Iowa, entitled "Origins and Symbols of Freemasonry." The chapter which first attracted my attention was on the geometrical origin of the signs of the zodiac. The drawings were so significant, so perfect, so conclusive. that when I had finished the article I said to myself. "A prophet has certainly arisen in Freemasonry at last." Bro. Higgins alone of all the students of the subject has shown us what a symbol really is. We no longer need hesitate as to which one of a thousand and one imaginative meanings we ought or might apply to a newly discovered symbol. Its meaning is written in it plainly, though it may require a little learning to decipher it. As the meaning of an English word is bound up in the construction of that word and will appear, through the application of more or less philological knowledge and study, so the meaning of a truly ancient symbol will also appear, if our scientific knowledge of ancient geometry and astronomy is sufficient. We no longer need wonder why the ancient Egyptian gods all had their arms folded in a certain attitude. They all demonstrate the 10-5-6-5 of the J.H.V.H., the geometrical dimensions of the Jehovah trapezoid.

Bro. Higgins shows us in ancient symbolism the formation and government of a cosmic universe of which the Ineffable Name is the geometrical key. It is an astronomical fact that the inclination of the earth to the plane of the ecliptic is 231/2 degrees. This inclination is really the cause of the change of the seasons. If we draw a line from the earth at the vernal equinox, along the ecliptic through the sun to the earth at the autumnal equinox and divide that line into tell equal parts, then take a sight to the north star from each of these points, we obtain our inclination of 23 1/2 degrees; if we go up this inclination five of the same dimensions as the ten we originally made on either side, it will take a line exactly six of those dimensions to connect the two points. In short, we have drawls a trapezoid of the dimensions 10-5-6-5, or Jehovah. If we take the great cross of the zodiac represented by the summer solstice, the vernal equinox, the winter solstice and the autumnal equinox, illustrated by the signs of the lion, the ox, the man and the eagle, we find that these signs are in their position the fifth, second, eleventh and eighth, equalling twenty-six, which, is the same as the numbers of the Ineffable Name, 10-5-6-5, also equalling twenty-six. The stone winged bulls that stood at the entrance of all ancient Chaldean and Assyrian palaces, which were cherubim made up of the same lion, ox, man and eagle, were also indicative of the same Ineffable Name and the same grand cross of the zodiac and the same seasons off the year. Thus, theology, astronomy, astrology and mathematics were all merged in the one great philosophy, which is Masonry. That is, it is Masonry if geometry and Masonry are, as the Ritual says, synonymous terms.

The old Biblical proper names reveal by their numerical values and philological make-up cosmic numbers of the most important astronomical, astrological and philosophical facts that ancient science had discovered, and communicated those sciences to those who had been properly instructed. Many of these old numbers in the Bible like six hundred, three score and six, 666, that had caused so much speculation, under Bro. Higgins' explanation become as plain as the Pythagorean problem. The essential numbers of the Pythagorean triangle are 3-4-5 and we are delighted to find that such words as Logos, Al ShDI, Moses, Hermes and the Hebrew words that represent "I am that I am" carry these very numbers. Add these numbers together and they represent twelve, the number of the signs of the zodiac, and the three and four show the movable heavenly bodies or planets under the ancient observation. The 3-4 and 5 are also the numbers of the Lesser Lights of Freemasonry, the Sun, Moon and Hermes, the latter name being that of the planet Mercury, who was always indicated as the Master of the Ancient Mysteries.

The symbols of Masonry may all be said to represent mathematical symbols of the universe, developed in the days when philosophers worshipped Him who was the Great Light, in whom there was no darkness at all. We read that the gold, which was the metal of the sun, that came to Solomon in one year was 666 talents, besides the gold that came to him in trade and tribute and all legitimate ways. This is the sum of the numbers from one to thirty-six. It represents the number of Shamash-Sh-M-Sh, the Hebrew spelling, equaling 640, and the number of Jehovah which we have said was twenty-six, making in all 666, showing that Jehovah dwelt in the sun, that the sun was His solar envelope or tabernacle, from which the beams of life and light continually went forth to gladden and renew life on the earth.

We admit that some knowledge of Hebrew and Greek and the simple facts of geometry and astronomy are necessary to appreciate to their full the meaning of Bro. Higgins' demonstration. This fact was not made necessary by Bro. Higgins, but by the fact that this philosophy came down from the long ago. Do not let us throw away his book because it requires some knowledge to understand it.

The book which heads this review was written for a popular audience in the New York Herald and it certainly ought to find enough erudition in the general Craft to master it. Don't lay the book down with the exclamation, "It is too rich for my blood." Don't let the great number of trees hide the forest. Bro. Higgins has done much to make good on our brags that Freemasonry contains a store of hidden knowledge of great value. Our ancient brethren, whether they belonged to our Order or not, were surely Masons in the highest meaning of the word. They possessed theological sense and they possessed mathematical sense and they never made the two incompatible. They did not split hairs over the legitimacy of their Masonic standing. We read that any recognized Driest might enter and pray in any temple, no matter what its location. Their organization may have been quite clandestine, so far as our examiners make out, but their knowledge is surely Masonic knowledge. If not now, it ought to be as soon as our membership can make it so. The writer has seen and talked with Bro. Higgins of New York while sitting quietly in his office, and as Eugene Field said of Dana of the New York Sun, "He won't do no living human being harm."

Rollin C. Blackmer, M. D.

* * *

FREEMASONRY AS A FORM OF MYSTICISM

"The Meaning of Masonry," by W. L. Wilmshurst. Published by William Rider & Son, Ltd., London. May be purchased through National Masonic Research Society. Black cloth, 216 pages. $3.60 postpaid.

There is an old saying that "religions are many but religion is one." This idea appeals with peculiar power to minds of a certain type, especially those that are made uncomfortable by diversity and opposition and prefer unity and agreement. The idea is not true in the strictly historical sense, because there has been the greatest possible variety among religions on the most fundamental matters of doctrine and faith, so that no amount of juggling can make them teach the same thing; but even so there is a truth in the idea, because the religious needs of men have always and everywhere been pretty much the same.

This belief that a certain unity underlies all the diversities of faith is made the point of departure by the mystical school of interpreters of Freemasonry. The brethren of that school hold that for centuries and centuries the wiser and more devout among the adherents of all religions have among themselves understood and held a doctrine of faith too broad to be given to the multitude, and that they have therefore preserved it as a Secret Doctrine, given only to the initiated, or to those otherwise prepared to receive it. It is contended by these brethren that in our times Freemasonry is the custodian of this Secret Doctrine, the truths of which are hidden away among our symbols, to be known only by the inner circle.

Bro. Wilmshurst belongs to this school. On page 7 of his book we find him saying:

"Thus in the five papers I have sought to provide a survey of the whole Masonic subject as expressed by the Craft and Arch Degrees, which it is hoped may prove illuminating to the increasing number of brethren who feel that Freemasonry enshrines something deeper and greater than, in the absence of guidance, they have been able to realize. It does not profess to be more than an elementary and far from exhaustive survey; the subject might be treated much more fully, in more technical terminology and with abundant references to authorities, were one compiling a more ambitious and scholarly treatise. But to the average Mason such a treatise would probably prove less serviceable than a summary expressed in as simple and untechnical terms as may be and unburdened by numerous literary references. Some repetition, due to the papers having been written at different times, may be found in later chapters of points already dealt with in previous ones, though the restatement may be advantageous in emphasizing those points and maintaining continuity of exposition. For reasons explained in the chapter itself, that on the Holy Royal Arch will probably prove difficult of comprehension by those unversed in the literature and psychology of religious mysticism, if so, the reading of it may be deferred or neglected. But since a survey of the Masonic system would, like the system itself, be incomplete without reference to that supreme degree, and since that degree deals with matters of advanced psychological and spiritual experience about which explanation must always be difficult, the subject has been treated here with as much simplicity of statement as is possible and rather with a view to indicating to what great heights of spiritual attainment the Craft Degrees point as achievable, than with the expectation that they will be readily comprehended by readers without some measure of mystical experience and perhaps unfamiliar with the testimony of the mystics thereto.

"Purposely these papers avoid dealing with matters of Craft history and of merely antiquarian or archaeological interest. Dates, particulars of Masonic constitutions, historical changes and developments in the external aspects of the Craft, references to old lodges and the names of outstanding people connected therewith - these and such like matters can be read about elsewhere. They are all subordinate to what alone is of vital moment and what so many brethren are hungering for - knowledge of the spiritual purpose and lineage of the Order and the present-day value of rites of initiation.

"In giving these pages to publication care has been taken to observe due reticence in respect of essential matters. The general nature of the Masonic system is, however, nowadays widely known to outsiders and easily ascertainable from many printed

sources, whilst the large interest in and output of literature upon mystical religion and the science of the inward life during the last few years has familiarized many with a subject of which, as is shown in these papers, Masonry is but a specialized form. To explain Masonry in general outline is, therefore, not to divulge a subject which is entirely exclusive to its members, but merely to show that Masonry stands in line with other doctrinal systems inculcating the same principles and to which no secrecy attaches, and that it is a specialized and highly effective method of inculcating those principles. Truth, whether as expressed in Masonry or otherwise, is at all times an open secret, but is as a pillar of light to those able to receive and profit by it, and to all others but one of darkness and unintelligibility. An elementary and formal secrecy is requisite as a practical precaution against the intrusion of improper persons and for preventing profanation. In other respects the vital secrets of life, and of any system expounding life, protect themselves even though shouted from the housetops, because they mean nothing to those as yet unqualified for the knowledge and unready to identify themselves with it by incorporating it into their habitual thought and conduct."

The author makes a more explicit statement of his position in a passage on page 25:

"All that I wish to emphasize at this stage is that our present system is not one coming from remote antiquity: that there is no direct continuity between us and the Egyptians, or even those ancient Hebrews who built, in the reign of King Solomon, a certain Temple at Jerusalem. What is extremely ancient in Freemasonry is the spiritual doctrine concealed within the architectural phraseology; for this doctrine is an elementary form of the doctrine that has been taught in all ages, no matter in what garb it has been expressed."

It follows from this, according to the thesis, that the supreme aim of Masonic education is to awaken among Masons a sense of their hidden treasure, and to incite them to search diligently for it:

"What then was the purpose the framers of our Masonic system had in view when they compiled it? To this question you will find no satisfying answer in ordinary

Masonic books. Indeed there is nothing more dreary and dismal than Masonic literature and Masonic histories, which are usually devoted to considering merely unessential matters relating to the external development of the Craft and to its antiquarian aspect. They fail entirely to deal with its vital meaning and essence, a failure that, in some cases, may be intentional, but that more often seems due to lack of knowledge and perception, for the true, inner history of Masonry has never yet been given forth even to the Craft itself. There are members of the Craft to whom it is familiar, and who in due time may feel justified in gradually making public at any rate some portion of what is known in interior circles. But ere that time comes, and that the Craft itself may the better appreciate what can be told, it is desirable, nay even necessary, that its own members should make some effort to realize the meaning of their own institution, and should display symptoms of earnest desire to treat it less as a system of archaic and perfunctory rites, and more as a vital reality capable of entering into and dominating their lives: less as a merely pleasant social order, and more as a sacred and serious method of initiation into the profoundest truths of life. It is written that 'to him that hath shall be given, and from him that hath not shall be taken away even that which he hath'; and it remains with the Craft itself to determine by its own action whether it shall enter into its full heritage, or whether by failing to realize and to safeguard the value of what it possesses, by suffering its own mysteries to be vulgarized and profaned, its organization will degenerate and pass into disrepute and deserved oblivion, as has been the fate of many secret orders in the past."

The Meaning of Masonry is a book to be valued whether a man can agree with the author's thesis or not, for it is full of a serene wisdom, rich with insight, and written in a style of quiet beauty, reminiscent at times of Hutchinson's Spirit of Masonry. Underneath all its pages is that seriousness of purpose and spiritual urgency which only religious minds feel about the Craft, as witness the closing paragraph of the book:

"'Get knowledge, get wisdom; but with all thy gettings, get understanding,' exclaims the old Teacher, in a counsel that may well be commended to the Masonic Fraternity today, which so little understands its own system. But understanding depends upon the gift of the Supernal Light, which gift in turn depends upon the ardour of our desire for it. If wisdom today is widowed all Masons are actually or potentially the widow's sons, and she will be justified of her children who seek her out and who labour for her as for hid treasure. It remains with the Craft itself whether it shall enter upon its own heritage as a lineal successor of the Ancient Mysteries and Wisdom-teaching, or

whether, by failing so to do, it will undergo the inevitable fate of everything that is but a form from which its native spirit has departed."

* * *

THE ARCHITECTURAL FEVER

The immense building program now being carried out by all branches of the Craft in this land is in a large way an unmitigated blessing, but in some instances is proving a curse by being overdone, reminding one of the Socrates dictum, that "vice is an extension of virtue." If a new building saddles a small lodge with a killing mortgage, or raises dues to unfair heights, or cuts down the lodge's funds for Masonic relief, the new building had better be left among the castles in Spain.

At its Annual Communication in May, 1922, the Grand Lodge of Maine adopted a Resolution reading in this fashion:

"Be it Voted, That the Following Standing Regulation he adopted:

"'That no building shall be purchased, erected or extensively constructed at the expense, in whole or in part, of any lodge in this jurisdiction until the plans of the same, and terms, and conditions of its construction or acquisition shall have been approved by the Grand Master.'"

In a personal letter Bro. Charles B. Davis, Grand Secretary, comments on this Regulation:

"Permit me to say that this regulation was adopted because several of our small lodges down in the country had undertaken to build halls and as a result found themselves facing debts which will be hard for them to recover from. Even in one of our cities the several bodies built a temple with the result that they have been struggling for years now to annually raise money enough to pay the interest on the mortgage. Therefore the regulation above referred to was adopted."

One will watch with interest the outcome of the Regulation adopted by Maine. If there is any fault in it it is because it lays one more responsibility on an office already overloaded. Other Grand Lodges have found a way out by adopting a set of rules to govern the per capita indebtedness of constituent lodges; this works automatically, equally and impartially.

----o----

THE QUESTION BOX

AND CORRESPONDENCE

DR. COPELAND A MASON

Is Senator Royal S. Copeland, New York, a member of our Order ?

W. C. M., Ohio.

He is.

* * *

STONE, WILBUR, DENBY

Please tell me if the new Attorney General Stone is a Mason; also the new Secretary of the Navy Wilbur, and the former Secretary Denby.

W. C. S., Louisiana.

According to our advices neither Mr. Stone nor Mr. Wilbur is a member of the Craft; Edwin Denby is a member of Oriental Lodge, No. 240, F. & A. M., Detroit, :Mich.

* * *

MASONRY NOT IN BUSINESS

I have some reason to ask if a certain life insurance organization of Virginia is operating with the approval of the Grand Lodge of Virginia.

F. B. C., Michigan.

Grand Secretary Charles A. Nesbitt informs us that the organization mentioned by you is not approved but condemned by the Grand Lodge of Virginia. It is against all laws of Masonry, written or unwritten, for the word "Mason" to be used in any way by any kind of business organization or enterprise whatsoever.

* * *

MEANING OF AM B'TSAFN

In the Royal Arch Degree, as practiced in Scotland there is used the term "Am B'Tsafn"; can you explain the meaning of it? D. L. K., Ontario.

Bro. George A. Howell, Grand Scribe E, Supreme Grand Royal Arch Chapter of Scotland, Edinburgh, Scotland, has written to explain the term in this wise:

In the Hebrew of the term you should read "H" as meaning "the"; "AM" as meaning "way"; "B"'as meaning "in, to or on", and "Tsafn" as "something concealed or hidden." According to our ritual, the Sojourners in the course of their work at the ruins of the old Temple, removing some rubbish, found a large brazen ring fixed to a broad flat stone with the words Am B'Tsafn engraved thereon. On removing the stone they found the crown of a perfect arch. On removing the keystone, etc., and descending into the vault, they found it was King Solomon's secret vault of which reference is made in the Mark ritual.

* * *

SCIENCE AND FREEMASONRY

I read the April copy of THE BUILDER with interest. I read all my copies of THE BUILDER that way and then lend them around to my friends. One question was raised by an editorial in the April copy, "Modern Science and the Science of

Masonry." Don't you believe there is danger in science? It appears to be working to destroy our old beliefs. I believe that God and the Holy Bible are the roots of Masonry and if they go Masonry will not last long. Shouldn't THE BUILDER and all other of the Masonic magazines come to the defense of our Ark of Faith against the science that tries to destroy it?

P. Y. T., Missouri.

Your inquiry somewhat falls outside our province so that what is here said in reply to you must be read as expressing only the personal opinion of the writer, leaving an ultimate decision to the collective wisdom of the Craft. What do you mean by "science"? Is it not a vague and too inclusive word that needs defining every time it is used? There are sciences and sciences, but no science, except in the sense that all the sciences make use of the same general methods and principles. Also is there not a danger of confusing the theories of the sciences with their facts? Each man must decide in his own mind what he is to think of this or that theory held by some scientist as to the age of the earth, the origin of the human race, how the Bible came to be and what it means, and on all other such subjects as are now being so widely controverted. But a fact is a fact, however it may be discovered, and there can be no two opinions as to what is to be done with it; every man is under a moral obligation to accept a fact as a fact, whatever may be his theories. The facts and realities of science are omnipresent in our lives. It is science that prints the page you are now reading; that created the schools in which you learned to read; that digs the coal which warms your house; that carries you about in your automobile; that manufactures the food you purchase in your grocery store; that carries your conversation over the telephone wire; that brings music to you over your radio; that makes your clothes, your furniture, the pictures on your walls and the money in your pocket; it sits at your bedside when you are ill, and buries you when you are dead. Every physician, school teacher, lawyer, chemist, engineer, and almost every other trained man is in some sense, and to some degree, a scientist. To make war on science is to make war on civilization.

* * *

A CHINESE W. M.

I know that Masons in the United States will find it interesting to learn that a Chinaman has been elected W. M. of one of our lodges. I quote here an excerpt from The Honolulu Advertiser, a daily published in Honolulu, under date of Dec. 3, 1923:

"As the first Chinese Worshipful Master of an American lodge of Free and Accepted Masons, Apau Paul Low, county engineer of Maui, is enjoying an unusual distinction, which was conferred upon him Saturday night at the annual election of officers of Maui Lodge, No. 742, held in the Masons' building at Kahului, Maui.

"Low is one of the Chinese to be found on every island of the Hawaiian group who is a thirty-second degree Mason. He also is a member of Aloha Temple of the Mystic Shrine. Masons of Hawaii are said to pride themselves on their broadmindedness in admitting Chinese to membership in their Order.

"Being elected at the age of 32 years enhances the honor bestowed upon Low, who was born in Honolulu July 22, 1891. He is the son of Yee Sing Low, a former merchant of Honolulu and Ho Shee Low. Both parents are dead. Low was graduated from the McKinley high school in 1910.

"After the meeting of Maui Lodge Saturday night, Shriners of Maui met and formed a Shrine club. Noble D. C. Lindsay banker of Kahului, Maui, was elected first president of the organization. Masons of Kauai plan to obtain a dispensation soon to install a Masonic lodge on that island. There are now six Masonic lodges on Hawaii, four on Oahu, one on Maui, and one on Hawaii. All Masonic lodges of the territory are under the jurisdiction of the Grand Lodge of California."

Walter R. Coombs, Honolulu.

* * *

TEXAS DOES NOT SPECIFY NUMBER OF DEGREES

Our lodge bulletin carries an item about Texas. It says that the Grand Lodge of Texas has, at its last annual communication, forbidden constituent lodges to give more than ninety degrees during the year. What do you think about this ?

R. W. T., Louisiana.

It was news to us that Texas had taken any such action. Your inquiry was referred to Bro. W. B. Pearson, Grand Secretary, Texas, who writes that while he knows that such a report has gone abroad he is at a loss to explain what started it. "I cannot state where this report started, but I can assure you that there was not an amendment of this nature that was adopted at the last meeting of the Grand Lodge." If such a thing had happened our opinion would be that there is a better way of dealing with the "degree mill evil" than through Grand Lodge regulation. The same impulse that leads American citizens at large to refer all their troubles to the Federal Government leads them inside the Masonic Craft to pile all their problems on the already over-burdened shoulders of Grand Lodge. If this habit continues Grand Lodges will become over-organized, top-heavy and paternalistic, and that will lead to a bureaucratic control of Masonry, a worse evil than any we are now suffering from. In this connection there is point to a paragraph recently published in an article in The Montana Mason, by its editor, Bro. R. J. Lemert, a portion of which reads in this wise:

"The 'blue' lodge is not a 'subordinate' lodge; it is a constituent lodge, which is a vastly different thing. The Grand Lodge exists only by the will of the 'blue' lodges; the powers it exercises are delegated, and not inherent, and if the Master Masons' lodges in a given state were to cease work, the Grand Lodge would automatically find

itself non-existent. In other words, the Master Mason's lodge is supreme, and the Grand Lodge merely its creature...."

* * *

PRINCIPLES GOVERNING FRATERNAL RECOGNITION IN G. L. OF NEW YORK

According to my readings here and there the Grand Lodge of New York has its own theories about what foreign bodies should be granted fraternal recognition. Has that Grand Lodge ever made public the theory on which it works in such cases ? I should like to have this answered in THE BUILDER.

C. F. L., Pennsylvania.

Grand Secretary Robert Judson Kenworthy has furnished the complete formula as adopted by the Grand Lodge of New York. It is self-explanatory:

"Before a recommendation of fraternal recognition of a foreign Grand Body may be submitted, it shall be ascertained by the Committee on Foreign Correspondence:

I. That such Grand Body has been formed lawfully by at least three just and duly constituted lodges, or that it has been legalized by valid act issuing from the Grand Lodge of New York or from a Grand Body in fraternal relations with this Grand Lodge;

II. That it is a responsible, independent, self-governing organization with sole, undisputed and exclusive authority over the symbolic lodges of its jurisdiction, and not in any sense whatever subject to, or dividing such authority with, a Supreme Council or other power claiming ritualistic or other supervision or control;

III. That its membership is composed of men exclusively, and that it entertains no Masonic relations with mixed lodges or bodies admitting women into their fellowship;

IV. That it adheres in principle to the Ancient Landmarks, traditions, customs and usages of the Craft, as set forth in the Constitutions adopted by the Grand Lodge of England in 1723;

V. That it meets in particular, the following tests which the Grand Lodge of New York considers essential to acceptance of a foreign Grand Body into its fellowship:

(1) Acknowledgment of a belief in God the Father of all men,

(2) Belief in immortality,

(3) Presence of the Three Great Lights of Masonry in the lodges while at work, chief among them the Sacred Book of the Divine Law,

(4) Exclusion of controversial political and sectarian religious discussion from the lodges and from all meetings held under the auspices of a lodge.

VI. While the Grand Lodge of New York claims exclusive jurisdiction in the territory in which it is the supreme Masonic authority, it recognizes that the law of exclusive territorial jurisdiction, while firmly established in the United States and many other countries, is not universally accepted and does not constitute an Ancient Landmark of the Universal Craft. To the end that no unwarranted impediment may exclude from our fellowship such Grand Bodies as are sharing the same territory with others by mutual consent we shall accept such mutual consent as entitling the several Grand Bodies included therein to fraternal consideration, providing the applicant for recognition does not presume to extend its authority into, or presume to establish lodges in, a territory occupied by a lawful Grand Lodge, without the expressed assent of such supreme governing body."

* * *

LIGHT WANTED ON MASONIC FUNERAL CUSTOMS

I have just come across something which is either so very old it does not deserve resurrection, having been long ago threshed out to the entire satisfaction of the Craft, or else it may serve as another new thought for the research fiends and for deliberation. At a Masonic funeral recently, the undertaker, who is Mason, and whose church affiliation I do not know, expressed himself to the Episcopalian clergyman, who had officiated, al follows: "I do not see why they have to bury a man twice."

I take it that this refers to that part of our ritual which is generally termed "committal." While it never occurred to me before I now realize I had subconsciously watched this duplication of effort before and thought it rather superfluous, but let that pass. Now I wonder, after reading so much about revision and Church of England domination in our parent body, whether it might not be that this Church of England ritualism was injected into A. F. and A. M. ceremonies, and if so, what might be the reason for it, and if it is not in fact superfluous, would it not have a tendency to make all men think more of churches if they alone committed us to Mother Earth?

W. Paul Babcock, New York.

Bro. Babcock's letter is referred to research fiends and to our readers in general. Will not such as have information on this subject send it, along with their views thereof, to THE BUILDER ?

* * *

A NEW SPECIAL RESEARCH GROUP

A new special research group to devote itself to Freemasonry of Revolutionary times is now being formed under the auspices of the National Masonic Research Society. The chairman in charge will be Bro. Paul V. Knudsen, 1703 Harvard avenue, Seattle, Wash. If you desire to join this group communicate directly with Bro. Knudsen or else send a letter to Ye Editor

* * *

INDEX FOR 1923

There are still some copies on hand of the index of THE BUILDER, 1923, which members of the N.M.R.S. may secure by sending a request.

----o----

YE EDITOR'S CORNER

The three pictures illustrating the Crusades, printed in the present issue, were taken from History of the Crusades, by Michaud, a massive work in two huge volumes, crammed with full page drawings by Gustave Dore. The edition used was published by George Barrie, Philadelphia, no date. Students of Crusaders' costumes would find this work of value.

* * *

Milo J. Gabriel, Grand Master of Iowa, had the privilege, April 15 last, of raising his own son to the Sublime Degree. In his address to his son he said: "I was proud of you as a boy. I am still prouder of you as a man and I am glad you have started out thus early to follow my footsteps. There is no grander institution on earth than Freemasonry." Well said!

* * *

I have come upon a reference to History of Masonry, by Leggett. Do you know anything about this book? I don't.

* * *

Prohibition has had no effect on the poets. See what some bard has perpetrated on us!

"I saw a cow slip through the fence

A horse fly in the store;

I saw a board walk up the street,

A stone step by the door.

"I saw a mill race up the road,

A morning break the gloom;

I saw a night fall on the lawn

A clock run in the room.

"I saw a peanut stand up high.

A sardine box in town

I saw a bed spring at the gate

An ink stand on the ground.”

The Builder Magazine

July 1924 - Volume X - Number 7

TABLE OF CONTENTS

FRONTISPIECE - S.R. CATHEDRAL, SAN ANTONIO, TEXAS

THE GRAND LODGE OF ENGLAND AND ITS WORK - By Bro. Sir Alfred Robbins, England

THE FUNDAMENTALS OF FREEMASONRY - By Bro. Robert P. McColloch, Kansas

THE LEGEND OF THE CANDLES - By Bro. F. E. Manson, Pennsylvania

EARLY FREEMASONRY IN MEXICO - By Bro. E. R. Turnbull, Illinois

ORDER OF RAINBOW FOR GIRLS - By Bro. W. Mark Sexson, Oklahoma

ABOUT LAFAYETTE.- By Bro. George W. Baird, P.G.M., District of Columbia

GREAT MEN WHO WERE MASONS - JAMES MONROE - By Bro. George W. Baird, P. G. M., District of Columbia

SUGGESTIONS FOR SUBORDINATE LODGES - By Bro. James H. Price, P.G.M., Virginia

EDITORIAL

The Trail of the Red Serpent

"The New York Masonic Outlook"

Physical Disqualifications

"Avoid All Semblance of Religious or Class Feeling"

LIBRARY

"One of the Classics of the Craft"

A Book on Italian Freemasonry

More Helps for Lodge Orators

The Scientist Turned Prophet

THE MYSTICISM OF MASONRY

THE DECLARATION AND THE CONSTITUTION - By Bro. Gilbert Patten Brown, New York

THE QUESTION BOX AND CORRESPONDENCE

"Restorations of Masonic Geometry and Symbolry"

Do New Jersey, Delaware, Maryland and Iowa Recognize South African Grand Lodges ?

A Royal Arch Record

Apprentices Not Entitled to Masonic Burial

Religious Affiliation of President and Mrs. Coolidge

Date of Death of H.A., Etc

Scottish Rite in Canada, Thirty-third Degree, Etc

From the Author of En Oriente Lux..

Correction

YE EDITOR'S CORNER...

----o----

The Grand Lodge of England and Its Work

By Bro. R.W.Bro. Sir Alfred Robbins, P.G.W.,

President of the Board of General Purposes, W. M. Quatuor Coronati Lodge of Research, etc., England

Sir Alfred Robbins was born at Launceton, Aug. 1, 1856. He has been a journalist and author since 1871, and has published a number of books and plays, among the former of which are "Five Years of Tory Rule, 1879"; "The Marquis of Salisbury, a Personal and Political Sketch"; "Practical Politics, or the Liberalism of Today"; "The Early Public Life of William Ewart Gladstone," etc. From 1888 until a few months ago he was London correspondent of the Birmingham Post. He has been President of the Board of General Purposes of the Grand Lodge of England since 1913; was Grand Scribe of Supreme Grand Chapter, 1918; Grand Master Overseer of Mark Grand Lodge, 1915, and is now Worshipful Master of the Quatuor Coronati Lodge of Research. He has published in THE BUILDER, "English and American Brotherhood," July, 1918; "Spurious, Imitative, of Associated Freemasonry," January, 1924; and an interview on "The Basis of Masonic Unity," June last. The essay published below was originally prepared as a paper to be read before an English lodge of research, which will account for its being addressed to English Masons. Bro. Robbins was first minded to modify it for appearance here, but decided later to let it appear as first written, thinking that his American brethren would enjoy listening in on the discussion as it stands.

EVER since I have taken an active part in Freemasonry, whether in my own lodge or outside, I have felt that it would be well if Masonic study were extended in practical, as well as theoretical, directions. I have wished that, in addition to microscopically examining the myths of the past, systematic study should be given to the mysteries of the present. It would surprise most English Freemasons to learn that it is because of this decided desire that I in this place draw attention to the subject of "Grand Lodge and Its Work.

An English Mason will be apt to smile at it being assumed that there is any mystery about either Grand Lodge itself, or the work it does, seeing that its transactions are open to the Masonic world, and a full record published for the information of every lodge within the English jurisdiction. But, with a little reflection, the point will be seen. Let us take the term "Grand Lodge" itself. In conversation among my brother Masons that term may be heard applied in four different significations, certain of them erroneous. When a brother says, "I am told at Grand Lodge," he indicates that he has applied for information at Freemasons' Hall; when he proclaims, "I shall appeal to Grand Lodge," he means that he will lay his case before the great body which holds its regular meetings in that building; when he observes, "I have been to Grand Lodge," he alludes to his having been present at one of those assemblies; and, when he refers to a brother as "a member of Grand Lodge," he is apt to fall into the very common error of using that term as equivalent to a Grand officer.

It is necessary at the outset, therefore, to have a precise definition of what "Grand Lodge" is. This is early supplied, and in very precise fashion, in the draft of a proposed "Charter of Incorporation of Free and Accepted Masons," to be found in an unauthorized edition of the Book of Constitutions, published in London and Dublin in 1769, in furtherance of a movement for turning the Free and Accepted Masons of England into a chartered body - a movement popular for a short period, but doomed to oblivion.

The preamble of the projected charter declared, in the name of King George III, that the "Society of Free and Accepted Masons have for Ages held frequent Meetings within this Realm, and have ever demeaned themselves with Duty and Loyalty to Us,

and our Predecessors; with Reverence and Obedience to the Laws, and Kindness and Good-will to their Fellow-Subjects: and that the said Society appears to have been originally instituted for humane and beneficent Purposes, and have distributed from Time to Time to all without Distinction, who have had the single Claim of Wretchedness, Sums to a great Amount, collected by voluntary Contribution among themselves." It was then sought to set up by royal charter "a Perpetual Society, which shall be called by the Name of THE SOCIETY OF FREE AND ACCEPTED MASONS OF ENGLAND"; and the Sovereign was expected to go on to declare,, "That the said Society shall consist of a Grand Master, Deputy Grand Master, Grand Wardens, Past Grand Officers, Provincial Grand Master, Grand Treasurer, Grand Secretary, Grand Sword Bearer, Twelve Steward, and of the Masters and Wardens of the several subordinate Lodges, who, together with those already enumerated, compose the Grand Lodge."

The present definition is supplied by the second Rule of the Book of Constitutions in the following terms:

"The public interests of the Fraternity are managed by a general representation of all private Lodges on record, together with the Grand Stewards of the year and the present and Past Grand Officers, and the Grand Master at their head. This collective body is styled THE UNITED GRAND LODGE OF ANTIENT FREE AND ACCEPTED MASONS OF ENGLAND, and is hereinafter referred to as 'The Grand Lodge.'"

Its composition is determined by Rule 6, which, having placed in order of rank and precedence sixty-one different classes of present and Past Grand Officers, with the Grand Stewards of the year and such Past Grand Stewards as are Masters or Past Masters of private lodges, concludes by embracing: within the membership of Grand Lodge the Master, Past Masters, and Wardens of the Grand Stewards' Lodge and of every other private lodge, together, by Rule 7, with certain brethren of eminence and ability who have rendered service to the Craft, and who may, in certain circumstances, be constituted members of Grand Lodge - a privilege of Grand Lodge which has not been exercised for many years. This present arrangement, except in one important particular, follows closely the seventh of the Articles of Union which, in 1813 [printed in THE BUILDER, April 1924, page 117], united the two Grand

Lodges of English Freemasons, this directing that the United Grand Lodge should be composed of Grand officers and "the actual Masters and Wardens of all warranted Lodges," not more than one Past Master of a lodge being at that time allowed to attend, with certain exceptions for pre-Union Lodges, unless he had been delegated to do so by his lodge. The one particular now changed is as to the Past Masters, each of whom, after service for a full year as Master, can attend Grand Lodge so long as he continues a subscribing member of any private lodge.

ITS WORK IS DESCRIBED

This is how the United Grand Lodge of England is composed; and, when we come to consider its work, we find that from it all laws affecting the Craft emanate, and in every matter it has the final decision. These powers are very clearly defined by Rules 4 and 5 of the Book of Constitutions, necessary to be invoked whenever questions of Craft government or discipline are raised. The fourth Rule reads:

"The Grand Lodge possesses the supreme superintending authority, and also has the inherent powers of enacting laws and regulations for the government of the Craft, and of altering, repealing, and abrogating them, always taking care that the antient Landmarks of the Order be preserved;"

and the fifth Rule:

"The Grand lodge also has the power of investigating, regulating, and deciding all matters relative to the Craft, or to particular Lodges, or to individual Brothers, which it may exercise either of itself or by such delegated authority as in its wisdom and discretion, it may appoint; but the Grand Lodge alone has the power of erasing Lodges and expelling Brethren from the Craft, a power which it does not delegate to any subordinate authority."

Grand Lodge, which originally was organized in 1717 specifically to arrange for the government of "the Lodges in and about London and Westminster", has grown into a

legislative, judicial, taxing, and administrative body directly controlling the affairs of over 3,900 lodges in full working, and situated all over the world. Of these lodges, just over 2,300 have their home in the Provinces of England and Wales; nearly 700 in Districts and other overseas places; and more than 900 in the Metropolitan area within a ten miles' radius of Freemasons' Hall. Beyond all these, one of the most striking evidences of the universality of English Freemasonry is furnished by the fact that sixty-nine of our lodges are in such scattered and thinly populated parts of the earth as to prevent their being grouped into Districts. Therefore, they remain under the immediate direction of the central Masonic authority at Freemasons' Hall, but subject, in specific conditions under Rule 147, to supervision by an Inspector appointed by the Grand Master.

To trace the growth of the United Grand Lodge of England, which today is continuous and even enormous, is most interesting and instructive. In 1717, four among the remaining old lodges in London joined together to constitute the original Grand Lodge of England; and, within a very few years, that body made rapid strides, although almost entirely, as, far as England was concerned, confined in its earliest period to London and the regions round about. The lodges at work under our jurisdiction, which at first were four, are now, as stated, 3,900, though that great number does not cover all which have existed under the Grand Master of England's warrant within the last sixty years, as is shown by the fact that lodges are now being consecrated which stand on the register of the United Grand Lodge of England bearing numbers over 4,600. The discrepancy between the actual and recorded number of lodges is accounted for in the main by the establishment, with the benison of the parent Grand Lodge, of independent Jurisdictions in various of our great Dominions, which, of their own free will, the overwhelming majority of the local lodges have joined. These figures of wonderful vitality tell an eloquent story of the spread of Masonry and the work of Grand Lodge. Without, indeed, being a world-wide Jurisdiction, in the sense of covering by its governance the whole universe, the United Grand Lodge of England is a world-wide inspiration, it being recognized throughout the world as the premier Grand Lodge, and entitled, as such, to the utmost respect.

THE POWERS OF GRAND LODGE ARE EXTENSIVE

The powers of Grand Lodge, it must never be forgotten, are extremely extensive and far-reaching, its decisions affecting even the uttermost ends of the earth. Its definitions of principle, its declarations of policy, its judicial pronouncements, are watched with extreme care not only by those directly affected by them, but by Masons in every part of the globe. These last may not understand all the difficulties which unavoidably occur in regard to a Grand Lodge that governs men not of the same country, the same language, the same race; but the premier Grand Lodge continues to be regarded by the Grand Lodges of other sovereign Jurisdictions as the world's leading Grand Lodge not only because of its age, but because of the steadiness of aim and sureness of judgment which, in the main, have distinguished it throughout. A Grand Lodge which has to direct the course of a great number lodges largely composed of brethren of other races, various languages, and religious beliefs different from those entertained by the great body of Freemasons in England, has special difficulties with which to cope, not always appreciated by members of similar bodies operating within a more restricted sphere. But there is compensation in the fact that the brethren who assist in the direction of affairs in our Grand Lodge are, for this very reason, impressed with a sense of more heavy responsibility than if they had to deal with those of their own country alone.

But in all this exists an element of danger which cannot be ignored by those having the good of the Craft at heart. One of the difficulties with which the administration of Freemasons' Hall is constantly faced is that the Masonic Parliament - as in great degree Grand Lodge can be described - is composed of an enormous number of members, the vast majority of whom never attend, some of whom attend with great rarity, while (though this is a temporary circumstance which will be removed when there has been completed the projected Central Masonic Home, inspired by the Grand Master as a worthy Masonic Peace Memorial) many of those who are qualified, and actually put in an appearance at Freemasons' Hall, find it always difficult and often impossible to obtain admission in the present cramped amount of room, hundreds being turned away from the doors on frequent occasions after proving their title to attend. But a serious trouble is that the administrators of the Craft can never depend for two consecutive Quarterly Communications on having an audience similarly composed to that of the immediately previous - or, indeed, any previous - Communication, and, therefore, possessed of knowledge of what had passed. Consequently, in a moment of passion or strong feeling, or influenced by a moving appeal, a vote sometimes is taken, participated in by hundreds who have never attended Grand Lodge before, and may never do so again. These do not know the enormous importance attaching to the decision; but they give their votes as readily and lightly as they would for or against a resolution at an ordinary public meeting.

They do not realize that the effect of their decision may be felt in every part of the Masonic world, and that it may set a lasting example for good or ill. That example is set not merely for each lodge in our own Jurisdiction, but for every lodge which looks to the United Grand Lodge of England as not only the Mother Grand Lodge of the world in proven age, but as the premier Grand Lodge in length of experience and ripeness of wisdom.

It is not only since I was given the privilege by the M.W. the Grand Master of occupying my present office, or even since I became a Grand officer five years previously, that I have felt the danger, and the increasing danger, of the growing number of those qualified to attend Grand Lodge. Two years before I had been given my earliest Grand Rank, and at a period when I had no reason to anticipate ever to be so honoured, I contributed to a Masonic journal my opinions on "Some Problems for Grand Lodge", and I placed in the forefront the point now emphasized. I then said:

"Whether Grand Lodge, constituted in the present way, is not a growingly unwieldy body, which cannot fairly be expected properly to fulfill all the administrative, legislative, and judicial duties now cast upon it, is one of the problems which English Freemasonry at a very early day will be called upon frankly to face, and it will become an increasingly difficult one with every additional lodge that is placed upon the roll. Attempts to meet it have been made within the past few years (this was written in 1906), but these were so crude - and notably that for depriving the Wardens of the privilege of attending - that they had no result, except, perhaps, to suggest to the more timid brethren that they were insoluble. But difficulties exist to be overcome and this is one. Grand lodge, if it is to remain a living force, must be made - what it was obviously at the outset intended to be - a body truly representative of the active spirit as well as the acquired experience of the Craft; and any plan which may be suggested for securing this should be welcomed for full discussion."

It chanced to be my fortune to provide opportunity for that full discussion within a very short time after being appointed President of the Board of General Purposes, but I can scarcely claim that the opportunity was welcomed. In December, 1913, I laid before the brethren, on behalf of the Board over which I presided - which had given long and careful consideration to the problem - a detailed scheme for the reconstruction of Grand Lodge, the aim of which was to make it a representative body

of definite size for deliberation and decision, and to afford to the Provinces, as well as to London, a fair share in the government of the Craft. A storm arose which prevented any calm decision on this great issue. A majority in London voted against the plan, which, admittedly, would have reduced the overwhelming influence of the Metropolitan lodges on the deliberations of Grand Lodge. The brethren of the Provinces and Districts, by a decidedly larger majority, voted in support of the scheme, which would have provided them an opportunity for effective participation in Grand Lodge work. But, before any final decision could be taken, the war broke out; and the plan passed into that "back of beyond" which is apt to be the refuge of all reforms that arouse temper and exhaust energy without securing immediate result. Yet it is certain that some Masonic statesman, possessed of great experience of affairs, a special knowledge of men, and a widely foreseeing outlook, and above all with the necessary courage and persistence to withstand public tumult and personal attack, will have to deal, and that before long, with this important problem.

ATTENDANCE HAS BECOME A PROBLEM

It already has been said that the attendances of Grand Lodge have increased in recent years, and to such an extent, indeed, that hundreds of brethren qualified to be present are frequently turned from the doors for lack of room. Because of this latter fact, available statistics do not convey the whole truth. Let us take, as examples in proof, the figures of the two years 1913 and 1923. In 1913, the total attending the March Communication was 827; the June, 1,277; the September, 617; and the December, 753; or a grand total of 3,474; the number recorded in June being to a certain extent illusory, because a great many brethren simply passed through the Temple to record their votes in a contested election for the Board of General Purposes, and left before the regular business was taken. The numbers in 1923 were, March, 835; June, 1,353, but these in a larger and non-Masonic hall, specially engaged for that meeting; September, 2,209; and December, 931, or a grand total of 5,328. The very attendance in September - the largest at any Quarterly Communication from the inception of the Craft - was because it was the first held outside London; took place in so noble and extensive a building as George's Hall, Liverpool. It might be said at first view that the difference shown at the ordinary meetings between the two years, a decade apart, was not great; but this is sufficiently explained by the extremely cramped accommodation at Freemasons' Hall, which entails much discomfort on those who press their way within the doors, shuts those doors on many more, and prevents hundreds desiring to come from attempting to put in an appearance.

It is most useful to recall these facts because of the continuous and even startling growth of both the amount and complexity of the work performed by Grand Lodge. This can best be judged from a rapid glance at the manner in which it again and again has had to try to accommodate itself to its ever-increasing responsibilities. It discovered as early as 1735 that it could not effectively do the Fraternity's business by attempting to settle all Masonic affairs at the Quarterly Communication. Even ten years earlier it had been found necessary to set up a Committee of Charity to relieve Grand Lodge of the necessity for itself investigating petitions for assistance; and from that grain, of mustard seed has sprung the main part of the detailed administration of the Craft as we see it today.

In 1733, when it was found that the business usually brought before the Quarterly Communication had increased to such an extent as to be almost impossible to be got through in one night, it was resolved that all that portion which could not be effectively despatched by the Quarterly Communication should be referred to the Committee of Charity. That body therefore, had given over to it not merely the details of Grand Lodge business, as well as it previously assigned benevolent work, but such remaining part of Grand Lodge business as had not been disposed of at the full meeting. It was allowed to deal as it chose with disputed questions, and simply to report its decisions to Grand Lodge. After having possessed that extension of power for not more than three years, it recommended to Grand Lodge certain laws for the better regulation of Quarterly Communications and public assemblies, and these were voted to be necessary. Therein lay the germ of the present Rule 266 of the Book of Constitutions, which empowers the Board of General Purposes - a creation of much later date, coming into existence with the United Grand Lodge of England - to recommend to Grand Lodge whatever it deems advantageous and necessary for the benefit of the Craft. Thus the original Grand Lodge had only about come of age before, in a manner not intended or foreseen, there had been constituted by the Masonic authorities a body, wielding enormous administrative powers, greater, indeed, than those possessed today by any other body than Grand Lodge itself. Thus so soon, and with a very limited number of lodges - attendance at Grand Lodge then being virtually limited difficulties of travel to London lodges - it was found that the system of having a huge assembly to deal with detailed questions was one which for business purposes would not work, and delegation had to be begun.

The system of referring all details of administration, and even some questions of first importance, to the Committee of Charity continued until the Act of Union 1813; and the United Grand Lodge of England had no sooner come into existence than it carried the process of devolution to what can now be considered an extreme degree. It determined that the business previously dealt with by the Committee of Charity should be divided between no fewer than seven Boards or Committees. There were to be four Boards elected at each June Quarterly Communication, those of General Purposes, Finance, Works, and Schools, in addition to a Committee or Lodge of Benevolence, officially styled in much later days the Board of Benevolence; a Committee of Grand Lodge, usually known as the General Committee, and disappearing as lately as 1918; and an Audit Committee, composed of Grand officers of the year and twenty-four Masters of London Lodges, charged with auditing the Grand Treasurer's accounts. The Board of Schools speedily disappeared; the duties of the Board of Works were in a few years vested in the Board of General Purposes, as also, at later dates, were those of the Board of Finance, the Audit Committee, and the General Committee, while the Colonial Committee, a creation of later date, vanished long ago. We now have in Masonry, Grand Lodge as the ruling power of the Craft, the Board of General Purposes as the administrative and disciplinary body, and the Board of Benevolence as the distributing agent of a Fund, contributed to annually by every brother in England and Wales.

THE BOARDS HAVE MANY DUTIES

It would not be easy to bring within a short space a full description of the detailed work done by these two Boards. But, if we glance at the accounts for the latest audited year, 1922, some information of the extent of their labours can be gleaned. The income of the Fund of General Purposes - which is under the direct administration of the body over which for eleven years I have had the honour to preside - was just over 42,000 pounds; while that of the Fund of Benevolence, controlled by the Board of that name, was just under. The manner in which the revenue is raised throws a flood of light on the inner working of the Craft. It is usually forgotten that, from the moment an incoming brother has paid for his Master Mason's Certificate, he contributes for the remainder of his Masonic life, even though it be of fifty years, not a single penny towards the upkeep of the central administration, except in an extremely slight and indirect way for the infrequent granting of dispensations issued in specific circumstances by the Grand Master. Therefore, if it were not for the great amount which comes from the registration fees

paid by those who year after year enter the Craft, and the lesser, but still tangible, amount paid for the warranting of new lodges, Grand Lodge would not receive from the rents of its property enough to pay even its wages bill. In the case of the Fund of Benevolence, the contribution is a direct levy of quarterage on every member of a lodge situated in England and Wales, the whole contribution of a London brother going to the Central Fund, but only half that of a Provincial brother, while the Mason overseas, though in many cases receiving benefit from the Fund, does not contribute towards it. In addition to these Funds, there are the Building Fund established by Grand Lodge some fifteen years since, derived from a fee of -/6d per annum from every English brother; and the Masonic Peace Memorial Fund, organized at the instance of the Grand Master and under the authority of Grand Lodge, which is supported by voluntary contributions only.

It will be observed from these facts how very wide is the ramification of the central work, but even this far from exhausts the labour which has daily to be undertaken. The Grand Secretary's staff at Freemasons' Hall deals today with an income from all sources which is at the rate of a quarter of a million annually; and having within its charge not only lodges but chapters, it is concerned with the working of over 5,300 separate bodies. The record of each is kept separately from its consecration, and preserved for all time, entailing the employment of nearly twenty clerks in checking and entering the lodge and chapter returns. Three clerks are engaged exclusively on writing and registering certificates, while three are occupied from one and a half to two hours every morning in opening and sorting the many communications received by post; and five typists are constantly employed on Grand Lodge work alone. The Board of Benevolence deals with 200 to 400 eligible petitioners every year; and, in the same period under the direction of the Board of General Purposes, nearly 30,000 copies of the Book of Constitutions are printed and sold, as well as more than 3,000 of the "Masonic Year Book." One other item of work constantly proceeding in the very busy central hive of Masonic industry is to be noted, and this is, that in 1923 - our last completed year - without counting the labour applied to the Masonic Peace Memorial Fund, no fewer than eighty-three meetings of various Boards and Committees were held at Freemasons' Hall.

GRAND LODGE CEREMONIAL WORK IS IMPORTANT

Even these activities very far from exhaust the work performed by or under the auspices of Grand Lodge. At the Quarterly Communication, the duties to a large extent are ceremonial, and that is the feature which attracts many qualified Masons to see the pageant a least once in their lives. Grand Lodge, however, as have emphasized, has to deal with the administration of the Craft, as well as with what no huge assembly of varying size and composition should have to do the judicial work of the Craft. The last point affects every Mason, even to the most humble, as each brother among is, if he holds himself aggrieved by any Masonic authority - whether it be the Master of his lodge, the Provincial or District Grand Master under whom he is placed, or the Grand Master himself - has the right to appeal to Grand Lodge against the decision of any official, however high that official's Masonic standing may be. This is a highly valuable privilege, for it is the rock on which the liberty of the Freemason stands. It may be thought, from the comparatively rare instances of such matters coming into court, that the privilege is not often exercised. But that it is not more frequently used, while it is a tribute to the spirit of Masonic fairness and goodwill that runs through the Craft from end to end, is also a testimony to the great care exercised at Headquarters in dealing with questions of grievance. There are singularly few complaints from individual brethren of harshness on the part of those in authority; but, when that complaint is, with rarity, brought to Freemasons' Hall, the Grand Registrar, who, by the Book of Constitutions is the adviser of Grand Lodge, has the whole case laid before him, whether from a Province, a District, or a Private Lodge, or from the aggrieved person himself. It is examined from a legal, as well as Masonic, point of view by the Grand Registrar, who has always been a barrister of distinction, giving his services freely and voluntarily for the work. On the facts laid before him by both sides, this high official writes a judgment, which, however, is not accepted as such until confirmed by Grand Lodge, that body having the power to reject the ruling, a course that, naturally, has been taken only in extremely rare cases. The Grand Registrar also gives his advice on questions of discipline submitted to the Board of General Purposes concerning lodges or brethren within the Metropolitan area, or referred to it specifically by Provincial or District authorities; and of late years that body has solved a number of difficulties and soothed many a temper by refraining from exercising its powers until it has exhausted every effort of friendly enquiry and fraternal advice to bring differing brethren into harmony once more.

The activities of the Board of General Purposes furnish, indeed, the best example of the continuous and heavy work of the administration of the Craft, demanded by its daily increasing needs. It is a body composed of certain of the leading officers of Grand Lodge, with eight members nominated by the Grand Master, twelve elected by the London lodges, a twelve selected by the Provincial Grand Masters representing

the Provincial Grand Lodges. It meets monthly, but its heaviest work is done by six committees, which sit with frequency. These Committees deal respectively with Finance; Colonial, Indian, a Foreign affairs; Procedure; Grand Lodge Premises; Officers and Clerks; and the Library and Museum Freemasons' Hall, together with all questions of publication. None but those in intimate touch with the Board can form any estimate of the amount of patient and skilled work given to the Craft by the brethren who compose these Committees; and the smooth working of the whole administration very largely depends on the skill and assiduity with which the Board, as whole, manages the Craft's concerns.

GRAND LODGE LIBRARY DOES A GREAT WORK

Incidentally, reference has been made to the Library and Museum of Grand Lodge; and I wish there we space to describe in some detail the work of this most admirable feature of Freemasons' Hall. It came in existence in the opening months of the reign of Queen Victoria; and, by gifts and subscriptions of many brethren - not aided much by any grant or allowance from Grand Lodge - it has now a magnificent collection in both Library and Museum, concerning which the one regret is that there is not sufficient room in the present building to display our wonderful and varied treasures to the full. Within recent years, the Board of General Purposes has arranged for such increase in the accommodation and arrangements of the Library and Museum, to which admission is free to every Master Mason, as to attract a greater number of brethren; and the results have been most gratifying. The number of readers in 1921 was 252, which rose to 599 in 1922, and to 646 last year; while that of visitors increased rapidly in the same three years from 1,322 to 2,339, and ultimately to 2,679. The growing appreciation of the Library and Museum thus displayed by the Craft is specially valued by the Board as an earnest of what is hoped for in the future, when more space can be given for both development and display. Excellent provision, I am assured, will be made for this in the Central Masonic Home projected by our Grand Master, which will give us a building worthy of the dignity and high importance of the Craft.

Sufficient has been said to enable you to judge with some precision not only what Grand Lodge is, but how, and to what extent, it works. Too many of our brethren seem to entertain the idea that Masonry is merely a matter of their own lodge, or their

own Province or their own particular friends. They must always remember that the English Jurisdiction under the rule of the M.W. the Grand Master is an organization world wide in its reach, and as powerful an influence on Masonry outside as inside that vast domain. I have learned by experience the high regard paid by Grand Lodges of every Jurisdiction to the actions of the Grand Lodge of England. They watch our proceedings with extreme care, and regard our decisions with every respect. Yet the most striking evidence of the universality of English Freemasonry can best be illustrated by an endeavour to visualize the immensity of our own direct responsibilities. We have lodges at work in Bermuda and Bulawayo; Cape Coast Castle and Coomassie; Cyprus and Grand Turk; Funchal and Fiji; Mashonaland and Madeira; Melbourne and Montreal; New Providence and New Zealand; the Solomon Islands and Zanzibar.

These lodges in the outer parts of the world are homes not only of Freemasonry in particular but of civilization in general. They are the rallying points of Englishmen, the gathering grounds of those of our countrymen situated in sparsely populated parts. In these lodges men of the same race and tongue are afforded the opportunity - an opportunity which is eagerly embraced - for coming together periodically for common converse, Masonic, social and personal, fraternal and friendly alike. There is no organization which covers so wide a field, or does so much to preserve touch between Englishmen in the far parts of the world and their fellows, as Freemasonry. When dealing with such lodges and brethren, there is always brought home to me the enormous influence for good which is wielded by the Craft. We have granted the fullest amount of self-government, compatible with a strong central administration, in every part of the world wherein there are sufficient lodges to form a District; and we give the greatest degree of fraternal attention to every lodge which remains within our Jurisdiction because of being situated in so vast a territory that there are no local lodges with which it could become directly associated. In this work of devolution, Grand Lodge has not been content to preach - it has practiced, and that in regard to its own Quarterly Communications. In 1922, Grand Lodge resolved by an overwhelming majority that, while the Quarterly Communications should continue in the main to be held in London, that of September should be "in such place as from time to time may be determined by the Grand Master." The first Province which had the privilege conferred upon it of welcoming Grand Lodge at a Quarterly Communication outside London was the numerically greatest of them all, that of West Lancashire, and the meeting at Liverpool on Sept. 5, 1923, was an unqualified success. This was not only because of the very large number attending, but of the

proof afforded that, if the Provincial brethren were given the opportunity, they would appear more frequently in Grand Lodge. No fewer than 1,964 Provincial Masters, Wardens and Past Masters were present in the Liverpool St. George's Hall on that historic day, while several hundred applications for admission could not be granted because of lack of room even in that splendid building for all who wished to be present. And there is no doubt that a like success in its degree would attend any similar meeting of Grand Lodge whether held at York, Leeds, Birmingham, Manchester, Newcastle-on-Tyne, or Bristol.

HOW ARE ITS OPERATIONS GUIDED?

But, even when this is stated, all has not been said. The genesis of Grand Lodge has been dealt with; its methods of government described; its widespread ramifications detailed. There remains the crucial question, seldom sufficiently considered, of how its operations are guided. Every Mason knows that at the head of our affairs is the Grand Master, who invariably appoints a Deputy Grand Master, and if he [the Grand Master] be a "Prince of the Blood, a Pro Grand Master, ranking next himself. In highest command, therefore, is the Grand Master, who appoints every Grand officer except the Grand Treasurer, he being elected by the Craft as a whole. The Grand Master's range of choice for these distinguished brethren is much wider than is generally supposed, as no necessity exists for them to be even Masters or Past Masters of lodges, but the selection of Master Masons is extremely rare. The Grand Master derives his power from Grand Lodge, which elects him only for a single year. Hence the vast and far-reaching power which he wields and exercises, largely derived from that gradual growth of practice generally known as prerogative, is checked by the necessity for his annual confirmation in office by the free vote of Grand Lodge. In the very exercise of the Grand Master's power is seen the essential difference existing between Grand Lodge and Provincial and District Grand Lodges. Grand Lodge, according to Rule 4 of the Book of Constitutions, "possesses the supreme superintending authority"; and one of the chief manifestations of this is the election of the Grand Master. But Provincial and District Grand Lodges, by Rules 77 and 94, "emanate from the Provincial or District Grand Masters by Virtue of the authority vested in them by the patents of appointment from the Grand Master." That commanding authority appoints the Provincial and District Grand Masters, and by virtue of his patent to them Provincial and District Grand Lodges are set up. But Grand Lodge, by possessing the supreme superintending authority, which includes the annual election of the Grand Master, is the greatest power of all. Old writers on our

national institutions were accustomed to dwell on the "checks and balances" automatically at work in the English Constitution to preserve the harmony of executive power with personal freedom; and they were specially accustomed to emphasize that not one of the Three Estates of the Realm was supreme, but that all must combine to ensure finality. In the end, however, the result in the main is the same. Both the country and the Craft possess a constitutional monarchy; central authority is enabled to control a widespread organization, which, in the absence of such an authority, would be certain to disintegrate. But all this would be of little or no avail unless there were absolute loyalty from the rank in file to the commander-in-chief. In the Craft this loyalty is freely given by lovers of freedom in its highest form. Here as elsewhere it is true liberty that secures loyalty's finest fruit.

It is gratifying when we turn from what termed the personal composition of Grand Lodge to its moral aspect, to find that its influence for good is in proportion to its size. In 999 cases out of 1000 laid before the Masonic authorities, their advice is accepted as given in a faithful and friendly spirit; and many a grievance is settled by a communication from Freemasons' Hall, which otherwise might rankle and tear a lodge asunder. The same is to be said in greatly increased degree respecting the actions of Grand Lodge. But, in this latter regard, it must always be remembered that a stone cast into the Mason pool here spreads its ripples over the whole world; and that is why it is ever to be borne in mind that a hasty decision, like a high explosive, may miss a fortress and wreck a cathedral.

GRAND LODGE IS COMPARED WITH THE CIVIL GOVERNMENT

Looking on the organization and administration of the Craft as a whole, it is apparent that, like the English people itself, Freemasonry has its Sovereign and its Cabinet; its central legislative authority and its local administrative assemblies; its self-governing dominions and its directly ruled units. The President of the Board of General Purposes, as being the direct choice of the M.W. the Grand Master, and as acting as Liaison Officer between the Grand Master and the Board, stands in the position of Prime Minister a Lord President of the Council in the Masonic Cabinet, and he exercises a general supervision of all the departments. The Grand Secretary is our Lord Privy Seal, and the Grand Registrar our Lord Chancellor, the latter dealing with all questions of Masonic law at equity of procedure. The Chairman of the Finance

Committee can be considered our Chancellor of the Exchequer, carefully watching both sides of the balance sheet, with the various items of income and expenditure the duties of the annually-elected Grand Treasurer being in these times quiescent or, at most acquiescent. The Chairman of the Colonial, Indian and Foreign Committee stands in the place of the Foreign Secretary to the extent that the Board, by Rule 267 of the Book of Constitutions, conduct communications with sister Grand Lodges and brethren of eminence and distinction throughout the world. It chances that, at the moment, our Foreign Secretary is likewise our Lord Chamberlain, the Chairmanship of the Colonial, Indian and Foreign Committee being filled by the Grand Director of Ceremonies; and the delicately diplomatic touch, combined with authoritative suavity, demanded by each position is well combined in the present holder of both. The Chairman of the Procedure Committee - a body created within the past seven years which already has done very great service to the Craft in settling many disputed points, and formulating definite lines of practice - should resemble the ideal Primate of All England - zealous to prevent illegal practices and to stop the spread of false doctrine, but cautious in all things and non-committal on details of ritual, recognizing that our lodge work is the outcome of a compromise of the long-ago, and praying the extremists of both sides to recognize it as such, and not for comparative trifles to trouble the peace of Israel. The Chairman of the Library, Art and Publications Committee is our First Commissioner of Works - at least to the extent of half that Minister's office and power - with a touch of the Minister of Education thrown in, as under his supervision is the artistic as well as the literary side of the work at Freemasons' Hall. The Chairman of the Premises Committee takes over the remaining half of the office and powers of the First Commissioner of Works - to whose governmental title is added "and Buildings" - and the upkeep of our central premises is no light task to oversee. And the Chairman of the Officers and Clerks Committee is the only one among his fellows who has no direct counterpart in the Cabinet or the hierarchy, to him being given the suggestion of dealing with a staff for the whole body, instead of this task, as in the Government, being relegated as a right to the heads of the several departments. Added to all these is the President of the Board of Benevolence, who, from his position and his duties, deserves the historic and most honourable description of Grand Almoner.

If I have made it clear that English Freemasonry, as an organization, does not run on its own wheels; that its administration has to be steadily, systematically, and most carefully watched; and that discipline must be maintained if the brotherhood is to continue on the high plane it has now reached, I shall have succeeded in my task. Every English brother ought to be interested in the work that is being done, and should assist in that work in the best way afforded him. Masonry, after thirty-five

years within it, I sincerely believe to be the best of brotherhoods; it should be our constant endeavour to make it a brotherhood of the best. This is only to be done by continuous cordiality of work; and it is because Grand Lodge sets so excellent an example in that direction, and should be made certain of doing so in the future, that I commend the considerations I have submitted, and ask all my English brethren to do the utmost in their power to strengthen the influence of those in authority in order to secure the most efficient, effective and lasting results.

----o----

The Fundamentals of Freemasonry

By Bro. ROBERT P. McCOLLOCH, Kansas

The following address, delivered before the Grand Lodge of Kansas, was so well accepted that arrangements were made to have it given to all district meetings and ultimately in every lodge. A reading of it will instantly make clear why our Kansas brethren desired to broadcast it so widely, for it is philosophical in its grasp of essentials, statesman like in the sweep of its vision, and effective in the frank straightforward manner in which it is phrased.

WHEN some of us were schoolboys we wrote upon the pages of our copy-books this saying of a wise man: "Knowledge is Power." And some of us wrote the copy boldly; and others, timidly; and others wrote it with man a blot and blunder and labored use of pen.

From our schoolrooms we went out into the school life, there to translate our copy into terms of action. And some of us have done this boldly; others, timidly; and others

with many a blot and blunder, just as in our school days we wrote the copy on the pages of our books.

All who are here assembled, either in youth, manhood, or age, were admitted to Masonic light and admonished to make advancement in Masonic knowledge. There was explanation of that elementary symbol, the Trestle Board, upon which the Grand Architect of the Universe had drawn the designs for speculative Masons to copy in the erection of their spiritual buildings. And, very like the schoolboys wrote their copy, some have traced these designs boldly; others, timidly; and others with hesitating hands, and careless use of the symbolic tools - the gauge, gavel, square, plumb, level. It thus has happened that there is much imperfect work. Now, Masonic knowledge is potential power. If in our lives, we had used our Masonic tools with better knowledge and the greater care we should have exercised such power for right thinking and right living that the world would now be a far better world than it is.

There is increasing desire that the great body of our Fraternity in the state [Kansas] may become more familiar with the fundamentals of our beloved Order. You who hear me are doubtless well grounded in these fundamentals, being exponents of the work, students of Masonic history and traditions, well acquainted with the Ancient Landmarks, Charges and Regulations. But it is a fact that too large a percentage of our members have but faint and imperfect conception of the truths which Masonry teaches by symbolism. Many, indeed, there are word and letter perfect in the work and lectures of the degrees, faithful in attendance, deeply concerned in all that affects our interests, who are either wholly uninformed or poorly informed as to the true significance of the things which they symbolically present to candidates, and to the younger of the brethren. These have not given the study to the history and traditions which would lead to a knowledge that the beautiful and impressive symbols are but caskets in which the verities of Freemasonry are encased. This condition furnishes occasion for my address. I entertain the hope that something may be said which will appeal to you, leaders as you are in your lodges; representative men and Masons of your several communities; and that will arouse you to the urgent need of a better understanding of Masonry, fundamentally. If this can be done you will, in your lodges, counsel your less informed brethren to make careful and comprehensive study of the Masonic truths as these are expressed in Masonic symbolism.

If something can be said touching basic principles of Freemasonry, others will occur to you, and out of this discussion there may come material, important and interesting, for your own use on similar occasions in your several lodges.

THERE ARE TWO SCHOOLS OF MASONIC THOUGHT

There are two recognized schools of Masonic thought: the historical and the traditional. The former conceives of Freemasonry as it is set down in the annals of time. The latter adds to this view that which has come down through the traditions of the human race. The historical school holds Freemasonry to be of comparatively recent origin, measured by authentic history, while the traditional school assigns it so far back even as the beginning of time, and man. There is, however, no serious conflict between the schools. Indeed, in many particulars, they blend. With the advance in knowledge, the discoveries made by archaeologists, the ability now possessed by scholars to decipher inscriptions written upon the walls of ancient temples and tombs, there is found such proof of the claims made by the traditionalists as give them substantial credence.

Every Mason should advance in knowledge of the Craft. To this end he should make thorough study of the Ancient Landmarks, Charges and Regulations, Anderson's Constitution, and such other documents and books as set forth the known facts of the beginnings of Freemasonry which have, by authority, been approved as authentic history. To this knowledge he should add the vast amount of information to be gathered from the numerous books written by distinguished and reliable members of the Order, who have traveled in all lands, investigated the "Mysteries of the Ancients," the symbolism found in every country, studied the history and traditions of peoples and tribes, examined ancient shrines, temples and monuments, deciphered the curious inscriptions, symbols and signs found in every part of the known world. These students have made this exhaustive investigation and research for the purpose of proving that Freemasonry originated in the religious rites of prehistoric man. To such as these, equally with those who have given us the undisputed history, Masons are deeply indebted. It is to be hoped that some books of both schools are in your personal or lodge libraries. If not, then make use of that unrivaled collection of Masonic literature to be found in the library of the Grand Lodge of Kansas, accessible to every brother within this jurisdiction.

All of Freemasonry centers in a word. That word, in our language, is God. The equivalent of this word is found in every known tongue and in the vocabulary of every people of the most ancient time. And, coupled with this word, as it is found written upon the monuments of antiquity, are many of the signs and symbols which we, as Masons, know in relation to the word. These facts evidence a universal and age-old belief in a Supreme Being, the Grand Architect of the Universe, and its Supreme Ruler.

Here, then, is a sound basis for the deduction that Freemasonry is an institution having origin in antiquity, and a belief having universal acceptance. This conception of God is the only dogma of Ancient Craft Masonry. In the galaxy of our Ancient Landmarks it holds chief place. Everything in Masonic philosophy proceeds from it, returns to it. Truly, then, since these things are so, we may well claim for our Fraternity the designation of "Ancient."

While a requirement of belief in one God such as I have mentioned is an unalterable Landmark of Freemasonry, it is one of striking elasticity. Every Mason has the right to make such interpretation of the dogma as is agreeable to his conscience and not in conflict with the original statement of Masonic faith. For myself, as for many of you, the interpretation is in terms of the Christian religion. But the right of interpretation which is yours, and mine, is equally the right of our brethren of other religious beliefs. It cannot be too often stated, nor too clearly put, that Masons of the Jewish faith, followers of Mohammed, disciples of Confucius, devotees of Buddha, adherents of any religion in which the idea of one God is fundamental are just as truly Masons as we ourselves. The time is past when Masons must be of the religion of the country where they have residence. Today, Masons are everywhere privileged to worship God according to the dictates of their consciences. It was always the rule that a Mason must be a free man. In the sweep of the centuries it has become true that he is free not only in body, but in his religious convictions. Thus, a Mason is indeed "captain of his own soul."

"THE BOOK OF THE LAW" IS A LANDMARK

In this connection a word as to that Landmark which makes "The Book of the Law" an indispensable part of the furniture of a lodge. It has been held at some times, in some places, that by the term "Book of the Law" is meant the Scriptures of the Old and New Testaments. Such a construction strikes at the universality of Symbolic Masonry. For, since belief in God as Grand Architect of the Universe is the essence of our philosophy, and, since the individual Mason is free to make interpretation of that dogma in the light of his own reason and conscience, it follows that to the Jew the Pentateuch is the "Book of the Law," as is the Koran to the Moslem, the Sutras to the Buddhist, the Vedas to the Hindu, the "Books of Kings" to the Chinese. For these, our Masonic brethren, their sacred books are "Books of the Law," even as is the Bible to the Mason of Christian faith. In the lodges of these brethren their sacred writings must, by the Landmark, be always present, and upon the writings they assume Masonic obligations.

Closely linked with these Landmarks are two others! Resurrection to the future life, and the Equality of Masons. These are obvious corollaries. It is impossible to separate belief in God from that of the soul's immortality. And, concerning equality, it is a Masonic doctrine that we are children of one great Father. Upon these four cornerstones rests the whole of Masonic philosophy.

Built upon such Landmarks this philosophy could not fail of leaving its impress upon mankind, and of being an important factor in shaping individual and national life. In all the world movements towards the development of a broader, better, higher civilization it has been, as it now is, the common ground on which those may stand who desire God to be supreme in the lives of men, and who recognize unselfish service as the measure of genuine success.

While these ideals have from the beginning been present in Freemasonry, believed in and lived by Masons of every age and clime, there is need of giving them special emphasis and serious consideration. Today they are essential as powerful forces for the remaking of the world. Such they were in times past operating to lead peoples

into larger life, greater happiness, fuller freedom; to establish governments upon the principle of equality; to declare the right of the people to rule; to secure religious and civil liberty. It is a fascinating story - the part played by Freemasonry in the development of free institutions.

But, I ask you, was there ever greater danger than now that the things coming so largely out of Masonic Idealism might be lost? World conditions are alarming, and Masons everywhere should take note of the trend of events, the possibility of the destruction of all that Masonry has wrought. We need not look beyond the limits of our own country for disturbing signs. Here, as elsewhere, two ideals, the one spiritual, the other material, are in conflict for supremacy. The one gives expression to faith in the fatherhood of God and the brotherhood of man. The other proclaims there is no God; that man is wholly material; that human society is based on racial, caste, class, social conditons by economic interests; that there is no spiritual bond uniting man to man. In the philosophy, of the materialist there is no love for country, no regard for existing government, no recognition of nor gratitude for a legacy resulting from the suffering and sacrifice of patriotic sires. His philosophy denies the sacredness of marriage, the sanctity of the home, and bodly declares women and children to be the property of the state. The system wars on private property and individual rights. Its ultimate aim is the utter destruction of a government where there is liberty under law and the establishment of a social order in which unbridled license shall be the central idea of a materalistic code.

Such a philosophy is no part of our own glorious heritage. It had its rise in lands of autocratic rule and age-long ignorance and oppression. It may be the extreme rebound from such conditions. It is spreading in many lands. It is firmly established in Russia, gaining ground in Germany, France, Italy, and now is threatening the very foundations of the British Empire. To us Americans, who are feeling the impact of its assaults upon our spiritual ideal, there is call to battle for what is most precious to us in our traditions, our standards of government, our national life.

MATERIALISM BEARS BITTER FRUITS

The fruits of this destructive theory of a social order are becoming more and more apparent here. Witness the waves of crime sweeping the country; the disregard for law, contempt of courts and all authority, lax enforcement of the laws; the growth of the divorce evil; the lack of reverence for home, parents, sacred ties and obligations; the clash of warring classes; the conflict of interests; the appalling increase in the use of drugs and narcotics; the tendency towards parentalism in government; the lowering of moral standards in business and public affairs.

To Masons who remember and cherish the thought that the principles we teach and seek to live are woven into our Bill of Rights and our organic law, the program of the Materialist must be abhorrent. When we reflect it was our illustrious brothers, Washington, Hamilton, Franklin, Marshall, who had a large part in formulating our system of government, and giving it judicial interpretation, and contemplate the possibility of the wreck of their ideals upon the rocks of materialism, we are struck with horror. Conspiracy against our government is conspiracy against Freemasonry. The wreck of one would be the wreck of the other.

Masons often give too narrow a meaning to the word, "Work." We are apt to limit its scope to labors in lodges, the conferring of degrees, the things distinctively Masonic. We should give the word the broader and higher meaning. There is much more work for us outside lodges than within them. It is our mission to disseminate Masonic ideas, to diffuse Masonic light. These things are vastly more important than is the ceremonial by which we make a man a Mason. Out yonder where humanity is distraught; where strife, selfishness, suffering, are controlling affairs and lives; where God is being forgotten and man is losing faith in man; there lies our work. Humanity is in a vast melting pot out of which it must come, purified and chastened, or as dross, base, gross, savage. The peoples of the world are singing hymns of hate and chanting war cries. There is unrest, discouragement, dismay. Every man's hand is raised against his brother as he exclaims: "Down Eros, Up Mars." All civilization is in a fluid state; a seething mass, lacking cohesion. Passion rules where love should reign.

This dire condition demands action. The world must have a leader. And one will come. It may be a statesman with world vision, a Man on Horseback, or a prophet with an ennobling message. May we not hope and work that it shall be the prophet who will come, a Masonic Prophet, who can give the world a Masonic environment,

Masonic light! Our Fraternity stands for Justice, Truth, Equality, Mercy, Temperance, Relief, Friendship, Love, Harmony. If a Masonic leadership be offered and accepted at this fateful hour of world destiny, if Masonic principles are made the base of world character, there will be the transformation and transfiguration of the individual and the mass.

I have spoken of the growth of materialism. It has its leaders, advocates and preachers, everywhere. Listen now to a recent utterance of the high priest of the Material creed: "Let us sit tight until the red world revolution breaks out." "All we ask is that our foreign comrades give us five years more to prove the advantage of socialism over capitalism."

Such is the ultimate purpose of materialism. Heed it; meet it; defeat it! Joining itself to all other spiritual forces, assuming leadership, if need be, let Freemasonry prove itself the effective force and stabilizing agency for the preservation of the social order and the concert of the world in working out the problems of our civilization. Freemasonry is a force which, if energized, will broadcast Law, Liberty, Love until these shall become the basis of human society.

"FREEMASONRY AND THE ANCIENT GODS" IS QUOTED

A book' recently published, entitled, Freemasonry and the Ancient Gods, is of absorbing interest. It should be in every Masonic library. The author, J.S.M. Ward, an English Mason of high degree, is a notable traveler and student of "mysteries."

As the title indicates the book deals with ancient religious rites and ceremonies, and with signs, symbols, frescoes, tablets, inscriptions found on the walls of tombs and temples of antiquity. The similarity of all these with those of modern Masonic practices and symbols are strikingly presented and furnishes strong evidence for the argument of the author that "Freemasonry is the root of all ancient mysteries and all modern religious systems."

Whether the reader agrees with the author or not he will be amazed at the amount of material gathered, sifted and logically arranged. He will admit that the conclusions drawn by the author are well supported by the facts shown, and that in this book there is a valuable contribution to Masonic literature.

Out of the mass of facts presented the author brings one conclusion which should challenge the attention of every thinking Mason. Briefly, it is this:

Our age is the Age of Mars, the Destroyer. The world is to enter a new age-that of the Perfected Man. There will be a great awakening of the spiritual in man. A new type of religious outlook will appear. The gross materialism now disfiguring human society will pass away.

But while we are moving towards a better world there are yet dangers, difficulties, it may be even the "Valley of the Shadow of Death." Mars has yet several years in which to trouble men and nations.

In the new world, now in the travail of its birth, Freemasonry will be present, surviving any wrecks of empires, and even of our boasted civilization. Freemasonry will lay the broad foundations upon which the government, religion, social order will be built. In Freemasonry all humanity will be bound by the ties of fraternal love.

I affirm that the best citizenship to be found in any community, in any land, is Masonic citizenship. This is not said to arouse pride, but rather to stimulate humility. If we are such a citizenship what inspiring opportunities, what tremendous obligations are ours! What more exalted purpose could be conceived by us than that of leading the world from material to spiritual ideals, and rebuilding it upon our Landmarks of the Farberhood of God, the Brotherhood of Man!

Freemasonry and democracy are interchangeable terms. Democracy is the child of Freemasonry. But the democracy as thus originated is not that which is too often observed in our day. False teachers and leaders have cheapened the meaning of democracy so that its expression is often quite different from the Masonic idea. We need exercise caution because of this fact. It may happen in our zeal for increase in membership that we will lower the tests of fitness for membership. It is not my province to discuss our standards of physical fitness, but may I not urge the study of these standards as laid down by the recognized authorities? While maintaining, as I do, that Masonic citizenship is everywhere the best, I venture to say entrance to Masonic life and light should be accorded to men who meet the physical, intellectual and moral requirements prescribed for all who become members of a democracy, as it is interpreted by Freemasonry.

It is out of a love I bear Symbolic Masonry that I set out these matters in this order. In the conditions presented there is no reason for pessimism. The times and conditions call for "good and true men". Masonic lodges the world over are made up of such men. By all the sacred traditions, by all the splendid achievements, by all the glorious history, it must not be that Freemasonry shall now fail to keep alive faith in God, faith in man! The Spiritual will yet triumph over the Material. God shall reign and men shall be brethren. Dedicating ourselves to a sublime purpose we will hold high the blazing torch of Masonry as we march to conflict with the forces of evil. And the majestic lines of Kipling shall be our battle cry:

"God of our fathers, known of old.

Lord of our far-flung battle line-

Beneath whose awful hand we hold

Dominion over palm and pine-

Lord God of Hosts, be with us yet,

Lest we forget - Lest we forget!

"It drunk with sight of power, we loose

Wild tongues that have not Thee in awe -

Such boastings as the Gentiles use,

Or lesser breeds without the Law-

Lord God of Hosts, be with us yet,

Lest we forget - Lest we forget!"

----o----

THE LEGEND OF THE CANDLES

By BRO. F.E. MANSON, Pennsylvania

The ruler of an ancient kingdom of the East, desiring to leave his domains in the hands of a worthy successor, placed in the rooms of each of his sons seven candles. One candle represented Truthfulness, another Consideration, still others Charitableness, Patience, Thoughtfulness, Fortitude and Self-Control. He explained to his sons carefully and repeatedly exactly what, these virtues were and how they combined to form character that would warrant his confidence. Furthermore, he told them that the candies would be kept burning so long as they displayed the virtues each represented, but would be extinguished when, they failed to do so, to be relighted, if ever, only when the virtues designated were possessed beyond the possibility of doubt.

For a time all seven candles in each room were kept burning, but as the sons grew older, one or two were extinguished in each room. As years went on others were extinguished but always after the king had fully explained wherein there had been

failure. At last only a single candle burned in the room of the youngest son who, fearing that the king would choose a successor from among the people, resolved that more candles should burn. It so happened, too, that the toll of wars included the lives of all his brothers, leaving him the only son, a fact that caused him to redouble his efforts to have all the candles relighted.

After more than a year of effort to secure Self-Control he was delighted one day to find its candle relighted. He had concentrated all his effort to gain Self-Control, for he reasoned: "If I can but control myself I can be truthful, considerate, charitable, patient, thoughtful and strong. Self-Control is the key to the whole situation, not only as it concerns myself but also the people whom I would rule." Still, the other candles were not lighted and he asked the king why they were not. He answered: "I have relighted the candle of Self-Control, but you must relight the others as you conscientiously believe you attain to those virtues. If you relight any one of them before I am convinced you should, I shall extinguish it."

At first the prince was inclined to despair but thinking hard he reasoned that despair would be evidence of lack of Self-Control. He thought the matter over and studied himself until he ventured to relight the candle of Patience. Still studying he reasoned that it required courage to do so and relighted the candle of Fortitude. These three candles still burning argued that he had been honest with himself, his father and the people, so he ventured to relight the candle of Truthfulness. The candle of Charitableness had always burned, so he ventured to relight the candle of Consideration, but to his dismay found it extinguished, and lying beneath:

"Charitableness is forgiveness but in the experience of a ruler there are times when forgiveness would be error, for without Consideration the throne, the kingdom and the welfare of the people might be endangered. Justice may be tempered with mercy, but justice must be done."

Long did the prince study this distinction, finally resolving to sit in the councils of the king and the courts of the people. As he sat he learned, and learning understood. One day in the absence of his father because of sickness be sat in his place and decided a

question complex but vital, to the joy of the councillors who conveyed the news to the king. As the prince later passed the king's chamber he noticed the king was gone, and sounded the alarm. After search the king was found in the prince's chamber. He had lighted the seventh and last candle and expired beneath it. The prince reigned in his stead.

This legend conveys a truth that all men may ponder. Whatever estimate we may place on our own character there will always be a difference of opinion between us and even our friends until we give emphasis to some virtue that to them wholly completes the man. Especially is this true if in public or prominent position we endeavour to serve others who naturally measure the quality of service by the completeness of character behind it. As Masons we are character molders or should be, and the legend to us should have intimate significance.

----o----

Early Freemasonry in Mexico

By Bro. E.R. TURNBULL, P.G.H.P., Illinois

In making this study of an exceedingly difficult subject, Bro. Turnbull has used every possible caution against errors, but even so (he asks us to say) it may be that some slips in fact have crept in; in that event he will be only too happy to be apprised of the same. Bro. Turnbull has had a rich experience in the Craft, as his record will show:

Past Master, Mt. Nebo Lodge, A.F. and A.M., No. 76; Past High Priest, Macoupin Chapter, R.A.M., No. 187; Past T.I.Master, Staunton Council, R. and S. M., No. 99; Past M.W. Master, Springfield Chapter, Rose Croix; First Lieut. Commander, Springfield Consistory, S.P.R.S.; member Knight Templar and Shrine; Past Patron,

Carlinville Chapter, O.E.S., No. 802; Past Grand High Priest of Illinois; Committee on Fraternal Relations, Grand Chapter of Illinois.

Freemasonry in Mexico has had a long and turbulant existence. Numerous organizations, Masonic and quasi-Masonic, have sprung up, flourished for a brief period, and disappeared. The first reference to any organized Masonic activity is in 1806, when "Arquitectura Moral" (1) held its meetings in a little house in Mexico City, Calle de las Ratas No. 4. Its members were prominent Mexicans whose plans were to arrange for the day when the Spanish should be driven from the land. These meetings were soon brought to the attention of the Inquisition, the building raided, and the members vigorously persecuted.

From another source we learn that about 1810 (2) Masonry was introduced from Spain by civil and military officials of the Empire. The membership in these societies was confined almost entirely to persons of Spanish descent; very rarely were Mexicans admitted to membership. The ritual was that of the Scottish Rite.

Again, men of Anglo-Saxon descent together with the more educated class of Mexicans, not satisfied with the Spanish brand of Masonry, petitioned Grand Lodges in the United States for charters. The earliest record is that of Louisiana. (3) Two charters were issued, the first in 1816 to "Los Amigos Reunidos," No. 8, at Vera Cruz; the other in 1817 to "Reunion de la Vertud," No. 9, at Campeachy, Yucatan. Both soon became extinct. Further record of the first is unknown but the latter charter was forfeited Aug. 11, 1821.

The Grand Lodge of Pennsylvania granted a charter, March 1, 1824 (4) to "Hermanos legitimor de la luz del Papaloapan" to be located at Alvarado, with Bro. Francisco Paula Lopez, as first Master; Bro. Jose Mari Guisasota, first Senior Warden; Bro. Jose Lucas de Aguibra, first Junior Warden. This lodge was constituted July 15, 1824, with eight members. On Sept. 4, 1826 the Grand Secretary reported that no return had ever been made by this lodge and on Feb. 6, 1837 the Grand Lodge declared the charter vacated. Nothing was ever heard from this lodge after it was constituted.

However, these three lodges evidently maintained some sort of existence for several years, as we have a report that reads:

"It must be borne in mind that the French Lodge Los Amigos Reunados, the English speaking Reunion de la Virtue and the Pennsylvania Dutch Lodge did not enter into the Confederation." (5)

"The Confederation" alluded to was the National Grand Lodge organized in the City of Mexico in 1825.

Another statement by the same writer, in speaking of the introduction of the Scottish Rite Supreme Council in 1859 reads:

"It must ever be borne in mind that the National Lodge yet existed as also the three lodges which had not confederated with it. One French, one Dutch or German, an one conglomerated, composed mostly of foreigners. In or about the year 1850 the three lodges consolidated into one."

Is it possible that the ancient Louisiana and Pennsylvania charters were still in existence and being used unlawfully? Here is an interesting problem for some one with access to the Mexican archives. However the numerous warring faction probably preserved these as carefully as the Spanish preserved the Aztec picture writing!

RECORDS G.L. OF NEW YORK ARE QUOTED

The records of the Grand Lodge of New York (6) show that on Sept. 3, 1823,

"The following petitions for new warrants were severally presented and read and the prayer of the petitioners granted, viz - From F. de Paula Lopez and others to hold a Lodge in the city of Vera Cruz, Republic of Mexico, by the name of Triunfo de la Livertad, recommended by Bro. Joseph Cerneau."

On Sept. 17 the Grand Lodge granted the necessary authority and named Bro. F. de Paula Lopez, Master Domingo Dufo, Senior Warden, and Pedro Landero Junior Warden; the number assigned this lodge was 363. Continuing the record of Sept. 3 we find:

"From John Barry and others to hold a Lodge in the City of La Guayra, in the Republic of Colombia by the name of La Guayra Lodge, recommended by Bro. Joseph Cerneau and others."

The endorsement on this charter read "Mexico" but that was erased and "Colombia" substituted.

In addition to these a third was granted

"On the 27th of December A. L. 5823 to Marie Radonieck, Master, Ramon Vallarine, Senior Warden, and Jose Marie Barrientos, Junior Warden, to hold a Lodge in the city of Panama in the Republic of Colombia, by the name of La Mejor Union No. 361"

F. de Paula Lopez is named as Master of both the New York lodge at Vera Cruz in 1823 and that of Pennsylvania at Campeachy in 1824. Is it possible that this was the same man serving as Master in both lodges?

Two versions of the origin of the York Grand Lodge of Mexico are given, each being from parties who should have been in possession of the facts. The first is by Bro. George Fisher, (7) who gives the lodges as La Libertado, No. 1, La Federation, No., 2, and La Independencia, No. 3. Bro. Fisher stated that he was a member of No. 3 and its officers were Lorenzo de Xavala, W. M. (Senator from Yucatan); Gen. Vicente Fifisola (Native Italian), S. W.; and Juan de Dios Maygorga (Guatamalian Minister to Mexico), J. W., and that:

"Bro. Jose Ignacio Estava was elected first Grand Master of Masons of Mexico; being the W.M. of Lodge La Federation, No. 2"

The other version is taken from the report on Foreign Grand Lodges made by Bro. Pinner to the Grand Lodge of New York in 1869. (8)

"The knowledge of the condition of Masonry in that country is very limited. It is stated that, prior to the formation of the Republic of Mexico, a Lodge existed in that country, which worked according to the Scottish Rite. Early in the year 1826, the Grand Master of the Grand Lodge of New York, M. W. Stephen Van Rensselaer, received five applications for warrants for Lodges in the City of Mexico, through the United States Ambassador to Mexico, R.W. Bro. Poinsett. The Grand Lodge acted upon these petitions on the 10th of February, 1826, and warrants were granted for the following named Lodges: Tolerancia, No. 450; Luxe Mexicana, No. 451; Rosa Mexicana, No. 452; Federalista, No. 453; Independencia, No. 454. These charters were forwarded 'with government dispatches' in May, 1826. A number of Lodges soon sprung into existence, not only in the City of Mexico, but also in the country, and the number of members was then estimated at about 700, working both in the Spanish and English languages. Dissensions soon arose, one side adopted the Scotch Rite and the other the York Rite. In 1833 the lodges ceased to work altogether."

Stephen Van Rensselaer was Grand Master 1825-29, inclusive.

ANOTHER DATE IS GIVEN

The same lodges are named in a letter by the Grand Secretary of the Grand Lodge of New York, but the date of the charters appears to be two years earlier:

"To M.W. Fredrick E. Young, Grand Master, Valle de Mexico, (9) P.O.B. 322 City of Mexico, Mex. Dear Sir and Brother:

Replying to your letter of the 11th inst. permit me to say I find from the Records of the Grand Lodge, that on March 3, 1824, 'The Grand Secretary communicated that since the Quarterly Communication in June last the following new warrants have been issued.'

Included in the list of those is the following:

'On the 17th of September, A.L. 5823, to Francisco D.P. Lopez, Master, Domingos Dufoo, Senior Warden; Pedro Landero, Junior Warden; to hold a Lodge in the City of Veracruz, in the Republic of Mexico, by the name and style of Triunfo de la Libertad Lodge, No. 363.'

Subsequently the following other lodges were chartered:

450, Tolerancia

451, Luxe Mexicana

452, Rosa Mexicana Mexico

453, Federalista

454, Independench

On further investigation of the same minutes of Grand Lodge I find that on June 8th, 1832, a statement was made of Lodges in arrears for dues, with a recommendation that the charters be forfeited, and as an appendix to that report the Lodge at Veracruz and the five lodges at the city of Mexico were named, and the following resolution was adopted:

'Resolved, That the jurisdiction of this Grand Lodge over Lodges in Michigan, Mexico and Columbia, be and is hereby transferred to the respective Grand Lodges within whose bounds they are situated.'

Fraternally,

E.M.L. Ehlers,

Grand Secretary."

The credit for starting these lodges in the City of Mexico is generally conceded to Bro. J.R. Poinsett, U.S. Minister of Mexico, but this is undoubtedly an error.

Joel Roberts Poinsett was a native of Charleston, S.C. He was Deputy Grand Master of the Grand Lodge in 1821; (10) also a member of the State Legislature and of the U. S. Congress 1821-25. He was appointed U.S. Minister of Mexico by John Quincy Adams in June, 1825. On his arrival in Mexico it is said that "he (11) aided in establishing lodges which were political centers." From the same authority we further learn that

"Soon after arriving in Mexico, the Minister tells us, he found that five York lodges were in a formative state but had no regular standing, and, as he was a Mason of that Rite, a number of leading public men interested in them invoked his advice and aid."

However, it is not reasonable to suppose that he would ignore his own Grand Lodge in which he had taken such a prominent part and appeal to that of New York for authority to establish lodges in Mexico.

RECORDS OF G.L. OF SOUTH CAROLINA ARE QUOTED

The records of the Grand Lodge of South Carolina do not bear out this supposition. At the quarterly communication of Dec. 15, 1826, a letter from Poinsett was read but, unfortunately, not preserved. In response to suggestions evidently contained in this letter the Grand Lodge adopted the following resoluton: (12)

"That the Grand Lodge do constitute our worthy brother, Joel R. Poinsett, the Minister Plenipotentiary of the United States near the Republic of Mexico, the Agent and Representative of the Grand Lodge, for the purpose of establishing friendly relations with the Lodges of the Republic. That our said Representative be authorized, in the name of the Grand Lodge, to visit and inspect the working of said Lodges, and, if deemed expedient, to grant dispensation for the constituting and working of Lodges according to the ancient landmarks, as fixed by this Grand Lodge; with a request that he will communicate to the Grand Lodge such information and advice as will enable it to promote the cause of Masonry in that country."

At the communication of the Grand Lodge in March, 1827, a letter, delayed in transit, from Bro. Poinsett was read: "Mexico, 2d, June, 1826.

To the Most Worshipful Grand Master of the Grand Lodge of Ancient Freemasons of South Carolina:

Most Worshipful Sir: I have the honor to acknowledge the receipt of your letter of the 10 February, in which you informed me of the resolution of the Grand Lodge of South Carolina to present to the Grand Lodge of Mexico, through me, six copies of the Ahiman Rezon, in the name of the Grand Lodge South Carolina. Although I have not yet received the books, know that they are at Vera Cruz, and have communicated the intention of the Grand Lodge of South Carolina to this Grand Lodge.

The Grand Lodge of Mexico has, in consequence, requested to convey to you their grateful acknowledgments for this mark of your attention, and their earnest desire to cultivate the most friendly relations with the Grand Lodge of South Carolina. You will, I am sure, be pleased to learn that Masonry making rapid progress in this new country. The Grand Lodge of Mexico counts thirteen subordinate Lodges under its jurisdiction.

I have the honor to be, Most Worshipful Sir, Yours, most fraternally, J.R. Poinsett." Bro. Pinner said the charters were forwarded in May, 1826. All communication with Mexico at that time was by sea and letters from New York would require several weeks to reach that country. Poinsett's letter of June 2 showed a Grand Lodge with thirteen subordinates already in existence. The letter of the Grand Secretary fixed the date of the charters in 1824, over a year before Poinsett was appointed Minister to Mexico.

A third date is given for these charters. The following statement is taken from a well-known history but the author does not give his authority: (13)

"During the year 1825 certain political clubs were organized under the name and forms of Masonic lodges of the York Rite, their founder being rector of a parish in Tabasco, and senator of that state. In opposition to them were the Scottish Rite lodges, organized between 1813 and 1826, and among their members were Negrete, Echavarri, Guerrero, and many prominent leaders, this party being in favor of restoring the monarchy."

That the Grand Lodge of Mexico was in active operation for some time and well known is shown by the proceedings of the Grand Lodge of Texas for 1877 from which the following petition is copied: (14)

"At a meeting of Ancient York Masons, held in the town of San Felipe de Austin, on the 11th day of February, 1828, for the purpose of taking into consideration the expediency of petitioning the York Grand Lodge of Mexico for granting a charter or dispensation for organizing a subordinate Lodge at this place, the following brethren were present: Bros. H.H. League, Stephen F. Austin, Ira Ingram, Eli Mitchell, Joseph White, G. B. Ball, and Thos. M. Duke.

On motion of Bro. Ingram, and seconded, Bro. H.H. League was appointed chairman, and Thos. M. Duke, secretary.

On motion of Bro. Stephen F. Austin, and seconded, it was unanimously agreed that we petition the Grand York Lodge of Mexico for a charter or dispensation to organize a Lodge at this place to be called the Lodge of Union.

On balloting for officers of the Lodge, the following brothers were duly elected: Bros. S.F. Austin, Master; Bro. Ira Ingram, Senior Warden; Bro. H.H. League, Junior Warden. Signed, H.H. League, Chairman. Attest: Thomas M. Duke, Secretary."

This petition was never forwarded because civil war had broken out and the rival Scottish (Escoseses) and York (Yorkinos) bodies soon lost all power and influence and Masonry degenerated into a political feud. To show the depths into which Masonry fell the following description is given:

"After the Iodges had been established, crowds ran to initiate themselves into the mysteries of Freemasonry; persons of all conditions, from the opulent magnates down to the humblest artisans.

"In the Scotch Lodges were the Spaniards who were disaffected towards the independent Mexicans who had taken up arms against the original insurgents through error or ignorance; those who obstinately declared themselves in favor of calling the Spanish Bourbons to the Imperial Throne of Mexico; those who disliked the Federal system; the partisans of the ancient regime; the enemies of all reform, even when reforms were necessary as the consequence of independence. To this party belonged the partisans of Iturbide, (15) those who were passionately devoted to monarchy and the privileged classes.

"In the assemblage of the Yorkinos were united all who were republicans from conviction, and those who followed the popular current - the mass of the people having devoted themselves to this organization. It is enough to say, in order to mark the position of both parties, that among the Yorkinos figured, in great numbers, those who believed the name REPUBLICAN was not a mere imagination.

"Some individuals of both associations had the same object and the same identical end, and only differed in the modes of making their principles triumphant."

ANOTHER ACCOUNT IS GIVEN

Another account reads: (16)

"At this date the principal party factions were, therefore, the Yorkinos, liberals or democrats, consisting of the revolutionists, the creoles, and mestizos, with but little education, and without administrative ability, as against the Escosesea - this being the name given to members of Scottish Lodges - including the clergy, the royalists, and all who believed in the government of the many by the few. At the elections held toward the end of 1826, the York lodges were victorious in the federal districts, though in Vera Cruz and a few of the less influential states the vote was against them."

Mexico suffered a very serious financial reverse in 1827 which caused the ministry (Escoseses) to become unpopular. A strenuous effort was made to regain the lost prestage by proclaiming the "plan of Montana" (named after a Lieut.-Col.), though its real leader was Nicolas Bravo, the Grand Master. Bravo attempted to carry out his plan by force of arms but was soon captured after a feeble resistance. (17)

"This disaster not only left the Escoseses powerless, but eventually overthrew the Yorkino party. The latter faction, which now held the control of power, might have done good service to the republic by correcting abuses, introducing improvements, and securing peace and tranquility; but it consisted mainly of ambitious and unscrupulous men, by whom the national welfare was held in no consideration. Dissensions broke out among them, and soon paved the way for the downfall and extinction of the party."

Thus it will be seen that Masonry became popular only as a means of conducting political activity in secret. The principles of Masonry, as we understand them, were not then, and never have been, popular with the masses in Mexico. Soon after its introduction gorgeous forms and ceremonies in imitation of, and opposition to, those of the church of Rome were established. I again quote from Bro. Fisher: (18)

"The Mexicans did not realize the Spirit of Masonry, although they were captivated with the forms, ceremonies, and the ritual, as the imposing and costly paraphernalia of the Lodges (that of the Grand Lodge cost over $3,000) and the Grand Lodge bore much similarity with that of the Roman Catholic Church, especially that of the Grand Royal Arch Chapter of Mexico, typifying the Pontifical and Levitical Orders of Priesthood, but these curiosities soon became an every-day occurrence, and hence obsolete; same as the religious festivities in Spanish America.

"What became of the records, jewels, furniture, and other paraphernalia of the Grand Lodge and Grand Chapter is generally not known but it is supposed that they are kept in trust by some of the brethren who occupied high positions in the fraternity."

"THE NATIONAL RITE OF MEXICO" IS ORGANIZED

About 1825 when civil war was well under way, nine prominent representatives of both Rites assembled in the City of Mexico and organized the "National Rite of Mexico." Membership was limited to members of lodges of either Rite and six additional degrees were fabricated. This organization contained innovations and principles different from any other claiming to be Masonic and cannot be considered a member of the Masonic family.

The years that followed were filled with revolution and disorder and, "as Masonry hath been always injured by war, bloodshed, and confusion," it is not surprising that all trace of these early lodges has been lost.

In 1843 another attempt was made to establish a lodge at Vera Cruz when the Supreme Council of France chartered "St. John d'Ulloa"; and again in 1845 when the Grand Orient of France chartered "Les Ecossais des Deux Mondes" in the City of Mexico.

In 1847 the Grand Lodge of Mississippi (19), issued a dispensation to Quitman Lodge, No. 96, at Vera Cruz and the charter was granted in 1849. This lodge was unable to survive as the charter was taken up the same year it was issued.

A few feeble organizations claiming to be Masonic maintained a fitful existence until 1859, when James Lohse formed Lodge Union Fraternal, No. 1. Soon after, Lohse tells us, was formed (20)

"Lodge Emules de Hiram to work in French. Later, as I had a great many German friends, I got together a number of them and formed the Lodge Eintracht. These all

got charters from the Grand Lodge Neo Granadino, of Cartagena, Republic of Colombia.

"Some three years later, in 1862, these three lodges joined and formed the Grand Lodge Valle de Mexico, with myself as the first Grand Master, a position I held until 1872."

Other authorities claim that Lohse divided Union Fraternal into three lodges and from these parts organized the Grand Lodge.

About this time a Scottish Rite Supreme Council was organized in Vera Cruz. The proceedings of the Grand Lodge of Louisiana, 1884, state that:

"In the year 1858, or 1859, Bro. Lafon de Ladebat went to Mexico with authority from Albert Pike (Of Washington, D. C.) to organize and establish Masonry on a sound basis in that country. Unfortunately Bro. Ladebat did not organize a Grand Lodge of Smbolic Masonry first, as instructed, but constituted the Supreme Council, with jurisdiction over the three degrees of Entered Apprentice, Fellow Craft and Master Mason."

From the same proceedings in 1897, the words of Bro. J.Q.A. Fellows, Committee on Correspondence, are authority, Bro. Fellows at the time being the Inspector General 33rd degree, Southern Jurisdiction, Scottish Rite:

"The chairman of this committee well knows that, Bro. Charles Laffon, of New Orleans, then a member Supreme Council of the Southern Jurisdiction, went to to establish Masonry and a Supreme Council in that country. We have yet to learn that there was a single lodge in existence in Mexico at that time. I know that he made a number of Sovereign Grand Inspectors General (Thirty-third Degree Masons), established the Supreme Council, and there being no affiliated Masons in the country

- so I understand from his return - he made Masons, and created them Thirty-thirds. If there were lodges or Masons in Mexico at that time, he did not so report (and there may have been), I would like some proof of the fact."

We have now reached the limit of the subject and beginnings of a new era. The progress of Masonr through the Grand Logia Valle de Mexico and various Scottish Rite bodies to the present time is other story and cannot be told here.

KEY TO NOTES

1 "Mexican Masonry and the Men Who Made it." Light. June 15, 1916; Dr. John Lewin McLeish, Mas. Lib. Ass'n., Cincinnati, O.

2 Gould's History; Vol. IV; Edition, 1889; page 174. T.S. Parvin, Report to Grand Lodge, Iowa, 1896.

3 Letter from G. Sec'y., La., Nov. 8, 1923.

4 Letter from G. Sec'y., Pa., Nov. 23, 1923.

5 Notes on History G. L. Valle de Mexico, Freston, P. G. M., York G. L.

6 Learn from G. Sec'y., N. Y., Nov. 1, 1923; also G.Hist., Nov., 1923.

7 George Fisher, P.M. Temple Lodge, No. 4, Houston, Texas; G. Sec'y., G. L. Texas, 1839-40.

8 Pro. G.L. Ill., 1869, Appp.; page 259

9 Pro. York G.L., 1907; page 140

10 Letter from G.Sec'y., S.Car, Nov. 21, 1923.

11 Amer. Antiquarian Soc., New Series, Vol. XXIV; Poinsett's career in Mex.

12 Mackey's History of Freemasonry in S. Car.; page 209.

13 History of Mexico; H.H. Bancroft, Edition 1914; page 405.

14 Pro. G.L. Illinois, 1878: age CLXIX, appendix.

15 Don Augustin de Iturbide, Emperor of Mexico, 1822-23.

16 See note 13.

17 See note 13.

18 Masonic Review, Oct., 1858. Letter of Geo. Fisher to Rob. Morris, D. G. M., Ky.

19 Letter from G. Sec'y., Miss, Nov., 15, 1923.

20 Pro. Alabama 1922; app.; page 324. Letter of Lohse.

----o----

Order of Rainbow for Girls

By Bro. W. MARK SEXSON, Oklahoma

In the article below the organizer of this new movement composed of girls from Masonic and Eastern Star families and their friends sets forth his reasons for founding the organization, and defines its field of action. Bro. W. Mark Sexson was born at Armica Springs, Missouri, on the 8th day of July, 1877. He was initiated, passed and raised to the sublime degree of Master Mason in Bloomfield Lodge, No. 80, at Bloomfield, Indiana, in 1902. He was made Master of the Royal Secret, 32 degree, in Oklahoma Consistory, No. 1, at Guthrie, May 30, 1907, and was made a 33 degree Mason and coroneted an Honourary Inspector General of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the United States of America, by its Supreme Council, at Washington, D. C., on Oct. 24, 1913. Bro. Sexson is also a Royal Arch Mason of Indian Chapter, No. 1, North McAlester; a Noble of the Mystic Shrine, holding active membership with India Temple at Oklahoma City, and honourary membership in Bedouin Temple, at Muskogee, and Akdar Temple, at Tulsa; a member of Ft. Smith, Arkansas, Grotto; and also a Past Master of South McAlester Lodge, No. 96, and Past Patron of South McAlester Chapter, No. 149,

O.E.S. He is the present Associate Grand Patron of the Grand Chapter, O.E.S., and Grand Orator of the Grand Lodge, A. F. & A. M., Oklahoma.

SLOWLY rising out of age old planning, a new structure appears, proclaiming a new material out of which we may build enduring architecture. No doubt many have thought of it before, but few have expressed their thoughts in words. Today among those whose plans and dreams are wrought out a the hope of a new endurance, we find many timely and interesting words. President Coolidge speaking n "The Miracle of Life" said:

"Men build monuments above the graves of their heroes to mark the end of a great life, but women seek out the birthplace and build a shrine, not where a great life had its ending, but where it had its beginning, seeking with a truer instinct the common source of things."

We call your attention in our first paragraph to a new consecration, involving the use of a material that the old world doomed to the slave block, but which we gradually discover to be one-half of our civilization. We refer to the girlhood of the nation, the wives and mothers of men tomorrow.

There is just enough of the human in every creature, even though endowed with a sense of the spiritual and the immortal, to build out of stone and mortar some local shrine around which he would perpetuate his thoughts in his kinsmen and his friends. Out of this innate desire to perpetuate himself has grown man's temples of religion and his schools of learning.

While engaged in building these, he struggles against a local power which appeals to his ambitions and sometimes hides the soul of his task so that as the ages pass the real purpose of his temple building is lost in the rubbish; but as we come to understand his

purpose, why he thus toiled and wrought, it was in the hope of an immortality that might ever endure on the earth.

In the rejoicing and the gladness that comes to a generation that is permitted to leave its monuments of stone and marble, proclaiming its victory by some outward manifestation, it forgets that averse winds and storms may come and that while it rejoices in the handiwork of the hour, an enemy plants the seed of discord in the heart of childhood that plays around its foundation stone, and the proudest work of their hands falls before the sword and fire of the avenger; and great building periods are many times followed by social storms, in which civilization declines.

This might be called in America, among the Masons, the Age of the Builder. From one Coast to the other, and from Canada to the Gulf, we have found Masonic fraternities, and the Order of the Eastern Star, as well as other bodies identified with them, actively engaged in wonderful building enterprises. It is even beyond the average member to grasp the amount of time, money and energy that is being placed in these cathedrals, temples and lodges. We are all proud of the fact that we have been privileged to live in the Age of the Builder, when his dream has actually come true, and from every source the architect returns the builder's working tools back into the hands of the Master, for the work is almost done.

HAVE WE FORGOTTEN THE CHILDREN?

Yet, are we mindful of the fact that while these magnificent cathedrals and temples have been slowly growing out of the years past, which now in our own generation we see bursting forth in their completed glory, that in the sand and mortar, and the materials and the rubbish out of which they sprang, there has been playing, carelessly and freely, a generation of children? Of what avail shall it be to us to build if we do not teach the children who play about the foundation of the building to love the structure? Shall the child not know to love and honour the work of his father's hands? Or must he be compelled to go to some other place than the Temple itself, to find the part that his father has had in the making of a civilization which made his building possible? These are not idle questions, neither can they be dismissed by a single wave

of the hand, or by throwing this article in the waste basket; for if we attempt to dismiss them in that way, they will become ghosts to haunt us in the night of despair and darkness.

Two years ago in McAlester, Okla., we organized the Order of the Rainbow for Girls. We did this because we wanted to take the girls of our own homes and their close friends and associates and chaperon them and direct their girlish activities. In asking the Order of the Eastern Star and the Masonic lodge to sponsor this movement, we did not feel that we were placing ourselves in the attitude of disturbing a landmark; we were only asking them to take the children, the natural growth and fruitage of their homes, under their protecting care during the most impressionable period of their lives.

Sometimes a task is thrust upon us - as truly this seems to have been - and we do many things that come about as a result of awakened activities and deeper interest in our general welfare. Just where these awakening periods have their beginning, we are not able to say. They are like the moral awakenings that come to the individual many times during his life. It is true that for centuries these two great Fraternities made rapid progress, without attempting to extend the program of their activities into junior work, and if other organizations had not emphasized the importance of child activities, we could have gone on indefinitely without turning our hand to the task.

MEN SEEK LIFE IN THE EVERYDAY WORLD

The tendencies of the time in which we are living are those of discovering, if possible, a practical solution. Men and women are apparently tired of beautiful theories of human life; they do not want dogma and creed; they want to see the result of their teaching manifesting itself in practical every day things. They turned their attention to, not a new, but another, interpretation of the world's Greatest Character. They found Him seated around the table with His disciples, at the lunch hour, and out of that grew the noon-day clubs; the fraternal spirit of business men; that business and government has a soul; that both are the children of fraternal effort seeking expression in the natural lives of men. They found that the Greatest Teacher spoke of His

Kingdom as a marvellous affair of Peace, Harmony and Unity, one that the gates of hell itself could not prevail against. It was a fraternalism that embraced the nations of the earth, a forecast and prophecy of every great international league or movement that the world might make toward universal brotherhood. It was an exalted ideal - a world converted into a great family and its foundation was in childhood.

The task of extending our fraternal activities into our homes is one that the age has thrust upon us and we can no more withstand it than we could withstand any other movement of progress.

From some sources it has been suggested that Masonry and the Order of the Eastern Star should begin to use the pruning knife and cut off these various organizations. We doubt not the sincerity of those who offer these suggestions, but we doubt their vision. For to do as they suggest would be to destroy the fertility of the field which we have been preparing, and to withhold our hand from it while an enemy sowed the tares out of which would spring up a growth and fruit that would be unfriendly to American prosperity and interests.

In a few short years Masonry has unconsciously entered the field of education; it could not remain on the outside of the great movements that were so vital to the life of our people. From the very beginning of our civilization, wherever opportunity presented itself, her voice was lifted in behalf of Liberty, Freedom and Equality. Her very life blood has been spent in proclaiming doctrines and teachings that were calculated to make men free to think and plan and build for themselves. Now that there has appeared here and there in our country growing tendencies to overlook and destroy American institutions, and especially unfriendly to free public schools, it was a most natural thing that this great Fraternity should lift its voice in protest against these evil tendencies and openly declare herself the friend of education; throwing aside that reserve which for centuries had been one of her characteristics, she enters boldly into the arena, publicly proclaiming herself the friend of every man and every institution that stands for the education of all of our citizenship.

You cannot talk of education and the possibilities of education, unless you include in your conversation the children of all of our homes. It has been a difficult matter to create enthusiasm over the possibilities that lay wrapped up in boys, the value of which would make the gold and silver of centuries as worthless as pewter; and we must learn that this is only one-half of our civilization, and if civilization is to save itself from many pitfalls, its conscience must be awakened to the fact that we must have a great and heroic girlhood. In our saner moments, when we are willing to sweep aside all things else, save the bare facts, face our problems as a great Fraternity should face them, we shall have an awakened conscience for we believe that the time is not far distant when a brother or sister of any fraternity shall absolutely know that the time, the talent, and the money spent at the altar of any institution that does not co-ordinate its interests with the girl, who will be the guiding hand of tomorrow, is eventually spent in vain.

ORDER OF THE RAINBOW HAS A GREAT IDEAL

In the Order of the Rainbow for Girls, now organized in twenty-four states in the Union, having over two hundred thirty sponsorships, which in less than two years offers a membership of twelve thousand throughout the United States, we propose at every opportunity possible to place in the hands of our girls a record of the activities of these great Fraternities; we propose that they shall know who has had part in the making and moulding of American civilization; that they shall love the buildings that have been erected by their father's hands, and that wherever there is a temple or cathedral, exemplifying the story of some ancient ceremony, beautifully proclaimed in its rituals, that its most significant and outstanding work shall be, not its ability to proclaim the past, or necessarily prophesy the future, but touch with its own hands the living, breathing present.

There are many valuable agencies in the Masonic Fraternity and in the Order of the Eastern Star which have grown up in the last few years, and which offer to the membership new opportunities, which will bring new vision.

Twenty years ago these movements would have been looked upon with a degree of suspicion; but today, almost every Grand Jurisdiction is emphasizing the necessity of lodge libraries and educational programs; national organizations have sprung up with no other thought in mind than to emphasize the literary and historical side of the institution in order to make it more attractive to a thinking age; and in this period when more young men and young women are entering colleges and universities than we really have room to accommodate it appears that our Fraternities are conscious of this new generation that will be thrust upon them, and they are setting forth in their program to be able to rise with the tide, not forgetting that those who are responsible for creating our first lectures were not unmindful of the possibilities of the work we are engaged upon and, therefore, defined it as a progressive science. Having associated with us in our organization some of the very brightest minds of the Fraternities, we shall take the intellectual drippings from this new sanctuary, the Masonic literature, art and architecture that shall certainly be claimed and designated as a result of these agencies, and through or own junior program present them to the girlhood of America.

OUTLINE PROGRAM OF WORK

As suggested in our own ritual, under the head, "To Create Interest in Better Things," we are calling attention to our program covering a period of time from June 1 to Sept. 1. It is designed to take care of the vacational period and, therefore, not to conflict with the school girl's activities. At the same time it is so planned as to fit into her vacation and really furnish her an instructive program.

As a result of the interest in their possibilities, we hope to create a desire on the part of the sponsoring bodies, with our assistance, to provide for regional meetings where girls may have an opportunity of spending some of their vacation in the out of doors, chaperoned by Masonic and Eastern Star members and teachers. Not unlike other out-of-door camp life, save its method of teaching, it enters a field which has not been offered to girls and which will show the relationship that should really be sustained between them and the fraternity life back of them. This program is only designed as a beginning, being really the first ever opened under such auspices, and while it may be in many ways incomplete, we will be able to lay the foundation out of which will

come, in years, a real Masonic education, the result of which will be a well defined Masonic life.

THE OUTLINE

1. Beginning of American civilization.

(a) History of Freemasonry and the Order of the Eastern Star.

(b) General history.

(c) Local history of the Orders in the Grand Jurisdiction in which the Assembly is located.

2. Study of Literature and Architecture.

(a) Masonic literature and architecture as related to junior life.

(b) Masonic literature and architecture as related to character building.

(c) Masonic literature and architecture as related to local history of the Grand Jurisdiction in which the Assembly is located.

3. Presentation of Masonic and Eastern Star heroes and heroines. (Designed to create a study in reverence and respect for superiors and those who have charge of affairs over us.)

4. The Home and Religious life.

(a) The beauty and sanctity of the home as related to its surroundings; interior decorations; yard landscaping, etc.

(b) Primary lessons in woman's relationship to school and political life.

(c) Origin of free public schools. Designed to put the girl life back of the educational program provided by Masonic interests in the Grand Jurisdiction where the Assembly is located.

(d) Hospitals. Fraternal relationship to the sick.

----o----

Therefore, as we build, let us think that we build forever. Let it not be for present delight, or for present use alone; let it be such work as our descendants will thank us for, and let us think, as we lay stone on stone, that a time is to come when these stones will be held sacred because our hands have touched them, and that men will say as they look upon the labor and wrought substance of them: “See! This is our fathers did for us!” – Ruskin.

----o----

ABOUT LAFAYETTE

BY BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

EMINENT authorities, such as Gould, have named the place where Lafayette was initiated. These statements have been repeated but never verified. The writer just received a letter from Bro. Stith M. Cain, Grand Secretary of Tennessee, in which that well informed Masonic authority writes:

"Your inquiry concerning what Lafayette said in his speech to the Grand Lodge in 1825, has been received.

"The proceedings do not give his speech in full, but it is said that Lafayette made a feeling and appropriate reply in substance, as follows. In the synopsis of his speech the following appears: 'He had,' he said, 'been long a member of the Order, having been initiated, young as he was, even before entering the service of our country, in the Revolutionary War.'"

Lafayette was induced to come to the United States by Silas Dean, our Commissioner in France. Unlike Von Steuben, De Kalb, Pulaski, or Kosciusko, all of whom came without condition, Marquis de La Fayette required a contract, the original of which is now in the library at Hartford. Dean's own letter concerning the matter reads as follows:

"Contract signed Get. 7, 1776, by Marquis de La Fayette under which he came 'to aid the United States of North America' because of the justice of their cause.

"The wish shown by the Marquis de La Fayette to serve in the troops of the United States of North America, and the interest he takes in the justice of their cause, causing him to long for occasion to distinguish himself in the war and make himself as useful as lies in his power, but is unable to rely on obtaining his family's consent to his service in foreign countries beyond the seas, unless he should go with the rank of a General.

"I thought I could do my country and my constituents no greater service than by awarding to him, in the name of the Right Honorable Congress, the grade of Major General, which I beg the States to confirm and ratify and to issue his commission for him to hold and take his rank from this date with the Generals of the same grade.

"His high birth, connections, the high offices held by his family at this court, his large estates in the Kingdom; his personal merits; reputation; disinterestedness and, above all, his zeal for the freedom of our provinces alone could induce me to promise him

the aforesaid grade of Major General in the name of the United States. In faith whereof I have signed the presents, made in Paris this seventh day of December, one thousand seven hundred and seventy-six."

----o----

Great Men Who Were Masons

James Monroe

By Bro. GEORGE W. BAIRD, P. G. M., District of Columbia

JAMES MONROE, the fifth President of the United States, was a Mason. For many years no evidence was available to show his membership, but it happens that some time ago I had the good fortune to discover that he was at one time a member of Kilwinning-Crosse Lodge, No. 2, in Virginia, a fact shown by the lodge records. At about the same time, and independently of myself, Bro. William L. Boyden, Librarian of the Supreme Council, A. & A. S. R., Washington, D. C., discovered proofs to show that Monroe had been a member of Williamsburg Lodge, No. 6, Williamsburg, Va. This apparently contradictory fact may probably be explained by Monroe's having been a member of both lodges at different periods of his career.

James Monroe was born in West Walden County, Virginia, in 1758, of English ancestors, the first of the name having been an army officer under Charles I, who emigrated with other cavaliers to Virginia in 1657. James was educated in William and Mary College. After entering the army in 1776 he soon rose to a lieutenancy and was active in the campaigns of Hudson River and Trenton, where he captured one of the enemy's batteries and was wounded in the shoulder. In 1777 he was made aide-de-camp with the rank of major. It seems that his army experience terminated with the battles of Brandywine, Germantown and Monmouth.

After returning to Virginia he studied law under the supervision of Thomas Jefferson, then governor of the state. He was elected to the Virginia Assembly when but twenty-three years of age. He was sent to Congress in 1783, where he advocated an extension of the powers of Congress such as would invest that body with authority to regulate trade between states; this led to the Annapolis Convention and the subsequent adoption of the Federal Constitution.

In 1785 Monroe married Miss Kortright, a great beauty in New York, noted for many accomplishments. He was a delegate to the Virginia Convention to decide upon the adoption of the Federal Constitution; and in 1790 was elected a senator, having taken the anti-Federal side in politics. He was sent as Minister to France in 1794, and was there received with enthusiasm; but his marked sympathy with the French was not altogether pleasing to the State Department at home.

In the year that Washington died Monroe was elected governor of Virginia. At the termination of his term, he was sent again to France to join with the Minister, Livingston, in carrying on negotiations for the Louisiana Purchase, a bit of difficult diplomacy handled with great cleverness and which enabled this nation to come into possession of an enormous and fertile territory for the sum of $15,000,000. Later on Monroe was sent as Minister to England; and later still as Minister to Spain; in the latter case he was entrusted with the task of adjusting the differences with Spain in relation to the Louisiana boundaries, but he was not very successful in this and returned to England.

In 1811 he was again elected Governor of Virginia. In Madison's administration he was made Secretary of State. After the capture of Washington in 1814 Monroe was placed in charge of the War Department and seems to have conducted a judicious administration.

In 1817 he was elected President of the United States on what was then called the Democratic-Republican ticket. It was during his administration that the Navy

Department was created by Congress, the War of 1812 having shown that the Army and Navy could not be managed well under one head.

During his administration a great deal of trouble arose among the Spanish Colonies in South America. South American buccaneers, under pretense of having commissions from their various governments, began to molest our commerce. They seized Amelia Island off the harbor of St. Augustine, and soon began to smuggle merchandise and slaves into the United States. The United States Navy soon broke up these depredations.

The condition of the South American republics excited much sympathy in the United States; many advocated giving them aid, and many others wished to extend them formal recognition.

The friction between old Spain and her South American Colonies was critical; smuggling, piracy and slave-trading were increasing. At about this same time General Jackson made war on the Indians in the Indian Territory and hanged many of the hostile chiefs on the grounds that they had been making war on this nation. Jackson seized the only Spanish fort in the disturbed part of Florida, giving as excuse that the officers were aiding the Indians in their hostility to the United States. Spain's Minister at Washington complained of Jackson's arbitrary acts. The final upshot of all these disturbances was that Florida was ceded to the United States on the consideration that the United States assume a debt of $5,000,000.

In 1822 Henry Clay advocated recognition of the South American republics, but without success; afterwards, however, a bill was passed, and in the next year President Monroe incorporated in his message to Congress the famous sentence reading, "As a principle the American continents by the free and independent position which they have assumed and maintained are henceforth not to be considered the subjects for future colonization by any European powers." This came to be called the Monroe Doctrine.

The last year of Monroe's administration was signalized by the visit of Lafayette as the nation's guest. Out of office Monroe retired to his home at Oak Hill, Va. After his wife's death, in 1830, he moved to New York City, where he died in 1831. In 1850 his remains were moved to Hollywood Cemetery in Richmond, Va., where a beautiful memorial was erected.

* * *

SUGGESTIONS FOR SUBORDINATE LODGES

BY BRO. JAMES H. PRICE, P.G.M., Virginia

In his Grand Master's Address, delivered to the last Annual Communication of the Grand Lodge of Virginia, Bro. James H. Price gave utterance to some suggestions for subordinate lodges of such pertinency and value that we asked his consent to republish them here.

GREATER attention should be paid to the condition of lodge rooms. Our meeting places should be comfortable, well ventilated and lighted, attractive and neatly kept. The most modest lodge room can be made homelike and restful at small expense. Walls may be simply decorated or papered; floors neatly carpeted; broken glass replaced and windows cleaned without seriously depleting the treasury. I have observed that in our attractive, neatly kept lodge rooms, and we have some beautiful ones in Virginia, there is a dignity and impressiveness about ';he work that has a wonderful appeal. Someone has very aptly expressed the thought in these words: "Make and keep your lodge rooms and precincts worthy of the 'House Beautiful.' Ventilate well both ideas and atmosphere."

Greater care should be observed in the preservation of our records. These become more valuable as the years accumulate. It may not be possible in all eases to secure safes, or even fire resisting cabinets, but other means of protection are frequently available at little or no inconvenience. In one ease, a Master informed me that the

records of his lodge were made up of several unfinished minute books; that when a new secretary was elected he always provided himself with a new record book. Another lodge about to celebrate its fiftieth anniversary finds two years of its existence not covered in its available records, and the suggested explanation is that a beloved and faithful secretary, some time since called to his reward, had the misfortune to lose his dwelling by fire during his incumbency of the office and it is presumed that these records were destroyed at the same time. Secretaries might add a great deal of historical interest to their records in not confining themselves so closely to the printed forms, which, of course, cover the essentials, but we have no inhibition in our laws against a proper elaboration of lodge events of interest and importance.

In the present day, when sectional bookcases are so easily obtainable, each lodge should have at least the nucleus of a library. This Grand Lodge provides each lodge with four copies of its printed proceedings each year. Care should be taken to preserve in the lodge an unbroken set of proceedings covering the period of the lodge's existence. To these may be added at small cost certain standard books on Masonry, to which ambitious brethren may have access under proper rules and regulations. I have been unable to locate a copy of our latest proceedings even in some lodges.

In many cases, no insurance is carried on lodge property; in others, the protection is insufficient. A lodge through its officers should exercise the same prudence in the management of its affairs that the careful business man employs in his business.

Some of our lodges, particularly in the cities, have grown large and unwieldly. The personal touch with the membership is lost, and opportunities for good fellowship greatly lessened. It is not my purpose to suggest any standard, but my mind harks back to the "good old days" when you and I knew personally every member of the lodge; when his sorrows were ours, and when our hearts and tongues joined in promoting each other's welfare, and rejoiced in each other's prosperity.

Some of our officers represent commercial enterprises which deal with Masons only. I am convinced that this is a bad practiee, though it may be good business from the

commercial viewpoint. It is a most difficult matter "to render unto Caesar the things that are Caesar's," and to Masonry the service and loyalty that is properly the right of the Fraternity.

The Master's duties include more than conferring degrees, and he should not confine himself exclusively to his sacred precincts in the East. Wardens should be encouraged to do more degree work, and the Master permitted to give more time to the supervision and direction of the lodge's activities. No brother, however humble, should fail to receive a word of greeting from the Master; and Senior Deacons should put a proper emphasis on the importance of the introduction and accommodation of visiting brethren. Opportunities for social intercourse should be given a place in the life of the lodge, and a roster of the widows and the orphans of our deceased brethren kept so that they may not be overlooked.

And, lastly, all degree work should be done with dignity and decorum, and made as impressive as possible. Candidates should be courteously treated, and not subjected to embarrassment or ridicule, or their minds filled with disturbing apprehensions. Our lodges, as a rule, are particularly free of levity, I am happy to say, and our work is splendidly rendered.

----o----

EDITORIAL.

The Trail of the Red Serpent

OUR great American cities these days are writing diaries of crime. The increase of murders, robberies, burglaries, assaults, rapes, defalcations, official malfeasance, of betrayals of public trust, and of sex atrocities is so appalling as to shock the stoutest nature and give rise to the profoundest misgivings. What is to become of all this, this

witch carnival, this Brocken of lesbianism, Sadism, atrocities, and so general contempt for the safeties and decencies of life? Must it gather power and volume like an overflowing muddy river, or can it be held up and curbed, so that once again in the great centers it will become safe for a citizen to walk alone on the streets at night?

In New York City - it is not mentioned as a horrible example, for other cities are as bad - 82 persons were indicted for murder in 1922 in Manhattan Borough alone; by another year this jumped to 126. In the latter year 702 were indicted for assault; 519 for burglary; 439 for robbery; 1,894 for grand larceny; 214 for forgery, and 76 for rape. In the whole city 350 homicides were recorded in 1922, an increase of 78 over 1918, and among these there were only four convictions of murder in the first degree. This number of homicides would be bad enough for the whole country, if we were well governed.

The picture grows darker still when to the volume of crime is added its increasing heinousness and daring. A little while ago the nation was shocked when two Chicago university students, one of them a disciple of Cellini and both of them devil worshipers, murdered a fellow-student merely for the fun of it, and then laughed in the face of the public; but that crime, diabolical as it was, could be matched by scores more, equally revolting. In several cities criminal gangs have their own Tammany-like organizations, their own lawyers, and their own political representation. In one city last Christmas - the fact was played up as a bit of interesting news in the dailies - several gangs collected a Christmas purse to divide among their members then in penitentiaries.

At the bottom of all this, and as making it possible, is an increasing general indifference to the duties of citizenship, because of which the machinery of government and politics becomes weak and political cynicism spreads everywhere. Rising from this, stratum above stratum, are secondary causes, almost too numerous to be mentioned.

A sick sentimentalism that feels more pity for the criminal than for his victims, more concern for his welfare than for the welfare of the public.

The demoralizing power of great wealth in weak hands.

The slackening or loosening of moral bonds.

The yellow press which, by its display of all the details of crime, fix ideas in weak minds.

Sex-mad theatres, movies, red magazines and popular novels. Failure of courts to punish. -

The law's delays.

Criminal lawyers who uproot justice at the roots to save known criminals.

Abuse of the parole system.

The coddling of criminals.

Machine politics.

Spreading of the gang spirit among non-criminals, so that unofficial citizens try to take the law into their own hands.

The dope habit, bootleg liquor.

Concentrated poverty in populous centers.

The break-up of the family.

A general decay of religion, with its "reverence," to quote the beautiful language of the De Molay ritual, "for sacred things."

For all this there is no panacea, no patent medicine, no rapid cure, no reform scheme to work automatically but only a retrenchment in each individual of the old homely virtues, such as are enjoined on a Mason at the door of the lodge, such as have been taught in all the churches, in schools, and by the good and wise of every generation. There is no substitute for morality.

Why should not the Fourth of July, which has so long kept its face turned backward toward 1776, be transformed into a festival of patriotism with its face to the future? For the next few years it would be well if leaders in every community were to issue on that day a solemn call to every citizen to dedicate himself anew to his public duties; brass bands, fireworks, and picnics might be shoved into the background as not altogether appropriate just now, and in their place might be set a solemn altar of public duty before which we could all kneel in reaffirmation of the ancient pieties of the land, to the end that our dead of many wars, and our heroes of a hundred achievements of peace, shall not have died in vain.

* * *

"THE NEW YORK MASONIC OUTLOOK"

In his address delivered before the Grand Lodge of New York, May, 1923, Bro. Arthur S. Tompkins urged upon his Grand Lodge that it launch an official Masonic journal of its own, and described the need for it in this fashion:

"The subject of an official Grand Lodge periodical has engaged the attention of Grand Lodge for some time. There has been a well grounded feeling that an organization of our size, strength and character, the oldest and largest in the world should have a publication that would authoritatively present to the Craft in attractive form Masonic news and activities and reflect our attitude on the vital questions of the day. There are many so-called Masonic publications that do not correctly interpret Masonic thought and sometimes place our Fraternity in a false light before the world. Some of them fan the flame of intolerance, while true Masonry seeks to allay that spirit. Some of these publications represent Masonry as the foe of this class or this creed, when as a matter of fact Masonry is opposed to no creed or class, so long as there is nothing un-American or immoral in its teaching or activity, and to keep our Fraternity right before the world and to make known its true doctrine and to refute those things published in the name of Masonry that are not Masonic, as well as to keep our brethren informed on Masonic subjects, I believe that we should have official Grand Lodge publication."

At the same Annual Communication a Special Committee reported in favor of a periodical. The report was adopted, and a standing committee was appointed, with Bro. Harold J. Richardson as chairman. Since that time this standing committee has distributed gratuitously to all New York Masons three copies of a “Bulletin of the Grand Lodge of Free and Accepted Masons of New York," funds being supplied by Grand Lodge Trustees; and in the meantime has been preparing the way for the new official periodical. In the last “Bulletin" announcement is made of readiness to issue the first number of the new monthly, under the title of "The New York Masonic Outlook," an appropriate and happy name for such a journal.

THE BUILDER extends to this new co-worker Godspeed and all good fortune, endless years of prosperity, and an overgrowing influence among the army of New York Masons; to Bro. Richardson and his committee it sends its congratulations upon a great and constructive piece of work well done, with every promise of greater work for the future; and to Bro. Tompkins the hope that this project will come in time to signalize his Grand Mastership and prove monumental aere perennius!

----o----

PHYSICAL DISQUALIFICATONS

A survey of recent Grand Lodge proceedings shows that the old debate over the physical qualifications question will not down. It is a lucky Grand Lodge that does not have to argue this at least every other year; a fortunate Grand Master who does not have to pass on it in making decisions.

In reading the discussions as reported it strikes one that in the majority of cases it is not physical qualifications that are discussed, but disqualifications. Can a man with one eye be made a Mason? with a wooden leg? with a finger missing? with a stiff joint?

"Liberals" hold that the old rule requiring physical perfection is a holdover from Operative Masonry, and not at all necessary under a Speculative regime, and that if a man is physically equipped to take the work, nothing more should be required, seeing that the loss of a finger has nothing to do with character. The "Conservatives" stick for "the perfect youth doctrine" as a Landmark and contend that already the bars have been too much let down.

It might help a little toward the solution of this vexing problem if the whole basis for discussion were shifted to positive grounds, and the question raised, What are the

physical qualifications required for Freemasonry? It is difficult to see how the negative question as to disqualifications can ever be answered until general agreement is reached on the positive side of the case.

The duties and obligations of a Mason make it rather clear what is demanded of a member in a physical way. He must be bodily able to perform his part of the initiation ceremonies. He must have at least sufficient health to fulfill his duties by way of lodge attendance, and possibly in filling office. He should not be suffering from a malady that may sooner or later make him a charge on the Order.

The last point, strange to say, usually is overlooked, even by the physical perfectionists who would exclude a man for the loss of a finger. Freemasonry is not a charitable organization in its nature, nor an insurance society; neither its fees nor its dues are arranged with any such thing in mind. In its scheme of things charity is arranged to care for the victims of misfortune - those brethren who meet up with an accident, or fall a victim of some acute disease, or through no fault of their own become thrown out of employment. A candidate for admittance to lodge membership should be in fairly good health and offer promise of being able to care for his family, physically and financially.

If this contention be sound the "physical perfectionists" should shift the focus of argument and enlarge the scope of their inquiries in order to reach a positive and inclusive agreement as to what is required of a candidate all the way round. Once that is done, the minor question as to what properly excludes a petitioner will be more easily adjusted.

If this is ever accomplished it will be found that, as in nearly all debates, both sides are right, at least in principle. From the point of view of the symbolical principles of Freemasonry and of the larger purposes of the Craft, the "Conservatives" are right, because according to the ground plan of the Order, our Brotherhood is to be composed of picked men, morally and physically; from the point of view of expediency and practical considerations, the "Liberals" are right, seeing that a missing finger need not at all incapacitate a man from carrying out all the obligations and

duties of membership. As for the Landmarks, any reference to them for decision of the debate must be postponed until there is more general agreement as to what they are.

* * *

"AVOID ALL SEMBLANCE OF RELIGIOUS OR CLASS FEELING."

In his address delivered before the Annual Communication of the Grand Lodge of Connecticut, Jan. 7, 1923, the then Grand Master, Bro. Frank L. Wilder, gave expression to a noble conception of Freemasonry in words as beautiful as they are true:

"In company with other Masonic organizations, we have tried to arouse among the membership a greater feeling of loyalty to Masonry, its history, lessons and traditions, to avoid all semblance of religious or class feeling and to keep constantly before them that our country was founded by Masons and that upon us rests a greater duty as the successors of the founders to keep alive American institutions and the American form of Government giving to every man without regard to race, creed or religious belief, his due as a man for an equality of opportunity in all things, and by setting the example for fairness, toleration and moderation. Then and then only will we be doing our full duty as Masons and for the community in which we live. It is because we are Masons that so great a duty of leadership is laid upon us. Are we equal to it or has the Institution passed into the things that were rather than something which is and will be? The answer is found in the record of the next few years."

----o----

THE LIRARY

"One of the Classics of the Craft"

"Speculative Masonry, Its Mission, Its Evolution and Its Landmarks," by A. S. MacBride, J. P. Published by George H. Doran for M. S. A. National Masonic Library. Blue cloth index, 254 pages, and Introduction by Joseph Fort Newton. $2.i5 postpaid.

The Craft has enjoyed in late years the leadership of a number of wise and learned teachers some of whom have ranked high as scholars and others have been famous for their eloquence; among these Bro. A. S. MacBride has a place all his own, unique and distinctive, for he possessed learning without being a professional scholar, wrote a style of grace and attractiveness without being a literary man, and became a great speculative teacher at the same time that he devoted the larger part of his available energies to active work as an officer in lodge. It is the blend of experience, knowledge and practical experience that sets its mark upon his wise and quiet book, Speculative Masonry, a long time out of print, but now restored to circulation by the Masonic Service Association as a new title in the National Masonic Library. For this the Association deserves the thanks of Masons everywhere, because there are few Masonic books in our language better to read, or more to be recommended, especially to the newly made Mason, who too frequently runs afoul of books bizarre as to theory and lacking in literary appeal.

The Lodge Leven St. John (Scotland), of which Bro. MacBride was made Master in 1867, was constituted in 1788 on a movable charter that enabled it to hold meetings in various towns in its neighborhood. Almost from the beginning it employed the practice, now unfortunately almost everywhere abandoned, of appointing instructors, or "intenders," to every newly raised brother to the end that he might learn something about the Craft of which he had become a member. Bro. MacBride himself attributed his own zeal for Masonry to the two old brothers by whom he was taught the meaning of the mystery hidden away in our history, rituals and symbols, and that zeal did not abate in more than fifty years. During the second year of his Mastership he began a system of lectures by way of instruction, starting first with his officers, and later extending the course to all members of the lodge. After seven years in the chair he

resigned, only to reassume the office for a period of five years beginning with 1879. He was called to the chair a third time in 1887 and continued until 1896.

After removing to Glasgow, Bro. MacBride became active with Lodge Progress of that city, a temperance body, of which he was made Master in 1900, and which he faithfully served as Past Master for ten succeeding years. In addition he was active in the Provincial Grand Lodge of Dumbarton, and in the lodge Quatuor Coronati as well, having joined that research body in 1893.

The lectures delivered during this long term of years were embodied in Speculative Masonry. The volume is divided into three general parts, beside an Appendix in two parts. Part I covers "The Mission of Speculative Masonry," in five chapters on "The Mission Generally Considered"; "The Law of the Square": "The Quarries, or the Selection of the Material"; "The Lodge, or the Preparation of the Material," and "The Temple, or the Consummation of the Mission." Parl II contains a condensed resume of Masonic histor>under the general title of "The Evolution of Speculative Masonry," in seven chapters: "Origins Ascribed to Masonry"; "Ancient Symbolism and Mysteries"; "The Roman Collegia and Medieval Guilds"; "The French Companionage"; "The German Stein-Metzen": "The Old British Lodges"; and a "Summary." In Part III the "Landmarks of Speculative Masonry" are passed in rapid review, attention being paid to the substance more than to the formal details of that vexing theme, and according to the following scheme of chapters: "The Nature and Divisions of the Landmarks"; "Misconceptions Regarding the Landmarks," and "The Landmarks and Progress." In the Appendix he returns to a reconsideration of a few points in "The Mission of Speculative Masonry," and "The Evolution of Speculative Masonry."

Among the topics treated in these seventeen chapters that are of general interest are "The Law of the Square," "Antiquity of Masonic Symbolism," what modern Freemasonry has in common with older fraternities, "The Qualifications of a Candidate," the powers and duties of lodge officers, "The Principal Points in 'Entering,' 'Passing' and 'Raising,'" etc.

Throughout all these pages Bro. MacBride has managed to weave into one unified whole the history, symbols and teachings of the Order, so that a reader is left, as is too often not the case in other books, with ` philosophical comprehension of Freemasonry in which past, present and future fall into just proportions anti perspectives. It is in this philosophical comprehension, one may believe, that the book finds its focus: other volumes furnish more facts, or go at greater length into an interpretation of the ritual, or engage more space in arguing details, but the volumes err few indeed in which all these elements are better fused together or more wisely adjusted one to another.

Of this, and of the character of the man behind the book, Bro. Newton writes (in his Introduction) with his accustomed eloquence:

“No wonder such a method, used in a true Masonic spirit of mutual good will, and made effective by a fine practical capacity, attested its worth and wisdom in rich results. It was the rare pleasure of a lifetime to visit Lodge Progress - which, in 1917, conferred upon me the honour of Honorary Membership - to meet its members, and to join with them in paying homage to one of the wisest Masonic teachers of our generation, whose work had won, and will win increasingly, the lasting gratitude of the Craft. The genius of Masonry had wrought itself into his very nature, and when I saw him there was in him a ripe, mellow, old-gold beauty of character such as Carlyle felt in Chalmers, 'as of the on-coming evening and the star-crowned night.' Today, among things for which to be thankful, I am grateful that I was permitted to know him, sit in lodge with him, and tell him in the presence of his brethren how much his fellow-workers on both sides of the sea honoured his life and valued his labour in behalf of our gentle Craft."

* * *

A BOOK ON ITALIAN FREEMASONRY

IL LIBRO DEL MASSONE ITALIANO, by Ulisse Bacci. Seconda Edizione; Editrice Vita Nova, Roma, 1923. Not translated in English. May be obtained from Enrico Schioppo, Vicolo Benemilli, in Via G. Verdi, Torino, Italy. Price, in Italian currency, 37 fire, or about $2.

In Italy, where there is a real need for members of the Craft to assimilate the inner doctrines and true history of their great brotherhood, there is only one book in the language of that country which presents a trustworthy account of Masonic history. The work to which we refer is II Libro del Massone Italtano, by the incomparable veteran of the Craft, the Illustrious Bro. Ulisse Bacci, than whom there are few - if any - living Freemasons equally competent to write on the history of Masonry in Italy. But his great work spreads far beyond the borders of his country; it embraces the entire history of the Craft, from its origins, so far as they are known, hence through the long stages of its development and subsequent transformation into the speculative fraternity it is today. The author has devoted the greater part of his long life to the service of Italian Masonry, having been for many years "behind the scene" in high official positions and in closest touch with all that took place in public or private for over half a century. During most of that time he has been Grand Secretary and now, for many years, Secretary-General, of the Grand Orient of Italy, the parent body of Freemasonry in Italy. An indefatigable defender of the Craft, he has been a source of inspiration to thousands of its members. This book was originally issued in two volumes; the second edition, recently published, has been carefully revised, brought up to later date and compressed into a single volume of about a thousand pages with some interesting illustrations.

With intimate knowledge of the best authorities, the writer treats of the origin of Masonry and its relation - if any - to the analogous fraternities of antiquity and of the Middle Ages. He passes in review a large number of extinct cults, philosophies, rituals, sects and "mysteries" whose names and esoteric doctrines have come down to us through the ages, down to the latest apparent connecting link - the stonemasons' gilds or "Operative Masons." He shows that from - or in imitation of - these societies there arose the so-called "Free and Accepted" or "Speculative Masons" which date only from the foundation of the Grand Lodge of England in 1717. Passing to more recent times, the book tells of the "landmarks" of Anderson and Desaguliers and the famous Carta of Colonial The interesting legend of King Solomon's Temple has not been overlooked; the constitution of the modern lodge, Masonic secrets and the various ceremonials, are (with, of course, the necessary reticence) portrayed by a

master hand. From this stage he traces the gradual extension of the Order over the world.

The second part reviews the growth of Freemasonry and particularly the origin, life and accomplishment of the Craft in Italy, from 1733 to the election of the present Grand Master, Domizio Torrigiani. A number of interesting, historic documents are reproduced; there are sections relative to the Carbonari and other sects in the old Italian States; to Mazzini, Garibaldi and the Giovane Italia. Important is the history of the schism of 1908 in the Supreme Council, which led to the formation of the National Grand Lodge of Italy - an offshoot of the Grand Orient. The inner facts of the breach are brought out. The patriotic stand of Italian Freemasonry during the World War also receives due notice.

Not only is this book the only general history of Masonry in the Italian language, but it is the only source from which reliable information concerning Masonic activities in Italy can be gathered. It is scrupulously fair, judicial in style, and altogether a work that will compare favorably with more ambitious efforts published in other languages. The reader cannot fail to be deeply impressed with the wealth of instruction which he will gain from a perusal of the book.

Frank G. Bellini.

* * *

MORE HELPS FOR LODGE ORATORS

"The World's Best Epigrams," by J. Gilchrist Lawson. Red cloth, 231 pages. $2.15 postpaid.

"The World's Best Humorous Anecdotes," by J. Gilchrist Lawson. Red cloth, 275 pages. $2.15 postpaid.

"Stories and Poems for Public Addresses," by Rev. A. Bernard Weber. Green cloth, 215 pages. $1.60 postpaid

All three are published by George H. Doran. May be purchased through the National Masonic Research Society, 1950 Railway Exchange, St. Louis.

Of the making of speeches there is no end. (That is the trouble with many of them.) Since such things must be it is meet that orators be given all the help possible, for the sake of their audiences as well as themselves, therefore Mr. Lawson has bent his efforts in that direction, with a view to furnishing first aid. One may judge that he has succeeded fairly well, especially with his collection of epigrams which, unlike many such collections, is not a republication of matter in old books, about wornout topics but a file of sparks from present day wit, and on subjects this side of senility. One may gain a rapid impression of the range he has covered from his Table of Contents: Abbreviations, Advertising, Advice, Aeroplanes, Ambition, Ancestors, Art, Astronomy, Automobiles, Baldness, Baseball, Bible, Birds, Birth Control, Blue Laws, Books, Borrowing, Buncombe, Business, and so on to Wages, War, Waste, Weather, Women, Work, Worry, Writers.

Under each such head are grouped epigrams drawn from periodicals, numbering from one to 200 or so, in such fashion as this:

PARENTS

Very frequently rich parents make poor parents. - Greenville News.

We are the posterity our forefathers worried about. Can you blame 'em? - Detroit Journal.

These father-and-son banquets are a great improvement on the conferences the two used to have in the woodshed. - St. Joseph Gazette.

Mr. Lawson's The World's Best Humorous Anecdotes is built on the same plan, and according to the same specifications. The anecdotes may be judged by a specimen or two:

AUTHORS

"No," said the editor, "we cannot use your poem."

"Why," asked the poet, "is it too long?"

"Yes," hissed the editor, "it's too long, and too wide, and too thick!" - St. Louis Republic.

EDITORS

Office Boy - "A man called while you were out, sir. He said he wanted to thrash you."

Editor - "And what did you say to him?"

Office Boy - "I said I was sorry you were out, sir."

TEMPERANCE

Judge Ben B. Lindsey was lunching one very hot day, when a politician paused beside his table. "Judge," said he, "I see you're drinking coffee. That's a heating drink. Did you ever try gin and ginger ale?" "No." said the Judge, smiling, "but I have tried several fellows who did." - Selected.

COURTESY

I rose with great alacrity

To offer her my seat;

'Twas a question whether she or I

Should stand upon my feet.

- Cornell Widow.

There are about a thousand of them, all of this type, and very few old timers. Mr. Webber's book was very evidently prepared for use by preachers, and therefore is more serious in tone, albeit he has filled up the last forty pages of his book with some fairly good humor, suitable for general purposes. His stories and poems are distributed under such heads as Anger, Assurance, Bible, Bible School, Cheerfulness, Children, Christ, Christian, Christmas, Church, Communion, Confession, etc.

* * *

THE SCIENTIST TURNED PROPHET

"The New Decalogue of Science," by Albert Edward Wiggam. Published by The Bobbs-Merrill Company, Indianapolis. May be purchased through National Masonic Research Society. Cloth, 288 pages. $2.15 postpaid.

Mr. Wiggam is a new John the Baptist come out of the scientist's laboratory, the last place in the world from which such an apparition might be expected to emerge. Fed on a diet of modern scientific theories, infinitely more stimulating than locusts and wild honey, he thunders a host of warnings at the President of the United States, representative of the people of the land, and of all other civilized peoples beside.

His book was not written for morons, sentimentalists, mollycoddles, honeyfuglers, or any other of the thin-skinned gentry who dread an intellectual cold plunge. Let them avoid it as they would the plague! But if one is tough-minded and likes to have face hurled in his face, Mr. Wiggam's book will keep him awake at night, it is so thrilling, so hard hitting, so challenging. One can search up and down all the library shelves in the world for a really scientific wore written in such a style. It is science with boxing gloves on.

The central idea in the volume, out of which all the other ideas pour like lava from a volcano, is that science has proved up a host of important facts about human nature which are one and all calmly ignored be politicians and statesmen. Mr. Wiggam sets out to awaken these rulers of men to their oversight, and to the perils that await them if they continue to live in a fool's paradise of ignorance.

The book suffers from over-emphasis, and from other faults more serious, especially in the chapters devoted to philosophy, in which field, one may guess, the author is not

completely at home; but such faults do little to insulate the reader from the flow of electricity which steadily pours out from its pages.

To a Mason the most interesting chapter is that entitled "The Duty of Humanizing Industry," because it is a fearless and trenchant examination of many of the ideas on which our own doctrine of brotherhood rests; its point is that man is not a docile peace-loving being, to be coddled into being good, but a rather untamed wild creature, full of unorganized passions and atavistic impulses, so that no tame milk-and-waterish method is ever going to make him behave. If he is to be captured and civilized other methods must be found, more forceful in character, and more rich in content than sentimental appeals and moral suasion. In this, as in all his other arguments, Mr. Wiggam believes that science is able to point us "to a more excellent way." One of the most arresting characteristics of the whole volume is its fervent religiousness, a thing that will give pause to those who assume that science must necessarily do away with faith and worship.

* * *

I greet you as members of a Fraternity whose efforts to teach morality and practice charity, in its broadest sense, has made it one of the most potent factors in the advancement of Christian civilization that has existed in any age. Its mission is peace and good will. In the most remote parts of the earth, where-ever civilization has penetrated, our lodges have been organized, and today are engaged in the noble work of teaching freedom: and truth and love and morality and benevolence, by our beautiful system of Symbolism so clear to us all. For the accomplishment of these purposes mystic chains bind together peoples of all nations in one common brotherhood. – Leslie H. Swan, P.G.M. Oklahoma

----o----

THE MYSTICISM OF MASONRY

The feeling that there is far more in Masonry than lies on the surface, and that it has in its keeping something mystic and possibly occult, is so deeply rooted in multitudes of Masonic minds that no amount of rationalism appears able to dislodge it. Those who have that feeling in its richest form, who are most certain of its validity, and who endeavor the most to give expression to it, can find no agreement among themselves as to definition and dogma, and possibly never will, until the end of all things Masonic has come; but not for that reason will the conviction be abated or Masons cease to feel something unutterable in our rituals, something, like the Lost Word, that is found and at the same time lost. The mere fact that Masonic teachers, often the most intelligent, return again and again to the attempt to give expression in words to something they are never able to express is itself a kind of proof of the essential soundness of their faith.

One thing will evermore remain certain. All the Masonic rituals in existence, the whole great train of them, are shot through and through, like a cloud dyed with the colors of sunset, with spirituality and religiousness. The lodge itself is a symbolical representation of the world, its floor the earth and the seas, its covering the cloudy canopy of heaven; and all that stands in the lodge, along with all that is done in it, represents the great experiences and facts of human existence, so that it is literally true, as Goethe said long ago, that a Mason's ways are a type of existence.

But in Masonry man's existence is not merely reproduced, as though in a photograph; everything belonging to us is surrounded by the tokens of the Eternal Presence, and set in the light of Immortality, and suffused with spiritual meanings to the end that all things human be caught up and transfigured and transformed, so that the most humdrum experience of the most humble human being is given its link with Everlastingness and with God, and a man's daily life is set to the music of the Unseen, its shadows filled with stars, its prose translated into the Poetry of the Soul.

Consider the testimony of a little boy, and how he taught his father the central truth of our Mysteries:

"The crimson was fading into cold October gray as I came upon him - twelve years old, his garden fork under the hill of potatoes he had started to dig, his face upturned, his eyes following far off the flight of the wild duck across the sky.

"'He who from zone to zone,' I began, more to myself than to him. 'Guides through the boundless sky thy certain flight,' he went on, as much to himself as to me.

"'Father,' he added reflectively as the bird disappeared down the dusky slope of the sky, 'I'm glad I know that piece.' 'Why?' I asked. 'I see so much more when the wild ducks fly over.' 'How much more do you see?' 'I see the wild ducks and God flying over together.' "

----o----

Hypocrisy is the homage that vice and wrong pay to virtue and justice.

----o----

THE DECLARATION AND THE CONSTITUTION

Our Two Greatest State Papers

By BRO. GILBERT PATTEN BROWN, New York

IN all time properly founded nations and institutions have had constituted authority for their existence. Never in the history of man has there been a greater or more unique document drawn as a governing charter for the guidance of the children of

men than the Declaration of Independence. The next greatest document in human history for man's welfare is the United States Constitution. These two great state papers have at last found a resting place for all time to come. To quite an extent they are outcomes of the Mayflower compact of 1620, in that the Pilgrim Fathers were forerunners of our great system of free government.

The Continental Congress of 1776, when the Declaration was written and signed, was presided over by a Massachusetts Mason, John Hancock, who had been a member of the Craft sixteen years. Several other veterans of the Fraternity there assembled were the following: Dr. Matthew Thornton, had been a member of the Craft thirty-one years; Benjamin Franklin, had been a Mason forty-six years; and William Whipple, had worn the lambskin for twenty-four years. So we might go on enumerating the Masonic status of many of the signers. The Constitutional Convention of 1789 was presided over by a Virginia Mason, George Washington, who had been a member of the Craft thirty-six years. Many well-known Masons also took part in the framing of the Constitution, including Rufus King, Roger Sherman, Alexander Hamilton, David Brearley, Benjamin Franklin, and George Clymer.

The Constitution has not been much of a rambler, but the Declaration of Independence has been quite a wanderer. It has moved about in five different states, visiting ten different towns and cities. Early in the spring of 1777 it was brought back to Philadelphia from York, Pa., where it had been hidden for fear the British might destroy it. During the War of 1812, the then Secretary of State, James Monroe, ordered it taken from the city and Mrs. James Madison eared for it herself. Monroe at the time had been a Mason thirty-eight years. On Feb. 28 last, the Shrine in the Library of Congress was officially dedicated as a fitting place for these two great state papers, the Declaration of Independence and the Constitution. One year ago Congress appropriated $12,000 to make a safe place to preserve the Declaration of Independence. Here between two pillars on the second floor of this beautiful building there is a niche cut in the wall about 6 ft. x 4 ft., where behind glass rest these documents. Mr. Herbert Putnam, the Librarian, of that old New England family which gave to the Revolution two distinguished Masons, Generals Israel and Rufus Putnam, had the matter in charge. Here the tourists may see at any season in the year the Declaration and the Constitution of these United States of America.

----o----

THE TEST

Our democracy means that we have no privileged class, no class that is exempt from the duties or deprived of the privileges that are implied in the words "American citizenship." The law of American life . . . must be the law of work, not the law of idleness, not the law of self-indulgence or pleasure, merely the law of work . . . It is a disgrace for any American not to do his duty; it is a double, a triple disgrace for a man of means or a man of education not to do his duty. – Theodore Roosevelt.

----o----

THE QUESTION BOX

and CORRESPONDENCE

"RESTORATIONS OF MASONIC GEOMETRY AND SYMBOLRY"

How can I obtain a copy of Restorations of Masonic Geometry and Symbolry, by H. P. Bromwell? I am informed that his daughter has copies for sale but I do not have her address.

N.W.J.H., Canada.

Bro. Bromwell's book was originally published by the Grand Lodge of Colorado; later, it was turned over to his daughter, Miss Henrietta Bromwell, 646 Williams street, Denver, Colo. Letters to Miss Bromwell have elicited no reply. Can any reader give further information about this much sought for volume ?

* * *

DO NEW JERSEY, DELAWARE, MARYLAND AND IOWA RECOGNIZE SOUTH AFRICAN GRAND LODGES ?

Do New Jersey, Delaware, Maryland and Iowa recognize South Africa Masonically?

C. O. S., Pennsylvania.

New Jersey and Delaware do not recognize any South African Grand Lodge. Iowa has not extended formal recognition to any, but the Iowa principle is that unless recognition has been refused it is presumed to exist, except in cases where very few Grand Lodges have granted recognition, so that in a given case an issue would have to be raised. Maryland recognizes South African Grand Lodges of English origin.

* * *

A ROYAL ARCH RECORD

Grand Rapids Chapter, No. 7, Royal Arch Masons, Michigan, during the year 1923 made a record which, I believe, is not to be equalled anywhere in the country as a

thing of its kind. Under the able direction of the High Priest, with the assistance of his officers, and with the loyal support of the Companions the Chapter exalted six teams of three brothers each and one team of a father and twin sons. Five of these teams are members of Malta Lodge, No. 465. I would like to know, and so would the officers of Grand Rapids Chapter, No. 7, if this record can be squalled anywhere in the United States. Correspond with the High Priest, Lewis A. Mack, 213 Grand Rapids National Bank Building, Grand Rapids, Mich.

George W. Leedle,

Grand Lecturer of Michigan, R. A. M., Marshall, Mich.

* * *

APPRENTICES NOT ENTITLED TO MASONIC BURIAL

The question has recently arisen in our lodge whether an E. A. is entitled to Masonic funeral services, and the question has been answered Yes and No, therefore I am appealing to your valued "Question Box" for an answer to the following questions: Is an E. A. entitled to Masonic funeral services? If not, does this not conflict with the Apron Lecture, also with what is said to the candidate in the N. E. Corner?

E. C. W., Utah.

Your first question is answered by your own Grand Lodge Code, Section 214 reads in this wise:

"No man shall be buried with Masonic honors unless he was at the time of his death a Master Mason in good standing."

This is the general law of the Order. Mackey refers to a passage in Preston's Illustrations:

"No Mason can be interred with the formalities of the Order unless it be by his own special request communicated to the Master of the lodge of which he was a member, foreigners and sojourners excepted; nor unless he has been advanced to the Third Degree of Masonry, from which restriction there can be no execution. Fellowcrafts or Apprentices are not entitled to the funeral obsequies."

A wag might wish to know how a deceased brother is to communicate with the W.M., but that is neither here nor there; the rule, as stated by Preston, holds. As to whether this conflicts with the Ritual, that must be a matter of private opinion, but it would appear not to do so. In the nature of things the Ritual cannot express rules on such matter, seeing that its substance deals with the symbolical side of Masonry; such institutional practices as burial are more properly defined in Codes and by-laws.

* * *

RELIGIOUS AFFILIATION OF PRESIDENT AND MRS. COOLIDGE

On page 328 of THE BUILDER, December 1923, is an item concerning the religious affiliations of President and Mrs. Coolidge that were correct at the time but now stands in need of revision. To that end permit me to quote a paragraph from “The Continent," a Presbyterian organ, under date of Nov. 1923:

"Specific information as to President Coolidge's church relations was forthcoming when the Congregational National Council at Springfield elected Mr. Coolidge its honorary moderator. As The Continent noted recently, the President, though reported by his newspaper biographers not to be a member of church, did partake of holy communion in the First Congregational church at Washington the Sunday morning next following his accession to the presidency. Dr. Jason Noble Pierce, pastor of that church, now states that his open acknowledgment of a Christian allegiance on the President's part was indeed a new act and ensued upon a special personal invitation from Dr. Pierce himself to participate thus in the service. Mr. Coolidge was assured that under the Congregational conception of the sacrament this was a specially appropriate way to confess the Christian faith. When, however, the Congregational CounciI recognized the President as openly identified with the church, Dr. Pierce asked him to unite directly as a church member, and Mr. Coolidge agreed. He thus becomes integrally joined to the visible body of Christ."

James J. Tyler, M. D., Ohio.

* * *

DATE OF DEATH OF H. A., ETC.

What was the date of the death of H. A., and what date do Masons celebrate the death of H. A.? What means, "You are now permitted to extend your researches into the hidden my series of nature and science?"

J. W. N., Saskatchewan.

The question you ask, "What was the date of the death of H. A., and what date do Masons celebrate the death of H. A.?" is an interesting one which I do not recall ever having been brought up. In fact, I have never heard of our Fraternity celebrating or

officially recognizing any date whatever in memory of that occasion, though we might well do so.

Unfortunately there are several complications which prevent our determining a satisfactory answer. I expect you have in mind some specific day of the year. First of all, authorities are not agreed as to the chronological records of that period secondly, the Hebrew months were lunar months instead of solar and so do not correspond with ours, and transposition in terms of our months must be more or less inaccurate; and lastly we have conflicting traditions as to when H.A. was slain. So you see how involved the answer is. I offer the following as an approximation:

The Bible furnishes us the only account of H.A. we have, aside from our traditions. According to the Ussher chronology, Solomon began the Temple in 1012 B. C. and completed it in 1004 B. C. Some modern scholars, relying on the Assyrian records, place these dates as 966 B. C. and 957 B. C. Using the former, H. A. would have come up to Jerusalem in the year 1012 B. C. The Temple was begun on the second day of the second month of the Hebrew sacred year, which has been computed to correspond with April 21, the Biblical or Hebrew running from March to March. It was completed and dedicayed to the Most High God in the year 1004 B. C., which, according to Hebrew chronology, was the Year of the World 3000. This date appears on the coffin plate in the Tracing Board used in the Third Degree in English lodges.

Turning now to I Kings, Chap. 6, Verse 38, we read the house was finished in the month Bul, or eighth month of the Hebrew year. But in I Kings, Chap. 8, Verse 2 it tells us the Ark was brought in in the month of Ethanim, the seventh month.

I would use the latter for the time of completion. Our traditions tell us the Temple was completed on the eighth day of the seventh month, when the Ark was brought in. The computation, then, would be something like this:

1004 B. C. 7th month 8th day.

1012 B. C. 2nd month 8th day.

5 months 6 days elapsed over 7 years.

This would be roughly about 154 days according to the Hebrew lunar months. Adding 154 days to April 21, the day of beginning, would give Sept. 21 for the day of completion. Perhaps there was some significance to its being ended on an equinoctial day.

We have one tradition that tells us H. A. was slain on the very day set for celebrating the cope-stone, which I should consider the day of completion of the Temple, and this, as near as we can compute, was Sept. 21. So I should say he was slain on Sept. 21, then.

The Leicester group of Operative Masons, organized by the later Clemont E. Stretton, who style themselves "The Worshipful Society of Paviors, etc.," observe Oct. 2 as the date of H. A's death, though I do not know how they computed this date. You should not confuse this body with our own Society, their claims being as yet unproved.

As to your second query regarding the meaning of "You are now permitted to extend your researches into the hidden mysteries of nature and science," to be quite candid it is meaningless. It is one of the ponderous, high-sounding sentences which found their way into the Ritual towards the close of the 18th century probably due to the labors of William Preston. He and others sought to make the lectures more "scientific." I can give you no practical, helpful interpretation of it. Probably those who incorporated it had nothing definite in mind. It was a generality which sounded well. There are some who would tell you it referred to a search for Truth or Light, or Knowledge or the Lost Word, but all these depend on your own personal conception of Freemasonry.

A.L. Kress

* * *

SCOTTISH RITE IN CANADA, THIRTY-THIRD DEGREE, ETC.

How is the A. & A. Scottish Rite governed in Canada? Is there a Supreme Council for the Dominion, or are the degrees of the Rite governed by the Supreme Councils of England Scotland and Ireland, and if so, which of the three Supreme Councils is in preponderance approximately ? What are the rules governing admittance of candidates to the higher degrees of the A. & A. S. R.? Are there any special requirements or qualifications for admittance to the 14d, 18d, 30d and 32d ? Furthermore, what rules govern elevation to the 33d ? These questions also refer to the Dominion of Canada.

A. L. P. J., Washington.

Your inquiry was referred to the Secretary General of the Supreme Council, S. J., and received the following reply:

The first question is, "How is the A. & A. Scottish Rite governed in Canada? Is there a Supreme Council for the Dominion, or are the degrees of the Rite governed by the Supreme Councils of England, Scotland and Ireland; if so, which of the three Supreme Councils is in preponderance, approximately ? " In answer wish to say that there is a separate Supreme Council of the Ancient and Accepted Scottish Rite for the Dominion of Canada.

The other question is, "What are the rules governing admission of candidates to the higher degrees of the A. & A. S. R.? Are there any special requirements or qualifications for admission to the 14d, 18d 30d and 32d; furthermore, what rules

govern elevation to the 33d ? These questions also refer to the Dominion of Canada." In answer wish to say that we are unable to give information referring to Canada or other Supreme Councils, but in our Jurisdiction (Southern Jurisdiction of the United States of America) the only Masonic requirement for admission to the Degrees of the Ancient and Accepted Scottish Rite is that the applicant must be and remain an affiliated Master Mason in a regular Symbolic Lodge. There are no special requirements or qualifications for admission to the 14d, 18d, 30d and 32d other than the possession of the preceding degrees. The rules governing elevation to the 33d in our Jurisdiction may be outlined as follows:

At the regular odd-year sessions of our Supreme Council, each Sovereign Grand Inspector General (Active Member) may nominate to receive the 33d, with the rank and dignity of Inspector General Honorary, 32d brethren of the Jurisdiction who have attained the age of thirty-five years and who have had conferred upon them the rank and decoration of Knight Commander of the Court of Honor at least four years prior, in the proportion of one for the first one hundred and one for each additional two hundred and fifty 32nds made in his Jurisdiction since the preceding regular odd-year session of the Supreme Council; and election of the brethren thus nominated is by unanimous vote of the Supreme Council. Election of Sovereign Grand Inspectors General, Active 33rds, that is, Active Members of the Supreme Council (of whom in our Jurisdiction there cannot be more than one in each state) occurs only when there is such a vacancy in a particular Jurisdiction (state). Such election is after nomination in executive session of the Supreme Council and by unanimous vote; is from the Inspectors General Honorary resident and affiliated within the particular Jurisdiction (state), and is for life.

H. W. Witcover.

* * *

FROM THE AUTHOR OF "EX ORIENTE LUX"

The critical comment on my new book, Ex Oriente Lux, which appeared in the May number of THE BUILDER, was evidently dictated by a spirit of kindliness and sincerity, and I thank you for it.

It seems to me, however, that whoever wrote it failed to take into consideration the declared aim and purpose of the book.

Ex Oriente Lux is not an attempt to dogmatize as to the origin or history of the great Institution, Freemasonry; nor is it an attempt to define points of authorized Masonic or Rosicrucian belief, because, of course, there is no such thing; nor to urge the acceptance of certain philosophical or metaphysical theories, Rosicrucian or otherwise. Its aim was to present to the reader certain "Provocations to Thought."

The thinker and student of the Western World is habituated to the so-called "scientific" method of teaching, and he is distrustful of everything which cannot be concreted for him into definite form and outline. Teaching by symbols is teaching by provocation. It makes its appeal to intuition and is characteristic of the methods of the East.

Such a bringing together of complementary concepts is like reviving the "letter" of man's thinking by an infusion of the "spirit which giveth life." This I have attempted to do in Ex Oriente Lux.

In Masonry, the East and West come together. The universality of Masonry is no mere figure of speech, nor is it an idle boast.

Into the language, ceremonial and symbolism of the Operative Builders' Art, which was perfected in the West (and which grew and developed along with the growth and development of a civilization which was largely material in its aim and achievements), there was brought the concept of a far-reaching Purpose, a Divine

Program, a Holy Doctrine, which men must learn to interpret and execute if they are to fulfill the designs of the great Source and Author of life.

Clothed in the poetic language of the East. this concept seems to us vague and mystical; the “scientific” mind has misunderstood it, preverted it and rejected it; but, when embodied, as it has been in Masonry, in the symbols of the Builders' Art, it can be apprehended as a great inspiration, and used as a guide and corrective of man's labors.

Our Ritual says: "Tools and implements of architecture and symbolic emblems most expressive were selected by the Fraternity to imprint on the mind wise and serious truths, and thus through the succession of ages have been transmitted unimpaired the most excellent tenets of our Institution."

This does not mean that the "Fraternity" grew up around a collection of tools, implements and symbols, which came to have a fanciful speculative meaning as many generations of men thought about them. It asserts purpose on the part of the Fraternity which selected them; purpose before the symbols and tools were adopted, and purpose in their adoption.

That this purpose was really a Divine purpose, made known as such to men, and apprehended and accepted by them as such, is the claim of Masonry. Our Ritual begins the formal setting forth of the symbology - intended to be conveyed under the figure of the Building of the Temple of Solomon - in these words:

"We read in the holy writings that it was decreed in the wisdom and council of Deity aforetime, that a House should be built, erected to God and dedicated to His Holy Name."

The impressiveness and magnitude of this projected program is seen when we examine it in the light of the words of Isaiah:

"And it shall come to pass in the last days that the mountain of the Lord's House shall be established in the top of the mountain - and all nations shall flow into it, and they shall beat their swords into plowshares and their spears into pruning hooks; neither shall they learn war any more."

What "House" is here meant by those - whoever they may have been - who first taught the Operative Masons to make use of such language in setting forth the symbolism of the building of King Solomon's Temple?

It is to be a "Spiritual House"; "a House not made with hands eternal in the Heavens"; a House in the walls of which the "mind" of each individual initiate (divested of all vice and superfluity and "perfected for the builder's use"), shall be "a living stone." This is the language of mysticism.

It is the language and symbolism of the East, and not of the West. It undoubtedly alludes to that plan for the future of Humanity, which exists as "A Hidden House" in the thought and purpose of Deity, and which can take concrete form, as a perfected social system, or civilization, only when man, the workman, learns to interpret it aright and to build accordingly.

The so-called scientific, non-intuitive thought of the West cannot easily grasp the significance of such symbolic language as this. Only its poets and transcendentalists (Goethe, Whitman, Emerson, Browning, etc.) can approach the concept of Humanity coming to be one great Temple of the Living God (where each individual is a "Living Stone"); or of Humanity as constituting a "social body for the Soul of God," when at last it shall reach the maturity of the Divine Purpose.

The West needs the East, as the East needs the West, for a full vision of Truth; just as analysis needs intuition, and intuition needs analysis, for a correct interpretation and wise application of the Truth after it is seen.

I believe that the concept (afforded in En Oriente Lux) of Man as "a unit of consciousness" will prove to be a key for the understanding of the symbolism of Masonry, and that the discussion of Hermetic principles, which I there make, ought to lead to a closer and more thorough examination of the language and symbols we have inherited, and also to the question as to how and why the ceremonies of Masonry came to be so loaded with meaning that only the most exalted and far-reaching interpretation can satisfy them or relieve them of the charge of absurdity and inconsistency.

Alfred H. Henry, Yakima, Wash.

Thank you for this clear explanation of the purpose of your book, Bro. Henry, and for the gracious manner of meeting the criticism embodied in the review of Ex Oriente Lux (May 1924, page 156). But after all, why should you designate belief in God as peculiar to the East ? Have we not had the Christian religion in this Western World for nearly two thousand years, and does it not everywhere teach the doctrine of the All Father? Why is it necessary to connect Freemasonry with the Orient merely to explain the religiousness in it? Is not religion as native to the Occident as to the Orient? And as for parables, symbols, and all that, are they not as widely spread in the Western Hemisphere as in the other side of the globe? Furthermore, your letter does not meet the principal point of the review, which is that you give no proofs to back up your theory that Freemasonry has been somehow derived from Rosicrucianism. In one of your early pages you quote with apparent approval a far-reaching sentence from "Mercury": "Freemasonry did not 'spring' from Rosicrucianism. Yet, in a perfectly legitimate manner, the Rosicrucian Fraternity was the parent of genuine Freemasonry." (Italics ours.) As said in the review such a theory stands in violent opposition to the whole structure of Masonic history, as that has been worked out by our historians, and it is therefore necessary to furnish proof of it.

* * *

CORRECTION

Bro. W. J. Songhurst, Secretary Quatuor Coronati Lodge of Research, London, has kindly called my attention to two errors in my Study Club article of March, 1924, page 83, in the last sentence of the paragraph at the top of the page, right side. He points out that inasmuch as the rank of lodges under th`` Union was determined by lot there was no "injustice" in giving the Lodge of Antiquity second place, he is quite right. Also he called an attention to an error difficult to explain in my saying that the lodge given rank of first place had been chartered by an "Ancient" warrant of 1735. Of course there could not have been such a thing seeing that the Ancient G. L. was not then in existence.

H. L. H.

----o----

YE EDITOR'S CORNER

Ye Ed. makes way for the cartoonist this month. Who say there is no such thing as Masonic humor? The punchful pictures displayed herewith are reproduced - without permission from Masonic News of Detroit, a monthly work of art, wit, and wisdom, one of the very best Masonic journals published anywhere

The Builder Magazine

August 1924 - Volume X - Number 8

TABLE OF CONTENTS

FRONTISPIECE - SUMMONS OF A LODGE AT HALIFAX

THE EARLY HISTORY OF FREEMASONRY IN EASTERN CANADA

By Bro. Reginald V. Harris, Nova Scotia

FREEMASONRY IN ONTARIO By Bros. James B. Nixon and N. W. J. Haydon, Associate Editor, Ontario

THE GRAND LODGE, OF ALBERTA By Bro. Osborne Sheppard, Ontario

FREEMASONRY IN PRINCE EDWARD ISLAND By Bro. George W. Wakefield, P. M., Prince Edward Island

CABLE-TOWS - A Poem By Bro. H. Darling, P.G.M., Alberta

FREEMASONRY IN THE PROVINCE OF QUEBEC By Bro. Osborne Sheppard, Ontario

TO ST. MICHAEL'S CATHEDRAL - A Poem By N.W.J.H.

THE ORGANIZATION OF THE GRAND LODGE OF BRITISH COLUMBIA Reprinted from "The Square," Vancouver

FREEMASONRY IN THE PROVINCE OF MANITOBA By Bro. James A. Ovas, P. G. M., Grand Secretary, Manitoba

A MASONIC PRAYER By Bro. Paul R. Clark, New York

THE LIBRARY - John Ross Robertson - Philanthropist and Freemason By Bro. W. Harvey McNairn, Canada

EDITORIAL - To Our Brethren of Canada

THE QUESTION BOX AND CORRESPONDENCE - Sponsorships of

De Molay Chapters

Freemasonry in the Hawaiian Islands

Information About Leggett's "History of Masonry”

Conferring Degrees by Courtesy

MEMBERS OF THE NATIONAL MASONIC RESEARCH SOCIETY in the United States, its Possessions and Dependencies, Canada, Cuba and Mexico, will receive this Magazine free, as subscription is included in the $3.00 annual dues. Members in other countries will be charged 60 cents additional postage.

CHANGES OF ADDRESS should be sent two weeks before the date they are to take effect. Both Old and New Addresses must always be given. SUBSCRIPTION PRICE to other than Members of the Society is $3.00 per year. FOREIGN SUBSCRIPTION, $3.50 per year.

ENTERED AS SECOND-CLASS MATTER AT THE POST OFFICE, ST. LOUIS, MO., UNDER THE ACT OF AUGUST 24, 1912.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on February 12, 1923.

All Articles in this Magazine Copyright 1924 by the National Masonic Research Society.

----o----

THE BUILDER, AUGUST 1924

The Early History of Freemasonry in Eastern Canada

By Bro. REGINALD V. HARRIS, Grand Historian, Grand Lodge of Nova Scotia; Grand Archivist, Grand Chapter, R. A. M.; Nova Scotia

It is fitting that a general account of Freemasonry in Canada begin with the story of Freemasonry in Nova Scotia, where the Craft gained its first foothold. Bro. Harris' essay contains a considerable amount of information never before made public.

It is unnecessary here to outline the early history of what is now the great Dominion of Canada. The reader is doubtless familiar with the chief facts: the voyages and discoveries of the Cabots (1497), Jacques Cartier (1534-41), Champlain (1603-35), and other explorers and colonizers; the founding of the first settlements at Port Royal (now Annapolis Royal) in Nova Scotia (1604), and Quebec (1608); the period of the French regime, which ended in Nova Scotia in 1710, and in the rest of Canada in 1759-60; the various sieges of the great French strongholds of Louisburg (1745 and 1758) and Quebec (1759); the gradual organization of the country into British colonies and provinces; the period of the American Revolution and the War of 1812-15; the confederation of four of the provinces in 1867 as the Dominion of Canada; and the subsequent economic and political development of the country to the present status of nationhood. The story is an intensely interesting one, as all readers of Parkman and other historians can testify. Our present duty is to confine ourselves to the story of the Masonic Craft up to the beginning of last century.

THE MASONIC STONE OF 1606

What some Masonic students and historians regard as the earliest trace of the existence of Freemasons or Freemasonry on this Continent so far as we are now

aware, is afforded by the inscriptions on a stone found in 1827 on the shores of Annapolis Basin, Nova Scotia. On the upper part of this stone were engraved the square and compasses of the Freemason and immediately below it the date 1606.

It is not possible here to go fully into the circumstances of the discovery of this stone, nor the subsequent loss of the stone on its being sent to Toronto. The stone was found on the site of the original settlement of the French at Port Royal and while some historians of the Craft have hailed these facts in support of the theory that Freemasonry existed among the French, recent exhaustive investigation of the original records of this settlement has led the writer to the conclusion (with some regret, it must be admitted) that the stone was the gravestone of an operative stonemason or carpenter who died in November, 1606, and not that of a speculative Freemason.

SIR WILLIAM ALEXANDER

The French settlement at Port Royal passed into other hands and in 1628 a Scotch colony was settled there under the leadership of Sir William Alexander, to whom the whole country under the title of Nova Scotia, or New Scotland had been granted in 1621 by King James of Scotland. His son, Sir William, was in the colony for four years, 1628-32, during which period his father was created Viscount Stirling, and later, Earl Stirling and Viscount Canada. The son thereupon assumed the courtesy title of Lord Alexander. The latter, on his return to Scotland, is recorded as present at a meeting of the Lodge of Edinburgh on "The 3rd of July 1634" when he was "admitet felowe off the Craft". As no previous record of Lord Alexander's Masonic career has been found it has been accordingly suggested (and it is of course not impossible) that he may have been initiated by some of the brethren whom he found in the Scotch settlement in Nova Scotia, being afterwards admitted a Fellowcraft at Edinburgh.

SUBSEQUENT HISTORY, 1632 TO 1710

Nova Scotia, after nearly a century of conflict between the French and English finally passed to the latter on the fall of Annapolis Royal in 1710. This was a half century before the rest of the country passed to the same Power as a result of the Battle of the Plains of Abraham, 1759. In this half century, Halifax was founded (1749) by the Honourable Edward Cornwallis and the fortress of Louisburg underwent two sieges, 1745 and 1758. It was during this half century that Freemasonry was planted on Canadian soil.

THE ADVENT OF SPECULATIVE FREEMASONRY

The reader is here reminded that the organization of the Craft under a Grand Master and Grand Lodge in England was brought about in 1717, nearly twenty years before the similar event in Scotland, 1736. The first authority for the assembling of Freemasons in America was issued by the Grand Lodge of England in June, 1730, to Daniel Coxe of New Jersey, as Provincial Grand Master of New York, New Jersey and Pennsylvania; and three years later (1733) Henry Price of Boston was appointed Provincial Grand Master of New England and "the dominions and territories thereunto belonging." In the following year his jurisdiction was extended to all North America. Price established a Provincial Grand Lodge and "The First Lodge" (now St. John's Lodge) in Boston in 1733. [See Note No. 1.] Henry Price and St. John's Lodge, Boston, must be regarded as the original source of Freemasonry in Canada.

ROBERT COMINS

The next date in Canadian Masonic history is 1737, when we find it recorded in the register book of the Grand Lodge of England that Captain Robert Comins, or Cumins, was appointed Provincial Grand Master for Cape Briton and Louisburg. The entry is repeated under the date 1738, with the addition "excepting such places where a Provincial Grand Master is already deputed." The island of Cape Breton and the great fortress of Louisburg were, at this time, in the hands of the French, but there was a very considerable trade between that port and Boston, and other New England ports. In 1745 the fortress fell to the New England forces under Governor Shirley, Commodore Warren and General Pepperell of Massachusetts; and in the following

year we find Capt. Robert Comins again mentioned in the register of the Grand Lodge of England as Provincial Grand Master for Cape Breton and Louisburg. In the same year we find him affiliating with St. John's Lodge, Boston (Jan. 14, 1746). Many of the members of the Louisburg expedition and forces of occupation were members of the Craft, but we have yet to find a reference to Masonic work at Louisburg during the period 1737 to 1748, when the fortress was handed back to France by the treaty of Aix la Chapelle.

THE FIRST CANADIAN LODGE

During the same period, however, Masonry became active at Annapolis Royal. In 1717 a Regiment of Foot, known originally as Phillips Regiment, but later as the 40th Regiment, had been organized at Annapolis Royal with Governor Richard Phillips as its Colonel. His nephew, Erasmus James Phillips, entered this regiment as a young man and eventually rose to the rank of Major. In 1737 Phillips and other officers in the 40th were appointed commissioners to determine the boundaries between Massachusetts Bay and Rhode Island. In November, 1737, he and a brother officer of the 40th while in Boston on this business were made Masons in St. John's Lodge, Boston, and on their return to Annapolis Royal in 1738 established a lodge there of which Phillips was the first Worshipful Master and which, as far as our present information goes, was the first lodge on Canadian soil. How long this lodge continued is difficult to determine. The records of St. John's Grand Lodge, Boston, refer to it as late as 1767.

In the Boston Gazette of March 13, 1738, we find a note of the appointment by Henry Price of Major Phillips [See Note No. 2] as Provincial Grand Master of Nova Scotia; and on the occasion of his next visit to Boston in April, 1739, he appears as such in the minutes of St. John's Lodge.

THE "FIGHTING FORTIETH"

The Annapolis lodge undoubtedly initiated a large number of the garrison and in 1755 we find the brethren of the 40th Regiment applying to the Grand Lodge of England (Ancients) for a warrant (No. 42). One theory which has much to support it is that the Annapolis Royal Lodge of 1738 was never a civilian lodge but was attached to the 40th Regiment and that the application of 1755 to the Grand Lodge of England (Ancients) was merely a transfer of allegiance.

The Regiment took part in the second siege of Louisberg in 1758, and after the fall of that fortress wintered there, proceeding in the spring to the siege of Quebec by Wolfe, 1759, and later in 1760 to Montreal. The Regiment, now known as the South Lancashire Regiment, has seen gallant service in every part of the world. Its lodge probably became dormant before 1810, as in that year we find the brethren (engaged at that time in the Peninsular War in Spain) applying for an Irish Warrant No. 204; and again while in Ireland in 1821, for a second Warrant No. 284, which surrendered in 1858.

THE FIRST LODGE, HALIFAX

In 1749, the British Government resolved upon the establishment of a British settlement in Nova Scotia and several thousand families were transferred thither under the leadership of Hon. Edward Cornwallis, and the present City of Halifax laid out. Cornwallis had already been the founder of a Masonic lodge in the 20th Foot, afterwards known as "Minden Lodge," after the battle in which the regiment played a conspicuous part. In 1750 we find him and a number of brethren applying to the St. John's Grand Lodge at Boston for a "deputation"; they were referred to Erasmus James Phillips, and to him they presented their petition. The lodge was organized July 19, 1750, when "Lord Colville and a number of Navy Gentlemen were entered apprentices of the Lodge." Lord Colville received his other degrees in St. John's Lodge, Boston, and was closely identified with Boston Masonry for several years, becoming Deputy Grand Master. Cornwallis, the first Master of the First Lodge, Halifax, was succeeded by Governor Charles Lawrence, who presided until his death in 1760. The lodge appears on the Massachusetts register until April, 1767, when it transferred to the English Register (Ancients) as No. 155. This lodge has met without a single month of dormancy since 1750 and is today known as St. Andrew's Lodge, No. 1, Nova Scotia, "the oldest lodge in the British Empire Overseas"; and bears on

its long membership roll the names of many notable Canadians, including seven Grand Masters.

In March, 1751, a second lodge was formed, but it was probably short lived for we find no record of it in the Proceedings of either the Grand Lodge of England or the St John's Grand Lodge of Boston.

A PROVINCIAL GRAND LODGE

In 1757 the brethren of Halifax, all of them undoubtedly owing allegiance to "Modern" principles, petitioned and received from the "Ancient" Grand Lodge in England a Provincial Grand Lodge warrant, and charters Nos. 66 and 67 for two subordinate lodges. This Provincial Grand Lodge warrant of 1757 was the first ever issued by the "Ancients," that for Pennsylvania not being issued until the following year. This Provincial Grand Lodge functioned until 1776; the First Lodge founded by Cornwallis appears on its register as No. 4 Nova Scotia; and two other lodges, Nos. 5 (before 1768), and 6 (in 1769), were established and worked under its jurisdiction for a number of years. In 1768 Lodges Nos. 4 and 5 were registered on the English Register (Ancients) as Nos. 155 (already referred to) and 156.

LOUISBURG, 1758

In 1758 the English government resolved on the reduction of Louisburg in Cape Breton. A large fleet of transports was assembled at Halifax, conveying military forces under Major General Amherst and Brig. General James Wolfe.

The siege lasted from June 2 to July 26, when the French forces surrendered and the stronghold passed forever into the possession of the British. The regiments engaged in this memorable siege were the 1st, 16th, 17th, 22nd, 28th, 35th, 40th, 45th, 47th, 48th and 58th Foot, two battalions of the 60th (Royal Americans), and the 78th

Fraser's Highlanders. All but four of these regiments are known to have had lodges attached to them at the time of the siege, and all of them within a short time afterwards.

The historian Capt. John Knox, in his Journal of the Wars in America, says of this siege that "the time passes very wearily; when the calendar does not furnish us with a loyal excuse for assembling in the evening, we have recourse to a Freemason's Lodge, where we work so hard that it is inconceivable to think what a quantity of business of great importance is transacted in a very short space of time."

In passing it should be noted that the lodge (No. 11) in the 1st Regiment of Foot was the first military lodge ever established, remaining in existence until 1847. Lodge No. 74 in the 2nd Battalion of this regiment, also at Louisburg, wintered at Albany, New York, and while there "granted a deputation" to form a lodge which is now No. 3 on the New York Registry.

The lodge in the 22nd Regiment, while working at Louisburg, worked under an Irish warrant which was "lost the following year in the Mississippi." In 1760 the regiment was at Crown Point, New York. Shortly afterward the brethren applied for a Scottish warrant, under the title of "Moriah", No. 132. In 1781 the 22nd was at New York and united with five others in forming the Grand Lodge of New York.

The warrant for the lodge in the 28th Regiment was granted Nov. 13, 1758, by Col. Richard Gridley, J.G.W. of the St. John's Grand Lodge, Boston, and a member of the Expeditionary Forces. In the following year the regiment and its lodge were at Quebec.

OTHER REGIMENTAL LODGES

In the course of a long history as a garrison city Halifax has been visited by nearly every regiment of the British Army. In the period of 1749 to 1800 lodges flourished in practically all of the many regiments which visited the city. The period of the American Revolution, 1775 to 1785, was a particularly active one, Masonically, in Halifax. Many of the lodges worked under Irish warrants.

The lodge in the 46th Foot, No. 227 (Irish), established 1752, and known as the "Lodge of Social and Military Virtues," was in Halifax in 1757-8; and it is on record that while there it was "very active, doing good and effective work while associated with the brethren throughout the Province." From this lodge "The Lodge of Antiquity," No. 1, Montreal, proudly claims its descent.

Lodge No. 58 in the 14th Foot was in Halifax from 1766-68, proceeding then to Boston, where it participated in Grand Lodge meetings, leaving thence in 1773 for the West Indies.

Lodge No. 322 in the 29th Foot was also in Halifax from 1765-68, proceeding then to Boston, where the regiment took part in the unfortunate affairs known as the "Boston Massacre." Notwithstanding the intense excitement prevailing, the members of the lodge seem to have fraternized with the Boston brethren and actually assisted them in organizing a Provincial Grand Lodge under Scottish authority.

Lodge No. 136 in the 17th Regiment was at Annapolis Royal from 1756-58, when it proceeded to Louisburg, and later to the capture of Quebec (1759), and Montreal (1760). On returning to England the lodge took a new warrant No. 169 under the title of "Unity," the former having been lost through "the Hazardous Enterprises in which they had been engaged." This warrant fell into the hands of the American army at the battle of Princeton in 1777, and the brethren then applied for and obtained one, No. 18, from the Provincial Grand Lodge of Pennsylvania and actually continued on that roll throughout the remainder of the War. In 1779 this warrant was also captured by General Parsons, at Stony Point, but was returned by him under a flag of truce, accompanied by a fraternal letter. The regiment served in the War until peace in 1783, when it removed to Shelburne, N.S. (then a garrison town), where it remained until

1786. There are in the archives of Nova Scotia a number of letters between the brethren and the Grand Lodge of Pennsylvania of the most friendly and fraternal kind.

HIGHER DEGREES Many of these military lodges, particularly those possessing Irish warrants, conferred many of the higher degrees, the variety of them being limited only by their knowledge of the ceremonies. The chief of these were the Royal Arch and the Knight Templar. The earliest record of the former in Halifax is 1760, one of the earliest on the continent, but there is good ground for believing that the degree was conferred as early as 1757 and probably earlier. The 14th, 29th and 64th Regiments with their lodges which organized St. Andrew's Royal Arch Chapter in Boston in 1769 and conferred the Royal Arch and Knight Templar degrees there in that year (hitherto regarded as the earliest record of the degree anywhere in the world), were in Halifax during the period 1765-8 and conferred the "Excellent, Super-Excellent, Royal Arch and Knight Templar" degrees on Canadian soil.

The candidates on whom these degrees were conferred continued the work and there are in existence the minutes and records of meetings of the Royal Arch from 1780 to the present date (now known as Royal Union Chapter, No. 1) and of a Knight Templar Encampment from September, 1782, to 1806, revived in 1839 and still working, now known as Nova Scotia Preceptory, probably the oldest Preceptory outside the British Isles, out-rivalled, if at all, only by the Baldwyn Encampment of Bristol, England, the earliest reference to which is dated Jan. 25, 1772.

Halifax also possesses the earliest records of the Mark Degree on this continent, dating back to 1780.

HALIFAX, 1770-85

Early in this period the Provincial Grand Lodge of 1757 became dormant, leaving St. Andrew's Lodge, then No. 155 (Ancients), and a "Modern" Lodge (which had succeeded No. 2 on the Provincial Registry) as the only lodges in the Province. The latter died out about 1781, owing largely to the aggressiveness of the rival lodge

which took the place of a Grand Lodge and established St. John's Lodge in 1780 (now No. 2, R.N.S.), Union Lodge in 1781 (since extinct), and Virgin Lodge, 1782 (now No. 3, R.N.S.), at Halifax, as well as lodges in Prince Edward Island (1781), and New Brunswick (1783). These lodges united in petitioning the Grand Lodge of England (Ancients) for the removal of the Provincial Grand Lodge Warrant of 1757, a request which was acceded to in 1784, when a warrant was granted with very wide powers of self-government.

This Provincial Grand Lodge exerted a tremendous influence on the growth of the Craft in the period 1785 to 1815, not only chartering lodges throughout the three Maritime Provinces, but also granting warrants for a very considerable number of regimental lodges, including the 52nd (Oxfordshire Light Infantry), the Royal N. S. Regiment, and two in the Royal Artillery namely, Virgin, No. 3, and Royal Standard, No. 398 (Eng. Reg.), 142 and 108 years old respectively.

CROWN POINT, 1756-9

Turning now to the westward of the Maritime Provinces we find deputations issued by Provincial Grand Master Jeremy Gridley (Boston) to his brother Richard Gridley in 1756, to Abraham Savage in 1758, and to Col. Ingersoll in 1759 "to congregate all Free and Accepted Masons" in the expedition directed against the French in Canada, which proceeded by way of Lake George and Lake Champlain. These deputations were all acted upon and lodges established which, however, under the circumstances were temporary. "Lake George Lodge," and "Crown Point Lodge," both referred to in the Minutes of St. John's Grand Lodge, Boston, were held at places then forming part of French Canada, but now forming part of the state of New York.

QUEBEC, 1759

Most of the regiments participating in the siege of Louisburg and the operations around Crown Point moved on the siege of Quebec in 1759. Here we find the 15th, 28th, 35th, 40th, 47th and 48th Regiments all with their lodges, and after the fall of

the city the brethren duly celebrated the Festival of St. John the Evangelist, Dec. 27, 1759. Captain Knox, in his Campaigns in North America, has noted this celebration by "the several lodges of Freemasons in the Garrison". Among the notable brethren present on this occasion were Bro. the Hon. Simon Fraser, Colonel of the gallant 78th Highlanders (who was installed by the famous Thomas Dunckerley, then a gunner on H. M. S. Vanguard), Bro. John Young of the 60th Regiment of Foot or "Royal Americans" (Scottish Provincial Grand Master for North America), and Bro. Huntingford, Colonel of the 28th Regiment and Worshipful Master of the "Louisburgh" Lodge. Lieutenant Gunnett of the 47th Regiment was elected Provincial Grand Master under the Grand Lodge (Moderns) of England.

THE VANGUARD AND DUNCKERLEY

The Vanguard left for England shortly after the capitulation, returning in May, 1760, Dunckerley bringing with him the warrant No. 254 (Moderns) of Naval Lodge, dated Jan. 16, 1760, the first sea lodge ever warranted. He also brought with him an "authorization" from the Grand Lodge (Moderns) to regulate Masonic affairs in Quebec. The second sea lodge warranted was that on board The Prince, No. 279, E. R. (Moderns), and the third on board The Canceaux, at Quebec, warranted by the Provincial Grand Lodge of Quebec, 1768, No. 5, Quebec, No. 224, E. R. (Moderns).

THE PERIOD 1760-90

Among the 10,000 British troops and 7,000 American Colonial troops which invested Montreal in 1760 there were five lodges on the Irish Registry, one on the Scottish, one on the English (Ancients) roll, and two on the St. John's Provincial Grand Lodge Registry at Boston. The British regiments participating in the siege were the 1st, 17th, 27th, 40th, 42nd, 46th and 55th. Several of the lodges in these regiments continued in the Province after the removal of the regiments.

In the next thirty-one years numerous regimental and civilian lodges were chartered in Quebec, Montreal, and various other centres, most of them owing allegiance to the

Grand Lodge of England (Moderns). Zion Lodge in the 60th Foot is now No. 1, Detroit, Michigan; Merchants Lodge, Quebec, warranted in 1759, and lapsing about 1790, was the lodge in which John Hancock, the first to sign the American Declaration of Independence, was made a Mason; Dorchester Lodge, Vergennes, Vermont, chartered in 1791, owes its origin to the Quebec Provincial Grand Lodge; which also chartered two lodges on the Niagara peninsula, another at Cataraqui (now Kingston, Ont.), another at Fredericton, in New Brunswick, three at Detroit, and another at Michilimackinac, Michigan, and still others at Ogdensburg and other points in New York State. Among the Provincial Grand Masters of this period were Col. Christopher Carleton, nephew of Sir Guy Carleton (Lord Dorchester), 1786, and Sir John Johnson (Provincial Grand Master in 1771-81 of New York), 1788.

In 1791 H.R.H. Prince Edward, Duke of Kent, father of Queen Victoria, arrived in Quebec and in 1792 a patent was issued to him appointing him as Provincial Grand Master of Lower Canada for the "Ancients," the installation taking place with great eclat, including a religious service and procession to the Recollet (Roman Catholic) Church. The old regime of "Modern" Masonry speedily disappeared and thenceforth "Ancient" principles prevailed. Among the old lodges on the roll of Quebec are "The Lodge of Antiquity," No. 1, already referred to, which held its first meeting in Montreal in 1846; Albion, No. 2, Quebec, originally attached to the Fourth Battalion of the Royal Artillery as No. 213, which took part in the formation of the Grand Lodge of New York in 1782, the successor of a former Lodge No. 9 in that corps, organized in 1752; and Golden Rule, No. 5, Stanstead, 1803, which since 1857 has held a meeting once in every year on the top of "Owl's Head" mountain, 2400 feet high, on the shores of Lake Memphramagog.

HIGHER DEGREES, 1759-84

During this early period the Mark, Past and Royal Arch Degrees were conferred in Quebec under Irish, Scottish and "Ancient" military Craft warrants. A chapter of Royal Arch Masons met regularly at Quebec from 1760 to 1778, according to a letter recently discovered by the writer in the Grand Lodge archives at Halifax, and there is abundant evidence of the later existence of such a body. In the minutes of Albion Lodge, Quebec, 1791, and subsequently there are noted as visitors not only M. M. and R. A. Masons, but Knights Templar as well, and it is not unlikely that further

research will discover and bring to light other evidence of the conferring of the Knight Templar Orders at an even earlier period.

Two most interesting facts in this connection are, first, the correspondence between the Duke of Kent and Thos. Dunckerley already referred to; and secondly, a statement made by the learned Dr. H. Beaumont Leeson in an address at Portsmouth, England, in 1862, "That the Baldwyn Encampment at Briston was founded by French Masons, who had brought it from Canada towards the close of the last century, a fact of which he was certain, as the original books were in his possession." (A.Q.C. XVII, p. 89.) With the early history of Freemasonry in Upper Canada, now Ontario dating from about 1773 and the more recent development of the Craft in British Columbia, and the other western Canadian jurisdictions, it is not the province of the writer to deal. We leave this task to other brethren, content to confine ourselves to the older portions of the Dominion.

Before concluding it should be stated that the various Grand Lodges of the Dominion, however, do not all exercise exclusive jurisdiction within their territory. In Nova Scotia, Royal Standard Lodge, No. 398, Halifax, organized in the Royal Artillery in 1815, is still under the jurisdiction of England; and St. Paul's Lodge, No. 374 (1770), and St. George's Lodge, No. 440 (1829), in Montreal are also under the same jurisdiction. In Newfoundland, though not politically a part of Canada, we find lodges under the jurisdiction of England and Scotland, the oldest of which dates back to 1850. The pioneer warrant in Newfoundland was issued in 1746 by the St. John's Grand Lodge, Boston, but the lodge was short-lived.

What we have written has necessarily been the merest outline. Many of the lodges mentioned might very well be the subject of an article as long as the present. Our purpose has been rather to remind the reader of the outstanding dates in the Masonic history of Canada:

1. The first lodge on Canadian soil was established at Annapolis Royal, N.S., 1738.

2.The first Provincial Grand Masters for any part of Canada more Capt Robert Comins in 1737; and Major Erasmus J. Phillips of Annapolis Royal, N. S., 1738.

3. The first military lodge chartered by the "Ancients" of England was that in the 40th Regiment of Foot, No. 42, while quartered at Annapolis Royal, in 1755.

4. The oldest Craft lodge in the British Dominions overseas is St. Andrew's, No. 1, R.N.S., Halifax, established in 1750.

5. The first Provincial Grand Lodge established by the "Ancients" in any part of the world was that warranted for Nova Scotia in 1757.

6. The first Royal Arch Degrees conferred in Canada were at Halifax and Quebec in 1760, the oldest Royal Arch chapter being Royal Union Chapter, No. 1. Halifax, dating back to 1780.

7. The first Knight Templar degrees conferred in Canada were in Halifax in 1766, by Lodge 322 in the 29th Regiment, the first record anywhere in the world outside the British Isles; the oldest Knight Templar Preceptory being Nova Scotia, No. 5, dating back previously to 1782.

8. The oldest Mark Lodge records on this continent are those at Halifax, dating back to 1781.

9. The oldest lodge in the overseas Dominions, chartered by the Grand Lodge of Scotland, is Keith Lodge, No. 17, Halifax, chartered in 1827.

Each of these dates is noteworthy and with the exception of the last, takes us back to a period in the nation's history when the greater part of the country was wilderness, when settlements were few and far between, when the people were occupied either in conquering their enemies or in struggling to make their homes. The American colonies and states had gone through the same stages of existence fifty to a hundred years before and were settled down to peaceful pursuits when Freemasonry was introduced about 1730. That the Craft in Canada in the face of such difficulties ever survived and succeeded in establishing itself, and developing into the well-organized Grand Lodges, Chapters and other Grand Bodies of today, is most remarkable and significant.

The Craft in Canada has splendid traditions throughout the whole period of nearly two hundred years; if this sketch has interested but one brother in the story of its early days we shall feel well repaid.

Note No. 1 Henry Price, acting on a deputation from the first Grand Lodge of England (afterwards called "Moderns") organized "St. John's Grand Lodge" at Boston July 30, 1733. On December 27, 1769, St. Andrew's Lodge, on a warrant from Scotland, with the cooperation of three military lodges in the British Army, organized the Grand Lodge of Massachusetts, with Dr. Joseph Warren as Grand Master. After several years of rivalry these two bodies united, in 1792, as the "Grand Lodge of the Most Ancient and Honourable Society of Free and Accepted Masons for the Commonwealth of Massachusetts."

Note No. 2 For the sketch of Erasmus James Phillips and record of his appointment, see The Beginnings of Freemasonry in America, Melvin Johnson, p. 195 ff.

----o----

Freemasonry in Ontario

By Bro. JAMES B. NIXON, President Toronto Society for Masonic Research, and Bro. N.W.J. Haydon, Associate Editor THE BUILDER, Ontario FROM THE BUILDER AUGUST 1924

(Most of the details up to 1856 here given were drawn from "Freemasonry in Canada," by, the late Bro. John Ross Robertson.)

Canadian Freemasonry was first founded in Nova Scotia about 1737, the channel of authority being R.W.Bro. Erasmus J. Phillips, Provincial Grand Master, a member of St. John's Grand Lodge of Boston Mass. The paper, The Early History of Freemasonry in Eastern Canada from R. W. Bro.R. V. Harris, K. C., of Halifax, N. S., covers this section.

In 1784 New Brunswick became a separate province and the only lodge warranted between that date and 1829 met at Fredericton, the capital town, its charter dating from 1789.

The first lodge in Prince Edward Island, then known as St. John's Island, was St. John's, No. 1, of Charlottetown, warranted in 1797. This Province is covered by the paper, Freemasonry in Prince Edward Island from W. Bro. G. W. Wakeford, a Past Master of that lodge.

Quebec City first saw Masonic light when the "Field Lodges" of the British regiments stationed there met in the citadel a few weeks after they had won that territory and celebrated the festival of St. John the Evangelist in December, 1759. The first lodge warranted to work there was St. Andrew's, which dates from October, 1760. This part of Canada from Quebec to the Ottawa River was then known as Lower Canada. The first lodge for this Province was the "New Oswegatchie," warranted in 1730 as No. 7 of the Grand Lodge of New York, and the name is said to be all adaptation of the Huron word for "Black Water." It appears to have worked at Ogdensburg, N.Y., from 1783 to 1787, when it was transferred to the north of the St. Lawrence River to Elizabethtown, near Brockville, when it became No. 520, E. R.

The minute book of this lodge was lost for nearly one hundred years, being found in 1889, and it was recorded that Bro. Ziba Phillips, who built the house in Oswego, N. Y., affiliated in 1788. His son, Ziba Marcus, received Masonic honours in 1822 for his services both professional and Masonic.

PROVINCE OF UPPER CANADA WAS PROCLAIMED

In 1791 the Province of Upper Canada, now Ontario, was proclaimed, and in June, 1792, the first stationary lodge was born by issue of a warrant from the Grand Lodge (Modern) of England, to Lodge Rawdon, No. 498, E. R., to meet "between the three lakes (Ontario, Simcoe and Huron) in Upper Canada." This lodge was named after Francis, Lord Rawdon, Earl of Moira, who was acting Grand Master of that Grand Lodge in England. From 1790 to 1813 he had seen service in New England and won distinction at the battle of Camden in 1780.

The place of meeting was York, now Toronto, and in 1797 it became No. 13 of the first Provincial Grand Lodge of Upper Canada. The first Provincial Grand Master was R.W.Bro. Wm. Jarvis, Secretary to Bro. Hon. J.G.Simcoe, first governor of this Province, and his contemporary for Lower Canada, who had been appointed by the (Ancient) Grand Lodge of England, was H.R.H. Prince Edward, the father of Queen Victoria.

This year also saw a warrant issued by the (Ancient) Provincial Grand Lodge of Quebec for Lodge No. 5 at Edwardsburg in Upper Canada. During his term of office R.W.Bro. Jarvis erected a Provincial Grand Lodge for Upper Canada at Niagara and between 1792 and 1800 all the lodges in this Province came under his authority.

It is interesting to note here that what is now the State of Michigan was included in the territory of the provincial Grand Lodge of Lower Canada, Zion Lodge of Detroit being warranted as No. 110 in 1794, and working under it until 1807. The Provincial

Grand Lodge of New York issued a warrant in 1764 to "Lodge No. 1 at Detroit in Canada," which was registered in England in 1773, but became dormant about 1790. There was also a St. John's Lodge, No. 465, E.R., warranted for Michilimackinac, now Mackinaw, in 1781. It was here that Pontiac captured the fort from the British while playing lacrosse with his braves.

But before stationary lodges were established in Ontario, the ground had been prepared by "travelling warrants" which accompanied several of the regiments that saw service in that Province. The earliest record we have of Masonry in Upper Canada is the certificate issued to Bro. Joseph Clements by Lodge No. 156, F. and A. M., E. R., held in the King's Eighth Regiment of Foot, stationed at Fort Niagara. This regiment held the first military warrant issued, in 1775, by the original Grand Lodge of England and became, later, No. 5, of the Provincial Grand Lodge of Quebec. The lodge room was in the stone building erected by the French in 1760, now at the extreme point of land on the east bank of the Niagara River, in United States territory. We learn from the diary of Mrs. Simcoe, wife of the first governor of the Province, that the erection of this building gave the present name to the river "Niagara," being the Indian word for "Great House," and that the lodge room was used for divine service, as there was no church built then (1792). Fort George, on the opposite (British) side of the river, was the location of another military lodge, No. 3, attached to the Queen's Rangers, and warranted by R.W.Bro. Jarvis. It is also of record that the first celebration of the festival of St. John the Evangelist ever held west of Montreal was carried on by the brethren of the Eighth Regiment in 1775.

Four miles south of Niagara, on the west bank of the river, is the township of Newark, now Queenstown, where Lodge No. 2 worked in the home of Bro. Joseph Brown, from 1782, but it is not known whence its warrant was obtained. About 1787 its name was changed to "St. John's Lodge of Friendship, No. 2, Ancient York Masons," but no later record than 1810 is known of its history.

Cataraqui, now Kingston, is the next link in our chain, this place being surveyed in 1784 by R.W.Bro. Hon. John Collins, Provincial Grand Master of Quebec. But in 1781 a warrant for Lodge No. 14 had been issued by the Provincial Grand Lodge of Quebec and in 1787 R.W.Bro. Collins founded the St. James Lodge in the King's Rangers, then stationed there. In August, 1794, Lodge No. 6 of the Provincial Grand

Lodge of Upper Canada was constituted in "Bro. James Darley's 'Freemasons' Tavern'." The first township of Kings Town was allotted to the Loyalist refugees from New York, the second and third being distributed among the Second Battalion of the Eighty-fourth Regiment, or the King's New York Royal Rangers, and from these soldiers came the earliest settlers of the Bay of Quinte and Edwardsburgh districts, and the pioneers of Stormont, Dundas and Glengarry townships, who took their Masonic associations with them. The town of Cornwall, where Lodge Union, No. 521, E.R., worked in 1793, was famous as an educational centre during the early days of the nineteenth century, many of the pupils of Rev. Dr. Strachan becoming prominent in our provincial history; one of them, Thomas Gibbs Ridout, was our Provincial Grand Master in 1845 under Sir Allan MacNab.

TORONTO WAS CHIEF CENTRE OF CANADIAN MASONRY

Coming back to Toronto, the chief centre of Symbolical and Capitular Masonry, both in Ontario and Canada generally, though the Scottish Rite has its headquarters in Hamilton, we find a great store of detailed records going back to the earliest times. The name "Toronto" is of Indian origin, though theories disagree as to precisely how it was first applied. We do know that the French fur traders had a fort here in 1749, which they named Rouille, but popular usage named it Toronto, because the riverway thence to Lake Simcoe was so known and shown on a map dated 1720. The official name of the settlement and later of the town continued to be York until it was incorporated as the city of Toronto in 1834. In August, 1793, the Queen's Rangers removed from Niagara to York, because of the outbreak of the war between England and France, and built a fort of oak logs, part of which is still in use. Here they set up their warrant again, using a room which, ordinarily, served as a reading room for the regiment.

Rawdon Lodge worked here from 1793 to 1800, but the records previous to 1797 are missing; the temper of the brethren is seen from the fact that on their first festival of St. John the Baptist, in June of that year, they expelled a brother apparently for drunkenness. It is also recorded that for the purposes of this festival the brethren met at 11 A.M. and "went to their respective homes at 7 P.M." At that time, too, it was customary, to meet semi-monthly and to elect their officers half-yearly. The same year the lodge subscribed "a donation of at least half a joanna towards supporting the

honour and dignity of the Grand Lodge of Montreal." A "joanna" was a Portuguese gold coin worth eight dollars, popularly known as a "Joe." Brethren familiar with "The Ingoldsby Legends" will recall that in the treasure described in "The Hand of Glory" there were "broad Double-Joes from beyond the seas."

The progress of the Craft in this Province was not unhampered by trouble. The Provincial Grand Lodge of Upper Canada, headed by R.W.Bro. Jarvis, continued until his death in 1817, during which period he had warranted twenty-six lodges, but in 1802 a rival Grand Lodge was formed at Niagara by brethren who held that the Provincial Grand Master had no power to change the seat of his Grand East without authority from England and also objected to the removal of the Grand Warrant from their prosperous town to a mere settlement. It also appears from an examination of the original warrant, which was found in 1890, and from letters of complaint, still in existence, that R.W.Bro. Jarvis had both exceeded his powers and neglected his duties, possibly due to pressure from his responsibilities as Provincial Secretary, so as to cause dissension among those active in the Masonic interests of his time. He was authorized only to grant dispensations to be valid for one year from date. These where to be reported to the Grand Lodge in England, which would issue charters and register them in due order. But while twenty-six warrants were issued, it does not appear that a single one was ever reported.

It is interesting to Canadians generally to note from the correspondence preceding this schism that slavery was permitted in Upper Canada until 1800. While no slaves might be brought into the country later than 1792, those then here remained in that condition and could be sold or hired.

In December, 1802, the Niagara Grand Lodge proclaimed itself, with R.W.Bro. George Forsyth as Provincial Grand Master, R.W.Bro. Chris. Danby as Deputy, and Bro. Sylvester Tiffany as Grand Secretary, and these officers were installed in 1803, with like lodges on their roll. In June, next, their first warrant was issued to locate near the present town of Ingersol, and this, with three more, were all they issued up to 1810. There are no records extant for 1811, and no meetings were held during the War of 1812, but the original minutes from 1816 to 1822, found in 1899, show that four more warrants were issued prior to dissolution.

In 1806 the first warrant was issued for a chapter to work at Kingston, this being the earliest separation between our lodges and chapters.

In 1808 the second Masonic funeral was conducted at York, and in connection therewith is the first mention of Knights Templar; those present being probably from Kingston, where an encampment had been opened in 1800.

In April, 1807, the Niagara brethren sent their fees to the Grand Lodge in England for a warrant as a Provincial Grand Lodge, in which Hon. Robert Kerr is named as Provincial Grand Master, with R.W.Bro. Chris. Danby as Deputy, and Bro. Wm. Emery as Grand Secretary. The only result was that R. W. Bro. Jarvis received a sharp reprimand, and their request was refused, no other action being taken. Just how much R.W.Bro. Jarvis permitted his Masonic affairs to run themselves may be judged from a letter written in November, 1806, by Jermyn Patrick, who had been appointed as Grand Secretary to replace Sylvester Tiffany, saying that he had received no communications "either from the subordinate lodges or the Provincial Grand Lodge, these twelve months past."

The War of 1812 affected the regular Provincial Grand Lodge adversely as well as many others; meetings were irregular and returns were not made. Sincere brethren felt this state of affairs to be a scandal and, following the death of R.W.Bro. Jarvis, the Niagara brethren tried to organize a Provincial Grand Lodge of Upper Canada, which should contain both their own lodges and those warranted from York, but their efforts were not favourably received. To the brethren of Addington Lodge, No. 13, at Bath, is due the credit for action that finally restored order and harmony. They organized a Convention at Kingston, in August, 1817, the first of a series of such meetings, which recurred until 1822, and at which the actual work of a Provincial Grand Lodge was conducted, and the Craft kept from becoming dormant for lack of a governing and energetic executive. At the first of these, eleven lodges were represented, Bro. Ziba M. Phillips being elected President, Bro. John H. Hudson, "Moderator," and Bro. John W. Ferguson, Secretary. At this Convention a petition was drafted for the consideration of the Grand Lodge of England, drawing attention to the unfortunate

condition of the Craft in Upper Canada and asking for recognition, Bro. Roderick Mackay of Kingston being nominated as Provincial Grand Master.

No reply was received and, owing to the death of Bro. Mackay in September, 1818, a second Convention was called at Kingston in February, 1819. This resulted in fourteen "Articles of Association of the Masonic Convention of Upper Canada" being drafted by the masterly mind of Bro. John Dean of Bath, as well as a second petition to the home authorities, which were sent with a draft to cover expenses for issuing a patent for a new Provincial Grand Master who should be elected later. Another outstanding feature of this Convention was the report of R.W.Bro. Benj. McAllister, who as "Grand Visitor" had inspected all the lodges in Upper Canada, and commented freely on the manner in which their work and business were carried on. This is the first instance in our history of what has come to be the regular duty of every successive District Deputy Grand Master and his visits proved to be of the greatest possible value in uniting the scattered, neglected and disheartened lodges.

Kingston was the scene of the third Convention in February, 1820, at which fourteen lodges and nineteen brethren were present, with Bro. Phillips again presiding. It was reported that the draft sent to England the year before had been duly paid, though no warrant had been received as requested, but that as the charter could be expected at any time, no election or other changes should be made until its arrival. August came, but still no reply, so Bro. John B. Laughton of Ancaster, who was also a Companion of Hiram Chapter and who had to go to England on business, was appointed representative of both Grand Lodge and Grand Chapter (established in 1818) to see what he could do by personal effort to get the action so earnestly desired from the home authorities.

February, 1821, saw fourteen lodges represented in Convention, with Bro. Phillips in the chair; the District Visitors were increased to five, and for the first time all lodges were required to submit their by-laws for approval or change and all future amendments thereto.

THE BRETHREN LABOURED UNDER MANY DIFFICULTIES

It may be well to note here some of the difficulties under which our early brethren laboured in those primitive days. The accounts of the Grand Secretary show what a heavy expense was the cost for letters; to Halifax the charge was fourteen shillings, and to New York, eight shillings and two pence. Forty circulars cost fifteen shillings for printing and one hundred copies of the Proceedings 3 pounds 10. These amounts were paid in "Halifax Currency," the shilling being worth twenty cents in our money. A letter from Bath to New York was thirty-five days in transit!

August 1821 brought the first letter from Bro. Laughton in England, dated May, and stating as one reason for the long neglect that there was no copy of R.W.Bro. Jarvis' warrant in the archives at London, "or a single return from the Grand Lodge at Niagara nor York, since the first settlement of the same, and having no copy they cannot consider us as Masons!" Bro. Laughton wrote that he was "willing to stay there a year if necessary to put the business to rights" and urged that no pains be spared to procure and send him a copy of original warrant as required for further action.

Another obstacle to his success was the presence of Chief John Brant, who had been sent to England to settle, if possible, the difficulties existing between the Mohawk Indians and the Provincial Government of Upper Canada, respecting certain land titles. Brant was a member of Lodge No. 24, warranted by the Niagara Grand Lodge and his trip to England was used by that body to further their claims before the Masonic authorities there.

In November, 1821, the desired copy was sent the Grand Secretary in England, with a resume of previous letters to which no replies had been received, and submitting the name of R.W.Bro. Fitzgibbon for the office of Provincial Grand Master. Also a request that the fees charged for benevolences in England might be paid to some agent of Grand Lodge in Upper Canada, for use amongst the "many brethren emigrating with their families who are found to be in distress." Another letter to Bro. Laughton covered the same points, while Bro. Fitzgibbon wrote the Grand Secretary accepting the office of Provincial Grand Master and enclosing a certificate as to his military standing and character from Sir Peregrine Maitland, "Lieutenant Governor of

Upper Canada and Major-General of His Majesty's forces therein." Bro. Fitzgibbon gave further evidence of his good will to the Craft and his faith in Bro. Laughton by sending him a draft towards his expenses.

Eighteen hundred and twenty-two saw twenty-one lodges represented in Convention under Bro. Phillips and the acts of the committee on England were approved. We find here the first signs of trouble from sources outside their membership, in that a lodge warranted by the Grand Lodge of Ireland was reported, with evidence, as acting in an unmasonic manner. The Convention ruled that all brethren under its authority "shall keep themselves aloof from said lodge and its members." Further, that in no lodge under its authority "shall be allowed to introduce ardent spirits into the lodge room during the evening of holding the lodge."

A few weeks later arrived the first of the long awaited letters from the Grand Secretary of England, dated March. This to some extent acquitted him of intentional neglect of the lodges in Upper Canada by stating that a letter had been sent in November, 1819, explaining their position. Had this letter been received or had the succeeding letters sent from York been treated with even the ordinary business courtesy and judgment of that time, it is certain that the years of discontent, friction and ill-feeling would not have burdened those earnest brethren who strove to establish Freemasonry in this (then) outpost of Empire.

So, after five years of agitation from Upper Canada, the Masonic authorities in London abandoned for awhile their policy of masterly inactivity and acted by appointing R.W.Bro. Simon McGillivray, who was about to visit North America, as Provincial Grand Master and Grand Superintendent of Royal Arch Masonry for Upper Canada to look into the claims of "the lodges at present existing . . . and presumed to have been constituted by the late Bro. Jarvis," granting their request that they be freed of tax for benevolence in England, and authorizing him to "act in such a way as may appear to him best calculated to promote the welfare of the Fraternity."

In July, 1822, R.W.Bro. McGillivray arrived and found his previous training as Junior Grand Warden of great value in recognizing the undoubted rights of the lodges in

Upper Canada and in smoothing away the discords which had been aggravated by official neglect. The letters he wrote to R. W. Bro. John Dean, Secretary of the Masonic Convention, and to W.Bro. Edw. McBride of Niagara are still preserved and were all that could be expected under the circumstances. In August he arrived at Niagara from Kingston, on his way to Detroit, having met R.W.Bro. Phillips and other prominent brethren at Brockville and gone into matters thoroughly. While at, Niagara he impressed on the minds of the brethren there that the Grand Lodge of England could in no way recognize their quarrel with those at York and advised them to come to an agreement since "the law is before us, by that law we must be guided, and, as for the past, if irregularities have occurred, I trust it will not be necessary to refer to them."

THE WAY PAVED FOR A GRAND LODGE

As a result of his travels and investigations, R.W.Bro. McGillivray wrote to R.W.Bro. Dean, as executive officer of the Convention, requesting that "acting provisionally as Provincial Grand Secretary," he would issue summonses to all the lodges "represented in the Convention . . . or otherwise known to you" to meet at York in September, and also send each of them a copy of a specific statement for them to fill in praying for recognition from and registration under the Grand Lodge of England. The lodges were further required to bring with them whatever documents of authority for their existence they might have, that the same might be sanctioned or new dispensations issued as each came might require. To Bro. Fitzgibbon he wrote asking him to attend the Convention and sending him a copy of the Constitution of the Grand Lodge of England for his information, "as the laws applying to the authority and proceedings of Provincial Grand Lodges are happily very distinct."

Bro. Dean did as requested, sending a courteous and fraternal letter to Bro. Edw. McBride, Secretary of the Niagara Grand Lodge, with a few blank statements for the use of his lodges and expressing the hope that the breach between them might be healed.

Everything went as smoothly as conditions permitted except that a delegation led by W. Bro. Dr.Chas. Duncombe of the Niagara Grand Lodge came to see R.W.Bro. McGillivray with some eleventh hour obstacles. The latter refused to see them as Masons, but heard their objections as individuals and by his tact, firmness and thorough Masonic knowledge so affected their frame of mind that they finally applied for admission to the Convention.

Monday, September 23, 1822, is one of the greatest days in our Masonic history for it marked the first Communication of the Second Provincial Grand Lodge of Upper Canada. Twenty-nine delegates were present representing eighteen lodges, with R.W.Bro. McGillivray presiding. Bro. Dean, as Secretary, read the patent appointing R.W.Bro. Fitzgibbon as Deputy Provincial Grand Master, and he was duly installed. The good judgment of the presiding officer was again shown by his appointing R.W.Bro. W.J. Kerr of the Niagara Grand Lodge as Senior Grand Warden and, in recognition of the services of Addington Lodge at Bath, W.Bro. B. Fairfield was appointed Junior Grand Warden. That the eastern and western sections of the Province might be properly served, two Provincial Grand Secretaries were appointed, W.Bro. Dean of Bath and Bro. Turquand of York, and other honours were distributed to those who had earned them.

It seems strange to read of two Secretaries being needed for a handful of lodges scattered between Niagara and Kingston, when today one, with three assistants, serves the needs of some seven hundred lodges having a membership of over a hundred thousand in the largest self-contained Grand Lodge in the world, but the conditions of such duties have vastly changed in the past century of Masonic progress.

Of the eighteen lodges mentioned above only the following now survive:

CENTENARY LODGES OF THE GRAND LODGE OF CANADA (IN THE PROVINCE OF ONTARIO)

Founded	Present No.	Name	Location
1792	2	Niagara, formerly Dalheusie,	Niagara
1796	3	Ancient St. John's,	Kingston
	5	Sussex, formerly Hiram,	Brockville
1796	6	Barton,	Hamilton
1799	7	Union,	Grimsby
(?)1804-1812	9	Union,	Napanee
1792	10	Norfolk,	Simcoe
1801	11	Moira,	Belleville
1818	14	True Britons,	Perth
1816	15	St George's,	St. Catharines

The numbers missing from this list were held by lodges which joined the Grand Lodge of Quebec between 1869 and 1874.

The only sore point left was that centering around Lodge Leinster at Kingston, warranted by the Grand Lodge of Ireland, which appears to have been a consistent nuisance. With the assistance of R.W.Bro. Phillips, a committee from Lodge No. 6 met one from the Irish Lodge in November, "when all matters were agreed to be buried." This lodge applied for and received in 1826 a new warrant from the Provincial Grand Lodge of Upper Canada, though its members were not all agreed among themselves as to doing so.

Next day, September 24, R.W.Bro. McGillivray issued a dispensation for the first of the sixty-nine lodges now working in Toronto, viz.: St. Andrew's, No. 1, P.R., to meet at York, the first Worshipful Master being W.Bro.Wm. Campbell, a Past Master of Temple Lodge, Guysborough, N. S., who had served as Attorney-General of Cape Breton in 1804, and was at this time Puisne Judge of Upper Canada. This lodge has recently celebrated its centenary by publishing a fine record of its history. The first Secretary, Bro. B. Turquand, also acted as Provincial Secretary for the Western District of Upper Canada, and the first Treasurer, Bro. J.Beikie, succeeded R.W.Bro. Fitzgibbon as Deputy Provincial Grand Master.

So the first annual session of the second Provincial Grand Lodge closed with twenty-seven warranted lodges on its register and six under dispensation. The revival under R.W.Bro. McGillivray had infused new life into all Craft bodies and their outlook for service was bright, for such minute books as have been preserved show a great increase in membership throughout the whole jurisdiction during the next few months. In February, 1823, the R.W. Brother returned to England and made full report of his work to the Grand Master. The value of his services was recognized to the full, in that all his recommendations were adopted by Grand Lodge and a vote of thanks engrossed on vellum and handsomely illuminated was presented to him.

----o----

The Grand Lodge of Alberta

Copied by permission from "Freemasonry in Canada"; compiled by Bro. OSBORNE SHEPPARD, of Hamilton, Ont. THE BUILDER AUGUST 1924

The first Masonic lodge to be formed in what is now the Province of Alberta was organized in Edmonton as Saskatchewan Lodge, No. 17, on the register of the Grand Lodge of Manitoba. Their charter was granted in 1882, but was subsequently surrendered about the year 1890.

The next attempt to establish Masonry in Alberta was made in Calgary in May, 1883, when a notice was issued calling upon all Masons to meet in Bro. George Murdock's store, which then stood on the east bank of the Elbow River, nearly opposite the present site of the barracks of the Royal Northwest Mounted Police. Only five Masons presented themselves at this meeting, namely, Bros. George Murdock, E. Nelson Brown, A. McNeil, George Monilaws and D.C. Robinson. Bros. James Walker and John A. Walker were to have attended, but were unavoidably prevented from being present. At this meeting the unanimous opinion of the brethren present

was that the time was not opportune for the formation of a lodge, as there was no suitable place in which to meet, there were not a sufficient number of Masons to successfully carry on a lodge, and there was a scarcity of material to work on. After a few months had passed, people began to arrive in greater numbers with the advent of the railway. The C.P. railway track was laid through the site of what is now the city of Calgary on the 15th of August, 1883. A few days later the first freight train arrived, bringing with it the printing outfit of the Calgary Herald. In the first issue of that paper a notice was inserted calling upon all Masons interested in the formation of a Masonic Lodge to meet in George Murdock's shack, east of the Elbow River. A photograph of this shack is still preserved in the archives of Bow River Lodge, No. 1. To the surprise of all a large number of Masons assembled. R.W.Bro. Dr.N.J. Lindsay, at that time D.D.G.M. for No. 1 (Essex) District, Grand Lodge of Canada, was elected chairman, and R.W.Bro. George Murdock, Secretary. Meetings were regularly held every Friday night, and an attendance register kept and minutes of all proceedings recorded, but no Masonic work was done or examinations made until the petition for a dispensation was about to be signed.

A petition was forwarded to the Grand Lodge of British Columbia, asking for a dispensation, the greater numbers of those signing it having lived in that Province. Discouraged at the long wait for a reply, petition was made to the Grand Lodge of Manitoba. A favorable reply was received from both these Grand Lodges at about the same time. However, on account of the easier communication with Manitoba, it was decided to accept dispensation from their Grand Lodge. This dispensation was obtained about the first of January, 1884, and the first meeting was held on the 6th of January. R.W.Bro. Dr. N.J. Lindsay was elected first Worshipful Master. R.W.Bro. Lindsay then attended the meeting of the Grand Lodge of Manitoba, held in Winnipeg, on the 11th of February, and at meeting was elected Grand Junior Warden. At that meeting a charter was granted to Bow River Lodge, Calgary, numbered 28 on the register of the Grand Lodge of Manitoba. Bow River Lodge is now No. 1 on the Grand Register of Alberta.

At the meeting of the Grand Lodge in Manitoba in 1884 charters were granted to lodges at Regina, Moose Jaw and Calgary. These, with the lodges at Edmonton and Prince Albert, might legally have formed a Grand Lodge for the Northwest Territories, which comprised the Districts of Saskatchewan, Assiniboia and Alberta, all being under one territorial government. As even then it was deemed probable that the provincial formations were not far distant, it was recognized that a Territorial

Grand Lodge would be broken up by the division of the territories into provinces. It was accordingly decided to leave in abeyance any desire to form a Grand Lodge.

The three districts forming the Northwest Territories have now been divided into two Provinces, Alberta and Saskatchewan, Assiniboia being absorbed by the other two.

The political changes which culminated in the division of the old Northwest Territories into the Provinces of Alberta and Saskatchewan on the first of September, 1905, precipitated the division of the Manitoba Grand Lodge, for, though it was long considered by many brethren that the large number of Masonic Lodges in the Canadian Northwest and their separation by hundreds of miles from the central authority necessitated a change, the spirit of loyalty to Manitoba was so strong that nothing short of absolute necessity could change it.

"Provincial Autonomy" was expected in the spring of the year 1905, and accordingly the "Medicine Hat Lodge," No. 31, took the initiative. It was at their request that Bow River Lodge, No. 28 (the oldest lodge in Alberta), called a convention in Calgary on the 25th of May, 1905, the result being the formation of the Grand Lodge of Alberta on October 12, 1905, when out of eighteen lodges within the political boundaries seventeen were represented by seventy-nine delegates, and the change was adopted.

----o----

Freemasonry in Prince Edward Island

By Bro. GEORGE W. WAKEFIELD, P. M. St. John's Lodge. No. 1, P.E.I.

The first step taken to form a lodge of Ancient, Free and Accepted Masons in this island [Canadian Freemasonry was first established in Nova Scotia, on which see article by Bro. R.V. Harris, for beginnings in Ontario see article by Bros. Nixon and Haydon] was made by letter dated September 22, 1790, reading:

To the Right Worshipful Grand Master of Masons of Nova Scotia, &c., &c., &c.

We have taken the liberty to address you and the Grand Lodge for a Warrant to form a Lodge in this Island, and being unacquainted with the form of application (if there is any) our Worthy Brother Captain Livingston has given his word as a Man, that he will deliver this, acquaint you of the circumstances and vouch for those who have subscribed their Names as Antient Master Masons.

We have the honour Right Worshipful Master to be your Brothers, &c., &c.,

Peter Stewart Thos. Desbrisay L. Hayden Joseph Aplin Wm. Hillman

The original of the foregoing letter was found by the writer of this paper in the archives of the Grand Lodge of Nova Scotia in 1916, but no record as to its disposal.

The next and a successful attempt was made by a letter dated July 14, 1797, reading:

My dear friend and Brother,

I take the liberty to write you that if our petition meets with the approbation of the Grand Lodge that you will send me an account of the expenses which I will take care

to by the earliest conveyance. You are perfectly acquainted with my Degrees in Masonry and I have made it my study to brighten myself by visiting every Antient Lodge I could meet with in my excursions and believe I shall be able with the assistance of the other Brethren to establish both a Regular and Respectful Lodge. I have the Belfast Edition of Ahiman Rezon which you saw at Halifax with both the Irish and York Regulations and shall thank you to send one of yours if you think it should be preferable and let the whole package be directed to Charlottetown. My most Respectful compliments to Mrs. Clarke and family to my worthy Brethren in No. 18 and all enquiring Brethren and Friends.

I am Right Worshipful Your most sincerely

E. Nicolson.

This letter was probably addressed to a Mr. Clarke, as the writer sends his compliments to Mrs. Clarke and family, and he may have been James Clarke, Senior Grand Warden, or Duncan Clarke, Deputy Grand Master, as appears in the warrant dated Halifax, Nova Scotia, October 9, 1797, authorizing "The Worshipful Ebenezer Nicolson, Esquire, one of our Master Masons; the Worshipful William Hillman, his Senior Warden; the Worshipful Robert Lee, his Junior Warden, to form and hold a lodge of Free and Accepted Masons aforesaid, at the house of Alexander Richardson or elsewhere in Charlottetown, in the Island of Saint John, on the second Tuesday in each calender month."

HOW THE LODGE WAS FORMED

The following is a record of the formation proceedings found in the archives of the Grand Lodge of Nova Scotia:

Proceedings of the Right Worshipful Grand Lodge held in Charlottetown in the Island of Saint John, October 19th, 1797, pursuant to a Warrant Issued by the Right Worshipful Brother Bulkeley, Grand Master of Antient York Masons for the Province of Nova Scotia and its Dependencies, &c.

Members present: R.W. Bro. J. Holland, D. Grand Master. R.W. Bro. A. Gordon, Sen. Warden. R.W. Bro. J. Curtis, Jun. Warden. R.W. Bro. P. Macgowan, Grd. Secretary. R.W. Bro. A. Smyth, Sen. Deacon. R.W. Bro. J. Webster, Jun. Deacon.

The Rt. Wor. Dep. Grand Master was pleased to open the Rt. Wor: Grd Lodge in the Third Degree of Masonry, when the Warrant for holding the same was read in the following words [here is inserted the order for Instalment] and duly acknowledged by the several Brethren.

After which the purposes for holding the aforesaid Lodge was explained.

Bro'r Ebenr Nicolson R.A.M. was then introduced in Masonic form, and acquainted that the Prayer of his Petition and that of the other Brethren of the Island of St. John had been complied with, and that a Warrant empowering them to hold a Lodge by the name of St. John Lodge, No. 26, had been Granted, and that the Rt. Wor: Dep: Grd Master was now ready to proceed according to Antient form in the installation of the said Lodge and the several officers.

Bro. Nicolson after performing the usual ceremonies was then Invested with the Honourable Badge of Master Bro. College as Proxy for Bro. Hillman in the place for Senr Warden likewise Bro. Lee as Junr Warden, they receiving the usual testimonies from the Brethren present. After which they were duly examined and found Skilful and Worthy. This closed the business of the evening and the Lodge departed in peace and harmony.

Bro. Hillman, the Senior Warden, was one of the subscribers to the letter addressed to the Right Worshipful Grand Master on September 22, 1790.

CALLED PRINCE EDWARD ISLAND

When the first warrant was issued the Province was known as the Island of St. John. By Act of Parliament, passed November 20, 1799, the name was changed to Prince Edward Island.

St John's Lodge continued to be known as No. 26 on the register of the Athol Provincial Grand Lodge of Nova Scotia until March 10, 1829, the date of the warrant granted by the United Grand Lodge of England and numbered 833; subsequently in the closing up of the numbers as 562 in 1832, and 397 in 1863. On the formation of the Grand Lodge of Prince Edward Island on June 24, 1875, it became No. 1 on its register.

The first meeting place was at the house of Bro. Alexander Richardson, known as the "Cross Keys," at the corner of Queen and Dorchester streets. And on October 19, 1797, there were twelve members, including Thomas Alexander, a Fellowcraft, namely:

Ebenezer Nicolson, M. D.; William Hillman; James College, army officer; Robert Lee; Peter Macgowan, attorney-general; Alexander Gordon, M. D.; Alexander Smith; John Webster; James Curtis, assistant judge; Thomas DesBrisay, lieutenant-governor under Governor Patterson; John Clarke, landed proprietor, lot 49.

Bro. Thomas Alexander, an affiliate Fellowcraft, was raised in November, 1797.

Lieutenant-Governor Edmund Fanning was the first member by petition. He was initiated November 14, 1797, and passed and raised December 12, 1797. He filled the office of Worshipful Master in 1801.

The meetings were held at Bro. Alexander Richardson's till 1811 when accommodation was provided by Bro. Thomas Robinson, Queen street, west side, between Sydney and Richmond streets, and remained there till 1827 when it was decided to move to Bro. John Robinson's house on Kent street, just below the present City Hall. In 1835 "it was ordered that the lodge be now moved to the house of Bro. Robert Hutchinson." This house was on the corner of Pownal and Sydney streets. In 1843 we find it meeting at Bro. James McDonnell's house on the north side of Queen's Square. It is now occupied by his daughter, Mrs. Adam Murray. Fourteen years later, December 28, 1857, the minutes read: "The brethren formed in procession and marched to the new lodge room on Water street when they dedicated the same to Masonry in the usual customary form." This building was destroyed by fire in 1867, and on September 7 we find the brethren meeting in Large's Hall, Queen street, near Kent street. On June 11, 1878 the lodge became joint tenants with Victoria Lodge of Masonic Hall, Water street, the site occupied by the building destroyed by fire in 1867. There it remained till October, 1893, when it moved to the new Masonic Temple, Grafton street.

THE EARLIEST BY-LAWS ARE GIVEN

The earliest by-laws of the lodge now in its possession were adopted on May 10, 1810, and were signed by Peter Macgowan, one of the twelve members, in 1797.

1. That every Member of the Lodge conform to the several Rules, Usages and Establishments of Free Masonry, as contained in the Book of Constitution known by the name of Ahiman Rezen containing the Laws, Charges and Regulations of the FREE AND ACCEPTED MASONS according to the OLD CONSTITUTIONS.

2. That the Brethren meet the Second Tuesday in every Month, as stated in the Warrant, at the hour of Six from the Autumnal Equinoxis and at the Hour of seven from the Vernal to the Autumnal Equinoxis.

3. That no business be done in the Lodge after the Hour of half past Nine o'clock and that the Lodge shall not be detained after half past Ten o'clock. 4. That each Candidate shall deposit the sum of Ten shillings at the time of being proposed, into the hands of the Brother who proposes him, and shall forfeit the same, provided he does not come forward to receive the First degree of Masonry within the space of Three Regular meetings; on rejection the said money to be returned to the Candidate: and each Candidate for Free Masonry in this Lodge shall pay the sum of Three pounds, nineteen shillings and six pence Currency on receiving the First degree.

5. No Candidate on any Consideration whatsoever shall be proposed and balloted for the same evening, but shall be proposed at one Meeting and balloted for and made (if necessary) the following Meeting of the Lodge, but if Two Black Balls appear it shall be sufficient to exclude a Candidate and if One Black Ball appears the Bro'r who gave it shall be called upon to assign his reasons, which if joined in by any other Bro'r present the Candidate shall not be admitted.

6. The balloting box shall on no account be sent round more than twice, unless it appears that some mistake has been made.

7. Every member of this Lodge shall be critically and regular in his attendance on the Regular Meeting of the Lodge, and if any Member shall not attend within Twenty Minutes after the opening of the said Lodge, he shall pay the sum of six pence, and provided the Member shall absent himself during the whole Evening he shall be fined the sum of One shilling, without sufficient reasons be given to the contrary.

8. Every Member shall come to the Lodge clean and decently dressed, shall clothe himself at the Door, and on no account shall retire from the Lodge contrary to the usual forms on pain of forfeiting the sum of One shilling and three pence.

9. If any Member shall come to the Lodge in a state of intoxication the Tyler shall not admit him, and if the said Member makes resistance and conducts himself riotously or improperly at the Door, on report of the Tyler, he shall forfeit the sum of Five shillings, and be further dealt with as the Majority of the Brethren shall direct, and if the said Member shall have gained admittance into the Lodge on discovery of his intoxication he shall forfeit the sum of Ten shillings, and shall be immediately Ordered by the Master to quit the Lodge for that evening.

10. Every Member in Lodge shall conduct himself with due decency and decorum, shall hold no separate conversation without leave from the Master, nor talk of anything impertinent or indecent, nor interrupt the Master or Wardens, nor any Brother speaking to the Chair, nor whisper, nor act ludicrously in order to excite mirth whilst the Lodge is engaged in what is Solemn and serious, on pain of forfeiting One shilling.

11. Should any Brother forget himself so far as to make use of Oaths or any irreverent expressions shall immediately pay the sum of Two shillings, to be doubled on every repetition of the offence the same evening.

12. Any member of this Lodge may at any time be allowed to withdraw from the Lodge, on assigning good and substantial reasons for so doing, and on paying the usual fees shall be entitled to his Certificate.

13. Any Brother having been initiated in another Lodge or wishing to join this Lodge, if in the First Degree only he shall receive the other two degrees on paying two-thirds of the full initiating fee of this Lodge, and if in the Second Degree on paying one-third of the said full initiating fee he shall receive the Third Degree.

14. No Brother shall be allowed to visit this Lodge unless he shall have received the Sublime degree of a Master Mason. On the two first Nights he shall visit without

expense, but on the Third and every succeeding night of visiting he shall pay his proportion of the Night's expenses in common with others.

15. All matters in the Lodge are determined by a Majority of Votes, each Member having One Vote and the Master Two Votes.

16. That at the stroke of the Master's gavel there shall be a general silence, and that he who breaks silence without leave from the Chair shall be publicly reprimanded.

17. That under the same penalty every Brother shall keep his seat, and keep strict silence whenever the Master shall think fit to rise from the Chair and call to Order.

18. That in the Lodge every Member shall keep his seat, and not move about from place to place during the Communication.

19. That no Brother is to speak more than Once to the same affair, unless to explain himself or when called upon by the Chair.

20. Every One that speaks shall rise and keep standing, addressing himself in a proper manner to the Chair, nor shall any presume to interrupt him under the aforesaid penalty, unless the Master find him deviating from the point in hand, shall think fit to reduce him to Order; for then the said Speaker shall sit down; but after he has been set right, he may again proceed if he observes due Order and decorum.

21. If in the Lodge any Member is twice called to Order at any One Assembly, for transgressing these rules, and is guilty of a Third offence of the same Nature, the Master shall peremptorily order him to quit the Room for that Night.

22. That whoever shall be so rude as to hiss at any Brother, or at what another says or has said, he shall be forthwith solemnly excluded the Communication, and declared incapable of ever being a Member of the Lodge for the future till another time he publicly own his fault, and his grace be granted.

23. No motion for a new Regulation or for the continuance or abandon of an Old one, shall be made, till it be first handed up in writing to the Chair; and after it his been perused by the Master at least ten minutes, the thing may be publicly moved, it shall then be read by the Secretary: and if seconded and Thirded, it must be immediately committed to the consideration of the whole assembly, that their sense may be fully taken upon it; after which the question shall be put Pro or Con.

24. The Opinion or Votes of the Members are to be signified by holding up of hands; that is One hand each Member; which uplifted hands the Wardens are to Count, unless the number of hands be so unequal as to render the Counting useless.

25. Any Member of this Lodge refusing to comply with any of the above By-Laws or the penalties thereof, shall forthwith be expelled, unless he make a satisfactory submission in the Body of the Lodge for bis Unmasonic Contumacy.

"My son forget not my laws, but let thine heart keep my Commandments; and remove not the Ancient land-mark which thy Fathers have set. Solomon."

Lodge Moto of No. 26

"May Virtue be the Abutment and Wisdom the Key Stone of this Lodge."

P. Macgowan, Late Attorney General.

INCIDENTS IN HISTORY OF THE LODGE

The records from 1797 to 1826 inclusive are missing. The lodge has, however, a fairly complete list of members for that period, as well as the treasurer's account book opened on February 23, 1810, and still in use.

The first candidate for the degrees was Lieutenant-Governor Edmund Fanning, initiated November 14, and passed and raised December 12, 1797. He was Worshipful Master in 1801. The lodge has the Holy Bible presented by him in 1799.

From 1827 to 1845 the regular business was transacted when the lodge was open on the Third Degree. In 1846 it was done when open on the First Degree; 1847 to 1852 it was the rule to open and transact business in a Lodge of Master Masons; in 1853 when open in either degree; since 1864 all business has been done in a Lodge of Master Masons.

Except for three years (1848-1850), when the regular communication was held on the second Friday, the lodge has since its organization in 1797, set apart the second Tuesday in each month for that purpose.

In a number of instances during the first half of the last century, members who had served the lodge as Senior Warden were, on motion of a Past Master, elected to be "Passed the Chair." When the Honourable Alexander Keith, Provincial Grand Master for Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland, visited the lodge on September 9, 1847, he stated: "That the fee for the Past Master and Mark Master degree in Halifax is 40 pounds. But St. John's Lodge is at liberty to charge what they please, but would advise the Past Masters for the future not to give the degree of Past Master without receiving a certain sum they might agree upon."

On June 24, 1869, by an union of the lodges in Nova Scotia an independent Grand Lodge was organized for that Province. The then Provincial Grand Master, the Honourable Alexander Keith, was elected Grand Master, resigning his connection with the United Grand Lodge of England, thereby leaving the Masons in Prince Edward Island without a provincial head, or one authorized to grant dispensations when necessary.

This state of affairs was brought to the attention of St John's Lodge by a letter received from Halifax and the matter was at once taken into consideration by the lodge and a committee appointed to confer with the sister lodges in the Province regarding the appointment of a brother to the position. And on the 8th of November, 1870, memorials addressed to the United Grand Lodge of England were received from King Hiram Lodge, St. Eleanors; St. George's Lodge, Georgetown, and Zetland Lodge, Alberton, recommending the appointment of Brother Adam Murray, Past Master of St. John's Lodge, as District Grand Master for Prince Edward Island, when it was voted "That a similar memorial be signed by the officers of St. John's Lodge and the whole forwarded to the United Grand Lodge of England by the next mail."

The United Grand Lodge of England complied with the request of the memorialists, and communicated the same by letter, reading:

Freemason's Hall, London, S. W., 24th January 1871 W. Master, I have to acquaint you that the M. W. Grand Master has been pleased to appoint Adam Murray, Esquire, of Charlottetown, District Grand Master for Prince Edward Island, to whom therefore you will in future address all communications relating to the Craft excepting the Return of your Lodge, applications for Certificates and other matters specially directed by the Book of Constitutions to be made to the Grand Secretary and which are to be forwarded to me.

With fraternal regard I remain, W. Master, Your Obedient Servant & Brother,

John Hervey, G. S.

Acting under authority contained in his commission, R.W.Bro. Adam Murray appointed W. Bro. P. Stainforth Macgowan District Grand Secretary, but did not at any time convene a District Grand Lodge, although the Book of Constitutions provided:

"District grand Lodges may fix stated times for their meetings, not exceeding four times in the year; but the district grand master may summon and hold a district grand lodge of emergency whenever, in his judgment, it may be necessary. The particular reason for calling such lodge of emergency shall be expressed in the summons, and no other business shall be entered upon at that meeting."

A SECOND LODGE IS ORGANIZED

A second lodge was organized in 1828 under a Warrant of Constitution granted by the United Grand Lodge of England, to be known as Sussex Lodge, No. 822, Charlottetown. The charter members were members of St. John's Lodge, and its first Worshipful Master, Bro. Benjamin De St. Croix, was master of St. John's Lodge in 1813. It ceased to work in 1837.

St. John's Lodge, like many other lodges, was shaken to its foundations during what is known as the "Morgan excitement," 1826-1838. In twelve years from 1828 the records show: Initiated, five; passed, six; raised, six; and at one time the cash in the treasury was reduced to one shilling and three half-pence.

In some of the states in the United States of America "the Grand Lodge did not meet for years; but in every jurisdiction were some faithful brethren who kept the Masonic faith in their hearts and the Masonic fire alive upon the altar."

In 1842 a new day had dawned and the lodge held eighteen meetings, initiating eight, passing seven, raising seven, affiliating three.

To the faithful who met on all called occasions from 1829 to 1839 when the prospects began to brighten are we indebted for the continuance of St. John's Lodge, and their names are worthy of perpetual record, namely:

James Bagnall, initiated March 15, 1815. Charles Binns, initiated February 29, 1816. Theopholis Chappell, initiated before December, 1810. James H. Down, initiated January 20, 1824. John Godkin, initiated April 15, 1828. Robert Hutchinson, initiated October 11, 1825. Henry W. Lobban, initiated August 21, 1828. James McDonnell, initiated before December, 1810. Allan McInnis, initiated May 8, 1815. Richard Reed, initiated February 12, 1833. John Robinson, initiated August 24, 1819. Thomas Robinson, initiated before December, 1810. William Scantlebury, affiliated June 10, 1828. Peter Smith, initiated June 17, 1816. John Willock, initiated January 8, 1833. George Wright, initiated before December, 1809.

On the 24th of June, 1842, an address to Her Majesty Queen Victoria was prepared offering the sincere congratulations of the members of St. John's Lodge upon Her Majesty's late Providential escape from the atrocious attempt of a daring assassin.

The letter to the Lieutenant-Governor accompanying the address reads as follows:

To His Excellency Sir Henry Vere Huntley, Knight, &c., &c., &c.

May it please Your Excellency

We the free and accepted Masons of Prince Edward Island, convened under the Banner of Saint John's Lodge No. 833 and established under the Banner of the Grand Lodge of England, beg leave respectfully to request that Your Excellency will be pleased to transmit this Address, expressing to Her Majesty the Queen our sincere and heartfelt congratulations upon the late providential escape from the atrocious attempt of a daring Assassin, so that the same may be laid at the Foot of the Throne.

In requesting this favour from Your Excellency, we beg to assure you, that like the rest of our Brethren of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, we will be found ever ready to defend our Sovereign and Her Representative in this Colony, from all attacks of an enemy should occasion require, and to uphold the glorious Constitution of that Empire, of which we happily form a portion.

That the Great Architect of the Universe may bless Your Excellency, Lady Huntley, and your Children, is our earnest prayer.

His Excellency acknowledged receipt in the following words:

To the Free and Accepted Masons of Prince Edward Island,

It gives me sincerest pleasure and gratification to be employed as the means of carrying to our Excellent Sovereign the expression of abhorrence entertained by the Free and Accepted Masons of Prince Edward Island upon the late execrable attempt upon Her Majesty's life.

The expression of your feelings combined with the assurance of your attachment to the Constitution of our Country, becomes infinitely valuable, because emanating from a Society which has never lent its influence other than to support Religion, Loyalty and universal Benevolence.

Accept the assurance of my deepest gratitude for the kind wishes that you have expressed towards myself, Lady Huntley and my family.

H. V. Huntley, Lt. Govr. Gov't House, June 24th, 1842.

On September 12 the following communication from the Colonial Secretary was read:

Secretary's Office, Augt 20th, 1842.

Sir,

I am directed by His Ex. the Lieut. Governor to acquaint you that His Excellency has received a Dispatch from the Right Honble lord Stanley, Her Majesty's principal Secretary for the Colonies, Acknowledging the receipt of their Address to the Queen from the Freemasons of Prince Edward Island, upon the late attempt upon Her Majesty's life, transmitted by His Excellency, and announcing that the Address had been laid before the Queen, and that Her Majesty had been pleased to receive the same very graciously.

I have, &c.,

T. H. Haviland, Secretary.

Mr. R. Hutchinson, W. M.

THE PRINCE OF WALES IS ADDRESSED

The next address to be presented was one to His Royal Highness the Prince of Wales on August 10, 1860, namely:

To His Royal Highness the Prince of Wales, K. G., &c., &c., &c. May it please Your Royal Highness,

We, the Free and Accepted Masons of Prince Edward Island established under the Banners of the Grand Lodges of England and Scotland, desire most respectfully to approach Your Royal Highness and offer our sincere welcome and congratulations on Your Royal Highness' auspicious arrival in the Colonies of British North America.

Gratifying as must be the visit of Your Royal Highness to this Island associated as it is with Your Royal Highness' name and family it is doubly so to our Fraternity as it presents to us an occasion for testifying not only our loyalty to Your Royal Highness, as the Representative and Heir to our much beloved Sovereign Her Majesty Queen Victoria, but also our heartfelt affection for Your Royal Highness personally as the Son of a, Free and Accepted Mason, and as the Scion of an illustrious house which has long been marked for its intimate connection with our Order.

We humbly beg to assure Your Royal Highness, that should the, All-wise dispensations of the Great Architect of the Universe call upon Your Royal Highness to fill the throne of this mighty Empire now so nobly occupied by Your Highness' August Mother the Free and Accepted Masons of Prince Edward Island will ever, in accordance with the first principles inculcated by the Craft, be found foremost in steady attachment to Your Royal Highness throne and person and zealous in the support and defence of that glorious Constitution which it has so long been the privilege of the British nation to enjoy under the distinguished dynasty to which Your Royal Highness belongs.

By the unanimous order of the Masonic Lodges of Prince Edward Island.

Adam Murray, W.M., St. John's Lodge, No. 562. Cuthbert C. Vaux. R.W.M., Victoria Lodge, No. 383. James Campbell, W.M., King Hiram Lodge, No. 1123.

To which address the following was received:

Government House Charlottetown, P. E. Island, August 10th 1860.

Sir,

I have the honour to acknowledge by desire of His Royal Highness the Prince of Wales the Address presented to him this day by the Free and Accepted Masons of Prince Edward and to convey to you the thanks of His Royal Highness.

I am, Sir, Your Obedient Servant, Newcastle.

To James Campbell, Esqre., &c., &c.

ITEMS FROM THE RECORD

August 23, 1839 A Lodge of Emergency was called for the purpose of laying the cornerstone of the new jail. The brethren formed in procession and repaired to the site

of the proposed building when the cornerstone was well and truly laid by Past Master Brother Thomas Robinson in the absence of the Worshipful Master Brother Ewen Cameron.

May 16, 1843 According to request made to the W. M., Brother Henry W. Lobban, by His Excellency Sir Henry Vere Huntley, Lieutenant Governor, the lodge was called to assist His Excellency in laying the cornerstone of the Provincial Building which they did "quite to the pleasure of His Excellency and suite, and hundreds of spectators."

March 9, 1858 Several members having formed a new lodge, styled "Victoria," under the jurisdiction of the Grand Lodge of Scotland, withdrew from St John's Lodge. This made the second lodge in Prince Edward Island; up to this date the records of St. John's Lodge is the history of Freemasonry in the Province.

Although the records of St. John's Lodge from 1797 to 1827 are missing, the lodge was not dormant at any time during that period. There is evidence in the archives of the Grand Lodge of Nova Scotia that returns were fairly and regularly made; and in particular from 1811 to 1826 without a break; and initiated 139, affiliated five, in the thirty years.

In one letter dated August 13, 1816, the Secretary, Bro. James Bagnall, informs the Provincial Grand Secretary that on

"June 24. The festival was celebrated in a most respectable manner, the Lodge having made arrangements proceeded to Church in Masonic Procession accompanied by several visiting Brethren and attended Divine Service performed by the Rev. Mr. Desbrisay; and upon their return to the Lodge Room installed the officers. After the installation the Lodge adjourned and met again at half past Five o'clock and dined together in the Lodge room. The day through the whole was spent in the most harmonious festivity and the Brethren at an early hour in the evening departed in Harmony."

Bro. James Bagnall, printer, was initiated March 15, 1815; passed April 9, 1815, and raised May 8, 1815.

The officers reported as installed on the 24th of June, 1816, were: George Wright, W. M.; Ewen Cameron, S. W.; Donald Manson, J. W.; Samuel Nelson, Treasurer; James Bagnall, Secretary; Thomas Alexander, Tyler.

In the first half of the nineteenth century the Masonic dress for funerals was white scarfs, band on hat, and white gloves. On other occasions the hat band was discarded, and blue scarfs took the place of white scarfs. The form of procession included:

The Stewards, with Black Wands. Three Master Masons, each carrying a Taper. The three Tapers representing the three lesser lights. A Banner, carried by a Master Mason and protected by a Guard in uniform. A Master Mason, carrying the Ark containing the Warrant, Book of Constitutions, and the Working Tools. A Master Mason, carrying the Holy Bible.

Following work, refreshments were sometimes served. The cost for the year 1827 was (pounds) 6.11.3 1/2, and included one-half gallon of spirits 4/-, and two pounds of sugar 1/4.

A GRAND LODGE IS FORMED

After several preliminary meetings delegates appointed by St. John's Lodge made report on the 9th of March, 1875:

That at a meeting of Delegates appointed by the several Lodges held on the 24th proxime it was decided to form the Grand Lodge of Prince Edward Island; and on the 23rd of June the representatives of

St. John's Lodge, No. 397, R. E., warranted March 10, 1829; formerly No. 26, R. Athol Provincial Grand Lodge of Nova Scotia, warranted October 9, 1797;

Victoria Lodge, No. 383, R. S., warranted March, 1858;

King Hiram Lodge, No. 821, R. E., warranted June 4, 1860;

St George's Lodge, No. 866 R. E, warranted May 17, 1861;

Alexandra Lodge, No. 983, R. E., warranted August 28, 1863;

Mount Lebanon Lodge, No. 984, R. E., warranted September 2, 1863;

Zetland Lodge, No. 1200, R. E., warranted November 6, 1867;

True Brother's Lodge, No. 1251, R. E., warranted January 28, 1869;

met in St John's Hall, Charlottetown, and then and there adopted the following resolution:

RESOLVED, That the Representatives now in Convention assembled on behalf of the Lodges represented by them do hereby declare themselves to be "The Most Worshipful Grand Lodge of Ancient, Free and Accepted Masons of Prince Edward Island."

And immediately proceeded to the election of Grand Officers, when Bro. the Hon. John Yee was elected Most Worshipful Grand Master.

On the following day (June 24) the Most Worshipful Grand Master and other officers were duly installed by M.W. John V. Ellis, Grand Master of New Brunswick, assisted by his Grand Officers.

The lodges (all in the jurisdiction) participating in the formation of the Grand Lodge then became known as

St John's Lodge, No. 1, Charlottetown. Victoria Lodge No. 2, Charlottetown. King Hiram Lodge, No. 3, Summerside. St. George's Lodge, No. 4, Georgetown. Alexander Lodge, No. 5, Port Hill. Mount Lebanon Lodge, No. 6, Summerside. Zetland Lodge, No. 7, Alberton. True Brothers' Lodge, No. 8, Crapaud.

The following lodges have since then been added to the register:

King Solomon Lodge, No. 9, Charlottetown. Warranted February 16, 1876. Charter surrendered, 1883.

Westmoreland Lodge, No. 10, Victoria. Warranted May 16, 1877. Erased, 1879.

Orient Lodge, No. 11, Souris. Warranted August 15, 1877.

Mount Zion, No. 12, Kensington. Warranted June 24, 1878.

St. Andrew's, No. 13, Montague. Warranted June 24, 1884.

Prince Edward Lodge, No. 14, Stanley Bridge. Warranted June 24, 1885.

Mount Moriah Lodge, No. 15, Cape Traverse. Warranted June 26, 1899

King Edward Lodge, No. 16, Malpeque. Warranted June 24, 1904.

Mizpah Lodge, No. 17, Eldon. Warranted June 26, 1912.

----o----

CABLETOWS

And now abideth Faith, Hope, Charity.

Unchanging, unchanged by time or tide,

Fast in His promises, these abide.

In rage or calm, in ebb or flow,

These cables cling to the Rocks below.

"But the greatest of these" Ah! yes, I know

How this "Greatest," that "Will not let me go,"

Abides and holds, midst the wreck of storms.

"Underneath are His everlasting arms."

-Yes, Love abides.

But tonight as I ride, off a wreck-strewn coast,

With broken power and compass lost,

'Neath sullen sky, on an angry sea,

Faith, too, abides comes dawn, we'll see.

- Faith, too, abides.

This formless night, and this angry sea

Will pass "He is faithful that promised thee."

An ocean and sky of a fathomless blue

Will greet the morn of Hope come true.

- And Hope abides.

- H. Darling P.G.M., Alberta

----o----

Freemasonry in the Province of Quebec

Copied by permission from "Freemasonry in Canada"; compiled by Bro. OSBORNE SHEPPARD, of Hamilton, Ont.

Masonry in Canada, or that portion of the Dominion which formed "Old Canada" before the Confederation, is only reckoned back to the year 1759, when the "Lily" flag of the Bourbon was replaced over New France by the British "Union Jack." With the advent of the British troops, English Freemasonry was transplanted to Canadian soil, or, more strictly speaking, Anglo-Saxon Freemasonry, for the Grand Lodge of Ireland was more largely represented among the regiments that took part in the capitulation of the cities of Quebec and Montreal. In these days many of the regiments in the British army carried travelling warrants authorizing them to hold lodges, and among those taking part in the siege of the first named city five regiments held Irish warrants, and one an English warrant, and at the latter city five regiments likewise held Irish warrants, one an English and one a warrant from the Grand Lodge of Scotland. Among the number, Lodge No. 227 of the Irish register in the Sixty-fourth Regiment of Foot still survives, and is now called the "Lodge of Antiquity," No. 1, on the registry of the Grand Lodge of the Province of Quebec.

Quebec capitulated to the army of Wolfe September, 1759, and on the following St. John's Day, December 27, 1759, eight military lodges met to celebrate the festival of their patron saint, and there and then formed themselves into a Grand Lodge, and elected Lieutenant Guinnett, of the Forty-seventh Regiment, a member of Lodge No. 192, under the Irish register, as Grand Master.

FIRST GRAND LODGE "THE GRAND LODGE AT QUEBEC"

For thirty-three years this Provincial Grand Lodge had control of Masonry as the Provincial Grand Lodge of Canada, under the Grand Lodge of "Moderns," England,

the headquarters being located in the city of Quebec. Among the Grand Masters were Colonel the Hon. Simon Fraser, Seventy-eighth Highlanders, 1760 (who was installed by Sir Thomas Dunkerley (see note), then an officer on H.M.S., the "Vanguard"); Captain Milborne West, Forty-seventh Regiment, 1761; Lieutenant Turner, Forty-seventh Regiment, 1763; Hon. John Collins, 1765; Colonel Sir Guy Carleton (Lord Dorchester), 1786, and Sir John Johnson, Baronet, 1788. This Provincial Grand Lodge chartered many subordinate lodges, upwards of forty having been traced, the first four being located in the city of Quebec, two, Albion, No. 2, and St. John's, No. 3 being still on the roll of the present Grand Lodge of Montreal under the name of St. Peter's, No. 4. This lodge was in active operation for thirty years and lapsed about 1792. In 1767 a Deputy Provincial Grand Lodge was created in Montreal and Bro. E. Antill appointed Deputy Provincial Grand Master. On November 8, 1770, a warrant was again issued for another lodge in Montreal, under the designation of St. Paul's, No. 10.

The Provincial Grand Lodge warranted several other lodges in Montreal and various places, including points on Lake Champlain, Detroit, Kingston, Niagara, Cornwall, Ogdensburg and Rawdon (Ont.); the majority of these, however, disappeared at the end of the last century. In 1752 a schism occurred in Masonry in England and a rival Grand Lodge was formed, which took to themselves the title of "Ancient" and dubbed the premier Grand Lodge the "Moderns." This new body was composed of many of the younger and more aggressive members of the Craft, and proved a very formidable rival to the premier Grand Lodge. The rivalry between the two bodies was at its height when "Prince Edward," father of Her Most Gracious Majesty Queen Victoria, arrived at Quebec in 1791, with the Seventh Royal Fusiliers, of which regiment he was Colonel. At this time there were three lodges hailing from the "Ancients" in the city of Quebec, who were in a strong and prosperous condition.

SECOND GRAND LODGE: "THE GRAND LODGE OF LOWER CANADA"

With the advent of Prince Edward came a new era in Masonry in the Province. On March 7, 1792, the Grand Lodge of the Ancients in England issued a patent deputing the Prince "Provincial Grand Master" of Lower Canada, and on the 22nd of June, 1792, His Royal Highness was duly installed with great eclat (a religious service and procession to the Recollet Church (R.C.) forming part of the ceremony), his Royal

Highness remaining Grand Master of this Grand Lodge until the year 1813, when he was elected Grand Master of the Ancients in England in succession to the Duke of Athole. The Prince was created Duke of Kent in 1799, and on the amalgamation of the two Grand bodies in 1813 he nominated his brother, the Duke of Sussex, as the Grand Master of the United Grand Lodge. This Grand Lodge of Lower Canada warranted some twenty-six lodges between the years 1792 and 1823, five of which are still in existence under the present Grand Lodge of Quebec. These five are: Dorchester, No. 4, at St. John's; Select Surveyors (now Prevost), Missisquoi Bay; Nelson at Caldwell Manor; Golden Rule at Stanstead, and Sussex (now St. Andrew's), at Quebec. Zion, No. 1, at Detroit, still holds an original warrant, Zion, No. 10 issued by this Grand Lodge, of date September 7, 1794. Among the Montreal warrants were Union Lodge, No. 8, chartered in 1793, which lapsed in 1826; St. Paul's, No. 12, May 1, 1797 (which apparently was applied for and granted to the members of the former St. Paul's, No. 10), and Wellington Persevering, No. 20, was formed in 1815 and dissolved, 1826.

These years were ones of prosperity for the brethren of the mystic tie. In 1816 Union, No. 8, made an effort to rase a fund for the purpose of building a Freemason's Hall in the city of Montreal and founding a school for the education of children, but the effort did not materialize. The Duke of Kent having resigned, the Hon. Claude Denechau, M.P.P., was duly elected to succeed him as Grand Master of the Provincial Grand Lodge, which important post he acceptably filled until 1822. Many pleasant and important incidents are related and on record regarding the doings of the Craft during these thirty years. The celebration of St. John's Day, the 27th of December, was annually held with much enthusiasm. At the request of the Royal Grand Master the lodges in Quebec met and marched in procession for some years to the Recollet (R.C.) Church, which was kindly placed at their disposal, when service was held and a sermon delivered by the Grand Chaplain, the brethren dining together in the evening. Before his departure from Canada His Royal Highness presented an antique Masonic square of gold with an inscription that it was "a gift from H.R.H. Prince Edward to the R.W. the Grand Lodge of Lower Canada." This, together with a large "key" of gold surmounted with a crown and monogram, the gift of H.R.H. Prince William Henry, afterwards "King William IV.," are preserved with religious care by the present Grand Lodge of Quebec.

PROVINCIAL, OR DISTRICT GRAND LODGES

The War of 1812 between England and the United States had a very depressing effect on Masonry and the removal of some of the military lodges, as well as a number of the brethren who had taken an active part in the Grand Lodge of Lower Canada, caused this body to become very inactive for several years.

The year 1823 marked another era in the history of the Craft in the Province of Quebec. The lodges in Montreal, as well as some of the others in the Province, forwarded their Canadian charters to the recently formed United Grand Lodge of England, and exchanged them for English warrants, and then petitioned England to establish two Provincial Grand Lodges under that Grand Body one for Montreal and the Borough of William Henry (now called Sorel), and the other for the cities of Quebec and Three Rivers. This request was acceded to, and the Hon. William McGillivray was appointed Provincial Grand Master of the former, and the Hon. Claude Denechau as the Provincial Grand Master of the latter.

The history of these two District Grand Bodies during the thirty years that elapsed until a new Canadian Grand Body was formed is not an active one, especially in the Quebec District. In the Montreal District several lodges were constituted, however.

In 1836 St. George Lodge was established, it having previously received a dispensation from the Provincial Grand Lodge in 1828. Zetland Lodge was constituted in 1844 and St. Lawrence in 1854. On September 5, 1828, Hon. Claude Denechau, Provincial Grand Master, installed John Molson, Esq., as Provincial Grand Master of the District of Montreal and William Henry. The brethren, accompanied by the band of the Seventy-sixth Regiment, attended Divine service in Christ Church, Montreal, the sermon being delivered by the rector, the Rev. Bro. John Bethune, Grand Chaplain.

In the year 1836 the Grand Master, the Hon. John Molson, died, and the Provincial Grand Lodge did not meet again for over ten years. On May 20, 1846, the Provincial Grand Lodge was again revived, an especial Grand Lodge being held in the lodge room in "Mack's Hotel" in the city of Montreal, to install the Hon. Peter McGill as the

Provincial Grand Master. In 1847 the Grand Lodge of Scotland established Elgin Lodge in Montreal, and the lodge of "Social and Military Virtues" in the Forty-sixth Regiment (now Antiquity) was finally located in the same city. In 1849 the Hon. Peter McGill resigned office on account of ill health and the Hon. William Badgley succeeded him. In the city of Quebec the late Hon. Claude Denechau, deceased, was succeeded by Thos. Harington, Esq., and he in turn by James Dean, Jr., Esq., in 1857. The Provincial Grand Lodge at Quebec finally dissolved in 1870, the members joining the then new Grand Lodge of Quebec. That of Montreal and William Henry, which had dwindled down to three lodges after the formation of the Grand Lodge of Canada in 1855, had no active existence, and in the later years of the late Judge Badgley, who was the last Provincial Grand Master appointed by the Grand Lodge of England, it never met.

THIRD GRAND LODGE: "THE GRAND LODGE OF CANADA"

The history of Freemasonry in the Province of Quebec can be divided into periods of about thirty years each.

A third period had thus elapsed when in October, 1855, the representatives of forty-one lodges it Canada West (now Ontario), and thirteen in Canada East (now Quebec), met in the city of Hamilton and formed the "Grand Lodge of Canada," holding jurisdiction over the two Provinces. This governing body gave quite an impetus to the Fraternity, and many new lodges were formed, some thirty in the Province of Quebec.

From 1855 to 1869 this Grand Lodge was the controlling Masonic Power in the Province of Quebec until the Confederation of the Canadian Provinces under one government.

With the birth of the Dominion of Canada, in 1867, appeared an agitation for the formation of separate Grand Lodges for each Province, the Provinces of Canada West and East being renamed Ontario and Quebec. Nothing definite was done until 1869, when a meeting was held in Montreal on August 12, and adjourned until September

24, when it was fully decided to call all the lodges in the Province to a convention on October 20 for the formation of a Grand Lodge. Upon this date the present Grand Lodge of Quebec was duly formed by twenty-eight of the warranted lodges then in the Province, M.W.Bro. John Hamilton Graham, LL. D., being elected Grand Master. The Grand Lodge of Canada strenuously opposed this movement, and a number of her lodges held aloof and did not at once join in. Matters Masonic were very unpleasant for several years, but in September, 1874, "Canada" finally withdrew from the Province of Quebec, her jurisdiction being now confined to the Province of Ontario only. All of her twenty lodges then in the Province of Quebec affiliated with the new Grand Lodge.

In June, 1878, the Grand Lodge of Scotland instituted two new lodges in the city of Montreal, which, together with Elgin Lodge already of its obedience, were formed into a "Provincial Grand Lodge." This invasion of territory was energetically opposed by the Grand Lodge of Quebec, who immediately issued an edict of non-intercourse. Three years later amicable proposals resulted in the three Scottish lodges affiliating with the Grand Lodge of Quebec on January 27, 1881, and the dissolution of the Scotch Provincial Grand Lodge.

At the formation of the Grand Lodge of Quebec the Grand Lodge of England proffered recognition under certain restrictions which Quebec declined, but in 1906 the matter was again considered, resolutions adopted by both Grand Bodies, and an exchange of representatives made, M.W.Bro., the then Provincial Grand Master of England, the Earl of Amherst, accepting Quebec's commission, and M.Wor. Bro. Sir Melbourne M. Tait of Montreal, Chief Justice of the Province of Quebec, receiving a commission from the Grand Lodge of England.

Following closely upon this action St. Lawrence Lodge No. 640, of Montreal, affiliated with Quebec on October 20, 1906, leaving St. Paul's, No. 374, and St. George, No. 440, still holding under England.

Since the advent of the Grand Lodge of Quebec Freemasonry has made steady strides in the Province. The first five years showed a membership of 2,700 in forty lodges, a

number of whose warrants have since been returned, some by amalgamation and others through change of population in their localities. The advance, however, has been most marked in the past ten years. In 1901 the roll stood at fifty-seven lodges and a membership of 3,825. At the last session, 1915, the roll of lodges had increased to sixty-six and a membership of 8,152.

Note: "Sir" is an error; this Masonic celebrity had no titles of nobility.

----o----

TO ST. MICHAEL'S CATHEDRAL

The shadows deepen 'round thy quiet shrines,

The candles' golden plumes grow tall and still,

The censers' fragrant echoes fill thine aisles,

And clouds of prayer contrast life's noisy mill.

Hither I turn my weary steps at eve,

One seat, familiar, holds a welcoming arm.

Here I can kneel and, to our heavenly Friend,

With silent words and daily plea return.

The silent twilight glows more eloquent,

The sanctuary lamp swings gently overhead,

Without, the hurrying steps of man and beast

Make dearer still this peace wherein I'm led.

Unwilling, I must leave this hallowed place,

Far up there clangs a loud-resounding bell,

Calm and austere beside me Duty stands,

"Resume thy life, my son, with thee shall all be well."

Thanks be to God for thee, oh, goodly fane,

Whose tinted windows veil the garish day,

From Him the thoughts embodied in thy walls,

By Him thy pillars stand, thy courses lay.

His, too, the stones that rear thee heavenward,

His skill that planned thy winding tracery;

Praise be to Him who doeth all things well,

Who maketh us His regents fit to be.

N.W.J.H.

----o----

The Organization of the Grand Lodge of British Columbia

A Staff Article*

(Reprinted from "The Square," of Vancouver, B.C., by kind permission of Bro. E. J. Templeton, Editor)

In the 19th of March, 1859, a warrant was granted by the Earl of Zetland, Grand Master of England, authorizing the formation of a lodge at Victoria, British Columbia. The warrant took some time to reach the petitioners, for it was not until the 28th of August, 1860, that the lodge was finally constituted as Victoria Lodge, No. 1085, E. C., at a meeting held over Hibben & Coswell's store, at the corner of Yates and Langley streets, J.J. Southgate being its first Worshipful Master.

Some months later Union Lodge, New Westminster, was organized, Henry Holbrook being nominated first Worshipful Master. Owing to a dispute as to the Junior Warden elect, a warrant was not granted until the 16th of December, 1861.

About the time Union Lodge was being organized, a number of Americans resident in Victoria, being unfamiliar with the English work, decided to petition the Grand Lodge of Washington for permission to form a lodge under that grand jurisdiction. Hearing of this, Victoria Lodge, at a meeting held on the 24th of January, 1861, passed the following resolution:

"Whereas, We have been informed that a party in this community have applied to the Grand Lodge of Washington Territory for a Dispensation or Warrant to organize a Lodge of F. & A. M. in this town, it is, therefore, resolved that while we hail the Grand Lodge of Washington Territory and all other Grand Lodges as Brethren and Masons, we do not recognize their power to grant Dispensations or Warrants out of the district of their own country, and all Dispensations and Warrants emanating from

any other source than the Grand Lodges of the mother country in this place we shall hold as clandestine, and all Masons visiting such Lodges cannot be recognized as Masons."

The petition to the Grand Lodge of Washington was thereupon withdrawn.

Shortly afterwards, some unattached brethren asked Victoria Lodge to recommend a petition they proposed to send to the Grand Lodge of Scotland making application for a warrant to form a lodge under that Grand Jurisdiction. This request was granted at a meeting held on the 15th of May, 1862, at which the following resolution was passed:

"That the Victoria Lodge No. 1085 cordially responds to the petition of the Brethren desirous to establish a Lodge under the Grand Lodge of Scotland; but in doing so, they reserve the precedence of the Grand Lodge of England in general Masonic affairs within the colony, and they communicate this resolution to the Grand Lodge of England as a matter of record."

*Authorities consulted: The published Proceedings of the Convention held at Victoria on the 21st of October, 1871; the published Proceedings of the First Annual Communication of the Grand Lodge of British Columbia; an Address by Dr. A.W. DeWolf Smith on the occasion of the celebration of the fiftieth anniversary of the introduction of Freemasonry into British Columbia, etc.

The warrant from the Grand Lodge of Scotland came along in due course, and, on the 20th of October, 1862, Vancouver Lodge, No. 421, S.C., was duly constituted, William Jeffery being first Worshipful Master.

On the 15th of May 1867, Nanaimo Lodge, No. 1090, E. C., was constituted by the officers and brethren of Victoria Lodge, who proceeded to Nanaimo in regalia for that

purpose, being authorized so to do under a dispensation granted by the Grand Master of England.

This year, 1867, a second English lodge was warranted in Victoria under the name of British Columbia Lodge.

It was in this year, too, that the Grand Master Mason of Scotland appointed Dr. I. W. Powell Provincial Grand Master of British Columbia. The Provincial Grand Lodge was organized on the 24th of December, 1867. At this meeting the newly appointed Provincial Grand Master announced that he had granted dispensations for the formation of two new lodges Cariboo Lodge, at Barkerville, and Caledonia Lodge, at Nanaimo.

On the 14th of March, 1868, a District Grand Lodge was organized under the Grand Lodge of England, with Robert Burnaby as District Grand Master.

Mount Hermon Lodge, the fourth under the Grand Lodge of Scotland, was organized at Hastings during January, 1869. Quadra Lodge, also under the Grand Lodge of Scotland, was constituted two years later.

There were, then, five Scottish and four English lodges working in British Columbia in the spring of 1871.

THEY MOVE TO ORGANIZE A GRAND LODGE

A movement to organize an independent Grand Lodge had been started by Vancouver Lodge at its regular meeting held on the 16th of December, 1868. The matter was brought up for further consideration at a meeting held on the 2nd of January, 1869,

when the idea was agreed to by the lodge generally, a series of resolutions being passed which were communicated to the other lodges. All but one of the Scottish lodges fell in line with Vancouver Lodge, while the English lodges, with the exception of Victoria Lodge, refused to entertain the proposition. Dr. Powell, too, refused to move in the matter without the consent of the Grand Lodge of Scotland, which seems to have been withheld.

Undaunted, Vancouver Lodge went ahead with its scheme after submitting it to several American and the other Canadian Grand Lodges, by whom, seemingly, it was favourably received. Anyway, a convention was called at Victoria on the 18th of March, 1871, to act on the matter. The District Grand Master, Robert Burnaby, refused to allow his English lodges to attend, but the Scottish lodges held the convention and decided to form an independent Grand Lodge. Dr. Powell, who was in the Old Country at the time, was elected Grand Master. The Hon. Ellwood Evans, Past Grand Master of Washington was asked to attend and install the officers of the new Grand Lodge, which he agreed to do. However, the District Grand Secretary, acting on the instructions of the English District Grand Master, attended the meeting and lodged an official protest against the proceedings, which was effectual in putting a stop to things for the time being.

As a result of this, bitter discord arose between the English and Scottish lodges where formerly had existed only the utmost friendliness and cooperation. This was the state of affairs when Dr. Powell returned from his trip to the Old Country. Noticing it, with regret, he and the District Grand Master at once discussed the whole situation thoroughly, finally deciding that it was obviously desirable to form an independent Grand Lodge if a majority of the members of the two jurisdictions wanted it. Having come to this decision, the Provincial and District Grand Masters issued circular letters to their subordinate lodges, instructing the brethren to vote on the question. The result of the vote was one hundred and ninety-four in favour of an independent Grand Lodge and twenty-eight against it.

A convention was therefore called in Victoria on the 21st of October, 1871, at 7:30 p.m., "to determine details and to take such action as may be deemed necessary for the formation of an independent Grand Lodge of Free Masons in British Columbia."

The convention having assembled, James A. Grahame was unanimously elected chairman and H. F. Heisterman secretary.

After certain necessary preliminary business had been transacted, Robert Burnaby moved, and Dr. I.W. Powell seconded, the following resolution: "That in order to establish perfect fraternal harmony and concord, to promote the lasting welfare of the Masonic Fraternity in British Columbia, it is expedient to form a Grand Lodge in and for the Province of British Columbia." This resolution was carried unanimously and with much enthusiasm.

It was then moved by S.D. Levi, and seconded by M.W. Waitt, "That the representatives now in convention assembled on behalf of their respective lodges represented by them, do hereby declare themselves to be and that they now proceed to organize the Most Worshipful Grand Lodge of Ancient Free and Accepted Masons of British Columbia." This was carried unanimously, and it was also agreed "that the Constitution of the Grand Lodge of England for the present be adopted." Grand Lodge then proceeded to the election of officers, when the following were declared unanimously chosen: Dr. I.W. Powell, Grand Master; Hon. J. F. McCreight, Deputy Grand Master; Simeon Duck, M.P.P., Senior Grand Warden; Henry Nathan, Jr., Junior Grand Warden; Rev. F. Gribbell, Grand Chaplain; M.W. Waitt, Grand Treasurer, and P. J. Hall, Grand Tyler. Robert Burnaby, the late English District Grand Master, was made a Past Grand Master, and James A. Grahame, for his services as chairman of the convention, was given the rank of Past Deputy Grand Master.

The convention later adjourned until 2 p.m. on the 26th of December, 1871, when it re-assembled at the Masonic Hall, Government street, Victoria, and proceeded to finally and regularly organize the Grand Lodge of British Columbia.

The following additional officers were appointed by the Grand Master: H. F. Heisterman, Grand Secretary; William Clarke, Senior Grand Deacon; I. Ragazzoni, Junior Grand Deacon; R. Lewis, Grand Superintendent of Works; Eli Harrison, Grand

Director of Ceremonies; W. Dalby, Grand Marshal; Thomas Shotbolt, Grand Sword Bearer; W. B. Wilson, Grand Standard Bearer; J. J. Austin, Grand Organist; S.L. Kelly, Grand Pursuivant; J. Winger, J. Crump, W.H. Brown, J. S. Thompson, M. P., and J. C. Hughes, M.P.P., Grand Stewards.

A ball was subsequently held in honour of the inauguration of the Grand Lodge, at which Grand Officers and members of subordinate lodges were granted dispensations by the Grand Master to appear in full regalia.

----o----

Freemasonry in the Province of Manitoba

By M.W. Bro. JAMES A. OVAS, P.G.M., Grand Sec'y Manitoba

The first lodge of Ancient, Free and Accepted Masons to organize in the Province of Manitoba was by authority of M.W.Bro. A.T.C. Pierson (see Note No. 1), Grand Master of the Grand Lodge of Minnesota under a dispensation dated the thirteenth day of September, 1863, coming by way of Pembina, Dakota Territory, to Fort Garry (now Winnipeg), in what was then known as the Red River Settlement, in the Canadian Northwest.

In his address to the Grand Lodge of Minnesota at the Eleventh Annual Communication, held at the city of St Paul on the twenty-seventh day of October, 1863, M.W.Bro. Pierson, Grand Master, says:

"About the middle of last month I received an application signed by W.Bro. C.W. Nash, J.L. Arlington, A.T. Chamblin, Charles H. Nix and eight others, who were en

route for Pembina, Dakota Territory, for a dispensation authorizing them to open and work a lodge. Pembina is the most northern point in the Territory of the United States, a great central point where concentrates a large amount of emigration, and of travel between the two Oceans. The want of a lodge at that place has been long felt, and often expressed, and as the Brethren named were active, well informed and discreet Masons, the first two former Masters and the latter Wardens of lodges, within this jurisdiction, and as they expected to remain in that hyperborean region for at least two years, I granted the dispensation to establish a lodge at Pembina."

Previous to holding the first meeting it was discovered that no name had been given the lodge in the dispensation. How it was settled, says M.W.Bro. William G. Scott, Past Grand Master of the Grand Lodge of Manitoba, in an article on "Early Masonry in Manitoba," I will leave W. Bro. Nash to describe:

"I wrote to the Grand Master, calling his attention to the omission and took occasion to suggest what I thought would be a proper and very appropriate name, and in case it met with his approval to so advise me and direct that I insert it in the dispensation. The name that was suggested met with his cordial approval and was thus named. It came about in this way. It was at night that I was writing the Grand Master, and going out of my quarters I observed the grandest display above me that it was ever my pleasure to behold. I never witnessed such grandeur of this character before and I never expect to again. It was an exhibition of Northern Lights, the celestial globe was grand and beautiful in the extreme and for a long time my eyes feasted upon the sight with delight. It was witnessed by many in our cantonment, and on returning to my quarters to complete my letter to the Grand Master, I narrated the circumstances, hence the name Northern Light Lodge was oven."

The lodge held its first meeting about the middle of January, 1864, and during the few months it remained active in Pembina, several residents of Fort Garry and vicinity made application, were accepted and received the three degrees of Freemasonry, among whom were Bros. A.G.B. Bannatyne, W.B. Hall and William Inkster.

In the early part of 1864, application was made to M.W.Bro. Pierson, Grand Master, for a continuance of the dispensation and for authority to transfer it to Fort Garry. This was granted, as in his address to the Grand Lodge at the Twelfth Annual Communication, held in the city of St. Paul, on the 12th day of October, 1864, the M.W Grand Master reports as follows: "I also renewed the dispensation of Northern Light Lodge, removing it to the Red River Settlement."

A NOVEL LODGE ROOM

The first meeting of the lodge in Fort Garry was held on the eighth day of November, 1864, in a room over the trading house of Bro. A.G.B. Bannatyne, described by W.Bro. John Schultz, in a letter to M.W. Bro. Thomas Tweed, Grand Master of the Grand Lodge of Manitoba, in 1895, thus:

"And a novelty it was indeed in this country at that time. It was spoken of far and wide, and the description, which did not decrease in detail, or increase in accuracy as to what was done therein, was listened to with much curiosity, and in some cases with awesome wonder, which was enhanced by the jocoseness of Bro. Bannatyne's clerks who spoke knowingly of the whereabouts and propulsive propensities of the goat, and who pointed out from the room below (to wit, the Trading House) exactly in what part of the up-stairs room the W.M. hung his hat while the Lodge was at work. The Lodge Room itself was made as tasteful as the circumstances of that day would admit, and it may interest the curious to know the exact cost of some of its furniture as given in a memorandum which I happen to have near me in the sterling money of the day, namely; Tables, 1.19.6; Inner door, 1/; Altar, 19/6; Wall paper 39/; 24 black beads 1/6; 24 white, ditto, 1/; 100 Copies By-Laws, 40/; and it may be inferred that the Craft were not always at work, for I find on the same list, 15 tin plates, 15 iron table spoons, 15 tea spoons, 12 cups and saucers, 1 tin pan, 4 cans pickled oysters, 1 pound butter, and 2 pounds sugar, which would seem to show that there were intervals for refreshment. The Jewels were borrowed ones from the Pembina Lodge, and were used until the following January (the Lodge having commenced work in November, 1864), when these were replaced by fine ones from Chicago, through the good offices of N.W. Kittson."

W.Bro. John Schultz was the first W. Master; Bro. A.G.B. Bannatyne, Senior Warden; Bro. William Inkster, Junior Warden. These three principal officers remained in their respective offices until the twenty-third day, of December, 1867, when Bro. Bannatyne was elected W.Master; Bro. Thomas Bunn, Senior Warden, and Bro. John Bunn, Junior Warden, but am unable to find any record of their installation.

DIFFICULTIES OF A FRONTIER LODGE

The dispensation was continued year by year by the Grand Lodge of Minnesota, until 1867, when a charter was granted with the No. 68, the Committee on Lodges, U. D., reporting as follows:

"From Northern Light U. D. located at Fort Gary, no late returns or records have been received. In this the Committee deem it proper to present the following facts: Fort Garry is situated on the Northern confines of the State, several hundred miles from St. Paul, and far outside of the usual mail or transportation facilities, the mails being carried at long intervals by dog trains, through the intervening wilderness, and often lost in transit. Transportation is mostly confined to the spring months. These facts may reasonably account for the non-representation and non-receipt of the records and receipts of the Lodge. The lodge was originally organized under letters of dispensation granted in 1863, to our present M.W. Grand Master, and others, by M.W.Bro. A.T.C. Pierson, Grand Master, and has been continued by dispensation of successive Grand Masters to the present time, and it would seem that the time has arrived when the Lodge should be relieved from its anomalous position. The Committee have had the fullest assurance from responsible sources that the Brethren comprising Northern Light Lodge U. D. are men of excellent character, of good Masonic attainments, and of undoubted ability to carry on the work of the order. After considering these facts they have arrived at the conclusion that it is wrong to make the remote position and consequent inability of these Brethren to communicate with the Grand Lodge at its Annual Communication, a reason for depriving them of the benefit of a Charter; and therefore recommend that a Charter be granted to them, to be issued as soon as they have made their returns to, and settled their accounts with, the Grand Secretary, to the satisfaction of the Grand Master."

In his address at the Annual Communication in 1869, M.W.Bro. C.W. Nash, Grand Master, makes the following reference:

"The Lodges which were chartered at the last Annual Communication, have all been properly constituted and the Officers installed, either in person or by proxy, except Northern Light Lodge, No. 68, at Fort Garry, British America. The Charter of this Lodge remains in the possession of the R.W. Grand Secretary, the great distance of Fort Garry, from an organized Lodge has rendered it impossible to constitute the Lodge and install its Officers."

R.W.Bro. William S. Combs, Grand Secretary, at the same session, reports as follows: "The charter issued by the Grand Lodge at its session in 1867 to Northern Light Lodge, No. 68, has not been called for by the proper officers. I anticipate, however, that the same will be attended to very soon, as I have been in correspondence with the brethren at Fort Garry." The lodge was never constituted under the charter, as during the troublesome times of 1868-9, the members becoming scattered, the pioneer lodge of the great Canadian Northwest, that during the four years of its activity had added to its membership the foremost men of the settlement, terminated its existence.

On the twenty-first day of November, 1870, a dispensation was issued by M.W.Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. Robert S. Patterson, W. Master; Bro. Norman J. Dingman, Senior Warden; Bro. William N. Kennedy, Junior Warden, and six others, to form and hold a lodge designated Winnipeg Lodge, which was afterwards changed by permission of the Grand Lodge to Prince Rupert's Lodge, in the city of Winnipeg, Province of Manitoba. The lodge was instituted on the tenth day of December, 1870, a charter granted on the thirteenth day of July, 1871, and the lodge regularly constituted and consecrated as Prince Rupert's Lodge, No. 240, G.R.C., and the officers installed, Bro. William N. Kennedy succeeding Bro. Norman J. Dingman, who had removed from the jurisdiction, as Senior Warden, and Bro. Matthew Coyne succeeding Bro. William N. Kennedy as Junior Warden.

On the fourth day of January, 1871, a dispensation was issued by M. W. Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. John Fraser, W. Master; Bro. George Black, Senior Warden; Bro. Thomas Bunn, Junior Warden, and four others to form and hold a lodge, designated Manitoba Lodge, which was afterwards changed by permission of the Grand Lodge to Lisgar Lodge, at lower Fort Garry, in the Province of Manitoba; the lodge was instituted on the twentieth day of February, 1871, a charter granted on the thirteenth day of July, 1871, and the lodge regularly constituted and consecrated as Lisgar Lodge, No. 244, G.R.C., and the officers installed, Bro. George Black succeeding Bro. John Fraser as W. Master, Bro. Thomas Bunn succeeding Bro. George Black as Senior Warden, and Bro. William J. Piton succeeding Bro. Thomas Bunn as Junior Warden. Subsequently permission was granted for the removal of the lodge from lower Fort Garry to Selkirk, Manitoba.

On the nineteenth day of April, 1871, a dispensation was issued by M.W. Bro. Alexander A. Stevenson, Grand Master of the Grand Lodge of Canada, to Bro. Frederick Y. Bradley, W. Master; Bro. William Drew, Senior Warden; Bro. James G. Milne, Junior Warden, and six others to form and hold a lodge designated The International Lodge, at North Pembina, in the Province of Manitoba. This lodge was never instituted, but when the dispensation was issued to Emerson Lodge in 1876 Bro. Bradley was named as W. Master.

On the nineteenth day of September, 1872, a dispensation was issued by M.W.Bro. William M. Wilson, Grand Master of the Grand Lodge of Canada, to Bro. James Henderson, W. Master; Bro. Arthur H. Holland, Senior Warden; Bro. Walter F. Hyman, Junior Warden, and six others to form and hold a lodge designated as Ancient Landmark Lodge, at Winnipeg, in the Province of Manitoba. The lodge was instituted on the sixteenth day of December, 1872, a charter granted on the ninth day of July, 1873, and the lodge regularly constituted and consecrated as Ancient Landmark Lodge, No. 288, G. R. C., and the officers installed.

THEY DECIDE TO ORGANIZE A GRAND LODGE

No more lodges were instituted up to 1875, but during this year a far more important step was decided on, namely, the formation of the Grand Lodge of Manitoba. The preliminary steps were taken on the twenty-eighth day of April, 1875, by issuing the following circular:

"To the W. Masters, Past Masters, Wardens, Officers and Other Brethren of the Several Lodges of the A.F.& A.M., in the Province of Manitoba.

"Brethren, at an influential meeting of Brethren hailing from the different constitutionally Chartered Lodges of the Province, held in the City of Winnipeg, on the Twenty-eighth day of April, A.L. 5875, it was after mature deliberation unanimously resolved that a circular be forwarded to all the Lodges in this Province, requesting them to be duly represented at a convention to be held in the Masonic Hall, in the City of Winnipeg, on Wednesday, the Twelfth day of May, 5875, at three o'clock P. M. for the purpose of taking into consideration the present state of Masonry in this Province, and to proceed, if decided, to the formation of a Grand Lodge for the Province of Manitoba. Therefore, we the undersigned Freemasons in good standing, having been deputed by said meeting, do hereby request all the Lodges in this Province to be duly and constitutionally represented at the convention aforesaid if practicable by all their Masters, Past Masters and Wardens for the important object aforementioned.

"(Signed) "W.C. Clarke, P. M. Prince Rupert's Lodge, No. 240. "W.N. Kennedy, P. M. Prince Rupert's Lodge, No. 240. "John Kennedy, W. Master Prince Rupert's Lodge, No. 240. "Gilbert McMicken, Senior Warden Prince Rupert's Lodge, No. 240. "S.L. Bedson, W. Master Lisgar Lodge, No. 244. "Thomas Sinclair, Junior Warden Lisgar Lodge, No. 244. "James Henderson, P. M. Ancient Landmark Lodge, No. 288. "John H. Bell, W. Master Ancient Landmark Lodge, No. 288. "J. D. O'Meara, Senior Warden Ancient Landmark Lodge, No. 288. "John J. Johnston, Junior Warden Ancient Landmark Lodge, No. 288."

To some no doubt this undertaking must have been entered into with many misgivings. For three lodges with a membership of only 210 to sever their connection

with such a strong organization as the Grand Lodge of Canada and undertake directing the affairs of a Grand Lodge in a new country sparsely inhabited must have seemed to many a stupendous undertaking, but it serves to show the character of the men who carried out this project to a successful issue, and there is no finer trait known to mankind than the honour and respect accorded men who have risen above adverse and obscure conditions and won.

The convention being assembled, R.W.Bro. George Black was elected Chairman, and W.Bro. John H. Bell, Secretary, when the following resolutions with many others were carried unanimously:

"That we, the representatives of the three Warranted Lodges, being all the Lodges in this Province, in convention assembled,

"RESOLVE, That the Most Worshipful the Grand Lodge of Manitoba, A. F. & A. M., be and is hereby formed upon the Ancient Charges and Constitution of Masonry.

"That in severing our connection from the Grand Lodge, of Canada we desire to express our most profound gratitude to that venerable body for the kind consideration and attention they have always displayed towards us, both as Lodges and individually, and we most ardently desire that the same parental feeling may always be entertained towards us by our Mother Grand Lodge, our connection with which we will remember with the greatest pride and affection.

"That the Lodges in the Province be numbered on the Grand Register according to their seniority, viz.: Prince Rupert's Lodge to be No. 1, Lisgar Lodge to be No. 2, Ancient Landmark Lodge to be No. 3.

"That a committee of three be appointed to assist the M. W. Grand Master in preparing the address to Sister Grand Lodges and that R. W. Bro. James Henderson,

G.S.W., R.W.Bro. John Kennedy, Grand Treasurer, and R.W.Bro. Rev. Canon O'Meara, Grand Chaplain, be that Committee."

The election of Grand Lodge officers resulted as follows:

Rev. Dr. W.C. Clarke, Grand Master; Hon. W.N. Kennedy, Deputy Grand Master; James Henderson, Grand Senior Warden; S. L. Bedson, Grand Junior Warden; Rev. Canon O'Meara, Grand Chaplain; Henry T. Champion, Grand Registrar; John Kennedy, Grand Treasurer; John H. Bell, Grand Secretary; Thomas H. Barton, Grand Tyler.

The following appointments were made by the M. W. Grand Master:

Gilbert McMicken, Grand Senior Deacon; G. B. Spencer Grand Superintendent of Works; John J. Johnston, Grand Sword Bearer; Hon. John Norquay, Grand Steward; James McLenaghen, Grand Steward; James Mahoney, Grand Pursuivant; W. J. Piton, Grand Junior Deacon; G. F. Newcomb, Grand Director of Ceremonies; Thomas Sinclair, Grand Organist; Dr. D. Young, Grand Steward; Thomas H. Parr, Grand Steward.

M.W.Bro. W.C. Clarke, Grand Master elect, was presented by R.W.Bro. George Black and R.W.Bro. H.T. Champion and installed and invested by R.W.Bro. James Henderson, Senior Past Master.

R.W.Bro. W.N. Kennedy was the first D.D.G. Master for this Western District, under the Grand Lodge of Canada, and was succeeded by M.W.Bro. George Black, who held that important office at the time of the formation of the Grand Lodge of Manitoba. In recognition of his service to Freemasonry M.W.Bro. George Black was elected an Honourary Past Grand Master of this Grand Lodge at its first Communication.

A CORNERSTONE IS LAID

The first public function was the laying of the cornerstone of the City Hall, Winnipeg, on the seventeenth day of August, 1875, by M.W.Bro. W.C. Clarke, Grand Master, assisted by the Grand Lodge officers, all of whom were present except the Grand Junior Deacon.

Of the nine charter members of Prince Rupert's Lodge No. 240, eight hailed from the Grand Lodge of Canada and one from the Grand Lodge of Quebec, two of whom are still in the city, His Honour, Judge Walker, who still retains his membership with Prince Rupert's Lodge, No. 1, and R.W. Bro. H.T. Champion, who is now a member of "The Assiniboine" Lodge, No. 114.

Of the seven charter members of Lisgar Lodge, No. 244, one hailed from the Grand Lodge of Canada, one from the Grand Lodge of Quebec, one from the Grand Lodge of Minnesota, and four from Prince Rupert's Lodge, No. 240, M.W.Bro. George Black being the only retaining membership.

Of the nine charter members of Ancient Landmark Lodge, No. 288, five hailed from the Grand Lodge of Canada, one from the Grand Lodge of Minnesota, and three from Prince Rupert's Lodge, No. 240, R. W. Bro. James Henderson being the only one retaining membership.

I have been able to trace the joining of ten members only of old Northern Light Lodge, U.D., with other lodges in this Jurisdiction. Two affiliated with Prince Rupert's, No. 1; six with Lisgar, No. 2, and two with Northern Light, No. 10. Of these, six have gone to the Great Beyond, three were suspended, and only one is still identified with us, Bro. Edward H.G.G. Hay, now a member of Assiniboine Lodge, No. 7.

The first dispensation issued by the Grand Lodge of Manitoba was to St. John's Lodge, No. 4, on the sixth day of July, 1875, with nineteen charter members, four of whom still retain membership, viz.: R.W.Bro. John W. Harris, who was the first W. Master, and Bros. William Dodd, Abraham Code and William H. McLean.

In his address to the Grand Lodge at the first Annual Communication held on the fourteenth day of June, 1876, M.W.Bro. W.C. Clarke, Grand Master, said:

"The usual address to the Sister Grand Lodges was sent to all the Grand Bodies on the American Continent, that to the European Grand Bodies being deferred until after this Communication, and I am happy to inform this Grand Lodge that in no single case has any fault been found with the constitutionality of our procedure, but that in some instances I have been congratulated on behalf of the formers of Grand Lodge by high Masonic authorities on the entire correctness of the steps which have been taken and the result attained. It is my pleasing duty to congratulate you upon the marked success which has so far attended your efforts in the interest of the Royal Craft. It is pleasing to note that the Mother Grand Lodge of Canada was first in extending Fraternal relations and intercourse under date of the 14th day of July, 1875."

As the country became settled lodges were formed in the different towns in the Province and the Northwest Territories, the Grand Lodge having extended its jurisdiction over the Districts of Alberta, Assiniboia, Saskatchewan and the Yukon Territory, until the twelfth day of October, 1905, when the lodges on the Grand Register numbered 104, with a membership of 5,725, on which date eighteen lodges in the Province of Alberta met at the city of Calgary and formed the Grand Lodge of Alberta. M.W.Bro. William G. Scott, Grand Master, was present and installed the officers of the new Grand Lodge and was elected an Hon. Past Grand Master. At the Annual Communication of the Grand Lodge of Manitoba, in June, 1906, fraternal recognition was extended with the most kindly greetings and the wish that success and prosperity would attend them, the first daughter Grand Lodge of this Grand Body.

On the ninth day of August, 1906, twenty-nine lodges in the Province of Saskatchewan met at the city of Regina and formed the Grand Lodge of Saskatchewan, the second daughter Grand Lodge from this Grand Body. M.W.Bro. John McKechnie, Grand Master, and M.W.Bro. James A. Ovas, Past Grand Master and Grand Secretary, were present and installed the officers of the new Grand Lodge and were elected Hon. Past Grand Masters.

NEW GRAND LODGES

At the Annual Communication of the Grand Lodge of Manitoba in June, 1907, fraternal recognition was extended and the same good wishes expressed that had been extended to their sister Grand Lodge of Alberta. At this Communication Yukon Lodge, No. 79, Dawson City, and White Horse Lodge, No. 81, White Horse, in the Yukon Territory, applied for permission to surrender their charters and to be allowed to apply to the Grand Lodge of British Columbia for affiliation, the principal reason advanced being that the Province of British Columbia is adjacent and contiguous to the Yukon Territory and bound to it by commercial and other relations, causing continual intercourse between the residents of both districts. The petition was duly considered by the Board of General Purposes and upon their recommendation granted by Grand Lodge, leaving on the Register of the Grand Lodge of Manitoba fifty-seven lodges, with a membership of 3,724, which has increased to date (December 27, 1922) to ninety-two lodges, and a membership of 10,600.

Note, No. 1. Author, with G. W. Steinbrenner, of The Traditions, Origin and Early History of Freemasonry.

Note No. 2. (By N.W.J. Haydon.)

It is interesting to learn from Gould's History that the Grand Lodge of Manitoba followed, in 1882, the precedent set by the Grand Lodge of Canada, by warranting a lodge to meet in the city of Tangier, in the kingdom of Morocco. The details leading up to this action are recounted by Bros. Stillson and Hughan in their History, from

which it appears that R.W.Bro. Rev. R.S. Patterson, the first W.M. of Prince Rupert's Lodge, No. 1, M.R., afterwards became Chaplain to the regiments stationed at Gibraltar and, by his efforts, Lodge No. 18, M. R., entitled "Al Moghreb Al Aksa" meaning the Far West was opened at Gibraltar, with the intention of removing to Morocco. However, by reason of the protests of the Grand Lodges of England, Scotland and Ireland, the seat of the lodge was first removed to St. Roque in Andalusia and afterwards to Tangier. Its membership was naturally of a varied nationality and its ceremonies were conducted in English, French, Spanish and Arabic.

(Additional notes taken from Freemasonry in Canada, compiled by Bro. Osborne Sheppard, Hamilton, Ont)

Until the formation of the Grand lodges of Alberta and Saskatchewan, the Grand Lodge of Manitoba claimed jurisdiction over all the Northwest Territories, although in their first Constitution it was declared that the Grand Lodge was formed in and for the Province of Manitoba; they also provided that in the absence of the Grand Master the officer next in rank should assume the duties of that office.

In 1893 Dr. Goggin, of Winnipeg, was elected Grand Master and Thomas Tweed, of Medicine Hat (District of Assiniboia), was elected Deputy Grand Master. During the year Dr. Goggin was appointed Superintendent of Education for the Northwest Territories and moved to the capital, Regina. This gave rise to a rather peculiar situation; the Grand Master had left the jurisdiction and the Deputy had been elected from without the Province, and to further add to this peculiar condition the Grand Lodge had decided to hold the Communication of 1894 at Banff, Alberta.

To meet this difficulty an amendment to the Constitution was proposed wherein the Grand Lodge would add the Northwest Territories to its jurisdiction, thus making it the largest Masonic Jurisdiction in America, and the only Grand Lodge that ever extended its boundaries after being once constituted. The proposal was at first opposed but finally passed, and so remained until "Provincial Autonomy" in 1905 resulted in the division of the old Northwest Territories into the Provinces of Alberta

and Saskatchewan, when Bow River Lodge, No 28 (the oldest in Alberta), called a Convention at Calgary at which the political change became a Masonic one as well, and M.W. Bro. Scott, G.M. of Manitoba travelled the long journey thereto in order to invest the G.M of Alberta with authority over the new Province, on behalf of the Mother Grand Lodge.

----o----

A MASONIC PRAYER

Teach me that sixty seconds of Masonic Service make a Masonic Hour; sixteen ounces of energy applied in Masonic Teachings is one Masonic Pound; and one hundred cents cheerfully given to advance God's Kingdom on earth is a Masonic Dollar.

Grant, I beseech Thee, that I earn my meal ticket by the sweat of my Masonic labours and in the doing thereof I not sponge on my brethren in the Craft.

Help me to live so that I can lie down at night with a clear conscience for having done my chores around the lodge undaunted by the faces of those who detest Masonic indolence.

Deafen my ears to the jingle of unearned Masonic honours. Blind me to the faults of my brothers in the Craft but reveal to me mine own Masonic shortcomings.

Pilot my footsteps so that I may walk in the straight and narrow path of Masonic Brotherhood.

Lead me not into the temptation of Masonic excitement or into the desire for superficial Light in Masonry.

Keep clear my vision that I may discriminate between the cause and effect of mine own Masonic short-sightedness.

Give me courage and fortitude to fight, if necessary, a losing battle for Freemasonry against prejudice, habit and inaction.

Help me to retain my Masonic youth enough to laugh and play when called from labour to refreshment.

Quicken my ears to the clarion notes of the call of Masonic volunteers to carry on for those who have served the Craft unselfishly in the past.

Make me contented with carrying my share of the load without ostentation and clapping of hands.

And when the lambskin, or white leather apron, is deposited on my casket by my surviving Brothers, amid the smell of flowers and the tread of soft steps and the crushing of the hearse's wheels in the gravel out in front of my place, make the ceremony short, the ritual brief and the epitaph simple HERE LIES A MASTER MASON.

PAUL R. CLARK

----o----

The influence of Masonry is of a high character - it stoops to no subterfuge, it engrosses the attention of no political or religious clique, it aims at no part in the policy of our municipal or civil government, and its members claim no distinction or preference on account of their connection with it. Freemasonry has an influence and it is a strong and abiding one, it is the influence of kindness, of charity, of Brotherly Love. Its influence is found in the healing balm which it pours into the healing wounds of sorrow, in the timely aid which it brings to the fireside of the disconsolate widow, and in the succor which it affords to the helpless orphan. Who can say that such influence is not blessed of Heaven? It carries out the work which our common Father has made the duty of all his children. Its works, in its silent, unobtrusive course to aid us in attaining a better and purer life, and when its influence is unfelt, and its monitions remain unheard, then, and not till then, will the sons of Masonry desert her shrine, or pause in the great work which they have to perform. - Selected.

----o----

THE LIBRARY

John Ross Robertson Philanthropist and Freemason

By Bro. W. HARVEY McNAIRN Canada

IF a vote were taken amongst the members of the Craft in Ontario to determine who was the greatest Mason that this Grand Jurisdiction has produced, there is little doubt but that the unanimous choice would be John Ross Robertson. There is equally little doubt of his inclusion in any list of the Canadians of his day pre-eminent in the fields of journalism, and these are but three among the varied interests which occupied the attention and exercised the boundless energies of this many sided man. In all these

spheres of endeavor he has left behind him memorials which will perpetuate his name and achievements down through the centuries of the distant future. It is consequently a difficult task to convey any adequate comprehension of so kaleidoscopic a life in the narrow bounds of a short article.

Bro. Robertson was born in Toronto on the 28th of December, 1841, the son of a leading merchant of the city and a descendant of the chiefs of the Highland clan of Robertson of Struan, who occupied so large a place in the romantic history of ancient Scotland. He was educated at Upper Canada College, one of the oldest and most famous of the secondary schools of the Province, and while still a boy at school gave a remarkable evidence of that journalistic ability which was later to crown his life with wealth and honor. After some years' experience with various local papers he established in 1876 the Evening Telegram, a newspaper which met with immediate success and which still continues to be one of the most popular dailies in the Dominion.

His interest in local history led him to publish a series of articles in the Telegram on the early days of his native city, in the preparation of which he spared neither time, energy nor expense. These papers were re-issued from time to time in a series of five large volumes whose value increases as the years pass. The remarkable collection of some 20,000 pictures which his staff of artists produced for this work now forms one of the most striking exhibits in the Toronto Public Library. He has thus rescued from oblivion many of the most interesting data concerning the pioneer days of his native city, and has made possible the interesting statement that no city of its age has ever had such extensive printed records.

But the great work for which he will probably be longest remembered was the foundation of the Sick Children's Hospital in Toronto. To this he contributed not only his wealth, but also his great abilities as an organizer and financier. Nothing lay closer to his heart than the needs of suffering children and his visits to the hospital, especially at the Christmas season, when he delighted to take the part of Santa Claus, brought joy to the hearts of the little sufferers. Later he erected, largely from his own funds, an auxiliary hospital on Toronto Island, to which all the little patients who can be moved are taken each summer, and a few years before his death he built and

equipped a memorial to his wife, a very large and comfortable nurses' residence in connection with his hospital.

As a Freemason his influence was felt in every branch of the Craft. Initiated on the 14th of March, 1867, in King Solomon Lodge, No. 22, he became its Master in 1880, and after serving as Grand Steward in 1880, Grand Senior Warden in 1882, District Deputy Grand Master in 1886, Deputy Grand Master in 1888 - 89, he was elevated to the throne of the Grand hipster in 1890 and 1891. His Masonic responsibilities were taken most seriously. While Grand Master he visited every one of the 354 lodges under his jurisdiction, covering nearly 23,000 miles to do so. On one occasion when a long drawn-out afternoon visit caused him to miss his train, he chartered a special train so as not to break his appointment with a small country lodge. When in 1894-96 he held the office of Grand First Principal of the Grand Chapter of Canada he repeated his record by visiting each one of the 100 chapters.

Numerous Masonic honors were showered upon him. He was Master of Mimico Lodge, No. 359, the year before he occupied the chair in his mother lodge. He was made an honorary member of many lodges, including Fortrose, No. 108, Stornoway, Isle of Lewis, where his maternal grandfather had been initiated in 1798. He held the rank of Past Provincial Prior in the Sovereign Great Priory of Canada; M.I. Past Grand Master of the Grand Council, and a member of the Supreme Council, 33d, Scottish Rite. The Quatuor Coronati Lodge of Research of London elected him to its inner circle, and the United Grand Lodge of England conferred upon him the coveted rank of Past Grand Warden.

His literary abilities were also devoted to the service of the Craft. In 1888 he published the History of the Cryptic Rite in Canada; in 1890, the History of the Knights Templar in Canada; in 1893, Talks with Craftsmen, a collection of his Masonic addresses, and in 1899 appeared his magnum opus, the History of Freemasonry in Canada, in two large volumes containing nearly 2,200 pages. The collection of records to this end and the preparation of its innumerable illustrations was a matter of enormous labor and great expense. Not only did he delve through the papers of the constituent lodges, but made several journeys to England where he searched the archives of the United Grand Lodge for the lost records of the early days of the Craft in Canada. He himself stated that the production of these two volumes

cost him $50,000. The extensive library which he accumulated in the course of his researches is now owned by the Grand Lodge of Canada, and is housed in the Masonic Temple in Toronto.

It was but natural that his country should desire to honor him. Many influential men in his city urged him to accept nomination for the mayoralty but he declined the honor. From 1896 to 1900 he sat for a Toronto constituency in the House of Commons of Canada, but he would not accept a second term. He and Mrs. Robertson were among the invited guests at the coronation of King Edward VII. at Westminster Abbey, and shortly after they were presented to His Majesty. Further honors might have been his, had he desired them, for he had the unique experience of declining, on the same day, a knighthood and a Senatorship.

He died in Toronto on the 31st of May, 1918, universally respected and, among those who knew him best, deeply beloved. His Grand Lodge regalia today occupy an honored place in the lodge room of John Ross Robertson Lodge, No. 545, Toronto, which has been dedicated to the perpetuation of his name.

----o----

EDITORIAL

To Our Brethren of Canada

WHEN an American news reporter asked Villa why he was so bold as to invade the territory of the United States, that barbarian replied by fetching a map of Mexico. "There!" he exclaimed, with a grin across his dark face, "you see how little is your country. I can whip it all myself." The reporter broke into a laugh. On the chief's map the United States was naturally foreshortened so much that in comparison with Mexico it appeared to be a small land.

It is probable that a good many citizens of the United States have suffered themselves to be similarly deluded about Canada, for many of them know little or nothing of it, save as a kind of terra incognita, vaguely stretching above the boundaries of the United States.

But Canada cannot be foreshortened! Not after one has had a glimpse of its sweep of plain, of prairies, and of mountain ranges, its lakes, its coast lines, and its upreach into the Arctics! It is one of the Empires of God in which a mighty people is gradually taking shape, destined, soon or late, to have an ever greater share in shaping the policies of the world. The stoutest imagination fails to conceive its scope, where it lies across the upper side of the earth, the home of more than eight million human beings.

The Masonic Craft has had a proud part in the building of this nation, and its own roll is studded with shining names. Early in its career it was intimately associated with Freemasonry in our own Colonies, especially in New England, New York, and Michigan, so that the present cordial relationships between Freemasonry of the two countries has its roots in the foretime when our own history was in its beginnings. From that time until this the Mystic Tie has stretched across the political boundary, helping much to hold the two English speaking peoples together. Even during the troublous times of war it has often failed to break, so that one might compose a book of episodes in which the bonds of Masonry held, after all others had broken.

Canadian Masonry of the present is cautious, conservative, slow to follow after strange gods, not much given to fuss and feathers, keenly interested in civic betterment and education, and always constructive, especially by way of providing for its needy. It encourages small lodges rather than large, believing that three bodies of two hundred members are better than one lodge of a thousand; moreover, it is careful of its material, and not quick to let down the bars. It adheres rigidly to the principles of the original Grand Lodges of England and places more emphasis on religion than most Grand Lodges here. Its Grand Lodges are closely grouped with our own in comparison with the families of Grand Lodges in other parts of the world, and so far

as fraternal recognition and Grand Lodge comity are concerned belong with ours in one great circle.

Therefore is it that in the eye of Masonry the boundary line, while it is a fact in politics, law, and business, is after all largely an imaginary line, and quickly forgotten through the exchanges of amity and in all fraternal relations. He who sends greetings to his brethren there indulges in no gesture of empty rhetoric but expresses what is already a fact; and he who prays for his Canadian fellow Masons all good fortune and prosperity in the future, asks what is already written in the Book of Time.

For the present issue with its wealth of information about Canadian Masonry we are indebted to Bro. N. W. J. Haydon, Associate Editor, Toronto, Secretary The Toronto Society for Masonic Research, and one of the most active workers in that field to be found in the Dominion. This is not the first time that the National Masonic Research Society has been indebted to Bro. Haydon; for years now he has been among our hardest working members, never wearying in his enthusiasm, and always ready to make any sacrifices in behalf of the Cause. If he objects to having his name singled out for this mention (as his modesty will doubtless lead him to do) we can only say in reply that he himself has been very largely responsible for the fact that at present writing the Society enjoys the support of Canadian brethren, whose names, if there were not so many of them, would be inscribed here in an honor roll along with his.

A special vote of thanks is due the brethren who have contributed to the present number; the most casual reading of their essays will make plain how much labor they have devoted to their telling of the story of Freemasonry in Canada. For that labor a multitude of brethren in these States will feel a sincere gratitude, especially since never before has so much information about the Craft in Canada been crowded into so few words and in so convenient a form. May this be the first of a long series of literary courtesies across the line.

----o----

THE QUESTION B OX

AND CORRESPONDENCE

SPONSORSHlPS OF DEMOLAY CHAPTERS

Which one of the Masonic bodies sponsors De Molay Chapters ? Is it controlled by the Scottish Rite bodies, or may other Masonic bodies take the lead in organizing a chapter in a town?

D. S., New Hampshire.

Your inquiry was referred to Bro. Roy E. Dickerson, Director of Program and Activities for the Grand Council, Order of De Molay. He replies that according to present records De Molay Chapters have been sponsored as follows: by Blue Lodges, 302; by Chapters, Councils and Commanderies, 698; by Scottish Rite bodies, 199; the Shrine, 8; Grotto, l; Masonic Association, 3; Masonic Club, 2.

* * *

INFORMATION ABOUT LEGGETT'S "HISTORY OF MASONRY"

I noticed in Ye Editor's Corner of the June BUILDER that you desired information concerning Leggett's History of Masonry. John Chambers Leggett was a member of Union Lodge, No. 71, F. & A.M., Ripley, Ohio. He served his lodge in almost every official position, being Worshipful Master for the years 1883, 1884, 1885, 1887 and

1889; also he was secretary for years and what is said of him by those who knew him best was a most lovable character and a good and upright man. He wrote A Concise History of the English Rite of Freemasonry; also an account of the Grand Lodge of Ohio and a History and Censorial of his own lodge.

Fred. W. Sehmerr, Librarian,

Cincinnati, Ohio.

* * *

FREEMASONRY IN THE HAWAIIANS ISLANDS

How many lodges and members are there in the Hawaiian Islands ? Under what Grand Lodge do they hold their charters ? Are the Chapter, Consistory and Shrine represented there?

M. K. T., Illinois.

Your inquiry was referred to Bro. Jesse M. Whited, Associate Editor, California. You will find your questions completely answered in his reply:

The Grand Lodge of California has jurisdiction over the Symbolic lodges in Hawaii at the present time. The following lodges are in existence there now:

Hawaiian, No. 21	405 Membership

Le Progress de l'Oceane' No. 371	347 "
Honolulu, No. 409	255 “
Kabulai (Hilo), No. 330	209 “
Schofield (Schofield Barracks), No. 443	165 “
Maui (Maui), No. 472	…..

The Grand Master of California visits the Islands officially every year. So far as I know there is no agitation for a separate Grand Lodge of this locality.

The York Rite is represented by Honolulu Chapter, No. 1, owing allegiance to the General Grand Chapter of the United States and the Grand Encampment. I have not been able to get a line on their membership.

The Scottish Rite is under the jurisdiction of William P. Filmer, S.G.I.G. of Northern California. There are lodges of Perfection, Rose Croix Chapters and Councils in the Islands with the following membership:

Honolulu 614

Kahulai 93

Hilo 89

There is a Consistory in Honolulu with a membership of approximately 800.

There is also a Temple of the A.A.O.N.M.S., known as Aloha Temple.

* * *

CONFERRING DEGREES BY COURTESY

What is meant by "conferring degrees by courtesy"? Is this regulated by Grand Lodge laws?

R. W., Texas.

If a candidate is not able to take the degrees in the lodge in which he desires membership because of temporarily being resident in some other community, the lodge of his choice can request the lodge having jurisdiction where he is temporarily situated to confer one, two, or three degrees upon him; the latter lodge does the work through "courtesy," and may collect its own usual fees, or the fees obtaining in the lodge where the brother is to hold his membership, or else may charge no fees at all, depending on its own or its Grand Lodge rules in such cases. Your own Grand Lodge adopted a typical report at its session in 1914, when Bro. A. W. Houston was Grand Master:

Most of the Grand Lodges of the United States have recognized and provided for the conferring of degrees "by courtesy," and we feel it incumbent upon our Grand Lodge to adopt a system or course of conduct in regard to the conferring of degrees "by courtesy" adopted by so many of the Grand Lodges of America. We, therefore, recommend that when the Grand Master of the Grand Lodge of any state shall request of our Grand Master that the degrees be conferred upon an applicant for the same, who is in this state, that said request may be complied with, and the lodge most accessible to the candidate shall be designated by the Grand Master to confer the degree, the conferring of which is requested, and said lodge may proceed to confer said degree, and when conferred shall report the fact that it has been conferred to the Grand Master of this Grand Lodge, who will convey such intelligence to the Grand Master of the jurisdiction from which the request to confer the degree originated. The fee for the degree, if collected by the Texas lodge, shall be transmitted to the Grand

Master who will send it to the Grand Master of the state requesting the conferring of the degree. When a person under the jurisdiction of a Texas lodge is elected to receive a degree, and who is in another state, may desire to have the degree conferred on him in that state and the lodge having jurisdiction may so desire, said lodge may, under its seal, request of the Grand Master that he present a request to the Grand Master of the state in which the candidate may be that the degree be conferred by courtesy by some lodge most accessible to the candidate. The tee for the degree may be collected by the Texas lodge, or the lodge conferring the degree may be requested to collect the same i and forward it to the Texas lodge. Should it be desired that more than one degree be conferred there must be an election of the candidate by the Texas lodge, after due notice from the lodge conferring the preceding degree that the applicant has passed a satisfactory examination in that degree. As soon as a degree is conferred by courtesy in this state, the lodge performing the service shall certify its action to the Grand Master of our Grand Lodge, and the same action shall be taken as to an examination of a candidate for advancement. When a request is made by a candidate that a degree be conferred on him in another state, the Texas lodge having jurisdiction shall make the Grand Master acquainted with all the facts connected with the sojourn of the candidate in that jurisdiction and he shall determine whether the facts justify a request that the degree be conferred in another state, and it is hereby provided that no candidate who may be a casual visitor, or a mere temporary sojourner, in another state shall be permitted to receive the degree by courtesy in another state.

In the majority of cases a request for the courtesy conferring of degrees is made through a Grand Secretary, but in some jurisdictions it is permitted that the constitutent lodge shall itself handle the matter; the former method has caused considerable difficulty owing to the amount of red tape involved. There is great need for more uniformity as among Grand Lodges. It is a subject that might well receive careful consideration at the next conference of Grand Masters.

----o----

AUGUST BOOK LIST (All Price Postpaid)

A.B.C. of Freemasonry

By DEEMAR D. DARRAH

A little book for beginners that has enjoyed a wide sale. Cloth, 30 pages. 35c

Ancient Freemasonry

By FRANK C. HIGGINS

An occult interpretation of the ritual and symbols of the Craft, written by a specialist in that field. Cloth. illustrated, 463 pages. $2.65

Builder, The, in Bound Volumes

1921, 1922 and 1923 cannot be sold separately, other years at $3.75 per volume. Complete set of nine bound volumes. $33.75

Consolidated Index to THE BUILDER

Covers years 1915 to 1919, inclusive. Paper, 50 pages. $1.25

Deeper Aspects of Masonic Symbolism

By ARTHUR EDWARD WAITE

An interpretation of some of the more important symbols of a great modern mystic. Reprinted from THE BUILDER. Pamphlet, paper, 32 pages. 35c

Encyclopaedia of Freemasonry

By ALBERT G. MACKEY

Two large volumes of 943 pages combined. Second volume contains glossary giving pronunciation and meaning of all Masonic words in general use. De Luxe fabrikoid binding, generously illustrated. $16.00

Freemasonry and Its Etiquette

By EVERDEN

Lodge laws and usages according to English customs. Contains thirty-three chapters. Blue cloth, appendix, exceptionally complete index, 507 pages. $3.15

Freemasonry in the State of New York

By OSSIAN LANG, Grand Lodge Historian.

A condensed historical account of the nation's largest Grand Lodge, full of material of interest to Masons outside of the State of New York. Cloth, index, 225 pages.

High Twelve

By EDWARD S. ELLIS

A collection of Masonic stories, has enjoyed a steady and ever-increasing circulation. Cloth, 268 pages. $2.15

Holden's Sacred Music

A collection of vocal music pieces, a large proportion of which are appropriate for, or specifically designed for use in Masonic ceremonies. Two volumes, paper cover. $3.20

Low Twelve

By EDWARD S. ELLIS

A companion to High Twelve, about which see above. Cloth, 247 pages. $2.15

Mackey's Revised History of Freemasonry

By ROBERT I. CLEGG

The most monumental work ever published in America. Seven large volumes with total of 2376 pages illustrated; De Luxe fabrikoid binding; exhaustive index. $56.00

Man of Mt. Moriah

By CLARENCE M. BOUTELLE Cloth, illustrated, 238 pages plus appendix 50 pages. $3.40

Masonic Light on the Abduction and Murder of Wm. Morgan

By P. C. HUNTINGTON

The disappearance of Wm. Morgan was the spark which set afire the anti-Masonic excitement. One of the most authentic accounts of that episode. Cloth 174 pages. $1.55

Masonry and Citizenship

By JOHN J. LANIER

This little book contains several chapters of value for speech-making purposes. Cloth, 130 pages. $1.10

Masonic Legends and Traditions

By DUDLEY WRIGHT

A popular account of a number of legends which lie behind the Ritual, by one of the leading Masonic writers of the day. Blue cloth, 152 pages. $2.10

Meaning of Masonry, The

By W.L.WILMSHURST

Five chapters on the inner meaning of Freemasonry from a mystical point of view. See review in THE BUlLDER, June, 1924, page 189. Black cloth, 216 pages. $4.15

Secret Sects of Syria and the Lebanon

By BERNARD H. SPRINGETT

Exceptionally interesting to the student of Masonic antiquities; among its twenty-nine chapters are studies of the Ancient Mysteries, the Gnostics, the Essenes Pythagoras, the Druses, ete. Contains appendix of 38 pages, complete bibliographies, index. Brown cloth, 351 pages. $5.20

Sidelights on Freemasonry

By J. T. LAWRENCE

Thirty-seven chapters on Royal Arch Freemasonry in India, lodge constitutions, etc. Very attractively written. Cloth, index, 263 pages. $3.15

Story of Freemasonry

by W.G. SIBLEY

A running narrative account covering the more important phases in the development of Freemasonry. Cloth, 114 pages. 85c

Story of the Craft

By LIONEL VIBERT

The most authentic brief history of Freemasonry, written by a Past Master of Quatuor Coronati Lodge. Cloth, 88 pages. $1.85

Symbolism of Freemasonry

By ALBERT G. MACKEY

For more than a generation this has been a standard work on its subject, it furnishes a moral and spiritual interpretation of the symbols against a background of rich classical erudition. Cloth, index, 364 pages. $3.65

Toasts and Anecdotes

By PAUL W. KEARNEY

This is being used by lodge orators. Cloth, 299 pages. $1.10

Tradition, Origin and Early History of Freemasonry

By A.T.C. PIERSON and G.W. STEINBRENNER

Long a standard work in the field of Masonic history. Cloth, 546 pages. $3.65

Vest Pocket History of Freemasonry

By H. L. HAYWOOD, Editor, THE BUILDER

Has been largely used for presentation purposes. More than 40,000 distributed. Special prices in quantities. Art paper covers, 36 pages. 25c

----o----

Known and Used the World Over

A Concise History of

Freemasonry

By R. F. Gould

An entirely new edition recently issued by Macoy's, with much added material.
Combines the Crowe revision with the original.

Blue cloth, index, addenda, illustrations, 480 pages.

$6.30 postpaid

* * *

Entirely New!

Studies in Freemasonry

By John L. Sanford, P.J.G.W., Maryland

A comfortable companionable book, by a man of rich mind, and many-sided activities in the Craft. There are six chapters, entitled thus:

"Washington, the Man and Mason."

"Present Day Thoughts."

"Masonry in Maryland."

"An Early Chapter Mason."

"Washington, the National Adviser."

"Burns and Scott as Freemasons."

$1.60 postpaid

Bound in red cloth; 110 pages.

* * *

A New Edition!

Masonic Jurisprudence

By John T. Lawrence

This (the third) edition of a work long standard, was revised and enlarged by Bros. J.S. Granville Grenfell, John White and F. Trevor Galsworthy. It is based on English usages and the English Constitutions, but has long been widely used among American Masons who have found most of its contents applicable to American problems, in especial those chapters dealing with The Grand Master, Grand Lodge, Masonic Penalties, Qualifications of Candidates, The Landmarks of the Order, The Lodge Officers, and Authority in Ritual.

Beautifully bound and printed, 325 pages.

$4.65 postpaid

The National Masonic Research Society is a non-commercial organization that pays neither profits nor dividends. All profits are returned to the working treasury to be used to increase its service to the Craft. Its Book Department exists for no other purpose than the convenience of its members.

All Prices Postpaid

National Masonic Research Society

1950 Railway Exchange

St. Louis, Mo.

The Builder Magazine

September 1924 - Volume X - Number 9

TABLE OF CONTENTS

FRONTISPIECE - THE RETURN OF JEPHTHAH

A GENERAL ACCOUNT OF THE SWEDISH RITE - By Bro. A. B. C., Michigan

THE DEGREES OF THE SWEDISH RITE - By Bro. Burton E. Bennett, Washington

"LET YOUR LOINS BE GIRDED ABOUT, AND YOUR LIGHTS BURNING" - By Bro. Paul R. Clark, New York

FREEMASONRY IN ONTARIO - PART II - By Bros. James B. Nixon and N.W.J. Haydon, Associate Editor, Ontario

A LODGE OF INSTRUCTION - By Bro. John J. Lanier, Virginia

THE GRAND LODGE OF NEW BRUNSWICK - By Bro. Osborne Sheppard, Ontario

FREEMASONRY IN SASKATCHEWAN - By Bro. Chas. A. Cooke, Saskatchewan

AN ADDRESS TO CANDIDATE ABOUT TO RECEIVE THE APPRENTICE DEGREE

GREAT MEN WHO WERE MASONS - DANIEL CARROLL - By Bro. G. W. Baird, P.G.M. District of Columbia

THE STUDY CLUB - Studies of Masonry in the United States - Part I, The Early Traditions. - By Bro. H. L. Haywood

EDITORIAL

On the Interpretation of Masonic Symbols

The Lodge as a Community Center

It is the Same Everywhere

Keep Masonry Clear From All Forms of Gambling

THE LIBRARY

Art of the Egyptians

The Master's Lectures: A Personal Review

The Interplay of Government and Religion

THE QUESTION BOX AND CORRESPONDENCE

G. L. Proceedings Sale

Lincoln, and Masonic Presidents

Dr. Benjamin Rush a Mason?

Books About the Crusades

More Women Masons?

The Ahiman Rezon in America

Freemasonry and the Founding of the U. S. Government

Meaning of "Worshipful"

Was Jefferson Davis a Mason?

Edward Gibbon Was a Mason

Are Class Lodges Permitted?

The Doctrine of Selectiveness

No "Wives' and Daughters' Degrees" in Florida

More Chinese Worshipful Masters

YE EDITOR'S CORNER

VOLUMEX NUMBER 9

THREE DOLLARS THE YEAR

TWENTY-FIVE CENTS THE COPY

The Builder

Published Monthly by the National Masonic Research Society

SEPTEMBER

1924

A General Account of the Swedish Rite

By Bro. A. B. C., Michigan

By providential good fortune two studies of this important subject, so little known on this side of the world, reached us at the same time, almost in the same mail. Through permission of both authors, one of whom prefers to remain incog, they are here published together for, though they contain some details in common, they are quite different treatments of the theme, and thereby readily supplement each other. So little is known about Swedish Masonry, and so many requests for information are made, that any reader who can add to the account here given something by way of additional fact or of criticism is urged to do so.

THE history of Masonry in Scandinavia is of interest to American Masons, not so much on account of the sources from which it springs, as on account of its development under the influence of French and German philosophers in the eighteenth century, mingled with influences from mystics, such as Swedenborg, visionaries, such as von Hund, and plain imposters, such as Cagliostro and Saint Germain. In developing, it followed its own lines which were apart from those of the English-American Masonry, even if it was based on the same sources, until it blossomed in what is called the Swedish system, which at present dominates, with its more than 50,000 members, not only the three Scandinavian countries, but also, through die Grosse Landesloge van Dentschland, the greater part of Northern Germany.

There is no doubt that Scandinavian Masonry has its origin in English Masonry, but whether the customs of the existing Scandinavian Operative Mason gilds have had any direct influence in the forming of the rites of the three first degrees, is hard to tell even if it looks so. Always Masonry in Scandinavia has been surrounded by the greatest secrecy not only as to the ceremonies, the passwords and the rites, but even as to the traditions and the history. Admittance to the archives of the Grand Lodge of Sweden has been given only to a very insignificant extent and to those of the Danish Grand Lodge not at all.

In Germany the question of opening up the archives of the Grosse Landesloge to allow historians to examine its acts called forth a serious conflict which caused its Grand Master, Crown Prince Friederich III., one of the noblest princes who ever occupied the German throne, to resign from his office in 1874. In a speech given in June, 1870, at the Centenary Festival of the Lodge he seriously advised it to open up

the archives to an honest and unimpeded examination, adding: "Our acts teach us that all Masonic knowledge is contained in the working plan of the first degree. Well, let us work to make this truth a reality." But later on Schiffman, a Provincial Grand Master and a Protestant pastor, whom the Crown Prince had appointed for said investigation, was excluded from his lodge, as having revealed its secrets.

Not in any way has Masonry in Denmark and Norway contributed to the development of the Masonry of the world; it has not broken any independent road to the goal but has followed lines which were laid out first by German, and later on by Swedish Masonry.

The first Danish Masonic lodge was founded in 1744, and received in 1745 its charter from the Grand Lodge in London. Later on, through the years, several lodges were founded in Denmark, mostly getting their charters from German lodges and consequently following the rites and the rules of those, and some even worked in the German language. The development does not show any clear and firm lines as Danish Masonry for some time was leaning on German Masonry, on "the Strict Observance," and later on for some time on the so-called rectified system from Lyons; but in 1853 the Swedish system was introduced into the Danish lodges, essentially through the influence of King Frederick VII., who at that time was Grand Master and very interested in Masonry. Denmark was then constituted as the eighth Masonic Province.

In Norway the first lodge was founded in 1750 and as long. as Norway was united with Denmark it followed the Danish lead; but after 1813, when it was united with Sweden, quite naturally it accepted the Swedish Rite.

FIRST SWEDISH I,ODGE WAS FOUNDED IN 1731

In Sweden the first Masonic lodge was founded in 1731. But the founder, Count Wrede-Sparre, did not have any actual patent entitling him to found it, although it looks as if he had been initiated as Master Mason at Paris. In 1737 a lodge was founded by Baron Scheffer and this lodge had a charter from Lord Derwentwater,

Grand Master of the English Grand Lodge at London. Some other lodges were founded but Masonry did not find much sympathy until Count Posse, in 1751, founded the lodge St. Jean Auxiliarie, which lodge in 1752 got a patent from the Count of Clermont, the French Grand Master at Paris. The then existing lodges united with this new lodge and the King of Sweden took over the office as Grand Master thereof. The system embraced seven degrees: three St. John's degrees, two Scotch fit. Andrew's degrees, one St. John's confidential br:s degree, and as the seventh the elected br:s degree. The system was French and the rites were French and in all it had no special or peculiar character.

Meanwhile from this time on Swedish Masonry was led into a quite peculiar channel by K. F. Eckleff, a high Swedish official. He had tried to become admitted as member of the Lodge St. Jean but in vain, why is unknown. In 1756 he founded in company with six others a Scotch lodge, "Innocente," and then in 1759 he arranged a "Grand Chapter." His title for doing so was based on a patent, which meanwhile was undated, not giving any locality, nor signed, but supplied with three seals and some symbolical figures, the meaning whereof not being clear. This document was certified by F. Aescher, secretary, a person about whom nothing is known. Nevertheless the legality of this document was never contested. In 1761 this lodge was amalgamated with the existing Grand Lodge and in 1770 the lawfulness of this new Swedish Grand Lodge was acknowledged by the Grand Lodge of England in London. Baron Scheffer took over the office of Grand Master and K. F. Eckleff was elected Deputy Grand Master. Obscurity reigns as to the sources of Eckleff's system, but undoubtedly it is based on the English book of Constitution and especially on that of 1738, but these sources have been remodeled and added to. The actual development of this revision it is not possible to follow. Modern historians assert that Eckleff's patent and the rite of his chapter are based on the customs and the rites of the Operative Mason Gilds; that the rites of the first to sixth degrees are based on the tradition of a connection between the Masonic Order and the Knights of St. John; and the rites of seventh to ninth degrees on the legend of the Knights Templar.

In 1766 Eckleff sold a copy of his papers to a friend, a German doctor, named von Zinnendorf, who made use thereof in founding the Grosse Landesloge von Deutschland at Berlin; and later in 1776 he sold his position, his patent, and his papers to Karl, Duke of Soedermannland. This Duke is a very interesting personality. Addicted to mysticism and theosophic ideas he took over the leadership of Swedish Masonry and did a great work in working together the material, which he had got

from Eckleff, with information and material which he collected at Geneva, in Italy, and in Bohemia. As early as 1776 he had a committee organized to revise the rites; and this work was done about the year 1800. Unhappily it is impossible to find the material from which the new rites were formed. It is said that the Duke had it burned, but whether this is true or not it is impossible to tell.

When Duke Karl took over the leadership of Swedish Masonry the management rested in the hands of a Grand Master an Over - , and an Under - , Architect, and nine other officials. As early as 1775 he had a Steward lodge arranged in accordance with the English pattern, to which lodge later on the Stuart legend was linked, for which reason the name was changed from Steward to Stuart.

HOW THE STUART LEGEND ORIGINATED

In this connection it will be necessary to mention the origin of the Stuart legend. A German nobleman, von Hund, who had been initiated in Masonry at Paris, and who was highly impressed by the myths and legends connected with the different knightly orders which took part in the crusades, had about the year 1750 formed a Masonic system called "the Strict Observance," which essentially was based on the legend of the Knights Templar, the escape of the Count of Beaujeau, nephew of Jacques De Molay, to Scotland, etc.; and in this system he put in the idea of a Grand Master, who had all the reins in his hands and who one day was going to call the Knights Templar to action and to lead them to splendid exploits. In the beginning this Grand Master was unknown, but - how it happened nobody can tell, whether it was a fancy of von Hund or an invention of one of his friends - suddenly the Stuart Pretender put up his head in the system as this unknown Grand Master and consequently his restoration to the throne of England became the goal of "the Strict Observance."

After the death of von Hund, Duke Karl tried to be elected as Grand Master of all the Orders which were following the "Rites of the Strict Observance" and he succeeded therein, being elected as such in 1776. But this event called forth a conflict among the different lodges which followed the system; several lodges withdrew from it and refused to acknowledge his authority and at last in 1781 he resigned from the office.

But while the Duke was trying to get elected as Grand Master of the German lodges at the same time he tried to get in connection with the Pretender, Karl Edward, who was living at Florence. First he sent a friend and confidential of his to him and later on, when he was elected Grand Master, he wrote him a letter asking him to acknowledge the Duke's newly acquired title as Grand Master, telling him that he, the Duke, always should honor him as a father, to which letter the Pretender replied that "inasmuch as he was in the darkness as to the mentioned mysteries," he could not remark anything further. Some years later King Gustav III. of Sweden, a brother of Duke Karl, paid the Pretender a visit at Florence and moved the broken-down man to surrender his Masonic rights to Duke Karl in return for a yearly pension.

In 1781 Sweden was constituted as the ninth Masonic and the Order was firmly linked to the state power; and when Duke Karl ascended the Swedish throne as king, the ties were made still stronger. The royal princes were considered born Freemasons and the members of the Higher Degrees were considered as belonging to the Swedish nobility.

THE SYSTEM WAS AN HIERARCHY

When finally completed the system formed a real autocratic hierarchy. At the head of it stands the Vicar of the Wisest Solomon with his council, called Sanhedrin, consisting of nine secular and two ecclesiastical officials. Below this are standing the two Land Grand Masters and twelve officials, who have seats as chapter officials of the eleventh degree. The tenth degree is formed by the members of the chapter and from among them the high officials, seven in number, are taken. The members of the ninth degree are called St. Andrew's elected br :s; members of the eighth degree, St. John's elected br:s; of the seventh degree, Solomon's elected br:s; Stuart's br:s form the sixth degree; St. Andrew's Masters the fifth degree; St. Andrew's Apprentices and Fellowcrafts the fourth degree; and at last comes the three St. John's degrees.

As above remarked, a German doctor, von Zinnendorf, bought from Eckleff a copy of his papers and made use of them for founding in 1770 the Grosse Landesloge von Deutschland. At first this lodge had many troubles, but at last in 1773 it was

acknowledged by the English Grand Lodge. As the system was built on Eckleff's papers and as these were not complete, the system was not quite in accordance with the Swedish system, and for this reason in 1819 a committee was sent from Berlin to Stockholm to examine the matter and then the rites of the Grosse Landesloge were made to conform with those of the Swedish system. A treaty of friendship was concluded in which it was expressed "that one doctrine, one and the same descent, on secrecy, one form and one system united with indelible ties the br:s of the Grosse Landesloge with those of the Swedish lodge." The German royal house protected the lodge and many of its members became officials of it and at present the lodge has a very prominent position among German lodges.

The Swedish Masonic system forms an imposing structure. Its strength lies in this, that it is an organic unit, as each degree is a logical consequence of the previous one, with which it is standing in intimate connection, which hardly may be said of the many High Degrees of the different other Masonic systems, as mostly they spring from the many social High Degrees, which were formed in France in the eighteenth century and are without any logical connection with the three St. John's degrees. The Swedish system is like a ladder, reaching up from the bottom of a deep well. The candidate steps from the bottom of the well upon the first rung of the ladder to climb up it to the light, which faintly he discerns at the orifice; but his climbing is slow, as he is not allowed to pass from one rung of the ladder to the next until his masters have examined his knowledge and learned whether he is worthy to reach the light. Only some few reach the uppermost rung of the ladder.

This is not the place to take up or to discuss the historical truth of the different myths and legends upon which the system is built and which are interwoven in its rites; at all events, when seen from a historical viewpoint they are no worse or better than Anderson's picture of the developing of the art of building in his Book of Constitutions, as in reality the principle "the end hallows the means," a principle which unjustly has been abused as Jesuitic, entitles any Masonic system to make use of what myths and legends it likes, if only they contribute to the aims and ends of Masonry - to make man understand the relationship of the self to the not-self, of the individual to the whole, and of his adjustments to larger ends, going beyond his own personal ends, his relationship to God and to his fellowman. It is the moral value, not the historical truth of a legend, that counts.

The system is hierarchic but not theological; it is based on the Christian faith and it had to be as a consequence of the legends upon which it is built, but it is tolerant, and practically it leaves to the members to form their own faith according to their conscience. That Jews are not admitted to the Order under the system is due to the historical fact that in the latter part of the eighteenth century Jews were not allowed to enter or to stay in Scandinavian countries.

The system is autocratic, but also this is due to the conditions existing in the Masonic world at the time when the system was formed. Strifes and conflicts were raging everywhere in Europe among Masons, in England, in France and in Germany, and the builders of the Swedish system saw that a system had to be built on authority and discipline if it Were to last. Of course it might be said that an autocratic system checks individualism; this is true, but on the other hand an extreme individualism brings with it as a logical consequence grave dangers and undoubtedly this is at present the case everywhere in the world and also in this country. Masonry cannot exist without a certain discipline and a certain restraint on individualism; our old book of the questions teaches us this, when at the question, What is a Freemason? it gives as answer, "A Freemason is a free man, who understands to master his passions and to bend his will under the laws of reason."

----o----

The New Age stands as yet

Half built, against the sky

Open to every threat

Of storms that clamor by.

Scaffolding veils the walls

And dim dust floats and falls

As moving to and fro, their

The Masons ply.

----o----

Do not expect easily to convince men of the truth or to lead them to think aright. The subtle human intellect can weave its mists over even the clearest vision.

----o----

The Degrees of the Swedish Rite

By Bro. BURTON E. BENNETT, Washington

THE Swedish Rite of Freemasonry dates from about 1775. The three first degrees is Ancient Craft Masonry and to this is added some of the "high degrees." It contains a strain from the Rite of Strict Observance in its Templarism and has elements taken from Rosicrusianism.

Gustavus III., King of Sweden, formed the Rite and the King of Sweden has ever since been the head of it. The Rite consists of twelve degrees. The King is Grand Master of the Order and is the only one who takes the twelfth degree. It is called the "Vicar of Solomon." Only high nobles take the eleventh degree, called "Dignitary of the Chapter," and only persons of great prominence can receive the tenth degree, called "Member of the Chapter." These three degrees really form a class in themselves; this class is called the "Illuminated Chapter" and the members of it "Brethren of the Red Cross."

The really working part of the Swedish Rite consists substantially, it is seen, of only nine degrees. The three Craft degrees are, of course, (1) Entered Apprentice, (2) Fellowcraft, and (3) Master Mason. The fourth degree is called the "Scottish Fellowcraft" and is preliminary to the fifth degree known as "Master of St. Andrew." This is what is known in the Modern French Rite as "Scotch Master," or Ecossais degree. The Ecossais system of degrees depicts the losing and the finding of the true word; they are what is known to us as Scottish degrees or, to be exact, "Scotts' " degrees - for they are not Scottish at all. The degree of "Select Master" of the York Rite is an Ecossais degree. It is also seen in the instruction of the Royal Arch degree. The fifth degree entitles the recipient to official rank which shows how closely Masonry in Sweden is bound up in the government.

The sixth degree is "Knight of the East." The "Knight of the East," proper, depicts the erection of the Second Temple by the Israelites at Jerusalem when they were released from captivity at Babylon by Cyrus the Great, King of Persia. This degree is the "Knight of the Red Cross," the tenth degree of the York Rite. It is one of the degrees founded on the Revelations of St. John depicting the New Jerusalem with its twelve gates. It is the fifteenth degree of the Scottish Rite and the sixth degree of the French Rite.

The seventh degree is called "Knight of the West," or "True Templar." Templarism until very recently has been hard to understand because it is based wholly on fiction. In the Templar system the origin of Freemasonry is attributed to the Templars of the Crusades. After the Moslems had conquered the Holy Land they profaned the holy places and the Crusaders that were left were at the mercy of the Saracens and were cruelly persecuted by them. The Templars built up a system of Masonry in the Temple of Solomon and through it concealed the mysteries of the Christian religion. When the Templars were completely driven out of the East some of them took refuge in Scotland where they established Masonry and from there it was carried to England and to France. The moving cause of all this fabricated nonsense was to give Masonry ("high degrees") a most commanding rank in both the political and religious world and make those who possessed these "high degrees" "high and mighty Masons" to whom the great and noble, even, must look up.

The eighth degree, "Knight of the South," is an Hermetic degree and comes from the new Gold Rosicrusians, who flourished during the last quarter of the eighteenth century, when they permeated Masonry. They claimed to be able to make gold, to prolong life, and restore youth, to summon spirits from the vasty deep and to partake of the power and knowledge of God. Outside of this mesmeric, spiritualistic and witchcraftic society, only possible (to any great extent) in a superstitious age, there was no other, or real Rosicrusian society, no matter what some Masonic writers have claimed. There were only men who believed along occult lines, and joined Masonry for the purpose of finding "lost secrets."

The ninth degree is called the "Favorite Brother of St. Andrew." This is another one of the mythical crusading degrees and was formed in France, probably, about the middle of the eighteenth century. This degree comes from one found in the Rite of Perfection. The twenty-ninth degree of the Scottish Rite comes from the same source.

Of all the Orders of Knighthood only one is confined exclusively to Freemasons.

When the Duke of Sundermanland, a zealous Freemason, ascended the Swedish throne he instituted the Order of Charles XIII., to which only Freemasons are admitted. The King of Sweden is the perpetual Grand Master and the number of Knights in it is limited to twenty-seven.

There are only five Orders of Knighthood in Sweden and one of them was founded more than six hundred years ago. They are as follows: (1) Order of the Seraphims, founded in 1285; (2) Order of the Sword, founded by Gustave I. in 1522; (3) Order of the Polar Star, created in 1748 by King Christian I.; (4) Order of Wasa, founded in 1772 by King Gustave III., and (5) Order of Charles XIII., founded by King Charles XIII. in 181.

----o----

"Let Your Loins Be Girded About, and Your Insights Burning"

By Bro. PAUL R. CLARK, New York

What does a modern business man, trained in the schools of action, and insistent on results, think about Masonry? What could he have Masonry do? How would he release and apply he forces latent in a lodge? One will find an answer to these queries in language direct and unambiguous and now and then a bit startling, in Brother Clark's paragraphs. Read and consider, and reply, too, if you wish.

THE distinguishing characteristic found in most leaders and prophets is vision. Keen students of Freemasonry recognize its great possibilities. Masonic thinkers also admit quite freely its shortcomings. They also speak quite frankly concerning the lack of imagination on the part of too many of the Masters of the Craft who have not learned to discriminate between the shell and the kernel.

People usually get what they want - at least the de-ire always precedes the attainment. We must first have the vision of Freemasonry, as it might be if the rank and file took Masonry seriously and were willing to consecrate a part of their lives to it. If the desire were strong enough, the brothers on the right and left could and could produce results which would surprise even a wooden Indian.

To most people a vocation is necessary but more and more big men are turning to an avocation for an outlet for their inborn desire to do something worth while for their fellowmen before they pass beyond. Why not try Masonry? Service in the Blue Lodge is moulding character. If you can think of anything greater than this - you will have to do some fast head-work.

When we begin to attract men "for the line" because of their Masonic perfection instead of because of their ability to excel in Masonic symbolism he shall startle the

world! How can we hope to reach port when our Craft is in the hands of pilots who devote so much of their time to theoretical symbolism instead of practical Freemasonry ?

What is needed is a deep-seated conviction on the part of a few leaders in each lodge that a change is necessary; then a willingness to apply what seems to be a reasonable remedy, and the backbone and nerve to stick to it through thick and thin even though the results do not at first seem to be worth the effort. It is a long uphill pull, especially when there is precedent, prejudice and tradition to overcome.

No man can estimate with any degree of accuracy what this old world has lost by the innate tendency in human nature to reject everything that is new. After eliminating habit and prejudice, the greatest enemy of originality is fear of ridicule and contempt which the world has for those who propose something that is out of the ordinary. Past Masters frequently incarnate this resistance to so-called innovations and novelties in Masonic activities. We shall make more progress in bringing Freemasonry close to the hearts of its membership when Masters of the lodge divest themselves of this tendency to "throw a monkey-wrench into the machinery" when the proposed activity is being discussed in our lodges. New blood, the younger element in our Craft, do not continue to be interested in anything just because their fathers were. If properly directed, their longing for something more vital than they are getting can be utilized for the benefit of the Craft.

Masonic lodges, like plants, need trimming occasionally, and the trimming should not be left in the hands of inexperienced Masons. But, if the Worshipfuls and R. W's will not do the trimming the younger members of the Craft will - they will "trim" themselves. That is what has been going on for some time. Unable to get what they want in the lodge and realizing how difficult it is to change the Craft they exercise their prerogative and stay away from the meetings.

MASONIC INACTION AND RUTS

When you attempt to sell a person anything and your sales talk fails to arouse sufficient desire on the part of the prospective customer to ask questions, you've failed nine times out of ten.

Masons must be "sold" on Freemasonry. If the desire can be created it must be by different methods than we are now using. If we are so thin-skinned that we can't stand a little constructive criticism we are in a bad way. Honest criticism will never irritate a big man or a live lodge and if heeded it usually leads to progress.

Masonic inaction like still water becomes stagnant with age. It is better to be accused of Masonic indiscretion once in a while than be eternally guilty of Masonic stagnation.

"The first great care of Masons when convened" is to get out of Masonic ruts of doing nothing; and the second great care is to stay out. Masonic character, like muscles, are either flabby or sturdy, depending upon whether they are exercised.

Our leaders should strive for Masonic perfection. Dogtrot be over concerned about the possibility of failure. We shall have at least come nearer to the goal by trying and our Craft will be better for the effort. Someone has said: "If you think you are right, go ahead. If you happen to be wrong you may back down; but if you have been right and haven't started, you are in a rut and the only difference between a rut and a grave is the length and breadth of it."

MASONIC BOLL WEEVIL

Perhaps Freemasonry needs a little opposition to develop its latent powers! Too much prosperity makes men and organizations indolent and self-satisfied. The Mexican boll weevil was considered a calamity by the South a few years ago. Recently the City of Enterprise, in Coffee County, Alabama, erected a monument to this pest. Why?

Because it proved to be a blessing! It taught the South that it couldn't afford to "put all its eggs in one basket" - in other words it visualized the necessity for diversified farming.

Societies, organizations, corporations and individuals are just as lazy as they dare to be. A little opposition might help rather than hinder the Craft.

Anyone can drift along with the tide of "What-Was-Done-Before." It takes a live fish to breast the current. The Master of a lodge who can buck the current of prejudice, habit and local traditions, especially when coming from the Past Masters who were willing to be "fair weather sailors", is worthy of your support - even if he does make a few mistakes.

To find one real satisfactory Masonic idea to arouse Freemasonry from its "twilight sleep" you may have to try ten - don't be afraid to fail. As Edmund Vance Cook says, "It isn't the fact that you were licked that counts; it's how did you fight - and why ?"

LANDMARKS AND TRADITIONS

Precedent and tradition are all right in their places, but too much respect for them means dry rot. It is surprising how many proposed activities which Masons think tread on the ancient landmarks, can be done with propriety in a lodge.

Some Masons think we have inherited all the traits of the present order and they blame traditions for their own lack of initiative. This is rank Masonic ignorance. The truth of the matter is that we have acquired most of our present shortcomings.

FACTS AND OPINIONS

The Masonic pessimist says, "It has always been like this." The optimist casually remarks, "We are getting along all right." The Masonic factomist says, "What are the facts ?" and then is willing to try out a reasonable solution even if it is an innovation.

Facts and figures are stubborn things. There may be some very illuminating statistics available which might tell us very interesting things and from which we might draw some startling conclusions.

Fact remains always what it is today; o pinions change with what you ate for dinner. The opinions of Masons who do not attend the lodge regularly and take little or no interest in its labor are vital facts which we must face.

There is a deplorable admission and often only too true which is made by some parents and many Masters: "Raise a child or a Mason in the way they should go and when they grow up they will do as they please."

Business experience teaches us this important lesson: it is frequently easier to reach the top rounds of the ladder than it is to stay there. Students recognize the application of this truth to Freemasonry. Master Masons need our support most after they reach the top. The reason for this is "just as clear as mud" to many Masons - but here it is anyway: the "top of the ladder" to most Masons is acquiring a smattering of Masonic symbolism!

What we fail most to realize is that every brother who is raised to the sublime degree of Master Mason has just completed an air castle - it is up to the leader of the Craft to build a foundation under it. Their dreams or air castles may not be the right ones but if they are, the disappointment to some of them must be staggering. When there is a wide margin in the hearts of Masons between their anticipations and their realizations, they are Masonically sick and need a doctor. When a brother is sick

physically it is the usual custom to visit him personally; when he is sick Masonically we give him absent treatment and then wonder why he doesn't recover.

Lodges even donate money when a brother is financially in trouble, dues are deferred and every assistance is given during the financial embarrassment. There are thousands of Masons dead broke and insolvent Masonically and we never lend a hand! We ought to borrow the Salvation Army Slogan: "A Mason may be down but he is never out." But instead of getting out in the highways and the byways to preach Masonic salvation and try to reach some of our brothers who are Masonically in the gutter, "we tile the lodge" and put through a fresh batch as fast as the Ritual will permit and then wonder what the trouble is.

Master Masons who are considered as such by their brethren are not working at their trade. The chief reason for this is that what goes on in the lodge doesn't hold their interest. Most of the ritualistic work is not unlike whispering a message in a boiler shop.

Master Masons too frequently measure their progress by the degrees which they receive rather than the degree with which they throw their influence into the problem of diffusing more real light in Masonry and teaching the application of Masonic teachings.

ATTENDANCE

Divide the total membership of our lodges by the number of brothers present: the result is a fairly accurate picture of whether we are alive or just think we are.

Gross profits in a Masonic lodge are its membership, but the thing that "makes the mare go" are the net profits, which are the number that attend and how they labor.

If there is a germ of Masonic ideals in the hearts of Masons who attend lodge infrequently, it is dormant and inactive. When we admit that they are beyond recall, we admit failure. These ideals can be resuscitated. The pulmotor that will start the pulsation must compete with the movies, the theatre, radio, lectures, automobiles and card playing, to say nothing of the golf links.

Nine-tenths of the ritualistic work of the average lodge fails to get under the skin of the brothers present: this is why they don’t come oftener.

There is very little doubt that many lodges are having considerable trouble getting out much more than a "baker's dozen" percentage of the total membership except on the working of the Third Degree when "eats are served".

Other organizations, many of them purely social, are attracting a larger percentage of their members than Masons. "The same old grind - nothing new vitalizing or gripping," is the comment often given when the question is put to a Mason who "hasn't time" to attend his lodge.

We have all seen the brothers on the side lines slip out before the work is half completed. That this is the rule rather than the exception doesn't seem to awaken us to the necessity of looking for the cause.

SYMBOLISM AND RITUALISTIC MASONRY

A Mason who has a high regard for the possibilities of the Craft, a man of mature judgment, a public spirited citizen and who stands high in his profession, recently made the statement that he thought more of Masonry before he joined the Order than he did afterwards!

This is the typical "cross section" of the staggering percentage of Masons who are "lost" and who need Masonic salvation.

It is a well recognized fact that too many lodges devote too large a percentage of the available time within the lodge to Symbolism and Ritualistic Masonry. Men of vision, leaders in their chosen vocation and men who are considered public-spirited, do not spend their time on forms and symbols.

Neither does the rank and file, those who do not consider themselves leaders or students take an active interest in constant repetition of creeds, dogma, symbols and prayers.

The best Masonic idealism is expressed in its works, not in its beliefs and symbolisms. Preaching Masonic service! Don't get the "cart before the horse"! Give a newly-made brother something more gripping than symbolic light in Freemasonry and you will take the "P" out of Preaching.

Symbols are something that stand for something else. Forget the thing the symbol stands for and you have an empty shell - a mummery, a jargon of words, signs and baubles. Intelligent men don't remain interested in titles, platitudes and forms.

A brother is entitled to be called a "Master Mason" after he has raised to the degree of Master Mason. this doesn't make him a Master of Masonry any more than putting long pants on a boy of fifteen makes him a man. Symbolically he has reached the top round of the ladder: actually he hasn't begun to climb. The tragedy of Masonry is that few have the ambition to climb.

Masonic vaccination "doesn't take" on the average brother when it is confined to the exposure he received during the first three degrees. If it does take then the toxin of greater or more potent forces quickly neutralize the Masonic influence and the brother is not immune to the influences against which Freemasonry teaches.

Who wouldn't rather have laughter in the home than gold plate on the side board ? "Gold plate" is a symbol of success as success is measured by some people. When we spend too much time on the symbols we lose the true meaning of the thing itself.

The solution is less emphasis on "mass or group symbolism" in the lodge and more individual work among those in the Craft who have a sincere desire for real light in Masonry.

There are as many different shades of Masonry in a lodge as there are members - every Mason has a different conception of what it means to him - but too many admit that it islet a vital part of their lives.

To many Masons, Masonic illiteracy is a crime. To such as these, Masonic education is possible through study clubs. Live men seldom become enthusiastic about something they know little about. This is the reason we should discriminate between "lip service" and real service.

A brother who is Masonically educated has a good chance of becoming a real "Master Mason", regardless of what you choose to tag him in the meantime.

Are you a Mason ? Symbolically, yes. You have received all the symbolic light that the degrees call for in our Ritual. The average brother doesn't grasp one-third of what he heard when he passed through the three degrees and has forgotten 90 per cent of what he did grasp. To get real light in Masonry one must be willing to study it. There

is only one man in fifty who can study anything alone; that is why the study club movement is necessary.

Memorizing symbolic words demands so much of our time that we have little time left for getting an understanding of the meaning of the symbols. We haven't scratched the surface in most of our lodges.

CALL TO LABOR

"By their works ye shall know them," is the message that came from the lips of the greatest spiritual leader within the memory of man.

The Craft will be just as vital in the affairs of men as the rank and file of the brothers that compose it are, Masonically, "working at their trade."

From Puget- Sound to Cape Cod and from the Canadian border to the Gulf are community problems; and everywhere you place your finger on the map you will probably find a Masonic craft at work, awaiting the call of some leader who will start the leaven working. An opportunity for real service is given to every Master Mason who can get the vision for this great possibility. The solution is with you in your lodge.

The woof and warp of the Masonic fabric are the brothers on the side lines. Designs in the tapestry may be conceived by a few leaders in the Fraternity but the weaving is in the hands of the rank and file of the Craft.

The Masonic slacker is the brother who has confused `'opportunity for pleasure" with "obligation for service", and then complains about devitalized Masonry!

FRIENDS AND MASONRY

Emerson says that "the only way to have a friend is to be one". We can learn much from this. The only way to develop real, genuine Masonic friendship is to be a Mason. "Being a Mason" starts with a desire and ends with Masonic knowledge and its practical application in our very-day lives.

Unless we are willing to give something to the Craft we shall take very little out of it that will be worth while. Too many are playing the "put and take" game - with emphasis on the taking. The average lodge and an auto are alike in at least one respect - there is always work to be done around both.

If you want to have fresh milk on the table at 7 A. M. (Masonically speaking) someone has to get up at five o'clock in the morning and milk the cow. Are you willing to do your share of the lodge chores ?

Tile the lodge but don't tile your mind and park your Masonic intelligence in the ante-room. When Operative Masonry held full sway in England, Masons were known by their works in the lodge, not what they believed in.

We need something more than just routine labor - Masonry is starving for brain work - and the pitiable fact is that we don't realize there are oodles of brains and intelligence in the Craft. The problem is to get at it and use it. The old two-cylinder Packard car was an efficient machine compared with its latest twin-six sister when the latter is hitting on only four cylinders.

We talk about our progress, the phenomenal increase in our membership, etc., but the ratio of what we accomplish now with our increased possibilities is low.

Our problems have increased faster than our membership: if you are willing to acknowledge this, then we must admit we are falling behind. The call for real service through the dedication of our time and intelligence to our Craft is as patent to our leaders as two and two equal four.

OUR CIVIC PROBLEMS

I would rather be able to report to the Grand Master that every member of my lodge voted (one way or the other) at last year's elections than that we increased our membership umpty umpty per cent during the same period. The Star Spangled Banner is a symbol and it is all right to cheer and doff our hats as it passes down the avenue with the brass band playing the national anthem. Next time you do this remember these words: "Little over 48 per cent of the total votes are ever cast at a national election and the stability of our Democracy depends upon whether we intelligently exercise our rights as citizens." Let us of the Masonic Craft set the example and teach this gospel far and wide.

Graft is rampant in our Government, because you and I are indifferent. A Mason who votes regularly and attends lodge occasionally is a better Mason than one who attends lodge regularly and votes occasionally. Statistics prove few do either. If Freemasonry doesn’t teach us our obligation to our citizenship it isn't worthy of its traditions.

If the Craft could be known only by the progress it has made in getting its members to discharge their duty as citizens at the polls at election, it will have accomplished something worth while.

Our public schools, a revision of our judiciary system, the proposed amendment to the Federal Constitution relating to child labor are but a few of the problems which confront us as citizens. Groping in the dark like poor blind candidates, most of us are

making no effort through our lodges to dispel this darkness and help to mold public opinion.

"LET US KEEP OUR EYE ON THE BALL"

If you know anything about baseball or golf, you know what this means. It applies equally to Freemasonry.

Freemasonry must "fish or cut bait". We can't stand still. We must keep up with the procession or step out of the line.

Keep your eye on the ball! The heart of Masonry is "The Fatherhood of God and the Brotherhood of Man!" If the average Mason can grasp this in the first ten years of his Masonic life he has a brilliant mind. This is not a slam at his intelligence; it is criticism of the methods we use in our lodges.

We don't give him a chance to find out what it is all about. Until we devote more of our time and attention to watching the ball we shall miss it entirely.

If the Masonic Craft can interpret its Masonic teachings in terms of real live active Brotherhood of Man, there isn't a problem confronting us which it couldn't solve.

LAST BUT NOT LEAST

WARNING! One of the dangers of identifying yourself too boldly with a progressive Masonic movement is that your friends may accuse you twenty years from now of being a reactionary.

The greatest thing any man can do in this world is to encourage another who has a real message that the world should hear. Don't be afraid of ridicule. Opposition to a new thought or a new idea has been and still is almost insane in its obstinacy.

The "standpatters" and the "reactionaries" in your lodge, in your club, in your business and in every walk of human activity are here to stay and like the "poor will always be with us". Don't under-estimate the resistance you will encounter in trying to "divest Masonry of its legion of superfluities".

The beauty and bigness of Masonic teachings will never perish as long as we keep our ears close to the ground and our hand on the pulse and are willing to maintain an open mind.

Masonry isn't thin-skinned; it can stand a little criticism and it might be necessary to clear the ground a little here and there in order to make way for a larger building so vital in the affairs of men that we can truthfully say, "A structure not made with hands eternal in the heavens."

----o----

Freemasonry in Ontario

By Bro. JAMES B. NIXON, President Toronto Society for Masonic Research, and Bro. N. W. J. HAYDON, Associate Editor, Canada

Part II

(To be concluded)

IN May, 1824, the Provincial Grand Lodge assembled at Kingston to lay a cornerstone with Masonic honors, this being the first time that ceremony was performed in this I ~ Province, and in the autumn of that year the new warrants at last arrived from England. But the clouds had begun to gather again, for R. W. Bro. Fitzgibbon and V. W. Bro. Turquand both found their Masonic duties too onerous and desired to resign. The former had appointed W. Bro. Rev. Wm. Smart of Brockville to act for him in the Eastern District, but withdrew his warrant, being advised that he had no power to issue it.

It was, therefore, with considerable hope that responsible brethren awaited the return of R. W. Bro. McGillivray to again straighten out the tangles and the annual session of the Provincial Grand Lodge in August was adjourned to suit his arrival. However, a beginning was made towards the organization of a Masonic Home and school for the children and orphans of brethren.

R. W. Bro. McGillivray did not arrive at York until September 16, by which time all the visiting delegates had returned to their homes.

After consultation he accepted the resignation of R. W. Bro. Fitzgibbon and appointed Bro. John Beikie in his place. To meet the growing needs of the Provincial Grand Lodge he ordered that the annual meetings should alternate between Kingston and York, and approved the appointment of a Grand Visitor who should travel among the lodges solely for the purpose of Masonic instruction and as an auxiliary to the Worshipful Masters; not, as was proposed, as a censor, or as a delegate to the Provincial Grand Lodge for the lodges. A very important step forward was made by joining with the Provincial Grand Master for Lower Canada in sending a petition to

the Grand Master in England praying that in the event of the death, resignation, or suspension or removal of the Provincial Grand Master the work of the Provincial Grand Lodge should not be interrupted until his successor be appointed, as was then the rule, but that the special conditions "in the Canadas" be recognized by allowing the Deputy Provincial Grand Master and other officers to carry on until a new Provincial Grand Master be regularly installed.

Another very necessary step was the formation of a register for the Provincial Grand Lodge, as it was found that lodges were using numbers given by both the first and the second Provincial Grand Lodges as well as those given by the Grand Lodge of England, while some working under dispensations granted by R. W. Bro. Fitzgibbons had not been reported and were without proper authority.

R. W. Bro. McGillivray returned to England in February, 1826, so much disappointed at the poor success of his efforts to instill regularity into the Masonic affairs of Upper Canada, that he threatened to resign. Although he did not do so, his business took him to Mexico between 1829-36, and he did not return to Canada until 1838.

The year 1826 saw three meetings of the Provincial Grand Lodge at the first of which R. W. Bro. Beikie was installed as Deputy Provincial Grand Master and it was made known that the Provincial Grand Lodge was indebted to R. W. Bro. McGillivray for some hundreds of pounds advanced by him to carry various lodges over their financial depression. This was gradually repaid, and their first Constitutions were printed at a cost of 75 pounds. At the third meeting the idea of the first strictly Masonic Temple was discussed and the office of Grand Architect was created to keep it before them, there being "no funds then visible" for the project.

In October of that year R. W. Bro. Beikie wrote to R. W. Bro. McGillivray asking to be relieved of his office as the expenses connected therewith were too heavy for him. At this time the lodges at Amherstburgh and Cornwall, the extreme points of the Provincial Grand Jurisdiction, were 500 miles apart so that proper superintendence was most difficult and expensive under the conditions of the times. Sussex Lodge,

Brockville, was this year the first on record to take up Masonic study, as they engaged Bro. Abraham Kingsley to deliver a series of lectures to them.

ANTI-MASONRY IS FELT IN CANADA

Some mention might be made here of the Morgan trouble, which so greatly affected the Craft in the United States that anti-Masonry became part of the platform of a presidential candidate and rendered many lodges in New England dormant for years. This man had lived at York between 1820-22, but returned to Rochester, N. Y., in 1823, and visited a lodge in Batavia, claiming to have been made in Canada, for which there is no evidence. On the same basis he was admitted to a chapter at LeRoy, N.Y., and was accepted as a charter member of another at Batavia. But his known character was the cause of so much objection that a new charter list was drawn up without his signature. This offended him sorely and he contracted with David Miller, of Batavia, to publish the so-called Illustrations of Masonry. Miller had been regularly initial but refused advancement of his bad reputation. The costs of publication were too much for the pair and Morgan was arrested for debts. One of these was paid and he was taken away, being very willing to leave his creditors and family at Batavia, and imprisoned at the fort at Niagara where he was visited by several Masons who were attending the installation there of Col. King as a Knight Templar. The story that at this installation two brethren were chosen by lot to cross the river with a parcel, which they started to do, but having "lost it overboard" returned, has never been supported; nor has the other story that he was ferried across and handed over to two Canadian Masons by whom he was taken to Hamilton to make a new start ever been proved. It is simply in keeping with his known character that he disappeared and it is equally true that the body buried as his at Batavia was identified by its clothing as that of another man, a fisherman, who had also disappeared.

From 1826 to 1834 it appears as though the indifference of the Grand Lodge of England towards its lodges in Upper Canada was only equalled by the neglect of the Provincial Grand Lodge officers of their duties, but it should be added in extenuation that such were chosen more for their social standing and their ability to carry the financial burdens of office, than for any special interest in the welfare of the Craft. The Provincial Grand Secretary, V. W. Bro. Turquand, complained bitterly of the tax

on his resources; which was brought by the duties of his office, and although the Provincial Grand Lodge voted him various sums, these were never adequate. It is not surprising, then, to find in a few years an agitation for the formation of a Grand Lodge for Upper Canada.

In 1834 the town of York became incorporated as the city of Toronto and its strength as a Masonic center was such that the local brethren were desirous of its becoming the permanent seat of Masonic government, as well as of political power. It is recorded that a resolution was passed in St. Andrew's Lodge forming a committee to correspond with the Grand Lodge of England to that end. Apparently the results were unsatisfactory, and in November, 1835, a convention was held at Oxford, now Ingersol, to discuss local action, and in February, 1836, we read in the minutes of Mt. Moriah Lodge, London, that a Grand Lodge was formed with Bro. Wm. Putnam elected as Grand Master, and a full complement of officers. This effort did not endure, and in 1837 Bro. Auldjo, a friend of R. W. Bro. McGillivray and an officer of the United Grand Lodge of England, being about to leave for Canada, was appointed by the latter as his Deputy, to appoint such Provincial Grand officers as might be necessary and to report to him on conditions as he found them.

There is no record of such report having been made and from 1829 to 1845 the Provincial Grand Lodge appears to have been dormant; at all events it published no reports. Letters from W. Bro. W. J. Kerr, of Toronto, and W. Bro. T. M. Jones, of Goderich, both officers of the Provincial Grand Lodge, referring to a proposed Grand Lodge have been preserved. but it seems evident that the political troubles of the times were to engrossing, accompanied as they were by military action.

Between 1838-39 R. W. Bro. McGillivray again visited Upper Canada, and in November of the latter year reported to the Grand Master outlining a plan for another reorganization. His death, in 1840, seems to have extinguished whatever interest had been aroused in England by his work in Canada. It is impossible to account for the apathy of the Grand Lodge of England in relation to Canada. As in 1795-1800, and 1817-22, so between 1840-44, moneys sent were not acknowledged and urgent letters were left unanswered. Finally, in 1842, R. W. Bro. Ziba M. Phillips, who had been Deputy Provincial Grand Master in 1822, and was the only officer of that rank living in Upper Canada, sent out circulars from Brockville calling for a new Masonic

Convention at Kingston. Four lodges only were represented, as those west of Kingston did not respond. A strong desire for independence was shown, and Bro. the Hon. R. B. Sullivan was recommended for Provincial Grand Master in "Canada West" under the Grand Lodge of England.

ANOTHER GRAND LODGE IS ORGANIZED

No answer was received to this, nor to a similar appeal sent after the next convention in 1843. A better attended convention was held the next year at Smith's Falls, R. W. Bro. Phillips presiding, at which those present constituted themselves into a Grand Lodge though still acknowledging the authority of the Grand Lodge of England. This body also was short-lived, but it had the effect of stirring the dissentient brethren in the Western District, especially those of St. Andrew's Lodge, which still held the original Provincial warrant issued by R. W. Bro. McGillivray. As a result, Bro. T. G. Ridout, Worshipful Master of this lodge, having to visit England in 1845, was authorized to see what he could effect towards reviving their warrant and connection as a Provincial Grand Lodge and requesting that he be appointed as Deputy Provincial Grand Master.

At this time is recorded another of the extraordinary features that marked our connections with the Mother Grand Lodge. In December, 1841, Sir Allan MacNab was initiated in St. Andrew's Lodge; in January next he was passed in Barton Lodge, Hamilton, but he was not raised until December, 1842. While still a Fellowcraft he visited Scotland, and at Edinburgh in August received from the Grand Lodge of Scotland a patent as Provincial Grand Master for Canada generally! Just why, or how, is not known, but as he was a prominent man it must have been due to social pressure. This appointment was not announced to the brethren concerned, either by him or otherwise, but it would have had little weight as such allegiance as they owned was to the Grand Lodge of England. Then, in 1844, while on a visit to England, he received by similar methods the appointment of Provincial Grand Master for Canada West, and again, no announcement of this step was made either by him or the Grand Lodge!

In May, 1845, Barton Lodge assembled to consider the proposal to send W. Bro. Ridout to England and not until then did Sir Allan announce his appointments and produce his warrants, to the very great surprise and dissatisfaction of his Masonic subordinates, who could not but then admit that he held the reins of government.

In August, 1845, the third Provincial Grand Lodge was organized at Hamilton, with the new chief presiding and twenty-seven delegates in attendance from the seven most important lodges. W. Bro. Ridout had departed on his journey, but the Provincial Grand Master recognized his value to the Craft by appointing him Deputy Provincial Grand Master as well as other necessary officers. On his return Bro. Ridout not only accepted the position and met its duties, but carried also those of his chief, for Sir Allan did not attend again until June, 1848, nor did he issue any warrants under his Scotch patent in Upper Canada. Between his appointment in 1844 and the final meeting of the Provincial Grand Lodge in 1857 it is recorded that out of thirty-three meetings he attended only five!

Meantime the Provincial Grand Lodge at Brockville, headed by R. W. Bro. Phillips, continued to issue warrants and act in other ways as the Provincial Grand Master believed it had authority to, so correspondence followed in which he frankly offered to unite with the brethren at Toronto "if a union could take place on fair and just Masonic principles."

In June, 1847, the Provincial Grand Lodge at Toronto, having grown wealthy, applied to Parliament for an Act of Incorporation so that its lodges could hold property, and in August the first Board of General Purposes was formed, with W. Bro. Sir John Bonnycastle, of St. John's Lodge, of Kingston, as president. At their annual convention in this year their lodges gained permission to bring with them to Grand Lodge each its own symbolic banner, none of which were to be larger "than one yard square."

TWO IMPORTANT DECISIONS WERE MADE

In June, 1848, two decisions of importance were reached, the first, necessitated by greatly increased membership under unsettled conditions, being that "no brother can resign while under charges for unMasonic conduct." The second authorized the unification of the work, which was at this time a medley of English, Irish, Scotch and American (Webb), depending on where the officers had been taught.

In 1850 the Grand Lodge of England was petitioned to grant larger powers to the Provincial Grand Lodge as the great difficulties attendant on each lodge making its own returns direct to England resulted in their not doing so at all, whereas if these were made through the Provincial Grand Secretary, the necessary supervision could be exercised.

This was followed in 1852 by a resolution that the formation of an independent Grand Lodge in full control of its own affairs was the only way out of the many annoyances to which Canadian Masons were subjected. At this time, too, the first steps were taken towards establishing the system of benevolence now in use.

Again in 1853 this request was repeated, with the reminder that drafts sent and duly paid by the banks in London had never been acknowledged. It is recorded that the lodges in Toronto were so annoyed by the neglect of the Grand Secretary to send receipts or other documents, that money was no longer sent him except by brethren going to London, who were instructed to hold the funds until the certificates or warrants were prepared and handed over.

In 1854 the second step was taken towards the erection of a temple in Toronto by the granting of an annual sum from the Provincial Grand Lodge to that end, to be invested until sufficient was obtained to complete the project. Notice had to be taken, too, of the growing activities of lodges warranted by the Grand Lodge of Ireland. A convention of these lodges, called by King Solomon's Lodge at Toronto in November, 1853, had memoralized their Grand Lodge for power to form an independent Grand Lodge for Canada West. The reply offered them a Provincial Grand Lodge and asked them to name a Provincial Grand Master. But at their convention in May, 1855, it was

decided to send delegates to the convention of the English lodges at Niagara Falls, with a view to united action, and their influence had a decisive effect.

July, 1855, saw the Provincial Grand Lodge at Niagara Falls and it was decided in view of the inattention to their requests on the part of the English authorities to send Bro. R. H. Townsend, of London, as a "special agent of this Provincial Grand Lodge" with full power to act and, further, to employ a "working brother in London, England, to act as agent of this Provincial Grand Lodge in London." One can only wonder at and admire the long-suffering loyalty to a callous parent exhibited by our Masonic ancestors.

In September, 1855, a committee of the Grand Lodge of England reported, acknowledging and regretting the causes for complaint on the part of the Provincial Grand Lodge of Canada West and recommending that the Constitution of the Grand Lodge of England be: amended to permit the request of the petition concerning remittances and returns. But this was only locking the stable after the horse was gone for, at the convention at Niagara Falls, a motion was put by V. W. Bro. Wm. Mercer Wilson, G.S.W., W.M., of Norfolk Lodge, Simcoe, that "delegation from all the lodges in the Province, under all jurisdictions, be invited to meet at an early date, to take the necessary steps . . . for the purpose of forming an Independent Grand Lodge." This motion was lost, because of the report from England, but the strong influence of Norfolk Lodge, where independence had long been favored, coupled with the weight of the Irish delegates, resulted in an impromptu meeting of the Independent party at Niagra Falls, the day following the convention, when it was decided to meet at Hamilton in October and "proceed with such matters as may be deemed desirable for the benefit of Masonry in this province."

Accordingly the representatives of forty-one lodges assembled at Hamilton in October with R.W.Bro. Chas. Magill, of Barton Lodge, P.G.J.W., in the chair, and a resolution was passed detailing in courteous but unmistakable language the many grievances under which the Craft had suffered at the hands of the authorities in England, and finally that "in order to apply a remedy to the evils . . . it is expedient, right and our bounder duty to form a Grand Lodge of Canada." This passed after some discussion, with but one dissentient, who - strange to say - was R. W. Bro. Kivas Tully, representing King Solomon's Lodge, Toronto, the rallying point of the

Irish section, who felt he could not act without instructions from his lodge though, personally, he heartily concurred. A constitution was adopted and the first Grand Master was Colonel Wm. M. Wilson, with R. W. Bro. G. Bernard, of St. George's Lodge, Montreal, as his Deputy, and R. W. Bros. W. C. Stephens, of Acacia Lodge, Hamilton, W. B. Simpson, of Sussex Lodge, Brockville, and W. Eadan, as the first District Deputies for the Western, Central and Eastern Districts of the newly formed Grand Lodge.

On Nov. 2, the convention met again at Hamilton and the new Grand Lodge officers were installed by M. W. Bro. the Hon. H. T. Backus, P. G. M. of the Grand Lodge of Michigan, after which an address and statement of the event and the causes antecedent was sent to all Masonic jurisdictions with a request for fraternal recognition.

As stated above, forty-one lodges organized themselves into a sovereign Grand Lodge for Canada, but there were nineteen lodges which chose to retain their allegiance to England through their Provincial Grand Lodge, and these held a convention in Toronto in October, 1855, at which twelve lodges were represented. with R. W. Bro. T. G. Ridout presiding. Despite their past experience, they decided to again Demoralize the authorities at home, expressing their loyalty and asking for suitable action. They also severed relations with the independent lodges. No reply was received and at the convention in May, next year, the loss of seven lodges was recorded. Against this they drew some comfort from a report of Bro. Townsend, their special agent to England, from which it appeared that the Mother Grand Lodge had been forced to notice at last the delinquency of its executive officers. He had appeared at the quarterly meeting in March, 1866 with the result that a resolution was passed granting practical independence, reserving only the right to appoint Provincial Grand Masters from names sub misted by the Provincial Grand Lodges and extending similar privileges to all other Provincial Grand Lodge: when request should be made. This would, probably have been satisfactory, but the Earl of Zetland, Grand Master, spoiled the good effect by making a statement of excuse for his neglect in which he voiced a pride of office which was thoroughly offensive to his Canadian brethren, as well as to many of his own Grand Lodge members, so that the matter was a cause for heated discussion at their next quarterly communications in June and September, as well as in Canada when the reports arrived there. Even the Grand Master of the Grand Lodge of New York, who had been first asked to install M. W. Bro. Wilson and his officers, and had refused, was unwise enough to publicly criticise them for doing

exactly what his own Grand Lodge had done some seventy-five years before as a result of similar treatment.

(To be concluded)

----o----

A Lodge of Instruction

By Bro. JOHN J. LANIER, Virginia

BRO. JOHN J. LANIER, Fredericksburg, Virginia, has devised a unique method of Masonic education that may be used in a lodge itself, in a Study Club, or in an informal gathering of Masonic students. The Lodge of Instruction, properly so called, deals only with the Ritual; Masonic lectures deal with all manner of subjects; Bro. Lanier has combined the two in a ritual that is entirely apart front the regular work, but at the same time interprets its deeper meanings, and is so devised that, with the addition of a few characters, it may be exemplified by the officers of a regular lodge, albeit in unofficial session. A small section of this drama of instruction is given here, with the author's permission, the whole of it being too long for inclusion. Readers interested in this new plan of Masonic education may address the author. Bro. Lanier has published a number of books, among them being The Master Mason; Masonry and Citizenship; Washington, the Great American Mason; The Daughter of Hiram Abif; Masonry and Protestantism, etc. - Editor.

(An alarm is heard at the door)

JUNIOR DEACON - Worshipful Master, I hear someone knocking for admission.

MASTER - See who presumes to disturb our solemn assembly.

JUNIOR DEACON (Goes out, returns and says) - Nine Master Masons are waiting without - a Christian Bishop, a Rabbi, a Buddhist, a Mohammedan, a Parsee, a Confucian, a Philosopher, a Scientist, and an Agnostic.

MASTER - Brother Junior Deacon, you say that among the Brethren there is an Agnostic. An Agnostic is one who neither denies nor asserts there is a God and does not see how anyone can. He must be a member of a lodge with whom we are not in communion. Return and make further investigation.

JUNIOR DEACON - I have made further investigation, and find that I was not as careful as I should have been in making my first report. The Brother is a member of this lodge, and is not an Agnostic in the sense of one who is doubtful of the existence of God, but is agnostic about Masonry.

He says that Masonry is not worth while; that it has no light he cannot get elsewhere; that it has no philosophy; is nothing but a poor kind of social club whose obligations are not taken seriously.

He comes only at the earnest request of the Bishop who believes that our Lodge of Instruction will remove his agnosticism.

MASTER - Brother Junior Deacon, your explanation is satisfactory. Admit the Brethren.

(They are admitted, approach the altar and make the proper signs, after which the Master says)

TO THE GREAT ARCHITECT OF THE UNIVERSE, THE ONLY GOD, IN WHOM WE LIVE AND MOVE AND HAVE OUR BEING, BE ASCRIBED ALL POWER, DOMINION, AND GLORY, NOW AND FOREVER, AMEN.

ALL - So may it be.

(And remain standing before the altar)

MASTER - Our Lodge of Instruction will continue with a short catechism of the fundamentals of Masonry.

What does our Masonic Lodge represent?

ANSWER - The universe.

MASTER - What do you see before you?

ANSWER - The holy altar of Masonry.

MASTER - What do you see on it?

ANSWER - The Great Lights of Masonry.

MASTER - What enables you to see these?

ANSWER - The Lesser Lights of Masonry.

MASTER - What do they represent?

MASTER - What does this teach you ?

ANSWER - Through nature to God.

MASTER - Why ?

ANSWER - Because without the Lesser Lights we could not see the Greater Lights.

MASTER - In ancient times men erected altars on "high places" and offered burnt sacrifices on them. Why did they do this?

ANSWER - For two reasons. They erected their altars on high places because they thought that their gods dwelt there, with whom they came into communion by sharing with them a real meal. The worshippers ate the gross forms of food, while the gods ate finer forms which went off in the gases and odors.

MASTER - You said altars were erected for two purposes to God in ancient times. You have told me only one. What is the other reason?

ANSWER - To propitiate the wrath of their gods.

MASTER - What does the altar which is placed in the center of every Masonic lodge mean?

ANSWER - It is the symbol of sacrifice.

MASTER - What is that sacrifice ?

ANSWER - We must sacrifice our lives for our families, our country, and our God, should it be necessary.

MASTER - You are right, my Brother; the altar of Masonry is the symbol of Love's sacrifice, the Brotherhood of Man.

You said that the First Great Light in Masonry is the Holy Bible. Beginning with the Rabbi, and proceeding down the line, each of you will tell me what the Holy Bible of Masonry is.

RABBI - The Old Testament.

BISHOP - The Old and New Testaments.

PARSEE - The Zend Avesta.

BUDDHIST - The Vedas.

CONFUCIAN - The writings of Confucius.

PHILOSOPHER - The Holy Bible of Masonry is written in the soul of mankind, which the greatest sages and thinkers have transcribed into the sacred books of all great civilizations. I can therefore take my obligation on any of the books the brethren have named.

SCIENTIST - I agree with the Philosopher, but in addition will add that the revelation of God is written in the constitution of the universe as well as in the souls of men; in the rocks, in every dewdrop; "in the meanest flower that grows," as Wordsworth says; and as Paul says, "The invisible things of Him are clearly seen, being understood by the things that are made. even His eternal power and Godhead."

AGNOSTIC - My reason is my guide to Deity, as the Scientist has said, for when I dive into my soul I find there the name of God written on His last and greatest creation, the soul of man. I find this is taught in the sacred books of all nations.

MASTER - You are all right, and your answers show the universality of Masonry, which means that God has not left Himself without witness in any nation.

I will ask you all to answer this question together. Whom does the Great Light of Masonry teach that God is ?

ALL TOGETHER - The Father of spirits.

PHILOSOPHER - I assent to that, for as Anaxogoras ;aid: "If an ox could think, his god would be an infinite ox," which means that the First Great Cause can certainly be no less than man is. I am a person, and no less than I am can be the Author of my existence and being. Therefore I believe in the personality of God.

MASTER - Where do you find the Fatherhood of God taught ?

ALL - In the sacred books of all nations.

MASTER - Will our good Bishop give us the words in which his sacred book teaches this?

BISHOP - "God is the Father of spirits, and they that worship Him must worship Him in spirit and in truth."

MASTER - Will the Rabbi tell us where his sacred book teaches the same truth ?

RABBI - In many passages, such for instance as these: "I will be a father to thee; Israel is my son; thou, O Jehovah, art our father ;" and in Genesis where it is said, "Let us make man in our image, after our likeness."

MASTER - What is the Second Corner Stone of Masonry ?

ALL - The Brotherhood of man.

MASTER - The Fatherhood of God and the Brotherhood of man are two Corner Stones of Masonry. What are the other Corner Stones?

ALL - The immortality of Man and Prayer.

MASTER - Where is the immortality of man taught?

ALL - In the sublime degree of a Master Mason.

AGNOSTIC - We are getting some light in this Lodge of Instruction.

BISHOP - I told you, my Brother, that your agnosticism was not well founded.

AGNOSTIC - My good Bishop, as I have often told you, I am glad to be rid of it.

ALL – Let the good work go on.

PARSEE - We have been worshipping God under the symbol of light for thousands of years.

BISHOP AND RABBI - Yes; when our Scriptures speak of God as light we borrowed that from you.

MASTER - This is certainly interesting. We are getting more light than we expected. But we must conclude our catechism with the Fourth Corner Stone of Masonry, which is Prayer. What is Prayer?

PARSEE - Prayer is communion of spirit with spirit, the finite with the infinite.

MASTER - Have you not left out of your definition of Prayer the ideas of petition and changing the will either of God or man?

PARSEE - The communion of spirit with spirit contains the idea of petition, and changing the will of man to conform to the will of God. We leave that to the individual need of the one who prays.

HINDOO - Should the Brethren desire it, we shall be glad to give them our highest idea of prayer, which your own poet Wordsworth has so beautifully and perfectly expressed.

MASTER - We shall be glad to hear it.

HINDOO - Prayer is communion of spirit, when spirit with spirit meets face to face, which Wordsworth describes in these beautiful lines:

"In such high hour

Of visitation from the living God

Thought is not, in enjoyment expires.

No thanks we breathe, we proffer no request;

Rapt into still communion that transcends

The imperfect offices of prayer and praise,

The mind is a thanksgiving to the power

That makes us. It is blessedness and love,

The first virgin passion of the soul

In communion with the glorious universe."

We offer it to you, Worshipful Master, for what it may be worth to the Brethren.

MASTER - Thank you, my Brother; we are sure that many will find it helpful. We highly value the great contribution the sages of India have made to our Craft, and not only to the sages of India, but the sages of all the nations here represented.

----o----

PRAYER

O Lord, give me the power every day

To voice some word of hope, some sign of cheer

Some happy line to buoy again a heart

That's weighted down by hopelessness and fear.

Teach me to show, in flaming words of Truth
The way to some weak Brother on the road,
Return to him the manliness of youth
To stand erect beneath his heavy load.

I would not take from him his right to show
The world that he can rise again and walk
Can conquer all his burdens and his care
And all his tempting devils gaily mock.

But let me say some heartening word to him
To strength his back and call to life his Will;
The story of Our Brother's rugged Cross
And how He bore Himself upon the hill.

- Gerald Nancarrow.

----o----

The Grand Lodge of New Brunswick

Copied by permission from ``Freemasonry in Canada";

compiled by Bro. OSBORNE SHEPPARD, Hamilton, Ontario

THE history of Freemasonry in New Brunswick may be said to have commenced the 7th of November, 1783, when Jared Betts wrote from St. Ann's, N. S., now Fredericton, the capital of New Brunswick, to Joseph Peters, Secretary of the Master's Lodge, No. 211, Halifax, to know if he could proceed under a warrant which he held, granted by Dermott, who is described as the Grand Master of Ireland. The authority to this warrant was denied and a dispensation was actually issued from the two warranted lodges, Nos. 155 and 211, then existing at Halifax. On August 22, 1792, a warrant was granted by the Provincial Grand Lodge at Halifax to Ephraim Betts and others, at St. Ann's, for Solomon's Lodges, No. 22 - now No. 6 - registry of New Brunswick. New Brunswick was made a separate Province in 1784, and the first lodge instituted there September 7, 1784, was Hiram Lodge. The second lodge instituted was St. George Lodge, Maugerville, 1788. The third lodge, New Brunswick, was instituted at Fredericton in 1789.

In 1795 Hiram Lodge "rebelled" against the authority of the Provincial Grand Lodge at Halifax by which it had been warranted as No. 17. On September 7, 1796, its warrant was withdrawn by the Provincial Grand Lodge, and all its members, twenty-two in number, were "expelled for apostacy," etc. There were, so far as can be ascertained, five lodges in New Brunswick contemporary with Hiram Lodge, viz.: New Brunswick, No. 541, at Fredericton; St. George, No. 19, at Maugerville, 1788; Zion, No. 29, at Kingston, Kings County New Brunswick, 1792; Solomon's, No. 22, at Fredericton, 1792; Hiram York, No. 23, at Fredericton, 1793. The first of these lodges was chartered by the Grand Lodge of England, and the others by the Provincial Grand Lodge of Nova Scotia. All of these ceased to exist many years ago. Of the lodges existing at present in New Brunswick, St. John's Lodge, No. 2, is the oldest, and was constituted April 5, 1802, under al warrant issued by the Provincial Grand Lodge of Nova Scotia. The ceremony was performed by the R. W. Bro. William Campbell, Deputy Grand Master at St. John.

While it is undoubtedly a fact that steps were taken toward the formation of a Grand Lodge as early as the year 1829, and the Rev. Benjamin Gerrish Gray, D. D., Rector of Trinity Church, was actually elected as Grand Master, no further proceedings were taken, and the Grand Lodge so attempted to be formed apparently died a natural death,

In the year 1867, however, after the confederation of the various Provinces of Canada. there was a meeting of the Masters and Past Masters of lodges held in the city of St. John on August 16, 1867, looking to the formation of a Grand Lodge. There were present representatives from Albion Lodge, St. John's Lodge, Carleton Union Lodge of Portland, New Brunswick Lodge, Hibernia Lodge and Leinster Lodge. It was resolved at this meeting to address a circular to all the lodges in New Brunswick under the jurisdiction of England, Ireland and Scotland, stating that this meeting deemed it desirable that a convention be held to consider the present position of Masonic affairs in the Province, and to take such action thereon as may be deemed necessary, the lodges so addressed to be requested to authorize their Masters, Past Masters and Wardens to meet in such convention. Pursuant to this resolution a meeting was held in the city of St. John on the 9th and 10th of October, 1867. There were present representatives from Albion Lodge, St. John's Lodge, Solomon's Lodge, Carleton Union Lodge, Midian Lodge, Union Lodge of Portland, Woodstock Lodge, St. George Lodge, Alley Lodge, Howard Lodge, Northumberland Lodge, Miramichi Lodge, Zetland Lodge, New Brunswick Lodge, Hibernia Lodge, Sussex Lodge, Leinster Lodge, St. Andrew's Lodge, and Lodge St. Andrew.

A GRAND LODGE IS FORMED

W. Bro. B. Lester Peters, P. M., of Albion Lodge, was called to the chair and W. Bro. Wedderburn, P. M., of St. John's Lodge, was requested to act as Secretary. At this meeting it was resolved to form a Grand Lodge of New Brunswick. The delegates from St. Andrew's Lodge asked and obtained permission to retire from the convention, and the delegates from Howard and Zetland Lodges stated that, though personally in favor of the resolution, they had no authority to record a vote for their respective lodges. The remainder of the lodges unanimously voted in favor of forming a Grand Lodge of New Brunswick. R. W. Bro. Robert T. Clinch was unanimously, and by acclamation, elected Most Worthy Grand Master. Bro. Clinch, however, while

appreciating the compliment paid him, declined to accept the office on account of the official position he held as District Grand Master under the Most-Worthy Grand Master of the Grand Lodge of England, and which he had not resigned. In consequence thereof, W. Bro. B. Lester Peters was unanimously elected in his place as the first Most Worshipful Grand Master of the Grand Lodge of New Brunswick, together with the following: William Wedderburn, Deputy Grand Master; Hon. William Flewelling, Senior Grand Warden; David Brown Junior Grand Warden Rev William Donald, D. D., Grand Chaplain, and William H. A. Keans, Grand Treasurer; William F. Bunting, Grand Secretary.

On January 22, 1868, the Grand Master-elect and the other Grand Officers were duly installed "in the presence of a large and influential gathering of the Craft," of the Registries of England, Ireland and Scotland, "from all parts of the Province," by W. Bro. John Willis, Past Master of Hibernia Lodge, and the Senior Past Master of the jurisdiction. The Grand Lodge was thereupon "consecrated and dedicated."

A resolution was adopted proffering equal privileges to all outstanding lodges in the Province, which should adhere to the Grand Lodge of New Brunswick, on or before the 31st of March, following; and that any lodge not of allegiance to Grand Lodge, on or before the 31st of May, succeeding, should be dealt with by the Grand Master as he in his wisdom and discretion determine, until the next communication of Grand Lodge. Ultimately all the lodges in New Brunswick came under the authority of the Grand Lodge and received new warrants.

The Centennial of the Introduction of Freemasonry into New Brunswick was celebrated July 1, 1884, and consisted of an imposing procession formed by different Masonic bodies in the city of St. John and the Province of New Brunswick. About 500 Freemasons, accompanied by seven bands of music, appeared in the ranks. The procession marched through the principal streets and passed the location of the first lodge in the city, which was in Britain, near Charlotte, thence to the Mechanics' Institute where interesting services were held, consisting of an address by the M.W.G.M. John Valentine Ellis, in which he detailed the history of the Craft in the Province of New Brunswick up to that time.

On behalf of and of and in the name of the Centennial Committee the Grand Master invested both visitors with the medal which had been struck in commemoration of the Centennial.

New Brunswick is divided into five Masonic districts, with a District Deputy Grand Master over each, viz.: No. 1, City and County of St. John and Counties of Kings and Queens; No. 2, Counties of Westmoreland and Albert; No. 3, Counties of Kent, Northumberland, Gloucester and Restigouche; No. 4, Counties of York (except the town of McAdam), Carleton, Victoria, Madawaska and Sunbury; No. 5, County of Charlotte and the town of McAdam.

----o----

Freemasonry in Saskatchewan

By Bro. CHAS. A. COOKE, P. G. D. of C., Saskatchewan

FOUR things stand out in high relief in the history of Masonry in the Province of Saskatchewan. Of necessity, the first of these was the launching of the then baby Grand Lodge of the Dominion, this . auspicious event, fraught with high hopes that have since been amply realized, taking place on the ninth day of August, 1906.

The decision of the brethren resident in the newly organized Province - the territory which is now Saskatchewan having been given provincial status by the Dominion Government in 1905 - to spread their wings, was reached early in 1906, and on the eventful August day mentioned an enthusiastic and zealous band of brethren assembled in the city of Regina, there to erect another Grand Jurisdiction to be known henceforth as the Grand Lodge of Saskatchewan. Grand Lodge officers of the Grand Jurisdiction of Manitoba, hitherto holding sway over this territory, were present in

numbers to assist in the institution of the new Grand Lodge, and to demonstrate by their presence their good wishes for its future.

At this time there were comprised in the new jurisdiction some twenty-four constitutent lodges, with an enrollment of approximately 700 Masons. These lodges, in order of antiquity, were: No. 1, Kinistino (Prince Albert). 2. Wascana (Regina). 3. Moose Jaw. 4. Qu'Appelle Valley (Fort Qu'Appelle). 5. Indian Head. 6. Qu'Appelle. 7. Moosomin. 8. Ashlar (Whitewood). 9. Maple Leaf (Maple Creek). 10. Evening Star (Grenfell). 11. Northwest Mounted Police (Regina). 12. Yorkton. 13. Duck Lake. 14. Sintaluta. 15. Amity (Carnduff) . 16. Saskatchewan (Saskatoon). 17. Carlyle. 18. Melfort. 19. Battle (Battleford). 20. Weyburn. 21. Arcola. 22. Rosthern. 23. Britannia (Lloydminster). 24. Wolseley. There were also three lodges working under dispensation.

At the time of writing, the number of lodges on the Grand Register total 177 with a combined membership of over 12,500.

Many of the brethren who played a prominent part in the organization of the new Grand Lodge are still with us.

M. Wor. Bro. W. B. Tate, Grand Master of Saskatchewan in 1910, and for the past nine years Grand Secretary of this jurisdiction, was, at the time of formation of the Grand Lodge, D. D. G. M. for District No. 8 under the Grand Lodge of Manitoba, a territory comprising the whole of the southern portion of Saskatchewan. He was among those most prominently identified with the birth of the new jurisdiction.

M. Wor. Bro. Alex. Shepphard, Grand Master in 1922, was the first Grand Treasurer of Saskatchewan, holding that office for a period of fourteen years, vacating it only when elected to the Grand West.

M. Wor. Bro. C. O. Davidson, the first Deputy Grand Master, is still an active and enthusiastic worker in the jurisdiction, as is M. Wor. Bro. H. Jagger, who was the first occupant of the Grand Senior Warden's chair.

Others who took an active part in the formation of Grand Lodge and are still adding lustre to the ranks of Masonry are: M. Wor. Bro. L. T. McDonald, Grand Master in 1914; M. Wor. Bro. W. M. Thompson (1915); M. Wor. Bro. R. Young (1918); Rt. Wor. Bro. J. N. Bayne, P. D. D. G. M., and Wor. Bro. W. M. Martin, a former premier of this Province, who was Master of Wascana Lodge, No. 2, when Grand Lodge was organized.

One of the most persistent advocates of the new jurisdiction was the late M. Wor. Bro. G. B. Murphy, who was already a P. G. M. of Manitoba, and who was made an honorary P. G. M. of Saskatchewan. He passed to the Grand Lodge above last year.

A SPLENDID RECORD OF BENEVOLENCE

Second, perhaps, among the notable milestones in the history of the jurisdiction, is the splendid record of Benevolence. At the institution of the Grand Lodge of Saskatchewan the nucleus of a Benevolent Fund was established as the result of a grant of $1,000 from the Grand Jurisdiction of Manitoba. In 1910 M. Wor. Bro. Tate, Grand Master, advocated the formation of a governing body of trustees to take in hand all matters pertaining to Benevolence, and this was done, when, in 1913, a special convocation of Grand Lodge assembled to compile and adopt a revised constitution.

Little progress was made until the prospective heavy demands on the fund, resultant on the great war, inspired an appeal from M. Wor. Bro. J. McCauley, sitting Grand Master, for assistance. Contributions on a basis of $10 per member have built up the fund until today it stands at over $150,000 invested in Government bonds and other approved securities. The principle of the fund must forever remain intact, only the interest accruing therefrom, together with an annual per capita assessment of forty

cents being applied to relieve cases of need. The growth and administration of the Grand Lodge Benevolent Fund makes a thrilling story of which every member in the jurisdiction is justly proud.

Another notable achievement that marks the growth of this Grand Lodge in recent years was the Masonic Scholarship Scheme evolved and brought to a successful issue by M. Wor. Bro. G. M. Weir in 1921. Upwards of $20,000 was contributed to this scheme by the brethren of the jurisdiction to be used for purposes of Scholarship Endowment for teachers. The cost of Normal School training in the case of approved candidates was defrayed by the fund, conditional on the candidates undertaking to teach for a period of not less than one year at schools, selected by the governing committee, in outlying rural districts. In all, fifty scholarships have been awarded.

DISTRICT MEETINGS ARE A MARKED SUCCESS

Last, but, as has been proven in actual practice, by no means least effulgent of the high lights of Saskatchewan Masonry, is the system of annual district meetings inaugurated in 1916 by M. Wor. Bro. W. M. Thompson. For purposes of efficient administration the jurisdiction is divided into sixteen districts, in each of which once a year a joint assembly of the constitutent lodges is called together. The meetings are presided over by the D.D.G.M. for the respective districts and are honored by the presence of the Grand Master, the Grand Secretary and such other officers of Grand Lodge as can conveniently attend. Degree work is exemplified under the direction of the Grand Secretary, with a view to complete uniformity throughout the jurisdiction, and invariably several excellent addresses on the symbolic teachings of the work are contributed by brethren of the district in addition to the messages brought by the Grand Lodge officers.. Having been privileged to be present at many of these gatherings in various parts of the jurisdiction, I can testify to their extreme value and importance to the Craft. Nothing, thus far, has approached the district meeting in educative potentiality, and we know of no more effective or powerful means of developing the true spirit of Masonry.

Recently Grand Lodge has set up a permanent committee on Masonic Education and Research, whose function it is to initiate and direct constituent lodges in matters relating to the study of Masonic subjects. Much is expected of this committee. Already it is at work and we look for an increasing breadth of vision coupled with a fuller and more virile conception of Masonry to develop throughout the jurisdiction as time goes on.

The Grand Lodge of Saskatchewan is full of vigor and hope, animated by a lofty vision and filled with true optimism for the future. Though now only in its eighteenth year, it has set up a record of which every Craftsman in the jurisdiction is justly proud, and to the maintenance of which each one of us is cheerfully yet sacredly pledged.

----o----

SCOTTISH RITE RINGS

Please tell me what is the law about the wearing of Scottish Rite rings for this jurisdiction.

S. L. A., Alabama.

The whole law on the subject of wearing rings in the Southern Jurisdiction is contained in Article XIII, 1923 Statutes of the Supreme Council:

Sec. 13. The ring of the Thirty-third Degree, for all Inspectors General, Active, Emeriti or Honorary, is a triple one of gold, like three small rings side by side, having

on it no advertisement by any device, figure or mark whatever, and should be worn on the little finger of the left hand.

Sec. 14. Perfect Elus of this Jurisdiction should wear the ring of the Degree on the third finger of the left hand (not counting the thumb); it should be a flat gold band without any mark or device on It.

----o----

"He has achieved success who has lived well, laughed often and loved much; who has gained the trust of pure women and the love of children, who has filled his niche and accomplished his task; who has left the world better than he found it, whether by an improved poppy, a perfect poem or a rescued soul; who has never lacked appreciation of earth's beauty or failed to express it, who has always looked for the best in others and given the best he had, whose life was an inspiration; whose memory a benediction."

----o----

AN ADDRESS TO CANDIDATE ABOUT TO RECEIVE THE APPRENTICE DEGREE

Feeling that no man should seek admittance into the membership of a Masonic lodge without first being made acquainted with its general spirit and purposes, the Study Club of the correspondents of the Masonic News, Detroit, Mich., prepared at one of their sessions the address printed below, and here published by permission. Any Masonic lodge may feel free to use it.

MY FRIENDS -

It is essential that you have a proper conception of Freemasonry. You may have assumed or been informed that it is a purely social or benevolent institution or a religious order all of which would be wrong and misleading. It cannot be made too plain that Masonry is not in any sense a religion, nor in any sense allied to, or opposed to any church, although it teaches the service of God and Brotherhood of man. If you have any bitterness, hatred or intolerance towards any faith you are making a grave mistake in seeking admission to Masonry, and you should stop now and postpone your initiation until your mind is free from all prejudice and passion.

What then is Freemasonry? Shortly defined it is essentially a Society of men co-operating as brothers in the work of building. Prior to the year 1717 - when the first Grand Lodge was formed in England, the work of the Order was largely operative. Since that time the work has been called speculative meaning-philosophical - watchful - contemplative, but the work of modern speculative Masonry is more beneficial to humanity and requires more individual loyalty and sacrifice than the work of our ancient operative brethren, important as it was at that time.

From its citadel of Brotherhood modern Masonry looks out on a world, torn and bleeding from continuous conflict with the destructive forces of greed and lust and crime. Although the world is big enough and rich enough to house and feed and clothe all mankind, it sees nations preying on nations and man on man like the beasts of the jungle.

The work of Masonry is to better these unhappy conditions of life, by establishing in the midst of life an organization of faithful men pledged and trained to the principles of Brotherhood, justice and toleration, whose first duty is to broadcast the influence of the Order and press forward to the ultimate goal of universal Brotherhood, and to that end build and develop the character of its members, so that by precept and example they will radiate and reflect these benign and constructive virtues.

Surely here is work, and enough, for every right-thinking man who seeks enrollment in the cause of human service.

Turning now to your Petition for initiation.

Each of you declared in your Petition, not only that you were unbiased by the solicitation of friends and uninfluenced by mercenary motives, but were prompted to solicit the privilege by

A favorable opinion of the institution,

A desire for knowledge, and

A sincere wish to be serviceable to your fellowmen.

The sincerity of this declaration is your first qualification for admission.

We acquit you of any intentional falsehood or equivocation in making these statements, but in case you signed the Petition hurriedly, or with an imperfect understanding of its meaning and significance, it is expedient that it be explained to you and that you be given an opportunity of withdrawing before assuming the serious obligations of Masonry.

With such lofty aims and purposes, you will readily understand that Masonry must have only earnest workmen in its ranks. The solicitation of friends and mercenary motives might undermine its undertaking, and hinder its advancement by the enlistment of the weak and selfish, who would be unfit as workers in a world campaign against force and greed.

It may be assumed that you have a favorable opinion of the institution, otherwise it would be foolish and useless to seek admission.

Your desire for knowledge means the knowledge obtained from Masonic reading and contemplation and for instruction in Masonic philosophy, history and teaching, as well as from the practice of its precepts.

The most important statement in your Petition, however, is your avowed wish to be serviceable to your fellowmen. By this declaration you have expressed a desire to personally cooperate with your brothers in the speculative work of the Order. To be of service you must work diligently. This does not mean lip service. Masonry demands sacrifice and genuine co-operation. It means you must control your passions and avoid all dissensions that may be subversive of harmony. That you refrain from lewd conversation and blasphemous language which are a reproach to the Craft. That you practice morality, for brotherly love can only be founded on respect and affection. That you conform to the Masonic virtues of truth, temperance, fortitude, prudence and justice, for they cement Brotherhood and support society. That you will always be willing to help a deserving brother in distress, and preserve the honor and reputation of Masonry unsullied. Unless you are equipped with the armor of character, you will be a listless and indifferent soldier in the ranks.

The first degree in Masonry may be said to be the dividing line between the thoughtlessness of youth and the obligations of manhood.

After hearing this explanation and admonition are you individually willing to proceed with your initiation?

(If the answer is affirmative.).

I am indeed glad to hear you say so.

It is only necessary to point out that these lessons will be impressed upon you in the first degree by a series of instructive symbols, and that you should give strict attention to all that will be said to you within.

Above all things, my friends, put away all fear and nervousness. There is no jesting or horseplay in the Lodge Room, and nothing to fear or anticipate in the degree work, no matter what any of your Masonic friends may have thoughtlessly hinted to the contrary.

You will now answer the constitutional questions that will be put to you, and submit to your preparation by the Stewards.

----o----

SHINGLE PALACES

Those who move about much in the Fraternity, or are familiar with the Masonic press and with the Fraternal Correspondence Reports of Grand Lodges, know how persistent has grown the cry, "We are making Masons too rapidly! Let us apply the brakes, or put up the bars, and learn to go slow." But alas! the degree-mill evil is an old one, and dates back, if one may trust reports made at the time, to the days of good old Dr. Stukeley, who, as compared with ourselves, was almost an ancient. In the 1850's, even, and long after Dr. Stukeley, when the anti-Mason propaganda had by no means as yet subsided, men thronged the doors of Masonry as now, appealing for entrance, and they were admitted in too large numbers to suit the judicious. In 1858 the writer of the Fraternal Correspondence Report of the Grand Lodge of Illinois voiced his fears lest the Order overthrow itself and break down of its own weight, like Fulton's famous steamboat. To this the author of the Fraternal Correspondence Report of the Grand Lodge of Texas gave echo in vigorous language. The Masonic

philosophers of today will find the paragraphs, one of which follows, worthy their perusal:

"The evil of opening the doors of the temple too wide is a manifest one. We have often thought that many of our Grand Lodges, by fixing the initiation fee too low, as for instance in Illinois, at $15, were doing themselves a fearful injury. The prosperity of Masonry is not to be measured by the number of its initiates, nor by the amount of the increase of its lodges. Oftentimes the profane, looking with curiosity upon the Fraternity, have an itching to know its secrets and are willing to invest a trifling amount to satisfy their curiosity, when they might be deterred if the cost were greater. Lodges, too, when as numerous as are those in Illinois, often cherish too strong a desire to increase their membership for the pecuniary prosperity such increase promises, and are not sufficiently guarded in their investigations into character. We confess we are of those who believe that the Institution would grow more rapidly in prosperity in one year if no new lodges were created, nor any applicant admitted, than it now does in five, with the hundreds of shingle palaces that are erected, and the tens of thousands of half-baked bricks that are worked, or rather chucked, into its walls. We can but think that the admitting of 'inchoates' into the footing of regular lodges, which had showed so great a want of circumspection as did those referred to by the above committee, was also opening the door too wide to them. Yet we are glad to see that the attention of the leading Masons of that jurisdiction, like Grand Master Dills, is being turned to the matter, and hope that not the least of the benefits that will result from it will be the making of Masons there, who can prove themselves such after they get outside the home range - a thing which two out of every five your committee have met within 'private practice' hailing from that jurisdiction have not been able to do. Hedge up the way, brethren, and let no man come in whom you can find any reasonable excuse to keep out, and when you take a man in, work him up so that ever after he will not know himself, except as a Mason."

----o----

Don't flatter yourself that friendship authorizes you to say disagreeable things to your intimates. The nearer you come into relation with a person the more necessary do tact and courtesy become.

Except in cases of necessity, which are rare, leave your friend to learn unpleasant things from his enemies; they are ready enough to tell them. - Holmes

----o----

Great Men Who Were Masons

Daniel Carroll

By Bro. GEO. W. BAIRD, P.G.M., District of Columbia

DANIEL CARROLL was a member of Maryland Lodge, No. 16, being initiated May 9, 1780, passed July 11 of the same year, and raised to the Sublime Degree of Master Mason May 8, 1781.

This lodge was chartered September 21, 1770, with Thomas Russell as its first W. M. From its roster of members, between 1773 and 1781, it is evident that General Mordecai Gist, William Pinkney, General Smallwood, O. H. Williams, Archie Anderson, Captain James Nicholson and a number of other revolutionary notables were in its membership.

Daniel Carroll was born in Prince George County, Maryland, in 1756, and died in Paris in 1846. His remains were brought home and interred in the Georgetown University burying ground in 1849, in the Carroll lot, and a memorial was erected; but in 1858, when Mount Olivet Cemetery was opened, the Carrolls were removed to it. The memorial illustrated on this page gives the year of Carroll's death as 1849, but

an inscription on a slab alongside correctly gives the date as 1846, confirmed by church records.

Daniel, who was a cousin of Charles Carroll of Carrolltown, received a classic education, but his taste led him to agriculture, and he was probably one of the first scientific farmers in the Republic. His estate was very large, with hundreds of acres, and that part of Maryland which became the District of Columbia included much of Carroll's land. It was called Duddington, and a few acres which he reserved in the city of Washington retained that name. That which he used as a residence covered a "square" of ground and was surrounded by a high brick wall; his trees were part of the original forest, and the great spring in it was preserved just as the Indians had left it. This estate, though dismal and forbidding in aspect, was, nevertheless, one of the show places of early Washington. The triangular lot on the hill, immediately in front of Duddington, was known as Carroll's Hill, and it was said after his death that he had bequeathed it to the Government

as a site for the United States Mint, but it was made into Garfield Park instead.

Carroll was elected to Congress from Maryland in 1781, and served until 1784, during which time he presented to Congress the Act of the Legislature of his state assenting to the Articles of Confederation. He was also one of the five Maryland delegates to the Convention which framed the Federal Constitution, a great governmental instrument that he very strongly advocated. He was again elected to Congress in 1789, and served during both sessions.

He was appointed by Washington, along with Thomas Johnson and Dr.David Stuart, as a commissioner to lay out the District of Columbia; this commission also gave the city its name. As a commissioner, Carroll participated in the ceremony of fixing the first cornerstone, with Masonic ceremonies, of the Federal District on April 21, 1791. Carroll was also one of the commissioners to superintend the building of the Capitol at Washington, and was present at the laying of the cornerstone in September, 1793, by the Grand Lodge of Maryland. President Washington participated in this ceremony.

Daniel Carroll died when the present writer was three years of age, but the writer's father (who was a member of Naval Lodge) knew Daniel Carroll personally and often talked to him about Freemasonry, in which Carroll was always interested. Carroll was born of Roman Catholic parents and also buried in Mount Olivet, a Roman Catholic cemetery.

His portrait, which hung in the hall at Duddington, showed him as a heavy-set man, with handsome smooth face, an abundance of hair and kindly expression. He was dignified but easily approached, and was fond of talking about his experiments with plants and the wonderful results obtained. Though possessing a university education, he was simple in his speech, was not at all eloquent, and always was very industrious. It was said that his popularity and integrity rather than his tastes led him into politics. He was a near relative of Bishon Carroll who inaugurated the Jesuit College, now known as the Georgetown University.

----o----

Studies of Masonry in the United States

By Bro. H. L. HAYWOOD, Editor

PART I. THE EARLY TRADITIONS

A New Study Club Series

WITH this present article begins a new series of Study Club installments, the general subject for which is the history of Freemasonry in America. The limitations of space forbid making this a detailed or exhaustive account, the purpose rather is to present such of the more important events and developments of the American Craft as the average Mason is most interested to know. Although the narrative will be carried

forward month by month each article will be complete in itself. Corrections, criticisms, or suggestions will always be thankfully received. A booklet on "How to Organize and Maintain a Study Club" will be furnished free upon request.

IN ye goode old dates Masonic scribes vied with each other in an attempt to give Freemasonry the greatest possible antiquity; some made it to begin, full formed and completely panoplied, with King Solomon; others, more ambitious, gave credit for inventing it to Euclid, "that good clerk," or to Noah (one of Dr. Oliver's favorite characters), or even to Adam, the father of us all; while one theorist, with whom be eternal peace, declared that Freemasonry had existed throughout the "empyrean" before the creation of this unhappy earth!

Such enthusiasm was not monopolized by brethren across the sea; American idealists became drunken with the same heady wine until their debauched imaginations threw out theories of Masonic origins on this continent as wild as any that ever originated in the caverns of European fancy. Witness the case of Augustus Le Plongeon. In 1886 he published to the startled American public his Sacred Mysteries Among the Mayas and the Quiches, 11,500 Years Ago: Their Relation to the Sacred Mysteries of Egypt, Greece, Chaldea, and India: Freemasonry in Times Anterior to the Temple of Solomon, in which he declared:

"I will endeavor to show you that the ancient sacred mysteries, the origin of Freemasonry consequently date back from a period far more remote than the most sangmne students of its history ever imagined. I will try to trace their origin, step by step, to this continent which we inhabit - to America - from where Maya colonists transported their ancient religious rites and ceremonies, not only to the banks of the Nile, but to those of the Euphrates, and the shores of the Indian Ocean, not less than 11,500 years ago."

Unfortunately for the good Le Plongeon subsequent archeologists (real scientists, and not enthusiastic amateurs) learned that his relics were not 11,500 years old, but

something less than 1,000, so that his grandiose dream has evaporated into the thin air from which he drew it.

A solider head but equally imaginative was our brother Charles W. Moore, one time Grand Secretary of Massachusetts, authority on jurisprudence, and editor of The Freemason's Magazine, the first journal ever published in this land exclusively devoted to affairs of the Craft, to own a complete set of which is now a privilege coveted by every student. In his issue No. 10, Vol. II, under date of Aug. 1, 1843, Bro. Moore presented a learned disquisition to show that perhaps America had been originally populated by settlers from "the Carthagenian Empire," or else from the lost Ten Tribes of Israel, and that from either 0or both of these sources came the initiatory mysteries which, so he alleged, were everywhere practiced in the Western Hemisphere, the forerunner and perhaps progenitor of American Masonry. "From all these circumstances," he wrote, "it has been conjectured that Freemasonry existed on this continent prior to its discovery by Columbus." After making such hints he concludes with a word of sanity: "These speculations will probably be regarded by a majority of our readers as rather matters of curiosity than of real importance." In this last he proved himself a prophet, save that one might add that his conjectures have even ceased to be matters of curiosity; nevertheless his essay has value here as indicating the currents of theory which ran strong in the Craft of this nation in its formative periods.

THE NOVA SCOTIA STONE

Of a more modest but less intangible character is the case of the Nova Scotia stone of 1606. In a letter to Mr. J. W. Thornton the discoverer of this decayed relic gives an account of how he came upon it, his communication being in part as follows:

"June 2nd, 1856.

"Dear sir: When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827, we discovered upon the shore of Goat Island, in Annapolis Basin, a

gravestone, partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and had the figures 1606 cut in it. The rock was a flat slab of trap rock, common in the vicinity.

"The slab, bearing the date 1606, I had brought over by the ferryman to Annapolis, and ordered it to be packed up in a box, to be sent to the O. C. Pilgrim Soc'y (of Plymouth, Mass.) but Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved. On a late visit to Nova Scotia I found that the Judge had forgotten how he came by it, and so I told him all about it.

" (Addressed)

"J. W. Thornton,

"Present.

Yours truly,

C. T. Jackson."

On or about 1887 Judge Haliburton's son, Robert Grand Haliburton, gave this stone to the Canadian Institute of Toronto for insertion in one of the walls of a building then being erected, the inscription to face the interior of one of the rooms; but unfortunately a plasterer stupidly covered it over with plaster, so that all trace of it has ever since been lost.

Does this stone indicate that Freemasonry was known in Nova Scotia in 1606 ? Bro. Reginald V. Harris, Grand Historian, Grand Lodge of Nova Scotia, disposes of any such theory: "The theory that the stone might commemorate the establishment of a Lodge of Freemasons has virtually nothing to support it." After examining various explanations he concludes:

"Let us summarize our theories: First, the stone was a grave stone; Secondly, it marked the last resting place of a French settler who died in 1606; Thirdly, this settler was probably a workman and may have been an operative mason or stone cutter; Fourthly, speculative Masonry unknown in France in 1606 was not practiced by the French colonists, Lastly, the emblem of square and compasses, would seem to be a trade mark or emblem undoubtedly used by operative masons as their emblem, and possibly by carpenters as well. In a word the stone marked the grave of either a mason or stone cutter or possibly a carpenter who died Nov. 14,1606, and not that of a speculative Mason."

Nova Scotia has yet another connection with the prehistoric period of American Masonry. In 1621 King James of Scotland made a grant of that whole territory (formerly occupied by the, French), under the title of Nova Scotia, or New Scotland, to Sir William Alexander, later on entitled Earl Stirling and Viscount Canada. His son, also named Sir William, but afterwards known by the courtesy title of Lord Alexander, resided in the colony four years and then returned to Scotland, where, on July 3, 1634, he was made a member of Mary's Chapel Lodge, at Edinburgh. Since the records showed that Lord Alexander was "admitted a Fellow of the Craft" (spelling modernized) Sereno Nickerson assumed that he must have been initiated an Apprentice while in Nova Scotia, in which case Freemasonry would have been in existence in that territory three-quarters of a century before the organization of the first Grand Lodge in London. This is so improbable that John Ross Robertson, the historian of Canadian Masonry, dismisses it as "mythical."

MASONRY IN RHODE ISLAND IN 1658?

Equally mythical, one may judge, is the story of how certain Jews brought Masonry with them to Newport, Rhode Island, in 1656 or 1658. Weefen's Economic and Social History of New England (as quoted by John Ross Robertson) states, while speaking of the year 1658, that, "It is said that fifteen families came in from Holland this year, bringing with their goods and mercantile skill the first three degrees of Freemasonry." Weefen does not stop to explain how this could have been possible seventy-five years before the Craft had three degrees!

Some color was lent to this fable by the Reverend F. Peterson's now discredited History of Rhode Island and Newport in the Past. On page 101 of the 1853 edition that gentleman says:

"In the spring of 1658, Mordecai Campannall, Moses Packeckoe, Levi and others, in all fifteen families, arrived at Newport from Holland. They brought with them the three first degrees of Masonry and worked them in the house of Campannall, and continued to do so they and their successors to the year 1742."

Peterson stated that this was "Taken from documents now in possession of N.H. Gould, Esq." This aroused the curiosity of Bro. William S. Gardner, Grand Master of Massachusetts in 1870, who in that year asked of Bro. Gould, a W. M. of Newport at one time, for some details. Gould replied that the document in question contained the following:

"Ths ye [day and month obliterated] 1656 or 8 [not certain` which, as the place was stained and broken, the first three figures were plain] Wee mett att y House off Mordecai Campunnall and affter Synagog Wee gave Abm Moses the degrees of Maconrie."

Gould then stated that while he had nicely tucked the document away in an envelope he could not at the time lay his hand on it.

When Gould's letter to Gardner was sent to Bro. Thomas A. Doyle, Grand Master of Rhode Island from 1865 to 1871, inclusive, he replied that he had "made many enquiries about these documents of brethren ill Newport, members of Grand Lodge and others, and do not find that any one has ever seen them." He gives no credence to the story. Bro. Henry Rugg, author of History of Freemasonry in Rhode Island (1895), agreed with Bro. Doyle. "Evidently no great reliance could be given," he

wrote, page 33, "to such a scrap of paper even were its genuineness assured. It lacks the support of corroborative evidence."

Samuel Oppenheim (not a Mason) made issue with this conclusion, after an exhaustive examination of all the facts, and took the ground in his The Jews and Masonry in the United States before 1810, originally printed in the Publications of the American Jewish Historical Society, later in book form, that there may have been something in the Gould contention. He was able to locate the name "Campannall" in the archives of Rhode Island of the latter part of the seventeenth century, and believed that Gould (a tailor by profession) was a credible witness. Subsequently, however. and in a private conversation with the present writer. he has expressed himself as being more than dubious about the whole matter.

Dubiousness is what every man must feel after examining the case. There were no three degrees ill 1658; nobody, except Gould, saw the alleged document; according to his own report it was almost illegible, with the date mutilated; and the story that he had misplaced the document is more than hard to believe, because it is difficult to understand how any man, with such a find, would not immediately have turned it over, to experts or to some historical association. Nobody in his right mind is in the habit of tucking such precious discoveries away and then forgetting where. Another item of tradition, similarly difficult to verify and of equally uncertain authenticity so far as its Masonic connections are concerned, may be here mentioned as belonging substantially to the same period of time. According to the records of the Plymouth Colony that colony at New Haven received from Cooper's Hall, London, in 1654, a package of goods (sent separately from others in the same consignment). It was consigned to John Eliot, the famous "Apostle to the Indians", and was accompanied by a letter to John Eliot to which was appended a peculiar hieroglyphic, an integral part of which was the square and compasses, or at least what appeared to be such. Whether it was the Masonic emblem it is impossible to know.

With the next item of tradition of substance enough to attract attention but of no authenticity, the scene shifts to Philadelphia, upon which spot our attention will be many times focused in succeeding chapters. Bro. Charles E. Meyer, writing in History of Freemasonry and Concordant Orders, by Hughan and Stillson, page 219, states:

"In 1680 there came to South Carolina one John Moore, a native of New England, who before the close of the century removed to Philadelphia, and in 1703 was commissioned by the king as Collector of the Port. In a letter written by him in 1715, he mentions having 'spent a few evenings in festivity with my Masonic brethren.' This is the earliest mention we have of there being members of the Craft residing in Pennsylvania or elsewhere."

Meyer added in a footnote: "This letter is in the possession of Horace W. Smith, of Philadelphia."

Alas for Mr. Smith! if ever he possessed such a document he was not able to show it to anybody. When Bro. Robert I. Clegg asked of Bro. Julius F. Sachse what evidence might be obtained for this tale the scholarly historian of Pennsylvania replied: "There is no proof whatever of this statement. I have never been able to get on the track of any such letter." (In Mackey's Revised History of Freemasonry.)

With the Sachse dictum Bro. Melvin M. Johnson, in his Beginnings of Freemasonry in America (published this year), to which writers in this field must be indebted for all time to come, expresses emphatic agreement:

"This letter was for a time exploited as evidence of meetings of the Fraternity in Philadelphia during the year. This letter, however, never existed. Careful inquiry discloses repeated but unsuccessful attempts by the acquaintances of Mr. Smith to see the letter. If he ever had such a letter he could have produced it or accounted for its absence, but he never did so. No one among his contemporaries or among those having had the best opportunity to talk with him and to see the document if it existed can be found who believes there ever was such a letter."

THE KING'S CHAPEL TRADITION

Of a somewhat more definite character but yet lacking proof, and therefore belonging to the prehistoric period, is the tradition of a lodge held in King's Chapel, Boston, 1720, based on a statement by Charles W. Moore. On page 163, Vol. III, of his The Freemason's Monthly Magazine (already referred to), he wrote:

“Dispensations and charters were, therefore, issued by the Grand Lodge at London, for the holding of lodges in all parts of the world. The first, for this country, was received about the year 1720. It was a Dispensation authorizing the opening of a Lodge in this city "Boston]. We have the fact from a clergyman of the Church of England, Rev. Mr. Montague, once of Dedham who found it stated in an old document in the archives of King's Chapel [Boston]. The Lodge was regularly organized, but was soon after discontinued."

It was under date of April 1, 1844, that Moore wrote this; in the Masonic Mirror and Mechanics' Intelligencer, of which he had previously been editor, and under date of Jan. 27, 1827, he had made a similar statement, to wit:

"A year or two since, a clergyman of the Church of England, who is probably more conversant with the church in America than any other individual living, politely furnished us with a document wherein it appeared that the first regular Lodge of Freemasons in America was holden in King's Chapel, Boston, by a Dispensation from the Grand Lodge of England, somewhere about the year 1720. It produced great excitement at the time [i.e., the creation of this lodge], and the Brethren considered it prudent to discontinue these meetings."

Inasmuch as there are no existing minutes of the Grand Lodge of England prior to Nov. 25, 1723, and no list of lodges prior to that date, it is impossible to verify this statement from records, so that it rests entirely on the statement made by Moore. He was a man of integrity, and familiar with Masonry, but there is no telling into what errors either he or his informant may have fallen. The status of this story has been succinctly set forth by Bro. Melvin M. Johnson, in his Beginnings of Freemasonry in

America: "The evidence, therefore, neither rises to the grade of unquestioned proof nor falls to the level of tradition."

There are other hints and rumors of the Craft prior to 1730 (such as the coming to Boston of a ship Free Mason), but none others of sufficient importance to be noted here; and such as have already received attention have been mentioned more as matters for curiosity than as having had any influence on the development of American Masonry. Any one of them, or all of them together, might be dropped out of sight without affecting the picture of the American Craft as it developed from 1730 on, after which date evidences accumulated with an ever increasing crescendo, both as to number and importance, the more important of which, as well as such as have the most enduring and vital interest, will appear for study in future issues of this department.

NOTES AND REFERENCES

On the Le Plongeon "theory" see his book as quoted, also THE BUILDER, Jan. 1924, page 7.

On the Nova Scotia Stone. Bro. R.V. Harris' study of this relic will be published in THE BUILDER in full, next month or the month after. See also The Beginnings of Freemasonry in America, Melvin M. Johnson, New York: 1924, page 43. The History of Freemasonry in Canada, J. Ross Robertson: Toronto: 1900: Vol. I, page 136. History of Freemasonry in Rhode Island, Henry W. Rugg: Providence: 1895: page 17. Mackey's Revised History of Freemasonry, R. I. Clegg: Chicago: 1921: Vol. IV, Page 1314. Transactions Nova Scotia Lodge of Research, Vol. I, No. 2, pp. 20-39. Historical and Statistical Account of Nova Scotia: 1829: Vol. II, pp. 155-157.

On Lord Alexander. Robertson, I: 138. Rugg, 19. The History of Freemasonry, R. F. Gould: Yorston Edition: 1889: Vol. IV: p. 229 (contains slight error). Clegg, p. 1318.

On Jews at Newport. Johnson, 44. History of the Ancient and Honorable Fraternity of Free and Accepted Masons, and Concordant Orders, Stillson and Hughan: Boston and New York: 1891: page 250. Robertson, I, 138. Rugg, 31. Clegg, 1320, 1606. The Jew and Masonry in the United States Before 1810, Samuel Oppenheim: published in Publications of the Jewish Historical Society; also in book form by Bloch Publishing Company: New York. Proceedings Grand Lodge of Massachusetts: 1870: page 357; 1891: page 32. THE BUILDER, May, 1915, page 111.

Hieroglyph on Eliot package. Robertson, I, 139. Clegg, 1318. Johnson, 47.

On the John Moore letter. Johnson, 60. The Builders, Joseph Fort Newton: New York: 1924: page 206. Clegg, 1518. Stillson and Hughan, 218.

On King's Chapel. Johnson, 61. History of Freemasonry in the State of New York, Ossian Lang: New York: 1922: p. 9. Stillson and Hughan, 239. Robertson, I, 140. Rugg, 21. Clegg, 1565. Gould IV, 229. Proceedings Grand Lodge of Massachusetts: 1883: p. 155. Quatuor Coronatorum Antigrapha Vol. X: W. J. Songhurst, editor: London: 1913: p. 3.

QUESTIONS FOR DISCUSSION

What is the difference between legend and tradition ? Between tradition and history? What is meant by "historical proof " ?

Name some of the unhistorical theories concerning the origin of Freemasonry. Who was Le Plongeon? What book did he publish? What was his theory about the beginnings of American Masonry? Who was Charles W. Moore? What magazine did he edit? What was his conjecture concerning the antiquity of American Masonry?

When and by whom was the Nova Scotia Stone discovered? Describe this stone. Why has it been supposed that it had some relation to Freemasonry? What is Bro. Reginald V. Harris' theory concerning it? What is your own theory?

Who was Lord Alexander? When and where was he made a Mason?

Give in your own words the story of the Jews at Newport, Rhode Island? Why was it impossible for them to have the "three degrees of Freemasonry" at that time? Why cannot historians accept this tradition? What was Samuel Oppenheim's opinion of this tradition? Who was John Eliot? Was there any Freemasonry in England in 1654? If so, what kind was it?

Who was John Moore? What did he say in his letter in 1715? Would you accept as historical his story about his letter? What is Bro. Johnson's estimate of it?

Tell what you know about King's Chapel of Boston. What is the tradition about Masonry in that chapel? When was the Grand Lodge of England organized? At what date do its records begin? When does the historical period of Freemasonry begin ?

What is the practical advantage to an American Mason of a knowledge of the history of American Masonry? In what way is the Masonry of today governed by the Masonry of yesterday?

----o----

SAID BY LINCOLN

The plainest print can not be read through a gold eagle. - Speech at Springfield, Ill., June 26, 1857.

Wanting to work is so rare an event that it should be encouraged. - Note to Major Ramsey, Oct. 17, 1861.

Men are not flattered by being shown that there has been a difference of purpose between the Almighty and them. - Letter to Thurlow Weed, March 16, 1865.

The better part of one's life consists of his friendships. - Letter to Joseph Gillespie, July 13, 1849.

I want in all cases to do right and most particularly so in al] cases with women. - Letter to Miss Mary Owens, Aug. 16, 1837

There is no grievance that is a fit object of redress by mob law. - Lyceum address, Jan. 27, 1837.

The severest justice may not always be the best policy. - Message to Congress, July 17, 1862.

If in your own judgment you can not be an honest lawyer resolve to be honest without being a lawyer. - Notes for a law lecture, July 1, 1850.

I have said nothing but what I am willing to live by and if it be the pleasure of Almighty God, to die by, - Address in Independence Hall, Philadelphia, Feb. 22, 1861.

----o----

EDITORIAL

On the Interpretation of Masonic Symbols

IF Albert Pike was right in saying that "it seems to me that the symbolism of Masonry is the soul of it, and constitutes its highest title to our veneration," the beginning student of this symbolism always encounters a great difficulty in arriving at Masonry's soul. Upon his first step toward a study and understanding of symbols he is immediately confronted by a babel-like discord, so that the house of the interpreter, where he goes to hear what Masonic expounders and teachers have to say, seems filled with the confusion of tongues. In countless cases he loses courage, abandons any hope of learning what it is all about, and relapses into indifference, or else grows cynical, and takes the familiar position that Masonry's symbols are a mystery, and that nobody knows anything about them. In such instances the individual himself misses the opportunity to become possessed of a great wealth of wisdom, and the Craft loses the living support of one of its own members, at least so far as such things are concerned.

Is there a way out? There is, and it is exceedingly simple in principle, even if a thoroughgoing application of it may be a task as arduous as it is necessary. The way out may be stated in few and simple words: - Every symbol in Masonry should receive a Masonic interpretation.

By this may be meant any one of at least three things. First, it may mean that a symbol is to be explained in the light of the history of the Craft; if for centuries the Craft has made use of it for certain purposes then that is its Masonic meaning. Secondly, it may be that in the Ritual the Craft has already given the symbol an authoritative explanation; if so, that settles the matter. Thirdly, it may mean that a symbol is to be interpreted in the light of the teachings of Masonry. If therefore any given symbol is used, or has been used, outside of Freemasonry, as has been the case with so many of them, and if it has thereby come to have a hundred meanings, the one Masonic meaning out of the hundred is that which conforms to the above tests. How is the symbol to be interpreted in relation to our history, ritual, and teachings, that is the question; how it has been explained in other circles is not our affair, except as general students.

A thoroughgoing scientifically accurate working out of Masonic symbolism by means of this canon of interpretation is the work of hundreds of men and many generations, and has never been completed, so that it is impossible to show in any one example just what the results would be, but it may be possible to cite one case for the purposes of illustration.

Consider in this light and as the case in point, the Apron. Aprons have been used symbolically from time immemorial, by Egyptian priests, Maya sages, shamans among savages, and by nobody knows how many besides; when thus used it has been made to symbolize all manner of things, priestly authority, magical powers, celibacy, what not, and it has been employed in every manner of shape, size, color, sometimes covered with emblems, sometimes not, and made of a great variety of materials.

Why is it that interpretations of the Masonic apron have been so confused and so confusing? Largely because men have brought to its interpretation ideas borrowed from all these sources just referred to, and have assumed that because an Apron meant a certain thing to a Brahman priest therefore it means the same in Freemasonry; and because such interpreters have each arbitrarily chosen his own non-Masonic source of interpretation there has been little agreement among them.

But apply to this problem the canon described in the second paragraph of this editorial. Immediately it will be seen that we Masons are interested in the Apron as it is used in Freemasonry; and that our task as interpreters of it is to answer the questions, What does Masonic history show to have been the use and meaning of the Apron? What does the Ritual have to say about it ? What teaching or principle of the Craft does it represent? If when these questions are answered it is found that in Masonry the Apron has a meaning different to that employed in other quarters, that is neither here nor there, for as MASONIC interpreters we are concerned only with its Masonic meanings.

From this it follows that the explanation of Masonic symbols (what has been said of the Apron may be said of all others) can be neither private nor arbitrary but must rest on facts - the facts of Masonic history, Ritual and teachings, a thing which bears out the great dictum of Gould, that the study of Masonic history and of Masonic symbolism must be proceeded with conjointly; which will enable us, if we apply the canon rigorously, to avoid meriting the rebuke of Rylands, when he- said that "on very few questions has more rubbish been written than that of symbols and symbolism ;" and it will also enable us to fulfill the requirements laid down by Pike, who is always so well worth quoting on this subject: "The first requisite of a symbol is that it shall really mean something; and the second is that this something shall be worth knowing and remembering."

----o----

THE LODGE AS A COMMUNITY CENTER

Ye Scribe was walking down Main Street (now become a famous American institution, thanks to Sinclair Lewis) with a friend of the cloth. It was in a village of some five hundred souls, somewhere in the Middle West - just where it is not necessary to state, seeing that it might have happened in any one of thousands of villages in this broad land. "Do you people here have any place for a get-together ? any community center?" asked Ye Scribe. Before Friend Pastor had opportunity to reply another clergyman was met, immediately upon which Friend Pastor sharply

turned his head, to stare in the opposite direction, the while his passing colleague did the same. "There is no need now that you reply," said Ye Scribe, "it is plain that you have not. Let us hurry on to the funeral." (Appropriately enough, such was the destination.)

Since which, Ye Scribe has many times pondered this matter. Why should the two pastors of a small town not speak to each other? Why should its two banks fight each other? Why should its school board be split into factions ? Why should its two Sunday Schools be unable to hold a picnic together? Why should the proprietors of its two general stores glower at each other across the street? Why should the life of such a quiet community be made uneasy by quarrels and feuds, so that neighbors will not greet each other of a morning across the lawn ?

The answer to the "Why" is contained in the remedy for such a situation. What such a town needs is a Social Center, a place where the community can act as a unit, and as a community. Unfortunately most small towns have no such thing, and under existing circumstances cannot have it, for the churches, which usually possess the only public buildings suitable for such purposes, are too often divided by differences of creed and dogma, so that what one undertakes the other will oppose.

Is not such a condition an opportunity for the Masonic Lodge ? It is by its nature non-sectarian, nonpolitical, and non-racial, upholding the ideals of brotherhood, and striving to spread among men the cement of friendly affection, and therefore is ideally fitted to serve as a rallying point for the community spirit. It could not bring any kind of local public activity into its own sessions, or under official auspices, but that would not hinder it from serving unofficially, and by way of community service. Why should it not make its own auditorium available for general public purposes? plan lecture and entertainment courses through the winter? install in one of its rooms a little public library? equip a room which, under certain rules and conditions, might be generally used as a club by local men and boys? And why could not its membership, acting as citizens rather than officially as Masons, plan among themselves such other enterprises as would help unify the life and spirit of the village?

It is of record that a few lodges have already carried through some such program; there is no reason why others could not follow suit, especially since the lodge itself would receive in return the great reward of stimulated interest in its own proper activities, increased attendance, and a deeper appreciation of the value of Masonry in human life. To say that such a service would not work would condemn Masonry itself as impracticable, for it would be useless to expect great things from the Craft in the world at large if its ideal of life cannot be carried out in a small community.

----o----

IT IS THE SAME EVERYWHERE

"Down our way," said the veteran from the Ozarks (this was at a Grand Lodge session), "we folks take our Masonry what you might call seriously. It ain't nothin' 'tall to see fellers ride a horse-back fer miles to 'tend lodge and then ride back to home after dark, at two in the mornin'. 'Nd we ain't got no what you might call fancy lodges, neither, for we've got morels one lodge thet meets in log cabins."

"Up our way," replied the brother from Kansas City. "we folks also take our Masonry seriously. I work all day in an office almost as high in the air as one of your hills. Everyone of us there is screwed up to a tension every minute of the day. After five o'clock I drive my car for one hour and fifteen minutes to get home, swallow my dinner in a hurry, change to my tuxedo, and then drive back down town again to attend lodge. My lodge meets about twice a week and I an1 always there, for I am in the line. That isn't all of it, either, for I am in three other bodies, and they also meet more than once a month. I guess it is about the same everywhere, isn't it?"

----o----

KEEP MASONRY CLEAR FROM ALL FORMS OF GAMBLING

There is a matter of which I feel constrained to speak in no uncertain tones. I refer to the practice of raising money for Masonic purposes by means of lotteries, raffling, or games of chance, which practice, I am sorry to say, has been called tie my attention as having come into vogue somewhat in this state.

Such practices are improper, unworthy of the dignity of a Mason, and in the main are a direct violation of the laws of this commonwealth, which every Mason has sworn to obey. A! the best they constitute a studied attempt to evade the law, and no Mason should put himself in the position of seeking a way to evade the law of his state and thus bring reproach upon himself and the great Order to which he belongs.

Masonry has ever stood for the highest standard of moral ethics and if it is to continue the real moral force which it has been throughout the ages it must not at any time, anywhere. place the stamp of its approval upon anything that is even questionable.

I know that the tendency of the present day is to look lightly upon the practices of which I speak. "Everybody is doing its is ofttimes the excuse offered when a brother thoughtlessly has allowed himself to be led into the sanction of that which in his own heart he knows to be wrong. Masonry should stand firm against the present day tendency to drift away from oldfashioned standards of right and honesty. My brothers, we cannot afford to raise funds for Masonic purposes by selling to him who will buy the chance to obtain something of value for a sum much less than that something is worth, or by am other gambling pretense or device. All such is inherently dishonest. Let us as a Grand Lodge place the seal of our disapproval upon it. – Arthur M. Brown

(From his Grand Master's Address, February 6, 1924)

----o----

THE LIBRARY

Art of the Egyptians

EGYPTIAN ART: INTRODUCTORY STUDIES, by Professor Jean Capart, translated from the French by Warren R. Dawson. Published by Frederick A. Stokes; may be purchased through National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Dark red cloth, index, extensive bibliographies, 179 pages. $5.20 postpaid.

THE deathless spell of Egypt is due to its art. Except for the light it throws on the evolution of Judaism, Egyptian history carries little interest to most readers; its theology and philosophy did not enter, except indirectly and in a remote way, into the main current of European thought; its forms and practices in government did little to shape law in the Western world; and its religion, while it played a part in the Greco-Roman world, and therefore left traces of itself in the cult life of early Western peoples, left no deep impress on the theologies with which we Occidentals are familiar. It is the art of Egypt, its pyramids, its temples, its mighty pillars, its strangely conventionalized pictures, and its mysterious hieroglyphics, that has always appealed to the instinct for the exotic every one of us feels in some degree or other. And it is this same art, especially its symbols and emblems, that has interested Masons for many years, especially those who believe in the Egyptian origin of some parts of the ritual; therefore Professor Capart's magnificent book will probably enjoy a wider hearing among Masonic students than books dealing more largely with Egyptian history.

The present volume is a translation of the introductory chapters of Capart's Lepons sur l'Art egyptien, published at Liege, Belgium, 1920. Its materials originally formed the basis of a course of lectures delivered by the author, beginning with 1903, when he was made professor of Ancient Art and Archeology at Brussels and at the University of Liege, his long established reputation as an Orientalist being responsible for his appointment at both places. The uniqueness of his method of

treatment as compared with other attempts in the same field is best described by his translator, who, on page 6, says:

"On studying the Lepons I was immediately struck by a conspicuous difference in plan between them and the existing works on Egyptian art. The latter, many of them excellent books, are really little more than catalogues of known works of art arranged in chronological order, or disconnected studies of special points. No other work known to me has ever probed so deeply into the question of origins and of motives, or has been based upon such evolutional lines as Monsieur Capart's book."

The word "evolutional" deserves emphasis, not as having anything to do with the Theory of Evolution but as indicating one of the prime services rendered by the book. Among many popular writers, including a few Masonic scribes, things Egyptian are often explained by reference to THE Egyptian religion, or theology, or philosophy, or what not, as if all through its history Egypt clung to one set of dogmas about such matters; whereas the fact is that among the Egyptians, as among all other peoples, everything changed from place to place and from century to century, so that there were many Egyptian religions, many theologies, many sciences. This fact, so abundantly set forth in Professor Capart's work, destroys at one stroke a deal of theorizing among Masonic writers, and especially such as essay the tremendously difficult task of explaining Egyptian symbols.

Egyptian Art should be read by those undertaking that task. It sets in a new and revealing light many things often dealt with by symbologists, such as pillars, columns, arches, amulets, emblems and the like, and in a manner easy to understand.

The Egyptian builders usually, like ourselves, dedicated a new public structure with ceremonies:

"The texts and bas-reliefs afford numerous details as to foundation ceremonies of the Ancient Egyptians. The king, accompanied by priests and priestesses who impersonated divinities laid the first stone, made an offering to the gods of specimens

of the building materials, and consecrated under the angles foundation deposits consisting of pottery, model tools, amulets, and tablets bearing commemorative inscriptions."

Students of our own Great Pillars will be interested in this passage concerning obelisks:

"Obelisks are not mere ornaments; they were considered as divinities 'of flesh and bone' who needed food offerings which the religious texts meticulously prescribed The erection of an obelisk constituted a cult ceremony of which representations may be found in the bas-reliefs of the temples."

Readers who have sought for the origin of the lily work on the chapiters of our Masonic pillars among the Egyptians will be interested to learn that Egyptian architects made use of a number of plants for decorative and symbolical purposes: the lotus, of which two species were widely used, and which gives its name to the lotiform column; the papyrus (from which we have "paper"), used in two fundamentally different manners, giving its name to the papyriform column; the palm, used without many changes throughout all Egyptian history, giving its name to the palmiform column; the lily, sometimes identified as a variation of the palm, used on the liliform column; and a number of combinations and other varieties of these, some of which are observable in the accompanying illustration of the Temple of Isis at Philae.

The Egyptians were as human as we are. They had in their blood a genius all their own, a racial genius, which set them apart from other peoples; but aside from that there is nothing strange or occult in their architecture, their symbolism, or their art in general. The things that strike us as strange and often as weird were natural to them, and usually due to the peculiarities of their geography and climate; to the desert that stretched in a vast purple mystery under their lonely stars; to the Nile that wound through their midst, a liquid avenue into the unknown outer world, and to the overhanging cliffs under the shadow of which they built so many of their cities, and out of which carved so many of their temples and their monuments. Once the mind

has become familiarized with these external influences it finds under the Egyptian skin the same human flesh out of which we are all molded. It is even refreshing, at times, to find them up to our modern tricks of manufacture and trade, as when their workmen learned to make columns of wood camouflaged as marble, or as when their cabinet workers turned out pieces of furniture very carefully veneered and dyed in imitation of costly woods.

----o----

THE MASTER'S LECTURES: A PERSONAL REVIEW

THE MASTER'S LECTURES, AS DELIVERED IN EVANS LODGE, No. 524, ANCIENT FREE AND ACCEPTED MASONS, EVANSTON, ILLINOIS, U. S. A., by the W. M. of Evans Lodge. De Luxe fabrikoid binding, 96 pages, edition limited to 461 copies: privately printed. May be purchased through National Masonic Research Society. $5.15 postpaid.

My only quarrel with this book is that it does not reveal the name of its author; and the author himself, though he has been importuned without stint, refuses to acknowledge his paternity; therefore one of the most Masonic of all Masonic books must go out into the world without a pilot. But that will not matter so far as the book is concerned; it is quite able to go it alone.

I can say this much about the author. I once gave him the soundest beating at billiards anyone ever heard of. Nevertheless (I say it with all modesty) he can play billiards, and that is the surprising thing about it, for before I met him I had pictured him as a man of many years, with a bald pate, a pair of horn-rimmed spectacles, and helplessly absent-minded. What else should one expect of a man who has read everything, quotes Greek and Latin, and writes like a philosopher! These are strange times!

Bro. So-and-So is a business man, full of Rotary Club and pep, and is not bald, or disgracefully aged, or dyspeptic, or scholarly behaved, or bookwormish in his talk. He uses the most amazing line of slang ever heard outside of Chicago.

There is point to all this. Next to a book itself the most important thing is the man behind the book. Any man of grammar school education can read a list of volumes on Masonry and then re-write what he has read, feeding out to a bookworm audience a lot of stuff at second-hand; but it is different if one is out in the world, helping operate the machinery of business, subjected to the wear and tear of competition, busy day and night, and then grow so interested in Masonry that he must write a book about it, a book out of his own soul, inspired by a vision of Masonry's great contribution to daily life, and based on a first-hand experience of its unsearchable riches.

"Freemasonry has no place for the little selfish side of man. Its secrets are as the dead to him who looks at life in that way It looks for the man with the bigger soul, with the more universal spirit; it stops and stays with him only who sees man's mission in the betterment of the human race who can take by the hand the fellow who is down and out, and put him on his feet, and send him on his way a better man. Its teachings are wonderfully practical and godlike when once we recognize them."

Thus he writes. The Master's Lectures is a volume of twelve chapters, one for each month of the year, each one prefaced by a bit of lore about the month itself, and garnished with many quotations from hither and yon. The subjects are as old as the world, and as new - Initiation, Fraternity, Toleration, Faith, Truth, Charity, Morality, Patriotism [published in THE BUILDER, December, 1923], Symbolism, Philosophy, Happiness, Immortality. The writer is like one apart, withdrawn from the racket about him, soliloquizing on life, his eyes turned toward the faces of wisdom and truth; now and then a passage becomes poetical with a falling cadence, a note of musing melancholy, as if the author sees that for many men the Word has been lost as they rush about, smitten with the superstition of toeing. In this transfigurating atmosphere Masonry becomes a thing of beauty, timeless, eternal, the everlasting philosophy of life for them that have eyes to see, hearts to feel, minds to know. The book is a revelation of the inner heart of the modern business man who, behind his boy-like activity and all his rushing about in the marts, knows an inner secret and is sustained

and upheld thereby. That secret is his own real religion, innocent of dogma and creed, the hidden life of his life, the Masonry of his soul.

These lectures were delivered once a month by the Worshipful Master to his lodge, and each was printed in pamphlet form for such as could not attend; at the end of the year the lodge's educational committee gathered them into book form, beautifully printed and bound, for use by brothers elsewhere. Whatever profit may accrue is returned to the lodge, for further work of the same character. A highly Masonic procedure, and one to be recommended to lodges everywhere! - H. L. H.

----o----

THE INTERPLAY OF GOVERNMENT AND RELIGION

CHRlSTIANITY AND THE STATE, by S. Parkes Cadman. Published by The Macmillan company. May be purchased through the National Masonic Research society. Cloth. index. exhaustive bibliographies; 370 pages. $2.65 postpaid.

The many readers who enjoyed Bro. Dr. Cadman's "Freemasonry and the Demands of the Times," in the May issue of THE BUILDER, will be happy to know that he has added another new book to the ever growing list of volumes that have given him a name as author equal to that he has long enjoyed as a preacher. He is an amazing phenomenon, Bro. Cadman is; how he manages to speak night after night to great audiences in all parts of the land, look after the interests of Central Congregational Church in Brooklyn, and then on top of it all do so much reading and writing is a mystery. But the mystery is a fact, and one line of endeavor does not seem to interfere with the others.

Although Christianity and the. State is saturated with erudition and filled with history it is not an academic treatise for closest scholars alone but a tract of the times, having

as its motive and purpose the answering of a question that is today bothering every man who tries to hold to the ethics and principles of the religion of the Western World: How can a Christian man adjust his religious loyalties to the often conflicting political loyalties demanded of him by modern states and governments? May such a man become a political opportunist, or must he become a political revolutionary ? This is the present day form of the old, old problem as to the relation between religion and politics. Bro. Cadman arrives at his solution of this enigma through history, and by an examination of the interplay between Christianity and political governments from the beginnings of that Faith until now. What that solution is one must learn from the book; it cannot be stated in a few words.

The book does not deal specifically with Freemasonry at any point, yet there are some chapters in it that Masons will find peculiarly interesting, especially such as deal with the Holy Roman Empire and its collapse. That Empire no longer exists as a political or ecclesiastical entity, but its spirit and ideals are imbedded in the imperialism of some governments and in the world plans of the Roman Catholic Church; and it is through such instrumentalities that medievalism lives on, seeking to shape the world to itself. Dr. Cadman's manner of taking hold of this thorny problem might serve as a model. Instead of attacking it as a partisan, bent on defending or destroying, he appraises medievalism from the standpoint of world religion; and instead of lumping all things medieval together as belonging in that general discard known as "The Dark Ages," he releases from it those things that have timeless and universal validity and insists that such things be preserved. This is a sound attitude. It is the attitude of Freemasonry which holds evermore to an ideal of universality in time as well as of place, and "seeks the truth wherever found, on Christian or on heathen ground."

----o----

THE QUESTION BOX

and CORRESPONDENCE

G. L. PROCEEDINGS FOR SALE

Oregon, 1852-63, and all through the "eighties"; Louisiana, 1883; Indiana, 1888; Kentucky, 1889; Illinois, 1887-8; Vermont. 1884-5-6-8; Missouri, 1887-8, etc.; History of Maryland, A. F. & A. M.; Grand Chapter, Oregon, 1868-75, etc. Address inquiries to National Masonic Research Society, 1950 Railway Exchange, St. Louis.

* * *

LINCOLN, AND MASONIC PRESIDENTS

Would you please give me the following information: Was Abraham Lincoln a Mason? And also the names of the Presidents who have been Masons.

F. R., Wisconsin.

There is no evidence whatever to show that Lincoln was in any manner connected with the Craft, though he might well have been, seeing that no other institution in existence more nearly-embodies his views, at least of his later life. It is of record that the following Presidents have been Masons: Washington, Monroe, Polk, Jackson, Buchanan, Johnson, Garfield, McKinley, Roosevelt, Taft and Harding. This comprises eleven names. an addition of one to the list as usually given.

* * *

DR. BENJAMIN RUSH A MASON ?

Was Dr. Benjamin Rush, one of the signers of the Declaration of Independence, a member of our Order?

F. D. B., Louisiana.

In a "Memorial" published in TEJE BUILDER, October, 1918, page 296, Bro. George W. Baird listed him as a member, but since that writing Bro. Baird has found reason to believe himself in error on the point. Dr. Julius Sachse, who made diligent search, came to the conclusion that Rush was never a Mason; others believe that he may have been once a member but later recanted. In any event it is a point that needs to be cleared up.

* * *

BOOKS ABOUT THE CRUSADES

My whole family enjoyed looking at the interesting pictures of the Crusades you printed in the June BUILDER. We should like to read something on the subject. Won't you name a few books?

D. L., Montana.

The Crusades, by M. M. C. Calthrop, a title in The People's Books series, is a good brief introduction; so also is the older book, The Crusades, by Sir George W. Cox, though it is more technical, and devotes more space to names and dates. The illustrations to which you refer were taken from an edition of Michaud's History of the Crusades, published in the middle of the past century, the most popular and readable of all the larger general works. See also The Crusaders, by Archer and

Kingsford; and The Crusaders in the East, by W. B. Stevenson, one of the few works in English giving an account of the great movements from the point of view of Moslem. Consult the article in Encyclopedia Britannica (11th edition); and the Publications of the Palestine Pilgrims' Text Society, 14 volumes, 1887-1897: in the former you will find a complete bibliography, and in the latter the best modern authorities concerning the Holy Places, which were the objectives of the Crusaders. For the Masonic point of view see Mackey's Revised History of Freemasonry, by Robert Ingham Clegg; and The Knights Templar History, by C. G. Addison. Good luck to you in your reading. You will find yourself in a realm of endless wonder and all primed, once you have negotiated the difficult curves of a vast subject, to turn for increased enjoyment to the tales of Bro. Sir Walter Scott. to whose high genius for romance the spirit of modern Knight Templarism may be more indebted than has often been realized.

* * *

MORE WOMEN MASONS?

I am desirous of getting light on the following item, clipped from the Idaho Statesman of about two months ago: Mrs. Caroline Eliza Gray died at the home of her daughter in this city last Thursday at the age of 91 years. She had the distinction of being the last member of the original party which was the forerunner of the Eastern Star. In the summer of 1863 the Masons of Knox county, Missouri, took their wives and daughters over 16 years old to the lodge room at Edina, Missouri, and conferred the First Degree of the Masons upon them, for protection. Mrs. Gray was one of the girls who received this degree, and was the last remaining member of the original party. This act was the forerunner of the Eastern Star which was organized in 1869, and was for the same purpose, protection.

S. G. D., Idaho.

Your clipping was referred to Bros. Ray V. Denslow, C. H. Briggs and R. J. Johnston, the last named the present Secretary of Edina Lodge, No. 291. Bros. Denslow and Briggs report no information obtainable; Bro. Johnston writes that his lodge has no records of the period, and says that their present charter dates from Oct. 15, 1886, though there had been granted a previous charter shortly after the Civil War, now lost. The story is no doubt a fairy tale, like so many other marvels attributed to early Masonry of the Middle West, but it is possible that some reader may throw light on the subject; if so a word from him will be appreciated.

* * *

THE AHIMAN REZON IN AMERICA

Can you give me some information on the Ahiman Rezon as it is used in this country? South Carolina uses it, of course modified to suit our needs, and does this signify that our work is modeled more after the Ancients than the Moderns as the two once existed in England? I have been thinking along this line and I would like to have a little light on the matter as to whether my own Grand Lodge's work is derived more from the Ancients than the Moderns. Is Dermott's work, or rather his influence as author of the Ahiman Rezon, observed in many of the Grand Lodges of our country?

H. L. F., South Carolina.

You must not confuse the Ritual with the Constitution and Regulations of a Grand Lodge. They are two distinct matters. There is no relation between the Ritual a Grand Lodge might adopt and the Constitution it may use. If you will turn to THE BUILDER for October, 1923, and read my article on "The Masonic Ritual in the U. S." it will help you to get a better understanding of where we got the Ritual in this country. In the fall will appear three more articles developing this in further detail.

To answer your questions: "Can you give me some information on the Ahiman Rezon as it is used in this country?" I may say that in the ease of South Carolina you have preserved nothing but the title. All matter found in Dermott's original copy has been expurgated. There really is no reason why your state should perpetuate the title. At one time Pennsylvania, Maryland, Virginia, North Carolina, South Carolina, Georgia and New York either officially or unofficially put out a book of constitutions called "Ahiman Rezon." Some followed Dermott and some did not. I believe Pennsylvania, South Carolina and possibly Maryland are the only states today preserving this title I am not sure about Maryland. Pennsylvania is the only state which seems entitled to call its Constitutions by that name.

"Does this signify our work is modeled more after the Ancients than the Moderns as the two once existed in England?

Not necessarily, though it happens that our Ritual does follow that of the Ancients in every state in the United States. As I said, a Grand Lodge might adopt either Anderson's or Dermott's Constitutions regardless of Ritual. Most states based their jurisprudence on Anderson and used the Ritual of the Ancients.

"Is Dermott's work or rather his influence as author of the Ahiman Rezon observed in many of the Grand Lodges in this country ?"

I should say, no. Just what effect the Ahiman Rezon has had on our jurisprudence is a special study in itself, which a brother is now working on. If you have in mind the Ritual I would still say no, as there is no reason to presume Dermott invented the Ritual of the Antients. Undoubtedly it existed long before he was made a Mason.

"Is the South Carolina Ritual derived more from the Ancients than the Moderns?"

Yes, as in every Grand Lodge in the United States. The only portions taken from the Moderns consist of slight additions made by Thomas Smith Webb in 1802-1805, which were generally adopted over here by every state but Pennsylvania.

A. L. Kress.

* * *

FREEMASONRY AND THE FOUNDING OF THE U. S. GOVERNMENT

How can one go about it to make a study of the influence Freemasonry had in organizing our government? It is a subject I like to study. My chief interest in reading for several years has been our history, and I am trying to learn what part our Order has had in it all.

R. P. O., Pennsylvania.

A special research group is now working under the auspices of this Society on that subject. Why not join it? It will give you the best opportunity possible in your chosen field. Address a letter to THE BUILDER. TWO paragraphs from the last pages of Bro. Melvin M. Johnson's The Beginnings of Freemasonry in America will suggest how large a field it is, and how much we Masons can expect to gain from its study:

"We have now learned how the seeds were sown in America for the birth and growth of Freemasonry. Its influence upon the establishment and development of the institutions of the United States does not so powerfully appear during the period treated by this book as it will when the Masonic history of the last half of the 18th century is adequately presented. A study of the tremendous influence which

Freemasonry had in the pre-Revolutionary days, in the years of that war, and throughout the formative period of American institutions, will demonstrate that Freemasonry has exercised a greater influence upon the establishment and development of American civilization and the fundamentals of this Government than any other single institution.

"Neither general historians nor the members of the Fraternity since the days of the first Constitutional Conventions have ever realized how much the United States of America 'owes to Freemasonry, and how great a part it played in the birth of the nation and the establishment of the Landmarks of that civilization which has given to the citizens of this great land the liberty which they enjoy, and by indirection has guided the development of all civilization of the world in those countries where the accomplishments of war are not the ultima thule of human endeavour."

* * *

MEANING OF "WORSHIPFUL"

Will you explain through the Question Box the meaning of "worshipful" as used by us in "Worshipful Master"?

W.Y.T., New York.

This word comes from the Anglo-Saxon weordh, meaning worthy, honorable. Shakespeare speaks of "That good man of worship, Anthony Woodville." (Richard Ill., I, 1.). As originally used, "worshipful" meant that a thing was worthy of being honored because of its character or nature; it came in time to be especially applied to magistrates and incorporated bodies, and was sometimes used as a term of ironical respect. Skeats (Etymological Dictionary) defines "worshipful" as coming from "worship," and says that "worship" stands for "worthship." The "th" was not dropped

until the fourteenth century. The idea at the bottom of "worship" is "worth," which derived from an ancient root wer, meaning to guard, or keep. Our word "ware" is from the same root. "Worshipful" as used by us is a term of respect, and means in a general way "worthy."

* * *

WAS JEFFERSON DAVIS A MASON?

As a member of your Society, I am writing to ask you to supply some information to Polar Star Lodge, No. 154, of Handsboro, Miss., regarding Jefferson Davis. Some of the older Masons claim that Davis at least attended it, but there is some doubt in their minds about his being a member. The Secretary informs me that he has searched all the records in his possession but does not find any light on this subject. Polar Star Lodge No. 154, was chartered in 1854.

Nathaniel H. Walker, Gulfport, Miss.

We have no records in our own files to show that Mr. Davis was ever a member of the Fraternity. Bro. E. L. Faucette, Grand Secretary, Grand Lodge of Mississippi, writes: "We have never been able to find in our records that Mr. Jefferson Davis was a Mason. Of course, if he visited Polar Star Lodge, No. 154, at Handsboro, he must have been, but we have not been able to ascertain from our own records that he was." Can any reader furnish additional information?

* * *

EDWARD GIBBON WAS A MASON

I have just read for the second time Gibbon's Decline and Fall of the Roman Empire. It is one of my favorite works. It has occurred to me to ask if Edward Gibbon was a Mason; in view of the feet that he was something of a skeptic I should suppose he was not, but I am curious to make sure.

L. P. G., Massachusetts.

Gibbon was an earnest Mason. In the British Museum (Add. MSS. 34887) are two certificates, one issued by the Grand Lodge of England (Modern), the other by his lodge; both were printed in full in Ars Quatuor Coronatorum, XVII., page 22. The G. L. document certified that Edward Gibbon was a Mason in good standing, as appeared on the Register of the Lodge of Friendship, No. 3, then held at the Star and Garter Tavern, New Bond street, London, and bore date of December 19, 1774. The lodge document, certified to the same effect, was dated March 8, 1775, and was described as having been "given in open lodge." A.Q.C. gives another Gibbon item on page 162, Vol. X., over signature of E. J. Barron, in which that writer quotes from Historic Studies in Vaud, Berne, and Savoy, From Roman Times to Voltaire, Rousseau and Gibbon, by General Meredith Read, "for many years United States Minister at Athens, and Consul-General at Paris during the Franco-German War, who died shortly after the publication of his work."

"M. de Boehat was a fervent Freemason, and I found in la Grotte [the house in which Gibbon lived at Lausanne] a fragment of a discourse by him in defence of that body. George Deyverdun and Gibbon followed in the footsteps of their illustrious predecessor, both being earnest Masons. The Masonic body in Switzerland was then under the direction of the English Masonic authorities, and had no political affiliations." Vol. 2, page 297.

"The Gibbon manuscripts at Sheffield Place are preserved in a large tin box, on the under side of the lid of which are two black silhouettes of Gibbon engaged in taking snuff and in taking tea. The first document which I noticed lying on the top of the others was Gibbon's diploma as a Master Mason." - Vol. 2, page 367.

* * *

ARE CLASS LODGES PERMITTED ?

What is meant by "class lodges" ? Are they permitted in this country? If so, will you give me a few examples?

D. S. A., California.

A "class lodge" is one that limits its membership to men of some one type, or profession, or race, and does so deliberately, with by-laws to that effect.. In this strict sense there are no class lodges in this country, at least we have no records of such and have heard of none, except in one solitary instance. But in England class lodges are more or less common, though they were not regarded with much favor in early days, for it was believed that in Masonry all should meet upon the level, regardless of class or professional distinctions. There are army Iodges, navy lodges, lodges composed of lawyers, journalists, and in some instances lodges of members of some one church, or graduates from some school. While, as said above, lodges thus strictly and formally limited in membership are not permitted under American Grand Lodges here, there are in eject class lodges, for their members tacitly agree among themselves to exclude members of some race, or to include within themselves members of only one race; or else their fees and expenses are such as automatically to exclude men of certain financial (or lack of financial) standing. The present scribe has given addresses in lodges composed wholly of Jews, or that admitted to membership no Jews; lodges that were made up entirely of professional men, or laborers; and in one instance, a lodge wholly composed of Bohemians. In all these instances exclusiveness was based on a "gentleman's agreement." Of a similar character are lodges connected colleges and universities. The idea behind the class lodge is the same as that behind a club, and the theory is that social life will be more agreeable among men of the same walk of life, or of the same race. Whether this idea will ever take general root in American Masonry, and ultimately secure official sanction, remains for the future to decide; there are some developments to indicate that this may become one of the burning

questions of the future, along with the move toward plural membership. What do you think about it?

* * *

THE DOCTRINE OF SELECTIVENESS

If Freemasonry is intended to be universal, as all of us Masons boast, why do we persist in drawing the color line, and the race line, and the poverty line, and the line at the physically unfit, and all the rest of these lines and fences? Why shouldn't our Order be as broad as the race, big as the world? We should be absolutely democratic, it seems to me.

H. L. K., Pennsylvania.

Whoa, there! You are going pretty fast! Why shouldn't you go on to ask why we have any Fraternity at all, seeing that we already have a human race to which every human being belongs? You make altogether too long a jump from your premise to your conclusion. Who has ever claimed for Freemasonry that it is universal in the physical sense that you have in mind? It is its principles that are universal, not its membership. Brotherly love, relief, and truth are as sound and necessary among the Hottentots as in New York, but that does not imply that every Hottentot would enjoy membership in a lodge. Such membership carries with itself certain obligations, duties, and privileges, and all these predicate a member capable of meeting and understanding them. One of the evils of the present day is that we have let down the bars too easily, so that thousands have accepted membership who do not possess the necessary qualifications, and become a burden on the Order, complicating its problems without adding to its strength. In principle, Masonry must be kept universal, yes; but in actual membership, no; like every other organized society it must carefully select its members. You may call this the Doctrine of Selectiveness, if you wish. It is a doctrine that should be brought to the front, expounded, applied, and enforced; and that because, through a peculiar paradox inherent in the facts of the ease, the true and

possible and desirable universality of Freemasonry can never become possible without the rigid enforcement of a carefully defined principle of selection in its membership.

* * *

NO "WIVES' AND DAUGHTERS' DEGREES" IN FLORIDA

An item has been going the rounds of the Masonic press of late to the effect that a so-called "Wives and Daughters' Degree" was being conferred in open lodge in the state of Florida; somewhat exercised by this a number of readers have written to ask if such a thing is possible. The ensuing reply to a letter sent to the Grand Master of Florida shows that, of course, it is not:

Years ago, before the Eastern Star was instituted in Florida, some of our lodges made a gala day of December 27, especially in the rural districts where they met early in the day and after disposing of regular business called the lodge from labor to refreshment, invited the members of their families into the lodge room where speeches were delivered and various methods of entertainment employed, luncheon served and a general good time enjoyed.

It was during this interim that the "degree" known as the "Wives' and Daughters' Degree" was conferred, but it was not done while the lodge was opened but as part of the entertainment for the families of the members and probably there was no more harm in it than there would have been in a regular chapter of Eastern Stars. M. W. Bro. Long was one of the old school who was ever watchful lest our established rules and customs be infringed, so that any brother may calm himself of any uneasiness he may have felt regarding any un-Masonic practice supposed to have been committed or sanctioned by this venerable old patriarch.

T. T. Todd, G. M., Florida.

* * *

MORE CHINESE WORSHIPFUL MASTERS

I was interested in a note in the latest number of THE BUILDER (June) to the effect that a Chinese brother had been installed Worshipful Master of one of the lodges of California constitution in the Territory of Hawaii. I am very glad to know that our California brethren are taking this ground. It may interest your readers to know that a Chinese gentleman, Bro. Paonan Miensang Whang, was Worshipful Master of International Lodge in Peking, Massachusetts constitution, in 1917 and 1918; and that another, Dr. Ssu Pang Chen, is the present presiding Master of that lodge.

Frederick W. Hamilton, G. S., Boston, Mass.

----o----

YE EDITOR'S CORNER

When planning a trip through St. Louis arrange to stop off for a visit with us. We are easy to find. The Railway Exchange stands up out of the center of the city like a monument. It is said to be one of the largest office buildings in the world.

* * *

We have for free distribution a limited number of copies of "Secrets of the Temple," a booklet by Bro. Arthur C. Parker "Symbols of Masonry," by Bro. George H. Imbrie; and two issues of the Missouri Grand Lodge Bulletin, one of which is largely devoted to Kit Carson as a Mason, the other to Mark Twain, ditto. First come, first served.

* * *

I am happy to pass on a request being sent out by the librarian of the Supreme Council, S. J.:

Dear Brother:

To build up this great Masonic Library at the Capital of the Nation, we want everything Masonic:

Masonic books, pamphlets, proceedings - Lodge, Chapter Council, Commandery, Scottish Rite, etc., histories, by-laws, circulars, etc. - Masonic magazines - Masonic medals and souvenirs - Masonic relies of all kinds.

Can you help us by sending anything along these lines? We will be glad to pay the expense of shipment when necessary.

Wm. L. Boyden, 33d, Hon.,

Librarian.

* * *

A 'PHONY TENNYSON

Break, break, break

My 'phone connections - See ?

And I would that my tongue could utter

The thoughts that arise in me.

O well for the telephone girl

That she's only in reach of my shout!

O well for the manager, too

That his lies cannot be found out.

And the horrible breaks go on,

To the ruin of business hopes;

But O for a chance to revenue myself

On the telephone central dopes!

Break, break, break

And I rave most bootlesslee!

But the tender grace of a placid mind

Will never come back to me.

Amen!

- New York Mail

The Builder Magazine

October 1924 - Volume X - Number 10

TABLE OF CONTENTS

FRONTISPIECE - THE SCARBOROUGH ROLL

A SIGN AND A SUMMONS!

"J'ACCUSE!" - A CHALLENGE TO FREEMASONRY - By Bro. Robert J. Newton, Texas

"EARLY TO BED"

THE PASSING OF DR. KUHN.

THE MASONIC STONE OF 1606 - By R. W. Bro. Reginald V. Harris, Grand Historian, Nova Scotia

SUGGESTIONS FOR LODGE CEREMONIAL - By Bro. Ray V. Denslow, Associate Editor, Missouri

MASONIC ANECDOTE

FREEMASONRY IN ONTARIO - PART III (Concluded) - By Bros. James B. Nixon and N. W. J. Haydon, Associate Editor, Ontario

"LET'S STOP BLOWING BUBBLES" - By W. O. Saunders

MISSION TO THE UNITED STATES OF AMERICA - By Bro. Sir Alfred Robbins, England

GREAT MEN WHO WERE MASONS - BARON DE KALB - By Bro. G. W. Baird, P.G.M., District of Columbia

THE STUDY CLUB - Studies of Masonry in the United States - Part II, The First American Mason. By Bro. H. L. Haywood

THE LIBRARY

"The Beginnings of Freemasonry in America"

EDITORIAL

Sir Alfred Robbins' Report Concerning His Visit to the United States

A History of Masonry in Ireland

THE QUESTION BOX AND CORRESPONDENCE

Coolidge, Dawes, Bryan, etc

A Book on Temple Architecture

Representative De Molays

Lodges on "High Hills"

Thank You!

"Knights Templar" or "Knights Templars" ?

A Correction

Horace Greeley Was an Anti - Mason

YE EDITOR'S CORNER

----O----

VOLUME X NUMBER 10

THE BUILDER

OCTOBER 1924

THREE DOLLARS THE YEAR

TWENTY-FIVE CENTS THE COPY

A Sign and a Summons!

IMMEDIATELY after reading this please turn to Bro. Robert J. Newton's inspiriting appeal on the next page. Read it with care - and with prayer! It presents with incandescent language a tragical state of affairs that must soon become the business of every Mason in America. Do not read it as "one more scheme" put forward by "somebody anxious to start something" which is "one more excuse for begging money"; it is none of these things, or anything like them. Bro. Newton and his colleagues are one and all responsible Masons, many of them leaders in the Craft. They have nothing to gain from their efforts save the satisfaction of knowing they have wrought to bring our Fraternity to a realization of one of its most pressing duties.

We are confronted by countless problems that are interesting, and many that are important, but this is the most urgent of all, because it involves so many lives. It is so urgent, so vitally morally urgent, that the Mason who turns aside from it with

indifference will have something laid up against his conscience that shouldn't be there.

Thousands of our brethren go out to the Southwest every year to escape death. If they were in the front line trenches of a battle they would not be in greater danger. Many of them perish, a majority, perhaps; of those that do a pitiable number leave behind them unprotected wives and children.

All this agony is not necessary. Tuberculosis, if the victim is given half a chance, is curable, but its cure costs time and money, and for that reason very few are in any shape to wage the battle alone. What is more natural than that a brother in such a plight, hundreds and thousands of miles from home usually, should turn to his mother lodge for relief! It is a sarcastic commentary on our ineffectual methods for taking care of charity needs on a national scale that usually he turns in vain. It is a matter of record that in scores and scores of cases he does not even receive a reply from his lodge secretary! He dies believing that Freemasonry is merely a matter of fine words, and hopeless of having his family looked after by those brethren solemnly obligated to such a duty.

The lodges of the Southwest are generally doing everything they can; many of their members, as Bro. Newton indicates, know from experience how bitter a thing it is to win out from the clutches of tuberculosis. But those lodges are nearly always small, with slender finances, and scattered thinly across a vast territory, most of it desert. If every one of them were to devote itself to tuberculosis relief to the very limit of its powers still would their combined efforts be utterly inadequate to grapple with the needs, which are so desolatingly heart - breaking to every man who has knowledge of them.

This problem is not local. It is national. It is not for the Southwest to meet; it is for the entire national Fraternity. Our brethren go there from every Grand Lodge in the Union; it is the moral obligation of every Grand Lodge to care for its own. Who would dare to advance in speech or print the argument that the powerful Grand Lodges of the East and the Middle West should stand by to let the small Grand

Lodges of the Southwest assume their burdens for them, and carry out their duties ? Nobody ! Yet that is precisely what they are now doing, almost every one of them, so far as tuberculosis is concerned!

One could fill up every page of this issue with detailed accounts of the neglect suffered by thousands of tuberculous Masons who flee to the dry warmth of the Southwest to escape the fatal winters back home. We do not believe that Masons are the kind of men who need thus to be harrowed into doing the brotherly duties required of them by their own obligations. We believe that if the Fraternity is brought to a realization of the facts it will act, and that gladly. Experience thus far has proved that.

Brother Mason, will you not acquaint yourself with the facts ? Will you not help to make these facts everywhere known? Will you not try to bring them home to your lodges and to your own Grand Lodge? Will you not do this at once ? We can say on our own honor, in the name of the National Masonic Research Society, after careful first hand investigation, that these facts are as Bro. Newton has stated them.

If we could plunge into the waters to save one drowning man we would do it, would we not, however much of a stranger he would be! Here is a situation where, without sacrifice or risks to ourselves, we can save from an equally certain death not one, but thousands ;. not strangers, but brethren!

----o----

"J' Accuse!" A Challenge to Freemasonry

By Bro. ROBERT J. NEWTON, Texas

Read in connection with this bugle - like call the editorial on the preceding page. Bro. Newton has been moving heaven and earth in his tireless efforts to bring to American Masons a realization of the facts concerning the greatest need in Masonic charity this land has ever known. Bro. Francis E. Lester, P.G.M., New Mexico, equally disturbed by the awful problem of the White Plague in the Southwest and also ceaselessly active, has asked us to say for him that he endorses, emphasizes and commends to the prayerful attention of all readers everything that Bro. Newton here says. Letters addressed to Bro. Newton will be forwarded promptly if sent to THE BUILDER.

THOUGH I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal."

Has Freemasonry, in America, become sounding brass" ?

Is it "a tinkling cymbal"?

Does it speak with the "tongues of men and of angels"; high sounding platitudes about its principles, its teachings, its origin and its mission - and fail in its duties ?

"Sounding brass?"

Does it preach of altruism and brotherhood - and fail to practice that which it preaches?

"A tinkling cymbal?"

Is it more concerned with the pomp and ceremonies of its Ritual than it is with the living spirit of its faith ?

Has it been false to the vows of brotherhood, sworn to before its sacred altars?

Are there living Freemasons who will dare accuse it ?

Are there Freemasons who have cursed it - and died ?

We ask you, who read these questions, to apply them to yourself, to your Blue Lodge and to the Grand Lodge of your state, and to answer them in the light of your knowledge of your own practice of Freemasonry, and of the charitable activities of your own lodge and Grand Lodge. We do not accuse, but we ask you to do so, and to make your own defense.

There are three million Freemasons in the United States, members of thousands of lodges, bound together by the most sacred oaths of brotherhood, sworn to aid and assist each other, their wives, widows and children.

Individually, and as lodges, they try to keep the faith. They do their duty, as far as they are able, and as they see it. They visit the sick and bury the dead. They give financial help according to their ability.

The Grand Lodges of most states maintain homes and schools for the orphaned children of Freemasons. Some Grand Lodges maintain homes for the aged and helpless brethren, their wives and widows.

These are the recognized lines of charitable activity beyond which few Masons and Masonic lodges ever go. And because most lodges are limited in their funds, the amount spent for charity is necessarily small.

Yet Freemasons take much credit to the Fraternity for their works of charity. How much does their work of benevolence cost each individual Mason? Is it not true that Freemasonry is the cheapest, or least expensive, organization to which most men belong?

The average civic luncheon club demands more money from its membership than the average Freemason gives to his Masonic lodge.

Have we done our full duty, as men and brethren, to each other?

Is there no other field of charity and benevolence to which we might turn? Are there no other needs to be met ?

Is it not true that the care of the orphaned, the widowed, and the aged is a duty recognized by all peoples claiming the least degree of civilization and that such benevolent work is but the beginning, and should be but a small part of the service which we should render ?

Is not our failure to measure up to our opportunities, and the needs for humanitarian work, due to a lack of vision on the part of our leaders and ourselves?

Will not the average Freemason, cheerfully and liberally, contribute to any worthy Masonic charity which would save his brethren from sickness, suffering and death ?

We, who live in the great Southwest, the land which for more than a century has been the Mecca for the sick and suffering, especially for the unfortunates afflicted with the Great White Plague, believe that Freemasonry has overlooked and neglected a magnificent opportunity for putting into practice the beautiful teachings of the Fraternity. We believe that Freemasonry has a great duty to perform in providing for the hospital care of the members of our "Grand Lodge of Sorrow," the brethren suffering from consumption. And we also believe that the Freemasons of all America will gladly meet their call for help, provided our leaders give them this opportunity to prove that fraternity and brotherhood are facts and not mere words.

Of the three millions of Freemasons in America today, at least 60,000 are afflicted with tuberculosis, according to the estimates of the United States Census Bureau and of the National Tuberculosis Association.

Of these 60,000 men, approximately 40,000 have tuberculosis in the active stage and need hospital care if they are to have any chance of recovery, and also for the protection of their loved ones from infection.

Of these 40,000 active cases, 4,400 die each year and Freemasonry is often called upon to spend more for the care and education of widows and children than it would have cost to save the lives of the fathers.

Tuberculosis is a communicable, preventable and sometimes curable disease. Patients in the first stage, and some patients in the second stage, may have their disease arrested by hospital care extending over a sufficient period of time.

Tuberculosis is primarily a poor man's disease. If you are not poor when you get it, you will be poor by the time it gets you. The expense of treatment during the year or more usually required to restore the patient to a self - sustaining basis is far beyond the financial ability of the average victim.

This expense is also far beyond the resources of the average lodge of Freemasons.

No Grand Lodge in the United States has any fund for expense of hospital care of brethren suffering from consumption.

Therefore, Freemasonry fails him in the hour of his greatest need.

What becomes of the 40,000 active cases of tuberculosis ?

Nearly five thousand die annually, but 5,000 more take their places.

Some of them are financially able to care for themselves and do so and many recover. Most of them work as long as they can, for when they stop work, wives and children must take their places as breadwinners. They go from bad to worse, physically and financially. At last pride succumbs and they appeal to their lodges, or to organized charity, or both.

HOW HE IS ASSISTED

According to its financial ability, the lodge aids them. In the larger cities this aid is supplemented by the assistance of charity and anti - tuberculosis societies. In the

smaller places and in the country, none of this additional assistance is available. Some of the patients are sent to local county or municipal hospitals for the few remaining weeks of life, for no private hospitals, except the exclusively tuberculosis hospitals, will accept them. Other patients receive small sums weekly to help maintain the family. And quite a large number, how many it is impossible to say, many of them in the advanced and hopeless stage of the disease, are aided to go west to seek the benefit of a change of climate, sometimes accompanied by their families, more often alone.

It is customary to give the brother a railroad ticket, a small amount of money and the advice to seek out the Masonic lodge in the city of his destination.

And when the sick brother arrives and seeks the aid and comfort of his brethren in his new place of residence, he often finds that many of them are in the same condition as himself and are financially unable to help him.

His prospects for recovery are in exact proportion to the amount of money he may have, or may secure, for without money he cannot command the hospital care which is necessary, even in the favorable climate of the Southwest.

He gets some help from the brethren among whom he has cast his lot, for no Masons are more brotherly then the men of the Southwest, especially those who have fought, or are fighting, the same battle for life. He gets some help from his home lodge. He lingers, and may win out, for many seemingly hopeless cases do so. If he loses he spends the last few weeks, often as a charity patient, in some city or county hospital, or perhaps a Catholic institution. When he dies the home lodge may pay the expense of his removal and burial at home.

These are the short and simple annals of the poor - and sick - in the Southwest. They come by the thousands, all races and creeds of men. Some thousands have recovered and have built up the cities of this favored land and have made the desert blossom as the rose. But many thousands have died, unhonored and unsung, and some sleep in

Potters' Fields, among them men to whom we vowed the vows of brotherhood, who might have lived - if we had answered YES to the question that is as old as humanity, "Am I my brother's keeper ?"

Those who come west are those who have the spirit of the fighter. They will not give up as long as there is life left in the body. For every one who comes to the west there may be five, or maybe ten, who stay to die at home. These, also, wherever they may be, in city, town, or in a farm home, need the help of their Masonic brethren.

If Masonry has done nothing to help its sick and dying brethren in the years that are past, thousands of whom might have been saved, must it not plead guilty to indifference, or neglect of its vows and obligations at least, in answer to the questions you were asked to propound to yourself and to your lodge?

But to a dying brother, who realizes that his life is the penalty for such indifference or neglect, may it not seem worse than that ? For in addition to his physical suffering there may be added a mental torture the fear that the brotherhood which he believes has forgotten its vows to him may also forget the vows it made for the care of his children.

When we think of these things, should we not fall down before our altars and cry out, "What must we do to be saved ?"

Is Freemasonry in danger of losing its soul ?

If so, it can find it again in service.

It can organize for the help of its sick brethren.

No individual Mason, no subordinate lodge, and no Grand Lodge can meet the need.

We have no Grand Lodge of the United States to which we can appeal to bring united action by the entire Masonic Fraternity of America. Yet such united action is absolutely necessary to do this work on the scale which is required to meet the need.

WE NEED TEN HOSPITALS

Our sick brethren are scattered throughout the length and breadth of the land, in hundreds of cities, towns and villages, on thousands of farms. Because of the migration to a healing climate, the Southwest has far more than its share.

These sick brethren, who need and want hospital treatment, should be cared for in Masonic hospitals, and a chain of at least ten such hospitals should be established, and operated, throughout the United States to meet the needs of every state.

At least 5,000 hospital beds should be provided for their care.

They must be cared for as long as necessary to restore them to health, to their families and to self-support.

Those who can should pay all or part of the expense of their care and treatment, so that no needy brother may be denied the same care. Those who cannot pay must be cared for by the Fraternity in fulfillment of our obligations.

HOW IT MAY BE DONE

How may this be accomplished?

Why can we not have a National Masonic Sanatorium Association for this work of relief and charity. If we can form a national organization for educational work, why can we not do the same thing for hospitalization of the consumptives among our brethren?

The organization and incorporation of such an association may be authorized by any Grand Lodge or by any of the governing bodies of the Scottish or York Rites of Freemasonry.

Its membership should consist of all Freemasons, lodges and Grand Lodges and other Masonic bodies which may contribute to its support.

The building of hospitals, or sanatoria, can be financed by voluntary contributions - of Freemasons. A national campaign can be organized and the money secured just as it has been collected by the great Protestant churches in their campaigns for millions of dollars for educational, missionary and hospital work.

The operation of such hospitals can be financed by assessments levied for that purpose by the Grand Lodges affiliated with the Sanatorium Association, and by gifts and bequests from those who helped to build.

The cost of 6,000 hospital beds in ten hospitals may total $12,500,000, or an average of less than $4.17 for every Freemason in the United States. Thousands of them will give more.

The operation of such hospitals may cost $1,000 a bed annually, or a total of $5,000,000, an average of $1.67 a year for each Freemason.

Such contributions would be insurance against tuberculosis for all Freemasons.

Hospital care would save the majority of the nearly 5,000 men who now die annually.

These men, when restored to usefulness, would produce in the remainder of their lifetime thousands of dollars in excess of what it cost to save them.

The Fraternity would save thousands of dollars it now expends to care for their widows and children.

Masonry would double its strength in the next decade, for all good men would seek alliance with a body of men who translated their ritual into terms of service.

If this, or any other plan for the care of our Masonic brethren suffering from tuberculosis, is carried out, and our vows and obligations made a living force, of far greater import than the hundreds of lives and thousands of dollars saved, or than any increase of our strength. will be the fact that Freemasonry, in America, has found its soul – and saved it.

Have we a leader anywhere who will take up this cross of service and carry it through the dead woods of ritualism and the slough of ceremonialism to the high hills of true fraternal brotherhood, where it may be lifted up and draw all sick and suffering

Masons, unwilling members of our Grand Lodge of Sorrow, beneath its sheltering arms?

Who will answer the call?

----o----

THE PASSING OF DR. KUHN

Bro. Dr. William F. Kuhn died suddenly at his home in Kansas City, Mo., Sept. 2, last. The unexpected word of his passing came as a shock to his friends and acquaintances throughout the American Fraternity, of which he had as many, one may believe, as any Craftsman that has ever labored amongst us. There is no need to recall his career as a physician, or all the high offices in Masonry held by him, or to describe his personality, so richly endowed; all this is familiar to every Mason.

Bro. Kuhn devoted almost all of his time during the past three years to his duties as General Grand High Priest, General Grand Chapter, Royal Arch Masons. His one high purpose was to organize a national educational movement among Royal Arch chapters, similar to that now in progress among so many lodges. The Royal Arch was not to him a mere Side Order but a Rite rich in history and lore, in possession of a deep and many sided ritual, with untold latent possibilities for influence; and he prayed that all Grand Chapters might be persuaded to bend their efforts to uncovering these riches to every member. What could be a more suitable monument to his memory than to carry out his dream? One cannot think of any other memorial that would please him so much, as he now watches from the Unseen.

----o----

"EARLY TO BED"

"I am convinced that one reason for the irregular attendance especially of brethren like myself who are advanced in years is the late hour in the evening to which in most lodges the meetings are kept up, and I offer two suggestions which have a bearing on this point. One is that Masters of lodges see to it that their meetings begin sharp on time; no doubt that is a lesson which a great many Masters have thoroughly learned already, but at least in some rural lodges I find a shocking disregard of the clock, and to begin a meeting half an hour or three - quarters of an hour after the advertised time means a lateness of dispersal which interferes with an adequate night's rest. We all admit the difficulty which in this respect besets the small lodges in the country. The long distance some members have to travel, the heavy burden of hard work and responsibility at home which cannot be evaded even for a single evening; and of course when a lodge has become accustomed to slackness in the hour of meeting it is a herculean task to get back to promptitude. But the effort is well worth while and may indeed save the life of a lodge. Let the Master and his Wardens, by personal interviews, or, if necessary, by personally gathering for the first time or two the necessary number to form a quorum, be on hand a few minutes before the appointed time and let them unfalteringly begin on the stroke of the clock, and the trouble will soon right itself."

Andrew B. Baird, P.G.M., Manitoba

----o----

The Masonic Stone of 1606

By R.W. Bro. REGINALD V. HARRIS, Grand Historian, Grand Lodge of Nova Scotia

It will be good to read this article in conjunction with Bro. Harris' article on Freemasonry in Nova Scotia published in THE BUILDER of August last; and with the Study Club article of last month. Bro. Harris' critical analysis of the claims of the Nova Scotia stone to be the monument of the earliest known appearance of Freemasonry on this continent was published in "Transactions of Nova Scotia Lodge of Research," Jan. 31, 1916; as here given he has altered it somewhat.

WHAT some Masonic students and historians regard as the earliest trace of the existence of Freemasons or Freemasonry on this continent so far as we are now aware, is afforded by the inscriptions on a stone found in 1827 upon the shores of Annapolis Basin, Nova Scotia.

There are two accounts of the finding of this stone. The first, from the pen of Judge Thomas Chandler Haliburton (known to us as the author of "Sam Slick"), was written in the year of the finding of the stone or very shortly afterward, and is to be found in his Historical and Statistical Account of Nova Scotia, published in 1829 (Vol. II., pp. 155 - 157), as follows:

"About six miles below the ferry is situated Goat Island, which separates the Annapolis Basin from that of Digby, and forms two entrances to the former. The western channel, though narrow, is deep and generally preferred to others. A small peninsula, extending from the Granville shore, forms one of its sides. On this point of land the first piece of ground was cleared for cultivation in Nova Scotia by the French. They were induced to make this selection on account of the beauty of its situation, the good anchorage opposite it the command which it gave them of the channel, and the facility it afforded of giving the earliest notice to the garrison at Port Royal of the entrance of an enemy into the Lower Basin. In the year 1827 the stone was discovered upon which they had engraved the date of their first cultivation of the soil, in memorial of their formal possession of the country. It is about two feet and a half long and two feet broad, and of the same kind as that which forms the substratum of Granville Mountain. On the upper part are engraved the square and compass of the Free Mason, and in the centre, in large and deep Arable figures the date 1606. It does not appear to have been dressed by a mason, but the inscription has been cut on its natural surface.

"The stone itself has yielded to the power of the climate, and both the external front and the interior parts of the letters alike suffered from exposure to the weather: the seams on the back of it have opened, and, from their capacity to hold water and the operation of frost on it when thus confined, it is probable in a few years it would have crumbled to pieces. The date is distinctly visible, and although the figure 0 is worn down to one - half of its original depth and the upper part of the figure 6 nearly as much, yet no part of them is obliterated - they are plainly discernible to the eye and easily traced by the finger.

"At a subsequent period, when the country was conquered by the English, some Scotch emigrants were sent out by Sir William Alexander, who erected a fort on the site of the French cornfields, previous to the Treaty of St. Germain's. The remains of this fort may be traced with great ease, the old parade, the embankment and ditch, have not been disturbed, and preserve their original form. It was occupied by the French for many years after the peace of 1632. * * * * "

The other account of the finding of the stone is contained in a letter written nearly thirty years after the event, and now in the possession of the New England Historic - Genealogical Society from the pen of Dr. Charles T. Jackson of Boston, the celebrated chemist and geolist. It is in the following words:

"June 2, 1856."

"Dear Sir:

"When Francis Alger and myself made a mineralogical survey of Nova Scotia in 1827 we discovered upon the shore of Goat Island, in Annapolis Basin, a grave - stone partly covered with sand and lying on the shore. It bore the Masonic emblems, square and compass, and had the figures 1606 cut in it.

"The rock was a flat slab of trap rock, common in the vicinity. At the ferry from Annapolis to Granville we saw a large rounded rock with this inscription 'La Belle 1649.' These inscriptions were undoubtedly intended to commemorate the place of burial of French soldiers who came to Nova Scotia, 'Annapolis Royal, Acadia,' in 1603.

"Coins, buttons and other articles originally belonging to these early French settlers, are found in the soil of Goat Island in Annapolis Basin.

"The slab bearing date 1606, I had brought over by the Ferryman to Annapolis, and ordered it to be packed in a box to be sent to the Old Colony Pilgrim Society (of Plymouth, Mass.), but Judge Haliburton, then Thomas Haliburton, Esq., prevailed on me to abandon it to him, and he now has it carefully preserved. On a late visit to Nova Scotia I found that the Judge had forgotten how he came by it, and so I told him all about it.

* * * * * * *

Yours truly,

C. T. Jackson."

(Addressed)

J.W. Thornton (Present.)

This letter is accompanied by a photograph of the stone made some thirty years later showing the square and compasses and the figures 1606, rudely cut and much worn by time and weather, but still quite distinct.

We shall later refer more particularly to the stone itself and the two accounts of its finding, but wish first to refer to the subsequent history of the stone which is most singularly unfortunate.

About 1887 it was given by Robert Grant Haliburton (son of Judge T. C. Haliburton) to the Canadian Institute of Toronto with the understanding that the stone should be inserted in the wall of the building then being erected for the Institute. It was to be placed in the wall, the inscription facing inside in one of the principal rooms.

Sir Sanford Fleming wrote that he received the stone from Mr. R. G. Haliburton for the purpose of being placed in the museum of the Canadian Institute, Toronto, in order that it might be properly cared for. There is an entry respecting it in the minutes of the Institute, acknowledging its arrival and receipt. Sir Daniel Wilson was then President, and on March 21, 1888, read a paper on Traces of European Immigration in the 17th Century, and exhibited the stone found at Port Royal bearing date 1606. Sir Sanford Fleming further adds:

"I have myself seen it more than once since its being placed in the Canadian Institute. When the building was erected on the northwest corner of Richmond and Berti Streets, Toronto instructions were given by Dr. Scadding to build it into the wall with the inscription exposed; but, very stupidly, it is said the plasterer covered it over with plaster, and even the spot cannot now be traced, although the plaster has been removed at several places to look for it. Before these facts were made known to me, or any trace could be had of the stone, I had a long correspondence with the Institute authorities, and I further offered a reward of $1,000 for the stone if it could be found but it was all to no purpose. I regret extremely that I can throw so little light on it at this day. If ever the present building be taken down diligent search should be made for the historic stone, perhaps, the oldest inscription stone in America."

It is a most regrettable fact that this priceless stone should have ever gone out of Nova Scotia. The necessity for a Masonic museum in this Province needs no argument when such things as this happen.

HALIBURTON'S ACCOUNT IS PROBABLY MORE CORRECT

To return to the two accounts of the finding of the stone itself, there can be little or no doubt that Judge Haliburton's account written at the time of the discovery and on the spot, by one who had made a study of the locality and of its history, is correct; and that Dr. Jackson's account, written from recollection thirty years after he found the stone, cannot be relied upon as to the place of discovery. Moreover, the historical facts stated by Judge Haliburton as to the place of the first settlement by the French establish beyond any doubt that the stone marked with the date 1606 was found on the peninsula extending from the Granville shore opposite Goat Island, Annapolis Basin.

As to the inscription on the stone, although the stone is not now to be found for inspection, there can be little or no doubt as to the particulars of that inscription. Judge Haliburton undoubtedly wrote his description of the stone with it immediately before him. Dr. Jackson's account made after he had seen it a second time, confirms it and the photograph made before the stone was sent to Toronto further establishes the fact that the stone bore the date 1606 and the “square and compasses" of the Mason, though these emblems would seem to be too much worn away to admit of a good photographic reproduction, a condition not to be wondered at after an exposure to the weather for over two hundred years.

On the other hand, some who have examined only the photograph have doubted whether the marks on the stone (other than the date 1606) were really the square and compasses of the Freemason. The fact that these marks appear not to have been cut so deeply and well has suggested to them that they are surface scratches such as might have been made accidentally in digging with a pick or spade. An examination of the photograph, however, clearly shows that the marks are more than mere scratches - deeper, clearer and more lasting, as they must have been to survive the attacks of the

elements for more than two centuries. Judge Haliburton in describing the stone says: "It does not appear to have been dressed by a mason but the inscription has been cut on its natural surface." It is quite impossible today to decide whether the inscription was the work of a skilled or unskilled workman.

Turning now to the explanations and theories respecting the inscription. Judge Haliburton describes it as a stone "upon which they (the French) had engraved the date of their cultivation of the soil, in memorial of their formal possession of the country."

Against this theory may be urged the fact that the first cultivation of the soil by these French settlers was in 1605 and not 1606; Champlain's map showing gardens is dated 1605; also that they had taken possession of the country in 1604; and the probability that a national emblem, such as the fleur-de-lis, would be used rather than a Masonic emblem for such purposes. That this is exactly what they did is evident from the record of Argall's capture of Port Royal. In Murdoch's History of Nova Scotia he states that in 1614 “Argall destroyed the fort and all monuments and marks of French national power. It is recorded that he even caused the names of Demonts and other captains and the fleur-de-lis to be effaced with pick and chisel from a massive stone on which they had been engraved."

This account not only shows what emblems the French used to commemorate their occupation of the country, but also that if this stone was visible it does not commemorate a national event.

IT DID NOT COMMEMORATE FOUNDING OF A MASONIC LODGE

The theory that the stone might commemorate the establishment of a lodge of Freemasons has virtually nothing to support it, though it is perhaps more than a matter of interest that during the winter of 1606 - 7 the French colonists, under the leadership of Champlain, established a sort of club or society styled the "Ordre de Bon Temps," consisting of fifteen members. Each member in turn became the caterer

to his brethren, a plan which excited so much emulation among them that each endeavored to excel his predecessor in office, in the variety, profusion and quality of the viands procured for the table during his term of office. Lescarbot, a member of the society and the historian of these early events, says that on each such occasion the host wore the collar "of the order and a napkin and carried a staff." At dinner, he marshalled the way to the table at the head of the procession of guests. After supper he resigned the insignia of office to his successor, with the ceremony of drinking to him in a cup of wine. The little company included several distinguished names: Poutrincourt, the real founder of Port Royal; Champlain, the founder of Quebec, two years later, and the historian of many events at Port Royal; Biencourt, Poutrincourt's son; Lescarbot, advocate, poet and historian of this early period; Louis Hebert, one of the first settlers of Quebec; Robert Grave, Champdore, and Daniel Hay, a surgeon.

That this social club was Speculative Freemasonry is highly improbable. The colony was a French settlement, and Speculative Freemasonry was not known in France for more than a hundred years afterward, namely in 1718. The corporations and gilds of stonemasons and architects, we are told in Rebold's General History of Freemasonry, were suppressed in 1539 by Francis I., although a sort of trade unionism seems to have existed from about 1650, and a correspondence with each other is believed to have taken place between the unions at Marseilles, Paris, Lyons, and certain cities in Belgium. These were undoubtedly operative bodies and consisted of not only masons and stone cutters, but of members of other trades, carpenters, architects, decorators, etc.

That a union of these workmen may have existed at Port Royal is not of course impossible, but that it contained any speculative members is exceedingly improbable. In England evidence is lacking of the admission of Speculative Masons into Masonic lodges prior to 1646, and in Scotland prior to 1634.

If such a speculative lodge existed at Port Royal in 1606 or if the Ordre de Bon Temps was even in a remote way connected with any trade, either Champlain or Lescarbot in their very detailed accounts of these early days would have mentioned other facts which would establish beyond any doubt such relationship. The entire absence of any such facts must be taken as conclusive in this matter.

There remains for consideration one other theory respecting the stone, that of Dr. Jackson; that it was "undoubtedly intended to commemorate the place of burial of French soldiers." This expression of opinion by Dr. Jackson in 1856 may have been founded on information given him by Judge Haliburton on his "recent" visit to Nova Scotia, and may indicate that the judge had also changed his mind. Whatever the facts, the gravestone theory would seem to have more to support it than any other.

First, as to the stone itself. As described by Judge Haliburton who had possession of the stone from 1827 until his removal to England in 1859, it evidently measured two by two and a half feet; undoubtedly monumental size and shape.

Secondly, as to the place where it was found.

Champlain in his Voyages gives a plan of the fort erected by him in 1605. This plan shows a burying ground and a garden outside the eastern parapet or palisade. Judge Haliburton's theory that the stone commemorated the first cultivation of the soil may have been based on the fact that it was found on the site of the garden but it is equally clear that it might also be a gravestone, although Dr. Jackson says in his letter of 1856 that it was found "upon the shore" "partly covered with sand and lying on the shore."

Assuming that the stone is a gravestone, two questions present themselves:

1st. Why are the square and compasses on the stone ?

2nd. Whose gravestone is it?

It will be convenient to answer these two queries together.

Champlain in his history tells us that during the winter of 1605 - 1606 six members of the little colony died. While Champlain does not give the names of those who departed this life nor whether they died' before or after Jan. 1, 1606, yet from his context and Lescarbot's account it would not be difficult to draw a very strong inference that all died before the New Year dawned. I think we may safely assume that the stone is not the gravestone of any of these six settlers.

LESCARBOT DESCRIBES THEIR ACTIVITIES

In the spring of that year (1606) Poutrincourt, who had gone home with DeMonts in the autumn of 1605, induced Mare Lescarbot, an advocate of Paris, to join the colony. They reached Port Royal on July 27, where they remained until Aug. 28, when Poutrincourt started on an exploratory voyage down the American coast, as far as Cape Cod, leaving Lescarbot behind in charge of the colony. Lescarbot, in his New France, has this to say about the work done while the rest were away:

"Meanwhile I set about making ready the soil, setting off and enclosing gardens wherein to sow wheat and kitchen herbs. We also had a ditch dug all around the fort which was a matter of necessity to receive the dampness and the water which previously had oozed underneath our dwellings, amid the roots of the trees which had been cut down and which had very likely been the cause of the unhealthiness of the place.

"I have no time to stop here to describe in detail the several labours of our other workmen. Suffice it to say that we had numerous joiners, carpenters, masons, stone cutters, locksmiths workers in iron, tailors, wood sawyers, sailors, etc., who worked at their trades, and in doing so were very kindly used, for after three hours work a day they were free.

" * * * But while each of our said workmen had his special trade, they had also to set to work at whatever turned up, as many of them did. Certain masons and stone cutters turned their hands to baking and made as good bread as that of Paris."

Let us note in passing the use by Lescarbot of the two words "masons" and "stone cutters." The original French words in Lescarbot's history are "masson" (mason) and "tailleur la Pierre," the former being a word of wider significance than the other, including any operative on the construction of a building, using either stones, bricks, plaster or cement, the latter word denoting greater skill including not only the work of cutting inscriptions, but approaching the work of the sculptor.

Poutrincourt's party meanwhile spent some weeks exploring and when near Cape Cod a party of five young men landed in defiance of orders and were attacked by Indians. Three were killed and buried on the spot by their comrades; the other two were severely wounded; one of them, Duval, a locksmith, lived to take part in a revolt at Quebec two years later; the other was so pierced with arrows that he died on reaching Port Royal on Nov. 14, 1606, where he was buried.

During the winter of 1606 - 1607 there were four deaths but these occurred in February and March, 1607, and not during the year 1606, according to both Champlain and Lescarbot. If, therefore, the stone was erected to mark the grave of one of the colonists who died during the year 1606, it must have been the grave of the man who died on Nov. 14, 1606, or shortly afterward of wounds received at Cape Cod.

What was his profession or trade?

We know Duval was a locksmith, and though this is very scant light for us to be guided by, it is probable that his companions on their wild episode on shore with the Indians were members of the various trades which Lescarbot says were at Port Royal at this time. This is merely assumption, and not conclusive. If he had been a man of

standing either Champlain or Lescarbot would have named him. They name none of those who died at Port Royal.

CARPENTERS HAD THEIR OWN MYSTERY

We must not forget that at that time the carpenters of France had their own mystery or trade gild, worked on lines somewhat akin to Operative Masonry, and using the square and compasses as their emblem.

This may be well illustrated by a short quotation from Felix Gras, the eminent Provencal poet and novelist, whose works were so highly esteemed by the late W. E. Gladstone. In his Les Rouges du Midi, a book dealing with the French Revolution (written in 1792), he describes a visit paid by Vauclair, a carpenter from Marseilles, to Planctot, a carpenter residing and working in Paris.

"As we stood outside the door we could hear the smooth 'hush hush' of a big plane as it threw off the long shavings, but the planing stopped short at our loud knock, and then the door flew open and there was Planctot himself. It was plain that he knew Vauclair on the instant, but instead of shaking hands with him, he turned his back and rushed off like a crazy man. . . . In a few minutes we heard the clatter of old Planctot's wooden shoes on the stair. He had come to greet Vauclair according to the rite and ceremonial of their craft. He had put on his Sunday hat and his best wig; and before he said a word he laid a compass and a square down on the floor between himself and Vauelair. At once Vauelair made the correct motions of hand and foot, to which Planetot replied properly and then, under their raised hands, they embraced over the . . . compass and square."

Old Planctot is several times called "le maitre," "the master," which I take to denote his standing in the Craft. I think there can be no historical doubt of the existence of such a craft gild among French carpenters at the beginning of the 17th century; that is, about 1606.

Let us summarize our theories: First, the stone was a gravestone; secondly, it marked the last resting place of a French settler who died in 1606; thirdly, this settler was probably a workman and may have been an operative mason or stone cutter; fourthly, speculative Masonry, unknown in France in 1606, was not practiced by the French colonists; lastly, the emblem of square and compasses would seem to be a trade - mark or emblem undoubtedly used by operative masons as their emblem, and possibly by carpenters as well.

In a word, the stone marked the grave of either a mason or stone cutter or possibly a carpenter who died Nov. 14, 1606, and not that of a Speculative Freemason.

----o----

"A king may make a noble knight,

And breathe away another;

But he in all his power and might,

Cannot make a brother."

----o----

Suggestions for Lodge Ceremonial

By Bro. RAY V. DENSLOW, Associate Editor, Missouri

Bro. Denslow, who holds many high offices in Missouri Masonry, has for years devoted especial attention to costumery scenery, and to paraphernalia in general in the work of conferring degrees; at our request he has written down here a number of suggestions looking toward fixed principles in this art of ceremonial, an art sadly neglected, one may suppose, to judge by the slackness and lack of intelligence with which it is generally managed.

OLD ways are giving place to new; Freemasonry, ever a progressive science, except in a few scattered jurisdictions, has readily adapted itself to meet new ideas and twentieth century conditions. The Masonic trail from 1717 to 1924 has been a long one, cluttered with wrecks and ritual tinkers and philosophical interpreters and what not, but while rough and rugged has been the path, long and toilsome the march, the custodian of the Ancient Landmarks has weathered the storm and is with us today, holding ever before us the assurance that his is the only true landmark, in much the same manner as does the custodian of the only true cross.

If Webb, Preston, Cross, Pike and other ritualists were to return today they might recognize certain fundamental words and signs, but they would certainly enter a new world; instead of a handful of men, they would find millions; where formerly degrees had been communicated by dozens in the back room, office, or home, they would now discover large classes numbering into the hundreds, receiving the degrees at the hands of a large corps of experienced actors and ritualists, presented in auditoriums or spacious buildings, specially constructed. Where formerly the fee was fixed at "whatever the traffic might bear," and consisted in many cases as an individual transaction, today we find a fixed fee and a modern business organization with up-to-date records and offices.

The old manner of conferring a degree consisted principally of the obligating of a candidate with probably occasional lectures and charges. The impression conveyed to the candidate was solely by the mouth-to-ear method. Modern psychology has taught us that an impression on the mind through the medium of the eye will be clearer and easier retained; and so we find the modern director of degree work combining these two methods and striving to appeal not only to the ear, but to the eye as well.

You may read from your descriptive folder that Niagara is one of the wonders of the world, but if you can stand on the brink and watch it for a few moments while tons of water pour itself into the abyss below, you will know that this is one of Nature's wonders. You may read that the Washington Monument is 555 feet high - but walk up it once and you will not question; and so it is with the California trees, and Yellowstone Park, and other wonders – seeing is more than believing - seeing is knowing; and the up - to - date Freemason knows that in addition to teaching the great moral truths embodied in Masonic rituals, it is also possible to educate the candidate along other lines as well; by the use of scenery we can teach him architecture and geography; and by our costuming we may lead him into a study of history, for the various degrees cover a wide period of history.

The new method requires a discussion of five fundamental ways of conveying our "lesson": (1) the ritual, (2) the scene, (3) the costume, (4) the accessory, (5) the music. In an article of this length it will be impossible to do more than suggest possibilities, with probably an occasional word of warning.

THE RITUAL. As the individual is the instrument used in imparting the Ritual, we shall deal briefly with him; the speaker (or actor) must understand what he is trying to teach. He must be more than a mere phonograph; he must know that his purpose is to instruct. Time is wasted and opportunity lost when our Ritual is entrusted to the ignorant or poll - parrot. A professional or even a semi - professional elocutionist can do much to improve the efficient rendering of the Ritual.

THE SCENE. Highly important is the scenic background for the speaking parts; they can make or mar a degree in many cases. Some degrees have little to commend them except the scenery. The great danger is that the imagination of the scenic painter runs riot when turned loose upon the background for a scene somewhat remote. We have often read of the "Wandering Jew" and we are positive we had him located when we beheld some of his race in the precincts of a Greek Temple during the conferring of one of our historical degrees. We have had the rare fortune of witnessing the immortal Cyrus, King of Persia, rambling in and out of a Roman Forum; and we are certain that the Egyptian gods whom we beheld in an Assyrian palace were more than uncomfortable. Huge stones self - supported, impossible domes, imaginary combinations of construction; these are but few of the architectural jumbles inflicted

upon us today to distract the mind of the educated man, the student, or the traveler who knows differently. Needless to state, the scenery should be accurate and not overdone; it should not obtrude itself, but should fit in as a part of the whole. Certain scenic novelties at times may be allowed; proper lighting is desirable.

THE COSTUME. Having constructed our background and arranged our characters on the stage it is necessary that we clothe them properly and accurately. If we but remember that we are building a picture and not a circus performance, we shall avoid masses of color and historical monstrosities and endeavor to adapt our costumes to the background, keeping in mind the psychological effect of various colors. Concerning the average costume in use it is, as a rule, overdone. Plush, silk and satin are comparatively modern. Ermine was a gift of the medieval ages. We can never adjust ourselves to seeing King Solomon strut up and down the stage in a heavy plush robe trimmed with ermine "doo - dads" and German crown, revealing a wide expanse of Hart, Schaffner & Marx pants and W. L. Douglas shoes below his royal robe. This criticism would also hold good in one of the semi - military degrees; where once our novitiate was pledged to poverty, chastity and obedience, he is today garbed in the most expensive broadcloth and decorated in all of the bullion at the disposal of its manufacturer - representing a character neither ancient nor modern. The proper costuming for degree work in the various rites and jurisdictions includes a study of Egyptian, Babylonian, Assyrian, Chaldean, Grecian, Roman, Jewish, Medieval, Ecclesiastical, German, Turkish, Scottish, Allegorical and Symbolic costumes, which covers, one must admit, a wide range of territory and history.

THE ACCESSORY. As accessories we should list such articles, scepters, shields, candles, vessels, tables, arks, candle - sticks, ornaments, cross, etc., used in the interpretation of Masonic rituals. Each period of history has its own type of accessory; the designer must be an investigator - historian rather than salesman. A crown of a certain type denotes a definite period just as much as the figures "1924" denote a year. How striking is the average army or court guard on the Masonic stage, with their tin helmets and washboiler - cover shields ? Hottenroth, Planche, Racinet and other authorities are available and there is little excuse to longer perpetuate such absurdities.

THE MUSIC. Just as the scenic artist overdoes his part and as the costumer overdoes his, so does the average musician improve (?) the ritual with an elaborate program of music. The best suggestion in this respect is to remember that music Is incidental; it should accompany yet never be so conspicous as to obtrude. Dignity, brevity and simplicity should mark the musical program of Masonic degree work.

The proper conferring of Masonic degrees is an art yet in its infancy. The student who makes a careful study of the five fundamentals above outlined will find that a wonderful field of possibilities will open up to him that will at once prove interesting and educational and, when properly applied, do much to place our degree work above the commonplace or mediocre.

----o----

MASONIC ANECDOTE

The following appeared in the Freemasons' Magazine for Aug. 1, 1865, page 319. It is worthy of perpetuation:

Few men in the British Army have passed a more distinguished career than the late Lieutenant - General Sir Charles James Napier. In Spain, whilst wounded in a fierce conflict and an uplifted sabre of an opponent over him, he made the Masonic sign and the sabre descended harmless, but he then became a captive. So much for the honor and humanity of a French soldier. A similar occurrence happened to the gallant General in his brilliant latter period of service, and to the last he continued devoted to Masonry, which was exemplified in his dying hour near Portser, his death bed being attended by his son-in-law, Col. McMurde, and others allied and belonging to the Fraternity, gazing, while prostrate, upon the trophies of victory which adorned his chamber, and upon the brotherhood assembled there, he passed from life in consciousness, calm and resigned to the will of the Great Architect of the Universe, undergoing, at his own request, the Sublime Degree of being raised as a Master Mason on his death bed, whilst the immortal spirit of this splendid soldier ascended to

sit beside the great Captain of his salvation. Every Master Mason will understand the master mind of this hero, whilst the uninitiated will see that in his record there is a truth revealed which they, without the light, cannot comprehend.

----o----

Freemasonry in Ontario

By Bro. JAMES B. NIXON, President Toronto Society for Masonic Research, and Bro. N.W.J. HAYDON, Associate Editor, Canada

PART III

(Concluded

HOWEVER, the Grand Lodge of Canada proved to be something more than a name. It was very much alive, and was being received into fraternal relations by the other Grand Lodges, that of Ireland being the first to extend them, followed by those of Michigan, Kentucky and several others in the United States. At its convention in 1856, the constituent lodges were re-numbered, showing thirty-nine on the register who had met the requirements, as some who had been represented the previous year had not. An important act was the condemnation in the strongest terms of the wearing of Masonic emblems for business purposes.

In the same year, the Provincial Grand Lodge received at its convention in October, R W. Bro. T. D. Harington, Provincial Grand Master of Quebec, who read a letter from the Grand Secretary in England, announcing the proposed remedies for Canada, and asking for a statement of the lodges, working or dormant, under their authority. His reply thereto was heartily endorsed by the convention, but the good results of this interest was severely affected by the reports of the proceedings at the quarterly

communications referred to above, and the Provincial Grand Lodge expressed its indignation in a series of resolutions to be sent to England with yet another petition. Their feelings, however, did not prevent them from strictly forbidding their members against meeting with “the self-styled Grand Lodge of Canada.” The committee on these resolutions met in January, 1857, and reported that in addition to the duties laid upon them, they had also asked on behalf of the thirty lodges they represented to be recognized as "The Grand Lodge of Upper Canada, with full and unrestricted powers," which action was confirmed and a copy sent to R. W. Bro. Harington.

The arrival of these resolutions again upset the placid life of the English Grand Secretary's office, and W. Bro. Beach, being about to visit Canada, was apprinted by the Earl of Zetland, Grand Master, to enquire into Masonic matters there "and determine, if possible, a course which would be acceptable to the Canadian Masons." His reply stated that the movement towards independence was too strong to be checked, that personal friendships were taking many brethren from the Provincial to the Independent Grand Lodge, that the latter body had organized a Grand Chapter, and the only way to avoid further secessions was to grant sovereign rights as had been requested. Crossing this came a letter from the Grand Secretary to the Provincial Grand Secretary in Toronto stating that the resolutions had been referred to a "Colonial Board" created by Grand Lodge for the sole purpose of transacting all business between the Grand Lodge and all Provincial Grand Lodges who would do all possible to prevent future complaint.

This letter was read at the Provincial Convention in June, 1857, R. W. Bros. Ridout and Harington being in the East, but the good effect it might have had was nullified by an other statement from the Earl of Zetland, Grand Master, which while granting further concessions refused the request to appoint "subordinate Provincial Grand Masters." The tone of this was so ill - liked that another series of resolutions was passed, declaring that the Provincial Grand Lodge saw no way to preserve the efficiency and stability of freemasonry in Canada, save by complete independence, and appointing a committee to meet one offered by the Grand Lodge of Canada "to negotiate terms on which a reunion may be accomplished."

During 1857, the Grand Lodge of Canada had prospered exceedingly. At its second convention, with M.W. Bro. Wilson presiding, thirty - four lodges were represented,

and so lively an interest was shown in the new Constitution that no less than fifty-six amendments were offered. A committee was appointed to meet that of the Provincial Grand Lodge and to meet their proposals in every way that did not affect "the entire independence of Freemasonry in Canada."

The same year there were sharp debates in England over the Canadian impasse and much correspondence faithfully preserved in M. W. Bro. Robertson's History. The Grand Master and his supporters appeared to consider the preservation of the dignity and authority of their offices as of first importance, while the friends of the would - be - loyal Canadians urged that such loyalty and goodwill and the efficiency of responsible officers should receive first consideration. The result was that the history of England's political colonial relations of 1775 repeated itself in the Canadian Masonic relations between 1840 - 57, though without the added horrors of armed rebellion, and the custom of making inherited social rank a prerequisite to executive responsibilities added, as was inevitable, another tablet to its Hall of Failures.

A SUCCESSFUL PLAN OF UNION WAS DEVISED

A plan of union was finally worked out between the Provincial Grand Lodge of Canada West and the Grand Lodge of Canada, with the result that the Provincial Grand Lodge met in Toronto in September, 1857, Sir Allan MacNab favoring it with his presence. Thirty - four lodges were represented and as a first step towards a union on equal terms, and following the precedents given by Preston in his record of the Union of the two Grand Lodges of England, the Provincial Grand Lodge organized itself into "The Ancient Grand Lodge of Canada" with forty - seven lodges on its roll. Sir Allan was elected first Grand Master and R. W. Bro. Harington, Provincial Grand Master of Quebec, received the honor of Past Grand Master for his services. R. W. Ridout was appointed Deputy Grand Master and installed by M. W. Bro. Harington, together with Grand Senior and Junior Wardens; all the Past Provincial Grand Lodge officers were accorded similar rank in the new Grand Lodge.

Eighteen hundred and fifty-eight marked the happy consummation of the long - drawn - out negotiations; in April M. W. Bro. Harington prepared Articles of

Agreement for ratification between the Grand Lodge of Ancient Free and Accepted Masons of Canada, and the Ancient Grand Lodge of Canada, and a program of ceremony, as carefully thought out to meet the case as that by which President Roosevelt brought together the representatives of Japan and Russia at Portsmouth, N. H., at the conclusion of their war, nearly fifty years later.

On July 14, the Grand Lodge of Canada met in the hall of King Solomon's Lodge, M. W. Bro. Wilson on the throne, forty - four lodges being represented; two distinguished visitors being M. W. Bro. Tucker, Grand Master of Vermont, and R. W. Bro. Rob Morris, Deputy Grand Master of Kentucky. The events leading up to the meeting were detailed by the Grand Master in his address, as also the adoption of the Articles of Agreement. At the evening session a deputation from the Ancient Grand Lodge of Canada was introduced, who announced that their lodges also had adopted the Articles of Agreement. Being assured of every fraternal welcome, the deputation retired to their own hall some two blocks away, and the Grand Lodge was called off.

At 9:30 p. m. the heavy sound of marching men was heard on the quiet air, and word was brought of the approach of the Ancient Grand Lodge. Instantly Grand Lodge was called on, every member on the alert, and the door tyled. As soon as the hundred and fifty brethren had assembled in the anterooms, the alarm was given and headed by Sir Allan MacNab they entered and were received with full honors. Amid echoing applause, M. W. Bro. Wilson descended from the East and going to M. W. Bro. MacNab grasped his hand saying, "M. W. Sir, you are indeed most welcome." After this their seats were resumed, members of the two Grand Lodges being placed alternately, while the cheering continued and on the faces of the older members tears of joy appeared at the happy fruition of their efforts. The Articles of Union were then read and unanimously ratified and confirmed and the Union declared perfect and complete.

Next day Grand Lodge met in the hall of St. Andrew's Lodge to elect officers. M. W. Bro. Wilson became Grand Master and R. W. Bro. Ridout, Deputy Grand Master by acclamation. All the other officers were ballotted for. In the afternoon M. W. Bro Tucker of Vermont installed M. W. Bro. Wilson, who in turn installed and proclaimed his Grand Officers; R. W. Bros. Harington, Stevens and Morris were

suitably honored and a medal was ordered to be struck in commemoration of the occasion.

Eighteen hundred and thirty - nine brought recognition from the Grand Lodge of England of the Grand Lodge of Canada, in authority over the whole country west of the Maritime Provinces, except for such private lodges and brethren as might prefer to retain their previous allegiance. As the Provincial Grand Lodge of Montreal had ceased to exist, lodges in its territory were ordered to choose between the Grand Lodge of England and the Provincial Grand Lodge of Quebec, and although the Grand Lodge of Canada did not like to have a separate Provincial Grand Lodge in its territory, the exceptions were granted.

GRAND LODGE FELT THE EFFECT OF CANADIAN CONFEDERATION

The Craft grew and prospered until 1867 when confederation took place. By this action Canada West became Ontario, and Canada East was renamed Quebec; so that while there remained one Masonic Province there were two political Provinces within the same space, and this eventually led to new friction. At first there was talk of a Grand Lodge for the whole Dominion, but this was rendered impossible by the brethren in Nova Scotia and New Brunswick forming their own Grand Lodges.

In August, 1869, seventeen Past Masters of eight lodges in or near Montreal, headed by R. W. Bro. J. H. Graham and three other P. D. D. G. M's, decided to form a Grand Lodge for Quebec and so informed M. W. Bro. A. A. Stevenson, then Grand Master for the two Provinces. But as he found on enquiry that these brethren had acted without authority even from their own lodges, and that in two of these the subject of separation had never been discussed, he refused to recognize them as having the necessary powers precedent to such a step and - when they continued in their rebellion - suspended them from their Masonic privileges.

This result of their irregular methods did not deter the advocates of autonomy, however, and in October of the same year they held a convention at Montreal where

representatives of eight lodges were present, and a Grand Lodge for the Province of Quebec was organized with a full staff of officers, the Grand Master being the J. H. Graham mentioned above. As these lodges were a minority of those working in that section of the jurisdiction of the Grand Lodge of Canada, and as two of them and eight of their principal officers were suspended brethren, it was, of course, impossible for the Grand Master to give them that fraternal recognition of their desire for independence, which would, no doubt, have been granted had the regular procedure been followed.

This sore spot continued in the Masonic life of Ontario until, at the annual Communication in Toronto in 1874, an agreement was ratified whereby the Grand Lodge of Canada withdrew from the Province of Quebec and a formal recognition was extended to the Grand Lodge thereof, after which the lodges still loyal to their mother Grand Lodge were also placed within its obedience.

In 1876 a new schism came into being through the action of certain brethren in London, who had received a dispensation to work as "Eden Lodge." Owing to local opposition this warrant was ordered to be withdrawn, but permission was granted the members to pass and raise those already initiated. The members refused to accept these conditions but instead retained their dispensation and five of them with the former D. D. G. M. of the District, R. W. Bro. F. Westlake, at their head, secured from the Provincial Government Letters of Incorporation as "The Grand Lodge of Ancient, Free and Accepted Masons of Ontario." The basis of their action was the claim that the Grand Lodge of Canada having withdrawn from Quebec and there being Grand Lodges in all the other Provinces of the Dominion, there was no longer any regularly constituted Grand Lodge for Ontario alone. Other reasons given were that the Benevolent Funds were used improperly and the Board of General Purposes was too cumbersome and expensive.

There could be, of course, but one result of this action, which was that the five brethren concerned were suspended from all privileges in Freemasonry, which action was copied by other Grand Lodges generally.

Three years later the schism seemed to have been dissolved, as their seal was surrendered to M. W. Bro. W. H. Weller, and the majority of the members were healed in two new lodges at London. But other members continued the rebellion until 1896, when arrangements were concluded whereby their Provincial Charter was transferred to M.W. Bro. W. R. White and the Grand Secretary as trustees for their property and all records voluntarily surrendered. All members who applied were healed, Harmony Lodge, Toronto, being formed for this purpose, and Grand Lodge honors were conferred on three of their Past Masters who had "aided materially in bringing about the settlement."

Two items of outstanding interest to Freemasons generally remain to be told, the more so as I believe they are unique in the history of Canadian experience.

A LODGE WAS CHARTERED TO MEET IN JERUSALEM

In February, 1873, M. W. Bro. W. M. Wilson issued a warrant for the formation of " 'The Royal Solomon Mother Lodge' to meet in the city of Jerusalem, or in adjacent places in Palestine." The petition was signed by many distinguished brethren, including Robert Morris, LL. D., Alex. A. Stevenson, Albert G. Mackey, John Scott, DeWitt C. Cregier, Robert Macoy, John Sheville, Rolla Floyd and other brethren of the American colony in that city. M. W. Bro. Rob. Morris of Kentucky was the first W. M., and the warrant was accompanied by a gift of the Three Great Lights of Masonry, together with a complete set of the collars, jewels and clothing required for the officers.

Just why the application for this warrant was sent this Grand Lodge is explained in our Proceedings for 1901, from which it appears that requests had been made, informally, to the three British Grand Lodges, and on being warned of a probable rejection, to those of the United States, all of which declined as well. As the country of Palestine was then unoccupied territory, Masonically speaking, although there were lodges in the Turkish Empire of which it is a part, any sovereign Grand Lodge could charter a lodge within its boundaries without invading the rights of any other, and M. W. Bro. Wilson decided to follow an established Masonic precedent by

acceding to the request of the distinguished brethren named above, though, whether he knew that their request had been so frequently denied previously is not mentioned in his report. Bro. Morris' Freemasonry In the Holy Land deals with this episode on page 471.

In 1901 certain by - laws sent from this lodge for approval were disapproved because they would have entailed privileges "enjoyed by no other lodge in this jurisdiction." Further, because distance had made proper supervision impossible, and it was found that many undesirable practices had become customary amongst its members, M. W. Bro. R. B. Hungerford ordered that the charter be withdrawn.

The second item refers to Capitular Masonry, about which no special mention has been made so far to avoid lengthening an already extended paper.

In 1886 a petition was received from Companions residing in Melbourne, Australia, a few of whom had been members of the Grand Chapter of Canada. The record states that these Companions had "appealed to us for encouragement, advice and assistance," owing to friction with the Capitular methods of other Constitutions working in that country, and their request was granted.

In 1888 this precedent was followed by M. E. Comp. R. B. Hungerford, who issued warrants for two more chapters in the same city, and there was then formed Australian District No. 13.

The Grand Chapter of England objected to these warrants being issued on the ground that it had always held that the jurisdiction of Colonial and Dominion Grand Bodies could not extend outside their own borders. Our Grand Chapter contended that as each Grand Chapter in the several British Provinces is the peer of the Grand Chapter of England, the Grand Chapter of Canada had equal right to establish subordinate chapters in any country or colony where a supreme governing body does not exist.

In 1889 following the inauguration of the Grand Lodge of Victoria, Australia, a Supreme Grand Chapter was formed for the same Province, but was not generally recognized owing to irregularities of procedure, and its authorities added to the handicap of the Canadian Companions.

In 1893 one of the Canadian chapters seceded to the Grand Chapter of Victoria, but petitions were received for three more warrants from that Province, which were granted by M. E. Comp. J. E. Harding, although those already there had received no recognition from the chapters under the other Constitutions, or the Grand Lodge of Mark Master Masons.

The desirability of a union was generally conceded by all concerned, however, and several conferences of appointed committees were held to that end. Finally, in 1895, a union was consummated "on terms honorable to our Companions in our Australian District, as well as to those of the Grand Chapter of Victoria," due credit being given to the initiative of the Canadian Companions who had made possible for Capitular Masonry in that Province to have its own Grand Chapter and its Masonic independence.

HARMONY HAS REIGNED DURING RECENT YEARS

Since 1874 we have had few Masonic experiences deserving special mention. In 1875 our District of Manitoba assumed the toga virilis with the parental blessing, and thirty years later, in 1905, gave birth to the Grand Lodge of Alberta. The Grand Lodge of Saskatchewan was established in 1906, as a result of the political organization of that Province, so that at this date (1924) the only lodges in Canada, working in their own political unity, but having no Grand Lodge of their own, are those in the Yukon Territory which forms District No. 10 of the Grand Lodge of British Columbia.

The only present cause for dissension lies in the retention of our original official title "The Grand Lodge of Canada," although our boundaries are now confined to those of our own Province. The elder brethren, who helped to make this title a fact, naturally

uphold it with a proper pride; some of the younger ones - unassociated with their efforts - are willing to change it, and there are some who remember the bitter controversies of 1869 - 74 and urge its abolition.

In 1888 this title was modified by the addition of the words "in the Province of Ontario," but experience has proved that the use of this phrase is generally not in evidence, especially outside of Canada. This was so particularly noticeable in 1919, when M. W. Pro. W. H. Wardrope attended the Masonic Peace Celebration of the Grand Lodge of England, where the representatives of many other Grand Lodges were in attendance, that in 1920 he moved in Grand Lodge that the words "of Canada" be struck out. After prolonged discussion the matter was left until the next year for decision, when, after further discussion, the motion was "declared lost." However, more acute troubles have been smoothed away by the lapse of time and this is not likely to be an exception.

Such real danger as darkens our horizon lies in our enormous increase of membership, unbalanced by an equally high standard of quality, which has led to much expenditure of time, money and energy in side issues. This is not peculiar to ourselves, however, and we can safely trust the inherent purpose that brought our Order into being, and keeps it going, to dissolve these accretions when the lessons they can teach have become part of our Masonic consciousness.

THE END.

----o----

"Let's Stop Blowing Bubbles "

By W. O. SAUNDERS

This fetching account of the origin of the Shriners' Hospitals for Crippled Children was published in Collier's Weekly Sept 13 last, is copyrighted by that journal, and here republished by special permission.

A BOY in Atlanta fell under a moving railway train, and one of his legs was crushed beyond repair. The leg was amputated and infection set in. The boy had no friends or money.

Forrest Adair heard about the case. He took the boy to Dr. Michael Hoke, an orthopedic surgeon, and told Mike Hoke to save the boy at any cost and send him the bill.

Mike Hoke wrestled with the case for weeks and finally sent the boy away well and robust, with an artificial leg. Forrest Adair waited for the bill. No bill came. Then he wrote Dr. Hoke. The bill came in a few days; it was $5. Forrest Adair called on Dr. Hoke.

"What are you doing, kidding me, sending me a bill for $5 for three months' work?" he said.

"No, I'm not kidding you," the surgeon answered.

"Well, I'm not going to stand for this," said Adair. "I want you to understand that I'm thoroughly able to pay for what you did for this boy and I wasn't passing the hat for him."

"I'm afraid you just don't understand," said the surgeon. "There are some things in this life more satisfying than the money rewards we get for our work. I have been repaid a

thousand times in the case of that boy, by his gratitude and joy at being restored to a life of health and usefulness."

The two men stood with eyes fixed on each other for a long time, then they sat down and talked things over.

Dr. Hoke named seven or eight specific cases of poor children in Atlanta who would be crippled for life because there was not in all Georgia an institution in which they could be cared for during an operation, and hospitalization was out of the question because of the poverty of their parents.

"I can only give them my technical skill," said the surgeon; "I haven't the means to supply beds and nursing for the weeks and weeks it takes to straighten twisted limbs and spines."

BRO. ADAIR TAKES HOLD

Now, Forrest Adair is perhaps the most forceful man in Atlanta. He has given several fortunes to charity and he has a way of making his hardest - boiled friends help the distressed because he knows the joy that giving will bring to all who give. After his earnest talk with Dr. Hoke he interested the Scottish Rite Masons of Atlanta in providing a little hospital for crippled children. And then in 1917 a ten - bed hospital was born. That Scottish Rite hospital grew and grew until today it has sixty-two beds and plans are being made for twenty - five more. In eight years 5,000 of Georgia's crippled children of indigent parents have been restored to health and set upon their feet, raised from despair to normal boyhood and girlhood, resurrected from years of helplessness and possible pauperism to the certainty of health and self - sustaining citizenship. This is what the Scottish Rite Hospital in Atlanta has done for the children of Georgia.

That hospital not only captured the imagination of Atlantans, but its fame spread and visitors came from far and near. W. Freeland Kendrick, at that time Imperial Potentate of the Ancient Arabic Order of Nobles of the Mystic Shrine, now Mayor of Philadelphia, visited the hospital in Atlanta in 1918. There he saw the wonders being wrought, and the smiles of crippled children about to be made as other children are inspired him with an idea.

There are about 560,000 Shriners in North America. Noble Kendrick knew what a half million Shriners could do if interested, and at Indianapolis in 1919 he told them about the Scottish Rite Hospital for Crippled Children in Atlanta and proposed that Shriners establish similar hospitals in every important city in America. The Shriners listened indifferently. The motion was lost - and forgotten.

At Portland in 1920 Noble Kendrick went before the Shrine again. But nobody wanted to hear about kids with crooked spines, clubfeet, rotting bones, and that sort of thing. The thing was again about to be tabled when Forrest Adair arose. He told them in his own way about what a handful of Scottish Rite Masons had done for the children of Georgia. And then he said:

"I was awakened about two o'clock this morning by a Shriner playing a baritone horn underneath my window. He was all lit up, but he was going strong with that horn, and the tune he played was 'I'm Forever Blowing Bubbles.'

"Now, see here, Nobles, we've been just blowing bubbles, without ever a care for anybody but ourselves. Let's do something besides blowing bubbles; let's justify our existence in a big and beautiful way and get some real fun out of the business of being a Shriner."

He indicated what could be done even with an assessment of $2 a year on every Shriner; an insignificant sum to the individual Noble but a princely million and better when pooled. The idea - certainly a splendid one - went over with a bang. That was back in 1920.

Today the Shriners have hospitals for crippled children in St. Louis, Mo.; Portland, Ore.; Shreveport, La.; San Francisco, Cal.; and in St. Paul and Minneapolis. Sites have been bought for similar hospitals in Chicago, Philadelphia, Montreal, Springfield, Mass., and in Honolulu, Hawaii. Plans are under way for the erection of twenty hospitals – more if necessary – to reach the 460,000 crippled children in the United States alone. It costs about $300,000 to build one of these hospitals and about $70,000 a year to maintain it. The Shriners are at present spending more than a million a year out of their assessment of $2 apiece, and they will raise that assessment when more is needed. It means that at last, here on the threshold of a new and better century, millions of hitherto hopelessly crippled children are to have a new life, a chance to laugh and romp and grow up to be cheerful, useful self - supporting citizens, instead of charges upon their families and society.

MEDICAL SCIENCE PERFORMS NEW MIRACLES

Orthopedic surgery is comparatively a new thing; it has made its great progress within the past decade without its miracles getting the publicity they deserve. For instance, the method of straightening out a club foot has been to force the foot into line by virtually breaking every bone in it. The operation was torturous and often unsuccessful. Dr. Hoke goes into the thin and wasted leg, chisels the femur in two, turns the entire femur around and, lo, the foot that turned backward is straightened. The bone of the leg in its new position knits in a few weeks and in a comparatively short time the patient is able to walk.

Until very recently a flat foot was treated by forcing the bones of the arch back into position by painful manipulation that seldom effected a permanent cure. Dr. Hoke takes the contrary bones of the flat foot, constructs a one - piece permanent arch, and the arch forever retains the shape he gives it.

The modern miracles of orthopedic surgery are many. But that isn't the story I wanted to tell. I wanted to give the inside story of how a great idea was sold to a lot of fun - chasing men in America when it was properly presented.

For though folks may seem busy and selfish, they are almost always humane at heart and ready to do good when someone shows them the way. You will generally find that the hearts of men are right when you speak to their hearts.

----o----

Mission to the United States of America

Being the report to the M. W. The Grand Master by R. W. Bro. Sir Alfred Robbins, P.G.W., President of the Board of General Purposes, United Grand Lodge, England

The many thousands of American Masons who followed with such keen interest Bro. Sir Alfred Robbins' visit to these shores as an official ambassador of good will from the United Grand Lodge of England will find his formal report, made to the Grand Master of the United Grand Lodge of England, a notable document, good to read and worthy of careful study. It appeared as an Appendix to Bro. Robbins' Report of the Board of General Purposes over date of Aug. 1, 1924.

I HAVE the honour to submit a report on the Mission to the United States of America, with which your Royal Highness was pleased to entrust me.

When, at the Quarterly Communication on June 4, I was welcomed by your Royal Highness in Grand Lodge on the day of my return to this country, I used these words: "I would like to express, here and now, my deep appreciation of the warmth of the enthusiastic welcome which was given, in various jurisdictions in the United States I visited, to the accredited representative of the United Grand Lodge of England. Since last standing in this hall, I have traveled, on behalf of Grand Lodge, over twelve thousand miles; I have visited ten American Jurisdictions, and I have spoken at

Masonic gatherings in twenty American cities. And I come back to my own country with the assurance of the devotion of those Grand Lodges to the principles for which the Grand Lodge of England has always stood, and of their personal thanks to and admiration of yourself, M. W. Grand Master, for the manner in which you have so long presided over the destinies of the English Craft." This tribute I desire to repeat with emphasis now.

9

I would venture to recall the circumstances which led to my undertaking the Mission to America. Five years ago, the United Grand Lodge of England had the privilege of the presence of twenty - nine leading representatives of various American Jurisdictions - in the main Grand Masters, Past Grand Masters and Grand Secretaries - on the occasion of the Especial Grand Lodge holden at the Royal Albert Hall on June 27, 1919, in Celebration of Peace. During their stay in England these distinguished brethren more than once expressed a strong hope that their visit would in some way be soon returned; and later I personally received from time to time invitations to different American Grand Jurisdictions. It was not, however, until the end of last year that I was in a position to accept any of these; and then, with the approval of your Royal Highness, I arranged to make a journey to the United States during the ensuing spring. The Board of General Purposes, in reporting this to Grand Lodge on Dee. 5, 1923, expressed the belief that the interchange of fraternal information secured by such a visit would be of great mutual service, as being conducive to a greater understanding between the English - speaking members of the Craft; and later it uttered the hope that the visit would strengthen still further the bond of friendship and good will between the British and American peoples. It was in that belief and hope that I arranged to leave this country on Feb. 27, of the present year, bearing the following message from your Royal Highness to our American brethren:

"On the occasion of the visit of Bro. Sir Alfred Robbins, P. G. W., President of the Board of General Purposes, to the United States, I take the opportunity of conveying through him to the brethren of all Jurisdictions in friendly association with the United Grand Lodge of England my fraternal good wishes and sincere desire for their continued happiness and prosperity.

"It is my earnest hope that the tenets of our Order may assist still further the bond of friendship and good will, which so happily exists between our two nations, and I shall

watch with sympathy every endeavour to promote these feelings by the development of Freemasonry in the purest and highest aspects."

DESCRIPTION OF THE TOUR

When planning the details of the tour, it at once became apparent that, in the less than three months that could be given to the undertaking before returning in time for the Quarterly Communication in June, severe limitations would have to be imposed. I found that, if the invitations to visit several Jurisdictions bordering on the Atlantic seaboards as well as certain Grand Lodges in the Middle West, were accepted, I should be bound to decline at that date any outside this definitely circumscribed line. Being thus constrained by considerations of time as well as of personal strength, I, with sincere regret, was compelled to decline very cordial invitations to visit the Grand Jurisdictions of California, Utah, Nebraska, Georgia, North Dakota and Delaware; but I received from representatives of all these the most cordial good wishes, as also from the Grand Masters of Connecticut, Rhode Island, Vermont, Wisconsin and South Carolina, as well as the Grand Secretary of New Hampshire, all of whom met me during my stay in the United States; while the Grand Master of Louisiana sent by telegram his especial regards. And I would premise that an absolute rule during the visit was not to attend any Masonic gathering, or one even indirectly associated with Masonry, to which I had not been invited, or was not accompanied, by the Grand Master of the Jurisdiction in which it was held.

Landing on March 6 in New York, I was welcomed by the leading brethren of that Jurisdiction, who gave an equally hearty Masonic "send off" on my leaving the same port on May 28. By the kindness of friends, my headquarters throughout the American stay were at Montclair, N. J., a few miles south of New York, whence on March 10 I proceeded to Boston and attended a meeting of the Fourth Estate Lodge, to see the American working of an important degree. On the next evening, I was present at the Annual Convocation of the Grand Royal Arch Chapter of Massachusetts, where I received a very hearty welcome; and the following day, after being privileged to be at a confidential meeting of the District Deputy Grand Masters of the Massachusetts Jurisdiction with their Grand Master, I went to the regular communication of their Grand Lodge, and again had a cordial greeting. This was assisted by Bro. Thomas R. Marshall, of Indiana, Vice - president of the United States

from 1913 to 1921, who was emphatic in his fraternal greetings. In the evening the Grand Master of Massachusetts invited to assemble in my honour the Past Grand Masters and Grand Officers of his Jurisdiction, as well as the Grand Masters of two neighbouring states, two others being prevented from attending by a heavy snow blizzard, which also had hindered hundreds of brethren from distant parts of the state from being in Grand Lodge. During my stay, lasting until March 14, in the course of which I had a personal interview with the Governor of the state, I had the opportunity for frequent consultation with the leading brethren of the Jurisdiction on matters of Masonic policy, in which information was given and received on both sides; and it may be here noted that similar conferences took place in every Jurisdiction I visited.

HE IS IN NEW YORK AND NEW JERSEY

In the course of the two following weeks, I had special consultations with representative brethren of New York and New Jersey, and was entertained at a large gathering of the leading members of the former Jurisdiction by their Grand Master; and on March 31, I went for five days to Washington, there to meet the brethren of the Jurisdiction of the District of Columbia, which has Washington for its centre. In the capital city of the United States, I met not only representative members of the Craft, headed by their Grand Master, but was made most heartily welcome by Bro. John H. Cowles, Past Grand Master of Kentucky, who has a vivid memory of the reception given him when visiting London at the Peace Celebration, and is now the head of the Southern Jurisdiction of the Ancient and Accepted Scottish Rite, a very powerful Masonic body in the United States, which has its counterpart in this country in the Ancient and Accepted Rite. Under his escort, I inspected the preliminary work now being pursued for the erection of the George Washington National Masonic Memorial, in Virginia, as well as the Temple of the Alexandria Washington Lodge, the original lodge room of which is filled with relies of the first President of the United States, who lived at Mount Vernon, near by, and was the first Master of this Virginian Lodge.

While in Washington, I had the especial privilege - through the introduction by Bro. Frank B. Kellogg, the American Ambassador to this country - of interviews with the President of the United States (Mr. Coollidge) and the Secretry of State (Mr. Charles E. Hughes), as well as with the Chief Justice of the United States Supreme Court (Ex

- President W. H. Taft). The last of these distinguished Americans is a Mason, and, in that capacity, attended a banquet given in my honour at the House of the Temple, at which were present a number of United States Senators, members of the House of Representatives and leading American admirals, generals, scientists and literary men, all members of the Masonic Fraternity. In my interviews with the President and the Secretary of State, and in response to their questions, I stated the nature and object of my mission, which was to promote - and, in a large degree, through Freemasonry - by full, free and frequent intercourse, the already friendly relations between the English - speaking peoples in general and those of this country and the United States in particular; and that statement in each case was approvingly received. Before visiting Washington, I had a conversation in New York with Bro. John W. Davis, a former American Ambassador to England, who had the Brevet Rank of Past Grand Warden conferred upon him at the Especial Peace Grand Lodge of June 27, 1919. Bro. Davis recalled with much interest that Masonic incident regarding himself, as well as others in connection with the period of his residence in London; and he expressed cordial wishes for the success of my mission.

HE WITNESSES CEREMONIES AT YONKERS

On April 7, I witnessed the Ceremony of Initiation, well performed by leading Grand officers, in the Jonkheer Lodge at Yonkers, not far from New York, being there accompanied by the Grand Master of New York, and his successor, the then Deputy Grand Master. I next visited, on the 9th, the City of Philadelphia, where the Grand Master and brethren of Pennsylvania gave me the most cordial of receptions. The Mayor of Philadelphia extended to me a civic welcome, and I was the official guest of the city during my stay; the Grand Master brought together a large gathering of the leading brethren of his Jurisdiction, who expressed the warmest sentiments of amity and admiration for the Grand Lodge of England; and I was given more than one opportunity to inspect the Grand Lodge Library, a finely arranged and well displayed collection, worthy of close Masonic study. The great friendliness of feeling here shown was repeated when I went, on April 15, to Trenton for the regular communication of the Grand Lodge of New Jersey, which I addressed on the following day, having spoken the previous night at an assembly of the Grand Master, Past Grand Masters and leading brethren of the state. In these Grand Jurisdictions, as in every one visited during my stay in America, I read the personal message of your Royal Highness. It was everywhere greeted with sincere warmth and with expressions

of appreciation of the great work your Royal Highness has done for Freemasonry, especially during the twenty-three years' tenure of your Grand Mastership.

The most arduous part of my undertaking began with the fortnight I spent in four great Jurisdictions of the Middle West. opening with that of Missouri. On April 19 I traveled direct to St. Louis, a distance from New York of 1,051 miles, and on the 21st, after being specially welcomed by the National Masonic Research Society of the United States, I spoke at an emergent meeting of the Grand Lodge of Missouri, the proceedings being most fraternal and hearty. The following day, the Grand Master showed me much of Masonic interest in and around St. Louis, and gave me the opportunity for pleasant intercourse with some leading brethren; and that night I proceeded to Columbia, the University City of the state, where I not only addressed the Grand Chapter of Missouri, but witnessed some admirable working in Acacia Lodge. On the 24th, I journeyed to Kansas City, in the same state, a distance of 278 miles from St. Louis, and there I was entertained by the Orient Chapter of Royal Arch Masons, as well as, on the 26th, by the Ivanhoe Lodge of Kansas City, one of the largest private - or, as they are there termed, subordinate - lodges in the United States. After being present at the dedication of a new portion of the very spacious and striking Ivanhoe Temple, I attended a very large meeting of the lodge to witness the ceremony of raising, in the presence of the Grand Master, the 4,000th Mason, now a subscribing member of Ivanhoe Lodge. Throughout my week in the State of Missouri, I was accompanied by the Grand Master to every Masonic gathering, and I am grateful for all the help he gave.

Late on the night of April 26, after the Ivanhoe ceremony, I went forward to the State of Iowa; and, after being heartily welcomed on the way at Marshalltown by the brethren of the Marshall Lodge, I proceeded to Cedar Rapids, the well - known Masonic centre of the Jurisdiction. In that city I witnessed some Iowa working at the Crescent Lodge, in the presence of over two thousand brethren from different parts of the state; visited twice the Iowa Masonic Library, a very fine institution which impressed me as admirably designed and managed; attended a meeting of the Grand Master's Advisory Council by his special invitation; was entertained, with the leading brethren, by the Grand Master, and that night went on to Chicago to be greeted by the brethren of Illinois. After two days in Chicago, where my pleasant experiences were repeated and even emphasized, being especially welcomed by the Grand Master and his leading colleagues in the Illinois Jurisdiction, with his District Deputies, I journeyed, on the night of May 1, to Columbus, to be met by the brethren of Ohio,

headed by their Grand Master, with the same cordial enthusiasm that had accompanied me throughout the journey. In this last city I addressed, under the presidency of the Grand Master, a gathering of about 2,000 Masons, assembled from all parts of the Jurisdiction. The next morning I visited the New England Lodge at Worthington, one of the oldest lodges in the state, where an emergent meeting of the Grand Lodge of Ohio was convened to greet me, and it was due alone to the sudden and severe illness of his eldest son that I did not have a promised interview with the state governor.

HE ENDS VISIT TO MIDDLE WEST

On the evening of May 3, I ended my fourteen days' visit to the Middle West, in the course of which I had traveled by rail and motor ear over 3,000 miles, including five night journeys, and had spoken in ten Masonic centres of activity. Any record of this part of my tour would not be complete if I did not mention the very great pains that were taken by the various Grand Masters to ensure my convenience, as in each instance I was greeted, before leaving one Jurisdiction, by the Deputy Grand Master or Grand Marshal of the one next to be visited, and was escorted by him to my destination, a mark of regard which was very highly appreciated.

After resting two days, I attended the Grand Lodge of New York on May 6 and 7, and gave thereat the message from your Royal Highness with which I was charged. Not only was my welcome from this very large gathering of the heartiest, but "the Grand Master's Family" - as the Grand officers and Past Grand officers of the state are known, corresponding very closely to our Grand Officers' Mess - gave on their own account a most cordial greeting. On the 13th, I paid a visit to Baltimore in order to address the Grand Lodge of Maryland, where the Grand Master and his brethren paid me special honour; and, on the following day I went to Elizabethtown to inspect the very extensive and excellently arranged Pennsylvania Masonic Home. The next day I returned to New York to be welcomed at a special banquet by the National Masonic Service Association of the United States, at which attended representatives of Grand Lodges in distant parts of the Union whom I had not previously had the opportunity to meet; while, on the following night, there was a reception in my honour at Newark to the most active Masons of the Jurisdiction of New Jersey. This concluded the formal portion of my Masonic stay, though on May 20 I was the guest in New York

of the leading brethren of that Jurisdiction who, nearly two months earlier, had similarly entertained me, and who throughout had given me the warmest sympathy and support, as well as afforded the fullest aid and information.

During the tour I had the honour to present, by your Royal Highness' command, the newly - struck official badge of a Representative from a friendly Grand Lodge to the United Grand Lodge of England, to six distinguished American brethren who had not previously received this mark of honourable distinction. There were the Grand Lodge Representatives of the Jurisdictions of New York, Illinois, New Jersey, Maryland, Delaware and the District of Columbia. In every ease the presentation was made in the presence, and with the expressed approval of, the Grand Master of the Jurisdiction, arid in each it was welcomed by the assembled brethren, as well as by the brother immediately concerned, with open manifestation of approval and enjoyment.

It will afford an indication of the extent of Masonic territory covered during the mission if there be given, according to the latest available official statistics, the membership of the various Grand Lodges visited in its course:

New York 299,034

Illinois 259,573

Pennsylvania 193,650

Ohio 179,788

Massachusetts 115,585

Missouri 107,041

Iowa 83,871

New Jersey 78,469

Maryland 30,993

District of Columbia 21,132

Thus, decidedly more than one million and a quarter American brethren were addressed through their respective Grand Lodges and Grand Masters.

GENERAL IMPRESSIONS AND CONCLUSIONS

Since my return home I have had both time and opportunity to consider generally what I had learned from this visit to the United States, and the chief lesson I drew from all my experiences - and this is a counsel to be given to brethren on both sides of the Atlantic - was to avoid hasty judgments formed on first impressions. In regard to such differences as are plainly visible between the system of Grand Lodge and lodge government in the United States and our own Jurisdiction - differences, it is ever to be understood, in degree but not in doctrine - national characteristics and local circumstances always and most steadily have to be borne in mind. A marked divergence in national psychology accounts for the one difference which to the Englishman is most apparent, and that is that what we as Masons present to the mind's eye is in America represented to the bodily vision. It is impossible openly to speak more on so delicate a matter, but I would record the opinion that the manner in which the dramatic story of our earliest - known workings has developed into the acted drama now seen across the Atlantic, demands closest study from those Masons, both English and American, who desire to know what are the differences in practice here and there, and how and why they arose.

When such a study is undertaken, it would always have to be with full realization of the temperamental and psychological differences between the English and the American peoples - differences more easily observed than accounted for. It would be difficult to explain why the English brother who is as scrupulous to conceal marks of his Masonry from the outside world as his American brother is ready to display them, and who, in his Masonic observances is as reticent of emotion as the American is ready with drama, should have in Craft Masonry a far more ornate display and difference of clothing, whether in Grand Lodge or private lodge, than is used by the overwhelming body of Symbolic or Blue Masons in the United States. This is a

problem which affects us all; but there also are problems which directly touch American lodges alone, as there are those which directly touch English lodges alone. Concerning these, which, at the most, are non - essential in their basis, it is well that each body should exercise both toleration and patience, and not seek to impose its opinions, even by implication, the one on the other.

As to Masonic practice generally, American Masons appear to pay a degree of deference to the precise words of James Anderson on constitutional points, and of William Preston on points of practice, which English brethren who have studied those eighteenth century Masonic writers at closest hand are unprepared to share. In this country we do not regard either as an infallible authority, and our belief is that much of our strength has come from having been able to differentiate with clearness between what in them is of permanent value and what personal opinion.

But it is always to be borne in mind that the forty - nine Grand Jurisdictions which exist in the United States are entirely independent of each other, having no central authority, acting on their own regulations, and by their own methods of government, within their several boundaries. As a consequence, the composition of the various Grand Lodges, the method of selection of the several Grand Masters, and even the term of service of these higher officers, vary greatly with the Jurisdictions, just as does the working of the private or subordinate lodges.

Amid much that is strange and often exuberant, the fraternal observer cannot fail to be impressed not only by the skill and assiduity with which, despite extraneous attractions, the concerns of American Symbolic lodges are managed, and the zeal and ability with which their leaders promulgate the genuine principles and tenets of Freemasonry, but by the almost limitless patience the brethren display in the discharge of their Masonic work. This last characteristic is the more noteworthy in face of the overwhelmingly large size of very many of the lodges; but it is good to recognize the keen sense of order displayed within the doors of the Grand Lodges and private lodges alike, while the strict regard paid to the presiding officer is . voluntary discipline of the best kind. It further is well not only to note but to appreciate the keen interest in Masonic problems, both practical and philosophic, and the informed concern with Masonic questions of international interest, manifested by the foremost brethren in the Jurisdictions I visited.

HE COMMENTS ON D.D.G.M. SYSTEM

There is, however, one striking difference in Grand Lodge methods of government which aroused my keen attention, and appears worthy of our consideration. Even in the largest American Jurisdictions, no such divisions exist for purposes of local self - government as our Provincial or District Grand Lodges; but the supervision of the lodges is undertaken, and their discipline directly maintained, by a system of District Deputy Grand Masters. Each of these has a comparatively, though varying, small number of lodges given directly into his charge during his term of office, which may, or may not, be for longer than a year. The District Deputy Grand Master is held responsible for visiting every lodge under his charge during the year, and reporting on its work to the Grand Master, who in many cases meets these officers of his own appointment before each Grand Lodge communication, and enjoins them as to their duties and the manner in which good results can be obtained. To some extent, this is done in many of our provinces by a system of visitation under the Provincial Grand Master's special direction. But that system is not universal, and, in any ease, it does not apply to London, and, therefore, a closer examination of the American plan, with an attempt to estimate its full value, would, I believe, be of much use to ourselves.

Two phases of American Masonic activity are especially to be noted - the great and growing exercise of benevolence and the ardent expansion of temple building. In each ease, American Masons mainly rely on a Grand Lodge levy rather than on the voluntary system, though individual gifts, and especially for benevolent objects, are many and munificent. I had the privilege of visiting the Masonic Homes of Pennsylvania, Missouri and Ohio, at Elizabethtown, St. Louis and Springfield respectively, while only pressure of time prevented me from inspecting the great New York institution at Utica. At each of these, girls, boys and aged Freemasons and their widows and other dependent female relations have their separate homes, situated within the same area, and all are splendidly looked after. It would be impossible in so vast a country as the United States to have three centralised institutions such as we possess in England, but there is a growing tendency to erect these homes in Jurisdictions where they have not previously existed. and to extend such as are already in full work. New York, indeed, at the Grand Lodge communication I attended, determined to make a very strong effort in the way of extension.

One other phase of what may be termed Masonic aid - work demands note and attention. In various American Jurisdictions there have been established Masonic Bureaus, Masonic Relief Boards and Masonic Service Associations. Certain of these appear to exercise the functions here attempted to be covered by Employment Exchanges and Friendly Societies, and the first-named are an extension of Masonic effort into the relationship of employer and employed which invites careful investigation. It is claimed for these bodies that they have earned the confidence of both sides to the labour problem, and their existence and energies are not to be ignored.

In regard to temple building, American effort is not confined to the large and splendid edifices which are being erected all over the country for individual lodges and Grand Lodges, but is extended to the George Washington National Masonic Memorial. This last great building, when complete, will cost over a million pounds, the main portion being raised by a levy of one dollar on every subscribing member of an American lodge, on approval of the project by its Grand Lodge. It is being erected not far from Mount Vernon, Va., the first President's home, and near the town of Alexandria, where he was the earliest Master of Alexandria Washington Lodge, still in existence, of which he remained a working member to the end. The edifice will from a central rallying point and place of pilgrimage for American Masons wherever dispersed, and it is regarded as truly symbolising the unity of American Freemasonry.

But a very great difficulty that often presents itself to the visiting Englishman, and one with which, front instinct, he is out of sympathy, arises from the extremely varied and remarkably strong bodies in the United States which, though not directly, are in some way associated with Freemasonry. In this regard, considerations of genius populi as well as genius loci must always be held in mind, and it would be unseemly to dogmatize regarding detailed matters which immediately concern Masonic organizations not our own. But, without attempting to enter into particulars respecting individual semi - Masonic or pseudo - Masonic American bodies, I would definitely state the opinion that Masonry, as we know it here, stands in no need of extraneous organizations over which the authorities of the Craft have no control, but for the practices of which Freemasonry generally is apt by the outside world to be held responsible. I, therefore, am strongly of opinion that the rulers and administrators of

the Craft would be well advised to watch with the closest attention any attempts to introduce similar bodies into the English Jurisdiction.

ACKNOWLEDGMENT OF THE WELCOME

In the course of the visit I was made an honorary member of the Grand Lodge of New Jersey, a distinction never previously conferred on any brother not an American, and only on one in that country. The same honour was accorded in the Jurisdiction of Missouri, in which my only predecessors in honorary membership were three, two being the great French soldier and patriot, Lafayette, who assisted materially to secure American independence, and his son, both of whom received the honour in 1825, and the other being Past Grand Master Jonathan Nye, of Vermont, in 1842, for distinguished services rendered to Freemasonry during the Morgan upheaval, which for a time threatened the very existence of the Craft in the United States. The Grand Chapter of Royal Arch Masons of Missouri likewise voted its honorary membership, while the Brevet Rank of Senior Grand Warden was conferred in the Grand Lodge of Maryland, and Massachusetts presented the Henry Price medal, the highest honour that Grand Lodge gives to one who is not a Mason of the state.

Regarding my welcome generally, for the continuous warmth of which sincere thanks are rendered to every American brother, of whatever Masonic rank, who assisted to greet me, I will not attempt to distinguish between hosts. But I feel bound to acknowledge, with profound gratitude, the recognition given everywhere of the country from which I came and of which, in a distinct degree, I was regarded as a representative. In every gathering I attended - Masonic, public and social alike - the Union Jack was flown side by side with the Stars and Stripes, and the English national anthem was sung as well as the American. Even as an act of courtesy to one from afar, it moved me deeply; as a token of widespread desire for better understanding through fuller intercourse between our two peoples, it filled me with hope.

These were the outward and visible signs of a greeting which was given me as directly representing the United Grand Lodge of England. In that capacity I made

clear to every Grand Lodge addressed what were the fundamental principles for which our body stands, and from which, in no circumstance, will it depart. To each I gave an absolute assurance that the United Grand Lodge of England stands as firmly as it ever did by the principle of reverent and absolute recognition of an Almighty Being, with a revelation of His will, and that it was never less likely than now to depart from this fundamental base. I am rejoiced to state that every Masonic gathering addressed gave the most cordial and ungrudging assent to the principles thus defined, and I returned with the full assurance that the American Freemasonry we recognize in its various Jurisdictions, is as true as is English Masonry to the essential principles and tenets of the Craft.

Almost daily now testimonies come from leading brethren in every Jurisdiction visited, from Massachusetts to Maryland in the East, and from Missouri to Ohio in the West, that they believe this mission has cemented more closely the ties which bind English and American Freemasonry. They declare that their brethren stand where they always have stood, side by side with English Freemasons on the fundamental principles of the Craft, and they hold with us that, as long as English - speaking Masons do not swerve from these principles but maintain them to the utmost, Freemasonry will be a great and growing influence in the world's affairs. If, in any degree, my visit has served to deepen and widen the belief in our essential principles, its main object - that of bringing American and English Freemasonry into closer relationship - will have been fully attained.

----o----

Great Men Who Were Masons

Baron De Kalb

By Bro. GEO. W. BAIRD, P.G.M., District of Columbia

MAJOR GENERAL JOHN KALE, a conspicuous figure in the early history of our country, is an interesting character not only because of his splendid service as a general officer, but also for being a close friend of Washington and Lafayette. He was born June 29, 1721, in the village of Heuttendorf in the Province of Margraviate, which was under Prussian sovereignty, and not in Alsace or Bavaria as some writers have stated. He was of humble origin and for some years in his early life was a waiter. He died Aug. 19, 1780, at Camden, South Carolina, of wounds received in a battle against Cornwallis.

De Kalb was trained in the French Army and rose to be a brigadier. He first came to America in 1762, being sent here as a secret agent by the French government. It was through De Kalb that Lafayette gained an introduction to the American Commissioners in Paris. He joined with Lafayette in relinquishing the honors and emoluments of a brigadier in the French service in order to share the fortunes of a people in rebellion against one of the great powers of the earth. Congress made him a major general in September, 1777. He joined Washington's army and became active in the military movements near Philadelphia during the autumn preceding the winter encampment at Valley Forge. The following year he was in command in New Jersey. While at Morristown in the spring of 1780 he was placed at the head of the Maryland Line; with these combined with the Delaware continental troops he marched southward in April to reinforce General Lincoln, then besieged in Charleston, but was too late. He was second in command under General Gates in the South and in the battle at Camden on Aug. 16, 1780, he was at the head of the Maryland and Delaware troops, which held their ground until Cornwallis concentrated his whole force upon them. De Kalb fell pierced by eleven wounds before his regiment gave way. Three days later he died at Camden, where, in 1825, Lafayette laid the cornerstone of a monument erected to his memory.

The Camden monument "was inaugurated on the day succeeding the laying of the cornerstone, 9th March, 1825. The procession was headed by volunteer soldiery, followed by Kershaw Lodge of Freemasons, of the town and vicinity, then came the hearse and the ashes of De Kalb, six Revolutionary officers bore the palls; a war horse was led after them, General Lafayette and suite, Revolutionary soldiers, the civil authorities and some of the leading corporations of Camden brought up the rear. . . Lafayette proceeded to lay the cornerstone of the monument which was not completed for some time afterwards. The base is formed of twenty - six massive blocks of granite, twenty - four of which bear, respectively, the names of the twenty -

four states then composing the union: the twenty - fifth has the inscription Focus esto perpetual, and the twenty - sixth, with the obelisk of white marble fifteen feet high, cover the ashes of De Kalb."

On the side which fronts the south, on De Kalb Street, are the words:

"Here rest the remains of Baron De Kalb

A German by birth, a cosmopolitan in his principles."

On the north side:

"In gratitude for his zeal and services

The citizens of Camden have erected this monument."

On the east side:

"His love of liberty induced him to leave the old world to aid the citizens of the new in their struggle for independence. His distinguished talent and many virtues weighed with Congress to appoint him Major General in the Revolutionary Army."

On the west side:

"He was second in command in the battle he fought near Camden on August 16, 1780, and there nobly fell covered with wounds while gallantly performing deeds of valor in rallying the friends and opposing the enemies of his adopted country."

The above is from the Life of John Kalb by Friedrich Kapp, the best authority extant.

But this is not all. Referring to his marriage to Miss Robais, at Paris, April 10, 1764 (page 36), the author says:

"It was probably the religious persuasion - both being Protestants - which first brought Peter Von Robais [father of the lady] in contact with Kalb.... The wedding took place on the 10th April, 1764, the marriage ceremony being performed in the Protestant chapel in the Dutch Legation."

On page 249 of the same book this appears:

"At the opening of the third decade of the present century the inhabitants of Camden, and especially the Freemasons, of which Fraternity he had been a member, conceived the design of erecting a monument over his grave."

This is all the evidence we can give that De Kalb was a Freemason, a Protestant, and an unhyphenated American. In Cardinal Gibbons' paper on eminent Roman Catholic heroes who figured in the American Revolution, published in the "Mirror," Baltimore, Maryland, June, 1896, De Kalb is given as one of them, but this is an error as can be seen from the above quotations.

Our hero's name was John Kalb; he added the "Baron" and the "De" for his own reasons. The same sort of thing is done today, is well understood, and needs no explanation.

A life - sized memorial has been erected to De Kalb at Annapolis. It is of bronze on a granite pedestal and bears a plaque inscribed in this manner:

"Sacred to the memory of the Baron De Kalb, Knight of the Royal Order of Military merit; Brigadier in the Armies of France and Major General in the service of the United States of America. Having served with honor and reputation for three years and forty days, a last and glorious proof of his attachment to the liberties of mankind and the cause of America, in the action near Camden, in the State of South Carolina, on the 16th of August, 1780, while leading on the troops of the Maryland and Delaware lines against superior numbers, and animating them by his example to deeds of valor, he was pierced by many wounds, and on the 19th following expired, in the 48th year of his age. The Congress of the United States of America in gratitude to his zeal, service and merit have erected this monument."

----o----

"Masonry rules not by the power of the sword but by those imperishable virtues which emanate directly from God, charity and brotherly love. She visits the lonely cot and the lordly couch to relieve the distressed and unhappy, smooths the wrinkled brow of age, whispers words of cheer into the ears of the unfortunate, and inspires mankind with higher and nobler aspirations. She knows no creed or religion, save a belief in an ever - living God, and welcomes to her lodges men of every faith, thereby exemplifying the brotherhood of man in the universality of Masonry."

----o----

THE STUDY CLUB

Studies of Masonry in the United States

By Bro. H. L. HAYWOOD, Editor

PART II. THE FIRST AMERICAN MASON

THE historical period (properly so called) of American Masonry began early in the eighteenth century, and its first known date, as will appear farther down, is connected with Boston and New England. New England was at that time almost a nation in itself, sharply set off in custom, thought and interests from other parts of the land, and more or less self - contained. Its population was almost entirely composed of Englishmen or their descendants, the second and third generations of which were at the front during the first quarter of the century; it is said that at the time of the Revolution 98 per cent of all New Englanders were of that stock. The entire population of New England in 1700 has been estimated at about 105,000, with 70,000 in Massachusetts and Maine.

Towns and town life were at the bottom of the civilization, and the towns were controlled by mercantile interests, a fact that set New England in sharp contrast to the important states of the South, where the center of gravity lay in the country, and everything was controlled by the owners of great estates. New Englanders were given to shipping, trade, and manufacturing, and therefore laid emphasis on the virtues of industry and thrift. Because they lived in towns they could support schools and democratically organized churches, and could take part in politics, a thing not easy for southern states where the population was more sparse, and scattered through the country.

Although the ideals of democracy were powerful among the New England population, the people were, during the period in review, sufficiently Old World to adhere rather rigidly to a system of social classes, of which gentlemen were at the head, followed in order by yeomen, merchants and mechanics. The social system was stratified in this fashion, and so also was the church, for worshippers were given pews according to this manner of precedence. In the Harvard catalogues of the time the names of students were classified in the same manner.

The slave system was permitted but not much encouraged, and what slaves there were usually consisted of house servants; there were few of them in the factories and mills, so that manual labor never came to be looked upon as a disgrace. The first public denunciation of slavery was issued by Judge Samuel Sewall in 1700; anti - slavery ideas did not gain much circulation until Revolutionary times.

The churches were organized according to the congregationalist, or self - governing system; and the people in general were habitually religious, as befitted the heirs of the Pilgrims. Clergymen were high class men, scholarly, imbued with a practical mysticism, and much given to taking part in public affairs; moreover, they and their people were intensely patriotic, and filled with horror of "European religion." When Andros attempted to introduce the Church of England into Massachusetts he was met by a storm of protest.

Until 1692 the people governed themselves politically pretty much according to their own tastes and without much interference from abroad, but in that year the English Crown initiated a system of Royal Governors for Massachusetts, an event that marked the beginning of an English political control that increased gradually until the Revolution, when it was thrown off for once and all. The majority of these Governors were English - born gentlemen of wealth and fastidious tastes and somewhat impatient of the simplicity of life in the province. Gradually they introduced aristocratic modes of living until at last they moved in the center of miniature royal courts; they rode in gilt carriages; served expensive feasts to their friends; dressed sumptuously in fine linen and silk; and lived generally in great style. The Age of Homespun passed away, as one Massachusetts historian writes, the Age of Brocade took its place.

One of the prominent and arresting figures in this Age of Brocade was Jonathan Belcher, who, in addition to the political distinction of occupying the office of Royal Governor of the province, stands forth in Masonic annals, so far as they are now known, as the first known Mason in the Western Hemisphere. Born Jan. 8, 1681, of Andrew Belcher, a Boston merchant and prominent councillor, he enjoyed from the beginning the best that the upper classes could afford, an education in Harvard, from which he graduated in 1699, and then a trip abroad, where he became acquainted with England's future King. After being polished off he returned to his native city to

become a merchant, wherein he prospered so that he became prominent in public matters, especially in regard to the many attempts being made at the time to give the province a stable currency. In 1729 he was sent to England as an agent for the province. While there, and upon learning of Governor Burnet's death (the Royal Governor, and son of the famous scholar bishop of that name), Belcher used his already acquired influence at Court and secured for himself, not without some trickery so his later enemies were wont to allege, the appointment in Burnet's place. His commission was dated Jan. 8, 1730, but he did not land in Boston to assume his new and difficult post until August of that year, when he alighted in Boston Harbor from a British warship, with some pomp and eclat.

The regime of Royal Governors, as already stated), began in 1692 and lasted until the Revolution. Eleven were commissioned during that period (one did not serve), and Belcher was sixth in the list. He was a polished sociable man but somewhat irritable as to temper, and his term was not altogether happy to himself, as was inevitable under the changing conditions of the time, for the provincials were growing more and more weary of having a Governor appointed by a faraway King, and they always made trouble over paying his salary. Belcher had the usual difficulties, made the usual enemies, and found it hard to reconcile the interests of his fellow New Englanders (his governorship applied also over New Hampshire) with the interests of his Royal Master overseas. He sent 500 Massachusetts men to assist Admiral Vernon (a picturesque old sea - dog; was not "rum" named after him?) at Cuba in his fight against the Spaniards, and that did not set well at Boston, where little interest was felt in England's imperial wars. What with the everlasting salary question and other disgruntlements too numerous to mention Belcher was removed from office, May 6, 1741, after eleven years of service, in deference to popular clamor.

BELCHER MADE GOVERNOR OF NEW JERSEY

He was vindicated at the English Court and promised the next suitable appointment that might offer. This came in 1745 when he was appointed Royal Governor of New Jersey, a post filled with honor and success. During that term he assisted Jonathan Edwards, who had so profoundly stirred the religious life of Boston during the “Great Awakening” of 1717 - 1744, "to put Princeton College on its feet." (George Whitefield, the English revivalist, who preached to the Masons of Georgia in 1738,

had arrived in Boston during the last part of Belcher's term there.) Belcher died in New Jersey August 31, 1757, and was buried, at his own request, in his native town.

That Governor Belcher had been a Mason we know from his own testimony. On September 25, 1741, as we learn from its own records, the First Lodge at Boston (about which more anon) delivered to him a congratulatory address in which they expressed to him their thanks because "we have had your Protection while in the most Excellent Station here." In his reply he said:

"Worthy Brothers.

"I take very kindly this mark of your Respect. It is now Thirty Seven years since I was admitted into the Ancient and Honshu Society of Free and accepted Masons, to whom I have been a faithful Brother, & well - wisher to the Art of Masonry.

"I shall ever maintain a strict friendship for the whole Fraternity; & always be glad when it may fall in my power to do them any Services.

"J. Belcher."

Upon this record R. F. Gould remarks:

"Although Governor Belcher does not name the place of his initiation, it is probable that it took place in London, and the words he uses to describe his 'admission' into the Society will justify the inference that on being made a Freemason, whatever Masonic secrets then existed were' communicated to him in their entirety, precisely as we may imagine was the ease when Ashmole became a member at the Warrington Lodge, and in the parallel instances of the reception of: gentlemen at York. . . "

The esteem felt for Governor Belcher by his brethren of Massachusetts is shown by a letter addressed to him by the Grand Lodge of Massachusetts, after he had removed to New Jersey. This letter, signed by Charles Pelham, secretary, expressed the hope that "the sincere and hearty Congratulations of Our Lodge on your present happy accession, may meet with a favorable acceptance," and was dated September 3, 1747. The Governor replied with feeling and appreciation on the sixth of the following month. While in the Jerseys it was impossible for him to enjoy any activity in lodge because none had as yet been established there.

Governor Belcher's son Andrew graduated from Harvard in 1728, was later a student of law at the Temple, London, was made a Mason some time prior to July 30, 1733, at which time he was appointed Deputy Grand Master of the new St. John's Grand Lodge by its organizer, Henry Price; and his second son, Jonathan, Lieutenant - Governor of Nova Scotia, followed Erasmus Phillips as Provincial Grand Master of the Canadian maritime provinces during the years 17601765. The record of these sons, when set beside Governor Belcher's own active membership in the Fraternity of fifty - three years, would indicate that the family was not contented with a merely nominal allegiance to the Craft.

ST. JOHN'S LODGES ARE EXPLAINED

As already noted in the quotation from Gould, it is now not known in what lodge Governor Belcher was made a Mason; wherever it was, and however organized, it was undoubtedly similar to a number of other lodges scattered about over England at that time, twelve years before the organization of the first Grand Lodge at London. If a group of Masons possessed a copy of the Old Charges and sufficient knowledge of the Ritual they felt themselves authorized to form a lodge, and often did so, asking nobody's permission. Such a lodge might function for a few years, keep its own records, and then pass out of existence, leaving no trace behind it, the records becoming destroyed or lost. It is possible that some such lodge met in King's Chapel in 1720 (as noted in the preceding chapter) and it is certain that they did exist elsewhere, Philadelphia for instance, about which more anon. Such were frequently called "St. John's lodges."

The organization of the first Grand Lodge was the beginning of the end of this old system that had been inherited from the days of Operative Masonry and which, though it had served well enough under that regime, was impossible for a worldwide Fraternity wherein law and order would inevitably become necessary. The new Grand Lodge at first claimed jurisdiction only over London and Westminster, but as time passed and the new system gained headway and prestige, it gradually extended the boundaries of its authority until at last it had been extended over the whole of America, as well as the whole of England and much territory beside. In 1721 Grand Lodge adopted and promulgated a new regulation; and this in time became the law for Masonry everywhere:

"VIII. No set or number of brethren shall withdraw or separate themselves from the lodge in which they were made brethren, or were afterwards admitted members, unless the lodge becomes too numerous, nor even then without a Dispensation from the Grand Master or his Deputy; and when they are thus separated they must either immediately join themselves to such other lodge as they shall like best, with the unanimous consent of that other lodge to which they go (as above regulated) or else they must obtain the Grand Master's warrant to join in forming a new lodge.

"If any set or number of Masons shall take upon themselves to form a lodge without the Grand Master's warrant, the regular lodges are not to countenance them, nor own them as fair brethren and duly formed, nor approve of their acts and deeds but must treat them as rebels, until they humble themselves as the Grand Master shall in his prudence direct, and until he approve of them by his warrant, which must be signified to the other lodges, as the custom is when a new lodge is to be registered in the list of lodges."

It is necessary to keep the above strictly in mind if one is to thread his way through the history of early Masonry in the United States because much hinges upon it, especially as regards the often mooted question as to the "oldest lodge on the continent," etc. Prior to 1721 and according to the "old customs" any lodge, if established by Masons, was legitimate and regular, if one wishes to import those terms back into a period before their use should properly begin; but afterwards only

those lodges were regular and duly constituted that received warrant from a Grand Lodge, or from some Provincial Grand Lodge, or else, if previously organized, secured formal regularization under some existing Grand Lodge.

As suggested in the above paragraph, there has been for many years a great deal of controversy over the question as to where Freemasonry first made its appearance in this land, a controversy that for the most part has been kept up between the advocates of Massachusetts and Pennsylvania. It is not in order in the present connection to enter into that discussion; the facts on both sides will be presented as impartially as possible in succeeding pages. Meanwhile Massachusetts advocates can safely claim for their own jurisdiction the honor of having on record the membership of the first known American Mason in the person of Governor Jonathan Belcher.

NOTES AND REFERENCES

On Boston and Massachusetts. Of the innumerable works available the following may be mentioned: The Memorial History of Boston, Including Suffolk County, Massachusetts, edited by Justin Winsor; four volumes; Boston, 1882. Old Boston Days and Ways, Mary Caroline Crawford, Boston, 1909. St. Botolph's Town, Mary Caroline Crawford, Boston, 1908. Boston, the Place and the People, M. A. DeWolfe Howe, New York 1903. The Colonies, 1492 - 1750, R. G. Thwaites, New York, 1923.

On Governor Beleher. Mackey's Revised History of Freemasonry, Clegg; Chicago, 1921; IV., p. 1517. Beginnings of Freemasonry in America, Johnson, New York, 1924, p. 49. New England Freemason, I., p. 67. The History of Freemasonry in Canada, Robertson; Toronto, 1900; I., p. 140. History of Freemasonry in Rhode Island, Rugg; Providence, 1895; p. 20. History of Freemasonry, Gould, Yorston edition, 1889, III.. p. 21; IV., p. 229. Memorial History of Boston (above cited), II., p. 57. The Boston Gazette; September 28, 1741. Proceedings Grand Lodge of Massachusetts; 1871; pp. 316, 176, 1888, p. 156; 1883, p. 161; 1872, p. 22; 1914, p. 22. Appleton's Cyclopedia of American Biography. History of Massachusetts Bay, Hutchinson, Boston, 1746. History of the Colony of New Jersey, Smith; Burlington,

1765. History of New Hampshire Belkamp; Philadelphia, 1784. The New England Historical and Genealogical Register, 1865. Last item contains Belcher's Letters; see general index of same for other Belcher references. THE BUILDER, 1915; p. 112. The Freemason's Monthly Magazine, XXVIII., 33.

QUESTIONS FOR DISCUSSION

When did the historical period of American Masonry begin? What states now constitute New England? What was the character of its population in 1700? What was at the bottom of New England civilization? What effect did towns and town life have on New England? What were the New England social classes? Was slavery permitted in New England? When did the attack on it begin?

How were New England churches organized? What effect did they have at that time? What is meant by "Royal Governors"? When was the first Royal Governor appointed for Massachusetts? What is meant by the "Age of Homespun"?

Who was the first known American Mason? Tell something. about his life. When did he become governor of Massachusetts7 What were his experiences as governor? Why was he removed? When did he become governor of New Jersey?

When was he made a Mason? How do we know this fact? In what kind of a lodge was he initiated? What was the Masonic record of his two sons?

How were Masonic lodges organized prior to 1717? What were such lodges called? When and where was the first Grand Lodge organized ? Give the substance of its regulation No. VIII. What is meant by "regular and duly constituted"?

Do you know who was first made a Mason in your own state? What is the oldest existing lodge in your own state? When was your own Grand Lodge organized ?

----o----

"LET US CALL A HALT!"

There is too much rushing and grouping and teaming in degree work. There is nothing worse than perfunctory degree grinding. Degrees should be stately in their rhythmic ceremonial dignity - and individual in contact. But what can be said of Masters and Past Masters who profess to have given the solemn third degree to each of 4 candidates in 15 minutes ? The mills of God grind slowly. Let us call a halt or the grist will be spoiled by these high - powered artists of milling legerdemain. They mean well but are mistaken. God knows we all make mistakes. – W.N. Ponton, G.M., Canada

----o----

THE LIBRARY

“The Beginnings of Freemasonry in America”

THE BEGINNINGS OF FREEMASONRY IN AMERICA by Melvin M. Johnson, P.G.M., Mass. Published by George H. Doran for M.S.A. National Masonic Library. Blue cloth; illustrated; index, 410 pages. May be purchased from National Masonic Research Society, 1950 Railway Exchange, St. Louis.Price, $3.65postpaid.

FROM THE GENERAL POINT OF VIEW

IT is difficult to review this unique and useful work of Melvin M. Johnson from whom we have learned to expect the "last and best word" on whatever subject he sheds the gladsome light of jurisprudence, the rays of research, the vision of wide horizons. His definitive analysis of what true Landmarks are brought home to us the master touch, as his addresses while Grand Master and his various articles since published have characterized him as both scholar and teacher. "And gladly would he learn and gladly teach!" Facts are stubborn things - and sometimes not stimulative of popular interest - but this M. W. Brother of light and leading has such sureness of touch, lucidity of reasoning, and clarity of diction (especially evidenced in his summing up), that even those who do not hail from Massachusetts (which naturally receives especial emphasis) are carried on by this catenarian chronicle of letters and entries and excerpts concerning the foundations and the founders of our regularly constituted Craft. Would that some equally expert brother would piece together the first fifty years of Canada, which challenges interest in connection with its Military, Garrison, and Regimental Lodges, and its continuous historic Colonial status!

Only one Great Book - the Volume of the Sacred Law commences "In the Beginning" - and Sir Thos. Browne in his Religio Medici describes it even as a human document as "The singularest and superlative piece that hath been extant since the creation." So mutatis mutandis may we say of this finite Book dealing with a period of time, an area of place and space. Dealing as he does with facts and factors it is well that the Author is sure of himself, and while he is not didactic or self - assertive, he has that dynamic penetrativeness of confidence and assurance which is very convincing. He gives us too the ipsissima verba of copious and discriminatingly selected extracts from originals and verified copies, and he vivifies the past. With him res ipsa loquitur! We can quite well believe that some Pennsylvania Craftsmen of distinction and sincerity may not agree with all his deductions and conclusions, but he is positive that no one can dispute his well - established facts. As Charles Lamb described the Scot generically so we may describe Bro. Johnson specifically as having "no falterings of self - misgivings; dim instructs, embryo conceptions, have no place in his brain or vocabulary." Yet while an earnest advocate of any cause which he espouses, he is of too judicial a temperament, and too learned in his attainments to darken counsel by words without knowledge.

Perhaps the only literary criticism that one might offer to this Book of Remembrance of Men and Memories of olden time - this epitome of Craft Builders, many of them like Benjamin Franklin, and Henry Price, and the Gridleys, Master Craftsmen and Nation Builders in the truest sense - would be directed to the many pages of items from Boston, which do not appear to be of especial significance or to be necessary to establish the case which the Author has already proved. Fullness of detail is however an excellent fault and illustrates the care and particularity of the writer. The facsimile reproductions of manuscripts and the fine series of photographs of those whose masterly biographies form an important part of this chain of significant events, leave nothing to be desired, and are fine "in substance and in form" both as to artistic excellence and illuminating material.

The unbroken continuity of the Grand Lodge founded by Henry Price, July 30, 1733, and of the First Lodge in Boston, now St. John's Lodge, for 191 years of good work and good will would appear to be established beyond controversy, unless other records in other Jurisdictions should hereafter be discovered; but the reader will find far more than "temporalities", far more than dry data, in this vital and virile volume into which the writer has infused so much of his own dominant personality and forensic and academic experience. Intimate association with the great men and minds of those formative and plastic days, when American civilization was being moulded and fashioned in the clinical laboratory of the Commonwealth to be; with a touch here and there of the confluence of many streams which together formed the "River of the Arrow", with its now strong tide of purposeful progress, will assuredly delight and reward all readers, old and young, erudite and unschooled in the university of life and of experience. The quaint language of those early days, the concentrated "fulfilment in their words", the scrupulous accuracy of quotation from journalists, statesmen, and simple workmen in the quarries, will both please and satisfy. One example of a greeting from one "household of the faithful" to another, an interchange between Boston and Antigua of 1739, must suffice - but pages of this Journal could be filled with similarly pregnant sentences -

"Right Worshipfull, Worshipfull,

Thrice Worthy and Ever Dear Brethren

All the Brethren here salute you well beloved with the greeting of St. John, wishing that all prosperity may attend you, and that no malicious cowan may ever with profane ears and eyes approach even the lowest step of your Worshipful Lodge in order to listen to the wisdom or pry into the beauty or disturb the order and harmony thereof. We are dear Brethren your sincere affectionate Brethren and Humble Servants &c."

Jeremy Gridley is described in words that are applicable to Bro. Johnson himself: "Strength of understanding, clearness of apprehension and solidity of judgment were cultivated in him by a liberal education and close thinking."

Freemasonry was introduced into the Colonies by "occasional Lodges meeting according to the old Customs", at an unascertained period in the early part of the Eighteenth Century. This after all is all that can yet be affirmatively stated, even though, as Samuel Johnson said, "A man will turn over half a Library to make one Book," so that we moderns may hear again the articulate audible voice of the past. The years teach much that the hours do not know, and we have learned much from this reservoir of information about Freemasonry, then as now of mature age and on the tongue of good report, with its tap - roots deep in fertile soil and its sap flowing clear. Bro. Johnson has interpreted the spirit of the age, and of the prominent men who devoted their lives to their country and their Craft, but it must be remembered that then as now there was a legion who never were listed breaking the way for the rest.

W.N. Ponton, P.G.M., Canada.

FROM THE STUDENT'S POINT OF VIEW

Colonel Ponton has written a review of Bro. Johnson's book from the point of view of the general reader and with the spirit and eloquence he has long since taught us to expect from his fire - tipped pen; with his consent, and not as trying to supplement or perfect his own study, so adequate for its purpose, it may be permitted another

reviewer to examine The Beginnings of Freemasonry in America from a student's point of view. The volume under discussion is one that warrants two such studies, or more; it is unique in its own field.

How unique it is only those who have labored through the extant literature on American Masonry are in a position to know. That literature is abundant, so far as the number of volumes is concerned, but it is tantalizingly diffusive, difficult to collect, and usually written with a calm disregard of all the laws of history. There are a few shining exceptions, of course: Gould's History of Freemasonry, especially the American edition, the piratical publication of which was a blot on our escutcheon; Stillson and Hughan's History of Freemasonry and Concordant Orders; and Mackey's Revised History of Freemasonry, by Robert I. Clegg, the best of them all; etc. Aside from these the great and rich story of the American craft, with its record of nearly two centuries of growth and development, is to be found only with much searching, scattered, like the mutilated body of Osiris, among Grand Lodge Proceedings and Histories, local lodge histories, old magazine files, special essays, brochures, and so on. The great bulk of this miscellaneous material is vitiated, from a student's point of view at least, by the lack of careful scholarship, and by a too easy willingness to trail at second or third hand after previous writers who in turn had often avoided the rigors of original research. The outcome of it all is that, aside from the series of chapters in the great works above mentioned, we do not possess a body of studies of American Masonic history at all comparable to the work done in their own behalf by our brethren overseas or by our own historians in non - Masonic fields. The fact of greatest significance about Bro. Johnson's work is that he has established a new beginning, a new point of departure. If his lead is followed, as one may devoutly hope it will be, we shall not much longer rest content with having our own history confined to a few chapters scattered through histories of Masonry in general, or with seeing it written piecemeal, here a little and there a little, out of focus, malproportioned, and most difficult to come at.

Bro. Johnson made no attempt to write a running narrative, even for the comparatively brief period covered from the traditional beginnings down to 1750. His sole purpose was to assemble inside the covers of one book all known recorded items concerning the Craft of those years, and this he has done with more trouble and expense to himself than the casual reader may guess. These items are given in entry form, chronologically, one after another, with only enough explanatory gloss to set them in their proper frame - work. The resultant is not a story for easy reading by the

fireside, but a source book of data, similar to those in secular history which are so rapidly displacing the old - time literary narratives in colleges and universities. When a similar work has been accomplished for the field from 1750 to the present, the literary historian will find his materials ready to hand, and fit to be used without fear of falling into those errors of fact and misinterpretation which have disfigured the pages of so many "histories" until now.

Only those who have been forced to read through those "histories" can know how unsatisfactorily they meet the tests of genuine original research. Usually their authors have accepted without demur the statements of some earlier writer, and those statements have frequently rested on very slender evidence, or none at all; old theories, often violently biased, have thus been repeated time after time, until the mere repetition has given them the appearance of solidity. Even the cautious and painstaking Gould more than once fell a victim to this vice, as when he relied on Norton, one of the most violent partisans that ever lived. The only way out for any student of our history is to get back as closely as possible to the original records, examine them with meticulous care, and then take pains not to twist them to suit some preconceived theory.

It may be said that Bro. Johnson has succeeded in using and establishing this method. As to his results in all cases, especially in regard to some of the more moot points, there will be many opinions. One can guess that the most violent disclaimers may be aimed at his treatment of Daniel Coxe on page 56 If., where he asserts that "there has appeared no evidence, however, that he [Coxe] exercised this deputation [from the Duke of Norfolk, appointing him Provincial Grand Master of New York, New Jersey and Pennsylvania for two years from June 5, 1730] or even that he was on this side of the Ocean during the said two years". It happens that Bro. David McGegor of New Jersey has contributed to THE BUILDER an article soon to be published giving proof that Coxe was most certainly here during at least one of those years. The point is of strategic importance because of its bearing on the old controvery between Pennsylvania and Massachusetts as to which can claim the right to the earliest establishment of regular and duly constituted Masonry on this side of the water.

Also it is probable that a number of brethren may join with Bro. Ponton, in his review above, in felling that Bro. Johnson gives the lion's share of his attention to

Massachusetts. Bro. Johnson replied to the t criticism in a letter to the writer with a paragraph he will not object to my quoting:

"This book of mine was not written to establish a case. It was written to state facts. The number of items from Boston is a matter not within my control. It is purely automatic. I put a reference in this book to every single event, large or small now known concerning Masonry in the Western Hemisphere prior to April, 1750. If there happen to be more items from Boston than from any other place you can readily see that I could not help it. I took all there was from anywhere not with a desire to prove any case but to give the student and future historian all the information there is to have. It merely happens that there are as many known items concerning Boston as appear in the book, but having adopted the plan of putting everything in I could not very well leave any of those items out merely because the book seems overloaded with Boston items. I fully realize that myself but it could not be helped."

There will be a few minor errors to correct in a second edition. On page 388 of the Index "John Belcher" is given instead of "Jonathan Belcher". On page 47 the date concerning the John Eliot item is given date of 1670; it should be 1654. In the lower paragraph on page 44 a statement is accredited to Peterson's History of Rhode Island and Newport in the Past that should be referred to J. L. Gould's Guide to the Chapter. The author has already made public his desire to profit by a correction of any such slips.

The Beginnings of Freemasonry in America should not be considered as an isolated book to be read by and for itself, but as a contribution toward a new method in our history writing, and as a contribution toward a new structure of scholarship. A world of work remains to other investigators. The period between 1750 and the Revolution is a dim uncharted territory, awaiting its Columbus; the Masonic records of the Revolutionary Period itself are in a condition of almost absolute confusion; the interim between the Revolution and the Anti - Masonic craze is almost equally unworked; the materials on Anti - Masonry are in better condition but need to be put into accessible book form; the era of recovery between that madness and the Civil War is in a fog; the story of Masonry's shining record in the dire period of civil strife remains to be told by some man of broad learning and literary genius; the detailed records of the important decades between the War and 1900 are buried away in

hundreds of volumes of Grand Lodge Proceedings, and other hundreds of volumes of Masonic magazines; our disconcerting experiences in the World War await their chronicler; and as for the evolution and crystallization of our Ritual, which broke into such dramatic controversies about the tousled head of Rob Morris, that subject deserves a half dozen volumes in itself. The brethren who have been declaring that the work of Masonic research is completed have surely forgotten these needs.

----o----

EDITORIAL

Sir Alfred Robbins' Report Concerning His Visit to the United States

AT the center of every effort made to bring about a more perfect solidarity among all Masonic bodies the world over stands the very evident fact that the Freemasonry of English speaking peoples comprises more than 90 per cent of the world's membership. This is based on estimates made in 1920, at which time there were some 3,308,031 Masons in all lands, some 3,027,750 (with 2,353,242 in U. S.) in English speaking jurisdictions, leaving 280,281 in all other lands. From this it is evident, first, that nonEnglish speaking Masonry will always find it difficult, or impossible, to persuade English speaking Masonry to alter any of its fundamentals for the sake of rapprochement; and, second, that the maintaining of solidarity among English speaking Masons means solidarity for almost the entire Masonic world. It is the last consideration that lends its greatest importance to Bro. Sir Alfred Robbins' recent official visit to the Grand Lodges of the United States, a formal report of which is published elsewhere in this issue. Neither Bro. Robbins nor the present writer would dream of having it inferred that non - English speaking Masonry is any the less important for having so small a percentage of total membership; nevertheless on a realistic interpretation of the actual conditions, and in view of forces at work in the Masonic world, it is of the highest importance to the Craft everywhere that all the branches of English speaking Masonry work together in closest harmony.

On the same realistic basis, and with the same provisos, it is also necessary to note that Britain and the United States divide between them the great bulk of English speaking membership. Any judicial weighing of influences exerted by the various portions of the Masonic world would of course have to take into consideration many factors other than the statistics of membership, for bulk does not always mean influence; but even so statistics mean much, and in the present connection, very much, so that it is of utmost importance to world Masonry that British and American

==========

A History of Masonry in Ireland

TO celebrate the two hundredth anniversary of the founding of the Grand Lodge of Ireland the Lodge of Research, No. 200, of Dublin, has arranged to publish "The Bi - Centenary History of the Grand Lodge" by Bros. Lepper and Crossle. All who know of the talents of these two distinguished scholars will need no further guaranty of the excellence of the work. The History has been compiled from original records in Ireland and England, much valuable information, hitherto unpublished, will be made available to Masonic students for the first time. In view of the fact that the Ritual generally employed in this land came from Ireland through the Ancient Grand Lodge American students will find this history especially valuable. The National Masonic Research Society recommends it without reservation. Copies of the first volume must be subscribed for in advance. The names of those sending in subscriptions before the end of this year will be published in the volume. The price will be one guinea Readers may write for further information to The Builder.

==========

Masonry be brought into the closest possible fraternal relationship and enjoy the most cordial possible mutual understanding. It was out of a realization of this, and with a desire to help bring it to perfection, that Bro. Robbins paid us his visit.

If one may judge from Bro. Robbins' own report, evidently prepared with the close care that characterizes all his utterances, and from the comments on his visit made by the more than a hundred Masonic journals of this country, that visit was a success. If that success was due, as undoubtedly is the case, to a large extent to his own personal charm and address, it was due also to the genuine welcome he received here, and to the cordial feelings everywhere entertained toward English Masonry, the mother of us all. The visit was a good thing for the entire Masonic world.

What permanent benefit should come from this temporary but official ambassadorship? The writer ventures to express the hope that it will be instrumental in helping to establish working arrangements whereby brethren on both sides of the sea may be enabled to learn more of the facts about each other. As things now stand a good deal of fog hangs over the scene so far as these two branches of the Masonic family are concerned. We American Masons, one may take it, are ready to confess our own ignorance. We have read many English books, and something of English Masonic history, but we are not as well informed as to the present day practices of our British brethren as we should be; and that accounts for our being led astray oftentimes when we believe ourselves to be most closely adhering to the constitutions and landmarks of the original Masonry.

One may also venture to say, and out of no spirit of nagging criticism, that our English brethren may find it worth their while to learn more about us. If one may judge from the English Masonic press, and from such reports of English Masonic thought as are contained in Ars Quatuor Coronatorum, the fascination in the study of American Masonry has not yet been discovered to any great extent by our trans-Atlantic cousins. The Ars, to mention that one typical case, have devoted but a few pages to us in all their almost forty bulky volumes. May we not hope to see our history, our jurisprudence, and our ritual brought more nearly into the focus of British attention than that ? It is devoutly to be wished.

In such an event our British brethren would discover the reason or necessity for some of our practices which now mystify them. They would find that our close adhesion to Preston and Anderson, to which Bro. Robbins adverts, has been brought about through the pressure of our jurisprudence problems; that our variations in Ritual, the greatest surprise to an English visitor, have been due to historical causes, most of them beyond our control; that our etiquette has taken shape from our social customs; that our insistence on the application of Masonry to every day conditions has been due to our general social consciousness; and that our swarm of disconcerting Side Orders - may God grant them wisdom! - is all of a piece with our typical American inability to sit still for five minutes at a stretch.

A lack of knowledge concerning such simple facts on both sides of the sea may, under the stress of special circumstances, lead to serious misunderstandings, hence the desirability of our going to school to each other. Masonry does not exist in a vacuum; as a living organism it must adjust itself to the world in which it is to function, and take shape accordingly. Agreement in details or in private opinion we can never have and should not expect; but in principle, spirit, and in general purpose we can always agree, and shall, if only there be extended from both sides of the ocean the good offices of practical friendship typified by the visit of Bro. Sir Alfred Robbins.

----o----

Freemasonry, my brethren, is not a religion but a moral science, "founded upon the purest principles of morality and virtue"; it tolerates all peoples of every tongue and nation who believe in God and obey His commandments; all are accepted into our common brotherhood, each to worship God in his own peculiar way and manner after the dictates of his own conscience. – Paul N. Murphy, P.G.M., Mississippi

----o----

THE QUESTION BOX

AND COORESPONDENCE

COOLIDGE, DAWES, BRYAN, ETC.

How many of the following public men are Masons: Coolidge, Dawes, Davis, Gov. Bryan, La Follette, Wheeler, W. J. Bryan, D. S. M., Montana.

President Coolidge is not a Mason; neither is General Dawes, nor Governor Bryan. Senators Wheeler and La Follette are both Masons, 32d. So is John W. Davis, who is also a K.C.C.H. Bro. W. J. Bryan is a Mason.

* * *

A BOOK ON TEMPLE ARCHITECTURE?

Do you know of any book on the architecture of the Masonic temple that would be of interest to a lodge about to build?

S. M., New York.

Unfortunately no such book exists, at least we have never been able to find one. five have urged it upon several publishing houses to produce such a book but thus far they do not appear to have seen the light. A large opportunity exists for somebody capable of preparing such a volume. Won't a Masonic architect volunteer ?

* * *

REPRESENTATIVE DE MOLAYS

One of the boys from our town was selected as a "representative De Molay". Can you please tell me what this signifies? Is this Order affiliated with Freemasonry?

F. G., Tennessee.

The Order of De Molay for Boys has no connection with the Masonic Fraternity whatsoever except that all of its chapters must be sponsored by recognized Masonic bodies. Great care is taken by the heads of the body to make it clear to every boy that he is not a "junior Mason", or connected with Masonry in any way. The Order carried on a contest last spring to select the one boy out of its total membership most representative of its ideals; this lad was sent abroad for a trip At the Order's expense. Out of the long list of contestants an effort was made to select one representative boy from each state, and these boys were brought together into a training camp, last month, at Bear Lake Camp, just above Estes Park, Colorado, some seventy - nine miles out of Denver, and high up among the Rockies. More than a hundred boys were in attendance, plus a number of adults - supervisors, etc. The week's schooling in De Molay methods was such a success that probably a similar school will be held next summer. Three Tennessee boys drove all the way in a flivver, and many adventures did they have, especially among the mountains, where their reluctant vehicle had a hard time of it; perhaps the boy you mention was one of this party. If he was he will never forget the experience. The present scribe chanced upon them somewhere far up among the peaks, late at night, helped them to hide their flivver in the bushes, and took them to the end of the trail in his own Cadillac. (P. S. It was a rented Cadillac.)

* * *

LODGES ON "HIGH HILLS"

I noticed in the Question Box of THE BUILDER for June an inquiry from Bro. L. B. Mitchell, of Michigan, requesting information relative to lodges that meet in places of high altitude. I append herewith a list giving some in this state that are physically able to confer "high degrees": Corinthian Lodge, No. 42, Kokomo, elevation 10,613 feet; Ionic Lodge, No. 35, Leadville, elevation 10,218 feet; Leadville Lodge, No. 51, Leadville, elevation 10,218 feet, Dorie Lodge, No. 25, Fairplay, elevation 9,881 feet, Victor Lodge, No. 99 Victor, elevation 9,775 feet, Breckenridge Lodge, No. 47, Breckinridge, elevation 9,566 feet; Cripple Creek Lodge, No. 96, Cripple Creek, elevation 9,522 feet; San Juan Lodge, No. 33, Silverton, elevation 9,300 feet.

C. L. Young, Jr., Grand Lecturer,

Denver, Colo.

* * *

THANK YOU!

Allow me, as a Canadian, to express my very hearty thanks for your excellent Canadian number. The graceful compliment of giving up a whole number to Canadian affairs, and the cordial good will of your editorial, I hope will be duly appreciated by Canadians. I shall not fail to call attention to it at every opportunity.

Your criticism of Canadian Masonry as compared with that in the United States is very fair and generous. While we cherish the memory of our own leaders and adhere to our own ways, it is good to know and to feel that fraternal intercourse is unaware

of the boundary line and that brotherly love prevails. Your special number is doing much to promote unity. Incidentally, it is also helping to correct the impression that the Freemasons of the old thirteen colonies were generally in favor of the Revolution, which was not true though so many of the leading Revolutionists were Masons; and it calls attention in the article by Bro. Harris to the feet that exclusive territorial jurisdiction does not prevail everywhere in North America. Unity in essentials is all the more valued where we have such diversity in non - essentials.

Let me again thank you for your kindly introduction of Canadian Masons to their nearest neighbors. It is very timely and will certainly do good.

J. Vroom, St. Stephen, N. B., Can.

* * *

"KNIGHTS TEMPLAR" OR "KNIGHTS TEMPLARS"?

As copy editor with Kable Bros. Co., I have had many opportunities of becoming acquainted with matters that pertain to Masonry as I whip into final shape the manuscripts of a number of Masonie publications printed by this firm. I find, with few exceptions, that the plural form of Knight Templar is given as Knights Templar. As the form Knights Templars is sometimes used, my curiosity became aroused, and I began to investigate the matter. After careful investigation of the subject I am forced to the conclusion that the form Knights Templars is the correct one.

As the Tyler - Keystone, a prominent Masonic publication, is printed here, I wrote its editor about the matter. He replied as follows:

"We regret very much that we cannot agree with Webster's dictionary on the form 'Knights Templars.' We would not think of making the plural of Knight Templar, 'Knights Templars,' any more than we would think of making the plural of grandfather, 'grandfathers,' or say 'reds apples,' for the plural of 'red apples.'

"In a recent issue of our paper we carried an article written by Judge Newby, who is at the present time Grand Master of the Grand Encampment of the Knights Templar of America. Judge Newby is a man who is learned in law and one who has been Lieutenant - Governor of his state. In his article he used the form 'Knights Templar.' In Judge Newby's book, Sidelights on Templar Law, he uses the form Knights Templar. So I don't see why Webster's dictionary should use the other form.

"There may be other authorities on Templar law that use the other form, but I have never looked them up and know nothing about them."

Space prevents our pointing out the fallacy in the analogy in the first paragraph of this letter. We may say, however, by way of rebuttal, that the form Knight Templars was used some time ago in a contribution to Oriental Consistory Magazine, by Frank S. Land, a prominent Mason and Grand Scribe of Order of DeMolay for Boys. On several occasions we have noted that the editors of Masonic News and also of National Fraternal Review used the form Knights Templars. The Mutual Underwriter Magazine carried an advertisement of "The Knights Templars and Masonic Mutual Aid Association." Several writers on historical subjects in Chambers Journal, a high - grade and well - known magazine of England, use the form Knights Templars.

Not satisfied with all this we went to the dictionaries. The publishers of Webster's dictionary wrote us as follows:

"The plural form Knights Templars is unquestionably the historically correct form. The form Knights Templar seems to be a more recent variation, based perhaps on the misconception that the word 'Templar' is an adjective, whereas in this connection it is a noun, meaning 'one (a person) who occupies a temple.' Members of this order were

first called 'Knights or Poor Soldiers of the Temples' (that is, the Temple of Solomon at Jerusalem), and hence, for short, Templars Knights, or Knights Templars. The first citation found for the two words 'Knight' and 'Templar' used together to designate them is in 1610, in Holland's Camden's Britannica, 'A Church for Knights Templars, etc.' And in 1839 we find in Kneightley's History of England: . . . 'the potent and wealthy order of Knights Templars.'

"As for the Knights Templars in the United States, the first use of the name that we find (quoted in Oxford English Dictionary) is the title of a book (date, 1859), A Service for the Encampment of Knights Templars, etc.

"Some of the information on which our form and definition were based was received from a member of 'The Grand Commandery Knights Templars and Appendant Orders of Massachusetts and Rhode Island.'

"The following authoritative books, the editors of which you may be sure have studied the matter exhaustively, give the plural Knights Templars: Webster's New International, Oxford English Dictionary Century Dictionary, Encyclopedia Britannica, New International Encyclopedia, Funk and Wagnalls' Standard Dictionary."

In view of this overwhelming evidence against the present form Knights Templar for the plural, we are puzzled to know why Masonry still retains and defends it. Our knowledge of Masonry, after reading much of its literature, has impressed us with the feet that Masonry is meticulously careful in matters historical that pertain to the Craft. If Masonry was justified in adopting a form that is wrong historically and philologically, when was the change made and why? Of all things in Masonry which should be absolutely correct it would seem that the very name of so prominent an order as that of the Knights Templars should have no doubt east about it.

What has Masonry to say about it?

H. E. Zimmerman, Illinois.

* * *

A CORRECTION

Readers will recall Bro. P. A. Fenger's "The Secret of the Old Operative Masons," published in THE BUILDER, February, 1924, page 42. It transpires that this important contribution underwent a series of misfortunes while going through the hands of the printer resulting in two or three errors, which, though at this long distance of time, we desire to correct. Reference to the Grand Lodge of "New York" should have been, of course, to "'York." More serious was the unintentional deletion of a line in the penultimate paragraph on page 42. The latter half of the last sentence in that paragraph should read, "so that in the ground plan all dimensions could be derived from the length of the side of the original square by division by 2n"; and this should be followed by another sentence: "Also the vertical dimensions are derived from the same unit though here in proportion of the golden cut, i. e., being 1,618." The article would have been more easily intelligible with a cut illustrative of the Macody Lund system. It is here given. We make profound apologies to Bro. Fenger and promise never to do it again.

make profound apologies to Bro. Fenger and promise never to

* * *

HORACE GREELEY WAS AN ANTI - MASON

I have a question to ask that may be musty and old but I am curious about the thing and would like a reply in your Q. B. My question is this, Was Horace Greeley a Mason? The old war - horse of journalism has always interested me. Maybe you saw Gamaliel Bradford's write - up in The American Mercury for May? Journalist, New York.

Yes, we saw (if you will pardon the unpardonable editorial "we") the Bradford character sketch, and liked it, as "we" like almost everything that Bradford writes. No, the old war - horse was NOT a Mason, not by a long sight - or should it be spelled "site"? Here is a quote from Patton's Life of Horace Greeley to back up "our" statement:

"Our apprentice [Horace Greeley] embraced the anti – Masonic side of this controversy, and embraced it warmly. [Imagine him doing it any other way!] It was natural that he should. And for the next two or three years he expended more breath in denouncing the Order of Freemasons, than upon any other subject - perhaps than all other subjects put together. To this day secret societies are his special aversion."

----o----

YE EDITOR'S CORNER

Here is something that settles the woman question once and for all. Does anybody know who perpetrated it? It was clipped from an old magazine which carries no information about it except that it had been delivered on St. John the Baptist's Day, 1870, at Austin, Nevada:

"Women sometimes complain that they are not permitted to enter our lodge and work with the Craft in their labors, and learn all there is to be learned in the institution. We will explain the reason. We learn that before the Almighty had finished his work he

was in some doubt about creating Eve. The creation of every living and creeping thing had been accomplished, and the Almighty had made Adam (who was the first Mason), and created him for the finest lodge in the world, and called it Paradise No. 1. He then caused all the beasts of the field and fowls of the air to pass before Adam and for him to name them, which was a piece of work he had to do alone, so that no confusion might thereafter arise when Eve was created, whom he knew would make trouble if she was allowed to participate in it, if he created her beforehand. Adam, being very much fatigued with the labors of his first task, fell asleep, and when he awoke he found Eve in the lodge with him. Adam being Senior Warden, placed Eve as the pillar of beauty in the South, and they received their instructions front the Grand Master in the East, which, when finished, she immediately called the Craft from labor to refreshment. Instead of attending to the duties of the office, as she ought, she left her station, violated her obligation, let in an expelled Mason who had no business there, and went around with him, leaving Adam to look after the jewels. This fellow had been expelled from the Grand Lodge with several others some time before But hearing the footsteps of the Grand Master, he suddenly took his leave, telling Eve to go to making aprons as she and Adam were not in proper regalia. She went and told Adam and when the Grand Master returned to the lodge he found hi gavel had been stolen. He called for the Senior and Junior Wardens, who had neglected to guard the door, and found them absent. After searching for some time he came to where they were hid, and demanded of Adam what he was doing there instead of occupying his official station. Adam said he was waiting for Eve to call the Craft from refreshment to labor again, and that the Craft was not properly clothed, which they were making provision for. Turning to Eve, he asked her what she had to offer in excuse for her unofficial and un-Masonic conduct. She replied that a fellow passing himself off as a grand lecturer, had been giving her instructions, and she thought it was no harm to learn them. The Grand Master then asked her what had become of his gavel? She said that she didn't know, unless that fellow had taken it away. Finding that Eve was no longer trustworthy, and that she had caused Adam to neglect his duty, and had let in one whom he had expelled, the Grand Master closed the lodge, and turning them out, set a faithful Tiler to watch the door with a flaming sword. Adam, repenting of his folly, went to work like a man and a good Mason, in order to get reinstated again. Not so with Eve - she got angry about it and commenced raising Cain.

"Adam, on account of his reformation, was permitted to establish lodges and work in the degrees, and while Eve was allowed to join him in acts of charity outside, she was never again to be admitted to assist in the regular lodge of the Craft. Hence the reason why a woman cannot become an inside Mason.

The Builder Magazine

November 1924 - Volume X - Number 11

TABLE OF CONTENTS

FRONTISPIECE - DANIEL COXE'S LETTER

MORMONISM AND MASONRY - ANTI-MASONRY IN THE BOOK OF MORMON - By Bro. S. H. Goodwin, Grand Secretary, Utah

DANIEL COXE'S RELATIONS TO AMERICAN FREEMASONRY - By Bro. David MeGregor, New Jersey

THE GRAND VIZIER'S QUEST - By Bro. Sidney Morse, New York

"DO IT NOW !" - By Bro. Gene T. Skinkle, Illinois

T. M. HARRIS ON THE ORIGINS OF AMERICAN MASONRY

GREAT MEN WHO WERE MASONS - SIR CHRISTOPHER WREN - By Bro. G. W. Baird, P. G. M., District of Columbia

SIR CHRISTOPHER WREN AS MAN AND ARCHITECT - By Bro. William B. Bragdon, New Jersey

EDITORIAL

Masonic Education Under Grand Lodge Auspices

THE LIBRARY

A Story of Freemasonry in Hawaii

Beginning of a New Series of Transactions

THE SECOND DEGREE AND THE DOLLAR MARK

THE STUDY CLUB

Studies of Masonry in the United States - Part III, Beginnings in Pennsylvania. - By Bro. H. L. Haywood

THE QUESTION BOX AND CORRESPONDENCE

"The Two Great Pillars" in Old Books

Who Wrote "The Martyrdom of Man"?

Webb's Monitor, Freemasons' Monthly, etc.

The Lafayette Badge

Highest Lodge in the World.

The Secret Constitutions

Can You Give Us This Information?

A Correction

YE EDITOR'S CORNER

----o----

THE BUILDER

VOLUME X - NUMBER 11

THREE DOLLARS THE YEAR

TWENTY FIVE CENTS THE COPY

NOVEMBER 1924

Mormonism and Masonry- Anti-Masonry in the Book of Mormon

By Bro. S. H. GOODWIN, Grand Secretary, Utah

Bro. Goodwin contributed to THE BUILDER for February and March, 1921, two studies of Mormonism and Masonry, both of which are recommended to be read in connection with the present study, which will be concluded next month. The former articles were published in book form in August of that year; the book met with such a demand that a second impression was made in the following October. One hopes that Bro. Goodwin will find it possible to issue, in the same form, these new essays, even more interesting, if possible, than their predecessors.

IN a previous paper the writer presented certain aspects of the contact of Mormonism with Masonry, the historic and local background of which was provided by the Nauvoo period of the development of this peculiar people.

In the present study of the same general subject our investigations take us back to a point some fifteen years earlier, to the beginnings of the Latter Day faith, and into the

then primitive and sparsely inhabited region of western New York. Further, as we begin our study of the subject in hand we shall find ourselves in the midst of conditions unique, even in the colorful experiences of the American people, and disastrous - even threatening annihilation - to the long established and highly respected and respectable Institution of Freemasonry.

The particular period to which attention is here directed is that within which the Anti-Masonic excitement had its rise, and reached and passed its peak. 'The years which may roughly serve to mark the boundaries of that period are 1826 to 1831, or 1832, inclusive. Within those limits the Anti-Masonic furore, tremendously accentuated by, but not primarily due to, the disappearance of William Morgan, reached and passed the height of its amazing course.

During the time indicated - though interrupted by absences of varying lengths - Joseph Smith, the Mormon prophet, had his home in Manchester, N. Y., not far from the center of the infected area; and in no single instance did he go beyond the predominating influence of the one event which for nearly, or quite, a decade overshadowed every other interest or consideration in the public mind. In this environment, and during those years when the flames of hatred and bigotry and religious intolerance burned fiercest, Joseph Smith brought to light and published his "Golden Bible", the Book of Mormon. In what here follows the writer undertakes to point out somewhat of the prophet's reactions to his environment, and to assemble some of the evidence in support of the contention of this paper.

The elder Disraeli, when considering the origin of Dante's Inferno, called attention to the fact that the sombre Florentine was greatly influenced by his environment - by the objects and feelings which occupied his own times. Indeed, he did not hesitate to affirm that the entire work of the Italian bard is "a picture of his times, of his own ideas, of the people about him." (1)

Whatever may be thought of this characterization of Dante's work, if applied to the book for which Joseph Smith was responsible, its accuracy, in many particulars at least, can be easily demonstrated. In very considerable portions of the Book of

Mormon, exhibiting, to be sure, varying degrees of attention to detail, the Mormon prophet has preserved, unmistakably, "a picture of his times, of his own ideas, of the people about him." This fact is practically admitted (as perforce it must be) by the more thoughtful of the church writers who have undertaken to give a rational account of the origin of the Book of Mormon. (2)

THE BOOK SHOWS TRACES OF ITS ENVIRONMENT

Others have traced to their sources in local conditions prevailing in western New York, where this latter-day prophet had his home, many of the incidents, and controversies, and doctrines, and stories of visions and dreams, as well as numerous idioms, modernisms, colloquialisms, and errors in grammar which stud the pages of this "American Bible". (3) With these we are not here primarily concerned. They are referred to in passing because they furnish corroborative proof of the proposition discussed in this paper. Our principal task, as intimated in an earlier paragraph, is to show how, under the transparent disguise of a similar organization - said to have existed among the ancient peoples of South America - innumerable reflections of the Anti-Masonic episode which burst into fierce flame in 1826 are easily discernible. These reminiscences parallel so closely, and comprehend so fully the manifold charges which the venomous hatred of their enemies heaped upon the Masons in the period specified, that the present writer is forced to regard the usual explanation given by church authorities as being wholly inadequate to meet the situation. (4)

For the benefit of readers who may not be familiar with the claims made for the Book of Mormon by its "Author and Proprietor", and by his disciples, a brief statement touching those claims is given place here.

The Book of Mormon purports to be "the record of God's dealings with the people of ancient America from the era of the building of the Tower of Babel to four hundred and twentyone years after the birth of Christ." The records whence it was compiled (and- of which there were tons) were written during a period of a thousand years. They were preserved through the centuries on "plates", a part of which, at least, were of pure gold. The abridgement of those records, for which the prophet Mormon was

responsible, was also engraved on "plates", and these were deposited in a stone box, together with two stones in silver bows which were attached to a breast-plate - which constituted the Urim and Thummim - and this box was buried on a hill near Manchester, Ontario County, New York. (5)

THE FAMOUS "PLATES" WERE DISCOVERED

Manchester, as noted above, was the home of Joseph Smith during much of the time under review. Here, or on the hill referred to, on Sept. 22, 1827, slightly more than one year after the disappearance of William Morgan, the "plates" were finally transferred to the prophet. During that year and the two succeeding years, in which the Book of Mormon was in course of preparation, the Anti-Masonic excitement passed all bounds of reason and became a disease. No profane, it appears, escaped the infection. The subject of this study implies, and the Book of Mormon seems clearly to demonstrate, that the Mormon prophet, in common with his neighbors, was a victim of this malady.

In the treatment of the subject, the material at hand will be considered under three divisions. First, the Morgan affair and its effect upon the public mind; second, selections from the Book of Mormon which may fairly be taken as being illustrative of their local archetypes; and third, contemporary opinion.

An interesting writer on the political aspect of the Anti-Masonic period characterizes "the mysterious abduction of William Morgan and the excitement which followed it", as forming "one of the most singular and interesting pages in American history". (6) Morgan appears to have been of the "rolling stone" variety - a sort of ne'er-do-well. He was a native of Virginia, where he married in middle life one who was young enough to be his daughter. He is said to have followed a variety of vocations to gain a livelihood: soldier, merchant, brewer, and stone, or brick, mason, at none of which were his efforts rewarded by success. At some point in his career he became a Mason - of the time and place of this event, however, nothing is known, as no record of his initiation has been found. Following the loss by fire of the brewery in which he appears to have had a small interest, he returned from Canada to New York and for a

time was in Rochester, where, it seems, he was given financial assistance by the Masons of that city. In time, and not long before the events now under consideration, he drifted into the little village of Batavia, the county town of Genesee County.

It is not an easy matter to determine just the sort of man he was, for the descriptions which have come to us vary so greatly, and are so manifestly determined by the point of view and colored by the prejudice of the writer. Here, for example, is one of his partisans who declares that William Morgan "was man of honor and sensibility. He was a gentleman in his manners, and possessed of mental powers superior to his humble occupation in life. He was well informed, of a generous, humane and benevolent disposition. Though 'a man of sorrows and acquainted with grief', yet his misfortunes never led him to descend to any acts of meanness. Amid the shafts of adversity, 'the proud man's contumely, and the oppressor's wrong', he still preserved the equanimity of his temper, and the dignity of his character * * * his noble soul revolted at the bare idea of a dishonorable deed. * * * Captain Morgan was, indeed, a man without guile; brave, frank, and unreserved; modest in his demeanor, delicate in his expression; and respectful to the feelings of those with whom he associated." (7)

THE REAL MORGAN IS DESCRIBED

In view of the bit of literary work with which Morgan's name is linked, and of the fact that he set about this self-imposed task because of anger over some slight, real or imaginary, and of the further fact that he expected his Illustrations of Masonry to place his finances upon a stable foundation. one may be pardoned for an inclination to discount, very materially, the highly idealistic characterization quoted. And an additional reason for caution may be found in the fact that the pen which drew the above portrait was that of an aspiring, but uniformly unsuccessful politician, who sought to profit by the excitement which he helped to create and extend; whose talents were utilized, but whose character failed to win the confidence of stronger men, who used the Morgan episode to further their own interests. (8)

On the other hand, Morgan is represented as being "an idle and dissolute man * * * continually placed within the jail limits, in consequence of debt". (9) According to a

seceding Mason and strong advocate of Anti-Masonry, "more can be said than will do good to his memory, * * * he was of rather a prepossessing appearance, with a quick, intelligent, but sly and sinister-glancing eye; he had received a common school education, but had added to it by considerable reading; he was a hard drinker, and his nights, and sometimes his days also, were spent at tippling houses, while occasionally, to the great neglect of his family, he joined in the drunken carousels of the vilest and most worthless men. * * * his disposition was envious, malicious and vindictive." (10)

It appears that Morgan had not been long in Batavia when the information was noised abroad that he had in preparation, and was about to publish, a book which would disclose the secrets of Freemasonry. It also appears that D. C. Miller, an Entered Apprentice, and publisher of the local newspaper, was to print this book and share in the profits of its sale. (11) From a source unfriendly to Masonry - although in the main facts, corroborated by others - we learn that "the knowledge of these facts excited great commotion, among the members of the Masonic fraternity in that vicinity, and in a wide extent of surrounding country. There was a great heat and intemperance of expression in relation to the expected work, and an open avowal by members that it should never see light." (12)

WHAT BECAME OF MORGAN?

Of what followed various accounts are available. The subject in hand does not require that any of these should be considered here, but this much may be said: Morgan was forcibly taken from Canandaigua - where he had been placed in jail for debt - by a few misguided members of the Craft, carried to Ft. Niagara, a hundred miles or more from his home in Batavia, ferried across the river to the Canadian side, soon after returned to the Fort, where, it is said, he was known to have been as late as Sept. 19. Then he disappeared, and no subsequent search succeeded in establishing his whereabouts, or what became of him. Judicial enquiry did establish the facts here enumerated, and the men who were shown to have had part in the abduction were punished for their inexcusable folly. It should be added that, after a most searching investigation, the same tribunal exonerated these men from participation in any crime, beyond that for which they were punished, and which at the time was, by law, a misdemeanor only. (13) The popular belief was that Morgan was put to death by

Masons. This was affirmed without any qualification, and often with much fullness of detail, innumerable times in the Anti-Masonic press, and by practically every writer and orator who entered the lists against Freemasonry. But after four years of effort and investigation the nearest to proof of the alleged fact that seems to have been discovered was presented to the United States Anti-Masonic Convention, held at Philadelphia, in the statement: "Several persons have been informed, by those who were understood to be cognizant of the guilty secret, that such was the fact." (14)

And public opinion, later shrewdly manipulated by self-seeking politicians, condemned not only those individual Masons, who were shown to have had a part in the abduction, but also the Fraternity as an institution. It was held, and proclaimed abroad, that Masonry, by reason of the character of its obligations and teachings, should be held responsible for the seizure and murder of Morgan. (15)

As the student of the period passes from a consideration of the immediate cause of the excitement, which swept like a prairie fire over the affected areas, to a contemplation of the excitement itself, and some of the multitudinous ways in which it found expression, his amazement well-nigh passes all bounds. Occupying, as he necessarily does, a point of observation far removed and detached from the events and passions and contributing causes of the matter under review; with practically a full century of time stretching between him and them, and with all the jangle of confusing and discordant voices, and embittered and impassioned claims and counter-claims stilled forever, he takes up the printed record, unmoved by the volcanic and tremendous forces which shook to their foundations every relationship - and many institutions - and finds himself fairly dumbfounded by what that record discloses. The writer disclaims any intention of attempting to present anything like an adequate picture of conditions as they existed in western New York, and elsewhere, where the infection of this paranoia spread from 1826 to 1830. He will be quite satisfied if he succeeds in outlining a rough sketch of events which powerfully reacted upon the minds of the people of those days - including the Mormon prophet reminiscences of which appear unmistakably to be reflected on the pages of the Book of Mormon.

Following the disappearance of Morgan and his failure to return to his family in Batavia, stories began to circulate of alleged incidents connected therewith, and rumors multiplied concerning the reasons for his forcible removal. Conditions were

ripe for the unusual - all that was required was the initial impulse, and this was supplied in the mystery attending the disappearance of the author of Illustrations of Masonry. (16)

It seems that almost immediately after the fact became known that Morgan had been taken away from the Canandaigua jail, neighbors of the family in Batavia began to make inquiries as to his whereabouts, and sought to uncover the reasons for his continued absence from home. Finding that their investigations failed of results, a committee of ten prepared, and issued to the public, an address bearing date of Oct. 4, 1826. This briefly rehearsed the steps thus far taken, and the facts ascertained, and called upon the people of western New York to assist in solving the mystery. (17) This document was given wide distribution through the press of the state, and from this time forward one circumstance followed close upon the heels of another, and all combined to whip to a fever pitch the excitement of the people.

FREEMASONRY WAS ACCUSED

The fact was soon developed that the men who were responsible for the abduction of Morgan were members of the Masonic Fraternity, and this focused public interest and attention upon that organization. Mass meetings and conventions followed in quick succession. Resolutions, increasingly vitriolic in tone, condemning the guilty, demanding their speedy apprehension, trial and punishment, and presently, denouncing Freemasonry as a menace to the welfare of the people and the state, were adopted with enthusiasm and scattered to the four winds. Addresses, orations, sermons and articles on the one general theme multiplied, and were given wide publicity through the newspapers and in pamphlet form.

Masons, among them men who had been highly honored by the Craft, swept from their feet by the storm, renounced all connection with the institution - "publicly wiped the stain of Freemasonry from their skirts", and soon were lined up with those who denounced and reviled the Order which, up to that time, they had held in highest esteem. Concerning these men a bitter enemy of Masonry - himself a seceding Mason - declared: "A Mason converted to AntiMasonry, is two-fold gain: once in the loss to

the enemy, and again in the increase of our ranks. None are truer to our cause, none are more dangerous to Freemasonry, none are so hated and dreaded by the adversary, as renouncing Masons." (18) As is usual with men who have betrayed a trust, no length seemed too great for them to go in their accusations and condemnation. They came together in conventions, drafted long lists of specifications, in which practically every crime in the catalogue was enumerated and charged to Freemasonry; and to these, resolutions were attached in which they pledged undying hatred of the Brotherhood. At one of these gatherings was adopted what the delegates were pleased to designate, the "Antimasonic Declaration of Independence". This was signed by more than one hundred renouncing Masons. Concerning these signers a vindictive opponent of Masonry spoke: "This list we will look upon, revere, and remember. They have done a service to mankind, not inferior to that of the signers of the Declaration of Independence of the United States of America. Their descendants will be proud of them, and point to them, saying, Behold our fathers !!" (19)

Among renouncing Masons none seemed more determined, persistent, and bitter in their attacks than ministers of the several denominations, and, perhaps, none better served the cause of Anti-Masonry. By reason of their calling, training, experience in public address, and the position they held in the esteem of the communities they served, theirs was a powerful influence in molding sentiment and inflaming and directing public opinion. While not a few of these men entered the opposition ranks from motives rooted in religious convictions, others, beyond a doubt, were swayed by a desire for public approbation, and still others took this step because of fear of the disapprobation of, or in consequence of, pressure exerted by church conferences, or ecclesiastical superiors.

Just here reference should be made, in passing, to an incident which throws not a little light on the AntiMasonic situation, and makes clear the fact that that movement did not originate in the Morgan episode. In July, 1826, a book was published under the title of An Inquiry Into the Nature and Tendency of Speculative Freemasonry. The author was a Baptist preacher, and seceding Mason, John G. Stearns by name, who has the doubtful distinction of being "the first American Mason to publish his convictions and the reasons for them". (20) It seems that Stearns was a Mason when he entered Hamilton College, Clinton, N. Y., for his literary and theological preparation. There "he was interrogated in 1819, whether he was a Mason; and being charged while there to abstain from Masonic associations, he replied that he had made up his mind to have nothing more to do with Masonry". (21) Coming from the press,

as it did, at this particular juncture - two months before the abduction of Morgan - and followed a few months later by a summons to the author from his lodge to appear for trial, and this, together with his reply being given to the press, all combined to create such a demand for the book that it soon passed to a second edition, and within three years five editions had been put out. This work exerted a tremendous influence, and was speedily followed by others of a similar character. Concerning it an Anti-Masonic writer of the times declared: "Mr. Stearns' volume * * * is one of the ablest productions which has appeared on the subject. Its service to the cause of Anti-Masonry has probably been greater than that of any work of the kind." (22)

The incident related above is significant from the further fact that it clearly shows that at least as early as 1819, seven years before the trouble in western New York, Hamilton College appears to have been the center of an active Anti-Masonic propaganda.

Early in the winter following the abduction of Morgan the first trials were held of men accused of participation in the affair. Three of these men confessed to having had a share in transporting Morgan from the Canandaigua jail to Ft. Niagara, and were sentenced to serve terms of varying lengths, up to two and onehalf years, in the common jail. These events added immeasurably to the popular excitement. The confessions prevented the examination of witnesses and the bringing out of details eagerly sought by the public, and the light sentences led to the belief, and the charge, that Masons and Masonry had interfered and blocked the course of justice. The judge who presided was accused of being a Mason, and unsparingly criticized, although in passing sentence he was careful to point out that the matter did not rest in his hands. The legislature had left the offense of kidnaping to be determined by the common law, which treated it as a misdemeanor, punishable by a fine and imprisonment in the common jail. (23) The legislature was petitioned to assist in ferreting out the guilty, and "to strengthen the arm of justice in such manner as to reach this case," by providing a special court to take cognizance of the cases growing out of the Morgan affair, because it was affirmed, "the ordinary process of our courts is not competent to reach the many branches of this conspiracy". (24) The Governor was importuned to offer suitable rewards for the discovery of Morgan and the apprehension and punishment of those who were responsible for his disappearance, and this he did, on at least three different occasions.

THE PUBLIC MIND BECAME INFLAMED

In the these state of the public mind, only that which exaggerated, or went to extremes, met with general approval. A natural consequence of this condition was that newspapers came in for a share of harsh criticism and condemnation. To the fevered, inflamed imagination opinion seemed not to give as much attention or space to the one subject of supreme interest as it was thought should be given. They were accused of being dominated, or muzzled by Masonry; of being “parse by a power unseen, and controlled by an influence of unlimited operation". (25) Due to Masonic influence, it was charged, the papers throughout the country suppressed information, and refused space to the reports of proceedings of "Morgan meetings", as they were called, and yet, the most impartial periodical of the times, perhaps, reported in its issue of March 16, 1827: "It is no uncommon thing, so great is the excitement, to find from five to six columns in one New York paper about it;" and then one particular paper was named, in a recent issue of which, "seven and one-half of its capacious columns were filled with it." (26); But this did not satisfy. Apparently, the people would read about nothing else. The result was, as told in the language of an Anti-Masonic committee: "In the region where this outrage had been perpetrated, the criminal apathy or connivance of the conductors of the press, alarmed the people; they arose in their might and established independent papers." The number of these Anti-Masonic publications reached a very considerable figure, of which 53 were in Pennsylvania, 46 in New York, 9 in Ohio, 5 in Massachusetts, and the remainder scattered in six other states and territories. In the words of the committee, quoted above, these Anti-Masonic papers were "established by the zeal, and supported by the liberal contributions of the middling and unambitious classes of society; with no motive but the attainment and dissemination of those alarming truths, which they sought for in vain, through the ordinary channels of intelligence". (27) The work of these papers was supplemented by a profusion of pamphlets, discussing various phases of the one subject that was uppermost in the public mind, and by exposes which purported to give all the work of the several degrees.

As was to be expected, the churches took a prominent part in the controversy. The period under consideration was characterized by frequent religious revivals; great "camp meetings" brought together thousands of people whose minds were peculiarly susceptible to mystical phenomena; the Bible was practically the only literature; the church was the only means of social intercourse; it dominated the entire social consciousness. (28) Reference has been made to the activities of "renouncing"

ministers. Under their leadership, or independently of it, organized Christianity entered the fray with a fervor, bigotry, and bitterness of invective which at first blush passes comprehension. But the reason for this becomes plain when it is recalled that for a quarter of a century or more there had been great religious excitement, and confusion, and turmoil, and doctrinal controversies - surprisingly vindictive and unchristian in character - out of which had been born several denominations and a multitude of sects and isms. Among these a wordy warfare had been waged against one another. Now they joined forces in an attack upon what was conceived to be a common enemy.

In this assault, the Presbyterians appear to have been in the van, but they were scarcely a step in advance of the Congregationalists, Methodists, Baptists, and Lutherans, and even the Universalists, who up to this time had been fighting for a foothold, and whose liberality and detestation of spiritual tyranny it was supposed would be a safeguard against any attack of bigotry, did not escape the infection. (29) At District and State Conferences, Conventions and Consociations - and by individual churches, even - resolutions were adopted, aimed not only at ministers' but at the Masonic laity as well, ordering all who were connected with the Fraternity publicly to withdraw or suffer excommunication from the church. (30):

FREEMASONRY WAS CONDEMNED ACCORDING TO FORMULA

Sometimes the action taken was not quite so extreme. Here is an example of the milder form - a resolution adopted by the Genesee Consociation, in June, 1828: "Resolved, That the Consociation will neither license, ordain, or install, those who sustain any connexion with the institution of Masonry, or who will not disapprove and renounce it; nor will we give letters of recommendation in favor of such persons to preach in any of the churches in our connexion." (31) Churches refused to listen to preachers who belonged to the Craft, and insisted, where their pastors were Masons, that they should not only renounce Masonry, but denounce it as well, and this, not in any terms they might choose, but according to a fixed and approved formula; and instances are on record where churches dismissed their ministers because they belonged to the Fraternity. (32)

Events and activities multiplied incredibly, all of which were calculated still further to inflame the passions, and to solidify antagonism to Masonry. AntiMasonic papers carried innumerable editorials, special articles and letters which abounded in the most extravagant assertions and claims. As a sample of the lot, here is part of a letter (Italics and all) which appeared in one of the newspapers about a year after Morgan had disappeared:

"The Lodge and Chapter in this [Batavia] and other places," declares the writer, “acted in concert and under the direction of the Grand Lodge of the State, and the said Grand Lodge did cast lots who should come out and despatch Morgan and Miller if necessary to suppress the development of Masonic secrets." (33) And this was written by a seceding Mason!

Grand Juries were summoned and after having used every means in their power to ascertain the truth, reported, that while many rumors were afloat, sufficient evidence for an indictment could not be secured. Still another Grand Jury spent four days and examined forty-six witnesses, and reported back that no facts had been disclosed upon which they "could impeach, or make presentment, or indictment against any citizen for the offense aforesaid, or for any opulence connected "hereunto".

Trials were held of men who were charged with conspiracy to abduct William Morgan, and its consummation, but the testimony was not of a character to connect the defendants with the crime, and they were acquitted. (34)

POLITICAL ANTI-MASONRY WAS LAUNCHED

On the 24th of June, 1827, a meeting was held at Batavia, the people, some 3,000 in number, "of all ages and sexes," and from various parts of Genesee county, coming together to consider "the question which has produced so much excitement in the western part of the State". Resolutions were adopted in which, among other things, the people present pledged themselves not to support any Mason for public office.

Late in September, following the meeting just referred to, one Timothy Monroe was drowned in Lake Ontario. A month, or thereabouts, later the body was recovered. It was at once proclaimed, and accepted, as the body of William Morgan. A coroner's jury so declared, upon the testimony of a number of witnesses, including Mrs. Morgan. In due time the widow of the drowned man learned of the discovery of the body, and the statements of some of the witnesses at the inquest led her to suspect that the body was that of her husband. Upon her representations disinterment was made, and a second inquest was held and the body was identified by the widow, a son and a friend, as beyond a doubt that of Timothy Monroe. Concerning the first inquest, the editors of what appears to be the most impartial paper of the period, expressed the opinion: "By the description of the clothing of Timothy Monroe, no shadow of doubt remained that the jury had been mistaken, or deceived on the testimony of the witnesses themselves, we hope, mistaken," (35) and the body was finally buried as that of Timothy Monroe. This incident added greatly to the excitement that had prevailed for more than a year.

Ambitious politicians, without a party and with no other means of furthering their own interests and gaining the attention of the people, took advantage of the situation, and through skilfully manipulated conventions rode into prominence and power, if not into place. (36)

Renouncing Masons regaled the curious at largely attended gatherings by exemplifying the several degrees and lecturing on the atrocities of Freemasonry; excited mothers met in conventions and passed resolutions declaring that their daughters should never marry Masons; a candidate for sheriff announced in his advertisement that if elected he would use his "best endeavors to prevent Masons from being selected as jurymen" (37); candidates for office, and even the President of the United States, were interrogated concerning their attitude toward Masonry (38); by virtue of the fact that an agent of the Government was in charge of Ft. Niagara when Morgan was taken thither, a memorial was presented to Congress asking for an investigation (39). In fact, Anti-Masonry touched every interest, found its way into every walk of life. It entered the home and divided families; it shattered friendships that had weathered every other gale; it ruptured social relations; it denied the sacrament to communicants; it rent churches; it ruined business and impoverished many. Its effect upon Masonry was far reaching and disastrous. Before the biting fury

of this storm hundreds of Masons scurried like rats from a sinking ship; lodges went down like block houses, and even Grand Lodges in some states barely continued to exist, or entirely suspended labor. (40)

JOSEPH SMITH WAS NOT IMMUNE

In taking leave of this phase of the subject the reader is reminded of the fact that the preceding paragraphs are not to be regarded as a comprehensive account of the Morgan affair. Only so much has been presented here as, it is hoped, will enable those who have not looked into the Anti-Masonic episode to gain a fairly accurate understanding of the character of the environment in the midst of which Joseph Smith prepared and published the Book of Mormon. Enough has been said, it would seem, to convince the impartial student of that particular period that it is highly improbable that anyone who lived in the very thick of such intense, prolonged and volcanic excitement - unparalleled in our history, we are asked to believed - (41) an excitement from which none was immune; which left no interest or institution untouched, or as it was before, and which entered with unhallowed tread the most sacred precincts, and scattered devastation wherever it came - it is not only improbable, but incredible, that the Mormon prophet alone, of all the people of that region, escaped unaffected by the Anti-Masonic upheaval. That he did not constitute an exception in this respect, the Book of Mormon itself, more particularly the first edition, furnishes most conclusive proof. And the fact is significant that church apologists admit, as necessarily they must, the very great influence of environment upon the "boy prophet", and they do not challenge the testimony offered in support of this fact, save in a single particular - Freemasonry! "The Book of Mormon says nothing of free masonry," declares one of the leading teachers of the church. (42) According to him all references to secret societies found in the Book of Mormon relate to societies which existed among the Jaredites and the Nephites - ancient American nations! One inclined to be a little skeptical, and the student who seeks to discover facts connected with the period and events, here being passed under review, are certain to find difficulty in accepting such an explanation. They will feel that this does not adequately account for the inclusion in the Book of Mormons a part of the history of those "ancient secret societies" - practically every charge laid at the doors of Freemasons by their enemies during the AntiMasonic persecution of the time we are considering, and this with a most significant and remarkable fidelity to detail! (43)

(To be concluded)

NOTES AND REFERENCES

1. Curiosities of Literature, Isaac Disraeli, vol. 2 p. 421, ef. The Founder of Mormonism, I. W. Riley; 1903, p. i64.

2. New Witnesses for God, B. H. Roberts, 1909, vol. 3, pp. 409, 413, 415, Mormon Point of View, N. L. Nelson, 1904, p. 115.

3. Psychological Tests for the Authorship of the Book of Mormon, W. F. Prince; American Journal of Psychology, vol. 28; 1917; pp. 373-489; The Founder of Mormonism, I. W. Riley; p. 148f; Delusions: An Analysis of the Book of Mormon, Alex. Campbell, many references, Two Thousand Changes in the Book of Mormon, Lamoni Call; 1898; much of the book.

4. New Witnesses for God, B. H. Roberts, 1909 - vol. 3, p. 484.

5. The Myth of the Manuscript Found, Geo. Reynolds, 1883; p. 43; History of the Church, Period I, Joseph Smith, B. H. Roberts, vol. 1; pp. 10-16; Mormon Point of View, N. L. Nelson; 1904; pp. 107, 108, 110.

6. The Anti-Masonic Party: A Study of Political AntiMasonry in the U. S., 1827-1840, Chas. McCarthy Annual Report, American Historical Association; 1902; p. 371.

7. Anti-Masonic Review; vol. 1; 1828, pp. 55 80, Opinions on Speculative Masonry, J. C. Odiorne; 1830, p. i94.

8. Autobiography of Thurlow Weed; vol. 1; 1883; pp. 46 86, 306.

9. History of Freemasonry in New York, C.T. McClenachan; 1892; vol. 2; pp. 463-464.

10. W. L. Stone, quoted by Drummond, History of Portland Lodge, No. 1; 1881, p. 112.

11. It appears that this was not Miller's first venture in printing works of this character. Some twenty years before he brought out a new edition of Jachin and Boaz, a book that was first published in 1762. Miller was initiated at Albany N. Y., about the time he was at work on the book just named. See The Broken Seal, S. D. Greene; 1873, pp. 45-46.

12. Proceedings of the U. S. Anti-Masonic Convention, Philadelphia, 1830, Whittlesey's Report; pp. 15-32.

13. History of Freemasonry in N. Y., McClenachan; 1892; vol. 2; pp. 505-509.

14. Proceedings of the U. S. Anti-Masonic Convention, Philadelphia; 1830; Whittlesey's Report, p. 21; Niles Register; 1829; vol. 35; p. 355.

15. Anti-Masonic Review, vol. 1; 1828; pp. 57, 209, 244, 275; Opinions on Speculative Masonry, J. C. Odiorne, 1830, pp. 103194, 115f, 164-165, 275; An Inquiry Into the Nature, Etc., J. G. Sterns, 1826 pp. 106, 09

16. The Anti-Masonic Party, McCarthy, Annual Report American Historical Association, 1902, p. 368, History of the People of the U.S., McMaster, 1900; vol. 5, pp. 82-122, Autobiography of Thurlow Weed, 1883, vol. 1; pp. 355-359; Mormon Group Life, Erieksen; 1922; p. 14.

17. The Broken Seal, S. D. Greene,. 1873, pp. 118-119.

18. The Anti-Masonic Review, vol. 2; 1829, pp. 130-131.

19. Catalogue Anti-Masonic Books, H. Gassett; 1852; p. 88; cf. Proceedings U. S. Anti-Masonic Convention, Philadelphia; 1830, p. 98.

20. The Anti-Masonic Review, 1829; vol. 2, p. 248.

21. The Anti-Masonic Review, 1829; vol. 2, p. 241.

22. Opinions on Speculative Masonry, J. C. Odiorne, 1830; p. 33, Note; of. Letters on the Masonic Institution, J. Q. Adams, 1847; p. 229.

23. History of Freemasonry in N.Y., C.T. McClenachan 1892; vol. 3; p. 507; Freemasonry in Michigan, Conover, 1897 vol. 1; p. 169; cf. Niles Register, 1828, vol. 35, p. 253.

24. Niles Register, 1827; vol. 32, pp. 59, 60, 121. The Committee on Courts and Justice - in the Legislature - to which these memorials were referred requested that it might be discharged from further consideration of the subject in view of the feet that a majority of the Committee were Masons. This request was granted and a special committee of Anti-Masons was appointed, but the resolutions it presented were rejected by the Assembly, by a vote of three to one.

25. Proceedings U. S. Anti-Masonic Convention, Philadelphia 1830, p. 42; The Anti-Masonic Review, 1828; vol. 1, p. 62.

26. Niles Register; 1827; vol. 32; vol. 32; pp. 59, 60.

27. Proceedings U.S. Anti-Masonic Convention; Philadelphia; 1830; pp. 41, 42.

28. Mormon Group Life, Ericksen; 1922; p. 14.

29. Memoirs of the Life of Nathaniel Stacy; 1850; p. 250. History of Utah, H. H. Bancroft; 1891; pp. 37, 38.

30. The Anti-Masonic Movement, E. S. Gibbs; Proceedings Grand Lodge Massachusetts, 1917, p. 497.

31. The Anti-Masonic Review; 1828; vol. 1; p. 226, Opinions on Speculative Masonry, Odiorne; 1830; p. 128; Niles Register; 1829; vol. 37, pp. 53, 149.

32. Cf. McMaster, History of the People of the U. S.; 1900; vol. 5; p. 115.

33. S. D. Greene, National Observer, Oct. 2, 1827.

34. Niles Register, 1827; vol. 32, pp. 59, 60, 82, 181, 326.

35. History of the People of the U. S., McMasters, 1900; vol. 5; p. 117; Niles Register, vol. 33, pp. 161, 162.

36. Autobiography of Thurlow Weed; 1883; vol. 1; pp. 298f.

37. Niles Register, 1830; vol. 38; p. 339.

38. Masonic Light on the Abduction of Wm. Morgan, P. C. Huntington; 1880; pp. 136, 137; Niles Register; 1828; vol. 35; p. 5.

39. Niles Register; vol. 34; p. 198.

40. History of Portland Lodge, No. 1, Drummond, 1881, pp. 130f; Early Records Grand Lodge Vermont, 1794-1846, pp. 373f 407f, 396f; History of Freemasonry in the State of N. Y., Ossian Lang; 1922; p. 176; Freemasonry in Michigan; Conover; 1897; vol. 1; pp. 136-138.

41. Niles Register; 1827; vol. 32, pp. 59, 60.

42. New Witnesses for God, B. H. Roberts, 1909, vol. 3; p. 484; Mormon Point of View, N. L. Nelson; 1904 p. 183, Note.

43. The Founder of Mormonism, I. W. Riley, 1903, p. 160; The Latter Day Saints, Kauffman, 1912, pp. 125, 126; Psychological Tests for the Authorship of the Book of Mormon, Prince American Journal of Psychology, 1917, vol. 28, pp. 373f Authorship of the Book of Mormon, Schroeder, American Journal of Psychology; 1919; vol. 30; pp. 66-72.

----o----

Daniel Coxe's Relations to American Freemasonry

By Bro. DAVID McGREGOR, Historian of Union Lodge, No. 2, Orange, N. J.

In order that readers who have not followed previous discussions in THE BUILDER may catch the full significance of Bro. McGregor's contribution we ask his permission to make a word or two of explanation concerning the points at issue. The principal point arises out of the friendly rivalry between the Grand Jurisdictions of Pennsylvania and Massachusetts as to which can justly claim, on the basis of records, priority in the establishment of regular and duly constituted Freemasonry in this country. In the letter alleged to have been written by Henry Bell to Dr. Thomas Cadwallader the writer affirms that Daniel Coxe had issued a charter to a lodge in Philadelphia in the autumn of 1730. Massachusetts brethren argue that we have no proof that any such letter ever existed, and affirm that Daniel Coxe could not have issued the charter because he was in England during the two years covered by his deputation and therefore never exercised the authority that had been given by him. In his Beginnings of Freemasonry in America, page 56, Bro. Melvin Johnson states the Massachusetts position in this manner: "There has appeared no evidence, however, that he exercised this deputation or even that he was on this side of the Ocean during

the said two years." Bro. McGregor now comes forward to prove that Coxe was in this country during that period and offers the evidence. At the same time he comes to the support of the famous Bell letter. Consult THE BUILDER Vol. I, pages 111, 174, 229, 251, 245; Vol. II, pages 70, 211, 317, Vol. V, page 35, also November, 1923, page 329 and April, 1924 page 109. See also The Study Club in this issue. - The Editor.

IN THE Builder of April last there appears an article by Bro. Melvin M. Johnson, P.G.M. of Massachusetts, criticizing one by Bro. Ernest A. Reed, P. G. M. of New Jersey, on "Freemasonry in New Jersey," in which Bro. Johnson says:

"The feet is, that while Coxe was appointed June 5th, 1730, as Provincial Grand Master of New York, New Jersey, and Pennsylvania, for two years, he was not on this side of the Atlantic at any time during those two years. During that entire period he remained in England.... When therefore in January 1730-1 Coxe attended the Grand Lodge in London, he naturally was recorded in accordance with the Commission which he held although he had never exercised it."

To give expression so emphatically to such unqualified statements of fact, based solely on the lack of evidence to the contrary, especially by one who is recognized as an authority on American Masonic history, and who so strongly condemned the tendency in others "to give credence and currency to errors of the past by their re-publication," is, to say the least, surprising. Doubtless the fact that such opinions have gone so long unchallenged has given rise to the belief that they must be true; but recent research on the part of the writer has uncovered documentary evidence to prove that Coxe did return to America, and was a resident of New Jersey during part of the period covered by his deputation, viz., from June 24, 1730, to June 24, 1732.

This evidence is to be found in the records of the Supreme Court of New Jersey, and in the voluminous manuscripts of James Alexander now in the possession of the New York and New Jersey Historical Societies; and the strange thing is that such readily accessible evidence has remained so long unnoticed.

Before proceeding, however, to present this indisputable evidence, it may be well to say something about Alexander. He came to Perth Amboy in 1715 as surveyor-general of East and West Jersey, an office he held for many years. He was a prominent lawyer and attorney general of both New York and New Jersey; is especially remembered as having defended Peter Zenger in his fight for the liberty of the press; and also as the father of Major General William Alexander (Lord Stirling) of Revolutionary fame.

Coxe had engaged James Alexander's services in certain suits of ejectment entered by him against several residents of Maidenhead (Lawrenceville) and Hopewell who occupied lands he claimed as his.

In Alexander's Account Book, Vol. I, page 309, under date of May 17, 1729, the following entry appears: "Received of Daniel Coxe in his Maidenhead suit 3.3.9 pounds." At the foot of page 323, under date of April 19, 1730, he has entered: "Received of Reed in behalf of Col. Coxe 12 pounds proclamation money towards carrying on the suit in Chancery." On the following page under date of July 11, 1730, we find: "Received of Col. Coxe in his suit ads. Smith procl. 4.10.0 pounds." On that same day he argued this suit before Governor John Montgomerie, acting as chancellor.

It will be noticed that the first and third items acknowledge the receipt of money directly from Coxe himself, while the second item acknowledges the receipt of money on Col. Coxe's account through an intermediary, suggesting the thought that he was here on May 17, 1729, and on July 11, 1730, but not on April 19, 1730. That he was in New Jersey until late in 1729 is proven by a deed given by him to his son Daniel Coxe, Jr., on Aug. 27, 1729; and by giving his bond as administrator of the estate of Charles Weston, of Burlington, on Oct. 2 of that year. On Feb. 12, 1730, he received a deed from Daniel Bird of London for an extensive tract of land in New Jersey, indicating that he had reached London some time previous, and we know from the records of the Grand Lodge of England that he was there on June 5 when he received his deputation as Provincial Grand Master.

CONFIRMATORY EVIDENCE IS GIVEN

As already stated, the wording of his entry in the account book under date of July 11, 1730, would make it appear that he had returned to Jersey. This of itself, however, would not be accepted as positive proof of such a claim unless supported by confirmatory evidence. Fortunately we are able to present something more positive and convincing in the form of a letter written by Daniel Coxe to James Alexander, dated Trenton, July 31, 1730, in reply to a letter he had just received from Alexander and in which he refers him to the contents of a letter written to Mr. Murray, Alexander's partner, on the 29th inst., dealing with the subject of Alexander's inquiry, showing not only that Coxe was in Trenton on July 29, 1730, but had been in Perth Amboy some time previous to that date; while at the same time it strongly confirms our surmise that he was in Jersey on July 11. We have other reports to prove that he continued a resident of New Jersey until late in 1730. On Aug. 28 he signed a deed at Burlington for land to William Merrill at Hopewell, and from the records of the Supreme Court of New Jersey we learn that he gave his bond on Nov. 16, 1730, "at Burlington by his certain writing" for 1750 pounds to be paid to Cap. Warren or demand.

It has thus been clearly shown that Daniel Coxe did return to America and was a resident of New Jersey about four months of the year 1730.

It will be noticed that Coxe's deputation was dated June 5, 1730, although it was not to go into effect until June 24. This leads us to inquire what was the reason of its being granted nineteen days ahead of time ? Our answer is that he might take advantage of an opportunity to sail for America on or about June 5, in order to appear before the Court of Chancery as soon as possible in the suit he had pending there. The interval of five weeks between the date of his deputation and his presence here on July 11 was not an unusual performance at that time. The New York Gazette of Nov. 22, 1731, was disappointed that "it did not find by the London Prints of the 15th of September last that they have not any account of the death of our late Governor Montgomerie", which occurred on July 1, 1731, thus allowing only six weeks for the transmission and publication of news; while in the same newspaper of May 31, 1736, we find a notice to the effect that "On Saturday last Captain Warren in His Majesty's ship, The Squirrel, arrived here eight weeks from England, and on Thursday last a

ship arrived at Philadelphia having had five weeks' passage." The Captain Warren referred to is the same person that is mentioned in Coxe's letter, a photographic copy of which is here reproduced in order that there might not now or hereafter be any doubt upon its authenticity, as has been in the case of the noted Bell letter, on account of our Pennsylvania brethren not being able to produce the original.

We feel that the publication of this letter at this time justifies a reconsideration of the criticism that has been directed against Bell's letter, whereby its authenticity and truthfulness has been seriously questioned, even though the Grand Lodge Library Committee of Pennsylvania stated that it bore all the marks of being genuine, and they had no doubt of its being correct. It is to be deeply regretted that the original Bell letter is not available so that the question of its authenticity might be definitely settled; and it is also unfortunate that Bro. Francis Blackburn did not copy the letter in full when he had the opportunity to do so in 1873, as the context might have been helpful in confirming its veracity. Yet as it stands, there appears to be sufficient circumstantial evidence to render the statements in that letter entirely acceptable to an unprejudiced mind.

The excerpt of this letter said to have been written by Bro. Henry Bell of Lancaster, Pa., to Dr. Thomas Cadwallader of Philadelphia on Nov. 17, 1754, is as follows:

"As you well know, I was one of the originators of the first Masonic Lodge in Philadelphia. A party of us used to meet at the Tun Tavern in Water Street and sometimes opened a Lodge there. Once in the fall of 1730, we formed a design of obtaining a charter for a regular Lodge, and made application to the Grand Lodge of England for one, but before receiving it we heard that Daniel Coxe of New Jersey had been appointed by that Grand Lodge as Provincial Grand Master of New York, New Jersey and Pennsylvania, we therefore made application to him, and our request was granted."

WE KNOW LITTLE ABOUT HENRY BELL

As to the identity of the writer we know little save that the name of Henry Bell appears in the tax list of Derry Township, Lancaster, Pa., about that time. The recipient of the letter, Dr. Thomas Cadwallader, was a prominent citizen of Philadelphia, who had been educated in the Friends' Academy and then took up a course in medicine and surgery in London. On his return he established an extensive practice in Philadelphia and became a noted physician. He was admitted to membership in St. John's Lodge, No. 1, on June 6, 1737; and on June 24, 1738, was appointed one of the Grand Wardens of the Grand Lodge.

He became actively identified with the public life of the city and was associated with Franklin in many of his public activities. He was one of the founders of the American Philosophical Society and of the Pennsylvania Hospital. He moved to Trenton for a time and while there was selected in 1746 to be the first Chief Burgess (Mayor) of the town, Daniel Coxe, Jr., son of Col. Daniel Coxe, being also one of the members of that body. In 1750 he again took up his residence in Philadelphia, where he became professionally associated with the new Pennsylvania Hospital.

Not having the complete text of Bell's letter we are forced to venture a surmise as to the object of his that time, and on that particular subject; there was evidently some special reason for his doing so, which reason may be found in the fact that early in 1754 the brethren of the "Grand and First Lodges of Philadelphia" opened a subscription list for the building of a Masonic lodge, which was formally opened on June 24, 1755, the first of its kind in America, and in which ceremony Dr. Cadwallader took a prominent place. In view of such a ceremony it may be that Cadwallader wrote to Bro. Bell asking for what information he could give as to the establishment of the first lodge in Philadelphia, more particularly the part played in it by one who had been a noted resident of the town which had so signally honored him by making him its first mayor. He was evidently aware that Bell had taken an active part in that movement which is implied by the first sentence quoted in the letter, "As you well know."

The evident intent of the letter was to establish the regularity of -St. John's Lodge, and it is scarcely conceivable that Bro. Bell would make such an historically, important statement to another brother Mason, eminent in the public life of the city and in the ranks of Masonry, and one so closely associated with Franklin, Allen and

Daniel Coxe, Jr., without it being founded on truth, and the burden of proof as to its being unreliable rests upon those who would seek to discredit his assertions.

Conscious of this burden, those have sought to do so on two grounds: first, that Bell's name does not appear among the original members of St. John's Lodge; and second, that the time mentioned, "the fall of 1730," would not permit of doing all he claimed was done in time to institute the lodge late in 1730, or early in 1731.

THE TWO OBJECTIONS ARE CONSIDERED

Concerning the first objection, it is easily possible that Bell found it necessary to move from Philadelphia before the lodge was duly constituted, although he had taken an active part in the preliminaries of organization; even the first Master, William Button, found it necessary to do so a few months after his installation; nor does Bell's letter make any claim to his having been a member of it. The only connection with it that he lays claim to is that he was "one of the originators".

As to the second point, it must be remembered that this letter was written twenty-four years after the event, and it is not surprising that he was rather indefinite as to the exact date; there are but few of us frail mortals who can charge our memory with precision as to dates so long gone by. Of course the second criticism was made solely on the theory that Coxe was in London in the fall of 1730, which has been proven untenable; his presence here during that period must be looked upon as one of those corroborative facts which the Grand Lodge Library Committee of Pennsylvania considered desirable to give full credit to the letter, and make its statements entirely acceptable. There appears, therefore, no just reason why Bell's statement should not be accepted as fact, and that Coxe should be credited with exercising his authority, at least in this one instance.

While we willingly admit that St. John's Lodge, No. 1, of Philadelphia, was the first regularly constituted lodge in America, which entitles the City of Brotherly Love to the honor of being known as the Mother of Freemasonry in America, we feel that

New Jersey is at the same time entitled to the credit of having as one of its noted citizens a brother who is equally entitled to be called the Father of American Freemasonry, inasmuch as he was the first Grand Master in America, and the medium through whom, and through whom only, the institution of the first legitimate lodge of Free and Accepted Masons in America could and did take place.

----o----

The Grand Vizier's Quest

By Bro. SIDNEY MORSE, Executive Secretary, Bureau of Social and Educational Service, New York

If all the seas were one sea

What a GREAT sea that would be!

And if all the trees were one tree

What a GREAT tree that would be!

And if all the axes were one axe

What a GREAT axe that would be!

And if all the men were one man

What a GREAT man he would be!

And if the GREAT man took the GREAT axe

And cut down the GREAT tree

And let it fall into the GREAT sea

What a splish splash that would be!

ONCE upon a time, as the fairy tales say, there was born in the royal palace of the Caliph of Bagdad a prince destined to be renowned in story as the great Haroun-al-Raschid.

When the early course of his education was drawing to a close, the Caliph one day summoned the Grand Vizier, Abin El Yusef, and set on foot an inquiry for a suitable tutor for the heir apparent. One after another the most famous scholars of that era of learning sought to embrace the opportunity of having as their disciple the future Caliph. But each applicant desired to teach only a single subject and seemed to be largely ignorant or disdainful of other branches of learning. The celebrated mathematician, Abdullah El Hasin, knew little of dialectic and avowed a poor opinion of its value. Even masters of the same forms of knowledge could not agree among themsleves how these subjects ought properly to be imparted. In short, they quarreled fiercely and agreed only in holding all knowledges but their own in slight esteem.

When this state of affairs was reported to the Caliph his brow darkened. Summoning the Grand Vizier, he said:

"Far from finding a suitable tutor for the Prince, you have added to my perplexity. The heir to the Caliphate is not to become a mathematician, a dialectician, or a philosopher, but a king and ruler of men. He must learn obedience and reverence for age and for the wisdom of the fathers. How can he fail to imbibe prejudice from the bickerings of these pedants ? How can he arrive at truth among such contradictory opinions? Reverence he is not likely; to learn from men who have no respect for themselves to teach them what is due to one another. Go among them and announce that this is the Caliph's test. The Prince's tutor must have equal knowledge of every subject. He must be at peace with himself and with all the world. He must have a blameless reputation for wisdom. He must have skill in all the arts of peace and war. Make proclamation that I will endow such an one with honor and riches. I will give

him a Princess to wife, a portion from my own table and equal authority with myself over the Prine's person."

The proclamation was made and ambassadors were sent to foreign parts to extend the tidings. At first the wiseacres declared that no one had ever heard of such a man but, incited by the hope of reward, scholars, priests, warriors and impostors from all parts of the world began to flock to the royal city by the Tigris. Examinations under the directions of the Grand Vizier were conducted daily, but to no avail. No one gave the slightest promise of passing the Caliph’s test. The city and its environs swarmed with hungry hords of chagrined place-seekers, all of whom refused to abandon hope until the prize had been actually awarded. The Caliph's test was the topic of the hour. The ordinary interests of the realm languished. At last, to check the nuisance of rival claimants, the Caliph announced the pains of death against him who attempted the test unsuccessfully. Danger served only to fan the zeal kindled by the brilliance of the proposed achievement. Hundreds paid with their lives the penalty of their rashness. When finally a number of the most renowned scholars in the Caliph's dominions had been executed, he one day summoned the Grand Vizier and bade him withdraw the proclamation.

"For," said the Caliph, "I see that Wisdom is humble and abases herself. It may be that she is not to be found by proclamation of rewards and honors, nor by awaiting her in courts or palaces. Let us make diligent search for her among the lowly. The duty of every age is to transmit to posterity with usufruct its heritage from the fathers. The education of the Prince is therefore my chief concern. If you fail in this, you fail in all things. I give you a year and a day to bring me one who shall pass my test. Otherwise I must appoint your successor and banish you to perpetual exile."

THE GRAND VIZIER HAD A WEARY TASK

The Grand Vizier, bending low, received to aid him in his search the Caliph's signet, and made his way from the royal palace with a sad heart. Having furnished himself with a belt full of jewels and gold from the royal treasury, he bade adieu to his

favorite wife, Sadie, left his harem in the charge of his chief eunuch, Balthassah, and, with many misgivings, set out upon his journey.

It would take too long to recite all that befell the Grand Vizier. Suffice it to say that he visited by turns every district of the Caliph's empire. All doors flew open to the royal signet. The fame of his quest outran him. The faithful vied with each other in directing his attention to every subject who had any, even the slightest, reputation for wisdom. As he traveled away from Bagdad he found, to his surprise, few indeed who knew even by reputation the eminent doctors there congregated. Each community had its own wise men who embodied the traditional lore of the vicinity. There were many of blameless life and catholic sympathies, but they were without learning. They had much lore of stars, desert, and mountains; of beasts and plants of the field and those of stall and garden; of measuring and surveying; of leadership in war and government in peace; of the nature of men and women and the love of little children; of justice and of true religion; but of mathematics, astronomy and other sciences, and of dialectic, philosophy or theology they had never heard. Obviously, such men were unfit to venture their lives on the test of the Caliph.

Many long nights, under the gorgeous eastern firmament, gloriously blazoned and tapestried with the stars, did the Grand Vizier consult on the state of the Caliph's realm with these common men. As the year of his quest drew to its close and its object seemed more and more to be unattainable, he lost sight of his own unhappy lot in a heart-felt yearning to undo, by means of the vast fund of wisdom he had thus unwittingly acquired, the mistakes of his earlier years in the Caliph's service. At length, when less than a month remained before his banishment would become perpetual, the Grand Vizier, in his camp on the eastern foothills of the Hindu-Kush mountains, chanced to hear rumors of a vastly wise Nan, an anchorite, dwelling in a cavern overlooking the desert of Gobi. Resolving to leave no stone unturned, he determined to throw all upon a single cast of the die. Descending to the bed of the Karkand and thence by the valley of the Tarim, he made his way by incredible exertions thither.

The shadows of the last evening but one of the Caliph's year were chilling alike his body and his spirit as he toiled, painfully and alone, up a rocky pathway toward the entrance to the sage's cavern. The aged man arose at his approach and welcomed him

in silence but with gentle dignity. The two broke their fast without speaking. The experience of the past year had taught the Grand Vizier that the words of the wise are few in proportion as they are precious. When at last the full moon arose, silvering the weird expanse of the ancient desert into the likeness of a wide, mysterious sea, the aged seer broke the silence.

"You are not unheralded," he said, "nor unexpected. You have lost yourself in the search and have thus found the will and the way to serve your fellowmen. You have accordingly been led by Allah to the one place on earth where your quest can be satisfied. With prayer, vigils and much mortification of the flesh, for many years, I have sought the secret of wisdom. I have been successful. But my life has unfitted me to enjoy its fruits. The Caliph has wisely asked for his heir wisdom rather than power, riches or honor. Hence all these may be added unto him. The Prince is destined to be by far the most celebrated among the Caliphs of Bagdad. To you it has been granted to receive a revelation of the sources from which universal wisdom is derived."

Checking the Grand Vizier as he was about to acknowledge with joy this welcome intelligence, the sage busied himself with drawing together upon an open patch of stone at the entrance of his cave the embers of his scanty fire. Blowing gently upon the coals until they glowed again, he scattered among them a few grains of incense, gesticulated mysteriously, and whisperingly gave utterance to the mighty Name.

Instantly a thin column of fragrant smoke rose from among the ashes. As it curled gradually upward a light gust of air, like a tiny whirlwind, caught it up and detached it from its base. Slowly at first but with gathering intensity an ever-increasing cloud of smoke or mist, like the top of an inverted pyramid, spinning spirally, made its way toward the open sands down the vista of a gorge fronting the anchorite's cavern. A low hum sharpening to a hiss and then deepening to a shrieking roar apprised the ear of its accelerating progress. The mighty funnel, writhing and twisting as it went, swept the sands of the desert aloft as some gigantic waterspout might lift the waves of the sea. In plain view of the awe-struck onlookers it paused, balanced itself, rotated slightly and, such was its magnitude, clean-swept the accumulated sand of centuries from the primeval rock, and for a vast space laid bare the hidden bones of the world. Smoke, mist and sand finally vanished and only the raucous voice of the gale

vibrating stridently across the moonlit void and the altered aspect of the sands were left to offset the sense of unreality.

WISDOM'S MAGIC IS COMPLETED

At last the sage signalled the Grand Vizier to rub with his palm the Caliph's ring. As he complied, instantly, from all quarters of the globe, its entire human population, as disembodied spirits, was summoned to appear. Men, women and children of all races and conditions, past and present, were swept by the four winds from every land, washed by the seven seas. Grasped by the all-compelling vortex they were caught up and whirled resistlessly aloft. At the touch of the wondrous current each human frame miraculously fell apart into its component elements. Limb fell from limb and organ from organ. Nerves, muscles, fibres and cells parted company, to reassemble, like with like, as the elements of a new and greater whole. Rapidly the majestic drama was enacted. Ere the moon set the entire range of the Thian Shan was darkened by the shadows of a colossus in human form towering majestically among the stars.

Every human heart that ever beat had gone to the making of this heart of Man. Every human brain that ever thought was united in this brain of Man. Even in stature the body of Man, the product of the combination of earth's billions of living and dead, towered over the globe many times her own diameter. With few strides Man could have circled the planet, overstepping earth's greatest rivers, fording her oceans and spurning her loftiest mountains in his march. Thus he stood, capable of treading cities and armies beneath his feet, or of destroying the beautiful world itself with a single blow of his mighty fist.

The face of Man could not be seen. The dumb roaring of the blast subsided. The desert air commenced once more to vibrate, but this time with a prelude of softest harmony. Suddenly the earth quaked once and again. The gigantic frame shuddered and seemed to wrestle with an inward agony. Life had commenced. The functions of all the individual members, set up anew, poured as it were into one mighty caldron the total product of their individual selves. The contents and workings of every man's

brain were suddenly fused into one. All feeling, emotion and sentiment of the hearts of every man found itself in the heart of one.

What a heart was there! Into its mighty depths was poured the fierce glow of barbaric victory and the ecstacy of Christian martyrdom. Heroism of warriors and fanaticism of zealots blent with melting tendernesses of lovers, of mothers and of little children. The gentle sympathies and affections of saint, sage and poet, united with the crude affections of camp, court and market-place. Not one was lost, but from their union was created a greater than them all, a mighty cord of universal brotherhood, of human sympathy that, rendered audible by some heavenly instrument, enraptured the listener's soul as if by the fabled music of the spheres.

In like manner was built up the great and common brain. As each group of cells in the brain of every man discharges a distinct function and thus represents certain characteristics acquired by the interplay of blood and breeding, so were grouped those parts of the united brain that registered similar memories. Thus met the thoughts and minds of those that had knowledge of the stars and those that knew about the soul; and so of all other branches of our knowledge. And as the mind of man cannot contain opposing errors but they will kill one another and all will fall dead in the presence of Truth; so after brief war, from the shock and conflict of opinions came peace and inward harmony. As when with fierce reaction in the alembic of an alchemist, many crude ingredients resolve themselves into a sovereign elixer, so from the crux of meeting creeds, systems, prejudices and opinions seething together, was distilled the clear elixer of Truth.

The harmonies became ecstatic. The Heavens opened. And from their bonded depths a host appeared hovering enraptured above the form of Man. At length a deep toned voice caught up the heavenly close in accents unmistakably human. A new self had been awakened, a universal consciousness in which all mankind had part. Humanity had found itself.

MANKIND BECOMES THE TEACHER OF MAN

Once more the sage signalled the Grand Vizier to rub the Caliph's ring. As he complied, the mist swiftly settled upon the desert. The gigantic outlines of universal Man became indistinct in its shadows and were quickly blotted out. The full moon sank. The Grand Vizier's spirits fell. But ere he could voice a question or assure himself whether he waked or dreamt the bulk of an approaching figure took shape from out the mist and a stranger entered the circle of light radiated by the anchorite's tiny fire. Although no more to outward seeming than the normal stature of mankind, he bore indelibly stamped upon his person the impress of his origin. He was no other than Humanity, the universal Man! The Grand Vizier's quest was at an end!

An onlooker of that austere mountain side might have been supposed to see a group of three men bowed with years, the world worn Vizier, the prematurely aged victim of self-mortification, and, oldest of them all, the Universal Spirit of Mankind. His figure embodied no less than the entire thought content of the race. His memory was one with human knowledge. His recollection embraced all erudition. His sympathies ranged from the greatest to the least of human affections. His nervous system tingled with every skill and aptitude of craftsman or of artist. But, in fact, it was not a withered and decrepit old man who answered to the Grand Vizier's inquiring glance. The universal spirit had assumed a younger form. He seemed as one whose earthly life had yet to run more than half of the allotted three-score years and ten. Ruddy, erect and vigorous, his form and eye bespoke the fire of a warrior, the energy of an enthusiast. The gentle dignity of his carriage betokened a reverent respect for wisdom and for age.

What councils were held about those dying embers it were too long to tell. Enough to say, according to the ancient manuscripts of the historian, Ben Rydyl (discovered in a library at Granada, nearly a century after the expulsion of the Moors), that the distance from the Thian Shan to the valley of the Tigris presented no insuperable obstacle to the universal wisdom.

The Caliph convened his court upon the morrow to appoint the Grand Vizier's principal rival, head of the opposing family of Ommiades, as his successor, and to announce the deposed minister's banishment. But to the immense confusion and discomfiture of his opponent, no less than to the Caliph's joy, who should appear at the nick of time but the Grand Vizier himself ! And in his company appeared the

long-sought tutor who, in the resulting examinations, by conquering in succession the most celebrated scholars, warriors, artists, craftsmen, poets and musicians who opposed his election, made good his claim to the humble title of El Mu'allim (the teacher) for which he modestly avowed a preference.

It is related that the young prince welcomed most kindly his new instructor, who thus combined equal skill in every manly accomplishment with universality of knowledge. The future conduct of his education was transformed by the love he bore El Mu’allim from a thing of heaviness to a means of constant inspiration and delight. In time, half by unconscious imitation, half by conscious effort, the prince imbibed the major part of the wisdom and accomplishments of El Mu'allim. At the mysterious disappearance of the latter (which occurred on the occasion of the Caliph's death) there remained but little to choose between the conduct of the disciple and the master. The renown of the great Haroun-al-Raschid is the all-sufficient testimony to the worth of the tutor, El Mu'allim, which the merits of his illustrious disciple have obscured.

And it is regarded as a significant thing by the original historian, in support of the authenticity of this legend, that Haroun-al-Raschid himself should have sought for wisdom among the commonalty of his realm, having often, in the guise of adventure, mingled freely in the khans and bazaars, with shopkeepers, craftsmen, travelers and others, and thus kept at all times in closest touch with human good in "widest commonalty spread." Thus he sought, in the opinion of Ben Rydyl, in emulation of his departed master, to himself embody the spirit of human brotherhood and the substance of the practical knowledge and wisdom of his race.

----o----

" Do It Now! "

A Letter From Bro. GENE T. SKINKLE, Illinois

Early in the year word went out to the Round Table of Masonic editors that the unique and beloved Gene T. Skinkle had resigned the tripod of Oriental Consistory Magazine. Would he also resign from activity in the Order? Ye Editor immediately wrote him to ask that important question. No, he replied, he would stay in the good old game, but not as an editor. He was retiring into an attic at Wilmette, Ill., and would therefrom issue such edicts and pronunciamentos anent things Masonic as the spirit might move him. The project for a national Masonic Tuberculosis Hospital in the Southwest moved him mightily, as witness his hand in the following:

DEAR Bro. Editor:

I tender to you, and to Bros. Robert J. Newton, of Texas, and W. O. Saunders, sincere expressions of congratulation and appreciation for what I consider two of the best articles on practical Masonic progress published in many years. I refer to the articles in the October edition of THE BUILDER captioned "J'Accuse ! - A Challenge to Freemasonry", and "Let's Stop Blowing Bubbles," both of which are worth reading and re-reading - and then considering seriously and deeply. We need more and more Newtons, Mike Thomases, Louis Blocks, Forrest Adairs, W. O. Saunders and such thinking, practical Masons and a few less feeding, smoking, entertaining limelight Masons.

For more than thirty years I have been out with a sledge hammer pounding Masonic profligacy and waste, praying for a Moses to lead "the children of light" out of the wilderness of words, into the promised land of practice, and others have been "seeing the signs" and blazing the trail to redemption. The day is dawning when, I hope, preaching will give way to PRACTICE.

That Bro. Newton's estimates of cost and operation of Tuberculosis Hospitals is conservative is evidenced in the report of the Secretary of the National Methodist Hospital and Home Association for the year 1922, extracts from which, and my own computation of averages of investments per bed and cost per patient, I enclose herewith.

Our good friend and brother, W. Freeland Kendrick; 33d, saw the star and followed its guidance when, after a visit to the hospital at Atlanta, Georgia, he fought for, and eventually secured the support of the Imperial Council of the Shrine to the Orthopedic Hospital development that is proving such a blessing to crippled and maimed children in America.

Louis Block, 33d, of Iowa, had a dream of Masonic concentration to practical purposes and saw his dream come true in the organization of the Masonic Service Association.

Mike Thomas, 33d, of Texas, demonstrated practical Masonry when, as Grand Master, he caused to be built the dormitory for the Lone Star State University.

Robert J. Daly, 33d, and James McCready, 33d, of Illinois, are doing splendid practical work for the Masonic Orphan's Home, at LaGrange, and the Old Mason's Home, at Sullivan, Illinois.

Everybody knows what Forrest Adair, 33d, has accomplished for practical Masonry in Georgia; to repeat his record would require the space of many of your editions.

In Buffalo, New York, George K. Staples, 33d, has worked for years in behalf of the betterment of the waifs from the streets and alleys; and in Pittsburg, Pa., "Uncle Bill" Brown, 33d, and his Nobles of Syria Temple, have kept an eye on the boys and kept them out of troubles. So also "Freer" Kendrick (the Mayor) keeps an eye on the "kiddies" of Philadelphia.

There are others, many others, that could be cited illustrating diversified practical Masonic progressive

==========
====

NATIONAL METHODIST HOSPITAL AND HOME ASSOCIATION

Dr. E. N. Davis, Corresponding Secretary

ANNUAL REPORT FOR 1922

INSTITUTIONS	No.	Beds	Patients	Cost of Maintenance	Value of Property	Free Service Value
Hospitals	80	6,650	220,000	6,600,000	23,000,0000	1,053,000
Homes for Aged	38	1,936		600,000	7,000,000	
Homes for Children	44	2,670	3,200		5,375,000	
Other Institutions	11		840		230,000	
Totals	173	11,256	224,040	$7,200,000	$35,605,000	

Hospital Averages

6,650 beds, property cost, $23,000,000; average per bed, $3,584.64 investment.
220,000 patients; annual cost, $6,600,000; average per patient, $30.

Averages on Totals

11,256 beds; property cost, $35,605 000; average per boa, $5,355.65.

224,040 patients, annual cost, $7,200,000; average per patient $32.13.

Average period per patient, 18.34 days. Average cost per patient per day, $1.75+.

==========

developments. For instance, through the courtesy of Bro. William Wonnacott, Librarian of the Grand Lodge Library and Museum, London, England (where Bro. Robert I. Clegg, 33d, of Ohio, was a recent visitor), I have before me the history and reports of the three British Masonic charitable institutions, the Royal Masonic Institute for Boys, the Royal Masonic Institute for Girls, and the Royal Masonic Benevolent Institution for Aged Masons and Widows of Freemasons. These are not Grand Lodge dependencies, but are supported by individual Masonic contributions and are governed by officers elected by vote of the contributors. It may be that readers of THE Builder will be interested to learn that the contributed income for the three charities named, for the year just passed, was "well over 300,000 pounds", or nearly a million and a half dollars figured in American money. The Benevolent Board grants annuities or pensions to aged Masons to the amount of 100 pounds and to widows one-half the amount of the deceased Mason's grant. Also a limited number are admitted to the Institute Asylum at Croydon.

WE ARE GUILTY OF PROFLIGATE WASTE

I have treated particularly in this article on several isolated, local and independent Masonic activities (outside of the Shrine Hospital and the British charities) merely to show what has been and can be done when Masons get right down to practical exemplification of the lessons they are teaching. Enough money has been promiscuously and profligately spent in wasteful, unnecessary extravagance in the past years to have built and supported the practical, necessary institutions the practical Masons are now calling for so piteously, and the profligacy will continue unless our Grand Lodges and Grand Masters call a halt on the waste and pass laws to compel our lodges and our individual Masons to conservate their incomes and devote the savings to practical demonstrations of Masonic teachings.

What is most needed at this time is concentration and business application to meritorious purposes. United on any one purpose, the three million Masons in the United States could accomplish anything they started out to do; divided, their aims and purposes are desultory in results and, many times, futile in accomplishment.

Given the united support of the Fraternity in this country the crying need of Tuberculosis Hospitals in the Southwest will cease to be a dream and our 60,000 afflicted brethren will be assured of comfort, care and necessary medical attention, free from the anxiety and worry of the future for their loved ones.

Symbolic Masonry has a total membership of nearly three millions in the United States, the Shrine a membership of about 600,000. Two dollars per annum from each Shriner supports the Orthopedic Hospitals; $2.00 per annum from each Symbolic Mason would give an income of five times the income derived from the Shriners, and $6,000,000 per annum would build and pay the operating expense of the Tuberculosis Hospitals so badly needed for our suffering brethren. Concentrate on this, talk it over at every lodge meeting, set it to music and sing it to your home folks, publish it in your local fraternal papers, give parties and dance to it - in other words, make up your minds to start this movement - and go right out and GET IT. DO IT NOW !

EDITORIAL ADDENDUM

The disproportionate amount of money being spent for purposes of fun and sociability as compared with monies devoted to relief and charity has been discussed by many Grand Lodges during the past three or four years. One such pronouncement on this subject, representative of many others that might be quoted, was made by Bro. Arthur Potterton as Grand Master of New Jersey. It is offered here in support of Bro.: Skinkle's plea:

I recommend that every lodge adopt the budget system of controlling its finances; the budget to include in addition to the regular earring charges, items for charity, entertainment and incidentals, and when the amount of the budget shall have been determined, that the dues of the members be adjusted to make the lodges self-supporting.

There can be no doubt that Relief is one of the three principal tenets of Masonry, and the only one that calls for a material sacrifice. Throughout the Craft, as well as those not in our Fraternity, the belief is general that Masonry teaches charity and helpfulness, and that belief is responsible for the high regard in which Masonry has so long been held. Many of those who have had opportunities to observe and who cared to do so have been forced to admit that the per capita outlay for charitable objects has not kept pace with the material prosperity of our lodges, while on the other hand the expenditures usually classed as "Refreshments and Entertainment" have increased to such an extent as to create in the mind of the newly-made member the thought that Masonic Lodges are little, if anything. more than social bodies, whose efforts are directed, not to help the broken and helpless, to be found all around us, who know little else but want, hunger and discouragement, but to providing dances, amusements and refreshments for the members.

Is Masonry to decline to a mere source for supplying these demands? Can nothing be done to impress our brethren that the funds of a lodge, beyond paying necessary expenses, are a sacred trust, and to be expended only in the way called for by our tenets and teaching?

During the past year almost $150,000 was expended by our lodges for entertainment and refreshment, while only about one-third of that amount was expended for Charity.

It is my belief that this is wrong - a wrong that will soon work incalculable injury to our Fraternity. With a showing like that what chance have we to attract to our ranks the solid, serious and charitable men we so seriously need, and who alone can keep our Fraternity on the high level it has occupied in the past.

Outside our lodges are many men who are leading more truly Masonic lives than those within our ranks, whose selfish demands on our lodge treasuries are so strongly tending to keep them in such financial condition as to be unable or less able to meet the calls that can be heard by all whose ears are attuned to the cry of distress. This condition in our lodges is steadily growing worse and the difference between the outlay for "refreshments" and that for Charity is steadily growing greater.

To have reached the high place that Masonry has attained in the respect of the world - even among our enemies - is one thing, but to keep that place is quite another thing. The first was the work of many generations of earnest men who saw in Masonry only an enlarged opportunity for doing good in the world; the second is for the present in our hands, and no greater responsibility can ever come to us. Is this-responsibility being met as it should be when we find so large an amount expended for "entertainment and refreshment" and such a comparatively small amount for Charity,- as was reflected in the financial statements of the lodges for last year?

I am one - and there are many more - who believe such a condition to be a Masonic disgrace.

I can never have a better opportunity to call this state of affairs to your serious and thoughtful consideration, and I believe I should be false to my duty if I failed to do so. It is my opinion that something definite and decisive should be done now, to impress on OUI' membership that the funds of their lodges do not belong to them, and that they are for the time being only the trustees of such funds, charged with the solemn duty of disbursing them in Masonic ways only. I am as well aware as one could be that hitherto our lodges have had full power to use their funds in any way they liked, but if they are risking the high standard of their Masonic teaching and thereby lowering the reputation of our Fraternity, is it not a matter that concerns this Grand Lodge ?

I believe it is and I, therefore, recommend that no lodge be permitted to use a larger proportion of its yearly income for entertainment and refreshment than it does for Charity.

The adoption of this recommendation would have the double effect of increasing the amount devoted to Charity and of reducing the amount selfishly expended on ourselves.

----o----

T. M. HARRIS ON THE ORIGINS OF AMERICAN MASONRY

One of the most illustrious of all American Masons in the eighteenth century was the Rev. Thaddeus Mason Harris, one time Grand Chaplain of the Grand Lodge of Massachusetts, Deputy Grand Master, and Corresponding Grand Secretary. He was born at Charlestown, Massachusetts, in 1767 and died at Boston, April 3, 1842. His first Masonic publication was a collation described as The Constitutions of the Ancient and Honorable Fraternity of Free and Accepted Masons, which he published in 1792. His best known volume was a collection of speeches published under the title of Masonic Discourses in 1801. In 1798 he published, at the request of the Grand Lodge of his State, a sketch of early Masonic history. From that volume the following paragraphs, here printed because of their abiding value, have been taken. An excellent sketch of Bro. Harris was published in the Proceedings of the Grand Lodge of Massachusetts for 1917, page 471.

The reader will note how the author describes the formation of a lodge as "erection", whereas we now use the term "constitution".

* * *

PROCEEDINGS IN MASONRY FROM THE FIRST ORIGIN IN NEW ENGLAND

HISTORY OF ST. JOHN'S GRAND LODGE (sometimes called tile Grand Lodge of Modern Masons) AT BOSTON, as descending from the Grand Master of England.

IN consequence of an application from several brethren residing in New England, Free and Accepted Masons, to the Right Honorable and Most Worshipful Anthony, Lord Viscount Montague, Grand Master of Masons in England, he was pleased, in the year 5733 [1733 A. D.] to constitute and appoint the Right Worshipful Henry Price, Provincial Grand Master of New England aforesaid.

Upon the receipt of this commission the brethren assembled July 30, and the Charter of Constitution being read, and the Right Worshipful Grand Master duly invested and congratulated, a Grand Lodge was formed under the title and designation of "St. John's Grand Lodge," and the following officers chosen and installed: "Right Worshipful Andrew Belcher, Deputy Grand Master; Right Worshipful Thomas Kennelly, Senior Grand Warden; Right Worshipful John Quann, Junior Grand Warden, pro tempore.

A petition was then presented by several worthy brethren residing in Boston praying to be constituted into a regular lodge, and it was voted that the same be granted. [This lodge was styled "The First Lodge in Boston," or "St. John's Lodge."]

Thus was Masonry founded in North America. The anniversary of St. John the Baptist was celebrated June 24, 5734 [1734 A. D.], in ample form, after the manner of Masons.

A petition being presented from Benjamin Franklin and several brethren residing in Philadelphia, for a Constitution for holding a lodge there, the Right Worshipful Grand Master, having this year received orders from the Grand Lodge of England to establish Masonry in all North America, was pleased to grant the prayer of the petitioners and to send them a deputation, appointing the Right Worshipful Benjamin

Franklin their first Master - this celebrated philosopher and statesman died in Philadelphia in 1790, age 84 - which is the beginning of Masonry in the State of Pennsylvania.

A petition from the brethren resident in Portsmouth, in New Hampshire, for the erection of a lodge there, was also granted, denominated "The Holy Lodge of St. John."

Thus was Masonry introduced into Boston, and thus it was propagated in the two states of New Hampshire and Pennsylvania. It is for that Masons should more frequently mention the Masonic character of the philosopher Franklin, who not only was initiated into the sacred mysteries, but was active in the introduction of it into the "City of Brotherly Love," where its prosperity, purity and power are alike marked and cheering. It is one item of the glory of the ancient Institution that such worthy men as Franklin and Washington enjoyed its privileges and influences, while they were honorably active in multiplying lodges and teaching Masonic science and morality, and while they were practising upon its sublime and immortal virtues.

* * *

NIGHT AND DEATH

Mysterious Night! when our first parent knew

Thee from report divine, and heard thy name,

Did he not tremble for this lovely frame,

This glorious canopy of light and blue?

Yet 'neath a curtain of translucent dew

Bathed in the rays of the great setting flame,

Hesperus with the host of heaven came,

And lo! creation widened in man's view.

Who could have thought such darkness lay concealed

Within thy rays, O. Sun, or who could find,

Whilst fly and leaf and insect stood revealed,

That to such countless orbs thou mad’st us blind?

Why do we then shun death with anxious strife?

If light can thus deceive, wherefore not life?

- Joseph Blanco White.

----o----

Great Men Who Were Masons

Sir Christopher Wren

By Bro. GEORGE W. BAIRD, P.G.M., District of Columbia

IN the biography of Sir Chrisitopher Wren, written by the English Architect, James Elmers, London, 1823, we find:

"In 1666 Sir Christopher Wren was appointed Deputy Grand Master under Earl Rivers.... He was Master of St. Paul's Lodge, now the Lodge of Antiquity, of which his Royal Highness the Duke of Sussex is Past Master, and attended the meetings for upwards of eighteen years."

Elmer's statement was very possibly based on William Preston's Illustrations of Masonry. Critics of the modern school have long doubted the authenticity of Preston's statements, but it seems to me that we have good grounds for believing that Wren was a member of the Craft. These grounds are set forth in Bro. Ryland's Records of the Lodge of Antiquity and in Bro. A. F. Calvert's The Grand Lodge of England. Because of the skepticism of some of the best scholars I hesitated to include Wren among "Great Men Who Were Masons," but finally decided to do so, leaving it to the individual reader to omit Wren if he wishes to.

Wren was a versatile genius. He made many inventions, including "the wheel barometer and mezzotint engraving"; wrote on astronomy, on instruments of scientific application, hydraulics of ship building, whale fishing, methods of determining longitude, etc. These exhibitions of his intellectual power, in addition to his world-famed genius as an architect, explains why there gathered about him the men who formed the Royal Society, England's most famous scientific institution.

Wren was elected professor of astronomy in Gresham College at London and professor of astronomy at Oxford three years later. After this he was for a time assistant to Sir John Denham, the surveyor-general. In 1663 he designed the Chapel of Pembroke College at Cambridge and in the same year was commissioned to make a survey of St. Paul's Cathedral with a view to so restoring that building as to adapt the whole structure to the famous Corinthian portico added by Inigo Jones.

In September, 1666, St. Paul's Cathedral was completely gutted by the fire which almost destroyed London. Wren was chosen to rebuild it. After a great many difficulties, during which the whole city participated in debates concerning plans submitted by Wren and by his adversaries, work was begun on the new structure June

21, 1672. The last stone was set thirty-five years later and Wren was, fortunately, still alive to see it. We can find no record of a Masonic service having been used either at the laying of the cornerstone or its dedication.

----o----

Sir Christopher Wren as Man and Architect

By Bro. WILLIAM B. BRAGDON, New Jersey

Bro. Bragdon's little study of a great architect arrived at the same time as Bro. Baird's "Memorial," printed just above, almost in the same mail, and since they discuss the same subject the two are here published one after the other There has been a long debate to determine if we have solid grounds for claiming Wren as a Mason; Gould waved it all aside as a fabrication of Preston's imagination, but there are some of us who believe that in Bro. Ryland's careful history of the Lodge of Antiquity is legitimate reason for holding that Wren was a Mason.

SIR CHRISTOPHER WREN, the son of a clergyman, was born at East Knoyle, Wiltshire, England, on Oct. 20, 1632. He graduated from Wadham College of Oxford University in 1650, having distinguished himself in such subjects as geometry and applied mathematics.

Tracing his collegiate life still further, we find him a Fellow of All Souls in 1653, a professor of astronomy at Gresham in 1657, and Savilian professor of astronomy at Oxford in 1660. Thus his early training and educational inclinations disclosed an unusual mathematical mind, which was to develop later a proficiency in structural engineering.

As an architect Wren is unquestionably the most famous product of England, and the rebuilding of St. Paul's Cathedral, in London, his greatest popular achievement. Most historical characters rise to fame through circumstances as well as genius, and the great fire in London in 1666, which destroyed the old St. Paul's and fifty or more parish churches, offered him an exceptional opportunity.

It would be impossible in so short a sketch to trace the history of his associations with new St. Paul's, which was begun in 1675 and finished in 1710. After being commissioned the architect for the restoration of the old church just previous to the fire, and then again for the new rebuilding, his designs were criticized and his work hampered at almost every turn.

A story is told of how he was ordered by the Worthy Council, who sat in judgment over his plans, to double the number of columns that were to support the great dome, as this august body felt inclined to doubt the wisdom of the arrangement of Wren's design. Accordingly he did as he was bid, but a century later it was accidently discovered that half of the columns lacked six inches of reaching the base of the dome and were consequently without structural foundation.

Wren's salary for planning and supervising the erection of St. Paul's, which cost an amount equalling $3,740,000, and is considered the fifth largest church in the world, was the trifling sum of $1,000 a year. For this, the Duchess of Marlborough says, he was content to be dragged up to the top in a bucket three or four times a week.

But there is every evidence that he did his work thoroughly nevertheless, and exercised his control over his workmen with a moral and spiritual guidance as well as an aesthetic. One of Wren's orders, which is said was affixed in many parts of the building, read as follows:

"Whereas, among labourers, etc., that ungodly custom of swearing is too frequently heard, to the dishonour of God and contempt of authority; and to the end, therefore, that such impiety may be utterly banished from these works intended for the service

of God and the honour of religion - it is ordered that customary swearing shall be a sufficient crime to dismiss any labourer...."

Wren was also employed as architect for the rebuilding of the smaller parish churches in London, and it was here that he displayed his constructive genius to even better advantage. In the rebuilding of St. Michael's Cornhill, St. Bride's Fleet Street, Mary-le-Bow Cheapside and St. Stephen's Welbrook he was the creator of the English Renaissance type of steeple with conical or pyramidal spire on a square belfry tower which later influenced the American St. Paul's New York, Christ Church Philadelphia, St. Michael's Charleston, Trinity Newport, and "Old South" Boston.

WAS HE A MASON?

To follow Wren's Masonic life is a more difficult undertaking. Tradition informs us that he was a member and Master of the "Old Lodge of St. Paul," which was changed to the "Lodge of Antiquity." No proof exists, however, of this fact as all the records of this lodge of that time have vanished.

In the archives of the Lodge of Antiquity is a mallet which it has been claimed was presented by Sir Christopher Wren. In 1827 the Duke of Sussex attached to this mallet a plate engraved as follows:

"A. L. 5831. A. D. 1827. To commemorate that this, being the same mallet with which His Majesty King Charles II levelled the foundation stone of S. Paul's Cathedral, A. L. 5677, A. D. 1673. Was presented to the Old Lodge of S. Paul, now the Lodge of Antiquity, acting by immemorial constitution, by Brother Sir Christopher Wren, R.W.D.G.M., Worshipful Master of this Lodge and Architect of that Edifice."

The lodge also has in its possession three gilt wooden candlesticks inscribed, "Ex dono Chr. Wren Eq. A. L. 5680."

But although he is frequently mentioned by learned writers as Master of St. Paul's Lodge and also Grand Master of the Ancient Order of Free and Accepted Masons, it is difficult to reconcile oneself to these statements without further proof.

The Parentalia, or "Memoirs of the Family of Wren," from which we obtain our most accurate knowledge of his life, makes no mention of Sir Christopher Wren as a Mason, although by implication this fact seems apparent.

It would seem possible, however, that Wren could not have lived when he did and as he did without having been in some way identified with the Craft. He was not only a confirmed churchman, but he was anti-Roman in his beliefs. In addition, his associations with prominent Master Masons of his time, and his relations with the Royal Society, must have brought him in close contact with Masonic teachings.

Wren was a member of Parliament for many years, and for fifty years held the high office of Surveyor of the Royal Works. He died in 1723 and lies buried under the Choir of St. Paul's Cathedral, where a tablet over the inner north doorway is inscribed as follows:

Lector, Si monumentum requiris, circumspice - “Reader, do you ask his monument? Look around.”

----o----

EDITORIAL

Masonic Education Under Grand Lodge Auspices

STATE wide Masonic education under direction of a Grand Lodge has been carried forward in so many Grand Jurisdictions during the past few years that the enterprise may be justly considered as having emerged from the merely experimental stage. A number of Grand Lodges have developed their methods independently of all outside efforts; others have worked through the Masonic Service Association or in conjunction with the National Masonic Research Society; in any event they have achieved results, an analysis of which would show what devices might be adopted in any state without much fear of failure. Without attempting such an analysis in the present instance it may be of service to the workers in and under Grand Lodge Educational Committees to indicate a few of the methods thus far verified by experience. The majority of these methods come under one or other of two heads: speakers, or programs featuring a speaker; and the printed word in the form of leaflets, bulletins, magazines or books.

SPEAKERS. In developing a program of speaking to be carried into local lodges it is best for a committee to begin with the speeches rather than with the speakers. The purpose in view is not to have a given list of men heard in lodges, but to have certain messages concerning Masonry carried home to the brethren, therefore the speeches are more important than the speakers. A committee can study its own field to discover what are the lessons of Masonry most needed by its brethren; in some cases a speech can be planned on Masonry in general, suitable to be given anywhere; in other cases subjects purely local will be preferred. After the subjects are chosen and laid out speakers can be selected capable of delivering just those subjects and in just the way desired. This arrangement will avoid the difficulty encountered in some states of having a corps of speakers sent into lodges who talk about everything except Masonry. If conditions are such as to warrant a speech on some non-Masonic topic (as sometimes happens) the committee should nevertheless retain control lest a speaker forget himself and jump over the fence into a discussion of religion or politics or other forbidden topics. This control by the committee furthermore makes it possible to protect lodges against hearing wild misinterpretations of Masonry made by brethren who have not had opportunity to become sufficiently well informed.

Speakers can be listed through local lodges, almost every one of which will be glad to recommend some capable brother on the roster, and these brethren can then be booked for lodges not too far from home, in order to keep down expenses. Such of them as insist on preparing their own speeches can be helped by a loan of materials and they can have their speeches O. K'd by the committee before delivery. The secretary or chairman of the committee can meet with groups of these speakers at least once a year in order to help train them by conference methods. If lodges report attendance at a speech, along with some indication of how well it was received, the committee will know at any given instance what is being accomplished by its staff in the field. After a speaker becomes sufficiently well established and proves that he knows something about Masonry and how to tell it, he can be used all over the state and left pretty much to his own devices.

In the large centers Masonic mass meetings can be held, all of the Masonic bodies in a given territory participating. In such cases it is often possible to invite some brother of national reputation for the occasion, paying him his expenses and possibly a fee. There should be no objections in such cases to a fee, because such a speaker will often be a business or professional man who can ill afford to remain away from his office for two or three days at a time.

THE USE OF MASONIC LITERATURE. Every Grand Lodge committee should have at its disposal a Masonic library. This need not be large but it should contain the standard works, histories, encyclopedias, etc., with as much material on the Masonry of its own state as possible, Grand Lodge proceedings, lodge histories, biographical sketches of its own celebrated Masons, and a supply of clippings and other loose material suitable for loaning to speakers.

A number of Grand Lodges have successfully used the Traveling Library method. In such a case the committee purchases a number of sets of standard Masonic books, ten to thirty in number; these are put into substantial packing cases and loaned to lodges making requests, for periods of three to six months, the lodge loaning the volumes through its own committee or secretary in the same method as is used by a public library. If a lodge desires to purchase one of these outfits it is permitted to do so, at actual cost.

A few Grand Lodges, notably New York, have been encouraging the formation of Book Clubs. According to this method a number of brethren in a community, eight or ten of them, agree among themselves each one to purchase a book at some average price, say two dollars; and at the same time each agrees to loan the book to each member of the club in turn, until it has gone the rounds, when the original purchaser retains it as his own. In this manner each brother can read a number of books with very small expense to himself. The Study Club, to which THE Builder a department each month, is a method that may easily combine the use of a speaker with reading. The nearest analogue to such a club outside of Freemasonry is the Men's Bible Class of a Sunday School. It may be made a voluntary undertaking among a group of brethren, or else it may be launched by a lodge, with official sanction, the small expenses needed being paid from the lodge's treasury. Such a club is a flexible organization, easy to adapt to local conditions. The usual method is for a number of brethren to agree to meet once or twice a month; to elect a president and secretary-treasurer and a study director, the last mentioned functioning much as does the leader of a Bible Class, in order to study systematically some branch of Masonry. A text book may be used, or else a topic may be selected anew for each meeting. If such a group can find a good director, and if it will stick faithfully to its purpose, it can be made one of the most enthralling of all methods for studying the ritual, jurisprudence, or history of the Craft, for its appeal can be almost infinitely varied.

Stereopticon outfits or moving pictures may be used in connection with any or all of these methods above suggested. Grand Lodge committees in Grand Jurisdictions affiliated with the Masonic Service Association can secure the use of movies produced by the Association; others can make arrangements for appropriate films through a number of film booking companies, a few of which specialize in such services. Stereopticon outfits can be made to order at a not exorbitant price.

In the early days when these methods were new some Grand Lodge leaders questioned them lest they add more wheels to the machinery of organization; or get out of hand; or become a new Side Order; or become nothing but a kind of Masonic chautauqua. Experience has allayed these fears. After all, the whole enterprise of Masonic education is one of the proper functions of the Craft itself, for which the necessary machinery has long existed. As our Fraternity increases in membership and its problems increase the need for education becomes more urgent, lest the grand

purposes of Masonry become lost behind a confusion of small activities, and Masons lose their Masonry through inability to find out what it is all about.

----o----

THE LIBRARY

A Story of Freemasonry in Hawaii

LE TELLIER'S LODGE AT HONOLULU - A MASONIC HISTORY, by Ed. Towse; P. M. Privately printed; blue cloth; 118 pages; illustrations on gold paper. May be purchased through National Masonic Research Society. $2.65.

IN the old palmy days of whaling in the northern Pacific it was the custom for hundreds of ships to put in at Honolulu for stores. The great majority of these were "Boston men", five or six years away from home, rough adventurous fellows like those one meets with in Dana's Two Years Before the Mast, with a penchant for humid hilarity while in port. Now it happens that among all these Yankees there was one French whaler, M. Le Tellier by name, master of the bark Ajar, who had a keen interest in Freemasonry, he having been made a member of a French lodge under the aegis of the Supreme Council, Scottish Rite, for France. In 1841 he appeared among the American, English, Scotch, Irish, French, German, Italian and Latin-American Masons of Honolulu with a commission from that Supreme Council empowering him "to set up lodges in the Pacific Ocean and elsewhere in his voyages; to issue warrants, to call upon the Supreme Council for charters; to make Masons at sight; to forever be given the grand honors upon his appearance in any lodge of his creation."

With a number of these brethren supporting him, they having accepted his credentials in good faith, he organized on board the Ajax a lodge of Masons, destined to a long career. Bro. Towse has written a history of this lodge from its beginnings, with dated

items from year to year, all interspersed with sprightly comment, and with many side-lights on life in what were then known as the Sandwich Islands. The result is 118 pages of more human interest than most lodge historians have apparently believed that any lodge history has a right to possess, not the least fetching of which is the long list of brightly colored vignettes of prominent Hawaiians received at various times into the lodge's very representative membership.

"Le Tellier," writes Bro. Towse, "organized 'Lodge le Progres de l'Oceanie,' U. D. (Under Dispensation), aboard his bark in Honolulu harbor on an unfixed date in 1841, issued the warrant and sent for the charter. The Lodge proceeded to business at once and had had a continuous and most useful and honorable existence ever since, under its original name and the number 124 until the year 1905, when it transferred, by the consent and with the assistance of the authorities of the Supreme Council of France, to the jurisdiction of the Grand Lodge of California, first with the name 'Oceanie,' later with the original name and with the number 371."

Bro. Towse's modesty caused him to omit the fact that he himself was made the official delegate to California to negotiate the transfer of allegiance. He was at that time a P.M., and Orator of the lodge. Added to the history of the lodge are six chapters on various topics. The first is the speech delivered by His Excellency Bro. J. M. Kapena, Minister of Foreign Relations, on the occasion of the laying of the cornerstone of the new Royal Palace at Honolulu, Dec. 31, 1879. By that time two of the Hawaiian kings had been members, Kamehameha IV, and Kamehameha V, and the then reigning monarch, Kalakaua, had "ascended all the steps of the craft, and ….. reached the pinnacle of Masonic honors." This is followed by the account, "printed on silk," of the "Grand Masonic Banquet at Iolani Palace given by His Majesty King Kalakaua in honor of his Brethren of the Mystic Rite at Honolulu, on St. John's Day, December 27, 1882." On page 113 is a sketch of Captain John Meek; on page 114 a similar sketch of Kamehameha IV; and on page 116 a "Contemporaneous Chronology." We shall steal the last page entire; it furnishes information about Hawaiian lodges often sought after:

"Hawaiian Lodge, No. 21, Honolulu - Granted a dispensation by the Deputy Grand Master of the Grand Lodge of California January 12, 1852.

"First meeting held Feb. 10, 1852. Charter granted May 5, 1852.

"Maui Lodge, No. 223, Wailuku, Maui - Dispensation granted by the Grand Master of the Grand Lodge of California July 10, 1872. Charter received October 18, 1872. After a few years, many of the members having left the Island, the charter was surrendered and dimits taken by the remaining brethren.

"Honolulu Lodge, No. 409, Honolulu - Granted a dispensation by the District Grand Master of Queensland, Australia, working under the Grand Lodge of Scotland, January 4, 1895 - Chartered August 1, 1895. This was under the name Pacific Lodge, No. 822. As favorable opportunity offered the change was made to the jurisdiction of California.

"Kilauea Lodge, No. 330, Hilo Hawaii - First meeting under dispensation held February 22, 1897. Chartered by the Grand Lodge of California October 15, 1897.

"Lodge Maui No. 472 at Kahului, Maui - Chartered from Scotland February 2, 1905. Chartered from California October 18, 1918.

"Schofield Lodge, No. 443, at Schofield Barracks - Dispensation from California December 8, 1913. Chartered from California, October 15, 1914.

"Note: - 1924. Lodge forming on the Island of Kauai, to be under the jurisdiction of the Grand Lodge of California."

* * *

BEGINNING OF A NEW SERIES OF TRANSACTIONS

THE Masonic literature of the world has for these many years past been greatly enriched by the publication of transactions of the various English societies and lodges for Masonic research, so much enriched that students are ever on the lookout for copies of them. All such students will therefore welcome a most worthy addition to these available sources of knowledge on themes not generally expounded in the popular Masonic press in the form of the TRANSACTIONS OF THE MERSEYSIDE ASSOCIATION FOR MASONIC RESEARCH, holding its sessions generally at Liverpool. We regret that the exigencies of space has caused a deplorable delay in our notice of the first volume, Which covers the year 1922-3. An account of the origin of the Association is given in a "Preliminary" to the Proceedings:

"The formation of the Merseyside Association for Masonic Research is entirely due to the unremitting labours of W. Bro. the Rev. Archibald Ball, M. A., P. P. G. Chaplain (Scheshire). As far back as February, 1919, he mooted the idea, but not being able to find a Brother willing to act as Secretary, nothing occurred until December, 1921, when about a dozen Brethren of Birkenhead and Liverpool met, at his request, in the Exchange Hotel, Liverpool, to discuss the need of a Research Society or Association in this district. Such was the enthusiasm that at a further meeting, held on the 1st of February, 1922, the Association came into being, Bro. Ball being elected first President, together with a full complement of officers."

Bro. John Mumby, of Birkenhead, one of the most gracious Masonic gentlemen in the world, was made secretary, and the inaugural meeting was held in Liverpool, Sept. 29, 1922. By the end of the first year 250 brethren had become members. Bro. Ball describes the ideal of the Association in his Foreword to the first volume of the Transactions:

"The necessity of such an Association on Merseyside is proved by the great influx of members desirous of that daily advancement in Masonic Knowledge which they were enjoined to make at their Initiation. The object of the Association is the exploration of

the Symbolism and History of Freemasonry. . .Our ancient Institution is realised to be something far removed from an artificially constructed machine or social club. It is a living, evolving organism, every part of which has a meaning and a lesson."

The first volume of the Transactions proves that the Association began at once to translate this fine ideal into reality. It contains these various contributions: "Masonic Research; What it Has Done and Can Still DO," by John T. Thorp, first published in THE BUILDER March, 1916; "Some Points in Ritual," by Alex. T. Brand; "Origin of Gilds and Freemasonry," by Rev. H. G. Rosedale; "The Third Degree," by Lionel Vibert; "The Growth of Modern Ritual," by J. Walter Hobbs; and "Masonic Old Charges," by Rodk. H. Baxter. The majority of these names have long been familiar to students on this side of the Atlantic. The volume was edited by Bro. Chas. P. Sayles.

We have not asked permission of Bro. Mumby to refer interested inquirers to him, but we venture to do so. His address is "Ashville," Kingsland Road, Birkenhead, England.

A shining city, one

Happy in snow and sun

And singing in the rain

A paradisal strain....

Here is a dream to keep,

O Builders, from your sleep.

O foolish Builders, wake,

Take your trowels, take

The poet's dream, and build

The city song has willed,

That every stone may sing:

And all your roads may ring

With happy wayfaring.

- John Drinkwater.

* * *

THE SECOND DEGREE AND THE DOLLAR MARK

We have been told that at the building of King Solomon's Temple the Fellowcrafts were paid their wages in specie, that is to say, in cash. There is a curious connection between this degree and specie which may be new to some. At the porchway or entrance of the great temple of Melkarth at Tyre, erected by King Hiram, and which, no doubt, formed the pattern after which the more famous temple of Solomon was subsequently modeled, stood two great pillars, and a representation of the temple and pillars appeared on the coins of Phoenicia. About 1100 B.C., it is said, the merchants of Phoenicia founded Cadiz in Spain, a tradition which is cherished by that ancient city. When coins were struck in the new colony the famous pillars appeared again as an emblem of its Phoenician origin. Twenty-six centuries later Charles V., Emperor of Germany, and King of Spain, used the same symbol on one of his coins. This was currently called a "colonate" or "pillar piece," but in this, as a matter of decoration pure and simple, each of the pillars was entwined by a scroll. As time passed the two scrolls were united and from this evolved the familiar "dollar sign."

Thus, this every-day symbol carries us back across the ages to that famous building which is today the central symbol of our system.

Bro. William Harvey McNairn.

----o----

THE STUDY CLUB

Studies of Masonry in the United States

By Bro. H. L. HAYWOOD, Editor

PART III. BEGINNINGS IN PENNSYLVANIA

THE BUILDER

THE STUDY CLUB

Studies of Masonry in the United States

By Bro. H. L. HAYWOOD, Editor

AS mentioned in the concluding paragraph of last month's Study Club article there has long gone on a battle royal between the brethren of Massachusetts and of Pennsylvania as to which of these Grand Jurisdictions can justly claim the honor of being considered the cradle of American Masonry. Brethren of South Carolina, Georgia, and New Jersey have also had a hand in this, with claims for their own

states. Reserving these latter for subsequent consideration in due order it will simplify the problems to focus attention on the first two just here. My purposes do not require any attempt to arrive at a decision as between these claims and counter-claims, not because the question is not important, or because all 'the evidence is not in, but because a student, especially a beginner, will find it more worth his while to arrive at his own opinions. I shall consider my own proper function served if I can set forth the facts as impartially as possible.

To begin with Pennsylvania. In his Pennsylvania Gazette, No. 108, Dec. 3 to 8, 1730, Benjamin Franklin printed an "Account of Freemasonry in London" prefaced by this significant statement:

"As there are several Lodges of Free-Masons erected in this Province Pennsylvania, and people have lately been much amused with conjectures concerning them, we think the following account of Free-Masonry from London will not be unacceptable to our readers."

The "following account" consisted of a story from London, under date of Aug. 12, to the effect that "By the death of a Gentleman who was one of the Brotherhood of FREE-MASONS, there has lately happen'd a Discovery of abundance of their secret Signs and Wonders," etc. In other words, this was supposed to be a kind of expose of Masonic "secrets". The important point in the matter is that Franklin stated that "several lodges" were then in existence in Pennsylvania. If he was correct in his statement it necessarily follows that organized Masonry had existed in the Province before 1730. Was he correct? He was at that time only twenty-four years of age, and not yet a Mason; Masonry at that time was considered a very mysterious affair about which many rumors were afloat, so that it may very well have been that Franklin was merely passing on a bit of gossip without foundation in fact. On the other hand he had been in London during 1725-6, where he might have learned about Freemasonry, had then resided in Pennsylvania for three years, and had been one of the publishers of the Gazette since September, 1728; he was wide awake to everything going on in the Province, keen for news, and quick to catch at every movement of general interest, so that he may very well have ascertained the facts for himself. It is one of the many points on which each reader will wish to form his own opinion.

In forming that opinion a reader will need to examine in this connection the claims made for the famous "Bell letter." That much discussed document, the very existence of which has been called in question, was written in 1754 (or is alleged to have been written) by one Henry Bell, of Lancaster, Pa., to Thomas Cadwallader, a physician of Philadelphia. It reads in part:

"As you well know, I was one of the originators of the first Masonic Lodge in Philadelphia. A party of us used to meet at the Tun Tavern, in Water Street, and sometimes opened a Lodge there. Once in the fall of 1730 we formed a design of obtaining a Charter for a regular Lodge, and made application to the Grand Lodge of England for one, but before receiving it we heard that Daniel Coxe of New Jersey had been appointed by that Grand Lodge as Provincial Grand Master of New York New Jersey, and Pennsylvania. We therefore made application to him, and our request was granted."

If this letter could be proved authentic it would be of the utmost importance, for it would settle many points at issue; but unfortunately that seems to be impossible. Bro. Clifford P. MacCalla, editor of the Key Stone, one time Grand Master of Pennsylvania, and one of the carefulest Masonic scholars Pennsylvania has produced, gave a cautious statement concerning the letter in an address to Quatuor Coronati Lodge in London, in which he said: "It [the Bell letter] was - in 1872 - in the possession of a Mr. Bancker (since deceased), and an extract was by permission made from it by Brother Francis Blackburne, a clerk in the Grand Secretary's office, Masonic Temple, Philadelphia, in that year, but it has never been seen since. Besides, Henry Bell does not appear to have been a member of St. John's Lodge, so that it seems not to have been the Lodge referred to in the letter as warranted by Coxe. We can surmise what we may, but we cannot at the present tine prove that Coxe warranted either the Philadelphia St. John's Lodge of 1731-1738, or any other Lodge - although the latter is implied in the Bell letter, if it is to be regarded as authentic. In the absence of the original, however, we may not fairly argue anything from it."

The Library Committee of the Grand Lodge of Pennsylvania said of the letter: "The letter was exhibited in the Grand Secretary's office, Philadelphia, in 1872. It bore an

marks of being genuine, and we have no doubt of its being correct." But the Committee failed to furnish the grounds on which it based this decision. By what method did it prove a document authentic 118 years after it had been written? Where had the letter been all the while ? "These," remarked Sereno D. Nickerson, "and numerous other questions, must be satisfactorily answered before we can admit this piece of evidence." Gould and Hughan agreed with Nickerson, and so did John Ross Robertson. Bro. J. H. Drummond refused to admit even the probability of its genuineness. He says:

"Liber B [of which more anon] shows that the statement of the writer of the letter that he was connected with this Lodge is absolutely false. It shows that he was never a member of it, nor made in it, or had anything to do with it."

Bro. Melvin Johnson (Beginnings of Freemasonry in America) goes a step farther and calls the whole letter "a 'fake' pure and simple."

The letter, as already read, was not produced until 118 years after it had been (supposedly) written; only an extract was published; Bell's name does not appear in the St. John's Lodge roster; there is no known record of the Coxe charter; the letter sounds as if only one lodge existed in Philadelphia in 1730, whereas Franklin said there were several; after 1872 the letter passed utterly from sight and has remained so; these are a few of the reasons for questioning the authenticity of the document. On the other side of the argument is the plain statement made by the Grand Lodge Library Committee, and such considerations as have been urged by Bro. McGregor in his article printed on page 328 of this issue.

Another important item in connection with early Pennsylvania Freemasonry, also much debated, is the "Tho. Carmick MS.," of which a critical analysis was contributed to Ars Quatuor Coronatorum, XXII, page 95, by Bro. W. J. Hughan, the authority par excellence on the Old Charges. This MS. is a copy, or so it is believed, of an older document, which Bro. W. J. Songhurst believes may have originally come from Scotland, an opinion based on certain peculiarities of diction. Dr. Julius Sachse, who edited it for the Grand Lodge of Pennsylvania (it was published by that Grand

Body in 1908), described it as consisting of "twenty-two pages, eight by six inches, and is signed by Bro. Thomas Carmick, a connection of the Frazer family, whose name also appears upon one of its pages." At page 20 is a signature by Persifor Frazer to the effect that he owned it in 1756. Opposite Carmick's signature is the date "1727." A complete transcription is given in A.Q.C., as above referred to.

If this MS. be accepted as genuine it proves that a lodge, or lodges, must have been active in Pennsylvania three years and more before Franklin's item in his Gazette. Bro. Hughan appears to accept its genuineness; he writes that the MS. "is most suggestive of the probability that the original from which this transcript was made in 1727, was used at initiations (as also the copy itself) by members of St. John's Lodge, Philadelphia." Bro. Johnson rejects all such claims: "The contention is unworthy of serious discussion. The Grand Lodge of Massachusetts owns a similar manuscript dated 1677 but makes no claim by virtue thereof." (See also Massachusetts Grand Lodge Proceedings, 1909, pp. 105-109.) This abrupt dismissal of the Carmick MS. will not satisfy all critical readers of The Beginnings of Freemasonry in America; for one thing, Bro. Hughan found it worthy of serious consideration; for another, it is difficult to see what the spuriousness of a MS. in Boston has to do with the genuineness of a MS. in Philadelphia.

On turning next to the case of Daniel Coxe (also spelled "Cox") we are on surer ground, at least so far as records are concerned, though it also raises many questions not yet answered. Coxe enjoyed the distinction of receiving the first deputation to serve as a Provincial Grand Master on this continent. He was the son of Dr. Daniel Coxe, of London, who had been physician to Queen Anne, and later Governor of the Province of New Jersey. The son was born in London, Aug. 3, 1673, and was brought to New Jersey early in life. He went to England in 1716, where in 1723 he published a book, A Description of the English Province of Carolina, in which he sought to enforce his claim, inherited from his father, to a vast region comprising most of the southeastern corner of what is now the United States. He was a member of Lodge No. 8, which met at the Devil Tavern, London, and had been constituted in 1722 (not "1772", as given by Gould). Records show that some time after 1728 he returned to America.

On June 5, 1730, the Duke of Norfolk, Grand Master of England, appointed Coxe Provincial Grand Master for New York, New Jersey, and Pennsylvania. The deputation is printed in full in Quatuor Coronatorum Antigrapha, Vol. X, pages 123-125, and shows that his authority was for a limited time only, from "the Feast of St. John the Baptist next ensuing" (June 24) "for the Space of two years." The text shows that application for this authority had been "made unto us by our Rt. Worshipful and well beloved Brother Daniel Cox of New Jersey Esq. and by several other Brethren free and accepted Masons residing and about to reside in the said Provinces." In the same volume of Q. C. A. - it contains "The Minutes of the Grand Lodge of Freemasons of England, 1723-1739, Illustrated With Plates and Facsimiles, With Introduction and Notes by William John Songhurst" - it is shown that Coxe was present at a Quarterly Communication of Grand Lodge held Jan. 29, 1731, and that his health was drunk, on proposal by the Deputy Grand Master, as "Provincial Grand Master of North America."

This proves that the Grand Lodge of England exercised authority over lodges on this continent, and that Coxe was undoubtedly considered officially in office, but neither these records nor any other prove that Coxe ever exercised his authority here by presiding over a Grand Lodge or by issuing charters for the formation or regularization of lodges, unless one is prepared to accept the very dubious testimony of the Bell letter, above described. It has been almost universally alleged by American writers that Coxe was not even in these Colonies during his term in office, but Bro. McGregor has offered proof in his article already referred to that this opinion must now be revised. His proof, however valuable it is, has thus far a negative value only; it yet remains to show that Coxe issued a charter to St. John's Lodge of Philadelphia, or any other.

In the meantime one very important fact must stand; the deputation to Coxe proves that in 1730, and presumably before, there were Masons in New York, New Jersey, or Pennsylvania, else nobody would have petitioned for a Grand Master; and that there was a lodge, or lodges, in existence sufficiently regular to meet the approval of the Grand Lodge of England, else Grand Lodge would have paid no attention to that petition.

There is another important piece of evidence to prove that at least as early as 1731 there was an active lodge in Philadelphia: this is in the form of a lodge ledger discovered in 1884 by Clifford P. MacCalla, which piece of good luck he himself described as follows: "In 1884 I had the good fortune to discover, among the archives of the Historical Society of Pennsylvania, Liber B. of St. John's Lodge, Philadelphia City - as the inscription on the cover of the vellum-bound volume describes it, and which is well-known to you all. It is the original stock or ledger account kept by the Secretary with the members of the Lodge." In opening his records the secretary evidently made use of a book that had already served for other purposes; after twenty-three pages filled with an index of the Masonic entries there follow a number of records having no Masonic reference at all. The Masonic records are in the back of the volume. The earliest accounts with members of the lodge begin under date of June 24, 1731, at which time there were evidently at least fourteen members. By carefully checking up the lodge members named in this ledger Bro. MacCalla showed them to have been of high standing in the community: eight were members of the American Philosophical Society; nine were lawyers; seven were judges; four were mayors of the city; two, sheriffs; two, physicians; two, coroners; and two, Governors of the Province.

Other items of importance in the story of early Pennsylvania Masonry will follow in due order; those already noted will, I trust, have made clear the principal point at issue as between the brethren of that Province and of Massachusetts as to Masonic priority so far as the Pennsylvania side of the case is concerned. The point may be thus framed: The Grand Lodge of England adopted on June 24, 1721, a regulation (given in the preceding Study Club article) to the effect that no Masonic lodge could be accepted as regular and duly constituted except it show a dispensation from the Grand Master or his Deputy; did St. John's Lodge of Philadelphia, shown to have been active in 1731, have such a dispensation? If not, it was not regular, according to the regulation adopted ten years before; if so, it was the first known regular lodge on this continent. So far as the present studies are concerned this point must remain in suspense until other sides of the issue are set forth.

The Philadelphia of 1730 was already one of the most interesting towns in the Colonies with a history behind it full of color, dramatic incident, and of promise of greater things to come. Its population had not reached any great proportion, but the people were astir with life; there was a suggestion of electricity in the spirit of the place, for all the sobering influence of the Quakers, and the hampering effects of

pioneer conditions. The streets went unpaved until 1761, when Second street received a hard surface at the cost of $7500, raised by a raffle. Street lighting did not come in until 1742; carpets were first used in 1750; umbrellas were looked upon as a sissified contraption until after 1771; carriages did not become popular until after the Revolution. Ladies in their best dresses went off to their soirees on horseback through the mud. The first English school was opened in 1683. In 1699 Captain Kidd, more admired in story-tellers' yarns than he was in real life, played havoc with Philadelphia shipping; four of his men were tried in the town for piracy. Kidd was followed by other pirates. Three newspapers were published prior to the Revolution: The American Weekly Mercury, begun in 1719; Franklin's Pennsylvania Gazette, dating back to 1729; and the Pennsylvania Journal and Weekly Advertiser, launched in 1742 as a successor to the Mercury. Slavery was common until after the Revolutionary period. The famous state house was first proposed in 1729; contracts were let in March 1732-3; the superstructure was erected during Franklin's term as Grand Master; the Assembly met in one of its rooms in 1735; the chamber now known as Independence Hall was added in 1742; and the little steeple in which Liberty Bell was hung was completed in 1751. A number of active Masons took a prominent part in this enterprise as they did in almost every other forward movement in the little city. Of these Benjamin Franklin was always among the chief; a detailed account of his Masonic activities, to be given next month, will assist to fill in the picture of Pennsylvania Freemasonry as it was known in its beginnings.

NOTES AND REFERENCES

On the Bell letter see Beginnings of Freemasonry in America, Melvin M. Johnson, New York, 1924, page 59. History of the Ancient and Honorable Fraternity of Free and Accepted Masons Stillson, Hughan, etc., Boston and New York, 1891, pages 221, 273. History of Freemasonry, Robert Freke Gould; Cin. and Chicago; Vol. IV, page 232. History of Freemasonry in Rhode Island, Henry W. Rugg; Providence; 1895; page 24. History of Freemasonry in Maryland, Edw. T. Schultz; Baltimore, 1884; Vol. I, page 20. Freemasonry in Michigan, Jefferson S. Conover, Coldwater, 1897, Vol. I, page 6. History of Freemasonry in Canada, John Ross Robertson; Toronto; 1900; Vol. I, page 142. History of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in New York From the Earliest Date, Charles T. McClenachan, New York; 1888, Vol. I, page 70. Mackey's Revised History of Freemasonry, Robert I. Clegg; Chicago; 1921; page 1326. Ara Quatuor Coronatorum; Vol. XXII, page 95.

The case for the Carmick MS. needs a thorough overhauling. See The Constitutions of St. John's Lodge, Julius F. Sachse; Philadelphia; 1908. A. Q. C., Vol. XXII, page 95. Freemasonry in Pennsylvania, 1727-1907, Norris S. Barratt and Julius F. Sachse, Philadelphia; 1908; Vol. I, page 2. Clegg, 1326. Johnson, page 56. On this subject, as on all others connected with Pennsylvania, the careful student will need all the titles published by the Library Committee of the Grand Lodge of Pennsylvania. The present librarian, Bro. J. E. Burnett Buckenham, Masonic Temple, Philadelphia, will furnish a printed list.

On Daniel Coxe. Stillson & Hughan print the deputation in full, page 219. Johnson; page 56. History of Freemasonry in the State of New York, Ossian Lang; New York; 1922, page 11. Robertson; Vol. I; page 140. Gould, Vol. IV; pages 230, 362. A. Q. C., Vol. III; page 124. Conover; Vol. I; page 5. Gould, Concise History, Macoy Edition, page 437. Barratt and Sachse; Vol. I; page 443. Rugg; page 24. Schultz, Vol. I page 20. History of Lodge No. 61, F. and A. M., Wilkesbarre Pa., Oscar Jewell Harvey; Wilkesbarre; 1897; page 15. Q. C. A., Vol. X; pages 123 and 139, 140. Clegg; page 1325. History of Grand Lodge of Iowa, A. F. and A. M., Joseph E. Morcombe; Cedar Rapids; 1910; Vol. I; page 33. Massachusetts Grand Lodge Proceedings, 1888, pages 131-137.

On "Liber B." Benjamin Franklin as a Freemason, Julius F. Sachse, Philadelphia; 1906, see index. Account of St. John's Lodge, Philadelphia, and its Liber B. James M. Lamberton. Johnson pages 31, 63. A. Q. C.; page 124. Gould, Vol. IV; page 23i. Hughan & Stillson; page 272. Rugg; page 25. Clegg, page 1602. McClenachan, Vol. I, page 72. A. Q. C.; Vol. XXII; page 96 (by Hughan). Barratt & Sachse; Freemasonry in Pennsylvania, Vol. I; page 2.

On early Philadelphia there are numberless books, of which three can be mentioned: A Short History of Philadelphia; Susan Coolidge; Boston; 1887. Philadelphia, the Place, and the People; Agnes Repplier; New York; 1899. The Romance of Old Philadelphia, Jobn T. Faris, Philadelphia; 1918.

General references, in addition to those already given. The Evolution of Freemasonry, Delmar Duane Darrah, Bloomington, Ill.; 1920; page 224. The Builders, Joseph Fort Newton; New York, 1924; page 206.

The general subject dealt with in this, and to be dealt with in succeeding chapters, has been discussed with unusual fullness in THE BUILDER; May 1915, page 111; July 1915, page 163; August 1915, page 174, October 1915, page 229; November 1915, page 251, March 1916, page 70; July 1916, page 211; October 1916, page 317, page 320, November 1917, C. C. B., page 5, May 1917, page 156; May 1918, page 152; February 1919, page 35; November 1923, page 329; April 1924, page 109.

QUESTIONS FOR DISCUSSION

What is the important point in Franklin's printed item? What was the date of this item? What is meant by an "expose" ? How old was Franklin at this time ? Give the substance of the "Bell letter." Who was MacCalla? What was his estimate of the letter? What did the Pennsylvania Library Committee think of it? Nickerson? Drummond? Johnson? Why is the authenticity of the letter questioned?

What was the "Carmick MS."? What is Songhurst's theory concerning it? Describe the manuscript. What is Hughan's estimate of it? Johnson's?

Who was Daniel Coxe? What were his American claims? Where did he hold his Masonic membership? When was he made Provincial Grand Master? Over what Provinces? By whom ? Describe his deputation. What does his deputation prove? Did he ever exercise his authority?

What is meant by Liber B? By whom and when was it discovered? What does it indicate concerning early Philadelphia Masonry?

What is the point at issue between Massachusetts and Pennsylvania? Describe Philadelphia as it was in 1730. What do you know about Franklin as a Freemason? What is meant by "duly constituted" Masonry? What has been your own theory as to where "duly constituted" Masonry began in this country?

----o----

"God sends His teachers into every age;

To every clime and every race of men

With revelation fitted to their growth

And shape of mind. Nor gives the realm of truth

Into the selfish rule of one sole race.

Therefore, each form of worship that hath swayed

The life of man, and given it to grasp

The master key of knowledge - reverence

Infolds some germs of goodness and of right."

----o----

MASONIC BOOKS FOR SALE

I have been appointed trustee to dispose of the Masonic Library of a deceased brother. There are some six hundred titles all told, comprising encyclopedias, bibliographies,

histories, philosophies, symbolism, jurisprudence, constitutions and old charges, anti Masonry, pyramids, phallic and serpent worship, druidism, Roslcrucianism, occultism, and practically all the other subjects that come with the Masonic field. Among the more important items are a set of Ars Quatuor Coronatorum, Vols. I to XXXIII; complete set of the New Age Magazine, Vol. I to date; Hutton Webster's Primitive Secret Societies, thirteen George Oliver items, six Henry Sadler items, Upton's Negro Masonry; six Hughan items; Leader Scott's Cathedral Builders etc. No lists will be furnished to dealers. Individual brother Masons in need of any of these titles may secure complete information by addressing a letter to the undersigned.

Frank W. Chandler (Trustee),

1611 Rucker Ave.,

Everett, Wash.

----o----

THE QUESTION BOX AND CORRESPONDENCE

"THE TWO GREAT PILLARS" IN OLD BOOKS

I had the chance recently to see a rare curiosity in the way of an old English book. It was apparently printed at about Francis Bacon's time The title page is flanked by two pillars; can it be possible that these had anything to do with our own Great Pillars?

L. P. G., Virginia.

Forgive us, Bro. L. P. G., for condensing your fine long letter into a few words. Inasmuch as the writer is neither a bibliographer nor the son of a bibliographer, he offers an amateur's reply to your inquiry, in the hopes that some reader learned in such matters will make himself heard. There MAY be some remote connection between the design described by you and our own Great Pillars but the probabilities are very much against it, and the probabilities are somewhat in favor of the two pillars on your old book representing the Pillars of Hercules, which stand at the western entrance to the Mediterranean Sea, and which in Bacon's time very frequently appeared in books and works of art as two huge posts or pillars. Again it is possible that your pillars were merely conventionalized representations of the two door-posts of some cathedral or other public building. It was not at all uncommon during the fifteenth and sixteen centuries for a front cover or title page of a book to be designed as the entrance to such a building, suggesting no doubt that a reader was about to enter a house of learning. In our files we possess a photograph of the Directorium humanae vitae, published in 1488-1493, which carries as a full page illustration the cut of an entrance to some ecclesiastical structure, flanked by two pillars; also the photograph of a Hortus Sanitatis, published in 1488, of which the same may be said; similarly a work of Occam of 1497; also Breydenbach's Peregrinations in Terram Sanctam, the first illustrated travel book ever published, of date 1502; a Dutch Chronicle of 1530, resplendent with a fine doubleheaded eagle; Horae B. V. M., of about 1506; Robert Gaguin's La Mer des Croniques, etc., 1518; an edition of the Book of Ecclesiasticus, 1563; and so on. In all of these, two flanking pillars appear, but in every ease they are evidently intended to represent the door-posts of a building - not any building in particular, but just a building, a church perhaps or monastery. In this same connection it is interesting to note that in two of these photographs appear the familiar square and compasses (or "compass," if you prefer). They are very distinctly worked into the ornamental initial of an Opus Geographie, by Claud Ptolemaeus, published in 1522; and also into the title page designs of Arithmetica Practica, by Orontius Finaeus, 1535. The last item is especially interesting to the Masonic bookworm. In its ornate design are eight medallions representing variously astronomy, music, geography, arithmetic, with Ptolemy, Orpheus, Euclid, and Algus correspondingly opposite. Ptolemy holds a sextant, our jewel of a Past Master, in his righ hand; Geography holds a square in her left hand and a pair of compasses in her right. Were the square and compasses used in those days as an emblem of geography? Perhaps some erudite reader can tell us.

* * *

WHO WROTE "THE MARTYRDOM OF MAN"?

Please inform me through the Question Box what man wrote a book called Man and His Martyrdom. Does it have anything to do with Masonry?

W. T. Y., New York.

You very doubtless have in mind The Martyrdom of Man, by Winwood Reade, one of the most extraordinary books of recent times, and one that has gone through nearly thirty editions, the latest of which is an issue by Watts &; Co., Fleet Street, London, E.C. 4, retailing at 2s. 6 d. Reade (a nephew of Charles Reade, the novelist, author of The Cloister and the Hearth, a book you should know) began by planning a history of Africa but in working at his subject found it necessary to incorporate in it a history of all religions, from primitive cults down to Mohammed; and at last also brought into it a survey of the evolution of the human mind, the materials for which were accumulated before Darwin published his Descent of Man. As completed, the book was really a history of the world in one volume. Cecil Rhodes said of it, "This book has made me what I am." Sir Harry Johnson wished that a copy might be given to every young man in the United Kingdom and in the United States upon reaching twenty-one. H. G. Wells paid a tribute to it in the introduction to his The Outline of History after this manner: "Remarkably few sketches of universal history by one single author have been written. One book that has influenced me very strongly is Winwood Reade's Martyrdom of Man. This 'dates,' as people say nowadays, and it has a fine gloom of its own; but it is still an extraordinarily inspiring presentation of human history as one consistent process." "Gloom" is well said, for it is doubtful if a more pessimistic volume was ever printed; it is so exceedingly pessimistic that only its marvelous style saves it from being too depressing for perusal by normal human beings, but that style is verbal magic pure and simple, enthralling, enchanting, unforgettable. Ye scribe will never forget the day when, standing in a summer excursion train for seven solid hours, he plowed through it from end to end without a stop, the last page as breathless as the first.

It is difficult to believe that the pessimist who penned The Martyrdom wrote also The Veil of Isis. It may be, Bro. W. T. Y., that you have had this title in mind, for it has many things to say about Masonry, notably this fine tribute:

"The doctrines of Masonry are the most beautiful that it is possible to imagine. They breathe the simplicity of the earliest ages animated by the love of a martyred God. That word which the Puritans translated 'Charity,' but which is really 'Love,' is the keystone which supports the entire edifice of this mystic science. Love one another, teach one another, help one another That is all our doctrine, all our science, all our law. We have no narrow-minded prejudices, we do not debar from our society this sect or that sect, it is sufficient for us that a man worship God, no matter under what name or in what manner. Ah! rail against us bigoted and ignorant men if you will. Those who listen to the truths which Masonry inculcates can readily forgive you. It is impossible to be a good Mason without being a good man."

* * *

WEBB'S MONITOR, FREEMASONS' MONTHLY, ETC.

Who published an old magazine called. The Freemasons' Monthly? When? Where? Was Webb's Monitor published in more than one edition?

L. H. L., Missouri.

According to Josiah H. Drummond's Masonic Historical and Bibliographical Memoranda, The Freemason's Monitor, or Illustrations of Masonry, by Thomas Smith Webb, was issued seventeen times, first in Albany, N. Y., 1797, and last, New York, 1866. Rob Morris published an edition, Cincinnati, 1869, with many changes and additions; and in 1860 issued still another edition, which has been re-issued many times. Another noteworthy edition of this old classic was published by Enoch T.

Carson, Cincinnati, 1858, and many times re-issued since. The same may be said of an edition put out by George W. Chaen, Boston, no date given. Will bibliographical readers send further notes on Webb? The Freemasons' Monthly Magazine was an octave monthly of thirty-two pages, published at Boston, edited by Charles W. Moore. It happens that the Drummond work quoted just above contains a paragraph concerning this great monthly, quoted here as furnishing Drummond's own opinion of one of the best Masonic journals ever produced:

"Edited and published by Charles W. Moore, he issued the first number in November, 1841; it was begun as it ended, an octave of thirty-two pages, published monthly. For thirty-one years, month after month, he issued the magazine without a single lapse. The thirty-first volume closed in October, 1872, and he delayed the commencement of the thirty-second volume till January, 1873; he lived to complete that volume; with it he finished his work on earth. This magazine was the first published that was exclusively Masonic. Its effect on the jurisprudence of Masonry cannot be estimated. It is justly regarded as one of the most valuable works in a Masonic library."

Our own set of this valuable old magazine is bound in fraying sheepskin, after the fashion of law books, and some of the volumes bear the autograph of T. S. Parvin. If a reader chances to own a set, or any volumes belonging to it, he will find plenty of brethren ready to buy.

* * *

THE LAFAYETTE BADGE

The visit of Lafayette to the United States in 1824-25, on invitation by Congress, was a memorable event. He was sought as a public guest in all parts of the country; his course was amid a universal tumult of honor and praise: and the nation thronged around him to testify with one voice its gratitude and love. Congress voted him a grant of $200,000 and a township of land. Lafayette's son, George Washington Lafayette (1779 - 1849), named after George Washington, and whom Lafayette sent

to live with Washington during the French Revolution, figured in French republican polities of the nineteenth century.

During Lafayette's visit to the United States, he was the guest of honor at banquets in all of our principal cities, and the guest at many Masonic functions held in his honor. At these times he was made an honorary member of many Masonic lodges, how many I do not know. He was made a member of Fredericksburg Lodge, No. 4, Fredericksburg, Va.

The badge, the photograph of which appears herewith, was photographed by me in Fredericksburg November, 1923. It is owned by Mr. Fred I. Crane, formerly of New York, but now I believe living somewhere in Louisiana. This badge was worn by Myron King, the engraver of it, who lived at Troy, N. Y., at a banquet given Lafayette in Albany, New York, 1825. It was given by him to his son, who gave it to Mr. Crane. It is printed on cream colored silk, and is in a perfect state of preservation. At the top are the holes made by the pin which held it on the lapel of Mr. King's coat on the night of the banquet, ninety-nine years ago, and at the bottom, written in lead pencil, is the date, 1825.

I wish to know the names of all the Masonic lodges that made Lafayette an honorary member. This information will be appreciated by me, if the brethren who know any lodges of which he was such a member, will write me giving the dates and the names of the lodges.

- John J. Lanier, Fredericksburg, Va.

* * *

HIGHEST LODGE IN THE WORLD

Through THE BUI1DEB for May, 1924, Bro. L. B. Mitchell, of Michigan, asked concerning the highest lodge in the world. The highest lodge in the world is located in Cerro de Pasco, Peru, at an altitude of 14,208 feet above the level of the sea. The members of this Scottish lodge, named "Roof of the World," have held meetings on a summit of the mountain (15,575 feet high) on the side of which Cerro de Pasco is situated.

S. Stickney, Philippine Islands.

* * *

THE SECRET CONSTITUTIONS

In reading the history of Scottish Rite Masonry, I find mention in several places of the "Secret Constitutions" of that body.

Reprint, Northern Jurisdiction, 1861-1858, shows that the Northern and Southern Supreme Councils "hold in their archives certified copies of the Secret Constitutions derived from the Grand Consistory held at Paris in 1761."

Northern Jurisdiction Proceedings, 1870, show that a copy of the Secret Constitutions was transmitted by Bro. J. J. J. Gourgas to his successor and came into possession of Bro. J. H. Drummond through the hands of his predecessors.

I would appreciate it very much if you would inform me through the Question Box in THE BUILDER, what these "Secret Constitutions" are. By whom, when and where were they promulgated ? What was their purpose, and why secret ?

Thanking you in advance for any information you may give me on the above matter, I am,

J. A. G., Texas.

Bro. Cyrus Field Willard, Editor of The Master Mason, San Diego, Cal., has been kind enough to prepare an exhaustive reply to your inquiry for publication here:

In answer to the questions submitted by your correspondent as to the "Secret Constitutions" of the Ancient and Accepted Scottish Rite, I would say the reason they are called "Secret Constitutions" is because that is their name as given in the original document.

They were promulgated, according to the assertions therein, by Frederick, King of Prussia, better known as Frederick the Great.

This assertion was considered by many Masonic writers for a long time as an apocryphal statement. In this view the writer thoroughly coincided for a time, but after a careful examination of all the facts and the written documents now in existence, he has been led to reach the same conclusion as Albert Pike expressed so strongly. That is, that the constitutions are genuine and were drawn up by direction of Frederick II, signed by him despite all assertions to the contrary, and promulgated to all the countries where there were bodies of the Scottish Rite.

Frederick was initiated Aug. 14, 1738, as is well known. When the lodge "To the Three Globes" was formed, in 1740, he turned it into the Grand Lodge of the same name, became its Grand Master and was borne on its list of officers as such until 1757. In 1758 the Scottish "Chapter of Clermont" was formed and added to that Grand Lodge as higher degrees of Scottish origin On July 19, 1760, this chapter of Scottish degrees took the title of "Premier Chapter of Clermont," which is supposed to be the date when Frederick placed himself at the head of the Scottish degrees. According to the first circular letter issued by the Supreme Council of the A. & A. S. R., in 1802, Charles Edward Stuart, known as the "Young Pretender" of the royal line of Scotland, transferred his authority over these Scottish degrees to Frederick, and this took place either on Oct. 25, 1762, when the Constitutions were adopted by the Grand Council of Berlin and signed by Frederick, or when the "Premier Chapter of Clermont" adopted that title two years before. Charles Edward had formed a chapter of the Scottish degrees at Arras April 15, 1747, and was present at the meeting described in his diary by Baron van Hund in 1742, at Paris, when the Earl of Kilmarnock, then Grand Master of Scotland, and also Master of the Lodge Mother Kilwinning, in a lodge under the jurisdiction of the Grand Lodge of Scotland, gave Baron von Hund the Templar and Scottish degrees which van Hund took to Germany, and which Templar degrees were given in St. Andrew's Lodge of Boston in 1769.

On July 16, 1774, Frederick the Great granted his protection to the National Grand Lodge of Germany and officially approved the treaty with the Grand Lodge of England by which the National Grand Lodge had been established. In the year 1777 the Mother Lodge, "Royal York of Friendship," now a Grand Lodge at Berlin, celebrated by a festival the king's birthday (Jan. 24, 1712), on which occasion he wrote to them: "I cannot but be sensible of the new homage of the Lodge Royal York of Friendship on the occasion the anniversary of my birth, bearing as it does the evidence of its zeal and attachment for my person. Its Orator has well expressed the sentiments which animate all its labors, and a society which employs itself only in sowing the seed and bringing forth the fruit of every kind of virtue in my dominions may always be assured of my protection. It is the glorious task of every good Sovereign, and I will never cease to fulfill it. And so I pray God to take you and your lodge under His holy and deserved protection. Potsdam, this 14th day of February, 1777. [Signed] Frederic."

There were two such constitutions, one of which is entitled "Constitution and Regulations drawn up by Nine Commissioners appointed Ad Hoc by the Sovereign

Grand Sublime Council of the Royal Secret, Orients of Paris and B ," dated Oct. 25, 1762, and the other entitled "The Most Secret Institutes and Basis of the Most Ancient and Associated Freemasons, which is styled the Royal and Military Order of Working in Stone," dated May 1, 1786.

On April 30, 1770, a Grand Chapter of Princes of the Royal Secret was formed at Kingston, Jamaica, by Stephen Morin and Henry A. Francken, the latter of whom had formed the Ineffable Lodge of Perfection in Albany on Dec. 20, 1767. With that Lodge of Perfection Francken left a copy of the Patent to Stephen Morin, given in 1761, and to this was appended a copy of the Constitutions of 1762, and these were in the collection of Enoch T. Carson (see page 617, Vol. IV, Gould's History, American edition) while the original charter of that lodge was given in fac-simile in THE BUILDER, June, 1920. As this copy of the Constitutions of 1762 was deposited only five years after they were drawn up, it would seem strange that so much doubt has been east on the authenticity of these Constitutions did we not know of the bitter struggles for supremacy between rival bodies.

This charter of the Albany Lodge of Perfection says that Henry Andrew Francken was authorized to confer the degrees UP TO THE 29TH! The charter of the Grand Chapter of the Princes of the Royal Secret at Kingston, Jamaica, bears date of April 30, 1770, and is positive proof of the feet that the Constitutions of 1762 were genuine and that there was a Supreme Council of Nine Commissioners at Berlin as this MS. is in the Carson collection, for it says (Gould, IV, page 634, American edition), "And that ye shall strictly behave yourselves to all the statutes, rules and regulations of the Nine Commissioners named by the Grand Chapter of the Sublime Princes of the Royal Secret at the Grand East of Paris and PRUSSIA. Consequently, by the deliberations dated the 7th of December, 1762, to be ratified and observed by the aforesaid Grand Chapter of Prussia and France - to govern and regulate all Lodges, Councils, Grand Councils, Grand Chapters, Consistories, from the Secret Master to the Royal Secret," etc. This was only eight years after these Constitutions were drawn up and the words conform to the title of the Constitutions of 1762.

The minutes of the Albany Lodge of Perfection read: -

"Albany, 3rd Sept. 1770.

"Br. Stringer, Depy. Inspr. acquainting the Body that he had receiv'd an Order from the Founder" (Francken) "to transmit the Minutes of the Lodge & the state thereof to be forwarded to Berlin: in order that Minutes & Accounts might be regularly Enter's and Posted in their proper Books purchased for that use."

Albert Pike, in his Historical Inquiry, on page 153, et seq., gives a view of Frederick which is in consonance with the facts of history and which should be read in its entirety. "It will be seen," he said, "that toward the end of his life he had reasons for wishing to control Masonry." The long and carefully written description by Gen. Pike of events in Germany gives powerful and sensible reasons for the acceptance of the chieftainship of this Order, which enabled him to control Masonry in Germany by putting himself at its head and thus defeating: the intrigues of the Papacy.

The Constitutions of 1786, after its title "The Most Secret Institutes and Basis," etc., goes on to say, "We, Frederick, by the Grace of God King of Prussia, Margrave of Brandenberg, etc., etc. Supreme Grand Protector, Grand Commander, Universal Grand Master and Defender of the Most Ancient and Honourable Society of Ancient Free and Associated Masons or Builders or of the Royal and Military Order of the Free Art of Working in Stone or of Free Masonry."

These Constitutions combine the various Scottish rites "known under the several names of the Ancient, that of Heredom or Hairdom, that of the Orient (or East) of Kilwinning, that of Saint Andrew, that of the Emperors of the East and West, that of the Princes of the Royal Secret or of Perfection, the Philosophic Rite, and that most recent rite of all, known as Primitive" (which last had a rite of thirty-three degrees according to John Yarker). This document goes on to say:

"Wherefore, adopting as the basis of our conservative reformation the first of these rites and the number of the degrees of the hierarchy of the last,

"WE DO DECLARE them all to be now and henceforth united and aggregated into one single order which professing the Dogma and the pure and undefiled doctrines of the Ancient Art of Masonry embraces all the systems of the Scottish Rite united together under the title of 'The Ancient Accepted Scottish Rite.' The entire doctrine will be communicated to Masons in 33 degrees," etc.

The Constitutions and Statutes adopted at this time provided for a council of nine members in each country of the 33rd and last degree and were signed by Frederic D'Esterno (then French Ambassador at Berlin), Starek and Woellner (both well known members of the Higher Degrees), H. Wilhelm, and others whose names are now illegible.

There is a certificate in Latin attached to the original Latin Constitutions of 1786, dated the 23rd of February, 1834, sealed with the seal of the Supreme Council of France and signed by Lafayette and eight others of nearly equal prominence in Masonry in France certifying that they had compared with it the authentic French copy of the "True Secret and Fundamental Institutes, Statutes, Constitutions and Appendices of the first of May, 1786" (V. E.) of which the official copies are deposited and have been carefully and faithfully preserved in all their purity among the archives of the Order. They, therefore, certified that the said copies were faithfully and literally conformable to the original documents. This certificate is printed by Sieter, one of the signers, and is given in full in Robert B. Folger, A. & A. Scottish Rite, New York, 1862, page 263.

In Article II of the Constitutions of 1762, there are but twenty-five degrees catalogued, which would seem to show that it was the Rite of Perfection or Emperors of the East and West, while the Constitutions of 1786 raised the number of degrees to thirty-three as we now know them and christened the rite the "Ancient Accepted Scottish Rite."

Yet we see in the Charter of Albany Lodge of Perfection that Francken was authorized to communicate "up to the 29th" degree, and it would seem from that fact

that Morin and Francken must have known of the new arrangement and introduced the extra degrees.

We read in the records of the Grand Lodge of France, at the sitting of Aug. 17, 1766 (see Folger, page 37), which was five years after Morin received his patent: "That considering the carelessness and the various alterations into the Royal Art by Worshipful Brother Morin, her late Inspector, the Worshipful Grand Lodge annuls the Brief of Inspector granted said Brother Morin and deems proper for the good of the Royal Art to cause him to be replaced by Worshipful Bro. Martin, Master of the St. Frederic Lodge, and that his letters of Constitution for America be ratified."

This revocation does not seem to have been regarded by Morin or to have had any effect on his activities as the Grand Lodge was only one of the two powers that united to give him his patent. We find him four years later at Kingston, Jamaica, an English island, acting under the jurisdiction of the Grand Council of Berlin and Paris. The Albany Lodge of Perfection was instructed to send their minutes to the Grand Council of Berlin and nowhere is there any evidence of any attention being paid to the Grand Lodge of France.

This Grand Lodge of France has originally been started as a Provincial Grand Lodge by the Grand Lodge of England and then called itself the National Grand Lodge of France. In opposition to these English lodges, there had been organized Scottish bodies by the Grand Lodge of Scotland before the National Grand Lodge of France was organized. According to French historians this was done by Dr. Ramsay and the Grand Master of Scotland himself, the Earl of Kilmarnock, related in the diary of Baron von Hund as having taken place in 1742.

From the statement made by the Grand Lodge of France, it would seem that there were alterations made by Stephen Morin who was an American of French Huguenot descent born in New York City, and it would seem that these alterations were ordered by his superiors and recognized in the Constitutions of 1786, for Frederick of Prussia did not hesitate, in 1740, to raise the local lodge, "The Three Globes," to the dignity

of a Grand Lodge by his own dictum, and his action was recognized by the Grand Lodge of England as perfectly proper.

Such is a brief story of the Secret Constitutions of 1762 and 1786 to which all Scottish Rite Masons yield obedience and over which barrels of ink have been spilled in days gone by, especially by the French writers opposed to the Scottish Rite Supreme Council of France.

If it would be considered necessary or advisable, I should be glad to furnish verbatim translations of these two Constitutions taken from the best authorities and shedding much light on the development of the Scottish Rite.

Cyrus Field Willard, San Diego, Cal.

* * *

CAN YOU GIVE US THIS INFORMATION ?

A member asks for some information: "Can you advise me if the Colonel Driver, of whom Bro. John W. Barry speaks as 'Old Glory Driver,' was a Mason, and if so where was he raised ? Can you tell me who suggested the motto 'In God We Trust' for our American coin, and if he was a Mason? I have somewhere read that he was a Mason from Virginia." H. V. S., New Hampshire. Bro. Barry's reference will be found on page 11 of his The Story of Old Glory, published by the National Masonic Research Society. He based it on Essex Institute Historical Collections, July, 1901, page 261.

From another inquirer we have this: "Somewhere I read a story - it was some time back - relating that the American degrees were conferred in a lodge in England. I think it was during the World War. Can you publish the facts if this is trued" W. P. B., New York.

* * *

A CORRECTION

Bro. A.B.C., of Michigan, author of "A General Account of the Swedish Rite," in the September issue, asks permission to correct an error that slipped past both him and Ye Editor:

"I was guilty of a lapses pennae on page 260 of my article, upper left-hand corner, in mentioning Derwentwater as Grand Master in London instead of in Paris. In his Frimureriet, the Danish Professor Starcke tells us that Count Ch. Radcliffe Derwentwater was Grand Master of the English Grand Lodge at Paris in 1737, that he resigned in the same year, and no successor was elected. Undoubtedly Stareke - who by the way is no Mason himself - had his information from German sources."

Bro. Cyrus F. Willard, editor of The Master Mason, San Diego, Cal., adds this interesting note:

"Lord Derwentwater was Grand Master of the English (Provincial) Grand Lodge at Paris, according to Rebold's list, in 1735. According to the same list, p. 688, Histoire des Trois Grandes Lodges, Lord Harnouester was Grand Master of the English Provincial Grand Lodge of France only a part of the year 1737, for Rebold says, page 45 idein, 'In 1737 Lard Harnouester, the second provincial Grand Master wishing to return to England, demanded before his departure that he be replaced by a Frenchman. The Duke I'Antin, a zealous Mason, succeeded him in June, 1738.' If it

can be proven that the Swedish lodges founded by Baron Scheffer in 1737 really had a charter signed by Lord Derwentwater in 1737, it would tend to prove the surmise of Gould that Lord Derwentwater and Lord I. Harnouester were the same individual, only the French weird spelling of English proper names having confused the two to appear as two different individuals. This is a lead worth investigating"

----o----

YE EDITOR'S CORNER

A sense of humor is good sense.

* * *

An esteemed contemporary (as the old manner hath it) published an article on "Etiquette in a Crowded Street Car." "There ain't no sech animal."

* * *

Shriners don't appear to take their Arabic origin very seriously. All their decorations at Kansas City were simon pure Egyptian.

* * *

The Illinois Masonic Review announces suspension. Sorry it was necessary, Bro. Jeffers. Hope you can resume one of these days. We need you.

* * *

St. George's Lodge of Schenectady (have I spelled it right?) celebrated its 150th anniversary Sept. 13. The whole city united to pay tribute to its remarkable record. The Schenectady Union-Star published a magnificent speech by that magnificent old Mason, Bro. John W. Vrooman, Senior Past Grand Master of New York, fifty-nine years in the brotherhood.

* * *

Good morning! Have you read anything on Einstein yet ? Einstein's Theories of Relativity and Gravitation, edited by J. Malcolm Bird, pays a remarkable tribute to our old friend, the Forty-seventh Proposition of that "learned clerk," our Bro. Euclid. Wonder how many are in Fraternal correspondence with Euclid?

* * *

For free distribution, three N.M.R.S. leaflets: "An Interpretation of the Plumb Line," "A Word to the Candidate Before Initiation," and "The Trestle Board." Don't be bashful. Enclose a two cent stamp.

* * *

And this is from the "Proceedings of the Grand Lodge of Massachusetts":

"There was a man driving along in his automobile, and the automobile broke down. He went to the door of the ranch house knocked, and a big Swede came to the door. The automobilist said, "Friend, do you have a monkey wrench around here?" "No. My brother, he got a cattle wrench; my cousin, he got a sheep wrench, but it's too cold for monkey wrench."

* * *

Some Eastern Star sisters have been razzing us for publishing the anti-feminine oratory in this Corner last month. Here is something by way of retort:

Paris, Sept. 12.

According to the humorous weekly Pele-Mele a philosopher says there are three things which a woman must resemble in one way, but not another:

"She must be like a snail, which never leaves its house, but unlike a snail, she must not put all she owns on her back.

"She must be like an echo, which speaks only when spoken to; but she must not, like the echo, always insist on the last word.

"Finally, she must be like the town clock, always correct and always punctual; but she must not, as the clock does, make so much noise that she will be heard all over the town.”

The Builder Magazine

December 1924 - Volume X - Number 12

TABLE OF CONTENTS

FRONTISPIECE - OUR MASONIC PRESIDENTS

A REAL MENACE - By Bro. S. Parkes Cadman, D. D., New York

THE THREE DEGREES - By Bro. David S. Lofthouse, Canada

AN EARLY OHIO MASONIC RECORD - By Bro. James J. Tyler, M. D., Ohio

GOD IS LIGHT - By Bro. H. L. Haywood, Editor

THE AMERICAN CRAFT AND THE GREAT PLAGUE - By Bro. Robert J. Newton, Texas

A NOTE CONCERNING ABRAHAM LINCOLN AND FREEMASONRY

THE ECLIPSE OF THE HEAVENLY BRIGHTNESS - By Bro. Donald Hughes, California

MORMONISM AND MASONRY - ANTI-MASONRY IN THE BOOK OF MORMON - Concluded - By Bro. S. H. Goodwin, Grand Secretary, Utah

DANIEL COXE AND THE "HENRY BELL LETTER" - By Bro. Melvin M. Johnson, P.G.M., Massachusetts

GREAT MEN WHO WERE MASONS - RUFUS PUTNAM - By Bro. Geo. W. Baird, P. G. M., District of Columbia

THE STUDY CLUB - Studies of Masonry in the United States - Part IV, Benjamin Franklin's Masonic Career. - By Bro. H. L. Haywood

FREEMASONRY IN AUSTRIA - By Bro. Dr. Wladimir Misar, Grand Secretary, Vienna

EDITORIAL

"Problem of the Side Order"

THE LIBRARY

A Great Symbolist Writes of Symbolism

Lord Bacon, Rosicrucianism and Freemasonry

A New Catalog of Masonic Books: Bound Volume for 1924: Annual Index

"The Little Masonic Library”

Two Roman Catholic Priests Write About Freemasonry

"Foibles and Fallacies of Science"

THE QUESTION BOX AND CORRESPONDENCE

Scottish Rite Ring in Northern Jurisdiction

Masonic Membership in the United States

Our Greatest Opportunity for Charity

"Hidden Mysteries of Nature and Science," etc

"Working Tools" of Operative Masons (Cut)

Freemasonry and the Sick

Builder Index for 1924

YE EDITOR'S CORNER

----o----

A Real Menace

By Bro. S. PARKES CADMAN, D. D., New York

Dr. Cadman contributed to THE BUILDER for May last an essay so forceful that after these many months special copies of it are still being requested. In the present article Dr. Cadman returns to his attack on sin and unreason and reiterates his appeal to Masons to stand guard over our precious moral heritage. He is making similar appeals to Masons from the platform every little while; Ye Editor has been urging it upon him to collect these addresses into a volume that they may have the permanence and wide hearing they deserve. Will not Dr. Cadman's admirers in the Brotherhood back Ye Editor in this effort to persuade so busy a man to add yet one more obligation to his many duties? A review of his latest book was published in the Library Department, September of this year, page 285.

TIME was when the secret societies of Continental Europe were organizations that wove plots about the feet of tyrannical rulers who sniped treason everywhere. Although the majority of such rulers have vanished, and those who remain are shorn of their power, the traditional enmity between them and secret societies persists, and differentiates English speaking Masonry from that of the European Continent. The Royal House of Windsor has been identified with our Order for nearly two centuries. It is an accepted procedure for one or more of the princes of that house to enroll as a Mason. King Edward VII, before he came to the throne, was the Grand Master of the Order in Britain. The Duke of Connaught now holds that office, if my memory serves me correctly, and the Prince of Wales belongs to the Fraternity as a matter of course. The leading citizens of every shire in Great Britain follow the example of these princes who, although limited in politics by a strictly interpreted constitutionalism, have great influence in the social life, not only of Great Britain but of the Empire.

In a recent history of Secret Societies and Subversive Movements Mrs. Nesta H. Webster infers that while conspiracies and plottings against the established government in church and state are congenial to the secret societies among continental peoples, those societies are nothing more than fraternal and loyal organizations so far as we and our English speaking brothers are concerned. Indeed, this talented authoress goes so far as to assert that our type of Freemasonry and the Roman Catholic Church are the two chief bulwarks of faith and morals against assaults from the secret and open forces of disruption. This theory will not commend itself to many of my readers, any more than to many Christians of the Roman Catholic persuasion. Yet there is something to be said in its favor since both Masons any many Roman Catholics, along with the bulk of Protestants generally, are conservative in their attitude on ethical and religious issues. None who maintain a firm belief in God as the Father of all men, and in the Bible as the Great Light of Masonry and of mankind can be anything else but conservative in view of the present welter of opinions publicly paraded and detrimental to the whole structure of our culture as a nation.

An attack is made upon marriage in particular, and the accepted codes of sex morality in general, by those who have a common and utterly foreign point of view. The leaders of this invasion come in the main from Eastern and Central Europe, but they have recognized allies in English speaking lands, who ridicule faith in another and a Higher Power - self existent, independent, absolute, from whom all true religion and virtue alike proceed. They are materialists to a man and not a few literary women are included in their ranks. Samuel Merwin, the well-known American novelist, declares that these propagandists are "Freudian in morals, futurists in painting, cacophonously suggestive in music, perverse in literature, Bolshevists in politics." One does not have to admit all the articles of this sweeping indictment, but it gives Masons food for serious reflection. So long as many earnest brethren among us are liable to misdirect their reformative energies the real antagonists of social wellbeing are likely to elude them. It can be said of some of these brethren that,

"Twice they vanquish all their foes

And twice they slay the slain."

While putting up men of straw for the sheer pleasure of knocking them down again may fascinate Masonic brethren of a certain kind, the foes they should defeat occupy strategic positions in journalism, and in the republic of letters, from which they disseminate a considerable quantity of filth.

RECENT DEVELOPMENTS CAUSE ALARM

I am not an alarmist nor have I lost my trust in the healthy mindedness of the average American, but recent abominations upon the part of young criminals are but the sinister indications of a widespread mischief wrought by non-moral writers and publicists who take advantage of our freedom to sap its foundations. Croce, the best philosopher of the Latin people, is alive to this evil. He defends monogamous marriage, not only as the responsible and disciplinary act which insures the continuance of parenthood, but as the legitimate and necessary fulfilment of one of the noblest functions of human beings. It is superfluous for me to undertake its defense in these columns, which are dedicated to its sanctity and to that of the family. Our Order has enacted excellent regulations bearing upon a Mason's conduct in all questions relating to domestic security and peace.

But the shameless exhibitions I have mentioned, the demoralizations of a debauched drama, the tolerated paganism of clever paragraphists of the press, the scandalous escapades of those wretched creatures, rich or not rich, who occupy the front pages of the press and supply its daily sensation, require far more drastic treatment than Masonry as a working system has yet introduced. It is high time for those who still believe in the Theism of Israel, in the Christianity of Christ, in the obligations of morals, and in the fundamentals of our individual and national life, to awaken out of their fatuous slumber. Their enemies are in the field and there is nothing secret about their operations. They produce and defend conscienceless assassins. Their outer fringe of sentimentalists who oppose the penalties attached to capital crimes unwittingly aid and abet them.

What can Masons do practically to resist this contagion? They can be active in detecting its symptoms in cults, groups, lecturers, pressmen, columnists, and "high

brows" who ridicule the plain morals we profess. Once these symptoms are manifested, it is the foresworn duty of every Mason to cut them out of his life and that of his family; and reject the papers, magazines and books that print this erotic rubbish. . Disregard those subtle pleas about eugenics and psychoanalysis and the brilliant imagination and enthralling style which are nothing more nor less than briefs for personal uncleanness and social degradation.

You hear or read in the prevalent clamor of talk that men and women have the right to express themselves in any way that instinct and impulse may urge. It is said that to repress these instincts and impulses is contrary to life's best estate. The hogs of the stye, had they reason and speech, would echo such pleas and arguments. But the men and women whom we have known in our homes and churches, in our cities and towns, and upon the farmsteads of the country sides are not prepared to surrender the America they have inherited from God-fearing ancestors to Orientalized barbarians. They abhor the turpitude and lust, half concealed and half revealed by advocates whose backgrounds lie in moral anarchy. They feel that the decency we associate with our wives and mothers must be passed on to our sons and daughters undefiled by this river of death.

Those English speaking Masons who were wise enough years ago to reject affiliation with Continental lodges that were and are largely atheistical and political have been abundantly justified. Some of the sickening results of that mongrelized system, which is neither truly Masonic nor religious, have been transplanted to our shores. Brotherly love, truth, relief of suffering, defense of the real values of life still make us strong in the Deity who ordained them to resist the onslaught now being made, and if nation-wide Masonry undertakes the effective rebuke of its dirty crusades it will earn the renewed gratitude of our citizenship and insure its own causes.

----o----

THE THREE DEGREES

BE BRO. DAVID S. LOFTHOUSE, Canada

Entered Apprentice

WHEN, by a word, the Architect divine,
Called into being this vast universe,
He also formed, with wonderful design
Man, in His likeness, upright and averse
From doing aught his destiny to mar.
But darkness came and man till time shall end
Must struggle upward, waging endless war
Against the foes that constantly attend.

When his uncertain chequered life began,
The choice was his to make that life sublime,
For, as a builder, 'tis his lot to plan
And raise a building till the end of time.
The edifice, if well-constructed, stands
A great and grand memorial of hours
Well spent, a monument built up by hands
Strained to the very utmost of their powers.

For life is not stagnation; how debased

The limpet's mean existence, such a fate

For him who, by the Great Designer, placed

To forge toward highest heaven were to rate

Him of a servile nature not his own.

True actions, high ideals, firm resolves,

By these man's truest character is shown

And prove he, from the hand of God, evolves.

Fellowcraft

The finer, rarer qualities of soul and mind

Demand insistently that they be not denied

That which is theirs by right, and so they seek to find

Some noble thought, some splendid imagery, wide

As the widest sea; or as the loftiest hill

Majestical, clear as a limpid, crystal stream:

Or as a summer night, silent profound and still

Or as the fleeting fancies of a wondrous dream.

So from the Halls of Science comes a stirring cry,

And Nature, with a face now frowning, now all smiles,

Invites to contemplation of the earth and sky;

Of this so complex life, its arts and earning wiles,

Its riddle, vast, inscrutable, unfathomed still

Despite the learning and the wisdom of the years,

Despite philosophy, research or thought, or skill,

Incomprehensible, stupendous as the spheres.

And thus, forever, through the corridors of time

The mysteries of Nature and of Science, hid

From all but noble minds attuned to the sublime,

Make their imperious demand, and heard amid

Clam'rous, intruding tongues, compel attentive thought

And contemplative study; yielding rich requite

To those who, knowing wisdom to be hardly bought

Yet fail not in pursuit of all pervading light.

Master Mason

Darkness, the Grave and Death; three dreaded foes

Confront and threaten mortals from their birth,

Invading palaces and halls of mirth,

Respecting not the humblest cot; for those

Who, lost within a labyrinth of woes,

Oppressed by visible obscurity,

Yet seek to penetrate futurity,

A radiant luminary shines and glows:

Its-rising gives unto the faithful peace,

Its ardent rays dispel the deepest gloom;

The burdened heart finds comfort and release

From haunting visions of impending doom:

Threats which the King of Terrors hurls, now cease,

The shining star illuminates the tomb.

----o----

An Early Ohio Masonic Record

By Bro JAMES J. TYLER, M. D., Ohio

AN interesting discovery has been made by , W. H. Cathcart, secretary of the Western Reserve Historical Society, Cleveland, Ohio, in the form of a printed copy of the proceedings of the Grand Convention of Free and Accepted Masons at which time the Grand Lodge of Ohio had its origin. Added interest is taken in the little pamphlet of seven printed pages because on the title page appears the signature of George Tod, representative from Erie Lodge, No. 47 (now Old Erie, No. 3, Warren, Ohio), secretary of the convention and the first Right Worshipful Senior Grand Warden of the Grand Lodge of Ohio.

The discovery was made by Mr. Cathcart upon opening the drawer in a desk and going over some old papers, no one evidently having been acquainted with its existence, although the Western Reserve Historical Society possesses all the papers which belonged to George Tod.

The pamphlet is in a remarkable state of preservation, the paper being but slightly discolored by age. The title page reads as follows:

PROCEEDINGS

OF THE

GRAND CONVENTION

OF

FREE MASONS

IN THE

STATE OF OHIO

Published for the Society

Chillicothe

Printed at Brothers Parcells & Barnes

A. L. 5808 – A. D. 1808

The opening paragraph recites that "at a meeting of delegates from all the Lodges in this State, at Chillicothe, on the first Monday of January, in the year of our Lord one thousand eight hundred and eight, and in the year of Light five thousand eight hundred and eight, were present, to-wit:

Brothers Robert Oliver, R. A.

Ichabod Nye, R. A

William Skinner, R.A.

From Union Lodge No 1 (Marietta)

Thomas Henderson, M. M.

Francis Mennessier, M. M.

From Cincinnati Lodge No. 13.

Thomas Gibson, R. A.

Elias Langham, R A.

From Sciota Lodge No. 2. (Chillicothe)

James Kilbourn, From New England Lodge No. 48. (Worthington)

George Tod, P.M.

John W. Seely, P.M.

From Erie Lodge No. 47. (Warren)

Isaac Van Horn. P.M.

Lewis Cass, R. A.

From Amity Lodge, No. 105. (Zanesville)

This list of twelve delegates is remarkable because of the fact that Lewis Cass, future Governor of Michigan, is mentioned. He later became Secretary of War in the administration of President Jackson. George Tod was the father of one of the "war Governors" of Ohio, David Tod. The first Grand Master chosen by these delegates was General Rufus Putnam, cousin of the noted Revolutionary war veteran, General Israel Putnam. In 1778, General Rufus Putnam founded the first organized, lawful English settlement at Marietta, Ohio.

The proceedings narrate that Robert Oliver was called to the chair and that George Tod was appointed secretary. The credentials of the delegates were examined and after some discussion those of New England Lodge, No. 48, were ruled out.

The convention deliberated through four consecutive days, and its labors resulted in the unanimous adoption of the following resolution proposed by Bro. Lewis Cass and seconded by Bro. John W. Seely.

"RESOLVED, That it is expedient to form a Grand Lodge in the State of Ohio."

They next drafted and adopted a few simple rules in the form of resolutions for the formation of a Grand Lodge, among which was one appointing as the time the first Monday in January, 1809, and Chillicothe as the place, for holding the first Grand Communication of the Grand Lodge of Ohio.

The convention then proceeded to elect, by ballot, the following officers of the Grand Lodge, viz.:

Rufus Putnam, Rt. W. Grand Master.

Thomas Henderson, Rt. W. Deputy Grand Master.

George Tod, Rt. W. Senior Grand Warden.

Isaac Van Horn, Rt. W. Junior Grand Warden.

Henry Massie, Grand Treasurer.

David Putnam, Grand Secretary.

Philemon Beecher, Grand Senior Deacon.

Levi Belt, Grand Junior Deacon.

Charles Augustus Steuart, Grand Marshal.

Peter Spurck, Grand Tyler.

The Grand Lodge met the following year at the time and place designated. The Most Worshipful Grand Master not attending, the Deputy Grand Master presided.

The following letter from Worshipful Bro. Rufus Putnam was read:

"To the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons, for the State of Ohio your Brother sendeth Greeting:

"It was with high sensibility and gratitude I received the information that the Grand Convention of Masons, convened at Chillicothe, in January last, elected me to the office of Grand Master of your most ancient and honorable society; but, however sensibly I feel the high honor done my by the Convention, and am disposed to promote the interest of the craft in general, and in this State in particular, I must decline the appointment. My sun is far past the meridian; it is almost set; a few sands only remain in my glass; I am unable to undergo the necessary labors of that high and important office, unable to make you a visit at this time. without a sacrifice and hazard of health which prudence forbids.

"May the Great Architect, under whose all-seeing eye all Masons profess to labor, have you in His holy keeping, that when our labors here are finished, we may, through the merits of Him that was dead, but now is alive, and lives forevermore, be admitted into that temple not made with hands, eternal in the heavens - Amen. So prays your friend and brother,

"RUFUS PUTNAM."

“Marietta, Dec. 26th, 1808.”

At this Grand Communication one of the delegates from Erie Lodge, No. 47, Samuel Huntington, was elected as the second Grand Master of the Grand Lodge of Ohio. He was a learned lawyer, the nephew, namesake and protege of that Governor of

Connecticut who was a signer of the Declaration of Independence, and who himself became the second Governor of Ohio.

Note by the Author - The Robert Oliver delegate from Union Lodge, No. 1, is the R. Oliver, Master of American Union Lodge No. 1, mentioned in Bro. M. M. Johnson's article "Concerning the Story of Freemasonry in New Jersey," page 109, THE BUILDER, April, 1924. On page 110 of the same article a record is quoted from the Grand Lodge of Massachusetts to the effect that delegates from American Union Lodge were prevented from attending in 1808, but this old record shows that delegates were present at the Convention of that year. The records of the Grand Lodge of Ohio show that they were not present the following year on Jan. 2, 1809, on the day set for holding the first Grand Communication:

"About the time it would have been necessary for them to commence their journey, an alarming and unprecedented inundation had laid that town under water, and the distress and confusion inseparable from such a situation, probably prevented the attendance of their delegation."

----o----

God Is Light

By Bro. H. L. HAYWOOD, Editor

THE man who is abroad at night-fall sees a profound change come over the world. The distance grows purple; orange and red settle about the nearer hills; a mist creeps up the valleys, and earth and sky grow strangely beautiful. After a little, red, orange and purple change to a deep gray; the horizon grows black; nearer things begin to fade away, until at last nothing at all remains visible. A darkness almost solid envelops everything, even the mind, so that the mountain which a little while ago

filled up half the sky is now as if it were not; there is no distance: there is nothing left but a sensation of blackness. The man gropes slowly along; he stumbles against boulder and ruts; he cannot find his path; he grows confused and afraid; the home toward which he was making his way is now lost in some unknown direction. He is compelled to lie on the ground lest he inadvertently walk over some bank and fall to the rocks below. °

After interminable hours, day breaks again. Light comes. Once again he can see things as they are. The sky is no longer a blackness but a great blue depth in which gray clouds float by. Each common thing becomes itself again; the tree is a tree, the rock is a rock, the mountain stands where it did before. The traveler now walks swiftly along, without fear of losing his way, because he sees here and there beyond him the familiar landmarks by which he guides himself to his home. Such is light. It enables one to see things as they really are; it helps one to find the path home; it restores to a man his own world.

God is light. What the sun does for a world lost in night, God does for the human mind. In the mere thought of Him the darkness lifts; we see things as they are, and not as in a mirage; we find the path that "leads us thither where we wish to go"; we walk and live in certainty, in confidence, and therefore in peace. The man who walks through a world which he believes to be a blind, dead thing, composed of unliving forces and indifferent energies, where the human soul itself is the strange result of a chain of chances, where his very being rests in the keeping of forces to which it means no more than a fly on the highway, that man must necessarily live in uneasiness and fear, ever afraid lest the blow fall and he cease to exist, ever doubting his own senses, ever looking forward from catastrophe to catastrophe. To such a one God comes as a great light. All things fall into normal proportions; the ground grows solid beneath his feet; he treads the path before him with confidence.

God in Himself is light. He understands everything there is. Unlike us, He is such by His nature that He does not need to feel His way about, blindly putting out one hand before the other, puzzled and alarmed; but He is perfectly at home with the universe. Under every conceivable circumstance, He knows immediately what to do, and is able to do it. There is no great sphinx to Him, no appalling enigma; all is broad daylight, and He knows each and everything as it really is. The meaning of this world,

the outcome of the human race, the purpose of suffering, the mission of death, the future of us all, these things bear down upon our minds like a great weight, but to Him they are all as plain as the ground beneath one's feet at noon time. Some men live like passengers who have no confidence in the captain's ability to handle a ship; their fears rob every moment of its joy. They should learn that there is no possibility of God's failure. To Him the good ship Earth, every atom of it, every passenger upon it, and every inch of the Great Deep over which that "divine ship" sails, is as clearly known as if it were all transparent glass. For to Him there are no puzzles, no mysteries, no fears, no dreaded outcomes, but everywhere the clarity, the certainty, the calmness of daylight, because He is Himself light.

When I am most harassed and driven, I like best to think of God. It heals the hurts of my mind to feel that the One who knows the most about all things is the One who does not fear or worry. It makes me believe that if I lived in such light I also would have no fears either, but would endure a little while, knowing that sooner or later all things will make for our peace. When I once found myself very close to death, it gave me great ease of heart to know that my own being was in the keeping, not of an aggregation of helpless and blind energies, but of One who was as easily able to care for me, to carry me through the Great Experience, as I had been, in the days of health to carry my own babe across the room.

----o----

The American Craft and the Great Plague

By Bro. ROBERT J. NEWTON, Texas

If a deluge of letters can be accepted as a fair indication the challenge issued by Bro. Newton in his "J'Accuse!" in the October issue, followed by Bro. Skinkle's plea and Bro. Potterton's statement of the large ideals of Masonic relief in the November number, has come home to the heart of the American Craft. In the statement given below Bro. Newton presents with telling emphasis facts and figures about our Tuberculosis problem, prepared, so he writes privately, for the brethren "from Missouri" who desire to "be shown" about this tragical situation. Grand Master Frank

Knox, of Idaho, has already expressed his deep and active interest in the great project, may many others follow! The American Craft has no other such opportunity for service. Communications from Masonic bodies and individuals will be forwarded to Bro. Newton; the limitations of space make it impossible to publish many of them in THE BUILDER. If you have an idea, a suggestion, or a criticism send it in; it will help, whether published or not.

IN the Editor's appeal entitled "A Sign and a Summons," in the October BUILDER, discussing the Masonic tuberculosis problem, he said, "Brother Mason, will you not acquaint yourself with the facts ? Will you not help to make these facts everywhere known?"

And the brethren are responding. They are interested in the appeal made for Masons suffering from consumption. Many of them, with the well-known and much advertised Missouri spirit ask to be "shown". What are the facts ? Upon what do we base our appeal for help? I submit the following for their information:

In November, 1921, I addressed a letter to the National Tuberculosis Association and asked them to make an estimate of the number of deaths and number of living cases of tuberculosis among 2,500,000 Freemasons. Following is a copy of this estimate given me under date of Nov. 23, 1921:

"MORBIDITY AND MORTALITY STATISTICS AMONG MASONS - 1921

"An Estimate by the National Tuberculosis Association

"In the registration area for the period 1910 to 1915 (the only period for which such information is available) the tuberculosis death rate for males over 20 was 228.1. The

tuberculosis death rate for both sexes, all ages, during the same period was 150.2. Therefore, the death rate for an exposure of males over 20 years was 1.5 times that of the death rate for the exposure of the population in general. The tuberculosis death rate (all forms) in the registration area for 1919 was 125.6. The death rate for males over 20 in 1919 would approximate 188.4. The number of deaths in 2,500,000 males over 20 would approximate 4,710. I think one could safely say that 4,700 Masons died annually of tuberculosis.

"The Framingham Demonstration showed a probability of nine active cases to every death. This means that if 4,700 Masons died of tuberculosis, there are 42,300 active cases needing treatment. There are two additional ways of reckoning the morbidity rates for tuberculosis. The first applies to the general population. One per cent of the general population has tuberculosis in an active form, and an additional 1 per cent has tuberculosis in an arrested form. The second method of reckoning morbidity rates for tuberculosis is taken from the statistics of examinations by the draft boards. Two point four (2.4) per cent of the men physically examined were rejected for tuberculosis, all forms. The first degree, 1 per cent, is too low for an exposure of males over 20. The second, 2.4 per cent is too high, for it included men at the most susceptible ages. The morbidity rate for Masons would probably be between these two, about 1.6 per cent. This rate gives 40,000 cases, which tallies fairly well with the estimate of 42,300 active cases as figured by taking 9 times the number of deaths. (Signed) Philip P. Jacobs, Publicity Director."

The brethren are asked to take note of the fact that this estimate is based upon the Census Bureau reports for the years 1910 to 1915, the only years for which such information was available in November, 19212.

Also please note that this estimate was made upon a Masonic population of 2,500,000.

A MORE RECENT ESTIMATE IS GIVEN

Nearly three years later, I again asked the National Tuberculosis Association for a revision of these figures and a new estimate of the number of deaths and living cases, based upon a Masonic population of 3,000,000, which is nearer correct at the present time than the previous figure of 2,500,000. This new estimate is based upon the Census Bureau reports for the years 1920 and 1922, which are now available.

"MORBIDITY AND MORTALITY STATISTICS AMONG MASONS - 1924

"An Estimate by the National Tuberculosis Association

"In the registration states for 1920, tuberculosis death rate for males over twenty years of age was 165.2 per 100,000. The tuberculosis death rate for both sexes, all ages, during the same year was 113.2 per 100,000. Therefore, the death rate for an exposure of males over twenty years of age was 1.5 times that of the death rate for the ordinary exposure.

"The tuberculosis death rate (all forms) in the registration states for 1922 was 97. The death rate for males over twenty years of age in 1922 would approximate 145.5. THEREFORE THE NUMBER OF DEATHS AMONG THREE MILLION MALES OVER TWENTY YEARS OF AGE WOULD APPROXIMATE 4,400 ANNUALLY.

"The Framingham demonstration showed a probability of nine ACTIVE cases to every death. THIS MEANS THAT IF 4,400 MASONS DIED FROM TUBERCULOSIS, THERE ARE UPWARDS OF 40,000 CASES NEEDING TREATMENT."

These two estimates based upon National vital statistics show a decrease in the number of cases and deaths throughout the country and of course a corresponding decrease in the ranks of Masonry. Any group of three million males would contain an equal number of cases and have an equal number of deaths. Note that there are one

and one-half times as many deaths and cases among males over twenty years of age as there are in the general population.

Reference is made in both estimates to the Framingham Demonstration. For the benefit of those who are not students of sociological and public health activities we submit the following:

In 1916 the Metropolitan Life Insurance Company made an offer of a gift of approximately $200,000 to the National Tuberculosis Association to finance the expense of a comprehensive and complete tuberculosis and health study of a typical American community. Framingham, Mass., was selected for this purpose in November, 1916.

This survey was carried on during a period of seven years and the reports are now available and it is from this study, as well as from the reports of the Census Bureau, that the foregoing estimates have been made.

According to the National Tuberculosis Association one person in every one hundred of population has tuberculosis in an active form and one person in every one hundred has tuberculosis in an arrested, or latent form.

Among three million Masons this would total 30,000 active cases and 30,000 arrested or latent cases. However, the Census Bureau returns indicate that there are one and one-half as many deaths among males over twenty as there are in the general population, so it is reasonable to assume that there are more living cases among men than among the general population. The latest estimate of the National Tuberculosis Association of 40,000 active cases needing treatment is conservative.

WHAT DOES TUBERCULOSIS COST?

Another aspect of the problem which has heretofore received no attention is the economic cost of tuberculosis to the Fraternity. How much does it cost us in dollars and cents? Following is an estimate prepared by the National Tuberculosis Association covering this phase of the subject:

"ECONOMIC COST OF TUBERCULOSIS AMONG 3,000,000 MASONS

"There are three items to be considered in the economic cost of disease. First, what is lost to the country because of the deaths, second, what the individual loses in wages; third, what it costs to provide for his care while he is sick. There are a number of other items which might be added, such as provision for the family of the sick person. Tuberculosis takes three-fifths of its toll during the age period - fifteen to forty-four - during which years family responsibilities are heaviest.

"According to life tables showing the life expectation including all deaths, as compared with tables made with tuberculosis excluded, tuberculosis cuts off two and a half years of life from the complete expectation of every individual under present mortality conditions. It is agreed that a loss of one year of life is equivalent to a loss in value of $100 to the country. Therefore, the loss for each person among the general population is $250. Among the 3,000,000 Masons this loss to the national wealth is $750,000,000.

"In New York City it was found that a tuberculosis family was under care on the average for a period of two years. four and a half months. Probably for one year the patient is totally unable to earn. The average annual earnings of employees normally engaged in various industries is estimated as $1,000. Among 40,000 tuberculosis Masons unable to earn, about $40,000,000 is being lost each year in wages.

"The length of stay in a sanatorium ought to be at least six months. The average sanatorium cost per patient for six months is about $500. For 40,000 Masons, if they

all received sanatorium care for six months, the total cost would be $20,000,000. When it is remembered that the cost of caring for them must be borne whether they are in sanatoria or not, and that the period of disability is ordinarily more than six months, $20,000,000 is undoubtedly not too high.

"These estimates of the economic cost of tuberculosis among 3,000,000 Masons total as follows:

"$750,000,000 lost in national wealth due to loss of years of life

40,000,000 lost in wages because of sickness.

20,000,000 cost of caring for the patient.

Total, $810,000,000

"Statistics of this kind are based so entirely on limited data that the total may shift, but the figures presented are the only ones obtainable at present."

A MASONIC SURVEY WAS MADE

In 1922 the Tuberculosis Sanatoria Commission of the M. W. Grand Lodges of Texas, Arizona and New Mexico made an investigation, limited by meager funds, of the situation in the Southwest, to which part of the country thousands of consumptives resort in search of health or a longer lease of life. Such facts as we were able to gather were included in our report, which also contains the recommendations

of the Commission and much additional matter pertinent to this subject, and which we have been unable to print be cause of lack of funds. Following is a portion of this report:

While this commission has no definite instructions to secure any facts as to the number of consumptive Masons who come to the Southwest seeking health, an effort was made to get some information from the Masonic lodges of West Texas, Arizona, New Mexico and Colorado, as to the number of applicants for aid and the amount expended for their care and treatment.

Circular letters were sent to all lodges, but very few responded to the request for information. Lack of records showing the cause of distress made it impossible for them to give us the facts we sought, and we are unable to furnish any complete statistics for this report.

The Masonic Relief and Employment Bureau of San Antonio records do not show the cause of distress when relief is given. Secretary Leland S. Woods estimated that at least 50 cases of tuberculosis are given some assistance every year at an expense of about $2,000. This includes Masons or members of Masonic families. About one-half of this amount is refunded by the lodges to which the afflicted brethren belong.

The Masonic Relief Bureau of El Paso reports that approximately 25 Masons were under treatment in El Paso sanatoria at all times during the years 1917-18-19, at an expense to the Relief Bureau of $50 monthly. During 1920-21 the average dropped to 14 and the expense to $35 monthly. The home lodge reimbursed the bureau for the greater part of the expense. On Aug. 14, 1922, there were 185 members of El Paso lodges under treatment for tuberculosis, the expense of which was borne individually or by the lodges of the city. Few of these patients were natives of the city and affiliated with lodges in El Paso after they came to the city in search of health.

Tucson Lodge, No. 4, of Tucson. Ariz., reports the expenditure of $3,000 in the last five years for the care of the sick, practically all suffering from tuberculosis. This

does not include additional funds secured from home lodges for the same purpose. The largest amount was expended in 1921, and this would seem to indicate that the number of sick brethren coming to that city is increasing.

Arizona Lodge, No. 2, located at Phoenix, reports that they care for a large number of consumptive Masons from the North and East every year, but that the expense, in most cases, is borne by the home lodges.

Temple Lodge, No. 6, at Albuquerque, reports that there are many brethren who are patients in tuberculosis sanatoria in and about the city, and that the number coming to the city seems to be increasing. Home lodges have refunded money expended for relief of the brethren.

The Sojourners' Club, an organization of Masons who are patients at the U. S. Veterans' Hospital No. 55, and of Masons who are residents of Fort Bayard, N. M., reports that aid has been given to 38 Masons and members of Masons' families since Nov. 1, 1921, at a total expense of $2,529.27. This relief consisted of monthly allowances to Masons who are not receiving Government compensation and have no income, and also takes the form of emergency loans and family relief. The club Secretary reports 12 Masons, who are not service men and who cannot therefore receive Government aid, who need hospital treatment for tuberculosis, but who are financially unable to pay for same end' who must work to maintain themselves. These 12 men are employed at the station and there are other brethren, the total number of whom cannot be ascertained, in like circumstances in the vicinity of Fort Bayard.

Of the brethren assisted by the Sojourners' Club only three claimed New Mexico as their home state and the remainder came from 19 other states of the American Union.

Many lodges in smaller cities have given aid to sick brethren from all parts of the country but few have kept records of this fraternal assistance. It is impossible to compile any exact statistics showing the total number of such brethren who have received help, or to give any figures showing the number of Masons who have come

to the Southwest because of tuberculosis. Every Mason living in the Southwest knows of one or more such eases, and every Mason in the North and East knows of brethren who have gone to the Southwest seeking health. The number is legion.

The United States Public Health Service made a study of the Inter-State Migration of Tuberculosis Persons, during the years 1914-15. The reports were published in bulletins of the service and are available on request to the surgeon-general. Much valuable information was secured by the officers of the Public Health Service in this survey. It was found that. the migration of the far-advanced cases was decreasing but that apparently the number of first and second stage cases moving to the Southwest was on the increase. Much destitution and suffering among the sick was found.

The survey by the Public Health Service was made at the request of the state health officers of Texas, Arizona, New Mexico, Colorado and California, and the request for the survey was made at the suggestion of the Southwestern Conference on Tuberculosis. The conference submitted several bills to the Congress of the United States, designed to secure hospital care for the consumptive sick from northern and eastern states. About the time the effort was near successful culmination, the war ended all chance of securing the necessary legislation for some years. About this time the National Tuberculosis Association made an estimate that no less than 10 per cent of the population of Colorado New Mexico, Arizona, Southern California and West Texas have tuberculosis. In this same bulletin the Association stated that the health authorities estimated that not less than 10,000 hopelessly diseased consumptives come west to die each year, and that 50 per cent to 60 per cent of them are too poor to provide the necessaries of life, and they are either starved to death or compelled to accept the meager charity which this part of the country affords.

The latest information on this subject is contained in an article by Miss Jessamine S. Whitney, statistician of the National Tuberculosis Association entitled "The Indigent, Migratory Tuberculosis in Certain Cities of the Southwest."

Miss Whitney's survey covered six of the leading health resort cities of the Southwest. In the six cities there was a total of 7.319 tuberculous individuals cared for wholly or

in part by the municipal charity agencies, an average of one indigent tuberculous person to every 155 of the entire population of these cities. In Cleveland, Ohio, where a similar study was made there was found only one tuberculous person to every 231 of the population.

The enormous burden carried by the Southwest in the care of these sick from other cities and states can be appreciated when it is understood that 75 per cent of the sick in the Southwestern cities are non-residents, while in Cleveland, Ohio. only 11 per cent of those under the care of social agencies are classed as non-residents. The sick men and women of the Southwest are citizens of northern and eastern states. Of this large number of non-resident sick, 16 per cent made application for help to some local agency within one week of their arrival in the Southwest. One-third applied for help within one month of their arrival. Fifty per cent asked for assistance within three months and 90 per cent of them were in need of help and made application for it within one year.

Seventy-two per cent of all known non-residents were men and 28 per cent women showing that it is the men primarily who roam in search of health. Thirty per cent of the men brought their families with them. Seventy per cent are classed as "homeless" men and are, therefore, the biggest part of the problem, numerically.

Citizens of the following states in the order named furnish half of the migration to the Southwest Illinois. New York, Missouri, Ohio, Pennsylvania, Michigan. Indiana. Kansas, Oklahoma, Nebraska and Minnesota. One-fourth of the migration to San Antonio is from other Texas points, and many Texans go to New Mexico and Arizona cities.

The foregoing, from an official report to the great national organization, which has for years led the light against the Great White Plague in America, will give just a faint idea of conditions in the Southwest.

WHAT SHALL WE MASONS DO?

Organize, as suggested in the article in the October BUILDER. Raise money, build hospitals, take care of the sick and restore them to health and to their families. The cost to each individual Freemason will be small.

The Modern Woodmen of America, The Woodmen of the World, and other fraternities, labor unions and churches are doing this for their membership. Why should Freemasonry be the last, when it should be the first in benevolent work?

Dr. J. G. Pace, Superintendent of the Modern Woodmen Sanatorium, says in his 1921 report:

"Patients who have graduated from the Modern Woodmen Sanatorium have earned twelve million dollars since leaving the institution, as shown by the annual report received from our graduates, or ex-patients."

In addition to all of the other arguments, brethren, the care of our Masonic brethren in Masonic Hospitals will be a good business proposition.

----o----

A NOTE CONCERNING ABRAHAM LINCOLN AND FREEMASONRY

Of late years a great many articles have been published in Masonic periodicals concerning a possible connection between President Lincoln and the Masonic Order. We have just come upon an item that will be considered of some value by brethren so interested, and is here offered as a contribution to the data that has been accumulated.

On April 17, l 865, only three days after Lincoln had been shot by John Wilkes Booth, Tyrian Lodge, No. 333, A. F. & A. M., Springfield, Ill., adopted a set of resolutions to express the lodge's great sorrow at Lincoln's death. Of this resolution, signed by five members of the lodge as a committee, two paragraphs are here printed:

"RESOLVED, That as the immediate friends and neighbors of our late beloved and now revered President Lincoln, we deeply and sorrowfully deplore his death....

"RESOLVED, That the decision of President Lincoln to postpone his application for the honors of Masonry, lest his motives should be misconstrued, is in the highest degree honorable to his memory."

The second of the two paragraphs just quoted proves conclusively two very important points: First, that Lincoln at the time of his death was not a member of the Craft; second, that he had planned, at such a time as he might believe suitable, to petition for-the degrees. This resolution, coming from friends and neighbors of Lincoln so short a time after his death, is the highest degree of authenticity and, therefore, deserves a prominent place: in Lincolniana, so far as Masonry is concerned. Also it shows that at the time of his election Lincoln was not, as has often been alleged, a non-believer in God, else a man of his sincerity of mind would not have considered membership in an Order of which belief in God is the first requisite.

----o----

The Eclipse of the Heavenly Brightness

An Apologue

By Bro. DONALD HUGHES, California

MASTER OF THE SECRET - My son, it has now been many years since first you sought us out in our Hidden School. You arrived at the end of a weary day, worn and disconsolate, with the burden of a great search upon you.

AN APPRENTICE - I came from a place very far away. From my childhood I had cherished the great fear of death. The Tragedy of the End was one I dared not to confront. The wise told me that if I sought you out you would teach me how to escape death. I have learned the Great Secret. My feet are now on a path that has no ending. Mornings will break and evenings will fall forever, but I shall heed them not. My friends will never be called upon to weep above my grave. My gratitude for your wisdom is more than I can express.

MASTER - And are you now satisfied? Is there not something else to be desired in the cup of your happiness ?

APPRENTICE - Nothing. What more could I wish? Endless life is mine; is not a man's joy complete after he has put the Shadow behind him?

MASTER - Perhaps. Your feet have indeed found the Path that has no Ending. Is there not something you may wish to find as you journey along it?

APPRENTICE - What could there be ? I shall start upon it at dawn tomorrow, with no fear before me.

MASTER - If that be your intention, my son, let me then have this last hour with you, before the dusk falls. Even in so short a time it is possible that I can teach you another wisdom. Let us follow this path a little on which we now stand. See, it leads among the hills toward the mountain that has overlooked the valley in which you have been abiding with us these many years. You will notice that as we leave the village behind us we meet with no more gardens. A garden is a man's out-of-doors home. . . . Now we find the trees thinning away; like us they crave for companionship. . . . Here the shrubbery begins to grow more sparse; there is little soil upon these heights.. . . At last the grass fails us; its tender blades demand more than these naked rocks can give them.... And now we have reached the summits where only eagles are at home. . . . You start with surprise!

APPRENTICE - Yes, I had always supposed this to be the outermost sentinel of a chain of snowy peaks.

MASTER - No, it is only the wall of our valley. You are taken aback to find the immensity of this high plateau before you?

APPRENTICE - It appears to be endless.

MASTER – It is. Those flat reaches stretch on forever.

APPRENTICE - But the sky is boundless with blue and golden splendor !

MASTER - It is a land where no birds sing.

APPRENTICE - But it is very beautiful. There are no shadows upon it. Its floor is like a carpet of beaten brass!

MASTER - It is a land of little rain.

APPRENTICE - It is immensity itself, filled with magnificent distances!

MASTER - You would not come upon a house were you to walk across it through countless days. You would encounter no pilgrims upon that road which lies across it.

APPRENTICE - The road! I had not seen it before! It loses itself in the horizons. One might think it had been laid along the edge of a rule. Whither does it lead ?

MASTER - It is the Highway of Endlessness. It leads nowhere. It is upon that road that you are to begin your journey tomorrow. What would you say if you were to walk along it through numberless life-times without meeting another being like yourself ? what if you never came upon a human habitation? how would you feel if you were to find yourself with nothing except the knowledge that your path will never come to an end ?

APPRENTICE - Master! That would be an eclipse of the Heavenly Brightness!

MASTER - Yes. But you asked for nothing else. You came to us with only one fear - the fear of the Tragedy of the End; you had only one desire - that no night should ever fall upon your existence; you made only one request of our wisdom - that we should teach you the Secret of Endless Existence.

APPRENTICE - I have learned the Great Secret.

MASTER - Yes, but it has not given you the joy you expected. Why not begin your journey at once? The Road is at your feet.

APPRENTTCE - Master! Master!

MASTER - You are filled with a tumult of new fear and apprehensions. The prospect of that everlasting solitariness fills you with dread. You are already wishing that you might remain with us in our Valley. You came seeking only the first Dimension of life. Did it never occur to you that Life has many Dimensions ?

APPRENTICE - I discover that I have been an ignorant child.

MASTER - You came seeking Endless Life; it is Eternal Life that you need.

APPRENTICE - Eternal Life!

MASTER - Yes. That is life made perfect in all its Dimensions ….. My son, have you ever heard of the Brethren of the Mystic Tie?

APPRENTICE - I have seen their emblems above the lintels of a door. I have heard that they are Travellers toward the Light.

MASTER - They are, and more. They are a Hidden Brotherhood that has learned the secret of Labor and Refreshment. But they are more even than that. They possess a

Great Wisdom for which you are now greatly hungered. It is the mighty need of your nature for their wisdom that causes your unhappiness.

APPRENTICE - What is their Great Wisdom?

MASTER - It is the knowledge of the Divine Geometry. The Brethren of the Mystic Tie long ago discovered the dimensions of the Holy City of Man. They learned, as you have learned, the lesson of the Mystic Twenty-Four Inch Gauge, that existence is endless; but they learned other lore to which you are a stranger. They know the secret of the Square, that life must have breadth, else its mere length would drive us insane; and of the Plumb, that life must have height and depth, else it is thin and poor, with no satisfaction for our hearts. What will it profit a man to travel the Road of Endlessness if his soul is eaten out with loneliness all the way!

APPRENTICE - I find myself weighed down with a new ignorance. Is it too late for me to turn back ?

MASTER - To one who has learned the Secret of Endlessness it is never too late. Let us then return to our brethren. Their road is not a bleak and unbroken infinity, but winds and winds, with many a halt, and, many a hill, and countless feet upon it.

----o----

Mormonism and Masonry- Anti-Masonry in the Book of Mormon

By Bro. S. H. GOODWIN, Grand Secretary, Utah

(Concluded from November)

THE second step in our discussion of the subject brings us to a consideration of a few characteristic examples of the effects of this Anti-Masonic environment upon the Mormon prophet. To get the full force of this reaction to those abnormal conditions, one should have before him a compilation of all the charges made by the Anti-Masons, and check these by passages dealing with the same matters to be found in the Book of Mormon.

In all the discussions of the one absorbing subject, on the platform and in the press, certain alleged characteristics of the Masonic Institution were singled out for execration, and where these did not furnish the topic they came in for a large share of attention and denunciation. Among these, and given an unenviable pre-eminence in the catalogue of Masonry's offendings, was the matter of obligations, or "oaths", as they were more frequently designated. It is doubtful if a single AntiMasonic gathering occurred in the period we are now considering, during which these "oaths" were not held up to ridicule and contempt. One has but to turn to the literature of the day and note how this word is sprinkled over its pages to find ample confirmation of this statement. (44) And in the treatment of this subject no epithet appeared to be too severe, or to suggest to auditors or readers the possibility of exaggeration; no arraignment, however scorching or malevolent, overtaxed the credulousness of those who sought the destruction of Masonry; no picture of the enormities of Masonic "oaths", however absurd in outline, or shocking and impossible in coloring, failed of public approval. In a word, to the highly inflamed imagination of Anti-Masonry, Masonic "oaths" embodied all that was horrible, irreligious and depraved. Evidence of contact and familiarity with this situation by the "Author and Proprietor" of the Book of Mormon is to be found in many passages in that book:

"And Akish did administer unto them oaths which were given by them of old who also sought power, which had been handed down from Cain"; "And now I Moroni do not write the manner of their oaths . . . for they are had among all the people"; ". . . and he applied unto those whom he had sworn by the oath of the ancients"; ". . . and they adopted the old plans, and administered oaths after the manner of the ancients`';

"Satan did stir up the hearts of the more part of the Nephites . . . that they did unite with those bands of robbers, and did enter into their covenants and their oaths"; "Now behold, it is these secret oaths and covenants . . ."; ". . . those secret oaths and covenants and cloth hand down their plots, and their oaths and their covenants, and their plans of awful wickedness". (45)

WASHINGTON'S PHRASE WAS USED

Arguments against Masonry were drawn from almost every conceivable source by those who sought, and confidently predicted, the overthrow of the Masonic institution. Passages from the Bible, and from public documents and state papers, were torn from their connections and were made to do duty as militating against Freemasonry. A singular instance of this is to be found in the use made of a certain passage from Washington's Farewell Address. In two paragraphs of his final message to the people he refers twice to "combinations and associations" which were formed "with the real design to direct, control, counteract, or awe the regular deliberation or action of the constituted authorities," as endangering fundamental principles of the government. Beyond any reasonable doubt, Washington had in mind the "democratic societies", to which he refers in his correspondence, and which then, and previously, had been operating in behalf of the Revolutionists of France. He had felt the keen sting and sharp power of hot criticism for which these societies had been responsible, and clearly saw the end toward which they were driving, and he warned the people against this danger. By no legitimate or fair construction or interpretation can those words be made to apply to Freemasonry. Yet, from a hundred Anti-Masonic platforms; in newspapers, and pamphlets, and books they were unblushingly and increasingly proclaimed as having been aimed directly at the Masonic Institution. And where they were not referred to the quarry whence they were digged, the words "combinations" and "associations" early came to occupy an outstanding position in the popular vocabulary of vituperation and denunciation. (46)

That these words, and especially the more significant of the two, "combinations," should be unmistakably echoed in the Book of Mormon, and this in its evil sense, need occasion no surprise: ". . . these workers of darkness and secret combinations"; ".. cursed be the land forever . . . unto those workers of darkness and secret combinations"; ". . . like unto him . . . who beguiled our first parents, …. and stirreth

the children of men unto secret combinations of murder and all manner of secret works of darkness"; "And there are also secret combinations, even as in times of old, according to the combinations of the devil, for he is the foundation of all these things"; "And it came to pass . . . there was continual peace in the land, all save it were the secret combinations which Gadianton the robber had established"; "And thus they did put an end to all those wicked, and secret, and abominable combinations, in which there was so much wickedness"; "And the regulations of the government were destroyed, because of the secret combination of the friends and kindreds of those who murdered the prophets"; "Now this secret combination, which had brought so great iniquity upon the people, did gather themselves together . . ." (47)

"Abomination" was another word early seized upon and recoined in the mint of Anti-Masonry - some time before the Morgan agitation convulsed western New York - and thrown into circulation to express the abhorrence and detestation felt by those who sought the destruction of the Masonic Institution. "Men of every profession, occupation, and rank in life," declares one of the enemies of Freemasonry, and a "renouncer", "have borne public testimony to the profanity and abominations of the secret order." (48) The frequent recurrence of this word in passages in the Book of Mormon, descriptive of the doings and character of the secret society alleged to have been active among the progenitors of Mormonism, affords another illustration of Joseph Smith's reaction to his surroundings. In a single chapter it occurs eight times in as many verses, and nearly always linked with other words descriptive of heinous doings, as "murders, and robbings, and plunderings, and wickedness, and abominations"; "secret murders and abominations"; "works of darkness, and wickedness, and abominations)'; "their secrets and abominations"; "their secret abominations". In such a passage as the following the reflection is unmistakable: "Wo be unto you because of that great abomination which has come among you; and ye have united yourselves unto it, yea, to that secret band which was established by Gadianton.” (49)

EVERY CRIME WAS CHARGED AGAINST FREEMASONRY

To the thoroughgoing advocate of Anti-Masonry, Freemasonry appeared as a veritable Pandora’s box, without so much as one redeeming feature. As already intimated, there was not a wrong, or a crime, that was not directly charged to the

Craft. Not only had Masons abducted and murdered Morgan, but many other murders were specifically laid at their door, and, in the language of an ax-President of the United States, "clusters of crimes perpetrated" to further the objects of Masonry. (50)

In many passages in the Book of Mormon, which deal with the doings of an alleged ancient secret society, the influence of the author's environment is plainly visible. "I must needs destroy the secret works of darkness, and of murders . . ."; "And he went unto those that sent him, and they all entered into a covenant, yea, swearing by their everlasting Maker, that they would tell no man that Kishkumen had murdered Pahoran"; "But behold, Kishkumen, who had murdered Pahoran was upheld by his band, who had entered into a covenant that no one should know his wickedness"; "And it came to pass that Helaman did send forth to take this band of . . . secret murderers, that they might be executed according to law"; ". . . therefore they began to commit secret murders . . . And behold those murderers . . . were a band who had been formed by Kishkumen and Gadianton . . . and there were many, even among the Nephites, of Gadianton's band"; "Satan did stir up the hearts of the more part of the Nephites, insomuch that they did unite with those bands . . . and did enter into their covenants and oaths . . . that they should not suffer for their murders …. " (51)

Another charge urged with great vehemence and persistency, especially after grand juries had been summoned, as already noted, had used their best endeavors - without success - to run down the guilty ones, and had been discharged, was that the ends of justice were not served because officers of the law, more particularly the judges, were Freemasons. And when several men who were suspected of participation in the Morgan affair were brought to trial, and acquitted because of insufficient evidence, popular judgment at once declared that beyond a doubt such a termination of the trials was due to the influence of Freemasonry and to the fact that judges and juries were Masons, or dominated by Masons. (52)

THE PROPHET PAINTS A LURID PICTURE

The Mormon prophet's reaction to these charges appears in numerous instances. "And seeing the people in such a state of awful wickedness, and those Gadianton robbers

filling the judgment-seats . . . doing no justice unto the children of men . . . condemning the righteous . . . letting the guilty and the wicked go unpunished"; "And . . . behold there were men who were judges, who also belonged to the secret band of Gadianton"; "And those judges were angry with him because he spake plainly unto them concerning their secret works of darkness." (53)

Many other accusations were brought against Masons and Masonry, all of which are clearly reflected in the Book of Mormon, but which cannot be considered at length here. The following additional brief list will help to an understanding of the character and scope of the crimes and misdemeanors imputed to the Craft.

It was charged by Anti-Masons that Masonry tried offenders against its own laws and punished them, even to the infliction of the death penalty; that it was a menace to the Government, destructive of the liberties of the people, and ruinous of Christian principle and practice; that Masonry is devilish, satanic in its origin, operations and tendencies; that it pretended to an antiquity to which it had no just claim; that it usurped political power and placed its adherents in high positions to further its own selfish and infernal ends; that it acts in secret because it fears the light of day, its deeds being evil; that Masonic obligations require that Masons shall protect a brother, right or wrong, and that Masonry had become so powerful that means for its overthrow cannot be found in the executive authorities, or judicial establishments of the country. All these and other charges, not set forth here, but which were almost as common in western New York as the air itself, during all of the time occupied by Joseph Smith in the preparation of the Book of Mormon, are faithfully and fully reflected in that book. (54)

To appreciate fully the extent to which the Mormon prophet reacted to his environment, in the particulars under consideration, requires the reading of the passages, to which reference has been made, in their connection. This course will leave no room for doubt that, to say the least - and however the fact may be accounted for - the secret society which is alleged to have operated among the ancient Americans, strangely and unmistakably paralleled, in principle and practice, and with remarkable accuracy in detail, all that fanatical hatred, inflamed by popular passion, asserted was characteristic of Freemasonry at the time when Joseph Smith was dictating the contents of the Book o f Mormon. The conviction that the excoriation of

Gadianton and his followers is a reflection of the Anti" Masonic conditions in western New York, in the midst of which the prophet did his work, will be greatly strengthened by an examination of the evidence, furnished by this "American Bible", of other palpable points of contact with, and admitted reminiscences of, environment. (55)

CONTEMPORARY OPINION IS CITED

The third division of the material available for our present purpose is more restricted than either of the two divisions already considered. Its significance, however, is not to be gauged by this fact alone. Here we have to do with contemporary opinion. The testimony is that of men who belonged to the very times in which Joseph Smith produced and published the Book of Mormon. So far as the records show, neither one of the witnesses now to be called had any reason whatever for attributing the "secret society" passages of the Book of Mormon to the Anti-Masonic excitement. other than the reasons current and generally accepted by the people of the time and place. In this matter these men reflected - and apparently with no ulterior motive - the convictions and beliefs of those who certainly were in a position to know how this matter was regarded by the people in that part of western New York.

In an earlier paragraph reference was made to the restless, turbulent, chaotic conditions which characterized the religious world for some time previous to the birth of Mormonism. Zeal for doctrine, which accompanied the emotional, passionate expression of devotional feeling, carried no hint of the importance of doing justice to the opinions of others, or of teaching and practicing a wider charity. The tossing of the murky waters of this uncharted theological sea strewed the shores with all manners of isms and sects - the flotsam, it would seem, of long years of religious bigotry and intolerance.

Among the men who were more or less responsible for keeping these waters in this roiled, disturbed state, was an Irishman, well-versed in religious polemics, a determined, fearless and unyielding controversialist, a protestant divine, Alexander Campbell by name. During the year in which the "plates" were turned over to Joseph

Smith, he organized a church - the first fruits of his activities and the first of a new denomination, the "Disciples of Christ," or "Campbellites". As a "faithful watchman on the hills of Ephraim", he shirked no battle and was prepared for any emergency.

The first edition of the Book of Mormon was published in 1830, in the early part of the year, it would seem, and not long after Campbell secured a copy and proceeded to study its contents. His findings were presented to the public in the columns of the Millenial Harbinger, a monthly paper published by him at Bethenay, Virginia, which bears date of Feb. 7, 1831. The caption of the article, which later was published in pamphlet form, was "Delusions. An Analysis of the Book of Mormon." A hint as to the method and purpose of the reviewer is found in the words - from the title-page of the pamphlet: "With an examination of its internal and external evidences, and a refutation of its presences to divine authority."

In spite of the acerbity of the comments - a feature which characterized all controversy of the period, especially in the realm of religion - this bit of work is lucid, searching, interesting and valuable; it blazed the May, apparently, for a considerable number of more recent critics of the "Golden Bible". Our interest in Campbell's criticism, however, centers in the few comments which show that he recognized and accepted the Masonic origin of the numerous secret society passages in the Book of Mormon.

CAMPBELL IS QUOTED

He remarks that "Masonry was invented about this time (in the period covered by the book of Helaman); for men began to bind themselves in secret oaths to aid one another in all things, good or evil." He notes the fact that Moroni "finishes what Mormon his father left undone, and continues the history till A. D. 400", and that he "laments the prevalency of freemasonry in the times when his book should be dug up out of the earth." (56) Under "Internal Evidences", Campbell presents many details illustrative of the influence of environment upon the author of the Book before us, among them one which bears directly on our subject. Number seven, of the series of paragraphs under this caption, reads:

"This prophet Smith, through his stone spectacles (57) wrote on the plates of Nephi in the Book of Mormon, every error and almost-every truth discussed in New York for the last ten years. He decides all the great controversies - infant baptism, ordination, the Trinity, regeneration, repentance, justification, the fall of man, the atonement, transubstantiation, fasting, penance church government, religious experience, the call to the ministry the general resurrection, eternal punishment, who may baptize, and even the question of Freemasonry, republican government, and the rights of man. All these topics are repeatedly alluded to. How much more benevolent and intelligent this American Apostle than were the holy twelve, and Paul to assist them!! He prophesied of all these topics, and of the apostacy, and infallibly decides, by his authority, every question. How easy to prophecy of the past or the present time!! . . . But he is better skilled in the controversies in New York than in the geography and history of Judea." (58) Concerning this list of reflections of local issues in the Book of Mormon, a recent and accepted writer of the Mormon church says: ". . ., the list is pretty accurate, but by no means complete." He, however appears to take exception to the reference to Free Masonry in the somewhat cryptic statement: "In the item of Freemasonry, Mr. Campbell's hate spills over a little." (59)

Another keen observer, and occasionally sharp critic, of things American, who wrote his findings soon after the Book of Mormon first saw the light, was E. S. Abdy, "Fellow of Jesus College, Cambridge." Abdy came to this country in the company of two other Englishmen, one of whom was commissioned by his Government to inspect the prisons of the United States. Abdy himself was interested chiefly, it would seem, in slavery as it then existed in this country, but he by no means confined himself to this subject. He traveled about in much the same way as had his countryman, Arthur Young, in France fifty years earlier, and in his book, Journal of a Residence and Tour in the United States of America, he has given us an interesting and valuable account of conditions as he found them.

ABDY IS QUOTED

In the course of his travels - which covered the period extending from April, 1833, to October, 1834, he passed leisurely through that part of western New York which had

been the home and scene of the abduction of William Morgan, as well as of the operations of the Mormon prophet. Here, among others, he fell in with an ax-postmaster of Rochester who, evidently, was strongly Anti-Masonic in his views, and who was well acquainted with Joseph Smith. Abdy also came into contact with Mormonism and the "Mormonites" in Ohio and Kentucky, and early in his travels had access to a "copy of the translation Smith pretended to have made of the 'Shaster' he said he had found under a tree." Later, in his narrative, our author devotes more space to the Mormons and their Bible. From this portion of his record the following excerpt shows how he - as well as those with whom he mingled - regarded those passages in the Book of Mormon which refer to secret societies:

"One passage in this curious Koran," says Abdy, "clearly points to the place of its concoction and the prepossessions of its author, who would doubtless ground a claim for the prophetic spirit on this very objection from the unbeliever. It alludes most unequivocally, to the free-masons: Ontario county, in the State of New York, being the place where Morgan's murder excited such a spirit of hostility to the 'craft'. 'Satan,' says the plate, 'did stir up the hearts of the more part of the Nephites insomuch that they did unite with those bands of robbers, an] did enter into their covenants and their oaths, that they would protect and preserve one another, in whatever difficult circumstances they should be placed; that they should not suffer for their murders, and their plunderings, and their sterlings. And it came to pass, that they did have their signs, yea, their secret signs and their secret words: and this that they might distinguish a brother, who had entered into the covenant, that, whatever wickedness his brother should do, he should not be injured by his brother, nor by those who did belong to his band. who had taken this covenant, and whosoever of their band should reveal unto the world their wickedness and their abominations, should be tried, not according to the laws of their country, but according to the laws of their wickedness which had been given by Gadianton and Kishkumen.' “ (60)

HIS CONTEMPORARIES HAD NO DOUBTS

From the statement quoted above, and the character of the extract from the Book of Mormon, one can hardly escape the conviction that the contemporaries of Joseph Smith - those into whose hands came copies of the 1830 edition of the "Golden Bible" - had little, if any, doubt as to the source of the many Anti-Masonic reflections, or

echoes, in the Book of Mormon. For a reading of the three volumes of Abdy's Journal will furnish conclusive proof of the fact that the author of that work catches, reflects and presents the opinions, prejudices and viewpoints of the communities he visited. Upon these he comments; these he criticizes or commends; and from a consideration of them, and other sources of information, he arrives at his own conclusions. Manifestly, he was not the only one who traced the origin of the Anti-Masonry of the Book of Mormon to the furore incident to, and the conditions growing out of, the disappearance of Morgan; in this he simply records the opinion commonly held by the people of that community and period.

It may be that the annals of the doings of Akish, Kishkumen and Gadianton found in the Book of Mormon are historical, instead of being palpable and perfectly natural reflections of conditions existing at the time, and in the locality in which Joseph Smith lived and did his work - as the present writer firmly believes to be the case. If historical, trustworthy and conclusive evidence in support of such a claim - or any reliable testimony - seems not to have been uncovered by anyone. On the other hand, there are so many known facts which unmistakably support the position taken in this paper that little, if any, room appears to be left for question.

It is quite possible, to be sure, that the matters selected for consideration in this study have not been arranged and presented to the best advantage, so that readers may get the full force and value of their testimony. But the writer is fully convinced that anything like a fair appraisal of the facts will amply justify the belief that those portions of the Book of Mormon which record the alleged doings of an ancient American secret society, owe their origin and character to the pressure of environment, to which the author of that book was as constantly exposed, and was as susceptible, as were his contemporaries.

NOTES AND REFERENCES

44. Opinions on Speculative Masonry, Odiorne; 1830; pp. 58-101 185, 202-203, Proceedings U. S. Anti-Masonic Convention; Philadelphia, 1830, pp. 43-53, 76, 97, 110f, 128-130, AntiMasonic Review; 1828; vol. 1; pp. 26f, Elf, 85, 98; vol. 2; 1829;

pp. 33-44, 306f; An Inquiry Into the Nature, etc., J. G. Sterns; 1826; pp. 97-98, 104, 106-114.

45. Book of Mormon: Ether 8:15, 20; 9:5; 10:33, Alma 37:27, 29, Helaman 6:21, 25, 26, 30; Third Nephi 4:42, cf. Pearl of Great Price, 1891, pp. 14-16.

46. National Observer, vol. 1, Jan. 16, 1829; p. 4; AntiMasonic Review, 1828, vol. 1, pp. 296, 301, 325; vol. 2, 1829; p. 242, Proceedings U. S. Anti-Masonic Convention, Philadelphia, 1830; pp. 16, 41, 92, 107, 157; Catalogue Anti-Masonic Books, Henry Gassett; 1852, pp. 13, 18, 53.

47. Book of Mormon: Alma 37:30, 31; 2nd Nephi 9:9; 26:22; Helaman 3:23, 3rd Nephi 5:6, 9, 7 6. Also see Helaman 2:8; 7.25, 28, 8.1, 3rd Nephi 4:29, 6 28, 7:9, Mormon 8:27, Ether 8 18, 19, 20, 22, 24; 9:1, 11:15; 13:18; 14:8, 10.

48. Anti-Masonic Review, 1828; vol. 1; pp. 252, 303, 314; vol. 2, 1829, pp. 247, 249, National Observer, Jan. 16, 1829, p. 4; Proceedings Grand Lodge of Maine; 1830; p. 195; Proceedings Anti-Masonic Convention Philadelphia; 1830; p. 52.

49. Book of Mormon: 2nd Nephi 10:15; Alma 37:21-37; Helaman 7:25, Mormon 8:40, Ether 11:22.

50. Proceedings Anti-Masonic Convention, Philadelphia, 1830 pp. 14, 89, 153, 162, 165, Catalogue Anti-Masonic Books, H. Gassett; 1852; pp. 2-12; Opinions on Speculative Masonry, Odiorne, 1830 p. 204; Letters on the Masonic Institution, J. Q. Adams, 1847, pp. 99-100.

51. Book of Mormon: 2nd Nephi 9:9, 10:15, Alma 37:29; Helaman 1:11; 2:3, 10; 6:17, 18, 21, 29; 9:6; 3rd Nephi 5:5, 6.

52. Anti-Masonic Review; 1828; vol. 1; pp. 235, 237, 289, 290; History of the People of the U. S., McMasters; 1900- p. 114; The Anti-Masonic Party, McCarthy; Annual Report, American Historical Association, 1903, p. 371.

53. Book of Mormon: Helaman 7:4, 5; 8:1, 4, 28; 3rd Nephi 6:26, 27, 28, 29, 30.

54. Anti-Masonic Review, 1828, vol. 1; p. 296; vol. 2, 1829; pp. 32, 245 Proceedings Grand Lodge of Maine, vol. 1; pp. 195, 197, 198, 202. Opinions on Speculative Masonry, Odiorne; 1830; pp. 12-18, 155, 267; Proceedings Anti-Masonic Convention; Philadelphia, 1830, pp. 31, 39, 79-83, 95, 98, 99, Book of Mormon: Helaman 6:30; 3rd Nephi 3:9, Ether 8:14, 15, 25, 9:6; 10:33; 11:22; 3rd Nephi 1:27; 2:12; 5:6; 6:26, 27, 28, 29, 30, 7:6, 11. On the origin and antiquity of Masonry, see the Pearl of Great Price (1891), one of the four standard books of the Mormon church, for some significant passages. Note particularly the words, "Master Mahan", pp. 14-16.

55. In connection with this, suggestive matter is to be found in such articles and books as Riley's, The Founder of Mormonism, Prince, article in American Journal of Psychology, vol. 28; 1917, and Campbell's, Delusions: An Analysis of the Book of Mormon. Also, and in particular, The Mormon Point of View, Nelson; 1904; pp. 113-124, 135-137.

56. Delusions: An Analysis of the Book of Mormon, Alex. Campbell; 1832; a 16-page pamphlet. Note especially pp. 8, 9, 10.

57. A Brief History of the Church of Jesus Christ of Latter Day Saints, Anderson; 1893; pp. 24-25; Note; History of the Church, Period I, Joseph Smith, B. H. Roberts, 1902, vol. 1; p. 12; The Mormon Point of View, Nelson, 1904, pp. 143-146.

58. Delusions: An Analysis of the Book of Mormon, Campbell; 1832; p. 13; The Mormon Point of View, Nelson; 1904; p. 183, Note.

59. The Mormon Point of View, Nelson, 1904, p. 183.

60. Journal of a Residence and Tour of the U. S. of North America, April, 1888, to October, 1884, E. S. Abdy, vol. 3, 1835; pp. 40-42; 54-59; vol. 1; pp. 320-325; Book of Mormon: Helaman 6:21-24; passage quoted by Abdy.

BOOKS CONSULTED

American Journal of Psychology, 28; 373-489; 30; 66-72. An Inquiry Into the Nature and Tendency of Freemasonry, etc. J. G. Sterns. Annual Report of the American Historical Association, 1902. Anti-Masonic, The, Movement, E. S. Gibbs. Proceedings Grand Lodge Massachusetts 1917. Anti-Masonic Review; 1; 2. Autobiography of Thurlow Weed; 1. Book, The, of Mormon. Brief, A, History of the Church of Jesus Christ of Latter Day Saints, E. H. Anderson. Broken Seal, The, S. D. Greene. Catalogue of Books on the Masonic Institution in Public Libraries Anti-Masonic, etc., Henry Gassett. Delusions: An Analysis of the Book of Mormon, A. Campbell. Early Records of the Grand Lodge of Vermont, 1794-1846. Founder of Mormonism, The, I. W. Riley. Freemasonry in Michigan Conover; 1. History of Freemasonry in N. Y., C. T. McClenahan, 2, 3. History of Freemasonry in the State of N. Y., O. Lang. History of the Church, Period I, Joseph Smith B. H. Roberts, 1, 10-16. History of Utah, H. H. Bancroft. History of the People of the U. S., J. B. McMaster; 5; 109-120. History of Portland Lodge, No. 1, Drummond. Journal of a Residence and Tour of the U. S., etc., E. S. Abdy; 1; 3. Latter Day Saints The, Kauffman. Letters on the Masonic Institution, John Quincy Adams. Masonic Light on the Abduction of William Morgan P. C. Huntington. Memoirs of the Life of

Nathaniel Stacy. Mormon Group Life, E. E. Ericksen. Mormon Point of View The, N. L. Nelson. Myth of the Manuscript Found, G. Reynolds. National Observer, The, Oct. 2, 1827; Jan. 16, 1829. New Witnesses for God, B. H. Roberts, 3. Niles Register, 32, 33; 35; 37; 38. Pearl of Great Price, Joseph Smith. Proceedings of the Anti-Masonic Convention; Philadelphia; 1830. Proceedings of the Grand Lodge of Maine:1830. Opinions on Speculative Masonry, etc., J.C. Odiorne.

----o----

Daniel Coxe and the "Henry Bell Letter"

By Bro. MELVIN M. JOHNSON, P. G. M., Massachusetts

IN THE BUILDER for April last I said interalia, "The fact is that while Coxe was appointed June 5, 1730, as Provincial Grand Master of New York, New Jersey and Pennsylvania for two years, he was not on this side of the Atlantic at any time during those two years. During that entire period he remained in England," etc. In THE Builder last month Bro. David McGregor criticizes me for having made such a categorical statement based on statements made by others and on the lack of evidence to the contrary.

His criticism is just. That statement was inadvertent. In my book, The Beginnings of Freemasonry in America, published shortly after the April articles what I said on this subject was more carefully stated as follows:

"There has appeared no evidence that he (Coxe) exercised this deputation, or even that he was on this side of the ocean during the said two years," etc. That statement was correct. Up to the publication of Bro. McGregor's November article there had appeared no such evidence. Assuming the facts stated by Bro. McGregor to be correct (and I have no reason to doubt them), it now seems probable that Coxe did cross to this side of the ocean shortly after June 5, 1730, and was in New Jersey from the

latter part of July, 1730, until sometime in November of that year. I have made a reference to this article in the second edition of my book which is now on the press.

This new discovery by Bro. McGregor is a valuable contribution. It, however, does not in the least change the conclusions stated in my April article and in my book.

The mere fact that Daniel Coxe was in New Jersey during these four months does not justify the conclusion that he did in fact exercise his deputation.

Benjamin Franklin in 1730 in his Pennsylvania Gazette published accounts of Masonic meetings, and in December of that year he published a long article on Freemasonry. In February, 1730, Franklin was made a Mason in Philadelphia. He immediately became very active. His intimacy with the affairs of the Fraternity is shown by his draft, in 1732, of a committee report containing what was almost a set of by-laws for the lodge. In 1734 he signed himself as Grand Master. His well-known characteristics and his position in the Fraternity forbid any doubt as to his intimate knowledge of the then affairs of Freemasonry in Pennsylvania.

FRANKLIN WROTE TO HENRY PRICE

On Nov. 28, 1734, he wrote two letters to Henry Price, one official and one personal. In the official letter which he signed as Grand Master, and wrote (as he himself says) at the request of the Fraternity in Pennsylvania, he said that Masonry in Pennsylvania in 1734 needed "the sanction of some authority derived from home." He further asserted that if Henry Price would grant them "a Deputation or Charter," the Grand Master of Pennsylvania would yield his chair whenever Henry Price, Grand Master of North America, should be present.

Franklin did not say that in Pennsylvania they needed more authority derived from home, but that they needed some authority, clearly indicating that then they had none.

He did not ask for "recognition"; he prayed for "a Deputation or Charter." These words had then the same clearly defined meaning they have now. If the Masons of Pennsylvania had theretofore received authority from Coxe, they did not need anything from Henry Price in 1734. If Coxe had given them any authority during the term of his commission (June 24, 1730 - June 24, 1732), they certainly would have known it in 1734. They would not have sought nor received, nor acted under the appointment made Feb. 21, 1734-5, by "Henry Price, Grand Master of His Majesty's Dominions in North America" of Benjamin Franklin as Grand Master of Pennsylvania.

Benjamin Franklin when he signed the letter of Nov. 28, 1734, as Grand Master and "at the request of the Lodge," knew what he was writing en cathedra. It is also submitted that the brethren who officially requested their Grand Master to send the petition to Price knew more about the facts of that day and generation than some partisan historians of the second century thereafter, who have struggled to convince the Masonic world that what Franklin, Price, and their associates said as to the facts of their own day and in which they were the actors was wrong.

Should other evidence and argument be disregarded, these letters are definite and final. They establish that Pennsylvania Masonry was wanting in authority, i. e., was not "duly constituted", until Feb. 1734/5.

Bro. McGregor having made a valuable discovery of a letter apparently genuine, showing a fact hitherto unknown, proceeds to jump to the conclusion that the "Henry Bell letter" really existed. It therefore becomes necessary briefly to review the story about that letter.

The claim that there ever was such a letter as the Henry Bell letter was long ago abandoned by Bro. Sachse, who certainly did not fail to press Pennsylvania's claims to their limit. (See note No. 1.)

The first story was that a "gentleman of a mysterious turn of mind" - name unknown - came into the office of the Grand Secretary of the Grand Lodge of Pennsylvania "in the year 1873, when the Craft were preparing for the dedication of the new Masonic Temple" exact date unknown - and showed "one of the clerks" a letter. The unknown clerk copied a single paragraph of the “Henry Bell letter” presented by the unknown "mysterious gentleman." Immediately the "clerk," the "mysterious gentleman" and the "letter" vanished into thin air. Since that day they have all as completely disappeared as the fabled island of Atlantis. If any of them ever were in Philadelphia, they must have immediately departed to some "undiscovered country from whose bourne no traveller returns." Lives there the Mason so credulous as to believe that if such an important document had ever been in the office of the Grand Secretary of Pennsylvania in 1873, all trace of it and its possessor would instantly have disappeared!

MacCALLA'S ACCOUNT IS GIVEN

The next story (which was told by Bro. MacCalla) dated the incident back to 1872. He supplied as the name of the "mysterious gentleman," "a Mr. Bancker (since deceased)." What was his full name? Where did he live? Where and when did he die? Who took over his effects? How did he come by the "letter"? What became of the "letter"?

Bro. MacCalla supplied as the name of the clerk, "Brother Francis Blackburne." What is known about him? Has he ever made the statement over his own signature that he ever saw the "letter" ? If there ever has lived a man who would or will say that Bro. Blackburne stated to him that he (Blackburne) had seen the letter, we have never been told so categorically. No man has ever yet said, so far as we can learn, that Bro. Blackburne himself ever made such a statement. Bro. Sachse, of course, with his long years of service in the Temple in Philadelphia, had a perfect opportunity to know all these details. Yet Sachse abandoned any claim to the genuineness of the incident.

No court in the world would accept as evidence (much less as proof) the story which any known person has ever told in writing about this incident - or either in a speech which has been reported.

In August, 1874, the Grand Master of Masons in Massachusetts, in The New England Freemason, asked for information about the "letter," but his questions remain unanswered to the present day.

And now, once more, we ask for information. What was the balance of the ``letter"? In whose custody was the "letter"? Where had it been for one hundred and twenty years? And even more to the point, where is it now? The answer is obvious. Like the whiffenpoof, "there ain't no such animal never."

Notwithstanding repeated requests and demands during the last forty years, the document has never been produced for examination. No known living or dead man has ever stated that he has seen it. Unless and until it is produced or accounted for, no credit can be given to it or to any conclusions based upon it. For one seriously to predicate any argument upon it is so ridiculous that his readers can hardly be blamed for being inquisitive as to the soundness of his other historical deductions.

Bro. McGregor's discovery of the Coxe letter of 1730 and his publication of the facts about it ought to be appreciated. For myself, at least, I thank him. Let us hope that there will be many more discoveries which will be made public so that they may be subjected to the test of examination and verification. How much better this is than the attitude of a certain brother who has said, in effect, that he has discovered something which the author of The Beginnings of Freemasonry in America didn't know and which he wouldn't tell him. Real historians want demonstrable facts. No honest historian will conceal facts or distort them or attempt their manufacture. No one is entitled to be regarded as an authority who is not willing to throw any or all his conclusions into the discard whenever new discoveries show them to be wrong.

CONCERNING THE CARMICK MS.

Just one other word. In a statement by Bro. Haywood on page 243 of the November BUTEDER, he dubs the Manuscript Constitutions, dated 1677 and owned by the Grand Lodge of Massachusetts, as spurious. (See Note No. 2.) We fail to see his excuse for doing this. There never was a better authenticated ancient document. Bro. Haywood, or any other brother who is interested, may see it in the Temple at Boston whenever he wishes, and may subject it to the most critical examination. The fact, however, that the Grand Lodge of Massachusetts in Boston owns genuine Manuscript Constitutions dated 1677 is, to my mind, no evidence that there was any Freemasonry in Boston in 1677. Likewise the fact that the Grand Lodge of Pennsylvania in Philadelphia owns similar genuine Manuscript Constitutions dated 1727 is, to my mind, no evidence that there was any Freemasonry in Philadelphia in 1727.

If we are to accept Bro. Haywood's conclusion that if the 1727 manuscript "be accepted as genuine it proves that a lodge, or lodges, must have been active in Pennsylvania in 1q27," then he ought to draw the conclusion that the 1677 manuscript "proves that a lodge, or lodges, must have been active in" Massachusetts in 1677. But it seems to me that either "contention is unworthy of serious discussion."

A lot of this controversy is wide of the mark. Much of it is barking up the wrong tree. Nobody, so far as I know, doubts that there were Freemasons in Pennsylvania in 1730. The same is true as to Massachusetts. There is positive proof of at least one Freemason in Boston as early as 1705, a man so prominent that he became Governor in 1730. Probably no Masonic student doubts that Freemasons met not only in Pennsylvania and in Massachusetts, but also in other of the Colonies as early as 1730, and perhaps earlier. It is likely that they met as "lodges." Before the organization of the Grand Lodge of England and its assumption of jurisdiction over its Colonies that had been the custom wherever Freemasons had met. It is doubtful if we ever shall know when and where the first of such meetings in America was held. All that Massachusetts claims is that within its borders was the first "duly constituted" Freemasonry in the Western Hemisphere, and that Henry Price was, as he said himself (and as Franklin admitted for himself and his associates) the "Founder of Duly Constituted Freemasonry in America."

Note No. 1. See Old Masonic Lodges of Pennsylvania; Vol. I, page 10. - M. M. J.

Note No. 2. When questioning Bro. Johnson's disposal of the Carmick MS. I offered no opinion as to the spuriousness or genuineness of that document or of the Massachusetts MS. dated 1677, such a discussion lay outside my province. My point was that the Carmick MS. deserved a different treatment at Bro. Johnson's hand. His manner of treating it will be found at the top of page 56 of his Beginnings of Freemasonry in America: "At one time it was attempted to claim for this year proof of Masonry in Philadelphia because of the finding in 1756 of a manuscript copy of the 'Old Charges' dated 1727. The contention is unworthy of serious discussion. The Grand Lodge of Massachusetts owns a similar manuscript dated 1677 but makes no claim by virtue thereof." This tells the reader of Beginnings nothing about the Carmick and does not tell him why it is useless. Thus far in my present Study Club articles I have ventured no opinion on the subject as to the priority of Massachusetts or Pennsylvania in the establishment of Masonry in America; I shall hope to do that later. The facts now known show that the first lodge in America to be deliberately and formally brought into existence according to the regulation adopted by the Grand Lodge of England in 1721 was the First Lodge in Boston, so constituted in 1733. - H. L. H.

----o----

Great Men Who Were Masons

Rufus Putnam

By Bro. GEORGE W. BAIRD, P. G. M., District of Columbia

FEW Americans prominent in our history more justly earned for themselves the title of pioneer. Rufus Putnam was a pioneer in the State of Ohio, a pioneer in early Masonry, a pioneer in Ohio law, and a pioneer - one of the earliest - against slavery.

General Putnam was born in Sutton, Worcester County, Massachusetts, April 9, 1738, the same year, it happened, in which Pope Clement XII issued the first Roman Catholic Bull against Freemasonry. He died in Marietta, Ohio, May 1, 1824.

At the age of nineteen he enlisted in the war against France and saw four years of military service. In 1761 he gave up military life, married, and took up farming and surveying. In 1773, after having become proficient as a surveyor, he spent eight months in Florida with his cousin Israel, equally famous as a soldier and pioneer, and while there assisted in arranging for the migration of several hundred families from New England into the province now known as the State of Florida.

Upon the outbreak of the Revolutionary War he enlisted in the Continental Army with the rank of Lieutenant-Colonel of Engineers. Very soon thereafter his skill in military engineering became so noticeable, especially in view of the fact of his having had no previous experience, that General Washington highly complimented him upon his work. Congress commissioned him an engineer with the rank of Colonel in 1776, and he held the post of Chief Engineer until 1778, at which time Kosciusko succeeded him. The military impregnability of West Point was very largely due to his plans.

It happened that while Colonel Putnam was in the army at West Point, the Masons, of whom General Washington was the most conspicuous, celebrated the festival of St. John the Baptist in an army lodge on the Hudson River. It is probable that this inspired Colonel Putnam to apply for membership. He was raised in American Union Lodge Sept. 6, 1779, at a meeting held two miles from West Point.

In 1783 Washington secured for him a commission as Brigadier General. After the Continental Army was disbanded at the close of the Revolution, General Putnam

spent several years in helping to organize a company that later settled on the Muskingum River, where a settlement was made, now known as the town of Marietta. Putnam laid out the town and thus may be thought of as a father of the State of Ohio. From that time on he passed from one station of influence to another, with a career too full of incident to be described here. After the settlement of Marietta a charter of the old American Union Lodge was employed as authority for organizing a lodge there, and Putnam became its first Junior Warden. When the Grand Lodge of Ohio was organized in 1808 he was unanimously chosen Grand Master, although by that time he had become too aged for active service in the Masonic ranks. His beautiful letter of resignation is still very interesting to read:

"To the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Ohio, your Brother sendeth Greeting:

"It was with high sensibility and gratitude I received the information that the Grand Convention of Masons at Chillicothe, in January last, elected me to the office of Grand Master of our Most Ancient and Honorable Fraternity. But however sensibly I feel the high honor done me by the Convention, and am disposed to promote the interests of the Craft in general and in this State in particular I must decline the appointment. My sun is far past its meridian, and is almost set. A few sands only remain in my glass. I am unable to undergo the necessary labors of that high and important office. I am unable to make you a visit at this time, without a sacrifice and hazard of health which prudence forbids.

"May the great Architect, under whose all-seeing eye all Masons profess to labor, have you in his holy keeping, that when our labors here are finished, we may, through the merits of Him that was dead but is now alive and lives forevermore be admitted into that temple, not made with hands, eternal in the heavens. Amen. So prays your friend and brother,

"RUFUS PUTNAM.

"Marietta, December 26, 1808."

The early pioneers of Masonry were an heroic band. Cass, Johnson, Carson, Lewis - with hundreds like them; to such Putnam belonged. To Masonry they gave the same devotion as to the flag. In Masonic research, there are more than worthy of our study.

----o----

The S TU DY C LU B

Studies of Masonry in the United States

By Bro. H. L. HAYWOOD, Editor

PART IV. BENJAMIN FRANKLIN'S MASONIC CAREER

IF by the universal suffrages of public opinion George Washington and Abraham Lincoln are to be considered our two greatest Americans it is safe to believe that by the same general consent Benjamin Franklin would be ranked immediately after those two shining names. Unlike the fame of those who are illustrious only when judged according to the standards of their own times, Franklin's greatness is absolute. The empire of his influence extends across many countries and will outlast many generations; we of today live in a world unbelievably changed from his, but we can nevertheless sit at his feet to learn many things from so many-sided a genius.

It would be a temptation to dwell at length on the story of his life and to catalog once again the list of his hundreds of achievements were it not that his Masonic career is so rich in fact and incident as in itself to press against the limitations of space. That career extended from 1730/1 to 1790 and was so filled with activity that the most casual examination of it shows at once that Franklin, unlike some other famous Americans in the Craft - John Marshall, Mark Twain, et al. - was not satisfied with a merely nominal membership, but worked in the thick of things. He was a Mason as well as a member.

Some months before becoming a Mason, and when only twenty-four years of age, he published in his Pennsylvania Gazette, No. 108, Dec. 5 to 8, 1730, the first known printed item concerning Masonic lodges in America, quoted in the Study Club article last month. During preceding months of the same year he had published three items about English lodges. Perhaps he had become interested in Masonry while working as a printer in England during 1725 and 1726. If so, it may be, as Bro. Julius Sachse hints (in his Franklin as a Freemasons a work to which I am greatly indebted here), that from the Fraternity he caught the idea of founding a secret society of his own after returning to Philadelphia. He called this the "Leather Apron Club," a name possibly suggested by the Masonic apron, but later changed it, at the same time transforming its character, to "Junto," "a club for mental improvement."

"The exact date of Franklin's initiation is not known," writes Bro. Sachse, "but it was before the legal year of 1730 expired, evidently in February, 173031." This approximate date is based on Liber B. described last month, in folio 10 of which is an entry showing that on June 24, 1731, Franklin paid 2.2.6d as balance owing on his initiation fees and dues. The same record proves that at the time he was a member of St. John's Lodge, from which one may suppose that he was raised in that lodge. Within two or three months after this, presumably, he published in the Gazette "Some Information Concerning the Society Called Free Masons," an excerpt from Chambers' Universal Dictionary of All Arts and Sciences. Bro. Sachse believes that he must have been elected Junior Warden of the lodge on the date just given, June 24, 1731, and that since the term of elective officers ran but six months at that time he became Senior Warden six months afterwards, and Worshipful Master on June 5 of 1732. If such a surmise is correct, as there is every reason to believe that it is, the young Mason must have proved his ability as well as his zeal, because on June 24, 1732, Grand Master Allen (of whom more anon) appointed him Junior Grand Warden, and at about the same time he was made secretary of a committee "To consider of the

present state of the lodge and of the proper method to improve it." The report, in Franklin's handwriting, is described by Bro. Sachse as "the oldest draft of By-Laws of an American Masonic Lodge", and he adds in a footnote, "These By-Laws antedate the first By-Laws of the First Lodge in Boston just sixteen months, they having been adopted October 24, 1733." I am not able to agree with our learned brother in this; the Committee's Report can only by a stretching of words be described as "By-Laws," for of the five paragraphs three arrange for the purchase of an outlay of "Books of Architecture, suitable Mathematical Instruments, etc."; paragraph numbered five adjures the brethren to make more careful use of the ballot; and paragraph numbered six states that a brother having a complaint to make should first take it up with the Wardens. (Paragraph four was erased.) Such a document cannot be described as a By-Law in the strict sense of that word.

ST. JOHN'S FUNCTIONED AS A GRAND LODGE

It is now a matter of almost certain knowledge that the St. John's Lodge of which Franklin was made Worshipful Master in 1732 functioned also as a Grand Lodge after the fashion of a few old English lodges, notably the one at York. Franklin was installed as Grand Master in June, 1734, as we may learn from his Gazette of June 27 of that year. As indicating Franklin's close attention to lodge affairs, Bro. Sachse notes that in five years he was absent from lodge only five times.

We may also guess that many other brethren in North America were becoming more and more interested in the Craft from the fact that in 1734 Franklin found a sufficient demand to warrant his publishing an edition of the Constitutions, of which the title page is here reproduced. This was the first Masonic book ever printed on this continent. It was a reprint of Anderson's Constitutions published in London in 1723; omits the music, substituting one song, contains a number of typographical slips, and measures six by eight and three-eighths inches. According to Bro. J. H. Tatsch (The Master Mason, 1924, page 344) the existing copies are in the possession of the Grand Lodge of Massachusetts (bound up with the Beteilhe MS.), the Grand Lodge of Pennsylvania, the Grand Lodge of Iowa, the Supreme Council, A.&A.S.R., N.J., Washington, D.C., the Historical Society of Pennsylvania, and the University of Pennsylvania. The book was advertised in May but was not ready for distribution

until August, in which month seventy copies were sent to Boston, a fact indicating that Masons there were also active.

In this connection may be noted two of Franklin's letters, both of which have served as the basis of volumes of discussion. In April 1733, as will be explained in a later chapter, Henry Price of Boston received from Lord Viscount Montague, Grand Master of Masons of England, a deputation appointing him "Provincial Grand Master of New England and Dominion and Territories "hereunto belonging." In August of 1734 the Earl of Crawford, then English Grand Master, extended Price's authority to cover the whole of North America. On the 28th of the November following we find Franklin addressing a letter to the Grand Lodge of Massachusetts, the body of which is here quoted:

==========

THE

CONSTITUTIONS

OF THE

FREE-MASONS.

CONTAINING THE

History, Charges, Regulations, &c.

of that most Ancient and Right

Worshipful FRATERNITY.

For the Use of the LODGES.

LONDON Printed; Anno 5723.

Re-printed in Philadelphia by Special Order, for the Use

of the Brethren in NORTH - AMERICA.

In the Year of Masonry 5734, Anno Domini 1734.

TITLE PAGE OF FRANKLIN'S REPRINT

==========

"We have seen in the Boston prints an article of news from London, importing that at a Grand Lodge held there in August last, Mr. Price's deputation and power was extended over all America, which advice we hope is true, and we heartily congratulate him thereupon, and though this has not been as yet regularly signified to us by you, yet, giving credit thereto, we think it our duty to lay before your Lodge what we apprehend needful to be done for us, in order to promote and strengthen the interest of Masonry in this Province (which seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight), to wit, a Deputation or Charter granted by the Right Worshipful Mr. Price, by virtue of his commission from Britain, confirming the Brethren of Pennsylvania in the privileges they at present enjoy of holding annually their Grand Lodge, choosing their Grand Master, Wardens, and other officers, who may manage all affairs relating to the Brethren here with full power and authority, according to the customs and usages of Masons the said Grand Master of

Pennsylvania only yielding his chair when the said Grand Master of all America shall be in place. This, if it seem good and reasonable to you to grant, will not only be extremely agreeable to us, but will also we are confident conduce much to the welfare, establishment, and reputation of Masonry in these parts. We therefore submit it for your consideration, and as we hope our request will be complied with, we desire that it may be done as soon as possible and also accompanied with a copy of the R. W. Grand Master's first Deputation, and of the instrument by which it appears to be enlarged as above-mentioned, witnessed by your Wardens, and signed by the Secretary; for which favors this Lodge doubt not of being able to behave as not to be thought ungrateful.

"We are, Right Worshipful Grand Master and Most Worthy Brethren, Your Affectionate Brethren and obliged humble Servts.

"Signed at the request of the Lodge,

"B. Franklin, G. M.

"Philadelphia, Nov. 28,1734."

HE SENT A LETTER TO HENRY PRICE

On that date Franklin sent a letter to Price himself here given in its entirety:

"Dear Brother Price - I am glad to hear of your recovery. I hoped to have seen you here this Fall, agreeable to the expectation you were so good as to give me; but since sickness has prevented your coming while the weather was moderate, I have no room to flatter myself with a visit from you before the Spring, when a deputation of the

Brethren, who are foreigners, being about to set up a distinct Lodge in opposition to the old and true Brethren here, pretending to make Masons for a bowl of punch and the Craft is like to come into disesteem among us unless the true Brethren are countenanced and distinguished by some such special authority as herein desired. I entreat, therefore, that whatsoever you shall think proper to do therein may be sent by the next post, if possible, or the next following.

"I am,

"Your affectionate Brother

& hum. Servt.

"B. Franklin, G. M.

"Pennsylvania.

"Philadelphia, Nov. 28, 1734.

"P. S. - If more of the Constitutions are wanted among you, please hint it to me.

[The address upon the letters:]

"To Mr. Henry Price

At the Brazen Head

Boston,

N.E."

Unfortunately the originals of these important documents were destroyed at the burning of the Masonic Temple in Boston, in 1863, but there can be no doubt of their authenticity as here given. As to their significance there have been endless opinions. Do these two letters mean that Franklin was formally acknowledging Price's authority over Pennsylvania? Do they mean that in the minds of Franklin and his lodge associates there was doubt as to the regularity and legitimacy of the Philadelphia lodge (or lodges) ? Do they also indicate that Coxe had not exercised his authority in Pennsylvania?

On page 42 of his Franklin as a Freemason Bro. Sachse presents the Pennsylvania point of view in a brief paragraph:

"Franklin's information appears not to have been correct, for on examination of Price's deputation, granted by Lord Montague on April 30th, 1733, it appears that his authority was limited to New England, and there is no evidence that he ever attempted any control over the Grand Lodge of Pennsylvania, which continued to elect Grand Officers annually, as prescribed in the Coxe deputation, until the appointment of Franklin as Provincial Grand Master in 1749 by Thomas Oxnard, of Massachusetts, which was of a short duration."

On page 3, of Vol. I, Freemasonry in Pennsylvania, :1727-1907, written by Sachse in association with Norris S. Barratt, is another passage expressing the same opinion in other words:

"There should be no question as to the regular constitution of our early Pennsylvania Lodges. The appointment of Col. Daniel Coxe as Provincial Grand Master on the fifth day of June, 1730, presents undeniable evidence that there were lawful Brethren residing in Pennsylvania who were recognized as regular Freemasons. The

Deputation granted Col. Coxe gave almost unlimited powers to elect officers and continue the Grand Lodge, without any further correspondence with the Grand Masters and Grand Lodge of England. In fact the Grand Lodge of Pennsylvania in 1731 was in all respects practically an independent Grand Lodge, the third oldest Grand Lodge of the world. With the exception of the Grand Lodge of England, established in the year 1717, followed A. D. 1726 by that of the Grand Lodge of Munster, which merged into the Grand Lodge of Ireland, 1729-30, the Grand Lodge of Pennsylvania had no superior in seniority or rival in rank."

JOHNSON REGISTERS A DECIDED NEGATIVE

Bro. Melvin Johnson gives expression to the counter view in his characteristically pungent manner on pages 126-7 of his Beginnings of Freemasonry in America:

"In the official letter, Franklin, acting as he himself says at the request of his Lodge, acknowledges its want of lawful authority and prays that Price by virtue of his Commission from Britain, which had been extended over the whole of North America, would confirm the Brethren of Pennsylvania in privileges which they then enjoyed of holding their Lodge although without 'the sanction of some authority derived from home.' He further admits that the Grand Master of Pennsylvania would thereafter yield his chair whenever the Grand Master of North America, to wit, Henry Price, should be present. This letter is a flat and explicit admission made officially that the Brethren of Pennsylvania had no authority, and that they were irregular without it; and they prayed for the grant thereof.

"Benjamin Franklin when he signed the letter of November 28, 1734, as Grand Master and 'at the request of the Lodge,' knew what he was writing ex cathedra. It is also submitted that the Brethren who officially requested their Grand Master to send the petition to Price, knew more about the facts of that day and generation than some partisan historians one hundred and fifty years later who have struggled to convince the Masonic world that Franklin, Price, and their associates were all wrong as to these facts.

"Should all other evidence and argument be disregarded, these letters are definite and final. They establish that Pennsylvania Masonry was wanting in authority, i. e., was not duly constituted: that Henry Price was the 'Founder of Duly Constituted Masonry in America'."

After Franklin's term as Grand Master expired he served several years as Secretary of his lodge, and at the same time continued to publish Masonic items in his Gazette. One of these, dated June 9 to 16, 1737, furnishes an account of how a number of local young blades carried off a mock Masonic initiation with such severity as to burn their dupe to death. This unhappy occurrence stirred up excitement in Philadelphia and led to a certain amount of condemnation of the Masonic lodge, thereby serving as the first known Anti-Masonic effort in this land, as will be noted more fully in a later chapter to be devoted to the melancholy theme of Anti-Masonry. Officers of the lodge published a condemnation of the practical jokers and at the same time declared the innocence of the Masonic brethren. A rival of Franklin's Gazette, Bradford's American Weekly Mercury, took up the affair and published several columns of controversial matter, mostly aimed against the Masons.

The report of these exciting happenings reached Franklin's mother, who knew little or nothing about Freemasonry, and caused her uneasiness lest her son had become involved in a disgraceful organization. After giving much thought as to how best to compose her fears Franklin sent a letter to his father, dated from Philadelphia, April 13, 1738, in which, while discussing a number of other topics, he wrote of Freemasonry in this wise:

"As to the freemasons, I know no way of giving my mother a better account of them than she seems to have at present, since it is not allowed that women should be admitted into that secret society. She has, I must confess, on that account some reason to be displeased with it; but for anything else I must entreat her to suspend her judgment until she is better informed, unless she will believe me when I assure her that they are in general a very harmless sort of people, and have no principles or practices that are inconsistent with religion and good manners."

In his letter to the Grand Lodge of Massachusetts, quoted above, written under date of Nov. 28, Franklin suggested that Price, as Grand Master having authority "over all America," appoint a Deputy Grand Master for Pennsylvania. Bro. Melvin Johnson succeeded in locating a news item in the American Weekly Mercury, published at Philadelphia, under date of March 20 to 27, 1735, under a Boston heading of Feb. 24, to the effect that "on Friday last" Mr. Henry Price, "Grand Master of His Majesty's Dominions in North America, Nominated and Appointed his Grand Officers for the Year ensuing," among which was "Mr. Benjamin Franklin, Provincial Grand Master for the Province of Pennsylvania." This discovery has greatly strengthened the position of those brethren who argue that the Pennsylvania Masons acknowledged and accepted Price's authority over their own lodges.

FRANKLIN IS AGAIN APPOINTED

Franklin was again similarly honored in 1749, at which time Thomas Oxnard was Provincial Grand Master for all North America, he having received a deputation to that effect at the hands of John Ward, Grand Master of England, Sept. 23, 1743. On July 10, 1749, Oxnard appointed Franklin “Provincial Grand Master of Pennsylvania." Franklin convened a Grand Lodge under this warrant on Sept. 5, following, and this Grand Lodge warranted a new lodge to meet in Philadelphia; Franklin's natural son, William, was made a Mason in this lodge.

It was in this same year that Franklin set afoot the organization of a college that became in time the University of Pennsylvania; among the trustees of this new institution meeting in November of 1749 were seven Past Grand Masters of the Provincial Grand Lodge. Christopher Saner, of Germantown, had some years before "accused" the Masons of fostering public schools. "The people who are promoters of the free schools," he had written, "are Grand Masters and wardens among the Freemasons, their very pillars." The fact mentioned just above would indicate that Saner had not guessed wildly.

By this time there were at least three lodges functioning in Philadelphia. One of these, that meeting at the Tun Tavern, petitioned "Mr. Benjamin Franklin" for a "deputation

under his sanction." The Philadelphia brethren evidently desired to be "regular" in every sense of that word.

Franklin's term of office under the Oxnard deputation was not of long duration, for at the meeting of Grand Lodge, March 13, 1750, William Allen exhibited a commission as Provincial Grand Master received direct from the Grand Master of England. Allen appointed Franklin as his Deputy. It is apparent -that he remained in that office for some years because on June 24, 1756, when the new "Lodge," the first Masonic building to be erected in the United States, was dedicated, "The Deputy Grand Master Benjamin Franklin, Esq." appeared in the procession immediately behind Grand Master Allen. The sermon preached on this occasion by the Grand Chaplain, Rev. William Smith, was afterwards, on resolution proffered by the Grand Master, printed in book form from Franklin's press.

Franklin went abroad in 1757, returning in 1762; he retained his office during that time, or else resumed it after returning. He went abroad again, on missions of highest importance to the Colonies, in November, 1764. The Minutes of the Grand Lodge of England show him as a visitor to Grand Lodge Nov. 17, 1760, but there. is no other known record Of any Masonic activity while among the members of the parent Grand Body during his various sojourns in England. On going to Paris, November, 1776, he almost immediately became active in lodge affairs, for he was made a member of the famous Loge des IX Socurs ("Lodge of the Nine Sisters," referring to the Muses), probably in 1777. From Kloss' History of Freemasonry in France we learn that he assisted at the initiation of Voltaire; and that on Nov. 28, 1778, he served as a Warden in a Lodge of Sorrow held by the Lodge of the Nine Sisters after Voltaire's death. Franklin filled the office of "Venerable" (roughly corresponding to our Worshipful Master) in the Lodge during 1782; was made a member of the Order of St. John of Jerusalem; in 1785 was elected an honorary member of the Lodge of Good Friends at Rouen; and was made the recipient at various times of Masonic medals struck in his honor.

Upon returning to Philadelphia in 1785 he found that the old Grand Lodge in which he had been so active had passed out of existence; and that the new Grand Lodge erected to take its place was severing all connections with the Mother Grand Lodges abroad to the end of setting itself up as a sovereign body in Pennsylvania. Bro. Sachse

believes that during the last years of his life Franklin remained an unaffiliate. He died in his eighty-fifth year, April 17, 1790. The ceremonies at the tomb were under the direction of the Grand Master of Pennsylvania.

HE WAS SILENT ABOUT MASONRY

For some private reason Franklin almost never mentioned Freemasonry in his correspondence or his published writings. His Autobiography, the earliest American classic, has no reference at all to his many lodge interests. His oft-quoted paragraphs on the Masonic signs and tokens show what a book of his would have been like had he ever written on Masonry:

"These signs and tokens are of no small value; they speak a universal language, and act as a passport to the attention and support of the initiated in all parts of the world. They cannot be lost so long as memory retains its power. Let the possessor of them be expatriated, shipwrecked, or imprisoned; let him be stripped of everything he has got in the world; still these credentials remain and are available for use as circumstances require.

"The great effects which they have produced are established by the most incontestable facts of history. They have stayed the uplifted hand of the destroyer; they have softened the asperities of the tyrant, they have mitigated the horrors of captivity; they have subdued the rancor of malevolence; and broken down the barriers of political animosity and sectarian alienation.

"On the field of battle, in the solitude of the uncultivated forests, or in the busy haunts of the crowded city, they have made men of the most hostile feelings, and most distant religions, and the most diversified conditions, rush to the aid of each other, and feel a social joy and satisfaction that they have been able to afford relief to a brother Mason."

NOTES AND REFERENCES

For references on the general events coincident with Franklin's early Masonic career see bibliography appended to Study Club article last month, page 314.

The volumes above referred to contain sketches of Franklin's Masonic career. For more detailed accounts see Benjamin Franklin as a Freemason, Sachse; Philadelphia. Freemasonry in Pennsylvania, 1727-1907, Barratt and Sachse; Philadelphia, 1908 Vol. I, page 3. Beginnings of Freemasonry in America, Melvin M. Johnson; New York, 1924; see index. Grand Lodge Proceedings Massachusetts, 1871, page 356 If. Grand Lodge Proceedings Massachusetts, 1914, page 257. Memorial History of Boston, Justin Winsor, Boston, 1882; Vol. II, page 269. History/ of Freemasonry, Gould, American Edition, Vol. IV, pages 236, 361. The Freemason's Monthly Magazine, Chas. W. Moore; Boston; Vol. XV, pages 21, 373; Vol. XVII, page 7. American Quarterly Review of Freemasonry, A. G. Mackey; New York 1858, page 212.

The Builder, 1915, pages 174, 232, 233; 1916, pages 60, 84, 93, 95, 181, 196, 229, 253, 294, 320, 325, 1917, page 164; 1918, pages 153, 170; 1919, page 39; 1921, page 264; 1922, page 351; 1923, page 174.

Among the almost innumerable biographies or biographical studies of Franklin may be mentioned his own Autobiography. Life and Times of Benjamin Franklin, James Parton, two volumes, New York, 1864. Benjamin Franklin, John T. Morse, Jr., Boston, 1889. The Many Sided Franklin, Paul L. Ford; New York 1899. The True Benjamin Franklin, S. G. Fisher; Philadelphia, 1899. Franklin in France, E. E. Hale and E. E. Hale, Jr., two volumes; Boston, 1888.

QUESTIONS FOR DISCUSSION

What is your estimate of Franklin's place in American History? Why may Franklin's greatness be described "as absolute?" How long did his Masonic activities last'?

What was the first known printed item concerning American lodges? What was the “Leather Apron Club?” “the Junto?”

When and where was Franklin initiated? What is Liber B? What offices did he hold in the Masonic lodge and when was he appointed Junior Grand Warden? What is meant by by-laws of a lodge?

Of what Grand Lodge was Franklin Grand Master? When? How active was Franklin in his lodge?

What is meant by the Constitutions? What was the first Masonic book printed in the United States? When? Where are copies known to exist? Describe it.

What is the significance of Franklin's letters to the Grand Lodge of Massachusetts and to Henry Price? Do these two letters indicate to you that Pennsylvania was then under the jurisdiction of Price? Give the gist of Johnson's argument.

Describe the first known anti-Masonic excitement. What would Franklin's letter to his mother indicate as to his own feelings about Freemasonry? Describe and explain Johnson's discovery concerning Price's appointment of Franklin as Provincial Grand Master. When was Franklin again made Provincial Grand Master? By whom?

What part did early Pennsylvania Masons take in public education ? Under what circumstances did Franklin become a Deputy Grand Master?

What is meant by "Lodge of the Nine Sisters?" Who was Voltaire ? Was Voltaire an atheist ? Where was he made a Mason? What part did Franklin take in it? Why, do you suppose, did Franklin not mention Freemasonry in his public writings? Give a summary of his tribute to Freemasonry.

----o----

UNITY AND LOVE

"Let these words be our motto,

Breath of our social sphere

Let each one give his quota

Of kindness, love and cheer

Real brothers we shall be,

Decreed by Heaven above

Our law shall be our high degree

Of Unity and Love!"

----o----

Freemasonry in Austria

By Bro. DR. WLADIMIR MISAR, Grand Secretary, Vienna

Having noted the absence of any mention of the Grand Lodge of Vienna (Grossloge Von Wien) in Ye Editor's Study Club article on "Various Grand Lodges" in THE BUILDER of last June, Bro. Dr. Misar was kind enough to prepare an authentic account of that Grand Body to fill that regretted omission, and with it sent greetings to his brethren in America.

FREEMASONRY in Austria dates back to the first half of the eighteenth century. The first lodge, Zu den drei Kanonen, was founded in Vienna, 1742. It was forbidden under the Government of the Empress Maria Theresa, but later was permitted by the Emperor Joseph II, in whose time many famous men - Sonnenfels, Mozart, Haydn - were members of Vienna lodges, which in those times mostly worked under the obedience of the Grosse Landesloge of Berlin.

The Grosse Landesloge van Osterreich, founded 1784, was dissolved under the government of Francis I and since then Freemasonry in Austria has been permitted only for short periods till the year 1918.

Meanwhile in the year 1871 another Austrian lodge had been constituted by great efforts of Hungarian Masons living in Austria. This, the oldest of our existing lodges, called Humanitas, was founded in a place on the territory of Hungary, but near the Austro-Hungarian frontier.

The lodge Humanitas and a number of other lodges, partly emanating from it, partly founded by Austrians in the territory of Hungary, all working according to the constitution of the Grand Lodge of Hamburg, were taken under the protection of the Symbolic Grand Lodge of Hungary.

Before the Great War there existed fourteen such lodges, all of them not being admitted in Austria and therefore being obliged to perform their works of initiations, etc., in Hungary, in such places as Neudorfel, Pressburg, etc., situated near the frontier. In order to secure the possibility of the Austrian Freemasons meeting on the Austrian territory for purposes of administration, instruction, or social intercourse, each of the Austrian lodges formed a parallel society of profane name and character, publicly maintaining a social, cultural, educational or charitable purpose. Most of the lodges also maintained special benevolent institutions. The oldest lodge, Humanitas, is known to have founded the first Austrian orphanage, Erstes Osterreichisshes Kinderasyl Humanitas.

The break-up of the old Austrian Empire suggested the possibility of creating an Austrian Grand Lodge, which idea met with complaisant understanding at the Symbolic Grand Lodge of Hungary. On Dec. 8, 1918, the fourteen Vienna lodges assembled to found the "Grand Lodge of Vienna," the charter of which was issued by the Symbolic Grand Lodge of Hungary, Jan. 25, 1919.

A period of new cultural and intellectual ascent for Austrian Freemasonry then began. Opened for new parts of the society remaining aloof from Masonry as long as it was forbidden, the Vienna lodges by and by acquired members prominent both in social and in intellectual rank.

Politicians, men of science, and famous artists adorn the Craft. The meetings reveal a most interesting selection of instructive lectures and the solemn initiations, embellished by the famous art of Vienna musicians, are festivals of ever memorable impression.

Built up since its beginnings on the basis of impartial humanity, without any prejudices of theological or national character, Austrian Freemasonry has always seen its first and highest aim in moderating and reconciliating all opposites of any kind among human individuals, parties and nations.

In consequence of these convictions the Grand Lodge of Vienna in the year 1922 solemnly declared "The promotion of inward and outward peace" to be its chief program.

At the present time there are working under the obedience of the Grand Lodge of Vienna sixteen lodges with nearly 1500 members.

----o----

IN WHAT BROTHERLY LOVE CONSISTS

"Brotherly love is not found in beautiful words; it is not in public works; it is not ostentation; it is not done for glory, for these can never be recorded as the real service of Masonry. It is in the kind word, quietly spoken, in the little act of kindness when the soul craves for aid and comfort; it is in the little touch of love given when the heart is breaking; it is when your life, like the rose whose beauty gives forth sweet perfume for you and me, touches the other life in sweet accord and perfect tune, that it is recorded in everlasting history. Such service is brotherly love, and the Divine in man and the all-seeing eye of the Great Architect of the Universe will forever watch over it, and never, never let it die."

----o----

EDITORIAL

"Problem of the Side Order"

UNDER a headline dated from Utica, N. Y., Oct. 6, 1924, the Associated Press sent out a news story to the effect that with a view to fostering "a spirit of toleration in economics, politics and religion," fifty Protestants, nearly all of them Masons, and a like number of Roman Catholics, most of them Knights of Columbus, "met tonight for the formal organization of the Hamilton-Jefferson Association," announced as a "non-secret, non-sectarian and non-partisan" undertaking.

"Organization of the association," we continue to read, "was brought about when Attorney Arthur J. Foley, member of the Knights of Columbus, discussed its formation with Wm. Ross Lee, former District Attorney of Oneida County and a Mason. The plan was broached to Andrew F. Kelly, director of the Utica branch of the National Catholic Welfare Council, who, after approving it, suggested presenting it to Root." Elihu Root was named as the most prominent person allying himself with this new association.

It would be obviously impossible for such an association, if it ever becomes a reality, to become a Side Order, and nothing is said to that effect, but even so this episode furnishes a perfect laboratory specimen whereby to make a dissection of that subject. There is a distinction between a "Side Degree" and a "Side Order," for where the former originates within a regular Masonic body, and remains under the official control of that body (the Past Master's Degree, as worked in many jurisdictions is an example), a "Side Order" originates outside any regular Masonic body among private individuals who happen to be Masons, and who make use of Masonry as a means to an end. What has come to be called "the Problem of the Side Order" arises not from the fact that it is an addition to the recognized degrees - the Order of High Priesthood, never brought into question, may be described as such an addition - but from the fact that private Masons make use of the name of Masonry unofficially or extraofficially. An organization appends itself to Masonry but at the same time lies outside control by Masonry; therein lies the crux of the whole matter.

That crux may be thrown into the form of a series of questions. Have individual Masons a right to claim a connection with Masonry for extra-Masonic purposes? Has any Masonic Grand Body a right to confer such a privilege on private Masons ? If such a privilege is extended to one group for one purpose why not to some other for another purpose ? Can any group of Masons, as Masons, take action concerning

questions forbidden to lodges, chapters, commanderies and consistories? What if such a group misuses the name or influence of the Craft; how is it to be controlled by regular Masonic bodies?

The wisest leaders of the Craft are endeavoring to answer these perplexing questions, each of which bristles with a hundred difficulties. It will be interesting to exhibit in this connection a catena of their answers and remarks, selected at random from Grand Lodge Proceedings of the past year or two. These quotations are not chosen with a view to making out a case - it is not the purpose here to make out a case - but are lifted from our reference files regardless of their being pro or con:

Colorado. Grand Lodge Proceedings: 1921

At our last annual communication we were obliged to repudiate one of those fraternal parasites which sought to fasten itself upon the body of Freemasonry, appropriate its degrees and march beneath its banners. Others are appearing and causing much concern in this, as well as other Grand Jurisdictions. The same principles apply to all, and if we could turn back the pages of history and write it anew, we might discountenance all. This, of course, at the present time, is impracticable. We have a condition to meet, due largely to our easy tolerance, and not a theory to vindicate. But we should take no additional step down the road we have mistakenly traveled in the past.

Delaware. Grand Lodge Proceedings: 1921

It is our sincere judgment that Masonry is suffering in these modern days from two serious diseases. The first of these is the anxiety on the part of the majority of the members of the Craft to know the mysteries of the so-called "Higher Degrees." There are no higher degrees. There can be nothing higher than the three degrees of Blue Lodge Masonry and nothing holier than to attain to that moral eminence which is involved in the term Master Mason. A Master Mason has the mastery over himself. His passions have been subdued, his ambitions have been brought into harmony with

truth and justice' his powers are directed into the channels of duty to God and his fellow men, selfishness has been conquered. He is a man, a master, the noblest work of God.

It is a serious mistake for our members to come into our lodges and immediately upon receiving the Master Mason Degree. rush a petition into the chapter, or the consistory, and on into the Mystic Shrine before they become acquainted with the basic principles of Masonry, all of which are to be found in the Blue Lodge.

Florida. Grand Lodge Proceedings: 1923

It is with regret that we notice the very large number of fraternal organizations which have been organized within a few years, all of which require membership in the Masonic Order as a prerequisite for membership, or which require on behalf of the women members, relationship to some member of the Masonic Order.

Georgia. Grand Lodge Proceedings: 1922

It seems almost unnecessary for me to mention here my personal opinion and official action in regard to Masonic parasites. The two and a half million men who constitute the Masonic membership of the United States are a tempting bait for many and sundry organizations of various kinds. They attempt to attach themselves to Masonry for monetary gain, and to aid them in rapidly filling their ranks Symbolic Masonry is the foundation and the life germ. It seems to be the opinion of many that if the least bit of this simon-pure Masonic protoplasm can be injected into the veins of their organization Masons will be induced thereby to join, and will follow their lead. It is useless to enumerate the different organizations; many of them are no doubt good and honorable, many beautiful, and teaching in their ritual morality in forceful drama and symbols. Many are possibly not so worthy. Perhaps one who does not know has no right to speak, but I only wish to utter a word of caution and urge your most serious consideration of all organizations that use the word "Mason" or "Masonry" to further their interests, making membership in Masonry a prerequisite to their membership,

and to most seriously ask your attention to whether or not we should legislate against such practice.

A clipping the Fulton County Daily Report was sent me, in which appeared an application for charter to be granted "The Great American Fraternity." In this charter they propose "Uniting into one great fraternity those members in good standing who desire to affiliate and amalgamate with the following societies or fraternities, to-wit: Junior Order of the United Mechanics, Free and Accepted Masons, Guardians of Liberty, Knights of the Ku Klux Klan and Daughters of America . . . except in the case of male members the feminine members of his family between the ages of sixteen and sixty . . . 'The Great American Fraternity' is to provide a ritual. . . . It being the intention of petitioners to carry on a fraternal and benefit society . . . provide a medium whereby a practical expedient may be found by putting into execution the precepts recognized and taught by all the aforesaid fraternities or societies," etc.

Masonry never having "affiliated" or "amalgamated" with any other society or organization, I felt aggrieved that we should be so associated, and immediately entered my protest to the attorney of the proposed "The Great American Fraternity," courteously requesting him to exclude the Free and Accepted Masons from his application. He refused to do so. I sought legal advice, but to no avail. I entered in person and by attorney my protest as Grand Master, but it seems that we have no remedy. I felt it my duty to do what I could to prevent our Fraternity from being a part and parcel of such an organization.

At the time this is written no license to do business in Georgia has been issued; I am told that they have not met the requirements of our state laws.

Kansas. Grand Lodge Proceedings: 1923

In the first place, Symbolic Masonry never has admitted of there being any fraternity other than that of Ancient Craft Masonry, and any attempt on the part of the Grand

Lodge to introduce into its deliberations subjects dealing with outside organizations is an admission that there is Freemasonry outside of the first three degrees, known as Entered Apprentice, Fellowcraft and Master Mason. The right of any Grand Lodge to provide a penalty for one of its Members who joins an outside organization might be questioned, as we do not believe it is within the power of any Grand Lodge to make it an offense for a brother to join some other organization so long as in so doing he does not become a member of a society which is inimical to the good name and reputation of Symbolic Masonry.

Oregon. Grand Lodge Proceedings: 1922

The very romantic history of the medical fraternity advised us years ago that we had an organ in our interior called the appendix. We were told that it was a perfectly useless organ but, so long as it behaved, it was also a perfectly harmless one but when it began to misbehave, it could only be cured by absolute removal through the surgeon's knife. In recent years this country has been afflicted with an increasing number of so-called secret fraternal or appendant organizations which make membership in a Masonic lodge a requisite for membership therein.

Born without cause reared in selfish interest, the effect is well known - trouble and disorder. Claiming to be a "little brother" to the Masonic Fraternity, it leaves to that organization its troubles, while the organizer goes on to pastures still more green The time is present when this Grand Lodge should stop this imposition and use the surgeon's knife of removal. Masonry is complete within itself. It needs no side organizations to develop its principles or support its growth among its membership. This Grand Lodge should demand a thorough investigation of all such organizations, and only until such organizations are recommended by the Grand Master and approved by the Grand Lodge should membership therein be permitted. I trust that the time is close at hand when it shall be declared a Masonic offense for any Master Mason to petition for additional work in Masonry until three years have elapsed after his raising.

California. Grand Lodge Proceedings: 1923

In this respect, however, I suggest that action be taken by Grand Lodge, through our Jurisprudence Committee, to exercise a general supervision over any new bodies claiming to be co-ordinate Masonic bodies and which make as a prerequisite for membership, good standing in the Blue Lodge, with the idea of preventing the formation of other organizations claiming to represent Masonry.

Minnesota. Grand Lodge Proceedings: 1923

Gradually during the last years, organizations have sprung up in other states that require as a prerequisite to membership, membership in good standing in the Blue Lodge. Think of the audacity, brethren, of using us as a foundation to build up organizations over which we have no control, and whose shortcomings will be laid to all those bearing the name of Mason. I recommend the passage of a resolution which will make it a Masonic offense, punishable by expulsion, for anyone to join any order that requires membership in the Blue Lodge in good standing as a prerequisite to its own membership, if that order has not been recognized by this Grand Lodge.

Many of these orders have splendid teachings, but they contain nothing that Masonry does not teach. It is time that we are getting back to our own philosophy again. In our mad rush for badges, plumes and honors, we have gotten away from the teachings of our forefathers in this great work. In one of the foreign jurisdictions where one of these organizations was encouraged, it became so active that it sought to elect the officers of the Grand Lodge of that jurisdiction and so control Masonry for its own ends. These organizations are not only useless, but they are a decided drain on all things undertaken by the Blue Lodge. They are a detriment, and I hope that you will pass some sort of legislation with teeth in it, that we may have this settled before they start in this state in any numbers.

Washington. Grand Lodge Proceedings: 1923

Many complaints have been made by zealous brethren during the year, from an entirely different viewpoint. Some to the effect that Masonry was being exploited for the purpose of furthering interests not entirely Masonic or in keeping with our time-honored principles. Others. that it was high time for Masonry to assert itself in an institutional way on some of the perplexing topics of the day, in order to emphasize its right for existence.

In answer to the former, I am of the opinion that it is high time that this Grand Lodge make it known, with no uncertain sound, to the entire Craft in this Grand Jurisdiction, that it is a guardian of the Ancient Landmarks, the glorious history, the honor, the dignity and the prestige of this Institution, and that it will not permit its members to trail it in the dust by doing things as Masons which they would not dare to do in a Masonic lodge, by using Masonry to promote that which is contrary to Masonic principles and Masonic ideals. By lending their support to methods of raising money that are not in keeping with our profession, and when informed that such methods are unlawful, some claim the right to pursue these methods because other societies have been permitted to do so. Since when, my brethren, did this Institution fall so low that it gives as its excuse to civil authority for doing things contrary to law: "You have permitted others, and why not us ?" Masonry does not deprive any one of its members of his individual liberty as a citizen, in Freedom of thought, word and action. But he must be particularly careful. He must not use Masonry in the promotion of anything that is not strictly Masonic. Nor should a building, dedicated to Masonry, virtue and benevolence, be used for anything that is not in keeping with these ideals. It must not be overlooked that this Grand Lodge still retains the power and authority to enforce obedience among its members to a strict observance of its landmarks.

Ohio. Grand Lodge Proceedings: 1922

During the year my attention has been repeatedly called to the activities of the various organizations which predicate their membership on Masonry. An investigation of these activities discloses conditions which constitute a menace to Masonry more serious and destructive than anything that has ever heretofore concerned it. Masonry in the past has been assailed from without and has withstood its every assault. Now, however, it is being attacked from within by most insidious and pernicious artifices.

Pennsylvania. Grand Lodge Proceedings: 1923

He [Grand Master Harry S. Johnson] was of the opinion that Craft Masonry in Ohio needed protection (!) from other organizations based on Masonry, and his method of defense was to make it impossible for a Master Mason to join any such body until one year has elapsed from the time of receiving his Master Mason's Degree, and also after a satisfactory examination therein. This subject has engaged the attention of a number of Grand Lodges and some of them have adopted measures along the lines suggested. Query: Pushed to its legitimate conclusion does the policy tend ultimately to the control of Masons as to what other organizations they may affiliate with? We believe we can see that possible eventuality, and that it may lead to serious dissensions among the Craft.

----o----

THE LIBRARY

A Great Symbolist Writes of Symbolism

THE SYMBOLIST MOVEMENT IN LITERATURE, by Arthur Symons. Published by E. P. Dutton, New York. May be purchased through the National Masonic Research Society. Cloth, 193 pages, postpaid, $3.60.

ONE of the very few masters among those recent men of letters who work in poetry, essays, and literary criticism, Arthur Symons belongs to a group that began (in England, at least) with Pater, and became a power with Maeterlinck, Yeats, Flaubert, d'Annuzio, the Goncourts, Huysmans and others, along with Anatole France, who has died recently. The root of his genius is an almost tragical sincerity of effort to get at

life itself, to know and to comprehend it, not by means of literary conventions, but through immediate vision and unfearing insight, which is in essence almost at one with the secret of the most creative of the geniuses in religion. The mark of those geniuses, of whom the great mystics are most completely representative, is a daring desire to come into close touch with Reality itself, all shams discarded; Symons is not in any sense a religious genius but he possesses in unusual measure their arduous sincerity; and the human fear that paralyzes most men from making any such effort is as lacking in him as in them. Out of such a soul, and with the experiences born of such an effort, he has in labor and countless sacrifices created a literary style in which sentences are living forces that startle and waylay, like unexpected miracles; in which the words, created anew from within, are sonorous and orchestral, and remain vibrating in the memory long afterwards, like golden bells. The effect on a reader is disconcerting at first, because most readers approach a book instinctively expecting to find its author expressing himself in forms of the familiar traditions. These traditions are not in Symons himself and therefore not in his books, not in his Dramatis Personae, Studies in Prose and Verse, Studies in Seven Arts, The Symbolist Movement in Literature; and it is because these traditions with their conventions, their set judgments, their worn vocabularies are not in him that he is listed with the decadents.

==========
==

Our Masonic Presidents

THE frontispiece of this issue shows the eleven Presidents of the United States of whom we have evidence that they were members of the Masonic Fraternity. This picture has been printed separately on heavy engravers' proof paper suitable for framing at fifty cents postpaid. Beginning with the top row and reading from left to right their names and dates of initiation, passing and raising are as follows:

James K. Polk (1795-1849) - Initiated June 5, 1820. Columbia Lodge No. 31, Columbia, Tenn. Passed Aug. 7, 1820, raised Sept. 4 1820.

James Monroe (1758-1831) - Held membership in Kilwinning-Crosse Lodge, No. 2, Virginia, and Williamsburg. Lodge, No. 6, Williamsburg, Va.

Andrew Jackson (1767-1829) - Was a member of Harmony Lodge, No. 4, Nashville, Tenn. Time not known when made a Mason. Was Grand Master of Masons in Tennessee from Oct. 7, 1822, to Oct. 4, 1824.

James Buchanan (1791-1868) - Initiated Dec. 11, 1816, Lodge No. 43, Lancaster, Pa. Passed and raised Jan. 24, 1817.

George Washington (1732-1799) - Initiated in Fredericksburg Lodge, No. 4 Fredericksburg, Va. Nov. 4 1752: passed March 3, 1753: raised Aug. 4, 1753.

Andrew Johnson (1808-1875) - Raised in Greenville Lodge, No. 119, Greenville. Tenn. Dates unknown but supposed to be between 1848 and 1852.

James A. Garfield (1831-1881) - Initiated Nov. 22, 1861, in Magnolia Lodge, No. 20, Columbus, Ohio; passed Dec. 3, 1861, and raised Nov. 22, 1864.

Wm. McKinley (1844-1901) - Initiated May 1, 1865, in Hiram Lodge, No. 21, Winchester, Va.; passed May 2, 1865, raised May 3, 1865.

Theodore Roosevelt (1858-1918) - Initiated Jan. 2, 1901, in Matinecock Lodge, No. 806, Oyster Bay, Long Island, N. Y.; passed March 27, 1901; raised April 14, 1901.

William Howard Taft (1857) - Made n Mason at sight in Kilwinning Lodge, No. 385, Cincinnati Ohio, by Grand Master Chas. S. Hoskinson, Feb. 18, i909.

Warren G. Harding (1865-1923) - Raised in Marion Lodge, No. 7, Marion, Ohio, Aura 7, 1920.

==========

When a literary man finds that a great tradition has broken up, after he and his forbears had found shelter within it for centuries, he has no alternative except to retreat upon his private self. He becomes, in a sense not doctrinaire, an individualist; and since in the terminology of literary criticism such a period is termed a decadence, such Al individual is a decadent. The misuse of this word To describe a man morally corrupt should be abandoned; it should not be permitted even to enter the mind when one is thinking of such a man as Arthur Symons, or of that austere artist, Symon's spiritual father, Walter Pater. If here and there some decadent, a Verlaine, perhaps, or an Ernest Downson - who sought the path followed to its suicidal end by Richard Middleton, Thos. Lovell Beddoes, John Davidson and Chatterton, "the marvelous boy who perished in his pride" - who wrote his pathos and heartbreak into that poem of darkly melodious lines, Non sum qualis cram bonae sub regno Cynarae, if such a one collapses into a bankruptcy of the moral life it is not because he is a decadent but because he is human.

The Symbolist Movement in Literature is an appraisal of the work of a group of decadents who discovered the value of symbolism in the art of literature, and who as they perfected their books perfected their understanding of those experiences and needs of the mind that symbolism, and symbolism alone, can satisfy. We Masons ourselves, who think and talk so much about symbols, have never won an understanding as clear and rich as theirs. They learned that symbolism is not an invented ingenious device for mystification, least of all a thing for the purpose of concealing truth - at any rate not in this age when learning does not need to hide itself underground. It dawned on them that every human mind must think thoughts in

advance of facts; that many of the most necessary ideas transcend knowledge; and that every mind must find a way to deal with experiences that lie outside the fields of present science. It is necessary for us to think, for example, in some fashion, the idea of the universe, of immortality, of God; but such ideas are larger than our knowledge, therefore they are symbols; as such they do not fly away from facts, or contradict truths, or move in a mere realm of fancy. When properly understood such symbols are as reliable a method of thinking and as 'dependable a means for expressing truths as logic or philosophy, or science itself. Symbols are not playthings of the soul, but necessities. If any human being will carefully examine his own inner experiences he will find that he is using symbolism every day, in every moment of his existence, even in his dreams.

Freemasonry has understood this importance of symbolism for these many centuries. But alas! for all our books we do not yet possess - save in very few instances - any literature of symbolism at all, literature I mean, in the only true sense of the word, and not merely pages of print. The same thing is true, for that matter, of any of the other of our major subjects, for the majority of our books are pedantic and dull, oftentimes mere catalogues of unliving facts, remaining over, many of them, as forlorn survivals from an age that has passed. Ashes of print! that is a not unfair characterization of scores of our manuals of labored information, bereft of any power they may once have possessed of opening up new and profounder revelations of Masonry or of moving the souls of men. Until we repent of this great sin of omission in such a manner as to make it possible for the masters of literature to come with us and to work in our name we have no choice but either to leave all our symbolism lying half understood in the depths of our consciousness, or else to go abroad, outside our own circles, into literature at large, to learn our lessons from men who have never passed the portals of our initiations.

* * *

LORD BACON, ROSICRUCIANISM AND FREEMASONRY

FRANCIS BACON AND HIS SECRET SOCIETY: AN ATTEMPT TO COLLECT AND UNITE THE LOST LINKS OF A LONG AND STRONG CHAIN, by Mrs. Henry Pott. May be purchased through the National Masonic Research Society. Blue cloth; illustrated; bibliographies; index. Price, postpaid, $4.50.

AFTER this unique and much sought for book had passed out of print, and apparently had become unobtainable, the National Masonic Research Society was fortunate enough to discover a publisher's remainder or a limited number of copies. Such brethren as may not be able to add this item to their collection - it is often referred to - may be interested to know something of its contents; they are peculiar and in a certain sense are fascinating; and they have an importance from the fact that many more recent books have had their point of departure from them.

The theory at the center of Francis Bacon and His Secret Society is simple enough: the point of it is that Bacon determined to set up a new order of culture through a secret school; that he either founded or utilized the Society of the Rosicrucians; and that Freemasonry is a kind of split-off, or lower grade, of the Rosicrucians.

In support of this theory the authoress makes a number of startling assertions, of which a few contained in her Preface to the Second Edition are typical of many more. Therein she avers that "at the age of 15 Francis began to draw together his 'Invisible Brotherhood,' the Rosicrucian Fraternity." Mrs. Pott says that a Rosicrucian, "the last of his circle," [italics hers] told her this. "It has also been announced to a Lodge of Masons, by the 'Supreme Magus. Ros. Cru. in Anglia,' [this was Dr. Wynn Westcott] that the Rosicrucian and Masonic Orders are parts of One and the Same Society - The Rosicrucians, a Secret Society - the Freemasons, a Society with Secrets. This statement after some objection from the Lodge, was accepted as an incontrovertible fact." These sentences are astonishing enough, but see what follows! "The President of the Bacon Society also received from Sir C. Purdon-Clarke positive confirmation of the statement that Francis Bacon (so-called) founded modern Speculative Masonry." In Mrs. Pott's world miracles never cease. All the biographies tell us that Bacon died in 1626, but Mrs. Pott says that this is not true; Bacon did not really die then, but merely adopted aliases and lived on undetected. "Francis St. Alban [Bacon] the 'Magus,' the 'Miracle of Men,' 'died at the age of 106-7, in the year 1668."

As regards Bacon and his connection with the Rosicrucians it happens fortunately enough that a great work, fresh from the press, stands ready to be quoted. Bro. Arthur Edward Waite published in 1887 a since famous book entitled The Real History of the Rosicrucians; it now happens that at the end of his long laborious career as a scholar he has found it possible to replace that work by another, The Brotherhood of the Rosy Cross, to be reviewed in some subsequent issue. Inasmuch as Bro. Waite knows more about this subject than any other living person it is important just here to quote him from the pages in which he pays his respects to Mrs. Pott:

"An examination of Mrs. Pott's somewhat elaborate work presents her from the beginning as her own court of appeal, as well as her own counsel. She has credited Francis Bacon directly or indirectly, with the bulk of important Elizabethan literature, and as it is impossible that he could have produced single-handed so vast an output - not to speak of the post-Elizabethan works which are also fathered upon him - she postulates 'united efforts.' In other words, Bacon was the centre of a 'secret league for the advancement of learning.' It will be seen that the thesis depends in this manner on the accuracy of her credit side of the account, with which no one is in agreement except a few kindred enthusiasts to whom I shall advert shortly. She tells us in the next place that she has searched the history of Secret Societies throughout the Middle Ages and has decided that the Rosicrucian Fraternity is 'the one of all others which would have been best fitted to promote Bacon's lofty aims.' There is no need to point out here, as an obvious answer, that the existence of Rosicrucian Society in the Middle Ages happens to be one of the chief questions at issue; no doubt her purpose would be served equally well by saying that he founded the Order - which is one of her alternatives. It is enough that her contention is based on a question of Baconian authorship, about which neither she nor anyone like her has been able to satisfy a single reasonable mind. When the evidence has been based on supposed critical considerations we are embarked on a sea of false analogies and gratuitous speculations: when it is founded upon buried ciphers they prove to be arbitrary inventions by means of which any authorship could be got out of any document.

"Let us admit, however, for a moment the ruling of the court of appeal and even extend its findings. Let us say that Bacon wrote all which matters in English literature from the Canterbury Tales to Sartor Resartus. Be it granted also that a single Secret Society to furnish amanuenses, or even aids in research seems strictly moderate. But

what considerations are offers by Mrs. Pott to persuade us that he selected the Rosicrucians - supposing that they preceded him in time - or established them as a league of scriveners? I have searched the whole volume recommended by Mr. A. P. Sinnett and have found three pieces of alleged evidence. (1) It is said in the Fama Fraternitatis: 'After this manner began the Brotherhood of the Rosy Cross at first by four persons only, and by them was made the Magical Language and Writing, with a great Dictionary, which we still use daily to the praise and glory of God, finding great wisdom therein.' Herein, as we are told, are the head and heart of Bacon discovered certainly, because one of his most cherished schemes was the compilation of dictionaries. Unfortunately however, for Mrs. Pott, the Rosicrucian lexicon was obviously a glossary of words to accompany an invented language and its cipher alphabet, whereas Bacon's hypothetical dictionaries stood for encyclopaedic compilations, for repositories of knowledge. That is the distinction between them, and thereon collapses the evidence. (2) The second evidential point, according to Mrs. Pott, is that Bacon's College of the Six Days, described in The New Atlantis, is the College of the Rosicrucians. This as she says, 'we know,' the rejoinder to which is an equally distinct negative. (3) For the third she produces a selection from fifty-two alleged Rules or Laws adopted by the original Rosicrucians; but with due respect to the good intentions of a deceased lady I have to submit that, as enumerated by her these Laws are fraudulent. The 'original' Rosicrucians - according to their legend - had an agreement in common together, embodied in Six clauses only, as we shall see in the proper place, and out of these she extracts three. The fifty-two Laws are those published by Sigmund Richter in 1710, but Mrs. Pott has subjected them to a process of editing in the interests of personal predilections, as, for example, to shew that Rosicrucians were forbidden to issue Rosicrucian writings under the names of their authors - presumably because the vast suppositious works of Bacon appeared under other designations than his own. Such are the heads of evidence that Francis Bacon belonged to the Rosicrucian Society, whether as member and chief at his period or as its original founder: they are of the same kind and the same value as those by which it has been sought to shew he wrote the plays of Shakespeare, The Faerie Queen, The Anatomy of Melancholy, and so onward through the centuries, almost to our own day."

Thus far Waite. He has overlooked one of the choicest of Mrs. Pott's attributions of authorship. On page 266 of her Second Edition she makes this delicious statement: "At least one-third of Preston's Illustrations is, we believe, taken directly from Bacon, perhaps originally dictated by him." Shades of the Czesars! William Preston was born in 1742; if Mrs. Pott were correct in her theory that Bacon died in 1668, his death occurred seventy-four years before Preston's birth!

Our authoress devotes her Chapter IX to Masonry. It is a vague and vaporous treatise, with no ballast in it, and serves as a kind of narrow peninsula to her argument, which is, as already indicated, that Freemasonry is a lapse from Rosicrucianism, a subordinate and quite inferior offshoot; there is no need to discuss it because there is no knowledge of Masonry revealed in it.

According to the judgment of the present reviewer Chapters IX and X are the most interesting in the book, for they deal with "Paper-Marks Used Until the Time of Sir Nicholas Bacon," and "Paper-Marks in and After the Time of Francis Bacon." The bibliophiles who have chanced upon Harold Bayley's Lost Language of Symbolism know how fascinating is that by-way of research, whatever value he may or may not attach to it; and such brethren as have been unable to secure a copy of Bayley will find his materials here condensed and his arguments very ably epitomized.

For all its vagaries Francis Bacon and His Secret Society is a book one likes to have on his shelves, especially if he is fond of running down references and checking up quotations. The authoress has left behind her a mass of information about Bacon himself - she saturated herself in his writings, real or imputed, for years - and her boldness is always refreshing.

* * *

A NEW CATALOG OF MASONIC BOOKS: BOUND VOLUME FOR 1924: ANNUAL INDEX

WITH this issue THE BUILDER completes its tenth W volume, the first having been published January, 1915. As in preceding years a volume will be issued during the next few weeks, securely bound in goldenrod buckram, with a complete descriptive index, thereby transforming the twelve numbers into a book for permanent use; unused copies are employed, with covers removed, to be sold at $3.75. Brethren

desiring this volume will receive an allowance of one dollar on returning their own file of separate issues for the year, providing they are in good condition; or they can have their own copies bound for $2.75. Orders may be placed on file at once.

For such as do not have their volumes bound, an index is being prepared to cover all numbers for the year 1924, to be printed separately. In order to prevent all waste of funds of the Society this index will be mailed only to those requesting it. In asking for it kindly see that your name and address is given in full and as legibly as possible.

Also the Society is happy to announce the completion of a new catalog of books for Masons, for general distribution without cost. Containing some 550 titles, none of them secondhand, this is probably the most comprehensive Masonic book list published in English during many years. Titles of especial interest to Royal Arch, Knight Templar and Scottish Rite brethren are separately indicated.

The distinguishing feature of this new catalog is the large number of titles included not specifically Masonic but having value for Masons; this is the first time, perhaps, that any attempt has been made to work out a well rounded list of such auxiliary subjects. It makes it possible for a Mason to find literature on any imaginable theme that may come up in the course of his Masonic activities or of his reading; and oftentimes the material in such non-Masonic books is more valuable or more authentic than can be found in the Craft's own literature. Members of Side Orders, speech makers, Study Clubs, members of social committees, musicians, architects and all others in specialized activities will find here their literary wants. So also will brethren in the English speaking world outside of the United States; all Masonic books published in England, Canada, Scotland, Ireland, Australia, etc., known to be available have been included.

Each title is described as to its general nature, size and binding, so that the catalog will serve as a permanent bibliographical reference work. Readers who find any available titles omitted will confer a favor by giving notice of the same for inclusion in a future edition.

The book is attractively printed on good paper, pocket size. All prices cover post payment. Single copies will be sent postpaid on request; when more than one copy is required, send stamps to cover postage; brethren needing large quantities may make special arrangements by mail. Address all letters and inquiries to Book Department, National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo.

* * *

"THE LITTLE MASONIC LIBRARY"

THE Masonic Service Association, with headquarters at Washington, D. C., has announced the publication of The Little Masonic Library, a set of twenty volumes, 4 1/2 by 6 1/4, bound in cloth, stamped in gold, containing along with a number of works hitherto unpublished such standard writings as Goodwin's "Mormonism and Masonry," Pound's "Masonic Jurisprudence," Shepherd's "The Landmarks," and many others of similar calibre. The association is to be very much congratulated on this fine new venture in publishing. An extended review will follow in a succeeding issue. The set will retail at five dollars.

* * *

TWO ROMAN CATHOLIC PRIESTS WRITE ABOUT FREEMASONRY

AMERICAN MASONRY AND CATHOLIC EDUCATION by Rev. Michael Kenny, S. J. Published by International Catholic Truth Society. May be purchased through the National Masonic Research Society. Paper, 31 pages; price, postpaid, ten cents.

FREEMASONRY, by Rev. Lotion Johnston, S.T.L. Published by International Catholic Truth Society. May be purchased through National Masonic Research Society. Paper, 24 pages; price, ten cents postpaid.

REV. KENNY is a former editor of the Roman Catholic journal, America, and is now, so he inscribes himself in his little book on American Masonry and Catholic Education, a professor in Loyola University, New Orleans. The Rev. Mr. Johnston is Associate Editor of Truth, the official organ of the International Catholic Truth Society. Both of them, like the International Catholic Truth Society itself, are active in propaganda against Freemasonry and their two books were written expressly for that purpose.

Mr. Johnston's book is a collection of essays reprinted from Truth and deals with generalities; Mr. Kenny's book attacks Freemasonry for its support of the public school system and for what he fancies is its antagonism to Roman Catholic parochial schools. In both cases the primary purpose of the authors has been to assemble as many arguments as they can conjure together that will, in their view, make some kind of a case against the Masonic Craft.

It is evident that neither of these authors has ever made a study of Masonry. If they have it is difficult to understand why they have fallen into so many errors of fact. Mr. Kenny makes such statements as this:

"Freemasonry was founded in 1717 in a London tavern on the basis of four moribund societies of working Masons, the remains of one of the great Catholic guilds which the Stuarts had utilized as a medium for communication with their British partisans. When the house of Hanover was established two ministers (a French Hugenot and a Scotch Presbyterian) drew up the ritual and constitution for a philosophical and benevolent society of speculative Masons working not in mortar but on minds.... Introduced from England in 1729, American Masonry remained largely convivial in character, often of a bibulous type, till the Scottish Rite of Perfection was imported from France and a Supreme Council of 33 continental degrees was erected in Charleston, S. C., in 1801."

Most of this is wrong. It proves that Mr. Kenny has not studied his subject. He could have learned the facts if he had been interested enough, but apparently he did not wish to learn them. If he had wished he could have learned them easily enough; and if he had learned them he would not have made the errors with which his book is filled. In thus writing about a subject on which he was not sufficiently informed Mr. Kenny sinned against the most elementary principle of authorship, which is that no man has any moral right to publish a book on a subject about which he is ignorant.

* * *

"FOIBLES AND FALLACIES OF SCIENCE"

FOIBLES AND FALLACIES OF SCIENCE, by D. W. Hering Professor Emeritus of Physics, New York University. May be purchased through National Masonic Research Society. Cloth index, 295 pages. Price, $2.65 postpaid.

IDEAS and symbols used and believed in during the Middle Ages came into the Masonic Ritual. That Ritual is somewhat like a building in some old city, such as Athens or Rome, constructed of stones gathered from the ruins of other buildings that had been built in previous centuries; the building as it now stands may not be so very old but some post or pillar in it may first have been carved out a thousand years ago. This effect of novelty, this unexpected juxtaposition of what is old and new in it, partly explains the charm of our Ritual. The root of it, that which gives coherence and vitality to the structure, is a set of ideas that have meant much to men for thousands of years.

The Point Within a Circle possibly may be the old alchemist sign for gold, adapted to mystical purposes by Operative Masons; the reference to "certain metallic substances" may have been inherited from the astrologists, who attributed to each planet a peculiar influence over men, and connected that influence with metals they

associated with the planets. So with other symbols and allegories. One can observe such survivals outside of Freemasonry, as in our daily language; for example, we use the word "influenza", which comes from Italy, where originally it was referred to the same "influence" of the planets just mentioned.

Foibles and Fallacies of Science is a history of such symbols and theories by a veteran physicist who has devoted a loving study to the rise and development of his own science. He tells us how astrology came to be, what theories it rested on, what it meant to the people who believed in it; who and what the alchemist were, and what they were trying to do; what magic was and why it was practiced; and makes references in passing to names more or less familiar to Masons, such as Cagliostro, Paracelsus, and Dr. Plot.

----o----

THE QUESTION BOX

AND CORRESPONDENCE

SCOTTISH RITE RING IN NORTHERN JURISDICTION

Please tell me on which finger the ring of the 14th Degree should be worn by members of the Scottish Rite, Northern Jurisdiction.

G. T. M., Illinois.

The Grand Secretary-General, Bro. Robert A. Shirrefs, writes that "the ring shall be worn on the third finger of the left hand."

* * *

MASONIC MEMBERSHIP IN THE UNITED STATES

Total membership of the Masonic Fraternity in the United States (2,971,662), from data furnished by the Grand Secretaries, June, 1924.

1	Alabama	50,126	26	Nebraska	39,585
2	Arizona	5,444	27	Nevada	2,629
3	Arkansas	33,112	28	New Hampshire	14,773
4	California	100,583	29	New Jersey	78,469
5	Colorado	29,201	30	New Mexico	6,163
6	Connecticut	41,206	31	New York	299,034
7	Delaware	5,715	32	North Carolina	39,372
8	District of Columbia	21,132	33	North Dakota	15,033
9	Florida	24,228	34	Ohio	179,788
10	Georgia	67,431	35	Oklahoma	62,793
11	Idaho	9,135	36	Oregon	26,825
12	Illinois	259,573	37	Pennsylvania	193,650
13	Indiana	120,973	38	Rhode Island	17,032
14	Iowa	83,871	39	South Carolina	28,717
15	Kansas	75,265	40	South Dakota	18,965
16	Kentucky	70,526	41	Tennessee	45,344
17	Louisiana	33,214	42	Texas	122,879
18	Maine	42,556	43	Utah	4,502
19	Maryland	30,993	44	Vermont	18,456
20	Massachusetts	115,585	45	Virginia	43,630
21	Michigan	138,974	46	Washington	42,548
22	Minnesota	55,910	47	West Virginia	31,018
23	Mississippi	33,308	48	Wisconsin	52,364
24	Missouri	107,041	49	Wyoming	6,873
25	Montana	19,433	50	Philippine Islands	6,685

				Total	2,971,662

Compiled by C. C. Hunt,

Deputy Grand Secretary, Iowa.

* * *

OUR GREATEST OPPORTUNITY FOR CHARITY

Bro. R. J. Newton, in his article "J'Accuse!" in THE BUILDER, October, 1924, page 292, has sounded a call in which every Freemason should be vitally and earnestly interested. Of all opportunities for Freemasons to practice charity, this is, in my opinion, the greatest. Why should the burden of caring for the distressed brethren fall upon the lodges of Texas, New Mexico, Arizona and Colorado ? It should not, even if they were financially able to carry it. Let THE Builder herald this cry for the relief of our brothers stricken with the White Plague, that it may be taken up by our various Grand Lodges for action in the near future. We have nearly three million Freemasons in the United States. Who would not gladly assent to $2 per year additional to their duties for this worthy cause? None I can assure you.

Dr. F. H. Knoop, Missouri.

* * *

"HIDDEN MYSTERIES OF NATURE AND SCIENCE," Etc.

In the July issue (page 223) you give information about the Scottish Rite in Canada. We have had a Supreme Council in Canada since 1868. Brethren can always secure desired information through the office of the Secretary-General, Bro. W. H. Ballard, 196 George Street, Hamilton, Ont.

May I be excused for saying a word about the use of the term "Subordinate Lodges" in the heading of Bro. Price's article, on page 215 of the same issue? No Grand Lodge can come into existence except by united action of a group of lodges, neither can it bring a lodge into existence except by united action of its members. So that, in neither of its relations to its lodges, is it superior to them, or are they subordinate to it. Certainly, when a conflict of interest arises, it has to decide which is the lesser and exercise its authority accordingly, but that authority comes - not from within itself - but from the powers conferred upon it by its components, and such authority can be withdrawn at their decision. Under no conditions can the word "subordinate" connote such an influence, and I submit that it is quite out of place in such a relation as is referred to here.

Also I feel compelled to take issue with Bro. A. L. Kress' reply to J. W. N., Sask., under the heading, "Date of Death of H. A.," etc., in July, page 222. Even if we do owe the phrase, "Hidden Mysteries of Nature and Science," to the influence upon Preston of writers like Samuel Johnson and others whose works he helped to print, still it marked a definite responsibility of the Operative Fellowcraft, and therefore has a Speculative and real equivalent for us of today.

I see in Bro. Kress' attitude one reason why our membership is pouring its energies into "Side Degrees," since they join us in the expectation of making progress and find that we have, apparently, led them into a cul-de-sac with fine words.

Men must work, as Kingsley wrote, not alone for physical needs, but as a law of life, and if we offer our members words instead of service, then are we only "sounding brass and tinkling cymbals."

From what I heard a returned Past Master say recently at a lodge here, Freemasonry, as practiced in Switzerland, where he had lived several months, comes nearer than any other jurisdiction in an all-round service that will tax any man's capacity for understanding those responsibilities and privileges of a Fellow of the Craft that are summed up in the phrase quoted above.

Their business and other professional men who are members have no need to form themselves into Rotarians, or Kiwanis, or Gyros, or Lions in order to find an outlet suitable for their energies in good words; and the love of display, natural to younger minds, does not exhaust itself in the gaudy fripperies of Side Orders, but finds exercise in making the glow of health to appear on the faces of sick children and the light of happiness in the eyes of those less fortunate and competent than themselves. Their own regalia is of the simplest, but the variety of service they undertake is surprising.

An Unexplained Symbol

In the photographs of the apron preserved at Brantford and of the large Dutch apron from Woodstock, shown on page 302 of the October issue, appears a symbol of a hand grasping a curved object, which is closely similar to one that appears near the foot of the left column of the Arch, shown in the Halifax summons, illustrated in the August issue [Frontispiece], and I stated that I had been unable to find just what it represented, but I am now able to supply that detail.

W. Bro. E. G. Simpson, A. P. M. of Lodge 35, at Saintfield, County Down, Ireland, has recently published a history of the antiquities connected with his lodge, and in it is an illustration of an old floor-cloth, dating from 1809, whereon this Arch appears together with a great variety of K. T., R. A., Craft and other Masonic symbols of Degrees which have been worked in this lodge at various times. Amongst them is this one of a hand and I wrote to him inquiring as to its meaning.

He was good enough to reply at considerable length, both as to this and the other points of my inquiry, and I abstract the following: “It is a Hand grasping a Pliant Rod, and is stated on good authority to be the symbol of 'vengeance'. Modern Masonry does not recognize vengeance, but it was formerly found in Templar Masonry, where the candidate took a vow of revenge on the murderers of Jacques de Molay and his companions." As this little history has been issued at the price of half a crown for the benefit of the lodge's Annuity Fund, I would recommend to brethren interested in the older Irish Masonry, that they secure its good value for their own libraries by sending to Bro. Simpson for copies.

N. W. J. Haydon, Toronto, Canada.

* * *

FREEMASONRY AND THE SICK

I have read and thought over the article by Bro. Robert J. Newton and your editorial entitled "A Sign and a Summons" in the October BUILDER. Your desire to build a number of hospitals for Masons afflicted with the white plague is truly laudable, but you have a way to travel which is beset with many dangers. This is how I see things:

Freemasonry is not a benefit society: that is very apparent from the low annual dues of practically all Blue Lodges, coupled with the fact that there is no medical examination demanded before admittance. Cast your eye around any lodge and you will find brethren who cannot obtain life insurance due to the state of their health or physical condition. Further, no benefit society would have them as they could not pass the necessary medical examination. We have all heard this expression, "Well, if anything happens to me, the Masons will take care of my widow.” Well, maybe they would, but if the widow is not old and incapacitated from earning a living, she should certainly work for her living, and the Masons, you may be sure, will assist her to that end; it is being done every day. But if a Mason was not physically fit at the time he entered the Order, and he was perfectly well aware that it was not an insurance or

benefit society, why should it be incumbent on the members of the Order to maintain him for an indefinite period?

I think that Bro. Newton forecasts truly when he says that if these hospitals were started that "Masonry would double its strength in the next decade," but not because, as he says, "all good men would seek alliance with a body of men who translated their ritual into terms of service." We are surely all sufficiently worldly wise enough to have to acknowledge that those men who knew or thought they had the beginnings of the disease would avail themselves of an opportunity to find shelter when the disease manifested itself.

If we read the physical disabilities for admittance that the ancient landmarks laid down, we can see that our ancient brethren took care to guard themselves against the liability of caring for brethren in any event, but limited that liability to accidents and unlooked-for misfortune.

So that it comes to this - if we are to live up to our obligation fully, we must, in self protection, demand that investigation committees must satisfy themselves that the applicant for admission is in a good state of health before acceptance, or else he must sign a release from the liability of the lodge and the brethren in the event of ill health; and I am not sure that this is feasible. It comes back to the old cry, that we should be more careful in whom we admit to our ranks.

I am quite willing to pay another two dollars a year dues for such a maintenance fund as you outline, provided I feel reasonably sure I am not going to be imposed upon. I would rather pay such a sum for the maintenance of a hospital which would take in anybody, but giving preference to Masons.

Ernest E. Murray, Montana.

* * *

BUILDER INDEX FOR 1924

With this issue the tenth volume of THE BUILDER comes to an end. An index covering all contributions, subjects, titles, authors, etc., for the year will be off the press soon. A copy will be mailed free to each member upon request. Be sure to write your name and address as plainly as possible. As in preceding years, this index will be suitable to be bound up with the volume, being on same paper as the journal itself.

----o----

YE EDITOR'S CORNER

Now that Yuletide is on its way let us recall the exhortation the gentle Whittier:

"Blow, bugles of battle, the marches of peace;

East, west, north and south, let the long quarrel cease;

Sing the song of great joy that the angels began,

Sing the glory to God and of good-will to man."

* * *

Bro. W. L. Cummings, 228 Gordon avenue, Syracuse, N. Y., has the goodness to offer gratis to any brother paying postage, a copy of the Proceedings of the Grand Lodge of Michigan for 1874. Don't delay, there are only about twenty copies available.

* * *

A brief notice in this Corner last September that we had for free distribution copies of Bro. Arthur C. Parker's Secrets of the Temple met with such a demand that the supply was exhausted in a few days. Bros. Parker and George K. Staples have now furnished us with a new supply. One copy free upon request. Send a two cent stamp.

* * *

Bro. Robert I. Clegg, one of Ye Associate Editors, has returned after many months to God's country, after doing much successful research work in England and Scotland. Welcome home!

* * *

These are the last words to be printed in the tenth volume of THE BUILDER; it is fitting that they express a sense of gratitude for the best year we have ever had, and for the aid and assistance of so many willing brothers.

The Builder Magazine

January 1925 - Volume XI - Number 1

TABLE OF CONTENTS

Massachusetts Freemasonry in China - BY FREDERICK W. HAMILTON, Grand Secretary, Massachusetts

The Grave of Brother Lafayette - BY BRO. ED TOWSE, HONOLULU, HAWAII

MASONIC RELIEF AT ROCHESTER, MINN.

ONIONS AND SHIBBOLETHS

Man and Men - BY CASSIUS J. KEYSER ADRAIN PROFESSOR OF MATHEMATICS, COLUMBIA UNIVERSITY, NEW YORK

High Purpose and Genius of Royal Arch Masonry - By BRO., THE LATE WILLIAM F. KUHN GENERAL GRAND HIGH PRIEST, GENERAL GRAND CHAPTER, UNITED STATES OF AMERICA

The Fellowship of Masonry in Alaska - BY BRO. CHARLES E. NAGHEL SECRETARY, MT. JUNEAU LODGE, No. 147, ALASKA

History of Masonry in China

Shall Grand Lodge Become a Nursing Mother? - BY BRO. DONALD HUGHES, California

STUDIES OF MASONRY IN THE UNTED STATES - BY BRO. H.L. HAYWOOD, EDITOR - PART V. FIRST GRAND LODGES IN PENNSYLVANIA

Great Men Who Were Masons - Dr. James Milnor - By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

EDITORIAL

Eternal Life Now

Mark Twain's Pessimism

THE LIBRARY

An Old Book on Symbolism

Ashmole: Freemason, Occultist, Antiquarian

First Steps in Egyptian

What to Read In Masonry – "A Pig in a Poke"

THE QUESTION BOX AND CORRESPONDENCE

Wanted: Missing Volumes of "Masonic Review"

Moore's "Freemasons' Magazine for Sale

The Indian Brooches

Jonathan Trumbull not a Mason

The Church of England and the Masonic Craft

Was Daniel Boone a Mason?

Information about Webb's Monitor

"Knights Templar" is correct

Old Book for Sale

Missing since Nov. 10, 1924

YE EDITOR'S CORNER

----o----

Massachusetts Freemasonry in China

BY FREDERICK W. HAMILTON, Grand Secretary, Massachusetts

THE activities of the Grand Lodge of Massachusetts in China date back sixty years. The founding of overseas lodges was no new experience for Massachusetts. Henry Price, Provincial Grand Master for North America, established the see of his Provincial Grand Lodge in Boston in 1733, and at the same time warranted The First Lodge in Boston. Only five years later, in 1738, he warranted a lodge in Antigua, B.W.I. From that time on Massachusetts has continually had more or less to do with Masonic work overseas. The oldest of these overseas lodges now in existence and under the jurisdiction of Massachusetts is Bethesda, of Valparaiso, Chile, dating from 1853.

Dec. 13, 1863, M.W. Bro. William Parkman, Grand Master, issued a dispensation to Charles E. Hill and sixteen others to form Ancient Landmark Lodge, U.D., in Shanghai. Communication was slower then than now, and the first meeting under the dispensation was not held until May 9, 1864.

The letter of W. Bro. Hill making return on the dispensation and asking for a charter contains the following interesting passage with reference to a visit which had been received from R. W. the Hon. William Thomas Mercer, then District Grand Master for China, English Constitution:

"Before leaving Shanghai he visited the three lodges under his jurisdiction and called their attention to the proficiency of the American Lodge, recommending the officers and members to often visit us, and ordered [italics in the original] them to adopt our course as to the examination of applicants for advancement."

One does not wonder at the enthusiasm of the distinguished visitor. Elsewhere in the same letter W. Bro. Hill says that R. W. Bro. Mercer said that he had heard of the proficiency of the lodge and asked to see a Master Mason Degree. W. Bro. Hill sent out for a candidate who happened to be entitled to the Degree and ordered all the chairs vacated and filled them from the floor. He then had the Degree worked in full and proudly affirms that "the work was done without a single mistake."

In its report recommending a charter the committee says:

"Your committee feel that the Grand Lodge of Massachusetts can look with pleasure and pride upon this their offspring beyond the seas. This ancient Grand Lodge, true to her traditions, has ever been zealous in disseminating Masonic light to those residing in darkness, and is now performing a duty which it early learned, and has never ceased to practise, of sending to distant lands her messengers of peace. In her humble way she obeys the divine injunction, 'Go ye into all the world, and preach the gospel to every creature.' "

The charter of Ancient Landmark Lodge was issued March 8, 1865.

For nearly forty years Ancient Landmark was the one outpost of American Freemasonry in China.

In 1903, however, there was a great awakening of interest in American Masonry in China. The acquisition of the Philippine Islands, the declaration of the famous "open door policy" by John Hay, and the general renewal of interest in the Orient on the part

of Europe and America caused a rapid increase of American population in China and a desire for American Freemasonry. English Freemasonry was solidly established in China, but the English lodges did not offer precisely what the Americans desired. Naturally, there was a tendency to turn to Massachusetts, as the American Grand Lodge with missionary experience and with an existing establishment in China.

In 1903 four dispensations were issued for lodges in China. These were Pei-He, in Tientsin; and Orient, Cathay, and Shanghai in Shanghai.

Pei-He had a brief and stormy existence. It started off well and a charter was voted it in 1904. When the time for constitution arrived, however, the hand of misfortune was heavy upon it. The Senior Warden had been called to a distant part of the country by business. The Junior Warden had been murdered by two natives. The Treasurer had died. The Secretary had been transferred to the Philippines. The Master proved himself entirely unfit for his position and incapable of dealing with the difficulties which faced him. The lodge struggled along for a couple of years and finally surrendered its charter in 1906.

Orient never got to the point of receiving a charter. Cathay was chartered as Sinim, the original name being considered too near to Far Cathay, of Hankow, No. 2855, on the English roster. Shanghai also received its charter in due time and these two lodges are now in active, flourishing existence.

No further changes in the situation in China occurred until 1915. In that year the overseas establishments of Massachusetts were organized into the District Grand Lodges of the Canal Zone, Chile and China, and District Grand Masters were appointed to govern them.

INTERNATIONAL LODGE WAS FORMED

Shortly after this a petition was received from thirteen Master Masons resident in Peking asking to be formed into a lodge to be known as International Lodge. Three of the petitioners were Chinese brethren who had received their degrees in Washington, D. C. It was clearly stated that the desire of the petitioners was to found a lodge in which East and West might meet on the common ground of Masonry. The petitioners believed that there were elements in Chinese society ready for Masonry, sympathetic with its fundamental ideas, and capable of assimilating and practicing them. It was believed that among these elements Masonry had a great field of most wonderful opportunity, and that nothing could do more to bring the Chinese and Americans into sympathetic understanding than such points of contact between the best in both races as could be furnished by Masonic lodges.

The presentation of this petition was an epoch in our Massachusetts Masonry. It raised questions upon whose settlement depended the future of our Masonry in China and, by reaction, the future attitude of our Masonry at home.

There are many religions in China. Should the new lodge be founded and opened to Chinese candidates, what should be our attitude toward those religions ? Should we continue to assume (there had never been any legislation on the subject) that the Volume of the Sacred Law meant only the Holy Scriptures of the Old and New Testaments, or at least the Old, or should the phrase take on a wider meaning ? Could Massachusetts, without for one moment considering the abandonment of the first great Landmark--belief in the Supreme Architect of the Universe--show hospitality to many divergent forms of acceptance of that Landmark ?

There was also the question of race to be considered. Was Massachusetts Masonry in China to continue, as it has been for fifty years, to be the fraternal home of Americans and Britishers only, or should it become cosmopolitan and universal?

The original American Masons in China were business sojourners and seafaring men. The American lodges, all located in Shanghai, had grown up under the shadow of the old English lodges and were much influenced by them. England had a strong establishment and a District Grand Lodge. English influence predominated generally

in the foreign portion of Shanghai. The English and the Chinese did not and do not meet socially. Chinese were not admitted to the English lodges nor had they been to the American lodges. Were the American lodges to continue this policy, or were they to move out from the sphere of dominating English influence and give American Masonry in China a character of its own?

It came to this: Was Freemasonry in China to mean anything to the Chinese?

REPORT MADE TO GRAND LODGE

It is only necessary to say that Bro. Melvin M. Johnson was then Grand Master of Masons in Massachusetts to make it clear that the problem received the careful consideration of one of the finest Masonic minds in the United States. The Grand Master called upon the advice of the strongest committee he could raise in the Grand Lodge. The report of the committee was drawn by Bro. Roscoe Pound. [Published in THE BUILDER, October, 1916, page 302.]

As a result of these deliberations International Lodge received its dispensation and, in due time, its charter.

From that time Massachusetts Masonry in China has had a distinct individuality of its own and has meant something to the Chinese. Be it understood, there has been no breach and no antagonism with English Masonry. Not the slightest cloud dims the cordiality of our fraternal relations. Possibly some of the more conservative of our English brethren may in their hearts question the wisdom of our new policy, so different from their established ways of thinking, but they recognize its Masonic regularity, they acknowledge our unquestionable right to adopt it, and they continue to be our very dear brethren.

The essentials of our policy in China are these. Of course no attempt will ever be made to coerce the older lodges, or any lodges, to accept unwelcome applications. As a matter of fact, four of our lodges in China, the three Shanghai lodges and Talien Lodge, of Dairen, Manchuria, have no Chinese members. Three-- International, of Peking, Hykes Memorial, of Tientsin, and Chin Ling, of Nanking--have Chinese members. New lodges are contemplated at other strategic points, and it will be understood that Massachusetts lodges in China are to be chartered with the understanding that they are not to be closed to Chinese who possess proper personal qualifications. There is no thought of establishing lodges made up wholly or even predominantly of Chinese, at least for many years to come. There is no thought of abandoning the English language, even for a single lodge, or of modifying the Massachusetts Ritual. Our Chinese brethren have no desire for any of these things. Every applicant must profess his belief in a Supreme Being, but he may be obligated upon the sacred writings of his own religion. We hold that this meets the requirements regarding the Volume of the Sacred Law.

Ten years' experience in International Lodge, fortified by the shorter experience of Hykes Memorial and Chin Ling, strengthen our conviction of the wisdom of our policy. Our Chinese brethren are Masons of the highest type, both in and out of the lodge. Their Ritual is correct and impressive. International has had two Chinese Masters, Wor. Paonan Meinsang Whang, elected in 1917, and Wor. Ssu Pang Chen, now presiding. [See note.] Our Chinese brethren take their Masonry very seriously. They try fully as hard as any of us to practice it in their daily lives. They are most scrupulous in their investigations of Chinese applicants. In several cases Chinese of great wealth and even international reputation have had their applications declined because the Chinese members have said to the Master, "We could not call him brother."

Chinese gentlemen of the highest standing have sought admittance. A Prime Minister and a Chief Justice of the Supreme Court have taken their degrees. A President is understood to have withheld his application only because of his very slight knowledge of English. He granted an audience to Grand Master Prince when he visited our lodges in China in 1922, received him most graciously, and expressed his high appreciation of Masonry and his sense of its great value to the people. Three members of International Lodge were among the Chinese delegation at the making of the treaty of Versailles.

Such, in brief, is the story of Massachusetts Freemasonry in China. We do not regret the time, effort and money our Grand Lodge is putting into it, for we believe that it has a great mission and a great future .

[Note by Editor: For item concerning a Chinese W. M. in Hawaii see

----o----

The Grave of Brother Lafayette

BY BRO. ED TOWSE, HONOLULU, HAWAII

IT was one of the dozens of Sunday mornings that the sharp bow, high white sides and revised masts of the U.S.F.S. Philadelphia rested big and bright from the wharves of Honolulu. The handsome unit of "white squadron" architecture was a striking picture from Punchbowl, from Roundtop, Tantalus or Konahuanui, or from beneath the palms at Waikiki beach. Capt. Henry Cochrane, U.S.M.C. (later major with a Spanish War record), had seated himself with his guests in the shade of the shelter of one of the heavy pieces of the port battery. It was near the gangway. Out on the other side we looked upon the odd little lighthouse, with the reef and surf and sea beyond. Along the opposite bend of the bay were the homes of the local boat clubs--Myrtles, Healanis, Leilanis, Alohas. The young men were getting out shells and barges or were lounging or swimming. From a small wharf native men and women with shouts and laughter were making running jumps into the bay.

Solely for the purpose of drawing out the veteran officer, one of his party had remarked that for even, full grace and genuine general charm the Hawaiian half-caste woman was the superior of the daintiest thoroughbred of any kind or clime.

Just then a sergeant of marines, a fine, soldiery fellow, approached to make a report to his commander. As the man left the captain began:

"That fellow is the complete ideal of a living Bertie Cecil. stepped from Ouida's Under Two Flags. He's a marine and was with me in Paris."

Capt. Cochrane had a detail of thirty-two United States marines at the Eiffel Tower Exposition.

I asked the captain what sort of a showing they made with samples of the other armies and navies. The captain now became unreserved, fluent and earnest; here is what he said, and how:

"They were the best looking, best drilled, best dressed, best behaved, best paid, best fed and most intelligent lot of enlisted men there. Their allowance made them princes among their associates and I was proud of them and our country and its soldiery. Every wealthy American who saw them made them a present. They were in clover all the time and had furloughs and half a dozen honorable mentions in orders when they came home. I have a picture of the company taken at the grave of Lafayette.

"It is certainly pardonable that I plume myself upon having instituted the custom of decorating the grave of Lafayette on the Fourth of July.

"Some sort of a patriotic inspiration suggested the plan to me. This was in the month of April. I, of course, thought of May 30 as the appropriate day for the ceremony. Mr. Whitelaw Reid, then our envoy to France, was at once enthusiastic. He said he knew a Lafayette, a bachelor member of the deputies. or some other legislative body.

"Mr. Reid, certain that his acquaintance was a relative of the man who made France and America such great friends, at once dictated a letter to him, setting forth fully the plan and indicating a day and hour at which both of us would call.

"When we made the visit we were kept waiting perhaps an hour, when one of the most delightful of old gentlemen came in and offered in excellent English the excuse of detention on public business. Very pleasantly did he entertain us. He was the only living male descendent of the companion of Washington.

"His widowed sister and her daughter were mentioned with the assurance that they would co-operate in the proposed exercises. M. Lafayette, on condition that we should assume entire control and direction and the management of all details. consented to make an address in English.

"Mr. Reid was quite busy at this time and assigned me to the executive work, which included enlistment of a committee of prominent Americans. This was no trouble at all. Then. about May 5, I set out to have a look at the grave of Lafayette and mark a line of march and parade position.

"It was a most astonishing thing, but an actual fact, that no one seemed to know where the remains of this noble and famous man had been placed. I hunted for days, being aided by volunteers and paid men. Mr. Reid communicated officially with the Government and we learned that his inquiry was being referred from one bureau to another.

"Near the end of May all of us were well nigh hopeless. Then one day I ran across a young American resident who was married to a French woman. He was from Philadelphia, but was at home enough in Paris and with the language to be a very successful professional guide. Well, he knew where Lafayette's grave was.

"He was a Freemason, was intimately acquainted with the circumstances of the visits of Lafayette to his own lodge and that of Washington at Alexandria, Va. This guide told me that I might have made the quest simplicity itself by consulting members of the Supreme Council of Thirty-third Degree Scottish Rite Masons of France or any brother of a subordinate body of that great organization. He began to describe the location of the grave, but I took him right along with me.

"The tomb, very simply inscribed, was in a small cemetery in one of the most interesting sections or districts of old Paris. Near it was a large cemetery where there had been interred 1,300 victims of the Reign of Terror. This was told in a few lines on a weather-beaten sign over the broken gate. Overlooking both of these burial grounds was a convent made famous in Victor Hugo's Les Miserables. One could study French history and literature in that vicinity for a month.

"May 30 was now an impossible date for the ceremony and we fixed upon July 4. There was quite a gathering, though there was no intent to make it a general affair. We raised the Stars and Stripes and fired a salute. Then my men stacked arms and fell out. The color sergeant laid his flag on top of the rifles. The sister and niece of M. Lafayette, who were dressed in black, walked over to the line of arms, gently lifted a fold of Old Glory and kissed it reverently. That was a sweet and simple tribute to the United States and all were affected.

"The floral offerings included some that I knew to be Masonic and of the Scottish Rite. There was a beautiful cross of red roses, a triangle with a Hebrew character in the center and an elaborate piece with a monogram displaying the letters 'L.F.E.' These, I was told, were for the initials of the words 'Liberty, Fraternity, Equality.' They surmounted the figures 33. Each Freemason present joined in a procession around the grave and at the final encircling of it dropped a sprig of green at the head.

"M. Lafayette's speech was a success beyond our most sanguine hopes excepting, perhaps, the very last sentence.

"He spoke of our country and his own, of our immortal forefather and of his own great ancestor, of our President and his President, of Mr. Reid and myself and of the occasion.

"Then came his peroration and his accident from lack of practice with English. As nearly as I can recall, he said:

"'It is peculiarly fitting that this recognition of the distinguished son of such a thriving, busy Republic as France has become, should be at the hands of citizens of that great model and time-tried Republic, that country of brave and brilliant and generous men, that country of such grand institutions and complete liberty, that country which leads the entire world in the march of scientific, mechanical and intellectual-mte-lectual-ah-ah go head.'

"Of course 'achievement' was the word he was after. The Americans repressed their laughter and were ready with compliments to the speaker. A few evenings later most of us met him at dinner and he then told the joke on himself. The custom of remembering Lafayette's grave continues and I hope it endure."

Afterwards Capt. Cochrane told of witnessing a Russian coronation and his recital of seeing two men guillotined in Paris gave at least one of his hearers more thrills than several legal hangings and a halfdozen lynchings witnessed in the Rocky Mountain country.

----o----

MASONIC RELIEF AT ROCHESTER, MINN.

OWING to the fame of its physicians and hospitals this city has become a mecca for thousands of sick men and women from all parts of the world. Of late years the Grand Lodge of Minnesota has been carrying on among these unfortunates a magnificent relief work, the nature and extent of which is amply set forth in the report of the committee made to Grand Lodge at St. Paul at the Seventy-first Annual Communication, here republished by consent of Grand Secretary John Fishel:

To the Most Worshipful Grand Lodge of Minnesota:

Pursuant to the resolution of one year ago, whereby the Grand Lodge of Minnesota took over the matter of Fraternal Service at Rochester, Minn., the M. W. Grand Master appointed the following trustees to take charge of the work: W. N. Kendrick, P. G. M., Herman Held, P. G. M., and W. Bro. Guy Streator. S. G. S. The appropriation committee placed $3,000 in the hands of the committee to cover the expense.

Your committee retained the service of Bro. Frank G. Warner as fraternal representative at a salary of $2,500 per year, placing in his hands five hundred dollars to be used as a revolving fund for the financial assistance of brethren who might be temporarily in need of money.

From a small beginning a few years ago when the Master and brethren of Rochester Lodge, No. 21, carried on a splendid work as well as the limited means at their command would admit, this work has developed to such lengths that this year Bro. Warner has met and administered to the comfort of 1956 brethren and members of the O. E. S., making 5,471 calls during the year, besides doing a tremendous number of errands of various kinds and having an average of 163 persons on his list daily. Bro. Warner is present at this session of the Grand Lodge and will supplement this report with a statistical report of his work and a further explanation of what his work consists.

In addition to the routine work required of your representative his presence in Rochester has been the means of saving thousands of dollars to the brethren coming there; the majority never having been in Rochester before, come there with a definite amount of money which they feel will cover their traveling expenses, examination at Clinic, operation, if necessary, and their hospital bills, not realizing that often their examination may take from a few days to two or three weeks. Being strangers, sick and often discouraged, and not knowing where to get accommodations within their means, they naturally drift to the easiest place, which is often an expensive hotel, so that by the time they are ready to go to the hospital their funds are seriously depleted. By getting in touch with these brethren upon their arrival your representative is enabled to furnish them with accommodations within their means and often to expedite their examination by seeing that they do not miss their regular appointments.

Hitherto, Bro. Warner has received his list of brethren at the separate hospitals, but now, through the generous efforts and co-operation of Bro. Harry Harwick, financial manager of the Clinic, Bro. Dr. A. W. Adson, who has on former occasions represented the Clinic in our negotiations, and the Rev. Bunge their social service representative, all people are registered as to their fraternal affiliations at the Clinic and he receives his list there. He is thereby enabled to get in immediate touch with the brethren and members of the O. E. S., and the value of his services is greatly enhanced. To these men the Grand Lodge of Minnesota owes a debt of gratitude.

The wisdom of providing the revolving fund of $500 has been thoroughly demonstrated by the feet that Bro. Warner has turned this fund over four times, or in other words has loaned $2,000 and the fund is now intact with the exception of a recent loan of $50. In every instance these loans have been promptly returned with expressions of gratitude and appreciation which amply repay the Grand Lodge for any expense which it may have been to and the committee feel that their time has been well spent.

Your committee feels that the fund has been rather economcally administered in that the expense outside the salary and Wee expense of your representative has been less than $40, which covers the traveling expense of the members of the committee, telephones and correspondence.

----o----

ONIONS AND SHIBBOLETHS

In commenting upon the use of picturesque phrases recently, The London Times asked: How many of those who talk glibly of shibboleths have before them the picture of the wretched Ephraimites at the ford striving frantically to frame the word which is going to be the arbiter for them of life and death? Rev. Walter Crick, of Oving Vicarage, in answer, mentions a striking repetition, not of the word, but of the facts which the word connotes, as related to him by Major-General Sir George MacMunn, who served at the Dardanelles and in Mesopotamia during the war:

After Lord Allenby's final routing of the Turkish forces broken parties of fugitives arrived at the fords of Jordan. There were many Arabs and Syrians conscripted in the Turkish Army. The fords were held by our Arab allies, and when Turkish soldiers tried to pass they one and all said they were Syrians. So the Arab guards said, "Say now 'Bowel' " (onion), and they said, "Bossel," for no Turk could pronounce it right.

History is said to repeat itself, adds Mr. Crick, and, if this is so, no more singular illustration of the feet could well be imagined than is presented by this picture of the Turkish soldiers "striving frantically to frame the word which is going to be the arbiter for them of life and death," just as did the Ephraimites 3,000 years ago, and probably at the self-same ford! – Toronto Globe.

----o----

Man and Men

BY CASSIUS J. KEYSER ADRAIN PROFESSOR OF MATHEMATICS, COLUMBIA UNIVERSITY, NEW YORK

DR. KEYSER is known to the country by virtue of a list of notable books, among which is "Mathematical Philosophy," a glorious triumph of right reason in a difficult field, reviewed in these pages, October, 1922, page 319. Count Korzybski's book, to which Dr. Keyser refers below, was reviewed in August of the same year, page 256. The reader will find it worth while to read "Man and Men" along with Bro. Sidney Morse's captivating apologue, "The Grand Vizier's Quest," in The Builder, November last, page 330; the general theme is identical. The present essay is based on an address delivered before the Bureau of Personnel Administration of New York in January, 1924.

I CHOSE this subject--"Man and Men"--because I desired to discuss with you the most important subject that I or you or anyone else could think of. In our world there are many realities but they differ much in dignity or rank. Of all the realities with which you and I have to deal, with which it is our privilege and obligation to deal, the supreme one is not matter nor material energy nor space nor time, though the importance of these is very great. The supreme reality is Man. The supreme concrete realities of our world are human individuals--men, women, children. The supreme abstract reality of the world is man--the human race--Humanity. What do I mean by that term ? I mean, I suppose, what you mean. By Humanity I mean all mankind--not merely the living--but the living, the dead, and the unborn. By Humanity I mean, if I may answer abstractly, those propensities and powers in virtue of which humans are human. Have you ever considered what those propensities and powers are? I shall not tarry here, for it would detain us too long, to name them and analyze them. Being human, you have them in some measure. As intelligent humans, interested to understand your own nature, you are bound to ascertain what they are, if you can. And you can, if you will. There is a book that will greatly help you in the quest. I mean Count Korzybski's Manhood of Humanity. It is a work that you and every other man and woman ought to read open mindedly, re-read, and ponder. With its central idea I have dealt briefly in a chapter of my Mathematical Philosophy, but the reading of that chapter, though it may help, is far from sufficient.

In the remaining minutes of the hour I wish to say a few things, by way of opening up an immense subject, about the relations of individual human beings to Humanity. I can hardly do more than drive into the wall, rather rudely, a few wooden pegs to which you may desire to attach some reading and reflection in the future.

The diagram given herewith will help us. The mid-part represents the Present, occupied by the existing people of the world. On the left is our human Past, tenanted by the dead, a long backward stretch, perhaps a half million years. On the right is the wide strange Future, mysterious realm of the unborn. Humanity embraces the three--the Past, the Present, the Future the dead, the living, the unborn. Today you and I are among the living. Yesterday we were unborn. Tomorrow our bodies will have perished. In each estate we are members of Humanity--representatives, as W. K. Clifford might have said, of "Father Man."

We are here tonight because it is the fortune of the living to have to deal with what we are wont to call "the problems of the world." Of these the so-called industrial problems, in which you are especially interested, are only some of the elements or aspects. All the problems are primarily and essentially human problems, problems about humans for humans to solve, and no such problem exists alone or admits of a lone solution. Each of them is in a network involving all the others. In this matter the mystic's contention is true--each is all and all is each.

AS MAGGOTS IN A CHEESE

I have no single formula for the solution of all your industrial problems, much less have I one for solving all the great problems of our troubled modern world. But it is my conviction that the chief source of trouble is this: We have been and are living in the midst of a great civilization like maggots in a cheese.

That is not a conclusion arrived at in haste. It is very deliberate. Perhaps you will consider it carefully.

We are living immersed in a civilization which, despite all its short-comings, is so vast and rich and manifold that we cannot measure its proportions nor assess its worth. The industrial and other social troubles of the world will be found, if we view them fundamentally, to have their roots in the fact that we have been living, and are still living, in and upon that civilization, without serious thought of our relations to it, without a sense of our indebtedness and obligations, like maggots in a cheese.

And so the best formula I can think of for dealing with industrial and the other human problems of the world is this: Stop living in the midst of our great modern civilization as maggots in a cheese.

How is that to be done? The first means thereto is to study civilization--its origin, its genesis, its essential nature, our human relations obligations.

Where did our civilization come from?

Let me intimate the answer by means of an example.

Some months ago I was teaching a class in the calculus. The boys were dealing with problems in maxima and minima. Some of you know, and others do not know, what that means, but all of you will understand what I am about to say. We had one hour. The boys finished in forty-five minutes. "Boys," I said, "please be seated. I want to say something more important than the calculus.

"You and I are probably quite ordinary people. It may be that some one among you is extraordinary but, if so, the happy fact is not yet manifest. So let us assume that our native gifts are ordinary. Yet you have just now readily solved problems of a kind that the greatest genius that ever lived on our planet could not solve without the

instrument you have employed--an instrument you have been getting acquainted with during the last few weeks, namely, the calculus. Where did it come from?"

"It was invented by Newton," said one of the boys. Another one said: "It was invented by Leibniz."

I said: "Boys, both of those answers are commonly given and in a sense they are correct. But in a deeper sense both of them are false because Newton and Leibniz did but improve the mathematics of their immediate predecessors, and these did but improve the mathematics of their predecessors, and so on back till you come down here somewhere in the sharp angle of our diagram where our dear remote ancestors are engaged in the struggle of learning to count: the calculus was invented back there ages ago--I mean it started there. And so calculus was not created by Newton or Leibniz. It was produced, little by little, by many generations now in the state of those we are accustomed to call the dead."

And I said: "Boys, they are not dead--that-must be evident to you. Their bodies are dead but the men are living and are here in this room--Newton and Leibniz and the rest are here-- they are at work, working with us and through us as agents of Humanity, by means of ideas which they invented, which we inherited and which it is our privilege as humans, and our obligations, to use, to improve, and to transmit. I say 'transmit', for the unborn are coming--if you will go to your cloister and there meditate in the silence, you can see them approach generation after generation of them, fellow children with us of 'Father Man'--they look to you and me and appeal to us as the present occupants and guardians of their future home, fol the kind of world they will find depends upon our loyalty as representatives of Humanity."

THE PRINCIPLE IS UNIVERSALLY TRUE

I have used the calculus, my friends, merely as an illustration. The calculus is but one element of our civilization. What I have said of the calculus is true of all the other elements--speech, the arts, the sciences, the inventions, the great literatures of East

and West, the wisdoms of philosophy and law, the ways of social organization and order, and all the other kinds and forms of material and spiritual wealth. We, the people of this generation, were born in the midst of an immense civilization. We may have improved it a little in some respects but we did not create it. It is of the utmost importance for us to grasp that fact and hold it fast and realize it keenly; for else we shall be as maggots in a cheese. Our civilization--the material and spiritual wealth of the world--was not produced by us. We have it as a gift. It is the fruit of the time and thought and toil of many generations of those whose bodies have indeed perished but whose spirits survive and are now active in the ideas and ideals and sentiments and aspirations embodied and transmitted to us in the form of instrumentalities and institutions, knowledges and arts.

We must understand and not forget that there was a time when there were no human beings on this globe. There was a time when humans began to be. We must try to realize, for it is true, that our remotest human ancestors did not know what they were nor where they were. They had no clothes nor houses--they were probably covered with hair and dwelt in caves. They had no language, no human history, not even human tradition, no knowledge of number, no guiding maxims, no tools nor craftmanship. But they had a marvelous thing--a gift that enabled them and impelled to start what we call civilization; and they were, moreover, the first of a race that had another equally marvelous and equally precious gift--a gift enabling them and impelling them to advance civilization. These are the gifts that make humans human.

CIVILIZATION IS THE CREATURE OF MAN

And so we see that civilization is the creature, not of men, but of Man. It is the product of Humanity. It is to the time and thought and toil of those remote rude ancestors, groping in the dark, and of the many generations of their descendants that you and I and our living fellows are indebted for the immeasurable riches--the material and spiritual wealth--of our present world.

To receive that Human Inheritance as we habitually do receive it, taking it all for granted as we take the gifts of Physical Nature-- land and light and sea and sky; not to

realize in thought and in feeling that, though we are individuals, we are living organs of Humanity; not to realize in our heads and hearts and ways of living, and not to teach in home and school, our relations and obligations to the Dead and the Unborn: that is what I mean by "living in and upon our civilization like maggots in a cheese."

But in proportion as we learn to understand and to feel those relations and obligations, we shall emancipate ourselves from the lower ideals dominant in the world and come under the sway of the higher ones. For, as Benjamin Kidd has justly insisted, there is a hierarchy of ideals and a hierarchy of emotions begotten of them. From the power of the emotion of the ideal of self-efficiency-- causing us to live and kill and die for self; from the power of the emotion of the tribal ideal--causing us to live and kill and die for tribe; from the power of the emotion of the state ideal -- causing us to live and kill and die for state: from the domination of these we shall emancipate ourselves and more and more come under the sway of the highest of all possible ideals, the ideal of Man-- causing us to live and, without killing, to die for Humanity.

----o----

The Masonic Teaching

"Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the Government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness."

----o----

High Purpose and Genius of Royal Arch Masonry

By BRO., THE LATE WILLIAM F. KUHN GENERAL GRAND HIGH PRIEST, GENERAL GRAND CHAPTER, UNITED STATES OF AMERICA

DURING his term as General Grand High Priest Bro. Kuhn visited as many Grand Chapters as he could find opportunity to do, and at the same time accepted invitations to speak before other Grand Bodies. Such brethren as have been able to read the Proceedings of these various Grand Bodies must have been impressed with the vitality and resourcefulness of the speaker's mind, for while his theme was everywhere very much the same he managed to give it on each occasion a form and application appropriate to the occasion. One of the best reported of his addresses as Grand High Priest will be found in the Proceedings of the Seventy-sixth Annual Convocation of the Grand Chapter of Mississippi, held at Vicksburg, Feb. 21, 1924, here reproduced.

AS General Grand High Priest, I am endeavoring to visit as many Grand Chapters as possible during my term of office, and I have but one theme: more dignified and impressive ritualism and a moral and educational value of the Capitular degrees. It is a lamentable fact that Royal Arch Masonry has not come into its own. Many Freemasons are proud of the fact that they are Master Masons, or Knights Templar, or Scottish Rite Masons, but seldom do they boast of being Royal Arch Masons. There must be a reason for this, and it lies in the fact that Capitular degrees have been conferred in an undignified manner, and the moral, historical and educational value have been entirely neglected. But a change is coming, and these degrees are receiving more attention and a more dignified rendition than ever before. It has been established beyond a doubt that even the most light-headed of men prefer dignified work and an occasional glimpse of the moral and intellectual values contained therein.

Royal Arch Masonry will come to its own as soon as these facts are recognized. Freemasonry is a beautiful allegory which unfolds to the thinking Freemason the interesting story of the Loss, the Recovery and the practical application of that which we call the Word. This is all that the great text book, Freemasonry, contains. The Loss is symbolized in the lodge, and the Recovery, with its practical application to life, is symbolized in Royal Arch Masonry. Freemasonry has a golden thread, a

central idea running through all of the degrees and around which all the symbolism of Freemasonry revolves. This central idea, or the goal of Freemasonry, upholds the entire fabric, and unless this is kept in mind, the whole structure falls to the ground. This center is the Master's Word.

Freemasonry is not a lot of degrees piled one upon another without any connecting link, or a heterogeneous mass gathered together with the mere idea of fooling the candidate into taking many degrees. But there is this goal running through Ancient Craft Masonry of which the Capitular degrees are an important part thereof. The non-recognition of this fact has prevented Royal Arch Masonry from coming into its own. It has been misunderstood, misinterpreted and made a jest, instead of recognizing the greatest field for intellectual and moral development of anything in Freemasonry. This co-relation of the degrees of Ancient Craft Masonry was recognized by the United Grand Lodge of England when it stated that "Ancient Craft Masonry consists of the degrees of Entered Apprentice Fellow Craft, Master Mason, together with the Holy Royal Arch," and in section second, it declared "that the lodges may confer the Orders of Chivalry under their several constitutions."

IT IS A PART OF ANCIENT CRAFT MASONRY

This means that the Royal Arch Degree is a part of Ancient Craft Masonry, and the Orders of Chivalry were recognized as Masonic. This constitutes York Rite Freemasonry. It naturally follows that one degree is not higher than another, but is a part of the unfolding of an interesting story, and the Royal Arch is as much a part of Ancient Craft Masonry as the Master's Degree, and it may be truthfully stated that no one is in possession of all of Ancient Craft Masonry without the Royal Arch. In this interesting relation and co-relation we have the beautiful symbolism of the Loss, the Recovery and the interpretation of the Master's Word. If there is a Loss there must be a Recovery, and the Recovery is of little value unless you interpret the Recovery. It would be merely theoretical, philosophical nonsense to discover the Master's Word, and fail to interpret it in a practical application to our duties as Freemasons.

The Royal Arch portrays this Recovery. That is, if you receive the degree in a manner that will enable you to recognize that you have made the Discovery. Unfortunately, many who have received the Royal Arch Degree did not receive anything and the whole thing was merely a joke. Many newly-made Master Masons have been disappointed in not receiving that which was promised them, and in the fact that they were put off with a substitute, although they received the promise that at the proper time the true Word should be discovered....

Originally, the Word may have been given in the Master's Degree, but the introduction of the legend of Hiram Abiff necessarily made a fourth degree possible. Not only made it possible but absolutely necessary to symbolize the Recovery. This is the story of Freemasonry. The candidate feels a disappointment in not receiving the Master's Word as had been promised him, but he fails to grasp the truth behind this denial, this disappointment, but when he analyzes the question from every angle and side he will invariably come to the conclusion that he w as unprepared and unqualified to receive it. Men are not qualified to receive great truths instantly. It has been stated that a great truth requires three hundred years before it is accepted. The philosophy and history of religion bear out this idea. It is a lamentable fact that great truths, throughout the ages, have found unqualified ears. This is true of ancient Babylon, of Persia and Egypt. It is true of the Hebrew nation. All have been searching for truth. They have been reaching out. They have been grasping for it. All the prophets of the Hebrew people, from Moses to Malachi, and even including many great men of modern times, have spoken words and taught truths that fell upon unqualified listeners and deaf ears. It is the old, old history, of rejection, because not understood. It requires years of discipline, research and intellectual toil before arriving at the stage of being qualified to comprehend great truths in their completeness. The Master Mason did not receive that which was promised him, because he was not qualified in those things that "Mark the perfect man."

We are searching for the truth, the Master's Word, and this search is evolutionary, constantly rising to a higher and better conception. This is well illustrated in the conception of Jehovah from that of Abraham down to the time of Christ. Every prophet took an advanced step in his conception of Deity and the Tribal God of Moses became the Father Omnipotent and loving to all who worshipped Him.

FREEMASONRY IS A GREAT SCHOOL

Freemasonry is a great school in which every Freemason, if he desires, may educate himself. He will not only be a historian, but a Bible student. If he is a reader he will find the footprints of Freemasonry in all history, in the arts and sciences.

The chapter degrees illustrate symbolically and teach four important and necessary lessons, which he who seeks that which was lost who would make the recovery, must have in his heart and soul. Without the possession of these attributes no recovery will ever be made and that which was lost will forever remain in darkness.

Every Freemason is symbolically a workman, whether his place is in the quarries or shop. Every day finds him standing before the Overseers to test the work wrought by him, according to the design laid down in the "Great Trestle Board." These designs require good work, and square work, because only good work and square work can be used in the building of the temple. A square man, and a square man only; a man who stands foursquare to the world, not a trickster, a politician, a doughface, or a weathervane, is demanded. A man who can face the world unshaken, unashamed, a bold uncompromising man for all things right, is needed everywhere. In the great search for that which was lost, such a man has taken a long step on his journey.

One of the great essentials today is to have an open mind. You and I are too bigoted in many things. We have our set ways, our set way of thinking. You remember that when a beautiful stone was presented, it was rejected because it did not fit the square of the Overseer, and they heaved it over among the rubbish. The trouble has been in the past, and is today, a great hindrance to progression, that we are all carrying about little dinky squares and every time anything new comes up we put our squares to it, our notion of the thing, not our reason, but chiefly a notion and conception, and if it does not fit the little squares of ours, we heave it among the rubbish. We do not stop to analyze the question. We have a preconceived notion, not an idea, hence we throw the new thing overboard. This is true in politics; it is true in religion, it is true in science. In fact it is true in everything that is new. This is the story of the Master's Word. Everything new that comes we meet it in a defensive manner. We do not

canvass it and examine it, but without thinking about it, reject it. We are not open minded.

I do not believe that any man can discover the Master's Word who is a bigot, who is not willing to weigh things. We know what bigotry has done in this world; that it has kept churches apart and has made partisan politics. A Freemason ought to be a man with an open mind, willing to analyze anything that comes along, from the humblest to the most scientific. We have heard a great deal about the fundamentalists and the liberals in religion. The fundamentalist backs up and says, "No, that is not according to my notion; I will reject it." The liberalist takes everything that comes along, fails to analyze it well enough to see whether it fits or not. You have heard of a distinguished citizen who was scared to death for fear that somebody would find that his grandfather was a monkey. It is being said that on account of science men are doubting the Bible and rejecting it. This is a purely unthinking, superficial view. My advice is, read all the scientists and all the higher criticism, then analyze them and think it over. I know where you will land. There is no danger to the thinking man of becoming an atheist. All the criticism and all the scientific books, all the theories of creation, when we apply them intelligently and correctly, make the Bible stronger than ever. That which was mere faith before now is substantiated by reason. Do not be afraid of higher criticism. Do not be afraid of the so-called sciences. If the religion you have cannot stand the test of true and proven science, it is not worth very much. Religion will meet all scientific truth and meet it in the proper spirit and in the proper way. It may change some of our preconceived notions, but laying aside these notions, your religion will come out stronger and better than ever. I am not afraid about evolution. I believe in evolution. I cannot see the flowers in the front yard without making me believe in the principles of evolution. These beautiful flowers were once weeds. The process of evolution has made them what they are now. So with everything. But evolution does not necessarily mean monkeyism at all. Even if it did, behind it all stands the fiat, created. We cannot get away from that. I do not care whether this world was made in seven days or whether it took billions of years. Back of it all stands the word, created. So far as the monkey is concerned, if we are evolved from the monkey then it is a fine type of evolution and we must congratulate the monkey. Of course, a great many people are afraid of having their ancestry exposed, and I do not blame them, but the world does not care a fig as to who your grandfather was, but it is asking, "Who are you, what are you going to do?" Even the monkey evolution is not nauseating, as I would rather have a good clean monkey for my great, great, great grandfather than some people I know.

A Freemason ought to look things squarely in the face, lay aside his prejudice, and study the question carefully. There is nothing to be afraid of. Let us lay aside our dinky squares and recognize the beautiful and not heave it over among the rubbish because we do not understand it. There are many things that have been thrown in the rubbish heap that in after years were discovered as the most beautiful and important things. Men have lived, wrought hard, and died rejected. It took years before their work was recognized, and they stand today as remarkable men in the history of nations of the world. An open-minded man is never a partisan. It is all right to belong to a party; but it is all wrong to have a party own him, and he fail to exercise horse sense in analyzing questions. A Freemason ought to be an independent man, with no yoke about his neck. When Freemasons can analyze questions, consider them deliberately, come to a rational conclusion, they are coming closer to receiving the Master's Word.

THE SECOND LESSON IS SELF-CONTROL

The second lesson is that of self-control, obedience to constituted authority. This is taught in the Past Master's Degree. Of course, very few of you have seen this lesson in the degree. This degree is used chiefly in some Grand Jurisdictions as a means of making a fool of a man and, as conferred, is a disgrace to Freemasonry; yet it contains one of the fundamental principles of Freemasonry; that before a man will rule, he must first learn to obey; that before he would teach, he must first be a student; a Craftsman before he will be a Master of the Craft; a subject before he would be a king; and before he would enlighten others, he must become enlightened himself. These principles are fundamental, but the tendency of our present day is, that a man wants to be the boss before he is an Entered Apprentice; be Master of his lodge before he has been an obedient Craftsman. The world is suffering from unprepared men; unprepared for existing conditions; for an honest day's work; for adverse conditions that may arise, possessed of a mere smattering of everything, but little of anything; an expert in all things but an expert in nothing. Undisciplined men, men who lack self-control, are a curse of the age. A disregard of law, and incompetency to perform, is as prevalent among the better class as among the crooks. Bold defiance of law is everywhere present. Men wink at the violation of law, especially the eighteenth amendment. No Freemason will violate this law or wink at the violation thereof. If he does he will never find the Master's Word. A true Past Master has learned the lesson of obedience in the school of discipline, has become master of himself and is thoroughly prepared for the duties upon which he would enter.

There must have been supreme satisfaction to King Solomon to erect the magnificent and costly Temple of Jehovah. It represented all that the Oriental mind could conceive as an offering to God. The inspiring display that marked the preliminary step to, and the dedication of, the Temple is one of sublimity and glory. The inspired writer depicted it so graphically, describing this scene, touched the theme with more than mortal pen. Picture the Temple reflecting its golden splendor under the noon-day sun; imagine the great choir chanting antiphonally that wonderful psalm, "Lift up your heads, oh ye gates, and be ye lifted up, ye everlasting doors, and let the King of Glory come in." Listen to that inspiring prayer of the King, standing on the brazen scaffold in his rich and kingly robe, see the fire descend on the sacrificial altar, and the Temple illuminated by the Divine Presence, while the vast throng fall prostrate worshipping and praising. "For He is good, for His mercy endureth forever." Who would not like to have witnessed this wonderful scene?

But, has not the same scene been re-enacted in many a human heart? It may not have had the external splendor; it may not have been that of a King or Prince, but that of an humble man, who toiled daily, yet this individual, personally dedicated, partook of the same splendor, heard the same choir, uttered the same prayer, and beheld the fire descend on his meager sacrifice, and felt the glory of the Divine Presence. We are, indeed, Temple Builders. Some are building a magnificent temple. Some are building the best temple they can. Men differ in ability. Men differ in opportunities. But it does not matter whether you are building a little temple, building of bricks rather than granite, or bricks without straw, yet the temple is being builded. You and I will have to complete our temple and the last stone must be put in position and may it receive the plaudits as of old, "Grace, grace be unto it."

Companions, do you not think that if a man is independent, does square work, and square work only, controls himself and is obedient to constituted authority, who is building a temple in this world, do you not think he is getting pretty close to the Master's Word?

HE DESCRIBERS PURPOSE OF THE WEARY SOJOURNERS

I have often thought of those three weary sojourners coming out of Babylonian captivity, making their long and toilsome journey from Babylon to Jerusalem with only one purpose in mind, and that was to rebuild the city and the House of the Lord. These three Jews were heroes but, while just released from captivity, it should be remembered that the great age of the Jewish nation was not in regal splendor in its solidarity as a nation, in its armies, in its wealth, or its expansive boundaries, but its golden age was the seventy years of captivity. It was the literary age of Jewry. Out of it came its sacred writings, the collation of its remarkable history of her people, her prophetic literature and her psalter. Had the captivity never occurred the world might have been denied its greatest heritage, the Old Testament. From the school of captivity emerged a people immortal, a people who were the creators of the sacred and undying literature of the world, and the steadfast adherence to Jehovah.

Note the purpose and aim of these three weary sojourners. A purpose that was never lost in their long and toilsome journey, on foot, over rough and ragged roads through desolation and amid ruins, but ever onward toward Jerusalem, the city of their fathers. The journey was not taken to secure ease, comfort, emolument or honor, but solely for the purpose of engaging in the noble and glorious work of rebuilding the city and House of the Lord. This truly was a noble purpose, but it did not embrace all, as they did not expect even "the hope of a fee or a reward." This was the climax of their noble purpose. It was unselfish. It was unstinted service, a service to their home, to their people and to their God. What greater encomium can be given to these faithful, devout, returning captives than to say they served? Any portion of the work, however humble, their willing hands were willing to perform. The keystone of the Royal Arch should bear upon it, "I Serve." Service, self-sacrifice, should be the battle cry of Freemasonry, and he who does not wish to serve or sacrifice, will never discover the Master's Word.

These three zealous Jews discovered it. They did not discover it in a palace but in a vault. They found it after digging away the rubbish, away from the sight of men, not for worldly applause or honor, but for pure service, and they found it.

This is the beautiful story of Freemasonry: The loss of the Master's Word and its recovery by men being fully prepared and qualified searching for it, and willing to make long and toilsome journey through life, with one end in view, to assist the noble and glorious work of building the House of the Lord, working for humanity without the hope of fee or reward. When Freemasonry grasps this idea, that it is a life service, a life of self-sacrifice, then will Royal Arch Masonry come to its own. When we grasp the idea of Royal Arch Masonry as I have tried to explain it, it will not any longer be a mere stepping stone from the lodge to the commandery, but we shall consider it an honor to be Royal Arch Masons, and no higher honor can come to any man than to appreciate and understand Royal Arch Masonry.

Companions, many of you are High Priests of your chapters, candidates are coming into your chapters. Will you explain to them this story--that they are searching for eternal truth, or will you make these solemn ceremonies a scene of buffoonery? I sincerely hope not. These ceremonies are too sacred and it would be a sacrilege to introduce anything that is not in keeping with the dignity of Freemasonry. Shrine ceremonies have no place in Freemasonry and only the light-headed and the moron will indulge in it.

THERE HAS BEEN TOO MUCH RUSH

There was never a time in Freemasonry when this ought to be brought home with greater force. There has been a great rush into Freemasonry. There has been a hip and hoorah about it. Men have come having no conception of what Freemasonry is, but they are going to drop out. The tide is going out. Dimissions and suspensions for non-payment of dues will increase. What are you going to do with this vast amount of unthinking material? Among this material are many good men as well as a mass of driftwood. Many have come without qualifications.

Let me tell you a little story. During the Civil War, Senator Vance of North Carolina, one of the most brilliant men of the Southern States, being an active Confederate, was disfranchised by the government. After the war he was elected to the United States Senate. He went to Washington with his certificate of election and was informed that

his election was all right, but having been disqualified, and this disability not yet removed, he therefore could not be seated. He was informed that if he would remain in Washington a short time, Congress would doubtless pass a bill removing his disability. But Senator Vance determined to go home. In doing so he took an ordinary coach and a seat opposite two ministers, a Baptist and a Presbyterian. These two Dominies soon became engaged in a warm discussion on the question of foreordination and election. The war waged hotly between the Navy and Infantry of the Lord's Kingdom. After a while, the Presbyterian minister, noticing that Senator Vance was very much interested, said to him, "Stranger, you seem to be interested in our discussion. What is your opinion of election ?" Senator Vance said, "I have a very positive opinion. An election is not worth a damn until your disabilities are removed." This is a good Masonic as well as theological statement. Too many men have been and are still coming in whose disabilities have not been removed. They are here. What are you going to do about it? Are you going to educate them as Freemasonry ought to educate her young men, or are you going to let them drift and finally drop out by taking their dimits or by non-payment of dues? Every man is not fit to be made a Mason. There are some who naturally will drop out if Freemasonry is not congenial. We have moral morons as well as intellectual morons, and a moron is not fit to be made a Mason, whether he be one morally or intellectually. Will you help those that remain ? Are you going to have a circus out of it, or are you going to be sincere and teach these men the great central thought of Freemasonry? Now, Companions, as Royal Arch Masons, will you please consider these things: that the chapter means much. It is the great stepping stone to the central idea, the Master's Word, the Recovery of it and its interpretation and application. It is not foolishness. It is sincere, dignified work, just as much as the church itself. I sometimes think that if we took Freemasonry sincerely, studied it, brought it out as I have tried to explain to you, it will lead every man to the door of the church .

----o----

Letter G

By ROB MORRIS

That Name! I learned it at a mother's knee When, looking up, the fond and tearful face Beaming upon my eyes so tenderly, She prayed that God her little son would bless!

That Name! I spoke it when I entered here And bowed the knee, as each Freemason must; From my heart's center with sincerity I said, "In God, in God is all my trust!"

That Name! I saw it o'er the Master's chair "The Hieroglyphic bright," and, bending low, Paid solemn homage at the emblem there That speaks of God, before whom all must bow!

That Name! In silence I invoked its power When dangers thickened and when death was nigh! In solemn awe I felt the death clouds lower And whispered, "God be with me if I die!"

That Name! the last upon my faltering tongue Ere death shall still it, it shall surely be The Password to the high celestial throng Whose Lord is God in truth and majesty !

That Name then, Brothers, always gently speak, Before your father's, mother's name revered! Such blessings from His gracious hand we take, O be His honor to our souls endeared!

----o----

The Fellowship of Masonry in Alaska

BY BRO. CHARLES E. NAGHEL

SECRETARY, MT. JUNEAU LODGE, No. 147, ALASKA

THE Territory of Alaska is within the jurisdiction of the M. W. Grand Lodge of Masons of the State of Washington. The list given herewith of Alaska lodges shows the number of Master Masons on the respective rolls at the end of 1924:

Lodge	Location	Master Masons
White Pass Lodge, No. 113	Skagway, Alaska	119
Gastineaux Lodge, No. 124	Douglas	104
Anvil Lodge, No. 140	Nome	165
Mt. Juneau Lodge, No. 147	Juneau	195
Ketchikan Lodge, No. 159	Ketchikan	128
Tanana Lodge, No. 162	Fairbanks	203 (The farthest north lodge)
Valdez Lodge, No. 168	Valdez	97
Mt. McKinley Lodge, No. 183	Cordova	111
Seward Lodge, No. 219	Seward	82
Anchorage Lodge, No. 221	Anchorage	219
Petersburg, U. D	Petersburg	20

There are small active Masonic clubs at Hanies and Sitka, Alaska. The brethren at the latter place have applied for dispensation, but still lack two dimits of having the requisite fifteen to obtain favorable action on their petition.

At Juneau, Alaska, are located the following Scottish Rite bodies: Alaska Lodge of Perfection, No. 1; Alaska Chapter of Rose Croix, No. 1; Alaska Council of Kadosh, No. 1, and Alaska Consistory, No. 1.

There is an active Scottish Rite club located at Ketchikan, Alaska, and active Shrine clubs are located in all the larger cities of the territory.

A chapter of Royal Arch Masons is located in Nome, and commanderies at Anchorage and Fairbanks.

The several lodges and clubs throughout the territory have always been active in carrying on the work of the Fraternity and maintaining its high principles.

The various lodges are visited by sojourning Masons from jurisdictions scattered throughout the world, and it is not uncommon to find a dozen or more Masonic jurisdictions, including a number of foreign countries, represented at our small Masonic meetings. Oftentimes two or more brethren will meet and make themselves known to each other in the most unexpected manner and in remote places, as while out on hunting or prospecting trips, and these meetings out in the vast researches of an undeveloped territory are quite illustrative of the universality of Freemasonry, for often the brother whom you meet thus unexpectedly hails from a lodge in some distant foreign country.

I have experienced the pleasure of such meetings in a small way myself while out on hunting trips. In 1916 I accepted an invitation from an acquaintance, whom I had met occasionally in Juneau when he was here on his infrequent visits to the city, to have my hunting trip with him that fall. I had been informed that he was a Mason and, after making part of the journey by the mail boat and finishing it by traveling in a row boat, I arrived at his little cabin where, by due examination, we established our fraternal relationship, and afterward he climbed up to the attic of the cabin and brought down his Knight Templar's uniform and sword, which he told me had not been out of their cases for many years. He held membership in a lodge and commandery in Idaho. However, we were not on common ground beyond the Blue Lodge, having traveled different routes.

SOME PERSONAL EXPERIENCES

Several years later, while hunting with this brother, we were camped on the beach on the shore of a large inlet filled with reefs, rocks and small islands. We had finished the day's hunt, and just as night was falling, after we had washed the supper dishes and were cleaning up the arsenal of small arms in the tent, we heard the "put, put" of a small gas boat approaching the camp. I stepped outside the tent and called out to the boat's occupant the directions for making the anchorage in our small sheltered bay, but it was not until he had pulled almost to the shore in his tender that I recognized him as a Mason from Ukiah, Cal., whom I had sat in lodge with several times years previously in Juneau. He had been informed at a small settlement some miles away of my being in the inlet, and he searched about in his little launch until nearly dark before he located our camp. We had an enjoyable and interesting fraternal session in the tent until late into the night, disturbed by no sound outside the tent except the occasional call of a loon, duck or goose, which is music to the hunter; and often the volume of sound from the feathered tribe at night would prompt us to venture the prediction that wing shooting on the morrow would be more attractive than seeking the more toothsome venison.

The very nature of our surroundings in Alaska brings members of the Fraternity together in a closer bond than is the case in the more thickly populated communities, I believe. If you ever have the leisure and inclination you should spend a few weeks on one of the most fascinating journeys to be had throughout the world, a trip to our Northland during the summer, and see our wonderful scenery, which has sufficient variety throughout the territory to always be pleasing to the eye as one journeys along. The trip can be made without much expense during the summer tourist season, which time is most attractive to many people, although I always maintain that winter is the most productive of beautiful sights, although not a good time for travel or to make good connections along the route. You would enjoy a visit to Alaska, viewing its attractive scenery and meeting the people that make this land their home. Besides, you would go back to your home with the knowledge that Alaska is a different land than you had conceived it to be at long range.

----o----

History of Masonry in China

Republished from "Encyclopedia Sinica" BRO. I. V. GILLIS, Peking, China, called our attention to an illuminating article on the Craft in China in the "Encyclopedia Sinica." The Oxford University Press, American Branch, 35 West 32nd street, New York City, publishers of the "Encyclopedia," very graciously gave consent to our reprinting it here. We desire to give full credit to the Press, and to the estate of Samuel Couling, editor of the "Encyclopedia." This great reference work is one that may be heartily commended to any and all brethren that may have an interest in China. It may be purchased from the Oxford University Press at $14.00. The article, as here given, is taken from a photostat and printed exactly as it stands except for the sub-heads. It is signed by G.L. The "Cyclopaedia" was published in 1917.

FREEMASONS claim the creation of the world as the starting point of their practical Craft. But an immediately following admission tells of the founding of the Original Grand Lodge of England, to which so much of modern Masonry may be traced, and places the origin of that at no earlier date than A. D. 1717. Ireland, Scotland and Massachusetts followed in order with like institutions of their own, the last named forming its Grand Lodge in 1792. Two classes of detractors base their criticisms on these facts, one ridiculing the claim of the ancient lineage, the other running down the institution on account of its modernity. Both are wrong. The claim that the first Mason was the Creator of the Universe need not be discussed, but historic research shows plainly enough that "a peculiar system of morality, veiled in allegory and illustrated by symbols," has existed from time immemorial.

China's own records--the finest, best and most complete in the world in some respects--prove that within her borders there was such a system known before the days of Confucius, hundreds of years B.C., and what is more interesting is the fact that the square and compasses were used then as emblems of morality much as they are being used now. We need not feel surprised that this should be so. The early connexion of the Chinese with our own Western ancestors is being slowly but inevitably traced. Similarity in words alone is sufficient to satisfy those who have gone into the matter that there must have been similarity, if not identity, in origin.

When Chinese classics, therefore, speak in terms masonic, as, for example, when Mencius urges those in "pursuit of wisdom" to "make use of the compasses and square," we may well surmise that the germ of the idea was common to the progenitors of those who came east on the one side and went west on the other. Confucius at seventy congratulated himself that he could then "venture to follow the inclinations of his heart without fear of transgressing the limits of the square."

That the Chinese Triad Society should have a ritual and practice in many respects almost identical with that of Freemasonry need not surprise us, for just as China has for many generations been the happy home of secret societies opposed to the government, so was it--and to some extent is still--in Continental Europe, where only here and there were governments and rulers wise enough to place themselves at the head of such movements. Nine out of ten of the many rebellions in China have been the work of secret societies connected more or less intimately with religious beliefs.

When the first Freemasons of Shanghai built for themselves a home in which to meet, they applied to the then Consul for his advice as to the Chinese name which should be given to their hall. Mr. Medhurst had no great difficulty in meeting the request. He knew what has been said above respecting the use by the Chinese of the square and compasses, and advised accordingly. He suggested "Kweikeu-t'ang," or "Compass and Square Hall"--the Chinese reverse the order of the implements--as a fitting title, and the designation being accepted, has continued till the present time to suggest to our native fellow residents, and to the few amongst them who have been accepted as "brethren," that the practices to which the building is dedicated are of that moral and reputable order known from of old and practised by their Great Sage himself.

ITS FIRST HOME WAS IN HONGKONG

Western Freemasonry on the China coast, however, found its first home, not in Shanghai, but in Hongkong, where the Royal Sussex Lodge, named after the Duke of that title, received its warrant in 1844, and opened its meetings on the 3rd of April, 1845. In 1848 it removed to Canton, where it remained for ten years and was then dormant until its resuscitation in Shanghai in 1863. The original number of the Royal

Sussex Lodge was 735. It is now 501, and it is thus senior to the Northern Lodge of China, the first to be formed in Shanghai, whose number is 570. Both are under the English Constitution.

The Northern Lodge warrant is dated Dec. 27, 1849, the lodge at first being No. 832. Its first place of meeting was in the Kiangsi road (then Church street), where it occupied a Chinese building, much as one of the Weihaiwei lodges did recently. Thence it migrated to a building of its own in the Nanking road (then Park lane). Outgrowing its accommodation, it was compelled to make a fresh move, and for some time used a building in the Foochow road. Meanwhile its second hall was being built in the Canton road, where it still stands. But, once again, developments necessitated a change, this time to the Bund, where the foundation stone of the new building was laid on the 3rd of July, 1865. Most unfortunate as to the circumstances which immediately followed, the new Masonic hall found itself one of two "white elephants" which the Shanghai community had on its hands. The other was Trinity Church, now the Cathedral. Shanghai had had its fat years during the late fifties and early sixties when the Taiping rebels were over-running the province. Its lean ones dated from the overthrow of those pests at Nanking in 1864, and for years the cost of the two big buildings was felt very severely by the small and comparatively impoverished community. The Northern Lodge, however, bore half the burden of the hall, the other half being carried by the Royal Sussex and the Tuscan Lodges in the ratio of 3 to 1.

The Tuscan Lodge warrant dates from Aug. 18, 1864. As a working lodge it has had its ups and downs, but during the course of its existence it has provided three District Grand Masters, Bros. Miller, Moore and Hough, for Freemasonry in the Far East, and is now reported to be in a highly flourishing financial condition.

Royal Arch Freemasonry began in Shanghai in 1861 with the charter of the Zion Chapter, working under the Northern Lodge, No. 570, E. C. It continued alone till 1869, when the Rising Sun R. A. Chapter, under the Scottish Constitution, was formed. The Zion Chapter has ever been one of the most successful of Far Eastern Masonic bodies, and its list of Past First Principals contains many names of men who made their mark in Shanghai history in other than Masonic circles.

But it is now time to turn to constitutions other than the English. All three made their debut in Shanghai. The year 1864, the last of the fat years, was prolific of Masonic growth. We have seen that the Royal Sussex was re-constituted in Shanghai in 1863. On the very same day the Lodge of Assiduity was formed. It was on the 7th of March, 1864, that the Lodge Cosmopolitan, working under the Scottish Constitution, was granted its warrant. The Tuscan immediately followed, as we have seen, and on the 14th of December it was the turn of the American Constitution to come in with a warrant for the formation of the Ancient Landmark Lodge.

It is not necessary here to dilate on the slight differences existing between the English, Scotch and Massachusetts Constitutions. They are all in the realm of detail, not of principle, and the consequences have almost without exception been very happy, for while unity in principle secures solidarity in essentials, diversity in working is always attractive to visiting brethren who delight in tracing similarities and contrasts in the differing rituals.

COSMOPOLITAN LODGE BEGAN IN 1864

The Cosmopolitan Lodge, No. 428, S. C., began working in 1864 under the mastership of one of the best known of the older Shanghai Masons, W. Bro. C. M. Donaldson. It has always been a strong lodge, and was long distinguished for its charitable work. The Saltoun Lodge, No. 936, S. C., dates from Dec. 23, 1902.

The Ancient Landmark Lodge, acting under the Constitution of Massachusetts, began work on the 9th of May, 1864, and sprang rapidly into complete success. It was the outcome of the meeting of a few friends at the house of Dr. H. W. Boone, who, with Bro. Hill- -afterwards well known for his connexion with Gen. Ward of the "Ever Victorious Army"--and Bro. Blanchard, was one of the leading lights in Masonic circles for years after. Bro. Eames, learned in the law, and father of the great singer, Madame Emma Eames, was another of the little fraternity, as was the learned gentleman who in later years became Bishop of the American Episcopal Church in China, Bishop Schereschewsky. Amongst the list of Past Masters of this lodge will be

found W. Bros. Hill, Eames, Jansen, the Rev. J. R. Hykes, D. D., and E. T. Williams, some time Charge d'Affaires for the United States in Peking.

The Keystone Royal Arch Chapter may be looked on as an offshoot of the Ancient Landmark Lodge, as its mainstays were found amongst the stalwarts of that body. Its charter dates from the 20th of September, 1871.

Other Masonic bodies founded in the early days of the settlement should be noted here, the first of which was the "Celestial Encampment," embodying Knight Templar and other degrees not officially recognised by the English Constitution. Its charter dates back to Oct. 3, 1862. In 1877 its name was changed to that of the "Celestial Preceptory," under which it was the only body in China conferring degrees of Masonic Knighthood. In 1900 it ceased to exist, but has since been resuscitated. The Cathay Rose Croix was another. It came into existence under a warrant dated May 18, 1869, and conferred degrees following the Royal Arch to the 18th. It has long been extinct.

The warrant for the construction of a Provincial Grand Lodge of the Royal Order of Scotland is dated Aug. 10, 1865, and W. Bro. C. M. Donaldson was appointed first P.G.M., an office held for life. This post he continued to fill till 1892, when, after his death, his mantle fell upon P.G.M. Bro. J. H. Osborne, who held it until 1916, when he resigned and was succeeded by Bro. M. E. H. Wells. The Royal Order differs from the degrees that precede it in being purely Christian in tendency. It embraces two parts, the second of which is a degree of Knighthood.

A few other interesting occurrences in the olden days may be recorded. The first Masonic Ball was held in 1865, but it was not till 1874 that another provided a small surplus and so formed the nucleus of the Masonic Charity Fund, which has done so much good in Shanghai and elsewhere. In 1866 the foundation stone of the present Cathedral was laid with fitting Masonic ceremonial. In 1867 the Masonic hall on the Bund was dedicated. It has since been rebuilt and adapted to modern requirements. In 1868 Ningpo joined the fraternity by forming the "Star of Peace" Lodge, No. 1217, E. C. It lasted but two years, however. During the year following, Shanghai Scotsmen

formed a new lodge, St. Andrew in the Far East, No. 493, S. C. Dr. Coghill was its first Master and it had every promise of a long and successful career. But its hopes were shattered and the lodge came to an end in 1874. The Hankow was next to try its hand with "The Star of Central China," No. 511, S. C. This was in 1871.

The Hankow Lodge might have been known as the Tea Lodge, for its founders were mainly engaged in the great tea trade of the port as it then was. When that fell off, and regular residents became fewer, the lodge lapsed. Since 1901, however, its place has been supplied by the Far Cathay Lodge, No. 2,855, E. C.

A GERMAN LODGE WAS INAUGURATED

The year 1872 saw the inauguration of the Lodge Germania, which had a chequered career for some ten years and was then closed. Dr. Zachariae was one of its Masters, and the lodge was revived in 1895 by no less a celebrity than W. Bro. P. G. von Mollendorff, since which time it has been in regular working order. In this, as in all other cases, members of the English Constitution freely gave their aid wherever it was possible and necessary.

In 1909 an effort was made to start a lodge under the Dutch Constitution, and the English District Grand Lodge had the pleasure of performing the Consecration ceremony, but the experience of the following year proved that an insufficient number of resident members was forthcoming and the warrant was returned to the Hague.

The story of the development of District Grand Lodges in China is one of considerable interest. The first W. M. of the Royal Sussex Lodge, Bro. J. H. Murray, was also the first Provincial Grand Master of the whole Masonic Province of China, and the W. M. who succeeded him in the chair of the Royal Sussex also succeeded to the honor of the Prov. Grand Mastership. This was Bro. S. Rawson. It was not till 1877 that this immense "Province" was divided into two "Districts" of North and South China. Bro. Cornelius Thorne was the first D. G. M. of the Northern section and held the post for eight years. Leaving for home in 1885, he was succeeded by

Bro. J. I. Miller, who in turn resigned in 1896, and was followed by Bro. L. Moore, who held the office till his death in 1903. Bro. W. H. Anderson was the next incumbent, and remained in office till his departure for home in 1908, Bro. R. S. Ivy filling the vacancy in the following year and still remaining in office, thus surpassing in length of service all his predecessors.

A D. G. M. is entitled to Past Rank only after a service of three years. His office is by no means a sinecure. He has the appointment annually of a score or more of officers to serve under him in the District Grand Lodge, and he is in undisputed control of all the lodges--be they few or many--of his own Constitution in the district over which he rules. Territorially in China he may have to share his sway with D. G. M's of other Constitutions who, of course, rule only over lodges using their own ritual and having warrants granted by their own Grand Lodges. As matters stand at present [the Cyclopaedia was published in 1917], the lodges under the District Grand Lodge of Northern China, E. C., are as follows:

Name of Lodge	No.	Date of Warrant	Situation
Royal Sussex	501	18-9-1844	Shanghai
Northern Lodge of China	570	27-12-1849	Shanghai
Tuscan	1027	18-8-1864	Shanghai
Doric	1433	5-4-1873	Chinkiang
Union Lodge of Tientsin	1951	16-11-1881	Tientsin
Northern Star of China	2673	7-9-1897	Newchwang
Far Cathay	2855	1-5-1901	Hankow
Coronation	2931	13-5-1902	Tientsin
Daintree	2938	1-9-1901	Weihaiwei
Tongshan Lodge	3001	15-3-1904	Tongshan

The Kiukiang Lodge in consequence of constant removals from the port and an insufficient number of permanent residents found itself unable, in 1914, to carry on its regular meetings and so lapsed. The date given for the warrant of the Tongshan Lodge is actually the date of its consecration. This Lodge has had the peculiar

experience of losing its warrant by theft, and of being compelled in consequence to go into recess until a new one had been obtained. Some years ago the present writer paid a flying visit to this remarkable little community which was then the proud possessor of a racecourse, a club, a rifle association, a church and a Masonic Hall, with what other social centres is not recorded, while the census showed a total, including the last baby, of seventy-five souls only.

This fact points to one of the causes of the spread of Masonry in the Treaty Ports of China. As it is now in such a place as Tongshan, so it once was in Shanghai, Tientsin, etc. Men formed lodges for companionship. Now, when social amenities in the larger settlements are multiplied, that particular attraction is not only lost, but is antagonised by endless other facilities provided by clubs of every description. It is only in the outports that the earlier conditions are repeated.

AMERICAN D. D. G. M'S ARE NAMED

From the earliest days the American lodges have had the advantage of a District Deputy Grand Master, the following being the list of worthy brethren who have held the post: Bros. C. E. Hill, first W. M. of the Ancient Landmark Lodge, W. C. Blanchard, J. B. Eames, D. C. Jansen, A. W. Danforth, J. R. Hykes, George A. Derby and Dr. Stacey A. Ransom, the present incumbent. But it was not till 1915 that the number of American lodges was sufficient to call for the formation of a regularly organized District Grand Lodge. Application then made to the Grand Master of the State of Massachusetts resulted in the issue of a charter, and the ceremony of installation of R. W. Bro. Dr. Ransom was conducted by the D. G. M. of the English Constitution, R. W. Bro. R. S. Ivy, assisted by the officers of the English D. G. Lodge. This interesting ceremony occurred on the 24th of November, 1915, and the new District Grand Lodge held its first annual meeting on the 27th of December, 1916.

For many years the Ancient Landmark was the only lodge under the rule of the American District Deputy Grand Masters, but on the 28th of January, 1904, the Sinim Lodge was organized, at first under the name of the Cathay Lodge, its first Master

being Clinton, son of the late R. W. Bro. D. C. Jansen. Another, the Shanghai Lodge, has its charter dated Sept. 14, 1904. A provisional warrant was given to the Peiho Lodge of Tientsin, but the only occupant of the chair was W. Bro. L. C. Emery, the lodge finding itself incapable of carrying on.

China's capital, curiously enough, held out longer against Masonic influences than any of the Treaty Ports of importance. It was not until the 2nd of October, 1915, that an International Lodge was established in Peking, which has since received its warrant from the Grand Lodge of Massachusetts, and is thus under the control of the American D. G. Lodge. On the 4th of November, 1916, a Lodge of Perfection-- 14th Degree--of the Ancient and Accepted Scottish Rite was also opened by Illustrious C. S. Lobingier, holding an Honorary 33rd Degree. No fewer than 17 Master Masons received higher degrees at the temporary Masonic Hall on the Austrian Glacis on that date, but the most interesting portion of the ceremony was an adjournment to the Temple of Heaven and the working of several degrees in the Emperor's Robing Chamber. W. Bro. Pettus was installed as first V. M., and amongst the officers was Bro. C. C. Wu, son of the well known Chinese diplomatist and statesman, Dr. Wu Ting-fang.

The higher degrees just mentioned form part of the complete system known as the Ancient and Accepted Rite of Freemasonry (U. S. A.), which was established more than a century ago in Charleston, South Carolina. Its Shanghai members were consolidated on the 19th of September, 1901, into the following bodies:

The Yangtze Lodge of Perfection, No. 4, under Bro. G. A. Derby.

The Shanghai Chapter Rose Croix, No. 3, under Bro. G. A. Derby

The Cathay Council of Kadosh, No. 2, under Bro. John Goodnow.

The Orient Consistory, No. 1, under Bro. John Goodnow.

The Ancient and Accepted Rite, under the "Supreme Council of England," is thought to have originated in France about the middle of the 18th century. As has already

been remarked, the Grand Lodge of England concerns itself with none but the first three degrees with the Royal Arch, but it will be of interest to the Craft as well as to the general reader to have a list of the thirty-three degrees as recognised under the Ancient and Accepted Rite. They are the following:

1. Entered Apprentice.

2. Fellowcraft.

3. Master Mason.

4. Secret Master.

5. Perfect Master.

6. Intimate Secretary.

7. Provost and Judge.

8. Superintendent of the Buildings.

9. Elected Knights of the Nine.

10. Illustrious Elect of Fifteen.

11. Sublime Knights Elected.

12. Grand Master Architect.

13. Knight of the Ninth Arch.

14. Grand Elect, Perfect and Sublime Mason.

15. Knight of the Sword of the East.

16. Prince of Jerusalem.

17. Knight of the East and West.

18. Sovereign Prince of Rose Croix.

19. Grand Pontiff.

20. Grand Master of all Symbolic Lodges.

21. Noachite or Prussian Knight.

22. Knight of the Royal Axe, or Prince of Libanus.

23. Chief of the Tabernacle.

24. Prince of the Tabernacle.

25. Knight of the Brazen Serpent.

26. Prince of Mercy, or Scotch Trinitarian.

27. Sovereign Commander of the Temple.

28. Knight of the Sun.

29. Grand Scotch Knight of St. Andrew.

30. Grand Elect Knight of Kadosh.

31. Grand Inspector, Inquisitor Commander.

32. Sublime Prince of the Royal Secret.

33. Sovereign Grand Inspector General.

One form of Masonic activity, the working of the Mark Degree in a separate lodge, has so far been left unnoticed. The District of N. China possesses but two of these lodges, the Orient Mark Lodge, No. 482, E. C., at Shanghai, and the Northern Lodge of China of Mark Masons, No. 583, E. C., at Weihaiwei. The former was established in 1894, its first Master being Bro. F. M. Gratton. The latter first saw the light in 1906. The Mark Degree is conferred under other constitutions without the formation of separate lodges.

CHINESE MASONRY HAS FINE RECORD FOR CHARITY

Freemasonry has many claims to the honor and respect of the world, but none based on surer foundation than its first and foremost practice, the practice of charity. We have shown that the brotherhood dates its beginning on the China coast from the year 1844, but when we find that the first Charity Fund was not founded till thirty years afterwards, in 1874, we must not jump to the conclusion that Craft benevolence slumbered all that time. It was not so. Whatever was required to minister to the needs of those in distress came freely from the pockets of individual brethren or the treasury of individual lodges. In 1874, however, a Masonic ball surplus of $529 formed the nest-egg of the first combined fund in which all Shanghai lodges of whatever constitution could find membership. At first a rather haphazard undertaking, the fund made but slow progress, working, so to speak, from hand to mouth. Bro. Gratton re-organized it under bye-laws in 1888, and since then its progress had been ever onward and upward. Its present invested funds amount to Tls. 32,500.00 and are supported by all lodges in the district.

Tientsin and district has followed Shanghai's example and now has a thriving Charity Fund of its own. In times gone by it subscribed freely to the Shanghai Fund. Newchwang has done the like, and the volume of its fund is a telling tribute to the generosity of its small community.

Much might be said of the high standing of prominent Masons in China in other walks of life. The list includes at least one Bishop, many high church dignitaries, many Consular officials, various Knights, a large body of representatives from the liberal professions, many heads of firms, and a vast body of "just and upright" men who have carried on the traditions of the Craft after the manner which, in all ages, has led monarchs themselves to become "promoters of the art." One of the most prominent of Masonic historians was Bro. R. F. Gould, once Secretary to the Shanghai Municipal Council, and a member of the Northern Lodge.

The two public schools of Shanghai, for boys and girls, owe their origin to that founded by the Masonic Fraternity in 1886. For years the lodges provided a liberal prize fund which has now been consolidated and forms three valuable scholarships tenable for three years. The Craft hold in perpetuity the right to nominate four free

scholars, boys or girls, in the Municipal Schools, in return for their outlay on the original institution.

As a further outgrowth from the ranks of the Fraternity may be mentioned the Masonic Club at Shanghai. This institution dates from the 1st of April, 1882, has its quarters in the Masonic building on what is one of the very best sites in the Model Settlement, and has always filled a well recognised position in Shanghai clubdom. It is not likely that there exist many cities where Masonry is stronger, in proportion to its Western population, than it is in Shanghai.

----o----

The Old Tyler

By ROB MORRIS

God bless the Old Tyler! how long he has trudged, Through sunshine and storm, with his "summonses due!" No pain nor fatigue the Old Tyler has grudged To serve the great Order, Freemasons, and you.

God bless the Old Tyler! how oft he has led The funeral procession from Lodge door to grave! How grandly his weapon has guarded the dead To their last quiet home where the Acacia boughs wave.

God bless the Old Tyler; how oft he has knocked, When, vigilant, strangers craved welcome and rest! How widely your portals, though guarded and locked, Have swung to the signal the Tyler knows best!

There's a Lodge where the door is not guarded nor tyled There's a Land without graves, without mourners or sin There's a Master most gracious, paternal and mild And He waits the Old Tyler, and bids him come in!

And there the Old Tyler, no longer outside-- No longer with weapon of war in his hand-- A glorified spirit, shall grandly abide And close by the Master, high honored, shall stand.

----o----

Shall Grand Lodge Become a Nursing Mother?

BY BRO. DONALD HUGHES, California

BRO. HUGHES is a genial philosopher who has the knack of expressing his opinions with such good humor as to please even those who most violently disagree with him. We are hoping that he will let us publish three or four other essays about which he has been gossiping in a number of recent letters.

LET'S philosophize a little! It is a harmless pastime with occasional utility, and seldomly does anybody serious harm, more especially if the so-called philosopher is as absent-minded and grandfatherly as myself. There is sometimes a little excitement to be had out of it, too; hardly anybody can ever tell what a philosopher is aiming at until he gets there, and then sometimes, as the Irisher said, it isn't the place at all but another. You remember Professor Huxley's gentle jibe at good Bishop Berkeley? He said the sainted metaphysician began his discourse with tar water and ended with the Trinity. Huxley added, it may be recalled irrelevantly for the sake of the fun, that the pages on tar water were much the better !

My friend The Editor has asked me to contribute to THE BUILDER a few of my lucubrations. I have warned him of my awful habit of digressing, of pausing by the way to gossip about this and that, of all my literary lapses, my ingrained garrulousness, and other faults, but he has insisted natheless; perhaps after I have once wandered all over the inside of the magazine he will recant. (Others have done as much.) Public taste in letters is all for speed and jazz. People want their literature served up in rapid little packages, like bullets. They have gazed so much on the face of the flapper that they have lost taste for gazing on the face of truth. The shop girl going to work attired in satin slippers, and a few other things, is setting the fashion for books. "Make it snappy!" is our motto. The bread of life has become gingerbread; the wine of life has become coca-cola.

I am not comfortable in this atmosphere. To me it is a heresy to suppose that the history of the world can be crowded into an Outline, or that the poetry of existence can be expressed in five lines of vers libre, or that the drama of life can be presented in one act. I like the rigor of the game but, like Charles Lamb's Mrs. Battle, I prefer to play it with my friends in front of the open fire. The old-fashioned essay is my favorite literary form; its leisureliness pleases me, its winding in and about through its subject; the sense it conveys of plenty of time, as if the author knew well enough that we human beings may as well begin to practice the eternal life right now. You can make a machine as rapidly as you please, but you cannot make a human being that way; life grows, and growth takes time, under the patient sun and the unhurried rains, with time for doing nothing and for dreams. All that is as true in our lodge life as anywhere else. It grinds me to see the Third Degree rushed through, with candidates "initiated" in gangs, and everybody screwed up to the pitch of haste; we shall never teach our novices the lesson of immortality unless we take time for it.

Let that pass ! What I started to philosophize about is history, among other things. Not history in general, in the sense of everything that has ever happened, but history as understood by Trevelyan, Wells, Robinson, Breasted, Macaulay, Greene, Hume, Hallam, Gibbon, Freeman, Bishop Stubbs, and all those disciples of Clio who write big books and organize themselves into learned societies.

Do their labored disquisitions have any value above the literary pleasure they furnish bookworms like you and me ? Can one make any practical use of their chronicles ? Can history be applied ? Is there any method for plotting out the future on the strength of what we have learned about the past? Are Guglielmo Ferrero, Lathrop Stoddard and President Herbert Spencer Hadley warranted in telling us what America is coming to on the strength of what happened two thousand years ago in Rome ? What these queries amount to, I believe, may be jammed into one short question of four words--is history a science?

HISTORY IS AN ART

For myself I agree with Mr. Trevelyan in his Clio, a Muse, where he argues that history is an art rather than a science because it is of the essence of any real science to permit its devotee to foretell the future, whereas the historian can do nothing of the kind, as anyone knows from the sorry failure that has attended every well meant effort of an historian to don the mantle of the prophet. The astronomer can tell you to the second when Halley's Comet will next put in its appearance because he knows when it has been here before, but no historian on top of Mother Earth can make any similar prediction. A thing can occur ten thousand times in the historian's realm and then never occur again.

There are obvious reasons for this, of course. Man is by nature an unpredictable being. The mere fact that he possesses such a thing as a history means that his world is always making new beginnings, new departures, new experiments; unforeseen factors irrupt into it; if it were everlastingly repeating itself there would be no news to tell about it, and hence no history, which is news about the past. Who foresaw the railway ? the automobile ? the aeroplane ? wireless ? What biologist can tell when human heredity will take a Mendelian leap into an utterly unexpected variety, with a new kind of blood, a new cast of human brain? Because the unexpected happens, nobody can tell what to expect, therefore there can be no prediction and consequently no science.

The historian is an artist. Like every other practitioner of that gild he picks and chooses among his possible materials for those which suit him, leaving out of account what some other artist may consider of first value, for the purpose of shaping its plastic substance into impressive forms that please him and may possibly please his readers.

In saying that the historian is an artist, I have in mind the large true sense of that word and not merely a painter of pictures. Now the one chief and all engrossing subject of all art is human nature. The artist's proper study is mankind. Even the art of architecture has man for its theme; a building takes its shape' and structure not in order to reveal the geological nature of the stones but to exhibit the purpose and aspirations of the men who will live or work inside it. Every artist, in any possible medium, is out to show man something about himself, to reveal him to himself, to put him into completer possession of himself, so that he can the better shape and govern and enjoy his own life. This is as true of those forms of art which seem farthest removed from us as of the more immediate and intimate forms, such as lyric poetry. Art is a history of human life presented through the forms of the imagination; it may ignore facts but it cannot ignore truths. Our Ritual, which as I believe is one of the masterpieces of the world's art, is a history of the human heart in some of its deeper moods and more tragical moments.

I should like to say here that we shall never understand the art of fiction writing properly until we come to think of it as an attempt to give us this same kind of history. The notion that it is a novelist's business to construct frothy tales out of his fancy to furnish pastime to idle souls seems to me a libel on all the wise and true practitioners of that great art. Imagine a Conrad, a Willa Cather, a W. H. Hudson, a Balzac, a Henry James wasting his time at such petty stuff ! It is ridiculous! Those and all others like them have in view the serious purpose of telling the truth about human life; when they deceive us by telling lies about it they cease to be great novelists. And that is the trouble in chief with so many of the poor novels that often become so popular (no need to mention any names); they mis-represent man's nature, and therefore practice deception on the unwary minds that steep in their pages.

CONRAD IS GIVEN AS AN EXAMPLE

Consider as in point here Joseph Conrad's Lord Jim. This admirable and heroic novelist cherished in his boyhood among the Polish plains far removed from salt water the dream of becoming a sailor on an English ship, and then lived out his dream against all the odds of race and language. That done he turned novelist and left behind him--he has recently passed into the Unseen--the most valuable body of fiction given us by any writer of this present day. The professional critic may value his books for the skillful managements of his themes, or for his sophisticated style, but others of us love them for their truth. Perhaps there was never a real Jim; never a young sailor who caved in when he believed his ship to be going down; never such a hidden and barbarous land as that in which he tried so nobly to bury his shame; but what does it matter ? The story of this young "Tuan" is a transcript of human nature, true and revealing, and every reader is the wiser for having read it; wiser, that is, not alone because he understands others better, and the world better, but for knowing his own nature better. And what a mystery is this nature of ours! It is our own, but at the same time not our own, much of it lying outside our own self-grasp as distantly and strangely as the Malay Archipelago or the Indian Ocean, so that to have it laid bare to ourselves, and interpreted, is a great gift to our wisdom, and enables us to know and therefore to manage our lives the better. To write a novel, such as this, is as much a feat as to write a great history; in either event the purpose is a truthful unveiling of human nature. The historian makes his interpretation by means of known facts about the past; the novelist by means of truths won through the imagination. One is as valuable, for "serious," or any other purposes, as the other.

I have long believed that we make a great mistake in supposing that a historian is necessarily concerned with the so-called "dead past." For one thing, it is not a fact, as a rapid reading of the biographies of historians will prove. Some of them have been learned pundits completely divorced from the present, and more excited about the size of a stone in King Tut's tomb than about the living world; but for the most part (one recalls Macaulay, Gibbon, Mommsen and a score beside) they have been moi e interested in present affairs than the majority of men are, and for that very reason have become historians. For another thing, the past is not "dead," not much of it anyhow, but very much alive, most of it quite busily at work in our present day. For time, as Bergson made us see with his persuasive eloquence, is a continuum, like the flow of a river, carrying with it into the future what it has gathered up in the past. Consider your own life ! The experiences of your boyhood have not been left behind you, like stones lying inertly on a road; they continue functioning inside you, influencing you as much now, perhaps, or even more than at the time they occurred.

To condemn history, which is literature dealing with old events, in the name of the urgent needs of the present is to be peculiarly short-sided about that same present. Almost everything that lives and moves in our own immediate world derives its momentum and its vigor from past generations.

With this understanding of the matter we can easily see in what sense history, the record of times past, can be put to the service of the present and of the future. By knowing what men have been in the past, how they have behaved in certain conditions, what motives have moved them, what inspirations have drawn them along, what hopes have animated them, we are the better enabled to understand what is going on about us, and what we may reasonably expect will grow from present conditions in the future. This is the truth of Goethe's profound saying, already quoted, I recall, several times in THE BUILDER, that "men change but man remains the same." There can be no predictions of matter of fact but there can be anticipations; anticipations of the future based on knowledge of men in the past. For these reasons and in this sense I believe that Ferrero, Stoddard, Hadley and the others are safely within their province in warning us -- about the trends in the present world from their knowledge of how we humans have behaved under similar conditions in past generations.

THE CITY IS A KEY TO OUR PROBLEM

A rapid survey of a number of such books as are represented by those of these authors--I have a stack of them on the table before me as I write--shows that the thing which bulks largest in their troubled view of our modern world is the preponderant place of the large city in our life, and of the industrial and economic system that has brought these huge towns into existence. There is no need here to go into a detailed analysis of the problem of the city as envisaged by them, for space is limited; it will be sufficient to quote an utterance, already become familiar, of James Bryce, who was as keen a critic of his own times as he was a keen historian, and who succeeded better than most in bringing the lessons of the past to bear on the difficulties of the present. He said these words to a group of Americans about to leave London for home, and they were directed at American cities, but their application is general:

"Go back to the splendid world across the sea; but don't you make a failure of it. You cannot go on twenty-five years more in your great cities as you have been doing. Don't you do it. If you do, you will set us liberals back in Europe five hundred years." (For this quotation, and for a striking work on the whole subject, see The Challenge of the City, by Josiah Strong; his statistics are now out of date, but his general treatment is as valid as ever.)

This problem of the city is the key to a number of the most perplexing problems of government. For consider. In a stable rural community an individual is buttressed and supported by the whole neighborhood; he is linked to his neighbors by a lifetime of associations, and to many of them by ties of blood. If he is out of work he doesn't need to appeal to some stranger in an employment bureau; if he loses all his money he isn't thrown upon "organized charity, scrimped and iced, in the name of a cautious statistical Christ"; if he becomes ill the neighbors come in to help nurse him; and if he dies penniless he isn't buried in a Potter's Field. He has moral resources outside himself; his character has roots in the neighborhood.

Put the same man in a great city to live among indifferent strangers and nobody will care much whether he lives or dies. He no longer wages the battle of life upheld and assisted by a neighborhood but goes it alone, and as a result may very well become economically morally and physically bankrupt. The time comes when he is overwhelmed by his own sense of isolated helplessness.

And meanwhile the same industrial process that has thus herded him and his family into a roaring community of strangers has been reacting on those left in rural communities. A farmer no longer raises produce for a local market well understood by himself but for a distant city market over which he has no individual control; the mysterious juggling of prices by distant influences may cause it to turn out that a bumper crop will bankrupt him; and in the course of time he will very likely find himself mortgaged to money lenders sent out from the towns. What will men do under such circumstances? The historians tell us they will most probably do what they have nearly always done when similarly situated: they will begin to call loudly upon the government to help them out; they will ask it to guarantee wages for them, and prices; they will want all manner of subsidies and grants from the public purse. The national government will become more and more complicated, adding bureau to

bureau, until finally it becomes a despotism; and meanwhile the dependent and helpless groups and blocs will have become pauperized, because it is as plain as the nose on your face that a man who accepts money from his government is indirectly accepting it as a gift from those classes that have money wherewith to pay taxes. Once this process gets under way it automatically perpetuates itself; the very subsidies create new reasons for further subsidies, and so on ad infinitum. It is an old, old story !

For purposes of offering tangible proof of these rather sweeping generalizations let me refer you to the last report of the Census Bureau, capitulated and summarized by Bradstreet's. In 1915 the average state in the Union increased its per capita tax on us from $4.66 in 1915 to $10.71 less than ten years later. In the same period the per capita net indebtedness for the average state increased from $4.31 to $8.12. The cost of government increased 158.7 per cent in the same years. There is only one possible interpretation of these stark figures: they mean that power, wealth and activity is rapidly pyramiding in government. It seems to me that this process is getting a strangle hold on our own government, and I am afraid that the deadly process has only just begun. So far as such things are concerned we face a melancholy future. We shall have not the "Great State" or the "Servile State" that so many publicists are writing about, but what is much worse, a Maternal State, a state that has become a mere nursing mother to its weak citizens.

WHY BREED WEAKLINGS?

It was this thing that poured so much rage into the sensitive soul of Nietzsche, who, whatever may have been his faults otherwise, saw into the core of this whole situation with clairvoyant clearness. "Why do we go on with a system," he demanded, "that automatically breeds classes of weaklings ? Do we not know that when these weaklings have become numerically powerful they will pull everything else down to their own level ? Strength will be submerged in weakness, and the foolish will govern the wise!" It perturbs me to see so many Masons swept into this habit of calling on their own central government, the Grand Lodge, in this selfsame manner. One might suppose, to judge from a dozen indications, that the individual Mason and the individual lodge had lost all power or ability, the way they ask Grand Lodge to become a nursing mother for them. They want Grand Lodge to manage their charities,

to superintend their new building enterprises, to look after them as if they were helpless infants; they even become afraid to ask a man into lodge to give a speech without first creating a Grand Lodge bureau to do it for them. What has become of the old sturdy independence of character by which our early brethren went out into the wilds beyond the frontier where there were no Grand Lodges? Has it all leaked out of our natures? It is idle to justify this steady centralization of activity on the score that we need discipline and order; you can't have discipline among sheep!

When I was a young man I was so much oppressed by the various and sundry social evils about me that I almost became a professional reformer. It seemed to me that one could find no better way of investing his life than in an effort to help tidy up and clean up and better organize our communal life; and I believed that much of that work could be accomplished without impossible difficulty if only "the people" could be brought to recognize the evils and to accept the methods. Like other members of the group in which I worked I devoured barrels of books. They were good books, and they are still to be recommended: books by Henry Demarest Loyd, Josiah Strong, Professor Rauschenbusch, Elisha Mulford, and scores more like them. I distinctly recall what an excitement it caused when H. G. Wells first arrived on the scene; it seemed to some of us that we could never tire of his brilliant cataracts of words, his tireless preaching of a new "World Order."

Well, I remained as much interested in seeing our social life made more sound and beautiful as ever I was but somehow I lost interest in most of the reforms specifically advocated. In analyzing them in after years, I have come to believe that I lost interest in them because at the core of the majority of them I found an unconfessed, or half confessed, scheme to throw all the problems upon the shoulders of the State or National Government. The same thing is true, as I understand them, of most of the schemes being proposed today. (I am not discussing politics.) Your typical radical wants things bettered but he usually wants them bettered by the State. He wants to shift the responsibility from the individual on Main street to some other individual in Washington. He loses sight of the patent fact that the individual in Washington has no more ability or wisdom or idealism than the individual on Main street; and that if the individual in Washington manages life for the individual on Main street, poor Main street will be worse off at the end than before.

I am not trying to break any lances against national or united effort in Masonry, least of all in the field of Masonic education, or for the sake of such concerted relief work as the project of a National Masonic Tuberculosis Sanitarium; but I do believe that we need to be on our guard lest we become a Fraternity governed paternalistically, which is the last way any real man wishes to be governed.

To my own way of thinking there is a very deep distinction to be made among all the programs of centralized Masonry. If such a program asks Grand Lodge to serve as a committee of the whole, and as an agency through which individual Masons and lodges can better perform their work, we can have general unity of action without pyramiding authority; unless I have misunderstood its methods the George Washington National Masonic Memorial project could be so described, for in most cases its money was raised locally and voluntarily, Grand Lodge being only a machinery of collection. But if in carrying out some such program Grand Lodge takes the place of the individual and of the local lodge; if it acts in lieu of men; if it takes money from its own treasury that should come from the member or his lodge; if, in short, it acts because individuals have failed to act, then it has become a paternalism.

THE TRUE RADICAL IS DESCRIBED

If I find myself in a quarrel with many of my Masonic brethren on our own Main streets, it is because they are falling into this habit. They may call themselves "radicals" but at bottom they are not radicals at all. A radical should be fearless and daring, willing to fight alone with his back to a wall. All the efforts to have Grand Lodge become a nursing mother are not of that character; it is the timid, nerveless, half-scared individual who wants to be nursed and chaperoned through life. I believe that we need a new radicalism in Masonry, a radicalism that will boldly place responsibility exactly where it belongs, asking for no charity, with each individual Mason willing to stand the gaff in his own right, and not begging for help from outside. For that reason I was rejoiced to come upon a paragraph or two in Bro. Ashley A. Smith's Report on Foreign Correspondence in the Grand Lodge Proceedings of Maine for 1924. His words cap off my argument better than my own:

"The writer of this report would desire no higher praise than to be termed a Masonic conservator of the school of Josiah H. Drummond or a traditionalist of the type of Albro E. Chase, because in the truest meaning of the word these men of Maine were radicals of a vital type even though they are invariably termed conservatives. How far have we traveled from the original meaning of the word - radical, - may be seen when we consult the lexicon and find it to mean--one who goes to the roots of truth. Surely no one thinks of a radical today in that way. The usual meaning of the word is quite different in the minds of the majority of men, and the type which comes before our vision when we say--radical--is that of the superficial doctrinaire, the irresponsible social agitator, the long-haired type of fanatical reformer with an easy panacea for all social ills and international maladies and disorders. Masonry seems to have few of that type of radicals, and in this sense it is a kind of misnomer to use the term 'radical Freemasonry.' This is not to say, however, that there are many who seem to us to have overstepped the bounds of a wholesale and radical conservatism The whole point and purpose of this brief essay is to make clear that there is precisely this reality at the heart of Freemasonry, as we have this year and last year observed it throughout the world--a wholesome and radical conservatism. Several Grand Jurisdictions, which have our fraternal respect veneration and cordial good-will, incline in the matter of legislation, attitude and interpretation, rather too much toward the untried and even positively dangerous, while others no less devoted to the ideal and progress of the Fraternity veer the other way, toward the old and tested and tried principles and ancient landmarks of the Order. Maine would unquestionably belong to the latter class. It would be both invidious and fraternally ungracious to point out examples of the former. It may well be that those who are inclined toward the untried and dangerous will keep the conservative from crystallizing and becoming moribund and pull them ahead, while on the other hand, the old fogyism of the Masonic mossbacks (the alleged conservatives) may exert their influence in a no less wholesome way in holding the aggressively dangerous (the alleged radicals) from going too far away from the well-tried landmarks. In short, they may accomplish in this union, jarring as it often is what neither alone would do so well."

----o----

Sacred Asylum

BY BRO. JOSEPH ROBBINS, Illinois

Sacred Asylum! here we meet And tell our vows at Friendship's shrine Father! guide Thou our wandering feet, And make the hearts before Thee Thine.

Beneath the bannered Cross we stand From worldly noise and strife apart, And, trusting, grasp the offered hand, That holds within its palm the heart.

From off our pilgrim sandals brush The dust of busy, toiling day And here, in evening's quiet hush, Bending before the Master, pray--

That in our hearts, without alloy May dwell the love that Christ hath shown, Responsive to a Brother's joy, And making all his griefs our own.

With firm reliance on Thy name, May we the path of duty tread O'er frozen ways, or through the flame, Whence Molay's martyr-spirit fled.

And when, at last, this mortal dust Shall put on Immortality; O, grant us then serenest trust In Thine unending verity.

----o----

STUDIES OF MASONRY IN THE UNTED STATES

BY BRO. H.L. HAYWOOD, EDITOR

PART V. FIRST GRAND LODGES IN PENNSYLVANIA

AS already stated on page 314 of THE BUILDER for October, the Grand Lodge of England adopted in 1721 a regulation to the effect that no lodge could come into existence as duly and regularly constituted without a warrant from the Grand Master. This new law came into effect gradually. Such lodges as had existed from time immemorial, or as had been organized since 1717 and could show otherwise a clean bill of health were accepted as legitimate or duly regularized.

"It is evident," writes Gould, in his History, Vol. IV (American edition), p. 240, "that brethren who had left the old world, and brought to their new homes a knowledge of the Craft, were as much within their rights in holding Lodges in Philadelphia, Portsmouth (New Hampshire), and elsewhere in America, as those who assembled in like manner in England and Scotland.... The Fraternity there in Philadelphia must be held to have been as much and as legally a Grand Lodge as that of 'All England at York.' "

As also previously noted, the old St. John's Lodge at Philadelphia functioned at one and the same time as a "private" lodge and as a Grand Lodge. The records of this lodge, as given in Liber B, go back to February, 1731 (New Style), at about which time, so it is believed, it first perfected a formal organization, with William Button as Master. When Button left for Newfoundland William Allen was elected to take his place. On June 24, the brethren assembled as a Grand Lodge, and Allen was made Grand Master. It should be understood that this was a "Grand Lodge" according to the ancient customs, and not in the sense now used; this means that "Grand Lodge" was a general assembly of the brethren and that all Masons were permitted attendance, wherever their membership might be; it is probable that the officers were more or less nominal, and acted as such only at the feast on St. John's Day.

The Grand Lodge thus working according to the ancient style was evidently not very powerful. Until 1757 it never had (so far as we know) more than three lodges on its roster; and the fourth lodge, organized under its authority in that year, later withdrew its allegiance, under circumstances to be described. Its membership was drawn from a

restricted class, and the interest of these men appears to have waxed and waned with circumstances, as during the anti-Masonic flurry of 1737 in William Plumstead's Grand Mastership. During a period of fourteen years no notice of the Craft had appeared in a Franklin's Gazette; perhaps it was because the brethren preferred no publicity; but it may be also that interest had lapsed. If such was the case it took on a new lease of life in 1752, for in March of that year a movement was put under way by the Grand Lodge and the First Lodge to erect a Freemason's Hall to be used exclusively by the brethren. On March 13, 1754, a subscription list was passed around "with gratifying results", except that the lodge which met at Tun Tavern held out for a time, though it joined the enterprise later. A three-story brick building was erected on what is now Sansom Street, Philadelphia; in this the brethren assembled until 1782, some of the rooms meanwhile being used for general public purposes, as when in 1777 a number of Quakers were incarcerated in it on suspicion of Royalist sympathies. It was popularly known as "Mason's Lodge" and was the first specifically Masonic building to be erected in the Colonies.

GRAND LODGE DECAYED

But alas ! As the Revolution approached the original Grand Lodge and its subordinates became stricken with decay; to some extent, no doubt, because so many of their members were on the Royalist side, and because so much of their life was transfused into the veins of a new set of lodges working under the Ancient Grand Lodge of England, of which more anon. The last official meeting of the brethren in Mason's Lodge was on Feb. 25, 1782. The title of the building had been vested in the trustees of the three lodges; the survivors, Bros. Shippen and Swift, were empowered by the Assembly to sell the property in 1785; two-thirds of the money realized was returned to individual Masons; the other third went to the First Lodge and by it was turned over, 500 pounds, to the City Corporation for charitable purposes.

Of the various Grand Masters of this first Grand Lodge the most important was, next to Franklin, William Allen, closely associated with Franklin through a long course of years. He was a Philadelphian by birth, born there Aug. 5, 1704. After studying law at the Temple in London he returned to practice in the city and was soon one of its prominent leaders. He purchased the lots on which Independence Hall was built in his own name and paid for them with his own money; and while mayor opened that

historic building with a banquet, as we may learn from Franklin's Gazette under date of Sept. 30, 1736. He served as member of the Assembly and in 1750 was made Chief Justice of the Province. Being, like so many of his friends, a confirmed Royalist, he returned to England at the advent of the Revolution and while there published a book to show how England might retain the Colonies. He returned to Philadelphia after the war and died there Sept. 6, 1780. According to Libel B he must have been Grand Master in 1731, because he is thus referred to under date of June 24 of that year; we know of a certainty that he was Grand Master in the following year, and that he appointed Franklin his Deputy. In 1750 he was appointed Provincial Grand Master of Pennsylvania by Lord Byron, Grand Master of England.

Of Humphrey Morrey (or Murray), elected Grand Master June 28, 1733, less is known. He was a merchant of old Quaker stock, and evidently related to prominent Philadelphia families. He died in August, 1735. Franklin succeeded him in office and by virtue of a deputation from Henry Price, already referred to, figured as "Provincial Grand Master for the Province of Pennsylvania." After Franklin came James Hamilton, elected Grand Master July 3, 1735, born in Philadelphia in 1710, later residing at Lancaster for a while, in which town he lived during his incumbency. Hamilton was a brother-in-law of William Allen. In 1745 he was Mayor of Philadelphia, and in 1748 was commissioned Lieutenant Governor of the Province. His death occurred in New York, Aug. 14, 1783.

THOMAS HOPKINSON WAS ELECTED

On July 8, 1736, the Grand Lodge elected Thomas Hopkinson to succeed Hamilton. Hopkinson was born in London, April 6, 1709, studied law, and, after coming to Philadelphia, soon forged to the front, becoming a member of the Provincial Council, first president of the American Philosophical Society, and the incumbent of other positions equally important; he was the father of one of the signers of the Declaration of Independence; his grandson, Joseph. Hopkinson, was the author of "Hail Columbia." He died Nov. 5, 1751. The anti-Masonic scare, occasioned by a catastrophe incident to a mock initiation, came at the end of his administration; he issued a statement to the public in order to clear the Fraternity of any guilt in this most unfortunate occurrence and ridiculous misadventure. The Grand Master for 1737/8 was also prominent in the larger affairs of the city. William Plumstead (or

Plumbstead) was born in Philadelphia Nov. 7, 1708. He held many offices of public trust, being Mayor in 1754, and was active in Masonic circles. Benjamin Franklin appointed him Grand Treasurer in 1749; and he was one of the Committee elected to build the "Mason's Lodge." His death occurred in Philadelphia, Aug. 10, 1765. Plumstead was succeeded by Joseph Shippen, Jr., born Nov. 28, 1706, a grandson of the first Mayor of Philadelphia under Penn's charter. It was his misfortune to reach the Grand Mastership in June, 1738, at the time when the anti-Masonic crusade was so strong that the Craft apparently lapsed into more or less inactivity. One of his Grand Wardens was Dr. Thomas Cadwallader, associated with the Bell Letter episode. He was made Senior Grand Warden under Franklin in 1749 at the first Grand Lodge held under the Oxnard warrant. Shippen died at eightyseven years of age.

These thumbnail sketches of the early Grand Masters, included here to show what manner of men governed the Philadelphia Craft in its early years, are given as being typical of the brethren who worked in, or under, the first Grand Lodge; they were, many of them, prominent in public affairs, belonged to the "best families" and moved in exclusive circles; and it is probable that all the lodges then in activity were similarly recruited from the same social strata. Bro. Sachse believes it was because of this fact that a great transformation was worked in Philadelphia Masonry, beginning about 1758, which it is now in order to describe.

"ANCIENT" MASONRY APPEARED ON THE SCENE

The reader will recall that in 1751 a new Grand Lodge sprang up in England as a rival to the original Grand Lodge organized in 1717. (See The Study Club, April, 1924, page 111.) The brethren behind the Grand Lodge of 1751 believed themselves to adhere more closely to the old working and regulations and therefore fell into the habit of dubbing themselves "Ancients"; the older Body they nicknamed "Moderns" it is most probable, as Henry Sadler has abundantly shown, that a social cleavage was also party responsible for this "schism," as Gould and others have not very happily described it, for the Ancients were made up, for the most part and at least in the beginnings, of Masons drawn from among workmen, many of them from Ireland; Laurence Dermott, their creative genius, was an Irish painter, and their Grand Lodge was organized to follow closely the pattern of the Irish Grand Lodge.

In the middle of the eighteenth century Philadelphia was an important port to which came many seafaring men, along with laborers of all description; it was most natural for men of these classes, not in sympathy with the social exclusiveness of the "Modern" lodges, to prefer lodges under "Ancient" warrants. Furthermore, many of the brethren who migrated into Pennsylvania and its sister colonies were members of, or had been made Masons in, military lodges; and since it was the Ancient Grand Lodge and the Grand Lodge of Ireland that had discovered the device of issuing ambulatory warrants for lodges in the armies and navies, it naturally followed that these Masons newly come to Philadelphia were predisposed to favor the Ancient working.

Owing to these causes, and to the fact already mentioned that many of the leading "Moderns" of the city were Royalist in their sympathies, Modern Masonry gradually passed into the background so that by 1793 it had become entirely replaced by its rival. Under the original Grand Lodge there had been, until the middle of the century, three "subordinate lodges"--St. John's, warranted in 1731 or previously; Lodge No. 2, warranted by Franklin in 1749; and Lodge No. 3, warranted some time before 1749. In 1757, probably to meet the changed social conditions in the city, Lodge No. 4 was added to the list, opened in due form on July 2 of that year. It was in this last named lodge that the first definite defection appeared. A committee from Lodges Nos. 1 and 2 accused its W. M. and two of his officers with being "Ancients"; this they did not deny. In the following January they showed their determination to remain Ancients by calling together a committee for the purpose of petitioning the Ancient Grand Lodge of England for a warrant. Such a warrant was issued (Blessington was Grand Master) under date of June 7, 1758, was given the number 1; and was listed on the Ancient Grand Lodge list as No. 69. Following the precedent set by the Ancient Grand Lodge and the Grand Lodge of Ireland, this lodge vacated the number 1 position, and took for itself number 2, probably leaving the first number open for a Provincial Grand Lodge to be organized later. It began work under the new warrant, received in January, 1759, with forty members, and chose for itself the official name of "Lodge No. 1 of Ancient Free and Accepted Masons in the City of Philadelphia, and Province of Pennsylvania." During the year this lodge divided itself into two sections, under two sets of officers, except for the treasurer, and met on different nights---a strange procedure not now possible to explain.

These brethren determined to form a Provincial Grand Lodge. On Feb. 13, 1760, they elected William Ball to be their first Grand Master, and on the following day asked Grand Lodge at London to issue them a warrant therefor. This request was complied with in the course of time, and Grand Lodge issued a warrant July 15, 1761. The Philadelphia brethren learned of this but, for some reason, the document failed to arrive. A second warrant was issued but it also became lost. A third was made under date of June 20, 1764, and this time reached Philadelphia safely in 1764. William Ball was installed as Provincial Grand Master with solemn ceremony Feb. 2, 1764.

One of the first official acts of this new Grand Body was to issue a warrant for the formation of Lodge No. 3, composed of members drawn from Lodge No. 2. In the following year Grand Lodge warranted a lodge in Cantwell's Bridge, Delaware, and later, lodges in Maryland, New Jersey, Virginia, etc. It met with the difficulties usually incidental to new organizations, but these it surmounted, and in the course of time it solidly established itself as one of the Mother Grand Lodges of this country. The Revolution caused it to sever its official relations with the English parent body, and in 1786 it was dissolved, and a new Grand Lodge organized in its place, as remains to be described in later chapters; the present Grand Lodge of Pennsylvania dates without break in continuity from that year.

Of the persons prominent in this Ancient Grand Lodge Bro. William Ball was easily first. He was raised in Lodge No. 2 under the original Grand Lodge in March 1750/1. He was again raised in the "Ancient way" in 1759 or 1760, but retained his membership in his mother lodge until 1763. As Provincial Grand Master he served continuously from 1761 to 1781, and then again, after Grand Lodge became independent from England, for the year 1795. He was born on his father's estate, now included within the city of Philadelphia, Oct. 6, 1729. He learned the goldsmith trade, and probably followed it in Philadelphia; but retired in middle life as one of the richest men in the Colony. He died May 30, 1810, and was buried with Masonic honors.

NOTES AND REFERENCES

On the general field covered by this article the most important literary source is Freemasonry in Pennsylvania 1727-1907, Barratt and Sachse; Philadelphia; 1908, Vol. I. Of almost equal importance is Old Masonic Lodges of Pennsylvania "Moderns and Ancients" 1730-1801, Julius F. Sachse- Philadelphia; 1912- Vol. I. See also the following: History of the Ancient and Honorable Fraternity of Free and Accepted Masons, Stillson, Hughan, etc.; Boston and New York ; 1891. History of Freemasonry in Rhode Island, Henry W. Rugg; Providence; 1895. History of Freemasonry, Robert Freke Gould; Cincinnati and Chicago; Vol. IV. History of Freemasonry in Canada John Ross Robertson; Toronto; 1900, Vol. I. History of Freemasonry in Maryland, Edward T. Schultz; Baltimore; 1844, Vol. I. Freemasonry in Michigan, Jefferson S. Conover; Coldwater; 1897, Vol. I. Mackey's Revised History of Freemasonry Robert I. Clegg; Chicago; 1921. Beginnings of Freemasonry in America, Melvin M. Johnson; New York; 1924. Benjamin Franklin as a Free Mason, Julius F. Sachse; Philadelphia 1906. History of Freemasonry in the State of New York Ossian Lang; New York; 1922. History of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in New York from the Earliest Date, Charles T. McClenachan; New York; 1888, Vol. I. History of Lodge No. 61, F. & A. M., Wilkesharre, Pennsylvania, Oscar Jewell Harvey; Wilkesbarre; 1897. Ars Quatuor Coronatorum, Vol. III, page 124- Vol. XVII, page 137- Vol. XXVIII, page 270; Vol. XXIX, page 308. Origin of Masonry in the State of New Jersey, and the Entire Proceedings of the Grand Lodge, from Its First Organization, A. L. 5786, Joseph H. Hough; Trenton; 1870. Concise History of Freemasonry, Robert Freke Gould; New York; 1924. Militaiy Lodges, Robert Freke Gould; London; 1899. In above references consult index.

On early Pennsylvania worthies in addition to above see the following on William Allen:--Pennsylvania: A Primer, Barr Ferree; New York; 1914, page 84. An Historical Account of the Old State House of Pennsylvania, Frank M. Etting; Philadelphia; 1891, pages 12, 24, 35, 52, 58, 122, 132, 136, 147, 151. Pennsylvania Archives, Samuel Hazard; Philadelphia; 1852, page 362. James Hamilton:--Pennsylvania: A Primer, Barr Ferree; New York; 1914, pages 135, 140, 141. An Historical Account of the Old State House of Pennsylvania, Frank M. Etting; Philadelphia; 1891, pages 16, 18, 25, 34, 39, 122, 136. Humphrey Morrey:--Pennsylvania: A Primer, Barr Ferree; New York; 1914, page 37. Thos. Hopkinson:--An Historical Account of the Old State House of Pennsylvania, Frank M. Etting; Philadelphia; 1891 pages 25, 126. Wm. Plumstead:-- An Historical Account of the Old State House of Pennsylvania Frank M. Etting; Philadelphia; 1891, pages 35, 151. Benjamin Franklin:-- Pennsylvania: A Primer, Barr Ferree; New York 1914, pages 79, 84, 111, 113, 139, 141, 142, 145, 163, 170, 174, 214, 227, 229, 234, 235, 236,

241. An Historical Account of thc Old State House of Pennsylvania, Frank M. Etting; Philadelphia; 1891, pages 16, 25, 33, 38, 40, 41-44, 49, 53, 65, 81, 85-87 94, 97, 101, 106 109, 118, 119, 124-126, 154. Pennsylvania Archives, Samuel Hazard; Philadelphia; 1852, pages 294, 295 297, 309, 274, 344, 467, 548, 766, 420. Joseph Shippen:--Pennsylvania Archives, Samuel Hazard; Philadelphia; 1852, pages 622, 636. An Historical Account of the Old State House of Pennsylvania, Frank M. Etting; Philadelphia; 1891, pages 7, 65. Much light is thrown on the Shippen family by a volume of correspondence entitled Letters and Papers Relating Chiefly to the Provincial History of Pennsylvania, edited by Thomas Balch; Philadelphia; 1855.

On the general field see THE BUILDER: 1916, page 230; 1917, page 254; 1918, pages 165, 168; 1919, pages 35, 155.

QUESTIONS FOR DISCUSSION

What was the regulation adopted in 1721? When was it enforced in the American Colonies? In what sense was St. John's Lodge a Grand Lodge? Who was its first Grand Master? What was the first Masonic building erected in this country? When and by whom was it built? How was it disposed of?

Give a brief sketch of the career of William Allen. Of Thomas Morrey. Of James Hamilton. Of Thomas Hopkinson. Of William Plumstead. Of Joseph Shippen. To what social class did these brethren belong? What eflfect did this have on the future of Philadelphia Masonry?

Give sketch of the Ancient Grand Lodge. When was the first Grand Lodge organized? Why did the Grand Lodge of 1751 come into existence?

How did Ancient Freemasonry come to be established in Pennsylvania? Tell what you know about Lodge No. 4. Why did it secede from the original Grand Lodge?

How did it secure its warrant? Tell how the Ancient Provincial Grand Lodge was organized in Philadelphia. Who was its first Grand Master? In what states did it warrant lodges? Give a sketch of William Ball. What light does the history of Pennsylvania Masonry throw on Masonry of today? How many Grand Lodges use the word "Ancient" in their title? Do you know what influence Pennsylvania Ancient Masonry had on the American Ritual?

HOW TO ORGANIZE A STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be furnished free to those asking for it in any quantities up to fifty or one hundred. For further information address the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. The Society answers questions lends books, clippings, etc., free of charge to clubs. Text books recommended are "Symbolical Masonry" and "Great Teachings of Masonry," both by H.L,. Haywood, the former of which should be used in beginning.

----o----

Great Men Who Were Masons

Dr. James Milnor

By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

AMONG the notable Grand Masters of Pennsylvania in the early part of last century Bro. Dr. James Milnor held a distinguished position, alike for his magnificent character - he was in many ways, in appearance and spirit, very much like Phillips

Brooks - and his unusual abilities. He had been made a Mason, in the twenty-second year of his age, at Norristown, Pennsylvania, in the old Lodge No. 31 of that town; this was in August, 1795. In the following year he transferred his membership to Lodge No. 3 in Philadelphia. During 1798-9-1800 he held the office of Senior Grand Warden; in 1801 and in 1803 he was Deputy Grand Master; in 1805 he was elected Grand Master and held that office to and including 1813, the longest term held by any Grand Master in the history of the present Grand Lodge of Pennsylvania.

Dr. Milnor was born in Philadelphia June 20, 1773, of Quaker parentage. After a public school course and graduation from the University of Pennsylvania, he took up the study of law, and was admitted to the bar when only twenty-one years of age. He practiced first in Norristown, and later opened an office in Philadelphia. He fell into difficulties with his Quaker brethren when his marriage was solemnized by an Episcopalian clergyman.

In a few years he arose to a position of prominence in Philadelphia. After serving as a member of the city council from 1805 to 1809 he was elected to Congress, in which he held a seat until 1813. It was during his political career that he began to experience a call to enter the Episcopalian ministry. After serving as assistant minister in the Associated Churches in Philadelphia he accepted an invitation to the rectorship of St. George's Church, New York City. This was in 1816. As a Christian minister he prominently identified himself with the Bible Society, the American Tract Society, and many important charities. In 1830 he went to England as a delegate of the American Bible Society, and while abroad traveled in France, Wales, Ireland and Scotland.

Grand Master Milnor possessed a charming manner, a wonderful control of language and it is said was one of the gentlest leaders imaginable, an ideal Grand Master, one would say. He was a leader of men, not a driver. His religion was sincere, earnest and fervent. His portrait shows a benign handsome face. He was a prolific writer, always on religious or moral subjects: he published "An Oration on Masonry" delivered before the Grand Lodge of Pennsylvania in 1811; "A Plea for the American Colonization Society" in 1826; "A Sermon on the Death of De Witt Clinton" in 1828, etc.

He died in New York City April 8, 1845. His funeral at St. George's Church was attended by an immense throng. Of his memorial his biographer, Mr. John S. Stone, says:

"His remains repose beneath the chapel floor, from which he so often delighted to dispense the symbols of his Savior's love; while, in the recess on the body of the base rises a beautiful marble bust which, by its faithful likeness, speaks continually of the long lived feelings of love and emotion."

The interest Grand Master Milnor took in disseminating the Holy Scriptures, that book of the law and the testimony so revered by Masons, endears him to us all. Perhaps he builded more wisely than he knew; for that book, the rule and guide of a Mason's faith, has had much to do with the preservation of our inherent rights.

Nevertheless he was not a zealot, and did not fear that some breath of adverse wind would over-turn the ship of truth. During the height of the anti-Masonic craze, when some of the best heads inside and out the Craft became very much be-addled, and when Christian ministers led in a most unchristian attack on Freemasonry, Dr. Milnor remained as steadfast as a rock. A country clergyman asked of him if it would be wise for him (the country clergyman) to withdraw from the Order out of deference to popular clamor. Dr. Milnor's reply has been preserved for us by Sidney Haydon:

"Do you wish to renounce Masonry ?" asked Dr. Milnor.

"No," was the reply, "I love Masonry too well."

"Then do as I do," was the rejoinder. "Put down your foot firmly, and say, 'I am a Mason, and am proud of it!' and if anyone asks you what Masonry consists in, tell them 'Love to God, and good-will to man !' "

The whole man revealed himself in that reply! It was such men as he that built the ever enduring structure of the Craft in these states!

----o----

EDITORIAL

BOARD OF EDITORS

Editor-in-Chief - H.L. HAYWOOD

ASSOCIATE EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

C, C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

R. J. MEEKREN, Canada

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

To the Members of the National Masonic Research Society:

Notice Is hereby given that on Monday, Feb. 2, 1925, a meeting of the National Masonic Research Society Jill be held at the Iowa Masonic Library, Cedar Rapids, Iowa, at 7:30 p.m.

This is an adjournment of the Annual Meeting of Oct. 2, 1924, and the annual report of the officers and election of members of the Board of Stewards will take place.

The members of the Board of Stewards whose terms expire are:

N. R. Parvin, Grand Secretary, Iowa,

W. F. Kuhn, deceased,

Jos. Fort Newton, New York City,

Jesse M. Whited, California,

Oliver Day Street, Alabama.

Notice all also given that there will be presented for adoption an amendment to Article XI, Section 1, of the By-laws, changing the date of the annual meeting of the Society from the fret Thursday of October "to the first Monday of February in each year."

Ernest A. Reed, President.

C. C. Hunt, Secretary.

* * *

ETERNAL LIFE NOW

BERNARD drew his hood down over his eyes while passing Lake Lucerne. He did not deem beauty a sin, but believed the enjoyment of loveliness should be postponed until after death. Some who scoff at this old saint because of his superstition may, if they examine their own minds as carefully as did he, discover themselves to be thinking in the same way - or shall one say, not thinking! Such men somehow believe that the solutions of our human problems will be found out in some distant time, where or when they know not. They live now without much happiness, without much success, with little knowledge, because they assume that the inner nature and explanation of things has been indefinitely reserved. They cease trying to develop themselves because they believe it of no use, thinking that, once death is behind them, such things will be granted them by a sudden revelation. Or they believe that the true knowledge of things is somehow hidden behind a veil, hung at the back of the. sky, accessible only to elect souls. This is a trick the human mind plays on itself, out of its habit of expectancy and its vice of postponement. All that exists, from the height of it to the bottom, and in all its breadth, is as eligible to us now as ever it can be. They

who have found this out sometimes describe themselves as living the eternal life in the midst of time.

* * *

MARK TWAIN'S PESSIMISM

FOR all his wit, his humor, his abundant humanity, Mark Twain was exceedingly unhappy. This was made evident throughout the latter portions of Albert Bigelow Paine's Mark Twain: A Biography (published by Harpers'), than which it would be difficult to recall a biography in which the subject himself is more tangibly present. In the Autobiography, edited by Mr. Paine, recently published by Harpers', this misery of soul is rendered more evident still, and in such manner as makes clear what were the causes of it. Mark Twain was an atheist. It became impossible for him after reaching maturity to believe or think that a Being exists that can be described as God in any sense of that name, or that human life itself is such as makes that faith possible. This incalculable misfortune came at last to take possession of his whole mind; no doubt he did not wilfully contrive to have it so, but it became so, and that because of certain deeds, or habits of thought, some of which may be traced to his early days. It made a pessimist of him in the absolute sense of the word, and contributed to all his humor a flavor of bitterness more easily felt than defined.

He had too much honor and candor of mind to have any desire to conceal all this from the world, though it was doubtless responsible for his leaving some books to be published after his death. In his Autobiography he interrupts his long and loving account of the life of his daughter Susy to pen a diatribe against the whole scheme of existence, as bitter as any uttered by Schopenhauer or Dean Swift. It will sound almost blasphemous to many ears:

"A myriad of men are born; they labor, sweat and struggle for bread; they squabble and scold and fight; they scramble for little mean advantages over each other; age creeps upon them; infirmities follow and humiliations bring down their prides and

their vanities; those they love are taken from them, and the joy of life is turned to aching grief. The burden of pain, care and misery grows heavier year by year; at length ambition is dead, pride is dead, vanity is dead; longing for release comes in their place. It comes at last - the only unpoisoned gift earth ever had for them, and they vanish from the world where they were of no consequence; where they achieved nothing; where they were a mistake and a failure and a foolishness; where they left no sign that they existed - a world which will lament them for a day and forget them forever. Then another myriad takes their place and copies all they did, and goes along the same profitless road, and vanishes as they vanished - to make room for another, and another, and a million other myriads, to follow the same arid path through the same desert and to accomplish what the first myriad, and all the myriads that came after it, accomplished - nothing!"

This agonized utterance shows what atheism is made of. It is a complete misreading of plain facts, to which beliefs and unbeliefs are only incidental. The paragraph quoted makes that clear. "A myriad men are born." In saying this he doubtless had in mind such creatures as gnats and flies; it was a favorite idea of his; but men are not creatures, or such things as gnats and flies, nor are they born in myriads. "They labor, sweat and struggle for bread." This is a wilful exaggeration, due to an ill-regulated habit of mind; men do labor, sweat and struggle because they enjoy to do so, as did Mark Twain himself; but their lives are not wholly made up of such strivings, and there are countless goods for which they labor other than for bread. "They squabble and scold and fight." Some of them do, all of them do at times, but if they do it is because they choose to, not because the universe forces them. "They scramble for little mean advantages over each other." If Mark Twain did such things himself he made a mistake; there was no power outside himself compelling him to. If he attributed his own weakness, failure and hopelessness to the whole scheme of things, that also was a blunder.

All this does not lessen the nation's admiring regard for the man or spoil its enjoyment of his rugged books, our legacy from his genius, in which, with a humor as wholesome as the sunlight and a humanity as strong and tender as father love, he lets us know what manner of man he really was, and what, with his misinterpretations out of mind, he knew human life to be. It was his own private misfortune that he did not understand his nature better than he did, of what there was in himself of greatness and power that should have made any form of atheism impossible. It is sad that one so noble should have suffered so deeply when no such suffering was necessary.

This subject of atheism has long been held of primary importance in Freemasonry; it is dealt with in the Constitutions, has its place among the landmarks, and is to day the determining factor in all attempts to bring into fraternal union with American Grand Lodges those of other countries that at this point have lost their way. No atheist is eligible to membership in the Craft. There is no just or conceivable way in which he could be made eligible; all the realities of the case render it impossible. Every human being is perfectly equipped to live in this world with happiness and satisfaction. There is no. horrible mystery, like some lowering monster, hidden away behind the scenes. This world is not a vale of illusion, nor is man an orphaned child wandering helplessly in bewildering shadows. Birth is not a thing that can be despised, death is a thing that need not be feared. There is THAT at the basis of all things which renders pessimism a vain and useless error. The knowledge of these facts, the habits of thought and life developed out of them is indicated in Freemasonry by faith in the Sovereign Grand Architect of the Universe, a Builder that leaves no Temple incomplete. All that Masonry is or does comes by inevitable logic out of such a wisdom, stands in the light of it, moves by the power of it. Naturally the man who does not so think and work cannot be at home in the lodge, because his whole manner of thinking is necessarily incompatible with that human wisdom which it is the lodge's mission to teach.

----o----

THE LIBRARY

AN OLD BOOK ON SYMBOLISM

ANCIENT PAGAN AND MODERN CHRISTIAN SYMBOLISM. By Thomas Inman. Published by Eckler. For sale by National Masonic Research Society Book Department. Fourth Edition. Cloth, 200 illustrations, index, 147 pages. Price, post paid, ';1.60.

A SYMBOL is a conventional device intended to suggest some idea. If it stands for no idea the devise is an emblem, such as a nation's flag, which means one thing under one governmental regime, something else under another; or it is merely an ornamental figure such as printers use "to dress up a page," or architects sometimes employ, often for no "reason" at all. The devices employed by Freemasonry have the specific purpose of suggesting ideas, and all of these ideas together comprise the "system of Masonic teaching." Thus the "square" in Masonry is a symbol intended to suggest the idea of dealing "squarely" with one's fellows; the "compasses" are intended to stand for the idea that one must preserve his moral nature intact, so that no unruly passions will disrupt it. The thing that makes these symbols "Masonic" is the feet that they stand for ideas Freemasonry desires to teach to its members. The display of them in a lodge room serves to keep every brother in remembrance of all the Masonic ideals; it is as if the lodge said to him, "I cannot always be teaching these things with spoken or written language, therefore I say them by means of these symbols."

Symbols have been in universal use. Many of those employed by the Craft are being used, or have hitherto been used, for all manner of purposes by all manner of organizations: the All-Seeing-Eye, the Swastika, the Circle, Triangle, Cross and scores beside. In each instance Masonry uses them for its own purposes, endows them with its own meanings, interprets them in its own way. To a Mason it matters very little for what purpose a symbol has been used outside the Craft; its Masonic meaning is that which the Craft intends it to have. For these reasons it is always futile to attempt to lug into the Masonic system the interpretation of a symbol borrowed from some nonMasonic source, Masonry is not a savage cult, an "Ancient Mystery," an Egyptian religion, an occult secrecy; it is Masonry.

Nevertheless a student of Masonic symbols often finds it of great value to know how these same symbols, or others similar to them, have been used by groups other than Masonic. For such a purpose Thomas Inman's Ancient Pagan and Modern Christian Symbolism contains certain virtues that recommend it. In some ways it is not a pleasant book to read. The author appears to have been rabidly opposed to Christianity, at least in its orthodox forms, so that one detects a bias in much that he says. The book is old, the first edition having been published in 1869, and much water has gone under the mill since that time. The present edition has evidently been printed from plates used before; the illustrations are stiff old-fashioned line drawings. These

facts, along with a certain emphasis on sex worship that must be distasteful to some readers, tell against it.

However one can make allowances for such things and yet find much remaining of singular value. The author's method is to write a section or chapter to explain each picture. His explanation of a symbolical drawing of the Virgin and Child is typical:

"In a copy of a medieval Virgin and Child, as painted in Della Robbia ware in the South Kensington Museum, a copy of which was given to me by my friend, Mr. Newton, to whose kindness I am indebted for many illustrations of ancient Christian art. It represents the Virgin and Child precisely as she used to be represented in Egypt, in India, in Assyria, Babylonia, Phoenicia and Etruria; the accident of dress being of no mythological consequence. In the framework around the group, we recognize the triformed leaf, emblematic of Asher; the grapes, typical of Dionysos; the wheat ears, symbolic of Ceres, l'abricot fendu, the mark of womankind, and the pomegranate rimmon, which characteries the teeming mother. The living group, moreover, are placed in an archway, delta, or door, which is symbolic of the female, like the vesica piscis, the oval or the circle. This door is, moreover, surmounted by what appear to be snails whose supposed virtue we have spoken of under Plate I. This identification of Mary with the Sacti is strong; by-and-by we shall see that it is as complete as it is possible to be made.

Among the symbols thus treated are a number of especial interest to Masons: Adonis, Ahriman, Aleph, altar, anchor, arcane, architecture, ark, atheists, boundary stones (landmarks), box, candlestick, Ceres, circles, coins, crescent, cross, crux ansata, David and ark, delta, dualism in nature, east, Egyptian crosses, emblems, esoteric, feet, fetish, fire, five, four, Gnostics, goat, hammer, hand, Hiram, Masonic, Mason's Marks, etc., etc.

* * *

ASHMOLE: FREEMASON, OCCULTIST, ANTIQUARIAN

ELIAS ASHMOLE: FOUNDER OF THE ASHMOLEAN MUSEUM, OXFORD. By Dudley Wright. Published by The London Freemason. May be purchased through National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Paper, 35 pages. Price, postpaid, forty cents.

BRO. DUDLEY WRIGHT has once again placed us all under obligation to his tireless pen. If his latest volume is not equal in bulk to its predecessors it suffers nothing from the fact, either in value or interest, for it tells us all we need to know about its subject and that is sufficient.

Ashmole, to use an American cant expression of the day, "intrigues" us. He himself tells us in his famous Diary that on Oct. 16, 1645, he was "made a Free Mason at Warrington." In the same private record he says that on March 10, 1682, he "rec'd a Summons to appear at a Lodge to be held the next day at Masons' Hall." From these data questions arise. Ashmole was not an Operative Mason; what led him to unite with the Order ? What influence did he have on Masonry, if any, between 1645 and 1682 ? Was the lodge he visited at London the mysterious "Accepcon" of the Masons' Company of which Edward Conder has given us a history in his Hole Crafte' Bro. Wright has crowded into six pages such known facts about Ashmole and the lodges of his day as help to answer these questions.

These questions lead to another. In the Masonic Ritual there are a number of elements undeniably occult. Ashmole himself was an occultist, more particularly an alchemist, and acquainted with Moore, Lilly, Booker, Wharton and Dr. Fludd; could he himself have grafted into the rites of the old builders the "golden bough" of hermetism ? Some have believed this, at least in part, as did George Fort and Albert Pike; others have suggested its possibility, as did Bro. A. E. Waite. In any event an examination of Ashmole's Masonic connections opens the question of Masonic occultism. It is a fascinating question, even if difficult or impossible to answer in the present state of knowledge.

Occultism in Masonry is a fact. Wherever the occult elements originated, from whatever source they derived - gnosticism, alchemy, rosicrucianism, kabbalism - however they are to be interpreted, they are in the ritual, a challenge to the Masonic student. And as far as that it concerned, and more especially in this land, there is a vast deal of occultism still alive outside Freemasonry, multitudes of individuals continue to believe in omens, signs, horoscopes, dreams, mystic numbers, and all that, and possess the same right to such beliefs as any others.

Occultism was the "science" of an earlier day, a matter of searching out the same kind of facts for which the modern sciences are seeking; a method for employing actual forces for practical purposes. In this it differed from mysticism, which was religious rather than scientific in its nature, and sought its ends in character and worship, although many men were occultists and mystics at the same time. A few of our sciences sprang from occultism - astronomy came from astrology, chemistry from alchemy, and physics, botany, anatomy were full of occultism in the beginning. The elimination of occultism from such sciences came as the result of an exceedingly slow process; even so late as 1646 when Sir Thomas Browne, an alumnus of the best European universities of his time, wrote his Vulgar Errors as a blast against occultism in science his own mind was itself so steeped in it that his very arguments were themselves based on occultistic premises.

The occultist of the present day feels that he has an ancient and respectable tradition behind him. He believes that facts not known to the modern sciences may be found in old books; that there are forces in nature not yet discovered by present day chemists and physicists; and that he has methods for employing them in behalf of practical purposes known only to those initiated in secret philosophies. Such men are as sincere and as intelligent as any others, and their views are deserving of the same respect.

If this account of the ease be true it may suggest to us how to make the right approach to the understanding of the occultist elements in our Craft. The Masonic occultist is entitled to his own day in court, deserving of all the courtesies, with a right to state his own ease in his own way; there is no just way of ruling him out of order; and as for those who may deride him as a fool or a charlatan he has his own to quote ready to hand; he knows as well as anybody that men who live in glass houses should not heave bricks about.

On the other hand those of us who may not be Masonic occultists have the same rights in the ease. If the occultist makes statements, we can ask him for his facts, authorities and credentials; if he challenges our beliefs, we have a right to challenge his; if he believes himself entitled to his own theory of Freemasonry, we have the same privilege; if he betrays a leek of logic in his arguments we have the right to point them out; and he has no more license to try to force his beliefs on the Craft, than have those who hold otherwise. In short, occultism need not be made a matter for controversy, as is often unhappily the ease; it is a question of fact, and all our prejudices and emotions are worse than useless while we are attempting to deal with such a thing.

* * *

FOR THE STUDENT OF THINGS EGYPTIAN

FIRST STEPS IN EGYPTIAN. By Sir E. A. Wallis Budge. AMENISM-ATENISM AND EGYPTIAN MONOTHEISM. WITH HIEROGLYPHIC TEXTS OF HYMNS OF AMEN AND ATEN AND ENGLISH TRANSLATION. By Sir E. A. Wallis Budge. Both books may be purchased through the National Masonic Research Society, the former at $3.85, the later at $5.

THERE have recently come to notice two books bearing the above titles. Sir Wallis Budge is keeper of the Egyptian and Assyrian Antiquities in the British Museum and has spent a great deal of his own time and money in trying to keep people interested in those old kings and pyramid builders who have for so many thousand years rested in the rocky tombs situated along the banks of the Nile. The First Steps in Egyptian gives us a very helpful account of the manner in which the ancient inscriptions were read and translated. The author gives us the ancient texts of nearly all the most important inscriptions and furnishes us with so much information regarding phonetics that almost any fair student of languages should be able to pronounce the words and separate the phonetic elements of the hieroglyphic word from the signs which were simply ideographic. We do not say that a few hours' or a few days' study would

enable the average student to read and translate Egyptian texts, but we do say that the average student could in that time acquire much that is worth while towards attaining that end.

It is scarcely a century ago that travelers thought the cuneiform inscriptions on the garments of the carved statues of Darias were simply trimming and ornaments. It took some time before scholars could determine that the inscription was writing at all. For ages the most learned men could not translate the first letter or sound of Egyptian. We now know that the Egyptian alphabet does not differ materially from the Hebrew so far as the sounds go, though there are many different figures employed for the same sound under different circumstances and meanings. We also find that the Egyptian has the same habit of dropping out vowel sounds that the Hebrew had. The direction in which the inscriptions should be read, Sir Wallis makes clear. We are also forcibly struck with the fact of how little the Egyptian texts differ during the forty centuries of their history. An Englishman or American of today cannot read without a dictionary and grammar the English of King Alfred of blessed memory, but we see no reason why it would have been specially difficult for Cleopatra to read the hieroglyphic inscriptions of Queen Hattisue or Rameses, any more than the hieroglyphic writings of her own day. It may be quite possible that their spoken tongue changed from age to age, but their writing underwent very little alteration through the five or six thousand years of its prevalence.

Regarding the Book of Tutankhamen, we must hold the impression that it was published before the tomb was thoroughly investigated and its inscriptions read. Most of the contents of the book are devoted to the inscriptions belonging to the age of Tutankhamen's father-in-law, Akhtenaten, who is known as the heretic king, because he withdrew his patronage from the priesthood and temples of Thebes and the worship of AMEN-RA and set up a city and worship of his own. Many writers have claimed that his reformation was a change from polytheism to monotheism. Sir Wallis' investigations fail to bear out any such claim. He says that when an ancient Egyptian invoked any particular deity in prayer, he was sure to address that deity as the one and only God in the universe, self-creating and selfexisting, and that when Akhtenaten addressed particularly the solar disk, he addressed it as the one Only God, though he might the same day address Osiris and Horus in the same way.

It would seem that most of these names of deity used by the Egyptians referred to the sun under one or more aspects as regards time of year or situation in the heavens and, of course, they would address the sun as being the One and Only Living Diety. This practically destroys the theory of monotheism other than the theory of Solar Monotheism, which had existed for many centuries, and was a sensible and intelligent conception of Deity; that the sun is the source of life and light upon the earth is easy to see, and we have only to suppose the sun to be the dwelling place of Jehovah, to make it also the Divine Wisdom, the Divine Word, the Divine Power, or strength. We understand that all generations of solar worshippers in Egypt believed so far in monotheism and when they picture the Solar God as in the mural decorations of the tomb of Akhtenaten, showing every ray of light extending from the solar disk to the food on the king's table with a human hand attached to it, the Deity becomes personal enough to be addressed in prayer and praise. We have been much instructed and edified by these books. They are not specially adapted for children of any age; for students who have grown up they will be found helpful.

R. C. Blackmer.

----o----

THE GREATEST OF UNIVERSITIES

Masonry is essentially an educational institution. Its streams of learning are broad and deep, and they are richly freighted with the priceless wisdom of the wisest minds of all lands and all times. Masonry is the greatest of all universities. Men of diverse nationalities, faiths and opinions meet on the checkered floor on equality. Mutual respect, begotten of a common purpose, a desire to disseminate peace, kindliness and good will among men, becomes the chief desideration of those who are diligent in applying themselves to the study of the history, literature and philosophy of Masonry. Masons are learning that the mere knowledge of the ritual and work, while necessary and desirable, must, to be of any value, be based upon an understanding of the origin and meaning of the symbols, ceremonies allegories and traditions used and taught in Masonry. – American Tyler-Keystone.

----o----

What to Read in Masonry

"A PIG IN A POKE"

IT is our purpose to publish on this page for a few months a series of informal essays on what to read in Masonry. The need for this has been suggested by the increasing number of members of the N. M. R. S. who write that while they desire to read about Freemasonry in some of its countless phases they are at a loss where to begin, or how to lay out a course of reading to suit their own particular interests. It is to be hoped that the papers in the present series may be interesting in themselves, and that they will be lit up occasionally by sidelights on Masonic questions; but their main purpose will be to bring together under separate heads such of the thousand or more Masonic books in English as are most worth reading, and that in such a manner as to give a brother some idea of a book before he undertakes to read it.

This is a large field to cover. Freemasonry has existed a long while, and in many lands; it has always been busy at many tasks, some of which have had their effect on general history; and at the present it is grown to be so huge in size, so worldwide in influence, and so complex in organization that nothing less than a great library can possibly hold all the volumes that to some extent or other contain records of its prolific life.

Usually it is convenient to lay out the field as a whole in general departments, of which the chief are history, philosophy, jurisprudence, ritualism, symbolism, fiction, poetry and miscellaneous - the last named of which represents a variety of subjects not easily classified, such as poetry, music, architecture, orations, periodicals, Negro Masonry, Women in Masonry, Side Orders, and so on ad infinitum.

Masonic history naturally includes all written records of the Craft's past activities up to a year or two ago; with such writings must also be included non-Masonic books that deal incidentally with Masonic themes: there are general histories of architecture from which one can learn much about Operative Masonry; histories of economics, containing chapters on various forms of gild life; treatises on symbolism, etc. The list might be almost endlessly extended.

The philosophy of Masonry covers a field almost as large, for under that head are grouped religion, equality, liberty, toleration, democracy and a score of other subjects equally comprehensive. It will be seen at a glance that books more or less useful for reading on these matters are literally legion in number. Of course Freemasonry has its own peculiar philosophy and only such books as deal specifically with it are to be technically described as Masonic philosophy; nevertheless the well read student of that philosophy will find it necessary to read in literature outside the Craft.

The same thing may be said of Masonic jurisprudence. For while it must confine itself to Masonic constitutions, laws, customs, regulations and landmarks each of these has its roots in the general ideas of law and of social order, so that the more one focuses his mind on Masonic jurisprudence per se the more he needs an auxiliary literature as a general foundation. It is a misfortune that some of our manuals on jurisprudence were written by laymen with little knowledge of law.

When one turns to ritualism and symbolism he meets a similar condition. In some form or other ritual is as universal as the race, and so is symbolism, and the extant literature on both Subjects is enough to occupy a man for a lifetime, providing he is ambitious to get to the bottom of a subject that appears to have no bottom.

It is not to be supposed that there will be many ambitious enough to take all knowledge for their province, as Humboldt did, and it will not be the purpose here to make any attempt to list books by the thousand. The above indication of the extent and richness of the general field were given to entice some brethren to enter it, or to persuade those who have had the misfortune to read a few Masonic books of no value

to try again with the expectation that where there is so much to read there will be found something abundantly worth reading.

"A PIG IN A POKE”

One very widely read Mason - widely read, that is, in general literature - wrote us a little while ago that he considered the buying of books in general a pleasure, but, as he expressed it, "not Masonic books; they are too much of a risk; too few of them have any standing. It is like buying a pig in a poke." There was some justification for such an attitude some years ago, but not now, what with so many Grand Lodge educational committees, Masonic libraries and such organizations as the Masonic Service Association and the National Masonic Research Society willing and ready to give advice as to what is worth owning among Masonic books.

But there is no need that a brother should lay out a lot of money before beginning to read on Masonry.

However far he may be from the center of things he can almost always manage to borrow somehow, if only he will set his mind to it - a feet proved up years ago by the present writer. Most of the Masonic libraries in the country are very generous with the loan of their volumes, and always there are individual Masons here and there to help a brother along; a great many such exchanges of courtesy are carried on through the headquarters of this Society.

Brethren who do purchase an occasional Masonic book sometimes complain of exorbitant prices and frequently have sound justification for their complaint. There is a reason for this. For consider! The greater number of Masonic books are published by private individuals or by small printing concerns; that means high costs of manufacture and distribution. Few of these books ever enjoy the possibility of a wide circulation, and that means a price in proportion. And then there are many books that must be imported, thereby adding to the original price the expenses incidental to long shipping and various import duties. Take it by and large, the prices on Masonic books

are nearly always reasonable, and in a melancholy number of instances return very little profit at all to the publishers and none to the authors.

IS AN AUTHOR A HUMAN BEING?

It is a marvel that we have as many books as we do, considering that last item. It is sometimes forgotten that an author is also a human being. "Hash not an author eyes? bath not an author hands, organs, dimensions, senses, affections, passions? fed with the same food, hurt with the same weapons, Subject to the same diseases, healed by the same means, warm'd and cooled by the same winter and summer, as a Christian is?" The answer is, if Shakespeare will forgive this paraphrase, that he is, even if some ultra-conservative brethren sometimes appear to believe that while it is perfectly ethical to pay rent for a Masonic hall, it is somehow unethical to pay for a. Masonic book, and that while Masonry may pay a man a salary for giving all his time to be a Grand Secretary for a year (may their salaries, as well as their tribe, increase) it iota traducing of all Masonic principles to pay a man for his time who devotes a year to writing a Masonic book! Masonry can never be a "science of morality" as long as it persists in thwarting the development of its own badly needed literature by any such reasonings.

In spite of all the drawbacks and the handicaps both publishers and authors have persevered from generation to generation, content to work underground when not permitted a place in the sun, until now we have become the legatees of a rich heritage of noble books, good to read, pleasant to know, and not at all disgraceful to the Craft. It will be a privilege to recommend a number of lists of them in this page from month to month.

----o----

THE

WANTED: MISSING VOLUMES OF "MASONIC REVIEW"

I have a file of "Masonic Review," volumes six to thirty-one inclusive, and volumes thirty-three to forty-eight inclusive. I should like any information concerning the missing years, where they may be obtained, what they may cost, etc.

T. J. Fitzpatrick, Bethany, Neb.

* * *

MOORE'S "FREEMASONS' MAGAZINE" FOR SALE

Having noted a query in THE BUILDER'S Question Box for November, on Moore's "Freemasons' Magazine," I am prompted to say that I am trustee for the sale of a Masonic Library in which the "Freemasons' Magazine" is listed. There are for sale thirteen volumes of the magazine in all, from Vol. I, 1841, to and including 1853. This has been priced at $25 for the set. The books are bound in three-quarter morocco.

Frank W. Chandler, Trustee,

1611 Rucker Ave., Everett, Wash.

* * *

THE INDIAN BROOCHES

On page 245 of the August BUILDER is a picture of some Indian silver brooches. You mention in the title that Dr. Orr (Bro. Orr) says that they were obtained from the Ojibways.

Now the Ojibways did not make these brooches of Masonic motif, but obtained them from the Iroquois. There is no doubt of this. They did not come from "sailors or traders," for they are of Indian make. See my American Indian Freemasonry. I have collected many.

Arthur C. Parker, N. Y.

* * *

JONATHAN TRUMBULL NOT A MASON

Can you please inform me if Jonathan Trumbull, Jr., Governor of Connecticut 1798-1809, was a member of the Craft ?

M. W. T., Connecticut.

Through Bro. James J. Tyler, of Warren, Ohio, we have received information from Bro. William B. Hall, Secretary, Masonic Veteran Association of Connecticut, Meridian, Conn., as follows:

"Referring to the matter of Gov. Trumbull being a Mason. Bro. Brown, a Past Master of Trumbull Lodge, of New Haven, has searched the records of that lodge and cannot find any record to show that Gov. Trumbull was a Mason.

"Bro. Goddard, who is Librarian of the Connecticut State Library, has also searched the records of Gov. Trumbull, as filed in the State Library, and cannot find any reference to his having been a Mason. It is, therefore, evident that he was not a Mason."

* * *

THE CHURCH OF ENGLAND AND THE MASONIC CRAFT

1. Has the Church of England ever, at any time in its history, anathematized Masonry or taken a position opposing it?

2. Are there records of Archbishops of York and Canterbury having been Masons?

3. Are the present Archbishops of York and Canterbury Masons ?

4. I recall reading at one time in THE BUILDER of lodges in England composed exclusively of priests of the Church of England; Are there such lodges in existence now, and where?

F. L. N., Colorado.

1. The Church of England at no time in its history has anathematized Masonry, or taken up a position opposing it.

2 and 3. We are not aware of any Archbishops, whether of Canterbury or York, having been Masons, though it is possible some of them have been, but it is certain that the present Archbishops are not members of the Craft.

4. There are no lodges in England composed exclusively of priests of the Church of England; but certain lodges are distinctly associated with church effort; and notably the Abbey Lodge, No. 2030, which is specially composed of clergymen and clerical officials of Westminster Abbey; and the Cathedral Lodge, No. 2741, which is similarly composed in relation to St. Paul's Cathedral. But these lodges do not stand alone in being specially associated with religious effort. The Epworth Lodge, No. 3789, is to all intents and purposes Methodistic in its character, and embraces a great number of ministers as well as laymen of both the Wesleyan Methodist and Primitive Methodist Connexion. The Aretas Lodge, No. 4268, is a London offshoot of Epworth, as we think also is Peace and Concord Lodge, No. 3947, while there is a Manchester Epworth Lodge, No. 3921, which is plainly an offshoot of the original Epworth Lodge in London, having the same ideas and style of membership. The Congregationalist or Independent body likewise have a lodge, the Streatham Hill, No. 3784, composed almost, if not entirely, of members of that denomination, including several ministers. But despite their apparent denominational character, these lodges work in the utmost amity with the lodges around them, and there is no sort of sectarian display or exclusiveness among them, while anything in the nature of associating denominational or sectarian propaganda with Masonry has never been attempted by these lodges, and if attempted would promptly be sternly deprecated by the authorities.

* * *

WAS DANIEL BOONE A MASON?

I wish to ask if there is any evidence to show that Daniel Boone was a Mason?

H. B., Ohio.

Bro. Ray V. Denslow, Grand Secretary, Grand Chapter Royal Arch Masons of Missouri, has expressed to us his opinion that Boone was not a member of the Craft. However, he has added this: "I have a very good friend who lives in St. Charles and who is very familiar with early historical conditions who seems to be very positive that Daniel Boone was a Mason. So far as I can ascertain, if Boone was a Mason he was never affiliated with any Missouri Lodge. He died about 1819 and this was before our Missouri lodges had very much of a start. It is possible that he may have been a member in Virginia or North Carolina."

Bros. Fred W. Hardwick, Grand Secretary of Kentucky, and Charles Comstock, Secretary, Historical Committee, Grand Lodge of Tennessee, have been unable to discover any proof of Boone's membership, but they refer to a resolution printed in the Proceedings of the Grand Lodge of Kentucky, 1852, page 53, as follows:

"Whereas, Daniel Boone, as the hardy, energetic, and indefatigable pioneer, rendered incalculable service to our state; and whereas, at much expense, and trouble, the citizens of Frankfort have removed his remains from the State of Missouri to the cemetery at Frankfort, where they now rest in a conspicuous and eligible position; and whereas, no monument marks his resting place. Therefore,

"Resolved, That the sum of fifty dollars be appropriated by this Grand Lodge for the purpose of aiding in erecting some lasting monument over his grave, and that the treasurer of the Grand Lodge pay the same over to Bro. E. H. Taylor, treasurer of said company; provided the same shall not be paid until the monument be contracted for."

Bro. Comstock has searched the Centennial History of the Grand Lodge - of Kentucky, by H. B. Grant, but has found no reference to Boone save to the above resolution. Bro. Comstock adds: "I recall seeing a picture of the burial of Daniel Boone, many years since, and one of the participants appeared to be wearing a Masonic collar."

* * *

INFORMATION ABOUT WEBB'S MONITOR

In the November issue, page 349, you have an inquiry from L. H. L., "Was Webb's Monitor published in more than one edition?" I have a record of the following editions: *1, New York, 1797. *2, New York, 1802. 53, Providence, 1805. 4, Boston, 1808. *5, Salem, Mass., 1812. 6, Andover, 1816. *7, Boston and Salem, 1816. 8, Montpelier, 1816. 9, Salem, 1818 (published by Flagg). *10, Salem, 1818 (published by Cushing). * 11, Salem, 1821. 12, Spanish only. There were no further editions as such; versions published over the name of Morris, Carson, etc., are revisions and not entitled to the title of Webb's Monitor any more than Webb's is entitled to be called Preston's. Of the editions listed, I have those marked * and they are available for use by any student.

D. D. Berolzheimer, New York.

* * *

"KNIGHTS TEMPLAR" IS CORRECT

Bro. H. E. Zimmerman's contribution to the Question Box in THE BUILDER, vol. X, No. 10 (October, 1924), contains, among others, the question, "If Masonry was justified in adopting a form that is wrong historically and philologically, when was the change made and why?" I cannot answer the question, but I wish to deny the quasi premise it contains.

The plural form Knights Templar is not wrong, certainly not philologically. On that point I would take issue with even the editor or compiler of a dictionary. The publisher of a dictionary need not be either a scholar, grammarian or philologist, and his opinion, as publisher, merits no greater consideration than would that of any other business man with equal education. Notwithstanding the publishers' statement to the contrary, "Templar" is an adjective, as much so as is "apple" in the compound "appletree." Of all the trees growing in God's universe, high trees, low trees, spreading trees, scrubby trees, there is a group or family of them that we identify as appletrees. Though the word "apple," as commonly used, performs the functions of a noun and is, then, a noun, in the compound "appletree," it performs the function of an adjective and is an adjective; as much so as "high" or "low" are adjectives, as commonly used. In a phrase or sentence it is the use or the function of a word alone that determines what that word is. So "Templar" is an adjective in the phrase "Knight Templar." It tells us what particular kind of a knight the Knight Templar is. Among all the knights in the world, rich, poor, fat, lean, good, bad, each a member of a group with one or the other of these characteristics, there is also a group of knights who have the characteristic of being, each one of them, a Templar. In the phrase "Knight Templar" the adjective, instead of preceding the noun, as it generally does in the English language, follows its noun. In the French language the more common position for an adjective is after its noun and not preceding it. In neither language, however, is that position for the adjective with respect to its noun absolutely fixed or demanded. It depends somewhat upon the writer's mood whether "A young and charming maiden lightly skips across the green," or whether "A maiden, young and charming," does so. A Knight Templar might just as well be a Templar Knight and, in the German language, that is actually what he is, a "Tempelritter," joined into one word, even, exactly like our "appletree," where the adjective precedes its noun instead of following it.

Historically there may have been Templars who had not the distinction of being also knights of this or that Order, and there undoubtedly were knights who were not Templars. But a member of the Order under discussion was a Knight Templar, and

two of them were Knights Templar exactly the same as, in the present day, two knights of the Order of the Garter are not Knights of the Orders of the Garters. Dictionaries may and do say that "Knights Templars" is the correct plural, usage may establish it as being correct, but, logically and philologically and as a plural, Knights Templars is as wrong as would be "feetsteps," "spoonsfuls," or "cupsfuls." Horrors!

B.A. Eisenlohr, Ohio

* * *

OLD BOOK FOR SALE

I have for sale a copy of The Sufferings of John Coustos for Freemasonry, and for his refusing to turn Roman Catholic, in the Inquisition at Lisbon, etc. Part II, from page 78 to 400 inclusive, is occupied by a history of the Inquisition. Bound in ornamented leather; covers loose. Published by Strahan, London, 1746. Offers will receive careful consideration.

H. I. Schmits, 1124 Chestnut Ave. Flat, Minneapolis, Minn.

* * *

MISSING SINCE NOV. 10, 1924

William Egge, age 35, 574 Hamilton avenue, North Bergen, N. J. About 5 feet 9 inches tall, 167 pounds, medium built, fair complexion, smooth shaven, brown hair, blue eyes. Wore an old grayish suit with Masonic pin in coat. When last seen was driving a Daniels' sedan auto, license No. 124639, N. J. Carpenter and builder by trade. If found please notify Mystic Tie Lodge, No. 123, Union Hill, N. J.

----o----

YE EDITOR'S CORNER

May you have a happy and prosperous New Year.

* * *

Sez the old feller, see he: "This evolution theory is funny monkey business."

* * *

Says George Bernard Shaw: "Democracy prefers second-bests always." It certainly did when it preferred George Bernard Shawl

* * *

Bro. Sir Alfred Robbins' now famous visit to this land attracted the attention of men in high places. President Coolidge wrote to congratulate him on his mission as having

helped to cement Anglo-American friendship; Secretary Hughes asked the American Ambassador at the Court of St. James to congratulate Sir Alfred on "the splendid work he is doing to strengthen the ties which bind our countries together;" and Chief Justice Taft wrote to felicitate him on "the very fine and useful impression which your visit to the United States gave to American Masons."

* * *

York Grand Lodge of Mexico has published a chart showing the genealogy and other connections of all lodges now under its jurisdiction. The chart is accompanied by five pages of explanatory text. Thanks to the generosity of York Grand Lodge we have received, at our own request, a package of copies for free distribution. In asking for a copy please enclose stamp, and write your name and address plainly.

* * *

Here is a cross-word puzzle. What word contains three of itself ? No prizes are offered for the correct answer, because the correct answer is not anticipated.

* * *

If children should respect their parents it would naturally follow that parents should be respectable. Q. E. D.

* * *

GENE SKINKLE'S HOLIDAY GREETINGS

One of the Christmas and New Year's events for a wide circle of his friends each year is Bro. Gene Skinkle's holiday greetings, entitled "Treasures" this time. We pass it on to you for your "Golden Treasury" of friendly verse:

Dame Fortune smiled on us, we will say,

When she gave us you for a friend one day;

To others she's given a golden hoard

To be wontonly scattered, or miserly stored.

But ours is the treasure that's cherished more

Than gleaming gold, or the sparkling gem

That graces the monarch's diadem.

For gems may be lost and wealth takes wing,

While friendship for aye to the heart cloth cling

Cheering, uplifting the faltering soul

'Long the rugged trail, toward the final goal.

So we thank Dame Fortune, and tender to you

Our friendship, as kindly and loving and true

As yours has been through the passing years

The friendship we cherish and love that cheers.

The Builder Magazine

February 1925 - Volume XI - Number 2

TABLE OF CONTENTS

On Making a Mason at Sight - A Symposium

The New Temple at Davenport, Iowa - By BRO. ALBERT F. BLOCK, Iowa

THE LEGEND OF THE QUATUOR CORONATI - BY BRO. GILBERT W. DAYNES, Associate Editor, England

The Regius Poem Version of the Quatuor Coronati Legend

Which Way – By Bro. C.C. Hunt, Deputy Grand Secretary, Iowa

Order of Eastern Star's Educational Campaign in Tennessee - BY THE CHAIRMAN OF THE PUBLICITY COMMITTEE, GRAND CHAPTER, O. E. S., TENN.

Historical Sketch of Lodge Canongate Kilwinning, No. 2, Scotland

A REMARKABLE ALTAR - By BRO. N. W. J. HAYDON, Asso. Ed., Canada

Great Men Who Were Masons - James Otis - By BRO. GEORGE W. BAIRD. P.G.M., District of Columbia

A VOCABULARY WANTED

THE STUDY CLUB - Studies of Masonry in the United States - By BRO. H. L. Haywood Editor - PART VI - BEGINNINGS IN MASSACHUSETTS

EDITORIAL

HAS A GRAND MASTER THAT "PREROGATIVE"?

THE SPRIG OF ACACIA

NEWTON RAY PARVIN

THE LIBRARY

A CONCISE HISTORY OF CANADIAN MASONRY FREEMASONRY IN CANADA.

THE MARTYRDOM OF WINWOOD READE.

A SHEAF OF SERMONS

SYMBOLISM OF THE THREE DEGREES

What to Read in Masonry

THE QUESTION BOX AND CORRESPONDENCE

NEW YORK OWNS COPY OF FRANKLIN CONSTITUTIONS

PROF. STARCKE IS A MASON

WRITE TO THIS BROTHER

BOOKS FOR SALE AND EXCHANGE

A SECONDHAND CATALOG WITH MASONIC APPEAL

REMEMBERS JEFFERSON DAVIS AS A MASON

HIGH LODGES

PHYSICAL QUALIFICATIONS IN LEVITICUS

RE. THE COMACINE THEORY

WHY NOT A "WORLD MASONIC CONGRESS"?

RULES VARIOUSLY GOVERNING CONFERRING DEGREES BY COURTESY

A PRICELESS BOOK

YE EDITOR'S CORNER

----o----

On Making a Mason at Sight

A Symposium

WE addressed to a number of well informed brethren this question: "Do you consider it legitimate, in view of ancient Masonic usages, laws and landmarks, for a Grand Master to Make a Mason at Sight?" Below are printed a number of the replies, along with two or three items added by Ye Editor. Other views and reviews of this question will be welcomed, possibly for future publication; it is a problem that cuts deeply into the principles of Masonic jurisprudence, for it opens up the very much mooted question of a Grand Master's prerogatives. A number of discussions of the theme will be found in back numbers of this journal.

AS you have qualified your question, I answer, unhesitatingly, No! There is no ancient Masonic usage, or law, or landmark of which I have any knowledge, that either authorizes or justifies the Making of Masons at Sight.

The so-called "prerogative" of the Grand Master, to Make Masons at Sight, is certainly not a "landmark", for, as far as I am aware, it does not now belong to Grand Masters (universally), and never has belonged to them, and besides, the Grand Master is a "modern invention." S. H. GOODWIN, Grand Secretary, Utah.

OF QUESTIONABLE PROPRIETY.

It may be legitimate, in view of usage or express Masonic law in certain Grand Jurisdictions, for a Grand Master to Make a Mason at Sight--but it is of very questionable propriety. Every candidate should pass through the portals of Masonry as all have done who have gone this way before. The scrutiny of investigation and ballot should not be relaxed for anyone. Acquaintance and experiences with scores of Grand Masters convince me that they are not sufficiently infallible to be permitted to exercise such a "prerogative."

The framers of the Constitution of the Grand Lodge of Iowa evidently realized that some among its coming Grand Masters might be prone to err, and expressly provides "a limitation upon any prerogative of the Grand Master to make Masons otherwise than in the manner prescribed by law, and in a regularly constituted Lodge." FRANK S. MOSES, P. G. M., Iowa.

IT IS LEGITIMATE.

If, when publishing the symposium, you would make it clear that this phrase really means conferring upon some eminent citizen, who has signified his desire to join us, an honorary membership in our Order generally, in "an occasional lodge," called into being for that object alone, then I would say that it is a legitimate privilege of the office of Grand Master--to be exercised with the discretion we expect from such a trusted officer.

It is true that the conditions attendant upon this action in the eighteenth century no longer exist. Our Order has become popular and honorable, so that we no longer need to scramble for "some nobleman to act as Grand Master." But there still are noble men, whose earlier years contained no opportunity--possibly no inclination--to knock at our doors. Why should we not recognize their services to humanity as do the universities; leaving to their own choice their honoring some constituent lodge by affiliating with it?

N. W. J. HAYDON, Associate Editor, Toronto.

LEGITIMATE IF CORRECTLY INTERPRETED.

If "to Make Masons at Sight" be understood as meaning that a Grand Master may take a profane aside privately and make him a Mason, I should unhesitatingly say it was against the general trend of opinion and tradition among Masons in all countries and all times so far as we have record; although power to do so has been claimed, and probably at times exercised, by holders of certain High Degrees.

If, however, the phrase be taken in the sense that a Grand Master may summon a sufficient number of Masons, and with them form a lodge, and in that lodge initiate a candidate without the regular formalities of investigation, it is within his right, as in so doing he only exercises in one case the general dispensatory powers that inhere in his office, where not specifically limited by constitution or statute.

The Grand Master is the sole inheritor of the powers once common to all Master Masons, and in an institution founded on antiquity such a traditional right ought to be maintained, and exercised in special cases where the character and position of the candidate, and the general circumstances, combine to make it appropriate and beneficial to the Craft.

R. J. MEEKREN, Associate Editor, Quebec.

DOUBTS THE PROPRIETY.

A Grand Lodge, undoubtedly, has power to make its own laws; if it sees fit to delegate its authority to its Grand Master, then the acts of its Grand Master are legal until disapproved by the Grand Lodge.

There seems to be no question as to whether the Ancient Landmarks permitted such power, provided each individual case met with the general approval of the Craft; however, it must be remembered that the ceremony of today is much different from that of two hundred years ago.

Your question does not involve the question of "propriety," which I think of even more importance than "legitimacy." Personally, I do not favor the "Making of Sight Masons," believe no particular good results therefrom, and that the recipient of such honors later regrets the manner in which he received the Degrees. If the "Making at Sight" consisted in the simple waiver of ballot by the Grand Master, it might serve a useful purpose, but most Americans look on special privileges and autocratic power as anything else than Masonic.

RAY V. DENSLOW, Associate Editor, Missouri.

THE PRACTICE IS QUESTIONABLE.

Grand Masters have no inherent rights and no prerogatives not expressly delegated to them by Grand Lodges. To be made a Mason, one must go through the forms and ceremonies and travel the road that all others have traveled before him. There are no

short cuts; equality demands that none receive special preference. If Masons were ever Made at Sight, as we now understand the term, in the eighteenth century, the practice certainly has no place in American Masonry today.

I note that Pennsylvania is one of the states claiming Making at Sight as a prerogative of the Grand Master. And yet a regulation provides that a Mason Made at Sight does not become a member of the lodge he may be made in but must apply by petition and be regularly elected. This is a curious situation.

If one seeks to invest Grand Masters with romantic ideas as to the antiquity of their office and to further invest them with prerogatives that the Grand Masters of Orders of Knighthood and crowned heads once exercised, then one would insist our Grand Masters had such power. But this is hardly the right conception. Nor can we be sure that before Dermott's time the instances of degrees being conferred in "occasional lodges" was identical with "Making at Sight." Dermott, of course, had no more authority to incorporate his reference to the matter than you or I, unless the practice had existed.

I should say the practice is questionable and if it were not, present day conditions would be better served by Grand Lodges forbidding--as many of them do--the thing in their Jurisdictions. A. L. KRESS, Associate Editor, Pennsylvania.

IT IS SOMETIMES NECESSARY.

If we look into the history of the Masonic organization we discover that the Grand Master within the Masonic sphere had almost supreme power, being in a sense a Masonic monarch. He had the undisputed right to act for the Craft and in the name of the Craft in any affair not contrary to the ancient landmarks. A man having the proper qualifications and recommendations might have become a Mason at heart, but be so situated that passing through the Rites would be burdensome. A man of great distinction might be so involved in public affairs of particular interest to Masons that initiation would not be easy. A Grand Master contemplating the case and desiring to

honor the individual, whom he knew was of Masonic mind and who had made a verbal or regular petition, might assume the right to declare such a candidate "a Mason at Sight," providing the candidate of his own free will had made some form of a petition and promised obedience.

With the proper avowal of the candidate, the Grand Master possesses full authority to convene seven or more brethren in an occasional lodge and to confer the Degrees. He may then dissolve the lodge. All this would be within the bounds of the ancient Landmarks. Cases of this kind demonstrate the right of the Grand Master to himself do what he has the power to delegate by dispensation, and the fact that a Grand Master can grant a dispensation or revoke it shows that the power proceeds from the Grand Master. In this sense the Grand Master is supreme in his power.

Making Masons at Sight has never been a common practice, nor should it be. That the right has never been abused reflects great credit upon those who have been chosen to preside over our Grand Bodies. Instances of Making Masons at Sight by order of the Grand Master are akin to instances where universities exercise the right to grant honorary degrees upon those found worthy and well qualified, save for the fact that a Mason is always a full Mason, once so declared (unless he lose his status by expulsion or otherwise), and that there is no such thing as an honorary Mason.
ARTHUR C. PARKER, Associate Editor, New York.

NOT ILLEGITIMATE, BUT

While it is not inconsistent with ancient Masonic usages, laws and landmarks for a Grand Master to Make a Mason "at Sight", yet it is poor policy to do so.

It is poor policy for a Grand Master to exercise this obsolescent prerogative since it sets at naught the lessons of equality, which is supposed to be one of the fundamental principles of Masonry, inculcated at the closing of every American lodge by one of our great symbols, the Level.

It is an injury to the Mason so made as it deprives him of the experience and knowledge which is his due and which comes to him only in passing through the Degrees. Former President Taft, who was so made, is reported to have expressed his regret that he did not receive his Degrees in the regular way.

Under ancient conditions, it is conceivable that an architect or sculptor arising to eminence in an out of the way locality, where there was no lodge, might be Made a Mason "at Sight" by a Grand Master; but the necessity no longer exists in this age of rapid intercommunication.

Grand Lodges should legislate on this matter and limit the exercise of this prerogative except in the rarest of instances and only when, for some reason, it is impossible for the recipient to follow the usual course. CYRUS FIELD WILLARD, Editor The Master Mason, California.

IT IS LEGITIMATE.

Making a Mason at Sight seems to me to be a perfectly legitimate use of the power and prerogative vested in the office of Grand Master. We must always remember that there is such a thing as the Grand Master's prerogative clearly implied, if not explicitly stated in the Old Constitutions. That is to say, the powers of a Grand Master inhere in the office; they are not conferred and cannot be limited by Grand Lodge. Grand Lodge chooses the incumbent of the office, that is all.

There is no question that a Grand Master has the right to create a lodge by dispensation and to dissolve the same at his will and pleasure. There is no question that a Grand Master has the right to summon a particular lodge at any time and to preside therein. A Mason is Made "at Sight," or "in an occasional lodge" (a phrase of equivalent meaning), in a specially summoned regular lodge or in a lodge specially created for that purpose.

The only debatable feature about it is the Grand Master's dispensation waiving the usual formalities of the ballot. This I take to be within the dispensing powers of the Grand Master. In my opinion the dispensing power of a Grand Master is limited only by the Ancient Landmarks. I fail to see that the usages concerning the ballot, though to a large extent the common law of Masonry, can properly be called landmarks. So far as usage is concerned, the practice can be traced in organized Masonry back to 1731.

It only remains to be said that Making a Mason at Sight is an extraordinary use of an extraordinary power, usually held in reserve and never to be used except on extraordinary occasions. Should a sufficiently extraordinary occasion arise, it seems to me to be perfectly legitimate for a Grand Master so to use it. FREDERICK W. HAMILTON, Grand Secretary, Mass.

IT VIOLATES THE PRINCIPLE OF EQUALITY.

The views held by the individual Mason on this question will be controlled by his view of the general body of old statutes and customs of the Craft. The practical question for present day Masonry is not so much what did the Craft do three hundred years ago, as it is, What is the spirit and genius of twentieth century American Masonry?

Personally, I am no stickler for the letter of the Masonic law. By this I mean, that if we follow the letter of the original law, many practices in modern Masonry are indefensible. Most Grand Jurisdictions in America have accommodated the original statutes to their own conditions. This being true this old practice, which had its practical purpose, ought to be approached in the modern spirit. Our only defense of this practice of Making a Mason at Sight is as an honorary measure. Now, this is a delicate matter, the conferring of this unique honor on any living man.

Too often the temptation is to honor politicians and financial givers The honors that have been conferred under this particular landmark fall almost entirely under these two heads. Consequently the ancient intent has been replaced by a totally different purpose.

Masonry prides itself that every member is traveling upon a highway along which every other good and worthy brother has traveled before him. Yet this practice violates that very assertion.

Masonry prides itself that it regards no man for his worldly wealth or honors, and that it regards the internal and not the external characteristics of a postulant. No man should obtain Masonic light along any other path than that which bears the footsteps of the vast host of Craftsmen.

It is a prerogative that most Grand Masters rightly regard as obsolete and refrain from using. Their common sense controls them and they decline to become parties to a virtual relinquishment of the outstanding glory of the Institution, namely, its fundamental principle that "we meet upon the level, and we part upon the square."

CHARLES F. IRWIN, Associate Editor, Pennsylvania.

IT IS AN ANCIENT LANDMARK.

The matter of the propriety and legality of Making a Mason at Sight appears to be a perennial topic for Masonic discussion, and there have been many earnest advocates upon both sides of the question.

The consensus of opinion is that it is one of those procedures which are lawful, but not expedient, except under extraordinary conditions. There can be no doubt as to its legality within those Grand Jurisdictions whose constitutions expressly include it among the "prerogatives of the Grand Master," and it would also appear to be proper and legal in any other Grand Jurisdictions whose Constitution does not expressly forbid it.

The prerogative of the Grand Master to Make Masons at Sight is enumerated by Mackey as the eighth of the Ancient Landmarks. The work "Landmark" indicates something which is unchangeable, immutable. Neither this Landmark, nor any of the others, can be repealed or considered as "obsolete". The injunction rests upon us all to "carefully preserve in their integrity the Ancient Landmarks." Dermott (True Ahiman Rezon) says: "The R. W. Grand Master has full power and authority to make, or cause to be made in his presence, Free and Accepted Masons, and such making is good."

Every Grand Lodge, however, possesses the inherent right to determine for itself whether it is, or is not, expedient for the Grand Master to exercise this ancient prerogative at this time, and many have decided in the negative. Probably much of the criticism of the exercise of this prerogative by a Grand Master has arisen through misunderstanding of the procedure followed by the Grand Master on such occasions.

THE CEREMONY IS DESCRIBED.

If it were only a brief, almost instantaneous action, practically only the utterance of a mere fiat of the Grand Master, similar to the creation of a knight in the days of chivalry, where the King simply struck the soldier on the left shoulder with a sword, saying: "I dub thee knight," then this procedure could be very justly criticised and condemned. But it is not done in this perfunctory and informal manner. On the contrary, the obligations are given, the secret work fully explained, the working tools and the apron presented in the usual manner, and the Charge delivered. The only feature lacking is that the ballot may be omitted, but as such a Mason must become affiliated later, he then must pass the "scrutiny of the ballot", thus completing all the usual formalities.

Mackey says: "The Making of a Mason at Sight is a technical term, meaning the power to initiate, pass and raise candidates by the Grand Master in a 'Lodge of Emergency,' or as it is called in Anderson's Book of Constitutions, an 'Occasional Lodge,' specially convened by him and consisting of such Master Masons as he may call together for that purpose only, the Lodge ceasing to exist as soon as the initiation, passing and raising has been accomplished, and the brethren dismissed by the Grand Master."

The right of the Grand Master to constitute new lodges "under dispensation" has never been questioned, nor the right of such lodges to legally confer the Degrees, and yet such lodges are the mere creatures of the Grand Master, for it is within his power at any time to revoke the dispensation and dissolve the lodge. It should follow that with such power to thus enable others to confer the Degrees and make Masons by his authority, but out of his presence, the Grand Master has also the right to congregate seven or more Masons with himself and cause a Mason to be made in his presence, or in his sight, dissolving such "Emergency Lodge" when the work for which it was convened is accomplished. FRANK W. HENDLEY, P. G. M., Ohio.

IT IS THE LODGE'S RIGHT TO SELECT ITS OWN MATERIAL.

The question of Making Masons at Sight has often been discussed and there still remains difference of opinion as to whether it should be done, and even whether a Grand Master is not exceeding his authority in so doing.

The prerogative of Making Masons at Sight is given in the eighth landmark in Mackey's list, and is so regarded by a very large percentage of Masonic jurists. The opinion of the writer is that all the so-called prerogatives of a Grand Master are not vital fundamental principles of Freemasonry, but are usages and customs which ought not to be set aside without very careful consideration and due deliberation, but that they are not of such vital importance as to be considered as unalterable landmarks.

I have been unable to find any reference to the Making of Masons at Sight earlier than the mention made in Dermott's Ahiman Rezon. The third edition contains the following regulation:

"Apprentices must be admitted fellow crafts and masters only here, unless by dispensation from the grand master."

A note to the above regulation reads:

"This is a very ancient regulation, but seldom put in practice; new masons being generally made at private lodges; however the right worshipful grand master has full power and authority to make, or cause to be made in his worship's presence, free and accepted masons at sight, and such making is good. But they cannot be made out of his worship's presence, without a written dispensation for that purpose. Nor can his worship oblige any warranted lodge to receive the persons so made if the members should declare against him or them; but, in such case, the right worshipful grand master may grant them a warrant and form them into a new lodge." (Page 109 Ahiman Rezon --American edition 1805; from 3rd London ed.)

It is evident that the custom has plenty of precedent to entitle it to be considered an established usage, yet it has been productive of such severe criticism that very few Grand Masters ever attempt to exercise it. The prerogatives which Grand Masters may lawfully claim by virtue of long established usage are many and in this particular case conflicting with other equally well established usage. It is even a more definitely established custom which has been written into the laws of most jurisdictions that no man can be made a Mason until after due inquiry and the ordeal of the ballot. Making Masons at Sight is a disregard of this very important law', and most Grand Masters are eager to see all the laws enforced and would refrain from using a prerogative which would conflict with so vital a usage as the right of a lodge to determine the fitness of the material in its jurisdiction.

The fact that very few Masons have ever been made at sight would indicate that there is very little danger of its being used to any extent. One distinguished brother who was so made a few years ago has publicly announced that if he had known just what it meant at the time he would have insisted on taking the same course as all others take.

SILAS II. SHEPHERD, Chairman Masonic Research Committee, Wisconsin.

[EDITOR'S NOTE]--In connection with Bro. Shepherd's reference to Mackey it will be in place here to quote a paragraph from Mackey's disquisition on his list of landmarks as published in Vol. II, The American Quarterly Review of Freemasonry (1859) where, on page 235, he says:

The prerogative of the Grand Master to Make Masons at Sight is a landmark which is closely connected with the preceding one. There has been much misapprehension in relation to this landmark, which misapprehension has sometimes led to a denial of its existence in jurisdictions where the Grand Master was perhaps at the very time substantially exercising the prerogative, without the slightest remark or opposition. It is not to be supposed that the Grand Master can retire with a profane into a private room, and there, without assistance, confer the degrees of Freemasonry upon him. No such prerogative exists, and yet many believe that this is the so much talked of right of "Making Masons at Sight." The real mode and the only mode of exercising the prerogative is this:

The Grand Master summons to his assistance not less than six other Masons, convenes a lodge, and without any previous probation, but on sight of the candidate. confers the degrees upon him, after which he dissolves the lodge, and dismisses the brethren. Lodges thus convened for special purposes are called "occasional lodges."

This is the only way in which any Grand Master within the records of the institution has ever been known to "Make a Mason at Sight." The prerogative is dependent upon that of granting dispensations to open and hold lodges. If the Grand Master has the power of granting to any other Mason the privilege of presiding over lodges working

by his dispensation, he may assume this privilege of presiding to himself; and as no one can deny his right to revoke his dispensation granted to a number of brethren at a distance, and to dissolve the lodge at his pleasure it will scarcely be contended that he may not revoke his dispensation for a lodge over which he himself has been presiding within a day, and dissolve the lodge as soon as the business for which he had assembled it is accomplished. The Making of Masons at Sight is only the conferring of the degrees by the Grand Master, at once, in an occasional lodge, constituted by his dispensing power for the purpose, and over which he presides in person.

ONE OF THE GRAND MASTER'S CHIEF PREROGATIVES.

"Do you consider it legitimate, in view of ancient Masonic usages, laws and landmarks, for a Grand Master to Make a Mason at Sight?"

The above question which you submit to me could be answered in one word, but I take it that what you want is, not only my opinion, but my reasons for holding that opinion.

For nearly half a century I have held the conception of the structure of Masonry as follows:

Masonry is the Brotherhood of man, under the Fatherhood of God. Its government illustrates this by the Craft choosing from among there own number one to be Grand Master. That one has absolute power, which power is freely given to illustrate the absolute power of God. Thus our Grand Lodges are at one and the same time, each a perfect democracy self-governed through an absolute autocracy.

That, in ancient times, it was always considered a prerogative of a Grand Master to Make a Mason at Sight, or to be more definite, to make a Mason by the exercise of his own will, is not to be disputed.

I hold that a Grand Master has prerogatives which no man or body of men can take away. This is one of the chief of them.

It is sometimes argued in these modern times that as a Grand Lodge makes a man Grand Master, it has the right to define his powers. Were it not that ours is a peculiar institution with no parallel, this might be true, but to put this idea into action would be to degrade ours, the oldest and most dignified of organizations known among men, into the level of modern societies without number. It would no longer be ancient Masonry. Virginia Masonry holds that, once chosen and installed, a Grand Master has powers inherent in the office, antedating the organization of Grand Lodges, which cannot be denied him. Disputed as it sometimes is, the fact remains that Masonic organization existed before 1717, else where did those "four old lodges" come from ?

True, previous to that time no records, save in Scotland, were kept, and we must rely on tradition. Tradition always has some foundation in fact and is frequently more reliable than written history.

Tradition sustains the statement that for ages it was customary for the Masons to meet in General Assembly once a year for the express purpose of choosing a Grand Master. In England this was done at York, from which fact the opposition to the innovation of the organization of the Grand Lodge in London in 1717 arose.

So that since Grand Masters have existed before Grand Lodges, the latter have no right to abrogate any power inherent in the office.

Freely granting that Grand Masters have the prerogative under discussion, which has frequently been exercised here without dispute, I, when Grand Master, on being asked to Make a man a Mason at Sight, refused. My reason was that under modern conditions it was not, nor perhaps would ever again, be necessary. I made the man, an officer of the army then in Cuba, a Mason by the following process:

He being well known by a large part of the membership of one of our lodges, I gave that lodge a special dispensation to entertain and act on his petition at a special communication called for the purpose, of which meeting and its purpose every member should have notice. I attended the communication and took part in his regular initiation, passing and raising.

St. Paul said, "All things are lawful for me, but all things are not expedient." The power does exist, but should not be exercised, unless occasionally for the sole purpose of maintaining the prerogative. JOSEPH W. EGGLESTON, P. G. M., Grand Treasurer, Virginia.

NOT PROPERLY A LANDMARK.

This interesting "prerogative" does not occur often, and in the interval we are likely to forget the details. It is wrongly named; it is not ephemeral as its name intimates, but is, in reality, but an abbreviation of the service. The postulant receives all the esoteric service, and is required to post up on the monitorial part later. Many earnest, enthusiastic Masons have thought that the process eliminates interesting, or important, parts of the work, and have been much opposed to it. But, instead of it being in the class of miracles which enabled Jesus to raise Lazarus from the dead, it is but a "prerogative" which enables the Grand Master to abrogate the Constitution, by-laws and installation services, which we are obliged to abide by.

Our first impressions are the most enduring; on our admission to an E. A. Lodge we are led to believe that all good brothers and fellows have gone this way before, and we believe that all who follow will follow the same way.

This prerogative of the Grand Master has never been disputed, and time has sanctioned it; but its adoption as a landmark is debatable. We are obliged to bow in submission to Landmarks, but we are at liberty to question the authority of a modern

Mason to coin Landmarks. Bro. George Fleming Moore Past Sov. Grand Commander of the A. A. S. R. S. J., records Lord Lovell's making a Mason at Sight of the Duke of Lorraine and the Emperor of Germany as early as 1731; and in 1766 the Duke of Gloucester was made a Mason at Sight; and a year later the Duke of Cumberland enjoyed the same honor; and, in this country, the prerogative has been extended only to very distinguished personages. It would be, we think, interesting to know the origin of the prerogative. In the installation of the Master of a lodge, he is required to agree that no man, nor body of men, are at liberty to make innovations in the body of Masonry. The by-laws of every lodge provide that the character and eligibility of every petitioner shall be examined by a committee, after which the lodge shall set in judgment on the petitioner, and these by-laws are scrutinized and ratified by the Grand Lodge; and yet, in his prerogative, the Grand Master is at liberty to abrogate these very important points:

"Consistency, thou art a jewel."

IT IS ATTRIBUTED TO MACKEY

This Landmark came into our Constitution from the writings of the very distinguished Brother Mackey, who lived long after "the original plan of Masonry" was formulated, and, in the mind of the writer, it is out of place. A dictionary definition of the word will tell us that it comes from the two words "land" and "mark," and is a mark to designate the boundary of land: a fixed object, as a stone or a tree; a ditch; a heap of stones by which the limits of a farm or town or other portions of territory may be known and preserved; but a sailor's definition is "any elevated object on land which will guide a seaman."

The eighth Landmark of Mackey says:

"There has been much apprehension in relation to this Landmark, which apprehension has led to a denial of its existence in jurisprudence where the Grand Master was

perhaps, at the very time substantially exercising the prerogative, without the slightest remark or opposition.

"It is not to be supposed that the Grand Master can retire with a profane into a private room and there, without assistance, confer the degrees of Freemasonry upon him. No such prerogative exists, and yet many believe that this is the so much talked of right of 'making a Mason at Sight.' The real mode, and the only one, of exercising the prerogative is this:

"The Grand Master summons to his assistance six other masons, convenes a lodge, and, without any previous probation but on sight of the candidate, confers the degrees upon him, after which he dissolves the lodge and dismisses the brethren . . . . "

We trust we are not going too far when we say that the name of this ceremony, "on sight," is wrong, or that it is not proper to call it a Landmark as it is so evident an innovation.

Human nature has never changed. Our thoughts of today have been the thoughts of countless thousands. What comes to us easy is, and ever has been, less appreciated than what we earn by effort. The distinguished individual who is made a Mason by this wonderful "sight" method realizes the compliment, but he will not respect it so much as if he had been inducted into the Order in the regular way.

Mr. Cleveland said "a public office is a public trust," and we think the principle applies as much to a Grand Master as to any municipal office bearer. That Grand Master has made all the promises any Master has made, upon installation, and has sat in judgment on the by-laws of lodges. GEORGE W. BAIRD, P. G. M., District of Columbia.

"MASONS OUGHT TO BE ON THE LEVEL"

Your symposium requests opinions regarding the Ancient prerogative of the Grand Master to Make Masons at Sight. Is there really such a prerogative sufficiently firmly established as to constitute a Landmark of the Order in the American Rite? Ought there to be such a power resting in the office of Grand Master, or any other man? If so, what limits ought to be set to it ? Supposing such a power to exist at present, is it now limited at all or can the Grand Master, if he so wills, invite in all his friends without regard to their eligibility under the laws, such for instance, a cripple or a woman? Must he have these parties initiated in the regular ritualistic manner or can he simply communicate the secrets and give the party a certificate that he is now a Freemason? Whatever may have been conditions in former times, we doubt if there is now any necessity existing in the Order today to Make Masons at Sight.

This is far more applicable to other Rites than the regular American, or what is known as the York Rite. At one time there were several Rites which existed in a great measure on paper. The Grand Master originated the Rite and bestowed his official privileges on whom he pleased or thought worthy. He could make a man an Inspector General with authority to establish working bodies and communicate doctrines and secrets according to his own will. Or it was quite possible for the grand council of an institution so formed to authorize men to pass their authority on to others. Here the entire Order would consist of such Masons made solely by certificate and seal and communication of passwords and signs, its objects being purely political or educational.

In our own Rite, at this period, and here in the United States, we can see no necessity or use for such a prerogative, but to show off. In some ways such a prerogative resembles the pardoning power of the Governor of the state. It is a privilege on the part of the officer to set aside the laws of the institution either governmental or fraternal and substitute in their place the will and wisdom of the particular officer. In the case of the law of the land, the legislatures create so many unjust and foolish laws that it is almost necessary that there exist a power of some kind that can interpose and prevent in a measure the harm and injustice they might work. The power placed in the hands of the ordinary Governor makes a farce of the laws, in nearly every case. He thinks it in his right to commute or annul every sentence that the courts pronounce. It is a very expensive job to detect and arrest criminals; a still more expensive and

difficult job to indict and convict them; and after this is done the Governor makes all this expense useless and waste.

OUR LAWS NEED REVISION

We are of the opinion that there ought to be somewhere in the Order a power that could arrest and set aside some of our own foolish laws, and prevent their harmful effect; but there does not seem to be any chance to vest such a power save in the matter of annulling the laws made and provided for admitting and instructing Masons. Of all these laws there is none more salutary than that one requiring a month's delay or consideration of a petition; two months would be better than one. This would not only be sufficient to prevent bad material, but would enable men to avoid mistakes in identity which cause used so many black balls and consequent injustice and ill feeling. In every case where this prerogative has been exercised in recent years, it was prompted by vanity and it implied that the initiatory ceremony in itself was of the nature of an imposition-which the illustrious candidate was thereby enabled to avoid-instead of an honor and something very desirable. The valuable thing is thus made subservient to the financial consideration even though it be the eleemosynary view of it. The illustrious gentleman thereby made a Mason is expected to raise the Order in the estimation of the people in the city or town, just as the Royal Family adds to the social importance of the Order in England. We believe Masons ought to be on the Level as well as on the Square. Grand Masters should hold Masons more honorable than any outside the Order. The man who is led to think that he confers an honor on Masonry by coming into it, should be at once undeceived and never encouraged in the notion. R. C. BLACKMER, Missouri.

FAR WESTERN MASONRY OPPOSES.

The doctrine that a Grand Master may Make a Mason at Sight has never been popular in the Far Western lodges of the United states, where the level of all men before the Masonic altar is insisted upon as an undeniable Landmark of the Craft. It appears to be foreign to the genius of the Fraternity, as understood by the Far Western mind, and arguments in support of the doctrine have always been regarded as specious rather

than convincing and as bearing all the marks of having been composed after the fact, and as a defense of the act itself. Civilized man knows almost intuitively what is right and what is wrong, even if he cannot explain in so many words how he knows it. Similarly, the great body of Masons in the Far Western states feel that for any Grand Master to set aside the rules of the Fraternity to such an extent as to deprive members of a lodge of their right to vote upon an application, and further to make a farce of the examination as to proficiency before advancing a candidate from degree to degree, is contrary to the traditions.

Craftsmen who are well acquainted with what Dermott wrote on this subject, who know that the Duke of Lorraine, the Duke of Newcastle and several members of the British Royal Family have been given all the degrees at once, and who are told in Mackey's Encyclopedia that William Howard Taft, John Wanamaker, Charles W. Fairbanks and Admiral Schley have been made "Masons at Sight," do not change their opinions because of the noteworthy character and standing of these men. When Mr. Taft, then President-Elect of the United states, was thus dignified by a Grand Master, there are many Masons who recall the wave of what was closely akin to resentment that was observable in the lodges throughout the country, and in lodge discussions like criticisms were noted at the action of a Grand Master last year in making a Protestant Episcopal Bishop a Mason in a similar manner. As long ago as 1870, the Grand Lodge of Nevada, at the time composed of leading men of all professions and students of Craft history and jurisprudence, all of them raised in other jurisdictions and thus fairly reflecting the views of American Masonry, felt called upon to adopt a resolution on this question, in which it said:

"It is the sense and the opinion of this Grand Lodge that the Grand Master does not possess and ought not to exercise the prerogative of making Masons at sight, and that the only way in which any man should be allowed to approach the sacred altar of Masonry is by regular petition to an organized lodge, a report thereon after due inquiry, and a favorable ballot." (See Reports of the Grand Lodge of Nevada, 1870, pages 159; 163.)

IT IS A "STRANGE DOCTRINE"

Time has not altered this opinion in the Grand Lodge of Nevada, nor has any neighboring Masonic jurisdiction displayed leanings toward a contrary view. However ingenious the arguments in favor of Making Masons at Sight may be, most of the leaders of the Craft in this part of the country agree with Robert Freke Gould when he terms it "strange doctrine" (History, Volume II, Page 467.)

GRAND MASTER PERCY IS QUOTED

Past Grand Master A.O. Percy, who ruled over the Craft in Nevada a quarter of a century ago and represented then and now the views of Masonry in the West, holds that the doctrine is wrong. "There should be no distinction between candidates for Masonry," he said, in discussing the question. "If it were otherwise and men of prominence could have the way smoothed for them, profanes would soon consider that our order was seeking to shine, so to speak, by reflected glory, and the dignity of Masonry would be lowered. I have never believed that Grand Masters should make Masons at sight."

"Time was," says Past Grand Master Henry W. Miles in a note to the writer, "when the accolade was given upon the field of battle, but even then the probationary period as page and esquire had been served. If the dignity of Masonry is to be bestowed at sight, the privilege of investiture should only be exercised by Grand Masters of supereminent attainments, men excelling in discriminative powers and of distinctive achievement. Even then the power should be charily used. Better to let all travel the rugged path to the coveted goal."

Brother Miles, it will be observed, questions the advisability of Making Masons at Sight, rather than the authority of a Grand Master in the matter, and Past Grand Master Walter E. Pratt takes a similar view. Says Brother Pratt:

"The right of a Grand Master to Make Masons at Sight has been so long recognized as to be beyond dispute, but it is a practice that by frequent use would become offensive. A Grand Master has no rights excepting the rights of his own Grand Lodge and a

Grand Lodge may narrow its own boundaries of authority at any time in conformity to the Ancient Landmarks."

BRO. SILAS E. ROSS OPPOSES

Past Grand Master Silas E. Ross, who has just closed a year of great distinction in the Grand East, does not believe in the doctrine, aside from the specific prohibition in the decisions of the Grand Lodge of Nevada. In discussing the subject he said:

"The two points involved are first the question of 'Is this an act of your own free will and accord?' and, second, the right of ballot. If an individual wants to become a Mason, the solicitation must be upon his part. If he has not initiative enough, he is not worthy of the honor to be conferred. If he is not willing to submit to the same ordeal as his brethren, he is not good material for a Masonic lodge. Making Masons at Sight deprives the individual member of his Masonic right to choose his own associates. For these reasons I do not believe that Making Masons at Sight would be of any benefit to the individual concerned or to the membership of the Fraternity at large. Should this practice become general, it would, in my opinion, tend to make the membership less studious and there would be a lack of appreciation of the valuable tenets of the order. Very often it would lead to internal friction in the subordinate lodges."

ORIGINATED WITH DERMOTT

Gould in his History considers that what he calls "this strange doctrine" is founded upon Dermott's assertion, but possibly Dermott may have copied it from some other and older writer. However, as the matter stands the first assertion of the right to waive for any person the tradition of applying and being regularly reported and voted on in lodge is found in Dermott's statement. In the operative lodges (see under "Making a Mason" in Clegg's Mackey's Revised History) the applicant had to apply and be made in a lodge. But aside from the traditions of the Craft, the by-laws of every lodge in the United States distinctly specify the steps that a candidate must take. He must apply to

a lodge for the Degrees, his application must be reported on by a committee, and then it must be voted upon at a stated communication of the lodge. It is true that in the matter of dispensations a Grand Master has large latitude and in Nevada he is empowered to permit balloting upon an application without reference to a committee, but the laws of the Grand Lodge usually designate the particular matters in which he may exercise the dispensatory power.

The weight of opinion, in short, seems to be that the right of a Grand Master to Make Masons at Sight is at least dubious, but that, even admitting he possesses such right, it is injurious to the Craft to exercise it. DAVID E. W. WILLIAMSON, Associate Editor, Nevada.

IT IS A JUST PREROGATIVE OF THE GRAND MASTER

You ask if I consider it legitimate, in view of ancient Masonic usages, laws and landmarks, for a Grand Master to Make a Mason at Sight.

The reasons for the answer to this question cannot be given within a few words. They involve an extensive historical study. Such a study has satisfied me that the Making of Masons at Sight is the prerogative of the Grand Master of which he cannot be deprived without his consent. This power practically is now rapidly becoming obsolete. In Massachusetts it has not been exercised since September, 1827. It is a prerogative, the existence of which should be recognized. No Grand Master, however, who is fully appreciative of his responsibilities ought to exercise this prerogative except under such very extraordinary circumstances as amount practically to absolute necessity.

Had the responsibility for the exercise of this prerogative seemed to me less I should, when Grand Master, have thus made a Mason of my honored father who, though of unimpeachable character, dared not apply for the degrees at his residence (and he scorned the subterfuge of applying elsewhere) because of personal antagonisms

arising out of politics and because of his uncomprising and strenuous battles in behalf of moral and religious questions, such as, for instance, total abstinence.

There are a few Jurisdictions where through peaceful, though nevertheless revolutionary action the Grand Master has been degraded to a constitutional officer and has surrendered all of his prerogatives including this one. These jurisdictions have failed to follow the maxim of Vaux that "Freemasonry is a law unto itself." They have unwisely cast aside the advice of the great leaders of the Craft, such as Drummond, who cautioned against regarding the ideas of Masonic Government as derived from the principles of Civil Government.

The Grand Master of Masons in Massachusetts, in September, 1827, Made a Mason at Sight in the Body of Columbian Lodge. It is referred to in the printed Proceedings of our Grand Lodge for 1871, on page 58, where Judge Gardner, then Grand Master, says that it was the only case in Massachusetts. He was wrong.

On Jan. 31, 1757, the Grand Master called a special communication of the Grand Lodge and the following is a part of the record:

"Our Right Worshipful G. M. acquainted the Lodge that the occasion of this meeting was for to make Capt. Harry Charters, Capt. Gilbert McAdams, aid de Camp Doctor Richard Huch & Mr John Appy, Secy. to the Earl of Loudoun with Mr. John Meivill, Masons, (who came to town from Marblehead with Bro. Lowell on purpose to be made a Mason) which the lodge unanimously agreed to.

"Our Right Worshipful G. M. appointed Bro. Richard Gridley to make the above Five Gentlemen Masons, who were made enter'd Prentices & Pass'd Fellow Crafts."

The Grand Master also exercised this prerogative again in 1758 as shown in our first volume of printed Proceedings, page 55. In other words there have been three occasions when it was done in Massachusetts.

On page 138 of the printed Proceedings of our Grand Lodge for 1871 you will find the report of the committee of our Grand Lodge on this very subject. MELVIN M. JOHNSON, P. G. M., Massachusetts.

[EDITOR'S NOTE]--The Report in Massachusetts Grand Lodge

Proceedings for 1871 reads as follows:

The next point in the order of our arrangement is that of Making Masons "at sight." Your committee had supposed that this subject had long since been disposed of and definitely settled to the satisfaction at least of the Fraternity of this country, and they confess to some surprise that it should have been reopened for discussion by any Grand Lodge in our Masonic confederacy. That there was a time in the history of Masonry when such "makings" were lawful and proper, is indisputable. But as early as 1663 a regulation was adopted by our English Brethren, "that no person of what degree soever, be made or accepted a Freemason unless in a regular Lodge," and at the reorganization of the Fraternity, in 1717, a regular Lodge was declared to be a Lodge "legally authorized to act by Warrant from the Grand Master for the time being"; and still later, in 1753, it was ordered that "no Lodge shall ever make a Mason without due inquiry into his character," or confer more than one degree upon the same candidate at the same meeting, without a dispensation from the Grand Master. And as due inquiry into the character of the candidate could not be made before his name had been submitted to the Lodge, it was subsequently decreed that "no person shall be made a Mason without a regular proposition at one Lodge, and the ballot at the next regular stated Lodge," without a dispensation from a proper authority. This closed up the irregular manner which had previously existed, of making Masons at haphazard, or without the precautions and limitations essential to the prosperity and security of the Institution. Lodges were deprived of the privilege which they undoubtedly at one time possessed, of Making Masons at Sight, or without previous proposition and due

inquiry. This restriction, however, has been somewhat modified by the modern practice of evading its severity through the dispensation of the Grand Master, authorizing the calling of a special meeting by summons bearing the name of the candidate to be balloted for at the opening, and if admitted, to proceed at once with the making, giving the three degrees on the same evening. This course is within our own experience, and comes as near Making Masons at Sight as ingenuity can devise. It calls into exercise the extreme power of the Grand Master, who undoubtedly may, by virtue of the ancient prerogative of his office, make or order to be made in his presence, and in a regular Lodge, regularly summoned, and for a special and emergent purpose, a Mason at Sight, dispensing with the previous proposition and due inquiry; he assuming the entire responsibility of the act. Cases of this kind have from time to time occurred in various parts of Europe, and they are not without precedents in our own country. One only has ever occurred within the jurisdiction of this Grand Lodge, and that is so fully described in the letter of the Grand Master to the Grand Lodge of Nevada, that your committee need not recite the circumstances under which it occurred, nor do they deem it necessary to pursue the subject further.

JOHN T. LAWRENCE IS QUOTED

[EDITOR'S NOTE]--One of the most succinct studies of the question in English is found in Bro. John T. Lawrence's By-Ways of Freemasonry, published by A. Lewis, London: On 18th February, 1909, Most Worshipful Brother Hoskinson, Grand Master of Ohio, exercised an alleged prerogative of the Grand Master by making Mr. W. H. Taft a Freemason "At Sight." What the exact course of procedure was is immaterial to the somewhat important question that was raised. It is sufficient to say that Mr. Taft escaped a good deal that ordinary persons have to contend with, including the ballot, and it seems, according to one American Masonic journal, he "climbed over the wall," leaving a somewhat obvious inference to be made; and, according to another, he "penetrated the holy of holies by means of a subterranean." It may be left to the present writer to suggest that there is yet a third way of getting into the Temple, and that is through the roof--when Brother Tyler is nodding.

For the most part, however, the American Masonic press denounced the proceeding as unconstitutional; and some journals, having regard to the exalted rank of the

gentleman selected for the exercise of the prerogative, employed terms much more uncomplimentary.

Many of the writers of Masonic antiquities agree in conceding the right of the Grand Master to Make Masons at Sight as a landmark. The present writer (Masonic Jurisprudence, p. 8) refers to the alleged landmark, and the most recent exercise of the prerogative he has been able to hear of in this country was as far back as 1796. In England, therefore, the question has scarcely excited any attention. In America it is different, and the incident referred to was not the only occasion which had called for serious discussion, and a few historical notes may therefore be desirable. The first four instances are on the authority of Mackey.

In 1731 Lord Lovell, being Grand Master, "formed an occasional lodge at Houghton Hall, Sir Robert Walpole's house in Norfolk," and there made the Duke of Lorraine, afterwards Emperor of Germany, and the Duke of Newcastle, Master Masons. In 1766 Lord Blaney, who was then Grand Master, convened "an occasional lodge" and conferred three degrees on the Duke of Cumberland. In 1787 the Prince of Wales was made a Mason "at an occasional lodge," says Preston, "for the purpose, at the Star and Garter, Pall Mall, over which the Duke of Cumberland (Grand Master) presided in person." And in Ars Quatuor Coronatorum, VIII, p. 41, there is an account of the usurpation of the alleged prerogative by the Provincial Grand Master of Lincoln, but this case scarcely goes so far as the one under discussion, for it amounted to an unauthorized use of the dispensing power.

INSTANCES ARE GIVEN

In the United States instances have been frequent. There are a number of cases of Making Masons at Sight in the records of the Grand Lodge of New York, but the power was not frequently exercised. The last time was by Grand Master Robert D. Holmes, who reported to the Grand Lodge in 1867 that he had Made Hon. James T. Brady a Mason at Sight, on account of his great personal merit. It has also been pointed out that there is a recent precedent in Ohio for the Making of a Mason at Sight, such a course having been pursued in 1892 in the case of the late Governor Asa

S. Bushnell, when Grand Master Levi C. Goodale conferred the three degrees upon him in one day. Precedents in other states are not wanting. In the year 1898 John Wanamaker was Made a Mason at Sight by Grand Master Wagner of Pennsylvania. The making of Admiral Schley, by Grand Master Small of the District of Columbia, in 1899, caused widespread discussion. It was reported that all of the three degrees were conferred in full form on Admiral Schley, and a similar course was pursued a few years later when Governor Foster M. Voorhees was Made a Mason in the Opera House at Elizabeth, before an assemblage of a thousand Masons, by the Grand Master of New Jersey. Still more recently, Vice-President Fairbanks was similarly honored by the Grand Master of Masons in Indiana. There are probably many more cases.

Now let us examine the legal question involved. The statement that it is an unconstitutional practice and an illegal usurpation of prerogative, may be dismissed. It is not pretended that the Constitutions have anything to do with it. The Grand Master, himself a landmark, existed before Constitutions, and, as far as this country is concerned, the Constitutions have left the Grand Master's prerogative severely alone--in fact, Grand Lodge would itself have been guilty of a usurpation if they had attempted to limit it, or even define it. Public opinion is a far more effectual safeguard of the proprieties than the whole statute book. In some jurisdictions, however, the Grand Master's prerogative has been to some extent defined, and the following extract--Article IX of the Constitution of the Grand Lodge of Colorado, adopted in 1861, which defined the powers of the Grand Master--contained the following:

"It is his prerogative to make Masons at sight, and for this purpose he may summon to his assistance such Brethren as he may deem necessary."

This continued as a part of the Constitution until the revision in 1875, a period of some fourteen years, when Section I of Article IX was adopted as follows:

"The Most Worshipful Grand Master shall have and enjoy all the powers and prerogatives conferred by the ancient Constitutions and the usages and landmarks of Masonry."

The next revision, adopted in 1903, retained the above as Section I of Article VII. If this right be expressly reserved to the Grand Master by Constitution, there is little more to be said, beyond the obvious corollary that the acts of one Constitution do not concern any other. But even then the admission that a Constitution could confer this power infers that it could also take it away--in fact, disposes completely of any contention that it is a landmark.

IT IS A LANDMARK

The writer contends that it is a landmark. A landmark, to quote from Jurisprudence once more, is a claim or a practice that has never been seriously disputed, that has existed from a period beyond living memory, that has never suffered modification, that helps to define the Order and is part of its essence. This may not be exhaustive, but it goes some way. And when the Grand Master, by himself or by commission, selects some worthy person and admits him to the Order, he is only doing what probably King Solomon did before him. As to the innovation which has been read into the transaction, may it not be that the machinery of the ballot and the superincumbent ritual are in reality innovations?

The American press was much concerned at the thought of the possibilities involved in all this, but we may point out that the person so distinguished is not thereby a member of any lodge, nor could any lodge be compelled to receive him as a joining member, and in such a case the only way in which he could acquire any Masonic standing whatever would be by being made an officer of the Grand Lodge. At least under the English Constitution, for Article II defines membership of Grand Lodge in such wise that it would appear as if a Grand Lodge officer, present or past, maintained his membership of Grand Lodge irrespective of being a subscribing member of a private lodge.

How were persons admitted to the Fraternity in ancient time? There was undoubtedly a period when admission was simply by selection of a superior officer. As to the wisdom or otherwise of an active use of the prerogative, the writer offers no opinion.

But undoubtedly, if it is a landmark, the Grand Master is quite justified in such occasional exercise of it as may serve to keep it from falling into desuetude.

HUGHAN IS QUOTED

The substance of this chapter appeared in The Freemason of 10th July, 1909, and in the issue of the following week Bro. William James Hughan, Past Grand Deacon, the distinguished Masonic historian, forwarded his own views on the subject, which, by his permission, we append:

"I should like to add to the remarks made by Brother the Rev. J. T. Lawrence, M. A., as to 'Making Masons at Sight,' that the Grand Master of Ohio was fully justified in the course he took in regard to the admission of President Taft. As Bro. G. F. Moore (Editor of the New Age) was one of the first to point out, Article X of the Constitutions of the Grand Lodge of Ohio reads as follows: 'It is the Grand Master's prerogative to make Masons at sight, and for this purpose he may summon to his assistance such Brethren as he may deem necessary.' Brother Moore also states that 'The outside criticisms and objections are without merit so far as the particular case is concerned' (the New Age, New York, March, 1909).

"Personally, I question if such an action would be tolerated on this side of the Atlantic, because of the numerous facilities offered for initiation in the ordinary way, and especially as our Rulers have so long refrained from exercising such powers."

----o----

The New Temple at Davenport, Iowa

By BRO. ALBERT F. BLOCK, Iowa

IN the ordinary course of events the Masonic history of any community begins with the establishment of the first Masonic lodge. If the town is one destined to thrive, one or more of the various affiliated organizations eventually appear and ultimately more Blue Lodges will be constituted. But before many of the affiliated Orders are formed some room in the town has usually come to be known as the "Masonic Hall." These Orders naturally come to be housed in the same location and before long the affiliated bodies own their own home.

New bodies are added as the years roll by and soon there commences to grow up in one or more of the bodies a feeling that the work of that body is hampered by lack of space in the old quarters. Either their floor space is too cramped by reason of small rooms or meetings have to be held at extraordinary times in order that all bodies can do their work.

This is the critical period in the building history of the Masonic bodies of any city. If at such a time one body, finding itself larger and consequently more cramped in its hall space, and richer and consequently better able to build a separate building for itself, is permitted to break away from the others and do so, from that time no Masonic Temple will ever house all of the Masonic Orders of that city.

In Davenport, Iowa, the establishment of Masonic bodies was normal, with the immaterial exception that one of the lodges established here is no longer in existence, until the time came when one of the bodies, having twice the membership of the next largest, owned two building lots near the center of the city where it expected to build a separate building for its own private use.

Three matters were brought to the attention of this particular body. First, that it would be selfish for them to separate from the rest of the bodies; I second, that each of the bodies felt as much I cramped as the largest one did; and third, that if all of the bodies combined in the erection of one | large temple, in which they could be given facilities

that no one of them could afford singly, that temple would be at once a solution of all their troubles, a pleasure to each member of the Craft, and a credit to the Order and to the community.

The question naturally then presented itself whether the bodies could build such a temple as could accommodate all of them. The difficulties being mainly financial, it was first necessary to determine what such a temple would cost. Architects refused to make any estimate without having a definite plan before them and accordingly they were instructed to prepare the plans for such a temple. Many plans were drawn and many were presented to the Temple Board until finally one was found acceptable to all.

Then a general meeting of the Craft was called at which the proposed plans were thrown on a screen and explained by the architect who was present in person for that purpose and each member was requested to submit any suggestions in writing. When the plans were re-drafted to comply with the valuable suggestions thus procured, estimates were made as to the probable cost of construction. When the figures were presented the plan of financing was still to be worked out.

HOW IT WAS FINANCED

At this time attorneys were employed who communicated with members of the Craft in other cities where new Masonic Temples had been lately erected, to ask for their plans of financing; and when these had been received and compared and the best parts of each selected, a corporation "not for pecuniary profit" was organized under the same Iowa statute which gives corporate existence to most church organizations in this state.

But with the "not for pecuniary profit" feature there was combined the principal feature of most business corporations - that of issuing stock. Two kinds of stock were authorized: one, a voting stock; and the other having no right to vote and being non-incomebearing, issued only as evidence of their proportionate ownership, and

retirable under certain conditions. Of ten thousand shares authorized, with a par value of one hundred dollars each, only seventy were voting shares. This was in order that seven of the local Masonic Orders might have representation on the Board of Directors of the Building Association, ten of such voting shares being purchased by and issued to each of such bodies. Each body holding voting stock was to be entitled to elect a Director to represent that particular body on the Temple Board.

The other authorized shares were such that they might be owned and held by the seven incorporating Masonic bodies and such other affiliated organizations as might be located in Davenport; but no stock can be held except by a local Masonic, or affiliated, body.

POSTERITY MUST HELP PAY

The design of the Temple Board was not merely to build for the present, but for the future as well, and therefore it was deemed just to build such an edifice as would be greater than could be paid for at present in order that posterity should pay its own share of the building expense. The plans were enlarged accordingly and, by way of passing on to future members their share of the expense of establishing such a temple, three provisions were made: first, that the non-voting stock should be retirable after five years; second, for the issuance of registered 4 per cent first mortgage bonds payable six months after the death of the registered holder or in 1960 certainly; third, an issue of 6 per cent bonds on which were bought by the Davenport Clearing House as a temporary financing arrangement pending the sale of the "Old Masonic Temple Building" and the completion of the subscription of the 4 per cent bonds. It is contemplated that the 4 per cent bonds shall be retired as they mature; that the 6 per cent bonds shall be retired when they have served their purpose; and that the non-voting stock shall be retired when it becomes possible to do so; so that ultimately there will be no obligation outstanding except the seventy shares of voting stock.

The plan was accepted when presented. Each body in the city invested its every available dollar in stock. Every Mason who could afford to, and some who could not, bought 4 per cent bonds. The Temple was built.

From the bottom of its great concrete footings to the top of the highest Flagstaff, it is thoroughly modern in every way. In the basement is a beautiful dining room large enough to seat twelve hundred at once, adjoined by a kitchen having the equipment of the most modern hotel; and large store rooms and pantries, with facilities for direct delivery of foodstuffs. The dining room has a floor suitable for dancing, so it can be converted into a ballroom, using the same platform for the dance orchestra as is used for entertainers while the room is being used as a dining room.

In front of this dining room on the same level is a large billiard room, containing ample space for ten billiard tables, flanked by a large card room on one side and a ladies' rest room on the other.

NO FIRE ESCAPES NEEDED!

On the next floor above, which is the grade level, is a beautifully decorated and lighted lobby large enough to lay out a tennis court on its floor. On each end of this lobby is a passenger elevator and a stairway leading to upper and lower levels. On the street side of the lobby are five large doors, the purpose being to build large enough stairways, elevators and exits to comply with all requirements of building laws, so that the exterior of the building need not be disfigured by fire escapes. On the other side of the lobby is the Gothic room, decorated in the old Baronial style, and equipped with a pipe organ and a modern stage with scenery hung vertically, all lighting of the room being controlled by a switchboard in the wings of the stage. This room is used by the local chapter R.A.M., the Knights Templar, the Eastern Star, and the Grotto, and is designed to seat six hundred persons without extra chairs on the floor.

Leading from the lobby, on either side of the Gothic room, is a corridor to the rear of the building. A thoroughly adequate cloak room is the first opening off of the west corridor; and south of that is the lounge, in which Masonic and other periodicals are kept at all times. Further back of the lounge we find the card room where skat and chess hold sway.

On the east corridor, the first doorway opens into the offices of the building. Here the Secretary of the Temple Board, the Recorder of the Scottish Rite Bodies, and the Recorder of the Shrine have modern offices with large vaults and a Directors' room. All of the telephones in the building are controlled through a switchboard in the office; and across the corridor are two telephone booths for the use of who may need them.

Further south, along the east corridor, is a large ladies' parlor, with a second ladies' rest room connected.

Over the offices on a mezzanine floor is a large committee room; and over the cloak room on the opposite side of the building is a writing room.

THE FEATURE BOOM IS DESCRIBED

On the next floor above is the floor of the main auditorium, which is the feature room of the building. This great room is so constructed that although it will seat twenty-five hundred or more in a semi-circular arrangement around an arena large enough for Grotto or Shrine Patrols to drill on, nevertheless there is in it no pillar or other obstacle to obstruct complete view of the stage from any seat; and while Shumann-Heink's softest tones were audible in all parts of the room, there was no echo from Sousa's Band at its greatest volume.

The projection booth at the rear is fully equipped to throw either moving or still pictures on the silver screen which is hung from steel cables winding on a drum in the attic.

On the east side of the stage is the great electric pipe organ large enough to give any desired effect; while on the west side is the choir loft.

The stage is as well equipped as any in the country, having a large floor and all scenery hung vertically and counterbalanced, a complete switchboard designed to give all desired lighting effects, and which may be locked for the protection of meddling fingers. There is also so complete a complement of dressing rooms that Mme. Pavlowa's company was not cramped.

This room was designed for De Molay, Grotto, Shrine and Scottish Rite ceremonials, the main requirement being no pillars to obstruct the view from any seat of a large auditorium. The pillars were avoided by the use of large cantilevers to support the roof over this great room.

Under the rising tiers of seats on each side of the auditorium are the two Blue Lodge rooms, the Doric on the west side and the Egyptian on the east. These are also used for sessions of other bodies, whose membership is not so large as to require the Gothic room. By setting the floors about six feet lower than the level of the auditorium floor, good dignified ceiling heights have been attained, and these two rooms are beautifully decorated and furnished.

In connection with each is a suite of ten other rooms designed to give space for everything necessary in connection with Blue Lodge work. From the corridor one enters a cloak room off of which is a wash room and toilet, from the cloak room one enters the Tyler's room, off of which are the preparation room and the lodge room. The Tyler's room is only half as high as the lodge room, and out of it a stairway leads to a floor over the rooms previously described on which are a projection room and a music room, which is separated from the lodge room only by a screen, and four committee rooms.

THERE IS AN UNSEEN TEMPLE

The foregoing description tells of only the visible parts of the building, but one knows of the existence of large unseen rooms, where equipment and paraphernalia are stored for all kinds of ceremonies; knows of a room full of mysterious electric equipment, glittering switches, bubbling batteries, buzzing motors, numerous dials unintelligible to the visitor and an elevator switch with a startling way of suddenly announcing that it is on the job and lifting great loads.

The visitor sees no open windows, but still he doesn't ask for fresh air, because it is always there, so he doesn't stop to wonder where in that building are concealed twenty-six great fans that can make a complete change of atmosphere in an hour; and he is always warm, so he doesn't consider the battery of three smokeless boilers in the sub-basement, busily turning coal dumped through one hole in the alley pavement into ashes to be lifted through another; and heat to warm the fresh outdoor air distributed by the fans.

Outwardly the building is marvelous. The style of architecture is not one of the classical five, but is nevertheless pleasing to the eyes. The Davenport Masons have seen a vision and carved it in stone.

The house of teaching by symbols, it is a symbol in itself. Uniting all of the bodies under one roof, it symbolizes that the work was wrought with peace and harmony prevailing.

The words "Let there be light," carved in the six-ton lintel over the main entrance, offer the only possible cure for the unrest which has had such a prominent place in the addresses of Grand Masters for the past five years.

The building is nearly a perfect cube.

Attaining strength and beauty by straight severe lines, it symbolizes the power and beauty of the simple thoughts of Masonry.

The outward appearance of the building creates an optical illusion such as to make the building appear smaller than it really is. The visitor, upon entering, marvels that all of its spacious halls can be enclosed within the building he first viewed from without. In this the building symbolizes the revelations that come to the student of Masonry.

“THERE IS LIGHT"

The building has some just claims to distinction. It is the largest Masonic building in Iowa. The chandelier in the main auditorium is the largest indirect lighting chandelier on the continent, it having been said of this great fixture by some descendant of Jonathan Swift that it should have been labelled "40 hommes 8 chevaux." The rank and file of the Craft in Davenport helped design the building and helped to finance its erection.

The Craft in Davenport are proud of their new temple. When they decided to build it was suggested that they build for posterity. From then on the question never was, "How can we do it's" but "How shall we do it?” It was done by Davenport Masons. Both the architects and the building contractors were born and raised in Davenport.

In selecting the architect, the Board sought a local man who was a member of all the bodies, and fully capable of designing the temple desired. The architect showed no hesitation in deciding which symbols should be used in decoration. He simply used them all.

What has been said above would be incomplete without a mention of the first requirement - the money with which to build. There is an old recipe for chicken pie which begins, "First get your chicken." The first indispensable for a new Masonic

Temple is a man ready, able and willing to induce the individual members of the Order to subscribe. This brother is the authorized salesman of Masonry.

Some cities call in an outside organization to raise funds. This may be necessary in some rare cases. But most cities will desire to emulate the example of the brethren of Burlington, our sister Iowa city, where, with only a few exceptions, every member of the Order has a part of his or her estate invested in the new temple, and where twenty-seven months after the temple was dedicated, the last cent of indebtedness was paid off and a substantial amount was on hand in the sinking fund to meet the retirements of stock due as the holders might die. The Burlington brethren say this is the work of one man and for that reason one sees on the wall in the lounge of their temple a bronze plate bearing the name of George Joseph Holstein. Truly this man must have heard and understood something of charcoal and clay, which must ever be the principal elements in the construction of new Masonic Temples!

----o----

*BUILDING

We are building our home on eternity's shore

While we dwell in our structure of clay

We are shipping materials onward before,

With the close of each hastening day.

We are sending the thought that the spirit has wrought

In the wonderful glow of the brain,

And the timber is grown from the seeds we have sown

Mid the shadow of sorrow and pain.

We are building our home on a beautiful street,

While we dwell in the by-way of fears

And the roses that bloom there so pure and so sweet

Must be watered and nourished by tears.

And the light that shall shine in a glory divine

Must be formed in the darkness and gloom

And the foundation laid in the cloud and the shade

Of the path that leads down to the tomb.

We are building our home in the valley of life

By the side of eternity's sea,

And the work that we do mid the scenes of earth's strife

Shall decide what that home is to be.

Every thought leaves its trace on that wonderful place,

Every deed, be it evil or fair,

And the structure will show all the life lived below,

All the sinning and sorrow and care.

We are building our home; may the angels of light

Bring us wisdom where ever we stray

That the Mansion Eternal be fashioned aright

And the sunlight of truth be its day.

May the rainbow of love form its arches above,

And the river of peace murmur by,

And the spirit be blest by the glimmer of rest

We have sent to our home in the sky.

* Can any reader tell us if this is an accurate copy and who may be the author?

----o----

THE LEGEND OF THE QUATUOR CORONATI

BY BRO. GILBERT W. DAYNES, Associate Editor, England

THE fame of the Quatuor Coronati Lodge of Research of England, so often referred to in The Builder, has caused many brethren to inquire as to the significance of that strange sounding name; such brethren will discover an abundant reply to their inquiry in Bro. Daynes' essay, his first contribution to this journal, but not to be his last, for he is now a permanent member of our staff. Such brethren as are also interested in the subject of Masonry's Patron Saints, and more particularly the Holy Saints John, will find here set forth one important chapter in the history of that dedication.

ON the 28th November, 1884, the Most Worshipful the Grand Master of the Grand Lodge of England, in response to a petition from nine brethren, all eminent in the literature of Freemasonry, granted them a warrant of constitution. The name selected for the lodge, thus constituted, was "The Quatuor Coronati Lodge," a name which had

never before been selected for a similar purpose. The adoption of this name by a lodge, which has by its steadfast exertions become the foremost lodge of research in the world, and, by means of its Correspondence Circle, attained a universality which is only equalled by Freemasonry itself, naturally creates in many a desire to know more concerning the Legend and subsequent history of the Quatuor Coronati, Saints whom the Masons in the days of Medieval Operative Masonry must have held in the utmost veneration.

The Legend of the Quatuor Coronati in its inception was purely Italian, and it was from that country that the knowledge of these Saints must have spread to Germany, England and elsewhere in Europe. As Bro. A. F. A. Woodford has so truly said, "With all Legends, as Time runs on, the story itself becomes confused and hazy, and criticism has often a hard crux set it to make that plain and consistent, which through the lapse of years has lost in correctness what it has gained in picturesqueness." This certainly applies to the story of the martyrdom of these Saints, which has appeared in various forms; and considerable confusion has arisen because nearly all the accounts deal with two sets of persons, as well as with two different places far apart from each other.

Much concerning the Legend may be gleaned from the Arundel MS., which is in Latin. This valuable MS. has found a resting place in the British Museum, and dates from the twelfth or, at the latest, thirteenth century. In addition to the Arundel MS. there are two other MSS. which may be mentioned, viz., a Greek version by Porphyrius, a philosopher, and another Latin version known as the Petrus MS. This last-named MS., at its close, refers to the Greek version, and all three MSS. belong to the same traditional family. The two latter MSS. were selected by the Bollandist editor, when attempting to disentangle the Legend of the Quatuor Coronati for that, still incomplete, magnum opus on the lives of the saints, known as the "Acta Sanctorum," commenced by Father John Bolland, a Flemish Jesuit, in January, 1643.

The Legend, as set forth in these MSS., may be thus briefly summarized. During his reign, Diocletian, Emperor of Rome, journeyed to Pannonia so as to be present whilst the various metals were quarried from the rocks in the mountains in those parts. Having assembled the workmen in metals, the Emperor Diocletian discovered amongst them four artificers possessing wonderful skill in the art of carving, or--more

literally-stone squaring. Their names were Claudius, Castorius, simphorianus (Sempronianus, according to Porphyrius and Petrus MSS.), and Nicostratus. These craftsmen were secretly Christians, and invoked the aid of the Lord Jesus Christ in all the work they undertook as sculptors. They proved most skilful in the art of carving, and gave much delight to the Emperor by the manner in which they carved an image of the sun, with his chariot, chariot horses, and everything appertaining thereto, from one enormous stone from the metal of Thasos. As a consequence the Emperor received these four craftsmen, and Simplicius--an artisan who worked with them--with great joy, and gave them orders to hew certain columns, or capitals of the columns, from the porphyry. Now Simplicius, who was a Gentile, was not successful in his work, and kept breaking his carving tools. Claudius, however, took all these carving tools and said, "In the name of the Lord Jesus Christ let this iron be strong, and fit to work with"; and after this Simplicius carved well and properly with his tools. On account of this, Simplicius, after receiving instruction from Claudius in the elementary truths of Christianity, became converted. The five then visited Bishop Quirillus, who was in prison at the time, and Simplicius was duly baptized by him.

They returned to their work, and, as a result of the skill displayed by these craftsmen, Diocletian offered to give them riches and presents provided they would first cut out from the mountain of porphyry images of Victory, Cupids and other statuettes, but especially an image of Aesculapius. The craftsmen did all that was required of them with the exception of the image of Aesculapius, and submitted their work to the Emperor Diocletian, who noticed their omission to carve the image of the God of Health. He then told them to go and make this image and also fashion lions pouring water, and eagles and stags and other likenesses. Again they completed everything commanded of them except the image of Aesculapius.

Desiring to see the work done by the various workmen, Diocletian ordered everything to be brought into a public place. The image of Aesculapius is noticed by the Emperor to be missing. Diocletian is then informed by the philosophers, who were apparently instructors of the workmen, master sculptors or builders, and who were very jealous of the five craftsmen, that the favored craftsmen were Christians, and that they were not obedient to his commands, having declined to carve the image of the god Aesculapius. The Emperor ordered the culprits to be brought before him, and demanded the reason for their refusal. Claudius, acting as spokesman, answered that an image of that most wretched man they would never make, for it was written, "they that make them are like unto them, and so are all those who put their trust in them."

At first Diocletian looked leniently upon the sculptors, who had thus disobeyed him, but after the philosophers had obtained other sculptors to carve an image of Aesculapius to the entire satisfaction of the Emperor, the five craftsmen were again accused by the philosophers of being heretic Christians.

THE WORKMEN ARE ORDERED TO BE TRIED

Diocletian, incensed at their disobedience rather than at the fact of their being Christians, ordered a certain Tribune, Lampadius, to try them. The Tribunal having been prepared in the same place before the Temple of the Sun, Claudius, Castorius, Simphorianus, Nicostratus and Simplicius were brought before Lampadius with their accusers. The Tribune ordered them to worship the sun god, but they steadily flatly refused, saying, "We do never worship the work of our own hands, but we worship the God of Heaven and Earth, who is the everlasting Ruler and Eternal God, the Lord Jesus Christ." Lampadius thereupon ordered them to be put into the common prison. After a few days they were again brought before Lampadius, who tried in vain to persuade them to sacrifice to the sun god. They, however, remained firm and constant in their faith, and after a third hearing, after having been shown various kinds of tortures, Claudius said, "We fear not terrors, nor is our purpose broken by soft words, but we fear everlasting torments. For let Diocletian Augustus know that we are Christians, and will never depart from his worship."

Lampadius ordered them to be stripped and beaten with scorpions, but, whilst still in the judgment seat, was seized by an evil spirit, and tearing himself, expired. The news enraged the Emperor, and he ordered coffins of lead to be made, and the five were ordered to be shut up alive therein, and cast into the river. The order was duly carried out on the sixth day of the Ides of November (the 8th November, according to our present reckoning), by a certain citizen named Nicetius, who sat by Lampadius as an assessor. The Bishop Quirillus heard of it in his prison, and, being deeply grieved, died the same day. The year is a little doubtful, and the authorities vary between A. D. 298 and 302.

Shortly after this, the Emperor journeyed from thence, that is, Pannonia, to Syrme, and after forty-two days a Christian named Nichodemus raised the coffins containing the bodies of the five craftsmen and placed them in his own house. FOUR SOLDIERS WERE EXECUTED

After being in Syrme eleven months the Emperor Diocletian entered Rome. He at once commanded that a temple to Aesculapius should be built in the Baths of Trajan, and an image made from the squared stone. Upon the completion of the work he ordered that all the soldiers, and particularly the militia of the city, should offer incense with sacrifices whenever they came to the image of Aesculapius. There were, however, four wing officers (cornicularii) of the city militia, who resisted the order, being Christians. Upon their disobedience being reported to the Emperor, he ordered them to be put to death in front of the very image they refused to worship, with strokes of the plumbata, a scourge with thongs weighted with leaden balls. The death of these four soldiers occurred exactly two years after the death of the five craftsmen. The bodies of the four soldiers were ordered by Diocletian to be cast into the streets to the dogs. After lying there five days, Sebastian with the Bishop Melchiades, collected the bodies by night, and buried them in a cemetery on the road to Lavica, about three miles from the City of Rome, where many other holy men were already buried. Subsequently, in A. D. 310, upon becoming Pope, Melchiades ordered that the anniversary of the death of the four soldiers should be observed under the names; of the holy martyrs, Claudius, Castorius, Simphorianus, Nicostratus and Simplicius, as the names of the soldiers were unknown, and their deaths had occurred upon the same day of the year, viz., 8th November, but two years later. Also, the Pope bestowed upon these four soldiers, or milites, the title of Quatuor Coronati, or Four Crowned Ones. The names of these four martyrs appear to have been unknown until the ninth century, when, it is said, by the grace of God they were revealed as being Severus, Severinus, Carpophorus, and Victorinus.

As indicated at the commencement of these notes, the whole matter has been complicated by the fact that to the details of the martyrdom of the sculptors have been added those of a second set of martyrs. The five sculptors, or stone-squarers, and the four milites have, in consequence, frequently been mixed up and confusion thus created; but as Bro. R. F. Gould has rightly said, "the 4 Officers instead of the 5 masons have become the patron saints of the building trades, while the occupation of the 5 has survived under the name of the 4."

WHAT DOES "CORONATI MEAN?"

The precise meaning of the term coronati has been the subject of considerable speculation on the part of Masonic students. Some authorities think that the word coronati is a corrupted form of the military term cornicularii. Others suggest, however, that the four unknown cornicularii received a posthumous honour or promotion at the hands of the chronicler, and became known as coronati, the higher class of decorated soldier in the Roman army, and immediately above that of the cornicularii. This latter is a very feasible suggestion, when one remembers that by the use of the word coronati the crown of martyrdom is also implied.

The martyrdom of these two sets of saints is referred to, in many early martyrologies, from A.D. 400 onwards; and also in various breviaries down to and including the authorized version published by Pope Pius V by a Bull dated July, 1568. The accounts in these MSS. vary considerably, and add to the uncertainty of the real facts. It has been suggested that the almost immediate acceptance of the Quatuor Coronati as duly recognized canonical saints may be due to the fact that they were members of a trade organization, but satisfactory proof of this has still to be furnished.

In the Isabella Missal (circa 1497) although the five sculptors are mentioned in the commendation prayer, yet only four appear in the illumination on that MS. These four represent the original four, Claudius, Castorius, Simphorianus, and Nicostratus, and they are depicted with the emblems of masonry, viz., square, plumb rule, trowel, and gavel. The missing one is undoubtedly Simplicius, who joined the other four on becoming a Christian, and was martyred with them. Besides, the illuminator could not well have put more than four figures into his picture, which was to commemorate those saints, who were collectively known by the name of "Quatuor Coronati."

In the time of Pope Honorius I (A. D. 625-638) there was in existence at Rome, on the Caelian Hill where the Temple of Diana had formerly stood, a noble church, in the form of a basilica, bearing the name of the Quatuor Coronati. Some say that the Pope built it and dedicated it to these saints. During the Pontificate of Leo IV (A. D. 847-

855) the remains of the five sculptors and the four milites are said to have been removed from a cemetery on the Lavican Way in which they had long reposed to an oratory beneath the altar of the church on the Caelian Hill just referred to. The four milites were placed in two marble sarcophagi, and on either side in two other sarcophagi were deposited the remains of the five sculptors. This is recorded on the inscription of Leo IV, in the church over the left stairs leading to the oratory. The church was destroyed in the great fire of Robert Guiscard in A. D. 1084, but restored by Pope Paschal II in A. D. 1111. The church was again restored by Pope Urban VIII in A. D. 1624 and exists to this day. being known as the Church of the Quattro Incorronati. The change in name is accounted for by the fact that the word coronati of classical and Medieval Latin, and the word incorronati of the modern Italian mean precisely the same, viz., "Crowned Martyrs."

WHERE WERE THE SCULPTORS BURIED?

The MSS. previously quoted from describe the burial of the four cornicularii in the cemetery on the Lavican Way outside Rome; but how the five Pannonian sculptors, martyred in that country, and retrieved from their watery grave by Nichodemus, came to be reinterred near Rome, and in the same cemetery as the four cornicularii with whom they have been confused, has never been explained satisfactorily. It may also be mentioned that the site of this cemetery is still unknown, notwithstanding the persistent searches of antiquarians and others.

From those early times when associations of workmen in different trades were formed, the Quatuor Coronati have been the patron saints of the building fraternity in Italy and elsewhere. In Florence the gild of smiths, carpenters, and masons, during the fifteenth century decorated with a group of statues representing the Quatuor Coronati, one of the niches on the exterior of the northern wall of the Church of Or San Michele, the church of the trade gilds of that city.

(To be Concluded)

----o----

THE REGIUS POEM VERSION OF THE QUATUOR CORONATI LEGEND

BELOW is a transliteration of the Regius Poem version of the Quatuor Coronati legend, or the "Four Crowned Martyrs." The version begins at line 497 and extends to line 532. The poem was written, so it is believed, in England, about 1390 A. D., and is the oldest Masonic document in existence.

Pray we now to God almyght,

And to hys moder Mary bryght

That we mowe keepe these artyculus here,

And these poynts wel al y-fere,

As dede these holy martyres fowre

That yn thys craft were of gret honoure;

They were as gode masonus as on erthe schul go,

Gravers and ymage-makers they were also.

For they were werkemen of the beste.

The emperour hade to hem gret luste;

He wylned of hem a ymage to make,

That mowgh be worscheped for his sake;

Suche mawmetys he hade yn hys dawe

To turne the pepul from Crystus lawe.

But they were stedefast yn Crystes lay,

And to here craft, withouten nay;

They loved wel God and alle hys lore

And weren yn hys serves ever more.

Trwe men they were yn that dawe,

And Iyved wel y Goddus lawe;

They thoght no mawmetys for to make,

For no good that they mygth take

To levyn on that mawmetys for here God,

They nolde do so, thawg he were wod,

For they nolde not forsake here trw fay,

An byleve on hys falsse lay.

The emperour let take hem sone anone,

And putte hem ynto a dep presone;

The sarre he penest hem yn that plase,

The more yoye wes to hem of Cristus grace.

Thenne when he sye no nother won,

To dethe he lette hem thenne gon;

Whose wol of here lyf get mor knowe,

By the bok he may hyt schowe,

In the legent of scanctorum

The names of quatuor coronatorum.

----o----

"WHICH WAY?"

By BRO. C. C. HUNT, Deputy Grand Secretary, Iowa

I HAVE just taken my examination in the lecture of the Third Degree and am now ready to go on.

Which way had I better take ?" asked a young Mason recently.

"What do you mean by 'which way'?" he was asked.

"Why, I don't know. I understood I had the choice of two ways to go on, after taking the Third Degree."

"Go on where? Where do you want to go? By the 'choice of two ways' you must mean that you have a goal and that either way will take you there. What is the goal you seek?"

"Why, I hadn't thought of that particularly, but I suppose it must be the Shrine. Isn't that the top in Masonry ?"

"No, my Brother, it is not. The top in Masonry is an accomplishment and not a degree. But even if some Masonic degrees could be considered higher than others, the Shrine has no claim to any such distinction. It is not a Masonic degree in any sense of the term and does not pretend to be. It has been called 'the playground' for Masons, giving as it does opportunity for recreation and play, after the serious work of the Masonic degrees. It doubtless has a function to fulfill, but it is by no means a goal, and it is a great mistake to consider the Masonic degrees a means to reach such a goal.

"Even if we grant all that has been claimed for the Shrine, it is no more to be considered a goal of Masonry than is the school playground a goal of the classes therein. What would you think of a boy who thought of his class room work as merely a means to the playground? All pupils of the same school are entitled to use the playground at proper times and under proper restrictions without regard to the books or subjects studied in the school, and the question of whether he shall take arithmetic or geography, reading or spelling, history or literature, is determined without reference to the playground. Possibly it might be well to take all these subjects in order to obtain a well grounded education.

"So it is with the York and the Scottish Rites of Masonry. Neither is to be considered a way to the Shrine. Each is to be considered on its own merits; and many Masons take both. They are no more to be considered as furnishing a choice of two ways to the same goal than would be the subjects of history or philosophy in a course of study. Neither is antagonistic to the other, but on the contrary, each supplements the other. Remember, however, that the degrees you have already received are of the York Rite, and it may be well for you to become thoroughly grounded in the work of this Rite before taking the other. A jack-of-all-trades never becomes prominent in anything, and it is better to have well grounded knowledge of one subject than a superficial knowledge of many things.

"While eventually you may find it desirable to seek additional degrees, you should remember that you can never outgrow the degrees of the lodge. The additional degrees will be found useful only as they enable you to obtain a better understanding of those you have already received. If they cause you to forget your lodge it would be better had they never been taken."

----o----

Order of the Eastern Star's Educational Campaign In Tennessee

BY THE CHAIRMAN OF THE PUBLICITY COMMITTEE, GRAND CHAPTER, O. E. S., TENN.

RECOGNIZING that public education is perhaps the most important national Interest today, the Worthy Grand Matron of the Order in the State of Tennessee, Mrs. Felix G. Ewing, has initiated a vigorous campaign to raise the educational standard, particularly in rural communities:

Tennessee stands forty-fourth in the fourty-eight commonwealths of the United States. T h e coordination and cooperation of the forces of the Grand Lodge, F. & A. M., the Royal Arch Masons, the Knights Templar, the subordinate lodges of the F. & A. M., with the subordinate chapters of the O. E. S., will eventually win the battle against illiteracy.

The following suggestions were made to the subordinate chapters as a first step in the campaign:

No. 1 - Each chapter to devote the time of one of its early stated meetings to a general discussion of the subject of education, the Worthy Matron in advance of the meeting to appoint one or two speakers who can deal with it.

No. 2 - At the meeting, a special committee on education to be appointed, the duties of this committee to be:

(a) To ascertain the number of schools within the jurisdiction of the chapter, with the number of pupils attending each school, the number of teachers, the number of annual days school time, and if possible, ascertain the number of children not attending any school.

(b) To confer with the superintendent of education having these particular schools in charge, to ascertain in what direction in his opinion, the influence of the chapter can best be directed.

(c) The apportionment of the schools within the chapter's jurisdiction among a sufficient number of sub-committees to insure a personal visit to every school, at least once in each two months.

(d) These sub-committees to report at each stated meeting as a regular order of business the condition of the schools in their charge, with any suggestion for their improvement which may be apparent.

(e) To seek a conference with the Worshipful Master and Wardens of the Masonic lodges in their immediate jurisdiction offering their assistance in such educational work as the lodge may have in hand, and to endeavor to coordinate the two.

(f) The same offer of assistance to be made to any chapter of Royal Arch Masons which may be within their territorial limits.

(g) The sub-committee to cooperate with any Parent-Teacher's Association which may be in existence, or, if none, to attempt an organization of that sort.

(h) The Worthy Matrons to write the Worthy Grand Matron at the end of each three months what has been done, what progress - made

MEMBERS ASKED TO KEEP IN TOUCH

All the chapters and all the members of the chapters are asked to keep in touch with the schools. In this way, we believe, the work will develop and avenues of usefulness suggest themselves. It is our present ignorance of the conditions of the schools, their need and their insufficiency, which is at the root of our troubles.

To enable the Order to act intelligently the school superintendents of each county in the state were asked to give the following information:

"The number, name and location of all one teacher schools, and the name and address of the teacher.

"The number, name and location of all two teacher schools, and the names and addresses of the teachers.

"The number, name and location of all three teacher schools, and the renames and addresses of the teachers.

"The number, name and location of all high schools, and the name and address of the principal of each high school, and the names and addresses of all teachers in such schools.

"The names and addresses of your county board of education, designating the chairman of such board.

"The name and address of your county supervisor of schools.

"If you can do so, will you please furnish with this data, the number of pupils enrolled and attending each school in your county' This is also of great importance in our proposed work. We are also anxious to find out, if it be possible, how many children there are in the different counties, who are of school age, and yet who are not, and probably never have been, attending any school. Will you give us your hearty cooperation in this effort to help the educational work in Tennessee, and will you make the first step in that cooperation, the sending to me, this much desired and important data, within the next ten days - so our work can begin immediately?"

Different localities are arranging different methods and mans for work. Almost every subordinate chapter has appointed an educational committee. These committees have familiarized themselves with the measures of the Sterling-Reed Bill and are undertaking this work with great earnestness of purpose

The Order of the Eastern Star stands for the following:

1. A Federal Department of Education with a Secretary in the President's Cabinet.

2. More generous support, through appropriations and improved legislation.

3. A minimum school term of eight months for each county, well trained teachers for each school, and living salaries for all teachers.

4. Thorough investigation of all unsatisfactory conditions in regard to the illiteracy of each county.

5. For a fuller understanding and hearty cooperation at all times with county superintendents of education, teachers and Parent-Teacher's Associations.

6. For frank statements, just demands, and offers of helpfulness to county boards of education and county courts.

7. For the active participation of each subordinate chapter of the O. E. S. in our state in such plans as are adapted to their localities.

The Worthy Grand Matron, Mrs. Felix G. Ewing, and the Worthy Grand Ruth, Mrs. Frances Haun, have made a round of official visits to a large number of chapters in the state, and the Worthy Grand Matron is planning to visit every chapter in the interests of the educational movement before the close of the year.

MUCH HAS BEEN ACCOMPLISHED

Enthusiasm and interest are displayed everywhere. Much practical work has been accomplished. The compulsory attendance law is being enforced more thoroughly than ever; funds have been raised to replace a burned schoolhouse; a domestic science department has been fully equipped; books for libraries have been given; teachers'

salaries have been supplemented; one chapter has pledged a thousand dollars towards the building of a new schoolhouse; clothing, books and shoes have been supplied for needy children; and other social service work undertaken which will make possible the attendance of children at school. Two chapters have been largely instrumental in raising a school from a two-year to a four-year high school; and the whole movement has engendered a community school spirit that speaks well for the accomplishment of the purpose of the campaign.

House to house canvasses are being made in some centers in order to find out if any children of school age are not attending school, and for what reason. This has done much to establish a cordial relationship between the parents and those calling.

As means for publicity an educational program will shortly be broadcasted from Nashville; and it is hoped that the moving picture shows may be made a medium for extending the appeal for intelligent interest in this important subject.

County superintendents are showing the greatest cooperation on the ground that no better service can be rendered the Southland than the blotting out of her illiteracy. This also applies to the principals and teachers in the schools, together with clergy and ministers in all communities.

The campaign has been instrumental in making large additions to the ranks of the Order and the cordiality and enthusiasm with which it has been received are most encouraging to the state officers.

STATISTICS OF THE ORDER AT END OF 1924

Compiled by BRO. C. C. WOODS, Missouri

Name	Lodges	Members	Gain
Alabama	584	50,126	2,000
Arizona	32	5,444	250
Arkansas	458	33,112	634
California	445	100,583	7,998
Colorado	136	29,201	1,785
Connecticut	119	41,206	1,525
Delaware	22	5,715	140
District of Columbia	36	21,132	1,146
Florida	246	24,228	1,537
Georgia	682	67,431	1,042
Idaho	77	9,135	576
Illinois	919	259,573	16,658
Indiana	559	120,973	3,270
Iowa	549	84,580	2,805
Kansas	438	75,265	2,968
Kentucky	613	70,526	3,048
Louisiana	272	33,214	1,981
Maine	206	42,556	826
Maryland	119	30,993	857
Massachusetts	306	115,585	5,567
Michigan	472	138,974	8,586
Minnesota	286	55,910	2,610
Mississippi	336	33,308	3,171
Missouri	655	109,878	2,837
Montana	133	19,433	756
Nebraska	286	39,585	4,157
Nevada	23	2,629	132
New Hampshire	80	14,773	842
New Jersey	230	78,469	6,563
New Mexico	52	6,163	515
New York	941	299,034	12,440
North Carolina	454	39,372	3,030
North Dakota	127	15,033	398
Ohio	592	179,788	8,684
Oklahoma	459	62,793	3,063
Oregon	159	26,825	1,582
Pennsylvania	541	193,659	7,145

Philippine Islands	86	6,680	383
Rhode Island	40	17,032	824
South Carolina	280	28,717	1,945
South Dakota	165	18,965	1,334
Tennessee	472	45,344	2,108
Texas	961	122,879	5,387
Utah	25	4,502	348
Vermont	103	18,456	789
Virginia	347	43,630	2,439
Washington	244	42,548	2,164
West Virginia	165	31,018	1,467
Wisconsin	290	52,364	3,940
Wyoming	43	6,873	360
	15,865	2,975,182	146,612

FOREIGN GRAND LODGES

Name	Lodges	Members	Gain
Alberta	129	11,405	920
British Columbia	100	11,033	979
Canada	537	98,036	6,157
Cuba	118	9,865	89
Egypt	60	2,567	…
England	3,943	284,000	....
Ireland	600	28,905	876
Manitoba	91	10,208	78
New Brunswick	37	3,898	4,276
New South Wales	318	32,259	1,200
New Zealand	221	17,245	717
Nova Scotia	79	9,498	....
Panama	6	....	55
Prince Edward Island	15	1,140	529
Quebec	79	13,206	90

Queensland	73	2,600	422
Saskatchewan	168	12,392	24,018
Scotland	874	93,763	1,157
South Australia	108	10,293	145
Tasmania	36	2,827	4,251
Victoria	324	34,583	*2
York Grand Lodge of Mexico	15	865	493
Western Australia	97	6,010	46,450
	8,028	696,598	

----o----

Historical Sketch of Lodge Canongate Kilwinning, No. 2, Scotland

(From an account published by the lodge itself)

ONLY a half dozen lodges in the world can vie with Canongate Kilwinning, No. 2, in historical interest. Ancient it is, and venerable, like some ivied cathedral, and revered by Masons the world over as one of the fountainheads of the Craft. Robert Burns and Rudyard Kipling have been among its poets laureate, also James Hogg, the Ettrick Shepherd, friend of Christopher North, and author of lyrics as sweet as the heather. Among other illustrious names affiliated with this lodge may be mentioned Lord Roberts, Lord Kitchener and Lord Haig.

"To her ranks has come such a phalanx of the great and good in every field of human activity, as might well make her the envy of the proudest sister in the land. Her brightest names are not hers alone, but Scotland's, and among them are many that posterity will not willingly let die."

BI-CENTENARY MEMORIAL.

ST. JOHN'S CHAPEL is of unique antiquarian interest from the traditions associated with Lodge Canongate Kilwinning and with the site of the Chapel.

The lodge is one of the very few which holds its Annual Festival on St. John the Baptist's Day corresponding with the Summer Solstice, and its bright red clothing and apt motto both pointedly refer to the dawn of the day in the East and ancient sun worship. As the sun never sets but to rise again, so, according to the oldest forms at every communication, the work is closed, but the lodge is never closed--only adjourned. The Chapel is probably the oldest Masonic lodge Chapel in the world.

The lodge preserves the ancient Scottish arrangement of the interior, having the Master's and Warden's chairs at the three points of a triangle, the Master's chair forming the apex. This is the correct and most ancient form of arrangement of a Scottish lodge, corresponding with the so called Higher Degrees, and also with the Continental Masonic systems, but differing both from the English and the American systems.

The traditions of Canongate Kilwinning, as an operative body, begin with the building of Holyrood Abbey and Palace, when, by royal warrant, skilled builders and Craftsmen were brought from all parts of the country to assist in the work. The Abbey was founded by King David I. in 1128 for the Canons Regular of St. Augustine, and dedicated to the Holy Rood or Cross brought to Scotland by his mother, the pious Margaret. The Cross was called the Black Rood of Scotland. The lodge was practically identified with the religious foundation of the Abbey, till the growing Burgh of Canongate outside the walls of Edinburgh became of sufficient importance, amid the religious struggles of the sixteenth and seventeenth centuries, to confer rights of freedom of trade apart from the protection of the Church. The trade societies of the Burgh never owed any allegiance to Edinburgh, and the somewhat arrogant attempts made by the trades of the latter occasionally to exercise control in the Canongate invariably led to indignant repudiation.

The Canongate Masons, however, while dating their corporate privileges from King David's charter to the Canons of Holyrood, and the constitution of the Burgh of Canongate, and being entirely separate from and independent of Edinburgh, identified themselves with the general body of Freemasons in Scotland in 1677, five years after the Parish Church was transferred from the Abbey. In that year they accepted a warrant from Mother Kilwinning, which was at the time --as the Head, though in influence only the second, lodge in the Kingdom--exercising the functions of Grand Lodge. Mother Kilwinning had a traditional connection, similar to that of Canongate, with the skilled ecclesiastical builders and architects of the time.

Like several other lodges in England and Scotland, and owing to the incompleteness or absence of documentary evidence of earlier existence, our precedence thus runs conventionally from a much later date, 1677, than the real inception of the lodge warrants. In respect of its constitution at so early a date as a purely speculative lodge, independent of and uncontrolled by any trade organization or incorporation, it takes rank as one of the very oldest existing lodges. It is one of the few which cannot, and does not, produce to candidates or anyone else any "charter or warrant of constitution from the Grand Lodge of Scotland." Grand Lodge, indeed, was formed under its hospitable roof, and one of its members, William St. Clair of Rosslyn, became first Grand Master Mason of Scotland.

During recent years the lodge premises have been greatly enlarged and improved, providing new cloakroom and lavatory accommodation, increasing the size of the Refectory, as well as adding a large museum between the Chapel itself and the new St. John street frontage, designed to harmonize with the older part of the building.

In 1916 the lodge acquired an adjoining building, hitherto used as a wood turner's factory, and entering off Old Playhouse Close; and during the present year (1924) they have procured a building to the south of the lodge, which will be available for extension of the present premises at an early date.

The old entrance to the lodge by St. John's Close can now be used at any time. It gives access to a storeroom or scullery and to an arched vault in the basement. There

is a caretaker's house of room and kitchen, etc., on the top flat, while on the middle flat, to which access is obtained by a turreted staircase, is the old kitchen of the Tenandries restored. The pillars on either side of the door between the old kitchen and the Secretary's room are from the old council chambers in Leith. The fireplace now disclosed was formerly covered up by masonry and partitions.

The lodge possesses an interesting museum, containing many unique articles connected with the Craft, and in the lodge room there is an organ built in the year 1754, probably the oldest organ in Scotland, and the only existing organ on which the songs of Robert Burns were played in his presence.

The roll of members includes the names of men famous in history, literature, law, medicine, and other spheres--men who have helped to make our country and empire.

THE POETS LAUREATE OF THE LODGE

1787 Robert Burns (Caledonia's Bard)

1835 James Hogg (The Ettrick Shepheid.)

1836 William Hay (The Lintie o' Moray).

1842 E.W. Lane, M.D.

1846 Francis Nicoll.

1850 James Marshall.

1851 N. J. Mansabuis.

1853 William Pringle.

1860 Anthony O'Neal Haye (Author of "Poemata." Editor of the "Scottish Freemason Magazine").

1872 Captain Lawrence Archer.

1879 Bryan Charles Waller, M. D., of Masongill.

1880 Andrew Stevenson, M. A. (Author of "The Laureate Wreath," etc.).

1887 Charles H. Mackay.

1890 Wallace Bruce (Author of "The Old Organ," etc.)

1897 Charles Martin Hardie, R. S. A.

1899 Alexander Anderson (Surfaceman).

1902 T. N. Hepburn (Gabriel Setoun).

1905 Rudyard Kipling.

1909 Stewart Home.

1918 Joseph Inglis, W. S., P. M.

1920 T. S. Muir. M. A.. P. M.

1922 Allan McNeil, P. M.

1923 John B. Peden, P. M.

One of the most interesting features about the lodge is the list of its Poets Laureate, and more especially its connection, when the office was instituted, with Robert Burns.

Burns was entered Apprentice on 4th of July, 1781, in Lodge St. David's, Tarbolton, Ayrshire (about a month after the two lodges, St. David's and St. James, in that town had been united). He was then in his twenty-third year, and from that date until his death he was a most enthusiastic member of the Craft, paying regular attendance at, and identifying himself with, the lodges in every place where he happened to be for the time.

On the reconstruction of Lodge St. James, about a year after his initiation, he identified himself with that section, and in 1784 was elected Depute Master of St. James. The meetings were, at the time, held in a public house, which is now in ruins, scarcely anything but the bare walls standing.

Burns often presided over the lodge, a fact to which he refers in his poems.

He was an affiliated member of Lodge St. Andrews, Dumfries, No. 179. The mallet and an apron of that lodge used in his time are in possession of Grand Lodge. It is not Burns' own private apron.

He was affiliated in Lodge Canongate Kilwinning on 1st of February, 1787, and was elected and installed Poet Laureate of that lodge on 1st of March, 1787. The lodge, containing, as it did, the elite of the bright and learned of Edinburgh society and some of the foremost spirits in Scottish life of the time, welcomed Burns with whole-hearted enthusiasm, and the enthusiasm found tangible expression, not only at meetings, but also in supporting and assisting the preparation of the first Edinburgh edition of his works.

The fact of the inauguration of Burns as Poet Laureate was, some time ago, finally and judicially established after an elaborate and exhaustive inquiry by the Grand Lodge of Scotland, which possesses the well-known historic painting representing the scene, painted by Bro. Stewart Watson, and presented to Grand Lodge by Dr. James Burness, the distinguished Indian traveler and administrator, and a distant relative of Burns through his ancestry in Kincardineshire, from which Burns' father migrated to Ayrshire.

The lodge possesses an actual Master Mason's apron of Burns' Mother Lodge, used at the time when he was initiated, and presented by Bro. McGavin, Past Substitute Master, the descendant of one who was present.

James Hogg, the Ettrick Shepherd, succeeded Robert Burns as Poet Laureate in 1835. A special meeting of the lodge was held at the Cleikum Inn, St. Ronan's, Innerleithen, when he was initiated into the Craft, and sang to the assembled brethren his own song--"When the Kye Come Hame." The names of Alexander Anderson (Surfaceman), Wallace Bruce, T. N. Hepburn (Gabriel Setoun), and Rudyard Kipling appear in later years.

----o----

A REMARKABLE ALTAR

By BRO. N. W. J. HAYDON, Asso. Ed., Canada

CONNAUGHT Lodge, Mimico, owns as unusual a piece of furniture as is to be seen, probably, in Ontario. This is an altar, designed and partly built by the skillful hands of Bro. Joseph Nevin, who is also a brother of the Operative Art, being an "Honors Man" of the City and Guilds Institute, of London, England.

This altar is built on the design of a tower and porch to a cathedral. It is made of oak, and is entirely symbolical in its detail and finish, being twenty-four inches square at its base and thirty-three inches high. At each corner is a diminishing buttressed pier, set at an angle of 45d; these reach up to about half its height and, above them, the corners are cut in blocks like maple and the leather of bird's-eye maple, inlaid with three rosettes of oak, each carved with an eight-petalled rose, the buttons being silver coins smoothed and engraved with the square and compasses. On the edge, outside the apron, are five seven-sided, tapering spires, one at each corner and one in the center of the eastern side, which has at its apex the cardinal points and a weathercock pointing towards the east for "a favorable wind."

In the east, south, and north sides are set three-light windows of gothic design, inlaid with colored glass. The reveals of the windows are in ashlared blockstone design, with gothic arches containing the correct number of stones, the keystones being

carved in the shape of a coffin. Around each arch is a moulded label course, surmounted at its center with a carved square, plumbrule and level.

In the west side appears a doorway, with three steps as an approach to a door in gothic style, whose hinges are of the fleur-de-lis pattern. It bears a "Sanctuary Knocker" of brass in the shape of a demon's head, with horns, serpent's tongue, a ring in its mouth and eyes that, by some peculiarity of the maker's art, appear to look right at you, whether you stand in front or on either side. This doorway is recessed and, in the angles, appear the staves - emblems of authority, while around the opening appear block-finished ashlars. The upper half is a gothic arch of twelve stones and a keystone carved with a fleur-de-lis.

Above this door is a window of five lights of lances design, inlaid with colored glass, and so arranged that each arch has one-half struck from a common center and all are within the bounds and touching one common circle. This is surmounted by an arch containing fifteen stones and a keystone inlaid with pearl and carved with the usual lettered circle.

The altar is lighted electrically from within which makes a very pleasing effect. There is also in this lodge a choir rail, built of oak by the same brother, and designed as a colonnade with gothic arches. It is supported by twelve columns, one of which is peculiarly twisted in the turning. This rail is fitted with special electric lamps, of a color suitable for the Master Mason ceremony and displays much original thought, skill and ingenuity in the making, so as to meet the service required of it.

----o----

A PRAYER

(Written for the Dedication of Masonic Temple in Moncton, N. B., Aug. Z5, 1924)

O. Eternal God, mighty in power, of majesty incomprehensible, look graciously on Thy servants who lift up their hearts unto Thee. Thou who madest the earth and gayest man understanding; suffer us by Thine help to build to Thine honour. In Thine infinite WISDOM have patience with our imperfections. In our pitiable weakness make perfect Thy STBENGTH; and O. ineffable BEAUTY, leave us not ashamed. Instruct our tongues to frame Thy Word aright. Make attentive the ears that would catch Thy voice and in faithful breasts do Thou find for Thyself repose. Encourage those who walk in darkness here to lean upon Thine Arm. By Thine Own Hand raise us out of all disaster that, in the Middle Chamber of Thy Sacred Presence we may rejoice to behold Thy Face. O, Thou Master of Workmen, Thou Builder of Mansions, Thou Giver of Life. Amen.

Channing Gordon Lawrence,

Grand Chaplain, New Brunswick.

----o----

Great Men Who Were Masons

James Otis

By BRO. GEORGE W. BAIRD. P.G.M., District of Columbia

THERE are few men, few Masons, in our history who have figured so prominently and yet so modestly as James Otis. We learn that he was a Mason from The Freemasons' Monthly Magazine published by that brilliant Massachusetts Grand

Secretary and editor, Charles W. Moore; in his Volume XIX for 1860, page 133, he says:

"James Otis, of Revolutionary renown, the distinguished lawyer and orator, was a frequent visitor to the Grand Lodge. At the quarterly communication of October 12, 1753, he appeared as the Senior Warden of the 'second lodge.' Afterwards, his name is enrolled among those of visitors, in 1753, 1754, 1758, 1759, 1760, 1761, 1765, 1767, 1768, 1769, 1773, and 1774. He was a pall-bearer at the funeral of Grand Master Gridley, and served on a committee of the Grand Lodge on that occasion."

James Otis was born on what was called Great Marshes, now West Barnstable, Massachusetts, Feb. 5, 1725; and died at Andover, May 23, 1783. He was graduated at Harvard in 1743, having taken the College Course, studied law in Boston, and was admitted to the bar in Plymouth, where he began practice. Later he moved to Boston to take advantage of the better opportunities there.

Otis was a thinking man with a habit of tireless industry. As early as 1760 he published his famous essay The Rudiments of Latin Prosody with a Dissertation of Letters and the Principle Harmony in Poetic and Prosaic Composition. This title indicates his classical and philological tastes. It was his knowledge of languages that enabled him to find the exact word for his idea; though he became famous as an orator he was never in the least theatrical.

While Judge Advocate General in 1761 he delivered a masterly argument on "Whether the Persons Employed in Enforcing the Acts of Trade Should Have the Power to Invoke Generally the Assistance of All the Executive Officers of the Colony." He soon resigned his office as Judge Advocate General because he considered the "Writs of Assistance" to be illegal and refused to argue them further. He was then employed on the other side and produced a profound impression; the judges evaded giving decisions and the Writs, though secretly granted at the next term, were never executed.

Otis was elected to the Legislature, where his eloquence soon placed him at the head of his party and won for him the title of "The Great Incendiary of New England."

In 1765 he moved that a congress of delegates be called from the several Colonies. The adoption of this proposal resulted in a congress held at New York in October of that year, with Otis as a member. He was authorized to prepare an address to the House of Commons. In the following May he was elected Speaker of the Provincial House. When Charles Townsend's plan of taxation had passed in the British Parliament, the Massachusetts House sent, in 1768, another circular letter requesting the Colonies to unite on some suitable measure of redress. When Governor Bernard required this letter to be rescinded Otis made a speech which was pronounced by the friends of the British Government to be "the most violent, insolent, abusive, and treasonable declaration that perhaps ever was delivered." The House refused to rescind by a vote of 92 to 17.

In the summer of 1769 Otis discovered that the Commissioners of Customs had sent accusations against him to England to charge him with treason; immediately he inserted an advertisement in the Boston Gazette denouncing them. The next evening he met Mr. Robinson, one of the Commissioners, in a coffee house; an altercation occurred in which Mr. Otis was struck on the head with a blunt instrument, leaving a gash; this is thought to have been the cause of his dementure later on. In the action instituted against Mr. Robinson he was awarded damages of 2000 pounds, but declined to receive the money since Mr. Robinson had made an "humble written apology."

Mr. Otis retired, on account of his health, but was again chosen a Representative. But he was forced to retire permanently because of mental derangement. His death was brought on by a stroke of lightning which struck his house at Andover.

During his derangement he had destroyed nearly all his papers. He had published a pamphlet on The Vindication of the Conduct of the House of Representatives, 1762; The Rights of the British Colonies Asserted, 1764; and Considerations on Behalf of the Colonists, 1765.

----o----

A VOCABULARY WANTED

THE American Craft stands just now in need of a new vocabulary. With the official adoption of the principle of Masonic Education by so many Grand Lodges, brethren so engaged are hard put to discover a means of describing what they are aiming at. "Research" is used, but it suggests something scientific, or antiquarian, something very heavy and dull. "Study" is unpleasantly reminiscent of school and college. "Education" itself suggests study, classes, teachers, text-books and other high brow paraphernalia. Of course there are very few Masons who desire to make a scientific study of Masonry, or who would care to go to school again; nevertheless they may desire to learn what Masonry is, how to practice it, or manage it, how to enjoy it. He will lay us all under obligation who makes us the Rift of a new vocabulary by which to describe such desires and such needs.

----o----

THE STUDY CLUB

Studies of Masonry in the United States

By BRO. H. L. Haywood Editor

PART VI BEGINNINGS IN MASSACHUSETTS

A READING of the various books in which some discussion is made of the beginnings of Masonry in Massachusetts will show that for many years the subject has lain in much confusion, due partly to a lack of data, partly to the average writer's habit of accepting without critical examination things said by a predecessor. If this confusion has to a large extent been cleared up, so that the subject now stands forth with comparatively clear outlines it is principally due to a remarkable book, already frequently quoted in these studies: The Beginnings of Freemasonry in America, by Bro. Melvin M. Johnson, P. G. M., Massachusetts. As already stated by the present writer in a review published in THE BUILDER, October, 1924, page 316, the chief value of this work is that it is based on original records, and that these records have been subjected to a critical scrutiny, by virtue of which fact it may be accurately described as a new departure in writing the history of the Craft in America.

Bro. Johnson's work covers the period from the traditional beginnings up to and including 1750. During that period Boston was the cultural and commercial capital of New England, and one of the two or three most important cities on the continent. A reader will find a detailed history of the city from 1630 to 1880 in a magnificent work in four volumes: The Memorial History of Boston, edited by Justin Winsor; Boston; 1882. The period during which Freemasonry was organized in Massachusetts is covered in Volume II, in which, on page 439, is the following succinct description of the population and general characteristics of the Boston of that time:

"The appearance which Boston in the middle of the eighteenth century presented to a visitor was one of thrift and substantial prosperity. It had much the air of some of the best country towns in England. The marginal lines had not materially changed, as Price's plan of 1743 shows, and the territory of the little peninsula sufficed, with but slight changes, until the new movement in life began early in the present century. The population had increased chiefly by process of natural laws, unaided by any extensive immigration or influx from the country. When the small-pox broke out in 1722, it was estimated that the town contained about twelve thousand inhabitants. Twenty years later, in 1742, there were about eighteen thousand and the number scarcely exceeded twenty thousand in 1760. This stationary character of the population aided no doubt in the preservation of local characteristics. In the valuation of 1742 there were reported to be one thousand seven hundred and nineteen houses, and one hundred and sixty-six warehouses twelve hundred of the population were widows, a thousand of

them being set down as poor; and there were one thousand five hundred and fourteen negroes in town. Peter Faneuil had just presented Faneuil Hall to the town; and there were standing, besides the Town House and Province House, ten meetinghouses of the prevailing faith, three edifices of the Church of England, a French, a Quaker, and one Irish or Presbyterian meeting-house. There was a work-house and an alms-house, a granary and four school-houses."

THE CALENDAR, OLD STYLE AND NEW

It was in such an environment that Massachusetts Masonry made its beginnings some time during the first quarter of the eighteenth century, and in order to understand its course of development that environment will need to be kept constantly in mind. Also the reader needs to remember that prior to 1752 the Old Style calendar was still in use. The general oversight of this fact has caused so much confusion in Masonic, histories it will be useful here to quote Bro. Johnson's explanation of Old and New Style calendars:

"Much confusion has arisen over dates from January 1 to March 24, inclusive, prior to 1753, because to and including the year 1752 the first day of the new year was March 25 instead of January 1. Consequently old style March 24, 1750, for instance, was the day before March 25, 1751; and January 1, 1750, was the day after December 31, 1750, and not the day after December 31, 1749. In many commentaries on early Masonic matters as well as upon matters of general history this distinction has been overlooked, with resultant confusion. Accuracy of dates has been attempted herein, and for clearness both old and new style have been indicated. For instance, March 24, 1750/51, means the day before March 25, 1751. At the time that day was officially known as March 24, 1750."

In going back to the origins of American Masonry Bro. Johnson made use of eight various sources of information:

1. Official Lists of Lodges.

These lists, often engraved, were issued at various times by the English and Irish Grand Lodges. The two best books on these lists were written by Bro. John Lane: Handy Book to the Study of the Engraved. Printed and Manuscript Lists of Lodges of Ancient Free and Accepted Masons of England (Moderns and Ancients) from 1723 to 1814 with an Appendix and Valuable Statistical Tables; and Masonic Records, 1717-1886; the former was first printed, London, 1889; the latter, London, 1886. A second edition of the Records was published in London, 1895.

2. The Constitutions.

Under this head are included all the Old Manuscripts, but more especially the edition prepared by Dr. James Anderson, first published in London, 1723. It was this book that Benjamin Franklin brought out in Philadelphia, 1734.

3. Records and Account Books.

Under this head come the record books of the Grand Lodge at London beginning under date of June 24, 1723; Liber B, Philadelphia, beginning June 24, 1731; original records of the First Lodge in Boston, evidently begun in 1738; the original records of the Masters' Lodge in Boston, with the first record under date of Dec. 22, 1738; records of St. John's Lodge at Portsmouth, N. H., begun Oct. 31, 1739; minute book of Tun Tavern Lodge of Philadelphia, with the first entry dated June 28, 1749; a journal written by Benjamin Franklin July 4, 1730; and the record of the Provincial Grand Lodge of Boston beginning April 13, 1750.

4. Manuscripts of the Period.

In this classification are included the original petition for the constitution of the First Lodge in Boston; the original petition for the constitution of the First Lodge in New Hampshire; the Beteilhe Manuscript; the Baron's Letter; and The Pelham List. The Beteilhe Manuscript is so called because it was written by Francis Beteilhe. He was made a Mason in the First Lodge of Boston, July 24, 1734, was made its secretary some time prior to June 23, 1736, and was "appointed or reappointed Grand Secretary by Provincial Grand Master Tomlinson on June 24, 1737." Also he was evidently secretary of the Masters' Lodge, for its records from Jan. 2, 1738/9, to and including Aug. 7, 1739, are in his handwriting. The Manuscript named for him opens with a copy of the petition for the constitution of the First Lodge under date of July 30, 1733. Peter Pelham was made a Mason Nov. 8, 1738, in the First Lodge, of which he became secretary Dec. 26, 1739, and so remained until Sept. 26, 1744, when his son, Charles, made a Mason in the First Lodge, Sept. 12, 1744, succeeded him. Charles Pelham remained secretary until July 24, 1754, or afterwards. It is from these two brethren that the Pelham List takes its name.

5. Newspapers of the Period.

The Boston News-Letter, first published April 17, 1704; The Boston Gazette, launched Dec. 14, 1719; The New England Courant, first published Aug. 17, 1721; and The New England Weekly Journal, March 20, 1727, are among the important Massachusetts sources. Benjamin Franklin and his brother had much to do with these early journalistic adventures.

6. The Pocket Companion.

The first Pocket Companion was printed in London by E. Rider in 1735. In its first and subsequent editions it was used as a kind of popular textbook of Freemasonry, and so remained until it was superseded to a large extent by Preston's Illustrations of Masonry.

7. Preston's Illustrations of Masonry.

The first edition of this famous book was published in London, 1772. For nearly a century it was easily the most popular Masonic book in existence. Many portions of its historical chapters stand in need of careful revision, but for all that it is one of the necessary sources of Masonic history. The Masonic bibliophile will find it useful to possess himself of Bro. Silas H. Shepherd's complete bibliography of Preston.

EARLIEST LODGES WERE "ACCORDING TO ANCIENT CUSTOM"

Prior to 1721 it was "legal" or "regular" for a group of Masons, working by "inherent right", to form themselves into a lodge, without charter or other official instrument. Such lodges were known as "time immemorial", "spontaneous", sometimes as "occasional", and frequently as "St. John's Lodges." After the Grand Lodge at London adopted its new regulation in 1721, covering the forming of a lodge, these independent Masonic bodies had to become regularized. All the extant evidence justifies us in believing that there were such independent lodges in the American Colonies prior to 1733, a fact already adverted to in a previous chapter on the beginnings of Masonry in Pennsylvania.

Such lodges, as well as those that later came into existence, "duly and regularly constituted" met under conditions very different from those now obtaining. They were more or less migratory, meeting from place to place, sometimes in private residences; summons for a lodge meeting were carried from house to house by the tiler; and records were usually left with the secretary, who kept them at his own home. Because of this free and easy way of managing their affairs, lodges oftentimes kept few or no records of their activities; and frequently such records as were kept became destroyed or were lost.

Grand Lodges were in the same case. The Mother Grand Lodge at London was organized in 1717, but its contemporaneous records were not kept until on and after June 24, 1723. The first Grand Lodge in Massachusetts was organized in 1733, but the still existing contemporaneous records begin of date July 13, 1750. An excellent

description of this state of affairs is found in the Proceedings of the Grand Lodge of Massachusetts, for 1871, page 338:

"Our society conducts its affairs very differently now from what it did formerly. Prior to 1776 the Grand Lodge of England had no apartments of its own. Its meetings were held in taverns and halls, while the Grand Secretary's office followed the calling of that officer, and the papers, archives and records intrusted to him were liable to loss, decay and mutilation. They were undoubtedly preserved as well as possible, considering the fact that they followed the person of the Grand Secretary, and were subject to such care and supervision as he bestowed upon his own papers and documents, in his own office.

"The same was true of the Grand Secretary's office here. It was at the house of that officer, or at his place of business, as was most convenient, and the papers and archives were packed away in a box or trunk, rarely opened. The Provincial Grand Lodge met at the Bunch of Grapes Tavern, the Royal Exchange, at Concert Hall, or at such other place as was most convenient, and had no hall or home to resort to. Under these circumstances, we are indeed fortunate in finding any of our original papers preserved.

"In the inquiry we are making, it is necessary to keep in mind the great difference between the systematic manner in which our affairs are now conducted, and the loose, unmethodical way in which Masonry was carried on during the last century, especially between 1733 and 1770."

The majority of lodge meetings, as suggested above, were held in taverns, which were not then what they afterwards became, but were social, intellectual, political and literary centers to which members of the best classes were accustomed to repair. A chapter could be written, if space permitted, on the influence of tavern life in early Massachusetts Masonry. Some hint of this, along with valuable information concerning the more prominent taverns of the period between 1733 and 1750, was given by Bro. Charles W. Moore in his The Freemasons' Monthly Magazine, 1860, page 131:

"During the period anterior to 1750, it is probable that the Grand Lodge met about thirty times, sometimes at the Bunch of Grapes Tavern, and sometimes at the Royal Exchange Tavern. In 1735, 'The First Lodge' (the present Saint John's) was removed to the Royal Exchange by leave of the Grand Master; and on the 15th February, 1750, a 'second Lodge' was constituted, to be held at the same place. On the 7th of March following, the 'third Lodge' was formed, its meetings to be holden at the White Horse Tavern; but afterwards, during that year, it was removed to the Bunch of Grapes.

"The Bunch of Grapes Tavern was 'in King Street, just below the Town House, 1724'. Its site was that now occupied by the New England Bank, on the corner of State and Kilby Streets. It was kept by William Coffin in 1731, and by Col. Joseph Ingersoll in 1764-9. King Street became known as State Street in 1784.

"The Royal Exchange Tavern stood on the late site of the Columbian Bank, on the corner of State and Exchange Streets-now occupied by the Merchants' Bank building. The quarrel between Benjamin Woodbridge and Henry Phillips, 1727, resulting in a duel and the death of the former, occurred here. The event caused a good deal of excitement at the time. The tavern was then kept by Luke Vardy. "The White Horse Tavern, 'at the South End, 1724,' was nearly opposite to where Hayward Place now is. Its landlord in 1760-4 was Joseph Morton.

"On 'Fryday, April ye 13th, 1750', a quarterly communication of the Grand Lodge was held at the Royal Exchange Tavern, R. W. Thomas Oxnard presiding. From this date to that of January 27, 1775, inclusively, one hundred and fifty-one meetings--regular, special and festive--took place. The records designate the places where eighty-five of them were held. Until the summer of 1767, the quarterly and other business sessions were generally held at the Royal Exchange; and afterwards, until the breaking out of the revolutionary war, at the Bunch of Grapes."

THE BRETHREN MADE MUCH OF FEASTS

In consonance with the sociable tavern atmosphere in which they worked was the great importance attached by our early brethren to their annual and semiannual feasts, and to their public processions. Feasts were held on either or both of the St. John's Days, all plans for the festivities being in the hands of the stewards. When the great day arrived the brethren, each in his liveliest costume, gathered at the lodge room or at the home of the Grand Master or Worshipful Master. The whole day and most of the night was devoted to the festivities, except for the few hours necessary for lodge or Grand Lodge business. The public procession attracted the attention of the entire town, for the brethren went forth in all the variety of their regalia, preceded by "French horns", and followed by the dignitaries in carriages.

In the same essay from which quotations were made just above, Bro. Charles W. Moore gives us a little glimpse into these activities and at the same time furnishes a record of the feasts celebrated by Grand Lodge on St. John the Baptist Day and on St. John the Evangelist Day:

"In 1751, on the 12th of April, 'it was Voted, That the next St. John's Day should be celebrated out of Town; upon which our Rt. Wors. Bro. Price made an offer of the use of his House at Manotomy, [now West Cambridge,] which was accepted.' The record states further that 'Monday, June ye 24th, 1751, the Brethren went in Regular Procession to the House of Mr. Richardson in Cambridge, 'Bro. Price's House at Manotomy being Incumber'd by sickness,' where a Grand Lodge was held for celebrating the day.'

"Within the period now under notice, embracing twenty-four years, the festival of Saint John the Baptist was celebrated at the Grey Hound Tavern in Roxbury, in 1752, 1753, 1754, 1755, 1756, 1757, 1758, 1759, 1761, 1764, 1767, 1768 and 1770; at the British Coffee House in King Street in 1762; at 'The George Tavern on Boston Neck,' afterwards called 'The King's Arms Tavern,' in 1763, 1769, 1771, 1772 and 1773; and 'at the house of Bro. Gardner at Roxbury,' in 1765.

"The feast of St. John the Evangelist, during the twenty-four years, was observed at the Royal Exchange Tavern in 1751, 1758 and 1759at the Bunch of Grapes Tavern in

1752, 1753, 1762, 1764, 1765, 1767, 1768, 1769, 1770, 1771, 1772 and 1773; at Concert Hall in 1756, and at the British Coffee House in 1760 and 1761.

"These festivals might have been celebrated, also, in the years here omitted; but if so, the fact is not recorded."

BOOKS AND REFERENCES

For the general period covered by the present chapter see the bibliography appended to the Study Club for last October, page 314. For a description of the Boston of 1700-1750 see The Memorial History of Boston, Including Suffolk County Massachusetts, edited by Justin Winsor; Boston, 1882; Vol. II. On the calendar see Beginnings of Freemasonry in America, Johnson; New York, 1924; page 42. On original sources see Ibid, page 28 flf. On Francis Beteilhe and the Beteilhe Manuscript see Ibid, page 36, and various references in index; also Proceedings of the Grand Lodge of Massachusetts for 1871, page 288. On Charles and Peter Pelham and the Pelham List see Beginnings of Freemasonry in America, pages 290, 293; also consult index. On Boston newspapers see The Memorial History of Boston; VoI. II, page 387 flf. On "occasional" or "time immemorial" lodges see Johnson, page 47; The Freemasons' Magazine, 1844, page 163. On lodge records see Massachusetts Proceedings, 1871, page 338; Johnson, page 372; The History of Freemasonry, Robert Freke Gould; Philadelphia, 1889, Vol. IV, page 242. On taverns see The Freemasons' Magazine, Charles W. Moore; 1856, page 162; 1860, page 132. On feasts and processions see Ibid, page 132; Johnson, pages 137, 187, 223.

QUESTIONS FOR DISCUSSION

Why is it so difficult to ascertain the exact facts concerning the origins of American Masonry? What sets Bro. Johnson's book apart from most of the studies of that field? Give a description of social conditions in Boston during the early half of the eighteenth century. In what way do you suppose, did this environment influence

Freemasonry What is meant by the Old Style calendar? When was the New Style begun?

What are the various sources for a history of American Masonry? Do Grand Lodges now publish official lists? If so, where? What is meant by "the constitutions"? What part do they now play in Freemasonry? What record and account books does your own lodge keep? How are these preserved? Is your lodge keeping a history?

What is meant by Masonic Manuscripts? What was the Beteilhe Manuscript? The Pelham List? Name some early Boston newspapers. What use have they as sources of Masonic history? What was the Pocket Companion? Who was William Preston? What book did he write? When was it published? Have you ever read it?

How did lodges come into existence prior to 1721? What were such lodges called? How does a lodge now come into existence?

How did early lodges keep their records? Where did they meet? How did the early Grand Lodges keep their records? Describe one of the early taverns. What is meant by St. John's Day? What is the date of St. John the Baptist Day? St. John the Evangelist Day? Why are the two Saints John the Patrons of Freemasonry? Does your own lodge hold feasts on either of these days? Do you believe that Freemasons should indulge in public processions? Who had charge of the social festivities of early American lodges? How are the social festivities managed in your own lodge? Do you believe that all such festivities should be in the hands of the lodge stewards?

----o----

EDITORIAL.

BOARD OF EDITORS

Editor-in-Chief - H.L. HAYWOOD

ASSOCIATE EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

R. J. MEEKREN, Canada

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

HAS A GRAND MASTER THAT "PREROGATIVE"?

THE plain Mason who has read the symposium on "Making a Mason at Sight" printed on the first page of this issue will probably feel that the whole subject is something of a mystery - just as he feels about medicine when doctors disagree. If we offer our own interpretation of that mystery it is not to complete or perfect what is so well said by the competent brethren who have contributed to the symposium, but rather to suggest a clue by which a reader may find the basis of agreement underlying their various opinions, among which there is apparently so much disagreement.

Grand Masters existed before the Fraternity adopted laws to declare or define their powers. The purpose of such laws is necessarily to guide Grand Masters in the exercise of their authority and the performance of their duties; in other words, those laws are rules, rules to define the actions of Grand Masters.

It is conceivable that a Grand Master might be called upon to perform an almost innumerable variety of acts. If the laws are too general, too abstract, do not define a sufficient number of possible acts, if they leave too much to the discretion of a Grand Master, the Grand Master necessarily becomes a despot. In such a system Grand Lodge would become a shadow, or cease to be. The Grand Master - like the too ambitious French king who said "I am the state" - would say, "I am the Grand Lodge! I am Freemasonry!" In the nature of things such a state of affairs would be impossible because Freemasonry is not the kind of organization that could be so governed.

On the other hand, if nothing is left to the discretion of the Grand Master, if every possible act, or occasion, or emergency, or contingency, or decision, or problem, or eventuality is dealt with by our laws, or so attempted, then Masonic law will break down of its own weight, too cumbersome to be applied, like the ancient Rabbinical laws that tried to tell a man how many yards he could walk on the Sabbath, how to dress himself, how to trim his beard, how many pins he could stick in his coat.

Under the most detailed and elaborate set of rules some cases are certain to arise not contemplated by the makers of the rules. How can such emergencies be met ? Clearly,

only by leaving to the constituted authorities just the amount of discretionary power necessary to meet them.

It is this principle that underlies a number of the "prerogatives of the Grand Master." Those "prerogatives" presuppose that no number of laws can possibly be framed to meet every possible contingency, and therefore power is left with a Grand Master to act according to his own best wisdom. Not otherwise can the Craft equip itself to meet emergencies.

The "prerogative" (the term is not happy) to "Make a Mason at Sight" is one case in point. Under normal conditions the rules and regulations covering the conferring of degrees are perfectly satisfactory; but it may be that in some special and peculiar case those rules would be found wanting; it might be that a qualified petitioner would be so situated as to make it impossible for him to "travel the usual path." If so, the Grand Master very properly exercises that authority inherently belonging to him for just such a case.

The authority to Make a Mason at Sight inheres in the office of Grand Master, just as does the authority to meet any other kind of emergency. Whether any given case is such as constitutes an emergency, and justifies a Grand Master in the exercise of his authority, that is a separate question, necessary to be decided according to the merits of the case in question. The fact that of all the hundreds of Grand Masters who have governed the forty-nine American Grand Lodges during these many years so few have exercised this prerogative would indicate that such emergencies almost never occur. Such being the case it is incumbent upon a Grand Master who does venture to exercise his authority to Make a Mason at Sight to make plain to the brethren of his jurisdiction how that one particular case was just such an emergency as could not be met except by the exercise of the prerogative.

* * *

THE SPRIG OF ACACIA

THE Grand Lodge of New York adopted a new funeral service for Masons at its last Annual Communication, a ceremony to meet the present mood concerning death, and one in which the time hallowed words of the older formularies are mingled with phrases of living speech. In so doing it entered a path that other Grand Jurisdictions are also preparing to find for themselves, each in its own fashion, and by way of response to a quiet demand. The New York brethren succeeded in making a revision without iconoclasm, retaining the spirit of the old in language of the new, and that is wise for it is a subject about which every man has tender feelings.

Some time back Winnifred Kirkland wrote an essay on "The New Death" to show that with a changed outlook on life and the world we approach our departure from it with other hopes and fears than those experienced by our fathers. It may be. It is certain that we have won freedom from many needless superstitions. But even so death remains, a bittersweet adventure, a letting go of the land for a voyage to one knows not what "passage to India."

Our beloved friend, Cassius Keyser, who has himself of late been drawn perilously near to the everlasting farewells, published a while ago a meditation on the great theme to make us all see that what is most precious in life receives much of its preciousness from the fact that it will have an end; that life has its richer meanings by virtue of the limits eternally set about it.

The same thought, with more pathos in it, and less hope, clung to William Morris all his life long. The urge of vitality within his tireless body, and all the pressure of the great dreams and hopes clamoring within him for expression, made death for him all the more regrettable, and touched with an unutterable pathos every joy he knew. In all his labors, he felt like those

"Who strive to build a shadowy isle of bliss

Midmost the beating of the steely sea,"

while the sense of how fleeting all things are as men toil their way across the earth made him

"Grudge every minute as it passes by,

Made the more mindful that the sweet days die."

The flowers are fair but they are frail. The song of the birds at dawn has a poignancy in it. Nevertheless flowers and birds are all the dearer for the shortness of spring and the fleetness of summer.

"Folks say, a wizard to a northern king

At Christmas-tide such wondrous things did show

That through one window men beheld the spring,

And through another saw the summer glow,

And through a third the fruited vines a-row,

While still, unheard, but in its wonted way,

Piped the drear wind of that December day."

This is beautiful enough but there is no need that men grow sad because December pipes its wind. December has its own proper place among the months; there would be no wheat in summer without its snows; it belongs to the universe as much as June, and is equally beneficent.

Death itself is not an interloper in the scheme of things, or an accident, or a supernatural calamity, but as natural as birth, and as much to be welcomed. We do not know what it leads to, or what unexpected world may lie beyond it, but we have every reason to believe that after it we shall find ourselves in the same universe as now, with sunrises every morning, and stars in the sky. The processes that lead us at last to our transition are at work in our blood from the moment we are born, woven with our breathing and our sleep, all of a piece with birth and growth, and as natural; it is as much a part of the everlasting scheme of things as existence, and therefore not to be feared.

Who knows! perhaps our life as we now live it may also not be an accident or a provisional experiment in the eternal scheme of things! It may be – one is privileged to his own dreams - that the final exodus will be no transition to a totally different existence but merely one great moment in an existence that will continue indefinitely very much as we now know it! It may be that all the dead, great and small, the countless millions of them, are even now living somewhere in a world like our own, men and women, sleeping at night and arising in the morning, working and playing, visited, perhaps, by the ancient pains and sorrows. If such were indeed the fact it would. at once lift from our present days the mists of transciency; soil and waters, streets, houses, fields, mountains, suns, stars, working, planning, loving, neighbors, friends, family, all these would emerge into our ken transformed and made doubly dear, were it a fact that they and we together are now living in eternity.

To the mysteries of our Craft death is no stranger. It appears at the center of them as a bitter haggard tragedy and as an irreparable Loss, bringing confusion among the Workmen, leaving the Column broken, the Temple incompleted. But so also appears the life that shall endless be; a great Secret is recovered, a Discovery is made in the rubbish, an Altar is erected, a Temple is completed after many failures. It is the hid, profound, immortal teaching of Masonry, this Rising Again, this miracle symbolized by the Acacia.

It is all true and real, and not a series of gestures for rhetorical effect; and it is this that should give its shape and color to the rites at the grave of a Mason, rites wherein is expressed the agony of Loss to them that remain behind, but at the same time a Faith

that calls them back again to the labors of the day in the conviction that death cancels none of the values of life, and that the Lord of Life walks amidst the gardens of death:

"I waited: He is come. Oh, I have dreamed

Of Him and doubted, now, I understand -

In all the day it was His glory gleamed,

In all the darkness I have touched His hand.

“’Tis the new life beginning; now I see

This cell is grown too small to hold me: I

Am driven out by joy's necessity,

For if I were to linger, joy must die.

"So I must out and on. Fling the door wide.

Good Porter, whether thou be life or death!

These narrow walls are not for me, outside

The whole world breathes the wonder of His breath."

----o----

NEWTON RAY PARVIN

BRO. NEWTON RAY PARVIN, Grand Secretary, Grand Lodge of Iowa, and Vice-President of the National Masonic Research Society, passed to the Grand East above, Friday evening, Jan. 16, 1925. Funeral services were held at Cedar Rapids, Iowa, Tuesday, Jan. 20, they being in charge of the Grand Lodge of Iowa, of which Bro. Ernest R. Moore is Grand Master; interment was made at Oakland Cemetery, Iowa City, where lies buried Bro. Parvin's father, Theodore Suttin Parvin, a name illustrious in the annals of American Masonry. A sketch of Bro. N. R. Parvin's Masonic career will be published in these pages next month.

----o----

A MAP IS NEEDED

Why doesn't somebody prepare a map to show the geographical location of lodges, and the coincidence of membership with the general population?

----o----

THE LIBRARY

A CONCISE HISTORY OF CANADIAN MASONRY FREEMASONRY IN CANADA. Compiled and published by Osborne Sheppard. May be purchased through National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Three hundred eight pages in loose-leaf binder. Price, postpaid, cloth, ';4.25; flexible fabrikoid, $6.00.

THIS work first published in 1912 (2nd edition, 1915) has recently been issued in a loose-leaf edition. It aims to be "an authoritative account of supreme Bodies in the

Dominion" and consists of some twenty-nine articles contributed by various writers to such works as "The Library of Freemasonry" or compiled by Bro. Sheppard from various sources.

In former editions many historical errors occurred; unfortunately very few of these have been corrected, nor has any attempt been made to set before the reader any of the many important discoveries made respecting early Canadian Freemasonry during the past ten years by research students on both sides of the Atlantic.

The first two articles deal with "The Mother Grand Lodge of England" and "Old British Lodges" by the late M. W. Bro. A. T. Freed and W. Bro. W. J. Hughan, respectively. These articles, somewhat in need of revision, are doubtless intended as indicating the English and Scottish sources of Canadian Masonry. There is, however, no article on Irish Freemasonry, from which source at least twenty-one Canadian lodges received their charters, and from which source also Canadian Masonry, through the dozens of Military lodges of Irish origin in Canada, derived tremendous impetus in earlier days (to a far greater extent than from Scotland) and to which Freemasons in Canada and the United States are indebted for many of the Higher Degrees.

Bro. Geo. J. Bennett's article on "The Grand Lodge of Canada in Ontario" would have been better confined to that subject, which he deals with interestingly and concisely; the portion relating to early Masonry in Nova Scotia and Quebec should have been left to writers on those subjects, thereby avoiding considerable conflict of statement.

The articles on "Freemasonry in Quebec," by the late Will H. Whyte, "Early Quebec Lodges," by E. T. D. Chambers, and "St. Paul's Lodge, No. 374, E. R., Montreal," by Dr. D. D. MacTaggart, are full of information of more than Canadian interest, though claims on behalf of the antiquity of several lodges in that Province are made which, in the light of later-day research, are untenable, to say the least.

"Freemasonry in Nova Scotia" compiled from the writings of the late Senator Wm. Ross is hopelessly out of date. It should be entirely re-written. Freemasonry in the Dominion began in Nova Scotia at least twenty years before the rest of Canada passed to the British Crown. That Province has more than a good half dozen lodges whose histories outpoint the historical sketches of the Ontario and Quebec lodges, of which fact not even a hint is given.

The articles on Freemasonry in New Brunswick, Prince Edward Island, Manitoba, Saskatchewan, Alberta and British Columbia are of recent compilation and most illuminating, interesting, complete and concise.

Following these chapters comes a list of lodges under the Grand Lodge of Canada in Ontario, with their officers, etc., for 1924; the other Grand Lodges of the Dominion are ignored. The same may be said respecting the chapter entitled "Rulings of Grand Masters of the Grand Lodge of Canada in Ontario" - useful and excellent for Ontario, but of little value elsewhere; the other Grand Lodges are ignored.

Royal Arch Masonry is dealt with - inadequately we think - in four articles: "Masons' Marks," compiled by Bro. Sheppard; "The Origin of the Royal Arch Degree." by C. A. Conover. Gen. Grand Secretary, both very good; “The Introduction of the Royal Arch Degree into the United States" (interesting but in need of considerable revision); and "The Grand Chapter of Canada," by Henry T. Smith. This last article, apparently complete and accurate as far as it goes, gives the impression that Royal Arch Masonry began in Ontario in 1787; where a Chapter undoubtedly existed in Quebec from 1760, and the degree was conferred even earlier in Nova Scotia. Nothing is said respecting the origin of Royal Arch Masonry in the Dominion, nor of its long and splendid history in Quebec and, the Maritime Provinces.

The articles on "Knight Templarism in Canada," by the late Will H. Whyte, and W.H.A. Eckhardt, the present Grand Chancellor, give a comprehensive and interesting account of this branch of Masonry in the Dominion, although some revision is necessary in the first article by reason of recent research. The article on "The A. & A. Scottish Rite in Canada," by W.H Ballard, is all that could be desired,

and gives an excelled account of the growth of the Rite. We cannot, however, say the same respecting the chapters on the "Royal Order of Scotland" and "The Cryptic Rite". Those deal with the legendary history and traditions of these organizations, but not a word to show that these orders have any history of Canada. The article on the "Shrine," by W. B. Melish, deals with the history of the Order in the U.S.A. with a list of 155 Temples in the American Republic and the Dominion.

Supplements are promised twice a year and should prove a means of rectifying errors as well as adding to the information given in the volume. If a good index were supplied, it should prove most useful in finding one's way through a work which should interest every lover of the history of our Order. A concise history of the Fraternity in Canada is much needed an should fill a long-felt vacant.

Reginald V. Harris.

* * *

THE MARTYRDOM OF WINWOOD READE.

THE MARTYRDOM OF MAN. By Winwood Reade. Published by Peter Eckler. For sale by National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, .Mo. Cloth. Price, postpaid, $2.15.

MY own experience with this book would in itself be a almost sufficient review. I chanced to take it along on an all day trip on a summer excursion train across Ohio - that blessed old state! There was a superabundance of crowds, confusion, racket, dust, baggage, cinders and heat, but there were no seats, not at least for me. So I stood up all day; an all day long, thus standing, I read; and the book was so irresistibly fascinating that by the time I reached Sandusky I had read it through. There is something to a book that can put one under a spell like that!

Just what that something is one is hard put to describe, but it is there, and many a man (as Elbert Hubbard said, "It is not a book for mollycoddles") has felt it as deeply as did I. George Routledge, of London, has announced a twenty-fourth edition. Even in this land where men do not have much of a stomach for strong books, it is beginning to take hold. Second-hand dealers tell me it is in ever-growing demand, and that, for some reason or other, difficult to guess, it seems to make a peculiar appeal to Masons.

Of The Martyrdom of Man Cecil Rhodes said to Princess Catherine Radziwill: "I know the book. It is a creepy book. I read it the first year I was in Kimberley, fresh from my father's parsonage, and you may imagine the impression which it produced upon me in such a place as a mining camp." After a moment's pause he exclaimed: "That book has made me what I am!" H. G. Wells bears a similar testimony in the Introduction to his The Outline of History: “One book that has influenced me strongly is Winwood Reade's Martrydom of Man. This 'dates,' as people say nowadays, and it has a fine gloom of its own." Also there is the word in W. Robertson Nicoll's The Garden of Nuts, that work of exquisite beauty, but now, alas, out of print: "Winwood Reade, we have been told, has first designed to call his book The Duties and Responsibilities of Creators. It is in its most impressive part an arraignment of the Divine justice. As such it has few books that stand beside it in English literature." Further down the page the famous editor registers his judgment: "But for the most part, happily, English writers have refrained from calling God to the tiny bar of their presumption."

Reade (a nephew of the novelist, Charles Reade) was an African explorer, and fell early under the enchantment of Africa, so that he came to look at the whole world, past, present, and to come, from the point of view of that exotic continent, where human life has always taken a strange turn, and where it comes easy to believe in spells, wizards, demons, occultisms, and all manner of supernaturalisms. Today as much as always, Africa fascinates the imagination because it is the home of primitive peoples, the like of which disappeared from other parts of the world ages ago. Reade was a cultivated Englishman; finding himself in the midst of Africa's neolithic life his mind was disturbed by the shock of the contrast, and became filled, as Wells said, with gloom.

But it was not a "fine gloom!" Far from it! There is nothing fine about it. Nor need one, like Nicoll, accuse the author of the presumptuous pride of Lucifer. Reade's mind was darkened into atheism and despair by its inability to see facts; it is this, rather than any pride or presumption, that transforms his book, intended to be a history of the world as viewed from Africa, into a crepuscular romance such as our own equally benighted Edgar Allan Poe might have written.

In some ways Reade reminds one of another brilliant literary talent who also fell a victim to an irremediable pessimism: the author of Madame Bovary. Flaubert was far more painstaking and "scientific" in accumulating facts than was Reader and he had an almost maniacal passion to use words in their most accurate senses. But all of his mountains of information, accumulated at the cost of numberless sick headaches, added no wisdom to his mind. In his Salammbo he gives us a picture of a military rout in old Carthage: in one all enclosing panic kings, queens, soldiers, peasants, children, horses, elephants, lions, serpents, and vermin plunged helplessly together into a terrible death among mud holes. It was Flaubert's picture of human life.

Such also is the picture presented in The Martyrdom of Man, where the whole of the race's life is envisaged as a frightened plunge out of the heart of darkness into the heartless dark. This means that Reade literally did not know what he was talking about. For if human life were such a pitilessly cruel thing the human race would have perished off this unhappy earth thousands of years ago. His central blunder was not in his gloom or in his satanic pride but in his inability to see facts as they are or report them as he found them. Such a book, where this is true of it, may be filled with a "fine gloom" and all that, but it is not HISTORY; and what it gives us is not "the martyrdom of man" but the unhappy martydrom of Winwood Reade! - H. L. H.

* * *

A SHEAF OF SERMONS

BEST SERMONS, 1924. Edited With Introduction and Biographical Notes by Joseph Fort Newton. Published by Harcourt, Brace & Co., New York. May be purchased through National Masonic Research Society. Blue cloth, 852 pages. Price $2.65.

THE ancient art of preaching is not likely to be abandoned in this or any other age, not as long as men hunger in spirit and need guidance through the tangled adventure of life. The preacher is his own medium: his gestures, intonations and facial expression, along with the subtle nuances of his personality, are as much a part of his sermon as his words, for which reason not many sermons can be captured in print. There are, however, happy exceptions where one who knows the divine power to use words in a pulpit enjoys equal talent for setting them down on paper. The present volume is a sheaf from sermons by such men, collected and edited by one who is himself one of the pulpit's most eloquent voices in this age.

Dr. Newton explains the motive behind this anthology in his preface:

"For several years past we have had each season books of the best poems, the best short stories, the best moving pictures to which it seems worth while to add an annual book of the Best Sermons. Such a venture is not only timely, but is justified by the new interest in the issues of religious faith created by the appalling experiences of the last ten years, as well as by the debates which have recently agitated the churches, and still more by the ancient wistfulness of the human heart and its need for guidance in a time of unrest and confusion."

Further down he reveals his own ideal of the great art while describing the sermons he has selected for 1924:

"The sermons in this book, selected from a profusion of riches, show us a goodly, gracious company of preachers, very unlike one another in outlook, in method, and in gifts; young men of dawning genius, men in the full flight of mid-career and veterans with ripe and serene vision. Hardly an echo of recent debates is heard in these pages. One would not find it easy to tell to what churches the preachers belong, if the labels

were left off. They are not concerned with dogmas that divide, but with the issues and perplexities of life as men live it today; and above all with the problem of redemption in its tragic and gigantic modern setting. In every sermon there is the same loyalty to the personality and principles of Jesus who, in spite of all our energy and invention - radium, radio and the rest - has in His keeping the one secret the world needs to know. About Him these preachers gather; in His name they speak, each with his own insight and eloquence, in behalf of a common faith which underlies all creeds and over-arches all sects."

Masons will be interested to find among the preachers represented the names of four that are active in the Craft: Bros. Gaius Glenn Atkins, Lynn Harold Hough, Ernest E. Tittle and Robert Norwood.

* * *

A NEW EDITION OF STREETS "SYMBOLISM"

SYMBOLISM OF THE THREE DEGREES. By Oliver Dan Street. Second Edition, Rewritten and Enlarged. Vol. III National Masonic Library. Published by Masonic Service Association, Washington, D. C. May be purchased through National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Blue cloth, questions for discussion, index, 195 pages. Price, postpaid, $2.15.

BRO. STREET'S Symbolism is so familiar to readers of THE BUILDER that it does not stand in need of review except to say that the author has added to it so much new material and has rewritten so many pages that it is substantially a new book, and as such is richly deserving its place in the National Masonic Library, published by the Masonic Service Association. Furthermore, Bro. Street has also included ten pages of Questions for Discussion, thereby the better fitting it for use by Study Clubs; no better text for that purpose is in existence.

A list of the topics not covered in previous editions will show at a glance how much the book has been enlarged: Name of the Fraternity; Definition of Masonry; Secrecy; The Twenty-four Inch Gauge; The Common Gavel; The Chisel; The Key; Solomon's Temple; Hale; Tile, Tiler, Tyler; Due Guard; Approaching the East; The Dignity of Man; White; Black; Blue; Gloves; Valley of Jehoshaphat; Untempered Mortar; Nature; Brotherly Love; Relief of the Distressed; Truth; Light; Jewels of a Lodge; Perfect Youth; The Square; The Level; The Plumb; Point Within a Circle; Parallel Lines; "What Came We Here to Do?"; Royal Tradition; Officers of a Lodge; Letter G; Circumambulation: The Working Tools: Broached Thurnel; Death; The Resurrection; Immortality.

----o----

What to Read in Masonry

A KIT OF WORKING TOOLS

(The reading lists embodied in this series do not show what books are available as new and what are to be had only secondhand; there is never any telling when a title will go out of print, or when an old work will be reissued. Such information on any of the books referred to will be given on request.)

TO make dictionaries is dull work," bemoaned Samuel Johnson, the patron saint of all good lexicographers. Perhaps! but using them is not. O. Henry, who read them for fun, called dictionaries the most exciting books in existence; "they are so full of surprises and variety."

It is possible that the studious Craftsman will not find Masonic dictionaries and encyclopaedias very exciting - it is difficult to write an exciting Masonic book - but one thing is certain, he will find them necessary, dictionaries, encyclopaedias, and

similar reference works, whatever his own favorite field may be. He will need such a kit of working tools.

If he is collecting a library of his own he will probably wish to classify it properly; Bro. William L. Boyden's Classification of the Literature of Freemasonry and Related Societies, will be useful for that purpose; and Selected List of Masonic Literature, by the Wisconsin Grand Lodge Committee on Masonic Research, of which Bro. Silas H. Shepherd is chairman, will show how to apply the Boyden system to a list of titles. The catalogs issued by various Masonic libraries will assist to the same end. In the selection of the best books he can consult the various published Masonic bibliographies such as Masonic Historical and Bibliographical Memoranda, by J. H. Drummond; Masonic Bibliography, Enoch T. Carson; Early Masonic Literature, E. H. Dring; Negro in Masonic Literature, Harry A. Williamson, etc. In addition to these are such special bibliographies as Shepherd's Bibliography of Preston's Illustrations and numberless others. One of the best ways to keep abreast of new books as they appear is to subscribe for the cards issued at intervals by the Library of Congress at Washington, D. C.; the cost is nominal.

LISTS OF LODGES

On lists of old lodges the best works are Masonic Records, and Handy Book, etc., both by John Lane; and Pocket Companion for Freemasons, 1735, and Pocket Companion and History of Freemasons, 1764, both anonymous. The List of Regular Lodges, published annually at Bloomington, Ill., gives all lodges now in existence in America and a few other countries; the Masonic Year Book, published annually under authority of the Grand Lodge of England, gives complete data concerning names, location, officers, etc., of all Masonic bodies in any way connected with that Obedience. Their quarterly or yearly Transactions will keep a student in touch with the work of all research lodges, most of which are in England; and he will find it necessary to have a copy of the Annual Proceedings of his own Grand Lodge, especially for the sake of the Fraternal Correspondence Report, in which is a bird's-eye view of important Craft happenings.

Next come general Masonic reference works, more especially the encyclopaedias. The Cyclopaedia of Fraternities, Stevens, is out of date in statistics, but otherwise essential. Concise Cyclopaedia of Freemasonry, or Handbook of Masonic Reference, E. L. Hawkins; History and Cyclopaedia of Freemasonry, Oliver and Macoy; Royal Masonic Cyclopaedia of History, Rites, Symbolism and Biography, K. R. H. MacKenzie; Kenning's Masonic Cyclopaedia, A. F. Woodford; and Dictionary of Symbolical Masonry, George Oliver, are composed of concise articles on Masonic subjects, all in English. The more comprehensive works are New Encyclopaedia of Freemasonry, A. E. Waite; and An Encyclopaedia of Freemasonry, principally by A. G. Mackey, the latter of which is widely used in America. The Bound Volumes of THE BUILDER, of which a ten-year consolidated index is now being prepared, is also good to be used for encyclopaedia purposes.

Of the many handbooks with reference value, these are representative: The Master's Assistant, D. D. Darrah; The Worshipful Master's Assistant, Macoy; Things a Freemason Should Know, Crower The Master Mason's Handbook, Crowe, etc.

GENERAL REFERENCE WORKS

Of non-Masonic reference works, necessary for auxiliary purposes, there are legion, but some call for special mention: the New English Dictionary; Encyclopaedia Britannica; Dictionary of the Bible, Smith; Dictionary of Religion and Ethics, Mathews and Smith; Encyclopaedia Biblica, Cheyne and Black; Encyclopaedia of Occultism, Spencer Manual of Church History, Newman; Encyclopaedia of Social Reform, Bliss; Cyclopaedia of Education, Monroe; and Encyclopaedia of Religions, Canney. The greatest of all such works in the general field of religion and morality is the Encyclopaedia of Religion and Ethics, Hastings; a list of its articles of interest to Masons was published in THE BUILDER, July, 1922, page 215. Of reference works on Roman Catholicism, two will be sufficient, both bearing the official imprimatur: Question Box, Conway; and The Catholic Encyclopaedia. For all matters in the fields of primitive culture, folklore, early religions, and myths, Frazer's Golden Bough is as rich as a gold mine.

The only work in the Masonic field comparable to the Encyclopaedia Britannica and other great general reference works is a set of the famous Transactions of the Quatuor Coronati Lodge of Research, London, known as Ars Quatuor Coronatorum. From the publication of the now very scarce first volume in 1888 until the present a new volume has been issued each year, filled with the most scholarly treatises on Freemasonry thus far produced in any land.

If a student is wise he will not trust his memory to preserve all he learns, but will establish a reference work of his own in the shape of a filing system, which can be simple and of small cost. One of the most effective of these may be organized as follows:

Procure a quantity of ordinary manila letter folders, 11 3/4 inches wide, with a depth of 9 inches when folded, and of such a quality as will permit writing in ink. On the inside - you can draw off three columns with a pencil - write down your data, references to books, quotations, and such of your own ideas as you wish not to forget. On the back paste your magazine and newspaper clippings. When the back is filled start a Card No. 2 on the same subject. This card when folded will serve as a container for clippings too large to paste, booklets, pictures, and other loose matter. The folders may be kept in a homemade box. With the folders costing only $1.50 or $2.00 per hundred, and an alphabetical guide costing only a dollar or so. the entire outfit for 1,000 subjects can be established for a total cost of only ten or fifteen dollars.

When to his collection of Masonic and general reference works and to his filing system the student adds two or three good standard dictionaries his kit of working tools will near completion. There is a great difference among dictionaries, especially on Masonic words, and they are not all to be trusted. (Did not the great Dr. Johnson himself admit guessing now and then?) It is safest to use some good unabridged edition showing derivations and furnishing examples of usage; it is safest of all, if one is lucky enough to be near a good public library - the cost is prohibitive - to use The New English Dictionary, sometimes called the Oxford. Nearly all our specifically Masonic terms will be found in it, in some form or another, and it is as near being “final” as anything of the kind can be.

----o----

THE QUESTION BOX AND CORRESPONDENCE

NEW YORK OWNS COPY OF FRANKLIN CONSTITUTIONS

In connection with your Franklin article in the December BUILDER, page 372, you can add the Library of the Grand Lodge of New York as possessing a copy of the original Franklin reprint. It likewise has a copy of the Pennsylvania Grand Lodge reproduction of the reprint, and a copy of the reprint of the reprint issued by the New York Masonic Historical Society.

D. D. Berolzheimer, New York.

* * *

PROF. STARCKE IS A MASON

In the November issue of THE BUILDER, on page 352, the anonymous Brother A. B. C. says that Professor C. N. Starcke is not a Mason. He mistakes. Brother Starcke is Worshipful Master of the St. John's Lodge De Gamle Pligter ("The Old Charges") in Copenhagen under the Grand Lodge of Hamburg; and he is an honorary member of several European lodges.

P. A. Fenger, Copenhagen.

* * *

WRITE TO THIS BROTHER

I am sending you my renewal for membership in our Society. It seems to me that THE BUILDER is so much better than it used to be. I have been quite sick for some time. I will be eighty-six next week if I live until the 26th; my wife is two and a half years younger; we will be married sixty-five years if spared until the 26th of February. I have been a Mason over fifty years. I have not been able to walk a block for over fifteen months. I wish brethren would drop me a line.

W. O. Sterling, Annandale, Minnesota.

* * *

BOOKS FOR SALE AND EXCHANGE

I have for sale a number of desirable books on Masonry that would be a welcome addition to any library. At the same time I desire to procure a few of the volumes of Ars Quatuor Coronatorum, Proceedings of the Lodge of Research, No. 2129, Leicester, England, and Proceedings of the Manchester Association of Masonic Research. If any brother has some of the latter works for sale we may possibly arrange for an exchange. Address Bro. V. L. P., c/o THE BUILDER, St. Louis, Mo.

* * *

A SECONDHAND CATALOG WITH MASONIC APPEAL

Henry Sotheran and Co., 43, Piccadilly, London, W. 1, England, have recently issued their Catalog No. 82 of secondhand books on the Fine Arts. Their list includes so many titles of especial appeal to Masonic students that such brethren will find it worth their while to possess themselves of a copy. The catalog is in itself a work of art, containing a large number of very rare illustrations. The lists on Archaeology, Architecture, Bookplates, Costume, Heraldry, Mosaic, and Ornament are especially valuable from the Masonic point of view.

* * *

REMEMBERS JEFFERSON DAVIS AS A MASON

Bro. Warren Foskett, of St. Louis, was one of two who attended the Knight Templar Triennial at New Orleans in 1874 and again in 1922. He tells me that the Commandery from St. Louis went to the Triennial in 1874 on the Mississippi River boat Grand Republic, and that at some point down the river, Jefferson Davis, much worn and aged, was brought on board and introduced around among the brethren as a Mason. I recommend this clue to Bro. Nathaniel H. Walker, Gulfport, Miss., who made an inquiry through THE BUILDER September last, page 287.

Ray V. Denslow, Missouri

* * *

HIGH LODGES

In THE BUILDER for May, 1924, page 160, we have noticed an inquiry from one of your members concerning a lodge which might be described as the highest in the world. We may tell your readers that here in Simla, at an elevation above sea level of 7,200-odd feet, we have five Craft lodges, three of them English Constitution, one Irish and one Scotch. The above figure, I think, puts the one your correspondent specified in the shade.

The Masonic Journal of Northern India,

Simla, India.

* * *

PHYSICAL QUALIFICATIONS IN LEVITICUS

Every once in a while the question of physical requirements of the candidate for Freemasonry comes up. In this connection I have never seen reference made to the requirements as given in the Book of Leviticus, Chapter XXII:

"And Jehovah spake unto Moses, saying, Speak unto Aaron saying, Whosoever he be of thy seed throughout their generations that hath a blemish, let him not approach to offer the bread of his God. For whatsoever man he be that hath a blemish, he shall not approach; a blind man, or a lame, or he that hath a flat nose, or anything superfluous, or a man that is broken-footed, or broken-handed, or crook-backed, or a dwarf, or that

hath a blemish in his eye, or is scurvy, or scabbed, or bath his stones broken no man of the seed of Aaron the priest that hath a blemish, shall come nigh to offer the offerings of Jehovah made by fire: he bath a blemish, he shall not come nigh to offer the bread of his God."

I. V. Gillis, Peking, China.

* * *

RE. THE COMACINE THEORY

I have been reading for the second time Bro. Haywood's Study Club article on the Comacines of October, 1923, and Bro. Ravenscroft's reply in January of 1924, but am still somewhat in the dark about one point. Bro. Haywood appears not to accept the Comacine Theory, is not that generally accepted? Do not all Masonic historians believe that Masonry came down from the builders of cathedrals?

D. G. F., Ohio.

The majority of Masonic historians accept the theory that Masonry has come down from the cathedral builders, but that is not the same as accepting the Comacine Theory. The latter theory holds that among the cathedral builders was a great secret society, compactly organized, under a governing head, and that it was from this secret society that Freemasonry derived. One can believe in the theory that Freemasonry developed from among the cathedral builders (I believe it myself) without accepting the narrower theory that those cathedral builders were ever a secret society. I do not "reject" the "Comacine Theory"; I am unconvinced and still on the fence. Some historians have accepted that theory but I do not believe that it could be described as "generally accepted," at least my own notes do not indicate as much. H. L. H.

* * *

WHY NOT A "WORLD MASONIC CONGRESS"?

You know that since the World War there have been a great many "World Conferences" of different sorts, all with the idea of coming to some mutual agreement to end war for all time, all of which have not seemed to make very much progress. I have been wondering if a "World Masonic Congress" would not be a good idea. It could be held for the purpose of "lessening the probabilities of war," and it would serve a twofold purpose in that it would tend to strengthen the idea of friendship and brotherly love amongst the Craft over the world.

Thomas M. Parsons, Wisconsin.

Brother Parsons' proposal is as excellent in idea as it is Masonic. It has been long discussed and debated by Masonic statesmen. The International Masonic Association was brought into existence as a step toward world Masonic unity. Thus far it has encountered many difficulties, owing to the differences of constitution and landmarks among Grand Lodges and other Grand Bodies. Perhaps the most successful attempt at Masonic World Congresses have been the General Conferences of regular Supreme Councils of the Scottish Rite. The subject is one that merits discussion.

* * *

THE SEXTANT

I'd like to learn something about the origin of the Sextant and its Masonic application. Can it be given to other than a P. M.?

W. P. B., New York.

I do not understand that, Masonically speaking, there is an instrument called the Sextant. Masonically the word refers to a pair of compasses opened at an angle of 60 degrees. In the United States the Jewel of a Past Master is a pair of compasses opened at an angle of 60 degrees and lying over a fourth part of a circle with a Sun in the center. Of course, no one but an actual Past Master would be entitled to wear this jewel.

The Sextant or angle of 60 degrees is the angle in which the cord of a circle equals the radius. It is also the angle of an equilateral triangle. Six of these make a complete circle and therefore it was anciently a unit of astronomical measurements. Each of these units was divided into 60 degrees, each degree into 60 minutes, and each minute into 60 seconds. As such we still use it as the unit of circular measurement, but instead of dividing the circle into six Sextants we consider it as having 360 degrees, but the division of degrees into minutes and seconds still continues.

As applied to a Past Master's Jewel the Sextant over the quadrant implies that the spiritual has superseded the material, that the standard of earthly measurements has given place to that of the heavenly, and that the wearer is a Past Master in the Spiritual Builders' Art.

C. C. Hunt.

* * *

RULES VARIOUSLY GOVERNING CONFERRING DEGREES BY COURTESY

In the Question Box of the August issue, page 256, appeared an item dealing with the above subject. Through the good offices of the Iowa Masonic Library we are able to follow that up with valuable information concerning the regulations in employment by all American Grand Lodges, except for Arizona, Delaware, Mississippi and Oklahoma. Brethren from those Grand Jurisdictions will help to make the present record complete if they will give us their own Grand Lodge regulation. The following Grand Lodges confer all three degrees by courtesy and grant waivers of jurisdiction: Alabama, Arkansas, Connecticut, District of Columbia, Georgia, Idaho, Illinois, Kentucky, Maryland, Massachusetts, Michigan, Montana, Nebraska, New Hampshire, New Jersey, New Mexico, New York, North Carolina, North Dakota, Oregon, Rhode Island, South Carolina, South Dakota (some lodges charge a fee, others do not), Texas, Utah, Vermont, Virginia, Washington, West Virginia and Wisconsin, the latter allowing the same at the discretion of the local lodge. Grand Lodges doing the same except for the E. A. Degree are: California, Colorado, Indiana, Nevada and Wyoming. Those conferring all degrees but not granting waivers: Minnesota, Missouri and Tennessee. Florida confers all degrees and waives jurisdiction except where a candidate has been previously rejected. Kansas confers all degrees; waives jurisdiction; where a petitioner has been a non-resident for two years cannot request courtesy degrees and must waive jurisdiction. Louisiana confers all degrees and waives jurisdiction only over those permanently removed from state, so also Maine. Pennsylvania confers no courtesy degrees at all. Requests for courtesy work must be made to the Grand Master in Arkansas, Illinois, Maryland, Nebraska and Oregon; in other cases may be made through Grand Secretary's office. Notice of any errors that may have crept into this listing will be appreciated.

* * *

A PRICELESS BOOK

We learn from the Scottish Rite News Bureau that a London book dealer has offered for sale the second known copy of The Old Constitutions Belonging to the Ancient

and Honorable Society of Free and Accepted Masons. Taken from a manuscript wrote about five hundred years since. London, Printed and Sold by J. Roberts in Warwick Lane, 1722 (Price Six pence). Something like $7,600 is asked for this very rare Masonic book. The first known copy is in the possession of the Grand Lodge of Iowa. The National Masonic Research Society published this manuscript in fac-simile some years ago.

----o----

YE EDITOR'S CORNER

The Committee on Lectures of the Grand Lodge of Pennsylvania has very kindly given us for free distribution fifty copies each of their three bulletins: "Lecture Plans," "Freemasonry in Pennsylvania Before the Grand Lodge of 1786," and "Freemasonry in Pennsylvania - Organization, Organic Law, Ritual." First come, first served. Send a postage stamp and your name and address clearly written.

* * *

Our congratulations to Bro. George Washington on his 193rd birthday.

* * *

Bro. George H. Dern, one of Ye Associate Editors, is now Governor of the State of Utah. It is where he belongs. Sincerest congratulations to Bro. Dern.

* * *

By advancing the Table of Contents to the outside cover, by lengthening the page two lines, and by setting the Library Department in smaller type we have been enabled to add 3,000 words of reading to each issue of THE BUlLDER without increasing the cost.

* * *

There are 554 titles in our new book catalog.

* * *

Cavite Lodge, No. 2, Cavite, Philippine Islands, had the misfortune to lose everything by fire. The lodge requests that every member in any part of the world send in his name and address at once to the lodge secretary. A large part of Cavite's membership is composed of service men.

* * *

The Masonic Home Journal, that esteemed contemporary, is hard on editors - or is it on editees! Witness this:

"The editor of a profane paper, who was a believer in 'yellow journalism,' ran the following as an editorial: 'The business man of this city who is in the habit of hugging his stenographer had better quit or we will publish his name.' The next day thirty-

seven business men called at the office, paid their subscriptions a year in advance, left thirty-seven columns of advertising, to run indefinitely, and told the editor not to pay any attention to fool stories."

* * *

The feature of next month's BUILDER will be an article by Grand Master Wm. A. Rowan, of | New York, on the International Masonic Association. It is worth going twenty miles to read, and then some.

* * *

At the left is Bro. William Hogarth's notion of married life. It is very symbolical, one would say! Bro. Hogarth was Grand Steward, Grand Lodge of England, in 1735.

The Builder Magazine

March 1925 - Volume XI - Number 3

TABLE OF CONTENTS

Why the Grand Lodge of New York Withdrew From the Masonic International Association - By BRO. WILLIAM A. ROWAN, Grand Master, New York

American College Fraternities, By BRO. CARL A. Foss

THE BUILDER

The Legend of the Quatuor Coronati - By BRO. GILBERT W. DAYNES, Associate Editor, England.

Statistics of Masonic Homes in the United States

Where and When Was Lafayette Made a Mason? - By BRO. HARRY J. GUTHRIE, P. G. M., Delaware

Official Etiquette of the Flag - As Prepared by ROBERT C. DAVIS, the Adjutant General, War Department, Washington, D. C.

How Two Clandestines Were Shown the Error of Their Ways - By Bro. OSCAR C. TAYLOR, Massachusetts

Newton Ray Parvin: In Memoriam - BY THE EDITOR

Great Men Who Were Masons - General James Jackson - By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

EDITORIAL

On Limiting Size of Lodges

“Abie’s Irish Rose”

A Splendid Research Record

My Philosophy

THE STUDY CLUB - Studies of Masonry in the United States - By BRO. H. L. HAYWOOD, Editor - PART VII. THE PROVINCIAL GRAND LODGE SYSTEM

THE LIBRARY

"THE LITTLE MASONIC LIBRARY"

A HANDBOOK FOR MASONS

"MUCH IN LITTLE"

“A POUND OF NAILS”

What to Read in Masonry - "STORY OF THE CRAFT"

THE QUESTION BOX AND CORRESPONDENCE

ABOUT THE LOST WORD

A MASONIC SILVER CUP

THE H. A. TRAGEDY AND ETERNAL LIFE

ON OBTAINING RELIEF

AMERICAN DEGREES IN AN ENGLISH LODGE ?

A SUGGESTION CONCERNING THE NORTHEAST CORNER

THE CONDEMNATION OF GALILEO

CONCERNING ELIGIBILITY TO GRAND MASTERSHIP

YE EDITOR'S CORNER

----o----

VOLUME XI – NUMBER 3

MARCH 1925

THREE DOLLARS THE YEAR

TWENTY-FIVE CENTS THE COPY

Official Journal of the National Masonic Research Society

1950 Railway Exchange, St. Louis, Mo.

Contents copyright 1926 by the National Masonic Research Society.

Entered as second-class matter at the post office, St. Louis, Mo.; accepted for special rate of Postage provided for in §1103, Act of Oct. 3, 1917:

authorized Feb. 12, 1923, under the Act Of Aug. 24, 1912.

OFFICERS AND STEWARDS

ERNEST A. REED, New Jersey, President

NEWTON R. PARVIN, Iowa, Vice-President

CHARLES C. HUNT, Iowa, General Secretary

F. H. LITTLEFIELD, Missouri, Executive Secretary and Treasurer

LOUIS BLOCK, P.G.M., Iowa

ROBERT I. CLEW, Grand Historian, Ohio

CHARLES C. HUNT, Deputy Grand Secretary, Iowa.

SAM H. GOODWIN, Grand Secretary, Utah

MELVIN M. JOHNSON, P. G. M. Massachusetts

BERT S. LEE, P. G. M., Missouri

F. H. LlTTLEFIELD, Missouri

FRANIC S. MOSES, P. G. M., Iowa

Joseph FORT Newton, Educational Director M. S. A., New York.

ERNEST A. REED, P. G. M., New Jersey

SILAS H. SHEPHERD, Chairman Masonic Research, Wisconsin

OLIVER DAY STREET, Deputy Grand Master, Alabama

JESSE M. WHITED,, Grand Marshal, Order of De Molay, California

----o----

Why the Grand Lodge of New York Withdrew From the Masonic International Association

By BRO. WILLIAM A. ROWAN, Grand Master, New York

DEAR BROTHER EDITOR - In your letter of Dec. 9, you say:

"We have received so many inquiries concerning your withdrawal from the Masonic International Association that I am writing to ask if you would be wining to give us the specific reason in a letter that may be published in THE BUILDER."

Article 7, of the Regulations and Statutes of the Masonic International Association, reads: "Each Jurisdiction may withdraw freely from the Association, if it has met its financial obligations." In his address to Grand Lodge in 1923, M. W.. Arthur S. Tompkins, then Grand Master, in referring to the Masonic International Association, said: "from which Association any Grand Jurisdiction may withdraw at any time for any reason, or for no reason"; New York, however, had reasons, which, in its judgment, called for withdrawal, even though our Constitution permitted membership in the Association, which it does not.

At the session in May, 1919, the following Resolution was adopted by the Grand Lodge of New York:

"RESOLVED, That the Grand Master be and he hereby is invited to accept any invitation which may be extended to this Grand Lodge to attend any Grand Lodge Communication or any conference or conferences of Grand Jurisdictions having for

purpose the welfare of the Craft or a closer relationship between Jurisdictions, or any other purpose which in his judgment will promote the interest of the Fraternity, with power to appoint such delegates thereto as in his judgment may be deemed expedient * * * ."

A letter, dated Sept. 30, 1919, was received from Swiss Grand Lodge Alpina, stating:

"During the past years of war we frequently considered whether or not it was our mission to invite the Brothers of an countries to participate in a convention for the purpose of bringing them into closer relation with one another, but after due consideration we felt convinced that the proper time had not yet arrived, and that this wish could be realized only after the cessation of the bloody strife. Now the war is ended. Nations are commencing to resume their relations. The broken threads of manifold skeins of destiny ought to be repaired. In this work of reconstruction Freemasonry must not continue its attitude of waiting. It must no longer remain idle. For is not Freemasonry the one organization that is best qualified to further reconciliation between the peoples, and, by means of personal Contact among its members, to aid in the advancement of Masonic ideals?"

and offered its services to call an International Congress of all Freemasons, to be held in Switzerland during the autumn of 1920, subject to the approval and necessary support of the lodges of all of the countries, viewing the principal value of such a conclave in the exchange of ideas it may bring, in order to break down any barriers that may exist, and to aid the common cause of a closer world brotherhood, stating that "the Congress will act solely in an informatory capacity, and will not pass binding resolutions," and asking New York to consider the proposal carefully, and give it the necessary publicity among all interested circles. Following which, M. W. William S. Farmer, then Grand Master, sent a letter to all of the Grand Masters in the United States asking their attendance, and later sent a letter to all Jurisdictions outside of the United States, expressing the hope for a large and representative attendance by Jurisdictions from all over the world.

In his address to Grand Lodge in May, 1920, M. W. Bro. Farmer said:

"Due to the position it occupies in Freemasonry, the State of New York cannot be backward in expressing its sympathy with and participating in, every movement in the Fraternity in this or any other country which has for its purpose a closer union of Masons, with a view to the promotion of the principles for which the Fraternity stands and the making of the Fraternity a world asset of our civilization.

"We have talked much of its universality, but, when we come down to the final analysis, all Jurisdictions are more or less provincial, and, in their association with each other, find themselves divided by barriers for which there would be found little justification, were a perfect understanding had and the differences discussed in a conciliatory and sympathetic spirit; and, of course, all this without any departure from ancient landmarks or standards.

“Realizing the mission of Masonry as an universal institution, its potentiality for good and the great service it can render now in world reconstruction, the State of New York should be willing to lead and to follow and to be represented in every great conference or assembly where it can contribute to the general cause by its counsel and co-operation."

The Congress was not held in 1920, but was postponed to October, 1921; acting under the Resolution, above referred to, the Grand Master of New York, M. W. Robert H. Robinson, appointed representatives to the Conference. The following Jurisdictions were present at this Conference:

Approximate membership

Grand Lodge of New York

1,300 Grand Lodge of Vienna (Austria)

4,000 Grand Orient of Belgium

1,000 Grand Lodge of Bulgaria

400 Spanish Grand Lodge

25,000 Grand Orient of France

10,000 Grand Lodge of France

25,000 Grand Orient of Italy

6,420 Grand Orient of Netherlands (Holland)

3,000 United Grand Orient Lusitania of Portugal

4,700 Swiss Grand Lodge Alpina

2,600 Grand Orient of Turkey

Grand Lodge "Zur Aufgehenden Sonne" (Grand Lodge of the Rising Sun, of Nuremburg)

These Jurisdictions, exclusive of New York, had a membership of less than 100,000; the regular Grand Jurisdictions of the world, exclusive of New York, had a membership of over 3,250,000.

At that time, it was thought that the small attendance was due to the postponement, and that the new date had not been effectively advertised.

The Grand Lodge of the Rising Sun was admitted to the Conference by vote, New York and Swiss Grand Lodge Alpina voting in the negative.

The Conference adopted the following Declaration of Principles:

"The Masonic Grand Jurisdictions represented in Congress, with a view to making more effective their humanitarian and pacific mission, proclaim hereby constituted a

MASONIC INTERNATIONAL ASSOCIATION,

the seat of which is Geneva.

"All Masonic Grand Jurisdictions which subscribe to the principles, herein set forth, shall be eligible to membership.

"Inspired by the ideals shared by all, each Grand Jurisdiction in this Association retains its sovereignty, its traditions and its ritual.

"Freemasonry, founded by landmarks philanthropic, philosophic and progressive, the basis of which is the acceptance of the principle that all men are brothers, has for its object the quest of Truth, the study and practice of morality, and of that which will lead to unity among men.

"It labors to better the conditions of humanity from the material and spiritual standpoint as well as to lead it to a higher and intellectual and social plane.

"It has for principles toleration, respect for others and for self, liberty of conscience. It holds it to be its duty to extend to all members of the human family the bonds of fraternity, which unite Freemasons the world over.

"Freemasonry, deeming work to be one of the essential duties of man, honors equally those who toil with their hands and those given to intellectual pursuits.

"It is composed then of a society of upright men, equality and fraternity, labor individually and collectively to promote social progress, giving expression thereby to beneficence in its loftiest sense."

It also adopted Regulations and Statutes, which will be found on pages "H", "I" and "J", of the Proceedings of the Grand Lodge of New York of 1922.

It will be seen that the original proposition for the Congress to act only in an informative capacity, and not pass binding resolutions, was abandoned; all of the Jurisdictions represented signed the Declaration of Principles, save New York and Holland, which signed subject to ratification by their respective Grand Lodges, and the Grand Lodge of the Rising Sun, whose representative left Geneva before the termination of the Congress.

The report to the Grand Master of New York contained the following paragraph:

"Members of the Association respect the territorial integrity and jurisdiction of each other member. Foreign lodges within our territory, chartered by legitimate Grand Lodges acting however in hostility to our claim of exclusive jurisdiction, will be eliminated."

Reference to this paragraph will be made later.

So much objection was raised to the Declaration of Principles by representative members of the Craft in this Jurisdiction because of the omission therefrom of a belief

in God, and reference to the Holy Bible, and to becoming a member of an association some of the members of which did not meet the standards of New York, that in 1922, upon recommendation of M. W. Robert H. Robinson, then Grand Master, consideration of the matter was laid over for a year. In his address at that time, M. W. Robert H. Robinson said:

"It is cause of regret and of no little humiliation to the Fraternity that notwithstanding its universality, various components of Freemasonry have had little in common, co-operating almost not at all, in fact frequently refraining even from recognizing one another. For all this, there may have been, perhaps there is, some justification, yet in these days, when the world is seeking closer co-operation, and men of all races appreciate the necessity of more intimate relationship and understanding, if the present problems of the world are to be successfully solved, it was natural that the Fraternity too should awaken to a desire to frustrate the efforts of its enemies to maintain it 'A house divided against itself.'

"These enemies have in a measure succeeded by accentuating the Fraternity's discords and disagreements. Masonry should endeavor to overcome these designs by establishing some medium through which the truth concerning the several Grand Jurisdictions may be ascertained.

"This aspiration found expression in the Geneva Conference and there was there organized a Masonic International Association which has, as its first purpose, the quest of 'Truth,' the thought being that until we know the truth concerning each other, we are hardly in a position to define wherein we may cooperate, or justify our failure to co-operate.

"This new enterprise is of so great importance to the Craft that it seems proper that ample time to study it should be afforded."

In May, 1923, in referring to the matter in his address to Grand Lodge, M. W. Arthur S. Tompkins, Grand Master, said:

"Grand Lodge, at this session, should take action in this matter and determine whether our Jurisdiction is to continue as a tentative member of this Association or is to become a permanent member, or is to withdraw entirely from the said Association.

"We are opposed to a super-Grand Lodge or any International Association that would dominate our own or any other Grand Jurisdiction but I am in favor of a voluntary association or league of tie legitimate Masonic Jurisdictions of the world upon fundamental principles as to which all can agree and upon the common platform of universal brotherhood, without surrendering or compromising any of our own ideals or landmarks and from which association any Grand Jurisdiction may withdraw at any time for any reason or for no reason.

"The International Association of which we are now a tentative member has in it elements that are not in harmony with all of our Masonic standards, the majority of its members are recognized by us as true Masons and with them we are in correspondence and friendly relations, and the question to be determined by us is whether we shall continue our membership in the Association and encourage other American and European Jurisdictions to become members and in time purge the Association of the bodies that are truly not Masonic and make of it a powerful agency for the spread of Masonic Doctrine throughout the world, or whether we shall withdraw our support and abandon the vision and hope of a world-wide Masonic federation. My own opinion is that we should stay where we are and use our best endeavors to interest other American Jurisdictions in the cause, to the end that we may ultimately eliminate all un-Masonic bodies and perfect a powerful and effective worldwide Masonic alliance."

The recommendations were referred to committees on Jurisprudence and Foreign Relations, which committees presented to the Grand Lodge the following recommendation:

"The Joint Committee of Jurisprudence and Foreign Correspondence begs to report:

"'The portion of the Grand Master's address relating to the Masonic International Masonic Association, which has been referred to us has been duly considered.

" 'It seems to your Committee that as a matter of comity to our sister Jurisdictions in the United States it is better not to authorize the consummation of the membership by New York in the Masonic International Association before the subject of membership on the part of other American Jurisdictions has been called to their attention, and an opportunity afforded them of acting.

"'Your Committee therefore would recommend that the status quo of New York with reference to the Masonic International Association be maintained for another year and until three or more other American Grand Jurisdictions have signified their intention of joining with New York as qualifying members and that the dues of New York for the coming year be paid; but without prejudice.

"'(Signed) S. Nelson Sawyer, for the Committee.'

"I concur in the foregoing compromise report only because of the hope that it will make for greater harmony here at home and yet afford some protection and comfort to our brethren in more troubled parts of the world where to be a Mason invites danger and even death.

" (Signed) Townsend Scudder."

It is not necessary to relate here what took place when this report was presented, further than to say it was emphasized "that this report was a compromise, and all that was being asked was to sit down around a Council Table, not even within a lodge, and talk over with the representatives of these other Grand Lodges, which we know

within their origin to be legitimate, to see whether or no we cannot help and guide them to our standards." That the Association "admits, for the purpose of its organization, any Grand Lodge which is supposed to be legitimate; and then at the Council Table it is discussed and thrashed out." "When, after discussing with them the conditions that prevail, their ideals, purposes, aims, and efforts to serve mankind, we reach the conclusion that we cannot co-operate."

The following amendment was offered:

"That it is the sense of this Grand Lodge in present session that the Grand Lodge of New York forthwith consummate its membership in the Masonic International Association."

In the discussion that followed, "It was urged that the whole purpose of the thing is to sit at a Council Table, and there discuss the matters which are dividing us, in the hope that possibly we may find a way of uniting." "We do nothing more than sit at the Table and listen to what these people have to say, and then see whether we can inspire them to our ideals, our standards, and our usefulness to humanity, that they may share, in their woe-befallen country, where their suffering, as their contribution to humanity and human happiness;" that having to subscribe to the Declaration of Principles had been entirely eliminated at the last meeting of the executive session of the Association.

“Some thought that it might be urged that they were in substitution for the landmarks, that the landmarks were being east to one side and in their place these principles instituted, consequently it was said, 'away with the whole thing, all that we want members to do is to come here and to discuss the purpose of our getting together,' so the idea of the principles is out of it."

The Amendment was adopted by 542 votes to 397.

Representatives were sent to the meeting of the Masonic International Association at Geneva in September, 1923, which meeting was attended by representatives of the following Grand Jurisdictions:

Approximate membership	
4,000	Grand Orient of Belgium
34,000	Grand Orient of Italy
25,000	Grand Orient of France
10,000	Grand Lodge of France
1,300	Grand Lodge of Vienna
110	Symbolical Grand Lodge of Luxembourg
400	Grand Lodge of Barcelona
1,000	Grand Lodge of Bulgaria
3,000	Grand Orient of Portugal
4,700	Swiss Grand Lodge Alpina
2.600	Grand Orient of Turkey
	Grand Lodge "Zur Aufgehenden Sonne"
3,800	Grand Lodge of Chile
*1,500	National Grand Lodge of Colombia
400	Grand Lodge of Yougoslavia
*800	Grand Lodge of the United States of Venezuela
	Grand Lodge of New York
6,420	Grand Lodge of the Netherlands
* 6,680	Grand Lodges of the Philippine Islands

*Provisionally admitted by Committee, to be confirmed by Association.

Non-members by proxy:

Hungary

Porto Rico

Czeeho-Slovakia

San Salvador

It is fair to assume that more publicity was given to this meeting than to the meeting in 1921, and that the absence of other Grand Jurisdictions was for reasons other than for lack of knowledge of the time and place of the meeting.

New York consummated its membership without reservations; Holland consummated its membership with reservations; the admission of the Grand Lodge of the Rising Sun was considered, the President of the Association stating: "This Body is unable to prove a regular origin in the strict sense of established usages ;" the Grand Master of the Grand Lodge of the Rising Sun contended they were already regular members of the Association; eventually he asked the Convention to remit the question of its membership in the Masonic International Association to the next year. Some discussion followed, in which, in one case, it was stated that his proposition was that he retire for one year, to the end that he may be given time to regularize his Jurisdiction; to this, the Grand Master stated: "That is correct. You will then have entire freedom to settle the question of inquiry ;" a member seconded the request of the Grand Master with the statement, "Let us adjourn the matter for a year, the time needed by the Rising Sun to secure its regularization." Another stated: "He asks one year to regularize his Jurisdiction and that we ourselves make whatever inquiry seems desirable to us to make. At the end of the year we shall have the necessary information, but from now till then I ask that his Jurisdiction cannot remain a member." To which the President replied: "That is evident. The Rising Sun will withdraw: that is understood." The President then put the following proposition: "Do you, Brethren, approve this idea that for one year the Advisory Committee will gather all useful information, and that at the end of this time the Rising Sun will raise its candidacy anew and will come with titles of regularity? For the present, it is therefore considered as retiring voluntarily from the Association."

According to the Minutes, this was unanimously adopted.

The question as to the requirement in the Declaration of Principles that "all Masonic Grand Jurisdictions which subscribe to the principles, herein set forth, shall be eligible to membership" was taken up, and before the vote one representative stated:

"It is well understood that the Declaration of Principles stands as we have adopted it. What is suppressed is simply the obligation on the part of Jurisdictions which shall adhere in the future, and should have not signed this Declaration, to consider it as a credo, as an article of faith. With this understanding, I am wining to support the proposition which asks us to suppress the obligation."

"The Assembly goes against the obligation unanimously, minus five votes." Whereupon the President announced, "The Resolution is adopted. We shall keep the Declaration but from this time on the Declaration of Principles is no longer obligatory." (The only other provision for membership is in Part 2, Article 5, of the Regulations and Statutes, as follows:

"The candidacy of a Grand Jurisdiction for membership in the Association cannot be considered, excepting it be seconded by three Grand Jurisdictions which are members.

"Among the Grand Jurisdictions sponsoring a candidacy, must be included those members of the Association having their seat in the same territory as the candidate."

This question was disposed of prior to the action concerning the Grand Lodge of the Rising Sun.

Article 1, of the Regulations and Statutes, reads:

"The object of the Association is:

"To maintain and to develop existing relations between Masonic Grand Jurisdictions.

"To create new relations."

- In the report of the Secretary is the following:

"The questions relating to the League of Nations have been attended to. We have received different communications about the Russians and massacres of Greek populations at the Black Sea. The League of Nations has acknowledged the receipt of our letter. We have pursued the same course in that which concerns the alleged massacres of Boy Scouts, as the Turks call them. We have written to the League of Nations conformably to the decision of the Congress with regard to re-patriation of the prisoners of war. They have informed us of the receipt of our letters. We have in the same manner disposed of the question of the Greeks as regards the massacre of the Boy Scouts at Sofia."

The Secretary presented a letter addressed to the Peace Conference at Lausanne, saying:

"By this letter the Masonic International Association unites its views with that of numerous societies which have demanded of the Peace Conference at Lausanne the creation of national independence in favor of the Armenian, and this in the name of Right, Justice, and of Humanity; " adding, "it means only a simple expression of good will and interest for a people which suffers."

The proposal was adopted without objection.

For the information of the Association the Secretary reported having met two delegates of the International Syndical Federation of Amsterdam, which represents, he was told more them 24 million members of Metallurgic Syndicates. He was told that the delegates had adopted a formal resolution at Rome concerning war against war; that they had decided not only to suppress war by honest means, but that they were ready to suppress it by a general strike, and asked if the Masonic International Association would not be disposed to lend its co-operation, to which he replied, "that we were not sufficiently informed"; "for the two hundred years that Masonry has existed, it has been pacifist; hence, we are older than all the Peace Associations. . . . We have entered into no acknowledgment whatever on this side."

The Secretary reported:

"I was notified by the International Peace Bureau at Basle, along with a number of Associations which stand for peace. I have been asked if as a Masonic International Association we would be disposed to lend our help to the International Peace Bureau at Berne. This Bureau has sent us its Constitution and a number of questions, all of which will be submitted to the Advisory Committee when it meets."

A representative of one Jurisdiction, who at that time was Secretary of the International Labor Bureau, stated:

"Several delegates have expressed a desire to visit the International Bureau of Labor of the League of Nations. You know that this Institution follows objects and an ideal which corresponds to those of Masonry, and to which we all have an attitude to contribute.

"Albert Thomas, the Director of the International Bureau of Labor, has charged me to inform you that we will be happy to receive you and to receive all of the delegates of the Masonic International Association at 6:30."

A representative proposed the following Resolution:

"Sharing the emotion of the Brethren of the Masonic International Association provoked by the existing condition of Hungarian Masonry, the Convention of the Masonic International Association at Geneva, regrets sincerely that events of a political nature have kept the Hungarian Brethren separated from their labors. It is hoped that a more complete understanding of the true character of the Hungarian Masonic Lodges will put an end to the present situation. There is to be addressed to the Brethren an expression of our keen sympathy in the hope that it may soon be serving anew by their activity the glory of their nation and the cause of humanity."

According to the Minutes, the above Resolution was "unanimously adopted." A letter, signed by the President of the Convention, is sent to the President of the National Ministers of Hungary, Budapest. A representative stated:

"I ask that this order of business, which is certainly voted unanimously, be transmitted to the Government of Admiral Horty. There have been various interviews with the Government itself, as you know. I believe that if this order of business is transmitted to the Government, making known the different Jurisdictions which have adopted it that is to say the unanimity of the Convention, I believe that this may have a very considerable influence on Admiral Horty. I ask that in doing this, we make known to Horty of how many Jurisdictions the Masonic International Association is composed."

"Adopted unanimously."

The above in face of the fact that the Minister of the Hungarian Government had stated, "The Masonic question has become, however we may judge it individually, a burning political question of such intensity as to cause the Government to proceed with the greatest caution; reopening the Lodges would mean signing an order for renewal of bloodshed."

The following Resolution was approved as a sense of the meeting:

“The Masonic International Association has for an object to create a fraternity between peoples and to make war on war."

An official statement for publication in the public press, contained the following:

"The Convention unanimously adopted the following Resolution: 'The Assembly uniting its endeavors with those of the League of Nations, affirming that all conflicts between peoples should be decided by an International Jurisdiction * * * .' “

The above acts of the Association were not submitted to this Grand Jurisdiction [New York] for information or consideration, either before being put into effect, or for ratification afterwards, although each Jurisdiction is supposed to retain its sovereignty; (no provision is made in the Regulations and Statutes that any such submission is to be made, but on the contrary the Statutes provide that the Advisory Committee:

"(a) Has in charge the execution of the resolutions of the Congress.

" (b) It takes the steps necessary to realize, within the provisions of the regulations, the purposes of the Association."

The acts above set forth, and others hereinafter referred to, are not the results sought by M. W. Bro. Farmer (as expressed by him in above quotation), who accepted the invitation of Swiss Grand Lodge Alpina, or by M. W. Bro. Robinson, who appointed representatives to the first Conference, and whose views are quoted hereinbefore, or by M. W. Bro. Tompkins, whose views and recommendations are also quoted hereinbefore; furthermore, these acts do not meet the purposes of the Association, as set forth in Article 1, of the Statutes, above quoted, nor do they conform to the purposes urged in the Grand Lodge of New York in 1923, hereinbefore mentioned, and so far as the League of Nations is concerned, the United States has refused to become a member, and in this country it has become a matter of political dissension.

In making up its program for the meeting of 1924, the Association included therein the subject of Labor; the question of Labor from the general and social point of view. The Grand Lodge of New York was not advised that this subject was to be discussed; obviously, it has nothing to do with the purposes of the Association, nor with discussing at a Council Table the matters which are dividing us, nor with inspiring other Jurisdictions with our standards of Masonry.

"AVOID PHILOSOPHICAL DISCUSSIONS

There was also included in the Program for the meeting of 1924 the subject of Legitimacy of Regularity (referring to Grand Lodges), with the understanding that the discussion was to "avoid philosophical questions"; that "philosophical questions are of an internal concern", and "that means not to consider the landmarks, the questions of divinity; things which have nothing to do with the subject." Without the restrictions placed upon this discussion, here was an opportunity to discuss one of the matters which are dividing us, and to see whether or no we could help and guide such of the Jurisdictions as are not in harmony with all our Masonic standards; but with the restrictions, nothing helpful could come out of the discussion, for were everything else agreed upon, there would still remain the one obstacle upon which this Jurisdiction is unyielding, and that is the requirement of a belief in God and the Holy Bible. This attitude furthermore eliminates from consideration the essential Landmarks of the Craft, by which regularity is truly established, after evidence has

been presented of legitimacy by descent or proper regularization. This elimination would make impossible the realization of the hope with which New York entered the Association, that these Landmarks would be accepted ultimately as binding upon all members of the International Association.

At the banquet which followed the session, statement was made, referring to those present, that "it is impossible that such men can be separated, divided, simply because there exist between them very small differences".... "If there exist any differences between us, they are not deep; if that is once realized, the attainment of our object will not be far off." Another speaker stated: "And yet these principles were worked out in 1877 at a time when our Jurisdiction, concluding that the symbol of the Great Architect of the Universe was of a nature to create an ambiguity not in harmony with the Masonic Doctrine, eliminated it from its formulas."

"A VERY SMALL DIFFERENCE”

The difference between the requirement of a belief in God, and the Holy Bible, and the non-requirement may be regarded by some as a "very small difference" and "not deep", but in this Jurisdiction it is a difference between a Mason and a clandestine-Mason.

Among the membership of the Association are some so-called Masonic Jurisdictions, who disregard the Landmark, defined by New York, as follows:

"That every candidate for admission to the privileges of Freemasonry must before initiation declare his belief in one ever living and true God, the Creator and Ruler of the Universe, and the immortality of the soul."

The Association, in its Conventions, disregards the Landmark, defined as follows:

"That no candidate or brother can be questioned as to his peculiar mode of religious or political opinion, nor can any discussion upon such subjects be permitted in any assembly of the Craft."

Some of the so-called Grand Lodges, members of the Association, do not hold to the Masonic belief that, "The Holy Bible is the Great Light in Masonry, and the Rule and Guide for faith and practice."

At the meeting of the Advisory Committee, Feb. 22, 1924, in Paris, it was stated that the total membership of 1924 consisted of twenty-five adherents, of which Ecuador, Guatamala, Peru, and Haiti are provisional.

The question of the Grand Lodge of the Rising Sun again came up; it was stated that the Grand Orient of France had authorized its representatives to support and defend the Rising Sun.

The League of Nations was discussed, and a Committee was appointed for propaganda in favor of the League of Nations. One representative quoted Albert Thomas as having said:

"We have advanced beyond the studies of the subject, we have today the sovietism in Russia and obligatory labor in Bulgaria; are not these indications of a new conception of what labor is and what it is to be? Labor from the beginning was slavery which then developed into wage earning; isn't it possible that we may approach a new Era?"

He then asked, "Would it therefore not be useful to study theoretically, 'academically,' what labor is?"

It will be noted that persistent efforts have been made to introduce into the membership the Grand Lodge of the Rising Sun, an organization which is Masonic only in name, and composed of lodges, none of which is in possession of a charter from a regular Jurisdiction. This self-constituted organization, moreover, has stated officially that it has been established to combat orthodoxy in religion and orthodoxy in Masonry; saying in fact, "We are against Masonic orthodoxy which bows to the Bible and exacts a belief in a personal God, Grand Architect of the Universe." From the fact that there are members in the Association who do not require a belief in God, or the use of the Holy Bible, it would seem as though all the Association expected this organization to do within a year was to find some Jurisdiction that would regularize it without altering its principles or beliefs. Should the Grand Lodge of the Rising Sun, in its present condition, or after being healed, be admitted, it would have the veto power over the Grand Lodges within the territory of Germany, so far as admission into the Masonic International Association is concerned, unless of course the Association amends its Regulations and Statutes, which read:

"Among the Grand Jurisdictions sponsoring a candidacy, must be included those members of the Association having their seat in the same territory as the candidate."

This may have something to do with the efforts to secure its admission, or the persistency in trying to have this Association admitted, may be in the nature of a response by some of the Jurisdictions in the Association to the statement of M. W. Bro. Tompkins, above quoted; however that may be, the quibbling which has taken place concerning the Grand Lodge of the Rising Sun does not inspire confidence either in the judgment or usefulness of the Association.

GRAND ORIENT GETS OUT OF LINE

Referring to report of an agreement made at Geneva in 1921, which report is quoted in the early part of this letter, the Grand Orient of Italy, respecting the agreement, eliminated the lodges of its obedience in this Grand Jurisdiction. The Grand Orient of France has not only disregarded the agreement, but to this day has a lodge of its

obedience in this Jurisdiction, which lodge, subsequent to 1921, has been empowered to confer the Degrees of the Scottish Rite up to and including the 18th Degree.

According to our information, the Grand Orient of France, since the Geneva Conference in 1921, has taken under its official patronage a spurious organization with headquarters in the Jurisdiction of the Grand Lodge of Pennsylvania, and has authorized it to establish Masonic lodges in all parts of the United States, including New York, except the Jurisdictions of the Grand Lodges of Rhode Island, New Jersey, Minnesota, Iowa and Alabama, so long as these five Jurisdictions shall remain in fraternal relations with the Grand Orient of France.

Article 3, of the Regulations and Statutes, of the Masonic International Association, reads:

"All Grand Jurisdictions belonging to the Association must be composed of men exclusively."

While the letter of this law appears to have been observed by all the members, there is plainly an evasion of the spirit of it on the part of the Grand Orient of France, as since 1921 it has entered into fraternal relations with a co-Masonic Order, so-called, which admits men and women on equal terms. It is true that inter-visitation is limited in that only men belonging to the co-Masonic Order may visit lodges of the Grand Orient of France, but the fact remains that the principle announced in Article 3 has been violated by recognizing as Masonic an organization professing to initiate women into the Craft, and making them members thereof.

These actions of the Grand Orient of France could be corrected, but it is not to be expected that the Grand Orient will require a belief in God as a pre-requisite of membership, or restore the Bible to its altars. According to the Minutes of the Supreme Council of the Grand Orient of France, which is the governing Body of the Grand Orient of France, the attitude is to never restore the requirement of a belief in God, nor to replace the Bible on the lodge altars.

NEW YORK LAYS DOWN A POLICY

At the time of our withdrawal, in addition to New York, the Association was composed of eighteen Grand Lodges recognized by this Grand Jurisdiction, and seven not recognized; of the six candidates for membership at that time, only one is recognized by New York.

My reaction to the situation, as above presented, determined me to lay down such a policy as would make our position definitely known to the Association; and to make certain that I had the authority to do this, being unable myself to find such authority, I referred the matter to the Judge Advocate, Right Wor. Harold E. Lippincott, who advised as follows:

"The Grand Lodge of the State of New York has adopted for the Preamble of its Constitution the expression of Masonic belief essential to its existence and to which all members of the fraternity within its jurisdiction must subscribe in order to be Masons of good standing in membership in the Grand Lodge of the State of New York.

"In addition, it has prescribed the Constitutional form of petition for initiation (Section 87) in which are embraced in questions 10, 11 and 12, relating to the Landmarks of the Fraternity to which each candidate must answer, and to be acceptable, his answers must disclose his belief in God his sound bodily health and freedom from any physical, legal or moral reason which would prevent him from becoming a Free Mason and to describe any physical deformity or defect, which later must be of such character as not to be in contravention of the qualifications prescribed in Definitions Section 6.

"The Landmarks as defined for the purposes of the Constitution, are contained in the appendix thereto and follow the rules of order. In addition, the Standing Committee

on Foreign Correspondence is the recognized body through whom the relations of the Grand Lodge of New York with Lodge or Grand Lodges of other Jurisdictions, be established. And, for one claiming to be a Free and Accepted Mason, to be recognized as such by the Grand Lodge of the State of New York, he must have received degrees in a Lodge recognized as regular by our Grand Lodge, and for a Lodge to be recognized as regular, and to have Masonic intercourse with the Grand Lodge of the State of New York, such Lodge must act under authority of a source duly recognized as regular by the Grand Lodge of New York.

"It is therefore my opinion that before the Grand Lodge of the State of New York, or any of its duly accredited representatives, may hold Masonic intercourse or enter into any engagements affecting or incidental to Masonry as accepted by the Grand Lodge of the State of New York with foreign bodies or Grand Lodges, it is pre-requisite that such a Lodge or Grand Lodge must meet every requirement which the Grand Lodge of New York considers necessary for official recognition and that such recognition has actually been granted by the Grand Lodge of New York by due presentation by the Committee on Foreign Correspondence of the qualifications of such a Lodge or Grand Lodge."

This decision was submitted to the Chairman of the Committee on Constitution, M. W. Bro. S. Nelson Sawyer, whose decision I quote below:

"I have read the copy of Bro. Lippincott's opinion concerning the International Association with much pleasurable interest and, with the exception herein noted, am in full accord with the conclusion he has reached as well as his reasons therefor.

"The last two and a half lines seem to indicate his thought that the Grand Lodge has no power to act except upon recommendation of the Committee of Foreign Correspondence. It is my belief that the Committee is created by the Grand Lodge solely for convenience, and that the Grand Lodge, if it so desires, may act directly and without reference to the Committee. This, however, does not mean it may act in contravention of its self-imposed constitutional limitations. When in May, 1923 we attempted to associate ourselves with this so-called International Masonic

Association, a number of the members of which are not Masonic at all according to our standards, we violated our own constitution and the action so attempted is an absolute nullity. It could, in my judgment, have been lawfully taken only after such amendment of the constitution as would waive, our present requirements and raise the ban against non-belief and clandestinism, both of which are fully represented in that Association."

His decision was concurred in by M. W. Bro. Thomas Penney, and M. W. Bro. Arthur S. Tompkins, the other members of the committee.

This left no alternative, and the following cable was therefore sent to the Chancellor of the Association:

"I am directed by the Grand Master of New York to request you to convey to the President of the International Masonic Association incumbent or to follow the following official message:

" 'Grand Lodge of New York withdraws from the International Masonic Association on constitutional grounds and will not be represented at coming conference in Brussels. Letter follows.' (signed) Kenworthy, Grand Secretary."

This cable was confirmed by letter, as follows:

"Confirming our cable message to you today, copy enclosed, I am directed by the Grand Master Most Worshipful William A. Rowan to inform you that, while this Jurisdiction is desirous of a closer and more intimate relationship and for some basis for united co-operation with all jurisdictions adhering to the Landmarks both in this country and abroad, and is willing to enter into relations with any jurisdiction meeting the requirements of our recognition, it cannot be a member of a Masonic Association, some of whose members do not adhere to the Landmarks.

"Having met its financial obligation, Grand Lodge of the State of New York withdraws from membership in the International Masonic Association.

"Will you be good enough to convey the purport of this letter to the Brother President incumbent of the International Masonic Association and his successor when selected."

There are reasons, other than those herein stated, or indicated, or which may be inferable therefrom, which we prefer to withhold for the present. If any doubt should remain as to the weight of judgment in favor of our withdrawal, a reading of the Minutes of the last Session of the Association (1924) would be helpful.

At the 1924 Session, "The President reported that the prize of One Hundred Thousand Francs to be awarded in a competition in French on the subject of Peace, has been won by Ed. Naurette belonging to the Lodge 'Fidelity' at the Orient of Paris. He proposed to send to this brother a telegram of felicitations. Adopted unanimously."

The member Jurisdictions are termed "Obediences".

“THE RISING SUN" AGAIN

The question of the Grand Lodge of the Rising Sun came up, and was put over another year by a vote of 11 to 9, after its admission had been demanded and the Association asked that they be accepted without examining too closely into the question of regularity.

The following proposition was submitted:

"The Masonic Obediences which solicit admission into the ranks of the I. M. A. bind themselves to submit to the arbitration of the I. M. A. any differences which may arise between them an Obedience belonging to the I. M. A. and to accept the verdict of such arbitration."

A Resolution was passed, reading in part as follows:

"Considering that the Hungarian Government has dissolved that Grand Lodge so that our Brethren cannot meet freely:

"We invite our delegates to the I. M. A. to use all their efforts in common with the delegates of the Powers represented, so as to cause to be lifted an interdict which nothing can justify."

The following Resolution was approved by acclamation:

"International Masonry views always with sorrow any blow struck at the liberty of peoples and that of their citizens.

"It reproves notably violence and massacres.

"The International Masonic Congress protests therefore against the massacre of the Georgians and expresses the wish that soon will cease the fratricidal struggles

unworthy of our civilization and of the pacific era which seems at last to be opening for Humanity."

Upon the question of Masonic regularity, one Jurisdiction presented its conclusions, one of which was that it considered as regular the Powers already admitted to the Masonic International Association. Another Jurisdiction proposed that new Obediences ought to be consecrated regularly by the Masonic International Association. One representative proposed that "The recognition of the regularity of an Obedience, such as the Masonic International Association will define it, ought to have as a consequence the interfrequentation [right of visitation] of the lodges by the brethren belonging to all of the Obediences making part of the Masonic International Association."

The following Resolution was unanimously adopted:

"The Convention recommends with the greatest earnestness to all the affiliated Obediences to have recourse to arbitration in order to settle any differences which may arise between them and charges the Consultative Committee to regulate the methods and penalties of such arbitration."

Our withdrawal leaves the Masonic International Association without representation from any Grand Jurisdiction in the United States. It will have been observed that the attempt to have a closer world brotherhood resulted in a few regular Jurisdictions combining with Jurisdictions not recognized by New York, and, exclusive of the membership of New York, having less than 3 per cent of the membership of the regular Grand Jurisdictions of the world in this Association.

If this were a possible way to reach a closer world l brotherhood, it seems strange that the representatives of the 3,250,000 regular Masons of the world have stood aloof from it; perhaps some such thought has arisen in the minds of the representatives of several of the member Jurisdictions, and that we are not alone in our conclusions as to the futility of the present Association.

Our Committee on Foreign Correspondence has continued right along with its duties, and during the time of our connection with the Masonic International Association, and independent of it, has acquired information concerning other Grand Jurisdictions, some of which has been acted upon by Grand Lodge, and the rest, as far as it has been completed, will be submitted for consideration at its next session.

That "There is one God, the Father of all men", is the rock upon which we build; and that "The Holy Bible is the Great Light in Masonry, and the Rule and Guide for faith and practice", and an adherence to the Landmarks, governs our procedure. Upon this basis, I dare say, this Grand Jurisdiction will join hands with all the Grand Jurisdictions of the world within its recognition for a better understanding, closer relationship and co-operation, and in any practical move to attain unity and advance the spirit of Brotherhood.

Note: - Since above communication was drafted, I have received a letter and memoir from the Advisory Committee of the Masonic International Association asking for the reasons of our withdrawal, to which I shall reply in a little while. This memoir was sent in conformity with the following resolution, passed by the Association last September:

"The Congress expresses its profound regret over the withdrawal of the Grand Lodge of New York from the I. M. A., a withdrawal decided by the Grand Master of the Grand Lodge of New York.

"The Congress charges its Consultative Committee to cause to communicate to the Grand Lodge of New York a memorandum expressing the sentiments of the I. M. A. to put itself in relation with the Grand Lodge in order to examine with the latter the differences which appear to exist, and expresses the wish that they may be dissipated in the shortest possible time."

You may not be aware of the feet that I was born and raised in Missouri, and of course naturally acquired some of the characteristics of that nativity. Believe you will agree that so far as Masonic International Association is concerned "I have not been shown." (Signed) William A. Rowan.

----o----

American College Fraternities

By BRO. CARL A. Foss,

NATIONAL SECRETARY OF THE INTERCOLLEGIATE MASONIC FRATERNITY OF SQUARE AND COMPASS, NEW YORK

THIS article, to be concluded next month, should prove of permanent reference value, it is so rich in history and fact. Bro. Foss is a member of Alexandria Lodge, No. 297 Alexandria Bay, N.Y., and of Rockbridge Chapter, No. 44, R. A. M., Lexington, Va. He was one of the founders of Square and Compass, is now National Secretary of that Fraternity and editor of "The College Mason." Among other college fraternities he holds membership in Phi Delta Theta, Phi Delta Phi (legal), and Delta Sigma Rho (forensic).

WHEN, on the 24th day of June in the year of our Lord, 1717, a number of Master Masons met in an ale-house in London, known by its sign of the Goose and Gridiron, and completed the organization of a Grand Lodge of Freemasons which they had begun the year previous, they started something whereof the end is not yet seen. Without entering into a discussion as to whether their step was a new beginning or a re-organization of a Grand Lodge, it safely may be assumed that this action of the English Masons was the popular beginning of what is now one of the most extensive features of civilized human society, especially in our own country. The inauguration

of Symbolic Freemasonry is not only the beginning of a fraternal system of ethical principles and conduct, with a world-wide membership, but has led also to the foundation of other organizations that have copied, to a greater or less extent, the fundamental teachings of Freemasonry and many of the characteristic forms and practices of the Craft. The number of such organizations is almost incalculable and new ones are being started every year. Imitation is the sincerest commendation.

It is said that Americans are a nation of joiners. We doubt whether Americans are born with any greater urge to become members of secret or fraternal organizations than are the citizens of any other country or the members of any other race. It is probable that the large number of such organizations in the United states is due to the early popularity of the Masonic Order in America. When Washington and almost all of his major generals were Masons, when Franklin, Hamilton and Marshall and a majority of the signers of the Declaration of Independence were loyal members of the Craft, in short, when practically every man of consequence in the early days of the American Republic wore the lambskin, it is not to be wondered that men were eager to be enrolled in the Brotherhood. Neither is it to be wondered that other fraternities were started which sometimes provided a means of social intercourse that was not possible to Freemasonry under some conditions and in some localities and that these newer organizations received, in many cases, those who also bore allegiance to the Craft. Some of the newer fraternities, because they were young and less conservative, have often times accepted those rejected by some Blue Lodge, but no reproach should be made against them for this. There have been for many years in this country certain fraternities that have had and do have a particular appeal to certain classes of American people and, of course, many American social organizations have been founded with different motives and principles with a consequent appeal to those in sympathy with such ideas. The fraternal organizations, offering the benefits of insurance, have combined the benefits of a social organization with the advantages of an insurance company, but in the case of some of these it is sometimes difficult to recognize the jointure as the insurance features predominate over those of a social character.

DEMOCRACY ACCOUNTS FOR THEIR GROWTH

Events have proven that the Anti-Masonic period was less of a catastrophe than it was an occasion of an awakening interest in secret societies, for new organizations sprang up by the dozen during this period and closely following it.

We believe that the principal reason for the growth in number and membership of American fraternal organizations has been the democracy of membership. Probably no country in the world, with the possible exception of Canada, has a greater democracy in fraternal membership than the United States. This democracy has been inherited from the Freemasonry of Revolutionary days when a Masonic lodge included judges and farmers, generals and private soldiers, statesmen and fishermen. Freemasonry in England today includes the king's uncle and the king's sons and we suppose half of the House of Lords, and it may include the king's servants for all we know, but we doubt if the Craft in England is composed of such a mixture of wealth and influence and lack of them as in America. This may be caused, to some extent, by the English practice of limiting the membership of a lodge to members of a particular calling or business, and we may presume that in the natural course of events more lodges will be made up of the wealthier and more influential classes than of those less able, in wealth and influence, to maintain a lodge. In America we have few "class" lodges and may the good Lord preserve us from them for democracy in membership has been the natural result of almost every lodge in the United States being made up of rich and poor, professional man and laborer, doctor, lawyer and Indian chief. We have such a multitude of fraternal organizations in America, in consequence of the democracy and early popularity of membership in the Masonic Order, that there isn't an American, no matter how poor, who cannot belong to at least one. This is a good thing.

In the United States we have the Owls and the Orioles, the Eagles and the Elks, the Woodmen and the Foresters, the Knights of Columbus and the Knights of Pythias (we were going to write the Knights of the Ku Klux Klan), and hundreds of other organizations called by plain names, names of animals, birds, insects, fish, the moon and the stars. And to keep up the procession we Masons have the Royal Arch, the Knights Templar, the Scottish Rite, the Mystic Shrine, the Veiled Prophets, the Sciots, the Tall Cedars, the Eastern Star and its appendages, and numerous other Side Degrees with more imposing names but less actual worth. And then our Negro citizens have carefully compiled a list of the entire bunch and multiplied the number by two, using the same names and, generally, the same rituals used by the

organizations limited to members of the white race, adding a few more organizations of their own devising for good measure.

And, finally, not the least important members of the fraternity system, there are the college fraternities. Baird's Manual of American College Fraternities (10th edition) mentions almost one thousand college organizations, either clubs or fraternities, that have been born in the United States and have since departed or else are still in the land of the living. Decidedly, one would think we had sufficient organizations from which one could select at least one to make a connection with. The number of American secret organizations has reached an imposing figure, but the saving characteristic of their existence is that about 99 and 44/100ths per cent of Americans belong to at least one of them. Some of our most careful politicians belong to at least a dozen all at the same time.

"WELL KNOWN MEN ARE JOINERS"

To convince one that there are mighty few Americans who do not belong to some secret organization, we have only to investigate. President Coolidge did not join any fraternity while in college, but has since become a member of Theta Delta Phi, a college law fraternity. Secretary Hughes is a member of Delta Upsilon, a college social fraternity. Neither Mr. Coolidge nor Mr. Hughes are Masons, but it is not difficult to assume their friendliness towards secret fraternal organizations because of their own membership. Both Mr. J. W. Davis and Senator LaFollette are Masons. Henry Ford was a Mason in good standing some time ago, if he is not now, and the leader of what Mr. Ford considers his enemies -Mr. J. P. Morgan of Wall Street-- joined one or more secret fraternal organizations in college. Those who have received the honor of election to Phi Beta Kappa, the college honor society for scholarship, are legion and you will see a Phi Be Kappa key jingling in all of the best circles. The Roman Catholic church countenances a number secret fraternal organizations and there are a numb of fraternities limited to those of the Jewish faith. to Newport, Bar Harbor or Southampton and you w find most of the men there will acknowledge membership in some secret fraternal organization, college otherwise. And then, while the old Ford is running good, run into some less desirable places for living an ask the men you see there if they ever heard of a secret society. Even down to the lowest stratum of American society, your informant will reply that he goes, or ought to go, to

lodge every Monday night or as the case may be. Almost everyone, from banker to ditch digger, will acknowledge membership in one or more of the secret societies that offer social or other benefits Because of this fact, an anti-secret society period, such as that of the Anti-Masonic agitation, will not recur in America; no one is left to become the plaintiff in the case. (This is neither the time nor place for a discussion of the merits, or lack of them, of the agitatior against the Ku Klux Klan. In the matter of practice: and principles, that society has made such startling in novations that its enemies are fighting less its character as a secret fraternity than the innovations it has adopted.)

But we meant to write about college fraternities. To most men who have never gone to college, these organizations are more than secret; they are unknown. An yet, the American college fraternity system is a very vital part of the entire American fraternal system an not simply an adjunct of more or less value. There may be those who believe that Freemasonry would be stronger if there were no other American fraternities if so, they are blind indeed. In the opinion of the writer there is no factor that lends such great strength to the Masonic Order as the existence of our America college fraternities. To some this statement may appear to be unsupported by the evidence, but we believe that acquaintance with college secret societies leads thousands of the future leaders in America to become Masons as soon as they are eligible. Anyone who wishes may read the evidence in favor of the college men. The Federal government tells us that less than one per cent of American boys go to college and yet eighty-five per cent of the men listed in "Who's Who" are college men. The facts of the case are all with the college man and as long as Freemasonry keeps pace with, or exceeds the progress of our country, the Craft will need college men.

THEY ARE INDEBTED TO FREEMASONRY

American college fraternities owe a great deal to Freemasonry. Some of the customs of college fraternities that are known to us are copied directly from Masonic practice and are probably the result of some of the founders of the oldest fraternities being also Master Masons. In the case of Phi Gamma Delta, founded in 1848 at Jefferson College, Canonsburg, Pa. (since united with Washington College at Washington, Pa., to become Washington and Jefferson College), and now one of the largest and best

known of the college societies, all of the five founders were, at the time of founding the fraternity and writing its ritual, members of the Craft. It is not unlikely that were we Phi Gams we might recognize many points of similarity in ritual and practice between Freemasonry and the college fraternity. However, notwithstanding this connection of the college fraternity system with Freemasonry, there is one point of difference that is universal in the college system with the exception of the organization of which the writer has the honor to be a member and an officer. This difference is in the method of becoming a member. As is well known, to become a Mason we first apply for membership. In the college system, if one wishes to become a member of a certain fraternity he simply waits until he is asked to join. College custom is so severe that if one were to intimate to a member that t he wished to join Alpha Beta Gamma, for instance, he probably never would be asked to join that particular organization, for, strange as it may seem, visible preference for an organization is viewed in the light of a faux pas so pronounced that the guilty person cannot possibly be worthy for membership in that society. This form of invitation to join is known in college circles as "bidding" and we know of no college organization other than Square and Compass that does not practice it. Square and Compass practices the Masonic custom of application for membership.

This custom of "bidding" produces a great deal of excitement in college fraternal circles at the time it is practiced. Some institutions require a student to be in college a whole year before he is invited to join a fraternity; others require a less period, either a term or a semester. Whenever the time comes, the members of the different fraternities are zealous in their efforts to obtain the best men for their respective societies. Rules are adopted for the same reason that we have Marquis of Queensberry rules and International Law governing the methods of so-called civilized warfare. And then it is considered significant by some that the rules are generally drawn up and enforced by a council (nearly always called the Pan-Hellenic Council, meaning, all Greek) known to the students by a name that would appear to outsiders as having the significance of a group made up of the damned. A prominent freshman will generally receive two or more "bids" and so he will be invited to numerous luncheons and parties, so far as the purse-strings of the "bidders" will allow, in order to induce him to believe that one fraternity is better than another. He will be told that some President of the United States, long since dead and almost forgotten by everyone except the chosen orators of that fraternity, was a faithful member of the society and thought more of it than anything else in the world. And then there are Senators So-and-So and other celebrities seeking to convince the young freshman that the greatest mistake he could possibly make would be to accept the other "bid" and not the one from that fraternity. Old and learned professors indulge in this persuasion. A dear

friend, professor of philosophy at one of the state universities, has told us he always felt more or less foolish when he sat down with some green freshman to try and convince him there was just one fraternity for him to join when he knew there were a dozen along the row in which the freshman would probably be just as happy. After a "bid" is once accepted, it is the height of college dishonor to accept a "bid" and initiation from another fraternity.

PHI BETA KAPPA IS OLDEST

But to get back to the beginning of the college fraternity system. The oldest American college fraternity that exists today is the Phi Beta Kappa, founded on Dec. 5, 1776, at Williamsburg, Va., by five students of the College of William and Mary. The society was preceded by the Flat Hat Club which numbered among its members Thos. Jefferson, George Wythe, Edmund Randolph and others who later became famous. A number of these men were Masons but whether they were Masons before becoming members of the Flat Hat Club, or whether any of the founders of Phi Beta Kappa were Masons is unknown to us. We are not certain why the founders of Phi Beta Kappa selected the Greek alphabet from which to find a name, but the fact that they did so has resulted in American college fraternities being called Greek-letter fraternities, for most of the college organizations have followed the practice of Phi Beta Kappa. It is customary for the founders of a college society to select a secret motto made up of two or three Greek words and call the society by a name composed of the first letter of each word, or this can be reversed by finding a motto that will fit the letters chosen. (To one unfamiliar with the Greek alphabet it should be explained that the Greek words used are simply the English forms for words used by the Greeks to represent the letters of their alphabet, i. e., A, B and C in Greek are Alpha, Beta and Gamma. Although there are many points of similarity, the Greek and English alphabets are not identical in limit, meaning, sound and writing. Ancient, not modern, Greek is used.) Phi Beta Kappa was secret and members were required to take an oath of fidelity. In December, 1778, the society adopted a provision where by non-collegians could become members and plans were laid for extending the fraternity by means of "branches." Five charters were granted for "branches" but nothing is known of the fate of these offshoots.

In the early part of 1779 Elisha Parmele, a graduate of Harvard, was initiated and he asked for permission to establish a "branch" at Harvard and another at Yale, near where he lived. In November, 1780, Mr. Parmele's efforts resulted in a chapter being established at Yale College. The Yale chapter called itself "Alpha of Connecticut" instead of "Zeta" as contemplated. In January, 1781, Phi Beta Kappa at Williamsburg disbanded on account of the approach of the British Army and in September of the same year the "Alpha of Massachusetts Bay" was established at Harvard.

The original charters had granted to Yale and Harvard the right to establish new chapters in their respective states, while the mother chapter reserved the right to establish chapters in other states. However, in 1787, because of the lapse of the chapter at William and Mary, the Yale and Harvard chapters united in establishing a chapter at Dartmouth, called the "Alpha of New Hampshire." In 1817, the three chapters in existence united in chartering "Alpha of New York" at Union College, Schenectady, N. Y., and the establishment of Phi Beta Kappa at Union furnished the spark that began the inauguration of social fraternities which later took place at this institution.

One last word as to Phi Beta Kappa. In 1831 the Harvard chapter divulged the secrets of the society due to the agitation against Freemasonry and other secret societies. As a result, the fraternity lost its social character and there grew up the practice of meeting once each year at commencement and electing the honor men (in scholarship) of the succeeding senior class. Women were first admitted in 1875 and now have equal standing in the society with men and with its long and illustrious career, election to Phi Beta Kappa is easily the highest award in the American college world.

(To Be Concluded.)

----o----

THE BUILDER

I built my house on the Sands of Time

A house that I built to stay-

But the tide came in--as the tide will come,

And it washed the sands away.

Then my house fell down, as a house will fall,

And hope went out with the tide

But I built again, as a man will build,

If he be a man of pride.

Then came the storm with the fierce whirlwind

And my house was wrecked again.

And I stood and looked at my labor lost,

And it all seemed so in vain.

But I built again in another place--

Where the storm and the tide came not,

And I felt safe in my new strong house--

But one thing I forgot.

It was the flames with their red-hot tongues,

That came in the still of night,

And they ate it up--as the flames will eat,

Though I strove with all my might.

And again I looked at the house that was,

Then knew it was not to be,

For a well built house won't fall three times,

When built for eternity.

Now why should I build a house three times,

And why should it three times fall?

Were it better I built a house that falls

Than never to build at all?

Then came a thought from the Great Somewhere,

I had not followed the rules,

For a well built house won't fall three times

When built with the Master's Tools.

So I built again with the Master's Tools

The Level, the Plumb and the Square

Each ashlar hewn from the Rock of Faith

Was polished and laid with care;

And the plans I used were the Plans of Life

And my house it faced the sun

Now I dwell therein as a man should dwell

When the Craftsman's work's well done.

--Bro. Herbert N. Farrar.

----o----

The Legend of the Quatuor Coronati

By BRO. GILBERT W. DAYNES, Associate Editor, England.

(Concluded from February Issue)

IN Germany these saints occupy a similar position to that in Italy. In the Constitutions, passed at Strassburg in A. D. 1459 for the regulation of the Steinmetzen, the opening paragraph recites: "In the name of the Father, and of the Son, and of the Holy Ghost, and of our gracious mother Mary, and also of her blessed Servants, the holy four Crowned Martyrs of everlasting memory." The invocation which commences the Torgau Ordinances of the Steinmetzen, made in A. D. 1462, refers to these saints in almost similar terms. These ordinances also declared that, of the four masses that were to be said on all acknowledged fasts and on St. Peter's Day, the third was to be "to the four Crowned Martyrs." It is also interesting to note that, according to Bro. R. F. Gould, the Steinmetzen opened their lodges in the name of the Holy Trinity, the Virgin Mary, and the Four Crowned Martyrs.

Coming to Belgium, we find that many Flemish Gilds of Operative Masons in Antwerp, Ghent, Bruges and elsewhere were known as Vier Ghecroonde, or Quatuor Coronati. As far back as the year A. D. 1423 the records of the City of Antwerp mention a gild of that name, and their patron saints according to medals struck in the

middle of the fifteenth century were Claudyn (Claudius), Nycostratus, Symphorianus and Castorius. This shows the confusion existing as to the number and names of these saints.

Lastly, coming to England, we find very early traces of the Quatuor Coronati in the country. From Bede's Historia Ecclesiastica we learn that in A. D. 619, in the time of Bishop Mellitus, there was in Canterbury a church dedicated to the Four Crowned Martyrs. The Ecclesiastical History by the Venerable Bede was written in Latin, and completed in A. D. 731. So great was the reputation of this book, that King Alfred translated it into Anglo-Saxon for the benefit of his subjects. In this history, under the chapter headed "Bishop Mellitus by prayer quenches a fire in his City, A. D. 619," we find it stated that "the Church of the Four Crowned Martyrs was in the place where the fire raged most." As to the date when this church was erected--whether about the time of Saint Augustine, A. D. 597, or earlier, during the occupation of Canterbury by the Romans-it is now impossible accurately to determine. One can, however, see quite plainly that the source whence the knowledge of the saints was derived was undoubtedly Roman. Canterbury was the headquarters of the Roman mission, and it may well be that the dedication of a church there to the Quatuor Coronati was the result of the devotion which inspired the minds of the masons, or other artificers, who came over with the missionaries from Rome. Arguments have, however, been put forward claiming for the building an earlier history, commencing during the Roman occupation. If this could be proved it would show that there was a Christian population in Canterbury at that time, and upset, to a considerable extent, the generally accepted accounts of Augustine's proceedings. Tradition is absolutely silent as to what happened to this church, nor is the exact site of the church now known. It has, however, been thought that the site is where the Church of St. Alphage, rebuilt early in the fifteenth century, now stands. Color is lent to this supposition by the fact that the foundations and lower portions of the present walls do show distinct traces of Roman work. This Church of St. Alphage was restored in 1890, and the east end window was glazed with stained glass, the subject depicted being the Four Crowned Martyrs.

THEY ARE REFERRED TO IN REGIUS POEM

Reference may be found to the Legend of the Quatuor Coronati in the earliest Masonic document in the possession of the Craft--the Regius MS.--which was probably written about the year 1390. This MS., which is in metre, cannot be classed with the MS. Constitutions, frequently known as the Old Charges. It is considerably earlier in date to the earliest known copy of these MS. Constitutions. There is an absence of continuity throughout this Poem, and, from a perusal of it, it is quite clear that its author has collected his material from many sources, even transcribing portions of such material, almost verbatim, into his Poem. The author must undoubtedly have had a copy of the MS. Constitutions before him when he was composing his work, and we know that further portions of his Poem were taken from two old MSS. of the period, viz., Instructions for a Parish Priest, and Urbanitatas. In this Poem, the author devoted thirty-eight lines to the Legend of the Quatuor Coronati. This part commences at line 497, and is headed "Ars Quatuor Coronatorum." The author prays that the Articles and Points set out earlier in the Poem may be kept in the same manner

As dede these holy Martyres fowre

That yn thys Craft were of gret honoure

They were as gode Masonus as on erthe schul go,

Gravers and ymage-makers they were also.

For they were werkemen of the bests. &c. &c.

No further reference to the Quatuor Coronati occurs in any Masonic document after the Regius Poem, and, from the absence of any allusion to the Legend in the Cooke MS., or any of the MS. Constitutions, it is quite clear that the author of the Regius Poem must have obtained his material, for this portion of his work, from some source at present unknown to us. For further information as to these saints, the author refers the reader to the Legends of the Saints, and it may have been from some records of a Masons' Company, now destroyed, or from tradition, handed down verbally from generation to generation, that he connected the saints with the Masons. It is, however, quite clear that, at this period, these saints were intimately associated with the building fraternities, and we have evidence of this in the Records of the city of London.

In Letter Book "L", of the Corporation of the city of London, preserved amongst the archives at the Guildhall, on folios 165 to 167, there were posted particulars of an application by the Masons' Company of the city. This Entry shows that, on the "15 Oct., 21, Edward IV (i. e. 1481), came good men of the Art or Mistery of Masons of the City of London into the Court of the lord the King in the Chamber of the Guildhall, before the Mayor and Aldermen, and prayed that certain Articles for the better regulation of the Mistery might be approved." The Articles in question are then set forth at length in this book. One of these Articles provides, "That every freeman of the Craft shall attend at Christchurch (within Aldgate) on the Feast of Quatuor Coronati to hear Mass, under the penalty of 12 pence."

A report, written by the clerk of the Masons' Company, dated the 9th February, 1725, is still preserved, in which he refers to the "Constitutions made and granted to the Fellowship of the Free Masons enfranchised within this Honourable city of London in the time of John Browne, Mayor of the city in the one and twentieth year of the reign of King Edward the fourth after the conquest 15th day of October 1481." From this we may gather that the application of the Company was duly granted. The clerk was probably quoting from documents then in the possession of the Masons' Company, but which have since been lost or destroyed.

ALL LONDON MASONS WERE OBLIGED TO HONOR THE SAINTS

It is important to recognize that the Article in the Regulations, which I have quoted, applied to all the Masons within the city of London--masters, liverymen and freemen--who were required, under a substantial penalty, to honour the memory of the Quatuor Coronati. These saints must have been, at that time, the recognized patron saints of the gilds of Masons. It is, also, of interest to note that the Masons' Company of London was at the same time attached to the Gild of the Holy Trinity and held it in the position of a patron saint of the Company, the streamer of the Holy Trinity being always carried by the Company in processions, as representing apparently the religious side of the Company.

In passing, it may also be mentioned that, from the very earliest times, the 8th of November was, by the English Church, directed to be observed as the Feast of the Quatuor Coronati, and was included in all early calendars. This feast was regularly honoured by the English Church up to the time of the Reformation, but: disappeared from the Prayer Book, published by Edward VI in 1549.

Just as the Reformation vitally affected the church builders and the Masons' gilds, so also it had its effect upon the observance of the Feast of the Quatuor Coronati. After that time, little or nothing is heard of the Four Crowned Martyrs, and by the eighteenth century they seem to have been entirely forgotten by the craftsmen whose ancestors looked upon them as their patron saints. Space does not permit of a lengthy disquisition upon the many interesting problems arising upon the facts previously set out. There is much still unknown, not only as to the Legend itself, but also as to the precise relationship the saints bore to the medieval builders. The omission of all reference to the saints in the Cooke MS., and the MS. Constitutions, requires explanation and so also does the reference to them in the London Company of Masons' records, no similar references having at present been traced in the records of any other Masons' company. If there were, as many assert, two main classes of Masons--the Church Mason and the Gild Mason--were the Quatuor Coronati the patron saints of both classes, or only of the Gild Masons ? Did the Reformation bring with it the abandonment of these saints, as patron saints, on account of their, essentially, Romish origin, or, if not, what was the cause? Or, again, was there a substitution of the Saints John for the Quatuor Coronati by the building fraternity at the time of the Reformation, or at any other time? If not, how is it that, at the commencement of the Grand Lodge era, we find the Saints John as the patron saints of the Freemasons, to the total exclusion of the Quatuor Coronati who were, at one time, the undoubted patron saints of their Operative ancestors. These and many similar questions still await solution at the hands of the Masonic student.

GRAND LODGE FOUNDERS KNEW NOTHING ABOUT THEM

It is quite clear that those who were responsible for the formation of the premier Grand Lodge in 1717 could have known nothing of the Quatuor Coronati as the patron saints of the Freemasons, and that to Dr. James Anderson the legend was a closed book. It is also quite certain that those Freemasons who formed and directed

the course of the other Grand Lodge, commonly known as the "Antients" Grand Lodge, could have known nothing of the Masonic antiquity of these saints. If they had, the facts would certainly have been used to the detriment of the premier Grand Lodge. No reference has been traced as to these saints in any of the publications of either of these two Grand Lodges.

And so time went on until 1839 when Mr. J. O. Halliwell, not a Freemason, discovered the Regius MS. amongst the MSS. in the Bibliotheca Regis, now forming part of the British Museum. This MS. had formerly belonged to Charles Theyer, a well-known collector of the seventeenth century, and had long laid hidden under its catalogue title of "A Poem of Moral Duties." Mr. Halliwell described his lucky find and the contents of the MS. in a paper which he read before the Society of Antiquarians, on the 18th April, 1839, and an edition of the Poem was printed in the following year. A perusal of this Poem revealed to the Freemasons of the nineteenth century that their Masonic forbears of medieval days had had as their patron saints the Sancti Quatuor Coronati. These saints, however, still remained in comparative obscurity, the critical study of Masonic archaeology being then in its infancy. It was left to those nine founders of that world-famed Lodge of Research to rescue these craftsmen saints from the oblivion into which they had descended, and to place them once more in their position of old, a position from which I trust time will never remove them.

REFERENCES

History of Freemasonry, by R. F. Gould; Vol. I; The Concise History of Freemasonry, by R.F. Gould; Ch. V.; Military Lodges, by R. F. Gould; A. Q. C., Vols. I., XII., XIII., XXVII, and A. Q. A., Vol I.

"Since it has been my very joy to find

At every turning of the road

The strong arm of a comrade kind

To help me onward with my load

And since I have no gold to give

And love alone must make amends

My only prayer is, while I live,

God make me worthy of my friends."

----o----

Statistics of Masonic Homes in the United States

STATE	LOCATION	Land Owned Acres	Assets	Residents	Annual Cost	Provided for Since Est.	
Alabama	Montgomery	240	350,000	300	70,000	600	Be an Pe
Arkansas	Batesville	55	100,000	100	33,000	255	Be G
California	Decota	267	1,504,826	150	69,000	. . .	O an W
California	Covena	35	.....	100	60,000	. . .	Be G
Connecticut	Wallingford	150	500,000	150	72,150	. . .	O an W
Delaware	Lancaster Pike	10 ½	150,000	15	9,000	36	O an W
Florida	St. Petersburg	10	200,000	52	172,810	100	O Pe

							B G
Georgia	Macon	150	250,000	160	30,000	. . .	B G
Illinois	Sullivan	464	1,500,000	150	85,000	400	O ar W
Illinois	LaGrange	…..	550,000	150	92,000	500	B G
Indiana	Franklin	223	1,000,000	335	80,000	460	B ar Pe
Kentucky	Louisville	5 ½	1,000,000	435	78,690	2,446	W ar O
Kansas	Wichita	19	550,000	150	70,000	600	B ar Pe
Kentucky	Shelbyville	175	750,000	……	100,000	. . .	O ar W
Massachusetts	Charlton	397	250,000	55	35,000	. . .	O Pe B G
Michigan	Alma	…..	500,000	100	50,000	1,000	O ar W
Mississippi	Meridian	262	664,240	130	21,112	200	B G
Missouri	St. Louis	….	1,300,266	340	146,594	1,260	O Pe B G
Minnesota	……	271	328,500	14	15,000	20	O ar W
Montana	Helena	590	238,390	22	9,726	55	O ar W

New York	Utica	100	1,500,000	600	300,000	2,500	O Pe B G
New Hampshire	Manchester	…..	75,000	15	14,000	54	O Pe B G
New Jersey	Burlington	150	267,000	127	62,168	*300	O Pe B G
Nebraska	Plattsmouth	10	201,662	70	18,607	258	O Pe B G
North Carolina	Oxford	244	100,000	375	150,000	3,519	B G
North Carolina	Greensboro	30	175,000	50	11,064	100	O
Ohio	Springfield	250	1,300,000	235	118,869	1,200	O Pe B G
Oklahoma	Guthrie	675	750,000	150	40,000	600	O Pe B G
Pennsylvania	Elizabethtown	1,000	1,861,400	365	270,223	698	O Pe B G
Tennessee	Nashville	221	330,000	270	51,000	1,307	O Pe B G
Texas	Fort Worth	212	750,000	350	140,000	800	B G
Texas	Arlington	100	500,000	110	50,000	350	O
Virginia	Richmond	125	250,000	135	40,000	. . .	B G

Washington, D. C.	Washington	10	277,000	57	24,717	125	O Pe B G
Washington	Puyalley	24	200,000	48	20,000	126	O Pe B G
Wisconsin	Dousman	310	------	7	3,500	42	O
		96,786	10,223,884	5,817	2,468,230	19,911	

----o----

Where and When Was Lafayette Made a Mason?

By BRO. HARRY J. GUTHRIE, P. G. M., Delaware

THE question here ably discussed by Bro. Guthrie is one of more consequence than might appear to a casual reader: like other similar questions an answer would throw light on certain problems of the first importance in the history of American Masonry. Brethren will find it worth their while to read in connection with the present study other contributions to THE BUILDER: 1916, pp. 219, 313; 1918, pp. 163, 219, 250; 1921, pp. 26, 70, 118; 1923, p. 331 more especially the last named. See also "The History of Brother General Lafayette's Fraternal Connections with the R. W. Grand Lodge, F. & A. M., of Pennsylvania," by Julius F. Sachse; Philadelphia: 1916.

WHENEVER a reference is made to the Marquis de Lafayette and his Masonic connection there arises in my mind feelings of great regret that the time and place of his initiation and subsequent raising cannot be a matter of absolute record, not that it would prove the more that our distinguished patriot was a Master Mason, but that it

would set at rest the various claims that have been forthcoming from ambitious writers and Masonic historians.

That he was a Master Mason is fully attested by the fact of his visit to the Grand Lodge of Pennsylvania on Oct. 2, 1824, and to the Grand Lodge of Delaware on July 25, 1825, and his enrollment as an honorary member by each of the said Grand Lodges; together with his visitations to several other Grand Lodges at different times, all of which are matters of Masonic record easily obtainable.

While it may be impossible for me to prove my contention by facts I do feel competent to demolish one tradition by the means of an alibi which I believe to be water-tight.

There is a tradition in Masonic circles that General Lafayette was made a Mason in one of the military lodges at Morristown, N. J., where a Festal Lodge was held on Dec. 27, 1779, for which occasion the jewels, furniture and clothing of St. John's Lodge, No. 1, located at Newark, N. J., were borrowed. At this communication General George Washington and sixty-seven brothers, including General Benedict Arnold, were present. This lodge has been identified, so to speak, as "American Union Lodge," later known as "Military Union Lodge, No. 1," traveling in Connectict, New York and New Jersey, the minutes, or at least a portion of the same, being in the possession of the Grand Lodge of Connecticut, so I am advised. These records do not however contain any reference to Lafayette, for obvious reasons, for which I will later submit an alibi.

Gould, in the Library of Freemasonry, twentieth edition, has seen fit to make use of heresay evidence and named the place of ceremony as Morristown, N. J., saying, "According to the late C. W. Moore, all the American Generals of the Revolution, with the exception of Benedict Arnold, were Freemasons. The Marquis de Lafayette was among the number, and it is believed that he was initiated in American Union Lodge at Morristown, N. J., the jewels and furniture used on the occasion being lent by St. John's Lodge at Newark, N. J." On the basis of this statement the publishers inserted a full page cut of the distinguished Marquis with the following statement:

"The Marquis Lafayette was admitted into Freemasonry in American Union Lodge which was held in a room over the old Freemen's Tavern, on the north side of the green, Morristown, N. J., during the winter of 1777, at which Bro. George Washington presided in person."

With all due regard and proper respect for the "late C. W. Moore," I am prompted to believe that if his "belief" in regard to Lafayette's being made a Mason was no better than his knowledge which prompted him to deny that B. Arnold was a Mason, then that whole reference used by Bro. Gould had better be crossed off and forgotten: for it is bald fact that Benedict Arnold was a Mason and was expelled directly after he proved himself a traitor to his country, which did not occur until some time in 1780.

LAFAYETTE'S MOVEMENTS ARE TRACED

Briefly let me trace the movements of General Lafayette. He arrived in this country on June 14, 1777; received a commission (honorary in effect) as a Major General from the Congress and was later assigned to Washington's staff as of July 31,1777; led part of the troops in the Battle of Brandywine on Sept. 11, 1777, where he was wounded in the leg and remained in an incapacitated condition at Bethlehem, Pa., until the latter part of October. He tired of the quiet and finally volunteered for duty when scarcely able to place a boot on his foot, and was assigned to the command of General Green and assisted that General in conducting a reconnoiter with a view of giving battle to Lord Cornwallis, who was strongly intrenched at Gloucester Point, N. J., about opposite Philadelphia. The fact that the whole country between New York and Philadelphia was held in British grip precludes the probability of a gathering of general officers of the American army attending a Masonic function at Morristown, N. J., between the first of November and the fifteenth of December, 1777, on which date Washington set his troops into winter quarters at Valley Forge, Pa., and at which place Lafayette was quartered until after Dec. 30, 1777, after which time he went to Albany, N. Y., for some special work.

This should satisfy the mind as to the utter improbability of his having taken any degrees at Morristown, N. J., in 1777. But I am inclined to think the printed date of

1777 an error and that it should read 1779 in accordance with the tradition quoted above. That surmise however would not correct the matter. History and government records inform us that on Oct. 21, 1778, Lafayette, as a Major General, was granted a leave of absence to go to France to return at his convenience. (Probably on a secret mission.) It is a fact however that Lafayette left Boston Harbor Feb. 11, 1779, for France; and the fact that he was presented with the Congressional sword at Harve on Aug. 24, 1779, comes pretty near proving that he arrived in France. On the return trip he sailed on board the French frigate Hermoine from Rochelle, March 19, 1780, and landed at Boston April 28, 1780, and on May 13, 1780, the Continental Congress considered his return to America to resume his command as a fresh proof of zeal, etc., etc. SO IT WAS NOT POSSIBLE FOR HIM TO HAVE RECEIVED THE DEGREES OF FREEMASONRY AT MORRISTOWN, N. J., IN DECEMBER, 1779, AND THAT IS THE REASON A REFERENCE WAS NOT MADE TO HIM AND THAT HIS NAME WAS NOT INCLUDED IN THE LODGE REGISTER WHICH CONTAINED THE NAMES OF WASHINGTON AND THE OTHER SIXTY-SEVEN DISTINGUISHED VISITORS.

The second tradition is, that General Lafayette was made a Mason in a military lodge which met at Valley Forge during the winter of 1777-78, but no official lodge records of such action have ever been discovered.

Gould says, in his Military Lodges, 1732-1899: "In December, 1777, the Army retired to Valley Forge, and it was there--according to evidence which seems to be of a trustworthy character--that General Lafayette was initiated." He makes a further reference, quoting Lafayette himself. "After I was made a Mason," said Lafayette, "General Washington seemed to have received a new light. I never had from that moment any cause to doubt his entire confidence. It was not long before I had a separate command of great importance." It is significant that Lafayette, on Dec. 4, 1777, was made a Major General by act of the Congress and was given the charge of a Division of the Army by Washington on that authorization.

DR. GEORGE W. CHAYTOR IS QUOTED

In an address delivered by Bro. George W. Chaytor before Lafayette Lodge, No. 14, A. F. & A. M., located at Wilmington, Del., on Jan. 18, 1875, upon the occasion of the fiftieth anniversary of its constitution, he said among other things:

"Having in a very brief manner referred to Lafayette as a soldier, a patriot, a statesman and a friend, we will now introduce him to you as a Mason, and endeavor to show WHEN and WHERE he first saw the mystic light. He was not a Mason when he landed in America, nor was he a Mason at the Battle of Brandywine. The Army under Washington, in December, 1777 retired to Valley Forge, where they wintered. Connected with this Army was a lodge. It was at VALLEY FORGE THAT HE WAS MADE A MASON. On this point there should be no second opinion--for surely LAFAYETTE KNEW BEST WHERE HE WAS MADE A MASON. We have this statement FROM HIMSELF--MADE AT THE TIME HE WAS THE GUEST OF THE GRAND LODGE OF DELAWARE, AND TO MEMBERS OF THAT GRAND BODY. The statement he made was as follows:

"'He had offered his services to this country from the purest motives, and he knew that in his heart he had no selfish impulses. He found a people struggling for liberty against tyranny, and he put his whole soul in the cause. That Washington received him in the kindest and warmest manner, and never in any direct way showed that he had not the fullest confidence in his intentions and ability as a soldier; but, yet, he could not divest his mind of a suspicion (that, at times, gave him great discomfort) that the General of the American Army was not altogether free from doubt in his case. This suspicion was engendered from the fact that he had never been intrusted with a separate command. This fact, he said, weighed upon him, and at times made him very unhappy. With this exception, he had not the least cause for discomfort. During the winter (1777-78) the Army lay at Valley Forge he learned there was a Masonic lodge working in the camp. Time hanging heavy the routine of duty being monotonous, he conceived the idea that he would like to be made a Mason. He made his wish known to a friend, who at once informed him that he, himself, was a Mason, and would take great pleasure in making his wish known to the lodge. This was done--and he was there made a Mason. He also stated that Washington was present and acted as Master of the Lodge at the time of his initiation.'

"This statement was made to members of the Grand Lodge from some of whom it was received. I have no doubt that he said what I have here given for the parties making the statement were gentlemen as well as Masons, and their public lives show the estimate their fellow citizens placed upon their honor and characters. I know that much doubt and contradiction has been bandied about this important point in Lafayette's life. Various places have been stated as the point of his initiation --but an ARMY LODGE WAS ALWAYS THE ORGANIZATION IN WHICH HE SECURED LIGHT.

"I have not yet finished his statement--the latter part is evidence of the former. In the beginning he stated he felt rather hurt that Washington had not shown sufficient confidence to entrust him with a separate command. Now, listen to what he said later: 'After I was made a Mason, General Washington seemed to have received a new light--I never had from that moment any cause to doubt his entire confidence. It was not long before I had a separate command of great importance.'

"We find that, in May, 1778, General Lafayette, with 2,000 men. defeated General Grant of the British Army, whose forces numbered 5,000."

It was on July 25, 1825, that Lafayette affixed his signature to the charter, or warrant, of the aforesaid Lafayette Lodge, No. 14, at Wilmington, Del., during his visit to the Grand Lodge of Delaware. This lodge was chartered Jan. 18, 1825, upon the petition of seven prominent Masons and citizens of Wilmington, all of them being identified with public affairs; more prominent perhaps among the number were James Tilton, M. D., a former Surgeon-General in the American Army; Colonel Victor du Pont, former aid to General Lafayette, and Nicholas G. Williamson, who shortly afterwards was elevated to the position of Mayor. Notable among the first initiates in the lodge were such men as Allen McLane, noted as a surgeon; General James Wolf; Hon. Willard Hall, U. S. District Judge and father of the Public Educational System in the State of Delaware and later a Grand Master; Hon. Louis McLane, diplomatist, later a U. S. Senator, Minister to Great Britain, Secretary of the United States Treasury, all contemporaries of General Lafayette and fortunate in their day and generation--tall men, sun-crowned men and good Masons.

DR. CHAYTOR WAS A MASON OF HIGH STANDING

Now as to the sponsor for the statements connected with the second tradition in so far as my story is concerned. It was no less a personage than Dr. George W. Chaytor, well and favorably known, a notable physician and enthusiastic Mason. He was born Dec. 25, 1813, initiated Sept. 7, 1841, raised Nov. 2, 1841, and died April 14, 1878, respected by all men. He served his lodge as Master and in 1845 became a permanent member of the Grand Lodge of Delaware and was immediately elected Senior Grand Warden, Grand Secretary, 1849-53 inclusive, Deputy Grand Master, 1858-59, Chairman of Committee on Foreign Correspondence until 1875, elected Grand Master of Masons of Delaware in 1875.

Dr. Chaytor was fortunate enough to be born well and early enough to be more or less acquainted with many of the men and Masons who were active in fraternal matters and public affairs during the years 1824-25, and who took an active part in the organization of the lodge which took as its name that which was perhaps the most prominent at the time; these companions of Bro. Chaytor were also men who were prominent in Lafayette's reception in the Grand Lodges of Pennsylvania and Delaware.

Dr. Chaytor's sterling character and reputation precludes the possibility of his statements being misunderstood or subject to discount. He had the reputation of speaking the truth even though it hurt. It can be set down without fear of successful contradiction that his statements concerning Lafayette were made after due information Masonically received through a line of worthy brothers of the Craft.

It is of course to be regretted that the worthy Doctor did not give, in his address, the names of his informants and a little more of the particulars. However, unless someone comes forward and disproves the second tradition which I have incorporated in this letter many of us will continue to base our belief that BRO. MARIE JEAN PAUL JOSEPH ROCHE YVES GILBERT du MOTIER, MARQUIS de LAFAYETTE, was made a Master Mason in an Army Lodge during the winter of 1777-78 at VALLEY FORGE, PENNSYLVANIA.

----o----

Official Etiquette of the Flag

As Prepared by ROBERT C. DAVIS, the Adjutant General, War Department, Washington, D. C.

So many inquiries come to hand from lodges and other Masonic bodies as to the official etiquette of the national flag that THE BUILDER is here publishing in full a circular on that subject as issued by the War Department under date of March 28, 1924.

WHILE it is within the province of the War Department to prescribe rules and regulations governing the use of the flag for observance within the Army, yet it is beyond its province to prescribe any such rules or regulations for the guidance of civilians or to undertake to decide questions concerning this subject that are presented by civilians.

On Flag Day, June 14, 1923, representatives of over sixty eight patriotic organizations met in Washington for a conference under the auspices of the National Americanism Commission of the American Legion, to draft an authentic code of flag etiquette. The rules adopted by this conference represent the opinion of the patriotic organizations represented at this conference and other patriotic organizations which have since adopted this code. The flag circular previously published by the War Department under date of February 15, 1923, having been incorporated in this code practically in toto, the conference flag code is published for the information of those concerned.

DESCRIPTION OF THE FLAG

The flag of the United states has 13 horizontal stripes--7 red and 6 white--the red and white stripes alternating, and a union which consists of white stars of five points on a blue field placed in the upper quarter next the staff and extending to the lower edge of the fourth red stripe from the top. The number of stars is the same as the number of states in the Union. The canton or union now contains 48 stars arranged in six horizontal and eight vertical rows, each star with one point upward. On the admission of a state into the Union a star will be added to the union of the flag, and such addition will take effect on the 4th of July next succeeding such admission.

In the Army Regulations four kinds of national flags are described, viz., flags which are flown at military posts or on ships and used for display generally; small flags or ensigns which are used on small boats; colors which are carried by unmounted regiments, and standards which are carried by mounted regiments and are, therefore, smaller in size than colors.

National flags, with the exception of the colors and standards carried by troops, will be of the following proportions:

Hoist (width) of flag, 1.

Fly (length) of flag, 1.9.

Hoist (width) of union, 7/13.

Fly (length) of union, 0.76.

Width of each stripe, 1/13.

For a number of years there has been prescribed in Army Regulations a knotted fringe of yellow silk on the national standards of mounted regiments and on the national

colors of unmounted regiments. The War Department, however, knows of no law which either requires or prohibits the placing of a fringe on the flag of the United states. No act of Congress or Executive order has been found bearing on the question. In flag manufacture a fringe is not considered to be a part of the flag, and it is without heraldic significance. In the common use of the word it is a fringe and not a border. Ancient custom sanctions the use of fringe on the regimental colors and standards, but there seems to be no good reason or precedent for its use on other flags.

FEDERAL LAWS

There is no Federal law now in force pertaining to the manner of displaying, hanging, or saluting the United States flag, or prescribing any ceremonies that should be observed in connection therewith. In fact, there are but four Federal laws on the statute books that have any bearing upon this subject; first, the act of Congress approved February 20, 1905 (33 Stat. L., p. 725), providing that a trade-mark can not be registered which consists of or comprises, inter alia, "the flag, coat of arms, or other insignia of the United States, or any simulation thereof"; the second, a joint resolution of Congress approved May 8, 1914 (38 Stat. L., p. 771), authorizing the display of the flag on Mother's Day; the third, the act of Congress approved February 8, 1917 (39 Stat. I,., 900), providing certain penalties for the desecration, mutilation, or improper use of the flag, within the District of Columbia; and the fourth, the act of Congress approved May 16, 1918 (40 Stat. L., p. 554), providing, when the United States is at war, for the dismissal from the service of any employee or official of the United States Government who criticises in an abusive or violent manner the flag of the United States. Several states of the Union have enacted laws which have more or less bearing upon the general subject, and it seems probable that many counties and municipalities have also passed ordinances concerning this matter to govern action within their own jurisdiction.

Warning against desecration of the American flag by aliens was issued by the Department of Justice, which sent the following notice to Federal attorneys and marshals:

"Any alien enemy tearing down, mutilating, abusing, or desecrating the United States flag in any way will be regarded as a danger to the public peace or safety within the meaning of regulation 12 of the proclamation of the President issued April 6, 1917, and will be subject to summary arrest and punishment."

CONFERENCE CODE

There are certain fundamental rules of heraldry which, if understood generally, would indicate the proper method of displaying the flag. The matter becomes a very simple one if it is kept in mind that the national flag represents the living country and is itself considered as a living thing. The union of the flag is the honor point; the right arm is the sword arm, and therefore the point of danger and hence the place of honor.

1. The flag should be displayed only from sunrise to sunset, or between such hours as may be designated by proper authority. It should be displayed on national and state holidays and on historic and special occasions. The flag should always be hoisted briskly and lowered slowly and ceremoniously.

2. When carried in a procession with another flag or flags, the flag of the United states should be either on the marching right, i. e., the flag's own right, or when there is a line of other flags the flag of the United states may be in front of the center of that line.

3. When displayed with another flag against a wall from crossed staffs, the flag of the United states should be on the right, the flag's own right, and its staff should be in front of the staff of the other flag.

4. When a number of flags are grouped and displayed from staffs, the flag of the United states should be in the center or at the highest point of the group.

5. When flags of states or cities or pennants of societies are flown on the same halyard with the flag of the United states, the national flag should always be at the peak. When flown from adjacent staffs the flag of the United states should be hoisted first. No flag or pennant should be placed above or to the right of the flag of the United states.

6. When flags of two or more nations are displayed they should be flown from separate staffs of the same height and the flags should be of approximately equal size. (International usage forbids the display of the flag of one nation above that of another nation in time of peace.)

7. When the flag is displayed from a staff projecting horizontally or at an angle from the window sill, balcony, or front of building, the union of the flag should go clear to the head of the staff unless the flag is at half mast.

WHEN BUNTING SHOULD BE USED

8. When the flag of the United States is displayed in a manner other than by being flown from a staff it should be displayed flat, whether indoors or out. When displayed either horizontally or vertically against a wall, the union should be uppermost and to the flag's own right, i. e., to the observer's left. When displayed in a window it should be displayed the same way, that is, with the union or blue field to the left of the observer in the street. When festoons, rosettes, or drapings of blue, white, and red are desired, bunting should be used, but never the flag.

9. When displayed over the middle of the street, as between buildings, the flag of the United states should be suspended vertically with the union to the north in an east and west street or to the east in a north and south street.

10. When used on a speaker's platform, the flag should be displayed above and behind the speaker. It should never be used to cover the speaker's desk nor to drape over the front of the platform. If flown from a staff it should be on the speaker's right.

11. When used in unveiling a statue or monument, the flag should not be allowed to fall to the ground but should be carried aloft to wave out, forming a distinctive feature during the remainder of the ceremony.

12. When flown at half staff, the flag is first hoisted to the peak and then lowered to the half-staff position, but before lowering the flag for the day it is raised again to the peak. On Memorial Day, May 30, the flag is displayed at half staff from sunrise until noon and at full staff from noon until sunset, for the Nation lives and the flag is the symbol of the living Nation.

13. When used to cover a casket the flag should be placed so that the union is at the head and over the left shoulder. The flag should not be lowered into the grave nor allowed to touch the ground. The casket should be carried foot first.

14. When the flag is displayed in church it should be from a staff placed on the congregation's right as they face the clergyman. The service flag, the state flag, or other flag should be at the left of the congregation. If in the chancel, the flag of the United states should be placed on the clergyman's right as he faces the congregation and other flags on his left.

15. When the flag is in such a condition that it is no longer a fitting emblem for display it should not be cast aside or used in any way that might be viewed as disrespectful to the national colors, but should be destroyed as a whole, privately, preferably by burning or by some other method in harmony with the reverence and respect we owe to the emblem representing our country.

CAUTIONS

1. Do not permit disrespect to be shown to the flag of the United States.

2. Do not dip the flag of the United States to any person or any thing. The regimental color, state flag, organization or institutional flag will render this honor.

3. Do not display the flag of the United States with the union down except as a signal of distress.

4. Do not place any other flag or pennant above or to the right of the flag of the United States.

5. Do not let the flag of the United States touch the ground or trail in the water.

6. Do not place any object or emblem of any kind on or above the flag of the United States.

7. Do not use the flag as drapery in any form whatever. Use bunting of blue, white, and red.

8. Do not fasten the flag in such manner as will permit it to be easily torn.

9. Do not drape the flag over the hood, top, sides, or back of a vehicle, or of a railroad train or boat. When the flag is displayed on a motor car the staff should be affixed firmly to the chassis or clamped to the radiator cap.

10. Do not display the flag on a float in a parade except from a staff.

11. Do not use the flag as a covering for a ceiling.

12. Do not use the flag as a portion of a costume or of an athletic uniform. Do not embroider it upon cushions or handkerchiefs or print it upon paper napkins or boxes.

13. Do not put lettering of any kind upon the flag.

14. Do not use the flag in any form of advertising nor fasten an advertising sign to a pole from which the flag of the United States is flying.

15. Do not display, use, or store the flag in such a manner as will permit it to be easily soiled or damaged.

PROPER USE OF BUNTING

Bunting of the national colors should be used for covering a speaker's desk, draping over the front of a platform, and for decoration in general. Bunting should be arranged with the blue above, the white in the middle, and the red below.

SALUTE TO THE FLAG

During the ceremony of hoisting or lowering the flag or when the flag is passing in a parade or in a review, all persons present should face the flag, stand at attention, and salute. Those present in uniform should render the right-hand salute. When not in uniform men should remove the headdress with the right hand and hold it at the left shoulder. Women should salute by placing the right hand over the heart. The salute to the flag in the moving column is rendered at the moment the flag passes.

When the national anthem is played those present in uniform should salute at the first note of the anthem, retaining this position until the last note of the anthem. When not in uniform men should remove the headdress and hold it as in the salute to the flag. Women should render the salute as to the flag. When there is no flag displayed all should face toward the music.

----o----

OLD MASONIC BOOKS

Do not throw away old Masonic books unless you know them to be of no value. Some of the rare old works are much sought for, and may be worth from five to two hundred dollars.

----o----

How Two Clandestines Were Shown the Error of Their Ways

By Bro. OSCAR C. TAYLOR, Massachusetts

BRO. TAYLOR gives us an account in familiar style of how he converted two clandestines. Before he had gone far with them he found himself involved in questions of Masonic history. It is always so! His account of how the clandestine "St. John's Grand Lodge" came into existence will be found of special value to brethren following the present series of Study Club articles.

ONE of the bosses in the mill where I had just started to work hailed me as a Mason and asked the name of my lodge. On being told "De Witt Clinton, No. 15, of Northfield, Vermont," he replied that he belonged to a lodge which has a number also--"Antiquity, No. 18."

"Where is it located ?"

"Right here in Lowell, on Middlesex street."

"But Massachusetts lodges have no numbers."

"Mine has, just like yours up in Vermont, and I think they won't let you into the ones that haven't a number."

As I had visited Massachusetts lodges before, I saw something was wrong and left my sample with the chemist and hurried back to the dye house. In a few minutes, however, Mr. A. followed me and brought with him another boss, Mr. B., who would "tell me all about it." Mr. B. said he was the Senior Warden and wanted me to promise that I would come to lodge the following Wednesday. I hesitated about promising and was informed that the lodges that were not numbered were irregular

and that Masons from outside of Massachusetts always visited Antiquity, No. 18, and not Ancient York, Pentucket, William North, or Kilwinning. After more discussion in which I finally had to refuse to answer any questions about the Ritual, I promised to read a book Mr. A. would bring me the next day.

This booklet turned out to be an impassioned address by "R. W. Charles F. Eddy, District Deputy Grand Master for the First Masonic District," and was entitled "An Arraignment of Irregular Freemasonry in Massachusetts. Printed by St. John's Grand Lodge, A. F. & A. M." Besides a great deal of oratory it contained some statements of fact. The following are fair samples:

"We have been obliged to dig down into mouldy graves, closed for a century, to disclose the skeletons of two imposters in Masonry, to show that the GRAND LODGE of MASSACHUSETTS (so-called) in its pretension was born of two dead beings--a doubly posthumous child-and which dead parents while they did live their lives of imposition, did not have the right to live; to show that this miraculously born Grand Baby was still-born, and ever since has been, and now after more than a hundred years of pretension, usurpation and irregularity is still, a pretender, a usurper and irregular as the Devil is wicked.

"All this has been shown to you tonight by the lecturer to whom you have listened.

"The facts, figures and authorities presented by him are incontrovertible. Controvert dispute, deny and defend, men of the MASSACHUSETTS ASSOCIATION, if you can. YOU CANNOT DO IT.

"We have told you so a hundred times, and yet you take not up the challenge. You content yourselves by saying, so far as opposition speech is heard, 'Fakes!' and 'Fake Masonry'.

"In God's name, men of Massachusetts, who are the 'Fakes' and what is 'Fake Masonry' in view of the un-impeachable evidence?

"We say that Joseph Webb and his 'associates' had no Masonic right or authority to form a Grand Lodge and produce the Masonic law and authorities. Assert and show to the contrary, if you con. YOU CANNOT.

"We say that a most damnable Masonic outrage was perpetrated in Massachusetts, 1882-3.

"It is called 'THE MASSACHUSETTS DEPARTURE' by your own people.

"You get your right to exist, one of your wise men has said, by 'Revolution and Assumption.'

"You have turned around so many times and so rapidly that no one knows who or what you are, or whence you came. Is that what you mean? You have assumed and assumed your Grand Usurpation to be 'It', until the bump of Assumption has grown so big that it looks like a Grand Lodge to you. Is it that?

"The Masonic world is looking upon you, men of Massachusetts, and what you fail to do in purifying and cleansing your Masonic temple the Masonic world will some day compel you to do by ignoring your Masonic existence."

On being pressed by Mr. B., I had to admit that the book was mostly "hot air" and that it contained no definite information as to Antiquity, No. 18, or St. John's Grand Lodge. The next day he brought his diploma, made out on a form identical with the one used by many regular lodges; and a leaflet called, "Who are Regulars ?" This was

a perversion of Masonic history which quoted Gould and other "authorities". It also contained the "Act of Incorporation" under the laws of the District of Columbia of "Saint John's Grand Lodge Ancient Free and Accepted Masons of the Commonwealth of Massachusetts." (The italics are my own.)

To escape the frequent urgings to attend their lodge where "everything would be explained" I wrote to M. W. Henry H. Ross, Grand Secretary of Vermont, who kindly but emphatically informed me that Antiquity, No. 18, was clandestine. I showed his letter to the irregulars and informed them that I considered the matter closed. After some talk the matter was dropped, and I consigned the affair to the rubbish heap.

THEY CLAIMED HARDING

At the time of President Harding's death some weeks later, Mr. A. revived the discussion by asking me why President Harding belonged to their organization if it were irregular. I countered by saying that it was no use to argue for

"A man convinced against his will

Is of the same opinion still."

This he finally answered by saying he would withdraw from his lodge if he was shown definite proof of the falsity of its claims. Mr. B. later made a similar promise.

This challenge placed me in the position of a man who tries to prove that the world is round. Further, the two irregulars placed perfect faith in the wild statements of their lodge orators, especially those of one "Past Grand Master" Leithead. In this, they resemble many regular Masons who accept without reservations wild fancies about the antiquity and universality of the Order.

As I was separated from my back number of THE BUILDER I could not find the name of President Harding's lodge, and addressed a letter to "Masonic Temple, Marion, Ohio." It was answered by return mail by J. A. Knapp, a Past Master and the Secretary of Marion Lodge, No. 70. The letter was admirably fitted to my purpose. I also received a letter signed by Secretary Christian enclosing a list of President Harding's Masonic affiliations. Thus one point was nailed down.

To organize my campaign I selected the claims which were most important in the eyes of the two irregulars:

(1) That St. John's Grand Lodge was accepted everywhere in the United states outside of Massachusetts.

(2) That the Grand Lodge of which Arthur D. Prince of Lowell is a Past Grand Master was not so recognized.

(3) That St. John's Grand Lodge was recognized by the Grand Lodge of England and the Massachusetts Grand Lodge was not.

(4) That St. John's Grand Lodge was incorporated under the laws and in the Commonwealth of Massachusetts as well as the District of Columbia. (5) That the Massachusetts Grand Lodge was not incorporated at all. A letter from the Secretary of the Commonwealth of Massachusetts--a mouthfilling and most impressive title--established the fact that St. John's Grand Lodge was not incorporated in Massachusetts. Why should a Grand Lodge which uses "Commonwealth of Massachusetts" as a part of its title have been incorporated in the District of Columbia? The answer could only be that the laws on that subject in the District were lax. A trip to the library showed that the Massachusetts Grand Lodge was incorporated before the Civil War (1859).

A letter from Bro. Robert A. Shirrefs, Secretary General of the Supreme Council 33d, Northern Jurisdiction, said: "I have no knowledge of any 'St. John's Grand Lodge,' although I think there is a Negro organization which uses 'St. John' as a part of its title." In the public library I found an American edition of Gould's History of Freemasonry that contained this statement which I copied:

"This Grand Lodge (Massachusetts) has adhered with almost wonderful tenacity to the ancient laws and usages of the craft resisting all attempts to introduce modern methods and ideas, and its solid growth, high reputation, and splendid prosperity are undoubtedly largely attributable to this fact." (Vol. IV, p. 361.)

This controverted a previously quoted statement in the booklet of the irregulars. I could not use Gould further because of his length and style, but I could refer to him because the four volumes were in the public library. I obtained from home my copy of Gould's Concise History, 1920, revised edition. As this was published in England and contradicted statements in the clandestines' book I could use it to good effect.

All this was good, but a "clincher" was needed. Guessing that a clandestine orator would become cautious if he wrote to a regular and so contradict his own speeches, I got a letter from "Past Grand Master" Leithead of Lowell. This letter is worthy of study from several angles, but the following served the purpose then. The italics are my own.

"* * * One of our members who has learned his work as all Master Masons should do (is?) admitted to most any regular lodge of Masons that is not dominated by the Scottish Rite or higher degrees. The most of the lodges in the U. S. are so dominated."

Armed with these documents, I presented the case to Mr. A. and Mr. B. during a noon hour. I began by saying that I had gone to considerable trouble in the matter not only because of friendship for them, but also because it was a bad thing to have two

reputable men lending dignity to a dishonest organization. At the end of my argument they said I had more than sufficient proof and that they were glad to get free from a tainted scheme.

HOW "ST. JOHN'S G.L." WAS ORGANIZED

From a study of the published Proceedings of the Grand Lodge of Massachusetts I have obtained the following information:

In 1882 an amendment to the constitution of the Grand Lodge was proposed which named the regular bodies of the "Scottish" and "York" Rites and "declared that any Mason who is hereafter admitted in this jurisdiction, into any other Order, as Masonic, whether called the Rite of Memphis or by any other name, is acting un-Masonically, and for such conduct shall be liable to be expelled from all the rights and privileges of Masonry, and shall be ineligible to membership or office in this Grand Lodge." At the quarterly communication in June this was reported unanimously from committee and was debated. Learned Masons from outside Massachusetts such as E. T. Carson, Cottrill, R. F. Gould, Findel, and Hughan sent letters approving it and showing that Grand Lodges in Europe, the British Isles, and America recognized that the Grand Lodge was the supreme Masonic governing body of its territory. The amendment was passed 319 to 28. In 1883 this amendment was given the final vote of 351 to 52.

In 1901 the Rite of Memphis bobbed up again, and some brethren protested that these amendments violated the Landmarks of Masonry, but it was shown that this contention had no basis and that the amendments were in harmony with both the Massachusetts Constitutions and with the acts of Masonic Bodies throughout the world. The petitioners were given leave to withdraw. One of the petitioners was a proxy to the Grand Lodge and started to vote in the negative and then lowered his hand. The vote was unanimous. This humorous incident closed the "Masonic departure" referred to by the clandestines.

In July, 1902, there was started an irregular lodge under the title of "Ancient Landmark Lodge, No. 1, Boston, Mass.," claiming to hold a dispensation from. a so-called Grand Lodge in the state of Ohio. This body met frequently in a small building called Castle Square Hall at 446 Tremont street, Boston, and sent out emissaries soliciting anybody and everybody to "join the Masons" at the price of ten or fifteen dollars, five dollars of which went to the brother bringing in the candidate. Some of the victims demanded and obtained their money back ! This was the start of "St. John's G. L." !

----o----

Newton Ray Parvin: In Memoriam

BY THE EDITOR

WHEN Bro. N. R. Parvin was promoted to the Grand Lodge above (a notice of his death was published in THE Builder last month, page 56) the American Craft lost a leader whose memory will become historic, and many of us - how many, no man can tell - lost a friend. For long years we shall remember him in the great old library at Cedar Rapids, with its curious blend of old and new, its shining cleanliness, its all pervading aroma of books; we shall recall how often we have seen him turn so abruptly in his swivel chair to greet a visitor; how instant he was with a proffer of any needed assistance; how happy he was, day or night, to take any requested part in Craft activities. For Masonry, in Masonry, and among his books, he lived and moved and had his being.

I shall be forgiven my garrulousness if I make record of my own indebtedness to him. The preparation of my little book on Symbolical Masonry made it necessary for me to spend much of my time during a year or so (with a man to help) in the library. It was at Bro. Parvin's suggestion. He set aside a room, equipped it with two desks and a set of bookcases, had several hundred volumes transferred to my shelves, then gave me the keys to all the stacks downstairs, and all in such a spirit as if he had nothing else

in the world to do, though his duties as Grand Secretary and Grand Librarian were onerous enough. Such was the heart of the man.

It was in the same manner that he gave himself to help in the founding of the National Masonic Research Society and to the launching of THE BUILDER, the first issue of which was published in January, 1915. At the formal organization of the Society he was made Vice-President and so remained until his death, Friday night, Jan. 16. Remembering these long years of service to us let us erect in our hearts a monument to his memory.

Bro. Parvin was first of all a Grand Secretary, one of the most influential of the permanent offices of the Ancient Craft; next after that he was a librarian. Too busy to be a student, too pragmatic to be a scholar, he was most interested in the collecting, housing and distribution of Masonic books, and it is doubtful if any human being ever devoted more loving care to that work. His father had founded the library before him, from the most meagre beginnings; he carried it forward to a magnitude that gave it a place in the quartette of great Masonic libraries, along with England, Pennsylvania and Massachusetts. The typically Iowan building in which it is housed, facing First avenue, lying L-shaped, like a Masonic square, has this long time been a lighthouse at the center of the Craft in the Middle West.

Newton Ray Parvin was born in Muscatine, Iowa, July 5, 1851, in a home full of books. During his ninth year his father, Theodore Suttin Parvin, who ranked with Pike. Mackev and Drummond among the chief of American Masons, accepted a professorship at the University of Iowa, Iowa City; the family remained there many years. Bro. N. R. Parvin was raised in Iowa City Lodge, No. 4, May 5, 1874, and retained his membership there until his death. He joined the chapter and the commandery in Iowa City, but later transferred to Trowel Chapter and Apollo Commandery, respectively, upon his removal to Cedar Rapids. He was a member of Palestine Council, No. 2; El Kahir Temple, A. A. O. N. M. S.; Iowa Consistory, No. 2; St. Bartholomew Conclave, No. 37, Red Cross of Constantine; the Masonic Veterans' Association; Cedar Chapter, No. 184, O. E. S., and the Grand Secretary's Guild.

The Scottish Rite degrees were conferred upon him just before the removal of the Grand Lodge Library from Iowa City to Cedar Rapids by orders of Albert Pike, that he might become the custodian of important papers relating to the Rite. He was crowned a Thirtythird Oct. 20, 1886.

He entered the office of the Grand Secretary as a clerk in 1872, and became Deputy Grand Secretary in 1877. When his father died in 1901, after having served as Grand Secretary for some fifty-seven years, Newton Ray was appointed to serve out the year as Grand Secretary and Grand Librarian, and was reelected, usually by unanimous ballot, every year thereafter Father and Inn together served the Grand Lodge of Iowa in some capacity for a total of 100 years.

----o----

Great Men Who Were Masons

General James Jackson

By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

GENERAL JAMES JACKSON, the fifth governor of the State of Georgia, was a member of the famous Solomon's Lodge at Savannah, one of the very oldest in the country. There is evidence to show that either Solomon's Lodge, or a preceding lodge in the same community, was organized in or near Savannah in 1733 and that it was duly constituted in 1735 or 1736. It worked under a charter granted by the Modern Grand Lodge of England which had been organized in 1717. There is some evidence to show that it became dormant for a period of years.

In 1785 James Jackson proposed that they reorganize under a warrant from the Ancient Grand Lodge of England which had been erected in 1751. The proposal was agreed to, and the brethren were constituted as a lodge of Ancient York Masons. In the following year an independent Grand Lodge was formed in Georgia; of this General William Stephens was elected Grand Master and he appointed James Jackson, recently made a Brigadier General, as his Deputy. In the following year, 1787, Jackson was elected Grand Master and held that office until the end of 1789. "It was during his Grand Mastership,"-says Sidney Hayden, "and under his direction, that the Grand Lodge of Georgia made strong efforts to unite all the Grand Lodges in America under one general head; and his correspondence on this subject is still to be found in the archives and on the record books of most of the then existing Grand Lodges." Efforts to organize a General Grand Lodge for America have been made many times since; thus far they have never succeeded, and probably never will.

The career of this distinguished Georgia Mason was so full of adventure that the barest sketch of it reads like a yarn from the pen of Henty. He was born in Devonshire, England, Sept. 21, 1757. In his fifteenth year the family emigrated to Georgia, and the boy became a student of law in Savannah. No native born loved the land more than this young Englishman. When the Revolutionary War began he abandoned his law studies to enlist. His military career began with the rank of Second Lieutenant. In the defense of Savannah in 1778 he gave such a good account of himself that he was appointed Brigade Major, although at the time he was but twenty-one years of age.

When Savannah fell he joined General Moultrie’s of reputation recognized him and saved his life.

Of his deeds as a soldier a book might be written, but he was even more famous as a statesman. In 1788 he was brigade in South Carolina. Upon reaching the American forces he was in rags and tatters, and almost starved. His appearance aroused suspicion, and so did his English accent. He was accused of being a spy and was arrested, summarily tried and condemned to be hanged, but while a rope was being prepared a Georgia gentleman elected Governor of Georgia, but declined on the ground of his youth - for he was then less than thirty-one years of age; American political history does not furnish such another example of political modesty.

In 1798 he was a member of the convention that prepared the constitution of the state; some say this instrument was his own composition. He was a Representative to the first Congress held under the Federal constitution in 1789-91; a presidential elector; and a United States Senator in 1793-95. He was Governor of Georgia, 1798-1801. As governor he established an enviable record, for he carried into the office the rare qualities that had brought him such rapid promotion in the army.

Governor Jackson was as fearless in politics as in war. A shining example of this is his action in regard to the "Yazoo Fraud", involving 20,000,000 acres of land extending to the Mississippi River, which the Georgia Legislature had sold for $207,000. Jackson was uncontrollably indignant at this outrage. He exposed it in the Senate, resigned his seat, got himself elected to the State Legislature, and then put through an act to declare the Yazoo transaction null and void. Later on the disputed territory, under an agreement made by James Madison, Albert Gallatin and Levi Lincoln, Commissioners for the Federal government, and James Jackson, John Millidge and Abram Baldwin, Commissioners for the State of Georgia, was made over to the United States government for the sum of $1,250,000.

He was again elected to the United States Senate in 1801, dying in office, in the city of Washington, March 19, 1806, in the forty-ninth year of his age. His body was buried at first a few miles out of the city, but later was interred in the Congressional burial ground at Washington. The inscription on the stone was made by John Randolph of Roanoke.

----o----

EDITORIAL

BOARD OF EDITORS

Editor-in-Chief - H.L. HAYWOOD

ASSOCIATE EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

C, C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

R. J. MEEKREN, Canada

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

ON LIMITING SIZE OF LODGES

SHALL it be a large lodge or small ? Is it better for all concerned, individual members as well as the Craft at large, to hold down the membership of any given lodge? Should the size of lodges be regulated by Grand Lodge? A Special Committee of the Grand Lodge of Colorado has given careful attention to this subject and reported in the negative

Bro. Marshall H. Van Fleet, the then Grand Master, made a recommendation that such a committee be appointed when, in his address for 1922, he said:

"On my visitations to the various lodges in this jurisdiction I have been impressed with the brotherly feeling and kindly regard displayed by the members of our smaller lodges for each other. In these lodges, composed of not to exceed four or five hundred members, the brethren seem to know each other personally and are deeply interested in each other's welfare. I am inclined to believe that some of our lodges are too large, top-heavy with members as it were. One of the great objects of our Craft is sociability, and when a lodge reaches the size where none of its officers are acquainted with all of its members I do not believe that that lodge can function properly. I therefore recommend that a committee be appointed to take under consideration and report at our next annual Communication as to the advisability of limiting the membership of lodges in this jurisdiction to not more than five hundred members to a lodge."

The committee, consisting of Bros. William S. Peirce, William L. Bush and Sheridan S. Kendall, all of Denver, reported in 1923 that in their judgment it is better that each constituent lodge be left to decide such matters for itself. The report is worthy of very careful study:

"Your committee has given this matter serious and careful consideration, interviewed the officers and many of the brethren of our largest lodges to ascertain what effect it might have on their future usefulness should a by-law be adopted by this Grand Lodge limiting the membership of lodges.

"In the course of our investigation during the past year, we have visited various lodges whose membership ranged from three hundred to twelve hundred, for the purpose of observing the general condition of these large lodges, in order to assist the committee in formulating a recommendation, having in view at all times the best interest of the lodge and all the Craft so far as it relates to the size of membership.

"The result of our investigation discloses that at the present time our large lodges are inculcating the true teachings of the Craft, they observe the hours of labor and refreshment, and that genuine fraternity exists. Frequently their time is employed in the proper Masonic development of the brethren by instructive lectures and discourses on Masonic subjects occasionally social family gatherings are held in temples, so that no member has cause to complain of not receiving brotherly and hospitable attention. In eases of distress, illness or the passing on of a brother or member of his family, the sympathy and duties of the lodge are fully extended-in the proper Masonic manner.

"It is natural for large lodges to receive many petitions for the decrees. In consequence of which, the Master and officers arrange their trestle-board accordingly, thereby preventing confusion or delay; and thus avoid converting the lodge into a mere degree machine; in many instances the members are encouraged to join in all its activities and assist the officers in conferring the degrees. We find that the exemplification of the ritualistic work is maintained at a high standard. The instruction and lectures are delivered to the newly-made Masons in an impressive and dignified manner, when they are given in the presence of a large number of the brethren, it becomes an inspiration and encouragement to the officers to perform their work to the very best of their ability and enables all to enjoy the benefits of the Craft, to more thoroughly understand the sublime aims and purposes of the Fraternity and realize what their personal duties are as Freemasons.

"After careful investigation, due deliberation and satisfying ourselves as to the condition of the membership in our larger lodges, and the future effect it would have financially in curtailing the true Masonic work now being performed by them and eventually placing limitations upon the growth, influence and power of our great

Fraternity, your committee is of the opinion that it would be unwise to recommend the adoption of a by-law limiting the membership of lodges in this Grand Jurisdiction."

* * *

"ABIE'S IRISH ROSE"

THE enthusiastic statisticians of the theatre tell us that "Abie's Irish Rose" is going to break all known records since "Uncle Tom's Cabin," alike for number of times produced, for the number of paid admissions and for royalties to the author, the last item being predicted as ultimately to reach the astounding sum of $5,000,000. If Anne Nicholls comes into possession of that Count of Monte Cristo fortune for having written her broad farce it is doubtful if anybody will begrudge it to her. She has wrought a good work for her country.

The professional critics have damned it, almost without exception; they say it is "too obvious," lacks subtlety, has no plot, is a mere caricature, and that its humor is nothing but slapstick from beginning to end; some of them allege that the story of the marriage of the young Israelite to the Irish Roman Catholic girl, with the complications resulting therefrom, has been used a hundred times before; and so on, and so on. Pace the critics! The public has received the young couple into its affections, so there is an end of it! Millions laugh and cry over the ludicrous misadventures of the thrice-married pair, and will doubtless continue to do so for years to come.

All this, one may well believe, is a sign and a symbol, for "Able's Irish Rose" is a shaft winged with humor sent to the very heart of the old ugly problem of race prejudice. Miss Nicholls selected the most extreme type of Jew, set him over against the most extreme type of Irishman, and then let nature do the rest. It would have been all the same if she had set an Englishman against a Yankee, or a German against a French-man, or a Japanese against a Chinaman, or got her folks mixed up in any other

imaginable scramble of race complications; the situation would have been the same in essence. And so would have been her solution, which is love and laughter.

One has a right to be reassured by the fortunes of this play. If so many million Americans have rejoiced in it, perhaps there is not so much racial bitterness in our midst as we have feared. God grant that there is not! It is a blighting, blasphemous thing. It has made history hideous. It has been the immediate cause of numberless wars.

It may be that the idea disguised behind Miss Nicholls' plentiful slapsticking rests on more solid grounds than some may think. Science is more and more calling the whole idea of "race" and "race supremacy" in question. Who can define the word "race"? Nobody has yet been able to do it. It can't be done on the basis of color, because every known "racial group" runs a wide gamut from light to dark; or on culture, or language, or religion. Twenty-five years or so ago Houston Stewart Chamberlain tried to prove that the "Teutons" have been the world's dominant strain; but when he stretched his term to take in Buddha and Jesus, every reader saw immediately that he was merely juggling with a word. So also with our own use of "Anglo-Saxon," so much stressed by Freeman and his school of history writers. Huxley questioned the very existence of any such "race," and the anthropology of today is coming around to Huxley's view. These anthropologists are finding the word "race" increasingly useless, it is so lacking in definiteness, and so easy to be twisted to suit any kind of prejudiced theory. Some day we shall doubtless find that what we have been wont to call a "race" is really little more than a comparatively temporary grouping brought about by a set of cultural and geographical conditions in which many blood stains participate. Whether that happens or not, one thing will remain certain: the most casual acquaintance with history shows that whatever "race" may be it is too mixed up a thing to serve as the foundation for fixed dogmas, or for stirring up one group of human beings to hate another group.

Imbedded in the religious principles of Freemasonry is a solvent for all racial prejudice whatsoever. God is, therefore all members of the human family exist in the same spiritual reality; God is the Father of all, therefore all men are brethren; God is the Sovereign Grand Architect of the Universe, therefore He is building the destinies of one people as much as any other. This establishes men in an equality so

fundamental and so all-embracing that any and all differences become negligible by comparison. The universe itself is fraternal; the stars in their course fight against bigotry and bitterness.

This is not a counsel of perfection. The Universal Fatherhood carries within its arms all manner of differences and distinctions. We cannot help liking some types of persons better than others. No individual can wholly rid himself of what Charles Lamb described as “imperfect sympathies,” and it is useless to expect such an impossible thing, not as long as friends can be irritable to friends, or members of the same family can clash. But what of it! One can learn to disagree without enmity. It is said of United States Senators that they can fight each other like hyenas on the floor of the Senate and then go to lunch with interlaced arms. Freemasonry asks us not to make capital out of our imperfect sympathies; not to make up lies about those we cannot like; it knows that any man can learn to have good will toward every other man.

* * *

A SPLENDID RESEARCH RECORD

IT would be difficult to find anywhere in the country a Grand Lodge Research Committee with a better record for work accomplished than the Wisconsin Grand Lodge Committee on Masonic Research, consisting of Bros. Silas H. Shepherd (Chairman), George C. Nuesse, Henry A. Crosby, George B. Goodwin, and Fred W. Russell. Up to and including May 1,1924, this Committee had published twenty research pamphlets and books, among them being: Bibliography of Preston's Illustrations; Masonic Study and Research; Masonic Literature of the First Half of the Nineteenth Century; The Ritual in the 19th Century; Masonic Literature from 1880 to 1918; Masonic Jurisprudence; The Old Charges; Suggestions for the Study of Freemasonry; The Guilds and Freemasonry; Some Causes of Dissension During the Eighteenth Century; Seeking Light; At the Threshold; Symbolic Teaching; Items for Masonic Lodge Bulletins; A Half Hour in the Lodge; The Masonic Application of Geometry; Notes on the Ritual; What Is Freemasonry?; Selected List of Masonic

Literature; The Landmarks. The last named received the signal honor of being included in The Little Masonic Library, published by the Masonic Service Association. Why can't our Wisconsin brethren collect all their publications into one volume for general distribution? They have done such good work as to incur this moral obligation. Noblesse oblige, brethren!

----o----

MY PHILOSOPHY

I allus argy that a man

Who does about the best he can

Is plenty good enough to suit

This lower mundane institute –

No matter of his daily walk

Is subject for his neighbor's talk,

And critic-minds of ev'ry whim

Jest all git up and go fer him!

It's natchurl enugh, I guess,

When some gits more and some gits less,

Fer them-uns on the slimmest side

To claim it ain't a fare divide

And I've knowed some to lay and wait,

And git up soon, and set up late,

To ketch some feller they could hate

For goin' at a faster gait.

My doctrine is to lay aside

Contensions, and be satisfied;

Jest do your best, and praise er blame

That follers that, counts jest the same.

I've allus noticed grate success

Is mixed with troubles, more er less

And it's the man who does the best

That gits more kicks than sill the rest.

- James Whitcomb Riley

----o----

THE STUDY CLUB

Studies of Masonry in the United States

By BRO. H. L. HAYWOOD, Editor

PART VII. THE PROVINCIAL GRAND LODGE SYSTEM

THE history of organized Masonry in Massachusetts properly begins with the Deputation issued to Henry Price by the Grand Master of England, Lord viscount Montague, appointing him "Provincial Grand Master of New England and Dominions and Territories thereunto belonging." Chronologically it would stand next in order, in this course of studies, to give an account of Price and his Deputation; but that has been deferred until the succeeding chapter in order to give some account of the Provincial Grand Lodge System, a knowledge of which is necessary to an understanding of Price's Masonic career.

After the first Grand Lodge was established in London in 1717 each new lodge was solemnly constituted by the Grand Master himself, or else, in his absence, by his Deputy. As the Fraternity grew in membership and an ever increasing number of lodges came into existence, it became physically impossible for either the Grand Master or the Deputy Grand Master to officiate in person; thereupon Grand Masters' adopted the custom to grant a Deputation to some brother to act in the name of the Grand Master. As lodges still further increased in number, with the subsequent complexity of government thereby made necessary, the further custom arose of deputizing Provincial Grand Masters to act over a given term of years. The Deputation granted to such a Provincial Grand Master authorized him to constitute lodges as requirements might arise; it was not a Deputation issued for the constitution of any one lodge, and therefore was an enlargement of authority over the Deputations issued under the earlier conditions. But even so the Provincial Grand Master was in reality merely the Grand Master's Deputy and derived all his authority from the Grand Master himself, and not from the lodges that might comprise his Provincial Grand Lodge, should he cause such to be organized. since it was the Grand Master, and not Grand Lodge, that issued such Deputations, the issuance of them was not always reported back to Grand Lodge, and for this reason a number of such Deputations do not show in Grand Lodge Minutes.

Preston states that the first Deputation for a Provincial Grand Master was issued on May 10, 1727, for North Wales, but this is an error. Grand Lodge Minutes, as edited by Bro. W. J. Songhurst, page 73, show that on May 10, 1727, a letter from the Provincial Grand Master of Chester, under date of April 15, 1727, was read to Grand

Lodge, thereby proving that a Provincial Grand Master had been deputized prior to May 10. The Masonic Year Book for 1924, published under the authority of the United Grand Lodge of England, shows that the Provincial Grand Lodge of Cheshire had a Provincial Grand Master in the person of Colonel Francis Columbine in 1725 (page 323). In the same book a Provincial Grand Lodge of North Wales is shown as having been organized in 1726 (page 264), and that of South Wales as having had sir Edward Mansel as Prov. G. M. in 1727 (page 330). The Grand Lodge Minutes, above referred to, also show that a Deputation was issued for Daniel Coxe to be Prov. G. M. of the provinces of New York, New Jersey and Pennsylvania in America on June 5, 1730. On page 222 of this same book, under date of Nov. 21, 1732, the Right Honorable, the Lord Southwell, is shown as Provincial Grand Master in Ireland. Under date of April 17, 1735, Randolph Took was appointed to be Provincial Grand Master of South America, and under date of April 6, 1738, John Hammerton is shown as attending Grand Lodge as Prov. G. M. of South Carolina, but nothing is said in the Minutes concerning the deputizing of either Took or Hammerton. THE ENGLISH SYSTEM WAS EXTENDED TO AMERICA

The erection of the Provincial Grand Lodge System in the American Colonies was an inevitable extension of the system found necessary in England, as above described. Bro. Josiah H. Drummond makes note of this in a paragraph showing the number of Provincial Grand Lodges in existence at the time of the Revolution:

"From the first creation of chartered lodges in this country down to the Revolution, Masonry was governed through the Provincial Grand Lodge system except that occasionally lodges were chartered directly by the home Grand Lodge in provinces in which it had no Provincial Grand Lodge. When hostilities commenced, there were Provincial Grand Lodges, in real or nominal existence, in Massachusetts (for New England), New York, Virginia, South Carolina, North Carolina and Georgia under the Grand Lodge of England ('Moderns')in Massachusetts (for Boston and within one hundred miles thereof) under the Grand Lodge of Scotlandand in Pennsylvania under the 'Ancient' Grand Lodge of England: in 1781, the Athol [or Ancient] Grand Lodge established a Provincial Grand Lodge in New York."

When the Ancient Grand Lodge was organized in London in 1751 as a rival to the Grand Lodge of 1717, it adopted a somewhat different system of deputizing

Provincial Grand Masters, described concisely by Bro. Henry Sadler in his Masonic Reprints and Historical Revelations (page 83):

"A distinct difference may be observed between the Moderns and the Antients in the mode of appointing Provincial Grand Masters. By the former, such appointments, being considered the personal prerogative of the Grand Master for the time being, were seldom even reported to the Grand Lodge after the first few years of its existence. Hence nearly every county in England and Wales, as well as many of the colonial districts and several foreign countries, had a Provincial Grand Master, although in some few instances the head of the province had no lodges to rule over.

"A complete list of the Provincial Grand Masters under the Modern Grand Lodge will be found in the Grand Lodge Calendar, but no attempt has hitherto been made to collate those of the Antients, who allowed their Grand Masters no such privilege as before mentioned, the appointments being very few, and only made in response to petitions to the Grand Lodge.

"When a new lodge was to be opened, either at home or abroad, it was customary for the authorities to issue a Dispensation to some duly-qualified brother in the neighborhood to act as Deputy Grand Master pro tem, and to 'open and hold a Grand Lodge, for the space of three hours only,' for the purpose of Constituting the lodge and Installing the first officers.

"So far as I can learn, the appointment of a Provincial Grand Master for York, Chester, and Lancaster was the only one made in England.

"The brethren abroad, after a Provincial Grand Warrant had been granted and a person nominated as first Provincial Grand Master, seldom troubled the home authorities for a successor, but selected one for themselves, and merely reported the name to the Grand Secretary when they sent him a list of their officers; and as that functionary kept no record of such appointments this list may not be absolutely perfect in every particular.

"These Provincial Grand Lodges were Warranted and given a number on the general list of lodges, in most cases taking a local number as well."

Brother Sadler makes note of the Provincial Grand Masters deputized by that Grand Lodge in the Western Hemisphere, among which we note: Major Erasmus James Philips, Nova Scotia, 1757; William Ball, Pennsylvania, 1761; Dr. Thomas Fogarty, Montserrat and Nevis, 1767; Rev. William Walter, New York, 1781; Prince Edward, Duke of Kent, Lower Canada, 1792-1812; William Jarvis, Upper Canada, 1792; and Honorable William Blake, Jamaica, 1796.

GARDNER EXPLAINED THE SYSTEM

One of the best explanations extant of the Provincial Grand Lodge System from an American point of view is found in an address delivered by William S. Gardner, Grand Master of Massachusetts, in 1870. It is worthy of being quoted in extenso:

"The system of Provincial Grand Lodges originated in the Grand Lodge of England in 1726, and arose from the necessity of having, in the distant colonies of Great Britain where Masonry has extended, some authority and power, not only to control and govern the Craft, but also to establish new Lodges in the Provinces. The Provincial Grand Master was appointed by commission of the Grand Master, wherein the extent of his powers was set forth, and by virtue of which he convened his Grand Body. In the language of early days, this commission was styled a Deputation, and this word conveys the true idea of the Provincials' position. It was a Deputy Grand Lodge, with its various Deputy Grand Officers, convened by the power and authority of the Provincial Grand Master as the Deputy of the Grand Master. It possessed no sovereign power. The Lodges under the jurisdiction of the Provincial Grand Master were not necessarily registered in his Grand Lodge. They were returned to England, registered in the Grand Lodge there, and classified as we do our Lodges at the present day, as belonging to a certain District or Province. The Provincial Grand Master had power to appoint a Deputy and commission him, who in the absence, sickness, and disability of his chief, assumed his functions. The Grand Wardens and other officers

he also had the exclusive right to appoint, although sometimes he nominated brethren to these offices and permitted the Grand Lodge to elect them.

"Each lodge in the Province had the right of representation in the Provincial Grand Lodge, by its Master and Wardens or by a regularly appointed representative, and the expenses of the Grand Body were assessed upon the various subordinates. The right of appeal existed from every act and decision of the Provincial Grand Master or Grand Lodge, to the Grand Master of England, thus making the Provincial and his Grand Lodge subordinate to the power by which they were created.

"The allegiance of the Lodges and of the Craft was to the Grand Lodge of England, and to the Provincial Grand Lodge and Grand Master, through the parent Body. There was no direct allegiance to the Provincial from the Craft. It was a temporary power which he held ex gratia, and of which he could be deprived at the pleasure of the Grand Master by whom he was appointed.

"Thus it will be seen that the Provincial Grand Master was appointed for the convenience of the administration of the affairs of the Grand Lodge of England in distant parts, in the same manner that our District Deputies are appointed at the present time. The powers, however, in the one case, were more extended than they are in the other. The means of communication with London were not so easy and rapid as now, and the distance from the Grand East required that some officer should be stationed here, who should be invested with authority for sudden emergencies and instant action. "The Provincial Grand Master having been regularly commissioned and installed, could not resign his trust to his Provincial Grand Lodge. That Body had no power to accept it. His resignation must be made to the Grand Master from whom he received his commission. The Provincial Grand Lodge was the creation of the Provincial Grand Master, and was wholly under his direction and control. He appointed its officers, and summoned the representatives of the lodges to assemble in Grand Lodge. In this Grand Lodge there was no inherent power, save what it derived from the Provincial Grand Master, by virtue of his delegated authority, thus making it the very reverse of a Sovereign Grand Lodge, the Grand Master of which derives his authority from the Sovereign Body by whose votes he is elected to office, and over which he presides.

"The Grand Master appointing his Provincial, could annul the commission at his will and pleasure. The officer being created by the pleasure of the Grand Master of England, all the adjuncts, appointees, and creations of the office depended upon the same pleasure, and existed during the will of the appointing power. If a Provincial Grand Master was removed, and his commission recalled and the Grand Master declined to appoint his successor, it is clear that the Provincial Grand Lodge established by virtue of such commission would cease to exist. Such a Grand Lodge never possessed any vitality which would survive the life of the commission appointing the Provincial Grand Master.

"The death of the Provincial would also lead to the same result. The commission to him from the Grand Master would lose all its force upon his decease. Whatever act the Provincial performed, he did by virtue of the commission to him. His Deputy Grand Master and Grand Wardens, appointed by him and not by the Grand Master of England, nor by his confirmation, derived their power and character as Grand Officers from the Provincial, and when the Provincial expired, their tenure of office expired also."

AS IT WAS IN 1756

In the course of his argument Bro. Gardner quoted the Entick edition of the Constitutions which show how the Provincial Grand Lodge System was regulated in 1756:

"Art. 1. The office of Provincial Grand Master was found particularly necessary in the year 1726, when the extraordinary increase of the Craftsmen, and their traveling into distant parts and convening themselves into Lodges, required an immediate Head to whom they might apply in all Cases, where it was not possible to wait the Decision or Opinion of the Grand Lodge.

"Art. 2. The appointment of this Grand Officer is a Prerogative of the Grand Master: who grants his Deputation to such Brother of Eminence and Ability in the Craft, as he shall think proper; not for life, but during his good Pleasure.

"Art. 3. The Provincial thus deputed, is invested with the Power and Honor of a Deputy Grand Master; and during the continuance of his Provincialship, is entitled to wear the Clothing, to take rank as the Grand Officers, in all publick Assemblies, immediately after the past Deputy Grand Masters: and to constitute Lodges within his own Province.

"Art. 4. He is enjoined to correspond with the Grand Lodge, and to transmit a circumstantial Account of his Proceedings at least once in every Year. At which Times, the Provincial is required to send a List of those Lodges he has constituted for the general Fund of Charity: and the usual demand, as specified in his Deputation, for every Lodge he has constituted by the Grand Master's Authority."

The Provincial Grand Lodge System was a gradual development and remained in a condition of flux for a number of years. The extant records of early American Grand Lodges would indicate that on this side of the water our American brethren were not very certain in their own minds as to what was expected of them. We find the Grand Lodge of Pennsylvania turning to the Grand Lodge of England to ask for the deputizing of a Provincial Grand Master, and then turning toward Henry Price, at Boston, to ask him to extend his authority over Pennsylvania. Did the American Provincial Grand Lodges each one derive its authority directly from England? Or was it supposed that authority resided in some one American Provincial Grand Master who in turn passed it down to other Provincial Grand Masters? Why was Henry Price's authority extended to cover the whole of North America at the time when a Grand Master resided in Philadelphia ? It is difficult to clear up these questions.

JOHNSON IS QUOTED

Bro. Melvin Johnson has recently commented on them in a private letter which he has very kindly permitted me to quote in these pages:

"The Grand Lodge of Massachusetts, of which Price was Grand Master, was a Provincial Grand Lodge, instituted by him. His authority was subsequently extended over North America. I have never felt that gave the Grand Lodge of Massachusetts authority over all North America. I have never felt that gave the Grand Lodge of Massachusetts authority over all North America. I have felt that the authority resided in Price to establish provincial authority elsewhere when he saw fit to do so. When he did it their authority was derived from him, who in turn derived his authority from England.

"The Grand Lodge of England was not a very careful respecter of its own practices and rules. In spite of authority given to Price, it constituted other Provincial Grand Lodges direct. Price was not the only Provincial Grand Master whose authority was disrespected by the power appointing him. There are numerous instances where a Commission issued covering a time or period in part of which a new Provincial Grand Master was appointed or lodges were founded direct. In other words, in this whole period conditions were more or less fluid. Price's authority should have been respected throughout North America.

"You will remember a protest was made when subsequent Provincial Grand Masters found that other lodges had been constituted without going through them. I suppose the power that issued their warrants had authority to do what it did I every time an authoritative commission was given which deleted from the authority of the North American Provincial. I suppose that was legal and by so much decreased his authority unless it was expected that even though an appointment was made it was still to be under him.

"To tell the truth my impression is that they didn't think much about those things in that period. They were so anxious to spread Freemasonry and the authority of the English Grand Lodge that they just went ahead and did things whenever there was a good opportunity. When the Grand Lodge of England was organized indeed, it was at

first only supposed to have local authority. Almost immediately, however, it began to extend that authority so that it was only a short time when it had assumed exclusive jurisdiction at least in England and all of England's possessions. It even went further and almost assumed jurisdiction over the world. Where a country does this sort of thing in previously unexplored country, what it does is recognized by the rest of the world. Just so with Freemasonry. The action of the English Grand Lodge in extending its authority was at first successful de facto and indeed was recognized de jure. Subsequent developments limited the jurisdiction of the Grand Lodge of England from its fluid coverage to what is now recognized.

"That again was the working out of the facts of history.

"I have said above that it did not seem to me that the other Provincial Grand Lodges in North America were subject to the Grand Lodge here in Boston. That is only my conclusion, but without giving the matter very careful thought and study I am quite sure that this conclusion is right. I do think that from 1734 Price was the Provincial Grand Master of all North America--so were some of his successors. I think that they had full provincial authority over North America except in such places as had been cut out of that authority by a direct appointment from England."

Inasmuch as they will be frequently referred to it may be of use for future chapters of these studies to give a list of the Provincial Grand Masters appointed in America by the Grand Lodge of 1717, those appointed by the Grand Lodge of 1751 having been already given in the quotation from Bro. Henry Sadler:

In 1729 the Duke of Norfolk appointed Daniel Coxe for New York, New Jersey, and Pennsylvania.

In 1733 Lord Viscount Montague appointed Henry Price for New England and Dominions and Territories belonging thereto.

In 1736 the Earl of Loudoun appointed Robert Tomlinson for New England and John Hammerton for South Carolina.

In 1737 the Earl of Darnley appointed Richard Riggs for New York.

In 1742 Lord Ward appointed Thomas Oxnard for North America.

In 1747, 1748, 1749, 1750, 1751, Lord Byron appointed William Allen for Pennsylvania and Francis Goelet for New York.

In 1752 and 1753 Lord Carysfort appointed George Harrison for New York.

In 1754, 1755 the Marquis of Carnarvon appointed Peter Leigh for South Carolina and Jeremiah Gridley for all North America, except where a Provincial Grand Master had been already appointed.

In 1758-1762 Lord Aberdour appointed Grey Elliot for Georgia and Benjamin Smith for Carolina.

In 1768 Lord Beaufort appointed John Rowe in the room of Henry Price.

In 1770-1774 Lord Petre re-appointed Henry Price for North America; John Cullins for Canada; Noble Jones for Georgia; and Honorable Peyton Randolph for Virginia.

In 1771 the Duke of Beaufort appointed Joseph Montfort of North Carolina "Provisional Grand Master of and for America."

Note:--I shall appreciate having any error or omission in this list called to my attention. H. L. H.

NOTES AND REFERENCES

On references to Provincial Grand Lodges in the Minutes of the Grand Lodge of England see Ars Quatuor Coronatorum Antigrapha, Vol. X, index. The Masonic Year Book is published annually by the Grand Lodge of England. The reference to Preston is based on his Illustrations of Masonry edited by Dr. George Oliver, London; 1829, page 195. For the Drummond quotation see History of Freemasonry, R. F. Gould, American Edition, Vol. IV, page 330. On Provincial Grand Masters under the Ancient Grand Lodge see Masonic Reprints and Revelations, Including Original Notes and Additions, Henry Sadler; London; 1898, page 83. Grand Master Gardner's address was on the subject of Negro Masonry; it will be found in Massachusetts Grand Lodge Proceedings for 1870; it is quoted in full in Mackey's Revised History of Freemasonry, Robert I. Clegg, page 2009. For lists of Provincial Grand Masters see History of Freemasonry in the State of New York, Ossian Lang; New York; 1922, page 11ff.; History of Freemasonry and Concordant Orders, Stillson and Hughan; Boston and New York 1890, page 225, Proceedings of the Grand Lodge of Massachusetts, 1871, page 384. Also consult index of the Beginnings of Freemasonry in America, Melvin M. Johnson; New York; 1924. On the Provincial Grand Lodge System as now worked under the Grand Lodge of England consult Constitutions of the Grand Lodge of England; Freemasonry and Its Etiquette, Campbell Everden, page 70; Masonic Jurisprudence, J.T. Lawrence; London; 1923, Chapters IV and V.

QUESTIONS FOR DISCUSSION

When does the history of organized Masonry in Massachusetts begin? What do you know about Henry Price? How were the first lodges of Speculative Masonry

constituted? Explain how the Provincial Grand Lodge System arose. From whom did a Provincial Grand Master derive his authority? Who was Preston? Why were Deputations to Prov. G. M.'s omitted from minutes of the Grand Lodge?

Who was Josiah H. Drummond? What Provincial Grand Lodge existed in the American Colonies at the time of the Revolution? What was the Ancient Grand Lodge? In what way did its Provincial Grand Lodge System differ from that of the older Grand Lodge? Who was Henry Sadler?

Describe the Provincial Grand Lodge System as explained by William S. Gardner.

----o----

THE BUILDER

I built my house on the Sands of Time

A house that I built to stay

But the tide came in - as the tide will come

And it washed the sands away.

Then my house fell down, as a house will fall,

And hope went out with the tide

But I built again, as a man will build

If he be a man of pride.

Then came the storm with the fierce whirlwind,

And my house was wrecked again

And I stood and looked at my labor lost,

And it all seemed so in vain.

But I built again in another place -

Where the storm and the tide came not

And I felt safe in my new strong house -

But one thing I forgot.

It was the flames with their red-hot tongues

That came in the still of night

And they ate it up - as the flames will eat,

Though I strove with all my might.

And again I looked at the house that was

Then knew it was not to be

For a well built house won't fall three times,

When built for eternity.

Now why should I build a house three times,

And why should it three times fall?

Were it better I built a house that falls

Than never to build at all?

Then came a thought from the Great Somewhere,

I had not followed the rules,

For a well built house won't fall three times

When built with the Master's Tools.

So I built again with the Master's Tools

The Level, the Plumb and the Square

Each ashlar hewn from the Rock of Faith

Was polished and laid with care;

And the plans I used were the Plans of Life

And my house it faced the sun,

Now I dwell therein as a man should dwell

When the Craftsman’s work’s well done.

- Bro. Herbert N. Farrar.

----o----

THE LIBRARY

"THE LITTLE MASONIC LIBRARY"

THE LITTLE MASONIC LIBRARY. Published by the MasonicService Association, Washington, D. C. May be purchased through National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Cloth, 20 volumes, 4Y2 by 6 inches. Price, postpaid, $5.50.

IN bringing into one set of books, of convenient size and tastefully bound, so great a variety of Masonic writings of a high class, and all at a price merely nominal, the Masonic Service Association has performed a brilliant publishing feat. The twenty volumes are uniformly bound, in dark blue cloth, printed in gold; and the paper is good book stock. At five dollars the set the volumes average only twenty-five cents apiece - a bargain if ever there was one.

Adequately to review a collection of such scope would require in itself a book as large as one of the volumes of The Little Masonic Library; under the present limitations of space a reader will be best served by a descriptive list of the twenty volumes, here set forth seriatim:

1. Anderson's Constitutions of 1728, with introduction by Bro. Lionel Vibert. This is the same fac-simile reprint that in another edition sells for $7.50.

2 and 3. The Landmarks of Freemasonry, Silas H. Shepherd. This is a "compilation of the lists made by Masonic scholars or adopted by Grand Lodges together with material planned to assist comparative study."

4. Lectures on Masonic Jurisprudence, Roscoe Pound.

5. The Comacines, W. Ravenscroft. Contains as an appendix, "More Light on the Comacines."

6. Modern Masonry; A Brief Sketch of the Craft Since 1717, Joseph Fort Newton. A "sketch and outline of the extraordinary development of Modern Masonry since the founding of the Grand Lodge of England in 1717."

7. The Morgan Affair and Anti-Masonry, John C. Palmer.

8. Mormonism and Masonry, S. H. Goodwin.

9. A History of the York and Scottish Rites of Freemasonry, Henry Ridgely Evans. This work, never before published, contains four chapters on Capitular Masonry, Cryptic Masonry, Templar Masonry, and the Scottish Rite.

10. Masonry and the Flag, John W. Barry. In addition to Bro. Barry's "The Story of Old Glory" are five chapters on "The Fourth of July," "The Roll Call," "Paul Revere," "For the Good of the Order," and "Warren G. Harding."

11. Masonry and Americanism. Five chapters on "Masonic Brotherhood in the United States," "Religious Liberty," "Equality Before the Law," "Equality of Opportunity," and "The Dignity of Labor."

12. Freemasonry and the American Revolution, Sidney Morse. Eleven chapters on all phases of Masonic history in the Revolutionary period.

13. Great American Masons, George W. Baird. Chapters on thirty-four famous American Masons.

14. The Great Light in Masonry; A Little Book in Praise of the Book of Books, Joseph Fort Newton. Chapters on "The Master Book," "The Supremacy of the Bible," "The Word of God," "Our English Bible," "The Great Light," and "Reading the Bible.'

15. The Three Degrees and Great Symbols of Masonry. Thirteen chapters on the Three Degrees, the Altar, Holy Bible, Square, Compasses, Level and Plumb, Rite of Destitution, Book of Constitutions, and Master's Piece.

16. The Ethics of Freemasonry, Dudley Wright. A collection of nineteeen of Bro. Wright's essays published in Masonic journals in various parts of the world.

17. The Meaning of Masonry; Being the First Half of a Lecture Delivered Before the Grand Lodge of Louisiana. By Request, in 1858, Albert Pike. This famous address is introduced with an essay on Albert Pike by Bro. Joseph Fort Newton.

18. The Old Past Master, Carl H. Claudy. A collection of twenty-four Old Past Master story-essays.

19. A Master's Wages, Carl H. Claudy. Twenty-seven essays, "addressed to young Master Masons."

20. Masonic Poems. A collection of ninety-four poems on Masonry, written by authors living and dead, and drawn from many sources.

It remains to be said that each volume has been edited by Bro. Joseph Fort Newton, Educational Director of the Masonic Service Association, and Editor of The Master Mason, a fact always sufficient to guarantee a high literary and editorial standard. The Little Masonic Library is to be unreservedly recommended to all literate Masons, more especially to such of the young brethren as desire to lay down a proper cornerstone for a private Masonic library. Our congratulations to the Masonic Service Association on this good work accomplished.

* * *

A HANDBOOK FOR MASONS

THE WORSHIPFUL MASTER'S ASSISTANT. By Robert Macoy. Published by Macoy Publishing & Masonic Supply Co. For sale by National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Three hundred and two pages, with index. Price, postpaid, cloth, $2.15; leather, $3.15.

THIS book is adequately described by its title page, composed in the manner of 1885: "Worshipful Master's Assistant. The Encyclopaedia of Useful Knowledge Concerning the Duties, Responsibilities and Prerogatives of the Worshipful Master; Also the Other Officers of the Lodge; Embracing Full Instructions Upon Parliamentary Law, the Masonic Jurist, a Treatise Upon the Principles and Practice of Masonic Law, Installations, Lodge of Sorrow, Forms of Burial Service, and Public Demonstration Generally; With All Other Matters Essential to the Honorable and Successful Government of a Masonic Lodge."

In his Preface the author has given a frank acknowledgment of the spirit in which he composed this book: "I have placed myself in the attitude of a 'Father in Masonry', conversing familiarly with a brother just elected Master, young, inexperienced, but anxious to make a brilliant record in his official career."

The scope and general nature of the book can be easiest described by setting forth a resume of its contents. Part I explains the prerogatives and duties of all the officers of a lodge, from Worshipful Master to Tyler. In Part II, on "The Public Exercises of Freemasonry," are six chapters on constituting a lodge, installation of officers, laying of cornerstones, dedication of buildings, and burial forms. Part III consists of three chapters on "Code of Parliamentary Law", "Masonic Discipline in General," and "The Trial of Masonic Offenders." Part IV comprises a compact treatise on the principles and practices of Masonic Jurisprudence with one chapter on "The Foundations of Masonic Law"; a second chapter on "The Law Concerning Individual Masons, Their Duties and Privileges"; and "The Lodge."

The high standard set up by Bro. Macoy for the Worshipful Master is shown by a quotation from Bro. T. Fitz-Henry Townsen, placed at the head of Chapter I:

"To become Master of his lodge is the legitimate object of every young brother who takes an interest in our society. The very questionable policy of our present regulations seems to be, to open to each, in succession, the way to the Mastership - almost, if not altogether, as a matter of course. Now, my younger brethren may rest assured, that although in deference to usage where it is perhaps too late to abolish, we may place a careless or ignorant Mason in the Chair, invest him with the badge of authority, and address him with the external forms of respect, we cannot command for him the deference and consideration which will be sure to follow the enlightened and expert. He will be like the figure-head of a ship - placed foremost, and gaudily decorated; but, after all, it is a mere effigy, not contributing in the least to the management of the vessel. In small, as in great things, knowledge is power - intellectual superiority real preeminence."

Although intended primarily as a textbook for the Worshipful Master The Worshipful Master's Assistant is in reality a handbook for all members of Blue Lodges. If every brother were to read it at least once he would find Masonry twice as interesting, and would gain for himself a luminous comprehension of the Fraternity, its purpose, its forms of organization, and its proper work. The entire volume is written with distinctive literary ability, and is easy to read. The Worshipful Master who supplements its chapters by the official monitor of his own jurisdiction and takes care to check up its chapters on Masonic jurisprudence by his own Grand Lodge Code,

will be well advised to keep this volume at his elbow during his entire tenure of office.

* * *

"MUCH IN LITTLE"

THE TEMPLES BEFORE AND AFTER DESTRUCTION. By E. George Lindstrom. Published by the author. For sale by National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Blue Paper, illustrated, 15 pages. Price, postpaid, eighty-five cents.

IN this, his first Masonic book, Bro. Lindstrom exhibits a talent for condensation rare in beginning authors. In the - course of fifteen pages he has worked in more solid material than is often found in a hundred pages, and that on a wide list of themes: Hiram, Tyre, Tyrian Purple, Definition of "Mason," Zerubbabel, Cryptic Masonry, Mt. Moriah, Solomon's Temples, Archeology, and a half dozen others.

The feature of the book is a reproduction and interpretation of a series of murals taken from the Scottish Rite Cathedral of Buffalo, N. Y. Two of these, as being typical of the rest, are reproduced herewith; there are ten others. All of these together, along with the explanatory text, furnish as instructive a lesson in symbolism as one can find.

* * *

A POUND OF NAILS

LEW'S LOGIC, A SYMPOSIUM OF SUNSHINE AND WADS OF WIT. By Lew L. Abbott, selected and compiled by Gene T. Skinkle. From the Press of Fable Brothers. May be purchased from National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Paper, 95 pages. Price, postpaid, fifty cents.

GENE SKINKLE "has went and done it again." But it was Lew Abbott's fault. Lew had fallen into the habit of interlarding a monthly advertising circular of his with quips and quirks of wit and wisdom, each a "sharp wire nail" to drive home a selling argument. So Bre'r Gene scooped out a handful of them, did them up in hardware paper, and now offers them to the tribe of scribes and orators at fifty cents per pound. Some of them are brads and some of them are spikes and all of them are sharp. We put in a few as a window display:

Fools and Fords rush in.

Some men who know their own minds don't know much.

The boss says he knows an old fellow whose thoughts are "aged in the wood."

When a woman begins to lose her charms she wants her rights.

If the fish did not open his mouth he would not get caught

We sadly admit our trousers are on their last legs.

----o----

What to Read in Masonry

"STORY OF THE CRAFT"

THE man does not live who could prepare a list of books on general Masonic history to the complete satisfaction of everybody. The present scribe knows full well that he has not done so in the list presented below. But even so, a list of such length cannot be very far astray, since it is an omnibus collection made to cover the most general heads of Masonic history; and is not intended to imply that every item included is to be completely endorsed, or that every item excluded is to be condemned. The brother who reads all these books will find himself at the end abundantly able to pick his way through all the special works and brochures that lie around the margin of the subject, or may be recommended or quoted in the volumes in the collection.

The really indispensable works for the brother who sets out to master the subject from top to bottom are The History of Freemasonry, by R. F. Gould; Mackey's Revised History of Freemasonry, edited by Robert I. Clegg; and Ars Quatuor Coronatorum. Mackey's may be secured on the present market; Gould can be picked up in second-hand stores, more especially in the American edition, which a Mason in this land will prefer for the sake of the American Addendum; and while the early volume of Ars are difficult or impossible to obtain, many of the later volumes can be had without difficulty. If one lives within gunshot of some good Masonic library he will find all three sets on its shelves.

While a few special histories are included in this month's list - because of their value to the general theme - most of those dealing with local or special subjects, such as Canada, United States, Royal Arch, Scottish Rite, etc., will appear from month to month in separate allocations.

The one golden indispensable advice to a Mason undertaking to read the story of the Craft is that he will keep at it. A horrible confusion will fall upon him at first like that which wrings the heart of a tenderfoot trying to find his way about New York's subways. Confusion will be followed by skepticism for he will discover one historian deriding another, and all of them together in disagreement on a thousand points. But perseverance will have its own rewards. After due time, when he has toiled to some little coign above the mud flats and the dark defiles, the student will begin to see the country as a whole, lying plainly beneath him in the sunlight. It will prove a magnificent panorama, for Freemasonry is as broad as the world and rich as time

itself, and that will be his exceeding great reward for a thousand and one nights of toil over these books.

-Ahiman Rezon, Laurence Dermott.

-Ancient Freemasonry and Old Dundee Lodge, No. 18, Arthur Heiron.

-Ancient Scottish Craft and the Third Degree, William Harvey. Antiquities of Freemasonry, Dr. George Oliver.

-Arcane Schools, John Yarker.

-Archaeological Curiosities of the Ritual, Enoch T. Carson. Atholl Lodges, R. F. Gould.

-Beginning of Masonry, Frank C. Higgins.

-Brief Inquiry Into the Origin and Principles of Freemasonry, Simon Greenleaf.

-Brotherhood of the Rosy Cross, A. E. Waite.

-Builders of Man: The Doctrine and History of Masonry, or the Story of the Craft, John George Gibson. -The Builders, Joseph Fort Newton.

-Cathedral Builders, Leader Scott.

-Century of Masonic Working, F. W. Colby.

-Collected Essays and Papers Relating to Freemasonry, Robert Freke Gould.

-Comacines, The: Their Predecessors and Their Successors, W. Ravenscroft.

-Concise History of Freemasonry, R. F. Gould.

-Constitutions of the Freemasons, 1728: Reproduced in Facsimile from the Original Edition: With an Introduction by Lionel Vibert.

-Dunkerly, Thomas, Henry Sadler

-Early History and Antiquities of Freemasonry, George F. Fort.

-Eleusinian Mysteries and Rites, Dudley Wright.

-Emblematic Freemasonry and the Evolution of Its Deeper Issues, A. E. Waite.

-England's Masonic Pioneers, Dudley Wright.

-English Gilds, Toulmin Smith.

-English Masonry and the Founders of Modern Masonry 1717-1917, E. Quartier-la-Tente.

-Evolution of Freemasonry, D. D. Darrah.

-Four Old Lodges, The: Founders of Modern Freemasonry and Their Descendants, R. F. Gould.

-Francis Bacon and His Secret Society, Mrs. Henry Pott.

-Freemasonry and the Ancient Gods, J. S. M. Ward.

-Freemasonry Before the Existence of Grand Lodges, Lionel Vibert.

-Freemasonry in Canada, Osborne Sheppard.

-Freemasonry in China, Herbert A. Giles.

-Freemasonry Its Derivation and Development, R. C. Davies

-Freemasonry When? Where? How? George Thornburgh.

-French Prisoners' Lodge,

-Further Notes on the Comacine Masters, W. Ravenscroft.

-General History of Freemasonry in Europe, Emmanuel Rebold.

-Grand Lodge of England, A. F. Calvert.

-Grand Stewards, The, and Red Apron Lodges, A. F. Calvert.

-Guild Masonry in the Making, Charles H. Merz.

-Historical Landmarks, George Oliver.

-History and Cyclopaedia of Freemasonry, George Oliver and Robert Macoy.

-History and Illustration of Freemasonry, Alexander Lawrie.

-History of Freemasonry, J. G. Findel.

-History of Freemasonry, R. F. Gould.

-History of Freemasonry and Masonic Digest, J. W. S. Mitchell.

-History of Freemasonry from 1829 to 1841, George Oliver.

-History of Freemasonry in Ashby-de-la-Zouch, 1809-1909.

-History of Freemasonry in Canada, J. Ross Robertson.

-History of Freemasonry in England from 1567 to 1813, Leon Hyneman.

-History of Freemasonry in Europe, Rebold.

-History of Initiation, George Oliver.

-History of the Ancient Fraternity of Free and Accepted Masons and Concordant Orders, Stillson and Hughan.

-History of the Emulation Lodge of Improvement Henry Sadler.

-History of Wigan Grand Lodge (Lancashire;, Eustace B. Beesley.

-Hole Crafte and Fellowship of Masonry, Edward Conder.

-Illustrations of Masonry, William Preston.

-Jacobite Lodge at Rome, 1735-7, W. J. Hughan.

-Mackey's Revised History of Freemasonry, R. I. Clegg.

-Masonic Facts and Fictions, Henry Sadler.

-Masonic Legends and Traditions, Dudley Wright.

-Masonic Reprints and Historical Revelations, Including Original Notes and Additions, Henry Sadler.

-Masonic Sketches and Reprints, William J. Hughan.

-Medieval Architecture, A. K. Porter.

-Memorials of the Masonic Union, W. J. Hughan.

-Military Lodges, R. F. Gould.

-Military Lodges, Alfred Lawrence.

-Notes on the Early History and Records of the Lodge, Aberdeen 1 ter, A. L. Miller.

-Old Gilds of England, Fred Armitage.

-Origin and Early History of Masonry, G. W. Steinbrenner.

-Origin and Evolution of Freemasonry, Albert Churchward.

-Origin of the English Rite of Masonry, W. J. Hughan.

-Outline History of Freemasonry, J. S. M. Ward.

-Pocket Companion and History of Freemasons 1764.

-Pocket Companion for Freemasons 1735.

-Primer of Masonic History, Henry Falls Evans.

-Revelations of a Square, George Oliver.

-Secret Sects of Syria and Lebanon, B. H. Springett.

-Secret Societies of All Ages and Countries, C. W. Heckethorn.

-Secret Tradition in Freemasonry, A. E. Waite.

-Short Masonic History, Frederick Armitage.

-Short View of the History of Freemasonry, William Sandys.

-Speculative Masonry: Its Mission, Its Evolution and Its Land-Marks, A. S. MacBride.

-Spirit of Masonry, William Hutchinson.

-Story of Freemasonry, W. G. Sibley.

-Story of the Craft, Lionel Vibert.

-Studies in Mysticism, A. E. Waite.

-Thumbnail Outline of Freemasonry, H.L., Haywood.

-Traditions, The: Origin and Early History of Freemasonry A.T.C. Pierson and Godfrey W. Steinbrenner.

-Two Centuries of Freemasonry, Th. G.G. Valette

-Vest Pocket History of Freemasonry, H.L. Haywood

----o----

THE QUESTION BOX AND CORRESPONDENCE

ABOUT THE LOST WORD

Please recommend some books or essays on the subject of The Lost Word.

A. L. A., Oregon.

By consulting the index of each volume of THE BUILDER far published you will find several articles and items on the subject. See also Symbolical Masonry,

Haywood; The Lost Word, Higgins; Secret Tradition in Freemasonry, Waite; and Morals and Dogma, Albert Pike. One of the best treatments of the subject is "A Contribution to the History of the Lost Word," by Rev. J. F. Garrison, printed as Appendix A in The Early History and Antiquities of Freemasonry, George F. Fort. This last was written prior to 1875 and therefore needs some revision, especially in its references to Hebrew antiquities, but for all that has permanent value.

* * *

A MASONIC SILVER CUP

I have come across a strange kind of heavy silver cup, evidently having some Masonic significance. It is cylindrical in shape, 3 1/4 inches in diameter and 4 inches in height. There are no markings upon it except on the lid. In an outer circle of the lid are these words: "Harmonic Brothers" and "One Tun." Within this circle of words are the square and compasses with a "G" at the center. At the left of the shoulder of the compasses is an "A", at the right, a "T". Can you tell me what all this means?

W. W. M., Minnesota.

"Harmonic Brothers" would suggest the name of some musical organization, perhaps a lodge quartette. Since "fun" means a certain kind of wine cask of considerable capacity it may be that this labeling on your cup was intended for humor. Perhaps it was made to be presented as a "loving cup" to some musicians at a lodge banquet. This does not explain "A" and "T". It does not "explain" anything because it is a guess. Does any reader have another guess?

* * *

THE H. A. TRAGEDY AND ETERNAL LIFE

Our Study Club has asked me to seek from you the following information: Does the drama of H. A. in the Third Degree teach the doctrine of immortality? I could make this inquiry longer but believe you will understand what we are driving at. T. T., Ohio.

You will find a discussion of this subject in the Correspondence Circle Bulletin of THE BUILDER for September and October 1920. Theologians usually make a distinction between the doctrines of eternal life and of immortality. The latter holds that a man continues to exist endlessly after death, maintaining throughout his own proper identity; the former includes that idea, or generally does at least, but adds that even now, before death, there is a life open to man that may fitly be described as eternal. These are profound questions in the presence of which every man must feel keenly his own inadequacy to think them through. Moreover they are filled with difficulty owing to the vagueness attaching to the words "immortality" and "eternal". It may well be that in the beginning the Tragedy of H. A. was intended to convey a teaching now lost to us; such calamities have more than once overtaken Masonic symbols and ceremonies; but there is good reason to believe that as the Tragedy now stands in our American Rituals it is legitimate to find in it a Drama of Eternal Life. The protagonist of that Tragedy is not brought back from some other world but is raised to newness of life in this. If a man ceases to be controlled by petty circumstances as they arise from day to day; if he conquers his baser passions; if he gains a wisdom that does not perish while "the sweet days die"; if his spirit becomes anchored in the conviction that life is worth while and of permanent value in the scheme of things; and if his existence in this world becomes shaped and controlled by these ideals and convictions he has every right to believe that he has learned the deep lesson of the Third Degree. There is a sense in which he now lives the eternal life because accidental events and fortunes, "eating like worms into the soul," as Schopenhauer once pessimistically expressed it, leave untouched or uninjured the true values of life. The Mason who has the teaching in his heart knows peace in the midst of turmoil, and joy in the midst of pain.

* * *

ON OBTAINING RELIEF

If a brother falls into misfortune, has an accident or becomes ill, while far from home and among strangers, and needs Masonic relief, how should he apply for it? Should he make formal request of his lodge?

K. G., South Carolina.

Such a brother should call in the nearest Mason he can find, for every brother is under obligation to give assistance to any brother in distress, wherever he may be, or whatever may be his lodge membership. That brother should immediately report the fact to the nearest Masonic lodge, which in turn should ascertain the unfortunate's mother lodge, and make official report thereto. If the mother lodge should fail to make any reply - as is unfortunately sometimes the case - the matter should be telegraphed to the Grand Master, who will take immediate action. Inasmuch as the Fraternity is not a charitable or insurance society, as some organizations are, it has no rigid machinery for dealing with cases requiring relief, but every Mason in any part of the world is himself a committee on relief at any and all times. No brother needing relief should hesitate to make his wants known; no disgrace attaches to such action. It is all a part of Masonry, as much a part as a lodge communication or an initiatory ceremony.

* * *

AMERICAN DEGREES IN AN ENGLISH LODGE ?

Somewhere I read a story, some time ago, relating the occurrence of the conferring of American degrees in an English lodge. I think it was during the World War. Can you publish the facts if this was true and tell who was responsible for it, etc. ?

W. P. B., New York.

No instance is known of an American degree being actually conferred in an English lodge, and such an occurrence would be contrary to all Masonic rule and practice in England.

What may have given rise to the story referred to is the fact that in 1919, when a number of distinguished American brethren were in London as guests of the United Grand Lodge of England for the great Masonic Celebration of Peace, in the Royal Albert Hall, two London lodges, one of which was the Jubilee Masters' Lodge, No. 2712 (composed entirely of English Grand officers and London Past Masters), expressed a wish to see the American working rehearsed by American brethren at a meeting of their lodge. This course was approved by the authorities of Grand Lodge, and such a rehearsal, in each case of the Third Degree, took place, one of them in the Great Temple of Freemasons' Hall, where Grand Lodge is accustomed to be held, but it was held to be strictly a rehearsal, and not a ceremony which carried with it any Masonic privilege.

* * *

A SUGGESTION CONCERNING THE NORTHEAST CORNER

I have been asked by my lodge to prepare a little paper on the subject of the youngest E. A. in the Northeast Corner. Won't you give me an idea as to how to handle this theme?

U. Y. P., New York.

If you will confine your talk to the exposition of one idea you will make it more effective, thereby avoiding the swamping of your short talk under a mass of material, a thing that too often happens. The Northeast is typically the place where the cornerstone is laid. It is legitimate to think of the youngest E. A. as being placed there to symbolize the fact that he is the cornerstone of his lodge, for every lodge is erected on its youth, lest it go out of existence with the passing of its older members. All this is an allegory, applicable to the world at large, of which the lodge is Freemasonry's symbol. Youth is the cornerstone of the state, on which the future is necessarily erected; if youth be not strong and solid, the superstructure will necessarily collapse, hence the importance of education, which is a method for fitting youth to take its place in human society. In that method are included all those influences and agencies, in school and out, whereby the helpless child is transformed into the adult man, capable of fulfilling his offices and duties as a citizen. A bridge between helpless infancy and self-reliant maturity - that is education in its totality. The First and Second Degrees of Masonry may be thought of as a drama in ritual form in which are set forth many of the general principles underlying every sound education, not in the narrow school sense of that word, but in the broad sense, suggested by the above. The ceremony of the Northeast Corner becomes, you see, one of the central ideas in Masonry, and is therefore capable of indefinite treatment, expansion and interpretation. It would be a fascinating subject for a book.

* * *

THE CONDEMNATION OF GALILEO

I write to ask some information about Galileo, the great astronomer, to settle an argument among some of us in our lodge. Did the Church ever condemn Galileo officially, or was he merely generally condemned by theologians not speaking officially by the Church? If the Church did condemn his discoveries was it not acting outside its own field of work?

K. J. L., Louisiana.

It is not within our province to discuss the theological questions raised by your last question. As to the matter of historical fact, Galileo's teaching was officially condemned. The astronomer was summoned before the Inquisition in Rome in 1615 to state his views. After about a month the Inquisition rendered a unanimous decision: "The first proposition, that the sun is the center and does not revolve about the earth, is foolish, absurd, false in theology, and heretical, because expressed contrary to Holy Scripture; the second proposition, that the earth is not the center but revolves about the sun, is absurd, false in philosophy, and, from a theological point of view at least, opposed to the true faith." Upon this, and at the instigation of Pope Paul V, the Congregation of the Index published a decree to the effect that "all writings which affirm the motion of the earth" are false and heretical, and that any such notion must not be taught or believed. The Pope affixed to this decree a Bull, thereby giving to it the official authority of the Church. The effect this was to condemn Copernicus and Kepler as much as Galileo.

* * *

CONCERNING ELIGIBILITY TO GRAND MASTERSHIP

Can a Grand Master rule that a Deputy Grand Master who has never served as a Grand Warden is not eligible to be elected Grand Master, taking it for granted that the Grand Lodge has adopted a law to the effect that "any member of the Grand Lodge can be elected from the body of the Craft?" What custom, law or landmark would the election of a Grand Master who had not been a Senior Grand Warden violate? If a lodge believes that a Grand Master has violated Grand Lodge law in making a decision, what redress does the lodge have?

J. E. B., Illinois.

Our law is as follows:

Code §22. "No brother shall be eligible to the office of Grand Master, Deputy Grand Master, Grand Warden, representative of another Grand Lodge, or District Deputy Grand Master who has not been duly elected and installed Master of a constituent lodge."

From this you will see that the only prerequisite is that a man must have been elected and installed as Master of a constituent lodge.

Our Grand Lodge, in 1879, elected Theodore T. Gurney from the floor. This is the only instance of this kind since the formative days of Grand Lodge.

There is no recourse from a ruling of a Grand Master under our law, except an adverse ruling of a subsequent Grand Master.

Owne Scott, Grand Sec'y, Illinois

----o----

YE EDITOR'S CORNER

MORE FREE LITERATURE! Bro. Arthur Millard has kindly given us the disposal of a package of beautiful little books about the Order of Builders for Boys. There are

three titles. All three will be sent free. Write your name and address plainly and send two cents in stamps.

* * *

With this month Ye Ed. begins his fifth year in the inner Editorial Sanctum. My, how time flies!

* * *

If you have borrowed clippings from us, and have finished with them, will you not kindly return them pronto ? It will save us time and postage. Our clipping bureau has grown to large proportions.

* * *

If you encounter Masonic items in the daily press, send us a copy. Anything useful to our files is always welcome and is nearly always used for some purpose.

* * *

The Arkansas Writer Publishing Company has issued Little Adventures in Newspaperdom. It contains this:

The Editor

Think of a man without a soul,

As solemn as the tomb,

And you can see the sordid thing

Who runs the counting-room.

He thinks a drygoods bargain ad

More readable than news;

He values what the ad men write

Above our weighty views.

He never asks, is this thing right,

But simply, will it pay?

He never had a noble thought

For he's not built that way.

Devoid of all fixed principles

He must a conscience lack

And sacrificing all to gain.

His deeds are mostly black.

The brains department much regrets

That money must be had,

But it would differentiate

Between the good and bad.

I cannot love a stingy man,

Or money-grabbing shark;

I hate a man whose thoughts revolve

Around the dollar mark.

* * *

MY TEMPLE

"Know ye not that ye are the temple of God. and

that the Spirit of God dwelleth in you?"

"Build Me a temple," the Master said,

"Fashion each block with care;

Stones for My house I have placed at hand,

More will be furnished at your demand,

See that you build it as I have planned –

Build it surpassing fair."

Tools for my task He has given me –

Tools for my every need;

Gavel and trowel and plumb and square,

Level and gauge. an equipment rare,

Implements perfect beyond compare,

Meet for my work indeed.

Plans He has drawn on my trestle-board –

Worthy designs and plain;

Foundation firm, based on faith secure,

Sanctum sanctorum, a heart kept pure,

Dome, seat of reason, a fortress sure –

Plans for a noble fane.

How am I doing my Master's work –

What of my zeal and skill?

How will my shrine with His plans compare?

Will it prove true by His perfect square -

Fitting abode for His presence fair –

How do I work God's will?

- George H. Free, Iowa, U.S.A.

The Builder Magazine

April 1925 - Volume XI - Number 4

TABLE OF CONTENTS

Some Personal Views Concerning Membership in The Masonic International Association - BY BRO. TOWNSEND SCUDDER, Past Grand Master, New York

AMERICAN COLLEGE FRATERNITIES - BY BRO. CARL A. FOSS

Masonic Service Bureaus - By BRO. PHIL A. ROTH, Wisconsin

My Masonic Experiences of 1924 - By BRO. CHARLES S. LOBINGIER, China

An American Freemason in France - By Bro. ROBERT I. CLEGG, Associate Editor, Ohio

BRO. CHARLES M. ROE

Great Men Who Were Masons - Rufus Choate - BY BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

ABOVE THE BATTLE

THE STUDY CLUB

Studies of Masonry in the United States - By BRO. H. L. HAYWOOD, Editor - PART VIII. HENRY PRICE

EDITORIAL

MT. MORIAH

"POOR AND DISTRESSED MASTER MASONS"

INEQUALITY OF RACES

THE LIBRARY

"THE ASSYRIAN CAME DOWN LIKE A WOLF ON THE FOLD"

BOYS' OWN ARITHMETIC

THE GOSPEL OF FELLOWSHIP

THE CRUSADES: THE STORY OF THE LATIN KINGDOM OF JERUSALEM

EUREKA, OR WHAT A MASTER MASON OUGHT TO KNOW

What to Read in Masonry - THE MAKING OF AMERICAN MASONRY

THE QUESTION BOX

LIST OF BOARDS OF RELIEF AND EMPLOYMENT BUREAUS

----o----

VOLUME XI – NUMBER 4

APRIL 1925

THREE DOLLARS THE YEAR

TWENTY-FIVE CENTS THE COPY

Official Journal of the National Masonic Research Society

1950 Railway Exchange, St. Louis, Mo.

Contents copyright 1926 by the National Masonic Research Society.

Entered as second-class matter at the post office, St. Louis, Mo.; accepted for special rate of Postage provided for in §1103, Act of Oct. 3, 1917:

authorized Feb. 12, 1923, under the Act Of Aug. 24, 1912.

OFFICERS AND STEWARDS

ERNEST A. REED, New Jersey, President

NEWTON R. PARVIN, Iowa, Vice-President

CHARLES C. HUNT, Iowa, General Secretary

F. H. LITTLEFIELD, Missouri, Executive Secretary and Treasurer

LOUIS BLOCK, P.G.M., Iowa

ROBERT I. CLEW, Grand Historian, Ohio

CHARLES C. HUNT, Deputy Grand Secretary, Iowa.

SAM H. GOODWIN, Grand Secretary, Utah

MELVIN M. JOHNSON, P. G. M. Massachusetts

BERT S. LEE, P. G. M., Missouri

F. H. LITTLEFIELD, Missouri

FRANIC S. MOSES, P. G. M., Iowa

Joseph FORT Newton, Educational Director M. S. A., New York.

ERNEST A. REED, P. G. M., New Jersey

SILAS H. SHEPHERD, Chairman Masonic Research, Wisconsin

OLIVER DAY STREET, Deputy Grand Master, Alabama

JESSE M. WHITED,, Grand Marshal, Order of De Molay, California

----o----

Some Personal Views Concerning Membership in The Masonic International Association

BY BRO. TOWNSEND SCUDDER, Past Grand Master, New York

THE reader will find it greatly to his advantage to read in conjunction with Bro. Scudder's article below the article on "Why the Grand Lodge of New York Withdrew From The Masonic International Association," by Pro. William A. Rowan, Grand Master, New York, published in The Builder last month page 65.

TO the writer, Freemasonry is not an accident, a thing which just happened, but an agency of Divine inspiration with a world field and mission.

In no sense is Freemasonry a religion, but rather a light faith.

In no sense is Freemasonry a substitute for the Church, but rather a tributary, which, when functioning in harmony with its ideals, gives strength to the Church in its place. Freemasonry should not be regarded as a rival, but should be hailed as an aid, of the Church.

In Freemasonry, it is revealed that God is universal, one God for all, the same God, however much conception of Him may vary in localities and among different peoples and races.

In Freemasonry it is revealed that all men are brothers, notwithstanding the inequality of endowment that exists among individuals.

The most uncivilized of mankind, some way or other, has risen to the conception of a God.

Thus God has been revealed to man in the form or manner suited to the needs of each race in its peculiar circumstances and environment; and God has planted in the soul of man the seed of His love, His truth, and His justice.

Inspired by these ideals, many years ago, a group of men, calling themselves Builders or Freemasons, resolved to share in peace and good will the world's blessings, and to labor to make of God's children one family in spirit, without regard to race, creed, station, or locality.

In this family or brotherhood, Freemasonry has pledged that no contention should exist, save that noble contention, or emulation, of who best can work and best agree.

Authority for all this is not lacking; to go no farther, it is leading to religious written in the first Masonic Constitution:

"We are also of all Nations, Tongues, Kindreds and Languages * * *."

It is also there written:

"Masonry becomes the centre of Union, and the means of conciliating true Friendship among persons that must have remained at a perpetual distance."

In that Constitution, the Freemason is exhorted to cultivate:

"Brotherly-Love, the Foundation and Cape-Stone, the Cement and Glory of this ancient Fraternity."

The Constitution further says:

"And if any of them do you Injury, you must apply to your own or his lodge * * * as has been the ancient laudable conduct of our Forefathers in every Nation * * * saying or doing nothing which may hinder Brotherly Love. * * *"

It is God's command, through Jesus, His Son, that men love one another.

"Love thy neighbor as thyself."

What higher conception of Freemasonry than a loving Brotherhood of all men - children of one loving Father!

The stars of Freemasonry are its Landmarks; and one Landmark differeth not from another Landmark in glory, or in priority of observance.

The ideal of Man's Brotherhood is an ancient Landmark. as fundamental to Speculative Freemasonry as is belief in the Supreme Being. The twain are one and inseparable, and ever will be, specious reasoning to the contrary notwithstanding.

To him who bases his faith on these great truths, stimulating, awe-inspiring, and all-satisfying, Freemasonry is a serious thing, and but very incidentally, a plaything.

That it has the attributes of a world force is proven by its vitality, which more than once, and even in these so-called enlightened times, has shown those who would destroy it, that it is unconquerable from without.

The danger is from within.

Here the tragedy, the crushing pity of the thing!

We have grafted the trunk of Freemasonry with the cuttings of sectarianism, and the fruit is intolerance, bitterness and hate, instead of Brotherly Love, Relief and Truth.

The great ideal in Freemasonry, Brotherhood, is being sacrificed through the sectarianism of good men and true, who honestly imagine they assist Freemasonry, perhaps save it, by destroying its crowning glory.

They fail to see that our Order has grown because it has made its appeal to an inspiration, common to mankind, of a humanity, however separated into creeds and nationalities and races, united in Freemasonry under its Shibboleth of Man's Common Brotherhood, and, without condescension or presumption on the part of any, working to establish peace on earth and good will among men.

The writer has been favorably placed; he has traveled extensively; has seen much of old-world civilization; much of the trials and tribulations of those less happily circumstanced than are we.

He has seen man attain the heights; he has seen man below beasts; yet his admiration of man has grown with his contacts and experience. Left to himself, man suffereth long and is kind, which is natural, being made in His image.

It is not for the writer to interpret the effect of all this on his own process of reasoning. The fact is noted for such help as it may give in weighing the merits of his contention that the Masonic Fraternity throughout the world must get together, if it would further its high mission, and that the alternative is fratricidal war without end, grotesque and debasing; the more absurd because waged between men honestly believing they are fighting each other to promote the ideal of man's Brotherhood, and peace on earth.

What will make this war between Freemasons more unjustifiable will be the unhappy truth that it will be waged on undefined issues; without the principals getting together before hostilities, to find out whether there is anything to fight about, and whether the war honestly can be avoided.

What is it which has brought the Fraternity to this crisis? Space will not permit more than a brief summary of the causes.

SOMETHING OF THE PAST

It seems to be generally accepted by Masonic students. that toward the end of the seventeenth century, the Society of Freemasons no longer had direct concern with the art of building. Its then aims seem to have been the preservation of the traditions, customs and ceremonies, as well as the moral teachings, of our Operative brethren. Its objects were social and philosophical. It does not appear that there existed at that time any recognized authority with power to constitute a lodge. Individual Masons seem to have initiated candidates, and to have formed them into lodges, receiving recognition from other lodges likewise, or otherwise, organized, as may have been.

SOMETHING OF THE GRAND LODGE ERA

In 1717, a movement was started to bring together Freemasons in London. It is not known what was behind the movement. It is a fact that it was controlled by persons of modest station. It seems that Freemasons in London were wont in those times, to have an annual feast, and at this feast in 1717, they elected to preside over them a Grand Master, a title probably, and an office certainly, until then unknown to the Craft in England. This first Grand Master appointed Grand Wardens. Thus was inaugurated the Mother Grand Lodge which in time constituted itself the supreme Masonic authority in England, but not without challenge.

In 1725, the Grand Lodge of Ireland already hall been formed.

In 1736, certain lodges in Scotland modelled a Scottish Grand Lodge after that in London.

In 1753, there was organized in England, in opposition to Grand Lodge of 1717, a Grand Lodge of the Antients, an independent body, which dubbed the Mother Grand Lodge "The Moderns."

The world-wide Brotherhood Ideal was zealously fostered by each of these four original Grand Lodges; they spread out over the world through lodges sprung from one or another of them, lodges often being constituted by two or more of them side by side in the same country, carrying to all peoples the message of Brotherhood. To this circumstance, doubtless, is due the assertion, that no Freemason ever lived, whose Masonic pedigree does not begin in Great Britain.

In course of time these lodges in foreign lands organized their own Grand Lodges, sometimes two or more in the same country, which entered upon their separate sovereign and independent careers, as equals. in the family of Grand Lodges.

We are not unmindful of later Grand Lodges of Scottish Rite origin, and of other genesis, which. through concessions and adjustments, in due time were admitted to the family circle.

SOMETHING OF SOVEREIGNTY

Thus Speculative Freemasonry expanded over the earth, each Grand Lodge sovereign, going its own way, shapened, and shapening, to meet the conditions surrounding it, as it toiled onward in the promotion of Freemasonry's Ideal of Brotherhood.

The Mother Grand Lodges entertained no pretentions of dominion, or of sovereignty over their offshoots in other lands. They recognized their independence, and wisely left them free to solve the problems and to overcome the difficulties which they might

encounter in furthering their common cause, as the genius of each might suggest, and the necessities of each locality required.

Cruel persecutions were not expected in those days.

It was in this way that the Ideal of Man's Brotherhood was carried to the four corners of the earth, interpreted to each race and people, within their limitations to understand, by the leaders of thought of their own environment.

Was not this in keeping with the principle underlying God's multifarious revelation of Himself to the different groups of His children ?

SOMETHING OF THE CRAFT'S BOAST

It is its boast that for upwards of two centuries now, our Speculative Freemasonry has sought to foster the Ideal of Brotherhood, and has sacrificed mightily to replace destructive hate by fraternal love; to break down the intransigence of sectarianism as it is intolerant, and to substitute peace and good will among men.

Taking stock today, what do we find?

The Masonic Fraternity, divided against itself; engaged in charges and recriminations, spiritually contracting, not expanding. We find an ever increasing narrow-mindedness, and the growth within us of the petty dogmatic spirit which we are pledged to supersede with truth and justice.

In our dealings with brethren of the Craft seeing differently from the way we see, we act in violent opposition to the considerate, broad-minded, brotherly attitude inculcated in our Masonic principles and teachings.

We sit in judgment of our brethren, less favored than are we in the enjoyment of the blessings of liberty of thought, of action, and of speech. We bear false witness against them. We pronounce sentence upon them without giving them a hearing. We are fertile in invention, when denouncing what we lightly accept as their viewpoint, while smugly boasting of our own superiority.

Has the time come to call a halt? Or is the thing to go on? The rank and file must decide. But let not our brethren on the benches be led astray through lack of understanding of the issues, or of what it is, which is at stake.

SOMETHING FOR OUR BEST THOUGHT

The conflict is not over God and the Holy Bible; it is not between good and evil.

The first, or Anderson Constitution, says of a Mason that, "if he rightly understands the Art, he will never lie a stupid Atheist."

Of needs be, the converse must be the effect which the inspiration of Freemasonry's teachings will have upon the soul of a man who, in his heart, truly was made a Freemason.

Do we ever winnow our store of grain after the harvest ?

Do we ever check up on our own membership ? Is it again a case of the beam in our own eye? Generally speaking, the trouble is here: The Anglo-Saxon Freemason insists that a candidate for Freemasonry shall profess his belief in God, before initiation.

The Latin Freemason affirms his loyalty to the first Constitution of the Mother Grand Lodge (1717), which goes no farther than to say, under the caption:

"Concerning God and Religion:

"A Mason * * * if he rightly understand the art * * * will never be a stupid atheist * * * and yet 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is to be good men and true, and men of honor and honesty, by whatever denominations or persuasions they may be distinguished."

The Latin Freemason has interpreted the quoted language to mean liberty of conscience.

To him the light which Freemasonry diffuses will guide man to truth, will transform the rough into the perfect ashlar.

The Anglo-Saxon prefers to begin with material professing already to have obtained that which the Latin aspires to attain at the end, rather than at the beginning of the Masonic journey.

Have we perchance lost sight of our Ideal in our craving to be heroic?

Posing as the defenders of His Book, which is not attacked by any Grand Lodge, do we work ourselves up to so great a fervor, that we forget to practice the precepts therein laid down? The differences dividing us are largely temperamental. Bad blood has confused the issues; cold deliberation might prove helpful.

SOMETHING CONCERNING THE RITUAL

Prior to the Grand Lodge era, there was but one ceremony covering initiation, which consisted of the imparting of a few signs, words and tokens. The Master, in his own language, may also have explained some of the Craft's traditions, and something of the Old Charges. This we do not know, but surmise.

Since the Grand Lodge era, the earlier single ceremony of initiation has been developed and elaborated into the three ceremonies of Initiating, Passing, and Raising, with little, if any, resemblance to the original ceremony. Our ceremony of initiation is not a Landmark, but a modern development of the past two hundred years.

Being free and independent, each Grand Lodge, as a sovereign jurisdiction, was free to, and did, develop its Ritual to meet its own requirements and taste, without claim of right to interfere on the part of sister Grand Lodges.

It was not until about 1760 that the Bible was made the Great Light in the Mother Grand Lodges, and a higher philosophical, or religious conception, was given to the Ritual. The highly dramatic features found today are of a still later development; are far from universal; and in England, are not permitted.

SOMETHING OF FRENCH FREEMASONRY

Freemasonry was introduced into France about 1724. The Grand Orient, the name given its Grand Lodge, dates back, as a sovereign body, to 1736, according to its tradition which is not seriously challenged.

From its beginning down to 1849, no declaration of a belief in Deity was in its constitution; notwithstanding during all these years, it was in full fraternal relationship with the Masonic world.

In 1849, of its own motion, and following England by nearly one hundred years, it introduced the religious conception.

In 1877, it substituted tolerance and liberty of conscience.

Between these dates many things had happened. Among other things, Garibaldi, the Freemason, and great Italian patriot, had captured Rome and deprived the Pope of his temporal power. Reprisals came swiftly. The Roman Catholic Church charged Freemasonry with founding upon the Bible a spurious religion. To meet this charge, a Protestant Minister of the Gospel, in the hope of foiling these attacks which were sadly depleting the membership as was natural in a Catholic country, moved the change for which we now ostracize France. He stated at the time that it was not to be regarded as a negation in any sense of a belief in Deity. This has been, and this is, the attitude of the Grand Orient of France. We did not however break with the Grand Orient over a Spiritual question, but over a Temporal question, territory and material.

The circumstances in which Latin Freemasonry was placed, by conditions which it could not control, deserve that sympathetic and patient study and consideration which a brother in the Craft has a right to expect of his brother, before condemnation.

A painstaking study of Freemasonry's persecution, will invite commendation of the zeal and fortitude of our Latin brethren, in holding high the banners of the Craft against fierce and unrelenting assault.

With us also there are forces hostile to Freemasonry and its Ideals, but, happily for us, these forces do not directly, or indirectly, dominate the State.

What would be our situation if they did?

After study of what our Latin brethren have suffered, let us contrast their carrying on with what we did in the Morgan period. Then we shrunk up and al] but blew away.

The intolerant spirit which dominated during the Morgan crisis, and all but wiped us out, ruthless and unrelenting, has raged against Freemasons in Latin countries almost for two hundred years; yet our Latin brethren have kept the fire of their faith brightly burning; they have not surrendered to suffering and sacrifice, but have grown in numbers and in influence; slowly, but they have grown.

It was in 1738 that Clement XII issued the first Bull against Freemasonry. The grounds of its condemnation were that Masons admitted members of all religious sects, and bound themselves by an oath of secrecy.

In Latin Catholic countries, the term atheist is colloquially applied by the Church to non-Catholics. Coming from this high authority, the appellation has been accepted as a correct characterization of nonCatholics, without regard to the real meaning of the word. Subtle propaganda has put over this idea, and the term is now quite generally accepted by Catholics, as properly applying to all Freemasons; and by us, as properly applying to French Freemasons.

Our opponents are more clever than are we.

The fact that Freemasons bound themselves by a secret oath, was held by the authorities of the Catholic Church to be an admission of perfidy. No further proof was needed.

From the date of this Bull, it was followed by others, a conflict, bitter in its intensity, and more bitter, where the Church politically was all powerful, has been waged between the Catholic Church and the Masonic Fraternity.

Attack was followed by counter-attack. Great bitterness was engendered, and a war of extermination has raged, its intensity limited only by the power of the Church over Government.

It is difficult for Freemasons who are free to meet, free to act, free to live their own lives and advance their ideals, and to pursue their happiness, to understand the trials of their brethren, pursued, persecuted, destroyed, because of their faith.

The situation in Italy today tells something of the story, and in Hungary the chapter is not closed.

It is not surprising that after the Bull of 1738, the development of Speculative Freemasonry in Protestant countries was under happier auspices than in Catholic countries. In Protestant lands it was often patronized by men of influence and high standing, and fortune smiled upon it. On the other hand, in these countries where the enemies of Freemasonry were in power, it had to struggle for its existence, suffer for its faith, and keep its fires burning only at great peril to its members.

Under such widely varying conditions, it was to be expected that Speculative Freemasonry would have a development possessed of striking contrasts.

SOMETHING OF OPERATIVE FREEMASONRY

A divergence in its development, somewhat similar, but under conditions in no wise comparable, had taken place in Operative Masonry, when the various lodges of our Operative forefathers developed their art of Gothic architecture along differing lines, according to the genius, culture and taste of the people for whom they worked, and to the talent of their Master.

The organization of Operative lodges, and the machinery devised for efficient service, likewise differed materially in the several countries where the Craft found work.

In none of this was there seen heresy in the olden days. It was just growth, shaped by local conditions. This condition has been repeated in the development of Speculative Freemasonry, which likewise, has been shaped by local conditions. The duty today is to harmonize it.

In Operative days, the building was of stone and mortar, and a perfect structure was the aspiration of the Craft.

The development of Gothic architecture is the crowning glory of our Operative forefathers. As this style grew, architecture became more and more a highly technical science, and the secrets of the art became the possession of the Craft.

It organized wherever cathedrals, churches and abbeys were being constructed, and spread over western Europe, blending into its environments, and developing the

Gothic along lines reflecting the culture and aspirations of its own genius and that of those it served, until the Gothic had diverged into many styles, each reflecting The contribution which each band of Craftsmen had to make to the Ideal.

SOMETHING OF SPECULATIVE FREEMASONRY

In Speculative days, the development of the Ideal of the Temple of the Brotherhood of Man, has been the aspiration; an-d its realization will be the crowning glory of our Fraternity. As the possibilities of the Ideal were better appreciated, the aspiration grew, and its triumph was realized to depend more and more upon service and sacrifice. The secret of its success became the possession of our Craft. It was to purge man of intolerant sectarianisms, of racial and unworthy prejudices.

So Speculative Freemasonry organized wherever man sought a higher life. It spread over the face of the earth. In each country it developed the Ideal along lines within the grasp and abilities of its people to see the Light. It broadened out to include within its appeal the contribution of every race and nationality to a higher and better order of things here below.

Our Forefathers of the ancient Operative lodges did not excoriate and excommunicate each other, because, in the perfection of Gothic architecture, some diversified its details to harmonize with the culture and taste of the countries where they were at work. They possessed the intelligence to see in these differences, the contribution which each had to make to the perfecting of their art.

Nor did they excommunicate each other for differences in the method of organizing and operating their respective lodges. There was more serious and worthwhile work to do.

As an instance of our progress, let it be noted that in the days of primitive Speculative Freemasonry, the Jew had no part in the Order; but since the eighteenth century, the Jew has been a growing constructive factor and influence for good, in the Craft.

Originally Freemasonry did not include others than Christians. This is still true in some Grand Lodges, which Grand Lodge of New York holds high. Here we have another extreme, out of tune with modern best thought. Nevertheless the Craft is slowly progressing toward the inclusion of all monotheists, in "that Religion in which all men agree."

SOMETHING OF THE TWO GREAT SCHOOLS

Reverting to the two distinct schools of thought in Speculative Freemasonry, let us briefly consider some of their distinguishing characteristics.

As said, they are the Anglo-Saxon School and the Latin School.

In numbers, the Anglo-Saxon is the stronger; the numerical ratio between the two may be six to one. Grand Lodges, of Anglo-Saxon derivation, exercise jurisdiction over a larger area of the world than do Latin Grand Lodges; but this fact does not lessen the importance of those areas where the Latin School is established and dominant.

The Latin race is widely dispersed over the earth, its contributions to civilization are beyond estimate; to the ideals of liberty, instance the help of France to our American "independence"; to the arts and sciences, witness its institutions of learning, its museums and galleries, which Americans visit by thousands. Its influence is far reaching, its vitality without bounds. It has been the progressive force in many lands. The numbers it has contributed to Freemasonry are few compared to what the Anglo-Saxon has given, but the quality is choice, both in culture and zeal.

SOMETHING OF MASONIC INTERNATIONAL LAW

Anglo-Saxon Freemasonry, in its progress, particularly in North America, under the influence of our doctrine of State rights, has developed a system of Masonic International Law, having for purpose the harmonizing and regulating of the relationship one to the other, of American Grand Lodges in the matters of sovereignty, jurisdiction over territory, over Freemasons, and over candidates for Freemasonry. The number and the proximity of our States and of Canadian Provinces, our common language, and similar aspirations and genius, have favored the advance which we have made. On this continent, no one of our Grand Lodges would invade the boundaries of a sister jurisdiction, or accept its material.

An equal development of Masonic law governing the conduct, or limiting the powers, of Grand Lodges has not occurred on the continent of Europe. Over there, Grand Lodges for the benefit of their nationals, have established or recognized, as a matter of course, lodges and even Grand Lodges, within the conches of other countries already covered by Grand Lodges. The Mother Grand Lodge of England did this in France, only a few years ago. European Grand Lodges have extended this practice to the Americas, justifying it on the ground that, since the Grand Lodges of the world have never gotten together to discuss rules of conduct, and to agree upon laws qualifying the sovereignty of Grand Lodges, each Grand Lodge still remains a free agent, and a law unto itself. Each still is sovereign and supreme, and particularly each is free of all obligations to those Grand Lodges which brand it as Clandestine, and refuse even to talk over with it unhappy differences of opinion.

These Grand Lodges, offenders as we are wont to call them, do not question the desirability and the advantages of comity, of dignity, and of the spirit of fraternity, in the relationship of Grand Lodges. On the contrary they urge it, asking no favors. They do, however, insist that the laws which are to govern their relations with other Grand Lodges, shall be laws in the making of which they shall have a part.

As sovereign and independent jurisdictions, they refuse to obey laws attempted to be imposed upon them by Grand Lodges which scorn them, and in the making of which laws they have had no part.

These jurisdictions express approval, in principle, of Masonic law covering the question of territoriality, as it has developed in America, and they stand ready to agree upon a system of laws covering the relations of Grand Lodges, when made in a congress or convention of Masonic Grand Lodges duly assembled, where all meet upon the level, act by the plumb, and part upon the square.

Our Latin brothers have called many such conventions; they have invited our attendance. We have discourteously ignored the invitations, or declined them with scant courtesy, but with profuse protestations of self-righteousness, and assertions of our own superiority.

Strange it would have been if under such provocation, resentment had not been engendered, and, in anger or in sorrow, mistakes made, or steps taken, which it is now difficult to retrace!

Where there is no law there is anarchy. We are drifting towards Masonic anarchy. Nothing could be more incongruous or grotesque.

Is it not good Masonic doctrine to be constructive in criticism, slow to condemn, kind in all things?

SOMETHING OF RESPONSIBILITY

We Anglo-Saxon Masons are not without responsibility for present conditions of chaos and anarchy within the Craft.

In the beginning it was wise to give independence to new Grand Lodges and to call them sister jurisdictions. It was unwise to neglect them thereafter.

When the path which our Latin brethren believed themselves compelled to follow, diverged from our path, we sought to impose upon them conditions for our favor, and arbitrarily broke off all relations when they refused to comply with our ultimatum. Thus we closed the door on all possibility of negotiation and persuasion, on all possibility of helping them in their sorely distracting situation.

If we Anglo-Saxon Masons had for purpose, in this treatment of our Latin brethren, to compel them to return to our ideas of the orthodox path, we signally have failed. No self-respecting body of men will permit itself to be thus coerced.

Threats and ultimatums do not comport with Masonic teachings.

Our policy was at fault. Instead of standing by our Latin brethren, to support them in the crushing difficulties confronting them in their persecution, we left them to the mercy of their enemies. We might have helped and influenced them to greater moderation had we stood by. Our assumed superiority seems to have blinded us.

Let us not forget that we, Anglo-Saxons, gave Speculative Freemasonry to the world. We spread it far and wide among the peoples and races of the earth; and then we neglected it, our own child! We permitted it to drift, driven by the hate and vengeance of its and of our implacable foe. When assailed by forces stronger than it, we gave it no support; and when in dire straits it blundered, as we think, we cast it out from our fellowship without laboring with it.

SOMETHING OF SELF-RIGHTEOUSNESS

Neither man nor institution can ignore responsibility and remain honorable and respected. We Freemasons have a duty which we must perform or suffer discredit. That duty is to make every honorable effort to get together, and patiently to work out a proper solution of our internal problems, so that, once more a united Brotherhood, in concert, shoulder to shoulder, we may bear forward and higher Freemasonry's Ideal of Man's Brotherhood, of which a suffering humanity stands in such sore need.

But it will be said we cannot hold communion with those who do not profess a belief in God, and who do not maintain the Holy Bible upon the lodge altar.

Is this true? And is it worthy of Freemasonry? Does it comport with the teachings and practices of Him who ate and drank with publicans and sinners?

Conferences ever are being held between individuals holding the most divergent opinions without either party, by meeting his opponent, being held to have forfeited standing or prejudiced principles.

Long since, enlightened Governments abandoned the practice of breaking off friendly relations with other States because of laws for their citizens of. which these Governments did not approve. It is different when one Government does some wrong to another Government or to its nationals. This may justify the breaking of diplomatic relations, but not so when what a State does concerns only its own internal affairs.

Remembering that every Masonic Grand Lodge is sovereign and independent, and that we tolerate no interference by foreign Grand Lodges in our internal affairs, by what logic can we justify our refusal to discuss, face to face, our differences or

misunderstanding with legitimate sister Grand Lodges based on the conduct of their internal affairs?

Let us not ignore the truth that these Latin Grand Lodges, which we scorn, have made no attack on our sovereignty, have in no way injured our members, nor violated any Masonic law to which they have given sanction. They have not declared that they would not recognize Freemasons who do believe in God. They hold that they have no right to concern themselves with man's religious beliefs. They were driven to this by the propaganda of the Catholic Church, but they have gone no farther than to say that they do not make belief an essential to initiation, and they point out that no such test is called for in the Anderson, or First Constitution, of the Mother Grand Lodge.

It is regrettable that this is the fact. We are right in our stand that the development of Freemasonry in harmony with the religious principles taught and exemplified by Jesus, makes for far greater happiness in the human family, than possibly can abstract philosophical truth. Let it be remembered however that nothing in Latin Freemasonry opposes religion, opposes belief in God, or the inspiration of Holy Bible. Let it be remembered that no Latin Grand Lodge preaches atheism, or ungodliness, but that all of them stand for the highest conception of morality as the rule of conduct, and insist that real service to man and brotherhood shall precede advancement to each higher degree.

SOMETHING OF THE BIGNESS OF NEW YORK'S PAST GRAND MASTERS

Bro. Rowan has shown fine spirit in quoting liberally from the pronouncements of his predecessors, as Grand Masters of New York, on the duty and opportunity of the Craft throughout the world, in these troublous times. What Past Grand Masters Farmer, Robinson and Tompkins have said and done for the unification of Freemasonry the world over in co-operative effort to promote its Ideal of Brotherhood, have made their names immortal in the annals of the Craft. They pointed the way and laid the foundation. All honor to them.

"Build, for the world is sick of tearing down....

For building, not for wrecking, swing your blade."

It is to be hoped that all that these great brothers have said upon this great subject will be read and considered; the time will be well spent.

Nothing any one of them has said or done justified the conclusion that he expected the millennium to be attained in a single year.

One year only, measures the membership of the Grand Lodge of New York in the Masonic International Association. It voted to consummate its membership in May, 1923. It was received in full membership in September, 1923. It was withdrawn as a member by Grand Master Rowan in August, 1924. As a member it attended no regular meeting of the Association; the one meeting it was privileged to attend was a special meeting, the business of which was limited to the matters in its call.

So much for the opportunities it has had to do constructive work.

The spirit of the first gathering at Geneva in 1921 when, so hopefully, a little band laid the foundation for the Masonic International Association and for a better order of things in our Fraternity, has been well described by Past Grand Master Arthur S. Tompkins. That spirit has grown!

The opportunity for service in and through the Masonic International Association, has been fervently presented by Past Grand Master Robert H. Robinson. It is greater today!

The honor and credit of the inspiration, and of having the courage to respond to the call to duty in the broad spirit of Masonic Love, is with Past Grand Master William S. Farmer. All hail to him, and to his co-workers of vision! They have entered the Hall of Fame and will think twice before they recant.

SOMETHING OF A NARROWER VIEWPOINT

Grand Master Rowan is right when he points out that the Constitution of the Masonic International Association does not give it power:

(A) To protest the massacre of women and children

(B) The slaughter of Boy Scouts, and

(C) Fratricidal struggles unworthy of our civilization

(D) To express interest in the fate of suffering people like the Armenians, persecuted unto death for their religious faith; the Jews when the victims of murderous pogroms;

(E) To express regret that events of a political nature have kept our Hungarian brethren from their labors.

(F) To express the hope that a more complete understanding by the Hungarian Government of the true character of Hungarian Freemasonry may result in its soon serving anew openly, the cause of humanity;

(G) To express the hope that conflicts between peoples may be decided by a Court of International Jurisdiction, and the calamity of war ended;

(H) To express the belief that Freemasonry, however represented, has, for an object, the creation of a spirit of fraternity between peoples, and to war on war.

It is a fact that no Grand Lodge was bound by anything the delegates to the Masonic International Association did in reference to these matters, and every Grand Lodge is free to disavow the action taken, or dissent from the Masonic aspiration expressed.

The Masonic International Association has suggestive functions only. But these sad things happening while a group of Freemasons are nearing or are in session, what should they do ? Forget the Landmarks, the great Ideal, and supinely remain silent, or proclaim anew Man's Brotherhood, and the duty which man owes to man?

SOMETHING OF POLITICS

Freemasonry, if its professions are more than sham pretensions, will not permit certain questions to be dubbed "political," to place them outside the pale of its protection, or to escape its wrath; massacres, for instance!

Suppose a political movement were to be started with us, to turn over the control of our public school system to some church, is it not probable that the Fraternity would be heard from in no uncertain terms, Bro. Rowan and his political scruples to the contrary notwithstanding ?

Circumstances alter cases. Witness the "Boston Tea Party."

What is "politics" in any great crisis, of needs be must be left to the high conscience of the Grand Lodge affected; and other Grand Lodges should be slow to condemn.

SOMETHING OF SHADOWS WHICH AFFRIGHT

Grand Master Rowan is disturbed:

(1) Because a telegram of felicitations was ordered sent to a brother who had won a prize of one hundred thousand francs for an article on Peace.

Does not the world want peace?

(2) Because sundry appeals for justice and the right to live, addressed to the Masonic International Association, were passed on to the League of Nations, of which he points out, the United States has refused to become a member.

What better disposition could have been made of them ?

Are Freemasons not told, somewhere, of their duty to Brother Man in like destitute circumstances?

(3) Because someone suggested it might be useful to study theoretically, "academically," what labor is.

Why not? Is not knowledge of the truth helpful?

(4) Because a delegate, attached to the International Bureau of Labor of the League of Nations, invited the delegates to the Masonic International Association to visit that Bureau.

Should a Freemason resent a hospitable invitation to him and his brethren in a foreign land to visit institutions of educational interest which may be there ?

Grand Master Rowan seems alarmed because someone or another of the delegates of the twenty-two Grand Jurisdictions advanced sundry proposals, to his way of thinking dangerous, and which the Congress did not adopt, evidently sharing his view; and he indicates the peril in this.

I agree with him, there is danger here. I confess that I know but one way to minimize that danger, and finally to eliminate it, and that is by doing our part as Brothers in our Universal Brotherhood; by attending its International Congresses, and through persuasion, not by idle, futile threats, and long range denunciations, but by brotherly contact and logic, prove our views the wiser, and the better suited for the service of humanity.

How superficial, how silly it would be, to pronounce the Government of the United States ineffective and useless, because of the foolish things which individual members of Congress say, and have said or done, in our Legislative Halls !

Was there not some of this sort of thing going on in the early days of our Republic? There still is. Great oaks from little acorns grow.

You cannot build by tearing down, advance by going backward!

Is it not our duty to make the most of what is, and to try to improve it, rather than to destroy it, without providing something better?

SOMETHING OF HONEST TOIL

Just a word with reference to the question of work which Grand Master Rowan seems to confuse with some organized labor question or difficulty, the nature of which he does not disclose.

When the Masonic International Association was given birth, the world's recovery from the effects of the Great War was retarded by the inability of people to settle down to steady work. Nerves were at too high a tension.

The Masonic International Association inserted in its principles the declaration:

"Freemasonry, deeming work to be one of the essential duties of men, honors equally those who toil with their hands and those given intellectual pursuits."

The purpose of this was to help bridge the gap between classes, and lessen jealousy and discontent, by proclaiming anew the Landmark of the dignity of honest toil.

Surely no one challenges the axiomatic truth that happiness and the world's welfare are dependent upon work! True, these are days when workmen combine for the maintenance of their rights, which is proper. Labor Unions are here. They have a

useful service to perform. They cannot be gotten rid of excepting by a class war, which would be suicidal. Is it not better for us all to study and seek to understand the capital and labor question, so that with understanding, as individuals, we may aid enlightened public opinion to promote fair play between these two great and essential forces?

SOMETHING OF WHAT MIGHT BE

Our ranks today are composed of a wonderful aggregation of sterling men, attracted to Freemasonry by its Ideal, the Brotherhood of Man; by its field, the world; by its opportunity, the promotion of peace on earth.

Of all organized groupments of men, Freemasonry alone makes equal appeal to men of every race, nationality and religion.

According to no one dominance, it urges all men to co-operate, each in his own sphere of usefulness, for the common welfare and happiness.

The Ideal cannot triumph, excepting Freemasons get together on terms of brotherly equality, and in the spirit of charity for all and malice towards none. If this be their will, we shall be doing God's work; if it be not their will, what is there to prevent Freemasonry from drifting into and becoming a vainglorious mutual admiration society, kept alive by the sale of valueless titles and sham honors to cheap men who can shine nowhere else, and who, following false gods, will be wasting time and spending money which they cannot afford, to the injury of their family and themselves ?

Due to a trend, the Freemason is often misled; and misled, he too often loses his sense of proportion.

SOMETHING OMITTED

Space does not permit consideration, item by item, of all the points which Bro. Rowan makes. The writer has sought to group some of the more important of them.

He rejoices that this great subject is now open to discussion, and, in course of time, to a verdict which will reflect the present day policy of the Craft in humanity's greatest crisis.

He believes the big, the broad, the generous purpose of the Fathers, in due time, will triumph; that their vision will be vindicated. As we have boasted, so it will be adjudged, and the boast made true, that in our times as in theirs, Freemasonry's mission is to unite men of every race, nationality and religion, without regard to worldly wealth or station, "provided they be good men and true, men of honor and honesty."

The writer passes over without comment the withdrawal by Grand Master Rowan of the Grand Lodge of New York from the Masonic International Association.

That is a matter of local politics. Greater the pity!

Grand Master Rowan acted, of course, according to his lights, both when he withdrew the Grand Lodge of New York from the Masonic International Association, and when he withdrew it from the Masonic Service Association of the United States.

If isolation be magnificent, New York is magnificent!

IN CONCLUSION

And now for a brief summary of a subject here most inadequately presented, in fact only opened, but upon which, let us have all the light there is to shed.

We cannot close our eyes to the fact that there exist two great schools of thought within the Masonic Fraternity. That due to lack of contacts, association and understanding, these two schools are drifting farther and farther apart and nearer and nearer to open wart7are. Surely we know the bitterness and the relentlessness with which family feuds are waged.

In a general way, one of these two schools represents the Anglo-Saxon race and the other the Latin race. The influence of these two races leads civilization, and has it in its keeping.

Shall Freemasons within these two great divisions of men strive, in their Masonic way, to bring them together in co-operative brotherly effort for the promotion of peace and the progress of civilization, or shall they permit them to drift further apart, and to the inevitable clash, if differences be not reconciled and wounds healed ?

To ignore the threatened crisis is cowardly. Let us not cry peace when there is no peace. Men of great soul throughout the world see the danger, and for the sake of the peace of the world are striving for friendly co-operation between the two great races.

Such high endeavor was Freemasonry's task in the inspired plan of our Forefathers. This was its great ideal. This was Freemasonry's mission! Its excuse for being! Its vindication! We cannot repudiate the past without betrayal. We must go forward, expanding, or die, and rot!

The Masonic International Association is an existing thing; it is far from perfect but it is a beginning, giving expression to a great aspiration. It is a present functioning agency confronting Anglo-Saxon Freemasonry either as a means to make a great contribution to peace within and without the Craft, or as a force to be reckoned with. The Association embraces within its membership nearly all the Latin Grand Lodges of the world, also some of those on the border line between the two schools, and Holland and New York, of the Anglo-Saxon School. It promises to live. Its foundation is safe. It affords contacts without recognition. Its meetings are not "Masonic Intercourse." Its founders sought to respect sensitive susceptibilities.

The disciples of these two schools in Freemasonry working together in and through the Association, can make for one Freemasonry the world over. Whether Anglo-Saxon Freemasonry is big and broad enough, and its conception of Freemasonry is godly enough, to see the light and play the great role, time will tell. If it fails to rise to this inspiring task, there will be two systems of Freemasonry in the world, locked in deadly warfare, each excoriating and excommunicating the other, and dividing races, nationalities and religions, instead of uniting men and destroying divisions.

Which shall it be ? One system of Freemasonry, and peace, or two systems of Freemasonry and war? The momentous decision rests with the Craft, not with any Grand Master or Past Grand Master.

----o----

AMERICAN COLLEGE FRATERNITIES

BY BRO. CARL A. FOSS

NATIONAL SECRETARY OF THE INTERCOLLEGIATE MASONIC FRATERNITY OF SQUARE AND COMPASS, NEW YORK

Concluded from March

IN 1825 the Kappa Alpha Society was founded at Union College and, in many respects, was a copy of the Phi Beta Kappa that had been established at Union eight years before. Within two years, two other fraternities, Sigma Phi on March 4, 1827, and Delta Phi on Nov. 18, 1827, were established. There were a number of other college fraternities founded at other colleges about this time, but we shall speak only of those through whose example and influence have arisen the large number of college fraternities to-day. Calling itself the Alpha of New York in 1831, Sigma Phi established a Beta chapter at Hamilton College (Clinton, N. Y.). This resulted in Alpha Delta Phi being established at Hamilton one year later and, in November, 1833, Psi Upsilon was founded at Union. Also in 1833 Kappa Alpha placed a chapter at Williams College (Williamstown, Mass.) and this was followed one year later by a third chapter of Sigma Phi being established at Williams. In 1837 the Mystical Seven fraternity was founded at Wesleyan College (Middletown, Conn.). In 1835 Alpha Delta Phi established its second chapter at Miami University (Oxford, Ohio) and, in 1839, Beta Theta Pi, the first western fraternity to be founded, was established at Miami to compete with the earlier Alpha Delta Phi. In 1841, the Mystical Seven fraternity (without a Greek name but similar to its predecessors in the college world) established a chapter at Emory College (then at Oxford, Ga., and since removed to Atlanta) and, in 1844, another chapter was established at Franklin College, now the University of Georgia, at Athens. The extension of the Mystical Seven fraternity to the south led to the founding of W. W. W., or Rainbow Society. Neither the Mystical Seven nor W. W. W. exist to-day as separate societies. From these beginnings have come the present college fraternity system. In almost every case, the foundation of a new fraternity has been the result of the establishment of a new chapter of an existing fraternity and there has been considerable similarity in the character of the organizations.

All college fraternities, even including Delta Upsilon which was founded as an anti-secret society at Williams in 1834, are more or less secret. We say "less" for during the course of many years of college rivalry, chapters have stolen the rituals of other fraternities and the secrecy is more theoretical than actual, although, of course, attendance at meetings is limited to members and business transacted at such meetings is not known to others. Most of the social fraternities have grown to such limits, in membership and wealth, that secretaries, office and travelling, stenographers, inspectors and editors are employed, a far cry from the time when the work was done by the students themselves.

STATISTICS FOR THE LEADING TEN ARE GIVEN

To give some idea of the standing of these college fraternities a list is given below of the ten largest fraternities to-day in point of membership. (The figures are for 1923 and are taken from Baird's Manual.)

Name of Fraternity – Founded at	Year	Membership	Value of Property
Beta Theta Pi, Miami University	1839	28,897	$2,173,000
Phil Delta Theta, Miami University	1848	28,883	2,216,000
Sigma Alpha Epsilon, U. of Alabama	1856	27,638	1,3000,000
Kappa Sigma, U. of Virginia	1869	22,565	1,165,000
Sigma Chi, Miami University	1855	22,051	1,587,000
Phi Gamma Delta, Jefferson College	1848	21,970	1,254,000
Delta Kappa Epsilon, Yale College	1844	21,885	1,250,000
Delta Tau Delta, Bethany College	1859	19,275	1,275,000
Sigma Nu, Virginia Mil. Inst.	1869	18,342	825,000
Alpha Tau Omega, Virginia Mil. Inst.	1865	17,950	1,300,000

(It should be remembered that the above membership figures do not refer to living members, but to the actual number initiated from the establishment of the fraternity.)

It will be observed that none of the earliest fraternities are included in the above list and the reason is found in the intense conservatism of the societies founded in the east. Delta Kappa Epsilon is the only one that had a vision of the America to come outside of the section in which it was born.

In 1869 there was founded at the University of Michigan (Ann Arbor) the first so-called professional fraternity. This was Phi Delta Phi, which was limited in membership to those studying the profession of law. Since then fraternities have been founded for almost every profession under the sun. There are fraternities for chemistry students, journalists, women medical students, male medical students, commercial, dental, veterinary, architectural, homeopathic medical, women educational, pharmaceutical, women musical, textile, women osteopathic, art, women normal, scientific, public speaking and actors, music and oratorical, women legal, physical education, home economics, geology, mining and metallurgy, dramatic, and engineering students. Many of the professional students have a large number of professional fraternities, notably legal and medical, to which they are eligible for membership. The principal characteristic of difference between the social and the professional fraternity is that one can only belong to one social fraternity, but he can belong to as many professional fraternities (not of the same profession) as may care to invite him, and he can also belong to a social fraternity as well as the professional fraternity. The membership of the latter is confined, principally, to the upper classmen.

In very few cases do the members of a professional fraternity live together in a chapter house. Nearly all of the chapters of social fraternities maintain homes in which the members live, and because of this fact and that many of the members of the professional societies are also members of the social fraternities, the former could hardly maintain chapter houses with the small number not already living in fraternity homes.

Then there are the honorary fraternities, and of these there are a couple of dozen. Among them must be included Phi Beta Kappa, of the highest rank; Sigma Xi, an equally fine honor society for scientific students, and others of less and, in some cases, of doubtful merit. We have just learned of a college organization founded to honor Masonic college students, by membership, who live up to the principles of Freemasonry while in college. We have always thought that Freemasonry honored its own, either by election to office or, in the case of the Scottish Rite, election to the governing body of the Rite; or else one was honored by the esteem in which he was held by his brother members; but, seemingly, to some it may appear to be an even greater honor to be elected to membership in another organization.

PROS AND CONS ARE DISCUSSED

In the course of years through which the college fraternity system has existed there have been praise and condemnation, loyalty of the highest quality from its members and bitter opposition from its enemies. With no exceptions that we know of, the enemies of the Greek-letter fraternities have been those who have not belonged to any fraternity. Against the college fraternities has been raised the cry of undemocracy and in some cases the charge has been well founded. However, on the whole, the Greek-letter system is worthy of existence and is controlled by serious minded men of high character and citizenship. Attacks have, however, led to the banishing of college fraternities at the state institutions in South Carolina and Mississippi and, at the University of Arkansas, members of college fraternities are not eligible for college honors.

The contest is whether fraternities, intercollegiate in character, shall exist, or clubs having no connection with any organization at another institution. The evidence seems to bear with the fraternities. These are controlled, almost entirely, by alumni who, being more mature than undergraduates, are not likely to permit things to go on that would be permitted in a club, the only control of which is exercised by the members in college. Many of the fraternities exercise a control that would be impossible for a local club to' assert. The Greek-letter fraternity to which the writer belongs has, for many years, enforced an edict, under penalty of expulsion, that no member shall gamble in a chapter house or shall bring liquor into that house or introduce a woman therein for immoral purposes. For some years prior to the

adoption of the 18th Amendment to the Federal Constitution, Delta Tau Delta made a determined fight against drinking among college men. Other fraternities have made determined efforts to increase the scholarship of their members.

In answer to the condemnation of being undemocratic it must be conceded there is considerable truth in the assertion. The system of "bidding" is, in the first place, the principal cause and considerable undemocracy will continue so long as "bidding" controls the manner of election to membership. This is especially true when the "bidding" is practiced on boys who have just landed at college, their true characteristics being almost unknown to the members of the various fraternities. Another evil is occasioned by the social fraternities laying too great a stress upon the social qualities of the candidates. Social heroes are not always desirable fraternity brothers in other characteristics. However, it is noticeable that where there are so many fraternities in an institution that considerable rivalry results and a large percentage of the student body belongs to the fraternities, there is little cause for charging the societies with lack of democracy. At Washington and Lee University (Lexington, Va.), with over twenty social fraternities for a student body of about 600, students are invited to join fraternities even when they have only a year remaining in college. The charge of undemocracy can only be made rightfully where college fraternities do all of their "bidding" in the first week of the freshman year and later refuse to take in students, no matter how worthy they may be, after they have made a name for themselves in college.

ACACIA WAS FOUNDED IN 1904

Organizations limited to Masons have existed in American colleges for years but, until 1904, these were entirely local Masonic clubs; no intercollegiate organization existed until the founding of The Acacia Fraternity at the University of Michigan in 1904. At the present time, Acacia has 27 active chapters, a membership of 6,130, and property valued at $830,000. At some time prior to 1917, Acacia adopted the provision that college Masons who were members of Greek-letter social fraternities would no longer be eligible to membership. Acacia practices "bidding" and is considered a rival of the Greek-letter social fraternities, being a member of the Interfraternity Conference, which accepts as members only those college societies that are rivals. Its chapters are approximately of the same size as those of the Greek-

letter fraternities and, consequently, only a limited number of the Masonic students in an institution can become Acacians.

The second intercollegiate Masonic fraternity to be founded was Square and Compass. Its establishment was due directly to Acacia's prohibition against having as members any Masons who were already members of social Greek-letter fraternities. In 1916-17, the Masonic Club at Washington and Lee University, wishing to strengthen itself and increase the interest of its members, set out to petition Acacia for a charter, but found itself unable to do so with success on account of the large proportion of Greek-letter fraternity members in the club. (It should be remembered that whereas the average age of college freshmen is perhaps eighteen or nineteen, he is not eligible to become a Mason until he is twenty-one. It is, therefore, natural that he should become a Greek-letter fraternity member if he has the opportunity.) Consequently, the club determined to organize another intercollegiate Masonic society, which it did. The organization laid dormant during the War and the second chapter (called a square) was not founded until 1920. since then the fraternity has grown rapidly until it has entered 47 institutions all over the country, publishes a magazine, has a paid secretary, and property of a value of about $75,000. Square and Compass has been extraordinarily successful because the local Masonic clubs have quickly seen the advantage of the intercollegiate form of government offered by Square and Compass. This fraternity does not practice "bidding" but any Master Mason who is eligible to membership on account of his connection with the institution where Square and Compass is established may apply for membership, and his application can only be rejected by a majority vote based on un-Masonic conduct.

There was, formerly, an organization known as The Trowel Fraternity, membership in which was limited to Masonic students in dental schools. Its scope was confined to the Pacific coast, and whether it is still in existence is not known. Another college Masonic organization has recently been founded that has two chapters. It practices "bidding." There are in addition to these perhaps a hundred or more local college Masonic clubs. Many of them are in good condition, have homes and the loyalty of their members. However, most of them do not have a strong, continued existence.

We know of no chapters of the Order of Builders or of the De Molay being established at an educational institution with membership limited to the students, but

when a chapter is established in a college town, a large proportion of the membership is necessarily made up of college students. At Central College (Fayette, Mo.) no fraternities are permitted and so the local chapter of the Order of De Molay has taken on very much of the character of a college fraternity.

In closing we wish to assert that, with the exception of Freemasonry, no organization commands such undiluted loyalty from its members as the American college fraternity. Regardless of what is said about it, the college fraternity must have features of value in order to make men, grown old and engrossed in the affairs of the business world, willing to take of their time to devote it to an organization they joined years ago. And many of them have gone even further; they have given of their wealth to erect costly fraternity houses that provide a home for the youngsters of today and tomorrow. For college men and for those who have not been privileged to go to college, the American college fraternity is a subject of increasing attraction, the more one reads. For many, the college fraternity has started the interest that has led to membership and active interest in the Freemasonry of the years to follow after leaving college.

NOTE--The writer wishes to express his thanks for the assistance obtained from Baird's Manual of American College Fraternities for the preparation of this article. For one interested in the subject, no better or more trustworthy book on the American college fraternity system can be obtained. The book is published by James T. Brown, 363 West 20th St., New York city. Another publication of value to those interested is Banta's Greek Exchange, a quarterly, published at Menasha, Wisconsin .

----o----

JUSTICE

A keen blade makes an open wound

And crimson stains are bright,

And laws are made for blade and blood,

To keep man's conduct right

But what of those who stab and slay

A human heart--and go away?

An open wound is red and raw

And everyone may see

And those who use a knife, the law

Will punish lawfully;

But those who only stab the heart

May strike in safety and depart.

A keen blade makes an open wound

A cruel wound and red

And every man will cry that law

Upon its course be sped;

But souls are murdered everywhere

And men but smile and call it fair.

--Grace E. Hall.

----o----

Masonic Service Bureaus

By BRO. PHIL A. ROTH, Wisconsin

IT was upon our urgent request that Bro. Roth stole time from his pressing work as Manager of the Masonic Service Bureau Milwaukee, Wis., to prepare this paper on a subject so dear to his own heart and so close to the conscience of the American Craft. Brethren desiring further light on the rapid development of organized Masonic relief may address Bro. Roth at Scottish Rite Cathedral 470 Van Buren St., Milwaukee.

The word service is a great, if not the greatest, word in our vocabulary. Conscientious service is ennobling and helps to build a stronger manhood.

Selfishness is one of the meanest of words. Selfishness in mankind breeds unrest in the mind, and stimulates ignorable thoughts, in which is nourished evil and vice.

Selfishness, as you may observe from the diagrams below, narrows down to misery and death. It is that prevailing thought which brings forth and nourishes aggrandizement--self-admiration--power-domination and harshness, and which develops into vanity-speculation--immorality and conceit. Out of these grow jealousy-degradation, and crime. The results of these habits are punishment and suffering ending inevitably in misery and finally in death. Thus we can plainly realize and understand how dreadful and full of woe are the lives of those unhappy mortals who allow that ugly word selfishness to creep into their existence and to become a part of their thoughts and actions.

Now let us study the word "Service." It is a most commendable virtue to be devoted to God, to our glorious country, and to practice and exemplify kindness on every occasion. In doing that we learn a deep reverence for God in all His works, to be obedient and loyal to the laws of our Government, to esteem our friends, to love our neighbor, and to respect ourselves.

By loving our neighbor we may live in peacefulness; by our reverence to God we cleanse our minds and bodies of the "vices and superfluities of life," and we enlighten our way to the path of righteousness and happiness. Obedience and loyalty to our Constitution and flag brings tranquility and selfrespect and builds character. Possessing these splendid attributes, we find the peace-loving neighbor ready and willing to favor and serve us, to find employment for us when we need it, and to aid and assist in every form. A clean conscience is ever ready to protect and provide relief, which invariably develops honesty of purpose, happiness and cheer. Thus we find that in the practice of these virtues we have built a pure character, God's highest and most beautiful gift to man.

Service, therefore, embodies everything that is good and clean and that makes life worth living. It is the key to the road that leads to the establishment of the Brotherhood of Man and the recognition of the Fatherhood of God. Service is the keynote throughout the Holy Bible; we can find no clearer and better definition for the word than is contained in the Golden Rule. In Service we find all that is beautiful in the eyes of God and Man; all that makes man happy and content, the straight path to that haven of eternal peace, "that house not made with hands, eternal in the heavens."

So, in our time-honored Institution, we discover much use for service. By service we train our hearts and consciences to observe, and to alleviate the troubles, the sorrow and misery of those less fortunate than we; by it we discern the exemplary teachings of real Masonry, applied in a practical way. What then are all our splendid Ritual teachings, beautiful phraseology, the high ideals, and many wise inculcations contained therein unless they are brought into practical wholesome effect? To do this successfully to the honor and glory of our Fraternity, we must go outside of the four walls of the Temple. It is well indeed to receive our instructions there, but it is much better and more beneficent by far, to mix and mingle with the multitude in order to feel the pulse of our brother away from the environments of the lodge room, and by reminding him of his errors.

FREEMASONRY MUST BE APPLIED

Theory and practice in Freemasonry are what theory and existing practice are in business. Our Ritual is our theory, and that theory must be put to practical test before it becomes a useful factor. In these days of progress and advancement, of keen competition and unscrupulous men it is essential that we come forth from our chrysalis, bear our burden, and make our usefulness felt, if not seen. This does not mean to alter our ancient landmarks or our laws, to engage in religious disputes, or enter into political strife: but in the performance of service to mankind to inculcate by example a correct and moral code of living to elevate the unfortunate ones to a better plane of life, and to inspire them with the loftiest ideals of man.

In order to radiate the effects of these constructive attributes among the masses in the most effectual way, we are obliged to follow the rule of modern progress--that is, organization. The average man or woman is too busy in these strenuous times to spread individually the lessons they have learned. Even if this were not true, it is a fact that a great portion possess neither tact nor influence to bring about the desired results. For this reason organization into bureaus or associations to concentrate the forces, and the appointment as managers such men as are capable of carrying out this work has been found the most expedient, practical, effectual and economical manner of dispensing Masonic Service to the members of the Craft and others of the human family. Hence the creation of Relief Boards, Employment and Service Bureaus.

Relief Boards have long existed. They were pioneers, and for generations gave needed relief to the unfortunate and deserving needy. But in the march of progress and time, there was found a need for another highly important Service--that of Employment. This new branch of Service is very necessary, and should be adjudged as highly as Relief. You may ask why? Because if a man, especially a brother Mason, can be spared the humiliation of accepting relief or charity, he can better maintain the dignity of his manhood, keep himself aloof from financial difficulties, and hold the respect of his family and friends. Then why not "Help a Brother to help Himself ?" and accord him the highest quality of Masonic Service within our power.

Picture in your mind the peace and contentment of him whom you have aided to help himself, thereby enabling him to retain his self-respect, independence and manhood.

It impresses him with the importance of self-sacrifice, rather than accepting donations given out meagerly! Think of the joy and happiness that will come to those that are near and dear to him, those that are dependent upon his efforts for the maintenance of the home ! How much better to stimulate the mind of a brother to greater efforts to help himself than to make him dependent on charity !

RELIEF SHOULD AVOID HUMILIATION

Thousands and thousands of our brethren, their widows, daughters and minor sons are placed in employment annually by our Masonic Employment or Service Bureaus. What does this signify? That thousands have been spared humiliation and hardship, maintained their rightful places as head of families, have been able to provide the necessaries of life and thereby bring happiness into the homes, where before there were dreary firesides and despair. Not only that, but thousands of dollars have been saved lodge treasuries and the work of Relief Boards has been reduced accordingly.

Is it not constructive work that helps a brother to his feet, that starts him out again on the highway of life with quickened aspirations and better equipped to meet the stern realities of life? These Bureaus create, in this new era of progressive ideas, better conditions for the Craft. They are helpful in aiding to rebuild manhood and womanhood and to re-establish broken homes. In congested cities and districts, where the Masonic population is naturally larger, where misfortune and distress are always more prevalent, it has been deemed necessary and judicious to consolidate Relief and Employment Boards under the name of Service Bureaus. First, because they can be operated on a more economical basis, and second, the bureau that combines the work of both boards can carry on the work more efficiently, and expedite the work of putting a brother back on his feet, since both wants of a brother in such unfortunate circumstances can be administered to by the same agency.

Where relief is extended, employment is usually necessary to overcome the conditions. Relief is beautiful indeed yet it is only temporary aid, while employment furnishes a service that is usually lasting. Nor does the service of such a bureau end here. The Masonic Service Bureau of Wisconsin, with main offices in the Scottish

Rite Cathedral in Milwaukee, furnished us an example. There the needy sojourner finds medical advice, given gratuitously by a staff of physicians and surgeons, who generously tender their services for the benefit of those who are unable to pay. Likewise there is a staff of lawyers, who handle the legal end of the Service Bureau free of charge; as well as a staff of dentists who aid and assist along their lines. Arrangements are made with four hotels where food and shelter for hungry, destitute, and homeless wanderers is furnished until communication with their respective lodges can be had. Masonic physicians and Masonic hospital employees report sick sojourners, so that flowers and visits can be arranged for, which help to cheer the sick and disabled. These Service Bureaus are actually Masonic advisory stations, places to which men and women, husbands and wives, widows and children, sons and daughters may bring their business and employment problems, their private, fraternal and domestic troubles. The Bureau provides legal and material aid for the protection of women and children who are brought into the courts.

In so doing, Masonic Bureaus have reached the widows and orphans of deceased brethren, reached the needy who through pride, misfortune or disability did not seek the companionship of their brethren, reached the aged, the weak and the wanderer, the employer who does not attend his lodge, and creates a renewed interest in the Fraternity in the hearts of many Masons, whose membership meant only the payment of annual dues.

BRO. HARMON IS QUOTED

In all their purposes, these Service Bureaus aim to be of service to the Masonic brotherhood and their dependents. Their work, as such, is practical as well as beneficent. To the slacker who fails to back these Bureaus and give them his hearty support, I would direct attention to the remarks of Bro. Harmon, President of the Cleveland Employment Bureau, in his 1919 report as follows:

"To a small degree some of our bodies look upon the work of the Bureau from the standpoint of benefit alone to their individual members, overlooking the one great

principle of Masonry, that of universal helpfulness to all Masons and their dependents.

"In the past, men have looked too frequently upon such institutions as this from varied standpoints of indifferent interest, which becomes so confusing in effect as to hamper or retard its very existence; but if one will seek out its aims and purposes, and look upon its ideals, rather than the commercial element of its operation, and, beyond any ambitions which it serves, and away from the clouds of poverty and need which it uplifts, they will see shining the Light of Eternal Truth, that Truth guided by the Almighty Hand, which inspires and reaches into our hearts, directing through brotherly love and relief the means to make others happy."

With these Bureaus in active service throughout Freemasonry there is no good reason why any brother or his family should ever be a stranger in a strange land, or lack food, shelter or friends, wherever they may roam. Of course much depends upon the brother in charge of such a Service Bureau. He should of necessity be a mature man, sympathetic, and keen of judgment, proficient in the study of human nature to enable him to distinguish the impostor from the worthy man, and have ability to serve the right person, at the proper time and in the proper way. Andrew Carnegie is quoted as saying, "The most difficult thing to do is to spend money properly."

With the Masters of lodges changing annually, does it not follow that the managers of such Bureaus become, better educated by their continued experience, perform more efficient service, better detect the worthy from the unworthy and give advice, kindness and sympathy whenever and wherever it is needed than the Worshipful Master who is brought face to face with these problems only occasionally ? Even granting that a Master is at all able to handle such cases, has he the time, the patience, the necessary methods and connections properly to care for the unfortunate sojourner, his widow, or his children? I dare say he has not. Then who is there to do it? Only the Service Bureau.

We must remember that there are many forms of Service daily rendered by these Bureaus almost too numerous to mention, such as writing letters for those who have a

claim on us, rendering information to lodges and sojourners residing in other jurisdictions, locating missing men, wives, sons and daughters, caring for, and leading back to the paths of rectitude, those who are traveling the road of destruction. Such a case came to the writer recently when a weeping, distracted and heartbroken widow and mother in Milwaukee appeared at the Service Bureau begging its assistance to save her minor son, who had fallen into the clutches of the California law. A message and letter directed to the worthy manager of the Stockton Bureau brought him on the job. He took charge of the case, saved the boy from a possible prison sentence, gave him his protection and fatherly advice and put him to work. The boy is now doing well. You may well imagine, dear reader, how this poor mother's suffering heart was changed to extreme joy and happiness. Could we have done anything more beautiful, more satisfactory, or more gratifying to our mind, than that of saving this boy to that loving, sacrificing mother and widow? Put yourself in her place, and then judge. This is one of many similar cases on the records of the various Service Bureaus.

ORDERS FOR BOYS ARE COMMENDED

Give the Service Bureau in Chicago, under the management of our good Bro. Arthur M. Millard, and that in Kansas City, under the able management of our friend and Bro. Frank S. Land, every credit due them for leading our youths into the paths of morality and righteousness by organizing the Order of Builders and the Order of De Molays respectively. What a wonderful work ! this trying to make real men out of the boys, taking them in hand in that tender age when they are easy prey and most susceptible to all the vices of life, to instruct them carefully in the proper code of morals, and teach them to honor father and mother; especially the mother, the dearest, sweetest and best friend man ever had ! This work is a service not only to the Craft. but to the country.

That the necessity of the Service Bureau is becoming more apparent is evidenced by their ever increasing numbers. As previously stated, Relief Boards have been in existence for many years and there are now known to be 143 in the United States, scattered over 38 states. Prior to 1905 Employment Bureaus were practically unknown. About that time the Chicago, Cleveland and Cincinnati Bureaus sprang into existence. Since then the number has increased to thirty. Of these New York and New Jersey have state organizations divided into districts, under one head. This plan has

been followed in Wisconsin where several districts have already been started; and we understand that the State of Washington is contemplating doing the same. This is really the best mode of conducting Masonic Service. No one city can properly reach every part of the state; even if that were possible the manager even with additional help could scarcely devote enough time to any one district, except the home office, to conduct its work properly and efficiently. Therefore, the New York and New Jersey plans, where each district has its own manager, subject to the orders of the home office will, in all probability, become the popular one to follow.

But whatever the plan may be, the members of our Brotherhood should give these Bureaus their unified support. No lay member, however versed he may be in Masonic affairs, will ever know how much splendid, efficient and beneficent work is being accomplished. By the operation of these Bureaus we are enabled, as a body, to practice what we preach in our Ritual. We are in a position to aid, support, assist and serve according to our teaching in a friendly, brotherly way. We can better protect and support our members, their widows and orphans, and throw a broader mantle of charity over those in dire need.

The All-Seeing Eye of God is surely upon us in this beneficent work; in supporting these Bureaus in the performance of these duties of Brotherly love and affection, you merit the thanks and appreciation of the greatest and best Fraternity ever created by man, our good old F. & A. M.

I wish to note the following twelve Bureaus which in 1918 placed 7,886 applicants in employment:

New York, Buffalo, Rochester, Cleveland, Cincinnati, Chicago Pittsburgh, Jersey city, San Francisco, Philadelphia, Columbus and Milwaukee.

In 1922, only four years later, Buffalo, Cleveland, Chicago cincinnati, Kansas city, Los Angeles, Jersey city, San Francisco, Philadelphia, Portland, Seattle, and Milwaukee, twelve Bureaus, placed 16,578 in employment.

In 1918 there were seventeen Employment Bureaus among the Craft.

In 1924 there were thirty such Bureaus in operation.

I know definitely that the Grand Lodge of Massachusetts is contemplating the formation of such a Bureau at the time of writing this.

These figures show a healthy condition of Employment Bureaus, and demonstrate their value to Masonic brethren and their families. I predict that within a few short years every state will boast of several like organizations within their Jurisdiction, and thus promote the practical application of Freemasonry.

----o----

My Masonic Experiences of 1924

By BRO. CHARLES S. LOBINGIER, China

AS Inspector General Honorary, Deputy and Legate of the Supreme Council in China, Bro. Lobingier's is a name well known in the Craft, especially among Scottish Rite brethren. He has a number of contributions to The Builder to his credit, among them being a memorable article in the first volume, December, 1915, on "Masonry in 'The Temple of Heaven.'" Bro. Lobingier is a life member of the National Masonic Research Society.

AFTER one has lived a score of years in the Far East, a long furlough in the homeland affords an interesting change. While life on the other side of the globe has many attractions, there are also certain disadvantages, not the least of which is the inability to attend regularly our great national gatherings, notably those of the Masonic Order. There, for example, is the General Grand Chapter of Royal Arch Masons of the United States, representing, probably, the largest single Masonic unit in the world. It meets triennially and unless the furlough of a Far-easterner happens to fall in that particular year, he is "out of luck". On several previous occasions I had planned to attend this great gathering but something had always interfered. So in planning my furlough this time, the 1924 Convocation was among my objectives.

It happened that, just before sailing for home, I received a letter from my good friend Bro. Graff M. Acklin, 33d, asking Mrs. Lobingier and me to join him and his good wife in an automobile tour to Portland, Maine, where the Convocation was to be held, and through New England. When the time came to start I was in New York and left there on Sept. 3 to join the Acklins and Mrs. Lobingier, who had been visiting in the West, at Lake George. A daylight voyage up the Hudson, with its varied scenic beauties, brought me to Albany, where I spent the night, taking the trolley the next morning for Lake George via Schenectady and Saratoga, for the trolley affords a better opportunity than the train to view a rural region like that. Lake George is a picturesque hamlet situated at the foot of the lake of that name, with a rather famous hotel, the Fort William Henry, where we spent the night. Leaving early the next morning the region so full of historic scenes of the French and Indian War, we proceeded by automobile across Vermont and the Connecticut River and then as far north as Woodsville, N. H.

A GLIMPSE OF DARTMOUTH

About the middle of the afternoon we reached Hanover, the seat of Dartmouth College, the campus of which we halted to view. We were surprised at the number and size of the buildings, which would do credit to a university, although Dartmouth has never assumed that rank.

The institution, which is still the principal one of higher learning in New Hampshire (though the newer State University at Durham promises to become a successful competitor), has a rather unique history. It was the outgrowth of "an Indian charity school" founded about 1754 by Dr. Eleazar Wheelock, who, some fifteen years later, with the assistance of the Earl of Dartmouth, obtained a charter from King George III "for Dartmouth College, for the education and instruction of youth of the Indian tribes * * * and also of English youth and any others." (Note 1.) The Indian youth long since vanished and the English youth never attended. But these indefinite "others", in successive and expanding generations of American boys, have taken full advantage of the privileges thus offered. We were told that the limit of accommodations had long since been reached and that great numbers of applicants had to be turned away every year. A recent gift of $100,000 to the college may help to relieve the congestion.

This charter, granted on the eve of the Revolution was held, a generation later, not only to have been unaffected by that cataclysm but to be protected from any legislative alteration by the clause of the Federal Constitution (Note 2) forbidding a state to "pass any law impairing the obligation of contracts". This case (No. 3) was the subject of one of Chief Justice Marshall's most famous decisions; viz., that a charter was a contract--and the institution was represented by its most distinguished alumnus, Daniel Webster--who, in the course of his argument, observed of his Alma Mater, "It is a small college but there are those who love it."

SCENIC NEW HAMPSHIRE

The next day our route lay through that portion of the granite state which contains its most celebrated scenery. We visited successively Franconia Notch and the "Old Man of the Mountain", a stone figure resembling the human face and projecting from the summit of a mountain which has since been taken over as a state park. We also visited "The Flume," a narrow passage about a half mile long between high walls of rock, through which flows a mountain torrent. In the West this would be called a "canon" (e. g., Clear Creek, near Denver), and though it attracts many visitors it is not to be compared with the Pagsanjan Gorge in the Philippines nor with the Royal Gorge of Colorado.

In the afternoon we found ourselves in sight of the "Presidential" mountain range. Though there are others like Mt. Adams and Mt. Jefferson, its most famous peak is Mt. Washington, already then covered with snow, to whose base we approached and watched the train descend on the cog railway and discharge its passengers, but we did not ascend. Turning then toward the seacoast we passed through Bretton Woods and Crawford Notch.

In New England the term "notch" appears to be used in much the same sense as the western "canon," and there are many "notches." I know one in Sandgate, vt., which, the neighbors are fond of telling, was once visited by General Sheridan.

PORTLAND CAME NEXT

The city chosen for the last triennial of the General Grand Chapter was the metropolis of Maine and the birthplace of the poet, Longfellow, who sings in his poem on "My Lost Youth":

"Often I think of the beautiful town

That is seated by the sea;

Often in thought go up and down

The pleasant streets of the dear old town

And my youth comes back to me."

The seaside house, built in 1784, where the poet was born, is in good repair and has been taken over by a memorial association.

We reached the city late Saturday evening and the next day it was my privilege to attend services in Longfellow's church--the first church of Portland, now Unitarian. Two nieces of the poet occupied the family pew on that day. It was the first service after the summer vacation and the pastor, Rev. Joel H. Metcalf, preached on the timely topic "Coming Back." As is customary in sermons he spiritualized his theme. It was a stimulating sermon and I was not surprised to learn afterward that he was among the foremost of Maine's clergy. Incidentally, the Grand High Priest of that state is a Congregationalist minister.

The General Grand Council of Royal and Select Masters met on Monday, Sept. 8, and on Tuesday, the General Grand Chapter. The sudden death of General Grand High Priest, Bro. Wm. F. Kuhn, just as he was about to start for the Convocation, cast a gloom over the entire gathering. Fortunately his address had been prepared, was already in print, and was read by General Grand Secretary, Companion Charles A. Conover, after which the routine business was proceeded with. The Committee on Charters and Dispensations, upon which I had the honor to serve, had the pleasant duty of recommending charters for several chapters abroad, including two in Mexico. Incidentally, I was able there to render some service to the Fareastern chapters and Companion Acklin presented a very interesting report on Luzon Chapter, Manila.

AN INTERNATIONAL MASONIC TREATY

One of the happiest results of the Convocation was the settlement, in a manner honorable and satisfactory to both General Bodies, of the decade long controversy between the General Grand Chapter and the Supreme Grand Chapter of Scotland, over the latter's institution of Keystone Chapter at Manila. That unfortunate episode, which had interrupted the fraternal relations between these Grand Chapters for some time and embarrassed the adherents of Capitular Masonry not only in the Philippines but throughout the Far East, was permanently adjusted by ratifying the following treaty entered into between their respective presiding officers:

"First That the jurisdiction of the General Grand Chapter of Royal Arch Masons of the United states of America over Royal Arch Masonry in the Territory known as the

Philippine Islands is supreme, and that said General Grand Chapter has this right and authority for the reason that, since the year 1826 the General Grand Chapter has exercised the right and power to grant dispensations and charters for Royal Arch Chapters in the United states, its territories, dependencies and protectorates, and also in unoccupied territory of districts where no chapter exists.

"Second. That said Keystone Chapter, No. 354, shall be permitted to retain its charter from the Supreme Grand Royal Arch Chapter of Scotland, and that its members shall be recognized as regularly made Royal Arch Masons under the further agreement that no more chapters shall be chartered by the Supreme Grand Chapter of Scotland in the said territory of the Philippine Islands or any other territory or protectorate of the United states.

"Third. That said Keystone Chapter shall accept no petitions for membership or exaltation, except from members of the Scottish Lodge of Manila, known as Lodge Perla del Oriente No. 1034.

"Fourth. That Luzon Chapter, No. 1, shall have exclusive jurisdiction over all petitioners for the chapter degrees or for affiliation, resident or sojourning, within the Philippine Islands, except members of Perla del Oriente Lodge, No. 1034." (Note 4.)

THE SOCIAL FEATURES WERE ENJOYABLE

During each day of the convention some time was set apart for social enjoyment, into which the visiting bodies especially entered with great zest. There was an excursion to Old Orchard Beach and a real Maine clam bake on one of the islands of Casco Bay. There in a huge tent the entire assemblage of visitors was treated to a feast of sea food such as only the coast affords. On the evening of Sept. 10, the Maine Grand Chapter and Council gave a brilliant banquet to the visitors at the Congress Square Hotel. The committee did me the honor to place me on the list of speakers and I took as my theme "Capitular Masonry in the Far East," to which I found my audience more

responsive than I expected. I shall never forget the pleasant experiences of my first General Grand Chapter Convocation.

NORTHERN SUPREME COUNCIL SESSION NEXT ATTENDED

From Portland we motored to Boston to attend the 112th annual meeting of the Supreme Council, Scottish Rite, of the Northern Masonic Jurisdiction. It was preceded by a session of the Provincial Grand Lodge, Royal Order of Scotland, which conferred its degrees on Monday, Sept. 15, and held its annual banquet that evening. Invited by Provincial Grand Master Corson to speak at the banquet I dwelt on the work of the Royal Order in the Far East, particularly at Shanghai. The substance of my address appeared later in the Christian Science Monitor.

It was interesting to witness the conferring of the 33d upon the large class gathered from the populous northeastern states. Another enjoyable feature, especially to the visiting ladies, was a concert given under the Supreme Council's auspices on the evening of Sept. 18, by fifty members of the Boston Symphony Orchestra. I had heard nothing like it since my visit the preceding season to Harbin where a large orchestra plays nightly.

On Wednesday morning, just before the Supreme Council retired for its executive session, Grand Commander Abbott called me to the East and asked me to conduct a symposium on Fareastern and other topics for the benefit of the honorary members who remained I was quite unprepared for such an invitation but proceeded to speak for a time on Masonry in the Far East and then gave opportunity for anyone to propound questions. I was agreeably surprised at the i response and found an especially keen interest in Buddhism, so that I devoted the balance of my talk mainly to that subject, pointing out some analogies between Buddhism and Christianity. The result was that this informal conference, instead of lasting for an hour or less as I had expected, continued nearly three hours and until time for adjournment for one of the ample lunches which the Supreme Council provided at the Copley-Plaza each day except the last on which it was served at the Masonic Temple. There I bade farewell to the many friends, old and new, whom I had met at the session, and we resumed our

motor journey across the full length of the old Bay state. We stopped to see the Eastern states Fair at Springfield, and also to revisit the historic scenes in and around Bennington, Vt., meanwhile enjoying, between the two places, the almost unrivaled beauty of the Berkshire hills. On the afternoon of Sept. 20, we reached Troy, where I left the party and took the night boat for New York.

ST. JOHN'S DAY AT ERIE, PA.

A pleasant aftermath of the Boston meeting was an invitation from the Erie, Pa., brethren, who were present there, to repeat my address on Masonry in the Far East before their annual observance of St. John's (the Evangelist's) Day by the five lodges at Erie. I accepted the invitation and on Dec. 27 journeyed from New York to Erie and gave the address. I was agreeably surprised at the numbers present when Ill. Bro. Turner W. Shacklett, 33d, rose to introduce me--about 900, including the resident member of the state Supreme Court and the local Congressman, who had visited the Far East. But I was especially impressed with the interest displayed and the rapt attention shown. It is always an inspiration to address an audience like that and St. John's Day at Erie will long linger in my memory. Thus my Masonic year, 1924, which began at Shanghai, in connection with the numerous affairs attending the holidays, shifted in April to Japan, where I conferred the 33d and took part in the Maundy Thursday observance--shifted again in September to New England with many novel experiences--and ended in Pennsylvania, my ancestral home, where my family has lived for two centuries and where many of my kinsmen still reside. It has been an unusual year and its Masonic memories are among the brightest of my Craft career.

----o----

An American Freemason in France

By Bro. ROBERT I. CLEGG, Associate Editor, Ohio

FROM victoria Station in London to Paris is but a few hours' journey. Many of the things that have been told to us regarding this trip are not altogether in accordance with the facts. We have been informed that the system of checking baggage so common and so much appreciated in the United states is unknown in Europe but you can check your baggage, or "luggage" as it is commonly termed over there, from victoria Station at London to the railway station at Paris in France. It is not called "checking"--it is termed "registering" the baggage--but it amounts to the same thing. Your baggage is weighed, you pay something for it, get a receipt, and then you forget it until you hunt it up at the depot in Paris.

The trip across is but a few hours. You can leave London soon after breakfast and be in Paris for dinner. I took by no means the shortest route, which is first to Dover by rail and then to Calais by sea and then again by railroad on to Paris. I went to New Haven and then by way of Dieppe. Thus, instead of spending about an hour on the water as would have been the case between Dover and Calais, I spent several hours over what has seldom, if ever, been known to be a smooth stretch of water. Almost everybody offered from sea-sickness and a couple of young women near me whose baggage bore the letters of the District of Columbia said in my hearing that they suffered more on the trip from England to France than they had in crossing the Atlantic.

However, that was not the only surprise because in talking with one of the sailors--or perhaps I ought to say, in attempting to talk with one of the sailors-I discovered that, while he had been traveling daily back and forth to England for many years, he knew nothing of the English language. I was later on astonished to meet some professors of the University of France who spoke no English and this seemed at first very surprising but, after all, it is a common thing to find people on the other side of the Atlantic on the English Channel who frequently visit France and yet make no attempt to learn the language that is spoken there.

We arrived in Paris in due season but unfortunately about the time that my train arrived there were also several hundred passengers delivered there who had come in from one of the Transatlantic boats. I should imagine that two inspectors only at the

Customs House were assigned to take care of probably 300 people. Nothing was done by the examiners until all the baggage had been laid out on the counters ready for inspection. They made a fairly rapid trip around the room looking at the baggage and paying no attention whatever to many of the passengers who are unusually anxious to get away before the rest of us. I dare say many of them wanted to catch trains going to other parts of Europe as it is singular when you come to think of it how general the tendency is to see Europe from the window of a railroad car. Few people stay at ally spot very long and never think of going back again to the same place on a trip if they can possibly avoid it. Almost everyone is possessed with the idea that the more towns you visit the better the trip. I did not happen to be in that class and so could afford to take things leisurely at the Customs House and listen to the prayers and pleading and curses in apparently all languages which were indulged in by the people around me. I was a little surprised as I listened attentively to the customs inspector (I had to listen carefully as my knowledge of the language was not only imperfect but I was sadly out of practice and, on the other hand, he was somewhat rapid in utterance and it seemed to me his words came like a torrent) to find that he wanted to know whether I had brought any matches or cigar lighters and I discovered later that both are controlled in some way by the government. However, I got free of the Customs House in due season and secured a taxi and was glad to get away from the Gare de St. Lazare.

BEWARE THE TAXI !

The weather had been cloudy all day and the rain now began to fall and the interior of the taxi was very comfortable--especially after I had made it clear to the driver where I wanted to go. He set off at a remarkable speed and I do not wonder now that during the war moving soldiers in taxicabs was done at the Battle of the Marne because the way they handle passengers is certainly expeditious. I was told by an American engineer in Paris that when anyone is knocked down by a taxi in the street he is liable to fine and perhaps imprisonment unless he can show quite clearly that it was not his fault. I had no means of checking up this assertion but I have heard the story more than once and one may easily see what an undertaking it is and how much responsibility you carry in crossing the streets in Paris.

I anticipated during my taxi trip that immediately upon arriving and getting some of the dust of the trip off me I would order up an appetizing meal but my hotel did not

possess a dining room. The love of restaurants in Paris is carried to even a greater extent than in the United States of America. I discovered that even a very satisfactory hotel in all other respects might not possess a dining room but I found that only a few doors away there was a restaurant where the man in charge spoke English and I soon made my way to his place. His English was not very good from a linguistic point of view but at the close of what had been a far from perfect day his words were eminently satisfactory and I was soon seated over in a corner on a seat which ran along two sides of the room. The bill of fare had been written originally in a faint ink and by a person whose handwriting was, to say the least, of an inferior grade. It had been reproduced in some fashion and the ink had run on the copy that was given to me and it was almost impossible to spell out the words and after I had discovered the spelling I was more than once entirely at a loss to grasp the meaning. I studied over that bill of fare for some little time.

Suddenly at my right a young fellow leaned my way and held out his left hand, which bore a ring showing the compasses and square. He said, "Brother, it is a long time since I saw that button," and he looked at the little emblem of the Shrine which I wore in my coat. I whispered to him, "Where do you hail from?" as I held out my hand for the grip. He said, "Atlanta," to which I replied, "By any manner of means, do you know a good brother down there called Forrest Adair ?" He answered, "You mean the old real estate man, don't you?" I nodded and he said, "I sure do !"

CORN, WINE, AND OIL AT LAST !

He took the bill of fare away from me, marked several items as being especially good in that particular restaurant, briefly gave me some idea as to things I could call for with advantage and I soon had ordered my dinner and was engaged in chatting with him and another good brother who happened to sit at my left. To use his phrase, they were "leftovers" from the American Army who had, in a spirit of adventure, decided to stay in France and try their luck for a few years. They were most interesting companions and that first evening of mine was spent very happily and I came back to the hotel through the rain, which bothered me no longer. The rain might fall and the snow and wind might keep it company in that wintry season at Paris but I had found the brotherhood of the Craft and I was well content. After a good night's rest, I spent the morning leisurely about the streets and early in the afternoon made a search for

Oswald Wirth, the scholarly editor of Symbolisme. I found his apartment and discovered him exceedingly glad at my call. He is somewhat frail of physique and it would almost seem that the fire of his research had burned out much of the stamina that was formerly his. We talked of Freemasonry generally and I found that he still presides as Master of his lodge. He was preparing an address on "The Alchemy of Freemasonry" and, as he has alluded to this subject in several of his books, I was more than usually interested in what he had to say. I begged him for a copy of his manuscript but this request he could not concede because he had planned to speak from memory and therefore had no intention at the time of writing out his address.

AN IMPORTANT LETTER FROM OSWALD WIRTH

I may say that later on I persuaded him to jot down in a letter the gist of what he said and this he very kindly consented to do and the translation of his letter is as follows:

"When I received your most fraternal letter of the 20th of this month I sent you the two last numbers of Symbolisme but you would not find there my discussion given at the beginning of January on Masonic alchemy or the art of transmuting profane lead into initiated gold. I had nothing in writing prepared and I spoke fully on a subject which has been for a long time familiar to me.

"I insisted on the fact that the true initiation does not express itself by symbolic acts like those prescribed by our rituals. Those are only images of what ought to be passing in the mind in order that the recipient may be really transformed into an Initiate. Nothing is more quickly done than to take off the metals (emblems) that one wears; but it is a long and difficult task to perform in reality what the rite signifies. (To put away all prejudices, to forget all mistakes, to make for oneself a virgin mind, capable of conceiving the truth without distortion.) What Mason can flatter himself that he has put off his metals in spirit and in truth after being made to do so symbolically?

"Then, reviewing the other proofs, I explained that there is no magic virtue in the formalities of the reception, for instance, and that it is not enough to undergo them symbolically to be initiated in reality. Ritual is the image of what asks to be lived. It traces the allegorical course of the transformation which ought to be taking place in our inmost being if we are to see the light clearly. The fact of remaking one's will does not prove that one is indeed dead to all the profane frailties, and the three journeys only purify by allusion. They tell us what we ought to do to be properly initiated; but when we understand nothing of Masonic allegory, we are contenting ourselves with the bare outline of initiation, with the letter, not the spirit, so that we do not become real Masons because we content ourselves with the symbol of what we ought to be in reality.

"I finished by begging the brethren not to hold to appearance and forms. If they wish to be Initiates, they must go deep down. They ought to retire within themselves by concentration until they forget the outside world. This movement of the mind is symbolized among the ancients by a descent into hell. We must know how to leave the level of objectivity in order to understand how to think, and above all to know the abstraction made of the wrappings of our personality. You have all passed by le cabinet de reflexions but you have only stayed there a few minutes, and have never thought since or burying yourself there and being absorbed in the profundity of your own thoughts. How, then, can you imagine you have become thinkers superior to the multitude of the profane?

"Having never descended to the centre of the earth, you have never been able to rise to the skies. You cannot judge of sublime things without giddiness. So you remain shackled to school, to business, and you have not attained your liberty. The flow of opinion carries you along with it, you have not arrived at the simple vision which absorbs our sages. However, you are not insensible to the proof of fire. The heat of the purifying flames has warmed your hearts and your wishes are frank and loyal. You long ardently for the general good. You are full of generosity, full of eager aspirations for truth, the just and the beautiful. You are real initiates by sentiments. This is fundamentally the essential thing and I congratulate you on it.

BECOME INITIATES IN REALITY !

"But make yourselves become Initiates in a complete sense, conscious of what you feel, understanding clearly what you try to portray. Work hard, struggle to understand, and make your initiation again, not symbolically but in spirit and in truth. Initiates are necessary to us, they alone can save the world from chaos, they alone can apply the motto Ordo ab Chao. Therefore, my brethren, take Masonic instruction, become thinkers who work, Masons who construct the grand temple of humanity.

"The Master finished by recommending to all the careful study of the Books of Apprentice, of the Companion, and of the Master, not forgetting close application to Symbolisme, that learned review, etc. You see all passed off very well.

"If you meet brethren who read French, I beg of you not to forget Symbolisme, which they can buy for an absured price, benefiting by the exchange.

"Hoping to see you soon, believe me, your very cordial and devoted-Oswald Wirth."

I may say that Brother Wirth is a member of the Ancient and Accepted Scottish Rite and translated some of the degrees that are used over there and did this from the work of the Southern Masonic Jurisdiction as prepared by General Albert Pike. He has some delightful views about Freemasonry internationally and it is most edifying to converse with him. I shall never forget a brief statement of his, covering, in his judgment, what was the purpose of the first three degrees. The Entered Apprentice Degree deals with what a Freemason should be, the Fellowcraft Degree with what he should know, and the Master Mason's Degree with what he should do.

During the course of our conversation he told me that, of course, I had made the trip to Paris at that particular time to attend the annual festival of the Ancient and Accepted Scottish Rite. I assured him that I had not even heard of it and that I should be delighted to attend because that was about the only body in France which was recognized by Masonic organizations of which I was a member. The question then

came up as to how I could get to the place and whether there were any difficulties about my attendance. I secured the address, No. 8 Rue Puteaux, and, after a little examination of the map, came to the conclusion that I could easily get into the neighborhood without delay. Brother Wirth inquired if I had any regalia and when I said I had only the jewel and diploma with me he shook his head in dismay and admitted that the problem would need further study, but he concluded that it would be all right if I had a letter of introduction.

I was grateful for this offer though his suggestion seemed to me an extraordinary one. Gaining an entrance into the meeting of a Masonic Order by means of a letter of introduction was to me a truly remarkable course, indeed. He loaned me the necessary regalia and I may say that this was resplendent. The apron particularly was adorned with much embroidery and a profusion of spangles. The brilliance of the colors and the glitter of the rest of it made me certainly a very conspicuous person later on.

HE IS MET BY A SWORD

I thanked him for his kindness and hurried off to the underground railway and in a short time found myself on the narrow street which is not only the headquarters of the Ancient and Accepted Scottish Rite for France but also houses the Grand Lodge. I was eligible to visit one of these but not the other. At the door I met a good lady in charge of the entrance and after some little difficulty with the French language I managed to make clear what I wanted. She directed me to continue on my way along the corridor and go down the steps. This I did and found myself in a rather small room facing a sentinel armed with a very long sword. This weapon was used to salute me later on and was not at all fitted to the size of the chamber. I was a little afraid that in the swinging of this two-handled sword one or the other of us might come to grief, but I told the sword-bearer who I was and presented my letter of introduction. He read it and then bowed quite impressively, inquired if I had any regalia and, on being assured that I had, he told me to put it on while he announced my arrival.

Some little time later I was, ushered into a room which probably contained forty or fifty brethren attired in all sorts of regalia, much of which seemed novel to me. At one

end of the room were seated the officers of the Supreme Council and the meeting was presided over by the Sovereign Grand Commander, Raymond. I was familiar with Raymond from his pictures as an elderly bearded brother, but this presiding officer was a much younger man than I expected to find. I discovered later on that the man I was thinking of was Jean Raymond, while the man I met bore the name of Rene Raymond.

This festival of the Scottish Rite, or annual meeting, is open, apparently, to members of Freemasonry of all grades. They attend, wearing the emblems of their respective bodies, and the plan seems to be an excellent one as it is carried on for keeping the members of the fraternity clearly informed of what is going on in Scottish Rite circles in France and elsewhere.

I listened to the reports which were read and the reading of documents does have a tendency to speed and I am sorry to say that I got very little of what was presented by the respective officers. I had missed the allocution of Brother Raymond owing to the lateness of my arrival but I heard something of the activities of the Scottish Rite. Toward the close of the meeting a sturdy Frenchman rose to his feet to deliver a very earnest address. He wore a red apron and collar, which was suggestive to me of the Royal Arch but which, it occurred to me as I thought more of the circumstance, was not likely to represent that body in France where it is by no means as popular as we have found it to be in the United states of America. The brother was near enough to me that I could carefully examine the jewel he wore. At the end of the collar were the compasses resting upon the arc of a circle and I wondered as he went along if he was not a member of some Grand Lodge.

HE MEETS GRAND MASTER MONIER

It was soon apparent to me that I had guessed right because this was Bro. Maurice Monier, Grand Master of the Grand Lodge of France, and it was, curiously enough, the only place in France where I could meet him as a brother Mason because my Grand Lodge does not recognize his. He spoke with great deliberation and selected his words with care. He was so deliberate that it was no great difficulty to follow

what he had to say and I heard with the utmost pleasure the expression of his regard for the United states and he did not confine himself to our Freemasonry, at that. He impressed upon me his hope that when I returned I would assure my brethren from him that he wanted them to believe that France was not a militaristic nation. He not only wished to send his good wishes to our brethren but he did hope for the maintenance of the best possible feeling between our two nations. I assured him later that I would be glad to carry that message whenever I had the opportunity to express it over here.

I had an opportunity to meet Brother Raymond later on. He had taken up the work of his father and I could see how deeply impressed he was with its responsibility. Perhaps the burden has been too great for him and may have impaired his health. since I have returned I notice that he has resigned but I am quite sure that I quote a recent letter from him correctly when I say that he is as much interested in Freemasonry as ever and will not lose any opportunity to advance its interest.

Let me say further, in talking of Masonry in countries dominated by the Roman Catholic Church, that Freemasonry there has a tremendous struggle to live. I am making no argument whatever for any change in our policy in regard to France. I believe that most of our Grand Lodges have felt that certain things are essential in order to recognize any body as being Masonic and I do not propose to argue here for any change in the policy followed by the majority of our Grand Lodges, but I cannot but feel keenly sympathetic towards the brethren of any obedience who must struggle for existence in Roman Catholic countries. I know something of the harsh conditions they must meet and that men do under these circumstances preserve their identity as Freemasons and their organizations as lodges is a strong testimony, I am sure, to the earnestness and faith of their belief. Nearly every French Freemason, and I met some of those who belong to bodies recognized by the Grand Lodge of England, can tell some convincing facts as to what Freemasonry means when it must meet the opposition of those instructed from the banks of the Tiber.

----o----

BRO. CHARLES M. ROE

BRO. CHARLES M. ROE died at Jackson, Miss., Feb. 6, last, while on a business trip through the Middle West. Exigencies of publication, very much regretted, made impossible an announcement of his death in these pages last month. He had of late been so active, and apparently in such robust health that his sudden passing brought a shock as well as genuine grief to his friends, of which he had a very large number.

Bro. Roe, a descendant of Bishop Francis Asbury, and of Rear Admiral Francis Asbury Roe, a famous member of Union Lodge, No. 95, Elmira, N. Y., was not known in the official councils of our Craft - as far as the present writer knows he was never a lodge officer - nevertheless, in his own quiet way, he had an influence in Masonry far above many whose names are prominent in our annals, and that for a reason immediately to be explained.

While manager of one of the departments of the George H. Doran Company he became interested in Masonic literature and saw, as no publisher ever before had seen, how badly the American Craft needed books equal in value and appearance to those published in other fields. The result was the National Masonic Library, issued under the auspices of the Masonic Service Association, and a number of other volumes of similar character, now in preparation, and to be published in due course of time. These issues from a great publishing house will stand in the future as a monument to his inspiring enthusiasm and wise management. May he therefore be remembered "in the long hereafter of our speech and song!"

----o----

"ONE STONE THE MORE"

"One stone the more swings to her place

In that dread Temple of Thy Worth -

It is enough that through Thy grace,

I saw nought common on Thy earth.

"Take not that vision from my ken;

Oh, whatsoever may spoil or speed,

Help me to need no aid from men

That I may help such men as need."

- Rudyard Mainline.

----o----

Great Men Who Were Masons

Rufus Choate

BY BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

A COMPLETE account of the Masonic history of Bro. Rufus Choate is given in the Proceedings of the Grand Lodge of Massachusetts, 1908, page 241.

This famous lawyer and orator was born in Essex, Mass., Oct. 1, 1799. He was so precocious as a child that when only six years of age he could repeat long portions of Pilgrim's Progress. In 1819 he graduated from Dartmouth, and from the Cambridge Law School two years afterwards. For a time he was assistant to the Attorney General, William Wirt, with whom fame has bracketed his name, and then practiced law at Danvers, Mass., for some five years. He was elected to the State Legislature from Salem in 1828, where he distinguished himself by a speech on the tariff. In 1834 and again in 1836 he was re-elected.

In the course of time Choate became the acknowledged leader of the Massachusetts Bar, and was greatly admired by the younger lawyers. In 1814 he became a member of the United States Senate to fill out the unexpired term of Daniel Webster, his beaux ideal as lawyer and orator. In the Senate he distinguished himself by speeches on the Oregon Boundary, the Tariff Bill, the United States Bank Bill, and the Smithsonian Institute; he opposed the annexation of Texas, strongly advocated Daniel Webster for President, and later on was a supporter of Bro. James Buchanan.

Choate possessed genius in the best sense of the word. His knowledge of the law was profound. He was a man of striking personality, handsome even in his old age, and marked out in any company by his attractive and brilliant manners. When to those qualities were added his great ability in forensic addresses, his unsullied honesty of heart and purpose, it is easily understood why he became so famous in his own generation.

In 1858 his health became so impaired that he was obliged to retire from public life. He died at Halifax, N. S., on his way home from a trip abroad, and his body was interred in Mount Auburn Cemetery, where the beautiful memorial shown herewith was erected.

A memoir of him will be found in E. P. Whipple's Recollections of Eminent Men. His writings, sketches, and correspondence were edited by S. G. Brown of Boston, in 1862, in two volumes.

----o----

ABOVE THE BATTLE

RELIGIONS are many, religion is one," wrote an old scribe. By the same token, governments are many, government is one; moralities are many, morality is one; philosophies are many, philosophy is one. Deep down in man, rooted there eternally like the tree Ygdrasil, are needs and powers which take all the forms of Proteus, which pass through as many incarnations as Buddha, embodying themselves in countless institutions. And while the forms and institutions, the creeds, theories, and dogmas come and go, like the "solid hills" in Tennyson's poem, that out of which they arose and to which they ministered goes on forever, just as hunger and appetite remain through all the changes of diet or cuisine.

It is one of the open secrets of Freemasonry, explaining alike the breadth and narrowness of it, that it is based on the enduring principles rather than on temporary forms. It builds on religion, but not on any one theology; it is a "science of morality," but adheres to none of the thousand codes; it teaches charity, but is not partisan to any institutional method; it stands for democracy, the right of every man to a voice and a vote, but not for any one political scheme; it is a teacher of truth, but of no particular philosophy; it demands equality, but not in this or that form; liberty, but not any one man's scheme for it; education, but not any patented curriculum; patriotism, but not any one governmental regime; brotherhood, but no one form of it; immortality, but no particular theory of it.

It has this position, not because it is uncertain of itself or ambiguous in its teachings, but because its genius is to search out and to build on that which lies in human nature underneath the sects that shatter, the creeds that divide. They who, out of ignorance of its character and purpose, seek to harness it to some favorite propaganda or pet theory know not what spirit they are of. Could they succeed - which they never can - the great Craft would vanish with the next shift in the winds of doctrine.

----o----

THE STUDY CLUB

Studies of Masonry in the United States

By BRO. H. L. HAYWOOD, Editor

PART VIII. HENRY PRICE

THE most important event in the history of Masonry in New England, and one of the most important in the history of the whole of the American Craft, was the issuance of a Deputation to Henry Price by the Grand Master of England, Lord viscount Montague, in which Price was authorized to be "Provincial Grand Master of New England and Dominions and Territories thereunto belonging."

There has been much debate over the date of this instrument. The Beteihle Manuscript (see Study Club article last month), written between July 27 and Aug. 23,1737, gave the date as April 13, 1733; this same date was given in the petition for charter of the First Lodge in Boston, July 30, 1733; in the Duke of Beaufort's Deputation to John Rowe in 1768; and in a communication from Grand Secretary French of the Grand Lodge of England. Bro. Melvin M. Johnson believes April 13 to have been correct. But the earliest records of the Grand Lodge of Massachusetts, written by Pelham, gave it as April 30; so did Ebenezer Swan in the earliest records of the First Lodge of Boston. A number of later writers, such as Drummond, MacCalla, Stillson and Hughan have followed Swan and Pelham; but a careful analysis of the facts preponderate in favor of the date as April 13. This point is of little intrinsic importance, nevertheless it has been made the basis for attacks on the validity of Price's Deputation, of which more anon.

Henry Price received his Deputation in person, while visiting the Grand Lodge of England, and paid for it a fee of three guineas. It was signed by Thomas Batson, Deputy Grand Master, and by the Grand Wardens, and is supposed to have carried the seal of Grand Master Montague. No record of the issuance of the Deputation was entered in the minutes of the Grand Lodge of England, but the same thing holds true of other Deputations known to have been issued, as described in this department last month. A Deputation for a Provincial Grand Mastership was issued privately by the Grand Master, as one of the prerogatives of his office, and was held to be the personal property of the recipient; for these reasons it frequently happened that no minutes of such a transaction were entered in Grand Lodge records. Price's Deputation has been printed in full in Johnson's Beginnings of Freemasonry in America, and in the Proceedings of the Grand Lodge of Massachusetts, 1871, taken from the Beteihle Manuscript of 1737. Price brought his Deputation with him upon his return to Boston in the spring of 1733 and almost immediately laid it before a number of the brethren.

Price was born in London in 1697. The Minutes of the Grand Lodge of England show that in 1730 he was a member of Lodge No. 75, meeting at the Rainbow Coffee House, in London, and as such was doubtlessly well and favorably known to the brethren of Grand Lodge. He was in Boston in 1723, but later returned to London where, as noted above, he was present at Grand Lodge in 1733. Between April 18 and July 30 of that same year he returned to Boston, where he remained during the whole of a long life.

Records of a suit filed by him in Boston in 1733-4 have him described as "Henry Price of Boston," a tailor by profession, in which calling he could not have stood very high in the social hierarchy of the city; but in 1733 Governor Jonathan Belcher appointed him cornet, or standard-bearer, in the Governor's troop of cavalry, with the rank of major, by which title he was always known thereafter; this office, according to the usages of the time, bestowed upon him a certain amount of social distinction. Price formed a business partnership with Francis Beteihle in 1736, to operate a general store and tailor shop, with Price in charge of the latter. But in three or four years Price severed the connection, purchased a lot of land for 100 pounds, erected on it a brick building in which he kept a clothing and dry goods store, and very evidently prospered greatly, for he retired in 1750 in possession of a great amount of real estate. By religion he was an Episcopalian, against which there was a great deal of prejudice

in Boston in those times; but later in life, though without any change in his creed, he also purchased pews in three meeting houses not of his faith, a fact that evidences a life-long and sincere interest in religion without the taint of sectarianism.

In 1737 he was married to Mary Townsend. A year after her death in 1751 he married Mary Tilden of Boston. His second wife died in 1759 or 60, and a short time thereafter their daughter, a double bereavement that left Price saddened all his days. In 1771 he married Lydia Randall, from which union two children were born. During all those years Price prospered in business, bought many properties in Boston and suburbs, and for several years had a country home in Cambridge. His home at Menotomy was so large that it was generally described as the "great house." His death occurred in 1780 from an accident while splitting rails, when his axe glanced against his abdomen. From this severe wound he died on the 20th of May at the age of eighty-three, leaving behind him a large estate. All extant evidence go to prove that Henry Price was a man of firm character and fine intelligence, who by his own diligence built up a fortune considerable in that period, and who was accepted socially and commercially among the leading citizens of the Province.

During the past forty years several attempts have been made, notably by a notorious and violently prejudiced American Masonic writer whose name need not be mentioned, to call into question Price's good faith and even to accuse him of having forged his Deputation; such canards fall utterly to pieces against the undeniable record of his consistent character and his reputation. Had he been such a man as his traducers have undertaken to paint him, it would have been impossible for him to make for himself such a place in Massachusetts during the forty-seven years in which he was so active in and about Boston.

Neither could such a man have so long remained the actual or virtual head of Freemasonry in New England--virtual, that is, in the sense that he was looked up to as a father in the Masonic Israel. He was appointed to be the first Provincial Grand Master of New England in 1733, and as such was universally accepted; he served continuously as Grand Master from his appointment until 1737; again from July, 1740, to March 6, 1743-4; again from July 12, 1754, to Oct. 1, 1755; and yet again from Oct. 20, 1767, to Nov. 23, 1768. He was charter Worshipful Master of the Masters' Lodge of Boston; charter Worshipful Master of the Second Lodge; and one

of the Worshipful Masters of the First Lodge. Even so late as 1773, when he was seventy-six years of age, he was asked to preside over Grand Lodge in the absence of Grand Master John Rowe. All his Masonic activities were public, known in every detail to the brethren on both sides of the water, and were by all accepted as regular and official; had his Deputation been a forged document, had he assumed leadership unlawfully, the fact would have been discovered very early and made impossible his long and honorable Masonic career.

Henry Price was buried in Townsend, a small Massachusetts town incorporated in 1732, forty-six miles distant from Boston, on the border line of New Hampshire. The original stone placed at the head of his grave, a photograph of which is given herewith, carries an inscription, here copied just as it stands:

"In Memory of Henry Price, Efq. Was born in London about the Year of our Lord 1697 he Remov'd to Bofton about the Year 1723 Rec. a Deputation Appointing him Grand Mafter of Mafons in New England & in the Year 1733 was Appointed a Cornet in the Governors Troop of Guards With the Rank of Major by his Diligence & induftry in Bufinefs he Acquired the means of a Comfortable Living with which he remov'd to Townfen in the latter Part of his life. He quitted Mortality the 20th of May A. D. 1780 Leaving a Widow and two Young Daughters With a Numerous Company of Friends and Acquaintance to Mourn his Departure Who have that Ground of hope Concerning his Prefent Lot Which Refultfi from his undifsembled Regard to his Maker & extenfive Benevolence to his Fellow Creatures Manifefted in Life by a behaviour Confiftent With his Character as a Mafon and his Nature as a Man. An honeft Man the Nobleft Work of God."

Those who have called in question the genuineness of Price's original Deputation and who have sought otherwise to discredit him and his Masonic career before the bar of history have made much capital out of three facts: first, that no record was made of the Deputation in the Minutes of the Grand Lodge of England; second, that in a letter to the Grand Lodge of England under date of Jan. 27, 1768, and while referring to his own Deputations (Price received a second Deputation, as will be later explained, in which his powers were extended) he spelled Montague as "Montacute"; and third, he mentioned in a letter to the Grand Secretary of England in 1768 his second Deputation as having been of the year 1735, whereas it should have been 1734.

Reasons for the absence of any Grand Lodge record of his Deputation have already been given. As to his misspelling of the name of the Grand Master who issued his first Deputation that is easily explained by the fact that the name was spelled "Montacute" in Entick's edition of the Constitutions, widely used by American Masons as an official book. The error in the date is really of no consequence at all. Thirty-four years had elapsed since 1734, so that when he wrote the letter Price was seventy-one years of age and forty-six miles away from his books, papers, and documents. Any other man under the same circumstances might have made a similar slip. Also it is worthy of note that a petition which accompanied Price's letter spells the name of Lord Montague correctly and accurately gives the date of Price's second Deputation as 1734. The latter facts would indicate that the errors in Price's own letters were mere oversights.

One will find all these facts, and many others equally germane, set forth at great length and in a manner very interesting to read, by William Sewall Gardner in an address delivered before the Grand Lodge of Massachusetts, of which he was then Grand Master, Dec. 27, 1871, printed in full in the Proceedings of the Grand Lodge of Massachusetts, 1871, page 284. Bro. Gardner's estimate of the man, along with a summary of his arguments for the authenticity of Price's first Deputation is embodied in the last pages of his address, in three paragraphs worthy to be quoted:

"It would seem, however, from the evidence now produced that no one could reasonably doubt that the officers and members of the Grand Lodge at London were fully informed of the proceedings of Henry Price, in Boston, who publicly claimed to be the authorized delegate and representative of that Grand Body here; that from 1733, down to the war of the Revolution they were as familiar with his doings as with those of their Provincial Grand Masters in the several districts of England. It cannot even be argued with any degree of plausibility, that they, or the Craft in general, could be ignorant of his pretensions, acts and doings. If they had knowledge of his claim to a Deputation from England, as Provincial Grand Master, or if it is apparent that they ought reasonably to have known it, the conclusion is irresistible that Price held the Commission and office, which he publicly professed to have, under which he openly acted, and which were notoriously throughout America ascribed to him. From all the Grand Officers at London, as well as from all the Members of the Fraternity, from 1733 to 1780, there was universal, undoubted belief in Henry Price, as the legitimate founder, under lawful authority, of Masonry in America. Not a doubt, suspicion, or insinuation were breathed against him. He was entirely, unconditionally,

absolutely confided in, upon both sides of the Atlantic. During all the years of his Masonic life he enjoyed the fullest confidence of the Grand Lodge at London. It would seem to be too late now to originate doubt and suspicion against a man of pure character, unsullied name and spotless reputation, after the lapse of one hundred and thirty-eight years [written in 1871], unless the clearest evidence and undeniable proofs of the charges made are adduced. Suspicion and suspicious circumstances are not sufficient to weigh down his more than eighty years of life, characterized by honesty, integrity and Christian virtue.

"In reviewing the life of Henry Price, we cannot escape the impression that the Ancient Society of Free and Accepted Masons, through his persistent labor, emerged from a position of comparative insignificance to one of prominence and great respectability in the Province. When he opened the Provincial Grand Lodge at Boston in July, 1733, the brethren whom he called around him, with the exception of Andrew Belcher, occupied humble places in life, and were not calculated to extend the influence of the Society, nor to make proselytes from among the best men of Boston. But Henry Price set his standard high. He was ambitious that the institution should be known by the good character of its members, and that it should be represented by able and respectable officers. He retained the office of Provincial Grand Master only so long as it was necessary to carry out his cherished scheme. All of his successors were gentlemen of the highest respectability and character, while those who had become members of the lodges gave to the Society a position which commanded the respect of all classes of men. The reverend clergy gave to it their sanction, and aided by the sacred rites of their office, in their churches, the public demonstrations which from time to time occurred. The press spoke in terms of respect of 'that ancient Society, whose benevolent constitutions do honor to mankind,' and of the distinction conferred upon those called to preside as Grand Master over its proceedings. Thus the institution won its way to favor in public estimation. When Price installed his successors, each one with more ceremony and pomp than that of the preceding one, he saw that the honor which he claimed, of being the 'Father of Masonry in America', was not an empty honor, but one which in his day was worthy of pride, and which he well hoped might be ascribed to him in history.

"He had been successful beyond his fondest anticipations. Wealth, political and social distinction, the high authorities in the Province, the teachers of Christian virtue and the leaders in the two great parties of loyalty and liberty, had bowed before the altar

of Freemasonry erected by him. Thus he had accomplished all that he dared to dream of in the early days of his labor."

NOTES AND REFERENCES

On Price's Deputation see The History of Freemasonry, Robert Freke Gould; Philadelphia, 1889, Vol. IV, page 330. Beginnings of Freemasonry in America, Johnson, New York, 1924, pages 74, 115. History of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in New York from the Earliest Date, Charles T. McClenachan; New York, 1888, Vol. 1, page 77. History of the Ancient and Honorable Fraternity of Free and Accepted Masons, and Concordant Orders. Stillson and Hughan; Boston and New York, 1891, pages 219, 239.

The most complete lay-out extant of data concerning Price will be found in the Proceedings of the Grand Lodge of Massachusetts; for 1871, published in Boston in 1872, page 284 ff. In that volume will be found Price's will, page 345, his Deputation, page 347; Tomlinson's Deputation, page 349; Franklin's letters to Price, page 356; Grand Secretary French's letter to Price, page 366; Price's reply thereto, page 368; Price's address at the installation of John Rowe, page 322; etc.

On Price's personal and Masonic career in general consult the following: The Freemason's Monthly Magazine, Charles W. Moore; Boston, Vol. XV, page 163; Vol. XVI, page 129; XVII, page 11, XX, page 266, XXV, page 343; XXVIII, page 301; XXX, pages 95, 148; XXXI, page 125; XXXII, page 33. History of Freemasonry in Canada, John Ross Robertson; Toronto, 1900, Vol. I, page 147. History of Freemasonry in Rhode Island, Henry W. Rugg; Providence, 1895, page 27. Beginnings of Freemasonry in America, Johnson; New York 1924, page 92, etc. History of Freemasonry in the State of New York, Ossian Lang; New York. 1922, pages 10, 13. The Evolution of Freemasonry, Delmar D. Darrah, Illinois, 1920, page 230. History of the Ancient and Honorable Fraternity of Free and Accepted Masons, and Concordant Orders, Stillson and Hughan; Boston and New York, 1891 page 242. History of Freemasonry, Robert Freke Gould; Phiiadelphia, 1889, Vol. IV, page 241. Freemasonry in Michigan, Jefferson S. Conover; Michigan, 1897, Vol. I, page 8.

Washington and His Masonic Compeers, Sidney Hayden; New York 1866, page 233.
Masonic Review, Thomas J. Melish; Ohio, Vol. XXVIII, page 83; Vol. LXIX, page 311.

QUESTIONS FOR DISCUSSION

Why was the issuance of the Price Deputation so important an event? What American Mason preceded Price as a Provincial Grand Master? Who issued Price's Deputation? What was its date? Where and how did Price receive it? Why, do you suppose, did he pay a fee for it? By whom was it signed?

Where was Price born? Where was he made a Mason? When did he return to Boston?

What was his profession? What is the importance of his appointment by Belcher? Who was his business partner? What was his religion?

To what extent did he prosper? How did he build up his fortune? How often was he Grand Master? Worshipful Master?

Where was he buried? What does his epitaph indicate?

Why has his Masonic record been questioned? Name the grounds taken by his critics. Why was no record of his Deputation made in Grand Lodge minutes of England? How did Masonry prosper in Massachusetts under his leadership?

----o----

EDITORIAL

BOARD OF EDITORS

Editor-in-Chief - H.L. HAYWOOD

ASSOCIATE EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

R. J. MEEKREN, Canada

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

MT. MORIAH

WHAT is the secret of the mountains? We may see them from afar with indifference, while they hang like cloud shapes in the sky, but once we have ascended to their own places among their peaks and elevated Valleys, they take possession of us in a manner all their own. The sight of granite lifted into the air disturbs us with a shock of astonishment; we are accustomed to think of granite as hidden in the earth. We have been believing that soil and rock should lie under our feet; here they hang over our heads. In the streets of our cities and on our farms we have been living amid human beings, immersed in the buzz of their movements; here we come into a strange solitude, as if to the "one spot of earth devoted to eternity," and it gives us the feeling that, in contrast to this calmness, our ordinary activities are fretful and vain, like the stuff of dreams. Our houses, fields and forests change with the seasons or through the influence of our work; these crags appear to be indifferent to all such permutations, as if that changelessness which men attribute to eternity were here made evident. The beauty of the mountains, the unexpected shapes of slope and cliff, the metallic foliage of the pines, " the stationary blast of waterfalls," the transformations of light, and shade, and color has a startling originality in it, like that of an apparition. And the elemental forces, usually hidden from us by verdure or pavement, here lay aside their familiar disguises, with their

"Characters of the great Apocalypse,

The types and symbols of Eternity

Of first, and last, and midst, and without end."

There is nothing private in these impressions. Men everywhere and always have been moved by them to feel in their beings something that corresponds to the great peaks, so that they have at times tried to make artificial mountains for themselves, like Babel

or the Pyramids. This has given sanctity to high places, and hills, and has set a range of peaks across the Great Divides of religion - Ararat, Nebo, Carmel, Zion, Olivet, Olympus; it has given mountains a place in literature and art, like the Mountains of the Moon, the Old Man of the Mountains, and Dante's Mount of Paradise, with its concentric aspiring circles, leading toward the unfoldment of some ultimate mystery. Mountains have a place in man's traditions, because there is something mountain-like in man himself. He lifts his eves unto the hills: he cries out to God. "Thy righteousness is like the great mountains!"

In the center of our Masonic mysteries stands such a peak, Mt. Moriah, commanding the scene like some Fujiyama. It is the symbolical High Place on which Solomon erected his Temple, which is itself symbolical focus. And it is there in our rituals, this temple and its mountain, because that which it typifies is in a Mason's life, if he is really a Mason.

How many there are who live in the Lowest Vales! Unhappy, troubled by many fears, confused, perplexed, apprehensive, they are like men that have lost their way, worried by their own ignorance but helpless, so they believe, to escape from it, or to find the Word of Life that they have lost. Such lives are covered with rubbish; such men almost literally walk in darkness.

The salvation for these lost souls is to erect a Temple in the midst of the rubbish, on some stable hill. Such architecture requires no occult powers, no superhuman skill; it is what any man can do, for the nature of things does not compel one to go unhappy all his days, because each of us possesses in his own self from birth the capacities for such building. If he does not know this secret his Masonry is there to teach him, for it is this ability to transform a log cabin existence into a temple that Masonry teaches; it is this which is its "science of morality, veiled in allegory, and illustrated by symbols."

The foundations on which such a new life may be erected are already in a man's nature if only he will learn to use them. He can develop a sincere desire for better things; he can cultivate a tenacity of purpose; he can learn how to become steadfast of

aim; he can summon strength of will; he can discover for himself what is meant by fearlessness of mind and confidence in life. On such a Mt. Moriah of his own - and these are the true qualifications of a Mason - he can build his own King Solomon's Temple, which, once it is finished, is a new kind of life for him, wherein are Wisdom, Strength and Beauty.

* * *

"POOR AND DISTRESSED MASTER MASONS"

IN the article on page 104 by Bro. Phil Roth - in whom moral enthusiasm is so perfectly blended with practical sense - is found a story of Applied Masonry that is as significant of the new mood of American Masonry as anything could be. Once was when Employment Bureaus were looked upon with suspicion because they were not mentioned among the Landmarks or required by Masonic Jurisprudence. As if for that reason our Craft should be forbidden to carry its own teachings into practice! When almost every lodge was a village lodge, when every member knew every other member personally there may have been no need of Employment Bureaus; but in this day, when more than half of the Masonic population is to be found in cities, when hundreds of lodges approach or surpass the "one thousand members" mark, it is impossible to carry out our old tenet of Brotherly Relief by individual efforts. Employment and Relief Bureaus have become a necessity; and not because the individual member is under any the less obligation to practice Relief and Charity inside the length of his own Cable Tow.

It is sometimes objected to Masonic charity that it is for Masons only. In one sense this is true and necessary. Our lodges make no levy for charitable purposes; our Fraternity is not a charitable or insurance society. The Masonic principle is that Freemasons assist each other by way of relief, as when a member meets with an accident or some similar misfortune. The Craft has no monies for charity in general; and as far as that is concerned other fraternities, and churches, clubs, and societies do the same; each takes care of its own.

But even so, and in another real sense, Masonic charity is just charity, charity itself, pure and simple, with no label attached. Though Masons as Masons do not have the use of large funds for relief, as men in every walk of the world they are expected, because of their Masonic vows, to be charitable to all men; and the relief dispensed by lodges and Grand Lodges is only incidental to that Masonic charity which a real Mason carries everywhere in his heart.

----o----

INEQUALITY OF RACES

NOBODY has ever given satisfactory proof of an inherent inequality of races. The current unfavorable opinion of the Negro is based largely on complete ignorance of African native conditions, and of Negro achievements in the industries and arts and in political organization. The glorification of our own race is founded exclusively on a consideration of the cultural opportunities given to the few and on the complete neglect of the cultural primitiveness of the great mass of individuals. This primitiveness shows itself intellectually in the uncritical acceptance of second-hand ideas and emotionally in the ease with which most persons succumb to the power of fashionable passions. – Franz Boas.

----o----

THE LIBRARY

"THE ASSYRIAN CAME DOWN LIKE A WOLF ON THE FOLD"

THE ANNALS OF SENNACHERIB. By Daniel David Luckenbill, Professor of the Semitic Languages and Literatures in The University of Chicago. This is Vol. II of The University of Chicago Oriental Institute Series. University of Chicago Press. May be ordered through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Boards, 9x12 inches, illustrated, 196 pages with index. Price, postpaid, $4.20.

MOST of us know nothing about "Sennacherib, the great king, the mighty king, king of the universe, king of Assyria" (his own description) save Byron's poem that tells how he "came down like a wolf on the fold" and the few pages in the Book of Kings II, chapter 18, etc. It is our loss. He was a great personage, a fact abundantly set forth in his own clay records, an illustration of which will be found on page - .

The account of how he took Jerusalem in 701 B. C. is told in II Kings 18:13 If. with admirable brevity:

"Now in the fourteenth year of king Hezekiah did Sennacherib king of Assyria come up against all the fortified cities of Judah and took them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have offended; return from me; that which thou puttest on me will I bear. And the king of Assyria appointed unto Hezekiah king of Judah three hundred talents of silver and thirty talents of gold."

Compare with that Sennacherib's own version:

"As for Hezekiah, the Jew, who did not submit to my yoke, 46 of his strong cities, as well as the small cities in their neighborhood, which were without number - by levelling with battering-rams (?) and by bringing up siege-engines (?), I besieged and took (those cities). 200,150 people, great and small, male and female, horses, mules, asses, camels, cattle and sheep, without number, I brought away from them and counted as spoil. Himself, like a caged bird I shut up in Jerusalem, his royal city. Earthworks I threw up against him - the one coming out of the city-gate, I turned back to his misery.

"The cities of his which I had despoiled I cut off from his land and to Mitini, king of Ashdod, Padi, king of Ekron, and Silli-Bel, king of Gaza, I gave. And (thus) I diminished his land.

"I added to the former tribute, and laid upon him the giving (up) of their land (as well as) imposts - gifts for my majesty.

"As for Hezekiah, the terrifying splendor of my majesty overcame him, and the Urbi (Arabs) and his mercenary (?) troops which he had brought in to strengthen Jerusalem, his royal city, deserted him (lit. took leave).

"In addition to the 30 talents of gold and 800 talents of silver (there were), gems, cosmetics (?), jewels (?), large sandustones, couches of ivory, house chairs of ivory, elephant hide, ivory (lit. elephant's teeth), ushu-wood, all kinds of valuable (heavy) treasures, as well as his daughters, his harem, his male and female musicians, (which) he had (them) being after me to Nineveh, my royal city. To pay tribute and to accept (lit. do) servitude, he dispatched his messenger(s)."

Sennacherib's Annals, all written in the Royal first person singular, are rich as alabaster, golden as leaves from a book of dreams, redolent of ancient poetries and forgotten mysteries, especially when they relate the rebuilding of Nineveh, and of Sennacherib's "Palace Without a Rival." Hear how he speaks of Nineveh!

"At that time, Nineveh the noble metropolis, the city beloved of Ishtar, wherein are all the meeting-places of gods and goddesses; the everlasting substructure, the eternal foundation; whose plan had been designed from of old, and whose structure had been made beautiful along with the firmament of heaven, the beautiful (artistic) place, the abode of divine law (decision rule), into which had been brought all kinds of artistic workmanship, every secret and pleasant (?) plan (or command, of god); where from of old, other kings, who went before, my fathers, had exercised the lordship over

Assyria before me, and had ruled the subjects of Enlil, and yearly without interruption, had received therein an unceasing income, the tribute of the princes of the four quarters (of the world)."

And see what manner of temple-palace he erected, with its great pillars!

"Thereon (lit. therein) I had them build a palace of ivory, ebony (?), boxwood (?), musukannu-wood, cedar, cypress and spruce, the 'Palace without a Rival,' for my royal abode. Beams of cedar, the product of Mt. Amanus, which they dragged with difficulty out of (those) distant mountains, I stretched across their ceilings (?). Great door-leaves of cypress, whose odor is pleasant as they are opened and closed, I bound with a band of shining copper and set up in their doors. A portico, patterned after a Hittite palace, which they call in the Amorite tongue a bit-hilani, I constructed out of the 11,400 talents of shining bronze, the workmanship of the god Nin-a-gal, and exceedingly glorious, together with 2 colossal pillars whose copper work came to 6,000 talents, and two great cedar pillars, (which) I placed upon the lions (colossi), I set up as posts to support their doors."

* * *

AN EXCITING BOOK OF RITHMETIC: REVIEWED

BY CASSIUS J. KEYSER

BOYS' OWN ARITHMETIC. By Raymond Weeks. Illustrations by Usabal. New York: E. P. Dutton & Co. For sale by National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Red (very red) cloth, index, 188 pages. Price, postpaid, $2.10.

HERE is a book that will gladden the hearts and brighten the eyes of millions of boys if they get a chance to read it. And they will get the chance if their fathers and mothers and their other teachers discover the book and learn what it really is.

It is not a book of arithmetic as commonly understood. It is not one of those dead and deadening things known as textbooks. It is a living bit of literature based on arithmetic for the amusement and incidentally for the edification of real boys, of funloving boys, of girls, too, and, I dare say, even of grown-ups, for the book, like all genuine literature, is universal in its appeal.

The author makes no claim to being a mathematician though it is evident that he could have been one had he so elected. Neither is he a professional teacher of arithmetic. He is an eminent professor of romance languages and literature in a great university. But he was a boy once, is now a father of boys, and, though mellowed with the wisdom of experience and years, he is still a boy at heart, in his recollections, in his sympathies and understanding and love. It is that together with a certain rare and amiable genius that enabled Mr. Weeks to write this book of charming stories for the amusement and education of children, causing them to learn while laughing, and to laugh while learning.

He has thus employed a most important principle of human education. For laughter is not sub-human like eating and sleeping, for example. Laughter is a human thing.

"O Laughter, divine river of joy, thou art the blessed boundary line between the beasts and men."

Nay, laughter is even divine. Did not high Olympus often ring with the laughter of the gods! Recently it has been contended by eminent theologians that even the God of good Christians possesses a sense of humor. They must be right for how could He fail to be amused by the claims solemnly made on His behalf by the fundamentalists?

I have said that the book is literature; it is literature based on arithmetic, and the manner fits the matter as neatly as the bark fits the tree. There are more than a hundred short stories. The list of their titles is itself a poem - far more galvanic than the Iliad's famous list of ships. Here are a few samples chosen at random: Race between ten boys and a cinnamon bear; Opossum eating persimmons; Red mule Absolum; Smile of a crocodile; Dog scratching off fleas; Cats in Catalonia; Moving power of a hornet; The boy, the bulldog and the ice-cream; Standing a fraction on its head; and so on with the range and diversity of a live boy's manifold world.

I regret that there is here no room to quote a few specimens of these stories, for their is no other way to give a right sense of their fidelity, their quaintness, their charm, their pure fun, their fine union of sense and sane nonsense, now reminding one of Tom Sawyer and now of the immortal creations of Lewis Carroll.

In each story there lurks an arithmetical problem; it leaps forth to challenge the boy just as he finishes the reading. What grappling and battling will result, especially if two boys are playing the game together!

Fortunately not all the numbers mentioned in a given story are essential to its problem, for else the boy would not have the delight of discriminating what is essential from what is not. Fortunately the stories are not so arranged that the problems are presented in the order of increasing difficulty, for else the book would not be true to life. Neither would it be true to life if it did not set some problems whose answers are cumberous and some that seem to be genuine but are not.

The book is profusely illustrated by Usabal, who has caught its spirit of humor and fun. The illustrations are alone worth more than the price of the book.

Cassius J. Keyser, Columbia University.

* * *

RELIGION SOCIALIZED AND APPLIED

THE GOSPEL OF FELLOWSHIP. By Charles D. Williams D. D., Late Bishop of Michigan. Published by Fleming H. Revell. May be purchased through the Book Department of National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth, 218 pages. Price, postpaid, $1.60.

BISHOP WILLIAMS established a national reputation for himself in church circles by his early and courageous advocacy of a socialized Christianity. He was one of the first religious leaders to see that religion exists for the community as much as for the individual, and that a Gospel for the individual alone is only a half Gospel. True to the convictions of a lifetime, he made his last book a plea for this insight, and a noble book it is, albeit the author might have given it more literary finish had he lived to see it through the press.

To him the central reality in a socialized religion is fellowship; accordingly he seeks to apply "The Gospel of Fellowship" to every and all social, political, and economic problems, which, as the whole of modern literature attests, are too numerous for comfort.

These problems have grown up out of the nature of things. Out of the break up of feudalism developed the political state as we now know it, with independent nations lying alongside each other; with the discovery of steam in 1789 came industrialism, with its new alignment of social classes; with the development of transportation systems came a shrinking up of the world, with its clash of cultures; and with the rise of democracy came a new social consciousness, with new demands on church, school, and state. The need of readjusting human life to these changed conditions constitutes "the social problem".

Bishop Williams' solution of this problem is the application to it of the spirit and principle of fellowship. Such an effort is both Masonic and Christian in the larger senses of those words, and reflects nothing but credit upon our author. But there is in it a difficulty, a difficulty that stands out above the book: it is that "fellowship" is not defined. We are told that fellowship can solve our economic, political, racial, and religious problems but we are not told what this fellowship is. The indistinct generalized idea of it given by Bishop Williams will not serve; when spread over so wide a territory his idea becomes so thin that at times it becomes almost invisible.

We Masons have the same difficulty in managing some of our own key words; brotherhood, truth, toleration, relief, landmarks. Perhaps it is because we have not yet thought them out. Almost the final achievement of the mind is the definition of a word (not in the dictionary sense of "definition") when it stands for some fundamental idea. Inspirational books help us to make up our minds to travel toward the goal, but they seldomly open any of the gates that stand locked across the path.

* * *

A HISTORY OF THE CRUSADES AND OF THE KNIGHTS TEMPLAR

THE CRUSADES: THE STORY OF THE LATIN KINGDOM OF JERUSALEM. By T. A. Archer and Charles L. Kingsford. Published by G. P. Putnam's Sons: New York. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Cloth, illustrated, index, 467 pages. Price, postpaid, 2.65.

WHEN Mohammed passed away the Caliphs immediately W set to planning the conquest of the world in the name of Islam. They conquered the Near East, North Africa, and, at last, Spain. Unsuccessful in breaking through into France and Italy from the west, they reduced the powers to the east and arranged for the overthrow of Constantinople. Hemmed in by this dreaded Infidel power on the east, south and west the Christian nations of Europe found themselves in terrible straits. If Rome were to

fall, what would become of Paris? what would become of England? of Christendom itself? This possible doom hung over Europe like a pall.

Europe met this danger with the Crusades. Inspired by a common fear the kings and princes and bishops let off warring among themselves, pooled their men and money, and set off to attack Islam in its own stronghold.

A stranger thing never happened in all history, or a bloodier, or more romantic. There were no nations in Europe, only dynasties; there was no lasting unity, not even in the church; there was no knowledge of the world outside of Europe; there was no patriotism, only personal loyalty to a leader, and allegiance to a common Faith. Consequently the Crusades became a seethe of cross-currents, of feuds, and of internecine war; kings, princes, counts, dukes, like multitudes of the common folk, perished like snowflakes in the sea.

The moving tale of it all, of how Europe found itself in its defeat, of how Jerusalem was taken and lost again, of how the Knights Templar were created and destroyed, how chivalry waxed into a wondrous bloom, then faded, and how the long troubled era of two hundred years flared finally in the burning of De Molay is told in Archer and Kingsford's The Crusades with clarity and simplicity. No better account has ever been written in one volume.

* * *

A MONITOR FOR GENERAL USE

EUREKA, OR WHAT A MASTER MASON OUGHT TO KNOW. Published by The Peerless Co., Kenmore, Ohio. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis Mo. Paper, 117 pages. Special price in quantities. Single copy, price, postpaid, sixty-five cents.

THIS is a collection of lectures, charges, and addresses compiled by a brother whose modesty has led him to hide himself behind the screen of anonymity. "While we do not claim," he writes, "that these lectures are the best there are, we do say that the ones submitted have been accepted by many as some of the best ever printed and are suitable for use in any Blue Lodge. The order of arrangement being natural and in rotation, they can be used as a whole or separated and any part desired used as the occasion presents." Brethren who have grown weary of repeating the same lectures on the Apron, the Winding Stairs, and other familiar portions of the exoteric work of the Blue Lodge, will find in this little brown volume a variety of forms from which to draw fresh material.

* * *

Freemasonry is the subjugation of the human that is in man by the divine, the conquest of the appetites and passions by the moral sense and the reason; a continual effort, struggle and warfare of the spiritual against the material and sensual. That victory - when it has been achieved and secured, and the conqueror may rest upon his shield and wear the well earned laurels – is the Holy Empire. – Albert Pike

----o----

What to Read in Masonry

THE MAKING OF AMERICAN MASONRY

IT appears that we American Masons have been more interested to learn how Masonry helped to make America than how America helped to make Masonry. At any rate, there has this long time existed a sad lack of adequate literature on the

history of Freemasonry in this broad land; why, it would be difficult to say, unless it be that we are so obsessed by the present as to think - as many undoubtedly do – that what happens today is the peak and culmination of time, and what happened day before yesterday is dead and done with, and not worth caring about.

Unless it be accounted for by this prejudice against the past the paucity of readable, comprehensive and reliable histories of American Masonry is a mystery. One thing is certain! If our scribes have left the subject alone it has not been for lack of opportunity, or the failure of an audience, or for any dearth of materials. As for materials they stand about everyone of us mountain high, ready to be worked into precious metals for the enrichment of the Craft; as for an audience, it is a large one, of three million brethren good and true; and as for opportunity, it is endless, and calls loudly to men of knowledge and skill.

This is not to fling a dornick at the works already extant. Quite the contrary! Many of them are good work, true to the plumb and to the square, and fit ashlars for any library, as will be instantly patent to the discerning brother who scans the list below.

Meanwhile, the student's attention is especially called to the files of our American Masonic periodicals, the names of which, in past and present, are almost legion. The Freemason's Magazine, The Masonic Record, The Tyler-Keystone, The American Mason, The Evergreen, The Voice-Review, The New Age, The BUILDER, The Quarterly Review of Masonry, etc.; in the back files of these, and in a score of others, equally valuable, are to be found thousands of articles on every imaginable phase of American Masonic history. In addition to whatever intrinsic value they possess, many of them carry references to now forgotten books or to other sources, often obscure or unknown; only the careful student can appreciate the full value of such references.

It cannot be expected that many brethren could carry complete files of periodicals in their library, as much for the difficulty of securing them as for their cost; but in most cases a studious brother can manage to consult them in some Masonic library. There are such libraries in many cities, a partial list of which is as follows:

Boston, Massachusetts. Fargo, North Dakota. New York City (2). Sioux Falls, South Dakota. Topeka, Kansas. San Francisco, California. Montgomery, Alabama. Washington, D C. South Portland, Maine. Waynesville, North Carolina. Chicago, Illinois (2). Evanston, Illinois. Minneapolis, Minnesota. Spokane, Washington. Hot Spring, Arkansas. Delta, Colorado. Portland, Maine. Baltimore, Maryland. Minneapolis, Minnesota. Duluth, Minnesota. Salem, Oregon. Altoona, Pennsylvania. Pittsburgh, Pennsylvania. Nashville, Tennessee. Fredericksburg, Virginia. Tacoma, Washington (2). Milwaukee, Wisconsin. Madison, Wisconsin. South Pines, North Carolina. Los Angeles, California (2). Winnipeg, Man., Canada. Portland, Oregon. Oakland, California. Muscatine, Iowa. Cedar Rapids, Iowa. Philadelphia, Pennsylvania.

Beginnings of Freemasonry in America, Melvin M. Johnson.

Benjamin Franklin as a Freemason, Julius F. Sachse.

Centennial Memorial of Aurora Lodge, A. F. & A. M., A. D., 1801-1901, Frederick A. Currier.

Dedication Memorial of the New Masonic Temple, Philadelphia, Sept. 26, 29, 80,1878, Compiled by the Library Committee of the R.W. Grand Lodge of Pennsylvania

Franklin Bi-Centenary Celebration, Grand Lodge of Pennsylvania.

Freemasonry in America Prior to 1750, Melvin M. Johnson.

Freemasonry in Canada, Osborne Sheppard.

Freemasonry in Michigan (2 vole.), Jefferson S. Conover.

Freemasonry in Pennsylvania, 1727-1907, as Shown by the Records of Lodge, No. 2, F. & A. M., of Philadelphia, From the Year A. L. 5757, A. D. 1757, Compiled by N. S. Barratt and Julius F. Sachse.

Freemasons' Monthly Magazine, edited by Charles W. Moore.

History of Brother General Lafayette's Fraternal Connections With the R. W. Grand Lodge, F. & A. M., of Pennsylvania, published by the G. L. of Pennsylvania.

History of Brother Stephen Girard's Fraternal Connections With the R. W. Grand Lodge, F. & A. M., of Pennsylvania, published by the G. L. of Pennsylvania.

History of Freemasonry (American Edition), R. F. Gould

History of Freemasonry in Canada, J. Ross Robertson.

History of Freemasonry in Maryland, Edwart T. Schultz.

History of Freemasonry in Ohio From 1791, W. M. Cunningham.

History of Freemasonry in Rhode Island, Henry W. Rugg.

History of Freemasonry in South Carolina, Albert G. Mackey.

History of Freemasonry in the State of New York, Ossian Lang.

History of Lodge No. 61, F. & A. M., Wilkesbarre, Pa., Oscar Jewell Harvey.

History of St. Andrew's Lodge, No. 16, A. F. & A. M. Henry T. Smith. '

History of the Grand Lodge and of Freemasonry in the District of Columbia, Kenton N. Harper.

History of the Grand Lodge of Iowa, Morcombe and Cleveland.

History of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in New York From the Earliest Date Charles T. McClenachan.

Indian Masonry, Robert C. Wright.

Jews and Masonry in the United States Before 1810, Samuel Oppenheim.

LeTellier's Lodge at Honolulu: A Masonic History, Ed. Towse.

Life Story of Albert Pike, Fred Allsopp.

Little Masonic Library, Masonic Service Association.

Mackey's Revised History of Freemasonry, Robert I. Clegg.

Masonic Light on the Abduction and Murder of Wm. Morgan, P. C. Huntington.

Masons as Makers of America, Madison C. Peters.

Memoir of Sylvanus Cobb, Jr., Ella Waite Cobb.

Military Lodges, R. F. Gould.

Military Lodges, Alfred Lawrence.

Minutes of the Right Worshipful Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of Pennsylvania and Masonic Jurisdiction Thereunto Belonging, published by the Grand Lodge of Pennsylvania.

Mormonism and Masonry: A Utah Point of View, S. H. Goodwin.

Old Masonic Lodges of Pennsylvania, "Modern and Ancients." 1730-1801, Which Have Surrendered Their Warrants or Affiliated With Other Grand Lodges, Vols. I and II, published by G. L. of Pennsylvania.

Pioneering in Masonry, Lucien V. Rule.

Proceedings of the R. W. Grand Lodge of Pennsylvania.

Report of the Masonic Overseas Mission on Efforts to Secure Governmental Permission to Engage in Independent War Relief Work Abroad.

Reprint of the Minutes of the Grand Lodge of Free and Accepted Masons of Pennsylvania (six volumes), compiled by Joshua L. Lyte.

Sacred Mysteries of the Mayas and the Quiches, Auguste Le Plongeon.

Scarlet Book of Freemasonry, M. W. Redding.

Souvenir Album, Showing the Various Places of Meeting of the R. W. Grand Lodge, F. & A. M., of Pennsylvania, for the Past century and a Half, Together With Interior Views in the New Temple, prepared under the direction of the Committee on Library.

Story of Mount Vernon Lodge, No. 4, Free and Accepted Masons, Providence, Rhode Island, 1799-1924, William Evans Handy.

Story of "Old Glory". John W. Barry.

Study in American Freemasonry, Arthur Preuss.

Thomson Masonic Fraud, Isaac Blair Evans.

Washington and His Masonic Compeers, Sidney Hayden.

Washington, the Great American Mason, John J. Lanier.

Washington, the Man and the Mason, Charles H. Callahan

Washington's Masonic Correspondence, Julius F. Sachse.

----o----

THE QUESTION BOX

LIST OF BOARDS OF RELIEF AND EMPLOYMENT BUREAUS

Where can I find a list of Boards of Masonic Relief and of Employment Bureaus? We are thinking of organizing some thing of the kind in our own city and would like to correspond with a few Secretaries before doing so.

M. J. W., Ohio.

You can find a list right here, brought up to date for us by Bro. Andrew J. O'Reilly, Secretary of Masonic Relief Association of the United States and Canada, and many thanks to him for his kindness:

Akron, Ohio. Masonic Relief Association, R. A. Walkup, Secretary, Masonic Temple.

Albany, N. Y. Board of Relief, Lewis J. Barhydt, Secretary Masonic Temple.

Alexandria, Va. Board of Relief, Edgar Warfield, Secretary 300 Prince St.

Atchison, Kansas. Board of Relief, Guy W. Sharp, Secretary, 308 Commercial St.

Atlanta, Ga. Masonic Board of Relief, Walter C. Taylor, Secretary, City Hall.

Bakersfield, Calif. Masonic Board of Relief, A. D. Whittemore, Secretary.

Baltimore, Md. Masonic Board of Relief, B. Friedman, Secretary, 109 W. Lombard St.

Barrie, Ont., Can. Masonic Board of Relief, Alfred Wilkes, Secretary.

Baton Rouge, La. J. S. Busse, Secretary-Treasurer, P. O. Box 617

Beaver Falls; Pa. Board of Relief, J. L. B. Dawson, Secretary.

Billings, Mont. Masonic Board of Relief, C. S. Bell, Secretary, 406 Stapleton Block.

Binghamton, N. Y. Board of Relief, A. P. Kelsey, Secretary Masonic Temple.

Bloomington, Ill. Masonic Board of Relief, Bloomington, Ill.

Boston, Mass. Board of Relief, John A. Blake, Secretary, 207 Masonic Temple.

Brockville, Ont., Can. Board of Relief, W. H. Kyle. Secretary.

Brooklyn, N. Y. Williamsburgh Masonic Board of Relief, John Milford, Secretary, 827 Bedford Ave.

Buffalo, N. Y. Masonic Relief Board, M. O. Denny, Secretary 2 Masonic Temple.

Buffalo, N. Y. Masonic Service Bureau, E. Earle Axtell, Secretary, Room 6, Masonic Temple.

Butte, Mont. Masonic Board of Relief, George T. Wade, Secretary, Masonic Temple.

Calgary, Alberta, Can. Masonic Board of Relief, Masonic Temple.

Camden, N. J. Joseph B. Davis, Secretary, 817 Hadden St.

Charleston, S. C. Masonic Board of Relief. J. Berkman, Secretary, 4 Carolina St.

Charlotte, N. C. Masonic Board of Relief, H. A. Franklin. Secretary-Treasurer, 1704 Cleveland Ave.

Chattanooga, Tenn. Masonic Board of Relief.

Chillicothe, Mo. Masonic Board of Relief.

Chicago, Ill. Board of Relief, Nicholas E. Murray, Secretary 5812 West End Ave.

Chicago, Ill. Board of Relief, W. O. Robinson, Agent, 77 W. Washington.

Cincinnati, Ohio. Cincinnati Relief Association. Rolland L. Kraw, Secretary, 602 Southern Ohio Bank Bldg

Cleveland. Ohio. Board of Relief, Isaac Morris, Secretary, 3515 Euclid Ave.

Cleveland, Ohio. Masonic Employment Bureau, R. S. Rovers Sec'y and Supt., 316 Claxton Bldg.

Clinton, Iowa. Board of Relief, Dr. E. F. Martindale, Secretary.

Colorado Springs, Colo. Masonic Board of Relief, Oliver E. Collins. Secretary, Masonic Temple.

Columbia, Mo. Masonic Board of Relief.

Columbus, Ohio. Columbus EmpIoyment Bureau, W. S. Andrews. Secretary, Masonic Temple.

Concord, N. H. Board of Relief, John H. Wasson, Secretary.

Cortland. N. Y. Board of Relief, Charles H. Jones, Secretary.

Council Bluffs, Iowa. Masonic Relief Board, W. E. McConnell, Secretary, 414 Broadway.

Cumberland, Md. Masonic Relief Committee.

Dallas, Tex. Masonic Board of Relief, W. C. Lemon, Chairman, 300 Austin St.

Davenport, Iowa. Davenport Relief Board, C.E. Harrison. Agent, 1201 Bridge Ave.

Dayton, Ohio. Board of Masonic Relief, W. A. Marietta, Secretary, Masonic Temple.

Decatur, Ill. Masonic Relief Board, Elmer O. Brintlinger, Secretary, 543 N. Maine St.

Denver, Colo. Board of Relief, Dr. M. H. Dean, Secretary, 219 Masonic Temple.

Des Moines, Iowa. B. F. Stretson, Charity Agent, 4th floor, Masonic Temple.

Detroit, Mich. Masonic Board of Relief, Fred J. Lawrence Secretary, Masonic Temple.

Dubuque, Iowa. Board of Relief, C. W. Walton, Secretary 1072 Main St.

Duluth, Minn. Masonic Board of Relief, H. VanBrunt, Secretary, Masonic Temple.

East St. Louis, Ill. Masonic Board of Relief.

Edmonton, Alberta, Can. Masonic Board of Relief, Lorne Muir, Secretary, P. O. Box 517.

El Paso, Tex. Masonic Board of Relief, Forest E. Baker, Secretary, Masonic Temple.

Evansville, Ind. Masonic Relief Association, Fred H. Ruff Secretary Masonic Temple Association, Third and Chestnut St.

Fort Wayne, Ind. Fort Wayne Relief Board, J. M. Stouder Chairman, 122 E. Columbia St.

Fort Worth, Texas. Masonic Relief Association, E. F. Green Secretary-Treasurer, 215 1/2 Main St.

Fresno, Calif. Board of Relief, S. B. Leas, Secretary.

Galveston, Texas. Masonic Board of Relief, Walter L. Norwood, Chairman

Grand Rapids, Mich Masonic Board of Relief, David Farbs 225 Ottawa Ave.

Great Falls, Mont. Great Falls Relief Board, O. B. Kotz, Secretary, P. O. Box 112.

Guelph, Ont., Can. Masonic Board of Relief, A. Jeffray, Secretary, 54 Perston St.

Hamilton, Ont., Can. Masonic Board of Relief, H. R. Clark, Secretary, 24 Poulette St.

Hannibal, Mo. Masonic Relief Board, W. H. Blackshaw, Secretary, 1241 Paris Ave.

Hartford, Conn. Hartford Masonic Board of Relief, George A. Kies, Secretary-Treasurer, Masonic Temple.

Helena, Mont. Masonic Board of Relief, Wm. T. Hull, Secretary, care Nat'l Bank of Mont.

Honolulu, T. H. Masonic Board of Relief. Wm. Bell, Secretary.

Houston, Tex. Houston Board of Relief, J. E. Chestnutt, Chairman, 302 Main St.

Independence, Mo. Masonic Board of Relief, F. Walker, Secretary.

Indianapolis. Ind. Masonic Board of Relief, Rev. Willis D. Engle. Secretary, Masonic Temple.

Jacksonville, Fla. Jacksonville Relief Committee, W. S. Ware Secretary, 210 Masonic Temple.

Jeffersonville, Ind. Masonic Board of Relief, Wm. G. Young. Secretary.

Joliet. Ill. Masonic Board of Relief, E. W. Willard, Secretary, 407 Union St.

Joplin, Mo. Joplin Relief Board. M. Wyler, Secretary.

Kansas City, Kansas. Masonic Board of Relief, J. R. McFarland. Secretary. Court House.

Kansas City, Mo. Masonic Board of Relief, W.S. Lane, Secretary, Masonic Temple, 9th and Harrison Sts.

Kingston, Ont.. Can. Masonic Board of Relief, W. A. Bearance Secretary-Treasurer, 493 Princess St.

Kirksville, Mo. Masonic Board of Relief.

Knoxville, Tenn. Knoxville Relief Board, Dr. J. D. Henderson Secretary, Box 475.

Leavenworth. Kansas. Leavenworth Relief Board, Geo. W. Leek, Secretary.

Lethbridge, Alberta, Can. Masonic Board of Relief, John A Livingstone, Secretary, P. O. Box 94.

Lexington. Ky. Masonic Board of Relief, John W. Lancaster Secretary, 129 Cheapside.

Lima. Mont. Board of Relief, S. W. Vance, Secretary

Lima. Ohio. Masonic Relief Board, Fred Barrington, Secretary, 901 Albert St.

Lincoln. Neb. Masonic Board of Relief, Fred W. Tyler, Secretary, 1204 A. St.

London. Ont..- Can. London Benevolent Association, Inc., Rt. Wor. J.W. Metherall. Pres.-Chairman, 633 Queens Ave. W. Bro. H. J. Childs. Secretarv-Treasnrer, 293 Dundas St.

London, Ont., Can. Masonic Board of Relief, A. Ellis, Secretary, Masonic Temple.

Los Angeles, Calif. Masonic Board of Relief, Dr. J.M. Dunsmoor, Secretary, 435 Stimson Bldg.

Louisville, Ky. Louisville Relief Board, Charles H. Boden Secretary, 961 S. Second St.

Lowell, Mass. Masonic Board of Relief, Lucius A. Derby, Secretary.

Manila, P. I. Masonic Board of Relief, R. E. Clarke, Secretary, 105 Escolta.

Maryville, Mo. Masonic Board of Relief, Dr. L. C. Dean, Secretary.

Meadville, Pa. Masonic Board of Relief, Edwin M. Hoffman Secretary, 545 Terrace St.

Memphis, Tenn. Memphis Relief Board, Chas. E. Lodge, Secretary, 4th and Court Ave.

Mexico City, Mexico. Masonic Board of Relief, C. T. Craig, Secretary, Aparto 858.

Milwaukee, Wis. Masonic Service Bureau, P. A. Roth, Field Secretary, 2nd floor, 470 Van Buren St

Minneapolis, Minn. Masonic Board of Relief, R. A. Saunderson, Secretary, 420 Masonic Temple.

Missoula, Mont. Masonic Relief Board, Levi Whithee, Secretary, Masonic Temple.

Montreal, Que., Can. Masonic Board of Relief, Alexander Strachan, Secretary, 271 Prince Arthur St., West.

Muskogee, Okla. Masonic Relief Committee, F. L. Walton, Secretary.

Nashville, Tenn. Masonic Relief Board, Aaron Bergado, Secretary, 610 Church St.

New Albany, Ind. New Albany Relief Committee, Hugh J. Needham, Secretary, Room 207, Post Office Bldg.

New Haven, Conn. Masonic Board of Relief, S. A. Moyle P. O. Box 872.

New Orleans, La. Louisiana Relief Lodge No. 1, John A. Davilla, Secretary, 301 Masonic Temple.

Newport News, Va. Masonic Board of Relief, A. L. Evans Secretary, 228 29th St.

New York City, N. Y. Masonic Board of Relief, Robert S. Wardle, Secretary, 71 West 23rd St.

New York City, N. Y. Italian Board of Relief, F. W. Chillemi Secretary, 156 Franklin St., Astoria, L. I

New Westminster, B. C., Can. Masonic Board of Relief, A. Minn, Secretary, Custom House.

Oakland, Calif. Masonic Board of Relief, R. G. Evans, Secretary, Masonic Temple.

Omaha, Neb. Masonic Board of Relief, Chas. Bradley, Secretary, Masonic Temple.

Ottawa, Ont., Can. Masonic Board of Relief, D. A. Esdale, Secretary.

Pasadena, Calif. Masonic Board of Relief, Luciene A. Parmalee, Secretary.

Pekin, Ill. Masonic Board of Relief, F. W. Soady, Secretary.

Peoria, Ill. Masonic Board of Relief, Chas. H. Toddhunter, Secretary.

Peterborough, Ont., Can. Masonic Board of Relief, Henry Rush, Secretary.

Pocatello, Idaho. Masonic Board of Relief, E. G. Houde, Secretary

Portland, Maine. Masonic Relief Board, Almon L. Johnson, Secretary, Masonic Temple.

Portland, Oregon. Masonic Service and Employment Bureau, N. H. Atchison, Manager, Multnomah Hotel.

Portland, Oregon. Masonic Board of Relief, P. P. Kilbourne, Secretary, Multnomah Hotel.

Pueblo, Colo. Masonic Board of Relief, Wm. Peach, 40 Masonic Temple.

Quincy, Ill. Masonic Board of Relief, Paul G. Duncan, Secretary, Masonic Temple.

Rahway, N. J. Masonic Bureau of New Jersey, R. A. Vertseeg, Secretary.

Raleigh, N. C. Masonic Board of Relief, Wm. P. Little, Secretary, care Wake Co. Savings Bank.

Regina, Sask., Can. The Masonic Council of Regina, J. G. Lowrie, Secretary, 3273 Retallock St.

Richmond, Ind. Masonic Relief Board, Clarence W. Foreman, Secretary.

Richmond, Va. Masonic Board of Relief, B. C. Lewis, Jr., President, 1015 E. Maine St.

Rochester, N. Y. Masonic Service Bureau, H. G. Oliver, Manager, 61-63 Clinton Ave., North.

Sacramento, Calif. Masonic Board of Relief, A. V. Henning, Secretary, 302 Capitol Nat'l Bank Bldg.

Saginaw, Mich. Saginaw Board of Relief, C. J. Phelps, Secretary, 410 Bearinger Bldg.

Salina, Kansas. Masonic Board of Relief, W. G. Dewees, Secretary.

Salt Lake City, Utah. Masonic Board of Relief, F. J. Keller, Secretary, Masonic Temple.

San Antonio, Texas. Masonic Employment and Relief Bureau Leland S. Wood, Secretary, Masonic Temple.

San Diego, Calif. Masonic Board of Relief, R.W. Belding, Secretary, Masonic Temple

San Francisco, Calif. Masonic Board of Relief, Leo Bruck Secretary, Masonic Temple

San Jose, Calif. San Jose Relief Committee, W. J. Anthes, Jr., Secretary, Sciot's Club.

Sault Ste. Marie, Ont., Can. Masonic Board of Relief, E. I. Scott, Secretary

Savannah, Ga. Masonic Relief Association, A. L. Maxwell, Chairman, Court House.

Scranton, Pa. Masonic Relief Association, Ernest I. Paine, Chairman, 731 Connell Bldg.

Seattle, Wash. Masonic Relief and Employment Bureau, Harry M. Welliver, Secretary 5193 Arcade Bldg

Sedalia, Mo. Masonic Board of Relief, J. Rautenstrauch, Secretary, 703 W. 7th.

Sioux City, Iowa. Masonic Board of Relief, Charles L. Guiney Secretary, 302 Motor Mart Bldg.

South Bend, Ind. South Bend Relief Board, F. M. Boone, Secretary, Tribune Printing Co.

Southern Pines, N. C. Masonic Board of Relief, R. H. Chandler, Secretary.

Springfield, Ill. Masonic Board of Control, J. R. Orr, Secretary, Masonic Temple.

Springfield, Mass. Springfield Emergency Fund, Howard L. Kinsman, Secretary, 43 Maplewood Terrace

Springfield, Mo. Masonic Relief Board, M. F. Smith, Secretary, Masonic Temple.

St. Johns, New Brunswick. Masonic Board of Relief, Alexander R. Campbell, Secretary, 26 Germains St.

St. Joseph, Mo. St. Joseph Board of Relief, Orestes Mitchell, Secretary, 304 Corby-Forsee Bldg.

St. Paul, Minn. Masonic Board of Relief, Andrew B. Swansstrom, Agent, Masonic Temple.

St. Louis, Mo. Masonic Board of Relief, Chas. H. Schureman, Secretary, 2207 S. Grand Ave.

St. Louis, Mo. Masonic Employment Bureau, Wm. C. Heim Secretary, 2159 Railway Exchange Bldg.

St. Louis County, Mo. Board of Relief, Homer N. Lloyd, Secretary, 517 Meramec St., Clayton.

St. Thomas, Ont., Can. St. Thomas Relief Board, Fred W. Judd, Secretary, 379 Talbot St.

Stockton, Calif. Masonic Board of Relief, E. H. McGowen, Secretary.

Syracuse, N. Y. Masonic Board of Relief, S. D. Solomon Secretary, 712 S. A. &c K. Bldg.

Tampa, Fla. Masonic Board of Relief, D. C. Hill, Secretary 1323 Franklin St.

Terre Haute, Ind. Terre Haute Relief Board, Charles H. Traquair, Secretary, 320 N. Seventh St.

Toledo, Ohio. Masonic Executives' Association, Joseph J. Devlin, Secretary, Masonic Temple.

Toronto, Ont., Can. Masonic Board of Relief, J. B. Nixon, Secretary-Treasurer, 154 Bay St.

Troy, N. Y. Masonic Relief Board, F. E. Bowen, Secretary National State Bank.

Tulsa, Okla. Masonic Relief Board, Frank S. Davison, Secretary, 316 E. 3rd St.

Utics, N. Y. Masonic Board of Relief, Arthur D. Evans, Secretary.

Vancouver, B. C. Masonic Board of Relief, Lewis E. Frith, Secretary, Masonic Temple.

Vancouver, Wash. Masonic Board of Relief, C. A. Parrish, Secretary, 807 Main St.

Vicksburg, Miss. Board of Relief, Dan G. Flohr, Chairman, 1322 Washington St

Victoria, B. C. Masonic Board of Relief, Stewart M. Manuel, Secretary, Masonic Temple.

Washington, D. C. Masonic Board of Relief, Wm. Mehn, Secretary, Masonic Temple.

Waterbury, Conn. Masonic Board of Relief, O. A. Ziglatzki, Chairman.

Wheeling, W. Va. Masonic Relief Association, Thos. T. Meek Secretary, Scottish Rite Cathedral.

Wilmington, Del. Masonic Board of Relief, Walter I,. Morgan, Secretary, 3rd and Franklin Sts.

Wilmington, N. C. Masonic Board of Relief, H. E. Walton Secretary, 19 S. 9th St.

Windsor, Ont., Can. Windsor Relief Board, John Fry, Secretary.

Winnipeg, Man., Can. Masonic Board of Relief, John McCrea, Secretary, 63 Albert St.

Woodstock, Ont., Can. Masonic Board of Relief, John Morrison, Secretary.

Worcester, Mass. Masonic Board of Relief, Arthur H. Burton, Secretary, City Hall.

Ypsilanti, Mich. Masonic Relief Committee, J. R. Dell, Chairman.

----o----

Keep within compass

And then you'll be sure

To avoid many troubles

That others endure.

The Builder Magazine

May 1925 - Volume XI - Number 5

TABLE OF CONTENTS

Foreword - By R. W. BRO. SIR ALFRED ROBBINS, P. G. W.

The United Grand Lodge of England: A Retrospect, 1717-1813 - BY BRO. GILBERT W. DAYNES, Associate Editor, England

The Constitutions of 1723 - By W. BRO. LIONEL VIBERT

Royalty and Their Patronage of the Craft - By W. BRO. J. WALTER HOBBS, P.M., L.R., P. Z., ETC.

“Adhuc Stat" - A Sketch of the History of the Grand Lodge of Ireland - By BRO. JOHN HERON LEPPER, W.M., Quatuor Coronati Lodge, No. 2076, England

Masonic Benevolence Between 1717 and 1813 - By W.BRO. MAURICE BEACHCROFT, M.A., O.B.E., P.G.D. (England)

AN OLD MASONIC APRON

AN EARLY MASONIC PRAYER

Prince Charles Edward Stuart, G. M. - BY W.BRO. J. E. SHUM TUCKETT, P.M. QUATUOR CORONATI LODGE

The Grand Lodge of Scotland, and Its History to 1813 - By W. BRO. F.J.W. CROWE, F. R. Hist. Soc.

The Evolution of English Lodge-Boards - By W.BRO. REV. W. W. COVEY-CRUMP, P.M., P.Z.,

Royal Arch Masonry Prior to the Union of 1813 - By BRO.JOHN STOKES, M.A., M.D.

WAS NELSON A FREEMASON?

THE GREAT AIM OF MASONRY

EDITORIAL

Concerning the Plan and Purpose of This Special Issue - By BRO. GILBERT W. DAYNES, Associate Editor for England

MASONIC CLOTHING, 1717 TO 1731

THE ENTERED APPRENTICE'S CHARGE IN 1735

DR. J. T. DESAGULIERS AND THE DUKE OF MONTAGU, 1734

A CORRECTION

----o----

Foreword

By R. W. BRO. SIR ALFRED ROBBINS, P. G. W.

PBESIDENT OF THE BOARD OF GENERAL PURPOSES, UNITED GRAND LODGE OF ENGLAND

IT is a keen pleasure to be asked to give an introductory word to a Masonic literary experiment, which should do much to promote among American and English Freemasons a more complete comprehension of each other's point of View. The pleasure is the keener when the effort to be thus foreworded--and thereby forwarded--is the product of some of the most skilled and alert of English living students of Masonry. In these times, among the ripest of our thinkers, Masonic study is no longer a matter of phantasm and fantasy, of vague imaginings with vain embroidery. It is a systematic endeavor to find what are the true origins of the wonderful system which today is world-wide in influence and enthusiasm, and to trace its development from small beginnings to the vast organization we now see.

Masonry, we have been assured from our earliest moments within thc Craft, is a progressive science; and this is a truth accustomed to be lost sight of by those who act as if, at some undefined moment in its history, its growth was suddenly arrested, its development sharply checked, and certain new Tables of the Law were enacted which it were heretical to doubt and iniquitous to disobey. Those who read the series of articles here brought together by Masonic authors of differing powers and points of view, but all at one in the simple design of seeking the true inwardness of things, will perceive why the best instructed English Mason of today does not accept a claim for infallibility coming from whatever quarter it may. They will see why that Mason declines to accept as infallible the statements of James Anderson, of William Preston, or of George Oliver, to take the three most prominent among early English Masonic authorities. They will realize how much more we know of what Freemasonry truly is if we allow our minds the same freedom of judgment, based upon constantly increasing knowledge, we claim in other relations of life.

"Wisdom is before him that hath understanding." So says the sage in Holy Writ; and it enjoins that we shall seek not only to gather knowledge but to exercise our intellect towards its fullest comprehension. The descendants of Hiram should resemble that early Grand Master himself in being "filled with wisdom and understanding"--not alone possessed of facts but the facility to apply them. The cardinal weakness of some of the earliest popular Masonic writers was that, when unpossessed of facts, they were fullest of facility. At the time they were most precise, they were often most erroneous; and, if Masonry is to hold an unchallenged position among the learned and the thoughtful, it must resolutely set its face against continuing to accept fancies, however venerable, when it can rest on a sure basis of fact. Our Craft, so far from

standing to lose by stripping itself of the accretions derived from an uncritical age, will be the stronger and the purer for depending on clearly revealed and attested truth.

"Understanding !" This is the word to be given to every brother, wherever dispersed over the face of earth and water, as his guide in Masonic work. And it should be given in its varied meaning, as applied to intellectual and fraternal conditions alike. In the first variant, it enjoins an effort to derive lasting wisdom from acquired knowledge. In the second, it implies an endeavor to secure a closer comprehension of the point of view of brethren other than ourselves. The series of papers now presented will materially assist in both directions. They furnish in small compass and effective form a striking body of information concerning the development of the Craft, its ideals, and its ideas during the opening century of its organization as a great social power. In the very process lines of divergence were initiated acquaintance with which clears the path for comprehension of the others' viewpoint.

The latter is the main phase on which I desire at the moment to dwell. It has been my great good fortune to be the bearer from the Masons of England to their brethren of the United States the expression not only of heartfelt wish for a continuance and growth of the friendly spirit that has always prevailed between them, but of keen desire for the promotion by more full, free, and frequent intercourse of a thorough understanding. This, I am convinced, will best be secured by a closer study of each other's problems, unfettered by prepossessions, and unshackled by humble submission to traditional observance. The American Mason, visiting an English lodge for the first time, is apt to criticize what to him appears a lack of the ornate and the oratorical. The English Mason, in his earliest experience of American working, is as prone to condemn the presence of drama in a developed degree. Neither realizes that both phases have sprung from the same stock, deriving their original nurture from the like root, and branching in somewhat divergent, but never entirely different, directions because, at the outset, of local and sometimes national conditions. It should be the object of the studious Mason to show what these were, and to insist on the great and lasting truth that what in Freemasonry, as in daily life, we must always insist on is, "In essentials, unity; in non-essentials, variety; in all things, charity." Given an open mind and a good heart, we shall all come with closeness together. Let American and English brethren alike, be like Hiram, "filled with wisdom and understanding," and they will carry with them the whole Masonic world.

----o----

The United Grand Lodge of England: A Retrospect, 1717-1813

BY BRO. GILBERT W. DAYNES, Associate Editor, England

FROM June 24, 1723, when William Cowper--Clerk of the Parliaments, and a member of the Horn Lodge, Westminster--was appointed Secretary, we have the records of the Grand Lodge of England in unbroken sequence to the present day. These records give no hint of any earlier minutes, now missing. Except for some contemporary newspaper notices we are entirely dependent upon Dr. James Anderson for an account of the first six years of the premier Grand Lodge of the World, an account published in the Second Edition of the Book of Constitutions in 1738. Unfortunately Dr. Anderson's capacity as an historian has been impugned frequently, and, where independent evidence has been forthcoming, many statements made by him have been proved to be inaccurate. However, it must also be remembered that some of the Grand Officers, who participated in these early events, must have perused and passed the account.

Dr. Anderson tells us that the members of four lodges, then existing in London, "and some old Brothers," constituted themselves into a Grand Lodge, at an unknown date, prior to June 24, 1717, when, at an Assembly and Feast held at the Goose and Gridiron Alehouse, St. Paul's Churchyard, the brethren then present "by a Majority of Hands elected Mr. Anthony Sayer, Gentleman, Grand Master of Masons."

The first Grand Master was succeeded by George Payne in 1718, who in turn was replaced by Dr. J.T. Desaguliers in 1719. The latter is said to have revived "the old regular and peculiar Toasts or Healths of the Free Masons." On June 24, 1720, George Payne, who was responsible for framing early Regulations for the Craft, was elected Grand Master for a second time. On June 24, 1721, John, Duke of Montagu, became Grand Master, and, for the first time, a Deputy Grand Master was appointed in addition to the two Grand Wardens. Ever since this election either nobility or

royalty have reigned over the premier Grand Lodge, and, later, the United Grand Lodge of England. In 1723, James Anderson published the First Edition of the Book of Constitutions; but not a word appeared therein as to the formation, and the first six years' working, of the Grand Lodge. In June, 1722, Philip, Duke of Wharton, was elected Grand Master Anderson would have us believe that the election was whoily irregular, and that no Deputy Grand Master was appointed, until the Duke of Montagu called a special meeting of Grand Lodge, in January, 1723, to put matters right. Contemporary newspaper paragraphs, however, negative these assertions, and one paper states that Dr. Desaguliers was appointed D.G.M. at the June meeting.

From the MS. list of "Regular Constituted Lodges," in the first Minute Book of Grand Lodge, commenced on Nov. 25, 1723, we know that there were, early in 1724, fifty-two lodges on the roll. The names of 731 brethren are given in respect of thirty-six of these lodges; so we may, perhaps, assume that there were then about one thousand members in the lodges owning allegiance to Grand Lodge. On Feb. 19, 1724, a Regulation was passed, "that no Brother belong to more than one Lodge at one time within the Bills of Mortality." This resolution., however, soon became a dead letter. The new Grand Lodge, at its inception, certainly never intended to exercise authority over lodges outside London, and, in the 1723 Book of Constitutions, there are also indications that its scope had not, at that date, been enlarged. However, in the list of lodges of 1723, we find that lodges had been constituted at Edgware, Acton, and Richmond. During 1724 the process of extension is in active operation, and nine lodges in different parts of England a constituted under the authority of Grand Lodge Bristol, Bath, and Norwich leading the way. By April, 1729, this extension is still further developed, and lodges at Madrid, Gibraltar, and Fort William, Calcutta have been constituted. During the next decade lodges are being planted in the New World, and in many parts of Europe not under the British Crown.

LODGE LISTS ARE DESCRIBED

To enable brethren to know where the regular, constituted lodges met, and when, Engraved Lists of the Lodges, giving the necessary details, were published from time to time. The earliest known list was issued in 1724. On Dec. 27, 1727, Grand Lodge ordered "that it be referr'd to the succeeding Grand Master, Deputy Grand Master, and Grand Wardens, to inquire into the Precedency of the several Lodges, and to make

Report thereof at the next Quarterly Communication in order that the same may be finally settled and ent'red accordingly." In the Engraved List for 1729, the lodges, for the first time, appeared numbered, and in order of seniority. Re-numbering the lodges took place on five further occasions during the eighteenth century. For many years the Engraved Lists were published annually, and even oftener, but in 1775 they were replaced by The Freemasons' Calendar, which has been published yearly ever since, being now known as The Masonic Year Book.

THE GENERAL CHARITY IS ORGANIZED

The first act of charity mentioned in Grand Lodge minutes was a collection of 28-17-6 pounds on Feb. 19, 1724, on behalf of Henry Prichard, "that he should not be a sufferer." On Nov. 21, 1724, the Earl of Dalkeith recommended the creation of "a Generall Charity." In due course a treasurer was appointed, and also a committee to regulate such charity. It was not, however, until Nov. 25, 1729, that the first contributions-9-8-6 pounds in all--were received. To augment the "General Charity" it was resolved by Grand Lodge on Dec. 27, 1729, "that for the future every Lodge of Masons, that shall be Constituted by the Grand Master or by his Authority shall pay the Sum of two Guineas towards the Charity upon their being Constituted." Previously no fee had, apparently, been charged. This fee has been retained ever since, but the amount of it has been altered from time to time.

The Committee of Charity--now known as the Board of Benevolence--was enlarged in 1730, and again in 1733, when it was agreed by Grand Lodge "that all such Business which cannot conveniently be despatched by the Quarterly Communication shall be referred to the Committee of Charity." It thus became in effect a Committee of General Purposes.

THE ANNUAL FEAST WAS MAINTAINED

The Annual Feast and Assembly seems to have been a recognized function, in connection with the Grand Lodge, from its formation. At first held in one of the

taverns it was, in 1721, removed to the hall of one of the city companies. This change necessitated stewards, but we learn from Dr. Anderson that "the Grand Officers not finding a proper Number of Stewards, our Brother Mr. Josiah Villeneau, Upholder in the Burrough of Southwark, generously undertook the whole himself, attended by some Waiters." We next hear of stewards at the Feast on June 24, 1723, Anderson naming six brethren as having served in that capacity. In 1724 Anderson says that there were twelve stewards, but the Grand Lodge Minutes do not state the number. On Dec. 27, 1725, the arrangements were in the hands of John James Heidegger, and at the two following Feasts, Edward Lambert--a celebrated confectioner--acted in the same capacity. On Nov. 26, 1728, on the motion of Dr. J.T. Desaguliers, the office of steward was revived, and twelve brethren offered their services. By 1732 the twelve serving stewards had acquired the right to nominate their successors. They were also permitted to have their jewels pendant to red ribbons, and their Aprons lined with red silk. In 1735 Grand Lodge resolved that all the Grand Officers, except the G. M., should from thenceforth be selected from the stewards and the stewards also received further privileges in connection with attendance at Grand Lodge. The stewards were given permission to have a lodge, composed of those who were serving, or had served, the office of Grand Steward, and this lodge was constituted on June 25, 1735, at The Shakespeare's Head, Covent Garden, London. On April 18, 1792, the Steward's Lodge was placed at the head of the roll, by order of Grand Lodge, without a number.

As the popularity of the Craft grew, so did the curiosity of the uninitiated. In 1724, to gratify this curiosity, the so-called "exposures" begin to appear, both in newspaper and in book form. In 1730, two exposures were published, which attracted the attention of Grand Lodge. On Aug. 28, Dr. Desaguliers, referring to the Mystery of Free Masonry, printed in the Daily Journal for Aug. 15, "recommended several things to the Consideration of the Grand Lodge . . . for preventing any false Brethren being admitted into regular Lodges and such as call themselves Honorary Masons." Nathaniel Blackerby, D. G. M., also, "proposed several Rules to the Grand Lodge to be observed in their respective Lodges for their Security against all open and Secret Enemies of the Craft." On Dec. 15, the D. G. M. referred to Masonry Dissected, published by Samuel Prichard, the previous October, and characterized it as "a foolish thing not to be regarded." But the Grand Lodge minutes further state, that "in order to prevent the Lodges being imposed upon by false Brethren or Imposters: Proposed till otherwise ordered by the Grand Lodge, that no Person whatsoever should be admitted into Lodges unless some Member of the Lodge then present would vouch for such visiting Brother being a regular Mason." In the opinion of many Masons some of the recommendations, which were adopted this year, had relation to the Ritual, and being

of an esoteric character, were not committed to writing. Four years later, William Smith published The Free-Mason's Pocket Companion, first in London, and, shortly afterwards, in Dublin. In his Preface he has this rather significant passage:

"I need not say more in relation to the Book itself, but must here beg leave to exhort the Brotherhood, that avoiding all Innovations they adhere strictly to the antient Practices of the Order."

Was this merely a warning, or did it refer to something, which was then happening, or, perhaps, had happened, within the Craft? William Smith was certainly not the spokesman of the Grand Lodge, because we are told by Grand Lodge minutes, that, on Feb. 24, 1735, Dr. Anderson having "represented that one William Smith said to be a Mason, had without his privity or Consent pyrated a considerable part of the Constitution of Masonry aforesaid to the prejudice of the said Br. Anderson it being his Sole Property," Grand Lodge resolved, "that every Master and Warden present shall do all in their Power to discountenance so unfair a Practice, and prevent the said Smith's Books being bought by any Members of their respective Lodges." It may be mentioned that Dr. Anderson brought out a Second Edition of the Book of Constitutions in 1738, and that further editions of the work were published in 1756, 1767, and 1784.

THE "ANTIENT" GRAND LODGE WAS FORMED

Between 1730 and 1740 we perceive indications of the beginning of what turned out to be, perhaps, the most important event of the century, viz., the rise of the Grand Lodge of the Antients. From Anderson's Constitutions, and the records of Grand Lodge, we have evidence from which we may gather that, from the first days of the Grand Lodge there were in existence lodges quite independent of the new organization, and on that account considered irregular, because they never would accept a constitution from their hands. Many reasons would keep these lodges from joining the Grand Lodge, the influx of society into Freemasonry, and the extension of the ceremonies being probably not the least important.

As time went on these old brethren, finding the breach widening, doubtless continued their own independent lodges, and made their friends and relations Masons in them. The references to irregular lodges, appearing in the Grand Lodge minutes, may relate to lodges such as these. It is also apparent that Irishmen --mostly of the artizan class--coming over to England during this period, would find the atmosphere of these independent lodges far more congenial than the more refined lodges, constituted by Grand Lodge, especially if they found altered ceremonies being practiced in these latter lodges. It only wanted some such circumstance as happened on Dec. 11, 1735, to consolidate this position. On this date we learn, from Grand Lodge minutes, that,

"Notice being given to the Grand Lodge that the Master and Wardens of a Lodge from Ireland attended without, desiring to be admitted, by virtue of a Deputation from the Lord Kingston present G. Master of Ireland. But it appearing there was no particular Recommendation from his Lord'p in this affair their Request could not be comply'd with, unless they would accept of a new Constitution here."

At this meeting, it is interesting to note, George Payne was acting as G. M. in the absence of Lord Weymouth, while Dr. Anderson and Jacob Lamball were Grand Wardens, pro tempore. There were also present the Masters and Wardens of fifty-seven lodges, of which all but one met in London. Anderson was no lover of Irish Masons; the Irish Grand Lodge had copied extensively from his Constitutions in 1730, and William Smith--probably an Irish Mason--had also pirated portions. Jacob Lamball was one of the old Masons who had, in 1717, thrown in his lot with the Grand Lodge. Hence the Irishmen received little consideration. The offer of an English Constitution does, I think, show that the Irishmen were no mere visitors to London, but had come to stay. Given the cold shoulder by their English brethren, it is at least probable that this lodge became the center of union of Irish Masons coming to London.

In course of time other independent lodges would naturally come into existence in London with a strong Irish membership. In 1745 Ireland actually warranted a lodge at Norwich but, beyond the names of the seven founders, nothing is known concerning it. Thanks to the researches of Bro. Henry Sadler, we can now state with confidence that it was from these independent lodges that the Grand Lodge of Antients emerged.

The beginnings of this Grand Lodge were small indeed. From their records it would appear that in July, 1751, when the decision to form a Grand Lodge was reached, there were not more than six lodges, with a total membership not exceeding eighty to come under its authority. In February, 1752, Laurence Dermott was appointed Grand Secretary, and to his enthusiasm and great organizing capacity is mainly due the success of that body.

This Grand Lodge gathered weight as the years rolled on. It was responsible for the warrants of the majority of the Military Lodges, and, consequently, sent Freemasonry into many different parts of the world. This Grand Lodge was in fraternal communication with the Grand Lodges of Scotland and Ireland. By the skill and ability of its rulers it became, in course of time a power equal to that of the premier Grand Lodge, and was thus enabled, when the opportune time arose, to negotiate a union on equal, if not advantageous, terms.

During the eighteenth century there were, in addition to the two Grand Lodges already dealt with, three other Grand Lodges in England, viz., The Grand Lodge of All England, with its headquarters at York; The Grand Lodge of All England South of the River Trent, the effort of William Preston; and The Supreme Grand Lodge of Scottish Masons in London, discovered by Bro. Sadler. None of these Grand Lodges gave any great uneasiness to the premier Grand Lodge, nor did they in any way affect the Masonic events of the period. They had all disappeared by the end of the eighteenth century, and we may therefore pass them by.

ATTEMPTS WERE MADE TO INCORPORATE GRAND LODGE

We must now return to the doings of the premier Grand Lodge. It was fully alive to the growing power of the Grand Lodge of the Antients, and did its utmost to organize and increase the power of its own Body. In October, 1768, the Duke of Beaufort, G. M., formed a plan to have the Society incorporated. This appears to have been a blow aimed at the rival body, and was so regarded by them. As we shall see it miscarried as did most efforts in that direction.

In 1769, the Grand Lodge agreed to the project of its G. M. and, the proposed Charter of Incorporation being drawn up, copies were circulated in favor of incorporation, only forty three being opposed to it, amongst which were to be numbered the Stewards, Royal, and Caledonian Lodges. The two former memorialized Grand Lodge to discontinue its project, but the Caledonian Lodge went further, and actually entered a caveat against it in the office of the Attorney General. Only a public apology prevented this lodge from being erased for this offense. Eventually, however, the minority won for in 1741, in consequence of the vigorous opposition in Parliament, in which "Antient" brethren participated, the consideration of the bill was postponed sine die upon the motion of the D. G. M., the Hon. Charles Dillon.

GRAND LODGE ACQUIRES A HOME

Contemporaneously with the attempted incorporation anotherand more successful effort was launched. The desire for a public hall resulted in Grand Lodge considering, in October 1768, "the most effectual means to raise a fund for defraying the expenses of building a Hall." By the end of 1774 premises in Great Queen Street were purchased, and the foundation stone of the new hall was laid on May 1, 1775. On May 23, 1776, the hall being completed, it was duly opened and dedicated in solemn form to Masonry, Virtue, Universal Charity, and Benevolence. In 1788, it was resolved to pull down and rebuild Freemason's Tavern, and as a consequence the Grand I.odge became heavily in debt. Many methods were adopted to raise funds, and inducements were offered to those who either gave to Grand Lodge, or forgave loans made to them. At the end of the century a special annual fee of 2/per member, throughout the Craft, was levied, and remained in force until 1810.

At the December meeting in 1797 of the Grand Lodge of the Antients, a motion was proposed unsuccessfully "that a Committee be appointed by the R. W. Grand Lodge to meet one that may be appointed by the Grand Lodge of Modern Masons and with them to effect a Union." The beginning of the nineteenth century saw further, but unsuccessful, negotiations.

In 1804 an address to his Grace the Duke of Atholl, on the subject of a union between the two rival bodies, was printed, but nothing came of it at that time. Negotiations then languished, but were resumed in 1809. On April 12, of that year, the premier Grand Lodge resolved that the necessity no longer existing, the several lodges be enjoined "to revert to the ancient Land Marks of the Society." The next important step was the issue of a warrant, dated Oct. 26, 1809, by the Earl of Moira, Acting Grand Master, to the seven Grand Officers of the year, and eight other brethren forming them into a lodge-afterwards known as the Special Lodge of Promulgation--"for the purpose of Promulgating the Ancient Land Marks of the Society, and instructing the Craft in all such matters and forms as may be necessary to be known by them." The warrant was only to continue in force until Dec. 31, 1810, a date subsequently twice extended, and finally fixed at March 31, 1811.

This lodge commenced its deliberations on Nov. 21, 1809. They held it to be their duty "first to ascertain what were the Ancient Land Marks and the Ancient practice, and then to communicate them to the Craft at large." All the forms and ceremonies of the Three Degrees, and the Installation Ceremony, were carefully gone through and approved; and it is clear that the outcome of their deliberations was largely in favor of the so-called Antient Masons. Amongst other things, the lodge resolved, on Oct. 18, 1810, that, "the Ceremony of the Installation of Masters of Lodges is one of the two Landmarks of the Craft and ought to be preserved." Bro. W. B. Hextall has pointed out that the word "two" in the minutes must have been sheer blundering. Either the scribe added this word to the original resolution, or wrote that word for the word "true." The lodge also decided that, "Deacons (being proved on due investigation to be not only Ancient but useful and necessary Officers) be recommended."

A UNION IS CONSUMMATED

Concurrently with the deliberations of the Special Lodge of Promulgation, the Grand Lodge of the Antients appointed, in December, 1809 a committee to consider and adopt measures for accomplishing a Masonic Union. This committee duly reported to its Grand Lodge and, in March, 1810, that Body resolved "that a Masonic Union on principles equal and honorable to both Grand Lodges and preserving inviolate the landmarks of the antient Craft would in the opinion of this Grand Lodge be expedient and advantageous to both."

This was forwarded to the premier Grand Lodge and, on April 10, 1810, they passed a resolution, "that this Grand Lodge welcomes with unfeigned cordiality the desire expressed by the Grand Lodge under his Grace the Duke of Atholl for a Union." They also appointed the original members of the Special Lodge of Promulgation to be a "Committee to negotiate the desirable arrangement." A committee of the Grand Lodge of the Antients was also appointed to confer with that committee, and the Articles of Union signed at Kensington Palace on Nov. 25, 1813, and duly ratified on the first of December following, was the result. These articles provided (inter alia) for the union of the two Grand Lodges, for the re-numbering of the lodges; the degrees to be recognized; that Past Masters should become members of Grand Lodge; and that a Lodge of Reconciliation should be warranted to deal with the forms and ceremonies to be used.

The Lodge of Reconciliation was to be formed by each Grand Master appointing "nine worthy and expert Master Masons, or Past Masters, of their respective Fraternities." The Grand Master of the premier Grand Lodge issued a warrant for the nine brethren to form a lodge under the name of the Lodge of Reconciliation. There was, apparently, no warrant issued by the Grand Lodge of the Antients to their nine brethren, who were brought into being by special dispensation. The first meeting, a joint one, took place on Dec. 10, 1813, and further meetings were held by each body prior to the 27th. Their work consisted in re-obligating brethren in preparation for the Union. The work of the Lodge of Reconciliation subsequent to the Union lies outside the scope of this article. The lodge continued in existence until 1816, and it well known that their labors contributed, very largely, to developing the ritual into the form we now use in our lodges in England today.

On Dec. 27, 1813, both Grand Lodges met at Freemasons' Hall, Great Queen Street, London. In this solemn Act of Union the members of the two Grand Lodges were intermingled. so as to show the Union into one single society. The Grand Master of both Grand Lodges were present, and on the proposition of H. R. H. the Duke of Sussex was unanimously, and with great acclamation, elected Grand Master of the

UNITED GRAND LODGE OF ANCIENT FREEMASONS OF ENGLAND.

----o----

The Constitutions of 1723

By W. BRO. LIONEL VIBERT

P.M. QUATUOR CORONATI LODGE, NO. 2076; EDITOR "MISCELLANEA LATOMORUM, England

It was evident very early in the career of the first Grand Lodge that there would have to be something in the nature of Regulations to deal with such matters as the election of the Grand Master and the conduct of the Annual Grand Feast; and it appears also to be the case that, as early as 1721, Grand Lodge proposed to retain in its own hands the privilege of conferring the degree known as the Master's Part, which was at that time the only degree practiced beyond that of Acceptance, or Admission. It being the recognized custom, at the time, that no one could be Master of a lodge who had not taken this degree, that conferred the rank of both Fellow and Master, it is obvious that this restriction operated to give Grand Lodge a large measure of control over the mastership of the lodges. Further, in 1721, it became apparent that another new departure was inevitable. The Four Old Lodges, that alone constituted Grand Lodge, were quite insufficient to cope with the numbers that now came into the Order, and some provision was clearly necessary to meet the requirements of the new brethren. What seems to have happened is that Grand Lodge formally took power to constitute new lodges, and ordered that all such lodges, to be regular, must have themselves constituted in accordance with the form prescribed by the central authority, the essential feature of which would seem to have been that they were enrolled in a list maintained in London, and their names were notified to all existing lodges. There is good reason to believe that the rules on this subject were first promulgated by Grand Master Payne, in 1721.

THIS HISTORY OF MASONRY IS RE-WRITTEN

It was in harmony with the spirit that animated the new body, that it now began to be felt that the old documents of the Craft were no longer suited to the of laws--the Old Charges--which had for a long time been in great measure obsolete, and had accordingly been ignored by the Masons, whenever they had occasion to frame regulations in their trade corporations. They had also preserved an elaborate legendary history, that could no longer be seriously maintained as a satisfactory account of the origin of the Craft. Accordingly when the suggestion was made that the new authority should have a new history written for it, it was readily adopted, and the offer of Mr. James Anderson-he became Dr. Anderson at a later date-to write this history appears to have been accepted by Grand Lodge in September, 1721.

The period was unfortunate. The history of the Craft, as we now recognize, is bound up with the development of Gothic architecture, and with the trade gild system of mediaeval England. The first quarter of the eighteenth century was a time when it was fashionable to despise the indigenous Gothic as barbarous, and to exalt the Renascence art of Bramante and Palladio at its expense. Anderson was not of that robust order of intellects that maintains opinions running counter to those generally held, and accordingly his attitude was that England, under the stuarts and Hanoverians, had at last returned to the right way and the true Art of Masonry.

The Traditional History traced Masonry, or Geometry, back to the children of Lamech, and brought it down from them to David and Solomon; curious craftsmen then disseminated the knowledge and brought it to France and England. In France, Charles Martel was the patron and protector of the Masons; in England, it was established by St. Alban first, and after by Athelstan and Edwin. No attempt had as yet been made to fill in the gaps in this narrative, which remained as it had been written some time early in the sixteenth century, that text itself being a revision of a much earlier account. Anderson adopted an entirely different scheme. He traced the art to Cain, who first built a city, having been instructed in Geometry by Adam. Then, after Grand Master Noah, we come to the Temple, which is described at great length, and from it all civilized architecture is derived. He traces the progress of the science, through Greece and Italy, to its culmination in Rome, in what he calls the Glorious Augustan Style. In Britain, after the Romans, all knowledge of the true art is lost, for

Gothic is merely a barbarous substitute for it, and it is reserved for the House of stuart to restore the knowledge of it, which was done when James I introduced Renascence architecture into this country. Subsequent monarchs have encouraged the art by their bright example, in building Hampton Court, and so on, until the days of his Majesty King George, who laid the foundation of the church of St. Martin's in the existing conditions. They had furnished it with a code Fields.

In constructing this account of the Craft Anderson relied, almost exclusively, on his general knowledge, and made very little use even of such documents relating to the Masons themselves as were available at the time. Still less did he make any sort of independent inquiry. He was content to link up his Hanoverian Grand Lodge with Scotland and Rome, and to treat everything that was not due to one or the other of these influences as merely English barbarism.

OTHER MATTER IS ADDED

This history was completed during the mastership of Montagu, to whom the concluding paragraph refers; and the Dedication suggests that it was read by Montagu and approved by him. But it was not at once printed. The Craft had its traditional Rules, the Old Charges, and the new Grand Lodge had its own Regulations, introduced by Payne in 1721, and apparently it was decided that these should be embodied in the work as published, the task of preparing them for publication being also entrusted to Anderson, who possibly had for this part of his labors the assistance of brethren specially conversant with the facts. Current opinion, as we see from various allusions in contemporary literature, associated Desaguliers in particular, not only with this part of the work, but also with the History, it being suggested (somewhat uncharitably perhaps) that a note therein which indicates a knowledge of Hebrew could not have been written by Anderson without assistance. In any case, Anderson proceeded to embody in his work a set of Charges, thirty-nine Regulations, the Manner of Constituting a New Lodge, and a selection of poems and songs.

The Charges were six in number, and were in fact a complete restatement of precepts to be found in the old texts, with some added material. They have been preserved to

our own day with certain verbal modifications. The Regulations, as Anderson has himself stated in the heading to them, were a restatement of Payne's original rules, and it is not possible to disentangle the new from the old in them; but it is obvious that they contain a great deal that was never put forward by Payne. Indeed, they are not even a statement of the law as it stood at the time, but are rather a draft of what Anderson considered it should be; for instance, they provide for a Treasurer, but this officer was not appointed for many years. They make elaborate provisions as to the election of the Grand Master, which never were the law, and they enact provisions with regard to the Annual Feast, which were independently promulgated some years later, the fact that Anderson had included them in his Regulations being ignored.

Such then was the First Book of Constitutions: a History, written in the taste of the time; a set of six so-called Ancient Charges, which were in fact a modern arrangement based on passages in the old texts; a code of Regulations corresponding to nothing that existed in practice; directions for the ceremony of constituting a new lodge, which were probably official and genuine; and a set of songs and poems of which one, the Enter'd Apprentice Song, has alone survived. The work was Anderson's private property, although it took rank as an official publication with the general public. From this book has come down the whole series of Constitutions, Ahiman Rezons, or whatever they may be styled, that have been issued by Grand Lodges all over the world, but the original model has of necessity been much varied in the course of time. The developments beyond the United Kingdom lie outside the scope of this article.

ITS VALUE AS CONTEMPORARY EVIDENCE

As a contemporary document the Constitutions of 1723 afford us a certain amount of information as to the condition of affairs in the Craft at this period, but not so much as we would like; far from it. In this respect the most important contribution is a list of lodges, distinguished by numbers merely, which is appended to what is called the Approbation. The work was submitted for the approval of Grand Lodge, in manuscript, in December, or late in November, 1722, and was then ordered to be printed; and a formal and very long Approbation was drawn up, possibly by Anderson himself, which was signed by the Masters and Wardens of twenty lodges--in two cases the signature of the Master has not been obtained. This is a valuable list of

names. A year later, in November, 1723, the Grand Secretary compiled a list of lodges with names of their members in many cases, which is still on record in the first Minute Book of Grand Lodge.

From this and other sources, it appears that in December, 1722, there were at least twenty-three lodges in existence, so that three were not represented at the meeting of Grand Lodge at which the Approbation was signed. But no conclusion can be drawn from this circumstance. At the same time, from the actual minutes it is apparent that, when the brethren had had time to study Anderson's Charges and Regulations, many of them were very far from approving the way in which he had carried out the work entrusted to him. The publication being, however, a private venture, the most they could do was to prevent any resolution being recorded approving of his version of the Regulations, or confirming it; and this was what actually happened at the next meeting of Grand Lodge after the publication, when a resolution to that effect had to be withdrawn, and one was submitted that it was in the power of no person to make any innovation in the Body of Masonry without the consent of the Annual Meeting of Grand Lodge. Anderson seems to have realized that he had not earned the esteem of the brethren, for he did not appear again in Grand Lodge for some seven years.

The work also enables us to reconstruct the actual history of the events of 1722, as to which Anderson in his second edition in 1738 put forward a very inaccurate story. The Grand Master from June, 1722, to June, 1723, was Philip, Duke of Wharton, a nobleman of a most unstable and eccentric disposition, who quitted England in 1725, a discredited Jacobite, and after wandering about the continent died in a Spanish monastery in the utmost indigence and misery in May, 1731. In 1723 he had had a serious difference with the Grand Lodge, which refused to allow itself to be turned into a Jacobite political organization for his benefit, and he revenged himself by founding a rival society, styled the Gormogons, which professed to impart the secret wisdom of the Chinese, and assured all concerned that the Freemasons were a set of charlatans and humbugs. The Society collapsed as soon as his influence had been withdrawn. Accordingly, while in 1723 during his Grand-Mastership his name was given due prominence in the Constitutions, the position of affairs was very different in 1738. Anderson now alleged that Wharton, instead of succeeding to the office in the regular course in June, 1722, had got himself irregularly elected by a small clique, and was only allowed to hold office at all through the generosity of Montagu, who in January, 1723, recognized his authority, and permitted him to complete his year of office with his own Deputy and Wardens. That Wharton had been Grand Master

could not well be denied, but it was now made to appear that he seized the office by fraud, and only held it by Montagu's good will. The whole story is a fabrication; the Constitutions of 1723 show conclusively that Wharton was Grand Master in his own right, with the approval of at least twenty lodges out of twenty-three in December, 1722, and was then busy constituting new lodges, and the contemporary references in the newspapers show that he was not merely elected in June, 1722, but was chosen by a unanimous vote.

MAKING MASTERS IN GRAND LODGE BECOMES OBSOLETE

We learn, from the official Minutes, that the direction of Grand Lodge, which appears in the Regulations, that the superior Degree, the Master's Part, was only to be conferred in Grand Lodge, was abrogated in November, 1725. It is obvious that as soon as there were lodges all over England--and the Craft had begun to spread to the country in the previous year--this restriction was unworkable. It is most probable that the restriction was in fact never observed. It would almost appear as though Payne, at the same time that he regularized the formation of new lodges in 1721, thought it wise to institute this check on their activities; but that the old lodges were not willing to allow what had been their time immemorial privilege to be thus taken from them, and that the Regulation was in fact a dead letter. This may indeed be the explanation of the introduction of the intermediate degree of the Fellowcraft, which was arrived at, not by interfering with the Master's Part, but by splitting up the Acceptance. By this means a Brother became a Fellow, and so technically eligible to be the Master of a lodge; and Grand Lodge's position being thus turned as it were, the abrogation of the Regulation was bound to follow sooner or later. The custom which makes it necessary that the Master should have taken the Third Degree is a development of later date.

There are very few hints of Ritual in the book. We have a prescribed form of words for the ceremony of constituting a new lodge; we have the definite statement that there were only two degrees, the Admission, and the Master's Part, which conferred the rank of Fellow and Master; and we have a long note in the History on the name Hiram Abif. This indicates that the name itself was not regarded as secret--although it does appear that it had been so considered in earlier times--and also shows, as we should expect, that it had a particular significance for the Craft. It was also a name which, outside the Craft, would at this time be unknown to the general public, as it

had disappeared from our Bibles by 1550, or so. Accordingly, it was presumably because it had been preserved in the lodges themselves, without its exact meaning being understood, that a note was now deemed appropriate. It cannot be said that there is anywhere in the work a specific reference to any other degree, although there are several hints of mystery introduced, and at the end there occurs the phrase "the whole body resembles a well-built Arch."

In the same way as the original restrictions as to conferring the higher degree had to go by the board, so the form of constituting a new lodge had to be modified when lodges had come into existence far away from the metropolis. Originally, the ceremony was to be conducted by the Grand Master or his Deputy in person; later the duty was delegated to a deputy appointed ad hoc, in the locality; and eventually the formalities were exchanged for the issue of a written certificate--the Warrant of today--the ceremony being carried out by the Provincial authorities. The Provincial system, which is peculiar to this country, is in its development closely connected with the constituting of new lodges.

In 1738 Anderson brought out his second edition. In this he re-wrote the History in such a fashion that Gould was driven to suggest that he was either failing in his wits, or deliberately hoaxing the Grand Lodge. But it was an uncritical age, and this extraordinary account of our origin and early history, was solemnly reprinted for a century and more by Preston, Oliver and others, and is not without its admirers today. It ceased to appear as part of the Constitutions after the Union. In 1738 Anderson also re-issued his original Regulations, but he added to them a confused jumble of alleged amendments and explanations, which made the whole thing unintelligible. In the next edition, that of 1756, the Regulations were entirely recast. They were again revised in 1815 and still again in 1882, when they took the form they have today, although since then various small amendments have been made. Throughout all these changes a certain amount of Anderson's wording has persisted, and can still be traced, in the earlier Regulations of our modern official Constitutions. The Six Charges stand today very nearly as he wrote them in 1723.

The influence of this work on the Craft ever since its original publication, just over two hundred years ago, is difficult to estimate; but with all its faults it must always be one of the most important possessions of Freemasons.

----o----

Royalty and Their Patronage of the Craft

By W. BRO. J. WALTER HOBBS, P.M., L.R., P. Z., ETC.

LITERARY EDITOR "MASONIC RECORD," England

Great Kings, Dukes and Lords,

Have laid by their Swords,

Our myst'ry to put a good grace on;

And ne'er been ashamed

To hear themselves nam'd

With a Free and an Accepted Mason.

THUS sang the late Bro. Matthew Birkhead in 1722 in a song which is still heard among the English Craft in many places, at the toast of the health of an initiate. Bro. Birkhead sang of a time when the association of Royalty with the English Craft was but a tradition, or perchance something less, for his knowledge of the past history of the old Craft could not have been great even if derived from some old brother or from a copy of the Old Charges. The magician's wand of fanciful history it is true was being waved around by that master of the imaginative art, Dr. Anderson, but whether Bro. Birkhead (who is named in the 1723 Constitutions as Master of a lodge, and in the heading to the song as "our deceas'd Brother") knew of Anderson's work and realized the extent to which that brother had unwarrantably called in the great ones of

the earth as Grand Masters or not it would not much matter. It was still tradition as I have said, and in cases the facts do not justify the assertions even on the ground of probability.

The Old Charges as we know them refer, it is true, to royal personages as supporters of the Craft, as having loved Masons well, given them a Charge, and called Assemblies. The historical value of these statements is mostly nil, the traditional value very little more. Some support can be obtained by inference for statements here and there but the Masonic historian who treats the subject as definitely proved, has a good deal to learn.

Where then shall I begin? Excursions in the realm of imagination are barred and if they were not I should not travel that way. To lose oneself in a maze of Continental Masonic degrees and their royal patrons would be valueless because this article is written for the purposes of a British number in order to afford readers of THE BUILDER sufficiently interesting and conclusively proved material in regard to the members of the royal ruling houses in England subsequent to the origination of the Mother Grand Lodge of the World in 1717. The ideas of the founders of this organization may not be clearly understood now, for the period of the early growth and limited operations of the reorganized Craft is one still calling for much patient research and care. It can, however, be accepted that although there is nothing to show that Payne, Desaguliers and Anderson had anything to do with the origination of Grand Lodge--yet it was hoped by some one to get a nobleman to become Grand Master. This eventuated in 1721 with the installation of John, Duke of Montagu, since which time noblemen, or Princes of the Blood Royal, have continuously succeeded to that high office or have been members of the Craft.

We shall then proceed to enumerate the Royal Patrons of the Craft, meaning thereby the Blue, or Symbolic, Masonry.

1. H.R.H. FREDERICK PRINCE OF WALES, 1737

The Grand Lodge of England had enjoyed the presence of noble Grand Masters for nearly twenty years before any scion of the reigning family became a member of the Craft. The first to do so was Frederick Lewis, Prince of Wales, the eldest son of H. M. King George II. The record of his initiation and of his proceeding to the subsequent degrees is contained in Anderson's Constitutions of 1738. The initiation took place on Nov. 5, 1737, at an occasional lodge held in the Palace at Kew, near Richmond, Surrey. The Master of this lodge was the Rev. Dr. J. T. Desaguliers, a Past Grand Master, with other brethren present, including the Rt. Hon. Charles Calvert, Sixth Baron Baltimore. Anderson goes on to say, the lodge being formed and held, H. R. H. "was in the usual manner introduced and made an Enter'd Prentice and Fellow Craft." He continues that "our said Royal Brother was made a Master Mason by the same Lodge that assembled there for that purpose." Whether this was at the same time, so that our Royal Brother was Initiated, Passed and Raised on the same day may be open to doubt, but the practice of the two first degrees being conferred on the same occasion was not unusual, without regard to the rank of the candidate. That the "usual manner" is mentioned bears this out, and further indicates as incorrect what is sometimes assumed to be the case with royal brethren, that the usual formalities and procedure are not adopted but waived in their favor. That the Prince took more than a superficial interest in the Craft is clear for the 1738 Book of Constitutions was dedicated to him (and he is there described as a Master Mason and Master of a Lodge) and actually presented to him by Anderson in 1739 at a private audience on the introduction of the Marquis of Carnavon, the then Grand Master, who was in the minutes of Grand Lodge, April 6, 1738, described as a "Gentleman of the Bedchamber to our Brother His Royal Highness, Frederick, Prince of Wales." Our royal brother died in 1751 and his activity in the Craft is not further known, but that the Craft was not regarded with disfavor by his family is clear, for no less than three of his sons, viz., the Dukes of York, Gloucester and Cumberland became members of it, the latter becoming Grand Master in 1782, as will be seen later. The eldest son of this Prince became King George III, but he was not a member of the Craft.

2. H.R.H. WILLIAM AUGUSTUS DUKE OF CUMBERLAND, 1743

He was brother of Frederick, Prince of Wales, being the second son of King George II. He is said in Multa Paucis to have been initiated in 1743 in Belgium, but although Gould refers to this there is but little to support the statement. The Duke was a notable soldier and commanded the English troops in the Low Countries at the battle of Fontenoy in 1745. Of his other military exploits nothing need be said here.

3. H.R.H. EDWARD AUGUSTUS DUKE OF YORK, 1765

This Prince was son of the above named Prince of Wales and brother to King George III. He was initiated at Berlin on July 27, 1765, in a French speaking lodge there, which, after the Duke's admission adopted the name of the "Royal York Lodge of Friendship," and obtained a warrant from the Grand Lodge of England under which it worked, and to which Constitution it remained subject, until its cessation many years afterwards. The Duke was patron of the lodge. The Duke of York was present in the following year when his brother the Duke of Gloucester was initiated in the New Lodge at the Horn, Westminster, No. 313, of which lodge he himself became an honorary member. He was appointed Past Grand Master, as became customary until the present generation.

4. H.R.H. WILLIAM HENRY DUKE OF GLOUCESTER, 1766

He was brother to the Duke of York (No. 3) and the Duke of Cumberland (No. 5) and to King George II. He was initiated on Feb. 16, 1766, at an occasional lodge held at the Horn Tavern, Westminster, being the New Lodge, No. 313 (as distinguished from the Old Lodge also held there). The then Grand Master, Lord Blayney, was in the chair as Master and the Duke proceeded to all three degrees on that occasion. Report being made (as in all cases of Royal Masons) of the admission of the Prince into the Craft to Grand Lodge, he was appointed a Past Grand Master in 1767. He became an honorary member of the New Lodge, which was afterwards called the Royal Lodge, and attended some of its meetings.

5. H.R.H. HENRY FREDERICK DUKE OF CUMBERLAND, 1767; G.M., 1782-90

This Prince was also brother to the last two named, and the third of the sons of the first royal Freemason (No. 1). The Duke was initiated on Feb. 9, 1767, at an occasional (or emergency) lodge at the Thatched House Tavern, St. James's, the home

of the Royal Lodge, No. 313, already mentioned, and was passed and raised on the same occasion. Upon the usual report to Grand Lodge he was appointed Past Grand Master. The activities of the Duke of Cumberland were very considerable, for in 1782 he was elected Grand Master of the Craft. It may be noted that this is the date given in the official Year Book issued by Grand Lodge, but Gould in his History gives 1783, the point is however not of importance as election and installation may explain the difference. He filled this office until his death in 1790. It was with his support and patronage that the great Institution for Girls, as it is today, was founded; and as indicating the Grand Master's interest it may be noted that it was then called the Royal Cumberland Freemasons' School, and the Duchess took a personal interest in the management and in the scholars. It is a provision of the English Constitution that where the Grand Master is a Prince of the Blood Royal there should be an Acting Grand Master--who must be a Peer of the Realm (now called Pro Grand Master), and in the present instance the Earl of Effingham so acted from 1782 to 1789, when he died.

6. H.R.H. WILLIAM HENRY DUKE OF CLARENCE, 1786 (AFTERWARDS, KING WILLIAM IV)

This Prince was third son of King George III and the first of six of them who became Freemasons. He was initiated on March 9, 1786, in the Prince George Lodge, No. 86, meeting at Plymouth. The Duke followed the naval profession and was ultimately Lord High Admiral so that his initiation in a naval port may be regarded as a professional act. His reception into the Craft was not announced to Grand Lodge until the following year and until after that of his eldest brother, George, Prince of Wales (No. 7). This Duke was, as customarily, appointed Past Grand Master. He was installed as Master of the Prince of Wales' Lodge on Feb. 22, 1822, and so remained until 1830. This lodge was formed in honor of the Prince of Wales as noted under (No. 7). In 1830 the Duke succeeded to the throne on the death of his brother, King George IV, and so became Patron of the Craft. The active interest in the Craft of necessity ceases in the case of monarchs.

7. H.R.H. GEORGE PRINCE OF WALES, 1787; G.M., 1790-1813 (AFTERWARDS KING GEORGE IV)

He was the eldest son of King George III and was initiated at a Special Lodge held for the purpose on Feb. 6, 1787, at the Star and Garter, Pall Mall. The news was communicated to Grand Lodge the next day by the Grand Master, the Duke of Cumberland (No. 5), and a resolution of appreciation of the honor conferred on the Society by the Prince's initiation was passed and the Prince was appointed a place in Grand Lodge next to and on the right of the Grand Master. On the death of the Duke of Cumberland in 1790 he was elected Grand Master and was installed as such in 1792. The Prince of Wales' Lodge was founded in his honor in 1787 (now No. 259), of which the Prince was Master from 1787 to 1820, the year in which he succeeded to the throne. Prior to this he was, owing to his father's ill-health, Prince Regent from 1811 to 1820, and in the year 1813 resigned as Grand Master but remained as Patron of the Craft. He was also Grand Master and Grand Patron of the Grand Lodge of Scotland.

8. H.R.H. FREDERICK DUKE OF YORK, 1787

He was second son of George III and was the third of the sons who became a member of the Craft. He was initiated in the Britannic Lodge, No. 29, on Nov. 21, 1787, and appointed a Past Grand Master. The Duke is known to have attended various Masonic functions and Grand Lodge. He was Master of the Prince of Wales' Lodge, 1823 to 1827. He died in the latter year.

9. H.R.H. EDWARD DUKE OF KENT, 1790

He was the fourth son of George III and the fourth of such sons to be received into the Craft. He was initiated in the Union Lodge of Geneva on some date not discovered, but the fact of the Duke's initiation was announced in Grand Lodge on Feb. 10, 1790. He was appointed a Past Grand Master of Grand Lodge and later was District Grand Master for "Gibraltar and the Province of Andalusia in Old Spain" from 1790 to 1801. It is here needful to specify that this was the Grand Lodge of 1717 (Moderns), for this Royal Brother was one to whom the Craft was indebted for facilitating the Union of the Grand Lodges. His influence no doubt largely

predominated with the Ancients for on the resignation of their Grand Master, John, fourth Duke of Atholl, this Royal Prince was admitted an Ancient Mason and elected as such in his place for the purpose of giving effect to the Union, as appears in the records thereof and Hughan's Memorials of the Union. (It may be mentioned here that many descendants of this Prince, through his only child, Princess, afterwards Queen victoria of revered memory, became members of the Craft.)

10. H.R.H. PRINCE WILLIAM DUKE OF GLOUCESTER, 1795

This Prince was a son of H.R.H. Prince William Henry, Duke of Gloucester (No. 4 above), and nephew of King George III, one of whose daughters he married. He was initiated in the Britannic Lodge, No. 29, on May 12, 1795, and being a Prince of the Blood Royal was accorded the privilege of a Past Grand Master. He took part in Masonic functions--attended the Grand Festival, and so on. In the case of several of these royal personages one must always remember that they were necessarily over-shadowed by the Prince of Wales, the virtual head of the family, being also at the head of the Craft, so that their activities were restricted or the record of them not so elaborate.

11. H.R.H. ERNEST AUGUSTUS DUKE OF CUMBERLAND, 1796 (AFTERWARDS KING OF HANOVER)

This Prince was the fifth son of King George III and also the fifth of the family to become a Freemason. He was initiated on May 11, 1796, in the house of that great Freemason, the Earl of Moira (afterwards Marquis of Hastings) who was then Acting Grand Master having been appointed as such in the place of the Earl of Effingham who died in 1789. He, too, was appointed a Past Grand Master. He succeeded as King of Hanover owing to that title being relinquished by his elder brothers and not passing by reason of the Salic Law to Queen victoria.

12. H.R.H. AUGUSTUS FREDERICK DUKE OF SUSSEX, 1798; DEP. G.M., 1812; G.M., 1813-1843

He was the sixth son of King George III and the last of the six brothers who were members of the Craft, and was no doubt the most active Grand Master the Craft had ever seen.

He was initiated in the Royal York Lodge of Friendship in Berlin in the year 1798 (a reference to this lodge will be found under the name (No. 3) Edward Augustus Duke of York 1765). He was appointed a Past Grand Master in 1805. On Feb. 12, 1812, he was appointed as Deputy G. M., and in 1813 he was elected Grand Master in the place of the Prince of Wales, who had been Prince Regent from 1811 but now resigned. This office of Grand Master the Duke of Sussex held at the Union and was G. M. of the United Grand Lodge until 1843. He was Master of the Prince of Wales' Lodge from 1831 to 1843, the year of his death.

It would be a long story to tell of all the Duke of Sussex did as Grand Master and the effect of his actions. Some may not bear the construction now put upon them; some may be too lightly regarded now; but at any rate he filled a difficult position, for after having had a share in the Union of the Grand Lodge he had to rule over the new organization and deal with a period of transition, the difficulties of which the Masonic historian has not yet fully dealt with. One can see in Freemasons' Hall, London, the statue of the Duke placed there by the Craft in 1846 as a token of their esteem and in the Library can be seen the magnificent piece of plate presented to the Duke in 1838 on completing his twenty-fifth year of office as Grand Master. He died on April 21, 1843, and there being then no Royal Prince a Freemason, the Earl of Zetland was elected G. M.

Conclusion

It is beyond the scope of this article to tell of the Masonic doings of those Royal Freemasons who have been initiated into the Craft since the Union of 1813. It may, however, be permissible to say that there are at present four members of the Royal Family within the ranks of Freemasonry. The manifold and great services of our revered Grand Master, H.R.H. the Duke of Connaught, are too well known to need

repetition. The other Royal Freemasons, viz., H.R.H. the Prince of Wales, H.R.H. the Duke of York, and H.R.H. Prince Arthur of Connaught, have all recently been selected by the Grand Master to rule over Masonic Provinces in England, and, from personal knowledge, I should like to add that these royal appointments to Provincial Grand Masterships are no mere titular honors, honorific though they be, but they entail a good deal of actual work. The three last named royal brethren are deeply imbued with the dignity and high importance of the Craft, and are active in their duties, and in their practice of Masonry and its ceremonial, and, in words of old time commendation, they are "worthy Masons all."

While in the English Constitution the association of females as members of the Craft has never been permitted or allowed, yet the patronage of exalted ladies, and indeed of ladies of every rank, to the great Masonic Charities has always been welcome. Notable examples of this may be found in the patronage to the Girls' School of the Duchess of Cumberland and of Queen Adelaide (wife of King William IV), besides Queen Victoria, Queen Alexandra and Queen Mary in more recent years. Also this reference to royal ladies would not be complete without mention of Princess Mary, daughter of King George III, who married a Freemason (see No. 10 above), as also did Princess Mary, daughter of King George V, within the last few years.

Neither time nor space permit of a reference to the Capitular and other degrees to which our royal brethren have extended their patronage.

And a final word, as an historian and student of the progress of the Craft, as well as a personal observer of persons, actions and doings in the Craft of today, I am persuaded that the advantage to the Craft Universal of the membership of the royal brethren to whom I have referred and of those who have joined the brotherhood since the Union of 1813, is great and permanent, and has always tended to enhance the dignity and prestige of the Craft, and the importance and value of its imperishable principles and tenets.

----o----

“Adhuc Stat" - A Sketch of the History of the Grand Lodge of Ireland

By BRO. JOHN HERON LEPPER, W.M., Quatuor Coronati Lodge, No. 2076, England

THE eastern seaports of Ireland having been constantly affected by English influence from the year 1173, when Henry II granted the City of Dublin to the subjects of his City of Bristol to inhabit, it is not surprising to discover traces of phenomena identical with those that preceded the establishment Freemasonry as a social institution in England, also appearing in the smaller island. Thus we find the Gilds of Dublin as late as 1541 indulging in annual Corpus Christi plays (Note 1), the term "Freemason" occurring on monuments at the beginning of the seventeenth century, the Masonic Ritual a subject for the mirth of the uninitiated by 1688 (Note 2), and, apparently, Speculative lodges established in country districts, remote from any town, prior to the accession of George I (Note 3).

When, therefore, the Freemasons of London and Westminster decided, in 1717, to form a central body to regulate their general interests, much as the Independent States of America evolved their Federation in 1788, it might be expected that the idea would cross the sea and be copied by the Freemasons of Ireland: and so it happened.

GENESIS OF THE IRISH GRAND LODGE

It is impossible to say, in default of early official MS. records, the exact date at which a Grand Lodge was first established in Dublin. That such a body was in existence in 1725 is certain, thanks to a long and curious account given in a Dublin newspaper (Note 4). From this we learn that about one hundred brethren belonging to the six lodges of "Gentlemen Freemasons who are under the Jurisdiction of the Grand Master" assembled at 11 a.m. on June 24, at the Yellow Lion in Werburgh Street, and proceeded in coaches to the King's Inns (Note 5), wearing "Aprons, White Gloves, and other parts of the Distinguishing Dress of that Worshipful Order."

After a procession round the great hall of the Inns "with many important ceremonies," the Grand Lodge "retired to the Room prepared for them, where after performing the Mystical Ceremonies of the Grand Lodge which are held so sacred, that they must not be discovered to a Private Brother; they proceeded to the Election of a new Grand Master &c." The election resulted in the Earl of Rosse being declared G.M., Sir Thomas Prendergast and Mark Morgan, Esq., Grand Wardens, and the G. M. was pleased to appoint Humphrey Butler, Esq., his Deputy. The G.M. was then conducted to his place, and invested with the jewel of his office, a gold trowel hung on a black ribbon; after the brethren all dined together sumptuously, and later attended a play in full Masonic costume (Note 6).

This is the earliest account we have of the meeting Grand Lodge in Dublin, and though apparently it had then been in existence for some time, it cannot have contemplated any authority over lodges remote from the metropolis, because, in the following year, a similar body was established in Cork City, and assumed the style of the Grand Lodge of Munster, having as its Grand Master, the Hon. James O'Brien, and as Deputy G. M., Springett Penn. Both these Masons were members of English lodges (Note 7).

But a more famous Irish Freemason of the day, who also had received his degrees in an English lodge, was James, fourth Lord Kingston. In 1728 he had been elected and served as G. M. of England; and, in 1730 (Note 8), became G.M. of Ireland; and in August, 1731, G.M. of Munster. His tenure of the dual office in Ireland apparently led to the fusion of the two Grand Lodges into one that since that date has been truly national (Note 9).

Lord Kingston's tenancy of these three chairs in Masonry is important, as showing that at this date the Ritual innovations, that afterwards led to estrangement between the Masonic jurisdictions of England and Ireland, cannot yet have come into being. His tenures of office should also serve to remind Irish Masons that while the existent Irish Rite is probably the most unaltered version extant of early eighteenth century Masonic Ritual, yet its well-head was no other than the primitive English Rite, as

practiced before 1730, possibly with a few additions of Anglo-Irish phrases or ceremonies--distinctions without any real difference.

THE FIRST WARRANTS

At some time during 1731, the Grand Lodge of Ireland determined to bind closer to the central authority all the lodges in Ireland that would acknowledge its supremacy, by issuing to them a document that should be the warrant for their Masonic proceedings; and accordingly on Feb. 7, 1732 (N.S.), the first of these authorizations to hold a lodge and make Masons were issued. This was a purely Irish invention that was copied later by the Grand Lodge of the Antients in England, and later still by the Grand Lodge of the Moderns, the title willingly assumed in the eighteenth century by the Mother of all Grand Lodges. It is by no means certain that every existing lodge in Ireland applied at once for one of these new warrants (Note 10). In fact, the evidence tends to show that a good many, particularly in remote parts of the country, were content to go on working in the "time immemorial" manner; but these recalcitrants were not treated as regular Masons by those who adhered to the Grand Lodge, and in time they died out (Note 11).

The effect produced by the issue of these warrants was universal, not merely local. It was some time before the law crystallized that a warrant should be anchored to one place, and at first the idea prevailed that any band of Masons possessing one of these charters was legally entitled to make initiates wherever it took the warrant. This procedure was checked by a new law made June 24, 1741 (Note 12), but in the beginning the Grand Lodge seems tacitly to have assented to the practice, particularly as it had issued warrants as early as 1732 to military lodges, enabling them to hold regular meetings all over the inhabitable globe. The great spread of Masonry in the American Colonies is attributable in a great part, no doubt, to this practice. But the influence of the Grand Lodge of Ireland on America did not end with this: the fact that the native American lodges would naturally be impressed by the working they observed under the ambulatory Irish warrants, during a period when the only ambulatory warrants were Irish, led them to mistrust those alterations in the Ritual that the Grand Lodge of the Moderns saw fit to adopt for well nigh eighty years. The enormous emigration from Ireland to America during the eighteenth century also helped to cement the Masonic ties between the two countries; indeed, it is quite likely

that some of the earliest Irish warrants whose original bailiwicks and ultimate resting places are unknown may have helped to lay the foundations of those great Masonic Constitutions whose extent and vitality seem so marvelous to us today.

THE STRENGTH OF THE IRISH JURISDICTION

If we are to measure the growth of the Grand Lodge of Ireland during the eighteenth century by the number of warrants it issued, we find that it increased from 36 lodges in 1734 to 195 in June, 1749; by 1758 the number had risen to 300; by the end of 1782 it was 610; and in 1804, when Downes' famous list was published, the Grand Lodge of Ireland had well over 700 lodges on its roll. But at none of these periods could those numbers be taken au pied de la lettre, for there were always some lodges either moribund or dormant, as an analysis of the lists would show, did space permit. During the nineteenth century the number of lodges varied, the high water mark being reached in 1815 when 1020 subordinate lodges were in official existence. The number at present working approaches 600.

The members of the Grand Lodge at its formation consisted of the Grand Master; his Deputy, whom he nominated; the Grand Wardens, elected by Grand Lodge; all Past Grand Officers; and all Masters and Wardens of subordinate lodges. In 1749 the Grand Master's Lodge was formed, and all Master Masons raised therein were given the privilege of sitting and voting in Grand Lodge. This privilege continued down to 1837, when it was rescinded and extended instead to all properly certificated Past Masters. The number of the Grand Officers has been increased from time to time, and at present includes the representatives of all foreign Grand Lodges with whom fraternal communication exists, an excellent tribute paid to the universality of the Craft, and a constant reminder that our Masonic duties and interests are not bounded by the limits of any one particular Constitution.

HISTORIC DATES

Space does not permit the inclusion of much detail about such important matters as the development of the Irish Masonic charitable organizations and the evolution of Masonic jurisprudence. But both must be mentioned. In regard to the former, it will be enough to say that the first successful attempt to deal on an adequate scale by the children of deceased brethren dates from 1792. In that year the liberality and energy of some members of Royal Arch Lodge, No. 190, Dublin (1749-1815), launched the Masonic Female Orphan School, whose record since then has been one of increasing success and blessing. It has been followed by the Masonic Orphan Boys' School (1867), and by such splendidly administered pieces of provincial emulation as the Belfast Masonic Charity and Widows' Funds, and the Down Masonic Widows' Fund.

In the matter of the evolution of Masonic jurisprudence, the most interesting development took place as early as 1768, when the Grand Lodge created an Inspection Committee to decide upon the eligibility of candidates for Freemasonry in the metropolitan district. Since that year no man has been initiated in a Dublin lodge till his name has been approved by the Grand Lodge Committee, and the same provision has since been adopted in other important Masonic provinces in Ireland. This is, of course, not an infallible method of securing the admission of none but worthy men, but it does tend to exclude undesirable members and is yet another way in which the Grand Lodge of Ireland has set a good example.

Other minutiae of changes that have accumulated during almost, perhaps quite, two centuries of government, while they would loom largely in a complete history, must be discarded in a short sketch; but mention should be made that since 1829 the Royal Arch Degree has had a central governing body of its own, known as the Grand Royal Arch Chapter of Ireland; since 1836 the Knights Templar have been ruled by a supreme body now known as the Grand Preceptory; and since 1826 the Supreme Council of the Ancient and Accepted Scottish Rite has exercised jurisdiction over all degrees in its system superior to the Craft degrees. Prior to these respective dates those Orders, and many other Masonic degrees as well, were conferred in the Craft lodges at the convenience and free will of the members.

THE ULSTER SCHISM

During its long life the authority of the Grand Lodge of Ireland has only once been seriously threatened by internal schism (Note 13). This took place in the period 1806-1813, when a number of Ulster lodges, deceived by the misrepresentations of Alexander Seton, a former Deputy Grand Secretary, who had been dismissed from his office for misconduct, attempted to secede and form a Grand Lodge for the province of Ulster (Note 14).

It was due entirely to the tact and disinterested efforts of the reigning Grand Master, Richard, second Earl of Donoughmore, that the better class Masons who supported the movement at the outset, because of certain undoubted grievances, returned to their natural allegiance within a very short time; while those who persisted in following Seton only involved themselves and their lodges in disrepute, not merely at home but also all over the Masonic world. The Grand Lodge of Ireland emerged from a severe inter-necine war, if not stronger in numbers, stronger in having vindicated its authority without compromising its dignity, and within a few years all the rebel lodges had either submitted, or become extinct, or if they continued to drag out an estranged existence were regarded with abhorrence as clandestine Masons.

To the student of this unhappy event one thing stands out enshrined, the truly Masonic spirit of the Grand Master, a broad-minded, warm-hearted man, who thoroughly deserved the tribute addressed to him by his Irish brethren when in 1813 he retired from office, at his own request:

"Your lordship's services to this institution will long live in the grateful remembrance of a Society whose principles ensure its duration, and who will ever rank the name of Donoughmore among those that are dearest to Masonry and Ireland."

That these words were no mere empty compliment was shown exactly one hundred years later, when 2,000 Irish Masons assembled in Grand Lodge to acclaim as their new Grand Master, another Earl of Donoughmore, who since then has amply proved that he has inherited not the honors and name only, but also the ability of his great ancestor to maintain the dignity of his office and be a trusted and beloved leader in time of stress.

IRISH MASONIC INFLUENCES

The influence of the Grand Lodge of Ireland on new, independent Masonic Constitutions has been large, out of all proportion to the home territory it governs, a fact that has never, in default of an official history, been adequately realized by the Craft generally. Allusion has already been made to its work in the U.S.A. In Canada, too, Irish lodges were early at work as well as in the British West Indies; Masons in Portugal, Peru, Brazil have worn our colors; the very first lodge held in Australia met under an Irish warrant No. 227 held in the old 46th Regiment; and in that Commonwealth as well as in New Zealand, Africa and India, some lodges still retain their allegiance to the old Irish Constitution. Let me add, that the Grand Lodge of Ireland never places any obstacle in the way of one of its lodges wishing to sever connection with the Mother Constitution to join a newly-formed Grand lodge in the country where it is situated; and provided the new Constitution conform to the ancient standards it is assured of immediate recognition and brotherly cooperation from the Grand Lodge of Ireland, which is swift to welcome the appearance of a new star in the banner of the Masonic Federation of the World.

IRISH MASONIC CELEBRITIES AND SCHOLARS

Throughout a history of two centuries it is but to be expected that the Grand Lodge of Ireland should be able to show with pride many distinguished names on her rolls, but of all on the list possibly none exerted more lasting effect upon the Freemasonry of his generation, aye, and of future generations, than that stickler for orthodoxy in matters of the Craft, the inspired journeyman-painter Laurence Dermott. His story has been well and fully told by divers scholars (Note 15) but no reference to the Irish Grand Lodge would be complete without mention of the brother who was initiated in Lodge No. 26 in 1740, became its Master in 1746, and departed to England to become the most notable figure in eighteenth century Masonry, as poet, controversialist, and restorer of the old landmarks --to say nothing of his being the inventor of a term, which I understand to be very bad Hebrew, Ahiman Rezon, which like a javelin of flame flew from him with such impetus as even to cross the Atlantic and to be

adopted for long enough as a symbol by those who prided themselves upon preserving the old traditions of the Craft (Note 16).

Laurence Dermott is the more noteworthy, because the Grand Lodge of Ireland has not produced a great number of historians or writers who have added to our knowledge. Vallancey and O'Brien (of the Round Towers), however, are still occasionally quoted by those who have never learned caution, and there have been several deservedly respected names in our own times. Some like Twiss, John Robinson, Tait, and Redfern Kelly are still with us; others, alas, are no longer here to teach us, such as F. C. Crossle, Westropp, and the Master Mason of them all, the late Dr. Chetwode Crawley, some time Grand Treasurer, a scholar so meticulous, whose work was so comprehensive that those who come after him seeking to pursue some line of research often find themselves only plowing a furrow that has already been broken by his industry. That there is still something to be added to the work he accomplished is merely another way of saying that the progress of knowledge never stands still, but his followers and emulators may well despair of ever hoping to surmount his total of achievement. It may have been some satisfaction to his last years to see the formation in Dublin of the Lodge of Research, No. 200, pledged to continue the labors wherein he took such an interest, and though it may seem too much to hope that this body will ever produce another scholar to compare with the one that is gone, still it has already proved a focussing point for those Masons who bend their energies towards finding more light for the present from the lessons of-the past. With no mean aim, this lodge contemplates, indeed the project is in process of realization, the compiling of a reliable history of the Grand Lodge of Ireland, a book that is badly needed, never having been attempted; and I hope that the present short and imperfect sketch has shown that the history of that Grand Lodge has not been without interest, as assuredly, it has not been without honor.

NOTES

Note 1. Vide Harris' Dublin, 1766, p. 142 et seq.

Note 2. Vide Crawley's Introduction to Sadler's Masonic Reprints and Revelations.

Note 3. Vide Articles on Mrs. Aldworth A.Q.C. VIII-16, 63.

Note 4. The Dublin Weekly Journal NO 13, Saturday, June 26, 1726.

Note 5. The Irish equivalent of the London Inns of Court.

Note 6. The short report of this event, inserted in the London Journal, July, 1725, is quoted by Gould History of Freemasonry, III, 34.

Note 7. It was natural for Springett Penn to hold high office in the Craft in Ireland where he had large estates; but his appearance in this character is even more interesting on account of the close Masonic communication that afterwards existed between the Grand Lodges of Ireland and Pennsylvania, which state was largely colonized by emigrants from Ireland.

Note 8. Ed. Spratt Constitutions, Dublin, 1751, page 121.

Note 9. Lord Kingston, while still the Hon. Jas. King. was initiated on June 8, 1726, in a lodge held at the Swan & Rummer in Finch Lane, London, Dr. Desaguliers, D. G. M. of England, attending to confer the ceremony. For Kingston's activities when G. M. of England, vide Minutes of the G.L. England, etc.. by W. J. Songhurst, London. 1913; p. 37 et seq.

Note 10. In the course of the year 1732 the following advertisement appeared several times in the Dublin newspapers: "Whereas there are Several Lodges of Free-Masons congregated in several Towns in this Kingdom, without a Warrant under the Hand and Seal of the Right Honourable the Lord Viscount Netterville, Grand Master of all Ireland. .. . It is therefore Ordered that all such Lodges do apply to the Secretary Mr. John Pennell in St. Patrick St.. Dublin, and take out true and perfect Warrants and be enroll'd in the Grand Lodge Book, or they will not be deem'd true and perfect Lodges." (Faulkner's Dublin Journal: Sat. Dec. 30, 1732--Tues. Jan. 2, 1732/3.)

Note 11. Right up to the beginning of the nineteenth century we come across the terms "Clandestine" and "Hedge Masons" applied to these bodies by the regular Masons: instances of the "re-making" a non-regular brother who conformed are not uncommon.

Note 12. Vide Dassigny's Serious and Impartial Enquiry, 1744, page 48.

Note 13. In 1740 an attempt seems to have been made to form a rival Grand Lodge which proved abortive in its very conception.

Note 14. The authorities on this subject are F. C. Crossle, Henry Sadler, and, of course, Dr. Chetwode Crawley. Some fresh information collected from the records of

disaffected lodges is also given in a paper by the present writer, read before Quatuor Coronati Lodge, No. 2076 (E.C.), on St. John's Day, 1922.

Note 15. Notably Bywater and Sadler.

Note 16. Attention must also be called, if only in a footnote, to services rendered by such Masons as John Fowler in the metropolisMichael Furnell in Munster; and Archdeacon Mant in Ulster.

----o----

Masonic Benevolence Between 1717 and 1813

By W.BRO. MAURICE BEACHCROFT, M.A., O.B.E., P.G.D. (England), Patron and Secretary of the Royal Masonic Institute for Girls, England

The beginnings of Masonic benevolence are, like most beginnings, involved in much obscurity. The early days of modern Speculative Freemasonry would appear to have been characterized rather by good fellowship and conviviality than by any exercise of charity, although the idea of some special bond of "brotherhood" between the members dates back as far as the words go.

There is a fine phrase in the last section of the "Ancient Charges," as we know them today, enjoining a Mason to "cultivate Brotherly Love, the foundation and copestone, the cement and glory of this Ancient Fraternity." This is an obvious expression of some higher ideal than that of mere good fellowship; and it is interesting to find it appearing for the first time in Anderson's Constitutions of 1723.

GENERAL FUND OF CHARITY RECOMMENDED TO GRAND LODGE

Such a nobler spirit was abroad just then; if indeed we are not tracing the working of one individual influence, at work behind the scenes; for, in the year 1724, we find these higher ideals taking a form and practical expression of their own.

On Nov. 21 in that year, Grand Lodge was petitioned for relief by the first Grand Master of the Order, Bro. Anthony Sayer, who had fallen upon evil times; and, at the same meeting, the Earl of Dalkeith, who was then "Immediate" Past Grand Master, recommended that a monthly collection, for the purpose of providing a relief fund, should be made in each lodge, "according to the quality and number of the said lodge, and put into a joynt stock."

The fund was known thereafter as the "Generall Bank of Charity," and, on March 17, 1725, a committee was appointed to consider the best means of regulating it.

In November of that year this committee reported, and, among other suggestions, advised that contributions should be voluntary and should be paid quarterly.

They recommended that no more than 3 pounds should be given to any brother without the consent of Grand Lodge; that such sums should be disbursed by a standing committee of seven, and that a treasurer, nominated by the Grand Master, and approved by Grand Lodge, should be appointed in due course.

It was not until June 24, 1727, that the committee and treasurer were appointed, and there is a touch of sorry humor in a minute of March 27, 1729, to the effect that "the Deputy Grand Master rose up and acquainted the brethren that, although he had been appointed treasurer of the charity two years before, he was extremely concerned that, in so long a time, he had not received one shilling from the lodges or from any brother."

However, in November, 1729, the first list of contributions appears on the minutes, and, in December of the same year, a motion was duly carried that every newly constituted lodge should contribute two guineas to the fund.

At that meeting a very respectable list of contributions was received; and thenceforth the fund took on a more permanent and settled aspect.

CHARITY IS DISPERSED BY KNOWLEDGE

In April, 1730, the "Infirmary at Westminster" offered to take care of "any poor brother, who might happen to be disabled, by broken limbs, etc., from following his employment, which often happens amongst working Masons"; and it was thereupon decided that five guineas be paid annually to the Infirmary by the treasurer.

At this Grand Lodge Bro. Anthony Sayer put forward a further petition for relief; and, after some discussion as to the amount, a sum of 15 pounds was voted to him. Later, the committee was strengthened by the addition of twelve "Masters of Lodges," and was authorized to give relief, without recourse to Grand Lodge, up to an amount of 5 pounds; while, in 1732, the number of Masters on the committee was increased to twenty, in addition to all Past Grand Officers.

I have lingered over these early days, because they saw the laying of those foundations, upon which, in after years, so noble a superstructure was to be raised; but it is necessary to pass rapidly over a long period, which saw no change, save the slow growth of the fund and slight alterations in the detail of its administration. It is, however, worth while recording the petition, on Dec. 12, 1739, of one "Thomas Crudeli, a prisoner in the Inquisition in Florence on account of Masonry," which was warmly recommended by Lord Raymond, then Grand Master, and which resulted in a grant of 21 pounds being authorized for the relief of the petitioner.

R.M.I. FOR GIRLS IS FOUNDED

By slow degrees, through the passing years, it must have become evident to the more thoughtful brethren that even the "Generall Bank of Charity" was not fully realizing the high ideals of their profession.

Their benevolence extended only to themselves; and it may well have seemed to some of them that Brotherly Love, which they had expressed to be the "Foundation and Copestone" of their Fraternity, should have led at least to some care and help for the fatherless children of a departed brother, if not to the relief of his widow or other dependents.

It was to be many years before the widow's claims were recognized, but in the year 1788 a determined effort began, with the object of providing maintenance and education for the orphaned daughters of a Mason.

In the language of the earliest known list of subscribers (March, 1788), the object of the promoters of this scheme was "to preserve the female offspring of indigent Freemasons from the dangers and misfortunes to which their distressed situation may expose them," and, on March 25, 1788, there was founded the institution now known as the Royal Masonic Institution for Girls.

It was at first called "The Royal Cumberland Freemasons' School," by permission of the original Patron, H.R.H., the Duke of Cumberland, K. G., who was at that time Grand Master of the "Moderns"; H.R.H. the Duchess of Cumberland being the original Patroness.

The Chevalier Bartholomew Ruspini, Grand Sword Bearer of England from 1792 until his death in 1813, a famous surgeon dentist of his day, and a prominent figure in

Masonic and philanthropic circles in London, was the originator of the scheme and the moving spirit in all the preliminary negotiations.

In addition to possessing a large number of influential friends, he enjoyed the patronage of Royalty, and was thus able to achieve a task which, at that time, might well have seemed impossible of accomplishment.

In the very year in which the scheme was inaugurated, the funds were collected, a printed list of subscribers was issued, premises were actually taken furnished, and, at a Quarterly Court held on Jan. 8, 1789--so far had the efficient organization of the school progressed--the treasurer announced that the fifteen children approved in the preceding November had been conducted to the school and delivered into the charge of the Matron.

Many quite exceptional difficulties were met by the founder and his enthusiastic helpers--such as the objection of their Royal Patroness to the first premises taken for the purpose of housing the children--with which there is no need to concern ourselves in detail; but, had there been no such unusual episodes, the success of the effort made could hardly have been more remarkable.

ITS EARLY DIFFICULTIES

Our early brethren had set themselves to find subscribers towards an entirely new conception, to overcome the prejudice which undoubtedly existed at that time--however foolish it may seem to us now--against using Masonic funds for the advantage of the female sex; to raise what, for those days, was a very considerable sum of money; to appoint committees, treasurer, secretary, collector and matron, and to devise and promulgate an organization for the charity and a code of rules for the school itself.

They had to accomplish all these things without any real precedent to guide them, and in the face of an opposition which was by no means to be despised. And yet, in the short space of eleven months, their success was not only complete in every particular, but, as time has abundantly proved, it was laid four-square upon a permanent foundation of careful forethought, that has lasted to our own time.

Among the earliest benefactors of the Institution may be mentioned the Lodge of Antiquity, No. 2, the Shakespear Lodge, No. 99, and the Caledonian Lodge, No. 134; while, among the individual brethren of that time who supported Bro. Ruspini in the struggling days of the infant charity, are to be found names famous in the history of the Craft, foremost of whom are Brothers Dunckerley, James Heseltine, Galloway, and Forsteen.

At the Quarterly Court on Jan. 12, 1792, a committee of five was appointed to prepare a memorial to the Grand Lodge "to solicit their interference on behalf of this Institution, and to request that they will pass a law that all candidates for Masonry, at the time of their initiation, shall pay five shillings, to be applied to the separate use of this charity."

This proposal appears to have been favorably received by Grand Lodge, although it was not at first adopted as a general law, owing to doubts of the power of Grand Lodge to "impose a tax" for the benefit of an independent institution. In later years, however, we find it in full force; and the annual subscription of 150 pounds now paid to the Institution by Grand Lodge is a composition of this ancient levy.

The first home of the Institution was in Somers Place East on the North Side of Euston Road, and close to the present site of St. Pancras Station. In 1795, having outgrown these premises, the Institution was moved to St. George's Fields, a lease being obtained from the corporation of the City of London, and premises erected on land described in the minute book as "on the north side of the High Road leading from the obelisk to Westminster Bridge Road."

The number of children was increased to thirty, and in 1802 to sixty, at which figure it remained until the year 1816, which falls outside the scope of this article.

On Dec. 14, 1813, Bro. Ruspini, the founder, passed away at the age of eighty-three, having enjoyed, to the end of his long life, the respect and affection of all around him. Some years after his death, two of his own grandchildren were educated in the school which he had founded.

THE R.M.I. FOR BOYS FOUNDED

Before this time, however, in 1798, ten years after the foundation of the Girls' School, a number of brethren belonging to the "Ancient" or "Atholl" Constitution had inaugurated a scheme for the education of the sons of Masons, which is now known as the Royal Masonic Institution for Boys.

The minute books for the first fourteen years of this Institution's life have been lost, and only the simplest outline of its early history can now be traced, while little is known of the actual personality of the founders.

The first foundation, in 1798, appears, however, to have been due to the efforts of brethren belonging to the United Mariners' Lodge, No. 23, under the "Ancient" Constitution. The actual originator of the idea being Bro. William Burwood, the treasurer of the lodge.

Among the other members and supporters was Bro. Columbine Daniel, a well known Mason of the day, who, however, was shortly afterwards, in 1801, "excluded" by the Ancient Grand Lodge for alleged Masonic irregularities. We know nothing more of this dispute, and, indeed, are concerned only to note that Bro. Daniel's practical charity was not to be so easily quenched. He was, as it happened, also a member of the Royal Naval Lodge, No. 57, which held a warrant from the "Modern" Grand

Lodge, and, having enlisted their support, founded in 1808 a "Boys' Charity," very much on the lines of Bro. Burwood's scheme of 1798.

The Chevalier Ruspini, Institutor (as he preferred to be called) of the Girls' School, appears as one of the trustees of the funds.

Meanwhile, in 1805, Bro. Burwood had become bankrupt, and, on the proposal of Bro. Robert Leslie, Grand Secretary, the "Ancient" Grand Lodge appears to have taken the charity founded in 1798 under its protection. At all events, the contributions of Grand Lodge thereto, up to the year 1813, amounted to over 1270 pounds, which, at that time, was regarded as a very large sum of money.

In 1816 Bro. Daniel was restored to his Masonic rights and privileges; and in 1817 the two Boys' Schemes were happily amalgamated.

Both schemes had, from the first, been devised upon an "educational" basis, for there was no residential school, and the charity possessed none until 1865.

Indeed, having regard to the disasters which befell the two courageous founders, it is remarkable only that they were able to persist in their beneficent efforts and to achieve so great a measure of success.

The actual start had been made with six boys in 1798, which number was increased to thirty-six in 1810, the jubilee year of King George III. There were, in that year, thirty-four subscribing lodges; while in 1812 there were fifty boys receiving grants and twenty more on the waiting list.

The "Ancient" Grand Lodge had, in the latter year, authorized a levy of 5/from every London lodge and 2/6 from every Provincial Lodge upon the registration of each newly-made Mason, as had already been done in the case of the Girls' School; and this levy was continued after the Union in 1813, until, as already mentioned, it was finally commuted by the fixed annual grant of 150 pounds, which is still paid by Grand Lodge to each of the senior Masonic Institutions.

At this point we reach the end of the period under review; and, remarkable as were these beginnings, we may yet perhaps wonder at the far greater harvests that, from those early sowings, have been gathered in our own day.

LATER DEVELOPMENTS IN "THE MASONIC CHARITIES"

Nobody, in 1813, could have foreseen the successive removals and enlargements of the Girls' School, culminating, so far, in the building of their beautiful home at Clapham and the opening of the Junior School at Weybridge, which is today undergoing very extensive alteration and enlargement.

More than a hundred years were to elapse before the opening of the magnificent Boys' Schools at Bushey, whose extension, by the addition of a great Junior School for smaller boys, is now commencing; and even the first of the great advances after the Union, the, foundation of the Royal Masonic Benevolent Institution, with its brotherly care for old Masons or their widows, and its fine building at Croydon, did not take place for over thirty years.

Most recently of all has come the Freemasons' Hospital and Nursing Home, the youngest of all Masonic charities, founded in 1919.

Today the Fund of Benevolence, which has taken the place of the "Generall Bank of Charity," and is directly controlled by Grand Lodge, administers relief to the extent of

over 30,000 pounds a year; while the three great Institutions are educating considerably more than 2000 girls and boys, nearly 10,000 children having passed through their hands since their foundation. Their schools are among the finest in the country.

The Benevolent Institution, for its part, is assisting with its grants some 1600 old Masons or widows in the evening of their days.

The contributions of the English Craft to these three in recent years has amounted to an average of over 300,000 pounds a year.

So firmly were the foundations laid; so truly have the builders labored; that we may look back very proudly to the early days of Masonic charity; and may look forward also, with a firm but humble confidence, to the days which are yet to come.

----o----

Our ancient brethren of the Mystic tie were builders--Masons in all ages have been builders--and we will not be worthy of our glorious traditions unless we are builders attempting to reconstruct out of the bewilderment of confusion of today a higher civilization of tomorrow, which shall be a structure of symmetry and strength characterized by stability, utility and beauty, whose fabric shall be fashioned through law, labor and love. --Frederick S. Selmood, P.G.M., Alberta.

----o----

AN OLD MASONIC APRON

THE photograph shown herewith depicts an old Mason-Apron of considerable beauty. This Apron - partly engraved and partly hand-painted - is of velvet, backed with silk, and is approximately 24 inches by 30 inches. It is rounded at the two bottom corners. It has a semi-circular flap, two tassels (an uncommon feature in Aprons prior to 1813), and at either top corner are narrow ribbons to tie round the waist. Both the flap and the Apron itself are edged with embroidery, and the border of flowers not only gives a charm to the design, but adds interest on account of its rarity.

On the flap, in the center, is a group, which, comprising a female with three children, denotes Charity. On the left hand side of this group, as you look at the Apron, there are depicted a half moon, with a human face looking towards the group, and below, three candlesticks, representing the three Lesser Lights. On the other side of the group are seven six-pointed stars, arranged hexagonally with one in the center, and below a beehive with three groups of bees close to it.

On the Apron, on the left hand side, stands a female figure resting against an anchor, representing Hope; while balancing it on the other side is another female figure with a cross clasped in both hands, representing Faith. Between these figures, and nearly level with their heads, is "the All-seeing Eye," over which is inscribed in a curve the words "Sit Lux et Lux Fuit." Beneath, and in the center of the Apron, is a large V. S. L. open at II Chronicles, Chaps. 2 and 3. On the V. S. L. are the Square and Compasses in the second position, the points of the compasses and the angle of the square being towards the top. Rising from behind the Book is the "Sun in Splendour," with a human face, visible only from the eyes upwards. Springing from behind the sun, and inclined to the left, is a ladder of which four rungs only are to be seen. Projecting from behind the left side of the V. S. L. are two columns, partly visible, the upper one fluted and the lower one plain. Similarly placed on the other side of the V.S.L. are a Plumb-rule, twenty-four inch Gauge and Level. Below the two columns is a perfect ashlar, and below the working tools is a very irregular lump of stone, presumably the rough ashlar. Below the V. S. L. is a double triangle in which is written "H. S. from M.A.S."

The form of some of the symbols and the grouping of others, correspond very closely with those on Aprons known to have been engraved by Bro. William Hixon, of No. 13 Bridges Street, Covent Garden, London, in 1794. It may therefore, perhaps, be inferred that the Apron now described emanated from the same engraver about the date mentioned or a little later.

This Apron is now the property of W. Bro. W. G. Dickenson, Broomwood House, Bath, who has very kindly consented to its publication.

----o-----

AN EARLY MASONIC PRAYER

At the time of the formation of the Grand Lodge, in 1717, the Invocation of the Trinity, with which all the copies of the Old Charges commenced, was doubtless used as the opening prayer by lodges. In the editions of Ahiman Rezon, the Book of Constitutions published by the "Antients" Grand Lodge, this Invocation is printed under the heading "A Prayer that was used amongst the Primitive Christian Masons."

As the Grand Lodge grew in strength, and the Old Charges were replaced by Anderson's Book of Constitutions, other forms of prayer seem to have come into use. Anderson gives no prayer, but then, as a Presbyterian minister, he could not have recommended any set form of words doing violence to his convictions.

Ireland supplies the earliest form of Masonic prayer that can be dated. This prayer will be found in the Book of Constitutions, published by John Pennell, in Dublin, in 1730. It comes after the Charges of a Freemason, and before the General Regulations. It is headed, "A Prayer to be said at the opening of a Lodge, or making of a Brother." It reads as follows:

"Most Holy and Glorious LORD GOD, thou great Architect of Heaven and Earth, who art the Giver of all good Gifts and Graces; and hast promis'd that where two or three are gathered together in thy Name, thou wilt be in the Midst of them; in thy Name we assemble and meet together, most humbly beseeching thee to bless us in all our Undertakings, to give us thy Holy Spirit, to enlighten our Minds with Wisdom and Understanding, that we may know, and serve thee aright, that all our Doings may tend to thy Glory, and the Salvation of our Souls.

"And we beseech thee, O LORD GOD, to bless this our present Undertaking, and grant that this, our new Brother, may dedicate his Life to thy Service. and be a true and faithful Brother among us, endue him with Divine Wisdom, that he may, with the Secrets of Masonry, be able to unfold the Mysteries of Godliness and Christianity. This we humbly beg in the Name and for the Sake of JESUS CHRIST our LORD and SAVIOUR. AMEN."

There is a marginal note that the second paragraph was "To be added when any Man is made."

----o----

Masonry passes under two denominations--Operative and Speculative. By the former, we allude to a proper application of the useful rules of architecture, whence a structure derives figure, strength, and beauty; and whence results a due proportion and a just correspondence in all its parts. By the latter, we learn to govern the passions, act upon the square, keep a tongue of good report, maintain secrecy, and practise charity.

Speculative Masonry is so far interwoven with religion, as to lay us under the strongest obligations to pay that rational homage to the Deity, which at once constitutes our duty and our happiness. It leads the contemplative to view with

reverence and admiration the glorious works of creation, and inspires them with the most exalted ideas of the perfections of the divine Creator. Operative Masonry furnishes us with dwellings, and convenient shelter from the inclemencies of seasons, and while it displays the effects of human wisdom, as well in the choice as in the arrangement of the materials of which an edifice is composed, it demonstrates that a fund of science and industry is implanted for man, for the best, most salutary, and beneficent purposes. --Wm. Preston.

----o----

Prince Charles Edward Stuart, G. M.

BY W.BRO. J. E. SHUM TUCKETT,

P.M. QUATUOR CORONATI LODGE, NO. 2076, A.G. SWORD B. ENGLAND; P.G.STAND. B. (R. A.) England

ONE-HALF of the twenty-two independent Masonic references to Prince Charles were made openly before his death (1788), nevertheless all are generally regarded as spurious, and it is constantly affirmed that Charles himself denied any membership of our Order. But it cannot be supposed that an organization which made public use of his name during his lifetime did so without his knowledge. As space is limited some only of the references can here be considered.

I. THE ALLEGED REPUDIATION, 1776-7

The following pronouncements have caused widespread belief in this fable:

"In 1777 von Wachter sought him out in Italy, when the Prince, to his dismay, declared he not only was not G. M. and knew nothing about it, but that he was not even a Freemason." (Gould, Note 1.)

". . . put no trust whatever in accounts connecting the Stuarts with Freemasonry. We have it in the Young Pretenders own written and verbal statements that they are absolutely baseless, pure inventions." (Speth, Note 2.)

"Prince Charles Edward never had any connection with Freemasonry. This we know on his own authority. . ." (Chetwode Crawley, Note 3.)

Gould's authority is Allgemeines Handbuch der Freimaurerei s. v. Stuart, Karl Edward, but neither Bro. Dring nor I can find it, and it is not in Wolfstieg's Bibliography. (Note 4.)

There are three accounts of Wachter's visit to Italy in 1776-7, and it is instructive to compare them. In the first, written six years after the alleged visit (1782), by de Langes, an eminent Freemason acquainted with Wachter, the Pretender is not even mentioned. (Note 5.) The second by Robinson (1797), twenty-one years after, suggests that "great secrets" were obtainable from the Pretender's secretary, but does not refer to the Prince himself. (Note 6.) The third, Findel (1865), makes Wachter interview the Prince and asserts that: "the Pretender knew nothing of the Order of Knights Templar nor was he a Freemason." (Note 7.) The tradition of the denial apparently grew out of--nothing !

In 1882 it is asserted that a Handbuch (which we cannot find) of unknown date, asserted that in 1777 Wachter (of indifferent character) asserted that Charles asserted that he was not a Freemason. There is no reason to believe either that Wachter ever interviewed the Prince, or that the latter ever made the statement imputed to him.

As to "written" statements, the only document of the kind is a letter, Sept. 25, 1780, in reply to the G. M. of Sweden (Duke of Sudermannia) who desired to control the Strict Observance. Prince Charles wrote: "the complete obscurity in which I am relating to your mysteries, prevents me from replying more fully until I myself am further enlightened." (Note 8.)

Swedish Freemasonry was peculiar, based upon a theory of Templar descent, and it was knowledge of this peculiar Swedish System which Charles denied Reumont states that in 1783 the Prince did consider himself hereditary G. M. of Scottish Masonry.

II. THE CHARTRES MS. (NOTE 9), 1776

This fortunate discovery pours a flood of light upon a vexed question, and affords proof that a strong Masonic organization was instituted and worked under the Prince's name. Bro. Dring kindly allowed me to make a transcript, and to certain features I now dircct special attention.

The MS. was compiled by the secretary, the formation in 1776 of a new lodge at Chartres, under Clermont's Grande Loge Anglaise de France, dite de la Constance, for his own private use and evidently not for publication. Its statements may therefore be accepted as the truth as known to the writer. Five of the seven degrees recognized by the Mother Lodge were to be worked, the Fifth Degree being L'Ecossois. The warrant was issued by Beauchaine "by virtue of the powers conferred upon us by the Jacobite Grand Lodge of St. John of London, styled of the-Chevalier," but the "Orient of London" is stated to be "en France." At an initiation the W.M. of the lodge is to say: "We, Grand Master of this Lodge, by virtue of the powers conferred upon us by the Very Venerable and Very Dear and Very Worshipful Grand Master CHARLES EDWARD STUART, King of Scotland and Ireland . . ." (Note 10.)

Beauchaine issued the Langeron Certificate (1758) in the name of "Prince Charles Stuard Edouard Legitime Roy . . .", and the Candy Certificate (1778) was "DE LOTORITE. CHARLE-EDOUARD. G. M. D. ANGLA." (Note 11.)

The MS. concludes with an "Alphabetical List of (66) Lodges under the Jurisdiction of La Constance," with names of the Masters, and (in fifteen cases) dates of constitution, the earliest being 1746. La Constance was a "Mother-Lodge" before it became a Grand Lodge (1747). Arras is undated.

In 1762-5 Pasqually showed to members of the Bordeaux Lodge Francaise a warrant granted to him by Prince Charles. (Note 12.) In 1764 Pasqually was arrested by the Bordeaux police for "molesting" the Loge L'Anglaise there. (Note 13.) The Chartres MS. list cites two Bordeaux lodges, one dated 1756. Also a Toulouse Lodge, dated 1756. Prince Charles traditionally established the "Faithful Scots" there, 1747 or 1751, on account of Sir Samuel (?) Lockhardt (Note 14.)

The Marquis De Gages, "G.I. of Red Lodges under the Prince of Clermont and Prince Charles Edward," founded (1767-70) a Chapter R.C. at Mons, and signed documents as "G.M. of Blue and Red Lodges under the Prince of Clermont and Edward." (Note 15.) The Chartres Lodge was a Clermont-Charles Edward foundation.

Pyron (1805c) notices a degree, "Ecossois de la Loge du Prince Edouard, G. M." (Note 16.)

Of the names which occur in the Chartres MS. twelve or more are otherwise known in French Freeasonry of the time.

III. THE LONGNOR (OR LICHFIELD) WARRANT, 1745

In 1869 in Notes and Queries, Fourth Series, it is stated that:

". . . the original warrant of the Derbyshire Lodge of Ancient Freemasons whose headquarters are at Longnor, was signed by Charles Edward as Grand Master, while at Derby, in 1745. (Note 17.)

". . . at the Union in 1813 it was exchanged for an English warrant . . . the Lodge of Reconciliation was held in London in 1813, of which my informant, Mr. Millward of Longnor, was a member." (Note 18.)

The writer, John Sleigh of Thornbridge, Bakewell, Derbyshire, author of a History of Leek, was a frequent contributor to Notes and Queries. John Millward (1790-1878, initiated about 1810) was prominent in Masonry and public affairs of the locality, a member of the Lodge of Unity at Longnor, and first Master of the Phoenix Lodge of St. Ann, its successor there. He attended the Lodge of Reconciliation five times. His father, born in 1767, was also a Freemason. (Note 19.)

Prince Charles passed the night, Dec. 3, at Leek, eight miles southwest of Longnor, and reached Derby at dusk on Dec. 4, retiring at once to sleep at Exeter House. Commencing at 8 a.m. on Thursday, Dec. 5, the Council which decided to abandon the march on London was after some hours adjourned until evening. The retreat commenced early on Dec. 6, but Charles did not leave until 9 a.m. There was, therefore abundant opportunity to sign a document presented to him at Derby for the purpose.

Buxton is six miles north and Derby twenty-four miles southeast of Longnor. Lichfield is thirty-five miles south of Longnor and about twenty-four miles southwest of Derby.

Dr. Plot (Note 20) is witness that Freemasonry was very prevalent in the "moorelands" of Staffordshire in 1686, and this popularity can hardly have died out by the middle of the eighteenth century. If, however, there were any lodges in the Longnor-Lichfield district in 1745, they were independent of the Grand Lodge at London. (Note 21.)

In 1784 a lodge at the Scales, Market Lane, Lichfield, received a warrant with number 224 from the G.L. Antients, but there was a dispute about the number, 220 being claimed. The lodge had clearly existed before, and a previous page in the Antients Register had been headed, "220. The Sign of the Scales in Market Lane or elsewhere, Lichfield, Staffordshire," but no entries had been made, and subsequently a slip of paper was pasted over the heading and the page used for another (1786) lodge. Except that sixteen members were registered Dec. 29, 1786, No. 224 (the Scales) gave no sign of life. What really happened was that the lodge went over bodily to the opposition party (Note 22), the Moderns. Accordingly we find that twelve of the sixteen Scales brethren were (June 24, 1787) warranted by the G. L. Moderns as No. 502, the Lodge of Unity, Three Crowns Inn, Bread Market Street, Lichfield. In 1792 its number was 411 and it lasted until 1809 or 1810. In 1811, Warrant number 411, and lodge property, passed by purchase to brethren at Longnor, where the Lodge of Unity (number changed to 492 in 1814) remained at work until its erasure on June 3, 1829. (Note 23.)

In 1810 the G. L. Antients warranted a lodge as No. 165 at the King's Head Inn, Market Place, Buxton, Derbyshire, but there was no connection with an earlier No. 165 in London which returned its warrant to Grand Lodge in 1770. The Buxton lodge received a new warrant with the old number 165, and in 1811 took the name "Derbyshire Lodge." Through the influence of Bro. Millward, it was removed in 1840 (Note 24) (with permission) from Buxton to Longnor, and met at the Crewe and Harpur Arms in Market Square until its erasure March 7, 1866. Its number was altered in 1814 to 201, and subsequently to 143 and 122.

On reaching Longnor the Derbyshire Lodge became the possessor of the properties belonging to the Lodge of Unity, erased in 1829, and these properties passed on to the Phoenix Lodge of St. Ann, No. 1235, consecrated at Buxton in 1869 and still flourishing. (Note 25.)

It is clear from these records that if Prince Charles did sign a warrant at Derby in 1745 it could not have been the "original warrant" of the Derbyshire Lodge as stated by Mr. Sleigh. I suggest that it was an old warrant then (in 1869, when Mr. Sleigh wrote) amongst the possessions of the Phoenix Lodge at Buxton, inherited in 1868-9 from the defunct Derbyshire Lodge at Longnor.

That the warrant was not the warrant "of" but one belonging "to" the Derbyshire Lodge would appear from the history of these "properties," which is as follows (working backwards):

1868-9 at Buxton, property of Phoenix Lodge. 1840 at Longnor, property of Derbyshire Lodge. 1811 at Longnor, property of Lodge of Unity. 1787 at Lichfield, property of Lodge of Unity.

In May, 1811, Bro. Edwards of Lichfield wrote to Bro. Horobin (the purchaser) apologizing for having sent a "York" warrant by mistake and forwarding the real warrant under which the lodge worked. (Note 26.) Possibly this obsolete "York" warrant was the one now in question.

The Unity brethren at Lichfield were of course the possessors of the properties of the abandoned Scales Lodge, and the Scales brethren were clearly a Masonic unit before they sought "regularization" from the Antients. (Note 27.) Amongst the "properties" noted in the inventory at the time when they were sold by Lichfield to Longnor is a "Transparency of the Sun and Prince Wales' Bohemia Plume of Feathers, white and gold; richly done." (Note 28.) A suggestive item which would have served nicely to decorate the Lodge in honor of Prince Charlie !

The Jacobites at Lichfield were strong, but they were vigilantly watched by the Bailiffs and Justices, also the Duke of Cumberland made his headquarters there for a time. (Note 29.)

If there is any truth in the story--and it is quite likely--it was a Lichfield (not Longnor) document which Prince Charles signed at Derby on Thursday or Friday, Dec. 5 or 6, 1745.

IV. THE ARRAS CHARTER, 1745-7

According to Thory: (Note 30.)

"Un chapitre ecossais jacobite y (i. e. at Arras) avait ete constitue en 1745, par une chartre signee de la main de Charles Edouard Stuard, roi d'Angleterre. Cette constitution qu' on nous a montree dans un voyage que nous fimes, a Arras en 1786, porte avec elle tous les caracteres de l'authenticite. Nous devons cette communication a M. Delecourt qui a eu la complaisance de nous en donner une copie certifiee."

At p. 184 the text is given in full:

"Bulle d'institution du Chapitre primordial de Rose-Croix Jacobite d'Arras.

"Nous Charles Edouard Stuard, roi d'Angleterre, de France d'Ecosse et d'Irlande, et en cette qualite Subst. G. M. du Chapitre de H. connu sous le titre de chev. de l'Aigle du Pelican, et depuis nos malheurs et nos infortunes, sous celui de Rose-Croix; voulant temoigner aux Macons Artesiens combien nous sommes reconnaissans envers eux des preuves de bienfaisance qu'ils nous ont prodiguees, avec les officiers de la garnison de la ville d'Arras, et de leur attachement a notre personne, pendant le sejour de six mois que nous avons fait en cette ville. Nous avons en leur faveur, cree et erige, creons et erigeons, par la presente bulle, en ladite ville d'Arras un S. Chapitre primordial de Rose-Croix, sous le titre distinctif d'Ecosse Jacobite, que sera regi et gouverne par les chevaliers Langneau et de Robespierre . . . J. B. Lucet notre tapissier

. . . signe de notre main . . . le jeudi 15e jour du 2e mois, l'an de l'incarnation 5747. "Signe, Charles Edouard Stuard De par le Roi, signe lorde de Berkeley, Secretaire."

Bro. Dring's reasons for discarding Jouaust's (1865) versions (Note 31) of the text are sound. (Note 32.) Kloss (Note 33) refers to the Charter and supplies a date not given in the other accounts. Gould (Note 34) fuses the comments of Kloss, Thory and Jouaust, and adds:

"It will be sufficient to point out that Charles Edward did not call himself 'King' during his father's lifetime, or pretender at any time. The use of the latter term indeed he very naturally left to others. Moreover no historian has yet shown that he ever was in Arras, where, according to this legend he remained for a period of six months." (Note 35.)

The tradition is then that a R.C. Chapter of H.R.D.M. was constituted at Arras in 1745, and possessed document with the autograph signature of the Young Pretender. In 1786 Thory, a reputable and scholarly man, saw this and judged document and signature authentic, and he printed it in 1812 from a certified copy supplied for the purpose. It is not claimed that the Prince was present when the Chapter was constituted or inaugurated in 1745, or that his signature was affixed in that year, or that he was in Arras when he signed.

The "2e mois" must mean either February or April. The "15e jour" must mean either 15th New Style or 15th Old Style. The 26th February N.S. (Monday) and the 15th April N.S. (Sunday) are ruled out, not being Thursdays. The 15th February N.S., 26th April N.S. were both Thursdays and are therefore possible. Prince Charles was in Paris in January, 1747, until the last week when he started for Madrid. He halted at Lyons and was at Avignon on Feb. 9; Madrid, March 2; Guadalaxara, March 6 to 14. Back in Paris March 26 to April 29. On April 26 N. S., 1747, he was in Paris, and I think that is the date (also place) of the signature--if genuine.

The spelling "Stuard" is frequently met with in Jacobite papers of the period.

I do not believe that in the original document "Roi" followed the Prince's name, but either "R" or more probably "P. R.," meaning Regent or Prince Regent. The transcribers, not understanding, supplied their own interpretations. Delecourt put "Roi" and Jouaust's man made it "pretendant roi," which supports my suggestion that the original had "P. R." In view of the attempt at a Stuart Restoration planned for 1744 the Old Pretender (Dec. 23, 1743) issued a patent conferring full powers as Regent of the British Isles on his son, and the letters "P. R." generally follow the Prince's name in subsequent official Jacobite documents.

The King of Scotland is hereditary and perpetual Grand Master of the Royal Order of Scotland and Grand Chapter of H.R.D.M. Consequently the expression in the text, "en cette qualite Subst. G.M. du Chapitre de H," which would be absolutely wrong if it followed "roi," is strikingly correct if it came after "R." or "P. R.," for the Regent would naturally the substitute Grand Master.

It is not stated that the six months' sojourn in Arras were during either 1745 or 1747. Charles nominally lodged at Gravelines (about fifty miles from Arras) from February to "towards winter" of the year 1744. (Note 36.) During that time he made several visits to Paris, also "occasional" visits to Frankfort. (Note 37.) Arras is on the routes from Gravelines to Paris and Frankfort so that Charles must have passed through Arras many times. Much of the time while officially in seclusion in the dull little fishing town was probably spent in Arras, only fifty miles distant, the Capital of Artois, a very important civil and military center with a large garrison and plenty of society.

The names Lucet and Robespierre are known to have been authentic Arras names at the time. The Chartres MS. of 1776 supplies independent evidence that a Bro. Lucet was Master of a lodge at Arras in 1776. The Revolution Robespierre was born at Arras (1758), and his father (avocat au conseil d'Artois) and grandfather dwelt there.

No "lorde de Berkley" is likely to have been the secretary, but there is a younger son who may have been so employed. Is "Berkley" a transcriber's error for "Balhaldy" or

"Bohaldy" ? Drummond (MacGregor) of Balhaldy, Balhaldie, or Bohaldy, was the agent sent by the Old Pretender to arrange the visit of Prince Charles and to negotiate for the support ot the French King in the intended expedition to Britain. He was in constant attendance on Prince Charles during the sojourn at Gravelines and in close touch with him afterwards. He was a Freemason, a member of the Lodge Dunblane St. John, and (according to Murray Lyon) the Expedition of 1745 was the result of his "misleading representations." (Note 38.) Highland chieftains were commonly styled "Lords" on the Continent at this time.

Although the demonstration of its authenticity is not complete, there is no valid reason for rejecting the Arras Charter.

V. THE TEMPLAR GRAND-MASTERSHIP OF PRINCE CHARLES, 1745

While the Prince was still a boy there was a form of "Templary" at work in Continental Masonry, largely or entirely in the hands of British (principally Scottish) Jacobite exiles. This "Order of the Temple" was not necessarily pledged to the Stuart Cause (as Greeven--Note 39--maintains) but it would naturally appeal to Prince Charles when he arrived in Paris in 1744.

In 1764 von Hund claimed to have been received into the Order at Paris in 1743, in the presence of Lords Kilmarnock and Clifford, and that he received a Patent as a Prov. G. M. Also that "subsequently" he was presented to Prince Charles whom he took to be G. M. of the Order but was not certain (Note 40.) Dr. Begemann attempts (but fails) to prove the story an imposture. (Note 41.) The only questions which concern us are, first, was Hund admitted? Secondly, did Charles "subsequently" interview von Hund? And thirdly, was Charles Grand Master? Begemann's contention that Kilmarnock, being G. M. of Freemasons in Scotland 1742-3, could not have been in Paris in 1743 is nonsense--there was much secret crossing to and from France by Jacobites about 1741-5. Hund left Paris in September, 1743, and Charles arrived Janary, 1744,-therefore (says Begemann) the interview never happened. But Hund did not say that they met in Paris or when they met except that it was "subsequently" to

his own reception as a Templar. That Charles was G. M. when Hund met him is not claimed.

Dr. Begemann considers that he has proved that the traitional Templar Chapter at Holyrood in September, 1745, never lld have happened. I consider that I have shown that gemann is mistaken. (Note 42.) The tradition, however tirely lacks contemporary supporting evidence. If true rince Charles entered the Order and became G. M. at Edinurgh, Sept. 24, 1745.

But the Templar Mastership does not wholly depend upon the Edinburgh tradition. In 1780 the Duke of Sudermannia wishing to unite the conflicting Templar claims of Sweden and the Strict Observance, consulted Prince Charles. This certainly looks as if that Prince was a supreme authority. In the winter of 1783 Gustavus III visited Charles at Florence and (according to Reumont, the biographer of Charles' wife) was by him appointed his coadjutor and successor in the Grand Mastership of the Temple. (Note 43.)

NOTES

(1) Gould. History, III, 110 and Concise History; 1903, 323.

(2) Hughan. Jacobite Lodge at Rome1910, 27.

(3) A.Q.C. XXVI, 70.

(4) Dring in Treasury of Masonic Thought; 1924, 80.

(5) A.Q.C. XXX, 166.

(6) Robinson. Proofs of a Conspiracy; 1797, 77.

(7) Findel. History; 1865. English Ed. 1868, 285.

(8) A. von Reumont. Die Grafin von Albany; 1860, 1,239; so Findel. History; 1869, 212.

(9) E. H. Dring in Treasury of Masonic Thought; 1924, 71.

(10) The omission of England is presumably an excusable error by the Secretary when transcribing the Warrant.

(11) A. Q. C. XV, 95, 97; also XXXIII, 96.

(12) ib. XIX, 148.

(13) ib. XII, 7.

(14) Kenning's Cyclopaedia; 1878, 76, 185; and Findel. History, 213.

(15) Goblet D'Alviella. Consts. A. & A. S. R. pour la Begique; 1910, 10 and 11.

(16) Kenning's Cyclopaedia. 183.

(17) N. and Q. IV, Series III, 533.

(18) ib. IV, 66.

(19) A.Q.C. XXIII, 94, 267, 295, 305. S. Taylor. History of Freemasonry in.

(20) Robert Plot, Natural History of Staffordshire; 1686, VIII, 16. "Here I found persons of the most eminent quality, that did not disdain to be of this Fellowship."

(21) At Derby there was one lodge warranted 1732.

(22) Bro. Wonnacott G. I,. kindly supplied me with the lists others from the Records (Antients and Moderns).

(23) John Lane, Masonic Records; 1895, 156, 158, 214.

(24) Lane (p. 131) says the removal was in 1842, but 1840 is correct. See Taylor, p. 6.

(25) Taylor, p. 35.

(26) ib. p. 14.

(27) Gould, The Atholl Lodges; 1879, 42. "220 (earliest Lodge. Not known)."

(28) Taylor, 13.

(29) Harwood, History of Cathedeal and City of Lichfield under dates 1743 and 1745.

(30) C. A. Thory, Histoire de la Fondation du Grand Orient de France; 1812, pp. 63 and 64.

(31) Jouaust. History du Grand Orient de France; 1865, p. 84.

(32) E. H. Dring in Treasury of Masonic Thought; 1924, 73.

(33) T. G. Koss, Geschichte der Freimaurerei in Frankreich; 1852, I, 257.

(34) R. F. Gould, History of Freemasonry, III 158.

(35) There are very similar comments by Hughan and Speth in Hughan's Jacobite Lodge at Rome, 27-8. The French word "pretendant" means simply "claimant" and was used by Jacobites in that sense.

(36) C. L. Klose, Memoirs of Prince Charles Stuart; 1845,

(37) J. F. Bell, Memoirs of John Murray of Broughton; 1898, pp. 385-8.

(38) D. Murray Lyon, History of L. of Edinburgh; 1900, 442.

(39) Greeven, Templar Movement in Masonry; 1899, 37.

(40) Gould, History, III, 101.

(41) A.Q.C. XXVI, 66.

(42) ib. XXXIII, 40.

(42) A. von Reumont, Die Grafin von Albany; 1860, I, 239; Findel, 212.

----o----

The Grand Lodge of Scotland, and Its History to 1813

By W. BRO. F.J.W. CROWE, F. R. Hist. Soc.

P.A.G.D.C. ENGLAND; P.S.G.W. IOWA; P.M. QUATUOR CORONATI LODGE, No. 2076; HON. MEM. "MARY'S CHAPEL," No. 1, EDINBURGH; ST. ANDREW'S CHAPTER, No. 69, GLASGOW; ETC., ETC.; England

SCOTLAND stands unrivalled in its possession of the oldest known records of our Craft, as well as in the antiquity of still-existing lodges. There may have been co-existent lodges in England and Ireland. There certainly were in the seventeenth century, but, with one or two exceptions, notably the Lodge of Antiquity in London, they ceased to exist before the premier Grand Lodge of the world was formed in London, in 1717. The oldest preserved lodge minute in the world is in the first minute book of the "Lodge of Edinburgh, No. 1 (Mary's Chapel) ," and runs thus:

"Ultimo July 1599

"The qlk day George Patoun maissoun grenttit & confessit that he had offendit agane the dekin & mrs for placeing of ane cowane to wirk at ane chymnay heid for tua dayis and ane half day, for the qlk offenss he submittit him self in the dekin & mrs guds willis for qt vnlaw they pless to lay to his charge, and thay having respect to the said Georges humill submissioun & of his estait they remittit him the said offenss Providing alwayis that gif ather he [or] ony vther brother comitt the lyke offenss heirefter that the law sall strvke vpoun thame indiscreta wtout exceptioun of personis. This wes done in prcs of Paull Maissoun dekin, Thoas Weir warden, Thoas Watt, Johne Broun, Henrie Tailzefeir, the said George Patoun, & Adam Walkar.

"Ita est Adamus Gibsone norius.

"Paull Maissoun dekin."

[The Warden's Mark is also appended.]

In the same year 1599, and dated Dec. 28, a Code was written and placed in the charterchest of Eglington Castle, which throws further light on the antiquity of Scottish Masonry. The Code is concerned with the choice of wardens of lodges, and other matters of business routine, and is too long to quote in full here, but the third "Item" is of special interest:

"Item, it is thocht neidfull and expedient be my lord warden generall, that Edinburgh salbe in all tyme cuming, as of befoir the first and principal lodge in Scotland; and that Kilwynning be the secund ludge, as of befoir is notourlie manifest in our awld antient writtis; and that Stirueling salbe the thrid ludge conforme to the auld privileges thairof."

Here then we have three lodges, which were very old in 1599, Edinburgh having still its minutes from that year, and Mother Kilwinning from Dec. 20, 1642, whilst a fourth lodge, "St. John's, Melrose," has them from 1674. In some curious way a firm belief had got abroad, and indeed is still held locally, that Mother Kilwinning is the oldest Scottish lodge, but the foregoing extract clearly proves the seniority of Edinburgh; and had it been known in 1815 the No. 0 of Kilwinning and the No. 1 of Edinburgh would have been reversed. The MS. quoted from was, however, only discovered in 1861.

The Grand Lodge of Scotland also possesses two other MSS. of 1600 and circa 1628 respectively, known as the "St. Clair Charters." The first is signed by William Schaw, and the second was granted by the "Free Masons and Hammermen of Scotland" to Sir William St. Clair of Rosslyn, giving him jurisdiction over the Craftsmen. The first is also signed by the representatives of the lodges at Edinburgh, S. Andros, Hadingtoun, Achiesones Heavin and Dumfermling; and the latter by those of the lodges at Edinburgh, Dundie, Glasgow, Stirlinge and Dumfermlinge. Here then are eight lodges

of the early seventeenth century named, in addition to Kilwinning and Melrose. Other lodges are Canongate Kilwinning, an offshoot of Mother Kilwinning, in 1677; Aberdeen, No. 1 tris, before 1670; Scoon and Perth, No. 3, before 1657; Glasgow St. John, No. 3 bis, before 1620; Canongate and Leith, 1688; Old Kilwinning St. John, Inverness, 1678; Hamilton Kilwinning, 1695; and Dunblane St. John, before 1695. No country in the world can show such a list of existing lodges. They were of course independent, and nobody seems to have assumed any general authority until Mother Kilwinning, which had been dormant from 1697, but resuscitated in 1704, began to issue warrants or charters; and between 1729 and 1803 it granted 26 in Scotland, two in America, one in Ireland and one in the West Indies.

FORMATION OF GRAND LODGE

Meanwhile England had formed the first Grand Lodge of the world in 1717, and Ireland had followed suit in 1729, so the Scottish brethren began to consider whether it would not be wise to follow their example. The earliest record of their procedure is found in the minutes of the Lodge of Canongate Kilwinning, dated Sept. 29, 1735, when a committee was appointed to "frame proposals to be laid before the several Lodges in order to the chusing of a Grand Master for Scotland." By a curious coincidence they followed the example of England, in that the four lodges in or about the capital city took the lead, namely, the "Lodge of Edinburgh," "Kilwinning Scots Arms," "Canongate Kilwinning," and "Little Kilwinning." The first minute of their meetings is not found until the following year, though doubtless they had not been idle all this time. It is as follows:

"Att Maries Chapell the 25th day of November 1737. Thomas Mylne, Master; Samwell Neilson, warden..The which day the brethren took to their serious consideration a printed circular letter with printed coppies of proposalls and regulations sent to them by the Masters and Wardens of this and the other three Lodges in and about Edr., viz., Kilwinning Scots Armes, Canongate Kilwinning, and Leith Kilwinning (with whom the present Master and Warden of this Lodge had been formerly appointed to concurr), signifieing their intention, for the promoting of Masonry in generall, to make choise of a Grand Master with two Grand Wardens over all the regular Mason Lodges in Scotland, and inviting the brethren of this Lodge to concurr with them in so good and great designe-which papers being publickly read

and considered by the brethren of this Lodge then present they unanimously agreed thereto, and nominated and appointed Thomas Mylne, mason burges of Edr., their present Worshipfull Master, Samwell Neilson, mason, their present Senior Warden, and Charles Mack, mason their, to be their Junior Warden, to represent the Lodge of Maries Chapell att the said Grand Ellection upon Tewsday the thretty day of November instant. And appointed them to vote or ballot for the Right Honourable the Earle of Home, their honourable and worshipfull brother, to be Grand Master in Scotland for the ensuing year; and to vote or ballot for such other worshipfull brethren for Deputy Master, Grand Wardens, Treasurer, and other office bearers as they should judge most deserving of these honble. offices; and appointed the Clerk to make out their commission accordingly. THO. MYLNE. SAML. NEILSON. RO. ALISON."

The resolution as to the Grand Master was, however, not carried out for the following reason: From the time of the granting of the previously mentioned "St. Clair Charters" the head of that family had claimed to hold the hereditary office of Grand Master of the Masons of Scotland; that is to say, of the Operative Masons. On May 18, 1736, William St. Clair, of that ilk, was initiated in the Canongate Kilwinning Lodge, passed on June 2, and raised on Nov. 22. On Nov. 24, of his own accord, he offered the brethren in writing his renunciation, for himself and his heirs forever, of his "right, claim and pretence" to the Hereditary Grand Mastership of the Masons of Scotland.

The meeting to decide the Grand Mastership was held on Nov. 30, and the brethren were so pleased with his zeal and disinterestedness that they elected him first Grand Master in spite of the previous resolution. It must be confessed that his claim to rule Speculative Masonry was imaginary, but there is no reason to doubt his entire good faith, and he justified his appointment. Invitations were sent to over one hundred Scottish lodges to attend and take part in this first General Assembly, but only thirty-three attended; and to avoid jealousy they were placed on the roll in the order in which they happened to enter the hall. The lodges thus placed were:

Marys Chappell, Kilwinning, Canongate Kilwinning, Kilwinning Scots Arms Kilwinning Leith Kilwinning Glasgow, Coupar of Fyfe, Linlithgow Dumfermling, Dundee Dalkeith, Aitcheson's Haven, Selkirg, Strathaven Hamilton, Dunse,

Kirkcaldie, Journeymen Massones of Edinburgh Kirkintillock Biggar, Sanquhar, Peebles Glasgow St. Mungo's, Greenock Fallkirk, Aberdeen, Innverness, Mariaburgh Lessmahaggow, Canongate and Leith and Leith, Saint Brides at Douglas, and Canongate, Lanark, Monross.

After the election of William St. Clair as Grand Master, Captain John Young of the Kilwinning Scots Arms was elected Depute Grand Master; Sir William Baillie of Lamington, Canongate Kilwinning, Senior Grand Warden; Sir Alexander Hope of Kerse, Scots Arms, Junior Grand Warden; Dr. John Moncrief, of Kilwinning Leith, Grand Treasurer; John Macdougall of the Exchequer, Scots Arms, Grand Secretary; and Robert Alison, Writer, of Mary's Chapel, Grand Clerk.

SUBSEQUENT DEVELOPMENTS

It would have seemed likely that once the Grand Lodge was so successfully inaugurated the remaining lodges would almost certainly have come into the fold with few exceptions, as had been the case in England. Such, however, was not the case with the sturdy Scottish brethren. Many lodges remained independent, and various disputes arose from time to time. Amongst other happenings, Mother Kilwinning Lodge seceded in 1774, because it was placed second to Edinburgh on the roll of lodges. It had never entirely given up its practice of granting charters for new lodges, though by what authority of inherent right did not appear, and on resuming independence it still more widely exercised the use, and Grand Lodge made no serious protest.

Matters continued thus until 1807, when a concordat was arrived at. Kilwinning agreed to renounce all rights to grant charters, and to come into the Grand Lodge with all its daughter lodges, the latter receiving charters of confirmation, and being placed on the roll according to their respective dates of origin. Kilwinning was to be placed at the head of the roll as "Mother Kilwinning" without a number, and so the strife was healed. At this time the Schaw Statutes of 1599 had not, we must remember, yet been discovered.

The lodge of "St. John's Melrose" also remained independent until as recently as 1891, and granted at least three charters to daughter lodges. Its earliest minute is dated 1674, and it is now on the roll as No. 1 bis.

A more serious difficulty arose in 1808, when, owing to political disputes having been introduced most improperly into Masonry, certain office bearers and members of Mary's Chapel, Canongate, St. Andrew's, and St. David's Lodges were expelled from Masonry by Grand Lodge. The seceders, numbering about 400, organized themselves into a body termed "The Associated Lodges seceding from the present Grand Lodge of Scotland," and they appointed the Master of Mary's Chapel as Grand Master. Masonic influence failed to heal the breach, and the matter was brought before the civil courts, which decided in favor of the "Associated Lodges." Having gained their victory, they did nol;, however, abuse it; and finally, in 1813, they expressed their regrets and requested to be received again by Grand Lodge. This was happily effected, and from that time to the present the history of the Grand Lodge of Scotland records nothing but peace, progress and prosperity, worthy of its unique history and traditions.

PECULIARITIES AS TO CLOTHING, ETC.

In conclusion, I may draw attention to two peculiarities of the usage of the Grand Lodge of Scotland. First, as to clothing. The color of Grand and Provincial Grand Lodge clothing is thistle green, doubtless from the color of the mantle and ribbon of the national great order of knighthood, "The Thistle," and sashes are worn as well as collars in those bodies, and in daughter lodges. Then each lodge has its own color for apron, collar and sashblue, red, green, yellow, tartan, or any combination of these at pleasure, a peculiarity shared only, as far as I know, with the Grand Orient of the Netherlands. This latter is the more curious as its Masonry originated from England, which has never varied from blue except for stewards.

The other peculiarity I refer to is the appointment of "Proxy Masters and Wardens" to attend Grand and Provincial Grand Lodges, who attend for the actual officers, so that every lodge may be fully represented. This seems a very common-sense arrangement.

----o----

The Evolution of English Lodge-Boards

By W.BRO. REV. W. W. COVEY-CRUMP, P.M., P.Z., ETC. J.W. of the Quatuor Coronati Lodge, 2076, London, England

ALTHOUGH the ordinary lodge appurtenances known nowadays to English Freemasons as "Tracing Boards" have not a corresponding status in American lodges, they are at all events sufficiently familiar to Masonic students to need but few remarks by way of introduction. Every English lodge room is furnished with three conventional pictures-each being peculiar to one of the degrees--and upon them are depicted certain objects and emblems so allocated and arranged as to exhibit the symbolical teaching inculcated in each particular degree.

Moreover, certain formal "Explanations" of these Tracing Boards are comprised in the English Ritual, and are recited occasionally for the enlightenment of newly-admitted candidates. I say "occasionally" because truth compels an admission that opportunities of hearing these "Explanations" are now by no means as frequent as they were a few years ago--a neglect much-to-be-regretted, for it leaves many brethren very ill-informed as to the significance of degrees which they have received, because they have thus been deprived of what was formerly a valuable medium for imparting that information.

This set of three designs, constituting the Tracing Boards exhibited in English lodges, is however not standardized. No uniform size or pattern has ever been specified or endorsed by the authority of the Grand Lodge, at all events since the Union in 1813. But the variations are, and have always been, merely in trivial details; in their essential features the designs follow certain recognized rules, and their little differences only serve to enhance their interest. But of far greater interest to the

student is the problem of their past evolution. It is a problem by no means readily solved; for eighteenth century specimens are now very rare, and documentary allusions to them during that period seldom (if ever) define pictorial details upon them.

"DRAWING THE LODGE"

The Tracing Boards could not have developed from a tracing board such as would have been used by a Mediaeval architect, though they have assumed its name. Thanks to the researches of Bros. C. H. Breed, E. D. Dring and others, we can now safely assert that the designs originated in sundry crude geometrical diagrams, which, in the Freemasonry prevailing in England during the early part of the eighteenth century, were usually drawn (with chalk, charcoal or similar substances) upon the tavern floor when a candidate was to be initiated. The task of thus "drawing the lodge", as it was termed, being regarded as a rather menial operation, was frequently delegated to one of the inferior officers; but the duty of erasing the diagram when the ceremony ended usually devolved upon the newly entered Apprentice. Whether it was rigidly imposed if that novice chanced to be a person of high social position is highly problematical, for a deputy would frequently be securable by a gratuity, and certainly the mop and pail never obtained recognition among the working tools of a Freemason. But, even as early as 1733, the records of the King's Arms Lodge (now No. 28 E. C.) at London show an order for "a proper delineation on canvas" to be made for use at initiations in that lodge, and evidence of the same change being made soon afterwards in other lodges could easily be adduced. The adoption of a permanent delineation of certain outlines (like that shown in Three Distinct Knocks, 1760), together with such symbols as the sun, moon and Blazing Star, upon a sheet of linen or canvas--which could be displayed upon the floor when required, and at other times be folded or rolled up and stored away--formed a substitute so convenient and obviously preferable that the primitive method rapidly fell into general desuetude after that time.

THE LODGE BOARD EMERGES

So far as has yet been ascertained, the use of these "floor-cloths" was primarily intended merely for the First Degree; but emblems associated with superior degrees were soon added, and thus the diagram became a pictorial design desirable for use upon all occasions of Masonic business, because it naturally added dignity to the proceedings. Various appellations were given to the new appurtenance, especially when in many instances it developed into a framed canvas or a wooden panel, but gradually the terms "tresselboard" and "Lodge-Board" predominated, and the latter became familiarly abbreviated to "the Lodge".

THE SYMBOLICAL MEANING

Meanwhile another and more potent influence had also been at work. The idea that the design which had thus been formulated should, and in fact did, represent "the Lodge" became definite. Not in the sense that it represented any individual lodge (still less that it represented any individual lodge room), but that it represented the entire Masonic Fraternity whenever and wherever assembled to expatiate on the mysteries of the Craft. Very soon the two pillars whose prototypes were connected with Solomon's Temple became three columns respectively symbolizing Wisdom, Strength and Beauty; the mosaic pavement (subsequently conventionalized as a series of checkered squares), the tassels and broached-thurnel were introduced; and all these details were symbolically interpreted in the catechetical "Lectures" which then formed an invariable adjunct to the convivial proceedings of our lodges. Furthermore, the growth of the directive power of the Grand Lodges naturally tended to foster a uniform system of such interpretation, and this led to certain emblems and symbols becoming exclusively connected with each particular degree, even as to some extent (though less definitely) they may have been all along.

CONTEMPORARY EVIDENCE ADDUCED

But all this was a process of unnoticed evolution. The exact era when the diagrams first became a series, consisting of two or three, is as yet undetermined; but in a well-known contemporary cartoon of the "Scald Miserables" travesty, in 1742, the two huge standards which are there being borne in the procession seem intended to

caricature two Lodge-Boards, separately used in consecutive degrees at that time; although it by no means follows that the emblems and general scheme as depicted on those standards were identical with those appertaining to the genuine degrees of Freemasonry. Further confirmation of the inference is also furnished by certain illustrations given in the Francs-Macons Trahi published at Paris in 1745; and therefore we may fairly say that two or three different designs, connected severally with different degrees, came into common use soon after 1740. Bro. Dring's view is (I believe) that whereas the lodges under the so-called "Moderns" jurisdiction usually preferred to have separate cloths or boards, differing according to the degree which was being worked, those lodges which avowed allegiance to the "Antients" used only one and the same for all three degrees. Moreover he surmised that, whilst the "Moderns" usually delineated the whole of their symbols on their various diagrams, the "Antients" clung to the simpler plan of having a diagram which could convey no coherent idea to uninitiated persons, because it would only become intelligible when certain additional tools, jewels and emblems (or miniatures of them) were suitably arranged upon it as occasion required. In fact, this latter method still survives as a custom in a few old lodges in the west of England.

In the foregoing connection need I say that many of us would fain learn how and when the Middle Chamber and the sanctum sanctorum of Solomon's Temple at Jerusalem were adopted as central features in the diagrams of the superior degrees? But the available evidence is too scanty for that, and the subject too complicated to be summarized as an incidental detail of the present article. Nor would a digression be profitable here to review any profound aspects of Masonic symbolism--such as were illustrated on the Tracing-Boards--upon an intelligent apprehension of which every brother must have relied to derive that spiritual inspiration and moral power which are essential to every participant in our Mysteries. That Freemasons then were as fully conscious of all such important matters as we ourselves are today can scarcely be disputed, but we can only notice them en passant as side issues to our present subject.

Our main point is that long before the nineteenth century certain symbols had gradually become restricted in England to certain degrees, and consequently they were displayed either on three separate diagrams or else on three separate compartments of the same cloth or board. A few symbols--such as Aaron's rod and Amalthea's horn, the bee-hive and the scythe--had meanwhile fallen into disfavor and become generally discarded; whilst one or two new ones were added or (as in the case of the broached-thurnel) acquired new significance.

THE DESIGNERS OF LODGE BOARDS

For the grouping, or arrangement in which the various components are usually exhibited, the Craft is indebted chiefly to three London brethren; who, during many years, devoted much insight and artistic genius to the designing of many cloths and boards for individual lodges. Of these Masonic worthies the first was a Bro. Jacobs, concerning whom unfortunately nothing is now known beyond the fact that about the year 1800 he was living near Hatton Gardens (London), and produced several good designs: in which, however, the anachronistic substitution of a coffin was a regrettable evidence of his originality. In this (as in sundry other peculiarities) he was copied by his contemporary Josiah Bowring, then residing in the district known as Moorfields (London). He was initiated in 1795, and for many years was a prominent member of the "Strong Man Lodge" (now No. 45, E. C.), of which he became Master in 1821. Numerous examples of Bowring's skill are still extant--distinguishable usually by having a key suspended from the ladder. He died, apparently in somewhat reduced circumstances, about the end of 1831. The third of the artistic trio was John Harris, who was initiated in the "Lodge of Good Intent" (now defunct) in 1818, and survived until 1873. In regard to these three brethren it is not too much to say that the fixation (and one might almost say standardization) of the diagrams has resulted from a unanimous acceptance and perpetuation of their ideas. Truly indeed they were masters, whose designs have better enabled their English brethren to carry on the structure with order and propriety. Possibly something superior may some day displace them from favor, but hitherto they have had no serious rivals and are now regarded under the English Constitution as adjuncts almost as venerable and unalterable as Landmarks of the Order.

----o----

Royal Arch Masonry Prior to the Union of 1813

By BRO.JOHN STOKES, M.A., M.D.,

PAST ASSISTANT GRAND SOJOURNER, R.A., England; SENIOR WARDEN, QUATUOR CORONATI LODGE, NO. 2076, England

In the whole history of the Craft there is nothing more puzzling than the mysterious origin of the Royal Arch Degree. Two circumstances have contributed to this somewhat nebulous condition of affairs. The first is, that those who did know something definite as to its inception have left no record of their knowledge; the other, that those who did write concerning this degree in the early years of the last century knew very little about it, but were tolerably certain that what they did not know about it--and incidentally about all other Masonic questions--was not worth knowing. The subject was approached very much after the manner of the learned gentleman, presumably of Teutonic descent, who had occasion to describe a camel. He had never seen a camel, and had not the remotest idea of what it resembled, so he proceeded to evolve a camel out of the depths of his imagination, with somewhat surprising results.

In like manner, the evolution of Royal Arch Masonry was attributed to various sources, with which in reality it had nothing whatever to do, nor even the smallest kind of relation. The ipse dixit of these people was laid down in such an authoritative style and with such a wealth of quotation from numerous writers, that it would have taken a bold man to doubt their assertions, or attempt to refute their conclusions. When, however, the origin of the degree was looked into by examining the original minutes of the Grand and private lodges and chapters, it became obvious that the method of writing history by means of a travel into the realms of phantasy was not the best way to arrive at the truth of the matter. It was also evident that the assertions of these soi disant historians were founded, not on the sure ground of fact, but merely on more or less intelligent surmise. It was assumed that the degree ought to have arisen in a certain way, and therefore did arise in that way. This attitude of mind is fatal to research, but is very easy to pursue. A theory, more or less probable, is first brought forward, and then the facts, or such of them as may appear the most suitable, are so arranged that they fit in with theory. Such methods must have a chaotic effect on the mind of the genuine seeker after knowledge.

Perhaps it will be best to deal first with the exploded notions of the older writers, and then to give a summary of what we really know, leaving the domain of conjecture, which is all very well in its proper place, to those who prefer that method of resolving a vexed question.

THE “CHEVALIER RAMSAY THEORY" EXPLODED

Our dear and most elusive friend, the Chevalier Ramsay--who may or may not have been a Freemason for there is no certainty one way or another-was given the credit at one time. He must have been a most remarkable man if he did even a tenth part of the things attributed to him. He was, at one period, tutor to the Stuart royal children and led a rather variegated career, devoting his life to the restoration of the Stuart family on the throne of England, in which enterprise he failed, as did all those who tried to help that unfortunate and decadent dynasty. He seems to have turned his attention to any and every quarter from which assistance, however vague and unlikely, might perchance come to help his designs. And what so likely as from the world-wide organization of the Masonic order, then the fashionable cult of the French aristocracy, and their imitators everywhere? With this end and aim in view he is credited with the invention of all sorts of Masonic and other degrees. There is no definite proof that he did anything of the kind. The whole story is of that delightfully indefinite type, that is so undeniably charming but so demonstrably unreal. At any rate his precise schemes came to nothing, the house of Hanover remained firm on the throne; also, so far as we know, Freemasonry went on as usual. On March 21, 1737, Ramsay wrote a Masonic oration, to be given before the Grand Lodge at Paris, or before some ordinary lodge, in which various Masonic degrees are mentioned. The speech was certainly not read at this or any other lodge. It is not certain that Ramsay wrote this or any other Masonic oration; all that we know is that he was said to have done so. From this feeble source comes all the theoretical implication of Ramsay as a sort of arch conspirator, bringing all sorts of innovations into the Masonic fold.

DR. OLIVER IS UNRELIABLE

Bro. Hughan in his Origin of the English Rite (1909 Ed pp. 81, sqq.), says: "Dr. Oliver (Origin of the English Royal Arch, p. 39) asserts that the Chevalier Ramsay 'visited London at the very period in question, for the purpose of introducing his new degrees into English Masonry; and his schemes being rejected by the Constitutional Grand Lodge, nothing appears more likely than that he would throw himself into the hands of the schismatics.... It is therefore extremely probable that Ramsay was concerned in the fabrication of the English degree.' I demur entirely to such statements for many and sufficient reasons. There is not a tittle of proof that Ramsay's 'inventions' were either entertained or rejected by the Grand Lodge of England, by its rival of the 'Athol Masons', or by any other Masonic body in Great Britain and Ireland; added to which he had 'joined the majority' some three years, at least prior to the period of Dermott's exaltation as a Royal Arch Mason, and the 'Atholl Grand Lodge' had no existence until some seven years or more after Ramsay's decease. I am entirely of the opinion that if the Chevalier 'did visit any part of England or Ireland about 1740, it was not for Masonic, but political purposes'but as to that, the necessary information being lacking, we need not speculate."

The Rev. Dr. Oliver was a very estimable man and a most voluminous writer. As a pillar of the Church of England as by Law Established, he really ought to have been more careful about making statements without proof; and though, as Sydney Smith said of a preacher in the pulpit that he was "three feet above contradiction, "yet the learned Doctor so frequently contradicts himself, that we are saved the necessity of doing it for him. All the same we are left uncertain to what extent he expects us to believe in him, and to what extent he himself believed in his own statements.

OTHER THEORIES ARE NOT PROVIDED

Bro. R. F. Gould in his History of Freemasonry (Vol. II, p. 457) tries to prove that the degree of the Royal Arch had its inception in the "Scots" degrees, which sprang up in all parts of France about 1740. At this period, France was full of English and Scottish adherents to the Stuart cause, who, finding the climate of their own land somewhat unhealthy, crossed the Channel to plot and counterplot for the Stuarts. Many of these were, or became Roman Catholics, and it is doubtful if these men could conscientiously join the Masonic Order. Gould does his best with a rather poor case, but does not prove anything.

In Findel's History of Freemasonry, p. 182, it is asserted that: "The Royal Arch Degree is in its essential elements decidedly French in its origin, but received a somewhat different form in England, with additions from the higher degrees then flourishing on the Continent." Here again we meet with a statement given ex cathedra but without the slightest attempt at proof. What we should like to have is chapter and verse for these assertions. If merely a guess, it would be better to say so and leave it at that.

Kloss, however, goes one better than the others, for he gives a definite date. He says that Royal Arch Masonry was introduced into England in the year 1774, and then goes on to say that the English first became acquainted with the degree during the Austrian War of Succession between the years 1741 and 1742. Here, fortunately, we have something definite to deal with. We know the movements of the English troops during that inconclusive campaign, in which Frederick the Great got what he wanted, and the rest, including England, added to their national debt. Some 16,000 English troops were stationed in Holland, but none were actually engaged with the forces of Maria Theresa. We cannot say that no Englishmen were in Austria or in its neighborhood during this period, but the whole tale sounds improbable on the face of it. In any case, why did these people, who got the degree in 1741 or 1742, wait until 1774 before bringing the degree into England? One other point may be mentioned, viz., we know the Royal Arch to have been here before that date.

It will be noticed that all these authorities ascribe the "invention" of the degree to foreign sources, preferably to France. We have got so accustomed to things being attributed to any origin rather than an English one, that this is not a matter of surprise; but, if the degree was invented somewhere, is it not possible that this effete and downtrodden country might have been capable of giving birth to someone equal to the task?

THE FACTS OF R.A. MASONRY

Let us now leave these fascinating realms of conjecture, these wild and extravagant hypotheses without a scintilla of proof, and put down what we really can vouch for.

Hughan, a writer whose statements are always supported by adequate documentary evidence, who never made an assertion without first thinking what it meant, and whose judgment was of the highest judicial order, says:

"It is probable that Royal Arch Masonry was the first ceremony associated with the Craft Degree, though before minutes relating to the Royal Arch are met with, there are records of other extra degrees; but references to the former of 1743-4 place it in the position of being one of the earliest known of the additional Ceremonies." (Origin of the English Rite, p. 73.)

The date of the appearance of the Royal Arch may therefore be taken as somewhere about the year 1740 It may have been worked before that date, but documentary evidence, referring to it as being well-know after that date, is becoming more and more established, as the old records are brought to light.

The first mention of the degree in contemporary literature is in that interesting work entitled, A Serious and Impartial Enquiry to the Cause of the Present Decay of Free-Masonry in the Kingdom of Ireland, written by Fifield Dassigny, M. D., and published in Dublin in 1744. This book was lost sight of until Bro Hughan, in 1867, discovered a copy, now in the Library of the Grand Lodge of Iowa, U. S. A. Another cop was found subsequently, which is in the Library of West Yorkshire. In this work Dassigny specifically alludes to the Royal Arch Degree as being worked in various cities. Dermott quotes from it on several occasions, e. g., Ahiman Rezon, first edition, 1756.

RECORDS FROM THE UNITED STATES

From the point of view of continuity of working, our American brethren can justly congratulate themselves, for the Chapter of Jerusalem, No. 3, of the city of Philadelphia has gone on working the degree from 1758 up to the present time, truly a proud position to occupy! The earliest minute so far traced of the conferring of the Royal Arch Ceremony is also to be found in the U. S. A., where in an irregular lodge, held at Fredericksburg, in Virginia, on Dec. 22, 1753, several brethren were "Raised to the Degree of Royall Arch Mason ."

"THE ANTIENTS ADVOCATE R.A. MASONRY

The great protagonist of the Royal Arch was Laurence Dermott, who lost no opportunity, in season and out of season, of advocating the claims of the degree to be an essential and necessary part of Freemasonry. Dermott was initiated in Ireland in 1740, and was Master of Lodge 26, Dublin, in 1746, the same year he became a Royal Arch Mason. In 1748 he came to London, and in 1752 he became Grand Secretary of the Grand Lodge of "Atholl" Masons generally known as the "Antients." His capacity for work must have been simply wonderful; he was, at the beginning of his career, a journeyman painter, working twelve hours a day at his trade. After his day's work at this, he did his work as Grand Secretary. He wrote innumerable letters, and was always in the wars with: somebody, either in his own or in the opposite section. If quarrelsomeness is a characteristic of the Irish race, as we are sometimes led to believe, then Dermott must have had a double allowance of this interesting trait. His correspondence is rather more forcible than polite, and in general, it may be said that he used the mailed fist, carefully and even ostentatiously discarding the velvet glove. To his powerful advocacy is undoubtedly due the rapid advance of what he firmly believed to be "the root, heart and marrow of Masonry." He died in 1791, and did not therefore live to see the fruition of his fondest hopes; but before his decease it was obvious that his ideas had gained the ascendancy, and that it was only a question of a few years for them to prevail.

"THE MODERNS" AND R. A. MASONRY

It was only with great difficulty that the regular Grand Lodge (Moderns) could be brought to take any notice of the Royal Arch Degree. On the other hand, the degree was worked extensively by the "Regular" Masons in spite of the frowns of those in authority. At the present day, the same condition exists in the Grand Lodge of Scotland, which refuses any form of recognition to the Royal Arch Degree, though this lack of recognition does not prevent the successful working of the degree in that country.

In England, successive Grand Secretaries poured cold water on the degree, and from time to time issued such dicta as "Our Society is neither Arch, Royal Arch, or Ancient." The inexorable course of events, however, compelled a decided change from this attitude of aloofness, culminating in the final acceptation of the degree in the Articles of Union between the two Grand Lodges of Freemasons of England proposed on Nov. 25, 1813, and ratified on Dec. 1, 1813:

BY CLAUSE 2 OF THESE ARTICLES

"It is declared and pronounced that pure Ancient Masonry consists of three degrees and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason, including the Supreme Order of the Holy Royal Arch. But this Article is not intended to prevent any Lodge or Chapter from holding a Meeting in any of the degrees of the Orders of Chivalry according to the Constitutions of the said Orders."

Thus was given to the Supreme Order of the Holy Royal Arch that alliance with the Craft, which Dermott had spent the greater part of his life to secure.

----o----

WAS NELSON A FREEMASON?

THE question of whether Admiral Viscount Nelson was a Freemason is one that has puzzled many a Mason in recent years. There are various pieces of evidence in existence, none of them conclusive, but all pointing to the answer to the question being in the affirmative.

At the Masonic Hall, Reading, Berkshire, there is a framed print with the representation of a banner carried at Lord Nel:;on's funeral. The banner bears the following inscription:

"'England expects every man to do his duty.'

In Memory of

HORATIO VISCOUNT NELSON

Who fell in the moment of

Victory

off

Cape Trafalgar

Octr. 21st, 1805.

We rejoice with our Country but mourn our Brother."

There is a description to the print, which is as follows:

“Banner carried by the York Lodge, 256, at Lord Nelson’s Funeral, on the occasion of which the Rev. J. Parker, Chaplain, was commanded to preach a Sermon at St. Helen's Church, York, Dec. 11th, 1805."

There is, also, belonging to the Lodge of Friendship, No. 100, at Great Yarmouth, Norfolk, an oblong polished block of white marble about the size of a large brick, originally intended for use as a perfect ashler. On one of the long sides of this block there is an inscription commemorating the constitution of the Lodge of United Friends, No. 564, on Friday, Aug. 11, 1797, and on the opposite side the following has been cut:

"In Memory of Bror. Vt. NELSON

of the Nile, and of Burnham Thorpe, in Norfolk

who lost his life in the arms of Victory

in an engagement with

ye Combin'd Fleets of France and Spain

of Cape Trafalgar, Oct. 21, 1805.

Proposed by Bror. John Cutlove."

The minute books of the Lodge of United Friends, of the required period, have unfortunately disappeared and no evidence has as yet been forthcoming to show whether Lord Nelson was initiated in, or became a member of, the Lodge of United Friends. Lord Nelson visited Great Yarmouth on several occasions. He landed at Great Yarmouth on Nov. 6, 1800, and again on March 2, 1801. On the latter occasion Nelson became a member of the Society of Gregorians, as in Perlustration of Yarmouth we are told that "Nelson also addressed a Letter from Yarmouth Roads to Mr. Pillans, Grand-Master of the Ancient Order of Gregorians' at Norwich, with thanks for his election into that Society." As Bro. Hamon LeStrange in his History of Freemasonry in Norfolk rightly points out, "it is at all events extremely unlikely that, in a place where Nelson was so well known as he was at Yarmouth, the Members of the Lodge would have dared to place on the stone commemorative of their own constitution an inscription claiming him as a Brother, which, if untrue, would have exposed them to ridicule and contradiction from many who knew the facts."

There is also evidence, from a Norwich source, that Nelson had in his possession a round black papier-mache snuff-box, with gilt Masonic emblems on the lid, which he presented to one John Hareourt.

On May 27, 1801, a lodge was constituted and consecrated at Batley, in Yorkshire, under the name of "I,ord Nelson of the Nile Lodge." The following year a lodge was warranted at Caldwell Manor, Montreal, Canada, under the name of "Nelson Lodge."

It may also be noted that there is, in the Grand Lodge Museum, Great Queen Street, London, two specimens of a silver medal known as the "Nelsonic Crimson Oakes Medal." There is no evidence as to the meaning of "Nelsonic Crimson Oakes," and it is doubtful whether it was in any way Masonic, although bearing many Masonic emblems.

In the Freemasons' Quarterly Review for 1839, a writer makes the assertion that Lord Nelson, and his servant, Tom Allen, were Freemasons, but unfortunately gives neither authority for his statement nor any reference to the source of his information.

The registers at Grand Lodge have been searched without result, but it is well known that at that period there are many omissions from these registers which render them tantalizingly incomplete.

Such is the sum total of our present stock of knowledge, but it is to be hoped that fresh items may one day be forthcoming, which will turn the strong presumption that Nelson was a Freemason into a positive historical fact.

----o----

THE GREAT AIM OF MASONRY

Beings who partake of one common nature, ought to be actuated by the same motives and interests. Hence, to soothe the unhappy, by sympathizing with their misfortunes, and to restore peace and tranquility to agitated spirits, constitute the general and great ends of the Masonic system. This humane this generous disposition fires the breast with manly feelings and enlivens the spirit of compassion, which is the glory of the human frame. and which not only rivals. but outshines, every other pleasure the mind is capable of enjoying – Preston's Illustrations of Masonry, 12th Edition, 1812.

----o----

EDITORIAL

Concerning the Plan and Purpose of This Special Issue

By BRO. GILBERT W. DAYNES, Associate Editor for England

TO sit in the seats of the mighty has its enjoyment for some, but for the majority the responsibilities of the position far outweigh its pleasures. I am no exception to the majority, and readers of THE BUILDER need, therefore, have no false conception as to my feelings during the brief period I have been occupying the chair of its Editor-in-Chief. Being only an Apprentice attempting the work of a Master of the Craft, I entered upon my task with considerable fear and trepidation.

My first consideration was as to the composition of this special number, which was to deal with Freemasonry in England, Scotland and Ireland, to the exclusion of all other parts of the world. Even this limitation seemed too wide for adequate treatment, and therefore I further restricted the scope of the articles, to appear in this number, to one particular period of Craft history. The period selected opens with the formation of the Premier Grand Lodge of the world in 1717, and closes with the harmonious union of the two Grand Lodges existing in England in 1813. During those ninety-seven years much happened in Freemasonry in the British Isles. Episodes of intense interest, phases of great moment, and decisions of vital concern, pass as in a kaleidoscope before the eyes of the Masonic student.

The beginnings of Grand Lodge were microscopical compared with its present state of organization and efficiency. These beginnings are shrouded in mystery, and there are no contemporary records of its doings until several years after its formation. Early in this period the ranks of Freemasonry were augmented by all conditions of society; and nobility, men of letters, clergy, soldiers and sailors, join the body. At a later period, Royalty are made Masons; and from 1737 to the present day the Fraternity has not been without one or more within its ranks. Also, throughout this period, the continued progress of the Institution may be clearly traced; and from the few independent lodges, meeting in different parts of England and Scotland, gradually grew up those Grand Bodies now governing Freemasonry in England, Scotland and Ireland.

Each of these Grand Lodges had its troubles, trials and difficulties, in surmounting which consolidation and strength was gradually acquired and retained. In England, for over half a century, Freemasonry was split into different factions, and a considerable amount of bitterness existed between the several parties. In course of time, through the efforts of many true and far-sighted Freemasons, this rancour was assuaged and, in 1813, a Union was consummated, which will, I trust, never be broken. Foremost in these endeavors were those two royal brothers, whose names will ever be enshrined upon the tablets of the Brotherhood. The United Grand Lodge of England, which emerged from the furnace of controversy and suspicion, was well-tempered and strong; and the century, which has passed since the Union, has been one of constant progress.

There has been no attempt to set forth a complete story of the Craft during the special period selected; to have done so would have required very many numbers. A few salient and interesting features have been selected for general treatment, aiming at a bird's-eye view of those far-off times. It has been impossible to give chapter and verse on every occasion, but nevertheless all statements and quotations have been carefully verified and checked.

When I yielded tot he request of our Editor-in-Chief to prepare and edit this special number, I did so well knowing the kindly spirit which permeates Freemasonry throughout the Universe, and the consequent indulgence that would be extended to me for any shortcomings in my work. This knowledge has been of great help to me; but of even greater assistance has been the knowledge that the quality of the articles I have secured for this number must more than compensate for any leek of experience on my part. The truly fraternal spirit with which English brethren have complied with my request for material has lightened my task, and made my work as Editor unexpectedly pleasant. The table of contents will show, in no doubtful measure, how easy my task became when such eminent Masonic students, as those whose names appear on that page, came to my aid and contributed of their best. I know I shall but be voicing the opinions of every reader of THE BUILDERS when I say that our most cordial thanks are due to those English Masons who have so generously written in this number for the instruction and enjoyment of their overseas brethren.

It would be quite invidious for me to mention the different articles separately. Each one deals with a subject, which the writer has made his own, and upon which he can speak and write authoritatively. One name, however, must be specially mentioned; I allude of course to R. W. Bro. Sir Alfred Robbins. To him I tender my sincere thanks for the Foreword he has contributed to this special number. No Mason has the wellbeing and prosperity of the Fraternity more at heart; and his recent Masonic tour throughout parts of the U. S. A. has been hailed with the warmest approbation by all thinking Masons on both sides of the Atlantic. Fresh evidence is daily forthcoming, demonstrating that the efforts of Sir Alfred Robbins during his tour are bearing fruit, and that the result of his mission must be a better and fuller understanding between English and American Freemasons.

The more that is known on one side of the Atlantic about the peculiar factors governing Freemasonry upon the opposite side, the better for the Craft as a universal brotherhood. Hence the great value of English Masons contributing articles to American Masonic papers and vice versa. At present, I am afraid, much too little is known in England as to the problems confronting American Masons, and the viewpoints from which different aspects of Freemasonry are regarded. I have no doubt that time will soon alter this, especially when Masonic writers from the U. S. A. fully realize the fact, and contribute more freely to the English Masonic periodicals. An interchange of special numbers, or supplements, between English and American Masonic papers would, I am sure, be of considerable value, and materially help to consolidate what was so ably begun by Sir Alfred Robbins last year. May I therefore, in concluding this short editorial, express the hope that this special number is but the first of many fraternal interchanges of views, which will from time to time take place between Masonic writers both of England and America.

----o----

Charity is the chief of every social virtue, and the distinguishing characteristic of Masons. This virtue includes a supreme degree of love to the Great Creator and Governor of the Universe, and an unlimited affection to the beings of his creation, of all characters and of every denomination. This last duty is forcibly inculcated by the example of the Deity himslef, who liberally dispenses his beneficence to unnumbered worlds.

----o----

MASONIC CLOTHING, 1717 TO 1731

THERE can be little doubt that, when the premier Grand Lodge was founded in 1717, Masonic clothing consisted only of the Apron and white gloves. In support of this statement we have the portrait of the first Grand Master - Anthony Sayer - drawn by Highmore, and engraved by Faber, both Freemasons, in which an Apron is shown but

no collar or jewel. Also, in the frontispiece to the first edition of the Book of Constitutions, published in 1723, Aprons and gloves are depicted, but no other Masonic regalia. From various newspaper announcements, commencing from 1721, we learn that the Apron was a leather one and that white gloves were worn. For instance, one such announcement states that certain gentlemen who had been made Masons "have accordingly been invested with the Leathern Apron, one of the Ensigns of the Society." Another announcement, in March, 1724, states that certain gentlemen "were accepted Freemasons, and went home in their Leather Aprons and Gloves."

Except for the record in Grand Lodge minutes, that on Feb. 27, 1727, the Deputy Grand Master and the Grand Wardens were "vested with the Several Badges belonging to their Office" - a phrase which is a little ambiguous - the first definite information in the minute book that collars and jewels had come into use, to distinguish the officers of the lodge, and presumably also of the Grand Lodge, occurs on June 24, 1727. At the Quarterly Communication of Grand Lodge, held that day, it was

"RESOLVED NEM CON that in all private Lodges and Quarterly Communications and Generall Meetings the Mars and Wardens do wear the Jewells of Masonry hanging to a White Ribbon (Vizt.) That the Mar wear the square, the Senr. Warden the Levell and the Junr. Warden the Plumb rule."

At some date prior to 1731 the Grand Officers must have commenced to line their Aprons with blue silk. It was clearly not a new idea when, on March 17, 1731, Grand Lodge passed certain resolutions as to the clothing to be worn by the Grand Officers, the Stewards, etc. In the minutes of this meeting we find recorded:

"Dr. Desagulier taking Notice of some Irregularities in wearing the Marks of Distinction which have been allowed by Former Grand Lodges. Proposed:

"That none but the Grand Master, his Deputy and Wardens shall wear their Jewels in Gold or Gilt pendant to blue Ribbons about their Necks and white Leather Aprons lined with blue Silk.

"That all those who have served any of the three Grand Offices shall wear the like Aprons lined with blue Silk in all Lodges and assemblies of Masons when they appear clothed.

"That those Brethren that are Stewards shall wear their aprons lined with red Silk and their proper Jewels pendant to red Ribbons.

"That all those who have served the Office of Steward be at Liberty to wear Aprons lined with red Silk and not otherwise.

"That all Masters and Wardens of Lodges may wear their Aprons lined with White Silk and their respective Jewels with plain White Ribbons but of no other Colour whatsoever.

"The Deputy Grand Master accordingly put the Question whether the above Regulation should be agreed to.

"And it was carried in the affirmative Nemine con."

The words "lined with blue" evidently meant "lined and turned over blue," because, in the Rawlinson MSS., at the Bodleian Library, at Oxford, there is preserved an “order for Aprons at the Constitution of the Lodge at the Prince of Orange’s Head, in Mill Street Southwark, given by Thos. Batson, Esq., D. G. M." The document, which is of date 1734, reads as follows:

"Two Grand Masters aprons lined with Garter Blue Silk and turn'd over two inches with white silk strings. Two Deputy Grand Masters Aprons turned over an inch & 1/2 ditto. One apron lined with the deepest yellow silk for the Grand Master's Swordbearer."

This interesting order thus adds to our knowledge concerning Grand Lodge clothing of the period under review, as well as telling us of the special apron then worn by the Grand Sword Bearer. At that date, it must be remembered, this officer was not an officer of the Grand Lodge.

----o----

THE ENTERED APPRENTICE'S CHARGE IN 1735

In the latter part of 1734, and the beginning of 1735, William Smith published The Free Mason's Pocket Companion both in London and Dublin. It was published in London without the authority of the Grand Lodge of England, and at the Quarterly Communication of the Grand Lodge held on Feb 24, 1735, it was "Resolved and Ordered that every Master and Warden present shall do all in their power to .... prevent the said Smith's books being bought by any members of their respective Lodges." In Ireland, on the contrary, the book had the approbation of the Grand Master of the Grand Lodge of Ireland and his Grand Officers.

In this Pocket Companion, and being the only absolutely novel section of that work, there is to be found "A short CHARGE to be given to new admitted Brethren." It is worded as follows:

You are now admitted by the unanimous Consent of our Lodge, a Fellow of our most Antient and Honourable Society; Antient, as having subsisted from Times immemorial, and Honourable, as tending in every Particular to render a Man so that will be but conformable to its glorious Precepts. The greatest Monarchs in all Ages, as well of Asia and Africa as of Europe, have been encouragers of the Royal Art; and many of them have presided as Grand-Masters over the Masons in their respective Territories, not thinking it any lessening to their Imperial Dignities to level themselves with their Brethren in MASONRY, and to act as they did.

The World's great Architect is our Supreme Master, and the unerring Rule he has given us, is that by which we Work.

Religious Disputes are never suffered in the Lodge; for a Masons, we only pursue the universal Religion, or the Religion of Nature. This is the Cement which unites Men of the most different Principles in one sacred Band, and brings together those who were the most distant from one another.

There are three general Heads of Duty, which MASONS ought always to inculcate, viz.: to God, our Neighbours, and Ourselves.

To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear to his Creator and to look upon Him always as the Summum Bonum which we came into the World to enjoy; and according to that View to regulate all our Pursuits.

To our Neighbours, in acting upon the Square, or doing as we would be done by.

To Ourselves, in avoiding all Intemperances and Excesses, whereby we may be rendered incapable of following our Work; or led into Behaviour unbecoming our

laudable Profession, and in always keeping within due Bounds, and free from all Pollution.

In the State, a MASON is to behave as a peaceable and dutiful Subject, conforming chearfully to the Government under which he lives.

He is to pay a due Deference to his Superiors, and from his Inferiors he is rather to receive Honour with some Reluctance, than to extort it.

He is to be a Man of Benevolene and Charity, not sitting down contented while his Fellow Creatures, but much more his Brethren, are in want, when it is in his Power (without prejudicing himself or Family) to relieve them.

In the Lodge he is to behave with all due Decorum, lest the Beauty and Harmony thereof should be disturbed or broke.

He is to be obedient to the Master and presiding Officers, and to apply himself closely to the Business of MASONRY, that he may sooner become a Proficient therein, both for his own Credit, and for that of the Lodge.

He is not to neglect his own necessary Avocations for the sake of MASONRY, nor to involve himself in Quarrels with those who through Ignorance may speak evil of, or ridicule it.

He is to be a Lover of the Arts and Sciences, and to take all Opportunities of improving himself therein.

If he recommends a Friend to be made a Mason, he must vouch him to be such as he really believes will conform to the aforesaid Duties, lest by his Misconduct at any Time the Lodge should pass under some evil Imputations. Nothing can prove more shocking to all faithful MASONS, than to see any of their Brethren profane or break through the sacred Rules of their Order, and such as can do it they wish had never been admitted.

I am sure, as stated by Bro. Chetwode Crawley, "every brother will hail as old and firm friends the brief and pithy clauses on which the Grand Lodge of Ireland was the first to bestow official sanction."

----o----

If any man among you seem to be religious and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain.

----o----

DR. J. T. DESAGULIERS AND THE DUKE OF MONTAGU, 1734

On Dec. 27, 1734, Mick Broughton, writing to the Duke of Richmond from Ditton. where he was staying with the Duke of Montagu, says that “some great Mason is wanting to initiate Bob Webber." The great Mason, here referred to, is Dr. J. T. Desaguliers, Grand Master of the Grand Lodge of England for 1719; and Bob Webber was a Minor Canon of Winchester Cathedral. On New Year's Day Mick Broughton writes a further letter to the Duke of Richmond, and tells him of the initiation and of another ceremony, which some have conjectured to have been the forerunner of the Holy Royal Arch Degree of later years. The letter is as follows:

"DITTON, New Years Day, 1734-5.

"MY DEAR LORD,

"....I am sorry the weather has not been kinder for your Sport; bad as it is, it has not hindered ours, without doors or within: Rowing every day to old Windsor or Dachett, and within, Hollis and Desaguliers (who came hither on his Crutches on Saturday, and able to go without them in 24 hours) have been super-excellent in their different ways, and often at one anothers. We have been entertaining sometimes with scenes out of Don Sebastian, Tamerlane, Love for Love, &c.; the Chief Actors Desaguliers, St. John, Bodens and Webber. Mick, having a bad memory, excus'd himself from Acting, and Seated, Solus, upon a large Sopha, Represented

A Full Audience.

To give Caesar his Due, this Jest was Spoken by the Master of the House. On Sunday night at a Lodge in the Library, St. John, Albemarle, and Russell made chapters, and Bob Admitted Apprentice; the Dr. being very hardly persuaded to the Latter, by reason of Bob's tender years and want of Aprons. My being out of this Farce likewise, excludes me the Honour of styling myself Brother, must therefore be contented to subscribe myself

"My Dear Lord Duke

Your Grace's Most Devoted

and Humble Servant,

M. BROUGHTON."

With regard to what is meant to be conveyed by the phrase "made chapters," Bro. W. J. Songhurst has said:

"I readily admit that there is nothing in Broughton's letter which shows distinctly that any secrets such as are confined to the Royal Arch, were then conferred on the three Candidates, but the verbiage is very suggestive, and I consider that the facts as recorded should be kept prominently in mind, as they may form an important link if we should be so fortunate as to discover other evidence of a more precise character." (See A. Q. C., Vol. XXX, pp. 176 to 211.)

----o----

A CORRECTION

In our review of The Little Masonic Library published in THE BUILDER, March, 1925, page 92, it was stated of the first volume in the list, Anderson's Constitutions, with introduction by Bro. Lionel Vibert, that it was "the same fac-simile reprint that in another edition sells for $7.50." This was an error, made inadvertently, and very much regretted. The two books are not the same. By way of correction, and to make amends for the unintentional misrepresentation of the facts, we are happy to reproduce here a letter recently received from Bro. Vibert:

On page 92 of your March issue, in the Library you state that the first volume of The Little Library is the same fac-simile reprint that in another edition sells for $7.50.

I must ask you to correct this assertion in your next number. The fac-simile you refer to, that put out by Pressers Quaritch, is a fac-simile, being the exact counterpart of the original. The Little Library publication is a quarter the size. The introduction to the

true fac-simile is entirely different from the article that has been prefaced to the reproduction by The Little Library, being much fuller and containing the results of later researches.

Faithfully and fraternally yours,

LIONEL VIBERT.

Marline, Lansdowne, Bath, England.

March 12, 1925.

----o----

It matters not how a man dies, but how he lives - Dr. Johnson

The great aim of life is not knowledge but action. - Hexley.

Want of care does more harm than want of knowledge. - Victor Hugo.

'Tis not the whole of life to live, nor all of death to die. - Montgomery.

Through the pass of "By-and-by" you get to the valley of never. - Geo. Eliot.

Let us fight evil thoughts with good actions. - Vachell.

'Twere better to strive and fail than never to strive at all. – W. Raleigh.

The Builder Magazine

June 1925 - Volume XI - Number 6

TABLE OF CONTENTS

Should a Grand Lodge Regulate Advancement to the Higher Degrees? - A Grand Masters' Symposium

Andrew Jackson, the Man and Mason - By BRO. ERIK MCKINLEY ERIKSSON

New Jersey and the Grand Orient of France

"The Hypocrisy of Goodness" - By BRO. HENRY TAYLOR, Missouri

The Norse Discovery of America - By BRO. ALFRED NEWTON MINER, Massachusetts

MOUNT MORIAH'S BROW - --Robert Rexdale.

Concerning Henry Clay, Jefferson Davis, Dr. George Oliver and Other Notables

CONCERNING A "REAL MENACE"

Great Men Who Were Masons - John Anthony Quitman - By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

A VISION - Frederick Lawrence Knowles

Studies of Masonry in the United States - By BRO. H. L. HAYWOOD, Editor - PART IX. THE FOUNDING OF DULY CONSTITUTED MASONRY IN MASSACHUSETTS

EDITORIAL.

THE LODGE SPEAKER

MISSISSIPPI'S RECORD

THE DARK ROOM

THE SYMBOLICAL SIZE OF A LODGE

THE VITALITY OF MASONRY

THE LIBRARY

THE POETRY OF ARCHITECTURE

THE TOMB OF TUT-ANKH-AMEN

THE OXFORD PRESS ENTERS MASONIC FIELD

What to Read in Masonry - ON RITUAL AND SYMBOLISM

FORMER MEETING PLACES OF THE GRAND LODGE OF PENNSYLVANIA

BOOKS FOR DECORATIVE PURPOSES

THE QUESTION BOX and CORRESPONDENCE

STATISTICS OF MASONIC HOME OF FLORIDA

WHERE WAS LAFAYETTE MADE A MASON?

KIPLING GIVES HIS MASONIC EXPERIENCES

RE "PHYSICAL QUALIFICATIONS IN LEVITICUS"

DANIEL BOONE PROBABLY A MASON

SIGMA MU SIGMA FRATERNITY: OR "SELECT MASONS SOCIETY"

"ENCOURAGED AND DISCOURAGED"

MASONIC EXPEDITION TO TIBET, KIPLING'S STORY, ETC.

GENERAL PHILLIP JOHN SCHUYLER AND ALEXANDER HAMILTON

YE EDITOR'S CORNER

----o----

Should a Grand Lodge Regulate Advancement to the Higher Degrees?

A Grand Masters' Symposium

SHOULD a Grand Lodge try to set a fixed time between a brother's receiving the Third Degree and his going on to the Higher Bodies? This question has been so much discussed, officially and unofficially, during the past few years, that it has become one of the live issues of the day. To give its readers some light on the pulse of Masonic opinion concerning this problem THE BUILDER addressed to each of the forty-nine Grand Masters of the country the following letter:

"Should a Grand Lodge by law regulate the time to elapse between a candidate's receiving his Third Degree and his petitioning for membership in Royal Arch or Scottish Rite bodies? We shall greatly appreciate your contributing to this important discussion something concerning your own Grand Lodge's action (if it has taken action) or your personal opinion, or both."

A sheaf of twenty-one representative replies is published herewith.

THE HIGHER DEGREES SHOULD NOT SERVE AS A REWARD

Any legislation of this nature would, in my opinion, indicate to the candidate that the further degrees were highly desirable and that they are a part of our Masonic work which he might hope to attain by additional service and as a reward.

ANDREW FOULDS, JR., Grand Master, New Jersey.

THE LODGE HAS NO AUTHORITY

The Grand Lodge of South Carolina has taken no action on this matter, nor has any discussion been held. In my opinion, the proper place to handle such a regulation would be in the bodies concerned. These bodies fix the pre-requisites for membership, and the lodge has no authority over them. C. K. CHREITZBERG, Grand Master, South Carolina.

WISCONSIN HAS TAKEN NO ACTION

Your favor of the 25th of March was duly received. In reply would say that none of the Grand Bodies of Wisconsin have ever taken any action or steps regulating the time to elapse between a candidate's receiving his Third Degree and his petitioning for membership in the Royal Arch or Scottish Rite bodies.

FRANK JOHNSON, Grand Master, Wisconsin.

KENTUCKY HAS TAKEN NO ACTION

I have yours of the 25th inst., and in reply will say that our Grand Lodge has taken no action on this, nor has anything come before it; though two years ago one of our Past Masters had a resolution prepared, but died just before the Grand Lodge met. I have heard incidentally that it is very likely that something of that kind will come up at this meeting; however, I have no positive knowledge of it at this time. Personally I have not given the matter any thought and do not know whether there should be a law on the subject or not.

H. M. GRUNDY, Grand Master, Kentucky.

NO ACTION HAS BEEN TAKEN IN ILLINOIS

In reply to the inquiry embodied in your favor of March 25, I wish to state that in my opinion the extent to which the Royal Arch and Scottish Rite bodies go in soliciting Masons for membership should determine whether or not there should be a Grand Lodge by-law in the particular state regulating the time which should elapse between the raising of a member and his petitioning these other bodies.

Up to the present time no action of this nature has been taken by the Grand Lodge of Illinois.

RICHARD C. DAVENPORT, Grand Master, Illinois.

BELIEVES A YEAR SHOULD ELAPSE

In answer to your question I will say that our Grand Lodge has not acted, but personally I think no Master Mason should petition for any other degrees that are based on membership in the Blue Lodge until he shall have passed a satisfactory examination and shall have received a certificate of proficiency in his Blue Lodge Degrees, provided this certificate shall not be issued until after he has attended his own Blue Lodge regularly for at least twelve months.

The act of attempting to evade these regulations should be punishable by suspension.

CHAS. W. POLK, Grand Master, Tennessee.

GRAND LODGE HAS NO RIGHT TO MAKE SUCH LAWS

Answering your first question, permit me to say that the Grand Lodge of Indiana has taken no action on the subject.

As to my opinion on this subject, I cannot see how a Grand Lodge could pass a law preventing a Master Mason from doing anything as long as he conducted himself as a man and a Mason. I think a Grand Lodge would have as much right to say that a newly made Master Mason could not join a church for one year after he was raised, as to say he could not petition for membership in the Royal Arch or Scottish Rite bodies. I cannot see how a Grand Lodge can assume control of a Master Mason, except as to his general behavior, unbecoming a Mason.

J. LEE DINWIDDIE, Grand Master, Indiana.

A YEAR IS REQUIRED IN NEW HAMPSHIRE

My Grand Master has asked me to reply to you for him as to your inquiry of March 25.

After one has received the Master's Degree in New Hampshire, a year must elapse before he may petition for degrees in a Royal Arch Chapter or in the Scottish Rite.

This requirement has not been brought about by any action on the part of the Grand Lodge, but was voluntarily made, without suggestion, on the part of the Grand Chapter and the Scottish Rite bodies.

It is an exhibition of their opinion rather than that of Grand Lodge.

It seems to be working just as many of us felt it would, to the end of making better material ultimately for them.

HARRY M. CHENEY, Grand Secretary, New Hampshire.

EDUCATION BETTER THAN AN EDICT

The subject of the regulation by Grand Lodge of the time which must elapse between the third and subsequent degrees is one upon which I have no very intelligent opinion to offer. The idea is new to us in Vermont, and while I called the attention of the brethren to it during my remarks at the various District

Meetings, I do not know that it has been discussed very much since then. It is safe to say that Grand Lodge action in the matter is very improbable. While there is too much solicitation of our newly made brethren the situation has not reached the point where drastic action is wise or necessary, as it evidently has been in other fields. So for the present we shall work along the line of Masonic education rather than edict, and keep closer watch of developments along this line.

C. B. CROWELL, Grand Master, Vermont.

MONTANA HAS A LAW

Pursuant to the recommendation of G.M., C. J. McAllister, 1922-23, the Grand Lodge of Montana, at its 1923 session, adopted the following resolution, and it now appears in our 1924 Code, on page 101, as Article XIXa, as follows:

"Art. XIXa. Master Masons Not to Apply for Further Degrees Until Certain Requirements Are Met. RESOLVED, That it shall be a Masonic offense for any Master Mason raised in the jurisdiction of this Grand Lodge to petition any Royal Arch Chapter or Scottish Rite body in Montana, until one year shall have elapsed from the date of his raising; or before he shall have passed successfully an examination in the lecture of the Third Degree; or before he shall have attended at least twelve meetings of his own or some other lodge, unless excused for good cause by his lodge from such attendance. (Adopted, 1923 Proceedings, p. 156.)"

I can assure you that I am heartily in accord with this section of our Code. There is entirely too much of a tendency to become Masons in name only. H. L. HART, Grand Master, Montana.

"I WOULD SUBSTITUTE KNOWLEDGE OF MASONRY FOR ANY TIME PERIOD"

Replying to your letter of March 25, it seems to me there are two ways you can look at this proposition:

First. That of the applicant desiring to secure Masonic degrees who labors under the false impression that the more degrees he secures the bigger Mason he is. For this impression both the York and Scottish Rites are at least partly responsible because they solicit Master Masons, leading them to infer at least that degrees are true Masonic advancement.

Second. That of the welfare of the Rites as viewed by intelligent and zealous members--zealous for the strength and stability of the Rites, who take the position that degrees should be steps in development of Masonic lives. To such is due the present regulation of the Scottish Rite that only Master Masons of six months' standing shall be eligible for membership in the Rite, the supposition being that six months is the least time in which a Master Mason may gain a comprehensive knowledge of Symbolic Masonry. This, however, works out more in theory than in practice.

Personally, I would substitute knowledge of Symbolic Masonry for any time period, as a condition of eligibility to Higher Degrees. SAMUEL M. GOODYEAR, Grand Master, Pennsylvania.

BLUE LODGE HAS NO CONTROL IN THE MATTER

This Grand Jurisdiction had this question up before it and we decided that the Blue Lodge did not have any control over applicants making advancement to the so-called Higher Degrees.

It appears to me that Masonry being a progressive Science, and Proficiency in the Speculative Art of the Craft being deemed a pre-requisite as to advancement toward Higher Degrees founded upon Symbolic Masonry, it should be a very essential factor to advancement.

But, I do not see how a subordinate lodge could have any control over its membership when they desire to make advancement to the higher bodies of the York Rite or of the Scottish Rite. Therefore, the higher bodies should require a higher degree of proficiency of its applicants before permitting them to become members of their bodies.

An applicant for either the Royal Arch Degrees or the Scottish Rite, should be proficient in the three symbolic degrees of Masonry. Advancement without a knowledge of this would bring upon the higher bodies a membership whose knowledge would be so limited that they would not be worth anything as a member of either, and become parasites upon these fraternal institutions. JAMES D. HAMRICK, Grand Master, Georgia.

ARIZONA IS TRYING OUT A LAW

The Grand Lodge of Arizona two years ago adopted a regulation resolution which requires one year to elapse from the time the candidates receive their Third Degree before they are permitted to petition for membership in the Royal Arch or Scottish Rite bodies. This action was taken owing to the fact that there seemed to be a great desire on the part of many to become Shriners. Candidates immediately upon receiving their Third Degree applied for advancement in the Scottish Rite, which would qualify them to apply to a Shrine. Complaint was made that these applicants upon receiving the Shrine neglected and failed to give much attention either to the Blue Lodge or the concordant, being satisfied with the Shrine.

It was the general impression of many at our Grand Lodge session that by thus doing, the real purposes and objects of Masonry were being abolished to satisfy the whims

of those who took this course. We felt that they should be familiar with the work of the Blue Lodge before they should advance.

The rule we have adopted is still in effect and an attempt was made at the last Grand Lodge session to repeal it--the Scottish Rite brethren being insistent upon this being done, but we concluded to give it a trial for another year to see to what extent, if any, it would effect the application for membership in these concordant bodies. What action the Grand Lodge will take at its next session, if an action is taken to replace this one, I cannot say.

CLEMENT H. COLMAN, Grand Master, Arizona.

GRAND CHAPTERS AND SUPREME COUNCILS SHOULD TAKE THE INITIATIVE

The Grand Lodge of the District of Columbia has taken no action on the question of the length of time which should elapse between the date a brother receives his Master Mason Degree and the date he may apply for the degrees in Capitular or Scottish Rite Masonry.

As Grand Master, I have not given the subject intensive study, but I am inclined to think this matter is one which should be left to regulation by Grand Chapters and Supreme Councils. Experience demonstrates that too rapid a progress up the Masonic ladder does not produce the best quality of Masonry, yet it seems to me unnecessary that Grand Lodges should act as keepers of the gates of other Masonic bodies. I should welcome a ruling from the supreme authorities in Capitular or Scottish Rite Masonry, that they would not elect to their bodies Master Masons who had not attained a certain age in Ancient Craft Masonry, but as a Thirty-third Degree Scottish Rite Mason, and as a Past Grand High Priest, I should feel that Grand Lodge was stepping beyond its province, though, of course, not beyond its right, should it forbid Master Masons to abide by the laws governing application to those bodies, whether such laws permitted immediate or demand deferred application. The college sets

standards of education for admission which high school graduates must reach. It seems unnecessary for high schools to set standards by which its graduates could enter college. Ancient Craft Masonry is not a primary school for the so-called "Higher" Degrees, but as its degrees are pre-requisite for Capitular and Scottish Rite Masonry, the comparison seems justifiable. ROE FULKERSON, Grand Master, District of Columbia.

"STOP, LOOK AND LISTEN !"

The question you ask raises some doubt and much speculation. One who has been privileged to receive the various degrees of the York Rite and Scottish Rite, cannot discount their value. When we reflect, however, that the Three Degrees as conferred by the lodges under the jurisdiction of the Grand Lodge of Missouri may be said to be Universal Masonry, admitting initiates through the portals of Masonic lodges throughout the world, teaching great lessons and having a great work to do, it would seem desirable that the member of the lodge should be given an unhampered opportunity to study the sublime beauty and purpose of the symbolism of the Three Degrees, before being importuned to "take" other degrees.

Too often is it insinuated to the prospective candidate, by the over-zealous, that it takes degrees to make him a Mason, or give him Masonic standing. What we need is more loyalty to the lodge and less talk about degrees. The profane as well as the members of the lodge should be made to know that it is not the number of degrees possessed that makes a Mason, but that it is the active performance of the pure principles of right in one's home, religion, politics and business dealings that distinguishes one as a real Mason.

It seems to me that when a candidate has received the Sublime Degree of Master Mason, he should be required to "Stop, Look and Listen," or "find himself" Masonically, before being allowed to petition for the Royal Arch or Scottish Rite. I believe that if he were required to wait one year after having passed his Proficiency Examination in the Third Degree, we would add strength to our Order in all its departments.

ORESTES MITCHELL, Grand Master, Missouri.

IT DOES NOT CONCERN GRAND LODGE

Your communication of 25th ultimo received containing the following questions and requesting a reply:

"Should a Grand Lodge by law regulate the time to elapse between a candidate's receiving his Third Degree and his petitioning for membership in Royal Arch or Scottish Rite bodies?"

Answering thereto would state that our Grand Lodge has taken no action upon this question. There seems to be a perfect mania for legislation both in Congress and forty-eight state legislatures and very largely city councils suffer from this affliction, and from reading the proceedings of some of Grand Lodges even they have not escaped.

Symbolic Masonry is interested in the welfare and deportment of its members. Beyond that it does not or should not care to go. It makes no difference to Symbolic Masonry how much time elapses or, on the other hand, whether he ever joins any of the York or Scottish Rite bodies.

My contention is, if a brother Mason is in good standing, that is, no charges preferred against him and is not in arrears for dues or assessments, he should be free to go or to join anything so far as the Grand Lodge is concerned that is not incompatible or subversive of the principles of Freemasonry or good government. Therefore that such restrictive legislation, paternalistic in its nature, is both unwise and unnecessary.

Of course, it would be perfectly competent for any of the York or Scottish Rite bodies to legislate upon this matter if they were disposed to do so, but it would be a matter in which the Grand Lodge would not be interested.

HENRY C. DEXTER, Grand Master, Rhode Island.

"DO NOT HINDER THE ASPIRANT FROM ADVANCING AS SOON AS HE WISHES"

In response to your request that I contribute an article from Florida to the Grand Masters' Symposium dealing with the question of requiring a newly raised Master Mason to serve a given length of time, as such, before applying for admission into the Royal Arch or Scottish Rite bodies, will say that this question has never been officially discussed at any meeting of our Grand Lodge within our memory.

Our laws provide for one month probationary period preceding the conferring of each of the degrees but no other restrictions as to time.

At our annual convocation of the Grand Chapter of Royal Arch Masons, which was attended by the Inspector General of the Scottish Rite bodies in Florida, a resolution was adopted by the Grand Chapter and accepted by the Inspector General requiring an applicant for the degrees, in either of the bodies, to serve at least six months as a Master Mason. But this law remained in force only one year when it was abrogated by the newly appointed Deputy of the Rite and rescinded by the Chapter, hence we have but little opportunity to judge its merits from our own experience.

There is no doubt but that the Grand Lodge would have ample authority to adopt this restriction, but I would seriously question the wisdom of such action, because we

should be legislating a pre-requisite upon the candidates for the York and Scottish Rites which should properly be left for suchaction as these bodies saw fit to adopt. Might we not, with the same propriety, deny our Master Masons the privilege of joining any organization within six months from the time of their raising?

Would the beautiful admonitions, ceremonies and lectures of the other bodies detract from the inspiring lessons presented in the Symbolic Lodge? I say no. So do not hinder the aspirant from advancing as soon as he wishes. T. T. TODD, Grand Master, Florida.

WASHINGTON DEMANDS A ONE-YEAR INTERVAL

In answer to your question: "Should a Grand Lodge by law regulate the time to elapse between a candidate's receiving his Third Degree and his petitioning for membership in Royal Arch Scottish Rite bodies?" I will say that at the last meeting of the Grand Lodge of Washington the following resolution was passed: "Do you promise on your honor that, until you have been a Master Mason for a period of one year and have creditably passed an examination of proficiency as a Master Mason, you will not petition for or accept membership in any other organization which has membership in a Masonic lodge as a pre-requisite ? " This law is more drastic than it would be if stated as your question is.

Personally I am opposed to any legislation of this character. We as "Blue Lodge Masons" do not recognize any other body in Masonry, so why legislate for something that does not exist for us? By such legislation we automatically recognize them.

Again I believe that this regulation should come from the Royal Arch and the Scottish Rite bodies. I do not think that it makes any difference whether a man takes six months or six years to take all the degrees of Masonry. If he is going to make a good Mason and work in the first Three Degrees then he will do so irrespective of how many degrees he has taken, and in how short a time. If he is not going to be a good "Blue Lodge Mason," then holding him back for a year, or thereabouts, from taking

the so-called Higher Degrees, will not change him one jot. You cannot legislate a man into being a good Mason.

I hold to the old Jeffersonian idea of states Rights, and I want to allow the fullest freedom to the individual. We are too prone as Grand Lodges to pass laws that interfere with the inherent rights of the individual Mason. Such a law as the one above is an encroachment upon those rights.

These are my own personal views and I am going to bring in a recommendation at our next Grand Lodge meeting to rescind the law passed last year. ROBT. C. McCROSKEY, Grand Master, Washington.

"MASONIC KNOWLEDGE SHOULD BE THE BASIS FOR ADVANCEMENT

At the communication of our Grand Lodge in 1922 a resolution was adopted declaring it to be the will of this Grand Lodge that no Master Mason should apply for appendant degrees within a year from the time of his receiving the Third Degree. Thereafter an agreement was entered into between the Most Excellent Grand High Priest, Grand Chapter, Royal Arch Masons of Oregon, and Most Worshipful P. S. Malcolm, Past Grand Master and Inspector General of Oregon, Ancient and Accepted Scottish Rite, Southern Jurisdiction, whereby it was ordered by them that on and after June 1, 1923, no petition from any Master Mason, raised within the period of one year prior to the date of such petition, should be received by any Chapter of Royal Arch Masons or Lodge of Perfection in Oregon, unless such petition was accompanied by a certificate of proficiency, executed in proper form, by the Worshipful Master of a duly and regularly constituted Lodge of A. F. & A. M., and attested by the Secretary of such lodge with the seal affixed.

At the communication of the Grand Lodge in 1924, a complete Masonic Code was re-enacted. In this new Code it is provided that no candidate is a full fledged Master Mason until he shall have been instructed and passed an examination in open lodge in the candidate's lecture of a Master Mason. All Master Masons are required to sign the

by-laws of their lodge. They are also now required to pass the required examination before signing the by-laws. A candidate is not entitled to receive a certificate of proficiency until he shall have signed the by-laws. He is not eligible, therefore, to receive any of the appendant degrees until he shall have signed the by-laws and received his certificate. This briefly states the action taken by the Grand Lodge of Oregon with reference to the appendant degrees.

In my opinion this is a better way to treat the troublesome matter, than to prescribe a definite length of time between receiving the Third Degree and the right to petition for the appendant degrees. Masonic knowledge should be the basis for advancement. One who is deeply interested in Masonry, and is informing himself in Masonic teachings, and is desirous of advancing, should not be restrained. In my opinion, a desire to receive more light is a laudable ambition. He should be encouraged in this rather than discouraged. I am in sympathy with the desire to discourage the hasty journey through the various orders for the mere purpose of wearing the fez and the tiger claw. I would like to have a regulation requiring all votaries of the appendant degrees to learn the work as they advance. I would like to see every candidate who takes the Capitular Degrees, and all other appendant degrees, be required to learn a lecture in a similar way as the lectures of the symbolic degrees are taught.

Masonic information and Masonic knowledge should be our goal rather than a mere limitation of time. OLIVER P. COSHOW, Grand Master, Oregon.

GRAND LODGE SHOULD NOT PASS SUCH LEGISLATION

In the matter under discussion the Grand Lodge of North Dakota has not passed any time limit to a brother petitioning for membership in the two bodies you name, except that a Master Mason must have obtained a Certificate of Proficiency from his lodge before joining either the Royal Arch or Scottish Rite bodies.

I have heard this subject discussed both pro and con in this and in many other Grand Jurisdictions. My personal opinion is that no Grand Lodge should pass legislation

regulating the time to elapse between a candidate's receiving his Third Degree and his petitioning for membership in the two bodies named provided said Master Mason has not passed an examination of proficiency in the lectures of the three symbolic degrees. If a Master Mason believes that he will receive further or clearer light in Masonry by taking further degrees, that such additional degrees will give him a better understanding and conception of Masonry, I can see no good reason for denying him that privilege. Masons desire to learn something of the purposes of life and how best to live in order to conform to the Divine Plan of the G. A. O. T. U. Many will say that this will be found in the three symbolic degrees if the Master Mason will look and search for it. True --but how many do make a search for it there! We know it takes less effort to learn by means of oral instruction and degrees than by self imposed study and reading. So, I firmly believe, if a Master Mason can obtain more light in the purpose of life, in the manner of living for the good of himself, his neighbor and his God, in impressions of the future life and in the aim of the Divine Plan, he should be allowed to follow his inclination in seeking it in further degrees. He may not find that which he seeks but some degree in one of these other bodies may in a manner give him the true insight and meaning of Masonry which he has not received in the three symbolic degrees, thereby making him a better man and a better Mason, of great good to his brethren, his neighbors and his community, thus in his life exemplifying practical and spiritual Masonry. It is an illusion that Masons taking the degrees in these recognized bodies without a time limit after the Third Degree will hurt the lodge.

I know that Grand Lodges have passed laws regulating the time to elapse before joining these orders, but I have no sympathy with their reasoning. Masons should not be prohibited from joining recognized Masonic organizations which make them better Masons, better men and thereby better citizens of this great, wonderful and opportunity-giving country.

THEODORE S. HENRY, Grand Master, North Dakota.

SIX MONTHS SHOULD ELAPSE

The Grand Lodge of Louisiana has no law or regulation fixing the time that should elapse between the Master's Degree and the application for a higher body in Masonry.

My personal opinion in the matter is that there should be no minimum time limit placed upon the candidate who has just received his Master's Degree and who desires to make application for the Royal Arch or the Scottish Rite. If the candidate of his own free will and accord, and without any solicitation on the part of others, desires to apply for the Royal Arch or the Scottish Rite Degrees, he should be permitted to do so without the intervention of any specific period of time whatever. However, his right or freedom to petition for the degrees voluntarily and without solicitation should be kept entirely separate and apart from the right of a member of the Royal Arch or the Scottish Rite to solicit applications for the Royal Arch or Scottish Rite from Master Masons. Nothing so wounds the pride of a Master Mason of moderate or small financial resources as to have some member of the Royal Arch or the Scottish Rite or some other Masonic body approach him on the night that he receives his Master's Degree with the statement that conveys to the neophyte the impression that he has received but very little of what there is in Masonry--that unless he wants to live ill ignorance he must apply for and take or receive the other degrees, which every Master Mason is supposed to do unless he is a pauper or a cheap-skate who does not show the proper appreciation of Masonry. Such statements to such Master Masons have a tendency to lessen his ardor, zeal, interest in and love for the Fraternity. For that reason, in my opinion, members of other Masonic bodies than the Blue Lodge should not be permitted to seek applications from Blue Lodge Masons within a period of at least six months from the date that the prospect received his Master's Degree. This can easily be ascertained by the first question that the proselyte asks the Mason: "How long have you been a Master Mason?" If the answer is to the effect that six months have elapsed, he could then proceed with his solicitation of the application; otherwise he should not broach the subject in any way to his prospect under penalty of being reprimanded for so doing.

Since the average Mason has had so much of the beautiful philosophy of Masonry unfolded to him in the Blue Lodge, and been informed of the various and manifold duties of a Master Mason, all during the usual period of not more than three hours, since these lessons and the philosophy of Masonry must be studied and repeated by him and to him after he has had the Third Degree conferred upon him, there should be at least six months for the Blue Lodge to have the undivided attention, as it were, of the neophyte. And if members of other rites would put forth more effort toward

helping and encouraging this neophyte to go to all Blue Lodge meetings possible, with a view to making a better Mason of him, then it would be much easier for then at the end of six months, or some such time, to secure his application for the other Masonic bodies.

Under no circumstances should my remarks be interpreted as an improper disregard for the other degrees in Masonry, both York and Scottish Rites, for some of the most beautiful lessons, some of the most beneficial philosophy, and some of the most practical applications of Masonry are there unfolded. And my sincere desire is that every worthy human who is eligible would take all of the work. But I think that not only the Blue Lodge, but all other Masonic bodies would be materially benefitted by allowing at least six months to elapse before applications could be solicited from a Master Mason, though I wish everyone of them would voluntarily apply much earlier.

H. B. CONNER, Grand Master, Louisiana.

----o----

Andrew Jackson, the Man and Mason

By BRO. ERIK MCKINLEY ERIKSSON,

PROFESSOR OF HISTORY, LOMBARD COLLEGE, II

BRO. ERIKSSON will be remembered as the author of "The AntiMasonic Party," published in these pages, March, 1921, an essay characterized, like that printed below, by adequacy, impartiality, and accuracy. The student who wishes to make a thorough investigation of the whole Anti-Masonic period is recommended to read

along with Bro. Eriksson's study McCarthy's "Anti-Masonic Party," published in the American Historical Association Reports, 1902, p. 370; it will be found in almost any public library. Bro. Charles Comstock P.G.M., of the Grand Lodge of Tennessee Historical Research Committee, has published a leaflet on "The Masonic Record of Andrew Jackson."

AMONG the truly great men of the United states must be included Andrew Jackson, victor at the famous Battle of New Orleans, President of the United states for two terms, and for two years Grand Master of Masons of Tennessee. Not only was he a military genius and a master politician, but he was an active Mason. His record is one in which all Masons may take pride.

Perhaps no man in American public life has been more reviled by his enemies or more warmly praised by his friends than Jackson. This was natural in view of the fact that, during the period in which he occupied the presidential chair, 1829-1837, politics became most bitterly partisan. It was at this time that political parties were for the first time definitely organized under the control of leaders at Washington. It was inevitable that a man of such strong will and domineering personality as the leader of the new Democratic Party, should be hated by his political opponents who included the Anti-Masons, the National Republicans, and the Nullifiers, all of whom later merged to form the Whig party. Because in the past historians and biographers have depended largely on the writings of these political opponents for their sources of information, it has not been until recently that Jackson has been presented in a true light.

Andrew Jackson was far from being a perfect man, but he was not the uncouth, illiterate, head-strong individual pictured by unfriendly critics. He was a man whose personality presented many contradictions, which make it difficult to characterize him. His enemies described him as irascible, egotistical, stubborn, vindictive, intolerant of the opinions of others, and unforgiving. He was regarded as embodying all the coarseness and crudity of the frontier. To his friends he was a very different man. They praised him as a military hero, a true patriot, a great statesman and referred in glowing terms to his probity, his sagacity, his firmness, his courtesy, his generosity, his virtue, his bravery, his chivalry towards women, his hospitality, and his steadfastness.

Viewed from the historical perspective of the present time, he appears to have been a man in whom these faults and virtues were curiously blended, but with the good qualities over-balancing the bad. Had he been the kind of a man pictured by his enemies he could never have achieved the greatness to which history shows he is entitled.

In order to understand Jackson it is necessary to know something of his career and the conditions under which he lived. Born on the frontier, he spent almost all of the fifty-seven years of his life, prior to his accession to the Presidency, under frontier conditions. The date of his birth was, March 15, 1767, but there is some dispute as to the place where the: event occurred. Two years before, his parents had come from northern Ireland to join the Scotch-Irish settlement, the Waxhaws, near the boundary between North and South Carolina. Only a few days before Andrew was born the head of the family died. It has been contended that the mother then crossed the line and went to the home of a relative in North Carolina, where the child was born. However, the latest historical research indicate South Carolina as Jackson's native State, and he, himself, always referred to it as such.

HIS MOTHER WISHED HIM TO BECOME A MINISTER

Elizabeth Jackson, the future President's mother, was a pious woman of the Presbyterian faith, as were most of the Scotch-Irish, and cherished the hope that her son Andrew would become a minister. But there was little in his rough frontier environment to incline him towards that calling. As a boy he not only was an active participant in the rough sports of the frontier settlement, but he is reported to have excelled his companions. He was always ready for a quarrel or for a cock-fight, and he was proficient in the use of oaths which seemed so essential to the frontiersman. Yet vice was not a passion with him and his constant striving to excel boded well for his future.

Educational opportunities at that period of history in this country were very meagre, except for a very few individuals. On the frontier the educational standards were not

high and it was regarded as sufficient if one could read and understand English in an indifferent manner, write a legible hand, and perform a few arithmetical calculations necessary for business transactions. Of such education Jackson partook insofar as opportunity was offered in the rude neighborhood school. The formal learning which he thus acquired was sadly inadequate for one who was to occupy the prominent position which he later attained. Later, in his study of law, he picked up some Latin phrases, but he never acquired the knowledge of literature or history which distinguished such of his contemporaries as Thomas Hart Benton.

His spelling was faulty and yet not to such a degree as commonly supposed. The reason so much stress was put on this was that, during the campaign of 1828, his political opponents sought to discredit him as an illiterate, and therefore unfit to be President, by magnifying his inability to spell correctly. Though largely untaught he was not unlearned. He, through his own efforts, acquired the ability to express himself in clear, vigorous English, and his ideas were original with him. His state papers were essentially his own, though others helped put them in final form for publication.

While he was still a mere boy and before he could have attended school much, the fact that a War for Independence was being fought was forcibly impressed on him. In 1780, the British captured Charleston and over-ran South Carolina. Though but a boy of thirteen, Andrew Jackson served as a trooper with the American forces. The following year, he and his brother were taken prisoners by the British. Refusing to shine an officer's boots he was slashed across the hand and head with a sword. The scars of this and the marks left by smallpox, which he contracted while in prison, he carried to the end of his life.

His brother died, but Andrew's release was secured by his mother. Shortly afterwards she died of fever contracted while serving as a volunteer nurse caring for Americans who were held prisoners at Charleston. The end of the Revolution found Andrew alone in the world with the necessity of relying on his own resources. While he considered continuing his education, there was no opportunity in his locality for doing so. He then undertook to become a saddler but after a short period he found the life too monotonous. He is reported to have spent more time in the saddle--for he was an expert horseman--than in working at the trade.

HE SOWED HIS WILD OATS

After this, he thought to make his fortune in the world beyond the frontier, and went to Charleston. There he became associated with the sporting element and by reckless betting on horse races involved himself in debt. Extricating himself from his difficulties by a fortunate wager, he turned from the gay life of the city.

He must have been conscious that the frontier offered him the best opportunity for success, for he returned to the region of his nativity. In 1784 he took up the study of law at Salisbury, North Carolina, in the office of Spruce Macay. Finally completing the law course he was admitted to the bar in 1787 and launched out on his professional career at Martinsville, North Carolina. There is no record to indicate how much practice he had but it is reasonable to think that he received few clients, since he was as yet not twenty one years old, was given to the pursuit of pleasure, and probably knew little law.

At the time, Tennessee was still a part of North Carolina, and had been but little settled. Three counties in the eastern part had been organized and, in 1788, these were constituted a judicial district by the North Carolina legislature, and John McNairy, one of Jackson's fellow law students at Salisbury, was appointed judge. He persuaded Jackson to accompany him with the result that the autumn of the year found them established at Nashville. Jackson soon acquired a lucrative business among the merchants, for the most part. The only lawyer of the vicinity had been retained by a group of debtors, so the creditors were glad to retain Jackson. He was also appointed solicitor in McNairy's district with a salary of forty pounds for each court he attended. He invested his income in land and in eight years was one of the wealthy land owners of the new community.

Jackson rapidly acquired prestige and was soon recognized as one of the outstanding men in Tennessee. His rise to fame was aided by his personal appearance, for he was tall, slender, and erect, with a pale face and keen blue eyes surmounted by a high narrow forehead. His hair was bushy and of a sandy hue; his chin was clear-cut and

square, and h his lips expressive. He carried himself like one who was his own master and his actions were quick and decisive.

When he appeared in court he always created a favorable impression. While acting in his capacity as solicitor he exhibited such courage and such love for justice that he won the respect of the law abiding while the evil doers came to fear him. It was not long before he received further preferment. When only twenty three years old he was appointed United States attorney. When Tennessee was admitted into the Union as a State in 1796 he was elected as its first and only Representative in the lower house of Congress.

A year later he was appointed United States Senator, but resigned this office in April, 1798. The national capital at that time was located at Philadelphia, and Jackson seems to have found the life in that metropolis distasteful. Upon his return to Tennessee he was appointed a justice of the Tennessee Supreme Court, and served acceptably until 1804. His decisions, while not always exhibiting as much knowledge of law as might have been desirable, were eminently fair and were characterized by their common sense.

Meanwhile two important events had taken place in Jackson's life which were to mean much to him in the future--his marriage and his entrance into the Masonic Fraternity. Concerning the former much has been written; little is known of his early Masonic record.

When he first came to the Nashville settlement Jackson became acquainted with Rachel, the daughter of John Donelson, one of the pioneer leaders. She was married to one Lewis Robards of Kentucky, a worthless individual whose cruelty forced her to seek refuge in her parental home. At the time there were no divorce laws in Kentucky so it was necessary for Robards to petition the Virginia legislature, which then exercised jurisdiction over Kentucky, for permission to sue for a divorce in a Kentucky court. When this petition was granted, in 1791, his wife married Jackson, both believing that she had been freed from Robards. But two years later, that

individual sued for divorce in a Kentucky court and was granted it on the grounds that his wife had for two years been unlawfully living with Jackson as his wife.

HE FINDS HIMSELF IN A HUMILIATING SITUATION

When the news reached Tennessee, Jackson was much mortified and hastened to re-marry in 1794. Later, especially in the campaign of 1828, his political enemies sought to make political capital of the event by circulating stories of this marriage. But, while Jackson acted precipitately in the matter, there is no doubt that both he and his wife were innocent of any intentional wrongdoing. He was always very sensitive concerning the matter and nothing would arouse his ire more quickly than allusion to the circumstances of his marriage. He killed one man in a duel, it is supposed, because of some disparaging remark in regard to his marriage, though the quarrel leading to the duel began over a horse race. Jackson was always fondly devoted to his wife and she to him.

Concerning his early Masonic record the facts a not so clear. Several lodges claim him, but there is doubt as to which lodge conferred on him the first three Degrees of Masonry. At the time of his going to Tennessee the region was under the jurisdiction of the North Carolina Grand Lodge as the Grand Lodge of Tennessee was not organized until 1813. The claim of Greeneville Lodge, No. 3, of Tennessee, formerly No 43, of North Carolina, seems to be the most weighty. The records were destroyed by fire during the Civil War, so it is unknown just when he took the three Degrees. But an original transcript of the lodge record for Sept. 5, 1801, shows that he was a member at the time.

Philanthropic Lodge, No. 12, at Clover Bottom, Tennessee, the only lodge in the territory chartered by the Grand Lodge of Kentucky, has claimed Jackson, but as it was not chartered until 1805, its claim does n seem valid. The Proceedings of the Grand Lodge of North Carolina for 1805 list him as a member of Harmony Lodge, No. 29, at Nashville, which later became No. 3, in the Tennessee jurisdiction. He might have been made a Mason in this lodge, but here, too, the evidence is not conclusive. During this period he appears to have been active in the work of the

Fraternity, and is known to have served as a Worshipful Master. He also became a Royal Arch Mason.

(To Be Concluded.)

----o----

New Jersey and the Grand Orient of France

INSPIRED by a desire to have Freemasonry become a united and universal brotherhood, a desire accentuated by the disrupting influences of the World War, and willing to go more than half way, three or four American Grand Lodges entered into fraternal relations with the Grand Orient of France during the war period. A further step in that direction was taken when certain of our Grand Lodges took membership in the International Masonic Association, the grand purpose of which was world-wide Masonic duty. It was hoped by those Grand Lodges, and by many brethren in Grand Jurisdictions not participating, that some basis of unity could be found on which all Grand bodies of the world might have common footing without sacrifice of principle or regularity.

One of the obstacles in the way of this approchement, so far as many American Grand Lodges were concerned, was the fact that so many of them had long before severed relations with the Grand Orient of France: first, because it had invaded American territorial jurisdiction; second, because of its position on belief in God; and the Grand Orient had to be reckoned with because of its influence in Europe, and because of its membership in the International Masonic Association. The American brethren who led in the movement toward unity, and who hoped to have the International Masonic Association become the nucleus for a future association of Grand bodies of the world, tried to find a way out of the religious difficulty and hoped the Grand Orient might come to a better understanding of the American principles of religion and the American system of territorial jurisdiction.

It now transpires that the Grand Orient has no thought of co-operating with regular American Masonry at all--at least so one gathers from its Compt Rendu, issued during 1923.

These official records show the Grand Orient deliberately undertaking to enter into fraternal relation with an irregular Masonic Grand body, the Region Grand Lodge of France (italics ours):

"Bro. Mille, President, recalls the conditions of the covenant that is to be made with the Regional Gr. Lodge of Pennsylvania, which has requested the patronage of the Gr. Or. of France. He states in what circumstances that important group has applied for our patronage. He thinks that it is our duty to answer the call of our American Brothers. The Council, desirous of cultivating good relations with the Masonry of the whole world, has examined at length this question. We are not accustomed to trespass on the jurisdiction of other Obediences, and therefore, it is only after mature reflection and a careful study of the facts that we have taken a decision. Our right is unquestionable. We are not in relations of amity with the official Gr. Lodge of Pennsylvania. The question of territorial jurisdiction is not raised.

"The Council gives full powers to its Board to pursue this affair and make the necessary covenants.

"The Past Master of the Atlantide (in New York City) our Bro. Biny, has sent us, with a kindness for which we cannot thank him too much, documents concerning the Gr. Lodge of Pennsylvania. In a first statement, he shows us the attempts made by the York Rite, especially in 1906, to suppress the Lodges of the Gr. Or. of Spain. A second statement gives us a real summing-up of the history of the Gr. Lodge of Pennsylvania. A last one explains the origin of the Lodges of the Gr. Or. of Spain in the United States. All this is very intertesting to us at the moment when we are going to form a close connection with the Regional Grand Lodge of Pennsylvania. * * *

"Bro. Delauney, Secretary of the Council of the Order: 'It is owing to the desire of the Council of the Order, to develop our international influence, any time an opportunity occurs that the parleys entered into with the Regional Gr. Lodge of Pennsylvania are due.'

"The Gr. Lodge of Pennsylvania, which comprises thirty five lodges, several Chapters and Councils, was founded in 1893 under the auspices of the Grand Orient of Spain and remained subject to it until 1922. The separation took place under the following circumstances: When the Supreme Council of Spain asked to be admitted to the International Meeting in 1922 of the Supreme Councils at Lausanne, the American Masons required before all, that the Grand Orient of Spain should give up the lodges which were under its dependency in American territory. The Supreme Council for Spain acceded to them and later advised its lodges to become afflliated with the York Rite (in America).

"The York Rite Masonry did not correspond to the philosophical ideal of the Regional Gr. Lodge of Pennsylvania which, on the other hand, saw with chagrin the manner in which it had been treated by the Gr. Or. of Spain. In order to have a definite explanation with the Spanish obedience the Gr. Lodge sent its Gr. Commander, Bro. Gould Lawyer to Madrid. In Europe he received confirmation of the abandonment in Lausanne. He was then put into communication with the Gr. Or. of France through Bro. Biny, Past Master of our Lodge 'l'Atlantide' of New York City. * * *

"Now we have only to read you the main lines of the projected Convention between the Regional Gr. Lodge of Pennsylvania and the Gr. Or. of France:

"1. The Regional Gr. Lodge of Pennsylvania shall pay every year to the Gr. Or. of France the sum of ten dollars for each active lodge.

"2. The Regional Gr. Lodge shall buy all the third degree diplomas which they may need at a price which shall be fixed immediately. These diplomas shall be on parchment printed in English and in French from a model furnished by the Grand

Lodge (That model is a diploma in use at the time when the Gr. Lodge was subject to the Gr. Or. of Spain).

"3. The Constitution of the Gr. Or. printed in English shall be furnished to the Regional Gr. Lodge at a price of 500 francs for 100 copies.

"4. All the communications between the Gr. Or. of France and the Regional Gr. Lodge shall be in English.

"5. The Gr. Or. of France shall furnish (for a price to be fixed) letters patent, printed in English and in French, for the lodges which belong actually to the Gr. Lodge or may be created later. Those letters patent shall bear the actual names and numbers of the lodges already in existence.

"6. The Gr. Lodge shall have the right of working according to the Scottish Rite.

"7. The Gr. Lodge shall have the right of recording all legislative acts concerning the regulation of the lodges of its obedience.

"8. The Gr. Lodge shall have the right of establishing new lodges in the United States when it shall deem it proper, it will receive for them letters patent from the Gr. Or. of France.

"9. The Regional Gr. Lodge requests that every time a lodge or a member of its obedience shall write directly to the Gr. Or. such letters be communicated to the Gr. Lodge before the adoption of any solution.

"The matter is not concluded. We trust in our Lodge l'Alantide of New York City, which knows that Gr. Lodge well and which has asked to keep us informed; as, being on the ground, it knows better than we do all the precautions which should be taken.

"On the other hand if most American Grand Lodges ignore us there are some with which we are in relations of amity. Such are the Grand Lodges of Alabama, of Iowa, of Louisiana of Minnesota, of New Jersey and Rhode Island.

As the Regional Gr. Lodge of Pennsylvania asks to be granted the right of establishing new lodges in the United States it would be proper on our part to tell them not to establish any in the States with which we are in relations of amity. There are hardly any besides two obediences, very small ones, New Jersey and Rhode Island, which might become mixed up in this affair on account of their relative nearness to Pennsylvania. * *

"Our L. the Atlantide, Or. Of New York, gives us the following information concerning the 'Loyal Order of Moose,' which had manifested a desire to enter into a connection with us. As many other American secret societies of the same kind, the Loyal Order of Moose is interested in one of those things which form the aim and ideal of Masonry; it is in itself an honorable society, but its object is before all--mutual aid and assistance; a member is entitled to benefits in case of sickness, death, etc. Our lodge earnestly entreats you to avoid all connection with the Loyal Order of Moose, or any other society of the same kind. We would run the risk, the lodge says, of becoming the laughing stock of all America and of the European Masonry. It does not seem as if we should hesitate; we must adopt the line of conduct pointed out to us by the Atlantide.

"Adopted.

"Our Lodge the Atlantide, Or. of New York, writes us another letter concerning the 'Loyal Order of Moose'. The details which it contains confirms the information previously furnished by the Atlantide and specify this fact that the 'Loyal Order of

Moose' presents no Masonic character. In the latter part of the letter our lodge from beyond the sea tells us to be on our guard against certain portentous manceuvres:

"'We can only urge you to refrain from forming any connection with that Order which would never even have dared put such a question as it dared put to you in Paris. We repeat it, beware of the snares which the Americans lay for you, and remember well that Americans do not come for nothing and without purpose to the European Masonries and especially to the International Masonic Association in Switzerland in which they did not take any interest at all before 1920. On the day when something disagreeable will happen to you (bear well in mind that just now we only indulge in guesses) you will regret very much the advances that you shall have made to the Americans.

"'The United States are, for such as have not lived here, the most incomprehensible, the most unlike people in the world. Study well the English and you wiil know somewhat their Anglo-Saxon brothers called the Americans.'

"We must thank that devoted lodge, the Atlantide." * * * * *

"19th. The lodge L'Atlantide, Orient of New York, requests the Grand Orient to give to Brother Felix Levy 18d the necessary powers by which to effect the conferring of the Chapter degrees, for the purpose of forming a Chapter, on some brethren of the lodge L'Atlantide.

"That project being justified by the importance of our lodge in New York, your committee proposes that you render the following decree:

" 'The Council of the Order.

"'In view of Article 70 of the Constitutions and the paper of the lodge L'Atlantide dated Aug. 2, 1923, and the favorable advice of the Grand College of Rites.

"'Decrees.

"'Article first:--Delegation is given to Brother Felix Levy, 18d member of the lodge L'Atlantide, to effect the conferring of the Chapter degrees on the Brothers who shall be designated by that lodge:--'

"Adopted."

An interesting sequel to all this will be found in Bro. Frank C. Sayrs' Grand Master's address, delivered to the Grand Lodge of New Jersey, April 16, 1924, the relevant portions of which are here quoted from the Proceedings of the Grand Lodge of New Jersey, 1924, page 91 ff:

Our relations with all other jurisdictions with which we are in fraternal communication are undisturbed, but I am constrained to bring to your attention correspondence with the Grand Orient of France, which may prompt your consideration of the propriety of the continuance of our present friendly relations with that organization. Let it be understood that the Grand Lodge of New Jersey has never formally recognized the Grand Orient of France; that the interdict laid against it in 1871 at the request of the Grand Lodge of Louisiana, because of the alleged invasion of territorial jurisdiction of the latter was in reciprocation of New Jersey's request of all American Grand Jurisdictions to support it in interdicting the Grand Lodge of Hamburg for invasion of our jurisdiction by warranting a Lodge in Hoboken.

The interdict continued until its rescission in 1918. Perhaps the controlling reason being that during the war, members of New Jersey Lodges in the American Expeditionary Forces had reported the welcomes, the kindnesses shown them by their

brethren in France and had suggested the removal of the interdict against Masonic communication with them.

Since then, the Grand Orient has occasionally written requesting to be informed of the regularity of spurious organizations which had applied for recognition, such as the American Masonic Federation, the Memphis Rite of Chicago, and have been left in no doubt of in what "regularity" consists in the United States of America.

Our attitude regarding the exclusive territorial jurisdiction of American Grand Lodges has always been governed by Standing Resolution No. 1, adopted in 1840:

"1. Resolved, That the Grand Lodge of New Jersey regards the Grand Lodges of the several States and Territories of this Union, which have been heretofore recognized, as holding exclusive jurisdiction within the limits of those States and Territories; and will regard any attempt to violate this principle in this or in any other State or Territory as an innovation in the established regulations of the Fraternity, tending to its destruction."

It was therefore surprising to have received the letter which t follows:

(Translation)

"Paris,

"July 17th, 1923. "To the Grand Lodge of New Jersey:

"VERY DEAR BRETHREN--Our Lodge L'Atlantide of New York informs us that a certain number of your Lodges receive as visitors, French Masons who come from France, and who are passing a limited time in your State, but they refuse admittance to those of our Masons who are residents in America, and in particular, those members of our Lodge L'Atlantide of New York.

"However, these last are Masons of the Grand Orient of France with the same title as the others.

"We are convinced that you will think, as we do, that your Lodges misinterpret your instructions.

"We shall be grateful of your good will if you will give thought to the foregoing and we hope you will direct by the very next advices that all the Masons of the Grand Orient of France shall be fraternally received as visitors in your lodge-rooms.

"Receive, very dear brethren, the assurance of our devotedly fraternal sentiments

"One of the Secretaries of the Council of the Order.

"Delaunay."

To which answer was made as follows:

"Dr. Delaunay, "Secretary, Grand Orient of France, "Paris, France.

"DEAR SIR AND BROTHER--I acknowledge receipt of your letter of July 17th, 1923, in which you advise the Grand Lodge of New Jersey, that members of your Lodges in France, who may be temporarily sojourning in New Jersey, are received as visitors in our Lodges, while members of a lodge of your obedience, L'Atlantide, situated in the city of New York, are denied the like privilege of visitation, and requesting that our Lodges be instructed to receive them.

"A Lodge of any foreign obedience, situated within the territorial jurisdiction of an American Grand Lodge, in defiance of its sovereignty, is an irregular Lodge and its members cannot be recognized as regular Masons.

"The Grand Orient of France cannot be ignorant of the long established principle of exclusive territorial jurisdiction, maintained by the Grand Lodges of North America, violation of which principle was the reason for the interdiction of Masonic communication with the Grand Orient of France for so many years.

"The Grand Lodge of New Jersey annulled its interdict in 1918, under a resolution to be found recorded in its Proceedings of 1918 on page 146, and you are aware of the fact that in 1921 the Grand Lodge of Louisiana suspended its recently resumed fraternal relations with the Grand Orient for the explicit reason that the latter still maintained two Lodges in North America, one in San Francisco, Cal., and another in New York City.

"Under date of July 21st. 1920, it is of record in the Proceedings of the Grand Lodge of Louisiana, that the Grand Orient had considered the existence of the Lodge L'Atlantide justified, but that it was disposed to order the dissolution of the Lodge Jerome Lalande (California). If the latter was considered irregular or offensive to the interests of fraternal amity between the Grand jurisdictions, then also will the former be, while it continues to exist within the jurisdiction of an American Grand Lodge.

"The annual proceedings (Comptes Rendu) of the Grand Lodge of New Jersey are regularly sent to the Parls office of the Grand Orient, and if you will refer to the

volume of 1918, page 146 and then to the volume of 1922 you will find in the appendix (pages 46, 47, 48) a full explanation of the attitude of the Grand Lodge of New Jers in regard to the principle involved, and particularly in relation to the Lodge L'Atlantide.

"Since Masonic communication with the members of an irregular Lodge cannot be tolerated in New Jersey, I be leave to suggest, in the interest of undisturbed fraternal relations, that you formally withdraw your letter, as otherwise its subject matter must be officially communicated the Grand Lodge at its Annual Commmunication in April 1924, and I have reason to assume that suspension of amicable relations with your Grand Orient would probably result from its legislative action.

"I trust this greatly to be regretted conclusion can be averted, by your further consideration of the subject, and your adoption of the suggestion I have offered. Accept an expression of the fraternal sentiments with which I subscribe myself, your friend and brother, "FRANK C. SAYRS, "Grand Master."

Evidence that the Grand Orient of France willingly continued to request information regarding suspiciously irregular bodies in America is afforded by the following letter:

(Translation) "GRAND ORIENT OF FRANCE, "16 Rue Cadet, Paris, "November 7, 1923. "Grand Lodge of New Jersey:

"VERY DEAR BRETHREN--We have received a communication of which the following is a copy:

"'We, brethren of the Grand Lodge of New Jersey, make a request for the foundation of a Council and desire you to send us a Patent, so that we may be recognized under and by the Rites of the Grand Orient of France. "'Will you send us a charter under which we shall be able to work? We form a Council of nine members under the name

of the Supreme Council of the United States. "'The names of the brethren of the Council are the following: A.G. Wilkes, Robert M. Ford, William Bull, W. Williams, C. C. Holoway, Forest Pitts, Nattian Pitts, Robert Calhone, W. H. Matthews Thanking. "'Will you address your reply to A. G. Wilkes, 458 No. Franklin Street, Philadelphia, or to Robert M. Ford, 209 Taylor Ave. Camden (N. York)

"'We shail pay for the charter after reception. Put on it the French seal. We pay you all charges.'

"I shall be obliged if you will kindly tell us what you think of the contents of that letter and of its authors. We wait your reply (before) for writing to the interested parties.

"Accept, very dear brethren, my thanks and the assuance of my devoted fraternal sentiments. THE SECRETARY-GENERAL, "ARIES. "

Which was answered as follows:

December 5th, 1923. "V. Fr. Aries, Secretary-General, Grand Orient of France:

"T. C. F.--Your letter of November 7th, 1923, containing the translation of a letter requesting the issue of a Patent for a 'Supreme Council for America' to certain persons named therein asserting themselves to be members of the Grand Lodge of New Jersey, has been read with astonishment at the impudent mendacity of the writers, and at the display of their ignorance in presuming that the Grand Orient of France would consider such an overture upon a mere demand, without a careful consideration of the reasons which had prompted such a request. Your prudence in desiring an expression of our opinion on the subject is an appreciated Masonic courtesy to the Grand Lodge of New Jersey and it is only with an earnest desire to reciprocate that courtesy and to render you a real service, that we advise you that the persons named in the letter are

not members of the Grand Lodge of New Jersey, nor of the Lodges of its obedience. We have reason to suspect the names to be of persons identified with the irregular and clandestine groups which had been operating in the State of Pennsylvania, under the pseudo-authority of the Grand Orient of Spain, and which had been renounced by that body at the instance of the Supreme Council of Spain, because of their known irregularity.

"To these outcasts have been added other irregular and clandestine survivors of the so-called American Masonic Federation, of which the organizers, Matthew McBlain Thompson and his associates, are now under sentence of conviction in a Federal Court to pay fines of $5,000.00 and suffer two years' imprisonment for their fraudulent use of the United States mails in solicitation of their dupes.

"It may be of ultimate and important service to the Grand Orient of France to be reminded that American Masonic theory and practice, well justified by long experience, imparts a very serious meaning and consideration to 'regularity'--for every Mason in America by the obligations which alone make him a Mason is thereby prohibited from Masonic communication with an irregular, spurious or clandestine Mason, and the regularity of any individual Mason is determined by his making in a just and lawfully constituted Lodge of the obedience of a Grand Lodge possessed of sole territorial jurisdiction within its own State lines.

"Therefore, nothing could be done or authorized by any Masonic authority outside of the United States of America to establish within its geographic boundaries any kind of a Masonic body and invest it with fundamental regularity. This applies equally to Grand Orients and Supreme Councils of any or all degrees of legitimate Masonry.

"In this connection, and perhaps of even greater relative importance, your attention is called to the subject matter set forth in your Compte Rendu of March 25th, 1923 (soir), pages 156 to 159, inclusive, by which it appears that the same 'irregulars' had overtured the Grand Orient to take an exaggerated number of so-called Lodges, chapters and philosophical (?) councils under its protection and thereby identify itself with a so-called Regional Grand Lodge for North America.

"It would seem impossible that such an association could be seriously considered, but giving all credence to the story and complimenting the Illustrious brethren participating in the discussion, upon their almost extreme courtesy, as reported, we feel that we would be gravely derelict did we not renew and emphasize the advice tendered herein, and offer for your most serious consideration the view that your official cognition of the parties thus soliciting your protection and assimilation could have but one result; namely, the immediate termination of friendly relations with the Grand Orient of France by the Grand Lodges of the United States.

"Accept our fraternal assurance that this invited expression of opinion is based on the facts and is offered solely in your interests and in behalf of the continuance of the friendly relations now existing between the Grand Orient of France and several of the American Grand Lodges.

"With high consideration and fraternal esteem, I am "Sincerely yours "FRANK C. SAYRS, "Grand Master."

The reply to this letter embodies the French understanding of American exclusive territorial jurisdiction:

"PARIS, January 29th, 1924. "To the Grand Lodge of New Jersey: "DEAR BRETHREN--We desire to again state the point of view of the Grand Orient of France regarding our relations with the Masonic Powers which have formed a friendly connection with us, and especially our relations with your Grand Lodge.

"Allow me to remind you of the facts that our Lodge. 'The Atlantide' Orient of New York (City), having called to our attention that while you accept as visitors our brethren who pass through the United States, you strictly forbid to our brethren of 'The Atlantide' entrance to your temples. We wrote you July 17th, 1923, requesting you not to make such an arbitrary distinction between regular Masons of our

Obedience. Your answer of August 31st, 1923 advised us to formally withdraw our letter lest your Grand Lodge should suspend its relations with us. You founded your demand on the fact that a foreign Masonic Power cannot have a Lodge on the territory of a friendly Power.

"Can this principle, which we entirely accept, apply to our case? No, most evidently. The United states is, politically, a federation of many states, but Masonically it is not so. Each one of these states is, indeed, a Masonic Power, and so far as we know these individual Powers do not constitute one effective group, regulated by one constitution and working as one regular Masonic organization. Therefore, to us, the fact that we have Lodges in one state does not seem to place an obstacle in the way of our having relations with another state.

"Article 21 of our Constitutions reads: 'The Grand Orient of France does not establish Lodges in those countries where there exists a regular Masonic Power with which it is in fraternal relations.' Nothing is changed in the situation of those Lodges that are in actual existence. Which means to us that should we form a friendly connection with the Grand Lodge of New York we would bind ourselves not to create Lodges on the territory of the Grand Lodge of New York, but the Grand Lodge of New York would have to recognize the regularity of the Lodge which already exists there.

"With still more reason and especially as the existence of our Lodge, 'The Atlantide,' was previous to the forming of our friendly connections with your Grand Lodge, it seems to us inadmissible that you should refuse to recognize our New York Lodge, which is outside of your territory, and to deny the right of visitation to such of its members as might visit your Lodge.

"Under these conditions you will understand that we cannot do otherwise than maintain the point of view just stated.

"On the other hand allow us to thank you for the information which vou gave us in answer to our letter of November 7th, 1923. That information corresponds with a

request which has reached us from the so-called Brother Robert M. Ford, of Camden (New York), who pretends that he and the other eight signers are members of the Grand Lodge of New Jersey.

"The question therefore did not implicate the Regional Grand Lodge of Pennsylvania, with which we are in negotiations and concerning which we take the liberty of offering you some fraternal explanations.

"When the Grand Orient of Spain, which had granted its Constitution to the said Grand Lodge, severed its connection, the Grand Lodge requested us to become its patron, that is, to take the place of the Grand Orient of Spain, as its warrantor and to furnish its Constitution and the diplomas for its members.

"A definite decision has not been taken on the matter, for our Grand Orient has, first of all, requested the Regional Grand Lodge of Philadelphia to show proofs of its Masonic regularity. The Grand Lodge gave us these proofs consisting in its previous Constitution granted by the Grand Orient of Spain, and a decision of the High Court of Philadelphia by which its legal existence was recognized with the exciusion of the other groups of the same kind.

"The negotiations continue and no definite decision has been reached. You may be sure that in this order of ideas also our Grand Orient will not swerve from its ancient line of conduct and be inconsistent with the principles of its Constitution or the agreements it has entered into with friendly Powers.

"Accept, dear brethren, the assurance of our devoted and fraternal sentiments. "DELAUNAY "One of the Secretaries of the Council of the Order."

The statement that the Grand Orient had not yet decided to afliliate the Pennsylvania clandestines, might reasonably serve to delay action on the part of this Grand Lodge,

were it not for the utter misunderstanding of American practice, evinced in this correspondence, and which alone may justify at least a temporary severance of our friendly relations.

The extracts from the current Proceedings of the Grand Orient of France, translations of which have been sent me by the Chairman of your Committee on Foreign Correspondence, presents such curiously erratic details as would justify a suspension of friendly relations until our French brethren realize the gravity of their proposed action.

This portion of the Grand Master's address was referred to the Committee on Foreign Correspondence which recommended (its recommendations were adopted by Grand Lodge) as follows:

To the M. W. Grand Lodge:

Having duly considered the subject matter contained in the printed address of the M. W. Grand Master, under the caption "Foreign Relations" (pages 15-23) which was referred to this committee, we respectfully report:

In reference to the suggestion that the existing relations with the Grand Orient of France be terminated because of its attitude in regard to the American practice of exclusive territorial jurisdiction as set forth in the letter dated Jan. 29, 1924, which traverses and ignores the practice of this and all other American Grand Lodges, we agree that entire justification is found in the correspondence, but we are of the opinion that the decision to terminate our relations may with propriety await final action by the Grand Orient as to its affiliating the Pennsylvania irregular and clandestine groups with which it is in negotiation, and therefore recommend that the M. W. Grand Master be empowered by his declaration to terminate the existing relations between this Grand Lodge and the Grand Orient of France when by such action it shall appear to be expedient. * * * *

ROBERT A. SHIRREFS

WILLIAM VAN EERDE

CHARLES W. GARMAN

Committee on Foreign Correspondence.

Trenton, N. J., April 17th, 1924.

----o----

"The Hypocrisy of Goodness"

By BRO. HENRY TAYLOR, Missouri

BRO. ROB MORRIS invented the term "Cryptic Masonry" to designate the set of three degrees that closely follow the Royal Arch: Royal Master, Select Master, and Superexcellent Master. The word is from the Latin crypticus, derived from an older Greek term krupte, meaning a vault, or underground passage or room. The suitability of this name is instantly apparent to every brother fortunate enough to have taken these beautiful degrees. It is regrettable that so few, comparatively speaking, have embraced this privilege; it is said that only about nine per cent of Master Masons have taken them, whereas about twenty-seven per cent are Royal Arch members, and some fourteen per cent are Knights Templar. The Rite seems to flourish most in Connecticut, New Hampshire, Ohio, Rhode Island, and Texas.

The older historians say that the Cryptic Degrees began as honorary or side degrees of the Scottish Rite, more especially of the original Rite of Perfection, founded in France in the middle of the eighteenth century. The Proceedings for the Supreme Council at Charleston, dated Dec. 4, 1802, apparently show that the R. &; S. ceremonies were then claimed by that Body, but as "detached" degrees: "Besides those degrees which are in regular succession, must of the Inspectors are in possession of a number of detached degrees, given in different parts of the world; and which they generally communicate, free of expense, to those brethren who are high enough to understand them, such as Select Masons of Twenty-Seven," etc. On the same subject Charles T. McClenachan wrote: "In the Southern states of the Union, the Supreme Council initiated, chartered, and fostered Councils of Royal and Select Masters; and as rapidly as they were selfsustaining they became independent." Bro. George W. Warvelle disagrees with all this, and attributes the degrees to American sources. In THE BUILDER of May, 1924, he said that "the history of Cryptic Masonry, as coherent and connected system, commences with the year 1818, and that it owes its present existence" to the enthusiasm of Jeremy L. Cross, who derived the material from earlier American ritualists. In either event, the ultimate sources of the degrees are lost to us; but that matters not.

Symbolically there is a connection between the Cryptic Rite and the Temple of Solomon. I. Kings, Chapter VI, verse 7, says: "And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor ax nor any tool of iron heard in the house, while it was in building." The ashlars were hewn out and perfected--many of them at least--in a quarry dug into the hill underneath the building. The entrance became concealed by rubbish and so the very existence of that underground work chamber became lost until rediscovered by modern archaeologists. It appeals to one's imagination to think how many of the stones which graced the arches of King Solomon's Temple or shone from tower and wall were carved and quarried by craftsmen working in silence and in secrecy.

There is more of this kind of cryptic work in our Fraternity than most Masons--especially of the younger set--ever know of. The Worshipful Master and his officers putting in their evenings and Sundays working out the problems of the lodge; the Tyler, going to his dingy ante-room through all kinds of weather; committees visiting the sick, and planning the work of the brethren; much of all this necessary labor is never published to the world; oftentimes the casual attendants at lodge hear of it not

at all. But if it were not for this hidden labor, going on without sound of ax or hammer--they make all their sound, usually, where everybody can hear--there would be no Masons, no lodges, no Fraternity.

Every brother who really practices his Masonry is in a large sense a Cryptic Mason, though he may not work much in lodge--how few ever do that ! Circumstances may make it impossible for him to attend meetings or to serve on committees, but he is doing Masonic work, often, just the same. He does a good turn here, drops a helpful word there, passes on a needed dollar, or pays a call, and all because his Freemasonry is inspiring him to do it.

For that matter, there is plenty of Cryptic Masonry going on everywhere in the world outside our ranks. The cynic makes much capital of the fact that so many men are hypocrites; he thinks--if ever he does think-that all goodness is merely a thing for display, and all men are rotten at the core. A hypocrite, so the word literally means, is "one who takes part in a show or play." He is a "play actor." There is truly, as the cynic wishes us never to forget, much acting at being good by men who are anything but good. But what the cynic himself always forgets is that there are also many men who play at being worse than they really are.

There is such a thing as "the hypocrisy of goodness." Oftentimes the fellow who makes a great bluster at being a "regular tough" has a heart as soft as a woman's but he would as lief be caught stealing as have anybody discover all "his little nameless unrecorded acts of kindness and of love." There is just as much concealed goodness in the world as concealed wickedness. Down underground, hidden in the crypts of the world, are multitudes of silent workmen; they may doff the apron before coming to the surface; they may hide their tools; they may make no sound at their work; they may not leave their mark on the ashlar where it can show; nevertheless, to some degree, they are royal and select masters, and after they are forgotten their children's children will see their anonymous work, shining in the sun.

----o----

The Norse Discovery of America

By BRO. ALFRED NEWTON MINER, Massachusetts

THE history of the city or country of Norumbega is vested with the charm of antiquity, fable and early explorations. Early historical accounts contain many references to Norumbega [a name given to a lodge in Newtonville, Mass.], and the place was much sought for in the 15th Century. Who founded it, where it was located, and what was the cause of its abandonment, are questions that have never been fully answered to the satisfaction of all. One late writer has referred to Norumbega as "The Lost city of New England."

In the study of ancient historical subjects, especially before the era of the written word, one is dependent upon the traditional narratives or legends of the people, which were handed down by word of mouth, from generation to generation, until at last set down in writing by some scribe and presented as historical narratives. These legendary or traditional accounts are found mingled with the early written historical accounts tending to corrupt the authenticity of the earliest records. This mixture has often led to the serious questioning of the early records, and caused many discussions between the students of narrative and critical history. Such is the case with the earliest records of Norumbega.

Many theories have been advanced regarding its situation and founder. Early maps, from 1520 to 1634, show it variously located along the eastern coast of North America from Nova Scotia to Florida. John Smith speaks of Norumbega as including New England and the region as far south as Virginia. Some later historical students have placed Norumbega on the Penobscot River in Maine, others in Rhode Island, others near our Massachusetts Bay.

So far as is known, no trace of ancient settlements has been found indicating that this city was located along the Penobscot River. The old stone tower at Newport is now believed to be the work of an early governor of Rhode Island, rather than the work of

the Norsemen. The Dighton Rock at Dighton, R. I., on which were found runic figures, is now believed by some to be the work of early Indians. In the main, however, it is agreed that if such a city or country existed, it was undoubtedly an early settlement of the roving Norsemen. It is probable that Norumbega will never be definitely located to the satisfaction of all, unless historical records clearer than those at hand are discovered.

Inasmuch as our interest is in the origin of the name and the location of the ancient city of Norumbega, the writer has made a careful study of early Norse history, the Norsemen and their voyages of exploration, their discovery of America, their early settlements, as well as the works of recent writers substantiating or refuting the possibility of this city being located on the Charles River near the Massachusetts Bay.

To appreciate the hardy, courageous, adventurous nature of the Northmen or Norsemen, their exploration and their discovery of America, nearly five hundred years before Christopher Columbus, it is necessary to glance briefly at the early history of these people, and their settlement of Iceland and Greenland.

The name Northmen or Norsemen was applied in a general way to the early inhabitants of Denmark. Norway and Sweden, these people forming the northern branch of the Teutonic or Germanic race. Later, the names were specifically applied to the people of Norway, Iceland and Greenland, and are so applied in this narrative.

ALL IS LEGEND PRIOR TO TENTH CENTURY

For the first few centuries, the Norsemen were more or less hidden from view in their remote northern home, Norway. Their history only becomes authentic with the introduction of Christianity, at the close of the 10th Century. All previous to this date is a compound of legend, mythology and doubtful history. Enough is known, however, of these hardy sea kings to make it certain that they were the most intrepid voyagers of the day. Though they had no compass, no guide, in fact, but the sun and stars, yet they continually made long voyages in rudely built vessels, not larger than

some of our fishing boats. The beaks of their long ships were seen in every known port of Europe, as far south as the Golden Horn, and they explored other countries then unknown in general. Their armed aid could be secured by every ruler who could afford to pay them. Their craft crept along the coast of Germany, Gaul and the British Isles. Every summer these dreaded sea rovers made swift descents upon the exposed shores of these countries, plundering, burning, murdering and retiring to the north before winter set in. Before long they began to winter in the southern countries, and soon the shores were dotted with their stations and settlements.

They made their first appearance on the coast of England in 787 A.D., and from the year 832 A.D. repeated their invasions, until they became masters of the whole country for about fifty years under King Canute. Land, which the Norsemen named Normandy, an ancient province of France, was granted Rollo, one of the most renowned of Norman chieftains, together with the daughter of Charles the Simple, to stop the ravaging of France in the 10th Century.

Wherever they settled, they rapidly adopted the more civilized form of life of the country, but they inspired everything they adopted with the bold, fearless spirit of the Norsemen, producing marked internal improvements and fearless leaders.

Iceland was discovered in 860 A. D. by the bold Norse Viking Naddodd, sailing from Norway. It was settled by immigration from Norway in 874 A. D. This island, although located in the cold North Sea, was soon well peopled. The nature and climate of the island, where winters are long, the whole year surrounded by chill ice mountains, where the main support must be from fishing, developed a hardy, brave race, one who loved the freedom of the wild country, the spirit of the Viking.

Soon the adventurous nature led to the discovery of Greenland, in 876 A.D., but it was not until about a century later, in 984 A.D., that the land was visited and explored by Erik the Red, an adventurous Norseman, who had fled from Norway on account of manslaughter and was later banished from Iceland for the same cause. He returned after two years to obtain settlers for Greenland, giving the new country this name to attract them. Greenland, too, was soon colonized.

Iceland soon after its settlement became the literary center of the Scandinavian world. There grew up a class of Scalds or Bards, who before the introduction of writing preserved and transmitted orally the Sagas or legends of the northern races. About the 12th Century these poems and legends were gathered together, and they constitute a small body of Icelander literature that has come down from the period of the events narrated, held for a long time in the memory by frequent recitations, transmitted by father and mother to son and daughter, and later, with the introduction of writing, written on parchment. They are among the most important and interesting of the literary memorials that we possess of the early Teuton people and reflect the beliefs, manners, customs and the wild adventurous nature of the sea kings, as well as giving the historical data of the people and age, at a time when literary darkness overshadowed the European continent.

The voyages which led to the discovery of North America by the Norsemen and their settlements are set forth in the Old Norse Vinland Sagas, or early traditional songs, which tell the following story:

In 986 A. D. a Norseman named Bjarni, son of Herjulf, who was voyaging from Iceland to Greenland, was driven far out of his reckoning to the west by a gale. He saw several times in the distance a bold, rugged coast line, probably that of "New Foundland" or "Laborador", but made no landing. The account of this voyage was related when he returned to Iceland.

LIEF ERIKSON SETS OUT

In the year 1000 A. D., Lief Erikson, son of Erik the Red, bearing in mind the tale told by his predecessor, set out with the avowed object to test the truth of his report and sailed with thirty-five men. He visited first an island seen by Bjarni, and named it "Helluland" (flat stone land), supposed to be Newfoundland, next "Markland" (woodland), supposed to be Nova Scotia, and last "Vinland" (vineland, because they found vines and grapes in great abundance), supposed to be the coast of New

England. Lief built houses and wintered in Vinland and in the spring loaded his vessel with timber and returned to Greenland.

About 1002 A. D., Lief's brother Thorvald went to Vinland with thirty men and wintered at the same place. In the succeeding year he sent a party to explore the coast, who were gone all summer. In 1004 A. D. he explored the coast eastward and was killed in a skirmish with the natives, and in 1005 A. D. his companions returned to Greenland.

In the spring of 1007 A. D., Thorfinn Karlsefne, a rich Icelander, set sail for Vinland with three ships and one hundred and sixty men and women. They took with them their cattle and sheep. Three summers were passed on the Vinland coast. While here Thorfinn's wife, Gudrid, bore a son, Snorre. Finding the natives hostile, they at last returned to Greenland. The old Icelander manuscripts make mention of other visits to Vinland, or to Markland in 1011, 1121, 1281 and 1347 A. D.

Briefly, this is the accepted account of the first discovery of America by the Norsemen. The truthfulness of the Sagas' account is confirmed by the accounts of Adam of Bremen, almost contemporary with the voyage of Thorfinn. Later documentary evidence, in relation to the intercourse between Greenland and America, is the Venetian narrative of the visit of Nicolo Zeno about 1390 A.D., when he met fishermen who had been on the coast of America.

The connection between this early Norse settlement, called "Vinland," and the Norumbega of today has been discussed by many. Why this city was not discovered before the ruthless hand of time had entirely destroyed it is not definitely known. Apparently but very little voyaging of exploration was done between the time the Norsemen finally abandoned their settlement and voyages to America in the early part of the 13th Century, and the voyages of Christopher Columbus in 1492, John Cabot, 1497, and contemporary explorers.

COLUMBUS KNEW OF NORSE EXPLORATIONS

The fact that Christopher Columbus knew of the land discovered by the Norsemen is not disputed today. Several years before he sailed on his memorable voyage he had visited Iceland, and undoubtedly talked with the descendants of those who had lived in Vinland, North America. He also undoubtedly had opportunity to see and study the map of Vinland, thought to have been procured for the Vatican by the first Bishop of Iceland, who visited Vinland in the year 1121.

The manner in which the knowledge of this ancient city was handed down to the later explorers was not found by the writer. It may have been from the Vatican reports, as Gudrid, the wife of Thorfinn, the mother of Snorre, made a pilgrimage to Rome after the death of her husband, and recounted the story of her three years' residence in Vinland. Rome at this time was paying much attention to geographical discoveries, and took pains to collect all new charts and reports. England, France, Portugal and Spain were all vying with each other in discovering new lands and extending their territories. The roving Norsemen, themselves, may have spread the stories of the new land, through these countries, as recounted by the men at home. Whatever the way, the stories of this wonderful place in a new country began to carry historical weight. Many maps of the early explorers carry reference to it, although in many cases the name is spelled differently. Norway was known as "Norvega" in Europe in the early centuries, and is so shown on some of the ancient maps in late 1500, and the Norsemen undoubtedly settled the new country in the name of the motherland, "Norvega."

The name Norumbega is said, by Professor Horsford, to be the Indian attempt to pronounce the name given to the country by the Norsemen. Their inability to pronounce it aright may have accounted for the diversified spelling of the name found on the early maps of explorers. In the Spanish Document of 1523, the name "Arembi" appears in place of Norumbega. Peter Martyr also mentions "Arembi" as a province known and visited by the Spaniards. Thevel, in his instructions to mariners about 1557, speaks of a small fort erected by the French some ten or twelve leagues from the mouth of a river, which place was name "Fort of Norumbegue." Verranzano's map of 152 shows a place on the New England coast called "Aranbega." The Dieppe Sea Captain, in 1539, speaks of "Norumbega" as a vast and opulent country extending from Cape Breton to Florida, discovered by Verran zano. Jean Allefounsce, in 1543, who about that time visited Massachusetts Bay, describes "Norombegue , from

reports "as the capital of a great country". The great French map of 1543, which represented much of the geographical knowledge of the day, shows the "Los City of New England" with stately castles and imposing towers. Michael Lok's map of 1582 gives the name "Norombegue" in prominent letters. Champlain's map of 1612 gives the name as "Naranbergue." Several old maps of this time give the name as Norumbega, and this so appears on Dutch maps to the end of the 17th Century.

INGRAM WROTE AN ACCOUNT OF "BEGA"

The first Englishman certainly known to have reached any portion of the country known as Norumbega was David Ingram, a sailor, who passed through this territory in following Indian trails north from the Gulf of Mexico, where he had been sent ashore with some one hundred and twenty men, on account of lack of provisions, by Sir John Hawkins in 1568. Although his account is a mingling of facts and fable, that he accomplished the journey has never been doubted. He states he saw the city of Norumbega, called "Bega," which was three-fourths of a mile long and abounded with peltry.

It is easily seen that these ancient names Arambe, Arambec, Aranbega, Norvega, Oranbega, Norombegue and Norumbega are similar in sound, and may be said to support Professor Horsford's theory as to the origin of the name "Norumbega."

These ancient maps of the early explorers, although establishing the fact that there was a country or city of Norumbega, are inaccurate as to its definite location so that much is left to conjecture. The first known English expedition to Norumbega was made in a little frigate by Simon Ferdinando, who sailed from Darthmouth in 1579. His brief account does not state the exact location.

HORSFORD DISCOVERS NORSE REMAINS

There was one, however, who believed that the early city of Vinland, of the Norse Sagas, was the Norumbega, as given on the ancient maps, and that this city could be located from the old narratives. This was Professor Eben Norton Horsford, of Cambridge, Massachusetts. Early in 1880 he began his careful study of the old Norse Sagas and traditions, the accounts of early explorers and their crude maps. He became firmly convinced that the description of the country, as given in the Sagas, pointed to the Charles River Basin as the location of Vinland, and that the ancient city and seaport, Norumbega, one of the early settlements of the roving Norsemen under Lief Erikson in 1000 A. D., underlay the modern Watertown. Here were found the stone walls on either side of the Charles River beginning just above the United states 'Arsenal, in some places undermined or removed, but in the main nearly continuous, running up the river and expanding at Watertown into docks, wharves, a fishway and a dam at the head of tide-water, which he states may be traced to the Norsemen--"indispensable requirements for the conduct of a great Norse industry of which glimpses are given in the Vinland Sagas."

Near the head of stony Brook in Weston and Newton were found remains of their canals in which they floated the mosurr wood (a burr growth on the trunks of trees) to the river to be floated to the seaport and loaded into their ships for Norway, where this wood was greatly prized for the fashioning of drinking cups, bovrls, kneading troughs, etc.

Scattered throughout the basin of the Charles are found the theatres and amphitheatres, where the ground has been terraced so that all might see the events taking place. One may be found near Breed's Pond, Mount Auburn, another near the Charles River, about a half mile above the United states Arsenal (in front of the Perkins Institute for the Blind), where their water sports might have been held, another near Riverside, all pointing to the work of man before the colonization of New England by our forefathers.

There are many who do not agree with Professor Horsford, and there have been controversies of long standing over his placing Norumbega in this region. The critical historians, however, do not offer proof to definitely disprove his findings. Due honor should be paid him for the long years of painstaking research work, the careful search of the countryside where he believed the city to be located, and the offering of proof

to substantiate his beliefs. That these facts are disputed does not dim our appreciation of the Norsemen as a race, barbarous and adventurous, but attaining a degree of civilization in an age when Europe was but emerging from darkness.

In referring to his works and writings on this subject, so late a writer as William Hovgaard, late commander in the Royal Danish Navy, Professor of Naval Design and Construction in Massachusetts Institute of Technology, writes after a careful study, examination and discussion of the ancient Norse Sagas and subsequent works in his book, "The Voyages of the Norsemen to America":

"Certain ruins of houses and graves, found by the late Professor Horsford and by Miss Cornelia Horsford on the banks of the Charles River, at Cambridge, Massachusetts, were believed by them to be Norse. The researches which some years ago were undertaken on the spot did not bring to light any positive evidence to substantiate the theory, but on the other hand there appears to be nothing absolutely to disprove it."

Professor Horsford, to commemorate the early discovery of America by the Norsemen and to mark the site of their settlement, erected a tower on the site of their fort on the Charles River in Weston, near the Newton line, which carries the inscription as given on page 170.

A view of this tower appears on the Seal of Norumbega Lodge as well as on the cover of the lodge notices.

----o----

MOUNT MORIAH'S BROW

The kings have crumbled into dust,

The scepter and the sword

Since e'er the master builder stood

Beside the trestle-board;

Yet never strikes the solemn hour,

I care not where or when,

But that His name is whispered low,

Upon the lips of men:

I conjure with its magic spell,

In strange barbaric lands,

And lo! the temple's beauties rise

From out the desert sands:

And in the Arab's guarded tent,

Refreshed from travel's toil,

I'm welcome to his little store

Of corn and wine and oil:

The mighty ones of all the earth,

The rustic at the plow,

Have gone with me along the road

To Mount Moriah's brow:

No charm of creed, no power of birth,

Nor pride in battles won,

Shall blight the green acacia bloom

Where sleeps the widow's son:

In humble guise, with contrite heart,

I walk the lonely way,

And sore beset where dangers lurk,

I kneel me down and pray;

What though the road is dark and rough,

Or angly threats be heard?

I journey onward to the light

And seek the Master’s Word:

Low twelve or high, it matters not,

So that He calls to me,

I fare me on from Lebanon

To Joppa by the sea:

For never night goes round the world,

I care not where nor when,

But that His gentle spirit speaks

Upon the hearts of men.

--Robert Rexdale.

----o----

Concerning Henry Clay, Jefferson Davis, Dr. George Oliver and Other Notables

IN the Iowa Masonic Library are a large number of original letters from brethren notable in Masonic history; and an almost equally large number about famous men who were not Masons. A little collection of these letters is given herewith, as much for the light they throw on questions still mooted as for their intrinsic interest.

JEFFERSON DAVIS WAS NOT A MASON

The reader will recall a discussion in the Question Box of recent issue of THE BUILDER concerning Jefferson Davis, President of the Confederacy, as to whether or not he was a Mason, and what may have been his feelings about the Craft. These questions are settled once and for all by two letters, the former of which was evidently forwarded by its recipient to Bro. T. S. Parvin, who in turn himself wrote to Jefferson Davis, as is indicated by the second Davis letter below:

Beauvoir, Miss.

16th Dec. 1885.

Col. I. L. Power Dear Sir:

I have received with others of a similar character, the enclosed sheet, having a paragraph underlined to secure lily attention and I send it to you to attract your notice. Under the head of "Summary" is a concentrated instillation of malice and mendacity. The main attack seems to be against the fraternity of Free and Accepted Masons and as many slanderers have heretofore done, the writer avails himself of a sectional prejudice existing against me to point his attack against Freemasonry and in less than the three underscored lines, perpetrates at least, as many falsehoods.

1st. I, Jefferson Davis, am not and never have been a Free and Accepted Mason.

2nd. As a citizen of the sovereign state of Mississippi, I obeyed her commands and as sovereigns cannot "rebel" neither led or followed a Rebellion, great or small.

3rd. As I have no Masonic standing, the assertion that it was not tainted by the imputed act of mine, rests not upon a fact, but upon a misrepresentation.

4th. Masonry could not have had much to do with securing "my pardon", as I have never been pardoned, nor applied for a pardon, or appealed to Masonry to secure to me the benefit of the writ of Habeas Corpus, that I might have the constitutional right of every American citizen, to be confronted with my accusers.

To exclude a possible inference, I will add that my father was a Mason and I was reared to regard the fraternity with respect, and have never felt any disapproval of it other than that which pertains to every secret society. viewing Freemasonry from a distance, and judging the tree by its fruit, I have believed it to be in itself good.

Respectfully and truly yours,

Jefferson Davis.

(The following is a portion of the "Summary" referred to in the foregoing, evidently taken from some crude Anti-Masonic blast: "Benedict Arnold, first traitor to American liberty, learned his patriotism in Hiram Masonic Lodge, No. 1, New Haven, Conn., and died a Freemason in good and regular standing. Aaron Burr, another traitor to the government, plotted his treason in Royal Arch cipher, and also died a Free and Accepted Mason in good and regular standing. Jefferson Davis, a Free and Accepted Freemason, led the great rebellion and the fact did not even taint his Masonic standing, but did have much to do in securing his pardon.")

Beauvoir, Miss.

16th Jan. 1886.

Theodore S. Parvin, Esq.

Dear sir:

Yours of the 6th inst. has been received. Col. Power could not have intended to inform you that I had complained of the treatment received by me from the Masons. I have never felt otherwise than a friendly regard for the Fraternity and never could have written or spoken in any other spirit. A publication by the Antimasons was sent to me in which my name was used as a stalking horse and falsehoods employed in the assailment of Masonry. I wrote to my friend, Col. Power, a refutation of the charge for publication in the "Jackson Clarion." The paper was issued during my absence from home and I have not seen the paper, but not doubting that my letter was published in the "Clarion" I will request Col. Power to send to you a copy of the paper containing it.

The copy of your proceedings which you kindly sent to me came safely to hand, and was so highly appreciated as well for itself as the evidence it contained of prosperous

development in a country I had known as a wilderness that I am only surprised at my having failed to acknowledge your courteous consideration.

Respectfully and truly,

Jefferson Davis.

DR. GEORGE OLIVER WRITES A LETTER

Bro. Dr. George Oliver is a name known to almost every Mason in the world. He was born at Pepplewick, England, of Scotch ancestors, Nov. 5, 1782. His father raised him in St. Peter's Lodge, Peterborough, in 1801. Immediately he took a great interest in Freemasonry, and at last became one of the most scholarly and voluminous of Masonic writers. His influence in England was incalculable; so also in America, where his writings ranked second only to those of Bro. Dr Albert G. Mackey in their power to shape Masonic opinion. Like Bro. William Preston before him, with whom his name is so often bracketed, he received the displeasure of a Grand official because of a misunderstanding, and as a result withdrew from all active participation in lodge activities, a fact mentioned in the letter below. The Hist. L'n'ks referred to was doubtless his Histonical Landmarks and Other Evidences of Freemasonry Explained, of which Dr. Mackey said, "No work with such an amount of facts in reference to the Masonic system had ever before been published by any author. It will forever remain as a monument of his vast research and his extensive reading." The Golden Remains of the Early Masonic Writers was, as the title indicates, a collection in five volumes, each of which carried an introduction by him. Because of the massivTe literary production produced by him, of which these two titles are only slightly indicative, and because of the far-reaching influence of his fourteen or fifteen principal works, Dr. Mackey gave him a very proud position in the hierarchy of Masonic authors, as witness: "While his erroneous theories and his fanciful speculations will be rejected, the form and direction that he has given to Masonic speculations will remain, and to him must be accredited the enviable title of the Father of Anglo-Saxon Masonic Literature."

Scopdwick vicarage, May 6th, 1854.

Dear sir and Brother:

I am much gratified to receive so good an account of Masonry in your part of the world, for altho' I am getting too far advanced in years to take any active share in the details of a working Mason yet it gives me pleasure to hear of the successful exertions of younger and more able brethren.

I am at all times ready to reply to any suggestions or to answer any enquiries relative to a science in which for so many years I took a warm interest, so far as my judgment and recollection will allow; and I enter at once on a brief notice of your alleged difficulties.

The naked facts of the legend attached to the Third Degree are not borne out by legitimate history, for it is well known that H.A.B. lived to see the T-finished, and afterwards returned to Tyre. (See the Hist. L'n'ks, Vol. II, p. 154.) In fact the legend is a pure myth, and has been variously interpreted. Some think it refers to the death of Abel--others to the mystical death of Noah when he entered the Ark, and his resurrection from it when the waters had subsided as is commemorated in the Pagan mysteries; some to the atonement of Christ on the cross; and others, amongst whom was the late Sir W. Drummond, the learned author of the Origines, refer to it as an astronomical origin. An examination of the arguments by which each of these opinions is supported would occupy too much space for discussion in a single letter. The view which I take of it is Death in Adam and Life in CHRIST, and the particulars are developed so far as it is consistent with the O. B. in my Hist. L'n'ks, Vol. II, pp. 179-183. But it never can be thoroughly understood by any Master of a lodge who does not extend his researches beyond the ordinary lectures and ceremonies; which are, as you truly observe, vox et proeterea nihil.

Bro. Margoliouth, whose lecture I have not seen, would, I am inclined to think, take his illustration of the Cross of Christ, formed by the junction of the Level and Plumb Rule, etc., from my Hist. L'n'ks, Vol. II, p. 627.n. 29, where it is stated as an idea

suggested by Bro. Willoughby of Birkenhead. You will find the subject discussed in loc.

The XII Chapter of Eccles, which you have rightly introduced into the discussion of the lodge, is a legitimate object of Masonic illustration and was used by Dr. Anderson at the revival of Masonry about the beginning of the last century. You will find it, as explained by that eminent Mason, in the first volume of the Golden Remains, page 65. If you have a convenient opportunity of sending your paraphrase I should like to see it.

Respecting the nine characters on the coffin, which you mention, I am quite in the dark, not having been in a lodge room for the last dozen years. I have not even seen the latest Tracing (Trestle) Board and therefore am ignorant what those emblems may be.

I send the only list of books in my possession. I approve of your seal, as the emblems are strictly Masonic.

Believe me to be, dear Sir

Your faithful Brother. Geo. Oliver.

F. W. Barron, Esq.

Principal U. C. College,

Toronto.

THE G. M. OF IOWA WROTE ON HENRY CLAY

It is well known that Henry Clay was a Mason. The next letter in this group shows that he bowed before the almost irresistible (to a politician) mania of the Anti-Masonic craze but never became an out-and-out "renouncer."

Muscatine, Iowa

July 2, 1852.

Wm. Leffingwell, Esq.,

Master Iowa Lodge, No. 2.

Dear Sir and Brother:

Your request thro Br. LaCassitt that the Masonic Fraternity of the city may appear in regalia and unite in the procession which the citizens design forming on Monday next to testify their respect for the memory of Henry Clay recently deceased is respectfully declined, for the reason that the illustrious deceased long since withdrew from the institution to which he belonged the credit and lustre of his great name and declared publicly that he should no more cross her thresholds and that there was no further use in keeping up the organization, and by his conduct evinced a disposition to shun the contact of his Brotherhood, though to his credit be it spoken he never renounced the Order.

As a citizen I shall join my fellow citizens in the ceremonies of the day and sincerely testify my respect for the illustrious dead who has filled so large a space in his country's history and whose efforts to extend the area of freedom throughout the world deserve the lasting gratitude of mankind. In this I hope to be joined by all my brethren while a sense of duty to the Order, whose reputation I have in charge, compels me reluctantly to deny your request.

Fraternally yours,

T. S. Parvin, Grand Master

Grand Lodge of Iowa.

DR. FINDEL GOSSIPS ABOUT HIS "HISTORY"

Bro. Dr. J. G. Findel is a name almost as well known as that of Dr. Oliver, largely because of the fame enjoyed by his Geschichte der Freimaurerei, or General History of Freemasonry, first published in 1861 in German, later translated into many languages, "the first attempt at a critical history of the Craft." He was once the editor of Die Bauhutte, and founded the Verein Deutscher. The letter below, addressed to Bro. T. S. Parvin, Grand Secretary, Grand Lodge of Iowa, is a bit of gossip about the Geschichte. It is evident that our illustrious German brother had some difficulties with our language.

Leipzig, 18 Mar. 1869

Dear sir and Bro.

Last year I was rejoiced in receiving Vol. I-IV of the Proceedings of the Gr. L. of Iowa and I hastened to acknowledge the acceptation. since then I send you, regularly my paper "Die Bauhutte." The packages for the Gr. L. of 3 Globes, Royal York, etc., at Berlin, I have sent to their address.

With the spirit which seems to animate your Grand Lodge and is a truly fraternal and free of some prejudices of American Grand Lodges, I was very much pleased. In the

meantime, I opened a very fraternal correspondence with your able and modest Grand Master, Reuben Mickel, very much respected by me, and I asked for the permission to dedicate the 2nd edition of my History of Freemasonry to your W. Grand Lodge, which was granted. I have sent you some copies of the Prospectus hoping and wishing that you will be kind enough to distribute them and work in some way for the sale of my work. It should be in the hands of every Worshipful Master and Lodge Officer at least; this I must wish not only for myself to earn a small remuneration for the great labours (Of the 1st Ed. 500 copies burnt at the printers, not injured) I had, but in the first place for the welfare of the Craft. The ignorance under the brethren in your blessed country is horrible and the Masonic literature with the exception of 3 or 4 works, quite worthless, full of errors and nonsense. I think my work will do some good and promote the interests of the Craft. If the Grand Lodges of the U. S. instead of wasting Gr. L. moneys for lecturers and other things, would buy some 100 copies to distribute them under their particular lodges, it would be very good and honor them in the eyes of every thinking Mason. I will be very much obliged to you, if you will do your best to give my work a large circulation within your jurisdiction. Your Gr. Master, I am sure will assist you. The 2nd Edition will be better printed and revised and more correct in the contents and shall especially the chapters on Freemasonry in America become enlarged and more complete, as far as there are reliable sources. Relating to modern time I will have opportunity to give a special attention to the G. L. of Iowa. The G. L. of Ky. has given me notice that she would take it as a great honour the dedication also and be thankful for it.

Bro. Frank Gouley has written to me a very flattering letter about my work, so that I hope he will in this issue, also review my work in his paper. [The Missouri Freemason.] Some day or other my name will be as familiar in America at the brethren, as in Germany and England.

Please to give my best compliments to the Iowa Brethren and believe me, Most fraternally yours,

J. G. Findel.

FOR A GENERAL GRAND LODGE !

Bro. John Snow, an apostle in the middle west of the Webb Ritual system, once Grand Master of Ohio, was a famous Mason in his day, especially in the Buckeye state. His voluminous correspondence should be published. In the letter immediately following we find Bro. Jonathan Nye, a leader in North Carolina, seeking to persuade him ill favor of that venerable ignus fatuus, a General Grand Lodge.

Claremont,. N. C.

March 5-1822.

John Snow, Esq.,

Worthington, Ohio.

Dear sir:

I wish to call your attention to a subject, in my view, important and desirable. It is the establishment of a General Grand Lodge for the United states. Such an establishment would strengthen the cord which now feebly unites the brethren of the different states and induce them to feel and take a deeper interest in disseminating the true principles of the institution. It would promote a good and general understanding and uniformity and harmony in this work and labor. It is time for us to wake from our lethargy and by united exertions to maintain the station that belongs to us. Our Society is ancient and honorable. Let us render it so by combining all our exertions in the cause of truth. Let us form a solid column and present to the world our harmonious efforts.

As it is expected that there will be a meeting of the 99 chapters in the city of Washington next winter, this would be a good time for the formation of a General G.

Lodge. Delegates might be chosen in the course of the summer. If you feel engaged in this pursuit, I wish you to converse with some of your influential brethren and ascertain their views and feelings, and communicate to me without delay the result as well as your opinion.

Very respectfully your friend and obedient servant, Jonathan Nye.

BRO. NICKERSON WRITES AGAINST "HIGHER DEGREES"

The author of the last letter of this little group was a mighty pillar in the Grand Lodge of Massachusetts in his day,' being Grand Master in 1872-74, and Grand Secretary for twenty-six years, 1882-1908. During that long period of service he ranked along with Mackey, Pike, Drummond, and Parvin as a national leader in the Craft. The publication of this letter thirty-five or forty years ago would have raised a storm; now, time has removed its sting. It has value here as evidence of the opposition met with by the higher degrees ill their laborious progress to their present position of influence and prestige.

Masonic Temple, Boston, Sept. 24-1885.

Dear Bro. Parvin:

Your letter of the 21st inst. is received. I have this day mailed to your address a copy of the Proceedings of our Grand Lodge at its Quarterly Communication in June 1882. That was the only session at which we have had any discussion of any account in regard to "Spurious Rites and Degrees." The subject was acted upon at one or two other meetings but without much talk. I send you also a pamphlet of which we printed about 15,000 copies, containing all we had previously printed on the subject, except some twaddle that was not worth reprinting. Please look it over and see whether you want copies of other Proceedings from which extracts are made, or if you desire it, I

will send you a copy of the Proceedings of each meeting at which any reference to the subject was made.

The more I think upon it, the more I am satisfied that I took the true ground in the discussion in June, 1882, and the clearest-headed among the Fraternity all over the country, are rapidly coming to my opinion. The legislation then proposed seemed to me vastly more in the interest of true Masonry and the Craft at large than of the Scottish Rite and the few who acknowledge its authority. The "higher degrees"--falsely so called--have always been a curse to Masonry in this country-and probably everywhere else. I thought we were taking the first step towards the sweeping of them all into oblivion, and I still hope it will prove so. They are all the work of degree mongers, and most of them are (not to put too fine a point upon it) a nuisance and an abomination. I trust the day is not far distant when Grand Lodges will unite in putting an end to the whole batch of them. It is enough to make the angels weep to think how much time and money we waste on the worthless trash.

Very truly and fraternally yours, Sereno D. Nickerson.

----o----

CONCERNING A "REAL MENACE"

In the December number of THE BUILDER, page 355, Bro. Dr. Parkes Cadman contributes an article entitled "A Real Menace" and you ask our support in your efforts to obtain for the purifying influence of his writings the wider and more enduring power which they not only so well merit, but which our so-called civilization so greatly needs. May I, for one, accede to your request, writing as from England, because I believe we here quite as much as you in America need to bestir ourselves in view of this menace. At its root, and contributing largely to its growth I submit, is that insidious thing which being universal may be so innocent and may be so guilty--the making of money.

To take an illustration from the sphere of the public press. A few weeks ago an optimistic lecturer said he regarded as a most hopeful sign the fact that a leading newspaper should find place once a week for so novel a departure as to give a whole column to an article on some religious or moral subject which should appeal to the spiritual side of man's nature. His optimism was not due to a perception that those responsible for this were prompted to it by a sense of obligation, as people of considerable influence, to helping in uplifting, but rather arose from the conclusion that there must be an increasing number of thoughtful newspaper readers who could welcome the appearance of such articles and hence they were produced because it paid to do so.

A few weeks since in a village newspaper shop I noticed the advertisement boards by which our leading English papers inform the public day by day of their chief contents. There were four of these in the little shop and of them, although matters of public welfare were transpiring at the time, three gave as the all important item the proceedings of a trial for blackmailing an Indian Prince whose conduct with an English woman was a disgrace to both nations.

One of these papers which of late has given column after column to the disgusting details of murder, impurity, divorce, and other putrid things which would appeal to the lower passions, and has been frequently "sold out," on Christmas Eve published a Christmas article of the sweetest and most elevating type. For what purpose? Need the question be asked, seeing there can be but one answer--the making of money! And when the enormous influence of the press-greater than that of the pulpit--is remembered, this becomes a matter which should compel the thought and such action as is within the power of every good Mason.

Now there are doubtless many excellent Masons engaged in newspaper production, good men, whose nature if it could be brought to realize the awful responsibility of stewardship involved in their influence, would revolt against the demoralization which their inertia allows, if not produces. Cannot their position be brought home to them? Their loyalty to Masonic obligation and principle is seriously in peril through their indifference or want of realization of their responsibility in this matter.

There are not wanting indications here in England, and with you also, that a feeling of protest against the existing state of things in connection with newspaper influence is growing. Religious newspapers, magazine articles, and by no means the least; our Masonic press, all illustrate this; but as long as the production of our great daily newspapers has money making at the foundation, protest, as directed against the results, will avail but little.

The tragedy of it all is that good and evil call it God and Devil if you like--are simply, to them, means to an end. If God pays He shall have the service; if the Devil, no matter the consequences to humanity, it shall be his; and still further, if both can be made to pay, both shall be served.

It behooves every Mason to face this tragedy and to deal with it, each in the way he finds himself most capable of doing, and to let it be seen that Masonry does stand for something more than ritual, degrees, jewels and good fellowship. And we need to be brave not only in the matter of newspapers but also in the realm of all such literature as novels, movies, plays, etc., which seek to sell humanity for gold.

Surely, too, it would be a great step if candidates for admission to our Order were seriously impressed with the fact that their admission involves a life-long obligation to build in the widest sense in which the word can be used; to build unceasingly, sword at, and trowel in, hand, in face of difficulty it may be, and in spite of discouragement, the Holy Temple of consecrated Humanity; and never for a moment being found to side with those who, for their own mercenary ends, would damage or destroy its steady growth and beauty.

W. Ravenscroft, England.

----o----

Great Men Who Were Masons

John Anthony Quitman

By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

TO praise Quitman would be like trying to paint the lily. His father was a German Lutheran minister who, though he was born in Germany, migrated to America and became one with us as well as of us. John himself was born in Duchess County, New York, in 1799, the same year in which Washington died. He received an education in the classics and began preparation for the Lutheran ministry, but instead became a lawyer and ultimately a general officer in the American Army. As a Freemason he traveled fast and far, becoming Grand Master of the Grand Lodge of Mississippi for many years; upon his death Albert Pike wrote an obituary of him. His death occurred in Mississippi in 1858. He was buried in the family lot on his estate at Monmouth, near Natchez, with Masonic honors, all of which is recorded by Claibourne, his biographer.

Quitman took up his residence in Natchez, Miss., in his early manhood and soon ranked as a leader in the state of his adoption, for he served in the state legislature several terms, became chancellor of the state and later president of the State Senate. He met with no opposition in the path of promotion.

In 1836 he raised a body of men in Mississippi to assist the American Texans; after he had assisted at the capture of Santa Anna he returned to Natchez.

Quitman was commissioned a Brigadier General in the United States Army in 1846 and ordered to report to General Taylor at Camargo for service in the Mexican War. At the Battle of Monterey he distinguished himself by his assault on Fort Tenerice, and by his daring advance into the heart of the city. At the siege of Vera Cruz he

commanded in the first engagement and subsequently led an expedition against Alverad~ in conjunction with the naval forces under Commodore Perry. He was with the advance under General Worth which took possession of Puebla, where he was brevetted a Major General and received a sword that Congress had voted to him. At Chepultepec he stormed the formidable works at the base of the hill, pushed forward to the Belem gates, which he carried by assault, and then took possession of the City of Mexico, of which he was appointed governor.

After establishing order and discipline he returned to the United States and soon after, almost by acclamation, was elected Governor of the state. In this office he fell a victim to scandal-mongering. He was accused of complicity with General Lopez in the formation of a filibustering expedition to Cuba. Quitman resigned his office as Governor, went to New Orleans with the United States Marshal; all effort to obtain any kind of evidence against him proved abortive and the prosecution was abandoned. He was nominated, or rather re-nominated, for Governor, but declined the honor. He was elected to the National Congress in 1855, and again in 1857, serving all the time as chairman of the Committee of Military Affairs.. He attracted the attention of the country by a speech on the repeal of the neutrality laws and by his argument on the powers of the Federal Government, the latter speech winning him recognition as a States' Rights leader. Quitman was a presidential elector in 1848 for Cass and Butler.

In his Masonic career Quitman was also a maker of history. The first lodge to be organized in Mississippi was Harmony Lodge, No. 7, constituted at Natchez Oct. 16, 1801, under a warrant from the Grand Lodge of Kentucky. Andrew Jackson Lodge, No. 15, was the second to be organized, also located in Natchez, and constituted Aug. 13, 1816, on a dispensation from the Grand Master of Tennessee. Tennessee also chartered Washington Lodge, No. 17, at Port Gibson, April 19, 1817. Harmony Lodge took the initiative in the organization of a Grand Lodge. Masters and Wardens of the three lodges met at Natchez July 27, 1818, and there voted unanimously to organize a Grand Lodge and at once elected and installed the first Grand Master, Bro. Seth Lewis, who had been born in Massachusetts in 1764 and who had been the first Worshipful Master in Mississippi.

Bro. John A. Quitman entered the Grand Lodge as the Junior Warden of Harmony Lodge in 1823. His first Grand Lodge appointment was that of Grand Marshal. He was elected to the Grand East in 1826, being reelected year after year until 1838. He was again elected as Grand Master in 1840, during an absence from the state, but declined to accept; however, in 1845, and again in 1846, he again held the exalted office.

It was during this period that the famous American principle of Exclusive Territorial Jurisdiction was becoming crystallized and established. Quitman took the position that any Grand Lodge had the authority to organize a lodge in any territory or state, irrespective of any Grand Lodge that might be in existence there. "In the first year of his Grand Mastership," writes Josiah H. Drummond, "he granted dispensations for lodges in Louisiana and maintained his right to do so; the lodges, however, surrendered these dispensations and took charters from the Grand Lodge of their state. A few years later the Grand Lodge decided that its former action was erroneous."

This principle of Exclusive Territorial Jurisdiction is one that sticks out like a sore thumb in all the efforts being made to establish fraternal communication with foreign Grand Lodges. It is a subject about which we do not have any authoritative book; one is very badly needed. If ever such a volume is prepared Quitman's experience and arguments will necessarily find a prominent place in its chapters.

----o----

A VISION

When navies are forgotten,

And fleets are useless things,

When the dove shall warm her bosom

Beneath the eagle's wings.

When the memory of battles
At last is strange and old,
When faiths have found one banner
And creeds have found one fold.

When the hand that sprinkled midnight
With its powdered drift of suns
Has hushed this tiny tumult
Of sects and swords and guns.

Then Hate's last note of discord
In all God's world shall cease,
In the conquest which is service
And the victory which is Peace.

- Frederick Lawrence Knowles

----o----

Studies of Masonry in the United States

By BRO. H. L. HAYWOOD, Editor PART IX. THE FOUNDING OF DULY CONSTITUTED MASONRY IN MASSACHUSETTS

IN this department for April (the Study Club was omitted last month to make way for the special British number) something was said about the personal career of Henry Price, who was deputized by Lord viscount Montague, Grand Master of England to be "Provincial Grand Master of New England and Dominions and Territories thereunto belonging." Price returned from England to Boston in the spring of 1733; on July 30 of the same year he called together a group of Boston brethren and then and there brought into existence a Provincial Grand Lodge. So far as the existing written records show this was the first Masonic body to be organized in America under written auhthority. As shown in earlier chapters of this series a lodge was in existence in Philadelphia in 1731, perhaps in 1730, but thus far nobody has discovered anything of a written character to show how it was organized.

Price appointed as his Deputy Andrew Belcher, Esq., son of Governor Jonathan Belcher (see THE BUILDER, October, 1924, page 312), and Bros. Thomas Kennelly and John Quane as Grand Wardens. Little is known of the circumstances attending this important event because the early records are meager; the oldest existing account is found in the Charles Pelham MS., written in 1750, some seventeen years after the event; but this has nothing to do with the authenticity of the account, which fits squarely into all the known facts of the period. Moreover, Pelham based his own narrative on older documents, "When Charles Pelham (in 1750) wrote the record of this evening in the first existing volume of the Grand Lodge record book," writes Bro. Melvin M. Johnson in his Beginnings of Freemasonry in America, "he either copied from the Beteilhe Manuscript or both were taken from an original now lost."

In the same connection Bro. Johnson goes on to relate how th e First Lodge of Boston came into existence. "For in language so nearly identical that the accounts could not have been written independently, both report that after forming the Grand Lodge Price ordered his Commission or Deputation to be read, and then ordered to be read a petition of eighteen Brethren addressed to him praying that they might be Constituted into a regular Lodge by virtue of said Deputation. Ten, at least, of the petitioners had

been 'made here,' i. e., had been made Masons in Boston in some of the earlier meetings held, like those in Philadelphia and elsewhere perhaps, without charter or warrant but according to 'Old Customs.' Thereupon he granted the prayer thereof and did then and there in the most solemn manner according to ancient custom and form as prescribed in the book of Constitutions, constitute them into a regular Lodge. This original petition, apparently in the handwriting of Henry Hope, who that evening was chosen Master, is still in the archives of the Grand Lodge of Massachusetts, bearing the original signature of the petitioners. . . ." (Beginnings of Freemasonry in America, pages 80, 81.)

These brethren had "met at the house of Edward Lutwych, at ye sign of the Bunch of Grapes in King's street [now state street], Boston, New England"; their first meeting as a lodge was held Aug. 3, 1733, when "John Smith was made." It adopted its by-laws printed in full by Johnson and in the Massachusetts Grand Lodge Proceedings, 1871, on Oct. 24 of the same year. The earliest known records of the lodge begin with an entry under date of Dec. 27, 1738; and a list of members is set forth in the Massachusetts Grand Lodge Proceedings, just mentioned, beginning on page 386.

THE "MASTERS LODGE" WAS ORGANIZED

A certain amount of mystery hangs about the next lodge constituted in Boston. Known as the Masters Lodge it was organized Dec. 22, 1738, with Henry Price as its W. M. and Francis Beteilhe as secretary, the latter a business partner of Price's. The existing records, written by Beteilhe, and. now in the archives of the Grand Lodge of Boston, begin with the date of constitution. The first regular meeting of this lodge was held Jan. 2, 1738/9.

Why was it called "Masters Lodge"? It is known that not all its members had been Masters of lodges. Was this lodge brought into existence expressly for the purpose of working a degree new in the Masonic system? There is some hint of such a thing having been done in England. Or did it practice what would now be known as a "higher degree"? Bro. Johnson accepts this latter alternative. "I believe the answer to be that the degree worked by the Masters Lodge was what is sometimes known as the

'Chair Degree' or installation of a Master, absorbed nowadays in the United states by the Royal Arch Chapter and transformed into the degree of 'Past Master'."

As indicating a different function than this, or at least as showing that at the period a theory of the Masters Lodge was held in Massachusetts other than that set forth by Bro. Johnson, is the case stated in. the charter issued to a lodge in Newport, Rhode Island, by Jeremy Gridley, Grand Master of Massachusetts. In that official paper, dated March 20, 1759, are statements to show that the Masters Lodge may have been a lodge organized to confer the Master Mason Degree:

"Know ye that Whereas a Considerable Number of Master Masons have from Time to Time congregated themselves at Newport in the Colony of Rhode Island and Providence Plantations within our district as a Lodge of Master Masons, and have therein raised some Brothers of the Fellow Craft to Master Masons, not thinking but they had Authority so to do, and have now Petitioned us to confirm the said Degree, and to form theln into a Masters Lodge.

"We therefore by the Authority given us, by the Grand Master of Masons, do hereby confirm the said Degree to which any Bro's have been so raised and do appoint Our Beloved and Right Worshipful Brother John Maudsley to be Master of a Right Worshipfull Master's Lodge, to be held at New Port, he taking Special Care in Choosing Two Wardens and other officers necessary for the due reputation thereof, and do hereby give and grant to the said Lodge all the Rights and Privileges which any Master's Lodge of Free and Accepted Masons have or ought to have," etc., etc.

There is need that this whole subject of Masters Lodges in the early Colonies be carefully traversed by a competent student; the findings would undoubtedly throw needed light on the earliest ritualistic developments and at the same time, perhaps, on the beginnings of the Higher Grades in America.

A third lodge, called The Second Lodge in Boston, was organized by Grand Lodge, Feb. 15, 1749/50; and still another, called The Third Lodge in Boston was similarly

constituted on the 7th of the following month. The former was to meet at the Royal Exchange Tavern, the latter, at the White Horse Tavern.

MANY LODGES ARE CHARTERED

Meanwhile the Grand Lodge of Massachusetts (known as the "St. John's Grand Lodge" in after years) had chartered lodges outside of Massachusetts, a few of which may be noted, the first of these being in 1736, for a lodge at Portsmouth, New Hampshire, from which six representatives sent a petition to Henry Price under date of Feb. 5, 1735/6. The records of this lodge, showing the adoption of a set of by-laws on Oct. 31, 1739, are still in existence; as is also the above mentioned petition, now in the archives of the Grand Lodge of Massachusetts. The language in this petition is most interesting, and shows that a lodge was already in existence at the time it was made:

"Wee the under named persons of the holy and Exquisite Lodge of St. John do request a deputation and power to hold a Lodge According to order as is and has been granted to faithful Brethren in all parts of the Worldwee have our Constitutions both in print and manuscript as good and as ancient as any that England can afford," etc.

In regard to the next lodge to be mentioned in chronological order it will be necessary to postpone discussion until some future chapter, for there are many questions to be raised concerning it; in the present paragraph it will suffice to say that somewhere between 1735 and 1738 it is believed that Massachusetts chartered a lodge in Charleston (then CharlesTown), S. C. Charles W. Moore gave the date as Dec. 27, 1735, but this is certainly an error. Dr. Mackey, in his History of Freemasonry in South Carolina, gives the date as reputedly of 1738, when he says: "There is, however, no longer any doubt that the lodge said to have been held in 1738 in Charleston, at 'the Harp and Crown,' received its warrant from St. John's Grand Lodge of Boston. . . ."

While Robert Tomlinson was Grand Master of the Grand Lodge at Boston he went to England by way of the West Indies, where he visited Antigua, and founded, so it is believed, a lodge there. A lodge had been already organized in the preceding year. In this connection it is worth noting that in September, 1734, the Earl of Crauford chartered a lodge at Montserrat, in the West Indies, the second known to have been constituted in the Western Hemisphere on the basis of a written instrument.

Masonry was planted in Nova Scotia under Massachusetts authority in 1738, or thereabouts. While in Boston in 1737 Erasmus James Phillips was made a Mason, and upon his return to Annapolis Royal in the following year organized a lodge, of which he himself was made the first Master. "In the Boston Gazette of March 12, 1738," wrote Bro. R. V. Harris [see THE BUILDER, August, 1924, page 228], "we find a note of the appointment by Henry Price of Major Phillips as Provincial Grand Master of Nova Scotia; and on the occasion of his next visit to Boston in April, 1739, he appears as such in the minutes of St. John's Lodge." Under Phillip's authority a lodge was organized at Halifax, N. S., July 19, 1750.

It was in this wise, by planting a lodge here and there as need arose, that Freemasonry spread under the leadership of Massachusetts, so that by the middle of the century some forty or more lodges had been warranted or officially recognized by Massachusetts authority, beginning with Henry Price.

TOMLINSON FOLLOWED PRICE

Price was succeeded in office by Robert Tomlinson. Inasmuch as all authority proceeded from the Grand Master of England it was necessary that the brethren at Boston send there a petition for "a new Grand Master." This they did on June 28, 1736, in which they requested that Tomlinson be appointed to rule over them. In response thereto the Earl of Loudoun, Grand Master of England, issued a Deputation to Robert Tomlinson to be Grand Master of New England; this bore date of Dec. 7, 1736. Inasmuch as the document was some time in reaching the colony Price continued in office, and on the 27th of the same month made Tomlinson his Deputy.

By April 20, 1737, Tomlinson received his Deputation, and on the following st. John's Day sat in the Grand East. His term of office lasted until July 16, 1740.

Of Tomlinson's early life little is known, but it appears that he came originally from Antigua. He was made a Mason in the First Lodge at Boston Jan. 13, 1735; became a member of the Masters Lodge; and in 1736 become W. M. of the First Lodge. From that position his advance in office was rapid, as already indicated. Incidental to his first presiding as Grand Master on St. John the Baptist's Day in June, 1737, occurred what is believed to have been the first public procession of a lodge as such in America. This attracted wide attention, and was noted in Saint James' Evening Post, published in London, in its number dated Aug. 20, 1737. After relating how Grand Lodge was opened, and giving a list of the officers appointed, this account goes on to relate that after this "the Society attended the Grand Master in procession to his Excellency Governor Belcher's, and from thence the Governor was attended by the Grand Master and the Brotherhood to the Royal Exchange Tavern in King street, where they had an elegant entertainment." (This incident is especially worth noting by those brethren who look upon feasts as a modern contrivance out of keeping with the traditions of the Craft; the opposite is the case, for in early times feasts were among the great events of the Masonic year, and considered among the normal functions of the lodge.) When a similar feast and procession was held in 1739 it was celebrated in doggerel verse, printed in the American Apollo, the first of many such satirical descriptions of the doings of Masons, whose regalia, highly colored parades, and mysterious customs appealed powerfully to the imagination of the times. Tomlinson died while visiting in Antigua in 1740.

OXNARD BECAME GRAND MASTER

He was followed in office by Thomas Oxnard, who received a Deputation from Lord Ward, Grand Master of England, under date of Sept. 23, 1743, a copy of which, duly attested, is in the archives of the Grand Lodge of Massachusetts. This instrument was received in Boston in March of the following year, from which time Oxnard served in the Grand East. According to this Deputation he was to be "Grand Master of North America," as a quotation will show: "NOW KNOW YE We John Lord Ward have Nominated Constituted and Appointed, and by these Presents do Nominate Constitute and Appoint Our Well Beloved Bro. Thomas Oxnard, Esq., To Be Provincial Grand

Master of North America, etc." Gould believed that Lord Ward made an error in thus appointing Oxnard for the whole of North America. Bro. Ossian Lang believes the Deputation was intended to mean for all North America where there was not already a Grand Master in authority, and points out the fact that whereas Oxnard, evidently acting upon the plain words of his Deputation, appointed Benjamin Franklin as Deput Grand Master of Philadelphia in 1749; this action was evidently set aside by the Grand Master of England who, a few months later, appointed William Allen to be Grand Master of Philadelphia, thereby going over the head of Oxnard. During his term (1743-1754) Grand Masters of England appointed Richard Riggs for New York, William Allen for Philadelphia, Francis Goelet for New York, George Harison for New York, and Peter Leigh for South Carolina, which would indicate that the Grand Lodge of England did not look upon Oxnard as holding authority for the whole of North America. These and many other facts in the case show that during the first half of the eighteenth century there was much confusion in the minds of officials on both sides of the Atlantic as to the Provincial Grand Lodge system in the Colonies; at an rate such facts as are of record are most confusing to a present day Mason. Perhaps the surest clue out for such an one is to hold firmly in mind the fact that a Provincial Grand Master was the creature of the Grand Master of England; that all his authority as Provincial Grand Master was of the delegated variety; and that this authority was extended, revised, or withdrawn according to needs or changes of policies on the part of the Grand Masters of England. If for a period the influence of Massachusetts more or less predominated in Colonial Masonry it was not because the Grand Lodge of England extended to Massachusetts peculiar powers or privileges, but because Massachusetts Masonry was so virile, its leaders so capable and so active, and its geographical situation, relative to the centers of population, so central that its influence sprang out of natural causes.

Of Oxnard and of the Oxnard family much is known, because the Oxnards played a leading part in the public life of their day. Thomas Oxnard himself was born in England in 1703. He was made a Mason in the First Lodge of Boston Jan. 21, 1735/6; became W.M. of the lodge in December of the same year; helped found the Masters Lodge; became Tomlinson's Deputy in 1739; and served as Grand Master from March 6, 1743/4 to June 25, 1754. His son Edward became a notorious Tory during the Revolutionary period, and was banished from the Colonies; his son Thomas became prominent in the Masonry of Maine. An account of the family will be found in Willis' History of Portland, and in the New England Historical and Genealogical Register.

GRIDLEY WAS AN OUTSTANDING LEADER

Upon Oxnard's death in 1754 Henry Price served as Grand Master pro tem for a year, upon which Jeremy Gridley was appointed to the office. Of Gridley (brother of Richard Gridley of equal fame) himself a book might be written, he was active in so many fields, being school teacher, some time preacher, lawyer, public official, journalist, author, a citizen of substance, and a leader in Masonry. Unlike his predecessor in the Chair of Solomon he was American by extraction, having been born in Boston, March 10, 1701/2. After receiving an education at Harvard he climbed steadily up the steps of promotion until at last he stood forth among the mightiest of his day, of wide influence and commanding personality. He was made a Mason in the First Lodge, May 11, 1748; was raised in the Masters Lodge in 1750; became W. M. of the First Lodge in 1763; and in October of the following year was recommended by Grand Lodge to succeed Price, serving temporarily. When no reply was received to this petition Price, in August of the following year, himself addressed a letter to the Grand Master, interesting because of the many facts it contained concerning Massachusetts Masonry, among which was the statement, "Here is not less than Forty Lodges sprung from my First Lodge in Boston." Meanwhile, and under date of April 4, 1755, James Brydges, Marquis of Carnarvan, Grand Master of England, had issued a Deputation to Gridley appointing him to be "Provincial Grand Master of all Such Provinces and Places in North America and the Territories thereof, of which, no Provincial Grand Master is at presently appointed," etc. This was received in Boston, Aug. 21, 1755, and on the first day of the next October, with great eclat, Gridley was installed Grand Master, and held office until his death in 1767, after which Henry Price once again served as Grand Master pro tem.

QUESTIONS FOR DISCUSSION

When and by whom was the Provincial Grand Lodge of Massachusetts brought into existence? On what authority was it organized? Whom did Price appoint as his Deputy? What are the oldest existing records of the Grand Lodge of Massachusetts ?

When was the First Lodge in Boston organized? Under what circumstances? What evidences are to show that Masons were living in Boston prior to 1733? When did the First Lodge hold its first regular meeting?

When was the Masters Lodge organized? Why was it called "Masters Lodge"? How many degrees were practiced at that time? What does Gridley's charter to the lodge at Newport, Rhode Island, indicate? What is Johnson's theory concerning this Masters Lodge?

When was the second lodge organized? the third lodgc? When and by whom was the lodge at Portsmouth, New Hampshire, chartered? When did Massachusetts charter a lodge in South Carolina? Where is Antigua? What was the second lodge constituted by written authority in the Western Hemisphere?

When and by whom was Freemasonry planted in Nova Scotia? Name two lodges that were organized there.

By whom was Henry Price succeeded as Grand Master? Tell what you know about Robert Tomlinson. Where and when was the first lodge procession held in America? What part did feasts have in early American Masonry?

When did Thomas Oxnard receive his deputation? What was the scope of Oxnard's authority? What is your opinion concerning this? Describe the Provincial Grand Lodge system then in existence in the colonies? Define the authority of a Provincial Grand Master. Tell what you know of Thomas Oxnard.

By whom was Oxnard succeeded? Who followed Henry Price as Grand Master? Tell what you know of Jeremy Gridley. By whom was Gridley followed?

NOTES AND REFERENCES

On Henry Price see bibliography given on page 116 of THE BUILDER for April last.

On all subjects treated in the above chapter see Beginnings of Freemasonry in America, Johnson, New York, 1924; consult index. On the organization of the Grand Lodge see also The Freemasons Monthly Magazine, Charles W. Moore Boston, Vol. XXIII, page 260. The History of Freemasonry, Robert Freke Gould Philadelphia, 1889, Vol. IV, page 330.

On the First Lodge see Proceedings of the Grand Lodge of Massachusetts; 1871, page 374, 386. Charles W. Moore, Vol. XXII, page 173, Vol. XIX, page 131. Gould, Vol. IV, page 243.

On the Masters Lodge see Proceedings of the Grand Lodge of Massachusetts; 1871, page 322. For Gridley's charter to New port, Rhode Island, see History of Freemasonry in Rhode Island, Henry W. Rugg; Providence, 1895, page 34.

On Masonry in Nova Scotia see THE BUILDER, August, 1924, page 227.

On Tomlinson see History of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in New York, Charles T. McClenachan, New York, 1888, Vol. I, page 85. History of the Ancient and Honorable Fraternity of Free and Accepted Masons, and Concordant Orders, Stillson and Hughan; Boston, 1891, page 241. Gould, Vol. IV, page 332. History of Freemasonry in the State of New York, Ossian Lang, New York, 1922, pages 12, 14. Massachusetts Proceedings; 1871, pages 219, 308; 1916, page 237.

On Oxnard see McClenachen, Vol. I, page 85. Stillson and Hughan, page 241. Gould, Vol. IV, pages 249, 332. New England Historical and Genealogical Register, Vol. XXVI, page 3. Massachusetts Proceedings; 1871, pages 312, 318, 350; 1916, page 211. Benjamin Franklin as a Freemason, Sachse; Philadelphia 1906, page 3. History of Freemasonry in Maryland Edward T. Schultz; 1884, Vol. I, page 85.

On Jeremy Gridley see Moore, Vol. XIX, page 134. Gould, Vol. IV, page 253. Massachusetts Proceedings; 1871, pages 320, 321, 351, 362, 364. Stillson and Hughan, page 242. McClenachan, Vol. I, page 86.

On all the above subjects see also Mackey's Revised History of Freemasonry, Robert I. Clegg; Chicago, 1921; consult index. For a list of the Grand Masters in Massachusetts from 1733 to 1870 see The Lodge of St. Andrew, and the Massachusetts Grand Lodge; Boston, 1870, page 289.

----o----

EDITORIAL.

BOARD OF EDITORS

Editor-in-Chief - H.L. HAYWOOD

ASSOCIATE EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

R. J. MEEKREN, Canada

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

THE LODGE SPEAKER

OUR American Craft appears to be entering a new era of oratory. The old style discourse, ninety minutes in duration, delivered with great solemnity in heavy periods a mile long, is going the way of all flesh; in its place has come the "talk," usually given in conversational style, and otherwise informal. This in itself is a gain, except to such as enjoy a sleep during a speech; but it has its own dangers, and is guilty of its own blunders.

Allowing for the inevitable incompetency of some speakers, it may justly be said that the failure of a talk is usually due to a sad lack of intelligent management on the part

of a W. M., or his committee, and that on several points, the most culpable of which is that a speaker is frequently left completely in the dark as what to expect, or what is expected of him. The typical manner of arranging for a speaker runs somewhat in this fashion:

W. M.: "Can you give us a talk next Wednesday night? It is our monthly, you know."

Orator: "I think I can. What am I to talk about ?"

W. M.: "O. anything you please, just so it is snappy."

Orator: "Snappy! Yes! Yes! I have heard that word before. How long shall I speak?"

W. M.: "Long as you please. Will be ready for you about 9:30."

The night arrives. The lodge is called to order a half hour late. Business drags and drags. There are many bills presented; each one is argued about. Some important proposal comes up unexpectedly; it is debated at enormous length. "The Good of the Order" comes around about 10:50; the speaker is announced; he is one hour and twenty minutes delayed. (The present scribe has more than once been introduced at 11:30, after having been scheduled for 9:00!) Everybody is tired; many leave; the air is fetid with stale smoke; the talk is a fizzle. Why shouldn't it be!

A more serious failure is often due to a mix-fire. The W. M. did not tell the invited speaker (lodges often forget that he is an invited guest, and should be treated as such) what would be an appropriate theme. So he is obliged to draw a bow at a venture, shoot an arrow into the air, and leave it to hit where and when it may. Too often it doesn't hit anything at all, but once in a while it will unfortunately sink itself into

some subject about which there is deep feeling among the brethren. Result! Trouble, uproar, fireworks!

And there is that abomination of the introduction Who has not seen it happen! While men are coming and going, or buzzing about the Secretary's desk, the W. M. arises, gives a rap with his mallet, and then mumbles something like this:

"Brethren, we are tonight privileged to have with us Bro. So-and-so who will speak to us on Pdqurstuvwxyz. . .," etc., etc. Nobody catches the speaker's name. or learns who or what he is, or what he is to talk about. He arises in the midst of the confusion, starts off as best he can, and battles with the racket. What wonder that he often will grow discouraged, or lapse into banalties, or be betrayed into exaggerations. when he is confronted by so much competition?

The wise W. M. will adopt a more excellent way. He will give his prospective speaker a detailed account of the circumstances under which the address is to be given; will tell him of the character of the lodge. how many are expected to attend, and what theme will be most acceptable; he will write out carefully all the facts to be embodied in the introduction; and he will see to it that the speaker is presented promptly and on time. And the speaker on his part, if he also be wise, will prepare his address specifically for the lodge itself; will confine himself strictly to Masonry; and will stop exactly on time, not a minute over.

* * *

MISSISSIPPI'S RECORD

ACCORDING to its latest statistics the Grand Lodge of Mississippi numbers 33,308 Masons in its 382 active lodges, with an average of slightly less than 90 members per lodge. This showing ranks it as about twenty-ninth or thirtieth among 50 American

Grand Lodges (including Philippine Islands) as far as size is concerned; but if its total population is taken into consideration, along with a number of local conditions, it ranks relatively much higher from the standpoint of accomplishment.

From a careful study of the Mississippi Grand Lodge Proceedings for 1924 one is led to suspect that something of this fine record is due to the exceptionally faithful work of the Grand Lecturer, Bro. J. Rice Williams. His analytical report is a little window to give one a peep into the inner life of the lodges, as a few items will show. During the year ending Jan. 29, 1924, 119 lodges conferred 5,428 degrees, and 259 lodges conferred 2,605 degrees, a grand total for 378 lodges of 8,033 degrees. In twelve months 2,162 mature men. with all their faculties alert, had impressed on their inmost natures the deep lessons of the first three degrees of Freemasonry; if one will visualize this he can the better understand why the Fraternity has so great an influence in the life of a state and of the nation. Bro. Williams found that one lodge was located on the first floor of a building, 217 on the second floor, 15 on the third floor, one on the fourth; 153 owned their own building, 38 were using stereopticons, 135 were using charts; that 203 had the proper number of ante-rooms properly located, with 30 failing to accord with the regulations on this point; that 162 were using an historical ledger and 68 not. During the year 119 lodges conferred twenty-two degrees or more.

If such an analysis could be made of the records of every Grand Jurisdiction in the country it might amaze the most hardened veteran! It would most certainly give pause to the Masonic pessimist. It is probable that no other institution in the world, depending almost entirely on voluntary work, could show such a tale of accomplishment. Those who have been seeking to discover the "secret" of Freemasonry might profitably try to learn what it is in our Mysteries that gives vitality to so many activities.

* * *

THE DARK ROOM

OFTEN a man thinks that his own little world, his daily work, his community, his own life and that of his neighborhood is all simple and intelligent enough, lying in the daylight, familiar and friendly, but that "out beyond," back of the sky, perhaps, or somewhere at the center of the "universe" are great dark mysteries in which lurk portentous powers. He is not sure in his mind as to what these things may be, but he fears them, and they menace his sense of security and peace. If he chances to have an element of superstition in his make-up he will find himself in fear of this great unknown darkness, and the fear will cast a disquieting shadow over his life.

Among uncivilized peoples this fear gives rise to religions of dread, with expiatory rites, and haunted myths, or else takes the form of magic, which was originally man's attempt to control, in his own interest, the mysterious powers. In its lowest form this becomes a kind of voodooism, with charms and amulets to ward off evil spirits and devils. The same fear, based on the same primitive emotions, is often found among civilized men also, but takes a different form. When Edgar Allan Poe, with a pen dipped in the bitter blood of his own heart, composed "The Raven," he unwittingly confessed just such a voodooism of his own. He pictures man as seated in his own home, with art, wisdom and love about him, tormented by a raven, the voice of an all-environing darkness. The darkness was the negative of the lamplight and of the firelight; to every memory, hope, thought and dream it croaked the one annihilating word, "Nevermore."

In a certain ceremony known to Masons a man finds himself in a dark room. When he is given that which he most desires he finds he has been all the while among brethren, and also amid, at least the symbols of, light and all the truths by which men live. Perhaps this is an allegory. If so, never was an allegory more true or more profound. There is no dark room at the center of creation. The Sovereign Grand Architect of all things has left none of His architecture without its own Great Lights.

* * *

THE SYMBOLICAL SIZE OF A LODGE

WHAT is the ideal size of a lodge? This question is being ventilated right and left, among Grand Lodges, and in the Masonic press; the whole Fraternity is curry-combed for arguments for and against, and some stand up for big lodges, others for small. While we are so interested in this question why cannot we carry it a step farther than usually is done? Why not apply the principles of symbolism to the problem, somewhat after the following manner, for example ?

When is a lodge too big? When the individual becomes lost in the crowd; when the machinery grows too complicated for the average man to manage; when the multiplication of activities swamps legitimate lodge duties; when the lodge is no longer a brotherhood but a crowd; when fellow Masons can be members but not acquaintances.

When is a lodge too small? When it can't fill the chairs at the monthly communication; when it cannot pay its debts; when it breaks out into bickerings and quarrels; when it has no money for charity; when it grows small in spirit and ideals; when it leaves no trace of its influence in the community.

When is a lodge too rich? When it builds a costly temple but lets its charity funds run low; when it becomes filled with vanity because of its rich furniture; when a poor man ceases to feel at home among his brethren; when it becomes an exclusive club.

When is a lodge too poor? When it loses the love and loyalty of its members, however many there may be; when it has lost its vision; when its Ritual becomes as clanging brass, nothing but "Words! Words! Words!"; when it has ceased to break the bread of fellowship; when it has degenerated into a mere degree mill.

* * *

THE VITALITY OF MASONRY

THERE is nothing mysterious about the deathless vitality of Masonry. It survives the centuries and makes its way everywhere because of the ideas at the center of it. The existence of God, the immortality of man, the solidarity of the race, the necessity for righteousness, the desire for knowledge, loyalty to the motherland, the desire for sociability, and relief for the distressed - it is these that give vitality to government, church, and school, and animate the whole world of men. There is no need to seek for the origin of Masonry in antiquity, or for its secret in occultism; its origin is in our own natures, its secret is as public as the light. Its truth is not far from any one of us; in it all men live and move and have their being.

----o----

THE LIBRARY

The Human Side of Architecture

THE POETRY OF ARCHITECTURE. By Frank Rutter. Published by George H. Doran. For sale by National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis. Green cloth, glossary of architectural terms, index, 236 pages. Price, postpaid, $1.35.

THE first thing to be said is that The Poetry of Architecture contains ho poetry. Mr. Rutter feels and thinks about buildings very much as a poet might, and is justified in so doing because there is much of the substance of poetry in all the great architectural styles. His volume reminds one of that other poetic treatment of the subject, Claude Bragdon's The Beautiful Necessity, except that he has no thesis to defend. What does architecture mean to our emotions, our ideals, our ethics, our religious life, our sense of art, what part has it played in shaping our world; it is to a discussion of such subjects that he has set himself, and that with success.

In his "Introductory" Mr. Rutter writes of some of the definitions of "architecture": Lethaby's "the art of building and of disposing buildings"; somebody's "Architecture is good building, and Building is bad building"; somebody else's "Architecture is Building touched with emotion"; and Ruskin's contention that all great architecture is illumined by certain definite moral principles, rhetorically described in his The Seven Lamps of Architecture, "the grandest book on architecture ever planned."

Our author poetically describes the huge structures of Egypt, Babylonia, and Assyria as the architecture of "The Age of Fear": of Babylonia he says that "the most characteristic edifice" is the Temple; of Assyria, the Palace; of Egypt, the Tomb; and he attributes the form taken by these edifices to the fear of the gods and of the unknown so general among the population of those three vast empires. The Mason will be pleased with the discussion of Egypt, the mother land of the mysteries, especially the pages on pillars, columns and the Great Pyramid. Of the last of these a twelfth century Arab wrote: "All the world fears Time, but Time itself fears the Pyramids." On this subject our author's page 48 is good to be quoted:

"Sir Gaston Maspero has told us that the Egyptian temple was built 'in the image of the earth such as the Egyptians had imagined. The earth was for them a sort of flat slab more long than wide, the sky was a ceiling or vault supported by four great pillars. The pavement of the temples represented the earth, the four angles stood for the pillars, the ceiling, vaulted at Abydos, or more often flat, corresponded to the sky.'

"The Egyptians of course, had no idea that the earth was round, and there is evidence for supposing that they imagined the sky to be flat as they thought the earth was. The symbolism begun in the very elements of the structure was continued in its decoration, and the ceiling was painted blue, punctuated with five-pointed stars, and sometimes adorned with sun and moon in imitation of the heavens. The pavement, on the other hand, which represented the earth, was appropriately decorated with forms of vegetation. Sometimes, as a memorial of foreign conquest, the monarch had executed in the temple carvings of plants and animals, not indigenous to Egypt, which he had seen abroad, but these are always allotted to their right sphere, or rather their

right plans. 'The ornamentation,' says our authority, 'was restricted to a small number of subjects, always the same.'"

The Greek period of architecture, of which the Parthenon was the perfect gem, is happily described by Mr. Rutter as "The Age of Grace." The "gleaming eyed Hellenes" were a race of artists, so we read, who discovered "the quality of charm," and who learned, as some Masonic architects have not yet learned, "that Bigness is not Beauty." A Mason fond of the Second Degree - what real Mason is not! - will find that Chapter III throws some light on our own "Five Orders of Architecture."

The Romans were a military race, who thought in the terms of armies and fortresses. They had skill but not art; engineers but not architects; their very churches were either forums or fortresses readapted to religious uses. Thick walls, low ceilings, small windows, round arches, hidden buttressings, and gloomy interiors naturally grew out of such a civilization, characterized by Mr. Rutter as "The Age of Strength."

Next afterwards came "The Age of Piety." The Roman state became an ecclesiastical system; the Roman Pontiff became the Roman Pope. Almost everything became interpreted into the terms of religion. The church edifice was a basilica; and the basilica reached its term with the Byzantines, for whom Constantinople was the cultural capital, and Greek Catholicism the official religion. In describing this stage of development our author has something to say about Mosaics, a subject of some importance in our Masonic Ritual. This period was profoundly affected by the universally accepted belief that with the fatal year A. D. 1000 the world would come to a catastrophic end; such a fear paralyzed everything, architecture included. The first builders to escape from that superstition were the Lombards (to them belonged the Comacine Masters), and the Normans, whose buildings have been summed up in a verse:

"Massive arches, broad and round

On ponderous columns, short and low."

The Masonic reader feels most at home in the chapter on "The Age of Aspiration," for it deals with the Gothic, among the builders of which we usually seek for the originators of Freemasonry. The uses of the pointed arch, flying-buttresses, the ribbed vault, and the elimination of dead wall spaces, these were the discoveries out of which Gothic developed; those and the artistic crown of all, the stained-glass windows:

"Each the bright gift of some mechanic gild,

Who loved their city, and thought gold well spent

To make her beautiful with piety."

Here are some luminous interpretations of the "inner secrets of Gothic":

"The nature of an arch has been very happily illustrated by Professor Lethaby. 'If,' says he, 'you bend a piece of cane into an arch between two piles of books, the books have to be heavy enough or they will be pushed asunder by the elastic bow.' This tendency to push the books away is what is known as the lateral thrust. 'An arch is perfectly safe, and, indeed, inactive, as long as it is imprisoned, but let the restraining forces be an ounce too little and it will break out like water through too weak a dam, and a moving arch is as terrible as a flood.' The problem, therefore, resolved itself into this: how could the arch be so imprisoned as to be inactive? The Romans of course, had dodged the problem, for their solid concrete 'lids' exerted no lateral thrust upon the walls beneath them, but their ponderous methods did not commend themselves to later generations. The Romanesque builders made an honest frontal attack on the arch by 'piling up the books' on either side, yet even when they had made the imprisoning walls exceedingly massive and strong they sometimes miscalculated and the building came toppling down; and when they succeeded it was only by a sacrifice, namely, by narrowing the width or span of the vaulted spaces. Since the desire was for even wider, not narrower naves and aisles, this restriction was eminently unsatisfactory.

"Then one day some unknown genius had the bright and happy idea of abandoning the frontal and attempting a flank attack. On the principle of ‘set a thief to catch a thief’ he conceived the notion of making arches imprison one another, of setting them up so that each might fight against the lateral thrust exerted by the other. Thus was Gothic architecture born, and thus it became possible with safety to balance the ends of two, four, eight or more arches on one slender pier. This brilliant device was put into operation by means of the ribbed-vaulting described in the last chapter, the intersecting ribs being converted into actual arches which, resting on piers, became the main structural support. One thing more was needed to complete the scheme, and a hint of this had already been given at Caen....

"Whether we consider the architecture of Egypt, Greece, Rome, Byzantium or Early Europe, all the buildings have this one characteristic in common: they are inert. They consist of lifeless enclosing walls, sometimes pierced to admit light, on which a roof rests quietly like a lid. All this lifelessness disappears in a Gothic structure, which is kept together by its energy, its stonework is functional, and all its ribs and arches and columns are 'at bowstring tension.' As Professor Lethaby has said, 'we may think of a cathedral as so "high-strung" that if struck it would give a musical note': and a mason can tap a pillar so as to make its stress audible. In a word, the Gothic style substituted a dynamic for a static architecture.

"From this new conception of building all sorts of interesting consequences followed. Now that the main walls of the building were relieved from the strain of the lateral thrust by flying-buttresses, the spaces between the internal isolated points of support were of no greater structural importance than the silk which covers the ribs of an umbrella; they could be made of quite light Material and almost replaced by vast windows of stained glass. Thus, as it has been well said, a cathedral became 'a stone cage with films of stained-glass suspended in the void, a marvellous jewelled lantern.'"

As Gothic passed "The Age of Elegance" came on, best represented by the Italians of the Renaissance, of whom Mr. Rutter names Arnolfo as chief. The Renaissance was a co-mingling of new and unexpected influences, most quickly described by saying that a New World had been discovered. The Great Explorers - Magellan, Columbus, and the rest - gave men a wholly new conception of the earth; the re-discovery of the lost

civilization of Greece and R. me gave them a new Past, a new History, and consequently a new culture. The mixing and clashing of these novel forces broke light dazzling stars into new constallations of art and thought; Lorenzo the Magnificent came on the scene, and with him Leonarda, Pico Mirandello, and all the others, art and learning dislodged religion from its monopoly of thought; the Palace became the typical architecture; Popes and Bishops lived in kingly residences. In England this became the Elizabethan style, and Wren its prophet in chief; Wren and the others who derived Gothic as "barbarous," in fact gave it its name of Gothic out of derision.

Then came the Georgian style (in England), and "The Age of Memory." The old Freemasons passed away with the Palaces and Cathedrals; and their ideals were received as a precious heritage by our own Fraternity. The only new style since developed in our American sky-scraper, which if it cannot be "a joy forever" is rapidly becoming "a thing of beauty."

* * *

"THE TOMB OF TUT-ANKH-AMEN"

THE TOMB OF TUT-ANKH-AMEN. By Howard Carter and A. C Mace. Published by George H. Doran Company, New York May be purchased through National Masonic Library Book Department, 1950 Railway Exchange, St. Louis, Mo. Cloth, 334 pages, with index, illustrated. Price, postpaid, $5.25.

THIS is a description of the tomb of King Tut-Ankh-Amen discovered by the late Earl of Carnarvon and Howard Carter; with 104 illustrations by Harry Burton from photographs taken by him at the site, Harry Burton being the official photographer of the Metropolitan Museum of Arts of New York.

This is the first volume of what we hope will prove a long series of books on the discoveries made in this tomb. We have impatiently looked for this book with great anticipatory pleasure since we read of the great find in the Valley of the Tombs of the Kings of Thebes. We have seen from time to time in the illustrated journals pictures of some of the articles discovered and have greatly desired something authentic from the pens of these fortunate discoverers. This find is probably the most valuable of any made as a result of the expensive excavations that have occupied the labor and study of so many of the best students along archaeological lines, and that have so long taxed the resources of our great universities of both continents, as well as those of vast private fortunes. All have desired some part in this great work, and when word was received that a new tomb had been found our two discoverers received generous offers of help from the most noted scientists engaged in the work. All desired some mementoes for their museum shelves. All were anxious to learn what they could of this old buried civilization of Egypt in order to compare it with this new civilization of which we all take so much pride, and, as it seems, not a little vain glory. We read, with much concern, of the death of the Earl of Carnarvon, whose fortune had been devoted to this particular discovery. But trig death but goes to demonstrate part of the price that educational work pays for these valuable and rare discoveries.

The departments which this book discusses may be noted as follows:

1. A biographical sketch of the late Earl of Carnarvon by his sister, Lady Burghclere, describing his childhood education, travels of adventure, war experiences, etc.

2. Description of the valley and the tomb.

3. The valley in modern times.

4. The prefatory work at Thebes.

5. The finding of the tomb.

6. The preliminary investigation.

7. A survey of the antechamber.

8. The clearing of the antechamber.

9. Visitors and the press.

10. The work in the laboratory.

11. The opening of the sealed door.

12. The removal and description of the objects discovered, occupying the space from pages 258 to 325 as an appendix to the main book.

From this tomb they have brought to light many objects of great artistic beauty, made at a period when mere time was evidently of little account. It could hardly be said of these - "art is long and time is fleeting." It is evident that these articles were produced by hands made eloquent with great devotion. Perhaps their makers valued the praise of a prince, who tried to be a father to his people. We doubt if mere wages could purchase such skill at any time in the history of the world. However it appears that gold was estimated as the stones of the street as in the days of Solomon. The intrinsic value of the discovery is mighty, to say nothing of its educational value. Mr. Carter tells of the infinite care and pains taken in removing and preserving these treasures so

that some time in the future any of us who possess the means of travel may study them in the museums of Cairo and England. It appears that Tut-Ankh-Amen did not stint himself in providing his outfit for that long journey to that undiscovered country from whose bourne no traveler returns. Here are chariots for transportation, camp and household furniture, food and clothing, armor and weapons, lest enemies be encountered by the way. We cannot speak of the many articles in particular that are so beautifully illustrated in this book. We look for many more of a like nature, and we long to read the inscriptions which doubtless accompany many of the treasures and abound on the walls of the tomb. It will take some time to translate these, even to study out and collate the text.

R. C. Blackmer.

* * *

THE OXFORD PRESS ENTERS MASONIC FIELD

ON the eve of putting this issue through the press. word comes that the Oxford University Press, American Branch, is preparing to enter the field of Masonic literature with a magnificent program of new Masonic titles. This is welcome news indeed to all Masons who love good books. With its thirteen branches in various parts of the world this great old publishing house will be in a position to give American Masonic books a world-wide distribution. And its standards of excellence, than which nothing could be higher, guarantee in advance the quality of its productions. THE BUILDER has arranged with the management of the American Branch, having offices at New York City, to publish next month a more extended announcement of the plans, and possibly a list of the first books to be published.

----o----

What to Read in Masonry

ON RITUAL AND SYMBOLISM

A BIG subject, surely, and one that breaks through the fences into all manner of adjacent fields! Nobody has yet made a selection of titles on Ritual and Symbolism satisfactory to anybody, least of all to himself, though the Wisconsin Grand Lodge Committee on Masonic Research has come close to it in its Selected List of Masonic Literature, a bibliography on which heavy demands were levied in the preparation of the list printed below. The reasons are many and various. For one thing, not many volumes have been devoted exclusively to Masonic Symbolism; the subject usually has been treated incidentally, and during the discussion of other subjects, as is so frequently the case in Ars Quatuor Coronatorum, in which are so many mines of material. For another thing, the symbols of Masonry are found scattered throughout the world, so that often one will come upon a discussion of them in non-Masonic works, of which Harold Bayley's The Lost Language of Symbolism is a case in point. For these and other reasons one is obliged to pick his way through a widely scattered literature in order to assemble material on the subjects now in hand.

Also, and this is another difficulty in the way of a student, many of the titles usually recommended are out of print (like Bromwell's Symbolry); they must be included because they are so often referred to. In most cases they may be borrowed from Masonic libraries, a list of which was given on this page last April.

Coming from so many sources, and being in nearly all eases written by individuals with their own axes to grind, books on Ritual and Symbolism have unequal value, so that alongside a title by some such master as d'Alviella will stand a work of no value at all save as a thing of curious interest. No attempt can be made here to separate the wheat from the chaff; the reader can easily find his own way after he has gone through a half dozen books and learned something of the lay of the land.

In addition to general works on the Ritual a thoroughgoing student will need the use of copies of the Old Charges, exposes, the old catechisms, and such other source material as usually will be found only in technical works. The most accessible supply to an English speaking reader will be found in the publications of the various research lodges or societies, most of which are in England, in Ars Quatuor Coronatorum, and in Quatuor Coronatorum Antigrapha. A forthcoming work by Bros. A. L. Kress and R. J. Meekren on the old catechisms will be an addition to the permanent literature in this field.

Ritualism is a many-sided subject, with ramifications going off into folklore, the history of religions, liturgy, and symbolism; among the titles below are a number that contain not a word about the Masonic Ritual but are included by virtue of their great value as supplementary works. Such works as are here listed are not in any sense exhaustive, but have been chosen because they are representative, and because they serve well as introductions to various special fields.

Algonquin Legends of New England, Charles C. Leland.

Ancient Freemasonry, Frank Higgins.

Ancient Mystic and Oriental Masonry, R. Swinburne Clymer.

Ancient Pagan and Modern Christian Symbolism, Thomas Inman.

Arcana of Freemasonry, Albert Churchward.

Arcane Schools, John Yarker.

Brotherhood of the Rosy Cross, A. E. Waite.

Builders, The, Joseph Fort Newton.

Cathedral Builders, The, Leader Scott.

Century of Masonic Working, F. W. Golby.

Discrepencies of Freemasonry, George Oliver.

Druidism, Dudley Wright.

Emblematic Freemasonry, A. E. Waite.

English Miracle Plays, Alfred W. Pollard.

Essays on Symbolism, H. C Barlow.

Examination of the Masonic Ritual, An, Meredith Sanderson

Francis Bacon and His Secret Society, Mrs. Henry Pott

Freemasonry and the Ancient Gods, J. S. M. Ward.

Freemasonry: Its Symbolism, Religious Nature and Law of Perfection, C. I. Paton.

Freemasons' Treasury, The, George Oliver.

Genius of Freemasonry, J. D. Buck.

Glossary of Important Symbols, A. S. Hall.

Gnostics and Their Remains, C. W. King.

Gospel of Freemasonry, Bascom B. Clarke.

Hidden Church of the Holy Graal, A. E. Waite.

Illustrated History of the Emulation Lodge of Improvement, Henry Sadler

Illustrations of the Symbols of Masonry, Jacob Ernst.

Interpretation of Our Masonic Symbols, An, J. S. M. Ward.

Kabbalah, The, C. D. Ginsburg.

Keystone, The, John T. Lawrence.

Lake, The, of Como, Its History, Art and Archaeology, T. W. M. Lund.

Lecture on Masonic Symbolism, Albert Pike.

Liturgica Historica, Edmund Bishop.

Liturgies, Eastern and Western, F. E. Brightman.

Lodge and the Craft, Rollin C. Blackmer.

Lost Language of Symbolism. Harold Bayley.

Magic and Fetishism. A. C. Haddon.

Masonic Initiation, The, W. L. Wilmshurst.

Masonic Symbolism, A. H. Ward.

Meaning of Masonry, W. L. Wilmshurst

Mediaeval Art, W. R. Lethaby.

Mediaeval Stage, The, E. K. Chambers.

Migration of Symbols, Count Goblet d'Alviella.

Mirror of the Johnannite Masons, George Oliver.

Morals and Dogma, Albert Pike.

Mummers' Play, The, R. J. L. Tiddy.

Mysteries of Mithra, Franz Cumont.

Mystic Masonry J. D. Buck.

New Light on the Renaissance, Harold Bayley.

Numbers, Their Occult Power and Virtue, W. Wynn Westcott.

Old and New Magic, Henry R. Evans.

Old Charges, The, Herbert Poole.

Old Charges of British Freemasons, W. J. Hughan.

Old English Drama, A. W. Ward.

Origin arid Antiquity of Freemasonry, Albert Churchward.

Origin and Evolution of Freemasonry, Albert Churchward.

Origin of Masonic Ritual and Tradition, William Rowbottom.

Origin of the English Rite of Freemasonry, W. J. Hughan.

Oxford Degree Ceremony, J. Wells.

Perfect Ashlar, The, John T. Lawrence.

Primitive Secret Societies, Hutton Webster.

Primitive Symbolism, W. W. Westropp

Quests Old and New, G. R. S. Mead.

Restorations of Masonic Geometry and Symbolry, H. P. H. Bromwell.

Revelations of a Square, George Oliver

Rites of the Twice-Born, The, Mrs. Sinclair Stevenson.

Ritual and Belief, E. B. Hartland.

San Graal, The, F. G. Bergmann.

Science and the Infinite, Sidney T. Klein

Second Lecture on Symbolism, Albert Pike.

Secret Tradition, The, in Freemasonry, A. E. Waite.

Shakespeare and the Emblem Writers, H. Green.

Signs and Symbols, George Oliver.

Signs and Symbols of Primordial Man, Albert Churchward.

Solomon's Temple, W. S. Caldecott.

Speculative Masonry, A. S. MacBride.

Spirit of Masonry, William Hutchinson.

Star in the East, The, George Oliver.

Stellar Theology and Masonic Astronomy, R. H. Brown.

Story of Alchemy The, M. M. Pattison-Muir.

Swastika, The, Thomas Carr.

Symbol of Glory, The, George Oliver.

Symbolic Teaching, Thomas M. Stewart.

Symbolical Masonry, H. L. Haywood.

Symbolism in Christian Art, F. E. Hulme.

Symbolism of Churches and Church Ornaments, Durandus.

Symbolism of Freemasonry, A. G. Mackey.

Symbolism of the East and West, Mrs. Murray-Aynsley.

Symbolism of the Three Degrees, Oliver Day Street.

Symbols and Legends of Freemasonry, J. F. Finlayson

Temple of Solomon, The, P. E. Osgood.

Traces of a Hidden Tradition in Masonry and Mediaeval Mysticism, Isabel Cooper-Oakley.

Treasure, The, of the Magi, James Hope Moulton.

Wisdom, Strength and Beauty, C. N. McIntyre North

Witch-Cult, The in Western Europe, Margaret Alice Murray.

Word, The, in the Pattern, Mrs. G.F. Watts

York Mystery Plays, L. Toulmin Smith

----o----

FORMER MEETING PLACES OF THE GRAND LODGE OF PENNSYLVANIA

IN the course of an address as Grand Master, delivered at a Quarterly Communication of the Grand Lodge of Pennsylvania Sept. 5, 1923, Bro. Abraham Beitler gave a valuable resume of Pennsylvania Masonic history. One section of his address will be found interesting to such readers as have been following the present Study Club series:

The Right Worshipful Grand Lodge of Pennsylvania has occupied the Temple in which we meet tonight for a half century, and it has seemed to me that it would be interesting and instructive to take a hasty glance at what happened in those fifty years.

The Grand Lodge has had fourteen different places of meeting: In 1732 it met at the "fun" Tavern, also called "Peggy Mullen's Beefsteak House," King (Water) street, between Chestnut and Walnut streets (a gathering place for the most noted citizens of Philadelphia).

In 1735 it met at the "Indian King" Tavern, south side of High (Market) street, below Third, southwest corner of Biddle's Alley (Bank street). This was the home of the "Leathern Apron Club," the first Masonic Club known. Its members included Benjamin Franklin, Hugh Roberts and Charles Thomson.

In 1749 it met at the Royal Standard Tavern, High (Market) street, near Second.

In 1755 it met at "The Freemasons' Lodge," Lodge Alley, west of Second and north of Walnut streets. This was the first Masonic Hall erected in the United States, and title was held by trustees of the three lodges then meeting in Philadelphia

In 1769 to 1790 it met at Videll's (Lodge) Alley, Second street below Chestnut, west side.

During the American Revolution it met at the City Tavern Second street, southwest corner Gold (Moravian) street.

From 1790 to 1799 it met in the Free Quaker Meeting House, southwest corner Fifth and Arch streets.

From 1800 to 1802 it met in the State House (Independence Hall), Chestnut street. between Fifth and Sixth streets.

From 1802 to 1810 it met in the Pennsylvania Freemasons' Hall, Filbert street above Eighth street, north side.

From 1811 to 1819 it met in the Masonic Hall, Chestnut street, between Seventh and Eighth streets, north side.

----o----

BOOKS FOR DECORATIVE PURPOSES

Henry Ward Beecher said that a wall covered with books is decoratively more beautiful than a wall hung with the costliest tapestries. Some lodges appear to accept this doctrine in its severest application. They lock their books up in cases, leave them there for years, and make it almost impossible for any man to lay hands on them. Perhaps they fear that a volume may be pilfered. It is preferable to miss a few copies than to lose the use of them all.

----o----

THE QUESTION BOX

and CORRESPONDENCE

STATISTICS OF MASONIC HOME OF FLORIDA

In the March issue of THE BUILDER, page 74, I note an error in the statistics covering the Masonic Home of Florida, due, it is probable, to a typographical error in our Annual. The compilation as printed reads: Land owned, 10 acres; assets, $200,000; residents, 52; annual cost, $172,810; provided for 100 old people, boys and girls. Please change the last three items to read: Residents, 70; annual cost, $27,153; provided for 90 old people, boys and girls.

W. S. Ware, Secretary, Jacksonville, Fla.

* * *

"WHERE WAS LAFAYETTE MADE A MASON?"

It has never been-denied that Lafayette was a Mason, but it has been disputed when and where he was initiated. Gould says it was at Morristown, N. J., in an Army Lodge, and Gould was a great authority. In your March issue, page 75, it was stated, by a good authority, and quoted from a good authority, that Lafayette was initiated in "an Army Lodge during the winter of 1777-78 at Valley Forge, Pa." But in an address to the Grand Lodge of Tennessee, May 4, 1825, Lafayette himself stated that he was initiated before he ever came to this country. I had a letter from Bro. Stith Cain, Grand Secretary of Tennessee, confirming this. It is in the Proceedings of the Grand Lodge of Tennessee.

George W. Baird, District of Columbia.

* * *

KIPLING GIVES HIS MASONIC EXPERIENCES

Bro. James A. Shirras, New York, has sent for publication an item clipped from The London Times that explains itself:

The following letter was sent recently by Rudyard Kipling in reply to an inquiry as to his Masonic experiences:

"In reply to your letter I was secretary for some years of Lodge Hope and Perseverance, No. 782, E.C. [Lahore, English Constitution], which included Brethren of at least four creeds. I was entered by a member of the Brahmo Somaj (a Hindu), passed by a Mahomedan, and raised by an Englishman. Our Tyler was an Indian Jew. We met, of course, on the level, and the only difference that anyone would notice was that at our banquets some of the Brethren, who were debarred by caste rules from

eating food not ceremonially prepared, sat over empty plates. I had the good fortune to be able to arrange a series of informal lectures by Brethren of various faiths, on the baptismal ceremonies of their religions."

Mr. Kipling was initiated in the lodge mentioned in the same year that he published "Departmental Ditties," before he attained his majority.

* * *

RE "PHYSICAL QUALIFICATIONS IN LEVITICUS"

In THE BUILDER for January last I find an article in the Question Box regarding "Physical Qualifications in Leviticus XXII." Bro. Gillis leaves the impression that no person with a blemish, etc., can approach the altar to offer the bread of his God. I think that is wrong. It is the offering that should not have a bemish. I would be glad to have a little more "light" on this. Bro. Gillis takes his reference by taking a few words here and there throughout the chapter.

F. M., Pennsylvania.

The quotation by Bro. Gillis is really from Chapter XXI, verse 17, but the reference is to the family of Aaron only, the members of which, according to the Biblical account, were to be the priests of the children of Israel. Physical perfection and ceremonial purity were demanded in them as qualification to perform the sacred ritual. But how far such a qualification for a priestly caste should be taken as a precedent to govern the acceptance of candidates for Masonry is very much a matter of individual opinion.

* * *

DANIEL BOONE PROBABLY A MASON

I note an item on the question as to Daniel Boone's membership in the Fraternity, in THE BUILDER, page 31, January, 1925. Permit me to add to the information therein contained one or two of my own notes. In Rob Morris' History of Freemasonry in Kentucky I came across, in the historical account of Kentucky lodges, an item which would seem rather significant: "Boone Lodge No. 100 (at Petersburg) organized U. D. in 1836 and chartered in 1837." This lodge lived but to 1854 when it threw up the sponge like so many early Kentucky lodges. With the other information at hand, although meager, I am of the opinion that Boone was a Mason, probably being made in North Carolina. The early lodges of Kentucky seem to have nearly all been named after members of the Craft or else given the name of the town where located.

Henry Baer, Ohio.

* * *

SIGMA MU SIGMA FRATERNITY: OR "SELECT MASONS SOCIETY"

In the present instance we have ourselves contributed an inquiry to this department in the shape of a letter addressed to Bro. Sidney C. Brown, Jr., of Washington, D. C., concerning a new fraternity for college Masons. His reply is a complete description in brief of the fraternity in question, and good to have in its own behalf, as well as to serve as a valuable addition to Bro. Carl Foss's magnificent essay on "American College Fraternities," published in the March and April issues of this journal:

Realizing the need of an organization of students selected from the Masonic Order who would devote themselves to the fostering of the highest ideals of the Fraternity

and to the promotion of Masonic fellowship, three Master Masons, Harold Van Vranken, Charles Knapp, and Claude Brown, students of Tri-State College of Angola, Ind., met on Good Friday, March 25, 1921, and organized the Sigma Mu Sigma fraternity. The first requisite of the new society was that the members should be Master Masons in good standing and should be imbued with a zeal for the promotion of the cardinal principles of Sincerity, Morality, and Scholarship by thought, speech and practice. The social fellowship that followed such lofty ideals was of the highest type, and the society at once became firmly fixed in the plans and lives of the young men who became affiliated with it.

Interest being manifested from other sources, a national organization was perfected in Washington, D. C., in May, 1924, by Sidney C. Brown, attorney, who was elected National President. Hon. L. W. Fairfield introduced in Congress a bill which would grant a National Charter to the fraternity. Brigadier General Fries, head of the division of Chemical Warfare, is sponsor of the National organization and these two men are the first national honorary members.

The object of the national body is to establish in leading universities and colleges chapters of Sigma Mu Sigma for the promotion of these same cardinal virtues. The plan is to select from Master Masons who are attending the various schools, those who are interested in promoting the true spirit of Masonry as applied to student life and for the development of sincerity, morality and scholarship in the lives of young men fitting themselves for service in the world. Established on such an exalted plane there is no need for wonder why the fraternity is attracting attention and a long and flourishing career is anticipated for Sigma Mu Sigma among those who have given thought to its aims and its teachings.

There are now three active chapters, located at Angola, Ind.; Washington, D. C.; and Oklahoma University, at Norman, Okla. Chapters will be installed at Purdue University, Indiana; Milwaukee Engineering School; Alabama University; National University; and George Washington University, Washington, D. C., this spring.

Sidney C. Brown, Jr., Dist. of Columbia.

* * *

"ENCOURAGED AND DISCOURAGED"

I have read with considerable interest the article by Bro. R. J. Newton entitled "J'Accuse!" in THE BUlLDER of October, 1924, also the letter by Bro. Ernest E. Murray of Montana in the December issue.

These two contributions bring to my mind a sermon that I heard over the radio recently, entitled "Encouraged and Discouraged." What impressed me most in this sermon was the following statement: "In the recent World War it was considered a serious offense for anyone to break the morale of the army, and that it was of the utmost importance to encourage the soldiers to the highest degree, so that when the time came for them to go to the front, they would do so with courage and a determination to win, and to this encouragement, I am sure, we can attribute the successful termination of that terrible conflict."

Bro. Newton has set the morale and should be encouraged. He has sounded a call, which, when accomplished, will be the most noble achievement that Masonry has ever attained. In every great enterprise there is always somebody to knock it, no matter how worthy it may be. Show me a Mason, or anyone else for that matter, who would not be willing to contribute $2.00 per year for such a noble cause! What is Masonry for, anyway? What do the words Brotherly Love, Relief, and Truth mean? What do the Five Points of Fellowship mean? It seems to me that if our brethren will just stop and think for a moment, they will see that Bro. Newton's call is entirely in line with the teachings of Masonry.

There are several ways for raising sufficient money with which to carry on this work. The initiation fee could be raised in all the lodges of the United States. This will not affect the incoming membership in any way. When one wants to join the Fraternity

$10.00 or $20.00 more or less will not stop him from joining. The lodges in the State of California all raised their initiation fee, $20.00 I believe, which amount is being used to help maintain the two homes, the one at Decoto for the old folks and the other at Covina for our orphans. Nevertheless, the percentage of new members was not decreased by the increase in the initiation fee. Besides, I am sure there are philanthropists among us who would be willing to help in a more substantial way such as outright contributions, also bequests.

These hospitals need not be gratis to our brethren. A small fee, say $10.00 or $15.00 per week, could be charged. Some could perhaps pay more.

Every enterprise is beset with dangers, more or less. There is no paved road to any great accomplishment. Then again, is it not worth facing these "dangers" for the good that can be accomplished? We boast of the Masonic Institution being the best in the world. Let us live up to it, or else cease boasting.

Bro. Newton, you have opened the eyes of the Masonic Fraternity. You have started something which, when accomplished, will immortalize your name among Masons. The eyes of other fraternities who have already established such hospitals are now upon us, and the reputation of Masonry is at stake. If we lose in this proposed undertaking, Masonry will have received a terrible blow which will take more than a generation to overcome. If we win, and I feel sure we will win, we shall retain our enviable position among the fraternities of the world.

H. A. W., Los Angeles, Calif.

* * *

MASONIC EXPEDITION TO TIBET, KIPLING'S STORY, ETC.

I would like to get some information regarding the English expedition that went to Tibet and discovered many Masonic relics, and also found some of the natives of that country who were familiar with parts of the Masonic ritual, although the Englishmen in question were supposed to have been the first white men to visit that country.

It is my impression that Bro. Rudyard Kipling wrote a story or described that expedition.

B. H. M., New Jersey.

Your inquiry was referred to Bro. Gilbert W. Daynes, Associate Editor, England. He has replied as follows:

I believe the only English Expedition, or rather Armed Mission to Tibet, was the one that took place in 1904. It was on this occasion that Lhasa was reached, and its mysteries unveiled. (See The Unveiling of Lhasa, by E. Candler; also, Lhasa, by P. Landon.) This was clearly, however, not the first visit of white men to the country of Tibet, because, in the 18th century, European Jesuits visited and resided in Lhasa; and Dr. Samuel Van de Patte, of Flushing, visited Lhasa (1730) and resided there for a sufficiently long time to learn the language, and became intimate with some of the lamas.

The first Englishman to enter Tibet was George Bogle, in 1774. In 1811-12, Thomas Manning, of Caius College, Cambridge, visited Lhasa and stayed there five months.

During the 19th century Europeans were systematically prevented from entering the country, or speedily expelled if found in it. From 1888 onwards, much exploratory work has been done in Tibet by Englishmen, and also Europeans, of whom the most

famous was Sven Hedin (1896-1908). (See Central Asia and Tibet, 1903, and Adventures in Tibet, 1904, both by Sven Hedin).

The facts as given in the query are, therefore, not in accordance with the true facts concerning Tibet. If, which is extremely doubtful and is unknown to London Masons, anything Masonic was found in 1904, they might easily have been taken into the country during the 18th and 19th centuries, either by the various explorers, or by Tibetans, who on many occasions had visited Russia, China, and India.

With regard to the last sentence of the query, I can state positively that Bro. Rudyard Kipling has never written any story or described any expedition to Tibet.

What your correspondent has got hold of is a story, writtten by Bro. Rudyard Kipling, entitled "The Man Who Would Be King," which is to be found in his book Wee Willie Winkie and Other Tales. This book was, I believe, first published during the nineties of last century. This piece of fiction, and a very good piece, tells of the adventures of two rolling stones, Peechey Carnehan and Daniel Dravot, in Kafiristan, part of Afghanistan. Peechey, after being away for three years, comes back a total wreck, and tells how they had been to Kafiristan and ruled that country. While there, they found that all the chiefs and priests knew the words and tokens of the first two Degrees, and could work a Fellowcraft lodge in a way that was familiar to Peechey. They did not, however, know the Third Degree. Making the Temple of Imbra the lodge room, they painted the black pavement with white squares, and used special stones for the three principal chairs. A lodge is duly opened in the Third Degree, and the head priests and chiefs are raised. The story is certainly one that should be read by Freemasons; but the statements made in this story must not be taken even as legends, which have often some substratum of truth, but must be acknowledged to proceed from the very fertile brain of the author, one of the most gifted now living.

I think it is quite clear that your correspondent has got hold of the facts of the story I have outlined above; perhaps it has been told him as a fact. The evidence, however, is all against its truth.

Gilbert W. Daynes, England.

* * *

GENERAL PHILLIP JOHN SCHUYLER AND ALEXANDER HAMILTON

Can you inform me through the Question Box in THE BUILDER if General Philip John Schuyler, Revolutionary War general, was a Mason? General Schuyler was born at Albany, N. Y., Nov. 22, 1733, and lived there most of his life. The writer is a descendant of that General and would appreciate very much to know if he was a member of the Craft or not.

J. H. M., Pennsylvania.

We referred your inquiry to Bro. Isaac Henry Vrooman, Jr., of Albany, N. Y., and along with it, for our own needs, a question or two concerning Alexander Hamilton. In an essay published in THE BUILDER, March, 1920, page 59, Bro. Geo. W. Baird gave Hamilton's membership as in Philadelphia, second lodge of Moderns, and the date of his raising as December, 1757. This was based on Sachse's Old Masonic Lodges of Pennsylvania. Since the appearance of that article, and through Bro. J. E. Burnett Buckenham, Librarian, Library of Grand Lodge of Pennsylvania, Bro. Baird has learned that the Alexander Hamilton referred to in that book was not the Alexander Hamilton famous in our history. Bro. Vrooman's notes are here given:

(1). Regarding General Sehuyler's name:

In the Baptismal Record of the First Reformed Church, of Albany, N. Y. (Published in the 1906 Year Book of the Holland Society of New York), the following entry appears:

1733

Nov. 11. Philip (son) of Joh. & Corn. Schuyler

wit. Jer Van Rensselaer, Maria Miln.

It was a Dutch custom, apparently for purposes of identification, for a son at times to add the name of his father to his own and, in the Schuyler Family Bible (quoted in Lossing's Life of Philip Schuyler, v. 1, p. 82) is this entry:

"In the year 1755, on the 17th day of September, was I Philip John Schuyler, married to Catharine Van Rensselaer. . . "

This is the only place where I have found the "John" used. The General almost always signed his name "Ph. Schuyler" and is known to history as PHILIP SCHUYLER.

(2) Regarding the question of his Masonic membership:

In the Proceedings of the Grand Lodge, F. & A. M., of New York for 1900, the Grand Historian presented a valuable report on the Masonic lodges and members in New York during the Revolution (pp. 294-316). On page 309 is the following:

"Schuyler, Philip (Gen.) ….. (no lodge given)."

It is generally held that General Schuyler was a member of the Fraternity, but if so, I cannot substantiate it.

On page 305 is this entry:

"Hamilton, Alexander ….. (no lodge given)."

It is not known of what lodge Alexander Hamilton was a member. His name is recorded among the visitors to American Union Lodge, at Morristown December 27, 1779. Although only his surname is given, he is identified by his being the only one of that name then holding a commission with the army under Washington. In a recent paper by Henry Whittemore read before the Masonic Historical Society of New York, his identity was clearly established in this connection. The visitors present on that memorable meeting of American Union Lodge are taken from the minutes, as published by the Grand Lodge of Connecticut, as follows: (Here follows a long list of names containing, among others, those of Bros. Washington, Schuyler and Hamilton.)

It is known that General Philip Schuyler was in Morristown during that winter and it is fair to assume that the "Schuyler" listed among those present was the General.

The only one of that name listed in the 1900 report as being a member of a New York lodge is John De Peyster Ten Eyck a member of Masters' Lodge, No. 2 (now No. 5). He was my great-great-grand uncle and I represent him in the Society of the Cincinnati, by virtue of his service as Captain-Lieutenant in the First Canadian Continental Regiment, Colonel James Livingston.

There probably were other Ten Eycks who were Masons and who were in the army, but this is the only one of which I have record.

Should any of the readers of THE BUILDER have any additional information, it will be most welcome.

Isaac Henry Vrooman, Jr., Albany, N. Y.

To this may be added Bro. Buckenham's letter to Bro. Baird. It disposes once and for all any idea that the Alexander Hamilton of the Sachse volume may have been the great financier:

(Copy)

Masonic Temple, Phila.,

December 19th, 1924.

My dear Brother Baird:

I have your favor of 16th for which I thank you. I note you make reference, in your article on Alexander Hamilton to the Old Masonic Lodges in Pennsylvania. capes 45, 48 and 73. These references all relate to another Alexander Hamilton who lived in Philadelphia, and was a member of the Fraternity. Alexander Hamilton, First American Secretary of the Treasury was born Jan. 11, 1757, in the Island of Nevis, W. I., and did not come to this country until October, 1772, when he landed in Boston and then went to New York, later settling in New Jersey, and again in New York, and only incidentally in Philadelphia on government business.

On page 45, the name of Alexander Hamilton is found in a list of subscribers to the fund to build the Masonic Hall, March 13, 1754.

On page 58, the name appears in a list of those who paid their subscriptions, and is only a repetition of the former reference.

The reference on page 78 is only the date of the raising of Alexander Hamilton, as shown on the secretary's books Dee. 17,1767. This date was when Hamilton (of Nevis) was almost one year old.

I have always doubted Alexander Hamilton being a Mason. for if he had been, some mention of it would have been made at the time of his death. However if you learn of any evidence, I hope you will let me know.

Very fraternally yours,

(Signed) J. E. Burnett Buckenham,

Librarian and Curator.

----o----

YE EDITOR'S CORNER

All this talk about the world coming to an end reminds one of Emerson's famous mot. When warned by a fanatic thy the whole mundane scheme of things was to come to an early and immediate wind-up, the Concord Sage demurely replied "Let it end. I can do without it."

* * *

It is said that Bro. Ralph Welsh, twenty-two years of age, is the youngest W. M. in the country. Does anybody know of a younger? He presides over King Solomon Lodge, No. 197, Kane, Ill.

* * *

The Missouri Grand Lodge Bulletin for February, 1925, is the best thing we have ever seen of its kind. It contains a notable article on Marat. Bro. Ray V. Denslow, its editor, has kindly given us a limited number of copies for free distribution. Send stamp and name and address, plainly written.

* * *

Thirty-three Chinese Masons have received dispensation to organize Mencius Lodge - a beautiful and appropriate name at - Escolta, Manila, P. I. There are many Chinese members in Philippine lodges but Mencius is to be the first composed exclusively of members of that race.

* * *

The York Grand Lodge of Mexico has published an exceedingly valuable book entitled Historical Notes on Masonry in the Republic of Mexico Relative to the Gran Logia Valle De Mexico and the York Grand Lodge of Mexico, F. & A. M. Bro. C. I.

Arnold, Apartado No. 1986, Mexico, D. F., is Grand Secretary. A word to the wise is sufficient!

* * *

Now look here! The office boy has been saying mean things about Ye Editor, and has been punished appropriately and corporally therefor, so the aforesaid office boy appealed to Bro. George W. Baird to draw up a cartoon, of a libellous and sarcastic character, of the aforementioned Ye Ed. But Bro. Baird had the gout and couldn't use his hands, and he thereupon entered into a conspiracy with Bro. J. Harry Cunningham, also of Washington, D. C., to do the vile deed, and the picture alongside is the result. It may be said that The Green Hat is NOT among the books, but it has to be confessed that the pen is made of a goose's feather.

The Builder Magazine

July 1925 - Volume XI - Number 7

TABLE OF CONTENTS

The Design of the Masonic Institution - By BRO. LOUIS BLOCK, P. G. M., Iowa

The Oxford University Press to Become a Publisher of Masonic Books

Freemasonry and Fascismo in Italy - By BRO. FRANK G. BELLINI, New York

The Illuminati of Freemasonry - BY BRO. BURTON E. BENNETT, Washington

Daniel Coxe and St. John's Lodge, Philadelphia - By BRO. DAVID MCGREGOR, New Jersey

THE CARMICK MS. - BY BRO. A.L. KRESS, Associate Editor, Pennsylvania

SIR ALFRED ROBBINS COMMENTS ON "MAKING A MASON AT SIGHT"

THE LITTLE LODGE OF LONG AGO - - Douglas Malloch in Masonic News

Great Men Who Were Masons - Abraham Whipple - By BRO. GEORGE W. BAIRD, P.G.M., District of Columbia

Andrew Jackson, the Man and Mason - By BRO. ERIK MCKINLEY ERIKSSON, Professor of History, Lombard College, Illinois (Concluded from last month.)

St. Louis Unit Shriners' Hospitals for Crippled Children

A Masonic Hospital for Crippled Children for the Philippines - By BRO. LEO Fischer, Philippine Islands

DESCRIPTION OF THE HEADQUARTERS BUILDING FOR THE THIRTY-SIXTH TRIENNIAL CONCLAVE, KNIGHTS TEMPLAR

AN EARLY USE OF "CHAPTER"

THE LOUISIANA RELIEF LODGE - By BRO. JOHN A. DAVILLA, Grand Secretary, Louisiana

THE REASON FOR POOR BOOKS

EDITORIAL.

Time to Prepare for the Celebration of the Bicentennial of American Masonry

THE LIBRARY

THE SECRET OF ANCIENT EGYPT

TRANSACTIONS OF THE SOMERSET MASTER'S LODGE, No. 3746. 1924

GREAT TEACHINGS OF MASONRY

THE CALIPH OF BAGDAD

MYSTICISM IN MODERN MATHEMATICS

DRUIDISM, THE ANCIENT FAITH OF BRITAIN

THE TEMPLE OF SOLOMON, A STUDY OF SEMITIC CULTURE

ON "CULTURE" AND "A LIBERAL EDUCATION."

What to Read in Masonry - ON MASONIC PHILOSOPHY

THE QUESTION BOX and CORRESPONDENCE

WANTED: COPY OF "THE CLIQUE"

A SET OF MACKEY'S ENCYCLOPEDIA FOR SALE

ANOTHER EMPLOYMENT BUREAU

ROBERT COMYNS AS A PROVINCIAL GRAND MASTER

WANTED: INFORMATION ABOUT THE GAVEL

COMPLETE SET OF "THE SACRED BOOKS OF THE EAST" FOR SALE

MASONIC RELIEF AND EMPLOYMENT BOARD, WICHITA, KANSAS

WANTS INFORMATION ABOUT "THE ORDER OF TRUE KINDRED"

MORE ABOUT DANIEL BOONE AS A MASON

ON DISCLOSING THE BALLOT

THE SYSTEM OF SWEDENBORG

POINT WITHIN A CIRCLE AND THE PARALLEL LINES

WHAT IS THE PURPOSE OF MASONRY?

ADD "MASONIC PROFICIENCY" TO OUR VOCABULARY

TWO LETTERS CONCERNING "ALLGEMEINES HANDBUCH"

ON REGULATING ADVANCEMENT TO THE HIGHER DEGREES

FOR A MASONIC BICENTENNIAL

WHO ARE CLANDESTINE?

YE EDITOR'S CORNER

----o----

The Design of the Masonic Institution

By BRO. LOUIS BLOCK, P. G. M., Iowa

THERE is no man who does, not now and then keenly realize how greatly he needs to know what those things really are with which he has most commonly to do.

Most of us are too often inclined to be content with the outward seeming, the mere surface of things. Or we may be satisfied to accept what someone else tells us about a thing, and to let it go at that. We are all pretty apt to take things pretty much for granted and to saunter along our easy way until some new experience strikes us wide-awake to the fact that there is something beneath and beyond, that until then we had never known was there.

The Mason who has thought the least about the matter is the one who is the readiest to tell you he knows all about what Masonry means, what it stands for, what it is really trying to do.

If old Socrates should come back to earth and go poking around among us seeking light on the question "What Is Masonry?" he would surely and quickly accumulate such a vast variety of answers as would drive him to some solitary corner in the effort to recover from his stupefaction and confusion of mind.

There be far too many Masons who have either never penetrated to the heart and core of the matter or have long ago forgotten what they found at the journey's end.

Then again all of us tend to get "rusty", not only in the Ritual, but, what is far more to be regretted, in the great themes the Ritual strives to teach.

In fact there is no one of us, from the youngest Entered Apprentice in the Northeast corner of the lodge to the grey-beard who bears the Great Lights in funeral procession, who would not be greatly helped his taking his Masonry out, now and then, dusting it off, and taking a good square look at it in the effect to learn what it really means.

Now there may be many places to which one might go for his answer to the question "What Is Masonry?" but it would seem that the obvious place to go wo be to the Institution itself. It has its own clear-cut positive, out-spoken answer to this question, an answer as ancient as the Institution itself. Listen:

"The design of the Masonic Institutivn is to make its votaries wiser and better and consequently happier."

WHAT DOES IT MEAN ?

You've heard that before ? Of course, over and o again. But just what does it mean?

Now, before we go on to try to answer this question let us recall to mind a certain curious fact about Masonry, and that is that it deals with the propound of truths of a nature so peculiar as to permit of their being promulgated only in a certain singular way. The principles of Masonry are living, breathing things, and cannot be presented with the cold, hard-worded precision of mathematical propositions. Masonry scarce ever comes directly at a subject. She travels toward her goal by indirection, suggests by symbol and propounds by parable. The teachings of Masonry are of such a nature that they can properly be presented only by what Whittier so eloquently calls

"The picture writing of the world's grey seers

The myths and parables of primal years."

The thoughtful observer soon comes to see that there is nothing obvious about the teachings of Masonry and that Albert Pike was for the most part in the right in constantly insisting that "the symbol conceals".

Nevertheless it is also true with Masonry as it is with life and religion that

"Answering unto Man's endeavor

Truth and Right are still revealed."

Is it not true that we value the treasures of Masonry all the more because they do not lie openly on the surface, and can only be acquired by earnest thought and persistent effort ?

We should rejoice and be glad to realize that real Masonic revelation comes only as the result of reflection, oft renewed, and many times repeated. It is this very fact that makes "the mystic art" worthy a man's mind.

"To make its votaries wiser and better." Even so, but how ?

Well, first by teaching them to see and to think. To see by holding before their eyes puzzling emblems and stirring within them a desire to see beneath the surface to the treasure of truth that lies hidden within. Somehow we are all so built that things that are simple and shallow don't hold us long. But face us with a puzzle, a mystery, a thing that defies our penetration and challenges our power of solution, and at once our interest is keenly aroused.

It was a crying curiosity that caused most of us to join the lodge. We were crazy to know the secrets, and in due time they were told to us.

Yet, is that true ? Were they really told to us ? Don't they still remain secrets for most of us, so far as their real worth and meaning is concerned?

DO WE KNOW WHAT WE ARE TALKING ABOUT?

The while we so glibly bandy about among us sign and symbol, token and word, due guard and dialogue, do we really know what we are talking about? Sometimes I think we are like a parcel of parrots persistently pattering about our "perfect points," both pedal and pectoral, yet of whose real meaning we have no perception.

Does this proposition seem preposterous to you ? Well, the next time you foregather with a brother, dig into him, demand to know what this, that, and the other sign and symbol truly mean, and see how quickly he cries, "Oh, Min !" and hoists the grand hailing sign of distress.

Here is what actually happened not long since in a certain lodge not a thousand miles from here. The Grand Master was paying the lodge an official visit. He had been duly received and welcomed, conducted to the East, and seated beside a leading Past Master of the lodge. He returned the gavel to the Master of the lodge and the work proceeded.

"Remember now thy Creator in the days of thy youth--"

Said the G. M. in an undertone to the P. M.: "Listen to this, for I want to ask you some questions." "All right." . . . "in the day when the keepers of the house shall tremble and the strong men shall bow themselves--"

G. M. to P. M. "What does that mean?" P. M. to G. M. "I don't know." . . . "and those that look out of the windows be darkened, and the doors shall be shut in the streets, when the sound of the grinding is low--" G. M. to P. M. "What does that mean?" P. M. to G. M. "I don't know." . . . "and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail." G. M. to P. M. "What does that mean?" P. M. to G. M. (irritably). "I don't know. I never did know ! I haven't the slightest idea what any of it means !"

Many, many times he had recited it--many more he had heard it recited. Yet to him it meant no more than does a Latin prayer to a worshipper who knows no tongue but English, no more than does the whirr of the Chinese prayer-wheel to the coolie who can't read.

Now, the writer has concerned himself with things Masonic from "the days of his youth" until now when for him Life's descending sun has begun to sink in the West. He has striven earnestly to realize the meaning the immortal words of that solemn recitative and believes he has some small conception of their significance. Yet he knows full well that even he has fallen far short of exhausting their meaning and feels sure the day will never come for him when he can truly say that he has sucked their sweetness dry.

Verily we need all of us to be initiated again, this time not of words, but of "water and the spirit", in order that we may realize that Masonry is after all never a thing "terrestrial", nor even yet verbal, but ever more "celestial" and eternally spiritual.

Near the close of a long and eventful Masonic life, after years of painstaking research and study, after many months of meditation, Bro. Albert Pike, of revered and sainted

memory, put into these careful considered words his conclusion as to the meaning of Masonry:

"Masonry is a continuous advance by means of the instruction contained in a series of degrees, toward the Light, by the elevation of the celestial, the spiritual, and the divine, over the earthly, sensual, material and human in the nature of man."

Yea, my brother, it is that, just that, and nothing less than that, that is "the design of the Masonic institution", for only so can a man be made "wiser, better and, consequently, happier".

----o----

The Oxford University Press to Become a Publisher of Masonic Books

THE Oxford University Press, American Branch, recently announced its purpose to enter the American Masonic field with an extensive list of new books. This step was taken in the original instance upon recommendation from the National Masonic Research Society, of which THE BUILDER is the official journal; and the plans adopted by the management of the American Branch were worked out in conference with a group of the officials of the Society. By virtue of the arrangements made the Society will co-operate with the Press in the preparation of a number of books in the proposed list, and will lend its name to guarantee the authenticity of all books insofar as they deal technically with Masonry.

A brief preliminary announcement of this was made in THE BUILDER last month, page 185. The appearance of that announcement, brief as it was, immediately attracted the attention of Masonic students, a number of whom wrote letters to congratulate themselves and the Fraternity at large upon such news; one of these, a well-known Past Grand Master, described it as "the greatest event in American

Masonry since the Revolutionary War; and one of the most significant things in the Craft since 1717."

The list of new titles now in prospect and in preparation is an extensive one, and not yet ready for detailed announcement. Already the American Branch has in preparation a number of editions of the Oxford Bibles for special use by Blue Lodges, Royal Arch Chapters, for the Order of De Molay, and possibly for Commanderies of the Knights Templar; one or two volumes of Masonic music; a dictionary of Masonry; a Worshipful Master's handbook; a standard monitor, etc. Among the more general titles about ready for printing are a work on Freemasonry in the Southwest, by Bro. F. T. Cheetham; a treatise on Masonic temple construction, by Bro. W. B. Bragdon; a work on the old catechisms, possibly to contain a number of facsimiles, by Bros. R. J. Meekren and A. L. Kress; an outline history of Masonry, by Bro. H. L. Haywood, etc.

The Oxford University Press itself will have full responsibility in publishing, and will accept no MSS. not in conformity with its own standards. All books will be distributed through the usual channels, and many of them will be distributed by the Branches in various parts of the world. In every case authors will receive the usual royalties. Opportunity to publish or market books will be open to any individual and to all legitimate Masonic bodies or concerns.

The Oxford University Press has a venerable history behind it. The first book was printed at Oxford in 1478. The Press that issued it came to an end soon after 1485, but a second Press was established and this lasted from 1517 to 1520; it was published some twenty-three books, mostly theological and in Latin.

In Queen Elizabeth's time a new Press was set up under the patronage of the Earl of Leicester, the Queen's favorite, who was Chancellor. In 1586 the University made a loan to an Oxford bookseller, Joseph Barnes, of 100 pounds and he was allowed one master printer and one apprentice. It was Barnes who published the first book in Greek and the first in Hebrew.

The first of the famous patrons of the Oxford University Press was Archbishop Laud. In 1636, and largely through his instrumentality, a Royal Charter was granted to the University to print "all manner of books."

A later, and equally famous patron, was Dr. John Fell, the designer of the beautiful type forms that still bear his name. It is from 1675, and during his leadership, that the history of the Oxford Bibles dates; and it was he who suggested to Archbishop Sheldon the "Theatre" that bore his name, and in which the Press was installed in 1669. Six years afterwards began the uninterrupted issuance of Oxford Bibles and Prayer Books.

Early in the eighteenth century, and after the Sheldonian Theatre had ceased to be adequate for the needs of the Press, the Clarendon Building was erected. This building has ceased to serve as a printing house but the Delegates to the Press continue to hold their sessions in it. In 1826-30 the present building in Walton Street was erected. The most notable publication of the Press in recent years has been The New English Dictionary, which began to be issued in 1884.

In the sense usually understood by the terms, the Oxford University Press is not a commercial or profit making organization; it uses the proceeds from its widely distributed books to publish works of technical scholarship that necessarily can have only a limited circulation and that, therefore, could not be published under other circumstances. One of its historians writes that "all the activities of the Press may be described as a function of the corporation known as the Chancellor, Masters, and Scholars of the University of Oxford, acting through the Delegates of the Press. . . . The Delegacy is now composed of the Vice-Chancellor and Proctors for the time being en officio, and (normally) of ten others, of whom five are Perpetual. Delegates are appointed for a term of years by the Vice-Chancellor and Proctors, by whom they may be re-elected: but when a vacancy occurs among the Perpetual Delegates, the Delegates as a whole are enjoined by statute to 'subrogate' one of the junior Delegates to be perpetual, ad supplendum perpetuo numerum quinque Perpetuorum Delegatorum." :

The principal officers are, at present: in Oxford, R. W. Chapman, Oriel College, Secretary; J. de M. Johnson, Exeter College, Assistant Secretary; F. J. Hall, Printer to the University; in London, Humphrey Milford, New College, Publisher to the University; in New York, W.W. McIntosh, Vice-President of the American Branch; in Toronto, S. B. Gundy, Manager of the Canadian Branch; in Bombay, G. F. J. Cumberlege, Worcester College, Manager of the Indian Branch; in Melbourne, E. R. Bartholomew, Manager of the Australian Branch.

The Press has branches throughout the world as follows: London, Edinburgh, Glasgow, Copenhagen, New York, Toronto, Melbourne, Cape Town, Bombay, Calcutta, Madras, and Shanghai.

The American Branch was founded in 1896; a history of it is given in Some Account of the Oxford University Press, 1468-1921, from which a paragraph may be quoted:

"The foundation of the Oxford University Press American Branch, an institution which has made the name of Oxford familiar throughout the Union, was due to the foresight and enterprise of Mr. Henry Frowde. Acting on his advice the Delegates of the Press authorized the formation of a Corporation in the State of New York, and the Branch in 1896 opened premises at 91 Fifth Avenue, under the management of the late Mr. John Armstrong. In the following year Mr. Armstrong added to the Bibles and other books, previously sold by Messrs. Nelson, the Clarendon Press publications, previously sold by the Macmillan Company. The business grew rapidly in Mr. Armstrong's hands, and in 1908 moved 'up town' to the premises it now occupies at 35 West 32nd Street. Mr. Armstrong died in 1915, and was succeeded by Mr. W. W. McIntosh, one of the original members of the staff."

----o----

Freemasonry and Fascismo in Italy

By BRO. FRANK G. BELLINI, New York

BRO. BELLINI, who is Worshipful Master of Garihaldi Lodge, No. 542, New York City, has long kept in touch, by correspondence and through personal contacts, with the vicissitudes of the Craft in Italy.

AFTER the conclusion of the World War it seemed for a while as though Socialism would gain the upper hand and control everything in Italy. In that country, the official Socialists include men of different tendencies, ranging from the very temperate to the most violent, from those who have been called Reformists (Evolutionists) to those who call themselves Communists, and later even Bolshevists.

In November, 1919, the first elections since 1913 were held in Italy. In 1913 the Socialist Party had 77 deputies; in 1919 the number rose to 156. In the latter elections the Socialist formulas were: Opposition to the middle class, which had been in favor of the war; the reaffirmation of Socialism, and solidarity with the Russia of the Soviets. They drew their strength from the suffering and destruction caused by the war, from the disillusion that followed on the victory, and the rancor against the Allies, who were looked upon as ungrateful for the great sacrifice and the great contribution made by Italy to the Entente cause.

Such was the discontent at the time that, if the Socialists had won the same proportion of votes in the south as in the north, their majority would have brought them into power.

The great metallurgical strike of 1920 brought matters to a crisis. The strikers took over a number of industrial plants without violence or bloodshed, and thus started a politico-economic revolution, the illegality of which they demanded of the Parliament to ratify; but it had already been condoned by government inaction. This extraordinary "economic" experiment was tried in the Valley of the Po--the great metallurgic center of the country, which during the World War had supplied the

nation with its material means of combat and which was the objective of every Austro-German offensive.

By the middle of September, 1920, all these plants had been taken over by the workers, who operated them so far as lack of raw materials, technical skill, money and business executives would permit. The works were run under established Soviets and with red flags flying over the buildings. The government had already declared its neutrality. There were many within the ranks of the Socialist Party who were opposed to the Soviet form of government, but it was those who favored it that formed the Syndicate of Metal Workers and enabled the policy of "direct action" to be carried out.

As all the world now knows, the economic experiment was not a success; the hands of the government had become weakened; respect for authority had almost died out and the country stood on the verge of falling under the dominion of mob law. Social organizations had practically broken down and the bonds of order were loosened. It was then that the Fascisti arose to save the country from ultimate ruin and solution.

The origins of this remarkable movement go back to the national revival succeeding the disaster of Caporetto and culminating in the Piave. It was the young men of that revival, again rising spontaneously throughout, Italy, that constituted themselves into the Fascisti. The inevitable reaction had come. These young, heroic men had sacrificed their all for the defense of the country and were now witnessing the approach of a national catastrophe--perhaps in imitation of Russia.

It is a curious phenomenon of this movement that its leader should have been Benito Mussolini, a former Socialist editor, who separated himself from the Socialist Party because of his advocacy of Italy's participation in the war. The Fascist groups, but loosely held together, varying according to the characteristics of their respective regions. at first consisted largely of young men of the upper middle classes, though some were of the nobility. The major groups were composed of students, ex-officers. and demobilized Arditi; but now there were among them an increasing number of workers, and of the sons of peasants and smaller shopkeepers. Doubtful elements

came among them, and they became in some degree compromised by men who were more or less adventurers.

They stood to a certain degree for social reforms, and they indeed rivalled the Communists in the bitterness of their feelings against war-profiteers. While they also advocated the agrarian revolution in returning the lands to the peasants, their main purpose was directed against the Bolshevist propaganda, which they aimed either completely to suppress or convert those who harbored Bolshevik tendencies. In this object they succeeded by degrees, and thus rendered valuable service to the country.

MASONS JOINED THE EARLY MOVEMENT

The Fascisti movement, which originated in Milan, numbered among its first and most active members the brothers of the Masonic lodges of that city, especially of the Lodge, "La Ragione." Branches were formed in Bologna, Turin, Florence and Genoa, also in other parts of the Peninsula. The Masons everywhere supported and inspired the patriotic movement. Even the Grand Master of the Grand Orient, who from some quarters had been warned to forbid Masons from participating in the movement, issued a circular to the effect that he would not interfere with brothers joining a new organization of national strength with the purpose of saving the country, and those who set their political views against the interests of the country were expelled.

But now Mussolini, desiring to affirm himself, thought to utilize the great influence of the Catholic Church upon the popular soul, at his very debut in Parliament, made a speech in the Chamber of Deputies upholding the universal sovereignty of the Pontiff. After the Fascisti march on Rome and when Mussolini had gathered the reins of absolute power into his hands, he commenced a policy of surrender to the Vatican, first by imposing the teaching of the Catholic doctrine in the public schools. The Catholic Press was naturally delighted; other concessions were asked for and freely granted, while a veiled request for the suppression of Freemasonry was also formulated. The Freemasons, of course, protested strongly and a powerful stir was created in the Fascisti organization, many influential members of which were also members of the Craft.

Then commenced a violently hostile campaign against Freemasonry in the Catholic and Fascisti press, and the most ferocious but stupid attacks appeared in the Popolo d'Italia, edited by Mussolini's brother Arnaldo. It seems that four or five years ago this brother endeavored--in vain--to join the Order. As a man of superior intelligence he must surely have known its ideals and constitution, hence, how can his present unreasoning hostility be explained ?

For a long time now the Fascisti have been carrying on a campaign of violence, robbing and destroying private property, workmen's co-operative institutions, Masonic temples, etc. In vain has Grand Master Torrigiani protested openly to Mussolini; but the perpetrators of these excesses have always gone unpunished. Numbers were brutally murdered, and the world was shocked at the murder of the Hon. Matteotti, in which some of the leaders of the Fascisti were implicated.

It so happened at the Socialist Congress in Bologna in 1912 that Mussolini, then editor of their organ, L'Avanti, had persuaded the gathering to approve the resolution, "either Mason or Socialist." Soon after he had attained to his abnormal power of political control, he made the Fascisti Grand Council forget the great services rendered to the national cause by the members of the millenary Masonic Institution and passed the edict, "Either Fascist or Mason."

At one time Mussolini could not tolerate the influence of the Socialist Masons, who taught in their temples love of country and the principles of civil progress of the people by gradual evolution, because they contrasted too violently to the revolutionary movement he wanted to impose upon the party. Then he considered Freemasonry as the worst enemy of Socialism, representing the bourgeoisie and conservatism; from his point of view, Freemasonry yesterday was retrograde and had to be opposed because it retarded the Socialist revolutionary movement, and today it must be opposed because it is not retrograde.

It was at the beginning of the World War that Mussolini, disgusted at the pacific attitude of the Italian Socialists, abandoned that party with other leaders and became one of the most fervent interventionists.

SHALL SECRET SOCIETIES BE SUPPRESSED?

At present the most discussed question in Italy is the law providing for the suppression of secret societies, which is aimed directly at Freemasonry. There can be no doubt, however, but that the leaders of Fascism are thoroughly acquainted with the loyalty of the Order. To be admitted into Italian Freemasonry it is essential to swear devotion to the country to the extent of sacrificing life for it if necessary, and this obligation keeps out those of the anti-national parties, but they must also (according to Masonic law) be devoted to liberty.

The Masons have openly approved many acts of Mussolini's government, but they could never agree with his clerical policy. They could never give their assent to so false a conception of patriotism as would set the country back a thousand years; it would be an insult to the memory of so many martyrs to liberty of conscience and the civil progress of the people.

There can be no doubt but that Masons all over the world follow with deep sympathy the movement in Italy over a question of principles which are the very essence of the ideals which the Order supports and has defended throughout the world for centuries. The Italian Freemasons are defending the rights of the State and of the citizens against the excesses of the minister, and neither the Fascist clubs nor their castor oil can intimidate them, even as they were not deterred by the tortures, hangings and shootings of their brethren during the epic struggle for liberty, independence and the unity of Italy. Not even its bitterest enemies could ever belittle the patriotic spirit of Italian Freemasonry.

Some time ago, the Grand Master of the Grand Orient of Italy, Domizio Torrigiani, concluded thus a interview with a reporter of the "Giornale d'Italia":

"It is in Freemasonry and nowhere else that the most solemn and heroic tradition of Italian patriotism is preserved. If I may compare a minor event with a greater one, I can tell you that from the day on which, with Melchiorre Delfico, fourteen Italian patriots proposed to Napoleon at Elba the project for he unification of Italy, down to the day on which about a hundred Milanese Masons decided to join and give vitality to the very first fighting Italian Fascisti, Freemasonry was present at every patriotic movement. The Grand Orient of Italy came into being with the first Napoleonic kingdom of Italy; it dispersed later in secret societies throughout the Peninsula; reappeared at Turin in 1861, when we had a much different Kingdom of Italy; it transferred itself to and affirmed itself at Rome in 1871 under the leadership of Garibaldi. From the first unitary movement of 1848--to the annexation--to the fighting for the conquest of Venice and Rome--to the Parliament of 1870- and thence to the irredentism and interventionism--to the resistance and the national renascence, you will always find this indefatigable institution on the opre [job], surrounded by implacable aversion, ever renewed. The accusations are always the same. To read some papers today is like reading the abbate [Abbe] Barruel. We are used to it, and shall continue our work with serenity."

----o----

The Illuminati of Freemasonry

BY BRO. BURTON E. BENNETT, Washington

ILLUMINISM is dead, so far as its formal organization is concerned, so that in a certain sense it belongs now to academic interests only; but in another sense, equally defined it remains a subject of living importance, and that because the ideas behind it are still in our midst, seeking other forms and outlets. Those ideas are ancient. Some of them took root in early Zoroastrianism, exhibited themselves in Chaldean astrology passed over into Mithraism, thence to Gnosticism, Manicheism and later still into Paulinism, which became so living a thing among the Baikan peoples. Paulinism itself became a new seedsowing, from which, in after years, developed the Patari and

the Waldensians, from the forces of which in due time came many influences to help give shape to the countless mystical sects that flowered so profusely during or just after the Reformation period. If one cares to trace such as they developed under a Christian aegis he will find it worth his while to read "Spiritual Reformers in the 16th and 17th Centuries" by Rufus M. Jones. Bro. Bennett has found these old inspirations at work among the Illuminati. Another student will find them animating certain religious sects now in our midst. Such as may care to follow the Rosicrucian clue will do well to consult Bro. A. E. Waite's recent book, "The Brotherhood of the Rosy Cross." Bro. Bennett was former member of the Board of Park Commissioners of Seattle, former Pan-American Commissioner from the state of Washington; former United states District Attorney for Alaska; is a member of Ionic Lodge, No. 90, F. & A. M., of Seattle, etc.

THE Society of the Illuminati was one of the four great societies produced by the French Freemasonry of the eighteenth century. Of course neither this society, nor any of the other three, were real Freemasonry at all. They were produced by the peculiar conditions that existed in France at the time. These conditions finally culminated in the French Revolution, the wiping out of the last vestiges of feudalism, and the entering of the French nation into a fuller and wholly different life. The three other societies were the strict Observance, the Emperors, and the Carbonari.

The name Illuminati was not a new one. It had been used by other societies of a like tendency from as early as the fifteenth century. They all claimed to get light from a higher source as to all earthly things and, especially, as related to spiritual ones; and to possess knowledge of a purer kind than that possessed by ordinary persons. They furnished many victims for the Inquisition. They had existed in Spain and in Italy. It is even averred that Loyola, the founder of the Society of Jesus, had Illuminati ideas and was reprimanded by the Church for them. That these ideas go back through the ages to the Gnostics is easily seen by scholars. In certain cults they even survive to our day. The Illuminists claimed to get communications from intermediate spirits and, even, from God Himself. There is a cult now in the city of Seattle whose head claims to have talked with God and at their meetings visitors are asked by his followers if they do not want to talk with a man who has talked with God. In order to understand these societies, especially of the higher intellectual kind, it is necessary to know some think of Gnosticism.

Gnosticism as a movement was practically coeval with Christianity. It was a spiritual force produced by the times. The ancient gods had lost their influence. People yearned for something purer and truer. While Mithraism, to some extent, supplied this want, still it was not sufficient. Gnosticism was largely Christian in character, and it tried to bridge the chasm between the old gods and the new Christos. Mithraism was a continuation of the ancient gods, but it contained many features similar to Christianity. It held on in the ancient world for many centuries, but it finally disappeared. Christianity at last got free from Gnosticism. Gnosticism reached its greatest height in the second century, and while branches of it continued well on into t he fifth century it was, for all practical purposes, supplanted by Manicheism before the fourth century. Streams from it have, even, come down to our day.

GNOSTICISM IS DESCRIBED

Gnosticism was what is known as a mystic religion. It was based upon revelation. All of its sects claimed to possess secret knowledge unknown to outsiders, mighty and mysterious, imparted only to initiates. They claimed that it was received from Christ Himself and His Apostles and early believers. It was their mystic writings and traditions, with others, that the Rosicrucians, the soothsayers, and the magicians claimed to possess in the eighteenth century when they commenced to bore into Freemasonry. They claimed to possess the secret word that Christ, as they averred, stole from the Temple, and with which He performed His miracles. To prove that they really possessed what they claimed they pointed to Acts VIII where Simon Magus ("the Magician"), who was converted by Philip, tried to purchase with money his miraculous power.

The Gnostics, generally, did not accept the Old Testament. As a matter of fact they went back to the old religions with their gods and goddesses. In their Ophite sect they were plainly connected not only with the old mythologies of Babylon and Egypt, but with those as well of Greece and Asia Minor. I think that we can safely say that Gnosticism was based wholly on sacramentism and superstition, accompanied by a fervid imagination. Still it was the great force that satisfied many in the Christian Church during the first hundred years of its existence. While some of the Gnostic sects, as the Valentinians, the nearest approach to the Catholic Church, were wonderfully spiritual. still their attitude was always sensual. The Gnostic confession

of faith is as follows: "I baptise thee in the name of the unknown father of all, by the Aletheia the mother of all, by the name which descended upon Jesus."

The Ophite sect of the Gnostics, which existed as late as the sixth century, believed that the serpent that tempted Eve was the impersonation of divine wisdom. An Ophitic form of Gnosticism is found today in Babylonia among the Mandeans. They are sometimes known as St. John Christians. To outsiders they call themselves Sabians. Their religion is a mixture of that of the Jews, the Christians, and the heathen. While we have known about them from the seventeenth century, still that knowledge is very meager as they are careful not to talk before strangers. It is more than probable that they know very little about their religion themselves. It is, however, certain that their religion springs not from the Christian, or from the Jewish religion, or from st. John, but it comes from the older forms of Gnosticism with the symbol of the serpent.

The Docetae of the early Christian Church believed that Christ had only a phantom body, that is, He was born without material means and that all His acts and, also, His crucifixion, were not real, but only apparent. It is true that some of them did not go as far as this, but they, even, held that He had a heavenly and not really a human body. Docetism reached its highest point in Gnosticism.

HOW NEW CULTS WERE FORMED

When Christianity finally conquered the ancient world so that the ancient gods were believed in no more, there had to be some outlet for that mysticism which Christianity failed to, or could not, absorb. The sacraments had to end somewhere. This resulted in the formation of cults which continued in different forms down to the time of the Illuminati of Freemasonry, and from there down to our time. It must be remembered that when the barbarians overran the Roman Empire and destroyed it, they destroyed all science as well; all intellectual pursuits stopped except those that centered in religion. All learning was confined to the Church and all learned men were Churchmen. The only thing that was deemed of any importance was theology. The affairs of this world were of no importance; the affairs of the other world were of all

importance. The wonder is that superstition was not greater, that witches and soothsayers and magicians were not more abundant, that the Inquisition was so lenient, that the imagination did not become more fervid and astounding, and that Illuminism did not make a greater impress upon Freemasonry and upon mankind. That voodooism did not show itself in a malignant form shows conclusively that the human intellect had grown during the past ages.

Illuminism has always been an attraction for men of more than. ordinary intelligence. When in it there is found such men as Valentian, the man of business, the rich ship builder of Syria; of Loyola, the man of God, the founder of the Society of Jesuits; and of Goethe, the poet, one of the greatest intellectuals of all time, it is better not to try to brush it away with scorn, or deride it with egotistical derision. Perhaps the force behind it is the intellect trying to burst its finite bonds, and reach the infinite. Perhaps this will never be done, and, again, perhaps it will be. It seems the part of wisdom, however, to consider it with care, yes, even reverently, for where is the prudent man who wishes to deny that the intellect does not reach the infinite when our finite bonds are broken by the mystery of death?

WEISHAUPT FOUNDS THE ILLUMINATI

The Society of the Illuminati of Freemasonry was founded by Doctor Adam Weishaupt of Ingoldstadt, Germany (Bavaria), on May Day, 1776. Weishaupt was professor of Natural and Canon Law in the University of Ingoldstadt. His society was not, at first connected with Freemasonry but it became so in 1780. Professor Weishaupt joined the Freemasons through the strict Observance at Munich in 1777. He was an ex-Jesuit and for the rest of his life was assailed by the Jesuits through all sources that they could reach, and by all means that they could command, ecclesiastical, civil and private. The new movement was really one of republican free thought. This movement called itself "The Order of Perfectibilists." Its members were at first young students who bound themselves to be guided wholly by their superiors. Professor Weishaupt adopted the Jesuit plan that the end justifies the means. No member knew who the other members were except, of course, his superiors, the officers. While Professor Weishaupt was educated by the Jesuits, and became one of them, his intelligence was of high order and its bent was always toward truth. Thus he grew away from them and from their Church as well. In 1784 the Society of the

Illuminati was suppressed by the Bavarian Government, as well as all other Masonry, and all other secret societies. Doctor Weishaupt was deprived of his professorship and had to fly from the country.

The Rite of the Illuminati consisted of three classes, to wit: (1) Nursery, (2) Symbolic and Scots Masonry, and (3) Mysteries. The first class contained five degrees as follows: (1) Preparatory Literary Essay, (2) Novitiate, (3) Minerval, (4) Minor Illuminates, and (5) Magistratus. The second class contained, also, five degrees as follows: (6) Apprentice, (7) Fellow Craft, (8) Master Mason, (9) Major Illuminates, or Scottish Novice, and (10) Directing Illuminates, or Scottish Knight. The third class contained the following degrees: (11) Priest and Regent, and (12) Magus and King. The last degree was never perfected. The necessary qualifications of a candidate were stated by Weishaupt as follows:

"Whoever does not close his ear to the lamentations of the miserable, nor his heart to gentle pity, whoever is the friend and brother of the unfortunate; whoever has a heart capable of loving friendship; whoever is steadfast in adversity, unwearied in the carrying out of whatever has been once engaged in, undaunted in the overcoming of difficulties; whoever does not mock; and despise the weak; whose soul is susceptible of conceiving great designs, desirous of rising superior to all base motives and of distinguishing itself by deeds of benevolence; whoever shuns idleness, whoever considers no knowledge as unessential which he may have the opportunity of acquiring, regarding the knowledge of mankind as his chief study; whoever, when truth and virtue are in question, despising the approbation of the multitude, is sufficiently courageous to follow the dictates of his own heart-- such a one is a proper candidate."

THE ORDER SPREAD THROUGHOUT EUROPE

In 1780 the Order was carried into Northern Germany by the Marquis Cantanzo, a Privy Councillor of Karl, Elector of Bavaria. It has been stated that lodges were established in France, Belgium, Holland, Denmark, Sweden, Poland, Hungary and Italy. This seems doubtful to me. If so, however, they were mere beginnings as not

more than two thousand members, at I most, have ever been claimed for the Order. However' in Volume II, at page 141, of the Secret Memoirs of St. Cloud, limited to five hundred copies (copy 297), Edinburgh Press, I find the following which I pass on without comment:

"In the will of that great monarch (Gustavus VIII). Baron d'Armfeldt was nominated one of the guardians of his present sovereign, and governor of the capitol; but the Duke Regent, who was a weak Prince, guided by philosophical adventurers, by ILLUMINATI and FREEMASONS, most of whom had imbided French revoluntionary maxims, sent him, in a kind of honorary exile, as Ambassador to Italy * * * ."

The Society of the Illuminati was taken up with enthusiasm by Baron Knigge, a Privy Councillor of the reigning Duke of Saxe-Gotha. It was then that Goethe and Herder joined the Illuminati. Knigge had taken the Templar degrees at Cassel in 1772, and was disgusted with them. He thought that in the Illuminati he would find, at last, the truth. But Doctor Weishaupt had not even completed the rituals. However he placed his material in Knigge's hands. They quarreled over how it should be arranged and Knigge retired. The Order in Northern Germany was dead. Meanwhile some of the Masonic sects with Rosicrucian tendencies joined with the Church in fighting the Illuminati. It must be remembered that Illuminism was as much the antithesis of Rosicrucianism as it was of Jesuitism. Rosicrucianism and Jesuitism had much in common. Meanwhile the rumble of the French Revolution could be heard in Bavaria. The authorities believed that they were justified in closing the Illuminati, as well as all other secret societies. Masonic historians, including Gould, have maintained that the Illuminati possessed no revolutionary tendencies. While this is probably true, using the word "revolutionary" in its strictest sense, still its whole aim was away from existing things, and toward republican free thought. Professor Weishaupt was a reformer, a Masonic reformer. He wanted to reform religion. He wanted to reform Masonry. He believed that his desired reforms could be accomplished through reformed Masonry. But the French Masonry at that time was so steeped in kabbalism, spiritism, scepticism, and natural religion that it was past reforming. It was stuck in slimy lagoons with its back toward the East, waiting for its Scots Perfection degrees to return from the West. And so all Masonry died in Southern Germany and there it has ever since been, practically dead.

WEISHAUPT AS AN AUTHOR

Doctor Weishaupt fled to Saxe-Gotha. Duke Ernest, who was a Freemason, made him a Privy Councillor, and granted him a pension. He died there in 1830.

He published several works on Illuminism while living in Gotha. The best known are, A Picture of the Illuminati (1786); An Apology for the Illuminati (1786); A Complete History of the Persecutions of the Illuminati in Bavaria (1786); and A System of Illuminati (1887).

In commenting on the Illuminati Doctor Weishaupt said:

"My general plan is good, though in the detail there may be faults. I had myself to create. In another situation, and in an active station in life, I should have been keenly occupied, and the founding of an Order would never have come into my head. But I would have executed much better things, if the government had not always opposed my exertions, and placed others in situations which suited my talents. It was the full conviction of this, and what could be done if every man were placed in the office for which he was fitted by nature, and a proper education, which first suggested to me the plan of the Illuminati."

The Martinists were founded by Martinez Pasqualis in 1762 in a so-called Masonic Rite named "The Rite of Elected Cohens, or Priests," consisting of nine degrees. This Rite was afterwards reformed by the Marquis de St. Martin by what he called "The Rectified Rite"; and this Rite, as well as a body of Russian Martinists, of 1790, of which Professor Schwartz, of Moscow, was the head, were then called the Illuminati. The "Rectified Rite" consisted of two classes. The degrees of the first class were (1) Apprentice, (2) Fellow Craft, (3) Master Mason, (4) Past Master, (5) Elect, (6) Grand Architect, and (7) Mason of the Secret. The degrees of the second class were (8) Prince of Jerusalem, (9) Knight of Palestine and (10) Kadosh. These degrees are simply day dreams of mystics and allegorists.

Doctor Weishaupt as a reformer failed and his high type of Illuminism apparently went down with him; but Illuminism became saturated with all kinds of nonsense, resumed its course and more and more it and the "Emperors" rite drifted toward each other.

Bibliographical note by author. Consult The Gnostic Heresies of the 1st and 2nd Centuries, by H.L. Mansel; London; 1875. Articles on Gnosticism in Encyclopedia Britannica, 11th Edition. History of the Inquisition of the Middle Ages, by Henry Charles Lea; III Vol.; London; 1888. History of the Inquisition of Spain, by Henry Charles Lea; five volumes, London; 1905-1908. Expansion of Christianity in the First Three Centuries, by Adolph Harnack, Eng. trans., 1904. The Church in the Roman Empire, by Sir W. M. Ramsey; 1893. Mithraic Mysteries, a translation by T. J. McCormick of the Conclusions of Cumont's great work on Mithraism; Chicago and London 1893.

----o----

Daniel Coxe and St. John's Lodge, Philadelphia

By BRO. DAVID MCGREGOR, New Jersey

In order to understand the full force of Bro. McGregor's arguments in this paper the reader should turn back to a series of articles on the same theme previously published: "The Story of Freemasonry in New Jersey," by Bro. Ernest A. Reed, November, 1923, page 329; "Concerning 'The story of Freemasonry in New Jersey,' by Bro. Melvin M. Johnson, April, 1924, page 109; "Daniel Coxe's Relations to American Freemasonry," Bro. David McGregor, November, 1924. page 328; "Daniel Coxe and the 'Henry Bell Letter,' " by Bro. Melvin M. Johnson; and the present series of Study Club articles, the first of which was printed last September.

FURTHER investigation as to the whereabouts of Col. Daniel Coxe during the year 1730 shows that he returned to New Jersey from London earlier than the date of his warrant as Provincial Grand Master of New York, New Jersey, and Pennsylvania (June 5, 1730), and that instead of bringing it with him as suggested in our previous article, it must have been sent out to him later.

From the minutes of the West Jersey Board of Proprietors, to be found in their office in Burlington, N. J., we learn that he had been President of that Board for many years and continued to be re-elected annually until his death in 1739. On Aug. 6, 1729, he was "appointed and ordered" to meet the Jersey Agent in London and protest against the proposed new division line between West and East Jersey, as it would cause "great damage to the Proprietors and under purchasers of land in West Jersey." He was present at the next meeting of the Board on Nov. 4, 1729, part of the record of which is in his own handwriting. His next appearance at the Board meetings was on April 9, 1730, and he continued to preside at its meetings until Dec. 12 of that year, thus widening the period of his presence in New Jersey in 1730 to over eight months instead of four as previously estimated, and making it still more feasible for him not only to personally issue the warrant for si. John's Lodge, No. 1, of Philadelphia, but also to be present at its institution, if it took place early in December, 1730, as we are inclined to believe it did.

He must have sailed for England soon after the meeting of Dec. 12 so as to permit of his being present at a meeting of the Grand Lodge of London on Jan. 29, 1731, where and when his health was drunk as "Provincial Grand Master of North America," his ability to announce the institution of the first regularly constituted lodge of Freemasons in America doubtless giving zest to the occasion.

In pursuance of this study let us consider briefly what can be found in the oldest existing record pertaining to St. John's Lodge, the original account book known as Liber B, in support of the proposition that that lodge was in 1731 a regular and duly constituted one, receiving its warrant from R. W. Bro. Daniel Coxe of New Jersey.

From the entries on page 184 of Liber B, we learn from the Stock Account of the lodge that on June 24, 1731, it had thirteen resident members, the fourteenth, William Button, having gone to "New Foundland" in May, while one of the thirteen, Mark Joyce, had just become a member before June 1, as we learn from the charges made against the members under the head of "omitions" at sixpence per lodge day, twelve of them being charged for five days; William Button, for four days "before you sailed to New Foundland"; and Mark Joyce, one day. In addition to this, Joyce is charged 9s-2d "the remainder of his 3 pounds at entrance"; for a like reason Benjamin Franklin and Henry Pratt are charged 2-0-1, which seems to indicate that the difference between the entrance fee of 3 pounds, and the amount charged against them as a remainder, was in each case expended by them for the entertainment and "clothing" of the lodge members on the night of their initiation, as was the regular custom at that time. These charges of "omitions" were evidently the result of an agreement among the members on or before June 24, 1731, to assess each member sixpence per month, the charges to be retroactive beginning Feb. 1 of that year and applicable in each individual case according to the period of membership. These charges were continued against each member after June 24, not as "omitions", however, but as quota to stock; and in addition a fine of one shilling was imposed after that date upon each member every time he absented himself from lodge meeting. From this we may naturally infer that the lodge had been suffering from lack of attendance, and that it had resorted to the fine as a means of improving it, these fines, together with the monthly dues, to go to the establishment of a fund for carrying on the work of the lodge, but not including the feature of entertainment, which was paid for by the members participating, and averaged in all about 2 pounds per night for the years 1736-7.

THERE WERE THIRTEEN MEMBERS

From this account we learn that the membership on Feb. 1, 1731, was thirteen, two of whom, Franklin and Pratt, had just been admitted, or a total of eleven prior to that event; a number more in harmony with the thought of a newly organized lodge than one of long standing, as some would have us believe.

The initiation of Franklin and Pratt on Feb. 1 implies the existence of a constituted lodge before that date in order that their application for membership could be received

and acted upon in due form. Franklin was not legally eligible for membership until after his twenty-fifth birthday, which occurred on Jan. 6, 1731; and judging from his publication of an alleged expose of Masonry in the issue of Dec. 8, 1730, in the Pennsylvania Gazette, it must have been some time between those two dates when he made application for membership.

The fact that he had on three previous occasions during the year 1730 published items of news pertaining to the Masons shows that he knew that some of his subscribers were interested in such items; and although not a Mason himself his business acumen led him to cater to their tastes, as well as to the amusement of those not in sympathy with the Order.

Dependent entirely upon the public prints and on hearsay for what he published, we are not required to accept what he said about Masonry as official. Especially does this apply to the oft quoted statement in the Dec. 8 issue, that "there are several Lodges of Free Masons in the Province of Pennsylvania," in which he refers no doubt to the occasional meetings of the brethren, which we have every reason to believe occurred not only in Pennsylvania but in other Provinces on this Continent.

WHY DID FRANKLIN DELAY?

It is rather interesting to note that an average of eleven weeks elapsed between the publication of the items of Masonic news in the London papers and their re-publication on July 9, Aug. 13, and Aug. 20, 1730; whereas seventeen weeks elapsed in the case of the extensive article in the Dec. 8 issue. We are led to inquire, Why did he delay the publication of that expose and why did he print it when he did? May it be that his sense nf fairness and editorial propriety prevented him from hastily publishing something, the truthfulness of which was questionable, knowing that the men associated with the organization were of excellent character and high social standing, as shown by the items he had already published, and which he might never have published, had not some local event created a special interest in the Fraternity, arousing the curiosity of many of his readers and causing them to be much amused, or exercised, with conjectures concerning them? Nothing had appeared in the public

prints for four months that could have aroused such interest, hence the cause must have been local. What was more likely to have later amused, or interested, the people of Philadelphia than the institution of a regular Masonic lodge in their midst?

In addition to publishing something that "might not be unacceptable" to his subscribers, Franklin's object was apparently to get at the truth in regard to the many conjectures concerning the Masons, which was no doubt promptly explained to him to his entire satisfaction, as he shortly afterwards made application for membership and proved to be one of the lodge's strongest pillars.

These considerations, along with the proven presence of Coxe in America at that time, seem to point to the month of November, 1730, as the date of the institution of St. John's Lodge; and short of an unquestionably accepted actual record to that effect, we feel that there is no just reason why this should not be looked upon as the approximate date of its institution as a regular and duly constituted Lodge of Free and Accepted Masons.

FURTHER CHANGES ARE NOTED

Turning again to Liber B there is evidence of still further changes in the regulation and management of the lodge on or before June 24, 1731. Under that date we find William Allen referred to as Grand Master; William Pringle, Deputy Master; William Button, late Master; and Thomas Hart, late Warden; the two late offices pertaining to a subordinate lodge and the two active offices to a Grand Lodge, indicating a transition from a subordinate to a Grand Lodge; or shall we say the super-imposing of Grand Lodge officers on the body of a subordinate lodge?

This dual character of St. John's Lodge is very apparent from the fact that all the brethren elected to Grand Lodge offices for years to come were members of the subordinate Lodge of St. John, while there are no records of any subordinate officers being elected during that period; and conclusive evidence of it is to be found in the issue of the Pennsylvania Gazette of June 16, 1737, in the form of a public

declaration disowning any connection with, and deeply deploring a dastardly fake initiation performed on a simple fellow in Philadelphia which resulted in his death, and with which the enemies of Freemasonry were endeavoring to discredit the Fraternity, as in the Morgan affair of about a century later; the declaration being signed "In behalf of all the members of St. John's Lodge at Philadelphia," by Thomas Hopkinson, Grand Master; William Plumsted, Deputy Grand Master; Joseph Shippen and Henry Pratt, Grand Wardens; while no mention is made of subordinate lodge officers.

For a subordinate lodge thus to assume to itself, or have super-imposed upon it, the title and functions of a Grand Lodge may appear irregular and unconstitutional, but the Philadelphia brethren had at least one precedent in the Grand Lodge of Munster, Ireland, the records of which began Dec. 27, 1726, and in reference to which Gould says: "With the proceedings of a private Lodge those of the Grand Lodge of Munster are intermixed, but it seemed on the whole highly probable that the only distinction was in name, and that the membership was one and the same." So it was with St. John's Lodge.

THE SITUATION IS DESCRIBED

Let us consider the situation of affairs immediately preceding the month of June, 1731. The subordinate lodge, with about a dozen members, was in a rather precarious predicament, having lost its Worshipful Master, and only one Warden left. The Grand Lodge was evidently in a similar situation. Grand Master Coxe was unable through enforced absences to devote much of his time to the office, leaving the actual work in the hands of his Deputy, as did the Grand Master of the Grand Lodge of England, the office of Grand Master being then largely an honorary one. Who was more likely to have been Coxe's choice for Deputy Grand Master than the brother whose name appears in Liber B as the succeeding Grand Master, viz, William Allen, a young man of proven ability and energy, a lawyer by profession, who had studied law in London while Coxe, also a lawyer, was a resident there; and both being identified with Philadelphia, one by birth and upbringing, the other by business relations and marriage, and who were doubtless well acquainted with each other before the deputation was granted.

The Deputy Grand Master had no organization to preside over or support him, while the subordinate lodge was without its proper officers. In such a predicament it was but natural that an attempt be made to save the situation by combining, which they evidently did, and in doing so they anticipated the rights granted them by Coxe's deputation to select their own Grand Master and Wardens, this right not actually going into effect until a year later.

Allen showed his appreciation of the dignified honor thus bestowed upon him by consistently absenting himself from the regular meetings of the lodge, with one exception, until the time came around for his reelection, leaving the management of the affairs of the lodge to Deputy Master Pringle, who attended the meetings regularly.

It is interesting to note that in thus making the best of it, they abstained from giving any publicity to their doings, not a word appearing in the public print in regard to it. Not so a year hence when with the authority of the Grand Lodge of England's deputation to Coxe back of them they elected Allen and Pringle to the same Grand offices. The event was published in Franklin's Gazette, but not as a re-election. They felt, no doubt, that however they may have been forced to overstep their authority the year previous, they were now acting in a perfectly legitimate and constitutional manner, as Daniel Coxe's deputation had expired.

A peculiar and unusual authority was granted them by this deputation to Coxe in that they were permitted to elect their own Provincial Grand Master without requiring them to submit their action for the approval of the Grand Master of England and secure a deputation direct from him, as in most all other cases of Provincial Grand Masterships. In thus granting them an independent self-perpetuating right, the Grand officers elected were without any documentary evidence to prove their authority as derived from the Grand Lodge of England, Coxe's deputation being the only thing they could refer to, which he no doubt refused to surrender as it was his own personal property.

IT WAS TO THIS THAT FRANKLIN REFERRED

Doubtless this is the situation which Franklin referred to in his letter to Henry Price, Provincial Grand Master of New England, on Oct. 23, 1734, wherein he said that Masonry in Pennsylvania "seems to want the sanction of some authority derived from home, to give the proceedings and determinations of our Lodge their due weight"; and of which so much has been made in the endeavor to prove that the Grand Lodge of Pennsylvania was not a regular lodge at that time.

Franklin had been regularly elected Provincial Grand Master of Pennsylvania on St. John's Day June 24, of that year, and it appears that his authority had been challenged by some false and rebel brethren who were about to set up a distinct lodge in Philadelphia in opposition to the old and true brethren there; and he was unable to produce any documentary evidence to prove that his authority was derived directly or indirectly from the parent Grand Lodge; therefore in order "to promote and strengthen the interest of Masonry in the Province," he promptly took advantage of what appeared to him to be a fortuitous circumstance, viz., the reported appointment of Henry Price as Grand Master of All America, and applied to him, not for admission to the regular body of Masonry, as has been suggested, but that if Price could by properly attested documentary evidence prove himself to be the regularly appointed Grand Master of all America, that he should promptly confirm them by a deputation or charter in the privileges they then enjoyed of holding annually their Grand Lodge, choosing their Grand Master, Wardens and other officers, who might manage all affairs relating to the brethren there, with full power and authority according to customs and usages of Masons. This was not the language of one seeking to "humble himself" before the regularly constituted Masonic authority, as required of all irregular Masons or body of Masons before being admitted as regular brethren; but of one that knew himself to be a true and regular Mason, requesting that they be "countenanced and distinguished by some special authority as herein desired", in order to protect the good name of the Fraternity against the actions of false and rebel brethren.

----o----

THE CARMICK MS.

BY BRO. A.L. KRESS, Associate Editor, Pennsylvania

ON page 343, of The Builder, November, 1924, Bro. Haywood discussed the Carmick MS. in connection with the records of early Pennsylvania Masonry. His conclusion was "If this MS. be accepted as genuine it proves that a lodge, or lodges, must have been active in Pennsylvania three years and more before Franklin's item in his Gazette." Bro. M.M. Johnson referred to the MS. on page 369 of The Builder, December, 1924. Prompted by Bro. Haywood's statement that the case for the Carmick MS. needs a thorough overhauling, my own opinion of it is embodied in the following impartial analysis. ---A. L. K.

THE Carmick MS. was found about the year 1907 (we judge) in the possession of Bro. Persifor Fraser Smith of Pittsburgh, Pa. It was reprinted by the Grand Lodge of Pennsylvania, edited by Bro. Julius Sachse, in 1908. The original is now in the Grand Lodge Library at Philadelphia. The work was published under the title The Constitutions of St. John's Lodge. Bro. Sachse wrote a brief foreword saying in part:

"The finding of a MS. copy of the Constitutions of St. John's Lodge bearing the date of 1727, however, seems to give a positive proof of the antiquity of the old Philadelphia Lodge...

"This venerable document . . . is dated 1727, and is signed by Bro. Thomas Carmick, a connection of the Frazer family [the italics are mine, A. L. K.], whose name also appears upon one of its pages. Of Bro. Carmick, the scribe of the old Constitutions, we have thus far been unable to obtain any documentary information.

"The Carmick MS. unquestionably is not alone the oldest Masonic MS. in America, but it was also probably the first to be used by the scattered brethren in Philadelphia,

who at that early date assembled, and erected St. John's Lodge in Philadelphia, the first Masonic Lodge on the Western continent."

The last page of the MS. was reproduced in THE BUILDER, page 344, November, 1924. It shows the signature of Thomas Carmick and the date 1727. Page 20 of the MS. carries these words: "Persr. Frazer's Book 5756." Sachse tells us Persifor Frazer was born Aug. 10, 1735, and died April 24, 1792. He belonged to a lodge of Masons at Philadelphia. He would then have been twenty-one years of age when the MS. came into his possession. This Persifor Frazer was an ancestor of Persifor Frazer Smith, among whose possessions the MS. was found at Pittsburgh about 1907.

So much for the MS. itself and Sachse's claims. Now what are the actual facts which we may justifiably accept, after examining the MS. itself? In the absence of any external evidence, we must depend entirely on the document itself.

NO REASON TO DOUBT GENUINENESS

First, there is no reason to doubt that the MS. is a genuine copy of the "Old Charges"; that it was transcribed either from memory or from another copy by one Thomas Carmick, apparently in the year 1727; that it came into the possession of Persifor Frazer in 1756.

Second, there is no direct evidence whatsoever, that this document was used by a lodge in Philadelphia in 1727, nor even that the MS. was in America at that date. This claim advanced by Sachse rests wholly upon his assertion which I italicized above that Thomas Carmick was "a connection of the Frazer family." Sachse was unable then and no one since has produced any documentary evidence as to Thomas Carmick. Before any impartial observer can accept the statement that this MS. was used in Philadelphia in 1727, one must know at least something about Carmick. Where was he born? Where and when did, he die? Was he in 1727-1730, or at any other time even, in America ? What was the nature of his "connection" with the

Frazer family? Nearly thirty years elapsed between 1727 and 1756 when the document came into Persifor Frazer's hands.

The only basis the document itself affords, for the assumption that it may have been used by a lodge in Philadelphia circa 1727-1730, consists in the heading carried on each page, "The Constitutions of St. John's Lodge." There was such a lodge in Philadelphia in 1731 calling itself a "St. John's Lodge." One might therefore infer as Sachse did, that Carmick actually transcribed this MS. for the use of this particular lodge at Philadelphia. We are not warranted in accepting such an opinion in the complete absence of any evidence as to Carmick himself, since all lodges then termed themselves "St. John's Lodges."

The headings on the various pages of the MS. vary. There are several headed "The [or ye] Constitutions of the Holy Lodge of St. John." At that time, "St. John's Lodge" was a generic term applied with no specific or distinctive designation in mind. There was a St. John's Lodge at Boston. A lodge at Portsmouth, N. H., in 1735, styled itself the "Holy and exquisite lodge of St. John." The idea has been preserved till this day in our ritual, in reply to the question "From whence came you?" Therefore, the use of this term in itself is not sufficient to prove a connection between the MS. and the early lodge at Philadelphia.

The conclusions then I should draw are:

1. The MS. is genuine but its genuineness has nothing to do with the existence of a lodge at Philadelphia in 1727.

2. It is possible that it could have been used by such a lodge at that time but in the absence of further evidence, we cannot accept the statement as fact.

3. Should evidence ever be produced that Thomas Carmick was in America and Philadelphia between the years 1727-1730, then it would be reasonably safe to conclude that he did prepare it for and it was used by a lodge at Philadelphia at that time.

We know the lodge at Portsmouth, N. H., claimed to possess a MS. copy of the "Old Constitutions" or charges since they so stated in their petition to Henry Price at Boston, for a charter in 1735. This copy, by the way, I would suggest Bro. Vibert, Baxter, Poole and Rosedale ought to list in their tables of "Missing MSS." As the case for the Carmick MS. now stands, it would be no less plausible to claim it as the missing "Portsmouth MS." as that it was used in Philadelphia in 1727.

It is only fair to add that, though residing in Pennsylvania, I am not a member of this Jurisdiction. I am sure we should all be glad to see evidence produced which would sustain the opinion that this curious and valuable old Masonic document does date back to Philadelphia and 1727.

----o----

SIR ALFRED ROBBINS COMMENTS ON "MAKING A MASON AT SIGHT"

IN a recent letter to THE BUlLDER Sir Alfred Robbins, President of the Board of General Purposes, The United Grand Lodge of England, made a number of valuable comments on the symposium dealing with the subject "On Making a Mason at Sight," published in THE BUILDER, February, 1925, page 33. "I note that you quote our late Bro. John T. Lawrence's By-Ways of Freemasonry on the subject; but I should deprecate your accepting the ipse digit of our late Bro. W. J. Hughan [Hughan's statements were published as a part of the quotation from Lawrence's essay], admirable historian as he was, as in any way indicating that English Freemasonry, as it exists under the United Grand Lodge of England, accepts the idea that the process of Making Masons on Sight by the Grand Master is inherent."

Bro. Robbins then called attention to a paragraph included in the first report he presented to Grand Lodge as the President of the Board of General Purposes, the only official English pronouncement on the matter. This paragraph is as follows:

“An apparently authoritative statement having been made to an American Grand Lodge, and, as a consequence, extensively circulated in the United States and Canada that the M. W. Grand Master not only authorized but himself she red in the practice of making Masons 'at sight,' thus passing candidates by special dispensation through all the degrees at the same lodge meeting, the Grand Secretary has been directed to communicate to all Grand Lodges in the United States and Canada in Masonic association with the United Grand Lodge of England, a statement of our precise position in this regard. Rule 195 of the Book of Constitutions expressly provides that 'No Lodge shall confer more than one degree on any Brother on the same day, nor shall a higher degree be conferred on any Brother at a less interval than four weeks from his receiving a previous degree.' The M. W. Grand Master has no power, except in the case of Lodges abroad in defined conditions, to grant a dispensation to permit degrees to be conferred at shorter intervals, and then, by Rule 115, only by substituting an interval of one week for four, and the Board trusts l hat this explanation of the English practice in this particular which has always been rigidly adhered to, will prevent the further circulation of a misapprehension that, if unchecked, may have serious Masonic consequences."

Regarding the subject Bro. Robbins goes on to we ire further in his letter:

"In fact, as I then made a point of discovering, the United Grand Lodge of England, as it has existed since 1813, has not recognized the existence of such a practice, and, in my own time in Masonry, so far from its having been exercised I have myself seen the M. W. the Grand Master initiate R. W. Bro. H.R.H. the Prince of Wales, while in the same year, 1919, I was present at the initiation, also in full form, of R. W. Bro. H. R. H. the duke of York.

"Both these illustrious Brethren took their degrees in precisely the circumstances laid down in our Book of Constitutions, though, in order to satisfy its provisions, one of them had to remain in England at distinct personal inconvenience two days longer than he had intended to do when having to go abroad on some important mission. In the same way, each served his full year as Warden of a regular Lodge before being installed in the Master's Chair. In every possible way, therefore, we have indicated as English Freemasons that everything in reference to entrance into, or progress in, Freemasonry should be conducted with the strictest regard to Masonic line and rule. As I believe the historic facts I have mentioned have not yet been incorporated in any history of recent developments in Freemasonry, I send them to you thus for your consideration. "

----o----

THE LITTLE LODGE OF LONG AGO

The little lodge of long ago -

It wasn't very much for show:

Men met above the village store

And cotton more than satin wore,

And sometimes stumbled on a word,

But no one cared, or no one heard.

Then tin reflectors threw the light

Of kerosene across the night

And down the highway served to call

The faithful to Masonic Hall.

It wasn't very much, I know,

The little lodge of long ago.

But, men who meet in finer halls,

Forgive me if the mind recalls

With love, not laughter, doors of pine

And smoky lamps that dimly shine

Regalia tarnished, garments frayed,

Or cheaply bought or simply made

And floors uncarpeted, and men

Whose grammar falters now and then -

For Craft, or Creed, or God Himself,

Is not a book upon a shelf:

They have a splendor that will touch

A lodge that isn't very much.

It wasn't very much - and yet

This made it great: there Masons met,

And, if a handful or a host

That always matters, matters most.

The beauty of the meeting hour

Is not a thing of robe or flow'r,:

However beautiful they seem:

The greatest beauty is the gleam

Of sympathy in honest eyes.

A lodge is not a thing of size,

It is a thing of brotherhood

And that alone can make it good.

- Douglas Malloch in Masonic News

----o----

Great Men Who Were Masons

Abraham Whipple

By BRO. GEORGE W. BAIRD, P.G.M., District of Columbia

CAPTAIN ABRAHAM WHIPPLE'S fame has been somewhat overshadowed by that of his brother William Whipple, who was one of the Signers of the Declaration of Independence; this is unfortunate because Captain Abraham Whipple was one of the true heroes of the Revolutionary period. We Masons may find an additional inspiration from his heroic career by virtue of the fact that he was a member of the famous old St. John's Lodge, No. 1, of Providence, Rhode Island. This was the second lodge to be established in that Colony and its was one of the sixteen charters that were granted by the Provincial Grand Lodge of Massachusetts. The charter was signed by Jeremy Gridley, Provincial Grand Master of North America at the time. St. John's

Lodge in Providence and King David's Lodge in Newport were the only two active lodges in the state at the close of the Revolutionary War.

Abraham Whipple was the third captain to be appointed in the original (Colonial) Navy of the United States. He was born in Providence, Sept. 16, 1733, and began his life on the sea when only a boy. In those days the colonial merchant marine was the largest producer of revenue for the Colonies and it was so extensive that it was said that American vessels were seen on every sea.

During the French and Indian War (the war which had so much to do with establishing our civil and religious liberties) Captain Whipple was in command of the Game Cock, which in a single cruise captured twenty-six French vessels.

When the War of the Revolution was in its incipiency, and when the provisions of the Stamp Act prevented the movement of vessels, England began to mobilize vessels in the harbors of Rhode Island, a thing that brought the people to a high pitch of excitement. Captain Whipple first became noted as the result of his part in the famous Gaspee episode. When this armed schooner came into Providence, Captain Whipple led a squad of volunteers in small boats, who boarded and destroyed her on June 17, 1772. The British Government offered a reward of 1,000 pounds for the apprehension of the leader because war had not yet been declared and Whipple's act was regarded as piracy.

In the summer of 1775, and after the Battle of Lexington, Captain Whipple was made commander of two armed vessels, though his commission as Captain was not dated until Dec. 22 of the same year. A few days after he assumed command he chased and captured the Rose, which was the very first sea-fight in the war. Captain Whipple was later given command of the Providence, a larger vessel, which took more prizes than did any other American vessel. When this vessel was captured by the enemy Captain Whipple was assigned to a new frigate bearing the same name and carrying twenty-eight guns. He was blockaded in Narragansett Bay by a fleet, but succeeded in running the blockade and escaping. This escape enabled him to reach France with very important messages relating to the first treaty with that country, for which

service General George Washington wrote Captain Whipple a particularly complimentary letter.

He returned to Boston in July, 1779, bringing with him two merchant vessels he had captured. He had taken eight other vessels besides, which he had sent on to Boston, and the value of which was estimated at $1,000,000.

In 1780 Captain Whipple sailed to Charleston, in order to help relieve that city then being besieged by the enemy, but was met by Sir Henry Clinton with a larger and better armed fleet, who captured Whipple's vessels and held that good sailor prisoner until the end of the war.

In 1784 Captain Whipple commanded the first vessel to unfurl the American Flag in the River Thames. In 1788 he joined the famous Ohio Company and settled in Marietta, where he died May 29, 1819. He was tired of the sea and like so many retired sailors got as far away from it as he could. He is interred in the cemetery at Marietta with many of his pioneer brethren, and a bronze tablet at the entrance records their names; but as far as I have been able to discover no memorial has ever been erected to Whipple himself.

It is a pity that we know so little of the Masonic activities of Abraham Whipple and of other famous patriots of the time. Surely there must be in existence many old records, diaries, local histories and correspondence, in which some grains of Masonic information might be found. Let us dig!

----o----

Andrew Jackson, the Man and Mason

By BRO. ERIK MCKINLEY ERIKSSON, Professor of History, Lombard College, Illinois (Concluded from last month.)

UP to the time he was about forty-five years old, Jackson had done little to attract attention outside the boundaries of his own state. During the years between 1804 and the beginning of the War of 1812 he refrained from office holding, and devoted his attention to an unsuccessful mercantile enterprise at Clover Blossom, and more successfully to the pursuits of a planter.

The outbreak of the War of 1812 was his golden opportunity and he was ready to embrace it. In 1802 he had been elected Major General of the Tennessee militia and so had kept in touch with military affairs. In 1812 he was commissioned a Major General of United States volunteers and took charge of the military operations in the southwest. His first great success came with the crushing of the Creek Indians at the battle of Horse-Shoe, or Tohopeka, in the spring of 1814. This removed a serious menace on the frontier, for these Indians had been incited by the British to hostilities.

HE WINS THE GREAT BATTLE OF NEW ORLEANS

He next turned his attention to the British expedition designed to over-run the southwest. Against them he achieved the crowning victory of his career, when, on the 8th of January, 1815, he defeated the British at New Orleans. With a small force of frontiersmen sheltered behind a rude barricade, Jackson annihilated the attacking force of 5,000 picked British soldiers. While the Americans lost seventy-one men in the day's fighting the British lost 2,137, including their commander, Sir Edward Pakenham.

After the close of this war, Jackson remained in the military service, but it was not until 1817 that he again saw active service. The Seminole Indians of Florida were continually causing trouble on the frontier, and finally Jackson was ordered to proceed against them. The Indians avoided fighting and sought shelter in the Spanish territory of Florida. Without hesitation, Jackson pursued them across the boundary,

captured the Spanish city of Pensacola, and executed two captured British subjects, Alexander Arbuthnot and Robert Ambrister, who had been inciting the Indians. These acts involved our government in diplomatic difficulties, but indirectly Jackson's action was the means of forcing Spain to sell Florida to the United States. Furthermore, he secured peace on the frontier.

From henceforth Jackson was to be prominent in politics rather than in war. Though he retained his army commission until 1821, he did no more fighting. He had shown himself to be a great general, one who was later described by one of his bitterest political opponents, Daniel Webster, as the greatest American general, next to George Washington. Certainly he was an excellent fighter, and though lacking in a knowledge of military science, he achieved results-- and that is the true test of greatness.

After the Seminole affair, Jackson returned to Tennessee, but in 1821 went to Florida to serve as the first Governor of the newly acquired territory. After a turbulent period of a few months in that office, he resigned Dec. 1, 1821.

Again freed from official cares he returned to his beloved "Hermitage," his home, near Nashville. It was now that the Masons conferred on him the highest honor within their power. On Oct. 7, 1822, the "Annual Communication" of the Grand Lodge of Tennessee began at Nashville, and Andrew Jackson was seated as a Past Master of a subordinate lodge. On the same day he was elected Grand Master and installed in the office. In 1823 he was elected to serve for another year. He performed his duties in an able and efficient manner. His sincere interest in Masonry was shown when he called the Grand Lodge into special session for one week for the purpose of standardizing the work of the three degrees.

But the Hero of New Orleans, popularly called "Old Hickory," was not allowed to remain in retirement from public cares. In 1823 he was elected to the United States Senate, but he had already been put before the country as a candidate for the Presidency. At the time there was only one political party, the old Republican, and the four candidates, Andrew Jackson, John Q. Adams, Henry Clay, and William H.

Crawford, were all members of it. The popular election in November, 1824, proved indecisive. Though Jackson received the largest vote, his electoral vote was only ninety-nine to eighty-four for Adams, fortyone for Crawford, and thirty-seven for Clay.

HE WAS DEFEATED IN THE HOUSE OF REPRESENTATIVES

The election was now carried to the House of Representatives, as provided by the Constitution. When the vote was taken on Feb. 9, 1825, Adams received the vote of thirteen states and thus was elected, while seven states voted for Jackson, and four for Crawford. Clay had thrown his influence to Adams, and when he became Secretary of State in the new cabinet, Jackson and his followers became convinced that a "corrupt bargain" had been made between Clay and Adams.

Inspired by this belief and feeling that the true will of the people had been thwarted, Jackson resigned from the Senate and threw his energies into the campaign for the Presidency at the next election. Backed by an efficient organization which effectively used the press as well as other agencies of propaganda, and after a bitterly fought campaign lasting almost four years, Jackson was elected over John Q. Adams, and was inaugurated on March 4, 1829, as seventh President of the United States.

The turbulent events of the following eight years cannot be understood without a comprehension of people who put Jackson into office. Among the supporters of the new President were included three classes: the southern aristocratic planters who were imbued with the Jeffersonian ideas of democracy; the laboring classes of the north; and the frontiersmen of the region west of the Appalachians. The last named group was easily the dominant one and gave its character to the Jacksonian Democracy. It was this group which Andrew Jackson truly represented.

The outstanding characteristic of this pioneer frontier democracy was its devotion to the idea of equality of opportunity. To these people, social antecedents counted for little. They did not ask a man from whence he came but they expected him to play a

man's part. Everyone had his opportunity to achieve success; he who failed received scant consideration, while the man who showed the qualities of leadership was soon accorded fitting recognition.

The frontier idea of equality was not a theory which would make everyone alike. There was nothing of the communistic idea in it. Each man had an equal opportunity to gain wealth and distinction. Property was acquired by hard toil under the most discouraging conditions. There was no thought of equal distribution whereby the shiftless and indolent would benefit by the exertions of the ambitious.

The frontiersman was ever ready to co-operate with his neighbors when there was need, he was hospitable and helpful, but was far from being communistic in his conception of society. The democracy of the frontier well illustrated the idea that brotherhood means not literal economic, social and political equality, but equality of opportunity, and is to be attained by justice and not by communism.

The equalitarian ideas of the frontier were well illustrated in politics. The man who was a successful Indian fighter was expected to make the best Judge or Congressman. It was thought that any upstanding man was qualified for any office, and consequently these western Democrats opposed the idea of a permanent office-holding class. They believed ardently in political democracy, equality of economic opportunity, and just as ardently opposed monopolies and special privilege.

Of this class Jackson was the typical and outstanding representative. Because he interpreted their will so accurately, the era in which he occupied the presidential chair has been called the period of "Jacksonian Democracy."

No President of the United States has more truly represented the people who elected him than did Andrew Jackson, and this is one of his chief claims to greatness. When he performed the acts which marked his Presidency he was but carrying out the will of the new democracy. It has been said that Jefferson inaugurated "government of the people, for the people," but that it remained for Jackson to add "by the people."

"TO THE VICTOR BELONG THE SPOILS!"

This explains why President Jackson allowed the "spoils system," the idea of "to the victors belong the spoils," to be applied to the national civil service. The new democracy were ardent believers in the idea of rotation in office; the spoils system had long been practiced in the states; and it was inevitable that it should now be applied to those holding office under the national administration. If Jackson had not introduced it some other President would have done so. He did not apply the system as extensively as later Presidents for, during his eight years in the Presidency, only about one-fifth, or 2,000 out of approximately 11,000 holding office under the Federal Government, were removed.

Likewise, his refusal, in 1832, to sign the bill rechartering the Second Bank of the United States was due largely to the belief of himself and his constituency that it was aristocratic and monopolistic in character and dangerous in a democratic government. That he truly interpreted the will of the people was shown by his re-election in 1832 with the question of the bank re-charter as the chief issue. Jackson has been severely denounced for his lack of knowledge concerning finances, but history has vindicated him in this matter. The United States has never gone back to the plan of having its finances handled by a single privately controlled corporation. Could he have had his way "hard money" would have taken the place of the paper money which flooded the country. Furthermore, he opposed, though he could not prevent, the passage of the bill in 1836 providing for the distribution among the states of the surplus money which had accumulated in the Treasury since the national debt was paid on Jan. 1, 1835. This distribution, which was sponsored chiefly by John C. Calhoun and Henry Clay, encouraged reckless expenditures and was a material factor in bringing on the panic of 1837. In this matter Jackson deserves credit which biographers and historians generally have failed to give him.

And so in all the other political controversies of his two turbulent administrations, he acted as he thought the people wished. In suppressing the nullification movement in South Carolina he lost the support of the southern aristocracy but retained the adherence of the chief elements of his following who were intensely nationalistic.

When he refused to enforce the Supreme Court decision protecting the Cherokee Indians from the State of Georgia he acted in accordance with his own feeling and that of the frontiersmen, that the best thing for the Indians was removal beyond the Mississippi River. He did not oppose internal improvements of a national character, but stopped the drain from the national treasury to pay for local improvements within the states.

HE WON AMAZING DIPLOMATIC VICTORIES

In diplomacy he achieved a record which surpassed that of such statesmen as John Q. Adams and Henry Clay. Besides negotiating numerous commercial treaties, he secured the opening of the West Indies trade by negotiations with England. This matter had been pending since the Revolution and all previous attempts to settle it had failed. Likewise, Jackson secured a settlement of the indemnity claims against the French Government growing out of the Napoleonic wars, which his predecessors had tried repeatedly but unsuccessfully to settle.

All of Jackson's policies were most bitterly assailed by his political opponents and have been severely criticized since. But throughout the eight years of his Presidency he met and consistently overcame all opposition. The final triumph of his career came in 1836, when, by his personal support, Martin Van Buren, who was pledged to carry on his policies, was elected as his successor.

While Masons may differ in their opinions concerning the political questions of the Jackson administration, they all should honor and respect him for the open stand he took for the Masonic Order during the Anti-Masonic movement. When thousands of Masons, if they did not openly renounce the Order, at least were afraid to defend it, Jackson boldly proclaimed his attachment to the fraternity. Even when the Anti-Masonic party, in 1832, placed William Wirt [see note] in the field as a candidate for the Presidency against him, he refused to equivocate. During his residence in Washington he was an honorary member of Federal Lodge, No. 1. When his duties permitted he did not hesitate to attend lodge functions and otherwise openly show his loyalty to the Order. As an illustration of this he wrote a letter to the Grand Lodge of

Massachusetts, during the heat of the Anti-Masonic excitement, declaring that "the Masonic Society was an institution calculated to benefit mankind and trusted it would continue to prosper."

After his second term as President expired in 1837, Jackson retired to his home, the "Hermitage," near Nashville, Tenn. While he continued until his death to maintain a keen interest in politics, he was not able to actively participate. During his whole Presidency his health had been bad and during his closing years his physical condition was feeble.

Much has been said about Jackson's violent qualities but little about the gentler side of his life. His wife had died late in 1828, and from then to the end of his life he worshipped her memory. In his room he kept her picture constantly before him, and each day he would read from her Bible--something which probably most of his detractors did not do. In 1839 he joined the Presbyterian church and from then to the close of his life was a professing Christian. At the "Hermitage" he was very affectionate in his relations with the family of his adopted son who lived with him. Towards his servants he showed kindness and consideration.

The disease which had for so long been undermining his constitution finally overcame him, and he died on June 8, 1845. The cause of his death was announced as dropsy and consumption. When the news spread over the country there was almost universal mourning. So bitterly had he been hated by political enemies that these showed little regret at his passing. But the great majority of people sincerely grieved at his demise. Throughout the country eulogistic addresses were delivered, and in the larger cities, such as New York and Washington, funeral processions were held, in which the Masonic bodies occupied prominent positions.

The feelings of his Masonic brethren were shown in the tribute prepared by the Chaplain of the Grand Lodge of Tennessee, who said:

"The hand of the spoiler has been among us. His grasp has been laid upon the pillars of our edifice, and one of its stately columns lies in the dust * * The life of Andrew Jackson was a beautiful illustration of Masonic Benevolence. In him it was an expansive, a diffusive principle * * * The grave holds this noble jewel of Masonry. In republican simplicity, he reposes * * * Disturb not his slumbers, by party execrations. Let us give his foibles to oblivion, and enshrine his virtues in our 'heart of hearts'. Whilst a grateful people award to him their need of praise, be it ours so to pass the level of time, as that we may greet him in the 'Holy of Holies above."

BIBLIOGRAPHICAL NOTES

Of the many biographies of Andrew Jackson the best is Bassett, John Spencer, The Life of Andrew Jackson, II vols. Doubleday, Page and Co., New York, 1911. Parton, James, Life of Andrew Jackson, III vols., Houghton, Mifflin & Co., New York, 1888, is interesting but often not reliable. Parton accepted hearsay as fact and lacked in critical discrimination. Other useful biographies are Brady, Cyrus Townsend, The True Andrew Jackson, J. B. Lippincott Co., Philadelphia, 1906; Brown, William Garrott, Andrew Jackson (The Riverside Biographical Series, No. I), Houghton, Mifflin Co., New York, 1900, and Buell, Augustus C., History of Andrew Jackson. Pioneei, Patriot, Soldier, Politician, President, II vols., Charles Scribner's Sons, New York, 1904. There are others but those named are best.

For general information concerning the Jackson period and Jackson democracy there are numerous books available. Schlesinger, A. M., New Viewpoints in American History, The MacMillan Co., New York, 1922, contains an excellent chapter on "Jacksonian Democracy." Other interesting books are MacDonald, William, Jacksonian Democracy (Albert Bushnell Hart ed., The American Nation; a History, Vol. XV), Harper and Bros., New York, 1906; Ogg, Frederic Austin, The Reign of Andrew Jackson (Allen Johnson, ed., The Chronicles of America Series, Vol. XX), Yale University Press, New Haven 1919; Peck, Charles Henry, The Jacksonian Epoch, Harper and Bros., New York, 1899; and Turner, Frederick Jackson, Rise of the New West, 1819-1829 (Albert Bushnell Hart, ed.. The American Nation: A History, Vol. XIV), Harper and Bros. New York, 1906.

Much information on the period 1825 to 1845 was obtained from political newspapers of the time: the National Intelligencer, the National Journal, the United States Telegraph; the Washington Globe; and the Washington Union. Information concerning the Anti-Masonic Party is contained in the Masonic Service Association Bulletin, No. 10, and THE BUILDER March, 1921.

Information concerning Jackson's Masonic record was obtained from The Freemason's Monthly Magazine, Vol. IV (1845), p. 349, A. B. Andrews, "Andrew Jackson the Freemason," The New Age Magazine, Vol. XXIX, pp. 3-6; William L. Boyden, "Andrew Jackson, Grand Master of Masons," The New Age, June, 1904, pp. 71-73; and the Proceedings of the Grand Lodge of Tennessee 1813-1847, pp. 77, 375, 578-579.

NOTE BY EDITOR--According to Dr. Albert G. Mackey, Mystic Tie, New York, 1856, William Wirt, Anti-Masonic candidate for President, had been an Entered Apprentice, and did not renounce the Order until his nomination, even then his renouncement was equivocal and half-hearted and, as he himself frankly acknowledged, based on hearsay only.

----o----

St. Louis Unit Shriners' Hospitals for Crippled Children

THIS is one of eleven hospital units now organized, all of them financed and managed by the Shrine.

The St. Louis or base unit, which receives patients from the St. Louis area and to which the other units will forward especially difficult cases, was formally opened April 13, 1924, at which time fifteen patients were already being cared for. The building is a truncated "L" in shape, and stands at the corner of Kingshighway and

Clayton avenue; the entire plant, including lot, building and equipment, represents a cash outlay estimated at from $800,000 to $900,000. It stands opposite Forest Park, of which it commands an unobstructed view. The lot itself cost $150,000. Moolah Temple, St. Louis, provided the entire equipment at a cost of $25,000. From the kitchen in the basement to the commodious operating room on the top floor everything is as complete as modern scientific skill can make it; throughout there has been an unstinted effort to provide the children patients with every possible comfort.

Children of every color, creed, and nationality are welcome. A child to be accepted must be a cripple, not over fourteen years of age, of sound mind, and his condition must admit of being so corrected as to render him self-supporting in after life. No child whose parents are able to pay for treatment is admissible.

Herewith is given a complete list of Shriners' Hospitals as now organized, their staffs and board of governors, and the general board of trustees. It will be observed that there are eleven of these, including the unit at Honolulu, which has no plant of its own, but uses Kaukeolani Hospital.

THE ELEVEN UNITS

Board of Trustees

Sam P. Cochran - Chairman

Dallas, Texas

W. Freeland Kendrick – Vice-Chairman

Philadelphia

Forrest Adair - Secretary

Atlanta, Ga.

Jas. R. Watt, Albany, N.Y.

Dr. Oscar M. Lanstrum, Helena, Mont.

John D. McGilvray, San Francisco, Cal.

Arthur W. Chapman, Winnipeg, Manitoba.

Jas. E. Chandler - Imperial Potentate

Kansas City, Mo.

Jas. C. Burger - Imperial Deputy Potentate

Denver, Colo.

David W. Crosland - Imperial Chief Rabban

Montgomery, Ala.

Clarence M. Dunbar - Imperial Ash. Rabban

Providence, R. I.

Advisory Board of Orthopedic Surgeons

Dr. Robert B. Osgood, Chairman, Boston, Mass

Dr. Michael Hoke, Secretary, Atlanta, Ga.

Dr. W. Edward Gallie, Toronto, Can.

Dr. Edwin W. Byerson, Chicago, III.

Dr. John C. Wilson, Los Angeles, Cal.

Shreveport Hospital

Chief Surgeon - Dr. Herbert A. Durham

Superintendent - Miss Byrd Boehringer

Opened - September, 1922

Capacity - 50 Beds

Board of Governors - J. H. Rowland, Chairman: L. E. Thomas, H. S. Weston, Secretary, W. B. Farrar, Shreveport; J. P. Haller, New Orleans, La.

St. Louis Hospital

Chief Surgeon - Dr. LeRoy C. Abbott

Superintendent - Miss Estelle D. Claiborne

Opened - April 8, 1924

Capacity - 110 Beds

Board of Governors - Henry F. Niedringhaus, Chairman; P. S. Kaull. J. W. Alcorn, J. E. Bishop, Secretary; I. L. Hedges, Wm. J. Kennedy, Geo. T. Matthews, Walter Wimmer.

Twin Cities' Hospital

Chief Surgeon - Dr. Wallace H. Cole

Superintendent - Miss Caroline B. Hallberg

Opened - April 14, 1923

Capacity - 60 Beds

Board of Governors - C. E. Ovenshire, Chairman; Geo. K, Belden, A. B. Chamberlin, Minneapolis: Wm. K. Gill, Duluth; J. Harry Lewis, Secretary; Oscar Hallam, Rev. J. W. Holland, Wm. Aull, St. Paul, Minn.

San Francisco Hospital

Chief Surgeon - Dr. Walter I. Baldwin

Superintendent - Mrs. Gertrude R. Folendorf

Opened - May 26, 1923

Capacity - 50 Beds

Board of Governors - John D. McGilvray, Chairman; Earnest C. Hueter, Chas. G. Gebherdt, Jos. Heineberg. Arthur Joel, Frank Kessling, Wm. H. Worden, Secretary.

Portland Hospital

Chief Surgeon - Dr. R. B. Dillehunt

Superintendent - Miss Letha Humphrey

Opened - Dec. 9, 1923

Capacity - 50 Beds

Board of Governors - Geo. L. Baker, Chairman; Geo. W. Stapleton, D. G. Tomasini, W. J. Hofmann, Secretary: Frank Grant, H. J. Blaesing, Carl Tipton.

Springfield. Mass.. Hospital

Chief Surgeon - Dr. R. N. Hatt

Superintendent - Miss Harriett McCollum

Opened - Feb. 21, 1926

Capacity - 60 Beds

Board of Governors - George M. Hendee, H. H. Caswell, Chas. A. Fraser, A. H. Phillips, Henry O. Olds. F. C. Smith, Fred R. Brown and Chas. H. Beckwith.

Montreal Hospital

Chief Surgeon - Dr. A. McKenzie Forbes

Superintendent - Miss Louise M. Dickson

Opened - Feb. 9, 1925

Capacity - 50 Beds

Board of Governors – A.A. Bittues, H.J. Elliott, Walter G. Hager, William Maclaier, Walter Taylor, Thomas Currie and W. Williamson.

Honolulu - Hawaii

Ward Space Rented from - Kaukeolani Hospital

Chief Surgeon - Dr. Jas. Warren White

Superintendent - Miss Sarah Bloom

Opened - Dec. 19, 1922

Capacity - 30 Beds

Board of Governors - Harry N. Denison, Chairman, Guy H. Buttolph, Kirk B. Porter, Hugh C. Spencer, Secretary; Chas. G. Heiser, Harry S. Hayward, Frank E. Thompson, John A. Young, Honolulu, H.I.

Spokane, Washington

Ward Space Rented from - St. Luke's Hospital

Chief Surgeon - Dr. Charles F. Eikenbary

Superintendent - Miss Grace Bratton

Opened - Nov. 15, 1924

Capacity - 20 Beds

Board of Governors – Henry A. Pierce, Chairman; Hugo E. Oswald, Sam Kimbrough, Will Murgittroyd, Glen Pattee, Harry A. Garrett, C. Bert Clausin

Salt Lake City, Utah

Ward Space Rented from - St. Mark's Hospital

Chief Surgeon - Dr. L. Huether

Superintendent -

Opened - Jan. 15, 1925

Capacity - 20 Beds

Board of Governors - F.C. Schramm, Chairman: C. H. Fischer, M. E. Lipman, Leon Sweet, W. J. Lynch, James W. Cherry, Salt Lake City; John E. Carver, P. F. Kirkendall, Ogden, Utah.

Winnipeg, Canada

Ward Space Rented from - The Children's Hospital

Chief Surgeon - Dr. A. A. Murray

Superintendent -

Opened - Jan. 16, 1926

Capacity - 20 Beds

Board of Governors - A.W. Chapman, Chairman; W. A. McKay, Vice-Chairman; Alex Thompson, Secretary-Treasurer; W.F. Taylor, James Mackie, H.T. Hazelton, Clarence C. Field, W.H. Carter, Winnipeg, Man

----o----

A Masonic Hospital for Crippled Children for the Philippines

By BRO. LEO Fischer, Philippine Islands

AS editor of The Far Eastern Freemason and as associate editor of The Cabletow, the two Masonic journals of the Philippine Islands, and as a leader in Masonic activities in the Far East, Bro. Fischer is peculiarly well qualified to write on this subject. Our thanks are extended to him for this good word from the Philippines. May T.S.G.A.O.T.U. grant that our far-away brethren be successful in their magnificent charity.

IT is a far cry from the vast domain of the continental United States to the palmfringed shores of the Philippines and a comparison of the scant resources available to the small body of Masons in these Islands with the enormous wealth at the command of the great army of Masonry in the United States is out of the question. Yet the Craft in this Far Eastern Archipelago is constantly giving evidence of a noble ambition, an ardent desire, not to remain behind its brethren in the United States in Masonic work, and every great movement in American Masonry finds an echo in the Philippines.

Although the Masons of these Islands are putting forth every effort to maintain their young Grand Lodge, give the largest sum of Masonic education possible to the Craft, support the various charitable enterprises they have initiated, and hold their own against numerous hostile elements and influences of which our brethren in America have no idea, yet they have for some time past been contemplating the taking up of

one form of Masonic charity that has but recently been given attention in the United States: a l Masonic Hospital for Crippled Children.

As early as 1923, a number of enthusiastic Scottish Rite Masons who meet every Tuesday at a luncheon in the Masonic Temple on the Escolta, Manila, under the leadership of the Deputy for the Supreme Council of the Southern Jurisdiction of the United States, M. W. Bro. Frederic H. Stevens (then Grand Master of Masons of the Philippine Islands), discussed plans to found a hospital for crippled children in Manila. The establishment of an orthopedic ward at the Mary Chiles Hospital was contemplated. But illness compelled Bro. Waldo N. Lemmon, the director of this hospital, who had considerable experience in that line and to whom the brethren interested in the plan had assigned a prominent part in the work, to return to the homeland. It was then considered best to start the movement as a general Masonic venture, and on July 29, 1924, a number of the most active Master Masons of the Islands met in the Masonic Temple and organized a corporation for the purpose of building, equipping and maintaining in the City of Manila a Masonic Hospital for Crippled Children.

The list of incorporators was headed by Wenceslao Trinidad, the M. W. Grand Master of the M. W. Grand Lodge of the Philippine Islands; Frederic H. Stevens. Ill. Deputy of the Supreme Council, A. & A. S. R. of the Southern Jurisdiction of the United States, and the representatives of various other Masonic bodies.

It included Americans, Chinese, and Filipinos, and the fair sex was represented by the wife of the Deputy for the Supreme Council, Mrs. Frederic H. Stevens. The M. W. Grand Master was chosen honorary president and the Ill. Deputy for the Supreme Council and Governor-General Leonard Wood honorary vice-presidents of the corporation. The officers elected were W. W. Larkin, president; Teodoro M. Kalaw, first vice-president; Major-General James H. McRae, second vice president; F. E. Hedrick, treasurer; and Joseph H. Schmidt, secretary. Much enthusiasm was shown and the newly elected officers entered upon their duties with great vim and vigor and have been performing them with constancy and zeal ever since.

A membership campaign was the first move undertaken, of course. Membership in the corporation is limited to regular Master Masons; the wives, daughters, sisters, mothers and widows of regular Master Masons; and such organizations and associations the membership of which is composed of these eligibles, as the Board of Directors may from time to time determine.

There are several classes of membership. Life membership may be secured by the payment of an entrance fee of $250, there being no annual dues for this class. Sustaining membership requires no entrance fee, but the payment of $50 per annum for dues for five years. Regular membership may be obtained by paying an entrance fee of $5.00 and $1.00 per annum for dues.

THE BRETHREN RESPONDED

The response was very satisfactory. At last Philippine Masonry seemed to have found that worthy object of a concerted effort for constructive work in general charity, as distinguished from that extensive to Masons and their wards alone, for which it had been looking for years. The Scottish Rite bodies and a number of Blue Lodges and individual Masons subscribed as life or sustaining members, and applications for regular membership kept pouring in. And we venture to say that the response would have been more general were it not for a few factors militating against it; the drive for the Masonic Home, school and dormitory; the unsatisfactory condition of business; the poor means of communication with the provincial lodges scattered throughout the large group of Islands; and others. Enthusiastic workers have been lecturing and canvassing for the hospital, and others have wielded their pens for it until at present the corporation has fifteen life members, thirty-three sustaining members, and 525 regular members.

Last January Mrs. W. J. Williams, the wife of a brother who hails from Australia, organized a dancing recital for the benefit of the Masonic Hospital for Crippled Children, and on two successive nights she and seventy of her pupils, mostly American children, delighted appreciative audiences at the Grand Opera House of Manila. The net proceeds of the noble work so performed by Mrs. Williams and her

pupils totalled $2,200.00. The performances were well patronized by the general public and a considerable number of broad-minded Catholics gave their assistance towards the success of the good work.

THE FUNDS ARE NOW IN SIGHT

The funds on hand are almost sufficient to establish a ward for crippled children in one of the local hospitals. Bishop C. B. Mitchell, of the Methodist Episcopal Church, a very enthusiastic Mason, has offered the use free of charge of the staff and facilities of the Mary Johnston Hospital, in the district of Tondo, Manila, an excellent location for a charitable institution of any kind. We expect soon to hear of the materialization of the plan cherished by the Masons of the Islands. In the meantime, the drive for members and funds continues. "The Cabletow" and the "Far Eastern Freemason," official organs of the Grand Lodge of the Philippine Islands and the Scottish Rite bodies of the Valley of Manila, respectively, which reach practically every regular Mason in the Philippine Islands, are constantly active in behalf of the Hospital and a number of the enthusiastic workers of the corporation never miss an opportunity to make propaganda for it.

The success of the Masonic Hospital for Crippled Children will show to the Masonic world that the seven thousand regular Masons of the Philippine Islands are capable of conceiving great things and carrying them to a successful conclusion.

* * *

DESCRIPTION OF THE HEADQUARTERS BUILDING FOR THE THIRTY-SIXTH TRIENNIAL CONCLAVE, KNIGHTS TEMPLAR

WHEN Sir Knights from all over the United States assemble in Seattle for their Thirty-sixth Triennial during the 28th to 30th of this month, they will find themselves

in one of the most unique structures that has ever been erected in the country. The perspective of it, published in THE BUILDER on page 100 of April last, furnishes but a slight conception of it. The designs were made in the offices of Sir Knight Herbert Ainsworth Blogg, A. I. A., Seattle, to whom THE BUILDER is indebted for the description of the building embodied in the paragraphs below.

Sir Knight Blogg is a member of Bethlehem Commandery, No. 10, and an Institute Member of the Washington State Chapter of the American Institute of Architects. Mr. Henry H. Hodgson, Associate of the Washington State Chapter, A. I. A., who was designer in Mr. Blogg's office at the time the designs were made, is responsible for much of the success of the design and its development. Sir Knight Henry Bittman was the structural engineer. Sir Knight Ludwig Livergreen was the general contractor; and the electric work was done by Bro. Evans of the City Electric & Fixture Company, of Seattle.

The exterior design is that of a feudal castle of the time of the crusades. The mass of the plan consists of two buildings with a court between. The entrance is from the south, and leads over a drawbridge into the large court which is 23 feet wide by 94 feet long. From this court entrances lead into the Washington State headquarters on the west. At the north end of the court is the keep, or main tower. The ground floor of this keep contains the executive offices for the control of the building. Adjoining the keep is the north entrance with massive gates. All approaches from the court to the buildings are by inclines.

The national colors will fly from the staff on the keep and the Beauseant, battle flag of the Templars, will fly from a turret at the southwest angle of the west building.

The Washington State headquarters building is 57 feet wide and 118 feet long and contains a balcony 23 feet wide around three sides. In this building are quartered the twenty-four subordinate commanderies of the State of Washington and space for information, registration, hotel, and transportation services. Thirteen commanderies have quarters on the main floor and eleven in the balcony.

The northwest headquarters building, which is 63 feet wide and 92 feet long, besides containing quarters for the state headquarters of Oregon, Montana and Idaho, has a ladies' bower. In this building will also be found telephone, telegraph and stenographic service. Direct telephone connection will be in service to all the principal hotels and to the central executive office. Each commandery will have a telephone through a private branch exchange. The exterior of the buildings is painted to represent the stone work of the feudal period.

* * *

AN EARLY USE OF "CHAPTER"

THE word "lodge" has become so completely identified with the Blue Lodge body, and "chapter" has become so generally linked with the local body of Royal Arch Masons, that any divergence from this custom arouses curiosity. A case of this kind is met with in the Beteilhe MS. account of the founding of the First Lodge of Boston, at the Bunch of Grapes Tavern, July 30, 1733. That account begins with the following heading: "At a Special Chapter of Free & Accepted Masons." Did this use of the word have any special significance? The question was submitted to Bro. Gilbert Daynes, Associate Editor, England, whose reply, given in full immediately below, indicates that "chapter" and "lodge" were once used interchangeably:

The word "Chapiter" or "Chapter" appears in two of the Statutes of Labourers. First, in 1360, when the Statute of Labourers received Parliamentary confirmation, and its observance was enforced under strong penalties. The reference is "that all alliances and Bovines of masons and carpenters, and congregations, chapters, ordinances and oaths betwixt them made, or to be made, shall be from henceforth void and wholly annulled." (Gould, History I. 340.)

In 3 Henry VI. c. 1., A.D. 1425, we read "whereas by the yearly congregations and Confederacies made by the Masons in their general Chapiters assembled," etc., and

also "Our said Lord the King.... bath ordained and established, that such Chapiters and Congregations shall not be hereafter holder." (Gould, I. 351-357).

The word "Chapters" is met with in all the editions of the Constitutions up to and including the edition of 1784. In the 1723 edition the second regulation runs as follows:

"II. The Master of a particular Lodge has the Right and Authority of congregating the Members of his Lodge into a Chapter at pleasure, upon any Emergency or Occurrence, as well as to appoint the time and place of their usual forming."

There is no definition of either the word "Lodge" or "Chapter" given by Anderson, nor is the difference between them, if there was any difference, anywhere indicated by Anderson. In the 1738 edition, the old regulation, as above quoted, is given, but the words "at pleasure" are omitted. The New Regulations, also given in that edition do not touch upon that part of the Old Regulation No. II which is under discussion. The editions of 1756, 1767 and 1784 have similar references to "Chapters" in the Regulations.

In the history given by Anderson in the 1723 edition of the Constitutions, he mentions on page 35 "and because such Agreements were suppos'd to be made at the General Lodges, call'd in the Act CHAPTERS AND CONGREGATIONS of MASONS it was then thought expedient, etc." This refers to the Statute of Henry VI, part of which Anderson gives in a note o i the same page, to which he gives the title, "Masons shall not confederate themselves in Chapters and Congregations." In the second edition, on pages 73 and 74, Anderson again sets out the Statute of Henry VI using the word "Chapters."

In the General Laws of the Old Lodge, held at the Saracen's Head, Lincoln, and founded 7th of September, 1730, the third of its By-Laws reads as follows:

"3. Upon emergent occasions such as the proposed Brothers going out of Town or the like the Mar may convene the lodge for that purpose and hold a Chapter for the Election and Institution of such Members if he see good." (A. Q. C. Vol. IV, p. 101.)

In a letter by M. Broughton (not a Mason) from the Duke of Montagu's, at Ditton, to the Duke of Rickmond, dated New Year's Day, 1734-5, the following sentence occurs:

"On Sunday Night at a Lodge in the Library, St. John Albemarle and Russell made chapters: and Bob [Robert Webber] admitted apprentice; the Dr. [Dr. J. T. Desaguliers] being very hardly persuaded to the Latter, by reason of Bob's tender years and want of Aprons." (A. Q. C., Vol. XXX, p. 190.)

A considerable amount of the discussion upon this paper in Quatuor Coronati Lodge was as to what was meant by the word "Chapters."

It is interesting to note that in the earliest Minutes of R. A. contained in the Minute Book of a Bristol Lodge, 1758, the word "lodge" is used. The last actual Royal Arch meeting recorded is that on Sunday, May 6, 1759, when "a Royal Arch Lodge" was held. In A. Q. C. Vols. XXX and XXXII there are papers with reference to Royal Arch Masonry, which might help you in coming to some definite conclusion as to whether Anderson, or others, during the period 1723 to 1743, used the word "chapter" as referring to something different from the ordinary "lodge."

* * *

THE LOUISIANA RELIEF LODGE

By BRO. JOHN A. DAVILLA, Grand Secretary, Louisiana

EIGHT Masonic lodges of the City of New Orleans united in forming a Relief Board on the 28th of April, 1851. This Board continued to operate for three years, when the following resolution was presented to the Grand Lodge and adopted:

"Whereas, the Masonic Board of Relief, established in the City of New Orleans, has proved itself entitled to the confidence of this Grand Lodge therefore, Be it resolved, That the said Board of Relief be and is hereby constituted into a regular lodge, for the special purpose of its creation, and the Grand Master is hereby authorized and empowered to grant a Charter or Warrant of Constitution to them, under the title they now hold or such other as they may select."

On the first day of July, 1851, this charter was granted, under the title and designation of Louisiana Relief Lodge, No. 1.

The Grand Lodge law governing this matter states:

"The members of said lodge shall consist of its ofl6eers, who may be selected from its constituents at large, Past Masters and the Masters and Wardens in office (or their proxies), of such lodges as shall hold membership in the same."

And further:

"Said lodge shall have no power to confer degrees nor to send representatives to the Grand Lodge, nor shall it be required to pay any dues, fees or charges to this Grand Lodge."

The proceedings of this Grand Lodge are replete with praises for the services of the Relief Lodge during the years when the yellow fever scourge paid practically an annual visit to the cities of the South.

The work is still continued and we have the unique honor of having the only lodge restricted to relief work in the world. The work of the lodge is limited to the care of sojourning Masons and is the same class of work done by the Relief Boards of the country; but we have the advantage, we believe, in that the Master and Secretary handle all the affairs of the lodge between meetings and pass upon all cases presented.

The lodge meets quarterly and is never closed, but is called from refreshment to labor and vice versa and is therefore always ready for an emergency. Any two of the constituent lodges constitute a quorum.

* * *

THE REASON FOR POOR BOOKS

CRITICS of Masonic literature, outside as well as inside the Craft, often charge us Masons with encouraging the circulation of books of such poor quality as would make impossible their use by any other class of readers. There is a certain amount of truth in this indictment, for it would be easy to name certain Masonic "histories" that no competent historian would deign to read; works on symbolism that draw scorn from symbologists, properly so-called; treatises on the "Ancient Mysteries" - more especially of Egypt - too puerile for any use except by the waste basket; and various other writings, callow, uninformed, dull.

There is a reason for this, such a reason as reflects no discredit on the average intelligence of the Craft. There are many subjects in Masonry itself, essential to a knowledge of it, to understand which such knowledge is needed as outside the Craft usually falls only within the province of specialists. A reading about King Solomon's Temple calls for some dealings with archeology; the "Liberal Arts and Sciences" of the Second Degree carry one back into Medieval history; the H. A. Legend has connections with ancient myths and forgotten astrologies. And so on. The member of a lodge who may become interested enough in such subjects to seek literature on them naturally cannot be expected to possess the special knowledge that would enable him to read with critical discernment. "The more excellent way" for such a reader is to seek counsel of those who, by virtue of some special knowledge, may be able to give him a just appraisal of any book he may be tempted to read.

----o----

EDITORIAL.

BOARD OF EDITORS

Editor-in-Chief - H.L. HAYWOOD

ASSOCIATE EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

R. J. MEEKREN, Canada

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

Time to Prepare for the Celebration of the Bicentennial of American Masonry

IN the Question Box and Correspondence Department of this issue the reader will find a communication from Bro. Robert J. Newton in which that brother, who has long had at heart so sincerely the high purposes of the Craft, urges that it is now time for American Masonry as a whole to make plans to celebrate the two hundredth anniversary of the founding of American Freemasonry. His suggestion is timely and his proposal is wise. Surely the founding of our Fraternity on these shores was an event of such far-reaching consequences, not alone to Masonry here and abroad but to our nation as well, that some suitable celebration thereof is morally binding on US all.

There may be a possible disagreement as to the date. Pennsylvania may wish it to be held in 1930 in remembrance of the St. John's Lodge that was evidently at work in that city in 1730 - the first American lodge of which we have records. Massachusetts may desire to set the date in 1933, to recall the founding of the First Lodge at Boston

in 1733. But there cannot be any serious difficulties on this score when the fact itself, and as a whole, is such as to make details a matter of inconsequence.

There is a real sense in which this bicentennial is a date for Freemasonry throughout the whole world. The Craft did not begin here. It is not as ancient as it is in England and in Europe. Like our population and our culture it was in its beginnings an importation from abroad. Nevertheless it has had here a development so unique, and because of its size and social activities it has come to wield an influence so wide that American Freemasonry has come to be something more than a fraternity, something more than a secret society, but has grown to be one of the public institutions like the school and the home, with ramifications extending everywhere.

Moreover, the American Craft has achievements to its credit other than its mere size. To organize forty-nine Grand Lodges within the borders of one country, and to so link them together without violating the sovereignty of any one of them as to leave each state free but all states united is in itself a thing to be proud of. Of the same case is the fact that here the Higher Grades have grown to a position of power and prestige not everywhere found, and yet at the same time exist in harmony along with the Grand bodies practising the Craft degrees; so also is the fact that along with these specifically Masonic organizations are a number of Side Orders, many of them national in scope, which, though they are not strictly speaking in the Masonic family, are related to it. The co-existence of so many governing bodies in one great family exhibits the vitality and the unity of the American Craft, and is a culmination of two hundred years of activity of which each American Mason may legitimately feel proud.

It would be most appropriate for all Grand bodies to unite in celebration at the George Washington National Masonic Memorial when the time comes. That Memorial was brought into existence as a monument to the unity of American Masonry, and the mere fact that a celebration would be held within its walls would in itself help to make that unity more close and enduring.

Held under such auspices a celebration would familiarize all American Masons with the early history of the Craft in America; would make clear the contributions of Masonry to American civilization; would set free from local obscurities the grand ideals that have actuated it from the beginning and continue to inspire it; and would be a powerful stimulus to all wise and worthy activities in which it is now engaged.

It would be best of all if these good results could lie embodied and made permanent by means of a national Masonic museum and library, which perhaps might lie given a home in the Washington Memorial itself. At the present time books, documents, and mementoes are scattered throughout the states, separated oftentimes by thousands of miles, so that any investigator into the original records must either leave many of them untouched or else must spend a small fortune in traveling expenses. Could the proper foundation for a strictly national collection be laid the time might come, after a generation of development, when a student could find almost anything needful at Alexandria, and at the same time such a foundation could be made, by means of cross reference systems and other familiar devices, an approach to the contents of all state libraries and museums and thereby bring into focus the total wealth of all American Masonic resources of this kind.

----o----

THE LIBRARY

Freemasonry and the Egyptian Mystery Religions

THE SECRET OF ANCIENT EGYPT. By Ernest G. Palmer. Published by William Rider & Son, London. May be purchased through National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Cloth, illustrated, 108 pages with index. Price, postpaid, $1.35.

THIS is a magnificent little book. "The author follows and amplifies the theory advanced by the late Mr. Marsham Adams that the Great Pyramid was an ancient temple of Initiation, and that it was constructed in such a manner as to constitute a symbolic monument of the secrets contained in the so-called Book of the Dead. The Book and the Pyramid are thus held to be mutually explanatory, and to enshrine the esoteric truths taught by the Hierophants of Ancient Egypt."

The disadvantage with many books on Egypt, more especially on Ancient Egypt with its confused history and its strange religions and philosophies, is that they are either written for specialists or else are priced at a figure that puts them out of reach of the majority of readers; The Secret of Ancient Egypt is a welcome exception to this rule. The author has his own share of erudition but has not permitted this to overburden his mind or his book. With a great deal of skill he has disentangled from an immense number of facts such as are of most interest to a modern man, especially to a Mason. The author himself is evidently a member of the Craft, for one of his chapters is devoted to "Masonic Traces."

He says that the Mysteries of Ancient Egypt continue to hold the center of interest among Egyptologists and that we may expect in the future to continue to learn more of the inner meaning of the ancient hieroglyphics and symbolism. "It is admitted; however, that more has been done in this field by actual excavation and translation than by interpretation of the symbolism which veiled the deeper meanings of the ancient Wisdom Religion, whence Masonry itself derives much of its meaning and ritual. Hence this little book may find a place in the literature of a vast subject, not so much as an expression of finality, but as a contribution to that symbolic interpretation, which, it is hoped, may be greatly extended in future."

Marsham Adams' famous theory stands at the center of Mr. Palmer's book. The Adams' theory is that The Book of the Dead was in reality the script of an initiation ceremony and that the Great Pyramid was not the tomb of some dead King, but a temple, like one of our own Masonic Temples, in which a few selected men and women were initiated into the Egyptian Mysteries.

"In the ancient world," writes our author, "to be unacquainted with the Mysteries was to be considered one of the 'uninitiate vulgar'. In our day the word 'mystery' conveys something vague and indefinite or uncertain. Not so in the old times, when it was a very definite instruction in the meaning of life, its origin and its immortal nature. It comprehended in its lower degrees or lesser mysteries a teaching of all that stood for culture in those days: letters (in Egypt the hieroglyphs and hieratic scripts), chemistry, history, mathematics, physics, etc."

The author makes it clear that the center of the initiatory ceremonies was a drama strikingly like that of H. A. in our own Third Degree. The analogy is so close that Mr. Palmer is of the opinion that the very ancient ceremony employed in Egypt may have descended to the Masonic Fraternity of today. On this subject he quotes Mr. James Bonwick:

"The theory of Hiram Abiff may suggest itself to the members of the Mystic Craft. It will be instructive for them to compare the story of Osiris with the story of Hiram, his death, interment, and raising. Perhaps the Orient Freemasons may be disposed to go further back than Solomon's Temple and insert the name of Osiris as at first in their Mysteries."

In support of this theory Mr. Palmer points to a number of items in the Masonic ceremonies identical or nearly identical with the same kind of things in the old Egyptian rituals.

In this same connection the author's note on "The Origin of Freemasonry" (page 101) is good to be quoted in full:

"There appear to be only three theories to account for the resemblances in Masonry to the Egyptian Mysteries - resemblances which are too numerous to be accidental.

"1. The Mysteries of Egypt must have been in continuous operation through the ages and have later been reconstituted in Masonry.

"2. Masonry deliberately borrowed much of its workings from Ancient Egypt without any continuous lineal descent.

"3. The Egyptian Mysteries, after having formed the basis of the Eleusinia of Greece and probably of the Roman Collegia, having ceased to be represented, have continued to inform or inspire secret societies, which have transmitted some of the ancient workings to the Masonry of today.

"With regard to the first of these theories, it is known that the Egyptian Mysteries ceased to be celebrated. When they were definitely abandoned is doubtful. The Edict of the Emperor Theodosius, A. D. 373, abrogating all other religions but Christianity, was opposed by the wealthy and powerful Sacred College of Philae, and it is known that the Mysteries of Osiris and Isis were celebrated on that island as late as A. D. 453. The votive inscriptions on the walls of the temple prove it. So we can definitely affirm that the old workings were in existence at that date, if not afterwards.

"With respect to the second theory, it is sufficient to say that Masonry is known to be of ancient derivation, and some of the resemblances are such that they would not suggest themselves for adaptation: some of them being too trifling, while others imply a knowledge of Egyptology which has only been obtained recently, and long since the Masonic Fraternity has been formed.

"Champollion deciphered the Rosetta Stone about the year 1820, and the first Lodge of Speculative Freemasonry is stated to have been founded about A. D. 1700.

"The third theory is the one which commands the support of all the best authorities. Herodotus states the Grecian Mysteries were derived from the Egyptian. In a similar

way other and later bodies received the tradition, and a study of the various occult societies of the Middle Ages might show the line of descent. Some of the Hierophants, after accepting Christianity, still acted as Stewards of the Mysteries, and, with some of the arcane knowledge, passed on, perhaps unconsciously, some of the forms which had their origin in Ancient Egypt. In the lapse of ages, however, much has been lost and much has been added. The Masonic tradition of some connection with King Solomon is very definite. It should be remembered that Moses was a priest of Heliopolis, one of the most ancient centres of the celebrations of the Mysteries in Egypt and he is stated in the Scriptures to have been instructed in ail the Wisdom of the Egyptians. Solomon also was probably an Egyptian initiate, as he married a daughter of the Pharaoh of his day. It is possible, therefore, that some of the Egyptian modes may have been indirectly transmitted by this line, through various other societies. The Keepers of the Mysteries, as St. Paul called them, would build new organizations, which they would inspire with the ancient ideals, involving the inclusion of some of the old forms and methods, to suit the needs of a new day. This implies, however, not adaptation or deliberate borrowing of the outer forms, but a transmission of some of the ancient workings to new foundations by the Custodians of the Ancient Mysteries."

* * *

TRANSACTIONS OF THE SOMERSET MASTER'S LODGE, No. 3746. 1924

THE 1924 transactions of this research body are chiefly taken up by an article on the Royal Cumberland Lodge, No. 53, at Bath, much of which consists of excerpts from Minute Book No. VIII, running from October, 1818, to December, the very interesting period immediately following the union of the two rival Grand Lodges in England. There are some interesting illustrations of the Masonic Hall at Bath including a plan of the arrangement of the lodge room at its dedication. This shows the "lodge" in the middle (where the altar would be in an American lodge room) covered with white satin. By this "lodge" we are probably to understand the chart, or diagram, placed on a low stand, as is yet to be found at Bristol.

There is also an interesting account of an installation in 1827, when the Master elect was taken by the Master and Past Masters to an ante-room, where "a Lodge of Installed Masters having been opened in due Masonic Form....The accustomed ceremonies took place." After which "The Board of Installed Masters was closed, and the Brethren in Procession returned to the Lodge room" where the new Master was invested and installed. The noteworthy point is the hesitation between the phrase a "Lodge of Installed Masters," which was the earlier form, and a "Board" which is the present description in England and the British Empire generally. The real reason for changing the name was doubtless to discourage the idea that the "secrets of the chair" formed a degree, as the articles of Union had so specifically stated that pure ancient Masonry consisted only of three.

There is an exceedingly interesting account of some old MS. Royal Arch rituals belonging to Sincerity Chapter, No. 261, of Taunton, in Devonshire, by Comp. H. H. Hallett, the Scribe E. of the chapter. These show a form of work variant from the modern English arrangement, though much closer to that than to the American ritual.

Bro. J. W. Hobbs has collected into one place under the heading "Our Mediaeval Brethren" most if not all the principal and significant allusions to mediaeval architects and Master Masons. Much of this of course has been published many times before but it is a very useful article. We may remark the use of the word Ashlar, under the form "asselars" as apparently meaning, without qualification, stones squared and ready for the builder's use.

* * *

WHY THE MASONIC LODGE?

GREAT TEACHINGS OF MASONRY. By H. L. Haywood editor of THE BUILDER. Published by George H. Doran, New York, as Vol. 11, M.S.A. National Masonic Library. For sale by National Masonic Research Society. Blue cloth, index, bibliography, 187 pages. Price, postpaid, $2.15.

AN observer of an inquiring turn of mind looking down from a circling airplane upon Main Street, anywhere in America, might reasonably ask himself, Why all this apparently aimless hurrying to and fro ? At intervals the streets are full of people madly dashing about. Presto! They become empty again. Everybody has disappeared somewhither. What has become of them? What objective induces folk thus to hurry from hither to yon ?

If our fancied observer seriously desired an answer to his question he would do well to come down to earth, take note of the place, time, and manner in which people assemble in groups and inquire under what leadership and for what purposes they come together. A community may best be judged by its groupments, its homes, churches, schools, places of business and amusement - in a word, its institutions - and by the manner and extent to which they are frequented; an individual, by the way, divides his time and thought among them. To make the point clear, one may ask oneself, What would Main Street be like if its schools, its churches or its lodges were incontinently sponged out of existence ? How would the lives of Dr. and Mrs. Kennicut and their neighbors be affected? Which brings us to our question, Why the Masonic Lodge?

One has only to walk with a limp to discover how many people have a touch of rheumatism now and again, and the fact that Freemasonry is the thing uppermost in my own mind may account for the number of questions that come to me, directly or indirectly, as to the worth-whileness of the Masonic Lodge.

I don't know how many Masons of more or less prominence in public life, whom I have approached to act as speakers or in connection with civic work, have admitted that they rarely enter a Masonic Lodge unless invited to make an address. One of my oldest friends, a man active in affairs, was made a Mason at the same time as myself. I venture to guess that he does not attend lodge once a year. Another, the president of a thriving business enterprise, now in his second year as a Mason, tells me that he does not yet see what inducement there is to attend lodge at all!

All of these men value their membership in the Fraternity very highly. They pay their dues. They could in no wise be indeed to dimit. Yet they do not appreciate the activities of the lodge enough to attend its meetings. Nor is their attitude different to that of three-quarters or more of the Fraternity For lodge attendance continues to hover around 20 per cent And the number of unaffiliates grows apace.

Doubtless the World War, or its aftermath, has called into question the worth-whileness of Freemasonry along with that of every other human institution. Perhaps the many hundreds of thousands of men who have been made Masons during and since the war are voicing this query. Maybe the great Masonic temples and memorials that are rising upon every hand art provoking inquiries. Possibly our feasting, dancing and gratulation are attracting a dubious attention. At all events, unless I am the more mistaken, the number of persons is increasing both within and without the Fraternity whose attitude toward the Craft has in it an element of dubiety, if not of challenge.

As to the public, possibly the traditional attitude of silence and secrecy is still justifiable. Possibly not. Opinions will differ on that question. As to all who are entitled to Masonic light, there can be no two opinions. Every Master Mason should be able intelligently to state the reasons for the faith that is in him. All should receive enlightenment to the uttermost degree.

The need of the hour and the man of the. hour have happily met in the publication by the editor of THE BUILDER of the most recent, the most acceptable and, one is tempted to say, the only adequate answer to challenging inquirers, The Great Teachings of Freemasonry, which appeared as a volume of the National Masonic Library.

The joyous and refreshing appeal of this particular volume is not merely its newness. A number of Masonic books of exceptional merit have recently appeared. The extraordinary virtue of this book is its modern-mindedness. Here at last is a book on Masonry that a business man, a mechanic, a school teacher, a society woman, can read with pleasure and understanding. This book any ordinary person would be disposed to leave lying about the living room or take upon a journey, or recommend

casually to a friend, and could do so without suspicion of being a propagandist. Haywood's Great Teachings, in short, is a plain, simple, straightforward contribution to current literature. The subject is one in which the general public is, and has a right to be, genuinely interested. The style is pitched upon a literary plane distinctly above the ordinary, but is withal so simple that a child can understand it. Here is a book equally as interesting to a profane as to a member of the Craft.

Bro. Haywood faces squarely the question: "Why the Masonic Lodge?" or, in his phrase; "What is it all about ? " He ! explains with sweet reasonableness and engaging candor why Masonry employs ritual and symbolism, the meaning of initiation and secrecy, and the Masonic theory of the good life. The fact that Masons meet upon the level leads him naturally to show why Freemasonry is the champion of liberty and democracy. He makes clear how the brotherhood of man, as understood by Freemasons, underlies their attitude toward religion and gives the Craft its universality as a world-wide institution. He points out that belief in the brotherhood of man implies faith in the Fatherhood of God and in the endless life, and shows how naturally brotherly love expresses itself in brotherly aid and charity. The Masonic conception of human nature as educable finds expression in the motto of the Fraternity, “Let there be light.” This affords a firm basis for the comprehensive interest of the Craft in all means and agencies for education, especially the American free public school system. The lodge itself is depicted as a school for the inculcation of the "Great Teachings" of the Fraternity. Thus the very table of contents of this noteworthy addition to our literature lends itself to simplicity of exposition and comes home, in the phrase of Bacon, to men's business and bosoms.

Liberty, democracy, industry, religion, brotherhood, charity, education - what more significant or more timely watchwords could be selected for an institution which numbers millions of members in its world-wide distribution and takes rank with the home, school and the church as among the most universally present and active institutions in American life! Each peals out like a bugle call a challenge to worthwhile service. Each is eloquent, not only of individual self-expression and self-development - character building - but also of social and civic cooperation for the common weal.

The question whether the Craft is discharging its full responsibilities to its members, to community, state and nation, and to mankind, has been generally agitated during and since the World War, and there has arisen in certain quarters a strong demand for "direct action." Attention is called to the prestige, number, wealth and potential influence of the Craft, and it is argued that steps should be taken to line up on a united front, bring about effective mass action in favor of those things for which Freemasons traditionally stand - such, for example, as the improvement of the public schools - and bear down opposition. Conservative brethren, on the other hand, call to mind the landmarks prohibiting political and sectarian discussion under lodge auspices and deprecate departure from the time-honored routine of the standard work.

Nothing could be more timely, or helpful, to progressives and conservatives alike, than a fresh analysis and interpretation of Masonic fundamentals in the light of modern scholarship and present day conditions. The most extreme schools of Masonic opinion can find common ground in Bro. Haywood's presentation of the great teachings of the Craft. Each will be helped to see the other's point of view. All will be enabled to stand together on his broad platform and continue working in fraternal harmony and brotherly love for the common weal.

The educational programs of the National Masonic Research Society and the Masonic Service Association, and of the various Grand Lodge Bureaus organized under their inspiration or auspices, have enormously increased the demand among lodges for Masonic speakers. One of the most serious problems in connection with this effort is that of supplying in sufficient number speakers who can be relied upon to keep their remarks within due compass and square them by the ancient landmarks. No book yet published could be more helpful in clarifying the mind of a- speaker, or more useful in the preparation of Masonic addresses, than Haywood’s Great Teachings. May it find its way into the hands of all who have occasion to counsel and direct the Craft.

Sidney Morse.

* * *

THE FAMOUS CALIPH

THE CALIPH OF BAGDAD. By Sylvanus Cobb, Jr. Published by The Masonic News, Detroit, Mich. May be purchased through National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. 8 vo., 224 pages. Price, postpaid, $2.15.

THE keen interest with which this story was read as it appeared serially in The Masonic News clearly demonstrated that it should be issued in book form. The Caliph of Bagdad was originally published in serial form in the New York Ledger, in 1868, under the title of The Mystic Tie of the Temple, and created a demand which justified the publishers in putting out a large edition in book form. Although there were several subsequent reprints it eventually became out of print and very hard to procure, and the present republication in The Masonic News and in book form has again offered an opportunity to read one of the best works of fiction by this popular writer.

The scene is laid in Bagdad in the ninth century, and like all the stories of Bro. Cobb, the plot is exceedingly strong.

Dagon, the hero, returning to Bagdad, his native city, impelled by a desire to relieve the distress which has been caused by the tyrannical Caliph. He comes from Jerusalem, where he has been a Brother of the Mystic Tie, but in Bagdad he finds the conditions have made it necessary for the Brotherhood to use the fraternal principles and practices to an extent he had not conceived. The adventures and thrilling incidents which Dagon and his associates undergo before the story reaches the satisfactory climax make it a fascinating and most delightful tale.

To all this is added a thread of Masonic interest, bringing out the true spirit of fraternity and making it not only splendid fiction, but also one of the best Masonic stories that has been written.

After finishing the work for humanity they were engaged on in Bagdad, we became curious as to what became of them.

"Do you ask what became of the Brotherhood of the Cryptic Temple? Their institution was founded upon the eternal principles of Brotherly Love and Truth; and it found a support in the hearts of men which neither the lapse of time nor the hand of adversity could overcome. It lives today, as it lived then; and were Gedaliah of the olden time to drop this evening into our Temple, he would find his work well carried on. He could meet us on the Level, and he could leave us on the Square."

Silas H. Shepherd.

* * *

MYSTICISM IN MATHEMATICS

MYSTICISM IN MODERN MATHEMATICS. By Hastings Berkeley. Published by Oxford University Press: New York, 1910. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Blue cloth, index, 264 pages. Price, postpaid, $2.95.

FREEMASONRY was traditionally said not only to be founded upon, but synonymous with geometry. Geometry was the branch of mathematics first to be at all fully investigated. Not until comparatively modern times was algebra evolved from arithmetic; but its development has been so far reaching that now geometry takes a subordinate place; its propositions become but special cases of algebraic formulae. It is refreshing to those who have struggled in school and college to grasp what it was all about to come across a serious criticism of the fundamental positions of mathematicians.

What the author would have us understand by mysticism is the apparent tendency of mathematical writers to suppose that their symbolic conventions really lead to new conceptions of quantity and space, wider and more general than those of common sense. This he insists is pure illusion. He shows to begin with that the term "algebraic quantity" gives us no wider idea of what "quantity" means but is simply shorthand for two separate conceptions, quantity proper and the direction in which it is measured. In the same way he criticises, in the most illuminating manner, imaginary roots to equations; imaginary quantities; imaginary points; points at infinity; and finally the non-euclidean systems of geometry which lead to suppositions and wonderful properties of space that cause parallel lines to meet, and straight lines to return upon themselves like circles if carried far enough. The book, however, though clearly written, and not requiring any more than an elementary acquaintance with the subject, will be of interest chiefly to those who have studied the subject and have felt like a friend of the author, who told him that he had abandoned the study “because," as he expressed it (with an obviously intentional touch of humor), he found that "it required a kind of low cunning which he was destitute of."

----o----

"Read for today, read for tomorrow, but - today and tomorrow - to develop the habit of keeping in touch with what the world is thinking and doing, lest that day come which finds us marooned, isolated, side-tracked, dead but not buried.” – John Adams Love.

* * *

A NEW BOOK BY DUDLEY WRIGHT

DRUIDISM, THE ANCIENT FAITH OF BRITAIN. By Dudley Wright. Published by E. J. Burrows & Co., London, England. May be purchased through the National

Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Green cloth, 7 1/2 by 10 1/2 inches. Illustrated, index, 192 pages. Price, postpaid, $9.20.

THIS deals with Druidism under the following heads: origin and creed; initiatory ceremonies and priesthood; the bards; magic; monuments, festivals; and finally its relationship to other religions. The work is very largely a collection of facts, statements and opinions drawn from all quarters. Viewed in this light it is of very considerable value, though the student will find the lack of exact references very annoying. The reader, however, who is only seeking a general impression will find a very full account of most of what is known, and also a great deal that has been conjectured, about the religion of the Ancient Britons, set out in a clear and readable narrative.

As a matter of fact there is really very little certainly known about the Druids. It is very probable that such brief accounts as we have of them in the classical authors are not very much more to be relied on than eighteenth century allusions to the "Brachmans" of India and the Sages of Persia. They were made under quite analogous circumstances, by highly cultured writers theoretically admiring the simple life without attempting to live it. But if the classical accounts must be received with caution, later accounts can hardly be accepted as of any value at all.

Modern research following the comparative method, and using critically such records as have come down to us in conjunction with surviving folk customs, and parallel material from elsewhere, would lead us to a very different picture of the Druid religion than the traditional one. The Druids and Bards were probably more like "medicine men," "Shamans" and "witch doctors" than the venerable philosophic priesthood that we have had pictured in the past. It is not at all likely that Druidism was a monotheism; it is far more likely that it was a fertility cult, holding in veneration a form of the universal earth mother, with a masculine satellite as husband or lover. Much of the religion was doubtless pure primitive magic. A special characteristic of the cult was the close organization of the Druids into a great gild or society - if one may trust the older accounts. Into this society the chiefs or rulers of the various tribes seem to have been incorporated. One is much struck by the

parallelism that appears between this and some of the inter-tribal secret societies of West Africa.

It was a favorite hypothesis of earlier generations of Masonic students to suppose that Druidism was the original of Speculative Masonry. Fellows, who published his "Mysteries of Freemasonry" in the first half of the nineteenth century, elaborated this theory in great detail and with considerable learning, though he was by no means the originator of it. He supposed that, after the suppression of the Druid organization by the Romans, a remnant of the survivors continued it in secret under various disguises, the later one being that of a craft gild or society. He assumes that the Royal Arch was the culminating revelation in which a few well tested initiates had the true purpose and meaning of the society revealed to them. Unfortunately for this supposition, though Fellows is not to be blamed for ignorance at the time he wrote, the system of seven degrees (the Blue Lodge and Chapter), which he fitted into a Druidic dress, was very far from ancient, was not indeed when he wrote a century old. Even the three Symbolic Degrees in their present arrangement do not go further back than 1730.

Nevertheless, there may be a kernel of feet under all this speculation. Druidism was the indigenous cult of the original people of Britain and Western France, and indigenous religions have a way of leaving traces in all sorts of unexpected quarters. Speculative Freemasonry certainly originated in Britiain whatever relation its mediaeval forerunner may have had with similar organizations in France and Germany. And finally there is much in Druid rites and ideas that has a direct counterpart in the archaic survivals of Masonic ritual. While there is not the slightest reason for supposing that the craft organization was a lineal descendant of the Druid gild, yet it is by no means impossible that certain traditions may have come down front Druid times and been incorporated into Masonic forms, not consciously or deliberately; but as part of the mental furniture and cultural atmosphere of the social strata from which the early Operative Masons were drawn. At least the Masonic reader of Dudley Wright's book will find many curious coincidences. It is a great pity that such a book could not have been made more useful by the addition of references and authorities and a little more critical discrimination in presenting the material

R. J. Meekren.

* * *

CULTURAL BACKGROUNDS OF SOLOMON'S TEMPLE

THE TEMPLE OF SOLOMON, A STUDY OF SEMITIC CULTURE. By Phillips Endecott Osgood. Published by the Open Court Publishing Company: Chicago: 1910. A limited number may be purchased from the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Paper, illustrated, 69 pages. Price, postpaid, 75 cents.

THIS monograph contains a most interesting re-construction of Solomon's Temple, together with a discussion at the reason for, and meaning of, its various parts.

The author is very modest in his estimate of his attempts. "I do not claim," he says (p. 30), "to have found a solution which will set the discussion at rest," but only "to add to the collection a reconstruction I have not been able to find, but which seems just as probable as any. Certainty is happily beyond the reach of any man." (One must suppose here that he meant "unhappily" and not "happily" as he is made to say by the printer.)

His method of approach is first to consider the character of the Hebrew religion at the time of King Solomon. He takes the widely accepted theory of the gradual evolution from a primitive form of worship in patriarchal times to the lofts monotheism of the prophets and post-Exilic writers, and notes that Solomon's time stands between the two. Then he collects; all available information regarding the temple types of early eastern Mediterranean civilizations, and of the later and derived forms in Phoenicia. Then he glances briefly at the temple construction of Egypt and its essential features, and then comes to a consideration of the actual descriptions and measurements of the temple as given in the Old Testament and in Josephus.

The outstanding feature of his reconstruction is that the Middle Chamber was really a small open court with a peristyle running around it. One is naturally inclined to dissent from this at once; but after reading the arguments in favor of it, it is difficult to maintain that the author may not be right.

He then discusses the ornamental features, and their origin and significance, their connection with very primitive religious ideas, and their possible idealization at Jerusalem. With respect to this part of his work it is possible to think that the author has not allowed sufficient weight to the early Mediterranean cultures, Mycenaean and Minoan, which the most recent discoveries show to be almost certainly a continuous development from neolithic times, and possibly quite as old, if not older than the civilizations of Egypt and Mesopotamia. And this civilization had always precisely the same type of religion that is found in Asia Minor and Palestine as far back as we can go; and which survived in Greece, amid other and alien deities and ideas of worship, right up to Roman times. But into this one can hardly go further here. The book, though small, is a most valuable one. The argument is clear, is well supported by evidence so carefully and critically employed that it is hard to find a doubtful point that is not noted by the author himself. The references are fully given, and a good working bibliography is appended. The only fault one can find is with the proof reading. One probable error has already been pointed out. There is an unnecessary "e" in "peristylar" on page 19, while on page 13 "stone" is turned into "store" in two consecutive sentences. But these are trifling blemishes in a monograph that should be of great interest to Masonic readers.

* * *

"WHAT SHALL I READ?"

ON "CULTURE" AND "A LIBERAL EDUCATION." By Jesse Lee Bennett. The Arnold Company: Baltimore. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Board, 92 pages. Price postpaid, $1.60.

WHAT shall I read? It is not difficult to answer that question if one reads for amusement, merely to pass the time. But what of the man who is conscious of leaving a mind in his head and wished to bring that mind under the influence of the best minds of the race, and of "the best that has been thought and said in the world?" The selection of books then becomes a more difficult task.

Mr. Bennett has undertaken, and that with brilliant success, to act as father and guide for such as these, who seek for culture as well as amusement when they read. Not that culture is a stiff forbidding thing to be done under compulsion! Far from it! Mr. Bennett makes it plain by every artifice of emphasis that nothing is more delightful, or even more exciting.

But he has done more than that. Under the general heads of history, science, philosophy, belles-lettres, travel, archaeology, poetry, polities, the fine arts, etc., he has laid out a series of lists, mostly of new books, reinforced by a battery of sparkling comment and such advice as only a man can give who knows what he is talking about. The reader who follows him will have his exceeding great reward: he also will come to know what he is talking about on almost every subject about which one may care to talk.

----o----

What to Read in Masonry

ON MASONIC PHILOSOPHY

ON the opening page of his Lectures or) the Philosophy of Masonry, Bro. Roscoe Pound briefly defines Masonic philosophy as "the science of fundamentals," also as

"organized Masonic knowledge," and then throws the problem of that branch of Masonic learning into the form of three questions: "What is the nature and purpose of Masonry as an institution?" "What is - and this involves what should be - the relation of Masonry to other human institutions, especially to those directed toward similar ends?" "What are the fundamental principles by which Masonry is governed in attaining the end it seeks?"

Bro. Pound approaches these questions indirectly by means of a critique of four eminent Masonic teachers - William Preston, Karl Christian Friedrich Krause, Dr. George Oliver, and Albert Pike - and concludes with a contribution of his own in the shape of a chapter on "A Twentieth-Century Masonic Philosophy: The Relation of Masonry to Civilization." In prosecuting these designs he shows Wm. Preston to have held that knowledge is the aim of the Masonic life: "By making the lectures epitomes of all the great branches of learning, the Masonic lodge may be made a school in which all men, before the days of public schools and wide-open universities, might acquire knowledge, by which alone they could achieve all things." Krause looked upon the Fraternity as a social institution, like government, church, and school, the aim of which is to secure and preserve social order: "Thus, he conceives that Masonry is working hand in hand with church and state, in organizing the conditions of social progress: . ." To Oliver the great end of Masonry was religion: "What is the end of Masonry, for what does the institution exist? Oliver would answer, it is one in its end with religion and with science. Each of these are means through which we are brought into relation with the absolute." Albert Pike made a metaphysical approach: "To him Masonry is a mode of studying first principles and its end is to reveal and to give us possession of the universal principle by which we may master the universe."

In Ye Editor's own little book entitled The Great Teachings of Masonry an elementary approach to a philosophy of Masonry was made by a different method. The fundamentals and principles of the Craft were released from their context in ritual, law and custom and expounded as separate ideas, from a modern point of view, in non-technical language. The fundamental idea underlying the eighteen chapters in that volume was that Freemasonry is an actually existing institution, now at work in a world fundamentally changed from that world of the eighteenth or earlier centuries when it came into existence in its present form; and that the task of Masonic thought now is, What is the aim of Masonry in modern society ? What does it mean, or what may it be made to mean according to present modes of thinking? The presupposition behind this study was that Freemasonry is a vital organism, not a stereotyped

mechanism, and like all living things must adjust itself to changed and changing conditions, else it perish.

Upon considering such matters, how important they are, and how necessary it is that they be understood lest the Fraternity go off on false tracks and waste its energies, it is occasion for surprise that there is not a larger literature in the English language on Masonic philosophy. Such, however, is the melancholy fact. One may comb through all the lists now extant but will find no more than a handful of works dealing with Masonic philosophy per se. This feet is recommended to the attention of reflective Craftsmen, more especially to such-as have some literary ability; opportunity calls loudly to authors in this field.

But while there are few books that deal with Masonic philosophy properly so-called, as does Bro. Pound's own memorable work, there are a number that treat of it incidentally, or from special points of view. To this group belong those studies that interpret Freemasonry as a form of mysticism, occultism, or Rosicrucianism; and those collections of essays - such as were written by Bro. J. T. Lawrence in which Masonic principles are expounded separately. A number of these - and some of very doubtful value - have been included in the list below.

A review of all such books, in addition to the periodical literature on the same general theme, will disclose the fact that thus far almost no writer has attempted a sociological study of Masonry. This hiatus is difficult to account for, all the more so in view of the current interest in sociology. Surely there is need for such a work! Freemasonry is a public institution; it has influenced the social order in which it exists, and in turn has been influenced by that milieu; it is therefore a proper theme for sociology, the science that deals with all forms of social organization.

American interpreters of Masonry usually take their point of departure from history and jurisprudence; as a result they arrive at conclusions, often, that appear to leave Masonry in a social vacuum, as if it were a thing unrelated to other social organizations in its own world; and as if it could live and work untouched by the influences of its environment. This partial, and even parochial, philosophy of the

nature and purposes of Masonry would receive a needed correction frame thoroughgoing and scientific Masonic sociology. Such a study should appeal to professional sociologists themselves, most of whom habitually overlook the fraternal institutions in American life.

Ancient Freemasonry, Frank C. Higgins.

Ancient Mystic Oriental Masonry, Dr. R. S. Clymer.

Arcana of Freemasonry, Dr. Albert Churchward.

Brothers and Builders, Joseph Fort Newton.

Builders of Man, J. G. Gibson.

Builders, The, Joseph Fort Newton.

Ethics of Freemasonry, The (Little Masonic Library), Dudley Wright.

Ex Oriente Lux, Alfred H. Henry.

Freemasonry, Its Aims and Ideals, J. S. M. Ward.

Freemasonry. Its Symbolism, Religious Nature and Law of Perfection, Chalmers I. Paton.

Freemasonry: What, Whence, Why, Whither, Sir John A. Cockburn.

Genius of Freemasonry, J. D. Buck.

Golden Remains of Early Masonic Writers, George Oliver.

Gospel of Freemasonry, Bascom B. Clarke.

Great Teachings of Masonry, H. L. Haywood.

Historical Landmarks and Other Evidences of Masonry Explained, George Oliver.

Illustrations of Masonry, William Preston.

Keystone, The, John T. Lawrence.

Lectures on the Philosophy of Freemasonry, Roscoe Pound.

Masonic Initiation, W. L. Wilmshurst.

Masonic Problems, The, J. G. Gibson.

Masonry and Society, J. G. Gibson.

Master's Lectures, The, Worshipful Master of Evans Lodge, No. 524, Illinois.

Master's Wages, A (Little Masonic Library), Carl H. Claudy.

Meaning of Masonry, W. L. Wilmshurst.

Meaning of Masonry, The (Little Masonic Library), Albert Pike.

Men's House The, Joseph Fort Newton. Morals and Dogma, Albert Pike.

Mystic Masonry, J. D. Buck.

Old Past Master, The (Little Masonic Library), Carl H. Claudy.

Origin and Antiquity of Freemasonry, Albert Churchward.

Origin and Evolution of Freemasonry, Albert Churchward.

Perfect Ashlar, The, John T. Lawrence.

Philosophical History of Freemasonry, Augustus C. L. Arnold.

Rationale and Ethics of Freemasonry, Augustus C. L. Arnold

Religion of Freemasonry, Henry J. Whymper.

Science and the Infinite, Sidney T. Klein.

Secret Tradition in Freemasonry, A. E. Waite.

Speculative Masonry, A. S. MacBride.

Spirit of Masonry, William Hutchinson.

Star in the East, The, George Oliver.

Symbol of Glory, The, George Oliver.

Symbolic Teaching, Thomas M. Stewart.

Theocratic Philosophy of Freemasonry, George Oliver.

True Principles of Freemasonry, M.R. Grant

What is Freemasonry? Fred J.W. Crowe

----o----

THE QUESTION BOX

and CORRESPONDENCE

-

WANTED: COPY OF "THE CLIQUE"

We have had an urgent request from the library of the U. T. Grant Company, New York City, for a copy of the poem entitled "The Clique." This is believed to be a Masonic poem; the author is unknown. Information will be appreciated. Write to THE BUILDER.

* * *

A SET OF MACKEY'S ENCYCLOPEDIA FOR SALE

I have for sale a set in perfect condition of The Encyclopedia of Freemasonry by Albert C. Mackey, 1921 edition. Will be pleased to communicate with any brother who may be interested.

J. P. St. Clair, Belen, N. Mex.

* * *

ANOTHER EMPLOYMENT BUREAU

Please add to the list of Employment Bureaus published on page 127 of THE BUILDER for April the following:

Masonic Free Employment and Service Bureau of Brooklyn and Long Island, Inc.; office, Brooklyn Masonic Temple, 317 Clermont Ave., Brooklyn; Secretary, Ralph E. Moore, same address.

Henry D. Cotter, Brooklyn, N. Y.

* * *

ROBERT COMYNS AS A PROVINCIAL GRAND MASTER

May I suggest that you insert on page 87 of THE BUILDER for March last the following addition to Bro. Haywood's list of Provincial Grand Masters:

In 1737 the Earl of Darnley appointed Captain Robert Comyns as Provincial Grand Master for Cape Breton and Louisburg and renewed his appointment under date of 1738 with the words "excepting such places where a Provincial Grand Master is already appointed." The appointment was revived by Lord Cranstoun in 1745.

Reginald V. Harris, Halifax, Canada.

* * *

WANTED: INFORMATION ABOUT THE GAVEL

I am desirous of learning when the gavel was first introduced into an American legislative gathering, to be used by the presiding officer. Tradition and the information I have gathered seem to indicate that the gavel was brought in by one of our presiding officers from his Masonic Lodge. I shall greatly appreciate any information that a reader can furnish me on the subject.

William Wright, care Yale University Press,

522 Fifth avenue, New York, N. Y.

* * *

COMPLETE SET OF "THE SACRED BOOKS OF THE EAST" FOR SALE

For sale a complete set of The Sacred Books of the East published by the Oxford University Press. This set is bound in three-quarter morocco, gilt top, and is really a most exceptional buy for anybody who is interested. Ten of the volumes are entirely out of print, and if they can be obtained at all. command high premiums. Will furnish price and all other particulars on request. Address

H.V.C., c/o THE BUILDER

1950 Railway Exchange, St. Louis, Mo.

* * *

MASONIC RELIEF AND EMPLOYMENT BOARD, WICHITA, KANSAS

In the list of Masonic Relief and Employment Bureaus published in THE BUILDER, April, 1925, page 127, I do not find mention of our own Relief and Masonic Board of Wichita, Kans. Up to the end of last February our Board had placed in various positions 682 brethren, during March it placed 112. Our secretary is Bro. Joseph L. Kirk: the manager of our Employment Department is Bro. Frank W. Brown.

Carl Klein, Wichita, Kans.

* * *

WANTS INFORMATION ABOUT "THE ORDER OF TRUE KINDRED"

I am searching for some data regarding the history and origin of "The Order of True Kindred." I have been connected with this Order and have been trying to learn something about its beginnings, but thus far my information has proved indefinite. I have searched the library but at this time have not been able to learn anything except that which is said in Mackey's Encyclopedia under "Heroine of Jericho" and "Good Samaritan," which are degrees in the Order, but the Order itself is not dealt with so far as I can learn. Any information about this subject will be most welcome.

Albert W. Trippensee, 2041 Atkinson Ave., Detroit, Mich.

* * *

MORE ABOUT DANIEL BOONE AS A MASON

I can add another item to the discussion of Daniel Boone as a Mason published by you on page 190 of THE BUlLDER for June last. In digging among old Kentucky archives in search for materials for a story of Masonry in Kentucky I came across an interesting record. On page 32 of Allen's History of Kentucky (1872) appears this: "The procession was accompanied by several military companies and the Masonic and Odd Fellow Fraternities in rich regalia." This excerpt is from a description of the ceremonies attending the re-interment of Boone's remains on Sept. 13, 1845, in Frankfort, Kentucky, following their removal from Missouri. The account also says that the funeral oration was delivered by Honorable John J. Crittenden, who will be remembered as a Mason and as a Governor of Kentucky. I think we are safe in claiming Boone to have been a Mason in view of all that has come to light so far, although not of a definite nature.

Henry Baer, Ohio.

* * *

ON DISCLOSING THE BALLOT

If in the ballot on an application to join the lodge a black ball is found, and a brother afterwards says that he east it, is he liable to have proceedings taken against him for violating the secrecy of the ballot?

A. H. T., Georgia.

This depends entirely on whether there is any specific law on the point in the jurisdiction concerned. But though in some jurisdictions it is definitely held to be an offense this would seem to be a real reductio ad absurdum. There is always a tendency for a law or regulation to become an end in itself quite regardless of its purpose, and this is a ease in point. The common law, as one may term it, of Masonry, is that the members of a lodge should be agreed before a candidate can be admitted. There are many ways in which agreement can be reached, and the simplest is for the presiding officer to ask for any objections. The indications are that this method was often employed in the early days. But for obvious reasons a secret method of expressing opinion would in many eases be found advisable, and the simplest mechanism for this was the ballot box. But though this means of reaching a decision came to be practically universal, and was gradually made a matter of legislation and minute regulation, it was all in the interests of the brother who was adverse to the proposal, but who for personal reasons, good, bad or indifferent, did not want it to be known. It was with this in view that Mackey, Morris and other writers on Masonic jurisprudence laid down the canon that no one has a right to say he did not east a black ball; for if all who were favorable thus revealed how they voted, the objecting brother would be discovered by a process of elimination, and the purpose of the ballot, which is to protect him, nullified. That is to say the whole paraphernalia of the ballot box and the rules and regulations concerning it serve no other purpose than the protecting of a brother Mason's personal secret. But it remains his secret, and not that of the lodge or the Craft, and if he chooses to reveal it, that is his own affair entirely, and except where Grand Lodges have legislated to the contrary, he is at perfect liberty to do so, and even there it is his right to do so though his Masonic rulers have mistakenly it from him.

* * *

THE SYSTEM OF SWEDENBORG

Will you please give me a short sketch of the system of Swedenborg ?

C. J. M., Philippine Islands.

Swedenborg was a mystic whose logical and scientific mind led to the clothing of his visions in an extraordinarily complex, but on the whole consistent, material symbolism. The keynote of it all is that God is infinite love, and that only in love do his Creatures find their highest welfare and the true end of their being. There is little to be wondered at that in the period (1730-1780 roughly speaking) when Masons all over Europe were seeking to amplify and explain Masonry as an ancient system of occult wisdom, his doctrine should have been seized upon as material for the fabrication of "high" degrees. S. Beswick, in his work The Swedenborg Rite and the Great Masonic Leaders of the Eighteenth Century, gives an account of the rite in America in 1870, which he says consists of six degrees, comprising E. A., F. C. and the M. M., and three additional ones named Enlightened Freemasons, or Green Brother; Sublime Freemasons, or Blue Brother, and Perfect Freemason, or Red Brother. This work may be consulted but the historical assertions of the author must be used with great caution.

enable them to be easily turned. Their appearance on the Pillars seems to be due to a confusion with the ornamental curved capitals of the two Pillars of the Porch, as described in the Old Testament. The original speaks of a "crown" on the "chapiters," and the Rabbis explained this by a Hebrew word meaning "pommel," but which might also be translated "ball" or "globe." From this it was generally understood, until modern times, that the Pillars were of one of the Five Orders of Architecture, which as they were detached, bore on their capitals ornamental balls to finish them off. Actually it was the capitals themselves that are said to be curved or globular, being possibly on the model of the lotus columns of ancient Egyptian temples.

R.J.M.

* * *

POINT WITHIN A CIRCLE AND THE PARALLEL LINES

We have a Study Club in our lodge. At the last meeting a question was asked about the Point Within a Circle and the Two Parallel Lines and there was quite a discussion about it. Could you tell me in the Q.B. what is authoritatively known about this symbol, its origin and real meaning?

There was a discussion of this question in THE BUILDER in 1918 (Vol. IV, p. 206) and again in 1921 (Vol. VII, p. 172, and p. 367), but it can hardly be said that the matter was finally disposed of. The greatest number of those who have sought to elucidate the mystery have turned either to the occult or to druidical circles, sun worship and phallicism. One great advantage of symbols is that every man can extract his own meaning from them. In this ease there is undoubtedly a coincidence. The two pillars and stone circle, or similar emblem of primitive sex worship, is curiously parallel to the Masonic symbol; but there is no reason for believing that there is any connection between them. As a matter of fact there is no definite reference to it in the Masonic Rituals before the latter part of the eighteenth century. Preston speaks of the Two Parallel Lines; Browne of the Point Within a Circle; while Hutchinson may be referring to it when he derives the word "Mason" from the Greek mesouraneo, "I am in the midst of the heavens;" and adds, "which conjecture is strengthened by our symbols."

These authorities represent more or less independent lines of tradition, and this would throw the origin back several years at least. On the other hand there is no mention of it in the Ritual evidence of 1760, nor was it known at all in Europe if one may judge from negative evidence.

One possible hypothesis is that it is an abbreviated form of the diagram of the lodge. An early account describes this as a sort of ring containing a representation of K.S.T. and on the outside two pillars were drawn. The more likely explanation is simpler still. From the beginning of the eighteenth century at least Masons had referred to the “principles” of geometry, as a point, a line, a superfine and a solid, and this was doubtless not new. In early Masonic designs geometric diagrams appear evidently intended to represent these four, as also the angles, squares, horizontals, and perpendiculars referred to in the catechism. In one of these designs at least the figure representing the surface is a circle. What probably happened, when the elaborate moralizations of Masonic emblems came into vogue, was that a selection was made of these diagrams, and a "beautiful illustration" attached to them (as the stock phrase went) about the Sts. John and the Master Mason, while the rest went into the discard with much else that had survived from the seventeenth century.

* * *

WHAT IS THE PURPOSE OF MASONRY?

Our first Grand Master, the wise King Solomon, said that “of the making of books there is no end." I have been reading a number about Masonry and I also see several Masonic magazines and I would like to ask a question, "Has Masonry any object or ideal?"

C.T., Montana

The question is a short one but it would require another book to give anything like an adequate answer, if an answer that would be accepted by all could be given. The most that we can do here is to give some indications as to how an answer might be found.

Just as a system of symbols, such as that employed by the Craft, may have certain quite obvious and simple and perhaps even superficial meaning while yet capable of more recondite significance and of combination in many different ways, so that each individual can find what he needs, so Freemasonry has certain simple and patent objects in view, and ideals to follow. In the first place it is a brotherhood; its members are bound to certain reciprocal duties and obligations. It is true that these are such as any just and upright man would carry out to all mankind, but as charity begins at home, so the lodge is a seed plot for benevolence and morality - or should be. It is something to be bound by a special obligation to perform our general duties towards some men, as the beginning thus made may lead, and in many if not most cases certainly does lead, to a more sensitive realization of our obligations to all men.

But again, Speculative Freemasonry is based on an Operative craft. The original organization was in the first place for the mutual benefit and protection of its members, as it is today in changed circumstances, but secondarily, and no less essentially, for the service of society in the building of houses for the dwelling of men and the erection of temples for the worship of God. Freemasons should still be builders in a Speculative sense. They should be always ready to discharge public and social duties, and to individually use their influence for the good of the community - and as a matter of fact to a very large extent they do.

This of course is all sufficiently obvious, and is probably not in the least the sort of thing the question refers to, which we suppose is rather directed to possible collective objects of the Craft as an institution. It is possible that any organization must have some kind of objective, conscious or unconscious, just as every living organism has. And just as the individual organism reacts and adapts itself to its environment, so Freemasonry being very much alive adapts itself to the social environment in which it is found. Every lodge in this sense, and every jurisdiction, may have its own objects or ideals, more or less variant from those of its fellows; and still more will they vary in different countries and among different races. In the British Isles the ideal would seem to be intimate personal friendship; and the object, active benevolence. In Europe it would seem that a definite action on society to realize the ideals of personal liberty, education, freedom of thought and speech were more the objective; and when an organization of men have such aims they will almost inevitably tend towards political action, even if the border line be not overstepped. What are the present characteristics of American Masonry it may be safer to let readers decide for themselves.

R.J.M.

* * *

ADD "MASONIC PROFICIENCY" TO OUR VOCABULARY

I note the difficulty you have expressed in the paragraph at the foot of page 51 of your February issue entitled, "A Vocabulary Wanted." I can with your desires because there are times when we all have trouble in fitting our stock of words to what we are trying to name.

The question which you raise is one that we have discussed at this office [The Masonic History Company]. I have never found the objection myself that some of my brethren have expressed as to the words "study" and "education." Both have deserved and occupy respectable places in Masonic literature but I have been somewhat surprised that a greater use is not made of the words "Masonic proficiency." This is the desired end of Masonic training and Masonic education and to me it has a somewhat better significance and has not the unpleasant connections that you have set forth in regard to the other two words mentioned in your article.

Our English brethren impress upon every candidate the necessity of making a daily advancement in Masonic knowledge, and I rather like this expression. The whole sentence sounds, as indeed it is, ritualistic, but many of my brethren might think it not sufficiently brief, and somewhat pedantic in style, at that.

However, "the progress in Masonic proficiency" is a fair substitute for it and "proficiency" is not a bad word to indicate what we are all aiming at.

I suggest that we make a larger use of it because it has, I dare say, been somewhat neglected in comparison with the two words that you have criticised and which have been, I am frank to admit, over-worked.

Robt. I. Clegg, Illinois.

* * *

TWO LETTERS CONCERNING "ALLGEMEINES HANDBUCH"

I was very much interested in the article on "Prince Charles Edward Stuart, G. M.," written by W. Bro. J. E. Shum Tuckett of England for the May issue.

Regarding the Allgemeines Handbuch der Freimaurerei, which neither Bro. Tuckett nor Bro. Dring could find, I am pleased to identify this as Wolfstieg No. 1302. The work is fully described in the text of the first column, page 92, and in the notes practically filling the second column. The Handbuch is really a third edition of Lenning's Encyclopaedie der Freimaurerei, which appeared at Leipzig 1822-1828. The first edition contains nothing on the subject; the second edition, published 1863-1879 - and the one which Gould used - contains an article that was revised for the third and latest edition of 1900-1901.

Brethren able to use a German Masonic Encyclopedia will find the Allgemeines Handbuch a most excellent reference volume. I consider it an indispensable work, it contains articles on subjects not to be found in any other Masonic encyclopedia. A further reference to German works can be found in my article on pages 94-95 of the March, 1923, issue of THE BUILDER, entitled "German Masonic Writers."

J. Hugo Tatsch, Iowa.

May 18, 1925.

On page 146 of the May issue (1925) of THE BUILDER, in the article "Prince Charles Edward Stuart, G. M.", is a statement which one reads with surprise. It runs as follows: "Gould's authority is Allgemeines Handbuch der Freimaurerei, s. v. Stuart, Karl Edward, but neither Bro. Dring nor I can find it, and it is not in Wolfstieg's Bibliography."

The Allgemeines Handbuch der Freimaurerei is probably the best known, certainly the most scholarly Masonic encyclopedia in existence. It is listed in Wolistieg's Bibliographie der freimaurerischen Litteratur in Volume I, page 92, number 1302. The most recent (third) edition of the Handbuch began to appear in 1900, so R. F. Gould, writing in 1882, must have used the second edition (1863-1879), in which the articles on Charles Edward Stuart appear under Karl Eduard Stuart, Volume II, page 99, and following (here the v. Wachter matter), and under Stuart III and Stuart (Karl Eduard), really two articles, in Volume III, page 336, and following, where the charter of the Arras chapter is given and much other information.

The unreliability of the character of v. Wachter is beyond all doubt, but one should also consider the fact, referred to in the last mentioned article in the Handbuch, that Charles Edward Stuart, the Pretender, was in later life a weak drunkard and financially dependent on an enemy of Masonry, the pope, and financially dependent on an enemy of Masonry, the pope, and may well have denied the Order.

Chester Nathan Gould, Illinois

* * *

ON REGULATING ADVANCEMENT TO THE HIGHER DEGREES

Below are two letters that arrived too late to be included in the symposium "Should a Grand Lodge Regulate Advancement to the Higher Degrees?" published in THE BUILDER last month, on page 261:

At the Communication of the Grand Lodge of Utah held on Jan. 17 and 18, 1922, the following standing resolution was adopted:

RESOLUTION - SOLICITATION FOR HIGHER DEGREES

"No member of the Craft, within this Jurisdiction shall apply for or receive any Scottish Rite or Royal Arch degree until at least one year has elapsed since taking the third degree and before and until he shall have qualified himself in the catechism of the Master Mason's degree, provided that this section shall not apply to Masons who have received the third degree prior to Jan. 1, 1921. No Master Mason shall solicit for said higher degrees from any Mason who has not been a Master Mason in good standing for at least one year prior to such solicitation." (Proc. 1922, page 46.)

This resolution was introduced by concerted action of the Masters of all the Salt Lake City lodges and I do not recall that there was any lengthy debate or discussion. Conditions in this Jurisdiction seemed to call for such regulation, and in my opinion the operation of the resolution has been beneficial both to the Blue Lodges and to the Royal Arch and the Scottish Rite bodies.

It is my personal opinion that it is both the inherent right and the duty of Grand Lodge to protect newly-made Master Masons from ill-advised importunities to hasten into the so-called "higher degrees," thereby often depriving such newlymade Master Masons of the opportunity and the desire to assimilate the teachings of the Blue Lodge.

B. R. Howell, Grand Master, Utah.

I wish to state that the Grand Lodge of New Mexico has never taken any action in regard to this. In my opinion a year's time should elapse between a candidate's receiving his Third Degree and his petitioning to a membership in Royal Arch or Scottish Rite bodies, but I think this action should be taken by these bodies in preference to the Grand Lodge.

Jaffa Miller, Grand Master, New Mexico.

* * *

FOR A MASONIC BICENTENNIAL

The year 1930 will be the two hundredth anniversary of the establishment of Freemasonry in the territory which is now the United States of America. I assume that this is also the two hundredth anniversary of the founding of the Masonic Order in the New World, but shall ask some historian to verify that fact.

The credit for the introduction of Freemasonry in America is given to Daniel Coxe, of New Jersey, who was deputized by the newly organized Grand Lodge of England to

organize the Craft in the Colonies. From this humble beginning the Order has now grown to a total strength of three million men.

The leaders of American Freemasonry should now begin, if they have not already done so, to plan for a fitting national or international celebration of this important bicentenary. A national committee, with representatives from every Grand Lodge, and from the York and Scottish Rite bodies should be formed to organize this celebration.

A Masonic World Congress should be held at some central point, or perhaps at the National Capital, with a Masonic exhibition or exposition in connection, showing the work of Freemasonry throughout the world.

We have five years to make this a worthwhile exhibition, five years to finish up work now under way, and five years in which to begin and carry through a program of constructive work which we shall be proud to exhibit to the world.

Every Grand Lodge should complete its orphanages, homes and schools and its institutions for the aged, and all other projects now under way or contemplated.

Most important of all, we should begin and carry to completion in the next five years, the plans for a chain of Masonic Tuberculosis Sanatoria, located to serve all parts of the country, built and maintained for the care of American Freemasons suffering with consumption. As pointed out in THE BUILDER of last December are 40,000 cases needing hospital treatment at all times and 5,000 deaths a year from this infectious disease.

Within five years we could raise the money needed, $12 500,000, to build ten hospitals with five thousand beds. We could build and equip them and open them to our suffering brethren. What better exhibition of practical Masonry could we show to the world ?

Nineteen-thirty should be a year of dedication. In that year we should dedicate a large number of new Masonic institutions to the service of Freemasons. And in that year we should dedicate American Freemasonry to a larger measure of service to the Craft, to each other, to mankind, and to God.

Robert J. Newton, Texas.

* * *

WHO ARE CLANDESTINE?

Bro. Rowan tells us on page 88 of THE BUlLDER for March that a Mason is clandestine unless a believer in both God and the Bible. How then is it that New York maintains fraternal relations with Massachusetts? Bro. Hamilton on page 2 of THE BUILDER for January, 1925, tells us that while "every applicant must profess his belief in a Supreme Being . . . he may be obligated upon the sacred writings of his own religion. We hold that this meets the requirements regarding the Volume of the Sacred Law."

After all, is the requirement of a belief in God more than merely formal? Philosophers have agreed for years - and in the light of modern theological upheaval even the man in the street realizes - that the term "God" defies definition. Nor does Freemasonry dogmatically define any concept of T.G.A.O.T.U. Surely Emerson's pantheism is as acceptable to Masonry as the monotheistic Yaweh of Judaism. or the Trinity of the Episcopal Church. Just suppose for the purposes of argument that such a thing as an atheist could possibly exist, and further that such an intellectual monstrosity knocked at the door of the lodge. If this supposed candidate were actually an atheist it is quite probable that the answers to the constitutional interrogatories would be satisfactory but untrue. Who ever heard of a candidate denying a belief in God?

This talk of God and the Holy Bible confuses the issue! How simply Bro. Scudder puts it on page 99 of the April BUILDER when he says: "The conflict is not over God and the Holy Bible!" Bro. Scudder delineates the position of the Latin Freemason with such sweeping force that to paraphrase the Biblical passage I say: "Brother, brother, almost thou persuadeth me to become a Latin Freemason!"

We must face the gross, bald feet that Grand Lodges have not been actuated by spiritual motives to any great extent in determining questions of "regularity"; that the real question is one of territory and material is too well known to need discussion. In discussing this question Grand Masters are wont to express themselves in no uncertain terms. Witness the words of Bro. Beach recorded on page 9 of the 1923 Proceedings of the Grand Lodge of Illinois. In his report as Grand Master after touching upon the dissolution of the Spanish Grand Orient into seven regional Grand Lodges he goes on to say: "The moral influence of the Grand Lodge of Illinois and all other regular Grand Lodges should be exerted against the outrageous and impudent assumptions of this spurious spawn of the illegitimate Spanish Grand Orient." In the light of present usages of the Grand Lodge of Illinois the attitude of Bro. Beach is absolutely above criticism. The only comment on the matter appears in the Report of the Committee on Grand Master's Report at page 53, where it is said that the "portion of the Grand Master's Report pertaining to the Spanish Grand Orient is of no small moment and will require considerable serious thought and attention. This matter, therefore, is referred to the Committee on Jurisprudence." The Committee on Jurisprudence indorsed the sentiments of the Grand Master in their report at page 142, without comment. In the face of this there can be no doubt that Masons owing allegiance to the Grand Orient of Spain or any of its numerous progeny are clandestine.

As an Illinois Mason loyal to my Grand Lodge I not only admit the legal right of Grand Lodge to declare Masons clandestine but am jealous of that right. But as a Speculative Mason I am confused by having my right to hold Masonic fellowship with thousands of earnest Masons abolished, revived and abolished again for reasons little more than economic by a few brethren composing Grand Lodge committees.

Grand Lodge, the creature of the several lodges of Freemasons, has no purpose to exist other than to aid the lodge in its Masonic labors. The function of a Masonic lodge is not to confer degrees for a consideration, but is to furnish the Craftsmen with what is necessary to enable them to fit their minds as living stones for that spiritual temple, that honest not made with hands, eternal in the heavens. In the light of this it behooves Grand Lodges to devote more attention to spreading the cement of brotherly love and less to squabbles about what subordinate lodges shall be permitted to make Masons in a given territory and incidently collect the fees. This is a duty owed both to the great body of Masons and the innocent candidate seeking light at their hands.

Perhaps it is presumptuous on my part to comment in this decided fashion upon a question so adequately dealt with by such eminent brethren and W. A. Rowan and Townsend Scudder. Yet somehow I feel that as it is good for statesmen to get the sense of the people so it is wholesome for those high in the Fraternity to know the attitude of the humble Craftsman who sits on the side lines. Why not decide questions of recognition, which concern the rights of every Mason in both jurisdictions concerned, by the referendum? It was not so long ago in the history of the Fraternity when each Mason decided this question for himself. It would not be inconsistent with the theory of Grand Lodge Masonry nor with the Ancient Landmarks to refer these problems to the brethren laboring in the several lodges for decision. It would serve to clarify the whole situation, educate the average side liner and hasten the day when Masonic Universality will be realized in fact. God speed that day!

Roy W. Johns, Chicago, Ill.

----o----

YE EDITOR'S CORNER

The May number of THE BUILDER, devoted to English Masonry, brought forth more letters of congratulation than any number published during the past five years. All credit for this belongs to Bro. Gilbert W. Daynes, Associate Editor for England,

who had the entire number in charge. We hope that Brow Daynes can find it possible to prepare another special number to cover English Masonry from 1813 to the present time.

* * *

Bro. Sidney Morse has given us for free distribution a supply of his "The Golden Hour in Freemasonry." It is one of the most useful and interesting things of its kind that has ever been prepared. Write your name and address plainly and send along a two-cent stamp.

* * *

Winter is our busiest season. It was so busy this year that Ye Ed. more than once felt like the rabbit, famous in song and story. Here is the latest version of the story:

Sambo: "The dogs and me almost got one old rabbit, but at the last moment he went and climbed a tree."

Sam: "But rabbits never climb trees."

Sambo: "By George, this one had to!"

* * *

To which the following bit of homespun philosophy, taken with thanks from the cover of the May issue of the Virginia Masonic Journal, may be apropos:

What We Need!

A little more Kindness, and a little less Creed

A little more Giving, and a little less Greed,

A little more Laugh, and a little less Frown,

And a little more Helping a man when he's Down.

A little more "WE" and a little less I

A little more Laugh, and a little less Cry,

A few more Flowers along our pathways of Life

Instead of on our Graves at the end of the Stife.

The Builder Magazine

August 1925 - Volume XI - Number 8

TABLE OF CONTENTS

The Society of Operative Stone Masons; Its Links With Operative and Speculative Masonry of the Present Day - BY BRO. BERNARD H. SPRINGETT, L. R., England

How St. Alban's Abbey Came to Be Built - BY BRO. N.W.J. HAYDON, Associate Editor

Daniel Coxe and St. John's Lodge, Philadelphia - By BRO. DAVID MCGREGOR, New Jersey (Concluded from last month)

A Spanish American Masonic Lecture - Translated by BRO. J.W. CHAPMAN, New Mexico

A Brief Application of the York Rite to Daily Life - BY THE GRAND HIGH PRIEST, Texas

Great Men Who Were Masons - Jabez Bowen - By BRO.GEORGE W. BAIRD, P.G.M., District of Columbia

ONE - Gerald Nancarrow

Joseph Robbins' Famous Masonic Oration - WITH AN INTRODUCTION BY THE EDITOR

EDITORIAL

PRESENT DAY GILD MASONRY

WHY HISTORY?

THE QUESTION OF REFRESHMENT

The Late Thomas R. Marshall

An Appeal to the Masonic Fraternity

THE POLITICAL IDEAL IN FREEMASONRY

GEMS FROM "MORALS AND DOGMA" - Selected by Charles Henry Smart, 32nd degree, Sec. of the Scottish Rite bodies, Nashville, Tenn.

A ROYAL ARCH PROBLEM

THE LIBRARY

THE MASTER BUILDER

THE CENTRE

WORLD REVOLUTION, THE PLOT AGAINST CIVILIZATION

HISTORY OF FREEMASONRY IN WYOMING

A GROUP OF BOOKS ABOUT MASONRY IN SCOTLAND

OM, THE SECRET OF ABHOR VALLEY

What to Read in Masonry - Jurisprudence, Constitutions, Monitors, Etc.

THE SECRETS OF ARCHITECTURE

THE QUESTION BOX and CORRESPONDENCE

THE ROYAL ORDER

NEGRO FREEMASONRY

THE MORGAN EPISODE

ANDREW JACKSON'S MEMBERSHIP

THE AMERICAN MASONIC FEDERATION; HIRAM ABIF AND THE BIBLE

"THE SACRED BOOKS OF THE EAST" FOR SALE

YE EDITOR'S CORNER

----o----

The Society of Operative Stone Masons; Its Links With Operative and Speculative Masonry of the Present Day

BY BRO. BERNARD H. SPRINGETT, L. R., England

THE BUILDER is happy to publish this carefully considered study, submitted to it for that purpose by the author. The subject is one that has received much discussion, especially in England, where brethren have long been keenly interested in the origins of our Speculative Fraternity. Bro. Springett holds many Masonic honors, won for him by years of activities in many branches of the English Craft. On this side of the water he is widely and favorably known as the author of a fascinating book, "Secret Sects of Syria and the Lebanon."

AS probably most readers of THE BUILDER are aware, we have working in London today, as for many years past, a keen body of Freemasons, including many well-known Grand Lodge officers, who use a ritual supposed to have been invented, according to those who have no sympathy with us, by Clement Stretton, John Yarker and Dr. Carr, all keen searchers back into Masonic history. It is really a revival of what we have every reason to believe was worked by the members of at least one of the four old lodges who banded themselves together under Anthony Sayer in 1717 to form the first Grand Lodge.

While the landmarks of Speculative Masonry are identical with those of Operative Masonry, as everyone would expect to find them, in the latter many of the reasons for certain words and much of the floor work which Anderson retained are more clearly defined, and it is the usual thing for those who join us to find explanations for much that had previously been looked upon as unexplained symbolism.

In Scotland, all the older lodges show distinct traces in their minute books of having gradually changed over from Operative to Speculative--that is, from confining admission to pure Craftsmen to extending the benefits of initiation into Freemasonry, at first to a limited number of professional men, and continuing to increase the proportion of these latter, with the gradual extinction of the former. In 1708 no fewer than forty members of No. 1 Lodge of Edinburgh, generally known as St. Mary's Chapel, seceded from their Mother Lodge on account of the increasing number of admissions of men who were not Craftsmen, and formed a lodge of their own, "The Lodge of Journeymen, No. 8," from whose own history we get a very interesting insight into the work that was carried on by them, as handed down by tradition--certainly not taught by book. Up to 1840 this lodge insisted on one-tenth only of its members being non-Craftsmen, the remainder being purely "Wrights and Masons," the former signifying most of the trades other than stonemasons who would be engaged in the building trade, and it was from this portion of its members that the officers of the lodge were selected, with the exception of the Secretary, who was usually a lawyer. These officers consisted of a Warden, sometimes called also the Deacon, or "Deces," who presided over the lodge; a Box-master, or Treasurer, and one who was known as "The Eldest Entered Apprentice," who seems to have been elected annually from among the members of the lodge and to have taken a leading part in the initiation of candidates. The latter, as in all Operative lodges, had to

undergo a rigorous examination as to their physical capacity, for which purpose they were stripped completely, and were then re-clothed in a long white garment, a practice still observed in most countries but our own.

In England and Ireland we have the Operative Stonemasons, pure and simple, holding their lodges all over the country, but especially in connection with stonequarries and where large edifices were under construction, employing a great many skilled craftsmen. These Stonemasons worked a very simple ritual, but allowed no one to join their ranks except through an initiation ceremony closely resembling that known to us today.

Owing to the doubts cast on Bro. Stretton's account of the ceremonial worked in the Mount Bardon quarries, near Leicester, I have spent quite a lot of time looking into this particular question, and have been able to satisfy myself, as well as many Masonic friends who previously had some doubts, that even to this day Operative Stonemasons are quietly working a ritual, greatly emasculated, it is true, since the advent of trade unionism, which they have clearly derived by oral transmission from medieval times.

Papers and books of account which have been kindly loaned to me by the Amalgamated Union of Building Trade Workers, through their genial Secretary, Mr. George Hicks, show that at the commencement of the last century many such lodges were in existence. They worked a ritual somewhat resembling in many respects that of our own lodges--that is, as regards the admission of new members--that at first sight it might be taken for a crude imitation of our own ceremony of initiation, the result of some Operative Masons being also Freemasons in our established use of the word. But there seems no reason to doubt that both bodies derived their ceremonial from a common source, this being, in my opinion, the trade gilds of the Middle Ages, themselves deriving from Eastern ancestors.

I have been able to find records of 191 of these lodges in England and Wales, and I have had particulars of seventeen in Ireland. All of these were subject to the rules of a Grand Lodge, to which they elected delegates, with a certain number of District

Lodges to act as intermediaries. These met quarterly, while the Grand Lodge met twice a year, for many years at Huddersfield, and afterwards at Manchester. But the greatest possible secrecy was always observed with respect to these lodges, which will account for so very little being known of them by the ordinary Mason, of whom they seem to have been extremely jealous, regarding him as the unqualified usurper of the name of a trade of which he knew nothing. With the coming of trade unionism, and the passing of the Act of 1838 prohibiting the holding of all unauthorized secret assemblies, mainly at the instigation of our then Grand Master, the Duke of Sussex, still greater secrecy and still simpler ritual resulted, and a skeleton form of the ritual, formerly imparted in the tap-room or the quarry, is, I am told by one who ought to know, now gone through quietly on the scaffold.

Mr. R. W. Postgate, in his valuable trade union work, The Builder's History, writes as follows:

"The various Acts passed between 1799 and 1810, under which all combinations were forbidden and heavy penalties for infraction from time to time enforced, drove those trades whose organisations did not disappear to more secret organisation. Some such as the London tailors, went in for a semi-military system. The Building Unions practised the oaths and initiations which played such a large part in their later history. Without, like some trades, seeking to extend their clubs beyond the limits of a small town they confined themselves to the little local clubs which were the predecessors of the modern Trade Union movements. These did not disappear. All over England and Scotland the skilled craftsman continued to hold the fort nightly meeting of his trade club at the public-house, and the records and rules of some of these clubs have survived. The old traditions were very strong, and the desire for mutual improvement, as men an as craftsmen, was very marked. The Falkirk Society excluded all lewd, disorderly and fractious persons, and drunkards swearers, and Sabbath-breakers. Other societies, such as the Newcastle Operative Masons, stressed the improvement effected in man's nature by association. In some case there was also a rule against the introduction of politics a destructive of harmony.

"The festive nature of these gatherings must not be forgotten. The Masons' Society and the two Carpenters' Societies which existed at Newcastle, had rules to the effect that twopence per night must be spent on beer by every member, while the first

entries in the Preston Joiners' Cashbook. 1807--perhaps the oldest remaining Trade Union document--relate to the purchase of beer."

I am indebted to Mr Sidney Webb, a very prominent member of the late Labor Government, for giving me a clue to obtaining much valuable information as to these stonemasons' lodges and their ceremonial. Mr. Webb, with the assistance of his wife, wrote The History of Trade Unionism, which is very justly considered the standard work on the subject. In this he states:

"The Operative builders did not rest content with an elaborate constitution and code. There was also a ritual. The Stonemasons' Society has preserved amongst its records a manuscript copy of a 'Making Parts Book,' ordered to be used by all lodge of the Builders' Union on the admission of members. Under the Combination Laws, oaths of secrecy and obedience were customary in the more secret and turbulent trade unions, notably that of the Glasgow Cotton Spinners and the Northumbrian Miners. The custom survived the repeal, and admission to the Builders' Union involved a very lengthy ceremony, conducted by the officers of the lodge: the outside and inside Tylers, the Warden, the President, the Secretary, and the Principal Conductor, and taken part in by the candidates and the members of the lodge. Besides the opening prayer, and religious hymns sung at intervals, these 'initiation parts' consisted of questions and answers by the dramatis personae in quaint doggerel, and were brought to a close by the new members taking an oath of secrecy. Officers clothed in surplices, inner chambers into which the candidates were admitted, blindfolded, a skeleton, drawn sworn, battleaxes, and other mystic properties enhanced the sensational solemnity of this fantastic performance. Ceremonies of this kind, including what were described in Home Office Papers of 1834 as 'oaths of an execrable nature,' were adopted by all the national and general unions of the time. Thus, we find items 'for washing surplices' appearing in the accounts of various lodges of contemporary societies."

A similar ritual is printed in Character, Objects and Effects of Trade Unions, published in 1834, as used by the Woolcombers' Union. Probably, says Mr. Webb, the Builders' Union copied their ritual from some Union of Woolen Workers. I would prefer to think it was the other way about. The stonemasons' MS. contains, like the copy printed in the pamphlet just mentioned, a solemn reference to King Edward the

Third, who was regarded as the great benefactor of the English wool trade, but whose connection with the building trade is not obvious. In a later printed edition of The Initiating Parts of the Friendly Society of Operative Masons, dated Birmingham, 1834, his name is omitted, and that of Solomon substituted, apparently in memory of the Freemasons' assumed origin at the building of the Temple at Jerusalem. "The actual origin of this initiation ceremony," continues Mr. Webb, "is unknown. John Tester, who had been a leader of the Bradford Woolcombers in 1825, afterward turned against the unions, and published in the Leeds Mercury of June and July, 1834, a series of letters denouncing the Leeds Clothiers' Union. In these he states "the mode of initiation was the same as practiced for years before the flannel weavers of Rochdale, with a party of whom the thing, in the shape of it then wore, had at first originated. A great part of the ceremony, particularly the death scene, was taken from the Odd Fellows, who were flannel weavers at Rochdale, in Lancashire, and all that could be well turned from the rules and lectures of the one society into the regulations of the others was so turned, with some trifling verbal alterations." In another letter he says that the writer of the "Lecture Book" was one Mark Ward.

The series of "Initiating Parts," or forms to be observed on admitting new members, which are preserved in the archives of the Stonemasons' Society, I have been able to borrow and make extracts from, at the same time getting some of the pages photographed in order to show where I have personally obtained the material for much of this article. They reveal a steady tendency to simplification of ritual. We have first the old MS. doggerel already described, copied most probably from a still older manuscript. The date of this present copy Bro. Wonnacott considers would be considerably anterior to the first printed ritual, which is dated 1834. This, whilst retaining a good deal of ceremonial, turns the liturgy into prose, and the oath into an almost identical declaration, invoking the dire displeasure of the society in case of treachery. A second print, which bears no date, is much shorter, and the declaration becomes a mere affirmation of adhesion. The society's circulars of 1838 record the abolition, by vote of the members, of all initiation ceremonies, in view of the parliamentary inquiry about to be held into trade unionism.

(To be concluded)

----o----

How St. Alban's Abbey Came to Be Built

BY BRO. N.W.J. HAYDON, Associate Editor

THE varying forms of the Legend of the Craft related in the old MS. Constitutions of the Freemasons, are all agreed that St. Alban introduced Masonry into England and was the builder of the first church at the place now called after him. Needless to say this account is not historical. However, the traditional connection should make the subject of this article by Bro. Haydon of especial interest to our readers.

THE legend of the building of St. Alban's Abbey is particularly interesting as it is one of the oldest, if not the oldest, references to the Masonic Craft (Operative) in English literature, which is founded on evidence still to be seen after a lapse of many centuries. The first historian to whom we owe an account of this event is Roger de Wendover, a native of Buckinghamshire, who was Prior of Belvoir, a dependence of St. Alban's Abbey, and who died in 1237 A. D. He wrote The Flowers of History and gave us the tradition as it had come to him. The translation used here is that by J.A. Giles, D.C.L., as published in Bohn's Antiquarian Library.

A generation later, another learned monk of the same abbey, known as Matthew of Paris, compiled his Chronicles of English History, bringing the tale down to 1273 A.D., and incorporating the writings of his predecessor, so that at first later scholars were of the impression that he was responsible for the whole. The photograph reproduced on the next page shows a page of his manuscript.

The first printed edition of these "Chronicles" was produced, in Latin, in 1639 A. D. by Watts, under the title of Vitae Duorum Offarum, and the translation given here is made from that edition by one of the scholars attached to the British Museum; I am also indebted to the co-operation of the curator of the manuscript department, Professor J.A. Gilson, for becoming possessed of the photograph.

While it will appear on examination that the Watts' edition does not follow too closely on the heels of Matthew of Paris, the combination of this rendition with that contained in the Bohn publication covers the ground sufficiently to give us a reasonably complete story. Students of the history of our Ritual who are also Companions of the Chapter will no doubt be impressed with certain resemblances between the legend of the R. A. and that supplied by the learned Roger de Wendover.

THE STORY RELATED BY ROGER DE WENDOVER

"The same year (A.D. 793) while Offa, the most potent king of the Mercians, was residing at Bath, and was taking his rest on the royal couch after the labors of the day, he was admonished by an angel from heaven to disinter Alban, the Saint of God and first martyr of the English, or Britons, and to place his relics in a shrine more worthy of them.

"Anxious to obey the divine commands, the King straightway summoned Humbert, of Lichfield, archbishop of the Mercians, who with Ceowulf, bishop of Lindsey, and Unwona, bishop of Leicester, together with a great multitude of each sex and every age, met the King at Verolamium on a day appointed.

"As he was journeying thither, the King beheld a ray of light like a great torch sent down from heaven and illuminating the place of the sepulchre. This miracle, which was seen of all, confirmed their faith in the truth of the vision.

"Now the memory of the martyr had perished and the place of his burial been forgotten for about 344 years, for the pagan Saxons, Jutes, an Angles had driven out the Britons, burnt their towns and levelled their sacred places and churches, mercilessly destroying the face of the island from one sea to the other. At this time therefore, the church of the blessed Alban, described by Bede in his history of the

English, had been utterly destroyed, with the other churches in the desolation of that country.

"After these things the King summoned a council of the province and consulted with all the primates about the privileging of a monastery in the place which had been consecrated by the blood of the martyr. They all were pleased with the King's design and, that these things might have a more worthy effect, they gave their counsel that the King should either send envoys, or in his own person, treat with the court of Rome about them. And the King undertook the laborious journey to the end that as the blessed Alban was the first martyr of the English, so his monastery should surpass in possessions and privileges all others in his kingdom.... At length arriving at Rome the King made his earnest petition to the chief pontiff, Adrian, both for the canonization of the blessed Alban and the founding of the monastery. The court yielded a ready compliance, the more so that the discovery of the martyr was the effect of divine revelation, confirmed the privileges the King desired, and adopted the monastery as a favoured daughter of the Rome See--'subject to our Apostolic See, without the intervention of King or Archbishop.'

"The King considered within himself how he could make recompense for such a gift, and the next day, going to the English school which flourished at Rome at that time, he made a grant to it for ever for the support of such of his kingdom as shall come there, of a penny from every family that had possessions to the value of thirty pence, and for this liberality he obtained that none of the English nation should suffer evil by way of doing penance. After making this grant the noble King returned home.

"He next summoned a council of nobles and bishops at Verolamium and conferred ample possessions on the blessed Alban and ennobled them with a multiplicity of liberties. He then brought together a convent of monks from the most religious houses to the martyr's tomb and set over them an Abbot named Willigod to whom he granted the monastery with all royal rights. Now the great King Offa reigned over twenty three provinces, which the English call 'shires' and from all these, the King granted the blessed Peter's penny, which the English call 'Romescot.' Moreover the most mighty King Offa conferred on Alban his own royal villa called Wunceslaw about twenty miles from Verolamium, with the land around it, as the King's writings testify which are to this day preserved in the Church aforesaid.'

THE STORY OF MATTHEW OF PARIS

From. "Vitae Duorum Offarum"

"After completing the arrangements for this endowment, the King made confession of all his sins (especially in having waged so many batiles) and the founding of the said monastery was accepted as his penance the King then returned home under the brightest auspices and with the fervent blessing of the Pope.

"The Monastery founded, and an Abbot and Convent placed there, Offa then summoned to Verolamium his council of bishops and magnates, and, with their unanimous consent and good will, conferred on the blessed Alban wide lands and innumerable possessions, with the idea that free hospitality should flourish there. For through that place there runs a highway and street used by those coming from the North and returning from the South, called Watling Street. And it seemed to him a thing of grace that all who passed through should find there a shelter provided for them of grace by his alms. Therefore he granted to the said place dedicated to the said monastery extraordinary privileges and liberties; and at the tomb he assembled a convent of monks from diverse religious houses, but chiefly from the house of Bec in Normandy; and he appointed as Abbot over them a man named Willegod, which being interpreted is WILLING GOOD. And he was, indeed, a man of good will, a scion of the royal race, and near of kin to King Offa. He had been present at the finding of the said Martyr, and had seen the rays of heavenly light that appeared, when his body was being found and raised out of the ground, and which disappeared after this had been accomplished, as though its mission had been fulfilled. He had therefore at once resolved to take the monastic habit and to devote his life to the service of God, and to so holy a martyr; and when the story became generally known, very soon after the body had been found, the King without delay began to build the Church. And he laid the first stone of the foundation, saying TO THE HONOR OF GOD ALMIGHTY, THE FATHER, SON AND HOLY GHOST, AND OF HIS MARTYR ALBAN, THE FIRST MARTYR OF MY WHOLE LAND. And then he knelt down and with closed hands and tears running down his cheeks, he continued:

PRAYER OF THE MOST CHRISTIAN KING OFFA FOR HIS WORK

"OH, LORD JESUS CHRIST, TO THEE, AND TO THEE, MARTYR ALBAN, AND TO THEE, WILLEGOD, I COMMIT THIS THY HOUSE, FAITHFULLY TO BE KEPT. A CURSE UPON ALL WHO OPPOSE OR DISTURB OR SPIRITUALLY DETRACT FROM IT. MAY ALL ITS BENEFACTORS RECEIVE REWARD ETERNAL. And to Willegod who was then already a monk, the King gave abundance of treasure and appointed him overseer of the fabric [construction] of the Church, and he granted him all regalities and liberties. And this the King took care to do before he set out on his journey across the Alps, not knowing what God might ordain concerning his life. But after his return in such happy circumstances he solemnly renewed and confirmed all these things, and he appointed the said Willegod Abbot in the presence of his son and heir EGFRID, and of Humbert, archbishop of Lichfield, and a number of other bishops and magnates of the land, for of a truth, he had found this same WILLEGOD most faithful in the keeping of his kingdom, which the King had committed to his son and to him, while he went to Rome. And he established a convent of monks from the most renowned houses as is above said, and at his own expense he constructed all the buildings, except the very oldest one (pristinium), which he found already made out of the old buildings of the Pagans. And in the same Church the most christian King Offa acting as steward and special keeper passed some years of lis life. And one day he ordered the charters, and all the instruments given and acquired, to be brought (and) placed them on the High Altar, 'that they might become consecrated in that Holy Place as a witness and a memorial to those who might come after him.'"

Bound up with the early history of this ancient building are two other matters which link it closely with items of great interest in the development of that system which has become our Speculative Masonry of today. There is, for example, the claim of some Masonic scholars that our M. M. Degree has become what it is as a result of the old English custom, wherein certain gilds regularly portrayed in dramatic form portions of the known Scriptures, for the benefit of an age when illiteracy was general.

Wm. Hone, in his book.on the English Miracle Plays (Ancient Mysteries Described, London, 1823), writes:

"The first trace of theatrical representations in this country is recorded by Matthew (of) Paris, who relates that Geoffrey, a learned Norman, master of the school of the Abbey of Dunstable, and afterwards Abbot of St. Alban's Priory, composed the play of St. Catherine, which was acted by his scholars. Geoffrey's performance took place in the year 1110, and he borrowed copes from the sacrist of the neighbouring abbey of St. Alban's, to dress his characters."

The other matter is connected with the name "Naymus Grecus" which has so long puzzled our antiquarians, and for which solutions are offered by Bros. C.C. Howard, of New Zealand, and S. Russell Forbes, in A.Q.C., Vols. IV and V, from which it appears that this old Master of Masons is mentioned in three of the early MSS. of our Ancient Charges, towit, the Cooke, 1430, the Lansdowne, 1560, and the Buchanan, 1660. Their writers refer to a "Curious Mason named Naymus Grecus" who came to France in the time of Charles Martel, and taught him the secrets of Operative Masonry. ("Curious" here means skilful.) This Charles Martel is one of the heroes of early French history, who turned back the conquering Saracens at Tours about 729 A.D., and as St. Alban's Abbey was built some sixty-five years later, it is reasonable to admit that the fathers of its builders, as well as their Operative instructors, would be acquainted with the stories that were growing up about the great deeds of Charles Martel, that were afterwards interwoven with the great poem, "The Song of Roland."

Although the date when King Offa visited Rome is in dispute, there is still evidence there of the Saxon colony he helped to establish, the streets are still named "borgo" from the Saxon word "burgh" and the old church "S. Spirito in Sassia" is still standing. At this time also there was in Rome a Greek colony with its church, formed of Greek exiles driven out about 760 A. D. by theological opponents, and the road on the south side of their church is still known as the "Via della Greca."

We may assume that during one of his several visits to Rome, Charlemagne, who was finally crowned Emperor there in 800 A.D., engaged the skilled Mason, Naymus, of

the Greek colony in Rome, with his coworkmen to build his cathedral at Aix-la-Chapelle. Thence Naymus passed either in the company of, or at the request of, King Offa, when the latter returned from his pilgrimage, to St. Alban's. As a result Operative Masonry was first organized in Eritain at this city, but was broken up by the Danish wars of the next century and then reorganized at York under Athelstan in 926 A.D.

This ingeniously constructed chain of events--of which I have given only an outline--received various historical criticisms from the learned brethren to whom it was offered, but, on the whole, they accept it as feasible. One serious objection, however, is made by Bro. Mattieu Williams, who holds that Greek architects, or workmen, or artists, had no influence on the early builders of Britain, since their own types are destitute of Gothic character, nor had he found any Greek names in Britain, though there are many in Southern France.

Of all the theories as to the source of Gothic architecture Bro. Williams finds only one probable, that it is Scandinavian, inasmuch as the pointed arch and the nave (navis--ship) derive from the customary tomb of the sea-king, his ship, which was hauled ashore a placed keel uppermost on the natural rock pillars of the craggy coasts of Norway. The track of the Vikings, and their descendants the Normans, is marked by Gothic structures, nearly all situated on islands or near the sea coast. English workmen built the cathedral at Stavanger, the second in age and importance in Norway, about 862 A.D., and from 900 to 1300 the literary center--with all that implies--of Northern Europe was Iceland, whose Skalds visited these Courts and have left honorable memories.

Of general interest as relics of our Operative ancestors are the accompanying pictures, one of which is taken from a fifteenth century wood cut--the scene is laid in Germany. It can be seen how the use of the wheel and crane had gradually improve the shape and efficiency of this mechanism. The masons are also shown as wearing aprons, which in the earlier drawing they do not seem to have. Further comparison, too, can be drawn between King Offa's Master of the Masons and the effigy of William Warmington (died 1427), a Master Mason (No. 4), who built Croyland Abbey. This is reproduced by Conder in his Hole Craft and Fellowship of Masons, who refers to it in Ars Quatuor Coronatorum, Vol. V, p. 2.

An enlarged copy of the Offa photo was presented by the Toronto Society for Masonic Research to the Temple Board where they meet, and any other Temple Boards, or Societies for Research, that would like copies can be supplied as I have the negative.

ADDENDUM

The illustrations of parts of the abbey itself give one an idea of the immense amount of interest the building provides, for the lover of history and architecture, though these are only a very small part of the things worth noting in this structure.

The so-called shrine of St. Alban stands in the Saint's Chapel, just east of the great Reredos, or screen, behind the high Altar. The original shrine was small enough to be carried in processions on festivals, being made of precious metals, and has long since disappeared. Thousands of pilgrims from many countries have visited the spot depicted in this photograph (No. 5); for centuries it was one of the most favored places for pilgrims from France, who often made the journey under most unfavorable conditions, to leave an offering and to say prayers at the shrine, or tomb, as it has often been called, of St. Alban.

Many considered that the bones of the martyred Saint possessed curative qualities, and in the base of the present shrine holes can be seen in which cloths were placed, so as to be impregnated with the supposed curative powers. Many pieces of stone were chipped from the carving to be taken away home to heal those who could not make the journey to the shrine.

The Watching Loft, seen in the background, was built in 1400 A. D. to provide shelter for a monk who was appointed to protect the shrine from damage, and to receive the alms brought by the pilgrims. The steps to the loft are solid oak logs, and

the lower part contains cupboards in which relics were once stored but are now used to preserve pieces of Roman pottery and other articles of interest.

At the first glance of the interior may be noticed the extreme plainness of the Norman work compared with other buildings of the same period, and this is explained by the fact that most of the material used by the Norman Masons consisted of Roman brick or tiles carried from Verulamium, just a few miles away, where an immense mass of such material was found on the spot where the town of Verulamium was burned by the Saxons after the Roman evacuation of Britain. The bricks not being amenable to carving, did not allow the Masons to display their usual beautiful work, and it necessitated the building of the arches and pillars in a very severe manner. The rough work was plastered over, any many frescoes were painted on the large square-shaped pillars in the nave. In the South Transept, the plaster has been removed in places in the triforium, where the edges of the Roman brick are seen in the Norman arches.

An interesting point in the same location as the above is the presence of ringed baluster shafts of Saxon work, being beyond doubt part of the original Church built by King Offa, 793 A.D. The Norman Masons were never so much enthused with their own work as to ignore the beauty of work done by their predecessors, and in several places the Saxon work has been incorporated in a Norman building, for example, the Celtic window, high up in the west end of Kilpeck Church, that wonderful little gem of Norman architecture.

On the exterior of the North Transept, we see by our illustration how the Norman builders used the Roman material. The white stones are flint gathered from the fields in the vicinity by the Normans.

The Reredos was completed in 1484, its only rivals being that of Winchester and Durham, and the similarity of design and workmanship makes one almost sure that both were the efforts of the same gild of workers or craftsmen. It is a superb piece of stone tracery.

I am indebted to Bro. H. J. Unwin, formerly of St. Alban's, for these final notes, and for the photos which are enlargements of his snapshots.

----o----

Daniel Coxe and St. John's Lodge, Philadelphia

By BRO. DAVID MCGREGOR, New Jersey (Concluded from last month)

Surely Franklin was sufficiently conversant with the eighth section of the Constitution of the Grand Lodge of England, which he had recently published, to know just exactly what was meant by the term "rebel brethren"; if, as is claimed, he had not himself been a regular Mason at that time, it would have been a case of the pot calling the kettle black !

No one will doubt that Franklin had a sufficient command of the English language to use the proper words to convey his thoughts; therefore when he used the word privileges he meant exactly what it implies, viz., that they were then enjoying something that had been granted to them, not an inherent right assumed by them; and the granting of those privileges must have been by a person who had the authority to do so --none other than the Grand Master of England.

In making the request Franklin approached the matter as would any regular Mason, expressing his willingness to submit himself to higher Masonic authority wherever it existed, at the same time asserting the dignity of his own position in the words, "The Grand Master of Pennsylvania only yielding his chair when the Grand Master of All America shall be in place."

As to the extension of Price's jurisdiction, it is unfortunate that neither the newspaper notice of it in the Boston prints, nor the original document or even a copy of it can be found. Nor does the records of the Grand Lodge of England contain any reference to it, as they do in regard to Coxe's deputation. It is desirable to know whether or not it was limited territorially as were most all such deputations issued by the Grand Masters of England, so as not to include territory where Provincial Grand Masters had been already appointed.

FOR "ALL AMERICA"

This limitation has been ignored in Bro. Melvin M. Johnson's references to these deputations in his recently published Beginnings of Freemasonry in America, leaving the reader to infer that all deputations to the Provincial Grand Masters of New England, with the exception of Robert Tomlinson, were for All America unrestrictedly. We know this is not a fact. True, the newspaper's report of Price's deputation to Franklin as Provincial Grand Master of Pennsylvania in 1735 designates Price as "Grand Master of His Majesty's Dominions in North America", which on the face of it is not correct, as it was not within the province of the Grand Master of England to depute to any brother an authority of equal prestige to his own, that belonging exclusively to the Grand Lodge as a body, his powers being limited to the deputizing of Provincial Grand Masters, so that, as in all others emanating from that source, Price's deputation must have been for a Provincial Grand Mastership.

The omission of this qualifying prefex leads us to suspect that territorial limitations were also omitted-thus establishing a precedent that has become a regular habit among the historians of New England Freemasonry.

It was no doubt known to Grand Master Crauford that a self-perpetuating deputation had already bee issued for a Provincial Grand Master of New York, New Jersey and Pennsylvania; and it is highly improbable that he would have done anything to cause confusion or dissension among the brethren here by permitting the overlapping of jurisdictions.

In regard to this report which appeared in the Philadelphia Weekly Mercury as to Price's appointment for all America, it looks rather strange that such an important item of news failed to appear in Franklin's Philadelphia Gazette. It is scarcely conceivable that after making application for it, if it was received and accepted by Franklin, he would have neglected to give it all the publicity possible, in order that the "false and rebel brethren" of Philadelphia might be promptly informed, as it was to meet their criticisms that the deputation had been asked for. If Franklin did receive it, his refusal to publish it seems to indicate that Price had not been able to satisfy him fully as to his authority as Grand Master of All America as he had requested him to do. In fact, neither Price nor any of his successors ever had any authority delegated to them to appoint anyone to the office of Provincial Grand Master, the full extent of their deputations being the appointment of a Deputy Grand Master and Grand Wardens, also the issuing of warrants for the institution of subordinate lodges within the territory prescribed by their deputation; therefore if Price did issue such a deputation to Franklin he assumed an authority that belonged only to the Grand Master of England.

While even admitting that Price may have received some authority or order to extend his territorial jurisdiction, we are not prepared to admit, as claimed by Bro. Johnson, that its publication in a Philadelphia newspaper was "unequivocal evidence of the extension of Price's authority over all America, and Pennsylvania's recognition thereof". Surely he does not mean to suggest that Bradford's Weekly Mercury (a paper not in any way identified with Masonry, and one which earned for itself the appellation of being the first anti-Masonic paper in America) presumed to represent the Pennsylvania Masons, the only persons whose recognition could be considered in the matter! In fact, its non-appearance in Franklin's paper may rather be looked upon as an absolute refusal on the part of himself and those for whom he spoke to recognize it in any way.

GRAND LODGE MET AS USUAL

This much we know. The Grand Lodge of Pennsylvania continuing on the even tenor of its way, met on June 24, 1735, and elected a successor to the office of Provincial Grand Master for the fourth or fifth consecutive year. Had Franklin and the Grand Lodge accepted the deputation from Price dated Feb. 24, 1735, it is not likely that he

would have been requested or even willing to retire from the chair, after serving but four months under the new dispensation. If Price's deputation meant anything to Franklin, it surely meant at least a full year of service under it.

In later years Price does not appear to have been so certain as to that extended deputation to All America; in one letter he said he had received it in 1735, instead of 1734; and when the Provincial Grand Lodge in Boston petitioned for a deputation to Jeremy Gridley to be "stiled Grand Master of All America," which they persisted in asking for on every opportunity, Price urged the granting of the comprehensive title in a letter to the Grand Master of England, under date of Aug. 6, 1755, in which he said he had received his deputation from the Right Honourable Lord Montague in April, 1733 (which was for New England only), "which I held for four years, and constituted several Lodges, and was succeeded in the office by Bro. Tomlinson" (whose deputation was also for New England only). No mention whatever was made of a deputation for "All America." Then he proceeded: "Now with my consent all the brethren in North America have made choice of our Bro. Jeremy Gridley, Esq., to be Grand Master for three years." The only lodge officially represented on that occasion outside of those in Boston, was the New London Lodge. Price was surely suffering from an attack of Bostonitis, in which the mental vision of the patient is so restricted that he believes that "The Hub" is the whole wheel !

Despite this request so strongly urged and endorsed. Gridley's deputation was, as usual, issued for "Provincial Grand Master of all such Provinces and places in North America, and the Territories thereof, of which no Provincial Grand Master is at present appointed".

Price's memory was evidently failing him when in 1768 he claimed in a letter to the Grand Master of England that "his deputation was the first that the Grand Lodge ever issued to any part of America". If he did not know better, he was sadly ignorant of what his protege and successor in Solomon's Chair, Jeremy Gridley, was fully cognizant of years before.

We find that when Jonathan Hampton applied to Jeremy Gridley in 1762 for a warrant to institute a lodge in Elizabethtown, N.J., Gridley refused to grant it until he was fully satisfied that Daniel Coxe did not still have jurisdiction over that Province; and it was only after Hampton had apprized him of the fact that Coxe had died before Gridley was appointed Provincial Grand Master, that he acceded to the request and granted a warrant for the second known lodge in New Jersey.

PRICE RESPONSIBLE FOR THE "ALL AMERICA IDEA"

The more modern and modified form of the claim that "The deputation to Price was the first to be transmitted across the seas", must now be also abandoned in view of what was proven in my previous article.

It is quite apparent that Price was largely responsible for the promulgation of this unrestricted "All American" idea; and as he advanced in years he became more and more obsessed with it, until he actually permitted himself to believe that no other deputation of equal Masonic authority was ever granted to an American. Of the actual existence of such deputations he was forcibly reminded by the Grand Secretary of England, who, in answer to a request that he [Price] be given proper priority in the records of the Grand Lodge of England, advised him that "no deputation which has been granted since your appointment, for any part of America can affect you, as their authority can only extend over those Provinces where no other Provincial Grand Master is appointed", as did his. This equality of jurisdiction in Provinces where no Grand Master existed, is clearly shown in the case of New Jersey, where within a few years lodges were instituted on warrants derived from three Grand Jurisdictions, New York, Massachusetts and Pennsylvania; New Jersey being then, Masonically speaking, a no-man's-land.

This obsession of Price goes beyond the bounds of charitable interpretation when, after having for the fourth time installed successors to himself in the office of Provincial Grand Master, he turns around and challenges the Grand Secretary of England to find that he had at any time resigned from the office of Grand Master of All America. Did he consider himself to be a Supreme Grand Master, exercising

authority over and above the regularly appointed successors to himself as Provincial Grand Master where no Grand Master had been appointed?

While we are willing to draw the mantle of forget fulness over such evidences of mental aberration, we do not feel justified in accepting his claims as to his authority or the extent of his jurisdiction in the year 1734/5 but fully believe that he had no jurisdiction over Pennsylvania, where a Grand Lodge existed; nor had he any authority to appoint a Provincial Grand Master anywhere in America. The attempt to use Franklin's letters to Price, as proof of the irregularity of the Grand Lodge of Pennsylvania, is utterly futile.

----o----

A Spanish American Masonic Lecture

Translated by BRO. J.W. CHAPMAN, New Mexico

THIS lecture was given in "The Worshipful Lodge, Condor No. 9," and published in The Rivista Masonica of Chile. It is interesting from at least two points of view. It indicates a number of evident ritual variations, and it also sets out quite clearly the ideals and aspirations of Masonry in that part at least of Spanish America.

As it is known, the Masonic practice is to teach by making use of symbols, which have been preserved and transmitted from remote times. Thus, when we reach the doors of the temple, we see objects which represent principles and ideas which are impressed on our minds.

The lodge meets in places called "temples," which are of rectangular form and extend from East to West. When we enter, our attention is called to two great columns, generally of bronze, whose chapiters, of Corinthian order, are decorated with pomegranates and lilies. These pomegranates signify to us that we must preserve a close and cordial union rather than isolation, and that the nucleus of ideas and doctrines have their beginning in these places, which we must shuck out from all parts, acquiring Knowledge and Virtue. These columns have the letter B on the left-hand one and J on the other, which we recognize is somewhat distinctive of the two first degrees.

Beyond in front of the entrance and in the East, is an elevated dais where sits the Worshipful Master, who presides and directs our steps. In the west is another dais, a little smaller than the first, where sits the Senior Warden, who pays our wage and preserves harmony among the workmen. In the south is installed the Junior Warden, in a seat similar to the other, who observes that labor is performed properly and profitably.

There are three columns which form the supports of the lodge, or, the three principal Lights which illuminate it, and represent Wisdom, Strength and Beauty; the first to conceive and direct; the second to realize; and the third to beautify and adorn the work.

THE BIBLE IS NECESSARY

In the center of the lodge is a small altar, triangular in form, with three lights, and on which rests the Bible, the symbol of that enlightenment which it gives to our minds, and the square and compasses; that one (the square) signifies that we must always think and act with rectitude, and this one (the compasses) that we must proceed with regularity in all our endeavors. So likewise here is encountered the Constitution, the fundamental law of organization and procedure of Symbolical Masonry.

At the left of the Worshipful Master and next to him is the Orator, the Counsel of the Lodge, who gives attention to the respectful and faithful application of the Constitution and regulations. At the right is the Secretary. A little below and on the left and right, are the Treasurer and the Dispenser of Alms, the latter being charged to heed and care for those who need the assistance of the lodge. In the middle of the temple in front of the Junior Warden, is the Master of Ceremonies, and opposite him is the Expert, who is learned in the ritual and in the requirements of Masonry. Finally, the entrance is guarded by the Temple Guard. Around the foot of the station of the Worshipful Master are the members of the lodge, who form the legal institution and permit it to function regularly.

THE CHAIN REPLACES THE CABLETOW

Decorating and encompassing the ceiling is a chain, emblematic of the intimate and fraternal union which reigns among Masons, in which everyone is a strong link attached to the other; a chain comprised of Masons of the world, one and all. At the west of the ceiling are a multitude of stars, which, as the East is approached, diminish in number and increase in size, so we are taught to enjoy the light of Truth and Wisdom.

The floor is laid out with black and white squares, and this represents the toleration which reigns among us concerning all opinions and creeds, notwithstanding there may be differences of opinion; and also, to remind us that all the actions of life have a diversity of appearance which we must interpret with reason before forming judgment.

In the East, at the foot of the station of the Worshipful Master, are two stones: the one on the left is unpolished, its sides are uneven, and is wholly unfitted for use in building. On the other side is the true edged stone, with its smooth surfaces, already prepared for the builders' use. The one is the symbol of our natural personality, filled from the beginning with imperfections and impurities, and which may be purified by the love of study and work, and by the constant practice of virtuous deeds, to which we are induced and bound by the Masonic obligations.

ALLEGORICAL PICTURES USED TO DECORATE THE LODGE

Some pictures decorate the walls of the place: in the East, at the right, is Minerva, Goddess of Wisdom; at the left is Hercules, emblem of Strength; and east of that one is Venus, symbol of Beauty: three conditions necessary for individual and collective progress.

Another mural picture represents a very fine sieve, which represents Masonry boldly selecting from the materials introduced, and from which are obtained those to be promoted to higher dignity. And another represents a magnificent uncompleted edifice. This is the palace of Knowledge and of Civilization, which Humanity is perpetually constructing but never completing.

One of the virtues which recommends itself to us most zealously is Work, and so it is said that Masons work tranquilly devoting ourselves to preparing sepulchres for vice, and to raising up temples to Virtue.

In return, according to our efforts, we receive our wage; and likewise, speaking symbolically, as we are employed with rough materials, we must use an apron, of white skin with a flap raised for better covering.

THE ENGLISH WORKING TOOLS ARE EMPLOYED

Also, it is said that we work in our degrees with chisel and hammer; and again, that we do not write except to trace out plans with marker or pencil. So it is necessary that we have a Master to teach us to use the implements and to oversee the work; and as he is a just and kind director, he wins our respect and appreciation, and on account of this we call him "Worshipful."

The Wardens aid the Master in inspecting our work, paying the wages, and encouraging us to perfect our rudimentary knowledge.

For this reason the apprentices, whom we arrange on the left of the lodge, are said to be in darkness and are not permitted to kindle a light from our side.

Masonic lodges are workshops where the laborers work freely and conscientiously, and who are divided into three classes or basic degrees: Apprentice, Fellowcraft and Master.

THE DEGREES SIGNIFY THE THREE AGES OF MAN

These degrees have also other significances: they represent the three principal periods of the life of man.

That of Apprentice is equivalent to Childhood, that age in which all is seen and observed, and in which knowledge and experience is constantly acquired. Forsake the darkness for the light.

The second degree, or Fellowcraft, represents Manhood, that period in the life of a man which is complete without the impetuosity of youth and childhood, in which he begins to acquire practice in the use of his faculties and in the employment of the implements of his work, and finally reaches the way which he pursues to the end of life.

And the third degree, or Master, represents Maturity, and the full knowledge of skill to which it is dedicated, of the use of the working tools, and of the theories by which the laborer is instructed. It is knowledge of life, and of the pleasure, happiness and triumphs which it offers to us.

THE NUMBER THREE IS STRESSED

Already we will have perceived that all these symbols and instructions have three points of support or aspects. In addition, the triangle is the figure most used and respected in the Order.

It is said that this is the proper emblem of a complete philosophical system, especially of Freemasonry.

The triangle reminds us that we must unfold our personalities, parallel and harmoniously, according to natural philosophy, intellectually and morally, then we will approach an indestructible whole.

And this triple instruction repeats itself in the call for entrance into the lodge, in the steps which we must take, in the three great lights which illuminate, etc., etc.

It is curious to note the importance of trinity with us, Wisdom, Strength and Beauty have a certain equivalence with the Holy Trinity of the Catholics, the Father, the Son and the Holy Ghost.

THE PURPOSE OF MASONRY STATED

Finally, it is permitted to express the conception, which, through the medium of lectures and addresses by well-informed brethren, is and has been formed of Symbolic Masonry, and it is that which we pursue.

Masonry is an institution which has existed from remote times and in distant countries, and which has been formed of men eagerly desirous of Wisdom and Purification. Always it has held one essential basis, philosophy and progress. It searches for the truth with solicitude, and is tolerant of all opinions and doctrines, it conducts itself with circumspection, is submissive to harsh and rigorous analysis.

It has never been a religion, but has always pursued knowledge with a zeal almost religious; and the methods of instruction, in which the symbol is foremost, has a resemblance to many of the religions of the East and West.

Its purpose has ever been for mutual profit, and not, as some believe, to fight forcibly against the clergy.

Being an institution, essentially philosophical and reasonable, it has as its foundation liberty of conscience and freedom of inquiry. From these proceed, as result, its permanent and fundamental disputes with all religions and sects which attempt to muzzle human thought.

So has been preserved, across the centuries, the symbol of the Grand Architect of the Universe, to whom we render tribute of studying and of inquiring into the Supreme Law, the Power or the Great Principle, however we may desire to invoke Him, who directs and co-ordinates this vast and unceasing movement of matter in all of its infinite manifestations.

Prejudices limit freedom of inquiry; and these are essentially un-Masonic.

For the attainment of morality and intellectuality among our adepts, it has been, and is, one of the first principles of our Order to require physical perfection.

Anciently, candidates had to submit themselves to rigorous and very long tests, which sometimes continued for years, before they might be introduced into the Temple for initiation.

Now, we observe the life of the aspirant, and demand information more less strictly.

But we must call to mind and hold, dismissing all prejudices to the contrary, that the complete purification of the individual is a Masonic obligation, and an essential duty of a good Mason.

----o----

A Brief Application of the York Rite to Daily Life

BY THE GRAND HIGH PRIEST, Texas

THE Grand Chapter of Texas, R.A.M. alive to the need for a richer understanding of the magnificent mysteries of the chapter, eager to put every Royal Arch Mason into a more complete possession of its wealth of wisdom, has published for distribution among Texas brethren a little book bearing the above title, here published by permission of the Grand High Priest. It is a hint of what may be done by way of bringing home to a man in his own bosom, as something good to know and to have, the lore and wisdom of Masonry, than which nothing is more practicable.

MASONRY is the ocean of fraternity, and every Mason should strive to sail its broad expanse, because its profound solemnity and matchless beauty can never be appreciated by those who merely wade in the shallow waters at the shore. The tides of time have rolled mighty waves upon its bosom, and the storms of centuries have lashed the billows into foam upon its surface, but beneath there have remained, undisturbed and immutable, the principles of the Brotherhood of Man.

No Mason should deny himself the privilege of knowing at least the salient features of our Fraternity, and we owe it to the ancient and honorable institution to learn enough of its teachings to grasp their deeper significance, so that we shall not be gigglers in the Master's degree nor Shriners in the Royal Arch degree. If the Masonic bodies of all rites and branches will, during the next five years, be as diligent and efficient in making Masons as they have been during the past five in making members, our great Fraternity will be a tremendous power for good, a power made possible by numbers and knowledge, but not by numbers alone. A uniform does not make a soldier and a button does not make a Mason.

When the beginner in Masonry first starts his inquiry into the principles of the Fraternity, he should be advised of the necessity for bearing in mind at all times that the Temple, which plays so important a part in the lodge, is a symbol of the Temple on High, and that this symbolism also applies to the king and to the master builder, as well as to all in the Blue Lodge, or Symbolic, degrees. He should also be advised to disregard the history of Masonry in the beginning of his studies, since great confusion is certain to result, and he will waste his time. Unfortunately, our most scholarly historians are pleased to begin their history of Masonry at a time when it had already grown great in influence and hoary with age, having brought down through the centuries the traditions which have fascinated the Speculative Masons. Such a history of George Washington would date his birth at the time he was inaugurated President of the United States.

But the beginner does not need history; the degrees themselves contain earmarks of antiquity which will be convincing enough for the beginner. Teach him that the ritualistic work is only an index to Masonry, merely enabling him to read the

symbols. Masonry is a picture of human life, real life as it was yesterday and as it is today, of man struggling between the fallacies of the senses and the infallibility of divinity, going down to the grave without seeing his life-work bloom in full fruition, then rising to immortality through the merits of the Lion of the Tribe of Judah.

Man's mortal existence is great subject, but Masonry deals with more than this, for it impregnates a part of each Degree with a little something which leads the mind of the thinker to something higher, to greater possibilities. One of the great lessons of the Fellowcraft's Degree is that a thorough, well-round education forces the thinker to recognize God; rationalistic in every sense, laying aside the Bible and teaching only the sciences and arts, yet leading to that important conclusion, and making this Degree the predicate for all that follows it in Masonry.

This profound system of thought, this marvelous cycle of symbolism, the beginning of which the Grand Lodge of Texas interprets in the York Rite, can be completed only in the York Rite. Unless a Mason proceeds further in the York Rite, he never sees the divine light which is promised him; he stumbles through life with a Substitute Word; he fails to recognize the priceless heritage for which he should work; he never learns of the greatest part that Masonry has play in history; he never knows the debt of gratitude which the world owes to our great Fraternity.

York Rite Masonry is a book of many chapters, each chapter dependent upon those preceding it; the actual life of man and his rewards are the golden threads which run through the entire story. The following lines are written with the hope that they may be assistance to members of our Fraternity in interpreting the Degrees to the young Masons, so that they may enter into the real spirit of the ceremonies, grasping their deeper meaning and enjoying the splendid lessons which they teach to the thinking Mason.

THE MARK MASTER'S DEGREE

The Mark Master's Degree is a part of the Fellowcraft's and is founded on the ancient custom of requiring each workman to place his mark upon his work. It teaches many lessons and is historical as well as philosophical. It teaches that the world demands substantial service which should measure up to certain standards, must pass the squares of certain authorities, and must bear our mark if we would take credit for it. This is a worldly lesson, yet there creeps into it the idea that the work of a Greater Artist may be accepted by most of us, whereas the supposed high authorities will reject it until it is redeemed by the highest authority. Think back on the Fellowcraft's Degree and study its prophecy on the work of this greater artist; if you do not know the Fellowcraft's Degree, you have no foundation for Masonry.

Although supposed to do so, a Mark Master may not record his mark in the lodge, but in daily life he has no option; it is recorded for him. The Book of Mark in the lodges is the Book of Life in the world; in one, his mark is what he says it is; in the other, it is what the people say it is; in the Book of Marks on high, it is probably exactly what he has made it by thoughts, words and actions. In the commercial world, the value of the trade mark is well understood. In humanity's clouded vision, where many a scar is mistaken for a stain, a man's reputation is his mark and it may be better or worse than he deserves. By his mark, the Mark Master shall be known and he should record it in the keystone which binds the arch, the stone which is the work of a greater artist, and it is surrounded by two circular lines, enclosing a mystic sentence, which is translated in plain English as follows: "The Master Builder of God's house reserves this space for me to register my pledge of faith."

This degree also teaches services and co-operation, and demonstrates that we can often assist a friend when we actually feel that we cannot; even the pass grip is a symbol of assistance and co-operation in getting up the steep places of life with the valuable qualities of character which go into our spiritual building. It also touches upon man's selfishness in claiming a greater reward than his fellow, overestimating the value of his own efforts and underestimating the other man's, but it shows that merit stands the test when referred to the wise and impartial judge.

A Mark Master is taught charity in the true sense of the word; charitable thinking is often more valuable than money. Common experience teaches us that men are prone to err and this Degree emphasizes that forgiveness, after suitable punishment, may

enable a man to come again, regain what he has lost, perfect his life, and bring up good and square work. which is always acceptable.

THE PAST MASTER'S DEGREE

The Past Master's Degree is strictly a Blue Lodge Degree, and is frequently conferred upon the Master elect of a lodge in a convocation of Past Masters, none of whom are members of the chapter. From time immemorial, it has been the custom that none but those who had been elected to the East in a lodge, could be exalted to the Royal Arch Degree; this custom debarred thousands of deserving Master Masons from the chapter, or Capitular, Degrees. On this account the Past Master's Degree is conferred in the chapter and those who receive it become "virtual" Past Masters as distinguished from actual Past Masters.

After a Mason has heard the obligation and the ancient charges, rules and regulations, he gets an insight into lodge procedure which he has never had before; he learns the "whys and wherefores" of certain practices, such as either opening or closing the lodge in long form in order to give a part of the trial lecture; he also learns why Masters frequently make certain requirements that the written law does not demand. Correctly conferred, the Degree does much toward really qualifying a candidate to preside over a lodge, and is a wonderful assistance to one who has had no experience in presiding or parliamentary practice. Care should be taken to see that this instruction is given.

It also teaches lessons of a moral and symbolic nature. It demonstrates that there is a correct method of teaching, which will drive home a lesson after other methods have failed. School teachers should understand this principle, although they may not be Masons. It also teaches obedience to the law, something that a Master must recognize at all times, and it calls attention to the necessity for closely following set rules while striving to master a new vocation, science or art. A beginner in music, medicine or Masonry must give the strictest attention to certain rules and formulas if he would become a Master; having become a Master, he may vary from them, perhaps, but not as a beginner.

Masonry has a central theme which runs entirely through the York Rite, and the Past Master's Degree usually demonstrates that evil consequences may develop if we lose sight of a central thought. Some men possess splendid qualifications and are capable of excellent work, but they are in the clutches of some particular sin which prevents them from achieving success. "One thing thou lacketh," Jesus told the young ruler. The Past Master's Degree, like all other Degrees in the York Rite, deals with man in his actual life, and it teaches in a striking manner that a man may be well qualified in many particulars, and yet meet with failure because he overlooks or underestimates the importance of some one feature.

Whereas the Mark Master's Degree teaches that men have an individual responsibility although working in the masses, the Past Master's Degree brings out the thought that this responsibility increases in proportion to the power that is placed in one's hands, and that the truly great man, while occupying the highest place of power, bears this responsibility without forgetting for a moment that he is a brother to the lowliest. Although circumstances may lift a man to an exalted position, a haughty or arbitrary spirit is very unbecoming, since other circumstances may work his undoing and reduce him to the level of those about him.

THE MOST EXCELLENT MASTER'S DEGREE

The Most Excellent Master's Degree is still another picture of man in actual life, but it is founded on one of the high lights in history. As it is conferred in Texas, the candidate never gets anything out of it, because he does not comprehend it; he stands off to one side and watches the proceeding, but it is meaningless to him. If he takes time to study it after receiving it, he discovers that it is a congratulatory degree, a degree of rejoicing, thanksgiving and praise. The materialist, the strictest rationalist, can apply every feature of it to his own views, but into the Mason's mind again creeps that spiritual touch, a symbolic hint of something finer than clay, something beyond the finite. When we really understand this Degree we find that it has been conferred on us many times, and that we have helped confer it on others long before we received it in the lodge room. When the boy or girl masters the course in school and receives a diploma, it is the Most Excellent Master's Degree that is conferred upon

them. In business, society or politics a man may plan his work, follow it to a successful termination and look back upon it with thanksgiving and praise to those who have helped him, and receive the Most Excellent Master's Degree. When a man marries the woman he loves he receives the degree, and when these two build their first home, how strikingly they confer it upon themselves; however humble that home may be, however dim the lights within, a fire churls down from heaven and illuminates the souls of these two who have set the capstone and finished the house.

THE ROYAL ARCH DEGREE

The most important Degree in Masonry, regardless of Rite, is called the Royal Arch, but in reality this name should be applied only to York Rite Masonry in its entirety, since it alone is the stupendous Royal Arch, the rainbow of hope set in the heavens, with one end resting upon Eden and the other on the crumbled ruins of the world.

Into the Royal Arch Degree is compressed more information, more food for thought, than any other degree, and its sheer greatness is shown by the variety of views of its votaries, each seeing it from his own angle, and its seriousness is impressed upon each in proportion to his natural ability and his knowledge of the Degree. Serious situations are not always so regarded by onlookers, whose ignorance of existing conditions prevents their appreciation of the seriousness; in one of the Great Nazarene's tense moments the rabble laughed. The Royal Arch Degree is still another picture of man in actual life--and the rabble still laughs.

One of the lessons of this Degree is that the greatest of rewards is due to loyal service, especially service which is rendered at a sacrifice, for that shows the heart of the man; vicarious suffering is worthy of the noblest rewards. No matter whether one's abilities be great or small, his service is valuable and his reward should be in proportion to his zeal and fidelity rather than according to the high or low plane in which the laborer toils. The reward given in this Degree should be studied from every angle by every Royal Arch Mason, and he should strive to master its full meaning; he can get a very clear and distinct idea of what Masonry really means to him by attempting to fix a

value upon the Recovery; his whole idea of Masonry is involved in the value he places upon it.

The historical sides of this Degree should appeal to every candidate, whether he is able to follow its symbolism and philosophy or not, and he is invested with secrets, or traditions, of which he may be justly proud, since he finds a heritage worthy of any man, learning that he is the successor of men who did more than any other in preserving the very foundation stone on which our civilization rests, on which our nation must stand or fall, on which Masonry is founded and must stand throughout the ages.

In the life of every man there is a Babylonish captivity, but it is only the good man who hears the news of his release and hastens to offer his services in a noble and glorious undertaking without the hope of fee or reward; in the life of every man there is a long and weary journey on which he passes the ruins of other lives, the blighted hopes and shattered ambitions which stand out like stupendous rows of columns and obelisks, and from which he should derive a serious lesson; but the good Mason is justified in believing that he can pass the rough and dangerous places in that straight and narrow path, refreshing himself in an occasional oasis, finding time and opportunity to render thanks for his protection and deliverance, and finally reach the goal where, by the signet of eternal truth, he may pass the thin veil which hangs between the finite and the infinite.

The greatness of the Royal Arch Degree cannot be written nor can it all be told even behind tiled doors; perhaps its whole story can never be told; it touches not only those in the lodge room, city, state or nation, not only the world today, but it reaches back into the dim, distant past and likewise projects itself into the future until the universe shall be dissolved and time shall be no more.

THE COUNCIL DEGREES

With the possible exception of Ohio, the Grand Council, Royal and Select Masters of Texas is the largest Council Jurisdiction in the world. It controls three Degrees, but only two have ever been taught by the Committee on Work; these are the Royal Master's and the Select Master's.

After a Royal Arch Mason has devoted himself to thought on the Chapter Degrees, especially the last one, numerous questions present themselves to his mind, and he is unable to answer them; during the period in which he is pondering over these problems and trying so hard to solve them, he is "ripening" for the Council Degrees, for they explain the perplexing points of the Royal Arch Degree.

The Royal Master's Degree depicts a scene which took place before the events of the Master's Degree occurred, and the great artist of the Master Mason's Degree is the moving spirit of the Royal Master's Degree. On this account, the candidate wonders why the Council Degrees are conferred subsequent to the Chapter Degrees, but a little knowledge of the entire system will convince him that Texas confers the Council Degrees at the right place. If Masons were unwise enough to demand chronological sequence, the Council Degrees would necessarily be conferred before the Master Mason's Degree.

The Royal Master's Degree is a little gem and is perhaps the only Degree which makes the candidate wish they would turn right around and confer it on him again. It is in this Degree that the master builder delivers a discourse which is one of the most impressive and beautiful parts in all the ritualistic work of Masonry.

One passes the "circle of perfection" in the Select Master's Degree, which is one of great importance and relates a tradition that is always remembered by the candidates. When the important part of the Degree is reached the candidate is given a seat and the team proceeds to do the work. A person must see and hear it several times in order to grasp its full significance, but when it is understood the Select Master is in position to look back over the entire system of Ancient Craft Masonry and view the perfect whole.

THE COMMANDERY OF KNIGHTS TEMPLAR

There are no Degrees in the Commandery; they are called "Orders" and there are three of them, namely, the Order of the Red Cross, the Order of Malta, and the Order of the Temple. It is a useless waste of time to attempt to trace a lineal kinship between them and the knightly orders of the Crusades, but this could be done perhaps, if the Masonic historian were as credulous of medieval and modern history as he is of all things pertaining to King Tut. However, this is wholly unnecessary, because the Orders speak for themselves, and the Order of the Temple is the very capsheaf of Masonry.

Around the altar of the lodge the Gentile and Jew, the Hindu and Mohammedan, can fraternize in the Brotherhood of Man, acknowledging their dependence on the Most High and enjoying the blessed communion of "brethren who dwell together in unity." In the chapter and council the Jew and Gentile enjoy a closer relationship, since their philosophy and their theology have stood the test of time, and there is a harmony which must be experienced to be understood. But only the Christian can conscientiously pass the portals of the Commandery, because two of these Orders are founded on the deeds and customs of the knights of old, who were devout Christians, and since 1760 only Royal Arch Masons who were Christians have been eligible to knighthood

CHRISTIAN FREEMASONRY

The Order of the Temple is veritably the Christian's paradise for reflection, for here he can interpret Masonry conformably to his religious belief. Jesus Christ has no place in the lodge, chapter or council, and the Mason who tries to place Him there is a supreme egotist. If God, in His wisdom, saw fit to withhold the Christ from the world for four thousand years, it is not becoming in any Mason to deviate from the Divine Plan or attempt to improve upon it by forcing Jesus into Masonry until Masonry is prepared to receive Him. The lodge, chapter and council deal historically with events under the Mosaic dispensation, and not until the Mason has reached the Commandery is he symbolically entitled to the Christ. As men of old looked forward with longing

eyes to the time when the Star should appear in the East, so should every earnest Christian Mason look forward to his entrance into the Commandery where he is entitled to a realization of his fondest hopes.

The Knight of the Order of the Temple, or Knights Templar, can look back upon the whole plan of Masonry with a clearer view; it seems to be a more vitalized and a more sacred system than ever before. He recalls the marvelous parallel of the Old Testament and the Fellowcraft's Degree, both a thousand years old when Jesus was born, the Old Book prophesying that there would come One upon the earth through whom all men must enter the Kingdom of Heaven, and the Fellowcraft's Degree telling us of a man, half Jew and half Gentile, a master builder, whose blood represented alike God's Chosen People and the Gentiles, who constructed the two large brazen pillars that were set up at the entrance porch and between which all men must pass into King Solomon's Temple, which was the symbol on earth of the heavenly temple. If the Christian's mind should be perplexed as to whom this man typifies, all doubt disappears when this master builder, this paragon of fidelity and integrity, falls without sin or blame and is borne almost in the direction of Calvary, and is raised from the tomb by him who symbolizes on earth the Great King on His heavenly throne.

When the devout Christian, who is likewise a zealous Mason and Knight Templar, looks back upon Masonry in a contemplative mood, he seems to see the footprints of the Creator in every avenue; the Divine hand seems to have fashioned each setting; he beholds each scene illuminated by a new light; each Degree has a new and deeper meaning. The Christian Mason closes his York Rite career with the Order of the Temple, a ceremony so solemn, so beautiful and impressive, so tender in allusion, so sublime in thought, that he never forgets it, never regrets, but enjoys it more and more as he advances in learning and experience; then, after a few years of earnest thought and patient study, he must guard against over-zealousness, or his reflections will bring him perilously near the conclusion that Masonry is a divine science.

CHAPTER STUDY CLUBS

For the past few years such a tremendous amount of Degree work has been required of the chapters that there has been but little, if any, time for most of the active workers to devote themselves to a study of the philosophy and symbolism of the Degrees. This has proven unfortunate, and it is high time that we get back to study. We should not only know what the Degrees mean, but we should teach the newly-made Companions.

We now have a vast army of recruits who have never been trained. In military circles such, as an army, would be considered valuable only because of its possibilities; it requires months of hard training to qualify a recruit as a soldier, and it also requires hard training to make real Masons out of young and untrained members.

There is hardly a chapter which would not profit very much by organizing a Study Club for the purpose of sounding Capitular Masonry to a profound depth, and High Priests will also find it advantageous to have a talk by some well-posted Companion each time the Royal Arch Degree is conferred. Every intelligent candidate will appreciate any effort which is made to give him more light on the work he has just taken and help him to understand its true significance.

----o----

Great Men Who Were Masons

Jabez Bowen

By BRO.GEORGE W. BAIRD, P. G. M., District of Columbia

JABEZ BOWEN was one of the early members of St. John's Lodge at Providence which was organized in 1757. The date of his initiation is not known but he is said to have been made a Mason some months before the full age of twenty-one. In 1762 he was Junior Warden of his lodge, and again from 1766 to 1769, when for some reason the lodge became dormant for nine years. In 1778 the Grand Master of Massachusetts, John Rowe, authorized him to revive the lodge and to act as its Master. At the end of the following year he was re-elected and continued in this office by his lodge for a period of thirteen years, to 1791. Under his guidance the lodge seems to have flourished, and a new impetus given to Freemasonry in Providence. In 1791 the Grand Lodge of Rhode Island was formed and he was elected as the first Deputy Grand Master. This office he held until 1794 when he was elected Grand Master and was re-elected for six years in succession to this exalted office.

He was born in Providence June 2, 1739, his father being Ephraim Bowen and his mother Mary Penner, both descended from the best Puritan stock. He was educated in his native town and at Yale University. After graduating in 1757 he returned home and began the practice of law. His superior attainments and sterling qualities won him many friends and naturally resulted in his entrance into public affairs. In 1773 he was elected a member of the Town Council, then a much greater honor than it would be considered today, and in 1777 he was returned as a representative in the General Assembly, and a year later was chosen deputy governor to succeed the Hon. William Bradford. He was also appointed a judge of the Superior Court. the equivalent of the Supreme Court today. In 1786 he was chosen by the Legislature as a commissioner to represent Rhode Island in the Convention of States proposed to be held at Annapolis, and was a delegate to the convention at which the Constitution of the United States was adopted, and was very active in securing the support of Rhode Island in its favor. During Washington's administration he was Commissioner of Loans for his own state, a position of trust but not of emolument.

Among other activities in the public welfare he served as President of the Bible Society of Rhode Island, he was a member of a committee to take charge of the public schools, the first appointed by the town. He also took a great interest in Rhode Island College, now Brown University, an institution that has had so much influence in the development of the state. He was a member of the Board of Fellows in 1768, after which he became a Trustee and in 1785 was elected Chancellor, which office he held until his death.

The college conferred on him, in 1769, the degree of L.L.D., honoris causa, and in 1800 Dartmouth honored him in the same way.

He was a sincere and devout member of the First Congregational Church, and his earnestness in urging that the Bible was the rule and guide of our faith will endear him to the heart of all good Masons.

He married Sarah, daughter of Obadiah Brown Providence, who bore him seven sons and a daughter. After her death he married a second time, the daughter of Judge Leonard, of Raynham, Mass.

Governor Bowen had the reputation of being a man of remarkably even temper; he apparently let nothing disturb him, his mood was ever the same. In his old age he was as eager to learn as in his youth. He was a public spirited citizen as his record proves. He exercised a great and wholesome influence in the community because of his integrity, capacity and unselfish interest in the general welfare. The same qualities enabled him to contribute largely to the revival of the Masonic Order in Providence and the state generally. His interest in Masonry never flagged and to the last he was one of the most faithful and regular attendants at the meetings of his lodge. He was at good father and had the great happiness to see his children follow in his steps. He died May 7, 1815, full of years and honors, and was buried with Masonic rites in the burying ground of the First Congregational Church of which he had been for so long a member. A simple stone was placed over his grave, but it is now so weather worn that the inscription can with difficulty be read. True he was one of those of whom it can truthfully be said that his memorial should be in the hearts of his brethren, yet surely, for the honor of the Craft, a more fitting monument should be erected lest they forget.

----o----

ONE

Howe'er I view this thought of God,

A star, a babe, a tree, a clod

I know that in it all there lies

His Thought and Breath that never dies.

Nay, know we not there is no death

For all the Atoms of His Breath?

Can o'er to nothingness depart

The very stream from God's own heart?

God is! For see we not His face

In every form, in every place?

In every smiling summer tree?

In every calm or raging sea?

In every sun in every sky,

In every bright gleam in the eye;

In every sense and thought we know

In His own Life our highways go.

In all our actions and repose

In every dewdrop on the rose;

Infinite Space and Endless Time -

It all is God - The One - Sublime

- Gerald Nancarrow

----o----

Joseph Robbins' Famous Masonic Oration

WITH AN INTRODUCTION BY THE EDITOR

It is a good thing for us to celebrate famous men not alone because of the inspiration gained from their personal achievements but in order that we of today may sit at the feet of the masters of yesterday, the better to learn wisdom. From few of the great and wise teachers of Masonry now gone to the Grand Lodge above would one learn more than from Bro. Joseph Robbins, whose almost epoch making oration is printed below.

Joseph Robbins was born in the good town of Leominster, Mass., Sept. 12, 1834, of the best of stock, his granduncle having fallen in the Battle of Bunker Hill, his grandfather having served through the Revolutionary War, and his mother having been a descendant of the first president of Harvard College, all of which means that sound red blood coursed in his veins, a fact not belied by his own militant career. Little is known of his early education except that it was both broad and deep, so that at the comparatively early age of twenty-seven he was able to graduate from Jefferson Medical College at Philadelphia. Upon his graduation he set himself up in practice in

Quincy, Ill., where in the course of time he became a kind of institution, with a notable practice. He was too charitable to make much money, but he made a host of friends, and had countless admirers among his own profession. In his late years he abandoned general practice altogether to become a consulting specialist. After his honorable and arduous career he fell into everlasting rest at Quincy, July 19, 1909.

Dr. Robbins was made a member of the Craft by Quincy Lodge, No. 296, on December 16, 1859. Of this lodge he was W.M. during the period 1863-1869 inclusive, and then again in 1880. From his first visit to Grand Lodge in 1863 until and including 1908 he did not miss a session except for the year 1864. In addition to numberless other offices and honors of Grand Lodge he was Grand Master for 1876 and 1877.

The beginning of this Grand Lodge career was anything but auspicious. Thereby hangs a tale, the substance of which as here given has been borrowed from Bro. Owen Scott's little book The Standard Work of Illinois. It appears that in 1844 Bro. Levi Lusk, then Grand Lecturer, reported to Grand Lodge that pursuant to a resolution adopted by that body in the preceding year he had visited with Bros. Carnega and Foster at St. Louis, both of whom had been delegates from the Grand Lodge of Missouri at the Baltimore Convention, and from them had obtained the lectures as these had been adopted by that convention. Upon this, Bro. Lusk was asked to exemplify the work of the Third Degree that night; presumably this was done, for Grand Lodge at the same session voted to adopt his report and to use the Ritual as recommended by him as the Standard Work for Illinois.

Unfortunately no adequate machinery was devised, except for the appointment of Lecturers and Inspectors, to set up this new standard in the constituent lodges, so that for a period of twenty years or so "the conferring of degrees [I am quoting Bro. Scott] produced as great a variety as the hues of the rainbow."

Then came a new actor into the scenery. Bro. Robert Morris of Kentucky had organized what he called the "Conservator's Association," a secret society, the purpose of which was to propagate among all Grand Lodges the Webb-Preston

Ritual, as it was called. This society succeeded in winning over Quincy Lodge, of which Dr. Robbins was a member, and later W.M. When Quincy Lodge stubbornly adhered to the Webb-Preston work, defying the edict of Grand Lodge to the contrary, G.M. Thomas J. Turner reported to Grand Lodge in 1865 of this "contumacy" and recommended that Bro. "Joseph Robbins, W.M. of Quincy Lodge, No. 296, be suspended from all the rights and benefits of Freemasonry for the period of twelve months for contumacy and disobedience of the resolution of the Grand Lodge and the lawful edict of the Grand Master." Later in the day Bro. Robbins appeared before Grand Lodge and "made suitable explanations and acknowledgments," and the matter was dropped.

Evidently this bit of disciplining had little effect on the young W.M's popularity with his brethren at Grand Lodge for after three years he was elected Grand Orator, and as such delivered, in 1869, an oration, herewith published, described by Bro. Scott as "the greatest exposition of the aims and purposes of Masonry ever presented in the Grand Lodge."

In this same year Bro. Robbins began his duties as Fraternal Correspondent, in which office he shone with an ever growing lustre until at the end of his career his name was known from one end of the country to the other. He contributed reports in 1869, 1871 to 1875, 1879, 1880, and then from 1888 to 1903 inclusive, making thirty reports in all.

My, how the man could write! His sentences are as lithe as an athlete's muscles, with never a waste word, or ornamental phrase, or idle trope, bound together into paragraphs as succinct as were ever printed. In and out of them play summer lightnings of wit and sarcasm, and at times a faint shimmer of poetry. Neither Parvin nor Drummond was a harder hitter; and as for comprehension of Freemasonry as a whole, and knowledge of its facts, Robbins had not a superior.

These high qualities were recognized by Grand Lodge when in 1916 it directed Bros. Owen Scott, Alexander H. Bell and George A. Stadler to prepare a memorial volume In Appreciation of the Character and Services of Joseph Robbins. In this cloth bound

book of 163 pages one will find a collection of excerpts from his reports in which are faithfully mirrored his genius and character. The oration immediately following has been taken by permission from that volume.

ONE year ago tonight, when the last moments of the session were waning, and the hand on yonder dial had almost reached the hour of low twelve, some of us heard the beautiful address of the Grand Orator. All who were then present will understand why I approach my duty with diffidence, and hesitate to break in upon the murmuring echoes of that rippling river of silver speech, the spell of whose eloquence yet rests upon us like a benediction of peace.

It is no light thing to follow such a man and, in doing so, only your commands can acquit me of presumption. I ask your indulgence, then, while we consider the force that has sent us up hither from every part of this great state. What is this Institution whose interests today engross our attention ? Whence comes it, and why does it exist?

What is the peculiar nature of this paradox of all time which, though wholly a voluntary association, can preserve its unity when families are divided, when churches are rent asunder, and even states go whirling out of their accustomed orbits ? This Institution which, though almost autocratic in its government, yet finds a common level whereon all, from the least to the greatest, stand as equals? This Institution which, though it embraces enough to satisfy the highest mental culture, yet adapts itself with equal facility to those who might almost be termed illiterate? This Institution which, though it comes down to us venerable with the weight of uncounted years, stands today with its frontlet unmarked by the furrows of time, the dews of eternal youth glittering on its brow?

There must be some intrinsic reason for this wonderful vitality which has preserved it intact, and substantially unchanged, through so many centuries, enabling it to withstand alike the disintegrating influences of time; the prejudices of the ignorant; the anathemas and persecutions of the Romish Church, and the wiles of king-craft and state-craft vainly seeking to use it for selfish ends.

There must be some wonderful adaptability in an Institution that can command alike the allegiance of the highest culture, and the mind whose outlet goes no further than the daily routine of a life of toil. In this, Masonry is like music. They are twin daughters of that harmony which we are wont to claim as the strength and support of our Society. Doubtless he who understands the whole science of music may find in it a keener esthetic enjoyment than the uneducated; but he who knows not a note may have his soul lifted to the skies on the wings of its melody, and filled to the measure of its capacity with its harmony.

WHAT MASONRY IS NOT

In attempting to inquire what Masonry is let us first see what it is not. In the first place, Masonry is not a church nor, primarily, a religious organization. It is only so far interwoven with religion as to lay us under obligations to pay a rational homage to the Deity. It knows nothing of sectarian lines, requiring only of its initiates a recognition of the one everliving God--the Creator and Governor of the Universe.

As it knows no sect, so it knows no party, enjoining only on its members the duties of loyalty to their country, obedience to the civil magistrates, and a cheerful submission to the government under which they live. It is not a moral reform association. Not that it neglects the duty of reforming its own members, but it does not exist for the purpose of taking up the outcasts of society and attempting to reform. On the contrary, it requires that the candidates for its privileges shall be men of honor, integrity, and of good report.

But do not these things--the relation of the individual to God, the state, and to his fellows-include everything for which institutions need exist among men ? And if Masonry is not a church, a political organization, nor primarily engaged in the work of reform, why should it exist?

All institutions spring up to meet some real or fancied human need, and exist to conserve some truth, to give it expression and make it a vital force. If the truth, of

which they are the outgrowth, be a central--a fundamental--one then have they within themselves the elements of perpetuity; but if it be fragmentary, then have they equally within themselves the germs of dissolution, and are smitten, even in their first inception, with the effacing fingers of decay.

The highway that leads down to the present out of the misty past is strewn with the crumbling debris of institutions founded by men who caught at a fragment of truth and vainly supposed they possessed the key that would unlock the system of the universe.

Out of the great central truth that God is, has grown, as an expression of man's reverential adoration, the institution of the church; and so long as there exists finite beings to adore an Infinite God, so long will the church--using the word in its larger sense-endure.

But men have often confounded their theological opinions with the essential verities of religion; and have projected institutions for the conservation of their particular dogmas. Founded in no essential truths, their wrecks lie stranded all along the shores of time.

From the necessity of public peace and individual security, has grown the institution of civil government; and so long as a man is an imperfect being, governments must exist. But peculiar governmental forms and political institutions have grown up, whose founders either lost sight of, or made secondary to their own selfish interests, the great essential purpose of all just government--the security of the individual and the common good--and these have either quietly disappeared through their inherent tendency to decay, or they crumble and go down, as in our own day, in the blood and flame of a Gettysburg or Sadowa.

So of the home, an institution comprehending all that we hold most dear. Being the natural outgrowth of that affection which binds together kindred or congenial souls, it must continue while love endures.

But, catching at the fragmentary truth which we recognize in the mutual inter-dependence of all man kind, and overlooking the greater truth that the impulse of love is stronger than any merely economical consideration, men have attempted to erect socialism into a permanent institution. The attempt failed, not because it was founded wholly in error, for the system contained some elements of success, and these are being utilized and preserved in the co-operative associations of the present day. It failed because its truth was but fragmentary, and because its plan ignored the isolated home, founded on the sanctity of the family relation and that love which will tolerate no profanation of its holy of holies.

MINISTERS TO WANTS OF MEN

If, then, no institution can achieve a permanent existence unless it be an outgrowth of some central truth, and minister to some real want of humanity, the very permanence of Masonry, the fact that it has so long maintained its hold on human hearts, is sufficient evidence that it somehow ministers to the wants and aspirations of men.

Rejecting as fanciful the speculations of those who profess to trace Masonry back to the days of Enoch, we may yet say, with safety, that it is among the most ancient of human institutions; not, perhaps, precisely in its present form, but in forms so nearly allied as to leave little doubt of their identity. Whence this wonderful vitality ? The answer, already partly indicated, is that Masonry is founded on essential truths, whence naturally flow the great moral lessons it inculcates, and that it recognizes and responds to that yearning desire for human sympathy which is implanted in every human heart.

The great central truth--the alpha of Masonry--is that God lives and governs the world, at once the Supreme Architect and Universal Father; that all mankind are His children, the objects of His love, and entitled to our consideration as members of the same great family. What wonder, then, that in the long weary centuries through which man has struggled on towards the goal of a common equality, an Institution of which this is the central idea, should command the devotion of those who saw, even dimly,

the logical sequence of this grand conception of the brotherhood of mankind. No human institution inculcates this truth with such force as Masonry. It views man separated from his accidents. It looks through the trappings of wealth; the insignia of rank; the humble garb of honest poverty, and sees alike beneath them all--the MAN. Within its charmed circles all are equal. Whether coming from the hovel of the peasant or the palace of the prince; at its portals they leave all worldly distinctions, and meet on the level of its checkered floor, brothers and equals by virtue of their manhood. The humblest and the proudest must travel the same paths to attain Masonic knowledge; are bound to the same fraternity and to each other by the same sacred ties; their equal covenants are made in the presence of the same Almighty Father. To you, my brethren, these statements are but truisms. But if the uninitiated would ponder them with a sincere desire to discover the springs of that power by which Masonry holds the life-long allegiance of so many men, they would go far in assisting him to a just conclusion. From this perfect equality of all Masons he will see how we naturally deduce those duties which we owe to our fellowmen; all summed up in the injunction-"Do unto others as you would that they should do unto you."

CHARITY TOPMOST ROUND OF LADDER

As naturally as the stream from the fountain, from this great central truth of the Fatherhood of God and the Brotherhood of Man, flows the chief of Masonic virtues. Charity or brother love, the topmost round of that emblematic ladder which reaches from earth to heaven. This virtue Masonry inculcates at every step. It is this which should lead us to seek a brother's welfare and hold his reputation equally with our own; to he ready to go out of our way to succor him if he in need; to stretch forth our hands to support him if he be falling; to keep sacred in our own breasts the confidences which he give us, only because we are his brothers by this mystic tie, and to whisper tenderly in his ear alone that counsel which his errors and the purpose of his reformation may require. It is the assurance of the recognition of this virtue and the duties that grow out of it among Masons that hallows in their hearts the memory of the brother who dies among them a stranger, and whom they see perchance for the first time as they gather about his newly-made grave. It is this, too, that casts a halo of sanctity about his widow and orphans, and makes their future care the legacy of his survivors.

As the greater includes the less, so this broad charity includes the lesser of alms-giving. Thus Masonry teaches the claims of every human being on our sympathies; and if it recognizes as its first duty to minister to the wants of those who are of the household of the faithful, it does no more than is done by every association and institution under the sun. But the objection sometimes urged that Masonic charity is exclusive is true only in the technical and narrow sense that its revenues are usually applied to Masonic uses within the Fraternity. But millions outside its pale may bless the Order whose subtle sympathies have first roused the slumbering benevolence of the heart, made it sensitive to the cry of distress, and quick to respond, come from what quarter it may. Even those whose hearts have been quickened by the glow of its altar fires can never compute the beneficent influence of Masonry in this direction; still less can they who have never drawn from its fountain of inspiration.

If Masonry is an organized recognition of human brotherhood so, too, it is an organized expression of man's trust in his fellow man. So indispensable is a strict regard for that divine attribute, Truth, that without it Masonry would be but a form without vitality enough to preserve it from putrefaction. So carefully is it calculated, and so universally accepted, that when two strangers meet and find each other to be Masons each instinctively relies on the other's word, because each has learned to trust to the influence of Masonry on the life of his fellows. Moreover, each brings to the other the recommendation that some lodge has, by admitting him to membership, unanimously endorsed him as a man of honor and veracity. The fundamental idea of human brotherhood, and its necessary corollaries--Equality, Brotherly Love and Truth-constituting as they do the very essence of Masonic ethics, we can partially discern what it is that gives the Institution its vitality, and comprehend its hold on the affectionate devotion of so many of the good and great whose names adorn the pages of its history. But beyond all this--permeating Masonry as the sunlight permeates the air we breathe --is an element of wonderful power, its mysticism.

The incorporation of this element into its body is a practical recognition of a metaphysical fact of which all, perhaps, are conscious, but which few feel in its full force, THAT A SECRET HELD BETWEEN TWO OR MORE PERSONS IS A BOND OF SYMPATHY BETWEEN THEM. It brings them nearer together by giving them a point of common interest; and this aim is apparent in the whole plan of Masonry. It seeks attractions and not repulsions. It seeks and secures unity and harmony by carefully eliminating all causes of diversity and discord. Not that it asks

men to yield their convictions, but only that they shall not attempt to divert the Order from its legitimate purposes and make it an engine of propagandism.

SECRET SOCIETY A MISNOMER

To you who have felt the power of this mysticism, there can be no better illustration of the potency of an idea than this: that while it is the custom to speak of Masonry as a secret society, yet so narrow is the thread of secrecy that runs through it, and so wide the margin of its definitely declared and published aims, that it is almost a misnomer.

Whosoever turns to its law and its literature may gain a correct and very full knowledge of its nature and design. Its principles are as plain as the noonday sun. Its charities are not paraded before the world, for it is too tender of the feelings of the recipients of its bounty to add another to the stings of that necessity which impels them to ask it. Nor does it give to be seen of men, but clings to the injunction of its own great light, the Bible: "When thou givest alms, give them in secret; let not thy left hand know what thy right doeth." It seeks not the meretricious popularity which follows in the wake of trumpeted charities, lest it should attract to its fold a class of mercenary persons whose affiliation would prove a source of weakness. But that which can really be called the secrecy of Masonry, lies only in its ritual and ceremonial, the true APPORETA which constitute that universal language spoken among people of every tongue and kindred, and by which a brother may recognize another anywhere under the wide arch of heaven. As at the Temple of Jerusalem, whither all the people went up to worship, though they were all possessed of the law and the testimony, yet the High Priest alone was permitted to enter the Sanctum Sanctorum, where dwelt the Shekinah--the symbol of the living Presence. So Masonry has its holy place and its mysteries too sacred save for its own anointed.

The subtle, indefinable influence, the quick, apprehensive sympathy, engendered by the possession of a common secret held sacred and inviolable, can never be fully comprehended by those who have not themselves felt its mystic power.

It quickens the impulses of charity; sharpens the sense of integrity; softens the asperities of political warfare; tones down the dogmatic acrimony of theological discussion; mitigates the horrors of war; and prompts to deeds of truest chivalry--of generous self-sacrifice.

THE SELF-SACRIFICING SPIRIT

Many a tombstone standing where pestilence has blazed its desolating way through crowded cities is but a monumental record of the self-sacrificing spirit, thus developed.

A striking illustration of its influence came under my own observation a few years since.

In a rural district, where the very name of the disease is terror, a Mason fell sick with smallpox. He was deserted by all save one young man, bound to him only by the Masonic tie, who watched over him while living, and alone cast the evergreen into his early grave. A few days later this young man came to the city suffering with the initial fever of the disease, and asked me to take him to the pesthouse, to remain until the danger of infecting his friends was past. In answer to my questions he told me how he had contracted the disease, remarking that the man was a Mason and he "couldn't see him lie there and suffer without care." He made no ado about it, and seemed unconscious that he had performed an act of selfsacrificing devotion requiring the highest type of courage.

This young man's surroundings, the atmosphere of his daily life, had not been of an elevating character. More than likely he neglected the "mint, anise, and cummin" of the law, and might have been termed a reprobate by those who adhere rather to the letter which killeth, than to the spirit which giveth life; but this compelling power of Masonry had taken root in his heart and blossomed into deeds redolent of the sweet odors of charity and blessed in the sight of Heaven. The influence of this spirit--I might almost say this INSTINCT of brotherhood--in mitigating the horrors of war is

attested by many well-known instances, and many more are known only to those who were parties to them. It snatched Putnam from the torturing hands of his captors in the old French War. It more than once unnerved the arm of Butler when, with Brant and his savage followers, he swept with fire and sword the lovely valley of the Wyoming.

In the last great struggle for national existence it ministered to the necessities of our brave defenders who languished in southern prisons, snatching them from their living death, or failing in that, smoothing the pathway that led down into the dark valley of the shadow, for many a brother who offered

"The last libation that liberty draws, From the hearts that bleed and break in her cause."

It was this spirit which sent the heroic Kane on his crusade against the elements, far up in the regions of eternal ice, in a vain attempt to rescue his brother, Sir John Franklin; a forlorn hope, whose sad record shines on the page of history with a brilliancy which pales the very Aurora whose dancing rays beckoned him to this crowning chivalry of the century.

UNITES INTO A COMMON MANHOOD

It is this spirit which makes it possible to overcome the antipathies engendered by national, partisan, and sectarian jealousies, and bring men of every country, sect and opinion into one common fold. Without it, not even Masonry, which alone of all human institutions has been able to compass so grand a result, could bring men of the most diverse religious and political opinions into harmonious fellowship on the simple basis of a common manhood.

Whatever lies wholly, or even largely, within the domain of the feelings is difficult to analyze and understand; and so it happens that we are only able to apprehend, dimly,

perhaps, the potency of this element of mysticism in developing that instinctive sympathy of brotherhood, that love which is the keystone of the Masonic arch; but if we grasp the idea with sufficient clearness to comprehend, even partially, its vivifying power, we can see how it would vitalize an Institution growing out of the ideas I have enumerated; deepen in the hearts of its votaries that reverence for God, order and law which its traditions inculcate; quicken and make real, impelling forces, springing up into active life, what would otherwise exist only as passive sentiments in the heart--the doctrine of the equality of all God's children; that all embracing charity which is its logical sequence, and that recognition of the sacredness of truth, without which there can be no confidence among men. These great principles are the warrant which Masonry offers for its existence, while its mysticism is the flux by whose aid its diverse elements are fused into one harmonious whole.

We can now see more plainly what it is that knits its members together as with hooks of steel, and holds them in willing allegiance to their common mother. We can see what sustained them through the dark days of the anti-Masonic crusade; that anomalous outburst of unreasoning bigotry which disgraced this free country during the present century, a persecution which lacked not the spirit but only the power that lighted the fires of Orleans, Smithfield and Madrid.

LANDMARKS SUPREME LAW

Another point not to be overlooked in our estimate of what tends to the perpetuity of Masonry is this: that these cardinal principles, together with its governmental and ritualistic forms, are unchangeable. They constitute the LANDMARKS, to which naught can be added, and from which nothing can be taken away. Unalterable as the laws of the Medes and Persians, they have determined the form and development of the Institution; given it stability through centuries of existence, and made it a gigantic moral lever, whose elevating and beneficent influence has been felt wherever civilization has given it a fulcrum.

Though the government of the Craft is vested in the Grand Master and the Grand Lodge, which is the representative body of the Fraternity, yet above all and beyond

the power of the Grand Master, Grand Lodge, or the whole body of the Craft to change, stand the landmarks--the supreme law. Against these the tide of passion and prejudice may beat in vain. True, its flood has sometimes obscured them with its blinding spray, but its ebb has again revealed them, standing out clearer, for the storm that has washed from their hieroglyphics, the moss-grown coverings of error, and swept from their firm-set bases the burying sands of time.

Freed from the perturbations which must inevitably result from any fluctuation in its organic law, the Institution goes on from age to age, substantially the same today as when, already crowned with the benedictions of the widows and orphans of buried centuries, it emerged from the dark womb of the dim, traditional past into the clearer light of the age of written history.

MOST POTENT SOCIAL FORCE

Today it is felt as one of the most potent of the social forces; bringing millions within the scope of its humanizing influence, teaching them reverence for God, trust in their fellow men, and that most difficult of all problems--the subjection of the passions and the government of self. No one who knows, or who will take care to inform himself what Masonry is and what it teaches, can for a moment doubt its beneficent influence on its own members, or on the community in which it flourishes. Like a tree by the wayside, it yields its blessings, not alone to those who have planted and cared for it, but society, like the wayfaring man, plucks from its wide-spreading branches the fruits of peace and law, order and good government.

To our care, my brothers, this Institution--founded in the broadest liberality, yet conservative in the best sense of that abused word-is committed in this generation, and it is our duty to see that it suffers no detriment at our hands. The puny efforts of narrow minded men outside the Fraternity can avail nothing against it; and so long as Masons themselves are loyal to its landmarks, true to its teachings, and faithful to the light they have received, it will continue to exist, an aid and solace to men in ages yet to come. So long it will continue to teach the worth of individual manhood; to reprove

selfishness; encourage charity; promote peace, and vindicate its fitness to elevate and bless mankind.

DON'T HELP

"If your club is on the bum,

Blame the secretary;

If your members will not come.

Blame the secretary;

Don't take hold and do your part,

Don't help give the thing a start,

Show 'em all that you are smart-

Blame the secretary.

"If the programs are a frost,

Blame the secretary;

Don't help put the thing across,

Blame the secretary;

If the grub's not what you like,

Threaten to go on a strike;

Don't help, for the love of Mike-

Blame the secretary.

"When you get a bill for dues,

Blame the secretary;

When you're asked to help, refuse;

Blame the secretary;

Let her do it--she gets paid-

Why should she be seeking aid?

That is why her job is made-

Blame the secretary."

----o----

EDITORIAL.

BOARD OF EDITORS

Editor-in-Chief - H.L. HAYWOOD

ASSOCIATE EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

R. J. MEEKREN, Canada

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

PRESENT DAY GILD MASONRY

THE article by Bro. Springett, the first half of which we are able to present to our readers in the present issue, is of great value in itself as a contribution to the subject, and will be of especial interest to those Masons in this country who have been intrigued by the claims that the Operative Masonry from which our institution derives has continued to exist down to the present day in its original form; still fulfilling the functions of a mediaeval craft gild.

So far THE BUILDER has kept an open mind on the subject. A number of brethren whose opinion carries weight have been ardent advocates of the claims of the present day Operatives. On the other hand brethren whose reputation for scholarship is very high point out that no actual evidence has been put forward to substantiate these

claims. Such evidence, in the shape of records and minutes is said to exist, and in overwhelming amount, but there is some scruple about making it public - or even submitting it to selected Masonic students for their appraisal.

Were there certainly any truth in the Operative's account of the beginnings of Speculative Freemasonry, that it was irregular or clandestine, we could understand that they might still traditionally hold to an attitude of non-intercourse, but it seems on the face of it a peculiar and almost inexplicable attitude to be willing to communicate the ritual secrets to Speculative Freemasons, but to refuse to show minutes and records, which presumably are concerned solely with purely business matters about which could be no especial secrecy. The early minutes of the Grand Lodge of England have been published, and those of many subordinate lodges, and are open to the world, and though recent minutes may very naturally be kept as private matters there could hardly be any real reason for making a mystery of those of a hundred years ago. The position seems topsy-turvy, and the net result has been to make those best qualified to judge very doubtful as to the reality of these claims. That our readers may hear both sides we are hoping to publish an article in the near future in which the subject will be discussed from the critical point of view.

* * *

WHY HISTORY?

MANY a worthy brother thinks, and not a few express the thought, sometimes in very forcible language, that there is altogether too much time and space devoted to Masonic history. "Why all this antique, out-of-date stuff?" say they, "What we want to know is what does Masonry mean to men today? What is Masonry going to be tomorrow?"

Doubtless there is truth and justice on their side. There is a small percentage of people who are interested in what is old because it is old. Another fraction of the race are interested in old things because they love to solve problems and puzzles, and of all

problems those of history are the most puzzling to solve, and become in general the more difficult the further back in the past they go. But we can neglect this minority; the ordinary citizen, who is also the ordinary good sort of Mason, the bulwark and foundation of the ordinary lodge, cares for none of these things. He is interested in the problems of the day, and how his action now may affect the future, and so to him the historical has no appeal.

Perhaps the fault lies not so much with history in itself, but in the historian. It is only too true that those most gifted in digging out the facts from the records of the past are also too seldom careful to attempt to set them out in such a way as may hold the interest of those living in the present. It is perhaps possible that the only way to make history generally interesting is to write it with an eye on the present day. Macauley wrote a history of England that in its day was read almost as a "best-seller" novel - he wrote it with a strong partizan bias which gave it a "punch" for his readers. To take another example nearer home, Bro. Newton's The Builders has been read by hundreds, probably thousands of Masons who scarcely realized they were reading history, for the style and manner of presentation beguiled them, and the story of the past was shown to be connected directly with the problems of the present.

When we stop to think about it we are all necessarily interested in history, if not "ancient" history - but not because it deals with things past but because it is relevant to our purpose, because it has a bearing on our present needs. For instance, an employer is interested in knowing something of the history of an applicant for a position, but he probably is not interested in the history of the applicant's father or great-grandmother - yet if he were to learn that for several generations there had been insanity or epilepsy in the family, or that the majority of its members had been shiftless, dissolute and dishonest, then such "ancient" history would interest him very much, and might very materially affect his present decision.

In the case of a society or a nation we must go back much further into the past than in that of an individual if we are to understand the present. For an example if we know the history of Germany we can understand how she broke out in the Great War. To most people in other countries there was something inexplicable, something unnatural about it; but really it was very human, and in a sense inevitable. In the same way if an immigrant to this country is to be Americanized, he must be taught something of the

history of the United States, he must learn something of the Constitution. But to fully understand the American Constitution it is necessary to go back still further in the centuries and learn something of the development of government and the age-long fight for individual liberty among the so-called nordic races and especially the Anglo-Saxon people.

Exactly the same thing is true of Freemasonry. It is a living institution, having its roots in the past, having its problems of today, that will affect its future. If those charged with rulership are ignorant of the past they may act to its serious detriment - and as Masonry is essentially democratic every Master Mason in part shares in the control of the destinies of the Order. For example, the question arises as to who is to be admitted to the Order, and it is decided by a reference to the oldest records of the Craft. What are the prerogatives of the Master of a lodge? Again a matter of history. Can a Grand Lodge take any of them away? Still again it must be decided by reference to our history. There are a thousand things that might be done to adapt Masonry to our own needs or desires - we might put Abraham Lincoln as a substitute for Hiram the widow's son, or George Washington as the builder of his country in place of King Solomon - and it might serve the purpose - but it would no longer be Freemasonry. Out of all possible paths that may be taken we have to choose those few which do not involve cutting ourselves off from the past - our past - which do not lead to making our fraternity something organically different from what it has always been.

There is doubtless little need of such argument for the majority of the readers of THE BUILDER. They would not have joined the National Masonic Research Society had they not already seen the importance of such studies, but it may help to make clear how necessary it is, in view of the vital connection of the history of Masonry with its present day requirements, that there should be some forum where these questions can be discussed dispassionately, with the sole idea of arriving at the truth of the matter, unbiased by the desire to oppose some specific legislation or to advocate some course of action that may appear very desirable as a solution of the problems of the day, but which may also involve all kinds of unforeseen consequences as well.

* * *

THE QUESTION OF REFRESHMENT

A QUOTATION from an address by the Grand Master of Manitoba, Canada, has been brought to our notice which in part we reproduce here:

"Should not the same caution be used in tyling the door of the banquet room as is used in tyling the door of the lodge?

. . . To me the refreshment hour is as much a part of the lodge meeting as the ceremonies of the lodge room. Its standard of excellence should be as high as that in the lodge room, its atmosphere should be refining and the tenor of all addresses and entertainments should be educational.

"Let innocent mirth be there in abundance; let us have wholesome song and humorous story; but let it be always understood that at the table of a Freemason impurity of thought, speech and conduct are prohibited.

"At these gatherings there are always Masonic toasts, and they should not be proposed or responded to in the presence of strangers . . ."

In the United States the Masonic banquet has in general fallen from its high estate. It seems in most cases to be regarded as something to be explained away or excused; there is a feeling that a lodge that gives "feeds" is following a course that is verging on impropriety, that in so doing it is derogating from the dignity of the Institution. In short, the underlying assumption is taken for granted apparently, either that the lodge has a non-attendance problem which it seeks to palliate by bribing members with something to eat, or else that the members are not interested in Masonry but only in the pleasures of the table.

Just how this conception came to arise is difficult to say. Elsewhere in the world the Masonic banquet is still regarded as an integral part of the meetings of the lodge, and this usage goes back to the time when Ashmole attended the lodge held at the Mason's Hall and enjoyed "a Noble Dinner prepared at the charge of the New-accepted Masons." And it is as equally certain that this early glimpse of the Craft gives us a picture of neither a new institution nor an innovation in custom. The Ascetic and the Ultra-Puritan may desire to forget the body and its needs, but it is quite certain that not only must it be fed at frequent intervals, but also that to do so is normally one of the pleasures of life. Men have always felt this. When we wish to enjoy the society of our friends we invite them to dine with us. It is not just that they may satisfy their hunger, it is not to gobble the food down as if there were not enough and we were anxious like pigs at a trough to get all our share and if possible more, it is not so much what is eaten, but the eating together, the customary conventions and the conversation, that gives pleasure.

It is probably because the special conventions of a Masonic feast have been so completely forgotten in this country, that the hour of refreshment is looked at askance. Even the ordinary rules of courtesy seem frequently to be forgotten. It has been the experience of not a few brethren visiting a lodge to find that there is a mad scramble for the first seats at table, in which they are completely forgotten. The manners of a quick lunch counter do not lead to brotherly love, or to more intimate social intercourse. There is absolutely no need for this sort of thing; it is entirely in the hands of the Master and Wardens to remedy it. They will in very few cases have to do no more than suggest a better way, and their brethren will be only too glad to take it.

Many men join the Masonic Fraternity with the desire of finding brotherly intercourse, and to have an opportunity to enter into closer relations with their fellows than every day life normally affords. How many are deeply disappointed ? New organizations have been formed with little other real object in view than to satisfy this human need, and they, too, as they succeed grow unwieldy, and again the individual is lost. It is in the lodge that Masons should find brotherhood - and there they would find it if the wheels of the degree mill were allowed to slow down and more attention paid to cultivating brotherly love. And no machinery is better adapted to this than the Masonic banquet.

At the present time when Masonic education is attracting so much of the attention of the rulers of the Craft, it might be well worth the while of some Grand Lodge committee charged with this work to adopt manual for the guidance of lodge officers in this social side of the lodge with the definite purpose of reviving the ancient forms and usages of the Craft while at refreshment. This ceremonial is just as old, and just as much an original part of Freemasonry, as anything in the "work" of the lodge, and were it revived it might go far towards solving, indirectly, a number of the problems that are facing the Order in the United States at the present day.

----o----

The Late Thomas R. Marshall

BRO. THOMAS RILEY MARSHALL, Vice-President of the United States during the War, was born March 14, 1854, at North Manchester, Wabash Co., Indiana. He was initiated in Columbia City Lodge, No. 189, of Columbia City, in the same state, where he was raised a Master Mason Sept. 5. 1881. He was exalted in Columbia City Chapter, No. 54, six months later, on Feb. 11, 1882. He was created a Knight Templar March 8, 1888, in Fort Wayne Commandery, No. 4, Fort Wayne, later taking his dimit and becoming a charter member of Cyrene Commandery, No. 3, in Columbia City. He received the ineffable degrees, from the fourth to the fourteenth, in the Fort Wayne Lodge of Perfection, Oct. 25, 1887, while it was still under dispensation, and took the remaining degrees of the A. & A. S. R. up to the thirty-second at Indianapolis. On Sept. 20, 1898, he was crowned a Sovereign Inspector General, the thirty-third and last degree, at Cincinnati, Ohio, and was made an active member of the Supreme Council on Sept. 21, 1911, at Saratoga Springs, New York.

From 1890 to 1895 he held the offices of High Pries. in Columbia City Chapter, a long period, but exceeded by his tenancy of the office of Illustrious Master of the Columbia City Council, No. 55, which was from 1887 to 1895. In the latter year, 1895, he was electeded Most Illustrious Grand Master of the Grand Council of

Indiana, and in 1897 he became Excellent Commander of Cyrene Commandery. His public career is so well known that there is no need to speak of it here.

----o----

An Appeal to the Masonic Fraternity

WE, the undersigned Master Masons, belonging to divers regular jurisdictions, impressed by the disagreement which persists between the various Masonic groups concerning points of essential Masonic importance, and feeling ourselves moved to discuss with each other whether means can be devised to create conditions favorable to a more complete understanding between all Freemasons scattered over the face of earth and sea, have met together, unofficially and confidentially, and having exchanged views, we now have the honor tentatively to submit two propositions, products of our deliberations.

The first of the principal causes of divergence between brethren is the difference of opinion which exists among them concerning the essentials and fundamentals of Freemasonry. We have taken conscientiously into consideration the views held by the several groups, and we now hope that all brethren, approaching the subject in a spirit of fraternity and tolerance, will feel able to agree to some formula such as the following viz.:

"Freemasonry is a peculiar system of morality, veiled in allegory and illustrated by symbols. It is founded on the indestructible belief in the existence of a Force or Intelligence, Supreme and Infinite, causing humanity to progress and symbolically designated in our lodges by the term: - THE GREAT ARCHITECT OF THE UNIVERSE."

Another of these causes is the difference of opinion that exists concerning the attitude which Freemasons, as such, should adopt towards questions of a political or religious character. Touching this problem, we offer the following suggestion, viz.:

"It is considered to be a fundamental Masonic principle that political and religious discussions shall be excluded from all regularly assembled meetings of Freemasons. In putting it into practice, Sovereign Masonic Powers are guided by the spirit of this principle, and by the actual conditions existing within their jurisdictions."

We, the undersigned brethren, venture to submit the two foregoing formulae to the brethren of all jurisdictions. We beg you to take them into serious and kindly consideration and we appeal for your concurrence and approval of the step we have taken.

In inviting response to this appeal, we ask you to join with us in the earnest endeavor to bring together the too disunited members of our Great Fraternity, and thus contribute to a UNIVERSAL MASONIC ACCORD.

PROF. DR. J. G. CARPENTIER ALTING, Late Member of the Council of Netherlands, India, The Hague (Holland).

REAR ADMIRAL WILFRED HENDERSON, Ropley (England).

DR. W. A. BARON VAN ITTERSUM, Chamberlain to H. M. the Queen of the Netherlands, The Hague (Holland).

REV. A. E. F. JUNOD, Late Minister, The Hague (Holland)

A. ARIENS MAPPERS, Amsterdam (Holland).

DR. STEPHAN KEKULE VON STRADONITZ, Dr. jar., utr., Dr. Phil., late Chamberlain to H. S. H. the Prince of Sehaumburg-Lippe, Berlin (Germany).

PROF. DR. C. N. STARCKE, Prof. of Philosophy at the University of Kopenhague (Denmark).

TOWNSEND SCUDDER, late Justice of the Supreme Court of New York (U. S. A.)

----o----

THE POLITICAL IDEAL IN FREEMASONRY

HOWEVER much we may be interested in Freemasonry's historic past, certainly we are all more deeply concerned with its present and future. Masonry is a conservative institution like all others which have their roots in far-distant times. We are living in a day when all things are rapidly changing. Old customs, old practices, old ideas are going by the board. Human progress--at least we call-it that--advances at a rapid pace. Yet never was there greater need to prove all things and hold fast to that which is good in the old. One must be blind indeed to believe Masonry immune to the forces which make for change. Parrot-like repetition of the phrase "remove not the ancient landmarks" will hardly protect us. The changing ideals in Masonry simply must be guided into right channels.

"Saving the nation" has become a great American indoor sport. We are literally being "organized" to death by well-meaning persons to promote well-meaning causes. A regular technique has been worked out which is supposed to marshall public opinion behind such causes. Masons ought to realize what a tremendous temptation our Order offers to the professional uplifters, the faddists and the self-appointed saviours of the nation. We are a well-organized body of men, numbering several millions, with so far a good reputation for uprightness and sincerity of purpose. Little wonder they would do anything to align us behind their movements. There never was a time when Freemasonry should exercise greater vigilance than now in its commitments on public and political affairs. We have too many members within the Order who will not be happy until they have driven us to embrace permanently what can only be termed the Political Ideal in Freemasonry. These same members are loudest in their condemnation of European Masons who are said to have done just that same thing.

For some years there has been pending in Congress bill to create a Federal Department of Education. Basically, the plan consists of nothing more than offering the individual states a bribe or subsidy to do what each state has within its power to do, if, and when it chooses. Now no one questions the desirability of education. That is the difficulty. The intent is so excellent in these cases that we overlook fundamentals. Almost 5 per cent of the national income is being disbursed at present on similar subsidy plans. States like New York, Pennsylvania, Illinois in effect are taxed to aid less prosperous and populous states. Nevada, for example, is said to have received back, during the last fiscal year, $1.16 for every dollar paid to the federal treasury. This in itself may not be serious. The real danger, in the words of John Bassett Moore, is that "In a country so vast as ours the transfer to the sphere of national regulation and administration of matters which the Constitution left to the several states necessarily means the growth of a bureaucratic type of government. Such a type of government possesses certain inherent defects . . . want of intelligence and sympathy in dealing with local conditions . . . tendency towards disrespect for and disregard of the fundamental principles of individual liberty for the conservation of which the Constitution was ordained."

Some of our Grand Lodges have endorsed the bill to create a Federal Department of Education. When they did that, whether they realize it or not, they embraced the Political Ideal in Freemasonry. When they did that, they endorsed a principle which, if allowed to continue unchecked, must change the character of our government and the political conceptions of our people. I quite agree that Masonry must stand for

something definite. In deciding what these definite things shall be, we do not need to be guided entirely by our traditions of two hundred years. Still, we surely should not be swayed by opportunism or an "emotional jag" in deciding them. Let us go forward wisely, sanely, calmly, with all the facts before us, but never sentimentally. Let those who pretend to speak for Masonry look to their mandate. Let us not sell our birthright, the heritage of two hundred years, for a mess of political pottage. Otherwise, though we may still be Masons we shall no longer be Free Masons. A. L. Kress, Pennsylvania.

----o----

GEMS FROM "MORALS AND DOGMA"

Selected by Charles Henry Smart, 32nd degree, Sec. of the Scottish Rite bodies, Nashville, Tenn.

Commercial greed values the lives of men no more than it values the lives of ants.

He that does me a favor hath bound me to make him a return of thankfulness.

Civil and religious freedom must go hand in hand, and persecution matures them both.

Offices, it is true, are showered, like the rains of heaven, upon the just and the unjust.

It is not beyond the tomb, but in life itself, that we are to seek for the mysteries of death.

The faithless and the false in public life and in political life will be faithless and false in private.

What is truth to the philosopher would not be truth, nor have the effect of truth, to the peasant.

Knowledge is the most genuine and real of human treasures, for it is Light, as ignorance is darkness.

The citizen who cannot accomplish well the smaller purposes of public life cannot compass the larger.

Though Masonry neither usurps the place nor apes religion, prayer is an essential part of our ceremonies.

The true problem of humanity is wrought out in the humblest abodes. No more than this is done in the highest.

----o----

A ROYAL ARCH PROBLEM

One subject which gives reason for grave consideration is the tendency of several of the Grand Chapters to enact legislation which will prevent the constantly growing eagerness to secure petitions for the Chapter Degrees without giving the members of the lodges sufficient time to appreciate the beautiful lessons taught in symbolic Masonry. We will all agree that there is a very close connection between the Symbolic Degrees and the Most Sublime Degree of the Royal Arch, and one which it is in all ways desirable to consummate.

Yet we do violence to our obligation to impart true Masonic light and knowledge to our less informed brethren when we wholly neglect to so direct them in their seeking after knowledge that we bring them to a point in their Masonic instruction far in advance of the lessons they should thoroughly know before assuming to take upon themselves the mastery of still higher and more important truths. We are constantly tempted to regard numbers first and a thoroughly qualified membership second. It is a constant study, requiring the best of good judgment to keep the proper balance.

As to the practice of using the chapter as a preliminary to the conferring of other and different degrees in Masonry and in related bodies not recognized as strictly Masonic, there can be no defense possible. The solicitation of members for such organizations before the initiates have become thoroughly grounded in the great truths that are intended to be conveyed to them, is harmful and works against the best interest of true Masonry.

Arthur Warren.

Chairman Committee on Foreign Correspondence, Grand Chapter, Royal Arch Masons, New York

----o----

THE LIBRARY

SCIENCE AND FREEMASONRY

THE MASTER BUILDER. By S. G. Fielding. Stiff paper, 68 pages. Price, postpaid, 70c.

THE CENTRE. By the same author. Paper, 86 pages. Price postpaid, 80c. Very limited remainders of these two works have been obtained by the National Masonic Research Society's Book Department, 1950 Railway Exchange, St. Louis, Mo., and will be sold at the above prices as long as the supply lasts.

THE first of these little books is based on a series of lectures given by the author while Master of his lodge - and to digress a moment, what a great thing it would be for the Craft if more Masters not only could but did instruct their lodges in like manner. The subject treated in the lectures is truly, as Bro. Fielding intimates in his preface, well nigh a virgin field. In all the enormous number of Masonic works the question of the relation of Freemasonry to science has scarcely been touched; indeed since Preston composed the rather pompous and superficial lectures that form the basis of our present Ritual, the instruction in the Second Degree, few Masons seem to have even realized that there was such a relationship, much less that it might be profitably discussed. The present work is a most praiseworthy pioneer effort along these lines. The historical references are not entirely to be relied on, for instance, few Masonic students would agree that Sir Christopher Wren ever held the office of Grand Master, but in these matters the author has evidently taken these items as he found them in older and popular works on the subject, where they are usually asserted with an emphasis and confidence inversely proportioned to their accuracy. However, as his main argument does not depend upon the incidental historical details given the defect is in no way serious, his purpose being to bring the results of the biological sciences within the purview of Freemasonry.

In doing this he is of course merely carrying out the implications of the lectures of the Second Degree. He shows how the great advances made in scientific knowledge may be brought within the scope of Speculative Masonry and especially how the individual Mason should be prepared to apply them to the problems of the present day. Not merely to be willing to cast his influence on the side of building up a new and better social structure, but like his operative predecessor to have become a master of his craft in the narrow technical sense of Ritual accomplishment, or even in the more extended though necessary meaning of forming his own moral character by the precepts of Masonic teaching, but in the only sense in which Freemasonry can be said to have a mission in the world, by knowing and appreciating the various influences and forces which are shaping the destiny of mankind. Without such knowledge all effort is building in the dark without a plan, and in a confusion of tongues as it was at the Tower of Babel.

The second work, The Centre, is in a sense a sequel to the Master Builder, though it does not follow quite the same lines. The title has a significance that will be missed by American Masons who are unfamiliar with any but their own Ritual. In the forms followed generally in the British Empire a lodge of Master Masons is opened on the

Centre. The symbolism is much the same as that of the Point within a Circle, but they also say that the only hope of finding the lost secrets is at the Centre. The author shows in the stages of his exposition how all things tend to a centre. Knowledge strives toward a comprehensive formula for the whole universe. In God is the centre of the Universe, in Love is the centre and meaning of Life. He concludes by taking the Temple of Solomon as the centre of the life and religion of the Hebrews, and finally the Abbey at Westminster as the symbolic centre of union of the peoples of the British Empire, a bit of national particularism pardonable in an Australian, and the more so as he transcends the limits of nationality in a vision of peace and good-will towards all men, of whom the true centre is the love and father hood of God.

It is very curious in this connection to consider the petrifaction which overtook the Masonic lectures in the nineteenth century. Before that they had been fluid, entirely in tie hand of the Master of the lodge. Preston elaborated a set of instructions for the Fellowcraft, with the hope of making the lodge a sort of school of culture; in which at least a desire for knowledge should be stimulated. His lectures were adopted, hardener into rigidity and have remained practically as he left them to this day, though the difference between our science and what went by that name in his day is as the difference between darkness and the brilliance of high noon. It has been a case where the letter killeth, and we need more Masters like Bro. Fielding to introduce more and further light into our lodge.

* * *

THE NEW ANTI-MASONRY

WORLD REVOLUTION, THE PLOT AGAINST CIVILIZATION. By Nesta Webster. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Green cloth, 328, pages. Price, postpaid, $3.75.

THIS book is as exciting as a story by H.S. Wells before he began to write with religious and moral purposes in view - it perhaps would not be quite fair to carry out the comparison and suggest that it is in the same category regarded as a contribution to history. One thing about it is certain, it is very powerfully written, and sweeps the reader away from all the moorings of accepted ideas and common sense - unless he hangs on very tightly indeed. The tale is put together so plausibly, and Mrs. Webster is evidently so sincerely convinced herself, that even those with some knowledge of history might waver, while those with none, unless they possess some of the gift of wholesome scepticism, are more than likely to fall under the glamour of her spell. The work is so fortified by reference and quotations that unless the reader critically scans the steps of the argument he may come to believe with the authoress that the world is in the grip of a dire anarchic society, persisting from century to century, closely and cunningly organized with no other purpose or function than to destroy - to make an end of civilization - to wreck faith and morals, good order and government.

Of course a refusal to be convinced, especially on the part of a Freemason, and more especially doubtless for a Mason reviewing the book in a Masonic periodical, will be taken by the authoress and those who agree with her, as merely one more instance of the policy of the inner ring of this conspiracy to conceal it by denying its existence. She hints quite strongly that historical writers have suppressed or falsified facts, presumably through this sinister influence, and how much more would a Masonic scribe be suspect when she indicts the Fraternity as being an accomplice, more or less willing and conscious, of the superhuman and monstrous council or clique that hides in the background, pulling the strings that raise up rebellions and revolutions and bring down kingdoms and their rulers.

But it would almost seem as if her rhetoric was contagious! However, those belonging to the Masonic Order realize, as those outside cannot very well, how much probability or even possibility there is for any group, no matter what their rank or degree, to control the thought and action of the rank and file. Outwardly Masonry may appear to the world at large as a complex hierarchical organization. The profane hear, either with awed astonishment, or possibly ribald amusement, of thirty-two or thirty-three grades of Masons, of Supreme Councils and Imperial Potentates, and most naturally they suppose that the few in these exalted positions control the many who are merely common or garden Masons – the whole nomenclature if the degrees gives the impression of ordered subordination as in an army - Worshipful Masters, Past Masters, Most Excellent and Grand Masters - it certainly sounds very imposing

and tremendous, and it seems as if it must mean something. It is naturally difficult for the profane observer (in either sense of the word profane) to realize the breaks in continuity between Masonry, and the various orders, chapters and councils that are called Masonic; it may be even more difficult for him to realize that the most powerful bodies, the Grand Lodges, are in the series apparently the lowest, or that they are absolutely democratic. Outside the lodges the officers have no authority, and only so much respect as their own personal character and reputation inspires. Inside their power is concerned only with matters of ritual and order. A Mason is not obligated to obey anything but the moral law; his opinions, judgments and actions are in his own hands; his vows bind him only to such duties and responsibilities towards his brethren as any church member is supposed to render to any man, that very just and upright man would as a matter of course render to everyone. It is true that the formal oaths with their ancient find traditional sanctions, their archaic penalties, sound as if come dreadful machinery were actually in being - but mere common sense is enough to destroy the illusion without special knowledge. Thieves and criminals, political plotters and the like, do not need such oaths to bind themselves together, though they may at times have used them; the fact that they all stand in a real and common danger makes it obvious that discovery if their secrets must be revenged. Soldiers on enlistment take in oath of obedience and loyalty to their flag and country, but that is not the spring of military discipline. Rather it is the realization by all, consciously or unconsciously, less or more, that obedience in all ranks is absolutely essential if an army s to function at all, and that of necessity disobedience must he punished. The vows of a Mason are declaratory only of ifs principles and intentions, and like all else in the institution, they are couched in forms of immemorial antiquity.

It is quite true that the Ancient and Accepted Scottish Rite is in appearance just such an organization as Mrs. Webster requires for her theory, but the slightest knowledge of the real history of this secondary Masonic institution would show how insecure a foundation it is for such a superstructure as she would place upon it. It was never created as a whole as Weishaupt's Order of Illuminati was, or even the Templar Rite of the Strict Observance. It was patched together here and there out of odd degrees, the aggregation growing like a snow-ball rolling down hill. Possibly, indeed very probably, among those connected with its formation, especially in the early stages of the Rite of Perfection and the Emperors of East and West, there was an idea, based largely on vanity and the very human desire for personal pre-eminence, that the vows of obedience of the lower grades to their titular rulers of higher order might somehow be made a reality - but the interminable and confusing story of divisions, schisms, and internal squabbling is enough to demonstrate that this could never have been much more than a pious (or impious) wish on the part of the ambitious. It is certain that

until the Rite came to America it had no fixed form, and almost as certain that until Albert Pike re-wrote the rituals it was no more than a heterogeneous conglomerate of unrelated degrees. Whatever judgment may eventually be passed on Pike's work, there can be no doubt that he left his impress on the Rite, that he gave it form and as great a measure of consistency as could be expected of the materials he had to work with. But the result of his work was to give a philosophical and ethical character to the whole, and to use every detail as a symbol of some part of his system. It would therefore be quite accurate to say that the only meaning that the all-embracing vows of obedience and allegiance given by the initiates of the Rite refer to the obedience and loyalty all men, and especially Masons, are bound to render to Righteousness, Justice, and above all to Truth. It is absolutely certain that the least attempt of a Supreme Council to issue orders to Scottish Rite Masons dealing with matters beyond ritual and internal domestic routine would automatically result in the disruption of the whole edifice.

But even so, it might be argued, there is a possibility that some inner circle would have a special advantage in proposing political and other policies, and from their position of eminence in the Craft their influence might be very great. Such an argument would be, however, merely plausible from the outside. As every Mason knows, it would be impossible for any such matters to be even broached in the lodge, much less discussed, and unless it could be done in the guarded assemblies of the Craft, what advantage could such a clique have in propagating their ideas over anyone else? In free countries everyone can plead in favor of any opinion so long as he does not incite to crime or actions subversive of the State, and today all civilized countries in this sense are free except perhaps Italy and Spain - Russia hardly counts as civilized - so that it is impossible here to set European over against Anglo-Saxon Masonry as has been done by Anti-Masonic alarmists since the days of Prof. Robison.

It has been necessary to take up so much space in showing what is obvious to all Masons, because Mrs. Webster gives the Masonic Order an integral part in her theory. It is true she admits that the average Mason is quite ignorant of any such purpose, and that even the leaders of the Fraternity (in her sense) are probably not fully admitted to a knowledge of the real object of the policies they are set (as she supposes) by their superiors (outside the Craft) to inaugurate and further according to orders received - in other words that the Masonic Institution is only one battalion in the army of anarchy and its officers take their orders from an unknown general staff without knowing what part they themselves are playing in the strategy of the whole

movement. In brief, she supposes that some very secret and persistent international group has had the intention of breaking up and destroying our occidental civilization. She hints that such a group may have been organized even in the early Middle Ages, but she begins her detailed account with the free thinking and sceptic philosophers of the eighteenth century. She works in every rebellion, conspiracy and secret society, from that time to this, including Irish Fenians and Sinn Feiners and Trades Unions, Communists, Socialists and of course Bolsheviks, and makes a wonderful pattern of the whole. She connects different characters together by the fact that they were individually Freemasons wherever this is possible, and where not, then the fact that they were reformers or critics of the social order of their own time and place is sufficient.

Those with special knowledge of the history of the various movements which she brings in will find that her account of these is as little to be relied on as her impressions of Freemasonry. But the fatal flaw in her argument is the utter lack of motive that these suppositions enemies of the human race have for their desire to wreck civilization. The Roman Catholic, following Leo Taxil, might reasonably put it down to the direct inspiration and instigation of Satan, the personal devil. Our author does not even suggest this - the motives she does hint at are however just as incredible, as well as being inconsistent. Their inconsistency may be the reason that they are only hinted at. One of them must be due to a survival of war psychology, when she insinuates that Germans and Germany would be the gainers. The other is Anti-Semitic. But that Jew and German are partners she does not say, nor does it seem possible to make out any case for such a supposition. Certainly many of the social movements she includes were of German origin, but they were all ruthlessly opposed by German governments. Again if Germany is to be supposed the cat's-paw of the Jews, what do the latter stand to gain in the reign of anarchy, when trade and commerce are destroyed with the social order that gave them birth?

However, in spite of all the book is interesting, and anyone who enjoys a thrill of horror may be recommended to read it without a too critical eye. Civilization as we know it, may not be safe, it may bear the seeds of its own dissolution within itself, it may even be that as time is counted in the age of peoples and empires that its day is nearly done, but it will not be done to death by any such theatrical machinery as this book supposes.

* * *

A HISTORY OF WYOMING MASONRY

HISTORY OF FREEMASONRY IN WYOMING. By Alfred James Mokler, Grand Historian. Published by the Grand Lodge of A. F. & A. M. of Wyoming, 1924. (J. M. Lowndes, Grand Secretary, Casper, Wyo.) Cloth, 12 mot, 267 pages; supplement. Illustrated. Price, postpaid, $3.15.

THE review of this attractively printed and bound volume of Wyoming Masonic history is approached in a spirit akin to that which actuates a father in saying to his offspring, before administering deserved corporal punishment upon him, "My son, this hurts me more than it does you." I wish to assure Bro. Mokler that it hurts grievously to point out faults in a volume so patiently compiled with only the best of motives and intentions. But like the father before mentioned, I also steel myself to the thankless task before me.

It is a habit of chronic readers to turn to two places of a book to find out what it is all about. The first is the table of contents, which usually gives one a good idea of the subject matter as a whole; the second is the index, without which no self-respecting volume seeks a place among representative books. Imagine my astonishment to find that the book before me has neither! Much as one bemoans the lack of an index, we have become more or less accustomed to such glaring defects in Masonic books; but who ever heard of a book without a table of contents? Even though an inexperienced writer would omit such an essential, surely a printer worthy of the name, no matter if his be a one-man shop or a plant covering acres, would not overlook such an essential. But the book before us is the exception which proves the rule.

With table of contents missing, one naturally leafs the book page by page, providing he has not thrown it aside by this time. Bookworms and bibliophiles are not discouraged by lack of signposts; they find their way through mystifying volumes just as the woodsman instinctively picks his path through the mountains. The opening

chapter of the volume, more or less statistical, and unnumbered as are all the other chapters, covers "Fifty Years of Freemasonry in Wyoming." It is followed by the "Golden Jubilee Communication," held at Laramie in 1924.

The next section of the book consists of pithy and interesting histories of the forty-four constituent lodges, written by brethren of the local bodies. It is to be regretted that no account is given of Glenrock Lodge, No. 16, which received a charter in 1893, only to surrender it in 1896. One wonders why! (Perhaps there is an account of this lodge somewhere in the book, but as there is no index, the story cannot be found unless one seeks painfully through every page !)

The constituent lodge histories are followed by biographical sketches of Grand Masters and other prominent Wyoming brethren. They are well handled; biographies are always difficult to write - especially if the subject of a sketch is still among us.

The volume closes with a chapter on "Ancient Freemasonry" which is a part of an oration delivered at the Grand Lodge in 1886. It is replete with misinformation, for the Grand Orator purports to give an account of Masonic history from "the deep shadows of Roman, Grecian, Hebrew and Egyptian antiquities"; and we are further informed that "Prior to 715 B. C. the Masonic Order is more or less traditional and mythical.... The Order first emerged upon the face of history in 715 B. C. in fully defined and distinct actuality - in full bodied maturity; in fact, strangely suggestive of the idea that it had a far extended pre-existence." And so on, ad nauseam. Apparently our good Brother Orator secured his startling information from Rebold's History of Freemasonry, a useless volume insofar as pre-1717 Masonic history is concerned. Let me say in passing that all Masonic histories written prior to 1860 must be taken with a grain of salt; and there are many more since that date which fall in the same category.

Bro. Joseph M. Lowndes, Grand Secretary of Wyoming, contributes a chapter on the genealogy of the Grand Lodge of Wyoming. He quotes Anderson in some highly erroneous statements and gives an account of Masonry from 1725 to 1813 which omits some vital points, such as are essential to the subject as he has treated it. A genealogical chart traces the descent of the Grand Lodge of Wyoming from England

and Scotland through ten American Jurisdictions, and of which American bodies historical accounts are given, evidently based upon Mackey's History of Freemasonry (unrevised edition) A printer's error is responsible for giving the name of Iowa's first Grand Master as "Cook" instead of Cock.

The most interesting chapter to the general reader is the one entitled "Masonic Meetings on Independence Rock." [There was an account of this meeting in THE BUILDER for September. 1920, p. 243.] It presents the story of an early meeting by twenty Master Masons held July 4, 1862, on the Old Oregon Trail, about fifty-five miles southwest of Casper. Asa L. Brown. of Platteville, Wisconsin, presided at this meeting. That he was a zealous Mason is shown by his election as Grand Master of Washington in November, 1864. The Bible used on this occasion and the jewels made out of a paste-board box were preserved, and subsequently presented to the Grand Lodge of Wyoming. A Masonic Temple fire destroyed the jewels, but the Bible was picked up on the street, undamaged, and returned to the custodian. It was used again fifty-eight years later. when a memorial meeting was held on Independence Rock by Casper Lodge, No. 15, at which time a bronze plate was placed to commemorate the two historical events.

We also learn that Charles H. Collins was the first man to receive the degrees of Freemasonry in Wyoming, he having been initiated, passed and raised in 1868. Wyoming Lodge, No. 2, held its first meetings in a two-story log cabin, for which a monthly rental of $50 was paid. The altar, columns and pedestals used by the lodge were cut out and sawed by whipsaw, and hauled out of the mountains in the middle of winter.

An account is given where a white man's life was saved because he had been recognized by an Indian as a member of the, "Cross Finger" group; a visit of General Grant to Rawlins, Wyo., is recorded under the account of Lodge No. 5, as is also a hunting party of the seventies in which Thomas A. Edison participated; space forbids mention of other interesting sidelights of the places and periods under discussion.

Aside from its own high value as a historical Wyoming account, the book presents two important subjects worthy of serious consideration by every Masonic historian. First, care should be taken to compile a lodge history in accordance with approved and standard methods of book making. Inexperienced brethren are urged to call upon the National Masonic Research Society for the valuable suggestions and assistance which it can render. In the belief that the Society will endorse my recommendation, I suggest that Bro. Wildey E. Atchison, assistant secretary of the National Masonic Research Society from 1916 to 1922, and now residing at Rawlins, Wyoming, be asked to compile an index for the volume, which can be printed separately and distributed to all who have received the book. This index could also contain corrigenda vital to the authenticity of Bro. Mokler's capable undertaking.

The second point I wish to make is to emphasize the importance of writing lodge histories while the material is still available. One is appalled in reading the history of the local Wyoming lodges to learn that so many of the early records are lost - and all this in less than sixty years! Brethren who would have been able to give important facts were among us but a few short years ago; their deaths sealed sources of information now hopelessly lost.

We read in the preface that the volume was projected as early as 1908. Two years later an appropriation of $500 was made to cover the expense incident to a suitable compilation; in 1914 the subject was again stressed, but the brother appointed as a committee of one to begin the history received little support; from 1915 to 1922 the craftsman designated to do the work did not accomplish anything and it was not until Bro. Alfred J. Mokler was appointed Grand Historian that the work was undertaken in earnest. Wisely calling to his aid brethren in various parts of the Jurisdiction, he completed his task in two years, and the excellent work herein reviewed shows how effectively he worked. Only those who have undertaken the preparation of a lodge history can realize how arduous and discouraging the task becomes at times.

My hearty congratulations are extended to Bro. Mokler upon the successful completion of his difficult assignment. He has shown a typical Western spirit in blazing a trail which other trans-Mississippi Grand Lodges might well follow; and I wish to assure him that my criticisms are not intended to minimize the value of his book, but rather to indicate the pitfalls which future Masonic historians should avoid.

Jacob Hugo Tatsch.

* * *

A GROUP OF BOOKS ABOUT MASONRY IN SCOTLAND

A MANUAL OF FREEMASONRY, by WILLIAM HARVEY. Blue cloth, in case, price, postpaid, $1.25. Booklets on Freemasonry by William Harvey. The Northeast Corner, The Wages of an Entered Apprentice, The Pillars of Freemasonry, The Lodge and Its Furniture, The Altars of Freemasonry, The Third Degree, The Story of Hiram Abiff, The Mason's Apron, The Doorway of Freemasonry, and The Mason's Mallet. Stiff paper, from 20 to 25 pages each. Price for the ten, postpaid, $1.25.

Set of booklets of humorous character. The Deil Among the Masons, Tam O'Shanter and the Merry Masons, How Tamson Got the Third Degree, The Secrets of Freemasonry, A Tramp's Own Ritual, The Candidate's Dream. Price, postpaid, 70c.

All these may be obtained through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis.

BRO. WILLIAM HARVEY seems to be a most prolific writer. Among other efforts of his we have before us no less than fourteen little leaflets and booklets, besides a Manual of Freemasonry as worked in Scotland. This last is published in two forms, one as a single volume in a blue cloth case, and the other as separate booklets for each degree in a similar case. As in Scotland the Mark Degree is worked usually in the Blue Lodges, this is included in the Manual.

The Ritual used in Scotland in its general character is very similar to that generally followed in England, but in some respects, and especially in the Third Degree, it comes much nearer to the form used in America. · Brethren interested in variations in the work will find this manual most interesting.

The little booklets fall naturally into two groups, serious and humorous. Truth compels us to state that externally they are not very attractive, being merely paper covered, but the contents should be judged by the internal qualifications. The character of the first group may be judged by the titles. The Northeast Corner and The Wages of an Entered Apprentice deal with the First Degree. In both many features will seem strange to American Masons, and on one point Bro. Harvey assumes that Mackey made a mistake in his Lexicon because of his own very natural ignorance of the American usage to which, of course, Mackey was referring.

The Pillars of Freemasonry is intended for the Fellowcraft, and is designed as an alternative to the lecture in the Ritual, which will be found given in full in the author's Manual.

The titles of The Lodge, and Its Furniture and The Altar of Freemasonry are self-explanatory, while The Third Degree gives an alternative lecture explaining the emblems of the Master Mason as used in Scotland, which are those employed in England with the addition of some of those, such as the Hour Glass and the Scythe, which are used in America; while the Story of Hiram Abiff is a brief and very judicious discussion of the history and origin of the Third Degree.

The Apron is also in part historic, as is the Doorway of Freemasonry, which deals with the office of Tiler, while the Mason's Mallet is a consideration of the Master's gavel, its history, use and symbolism. Bro. Harvey writes in a pleasing style, simple, clear and interesting. He is not at all inclined to be led away by fancy and imagination, and though he evidently lacks neither quality he sticks closely to sober and accepted facts.

The second group comprise skits and parodies of a very amusing character with a strong Scotch flavor, The Deil Among the Masons and Tam O'Shanter and the Merry Masons and How Tamson Got the Third Degree are humorous poems, while The Secrets of Freemasonry is an amusing parody on the customs of the Craft.

In the same vein is the leaflet containing the Tramp's Own Ritual, which though published in Scotland certainly, from internal evidence, hails from the United States, and another humorous poem by William Haldane, The Candidate's Dream, would make a very good recitation.

The first group would materially assist an American Mason, in conjunction with the Manual, in getting a very good picture of Masonry as worked in Scotland. While the second group will undoubtedly be of service to any brother seeking something fresh for a program of entertainment in a lodge.

* * *

AN OCCULTIST NOVEL

OM, THE SECRET OF ABHOR VALLEY. By Talbot Mundy. Published by the Bobbs-Merrill Company. Indianapolis. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Green cloth, 892 pages. Price, postpaid, $2.15.

THIS is a mystery tale, with a propaganda purpose, or so it would appear. The scene is laid in India and Thibet, and the purpose more or less consciously in view is to further Theosophic belief. At least one can only take the quotations from the supposed sayings of Tsiang Samdup which appear - quite extraneously - at the close of each chapter as being intended seriously.

The author writes with an easy style that without any great pretensions to literary ornament, carries the story along without dragging, and the interest is well sustained to the end.

It is, however, not altogether easy for anyone to lay the plot of a novel in a foreign land, least of all in such a country as India, unless he knows it very well indeed. The author has visited the East, one would judge, but his characters, especially the Lama, show the influence of Kipling's Kim very strongly. His other native characters, especially the buffoon braggart, Dawa Tsering, are far from convincing; neither can one swallow such mysterious arrangements as the "Middle Way" without a very liberal allowance of salt. Secret lines of communication quickly spring up anywhere when there is a demand for them. There are such underground railways for introducing liquor and drugs into the U.S.A. There was one in Germany in 1915 for spiriting prisoners of war into Switzerland - if they had the price. And doubtless there are such in India. But the one used by the Lama and his cavaran is purely spectacular and seems otherwise without purpose.

The protagonist of the Lama, Cottswold Ommany, the one from whose point of view the story is told, again reminds one of several of Kipling's characters, notably Strickland of the Police, but he is made the merest foil to the Lama and is put in quite unnecessarily humiliating positions. Also there is a great deal too much mechanism. If the Lama be endowed with all kinds of supernormal powers what is the need of the elaborate system of espionage that he employs? It would seem that the author lacked the courage of his convictions. If the Lama had been a fraud, then the web of intrigue and secret organization would be quite natural and proper. But he was not, and so it greatly detracts from the dignity of his character to employ it. Or rather the author does not tell us he did employ such means, but after indicating that he had them at his disposal, leaves us to choose which explanation we like best. From the point of view of literary craft the result is bound to be unsatisfactory.

Nevertheless, in spite of these defects, the story is interesting and one might spend a leisure hour far worse than in reading it.

R. J. M.

----o----

"It cannot be too strongly emphasized that Freemasonry is not to be entered in the hope of personal gain or advancement. Admission to the Order must not be sought from mercenary or other unworthy motives. Anyone so actuated will be bitterly disappointed, and in all friendship we warn you. The aim of the true Freemason is to cultivate a brotherly feeling among men, and help where he can."

----o----

What to Read in Masonry

Jurisprudence, Constitutions, Monitors, Etc.

JIJRISPRUDENCE is the science of which laws, their making, enforcement, and interpretation, are the subject matter. Is there, according to this strict use of the word, such a thing as Masonic jurisprudence? Or is the term merely an euphuism, meaning nothing more than that Freemasonry has a set of laws of its own, but no organized science of the same ?

Bro. Roscoe Pound raises these questions in the opening pages of his Lectures on Masonic Jurisprudence, published in 1920 by the National Masonic Research Society, the only volume on its subject, it may be parenthetically noted, written by a legal mind of high order, and in a class by itself, consequently, as compared to the works

on jurisprudence composed by amateurs. Having raised the above mentioned questions at the beginning of his treatise Bro. Pound returns with his answer at the end, in a paragraph recommended to the attention of lawyer members of the Craft:

"In conclusion, let me repeat the disclaimer with which I began. I have not sought to expound the law of the Craft at large or of any jurisdiction in particular. I have sought rather to consider how far there may be said to be such a thing as Masonic jurisprudence, what materials are at hand for an organized body of knowledge that may be called appropriately a science of Masonic law, what general principles may be found for such a science, and in particular how far the problems of legal science generally may be found in and their solutions may be applied to the law of our Craft. So studied, the subject of Masonic jurisprudence has great possibilities which are as yet scarcely opened. The ambitious Masonic student who essays any of its problems as he would a problem of the everyday law, going through our Grand Lodge proceedings as l:e would the legal sources, using our texts as he would a legal text book, reasoning from our traditions as he would from the body of written tradition we call the common law. will not only be abundantly repaid but will do a service in helping to make Masonic jurisprudence a reality."

In his contribution toward a system of Masonic jurisprudence our distinguished brother classifies the source materials under three heads: (1) the Landmarks; (2) the Masonic common law; (3) Masonic legislation. "Presupposing this three-fold division," he goes on to say, "we have first, the Landmarks, a small, not clearly defined body of fundamentals which are beyond reach of change. They are the prescriptive or unwritten constitution (using constitution in the purely American sense) by which everything must be judged ultimately and to which we must all conform. Second, we have Masonic common law - the body of tradition and doctrine, which falling short of the sanctity and authority of the Landmarks, nevertheless is of such long standing, and so universal, acid so well attested, that we should hesitate to depart from it and are perforce wont to rely upon it whether to apply our own law or to appreciate the law of our neighbors." These two elements rest in tradition; and in such doctrinal writings as Oliver's Institutes of Masonic Jurisprudence, and Mackey's Masonic Jurisprudence; decisions of Grand Masters and reviews thereof; and reports of Committees on Correspondence, etc.

The data of Masonic legislation are to be found in (1) Grand Lodge Constitutions, "which are usually compiled and edited from time to time and thus kept in organized, systematic form;" (2) "decisions of the Grand Lodge on appeal from the Masters of subordinate (or constituent) lodges or from the lodges themselves;" (3) edicts of Grand Masters; and (4) "answers of the Grand Master to inquiries as to the law submitted to him, or decisions of the Grand Master upon questions asked by Masters of lodges with reference to matters pending before them or their lodges."

The grand aim of Masonic jurisprudence must be to organize all such data into a genuine science, the function of which will be to bring the enactment, enforcement, and interpretation of Masonic laws under the guidance and control of sound and generally recognised legal principals.

How slender is the number of titles available for grouping under the general head of Masonic Jurisprudence is shown be; the list given below. For the convenience of the student a few books on Constitutions and Monitors have been included, these subjects being revealed by the titles themselves in most instances. As regards constitutions Ars Quatuor Antigrapha calls for special mention, not alone because of the number of early Old Charges given in fac-simile, but also by virtue of the last volume thus far published in the series in which are published the Minutes of the Grand Lodge of England for 1723-1739

Ahiman Rezon, Laurence Dermott.

Ancient Charges and Regulations, Cornelius Moore.

Ancient Masonic Rolls of Constitutions, Wm. J. Hughan.

By-Ways of Masonry, John T. Lawrence.

Code of Masonic Law, Robert Morris.

Common Law of Masonry, The, J. W. S. Mitchell.

Constitutions of the Freemasons, James Anderson.

Constitutions of the Freemasons, Wm. J. Hughan.

Constitutions of St. John's Lodge, published by Grand Lodge of Pennsylvania.

Cushing's Manual of Parliamentary Law.

Digest of Masonic Jurisprudence. Henry A. Robertson.

Digest of Masonic Law, George W. Chase.

Familiar Treatise on the Principles and Practices of Masonic Jurisprudence, John W. Simons.

Freemasonry and Its Etiquette, W. P. Campbell-Everden.

Freemasonry and Its Jurisprudence, Chalmers I. Payton.

Freemasons Guide, Daniel Sickels.

Illustrations of Masonry, John Cole.

Institutes of Masonic Jurisprudence, George Oliver.

Lectures on Masonic Jurisprudence, Roscoe Pound.

Manual of the Lodge, Albert G. Mackey.

Masonic Jurisprudence, John T. Lawrence.

Masonic Law and Practice, Luke A. Lockwood.

Masonic Manual, Jonathan Ashe.

Masonic Monitor, George Thornburgh.

Masonic Parliamentary Law, Albert G. Mackey.

Masonic Ritualist, Albert G. Mackey.

Masonic Trials, H. M. Look.

Monitor, Thomas Smith Webb.

Monitor, Thomas Smith Webb and E. T. Carson.

Old Charges of British Freemasons, Wm. J. Hughan.

Old Constitutions of Freemasonry, Edited by Joseph Fort Newton.

Old Constitutions, J. E. Cox.

Principles of Masonic Law, Albert, G. Mackey.

Standard Masonic Monitor, G. E. Simmons.

Textbook of Masonic Jurisprudence, Albert G. Mackey.

Worshipful Master's Assistant, Robert Macoy.

----o----

THE SECRETS OF ARCHITECTURE

For architecture was in those medieval days more or less a secret art; its mysteries were carefully guarded within a group kept as small as actual demands would permit, its primary purpose being the preservation of the secrets of the crafts as well as the protection of its members. The group later became to be called a lodge, and the architect was the Master of the lodge. Here we have the origin of our Masonic Fraternity of today which, however, has become almost totally dissociated from the building craft except in elements of symbolism and ritual.

What the secrets of the ancient Masons were we can only discover by study of their works. There is little doubt that it was the rule to destroy all plans and models upon the completion of the buildings, and whatever records of the ancient formulae were kept in the archives of the lodges have either been lost or are no longer identifiable as such. There is, of course, much of the beautiful Masonic ritual that is of very ancient

origin, and it is colored by the occupation of its originators, but brother Masons will agree with me that the secrets of the Order are not architectural.

The Fraternity claims the building of King Solomon's Temple as its birthtime and place, and this to the archaeologist seems a very modest claim of antiquity. There is not the least reason why gilds of builders should not have come into being in China India or Egypt, where most intricate building problems were solved long before Solomon's time, though I have been unable to find record of them. – From How to Know Architecture (Harper's:1910), by Frank E. Wallis.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE ROYAL ORDER

What is the Royal Order of Scotland? Does it exist in this country?

G. E. C., Illinois.

According to its own account of itself, this Order, or rather Ale of its two degrees, "Heredom de Kilwinning," was founded by David I of Scotland; while the other, the Rosy Cross, was instituted, it is said, by Robert the Bruce after the Battle of Bannockburn, where the Sects defeated the English invaders so decisively. This legend however seems to be merely another form of the Templar theory of the origin of Freemasonry. Indeed, certain Knight Templars are said to have fought at

Bannockburn on the Scottish side. R. F. Gould was of the opinion that its real origin was in France, in the middle of the eighteenth century. That it was connected with the so-called "Scots" or Ecossais" degrees. That it was brought to London about 1750, or a little earlier, from thence it went to Scotland, the fabled country of its origin, and there took abiding root. That it afterwards returned to London, the first chapters there having become defunct. The Scottish branch itself became dormant between 1819 and 1839, but was revived, and has apparently flourished ever since. In theory it is very exclusive, and very largely in practice also judging by all accounts. A chapter was authorized in Canada in 1875 and another for the United States in 1877, of which the charter was granted to Albert Pike and some other members of the Ancient and Accepted Scottish Rite. At first, the membership was limited in number, half to he taken from the Southern and half from the Northern Jurisdictions of the Rite, but apparently this restriction has since been removed. No place of meeting was mentioned in the charter, and it can assemble in any part of the United States, but not outside their limits. The subordinate bodies of this Order have the high sounding title of "Provincial Grand Chapters," but the term "Grand" is purely honorific here, and does not carry any of the usual significance attached to the word in Masonic terminology.

* * *

NEGRO FREEMASONRY

There are negro lodges of Freemasons in this city, and elsewhere in the United States, or so I have been told, and I should like to know if there are any regular negro Masons.

E. T., St. Louis, Mo.

The answer to this question must be an indeterminate one as it depends on the exact meaning to be given to the word regular. It may be said however at once, that in the sense of being recognized by the white Grand Lodges of the United States there is no

negro Freemasonry that is regular. There is said, however, to be a regular lodge in New Jersey which at one time had a number of negro members. On account of the objections of other Jurisdictions, the Grand Lodge of New Jersey forbade the reception of any more candidates of that race, though some of those previously received may still survive.

It may be said that in its origin the Freemasonry of the negroes is as legitimate as any other. Certain defects in its transmission are frequently alleged, but if the argument for this holds good it would equally invalidate the regularity of most white Grand Lodges. It is also argued that it is illegal and clandestine from the principle of exclusive jurisdiction. Two Grand Lodges cannot exist in the same state, therefore it would follow that one must be clandestine. But here again neither men nor organizations can be judged for past actions by a law that did not then exist. A law cannot be retroactive in short. The doctrine of exclusive jurisdiction is peculiarly American, it has never been fully adopted by the rest of the Masonic world, and looking from the outside it cannot be fairly applied to negro Freemasonry, which existed in its won right before the other system was fully formed. The real feet of the matter is that this Masonry cannot be recognized for the same reason that negroes are not admitted to our own lodges, which is that the members of the two races are unable to enter into fraternal relations with each other.

It may be added that there are negro Grand Lodges in Haiti and San Domingo, which are regular in origin, and recognized by many other Jurisdictions - it is not necessary that a Grand Lodge be recognized by every other Jurisdiction to be considered regular. And also in many parts of the world individual negroes may be members of regular lodges, though we have no precise data on the subject.

* * *

THE MORGAN EPISODE

Could you tell me where it will be possible for me to find out more about the Morgan episode and the ensuing rise of the Anti-Masonic party ?

T. G. S., New Hampshire.

If you have access to any History of the Order that deals with American Freemasonry, you will find at least the salient facts detailed in regard to this matter. There is a good chapter on the subject in Mackey's History; also a useful account in Ossian Lang's History of Freemasonry in the State of New York; while volume seven of the "Little Masonic Library," published by the Masonic Service Association, is entirely devoted to this period of the history of American Masonry.

* * *

ANDREW JACKSON'S MEMBERSHIP

Referring to the article on Andrew Jackson, from the pen of our distinguished Bro. Erik McKinley Eriksson, which appears on page 164 of the June issue of THE BUILDER, I am gratified to note your reference to our leaflet on the same subject.

I note on page 166 that Bro. Eriksson says, regarding Bro Jackson's initiation, "The claim of Greeneville, No. 3, formerly No. 43, of North Carolina, seems to be the most weighty."

That is one of the misconceptions which I am having trouble to overcome. The feet is, the earliest positive record of Bro. Jackson's membership is found in an original transcript of the first meeting of Polk Lodge, U. D., afterward chartered as Tennessee Lodge, No. 2 (No. 41, of North Carolina), which is preserved in the archives of the

Grand Lodge at Raleigh, of which I have an accurate copy, made under my personal supervision. This meeting occurred on March 24, 1800, and shows that Andrew Jackson was present as a visitor from Harmony Lodge at Nashville. This latter lodge was No. 1, of Tennessee (No. 29 of North Carolina), chartered in 1796 (Dec. 17). It had probably been at work several years earlier as the Grand Lodge had authorized a lodge in that vicinity in 1789.

The first meeting of Greeneville Lodge, No. 41, under dispensation, occurred on Sept. 5, 1801, and the original transcript at Raleigh shows that Andrew Jackson was present and served as Senior Warden, pro tem, in the absence of the three principal officers. While so serving, with his customary tendency to leadership, he made a motion to appoint a committee on bylaws. This is all the record now available of his connection with Greeneville Lodge, No. 41-3. This meeting occurred nearly eighteen months after his visit to Polk Lodge, U. D. Therefore he could not have been initiated in Greeneville Lodge, No. 41-3.

A roster of Philanthropic Lodge, No. 12, furnished by the Grand Secretary of Kentucky, does not include his name among its members, and he was known to be a Mason five years before that lodge was formed. He located at Nashville in October, 1788, before he was twenty-two, and was doubtless made a Mason in Harmony Lodge, No. 29-1. Tennessee Lodge, No. 2, was located at Knoxville.

He was either made a Mason in Harmony Lodge, NO. 1 at Nashville, where he resided from 1788 to 1800, or in some older lodge than either Tennessee Lodge, No. 2, or Greeneville Lodge, No. 3. Of this latter suggestion there is no record extant, whatever.

C. Comstock, Tenn.

* * *

THE AMERICAN MASONIC FEDERATION;

HIRAM ABIF AND THE BIBLE

I have a friend who recently came from Scotland. He is a member of Lodge St. John, Dalmuir, Glasgow. In a letter to him the Secretary warned him against the "American Masonic Federation" as being clandestine. After going to lot of trouble I have been unable to learn anything of such an organization, nor can I find anyone who has ever heard of it. Do you know of such a society?

I would like to ask another question at the same time. Is H. A. B. mentioned in the Bible? If not, what is the origin of the legend ?

T. M. P., Wisconsin.

In reply to your first question, the American Masonic Federation was a body organized by Matthew McBlain Thompson, who was, on May 15, 1922, tried and convicted with some of his associates of the offense of using the United States mails for fraudulent purposes, and condemned to two years' imprisonment. Notices of the trial appeared in THE BUILDER at intervals during 1922. (The references to this organization in THE BUILDER are as follows: Vol. II, p. 190; Vol. VIII, pp. 270, 299, 327, 361; Vol. IX, p. 311.)

The law could not, of course, take cognizance of the clandestine character of the Federation, but of the misrepresentation on the part of Thompson and his agents to the effect that those buying his degrees would be received as regular Masons all over the world; through which misrepresentation his dupes were induced to part with their money. Bro. Isaac Blair Evans has given a full account of the whole affair in The Thomson Masonic Fraud.

Regarding your second question, there are two accounts of the building of the Temple of Solomon given in the Old Testament. Hiram, the widow's son, is mentioned (I Kings VIII, 13, 14; II Chronicles II, 13, 14). The word "Abif," which represents the Hebrew "Abiv," is translated as "Father" in the early English versions. However, in the first complete printed English Bible, which was edited and published by Coverdale, though the translation in question may have been by Tyndale, the name appears in one place as Hiram Abif, and in another as Hiram Abi. This Bible was not in use very long and was superseded by later editions and translations in which this word was once more translated as Father. As a matter of fact the use of the word father in oriental languages has always been common as a term of respect, and the phrase might here be translated as "Master Hiram" or "Lord Hiram."

The origin of the legend is another matter altogether, and forms a problem on which there is at present very little agreement. There is nothing concerning it in the Bible, nor, so far as is known, in Hebrew tradition. Some scholars think there were two Hirams mentioned in the Bible, and argue that one of them must be supposed to have died and that the second one came to complete the work. But this argument is of the most tenuous description. Others have suggested that the whole story was made up by the group of early eighteenth century Masons who were responsible for the revival and new organization of the Craft. Others suppose that it may be an old pre-Christian myth that in the Middle Ages was given a new dress by connecting it with Biblical characters and the building of the Temple. At present it is impossible to say definitely what is the actual truth of the matter.

* * *

"THE SACRED BOOKS OF THE EAST" FOR SALE

I have for sale a complete set of "The Sacred Books of the East," published by the Oxford University Press. This set is bound in three-quarter morocco, gilt top, and is really a most exceptional buy for anybody who is interested. Ten of the volumes are entirely out of print, and if they can be obtained at all, command high premiums. Will furnish price and all other particulars on request. Address

H. V. C., c/o THE BUILDER

1950 Railway Exchange

St. Louis, Mo.

----o----

YE EDITOR'S CORNER

Ye Editor's Corner now boasts a new occupant. Bro. R.J. Meekren, formerly of Stanstead, Quebec, and an Associate Editor, came to join the staff at headquarters last February. He is altogether too modest to permit us to tell much about him. However, this much may be said, the aforementioned modesty to the contrary notwithstanding, he possesses the rarest of qualifications for the place, and we are proud to have him with us. The above photograph was taken while he was Master of his lodge at Stanstead, with the wall of the Stanstead Masonic Hall as background. Bro. Meekren has been a diligent Masonic student for many years past, specializing in the history of the Ritual, and has contributed a number of essays to Masonic periodicals, the most memorable of which was published in THE BUILDER March, 1924, page 67.

* * *

In the signature to his two-part article on "Andrew Jackson, the Man and Mason," Bro. Erik McKinley Eriksson was given as Professor of History in Lombard College, Galesburg, Ill. Since that valued contribution was set in type, Bro. Eriksson has accepted a position with Coe College, Cedar Rapids, Ia.

* * *

A CORRECTION

We have received information of an error in tile title of a work given in our book lists in the June number.

When the book was first published it was under the title as given in our catalog The Builders of Man: The Doctrine and History of Masonry, or the Story of the Craft. The secondary title was later changed to the Romance of the Craft.

We will be very glad at any time to receive such corrections, as in spite of the greatest care mistakes will creep in and get overlooked.

----o----

Freemasonry is not something to join or a goal to be attained, but a way to be traveled, or rather a craft to be followed.

The Builder Magazine

September 1925 - Volume XI - Number 9

TABLE OF CONTENTS

Facts About Stephen Morin – By BRO. CYRUS FIELD WILLARD, Editor

GEMS OF MASONIC THOUGHT

The Story of Freemasonry in Colorado - By BRO. GEORGE B. CLARK, Colorado PART I

More Patriarchs of the Craft - By ROBERT I. CLEGG, Vice-President of the N. M. R. S., Ohio

The Masonic Million Memorial Fund of England: The Proposal and the Prospect - By BRO. SIR ALFRED ROBBINS

Operative Stonemasons - (Concluded from last month)

A Devoted Life; Edouard Quartier-la-Tente - By BRO. S. J. CARTER, New York

Great Men Who Were Masons - Kit Carson and Edward F. Beale - By BRO. GEORGE W. BAIRD, P.G.M., District of Columbia

THE EVOLUTION OF THE LODGE - By BRO. R. J. MEEKREN, Assistant Editor

A MASONIC NATIONAL FLAG - By BRO. WILLIAM E. SUMMERS, New Jersey.

EDITORIAL

WHAT PRICE GLORY?

THE EIGHT HOUR NIGHT

LET US CELEBRATE

BROTHERLY LOVE, RELIEF AND TRUTH

GEMS OF MASONIC THOUGHT

Studies of Masonry in the United States - By BRO. H. L. HAYWOOD - PART X.
THE FOUNDING OF A NEW GRAND LODGE IN MASSACHUSETTS

LET US GET BACK TO FIRST PRINCIPLES!

GEORGIA'S VETERAN MASON

"THEN YOU'RE A MASON" - F.E. Lester

What to Read in Masonry - Higher Grades, Eastern Star, Etc.

THE FUNDAMENTAL CONDITION

THE LIBRARY

"ON THE SQUARE," A HANDBOOK FOR FREEMASONS

MAN AND HIS AFFAIRS FROM AN ENGINEERING POINT OF VIEW

THE TREASURY OF MASONIC THOUGHT

THE QUESTION BOX and CORRESPONDENCE

EXAMINATIONS

INTERPOLATIONS IN THE RITUAL

THE SCOTTISH RITE

MASONRY AND THE NARCOTIC PERIL

THE WARDEN'S COLUMNS

THE ORDER OF THE TEMPLE AND MASONRY

SCOTTISH RITE TITLES

WHAT BOOKS ARE RECOMMENDED?

WHAT HAS BEEN THE RELIGION OF THE PRESIDENTS?

SCOTTISH RITE LITURGY WANTED

YE EDITOR'S CORNER

----o----

Facts About Stephen Morin

By BRO. CYRUS FIELD WILLARD, Editor

In reading Rebold's Histoire des Trois Grandes Loges, I noticed in all his references to Stephen Morin that he called his first name "Stephan" instead of the usual French equivalent "Etienne," which struck me as peculiar.

As Stephen Morin was the one who brought the Scottish Rite to America and was appointed as Inspector General by the Council that met in Paris in 1761, he has always been a personage who aroused the greatest interest in my mind.

Nearly all the French writers whom it has been my fortune to read, like Rebold and Clavel, as well as the French translation of Findel, have always asserted that he was a Jew and all his associates were Jews. In fact Rebold says on page 49: "We think it our duty to give here in all its length one of these constitutions, the one which was delivered in 1761 to Stephan Morin, Israelite; first because it is a document both authentic and curious, and second, because it served as the basis, forty years and more later, for the foundation of the Scottish Rite of thirty-three degrees created at Charleston by five other Jews." (John Mitchell was Irish, Frederick Dalcho was English, Isaac Auld was Scotch and Abraham Alexander was English!)

Again on page 452 Rebold says:

"A brother by the name of Stephen Morin belonging to the Israelite confession and member of the National Grand Lodge of France, and also of a chapter of the high degrees, having been called to America by private interests, manifested the desire to establish in that country the Masonry of the superior grades called the 'Masonry of Perfection,' and for this purpose addressed himself to Bro. Lacorne, then Deputy of the Grand Master, the Count of Clermont. On the proposition made by the latter to the Sovereign Grand Council of the Princes of the East and West there was, on the 27th August, 1761, delivered to Bro. Morin a patent by which he was created Inspector General of all the Lodges of the New World, etc.

"Arrived at San Domingo Bro. Morin named by virtue of his patent one of his co-religionists, Bro. M. M. Hays, Deputy Inspector for North America. He conferred later this same lignity on Bro. Franklin for Jamaica. Bro. Franklin [Francken is the correct name] transmitted some time afterwards his powers to Bro. Moses Hays, Grand Master of Boston."

As Bro. Henry Andrew Francken, who formed the Lodge of Perfection at Albany in 1767, turned over his authority to Moses M. Hays, Dec. 6, 1768, as is shown by the patent copied in the minute book of King David's Lodge of Newport, R. I., according to Samuel Oppenheim, author of Jews and Masonry, The Jews in Masonry in the United states Before 1810, who wrote me he saw it there, and as Moses M. Hays did not move to Boston until 1782 (see ibid.) and did not become Grand Master of Massachusetts until 1788, Rebold did not exaggerate in saying that the twenty-year period which intervened was "some time later !"

In Rebold's Histoire des Trois Grandes Loges, page 91, are the following remarkable statements which are translated from the original French by the writer:

"1803--These brethren already irritated against the Grand Orient which they accused of having struck and dispossessed its mother, the National Grand Lodge of France, and finally to have forced her by un-Masonic means to throw herself, dying, into its arms were enraged to the highest degree after this new act of intolerance. This was the principal cause [closing the doors of the French lodges of English origin against those of other Rites such as the Scottish lodges] which determined the Masons called Scotch to form a new Masonic power. Consultations had taken place in the underground hall of a restaurant keeper on the Boulevard Poissoniere. A great number of Masons of distinction seconded this movement, several Americans ranged themselves on the side of the dissatisfied and among others the famous Stephen Morin, whom we have seen previously departing in order to go and transplant in America the 'Masonry of Perfection' by virtue of a Constitution of which we have given the text."

MORIN WAS NOT A JEW

Thus far we have quoted from Rebold because he is the one French writer relied upon by Robert Freke Gould, who translates him into English and seems to depend on him implicitly. From Gould all others who have written in English on the origin of the Scottish Rite seem to have drawn their authority. Mackey alone seems to have an

inkling of the truth when he said in his Encyclopaedia of Masonry under the head of Morin:

"Ragon, Thory and Clavel say that Morin was a Jew but as these writers have Judaized ail the founders of the Scottish Rite in America we have no right to place any confidence in their statements. The name of Morin has been borne by many French Christians of literary reputation, from Peter Morin, a learned ecclesiastical writer of the Sixteenth Century, to Stephen Morin, an antiquary and Protestant clergyman who died in 1700."

While it has been generally accepted by Masonic writers, with the exception of Mackey, that Stephen Morin was a Jew, as the French writers said he was, yet this direct assertion that Stephen Morin was an American, made by Rebold in an obscure place and quoted as above, was so positive and direct that it started a train of thought which finally led to the belief that such might be the case. It was apparently based on information which Rebold had but which he did not care to go into for the reason that he had on page 49 of the same history called him an "Israelite" although stating he was a member of the royal lodge, "The Trinity," to which no Jew could or would belong.

His being an American would explain why Stephen Morin "being about to depart for America, as his patent said, was granted the celebrated patent to spread the Scottish Rite and to form the lodge "Perfect Harmony" which Sachse's Ancient Documents proves was actually formed at Port-au-Prince as shown in the Ossonde Verriere patent in the library of the Grand Lodge of Pennsylvania. This patent of Verriere was signed by Stephen Morin, Oct. 26, 1764, at Port-au-Prince as Sublime Grand Master and Grand Inspector and is worthy of more extended study.

Furthermore if Morin were an American, as Rebold asserted, that is, one born in America, then his family would probably be a French family which had been settled in America for some years. This would explain why he was invariably called "Stephen" Morin by the French writers instead of "Etienne" (the French for

"Stephen"), from his family being settled long enough in America for the name to become Anglicized to Stephen.

If he were an American, as Rebold asserted, which assertion must stand until controverted by valid evidence to the contrary, then it would be a fair assumption that he was a member of the only American family of Morin of which we have any knowledge; we know that there was such a family and that it was located at New York City.

ORIGINAL RECORDS ARE QUOTED

These facts prompted me to write to New York to ascertain the names of the various French churches and their ministers, of whom I asked if their records showed anyone by the name of Stephen, or Etienne, Morin. I received from Rev. A. V. Wittmeyer, Minister of the "Eglise du St. Esprit," 45 East 27th St., New York, copies of their records in the original old French and which, translated, read as follows:

I. "Today, Sunday, day and year as above, [June 21, 1691] has been baptized in this church, Anne, daughter of Jean Pierre Melot, and of Marie Bellemain, her father and mother, born the first Wednesday of this month, about seven o'clock of the evening. Presented to the Holy Baptism by Mr. Pierre Morin and Mademoiselle Marianne Melot, godfather and godmother. P. Morin, Peyret, Minister, J. P. Melot.

II. "Today, the twelfth day of June, 1692, before the evening prayer, has been solemnly blessed the marriage between Pierre Morin, native of La Rochelle in the Kingdom of France, son of Pierre Morin, merchant of the said place, and Marie Jamain, daughter of Etienne Jamain, also merchant of the said Rochelle and of the defunct Marie Billard. Their announcement having been published for three consecutive Sundays without opposition.

The wife of Monsieur Jean Manbru

Elie Vanbert

Judith Jamain

Pregente Fleurian

P. Morin

Marie Jamain

Estienne Jamain

Dorothea Van Hertzbergen

Marquise Fleurian

Judhit [for Judith] Pian

III. "Today, Sunday, April 2, 1693, has been baptized in church by Mr. Perret, minister, after the service of the eveni Marie, daughter of Pierre Morin and Marie Jamain. Prese to the Holy Baptism by Mr. Nicholas Jamain and Mdlle. Je Bardewick, godfather and godmother, born the 28th of March in the morning. Nicola Jamain

P. Morin

Jeanne Bardeuuiq

Peiret, Minister

IV. "Today, Sunday the 8th of March, 1695-6 [the represents the new, the other the old style calendar], after evening prayer, has been baptized in this church by M. Pe our minister, Pierre Morin, son of Mr. Pierre Morin and Madame Marie Jamain, born the 29th day of February 1 Presented to the Holy Baptism by Mr. Etienne and Madame Judith Jamain, godfather and godmother. Peiret, Minister

P. Morin

Estienne Jamain

Judith Jamain

V. "Today, Sunday the 10th March, 1705-6, has been baptized Pierre, son of Pierre Morin and of Marie Jamain, born the 24th February. His godfather, Pierre Morin, his father, his godmother, Judith Jamain, his aunt, by Monsr. Delaba minister. J. Laborie. M.

Pierre Morin

Judith Jamain

VI. "Today, Saturday first January, 1697-8, has been baptized by Mr Peiret, minister, Etienne Morin, son of Pierre Morin and of Marie Jamain, born the 20th December, 1697, about two o'clock in the morning. Presented to the Holy Baptism by Elie Vanbert and Sara Gaineau, wife of Jean Mambru, godfather and godmother.

Pierre Morin

Elie Vanbert

Peiret, Minister

Rev. M. Wittmeyer has verified the above translation and also said:

"In addition to his sons, Pierre Morin and his wife Marie Jamain had five daughters, one of whom, Marie, I have already mentioned (III). The others were: 1, Marguerite,

born July 30, 1694, 2, Mariane, born October 17, 1703, and 3, Esther Judith, twins, born April 20, 1701."

The above (VI) shows that we are on the right track, for Etienne, or Stephen, Morin was born in 1697 and this was probably the father of the Stephen Morin known to Masons as the introducer of the Scottish Rite into America.

WITTMEYER IS AGAIN QUOTED

On Aug. 30, 1923, I again wrote to Mr. Wittmey in which letter I said:

"The information you have given me is very interesting asmuch as it shows the French Huguenot family of Pierre Morin established in New York City as early as 1692. Howe there must have been another Etienne Morin, besides the born December 20, 1697 (VI), who was perhaps a son Pierre [Peter] Morin (V) or Etienne Morin (VI) who must have been born from 1720 to 1740 as he is first reported a Mason August 27, 1761, [date of his patent as given by Rebold] and he is reported by Rebold as an American living in Paris 1803. He must have been at least twenty-one years old in 1761 to have been a Mason at that time and this would take his birth back to 1740 or earlier. He is described in the French history as "Stephen" Morin and not "Etienne" Morin as would have been the name used, naturally if his family had not lived so long in America that "Etienne" had been thoroughly Anglicized into "Stephen." If he lived in Paris in 1803 that would have been forty-two years after 1761 and he would then have been at least 63 years old, and his presence in Paris in 1803 is not improbable.

"If you would be kind enough to look over the records for the period from 1720 to 1740 and see if you can find any entries of the birth or baptism of Stephen or Etienne Morin you would confer a great favor and help me solve the problem I am trying to unravel. I do not know whether your records contain any death notices but it is possible he may have returned to America, the home of his youth, and died some years after 1803.

To this Rev. Mr. Wlttmeyer replied:

"Have done so [looked over years 1720 to 1740]. We have no such records. We have some death records but not many. It is possible that the records you desire are kept in other churches no longer speaking French. Some of our people joined other churches."

Henry P. Miller, assistant clerk of the Collegiate Dutch Reformed Church of New York city, under date of March 7, 1924, wrote as follows:

"Our records of marriages and baptisms up to the year 1800 show the name of Morin only once each, i. e.

"In September, 1748, Jakob Albride and Mary Morin were married.

"In 1749, Jakob, child of Jakob Albregt and Marie Morin, was baptized.

On the burial records, there appears two children of Joseph Morin in 1834 and a John F. Morin in 1840, August 7th."

An inquiry was made of Rev. Wittmeyer what are those churches who no longer speak French but no reply was received. As a postscript to his letter he also said:

"As you are a better judge than I am, I subjoin the following entry:

"Baptisme A la Nouvelle York ce 8me Decembre, 1717, Aujourdhy dimanche aprest la priere du soir, Monr. Louis a baptise Jean Morin, ne le 23me de Novembre dernier, fils de Moise Morin et de Marianne Bricon, presente au St. Baptisme par Samuel Morin et Marie Quintard, parrain et marrain. L. Rou, Pasteur

Moses Morin

Sam'l Morin

Marie Morin."

This old French is translated as follows:

"Baptism at New York this 8th December, 1717. Today, Sunday, after the evening prayer, Monsieur Louis has baptized Jean Morin, born the 23rd of November last, son of Moise [Moses] Morin and of Marianne Bricon. Presented to the Holy Baptism by Samuel Morin and Marie Quintard, godfather and godmother," and signed by L. Rou as pastor.

It is interesting to note how the French "Moise" has Anglicized in the signature into "Moses Morin."

From Samuel Morin appearing as godfather it is apparent there had grown up quite a family of American Morins. In fact, there is today an extensive family of Morins from these ancestors living in New York State, whose descendants have scattered all over the United States. One of these I met recently in California and he said it was a tradition in his family that the Morins were always Protestants and Masons. He also said a book has been written on the Morin family, hut despite many efforts I have been unable to secure a copy.

THE MORINS WERE FRENCH HUGUENOTS

It is apparent from the records cited that the Morins were French Huguenots and settled in New York in 1691 or earlier, coming from the Protestant town of La Rochelle (which made such a gallant defense against the Roman Catholics); and from these a numerous American family of that name originated. The siege of La Rochelle by Richelieu and the bravery of the Huguenot mayor are well known historically.

It really makes no difference whether or not Stephen Morin was a Jew. It is only to bring into the history of the Scottish Rite that historical accuracy which Masonic writers of the present day are trying to introduce that I have made these researches. It is also proper to announce here that Henry Andrew Francken also was not a Jew, but Holland Dutch. There are many of his name in the biographical dictionaries seventeen alone being listed as painters and artists in Holland. He (Francken) is also recorded as having been present at a baptism in one of the early Dutch Protestant churches in New York, so Samuel Oppenheim, who has seen the records, informed me. Oppenheim declared in a letter to the writer that Stephen Morin was not a Jew, but a French Huguenot.

Having made the discovery that the Morins were a French Protestant family having in New York, among whom Stephen was a family name much used, it is now a matter for the Northern Jurisdiction members of the Scottish Rite to follow up the clue and see if they can find in any of the other French Protestant churches whose members have stopped speaking French a record of the birth or baptism of Stephen Morin, the American Protestant Mason who brought the Scotttish Rite to America. He was evidently born at about the same time and in the same town as Moses M. Hays, who was born in 1739 at New York, where his father was a wealthy shipowner. The two boys, Stephen Morin and Moses Hays, perhaps, grew up together in that small town which had about 18,000 inhabitants at that time. This would furnish a reason why Stephen Morin gave full powers to Moses M. Hays at San Domingo, as well as to Henry A. Francken about 1762 or 1763 as has been generally stated. In the latter year the father of Moses M. Hays died [see Jewish Encyclopaedia] and the young man, then twenty-four years old and the oldest son, would naturally have to return home

from San Domingo to take charge of the large business his father left and could do nothing with the Scottish Rite until 1768. All of the numerous tribe of Hays were patriots in the Revolutionary War, as is shown by the Jewish Encyclopaedia. Moses Cohen in his patent recites that he obtained his copy of the Constitutions of 1762 from Stephen Morin about 1794 in San Domingo, although it is asserted by Gould that Morin lost his life in the Negro insurrection that drove the French planters out of that beautiful island. Until the paragraph of Rebold was discovered the writer supposed that to be the fact. Morin's life, after he passed the torch of light, liberty and truth to Moses M. Hays, seems to have been lost in obscurity, but some day it is possible more information will be obtained on this matter.

"Slowly the Bible of the race is writ

Each tribe, each race adds a line to it."

Morin is known to have been present at Kingston, Jamaica, in 1770, when a chapter of Rose Croix, or even a higher degree was organized by Stephen Morin and Henry A. Francken under the authority of the Council of nine commissioners at Berlin, which is recited in the charter, a fac-simile of which is given in the American edition of the Complete History of Freemasonry, by Robert Freke Gould, from the original in the collection of Enoch T. Carson, 33d, of Cincinnati.

These facts in regard to the introduction of the Scottish Rite into America by Stephen Morin, the French Huguenot, would not be complete unless some further reference was made to the source from whence he obtained his power.

It was in 1761 that he was delegated, by what Albert Pike justly considered a joint power from the Grand Lodge of France and the Grand Council of Emperors of the East and West. It is well known by Masonic historians that Baron Von Hund, the first authentically known promulgator of the Templar system, known as the "Rite of Strict Observance," was first initiated in 1742 at Paris into that Order (as recorded in his diary) by the Earl of Kilmarnock, who was, at that time, not only Grand Master of Scotland, but also Master of the celebrated Mother Lodge of Kilwinning. This Lodge of Kilwinning, tradition claims, was organized by those who built the Abbey of

Kilwinning in 1140, and has always had attributed to it what we now term the "Higher Degrees." That there were Higher Degrees in Scotland is evidenced by the fact, which is recorded by Gould and others, that the Grand Lodge of Scotland did, by specific resolution in 1799 and 1800, "discharge and prohibit" its daughter or constituent lodges from giving any degrees except those of E.A., F.C., and M.M.

RIVALRY OF FRENCH LODGES

If we recognize that all the troubles which occurred in French Masonry were due to the jurisdictional fights between the English lodges, established by the Grand Lodge of England and organized as the Grand Lodge of France, and the Scotch lodges, established in France by the Grand Lodge of Scotland, we shall arrive at a clearer comprehension as to the original cause and reason for the name of the Scottish Rite. Chevalier Andrew Michael Ramsay, noted Scotchman residing in Paris, who was made Doctor of Laws by Oxford, and also a member of the Royal Society, has had attributed to him certain Degrees which Rebold alleged were introduced by him; and he is likewise known for his famous oration before the Grand Lodge of France in 1737, in which he referred to the fact that Edward I of England, conqueror of Scotland, brought back many Masons from the Holy Land at the time of the Crusades where he was from 1270 to 1272. This has been substantiated by Prof. T. Hayter Lewis, Past Master of the Quatuor Coronati Lodge, as shown in Gould's Concise History. Chevalier Ramsay also in his oration refers to the Knights Templar as being a Masonic organization and while this has generally been regarded as a baseless tradition, yet new discoveries seem to indicate that the Arabs have been Masons since 632 A. D., when Mohammed died, down to the present time, and to have imparted the mysteries of Masonry to the crusading Knight Templars as Sir Walter Scott, himself a Mason, partially describes in The Talisman. In fact, a recent writer, Bro. Captain De Covington of the British Intelligence Service, stated in an article in The National Trestle Board of San Francisco, in June, 1920, that there were documents in existence at Mecca proving that every Arabian ruler since the year 632 was a Master Mason. However, whether this be so or not, Baron von Hund asserts in his diary, which is as good evidence as the diary of Elias Ashmole, that he received the Templar degrees (which were originally Scotch degrees) from the hands of the Grand Master of Scotland, and that this was the origin of the Scottish Rite and the Chapters of Clermont which were Rose Croix chapters and named, so Gould says, in compliment to the Count of Clermont, Grand Master of the Grand Lodge of France at the time. The Scottish Lodge of St. Andrew of Boston gave the Templar Degree in 1769.

THE SCOTTISH RITE IN GERMANY

The Grand Lodge "To the Three Globes," of Berlin, of which Frederick the Great was Grand Master from 1740 to 1757, also has connected with it a Scottish Rite Chapter of Clermont which was organized by the Baron von Prinzen and a French prisoner of war, the Marquis de Tilly Launay, who was possessed of the Scottish Rite degrees of the Chapter of Clermont, so Gould says. From this it would appear that there is a basis for the statement that Frederick the Great was the head of the Scottish Rite when the Constitutions of 1762 were adopted, as this Chapter of Clermont, connected with the Berlin Grand Lodge, "The Three Globes," was organized in 1758.

In the Constitutions for 1786 it is expressly shown, as one can see by referring to the original Constitutions of 1762 and 1786 given in Folger's History of the Scottish Rite, that the Scottish Rite heretofore existing and coming from the Earl of Kilmarnock, Grand Master of Scotland, into Germany through Baron von Hund and through the Baron von Prinzen, was changed by order of Frederick in the Constitution of 1786 to a Rite of thirty-three degrees and these Constitutions explicitly state how it was done, and show why the changes were made.

Like others, the writer had always considered these Constitutions as somewhat apocryphal but after a careful examination of them and all the facts obtainable, he has reached the conclusion, as did Albert Pike, that they are genuine and based on actuality. All of the full process of reasoning by which this decision was reached is embodied in a manuscript for a book to be entitled The Origin of the Scottish Rite, which gives a full history, as far as is now possible, of the birth of that Rite. This history was submitted to and accepted by the Supreme Council of the Southern Jurisdiction, A. & A. S. R., and it is the sincere wish of the writer that the same may be published after proper revision while he still treads this mundane sphere.

GEMS OF MASONIC THOUGHT

Culled From the Expressions of Active and Thinking Masons

The earnest toiler in our vineyard, the zealous worker in our quarries may not be a hero, the world may not look upon him in admiration or view with enthusiasm his good works. but the silent and sincere appreciation of his brothers are his; the silent blessing of the widow is his; the lisped prayer of the orphan iS for him, and the great and potent influence which all good men exert in daily contact with their fellowmen can be traced to the teachings of our Craft.--The Widow's Son.

The true worth of our life is that many hearts of friends should be saddened and many eyes drop tears when it ends; that the poor should have good words to speak of us and thankful recollections of some act of charity and loving kindness, and prayers to the Great Architect of the Universe that these may, in His merciful judgment, outweigh our many frailties and errors--this, and that our influences that live after us should bear no ill fruit. So the teachings of our venerable Craft endeavor to persuade us to live. So, more or less, lived our beloved brothers whose deaths it is our sad duty to record from time to time.--EI Paso Bulletin.

----o----

The Story of Freemasonry in Colorado

By BRO. GEORGE B. CLARK, Colorado

PART I

BRO. CLARK is a member of Pueblo Lodge, No. 17, A.F. & A.M., Pueblo, Colorado. His brief history, the second and concluding half of which will be published next month, is the result of original researches extended over a period of years, during which he has spared himself no effort to verify all the facts. His brochure should be published in book form and so made available to all brethren in Colorado, and to students of Masonic history elsewhere.

What will a man not do for gold? No obstacle is too great, no hardship too severe when there is reasonable hope that gold may be had for the taking. The streams and hills of Colorado have yielded many fortunes to the hardy adventurers who went after them. Many who came did not find the fortune. For them some obstacle could not be surmounted.

The story of Colorado Masonry is the story of Colorado, and the story of early Colorado is the story of the search for gold. When the golden sands of California called in 1848, the gold seeker crossed Colorado and passed on to the West and added a new empire to the country. Ten years later another wave of excitement, encouraged by the success of the California movement, rolled eastward. Gold had been discovered at Pikes Peak, and the "prairie schooner," with its "Pikes Peak or Bust" banner, came to the Rockies. Men flocked to this part of the country always in search of gold. And it is to the glory of Colorado that, having found the gold, many of these bold spirits remained to build a state and enjoy the fruits of their labor within sight of the mountains which gave them their wealth.

Masonry? Yes. Many of these men were Masons, made in some lodge in a "home town back East." Away from that home town probably for the first time in their lives, what more natural than that they sought out their brethren in the new West ! The very dangers and vicissitudes of travel would draw them together; and being once drawn together it was inevitable that the principles instilled into them in the lodge would go far in maintaining order in the new country. The prospector for gold is a very migratory sort of person. Any "strike," or rumor of a strike, starts him at once for the new "diggings." Were this not so there might not have been any Colorado.

Prior to 1861 there was no Colorado, there was only an indefinite "West," with an almost impassable mountain range crossing from north and south. Travelers of necessity went around to the north by way of Ft. Laramie, or to the south by way of Santa Fe or Ft. Union. Kansas and Nebraska were new countries even then with rather indefinite boundaries. The line between them was drawn on the map as a straight line to the mountains. The Utah lines coming from the west were drawn to this same very indefinite mountain range. The maps of 1859 are not in agreement but seem to carry

an idea of the mountain range as a boundary line running approximately as a line between North Park and Routt County, between Park and Chaffee Counties, and between Huerfano and Costilla Counties. All on the west was Utah. The present line between Kansas and Nebraska continued west to this same mountain range. All to the north was Nebraska and to the south was Kansas. One map of the Indian Reservation, dated 1854, shows a portion of the southern part bounded approximately on the west by the Culebra Range, on the north by an east and west line through La Junta, and on the east by the 103rd meridian, as being New Mexico.

At that time nobody seemed to care a part of the country; nobody wanted it. In Kansas and Nebraska seemed to be arguing as to who should police it. But in 1858 the magic word GOLD was spoken! How quickly the scene changed! Men flocked out to the "Pikes Peak" country and a new order arose, a new country came into being, a new state was formed.

THE FIRST IMMIGRANTS TO ARRIVE

The trails led to the intersection of the South Platte River and Cherry Creek where there had been a small Indian village. As near as may be ascertained the first party of immigrants arrived Oct. 10, 1858. In this party were the "Russell Boys" and a trader named John Smith. It seems that the first structure erected was a double cabin built by Dr. L.J. Russell for himself and Smith. Others came in and other cabins were erected by Roswell Hutchins, John Easter, A.H. Barker, Henry Allen, Andrew Sagendorf and a Mr. Rooker. These cabins were located on the west side of Cherry Creek and the community was named "Auraria City" after Auraria, Georgia, the home town of Dr. Russul. In a month or so other parties arrived and settled on the east side of Cherry Creek. They named their community "Denver City," after the then Governor of Kansas, this being presumed to be Kansas soil. Some of the first cabin builders on this site were General Larimer, E.P. Stout, Charles Nichols, Hickory Rogers, Moyne and Rice, Lawrence and Dorsett. The name Auraria was dropped in April, 1860, when a bridge was completed across Cherry Creek making one community and it was called Denver City.

Apparently the month of October, 1858, was a busy one for the new settlements. Cabins must be built for~ protection against the coming winter, and more important than that was the pleasant task of getting acquainted. The first rush of building over their thoughts turned "east." We are told by J.D. Ramage that he arrived at "Pikes Peak" (now Denver) on Nov. 2, 1858 and that on the next evening he attended the first assemblage of Masons in this new country. Note the names of those present at the birth of Masonry in Colorado: W. M. Slaughter, Charles Blake, Dr. Russell, Andrew Sagendorf, George Lehow, Henry Allen and J.D. Ramage.

December came and with it the true Masonic desire to celebrate St. John's day on the 27th. Quite a gala feast was prepared for the twenty-six Masons who had arrived by that time. The story of this first celebration has been told many times. The banquet room--a 16 by 16 foot cabin; table cloth--a clean sheet borrowed from a Mormon family: the table--wagon boards; chairs--none, all stood up; menu--flour, pork, beans, coffee, wild game, as far as it went.

Then came spring and with it a great influx of miners, prospectors and those who hoped to be miners. W. N. Byers arrived April 17, 1859, and he notes meetings with forty Masons present. On May 6 came the announcement of the discovery of gold at Gregory Diggings and away went the people. Gregory Diggings is but a few miles distant from the present Central city and a great exodus took place from Auraria and Denver to Gregory. Less than a fortnight later we read of meetings being held by Masons at Central City. Before June had passed a block of ground had been pre-empted for the purpose and a Masonic Temple was erected. Many of the same names noted as being present at the Auraria meetings are now recognized as the pioneers among the Masonic activities at the diggings. By summer it was estimated that fully 20,000 men had come into the mining district, and the intensity of the Masonic interest may well be imagined. Meetings were held every week and hundreds of names were added to the "rolls of visitors." It must be kept in mind that these were not lodge sessions but were informal meetings of Masons to discuss and keep alive the Masonic traditions, and to search out and band together for mutual protection those who were entitled to wear the Square and Compass.

As time went on other mining discoveries were made, districts were established and miners came in to make more history. The transient moved on to the new fields until

he found his place and became a part of a new community. In the fall many of the men went out of the district, some going back to the states for the winter, and some simply stopped off at Auraria until winter had passed. Meetings now took on a more settled and serious aspect. Permanent organizations, dispensations and charters were discussed. Decision was made to change the temporary organizations into permanent ones through regular Masonic proceedings.

In the olden time Masons by "immemorial custom" could assemble and erect a Masonic lodge. These lodges would make Masons, who in turn would "travel in foreign countries," work, and receive Masters' wages, and they in time would organize other lodges. Eventually there came the necessity of an affiliation of these lodges, the need of some central authority. So representatives of these lodges gathered together and organized a Grand Lodge and elected a Grand Master. To this Grand Lodge were delegated certain powers, among which was the power to charter lodges. This Grand Lodge assumed jurisdictional powers which, after much controversy, was established as regular. Thus the Grand Lodges were set up in England, Scotland and Ireland, the priority resting with the Grand Lodge of London, organized in 1717. From these sources the principles spread to the American Colonies and lodges were established on this side. In time Provincial Grand Lodges were set up in most of the Colonies by one or the other of the Grand Lodges of England or Scotland. After the Revolutionary War the American Provincial Grand Lodges declared their independence of the European authority and erected themselves as sovereign and independent Grand Lodges in their respective states. This was in due time acknowledged by the Grand Lodge of England, and the American Grand Lodges became in fact independent Grand Lodges. These Grand Lodges by mutual agreement announced a new policy, that of "exclusive jurisdiction." In brief, it is this. The authority of each Grand Lodge is supreme in the state in which the Grand Lodge is situated. and no other Grand Lodge may invade that state to charter lodges. If in any state or territory there be no Grand Lodge, that field is open to any Grand Lodge to charter lodges.

SUCCESSION KEPT INTACT

Now enters another phase of the principle of exclusive jurisdiction. When three or more lodges have been chartered by any Grand Lodge authority in a state or territory

in which there is no Grand Lodge, these three or more lodges may meet by agreement and themselves erect a Grand Lodge for that state or territory. Thus the chain goes on. A new frontier is opened, Masons go in, meet each other, desire Masonic concourse, associate as a lodge, ask some Grand Lodge for a dispensation to form a lodge, and when granted meet as a lodge, regular in every way. In due time the charter is granted and the new lodge is now on its way. Then by association of all such lodges in the new country a Grand Lodge is formed.

MASONS CAME FROM EVERYWHERE

So it was in this part of the country. These informal meetings took on the aspects of a lodge and the desire was expressed to form a regular lodge. Naturally the first question which arose was that of the source of such authority. Strictly speaking, all the territory around Denver, Central city, Golden, and Gregory was Kansas soil but it is doubtful if it was so known or considered at that time. The line between Kansas and Nebraska was drawn as being along the present north line of Arapahoe county. So it may safely be said that there was a question as to the title to this new gold field, Masonic title as well as civil or territorial title. Men came here from all parts of the United states and Masonic memberships must have been almost as varied as the men themselves.

By the spring or summer of 1859 there were more or less settled communities in Auraria, Denver, Golden, Central city, Parkville and Gold Hill. Masons were meeting in each of these places in sufficient numbers to justify the establishing of lodges and each group in its own way did ask for regular Masonic authority for a lodge. Some of these requests were carried through to completion as chartered lodges, some were delayed for a time, and some were lost by the way. Brethren in Auraria, Golden city and Nevadaville petitioned the Grand Master of Kansas for dispensations and these petitions were all granted. Brethren in Parkville an Gold Hill petitioned the Grand Master of Nebraska for dispensations and these petitions were likewise granted. The lodge at Golden city was given a dispensation on Feb. 18, 1860, and was chartered by the Grand Lodge of Kansas on Oct. 16, 1860, as Golden City Lodge, No. 34. The lodge at Parkville was chartered on June 5, 1861, by the Grand Lodge of Nebraska as Summit Lodge, No. 7. The lodge at Gold Hill was chartered on June 5, 1861, by the Grand Lodge of Nebraska as Rock Mountain Lodge, No. 8.

The Grand Master of Kansas issued two other dispensations for lodges in the Gold country--to the brethren at Auraria on Oct. 8, 1859, and to the brethren at Nevadaville in January, 1861. When the Grand Lodge of Kansas met in October, 1860, there was no return from Auraria Lodge, but it was ordered that a charter should issue as No. 37 when the returns should arrive, cognizance being taken of the insecurity of travel. The returns of Golden City Lodge did arrive on time and it was regularly awarded its charter at No. 34. It is known that at least three, and perhaps four other communities were asking for lodges, but complete organizations were not perfected. These were Denver, separate and distinct from Auraria, Central City Mountain City and Arapahoe.

In February, 1861, the territory enclosed by the present boundaries of the State of Colorado was set aside by the National Government and named the "Territory of Colorado." In due time, 1876, Colorado took its place as a sovereign state of the Union.

A GRAND LODGE IS ORGANIZED

In August, 1861, then, conditions were right for the next Masonic move. Here was an independent civil territory of the Union with no Grand Lodge and there were functioning within its borders three chartered lodges, two lodges under dispensation, and three or four more seeking authority to meet as lodges. Invitations were issued to the chartered lodges to meet and discuss the advisability of the formation of a Grand Lodge. The time set was Aug. 2, 1861, and the place as Golden City. On that day there assembled at the lodge room in Golden City the following:

Representatives from Golden City Lodge. No. 34, at Golden City, C.T: Bro. Eli Carter, W.M.; Bro. I.E. Hardy, proxy for S.W.; Bro. J.A. Moore, J. W.

Rocky Mountain Lodge, No. 8. at Gold Hill, C.T.: Bro. C.F. Holly, proxy for W.M. and S.W.; Bro. J.M. Chivington, proxy for J.W.

Summit Lodge, No. 1, at Parkville, C.T.: Bro. James Ewing, W.M.; Bro. O.A. Whittemore, proxy for S.W.; Bro. S.M. Robins, proxy for J.W.

Visitors: Bro. L.L. Bowen, Past Deputy Grand Master of Nebraska; Bro. W.T. Wade, Past Master; Bro. L. M. Frary, Past Master.

The organization of the Grand Lodge of Colorado as perfected on this day, Aug. 2, 1861, and the following officers elected and installed:

J.M. Chivington, Gold Hill, Grand Master; S.M. Robins, Parkville, Deputy Grand Master; James Ewing, Parkville. Senior Grand Warden; J.M. Holt, Gold Hill, Junior Grand Warden; Eli Carter, Golden City, Grand Treasurer; O.A. Whittemore, Parkville, Grand Secretary.

Interrupted communications due to the difficulties and dangers of travel caused some embarrassing situations for the new Grand Lodge. It became known that, another Grand Lodge had chartered a lodge in Colorado after the formation of the Grand Lodge of Colorado. But in true Masonic spirit these situations were cleared away and the new Grand Lodge was recognized and accorded its place among the Grand Lodges.

Nevada Lodge surrendered its Kansas charter and received a Colorado charter as No. 4. Auraria and Central city surrendered their dispensations from Kansas and Nebraska respectively and received new dispensations from Grand Master Chivington. They were in due time chartered by the Grand Lodge of Colorado as Denver Lodge, No. 5, and Chivington Lodge, No. 6. This latter lodge, however, changed its name later to Central Lodge, No. 6.

The first Grand Master, John M. Chivington, was a church dignitary, but when the war broke out he sought service for the Union. He was offered appointment as chaplain, but this he refused, insisting that he have a fighting commission. He eventually became a colonel of Colorado troops and served his country well. He came to Colorado from Nebraska, where he served as Grand Chaplain of the Grand Lodge of Nebraska, prior to which he had served as Master of the lodge under dispensation which became, Lodge No. 3 when the Grand Lodge of Kansas was formed.

WHENCE DID COLORADO DERIVE ITS RITUAL?

Attention is particularly directed to the following extract from the minutes of this first meeting, dated Aug. 1, 1861:

"On motion it was

"RESOLVED, That a school of instruction be established by this Grand Lodge, and that at least one day, at each Grand Communication, be set aside for the purpose of instruction by the M.W. Grand Master, in order that uniformity in the work may be obtained in this Jurisdiction.

"RESOLVED, That the work in this Jurisdiction be adopted as exemplified in the present session of this Grand Lodge."

Just what this work was is not known. Golden City Lodge was chartered by the Grand Lodge of Kansas, and set up by a representative of the Grand Master who was a well qualified Kansas Mason. The meeting at which the Grand Lodge was formed was held in the hall of Golden city Lodge, and I. E. Hardy of Golden City was appointed

the first Grand Lecturer. The first Grand Master was a Master of a Kansas Lodge. These facts might lead one to infer that the first work was "Kansas work."

On the other hand a Past Deputy Grand Master of Nebraska, one L.L. Bowen, was present at the organization of the Grand Lodge and he may have influenced the selection of the first work. Also it is known that Bro. Chivington had been an officer of the Grand Lodge of Nebraska, as well as having been a Kansas Master. It is known that the first Constitution adopted was the Constitution of the Grand Lodge of Nebraska, modified only to suit the conditions of the new Grand Lodge.

Be that as it may, it is one thing to adopt an official "work" and quite another thing to see that it is used. Lodges were few and far between; the presence of hostile Indians on the way and the extreme vicissitudes of travel made it almost impossible for a Grand Lodge officer, be he Grand-Master or Grand Lecturer, to visit the lodges and teach or demonstrate what that official work was. Each Master of a lodge naturally thought the work of the Jurisdiction from which he came was the best ever conceived and, knowing that work only, he would use it in his new Colorado lodge to the exclusion of all else. The result can well be imagined. In 1878, Grand Master C. J. Hart said in his annual address:

"We have adopted a uniform work and enacted laws prohibiting the introduction of any other among our lodges and yet, notwithstanding this, the work in this Jurisdiction is almost as varied as were the colors of Joseph's coat." Many attempts to correct this were made. The system of District Deputy Grand Lecturers was tried but was not a success. Men could not give the time and attention to Masonic work to the neglect of private business especially when distances were great and traveling hazardous. As a result a committee of five Past Grand Masters was appointed to look into the matter. Their report rendered in 1882 carried this quite significant statement: "That the work as presented by the Grand Lecturer is in its essential features the same as the ALLYN WESTON work so long ago used in this jurisdiction." It should be noted here that Allyn Weston was made a Mason in Michigan, in a lodge in Detroit. He was very active in Michigan Masonry and for a number of years published a Masonic magazine known as THE ASHLAR. He came to Colorado in 1861 and at the first Annual Communication of the Grand Lodge in December, 1861, was appointed Grand Lecturer. He no doubt at this time introduced his Michigan work in the new

Grand Lodge of Colorado. The following year he was elected Grand Master. This Allyn Weston work with but few changes continued until 1911, when a revision made by the Custodians of the Work was put into effect. This latter work is now in use and, by a thorough system of inspection under a Grand Lecturer who devotes his entire time to the work, complete uniformity is maintained throughout all the lodges in the state. All the credit for this wonderful accomplishment goes to Bro. W. W. Cooper, who was for so many years the Grand Lecturer and is now the Grand Secretary.

Bro. Cooper, writing in 1915, had this to say concerning the derivation of the esoteric Colorado ritual:

"From what I can learn of these matters, I am inclined to think that our line of descent is fairly clear. Beginning with Webb, we next have Gleason and Fowle, then Barney, and through Michigan, Colorado. It must be remembered, however that the Barney work, as taught by him to Willson in Vermont in 1818, is not the same Barney work that we have inherited. The stream has been clouded, possibly it has been purified by additions and minglings. The Brother Willson above referred to subsequent to 1818 went to Iowa and Kansas, and the system of lectures which he had learned from Barney in 1818, was adopted by those two Jurisdictions. I think there is no doubt that Vermont, Iowa and Kansas have a better title to the original Barney work of 1818 (whatever it was) than have Michigan, Illinois and Colorado. Whether the original Barney-Gleason-Webb work of 1818 is better than the modified Barney-Gleason-Webb work of Colorado is another question."

A MONITOR IS ADOPTED

Until 1906 there had been no Monitor adopted as the official text for this jurisdiction. Prior to this time the Mackey Monitor had been unofficially the standard and in general use. The Jurisprudence Committee reported on this subject in 1900 as follows: "In our opinion the Mackey Manual now in use meets the errands and wishes of our officers and lodges. In view of the fact that it is so generally satisfactory and so generally used we recommend that no change be made." In 1906, however, the Macoy Manual was adopted as the official monitor and its use recommended

throughout the jurisdiction. This was not satisfactory and the Custodians of the Work were directed to and did prepare a Monitor that harmonized completely with the new revision of the esoteric work, and this, called The Colorado Craftsman, was adopted in 1911, and is in use throughout the jurisdiction today.

At this same time this committee prepared a Colorado diploma for the use of Colorado Masons who may wish to travel in other jurisdictions where such documents are required.

As has been stated the Constitution adopted Aug. 2, 1861, was practically a copy of that of the Grand Lodge of Nebraska, and the preamble read:

"WHEREAS, Every Grand Lodge possesses the inherent powers to form a Constitution, as the fundamental law of its Masonic action, and to enact such By-Laws from time to time as it may deem necessary for its own government, and to make such rules and prescribe such regulations for the administration of its subordinate lodges, as will insure the prosperity thereof, and promote the general good of Masonry; and,

"WHEREAS, Every Grand Lodge is the true representative of all the Fraternity in communication therewith, and is, in that behalf, an absolute and independent body with supreme legislative authority: Provided always, That the ancient Landmarks of the Order be held inviolate.

"Therefore, Upon these principles, which have never been disputed, the Grand Lodge of Colorado does hereby ordain establish and promulgate the following Constitution and By Laws for its future government, and does make and prescribe the following rules for the government of the lodges under its jurisdiction."

This Constitution has been entirely revised and the present code adopted in 1914 had for its preamble the following:

"We, The Grand Lodge of Ancient, Free and Accepted Masons of Colorado, in order to form a more perfect fraternal union provide for and promote the welfare of the Craft, do ordain and establish this Constitution."

(To Be Concluded)

----o----

More Patriarchs of the Craft

By ROBERT I. CLEGG, Vice-President of the N. M. R. S., Ohio

YOU arouse my interest by the brief mention you have in the June issue of THE BUILDER about the good brother who is well into the concluding decade of his hundred years of age. You say that he has served his lodge as a Past Master and your inquiry as to other cases of the same kind starts me off in a reminiscent mood.

I am not now thinking of the mere accumulation of years. A man may but vegetate and collect them. I am thinking of those who have given service with the years; the responsibilities that may have been theirs and their growth that has come with these responsibilities and their added days.

And by the way, there is something about Masonic labors that keeps the heart young while the hair falls. Age does not wither nor custom stale the fount of that Freemasonry which flows with infinite variety in useful streams.

Here let me remind you that last year Bro. Fay Hempstead, that genial and poetic soul, was elected Grand Secretary of Arkansas for the 42nd time; see page 38, Iowa Quarterly Bulletin, April, 1924.

One can easily call to mind others of similar type in length of useful service to the Craft, like Bro. Parvin of Iowa, who has recently passed away, and whose distinguished labors found chronicle in THE BUILDER; Bro. Vrooman of New York, Bro. Orlady of Pennsylvania, for example, both still with us, whose services have been devoted and skilled, of long duration and going strong while life lasts.

THE RECORDS OF TWO ENGLISH BRETHREN

One night in London a few months ago I sat next to an active and aged brother, Dr. John Dixon, at a chapter dinner. His mind was acute, his interests unflagging. The Craft to him was in truth that spring of youth of which Ponce de Leon dreamed. There at 93 years of age he was telling me that he joined the Fraternity 1857, nearly seventy years ago, and in 1860 when the lodge celebrated its fiftieth anniversary he was elected Worshipful Master. Fifty years later, when that lodge celebrated its one hundredth anniversary, he was elected Worshipful Master of the lodge, and presided actively, doing work, initiating candidates and asking no odds of anybody. During all these years he had participated freely in the Masonic labor of various bodies. I am no longer young, but before I was born he was an active officer of the Grand Lodge and Grand Chapter and other governing organizations, consecrating Masonic bodies and installing the officers, and doing it from memory as is the custom over there. In fact, at 93, and although he belonged to about every department of Masonic work, he was confident he could install the officers of any body to which he belonged, and do it without prompting from anyone else.

I remember a somewhat similar incident among my other Masonic acquaintances, that was in regard to Bro. Robert F. Gould. He was not active as Bro. Dixon in so many branches of our Institution as an officer, but he was very prominent in the bodies that he favored, and there was a stretch of about fifty years from the time he presided over a military lodge at Gibraltar and from thence to the day when he was installed as Worshipful Master of King Solomon's Lodge at Chester, and the latter was no mere complimentary installation, as he told me, he was required to do the work, and he did it admirably so far as my investigation goes.

I discussed these things with Bro. John Heron Lepper, the present Worshipful Master of Quatuor Coronati Lodge. He thought that the claim as to ability to do Masonic world during so many years was not at all unreasonable. Certainly he was not as much inclined as I have been to make a generous allowance for the natural enthusiasm born of a good dinner and congenial company, with the added encouragement of sundry creature comforts no longer permitted on such occasions in the United States.

A RECORD FROM IRELAND

Bro. Lepper told me of a countryman of his, Bro. Robert McLawin, who died in 1890 at the age of 96. Bro. McLawin conferred a degree as far back as 1816, and in 1884 installed from memory, as is the usual custom, the officers of his Chapter in Antrim, Ireland. Just think of a man who was for 68 years an active Masonic. Bro. Robert McLawin was a Roman Catholic in faith, and I was told that in his later years the priesthood tried to get him to resign from Freemasonry, but he steadfastly refused. His Roman Catholic descendants still treasure his apron as well as his other Masonic possessions.

ANOTHER ENGLISH BROTHER

While I was in England, I had the very great good fortune of receiving a degree at the hands of some of my Masonic brethren, one of whom last October celebrated his

eightieth birthday. He has recently passed away endowed with years and honors. Of him it was said that he had never filled any office in Freemasonry, for nearly half a century, the duties and work of which he had not fully discharged. For forty years he was a pioneer and a most outstanding figure in Temperance Freemasonry, and some years ago was honored with the presidency of the Council of Federated Temperance Masonic Lodges. His remarkable record of progress in the Craft is one about which I doubt if there can possibly be its equal. I have met other aged brethren Road, as well as many here, but Bro. Tipper was in every respect unusual. Those who had known him long pronounced him a brother of tender sympathies, of strict integrity, and unimpeachable character, unselfish in devotion and service, and zealous for every good and noble cause. King Solomon's Lodge of London, of which he was a founder more than forty year;, ago, honored this splendid veteran last November, and it was indeed a tribute fully deserved and given with all that warm-hearted sentiment which animates affairs of that kind.

I attach his Masonic record which appeared in The Freemason on Oct. 25, 1924:

"Bro. Harry Tipper was initiated in Tranquility Lodge No. 185, on April 19, 1880; served as Master of the lodge seven years after his initiation - the Lodge Centenary year. For thirteen years he served as Treasurer of the Lodge, and became an Honorary Member. He became a Founder of King Solomon Lodge, No. 2029, in May, 1884 - the premier total abstaining Lodge in London. He became its first Secretary, and continued in that position up to his death, except the 21st year, when he served as Master. He was a Founder and second Master of the Hammersmith Lodge, No. 2090, of which he was Secretary for the ten years preceding his death. Joining the Wilson Iles Lodge, No. 2054, in 1885, he became its fifth Master, and in this connection he received his first appointment to Provincial Grand Rank - Prov. G. Registrar of Hertfordshire. He was a Founder of the Robert Mitchell Lodge, No. 2956, and was an Honorary Member. He joined the Quatuor Coronati Lodge, No. 2076, in 1889, was Founder, and was acting I. P. M. of the Aldwych Lodge, No. 3096, was Treasurer for ten years from 1909, and an Honorary Member. The M. W. Grand Master recognized his valuable services to the Craft in 1895 by promoting him to Grand Rank, and appointing him Assistant Grand Pursuivant, and twenty-two years later conferred on him the Brevet Rank of P. G. Standard Bearer at the Royal Albert Hall. He has been a Consecrating Office of four new Lodges - Nos. 3027, 3237, 3947, and 4445, and was Honorary Member of each of them.

"In Royal Arch Masonry he was exalted in the Faith Chapter, No. 141, in May, 1882, since when he has been a Founder of the King Solomon Chapter, No. 2029, Aldwych Chapter, No. 3096, Ranelagh Chapter, No. 834, Quintinian Chapter, No. 2956, and the Hammersmith Chapter, No. 2090. He has been First Principal of each of these Chapters except No. 2956, of which he acted as I.P.Z. He was appointed an officer of Supreme Grand Chapter in 1895 by the conferment on him of Assistant G.D.C. He has been a Consecrating Officer of four new Chanters - viz.. Nos. 3237, 3387, 3376, and 3368, and an Honorary Member of each of them.

"In Mark Masonry he was advanced in the Henniker Lodge No. 315, in February, 1884, was Worshipful Master five years later, and was Secretary and Installing Master for twenty-five years. He was a Founder of King Solomon Mark Lodge, No. 385, its first Master, and the Treasurer since 1888. He was P.G.S.D. in both Middlesex and Surrey Provinces, was appointed Grand Inner Guard in 1906, and promoted P.G.D. in 1920. He was a Consecrating Officer of the new Arts and Crafts Lodge, No. 736, and an Honorary Member of it.

"As a Royal Ark Mariner he was elevated in the Prince of Wales Lodge, No. 4, in 1888, filled the office of W.C.N. and was Treasurer from 1900 to 1923. Founder and W.C.N. of King Solomon Lodge, No. 385, and Treasurer from 1898. Elected Honorary Member in the Matier Lodge, No. 400, and the Installing Master.

"In the Rose Croix he was perfected in the Bard of Avon Chapter, No. 44, in April, 1888, M.W.S. in 1892, and Recorder fifteen years. Joined the St. George's Chapter, No. 42, and was M.W.S. Founder of Canterbury Chapter, No. 72 and second M.W.S. and was D.C. for some years. Took the Thirtieth Degree in 1898, selected for Thirty-First Degree in 1916.

"He took the four degrees in the Allied Degrees in 1887, was W. M. of the Lily Council, No. 15. Appointed Grand Inner Guard, 1896.

"In the Knights Templar and Knights of Malta he was installed in the New Temple Preceptory in 1890, E. Preceptor in 1895, Prior in 1896, Founder of Galilee Preceptory, Past Preceptor, and was Registrar for several years. Was appointed 1st G. Capt. of the Guards and G. C. Outposts in 1907.

"He was installed in the Red Cross of Constantine in the Plantagenet Conclave in 1898, was M.P.S. 1906. Has installed the M. P. S. and Euseblus, since appointed Grand Marshal Consecrating Officer De Urwin Conclave, Bath, and Honorary Member.

"In the Knights of the Holy Sepulchre he was received in the Saye and Sele Council in 1891, and acted as Prior for several years at the Annual Festival.

"He was advanced in the Royal Order of Scotland on 4th July, 1902. Appointed G. Warder.

"He was received in the Constantine Council of the Cryptic Degree in 1891, and served as T.I.M. also, appointed Grand Steward.

"In the Order of the Secret Monitor he was inducted in the Horatio Shirley Conclave in 1888; was Supreme Ruler-Grand Visitor in 1900, was also P. G. Treasurer. Joined the Premier Conclave, No. 1, and was P. S. R. Consecrating Officer of Skyrack Conclave, Leeds, Claro True Friendship Conclave, Harrogate; Regent Conclave, Barnsley, and of Cinque Ports Conclave, Hastings, and Honorary Member of each of them.

"He was received in the Royal Masonic Knights of the Scarlet Cord in 1910, taken the 5th Degree, that of Arch Priest. Registrar to Metropolitan Consistory up to 1918.

"In the Societas Rosicruciana in Anglia he was introduced in the Metropolitan College in 1896 and was Celebrant. Admitted to the Eighth Grade in 1910, and the Ninth Degree in 1918. Has been Treasurer-General of the High Council since 1910 until his death. He was Consecrating Officer of the Woodman College, Bradford; Hallamshire College, Sheffield; Lancashire College, Bolton; and W. Wynn Westcott College, Chichester, and Honorary Member in each case.

"Order of Eri. - Knight Grand Cross and Bard, 1919.

"Order of Light. - Member of the Second Degree of the Order, meetings of which are only held in Bradford."

Since writing the above I have a letter from a good friend of mine and his, active in the Provinces of England, Bro. John Barker, and he tells me, as though it was not of any special account, that at the meeting of his lodge on May 22, he would initiate a candidate, and he also incidentally observes that he was first installed Worshipful Master of that lodge in 1871. He was doing this mainly to celebrate his eightieth birthday.

AMERICAN BRETHREN HAVE LONG SERVICE

Of course, we have in this United States of ours many brethren of wealth of years in the Fraternity having exactly the same lively interest in the welfare of the Fraternity that is found among the devoted brethren in Europe.

Colonel John Wright Vrooman, whom we have already mentioned, celebrated his eighty-first birthday on March 28. At the age of twenty-one he was made a Mason in Herkimer Masonic Lodge, No. 423, Herkimer, New York, and held several offices in both this lodge and the Grand Lodge of New York until June, 1889, when he was elected Grand Master unanimously and reselected for this office until he declined the

honor. He attended every session of the Grand Lodge of New York State for fifty-two years. Upon his recommendation the Grand Lodge purchased in 1889 one hundred and sixty acres for the New York State Masonic Home at Utica and on May 21, 1891, the cornerstone of the Administration Building there was laid by him as Grand Master and he also laid the cornerstone of the Washington Memorial Arch in New York City. He has been continuously active, in office or out, and his correspondence has been an inspiration to those of his brethren who, like myself, have been favored by these expressions of his interest and good will toward all Masonic educational enterprises. Of his personal charities he probably would not wish anything to tee 'said here, but those of us who know the dedication of their lives to this splendid sort of work will have, as we do, a whole-hearted regard for Bro. Vrooman and his good wife.

And here is another important addition that I hope may be included because it is a truly notable instance and we over here can and do highly value the service rendered Freemasonry by the distinguished leader of the English Craft. At the June Quarterly Communication of the Grand Lodge of England on June 3 the announcement was made by the Pro Grand Master, Lord Ampthill, of the coincidence that on this occasion of the presence of the Duke of Connaught, the M. W. Grand Master, three anniversaries of this distinguished brother were especially to be noted. This was the twenty-fifth year of the Grand Mastership, the fiftieth year of the Grand Master's admission to the Craft, and of his own seventy-fifth birthday, a truly remarkable combination of aupicious events.

Among the Christmas and New Year greetings which came our way during the holiday season of 1924 none was more acceptable than that written in his own hand by John Corscot, formerly Past Grand Master and continuing thereafter as Grand Treasurer to our own times. In this letter of his our good brother says, "I have been a Mason sixty-two years and in my eighty-sixth year I am as zealous as when first initiated."

This stimulating suggestion of constancy and zeal may very well be the concluding paragraph of the present article, which is by no means intended to be exhaustive. Doubtless there are many other shining examples that properly belong in such a discussion as the one herein attempted.

----o----

The Masonic Million Memorial Fund of England:

The Proposal and the Prospect

By BRO. SIR ALFRED ROBBINS

PRESIDENT OF THE BOARD OF GENERAL PURPOSES, UNITED GRAND LODGE OF ENGLAND

BOTH the Proposal and the Prospect were crystallized in the original and earliest announcement of the project by the Grand Master at the Great Masonic Peace Celebration at the Royal Albert Hall in the June of 1919, in these words: "The great and continued growth of Freemasonry amongst us demands a central home; and I wish it to be considered whether the question of erecting that home in this metropolis of the Empire, dedicated to the Most High, and worthy of the great traditions of the United Grand Lodge of England, would not be the most fitting Peace Memorial." And, just as he inspired the movement at the outset, so has the Grand Master again and again heartened it ever since, and notably in his exclamation to the Provincial Grand Masters, after the Installation of the Prince of Wales as Senior Grand Warden in October, 1922: "I would ask you to do everything in your power to further the cause which I have so much at heart, as I am anxious to see, within a reasonable time, the erection of a memorial worthy of those who have made the great sacrifice."

In these last words lies the essential idea of the scheme. It is most desirable that every brother who joins in the effort should realize that the true reason for the movement is, again to quote from the Grand Master's original appeal, "the creation, as a rightful

sequel to that impressive gathering (the Peace Celebration), of a perpetual memorial of Masonic gratitude to Almighty God for the special blessings He had been pleased to confer upon us, both as Englishmen and as Masons, whereby we can render fitting honor to the many brethren who fell in the War, and the greater number who, having fought therein, are happily still among us."

This (as I have had previous occasion to say to the brethren) is the first and most important object at which we aim - the erection of a Memorial which shall demonstrate for all time the abiding gratitude of the Craftsmen of today to those brethren who showed themselves prepared in our nation's most critical hour to sacrifice everything; and many were called upon to make that sacrifice for the sake of us all. They died that we might live. Nothing we can do can heighten their honor or brighten their fame. But we can prove by personal effort that their deeds are not forgotten or their memory faded away.

I further and without hesitation would repeat that the idea that a Masonic Memorial should be erected has been accepted throughout the Craft as eminently fitting and desirable: and there has been just as general acceptance of the idea that such a Memorial should not be a monumental mass of stone or metal, but a living thing which shall both symbolize and embody the growth, the greatness, and the grandeur of the Grand Lodge of England. This practical attempt to realize the ideal we have set before us would take shape in such an edifice, in the metropolis of the Empire and the abiding place of Grand Lodge, as would ensure the possession by the Craft of not only a glorious Temple, not merely adequate administrative offices, but, as the Grand Master phrased it, a Central Masonic Home. This could form a rallying point and resting place for the myriad brethren who visit London not alone from the Provinces of England and Wales, but from the many hundreds of our lodges beyond seas. These would thus for the first time be afforded an opportunity for Masonic fellowship which would make for the truest fraternity, and would inspire many a visit to this country which would not otherwise be undertaken.

Generally speaking, what it is intended that this new Central Home of English Freemasonry shall contain will be a spacious Temple for the Communications of Grand Lodge; a smaller Temple for the Convocations of Supreme Grand Chapter; improved accommodation for other Masonic meetings; full accommodation for the

preservation and display of the library and unsurpassed collection of Masonic treasures in the possession of Grand Lodge; a hall for the use of the brethren, especially those from the Provinces and overseas, with reading and writing rooms; and provision for the constantly increasing administrative and executive needs of the Craft.

For the purpose of erecting such a building, an ample self-contained freehold site, with approaches on three sides, has been acquired, and is today the property of Grand Lodge. Just over three hundred architects in all parts of the world are at this moment, at our invitation and their own wish, considering the early submission of designs to provide for a building to cover eventually the whole of the land belonging to Grand Lodge, but some of it held under covenants which will not expire for a further few years. In view of this circumstance, which affects only one end of the site, it is intended first to provide and complete on that portion upon which we can immediately build not only a new and much-needed great temple but such accommodation as will replace as far as possible that existing in the present Freemasons' Hall, thus limiting to minimum the disturbance of the executive and other work now carried on in that building.

The new building, therefore, will contain a large temple with seating capacity for 2,000 persons, with separate cloak rooms and other accommodation, registration hall, and vestibules and scrutineers' room: Administrative offices adequate to the growing wants of the Craft, with ample waiting rooms, a register room, muniment rooms, and board and committee rooms: the needed increased accommodation for the Grand Master, Grand officers, Past Grand officers, and brethren attending Grand Lodge from not only London but the Provinces and Districts, and unattached lodges overseas in every part of the English Jurisdiction: a suite of large rooms for the use of London, Provincial District, and other visitors, to include a reading and writing room, smoking room, three conference rooms, a locker room, and the like: a library and a museum lath larger than the present library and museum, with librarian's rooms and strong room: not fewer than fifteen lodge and chapter rooms, varying in size from a room to hold 600 for meetings of Grand Chapter, and the Great Masonic Assemblies, and rooms for large lodges with attendance of from 150 to 400, to small rooms suitable for attendances of thirty to fifty, all having adequate ante-rooms with separate candidates' rooms; and storerooms adjacent to each lodge room, where books, records, and other lodge property may be kept for the convenience of lodges, that part of the building containing the lodge rooms and storerooms to be so designed

structurally as to allow the addition of further floors of lodge rooms as occasion may require.

PLANS ARE ARRANGED FOR

This is a detailed summary of what is designed to be done, and I present it to an assemblage of business men as a business proposition. The reply naturally may be made, "Good as a proposition, but will you have the wherewithal to carry it out?" Necessarily, the full answer to this interrogation can be supplied only by the assistance of individual brethren themselves; but this much I can say with absolute certainty - that by the time the plans are approved by Grand Lodge and the foundation stone is laid, as we all pray it may be laid, by the Grand Master to whom the inspiration of the scheme is due, there will be enough money in hand to secure the completion of the first half we are undertaking, and sufficient pledges of more to ensure that the whole will be accomplished.

For the accomplishment of that whole, invitations. under the direction of Grand Lodge, have been issued to architects, to which, as has been noted, more than three hundred have responded, to submit designs and plans for the new building in competition. This competition was open to all architects, and it will be conducted in two stages: a first or sketch competition, and a second or final competition. Not fewer than ten designs will be selected from those submitted in the first competition, which closes next spring, and of these a further selection will be made of six designs, the authors of which will be invited to submit detailed plans and designs in the second or final competition.

Each of the six architects submitting a bona-fide design in the final competition - in accordance with instructions and conditions drawn up and issued by the assessors - will receive an honorarium of 500 guineas. Three assessors have been appointed: the first an architect of eminence to be nominated by the President of the Royal Institute of British Architects, who has secured the consent of so eminent an authority as Sir Edwin Lutyens, R.A., to act in this capacity; and an architect of eminence who is a Freemason nominated by the special committee of the Grand Lodge; and the Grand

Superintendent of Works. The conditions governing both competitions are in accordance with the regulations of the Royal Institute of British Architects for Architectural Competition, and by these we are bound to abide.

OBJECTIONS MET

Now it is possible that, as far as all these points are concerned, I have carried with me the assent of all assembled, but there is a further point that has to be dealt with, and that is the objection sometimes to be heard that the proposed great building will not only be situated in London, but be mainly of use to London Masons, and, therefore, that the Provinces are not called upon to support it. Let me fully and fairly face this point, and not only: in generalities but in particulars. In the first place, I submit to every brother of our Order, not only here at home in the Provinces or in London, but to the large number overseas, that a world-wide organization such as in the truest sense is the United Grand Lodge of England, must have a great central point of administration, and that plainly must be situated in the Capital of the Empire. You in your own town have a Guildhall or a Shirehall, or a Town Hall for local administrative and judicial purposes, but that does not obviate the necessity for the erection and continued existence of the Houses of Parliament at Westminster and the Palace of Justice in the Strand, where business affecting the whole and not a part of those concerned is transacted. In all such matters, one is bound to "think Imperially"; and an unprecedented opportunity is now afforded the brethren as a whole to realize that Freemasonry is not confined to membership of a particular lodge, or a single Province, or even the Island in which we live, but is a matter which touches every part of the globe in which the English language is spoken and English Institutions are revered, and in which, I trust, the principles of our Brotherhood will always flourish.

THERE ARE PRACTICAL ADVANTAGES

But there is an intensely practical side as well as a sentimental one to this matter. It is a subject of legitimate grievance, which it is our special endeavor to remove, that every member of a Provincial lodge qualified to attend Grand Lodge is at this moment handicapped by lack of room for his accommodation which exists in the

present premises, which must continue to exist until they are greatly enlarged. Supposing, for example, any one of you yourselves come to London for a Communication of Grand Lodge. You have no Masonic Home to which you go as a right; no place to meet a brother there Mom your own Province or some other part of the Jurisdiction, with whom you may like to exchange your views; no possibility of obtaining such Masonic information as you might desire to have on your visit to the headquarters of the Craft. All this will be provided by the realization of the present scheme.

There may be Provincial brethren not likely to attend Grand Lodge who may urge that these considerations in no way appeal to them, and that they fail to see the necessity for an extension of Freemasons' Hall in the direction desired; as, from their point of view, it would touch no great interest of their own. In that regard, however, they are in error, as a great deal of additional accommodation will be needed to cope with the ever-growing demands made upon the administration of the Craft by the constant increase in the number of its lodges and the total of its membership. And, when I hear these lesser objections raised by brethren living within two or four or at the most eight hours' journey from London, I think of those many lodges six, eight, and even ten thousand miles beyond sea, from which only the smallest proportion of members can ever hope to come to England, which are earnestly, zealously and whole-heartedly subscribing to the scheme, and become Hall Stone Lodges as a sign and symbol of their belief in the essential unity of Freemasonry. It is true that in these times we are not operative but speculative Freemasons; but today we are out to build.

Up to the moment of speaking, no fewer than 459 London lodges had become Hall Stone Lodge, this being more than half the total number, and something like two-thirds of the others had given their promise to do the utmost to satisfy this qualification. That sufficiently disposed of the idea, which had no true foundation from the outset, that the capital of the Empire was lukewarm in its response to the Grand Master's appeal. The Provinces and Districts are worthily pursuing the same course, and every week, indeed, every day, strengthens their resolution to proceed in the direction of success.

"Let us build wisely, let us build surely, let us build faithfully, let us build not for the moment, but for future years, seeking to establish here below what we hope to find

above - a house of many mansions, where there shall be room for all." These were the words concerning the British Commonwealth of Nations uttered by one of the most distinguished statesmen of today, who is likewise a brother of our own. I echo and emphasize them now in regard to the Central Masonic Home of English Freemasonry; and I commend them to the thoughts and the hearts of you all. Never, as with all my power I would urge on all the brethren, has such an ideal been presented to the Craft. What will be its realization? Of the splendid end that will await us I have no doubt. Gratitude to our glorious dead, loyalty to our illustrious Grand Master, devotion to the eternal principles of brotherhood inculcated throughout the tenets and practices of the Craft all join in arousing support for the Peace Memorial. As I have indicated, from the Metropolis of the Empire, from the east and the west, from the north and the south of the Homeland and of Britain beyond seas, testimonies of adhesion are daily being received. It may not be given to some who are the most strenuously working in the movement to see the full fruition of so great a plan. But they will pass from among their brethren with the satisfaction of bequeathing to their sons and their grandsons in the Craft the proof for all time that the Masons of today were prepared to make a supreme effort to prove in most practical form their gratitude to the dead, their loyalty to the living, and their abiding and unshakable belief in the eternal principles of a glorious Craft.

----o----

Operative Stonemasons

(Concluded from last month)

FROM this Manuscript Ritual of the Stonemasons we learn that the lodge was opened by the singing of a verse to a hymn tune, but the words lend themselves best to "God Save the King":

Brethren, here we agree

To strive for harmony

In this our cause.

May love lead these our laws,

And help us in our cause,

And may the secret be

For evermore.

Then the President announced: "In the presence of this assembly, and in the memory of King Edward the Third, I now declare this lodge duly opened." Presumably the minutes, if kept, were then read, and any formal lodge business transacted. Then followed this prayer, which was also used at the closing of the lodge:

O God, who art the author of peace and lover of concord in knowledge of whom standeth our eternal life, whose service is perfect freedom, defend us, thy humble servants, in this our undertaking, that we, surely trusting in thy defence, may not fear the power of any adversary, through the might of Jesus Christ-- Amen.

If there were candidates in attendance to be Made Masons, the following "Form of Making" was employed:

The Conductor, with the Candidate, was asked at the door of the lodge by the Inside Tyler: "Who comes here to disturb the peace and harmony of our most worthy Lodge?" The Conductor replied: "I am not come here to disturb the peace and harmony of your most worthy lodge. I am a Brother, with A.B., a stranger, who wishes to be admitted into this our honourable Order, if you please to admit him."

The Inside Tyler reports: "Most worthy President, there is a Brother, with A.B., a stranger, who wishes to be admitted into this honourable Order, if you please to admit him."

President: "In the name of the Lord, admit them."

All present then gave a knock and claps, from the appearance of the MS., possibly similar to those in the Second Degree, and joined in singing the first verse of the Doxology: "Praise God from whom all blessings flow." The Conductor and candidate were then admitted and addressed by a brother called the Lefthand Supporter of the Vice-president, as follows:

Strangers, within our secret walls we have admitted you,

Hoping you will prove honest, faithful, just and true;

But if you cannot keep the secret we require

Go, go hence, you are at liberty to retire.

Is your motive pure, and do you declare it is?

The candidate having so declared, the Left-hand Supporter of the President said:

Brethren, to initiate this stranger we now proceed,

And our Most Worthy Master may begin to read.

The President: I will thank you to kneel, and then I will read Psalm XC.

President: "Guards, conduct these strangers to our secret chambers."

After another verse of the Doxology has been sung, the Right-hand Supporter of the Vice-president thus addressed the Conductor and the candidate, who apparently had not actually left the lodge:

Stand, ye presumptous mortals; strangers step here,

And let me know your trade and business here.

By my great power nothing from vengeance here stay us

If you are come here intending to betray us.

Warden (presumably also called the Vice-president):

Most worthy guardian of our secret laws,

They are Masons wishing to protect our cause.

President: Then all is well.

Right-hand Supporter of President:

Strangers, you are welcome if you are sincere

You never will repent your time and labour here;

Our trade, protecting wants, we, by experience know;

And it's our duty to prevent the recurrence of our woe;

We have one common interest and one common soul;

Should by virtue guide and actuate the whole.

Our common wealth was like a savage land;

When the weak are slaves the stronger bear command.

When tyrants rule us with unfettered sway

And degraded subjects must their will obey.

Such was our domestic lot, our sufferings, and our care;

Enraged our minds with madness and despair.

We found that only half our lawful rights was gained

E'en when we had united and our rights obtained.

Our interests were so many and so various

The tenor of our rights so frail and so precarious

That had we not invented lodges our rights to ensure

All would have come to nought as it had done before.

Strangers, our lodge's design is love and unity,

With self protection founded on the laws of equity.

And when we have our mystic rites gone through,

Our secrets all will be disclosed to you.

We deem you worthy of friendship, trust and confidence to share; See that you make the prosperity of our cause your constant care;

Let your tongue be faithful, let your heart conceal the trust;

Woe, woe and dishonour attend the faithless and unjust.

All then join in singing another verse of the Doxology:

Eternal are thy mercies, Lord;

Eternal truth attend thy word;

Thy truth shall sound from shore to shore;

Till sun shall rise and set no more.

President: "Give the stranger Light."

Then he pointed to a skeleton, and went on:

Stranger, mark well this shadow which now you see;

'Tis a faithful emblem of man's destiny.

Behold this head once filled with pregnant wit;

These hollow holes once sparkling eyes did fit;

This empty mouth no tongue or lips contains;

Of a once well-furnished head see all that now remains;

Behold this breast where a generous heart once moved;

Filled with affection loving, and behold!

Mark well these bones; the flesh hath left its place,

These arms could once a tender wife embrace;

These legs in gay activity could roam;

Alas, the spirit fled, and all is gone

O Death, O Death, thy spirit strikes us with dismay;

'Tis only the just spirit that has left its earthly clay

Can set thee at defiance, and in triumph say:

The sting of death is sin, and we are sinners all;

The heavy stroke of death must one day on us fall;

O death, where is thy sting, O grave, where is thy victory

The Vice-president then asked the candidate some questions as to his resolution to keep all the secret entrusted to him, after which he was again blindfolded and led up to the President, while another verse of the hymn was being sung. The President thus addressed him:

"Stranger and pilgrim in the dark, are you come here with a pure intention to support wages, and protect the Mason's trade? If you are you must answer; if not, you are at liberty to retire to the place from whence you came. I will thank you to kneel down and place your right hand upon your naked left breast and your left hand on the Bible; answer me with your Christian name and surname as you are touched upon tho nead, and repeat after me:

"I, A.B., a stonemason, being in the awful presence of Almighty God, do voluntarily declare that I will persevere in endeavouring to maintain and support a Brotherhood, known as the Friendly Society of Operative Stone Masons, and I further promise that I will to the utmost of my power assist men on all just and lawful occasions to obtain

a just remuneration for our labour. And I call upon God to witness this my most solemn Declaration that neither hopes, fears, rewards or punishments, or even death itself, shall induce me, directly or indirectly, to give information respecting anything in this lodge, or any other similar lodge connected with the Society; and I will neither write nor cause to be written upon paper, stone, wood, sand, or anything else, except for the use of the Society, and I further promise that I will keep inviolable all the rules of this Society; and I never will consent to have any money belonging to this Society divided or appropriated to any other purpose than the use of this Society and the support of the trade. So help me, God, and keep me steadfast in my most solemn Obligation."

At this point the candidate had the bandage removed, and the President dictated the remainder of the Obligation:

"And if ever I reveal either part or parts of this my most solemn Obligation, may what is before me plunge my soul into Eternity-- Amen."

Then he was told to kiss the book and rise, properly initiated.

While he was being led out of the room the last verse of the hymn

was sung:

Blest are the men of every kind

That do unite with willing mind;

And help each other in distress

When sick and rendered comfortless.

The candidate who went through this elaborate ceremony, even if inclined to laugh at the cocked hat and fierce mustaches of the Tyler, was not likely to forget quickly the promises he had made, and the oath of loyalty he had sworn. To many trade unionists this oath was a very real thing, and not easily broken. The lodge was closed with the same prayer as at the opening, and the singing of this verse:

Brethren, ere we depart

Let us join hand and heart

In this our cause.

May our next meeting be

Blest with sweet harmony,

Honour and secrecy,

United all.

It is not certain whether the Union insisted upon a uniform ritual of admission. It is probable that it did not. James Morrison, in a letter to Robert Owen, both celebrated leaders in trade unionism, dated 2nd September, 1833, urged him to arrange for a standarization of ceremonial, in order to minimize the effect of such superstitious rituals, but there is no evidence that the request was attended to. Uniformity, indeed, seems only to have been demanded in the oath.

I am exceedingly fortunate in having had access to the cash book of the Warrington Operative stonemasons' Lodge, from which I have made the following amusing and interesting extracts.

This book is a record of receipts and payments from 15th September, 1832, to 10th July, 1840. The first page gives the names of the eleven founders of the lodge, and runs as follows:

"The names of those who tied themselves with 1 shilling each to become members of the Warrington Operatives stone Masons Society, September 1st, 1832.

		pounds	s.	d
No. 1	George Bevan.....	0	1	0
" 2	Dennis Flynn.....	"		
" 3	Samuel Preistnall.....	"		
" 4	Thomas Brokes.....	"		
" 5	Adam Hyslop.....	"		
" 6	John Hawke.....	"		
" 7	Peter Jowett.....	"		
" 8	Robert Foweler.....	"		
" 9	Robert Ellis.....	"		
" 10	Ephraim Aukland.....	"		
" 11	William Hyslop.....	"		
		0	11	0"

The eleven founders each paid an additional 1s. 6d. at the first meeting, and 2s. 6d. appears to have been the entrance fee throughout. The highest number of members recorded is 114, the weekly subscription being 3d. The date when each member received a certificate is duly noted.

This book is entitled in a bold hand:

LODGE No. 3

IN

No. 2 DISTRICT

Opened September 15th,

THE WARRINGTON

OPERATIVE

STONE MASONS

SOCIETY

CASH BOOK, &C.

In the center of the book there is a record of the date when members received votes of thanks for their services:

"Nov. 10th, 1832.--Thanks was Unanimously Given to Brother John Hawke for his Upright Conduct whilst in the office of Vice President and as being one of the members who first Forwarded The Society."

"March 2nd, 1833.--A Vote of thanks was Unanimously given to Brother Samuel Preistnall for Serving the Office of Outside Tyler for six months."

"March 2nd, 1833.--A Vote of thanks was Unanimously Given to Brother George Potts for serving the Office of Right-Hand Supporter of the vice, and for His exertions in behalf of the Society."

"March 2nd, 1833.--"A Vote of thanks was Unanimously Given to Brother Ephraim Aukland for serving the Office of vice President to the entire Satisfaction of the Whole Lodge."

"March 2nd, 1833.--A Vote of thanks was Unanimously Given to Brother Dennis Flynn for serving the Office of Right-Hand Supporter to the President for six months and for His constant attendance while in Office."

"March 2nd, 1833.--A Vote of thanks was Unanimously Given to Brother George Bevan for serving the Office of Secretary for six months and for His Exertions in Behalf of the Society "

"March 16th, 1833.---A Vote of thanks was Unanimously Given to Brother Joseph Ellis for serving the Office of President for six months to the satisfaction of the Whole Lodge."

"June 22nd, 1833.--A Vote of thanks was Unanimously given to the Secretary for his past Services, together with 12 Shillings from the Society's funds towards remunariting him for his Great Trouble he has experienced in his Office.--E. Bevan Received the same."

The portion of the cash book devoted to the payments made on behalf of the Society is chiefly remarkable for the frequency of the item, "Ale for New members and Tylers," the average amount being one shilling. Other interesting items are:

Sept. 16th, 1832.--"Delegates' expenses, Regalia, etc., 4 12s."

Oct. 24th.--"Calico, etc., for Transperancy, 2s."

Oct. 27th.---"Painting for Gilding despensation frame, 3s."

Nov. 7th.--"Glass for despensation frame, 4s."

Nov. 24th.--"Corresponding Secretary's wages quarterly, 1s."

Dec. 1st.--"Painting and Gilding the Axe, 2s. 6d."

Jan. 14th, 1833.--"Lent to the Runcorn Lodge, 1 4s. 2d."

Jan. 19th, 1833.--"Paid for the Wigan Regalia, 2 9s."

Jan. 31st.--"Paid for the Bible, 5s."

Feb. 9th.--"Paid for the Tyler's Dress, 1 10s. 9 1/2d."

March 25th.--"Warrington Lodges share to the Officers' visitation, 3S. 6d."

April 4th.--"Painting Plates for Cap and Belt. 4s."

April 29th.--"Expenses attending the Brisklayers, 5s."

May 14th.--"Materials for Secretary's Scarf and making, 13s. 7d."

May 20th.--"Ribbon for do., 9d."

July 6th.--"Paid for the Sword, 4s. 6d."

July 4th.--"Ale, etc., for the Flaggers Innitiation, 7s. 9d."

July 10th.--"Buying Warden's Scarf, etc., 1s. 9d."

Feb. 13th.--"The Warden's hat and scarf, etc., 8s."

Feb. 15th.--"Making ditto and trimming. 3s. 6d."

Feb. 15th.--"Fine Box for the Warden, 3s. 6d."

July 18th.--"Warden's Axe, 3s."

Aug. 13th.--"Painting and Gilding the Axe, 1s. 6d."

Sept. 16th.--"Sent to Manchester Lodge, 3 pounds."

Sept. 19th.--"Delegates' Expenses to Manchester, 2 11s."

Oct. 12th.--"Paid for two Columns, 5s."

Aug. 18th, 1834.--"Paid for Washing Surpluses, 2s."

Aug. 15th, 1835.--"Paid for two pair of brass candle-sticks 10s.

6d."

It is an interesting coincidence that one of the first initiations recorded, that of Elias Ashmole, took place in an Operative Masons Lodge at Warrington, in 1645.

----o----

A Devoted Life; Edouard Quartier-la-Tente

By BRO. S. J. CARTER, New York

Just seventy years ago a child was born in New York state destined, through a life of unselfish service, to make an impression on the Masonic Order as a whole that is much greater than his contemporaries can easily realize. Always truly modest, and without the least trace of self seeking or self assertion, his work was done with no trumpet blasts of publicity, such as in America we have come to regard as almost a necessity in furthering any cause. All the more, therefore, should some attempt at a recognition be made of what he attempted, even if his efforts seemed, as undoubtedly they did seem to him at the last, to have ended in failure. Some failures in this life are

most glorious--as, for example, that of the defenders of Liege to stop the German hordes in the autumn of 1914.

Edouard Quartier-la-Tente was born of parents who had emigrated from Switzerland. At an age when little more than an infant in arms he was left an orphan, and through the good offices of the Swiss Consul in New York he was sent back to the country of his ancestors, and for some years was cared for by his grandfather. At the age of seven he was again left alone in the world and was sent to an orphanage in Neufchatel, where he remained till he was thirteen. He however showed so much ability that after passing through the elementary schools he was sent to the University of Neufchatel where he took a theological course, and was eventually ordained as a minister of the National Church. After some years of pastoral work he was called to the chair of Practical Theology at his Alma Mater. This was in 1888. Two years later he assumed the direction of the secondary schools in the Canton, and was placed at the head of the Department of Education and Publie Worship. These posts he held till his resignation in 1922. During these years he had been very active in the various movements for the preservation of world peace in which Switzerland has taken so prominent a part. He was President of the Peace Society, and was chosen to preside over the Nineteenth Peace Congress held at Geneva in 1912.

His father had been a Freemason, and was a member of sincerity Lodge No. 200, of Phelps, N. Y. Most likely it was through the fraternal care of the members of his lodge that his infant son came to be sent back to his nearest surviving relatives, but of this there appears no record. At the age of twenty-nine the son followed his father's steps, and sought admission to the Craft. He was initiated in the lodge at Neufchatel in June, 1884, and a year later, as is the custom there, was passed to the second degree. He was not raised until 1887, for the sublime degree is not conferred as a matter of course by our Swiss brethren, but only after the Craftsman has proved his fitness to receive it. In 1897 he was elected Junior Warden and the following year Senior Warden, a Assistant Worshipful Master in 1899. The next year instead of becoming Master of his lodge he was chosen as Grand Master of the Grand Lodge "Alpina," the ruling body of the Craft in Switzerland, an office he held for five years. It was during the tenure of this office that the Swiss Grand Lodge, largely through his influence, instituted an organization which it was hoped would lead to giving more reality to the fundamental ideal of Masonic universality. The conception was a simple one--no more than the formation of an inter jurisdictional enquiry office--the International Bureau of Masonic Affairs. It was carefully made clear that assisting in

the work of this Bureau involved nothing in the way of recognition or of jurisdiction-its sole function was the collection and dissemination of accurate and trustworthy information. Yet in spite of the obvious advantages of such a piece of machinery in view of the disruptions in the Craft throughout the world, this project was looked on with suspicion by many, and complete indifference by more of the governing bodies of the Masonic world. In a personal letter Brother Quartier-la-Tente said that but for the support and encouragement of individual Masons from all over the world the work could not have been carried on at all, and added that everywhere, while generally the individual brethren believed in universal Masonry, those of official rank seemed in many cases quite indifferent or even hostile to the idea.

In the face of all this discouragement Brother Quartier-la-Tente labored on, he became the center and mainspring of the Bureau, he established personal relations with literally thousands of Masons in every country, and among them most of those of the highest ideals and most full of enthusiasm for the larger objects of the Masonic Institution. His work began, rather tardily, to be recognized; he received many honors; more and more the Bureau was being used and being also found useful. And then the war broke out. It was then that German Masonry, officially, for it does not follow that all German Masons agreed, declared that it had nothing to do with the Masonry of other countries--that Universal Masonry was not only a delusion, but a snare, a will-o-wisp leading to the bottomless morass of "Internationalism." German Masonry officially was too much at the mercy of the German government, to be blamed as a whole for these wild outbursts, by which it self-excommunicated itself. But it was a great blow to the hopes of Brother Quartier-la-Tente, especially when Swiss Masonry was also put under the German ban because certain Swiss Masons, as individuals, had protested against the outrages in Belgium.

PRISONERS OF WAR RELIEVED

But a new need arose, and the Bureau, providentially for some thousands of Masons in dire need, was right where it could meet it. Among the prisoners of war taken on both sides were a considerable proportion of Masons. At first the arrangements for looking after these prisoners were largely improvised by the government concerned. One thing is certain, that while the Germans in the hands of the Allies were at least given the same rations that our own men received in accordance with International

agreement; the Allied prisoners in Germany were at the first subjected to such severe, and at that time seemingly unnecessary, deprivations, that it certainly gave the impression they were being systematically and deliberately half starved. However that may be, these men were in great need, and Brother Quartier-la-Tente turned the whole machinery of the Bureau, and used all his great influence towards the task of relieving this distress-primarily among the Masonic prisoners of war--but he did not confine his sympathies and assistance to them. The Bureau became a center for the collection of funds and the dispatch of parcels of food and other necessaries to the Masonic prisoners, and also to make inquiries for those who were missing. In spite of the official severance of relations between Switzerland and the German Grand Lodges, many individual brethren on the German side did not wholly follow their official leaders in this matter. Brother Quartier-la-Tente was able to establish lines of communication by which he was enabled to do an enormous amount of good. The present writer can speak of this from personal knowledge, as it was his fortune to be captured. At one time owing to the miscarriage of several letters, his friends became very anxious. An inquiry was made that reached Brother Quartier-la-Tente through Masonic channels; and he managed in some way to have a German Mason make a special trip of some hundred and fifty miles to visit the camp where the writer was confined and find out exactly his state of health and general conditions. This was but one of many, no one knows how many, cases where our late brother spared no pains or trouble to himself in the service of those who could do little to help themselves during the continuance of war. Those of us at least who came in touch with him then are little likely to forget him.

POST-WAR DIFFICULTIES ARISE

After the war the question arose in an acute form as to the future of the Bureau. For nearly twenty years Brother Quartier-la-Tente had devoted most of his time and energy to the work, without reward, and with little acknowledgment. It is not too much to say that he was the Bureau himself. In 1920 the difficulties became acute. There was a falling off in the voluntary subscriptions and an increase in the outgo due to the general rise in prices. Besides this he felt that the organization was impermanent so long as it depended entirely on himself. At that time his letters showed profound disappointment--even discouragement. It seemed to him that he had labored in vain. He could not understand how it was that the great majority of Masons seemed indifferent, and in the case of those in official positions, so frequently even hostile to an attempt to remove misunderstandings, ignorance of actual conditions,

and other obstacles to a closer union between the sovereign jurisdictions throughout the world. The object seemed to him so necessary, so fully and completely Masonic in all senses of the term, that he was unable to believe that any Mason could be indifferent to it, and wondered if perhaps it was because that the movement had been initiated, and for a long time chiefly supported by such a small group as that represented by the Grand Lodge Alpina, relatively as insignificant in numbers, as Switzerland itself is in point of size compared with its immediate neighbors.

THE INTERNATIONAL MASONIC ASSOCIATION FORMED

However the announcement that the Bureau would have to be dissolved brought out protests from all over the world and promises of support. The result was that the International Masonic Association was formed into which the Bureau was merged. Brother Quartier-la-Tente was unanimously elected to the office of Chancellor of the new organization and so in some measure received recognition of all he had done in the past.

Further than this it is perhaps better not to pursue the subject, as, officially at least, English speaking Freemasonry has ignored or condemned the International Association, and recent events have made it a highly controversial subject. This attitude on the part of the largest and wealthiest of the Masonic jurisdictions of the world was of course a bitter disappointment to Brother Quartier-la-Tente, and there seems little doubt that this disappointment hastened his end.

Among his many Masonic honors and distinctions, notably several honorary memberships in lodges in Great Britain, he had the honorary rank of Past Senior Grand Warden in the Grand Lodge of Maryland, and was an honorary member of the Masonic Veteran Association of Washington, D. C.; he was also an honorary member of a number of Supreme Councils of the A. & A. S. R. Perhaps his best epitaph would be a sentence from one of his own letters: "As far as I have been able I have given my heart and life to Masonry."

----o----

Great Men Who Were Masons

Kit Carson and Edward F. Beale

By BRO. GEORGE W. BAIRD, P.G.M., District of Columbia

THE first of the two subjects of this sketch was born in Kentucky, the second in Washington, D. C., but an adventurous disposition threw them together in the then scarcely explored West, and they are especially connected together in their acquaintance with, and efforts for, the welfare of the various Indian tribes.

Christopher Carson, who will always be known as Kit, is one of the better known of those picturesque, trapper, pioneer, and frontiersman figures of the days when the white man was beginning to reach out to take possession of the Golden West. As mentioned above he was born in Kentucky, but his parents moved into the State of Missouri when he was a year old, and there he spent his boyhood. He went to school until he was fifteen and was then apprenticed to a saddler. Whether he gained much proficiency at this craft, history does not say, but at the age of seventeen he joined a trading expedition going overland to Santa Fe. Perhaps his knowledge of saddlery may have had something to do with this adventure, as many repairs to the harness would naturally be required on such a long journey.

After this taste of travel and adventure, the youth found it impossible to settle down to any sedentary pursuit. He became a trapper and explorer, wandering all over the plains and through the Rockies to the Coast. It is said that for sixteen years "his rifle supplied every particle of food on which he lived." At one time he was employed by a Trader's Company to supply their fort with meat, and this he did for eight years.

In this life he became well acquainted with the Indians, and was always on good terms with them. He married an Indian girl. By this marriage he had a daughter who was educated in St. Louis, Mo., and grew up to be very well known and popular in that city. His wife died in 1842.

When Fremont made his famous expedition to explore the Rocky Mountains he employed Carson as guide, and it would have hardly been possible for him to have found any one better fitted for the post. After this expedition Carson returned to New Mexico, where he married again, a Spanish lady, and resumed his old life of hunting and trapping; but when Fremont made his second expedition Carson joined him again and remained with him all through the military operations which resulted in the addition of California to the territory of the United States in 1846-7.

Later on Carson was sent to Washington, where President Polk nominated him for a commission in the Army, but this nomination was not confirmed by the Senate. He then returned to New Mexico and in 1853 he collected a flock of over six thousand sheep which he took to California, where they were in great demand.

After this successful venture he returned once more to New Mexico, and was later appointed Indian Agent. It was a most happy appointment, for his knowledge of the Indians and his reputation among them fitted him in a peculiar manner for this responsible post. Owing to their trust and confidence in him he was enabled to negotiate several treaties of benefit both to the Indians themselves and the Government at Washington.

With the outbreak of the Civil War Carson was loyally on the side of the Government, and rendered most valuable services; so that at the end of the War the man whom the Senate refused to accept as a second Lieutenant was retired from the army with the brevet rank of Brigadier General.

Carson joined the Masonic Order in 1854, receiving the degrees in Montezuma Lodge, No. 109, at Santa Fe. He afterwards dimitted with several others to become a charter member of Bent Lodge, No. 204, at Taos, named after Governor Charles Bent, whose wife was a sister of the lady Carson had married. Carson was named Junior Warden in the charter of the new lodge, and in spite of his constant expeditions was a faithful attendant. The lodge was later obliged to return its charter, and the surviving members, including Carson, returned to membership in Montezuma Lodge.

Carson was absolutely fearless, but so modest and retiring that no one could ever get him to speak of his exploits. He was greatly beloved by all who knew him personally, and deeply regretted when he died.

In the National Museum at Washington is a bronze relief showing Carson and Beale in their hazardous journey to gain reinforcements for the American forces in the second Californian expedition. The inscription tells the story:

"The Army, sent from Santa Fe to occupy California was met and defeated by the Mexicans at San Pasqual. The American forces were driven upon a dune in the desert where there was no water, and there surrounded by the Mexican forces. Edward F. Beale and Kit Carson, both famous explorers of the west, volunteered to get through the Mexican lines and get reinforcements from Stockton's fleet at San Diego. They succeeded in crawling past three cordons of Mexican sentries in the night; by hiding in ravines in the day and traveling by night they reached Stockton's fleet after enduring great hardships."

This memorial, in the largest museum in the country, is seen and read by many thousand visitors every year.

Our second subject, Edward Beale, was the son of George Beale, a Naval Paymaster, and his mother was the youngest daughter of Commodore Truxton, who commanded the Constellation in her famous engagement with the Vengeance. Very naturally he followed in the footsteps of his forbears and went into the naval service. He was

appointed Midshipman by order of President Andrew Jackson, was promoted to Master in 1849, and Lieutenant in 1852. At the time of the event above described he was commanding a naval battery, serving with the army. It was Beale who was called the hero of San Pasqual, and it was Beale and Carson who crossed the plains bringing reports to Washington, and it was Beale who brought the first gold from California to the East. He eventually resigned from the Navy and President Fillmore appointed him Superintendent of Indian Affairs in California, while Congress appropriated two hundred and fifty thousand dollars to carry out the plan he had proposed of establishing Indian colonies, or reservations. Had this plan been strictly adhered to and honestly carried out much of the later trouble with the Red Men would have been avoided.

Beale kept a diary, which he illustrated with very clever pencil sketches; a most interesting account of his adventures, and one that should find some day a competent editor. He noted the deplorable condition of the Indians held in peonage by the Spaniards and Mexicans, and from these observations eventuated his plans for the care of these wards of the nation.

The question of transportation in the Southwest was then a very serious one, and Beale suggested the use of camels, which the then Secretary of War, Davis, approved, and Commander David D. Porter was sent to Syria to secure a number of these animals. The experiment proved a great success, and but for the advent of the railroads the use of camels would probably have been continued.

The first wagon road was surveyed from Fort Defiance to California, the second step in solving the transportation problem,` and then came the railway surveys from Fort Smith to the Colorado.

President Lincoln reappointed Beale as Surveyor-General of California and Nevada, though he had expressed a desire to re-enter the Navy and take a part in the active operations of the Civil War, but the President wanted him where he felt he was really indispensable. Beale proposed the acquisition of Lower California, but this was not favored at Washington.

At the end of the Civil War, Beale resigned his office with the intention of making his home on his ranch at Tejon, but his annual visits to Chester, Pa., revived his liking for politics. His land holdings in California had yielded him a good fortune, and he purchased the old home of Commodore Stephen Decatur in Washington, and settled down in close neighborhood with many of his old Mexican War comrades. He had been, for many years, a close friend of General Grant and General Sherman. The difference between Grant and Blaine was reconciled through his intermediation. President Arthur wanted to appoint him Secretary of the Navy, but did not succeed. He died in Washington on April 22, 1893, and his ashes interred at Chester, Pa.

He was a member of California Lodge, No. 1, though the date and place of his initiation have not come to the knowledge of the writer. His services to the Government in regard to the establishing and settling arrangements with the Indians, like those of Carson, are worthy of remembrance.

----o----

THE EVOLUTION OF THE LODGE

By BRO. R. J. MEEKREN, Assistant Editor

In early days it appears that the lodge was a lodge of Masons, and could not be formed or constituted without a certain number present. The number required in general was seven, though in some accounts six and even five were said to be enough in case of necessity. These seven were the Master, two wardens, two fellows, two apprentices, though other authorities said five fellows and two apprentices; and yet another, two masters, two fellows and two apprentices (or three masters, if there were seven present all told). In all these variations there is apparent the underlying principle that a lodge must include every grade and rank in the Craft. Remembering that at that period the master was such only in virtue of his being an employer or

secondarily the master or ruler of a lodge, that in grade or degree he was a fellow of the Craft, it is clear there is no inconsistency between the requirement, five fellows and that of master, wardens and two fellows, or again three masters and two fellows.

This fact has been taken as indicating (with other considerations supposed to tend the same way) that only one form or ceremony was known before 1717. This does not follow. In the eighteenth century everywhere, in Europe and Britain today, the lodge is always opened in the First Degree, not as a lodge of apprentices but as a lodge of Masons. It is first formed, which part of the ceremony is also called "constituting" the lodge. Before Grand Lodges and the system of chartering or warranting lodges this was a very practical piece of business. It really was the same thing in intent and purpose as the inauguration or constituting a new lodge today by a Grand Master or his deputy. Only as at that time Masons met in their own right, there being no organized outside authority they constituted themselves, and after constituting a lodge it was opened. Then if any business arose at which the apprentices were not competent to assist, they were directed to retire, in a manner exactly analogous to the withdrawal of all but Past Masters when the Worshipful Master elect is invested with the "secrets of the chair" (in those places where that ceremony is used as part of the installation). In such withdrawal and the tiling of the lodge anew are to be found the germs of the ceremony of opening the lodge in a higher degree. Such secondary (and tertiary) ceremonies were naturally parallel to the purging and opening of the lodge in the first place, but would not repeat (and do not repeat except in America) that part in which the lodge was formed or constituted; because it was not a new lodge that was being opened, but the same, with some of its members absent. There is good reason to suppose that up until the time of the Morgan episode, the same rule more or less held good in the U.S.A. It is well known how through that storm of persecution Masonry became dormant in many places, with the natural result that when lodges revived there was much ignorance and uncertainty even about quite essential things. Yet for a long time after it was the custom in many places to open the lodge in the First Degree (as the process came quite naturally to be described), that is, to open a lodge of Masons. In other places the lodge was opened on any degree according to convenience. Even when the idea began to gain currency that the business of the lodge was the concern of the masters alone, there still remained a tradition (which Morris for one tried hard to make a living thing) that the lodge should always be opened and closed in all three degrees for the sake of instruction. But during the same time the idea grew up, and the writings of Morris and Albert Mackey went far to definitely crystallize it, that there was not one lodge of Masons working under a charter, but a lodge of Master Masons, who had authority to convene at their pleasure lodges of Fellowcrafts and Entered Apprentices, which, however, were distinct

entities of an ephemeral character. With this as a premise, logic demanded that the initiate should no longer be considered a member of the lodge, and scarcely even of the Craft. Indeed, not long ago, someone made the extraordinary proposal, quite seriously, that the presentation of the apron should be deferred until the Third Degree, as the Entered Apprentice and Fellowcraft were not really Masons !

The precise history of this change would be well worth inquiring into more fully. For instance the prefacing of the first question in the lectures by the phrase "As an Entered Apprentice" is connected with this development, either as cause or effect, or more probably both. But it has become so thoroughly a part of the law of American Masonry as to be received almost as a "Landmark." In itself, as Mackey argued, for he knew very well the custom was not primitive, the change is of little practical moment under present conditions in this country, as the stages of the two inferior degrees are passed through so rapidly. Where a man has to wait a year or more as is the rule in many foreign jurisdictions, between degrees, the case is quite different, and in such countries the Entered Apprentice is recognized fully as a Mason and a member of the lodge, though often without the right to speak.

The interest of this evolution lies in its being an instance of how imperceptibly an entirely new rule, even a fundamentally different rule, may by degrees get adopted without anyone at any time during the process being conscious of innovation. The lesson is that small changes should be watched with a jealous eye, with a full recognition of the danger to the old structure of employing logic without adequate knowledge and the risk in attempting to reform apparent inconsistencies, a tendency which should be curbed and checked, for such inconsistencies are often most precious indications of what the original ritual actually was in the past.

----o----

A MASONIC NATIONAL FLAG By BRO. WILLIAM E. SUMMERS, New Jersey.

"The Flag of Cuba Is a Masonic Flag, Designed by Masons"

No less an authority than Bro. Carlos Manual de Cespedes, Secretary of State of the Republic of Cuba and former Envoy Extraordinary and Minister Plenipotentiary of that Republic to the United States, made this statement.

Bro. Cespedes is the son of our late brother of the same name, who was the first President of Cuba under their Provisional Government in the unsuccessful struggle of that liberty-loving people to free selves from the tyranny of Spain. This conflict, known as the "Ten Years' War," began on Oct. 10, 1868, and ended Feb. 10, 1878, leaving both sides exhausted and neither really successful. The leaders against Spain in this rebellion, Bro. Cespedes, Sr., Bro. Ignacio Agramonte and Bro. Manuel Quesada, were designated by the Spaniards as "the three Masonic conspirators." The first, as has been noted, was the first President of the Provisional Government; Bro. Quesada was the first Commander-in-Chief of the Revolutionary Armies, and Bro. Agramonte at first, the Secretary of Revolutionary Government under Cespedes, was afterward made Commander-in-Chief of the Armies in the field and for a period kept the revolution alive with, at one time, but 35 men, all under-armed and under-fed and unpaid except for the payment which every patriot receives in the privilege of defending the land he loves. He fought against terrific odds for two years until finally killed in action while charging the enemy on July 1, 1873. The Spaniards took his body to his home city of Camaguey and there burned it in the public square.

Bro. Cespedes explains the Masonic significance of his flag as follows: The two white stripes represent the two columns found in Masonic lodges, the three blue ones the three degrees of symbolic Masonry, the red triangle the Masonic triangle as explained in the "Scottish Rite" system of the symbolic degrees, and the white star the All-seeing Eye which watches over the world. The colors, blue, white and red, denote the Masonic principles: truth, peace and brotherly-love.

This flag of our diminutive, big-souled neighboring republic is a worthy associate for our own beloved "stars and stripes."

[Another explanation of the symbolic significance of this flag was given by Bro. F. A. Currier in his Centennial History of Aurora Lodge of Fitchburg, Mass., as follows:

"The flag of free Cuba, with its red, white and blue colors, indicative of liberty and the rights of man, is closely allied with Masonic symbolism. It was in the secrecy of the lodge room that the Freemasons of Havana devised this symbol of the struggles of Cuban patriots for freedom from Spanish misrule. The five-pointed star in the center of the red color of the triangle is said to represent the star of free Cuba rising from amid the blood shed by her devoted sons. The three stripes of blue are suggestive of friendship, brotherly love and truth, the two white stripes are typical of purity of aim and purpose, and these, bound together by the triangle at the end in the center of which is the star with its five points of significances, make the flag of free Cuba an object of peculiar interest to students of Masonic heraldry. It tells of the treachery of the Provisional Government at Seville, when, in 1808, Napoleon deposed the Bourbon king; it tells of the revolution of 1823, when Bolivar and his associates were tortured and put to death; it tells of the revolution of 1844 when inquisitorial methods of cruelty were revived by the Spanish government; it tells of the death of Lopez and his followers in 1848: it tells of the 'ten years of ruin and tears' in the struggle for freedom under the leadership of Gomez, and finally it tells of the triumph of truth over error, of right over wrong, and of a victory gained largely by devotion to the promptings of the occult meaning of a symbolism which stands for liberty and obedience to the will of God. This emblem of freedom, designed in the secret councils of a brotherhood, is a newcomer in the galaxy of the flags of nations. Men have not yet become accustomed to its meaning: but there is written thereon a history and a prophecy--a history of the triumph of civil liberty, and a prophecy of its privileges and responsibilities under the guidance and the restraints of law."]

----o----

EDITORIAL.

BOARD OF EDITORS

Editor-in-Chief - H.L. HAYWOOD

ASSOCIATE EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

R. J. MEEKREN, Canada

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

"WHAT PRICE GLORY?”

AN old-time reader has sent in a photograph clipped from a rotogravure Sunday supplement. It is an interesting picture. One look at it explains why its sender angrily inscribed on it "What Price Shrine?" It cannot be reproduced here lest it bring the roof down on us, nor may it be described except to say that it displays a rubicund Noble alongside a bathing beauty, as they are called, of dangerous pulchritude. If Shriners insist on bringing these ladies into the scenery they need not be surprised to hear a lot of rumbling among Grand Lodges. Unless we completely misunderstand the temper of brethren in these same Grand Lodges, one such miss is enough to cause a tremor, a dozen can cause an earthquake. If ever that earthquake comes there will be an end of Shrine frolics.

* * *

THE EIGHT HOUR NIGHT

THERE is much common sense and a world of wisdom in the Working Tools of Masonry, homely as they are in their ancient uses, and commonplace in form. Where can one discover sounder ideas than those of which they are the emblems? Clerk-Maxwell said, "Progress is symbolized in the clock, the balance, and the foot rule." Freemasonry has something better than the foot rule; it has the two-foot rule.

The twenty-four-inch gauge, divided into twenty-four equal parts, is symbolical of the hours of the day, of which the Mason is enjoined to devote eight to the service of God and a worthy distressed brother, eight to his usual vocation, and eight to refreshment and sleep.

That last phrase has in it a quaint touch almost of humor, especially when applied to us Americans in these present days. We are committed, even by law, to the principle of the eight-hour day; we are quick with charity and we are, as St. Paul said of the Athenians, a very religious people. But sleep and refreshment! A learned phychopathologist declares that Americans are ruining themselves for lack of sleep; he advocates the eight-hour night. Another authority of the same ilk says we have

countless amusements but few recreations, and tire ourselves to death trying to have a good time out of life; he says that amusement is fun that tires us, recreation is fun that rests us.

The wise old Greeks protected themselves against excesses by adopting proportion and symmetry as their ideal. "Nothing over much," such was their motto. The golden mean was their golden rule. It is a good rule to follow, especially in these high-strung times, and it is symbolized by the twenty-four-inch gauge. A life built according to it is like a house that is built upon a rock; though a windstorm of business! clubs, movies, shows, night rides, and all night poker parties descend upon it, it will not crash.

* * *

LET US CELEBRATE

IT is now one hundred and fifty years since the embattled farmers and shopkeepers of Lexington and Concord fired their shots heard round the world. Other farmers and shopkeepers followed them, and fired off other bullets, not always of lead, the reverberations of which have not yet died down, and won't for centuries to come. What was begun at Lexington reached its grand finale with the surrender of Cornwallis, and its grand consummation when Bro. George Washington was inducted into office as first President of an infant nation with an oath taken on a Holy Bible borrowed from St. John's Lodge of New York City.

Masonic lodges in New England are already celebrating the sesqui-centennial of these events. Other lodges will follow in due course for the next seven years. Before these ceremonies of reminiscence are concluded, it is greatly hoped, the entire Fraternity will unite with these brethren in New England and the East, and bring the whole seven-year period to a fitting end by a nation-wide celebration of the bicentennial of the founding of the American Craft.

During these seven years many historical papers will be read, orations will be delivered, books will be written, and movies will be filmed. The Yale University Press has already produced the first of a series of movies covering the Revolutionary period; in these Freemasonry is being noted.

All this is very much to the good. The patriots were a colorful lot, men of daring deeds, of audacious speech, of dramatic surprises; to live through their adventures once again will satisfy the ineradicable need in us all for the picturesque and the romantic.

These anniversaries will accomplish a more sober purpose for us Masons. In spite of the fact that Freemasonry was in the thick of events from Lexington to Yorktown, and that every Mason has heard much about it, the whole story of Revolutionary Masons remains largely in the dark. Except for Bro. M. M. Johnson's Beginnings of Freemasonry in America, and Bro. Sidney Morse's Freemasonry in the Revolution the books and papers on the subject have for the most part been dreary and unreliable stuff, their uncritical authors accepting con amore a whole mass of secondhand fables. All this may be remedied during the next seven years. It is certain to be remedied if the American Craft devotes itself to these anniversaries with the whole-hearted interest they deserve.

* * *

BROTHERLY LOVE, RELIEF AND TRUTH

THE phrase is so familiar that it is probable that few Masons have ever considered it analytically. One would naturally expect in such a group that the three things would be of the same kind, classifiable in the same category - as three abstract qualities, or three virtues, or whatever it might be - but this group consists of an emotion or sentiment, a kind of action and an abstract principle. What is the reason that they are

brought together and said to be the tenets of a Mason's profession? A cynical critic might perhaps say because the truth is that though we profess brotherly loose we do not do much for the relief of those in distress.

Possibly there would be just enough truth or semblance of truth in such a satirical comment as might make members of the Craft a little uncomfortable, and yet we would all be quite justified in feeling that it was unfair to say the least. In the old days, and under more primitive and less complex conditions, relief was a comparatively simple matter, and one in which individual brethren seldom failed to fulfill their obligations. Now we have found that indiscriminate and casual charity tends to perpetuate the need, and that a complicated machinery is required to administer Masonic relief. But this again has its dangers and drawbacks in that it strongly tends to eliminate the personal element, the only one of permanent value, the feeling of compassion, of friendship, everything that is comprised in the term brotherhood.

The phrase with which we started might be interpreted in several ways. Undoubtedly it had some definite meaning to those who first used it; whoever it was must have had some reason for coupling these three things together with such an important reference. Like everything else in the Masonic system of teaching it gives food for thought, and provides us with many valuable suggestions. Here is one interpretation. Brotherly Love is the very foundation, the ground indeed on which the Masonic Institution rests. Without it Masonry is dead and without meaning. But true love and friendship is not merely a sentiment, an affection in the primary meaning of that word, but an active impelling motive power. The very strongest, indeed, in human nature. Love it is that impels the individual to transcend self, to face any danger, endure any hardship, even to lay down life itself. Brotherly Love must lead to relieving the distress of a brother in need, and so we get Relief. But what of Truth? In our rituals we are told it is a "Divine Attribute" and a theme worthy of contemplation, but its special application is to truth in our dealings and intercourse with others, to sincerity and lack of hypocrisy, to friendly admonishing of faults to a brother's face rather than unfriendly criticism behind his back. But it may also be understood as a desire to know the truth, a determination not to rest content with easy fair-seeming statements but to arrive at the actual facts, and especially the facts as to the needs of others, and the not less important facts of what we are really able to do to help others.

This preamble has been inspired by the receipt of a report of the Masonic Tuberculosis Sanatoria Commission printed by order of the Grand Lodge of Texas. The Commission vitas composed of three committees appointed respectively by the Grand Lodge of Texas, Arizona and New Mexico. It is not possible here to go into the details of this report, but we do wish to bring to the attention of our readers all over the country, the essential facts, the truth, in this particular and very pressing problem. The prevalence and danger of tuberculosis is a fact of common knowledge, as also that it is a disease that when taken in time and treated under proper conditions is generally curable. Also it is hardly necessary to point out that Masons are not immune to it. Yet again it is well known that the mild dry climate of the Southwest is commonly supposed to be peculiarly favorable to the recovery of those afflicted with this insidious complaint, and that many sufferers of their own motion, or by medical advice, leave their homes in the North and East to journey thither in search of health. There is yet another point, the individual so afflicted has usually struggled on for a long time before coming to this decision, in many cases people are not aware they have the disease until after a long period of general ill health, and a growing incapacity for their usual avocations. Which means that as a result, in a great many cases, that scanty savings have been used up, that debt is incurred, and that actually the patient is in distress financially if not in absolute need before the pilgrimage is undertaken.

Such patients are often very optimistic, the attack has been so gradual that they cannot realize what effect it has really had on their physique. So far they have been able to keep going, and they feel that only more favorable circumstances are required for them to recover. The matter comes to the knowledge of the brethren, the officials of the lodge feel something should be done. The patient says if only I could go South or West I would get well, but I can't afford it. The lodge offers to pay his fare, and he thinks this will be assistance enough. So he starts out - with his ticket and perhaps a little money. He is grateful and the lodge feels it has done all that is needed. But what happens? In the first place the new arrival is usually less fit for work than ever before, in the second place he comes to communities where there are already too many in the same condition as himself. Either he has to undertake work too hard for him, or he cannot get work at all. Sooner or later he becomes destitute, and on the local lodges the care of relieving him is thrown - an unfair burden, seeing that this does not happen once or twice but over and over again. The lodges concerned are in three jurisdictions, relatively among the weaker and poorer in the United States, the jurisdictions from which many of the patients come are among the richest and strongest - it is not justice that the former should thus have thrust upon them the

charges that properly are the concern of the latter, and justice is one of those four great cardinal virtues upon which Freemasonry stands.

Into the details of the plans that the Commission has evolved we will not enter row, except to say that they contemplate the erection of Sanatoria to which such patients may be sent and where they will be given every opportunity to regain full health, and thus be restored as useful members of the community. Such an undertaking is one that concerns the whole Craft in America, and we are confident that it needs no more than a realization of the truth of the matter for the project to receive universal support. In the meantime we trust that all our readers will consider the facts, and tell others about them at every opportunity, so that the ground may be the better prepared, when the time comes, for the erection of such truly Masonic edifices, real Temples of Brotherly Love and Universal Benevolence.

----o----

GEMS OF MASONIC THOUGHT

Culled From the Expressions of Active and Thinking Masons

The earnest toiler in our vineyard, the zealous worker in our quarries may not be a hero; the world may not look upon him in admiration or view with enthusiasm his good works. but the silent and sincere appreciation of his brothers are his; the silent blessing of the widow is his; the lisped prayer of the orphan is for him, and the great and potent influence which all good men exert in daily contact with their fellowmen can be traced to the teachings of our Craft. - The Widow's Son.

The true worth of our life is that many hearts of friends should be saddened and many eyes drop tears when it ends; that the poor should have good words to speak of us and thankful recollections of some act of charity and loving kindness, and prayers to the

Great Architect of the Universe that these may, in His merciful judgment, outweigh our many frailties and errors - this, and that our influences that live after us should bear no ill fruit. So the teachings of our venerable Craft endeavor to persuade us to live. So, more or less, lived our beloved brothers whose deaths it is our sad duty to record from time to time – El Paso Bulletin

----o----

Studies of Masonry in the United States By BRO. H. L. HAYWOOD PART X. THE FOUNDING OF A NEW GRAND LODGE IN MASSACHUSETTS

IN Part IX of these studies published in THE BUILDER June last, I gave some account of the various Grand Masters that served the first Massachusetts Grand Lodge. It now remains to give a short sketch of the last Grand Master of that Grand Lodge, Bro. John Rowe, and then to describe the rise of a new, and for a time a rival, Grand Body.

In his The Freemasons' Monthly Magazine, Vol. XV, 1856, page 163, Charles W. Moore wrote a thumb-nail biography of Rowe that may here be quoted:

"John Rowe, Esq., who was Grand Master at the time of which we are speaking, was also a distinguished Boston merchant and proprietor of what in our younger days was called 'Rowe's Pasture,' lying between Bedford and Essex streets, but now covered with costly and elegant dwellings. 'Rowe's wharf,' in the vicinity of 'Fort Hill,' was also his property and place of business and still bears his name. Like most of the leading men and Masons of his day, he was an efficient actor in the early scenes of the Revolution. His name is borne on the noted Memorial of 1760, and it also stands next after that of the patriot Samuel Adams (who was the first signer) on the Memorial to the Governor and Council, of Dec. 18, 1765, against the longer continuance of the closing of the courts of law. He was likewise chairman of the committee appointed at a town meeting in October, 1766, to prepare a subscription paper in which the signers agreed to 'encourage the use and consumption of all

articles manufactured in any of the British American Colonies, and more especially in this Province, and not to purchase, after the 31st of December next, any of certain enumerated articles, imported from abroad.' This was a bold measure, but it received the sanction of the country. He was also one of the 'Sons of Liberty,' and the intimate of James Otis, Samuel Adams, John Hancock, Joseph Warren and their associates.

"He was initiated into Masonry in the First Lodge (St. John's) in July, 1740, and was chosen Master in 1748. In 1750 he was elected Grand Treasurer, and again in 1766. And having previously sustained the offices of Junior and Senior Grand Warden and Deputy Grand Master, he was, in 1768, on the decease of M. W. Jeremy Gridley, commissioned by Lord Beaufort 'Grand Master for North America and the territories thereto belonging'; which appointment he held until his death. on the 16th February, 1787. He was buried with Masonic honors, the Grand Lodge and the lodges in Boston and Charlestown attending in procession."

ROWE IS CHOSEN GRAND MASTER

Rowe was chosen for the office of Grand Master at the adjourned meeting of Grand Lodge held at the Bunch of Grapes Tavern, Jan. 22, 1768. Henry Price, then serving as Grand Master pro tem, made the nomination of Rowe who, upon the ballot being taken in the usual manner, received twelve of sixteen votes and was thereupon declared duly and constitutionally elected. Thereafter a committee of nine was appointed for the purpose of petitioning the Grand Master of England for a Deputation. In this petition, signed by all members of the committee and dated Jan. 25, 1768, was a paragraph containing some points of historical value, which read in this wise:

"And, Whereas, Masonry in America originated in this Place Anno 5733, and in the year following, our then Grand Master Price received Orders from Grand Master Craufurd to establish Masonry in all North America, in Pursuance of which the several Lodges hereafter mentioned have received Constitutions from us. We therefore crave due Precedency, and that in Order thereunto, Our Grand Master Elect

may, in his Deputation, be styled Grand Master of all North America, and your Grace's Petitioners as in duty bound."

Price sent along with this petition a letter of his own addressed to the "Right Worshipful Grand Master, Deputy Grand Master, Grand Wardens and Brethren in Grand Lodge Assembled," in which he stated that he had been first appointed Provincial Grand Master in 1733, and that in 1735 this commission "was extended over all North America." He went on to say that the said Deputations were never registered though he had paid a fee of three guineas for the same, and stated that "this Deputation was the first that the Grand Lodge ever issued in any Part of America, and stands so now in all Lodges on the Continent. Other Deputations have since been given to different Provinces; but they cannot, according to Rule, take Rank of mine."

The petition and letter were taken to the Grand Lodge of England by Bro. William Jackson in person, a member of the committee. After Grand Lodge officers had made their investigations a Deputation was issued to Rowe in the name of "Beaufort, G.M.," and signed by Charles Dillon, Deputy Grand Master, under date of May 12, 1768. Jackson arrived, with his Deputation, at Boston, Sept. 30 of the same year.

HE WAS INSTALLED WITH ELABORATE CEREMONIES

Elaborate arrangements were made for installation to be held Nov. 23 following. "Summonses to all the known and accepted brothers in town" were issued by the Grand Secretary, and as a result a large number of brethren attended, 148 being present at the dinner provided on the occasion. Of it, Recording Grand Secretary Charles H. Titus said:

"Thus was ended this grand solemnity, much to the honor of the fraternity, as the like had never been seen in America before; what from the richness of the jewels, badges, clothing and ensigns of office, the good order and regularity of the procession, the appearance of many honorable and respectable brethren, and the uniformity of the clothing, the spectators of all ranks were struck with admiration, except some few

who called themselves brethren, who had sufficient to raise their envy, for it appeared in the countenances of several of them, as the procession passed through the streets to and from church."

Price, the venerable father of the Grand Lodge, delivered an inauguration address fortunately preserved in Grand Lodge Proceedings; one quotation from his earnest and solemn words will reveal the high moral plane upon which the Craft was then working:

"Therefore, Brethren, let me once more take my solemn leave of this chair, by a word of advice to you. Let me recommend to you in the first place, a proper deference to your new Grand Master; assisting him with your advice and aid in carrying up that great building, Charity! Regard yourselves as a Body of people the most considerable in the world, selected into different departments, for promoting all the good you can, in proportion to your abilities and opportunities--not only to one another, but to all your fellow creatures, in public obedience to the laws of God, and the manifestation of the social duties we profess. Let each man then in every such department study his usefulness; not to recline himself in a round of selfish pleasures or associate for the purpose of eating and drinking, without first paying a peculiar regard to the great business of mankind, and to the use of our faculties as reasonable beings."

A NEW BEGINNING IS MADE

Meanwhile a new beginning in organized Massachusetts Masonry had been made in Boston, the upshot of which was the ultimate establishment of a new Grand Lodge. In 1752 a group of Masons gathered together in the Green Dragon Tavern and organized themselves into a lodge. Inasmuch as the early records of this lodge appear to be missing for the first four years of its existence, it is difficult to learn much about its first members. Their manner of organizing their lodge was open to question. Instead of organizing on a warrant, as was required at the time by the Grand Lodges of England and Scotland, they organized according "to ancient usage," that is, a number of Masons voluntarily formed themselves into an independent lodge unconnected with any Grand Lodge.

Finding themselves handicapped by the anomalous position of their lodge, the brethren, in 1754, sent a petition to the Grand Lodge of Scotland for a charter. On Nov. 30, 1756, the Grand Lodge voted to issue the charter but, for a variety of reasons, its issuance was withheld for a season--perhaps largely because of doubts about the Masonic regularity of the petitioners --so that the lodge in Boston did not receive the instrument until Sept. 4, 1760. In this charter its name was given as st. Andrew's Lodge.

By 1761 this lodge had grown to such proportions that the St. John's Grand Lodge of Massachusetts took action to condemn St. Andrew's Lodge by adopting the following resolution:

"Voted, That it be, and is hereby recommended and ordered by the Grand Master, that no member of a regularly constituted Lodge in Boston, do appear at the meeting (of the Lodge so called) of Scots Masons in Boston not being regularly constituted in the opinion of this (Grand) Lodge. The Master and Wardens of the several Lodges, are desired to take notice of this Order at their next meeting."

Upon this action being taken St. Andrew's Lodge communicated the fact to the Grand Lodge of Scotland. The Grand Master of that Grand Lodge, the Earl of Elgin and Kincardin, sent a reply to the lodge under date of June 4, 1762, in which, among other things he said:

"The last reason assigned by the Lodges in Boston for their unkind behavior to you is, that the Right Worshipful Jeremiah [Jeremy] Gridley, Esq., looks upon your Charter as an infringement of his province as Grand Master of North America; it is my opinion there may be some mistake in this; you say he saw, read and approved of your Charter; if he had any objections, he certainly would have signified them to you when you showed him your Charter. I am confident my R. W. Brother Jeremiah Gridley, Esq., knows and observes the principles of Masonry better, than to take offence where there is not the smallest reason given for it. I do not doubt nor dispute his authority as Grand Master of all the Lodges in North America, who acknowledge

the authority and hold of the Grand Lodge of England, as he certainly has a warrant and commission from the Grand Master of England to that effect. The Grand Master and Grand Lodge of Scotland have also granted a warrant and commission to our R. W. Bro. Col. John Young, Esq., constituting and appointing him Provincial Grand Master of all the Lodges in North America, who acknowledge the authority and hold of the Grand Lodge of Scotland. These Commissions, when rightly understood, can never clash or interfere with each other."

MEANWHILE ST. ANDREW'S HAD GROWN

Until 1766 St. John's Grand Lodge took no further interest in its rival body. During that period, as Drummond writes:

"It had grown rapidly and already numbered among its members some of the most active and influential men of the city. Many, who had been made in the other Lodges, joined it. Then a Mason could belong to more than one Lodge, and one receiving the degrees in a Lodge did not become a member without a subsequent election to membership. St. Andrew's Lodge admitted to membership, or as visitors, members of all other Lodges: but the other Lodges did not reciprocate. Its first Master under its charter was William Burbeck, who was made a Mason in 'the first lodge' and had been its Senior Warden; its second Master was Joseph Webb (afterwards Grand Master of Massachusetts Grand Lodge) also made in 'the first Lodge,' and Past Junior Warden of it, and up to 1767, its Masters and Wardens, with scarcely a single exception, were Masons made in Lodges subordinate to the Provincial Grand Lodge. Whether this was merely accidental, or was done with the purpose of strengthening the legality of the Lodge in the eyes of the Craft, is now only a matter of conjecture."

In January of 1766 St. Andrew's Lodge dispatched its compliments to the Grand Master and other Grand Officers of the St. John's Grand Lodge. This friendly overture was not accepted with much kindliness; on the 27th of the month, and evidently after much deliberation, the Grand Lodge "voted" that brethren who had been named "in the Constitution of the Lodge," naming nine, "were not at the time of their application

for it, or at the date of the said Constitution, free and accepted Masons," and that their applying for a charter had been an imposition upon the Grand Lodge of Scotland.

Concerning this action Bro. Charles W. Moore, in his historical account of St. Andrew's Lodge, made a comment that was also an argument:

"The bad spirit in which these votes were written, is not their most objectionable feature. The Brethren who composed the Committee of the Lodge, with the exception of Ezra Collins were all made Masons in st. Andrew's Lodge, under the authority of its Charter from the Grand Lodge of Scotland and were therefore, as lawfully made, and entitled to as much consideration and respect, as the Grand Master who presided over these deliberations. The validity of the Charter of the Lodge, and the lawful making of the petitioners for it, were matters in which the Grand Lodge had no control or right to interfere. Both subjects had passed beyond its reach. Whatever may have been irregular in the proceedings of the Lodge in the earlier days of its organization, had been Masonically regularized and confirmed by the Grand Lodge of Scotland, under whose authority it existed, and to which body it was alone amenable. If the St. John's Grand Lodge had any grievances to complain of it was to that body its complaints should have been preferred."

St. Andrew's Lodge prepared a reply to the censures of the Grand Lodge, and at the same time appointed a committee to convey it to that body, which in turn appointed a committee to confer with them. A conference of the two committees was held at the Royal Exchange Tavern but little came of the proceedings except that the controversy was narrowed down to a few points. On its side the Grand Lodge committee acknowledged itself in error in having cast aspersions on the Grand Lodge of Scotland; while the St. Andrew's committee on its side admitted the irregularity of its ante-constitution activities, in these words:

"They also acknowledge in behalf of said Lodge, that all the proceedings of those persons before their application for a Constitution from the Grand Master of Scotland were irregular and wrong; but are fully of opinion, that the proceedings of said St. Andrew's Lodge, after their Constitution have been regular and just; and that although

they, before their Constitution, were irregular, yet the Grand Master of Scotland has a power of dispensation, and can make irregular Masons regular; therefore they think themselves regular."

These conferences poured some oil upon the waters but a full union of the two groups was delayed for many years, as will be related in the following chapter.

QUESTIONS FOR DISCUSSION

Give a sketch of John Rowe. Explain how Provincial Grand Masters were appointed at the time. Tell what you know about Henry Price. What are the points of historical value in the paragraph quoted from the petition for Rowe's Deputation? What would the account of Rowe's installation indicate of the prosperity of the Craft in 1768? What is indicated concerning the moral ideals of the Craft at the time of Price's speech?

When was the lodge that met at the Green Dragon Tavern organized? In what sense was its organization irregular? Why do you suppose, did this group petition the Grand Lodge of Scotland for a charter? Why didn't it petition the Grand Lodge of England? Why did the St. John's Grand Lodge oppose St. Andrew's Lodge ?

Was the institution of a lodge under Scotch charter a violation of the territorial rights of St. John's Grand Lodge? If not, why not?

Could brethren at that period belong to more than one lodge at once? Do you believe that such a privilege should now be permitted?

NOTES AND REFERENCES

On John Rowe see The Freemasons' Monthly Magazine, Charles W. Moore; Boston, Vol. XV, page 161. Beginnings of Freemasonry in America, Johnson; New York, 1924; consult index. The petition for Rowe's Deputation as published in full in Proceedings of the Grand Lodge of Massachusetts; 1871, page 327. The Deputation is given in the same volume, page 352; and Price's speech at Rowe's installation is given on page 372.

On St. Andrew's Lodge, see in particular The Lodge of St. Andrew, and the Massachusetts Grand Lodge, Centennial Memorial Volume; Boston, 1870. Also see Mackeys Revised History of Freemasonry, Robert Ingham Clegg; Chicago, 1921, page 1570 ff. Proceedings of the Grand Lodge of Massachusetts; 1869. A History of Freemasonry, Robert Freke Gould; Philadelphia, 1889, Vol. IV, page 334 ff. History of the Ancient and Honorable Fraternity of Free and Accepted Masons, and Concordant Orders, Stillson and Hughan; Boston, 1891, page 243ff

----o----

LET US GET BACK TO FIRST PRINCIPLES!

I noticed in the June issue of THE BUILDER several answers to your inquiry as to what the different Grand Lodges thought as to the length of time a brother should be a Master Mason before making application for the so-called Higher Degrees. Such a question should never have been necessary if Grand Lodges were doing their duty.

Masonry was organized for only one thing, namely, that all men who were earnest and honest seekers after Truth could come together and exchange ideas and methods and in this way to help each other find what all true seekers have ever found - God. There is no place in Masonry for any man unless he is earnestly seeking that one goal; and the man who comes into the Order on any other basis has wasted his time and money and can never become a real Mason. It is too true that those on the inside in 99

per cent of the membership do not know the true qualifications for entrance, and naturally thousands are coming in who are only pin Masons or mere lodge members. If those who do know the true qualifications were to refuse to let any other kind in, they would soon be without friends and be looked on as cranks.

If true Masonry is to survive, we shall have to get back to what Herbert Spencer would call "first principles." No petition should be acted on in less than six months from the time it is received by the lodge, and if the applicant is found worthy and is elected he should serve three years as an Apprentice and be able to prove that he understands the esoteric meaning of that degree before he can go further. He should be given to understand that he can never receive the next degree until he has shown by his zeal and study and earnest search he has found the true meaning and is striving to live it. In this he should be helped by the J. W., who should be competent to teach the meaning of the symbols or words used to conceal from the unworthy. He should serve two years as a F. C., and should be compelled to study the seven liberal arts and sciences and prove that he knows about them to appreciate the work of his Creator. Unless he knows the first two of these arts at least, how can he ever expect to interpret the Great Light, or any scientific work on the development of the human soul ? And how can he appreciate the glories of this world unless he knows something of music? Or the glories of the universe unless he knows something of astronomy, which science shows the utter absurdity of any man trying to fathom the Infinite Mind by his little finite mind ? Of course this should not prevent anyone from studying the universe and its marvelous system of worlds or any other study that makes for progress in knowledge. When any brother has mastered these two degrees he has mastered Masonry, so that when he is raised and brought into tile company of those who have learned the Truth, he is capable of comprehending all that the so-called Degrees have to give him, and he will be confirmed in his knowledge especially if he goes on through the Scottish Rite degrees. He should, however, serve one year as a Master by Grand Lodge decree. When this program is carried out by all Grand Lodges throughout the world we shall not have any "lodge members" but real Masons, and we shall have officers who are capable of teaching the initiates or at least helping them in their search for the Great Central Light.

If THE BUILDER wants to do some worth-while constructive work for the advancement of Masonry, it can do so by initiating a campaign for the above program. When Grand Lodges require six and one-half years from the time a petition is presented until a brother is through the Blue Lodge degrees, there will be no need

for any discussion as that in your inquiry to the Grand Masters. No building is secure unless the foundations are well laid; and since the Entered Apprentice Degree is the: foundation of Masonry, it should be thoroughly mastered before any other degree is attempted. We would not have such large numbers under such a program, but we would wield more influence for good in the world than many times the present number. In other words, three hundred thousand such Masons would wield more influence than all the Masons in the world at the present time. I hope to live to see some such plan put into effect by the Grand Lodges of the world, and Masonry brought back to its original intentions. This will require real education before the age of twenty-one to carry out. "There is no darkness but ignorance."

Wm. Hockings, Alabama.

----o----

GEORGIA'S VETERAN MASON

In your statement under the photograph of Bro. John S. Kosier, in the June BUILDER, on page 163, I find the query, "Is He the Oldest Living Past Master ? " - I am herewith handing you information, which will answer the question so far as the Grand Jurisdiction of Georgia is concerned.

James W. Taylor, of Luthersville, Gal, joined the Masonic Fraternity in 1855. He attended the Grand Lodge of Georgia in 1860, and has never missed a communication of the Grand Lodge since his first visit to the Grand Lodge, making sixty-five years continuous service without missing a single year. He will be 92 years old the 25th day of this coming October. Bro. Taylor is Past Grand Master of Georgia, Past Grand High Priest of Georgia and Past Grand High Priest of the General Grand Chapter of the United States, and still active in Masonic work. He has attended the Board of Trustees for the Masonic Orphans' Home of Georgia and served as Chairman of the Board of Trustees since 1907, and has never missed a meeting of the Board.

James D. Hamrick, Grand Master, Georgia.

----o----

"THEN YOU'RE A MASON"

If you can clear from off the path about you
The rotting limbs of Bigotry and Greed,
If you can recognize with men around you
The Brotherhood of Man above their Creed;
If you can know that all of human thinking
Gains strength from God's divinity in man
And see His laws with human effort linking,
Then you're a Mason, brother, and a Man.

If you can see in all Masonic labor
Responsibility towards your fellowman
And, strips for Service, you can draw your sabre
And fight for Truth, as only Masons can;
If you can speed the day when Education
Shall raise man's vision o'er his cult and klan

And fill him with Masonic inspiration

Then you're a Mason, brother, and a Man.

If you can stoop and raise a fallen brother,

And start him on the Road of Hope again

If you can know yourself to be a lover

Of Honor, though obscured by cloud and rain;

If you can hear the call of grief and sadness

From your distressed, discouraged fellowman,

And change his tears to laughter and to gladness

- F.E. Lester

----o----

What to Read in Masonry

Higher Grades, Eastern Star, Etc.

SOME time back a Masonic periodical published an editorial to say that Masonic research had about come to an end for leek of anything further to do. (He should have read Bro. Gilbert Haynes' Untrodden Paths of Masonic Research!) In making this

somewhat surprising statement our colleague must have completely overlooked the whole realm occupied by the Royal Arch, Cryptic Masonry, Knight Templarism, and the Scottish Rite. Instead of having reached its term of usefulness in these fields, research has not yet properly made a beginning save possibly in the case of a few valuable treatises incorporated in the indispensable Ars Quatuor Coronatorum. The almost utter paucity of. really good works on these Higher Grades is a thing to be astounded at, and casts a rather lurid light on the claims sometimes made by them to be high schools or universities of Masonry. That claim cannot be substantiated until a literature is forthcoming; high schools and universities without books are unthinkable.

If authors have remained indifferent to the appeal of the Higher Grades it has not been for lack of subject or of materials. The Royal Arch came into existence in the middle eighteenth century, or before. Knight Templarism followed a few years afterwards. During the same general period Scottish Rite Masonry came gradually into being, the Mother Supreme Council having been organized in 1801. During this century and a half, or a century and three-quarters, a vast number of events occurred, and all manner of developments happened, enough to fill many volumes with a history that would be as colorful and as full of human interest as any other chapter in the long story of Masonry. Why don't competent brethren give us this history? The whole Craft calls loudly for it.

At the same time these Higher Grades offer an equal opportunity to writers gifted with the faculties for philosophy and the interpretation of symbols and ritual. In his Morals and Dogma Albert Pike revealed the possibilities of such a treatment in his own favorite Rite albeit he did not, as some appear to think, exhaust his subject, or utter the final word. In truth and by way of parenthesis, we need two or three books about Morals and Dogma itself, to reduce its mountains of chaotic materials to order, and to release its leading ideas from their vast and confusing context. Let that pass! There should be a book, or better still, books to do for the Royal Arch, the Council, and the Commandery what Morals and Dogma has done for the Scottish Rite.

In that connection another lacuna may be noted. The Higher Grades have grown to be great and powerful organizations, each sovereign in its own field; but these organizations prequire of their members that they be in good standing in a Blue Lodge, consequently there is a zone of constant interaction as between the Craft

lodges and the Higher Grades. A wise and learned book is needed to cover that zone to the end that it set forth the legal issues involved, and at the same time make clear in what fashion the rituals of the Higher Grades dove-tail into, or amplify, or complete the Ritual of the Blue Lodge. It is an opportunity for a brother of parts. If such a brother ever comes forward he will lay the whole Masonic Craft under a debt of obligation.

The publication of a more adequate literature on the Higher Grades would be most welcome to students of the Blue Lodge. If ever the origins of the Royal Arch, Templarism, and the Scottish Rite are laid bare, and a meticulously careful account of their early history is given, the facts will throw some badly needed light on the Blue Lodge of the corresponding period.

The best case in point here is the Royal Arch. Did it arise inside or outside the Craft lodges? If it arose inside, why? What were the conditions that gave it birth? Why was it incorporated in the Blue Lodge system? If it arose outside, who began it, and for what purpose? In either case, was it designed in order to “complete” the symbolism of the Lost word? If so, why did the Blue Lodge suffer its own symbolical system to remain "mutilated"? However such questions may be answered, the facts will help us to know how Blue Lodge Masons of the eighteenth century understood their own symbolism.

A brother who undertakes a study of the Scottish Rite will be fortunate if he reads French, in which much of the extant literature is written. He will be more fortunate still if he has some familiarity with the history of the eighteenth century, more especially of that brief but crowded chapter of it that contains the story of the Jacobites, and that other chapter, also filled with incident, in which Frederick the Great figured as the chief character. Perhaps the most useful available work in English (second-hand) is Robert B. Folger's Ancient and Accepted Scottish Rite, though it is out of date in many particulars; and so also of Enoch T. Carson's "History of Ancient and Accepted Scottish Rite Masonry in the United States," Part IV of The American Addenda of the American edition of Gould's The History of Freemasonry.

The student of Knight Templarism will find in the same volume T. S. Parvin's "The History of Knight Templar Masonry in the United States," which may be read in conjunction with Addison's Knight Templar History. Both of these studies need to be checked up by the chapters in Clegg's Mackey's Revised History of Freemasonry, and the essays in Ars Quatuor Coronatorum.

In the meantime we must rest content with what we have, of which some indication is given in the list below, along with a few titles on the Order of the Eastern Star. To that list should be added the general histories of Freemasonry which contain chapters on the Higher Grades, such as Gould's History Mackey's Revised History o f Freemasonry, History of Freemasonry and Concordant Orders, and a large number of articles in Masonic encyclopaedias, of which a number were mentioned on this page last February.

Centennial Memorial of Thomas Royal Arch Chapter, Frederick A. Currier.

Cryptic Rite, The, J. Ross Robertson.

Higher Degrees Handbook, The, J. S. M. Ward.

Origin of the English Rite of Freemasonry, Wm. J. Hughan.

Origin of the Royal Arch, Dr. George Oliver.

Story of the Royal Arch, William Harvey.

Treatise on Selection and Registration of Masons Marks, Charles A. Conover.

Treatise on the Construction, Completion and Dedication of King Solomon's Temple, Charles A. Conover.

Crusades, The, T. S. Archer and C.L. Kingsford.

History of Malta Knighthood, W. Henry Lannon.

Knights Templar History, C. G. Addison.

Ancient and Accepted Scottish Rite, in Thirty-three Degrees Robert B. Folger.

Ancient Documents Relating to the A. & A. Scottish Rite in the Archives of the R. W. Grand Lodge of Free and Accepted Masons of Pennsylvania.

Book of the Ancient and Accepted Scottish Rite of Freemasonry Charles T. McClenachan

Brief Account of the Scottish Rite, Henry A. Crosby.

Life Story of Albert Pike, Fred W. Allsopp.

Morals and Dogma, Albert Pike.

Thoughts Inspired by the Scottish Rite Degrees, Edgar A. Russell.

History of the Order of the Eastern Star, Willis D. Engle.

History of the Order of the Eastern Star, Jean M'Kee Kenaston.

Pioneering in Masonry, Lucien B. Rule.

Woman and Freemasonry, Dudley Wright.

----o----

THE FUNDAMENTAL CONDITION

"Freemasonry has in all ages insisted that men shall come to its door entirely of their own free will not as the result of solicitations, not from feelings of curiosity, but from a favorable opinion of the Institution and a desire to be ranked among its members."

----o----

THE LIBRARY

"ON THE SQUARE"

"ON THE SQUARE," A HANDBOOK FOR FREEMASONS. By Wm. Hy. Beable. Published by the author. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Limp cloth, four by six inches, 51 pages. Price, postpaid, fifty-five cents.

BRO. BEABLE is an active English Mason. Most of the little articles collected in "On the Square" appeared originally in The Freemason, of London, and treat of various Masonic subjects from the point of view of the English Craft. To an American reader the most instructive chapters are those dealing with four of the great Masonic charitable institutions of England, more especially those on the "Royal Masonic Institution for Boys," and the "Royal Masonic Institution for Girls." In fine keeping with our English brethren's unflagging devotion to Masonic relief - proportionately to their membership they are far ahead of us in this - Bro. Beable devotes all proceeds from the sale of his beautiful little book to Masonic charities.

* * *

A BOOK ON HUMAN ENGINEERING

Reviewed by CASSIUS J. KEYSER, Columbia University

MAN AND HIS AFFAIRS FROM AN ENGINEERING POINT OF VIEW. By Waiter N. Polakov, M. E. Published by Williams & Wilkins Company. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Cloth. Price, postpaid, $2.65

THE spirit of science is the spirit of truth-seeking, and nothing but science can save the world. But science is one thing and the applications of science are another. The former is good; the latter may be good or bad - it may advance civilization or it may rend and destroy it. If science is to save the world it must contrive to enlighten the world. Scientific men and women cannot indeed make scientists of the multitude but regarding the spirit and the ways of science they can make the multitude wise, as one may become wise about agriculture, for example, without being a farmer, or about music without being a musician, or about the affairs of State without being a king or a legislator.

To give the multitude such wisdom demands a special art - an art in which most scientific specialists have not been trained and which, most unfortunately, they are neither willing nor qualified to practice or even to honor. Happily there are a few notable exceptions and the author of this book is one of them.

Though academically well-bred, Mr. Polakov does not wear academic spectacles, nor does he write with an academic pen. He is a consulting engineer, accustomed to dealing with the concrete. But he is no mere technician, much less a mere practician; he is a union of doer and thinker - a fact abundantly evident in his contributions to the literature of engineering, especially in his Mastering Power Production, a superb work that no student of engineering can afford to neglect.

Like that work the present one is at once scientifically enlightened and quick with the spirit of human service. Both of them are contributions to what Count Korzybski has happily called Human Engineering - the application of scientific intelligence to human affairs. But while the former work is pretty technical, the latter one is designed for the general reader and can be read by all save morons.

What is the book's message? It cannot be conveyed in a word but its general nature may be intimated. Despite the exactions of his profession the author has somehow contrived to keep in touch with the great advances in the scientific thought of recent years, especially in the fundamentals of logic, mathematics and physics. Few have

seen so clearly as he that these fundamental developments are fast producing a profound revolution in our views of the world and of Man. He has seen clearly, what most have yet to learn, that the old cosmic absolutes - absolute space, absolute time, absolute matter, absolute natural law, absolute truth - are gone. He sees clearly that the reign of relativity, thus inaugurated by the basic sciences, is destined to work a corresponding revolution, deep, noiseless, it may be, but inevitable, in all the views and institutions and affairs of man. The aim of the book is to indicate the nature of the revolution, to prepare us for it, to show us that it is the part of wisdom to welcome it and to facilitate its coming.

Whoever reads the book will probably read it twice, as I have done, for it is many-sided and very thought-provoking. Is it a work for educators? It is noteworthy that among recent contributions to educational theory the three most significant ones are by men who do not pose as educators. I refer to the preface of Boys' Own Arithmetic by Raymond Weeks, to Count Korzybski's Manhood of Humanity and to Polakov's book, especially the chapter on Language, Logic and Destiny, which is alone worth many times the price of the volume.

But the book was not specially designed for professional educators. Far from it. It ought to- be read by politicians for it would help them face about in the direction of statesmanship; by professional philosophers, for it would help to emancipate them from mere phraseology and verbomania; by engineers for it would elevate and amplify their conception of engineering; by biologists, anthropologists and historians, for it would give them new light upon the nature of man; and by all men and women of affairs for it will give them precious insight into the essential relations of their affairs to the modern developments of Science.

* * *

A PROSE ANTHOLOGY

THE TREASURY OF MASONIC THOUGHT. Compiled by Bros. Geo. M. Martin and John W. Callaghan. Scotland. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Blue cloth, 816 pages, table of contents. Price, postpaid, $2.75.

THIS work is frankly a compilation, and consists of articles, | addresses, lectures and so on gathered from a very wide field. Naturally in such a collection the standard of merit varies a good deal, but the general level is remarkably high; nearly everything in it is not only readable but worth reading.

Most of the items are quite short, and it is the sort of book one can pick up and open at random and find something of interest. The table of contents gives the names of writers such as Kipling and Sir Gilbert Parker; of students such as Dring, Crowe, Hobbs, Vibert, and others whose names are very familiar to all reading Masons, and of others again whose fame has hardly crossed the Atlantic.

It would be impossible to discuss the contents as the articles are so varied in character, but a glimpse is given of almost every avenue of Masonic study and every field of Masonic activity.

The compilers have devoted all the proceeds of the work to assist in the building of a Masonic Temple in the town of Dundee, the seat of one of the oldest lodges in the world. This laudable undertaking is worthy of support. One annoying omission in the editing of the book must be recorded. Apparently most of the articles have been published before, but in almost every case there is no indication of this, and the defect is most marked in precisely those cases where such information is most likely to be desired.

----o----

THE QUESTION BOX and CORRESPONDENCE

EXAMINATIONS

I am a Past Master and am often called upon to examine visiting brothers.

I always demand first the up-to-date lodge receipt including the Grand Lodge voucher if possible, also his signature, all of which is in accordance with the Grand Lodge constitution.

Then I take the three Great Lights and ask him to place them as he saw them in each degree; then I ask him and my witness (I always have a witness) to place one hand on the Holy Bible with me, and repeat the Tiler's oath after me, both visitor and witness. Then I proceed with the regular lecture of the three degrees.

I have learned all this indirectly but have never seen any authority for it, and whenever I have been examined myself I have never seen it done twice alike.

Question: Do you know what is right and regular and by what authority ? Am I right or what change or alteration should I make to be right and regular ? Is there a regular way ?

A second question: Has a near Masonic body like the Grotto or Eastern Star, etc., a right to demand from a visiting Master Mason the Masonic password ?

I claim that no body other than the Blue Lodge has a right to demand that word, and have advised inquiring brothers not to give it when demanded. I am quite sure that I am right. What is your opinion or ruling ?

J. W., New York.

In answer to your first question it would appear that you are quite right in your method of examining, but on the other hand, there is no regular way of doing this, always and everywhere binding. It is a matter wisely and naturally left to the discretion of those appointed by the Master to test the qualifications of the visitor. There is, however, another side to the question, very generally ignored, so much so that many Masons do not even realize its existence. The lodge is equally on trial with the stranger brother. It is as much the latter's duty to take nothing for granted or on hearsay as for the examining committee. It is for this reason that when the solemn declaration is administered, usually styled the "Tiler's Oath," that all present should repeat it as you say - which is not always done. Also not only should the visitor show his diploma or certificate and receipt for dues, but he should, unless he has lawful information to satisfy him on the point, demand to see the charter of the lodge. A well instructed brother without information as to the standing of the lodge would insist on seeing it before answering any questions of an esoteric nature. The proper way of arranging the Great Lights is a useful test, but by no means an essential one.

In asking questions, many examiners do not follow the order in the lectures at all closely, in feet some avoid it as much as possible, but this again may militate against the rights of the visitor.

If the first group of questions and answers (the first twenty-five approximately) be considered as a whole it will be seen that they are so designed that each party maintains a cautious reserve Neither questions nor answers by themselves could mean much to the uninitiated, and the form and order of the questions is as much a proof of the qualifications of his examiners to the one examined as his answers are a demonstration of his own. This group should therefore never be omitted and no others should have prior place. After this the examiner may use his own discretion as to how

much and what he should demand. His object is not to find out how proficient the visitor may be, but whether he is what he claims to be.

In respect to the witness, it is the more usual custom in most places for the W. M. to appoint two brothers to examine the visitor, generally Past Masters, and the old custom was for them to introduce the visitor at the altar after the lodge was opened and certify that they had found him duly qualified or well skilled in Masonry.

In your second question it would seem that speaking generally you are quite correct that no other body (such as those you mention) has any right to demand any word or sign pertaining to the Blue Lodge. In the case of bodies whose membership includes those who are not Masons this is particularly true. On the other hand an individual member of such a body, in his quality as a Master Mason, may privately demand such word or sign to satisfy himself of the visitor's status. In the case of those bodies all of whose members are Master Masons such an examination is most natural. The right is not the right of the body as such, which is extraneous to Craft Masonry, but of its individual members, who as Masons may legitimated demand proof that the visitor is a Mason, just as he has a right to be satisfied that they have the same qualification.

* * *

INTERPOLATIONS IN THE RITUAL

The following question from the same correspondent is also of interest:

I remember when a newly made brother was raised without an address. In recent years an address before raising has come into use as follows:

Brother....in your present....situation you represent no less .... who Masonic tradition informs us ….. just prior to the completion of the Temple .... for refusing .... as .... is said to have been ... by the strong .... I will now as .... and will communicate, etc.

Question: Where did this come from and by what authority Is it right to say anything at this point in the ceremony, bearing in mind what the ritual says previously about the first... and the first....at the.... etc.? Is not this address therefore out of order?

This group of questions are not very easy to answer. Brethren who have not traveled very extensively are frequently quite ignorant of the wide variations in the ritual used in different jurisdictions; there are many different ways of arranging the essential points and explaining their significance actually in use, besides others that were once used and have become obsolete.

It would be impossible to say exactly where the address referred to came from. It may possibly be authorized by the committee on ritual in the jurisdiction, or it may just have grown up in some lodge and been copied by others. It depends on the precise phraseology of the previous ritual formula that you employ whether it be consistent or not to say anything at this point. In most rituals the substance of the first part of this address is given to the candidate early in the second "section" while the equivalent of the last is given in the instruction later.

* * *

THE SCOTTISH RITE

Why should a Master Mason join the Ancient and Accepted Scottish Rite ? W.F.L.

There is an old Latin saying De gustibus non disputandum, which is the equivalent of the English "There is no accounting for tastes." But it is hardly fair to dismiss the question merely as a matter of personal predilection, though it does appeal sometimes that the same things that are inducements to on man to take the degrees of the Rite lead another to disapprove of it altogether.

The ceremonies have become more and more dramatic in character until the newer buildings, the so-called "cathedrals" of the Rite, are frankly theatres, with proscenium, drop curtains, scenery, and all the paraphernalia of the stage. There is no doubt that the representations there put on are most impressive, and in many places highly charged with emotion, and should have a beneficial effect. On the other hand the friendliest critic cannot avoid noticing that the reality of the claim of the Rite to be a profound esoteric system of moral philosophy tinged with mysticism has in the same proportion become more and more shadowy.

Historically, the various degrees in their origin and earliest promulgation had very little to do with each other. Several of them in their original forms were designed to be the highest degree, the ne plus ultra of Masonry. After being worked separately they were put together in groups; connecting degrees were invented, mostly of very little interest or significance, and these groups were again put together, till at last the present rather unwieldy number of thirty-three was attained. One rite was then trying to outbid the other in the number of degrees it could confer.

Later on Albert Pike revised the rituals and did his best to make a system of them. A very difficult if not impossible task, considering the heterogeneous elements of which they were composed. He compiled the well-known text book, "Morals and Dogma," to set forth a philosophy and interpretation of the series; a work about which opinions are as sharply divided as about the value of the degrees themselves. All that can be said, therefore, is that if any brother is attracted by the Rite he will probably enjoy it very much and may profit by it, but if not, it is possible for him to go as deeply into the meaning of Masonry as a Master Mason as if he possessed all the degrees of concordant orders and rites But of course he will in that ease have to seek for further light by himself.

* * *

MASONRY AND THE NARCOTIC PERIL

Have any American Grand Lodges taken action to assist the International Narcotic Education Association in their truly laudable work? It appeals to me as being a very Masonic effort, this task of stopping the general use of narcotics.

R. D. G., Illinois.

Our files do not show that any Grand Lodge thus far has taken any action whatsoever, nor do we see the necessity of such a thing. Desirable as it undoubtedly is to head off the unspeakable evil of the narcotic habit, such an activity Does not fall within the province of Grand Lodge action, just as other equally necessary reforms, many of them similarly Masonic in their spirit, cannot be discussed in Grand Lodges. For one thing, many of these crusades for cleaning up the world (prohibition is a ease in point here) are political in their character; for another, there is a limit to the moral duties of organized Freemasonry. If it is Freemasonry's duty to stop the narcotic evil, why is it not also its duty to undertake every other social reform? Where could the line be drawn?

* * *

THE WARDEN'S COLUMNS

Could you give me any information regarding the significance of the Warden's Columns?

J. T., New York.

The actual use of the columns at the present time is to mark whether the lodge is at labor or refreshment. If the former, the one on the Junior Warden's pedestal is laid down while that of the Senior Warden is erect. When the lodge is called to refreshment it passes into the special care of the Junior Warden, who thereupon should raise his column while the Senior Warden lays his down. There is some doubt about the correct procedure when the lodge is closed. It is generally assumed in the United States that while the lodge stands closed the Craft is at refreshment, and it is in consequence of this ritual supposition that the legal theory has arisen, in some jurisdictions actually embodied in definite enactment, that the Junior Warden should act as a public prosecutor when charges have been preferred against any brother, excepting of course in the extremely rare event of the offense being committed while the lodge was at labor, when it would, on this principle, be the Senior Warden's duty. However, following this line of thought, when the lodge is closed the columns should stand as when the lodge is at refreshment, and should be so placed when it is about to be opened. Generally they are left just as they happen to be placed:` It is not perhaps a very important matter, but it is attention to such details which marks the perfect rendition of the ritual.

Historically the date of the first appearance of the columns in the lodge as actual objects is not certain. There is evidence of a kind in the "Three Distinct Knocks" that they were in general use in 1760 among the "Ancients," and that they represented the two pillars of the porch of K. S. T. Up to this time, and probably much later in some places, the "Modern" lodges contented themselves with drawing them in the so-called "diagram" of the lodge. The engravings of the "Procession of Scald Miserable Masons" shows among many other objects carried in the procession, two large pillars, each about as high as a man. It is probable that there has never been any uniformity in the matter, some lodges had small columns, some large, and some only drew them. It is obvious that the custom of using them as mentioned above as marking whether the lodge is called off or on, could only have arisen when they were actual objects small enough to be easily handled. It is also pretty evident that where large columns exist in addition to those of the Wardens, that they are in symbolic origin merely duplications. As far back as any record or indication goes, Freemasons have always attached a special significance to the two pillars of the porch fashioned by Hiram, the widow's

son, and they were naturally represented in the lodge in the way most convenient, and this naturally led to the variations in form that we find, while the underlying principle has remained constant.

* * *

THE ORDER OF THE TEMPLE AND MASONRY

Can you tell me when the Knight Templars joined the Masonic Order ? Was it after the death of Jacques de Molay ? In what country was it and how did it happen? I shall be much obliged if you can answer these questions.

G. M., California.

It is said first of all that during the Crusades a number of Masons went to Palestine among the multitudes of men of every rank and condition of life, and that they so distinguished themselves that the chivalric orders in some way recognized them, and some of the knights joined the craft organization as honorary members. And that when they returned from the Holy Land, this connection was maintained.

There is another story that after the suppression of the Order of the Temple the surviving members fled and hid themselves by joining the Masonic lodges, but others have said that they pretended to be working Masons as a disguise, and that they originated Freemasonry as a Fraternity with initiatory rites.

There is yet another tale that certain Templars fled to Scotland and helped King Robert the Bruce against the English, and as a reward were formed by him into the order of the Rosy Cross, which later became the origin of Freemasonry in the form of

the Royal Order of Scotland, which some would tell us is the true authentic form of Masonry. Others say that the Templars maintained their existence in Scotland down to the times of the Jacobite conspiracies and insurrections, but that during this period they nearly died out, and to preserve their organization admitted a number of Masons, and that through this it became the rule that one qualification necessary to become a Knight Templar was to be a Master Mason. Similar stories are told in France and elsewhere, and they are all equally probable and all equally without real evidence, so it would seem everyone may take his choice.

Really the question should first be asked, did the Knight Templars join the Masonic Order? And to this question most of those best qualified to speak would answer in the negative. Not only is it improbable in itself, but the different stories so contradict each other that they cancel out. The idea of the connection between the two organizations seems to have had two roots. One was a rather snobbish desire to associate the origin of the Fraternity with knighthood and nobility - the other was the association with the Temple. Masons were interested not only with Solomon's Temple, but Zerubbabel's, and then Herod's, and later still with the Christian order that built its church and headquarters on the self same site and was pledged to defend it against the enemies of Christendom. The Templar connection rounded out the historical connection with the first Temple, and so when high degrees were being devised and invented, this theme was inevitably seized upon, and worked out in all kinds of ways, three main lines of which have survived - the Templar Orders of America and the British Empire (which are very different from each other) and the degrees with Templar connections in the A. & A. S. R.

* * *

SCOTTISH RITE TITLES

What is the official name of the Scottish Rite supreme body in the Southern states ? By what titles should its officials be addressed ?

D.L., Florida

The official title of the supreme body is given in the Statutes, thus: "The Supreme Council of the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America." The title of the Grand Commander is "Sovereign," of the Lieutenant Grand Commander is "Venerable," and of all other officers and members is "Brother."

* * *

WHAT BOOKS ARE RECOMMENDED?

Your Catalog of Books for the Mason has given me a larger understanding of the possibilities of Masonic reading. May I be permitted to ask if the Society recommends all books listed ? W. S. M., New York.

It does not. The Book Department of the Society came gradually into existence, without any thought of ever making a commercial business of it, and solely as a convenience to its members. In the early days of the Department the Board of Editors attempted to list only such titles as could be recommended without reservation, but this proved to be impracticable, owing to a great diversity of opinion among members. What one man believes to be a poor book another man considers to be valuable. Neither the Society nor any other group of Masons has any right to censor Masonic reading. What to read and what not to read is an inalienable prerogative of every individual. The Board of Editors never hesitates to give its own honest opinions about any book of which a member makes inquiry. Every member may feel free to make such inquiry before purchasing a book if he so desires.

* * *

WHAT HAS BEEN THE RELIGION OF THE PRESIDENTS?

Will you kindly inform me, through the Question Box Department, what has been the church affiliation of the Presidents of the United States?

G. L. K., Ohio.

According to an unsigned brochure in our files, the Presidents have been of seven various affiliations, not counting those of no church at all. We cannot vouch for the accuracy of this statement and will appreciate a check-up by such readers as have the data in hand. In tabulated form the names stand thus:

Episcopalian - Washington, Madison, Monroe, Wm. H. Harrison, Tyler, Taylor, Pierce, Arthur.

Unitarian - John Adams, John Quincy Adams, Fillmore, Taft.

Prestbyterian - Jackson, Polk, Buchanan, Lincoln, Cleveland, Benjamin Harrison, Wilson.

Reformed Dutch - Van Buren, Roosevelt.

Methodist – Grant, Hays, McKinley.

Disciples - Garfield.

President Coolidge is a member of the Congregationalist Church.

* * *

SCOTTISH RITE LITURGY WANTED

I am desirous of obtaining a copy of the Liturgy of the first three degrees of the Ancient and Accepted Scottish Rite. I have the rest of the set, and am willing to pay any reasonable price for it. Our library here does not contain it either, and at present the supply is exhausted at Washington.

Perhaps you know where there is a copy for sale, or perhaps a notice in THE BUILDER might bring one to light.

W. A. Theobald, P. O. Box 438, Chicago, III.

We do not know where this work could be obtained, but are very pleased to be able to give publicity to Bro. Theobald's requirements, and hope that some one among our readers may have a copy he wishes to dispose of.

----o----

YE EDITOR'S CORNER

Letters of congratulation on the May number of THE BUILDER continue to arrive and requests that similar efforts be made to deal with Freemasonry in other countries. This is very gratifying and we hope to be able to carry out some of these proposals.

* * *

A story related by Rob Morris many years ago throws a lurid light on the conditions under which the Craft labored in the fifties and sixties of the last century. It appears that serious complaints reached the Grand Master concerning a certain lodge in his jurisdiction and he appointed a commission of grave and reverend seigneurs - at least right worshipful brethren - to inquire into the matter. The commission met and summoned witnesses; among them was a member of the lodge in question whose testimony ran as follows in answer to the questions asked him:

Yes, it was true the lodge met in a room over a "dramhouse" but he thought that this very conveniently solved the question of providing necessary refreshment. Yes, it was a feet that most of the glass was out of the windows, but no more than afforded necessary ventilation. Yes, the floor was only loose boards with wide cracks between them, but this saved the expense of having cuspidors - and as for anyone discovering the secrets of Masonry, he had been a member of the lodge for three years and he hadn't learned any.

Needless to say how the commission reported.

* * *

We regret very much to learn that "The Square" of Vancouver, B. C., has to be temporarily suspended. This is bad news, for "The Square" has been one of the best

and most generally interesting of Masonic magazines. It is to be sincerely hoped that this suspension may be only temporary and that Bro. Templeton may be able to continue it on the same high level that he has done in the past. "me Square" is one of the comparatively few Masonic periodicals of general interest, very little of purely local concern having appeared in its pages. It is too bad that it could not have more general support.

* * *

Our request for a copy of "The Clique" met with an unexpected response, quite a number of readers very kindly sent us copies, for which courtesy on their part we are truly grateful.

* * *

As an additional note or comment on Bro. Tuckett's very interesting article in the May number of THE BUILDER on "Prince Charles Edward Stuart, G. M.," we reproduce the following communication by Bro. J. O. Manton to Miscellanea Latomorum for June, regarding the old lodge at Li(t)chfield, England. It does not appear however that Bro. Manton is referring to the article in THE BUILDER, but to one published in the April number of the above mentioned periodical.

"Bro. Tuckett is in error in crediting Derbyshire with the Longnor Lodge of Unity; Longnor is in Staffordshire, just over the border. Perhaps the following additional dates and details will be of interest. The Lodge at Longnor was consecrated on 28th June, 1811, and the number was altered to 492 in 1814. Its last return was made in 1818 and it was erased in 1829. In the meantime an Atholl Lodge had been founded at Buxton, in 1810, with the number 165, under the name 'Derbyshire Lodge.' In 1837 it had only two members, and in 1840 the surviving members of the Lodge at Longnor secured the removal of the Derbyshire Lodge to that place from Buxton.

"But this Lodge was in its turn erased in 1866 having made no returns for six years, and on 15th September, 1868, a warrant was issued for the Phoenix Lodge of St. Ann, Buxton, and the two brethren of the extinct Lodge at Longnor who were in possession of all its furniture and its warrant, being among the founders of the new Lodge transferred to it all the effects of the old one. The Lodge at Buxton is still in possession of then and the old warrant is there today. It bears the date 24th July, 1787 – not June as printed at p. 117."

The Builder Magazine

October 1925 - Volume XI - Number 10

TABLE OF CONTENTS

Idealism of Masonry - By BRO. H.C. DE LAFONTAINE, P.G.D., England

Paul Jones, Scottish Mason, American Patriot - By. BRO. WILLIAM M. STUART

WHAT WAS FREEMASONRY DESIGNED TO BE? - By BRO. SILAS H. SHEPHERD, Wisconsin

What Masonry Is Not - BY BRO. GEORGE H. DERN, Governor of Utah, P.G.M.

Links Between Lodge and Chapter - By BRO. N.W.J. HAYDON, Toronto

The Story of Freemasonry in Colorado - By BRO. GEORGE B. CLARK, Colorado PART II (Concluded)

THE ATTACKS ON FREEMASONRY IN AUSTRIA BY BRO. THEODOR HILM, AUSTRIA

EDITORIAL.

WHY?

WHAT DOES IT STAND FOR?

LEADERS OF THE BLIND

ALANSON B. SKINNER

What Is Symbolism? - By BRO. R. J. MEEKREN

THE LIBRARY

THE KEYS OF FREEMASONRY

THE STORY OF SAMSON AND ITS PLACE IN THE RELIGIOUS DEVELOPMENT OF MANKIND

THE QUESTION BOX and CORRESPONDENCE

REGULATING THE INTERVAL BETWEEN DEGREES

THE EVOLUTION OF THE LODGE

GENERAL GRAND LODGE

THOMAS R. MARSHALL

ORIGIN OF THE EASTERN STAR

PRESIDENT HAYES A BAPTIST?

WHO SHOULD GIVE INSTRUCTION?

ANOTHER PATRIARCH

YE EDITOR'S CORNER

----o----

Idealism of Masonry

By BRO. H.C. DE LAFONTAINE, P.G.D., England

THE main purpose of this article is sufficiently indicated by the title, and the author has set forth what in his opinion Masonry should be and what it might be. But there is an additional interest to American readers, in that it will help them in forming a picture of some of the many differences in usage and custom between Masonry as it has developed on the two sides of the Atlantic, though, as the article demonstrates, the spirit is the same.

DR. JOSEPH FORT NEWTON, in his admirable and much-to-be-recommended book entitled The Builders, when discoursing on the subject, "What Is Masonry?" says: "Masonry is the activity of closely united men who, employing symbolical forms borrowed principally from the masons' trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale." This is a quotation from a German Handbuch on Masonry, and you might say with some reason that these noble sentiments come from a tainted source; but, as a Mason, I cannot render myself so bigoted a person as to refuse to employ a definition which so aptly expresses the high aims and intentions of our system. Had our own Masonic intellectuality evolved a similarly expressive statement, I should not need to have borrowed from a foreign source.

There has been much talk about the League of Nations; indeed, there already seems to be a Wilsonian directness about the phrase. We, as non-political brethren, cannot deal with the question. We can only make large eyes and meditate on the disingenuous method of securing in the future universal and permanent peace by constituting a vast continent to be the arbiter of world decisions. A League of Nations is an idealism that is beyond the bound of possibility or probability; but, on the other hand, a League of Mankind, though again an idealism, is something that can be brought down to earth, that, indeed, is actually here, though men know it not and go on inventing impossible schemes, when they have already to hand in the inner teaching and the foremost principles of Masonry the greatest panacea for the softening and obliterating of this world's troubles that people have ever known.

"Amidst bitterness and strife Masonry brings men of every rank and walk of life together as men, and nothing else, at an altar where they can talk and not fight, discuss and not dispute, and each may learn the point of view of his fellow."

One sometimes hears the sentiment voiced, "Masonry is my religion," and one can sympathize entirely with such an expression of opinion. For Masonry in its highest essence "is Religion, a worship in which all good men may unite, that each may share the faith of all." "No part of the ministry of Masonry is more beautiful and wise than its appeal, not for tolerance, but for fraternity; not for uniformity, but for unity of spirit amidst varieties of outlook and opinion."

Masonry imposes no dogma, invents no shibboleth, imprints no creed. In its vast idealism, it embraces all peoples, tolerates all world-wide religions and narrow sects, holds out its hand to all who are groping in darkness for a way to light, and says benignly ill words, not strange to our ears, "Come, I will show you a more excellent way." I quite believe that many Masons do find in the higher teachings of Masonic science that which more nearly satisfies their spiritual yearnings than any carefully elaborated system of religious thought which, encrusted into rigidity by tradition, has come to be known as all that is necessary to the soul's health. One of the great powers of Masonry, and one of the chief factors in its stability is that it "seeks to free men from a limiting conception of religion, and thus to remove one of the chief causes of sectarianism."

I cannot, in leaving this ideal aspect of the Craft, forbear quoting a few sentences from The Builders, and if you know them already, I must apologize, but for myself I think we can never hear them too often. They come upon us like a rush of sweet, clean, invigorating air, fresh from the Atlantic, permeating all the recesses of our somewhat effete civilization.

"When is a man a Mason ? When he knows that deep down in his heart every man is noble, as vile, as divine, as diabolic, and as lonely as himself. When he knows how to sympathize with men in their sorrows, yea even in their sins. When he has learned how to make friends and to keep them, and above all how to keep friends with

himself. When he can be happy and high-minded amid the meaner drudgeries of life. When no voice of distress reaches his ears in vain, and no hand seeks his aid without response. When he finds good in every faith that helps any man to lay hold of divine things, and sees majestic meanings in life, whatever the name of that faith may be. When he has kept faith with himself, with his fellow man, with his God; in his hand a sword for evil, in his heart a bit of a song, glad to live, but not afraid to die."

"If Masons often fall far below their high ideal, it is because they share in their degree the infirmity of mankind. He is a poor craftsman who glibly recites the teachings of the Order and quickly forgets the lessons they convey; who wears the honourable dress to conceal a self-seeking spirit; or to whom its great and simple symbols bring only an outward thrill, and no inward urge toward the highest of all good. Apart from what they symbolize, all symbols are empty; they speak only to such as have ears to hear."

THERE IS A CHASM BETWEEN PRACTICE AND PRECEPT

It cannot be denied by anyone who has any power of observation that there is a wide divergence between practice and profession in Masonry. But this is common to every human institution, and must always be so, according to the nature of things. And nowhere is this more vividly illustrated than in the history of religion. The teaching is sublime, but the disciple, overburdened by human weaknesses, drags it down and endeavors to fit it to his own earthly ends. It is prone to all of us to make the most solemn professions with our lips, and to go away and belie the spirit of what we have said. And then men blame the teaching, and not the feeble human instrument. Masonry is founded on those two principles which go to make up the whole of religion, independent of any accretions which may have hidden them from immediate view or endeavored to strangle them out of existence, and these principles are, as you well know, love of God, and love of man, both reacting and interacting on each other. One is the complement of the other; you cannot separate them; they stand or fall together. We all respectably declare ourselves God-lovers, though in some instances, if the love that we show to a fellow man exemplifies our love to the Divine Being, the Divine Being must be a very neglected and solitary person.

The selfishness of humanity is the great hindrance to the realization of the inner strength of Masonry. Remember the five points of fellowship! They bind together brother Masons in the strongest bond of charity that can be imagined. You greet your fellow man as a brother, and in doing so you become his ally for life; your further actions touch every point in his life, domestic, civil, and religious. And yet who has not known many who have faller from grace, who have endeavored to interpret their vows and obligations in the manner in which people interpret the Bible, squaring precepts and texts to their own advantage, sheltering themselves under the much abused maxim "Autre temps, autres moeurs!" But these reflections need not make us despondent or reduce us to a condition of hopelessness--the lesson for us is to show a bright example, to make others see by our own lives and conduct that Masonry is not a simple medium for convivial entertainment, that it is not a benefit society, and that it is not an association for the enticement and beguilement of hoary headed veterans and down-cheeked youngsters from homestead or from amorous dalliance, but that it affords to all, if properly understood and consistently practiced, the right means for living an upright life, a life which may be said to be passed in the shadow of God's smile.

Having directed your thoughts to the ideals of Masonry, I now turn to mundane considerations, and proceed to note some details in the working and practice of Masonry. As to the forms in which our present Masonry is enshrined, opinion has varied from time to time as to the expediency of uniformity. From a general survey of the question I think anyone must see that any endeavor in this direction would be rather like an attempt to revise the Book of Common Prayer of the Church of England. And the result would be the same--many historical landmarks would be lost for all time, and a somewhat emasculated version of our ceremonies would have to pass muster. At a Quarterly Communication of the Grand Lodge of England, you may remember that a brother once brought forward a resolution advocating uniformity ritual. It met with no approval, and no one could be found to act as seconder. You cannot deduce from this too much, as possibly the same resolution at some other meeting of Grand Lodge, attended by another contingent of Masons, might have met with some support. Yet I do not hesitate to say that I believe that the majority of really working Masons are opposed to any attempt to reduce our ritual to one monotonous level of sameness.

I would suggest, however, to all private lodges such a measure of uniformity as enables the officers to work in harmony conjointly with the Master. To take only one

instance to illustrate what I mean--a candidate, if he is paying due attention to the ceremony, must be somewhat mystified to be told by the Master that it was in this position that Moses prayed fervently, etc., and then to be told, when conducted to the Senior Warden's pedestal, that it was really Joshua who so prayed, and not Moses at all. It would be well that a Master should state the working he intends to adopt, and should suggest to his officers the practice of uniformity in working. But in the case of long standing oral traditions, the Past Masters of a lodge have much to say as to the regulation of the ritual so that the poor Master's constitutional authority vanishes into thin air. However, if Masters will be so weak as to come in danger of being snuffed out, they must blame their own supineness.

ANACHRONISMS ARE NOTED

Every candidate who takes a lively interest in Masonry will notice in the Craft degrees many anachronisms, many redundancies of speech, many misquotations, and not a few grammatical errors, and will he correspondingly shocked or astonished; but the way can be made smooth in this respect, and we cannot argue from this that a brand new ritual should be evolved which should endeavor to satisfy all parties. There is no doubt that Emulation (1) working has made great and astonishing strides, and is much in favor. Personally, I have always considered that, whatever the ritual, the question of paramount importance is to interest, to teach, to instruct the candidate. Avoid all parrot-like utterances, and do not say things like a machine, even if you do lose a match-box. Be natural, be easy, have your ritual at your fingers' ends, be able to play with it as you like, pause for effect at the proper moments, and never let the candidate see that you are at a loss for a word, quickly substitute another, if it is in a nonessential part of the ceremony. The candidate, the candidate, that is all you have to think of; not yourself; you must throw away every shred of selfconsciousness when you begin your work. Then you may succeed in doing justice to yourself, but not otherwise. A most unfortunate effect is sometimes produced by a Master suddenly stopping and again repeating what he has previously said, under the impression that he has not used the actual words. This breaks the continuity of the ceremony, jars on the candidate, and produces a feeling of nervous insecurity in the lodge. The intonations and inflections of the voice also have much to do with the effective rendering of the ritual. A persistence in one hard, dry, rasping note not only fatigues the listeners, but is wearisome to the speaker. But it is so easy to give advice. I think I might now fitly say, as was said to one of old, "Physician, heal thyself."

I have been speaking about the candidate, and this leads me to the consideration of a point on which I have always felt very strongly, and which I think deserves serious thought, and that is the training of young Masons. If I may speak from my own experience, my initiation meant nothing to me. The ceremony was shuffled over in a very perfunctory sort of way, with the result that I went away thoroughly unedified. You will, therefore, not be surprised to hear that it was two years before I presented myself for my Master Mason's Degree. It was then indelibly imprinted on my mind how different my entrance into Masonry might have been under other circumstances. According to the present method, it seems to me that you hatch your chickens, you then hide away the mother-hen, and the only nutriment you provide for the callow brood is a few scattered grains pressed down into the cracks of the earth by the greedy struggles of the fully fledged birds. The retort may be made that there are lodges of instruction for all Masons both young and old, (2) and I would not for one moment gainsay the usefulness of these organizations, nor decry the valuable work that they have done. Here the newly-made Mason may begin to take part in the purely ritual part of Masonry; his mind may also be further trained and enlightened by hearing the working of the various sections of the lectures. But, when all is said and done, this is only the fringe of the great enveloping vestment; the threshold, as it were, of that mighty temple not made with hands; the tiny candle which attempts to hold a light to the sun. Dr. Newton, in the preface to his book, has these words:

"Fourteen years ago the writer of this volume entered the temple of Freemasonry, and that date stands out in memory as one of the most significant days in his life. There was a little spread on the night of his raising, and, as is the custom, the candidate was asked to give his impressions of the Order. Among other things, he made the request to know if there was any little book which would tell a young man the things he would most like to know about Masonry. What it was, whence it came, what it teaches, and what it is trying to do in the world. No one knew of such a book at the time, nor has any been found to meet a need which many must have felt before and since. By an odd coincidence, it has fallen to the lot of the author to write the little book for which he made request fourteen years ago."

You will now see an additional reason for my having recommended this work to your notice at the beginning of my remarks. But even this book, admirable as it is in itself, does not altogether satisfy me. It seems to want directness, and it lacks practicality, a

point I always judge to be of supreme importance. It has also the characteristic of being what I should call "high falutin". I say this not unkindly, but only as a concession to the beginner in Masonry. I therefore am still waiting for the manual which will be an adequate vade mecum to the neophyte in Masonry.

I ought here, however, to mention that a little work, excellent in its way, has during the past two years been published and put in circulation. What Is Freemasonry? is the title of this brochure, and the well known name attached to it, that of Bro. Crowe, vouches for its correctness and usefulness. I have many times given it to Entered Apprentices, and I hope they have profited by the information it contains. Lord Ampthill, in the preface that he wrote for the book, says:

"I seize this opportunity of repeating a suggestion which I have often made, namely, that there should be some brief discourse on Masonic history, Masonic principles, or on the administration and activity of the Craft at every lodge meeting. Let the Past Masters take it in turn to speak for five minutes and tell the junior members of the lodge something about these matters, or advise them what to read. Let the younger brethren be examined in their knowledge of these subjects after they have had a chance of reading." Also, "The precepts which have been handed down to us from the days when everything depended upon oral tradition, repeatedly emphasize the duty of imparting instruction over and above that contained in the fixed ceremonies."

This manual is really a step in the right direction; I cannot say it is all sufficing, but a notable point in its favor is that it contains a copy of a letter which is sent to every candidate for initiation in the old lodge. "Union des Coeurs," at Geneva. I have never read anything more suitable in tone and more felicitously expressed, and as Bro. Crowe points out, "it is suited both to candidates and newly-made brethren of every country." Lord Ampthill thinks that our own lodges should send out a similar letter.

I nevertheless abide by my previous statement--that I am still waiting for an adequate Masonic vade mecum; the book I have mentioned goes part of the way; Dr. Joseph Fort Newton's book goes a long part of the way; but there is still a longer journey.

MASONIC EDUCATION DESIDERATED

I have for some time thought that, besides lodges of instruction, there ought to be classes for those Masons who are disposed to take an interest in the science. And here we enter on the educational side of Masonry. These classes should be held weekly, or fortnightly, if possible, and should be presided over by experienced Masons. Occasionally an examination might be held to test the growth of knowledge on the part of the students. Some well-known Masonic textbook, if such a thing exists, might be made the basis of instruction, and a catechism might even be devised as a useful adjunct. You will be thinking that I am now plunging into a sea of utopian impossibilities, and that I am addressing Masons who have no business avocations to engage the most part of their time and attention. It is truly said, however, that the busiest people can always make time for further labors, and I honestly believe that such a course as I am suggesting would come as a positive refreshment to the continued poring over the hard arid facts of life, and would serve to recreate and enliven a sometimes jaded mind and body. At all events, let trial be made before the notion is swept into the dust-heap of wild-cat schemes.

As a proof of Masonry being an educational science, I may once more revert to words from Dr. Newton's book, which, I perceive, is fast obsessing my mind as being a useful foundation on which to build. He is quoting from Albert Pike's MS. Lessons in Masonry and the subject is the inner meaning of the three grips which occur in the ritual of Craft Masonry. The first the Entered Apprentice's grip, may be likened to the power and function of science. "Science, so far from proving the immortality of the soul, lays aside its instruments, unable to prove that there is a soul. Not by that grip can man be raised from a dead level to a living perpendicular. Logic," as personified by the Fellow Craft's grip, "then tries to demonstrate that the soul in its nature, is indivisible, indestructible so immortal." But not even "by that grip can man be raised to walk in newness of life. There remains," in the Master Mason's grip, "the strong grip of Faith"; "once we know that the soul is akin to God .... we have a reach and grasp and power of faith whereby we are lifted out of shadow into the light."

GRAND OFFICERS SHOULD NOT OVER MEDDLE

As to the conduct of private lodges, one must speak with a becoming discretion, as I have no eyes of admiration for the newly-appointed Grand Officer who thinks he has a mandate from the Grand Master to oversee and correct what he judges to be irregularities and departures from the usual ritual. He blusters with a newly-acquired importance, and often through his own imperfect knowledge makes confusion worse confounded. At the same time I have always declared that Grand Lodge does not make a sufficient use of those whom it appoints to office. They might, those of them who have leisure for the same, be sent to visit Provinces and to collect information as to the work and progress of lodges, which, when tabulated, might be of great assistance to those working in the office at Freemasons' Hall. This is only one direction in which work might be done. Naturally, such visitation must be in no sense inquisitorial; that would be fatal; it must be in the nature of kindly friendship, sympathetic guidance, and counsel. Therein, I suppose, is the danger, that if such a system were instituted, square pegs might not fit into round holes.

There is one practice which even in the mildness of my nature I cannot avoid condemning, and that is the practice, seen in so many lodges, of saluting every officer after his investiture by the Master. I can find no authority for this, and I see no meaning in it. And strange to say, it is only too often a Grand Officer, who as Director of Ceremonies, shouts, "To older, brethren." Such a practice seems to me to harmonize but ill with the dignity of the ritual, and Grand Officers ought to know better than to give it countenance.

DIVISION OF LABOUR RECOMMENDED

I think a Master, if he presides over an actively working lodge, should endeavor to distribute the as widely as possible, and not to keep the lion's share for himself. He may be the best of Masters, but he imposes on himself a needless strain when in one evening he makes himself responsible for the three degrees, and he is not giving the Past Masters that opportunity of pleasant reminiscence which they sometimes so ardently desire.

After the lodge, in most instances, follows the meal, the pleasant symposium, where all can meet on a thorough basis of equality as at a common table, and exchange confidences, and make acquaintances which strengthen the Masonic bond. A pleasant and useful function, but by no means to be looked on as an integral factor in Masonry. To talk of it as the Fourth Degree is to lower oneself into an abyss of Masonic ignorance, appalling in its height, depth, and breadth ! To hurry over work in lodge, in order to get to the dinner table, is to prove that for some Masonry means little else than a private feeding club! But, now as to the Fourth Degree ! How can one discover a Fourth Degree, when, as Royal Arch Masons will know, and as others will come to know, we are expressly told that there is no Fourth Degree in Craft Masonry, but only a ceremony which is a completion of the Third, or Master Mason's Degree ? I venture therefore to plead that this utter misnomer be once and for all abolished from periods of refreshment in any lodge. If, during its working, any lodge is called off, the brethren are called "from labor to refreshment", not "to attend to the work of the Fourth Degree".

I find in an old Masonic work, published in 1769, the following suggested by-law for lodges, and I quote it as containing a perhaps useful admonition for all, though the convivial side of Masonry is not now the mad carouse which in some instances it used to be. It runs:

"As nothing has a greater tendency to bring the Craft into disrepute than keeping late hours on lodge nights; the Master shall be acquainted by the S.W. when it is Nth o'clock, and shall immediately proceed to close the lodge; either of them failing herein shall forfeit the sum of . . . and any member who is in the lodge (and not being a traveller or lodger in the house) remaining in the same house after Nth o'clock, shall also forfeit the sum of . . . It is hoped and expected that no member will offend against this law, calculated to secure the honor and harmony of the lodge, to prevent uneasiness to our relatives at home, and to preserve the economy of our families."

GOOD MUSIC IS NEEDED IN LODGES

And lastly, as to music in lodges. I note that in Anderson's Constitutions there is, at the end of the book, an appendix, containing "Some of the Usual Freemason Songs." Amongst these may be found the Master's Song and the Warden's Song, both by Bro. Armstrong, as also the Fellowcraft's Song, by Bro. Charles de la Fay, and the Entered 'Prentice's Song, by Bro. Matthew Birkhead. Above the song is written "to be sung after grave Business is over." Then follows a collection of songs under this heading: "The following songs are not in the first book, but being usually sung, they are now printed." These comprise the Deputy Grand Master's Song; the Grand Warden's Song, by Bro. Oates; the Treasurer's Song; the Secretary's Song, and the Swordbearer's Song. It may be interesting to note, under this heading, that Mozart owed many of his impulses as a composer to his connection with Freemasonry. Indeed a short Masonic cantata, which was composed on Nov. 15, 1791, and performed a few days afterwards at the consecration of a new Masonic temple, is the last work which Mozart completed. I suppose it is not generally known that in the overture to Mozart's famous opera, "The Magic Flute," there occur three chords, three times repeated, with pauses between, given out by the wind instruments alone, and the rhythm of these chords is a musical expression of the knocks in the Third Degree. They occur again in the opera in the scene of the Temple assembly as a sign that Tamino, the hero, is accepted and appointed to undergo the tests. But this by the way of parenthesis.

All that I have spoken about, you will see, goes to prove, except in one or two instances, that music has been more especially prominent in connection with the convivial side of Masonry than with actual ceremonies in the lodge itself. I dare say I am somewhat hypercritical as to music, but I do say unhesitatingly that rather no music at all than music inefficiently performed. There is but little scope for music in the Three Degrees of our Craft ritual, though a skillful organist can by a well chosen and well modulated accompaniment considerably enhance the beauty of the Master Mason ceremony. The greatest scope for music is afforded by the consecration of a lodge. I have attended numberless consecrations, and I can only say that I have thought both the music then given and its general rendering pitiful and beneath contempt. I am afraid music is taken but little notice of by the ruling authorities in the Craft. It is curious to me that no Grand Organist has compiled or collected a selection of music worthy of the dignity of our Order. The only music I ever remember hearing in connection with Masonry which at all impressed me was at a rehearsal of the consecration ceremony by a London Lodge of Instruction. It was made a special feature of the occasion, and great pains had been taken to secure adequate talent. The result was most harmonious, which will not be so if I drag out to further length these reflections. I have endeavored to give them a certain degree of practicality, and I hope

that which I have written may bear a little fruit in a greater devotion to our Order, and a fuller acquaintance with its sublime principles.

It may be thought that in the latter part of my remarks I have wandered altogether from my subject, but I would rather contend that the several points I have noted, if looked at and considered in the right spirit, do tend to the elevation and the proper presentment of the high ideals on which the Order is founded. I must confess that the recent great world struggle rather struck Masonry at its base, and caused one to have grave doubts and apprehensions as to its future. But through the providence of the Great Architect of the Universe, it has recovered its equilibrium, and now stands in a position of greater strength than possibly it has had at any period of its present form of existence. I feel that this very strength is a clarion call to consolidate our efforts in promoting peace and harmony and earnest good will amongst ourselves and the peoples of the earth. I think it is a wise decree that prohibits us from employing Masonry politically. If anyone has studied the history of Masonry in other countries, particularly in those where the Latin races abound, he will see that our Order has been made a screen to mask the most daring and appalling crimes. And yet, in view of this, I do venture to say that we do not actually live up to the high standard of our Masonic calling. Of course it will be understood that I am speaking of Masons in the aggregate, and not of individual and honorable exceptions. If I should seem severe or captious, I can only say that Masonic zeal perhaps tempts me to make over-heated statements, but as to their veracity I feel certain. Masonry if properly apprehended, opens the door to a new world --we pass from darkness to light--see to it that that light irradiates in an ever widening center, so that you may communicate wisdom and knowledge during your path through life!

NOTES (by the Editor)

1. There are several forms of ritual followed in England among which those taught by the "Emulation" and "Stability" Lodges of Instruction are perhaps the best known. Those who would like more light on this subject would do well to consult Sadler's history of the former (if they can get hold of it) and Golby's "Century of Stability." The "Masonic Ritual Described Compared and Explained" by J. W. Hobbs would be very useful in this connection. 2. This of course refers to England where lodges of

instruction are common. They are regularly organized and are open to all Master Masons.

----o----

Paul Jones, Scottish Mason, American Patriot

By. BRO. WILLIAM M. STUART

The author of this vivid historical story of Revolutionary days is becoming widely and deservedly known as a writer of American fiction, and we are glad to be able to introduce him to our readers, and to be able to promise them further productions of his pen.

Like the tale of a mythical god of old Athens reads the record of that courageous gentleman of the long ago, who though born in one of the lower stratas of Scotch society, attained riches, titles and honor; who came to walk with kings, but whose proudest boast ever remained that he was an American citizen.

Paul Jones, the son of a poor Scotch gardener, was born July 6, 1747, in Arbigland, parish of Kirkbean, stewartry of Kirkcudbright. It was on the estate of Lord Selkirk, a nobleman of distinction, whose castle was on St. Mary's Isle, that Paul first saw the light of day. Years after the future commodore of the American navy was to do the employer of his father an injury and then make ample reparation.

The youth of Paul Jones was spent on the shores of the Solway Frith across the channel from Whitehaven, which also he was to bring into the limelight of history.

Although the name has now become so familiar that it is difficult to think of him in other terms, it must not be forgotten that the famous sailor's birth name was not Paul Jones, but John Paul. Under that name he was at the age of twelve apprenticed to a Mr. Younger of Whitehaven, a merchant engaged in trading with America. Before he was thirteen John Paul sailed for Rappahannock, Virginia, in the ship Friendship. From the first he liked America. His elder brother, William Paul, had already settled in Virginia, and it was in his home that John stayed while on this first voyage to America.

A business failure on the part of Mr. Younger now induced that gentleman to release John from his apprenticeship, and the boy was therefore thrown upon his own resources. He, however, improved to the full such limited opportunities as he had. Filled to the brim with the thirst for learning, he studied late at night, not only navigation and kindred subjects, but French as well. In time he became a very good French student, and his scholarship in other lines was such that he did not have to blush when in the presence of the learned.

John was still but a boy when he shipped as third mate on a slaver hailing from Whitehaven. And in 1766 he secured a berth as first mate on the brigantine Two Friends, also engaged in the slave trade. At this time the business of slave trading was considered entirely respectable, but John Paul grew so disgusted with it that he left the business after the ship had arrived in the West Indies, and returned to Scotland as a passenger on another vessel. On the way over both the captain and the mate of the ship died of the fever, and Paul took command, bringing the brigantine safely into port. This act earned for him the appointment as master of the ship.

In the year 1770 he commanded the Betsy of London, a vessel engaged in the West India trade. John now entered into speculations and made considerable money. It was in this same year of 1770 that, being ever in search of Light, he was initiated in St. Bernard Lodge, No. 122, F. & A. M., of Kilwinning, Kirkcudbright, Scotland. This was on Nov. 27.

The next year John Paul renounced Scotland as his home, and in 1773, being called to virginia to settle the estate of his brother, William Paul, he decided to stay there and set up as a planter. He now had some property, although it would appear that he never was a very rich man. It was also probably about this time that he decided to change his name by adding to his birth name that of Jones.

Until recently it had remained a mystery just what induced him to take this step. But a few years ago that indefatigable historian, Cyrus Townsend Brady, cleared up this point. It seems that during his lean years Paul had grown on very friendly terms with a gentleman of North Carolina by the name of Wiley Jones. Although Brady does not mention this point, it is exceedingly probable that the cause of this friendship was Masonry. Jones was of much help to John Paul when the latter sorely needed it, and in romantic gratitude Paul added the name of Jones to his own. Later Wiley Jones was instrumental in securing for John Paul Jones his first commission in the infant navy of the United States.

John Paul Jones seems to have been an enthusiastic and consistent Mason. Both before and during the Revolution he was a frequent visitor at the lodges in Boston, Philadelphia and New York. There is not the slightest doubt but that it was Masonry which first brought him to the attention of influential Americans. Later most of the officers who sailed with him on his various cruises were Masons, including the afterward famous Richard Dale, lieutenant on the Bonhomme Richard at the time of her battle with the Serapis. Dale and Jones were firm friends as well as Masonic brothers, and worked together in utmost harmony.

On Dec. 7, 1775, John Paul Jonex received his commission as lieutenant in the Continental navy, being ordered to service on the Alfred. It is said that to him fell the honor of hoisting the first American flag over a ship of war. This was the celebrated Rattlesnake flag with the motto, "Don't Tread On Me."

Jones' first independent command was the schooner Providence of seventy tons burden and armed with four tiny guns. With this feeble force he made a very

successful cruise in which he captured sixteen vessels and destroyed British property aggregating a million dollars.

Shortly after this, while in command of the Alfred he made another cruise and captured great stores of clothing, of which the patriots were then in much need.

Paul Jones was commissioned a captain on the very day that the stars and stripes were adopted as the national flag. Ordered to the command of the Ranger, a corvette of three hundred tons, he hoisted at her masthead on the 4th of July, 1777, the new flag. This particular ensign had been made from "slices of their best silk gowns" by the Misses Mary Langdon, Augusta Pierce, Caroline Chandler, Dorothy Hall and Helen Seavey, of Portsmouth, N. H., for presentation to Jones for this very ceremony. The ladies were present on the deck of the Ranger when the flag was raised.

This flag had a glorious history. It streamed over the Ranger when Jones set sail to carry to the King of France the news of Burgoyne's surrender; it still flew from the masthead of this famous ship when she captured the Drake; it received from the united French fleet at Brest on Feb. 14, 1778, the first salute by a foreign naval power; and it went down with the Bonhomme Richard after the desperate fight off Flamborough Head.

According to Augustus C. Buell in his history of Paul Jones: "When Jones returned to this country in February, 1781, he found Miss Langdon of 'the quilting party' a guest of the Ross family whose house was always his home in Philadelphia. By way of an apology he explained to her that his most ardent desire had been to bring that flag back to America, with all its glories, and give it back untarnished into the fair hands that had given it to him nearly four years before. 'But, Miss Mary,' he said, 'I couldn't bear to strip it from the poor old ship in her last agony, nor could I deny to my dead on her decks, who had given their lives to keep it flying, the glory of taking it with them.'

"'You did exactly right, Commodore,' exclaimed Miss Langdon, 'that flag is just where we all wish it to be--flying at the bottom of the sea over the only ship that ever sunk in victory.'"

After arriving at Brest with the message for the French king, Jones soon took the Ranger on a cruise destined to be famous. He fairly swept the English Channel and the Irish Sea of British commerce, causing the price of marine insurance to sky-rocket and himself to be denounced as a pirate, a blackguard and a traitor.

Knowing the harbor of Whitehaven like a book, he determined to surprise it and burn the shipping. Taking two boat crews, he landed in the night, surprised the forts, which appear to have had but small garrisons, then attempted to burn the fleet of merchantmen that fairly crowded the harbor. But here fortune turned against him. His torches had burned out. Running into a nearby house he secured some fire which he placed in the hold of a vessel warped to a dock. Soon this ship burst into flame.

But now the dawn had come up and the populace were aroused. Jones himself describes what ensued. He says: "The inhabitants began to appear in thousands, and individuals ran hastily toward us. I stood between them and the ship on fire, with my pistol in my hand, and ordered them to stand, which they did with some precipitation. The sun was a full hour's march above the horizon; and as sleep no longer ruled the world, it was time to retire. We re-embarked without opposition, having released a number of prisoners, as our boats could not carry them. After all my people had embarked, I stood upon the pier for a considerable space, yet no person advanced. I saw all the eminences round the town covered with the amazed inhabitants."

The raid had been but partly successful, yet it served to terrorize the inhabitants of the British coast towns and awaken them to a feeling for the coast-wise citizens of America, who for so long had been forced to endure the aggressions of the British navy.

It was ever in the mind of Paul Jones to secure as a hostage some prominent Briton, that his captivity might serve to mitigate the evil experienced by the Americans. With this end in view he approached St. Mary's Isle and saw through the clustered foliage the turrets of the castle of Lord Selkirk.

On the estate of this nobleman Paul had played as a little child. He knew every inch of the surrounding country. He held the family of Lord Selkirk in the highest respect, for the Lady Selkirk had in old times often befriended his mother. But he knew that if he could secure the person of the nobleman it would go a long way toward insuring the good treatment of American prisoners, such as were at this time languishing in that floating hell, the Old Jersey prison ship.

Choosing two boat crews of his most trusty men, Jones debarked from the Ranger, landed on the shore of St. Mary's Isle and proceeded up the broad driveway that led to the castle.

Coming very soon upon two countrymen, the Americans learned that Lord Selkirk was away from home. This was bitter news for Jones; but as the person of the lord was all he wanted, he gave the command to his men to right about face and march to the pier, but the men were inclined to revolt. They wished to loot the castle of the family plate that they knew it must contain.

Jones pondered their grievance. He well knew the mental processes of the average common sailor. In those days if a sailor could not make prize money or secure loot he was very prone to mutiny. Bitterly Jones resented being placed in the position of a plunderer, and at that of one who had befriended him in his childhood. However, he could not risk a mutiny at this time.

He, therefore, directed the officers of the party to proceed with the men to the castle and secure the plate, but on no account to permit any other pilfering, or any injury to the people of the castle. He then returned to the shore and awaited the return of his men.

The party, now fully satisfied, made its way to the castle, secured the plate and returned to the Ranger without doing any further damage either to property or person.

Later, when the plate was put up for sale, Jones, although he really could not afford to do so, purchased it and returned it to Lord Selkirk with an explanation and apology. His courtesy and thoughtfulness were acknowledged by Lord Selkirk in a letter which was printed in various papers, but which did not serve to lessen the storm of abuse showered upon Jones by the British public. The British had grown to fear him, hence they hated him.

This raid has been made the subject of a novel by Cooper, and The Pilot has had a popularity with the reading public that has continued to this day.

Shortly after this event Jones was attacked by the British man-of-war Drake near Carrickfergus. The Drake was a ship about equal to the Ranger in size and weight of metal, but was heavier manned.

It was late in the afternoon when the action commenced. It continued for over an hour. At the end of that time the Drake's rigging, spars and sails were cut to pieces, one-fifth of her crew had fallen, and she was completely helpless. She was therefore forced to strike. On the Ranger but two men were killed and six wounded. Jones carried the Drake into Brest harbor as a prize.

After the French alliance, Jones thought it probable that he would be able to secure a command sufficiently strong to work havoc upon the British shipping. Said he, "I do not wish to have command of any ship that does not sail fast, for I intend to go in harm's way."

But he met with many discouragements. Franklin tried to aid him, but it was not until the summer of 1779 that he was enabled to secure a command that promised to be of any avail. Then he was given the Duc de Duras, an old, rotten East Indiaman, which he proceeded to turn into a warship. Many of her guns, forty in number, were rusty and positively dangerous. Her crew had to be raised among the offscourings of the docks and wharves. Of her entire personnel, but seventy-five of the seamen were Americans. The rest were foreigners of various breeds, including even so, me Malays. The French government loaned him an hundred soldiers to act as marines. The officers were mainly American and included the brave, active and efficient Lieutenant Richard Dale, personal friend and Masonic brother of Jones. The flag that floated over the old ship, renamed the Bonhomme Richard, now in the harbor of L'Orient, was the same that Jones had raised on the Ranger in Portsmouth harbor.

In Jones' little squadron there were also four other vessels, the Pallas, Cerf, Vengeance, Alliance. The last named was a small, well-built American frigate with an American crew, but commanded by the Frenchman, Captain Landais, who had been given this command as a compliment to the French government. Landais was a half-insane, wholly-jealous crank, who bitterly resented having Jones rank him, and who proved when the crucial moment came that he was more of a menace than a help. The three other vessels were small affairs, thoroughly French throughout, but flying the American flag. With this polyglot and feeble command Jones started out to win honor for the flag and immortality for himself. And, strange as it may seem, he succeeded in doing both.

Sailing the temporarily quiet waters of the North Sea on the evening of Sept. 30, 1779, Jones on the quarterdeck of the Bonhomme Richard sighted near Flamborough Head a large fleet of merchantmen convoyed by two powerful ships of Britain's navy. The first, a fine new frigate of fifty guns, was commanded by Captain Pearson. This frigate was the Serapis. The second ship of war was the sloop Countesss of Scarborough.

It was already growing dark; a finger of light streamed from the tower on Flamborough Head; the moon was shedding its soft radiance over the water; the light of the battle lanterns made plain the rows of portholes in the sides of the ships. Crowds of curious people had gathered along the heights to watch the expected fight.

The merchant vessels scuttled for cover, but the warships came straight toward the challenger of the naval supremacy of England.

And now from the dark shadow with the double row of lurid portholes came a loud cry, "What ship is that?"

For answer Paul Jones gave a command and a heavy broadside rang out from the Bonhomme Richard.

Before the flash of the guns had died out an answering broadside crashed from the eighteen-pounder gun of the Serapis. Through the rotten sides of the Richard the heavy balls tore, splintering beams and tearing human flesh.

Then, too, there was other cause for apprehension on the part of Jones. Two of the old rusty cannon in the lower tier of guns burst with the first discharge, killing their crews and hurling pieces of metal everywhere, some of them even penetrating the deck above.

But the Richard surged slowly ahead while Jones tried to manoeuvre her into position for raking. Still firing heavy broadsides, the Serapis avoided her antagonist and came sweeping up on the port side. Soon the bowsprit of the Serapis got entangled in the rigging of the Richard and locked together the two ships swung side by side, the bow of each pointing in a different direction. Jones hastened to lash the ships together, for he well knew that his chance of success lay in making it a close fight. If he allowed the Serapis to chose her distance she could knock the rotten old East Indiaman to pieces with impunity.

And now the Pallas, another one of Jones' squadron, proceeded to attack the Countess of Scarborough. The other ships gave no aid. Rather, the crazy Frenchman, Landais, took himself off with the Alliance, while the other ships stayed at a safe distance.

The gloom of the autumn evening had fallen fast; it was now quite dark, except for the joint illumination of the moon and the ever-flashing broadsides of the ships. The roaring of the heavy cannonade echoed and re-echoed along the coast and far inland, filling the hearts of the peasantry with foreboding.

On the high poopdeck of the ancient ship stood Paul Jones watching the enemy pound his command to pieces under his very feet. For the decayed planking of the Richard offered but slight impediment to the flight of the heavy balls from the battery of the Serapis. Within an hour from the time the action commenced the main battery of the American ship was silenced, everything in the path of the terrible discharges from the enemy being blown either out or in. It is said that from this time on the balls from the eighteen-pounders of the Serapis went straight through the Richard without hitting anything, the planking and timbers on both sides having been cut asunder and hurled out of the way. The gundeck was a veritable shambles. And now the ship caught fire !

Almost immediately after this the ship's carpenter told Jones that in the hold the water was pouring in very fast. The old tub was sinking under their feet. And to add to the confusion, someone released the two hundred prisoners that had been held below deck on the Richard. These men came tumbling up the hatchways, adding tremendously to the hazard of battle, for they were all British seamen. And now among the mongrel crew of the Richard some began to cry for quarter, while even among the officers murmurs were heard that Jones should strike. Surely this was the time to try a man with a heart of oak. But Jones had a heart of steel and fire.

And now from the Serapis came the hoarse cry, "Have you struck?"

Immediately Jones sprang upon the rail and, funneling his hands, roared back through the sulphurous gloom, "sir, I have not yet begun to fight !"

Then, as though in an effort to blast that unconquerable spirit, the broadsides of the Serapis reopened with added intensity. Splinters flew in clouds, the flames secured a new start, masses of stifling smoke rolled up from below decks and almost strangled the men. All of which but served to stir Jones to new endeavor..

First he caused a rumor to be circulated among the released prisoners that the Serapis was sinking, and that the only salvation for both crews was to keep the Richard afloat. The terrified prisoners thereupon, rushed to the pumps and worked heroically, releasing for other duty many of Jones' men. Next he hauled two nine pounders across the spardeck, had them loaded with chainshot and grape, and opened fire on the mainmast of the Serapis, hoping to bring it down. Then he directed the fight in the tops and the rigging of the entangled ships.

About this time Jones stopped long enough to reprove one of the junior officers for indulging in profanity. "Don't swear, Mr. Stacey," said he. "In another moment we may all be in eternity, but let us do our duty."

In view of the fact that the British have always characterized Jones as a pirate, this seems rather strange language to use at such a time and place.

If the British had it all their own way below decks, it was not so either on the main deck or aloft. The French soldiers of the Richard had from the rigging of the American ship fairly swept the deck of the Serapis clear of men. Also, the Americans had speedily swarmed into the tops and upper rigging of the Richard and, crossing over into the rigging of the Serapis, had driven the topmen out and gained command, thus being able to fire directly down on the British deck and into the various hatchways that led to the gundeck below.

And now an old American tar, taking a bucket of hand grenades, crept out along a yard that hung directly over the main hatch of the British ship, calmly lighted the fuse of one of his missiles and tossed it down into the hole. Almost immediately there

followed a terrific explosion, which tore up part of the deck of the Serapis and put many of the guns of her main battery out of commission.

It seems that the powder monkeys of this battery had accumulated behind each gun several surplus charges, while some had been broken open and the powder strewn along the decks. When the grenade exploded here the loose powder was ignited with disastrous results.

Now the Americans fairly rained grenades on the deck of the Serapis and even tossed them through the portholes of the ship. If most of their cannon had been rendered useless, they yet retained and could use a most formidable weapon. And now the Serapis caught fire. The Richard had been almost continuously on fire.

On the Richard the doctor came running on deck bawling that the water was gaining so fast in the cockpit that it already floated the wounded there. He advised an immediate surrender. "Tut ! Tut ! Doctor," smiled Jones amid all that reign of horror, "would you have me strike to a drop of water? Just help me a bit with this gun."

The crew of the Serapis growing desperate, attempted to board. They were beaten back. The crew of the Richard made a like attempt which also failed. But the continued hammering of Jones' two ninepounders against the foot of the mainmast of the Serapis bore fruit. The mast tottered and swept downward into the sea carrying the top of the mizzen mast with it.

For Jones things now looked brighter. But at this instant out of the gloom came the Alliance firing alike upon both the Serapis and the Richard. In vain the Americans shouted for the crazy Frenchman to hold his fire. Broadside after broadside he discharged, returning again and again to the attack. Many of the Richard's crew were killed by the missiles from the Alliance, the captain of which desired to make the Richard strike to the Serapis that he might have the honor of taking both ships.

Seeing that their calls were unheeded, the Americans of the Richard's devoted crew, now under fire from both friend and foe, turned again to their job. Lieutenant Richard Dale had been wounded, but in the excitement of the fight failed to realize it. Throughout the contest he was a veritable tower of strength to Jones.

The contest had now been raging for three hours. About half of the crew of the American ship had fallen; nearly two-thirds of that of the Serapis. The Pallas had captured the Scarborough. This fight could not go on forever; human endurance could not stand much more; nor were there men enough left in both crews to furnish food for powder for many more hours. Someone had to yield. Jones would not. Hence on the deck of the Serapis, the commander, Captain Pearson, tore down the British colors with his own hands.

The bloodiest fight in all naval history was over !

The perfidious Landais had at last sailed away with the Alliance. Lieutenant Dale led on board the captured Serapis a prize crew and sent Captain Pearson and his first lieutenant to the Richard. When Pearson handed to Jones his sword in token of surrender, he is reported to have made a remark to the effect that he would hate to fight with a halter around his neck.

The answer of Jones was characteristic of him; courteous, high-minded gentleman that he was: "Sir," said he, "you have fought like a hero; and I make no doubt your sovereign will reward you in the most ample manner."

Pearson's sovereign did just that thing; he made Pearson a knight. When a long time after this Jones heard about it, he remarked dryly, "He deserves it. And if I ever fall in with him again, I'll make him a duke."

In the morning after the bloody night battle it was soon found that the poor old Bonhomme Richard, which Jones had named in honor of his friend, Dr. Franklin, could not be saved. Therefore, the prisoners and the wounded were transferred to the deck of the Serapis, jury masts were rigged on the latter, and sail set for Holland.

Bow foremost the Richard sank into the sea, from her topmast still streaming the first Stars and Stripes ever hoisted over an American man-of-war.

Arriving at the Texel, Jones was commanded by the Dutch to either set the French flag over his ship, accepting a French commission, or give up his prizes.

Now one of Jones' famous sayings was that "I have ever looked out for the honor of the American flag."

On this occasion he lived up to that saying, as he always did. He refused to lower the American flag, choosing rather to give up his prizes. Deposing Landais from the command of the Alliance, Jones shifted his colors to that ship. After carefully refitting her, Jones put to sea in the teeth of both a howling gale and a whole fleet of blockading British ships and brought the Alliance safely through the English Channel to Corunna in Spain, and later to a French port. The five hundred and four prisoners that he had taken were afterward exchanged for a like number of patriots who had been languishing in British dungeons.

Jones was now not only a hero, he was the talk of all Europe. The French created him a Chevalier of the Order of Merit. He returned to America in February, 1781. Congress proceeded to pass a flattering resolution concerning him.

The end of the war found no command for him in the American navy, for the navy was temporarily abolished at the close of the struggle. Jones went to Russia and was commissioned by the queen a rearadmiral, later being promoted to the grade of

admiral in command of a squadron in the Black Sea. In the Russian navy he displayed his genius as of yore, but he did not like the service. He eventually returned to Paris, where his health began to fail. He died July 18, 1792, being but forty-five years of age.

According to the historian Brady, to whom reference has already been made, there was found among the papers of John Paul Jones the following in his own handwriting:

"In 1775, J. Paul Jones armed and embarked in the first American ship of war. In the Revolution he had twenty-three battles and solemn recontres by sea; made seven descents in Britain, and her colonies; took of her navy two ships of equal, and two of superior force, many store ships and others; constrained her to fortify her ports; suffer the Irish Volunteers; desist from her cruel burnings in America, and exchange as prisoners of war, the American citizens taken on the ocean, and cast into prisons of England, as 'traitors, pirates, and felons !' "

Ever since being made a Master Mason Jones had retained his membership with the lodge at Kilwinning, but it does not appear that he received a Masonic burial in Paris. The Protestant cemetery in which he was interred was officially closed in 1793, and the location of his grave was forgotten. But a few years ago General Horace Porter, then United states Ambassador to France, caused a search to be made, the results of which were that the body of the hero was discovered, identified, and brought back to America on the deck of a warship more powerful than he had ever dreamed of.

At Annapolis his casket now rests, at the famous school where young fledglings of the Eagle's brood are taught technical details of the sea officer's trade, and filled with the heroic traditions of our navy. And among those traditions there are none more inspiring than those which cluster about the name of him who has at last been brought back home.

The urge of his fiery courage and unquenchable spirit has tended to animate thousands of young officers who have made the navy of the United states a thing known and honored throughout the world. It was the spirit of such as he and Lawrence which doubtless nerved the crew of the Cumberland to keep on firing while fighting a battle that they knew was hopeless; the spirit of never-say-die that kept them cheering for the flag above even as the ship sank into the waves.

And when many centuries shall have rolled by and our beloved nation, following along the path blazed by the inexorable law of decay and death, has sunk into the oblivion that cloaks the dust of Chaldea, Carthage and Palmyra, wise men of a strange new race, as yet ill the loins of the future, searching for the glory that was America, shall marvel exceedingly over the record of that dauntless man, who, when the way was dark and to all others the cause seemed lost, hurled back in the teeth of the enemy that indomitable cry of defiance and purpose:

"Sir, I have not yet begun to fight!"

----o----

WHAT WAS FREEMASONRY DESIGNED TO BE?

By BRO. SILAS H. SHEPHERD, Wisconsin

In a letter accompanying the following too brief article Bro. Shephard says: "Perhaps I have stressed brotherly love rather forcibly, but it seems to me it really needs stressing. I have met many brethren who admitted they did not believe in it. They were unwilling to practice what Freemasonry teaches." One wonders very much why such brethren ever joined the Order. It hardly seems possible that they could have truthfully answered the questions put to them before they entered the lodge, unless this attitude be due to disillusionment. It is as true of Masonry as of anything else, one

only gets out of it what one puts into it, and only one who practices the fraternal precepts of the Craft can ever know what brotherly love may be.

THE Fraternity of Free and Accepted Masons is the custodian of a system of symbolic teaching which had its origin in a remote antiquity. From the earliest records of humanity we find evidence of the use of geometrical and architectural symbols being used to teach basic moral and spiritual truths.

The advantage of this method of teaching is twofold. It makes a deeper and more lasting impression, not only on the mind, but on the heart and soul of the candidate and it precludes the dogmatism which verbal teaching has so often included, and which has obscured the vital and fundamental truths.

The symbols and allegories used by Freemasonry are all symbolical of basic moral and spiritual truths. The verbal explanations offered may be considered as commentaries. The symbol or allegory is always of greater value than the commentary. In fact the great design of Freemasonry is to build a Temple of Character by the use of the symbolic tools and implements, and every effort to arrive at a clearer conception of Freemasonry should have this purpose ever in view.

The enduring things in life are those that are true and vital. The Fatherhood of God and the Brotherhood of Man are basic laws of nature, and our failure to recognize and obey them is the cause of all our economic, social and political strife and discord. Nature displays harmony, and mankind should subdue the passions of ignorance, prejudice and superstition, and improve themselves by building a character which is found to be square, level and plumb.

We profess Brotherly Love, Relief and Truth as our tenets. We explain our broad and comprehensive idea of Brotherly Love. It must be made more than lip service to be of value--we must make it an active principle of our lives.

The brethren who formed the Grand Lodge of England, in 1717, clearly defined the only basis on which a universal brotherhood can be established. To "Only oblige them to that Religion in which all men agree." Are we doing this today when we refuse to recognize Freemasons who have adhered to this basic principle more carefully than we have?

There is great difference of opinion among Masonic writers regarding the exact status of Freemasonry regarding religion. Some say it is not a religion. By "a religion" we infer one of several or many religions, and in such a sense they are correct.

No man can, however, participate in the forms and ceremonies and fail to have the highest emotions of his religious nature reached. Here he finds the vital truths of his particular religion, be they what they may.

Freemasonry is such a wonderful system of morality that it reaches the heart of the most humble initiate and is profound enough to make the greatest intellects its lifelong students.

The fact that it contains a whole philosophy of life and immortality and has hidden and veiled allusions to the details which each brother must work out for himself, makes it advisable for us to frequently revert to the vital and fundamental truths which differentiate it from all other institutions.

The Square of virtue includes, in its visible symbolic form, the lines which are symbols of the Level and the Plumb. It also includes in its Masonic application the basic duties of man to God by an upright life, and to our fellowmen by equality, or Brotherly Love. The point within a circle is capable of many interpretations and much speculation. When we consider that from a center there are radii which project as the spokes of a wheel, we can receive a most beneficial idea of how Brotherly Love conforms to a great law of spiritual development. The center symbolizes the Supreme God. Each radius symbolizes an individual. As the several radii draw away from the center they draw further away from each other. The only way we can do our full duty

to God is by fulfilling our duty to our fellowmen, and likewise the only way we can do our full duty to our fellowmen is by doing it to God.

As builders of character we have to become proficient in the use of the tools and implements of the several degrees, and these are for use on our own character only. Not until we have thoroughly learned how to apply them are we given the Trowel, which is the first implement that in any way affects others.

By its use we may learn to actually practice the tenet of Brotherly Love, and consider every human being as a brother. True, he may err most grievously and appear to deserve our severest condemnation but who among us does not err, and are we not in a measure responsible for the environment which may have contributed to his errors? The poorest human creature is our brother, and even though his faults appear most grievous we must remember a most wise admonition, "Judge not, lest ye be judged."

The great design of Freemasonry is to build character. To live up to the tenets we profess ought to be of first importance. If Brotherly Love is not true we should cease to teach it. If it is true we are bound by every obligation of honor and duty to put it into practice.

Belief in a Supreme Being, whom Freemasonry designates as The Great Architect of the Universe, and belief in the Immortality of the Soul are the only basic religious tenets which can possibly unite men of every country, sect and opinion.

Belief in the tenets of Brotherly Love, Relief and Truth are as far as we may safely go in social relationship.

As individuals we must continually apply all the tools and implements so that we may complete our Temple and receive the reward, Truth--the long lost WORD. We must

use the twenty-four-inch Gauge and Common Gavel; the Plumb, Square and Level; the Trowel and all they signify continually. Never let them rust for want of use.

When every member of a lodge has some such conception of the design of Freemasonry, our Fraternity will function as it was designed to do, and Plenty, Health and Peace will abound, and Peace and Good Will prevail on earth. So mote it be.

----o----

What Masonry Is Not

BY BRO. GEORGE H. DERN, Governor of Utah, P.G.M., Associate Editor, Utah

MASONS generally like to hear or read a discussion of what Masonry is and what it stands for.

One of the ways of proving a thing is by elimination, and perhaps some light may be thrown upon the subject of what Masonry is by telling a few things that Masonry is not.

IT IS NOT A REFORMATORY INSTITUTION

In the first place, Masonry is not a reformatory institution. We make no pretense of going out into the highways and byways, picking up men who have strayed and fallen, making them members of our Fraternity and reforming them. That sort of work is highly commendable, and Masons, as individuals, may be proud to engage in it, but

it is not the mission of Masonry. A man, to be eligible for Masonry, is required to come up to a certain standard, and we need not fear that the standard will ever be too high.

The brother who knows that a man who has petitioned for the Three Degrees has certain moral defects, but who says, "Well, he is a pretty good fellow in other ways, and perhaps Masonry will help straighten him out," and therefore permits the petition to go through, is not doing his duty.

He is not doing his duty, first, because, as already stated, Masonry is not a reformatory. We have troubles enough of our own without deliberately dragging in more.

He is not doing his duty, second, because you cannot reform a man by making a Mason of him. If he is a bad Indian before he becomes a Mason he will be a bad Indian after he becomes a Mason. A man's character is not changed by repeating a few set phrases to him. It is not changed by what he hears, but by what he does. His character is formed by his past life, and he will always act in accordance with his past experiences. We are beginning to learn that a man does not make a deliberate choice every time a question comes to him. His actions today are determined by his actions of yesterday. His actions of yesterday were determined by his actions of the day before, and so on back to his childhood.

Psychologists sometimes explain this on the theory of brain grooves. The first time an individual is confronted by a certain set of conditions he makes a deliberate choice and acts accordingly. The act of making this choice makes a groove in his brain. The next time he is confronted by a similar set of conditions his mind has a tendency to follow this groove. It is the easiest thing to do, and the doing of it makes the groove a little deeper. The third time the same situation is before him it is still easier to follow the groove, and the groove is further deepened. As the process is repeated time after time, the groove gradually becomes so deep that the mind follows it instinctively and without any effort. Indeed, it requires a conscious and decided effort not to follow the groove. A fixed habit has been formed, which has become a part of his nature. He will

always and unconsciously let his mind run in this groove, and he cannot help acting in this particular fashion unless by a determined and persistent effort of the will he acts otherwise and starts a new groove.

The Masonic Degrees may furnish him a temporary moral stimulant that will be beneficial if he acts according to the emotions that they arouse in him, but almost invariably that stimulant will soon wear off, and he will then be his normal self, and will live according to the actions of his past. If his life has contained hate and avarice and deceit and cruelty and slander and backbiting and lewdness, then those vices are a part of his make-up and they will show up in the future as they have shown up in the past.

And so if we think we are going to make a man over by giving him the Masonic Degrees we are sadly mistaken, for the thing is scientifically impossible. When we are considering a petition we should think only of the man's past, and not of his future, because his past will absolutely determine his future. If he is not a good Mason before he gets the degrees he never will be.

IT IS NOT A CHARITABLE INSTITUTION

In the second place, Masonry is not a charitable institution. That is, we are not banded together for the purpose of administering charity. It is allowable and proper for a lodge, if it has the money, to relieve the pressing needs of its distressed members, to help the families of deceased members when their necessities require, and even to contribute to other worthy purposes; but nowhere in the Ritual, code or by-laws is there anything that makes it obligatory upon a lodge to dispense charity under any conditions. In fact, our lodge dues are not generally figured on any such basis.

Now, this may be surprising to some of us, especially in view of the fact that one of our chief teachings is charity. The explanation is right here. We teach our members to be charitable. We bind ourselves, not as a body, but as individuals, to relieve the distress of others. It is the duty of every individual Mason to practice charity.

Masonry, as an organization, is not a charitable institution but a teaching institution, and charity is one of its teachings. The Mason with a true understanding of his art therefore is not chagrined when other orders dispense greater sums in charity than do our Masonic lodges. He is only chagrined when members of other orders are more charitable than Masons.

IT IS NOT A RELIGIOUS INSTITUTION

In the third place, Masonry is not a religious institution. Members of every sect and opinion are eligible, according to our basic law, and we have no right to reject a man solely on account of his religious belief. We hear an enthusiastic brother say, once in a while, "Masonry is my only religion," but in so doing he hardly uses the word religion in the accepted sense. Would it not be more accurate to say that Masonry is a system of morality, which she teaches to her devotees? Masonry exacts no faith or dogmas from her members. She only requires them to be good men and true. Religious liberty and tolerance are vital Masonic principles. Let us not forget that while we fight intolerance in others we must also fight it in ourselves.

IT IS NOT A MONEY-MAKING INSTITUTION

In the fourth place, Masonry is not a money-making institution, neither for its members nor for itself. Men are not supposed to join Masonry for business reasons nor because they think they will reap a financial profit by so doing. Doubtless some do, but they are careful to keep the fact in the background, and they solemnly declare that they came uninfluenced by mercenary motives. If you know a man has put in his petition because he thinks it will help his business, you have an excellent reason for using the black ball.

Neither does Masonry exist to make money for itself. There are good reasons to believe it does not do a lodge any good to become extremely wealthy. Its ideals are apt to be higher while it is poor. It is like the early Christian monasteries. When they were founded they had a high ideal, and their very poverty helped them live up to that

ideal. In the Middle Ages, when they had become wealthy, many of the monasteries and convents were dens of vice and debauchery. Possibly the same thing could be pointed out in the high life of today. Let us hope Masonry will never have to sigh for the time, as Riley says, "When we were so happy and so pore."

There are other things that Masonry is not. This little essay does not pretend to speak of them all. Neither does it undertake to tell all that Masonry is. Suffice it to say in brief that Masonry is an organization of high grade men with only one real mission, and that is character building. We may divide and subdivide as much as we please, but it all comes back to this, that we aim to develop the characters of our members, and we expect thereby to send a set of men out into the world who will have an uplifting influence upon everything they touch.

----o----

Links Between Lodge and Chapter

By BRO. N.W.J. HAYDON, Toronto

THE connection between "Ancient Craft Masonry", as modern American Freemasons understand it, and the Capitular Degrees has always been more than ordinarily interesting to the inquiring member of the Craft. In this review of the origin of the separate ceremonies, which seem to have been more closely linked together in earlier days, our Associate on the Board of Editors, Companion N.W.J. Haydon of Canada, treats very interestingly the known links in the chain of history. There is still much more to be learned, though whether all the historic facts will ever become clear is somewhat doubtful.

AFTER a man has been received into a Masonic lodge, he is apt to become bewildered by several claims on his attention, not the least of which are those of the

so-called "higher degrees". Finding himself almost at the bottom of the degree ladder, instead of the top as he had rather expected to be, he will --if he has the money to spare, and no one is good enough to advise him to digest first what he has already experienced --inquire as to what comes next and proceed with his travels. So the purpose of this paper is to help him discover what "next" is most natural, Masonically, and where to stop if he would profit by his experience.

There has been in all known Masonic history but one formal and authoritative declaration ax to just what constitutes "Ancient Craft Masonry". This is to be found in the "Articles of Union" drawn up in November, 1813, and accepted as a basis for the healing of the Masonic differences which had for over sixty years (since 1751) divided our English predecessors into two hostile camps. Of these twenty-one Articles, the second reads as follows:

It is declared and pronounced that pure Ancient Masonry consists of three degrees, and no more; viz, those of the Entered Apprentice, the Fellowcraft, and the Master Mason, including the Supreme Order of the Holy Royal Arch.

But this article is not intended to prevent any Lodge or Chapter from holding a meeting in any of the degrees in the Orders of Chivalry, according to the constitution of the said Orders.

from which it will be evident that all other so-called Masonic degrees or ceremonies, of whatever title, can claim to be such only because their membersh ip is confined to those who have passed through these original three.

EARLIEST KNOWN RECORD

Just when these "Degrees" became separate and secret ceremonies is still unsettled. The earliest known record of such is dated 1702, in the minute book of a lodge at

Haughfoot, Scotland (1) and the others must have been revived prior to 1723, as they are mentioned in the First Book of Constitutions, of that date, drawn up by Dr. Anderson.

The whole history of our Order forbids any opinion as to the degrees being originated at this date, as the brethren were so opposed to anything new that even the changes in the Constitution, which made possible the present broad-minded basis of admission to membership, were sufficient to commence the bitter disputes referred to above.

The Royal Arch Degree was first conferred in lodges, the word chapter coming into official use in England about 1768, though Stirling Rock R. A. Chapter of Scotland claims a charter of 1743. The earliest known mention of it as a separate ceremony is found in an Irish work dated 1744 (2), but the statement there made is that this degree had been conferred "some few years" previously in York and in London and further, that it was conferred only on "Most Excellent Masons" who were "an organized body of men who have passed the chair and given undeniable proofs of their skill in architecture", so that this degree must have been originally a reward of Operative merit.

As the years passed this pre-requisite became a barrier to the support of Royal Arch Masonry, so we find that in 1768, at Bolton, in Lancashire, nine brethrer, were "installed" Masters in order to qualify them for the Royal Arch (1), thus making them virtual or honorary Past Masters as, distinguished from those who were actual Past Masters, through service in the chair. The fact that nine brethren were so treated is evidence that the custom was much older than this record, and this method finally became a matter of routine as it is today.

An Irish scholar (3) has preserved for us the record in a Dublin newspaper of 1743, that in a celebration by a lodge at Youghal, there was a procession in which was seen "the Royal Arch carried by two excellent Masons" and a minute of the same lodge of two brothers "passing to the dignity of Royal Arch Masons. they being proper officers of this lodge".

AMERICAN EARLY RECORD

The earliest record of this ceremony being conducted in the American Colonies is that of a lodge at Fredericksburg, in Virginia, dated 1753, which states that on the same evening two brethren were "raised to the Degree of R. A. Mason" following which an Entered Apprentice's Lodge was opened.

There is much more interesting material available to fill in the above outline but, the present purpose being just to show the historical connection of the chapter with the lodge, the reader would gain more profit by making use for himself of the references given at the end of this paper.

The next question is whence was the material drawn for the Royal Arch ceremonies; has it any symbolic connection with the lodge; does it serve to complete the instruction given therein?

It will be remembered that, on becoming a Master Mason, one learned that, owing to the death of the Chief Architect, the plans were all awry because the knowledge that alone could make them serviceable was cut off. As a result there was received only that bare statement and further Masonic progress was based entirely on the hope that oneself or some other brother might regain that which was lost, thereby making possible the completion of the Temple, as existing in both h member and our Order as a whole.

CENTRAL IDEA OF OUR SYSTEM This loss and recovery of some essential element of progress, generally termed "The Word," is the central idea of our Masonic system. The idea is not original with us as Words of Power were known and referred to many centuries ago, but we being Speculatives lather than Operatives see in it not some method of ceremonial magic, but a reminder of the perpetuation of life through the natural processes of death and renewal of our bodies. And, since familiarity has made us contemptuous of their divine character, we need to learn their correct use as they are the appointed pathway to that Temple of which all humanity are the ashlars.

Dr. Oliver tells us (4) that in his time the candidate, this exaltation, was addressed as follows:

Allow me to congratulate you on your admission into the sublime and exalted Degree of a Royal Arch Mason, which is at once the foundation and copestone of the whole Masonic structure. You may perhaps conceive that you have received this day a Fourth Degree of Freemasonry, but such is not the case; it is only the completion of that of a Master Mason.

It may be said, then, without passing the limits of due caution, that the completion of the lodge in the chapter is the finding of the lost Word of Power, embodied in one of the Names whereby the Great Architect is known throughout this material universe. But, because these Names are as infinite of variety as they are of potency, we use as a focus for our finite intellirence that ancient form preserved in the Hebrew scriptures, known as the Tetragrammaton, and revered for centuries by countless worshippers.

That this usage preceded the official separation we also learn from Dr. Oliver, as he tells us (5) "I have before me an old French engraving of the Ground Work of the Master's Lodge, dated 1740, containing the usual emblems and, on the coffin, is the 'True Word' in Roman capitals."

SEPARATION OF THE CEREMONIES

Just why or how this conclusion of the Master Mason ceremony came to be separated from it and worked up into a different name and condition is difficult to state in a few words. A natural theory is that the same influence which brought about an earlier change in Masonic methods, making it possible for lodges to pass and raise their own members instead of leaving that power in the hands of Grand Lodge alone, was also responsible, as our Order increased in numbers, for granting the Royal Arch to brethren who could pass the prescribed trials of skill and firmness, but were prevented

by that same increase from passing the chair. Even if, as is certain, the working was less elaborate than it is today, the complete degree would be inconveniently long, especially with the ceremonial changes involved. So that as the growing popularity of the Craft brought in men who had to consider the value of their time, the blemishes of "short forms" and of "hearing the lecture on some-future occasion" could only be avoided by the actions of those who, out of respect for the ceremonies, finally brought about the division into two at the natural point of cleavage.

There is one more consideration that should be dealt with--what good will be served by joining the chapter and being exalted to the Royal Arch? If the Royal Arch truly contains the discovery of the Omnific Word or of the Ineffable Name, as it is also known, why is it that one sees the sign of the chapter on the persons of so many ordinary citizens?

Here we touch on the mystical side of things, for neither lodge nor chapter is like a College of Surgeons, which requires its students to prove their practical as well as their theoretical knowledge of its secrets and mysteries, before they are granted the honors and responsibilities of graduation in their degrees.

Our science can be learned only by experience in service and while that is coincident with our whole life, we should not refrain from entering upon it just because the end seems so far off. As a matter of fact we reap every day the slowly converging results of our efforts, some long past and forgotten, some recent, bnt the more we try to serve the more marked and speedy are the results. As Bro. Wilmshurst tells us (6):

The pursuit of "secrets" is certain to prove futile, for the only secrets worth the name or the tinding are those incommunicable ones which discover themselves within the personal consciousness of the seeker, who is in earnest to translate ceremonial representations into facts of spiritual experience.

Since the purpose of all initiation is to lift human consciousness from lower to higher levels by quickening the latent, spiritual, potentialities in man to their fullest extent through appropriate discipline.

No higher level of attainment is possible than that in which the human merges in the Divine consciousness and knows as God knows.

That being the level of which the Order of the Royal Arch treats ceremonially, it follows that Masonry, as a ceremonial system, reaches its climax and conclusion in that Order.

OTHER CHAPTER DEGREES

In Canadian chapters we have three ceremonies or degrees, the other two being known as the Mark Master and the Most Excellent Master, both of which precede the Holy Royal Arch and act as links between it and that of the Master Mason with their bases of history, symbol and mystery-teaching.

In England and its dependencies the Mark Degree has been a separate Institution, governed by its own Grand Mark Lodge since 1856, owing to its being refused recognition by that Grand Chapter as a separate degree, because of the terms of the Act of Union. There, too, it also consists of two parts, Mark Man and Mark Master, usually worked on the same occasion, the former applying to workmen who had gained some skill but were not yet able to work alone, and the latter to Fellowcrafts who had earned the right to travel in foreign lands and work as Masters (7). This recognition has now been granted officially and some changes of organization may ensue as a result.

In Scotland, the Mark is conferred in lodges, but the Royal Arch is not recognized by that Grand Lodge, while, in Ireland, both are serving Masonic interests.

The use of the Mark is, naturally, very ancient and widespread, as Operatives, being usually illiterate, had to use symbols for purposes of identification. Collections of Marks have been gathered from all parts of the world where stone has been worked, and ingenious theories devised by Masonic scholars to reduce their various shapes to a system. For the most part they consist of straight lines making an uneven number of angles, but curved lines have been found in Scotland (8) and India. Indeed, the theory has been advanced that our present alphabet, through its descent from Phoenician and Greek letter-systems, owes its origin.s to the marks used by operatives who built the temples of Egypt and its Colonies in Asia Minor (9).

Just when a distinct ceremony was first used is not definitely known. The oldest record of its working as such is dated 1769 (10), but the famous Schaw statlltes of Scotland under date of 1598, require that when a Fellow of the Craft is received, his name and Mark must "be orderlie buikit" (11).

Symbolically, the granting of the right to use a Mark is akin to the Rite of Confirmation in the Church, and to the legal "coming of age". It was not granted until the apprentice had finished his term, passed his test, and been received as a Fellow of the Craft by his lodge. Then, no longer need his work be governed at every step by some more skillful Craftsman. He now stands on his own feet and accepts responsibility for his own acts. He is considered a man of mature years, sound judgment and good morals. His Mark is put on his work; on it he builds his reputation and, if his sons follow in his trade, they would frequently use his Mark, though with some slight difference. We, though Speculatives, still follow this custom, and every Mark Master is required to select and register his Mark and cut it on his "Chapter penny". Apart from this we emphasize the lessons of the Master Mason by regarding the Mark as made visible in personality and character, than which no man can go further.

MOST EXCELLENT MASTER

This degree is not worked in Great Britain but is peculiar to Canada and the United States, and the latter still work the ancient ceremony of "passing the chair" in memory of the old regulation as to Installed Masters.

While the phrase "Excellent Master" has a definite place and value in Capitular Masonry from its earliest times, it does not appear that there was also a special or distinct ceremony conferring such a title until much later. M. W. Bro. Mackey tells us (12) that originally "this degree was the sixth of the York Rite" and he adds that it was "the invention of [Thomas Smith] Webb, who organized the Capitular system of Masonry as it exists in America". As this first Grand Chapter for the United States had not come into being in 1798, and the original York Rite had ceased to exist by about 1789 at the latest, it seems more probable that Webb's "invention" was simply an adaptation of material already respectable with long use.

The legend of this degree is concerned with the Keystone, and in conjunction with the Mark, teaches the lesson of patience under injustice caused by official ignorance, and the final triumph of work properly done.

REFERENCES

(1) Origin of the English Rite of Freemasonry, by W. J. Hughan .

(2) A Serious and Impartial Enquiry, etc., by F. Dassigny, M. D.

(3) Caementaria Hibernica, by W.J. Chetwode Crawley, LL. D.

(4) Origin of the Royal Arch, by Rev. Geo. Oliver, D. D.

(5) The Necessity of the Royal Arch, by M. Ex. Comp. William F. Kuhn.

(6) The Meaning of Masonry, by W. J. Wilmshurst.

(7) By Ways of Freemasonry, by Rev. J. T. Lawrence, M. A.

(8) A Treatise on Masons' Marks, by Charles A. Conover.

(9) Ars Quatuor Coronatorum, Vol. 3, page 189. Kenning's Cyclopedia of Freemasonry.

(10) Concise History of Freemasonry, by R. F. Gould.

(11) Mark Masonry, by W. J. Hughan.

(12) Encyclopedia of Freemasonry, by Albert G. Mackey, M. D.

----o----

The Story of Freemasonry in Colorado

By BRO. GEORGE B. CLARK, Colorado PART II (Concluded)

ATTENTION has been directed to the fact that the authority exercised by the Grand Lodge of Colorado was obtained from that delegated to it by the lodges forming the Grand Lodge. Those lodges derived their authority by reason of a warrant or charter of Constitution granted to them in regular form by the Grand Lodges of Kansas and Nebraska. This question may be asked: from what sources came the authority exercised by the Grand Lodges of Kansas and Nebraska ?

The Grand Lodge of Kansas was erected March 17, 1856, at Leavenworth, by representatives of three lodges all chartered by the Grand Lodge of Missouri, viz:

No. 1--Smithton Lodge, No. 140, at Iowa Point, chartered May 30, 1855. No. 2--Leavenworth Lodge, No. 150, at Leavenworth, chartered Mav 30, 1855. No. 3--Wyandotte Lodge, No. 153, at Wyandotte, chartered May 30, 1855.

The Grand Lodge of Nebraska was erected Sept. 23, 1857, at Omaha, by representatives of three lodges all chartered as follows:

No. 1--Nebraska Lodge, No. 184, at Bellevue, chartered Oct. 3, 1855 by Illinois. No. 2--Giddings Lodge, No. 156, at Nebraska city, chartered May 28, 1856, by Missouri. No. 3-Capital Lodge, No. 101, at Omaha, chartered June 3, 1857, by Iowa.

The Grand Lodge of Iowa was erected Jan. 8, 1844, at Iowa city, by representatives of four lodges all chartered by the Grand Lodge of Missouri, viz:

No. 1--Des Moines Lodge, No. 41, at Burlington, chartered Oct. 20, 1841. No. 2--Iowa Lodge, No. 42, at Bloomington, chartered Oct. 20, 1841. No. 3--Dubuque Lodge, No. 62, at Dubuque, chartered Oct. 10, 1843. No. 4--Iowa city Lodge, No. 63, at Iowa city, chartered Oct. 10, 1843.

The Grand Lodge of Illinois was erected April 6, 1840, at Jacksonville, by representatives of six lodges chartered or under dispensation as follows:

No. 1--Bodley Lodge, No. 97, at Quincy, chartered Aug. 30, 1836, by Kentucky. No. 2--Equality Lodge, No. 101, at Equality, chartered Aug. 29, 1837, by Kentucky. No. 3--Harmony Lodge, No. 24, at Jacksonville, chartered Oct. 2, 1838, by Missouri. No. 4-Springfield Lodge, No. 26, at Springfield, chartered Oct. 8, 1839, by Missouri. No. 5--Far West Lodge, No. 29, at Galena, chartered Oct. 10, 1839, by Missouri. No. 6--Columbus Lodge, U. D., at Colunlbus, under dispensation from Missouri.

The Grand Lodge of Missouri was erected April 24, 1821, at St. Louis, by representatives of three lodges all chartered by the Grand Lodge of Tennessee, viz:

No. 1--Missouri Lodge, No. 12. at St. Louis, chartered Oct. 8, 1816. No. 2--Joachim Lodge, No. 25, at Herculaneum, chartered Oct. 5, 1819. No. 3--St. Charles Lodge, No. 28, at st. Charles, chartered Oct. 5, 1819.

The Grand Lodge of Tennessee was erected Dec. 27, 1813, at Knoxville by representatives of nine lodges all chartered by the Grand Lodge of North Carolina, or perhaps more properly by the Grand Lodge of North Carolina and Tennessee. This was accomplished at the direction of and under orders from the Grand Master of the Grand Lodge of North Carolina. The following participated:

No. 1--St. Tammany Lodge, No. 29, at Nashville, chartered Dec. 17, 1796. No. 2, Tennessee Lodge, No. 41, at Knoxville chartered Nov. 30, 1800. No. 3--Greenville Lodge, No. 43, at Greenville, chartered Dec. 11, 1801. No. 4--Newport Lodge, No. 50, at Newport, chartered Dec. 5, 1806. No. 5--Overtor Lodge, No. 51, at Rogersville, chartered Nov. 21, 1807. No. 6-King Solomon Lodge, No. 52, at Gallatin, chartered Dec. 9 1808. No. 7--Hiram Lodge, No. 55, at Franklin, chartered Dec. 11, 1809. No. Cumberland Lodge, No. 60, at Nashville, chartered June 24, 1812. No. 9--Western star Lodge, No. 61 at Port Royal, chartered Nov. 21, 1812. The title Grand Lodge of North Carolina and Tennessee was assumed in 1801.

The Grand Lodge of Kentucky was erected Oct. 16, 1800, at Lexington, by representatives of five lodges, all receiving authority from the Grand Lodge of virginia.

No. 1--Lexington Lodge, No. 25, at Lexington, chartered Nov. 17, 1788. No. 2, Paris Lodge, No. 35, at Paris, chartered Nov. 25, 1791. No. 3--Georgetown Lodge, No. 46, at Georgetown, chartered Nov. 29, 1796. No. 4--Hiram Lodge, No. 51 at Frankfort, chartered Dec. 11, 1799. No. 5--(Solomon) (Abraham) Lodge, U. D., at Shelbyville, under dispensation.

The authority of the Grand Lodge of Colorado is thus traced in a regular manner and in a direct line to that of the Grand Lodges of virginia and North Carolina. The

establishment of Masonry in these and the other colonies is another story. Suffice it to say here that Masonry was established in North Carolina directly from the Grand Lodge of England in two lodges and then, through the appointment by the Grand Master of the Grand Lodge of England of Joseph Montfort as Provincial Grand Master for North Carolina, by the chartering by him of some nine or more lodges. After the Revolutionary War, these lodges, in 1787, threw off the English connection and erected the Grand Lodge of North Carolina as a sovereign Grand Lodge which functions to this day.

Masonry was established in the Colony of Virginia independently by the Grand Lodges of England, Scotland and Ireland. No Provincial Grand Master ever functioned for Virginia, its lodges receiving charters from and reporting direct to the Mother Grand Lodges over seas. At the time of the Revolutionary War in 1778, nine of these lodges declared themselves independent and erected the Grand Lodge of Virginia.

From this very small beginning of 52 members in three lodges at the time of the formation of the Grand Lodge of Colorado in 1861, the progress has been steady and very satisfactory. At the present time, according to the returns as of July 31, 1925, there are 31,159 members in 145 lodges, an average of 215 Masons to each lodge.

GREAT NAMES ARE MENTIONED

In every branch of human endeavor there are some names that stand out over and above the others, some names that are remembered for personal excellence or great activities while the names of the others are lost. Colorado Masonry has some such names, those of personages who have loomed large in Masonic affairs and whose names and deeds it is well to remember.

The first great name in Colorado Masonry is that of its first Grand Master, John M. Chivington. Great, not because of being Grand Master, but great because he made it safe for people to come to Colorado and enjoy life. It is to Col. Chivington, who

taught the Indian that the trails must be kept open for the white man to come and go in peace, that the honor goes. A minister of the church he was, but also a soldier, and one whom the Indian feared and respected.

It is well to remember here at this time the name of Allyn Weston who gave us our Ritual, which Ritual stood the severe test of a frontier civilization.

The next great name to remember is that of Henry M. Teller, for so many years Grand Master of Masons in Colorado, who carried the name of Colorado into high places as United states Senator and Cabinet Member, and whose ability carried the Craft through trying periods.

The greatest Masonic project of our times, the George Washington Memorial Building now under construction at Alexandria, Virginia, is the result of a suggestion given to the Masonic world by a Grand Master of Colorado, Roger W. Woodbury. It was he who proposed a national memorial service for our first President, out of which came as a direct result the great memorial building. Thus the suggestion of our Grand Master was the inspiration for two of the greatest Masonic gatherings ever held in the United States. The first was the occasion of the centenary of the death of Washington, held at Mt. Vernon in 1899; the second was when the cornerstone of the Washington Memorial Building was laid. And no doubt the third and largest will be held when the building is completed and dedicated.

Most of us have read that famous poem, "The Lodge Room Over Simpkins' store." Have we realized that its author, Lawrence N. Greenleaf, was recognized as the poet laureate of Freemasonry, that his fame as a Masonic poet was nation-wide? As Grand Master ot' Colorado, as editor, as writer of correspondence reviews, and in his many other activities he should be remembered by all Colorado Masons.

One of the greatest Masonic students of the country wrought among us for many years and we are even yet slow to appreciate his greatness. Coming generations will

read the works of Henry P. H. Bromwell and perhaps find the secrets that he tried to tell but which we of today are but beginning to suspect.

But time presses, we must hurry on. We can but point out a few names here and there and trust the future biographer to tell the greatness of these Masons. There is E. LeN. Foster, who has given years and years of himself in the service of his brethren through the upbuilding of a Benevolent Fund. There is Robert D. Graham, student and probably the greatest Masonic lecturer on the platform today, who is proud to point to a Colorado lodge as his home. Great and wise Masons said that Uniformity of Work in the Ritual was impossible of accomplishment--yet it was accomplished and the one responsible for it was William W. Cooper, then Grand Lecturer and now Grand Secretary. The last name we shall propose for coming generations to remember, is that of the most loved of Colorado Masons of recent years, Charles H. Jacobson, for so many years Grand Secretary.

These are by no means all the great names produced by Colorado Masonry but rather just a few, a few who will never be forgotten. Nearly every lodge can tell of men whose activities are worth recording yet who worked in the comparative quiet of their own communities, satisfied that their fame should travel no farther.

THE ROYAL ARCH IS ORGANIZED

With the coming of the parent body of Ancient Craft Masonry to Colorado, came also the concordant orders of Royal Arch Capitular Masonry, Royal and Select Cryptic Masonry, Knight Templarism, and the Scottish Rite. Unlike the lodge system these other bodies are governed by national organizations; and original jurisdiction is maintained over all territory not served by a state body of that Rite. These central national bodies had been in existence many years before Colorado was made into a territory and naturally they claimed jurisdiction there. In a new state these bodies are generally established in regular order. First comes the lodge, then the Royal Arch chapter, then the commandery of Knight Templar, and finally the council of Royal and Select Masters. The Scottish Rite may be established at any place in the series when there are sufficient members to justify it.

We have seen that the Grand Lodge was established in 1861. We next see that the Royal Arch appeared as early as 1863. As exclusive jurisdiction over Colorado territory was held in the General Grand Chapter it was to this body that petition must be made for the establishment of chapters of Royal Arch Masonry. Dispensations were issued by the General Grand High Priest at various times for the formation of five chapters in Colorado and each temporary organization was perfected into a chartered chapter in due time. In this way regular authority was given to five chapters located as follows:

At Central City and numbered 1 " Denver City " " 2 " Pueblo " " 3 " Georgetown " " 4 " Golden " " 5

In 1872, while there were but three chapters chartered, an effort was made to form a Grand Chapter, but due to one of the chapters declining to take part nothing came of it. At this time a suggestion was made that the three chapters in Colorado and the two chapters in Wyoming combine to form a Grand Chapter, but this movement was over-ruled by the General Grand High Priest as not being possible under the laws of the General Grand Chapter.

Under the date of April 22, 1875, the General Grand High Priest gave his consent to the formation of a Grand Chapter in Colorado. Representatives of the five chapters met in convention on May 11, 1875, and perfected the organization of the Grand Royal Arch Chapter of Colorado on that day with five chapters and 282 members. This meeting was held in the Fink Block, corner of 15th and Holladay (now Market) streets, Denver, Colorado. Wm. N. Byers, of Denver city, was elected Grand High Priest, and Ed. C. Parmelee, of Georgetown, as Grand Secretary. This branch of Masonry has advanced steadily from 5 chapters averaging 56 members each in 1875, to 51 chapters with 8064 members, an average of 158, as of July 31, 1925.

For the benefit of the student the following table is submitted of the data as they appear in the records of the General Grand Chapter:

Date of Date of Chapter No. dispensation Charter Central City, No. 1. .March 23, 1863 Sept 8, 1865 Denver, No. 2.....April 1863 Sept 8, 1865 Pueblo, No. 3.....May 24, 1871 Sept. 20, 1871 Georgetown, No. 4.....Aug. 12, 1872 Nov. 15, 1874 Golden, No. 6.....Dec. 8, 1873 Nov. 25, 1874

All participated in the formation of the Grand Chapter of Colorado May 14, 1875.

KNIGHT TEMPLARISM IS ESTABLISHED

Knight Templarism first appeared in 1875, as is evidenced by a dispensation issued to members at Denver City under the date of Jan. 13, 1866, by the Grand Master of Knights Templar of the U.S.A. to form a commandery there. Following this, under date of Nov. 8, 1866, a dispensation was issued, authorizing the members at Central City to form a commandery. Eight years elapsed and the next dispensation was issued Aug. 17, 1874, for the formation of a commandery at Pueblo. There being now three commanderies in Colorado it was deemed wise and proper that a Grand Commandery should be formed. Sanction was given by Grand Master J. H. Hopkins on Feb. 10, 1876, and the representatives met by agreement at Denver on the following day. On March 14, 1876, the Grand Commandery of Colorado was established. The first Grand Commander was Henry M. Teller, and the first Grand Recorder was Ed. C. Parmelee. From the small beginning in 1876 of three commanderies with an average of 42 members, progression has been steady to the present count as of July 31, 1925, of 36 commanderies with 4771 members, an average of 133 members each.

CRYPTIC MASONRY IS ESTABLISHED

Cryptic Masonry first made its appearance in Central city in 1871, when the Grand Master of the Grand Council of Illinois issued a dispensation under date of Nov. 9, 1871, to several Companions to form a council there. The charter was granted Oct. 23, 1872, as Central city Council, No. 54, on the Illinois register. This council continued with varying success until 1875, when it ceased to function. Nothing further was done until 1891, when through the efforts of Companions J.C. Johnston and Henry Dowson the Cryptic Masons of Dever were gathered together to form a council. A dispensation was issued by the General Grand Master under date of Jan. 16, 1892, to 23 members to institute Denver Council, No. 1. The charter was granted by the General Grand Council, Oct. 26, 1894, to 93 members. In rapid succession dispensations were issued and charters granted establishing councils in Trinidad, Durango, Pueblo, Canon city, Akron, and Gunnison. The latter two, however, were not constituted, having failed to complete their organization.

A convention was called according to agreement to meet in Denver on Dec. 6, 1894, for the purpose of organizing a Grand Council. There were represented at this convention Denver Council, No. 1, of Denver; Rocky Mountain, No. 2, of Trinidad; Durango, No. 3, of Durango; Akron, No. 4, of Akron; Canon city, No. 5, of Canon city; and Pueblo, No. 6, of Pueblo. The charter of Akron Council had not arrived at this time but, by vote, its delegate was seated as regular. Organization was perfected and the Grand Council of Colorado erected in form on this date, Dec. 6, 1894. A disagreement arose between the new Grand Council and the General Grand Council over the manner and form of the organization of the Grand Council of Colorado. This condition existed until July 30, 1898, when all differences were adjusted and the Grand Council cf Colorado became a full member of the family of the General Grand Council of the United States.

From the start of 5 councils with 191 members, or an average of 38, progression has been slow but steady until at the present time, July 31, 1925, there are 14 councils with 2454 members, an average of 175 to each council.

THE SCOTTISH RITE IS ESTABLISHED

About the time that the chapter and the commandery were being established, those interested in the Scottish Rite began the agitation for the introduction of that branch. The idea is generally prevalent among nonMasons that the Scottish Rite is one branch of Masonry in which a Mason receives at one time all the degrees from the 4th to the 32nd, inclusive. As a matter of fact this Rite is composed of several bodies, separate and distinct, yet all reporting to one common body. These bodies are known as:

The Lodge of Perfection, conferring the degrees of 4th to 14th, inclusive.

The Chapter of Rose Croix, conferring the degrees of 15th to 18th, inclusive. The Council of Kadosh, conferring the degrees of 19th to 30th, inclusive.

The Consistory, conferring the degrees of 31st and 32nd.

The Scottish Rite is administered in the united States in two jurisdictions, the Northern with headquarters at New York C ity, and the Southern with headquarters at Washington, D. C. Colorado is in the Southern Jurisdiction.

The first body of this Rite to be established in Colorado was the Delta Lodge of Perfection, chartered Jan. 26, 1877, followed by the Mackey Chapter of Rose Croix, chartered April 11, 1878. For ten years there were the only bodies chartered, but the degrees beyond the 18th were made available by "Communication", this ceremony being generally performed by the representative of the national body, who at that time was Bro. L. N. Greenleaf.

Denver Council of Kadosh received its charter Sept. 3, 1888, followed very shortly by Colorado Consistory, on Oct. 17, 1888. Colorado now had its full complement of Scottish Rite bodies. These four bodies were all numbered 1 and located in Denver. In 1918 a second series of bodies of this Rite were chartered in Denver, and in 1919 a third series in Pueblo. The first returns available for Colorado Consistory for 1889,

show 53 members; while the latest returns as of Dec. 31, 1893, show 5368 members for the three consistories .

----o----

"Shall I ask the brave soldier, who fights by my side

In the cause of mankind, if our creeds agree?

Shall I give up the friend I have valued and tried

If he kneel not before the same altar with me?

From the heretic girl of my soul should I fly,

To seek somewhere else a more orthodox kiss?

No, perish the hearts, and the laws that try

Truth, valor, or love, by a standard like this!"

--Tom Moore.

----o----

THE ATTACKS ON FREEMASONRY IN AUSTRIA BY BRO. THEODOR HILM, AUSTRIA

CONDITIONS in Austria in recent years have been of much interest to Freemasons, but little has been permitted to become known because of the necessity for extreme secrecy as to membership, even to the adoption of Masonic names by members of the

Craft--aliases as it were--that their true identity might not become known to those interested in creating difficulties for the Institution. In this brief article some little light is thrown on some of the conditions prevailing in that country and also on the work which zealous members of the Craft are accomplishing.

IT seems to be an endless campaign, the fight of the day with the night, of the good with the evil, of the truth with the lie. Where are the stronger forces? Where shall lie the victory ? The millennium, when Christ will reign and Satan shall be bound, is it still far away? Are the efforts of those who are striving onwards and upwards, are they in vain ? Is it a natural law that when the glory of the light has ended, the forces of the darkness will begin to act? Will those who bear the light, will they make it shine, all powerful, omnipotent, or will they stumble and fall and extinguish the flame?

Unity is strength. This has always proved true; it is of greater importance now than ever before. Masonry today is almost divided into two camps, Anglo Saxon and Latin, but the battle it has to fight is the same all the world over, as it meets with the same type of opponents. Does that not mean preparing the way for the enemy? Or are there hidden influences? Divide et impera, divide and govern, a stratagem of ancient Rome--has Rome ever forgotten it ? Parts are more easily defeated than is the whole. Hungary and Italy are good examples. Who is to come next?

There is a singular coincidence in the ways of war. The same kinds of soldiers are used, national troops on business, Field Marshals, like Mussolini, visible to all eyes, commanding. The wise General Staff in the background gives the necessary directions. And Mussolinis, small and tall, appear everywhere. Austria has her share, though there is paper war only. Michl, an Austrian Pan-German, is accusing us as originators of the World War, of the murder in Sarajevo. His recent voluminous pamphlet has been much noticed in Austria and Germany and has found a wide circle of believers. Numerous attacks have followed. The most important perhaps, and of more recent date-where the General Staff even appeared on the scene-was an article in the "Reichspost," the official paper of the Roman Catholic party, the mightiest in Austria.

This article, which appeared on April 4, 1925, is entitled "The Secret Brothers." It tells first of the successes of Freemasonry in Austria, how the Viennese Grand Lodge, founded Dec. 18, 1918, with fourteen lodges and a thousand members, shows today sixteen lodges and 1500 members and is principally interested in educational problems. This, it says, it learns from the Narodny Listy, a leading Prague journal, while the viennese Press, where the lodges have widespread connections and wield a power as never before, does not speak about these successes. The article says it is as if the lodges did not exist and did not have influence in every form of local government and legislation. The Press is silent, it says, hiding by this silence the proceedings which go on behind closely drawn curtains, concealed from the eyes of the mortals which do not belong to the secret fraternity.

In the general turnover after the war the lodges succeeded in getting official acknowledgment, according to this writer, for at that time nothing appeared so urgent in legislation as to grant this permission. To speak the truth, the article says, the lodges had never had great troubles before for, disguised as humanitarian associations, they were doing their work and their members were only obliged to go to the near Pressburg for the ritualistic assemblies. Now, having free course, says the writer, it was presumed they would come out of their secret corners and tell the world what they had to say, what gifts they had to bestow on mankind.

But things happened differently, according to the article in question. A festival meeting was held on the first of June, 1919, in the palace of Archduke Ludwig Viktor--a great triumph, with 600 brethren present, all in Masonic clothing. "Now we are trusting the future," an orator declared. "If we have been taken until now as some kind of valets of the King of Hungary, as mere harmless, peaceful dreamers, what an error, we are not quite so harmless. Now the way is free, as there are kings no more." In the same meeting the Grand Master proclaimed: "Now a real Masonic activity will begin !" Nevertheless, the "Reichspost" says it is hidden, the brothers disguised as philanthropists, as popular educators and orators, acting in a hundred changing forms, always one aim in view which they are concealing now ,just as they did then. They are not mere dreamers, the article asserts. "Masonry intends and will bring war !"

And thus the article goes on, accusing us as antagonists of Christendom, of religious education, as promotors of dangerous school reforms. The 1500 brothers, it says, in

sixteen lodges, is a small number, but the number does not make it. This secret society, which wants to stay secret in the full freedom it has been granted, does not boast itself in sumptuous temple buildings like their American brethren, but has a predominating influence in a very powerful political party, according to the "Reichspost," while the social democratic Austrian workman has become its plaything. The real leaders of the workmen are losing their power under the sway of Freemasonry, it declares, adding that one of the most important political facts is found in the influence of an uncontrollable international secret society on Austrian socialism which, it says, must seriously be taken into account.

The article was reprinted in full in the "wiener Freimaurer Zeitung," of April, 1925, as it supplied a welcome occasion to show that erroneous opinions prevail in many quarters. As a reply it was stated that Grand Lodge has by no means to shun the light of the day, that it is quite unpolitical, that it has none of the alleged aims in view, that it has nothing to do with government or legislation.

There is only one idea which the Grand Lodge is eager to serve, and that is the idea of peace, mutual understanding and reconciliation. On numerous occasions Grand Lodge has openly and repeatedly declared its principles, and in the six years of its life has supported officially many institutions for the furtherance of peace. It was specially active in propagating the Pan-European idea as a means to enable the League of Nations to become more efficient than it is at present and in this way to seek permanent peace on this continent. With regard to our alleged attacks on religion and education it remains to be said that the lodges are formally and conscientiously bound by the "Ancient Charges" which form an essential part of our Constitution. The lodges have among their members adherents of many parties, conservatives and progressionists, and this being the case, it is not true that they could decisively influence a political party.

In the writer's opinion the continual attacks are very much to be deprecated, as we are rapidly approaching a new state of things, a new age, and the occasion will need the co-operation of all forces which could serve the public weal. Of course, if our aspirations are intentionally misunderstood, we can do nothing more than strictly follow the way marked out by the principles of our Order and patiently endure the assaults from whatever side they may come.

----o----

EDITORIAL.

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

WHY?

IT is rather quaint that at this late day in the greatest and most civilized country in the world, particularly remarkable (neglecting aeroplanes, gramophones, jazz, wireless, evolution, etc.) for the enormous number of daily papers and magazines that are published and the still more enormous number of people who read them, that an editor should have to rise up and remark that he disclaims all official responsibility for the opinions of his contributors. The primary function of THE Builder, the one for which it was started and to which it has always remained steadfast, is to provide members of the N. M. R. S., and the Craft at large, with accurate and trustworthy information about Masonic subjects. Some subjects are controversial and in these cases the only possibility is to present both sides of the question as brethren able to do so can be prevailed upon to write about them The fear of truth and knowledge, even knowledge about the other side, is certainly not Masonic.

* * *

WHAT DOES IT STAND FOR?

A the present time a great many Masons are asking the question "What does Freemasonry stand for as an Institution?" Also it would be useless to ignore the fact that many brethren think it ought to stand for something - that it ought to advocate patriotism or public schools or Americanization or law enforcement. Well-intentioned brethren say, "What is it good for if it doesn't stand for something - if it doesn't take a stand for something?" Not perhaps in these words or exactly by the same mental steps. Many pass from an idea that is legitimate to one that is not; from a conception

of what Masonry is, or at least should be, to one which is quite foreign to its spirit and intent.

How is this to be judged? To give a concrete example, it is quite within the bounds of Masonry's traditional functions for a Grand Lodge to build a home or a hospital or a school, and endow or maintain it. It would be, we think, though perhaps some would disagree, quite proper for a lodge to maintain a bed in a local hospital, to assist deserving young people with the expenses say of going to college, to contribute to the relief of families in poverty or other distress - without any Masonic claim on the part of the recipients of the benevolent or charitable action. But on the other hand it would not be proper for a Grand Lodge to recommend the building of a hospital or the founding of a university by the state or city, and still less so for it to consider ways and means by which a State Legislature or City Council could be induced to undertake such projects, or the people led to support a demand for them, however laudable the proposals might be in themselves.

From this illustration a principle emerges quite clearly. Any action which is wholly confined to the Order, over which it has complete control and which remains entirely due to its own volition, and within its own hands, and which is also, of course, in conformity with the tenets of the Institution, is legitimate. But as soon as such action involves the consent or cooperation of the community at large, or sections of the community, it becomes illegitimate. No matter how laudable a proposal may be, no matter how necessary it may seem, if it be one requiring the action of the community as a whole, or in the persons of their constitutional representatives, it becomes a political question. It is a political question even if the majority in the community were overwhelmingly in favor of it, even if opposition to it be quite non-existent. The mere fact that it involves political action in Council chambers or legislative halls, or even that it requires the support of non-Masons, puts it outside the class of things in which Freemasonry can act as an Institution, and into that other class in which Masons must act! or refrain from acting, as individuals, and each according to his own opinion and conscience.

But it will be worth while to consider the matter further, and ask the question what the true function and purpose of Freemasonry really is. In. a large measure Bros. Shepherd and Dern have answered the question in their brief but pithy articles that

appear in the present issue of THE BUILDER. That they have approached the question from the opposite standpoints of the affirmative and negative has not prevented them from reaching essentially the same conclusions. Masonry is an association of Masons, and its function is primarily just that, to enable Masons to associate together, learn to know each other, help each other, teach and inspire each other. An institution of civil engineers, a learned society of students or scientists is founded and conducted on exactly the same principles, their particular functions, the reason for their existence, is to afford means for an interchange of ideas and information. An association of master-builders does not bid for contracts as such, neither does a society of architects enter a competition for the design of some great building. In each case individual members compete or bid, yet no one thinks or says that their organization has no use. Freemasonry is symbolically a society of architects and builders engaged in erecting spiritual habitations; the Great Architect has charge of the Temple. It is Freemasonry's function as an Institution to teach the Apprentice and train the Craftsman - but the work is done by each individually as he finds employment in the world.

* * *

LEADERS OF THE BLIND

DR. WILLIAM F. KUHN, whose death was such a great loss to the American Craft, was responsible for the following clever parody of a well-known definition of Freemasonry. He said that to many Masons it was apparently "a beautiful system of gymnastics illustrated by signs, steps, grips and words."

It would be quite possible to take this seriously and give it a meaning quite other than its apparent one - the one intended. For gymnastics properly mean education as a whole, not merely physical training, the ordinary meaning in colloquial English, and Masonic education is symbolically illustrated by steps and signs and words, when the inquiring Craftsman begins to look beloved the surface. But of course what Bro. Kuhn wished to emphasize was that in so many lodges no one ever did look below the surface, and his adaptation of the traditional formula was intended as an ironical

rebuke to those ritualists who are also literalists and have not perceived that the letter alone killeth, that the meaning, the spirit, alone maketh alive.

Louis Block, Past Grand Master of Iowa, is responsible for the following anecdote:

"Here is what actually happened not long since in a certain lodge not a thousand miles from here. The Grand Master was paying the lodge an official visit. He had been duly received and welcomed, conducted to the East, and seated beside a leading Past Master of the lodge. He returned the gavel to the Master of the lodge and the work proceeded.

" 'Remember now thy Creator in the days of thy youth - '

"Said the G. M. in an undertone to the P. M.: 'Listen to this, for I want to ask you sortie questions.' 'All right.' . . . 'in the day when the keepers of the house shall tremble and the strong men shall bow themselves - '

"G. M. to P. M. 'What does that mean?'

"P. M. to G. M. 'I don't know.'

". . . 'and the almond tree shall flourish, and the grasshopper shall be a burden, and desire shall fail.'

"G. M. to P. M. 'What does that mean?'

"P. M. to G. M. (irritably) 'I don't know. I never did know! I haven't the slightest idea what any of it means!'

"Many, many times he had recited it - many more he had heard it recited. Yet to him it meant no more than does a Latin prayer to a worshipper who knows no tongue but English. . . ."

If such ignorance, which in this case could have been so easily remedied - any public library would have the material, any clergyman could (we hope) have explained the passage - is to be found among the rulers of the Craft, whose duty primarily is to give instruction, what are we to expect of the rank and file ?

But there is not only ignorance of the meaning of Masonic teaching and the truths underlying the symbols, but also of the legal and executive side of the Institution. To see the number of questions that are referred to our Grand Masters and their Deputies that could be answered at once by consulting the constitutions, the code or regulations of the jurisdiction, is enough to make one wonder if aspirants for office have the least idea of the qualifications they ought to possess. The fact of the matter probably is that the ritual bulks so large in lodge activities, and requires so much effort on the part of the average officer, that knowledge of the constitution and Masonic law, and even often enough the by-laws of his own lodge, is thrown into the shade, and simply forgotten. There are many Worshipful Masters, unfortunately, who hardly know how to put a motion properly and are quite unable to properly decide any point of order that may arise. And there are very many more who have no idea what the functions and prerogatives of the Master of a lodge really are, even in executive matters. It is most deplorable where such conditions exist, and shows the great need for the stimulation of a desire to learn more than the bare forms on the part of every Mason. Without that desire little improvement is to be looked for.

* * *

ALANSON B. SKINNER

The following letter speaks for itself:

I am attaching a news clipping from the Fargo Forum containing an account of Bro. Alanson B. Skinner's tragic death near Tokio, N. D., on Aug. 17. Bro. Skinner had a very interesting article in THE BUILDER several months ago and I later received a most interesting letter from him with reference to Masonry and the Chippewa-Ojibway tribe, or rather that was the subject discussed.

I am sure that the country and Masonry has lost a most valuable citizen and brother through his untimely death.

S. S. Hynes, North Dakota.

From the clipping it appears that Bro. Skinner met his death in an automobile accident while engaged in prosecuting his archeological researches. From 1919 to 1924 he had been employed by the American Museum of Natural History, and was Curator of the Milwaukee Station. His Masonic affiliations were also in Milwaukee. At one time he was on the board of Associate Editors of THE BUILDER and it is with very great regret that we learn of his death.

----o----

What Is Symbolism? By BRO. R. J. MEEKREN

A SUBJECT that perennially crops up among Masons whenever they are discussing the more serious aspects of the Institution is symbolism. It might well appear, judging

by the flow of books and articles on the symbols and symbolic teaching of Masonry, that the subject must be worn quite threadbare, yet even a casual acquaintance with what has been written will show that this is not the case, indeed it will often appear that the would-be expositors are more in need of explanation than the symbols of which they treat. It would, therefore, seem that it might be better to attack the problem from a different angle, for a problem Masonic symbolism has certainly become. To adopt the words of Paul the Apostle, it is foolishness to some and to others a cause of stumbling and misapprehension.

Mackey, whose explanations of Masonic symbolism, in spite of much that is questionable, are probably still the best and safest, speaks of a "Science of symbolism," and he would define Masonry as a "system of morality developed and inculcated by the science of symbolism." Strictly speaking, in the present day sense of the word, there is no such thing, and what it is proposed to do in the present article is to approach the subject from the strictly scientific point of view.

Those who are at all acquainted with the story of the development of our modern science, the really great achievement of our civilization, are aware that the great strides that have been made in all directions in recent years have been in part due to the breaking down of the old water-tight compartments that separated one science from another. The comparative method has been the potent apparatus by which so much has been done in the latest investigations, especially in subjects dealing with man himself, individually and collectively. It fact, many subjects not long since regarded as quite insusceptible to scientific treatment have been elevated into sciences properly so-called through the application of this method alone. The problems of the different forms of religion among the various races and peoples of the earth have very largely been elucidated by comparing them together, and obscure survivals in one explained by cases where the custom or belief was still in full force. And later still much has been done by considering them in the light of psychology. Nothing is actually isolated in the world, we have to distinguish and separate, analyze and abstract, in order to deal with the raw material of knowledge, the multitudinous phenomena of the world around us. This is the only way in which we can deal with it, and our minds are formed innately and by habit to so function. But when this has been done, if we forget (as it is so very easy to do) that our subject, our generalization or abstraction, is intimately connected with other things at every point we lose all sense of balance and proportion, and what knowledge we have gained becomes in

truth more or less falsified because we have lost the reality of its place and connection in relation to the whole.

As an example, a very simple and obvious one we distinguish in our own bodies various members and organs. In this case we are not likely to forget the connection we are not likely to deem the hand an entity apart from the arm to which it belongs, or the brain that directs it according to sensations received by the eye or ear. But a mountain is as much a part of the earth as the hand is of the arm, or the earth part of the solar system. The abstract formulae of mathematics or chemistry are no more than representations of the normal, usual or habitual way in which things behave, as much so as when we generalize about our fellows in saying one is generous, or another irascible, or another virtuous. Usually we prefer to say, speaking of inanimate things. the invariable mode of action rather than habitual. But we cannot logically use this or like terms absolutely, for our knowledge is based on a quite limited amount of experience, and we are never likely to be able to demonstrate that there are not minute variations in the reactions of material objects. Human beings, and even animals, as individuals, show much variation, but in the mass can quite well be covered by cut and dried rules as statistical research has shown. So many individuals in a thousand will die in a certain time, so many will be born, so many get married and so on. It is true that the rates are variable from place to place and time to time, but we are dealing with groups of individuals all of whom are highly variable in themselves. If such groups can be so accounted for in useful fashion, if they exhibit a tendency to act as a whole according to a rule or law, much more will groups of individuals or units whose variations are very small, such as the supposititious systems of molecules that form the material objects of every-day life according to the accepted hypothesis of physical science. The point is that the tendency of thought is always to make absolute and invariable entities out of limited generalizations. We speak of justice, or fortitude, and immediately that principle of action or disposition of mind assumes a separateness and distinctiveness that it has not really got in itself. This is true all through the whole field of experience, from a boy's interest in batting averages to the business man's rules for disposing of routine matters in his office, from the infant's first distinctions of distance between the toy offered to it that it can grasp and the electric chandelier for which it reaches in vain, to the biologist's classifications of living organisms into groups and families and varieties. And so in dealing with Freemasonry, those who are seeking further light, once they have acquired the rudiments of the subject as taught in the lodge, can hardly have it too often impressed upon them, that Masonry cannot be understood fully as an isolated fact. Its history cannot be properly understood in ignorance of the secular history of the countries and communities in which it has appeared, its laws cannot be appreciated without

reference to the science of jurisprudence in general, its objects, its raison d'etre must be interpreted in the light of social organization in general, and so too with regard to its symbols.

THE MEANING OF THE WORD DISCUSSED

As a first step it may be useful to see what the word symbol actually means. Generally of course everyone knows its signification, but the history of a word and its use often gives fresh light upon it. Webster's dictionary tells us it is "the sign or representation of something moral or intellectual by the images or properties of natural things," gives as synonyms, emblem, figure, type. A sentence from Samuel Taylor Coleridge is quoted in further elucidation: "A symbol is a sign included in the idea it represents--an actual chart chosen to represent the whole, or a lower form or species used as the representative of a higher in the same kind." It is also used in place of letter, or character, as in algebra and mathematics generally.

The word itself is pure Greek, transliterated without any change but the dropping of the case ending. Symbolon. (the Greek letter "u" is usually represented by "y" in English) is "a sign by which a thing is known or inferred," it is used generally in Greek in the sense of sign, mark or token. Sumbola, symbols, in Greek, were the same thing as the Latin Tesserae hospitalis, pieces of bone, coins, or other objects broken in two, part being kept by each of two parties as a pledge and proof of friendship. In principle these were essentially the same thing as the medieval "tally," which was a piece of wood split in two, after various notches had been cut on it, as a mutual record of an account. Or the original form of cheque in which the paper was torn in two, the fitting together of the two pieces being a proof of its genuineness. The derived meanings of the word in Greek thus came to be the half of anything, a corresponding part, a ticket, a permit or license, a verbal signal, a watchword, any distinctive mark, such as the "Confession of faith" in the Christian Churches, or the outward sign of a conception or idea.

An allied word Symbolaion had the meaning of "a mark or sign from which a conclusion is drawn" and came to be used for a covenant, contract or bond. Both of

these words were derived from Symballein, which is literally "to throw together," a word used in very many ways, as to meet together, to fight. But among the secondary meanings are those of guess, conjecture, interpret, understand, compare, reckon, compute and agree upon.

From all this we can see the line of development of meaning in this term, from things put together, compared together, to things taken as representing other things with which they have previously been put, compared or associated. There is nothing mystical, abstruse or far fetched about all this. It is a matter of every day usage. Limiting the meaning of the term in accord with ordinary usage, to objects or representations of objects, that are taken to mean some other thing or group of things not so easily described or depicted, we can still find plenty of symbols in every day use wherever we choose to turn. Some are very modern, as for example the trademarks of manufacturers, the badges of societies, and some very ancient, as the letters of the alphabet. As is well known the latter were in their origin pictures of actual objects, which were conventionalized into pictographs such as were many of the Egyptian hieroglyphs, and then by further simplification becoming ideograms, like the characters of Chinese writing. How far we should be justified in calling such designs, or graphs, symbols in the stricter sense above defined, is open to question, but when these characters ceased to be taken as representing an idea but were used to designate a specific soul, they certainly became symbolical. The letter "A" in Greek is Alpha, from the Semitic, Aleph, which meant ox. The original form of the letter was a drawing of a bull's head. In the course of transmission, after it had become purely symbolical, the letter got turned upside down. "B" is Beta in Greek, which is from the Semitic Beth, a house, and was originally an outline drawing of a house.

This process, however, does not altogether fit the definition given by Coleridge, as here we have the greater representing the less, instead of the reverse, as he postulates. Yet though the sound of the letter "A" is a simpler and a lesser thing than Aleph, the ox, of which it is the first phonetic element, yet as a whole the use of alphabetic writing is an enormous advance on pictographic or ideographic. In any case whether the meaning ascends or descends the principle of using one thing to stand for another is the same.

SYMBOLS ARE NOT OBSOLETE

Modern symbolical devices, such as the use of a wheel in design for the badge of an automobile association, of a wing to represent an aviator, or a word made up of the initial letters of the full name of a firm or company, all these are too much in evidence to need more than a bare notice in passing. Arbitrary designs or trademarks would not, in the restricted sense, properly be called symbols, but rather emblems or tokens (in the general sense). though whether there are many such things as purely arbitrary marks or devices is doubtful. In the minds of those who adopt them there is usually some connection or association that would tend to bring them into the class of symbols properly so-called. And here we reach the psychologic aspect of the subject. Though by usage we limit the word symbol to an actual object, or the representation of an object visible and tangible (or at the least a reference in words to such an object as being real and actual) which is taken to mean something else, yet we must not allow ourselves to be led to isolate the process of symbolizing from the other mental processes or modes of expression in which one thing is compared or associated with another and then used to represent, describe or suggest it. Such rhetorical devices for example as metaphor, simile, allegory and like figures and modes of speech are psychologically exactly the same kind of thing as symbols.

WORDS ARE SYMBOLS

As a matter of fact, many, perhaps the majority of words are the fossilized relics of forgotten analogies, metaphors and symbolisms. For example, take the word cylinder, which to most men will at once recall an essential part of an engine. It is derived from a root meaning to roll, and from that root was named a form of solid that would easily roll, a roller that is. This is perhaps a secondary development, but let us take the word pipe, which probably makes most people think of another mechanical artifact, a hollow piece of metal usually. The root of this word is the same as that of "peep," a chirping or whistling noise. This is itself probably onomatopoeic, that is, derived from a conventionalized spoken reproduction of the kind of sound intended. From this it is applied to a musical instrument devised to make such sounds, such as the flute, whistle, or panpipes, and as these were all essentially pieces of wood, metal or other material with hollow ducts, the word finally comes to mean such objects for whatever purpose formed. Take another word at random, the word "attend" will do. A meaning that will perhaps first occur to mind is that of being "present at," not however just being present somewhere, but at a special kind of occasion, nearly

always implying the presence of other people as well. The root of the word means simply to stretch. From mechanical or physical stretching it is applied metaphorically to a stretching or tension of the mind, to pay attention to something. From this it passes to the sense in which one gives attention to another person, as a physician attends his patient, and from that to attending a meeting, or a church service where attention will be given to the proceedings. This sort of thing could be illustrated from half the words that might be found in the pages of a dictionary, and very likely if we knew more of ultimate derivations from the great majority of words in all languages. Figurative and symbolical language is especially the province of the poet and orator, but every metaphor and simile, even of the most commonplace character and used by most matter-of-fact people, is of the same kind thing. Either original or secondhand symbols are our counters of conversation, and even in the driest and most precise of technicalities may be traced what originally were fresh and poetic comparisons and analogies. Except for an irreducible minimum of purely imitative word is probably the most of our words were thus formed, and even the former really follow the same principle, as to imitate a bird's note, a dog's barking, a cow's lowing, brings those creatures to mind, the characteristic call or cry of each standing as a representative of the individual. Some words in use among us are patently thus originated--as the names of a chickadee and bob-o-link and whippoorwill.

SYMBOLISM BASED ON ASSOCIATION OF IDEAS

Indeed the principle thus seen to be the underlying ground of symbolism is possibly the characteristic mode of operation of our minds. Some psychologists have referred all thinking to the association of ideas. This as a theory is probably not now very widely accepted, but it, does undoubtedly have a large place in our mental processes and it includes the kind of comparison that we are specifically dealing with. Psycho-analysts would have us believe, not without considerable warrant in fact, that we are all of us symbolists without knowing it, that our dreams are elaborate and intricate systems of symbols representing unconscious and repressed tendencies and wishes. Whatever judgment may be passed on this theory such explanations it least again bear witness to the universality of the principles involved, for even if they import a symbolic meaning into phenomena in which it really does not exist, it at least is an instance of the faculty of symbolizing, of setting one thing to mean another.

The net result then of this preliminary survey is to show that the use of symbols is a normal resource of humanity in the expression or recording of thoughts and ideas. If this be so why is it that so many are moved to impatience and even disgust with the elaborate symbolical explications of Masonry that form such a considerable part of the literature of the Craft? This is a question that could only be fully answered in detail, but in general this aversion and impatience are probably very frequently due to a feeling that these intricate systems are either not true, or if true are of no importance. Such an impression is, we must confess, in many cases more than justified. But the fault lies not with the employment of symbols but with the manner or purpose of their employment. We do not quarrel with language or condemn its use because some people tell us lies, or others bore us with uninteresting relations of unimportant events. The fundamental trouble with most of the elaborate interpretations of Masonic symbols is that their authors have tried to read something into Craft teaching that was not properly there. Perhaps it is not quite accurate to say properly there. It was Adam Weishaupt who said in defense of his system that no one had propounded an explanation of Masonry or an account of its object that received the consent of anyone else and that in such a confusion of opinions he felt quite justified in adding another. The truth must be confessed that Masons have never been agreed just what the teaching of Masonry really is, or perhaps more accurately, what it should be; and every would-be Masonic prophet and teacher has assumed, or attempted to give the impression, that his explanation was the original and authentic one, and was concealed in the symbols of the Fraternity by the mythical sages who founded it.

THE POWER OF SYMBOLS

However, these brothers are not to be condemned without deliberation; the ground of their offending may turn out to be a trivial matter, or one of detail only. One of the essentials of symbolism, of metaphor and simile, is suggestiveness, which means, worked out in fact, that everyone has suggested to him not wholly what the speaker or teacher has in mind, but largely what he has of his own to bring to its interpretation. In technical language, and most of our everyday language is the same kind as what is strictly called technical, suggestiveness, vagueness, is as far as possible eliminated. When a surgeon speaks of making an incision, or of the articulation of a joint, though the words were originally figurative, in usage they have come to designate very definite ideas. So when the mechanic speaks of a rivet, a bolt and nut, or the exhaust of an engine; again all these words were originally applied figuratively but

understood very precisely. So also in such everyday words and phrases as eating, getting up, cutting, and hundreds of others, the meanings are so clearly defined that we all probably have about the same mental reaction to them, that is, they have the same import to the hearer as to the speaker. But when one describes the heat of summer, and says the "air in the streets was like the blast of a furnace," we all realize that he means it was very hot, but we all picture it differently according to our own experience. One who knows furnaces will conceive it differently from one who knows only the kitchen fire.

It would be easy to select scores of illustrations from literature of this kind of thing. Certain metaphors become fashionable, and then they start on the downward path, and may eventually desiccate into technicalities. In general it is unsafe for anyone to use a figure or a symbol that is out of his own experience, the chances are a thousand to one he will not get it quite right. That has been one great fault of many writers on Masonic subjects. They have attempted to develop the allegorical use of Craft symbols with no knowledge of operative Craft technique; as, for instance, when Mackey speaks of the squaring of stones being less skilled work than that of setting them and therefore left to the apprentices, whereas in fact it is rather the reverse. It is easily seen that here he was constructing a supposed technical fact out of the allocation of working tools to the three degrees in Speculative Masonry. Some such errors are even to be found in our rituals, as where in one degree something is said to be done "on the point of the chisel under the pressure of the mallet." This almost reminds one of the famous definition of a crab, that it is a red fish that walks backward. A chisel is a tool with an edge not a point, and a mallet gives rather an impact than a pressure.

This kind of mistake is more likely however to be made in the secondary development of a symbol or group of symbols than in the original choice, and for a good reason. A symbol or emblem (we are still using the words in their widest sense) is first adopted to express some idea, and to express it intelligibly; for by this time it should be clear that the primary function of symbolism is to express, to reveal, not to conceal. Medieval craftsmen were at one in this with Greek sculptors and primitive picture writers. One universal kind, that in a restricted sense might not be allowed the name symbol, is the attribute. An object which serves as a label. For instance a statue of a woman with a bow and quiver is Artemis, with spear and helmet probably Athene. A naked man with a harp is Apollo, with club and lionskin Hercules. So the Medieval artist put in the wheel of St. Catherine, the lamb of St. Agnes, the keys of

St. Peter. This is quite elementary and due to simple association of such objects in the story of the person represented, but it leads on to the symbolic representation of abstract ideas. Before the writer lies a plate showing insignia adopted for the Army of the United States. For the medical service is a winged staff with serpents twined round it--the attribute of Aesculapius, the god of healing. For foreign service is a partial view of the statue of Liberty, for the musical service a conventional lyre, for the engineers a castle, for aviation a perspective outline of a flying plane. This last and several others not mentioned are on the first or pictographic level merely. The second of those mentioned suggests that those who have been on foreign service will have seen the statue of Liberty. The castle of the engineers represents one of their chief functions, the designing of protective works. We see in this modern instance a great variety of reason for adopting the specific designs, and this has always been the case. The choice of an emblem or symbol is due very largely to accidental circumstances, which also accounts for the fact that the same object can represent different ideas, as the anchor is the badge of naval service and also an emblem of hope. And on the other hand the same idea can be symbolized in many different ways. We may have an inflamed heart for charity, or a woman caring for little children. A torch or a lamp or a book may represent knowledge. The torch again may mean truth. Justice is represented by the balance, and also by the sword. The one thing is that there should be some direct or indirect association that gives an intelligible and natural connection between the thing represented and the object representing it. This, of course, is contrary to the received doctrine that symbols were chosen to conceal secret doctrines from all but the initiated. That they have never been used in this way would, of course, be going too far. But even here the general rule holds good? the symbol must be obvious in meaning to those in the secret. The appropriateness of a symbol depends on a common experience. The pictographic aeroplane is obvious in meaning to all of us today. The more subtle symbol of the statue of Liberty would be clear on reflection to most Americans, but might be very obscure or unintelligible to people in other countries. The staff of Aesculapius requires a knowledge of ancient mythology to appreciate fully, though it of course has become almost as conventional as the letters of the alphabet.

The symbol then is intelligible naturally and obviously to the group with the same kind of experience as the one who chooses it. If the early Christians used the fish as a secret sign it was obvious to them, it had references to baptism as well as representing in a kind of picture puzzle a confession of faith. Jesus Christ the son of God, the Saviour. For the initials of this phrase in Greek, Iesous Christos Theou Uios Soter, spell Iethus, the word for fish. The drawing of a fish therefore became at once a symbol of the faith and a token of recognition.

The conclusions then that we must come to are that Masonic symbolism, in the first place, is no mystical or abstruse thing apart from everyday life, but rather quite normal and inevitable; and secondly that the primary meaning of these symbols is an obvious one so long as we keep in touch with reality. It may not be always obvious to the uninitiated because he has not had the same experience. It may not always be obvious to the uninstructed Mason because the original fitness of the choice may have lain in a state of affairs now passed away. To understand such as these wider knowledge is required parallel to that necessary for the full explanation of the badge of the medical service, or how "B" came to represent a certain consonant. But after this it must be remembered that the advantage of symbolism is in suggestiveness, and that everyone brings some new element to its interpretation, every one if he looks can see some new shade of meaning. For those who like definite statements we can conclude by saying that the primary, simple and obvious meaning is the authoritative and authentic one, so far as these qualifying words apply, but that any meaning the individual can find for himself is also just as legitimate so long as it is in accord with the primary significance.

NOTES AND REFERENCES

For the purely Masonic aspect of the subject Mackey's Symbolism of Masonry and Haywood's Symbolical Masonry are recommended. The latter work is the result of two years intensive research in which about everything ever written on the subject was examined. Mackey's Encyclopedia also has much on the subject under appropriate headings.

The psychological aspect has been extensively discussed in recent years by the psycho-analytic school. Dreams and Myths by K. Abraham, Dreams and Totem and Taboo by Freud, the originator of the method, and a Brief Outline of the Freudian Theory by Barbara Low. Readers are, however, warned that they may find much in books on this subject to repel them.

On characters and symbols used in writing, the article on alphabets in the Encyclopedia Britannica may be consulted. Of modern symbols there is a useful list in Symbolism for Artists by H.T. Bailey and Ethel Pool.

On the symbolism of primitive magic Tyler's Primitive Culture and Frazer's Golden Bough will be found useful as an introduction to the subject, more especially as they are written with quite other purposes in view.

QUESTIONS FOR DISCUSSION What is a symbol? On what principle are symbols chosen? How and by whom are they selected and why are they employed? Is symbolism as a means of expression obsolete? What is it real function?

----o----

THE LIBRARY

A "VADE MECUM"

THE KEYS OF FREEMASONRY. By Charles E. Green. Published by R. S. Sampson, Perth, Australia. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Cloth, illustrated, index, 163 pages. Price, postpaid, $2.00.

THE author states in the preface that much contained in his book was first given in the form of lectures and addresses delivered in various places in Western Australia, but this would not have been evident from a perusal of the work itself, as in many similar cases it is.

It is rather a difficult book to classify. Arranged in the form of a connected sequence, largely a historical sequence, it yet has much of the character of a compendious encyclopaedia. While it is to a considerable extent (and quite frankly) a compilation, yet the author's own thought is everywhere in evidence. The larger part of the book is devoted to just Freemasonry, the Blue Lodge, yet considerable space is given to the so-called higher degrees, and their relationship, historical and symbolical, with the Craft is worked out.

One chapter is in effect a select descriptive bibliography of Masonic literature. Another is devoted to Masonic collections. There is much useful and interesting information in the appendix. The extent of the author's reading is in evidence on every page and the style, though unadorned, has a simple directness about it that is pleasing. In short, it appears to be a most excellent little book for the purpose for which it was written, an elementary manual for the ordinary Mason who would like to know more about the Craft, but has no access to Masonic libraries and has not the means to purchase many books, or the time to read them. Practically every aspect of the Institution is touched upon, including all the historical points on which there have been or still are serious controversies. The author evidently relies a good deal on Bro. J. S. M. Ward, more so perhaps than is really safe, as the enthusiasm of this writer often leads him to leap to his conclusions over very wide gaps in his argument. Bro. Green also adopts the "one degree" theory of pre-Grand Lodge Masonry, though the evidence for two grades is almost overwhelming. He has also evidently read the late Bro. Stretton's works and has inserted his rather unconvincing diagram of the supposed method of raising large stones by the Operative Masons. Bro. Stretton, by the way, an engineer by profession, ought surely to have devised something more practical. In truth mediaeval Masons did not use large stones as a rule. It was even one of their boasts that their tremendous vaults and arches were built of stones that a man could carry up a ladder on his shoulder; although of course the derrick and crane were used by them as it was by the Romans. He also reproduces the present day "Gild Mason's" division of the Craft into Square and Arch Masons, of which there is no trace whatever in medieval or ancient records. It is simply a technical feet that it is no harder to cut the voussoir of an arch than a square ashlar. It is of course more difficult to build an arch than a wall, but that there were ever two classes of mason setters has yet to be shown, except the division still existing between skilled and unskilled.

Such points as these however can hardly be called blemishes, as the author is entitled to present his own opinion on the points at issue; they are mentioned only to caution readers of the book that there is a difference of opinion about them, and that the consensus of Masonic scholarship is rather against than for the point of view presented.

A reproduction is given of the famous (or should we say, notorious) drawing in the possession of the Grand Chapter of Scotland supposed to be by the Italian artist Guercino. That the composition can be anything more than a sketch, is obvious at a glance, supposing it to be by a competent artist; and on this supposition it can hardly be intended for a real composition as the recumbent figure is so utterly out of proportion to the others. It has never been clearly stated on what grounds it was assigned to Guercino or to so early a date as 1665. Nevertheless, in view of the claims made for it, it is very interesting. and the author is to be thanked for making it accessible tin the Craft at large.

The make-up leaves something to be desired, and although the small type brings the book down to a convenient pocket size. yet it would probably be more readable were it larger. Wit offer this as a suggestion should the author contemplate a second edition.

* * *

THE HEBREW HERCULES

THE STORY OF SAMSON AND ITS PLACE IN THE RELIGIOUS DEVELOPMENT OF MANKIND. By Paul Carus. Published by The Open Court Publishing Co., Chicago, Ill. May be purchased through the Book Department of the National Masonic Research Society, 1960 Railway Exchange, St. Louis, Mo. Boards, 188 pages, illustrated, index. Price, postpaid, $1.10.

THIS little work arose out of a friendly controversy between Mr. George W. Shaw and the author regarding the relationship between myth and history. Dr. Carus takes the view, very generally accepted, that historical characters, that is to say people who actually existed, often attract to themselves and their stories legendary details from pure myths An instance is given of this, where Alexander the Great has become the hero of quite mythical romances to the complete exclusion of his real achievements. In like manner Dr. Carus is willing to allow that there may have been a swashbuckling hero of the tribe of Dan who bore the name Samson, or Shamshon, but holds that the stories preserved in the Book of Judges are almost wholly, if not entirely, mythical.

The name of the hero fits in well with this as it is derived from Shamash, a word for sun, and literally would appear to signify "sun-like." This, of course, though it fits the myth theory, is no evidence, as many real men have borne names derived from the sun and other natural objects among all races, and names of the same kind were common among the Hebrews.

The author compares the Samson story, which is admittedly a fragment preserved by Post-exilic scribes and editors of the sacred scriptures, with the legends of Hercules, Izdubar, Dagon, Melkarth, Adonis and Osiris, and shows striking parallels between them. Samson is not a builder, but his death in the destruction of a temple is not without interest, and perhaps significance, especially if the author is at all right in his guess that the original unmutilated story gave an account of his resuscitation or resurrection.

There is a great deal of material collected in the work, much of which is of indirect interest to Masons, but it must be acknowledged that the style affects the reader as somewhat scrappy. And though professedly written as a popular work, yet a great deal is taken for granted the absence of which might well leave those unfamiliar with these subjects in a state of doubt as to the precise bearing of the facts alluded to. Also the author evidently has small sympathy with the Hebrew point of view. In fact he compares the tribe of Dan to gypsies and equates the Philistines with modern civilized communities, and assumes that the real Samson, if he ever lived, was only an ancient rowdy or tough, whom the Philistine police very properly sought to suppress. This prejudice, however, does not affect the value of the book as a

contribution to the subject of solar heroes and demi-gods. A closer analogy would perhaps have been the conflicts between the nomad Indians of the plains and the white settlers. Only in the ancient case both Philistines and Hebrews were immigrants and had an equal right, or no right, to the territory they occupied.

----o----

THE QUESTION BOX

and CORRESPONDENCE

REGULATING THE INTERVAL BETWEEN DEGREES

The Lodge le Progres of Honolulu was founded in 1841, chartered in 1842 as a subordinate symbolic body of the Supreme Council of France, Ancient and Accepted Scottish Rite.

Le Progres, as number 128, was carried upon the roll of the parent body at Paris to the year 1895, when it came into the Most Worshipful Grand Lodge of California as number 371.

For upwards of a generation the Lodge le Progres endeavored to operate as a "Scottish Rite Blue Lodge." Its authorizations were derived from the Supreme Council of France and were altered only as a friendly concession to York Rite Masonry coming to the then Kingdom of Hawaii.

Before the writer is a copy of the "General Regulations of Scottish Masonry for France and Her Dependencies," published in 1846. As a contribution to the problem

or question of the element of time in acquiring the "further" - not "higher" - degrees, the following Regulation, being Article CCCXXV, is submitted:

"The delays between each of the three first degrees are fixed as f allows:

"From the proposition to the reception, three months;

"From the reception to the 2nd Degree, five months

"From the 2nd Degree to the 3rd, seven months; in all fifteen months.

"Nevertheless, in case of urgency, attested by an express resolution of the lodge, and signed by the five highest officers, and clothed with the seals and stamps, the above fixed delays can be abridged. This resolution should be submitted to the Secretary General's office of the Rite, charged to transmit it to the Lieut. Gr. Com., or to him who fills his office. who alone has the necessary power to grant dispensations, of which the benefit can only accrue upon certificate of payment of the cost of such dispensations into the hands of the Treasurer of the Holy Empire."

Article CCCXXVIII reads:

"The advancement in degrees is asked for by the Senior or Junior Wardens for those of the Apprentices or Fellowcrafts who have completed their time and who appear to them to merit this favor, by their instruction, their assiduity and their regularity."

E. T., Honolulu.

In your issue of June, 1925, just to hand, I notice an article headed "Should a Grand Lodge Regulate Advancement to the Higher Degrees?" and I perused the varying answers from quite a number of the American Grand Lodges.

The Grand Lodge of Queensland is the baby Grand Lodge in the world, and I think I am safe in saying that the control of admission to the Higher Degrees is entirely outside its jurisdiction. The difficulties met with in your parts are, however, provided for by regulation in the Higher Degrees themselves.

In this State of Queensland it is impossible to enter Royal Arch Masonry within twelve months of being raised as an M. M. A Royal Arch Mason can then take some of the "side degrees," such as the Royal Ark Mariner, Red Cross Council and the Cryptic Series almost any time he likes: but when it comes to the really Higher Degrees, such as the Rose Croix or 18d, then so far as the Scottish Rite is concerned, a Mason must have proved himself by long and active service both as a Mason and as a Royal Arch Mason before his admission would be considered. In the Rose Croix Degree the members are all elderly and those who have won their spurs, and also very select.

Then again, it is provided by Constitution that a further five years must elapse before he can be admitted into the 30d. So you will see how we are safeguarded in Queensland. If you can publish this in your next issue of THE BUIEDER it may do some good.

Leslie P. Marks, Hon. Sec'y, Supreme Council S.C.,

Queensland

* * *

THE EVOLUTION OF THE LODGE

I wish to thank you for your notes on the evolution of the lodge. When I was made a Mason (in 1874) the lodges in this jurisdiction were always opened on the E. A. Degree, and every Entered Apprentice had the option of joining the lodge at the time of his initiation, and thus becoming a contributing member with all the privileges and responsibilities of membership. He might remain unaffiliated if he chose to do so. Two who took their degrees with me did not join the lodge, because they were about to go to California. They visited the lodge two or three times after receiving the degrees, and were recorded as visitors from the lodges of the Holy Saint's John. I was sorry when our Grand Lodge amended its regulations, and ordered that the work of the lodge should be done on the Third Degree, and none but Master Masons admitted to membership.

There are many good things in THE BUILDER this month. Long may it flourish.

J. Vroom, New Brunswick.

* * *

GENERAL GRAND LODGE

I would like to know the history of the attempts to form a General Grand Lodge of the United States and the causes of failure. Where can I locate this information?

F. C. D., California.

Some mention of this will be found in Masonic histories, both general and those dealing with Freemasonry in the older States, but for some reason or other historians seem rather to have shirked the subject.

There have been many attempts to form such a General Grand Lodge, beginning as early as 1779. On the 27th of December, 1779, American Union Lodge, attached to soldiers of the Connecticut line while stationed at Morristown, N. J., adopted a resolution for the appointment of a General Grand Master over all the lodges in America. On Feb 7, 1780, a committee met at Morristown with delegates from Massachusetts, Connecticut, New York, Pennsylvania, Delaware and Maryland. They endorsed a resolution for the formation of a General Grand Lodge. Meanwhile, in January, 1780. the Grand Lodge of Pennsylvania elected Washington Grand Master of the United States and notified other Grand Lodges of its action, requesting their approval. For reasons not known the thing came to naught. In 1790 Georgia started agitation for a General Grand Lodge. In 1799 South Carolina renewed it. North Carolina made the proposition again in 1803. Prior to Washington's death, the plan always was to elect him the first General Grand Master.

In 1806 plans were made for a convention in Philadelphia in 1807, and another in Washington in 1808, neither of which met. Another unsuccessful effort was made to hold a convention in Washington in 1811. The Grand Lodge of North Carolina again proposed a convention to be held at Washington in 1812, which failed to meet. In 1822 such a convention did meet there, presided over by Henry Clay. Nothing came of it.

At a convention held at Baltimore in 1843 for the purpose of adopting a uniform ritual, some discussion was given to the question, and they agreed to meet again in 1845 and 1847. But once more, no results were forthcoming. Further conventions were held at Lexington, Kentucky, in 1853 and at Washington in 1855 and Chicago in 1859. Like their many predecessors, they failed to accomplish their purpose.

The psychological moment for a General Grand Lodge passed by at the time when the several states agreed to form the United States. Had the latter not taken place just when it did, it is a grave question whether it could have happened after say, 1800. So with a General Grand Lodge. The feeling of individual independence has always been too strong for any of our Grand Lodges to sacrifice any sovereignty whatsoever.

A.L.K.

* * *

THOMAS R. MARSHALL

In your account of the funeral of the late Thos. R. Marshall you say "It was conducted by the A.&A.S.R." This is only partially true. The Rite held their services at the home and Ancient Landmarks Lodge, No. 319, took charge on the entrance of the cortege to the cemetery and conducted the services at the commital. Bro. J. Clyde Hoffman, W. M., is shown at the head of the casket in the picture.

Fred A. Lorenz, Indianapolis, Ind.

* * *

ORIGIN OF THE EASTERN STAR

I have before me a "Manual of the Order of the Easter n Star," published in 1872. On the title page it is said to be "Arranged by Robert Macoy, National Grand Secretary,"

and in the Introduction, which gives a brief account of the various "Adoptive' degrees conferred on women in France and other countries, I find the following:

"Many systems of Adoptive Masonry have, from time to time, been introduced in the United States, with varied success none of which, however, seemed to possess the elements of permanency, except the Order of the Eastern Star, which was established in this country during the year 1778."

In a copy of an address given by Dr. Robert Morris, before the Grand Chapter of the Order of the Eastern Star of California, in April, 1876; Dr. Morris claims to have originated the Order of the Eastern Star in 1850.

Can you advise me which is correct ? Was Bro. Macoy in error in his statement that the Order was introduced in this country in 1778 ?

A. F. Florida.

The Order of the Eastern Star, in its present form, was really the creation of Robert Morris, but he apparently took as the basis of his structure an adoptive side degree of the same name, and one would judge from outside indications of very similar content. This degree had no organization and was conferred by any Master Masons who possessed it upon their female relatives. There may have been individual chapters in some places of more or less permanent character, and it is barely possible that it, or some degree like it, was introduced as early as 1778, though without some confirmatory evidence it would not be wise to put too much confidence in the statement you quote. Substantially, however, the Order, as an independent institution, was started in 1850, though the ritual and organization seems to have been quite radically recast and simplified in 1855.

* * *

PRESIDENT HAYES A BAPTIST?

Referring to the matter on page 288 of the September issue of THE BUILDER regarding denominational affiliations of the Presidents:

My parents were ardent Baptists, and the Hayes-Tilden campaign was on when I was a grown-up lad. My father made quite a point of the statement that Rutherford B. Hayes was a Baptist, and in that connection I have a rather vague memory of having been told that while Governor of Ohio, Hayes taught a class in a Baptist Sunday School.

Of course this is not authentic proof of anything, but I should say that Baptists in Columbus should know positively.

I notice that Harding's name was omitted from the list.

G. B. H., Washington.

* * *

WHO SHOULD GIVE INSTRUCTION?

Is it proper for anyone but a Master or Past Master. or possibly a Warden to deliver any of the monitorial lectures or present aprons or working tools ? My understanding of the matter is, that it is an unwritten law that none but the above mentioned officers should do these things, but the Master can delegate anyone to perform any of these ceremonies.

I will be glad to know if there ever has been a ruling made on this point, and what that ruling may be or whether it is or is not proper for any but the above mentioned officers to perform the ceremonies in question.

W. B. M., New York.

In the first place every state has its own independent Grand Lodge to regulate such matters, and whatever rule or decision any one of them may have arrived at is usually based on local customs or the ideas of influential members of the Craft in that jurisdiction.

Arguing from first principles it is quite certain that all instruction is the responsibility of the Master. He either gives it personally or selects qualified brethren to do so in his place. Consequently, unless there is a well recognized rule or decision to the contrary in the jurisdiction, the matter would appear to be entirely in the Master's own hands. Actually there is a great variety of usage, and it would take altogether too much space to attempt to cover the whole ground, but it would be hard to think of any system of allocation of the duty of giving charges and instructions that is not followed somewhere.

* * *

ANOTHER PATRIARCH

Some time ago I wrote for you an article dealing with brethren who had been for very many years useful, notable and active in our Masonic Fraternity.

Please let me call your attention to the September issue of the Bulletin, issued at Redlands, Cal., by our good Bro. J. H. Logie. He instances a case of Dr. A. W. King, a member of Redlands Lodge, No. 300, who, on Aug. 21, 1925, became one hundred years old. Some months ago he attended lodge and delivered the charge of the Third Degree. He was Master of his lodge in 1859 and for some years thereafter.

Robert I. Clegg, Associate Editor, Chicago, Ill.

* * *

YE EDITOR'S CORNER

Have you heard the story of the substitute? When Morrison was playing Faust - some of you have seen the play - he was taken sick, and he had to use a substitute. Faust was a very tall, slender fellow. The substitute was a short, fat fellow. ln the last scene where the devil departs into hell, he goes through a trap door. The substitute got along all right until he came to that part, and as he was descending into the infernal regions, he was so fat he stuck in the trap door, and those below stage pulled on his legs and tried to pull him through, and those above tried to shove him through, but they couldn't do it, so there he stuck. It got pretty amusing, but realistic to one of the boys in the gallery. The boy in the gallery did not know why the actor could not get through, but jumped to his own conclusion, and got on to his feet and yelled, "Thank God, hell is full." This was one of Dr. Wm. F. Kuhn's stories.

* * *

This extract from an address by Bro. I. E. Newsom, Grants Orator of Colorado, is worth repeating, though the view spoken of is not altogether a new thing:

"The modern view of religion does not require that the devotee shall remove himself from all contact with the world in order that he may thereby commune with God. This view is well expressed in the following poem:

"The parish priest

Of Austerlitz

Climbed up a high church steeple,

To be near God

That he might hand

God's word down to the people.

"In sermons grave

He daily wrote

What he thought sent from heaven;

And dropped this on

The people's heads,

Two times one day in seven.

"In rage God said

'What meanest thou?'

The priest cried from the steeple

'Where art thou, Lord?'

The Lord replied,

'Down here among my people.'"

The Builder Magazine

November 1925 - Volume XI - Number 11

TABLE OF CONTENTS

Palmyra and the Palmyraines - By BRO. MAJOR JOHN W. SHUMAN, M. D., California

Brother Colonel Ceran St. Vrain: A Study of the Life of a Masonic Pioneer of the Southwest - By BRO. F. T. CHEETHAM, New Mexico

The Walum Olum or Painted Record – by Charles F. Irwin

The Claims of the Modern Operatives - BY BRO. R.J. MEEKREN

Know Thyself - By BRO. GILBERT W. DAYNES

Three Dates in Vermont Masonry - By BRO. HERBERT H. HINES, Vermont

THE DUTIES OF THE STEWARDS

Great Men Who Were Masons - Francis Asbury Roe - By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

EDITORIAL

ANNOUNCEMENT

INSTRUCTION IN MASONRY

The Masonic Teaching

THE STUDY CLUB - The Symbolism of Medieval Architecture - By BRO. R. J. MEEKREN

SORROW - By BRO. Emerson Esterling, Oregon

A MASONIC CREED

THE LIBRARY

WHAT IS DOGMA?

THE VISIBLE OF THE INVISIBLE EMPIRE. "THE MAELSTROM."

THE QUESTION BOX and CORRESPONDENCE

ETIQUETTE FOR GRAND OFFICERS - AND OTHERS

THE RELIGION OF PRESIDENT HAYES

MARK TWAIN

STEPHEN MORIN

MASONRY AND THE HOLY BIBLE

BOOKS WANTED AND FOR SALE

YE EDITOR'S CORNER

----o----

Palmyra and the Palmyraines

By BRO. MAJOR JOHN W. SHUMAN, M. D., California

THIS is an exceedingly interesting account, the chief defect of which is its brevity, of a visit to "Tadmor in the Wilderness." The author was formerly (1922-23) Professor of Medicine in the American University of Beirut, Syria, known for short as A.U.B.

IN February, 1923, Captain Douglas C. Cruickshank, then the Professor of Pathology, American University of Beirut, late of the Canadian Army Medical Corps and a Mason, inveigled the writer into taking advantage of the Medical School's five-day-mid-year vacation and visit the ruins of Palmyra. (This is the French name; in Arabic it is Tudmor.) He insisted that we should look over at close range what remained of that wonderful city "in the wilderness" (Note 1), built hundreds of years ago by King Solomon the Great Builder and successfully sacked by the Romans long afterwards. As a sight-seeing place of Asia Minor it easily ranks third, with Jerusalem and Petri rivals for first place; although to the Mason Jerusalem stands first, for here Solomon, the wise one, built the first Temple and many other things.

From Beirut to Damascus, the most ancient thriving city in the world, across the two Lebanon mountain ranges, with the Wady Broca between, is seventy-five miles; we made it by auto without mishap and spent the night at the Victoria Hotel, famous as General Allenby's headquarters during his late campaign against the Turks. On such a journey as we were undertaking one usually goes armed on account of possible encounter with Cheeties (brigands); in a country whose chief product for centuries has been war, and whose by-products have been reported as massacre, rapine and pillage, we expected to meet trouble; but in this we were disappointed, we met only kind and courteous treatment.

From Damascus to Palmyra is about one hundred and sixty-five miles on the Mediterranean--Bagdad Camel-Automobile route; and there are no gas stations! So we loaded in the necessary amount of petrol to motor us there and back. There are two roads, the high, a bit longer, and the low, a bit shorter, leading to Karratyne, a village situated about half way between Palmyra and Damascus. And thereby hangs a tale.

A party of Beiruters had preceded us to Palmyra by the high road. We took the low one and arrived at Karratyne at a little before eleven o'clock, when we called to pay a visit at the Sheikh's house (which is the custom) and were made most welcome. He was a Christian and had a son in the Collegiate Department of the A.U.B. (American University of Beirut). Our interpreter Zarhan, first year medical student, knew this lad, and made father and mother delighted with "news". A bounteous repast was soon spread, to which we did full justice as only hungry, healthy men would do when "called from labor to refreshment."

The kind old man offered a letter to the Mohammedan Sheikh of Palmyra, stating "there is no hotel in that place," and we could do nothing but graciously accept. That sealed letter was surely "the-magic-password." Thirty minutes after we had driven the car into the courtyard where Sheikh Mohammed stood, a freshly killed, dressed, and cooked sheep was served in the guestroom, through the door at his back in the accompanying illustration (Cut 1). He said: "Gentlemen, I beseech you to partake of our meagre repast; if you have wine bring it forth, for although we Moslems are forbidden to use it, that is no reason for our Christian guests to abstain." Just compare that with the hospitality of a U. S. prohibitionist!

Here it may be stated that if your digestion and sleep are disturbed by coffee and smoking tobacco do not go visiting in Asia Minor. For no business is transacted, no social or official call is complete and no meeting, however casual, is ever entered into or terminated without coffee and tobacco. The coffee in Beirut is like the Turkish, thick, black and sweet. As we went on into the interior of Syria the coffee seemed to get more bitter. In Palmyra it is the typical Arabic coffee, served hot as the hinges of Hades, an ounce at a time in the bottom of a big cup and quite bitter. After five or ten of these drinks you will understand why the Moslems don't have to drink alcohol! An ancient hubble-bubble (narghieh) was put at my disposal; and a large iron key to our

room was given us, which I promptly threw on the ground. We felt that we were among brethren and our trust was not misplaced for all the time we were there not a thing of ours was molested; we ate, slept, moved, and had our being in this one-story mud (adobe) walled room of the Sheikh's when not on the hike; strangers in every sense of the word except for that bond of fellowship which binds mankind-brotherhood.

To the right of his father stands Sheikh Abdullah (Cut 2) detailed by his father to show us around and comfort us. It was just about this time (6:00 P. M.) that the two automobile loads of Beirut folks arrived, the acting President of A.U.B. in charge, accusing us of having eaten up their luncheon in Karratyne, and wanting to know where we intended to sleep. We replied, "Ask the Sheikh." Sheikh Mohammed, like the Karratyne Sheikh, had mistaken us for the "President" and his party (the letter said so) and he did not change his mind. I suppose our old army uniforms had more prestige than "white collars". At any rate we slept much warmer than we would have under a tent.

The ruins of the Great Temple of the Sun at Palmyra, with many bits of ornate sculpture about it, cornices, capitals, and curved ceilings, stand as majestic symbols of great craftsmen and things that were in the ages of long ago. What remains stands there still fighting for existence against the elements, to welcome the modernist and make him marvel. One column which still remains bears an inscription with the name of Queen Zenobia, who once ruled from Egypt to Babylon, and later graced the Roman Triumph of the Emperor Aurelian.

The illustrations numbered 2 and 3 show the Sheikh and four of his sons, and his guests. He was then sixty six years of age and looked after 2,500 souls, the "modern Palmyraines." They are the desert Bedouins, speak the pure Arabic language, and raise sheep and camels. Palmyra is now but an oasis in the wilderness. Water is secured from subterranean channels, which were cut there aeons ago by the hand of man. The aqueduct system flourished in that country many years ago and when a besieging army cut off the water supply of the forces they were attacking, it was not long before the flag of truce was flying. No. 3 shows the official photographer (Doctor C.), the "short soldier," third from the left. The French Arabian soldier is from the French garrison, located in Palmyra (the French mandate Syria now, the

Turks used to) who had come to invite the Bogus-President and his party to the Commandant's mess that evening. He said that he would send an escort for us and the Sheikh. We waited until 7:30 P.M. and then escorted ourselves over to find that the real President and his crowd had "beaten us to it," so the tables were turned! We returned to our house. The Sheikh was indignant. He had prepared for us a real banquet which we were enjoying immensely when the Commandant with his aides burst in upon us with beaucoup apologies, a quart of Scotch, and-that was that ! (Note 2.)

It will be noted that there are hints of foreign (Frangi) civilization out there in the manner of dress. Note that top coat, also the two overcoats worn instead of the native Abba. The smallest son was the songster, and sang for us many songs in Arabic in the usual nasal falsetto key, which sounded nothing like the "sweet songs of Araby," or "I'm the Sheikh," yet they were far more pleasant to the ear than "Yes, We Have No Bananas," "No One Can Love Me Like My Old Tomato Can," etc.

Another touch of the foreign was noted in the Sheikh's own bedroom; an idle, iron bedstead, which brought forth the story that when he was much younger and less wise, a young woman, the daughter of a prominent and wealthy French family, visited Palmyra, fell in love with the Sheikh, married him and took him to Paris to live. After four months the sands of the desert called him and she went back with him. They shipped that iron bed to Palmyra from Marsailles. But Palmyra as a steady diet for her was too tame; the bright lights of "Gay Paree" called her, and she went back home alone.

The Sheikh's father had one hundred descendants; our host had fourteen sons, the youngest a husky infant in arms. Three of his four young wives expected soon to present him with sons, for daughters don't count for much in the Orient. His eldest son was missing. He was in South America, I was told, to be married to a lady there, which grieved his father greatly for she was not of "the Faith." But, then, "like father, like son."

Abdullah was quite anxious to show us everything there was to be seen, more especially the Crusader Castle (see cuts 4, 5 and 6), which is a story in itself. I marveled how that Order of Knights Templar several centuries ago set out to conquer the world (especially Christianity's fountain Syria and Palestine) with the sword--and failed--just as Emperor William failed!

It was on a Friday, the Moslem Sunday, that Abdullah asked us if we wanted to swim. I said, "Yes, where is the tin cup ?" for I had no idea that there was anything bigger to take a bath in. He took us for a swim in a subterranean warm sulphur river, artificial, a part of the aqueduct system, where we frolicked for two hours, having for companions the Cadi (judge) and Sheikh Beni Khallid, owner of 3,000 camels, the same number that Job had. Before going into the water I gave Abdullah my wrist watch to hold, and when I got out I noticed that it was on his wrist. I said, "Keep it for a souvenir, [carried it through America's part in the World War in France and am really tired of it, and I am just looking for a chance to get rid of it." He accepted. It is difficult to tip these folks; in fact, it is taken as an insult unless adroitly managed. That evening in the dark he slipped into my hand a bit of paper with a hard object in it, saying, "Just a little souvenir, but very old." After he was gone, and by the light of a tallow dip I discovered myself to be the possessor of an exquisite cameo of Zenobia's Dynasty.

The young men of the village love to play football of the European style. The ball they had was flat and the only thing they requested from us was "send us a bladder from Shem (Damascus)." We sent them one by the French Air-Post.

The Sheikh's second son had only two wives. He said he was "not rich enough to afford more as yet." He did ask, "Doctor, why does a big man like you only have one wife?" I answered, "Effendi, you have never seen my wife." I crushed him, however, when I remarked, "I have three children and you have only two !" They have no doctor in Palmyra and disease cuts them down young. Infant mortality is great there. A walk through the modern graveyard tells the story; the numerous little tombstones marking graves of babies. "On the square," the Sheikh would welcome a good, conscientious, well-trained, practical medical man. That man might not become rich in money but he would live and give and in the years to come he would have happy

memories. We held a clinic while there, thereby attempting to return, in a measure, the kindness we had received.

All were interested in our telling, through our interpreter, of the A.U.B. and its work, and the Sheikh promised that before long Palmyra would be represented at the University. Last year, so Dr. Cruickshank writes, the Sheikh's second son visited Beirut and was quite chagrined at not being able to visit the "Pseudo-President." On this trip we had endured some discomforts, and hard ships, met with extremes of heat and cold, a snow blizzard, equal to any I ever experienced in northwest Iowa, when crossing over the Lebanons, and had been mired in the mud; but we had been received kindly, were not allowed to go hungry, and had slept in warm beds. A broken front spring and a ruptured tire were all the scars we could claim.

NOTES

Note 1. I Kings, Chap. 9, verse 18, "and he built, . . . Tadmor in the wilderness in the land." II Chronicles, Chap. 8, verse 4, "and he built Tadmor in the wilderness."

Note 2. D. C. just forwarded these photos to me, March 1, 1925. In Syria, "time doesn't really matter." One of their proverbs out there is "Tomorrow, Effendi, is also a day."

----o----

Brother Colonel Ceran St. Vrain: A Study of the Life of a Masonic Pioneer of the Southwest

By BRO. F. T. CHEETHAM, New Mexico

AS noted in the introduction to one of his former contributions to The Builder, Bro. Cheetham has in hand the preparation of a history of the Southwest to show the influence of Freemasonry in the development of that great American empire. This study of Bro. St. Vrain will serve as a chapter in that work. Its interest will be enhanced if it is read in conjunction with Bro. Cheetham's previous essays: "Kit Carson A Mason of the Frontier," The Builder, December, 1922, page 366and "Governor Bent, a Masonic Martyr of New Mexico," The Builder, December, 1923, page 358. Bro. Cheetham, who may be addressed at Taos, New Mexico, will appreciate receiving any additional Masonic data bearing on his studies.

WHILE we inherited from the English our language and that great system of jurisprudence, known as the common law, we are largely indebted to the French for our liberty. They gave lavishly of their blood and treasure that we might become a free and independent nation. The name of the Marquis de Lafayette has throughout the days of our life as a nation been a household word among our people. Nor did the fostering care of our French godfathers end at Yorktown. From the day when Napoleon Bonaparte held his fastest frigate forty-eight hours, while our Minister, Robert Livingston, a brother Mason, penned that famous dispatch which culminated in the purchase of Louisiana, we were destined to become a great nation. Nor was this all, for while they aided us, for almost a nominal consideration, to acquire title to this vast stretch of country, they rendered most potent assistance in winning the Far West from all opposing contenders.

When our frontier soldiers, under the masterful leadership of George Rodgers Clark, wrested the Northwest, as it was then called, from the British, we acquired, as appurtenant thereto, the achievements of the intrepid French explorers and traders. Following closely upon the heels of the Revolution there sprang up along the waters of the great Mississippi and its tributaries a thriving trade with the outlying Indian tribes, which soon crept into that portion of the domain of the Spanish crown, known as Mexico. This trade was handled almost entirely by the descendants of La Belle France. As a natural consequence of this trade there soon sprang up such trading posts or centers as Kaskaskie, St. Genevieve and St. Louis.

These French traders purchased the greater portion of their goods at Philadelphia and while in that city they met and associated with members of the French lodges of

Freemasons of that city, established by Bro. Lafayette and his men during the War for American Independence. These merchants in turn obtained dispensations and established Masonic lodges in western trading posts. These lodges were in their order as follows: Western Star Lodge, No. 107, established at Kaskaskia in 1806; Louisiana Lodge, No. 108, at St. Genevieve in 1807; and St. Louis Lodge, No. 3, in 1808. Among the membership of these lodges we find in Louisiana Lodge, No. 109, at St. Genevieve such names as Pierre Chouteau and Bartholomew Berthold, the founders of the great American Fur Company, and Stephen F. Austin, the "father" of Texas; in St. Louis Lodge, No. 3, we note among the members the names of Meriweather Lewis, former private secretary of President Jefferson, and Gen. William Clarke, the explorers. Such indeed is the background of our sketch.

Col. St. Vrain, the hero of this sketch, was born near the city of St. Louis about the year 1797. His father and uncle had fled from France during that dark period of the French Revolution, the uncle having been an heir apparent of French nobility. The father of Ceran St. Vrain settled on the Bellefontaine Road, just out of what was then St. Louis, and erected a fort, which was then, and until after Ceran's birth, on Spanish territory. Of his early years little is known. It is altogether probable that while a mere boy he ventured out into the plains and the wilderness with the fur traders of his time.

HE BECOMES A TRAPPER

In 1826 we find him a captain of a party of trappers leading an expedition down through New Mexico as far as the river Gila. It was on this expedition that Bro. Kit Carson made his maiden trip beyond the frontier. At this time St. Vrain was probably associated with William Bent, who, about 1824, had erected a stockade on the bank of the Arkansas near where Pueblo now is. Soon afterwards the Bents and St. Vrain erected another stockade near the junction of the Purgatoire River with the Arkansas. In 1828 St. Vrain, associated with William and Charles Bent, commenced the erection of a formidable fort, afterwards known as Bent's Fort or Fort William, on the north bank of the Arkansas River, a few miles east of the present city of Las Animas, Colorado. Due credit has never been given the founders of this citadel of peace, for the part it and they played in the winning of the Great Southwest.--

It will be remembered that, arising out of the Louisiana Purchase, the territorial claims of the United States covered the entire watershed of the Red and Arkansas Rivers, which extended to within about fifteen miles of Taos, New Mexico; that by the treaty of Feb. 22, 1819, between the United States and His Catholic Majesty the King of Spain, in return for concessions in Florida the United States moved its western boundary backward some three hundred miles; that by this treaty the hundredth meridian was fixed as the west boundary of the United States, north to the Arkansas River, thence along the south bank of that stream to its source. This boundary was afterwards ratified by the infant republic, Mexico, which almost immediately had wrested its independence from Spain, by a treaty signed in Mexico City on Jan. 28, 1828.

It will therefore be plainly seen how quickly the Bents and St. Vrain saw and grasped the strategic importance of the site, so well chosen by them, on the international boundary, for a large and strongly fortified trading post, destined to do more than all the country's soldiers in the winning of the Far West. The greater proportion of the inhabitants of the country immediately south of the border was made up of roving tribes of unconquered savages, who were eager to trade their peltries and robes for the trinkets, firearms and other goods of the white man.

The policy of Spain had been to exclude almost altogether any American trade with its dominions in the Western Hemisphere. Mexico cherished the same hope and laid its duties with a view to making the American trade prohibitive and of creating a monopoly in favor of its central states. The result was that there soon arose in California and other outlying territories a great system of smuggling. But the founders of this great trading post proposed to keep within their legitimate rights; they planted their fort on the border so that the Comanches, Arapahoes, Utes and Apaches could migrate from their favorite hunting grounds, camp on the Arkansas near the fort, and exchange their products of the chase for the manufactured goods of the traders. If Mexico had any charges against the Indians for duty on goods carried by them across the border, it was up to it to collect from them. The fort was completed in 1832. Speaking of its appearance, Capt. P. St. George Cooke, who visited it in 1843, says:

"Over a smooth, gravelly second bank prairie we caught sight at several miles distance the national flag floating amid picturesque foliage and river scenery, over a

low dark wall, which had a very military semblance. Very gradually and tediously we approached and then we were more surprised at the fine appearance and strength of the trading post. An extensive square with high adobe walls and two large towers at opposite angles and all properly loopholed. Our near approach was saluted by three discharges from a swivel gun, the walls being well 'manned.' The Colonel and suite were most hospitably greeted at the sally port by Messrs. St. Vrain and C (harles) Bent. The regiment marched on and encamped at the first grassy meadow a mile or two lower down. A number of officers partook of a good dinner at the post."

THEIR BUSINESS PROSPERED The "Chinese Wall" erected by Spain and fostered by Mexico soon began to crumble before the pressure of this stronghold of commerce. Mexico soon discovered that if it did not let the traders in, its people would go across the border to trade. Before the fort was really completed St. Vrain and the Bents were able to make their way to Santa Fe with goods, as will appear from a letter written by St. Vrain to Bernard Pratte & Co. from that place on Sept. 14, 1830, as follows:

"San Fernando del Taos, Sept. 14, 1830.

"Messrs. B. Pratte & Co.

"Gentlemen: It is with pleasure that I inform you of my last arrival at Santa Fe which was the 4th of August. We were met at Red River by General Biscara the customhouse officer and a few soldiers, the object in coming out so far to meet us was to prevent smuggling and it had the desired effect; there was a guard placed around our wagons until we entered Santa Fe. We had to pay full dutys which amounts to about 60 per cent on cost. I was the first that put goods in the Customhouse and I opened immediately, but goods sold very slow, so slow that it was discouraging. I found that it was impossible to meet my payments, if I continued retailing. I therefore thought it was best to hole saile. I have done so. I send you by Mr. Andru Carson and Lavoise Ruel one wagon, eleven mules, one horse and 653 skins of Beaver, 961 Ibs. (nine hundred and sixty-one pounds), which you will have

sold for my account. I do not wish the mules sold unless they sell for a good price. I am with much respect,

"Your obdt. servant,

"Ceran St. Vrain."

Soon after the completion of Bent's Fort this firm established a branch post at Taos, New Mexico, and later on at Santa Fe, both of which were maintained until the firm was dissolved by the death of Governor Bent, in 1847. In 1838 they erected a fort on the South Platte north of the site of Denver. This fort was called St. Vrain's Fort. Gen. Fremont speaks of visiting this fort on his first expedition to the Rocky Mountains. It was at the confluence of the Cache le Poudre River with the South Platte. Francis Parkman, who visited it in 1846, found it abandoned.

By this time the fur trade had suffered a great decline, the price of beaver having suffered a great slump on account of the discovery of a new way of making hats. The American Fur Company and the Rocky Mountain Fur Company found their trade unprofitable. The latter company went out of business entirely. Jedediah S. Smith, its most daring captain, had quit the northwest fur trade and engaged in the Santa Fe trade when he lost his life while blazing a new trail on the Cimarron. But the business of Bent &; St. Vrain had been established with a view of working both ways. They worked as far north as Fort Lookout on the Missouri, and held the key to the Southwest. They later erected a fort on the Canadian River in northern Texas, known as the Adobe Fort.

THEIR TRADING POSTS BECAME A RENDEZVOUS FOR EXPLORERS

These trading posts became the rendezvous of the daring mountain men, trappers and explorers who penetrated the mountain forests, scaled the snow-capped peaks, blazed

their trails through seemingly inaccessible passes, encountered both savage and foreign foes, and planted the American flag on the Pacific. A trading post of Bent & St. Vrain was like a safe haven in the midst of the trackless storm-tossed sea. When Marcus Whitman and A. Lawrence Lovejoy made their famous ride in the winter of 1842-3 in an effort to save Oregon to the United States, they availed themselves of the hospitality of several of these posts and it fell to the lot of Ceran St. Vrain to render substantial aid to Whitman in getting across the plains, for he, on learning of Whitman's desire to proceed across the plains, sent an express from Bent's Fort to their caravan at the Big Cottonwood and held it until Whitman could arrive.

In 1843, Ceran St. Vrain, believing that the course of empire was westward, associated with him one Cornelio Vigil, a progressive resident of Taos, New Mexico, and for invaluable and meritorious service to the Mexican Government in maintaining peace with the Indians on the frontier, made application to the Governor for a grant of land for colonization purposes, the petition for which, being translated, is in part as follows:

"That, desiring to encourage the agriculture of the country to such a degree as to establish its flourishing condition, and finding ourselves with but little land to accomplish the object, we have examined and registered, with great care, the land embracing the Huerfano, Pisipa and Cucheras Rivers, to their junction with the Arkansas and the Animas, and, fintling sufficient for cultivation, and abundance of pasture and water, and all that is required for a flourishing establishment, and for raising cattle and sheep, being satisfied therewith, and certain that it is public land, we have not hesitated to apply to Your Excellency, praying you to be pleased, by an act of justice, to grant to each one of us a tract of land in the above mentioned locality."

The grant was accordingly made and the intent and purpose thereof is probably best shown by a deed made in 1844 to St. Vrain's partner, Charles Bent, which is as follows:

[TRANSLATION]

"DEED OF CONVEYANCE TO CHARLES BENT.

"The undersigned owners and possessers of the lands included from the waters of the Rio de las Animas and of the Huerfano, within the boundaries designated in the act of possession, for the purpose of effecting and procuring means to settle those lands, for which purpose we have solicited and obtained the concession of the Government; and of our own free will, we cede to M. Charles Bent, and to his successors, the one-sixth part of the land contained in our possession at said place, to which we hereby renounce all our rights, hereby obligating ourselves not to prescribe him in that which we hereby grant unto him; it being our voluntary act and deed, it being understood that we are to give to such families as may transport themselves to said place, lands free of charge, subject to the guarantees and benefits to each party, as may be agreed upon in order to protect the settlements to be formed; and by this extra-judicial document, which we execute on this common paper (there being none of the corresponding seal), we, thus, as our entire voluntary act, covenant; and this indenture shall be as valid as if it was duly authenticated; and by the same we may be compelled to observe and comply therewith; and in testimony whereof, we sign this in Taos, on the 11th day of March, 1844.

WAR WAS DECLARED Within about two years thereafter, the diplomatic relations between the United States and Mexico, long strained, reached a breaking point and war was declared between the two countries. The Army of the West was organized and placed under the command of Col., afterwards Gen. Kearney. It proceeded, in several columns, to march from the Missouri River to Bent's Fort, which was established as a rendezvous. There the little expeditionary force rested a few days, preparatory to the invasion of the enemy's country. We find that the men who had been forerunners of the flag stood ready to render any service in their power. Charles Bent served as chief intelligence officer and Ceran St. Vrain hastened to St. Louis to procure supplies and provisions soon to be needed. When the soldiers crossed the frontier, they found that the traders had accomplished by the arts of peace what they had expected to achieve by the shedding of blood.

Ceran St. Vrain left St. Louis on the 1st of September, 1846, with a cargo of goods for New Mexico. He was accompanied, among others, by a young lad of seventeen years, Lewis H. Garrard, who left behind a narrative of his thrilling experiences,

published in 1850 under the title of Wah-To-Yah, or, The Taos Trail, which he dedicated to the hero of our story in token of the many acts of kindness by the latter. St. Vrain left Garrard at the fort and proceeded on to Santa Fe with his goods where they would be most needed. Soon after his arrival at that place the Taos Insurrection broke out and Gov. Chas. Bent was assassinated, under circumstances narrated in a former sketch. [THE BUILDER, December, 1923, P.358.] St. Vrain, on learning that his friend and partner had been slain, enlisted the services of about sixty mountain men at Santa Fe and tendered his little command to Col. Price, who immediately proceeded with such force as was available to Taos to avenge the death of the Governor and other countrymen. St. Vrain was given a commission as captain and rendered gallant and meritorious service at La Canada, Embudo, and at the Taos Pueblo. At the latter place he came near to losing his own life in a personal encounter with the Indians. He served as court interpreter in the trials of the conspirators and was afterwards tendered the office of governor of the territory, which he declined.

ST. VRAIN SETTLED AT TAOS After the restoration of order, Capt. St. Vrain settled down in Taos, New Mexico, known then as Don Fernando de Taos, where he had a store on the south side of the plaza in his business as a trader. In 1849 he was elected to, and served as a member of, the Constitutional Convention, convened at Santa Fe on Sept. 24 of that year.

During the years 1854, 5 and 6 the Ute and Apache Indians had given the people of New Mexico deal of trouble, waging constant war on the unprotected settlements and even came near annihilating a couple of companies of the First United States Dragoons in a fight in the Embudo Mountains near Taos. The civil and military authorities in Santa Fe decided to put an end to these troubles. Volunteers were accordingly asked for. Col. De Witte C. Peters, in his Life of Kit Carson, published in 1858, in speaking of this affair, says:

"The organization of the Mexican volunteers was made complete by the Governor of the Territory, who selected as their leader Mr. Ceran St. Vrain of Taos. This gentleman, although he had much important business which called his attention elsewhere, immediately expressed his willingness to accept the responsible position which, without solicitation, had been conferred upon him. The commission received by St. Vrain gave him the rank of lieutenant-colonel. Without delay he set about the

difficult and important work that lay before him, bringing to bear upon the details that sound judgment, gentlemanly bearing and ready zeal which had long characterized the man. He had the good fortune to secure the services of Lieutenant Creigg of the regular army, whom he appointed as one of his aides-de-camp. Having completed his staff and other arrangements to place his force upon a military basis, he was ready to take the field.

"The appointment of St. Vrain as commander of the Volunteers, was hailed with delight throughout the territory. His great experience in the mountains, his knowledge of the Indian mode of warfare, and the respect which the people he was called upon to command invariably paid him, seemed to convince every thinking mind that something more than usual was to be accomplished. They felt that the wrongs of their country would be certainly redressed. The sequel will prove that the people were not doomed to disappointment."

Lieut.-Col. St. Vrain thereupon reported to Col. T. T. Fauntleroy who forthwith launched an expedition against the warlike savages. The command proceeded to Ft. Massachusetts, near the station of Garland, in Colorado; thence they pursued a westerly course to the head waters of the Rio Grande; from thence they crossed the Saguache Pass where they found the Indians encamped in a large village. They gave them battle and put them to flight with heavy loss. Col. Fauntleroy then divided his command, sending Col. St. Vrain with his command to the eastward across the main range where he again encountered the fleeing fugitives and inflicted upon them a terrible loss. Kit Carson, who accompanied this expedition as a scout, referring to it afterwards in his personal narrative dictated to Col. Peters, the MS. of which is now in the Newbury Library in Chicago, in substance said, that if the operations of this voluntary organization had continued a few months longer under Col. St. Vrain's direction, there would never again have been any need for soldiers in the Southwest.

The term of service of this organization having expired they were mustered out and Col. St. Vrain returned to his business at Taos. He erected and operated extensive flour mills and extended his business operations in all directions. In the first issue of the Rocky Mountain News, published at Cherry Creek [now Denver], Kansas Territory, in 1859, we find an item announcing that Col. St. Vrain had lately arrived at that place with a train load of flour from Taos.

ST. VRAIN ENTERED THE CIVIL WAR When the Civil War broke out Col. St. Vrain, like Bro. Kit Carson, joined hands with the North and very promptly tendered his services to his country. When the call for volunteers came he helped to organize the First New Mexico Cavalry and was elected its first Colonel. Kit Carson was elected lieutenant-colonel. He was soon obliged, owing to poor health, to relinquish his command to the latter, with the consolation, however, that it would render a good account of itself. In this he was not disappointed. He continued to render valuable service to his country by keeping his mills grinding and supplying the various military posts of the Southwest with flour and other articles of subsistence.

Col. St. Vrain, like many other sturdy men of the frontier, was long prepared in his heart to become a Freemason, before he had had an opportunity to knock at the door of a lodge. He had been intimately acquainted and more or less associated with men like Charles Bent, Dr. Dayid Waldo, James Kennerly, and Col. Dodge, who had long been members of the Order. He therefore presented himself for initiation March 22, 1853; was passed April 16, 1853; and raised Jan. 28, 1855, receiving his degrees in Montezuma Lodge, No. 109, of the jurisdiction of Missouri, at Santa Fe. He demitted therefrom April 7, 1860, and together with Bros. Kit Carson, Peter Joseph, Ferdinand Maxwell, John M. Francisco, A. S. Ferris, and others he formed a lodge at Taos, under a charter from the Grand Lodge of Missouri, issued on the 1st day of June, 1860. This lodge was known as Bent Lodge, No. 204.

About the close of the Civil War, in order to better conduct his business for furnishing supplies to the Government, Col. St. Vrain moved to Mora, which was near Ft. Union, the principal military base of the Southwest. Col. James F. Meline, who visited New Mexico, in 1866, in his book entitled Two Thousand Miles on Horseback, in speaking of the Colonel, says:

"Mora is the residence of Lieutenant-Colonel Ceran St. Vrain one of the most distinguished of the band of early pioneer traders and trappers--Bent, Kit Carson, Bridger, Maxwell--who survives. Colonel St. Vrain's wealth in land is very great, and he owns under a Spanish grant, one tract of land a hundred miles square, bounded by the Snowy Range, the Rio de las Animas and the Arkansas. St. Vrain was, with Kit

Carson found on the side of his country in the hour of trouble, and threw the influence of his high personal character, great popularity, and immense wealth, in the scale of freedom against slavery." (pp. 109-110.)

Here he spent the most of his declining years. We learn from Albert D. Richardson, in his Beyond the Mississippi that, "after accumulating an ample fortune (he) went to New York City with a determination of spending his days. But he found life there insupportable, and soon returned to New Mexico, vowing he would never leave it again."

HE DIED IN 1870 He was gathered to his fathers Oct. 28, 1870. Speaking of his passing the Daily New Mexican, under date of Oct. 29, 1870, said:

"DEATH OF CERAN ST. VRAIN

"We received this morning, by telegraph, from Fort Union the painful intelligence, that Col. Ceran St. Vrain of Mora departed this life at six o'clock last night.

"Col. St. Vrain came to New Mexico more than forty years ago and has been one of its most highly and respected and influential citizens ever since. Possessed of good education, fine natural abilities, the highest style of courtesy and very good energy and enterprise, he at once engaged in merchandising and manufacturing, by the legitimate profits of which he has accumulated a handsome property. His upright dealing, fairness and courteous treatment of all with whom he came in contact won him hosts of friends, who will sincerely sorrow at his death.

"Every enterprise looking to the improvement of the country received willing and earnest support and sympathy from him, and many hundreds of honest poor men have been by him furnished with the means to start again, and repair the misfortunes of the past. In every part of this Territory there are men who will feel that in the death of

Col. St. Vrain, not only has the country lost one of its best citizens, but that they have lost one of their truest and noblest personal friends.

"To the friends of the deceased we tender our sincerest condolence and commend his virtues and enterprise to the imitation of his thousands of acquaintances in the Territory."

The Rocky Mountain News of Denver, under date of Oct. 31, 1870, had this to say:

"Ft. Union, Oct. 31, 1870.

"Col. St. Vrain, the oldest pioneer of the Rocky Mountains died at his residence in Mora at six o'clock the 28th. The funeral took place on Sunday the 30th and was attended by Gen. Gregg and nearly all the officers of Ft. Union. Col. Starr of the 8th Cavalry with his troop acted as escort and the General and his staff as pall bearers. The regimental band furnished the music. He was buried by the Masons and as Col. of Volunteers with Military honor. Over 2,000 people were present. The Services were highly impressive."

A monument was erected over his grave with Masonic emblems--square and compasses--but the writer has been informed by Bro. Z. S. Lonquevan, who for many years resided at Mora, that the Masonic emblems have been defaced.

Freemasons should take pride in paying a tribute of respect and love to the memory of this worthy brother, who was born a Spanish subject, of French extraction, and yet whose loyalty to the country which adopted him was the admiration of all who knew him.

----o----

The Walum Olum or Painted Record

by Bro. Charles F. Irwin, Associate Editor, Pennsylvania

THE beliefs and customs of the Red man are matters of deep interest to a great many American Masons, though the older and uncritical theories that a primeval form of Freemasonry existed among them is quite untenable. Bro. Irwin has drawn on the great store of material buried in forgotten books, and we hope that he may have something more to tell us later on.

IN recent years there have appeared in the issues of THE BUILDER a number of articles upon the American Indian. This is a department of American Research which appeals to me as a field to be carefully investigated, seeing that it belongs to the soil of this great continent, and there is one department of such a study which presents to the student a fascinating path along which to travel. It is the legends of the prehistoric wanderings of the various stocks of Indian. And in these legends there is ever to be the possibility of clues to the still more remote and fascinating mystery: the races of prehistoric Americans known as the MOUND BUILDERS whose traces abide to this day in earthern mounds, circles, and in fortifications, together with animal and bird effigies.

Generally speaking, there were four stocks of Indians in the United States:

1. THE ALGONKIN FAMILY - They were a widespread family found stretching from Labrador in the northeast of the continent, westward through Canada to the Rockies and thence southward into the United States, thence eastward to the Atlantic seaboard from Maine to Florida.

2. THE IROQUOIS FAMILY - They were found surrounding the Erie and Huron Lakes and through New York State, and eastern Pennsylvania and Maryland.

3. THE CREEK FAMILY - Under this general name were embraced in a general way all the Indians in southern United States, such as the Muskogees, Seminoles, Creeks, Chocktaws, etc.

4. THE CHEROKEES - This family presents some unique features and should be studied apart from all the others. They were found in the states of Tennessee, Alabama, Georgia, Mississippi, and later across the Father of Waters in Indian Territory and Oklahoma.

In each of these four main groups there grew up a body of tradition and lore in the form of legends and rituals that all point back to prehistoric migrations. In some particulars these traditions overlap and wherever this occurs we are provided with points at which to make critical comparisons. They make it imperative to accept as fact that great movements of aborigines took place in the dim past over large stretches of the continental area.

WHAT WAS THE ORIGIN OF THE AMERINDIAN ?

Accepting as fact that such tribal and national movements did take place, we are led at once to this consideration: whence did they come ? From what remote places did they depart and what were the routes they pursued in their migrations ? Did they meet with other peoples who were still earlier. that they found dwelling upon the soil of our country? If so, who were these peoples and whence did they spring ? We are restricted to narrow limits in conjecturing on these points. But by no means has the argument been mild. There have been two principal theories, first, that man is indigenous to the American soil and like Topsy "he just grew" here. That man emerged from the brute order into intelligence upon the western continent just as he

did on the eastern hemisphere; and second, that man was not indigenous to the western soil but entered from other lands.

The former theory has not had serious consideration by archaeologists while the latter has given rise to some interesting groups of ideas. For example, we find among a large group of French and Spanish writers the theory that migrations took place from Phoenicia via Africa and the lost continent of Atlantis, arriving on the shores of South America and in time spreading up through Central America into the northern continent. The adherents of this theory hold as one of their prime reasons that the remains of the prehistoric peoples show a higher state of development in Central America than they do in the United States, and that this indicates that the genius of the ancient peoples for some reason had deteriorated as time elapsed and their migrations carried them farther from the sources of their original culture.

However, the theory that has appealed to the Nordic American supposes that in the dim past migrations took place from northern Europe via Iceland and Greenland, and that these Nordics took root in Labrador and northeastern America and in time spread to the west and south. An interesting offshoot of this theory has it that one chieftain of the Welsh, one Madoc, in the year 1100 A. D. left the shores of Britain and landed on the eastern American coast, and proceeded gradually to the westward where in the 18th and 19th Centuries their descendants, known as White or Welsh Indians, were to be found in the general territory of Oklahoma and Arkansas. There was heated controversy early in the 19th Century in the American press over this theory. It was, however, never seriously considered by American scholars.

THE MIGRATION WAS FROM ASIA

There remains but one more possible theory and that is that migrations took place at a remote time across the Behring Sea, or possibly on solid ground prior to some cataclysmic rupture of contact with Asia. Thence that they proceeded down the Pacific coast into American territory and grew strong in the Columbia River regions, whence the legendary migrations of the Indians proceeded.

So much for these explanations of the Indian and his ancestry. There is one point in all these theories, and that is that sooner or later the migrations became a progress "toward the east".

However the Indian entered the western world they were a migratory people compelled by economic, domestic, or political pressure to remove from one area to another and it was not until historic times that the bounds of the American Indians became fixed. And it is moreover true that there were certain national movements steadily to the eastward, or rising sun. The traditions of the Indians within continental United States all agree upon this point. There is one notable exception to this. The Cree Indians of Canada in their legend state that their forefathers came westward from Labrador - southwestward and westward. This series of legends stands out in bold contrast with the Algonkin and Iroquois and Cherokee legends. And this becomes more significant when you consider that the Cree and Chippeways belong to the Algonkin Family Stock. In fact, the language of the Crees is accepted by American archaeologists as the purest linguistic dialect of their parent stock.

THE SCOPE OF THE ARTICLE DEFINED

This study confines itself to the second of the four great Indian Stocks, namely, the Algonkin. This family was widespread: In Canada we find the Crees, Chippeways and Montagnais. In the United States, the Pottawottomies, Miami, Peoria, Pea, Piankashaw, Kaskaskia, Menominee, Sac, Fox, Kicjapoo, Abnaki, Mogegan, Massachusetts, Shawnee, Minsi, Unami, Unalachtigo, Nanticoke, Powhatan, Blackfeet, Gros Ventres, and Cheyennes. In all these general groups we find certain linguistic, traditional and internal indications pointing to a common origin.

Our means of information are several.

1. The early Missionaries, such as Heckewelder and Loskiel of the Moravians; Brainerd of the New England Puritans; and the Jesuits of the Roman Church, rank among the first.

2. The first explorers, traders, interpreters, and government agents.

3. The records of conferences and treaties between Whites and the Redmen, at which time the Indians often referred to historical matters in arguing their claims to certain sections of the country, and in order to settle rank and precedence among the representatives of various Indian nations.

Among the later archeologists, especially of the early 19th Century, there appears a man whose career and whose personality present some of the strangest aspects to be found among American scholars. I refer to Prof. G. S. Rafinesque. This interesting character was born in Galata of French parentage, Oct. 22, 1783. His father died while Rafinesque was quite young and consequently the responsibility of his training fell upon his mother. She permitted him very largely to work out his own career. In 1802 Rafinesque came to the United States where he remained two years. In 1804 he sailed to Europe and settled in Sicily. Here he married and maintained an unhappy domicle until 1815, when he returned to the United States to make it his home, leaving his family behind him. He made Philadelphia his home, where, except for a short experience as Professor of History in Transylvania University in Kentucky, he pursued his erratic course until his death in 1840 amid squalor, poverty and misery.

Rafinesque early turned his attention to botany and became an expert in that science. His attainments, however, reached out into other departments of learning. He was a Latin and Greek scholar of parts, he was master of several modern languages, he was interested in the science of the time, and for a period posed as a medical practitioner.

He accumulated a mass of manuscripts on diverse subjects, for he was an indefatigable worker. Many of these were lost in a shipwreck during his second ocean voyage to America, and after his death his remaining manuscripts were scattered and most of them lost. He seems to have been shunned by most of our leading scientists of the day, although he belonged to a number of their societies; however, Asa Gray took cognizance of some of his botanical papers and prepared a criticism of them.

BAFINESQUE FIRST PUBLISHED THE PAINTED RECORD

Now during the period that Rafinesque was on the staff of the University in Kentucky, he claims to have secured, in 1820, from a "Dr. Ward of Indiana" access to a number of wooden symbols or ideographs together with a manuscript on which were certain legends of the Lenni Lenape Indians. He seems to have done little with these discoveries until 1833, when he published what he called a translation of the ideographs and the Chants. He arranged these in three column series somewhat similar to the manner on the Rosseti Stone. He called his translation the "WALUM OLUM" or Painted Record of the Lenni Lenape Indians.

This document consists, as has been said, of three columns. The first is a series of pictographs, the second of dialectic chants, and the third his own translation of the two into literal English. It purports to be a metrical legend of the migrations of these Indians in prehistoric times and of their contacts with other nations which are thus brought into view. It did not receive consideration to any considerable degree on the part of contemporaneous scholars until Squier secured possession of the original manuscripts and produced an independent copy of the pictographs, chants and translations which he incorporated in a paper he read before the New York Historical Society in 1849. Brinton, into whose hands the original manuscript had come subsequent to the death of Rafinesque, and who loaned them to Squier, has stated that Squier's copy of the symbols is very careless and in a number of places is inaccurate; also that his Indian chants wander from the original manuscript in several places. My own conclusion after close study of this point is that Brinton is the safest translator for the student to follow.

I give at this time a brief example from each of the Cantos, producing the ideograph, metrical chant and literal English translation of the same.

CANTO I

This Canto deals with the Creation. There is considerable similarity to the Biblical record in this Canto. The surmise is made by several scholars that this is a proof of the recent origin of the legend and indicates the influence of the missionaries on the Indians. In rebuttal the widespread appearance of this legend wherever the Algonkin stock existed refutes this claim; in divergent form this legend existed in each of the subdivisions of the family. Moreover, Heckewelder gives us an enlarged version of the legend and this version corroborates the WALUM OLUM in most of its statements. In reply to this it is fair to state that charges are made that Rafinesque borrowed freely from the manuscripts of Heckewelder. Brinton seems inclined to believe that the legend is genuine although it may contain some influences of the missionaries.

1. Say ewitalli wemiguma wekgetaki.

At the first-all-see water above land.

2. Hackung kwelik owanaku wakyutali kitaneto-witessop.

On the earth, an extended fog, and there the great Manito was.

3. Sayewis hallemiwis nolemiwi elemamik kitanitewit essop.

At, forever, lost in space, everywhere, the great Manito was.

4. Sohalawak kwelik hakik owak awasagamak.

He made the extended land and the sky.

CANTO II

From the II Canto, The Deluge:

1. Wulamo maskanako anup lennowak makowini esso-pak.

Long ago there was a mighty snake and brings evil to men.

2. Maskanako shingalusit nigini essopak shawelendamep eken shingalan.

This mighty snake hated those who were there greatly disquieted those whom he hated.

3. Nishawi palliton, nishawi machiton, nishawi matte lungundowin.

They both did harm, they both injured each other, both were not at peace.

4. Mattapewi wiki nihanlowit mekwazoan.

The mighty snake firmly resolved to harm the men.

CANTO III

1. Pehella wtenk lennapewi tulapewini psakwiken woliwikignu wittank talli.

After the rushing waters (had subsided) the Lenape of the turtle were close together in hollow houses, living together there.

2. Topan-akpinep, winen-akpinep, kshakanakpinep, thupin akpinep.

It freezes where they abode, it snows where they abode, it storms where they abode, it is cold where they abode.

3. Lowankwamikek wulaton wtakan tihill kelik meshautang sill ewak.

At the northern place, they speak favorably of mild,. cool, (lands) with many deer and buffaloes.

4. Chintanes-sin powalessin peyachik wikhichik pok-wihil.

As they journeyed, some being strong, some rich, they separated into housebuilders and hunters.

CANTO IV

1. Wulamo linapioken manup shinaking.

Long ago the fathers of the Lenape were at the land of spruce pines.

2. Wapallenewa sittamaganat yukepechi wemima.

Hitherto the Bald Eagle band had been the pipe-bearer.

3. Akhomenis michihaki welaki kundokanup.

While they were searching for the Snake Island, that great and fine land.

4. Angomelchik elowichik elmusichik menalting.

They having died, the hunters, about to depart, met together.

CANTO V

1. Wemilangundo wulamo talk talegaking.

All was peaceful, long ago, there at the Talega land.

2. Tamaganend sakimanep wapalaneng.

The Pipe-Bearer was chief at the White River.

59. Wonwihil lowashawa wapayachik.

At this time, from the north and south the whites came.

60. Langomuwak kitohatewa ewenikiktit.

They are peaceful, they have great things who are they?

From these fragments the reader will discover that we have a very important document that reaches back beyond the discovery of America by Europeans and that touches very closely upon the era of that mysterious people who inhabited the American continent in primeval days.

The WALUM OLUM frequently refers to a race, as the "Tellegwi". According to the account, this people occupied the central portion of the continent – where now the states of Illinois, Indiana and Ohio are found. They also stretched well into Pennsylvania.

The remains of their name is found in the Allegheny Mountains aid River. The Tellegwi were a warlike race, possessing considerable civilization, cultivating their fields, with highways and walled cities. Scientific investigations carried on by the

Ohio Archaeological Society have recovered to us considerable of the domestic and cultural life of this lost people. The Lenape legend ascribed to them these qualities and declares that the Iroquois nation and themselves joined hands and for years fought bitterly with the Tellegwi and at last expelled them from their homes and country and drove them southward down the Ohio Valley. There are reasons for believing that the Cherokee Indians are the lineal descendants of these Tellegwi, and if so, are the genuine First Families of America.

The Walum Olum supplies the American archeologist with a text which, supplemented by other aboriginal documents, furnishes us with considerable information as to the beliefs of the ancient American Algonkin stock.

The Indian of that day had a trinity of objects of worship: Light, Winds, Totemic Animals.

LIGHT WAS WORSHIPPED

They worshipped the Light. They did this under three forms: the Sun, Fire, and the Hare.

Brainerd, "Life and Journal," says "Others imagined the sun to be the only deity, and that all things were made by him."

Among their festivals, the fifth was held in honor of "fire." They personified fire and called it "the grandfather of all Indian Nations." They assigned to it twelve divine assistants, represented by so many actors in the ceremony. This has very clear reference to the twelve moons or months of the year, the fire being a type of the heavenly blaze - the sun. [See Loskiel, Geschichte, etc.] Both sun and fire were material emblems of the mystery of Light. Out in the Fair Grounds at Newark, Ohio, is found one of the remarkable enclosures of the Mound Builders. It has but one

opening. In the center of the immense enclosure is the dirt effigy of some great winged creature. It is flying straight toward this one opening. In the summer of 1917 my family gypsied with our auto through southern Ohio and we encamped in this enclosure over night. At daybreak my children stood on the top of the effigy and looked across its body toward that one opening and discovered they were gazing straight at the sun as it rose over the eastern hills.

The son and fire became the body or fountain of deity [Brainerd]. Something "all light," a being in whom the earth and all things in it may be seen, a "great man, clothed with the day, yea, with the brightest day, a day of many years, a day of everlasting continuance." Light was also worshipped under the symbol of the Hare. [Brinton.] The Delawares applied to the Hare the appellation "Grandfather of the Indians." [Loskiel.] Like the fire, the hare was considered their ancestor, in both Light was meant, their word for "hare" was identical with their word for “brightness and light.” Now the “Light” worship among the Delaware Indians has an immediate bearing on several points in the Walum Olum. No compounds are more frequent in that document than those with the root signifying "light", "brightness".

WORSHIP GIVEN TO THE FOUR CARDINAL WINDS

The Indians worshipped the four cardinal points. This worship was parallel with that of Light and very probably was a part of it. These four cardinal points appear as the four winds, they bring the rain and sunshine, they rule over the weather. Brainerd observes "after the strictest inquiry respecting their notions of the Deity, I find that in ancient times before the coming of the white people, some supposed there were four invisible powers who presided over the four corners of the earth."

BELIEF HELD IN THE SOUL IMMORTALITY

They had a general belief in a soul, spirit, or immaterial part of man. Their words for soul were:

tschipey - root - to be separate or apart.

tschitschank - root - the shadow.

After death the soul went south. It enjoyed here a happy life for a certain term of years, then could return and be born again into the world. In certain ecstasies this soul had power to recall its former existences, both mundane and purgatorial.

Thus we learn that the Aboriginal American, especially of the Algonkin stock, had dim memories of an exceedingly ancient lineage, extending over vast reaches of land and sea; he had developed a religious cult that found place for the invisible forces of the spiritual world. God had a meaning to him and he found in himself a spiritual nature. Moreover, he projected life beyond the limits of the physical world and discovered certain great virtues inherent in his cosmogony. As time stretches out, the origins of man on the American continents will appeal increasingly to the archaeologist. Trend of opinion is assigning to him more ancient epochs than was formerly granted. Meanwhile, the student of American life will find it profitable to investigate the legends of these Lenape Indians and their observations recorded by early whites who lived among them.

Squier's paraphrase of the Walum Olum, as found in Drake's Aboriginal Races of North America, is given here at length.

CANTO I. The Creation

1. At the first there were great waters above all the land.

2. And above the waters were thick clouds, and there was God the Creator.

3. The first being, eternal, omnipotent, invisible, was God the Creator.

4. He created vast waters, great lands, and much air and heaven;

5. He created the sun the moon, and the stars;

6. He caused them all to move well

7. By His power He made the winds to blow, purifying, and the deep waters to run off.

8. All was made bright and the islands were brought into being

9. Then again God the Creator made the great Spirits,

10. He made also the first beings, angels and souls

11. Then made He a man being, the father of men

12. He gave him the first mother, the mother of the early born

13. Fishes gave He him, turtles, beasts and birds.

14. But the Evil Spirit created evil beings, snakes and monsters

15. He created vermin and annoying insects.

16. Then were all beings friends.

17. There being a good God, all spirits were good -

18. The beings, the first men, mothers, wives, little spirits also.

19. Fat fruits were the food of the beings and the little spirits:

20. All were then happy, easy in mind, and pleased.

21. But then came secretly on earth the snake (evil) god, the snake-priest and snake worship.

22. Came wickedness, came unhappiness,

23. Came then bad weather, disease and death.

24. This was all very long ago, at our early home.

CANTO II. The Deluge

1. Long ago came the powerful serpent (maskanako), when men had become evil.

2. The strong serpent was the foe of the beings, and they became embroiled, hating each other.

3. Then they fought and despoiled each other, and were not peaceful.

4. And the small men (mattapewi) fought with the keeper of the dead.

5. Then the strong serpent resolved all men and beings to destroy immediately.

6. The black serpent, monster, brought the snake-water rushing, everywhere destroying.

7. The wide waters rushing, wide to the hills, everywhere spreading, everywhere destroying.

8. At the island of the turtle (Tula) was Manabozho, of men and beings the grandfather -

9. Being born creeping, at turtle land he is ready to move and dwell.

10. Men and beings all go forth on the flood of waters, moving 18 afloat everyway seeking the back of the turtle (tulapin).

11. The monsters of the sea were many, and destroyed some of them.

12. Then the daughter of a spirit helped them in a boat and all joined, saying, come help!

13. Manabozho, of all beings, of men and turtles, the grandfather!

14. All together on the turtle then, the men then, were all together.

15. Much frightened, Manabozho prayed to the turtle that he would make all well again.

16. Then the waters ran off, it was dry on mountain and plain and the great evil went elsewhere by the path of the cave.

CANTO III. Migrations

1. After the flood the true men (lennapwi) were with the turtle in the cave house.

2. It was then cold, it froze and stormed, and

3. From the northern plain, they went to possess milder lands, abounding in game.

4. That they might be strong and rich, the newcomers divided the lands between the hunters and tillers (wickhichik, elowichik) .

5. The hunters were the strongest, the best, the greatest.

6. They spread north, east, south, and west.

7. In the white, or snow country (lumowaki), the north country, the turtle land and the hunting country, were the turtle men, or Linapiwi.

8. The Snake (evil) people being afraid in their cabins, the snake priest (Nakopowaj said to them, let us go away.

9. Then they went to the east, the snake land sorrowfully leaving.

10. Thus escaped the snake people, but the trembling and burned land to their strong island (Akomenaki).

11. Free from oppressors, and without trouble, the Northlings (Lowaniwi) all went forth separating in the land of snow (Winiaken) .

12. By the waters of the open sea, the sea of fish, tarried the fathers of the white-eagle (tribe?) and the white wolf.

13. Our fathers were rich; constantly sailing in their boats, they discovered to the eastward the Snake island.

14. Then said the Head-beaver (Wihlamok) and the Greatbird, let us go to the Snake land.

15. All responded, let us go and annihilate the snakes.

16. All agreed, the northlings, the easterlings, to pass the frozen waters.

17. Wonderful! They all went over the waters of the hard, stony sea, to the open snake waters.

18. In vast numbers, in a single night, they went to the eastern or Snake island; all of them marching by night in the darkness.

19. The northlings, the easterlings, the southerlings (Shawanapi), the Beaver-men (Tamakwapis), the Wolf men, the Hunters or best men, the priests (Powatapi), the wiliwapi, with their wives and daughters and their dogs.

20. They all arrived at the land of Firs (Shinaking), where they tarried, but the western men (Wunkenapi) hesitating, desired to return to the old turtle land (Tulpaking).

CANTO IV. Chronicle

1. Long ago, our fathers were at Shinaki, or Fir land.

2. The White Eagle (Wapalanewa) was the path leader of all to this place.

3. They searched the great and fine land, the island of the snakes.

4. The hardy hunters and the friendly spirits met in council.

5. And all said to Kalawil (Beautiful Head): be thou chief (sakima) here.

6. Being chief he commanded they should go against the snakes.

7. But the Snakes were weak and hid themselves at the Bear Hills.

8. After Kalawil, Wapagokhas (White Owl) was sakima at Fir land.

9. After him Jantowit (Maker) was chief.

10. And after him Chilili (Snowbird) was sakima. The south, he said -

11. To our fathers, they were able, spreading, to possess.

12. To the south went Chilili; to the east went Tamakwi.

13. The Southland (Shawanaki) was beautiful, shoreland abounding in tall firs.

14. The East Land (Wapanaki) abounded in fish, it was the lake and buffalo land.

15. After Chilili, Agamek (Great Warrior) was chief.

16. Then our fathers warred against the robbers, Snakes, bad men, and strong men, Chikonapi, Akhonapi, Makatopi, Assinapi.

17. After Agamek came ten chiefs and then were many wars south, east, and west.

18. After them was Langundowi (the Peaceful) sakima, at the Aholaking (Beautiful land).

19. Following him Tasukamend (Never bad), who was a good and just man.

20. The chief after him was Pemaholend (Ever beloved), who did good.

21. Then Matemik (Town builder) and Pilwihalen.

22. And after these in succession, Gunokeni, who was father long, and Mangipetak (Big Teeth).

23. Then followed Olumapi (Bundle of sticks), who taught them pictures (records)

24. Came then Takwachi (Who shivers with cold), who went southward to the Corn land (Minihaking).

25. Next was Huminiend (Corn eater), who caused corn to be planted.

26. Then Alko-ohit (The Preserver), who was useful.

27. Then Shiwpowi (Salt man) and afterwards Penkwonowi (The Thirsty) when

28. There was no rain, and no corn, and he went to the east far from the great river or shore.

29. Passing over a hollow mountain (Oligonunk) they at last found food at Shililaking, the plains of the buffalo-land.

30. After Penkwonowi, came Mekwoehella (the Weary), and Chingalsawi (the Stiff).

31. After him, Kwitikwund (the Reprover), who was disliked and not willingly endured.

32. Being angry, some went to the eastward, and some went secretly afar off.

33. The wise tarried, and made Makaholend (the Beloved) chief.

34. By the Wisawana (Yellow River) they built towns, and raised corn on the great meadows.

35. All being friends, Tamenend (the Amiable) lit beaverlike, became the first chief.

36. The best of all, then or since, was Tamenend, and all men were his friends.

37. After him was the good chief, Wapikicholen (White Crane).

38. And then Wingenund (the Mindful or Wary), who made feasts.

39. After him came Lapawin (the White) and Wallama (the Painted) and

40. Waptiwapit (White Bird), when there was war again, north and south.

41. Then was Tamaskan (Strong Wolf) chief, who was wise in council, and

42. Who made war on all, and killed Maskensini (Great Stone).

43. Messissuwi (the Whole) was next chief, and made war on the Snakes (Akowini).

44. Chitanwulit (Strong and Good) followed, and made war on the northern enemies (Lowanuski).

45. Alkouwi (the Lean) was next chief, and made war on the Father-snakes (Towakon).

46. Opekasit (East Looking) being next chief, was sad because of so much warfare.

47. Said, let us go to the sunrising (Wapagishek), and many went east together.

48. The great river (Missussipi) divided the land, and being tired, they tarried there

49. Yagawanend (Hut Maker) was next sakima, and then the Tallegwi were found possessing the east.

50. Followed Chitanitis (Strong Friend), who longed for the rich eastland.

51. Some went to the east, but the Tallegwi killed a portion.

52. Then all of one mind exclaimed, war! war!

53. The Talmaton (Not of Themselves) and the Nitilowan all go united (to the war).

54. Kinnehopend (Sharp Looking) was their leader, and they went over the river.

55. And they took all that was there, and despoiled and slew the Tallegwi.

56. Pimokhasuwi (Stirring About) was next chief, and then the Tallegwi were much too strong.

57. Teuchekensit (Open Path) followed, and many towns were given up to him.

58. Paganchihilla was chief and the Tallegwi all went southward.

59. Hattanwulaton (the Possessor) was sakima, and all the people were pleased.

60. South of the lakes they settled their council fire, and north of the lakes were their friends the Talamaton (Huron?).

61. They were not always friends, but conspired when Gunitakan was chief.

62. Next was Linniwolamen who made war of the Talamaton.

63. Shakagapewi followed, and then the Talamatons trembled.

CANTO V

1. All were peaceful long ago, at the land of the Tallegwi.

2. Then was Tamaganenu (weaver Leader) chief at the White River.

3. Wapushuwi (White Lynx) followed and much corn was planted.

4. After came Walichinik, and the people became very numerous.

5. Next was Lekhitin, and made many records (Walum Olum) or painted sticks.

6. Followed Kolachnisen (Blue Bird), at the place of much fruit or food.

7. Pematalli was chief over many towns.

8. And Pepomahemen (Paddler), at many waters (or the great waters).

9. And Tankawon (Little Cloud) was chief, and many went away.

10. The Nentegos and the Shawanis went to the southward

11. Kichitamak (Big Beaver) was chief at the White Lick.

12. The Good Prophet (Onowatok) went to the west.

13. He visited those who were abandoned there and at the southwest.

14. Pawanami (Water Turtle) was chief at the Talegahonah (Ohio) river.

15. Lakwelend (Walker) was next chief, and there was much warfare.

16. Against the Towako (Father Snakes), against the Sinako (Stone or Mountain Snakes), and against the I,owako (North Snakes).

17. Then was Mokolmokoni (Grandfather-of-boats) chief, and he warred against the snakes in boats.

18. Winelowich (Snow Hunter) was the chief at the north land.

19. And Likwekinuk (Sharp Seer) was chief at the Allegheny Mountains (Talegachukang).

20. And Wapalawikwon (East Settler) was chief east of the Tallegwi land.

21. Large and long was the east land;

22. It had no enemies (snakes) and was a rich and good land.

23. And Gikenopolat (Great Warrior) was chief towards the north.

24. And Hanaholend (Stream Lover) at the branching stream (Saswihanang, or Susquehanna).

25. And Gattawisi (the Fat) was sakima at the Sassafras land.

26. All were hunters from the big Salt Water (Goshikshapipek), to the again sea.

27. Maklinawip (Red Arrow) was chief at tide-water.

28. And Wolomenap was chief at the strong falls.

29. And the Wapanend and the Tumewand were to the north.

30. Walitpollot (Good Fighter) was chief, and set out against the north.

31. Then trembled the Mahongwi (The Iroquois) and the Pungelika (Lynx-like or Eries).

32. Then the second Tamenend (Beaver) was chief and he made peace with all

33. And all were friends, all united under this great chief

34. After him was Kichitamak (Great-good-beaver) chief in the Sassafras land.

35. Wapahaky (White Body) was chief at the seashore.

36. Elangonel (the Friendly) was chief, and much good was done.

37. And Pitemunen was chief, and people came from somewhere.

38. At this time from the east came that which was white (vessels?).

39. Makelomuch was chief and made all happy.

40. Wulakeningus was next chief, and was a warrior at the south.

41. He made war on the Otaliwako (Cherokee snakes or enemies) and upon the Akowetako (Coweta snakes).

42. Wapagamoski (White Otter) was next chief, and made the Talamatons friends.

43. Wapashum followed and visited the land of Tallegwi at the west.

44. There were the Hiliniki (Illinois?), the Shawani, and the Kenowiki.

45. Nitispayat was also chief and went to the great lakes.

46. And he visited the Wemiamik (Beaver Children, or Miamis) and made them friends.

47. Then came Rackimitzin (Cranberry-eater), who made the Tawa (Ottawas) friends.

48. Lowaponska was chief and visited the Noisy place

49. And Tashawinso was chief at the seashore

50. Then the children divided into three parts, the Unamini (Turtle tribe), the Minsimini (Wolf tribe), the Chikimini (Turkey tribe).

51. Epallahohund was chief, and fought the Mahongwim, but failed.

52. Laugomuwi was chief, and the Mahongwi trembled.

53. Waugomend was chief, yonder between

54. The Otawili and Wasiotowi were his enemies

55. Wapachikis (White Crab) was chief, and a friend of the shore people.

56 Nenachipat was chief towards the sea.

57 Now from the north and south came the Wapagachik (White comers).

58. Professing to be friends, in big birds (ships), who are they?

BIBLIOGRAPHY

BRINTON: Lenave and Their Legends.

BRINTON: Library of Aboriginal American Literature. Vol. 5. 1885. Phila.

BEACH: Indian Migrations in his "Indian Miscellany."

Halo: Indian Migrations as Evidenced by Language. 1883. Chicago.

LACOMBE: Dictionnaire de la langue des Cries. 1874. Montreal.

HOWSE: A Grammar of the Cree Language. 1842. London.

SHEA: Province of Maryland. George Alsop.

SHEA: American Historical Magazine. Vol. 2.

Guss: Early Indian History on the Susquehanna. 1883. Harrisburg.

HECKEWELDER: History of Indian Nations.

JONES: History of Objibway Nation.

JONES: Relation des Jesuits 1637.

HAYWOOD: Natural and Aboriginal History of Tennessee. 1823. Nashville.

LOSKIEL: Geschichte des Missions.

ETTWEIN: Traditions and Language of the Indian Nations. 1788.

DRUMMOND: Articles in American Philosophical Association. 1872.

DRUMMOND: Proceedings of the American Philosophical Society.

BRUNNER: The Indians of Berks Co., Penna. 1881. Reading.

RICHARDSON: John Richardson's Diary. 1844. London.

SCHOOLCRAFT: History and Statistics of the Indian Tribes.

DE SCHWEINTZ: Life of Zeisberger.

WILLIAMS: Key Into the Language of America.

ADAIR. History of the Indians

BRINTON: Myths of the New World.

BRAINERD: Life and Journal.

BRAINERD: Pennsylvania Historical Society Bulletins. 1848.

HARRISON: A Discourse on the Aborigines of the Valley of the Ohio. 1838.

GALLATIN: Transactions American Antiquity.

DRAKE: Aboriginal Races of North America.

----o----

The Claims of the Modern Operatives

BY BRO. R.J. MEEKREN

THIS article was partly written two years ago at the request of Bro. Haywood, while the author was in England where he had the privilege of seeing and hearing a good deal at first hand on the subject. It has been completed with a view to presenting the other side of the case so ably advocated by Bro. Springett in his article that appeared in the August and September numbers of The Builder, Bro. Wonnacott very kindly furnishing additional information for this purpose, and permission to use his name.

SOME time within the first decade of the present century, I put it thus indefinitely for so far I have not been able to learn exactly when or how the first announcement was made, the members of the Craft in England were intrigued by statements that lodges of Operative Masons were still in existence, and working the original initiatory rites as handed down from a remote past.

Clement Stretton, a north of England Civil Engineer, claimed to be one of the three chief masters of this organization. Dr. Carr became one of his disciples, and wrote his descriptive pamphlet, The Ritual of the Operative Freemasons, and later Dr. Merz in this country published Guild Masonry in the Making, while John Yarker acted in support by various statements and references in certain of his works. The claims made by these brethren were naturally heard with mingled feelings by Masonic scholars. It is not easy to mentally adjust oneself to facts that appear to undermine the very presuppositions of all one's previous work. An analogous case in science was the discovery of radio-activity, which necessitated an entire revision of the accepted physical hypotheses and an abandonment of the older theory of indestructible and inert atoms as the substratum of matter.

The first impulse, and a perfectly normal and sane one, is to doubt such alleged discovery, and to put it to the most searching tests. This Masonic students did with the claims of the "Operative" Masons: yet on the other hand they showed a perfect willingness to be convinced, and many of them took a great deal of trouble, and were willing to agree to any possible conditions that might be laid down for an examination of the records said to be in the possession of the Operative Society. In short, it cannot be said that these claims met with an intolerant or prejudiced examination; and if the weight of Masonic scholarship has finally rejected them it is due to a continued refusal, or inability, to produce any tangible evidence. It is certainly curious that not only have the ritual secrets of the Guild been communicated freely to Speculative Masons, but in the works of the brethren above mentioned they have been published to the world at large, so far as it may be interested; while inspection of minute books and accounts has been consistently refused on various pretexts.

THE CLAIMS MADE BY THE OPERATIVES

It may be as well to recapitulate the more or less official statements and claims of the modern Operative or Guild Masons, the full title of whose society is "The Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers and Bricklayers."

It may be noted, by the way, that while the name of the society indicates that it includes all these occupations connected with building yet apparently only the stone masons are actually admitted into the lodges, though Carr does say that a Fellow will exchange the apprentice grip with a bricklayer, but will go no further. The operative craft, according to the accounts given, is divided into two, the arch and square masons, and a man must belong to one or other exclusively, except that the masters are free of both, and form the link that unites the two branches into one organization, for the lodges of the lower degrees are separate for each. The Apprentice is not considered a member of the society, though obligated and entrusted with certain ritual secrets. When he has served his time he becomes a Fellow, from which degree he may advance to Super-Fellow, and from that to Super-Fellow Erector. Then he may become a Superintendent and after that a Passed Master. From the Passed Masters on is annually chosen to be one (the junior) of the three Masters who rule the society.

This position is filled annually, the second and third Masters holding office for life or until they retire.

The ceremonies of the first grade correspond to those of Entered Apprentice in Speculative Masonry, and Fellow to the Fellow Craft. Super-Fellow and Erector parallel Speculative Mark Masonry, while the degree of Master Mason is said to be an imitation of the annual ceremonies connected with the election and installation of the Third Master, who is said to represent H.A.B., only the ceremony is used to retire the occupant of the office at the end of his term and give an occasion to install his successor, instead of being an initiation into a higher grade. From the accounts given us there is one idea specially worked out in the ritual of each of the first four grades, which is that the candidate is made to emblematically represent the stone, in its rough and polished states and as marked and set in its place in the building.

The Operatives give a very detailed account of the origin of present day Speculative Masonry. They lay all the blame on Dr. Anderson, who it would seem, poor man, has still another set of sins to answer for in addition to those that have been laid at his door by modern scholars, of unreliability in his historical accounts and his liberalizing tendencies in religion. By this account he was Chaplain to the old Lodge of St. Paul's (this same account, by the way, is the authority that there was such a lodge) and that he irregularly admitted sundry gentlemen as honorary members of the Craft. For this he was expelled, and in consequence proceeded to set up a Speculative lodge in conjunction with those whom he had irregularly introduced (who included, it is said, Dr. Desaguliers, Sayer and George Payne) and from this clandestine Speculative lodge the Grand Lodge of 1717 shortly after arose. Dr. Carr says:

"In 1717, under the influence of Dr. Anderson and his friends, some Operative Freemasons with some of these non-Operative, Accepted or Speculative Freemasons, belonging to four lodges in London, met and formed the first Grand Lodge, a combination in which Speculative Masonry instead of Operative Masonry was the primary consideration. Architecture and Operative tools became symbolical, but the ritual was based on the Ritual of the old Operative Society, of which, indeed, it was largely a reproduction.

"The Apprentice Degree and the Fellow Craft Degree were founded on the corresponding degrees of the Operative System.

"Later on, when a Master's Degree--not a Master of a lodge, but a Master Mason--was added, Anderson and his friends invented a ceremony based on the Operatives' Annual Festival of Oct. 2, commemorating the slaying of Hiram Abiff at the building of King Solomon's Temple.

"The real Secrets and real Ritual of the Operative Master's Degree could not be given, as but few knew them, namely, only those who had actually been one of the three Masters, Seventh Degree, by whom the Operatives were ruled, and Anderson had certainly not been one of these; his function having been that of Chaplain, although it is quite possible he had been admitted an Accepted member of the Craft some years previously in Scotland."

Now of course if Operative Masonry did consist of a two-branched seven-degree organization, and if Sir Christopher Wren was chief Master of the lodge that built St. Paul's Cathedral when Anderson was Chaplain, then this account might be accepted; but as this complicated organization of the Craft is one of the very points at issue it must be held in doubt till the matter is decided.

THE OPERATIVE CONTENTIONS CRITICIZED

There are three lines of criticism which may be followed. The strictly historical is one. The time and occasion when modern Operative Masonry was first heard of, the development of its claims, the attempts of qualified students to find out more about it, the constant evasions of Bro. Stretton, and his refusal to meet direct, straightforward inquiries concerning the alleged continuous records. There is in the possession of Bro. Wonnacott, Grand Librarian of the United Grand Lodge of England, a collection of letters from Stretton to a prominent member of the Craft now deceased, covering a period of about five years. In these letters one can see a gradual evolution of the claims and characteristics of the Guild organization; to use Bro. Wonnacott's own

phrase, one "can almost see it grow"; and by comparing dates, it is even possible to see what books Stretton had been reading. In one important point he flatly contradicted himself. One of the earlier letters gives a long, circumstantial, half-jocular, account of the initiation of the landlady of a public house where the meetings were held, into the first degree, so that she could be free to enter the lodge with refreshments when required. As the Operative ritual requires the candidate to be stripped naked this was somewhat embarrassing, as Stretton was at pains to explain. Some years later he repudiates the idea that ever under any circumstances could a woman be admitted. Masonic students in England are personally aware of all these circumstances and so far it has not seemed to them worth while to actually collect the facts concerning these claims. But for the coming generation, and for those at a distance it would be well if some qualified brother should take this task in hand.

Another line of approach is through a criticism of the Operative ritual itself in the light of all the facts known about the Speculative ritual forms, and a third would be a consideration from a technical point of view of the alleged Operative trade secrets and methods of planning and laying out buildings. To deal with these two aspects of the question we need no more evidence than is furnished by the writings of the partizans of the Operative claims.

We may start with the title itself. We have already pointed out the contradiction between a Society of Rough Masons, Plasterers, Bricklayers and others that does not admit any man of these trades to more than a first degree, which is expressly stated to be exterior (that is, the apprentice is not a member of the Society) so that though the Slater or Pavior may be given the apprentice grip and word he does not really belong. Bro. Merz in his Guild Masonry in the Making alludes to a number of instances of Guilds or Companies composed of a group of crafts including masons. He also gives in full the charter given by the Bishop of Durham to a Guild in that city in 1638. The curious thing in this (it is not a charter of constitution, but of confirmation) is that in the preamble it speaks of the Society having formerly existed under the name of Rough Masons, Wallers, Slaytors, Pavers, Playsterers and Bricklayers--the title is mentioned twice, the second time to say that "from henceforth and hereafter" it is to be "in deed and name one body politiq ppetuall and incorporate by the name of the Company society and fellowship of freemasons, roughmasons, wallers, etc." That is the freemasons are from thenceforward to be a part of this civic corporation. How this can be evidence of any esoteric organization is hard to see. All such guilds and companies composed of like (and in some cases unlike) occupations were formed for

purely local and sectional reasons, to make rules for the occupations concerned, to inspect work done and, especially, to prevent the employment of "furriners," men without the freedom of the city. Again all the old MS. Constitutions insist that there must be no consorting with roughmasons or layers--probably much the same class of workmen as wallers, yet according to the modern Guild rules they are allowed to enter as apprentices. Yet the old "Charges" are claimed as being really Guild documents ! They certainly are operative documents, but the assumption of the term operative by a modern organization gives the latter no claim on them except by confusion of thought.

WERE THERE SEVEN DEGREES?

The next point is the hierarchy of seven grades or degrees. We must all heartily agree with Bro. Merz that the medieval Masons could have devised and worked a seven degree ritual, but the question is not whether they had the ability but whether they actually did so. If the modern Operatives did not appeal to the Old Charges and the other records of the Craft we could have little to say, for it is hard to prove a negative. Such an organization might have existed, might have been perpetuated, but it would be something quite other than the organization that we know did exist. But if they bring the records of this last as evidence for their claims it seems they can only be disallowed, for the Mason craft of which we have documentary knowledge possessed three ranks and two grades, or if not two then only one. This last is to some extent still an open question--but the bearing is the same, however decided. There were three ranks known--the Masters, employing other men, the Fellows and the Apprentices. In degree, either all ranks were included in one esoteric grade or the Apprentice grade was one step and Master or Fellow another.

DEGREE TITLES SOUND MODERN

The titles of the seven Operative degrees give the impression of modernity rather than antiquity. SuperFellow and Super-Fellow Erector are very clumsy titles--not such as would stand the wear and tear of centuries. A "banker" or "setter", a "layer", "cutter", or "carver" are terms that could be and have been used. But the prefix "super" applied

to fellow is not easy to say, it does not run smoothly. It also suggests some forgotten side degrees of the middle eighteenth century Speculatives, such as Super-excellent Master, a much more euphonious title, by the way, than Superfellow, though it has been practically discarded for the more sonorous Most-excellent. The sixth grade is called Passed Master, which composes the body of Harodim. Passed or Past Master is a simple, smooth sounding phrase that might be of any age, only there is no evidence in any documentary record that it was actually used until after the crucial year of 1717 and the formation of the Speculative organization. So far as can be gathered it meant (however spelled) either one whom we would call a Past Master, or what we intend when we say one has been raised a Master. The terms pass and raise were at first used indiscriminately for either or both the Speculative degrees of Fellowcraft and Master Mason. Harodim is again a curious term. It is not impossible, of course, that it might have been used in medieval times, but it is quite certain that we first hear of it in connection with Speculative Masonry. It sounds very much like a bit of the learned pedantry that marked the period in which the latter was organized. Until some record of its previous use can be adduced it rather points to modern invention than immemorial usage.

In the actual ceremonies themselves as they have been described to us there are many minor points that seem to indicate an evolution from the Speculative ritual used in England at the present time. Some of these points indeed are even used by the supporters of the "Guild" claims as evidence for their contention. The mere fact of resemblance proves nothing one way or the other, nor does it follow that the more developed is necessarily the original, it may be an evolution from the simpler form. For instance, Bro. Carr in a paper read before the Author's Lodge (1) makes a point of the fact that in an Operative masters lodge three mountains intimately connected with Hebrew history are referred to, Moriah, Tabor and Sinai. Then he observes that in the special form of opening the lodge in the English Grand and Provincial Grand Lodges the Grand Wardens are said to have their stations on Tabor and Sinai respectively. The argument is that because the Speculative ritual does not go on to place the Grand Master on Moriah this ceremony is an imperfect reflection of the Operative form. So it might be if there were nothing else to consider. But when we remember that this Tabor, Sinai form is peculiar to England, and that it is restricted to Grand Lodge, we have to hesitate, because to fully appraise the problem we must remember that other Speculative ritual traditions are of equal value to the post Union ritual of England, if indeed they are not of even greater weight, when we are trying to work back to early eighteenth century forms. Briefly we know that the oldest catechisms referred to high hills and to the Valley of Jehosaphat. This was quite sufficient to have been the germ of the Grand Lodge formula and the Operative addition could have well been a still

further evolution, put in conjunction with their method of placing the officers in just the opposite positions to those they have in Speculative Masonry, that is WestEast-North instead of East-West-South. But all the earliest ritual evidence, which must almost certainly take us behind the supposed Andersonian innovations, goes to show that the Master's place was always East and the Warden's (for at first there seems, at least in some places, only to have been one) in the West.

OTHER POINTS CRITICIZED

In the Operative system a great deal is made of the great secret of the 3-4-5 sided triangle, and each of the three Masters has a rod of proportionate length, so that with the three such a triangle can be made. This Operative grade is equated with the Royal Arch. In the English form of this degree each of the three principal officers bears a scepter, and at a certain point in the ceremonies a triangle is formed with them, an equilateral triangle. Here again just from these facts alone the derivation might have been one way or the other. The Operative theory is that the Speculative ritual framers had a vague inkling of the formation of a triangle but did not know its significance. But we know, curiously enough through Bro. Yarker himself who laboriously made a beautifully written copy for the Library of the Grand Lodge of England and another for Quatuor Coronati Lodge, that a form of lectures used by Speculatives at the end of the eighteenth century contained this great Operative secret, so that it was quite well known to the Speculative Craft late in the eighteenth century. An argument based on this being unknown to them must fall to the ground in the light of this evidence.(2)

Another point is made of the length and complexity of the Operative ceremonies, and the references to technicalities and trade secrets. But inherently this would seem to point rather to invention than to tradition. A ceremony is no place for practical instruction. The apprentice was not taught in a class but as he worked. At the end of his apprenticeship he was a master of his craft, he knew all the trade secrets and operations and had the manual skill to employ them.

A ceremony is described of stretching a cord between the stations of the three principal officers so as to make a triangle, and then the measurement of the three

angles together must make three right angles. The three angles of any triangle must always equal two right angles, though to measure the angle made by a stretched cord would be difficult enough to do with any accuracy--and as useless as difficult.

The symbolism of the Pole Star and the Swastika again sounds very like a borrowing from modern researches; one would guess that the framer of these rituals had read Bro. Simpson's work on the Buddhist Prayer Wheel, and other works of like content that were published in the late nineties of last century or the first years of the present one; that he was acquainted with the various theories advanced by Masonic scholars, such as the old one that the Royal Arch was originally part of the third degree--a hypothesis that seems the less tenable the more closely it is considered in the light of known facts; or the opinion that the "Lodge" is derived from the "Guild," which brings many unnecessary difficulties in its train; or the very common supposition that Craft ceremonies are ultimately of Hebrew origin, which has led to so much learned darkening of counsel by multitudes of words.

These points we have been considering are not of course conclusive, but taken together in the light of the constant refusal to submit any of the documentary evidence which is said to be in the possession of the Operative Society they certainly make a strong case for rejection of the claims made for its continuous existence, in its present form, from time immemorial. It is difficult to get over the extraordinary facility with which esoteric and ritual secrets have been published while such commonplace things as minutes and books of account have been withheld. The story that they are in a secret vault that only the Masters can enter, and from which they cannot be removed, is not very convincing. Bro. Carr is of the Master's Grade, yet he has apparently never seen them, at least he has never said so publicly, nor has he ever dwelt on the point, although it has always been the first one to be raised by every serious student when confronted by the Operative claims.

----o----

Know Thyself

By BRO. GILBERT W. DAYNES

IN the course of the ceremony of raising a Mason to the Sublime Degree of a Master Mason, as practiced in England, the attention of the candidate is drawn to certain emblems [of mortality] which it is hoped will guide his reflections to that most interesting of all human studies, the knowledge of himself. The maxim, "Know thyself," was no new maxim when the ritual of our Masonic ceremonies was expanded and perfected ,during the eighteenth century. We know that, far back in the dim distant past, the heather oracles made use of it. Its origin has been ascribed to one who has been universally recognized as the founder of Greek geometry, astronomy and philosophy--Thales of Miletus--who flourished during the sixth century B. C., and was the chief of the Seven Wise Men of Greece. Chilon of Sparta--another of the seven-makes use of the maxim in his writings, and the saying was also inscribed over the entrance of Apollo's Temple at Delphi. Right down the ages this axiom has been quoted and its eternal verity demonstrated. Christian sages have held it in the highest esteem, and we find many passages in the V.S.L. which point out, in clear and unmistakable terms, its sterling worth. For instance, are we not told in Chapter XVII of St. Luke, verse 21, that "the kingdom of God is within you?" There can be no surer way to that haven of eternal happiness and peace than by learning to "Know thyself ."

Coming down to more recent times we find Alexander Pope clothing this maxim in poetic language thus:

"Know then thyself, presume not God to scan;

The proper study of mankind is man."

Later on, in the same poem, the maxim is again brought into focus, and we read:

"That virtue only makes our bliss below,

And all our knowledge is, ourselves to know."

It is not surprising, therefore, that Freemasonry, in its system of morality should point out the desirability for its members to acquire such a knowledge. Many may say that the principle enunciated is self evident, and that it is therefore not necessary to lay stress upon it. It may be true that the advantage of knowing yourself is obvious; but, as the acquisition of that knowledge is by no means easy, and the search after it neglected in so many cases, is it not well that we as Masons should have this truth brought continually to our notice as we listen to the ceremony of the Third Degree? It is to our profit that we should be made to realize the help and guidance that a knowledge of one's self can give, for, as William Hazlitt so truly tells us, "There is nothing that helps a man in his conduct through life more than a knowledge of his own characteristic weaknesses which, guarded against, become his strength." It is for want of such knowledge that men go astray, and utilize their faculties for ignoble ends. There must be no straying into bypaths from the Road of Conscience and Reason; and the precept, "Know thyself," is the best and surest guide, or signpost, to the true road to follow.

Nor is it surprising that this maxim should find its place in the ceremony of the Third Degree, in which are gathered together the fruits of those Degrees which precede it. The Master Mason should consider this charge to "Know thyself," a standing rule of conduct of life, and strive diligently to perfect himself in the necessary knowledge. By the study of ourselves --the sum of wisdom--those tenets which form the basis of Freemasonry can be observed. By a searching knowledge of ourselves we may hope to steer the bark of this life over the seas of passion without quitting the helm of rectitude, and so subdue our passions and prejudices that they may coincide with the just line of our conduct. As Francis Bacon correctly has it, "knowledge is power." Just as knowledge of outside matters will give to the man who acquires it a power over his more ignorant fellowmen, so also will knowledge of one's self give us a power over those unworthy feelings which tend to be uppermost in most human beings. It is by means of such knowledge that man realizes that he does not live merely for himself, but is part of one vast humanity.

There is no better method of grasping and taking to heart those great Masonic principles, which the brotherhood would instill into all its members, than by following the maxim, "Know thyself." Brotherly Love, Relief and Truth will become real factors in a Mason's life. The spirit of Love, as defined in the V.S.L., becomes a

standard for attainment; Charity, in its fullest sense, wells up and fills the heart; and Truth comes to the front, thrusting falsehood and dishonor into the abyss. By acquiring knowledge of yourself the shackles of ignorance and prejudice may be struck off, and the garments of goodness and humility donned. Fortified by such a knowledge all matters are put to the highest test, and only the good retained; also, the voice of conscience becomes strengthened and more audible to declare the true way. In short, it cannot be too strongly brought home to every Mason that it is by introspection that the mind is guided into the right channels; and that by a thorough knowledge of one's self the Mason is given strength and courage to practice, outside in the world, those beautiful principles and tenets he is taught within the lodge. The truth of the maxim is brought home by its practice, and thus we are made to feel that more wisdom cannot well be crowded into less room than in those two short words, "Know thyself." The immortal Shakespeare must have understood the true inwardness of this precept, for, in Hamlet, when Polonius is expounding certain principles of character to Laertes, he concludes thus:

"This above all--to thine own self be true;

And it must follow, as the night the day

Thou canst not then be false to any man."

----o----

Three Dates in Vermont Masonry

By BRO. HERBERT H. HINES, Vermont

NORMAN WILLIAMS 1791-1868

Registrar of Probate, Secretary of State for Vermont, State Senator, Clerk of Windsor County Courts, Master of Warren Lodge, Woodstock, Vt., at the time of its dissolution. Was made an honorary Mason in 1856 for fidelity throughout the Anti-Masonic period.

JACOB COLLAMER 1791-1865

Lawyer, Congressman, Postmaster General under President Taylor; Chief Justice of the Supreme Court of Vermont. United States Senator. Made an honorary Mason in 1856 because he "would not and did not desert" Freemasonry when it was "assailed the fiercest, and when weak-minded and faint-hearted brethren were swept away before the blast." (Records of Woodstock Lodge, No. 31.)

YOUNGER Masons often find themselves governed by curiosity. They have not yet learned the answers to all the questions, and very often face the symbolism of the ancient landmarks with a great deal of bewilderment. It very often seems that a strange, solemn voice is asking, "In your present blind condition, what do you most desire ?" No answer comes until a familiar voice whispers, "Further light in Masonry." As long as further light in Masonry is the desire, curiosity leads in many directions. The following account may be taken as a sample of some of the results of investigation on the part of one whose Masonic experience is still so limited that he feels uncomfortable outside the northeast corner. It may also be a warning that not enough of the older brothers assisted in bringing him to Masonic light.

There are three questions that come to one before he has gone very far into the history of the Vermont lodges: (1) Why did the old lodges disband ? (2) Why were they reorganized? (3) What does it mean today ? The first question is the most difficult to answer; the second is largely left to our imaginations; while the third is answered in the spirit of the Craft today. It might be thought as centering around three dates: 1832, 1850 and 1925. It takes us back to one of the most unstudied periods in American history. Yet to us, interested in preserving the ancient landmarks that anti-Masonry more nearly defeated than we like to think, the years from 1826-1845 are of unusual interest.

HOW ANTI-MASONRY BEGAN

When we turn to our most reliable information we read that a dissolute, shiftless bricklayer in Batavia, New York, a man who had "failed in everything else . . . thought to make money by betraying the secrets of an order which his presence polluted." That he was foolishly arrested on a trumped-up charge and afterwards taken by a few Masons, with or without his consent, who "got him out of the country, and apparently paid him to stay out." There should have been no attention paid to him. But "rumors of abduction started." It was said that he had been "thrown into Niagara," or otherwise killed. There is "no proof that he was ever killed." The Governor of New York made every effort to detect and punish any possible murderer. The wild rumors, however, soon reached Vermont and quickly penetrated to every village and hamlet within its borders.

In the future historian's unprejudiced analysis of the causes of anti-Masonry, the part played by William Morgan will be as insignificant as that of the killing of an already unknown man in a forgotten city of Central Europe in the real causes of the Great War. Today we know how it was seized for political propaganda by Thurlow Weed and his "pack of unscrupulous politicians"; of Weed's statement: "It's a good enough Morgan until after election," and how it spread like a prairie fire, and about as disastrously. Politically it centered in the election of 1832 in which the Democrats renominated Andrew Jackson (at the convention which first inaugurated the two-thirds rule); the National Republicans nominated Henry Clay, while the anti-Masons, the first in the field, presented a former United States Attorney-General, William Wirt. In his speech of acceptance, Mr. Wirt said that he had not been in a Masonic lodge for many years; that he had never taken the Third Degree, and that he had not known that anything was wrong with Masonry until he had read certain pamphlets printed in New York. The party, aided by the pen of Horace Greely and popular frenzy, was particularly powerful in Western New York and Vermont, where Mr. Wirt was heralded as the Moses who would lead the country through the Red Sea of Masonry.

The results of the election were that Henry Clay, a Mason, was defeated; Andrew Jackson, another Mason, was elected, while the only state of the twenty one to give its electoral vote for William Wirt was Vermont. It is rather hard to explain why the supposedly conservative state of Vermont was so carried away with the movement, but the center of the excitement for New England was in Central Vermont. For several years almost all local and state officers were non-Masons, for it was the election issue that it was the duty to keep Masons out of office. At several state elections no governor was chosen. The elections in the legislature went to thirty or forty ballots, and on one occasion no governor could be elected.

WHAT THE MOVEMENT EFFECTED

From old diaries, and from older men who heard the story from the generation before them, we learn how the excitement rose to white heat, affecting business, dividing towns, splitting families and churches. Masons were not allowed to serve in courts, not even on the jury. The demand was that they should not be allowed to vote. Masonic clergymen were forced out of churches by dramatic methods. At funerals, Masonic relatives would sit in one room and the anti-Masonic relatives in the other, and at the grave the factions would stand on opposite sides. Lodges speedily surrendered their charters. The Grand Lodge was declared by the Masons themselves to be unnecessary. Morgan's book was sold on the trains and in stores for twenty-five cents a copy. Caravans traveled from town to town giving exhibitions of the degrees. One day, in the Windsor County court house, 300 received the Third Degree by proxy.

There had been in the shire town of Windsor County a certain Joe Burnham who had disappeared and had been pronounced dead. Later he returned to the town in perfect health. The anti-Masons said that he had really died but that he had been raised to life in Masonry. A five-act play was presented in a large hall entitled, "The Tragic Raising of Joe Burnham," and the newspaper of that week says it was accompanied by broken heads, black eyes and bloody noses." Local people who had been named in the play brought suit for slander, which went through several courts before it was finally settled. A copy of this play sold not long ago for $750 to a book dealer who again sold it at a considerable profit.

Everything was done to make Masonry ridiculous. Stones were thrown through church windows at ministers; anti-Masonic almanacs were distributed; conventions were held in churches of almost all denominations. At church services ministers asked, not for converts to religion, but for men to renounce Masonry. There is one record of a man acquitted for a serious crime on the grounds that being a Mason he was not a responsible citizen. Masonry was held to be a "secret combination at war with free government," to contain "illegal oaths," to "shield criminals from punishment," while such epitaphs as "kidnappers" were among the mildest sort used. The result was that by 1833 the Vermont Legislature reported with satisfaction the very small number of lodges and the diminishing ranks of Masonry.

BIGOTED HOSTILITY DEVELOPED

In the beginning, some newspapers, as the Vermont Courier, were very tolerant, and committed the heresy of suggesting that the anti-Masons were without "good sense, reason or sound prudence," and that Masons seemed to be qualified for public office. The chief opposition in Central Vermont came from a paper called "The American Whig, Vermont Luminary and Equal Rights, published by the Windsor County AntiMasonic Committee." In the files of this paper is the record of one of the most unreasonable and intolerant attacks ever made by one body of citizens against another, and printed at the very center of this "bitter and baseless persecution." Certainly in Vermont history there is nothing to compare with it since the land grant struggle of the early pioneers. Among the signed articles are numerous "withdrawals" from Masonry. The following is a sample, from the issue of Jan. 7, 1832:

"Feeling conscious of my accountability to God, and duty to my country and posterity I cannot (consistently) any longer forbear stating to the public my former and present views of the Masonic Institution. I was made a Mason in Faithful Lodge, Charlestown, N.H., about the year 1809 or 1810, and was raised to the Sublime Degree of a Master Mason. At that time, being in an atheistical state of mind, I expected to find light which would be of great service to me, but being disappointed in each step, I was told that the light was in the higher degrees. You must go further to obtain the desired object. During this time, while undetermined about going

further, in the higher degrees, our agent returned from a visit to the Grand Lodge of the state. Among other things our agent told us that there was a brother under trial for un-Masonic conduct and would probably be expelled from the lodge, simply for the crime of stating that the degrees in Masonry above the third were merely nominal. As I was convinced that the first three degrees were such, it struck my mind forcibly that the man told the truth. Therefore I concluded not to follow the phantom any further but determined to search for light from some other source. Soon after this I was led to examine the Bible (for I had hitherto much neglected it)--I found a glorious light--viewing Masonry by this light I found it to be total darkness and I could no longer have any fellowship with it. I could not rest. Whenever I heard of Masonry I became excited. I rejoiced at Morgan's exposition--the snare of Masonry was now broken--it was the handmaid of infidelityits oaths and obligations are profane. Therefore I renounce it as dangerous to civil and religious rights and privileges."

The same paper one week published a list of Masons living in a nearby town. The next week there was a communication from one of the men mentioned who said that while he had been a Mason he had not attended lodge for six years; had not in that time spoken to a Mason, and would not do so. Another denial of Masonry has this paragraph:

"I believe Freemasonry is a moral, charitable, benevolent and literary institution. But its morals are heathenish. its benevolence selfish, its humanity cruel, its literature childish, its religion anti-Christian. destructive and anti-republican. It is said that Masonry is of divine origin, that it descended from Heaven. Here I believe is some mistake. It came from the other place and I guess 'twill go there again."

A sample of how anti-Masonry perverted every possible representation of the Order is seen in the following poem. It was written by a Prof. Dean, and very widely circulated under the title "The Freemason's Dream." The last verse read:

"My heart in devotion, it swells to an ocean

To see all Freemasons in union agree;

We will meet them in glory, and there tell the story,

Where troubles and triais forever shall flee."

This was changed to read:

"My heart in dejection, it swells to reflection

To see the corruption of Freemasonry

Could I meet them in glory, I'd there tell the story,

And warn the Freemasons from its thraldom to flee."

But the warning was hardly necessary to the few lodges and members that were left in this part of the state. In most towns a faithful few had hidden the records and working tools, sometimes in a hole on a hillside, or under the floor of a barn where it would be accidentally discovered years later.

Like all wide spreading movements, the causes and encouragements of anti-Masonry were complex and very diverse. In some parts the Morgan affair was a subterfuge, a political plot under a thin disguise. In other towns internal trouble in the lodge defeated its purpose. "Immoral conduct of the members, lack of ability to enforce discipline in the lodge, the brethren will not meet upon the level or part upon the square, obligations are disregarded," these are the reasons for the abandonment of the lodge in the shire town of Windsor County as early as 1827. This was not an exceptional case, but a sample of the pernicious purposes undermining the Craft. It is undoubtedly true that Vermont Masonry had flourished more than was good for itself. Many had become members for political influence. Many knew nothing at all about the Order, never had attended a meeting since they had been made members, and were ignorant of its principles. It could be said of the lodges as it was said of the first Grand Lodge in England, "It ran itself out of breath through the folly of its members."

It was also the time of many revival movements of an emotional type that took Masonry as its chief point of attack. It was the time of many fanatical excitements such as phrenology, mind-reading, magnetism, hypnotism, and many such movements, most of which were half fraud. The new immigration brought social unrest; the spoils system caused political dissatisfaction. Anyone with a loud voice could get an audience. It was as true then as now:

"The whole world loves the quiet men

Who sit all day as still as owls;

But 'tis needless to mention,

It gives its attention,

To the man who gets up and howls."

Twenty years passed, and in 1850 in Windsor, and gradually all the other towns and villages of Central Vermont, little groups of a dozen or fifteen men quietly came together of their "own free will and accord" for the reformation of their lodges. They were men beyond middle age. They had no banquets, parades or public services. They were willing to make sacrifices, to endure hardships, to work hard, to face possible local criticism and personal risk. There was not a "cowan" among them. No one in those days talked about "watch-fob Masons." Masonry had been purged until there were no members who were Masons only in name. They had not come together for social purposes, for they could have found that in other places with less personal risk. There must have been some deeper purpose behind their reorganization. Sometimes it is only when a man takes a long journey away from home that he truly comes to appreciate its love and care. Often a man can judge his business best when he is away from it. A certain man who lived in a situation where for three years he could not attend church, came to a new appreciation of its necessity and worth through its enforced absence. Something like that moved these men of seventy years ago.

They could only have been men who knew their work well. Through the years, the old truths, of which their work was but the symbol, must have haunted their minds, for they lived not with the monthly repetition of the work but with the ideas of what it

meant. It must have seemed to them that they were living in the ante-room when they should have gone on into the lodge; that there was confusion among the workmen, that their column was broken and the temple incomplete. They had been spending their years in the North and its darkness was unnecessary. As earnest workmen they had set out in "friendship, morality and truth," but they had been betrayed by those whom they had trusted, their hopes and creative purposes had been put to death and thrown into an unmarked grave. Their enemies had said that Masonry was dead, but these few men believed that there was still something that could not be defeated, and which could yet be raised from the level of death to the perpendicular of life. Once they had known "how good and how pleasant it is for brethren to dwell together in unity." Then their society had been torn by jealousy, hatred, unkindness and unbrotherliness. Now they faced the problem of living together. "The only cure of unbrotherliness is brotherliness," was their conviction. Here in the teachings of our Craft were the basic principles of tolerance and charity and truth, and the cement of brotherly affection. And on this they built their Order anew, and we honor them because they came through with it.

To us of 1925 many truths come out of these tragic experiences. Perhaps we are reminded to be more careful in the selection of candidates. Perhaps it means that we should be sure that every man of us is trained in the work, knows its meaning from study, and is fully acquainted with the history and the symbols. But there is a greater lesson, one that Vermont Masonry will never have to learn again, and it goes to the very heart of our fraternal purpose. If these fast fading events mean anything at all, they tell us in unmistakable terms that Masonry is not a search for a word. One may know the word and not have the spirit. Masonry is not something that can be voiced in a few words. Its secret is not a combination of syllables. It is true of Masonry, as of the highest religion we know, "not he that nameth the name, but he that doeth the will." Masonry cannot be exposed in a book. It is as safe and deep as character. If it had been false at heart it could not have lasted. It lives in its truth.

----o----

THE DUTIES OF THE STEWARDS

IN the early days of Speculative Masonry lodges made much of their "feasts," and other gala events. Such affairs were carried on by the lodge itself, as one of its regular duties; and their stewards were chosen for the express purpose of superintending them. Nowadays it has generally come to be the custom to leave the planning for all forms of sociability to special committees or clubs, as if the social hour were something apart from, or even opposed to, the proper work of a lodge. In addition to this emasculation of the scope and duties of the lodge, the special committee method has a further defect in that it leads to extravagance, clannishness, and sometimes to results still less dignified. A sensible way out is for the lodge to recover control of its own social life by placing all responsibility for it once more in the hands of its stewards.

----o----

Great Men Who Were Masons

Francis Asbury Roe

By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

REAR ADMIRAL FRANCIS ASBURY ROE was born in Elmira, N. Y., in 1823. Of his early life little is known, but at twenty-two years of age he received an appointment as Midshipman in the United States Navy. Five years later it is recorded he was raised a Master Mason in Union Lodge, No. 95, in his native town.

Of all the officers whom l have met he was remarkable for a sincere and sublime religious faith. He believed so simply and completely in the Divine Providence that in times of danger he was absolutely fearless, and in this confidence would often do things that in another man would have b e e n pure foolhardiness. He was a very reserved and reticent man, and had but few intimate friends. He was abstemious and rigidly moral in all his habits, so much so that his presence and example were at times embarrassing to many of his fellow officers.

His first service was on board the old sloop of war John Adams, in which vessel he served three years on the west coast of South America, in rough water and fresh breezes. The John Adams was very low between decks, and the berthing space very cramped, and altogether the vessel was badly ventilated and uncomfortable; but in those days a seafaring man did not expect the comforts of home.

His next ship was the Yorktown, on the west coast of Africa, where though still only Midshipman, he did the duty of lieutenant. Later he was with Commodore O. H. Perry at the blockade of Vera Cruz, in the sloop Boston, and was wrecked in that vessel in Eleutrera Sound in 1847. Next he served in the Alleghany, an experimental steamer, and later the same year went for a course in the Annapolis Naval Academy. In 1848 he graduated, after which he was absent from active service for a period of eleven months. His next service seems to have been on the mail steamer Georgia, after which he was appointed to the famous old brig Porpoise as lieutenant and executive officer when she was commissioned for the Behring Sea exploring expedition, and later in the China Seas. It was during this cruise that the Porpoise had an action with a fleet of thirteen pirate junks, all heavily armed, in Koulan Bay. As a result of the battle six of the junks were sunk or that destroyed and the remainder dispersed with heavy loss.

After this he served on another exploring expedition in the Vincennes, through the Sea of Japan and the Kurile Islands and along the north coast of Siberia. This expedition was chiefly for surveying and charting purposes for the benefit of navigation, as those coasts were almost unknown to geographers and seamen alike.

During these years Roe was continuously in service, receiving some promotions, though frequently they were unduly retarded. The present writer first knew him as first lieutenant of the Pensacola in 1861, at the Washington Navy Yard. This vessel was another experimental steamer, but full rigged in addition to her engines. She was armed with a heavy smooth bore battery. Her commander was ordered to join Farragut's fleet off the Mississippi River Passes. To prevent her doing this the Confederates erected batteries at four points on the Potomac. The President was very anxious and visited the ship several times, encouraging everyone on board. Roe

seemed the only one not in the least disturbed by the prospect, and in the event his attitude was justified. The ship ran safely by the batteries at night, and though she was subjected to a brisk fire from them all not a shot hit her, nor did she fire a gun in reply. When she reached her destination it was found that she drew so much water that it was impossible to get her over the bar of the Mississippi until she had been greatly lightened. However, she was finally floated over and Farragut was ready to go up the river.

Like most officers Roe was known to his men by a nickname. He had a very dark skin, black eyes and a very black beard, and he was naturally called "Black Jack." After the Pensacola had got by Fort Jackson which was effected with very little damage, she ran into a fleet of armed river boats which put up a stiff and determined fight. Their shells were bursting freely, doing much execution. Stationed on the wardroom ladder, passing up ammunition, was a coal-heaver named Eagan, and as "Black Jack" rushed past the hatch, trumpet in hand, shouting some order, Eagan said, "Howly Jaze, Oi hopes the firrst shell that burrsts over the ship will take the seat of the trousers off of him," and it was scarcely a minute later when the fragment of a shell actually did this to Roe, taking a good deal of skin and flesh besides. He fell forward, was picked up and taken to the sick bay, and as he was carried past, Eagan said, "Howly Mother, it's lucky Oi did not wish it was the head of him."

Roe was promoted to the rank of Lieutenant Commander in July, 1862, and was ordered to command the Katadin after the fall of New Orleans, and was in the fight at Grand Gulf when the army was landed to garrison the place. Here Roe witnessed some pillaging on shore, by soldiers and officers, which greatly outraged his feelings, for if there is any one thing impressed on the mind of a young navy officer it is respect for civilian inhabitants and their property rights. He reported this pillaging to the Secretary of the Navy, knowing it would get thence to the Secretary of War and come back to the commanding army officer for action. This actually did occur, but instead of the letter going to the Division Commander it reached the Department Commander, Maj. Gen. B. F. Butler. The latter replied to the War Department in such caustic terms respecting Roe as would have made many an officer challenge him. But Roe, satisfied with having done a Christian act, as well as one that he regarded as his duty as an officer, said that to read between the lines would condemn Ben Butler in the estimation of any officer or honest man.

In 1864 Roe commanded the paddle wheel gunboat Sassacus in North Carolina Sound, and very promptly destroyed two blockade runners. The Confederates then sent out their new iron-clad Albemarle to meet the Sassacus. An engagement took place on May 5, 1864, which was very hotly contested. The Albermarle, iron-clad, had the advantage of almost complete protection for her guns and crew, while the Sassacus had that of speed and steam power. There were many killed on board the latter ship, and for a while it looked serious. However, by skilful handling Roe caught the iron-clad across his bow, and sending his ship ahead full speed, rammed his opponent, which so damaged her that she began to take in water fast and was glad enough to escape up the nearest river. However, with a parting shot she put a shell into the Sassacus' engine room and burst one of the boilers, doing much injury. Altogether it was one of the hottest naval duels in the Civil War.

Roe afterwards commanded the Madawaska; and later the Michigan on the Great Lakes. In this last vessel he was called to quell the miners' riot in Marquette which saved the town. He was in command of the Tacony at Vera Cruz at the time of the capture and execution of Maximilian, and as senior officer prevented the bombardment of the city by the foreign war vessels assembled there. After this he was fleet captain under Admiral Rowan on the China Station. His last cruise was on the Lancaster off the coast of Brazil. In 1875 he was on duty at the New London Naval Station and on special duty at Washington from 1879 to 1880, and he was at about this time member of the Board of Examiners at Annapolis. In 1880 he was promoted to the rank of Commodore, and from 1883 to 1884 was Commander at the Government Naval Asylum at Philadelphia. He was retired from the service at the end of 1885 with the rank of Rear Admiral.

The writer saw a good deal of Admiral Roe in 1896 and enjoyed many intimate conversations with him. He was just as serious as when a young man. He said that in all his service he had never had a nickname, and, while we smiled inwardly, we thought of Dennis Eagan and the seat of his trousers.

Admiral Roe died in Washington on Dec. 28, 1901, and was buried in Arlington National Cemetery. The writer has always regarded Roe as a great man, and is happy to think that we may claim him as a Mason. He was a true and sincere Christain, who never intruded his creed on others; one who ever set a splendid example; who was as

ready to reward a generous or righteous act as to condemn a fault; who enjoyed a glass of wine but detested intemperance; and who loved a generous and manly man. He was buried in a grave adjacent to that of his old shipmate and lifelong friend, Rear Admiral Earl English, and over his remains the beautiful granite monument shown in the engraving has been erected.

----o----

EDITORIAL.

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

ANNOUNCEMENT

CMANGE is the universal law and the theme of every age. It comes no less to THE BUILDER than to other established institutions, and it comes now in this announcement of a successorship in its editorial chair.

Bro. R. J. Meekren, known to readers of THE BUILDER and as well to students of Freemasonry, is now in charge of the editorial affairs of the National Masonic Research Society and its official journal.

It is, in reality, scarcely necessary to introduce Bro. Meekren to our members, for his pen and the results of his research have already done that. Rather is it necessary to give something of the occasion therefor and of the retirement of Bro. H. L. Haywood, who has been obliged to leave this work because of the state of his health.

A serious illness during the summer made his physicians insistent that he reduce the physical demands upon him, and it was upon consideration of this advice that he decided to take the step of severing his active connection with the National Masonic Research Society.

Bro. Haywood has been identified with THE BUILDER from its inception, assisting Bro. Joseph Fort Newton during his occupancy of the editorial chair and afterwards becoming more and more responsible for the editorial. management of THE BUILDER until in 1921 he was placed in complete charge. During his incumbency he became well known personally and by correspondence to a very large number of Masons in every part of the country, indeed of the world, while his literary abilities were patent to all. His resignation is, as already noted, because of his physical condition and the necessity for preserving his health by lightening his duties.

Bro. Haywood's illness came while the August number and the September and October numbers as well were in preparation. Hence the absence of the formal announcement until the present issue.

In selecting Bro. R. J. Meekren to take charge of the editorial duties of the Society, it is my firm belief, developed through intimate association with the man amid particularly trying circumstances, that THE BUILDER and the work of the Society will maintain that constant progress forward and upward which has been the record of the years which have passed, despite the difficulties that are inherent in such efforts as those to which this Society and THE BUILDER are dedicated.

And having made this announcement, may I not add the assurance on my own behalf that nothing that it is possible to do with the resources at command will be left undone by this Society in the advancement of the cause of education in Freemasonry.

INSTRUCTION IN MASONRY

IT is well periodically to stop and take stock and balance our accounts, whether physical, commercial, mental or moral; whether as individuals or as organizations. At the present time the vaccination of "Education" has taken in the body corporate of Masonry. Most of the Grand Lodges in this country, including Canada, are doing

something definitely in this way, either using the machinery of the Masonic Service Association, or through Masonic Service Committees and Educational Boards of their own; many of tavern making regular appropriations for carrying on the work, in some cases of very considerable amounts.

This is all very much to the good. It shows at least that a need is recognized, that there is something lacking in the general condition of the Craft, and also a desire to find and apply a remedy. Yet a general survey of what is being done might lead an innocent bystander (which THE BUILDER, of course, is not) to suppose that the doctors agreed only in disagreeing, and that the patient had no more chance of recovery than Nature and Providence might extend.

This however is merely in passing. There is no intension here of criticizing or even of making suggestions. Freemasonry in each section of the country has, to a very considerable extent, special characteristics, peculiar conditions and its own particular problems. A variety of treatment of the one we are considering is thus inevitable, and very largely desirable, at least in the experimental stage. What it is proposed to do here is to briefly review the question in its more general aspects. For this no apology will be needed as members of the National Masonic Research Society are naturally interested in the subject, both from their own personal requirements and through desire to be of use to their brethren.

It may be of advantage to consider the matter under different heads, as it is so extensive that it really is hard to see the forest for the trees. First we may briefly ask what indications are there that there is a need for education, what deficiency is to be found in Masonry and among Masons to make it a desirable or necessary thing? The answer to this is very much under our notice, and there is little need to cite chapter and verse. The large number of members who have little or no interest in the Order, the questioning of the younger Masons who want to know what it is all about anyway. A feeling that the Institution has grown to an enormous size and is yet apparently without definite purpose or object. Both the instructed and the uninstructed feel that Masonry means something, stands for something, if only it were known what it was. Those we have called the instructed have worked out more or less satisfactory conclusions for themselves. They feel, and experience tends to show they are right, that only a small minority of the uninstructed will find out things for themselves, and

they feel that there should be some machinery for teaching the others, and so prevent them from swelling the great class of the lapsed and indifferent. About this there is nothing new, the point of especial interest here is that the demand for education is not a "high brow" affair at all, it is not to make the members of the Craft scholars and students, but to make them Masons, to give them the instruction necessary to Larry out their Speculative vocation. Those who have it in them to become students usually do so in spite of difficulties and discouragements. Yet, a complete scheme of Masonic education must regard them as well. There is no reason for needless difficulties to be put in their path, and their natural use in the organization is to instruct their brethren. An educational system must arrange for the training of teachers.

The second heading that we may take up is the subsidiary question whether the Masonic system contemplates anything of the nature of education, and if so, by what method was it supposed to be carried out ?

This again is a question of which the answer is right at hand. The most superficial acquaintance with the ritual will indicate an affirmative answer. The lectures of the several degrees are obviously designed to instruct. The Entered Apprentice is informed in the charge given to him that in his leisure hours he is "to converse with well informed brethren" that he "may improve in Masonic knowledge." But the charge given to the newly passed Craftsman goes beyond this and "earnestly recommends" to his consideration the 'study of the liberal arts and sciences," showing that not only was the Mason expected to devote time and attention in learning about Masonry itself, but also to "polish and adorn his mind" with general knowledge, as well as to "learn to subdue his passions" and "divest his heart and conscience of all the vices and superfluities of life." While the machinery for this is not obscurely indicated; not only is the neophyte to converse with well instructed brethren as he can find or make opportunity, but again and again it is emphasized that it is the Master's place to afford light and knowledge to the uninformed and give his lodge good and wholesome instruction. But it is not all thrown on -the Master of the lodge, it is the duty of every Master Mason "to correct the errors and irregularities" of the uninstructed. How are the Masters to teach unless they are first instructed themselves? The word "Master" with us implies primarily the idea of control, of authority, but as it came into Craft usage in mediaeval times it first of all connoted that of teaching and instruction. The Master directed and controlled by virtue of his ability to teach. It follows then that the organization of Masonry fully provided for instruction, for the education of those who entered it. But Master with us has come to

be but a formal title, all Masons receive it after a few short weeks, while yet in fact they are but very newly Entered Apprentices, and the Masters of lodges being chosen from such a class it is no wonder that in general they are little qualified to instruct. It would be something if they could be made to realize that it is their duty to do so, and if not qualified personally, to arrange that competent brethren should take their place in this respect.

Having thus seen that the original Institution both contemplated education and provided means to put it into effect, we may next ask what should be the position of Grand Lodge Committees, Research Societies, Study Clubs and other like organizations ? That is, should we acquiesce in the present state of things, scrap the old machinery and provide new, or should we seek to return to the old ways and use the newer methods to supplement and strengthen the old? Here again to ask the question is in the minds of most Masons to answer it. The old machinery is perfectly good and fully adequate were it used. The unit organization in the Craft is the lodge, and everything should be done in and through the lodge. Educational Committees should direct their efforts to this end, Study Clubs should be regarded as stop gaps and not as permanently desirable institutions, or at least as supplementing and not as supplanting the functions of the lodge in this regard.

This brings us to the last aspect of our general problem - of what should the Masonic curriculum consist ? Masonry is not a school such as our schools are today, but rather more like one of the old European universities where instruction was given, but the students pleased themselves as to what they took and when they took it. We cannot force members, if they lack interest, to learn more than the bare rudiments of the lectures. Instruction must be given in such wise that it will invite interest and encourage discussion and study, and only so can it be successful. A scheme of Masonic education must be based on the elementary instruction in the ritual, beginning with acquiring the bare forms, in the teaching of which the lodge machinery is still functioning. After these are learned the next step is obviously explaining their surface meaning. There is so much that is archaic in our formularies that there is need for a considerable amount of what we may call "textual commentary," the explanation of obsolete words and phrases, the pointing out that the ritual does actually mean something. From this would naturally spring instruction in the duties of the individual Mason, explanations of what Masonry should mean in his own life, and what he should make it mean to the world at large. That is the ethical and sociological side. With this is closely connected the symbolism of the Craft, for

this is chiefly intended to teach and emphasize the moral side. After this would come history. Much of the preceding cannot be fully understood without knowing how it came to be, that is, its history. History when thus taught is intensely interesting, though when handed out in heavy indigestible chunks nothing is more calculated to dampen and extinguish any interest the enquirer may have had. These then it would appear are the lines which general Masonic instruction should follow. The "higher" education, the instruction of the instructors is another matter altogether. If the majority of Masons had the elements it is probable that there would be no problem at all, for the way would be open for those capable to go on and qualify themselves to be Master Masons in the original sense of the term, and fully competent to teach and guide their less well informed brethren.

----o----

The Masonic Teaching

Masonry teaches man to practice charity and benevolence, to protect chastity, to respect the ties of blood and friendship, to adopt the principles and revere the ordinances of religion, to assist the feeble, guide the blind, raise up the downtrodden, shelter the orphan, guard the altar, support the Government, inculcate morality, promote learning, love man, fear God, implore His mercy and hope for happiness.

----o----

"Loyalty to one's country is an essential qualification in Freemasonry, and those only are acceptable who cheerfully conform to every lawful authority. Disloyalty in any form is abhorrent to a Freemason, and is regarded as a serious Masonic offense."

----o----

THE STUDY CLUB

The Symbolism of Medieval Architecture

By BRO. R. J. MEEKREN

ONE point about the Masonic Institution will be assented to by all students, that there is a real organic connection between the Speculative fraternity of today and the Operative organization of the past--but regarding the question how much of Operative usage and tradition has survived there have been, and still are, wide differences of opinion. At the least during the period of transition (say from 1680 to 1730, more or less) the old must have been mingled with new material, the new expanding and the old fading out until it was all gone-except the name, and some technicalities much changed in meaning; while at the highest we may suppose the essentials of the old were all retained and only changed in detail and by the addition of formal Speculative explanations. Between, these two extremes must lie the opinions of everyone at all conversant with the facts. It follows, therefore, that our present symbolism must either be derived from the medieval craft of Masonry or else have been borrowed from other and extraneous sources during the period of transition just mentioned, or even later still.

Of course the present system (or aggregation) that we possess may be of mixed origin in any proportion of the two elements, original and borrowed, and as the matter is too complex to deal with except one step at a time we will now confine our attention to the tangible symbolism in the architectural monuments erected with such loving care and patience by our Operative predecessors.

The supposition that medieval Masons recorded hidden doctrines in the symbols they carved in stone is incredible on the face of it. Any such teaching that the Craft may have possessed was quite easily and safely transmissible through the organization of

the lodge, there would be no need to record it publicly, even if under a veil. As a matter of fact we find that the emblems and devices actually used were such as were either commonly or traditionally known and employed, or else such as might easily be understood by obvious allusion. For instance, the fox preaching from a pulpit is as plain a denunciation of clerical rapacity as the bishop being dragged down to hell in a fresco of the last judgment still existing in an old church at Salisbury is a reminder that high position, even in the church, is no passport to salvation.

It has often been asserted that the old churches of Europe are full of symbolism, books written in stone for those able to read. That they are full of significance is undoubtedly true, and it may also be the fact that people today have generally lost the key to understanding them, but it does not follow that because we need special study to interpret the meaning that it was so when they were built. An inscription in Greek is unintelligible to most among ourselves today --to the citizen of old Athens it was as clear as the headlines of a newspaper. Among the people of Europe, in the thirteenth century say, there was perhaps no larger percentage who could read at all than among us who can read Greek or Latin, and to them generally written inscriptions would be as unintelligible as their emblematic and symbolic representations are apt to be to us. But when we go back and laboriously attempt to interpret these last we are faced with an added complexity that did not exist when they were newly carved. Most of these devices were conventional, at least to the extent that they were generally recognized and understood. Such a device stood for such an idea, as to us the symbol + means "add" or % means "percent." We do not think when we see these and like characters of what they may have meant in the first place, or how they came to mean what they do to us, we glance at them and take their face value and pass on. But in deciphering the symbols of a forgotten language it is quite different, to get at any meaning at all we must dig into their history and when we have found that we really know too much to easily realize their content at any given time.

SYMBOLS BECOME ORNAMENTAL

The key pattern, honeysuckle, etc., may once have been symbols, but became decoration merely. There were many emblems and motifs carried over into church decoration from non-Christian sources through folk tradition, but these were either given new meanings, or their meaning was forgotten. The maze, or labyrinth, from

being probably the ground laid out for a heathen ritual dance, became a means of a minor form of penance. On the other hand the medieval Mason had a sense of humor, and frequently indulged in mystification, and sometimes concealed his meaning. The architect of the Pharos, the great lighthouse of Alexandria, is said to have carved his own name on a great stone in the base and then covered it with cement in which was cut the name of the King--expecting the cement eventually to disintegrate when his name would remain. The story is doubtful but the Mason who carved a grotesque and evil looking dragon set in the gable end of a building at Glastonbury, which when seen œrom the side appears as the profile portrait of the Abbot of the time, certainly recorded his opinion of his employer--but he played safe for it is impossible to see the carving from the side except by climbing a ladder, or getting on the roof of another building, where an abbot would be hardly likely to go.

Recent investigation into the habits and customs of the so-called white Indians of Central America show that they have a highly developed picture writing, but that also certain individuals draw or paint pictures with no symbolic import, but from pure artistic impulse. Certain individuals among the Esquimaux have also been found who drew or carved most realistically animals in groups or singly, with no ulterior purpose but the pleasure of delineation. Pre-historic men, or at least certain pre-historic races, notably that called after the hamlet of Cro-Magnon in the south of France where their remains were first discovered in any quantity, seemed to have had the artistic instinct abnormally developed, almost comparably with the classical Greek or his Mycenaean predecessors. Yet it is possible these drawings and carvings had a magical purpose. That at least is the accepted theory. But such care and skill was not necessary for magic, cruder work would have served. We may suppose that this was the purpose but that the magician lost himself in the artist--just as the Greek sculptor carved statues of the gods, but made them ideal human beings.

Other races, however, such as the Azilians, showed little depictive ability--and went in for geometrical patterns. The purpose of their inscribed and painted pebbles is most obscure. Perhaps it was no more than a semi-serious play on the part of child-men. It is hard to say. But if one takes pebbles and a paint brush and undertakes to mark them with dots and lines and circles, or if one takes wet clay and a piece of pointed stick and attempts some kind of simple decoration it will be found how easily certain forms supposed to be symbols can be formed, how they will come of themselves practically, circles with dots in them, triangles, parallel lines, crosses and so on. The combinations of simple lines that give any effect as a pattern motif are not so many

but that almost any child will hit on most of them. It is for this reason that it is so impossible to say whether the origin of a given device was in a pattern or ornament, or was a symbolic representation. The cross is an example. Found practically everywhere and at all times, it seems almost everywhere to have been venerated as a very sacred, or at least significant, symbol. Yet no combination of lines is simpler or more obvious, a geometrical pattern can hardly be designed without the cross appearing in it somewhere, openly or concealed, and the original association which made of it a most sacred symbol is even yet not agreed upon by those most competent to judge.

Returning now to Christian Churches, we must, to begin with, clearly grasp why they were in the first place built at all. Every religion has sacred or holy places, most have sacred buildings, and these have varied in character according to the religion. A mosque is primarily a place where individual worshippers can pray, and secondarily where the Koran can be read and expounded. A Greek temple was the house or shelter of the cult image of some deity-the ritual all took place outside. Churches were first built as places where the sacrament of the Eucharist could be celebrated; and until the Reformation we may generally say that this was always the fundamental idea underlying the planning of churches. The evolution of the cathedral from the simplest form of basilica reflects the evolution of sacramental doctrine, though very likely the growing complexity of structure may have had an obscure, unconscious, reaction and stimulated the very advance in dogma by which it was caused. However, to trace this out in detail would take us too far afield and into controversial subjects besides; but in order to understand the Medieval churches and cathedrals this much must be borne in mind, that both priests and people, employers and builders, believed quite simply and literally that the sacred edifice would shelter the very presence of God, not spiritually only but in a sense physically, not only sacramentally but bodily. That every day, at the altar, the sacrifice of the cross would be symbolically yet really re-enacted, and that the bread and wine would become daily the flesh and blood of Christ. Believing this a number of things naturally and inevitably followed. Perhaps the very first would be the arrangements whereby the congregation of the faithful could see and worship, but with this would follow also that nothing could be too good for such a place. The costliest materials, the most skilful craftsmanship, the richest ornaments. But though the artist is always making new combinations, and going to nature for new elements of design, yet always (at least in the earlier schools) he starts with something traditional. Sometimes old symbols can be pressed into use, sometimes they have lost all meaning as we have seen and are simply pattern elements, but whichever it was it beautified and glorified the House of God. Thus we

find that one of the first types used to represent the Lord was the old mythological figure of Orpheus.

Orpheus it has been fabled descended to hades and by the power of his music obtained the release of his dead wife Eurydice; so he was taken to represent the Christ who saves men from death and hell. Another pagan figure adopted was Apollo, in the guise of the good shepherd, that is as carrying a lamb. Here we have an example of the inextricably tangled strands that go to the making of a symbol. Both the shepherd and the lamb represented the Saviour as taken directly from scriptural parable and metaphor. But Apollo had been regarded as a Saviour god, he represented the sun, and thus was equated with the sun of righteousness, and in addition the ram was an animal sacred to the sun, the stories of the golden fleece, or the purple lamb of Atreus, are in part sun myths. So that in this symbolic figure were many lines of association which made it full of significance to the converts to the new faith to whom these tales were as familiar as Bible stories are to us--or should we say to our grandfathers and grandmothers? There was the added advantage, during the first centuries, that such symbols were noncommittal--the unbeliever would see in them nothing to cause comment or remark. In the Christian sense they were secret symbols; later when it was quite safe to be a Christian newer devices took their place, and these earlier ones were modified in form and emphasis and gradually fell into the background.

In the mosaic design from North Africa, here reproduced from Mr. Lethaby's work on Medieval Art, we have probably part of the floor of a very early church. From the colors it is evident that the arches springing from the vases are intended for fountains, the wavy border being also a conventional representation of water. The deer drinking at the two streams of water springing from the holy mount refer to the Psalmist's verse, "As the hart panteth after the water brookx so panteth my soul after Thee, O God." The peacocks strangely enough were an early Christian symbol of the Resurrection, from a supposed fact of natural science (as then understood) which no one ever troubled to verify, that the peacock's flesh was incorruptible. It may be conjectured that this very beautiful bird when first introduced from the East was thought of as representing, or being like, the fabled Phoenix. The stories about the latter and its rebirth in fire show that originally it was the sun represented as a bird. The spreading tail of the peacock again and its many "eyes" was possibly connected with "thousand-eyed Argus" who was a personification of the starry sky. These two associations would have been enough to account for what was believed about the peacock in an unscientific age, which held also that the terrible unicorn was tame and

docile in the presence of a virgin, and that the pelican pierced its own breast to feed its young.

Again the streams of water at which the two deer are drinking, the fountains and the wavy border, all have undoubtedly a reference to baptism; the border may also have reference to the four rivers of Paradise, while the two streams flowing from the mount would remind the believer of the rock in the wilderness that Moses struck to give water to the people. The rock or mountain was constantly referred to Jehovah himself in the Old Testament; "The Lord is my rock and my fortress," "O Lord, my rock," "Be thou my strong rock," are but a few instances from the Psalms, while the sacred mountains, Sinai, Horeb, Zion, and later the Mount of Olives and the Mount of Transfiguration would also be brought to mind. But the associations or meanings of the symbol are even yet not exhausted. The two streams would recall inevitably the mingled water and blood that flowed from the Saviour's side when pierced by the centurion's spear, a detail even yet dwelt on in many popular hymns.

In the first centuries the cross does not seem to have been much used as a symbol by the Christians, and when used at all it was more frequently in the form of the Greek letter "Chi"--that is X, the St. Andrew's Cross. This was the first letter of the word "Christos and was most frequently used in the still familiar "Chi Rho" monogram. There was a natural reason for not emphasizing it, for it was still a common and peculiarly dishonorable mode of execution, reserved for slaves and especially atrocious criminals. But in Western Europe it was different. The late Baring Gould collected evidence to show that all the peoples of Western Europe, Celt and Teuton alike, used the cross as a sacred symbol, and he showed also that it is probable that its use in the church spread from West to East. That is, in the West it formed a link between the new and the old faiths. It does not mean that heathen ideas were necessarily carried over, but that the symbol being familiar and sacred, and being capable of a purely Christian meaning, was naturally employed, just as in preaching to the unconverted it was necessary to use their own terms for God, heaven and so on, in order to be intelligible to the hearers. With symbols as with words the form persists but the meaning changes.

When we come to the churches of the great period of the Middle Ages, in the full development of Gothic architecture, we find that they are filled in every available part

with sculptured and painted symbolism of this kind. To enter a church, to walk around it, was to pass in review the representations of every fundamental point of Christian faith, and much else besides. On the facade, above the main entrances, the Last Judgment was often depicted, as a warning to both those in and out of the Church's fold. In the porch, or in the west end of the nave, would be types of the initiatory rite of baptism, such as the Ark, the Israelites passing through the Red Sea, the baptism of our Lord, St. Peter sinking in the sea. On the screen separating nave from chancel was the crucifix; over the high Altar, the Ascension, or the Lord in glory surrounded by angels. The Annunciation, the Nativity, would be depicted, the Wise Men from the East. The genealogy of the Lord in a "Jesse Tree," and everywhere the representations of saints and angels, martyrs, confessors, those who had defined or supported the faith, with many allusions to their stories. Virtues and vices allegorically and symbolically represented, the seasons of the year, and the characteristic occupations carried on in each--the whole of life and of history as known to the builders was set forth in such wise that the simple and unlearned could understand.

But the question arises, who devised all this? The only answer that seems possible is that it must have been those who had the churches built. Here again we must remember that whether priest and congregation, bishop or noble, all were at one on the matter. And the builders, the masons, were not a caste apart so far as religion was concerned, they had the same faith, and the same ideas about religion as their employers. Those who provided the funds, knew, as those today who consult an architect, something of what they wanted. They knew which saint they wished to dedicate the church to, they had an idea of the size they could afford, they doubtless referred to other churches as having this or that point they would like included. Then with these indications the master would sketch a design. The final plans would be a result of consultation and discussion between all parties concerned. When it came to details the same process seems to have been gone through. We will say that a doorway is in question. It has been decided between the Master and his employees that a certain subject shall be treated, let us suppose the "Last Supper", or as it would then have been thought of, the "Institution of the Holy Eucharist." The Master would depict this to one of the craftsmen, who in his turn would make sketches and discuss them with the Master, and then after the general outline had been decided on he would proceed to do the work. Over the doorway might be a relief showing Christ and the Twelve sitting at table. Or it might be arranged as a series of separate statues, the Lord in the central position, with the chalice and paten, the statues of the Apostles on each side, each with his distinguishing attribute. Over each there would be a canopy, while under the brackets supporting each statue might be some allegorical or

symbolic device worked into the design, that would have some reference to the person represented. Here if anywhere would be found the expression of individual ideas. But whatever these were they would be in accord with the general scheme outlined. In certain places, as in mouldings, the carvings on the misereres, or in the gargoyles, the craftsman might let himself go, and introduce satyrical or humorous subjects-but these would in general be as obvious in intention as are comic supplements or political cartoons to us. Sometimes again frankly pre-Christian devices with the old pagan intent were inserted, but these would be in the nature of traditional survivals of which there are so many examples in all the higher religions as well as in traditional Christianity. This will be touched on in a succeeding article.

The conclusion the evidence thus far examined has led to is that the medieval church builders systematically employed symbolism, of a specifically didactic character. It ranged from bare conventional signs to the highest flights of artistic representation in sculpture and painting, and it was designed with the conscious purpose of recalling the tenets of the Christian faith, and of other points regarded as interesting or edifying to the worshippers, and lastly, that there was nothing secret about it, that it was intended to be, and doubtless was, as obvious in meaning as the advertisements on our billboards.

REFERENCES

For a general view Medieval Architecture by A. Kingsley Porter is one of the best works on the subject. A smaller, but most excellent work, is W. R. Lethaby's Medieval Art, from which the illustrations in the article have been taken.

QUESTIONS FOR DISCUSSION

What was the real character of the symbolism found in the churches built in the Middle Ages? Was there any esoteric meaning attached to the symbols employed? If there were such hidden meanings by whom were they intended and for what purpose?

How much of the original meaning clung to old pagan symbols when used with a Christian reference?

----o----

SORROW

By BRO. Emerson Esterling, Oregon

To many of us the pursuit of happiness, and the escape from sorrow, is the desideratum of our mortal existence. Our great national institution of government makes mention of this in our worthy Constitution. Blindly seeking after this coveted condition, we only too quickly find that with it comes, to our way of thinking, that opposable state, sorrow.

But the philosopher, seeking not pleasure nor happiness, perhaps receives fully his lot; for he takes in hand and peruses the garment of Hertha, spun from the spindle of the Fates, the cloak of ideas, woven from the black and white threads of eternity, and finds that one lends to the other, and that without the blinding light and abject blackness we would know nothing of the gray of our consciousness.

Seeking, and partially reaching the heights of joy and happiness, eschewing, but overtaken by the depths of sorrow, we come to know.

Albert Pike writes, in his Morals and Dogma: "All the true Initiates have recognized the usefulness of toil and sorrow. 'Sorrow,' says a German poet, 'is the dog of that unknown shepherd who guides the flock of men.'"

We who have taken the degrees of the Scottish Rite of Freemasonry, and who have taken it for more than the form and pretense of ritual, know it to be verily a Lodge of Sorrow, for to the true philosopher life itself is a sorrow, for with his vision he can see ahead, behind, beyond, and in the range of his vision looms up "what might have been," "what might be," and all around he sees only what is--and it is no wonder that many saw Christ weep, but none saw Him smile. No wonder that the great Abraham Lincoln carried the woe of a nation on his shoulders and the sorrow and suffering of humanity in his face--he saw!

However, we must consider the contagious effect of personality. The chronic grouch, the person who has a biased view of things, and whose perverted influence is extended to others, is not to be confused with the man who has found wherein lies the true happiness, who has sounded humanity and the universe to his mental capacity, and who comes forth with an understanding of better things, and then accosted with the grim realities of this fallen race of mankind, expresses a sorrowful sympathy.

So, we find in the woof and warp of the mantle of life both black and white threads, interwoven, interlinked, under and over, around and about and side by side--and, wearing this mantle throughout our mortal existence unto the portal of death where we must shed all and stand naked and alone, we must accept the texture, for the self-same hand that formed us out of the dust of the earth fashioned our mantle, of sorrow and Joy.

----o----

A MASONIC CREED

The Free and Accepted Masons of the State of New York, by their Grand Officers and Representatives in Grand Lodge assembled, at an annual communication thereof,

in accordance with existing Constitutions and Laws, do establish and promulgate the following

Preamble

As an expression of the simplest form of the faith of Masonry, not exhaustive, but incontrovertible and suggestive, the following is

The Masonic Belief

There is one God, the Father of all men. The Holy Bible is the Great Light in Masonry, and the Rule and Guide for faith and practice. Man is immortal. Character determines destiny. Love of man is, next to love of God, man's first duty. Prayer, communion of man with God, is helpful.

----o----

THE LIBRARY

DOGMA AND SCIENCE

WHAT IS DOGMA? By Edouard LeRoy. Translated by Lydia G. Robinson. Published by the Open Court Publishing Co., Chicago, III. May be purchased through the Book Department of the National Masonic Research Society, J950 Railway Exchange Bldg., St. Louis, Mo. Boards, 6x4, 89 pages. Price. postpaid, 60c.

THIS is a remarkable little book. It goes right to the very root of the question with no redundant argument or superfluous illustration, while yet the author's thesis, or rather, as he insists, his question, is put so clearly that it seems difficult to comprehend how he could have been misunderstood. Yet misunderstood he was, and his little essay was the cause of a prolonged controversy in the French press, not only in theological and philosophical journals, but also in the popular magazines and newspapers.

Mr. LeRoy is a Roman Catholic, and apparently both sincere and devout in his religion. But he is also a philosopher and fully abreast with scientific and literary culture. His question is addressed to the authorities of the Roman Church, and though he asks a question he apparently puts them in a dilemma - which may account for the hostility his article roused, and the fact that when republished, with some of the letters it elicited and the author's replies thereto, it was put on the Index as a book forbidden to the faithful.

The reason for the question raised may be given in the author's own words. "I desire above all," he says, "to make better known the state of mind of these contemporaries who think, the nature of the questions they ask themselves, the obstacles that hinder them and the difficulties that perplex them . . . The experience of cultivated non-Christian circles (I might even say a personal experience) has demonstrated to me that the proofs brought forward as traditional have no effect on intellects accustomed to the discipline of contemporary science and philosophy." And further on he says, "Let no one think such a task profitless or superfluous . . . we [i. e. defenders of dogmatic teaching] are not listened to or understood. What we say has no response and carries no weight. We exert ourselves in [a] silence and in a void, without even giving rise to any criticism or refutation." And again he says, "Today denial does not attack one dogma any more than another. It consists above all in a preliminary and total demurrer . . . it is the very idea of dogma which is repugnant, which gives offense."

By a dogma, he means a point or article of faith held and taught by the church, and his argument holds good of any dogma of any church, and two of the three given in illustration are held by all orthodox churches. He shows that understood purely and simply as intellectual propositions they are not only impossible to demonstrate but that they are positively meaningless. He then shows that historically dogma is negative, it is not this or that is to be believed, but such and such a thing is not to be

believed. Only in the historical setting have the dogmas of Christianity any intelligible meaning from the philosophical point of view. But beyond this they have a practical meaning, as in one of his illustrations, "God is a person," teaches negatively that God is not simply a law, a hypothesis, an abstract force. But positively it implies that the believer must act as in a personal relation towards the mysterious being we call God.

The discussion of this subject will prove of great value to thinking Masons who really want to know quite clearly what the "belief in God" that is a prerequisite to membership in the Fraternity really implies.

The translator is to be congratulated on the successful rendering of the original into exceedingly clear and idiomatic English. We could wish that she had gone on and included some of the ensuing controversy.

* * *

DEMOCRACY VS. AUTOCRACY

THE VISIBLE OF THE INVISIBLE EMPIRE. "THE MAELSTROM." By Edgar I. Fuller. Revised and edited by Geo. La Dura. Published by the Maelstrom Publishing Co., Inc., Denver, Colo. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth, illustrated, 178 pages. Price, postpaid, $1.60.

THE author was at one time Executive Secretary to Edward Young Clarke, Imperial Giant, Imperial Wizard Emeritus, Knights of the Ku Klux Klan, but has very fully and completely renounced the organization. This and the title will give the reader a very fair inkling of what to expect. Incidentally one would remark that publisher or author, or whoever was responsible for the allegorical picture that comes before the

Foreword, seems to take the Maelstrom to be a kind of cyclone, tornado or aerial disturbance of some kind. The word of course simply means "millstream" and was applied to a once famous and much dreaded whirlpool caused by tidal currents off the west coast of Norway. This error is perhaps trivial enough in itself, but one feels in a way that it may be really typical of the whole work.

The book is in brief a very fierce and bitter accusation and denunciation of the Klan, its founders, its leaders and all its ways and works. If a tithe of what the author alleges is true his indignation would be more than justified, but the critical reader, failing other sources of information, would be inclined to suspect that righteous wrath has run to seed in rhetoric. It certainly seems that a more restrained account would carry greater conviction.

The author gives us an account of the founders of the present day Klan, and the men who now control it, and it is no pleasant picture that he draws. There are included portraits of Simmons and Clarke which might be those of any ordinary prosperous American citizen. Certainly these illustrations would not give us by themselves the impression that the first showed the features of a man "characterized by physical laziness, mental inertia and moral insensibility from childhood," of a minister of the gospel "discontinued, while yet on trial because of his inefficiency and unreliability, with grave rumors as to his moral conduct." Nor does the other look like a confessed white slaver, a renegade Presbyterian church worker and habitual drunkard. Yet on the other hand the author alludes casually to newspaper reports that would fully bear out his characterizations. Into these personalities, however, it is hardly worth while to go. The Klan and its activities are of interest to Masons, negatively in the first place, because of the persistent propaganda put out to lead the public to think that there was some connection between the two organizations. Secondly, it is of interest to individual Masons as citizens of the United States, because its machinery is so diametrically opposed to the ideals of democracy on which the Republic is founded. Secret tribunals are a natural resource of a people oppressed by a despotic and tyrannical government, but they have no place in a free country. The Klan as a pretentious make-believe would be only a source of mirth, but when it tries to make its hidden autocracy effective it becomes a legitimate object of apprehension and reprobation. At the very best it is a short cut to reform that would lead still deeper into the quagmires of injustice and corruption.

One of the most amusing things about the Klan is the amazing nomenclature in use, and the even more amazing crudity of its rituals. It is a cause of wonder how anyone with enough education to be able to read and write can stomach it. It evidently subsists on racial and religious prejudice, and its promoters find their fishing the better the more they can trouble the waters. We can fully recommend the book as a counter-irritant to anyone at all inclined to become a Klansman.

H.C.S.

----o----

THE QUESTION BOX and CORRESPONDENCE

ETIQUETTE FOR GRAND OFFICERS - AND OTHERS

I read with interest an anecdote in the October BUILDER, narrating that a Grand Master on an official visit was seated in the East during the reading of a passage from the Old Testament, in the course of which he repeatedly asked a Past Master seated beside him, "What does that mean?" The Past Master replied irritably that he did not know. The moral is that Past Masters really ought to know more things than they do know.

This is, I suppose, incontestable; but the anecdote calls to my mind a problem in politeness which is occasionally perplexing. I have not found in any of the standard books of etiquette directions on how to shut up a Grand Master; nor, frankly, do I think I would act upon the knowledge if I had it. One shrinks from the exercise of stupendous powers. Besides, one ought never to get irritated at a Grand Master any more than at an organist. Most of us could not fill either job. But just what ought you to do if you are visiting a lodge and some Worshipful Brother seated next to you persists in chattering to you during the work; or if you are entertaining a visitor and

he converses so continually that even the candidates as they pass by cannot but hear him? You don't want to be a solemn ass; but conversation, when it is neither time nor place for it, is one of the crimes it takes two to commit; so if you talk back to your amiable neighbor many can see that you and he are talking and some can hear you.

If you happen to be seated in the East when this occurs everybody can see that you are talking.

My own solution of the difficulty is a compromise - no doubt a cowardly one. At most stages of the proceedings I do answer back, under the continual fear or perhaps hope - that the Master will gavel us into silence. But when the Scripture is being read, I would not pay attention to anybody seated beside me, were he a Grand Master or the best of grand good fellows. I don't think my regard for the Bible is superstitious or fanatical, but when the word of God is being read to me, I consider it up to me to pay attention to it and not to anything or anybody else.

I have even noticed conversation going on during prayer. That surely is boorish as well as irreverent.

Would it not be well once in a while to suggest to officers, kindly, that during the work they ought to sit up straight and pay attention; and might we not remind Past Masters, respectfully, that when seated in the East they are conspicuous and are setting an example? Let all the brethren remember that it is the lodge at work, not merely certain performers doing the work. If that were more fully realized perhaps the work would seem more interesting.

There is a time for conversation, for catechism by Grand Masters, for speechmaking and for all that promotes sociability. The Master has power to allot the time for these things as he deems best; the brethren, whatever their station, should govern themselves accordingly. At least, that is the way it seems to me.

C. H., New York.

* * *

THE RELIGION OF PRESIDENT HAYES

The evidence as to the religion of President Hayes that would probably be regarded as most authentic, is his own diary, in which he wrote on May 7, 1890: "I am not a subscriber to any creed. I belong to no church. But in a sense satisfactory to myself and believed by me to be important, I try to be a Christian, or rather I want to be a Christian and to help do Christian work." Again, on Jan. 8, 1893, nine days before his death, he wrote: “I am Christian, according to my conscience, in belief, not, of course, in character and conduct, but in purpose and wish; not, of course, by the orthodox standard. But I am content and have a feeling of trust and safety."

These extracts and many others from Hayes' diary are printed in the two-volume "Life," by Charles Richard Williams (Houghton Mifflin Company, 1914) which was written at the request of General Hayes' sons and principally in the family home at Fremont, Ohio. Hayes' mother was a New England Congregationalist; when they moved to Ohio his parents united with the Presbyterian Church. Hayes went to Kenyon College (Episcopalian) but apparently only because it was the nearest. The President's wife was, as is well known, a zealous Methodist and he always went with her to church. His biographer, Williams, says: "His widowed mother's pride in him was unbounded, and she never had fault to find with him except that he did not make public avowal of the Christian faith and unite himself with some church. While he felt himself to be a Christian in all essential respects, he never united with any church. There were declarations of belief in the orthodox creeds that he could not conscientiously make."

Similar statements, though much briefer, are found in the "Life," by William Dean Howells (New York: Hurd and Houghton, 1876).

Charles E. Harrison, New York.

Referring to the statement in your October issue that President Hayes was a Baptist. President Hayes and his wife were both members of the Methodist Episcopal Church.

On retiring from the Presidency, he made his home at Fremont, Ohio, and the Methodist Episcopal Church in Fremont is largely indebted to President and Mrs. Hayes for its beautiful church edifice.

President Hayes and my father were close friends and frequently discussed religion. One day I overheard my father say, "Hayes, I know you belong to the Methodist Church, but what is your religious belief?" He replied, "I am a Christian; there are very few of us." Another statement he made and which I overheard, "It is not related that Christ ever smiled. He seems to have had no sense of humor."

Frank H. Howe, Ohio.

* * *

MARK TWAIN

I wish to call your attention to an article appearing on the Editorial page of the January, 19?5, issue of THE BUILDER, to the effect that Mark Twain was an atheist. In a publication known as "Masonic Events," whose business office is located at 186

N. LaSalle street, Chicago. Ill., I read another article which leads me to believe that Mark Twain was a member of Polar Star Masonic Lodge, No. 79, St. Louis, Mo. These two articles conflict with each other. Which is correct?

A. F. S., Illinois.

The editorial in the January issue of THE BUILDER was based upon the biography of Mark Twain. written bit Albert Bigelow Paine, who is the authority for stating that Twain in his later years was an atheist. We have no other authority for the statement than that contained in the Paine biography. This statement, however, is not inconsistent with the statement that Mark Twain was a member of Polar Star Lodge, No. 79, St. Louis, because his membership in Polar Star Lodge was at a time prior to the period in which it is averred by Mr. Paine that he became an atheist.

During this latter period of his life he was no longer a member of Polar Star Lodge; therefore, his religious beliefs could not be called in question.

THE BUILDER does not accept responsibility for the statement in the Paine biography, but simply in its editorial saw in the distress of that great humorist probable confirmation of the statement made by his biographer.

* * *

STEPHEN MORIN

The article by the undersigned in your September issue on "Facts About Stephen Morin" seems to have elicited considerable interest as shown by the receipt of a number of letters by him.

The most important was one from Henry A. Alexander, a prominent attorney of Atlanta, Georgia, who in his letter dated Sept. 22, says:

"Referring to your article 'Facts About Stephen Morin' in the September, 1925, number of THE BUILDER, in which in the third paragraph you refer to Abraham Alexander, the first Secretary-General of the Scottish Rite, Southern Jurisdiction, may I correct your impression that he was not a Jew.

"The pertinent facts are that Mr. Alexander, my great-great-grandfather, was a native of London and a Jew.

"Without compensation he served the Jewish congregation of the House of God of Charleston, South Carolina, as its minister from 1764 to 1784, and this service is still commemorated in the ritual of that congregation for the Day of Atonement. He is buried in the Jewish Cemetery in Coming Street in Charleston and his descendants are Jews."

To this most interesting letter to all Scottish Rite Masons I replied, saying I was very much pleased to learn that there were descendants of this noted brother, Abraham Alexander, now living in the United States, and asked for more details of his life, as Albert Pike was able to find out but little concerning him save that he was employed in the Charleston Custom House, was an Englishman and, as his informant expressed it, "a fine caligraphist." I further suggested to Mr. Alexander that he give me all the facts concerning his illustrious ancestor that he cared to communicate for publication as a separate article, to which I have as yet received no reply.

Cyrus Field Willard, California.

* * *

MASONRY AND THE HOLY BIBLE

I am taking the liberty of mailing you a copy of "The York Rite Trestle Board," a little sheet published by a few earnest and enterprising brother Masons of the City of Mexico in the interest of York Rite Masonry in this Republic. It is the practice of the Grand Master to address the Craft by a monthly letter. This second letter of our present M. W. Grand Master occurs to me as about as fine a statement of real Masonry and its purpose as I have ever seen.

Especially apt is his statement with reference to the "Holy Bible as the nearest means we have of learning the Will of God, and as the best Guide, upon which to base our faith and our conduct." Here is a conception, upon which all honest men can agree whether in the lodge or out of it.

E. S. Banks, Sec'y,

Tampico Lodge, No. 10, F. & A. M., Tampico, Mexico.

The paragraph from which Bro. Banks quotes, reads in full thus:

Masonry has for its fundamental principles and tenets only those principles upon which all good men may agree without argument and without contention. Such is the belief in one Supreme Being, the Father and Creator of all things; such is the belief in the immortality of the soul, that part of Man which most nearly resembles the God he worships; such is the belief in the Holy Bible as the nearest means we have of learning the Will of God, and as the best guide upon which to base our faith and our conduct. To these great fundamentals we add the practice of benevolence, of charity

and of tolerance, the belief in individual responsibility, in the free education of all men and in freedom of thought for all mankind.

* * *

BOOKS WANTED AND FOR SALE

Would anyone having a copy of "Our Inheritance in the Great Pyramid," by Piazzi Smyth, that they are willing to dispose of, communicate with Bro. George Meyer, care of the Editor?

Bro. G. F. Winemiller has a complete set of THE BUILDER from January, 1915, to date, for sale.

Mrs. Louise Todd Plum, daughter of the late Bro. Irving Todd, of Hastings, Minn., wishes to sell her father's Masonic library. This consists chiefly of a collection of proceedings of various Grand Masonic bodies which had been made very nearly complete. A very valuable set, which might especially interest any Masonic body contemplating the formation of a library. There are in addition some two hundred volumes of a miscellaneous character, some of them very scarce.

Bro. O. M. Henderson has about seventy Masonic works to dispose of. A list will be furnished to those interested. Among these books are such items as the following:

Lexicon of Masonry. Mackey, 1866. $2.00.

Traditions of Freemasonry. Pierson, 1865. $2.00.

Symbolism of Freemasonry. Mackey, 1869. $1.50.

Encyclopedia of Freemasonry. Mackey. $4.00.

Antiquities of Freemasonry. Oliver, 1856. $2.00.

Illustrations of Masonry. Preston, 1856. $2.00.

Revelations of a Square. Oliver, 1855. $1.76.

Mnemonics. [Morris.] $2.50.

Bro. Wm. A. Theobald would like to obtain a copy of the Scottish Rite Liturgy of the first Three Degrees. If any of our readers have a copy to dispose of, or know where such could be obtained they would be extending a fraternal favor in letting him know. Letters may be addressed in care of the Editor of THE BUILDER.

----o----

YE EDITOR'S CORNER

Bro. Robert I. Clegg writes to point out an error that was overlooked in the September number of THE BUILDER, and one that is sufficiently obvious, at least when pointed out. The portrait illustrating his article entitled "More Patriarchs- of the Craft" is that of Bro. John Barker, not Harry Tipper.

Qui s’excuse o’accuse, say the French, and Ye Editor is neither going to excuse nor accuse himself. The mistake occurred, it is now corrected, and that's that.

* * *

In a little work published some time ago giving a brief outline of Biblical history from the Masonic point of view, together with topographical and archeological details of the Orient - it would perhaps be unkind to mention the exact title - occurs the following gem: "The Sphinx is a gigantic monument with the body of a lion and the bust of a woman, probably the image of an ancient king."

However one reads this it would seem that kings were curious animals in those days.

* * *

And yet another correction! A friendly critic writes to point out that the poem we quoted last month is all wrong, and also (which under the circumstances is worse) that the true version appears in the first volume of THE BUILDER on page 137. Ye Editor will "save his face" by pointing out that this is a very good concrete example of how variant forms of a story, a proverbial saying, or a traditional ritual can arise. If such mistakes can be made when the original is on record and easily accessible, much more so are they likely to occur when this is not the case.

Here is the original form of the poem:

"The parish priest of austerity

Climbed up in a high church steeple,

To be nearer God so that he might hand

His word down to the people.

And in sermon and script he daily wrote

What he thought was sent from heaven

And he dropped it down on the people's heads

Two times one day in seven.

In his age God said, Come down and die.

And he cried out from the steeple

Where art Thou, Lord? And the Lord replied

Down here among my people ! "

The breaking up of the poem into stanzas, and the dividing of the first and every succeeding alternate line into two are minor details and do not affect either the rhythm or the sense. But note how the "austerity" of the priest has been changed into a geographical designation of similar sound. The most curious change, however, is adding "r" to the word "age" and the consequent complete change of the end of the line in order to produce sense. Those who wonder how discrepancies have got into the Masonic Ritual can see the process here in plain view. It is now the turn for some one else to discover neither version is right. But this will not affect the moral.

The Builder Magazine

December 1925 - Volume XI - Number 12

TABLE OF CONTENTS

New Mexico's Challenge to American Freemasonry - By BRO. JAFFA MILLER, Roswell, New Mexico

A GRAND LODGE OF SORROW

Great Men Who Were Masons - John Mills Browne - By BRO. GEORGE W. BAIRD, P.G.M., District of Columbia

Turhand Kirtland - First Master of the First Masonic Lodge on the Western Reserve - By BRO. JAMES J. TYLER, Ohio

Nolichucky Jack and the Mountain Men - By BRO. WILLIAM M. STUART

The Claims of the Modern Operatives - BY BRO. R. J. MEEKREN - (Concluded)

Impressions of Freemasonry in Spain - By BRO. GRANVILLE T. ZOHRAB, Ferrol, Spain

TO JOIN OR NOT TO JOIN

Freemasonry in India in 1780 - By BRO. I. V. GILLIS, Peking, China

WHAT IS MASONRY'S GREATEST DANGER?

EDITORIAL

A NEW CRUSADE

RETROSPECT

THE SOCIETY

FREEMASONRY IN ITALY

THE NATIVITY

The Secondary Symbolism of Gothic Architecture - By BRO. R. J. MEEKREN

THE LIBRARY

TERRITORIAL FREEMASONRY

TRANSACTIONS OF THE MANCHESTER ASSOCIATION FOR MASONIC RESEARCH, 1923-24

TRANSACTIONS OF THE MERSEYSIDE ASSOCIATION FOR MASONIC RESEARCH, 1923-24

THE SUPPRESSED TRUTH ABOUT THE ASSASSINATION OF PRESIDENT LINCOLN.

HOMER AND THE PROPHETS, OR HOMER AND NOW.

THE QUESTION BOX and CORRESPONDENCE

WHAT MASONRY IS NOT

THE TWO GLOBES AND THE PILLARS

THE MAELSTROM

BOOKS WANTED AND FOR SALE

DUE ORDER

ANOTHER PATRIARCH

YE EDITOR'S CORNER

----o----

New Mexico's Challenge to American Freemasonry

By BRO. JAFFA MILLER, Roswell, New Mexico

Grand Master, Grand Lodge of New Mexico, A. F. & A. M.. President, National Masonic Tuberculosis Sanatoria Association

IN timely accord with this article and in recognition of the cause of the tubercular in the Southwest, so strongly put forward in the article in "The Builder" for October, 1924, by Bro. R. J. Newton, of San Antonio, entitled "J'accuse", as well as in our editorial columns comes action by the Masonic Service Association of the United States at its November annual meeting.

The Association gave definite recognition to the cause of the tubercular, classing it, in effect, with the National emergencies for which the Association was originally created. It instructed its Executive Commission to incur the necessary exploitation expense to place the matter appropriately before the grand jurisdictions of the country at their annual communications; to proceed to the collection of a volunteer fund from these grand jurisdictions of not less than $25,000 to be utilized in the development of an effective method of handling the tubercular situation and to contribute at least $5,000 of this sum as collected to the National Masonic Tuberculosis Sanatoria Association recently incorporated and formally sponsored by the grand jurisdiction of New Mexico to provide a legal entity by which the work of relief may be carried forward.

AT the December, 1921, annual communication of the M. W. Grand Lodge of Texas, the idea of American Freemasonry making hospital provision for brethren afflicted with pulmonary tuberculosis was first submitted to a Grand Lodge for action. This may have also been the first time that such action was ever suggested to any Masonic body in the world.

During the past four years the project has been discussed in annual communications of the Grand Lodge of Texas, Arizona and New Mexico and in other Grand Lodges. It was also considered at meetings of the Masonic Service Association and at meetings of the Executive Commission of that organization. Governing bodies of the York and Scottish Rite have given it some consideration.

Because of the magnitude of the project and possibly because of the difficulty of uniting forty-nine Grand Jurisdictions in any effort, no matter how urgent and worthy, not one of these Grand Bodies, nor any other Masonic body, or organization, gave evidence of any willingness, or intention, to assume responsibility, or leadership, of this movement. Arizona is the only Grand Jurisdiction, as far as we know, that has initiated a plan for the care of its own brethren.

During this period of four years' discussion and inaction from fifteen to twenty thousand American Freemasons died of tuberculosis, many of whom could have been saved to their families by hospital care and treatment. Each day that action is postponed means the loss of more valuable lives. Reliable estimates, prepared by the National Tuberculosis Association, show that more than four thousand men, over the age of twenty, die every year in any group of three million men and that such a group would have approximately forty thousand living cases of tuberculosis needing treatment.

The states of Colorado, New Mexico, Arizona and the southwestern part of Texas and the southern part of California are peculiarly affected by this problem, because for more than a generation, sick men and women from the other states have migrated to the Southwest due to the fact that its climatic conditions are far more favorable to persons afflicted with tuberculosis than the climate of any other part of the country.

The majority of these people, sooner or later, become charges upon public or private charity, and because of the lack of money to secure adequate care and treatment, die lingering deaths without hope.

The tragic situation resulting from this great migration of the sick and their families has created a problem that is now well-known to all students of public health and sociological conditions. An effort was made in 1910 to direct national attention to this problem by a meeting held in St. Louis, in connection with the annual meeting of the American Medical Association and a second meeting one month later held in connection with the National Conference of Charities and Correction. Delegates to these two conventions from Southwestern states were brought together to consider the situation, and the Southwestern Conference on Tuberculosis was organized. The second meeting of this Conference was held in Waco, Texas, on April 16, 1912, and resolutions were adopted warning the sick against coming to the Southwest without adequate means and calling upon the Federal Government to provide for hospitalization of stranger consumptives in the Southwest.

As a result of this work, the United States Public Health Service investigated the problem, and the reports of their findings are printed in the Public Health Reports of March 12, 19, April 9, 16, 23, and June 18, 1915.

In 1920, the National Tuberculosis Association made a study of the situation and again in 1925 reviewed conditions in several cities. The report of the investigator was read at the meeting of the National Conference on Social Work held in Denver, Colo., this summer, and was printed in the Survey of Sept. 15.

TRAGIC CONDITIONS DISCOVERED

The investigator concludes that, notwithstanding an intensive campaign of publicity by the National Tuberculosis Association and its affiliated state and local societies

and in spite of the fact that many additional hospitals have been built in the north and east for the care of consumptives in the last ten years, the migration to the Southwest is increasing.

She also found the same tragic conditions of poverty and suffering in 1920 and 1925, as were found by the investigation of the Southwestern Conference on Tuberculosis and by the U. S. Public Health Service more than ten years ago. Southwestern states and cities were in no better position to care for the sick from the other states than they were ten to fifteen years ago. No other agency had arisen or developed in all that time to assist in the solution of the problem.

Our interest, as Masons, in this unhappy situation, lies in the fact that American Freemasons, like other men, contract tuberculosis, and form a part of the migration of the sick to the Southwest. No facts can be given as to the number who come. But practically every lodge in the states of the health belt have had some experience with sick brethren who apply for aid and comfort. On page 355 will be found some histories of special cases. Many more could be added to this list from information we have, and a far larger number would be found if we could make an intensive study and investigation of the relief work of all lodges in the states affected. One of the chief difficulties in gathering this material is in the fact that practically none of the lodges keep a complete and accurate record of relief work, and few of them show the cause of distress.

Additional facts are being secured to the Sanatoria Commission of the Grand Lodges of Texas, Arizona and New Mexico, and these facts will be published in later numbers of THE BUILDER. Because of the difficulty mentioned in getting facts and our inability to cover the whole field, we cannot give the total number of Masonic sick and the number of members of their families accompanying them in the Southwest, nor can we give you the grand total of the amounts expended for their care and relief. However the following from only one city will be of interest:

REPORT OF THE MASONIC RELIEF AND EMPLOYMENT BUREAU OF EL PASO

" All relief work for non-resident indigent tuberculous Masons is carried on by this Bureau, which is composed of all Masonic bodies in the city. The local bodies handle relief work among their own members.

"The Bureau expended a total of $33,634.94 or an average of nearly $1000 monthly, for thirty-four months from Dec. 1, 1922, to Oct. 1, 1925, entirely for the care of Masons and members of their families, from other states and cities. A considerable part of this money is refunded by home lodges, so it is in effect a revolving relief fund, created by El Paso Masons for this purpose, supported by monthly assessments on the membership.

"Owing to limited clerical help, figures are lacking as to the number of people aided. Every conceivable form of assistance was given.

"There are about sixty Masonic men and women in El Paso Tuberculosis Sanatoria, and about twenty on the home visiting lists. It is estimated that about 40 per cent of hospital patients receive some help from home lodges, either through the Bureau or directly."

There are over two hundred non-resident Masonic sick in and around Albuquerque, N. M., and other cities and towns report many sick from other Grand Jurisdictions.

What will American Freemasonry do about this condition ?

During the last four years, while we have discussed and referred to committees, laid upon the table until next morning and have used up all the usual parliamentary methods of indefinitely postponing any action that will mean something, a few real Masons have been serving their addicted brethren. And the majority of these men

who are putting Masonry into actual practice, are themselves sufferers from tuberculosis. You may have heard something about the Sojourners' Club, of Fort Bayard, N. M., an organization of tuberculosis ax-service men. Here is a brief report of what they have done and are doing:

REPORT OF THE SOJOURNERS' CLUB, FORT BAYARD, N. M.

"In 1920, when the Club was organized to meet a great need, there were about 1,000 patients in the hospital. Government was providing beds, food, medical and surgical attention. Action on claims for compensation was slow.

"Many patients had no money, lacked even the smallest necessities for comfort, and some had to stay in bed for lack of suitable clothing. Many of them carried burdens of grief and worry for loved ones at home, without means of support, and this retarded recovery.

"Money was contributed, by those who had it, to help those who had none. Help was given as needed and later, when the Grand Lodge of New Mexico adopted the Club and secured assistance from other jurisdictions, this relief work was developed to cover every variety of need. This relief took two forms: direct contributions and loans. Advances of $10 monthly were made to many for incidental needs, and larger sums loaned for special personal and family needs. Many men refused aid but accepted loans, and when compensation was received, most of these advances were repaid.

"The service of the Club was not limited to Masons and members of their families. but was extended to any of the patients and personnel of the hospital who needed aid. and the Club sought out, or was sought by the sick and unfortunate for many miles. A total of $66.042 53 has been expended by the Club since its organization, including the sum of $26,000, contributed by the Northern Jurisdiction of the Scottish Rite for its building and furnishing.

"With the extension of the compensation there is now less need for relief work and the Club is developing its recreational and educational program. Its building is a community center.

"Four hundred and fifty Masons have passed through the hospital in the last five years, all of whom have benefited in some way by the Club's activities, and many of them have had a part in the work."

Some few special cases are cited lower on the page. This Masonic service is summed up in the following:

"The work of the Club shows a fine appreciation of the principles of brotherly love and relief as taught by Masonry, and I do not believe that anyone can estimate the great good you are doing.

Leon M. Abbott. Sovereign Grand

Commander, Northern Jurisdiction,

A. & A., Scottish Rite."

With this splendid example before us, having seen this actual working out of Masonic teachings, the Grand Lodge of New Mexico has determined not to wait any longer upon any other Masonic body to initiate the movement for hospitalization of Masonic consumptives in the Southwest. Due to our small numbers - our total membership in the state being only 6,421 - and small financial resources, we hesitated to take action, hoping that some one of our larger and wealthier Grand Jurisdictions would assume the responsibility. We now propose, with the help of the Supreme Architect of the Universe and the rank and file of Freemasonry, three million strong, to go to the aid of our brethren standing in the Northeast Corner. We firmly believe that 99 per cent

of the Masons of America will endorse and support this project for hospitalization of the sick when it is presented to them.

Acting under authority conferred by resolution of the Grand Lodge at its last communication, a charter has been secured from the State of New Mexico for the organization of the National Masonic Tuberculosis Sanatoria Association, with the following purposes:

"To act as an agency, or trustee, to receive and administer funds contributed or acquired for the relief of Freemasons and members of their families; to secure hospitalization of the sick, to render service according to the need and our ability; to erect and operate sanatoria; to aid in the prevention and treatment of tuberculosis among Masons and their families; to disseminate knowledge as to the cause, methods of treatment, relief and cure of tuberculosis."

This charter is broad enough to permit us to do anything which we may find necessary to do in the relief of consumptives and their families.

To me, one of the most powerful arguments for hospitalization of consumptives is the fact that by removing them from the home we are safeguarding the children from infection which will later in life cause them to die of tuberculosis, or they may become pitiful, pinch-faced little hunch-backs, or hobble through life on shortened limbs. When we care for the fathers we are saving the children.

The plan of organization provides for a member of the association's board of governors from every Grand Jurisdiction and for members at large from all of the higher bodies, having national or interstate jurisdiction and from the Mystic Shrine and Eastern Star national bodies.

To secure this charter it was of course necessary to name officers for the Association from the New Mexico Grand Lodge until men from other states are found to take the positions of leadership.

With the organization of this national hospital association, New Mexico challenges American Freemasonry to service for the sick and afflicted brethren, husbands and fathers, who through no fault of their own are in need of our fraternal assistance. If, as it is estimated, $1,000 will provide for a brother Mason's hospital care for one year, figure out in dollars and cents just how many months, weeks, days, hours or minutes you can afford to keep one tuberculous Mason in a hospital. We have created a legal Masonic entity which we expect, within a short time, will become national in its scope, with authority to receive and administer funds as your trustee, for the aid and comfort of your brethren.

* Within a decade the Masonic World will be called together to celebrate the 200th anniversary of the founding of Freemasonry in what is now the United States of America. Masons of all nations will join with us in a great Bicentennial World Congress. American Freemasonry will give an account of its stewardship. It will show the world, in a great Masonic Exposition, what it has accomplished, for America, for humanity and for the Craft.

There are many designs upon many Masonic trestleboards throughout the country. But there exists no national trestleboard upon which can be placed "The Great Design," on which American Freemasonry can unite and work out together "The Master Plan." The New Mexico Grand Lodge dares to set up the National Masonic Tuberculosis Sanatoria Association as the national trestleboard upon which American Freemasonry can work out a great design, a master plan for the hospitalization of our suffering and afflicted brethren.

There should be no uncared-for Mason suffering from tuberculosis in the year 193-? Let us finish this greatest of all Masonic tasks before that year begins, or have it well on the way to completion. Then we can fittingly celebrate our Year of Jubilee before resuming labor in another century, which will be the greatest in the history of

American Masonry, because this plan of hospitalization of tuberculous Masons will initiate a new era of practical Masonic service and accomplishment.

* Masonic historians disagree as to the year Freemasonry was founded in America. Until that point is settled the date is left open - 193- ?

----o----

A GRAND LODGE OF SORROW

Following are some case histories of tuberculous Masons in Southwestern states, selected as typical experiences of brethren who come seeking health.

Brother No. 1. - Grand Lodge of Colorado. Sojourners' Club loaned $100 to reinstate government insurance, December, 1921 thus assuring wife, soon to become a widow, of support. Later in month wired wife to come to Ft. Bayard hospital as his end was near. Met her and arranged for living accommodations. Patient died Jan. 4, 1922. Wired relatives and friends, telegraphed home lodge about funeral arrangements, attended to shipping body and looked after widow until her departure.

Brother No; 2 - Grand Lodge of Scotland. Shipped to Albuquerque by Masonic Relief Assoication. Cincinnati. Sent from there to Ft. Bayard Hospital by Public Health Service. Receiv

99999

----o----

Great Men Who Were Masons

John Mills Browne

By BRO. GEORGE W. BAIRD, P.G.M., District of Columbia

JOHN MILLS BROWNE, Surgeon General of the Navy, was born in New Hampshire in 1831, and was graduated at a university in that state, with the degree of M. D. The record does not show at which college he received this, but as such a qualification always was, and is, a prerequisite for all medical appointments in the Navy, it is certain that he of course must have taken the regular course. His original examination for admission into the Navy seems to have been a very searching one, and mention is made of the fact that he graduated before reaching his majority.

He was commissioned an Assistant Surgeon in the Navy in March, 1853, and after a short hospital detail, he was ordered to the sloop of war Warren at San Francisco, on Aug. 4, 1853, and he served in that little vessel until May, 1855, when he was transferred to the Coast Survey Schooner Active, in the Pacific. The service was hard, the living space small, and but little time was spent in port. This was in "the early days of California," and though Dr. Brown could not claim to be a "Forty-niner' nor even a "spring of fifty," he was intimate with many of the survivors of the old Vigilance Committees. He was transferred from the Active to the Dolphin, a brig, but remained in her only a few months. He received his promotion to the rank of Passed Assistant Surgeon in 1856, while still attached to the Active, and then in 1858 he was ordered to the Naval Hospital at Norfolk, Va., during the yellow fever epidemic. A year later he was appointed to the frigate Constellation for service on the coast of Africa. At that time England, France, and the United States were each obliged by the provisions of a treaty for the suppression of the slave trade, to keep at least one ship stationed on the west coast of Africa for this purpose. Most of the trade centered around the Bight of Benin, from the rivers which flow into it, which at that time had

not been explored. The whole region was a fever hot bed, and deaths were so frequent that England and the United States were obliged to purchase (jointly) a cemetery on one of the Cape de Verde Islands, to bury the Protestant dead, as the bigoted Portuguese priests forbade their interment in the papal cemeteries, and the men had a horror of being buried at sea. Among sailors generally an old couplet was current:

"Beware, beware of the Bight of Benin,

For few come out where many go in."

Thanks to modern medical science this is no longer true, and there is no more risk in residing on the west coast of Africa than anywhere else.

In 1861 Dr. Browne was transferred to the Kearsarge, and was in that vessel in 1864 during her fight with the Alabama, one of the most evenly matched seafights that ever occurred.

Dr. Browne was transferred to the New York Navy Yard in 1864-5, and after that returned to California. He built the hospital at Mare Island, which embodied all the improvements of that day, and for long was regarded as a model. After that he was fleet surgeon on board the California and following that the Pensacola, but was recalled to Washington in 1882 where he became Surgeon General of the Navy from 1888 to 1893, from which office he was placed on the retired list in 1893. He died of paralysis in 1894 and was buried with Masonic honors in Arlington National Cemetery, where the beautiful memorial was erected.

He received his first three degrees in a lodge in New Hampshire. He was Master of Naval Lodge, No. 87, in Vallejo, Calif., in 1871; High Priest of Naval Royal Arch Chapter, No. 35, in 1869; Grand Master of California from 1875 to 1879; Grand High Priest of California in 1878; and Grand Master of the Grand Consistory of California, 1874-5-6. He was a de facto Thirty-third Degree Mason, and devoted much time to his Masonic duties.

He married, in California, the daughter of Mr. Turner, a Civil Engineer in the employ of the Navy Department. She was a granddaughter of Francis Scott Key, the author of the Star Spangled Banner.

Dr. Browne was one of the most perfect Masonic ritualists the writer has ever known, and one of the readiest and most impressive public speakers. He was always most careful in his utterances never to injure anyone's feelings or to give any unnecessary offense.

His monument is the only one in the Arlington National Cemetery having inscribed on it the full insignia of the Consistory. It stands in a conspicuous place, near the Lee mansion, and has been much admired.

Surgeon General Browne was a classical scholar as well as a skillful surgeon. He was a most patient physician, slow to reach a decision, but nearly always correct in his diagnosis, which was an important factor in his success. In his personal character he was modest, kind and generous, and greatly beloved not only by his family, and the members of the Masonic Fraternity, but also by all who had come in contact with him officially or otherwise in the Navy.

----o----

Turhand Kirtland

First Master of the First Masonic Lodge on the Western Reserve

By BRO. JAMES J. TYLER, Ohio

THE term Western Reserve is not merely the fortuitous combination of two words of our language, lacking any special significance. More than any other locality west of the Alleghenies, the term Western Reserve embodies the spirit of colonization, the hardihood of the pioneer, the willingness to endure for religious conviction, the theoretical and practical exposition of the tenets of democracy, the inclusion of thrift both private and public, the fullness of patriotism, the devotion to education. It represents a condensed history of civilization and embodies the best of American civilization, and is a precious heritage which deserves to be perpetuated."

FREDERICK C. WAITE, Ph.D.

LESS than a century and a quarter ago, the State of Ohio, and more especially the Western Reserve, was an almost unbroken wilderness. To subdue the pathless forests, those noble pioneers left their homes in the East and struck their axes in the huge growths of the forests, converting them into fertile fields and replacing the wigwam of the Indian with the comfortable abodes of civilization. They came to conquer a wilderness and they conquered it. They sought a "land of promise" and they realized it. "The secret of their success may be traced to the moral principles which characterized their education; hence they practiced economy, and led a frugal life commensurate with their limited means; they built log cabins in which to dwell, log schoolhouses in which to educate their children, and log churches in which to worship God. They had faith, not only in God, but in themselves; they regarded each other as a common brotherhood, and helped each other in time of need. They looked ahead; ever mindful of their responsibilities to both God and man, they have left to their posterity a rich inheritance, rich in lands, and rich in lessons of wisdom."

There is still preserved in the Connecticut State Library, the charter issued to that colony in 1662 by Charles II, which defines the limits of the colony to be Massachusetts on the north, Long Island Sound on the south, the Narragansett River on the east, and the Pacific Ocean on the west, excepting certain portions granted previously. "By virtue of this charter, subsequent to the Revolution, Connecticut claimed land west of Pennsylvania. Controversy in relation to this claim at length settled by the cession, by Connecticut to the United States, of all land west of the

State of Pennsylvania, reserving a tract one hundred and twenty miles in length, between Lake Erie and the forty-first parallel of north latitude. This cession was accepted, and was considered as an acknowledgment that the claim of Connecticut was well founded. This tract received the name of the Connecticut Western Reserve."

Excepting the "Fire Lands," containing half a million acres on the western end of the Reserve, so-called from being given by the state of Connecticut to certain sufferers by fire and destruction of their property in that state during the Revolutionary War, and the Salt Spring tract lying in the townships of Austintown, Jackson, Weathersfield, and Lordstown, and a few other parcels previously sold or negotiated, this tract was sold by the state in 1795 to the Connecticut Land Company for $1,200,000, which money was placed in the school fund of the state and has always there remained.

Under General Moses Cleaveland, in 1796, the survey of the Reserve was commenced, and in January, 1798, the survey into townships five miles square then being completed, "the land was partitioned among the stockholders of the company by draft. When the partition was completed, the stockholders of the company received from the trustees deeds of the land they had drawn. Many of the grantees removed soon thereafter to their new country, clearings were made in the forest, log houses were erected, crops were put in the ground, and thus in the spring of 1798 was commenced the regular settlement of the Reserve."

There were two ways to enter the Reserve, namely, through New York state to Buffalo and along Lake Erie, or through Pennsylvania to Pittsburgh, to the Beaver and up the Mahoning. By the first of these two ways there came, in 1798, Turhand Kirtland, destined to be a few years later the first Worshipful Master of the first Masonic Lodge on the Western Reserve. He was a descendant of the family of Kyrlands, landed gentry, of Sherrington, in Buckinghamshire, England, which sent its first representatives to this country in 1635. The family settled in Lynn, Mass., but later moved to Saybrook, Conn. Turhand, of the fifth generation of Kirtlands in this country, was born at Wallingford, Conn., Nov. 16, 1755. He was a carriage manufacturer by trade, which occupation he followed in Wallingford until his removal to Ohio. "In 1776 he was in the provisional service of New York at the time of the defeat of the American Army on Long Island and was engaged on board the boats which conveyed our retreating forces over to the mainland. He, with most of the

company, was attacked with the malignant camp distemper, typhoid dysentery, and was discharged at Sawpits. After his recovery and return home, he pursued for a number of years the occupations of carriage making and farming in his native town." Later he was one of the proprietors of the Connecticut Land Company in the purchase of the Western Reserve from the mother state.

Each member of the company drew his portion by lot and "in the first draft of the company, in 1798, he with several others drew the township of Mecca and part of the township of Auburn. He also, in company with Messrs. Benjamin Doolittle, Seth Hart, William Law, Andrew Hull, Titus Street, Levi Tomlison and Daniel Holbrook, drew the townships of Poland, Burton, and over two thousand acres in Kirtland (located midway between West Mentor and Willoughby), as well as many minor amounts in other townships. Three months after this draft, April, 1798, he set out with his party of surveyors and settlers upon the arduous journey to the Northwest Territory where lay these new possessions." Each succeeding summer he returned, locating first at Burton (now Geauga county), but spent much of his time in Poland and Youngstown, engaged in examining, surveying and selling land, until 1803, when his family accompanied him and settled in Poland.

He not only attended to the sale of his own lands but was also agent for the Connecticut Land Company, and while acting in this capacity during the year 1798, he surveyed the townships of Burton and Poland, and during the years 1798-1800 transacted most of the business connected with the final purchase of land by John Young, and assisted him in laying out the village of Youngstown. He continued to act as agent for the company for many years, and, until he retired from active business in 1834, had charge of the greater part of the land of those proprietors of the Connecticut Land Company who resided in the East.

From his diary we learn that during the year 1798, in fulfillment of his duty as agent for the company, he laid out and opened a road through the wilderness, from Grand River, near Painesville, to Poland. This was the second road of any distance in old Trumbull County and connected Lake Erie with the Mahoning River and thus establishing communication between the two gateways to the Reserve. This road started at Poland and followed rather closely the old saltmaker's and Indian trail to Salt Springs, thence to Warren, and north on what is now Mahoning avenue. In

Champion it turned off to the west above the County Farm, led through Southington, Nelson, Parkman, Burton and thence to Grand River. "Over this road the Indians walked, the early settlers went on horseback, and the first stage coaches sometimes rattled and sometimes plowed the mud. It was at different times known as the plank road, the turnpike, and the state road."

It is of interest to trace the route of between six and seven hundred miles which Turhand Kirtland with his party of surveyors and settlers, with their supplies and cattle, traveled on their journey from Old to New Connecticut. From Wallingford they followed the old Boston and New York post road to the Hudson River. Then by way of the Hudson to Schenectady, and from here the boats and supplies continued up the Mohawk River through Wood Creek and into Oneida Lake to the Oswego River. By this river they reached Lake Ontario and followed its southern shore to the Niagara River. From thence the boats were hauled around the Falls on the Canadian side and then navigated up the river to Buffalo.

The cattle went overland from Schenectady along the Genesee Road and Niagara Road, turning off to Buffalo Creek. Turhand Kirtland was with the party which proceeded by land, for he states that they left Geneva on the 22nd of April, and his diary, from which the following extracts have been taken, begins abruptly as follows:

Sunday, May 12, 1798--I crossed the Genesee River with Esq. Law, Abott, Moss, etc., with oxen, two cows, one steer, having in company forty heads of cattle and swine. Arrived Monday at Buffalo Creek, leaving the cattle with the men to come on the next morning.

Tuesday, May 14--Swam our cattle over Buffalo Creek and took a boat. Mr. Abott and Mr. Moss went to Chippeway and down to the indescribable Falls of Niagara.

Wednesday, May 15--Went to garrison at Niagara to Mr. Samuel Cook's and put up to wait for the boats to come on. Spent my time in viewing garrisons and the adjacent country until Saturday, 19th. Sunday, May 20--At daylight went up the river to

Queensland . . . detained at portage until Tuesday noon. I arrived at Chippeway and proceeded to Fort Erie.

Wednesday, May 23--Arrived at Buffalo.

Thursday, May 24--Left Buffalo and arrived at a small creek about five miles and lay wind bound Friday and Saturday . . . hung our grindstone and ground some tools . . . fished and hunted some and Sunday arrived at Presque Isle (Erie). was treated very politely by Capt. Lyman. Slept and breakfasted with him and took a glass of Most Excellent Cyder and some garden seeds.

Monday. May 28--Arrived at Conneaut (Stow Castle). Left Conneaut Thursday, May 31st.

Sunday, June 3--Arrived at Grand River, about eighteen miles, encamped, and found on the interval as fine large strawberries as ever I saw.

Monday, June 4--Went up the river about four miles to the Indian Town at the old fording place. Found several old houses and a large settlement.

Tuesday. June 5--Esq. Law and Mr. Beard started the road for several miles.

Wednesday. June 6--Cut one and a half miles of road.

Saturday, June 16--We caught a very fine faun we judged about one month old which made us an Excellent Dinner.

Sunday, June 17--Esq. Law ointed for the itch.

Monday, June 25--Being out of bread and flour was obliged to give up surveys this day . . . We killed a large rattlesnake--fifteen rattles and carried him home and dressed him and cooked him and notwithstanding my exclamations to the contrary, after it was cook, it was generally eat with a good relish as any fresh meat we had eat on the road. I can say with candor I never ate better meat.

Wednesday, July--Being Independence Day drank a can extraordinary and several Patriotic toasts. Mr. Beard with his hands to survey.

Friday, July 6--Turhand Kirtland and Mr. Umberfield completed a log house on which they had been working, and Mr. Umberfield's family moved in. "It being the first night they had slept in a house since we left Geneva. being which was the 22nd of April, but as I had not finished the chamber floor I concluded not to leave our tents."

Sunday July 8--[He completed his room in the cabin, made a bedstead, struck his tent and moved into Mr. Umberfield's cabin.] "It being the first night I had slept in a house since I left Queenstown."

Thursday, July 19--Arrived in Cleaveland and found Col. Sheldon and Rising unwell.

Friday. July 20--Spent in viewing the town . . . of Cleaveland. He returned to Wallingford to pass the winter, and in 1799 he was again on the Reserve, returning this time no doubt by way of Pennsylvania. On May 2 of that year he attempted a journey from Poland to Burton, and on his arrival in Youngstown, he states, "found to

my great disappointment that the road was so incomplete that I could not take my wagon further than No. 4 (Warren)."

Sunday, June 23, 1799--Shirted, shaved and read and went to Boardman.

Saturday, June 29--I set out with Doolittle and Law for Burton, and went to Youngstown and got a pair of shoes. Set on my horse and went to No. 4 (Warren).

Saturday, August 31--I explored some and filled a map.

Sunday, September 1--I went to Youngstown to attend public Worship. The Rev. William Wick from Washington county (Penn.) preached, it being the first Sermon ever delivered on New Connecticut.

Saturday, September 14--I set out for Burton with Mr. Weaver and Benjamin; went to No. 4 (Warren) and put up at Quinby's.

Saturday, September 26--Doolittle and Law set out for McIntosh (Beaver, Penn.) and Washington on the way home.

An event occurred the following year which no doubt determined the location of the first Masonic lodge in New Connecticut. On July 10, 1800, Arthur St. Clair, Governor (1788-1802) of the territory northwest of the Ohio River, organized the entire Reserve as Trumbull County with Warren as the county seat. This immense county, now divided into a dozen counties, was known as Trumbull County of the Northwest Territory, for it was not until 1803 that Ohio was admitted into the Union as a state.

The eastern part of the township comprising the county-seat had fallen to Ebenezer King, Jr., in the apportionment of land among the stockholders of the Connecticut Land Company in 1798. On Feb. 22, 1800, he deeded to Ephriam Quinby 441 acres at the rate of $3.68 1/2 an acre. Later in the same year, Ephriam Quinby had that portion of his land located on the east side of the Mahoning River surveyed into town lots and donated the public square to the village. The town was given the name of Warren as a compliment to Moses Warren, of Lyme, Conn., one of the first surveyors on the Reserve. "The capitol city consisted of a dozen log cabins surrounded by a wall of trees, with here and there a gate opening to a distant settlement." The first cabin in Warren was built by William Fenton in 1798 and the second by Captain Ephriam Quinby in 1799.

That Turhand Kirtland had already gained a reputation as a man of importance on the Reserve is shown by the fact that he was appointed one of the five Justices of the quorum by Governor St. Clair at the time he organized the Reserve as Trumbull County.

These Justices of the Peace were the sole law dispensers and constituted the general court of the county. Those designated as the "quorum" taking a higher rank, while the remainder were associate Justices. "In this body was vested the entire civil jurisdiction of the county, local and legislative as well as judicial." They met four times a year, hence were known as "the court of quorum sessions." Governor St. Clair directed the sheriff to call a meeting of this body at Warren, Aug. 25, 1800, and in a session which lasted five days, the foundation was laid for law and order in the new county of Trumbull. The court room on that day was a bower of native trees standing between two large corn cribs on the farm of Captain Quinby on Main street (near the present location of the Erie R. R. station). A synopsis of the record of this session is preserved in the handwriting of Judge Pease, a brother-in-law of Hon. Gideon Granger, of Suffield, Conn., the then Postmaster-General of the United States. It read as follows:

Trumbull County August term 1800 ss.

Court of general quarter sessions of the peace begun and holden, at Warren, within and for the said county of Trumbull, on the fourth Monday of August, in the year of our Lord, 1800, and of the independence of the United States the twenty-fifth. Present, John Young, Turhand Kirtland, Camden Cleveland James Kingsbury, Eliphalet Austin, Esquires.

CALVIN PEASE, Clerk.

Some interesting incidents of this year from the diary of Judge Kirtland are given in "The Mahoning Valley Historical Collections" by his son, Dr. Jared P. Kirtland:

July 1, 1800--John Atkins, an old salt, returned to Poland with a mail from Pittsburgh, the then nearest post office. There he obtained two lemons from another sailor who had turned pack-horse man. Turhand Kirtland and Atkins immediately started, with the lemons in charge, for Burton, and probably the first lemons on the Western Reserve

July 4--The good people of Burton and others from Connecticut, assembled on the green, forty-two in number, partook of a good dinner, and drank the usual patriotic toasts then the president of the day, Turhand Kirtland, caused the lemons to be mixed in a milk-pan of punch, when he offered and drank as a toast, "Here's to our wives and sweethearts at home." The vessel of punch and the toast passed around the table till at length it came to a Mr. B., who a few weeks before, had fled from a Xanthippe of a wife in New England, to obtain a little respite, and had joined the surveying party; he promptly responded thus to the toast: "Here's to our sweethearts at home, but the D l take the wives."

July 23--Turhand Kirtland had partially recovered from an attack of fever and ague. He went from Poland to Youngstown to get his horse shod; was required to blow and strike for the smith. This threw him into an aggravated relapse of the disorder which was at length cured by taking teaspoonful doses of the bark every hour. He adds: "I found that Joseph M'Mahon and the people of Warren had killed two Indians at Salt

Springs, on Sunday, 20th, in a hasty and inconsiderate manner; and they had sent after a number (of Indians) that had gone off, in order to hold a conference at Esq. Young's and had sent for an interpreter to attend, who arrived this day, in company with an Indian chief and his lady on horseback."

July 30--Went to Youngstown (from Poland) to attend the conference with the Indians on account of the murder of two of their principal men at Salt Springs, on Sunday. 20th. by Joseph M'Mahon and Storer. We assembled about three hundred (whites) and ten Indians, had a very friendly talk. and agreed to make peace and live as friends. Monday. August 25th--Went to Warren, met the judges and justices of the county, when they all took the oaths of office and proceeded to open the Courts of Quarter Sessions and Common Pleas, appointed constables, and summoned eighteen grand jurors. Bills of indictment found against Joseph M'Mahon and Richard Storer for murder.

August 27, 28, 29th--Spent in hearing proposals viewing the ground and affixing on a place for the seat of Justice in Warren. Many places were mentioned but the east side of the Mahoning near Esq. Quinby's house was determined upon by the Court, the court adjourned at noon. I rode to Burton.

Sunday. September 14th--Sample (of Pittsburgh) the counsel for M'Mahon went on to Youngstown. The prisoner is on the way from M'Intosh (Beaver) with the sheriff. and an escort of twenty-five troops from the garrison at Pittsburgh to guard him to Warren, where a court is to he held on Thursday for his trial for the murder of Captain George and Spotted John (Indians) at Salt Springs.

Wednesday. September 17th--Went to court at Warren. (Return J.) Meigs and Gilman the judges. Messrs. Edwards. Pease. (George) Tod, Tappan (of Ravenna) and Abbott admitted as counsellors-at-law by this court.

Thursday, September 18th--Prisoner (M'Mahon) brought in traverse jury summoned: Friday, September 19th--witnesses examined:

Saturday, September 20th--case argued; verdict acquittal.

Another incident of this year occurs in Harvey Rice's "Pioneers of the Western Reserve." John Blackburn and Nancy Bryan desired to be married before the departure of the surveyors from Poland in the fall of 1800 and requested Turhand Kirtland to perform the ceremony. Mr. Rice states:

"He yielded to the force of circumstances and consented to officiate. A stool covered with a white tablecloth and a prayer book (Episcopal) lying upon it was brought and placed before him. As he was about to proceed a guest proposed that the whisky bottle should first be passed around, which was done; and while the party was engaged in taking a hurried sip of the 'O-be-joyful' someone mischievously inclined purloined the prayer book which contained the formula to be used in solemnizing marriages. Kirtland, though somewhat disconcerted, appreciated the situation, directed the happy pair to stand up before him and take each other by the hand, when he asked, 'Are you agreed to become man and wife?' They responded 'Yes.' 'Then,' said he, 'I pronounce you henceforth man and wife and bid you go on your way rejoicing.'"

The use of liquor by the pioneers was so general that they deemed it parsimony, approaching wickedness, to neglect to offer it to a guest or limit the quantity. "It was free as water in the harvest field, clearing and cabin, at public dinners and on election days." It was employed in the mechanic arts, such as barn raisings, and became the standard of value and medium of exchange, and was used in almost all transactions. Masons, in the earlier days, considered liquid refreshments as necessary to a convocation as a room to meet in, and the Steward's bills of the early lodges often show payment for cider, rum, brandy and whisky. It was not until about 1830 that a reaction began to take place on the Reserve and temperance societies were organized. The Masonic lodges were one of the first social organizations to abandon the common use of ardent spirits.

Of the annual journeys from Old Connecticut, one record states that in the spring of 1801, "probably a merrier set of men never crossed the mountains and found their way through the wilderness," than that composed of John Kinsman, the pioneer settler of Kinsman, and with him Ebenezer Reeves, General Simon Perkins, Calvin Pease, "who as Judge, citizen and companion had no superior"; George Tod, one of the ablest jurists of Trumbull County; Josiah Pelton. the pioneer of Gustavius; John Stark Edwards, and Turhand and his brother, Jared Kirtland. This party organized itself into a society called "The Illuminati." All were titled, and in addressing each other the titles were frequently used. When they stopped for the night, mock trials were held and thus they beguiled the tediousness of their journey. The party continued together as far as Youngstown where they separated.

There were on the Reserve at this time less than 1500 inhabitants. In the diary of Bro. Joseph Badger, known over the Reserve as "Father Badger," the statement is made that he visited Warren in January of 1801 and "was received courteously by Mr. John Levitt and family. I preached here on the Sabboth. In this place were eleven families and one in Howland." In the month of July he records that "on Monday visited Cleveland, in which were only two families. Here I fell in company with Judge Kirtland. We rode from here to Painesville; found on the way, in Euclid, one family and in Chagrin one; in Mentor four, and in Painesville two families."

In the year 1803, Turhand Kirtland decided to make his permanent home on the Reserve, and in the spring brought his family by way of Pennsylvania and settled in Poland. Contrary to expectation it was the inland and not the lake shore villages which at first prospered. The settlers desired the higher and drier land and avoided the colder, windy regions about Lake Erie. Thus in the first three years of white occupation, the southeast corner of the Reserve close to the Pennsylvania line grew rapidly and Youngstown, Canfield, Poland and Warren developed into healthy villages, and by 1810 the latter led all the Western Reserve villages in size and importance.

Regarding the Fourth of July celebration of that year (1803), Bro. John S. Edwards wrote:

I was at Warren on the 4th of July where I attended a ball. You may judge my surprise at meeting a considerable company, all of whom were dressed in neatness in fashion, some of them would have been admired for their ease and grace in a New Haven ball room. It was held on the same spot where four years since there was scarcely the trace of a human hand or anywhere within fifteen miles of it. We improved well the occasion; began at two in the afternoon of Monday and left the room a little before sunrise in Tuesday morning. We dance but seldom, which is our apology.

In this year is found the record of the first school in Warren, this being a log building on the river bank west of the square and on about the same site as the present Monumental Park. On Sept. 3 the present First Baptist Church was organized, under the name of the "Concord Baptist-Church," being the first religious body organized in the village. Later in the same year, Nov. 18, the First Presbyterian Church was organized. Judge Kirtland speaks of stopping at Adgate's and Quinby's, in Warren, but neither of these men opened regular taverns, "they merely entertained strangers with such fare as they had themselves." Bro. John Leavitt opened in 1803 the first regular tavern which was located on the corner where the Second National Bank building now stands, and was for many years the principal stopping place in the village.

----o----

Nolichucky Jack and the Mountain Men

By BRO. WILLIAM M. STUART

IT was a bright, cloudless day in the latter part of September, 1780. The "Tall Watauga Boys" were holding a field day at the home of Colonel John Sever, sometimes called "Nolichucky Jack," from the name of the stream which ran through his fertile plantation. The wild, uncouth backwoodsmen, settlers in that tract of virgin forest discovered by Daniel Boone and claimed by North Carolina, were disporting

themselves according to the forms and usages employed by their ancestors for generations.

At a little distance a series of whiplike reports indicated that a rifle contest was going on; a contest with the long Deckhard, a weapon with which each had to be familiar if he were to preserve inviolate on his head the hair that nature had caused to grow, or to protect the lives of those under his care. The Cherokee country lay but a short distance toward the south.

Yet a little further away shrill yells, encouraging calls, the pounding of hoofs, gave evidence that horse racing was being practiced. A group of old men whose eyes had grown too dim to longer sight along the rifle barrel, and whose bodies were too much troubled with the pangs of rheumatism to render horse racing attractive, were engaged in the ancient and honorable game of pitching horseshoes. At various fires scattered about the fields men were tending roasting oxen, and the pungent odor of burning flesh was wafted by the breeze to the nostrils of groups of women whose faces almost invariably showed lines of care, irrespective of age. Bands of shrieking children, all care discarded for the joy of the present, raced across the greensward, hid behind bushes or splashed through little streams in imitation of Indian warfare, of which they had heard much and experienced not a little.

On the porch of a rather pretentious house sat a man of perhaps thirty-five smoking a long-stemmed pipe and watching the animated scene with positive enjoyment. Known as the handsomest man in Tennessee, Jack Sever's actual appearance did not belie his reputation. six feet tall he was, light haired, blue eyed, graceful, with an engaging smile, his courage famed in that land where all were supposed to be brave; a man full of energy, he was respected by his fellows and admired by the women. A natural leader of men was Colonel John Sever.

His family was of French extraction, but had now been American for Several generations. Being possessed of some wealth, John Sever had crossed the mountain wall in 1772 and settled in the valley of the Watauga in what is now Eastern Tennessee. Here, for reasons which have been already noted, and for many others, he

became the dominating spirit of that remote settlement. An Indian fighter of repute, he led thirty four expeditions against the Indians and was never defeated. He was later to be the governor of the short-lived state of Franklin, then the first Governor of Tennessee for six terms. Representative to Congress, General of the Militia, Surveyor for the Government, worthy brother Master Mason, he died with his boots on in 1815, after a long life devoted to the service of his fellow men.

His first wife died in 1774, and two years later, while engaged in a campaign against the Indians who had been incited to war by the British, he won his second companion. A party of women and children had strayed too far from the fort and had been attacked by the savages. As they rushed shrieking from the forest, Sever manned the walls of his fort with riflemen to cover the retreat. In a perfect frenzy of fear a young girl sprang to the top of the palisade, scrambled over the wall and fell into the arms of the handsome commander. Here she afterwards abode as his wife. By his first wife Sever had two sons; by the second wife, Katherine Sherrill, he became the father of ten children.

Now on this beautiful day of September, 1780, while "Nolichucky Jack" was smoking his pipe and gazing with complacency upon the scene before him, a horseman suddenly broke from the forest, spurred his mount over a rail fence and brought the sweating animal to a sliding halt before the house of Sever. The rider, a man of about thirty with undeniable marks of Welch ancestry, sprang from his trembling steed and rushed up the steps of the porch. Sever advanced to meet him.

"And how's my old friend Isaac Shelby ?" said the colonel as he extended his hand. "Well, I should think by the looks, although obviously a little flustered. What's the trouble, Isaac? Another Indian raid?"

Shelby threw himself into a chair. "Worse than that--perhaps," he puffed. "Ferguson's advanced to the eastern edge of the mountains and threatens to come over and make us a call." He smiled queerly. "Ah !" Colonel Sever's blue eyes narrowed; he knocked the ashes from his pipe. "How did you learn this, Shelby?"

"Ferguson released a prisoner and sent him over the mountains with a message to the effect that if we don't desist from our opposition to the king and take protection under his standard, he will march his army over the mountains, hang our leaders and lay waste our country with fire and sword."

"Is that all?" Sever was smiling now.

"Good Lord!" snorted Shelby, "isn't that enough?"

"It's too much," announced Sever. "Far too much. Ferguson is full of the pride that goeth before a fall. It may be that the Mountain Men will yet teach him a lesson." He sat down again and reflectively began to refill his pipe. Speedily his massive head became almost concealed by clouds of tobacco smoke. Shelby watched him curiously.

Then with sudden resolution Colonel John Sever sprang to this feet, cast aside his pipe, advanced to the rail of the porch and called in powerful tones to the people who were scattered for many rods about the house and out-buildings. Swiftly the men left their sports and strode toward him, their long rifles in their hands. the tails of their coonskin caps flapping against their fringed hunting jackets. The women came too--women on whose faces the lines of care and horror were already beginning to deepen. The crowd gathered about the porch and looked expectantly up into the face of their leader.

"Men of Watauga," began Sever, "on the sixteenth of last month the army of General Gates was defeated and almost annihilated at the battle of Camden. A few days later General Sumter's force was surprised and dispersed. South Carolina is at the feet of the enemy who now aspire to conquer the old North State also. A force under Major Patrick Ferguson has advanced almost to the foot of the mountain wall, sweeping all before it. Ferguson has perhaps one hundred and twenty regulars; the rest of his force are Tories --men who should naturally be our countrymen, but who are too craven to

fight for liberty. Besides," the colonel paused and smiled, "the gold of the king has called to them. In all, Ferguson has about twelve hundred men."

The crowd in front of the porch stirred restlessly. Men handled their rifles. The women gazed up at the bearded faces of their mates.

"And now," went on "Nolichucky Jack," as he allowed his eyes to rove appraisingly over his audience, "Ferguson sends us word that unless we cease our efforts against the Indians, whom the king in his might has seen fit to rouse, and refrain from sending any more of our riflemen across the mountains, he will march to our settlements, hang our leaders and ravage our territory with fire and sword. Men of Watauga, what say you to the challenge of the prideful Briton? Shall we send him word that in the future we will remain in our settlements as peaceable subjects of the king, acknowledging that, in spite of his Cherokees and his Tories, the king can do no wrong?"

A roar of anger rose from the crowd. Rifles were shaken fiercely in the air. Even the eyes of the women, fit mates for the border warriors, flashed and their normally pale cheeks took on the flush of rage.

"Or shall we," Seiver's voice thundered, "march to the relief of our beaten brothers of the plains, crush Ferguson and hurl back the tide of invasion from our borders ?"

The uproar was now deafening. Sever had cast his seed on fertile soil. Many young men sprang on the backs of their horses and charged wildly about the fields. From all rose the fierce cry, "March against Ferguson! Down with the British and Tories!"

Sever again raised his hand. Silence fell upon the crowd. "The rendezvous," he shouted, "will be at Sycamore Shoals on the Watauga, the twenty-fifth of this month.

Spread the alarm as your ancestors did in the highlands of old Scotland. Spread the alarm! And now, my friends, disperse."

As soon as the crowd had gone, Sever sent an express to Colonel MacDowell, who with a small band of North Carolina militia had been driven over the mountains by Ferguson. Shelby secured a fresh horse from the stables of Sever and dashed away to alarm Colonel Campbell of Virginia, who with many followers had settled about the headwaters of the Holston River. Other messengers were dispatched to Colonel Benjamin Cleaveland and lesser leaders, while Sever himself undertook to rally the Watauga men.

On the appointed day the clan began to come to the rendezvous. Nearly five hundred men of the Watauga, including the two sons of Colonel Sever, were on hand and were promptly divided into two regiments, one of which was commanded by Colonel Shelby, the other by Sever himself. One hundred and sixty men under MacDowell, a Master Mason, came riding up on their rangy horses, while four hundred hunting-shirt men under William Campbell and his brother, Arthur Campbell, swelled the force. Singly and in small groups others drifted to the camp until well over a thousand hardy backwoodsmen had arrived. None knew the slightest thing about military tactics, but all were inured to hardships, were expert marksmen, and fear abode in the breast of none. Furthermore, the campaign against the Indians had made them, in a way, veterans.

It is a remarkable fact that of those Revolutionary heroes who achieved fame in the various Southern campaigns of that struggle, practically all were Master Masons. The paucity of records of that period make it impossible to tell when many of these distinguished brethren were raised, but it is conceded that the following were Masons: Colonel Moultrie, the hero of Fort Sullivan; Generals Sumter, Marion and Pickens; Major William Washington, the famous cavalryman; Light Horse Harry Lee; Colonel Smallwood, of the indomitable Maryland Line; General Nathaniel Green; Baron DeKalb; General Nelson; Colonel Otto Williams; the following four upon whose shoulders later rested the purple of the Fraternity: Colonels Mordecai Gist and Richard Caswell, Generals William R. Davie and James Jackson. Then, in the expedition that we are about to describe, the following leaders were of the Craft: Colonel Sever, MacDowell and Hambright, Captain Lenoir. General Benjamin

Lincoln was not made a Mason until 1781, long after he was forced to surrender at Charleston.

Concerning the MacDowell family, Lossing, who quotes Mrs. Ellet's "Women of the Revolution," says: "The MacDowells were all brave men. Joseph and William, the brothers of Charles, were with him in the battle of King's Mountain. Their mother, Ellen MacDowell, was a woman of remarkable energy. Mrs. Ellet relates that on one occasion some marauders carried off some property during the absence of her husband. She assembled her neighbors, started in pursuit and recovered her property. When her husband was secretly making gunpowder in a cave, she burned the charcoal for the purpose upon her own hearth and carried it to him. Some of the powder thus manufactured was used in the battle of King's Mountain."

And now that the clans had gathered upon the Watauga, a serious question presented itself: Who would stay to guard the settlements from the Indians waiting their chance to make another bloody raid? Only by resorting to lottery did the men decide who should remain behind; all wanted to go on the march against Ferguson.

On the morning of Sept. 26 the expedition was ready to start. A preacher stood forth and invoked divine blessing upon those who were to go forth to battle against the mighty and the workers of iniquity. With bowed heads the bearded Mountain Men listened reverently to the invocation, then mounting their horses, rode away to turn back the red wave that threatened to engulf them. Up, up, toward the summit of the mountain range they traveled, through forests whose foliage was beginning to empurple in the frosts of autumn, along precipitous paths where far below could be heard the murmur of turbulent streams. There was no baggage train; each man carried a supply of parched corn and a quantity of jerked meat. Also a few beeves were driven along to be slaughtered in due season. Occasionally a rifle would echo among the wild crags and a hunter eventually return to the main column with a deer hanging over his saddle bow. Soon they were joined by Colonel Cleaveland with his detachment, and on the last day of the month three hundred and fifty men from the counties of Wilkes and Surrey were added to the army. The next day it rained, and the mountain streams were swollen to rushing torrents that impeded the progress. In some of the higher passes deep snow was found.

They now decided to elect a general leader for the whole expedition, and eventually decided upon Colonel Campbell, of virginia, who was to command until such time as General Gates should send a general officer. Colonel MacDowell was sent to inform Gates of the raid and to request that an experienced officer be sent.

Descending the eastern slope of the range at last, the army came to the region of the Cowpens, later to be rendered famous by Bro. Morgan, the Old Wagoner General. Here it was joined by detachments of militia under Bro. Hambright, Colonels Lacey and Williams. Many of the recruits, however, were unmounted. As speed was the prime requisite, it was now advocated that from the whole force of over eleven hundred men, nine hundred of the best mounted be selected to make a forced march toward Ferguson, who was understood to be at King's Mountain, just south of the North Carolina line. This plan was speedily adopted, although fifty foot soldiers resolved to keep up with the column if possible.

Ferguson, after sweeping at will over the country, rallying Tories to the cause of the king, drilling them and adding them to his army, had learned that the men from beyond the mountains had risen and were on his trail. Knowing something of the character of these hardy fighters, he had retreated to a place that he felt offered sanctuary for the time being, and had sent an express to Cornwallis at Charlotte asking for help. His messenger was, however, intercepted.

King's Mountain, one of the Allegheny system, is a spur perhaps fifteen miles in length, running almost due north and south. Ferguson had encamped at the extreme southern point of this ridge on an elevation that constituted a hill by itself. The sides of this hill are precipitous and covered with trees, while the summit, more or less level, is covered with large stones and masses of rock. These rocks formed a natural barricade for the defenders of the hill.

Major Ferguson was a member of a distinguished Scotch family and had entered the military service at the age of eighteen. Joining the British Army in America in 1777, he served with distinction at Brandywine, Camden and other engagements. He

commanded the Seventy-first regulars, about one hundred and twenty of whom accompanied him on the King's Mountain raid. The remainder of his army was made up of Tories whom he had drilled until he rated them equal to regulars. His whole force waiting on the hill for the attack was composed of between eleven and twelve hundred men, considerably out-numbering his opponents, but, for this particular kind of warfare, inferior to them. Ferguson himself was a crack shot with the rifle and is said to have been the inventor of a breechloading piece. His second in command was Captain De Peyster, a scion of a prominent Tory family of New York.

At nine o'clock on the night of Oct. 6, 1780, Colonel Campbell's little army of mounted borderers set out from Cowpens for King's Mountain, over thirty miles distant. The night was intensely dark, for a chilly autumnal rain had set in, adding greatly to the discomfort of the men and rendering it difficult for them to keep the priming dry in their rifles. All night long the column plodded through the inky darkness, the only sound being the squashing of the horse's hoofs in the soft mud and the patter of the rain on the withered leaves.

Just as the gloomy dawn came up they reached the Catawba River at Cherokee Ford. And now the :rain fell much harder than before. Without halting, the riders continued their march, and about noon the sun broke through the clouds, the rain stopped, and all nature shone as though in garments new and of wondrous texture. The spirits of the men rose.

And now a woman ran out of a farmhouse, stared for a moment at the column. "How many men have you ? ' she asked Campbell.

"Enough to whip Ferguson," gruffly returned the grizzled old fighter. "Where is he, then?"

The woman pointed toward a hill about three miles away. "He's there," she said, and ran back into the house. Again the long line of drenched horsemen advanced, their eyes ever on the hill which rose perhaps one hundred feet above the surrounding

country. Smoke could be seen drifting over the trees; a distant bugle call rang faintly through the air.

It was about two o'clock when the Americans arrived as near to the hill as they dared go before forming their line of battle. They dismounted behind a patch of woods and tied their horses to the trees. It was decided that Shelby, Williams and Lacey should attack on the left; Cleaveland, Hambright and Winston on the north; Campbell, Sever and MacDowell on the right. They had reason to believe that Ferguson had not yet observed their arrival. The orders were simple: the men were to swarm up the sides of the hill, yell fiercely and fire deliberately. If forced to retire before the British bayonet (for the Mountain Men had no bayonets), they were to retreat only far enough to evade the charge, then return promptly to the combat. The columns moved toward their respective locations.

About the leggins of the men the wet grass clung, while from the dripping trees miniature showers fell before the autumnal breeze. The slanting rays of the afternoon sun gleamed on rifle barrel and handle of hunting knife. And now on the hill in front a musket roared. A drum began its stirring call; hoarse shouts; the shrill piping of a whistle; the sheen of scarlet among the yellow leaves.

"Forward !" shouted the leaders of the Mountain Men, and led the riflemen up the slope.

On the ridge above Shelby's men there suddenly burst forth a musket volley. Lead thumped the sides of the trees about the mountaineers, or sent down showers of twigs and branches upon their heads, but the damage was slight. The British were aiming too high. Shelby's men replied slowly and carefully to the fire, only pulling trigger when they could see a scarlet coat among the rocks.

On the hill the whistle sounded again, a man on a large white horse came galloping up, waved his sword and led his regulars down the slope in a bayonet charge toward the Watauga men. And now the rifles spat with a vengeance. Many of the redcoats

fell, and the bodies came rolling and bumping down the steep, or brought up in grotesque attitudes against the roots of the trees. But the rest came lunging down, their bayonets gleaming wickedly, looks of grim hate, not unmixed with fear, upon their scowling faces. "At them, men !' roared Ferguson. "Give 'em the cold steel."

Reluctantly Shelby's men were forced to give ground; so reluctantly that some were bayoneted where they stood. The rest, turning to fire as rapidly as they could reload their long rifles, fell back to the foot of the hill.

A crashing volley came from the woods to the north. Ferguson was flanked by the men of Williams. The Britons fell back to the summit of the slope. De Peyster led his Tories at Williams and forced him to recoil, while again the flanking rifle fire broke out. Only just beyond reach of the bayonet did the Mountain Men retire, then when pressure from the flanks relieved them they returned to the fray with redoubled energy.

And now Bro. Sever and his Watauga men. yelling like demons, swarmed up the slope and attained the summit, taking position among the rocks. Again the shrill whistle sounded and Ferguson drove his white horse in a charge of regulars against the position of Sever. But the position was too strong; "Nolichucky Jack" and his men could not be dislodged. Over their rifle sights the borderers marked the trimmings on the scarlet coats of their adversaries, and terrible was the toll taken by the long Deckhards. The drifting powder smoke, the falling leaves and the excitement of the fight rendered the aim of the mountaineers more uncertain than usual, else the force of Major Ferguson would speedily have been annihilated. As it was, the forms of the red-clad soldiers and their more soberly garbed companions, the Tories, seemed strangely distorted and blurred in the battle haze that covered the mountain top where eleven hundred muskets and nine hundred rifles were creating an uproar heard for miles.

Again and again the heroic Ferguson led his men in wild charges. He but increased his list of casualties, while the men of the mountains continually returned to the fight, their yells of triumph rivaling the crackling bursts of their rifle fire.

Gradually the British were forced back to the northern edge of the hill where the men of Cleaveland, Winston and Bro. Hambright, swarming up the slope, completed the lines of circumvallation. Bro. Sever led his men from their place among the rocks and charged upon the enemy, now fast losing their fortitude. The faces of the regulars and their Tory allies showed white through the powder smoke, and in their eyes was a look of fear. On all sides the enemy were surrounded, while the Mountain Men pressed nearer, firing with deliberate aim. On the top of the hill bodies of men lay thickly scattered. Confusion worse confounded set in. "Quarter !" someone shouted. Men ran this way and that. A white flag fluttered for a moment then sank out of sight. Again the shrill whistle. In a last desperate charge Ferguson led such of his men as would follow him. A dozen rifles spoke at once. The brave Scotchman swayed in his saddle, pitched to the ground, while his white horse, snorting in terror, leaped over the bodies of the slain and crashed down the side of the mountain to liberty.

Again the white flag appeared. "Quarter ! Quarter !" shouted the Tories and regulars. Many of the Mountain Men did not know the meaning of a white flag and continued their fire.

"My God !" shouted De Peyster in tones heard above the crackling of the rifles. "Do you murder men who have surrendered?"

Campbell sprang in front of his men and threw up many of the rifles. Shelby ran toward De Peyster, shouting, "Damn you, if you want quarter, ground your arms !"

Panic stricken, the regulars and Tories threw their weapons on the ground while the noise of firing died out and the clouds of powder smoke drifted away through the trees. The battle of King's Mountain was over.

In this close action the Americans lost twenty-eight killed and sixty-two wounded, among the latter being Bro. Hambright, one of the colonels. According to a statement

signed by Colonels Cleaveland, Shelby and Campbell, the total loss of the British was eleven hundred and five, divided as follows: Regulars, killed, nineteen; wounded, thirty-five; prisoners, sixty-eight. Tories, killed, two hundred and six; wounded, one hundred and twenty-eight; prisoners, six hundred and forty-nine.

In retaliation for outrages by the enemy, Several of the Tories were hanged after the battle. After having been gone on the raid twenty-eight days, the army of Mountain Men returned to their homes with the satisfaction of warriors whose work has been well done.

The battle of King's Mountain had a great effect. Cornwallis was alarmed; he recalled all his small parties, concentrated his force and fell back to South Carolina, abandoning for the time operations against North Carolina. The great victory of Bro. Morgan at Cowpens followed not long after this, and Bro. Greene originated the campaign of movements which had for its ultimate result the liberation of the Southland from the tread of the invader.

----o----

The Claims of the Modern Operatives

BY BRO. R. J. MEEKREN

(Concluded)

WE will now take up the third and last of the three previously mentioned points of view from which it is possible to criticize the claims of the modern Operatives, and for this purpose we will now give a brief consideration of the technical secrets

supposed to have been preserved by the gild. The most prominent of these is the previously mentioned 3-4-5 triangle for obtaining a true right angle, the "'five-point system" for laying out buildings, the diamond diagram for designing them and the supposed method used by the builders for raising large stones.

THE SUPPOSED TECHNICAL SECRETS EXAMINED

In regard to the first one it may be said that the '3-4-5 triangle is a convenient method for setting out a right angle on a large scale, though in most cases the method of describing arcs of a circle would be just as convenient--in drawing a good deal more convenient and accurate. For the purpose of making a square, a try-square, it would be useless. The medieval masons generally, one judges, used wooden squares, and they may actually have used a carefully squared stone to test and adjust them. But the most delicate test for a square is to trace a right angle with it on a flat surface and then reverse its position and draw another from the same starting point. If the square is true the two lines coincide, if not the amount of error is shown doubled, for each line varies in opposite directions from the right angle. That such a simple test was not known to our Operative predecessors is impossible to believe.

Perhaps more has been written about the "five-point system" by advocates of the Operatives than about any other technicality they are supposed to possess. Briefly this is the idea that ancient buildings were laid out from a center point. That this point being chosen, a pair of diagonals were next marked out, and the correct distances measured from the center along each diagonal in each direction to determine corner points. This supposed technical procedure is mixed up with foundation sacrifices, of which, according to the Operative account, there were supposed to be five, one in the center and one at each corner.

This procedure appears to assume that all buildings were either square in plan, or oblong in the proportion of three wide to four long, one to two, one to three, or varying multiples of these numbers. Nothing in reality is more absurd. The pyramids, it is true, were built on a square plan, and the Temple of Solomon is said to have been 60x20 cubits--we do not know exactly how it was laid out--but other ancient

buildings, like modern ones, are built on all kinds of different plans to suit the nature of the site and the purposes of the builders. But first let us dispose of the sacrifices or foundation deposits. There is little or no evidence for such being placed in the center of the building, and none at all when in conjunction with corner deposits. That is, the excavation of old sites has yielded no examples of such a combination. In Egypt four deposits were quite common, but no center ones have been found. They were placed sometimes under the corners and sometimes under the threshold of the chief entrance. In the case of foundation sacrifice one was usually regarded as sufficient, and the place selected seems to have been more frequently in the wall than at a corner. However this will lead us too far afield, we are concerned now rather with the practical utility of the "five point" method. Buildings, as has been remarked, are usually erected to conform in some way to the site. Some temples, and most old churches, are oriented, but very seldom with any great exactitude. Buildings in a town, such as a Gild Hall for example, would have some reference to the street and neighboring structures. Suppose it was required to lay out the foundations of a church due east and west. The natural way would be to first get the cardinal points marked out, and the obvious method would be to set out two stakes north and south sighted at night by the pole star or by observing the point of sunrise and sunset. From this could be drawn at right angles (by the 3-4-5 method, or by intersecting arcs, or even by sighting along a large square) the two lines for the east and west sides of the building as far apart and as long as has been determined on. To find the appropriate center of the building in order to lay it out on the five point method would require most of this procedure to begin with, and when it had been found no practical advantage would have been gained. In fact, unless a few set proportions depending on the 3-4-5 ratio were used, the only way to get the exact length of diagonal required would be by an arithmetical extraction of the square root of the sum of the squares of the side and end, a thing that only a very few mathematicians could do in the Middle Ages. An actual acquaintance with medieval buildings impresses even the casual observer with the fact that the last thing the craftsman worried about was exact measurements. He built churches easterly and westerly rather than due east and west; they were more or less the same width throughout, often less rather than more; the span of the arches is rarely exactly the same; the angles of the corners seem frequently to have been laid out by eye rather than by measurement; in short, he was an artist and he knew by instinct that the eye cannot judge angles in a building and that nothing gives a more dead and monotonous effect than exact equality of parts. The same observation of the actual structures disposes of the supposed "diamond" rule for designing their elevations. Here and there a building more or less fits some such scheme, but as a whole we can only come to the conclusion that the architect, or master of the work, first drew a sketch, and when its proportions pleased him he made an outline drawing

of it without reference to any special ratios, and that the minor detail was devised by the craftsmen themselves as they went along.

THE MECHANICAL APPLIANCES USED

Among other things the Operatives profess to have preserved in their traditions is the methods by which the enormous stones in some ancient (not medieval) buildings were raised into position. One hardly knows how to begin to criticise these. Theoretically, in the diagram given, the counterpoise weights will balance that to be lifted, but the form of apparatus used is most impractical. Two defects appear at once, the enormous shear effect on the two pivot pins that have to support not only the load but the balance weights as well, and the weakening of the two arms by boring holes through them at the very point where the greatest strength is required. A much more practicable method, using exactly the same principle, would be the very simple one adopted by any gang of workmen today, of using long levers to pry up each end alternately, blocking it up as it was raised.

There is one more point of a technical character, though it is not dwelt on as an Operative trade secret, and that is the curious division of the craft into two entirely separate classes of masons, arch and square men. And by the way we have here another of those disturbing reminiscences. The term "Square-men" was (and perhaps is) a Scottish technical name including the tradesmen who are also called "wrights," which are very much the same as those included by name in the present Operative Society (though not, as we have seen, members of it in fact) under the head of rough masons, tilers, slaters, etc., with the addition, however, of carpenters and joiners and mill-wrights. But the term is also used at the present day in England, especially in country places and in the North, by Speculative Masons to describe themselves. In fact it takes somewhat the same place as the American phrase of being "on the square." While on the other side the term "Arch-masons" seems almost, if it might be an attempt to give an explanation of the question that has been so much discussed by Masonic students, of the first rise and original use of the term "Arch" as a distinctive title. One theory being that it had the sense of a superior grade, as in Arch-bishop or Archduke. Be this as it may, the Operative's claim is that the trade has always been divided into two, one set of men learning only how to cut and lay squared stones, and the other knowing only how to cut stones for arches and vaults and the methods of

erecting them. It is, of course, not impossible that at the present day, under trades-union influences perhaps, that some such specialization has grown up. The present writer remembers to have been told by an elderly bricklayer, who was apprenticed to his trade in a small English country town, that "there were few men who knew their trade now-a-days." He said he was taught how to do every kind of brick work, arch work, ornamental work, cut work and the rest, but that the ordinary tradesman today can only lay a plain wall and corners, and that everything out of the usual run has to be done by special men. Some such development may have come about among stone masons as well, but it is as certain as anything can be that such divisions are not old. Take the work of the alleged "Arch-masons." The stones required are wedge shaped, they will generally have the narrow end cut to the curve of the arch, while back and front they have parallel flat surfaces. If a man can lay out and cut two parallel flat surfaces he can certainly cut a square wall stone or a "perpend ashlar." If he does not, it is because he will not, which is not Medieval Masonry but modern trades-unionism. The Freemason of the Middle Ages was more than a mere trades- a man, he could not only cut the stones but he made his own designs and templets--the "mould squares" spoken of in the Old Charges. As a matter of fact the cutting of square stones and plain voussoirs was the most elementary part of his work, and in fact mere child's play to planning and cutting the elaborate mouldings and tracery which are used so lavishly in medieval buildings, and in which the builders evidently so delighted. Such a contention as this seems to show an utter lack of comprehension of the original mason craft and its essential characteristics.

With this goes the further curious assumption that setting the stones is more skilled work than cutting them. It would be perhaps a little dogmatic to say it was exactly the reverse. Still judging by modern practice, and certain clauses in the MS. Constitutions, one would judge that then as now there was a tendency to employ half-trained men--layers--cowans--in building the walls, having skilled men to set the corners and the more important features. But as soon as we remember the mouldings and the carving with which even dwelling houses were adorned, the point becomes comparatively unimportant. Ashlar work and setting demanded only elementary manual skill, the real secrets --incommunicable in fact--of the Freemason was his artistic power, his ability to design and to work out his designs in the rude stone.

In conclusion we may touch on Bro. Stretton's own story, remembering that all accounts of this Operative system seem to go back to him. He tells us that as a youth he was apprenticed in a large engineering works in the North of England. He was

what is known in that country as a "gentleman" apprentice. In a large plant of this kind there are skilled men of many different trades-- fitters, machinists, boiler makers, pattern makers, blacksmiths and foundry men, and apparently also in this particular instance, stone masons as well. Boys are of course apprenticed to all these separate trades, but the "gentleman apprentice" who is destined to be an engineer has to work at each one long enough to get some idea of that special kind of work. Stretton in due course was put into the stone yard with another apprentice, but the men would have nothing to do with them, interfered with their work and refused to show them anything. He says he found out by inquiry that he would have to join their own private organization in order to learn anything, and this he agreed to do; and he asserts that he was initiated into Operative Masonry and eventually passed through all its grades. Now this on the face of it is rather curious, for he was not apprenticed as a stone mason but as an engineer. He could not therefore have joined them on the Operative status for he was not free, he was learning other trades as well, and besides that, no one in the organization was his employer. But on the other hand he was not strictly an honorary member, for he did actually work in the stone yard, and learned to some extent the technical processes of the craft.

The present writer remembers to have been told years ago by an English engineer that during his apprenticeship he one day during the noon hour climbed up the scaffolding of some new buildings being erected in the plant, and that the bricklayers came on to work again before he went down. The men were very unpleasant and insisted that he would have to "pay his footing." He found the situation rather unpleasant, some seventy feet from the ground on a couple of narrow planks, and his retreat cut off by the hostile workmen. However a few shillings given them to buy beer changed the whole atmosphere, and afterwards he was welcome to climb up whenever he pleased. No doubt Stretton had some such experience. It is very possible even that some form of ceremony was performed, but this need not have been ancient and traditional. Many of the earlier trades unions had initiatory ceremonies such as Bro. Springett has described for us in his recent article. The question arises and has to be faced, did Bro. Stretton invent the whole system, building it on some such foundation in fact as has just been suggested?

It is the opinion of many of the foremost Masonic scholars in England that he did, and that conclusion has been reached after serious investigation. Stretton did his best to win as many converts as possible. The brother to whom he wrote the letters above mentioned was prevailed on to apply for admission into the modern society, and his

indentures were even made out and are in the same file with the letters; but he became convinced of the baselessness of the claims and they were never completed. It may be said that Bro. Yarker was converted and apparently joined them, as have a good many more of the Fraternity. Unfortunately, though Yarker was a scholar and a very well read and erudite one, yet, in the words of one who knew him, "he was no judge of evidence."

The question further arises, supposing it was all invention, what are we to think of the inventor? If he had been a scholar such a mystification and manufacture of evidence would be of course quite unpardonable. But Bro. Stretton was not a scholar. He was doubtless a competent engineer, but from his letters one is forced to the conclusion that he could not have been, outside of his profession, a specially well educated man. There is no question here of unworthy or sordid motives, it was no attempt to make money by false pretenses, rather he seems more likely to have spent money to keep the thing going. One may judge he was doing what the founders of the Mystic Shrine and the Grotto did, and earlier still those who founded the Scottish Rite, and those who before that invented the various separate degrees and orders of which the latter is composed, only he was not content with a legend of antiquity but went on and tried to make it real, tried doubtless to re-construct what he thought Operative Masonry originally was, and then to pass it off as having continuously existed.

In this again he was only following an unfortunate precedent. It is most probable that the chief difficulties in the way of discovering where and when and how, for example, the Royal Arch came into being, is due to like mystification on the part of its founder or founders. We may suppose in the present case that the intention was innocent and harmless, and that having once started the inventor found no place to get off and just had to keep on going.

NOTES

(1) Transactions of the Authors Lodge, p. 191, London 1915.

(2) These lectures were in MS. and belonged to the old Lodge of Lights. The whereabouts of the original is not now known. In their particular form these lectures

can be dated by a reference, dragged in quite ridiculously, to Sir Peter Parker, who was Deputy Grand Master from 1787 to 1802.

----o----

Impressions of Freemasonry in Spain

By BRO. GRANVILLE T. ZOHRAB, Ferrol, Spain

IT is with some difficulty and not without a certain degree of misgiving that I write down my observations of Freemasonry as practiced in Spain. These impressions must of necessity be somewhat limited both in character and substance owing to the difficulty of obtaining authentic and reliable information on the subject. However, I trust that what I have gathered may prove of interest to those seeking information regarding the Masonic life and activity in the Spanish Peninsula, and at the same time I ask your indulgence for any literary imperfections.

In the first place I think it would be wise to explain that I have the pleasure and privilege to belong to a lodge holding a charter from the Grand Lodge of Scotland. It is perhaps unfortunate that this Grand Lodge does not recognize the Grand Orient of Spain, one reason being on account of its governing body being a Council of the 33rd Degree, Scottish Rite; therefore our opportunities of becoming acquainted with Spanish brethren is from a lodge point of view rather remote. Judging however by the observations I have been able to make during the last few years I cannot say that Freemasonry in Spain is in a healthy condition; the government appears to hold a tight grip on everything Masonic, preventing as far as possible anything which would tend to encourage, expand and strengthen the institution. For example, some years ago a government order was issued which had the effect of closing nearly all the lodges in the country working under the jurisdiction of the Grand Orient of Spain. Their reason for so doing does not appear to have been made clear, but it is suggested that political and religious propaganda and intrigue in Masonic lodges in the southern provinces of the country may have been responsible for the strong action taken by the

government. There is no doubt that this blow, which aimed at the very heart of Spanish Freemasonry, was severely felt by the fraternity, and only a remnant is left of the many lodges previously working, and these only continue under strict supervision of the police who are liable to raid and close them at any time. Still in spite of these misfortunes Masonic influence is by no means; dead, and although its life and activities are at the moment at a very low ebb it continues to be fed by Spanish brethren initiated abroad who return to their homeland, especially those who come from Havana and Cuba, the influence of these last being felt at times in no uncertain manner.

To my mind there is a great field for work in Spain for those who dig in the quarries, and as education progresses so surely will Masonic influence manifest itself. I have had the pleasure of meeting many Spanish Freemasons in various towns and villages that I have visited, but as a rule they are difficult to find, their "due guard" is real indeed, many of them being fearful as to whom they reveal themselves; nevertheless it has been unmistakably borne in on me that their Masonry has a strong and abiding influence for good among them, which must some day illuminate their sphere of action and redound to the public weal, prosperity and greatness of their great and glorious country. Speaking generally, the Spanish Freemason is proud of the Fraternity to which he belongs; he is a generous, lighthearted fellow, proud of race and country, distinctly kindly disposed to all irrespective of creed or tongue; and when you meet him as a brother he is generosity itself, ready and willing to do his share when opportunities are presented. I have experienced several instances when this pleasing characteristic has been fully demonstrated.

A pretty little incident of this kind occurred some years ago and came to my notice, which I think is worth repeating. A woman having recently lost her husband, who was a Mason, was being sent home with her children to Gibraltar, and as she had no friends at hand to escort her through Spain, a Spanish lodge was written to and requested to kindly depute some brother to meet her and see her safely on her way. With what care and consideration these brethren performed their mission of love may be gathered from the following: this poor woman was met on her arrival at Madrid, taken to a good hotel and cared for in every way; next day she was waited upon and escorted to the train which was to take her to Gibraltar; her tickets for the journey were bought and handed to her with the best of good wishes, and not one penny of expenses was she allowed to pay. So the train started on its journey carrying with it a grateful woman feeling, as she herself expressed it, that she had received at their

hands something of that tender sympathy and loving kindness which means so much to the recipient, and of which she was so sorely in need. A little anecdote like this surely indicates in some measure at least that wherever Masonic ethics are inculcated and the seed of the great brotherhood is well and truly sown in human hearts, a harvest rich in the fruits of sympathy, service and self-sacrifice must be the inevitable result.

Perhaps one of the most striking features one meets when traveling in Spain is the many splendid old churches and cathedrals encountered, built in most unexpected places, surrounded so often by mean, evil smelling narrow streets and alleys which speak so plainly of the squalor, misery and distress abiding there, the indelible mark of which has been stamped there during the passing of the centuries. And as one stops for a moment or two and stands in one of the great portals of one of these stately edifices, filled with admiration and wonder at the magnificence of sculpture and architectural grandeur, one seems to hear and recognize with bowed head and humble feelings the divine message of the gentle Master, "Come unto Me all ye that are weary and heavy-laden," there is eloquently portrayed in the silent stateliness of the great structure. Perhaps one of the most outstanding of these cathedrals from a viewpoint of beauty is that of Santiago, of which I send you two postcards showing the magnificent "Portico de la Gloria." Truly this beautiful sculpture may be termed frozen music.

Quoting an old Spanish Masonic History dated 1880, ancient Spanish Masonry dates back nearly two hundred years. During the reign of Philip V of Spain, about the year 1727, the Grand Lodge of England empowered Lord Coleraine to open a lodge in Gibraltar and another in Madrid. Some twelve years later Captain Alexander Commeford was installed Grand Master Mason of Andalusia. In the year 1808 the Grand Orient of Spain adopted the system of government of the 33rd Degree Scottish Rite and exercised jurisdiction over 182 lodges comprising between twelve and thirteen thousand brethren. The Supreme Council of Spain in Madrid was constituted in the year 1840, which since that time has been the supreme Masonic authority in the Peninsula.

----o----

TO JOIN OR NOT TO JOIN

To join, or not to join, that is the question

Whether 'tis better for myself to suffer

This non-Masonic state of outer darkness

Or tread the path of other, braver men

And by enrolling, end it? To join - to meet

No more, and in the Lodge to say we end

The cold, uncharitable, unfeeling times

Non-Masons suffer - 'Tis a consummation

Devoutly to be wished. To join the Lodge

Its mysteries perform - ay, there's the rub

For in those awful scenes what may be done

Which may intend to shake a strong man's soul?

It makes us pause. There's the respect

That makes calamity of our friendless state;

For who would bear the Solitary life

The World's indifference, the lack of Sympathy,

The want of friendly speech and the snubs

Which swelling self-importance stings us with,

Which he himself might evermore ignore,

By joining up? Who would so friendless be

To stand outside a genial Brotherhood

But that the dread of something afterwards

That unknown Society, whose secrets

No Mason reveals, puzzles the will

And makes us rather bear those ills we have

Than fly to others that we know not of?

So stand we hesitating on the brink

And so our firm resolve to join the Craft

Is sicklied o'er with the pale cast of thought

And leaves us marking time

On our own ground.

- Diogenes.

----o----

Freemasonry in India in 1780

By. BRO. I. V. GILLIS, Peking, China

THE other day while reading the Memoirs of William Hickey (1) I came across the following notes that might be of interest to readers of THE BUILDER. Hickey was in India during the latter part of the eighteenth century and the incidents quoted fell between the years 1782-1790. Bro. Hickey, for so we must call him in spite of his lack of appreciation of the society he joined, first mentions the subject thus:

"Having during my residence amongst the French at Trincomalay found how highly they respected the Fraternity of Freemasons, and the advantage it would have been to me had I at that time been of the Order, I determined to become a 'Brother' at the earliest opportunity. Upon my arrival at Bengal Masonry happened to be much in fashion, there being several Lodges that met, the one distinguished by the title of 'Number Two' being considered the most select. At this, therefore, I was proposed, and after the usual examination and ceremony of 'making', as it is termed, the mummery and absurdity of which, by the way, greatly offended me, I became a member. I rose to the degree of Master, soon after which I filled the high office of Senior Warden."

Some pages later he relates the natural outcome of his general attitude to the Fraternity:

"I shall here state a ridiculous dispute I got into with the Fraternity of Masons. The Lodge No. 2, in which I had been made, had belonging to it several of the tradesmen of Calcutta; also two or three vagabond attornies, to neither of which description of person did I ever speak, and was therefore considered by them as extremely proud. A new Lodge having been established, consisting of the principal gentlemen of the Settlement, I sent in my resignation for No. 2, and was elected a brother of the new Lodge. This gave great offence to those I had left.

"About two months after my change, I received an official letter from the Secretary of my first Lodge, calling upon me in very peremptory language without loss of time to pay the sum of one hundred and fifty sicca rupees, stated to be arrears of fees due from me to the Lodge. As I did not approve of the manner in which this demand was made, though indifferent about the amount claimed, I wrote an answer without using

the fraternal address, and began with a simple 'Sir'. I observed upon the impertinence of the demand, which I denied the justice of, and although I might have probably paid had it been civilly asked, I would not yield to the insolence of any low-bred fellow tacking to his signature the title of 'Secretary'. My letter being laid before the Lodge, the Master and his Warden took the matter up with much warmth; another epistle was addressed to me expressive of his surprise my unmasonic letter had created, and requiring an explanation for such conduct. I remained silent. A second and a third was written to me which I treated with the same silent contempt. I was then threatened with a complaint against me to the Provincial Grand Lodge which had no more effect than the preceding addresses.

"During these letters I was elected Senior Warden of the new Lodge, which had become extremely popular, so much so that at every meeting we had from eight to a dozen brothers proposed. This success added to the irascibility of the first Lodge: they actually did represent my conduct to the Provincial Grand Lodge as being scandalous and derogatory to the character of a Mason. Mr. Edward Fenwick, of whom I have before spoken more than once, being then the Acting Provincial Grand Master, called upon me to admonish me privately as a friend, and advised my settling the business by apologising to the Lodge I had insulted for my intemperate language. This I refused to do, whereupon I received an elaborate address from Mr. Fenwick, assuring me my contumacious treatment of the Lodge I had belonged to must and would be taken up very seriously, and if I persisted in refusing to apologise, I should soon have occasion to repent my obstinacy. At this I laughed.

"A complaint was regularly made to the Provincial Grand Lodge, where a difference of opinion prevailed amongst the officers, some of them thinking that the Grand Lodge had no right to take cognisance of such a complaint, my letter being a private one from one individual to another in no way to be considered as masonic. I had a strenuous advocate and supporter in Mr. Hugh Gayer Honeycomb, the Junior Grand Warden, who upon finding the Grand Master and several members were for expelling me, insisted upon the question being referred to the Grand Lodge of England for their decision. This after a long debate was voted for unless I should upon more mature consideration see the propriety of apologising. Mr. Fenwick, too made another attempt to work upon my feelings, in an address consisting of eight sheets of paper, containing an elaborate dissertation and panegyric upon Masonry, followed by a strong censure of my contumacious behaviour towards the Secretary of the first Lodge, whom I had wantonly and unlike a Mason offended and grossly insulted, for

which offence, if I did not satisfactorily apologise, the consequences must inevitably be that I should be deprived of all the benefits of Masonry and no longer be considered a brother. To this grave and voluminous philippic I wrote a concise reply, saying, I had received his (Fenwick's) letter, and notwithstanding the dreadful anathema it contained certainly would not make any apology either to a set of or an individual blackguard. This drove the Provincial Grand Lodge gentry half crazy from conceiving their dignity attacked, though I had not addressed or signed my letter as a Mason. The Acting Provincial Grand Master immediately issued an order to the Master of the new Lodge to elect a new Senior Warden in the stead of William Hickey removed for contumacious and unmasonic conduct. The Master of the new Lodge refused to obey, but not liking to enter into a personal altercation upon the question, resigned his chair, as did his Junior Warden; thus was a serious schism created amongst the fraternity in Calcutta.

"To finish this important matter at once. A reference upon it, with all the circumstances, being made by the Provincial Grand Lodge to the Grand Lodge of England, the Grand Master and his Council returned for answer that the Provincial Grand Lodge of Calcutta had no right to take up the business in the way they had done, and had committed a gross error in removing the Senior Warden of the new Lodge, whom, therefore, they ordered to be immediately restored to his situation. The letter concluded by an expression of surprise at the Provincial Grand Master and his Officers being so ignorant of what their duty was. This was a great matter of triumph for me and my friends; the Provincial Grand Secretary sent me an official notice of my restoration, and I was importuned to resume the station I held, which, as I had never been very fond of the Order, I persisted in declining, and from that time to the present day have never been within a Mason's Lodge."

To all of which it can only be said that Hickey's motives for joining the Order evidently verged dangerously upon the mercenary and unworthy, and he plainly shows that the fundamental principles of the Fraternity never dawned upon him. As a glimpse of Masonic life at the period these extracts seem to be of considerable interest, and possibly of some historical value.

(1) The Memoirs of William Hickey, edited by Alfred Spencer. London. Hurst & Blackett, Ltd.

----o----

WHAT IS MASONRY'S GREATEST DANGER?

THE Craft can be in no danger of lapsing from power through a decline in numbers.; its rulers are more concerned to keep Masonry's growth within due bounds. There is no possibility of another anti-Masonic craze, now that it has been accepted into the life of the nation. Nor has it need to fear external enemies; there is nothing they can do, either to disrupt it from within or to destroy it from without. Its sole danger is that its own members may lose sight of its true nature or its ancient ideals, so that what is noble in it may become cheapened, and the landmarks at the heart of it shall be forgotten.

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

A NEW CRUSADE

IF our studies do not bring us to see more clearly the purpose of the Fraternity, and the duties and ideals laid upon individual Masons, then they are hardly worth prosecuting. It is with this thought in mind that the article which appears on our front page, from the pen of the Grand Master of New Mexico, is presented to the readers of THE BUILDER. And this statement of our reason for this seeming departure from research is by no means an apology therefor.

The cause of the tubercular in the Southwest is too important to the Craft, partakes too much of the nature of a national emergency to be ignored longer. And that this is

the view of others - as it has long been of THE BUTEDER - is indicated strongly by the action of members of the Masonic Service Association of the United States at its annual meeting in November at Chicago when it instructed its Executive Commission to take up in definite and positive manner the question of the relief of the Masonic consumptive.

The action of the Association is, in effect, a recognition of Southwestern tubercular situation as partaking of the nature of those national emergencies for which the Association was originally created, as well as for the educational work which it has been carrying on. The instructions given to the Executive Commission are far-reaching, broadly comprehensive and at last the cause of the tubercular is in fair way to receive its just attention.

In addition to this recognition in principle the Executive Commission has been instructed to present the cause of the tubercular to the Grand Jurisdictions of the country; to incur the necessary exploitation expense therefor; to make plans for raising a fund of not less than $25,000 of which at least $5,000 shall be given to the National Masonic Tuberculosis Sanatoria Association of New Mexico, incorporated by the authority of and sponsored by the Grand Lodge of New Mexico, and to proceed to the development of plans for handling the situation created by the increase of the Masonic tubercular, particularly his migration to the Southwest and into the weaker Masonic jurisdictions of the country.

It has been long coming, but definite forward progress is now within sight. The brethren of the Southwest, and particularly those of the New Mexico Grand Jurisdiction, have been unceasing in their efforts in behalf of the migratory consumptives and to them and to their brethren of Arizona and of Texas who have had some share in their efforts is, in chief, the credit due for this action of the Masonic Service Association. They have made the preliminary surveys to emphasize their demands; they have done more - they have provided, so far as their efforts and their means have enabled them, for the wandering tubercular. Their efforts are beginning to bear real fruit and in that should lie the consciousness of a work well begun as well as a determination to see it carried on to the utmost of the needs.

The readers of THE BUILDER, the members of the National Masonic Research Society whose influence is great in the councils of the Craft throughout the United States, have participated in this arousal of Masonic sentiment. They can do more. They can support the new effort before their Grand Lodges. They can develop sentiment in subordinate lodges. This is a cause which needs only publicity. It pleads for itself once the facts are known, and it is beyond belief that the Masons of the country will continue to leave their brethren of the Southwest to bear this burden alone.

* * *

RETROSPECT

WITH this issue THE BUILDER has fulfilled the first year of its second decade. The first number came out in January, 1915, when the Great War was but a few months old, and no one could foretell the outcome or even realize the magnitude of the conflict. Now at the end of 1925 we seem to at least see glimmerings of light through the darkness, and there is a reasonable hope that the world is beginning to settle down to peace. No man can live entirely to himself, neither can nations, especially with the easy and rapid means of communication that are ours today.

It was not, as things fell out, a propitious time to found a magazine devoted to Masonic research, and it is a wonder in some respects that it survived the time of stress. But for the interest of the members of the Society, the voluntary and zealous labor of the contributors, the ceaseless care of those who had charge, it would doubtless have failed. But the fact that it was the organ of a widespread society has undoubtedly been its salvation, when, had it been a private venture, it would almost certainly have succumbed, as have so many other meritorious Masonic journals.

While the great majority of its readers are American Masons, yet it is strictly true that THE BUILDER now goes to every country in the world where the English language is spoken, and to many others besides, and this foreign membership is continuously

increasing. As has so often happened in history, those who founded the National Masonic Research Society builded better than they knew. THE BUILDER has become a forum where all matters pertaining to the Craft that can be written may be fully discussed, and is undoubtedly an important center for the dispensing of further light in Masonry, in all its aspects and from every point of view. It is the Speculative Craftsmen's trade journal, through which he may communicate his experience, air his opinions and seek answers to his questions and learn the results of the work of others.

We are happy to think that in this work there is nothing competitive, save only the noble contention of who best can work. This is a field in which there is room for all, and the work of one will stimulate greater interest in the work of others.

* * *

THE SOCIETY

THE National Masonic Research Society is in some respects a unique organization. Those enthusiastic and far-seeing brethren who were responsible for its inception had in mind the formation of a body to function on the same lines as the various lodges and associations for Masonic research that have done such good work in England. But from the beginning two factors prevented the line of development being the same. The one of these was so materialistic a circumstance as the size of the country, and the other was the comparative backwardness of the Craft in America in regard to scholarship. The first factor has very largely prevented the Society from functioning as the older bodies do, its work has not been done through the medium of papers read and discussed at periodical meetings, the distances, and expenses consequent thereon, have prevented the members in most cases from even meeting each other personally, the bond of union has been practically THE BUILDER and THE BUILDER alone. The Society has indeed been more like the Correspondence Circle of one of the English Lodges of Research, with the lodge cut out. The second factor has made it necessary for the Society to undertake much more elementary work than any like organization. It has had to meet the needs of the neophyte ignorant of even the bare outline of Craft history as well as to hold the interest and encourage the scholar. Even

more, it has had to try and create an interest in the intellectual side of Masonry where no such interest had previously existed.

Like all important movements, the Society had its birth in small things. In a sense it may be said to have grown out of the idea of a "Study Club." To encourage the formation of such clubs and providing them with material has always been a prominent feature of the work of the Society. However, with the experience of now eleven years certain defects in the machinery have come to light. The Study Club as a rule is not a very permanent organization. Many causes are responsible for this, which it would take too much space to fully discuss here, but one may be mentioned. To further under the normal conditions in the ordinary lodge the minimum of organization is desirable, but lack of organization is lack of the mainstay of corporate persistence. Again, there has been only the slightest connection between the Study Clubs and the Society, which has probably been to the detriment of both.

At this stage it seems as if the time were ripe for a forward movement. It has been suggested that where members of the Society are grouped within a convenient area, that local branches or chapters might well be formed. This would be productive of two important results to begin with. Members of the Society within a given locality would be enabled to come into actual touch with each other, and would receive the added impulse and enthusiasm that personal contact always brings, and then such branches might well take over the work of encouraging the work of the Study Clubs in their district.

Various organizations of a professional character, such as societies of engineers, architects, and so on, have found the branch system of organization most useful, while the Sojourners' Club, a society of purely Masonic membership, follows a similar method with its local chapters.

To begin with such an extension of our work would have to be tentative. The organization would necessarily be very elastic, the branches could probably be left to define their own activities within certain very broad limits. Some would perhaps be able to meet regularly once a month during the year, or some part of it, others might

not be able to manage more than one meeting in the year, which would then probably take on the character of a local convention. In such a case the time and place of the meeting of a Grand Lodge or similar body might be the occasion. Such questions could be solved in the doing, but the general proposition seems to have great promise and we should very much like to have the opinions and thoughts of our members upon the matter.

* * *

FREEMASONRY IN ITALY

IN the July, 1925, issue of THE BUILDER we were given a very timely article on Freemasonry and Fascismo in Italy by Bro. Frank G. Bellini. The public press for Nov. 5 and 6 carries articles (presumably furnished by the censors of the Italian press and to this extent open to suspicion) which purport to reveal a plot to assassinate Mussolini. Newspaper headlines run, "Troops on Guard at Headquarters of Socialists and Freemasons," and it is claimed that the plot was hatched by Freemasons and Socialists.

Masons throughout the world should reserve judgment as to the truth of these reports, until substantiated from impartial sources. It is no new thing for dictators who maintain their power through force to "expose" such plots against their well-being or security with an eye to strengthening their own positions. Freemasonry in Italy is struggling for life. If our readers will turn back and read Bro. Bellini's article they will be enabled to understand the situation better.

A.L.K.

* * *

THE NATIVITY

IT was not without reason that the Christian Church fixed in the first ages of our era the commemoration of the birth of the Master at the period of the winter solstice, when the sun having reached the lower limit of its course once more begins to ascend towards the zenith, bringing the longer days of spring made it a natural period of rejoicing, and one that had from prehistoric times been marked by religious festivals. It is a natural parable in the order of nature of the coming of Him who was to be for many the Light of the World.

Masonry receives its initiates by a symbolism that among other meanings bears that of a new birth, and at this season it may be well to think a little of this, and of the characteristics by which we were then taught a Mason should be known before the world - Temperance, Fortitude, Prudence and Justice, and then those higher virtues, Faith, Hope and Charity. Let us believe in that element of good that is in all men, even the worst, let us hope for better things for those around us, and the world at large. And that our hope may not be an empty one let us labor to bring those better things about, remembering that a Mason's Charity should be without any bounds, as far as the East is from the West. If we seek to bring happiness to others at this Christmastide we shall therein find our own.

----o----

The Secondary Symbolism of Gothic Architecture

By BRO. R. J. MEEKREN

THERE is a form of symbolism that has been freely ascribed to those who designed the architectural monuments of past ages that now falls to be considered. So much has been asserted, often with little or no evidence to support it, that it will be well to clear

away the rubbish and see if we can discover what is the truth of the matter. The most notable, some would perhaps prefer to say notorious, example of this kind of symbolism is, if we may believe it, the Great Pyramid of Gizeh. Many books have been written to support this theory; the best known and possibly the weightiest of them being Our Inheritance in the Great Pyramid, by Piazzi Smyth, at one time Astronomer Royal of Scotland. In this work it is argued that the Pyramid is nothing but a complex metrical and geometrical symbol, and that its chief internal compartment, the so-called King's Chamber, was designed secondarily as a physical observatory or laboratory. Further than this, it is asserted that all important events of the world, both past and future, are marked in a kind of inspired and prophetic calendar. There are indeed apparently a number of curious coincidences in the measurements and proportions of the Great Pyramid, and several other peculiarities that have not been very satisfactorily explained. How much credence should be given to this theory will very largely depend on personal prepossessions. It may be stated quite positively that no Egyptologist of note has adopted it. In any case it is too remote both in time and place to have more than a passing reference here.

No one has attempted any such elaborate explanation of the symbolism embodied in a medieval monument, at least in modern times. Bishop Durandus, who wrote in the eleventh century, did work out a system of symbolic interpretation--not for any particular building but for churches in general, and the seventeenth century saint and mystic, George Herbert, also did something of the same sort in several of his devotional poems. Leader Scott in her very interesting book on the Comacines constantly takes for granted that such symbolism affected the designs of the Lombard builders, but she makes little attempt herself to distinguish between sculptured figures and devices and the form now under discussion, although she does refer to the classification of "old Italian writers," who treat of church symbolism under the heads of "the ermetica (hermeneutic?), which they define as symbolism of form or number; and orfica (orphic), that of figures or representations," and she goes on to say that "under the first head would fall the symbolical form of their churches to which we have referred; the form of the windows which were double lighted, and emblematized the two lights of the law and the gospel; the rounded apse, emblem of the head of Christ; the threefold nave shadowing forth the Trinity; the octagonal form of the baptisteries, which St. Ambrose says was emblematical of the mystic number eight, etc." To this we may add the cruciform plan of most large churches, those built after the tenth century at least, and the even more universal care to build them due east and west.

That the medieval mind did delight in numerical proportions and relations is undoubted. There is a tremendous amount of such symbolism, if such it can be properly termed, in Dante. But really this is a universal trait of the human mind, especially at a certain stage of culture. There is plenty of it to be found in the Bible, there is even more in the Chinese Classics; which are full of quaint numerical arrangements of qualities of things and events.

There are two aspects to this interest in numbers. In the first place they may be used as a mnemonic system. Some of the older forms of Masonic catechism show this very plainly, and traces of it still exist in our rituals. If corresponding ideas are grouped under the same or contrasting numbers, as when it is said that there are three theological and four cardinal virtues, seven liberal arts and sciences divided into three elementary and four advanced, the well-known trivium and quadrivium. Of the curious groups of four made by Agur the son of Jakeh--"there are three things which are too wonderful for me, yea four that I know not," and for "Three things the earth is disquieted, and four which it cannot bear." A number makes a very obvious empty form in which the several points of an oral tradition can be arranged. If there are ten "words" in the Law given on Mt. Sinai, or five points in the Craftsman's obligation, any lapse of memory is corrected almost automatically. But this is not the only source of numbered schemes, there is also an interest in the numbers themselves. It was along such lines that the earliest researches into mathematics were prosecuted. The discovery of numerical relations, such as those in the three-four-five right angled triangle, or the arrangement of the primary integers in a magic square, so that they give the same total however added up, gave rise to speculations that the whole universe, material and spiritual, was based on numerical proportions and harmonies. It is this that is at the basis of all theories and systems of sacred numbers. For the number three there is probably a physchological basis. Up to this, number is felt instinctively rather than recognized intellectually. There is reason to think the higher animals and some birds can sense the difference between two and three. Many primitive races had no names for numbers beyond three--which however does not at all mean they could not count further. Some such peoples were quite able, and often did in their trading, compute hundreds and even thousands, but it was done mechanically with the aid of the fingers and other counters, and counting devices. In some such cases there were properly only two numbers named, one and two. Three was designated as "many"--which is a curious parallel to the singular dual and plural cases in Greek and Sanscrit, and probably all Indo-Aryan languages in their original form. Five is another number which has an obvious basis in the fingers of the hand. Seven is roughly the number of days between phases of the moon. The significance of the higher numbers seems largely derived from these lower ones, and in many cases it

seems distinctly artificial, invented to round out the system. Today mathematical science has gone far beyond arithmetic and plane geometry, and this naive wonder at such elementary relations may seem almost inexplicable. Nevertheless intelligent children often pass through the stage, while our physicists and mathematicians are trying again, with more abstruse calculations, to account for the world and the stuff of which it is made in a generalized form of numbers and geometrical figures.

But the question before us is whether such numerical or other symbolism had any direct effect on the plans of ancient religious edifices. It is very hard to say definitely. Here and there instances can be found that seem to point to numerical ratios being consistently followed, or the plan and elevation can be developed on a scheme of triangles. But though this might affect the actual dimensions of an individual structure the mass of evidence goes to show that the type of the building was developed on entirely different principles. Take for example three of the points mentioned above, the triple division into nave and aisles, the rounded apse, and the cruciform outline. We may quote a very eminent authority on architecture, W. R. Lethaby. Speaking of Gothic buildings he says: "On comparing a number of examples . . . it becomes clear that they were schemed on large lines to satisfy given purposes with materials readily available. The builders valued spaciousness and height, lastingness and fair workmanship, but ideas . . . of abstract proportion probably never occurred to them. If we turn from the cathedrals to the little village churches we find that they were in the first case built as directly for their purpose as a cart or a boat." That is they were preeminently practical men, these old masons. Their plans were made in accordance with the peculiarities of the site and the material at hand, and under these conditions to erect a structure adapted to the special purpose or purposes in view. When we trace the development of the type of the Christian Church edifice, we find it is a continuous evolution. The very earliest form was a simple cella, an oblong box of brick or masonry, as little differentiated in its parts as an old fashioned country meeting-house. As soon as it became necessary to build larger churches the structural problem of the roof arose, and was solved in the most direct way by the use of internal supports, posts if of wood, pillars if of stone. The same problem has been met all over the world in all ages by the same obvious device. But the earliest church builders did not even have to think of it for themselves. They had the temples and public buildings of the empire before them as models, and inevitably their builders followed the tradition of their predecessors in the craft. The basilica was there already in the west, and needed no change in form to fit it for Christian worship; and in the basilica we find both the triple division by two rows of columns and the rounded apse. It can hardly be said that the "symbolizing" of this plan in a Christian sense could have had anything to do with its development when it was perfected before Christianity began.

HOW THE CRUCIFORM PLAN AROSE

The cruciform plan on the whole did develop under Christian influence, though it had already been suggested in some later structures of the Roman Empire. In Eastern churches it certainly was evolved in the effort to increase the diameter of the central dome. The four arms of the "Greek" cross with their semidomed roofs supported the central vault. The western cross, however, seems to have been developed chiefly to give more space for chapels. It was the rule of the church that each priest must say mass every day, and also that mass should be said only once a day at any altar. When, as in Cathedrals and Abbeys, there were many priests there had to be a corresponding number of altars. But though the transept thus had what may be called a strictly utilitarian origin, the builders, as in all else they did, seized upon it as an architectural opportunity. It was not so much the form of the cross in the ground plan that interested them, as the added spaciousness, the vistas, the lights and shadows that their genius could play with, and make beautiful and awe-inspiring.

The form of window with twin lights is not so easy to deal with. In the first place it is restricted in distribution, being peculiar to Lombard and early Norman work. The usual form is two round arched openings close together, with a small column in the middle supporting the inner spring of both arches. At the same time this was not by any means the only form of window used, and it is difficult to examine a number of the buildings in which it appears and imagine any consistent system upon which it could have been used if symbolism was its chief purpose. On the other hand this particular style of architecture is distinguished by its use of arcades of small round arches, supported sometimes on small columns, sometimes on pilasters. In the facade of San Michele at Pavia the five double windows obviously repeat the motif of the stepped arcade supporting the gable, and the impression is forced upon the mind that the aesthetic was the chief inspiration of the arrangement. This does not, however, preclude symbolism. The two round windows flanking the deeply incised Greek cross are not a little reminiscent of the two crosses and wheel found in the Cathedral of Monza built in the eighth century.

HOW THE GOTHIC WINDOW WAS EVOLVED

A window is fundamentally an opening in the wall of a building to let in light. It as naturally and inevitably becomes an architectural feature as the doors. The Gothic style of architecture was one in which the windows became a dominating feature, the walls became less and less important as the style developed until at last the churches became, as it has been said, "great stone lanterns," "frameworks of masonry filled with colored glass." But here again it is hardly likely that symbolism affected the evolution very greatly if at all, although it is probable that the use of round windows was connected with pre-Christian ideas. But first it may be as well to see how the Medieval traceried window developed. In the diagram A, we have a pair of lancet openings with an oculus or round opening above it. There was a practical advantage in putting the lancets in pairs as the amount of light was thereby increased, as will be obvious on inspection of the plan. In the second stage B, the openings are all enlarged, and to reduce the pressure of the masonry above a relieving arch is built into the wall. In C, the openings are still further enlarged, the relieving arch has become the head of the window itself, while the lancets and oculus have been metamorphosed into tracery. The evolution is here of course only shown schematically, the actual development was much more gradual, but the diagram shows the stages it followed, and that the cause was literally a desire for more light conditioned by structural necessity. But the oculus or "eye" had another line of development which finally led to the magnificent and beautiful wheel or rose windows of the thirteenth and fourteenth centuries.

To go into the subject of the wheel as a symbol at all deeply is quite impossible here, the most that can be done is to give a few indications of its distribution and antiquity. In India it is an ancient symbol, and one that later became very prominent in Buddhism. The "Wheel of the Law" is a well-known phrase, but it means much more than "law" in the ordinary sense. It seems to signify the whole course of nature, physical, moral and spiritual. In Europe the magical use of fire wheels and disks was widespread and apparently pre-historic in origin. Customs of this kind survived until modern times. Actual wheels that could be turned seem to have existed in certain temples in Classical and Roman times, and are still more frequently represented. In Gaul, the very country where the rose winlow was developed, the wheel was a prominent symbol closely connected with a deity sometimes equated with Jupiter and Zeus and supposed to have been solar in character. In Italy it was more generally ascribed to Fortuna. This goddess did not originally merely preside over fortune or chance, she was a form of the primitive nature goddess, the earth mother. The sky god had the wheel as attribute on account of the movement of the sun and moon and stars,

the earth mother because of the succession of the seasons. Later by a natural transition it was taken to represent the course and vicissitudes of human life--the wheel of fortune in the modern sense.

In early Greek representations of buildings we find that the ends of the roof ridges were adorned with a kind of ornament called in general akroteria. This was more often than not circular or at least ovoid in shape, very often it was a disk, sometimes radiated, sometimes plain, sometimes with a gorgon's head depicted upon it. In early times it was often flanked by two snakes, reminding us of the winged discs and uraeus snakes that almost invariably appear over Egyptian doorways. It is certainly a curious coincidence, if no more, that the Gothic rose window occupies the same relative position in the building. In the illustration given last month of the porch of Bourges Cathedral (p. 344) we see a wheel shaped opening, not a window here, for the gable of the porch is only a facade. If this wheel be traditionally derived from the pagan device it has a peculiar fitness in this particular place, for the scene depicted over the doors is none other than the Last Judgment. In a very early form of the wheel window at Beauvais it is plainly represented as a wheel of fortune. Christ sits enthroned above, while human figures are rising on the right and falling on the left. It is very curious that actual wheels of iron or other material, with similar figures wrought on them, representing usually youth, manhood and age, were often hung up in the roofs of French churches. These could be turned by means of a crank and a dependant chain or rope and they were used as a sort of oracle. Some of these still exist in remote country villages. Taking this evidence altogether--and only its character has been indicated here, not its extent--we can hardly escape the conclusion that this form of window did originate in a pre-Christian tradition. And if so, it is not impossible that the two-lighted window with which we started may also have been given a symbolic reference. The window certainly seemed to attract the medieval mind, it was a common motif for the ornamentation of household furniture, metal work, plate and even jewelry. In some forms of the Compagnonage the window of the room where the ceremonies were performed was given a symbolic meaning. The sash bars represented the cross or rood, the two shutters St. John and the Virgin Mary. And it is hardly necessary to remind readers of THE BUILDER that the earliest Masonic charts or "tracing boards" showed three windows as the lights of the lodge.

PRACTICAL CONSIDERATIONS DOMINATED

But in spite of all this the evidence is equally conclusive that the architectural motive was dominant. No traditional form would have survived, whatever its symbolic reference, had it not lent itself to artistic treatment and been adapted to fit in with the development of the Gothic style of building. In very early times when Byzantine influence was still all powerful, the dome was freely emphasized as symbolizing heaven, and was often decorated accordingly. But this did not prevent its being entirely superseded first by the barrel and later by ribbed vaulting. The case of sculptured ornament is rather different, for it could be readily adapted to new forms of construction, and that such survived is practically certain. The "lion" pillars of Lombardy can possibly be traced back to Mesopotamia, whatever their significance may originally have been. The wheel symbol may have had, in addition to the meanings already discussed, an apotropaeie purpose, that is in plain English, it was intended as a prophylactic or charm against witchcraft and the evil eye.

In Ireland it is said that many country churches had over the principal doorway the rude carving of a female figure "in an obscene attitude." What this was those acquainted with the subject of witchcraft may readily guess. On a church in the West of England there is, in a series of gargoyles, a grotesque phallic figure in the attitude in which Pan or Priapus was sometimes represented. Such figures were undoubtedly used in ancient times as charms against the evil eye, and were often placed on buildings for "good luck" and this purpose probably persisted in Christian times. It is very probable, too, that the intreccio or Solomon's Knot, the endless interwoven bands that the Lombard builders were so fond of, had a similar purpose, for it is well known that an intricate pattern of this kind, or a tangled skein of thread or string, was a potent charm against the evil eye. The underlying supposition being that the witch on seeing it must stop to unravel it or trace it out, and in doing so loses for the time her malefic power. It was in fact a sort of spiritual lightning conductor.

That the symbolism in the design of the building was secondary and by no means the first consideration is the conclusion that a survey of the facts seems to lead us. And to clinch the matter we may see what Durandus says about it.

"In the Temple of God the foundation is Faith, . . . the roof charity, which covereth a multitude of sins [elsewhere he says 'the tiles of the roof that keep off the rain are the soldiers, who preserve the Church from Paynim.'] The door, obedience, of which the

Lord saith, If thou wilt enter into life keep the commandments. The pavement, humility . . . The four side walls the four cardinal virtues . . ." and so on. He likens the cement to "fervent charity," the stones to the individual members of the church, and he says "The circular staircases, which are imitated from Solomon's Temple, are passages which wind among the walls and point out the hidden knowledge which they only have who ascend to celestial things." It would be a reductio ad absurdum to say that roof and foundations, wrought stones, cement and tiles, staircases and walls and pavements were used in a building primarily for their symbolic reference. It is safe to say then that such symbolism is applied to a structure after it has been planned on quite practical lines.

We may conclude with a quotation from A. K. Porter's work on Medieval Architecture:

"Thus," he says, after a discussion of this aspect of the subject, "throughout the Gothic Cathedral, from pavement to spire every detail of imagery occupied its definite and logical position in the powerful unity that dominated the whole. It is never by chance that one subject, instead of another, is treated in a given window: no two statues of the facade could be transposed without injury to the entire scheme of iconography. Gothic sculptures and glass are arbs supremely beautiful in themselves; but it is only when it is considered how much else these arts are, besides merely beautiful, that the full genius of the Gothic artist is comprehended. At the same time that he created images architectural, as no other plastic art has ever been architectural, at the same time that he so successfully filled fields more difficult than any other sculptors have ever been required to decorate, at the same time that he imbued his figures with the breath of life, and with a consummate beauty, the Gothic designer was also able to conceive a vast unity of composition that must rank as one of the most impressive achievements of any art, and to imprint upon the whole a depth of inner poetic meaning and symbolism which sums up the best in scholastic philosophy."

From all this it will be seen how complex the whole design must have been, and the intellectual ability as well as technical skill of the builders. But it can hardly be regarded as the work of one man. It was traditional, it reflected the spirit, the interests and knowledge of the age. In it what there was of survival from paganism was given

new meaning, and the whole was open to all who had the ability to understand. We can hardly suppose the peasant, the serf, or even all members of the higher orders of society were able to appreciate the whole, but the key was not a mystery, it was simply a question of intelligence and education. On the other hand it is hard to suppose that the men who did the work did not appreciate its meaning, the medieval masons were the same type of men who today are architects, artists and civil engineers, and must be regarded as quite capable of developing a private symbolism of their own.

To sum up the conclusions we seem to have reached in this brief study of medieval architecture we may say that the symbolism used by the builders, including under this term both the Masons and those who employed them, was exceedingly varied, ranging from pictorial and sculptured representation treated in conventional style and arrangement, to ideas attached to the different parts and materials of the building itself. That the sculpture and painting was deliberately designed with symbolic purpose in view, even to the position in which it was placed, and that this was the predominant consideration, though they were always treated with a view to artistic effect--the unity of the whole design. Second, that certain forms were continued from pre-Christian times by the power of tradition, but that these were given new meanings; and third, that when the structure was completed or the type of building settled, other symbolical interpretations of a secondary character were invented and applied to parts and elements of the building to round out the whole scheme. Roughly that is there are three main divisions. The purely symbolical, in that this was the chief motive. The traditional features to which new meanings were given, and the secondary symbolism that was worked out after the design was completed. But even so it is certain that the divisions are not clearly cut, for the inter-relations and interaction between them were always adding fresh complexity to the whole. It is easy for us to see meanings that were not intended, as easy as to miss what was really in the minds of those who built; which only emphasizes what has already been said, that in the elucidation of symbols as much depends on what the interpreter brings to the task as on the purpose of those who devised them.

REFERENCES

In addition to the works mentioned in the preceding article the Poetry of Architecture by Frank Rutter may be mentioned. The Buddhist Praying Wheel by Wm. Simpson contains much matter on the symbolism of the wheel, and turning movements. Leader Scott's work on The Cathedral Builders and the Rationale of Durandus have been referred to, but these works are all very scarce unfortunately.

QUESTIONS FOR DISCUSSION

Did symbolic motives have a predominant influence on the designs of Gothic buildings? What influence did numerical and geometrical proportions have upon the plans? Why were many churches built so that the center line of the chancel deviated from that of the nave? Why were they built east and west? Was the symbolism of the round traceried windows that of the wheel or the rose? Why were the round windows sometimes called "eyes"?

----o----

THE LIBRARY

MASONRY AND THE MIDDLE WEST

TERRITORIAL FREEMASONRY. By Ray Vaughn Denslow. Published by the Masonic Service Association, Washington D. C. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth, table of contents, index, 291 pages. Price, postpaid, $2.15.

THE writer must confess in the first place that having no personal connection with the Middle West he accepted the task of reviewing the present volume as a duty only.

Taking it home with him he began to read it on the street car. After what seemed a short time he looked up and saw the brilliant illumination of an auto service station which seemed utterly unfamiliar. After a moment of blank bewilderment he realized he had been carried about two miles beyond his stopping place. Anyone can write history of a sort, it needs only diligence and care in collecting the records of facts, but the gift of using these facts when collected to weave a story of real human interest is given to but very few, if we may judge from the character of most histories, whether Masonic or otherwise. Of this gift the author evidently has his share.

The work covers the period from the cession of the Louisiana Territory to the United States up to the admission of Missouri to the Union, that is, from 1804 to 1820, a brief sixteen years, but years of wonderful growth and crowded with eventful happenings.

It is certainly most remarkable how large a proportion of the outstanding men who pushed the frontiers of civilization westward were members of the Craft. But after all it is only natural. As it was then so it is today, of those who travel widely, explorers, sojourners in far lands, the pick of these are much more frequently found to be Masons than not. As Bro. Denslow shows Freemasonry did more than follow the flag, it preceded it or carried it with it. In reading the ordinary history of these events the Fraternity is seldom even mentioned - it could hardly be otherwise, for it did not in those days advertise itself - but in reading the present work one sees story from within, and comes to realize what a great part in thousands of ways the mystic tie must have played. Lodges were organized before churches and almost before government itself, and the influence that they must have indirectly played must forever remain incalculable. In the mixture of men from every other state, and from many foreign lands, men with every variety of political, religious and social opinions and habits, men who by virtue of the very fact that they were pioneers and settlers in the wilderness, who, like the builders of the second temple, had often of necessity to labor armed, to be ever ready to drop the axe to seize the rifle, were characterized by the sterner virtues of their race, courage and pugnacity, possessed also the defects of these virtues, high tempers and a readiness to follow a quarrel not at all conducive to public peace. The fact that the leaders of such communities were so frequently Masons, accustomed to the traditional order and harmony of the lodge, must have been a great factor in supporting law and order when these were but feebly sustained by the authorities.

The mother lodge of the Mississippi Valley was Western Star, No. 107, on the roll of the Grand Lodge of Pennsylvania. Its location was at Kaskaskia, which later became the first capital of Illinois. Seven Master Masons signed the petition and in September it WAS duly constituted by a Bro. Robert Robertson acting for and by authority of the Grand Lodge, Bro. James Edgar being installed as the first Master. Some peculiarities of the by-laws of this lodge may be noted. The youngest brother present had to tile the lodge when the proper officer was absent, and "without reward" and a fine of five dollars was prescribed if he refused. Any brother revealing any of the transactions of the lodge was to be expelled - or fined fifteen dollars. One rule specially permits the previous question to be moved if the mover could find two seconders, a procedure prohibited by most of our present day codes. The regulations against disorderly conduct were especially emphasized which doubtless throws some light on the possibilities at that time.

In March, 1812, it was discovered that there were no minutes of the preceding meeting. An earthquake shattered "the stone house in which the lodge was kept" and "the books and furniture then became inaccessible to those who had met and consequently the delinquency on the part of the lodge in not meeting was unavoidable."

The chapter on Masonic duelists will strike many readers as strange - especially when they find that there were duels between Masons. But perhaps stranger still to most Americans today was the distinction between those who were gentlemen and those who were not. A gentleman was not obliged to accept a challenge from one whom he considered his social inferior - though the consequence was that the friend who brought the challenge would have to send one on his own behalf. The theory being that in refusing a challenge on such grounds a man insulted the second by implying that he associated with his inferiors. The whole atmosphere seems unreal today and it is hard to believe it is only three generations ago.

There appears to have been some oversight in preparing the work for the press in one place. In the account of the formation of Louisiana Lodge, No. 109, the first on the western side of the Mississippi, the by-laws adopted by the lodge in 1816 are given in

extenso, which were submitted to the Grand Lodge of Pennsylvania for approval. The report of the Grand Lodge Committee on these is given in full which recommends a number of amendments. On comparison it would seem that in some places at least not the original but the amended forms of the by-laws had been given. As for example the committee decided, in Art. 7, Section 7, to "strike out the word 'ancient' in the first line and insert the words 'being an ancient York' after the word 'brother' in the same line." But as given the passage reads, "Any brother being an Ancient York Mason wishing to become a member, etc." In the amendment to Article 1 the words "and living," in the first line, are to be struck out, which seems to be a misprint of "livery" as this line is the heading "Of the Meeting and Livery of the Lodge." That "livery" was intended seems certain because Section 4 of this article, which deals with "the livery" is ordered to be struck out altogether. The livery, by the way, was probably intended for the collars and aprons and was to have been blue; one wonders whether the objection was to the color or to the phraseology. Attention is drawn to this small blemish chiefly because this work will undoubtedly become an authority. In generals the make-up and proof-reading are of the highest quality. The typography is excellent. The paper also is very good, the binding simple and unostentatious. Bro. Denslow is to be very highly complimented on his work and the Masonic Service Association is to be congratulated on adding this to the valuable list of publications they have put out for the benefit of the Craft.

* * *

TRANSACTIONS OF THE MANCHESTER ASSOCIATION FOR MASONIC RESEARCH, 1923-24

AS usual this volume is full of good things. The Presidential address by Bro. A. G. W. Provart is on Masonic Knight Templary. The survey is not limited to the Knight Templar Order only but includes the other degrees that have always been intimately connected with it. The argument tends to throw the origin of this offshoot of Masonry further back is usually allowed, except by those who still swallow the traditional history without criticism. Bro. Provart thinks that the Knight Templars were closely connected with "Scotch" Masonry, that is "Ecossaism", and seems to be inclined to think that the Chevalier Ramsay may have had more to do with such developments than the critical school of students have been inclined to admit.

Bro. Clegg again turns up with an address on American Masonry, especially dwelling on the salient points in which it differs from the Craft in England. Bro. D. Lowe Turnbull has a most valuable paper on German ritual. He says that it "bears a general resemblance to the Emulation Working, with, however, important variations". As he describes it the variations are very important indeed.

One radical innovation under the Grand Lodge of Hamburg (which is the especial subject treated) is the substitution of declarations in place of the traditional obligations. The theory that the lodge has no control over a Mason's actions has little favor there. He is bound not to resign (that is demit) without permission given, nor can he join any secret society without first resigning from the lodge, which in effect means without its permission. A year's interval is required between each degree, and the Master's Lodge meets in a special chamber used for no other purpose. From this it will be seen that the relation of lodges of E.A's and F.C's to the Master's Lodge is different entirely from either that in England or in America.

The dramatic part of the Third Degree so far as it goes seems more like American than English usage. The real fact being that in Germany and France much of the original "body of Masonry" has been retained that has become obsolete in English speaking Masonry. To the student of variations in the ritual this article should be of the greatest interest.

Bro. Arthur Heiron contributes a paper on the Craft in the Eighteenth Century in which he continues the line of research begun in his History of Old Dundee Lodge and his articles on Dr. Johnson in THE BUILDER in 1923, in which much new information is collected.

Bro. Hubert Hunt has an article on "Mozart and His Masonic Music," and there is a brief account of the "Lady Lever Art Gallery" by the Curator, Bro. Sydney L. Davison, which contains among other treasures some valuable and interesting Masonic relics.

The Treasurer of the Association is obliged to note in his report the loss incurred by the delinquency of a number of members in not paying their subscriptions. Unfortunately it is not the only institution that suffers from this. One would at least expect Masons after having received the Transactions for two or more years would at least feel bound to pay up to date even if unable to afford the continuance of their membership. The subscription is really a very low one and it would be well worth while for more of our American students to join the Association.

* * *

TRANSACTIONS OF THE MERSEYSIDE ASSOCIATION FOR MASONIC RESEARCH, 1923-24

THIS volume contains a number of exceedingly interesting papers by brethren whose names are well known to students. A short address given by Bro. Robert I. Clegg holds the place of honor, discussing the status of Masonic research on both Sides of the Atlantic. This is followed by a paper on the "Nature, Object and Scope of Masonic Research" by Bro. H. Flint. The author seems rather to deprecate the study of Masonic origins and antiquities, and to press the claims of general culture as represented by the liberal arts and sciences, and above all the study and application of ethics. With his positive contribution there will be few if any to disagree.

Bro. J. Walter Hobbs has a very interesting account of mediaeval Masons, lay and clerical, and gives many quotations from old records to illustrate the conditions in which they labored and their status in the community. One is inclined to take exception, however, to the statement on page 30, that "in the earlier days some of-the Great Cathedrals and Abbeys maintained a school or place for teaching architecture, where the ecclesiastics, who had charge of the building works, ruled and taught with Master Masons and men of lower degree to carry on the operative part of the work." With all deference to the author it is difficult to see anything even remotely resembling a school in the alleged instances cited. The ecclesiastics were employers and they naturally saw that the work was done as they wanted it, as employers always

have done. And where the work was continuous over a long period of time it was not unnatural that regulations were laid down, but that there was anything of the nature of a school over and above the normal instruction of apprentices, or that the employers had any special interest in this instruction, there is not a word in the records to indicate.

A paper by Bro. Lionel Vibert has, with other very valuable matter, some suggestions as to the origin of the initiation ceremonies of the three degrees. He accepts the theory that previous to 1717 there were only two ceremonies, the Admission of the Apprentice and that of Fellow or Master, but he argues that in the present tri-gradal system the ceremonies of the First Degree are not appropriate to the operative apprentice, normally a boy of fourteen, but that those of the second, which employ the "symbol of a winding stairway leading to a portal flanked by two pillars of significance" and beyond which "there lies the inner chamber where the reward awaits the diligent craftsman and student," would be. The boy is not going to learn his trade all at once, and so Bro. Vibert thinks this allegory very suitable, while that of the First Degree representing a new birth, he thinks more appropriate to the speculative or honorary members, thus reaching the conclusion that there were two initiations, one for each class of members. The idea is original but one cannot help feeling that it is based too largely on the present form of the English ritual, just as the theory of the late Bro. Race (which is alluded to in the paper) that the drama of the Third Degree was a sort of miracle play, fits the form of the work as carried out in England very remarkably, but is entirely upset by the differing forms used in other times and places. However, the supposition that local stories of the murder of a craftsman or apprentice, such as that of Rosyln chapel, are really due to the misunderstanding by mystified profanes of allusions to the Third Degree ceremonies is one that is inherently very probable, though it is not of course a new hypothesis. Those who cannot believe that such an important element of craft allegory as the legend of the Third Degree was invented or adopted de mono after 1717 will see in this interpretation of such legends a confirmation of their position.

Bro. Covey Crump has a paper on "How Our Craft P. WDS. Came to Be Adopted," which is full of erudition, though as a matter of fact he gives chiefly information about the words themselves and their significance, and says nothing really of when, where and why they were first chosen.

The thesis of Bro. A. T. Brand on the opening and closing ceremonies of the lodge is one that would interest American readers chiefly as throwing light on English Craft usages. It is a very good example of the result of applying rigid logic to Masonic usages. A brief quotation will serve to illustrate the point. "In Freemasonry," says Bro. Brand, "use and wont are considered to be a sufficient precedent for the continued existence of obviously doubtful points of ritual; but, if habit and custom, however hoary with antiquity, are based on false data, they form a precedent only for the perpetuation of error." To this it must be said that any undoubtedly ancient custom or form has more authority in a traditional system such as Freemasonry than a logical scheme that may itself be built on false premises, and at best refers only to a modern variant of the ritual. In England the lodge is opened in the First Degree, then in the Second and finally in the Third as need requires - it is closed in steps in reverse order. At the present day it is customary in America to open always on the Third, and to regard the E. A. lodge and the F. C. lodge as distinct entities. The logical scheme that is applicable to one method will not fit the other at all. And here we must surely say "so much the worse for the logic". A ritual form that does not fit the scheme will probably prove to be a vestige of an earlier ceremony that was on quite different lines altogether. One result thus arrived at in the paper is that the candidate at his first entrance should give, or have given for him, only one knock. This is certainly in defiance of every line of Masonic tradition and even the Emulation Lodge of Improvement, as Bro. Brand admits, though he considers that here it errs, teaches "a triplicate signal". Nevertheless, taken with caution, the paper may be of use to our brethren in England seeking for rules to cover doubtful points, though probably the best advice would be always to adhere to the custom of the lodge until it is absolutely certain that it is wrong.

* * *

THE LINCOLN CONSPIRACY

THE SUPPRESSED TRUTH ABOUT THE ASSASSINATION OF PRESIDENT LINCOLN. By Burke McCarty. Published by the Gopher Agency, Chicago, Ill. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange Bldg., St. Louis, Mo. Cloth, illustrated, table of contents, 255 pages. Price, postpaid, $1.65.

THE thesis of the writer, a lady who has left the Roman Catholic Church, is that the Hierarchy of that Church in its political schemes for the domination of the world strongly favored the Confederate side in the Civil War in the hope that the country would be split into two parts, and so weakened that it would not be thereafter so able to uphold the democratic ideals of liberty and independence. That Lincoln as the leader of the forces bent on preserving the Union thereby incurred the enmity of the Church, and in especial of the Jesuit Order, and that for this he was condemned to death. It is strongly hinted that the conspirators who were brought to trial for the crime were merely subordinates. Great stress is laid on the fact that they were all Roman Catholics, considerable space being devoted to proving that the actual assassin was a convert from the Protestant Episcopal Church, to which all his family belonged.

We expect that the arguments adduced for this particular purpose will carry weight with the readers of the book in proportion to their willingness to accept the general hypothesis, and it would be idle to blink the fact that many Americans and among them a great many American Masons are very much inclined to believe anything bad of the Roman Church. However, viewed dispassionately, the picture of Romanism as a sort of secret Prussian army, international in character, and moving everywhere in accordance with orders from headquarters can hardly be a true one - for if it were it would inevitably have attained its supposed end by this time, and the Pope and his counsellors would be autocratically ruling the world. After all, Roman Catholics, even their priests and bishops, are human beings. They have human weaknesses, jealousies, spites, bickerings - in short, they evidently do not work together with just one aim in view as the alarmist supposes. A striking proof is to be found in the late war. The Vatican undoubtedly favored the German side, yet could not prevent Cardinal Mercier forcibly protesting the outrages of the invasion of Belgium. Belgium is a devotedly Catholic country. According to the author's account of the Roman organization Mercier should have used all his influence on the German side, Belgians should have given free passage to the German armies and afforded them all assistance possible.

It must always be remembered that when a group of people have a common set of beliefs and rules of conduct, that from the outside they will appear to be acting as if guided by some central control. The Masonic organizations thus appear to the non-

Masonic outsider, even in English speaking countries. In Latin countries where those who join the Order are, in the nature of the political and social environment, very much more of one mind among themselves on questions of public interest, this has given the appearance of a concerted political action on their part as Masons, although political and religious questions are no more permitted as subjects of discussion in their lodges than they are in our own. Freemasonry is hostile to no church and to no state, however antagonistic that church or state may be to Freemasonry. And Freemasons are taught to judge with candor and to seek truth and justice. The present work is frankly partisan, it presents a strongly en parse case. It is well worth reading to see what the case is, but all statements should be checked by reference to more impartial authorities. It may be that the organization that so many American Protestants suspect and fear is rather racial than ecclesiastical.

S. J. C.

* * *

HOMER FOR THE PRESENT DAY

HOMER AND THE PROPHETS, OR HOMER AND NOW. By Cornelia Steketee Hulst. Published by the Open Court Publishing Company: Chicago: 1925. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Green cloth illustrated, 89 pages. . Price, postpaid, $1.10.

PERHAPS the best approach to Homer today is by means of the 'movie'," says the author in the first chapter, and she instances a young student who had seen the film of the Odyssey and said it was a "thriller of the first order, and that when it was given in his university town it attracted large and increasing crowds of townsfolk and students before its run of a week was over, not at all because it was 'scholarly stuff,' and 'highbrow,' but because it has a strong human appeal."

She tells us that she was helped in the moral and religious interpretation of Homer by reading him in translation with classes of girls and boys, and says that to really rise to the epic "a scholar must become as a little child, or have kept a good deal of the spirit of childhood, so that he can enter and live what the poet has written."

The poems of Homer were to the Greeks of the classical age and down to Christian era, very much what the "Book of the Law" became to the Hebrews. It was not only regarded as a chronicle of most important events in their early history, but also as a rule and guide in religion and ethics. That this was so is a commonplace of classical scholarship, but it is not quite easy to see how it was in the ordinary treatment of the subject; nor does a casual reference to the poems themselves either in the original (if the reader knows Greek) or in one of the many good modern translations, help us much. But were we to read for the first time, and without any Repossessions, the purely narrative portions of the Old Testament, we should see at first as little moral to the tale as there appears in Homer; in fact in the older narratives of the Bible, the passages ascribed by the critics to "the Jahwist," there is less of the didactic than in the Grecian poet, for Homer dearly loves to moralize, though always in a simple naive way that is attractive rather than otherwise.

Mrs. Hulst expounds these epics for us from the moral standpoint, and in conjunction with an interpretation of the names of the people in the story that would almost turn it into an allegory, as she herself suggests, of the type of Bunyan's Pilgrim's Progress. How far her etymologies can be accepted is a matter for experts to decide, but some seem, to say the least, rather forced. But however this might be decided it would not affect the general conclusion she reaches.

She touches, rather slightly, as it is not directly in line with her purpose, on the origin of the stories that underly the Iliad and Odyssey. The myth of Helen and her abduction is really a variant of the rape of Persephone, and is curiously connected with the Labyrinth myth of Crete. Both the Iliad and Odyssey however are composite in plot regarded from the mythological point of view and contain many re-duplications. Odysseus, however, from one aspect, is undoubtedly the wandering sungod, though many other elements enter into the tale as we have it.

The descent into Hades is of especial interest to those interested in the antecedents of Masonic initiation. It is the model on which Vergil framed his Sixth Book, and undoubtedly reflects the ceremonies and teachings of mystery initiations.

While Mrs. Hulst's work contains very little that is directly of interest to Masons as such, it is interesting in itself, and is an inducement to read Homer at first hand, whose work is a not inconsiderable part of that background of analogous material that the student absolutely needs in order to balance his ideas and gain a sane perspective in his investigations into the origin of Masonry

----o----

THE QUESTION BOX and CORRESPONDENCE

WHAT MASONRY IS NOT

Past Grand Master Dern's article in the October number entitled "What Masonry Is Not," has aroused my interest, I have read and re-read the article many times. I am reminded of the statement accredited to Shakespeare which runs: "There is nothing either Good or Bad, but that thinking makes it so." Now if Bro. Dern thinks Masonry is neither reformatory, charitable, religious nor a money-making institution, then to him it is not such.

Bro. Dern approaches the subject by indirection, not what he thinks it is, not what it was intended to be, but what it is not. Albert Pike, in Morals and Dogma, tells us that "No man can say that he hath a sure possession of the truth as of a chattel." To me the best authority for what Masonry was, or is intended to be, is the Ancient Charges, the

Ritual and Monitor. What Masonry really is might be determined by a survey of its works and activities.

Now the mere statement that Masonry is not a reformatory institution is acceptable to me, when applied to the profane. Yet within its own household, if Masonic writers have not led us astray, it has actually passed through some very decided reforms. When we note the laws and edicts of certain Grand bodies, accomplished or in the making, I am convinced that reform is still the order of the day, and when the journal of proceedings of the last annual communication reaches you, you will note some very drastic measures along this line - I refer to the Grand Lodge of Ohio.

If, as Bro. Dern says, Masonry demands "moral perfection" as a prerequisite and is neither charitable nor religious, I can't conceive of any worth while purpose it could possibly have. The rough ashlar is to me a symbol of imperfection and nothing else. It symbolizes the selected material, although rough, therefore imperfect, it must be big enough morally so that it can be squared and polished into a perfect ashlar. I know of but one instance in Masonry where a polished stone was found and was used to good advantage, but let us not forget that in this instance this stone was polished by a Mason, yea, a most conspicuous one at that.

To say that Masonry is not a charitable institution is to me like saying that the New Testament is not Christian. To say that Masonry teaches charity yet makes no pretense to practice charity, is to separate the precept from the example, and the Mason taking the cue from the body politic might do the same, which would result in Masonry in the aggregate doing the teaching and let the profane set the example. To me it is as impossible to teach Masons to be charitable successfully and have them to act otherwise in the body politic as it would be any of the other virtues we teach, for example, toleration, truth, brotherly love, hope, faith, etc.

At any rate, whether Masonry was intended to be a society of men banded together for the purpose of administering charity as a body politic, it is now very decidedly such, for example, witness the large number of state and national institutions here and abroad maintained by Masonic bodies for the care of not only members of its own

household but in some eases those who have no connection whatever. Is this not charity ? The Ohio Masonic Home at Springfield is the pride of Ohio Masons, involving hundreds of thousands of dollars in maintenance each year, all collected and administered through the bodies politic. THE BUILDER a few months ago carried a list of many such homes.

Surely this is organized charity in one sense. Now Masonry assumes a tolerant and charitable attitude towards men of every decent political opinion and religious faith. This, to my mind, is the most beautiful of its attributes, the most necessary to its universality, by it Masonry becomes the center of union. Is this not charity and does it not apply to the body politic? If any Mason thinks not let him try to array his Grand Lodge or any other Grand body against any of them and he will be convinced. I readily agree that membership in the Masonic Fraternity is no health and accident policy; true it enters into no contract with its members to pay them any fixed sum in case of extreme indigence, as is the case with other societies, however I would not call such an agreement and the fulfillment thereof "charity," but rather a purely business transaction.

If Masonry be not a religious institution why do we refuse to recognize the Masons of France and Belgium who have been proscribed for no other reason than the removal of the Sacred Law from their altars ? If the V. S. L. is not a religious symbol then I know not what it is. Masonry reveres the Sacred Books of all nations, therefore she is not sectarian but the more religious. Is the rainbow-not the more colorful for its many hues? Is a nation not the more democratic because of added democratic principles ? Does not the mastery of many tongues make a man a linguist ? Is a man less educated because he possesses a knowledge of many subjects?

To me every Masonic Lodge and Temple is representative of the first great religious edifice erected by a free people who received pay for their labors and were not slaves or bondsmen, the subjects of both a Hebrew and a Gentile King, and we may not be far wrong in assuming that the chief architect of that building was the son of a Hebrew mother and a Gentile father. While our lodge is representative of a Hebrew Temple, it is also dedicated to two Christian saints. If Masonry is not religious because she is tolerant of many faiths and creeds, what can we say of God's Temple, the world, which is composed also of many faiths and creeds?

I agree with Bro. Dern that Masonry is not a money-making institution, at least in the premise that to store up wealth in great quantity is not its mission. However when I read of the many structures f or Masonic purpose only, and others constructed by Masonic bodies to be partially used by them, with additional space to be leased as quarters for purely business enterprises paying monthly or annual rental, and costing millions of dollars, and since we are discussing what Masonry is, rather than what it is intended to be, I am almost ready to accept a different conclusion.

W. H. Culpeper, Ohio.

* * *

THE TWO GLOBES AND THE PILLARS

I have been a subscriber to THE BUILDER for several years, and am desirous of some information that so far I have been unable to obtain. Does it make any difference which Pillar is placed on the left? Should it be on the one bearing the Celestial Globe or the one bearing the Terrestrial Globe? Do the globes have any connection with the names that the Pillars bear?

N. S. G., Arizona.

I should like to know why the Terrestrial and Celestial Globes are used in connection with the work in the Fellowcraft (other than to denote the universality of Masonry) and would you give such information about their adoption as you may have at hand?

T. S. J., Arizona.

These two questions open up an extended vista into the history and evolution of the Ritual. However, from the practical point of view, and speaking generally, the Pillars should be arranged as may best fit in with the Ritual requirements of the work, where there is not a specific rule in the jurisdiction or an old tradition in the lodge. Outside of that there is no rule for their arrangement.

The use of Terrestrial and Celestial Globes to surmount the capitals of the Pillars is modern and is peculiar to America, though there may be, of course, isolated instances elsewhere. Some old lodges in England, and many on the Continent of Europe have such globes in their lodge rooms, but only as part of the equipment to match the requirements of the Second Degree.

The question again as to which Pillar was on the right and which was on the left depends on the way you look at them; whether approaching the porch or whether from within the Middle Chamber. English speaking Masonry takes the former viewpoint, European Masonry the latter. The question, in fact, us back not only to the differences between the "Ancients" and "Moderns," but further still, to the formulation of the Three Degrees as we have them today.

The reason for the adoption of the globes is still a matter of opinion, but, briefly, it would appear that our eighteenth century brethren had a more or less conscious purpose of making Freemasonry not only a moral institution, but an educational one as well. The educational features were concentrated in the Fellowcraft Degree. But though Wm. Preston did a great deal to bring this about and his influence on our own Ritual is very great, yet this same idea was being worked out by others before him in England, and on rather different lines in both France and Germany. On the Continent of Europe the globes appear simply as scientific instruments placed on the usual stands to enable them to be easily turned. Their appearance on the Pillars seems to be due to a confusion with the ornamental curved capitals of the two Pillars of the Porch, as described in the Old Testament. The original speaks of a "crown" on the "chapiters," and the Rabbis explained this by a Hebrew word meaning "pommel," but

which might also be translated "ball" or "globe." From this it was generally understood, until modern times, that the Pillars were of one of the Five Orders of Architecture, which as they were detached, bore on their capitals ornamental balls to finish them off. Actually it was the capitals themselves that are said to be curved or globular, being possibly on the model of the lotus columns of ancient Egyptian temples.

R. J. M.

* * *

THE MAELSTROM

While I am holding no brief for the author of "Democracy vs. Autocracy," reviewed in THE BUILDER, the reviewer accuses the author of an inaccuracy in the use of the word "maelstrom," and this accusation is hardly justified although it is almost too slight a matter to mention.

"Maelstrom" does not mean mill-stream. The word comes from the Scandinavian malen, to whirl, and strom, a current or stream. Inasmuch as there are air currents, it would be perfectly proper to call a disturbance of the air, caused by a whirling air current, a maelstrom.

Of course it is realized that when, by long usage, a word comes to denote a particular thing or idea, that it is not altogether correct to use it to indicate something else. At the same time the author is more correct than the reviewer.

I would also say that the Maelstrom off the coast of Norway is still much dreaded at certain times although it may not be as famous as it was once because of present familiarity with it.

Hasn't all this got a lot to do with Masonry?

Carl A. Foss, Virginia.

The reviewer writes: "I must thank Bro. Foss for his correction. He is absolutely right in the derivation of the word. However, I do not think I was so very far out of the way as the word 'mill' in English comes from the same root. The point was raised because it seemed to give the keynote of the book. Those responsible for its title have in mind apparently the approach of a devastating storm, a tornado, and for this they use a term that can only be properly understood as figuratively implying an irresistible sucking down into a vortex and final and complete disappearance. I do not like the Klan. and I object to its methods, but the work under discussion is as partisan in tone and method as the Klan itself."

* * *

BOOKS WANTED AND FOR SALE

Bro. H. M. Washburn would like to secure a copy of "The American Freemason" for January, 1916. and also the indexes for Vols. VII and IX of the same magazine.

Bro. John Linston has some bound volumes of THE BUILDER. from 1920 to 1924, inclusive, for sale at $2.50 per volume. Also a copy of Rebold's General History of Freemasonry in Europe Cincinnati 1868, for $1.50.

Letters may be addressed in care of the editor of THE BUILDER.

* * *

DUE ORDER

A question has arisen among some members of our lodge as to whether it is right for the Worshipful Master to use the sign of fidelity when the lodge is being opened or closed. It is not the custom for him to do so but I have always thought that this is not correct and I should like to have the benefit of your opinion on the point.

J. L. B., Vermont.

It being the custom of your lodge it is probably right to perpetuate it, as local usages should always be preserved unless manifestly wrong, and by that it should be understood, founded on some real error and not merely apparently inconsistent with some other custom or ceremony.

Unfortunately the appropriate and dignified ceremonial of all the brethren coming to order under the sign of fidelity when called up by the Master has fallen into disuse in a great many jurisdictions. It is one of the old "customs of the Craft" and there is a strong evidence to show that it was employed at and before the time of the formation of the first Grand Lodge, and this same evidence also shows that the Master used this sign in opening the lodge as well as his Wardens and the brethren. Probably there was

some definite idea underlying the custom in your lodge or your jurisdiction, from which it was argued that it was not proper for the Master to give it. Perhaps this idea was that in thus coming to order the brethren were expressing their fidelity to him. If so, it would appear that a too narrow view had been taken of it. It really signifies the Mason's fidelity to the obligation that makes him such.

In England, and the jurisdictions that follow the English work, the brethren and officers, including the Master, stand to order under the sign of the degree in which the lodge is being opened or closed. Yet the old form is not wholly forgotten, for the sign of fidelity is always given by all at the very end of the proceedings after the lodge has been declared closed, and definitely with the intention of expressing faithful adherence to the obligation and especially the obligation to secrecy.

* * *

ANOTHER PATRIARCH

The article I recently sent you which dealt with brethren who had long been in the active service of the Fraternity is sure to exhibit many omissions which, from time to time, may be called to our attention.

Please let me add one more to those already sent you and which may form a paragraph in some succeeding issue if a place cannot be found for it in the one containing the article in question.

I note that the Rev. J. R. N. Bell at the recent Communication of the Grand Lodge of Oregon was installed to serve his fiftieth term as Grand Chaplain.

Robert I. Clegg, Associate Editor, Chicago, Ill.

----o----

YE EDITOR'S CORNER

In a Roman Catholic paper published in Buffalo, N. Y., a notice of our Book Catalog appeared some time ago, and especially of the fact that a number of works written by members of that Church against Freemasonry had been listed therein, on which the comment was made that "The mention of these books by the Editor of a Masonic Catalog indicates a degree of broadmindedness not often found among Masons."

Is this true? If so, Masons have departed from one of the great principles of the Order.

* * *

Man's path in seeming error often lies;

The reason for his acts to us is dim;

How much to dissipate the wrong he tries,

How much he feels is right, how much is sin,

What great temptation has bestrode his path;

What weakness in his earthly frame may be

Or lack of training in his young life, hath

Made him feel and see opposed to you and me.

We know not nor can we a judgment give,

A deeper sight than ours that power claims;

Enough for me that I should always live

In constant study of myself and aims.

- E.W.C.

The Builder Magazine

January 1926 - Volume XII - Number 1

TABLE OF CONTENTS

A Suggestion for the Collection of Masonic Data - BY BRO. J. HERON LEPPER, Ireland

Palestine in 1923 - By BRO. MAJOR JOHN W. SHUMAN, M. D., California

A New Interpretation of History - By BRO. ELMER MANTZ, New York

LANGUAGE OF THE RITUAL

THE WAYS OF WISDOM ARE BEAUTIFUL

Great Men Who Were Masons – Samuel Huntington – By Bro. George W. Baird, P.G.M., District of Columbia

TURHAND KIRTLAND FIRST MASTER OF THE FIRST MASONIC LODGE ON THE WESTERN RESERVE - BY BRO. JAMES TYLER Ohio (Concluded from last month)

Gilds, Collegia and Comacines - BY BROS. A. L. KRESS AND R. J. MEEKREN

EDITORIAL

NEW MEXICO'S LEADERSHIP

THE NEW YEAR

CO-OPERATION IN RESEARCH

Early Craft Symbolism - By BRO. R. J. Meekren

THE LIBRARY

FREEMASONRY IN MANITOBA 1864-1925. By William Douglas, P.D.G.M., Manitoba

EARLY AND HISTORIC FREEMASONRY OF GEORGIA, 1733/4 - 1800. By William Bordley Clarke, P. M.

SYMBOLISM FOR ARTISTS, CREATIVE AND APPRECIATIVE. By Henry Turner Bailey and Ethel Pool.

THE QUESTION BOX and CORRESPONDENCE

WHY NOT CALL IT "MASONIC CULTURE"?

STUDY CIRCLE OR STUDY CLUB

MASONIC FUNERALS

CHARLES CARROLL OF CARROLLTON

A CRITIC

THE CROSSED PILLARS

MASONIC EMBLEMS

"SCOTTISH" AND "YORK"

BOOKS WANTED AND FOR SALE

YE EDITOR'S CORNER

----o----

A Suggestion for the Collection of Masonic Data

BY BRO. J. HERON LEPPER, Ireland

BRO. LEPPER, as most readers of The Builder are aware is a Past Master of Quatuor Coronati Lodge No. 2076 E.C. He is also Past Superintendent of the Tabernacle of the Supreme Royal Arch Chapter of Ireland. The present article was his inaugural address at his installation in 1919 as Master of the Lodge of Research No. 200 under the jurisdiction of the Grand Lodge of Ireland. The suggested method of building up a mass of classified information accessible to Masonic students seemed so applicable to the circumstances and uses of the National Masonic Research Society that we have obtained permission to reproduce it here. We have to thank the officers and members of the Lodge of Research for their courtesy in granting this request and also Bro. Lepper himself, who most kindly acted as intermediary in obtaining it.

AS the time at my disposal tonight is extremely short, I will indicate in the fewest possible words a way in which, as it seems to me, each member of Lodge 200 could help the progress of Masonic Research, the main object wherewith our lodge was founded.

Fortunately my scheme does not need much explanation. It is this: that every one of us who in the course of his reading comes across any passage in any book which has a possible bearing upon a Masonic matter should copy out this passage and send it to the Secretary of Lodge 200 to be filed. Such extracts taken singly in themselves may not seem very important or add much to our knowledge, but I have no doubt but that in process of time they would prove very valuable to students in the aggregate.

Let me indicate a few of the sources whence they may be gathered, and give you a few examples of the kind I mean taken from my own note-books, and originally copied from many different sorts of books and manuscripts. To take one part of the field--books of travel and exploration are full of unrecorded material. My first instance is taken from Layard's Nineveh and Babylon, published in 1853:

"The Sidonians and other inhabitants of the Phoenician coast were the most renowned workers in metal of the ancient world and their intermediate position between the two great nations by which they were alternately invaded and subdued, may have been the cause of the existence of a mixed art among them. In the Homeric Poems they are frequently mentioned as the artificers who fashioned the embossed cups and bowls . . . Homer particularly mentions Sidonian goblets as used at the funeral games of Patroclus." (Op. cit. page 192.)

To cull another example at random from books of travel, take the following from Sir Richard Burton's account of his journeys among the Mormons, where, by the way, he gives a most interesting account of the signs whereby the different tribes of Indians recognize each other:

"Mr. Little (a prominent Mormon) also recounted to us his experiences among the Indians, whom he, like all the Mormons, firmly believed to be the Children of Israel under a cloud. He compared the Medicine Lodge to a Masonic Hall and declared that the so-called Red Men had signs and grips like ourselves: and he related how an old chief, when certain symbolic actions were made to him, wept and wailed, thinking how he and his had neglected their observances. The Saints (Mormons) were at one time good Masons; unhappily they wanted to be better. The angel of the Lord brought to Mr. Joseph Smith (the founder of Mormonism) the last key-words of several degrees, which caused him when he appeared among the brotherhood of Illinois to 'work right ahead' of the highest, and to show them their ignorance of the greatest truths and benefits of Masonry. The natural result was that their diploma was taken from them by the Grand Lodge, and they are not admitted to a Gentile gathering. Now heathens without the gate, they still cling to their heresy, and declare that other Masonry is, like the Christian faith founded upon truth, and originally of the eternal Church, but fallen away and far gone in error." 'City of the Saints'; London, 1861; page 426.

Mr. Fiennes Moryson was a gentleman who in the days of Shakespere made the grand tour of Europe, and happily published an account of his travels in the year 1617. Here

is his description of some Masonic Rites, as practiced in Germany almost 400 years ago.

"This city of Dresden is very faire and strongly fortified, in which the Elector of Saxony keeps his Court, having been forty years past onely a village. When the first stone of the wals was laid there were hidden a silver cup guilded, a Booke of the Lawes, another of the coynes, and three glasses filled with wine the ceremonies being performed with all kinds of musicke and solemnity. The like ceremony was used when they laid the first stone of the stable." Fynes Moryson's Itinerary. Reprint Glasgow, 1907, Vol. 1; page 18.

Memoirs and published collections of letters also yield grist for the diligent copyist. Casanova, the prince of adventurers, was initiated into the Craft at Lyons in the year 1750, and what the arch-rogue thought of Freemasonry is so interesting that it seems to merit translation in full, but I have time to give only one short extract from his rather lengthy dissertation:

"No one person in the world can possibly know everything, but every man in possession of his faculties and who desires to make use of his moral force should seek to know as much as possible. A young man of good station who wishes to travel and see the world, and what is known as good society, and who on certain occasions does not wish to find himself inferior to his social equals and excluded from participation in all their pleasures, ought to have himself initiated into what is called Freemasonry, even if only to learn superficially what it is. Freemasonry is a beneficent institution which at certain times and in certain places may have served as a pretext for acts criminal and subversive of good order; but, good Heavens, what is free from abuse?

"To sum up, I advise every young man of good station who wishes to see the world to become accepted as a Mason; but I charge him to choose his Lodge carefully; for although bad company cannot make itself felt inside the Lodge, it may be there, and the candidate ought to avoid dangerous acquaintances." Translated from Casanova's Memoires, Paris, Garnier Freres edition, 1910; Vol. II.; page 276.

Passages illustrating the esoteric parts of our mysteries are also to be found in the most unexpected places. I had one interesting discovery in a book entitled: Old Time Punishments by William Andrews, F.R.H.S., 1890. As yet I have had no opportunity of checking the author's statement, or of comparing it with the original document whereon he bases it:

"In the curious ordinances which were observed in the reign of Henry VI for the conduct of the Court of Admiralty for the Humber, are enumerated the various offences of a maritime connection, and their punishments. In view of the character of the court, the punishment was generally to be inflicted at low-water mark, so as to be within the proper jurisdiction of the Admiralty, the chief officer of which, the Admiral of the Humber, being from the year 1451 the Mayor of Hull. The court being met, and consisting of 'masters, merchants and marines, with all others that do enjoy the King's stream with hook, net or engine', were addressed as follows:

"'You masters of the quest, if you, or any of you, discover or disclose anything of the King's secret counsel, or of the counsel of your fellows (for the present you are admitted to be the King's counsellors) you are to be and shall be, had down to the low-water mark, where must be made three times O Yes ! for the King, and then and there this punishment, by the law prescribed, shall be executed upon them; that is their hands and feet bound, their throats cut, their tongues pulled out, and their bodies thrown into the sea.'" Op. cit. page 212.

The salt of the foregoing extract seems to me to consist in the fact of the punishment being incurred as a penalty for disclosing "secret counsel."

In making our collections we must not forget the daily press, and anything appearing in it with a Masonic flavor should be either cut out or copied; but be most careful to append the name of the paper and the date of issue. Otherwise the unhappy scholar who attempts to verify the reference will soon qualify for Bedlam; and nothing can be more pernicious or heartbreaking than an assemblage of loose quotations to which chapter and verse are not appended.

Now to conclude let me give you an idea of what can be gathered by those who read poetry as well as prose. In the year 1810 there was printed at the Newsletter Office in Belfast a volume of verse by a peasant poet named Andrew M'Kenzie, who lived at Donaghadee, and was, therefore, under the jurisdiction of the same great Masonic province that tonight is offering us its hospitality. M'Kenzie wrote a Masonic poem, and one of its verses runs:

"Let none to this temple of friendship repair, But those who in dealing with men will be square. May virtue's strict compass our actions confine In the bonds of true masonry's precepts divine; The level shall teach us no rank to despise . . The beggar's our brother, if upright and wise: And oh till the hour-glass of time shall stand still, May peace, love and harmony crown the Greenhili!"

To this poem the author appended the following note:

"Greenhill is an appellation given to a farm in Drumawhey, in the vicinity of Newtownards, where a respectable body of Freemasons hold their meetings. There no intemperance disunion or misbehavior, casts an odium on the ancient and honourable order; but men of fair and unblemished characters: associate themselves for the purpose of establishing the dominion of virtue."

The extract is chiefly interesting as showing that up till a hundred years ago lodges in the North of Ireland still could and did meet in private houses.

My last excerpt is a very short one, and is taken from a poem called The Picture of a Happy Man, by John Davies of Hereford (1565-1618):

"That striveth but with frail desire, Desiring nothing that is ill; That rules his soul by Reason's squire And works by Wisdom's compass still."

If the-writer of the foregoing lines was not a Mason he was well worthy of the honor; and the simple and noble words will have a very familiar sound to all of us here.

And now, brethren, my task is finished, and I have tried to indicate a way wherein each of us can help in collecting materials for future historians of the Order; and though it may not be given to us all to be Solomons, yet each of us may emulate David who prepared the way for the work of better men.

----o----

In further illustration some stray notes from the Editor's own reading may be added. In the monumental extravaganza of Francois Rabelais are a number of phrases that have a curiously Masonic flavor. The square is mentioned a number of times, as "Thou fallest downright square upon the business," "My actions shall be regulated by the rule and square of your counsel," "out of all square, frame and order"; and "made shift to tope to him on the square." Panurge, in his great eulogy of debt, says it is "the whole cement whereby the race of men is kept together." The most curious thing is that these and other like phrases have no counterpart at all in the original French, but are evidently the additions of Sir Thomas Urquhart, who translated the first books of this work into English in the middle of the seventeenth century.

In a little work locally published entitled "The Customs, Superstitions and Legends of the County of Stafford," is the story of the murder of Kenelm, the boy king of Mercia. His body is discovered under a thorn bush, and is taken up and carried in grand procession and devout rejoicing to the Minster at Winchelcombe. The murderer, the servant of the boy's wicked aunt, dug a grave first, but the boy told him he was not to be killed there, "and to prove it stuck an ash branch into the ground, which grew and blossomed, and afterwards grew into a great tree." The place where the body was found was marked by a wondrous pillar of light.

Quite recently a discovery was made in the tower of the Parish Church of Chelsea, London. In the upper part of the tower a carefully formed cavity was discovered in which apparently a lighted candle had been walled in. It had gone out half burned for lack of air. Evidently a substitute builder's sacrifice. This last note will serve as a dreadful warning. It was taken from the columns of one of the London daily papers a few years ago, but which and when there is, alas, no record. So dangerous is it in these matters to put off making the full entry at the time, thinking that one will remember.

----o----

Palestine in 1923

By BRO. MAJOR JOHN W. SHUMAN, M. D., California

FOLLOWING the hint we gave in the November number last year concerning the brevity of his article on Palmyra Bro. Shuman has contributed this account of a pilgrimage (in modern fashion) to the Holy Land itself. The accompanying illustrations are from photographs taken by Adeline D. Shuman.

WE did not think it fitting that we should leave Asia Minor without visiting the Holy City. So in the latter part of June, 1923, we drove by auto down the coast to Haifa: from thence on inland, over a stretch of the first "chicken wire" laid-in-the-sand road we had ever traveled upon, to this much visited, talked and written about capital of Palestine. No other country has been played up to the world so much and for so long a time as this. It matters not how many write about it, no two stories will be the same, nor will there be any great untruths in the telling.

Before this visit we had been living in Beirut, Syria, which is about 175 miles northwest of Jerusalem, and had there known many who had lived in Palestine for

years; and as the time approached for our trip, our study of the Bible and the Baedeker became more intense. We not only had accompanying us a lady who "had visited there", but we employed Abu (a regular Cook's guide for twenty years) as our dragoman. We also had friends to visit in and about Jerusalem. Our trip therefore was under the most favorable circumstances. We also picked a time of the year when the country is not crowded with tourists and pilgrims--the month of June.

On the road to Jerusalem we did not stop at Sidon and Tyre, for we had been there before, and they were in Syria; we were anxious to see towns of "the land which the Lord gave the Jews". We had to stop at the frontier to let the French, who mandate Syria, "let us out" and the British, who mandate Palestine, "let us in". So it was late in the afternoon when we reached Nazareth.

Nazareth, the boyhood home of our Saviour, is not mentioned in the Old Testament; if it is, it is by another name. It is situated among hills, which are really the southern spurs of the Lebanons just before they sink into the plain of Esdraelon. During the time of Christ this city was of importance, with inhabitants of from fifteen to twenty thousand; only about three thousand, mostly Christians, live there now.

In Nazareth an incident happened which may have interest, it had at least for us; Madam for a long time had been on the lookout for a pair of ancient brass candle-sticks and could not find any that just suited her. In Nazareth, in the cavelike old Synagogue in which it is said that "Christ explained the Scriptures to the Rabbis", she sighted a pair such as she had desired. I whispered to Abu, "buy them ;" he answered, "It can't be done !" An old chap standing nearby overheard us and following me out said, "I'll get them for you, Effendi, for one Egyptian pound" (about $5.00). I answered, "I will give you 25 Piasters" (a little over 35 cents at that time) . He said, "but I am a poor man, my wife is dead and mY children are sick." As I got into the automobile he climbed on the running board and whispered, "one pound Syrian ($1.25) ?" I said, "Yes, but where are the candle-sticks ?" He pulled them from under his dirty, ragged old aba, muttering blessings and that he had mistaken us for "wealthy Americans". With sand and lemon-juice as old brass will, they cleaned up handsomely, and grace her sideboard now.

After a night's rest in Hotel Galilee, under the usual mosquito-netting with which beds are canopied the year round in Syria and Palestine, we were on our way to the Sea of Galilee (Cut No. 1). We put to sea from Tiberias (Cut No. 7) in a boat similar to the one Peter used, bound for Bethsaida (the house of fish) an ancient town now in ruins, on the north shore. As the wind was head on the sail was useless, and the boatmen rowed. I removed my shoes after drinking a hat full of water from the sea, and then washed my feet from over the side of the boat, much to the ladies' chagrin and the boatmen's displeasure, for it tended to turn the boat sideways, to the side my feet dragged on. I did not experience, as Peter did, any difficulty in sinking my feet in the water !

Capernaum (Cut No. 2), like Bethsaida, is only a mass of stones and ruins, just as Jesus foretold concerning both these cities. A Catholic branch has a little "home" with a couple of Priests in attendance close by, who served us cakes and wine. Then having met our auto, we drove back past Mary Magdalene's old home and a number of other memorable places. Marked changes have taken place in this country; for in the Master's time, on Galilee's northwestern shores, there were many flourishing cities. The lake contained many fish, in fact, fishing was then an industry which is not true today. Another change may be noted; at Jacob's well (now called the city of Nabulus), where Jesus met the woman of Samaria, the women, as we went past, were filling their vessels with water as of yore; but instead of jars or earthenware pitchers they used gasoline cans, the kind of square tins so familiar to us who served in France during the late war.

It was at Nabulus that we stopped for a visit with the two or three hundred remaining Samaritans, still inhabiting the home of their fathers. The samples we saw reminded me of certain Indian tribes in our own land--just about to "peter-out" of existence ! The High Priest (Cut No. 3), who claimed descent from Aaron--and I did not dispute him--showed us a scroll of parchment which he said was an "original writing by Moses". I couldn't read it so I believed him!

It was on the road from here to Jerusalem (Cut No. 4) that we passed a huge stone pile used by bandits to stop an automobile only an hour before, for loot; of which incident I wrote an account for The Lutheran a few months ago. (1) When we got into Jerusalem we were an hour late, and Cook's representatives were greatly relieved

because they knew that Old Abu, our guide, was coming along with us and they were afraid that we had suffered mishap; but the only holdup we had had was caused by a punctured automobile tire !

Following a night at the Continental Hotel, we were ready to take in the sights. I will not tire you by following step by step our excursions around and through the town and surrounding country, but will pick out a few of the most interesting things. The Christian is interested, for the most part, in the semi-golden Jerusalem of the New Testament; few, if any of its landmarks remain, for the third temple (so history relates) was burned to the ground by Titus during the first century, fulfilling what Christ said during the last week of His earthly life, that "Jerusalem should be destroyed completely so that there should not be left one stone upon another." However, the guide would have us believe that we stood on the Temple site, and showed us the basement where Solomon is said to have kept his horses and chariots. On this site Omar's mosque, the most beautiful in the world, is erected, and is one of the most sacred places of worship for the Moslems. Under its dome is a huge black rock, said to be the very rock upon which Abraham went to offer up Isaac, his son. In a glass box nearby are a few hairs from the beard of the Prophet, Mohammed.

As we stood on this so-called site of the Temple looking eastward across the brook of Kidron, Olivet's hill was easily recognized; also the Garden of Gethsemane at the foot of it, in which it is said traditional olive trees are still living and bearing fruit; this is very unlikely. Calvary, the place of the skull, is a subject of controversy, some placing it inside, others outside the present wall of the city. These, and many other landmarks that Christianity fain would claim, and over which endless controversy continues and many battles with sword ad powder have taken place, are in the possession of the Islamites. Even "The last footprint of Christ", in a rock upon Mount Olivet, has a little mosquelike structure over it, and a Moslem attendant. The Protestant is just as surprised to find that the portion in charge of the Christian is in the hands of Catholics; Roman, Greek, Russian and Armenian. The new "Garden Tomb" of Christ, just outside the city, however, is in the hands of Protestants. Abu, a devout Catholic, did not like us to visit this new tomb, for to his mind, "it was sacrilege"!

I must confess that I was more interested in recent rather than ancient history, in and about Jerusalem. Some of you may recall that it was Jerusalem that the Kaiser had hoped to have, as the ruling city of his "Kingdom to come" over the world; to this end he had enlarged the Damascus gate for a triumphal entry in order to permit automobiles to enter. He had "restorations" fairly well started, and a huge beautiful group of buildings upon Mount Olivet built; amongst the latter is a Lutheran church; on its ceiling he had had painted a picture of Christ, one of himself (more than life-size) and one of his wife, he and his wife supporting the first with their hands. This edifice I took to be a "New Temple". Outside, in the court yard of these, his official buildings, were two great bronze statues, one of himself and the other of his life. As already stated, Great Britain rules Palestine and these buildings are used as administrative buildings. I thought it strange that these statues and pictures should be allowed to remain; then I had another thought, the English after all have quite a sense of humor and I believe that they just let them stand so that folks from all over the world may come and see them and realize just what a dream William had.

We saw many narrow streets but I think that those in Bethany are narrower and have sharper turns than in any other city of the world. We demolished two fenders trying to negotiate a corner of its "main street". Most all streets of the towns of Palestine must be done on foot, or else astride an ass with the rider's feet dragging!

Everywhere we encountered tourist-traps, e. g., things made to sell to the tourist, beads, rugs, pictures, leaves of traditional olive trees, etc.; and all tourists are anxious to take back souvenirs of the Holy Country. A minister's wife was actually bottling up water of the River Jordan to take home for her "husband to baptize babies with" !

Speaking of the River Jordan (Cut No. 8), I don't think that I was ever more disappointed in my life than I was the morning I first saw this far famed stream; it was swift, muddy, narrow, and its banks were covered with stunted brush and weeds; the morning was hot and the air full of buzzing insects. A group of Russian peasant women, pilgrims, were camped close by; they washed and cooked with and drank this dirty water. I remarked, "the Missouri river has this one backed off the map for beauty, grandeur, cleanliness, and everything, the only difference being that it never had as good a press agent as the Jordan; David never saw and wrote up the Missouri."

This little stream is the only river the Promised Land ever had, so it has been greatly loved and admired.

There is something wrong with my sense of appreciation, for when talking, a short time ago, with a man who had also visited Palestine, and he asked me "Did you enjoy the Dead Sea ?" I answered "No, it was dead, dry and dusty." Said he, "But, my dear sir, it was so quiet and grand you could think and drink in the beauty !" Yes, I could think how nice a cold drink was going to taste as soon as I got back to the hotel--and it did! The Galilean Lake is beautiful and yields beautiful thoughts; the Dead Sea is sad, salty and silent and makes one yearn for other parts. It is 1,300 feet below the Mediterranean.

One evening we had dinner with an official of the British Government and his wife, most delightful people. Not being a politician, we were allowed to ask political questions. We inquired, "Just what does the English Government see in Palestine, and what does it expect to do with it?" His answer was characteristic, "We will just have to wait and see." What will the outcome be? For centuries Palestine has been a part of the "Riddle of the Ages". For the world traveler it is the best sight-seeing place in the world. At Easter time (and two separate and distinct Easters about two weeks apart are celebrated in that city) housing facilities are inadequate; and for a number of months each year, if you would visit Jerusalem you should make reservations early. To the Christian, Jew and Mohammedan, Jerusalem and its vicinity is the earthly fountain of their religion. He who reads and hears and does not travel, does not have his faith broken nor shattered by actual sights of the Holy Land. To him "it is a Paradise on earth", the one truly green spot in this world. Why Southern California has water to spare for that poor distressed wilderness ! The dyed-in-the-wool Jew of Russia especially, and a few of those of the U.S. (though most of the latter know better) want to "go back and reconstruct the Temple, etc." Surely it is only a vision, for I saw many Jews that had gone back, with their Fords and American household goods and ideas with them, anxiously awaiting an opportunity to get back to the U. S. A.

ZIONISM

As everyone knows, the Jews, from time immemorial, have "gone back" to reinhabit Palestine and its chief cities. Today this movement is termed zionism. It has a huge following in this country; this is also called the re-birth of the ancient capital of Jewry. The Chaluzim (Jewish pioneers) have made zionism a vital and dynamic thing, and they would have us believe in this country that today the suburbs of Jerusalem rival the works of Solomon. It was 40 years ago that the first pioneers started to go there; it is during the past four years that the movement has really gotten under way. As we drove through North Palestine American-made farm machinery was in evidence, and it was obvious that an attempt was being made to use the same although the "hand gleaners" were at work in the small fields just as in the days of Naomi and Ruth. However, the swift river Jordan offers plenty of irrigating and hydro-electric power, should there ever be a demand for it.

Palestine's civilization of today, its customs and ideas are not as they were in Abraham's time, but are an admixture of those of Egypt, Babylon, Italy, Greece, Crusade, Turkey, England, America, and, I opine, that like all other civilization, it will continue to change--

"The moving finger writes; and having writ, Moves on: nor all your Piety nor wit Shall lure it back to cancel half a line, Nor all your tears wash out a word of it."

Yet Americans, and not Jews, who had lived there many years and who do (from choice) continue to live there--as for example the American Colony--are quite happy in Palestine. They run a school, put up American visitors tavern-like, and have a splendid up-to-date American group of buildings with the U. S. Flag flying overhead. Theirs is a life where each is "safe under his own vine and fig tree, where strife cometh not".

How the native Palestinian feels is clearly shown in the following recent Associated Press report:

"The Mohammedan and Christian Arabs closed their shops today and ceased work on the occasion of the arrival of the Earl of Balfour as a protest against the famous declaration which he issued as foreign secretary, committing Great Britain to the support of the establishment of a Jewish homeland in Palestine." (2)

The United States Consular Service makes it very pleasant and convenient for American visitors in any foreign country, but especially in Palestine. One example of this occurred on this trip; three telegrams from Beirut to our hotel failed to reach us in as many days; but another, through the Consulate, reached us in thirty minutes, calling us back to Beirut. Thus ended our pilgrimage.

NOTES

(1) "Bandits and Massacres," The Lutheran, April, 1924. By John W. Shuman.

(2) Los Angeles Evening Press, March 25, 1925, Page 1; Foot of 2nd Column.

----o----

A New Interpretation of History

By BRO. ELMER MANTZ, New York

THE author of this suggestive article foreshadows the study of the past from a new point of view. It has of course been recognized that free associations have been important factors in history, as for example the influence of the gilds in the Middle Ages, but so far history has not yet been written definitely from this standpoint, though we understand that Bro. Mantz contemplates further studies along this line.

THROUGH the ages there have taken place in civilization quite a large number of revolutions of which no record has come down to us. Writers did not notice them, for they took place slowly, imperceptibly, without any apparent struggles; revolutions at once deep and hidden which shook the foundations of human society without any evidence on the surface of things and which remained unnoticed by the very generations that contributed to them. History can discern them only a long time after they have been accomplished, when, in comparing two epochs in the life of a people it perceives between them such great differences that it becomes evident that, in the intervening time, a great revolution has taken place."

Such are the words of Fustel de Coulanges, a profound historian of the middle of the last century. The validity of his statement is apparent in the writings of the best students of our own times, who speculate with interest, but never with dogmatic cocksureness, about the meaning of contemporary events. They realize that they can never be sure of what a thing is and what it means until it can be looked at from a certain distance, so that at one glance they can estimate its action and its importance in relation to other things. Within a hundred years the world has entered into a new stage of its history: "our times" began with a new industrial system that brought with it a new manner of living. In almost everything we are further from the people of 1800 than they were from the people of ancient Rome. Our political and private and industrial life is governed by conditions that have few true precedents. This means that we can interpret the "revolutions" of former times as the historians of a century ago could not do. They lacked the perspective that can be had only after an accomplished change.

MODES OF THOUGHT SURVIVE

Of course, no change is ever final, and we are linked to our forefathers by innumerable deeply-rooted ways of thinking that we can only rarely detect in ourselves, but that act in us with unfailing effect. By an irony of our human fate it happens that these inherited ways of thinking often result in prejudice, so that our contempt for certain things that are of the past is prompted by a way of thinking that is coeval with the things it makes us despise. The man who boasts of having unbiased

judgment is either mad or foolish; or else he is a superman. And so the writing of history can never be a matter of the same unerring accuracy that characterizes mathematics. We can say only this much: that a conscientious historian can estimate the past better than he can understand the present, in spite of the paradox that he may know many more facts about the present than he can ever learn about the past. Only where there is perspective can there be judgment.

This fact accounts for the statement of Fustel de Coulanges and serves, too, as a sort of article of faith--a credo about history-writing: for through it we understand how the historian of today may feel confident that he can tell us certain things about the past that remained hidden from those who were alive in the epochs he studies. And yet, while historians have had ample time to get this perspective of the past, they have signally and, it might seem, unaccountably, failed to recognize one of the greatest "revolutionary" forces in progress. This failure may, however, be accounted for by the fact that they were blinded by certain historiographical tenets imposed by the times they lived in. The present article will attempt to analyze these tenets.

BROTHERHOOD IS A FACTOR IN HISTORY

The agency of progress referred to is fraternalism --not any particular group, but the thing in itself taken in the inclusive sense of all groups founded in the fraternal spirit and without reference to whether they were strictly secret societies or not. This article has reference to the historians of the modern age and their apparently inexplicable omission of fraternalism as a great agency of progress.

Everyone must have been impressed with the fact that histories belong rather to the realm of literature than to that of science. The complicated motives of human conduct and the thousand elements, spiritual or material, that have their influence upon us--all these constitute so immense a subject that historians have to restrict themselves to certain aspects only. Thus every historian treats of only a part of the real history of a period. But in addition to his selection of topics and materials he must make a selection of points of view: and it is this last that amounts to what we call the writer's "philosophy of history". In this article we shall try to explain the omission of

fraternalism in general histories by an analysis of the various philosophies of history that have been widely accepted in modern times.

Christianity inspired the earliest of the modern historical schools with what has been called St. Augustine's doctrine of Providence. According to this God is conceived as the Maker of the world and of human fate, and the providential school told the story of God's acts in the world of men rather than those of humanity. It is quite evident that such a concept of history left no place for the idea of progress, God having preordained the whole gamut of human experience. Rather the doctrine of the fall of Adam required that all subsequent history should represent a penitence rather than a progress--a slow new achievement of the privileged position man had once held but had lost by his disobedience. In such history human agencies of scientific, political and economic progress simply cannot exist. The Essay on Universal History of the seventeenth century French bishop, Bossuet, is considered the classic in this field.

THE CHRONICLE IS DISCUSSED

Such was one kind of history-writing before the scientific renaissance that began with the 17th century and that is culminating today. Another sort that has been much derided in modern times but that really approached a scientific concept of history--was the "chronicle". Here we find no attempt at interpretation or explanation--only a bare record of events. In reality, the chronicle was not history, for history is an art of individualistic interpretation; rather, we should class the chronicle among the records and documents and conceive of it as material for the writing of history.

Why chronicle has been derided is not so much because it often set forth totally unauthenticated happenings as because it reported only the deeds of kings and prelates. The common man, economic circumstances, literary production and scientific discovery-all these were neglected by the chroniclers. And it is just these elements that are now considered all important. Thus, from the point of view of fraternalism, we may find interesting facts in the chronicles; but we never find that they recognized fraternalism as a particularly important factor in progress. But

progress, as we have said in mentioning the providential school of historians, was not a fact at all in the minds of our forefathers of a few centuries ago.

THE PHILOSOPHICAL HISTORY FOLLOWED

The providential historians were followed, in the 18th century, by a brilliant but shallow and unbalanced school--that of the so-called "philosophers". Voltaire, Gibbon and Hume are its representatives. There is much that is beautiful and inspiring in their works; hut we of the present have no choice but to call them shallow as historians, for they left out of account too many elements that are of the utmost importance in our eyes.

They were a real school so far as the writing of history is concerned although they held various religious or philosophical beliefs as widely separated as deism, atheism and agnosticism. But they were united in a war against the Christian religion. It is this fact which accounts for their lack of balance. They could not see that a historian ought to be a historian first and a controversialist afterward, if need be. Since they did not approve of Christianity they were at liberty to write history from an independent standpoint, allowing the facts about the Church to speak for themselves. But they did not choose this course. What they did was to enter the field of polemics and bend their energy to combating Christian belief. In terms of history this means that they tried to show that the effect of Christianity and the Church upon humanity had been evil. It is for each honest student of these matters to agree or disagree with the "philosopher" historians, as he may feel disposed. But there can be no argument about the fact that the "philosophers" were hardly better, as historians, than the "providential" school they were fighting. Real history does not depend upon religion alone: it is a complex of many elements. The "philosophers" were too intent upon refuting the "providential" school to visualize the enormous range of human endeavor that must be studied by a true historian. Social forces such as fraternalism were unimportant to the "philosophers" except in their bearing upon the anti-Christian program that they had taken in hand.

It must seem to any well-read and honest student of the works of the "philosophers" that they were hardly historians at all, even though they recorded an infinite number of facts in a most interesting manner. We judge them so harshly because they were guilty-I believe, unintentionally--of a real blunder in method: they adopted a preconceived idea and fitted the facts of history into the framework of this idea. They assumed that the priesthood had intimidated and deceived mankind with the intention of gaining power and wealth. Having assumed this--which, in the nature of things, would have to be an exaggeration or a misinterpretation-they were incapable of treating facts historically, or, in other words, judicially and scientifically. The "philosophers" made their generalization before they put down the truth about the separate facts in history. The process should be just the contrary: if "laws of history", or generalizations, are to be worth the name, then they cannot be deduced; they must be induced. The modern classification of history-writing as a science is correct only if history follows the scientific method of proceeding from isolated facts to generalizations--which is what is meant by "induction". Therefore, according to any scientist of today--no matter whether he be Christian or anti-Christian--the method of the "philosophers" must seem faulty and their conclusions worthless as contributions to science.

FRATERNAL ASSOCIATIONS INFLUENCE HISTORY

The "philosophers" found it easy to generalize because their generalizations cost them little effort. And having gotten the habit of generalization they made an over-use of the method. From the point of view of the history of fraternalism the method seems to pursue a vicious circle. Fraternalism is a definite mode or process. It is not to be accounted for by a "providential", nor by a "philosophic", nor by a democratic, nor by an individualistic theory of history. Fraternalism refers to the small groups within the large groups of the state or the religion. It is a manner of accomplishment, however, rather than a separate element in society. The generalizing "philosophers" saw only the religion and the kingship on the one hand and suffering humanity on the other. Had they been less hasty, and had they taken the pains to investigate the workings and ideals of fraternalism, they might have discovered that human progress owes more to fraternalism than to their harsh and controversial attitude.

THE ROMANTIC SCHOOL ARISES

This same unscientific method of the "philosophers" was equally the method of their Christian adversaries such as Joseph de Maistre, Bonald and others. It applies also to the next large school of historians--the school of the "Romanticists". Romanticism amounted to an exaggerated cult of the individual. That seems to be its predominant characteristic. But, among other things, it was a temperamental interpretation of history, and, for that reason, was just as likely as the school of the "philosophers" to become enmeshed in generalizations. The romantic historians, like the "philosophers", re-wrote the story of humanity according to preconceived ideas rather than as the facts required it to be written. Guizot in France and Carlyle in England are outstanding representatives of this method. They make pleasant reading, but such reading tells us more about Guizot and Carlyle than about the real facts of history. If one were to sum up the romantic theory in a word, one would say that it attributes progress rather to the individual than to the Church, the kingship or the people. Our contemporary psychological school of biographers seems to be doing about what the romantic historians did, although for other reasons. The history of fraternalism, when it comes to be studied in an unprejudiced and scientific manner, will probably show that, while the genius has always been the inventor of things and of thoughts, the fraternal groups, more than any other agency, have perfected his labors and made them useful to humanity.

THE POSITIVE SCHOOL SUCCEEDS

One more group of historians must be mentioned-that which interprets history through the material circumstances of life in different parts of the world. No doubt they have called attention to things that were so close to everyone's experience that they could hardly be visualized with any perspective. And the mere mention of the name of Karl Marx, who wrote around 1847, is enough to show how powerful has been the influence of the "economic" school of historians. We remember, and we still read, Buckle's History of Civilization in England; and although this work was published almost seventy years ago it is still a convincing brief in favor of conceiving civilization as a product of economic circumstances. And histories of this sort are still being written, for the reason, principally, that the present history of the world is a history of wealth rather than of men.

The times may change. But even now we know well enough that, although men are influenced by economic circumstances, still human history must remain a history of men and not a history of things. The ultimate story of progress will not be exclusively a record of material circumstances any more than it will be one of the doctrines of priests, the deeds of kings, the accomplishments of genius or the aspirations and sufferings of the people without name--the "generations of men".

We believe that we get what we deserve. But we know that we get this only when we deserve it in the eyes of the world. And, from this point of view-which is the only criterion for the writer about verified facts -we are unworthy of notice unless we know how to ally our labors with the needs of the world.

Perhaps my readers need no further suggestion than this. The history of fraternalism is a part--and a most important part--of the history of human progress. And there is no doubt whatsoever that those who have recounted the vicissitudes of human effort have not yet applied themselves, in a consistent manner, to discovering the whole truth about a hidden but what I have reason to believe an almost omnipotent modality of progress.

A NEW SCHOOL IS NOT DESIRED

No real thinker would wish to endorse a "fraternal" school of historiography; it would amount only to one more exaggeration and deformation, after so many others. But every intelligent man would, I think, like to know in just what wise fraternalism has made progress possible. Until the history is written we can only suppose that fraternalism is so important in history. No one has proved the point so far.

But it is time to come back to Fustel de Coulanges and the beginning of the present essay: "There have taken place in civilization quite a large number of revolutions of which no record has come down to us . . . revolutions at once deep and hidden which shook the foundations of human society. . . ." With some of these, and perhaps with almost all, fraternalism has had something to do. The student of Masonry will not be

at a loss for examples of this. Quite theoretically, then, and without going into any detail about the role of fraternalism in progress, we can state this much:

Those who have told the story of mankind have told it incompletely and from preconceived points of view. They have recounted the doings of God on earth and have made of their fellows the instruments or the victims of a divine providence. They have explained history as the mirror of the acts of kings, heroes and geniuses. They have told us that civilization springs like a plant, naturally and inevitably, from that soil of humanity, the people. They have, again, interpreted everything as material cause and effect, and have made music and poetry, philosophy and science, mere products of the air and the soil and the water--flowers of experience that blossom spontaneously on the bosom of matter.

We cannot subscribe to all this. All of our everyday experience tells us that, in human life, there must be a vehicle, a means, an instrument, an organization. Without these a genius is as worthless to society as a drunkard in a hurricane. The "revolutions" of which Fustel de Coulanges speaks have undoubtedly taken place; and they have taken place without society being aware of them. The priesthood, the kingship, the people, the genius, the ground we live on--none of these fully explains the mystery of progress. No single theory ever will. But it is very probable that common sense and historic fact will at last be reconciled through a scholarly and exhaustive history of the social influence of fraternalism.

----o----

LANGUAGE OF THE RITUAL

EACH word in our daily speech has a history of its own, almost a biography, which, if a man wishes to discover it, lets a little window into times past, old ways of thinking, inventions, discoveries, adventures, romances, forgotten ideas. Allen Upward wrote a book once of 320 pages on the one word "idealism," and at the end

left many things unsaid. Another man could write a similar book on any other word, except those that have been recently manufactured.

What a library might be thus written on the language of our Ritual! To the etymological historian all of its words would be so many thousands of windows, many of them of richest stained glass, opening back on such panoramas of the past as would amaze us. The philosophies of the eighteenth century would be there, the many colored gild life of the Middle Ages, theorems of the Arabic mathematicians, reveries of the kabbalists, guesses of the occultists, thoughts of Greek philosophers, visions of Hebrew prophets, the twilight mysteries of Egypt.

----o----

THE WAYS OF WISDOM ARE BEAUTIFUL

As useful knowledge is the great object of our desire, let us diligently apply to the practice of the art, and steadily adhere to the principles it inculcates. Let not the difficulties we have to encounter check our progress, or damp our zeal; but let us recollect that the ways of wisdom are beautiful, and lead to pleasure. Knowledge is attained by degrees, and cannot everywhere be found. Wisdom seeks the secret shade, the lonely cell designed for contemplation. There enthroned she sits, delivering her sacred oracles. There let us seek her, and pursue the real bliss. Though the passage be difficult, the farther we trace it, the easier it becomes.

Union and harmony constitute the essence of Freemasonry; while we enlist under that banner, the society must flourish and private animosities give place to peace and good fellowship. Uniting in one design, let it be our aim to be happy ourselves, and contribute to the happiness of others. Let us mark our superiority and distinction amongst men, by the sincerity of our profession as Masons, let us cultivate the moral virtues and improve in all that is good and amiable; let the Genius of Masonry preside over our conduct, and under her sway let us perform our part with becoming dignity, let us preserve an elevation of understanding, a politeness of manner, and an evenness

of temper; let our recreations be innocent, and pursued with moderation; and never let irregular indulgences lead to the subversion of our system, by impairing our faculties, or exposing our character to derision. In conformity to our precepts, as patterns worthy of imitation, let the respectability of our character be supported by the regularity of our conduct, and the uniformity of our deportment, then, as citizens of the world, and friends in every clime, we shall be living examples of virtue and benevolence, equally zealous to merit, as to obtain universal approbation. --Preston's Illustrations of Masonry, 12th Edition, 1812.

----o----

Great Men Who Were Masons

Samuel Huntington

BY BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

SAMUEL HUNTINGTON, Governor of Ohio, and State the first Grand Master of Masons in that State, was born in Connecticut in 1766. He was the nephew and namesake of Samuel Huntington who signed the Declaration of Independence. His uncle adopted him and brought him up as his son, and when he died made him his heir.

The elder Huntington gave his nephew all the advantages of his wealth and position, sending him to Yale after he had passed through school. He graduated at the age of twenty, after which he took up the study of law and was in due course admitted to the Connecticut bar. Here he received an appointment as "King's Attorney", a distinction now known in Great Britain and the British Empire as King's Counsel.

In the year 1800 he went west on a tour of inspection and decided to settle in what was known then as the "Western Reserve." This was the time of active settlement and organization of the new territory and he became the dominant public character of the new community. In 1801 he came to live permanently in what was soon to be the State of Ohio, bringing his wife, a highly accomplished lady, and their two sons with him. After a short sojourn in Youngstown they moved to Cleveland, where they occupied what was then the most pretentious dwelling in the place. It was a house of squared logs. He attended courts in Warren, Canfield and elsewhere, riding the circuits on horseback carrying his law books in his saddle bags, crossing swamps and swimming rivers, and meeting all the other difficulties of pioneer trails.

At thirty-five years of age he was appointed Lieutenant Colonel of the Trumbull County Militia by the Territorial Governor of Ohio. When the Territory was organized as a State he was chosen as a member of the Committee that wrote its Constitution. He was also the first Senator from Trumbull County, and Speaker of the first Legislature that met at Chillicothe in An. which was in the beginning chosen as the Capital of Ohio. Later he was elected first Judge of the Supreme Court (he had already been Judge of the Court of Appeals at Cleveland) but resigned from the bench to take the office of Governor of the State, which he held for two years. When the War of 1812 broke out he was actively engaged, receiving the appointment of Paymaster of the Army. In the course of this charge he had to go to Washington and exert his utmost endeavors to secure funds to meet the demands of the soldiers for their pay. It is not too much to say that his success in this relieved a very serious condition that was undermining the morale of the forces engaged on the northern frontier.

His Masonic career was no less distinguished than his public life. From the Proceedings of the Grand Lodge of Ohio for 1920 we learn that he was made a Mason in Connecticut. There seems no doubt that he received the degrees of Lodge and Chapter at Norwich, his native place. As the old records of this lodge have been destroyed this cannot be verified. but he was certainly a Mason when he came west as he was named as a charter member of the first lodge organized on the Western Reserve, now Old Erie Lodge, No. 3, and was one of the signers of the petition for its charter to the Grand Lodge of Connecticut. In 1809 he was elected Grand Master of the newly formed Grand Lodge of Ohio. The first steps for the formation of this body were taken in 1808 when General Putnam was chosen as Grand Master. But the latter owing to the disabilities of age and ill-health, which he felt were drawing upon him,

refused to serve, so that Bro. Huntington was actually the first Grand Master to be installed.

Samuel Huntington was a very well educated man outside of his profession. In his youth he had had the advantages of foreign travel, and among other accomplishments spoke the French language fluently. He died at Painesville June 7, 1817, and was buried in what is now called "Evergreen Cemetery" in that town and the monument shown in the illustration has been erected to his memory.

----o----

TURHAND KIRTLAND FIRST MASTER OF THE FIRST MASONIC LODGE ON THE WESTERN RESERVE

BY BRO. JAMES TYLER Ohio (Concluded from last month)

THERE were by this time many Masons on the Reserve, and in the latter part of 1803, the same year in which Ohio was admitted as a state of the Union, and the fourth under the Federal Constitution, Judge Kirtland, together with a number of "Free and Accepted Ancient York Masons" residing in various parts of the then Trumbull County, met at Warren and agreed to organize and establish a lodge of the Order to be located at Warren. A petition was sent to the Grand Lodge of Connecticut as most of the petitioners were members of Connecticut lodges, praying for authority to form a lodge under its jurisdiction and protection. Bro. Samuel Tylee, of Hubbard, was appointed as their representative, and with the petition journeyed on horseback to New Haven where he presented it to the Grand Lodge then in session. On Oct. 19, 1803, a charter was granted and Bro. Tylee was appointed Deputy Grand Master for the purpose of proceeding to Warren to dedicate the new lodge and install its officers.

A letter received from Bro. William B. Hall, of Merniden Conn., states that the records of the Grand Lodge Communication of Oct. 19, 1803, contain the following reference to Erie Lodge:

The Grand Lodge was opened in the Third Degree of Masonry when a petition was presented from sundry brethren residing in the County of Trumbull, and State of Ohio, representing that the fraternity was numerous in that quarter; and there was no Grand Lodge in that State, that they had principally emigrated from the State of Connecticut, and that there was no Grand Lodge to whom they could, with so much propriety, apply as to this, under whose fostering hand, much the greatest part of them had derived their existence as Masons, praying for the formation of a new Lodge in the Town of Warren, County of Turmbull, aforesaid.

The petition was referred to a special committee who after taking the subject matter of the same into careful consideration. reported in favor of the petition, and recommended the adoption of a resolution that it was expedient to grant the prayer thereof.

After sundry remarks had been made thereon, the report was accepted, and it was ordered, that a charter be granted, and that our Worshipful Bro. Turhand Kirtland be the first Master, and the other officers confirmed in their respective appointments, agreeable to the prayer of the petitioners. The Lodge to be known and designated by the name of Erie, No. 47, and the authority given to them by virtue of this charter to continue and be in force for one year from and after the time when there shall be a Grand Lodge regularly constituted within and for the State of Ohio.

On March 16, 1804, at 2 p. m., Deputy Master Tylee, with the pro tem officers of the Grand Lodge of Connecticut appointed from among the brethren, opened the Grand Lodge and proceeded to "constitute, consecrate, and solemnly install the said petitioners and their said officers by the name of Erie Lodge, No. 47, Ancient, Free and Accepted York Masons." He then closed the Grand Lodge of Connecticut and at 5 p. m. the first meeting of the new lodge was held. The first officers of Erie Lodge, No. 47, were:

Turhand Kirtland, Worshipful Master. John Leavitt, Senior Warden. William Rayen, Junior Warden. Calvin Austin, Treasurer. Camden Cleveland, Secretary. Aaron Wheeler, Senior Deacon. John Walworth, Junior Deacon. Dr. Charles Dutton, Arad Way, Stewards. Ezekiel Hover, Tyler.

The choice of Judge Kirtland as the first Master of the new lodge was a well deserved one, not only because he had taken so prominent a part in the affairs of the Reserve but also because of his previous Masonic record. He was Worshipful Master of Compass Lodge, No. 9, of Wallingford, Conn., in 1783, 1789, 1795 and 1800, and he represented Compass Lodge at a convention held at the home of Bro. Brown, in New Haven, on April 29, 1783, for the purpose of forming the Grand Lodge of Connecticut. He was one of the signers of the first constitution of the Grand Lodge of Connecticut, on July 8, 1789, twelve lodges being represented. He acted as Grand Junior Warden at a Special Communication of the Grand Lodge of Connecticut on Dec. 30, 1794, and he was present at the Communications of the Grand Lodge of Connecticut on Oct. 14, 1795; Oct. 18, 1797, and May 14, 1800.

Lodge attendance was beset with many hardships in a partially settled wilderness. "Searching old records, one often will find meeting nights adjusted to come in the full of the moon, so that brethren could have light to aid them in finding their way home." Where the lodge was organized and held its first meetings is not now known. "Tradition, having foundation no doubt in fact, says that they met in 1810 in the gambrel-roofed, red-frame building, in which the (old) Western Reserve Bank was first organized, that stood on the east side of Main street." Later, and during the war with Great Britain (1812 1815), they met at a tavern then standing on the west side and just back from Main street. "From this room they marched in procession, on the celebration of St. John's Day, in June of one of those years, to a log building then used as a school house, standing on the northwest corner of the park (Monumental)."

"Soon after this, probably in 1816, they removed to 'Castle William,' afterwards known as the Pavillion Hotel," located on the south side of Market street. They continued to occupy this room until about 1829 when the lodge entered upon a period of inactivity lasting for over twenty-five years and brought about by the anti-Masonic

tempest of 1826. The building was called "Castle William" after the first name of its owner, Bro. William Cotgreave. It was one of the most notable structures in Warren of the early days and was at first a log cabin built by Jacob Harsh in 1802. About the year 1807 Bro. Cotgreave, who had purchased the property, made an extensive but extremely homely addition, the lower story of which was made of logs in block-house fashion, while the upper two stories were frame gabled roof. "For many years, until the fire of 1846, in and out, round and about it surged much of the judicial, social, political, religious and literary life of the village." At first the lower story was used as a jail and the upper in common as a court room, church, Masonic hall and for public meetings, shows, balls, etc. In 1828, "Castle William" was purchased by James L. Vangorder and underwent extensive repairs. It was then known as the "Pavillion Hotel" and was the headquarters of seven stage routes which daily passed through the village.

Erie Lodge, No. 47, continued to work under the authority so granted, "until considering that greater benefits would arise to the Craft by the formation of a Grand Lodge for the State of Ohio, they on the 11th of March, 1807, at their annual meeting, appointed George Tod, John Leavitt and Wm. Rayen a committee to correspond with the other lodges of the state on the subject." At a meeting of the lodge, held Nov. 11, 1807, this committee reported that they had received communications in answer to theirs from lodges at Marietta, Cincinnati, Zanesville and Chillicothe, relative to the formation of a Grand Lodge. The lodge then elected George Tod and John W. Seeley delegates from Erie Lodge, No. 47, to meet delegates from these lodges in a convention to be held at Chillicothe on the first Monday of January, 1818. "Thus to Erie Lodge belongs the honor of being the first to suggest and first to take the initiative towards establishing the Grand Lodge of Ohio."

At this convention the six lodges then existing in the state were represented. They were located respectively at Marietta, Cincinnati, Worthington, Warren and Zanesville. The lodge at Worthington was represented by its W. M., the Rev. James Kilbourne, but for some reason, not now known, his credentials were not deemed sufficient and the lodge was not allowed a representative in the convention. (Rev. Kilbourne later held many offices in the Grand Lodge.) Robert Oliver, of Union Lodge, No. 1, Marietta, was made chairman and George Tod, of Erie Lodge, was appointed secretary. After deliberating for some days the convention unanimously adopted a resolution, proposed by Lewis Cass, of Zanesville, and seconded by Bro. John W. Seeley, of Erie Lodge, as follows:

"Resolved That it is expedient to form a Grand Lodge in this state."

In the election which followed, Rufus Putnam, the "Father and Founder of Ohio," was elected M. W. Grand Master and Bro. George Tod R. W. Senior Grand Warden. Among the papers of Bro. George Tod in the possession of the Western Reserve Historical Society, Cleveland, Ohio, is a copy of the printed proceedings of this convention. The signature of Bro. Tod appears on the title page, which reads as follows:

Proceedings

of the

Grand Convention

of

Free Masons

in the

State of Ohio

Published for the Society

Chillicothe

Printed at Brothers Parcells & Barnes

A. L. 5808 - A. D. 1808

The delegates to this convention reported its proceedings at the annual meeting of Erie Lodge March 9, 1808, and at a meeting held Dec. 5, 1809, the lodge appointed Bros. George Tod, Samuel Huntington and John H. Adgate as their representatives to the first Grand Communication of the Grand Lodge to be held at Chillicothe on Jan. 2, 1809.

When the Grand Lodge convened, the Grand Master, Gen. Rufus Putnam, forwarded a communication declining the office to which he had been elected because of poor health, as follows:

"It was with high sensibility and gratitude I received the information that the Grand Convention of Masons convened at Chillicothe, in January last, elected me to the office of Grand Master of your most ancient and honorable society, but, however sensibly I feel the high honor done me by the Convention, and am disposed to promote the interest of the craft in general, and in this State in particular, I must decline the appointment. My sun is far past the meridian; it is almost set; a few sands only remain in my glass; I am unable to undergo the necessary labors of that high and important office; unable to make you a visit at this time, without a sacrifice and hazard of health which prudence forbids.

"May the great Architect, under whose all-seeing eye all Masons profess to labor, have you in His holy keeping that when our labors here are finished, we may, through the merits of Him that was dead, but now is alive, and lives forevermore, be admitted into that temple not made with hands, eternal in the heavens: Amen. So prays your friend and brother, "Marietta, Dec. 26th, 1808. RUFUS PUTNAM."

This resignation was accepted, and in the election which followed Bro. Samuel Huntington, of Erie Lodge, became the first acting M. W. Grand Master of the Grand Lodge of Ohio, and Bro. William Rayerl, the first Junior Warden of Erie Lodge, No. 47, was elected R. W. Junior Grand Warden.

Following his term as Worshipful Master, Judge Kirtland served Erie Lodge as Treasurer in 1807. His name does not appear in the proceedings of the Grand Lodge of Ohio until the year 1815 at which time he was the delegate from Erie Lodge, No. 3, to the Grand Communication of that year. He also represented, by proxy, Meridian Orb Lodge, No. 10, of Painesville; Jerusalem Lodge, No. 19, of Hartford; Western Star Lodge, No. 21, of Canfield (later Youngstown), and Rising Sun Lodge, No. 22, of Ashtabula. "In accordance with the regulations of that period, a delegate was permitted to represent four lodges as their accredited proxy in addition to the one of which he was a member." Subordinate lodges availed themselves of this privilege in order to lessen the expense of their representation. Judge Kirtland was one of a committee of three appointed to draw up resolutions regarding the action of American Union Lodge at Marietta which had for a number of years previously ceased all connection with the Grand Lodge. He was elected R. W. Deputy Grand Master in the election which followed but was not present at the Communication of 1816.

After this time Judge Kirtland, now a man almost sixty years of age, does not appear to have taken an active part in the affairs of the lodge. He lived through the dark days of the anti-Masonic period which followed the disappearance of "William Morgan" of New York State (after his publication of a pretended exposition of Freemasonry in 1826) and saw Erie Lodge cease working in 1828 along with a majority of the lodges in the State of Ohio. He died ten years before the dawn of that brighter day when the lodge was reorganized in 1854 as the present Old Erie Lodge.

That we may have a just estimate of this active and influential man, we find him representing Trumbull County in the General Assemblies of 1814-15 and 1815-16 as State Senator. He was a justice of the peace at Poland for over twenty years. In 1813 he was elected a member of the Board of Directors of the Western Reserve Bank, chartered in the winter of 1811-1812. "This was the first bank established on the Western Reserve and it survived all other banks in the state which entered the field before or with it." It was the only one that continued solvent until the end of the State Bank organization and was reorganized as the First National Bank (now the Union Savings & Trust Co.) in 1863, under the National Banking Act of that year. Regarding the old Western Reserve Bank, one account states that "through its half century career, this corporation has not only made good quarterly returns, on paper, but has deservedly enjoyed a good repute among men."

Church services were early held at the home of Judge Kirtland at Poland, and in 1807 residents of Canfield, Poland and Boardman met in the latter village where Episcopal services were held. Judge Kirtland's name appears first on a list of twenty-one names of petitioners who, on June 20, 1809, drafted and presented to the bishop of New York State the following petition:

We, the subscribers, inhabitants of the town of Boardman. Canfield and Poland, in the county of Trumbull, and State of Ohio, being desirous to promote the worship of God after the order of the Protestant Episcopal Church in the United States of America, having for some time met and attended divine service according to the established form of that church and finding ourselves under great inconveniences for the want of prayer books and sermons, to remedy which and to endeavor to procure the assistance of a worthy teacher, judge it best to form ourselves into a regular Episcopal society, investing the same with the proper officers, thereby putting ourselves in the proper situation to petition the Rt. Revd. Bishop of the State of New York, praying him to incorporate us and grant us such relief as in his wisdom he may deem meet and consistent.

A favorable reply being received, a meeting was held Aug. 12, 1809, at which Judge Kirtland presided as moderator. St. James' parish was organized and Turhand Kirtland was elected one of three vestrymen. This was the first Episcopal church on the Western Reserve and the second in the state, the first being organized at Worthington in 1804.

As early as 1805 Judge Kirtland secured sufficient funds from the settlers to purchase a fine library for Poland, and this library was kept abreast of the times as long as he lived. His name is closely identified with the first attempt at establishing an institution of learning on the Reserve. A petition was sent to the territorial legislature in 1801 by the Rev. Joseph Badger for a charter to establish a college on the Connecticut Western Reserve. It was signed by Roger Newberry, John Leavitt, Judson Canfield, Col. Samuel Huntington, John S. Edwards, Turhand Kirtland, Edward Paine, Samuel Woodruff, John Young, William Hart, Henry Champion, Moses Cleaveland, Ephriam Root, Rev. Nathan Strong, Samuel Mills, Joseph Badger and Eliphalet Austin. This petition was not granted. After the admission of Ohio as a state, in 1803, the petition

was renewed and a charter granted to the Erie Literary Society. The preamble of the act declares that:

Whereas it has been represented to this assembly by certain persons associated under the name of the Erie Literary Society, that a number of proprietors of land within the county of Trumball are desirous to appropriate a part thereof to the support of a Seminary of learning within said county, and that the intent of such donations cannot be carried into effect without the interference of the Legislature, by incorporating a board of trust for the reception and management of any property, real or personal, that may be given for said purpose and for the establishment and direction of such Seminary, as soon as funds sufficient shall be collected.

Be it enacted, That David Hudson, Eliphalet Austin, Henry Champion, John Leavitt. Martin Smith Ephriam Root, Harmon Canfield John Walworth, John S. Edwards, William Hart, Turhand Kirtland, Esq. Solomon Griswold and Rev. Joseph Badger, and their successors in office, be and they are hereby created a body politic and corporate by the name of the Erie Literary Society and as such shall remain and have perpetual succession, etc.

There was great rivalry regarding a site for the institution, and in a letter dated Nov. 26, 1807, signed by Judge Kirtland as trustee, states that:

The trustees were authorized to fix the place for the college and after advertizing for proposals and adjourning for several times, they affixt it at Burton and the subscribers together with the Inhabitants and proprietors of Burton have erected a house and almost completed it and have deeded their lands and given other security to the amount of seven thousand dollars exclusive of the building.

On a list of the amount which each subscriber was to pay in lands towards the college, appears the name of Judge Kirtland and the sum donated, $834.07, was the third largest subscription. Burton Academy, founded in 1804, was the first institution of its kind on the Reserve. Its building was destroyed by fire in 1810. The War of

1812 seriously interfered with the progress of the Academy and it was not until 1819 that a new building was completed.

Judge Kirtland was twice married. His first wife, to whom he was married Jan. 2, 1780, was Mary Beech, daughter of Moses Beech. She died at Wallingrord, Conn., Nov. 24, 1792. His second marriage was to Polly Potter, on Jan. 19, 1793. She was the daughter of Dr. Jared Potter, of New Haven, Conn. They reared a family of six children. One son, Dr. Jared Potter Kirtland, was a noted physician and naturalist, a graduate of Yale and a professor in the Western Reserve Medical College. He was at one time president of the Ohio State Medical Association. "In 1830 Jerusalem Lodge, No. 19, was represented (at the communication of the Grand Lodge) by Bro. Jared P. Kirtland."

At the advanced age of eighty-nine years, Judge Kirtland closed his life at Poland.

He was a man of great energy, character and ability and left at his death a large property. Of his life, "enough remains to show the unflagging and indomitable perseverance of the man, no complaints, no regrets, but a steady pushing forward amid untold trials and privations of those pioneer days." He was esteemed and respected by that large circle of active and influential men who led the tide of immigration into the wilderness and of whom it has been said:

These men were of a class by themselves, and stand pre-eminent among the pioneers of all preceding and succeeding times for the special qualities of hardihood and adventure, united with intellectual powers and capacities of the highest order. They not only introduced the plow-share into the virgin soil of the wilderness, but they brought with them the Bible and the spelling book, the artisan, the circuit preacher, and the school master, as co-ordinate parts of their enterprise.

It is well that such men should not be forgotten.

ADDITIONAL NOTES After the land that fell to Turhand Kirtland had passed out of the possession of its original owner, Kirtland village became a Mormon settlement which, prior to their general exodus to Missouri in 1837, numbered about four thousand. One of the most permanent reminders of their occupancy is the Temple, which still stands at Kirtland. "In front over the largest window is a white tablet bearing the inscription, 'House of the Lord, built by the Church of the Latter Day Saints, A. D. 1834.' " This was the first Mormon Temple.

Rev. William Wick was the first minister of the Presbyterian Church at Youngstown. He was an intimate friend of his contemporary, Rev. Joseph Badger, the first Western Reserve Missionary. Rev. Badger, assisted by the Rev. Messrs. Lait and Wick, organized the First Presbyterian Church at Warren in 1803. "At candle lighting Mr. Wick-preached."

The "History of Rising Sun Lodge," Ashtabula, Ohio, records that on "June 24, 1817--St. John's Day---Bro. Joseph Badger delivered a sermon."

"June 24, 1824--E. A. Degree conferred, after which Bro. Badger delivered a discourse."

The records of Jerusalem Lodge, No. 19, state that a regular meeting was held on May 23, 1820, at their lodge room in Hartford, Ohio. Twenty-six brethren present. Daniel Bushnell, W. M.--Rev. Joseph Badger, visitor." Rev. Badger was the first companion exalted by Western Reserve Chapter, No. 8. Ashtabula, Ohio, 1820.

Trumbull County was named in honor of Jonathan Trumbull, Jr, then Governor of Connecticut (1798-1809). He was the son of the original "Brother Jonathan" Trumbull, Governor of Connecticut (1770-1784) and one of the most distinguished men of his time. "No better name could have been selected for this Western Connecticut."

General St. Clair was a frequent visitor at, but not a member of N. C. Harmony Lodge, No. 2, Cincinnati. "Notwithstanding his brilliant and honorable career, he died poor. In the eighty fourth year of his life he undertook a journey (from Pennsylvania) to Youngstown, and was found dead on the road the next morning.... In the cemetery at Greensburg, Pa., a neat little sandstone monument was erected by a Masonic lodge with this inscription:

"The earthly remains of Major General Arthur St. Clair are deposited beneath this humble monument, which is erected to supply the place of a nobler one, due him from his country." On Aug. 15, 1913, the Grand Master of the Grand Lodge of Pennsylvania "unveiled a 'nobler monument' in granite, an exact duplicate of the old sandstone memorial, except for the (above) explanatory inscription on the east panel."-THE BUILDER.

In 1811 Turhand Kirtland agreed to lease a farm in Poland to John Reeves "for 100 gallons of good whisky yearly."

In Whittlesey's "Early History of Cleveland" is a letter from Judge Kirtland to General Moses Cleaveland, Canterbury, Conn., dated July 17, 1800, Cleveland, Ohio, which states in closing:

"I have the pleasure of your brother's company at this time. He held his first talk with the Smooth Nation, at Mr. Carter's this morning. Appearances are very promising. I flatter myself he will do no discredit to his elder brother, in his negotiations with the aborigines.

"I am, dear sir, with much esteem, yours, "Turhand Kirtland."

Compass Lodge, of Wallingford, Conn., was instituted April 28, 1769, by St. John's Provincial Grand Lodge of Boston (warranted July 30, 1733, by the Grand Lodge of

England, the R. W. Henry Price being the first Provincial Grand Master). The first independent Grand Lodge was Massachusetts Grand Lodge, March 8, 1777. The Grand Lodge of Connecticut was organized July 8, 1789, of which Compass Lodge was No. 9. Thus Judge Kirtland was a Mason under the jurisdiction of three Grand Lodges, Massachusetts, Connecticut and, after 1808, of the Grand Lodge of Ohio.

Bro. Lewis Cass (1782-1866) was appointed Governor of Michigan, 1813, Secretary of War, 1831, and Secretary of State, 1857. He was a Grand Master of Masons in both Ohio and Michigan.

Bro. Putnam's grave is in the old Mound Cemetery at Marietta and is marked by a plain granite monument bearing the following inscription:

GENERAL RUFUS PUTNAM

A Revolutionary Officer

And the leader of the

Colony which made the

First settlement in the

Territory of the North-West.

Born April 9, 1738

Died May 4, 1824

Bro. George Tod was made a Mason in Erie Lodge in 1804. He was born at Suffield, Conn., 1773, and died at Brier Hill, Ohio, 1841. He was the father of War Governor David Tod.

At the time of the first meeting of the Grand Lodge of Ohio, (1808), the charter granted to Erie Lodge, No. 47, by the Grand Lodge of Connecticut (1803) was surrendered to the Grand Lodge of Ohio and a warrant of dispensation was issued Jan 11, 1809, under which the lodge continued to work until 181 when a charter dated at Chillicothe on the fifth day of January was received, constituting the lodge at Warren as Erie Lodge No. 3, of the Grand Lodge of Ohio. In the year 1828, Erie Lodge, No. 3, was represented at the Communications of the Grand Lodge held at Columbus by Bros. Rufus P. Spalding Francis Freeman and Edward Spear, but ceased working thereafter and its charter and records were consumed in 1833 when the house of Bro. Spear (standing on the ground now occupied by the Hippodrome building) was burned. On June 2, 1854, a warrant of dispensation was issued to a number of the members of Erie Lodge, No. 3, who were still living. This dispensation was under the title of Western Reserve Lodge which name was adopted because during the lapse of Erie Lodge No. 3, another lodge of that name had been established. Or Oct. 18, 1854, at the communication of the Grand Lodge it was "Resolved, That the name Western Reserve Lodge be changed to Old Erie, and that it be numbered three." The present charter of Old Erie Lodge, No. 3, bears the above date, and so "The lodge had restored to it the name, number and precedence to which of right they belong."

BIBLIOGRAPHY

Pioneers of the Western Reserve, Harvey Rice, 1890.

Historic Towns of the Western States, Lyman B. Powell, 1901.

Ohio and Her Western Reserve, Alfred Mathews, 1902.

A History of Connecticut, George L. Clark, 1914.

Historical Collections of the Mahoming Valley, 1876.

History of Trumbull and Mahoning Counties, H. Z. Williams & Bro., 1882.

History of Mahoning County, Geo. T. W. Sanderson, 1907.

Biographical Cyclopedia of Ohio, J. Fletcher Brennan, 1879.

History of the Western Reserve, Harriot Taylor Upton, 1910

History of Trumbull County, Harriot Taylor Upton, 1909.

Extracts, ibid, Warren Daily Tribune, 1924.

History of Mahoning County, Joseph G. Butler, Jr., 1921.

History of Wallingford, Conn., C. H. Davis, 1870.

Early History of Cleveland, Charles Whittlesey, 1867.

One Hundred Years of Baptist History in Warren, O., Wm. Kerr, 1903.

Ohio Archaeological and Historical Society Pub., Vol. X, 190 "Gen. Ed. Paine."

Magazine of Western History, Vol. 1. "The Episcopal Church in Ohio."

Trump of Fame, 1812-1816.

Ohio Statesmen and Hundred Year Book, W. A. Taylor, 1892

A History of Western Reserve College (1826-1876), Rev. C.C. Cutler, 1876.

Western Reserve University Bulletin, Vol. XXVI, 1923, "The Derivation and Significance of the Term Western Reserve, F. C. Waite.

A Memoir of Rev. Joseph Badger (with selections from his private journal), 1851.

Diary of Turhand Kirtland, Mary L. W. Morse, 1903.

Proceedings of the Grand Lodge of Ohio, 1808-1847.

History of Freemasonry in Ohio, W. M. Cunningham, M. A 1909.

History of Compass Lodge, No. 9 (150th Ann.), 1919.

History of the Lodge of Amity, No. 5, J. Hope Sutor, W. M 1879.

Masonic Year Book and Directory, State of Ohio, 1894.

History of Rising Sun Lodge, No. 22, F. & A. M., S. A. Pan coast, 1907.

Records of Jerusalem Lodge, No. 19, F. & A. M., Hartford O., 1812.

The Tri-state Mason, August, 1924, "When, Where and How Masonry Began in Ohio" (history of American Union and N C. Harmony Lodges), Henry Baer.

THE BUILDER, Vol. V, p. 294, "An Old Masonic Headston. (Calvin Austin).

THE BUILDER, Vol. VII, p. 36, Reference to Kirtland, O.

THE BUILDER, Vol. VIII, p. 201, Major-General Arthur St Clair.

Masonic News, July, 1924, "The Light That Never Failed."

The Western Reserve and Its Medical Traditions (Dedicatory Address, School of Medicine), by Dr. Harvey Cushing, Harvar, University, Western Reserve University, Cleveland, Ohio, 1924

History of Cleveland, 1796-1896, by J. H. Kennedy.

----o----

Gilds, Collegia and Comacines

BY BROS. A. L. KRESS AND R. J. MEEKREN

THE question whether there may have been an organic connection between the Collegia of the Roman Empire and the Gilds of Medieval Europe is one that has been much discussed, though it cannot be said that full agreement has been reached regarding it. While perhaps true that the greater weight of Masonic scholarship is on the negative side, yet probably the affirmative has the larger number of adherents, and though some of these must be considered with due respect, not a few make up in the confident dogmatism of their assertions for the lack of real argument and historical knowledge.

The weakness of the links that have so far been suggested between the gilds and the collegia have been pointed out by a number of competent scholars, notably Bro. Lionel Vibert and Bro. H. L. Haywood. The skeleton of the argument usually

advanced amounts to very little more than this: a certain form of social organization existed in Roman times called collegium, in a later period another form is found that is called a gild, and that where the latter is found the former presumably existed. Even were there no interval in time this would be a non sequitur, but as a matter of fact the obscurity of the Dark Ages lies between the two, during which the Roman power was shattered in the West of Europe, and the Medieval culture came painfully to birth.

Bro. Haywood has dealt faithfully with the collegia, and in the present state of knowledge has left very little more to be said. (1) It may however be added that the term collegium was not only applied to the mutual benefit and burial societies and all kinds of social clubs, trade organizations, and those associated for the purpose of worshipping some particular deity, but also to official bodies, and those the oldest and most fundamental in the Roman civic polity. The Pontifices had formed a collegium from the fabled times of Numa, the Augurs and Haruspices another. Even the two Consuls were said to form a college, in violation of the supposed rule that it took three at least to do so. The fact is that the word in Latin was as general in meaning as society or association is in English. To attempt to connect the collegia as a system with the gilds, which were almost, if not quite as general, is entirely beside the mark; if it could be done it would get us nowhere. what alone would be pertinent from the Masonic point of view would be to connect a college of architects or stoneworkers, a collegium fabri perhaps, with a gild of Masons. For the collegiate system as a whole may have survived and been simply merged in the gilds of a later date, or even simply turned into gilds by a change in language, and yet the gilds of Masons have been new entities; for it could not possibly be held that all the collegia survived, and that no new gilds were organized. That such a thing is conceivable is borne out by some quite recent discoveries, in North Africa of all unexpected places, which go to show that a complex organism that has hitherto been accepted as peculiarly Medieval, that is, the feudal manor, was in all its essentials, in full operation under the Roman Empire. This again emphasizes the danger of building an argument on silence or the simple lack of evidence.

However, collegium and gild being such inclusive and general terms, to say that the first survived and was transformed into the second, is little more than to say that men continued to have the impulse to associate themselves together just as they continued to occupy themselves in arts and crafts and commerce. On the other hand the one system may have disappeared, and the social order begun anew as a whole, and yet

some one special organization might conceivably have survived--whether this could have been possible in the case of the building crafts is a question to be considered.

FREEMASONRY DERIVES FROM GREAT BRITAIN

When we come to discuss the lineage of the Masonic Institution it must be always remembered that historically it comes from the British Isles. Any line of descent must connect it with this restricted locale. With this in view one line of argument has been that the collegiate system came into Britain during Roman times, survived the invasions of Saxon and Anglo, and then blossomed out into Masonic gilds under the Norman and Plantagenet Kings. This supposition can, however, be almost summarily dismissed. Granting, what is not proved but may be allowed, that the collegia fabrorum existed in Roman Britain, yet all the evidence we have goes to show that after Rome withdrew, Roman culture gradually succumbed and finally disappeared. The invasions from the north and east were not the raids of chiefs bent on carving out kingdoms for themselves, but the steady pressure of immigrants who drove the natives further and further west, just as the Indians were displaced by the settlers in America. In this prolonged struggle, it lasted four centuries at least, the original Celtic population appear to have relapsed into barbarism as complete as that of their enemies. Their towns were destroyed and in all but one or two cases remained uninhabited. They reverted to the social state of tribe and clan, and the only arts that survived were those necessary to life. Certainly they had little opportunity to build in the strain of a continuous and destructive guerilla warfare.

Another line of descent has been suggested through the Eastern or Byzantine Empire. Here, of course, there is no doubt about continuity for it was not until the middle of the fifteenth century that Constantinople was taken by the Turks, and till this time the Empire had held its own; and though without doubt it was much changed, yet this was due to a process of continuous evolution. On the other hand it must be remembered that the east was Greek, not Roman, the population was Greek, the language was Greek and the culture also. Here was no case of a civilized people bringing new arts to barbarians, for all that the Romans had of art and science and literature they had in the first place learned from the Greek. But even supposing that the collegia had taken root in the Eastern Empire, the link that would again connect them with the West is very weak for the strain that must be put upon it. When Constantinople fell there was

no emigration en masse, the population as a whole remained, subject to new masters, their arts suffered a decline, but there is no evidence that any organized bodies came to the West. Many individuals undoubtedly did migrate, scholars and artists, and perhaps artisans. Books and a living knowledge of the Greek language came to Italy and materially affected the Renaissance, but there is not the slightest indication of any movement that would have affected Craft organization, and the probabilities are strongly against it, as at that particular time the Western gild system was at the very height of its power and efficiency.

LOMBARDY AND PROVENCE There is left only the south of France and the north of Italy. It is true that these are quite separate areas politically and racially. The one was probably largely of Etruscan origin, the other Greek--for it must be remembered that Marseilles was a flourishing Greek colony before Rome emerges into history. However, for our present purpose the two may be conveniently considered together. After Italy had fallen under the domination of Rome, the next step was to take the south of France under her wing; it was her first foreign dependency, and though many provinces were afterwards added to her empire, this was always known simply as "The Province," par excellence. It followed therefore that in the long and close association this whole idea became as Roman as Rome itself. Even today the Southern French can make shift to converse with their Italian neighbors across the Alps, though French and Italian are now two distinct languages. In the Middle Ages, when both dialects were much nearer the original Latin, there can have been very little difference between them. And here it may be noted that whatever may be true of this whole area will hold for any included district, such as the region about Lake Como, and that this possible contact between collegium and gild will include all that can be substantiated of the so-called "Comacine" theory. As has been pointed out in the text, there is independent authority that the appellation "Comacine" is not derived from Como at all, but was "Commacine" or "Commacon," that is, fellow or associate Mason.

But, if we suppose a connection here between the two types of organization, we have yet to find a link to connect it with that of the Freemasons in Britain. The account given in the Legend of the Craft, recited with small variations in all copies of the Old Constitutions, is to the effect that it was first introduced by St. Alban, and later re-organized by Prince Edwin. As history this is of course negligible, but it may echo actual facts. St. Alban himself was a Roman soldier who was executed as being a Christian, and could not possibly have had anything to do with the organization of

Masonry directly. But what may lay at the bottom of this story is that King Offa, when he built St. Alban's Abbey, very probably imported Masons to execute the work. Similar recollections may underlie the story of the assembly at York under Edwin. We know as a fact that Saxon England was converted by a mission from Rome. Among the missionaries were many with Gallic connections. Theodore of Tarsus was a Greek--Wilfrid was at Lyons for some years, and he was later an energetic builder of churches and is said to have taken about with him on his many wanderings a small body of skilled Masons, and probably other craftsmen, such as carpenters, lead and glass workers. There are in fact many references in the Chronicles of the period of the bringing in of Masons from Gaul, or what would almost imply such importation, the erecting of churches in the "Roman manner," that is in what we would call Romanesque style, of which the Lombardic, or so-called Comacine style, was a variety.

THE TRADITION OF CRAFTSMANSHIP

All this, however, indicates no more than a high probability that in the craft of building, and also in other trades, there was a continuous tradition from Roman times. A tradition in the literal sense that each individual in the chain, or rather network of transmission passed on the technique he had learned from his predecessors to those who succeeded him, modifications due to changed circumstances being at any time very slight, though the cumulative effect over a long period would undoubtedly be very great. But this is not at all the same thing as supposing the continuous existence of definite organizations. For an example, the cloth working industry in England in the Middle Ages, was very highly organized, and many gilds were concerned with it. Today there are "Unions" of operatives and "Associations" of manufacturers, while the occupation in spite of the great changes in methods has had a continuous existence. But nothing is more certain than that the cloth workers' gilds died out completely, or remained here and there as picturesque survivals without power or influence, while the Unions and their later counterbalancing Associations were originated de novo in an entirely altered state of society. Thus it seems that the three forms of organization, collegium, gild and trades-union could have successfully existed in the same place, and been concerned in the same occupation, and yet each have been in origin quite separate and distinct. This may actually have happened in France where the same local industries in several cases can be shown to have continuously persisted since Roman times.

Now it is quite obvious that such an empty framework of possibility as is given us by these general considerations does not help us very much. In any case, as was pointed out above, we are not specially interested in the possible survival of collegia in general, but whether the collegia fabrorum, the special organization of Masons and builders survived, and before this particular case can be usefully discussed it is necessary to arrive at some fairly definite idea of what characteristics such an organization must have possessed if it were to be identified as the original of the later Masonic Institution. Rather, for practical reasons the matter must be put the other way about and we must by some kind of analysis try to select those marks or notes which distinguish Freemasonry not only in its present day forms but as far back as historical evidence will take us. This is by no means an easy task; there are many features of our speculative society now regarded as essential that have not always been so. Neither Grand Masters nor Grand Lodges fulfill the requirements, for before 1717 they had not been heard of. Possibly not even the office of Master of a lodge should be included, and almost certainly not that of Warden, in our sense of the title. The other officers are of course all of eighteenth century devising. It may be argued on the other hand that someone had to do the things now done by Master and Wardens, but there is a real difference in principle between their being done by whoever happens to be able to do them most conveniently, and assigning them to a special officer as his peculiar function.

Bro. Lionel Vibert, in his Freemasonry Before the Existence of Grand Lodges, gives a list of marks by possession of which the claim of anything to be the original of, or a form of, Masonry might be judged. In doing this, Bro. Vibert has put his finger on the weak spot in most arguments to prove the descent of Freemasonry from this or that preceding institution, and his attempt deserves the fullest credit, although the list in detail is not above criticism. Some of his ten notes appearing to be really duplications and others containing irrelevant or non-essential details, in the sense that they have not always been necessary. Such a list as this is almost equivalent to that of those other vague and elusive entities, the Ancient Landmarks. The difference would seem to be that in the Landmarks, as usually understood, it is sought to include everything now regarded as essential, while in the distinguishing marks are only to be included those features that Masonry has always possessed.

MARKS THAT DISTINGUISH THE CRAFT

To adequately discuss the matter would need far more space than can be given to it here, but some attempt must be made to tentatively formulate such a list. In what follows the set made out by Bro. Vibert has formed the point of departure.

1. The Masonic Institution is concerned, either theoretically or practically, speculatively or operatively, with the trade or craft of building, and especially of building in cut and carved stone; though it is a question if the secrets of the fraternity or fellowship were always confined to stonecutters and setters.

2. It has a peculiar local organ of protean form, for which the only known name is the ambiguous term "lodge," and of which the only persistent characteristics so far as can be discerned are that it must consist of a certain number of members of the craft met together for the purpose of forming one and that they must meet in a special place. The traditional number is seven or more, and the place is the top of a hill or the depth of a valley. Actually in practice six or even five members have apparently been held to suffice in an emergency, any place secure from intrusion or interruption by outsiders to fulfill the requirements

3. There has always been an extensive set of signs and other means of recognition by which members could demonstrate their claims to the rights and privileges of the fraternity These have undoubtedly varied a great deal, but have always apparently been grounded in, or derived from, certain element or principles which may be regarded as composing the essential and persistent matter in this point. As hints as to what these essentials may have been we will mention the left side, the number three and the square.

4. That new members are admitted to the society by initiatory ceremonies carefully concealed from the profane. Just what is essential in the several details of these ceremonies, and in the way in which they should be grouped, is another dubious point, and one that cannot possibly be discussed in this place, but it may be remarked in passing that it is precisely here more than anywhere else that there seems to be some hope of throwing light on the real antiquity of the Institution.

5. Members are bound by certain rules and customs, and are under obligation to perform specified duties. These again have varied a great deal, but three principle ones may be regarded as constant however expressed. Secrecy in regard to the mysteries of the lodge, the duty of upholding the honor of the Craft, and that of assisting a fellow member as far a possible.

6. The employment of tools and implements of the operative trade as symbols, especially the hammer or mallet, compass and square.

7. The possession of some form of legend or myth of origin.

These seven points can all be found in present-day Masonry and in pre-Grand Lodge Masonry, and can be discerned (though more and more fragmentarily) as far back as any historical record takes us. It may therefore be fairly taken that they will serve as criteria by which to judge the claims made for the organic connection of any preceding form of association with the one we know. How many of them would be required to establish identity may be open to question. One or two would call attention, three together might establish a prima facie case. But the first thing that appears, if this line of approach be justified, and at first sight a most surprising thing, is that Freemasonry has little or nothing in common with the gild system. The gild was very local, while the craft was general, in a sense universal. The gild was a permanent entity, part of the local body politic, the lodge was a casual, ephemeral, elusive thing. The gild was highly organized, the lodge had no essential organization at all apparently. The gild was monopolistic and very exclusive, not only as against outsiders but also against those of the craft from elsewhere. The gild did not possess and had no need for any means of recognition, which were obviously without use where all members were personally known to each other, and, so far as all indications go, the ceremonies that may have been used in admitting new members were in no way comparable or analogous to the initiatory rites of the lodge--even in their barest and simplest form--the two things in fact not being in the same category. In the case of regulations and laws there indeed appears to be a resemblance both in phraseology and content, but no more than the nature of the case would require and the fact that they are the production of roughly the same period; while in one special point they

are at complete variance; in one the stranger craftsman was regarded with hostility, while in the other he was, if possible, to be given work, and if not to be assisted with money. And finally, there is no trace of any gild having a legendary history, or of any symbolic teaching of moral duties.

This apparently stops us in our search for origins at the very threshold, for if these considerations hold good the investigation of the gild system is irrelevant to our inquiry--unless we can discover some special feature about this one craft that distinguished it from all others. As a matter of fact there is such a feature, and one that has always existed in the nature of things; the occupations connected with building, especially in reference to large and important buildings, demand a certain mobility in those that follow them. Take for instance a small town; two or three carpenters, one or two masons or bricklayers, suffice for the normal needs of the community, for the building of new houses and repairing old ones. But the erection of a church, a palace or a bridge of any size, call at once for more men than the locality can supply. Unlike any other occupation the work cannot be brought to the workers, nor can it be localized in any one place. It is precisely the migratory character of the occupation that provides a raison d' etre for the differentia of the Mason's craft organization as laid down above. The means of recognition, the duty of receiving and cherishing strange fellows, the casual and inclusive character of the lodge, all fit in with this condition, which would tend to produce and maintain these specific features in all times and places. The conclusion then would appear to be forced on us that it is in the loose lodge organization in which the antiquity of the Institution is to be found. Though stable enough under the Grand Lodge system, the lodges originally seem to have been no more permanent than the waves of the sea, yet as alike in structure and function as are the waves, and as constantly reappearing. And this leads to the further conclusion that whatever connection the lodge had with the gild was purely adventitious.

How this might have come about is not hard to see. In the Middle Ages every man had a definite status and position in society, he was either serf or servant, tenant or vassal, of some lord, or else a freeman of some town or a member of a gild. In such a social organization the Masons would be forced into the gilds by the outer pressure of circumstances. In large towns they might form a gild of their own, in smaller places they would belong to one of the composite gilds of which there were so many; while for their own private purposes the lodge still sufficed as it always had. Just as today, Freemasons may join together in any place and form a club. The club fills certain

social requirements and has no essential connection with the organization of the Craft. So in the Middle Ages the lodges bound the Craft together as a whole, but those Masons who had settled in specific localities conserved their status and interests in the community gild.

As a matter of fact we find that it is only in the very largest towns that Mason's gilds existed. Sometimes the various crafts connected with building would be united in one gild, but as often as not Masons would share gild membership with such incongruous trades as cobblers and the like, and even with the very wallers and rough-masons fellowship with whom all the old MS. constitutions so emphatically forbade. This in itself seems sufficient to show that the gild and the secret craft organization were two quite separate and distinct entities. In one case, in London, there appears a mysterious inner circle in the Mason's company called the Acception, (2) in which many have seen a lodge in some sense permanently organized, while in Scotland we actually find lodges filling the functions of local gilds. This may seem a discrepancy but in reality it supports the theory. The gild system was much later in establishing itself in Scotland than in England, and the peculiar local circumstances seem to have forced the lodges to become semi-public institutions, as in Edinburgh, Glasgow, Aberdeen and Kilwinning.

But if the connection of the lodge, under whatever name it was called, with the gild was merely temporary and external and due solely to the circumstances of the time, and if the inherent nature of the occupation was the raison d'etre of the lodge and all that it implies, then there is no logical reason to stop here --the same kind of institution may have existed behind, or lain underneath, the collegia fabrorum--and if so, there is of course no proof--it is only a possibility, then what has persisted from then till now has been the lodge and its mysterious rites and symbolic instruction, while collegium and gild successively came, in the state of society, fulfilled their function that called them forth, and disappeared when the circumstances that had brought them into being passed away.

NOTES

(1) The Study Club. THE BUILDER for 1923. Vol. IX, p. 181.

(2) Gould's Concise History, p. 186; Conder's "Hole Craft," p. 14. See also A. Q. C., Vol. IX, p. 31, and Gould's large History.

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

NEW MEXICO'S LEADERSHIP

WE have received a copy of the report on the Tuberculosis Emergency by Bro. Francis E. Lester, acting in the capacity of a sub-committee of the Executive Commission of the Masonic Service Association, which was presented at the meeting held at Chicago in November last. This makes interesting, though in parts, painful reading. We wish that it would be possible to give it wider publicity.

Speaking of the actual situation in the Southwest Bro. Lester says: "Many [tuberculous Masons] die without asking help. Some die because no help is given. In some instances their home lodges reply to . . . appeals . . . that they are unable to help them. In one such instance a lodge pleaded that it had just built a $65,000 temple, which was not entirely paid for, therefore they could not assist their distressed brother." This rather reminds us of the Priest and the Levite who passed by on the other side in the Parable of the man who fell among thieves. Bro. Lester adds, "Evidently some of the brethren are of the opinion that their full duty is done when they shunt off their sick upon a Masonic Lodge a thousand or more miles away. Apparently, they feel that the sick brother's removal from their jurisdiction automatically absolves them from their obligations to him." On the other hand (and perhaps some of these home lodges will feel that they can share in the reflected honor to the Craft) "The Masons of El Paso alone expend $1,000 a month for relief of sick Masons and the members of their families, all of whom are non-residents, and have averaged that amount for the last thirty-four months." These El Paso brethren, however, are obviously not up-to-date. Had they applied that money differently they

might have had a $65,000 temple more than half paid for. However, perhaps they are erecting one "not made with hands" of greater value still.

Some lodge secretaries we learn take the simple method of not replying to appeals. This saves a great deal of trouble. One lodge refused help because the brother in question was behind with his dues. It is strictly constitutional and legal to suspend a brother who does not pay his dues, and a suspended Mason has no claim on his lodge or on the Craft. The fact that he is ill and destitute of course does not enter into the legal aspect of the case at all. In another case the home lodge refused help when appealed to by a New Mexico lodge, and so the latter took it up with the sick brother's Elk's Club. Many Masons rather look down on this organization as an upstart and imitation society. However, they sent $250 to pay hospital bills. It must have been pleasant for the New Mexico brethren to make this request of an outside organization - "Please help this man because his Masonic Lodge won't."

At the close of the report Bro. Lester says in reference to the recent action of the Grand Lodge of New Mexico:

"New Mexico has waited for some other Grand Jurisdiction better qualified in point of numbers and wealth, with leaders of national reputation, to assume the responsibility of leadership. We have waited for the Masonic Service Association to act, as they were requested to do by the Grand Lodge of Texas last December. When all others failed, we were compelled to action.

"New Mexico does not seek to lead. We have but furnished the agency, the legal entity, to carry on this work. We ask for help in organization, and management. We will welcome as leaders the brethren of other Grand Jurisdictions. The plan of organization provides for participation of all Grand Lodges and of the higher bodies of Masonry, the Shrine and Eastern Star. Above all we ask the help of the Masonic Service Association in any way that you may decide to aid us."

The Grand Lodge of New Mexico may be comparatively weak in numbers and financial ability, but in true Masonic spirit she is strong, and has shown herself worthy of leadership. The rest of us may well be ashamed, and yet glad that there yet remains in the American Craft some realization of what Freemasonry essentially stands for.

* * *

THE NEW YEAR

IT is a strongly ingrained habit, perhaps instinct were the better word, for frail humanity to think that at the beginning of a new cycle or period of time - tomorrow, next week, or the beginning of a New Year - things can be improved, that we can act more wisely, more virtuously and be happier -

This touching trait, that even the most cynical and disillusioned feel when off their guard, is another evidence of what poets have so often told us that men and women are only children of larger growth. What magic do we look for in a point of time, quite arbitrarily chosen, that beyond it we shall be more heroic, stronger, more resolute - yet we go on pathetically making good resolutions which, in the drab reality of the old year, it seems that we shall be able to carry out easily in the bright atmosphere of the new. "Hope springs eternal - " and it is well that it is so for most of us, for few would have the courage to go on without the alluring glamour of what we desire the future to bring.

There is of course a certain psychological effect in saying that on Jan. 1 we shall begin to do this or cease to do that - it is similar to the tension in the racer's muscles at the words "Are you set?" when he waits for the measured rhythm of the "one-two-bang" of the starter's pistol. And again there is the taking stock aspect of the matter, so strongly emphasized by that apostle of common sense, Benjamin Franklin. It is well to look back and see what we have actually done - what was done amiss, too much by far usually - what was left undone - and how much was actually well done of

all that was possible. And having struck a balance, to thus discover what faults and failings need remedy, and where and how our efforts may be best applied. This is all to the good.

But the "Do it now" signs that not long since were so frequently seen in offices and other places where men gathered for co-ordinated labor, showed that the time to change is the present, this very moment. "Tomorrow is also a day," say the orientals - and it is true, but it may not be our day. This day, this hour, this is ours and in it we have power to act, and it is now that we must begin the wearisome drudgery with the common gavel - most primitive of tools - to knock off the excrescences, to put away the vices and superfluities, if ever we hope that the rough ashlar of our life and character is to be made a squared and polished stone fit for the wall of the Temple.

Yet today is also the beginning of the New Year - then "let us here highly resolve," in Lincoln's famous phrase, that today and all the coming days we shall do the things we ought to do and leave undone those we ought not.

* * *

CO-OPERATION IN RESEARCH

AS if every man and especially every Mason had not enough resolutions to make on his own account we are going to suggest some more for the members of our Society as such; all good men and true and "right Masons" as the old phrase ran.

The emphasis in the past has been strongly laid on the value of membership in the N.M.R.S. to the individual Mason. For his subscription he was entitled to such and such privileges - to receive the official journal, THE BUILDER, to have his questions answered, to have book titles suggested, to be put in communication with other brethren, authorities in special branches of Masonic study, and all the rest. Now we

suggest that our members - some of them do not need this exhortation and are excused from reading further - think also of what they might do for the Society. Let us first make clear that this is not an appeal for a membership drive or any other "stunt" for obtaining more funds. Financial lubricant is of course absolutely necessary for the wheels of the organization to run, but this is so obvious that we need waste no time in speaking of it. Also it is quite true that with a larger membership there would be a larger income, and more could be done - of the things that it takes money to do. But money is far from being everything, even in our commercial-credit type of civilization, and the things we have in mind are precisely those that can be done perfectly well without it.

First, however, we will make a digression – the reason for it may appear later. Scholarship today is slowly and reluctantly following commerce and manufacture in becoming an affair of team-work. In earlier ages the various trades were individual. The local blacksmiths made everything that was needed of metal, the carpenters all that was required of wood, and so on. Such division of labor as existed was of the simplest kind - the smiths became gold, copper, sword, white and black. The carpenters divided into several kinds of joiners, cabinet-makers, ark-wrights and the like. So with commerce - did a merchant want certain goods, he went to where they were made and brought them back himself on his own pack horses or his own boats. Was there a great fair somewhere, he took his goods to it and sold them direct. More and more has that simple state of affairs died out - even the farmer, the last great producer to admit the change, is becoming a specialist - and today men buy and sell things they never see, they handle goods that have come by routes they hardly know, and dispatch them by others as obscure to customers who are but names. Money, too, does not return from the transaction, but only written promises, often by some unknown person, to pay other persons something, somewhere at some time. It is wonderful when one mentally stands back and looks at it all as it really is, and not as part of the habitual shell or track of his own life - but this must not detain us from our survey. The student, however, lagged behind. He still went about his business in the old way. True, as new sciences sprang up, he was obliged to specialize, but nevertheless he tried to know everything in his own field. However, with the press to print his discoveries, with philosophical and scientific societies to assist him in publication, It has become obvious (not too rapidly) that if one man finds out something new it is better to explain it to everyone else concerned, that after it has been tested and confirmed everyone may go on from that point to new researches. This is perhaps putting the matter rather clumsily - using very thick lines for the sketch - but such a development has been going on.

Now there is no real use in "kidding" ourselves about Masonry. It is naturally of great interest to Masons, that is to some Masons - or would it be better to say to those who are Masons and not merely members? - but even in America where the Craft is, numerically, stronger than anywhere else in the world we are but a bare 3 per cent of the population. Masonic problems therefore cannot be regarded as being from the world point of view of very great importance. Be it fully understood that we are not here considering the possible influence Masonry may have on the world at large, direct or indirect, but are merely attempting to estimate its place in the world of scholarship as a subject for research and study. Nevertheless, even if its importance is limited it has certain advantages and attractions to the student. In the first place there is more room than in most other fields of research, there is still much pioneer work to do, still many parts of the terrain uncultivated and scarcely even explored, and in those that are, there still remains plenty of room for more workers.

Again Masonry can be made, and in its modern form was designed to make, a starting point into many other fields of study. We have been stressing this aspect lately, but it can hardly be over-emphasized. It is generally admitted that in these days of universal education the great mass of people are not, strictly speaking, educated at all. They have learned their daily business - out of school. In school they learned to read and write and how to add and subtract figures, the rest is a confused mass of vague recollections and a lively prejudice against all intellectual pursuits as a deadly bore. They have learned to read, but not to enjoy reading; they have learned to write, but not to write down their opinions or judgment of any subject. However, we are not here concerned with the deficiencies of the modern systems and curricula of our schools, we desire merely to point out their admitted results in order to bring out the practical value of the fact that the Masonic system was developed in such a way as to make it a possible starting point for self-education - of education, not as it is now-a-days so generally and lopsidedly understood, a training to make more money, but in its true sense of developing the mind so that the individual can get greater and truer satisfaction and enjoyment out of life. That is to say the Masonic Institution offers its initiates (among other things) another intellectual opportunity, such as too many of us failed to see or grasp at school or college, of entering the magic realm of pure intellectual pleasure, where we may exercise the powers of the mind, hunt for obscure facts, puzzle out tangled skeins of tradition as intricate as any murder mystery - a delight that grows greater as the years pass, that never gets stale and that no reverse of fortune can take from us. Once started on such an enterprise we find the need for bricks to erect our theories, we dig clay in the pits by Zarthan or Zeredatha -

but like the Israelites in Egypt discover the need of straw. This we have to go and seek in other fields, and the further we go the wider the prospect; and in the end, like Saul, having set out to seek for a few donkeys we find a Kingdom.

Having made this lengthy detour we will now scramble back to the path on which we set out. Limited as the field of purely Masonic research may be, yet it is large enough and full enough to give any man full scope to his powers, and it has gateways like the Temple opening to every point of the compass.

Much of the work that needs to be done can be done by co-operation. As we have been dealing in figures and metaphors let us consider the intelligence department of an army. It is its eyes and ears and brain. Information comes in from hundreds of sources, official reports, civilian rumors, spies, diplomatic agents and many others. Much of it is utterly useless by itself, much unintelligible, trivial, doubtful, misleading - but sorted out and pieced together it enables the general officer commanding to make his plans not altogether blindly and in the dark. The National Research Society has the machinery, by no means fully utilized, to become an intelligence department for the Craft; from which as from an unlimited bank credit, checks may be drawn at will. It is for this reason that we reproduce Bro. Lepper's article in the present number. He has outlined the plan of action simply and directly; it could not possibly be bettered. In this way the members or the Society can actively help in the work. A number of brethren have been doing this, but with everyone helping remarkable results might be achieved.

Bro. Lepper confined himself chiefly to extracts and quotations from books. Of these we receive very few, but, such matter would be of the greatest value when classified and filed. Such extracts should always of course be fully identified. Not only the title of the book and the author and the page, but also the edition, date and publisher; where any of these are not given, as unfortunately is sometimes the case, the fact should be noted.

Another very desirable class of information would be titles of books that have been read that might directly or indirectly interest the Masonic reader, with a brief account

of the subject-matter, enough to tell what it is about. Here again author and publisher should be mentioned.

Any account of old lodges, old minutes, by-laws, or other documents might be described, their condition and custodians.

Clippings from newspapers or magazines; of these we get a good many sent us, and on this head we will lay the least stress. An editorial office is usually cluttered up with exchanges, and clipping these forms a never-ending occupation for the leisure moments of the staff. Clippings should always be identified - name of periodical, place published and date.

Pictures and portraits are desirable, though perhaps in general not so likely to be called for unless of peculiar interest.

Lastly we may suggest that copies of addresses on special subjects, or notes for talks to Masonic gatherings would be very useful. Many brethren get material from us for these, but few have ever thought to send us any intimation of how they used it. It would be of great advantage oftentimes to a brother who had to speak at short notice, to have not only material, but also outlines of how it could be used.

All such matter as this could be sent in, and anything else that may suggest itself as possibly of interest. Even if, as will doubtless happen, much comes in duplicate there will be no harm done, and some statistical information may even be drawn from it that at some time would be valuable.

On such lines as these the work of the Society would become definitely co-operative. There would perhaps be less super-eminence for the individual student here and there working alone, but there would be an increased feeling of solidarity, of common interest, and also of greater efficiency. From all these points of view it seems quite

worth while to ask our active members to add to their list of things to be done in the New Year this of making a note of any item of possible Masonic interest as we have suggested above and passing it on to us. Naturally there will be a good deal of duplication but it will be better to receive the same information from several quarters than not to have it at all.

----o----

Early Craft Symbolism

By BRO. R. J. Meekren

To begin with it is necessary to state very plainly that practically nothing is known about the private, or as it might be termed, the esoteric symbolism of the Medieval Masons. It has been shown in the two preceding articles that so far as their abilities went our Operative predecessors might have had a system of symbols of any degree of complexity they desired. They recorded in carved stone, not once nor twice, but hundreds and thousands of times their possession of constructive imagination, of spiritual insight and perhaps even the mystical temper that fully qualified them as a group to work out a system of philosophy, veiled or clothed in allegory and set out by emblems and symbols. Those who are inclined to dismiss this possibility by speaking of them as mere ignorant workmen have not fully appreciated the realities of the situation. As has been intimated, the organization contained in its ranks precisely the same kind of men who in our own day are the true leaders of civilization--artists, sculptors, engineers, scientists. There is not the least indication that the proportion of men of genius has varied much in the few thousand years about which history is able to tell us anything. Even prehistoric man seems to have had mental powers quite equal to the average today. Civilization, our own as well as those that have preceded it, is the result of social organization and corporate activity. It is all a matter of the opportunity afforded by the environment. The men who invented the sling or the bow and arrow rank mentally with those who in our day have made telegraphs and telephones, automobiles and aeroplanes. The actual result depends on what the individual was given to work with -measured that way the most stupendous

inventions in the history of the race were of the individuals who first discovered the uses of a sharp edged stone or how to light and feed a fire. The Medieval Mason, even the obscure workman, would probably have surprised many of those who incline to dismiss with uninformed contempt his claims to a real share in the secrets and organization of the Fraternity to which he belonged. The Masons were men of their age naturally, as we are of ours, they labored under the limitations of the state of society in which they lived, as we also do. We do not easily realize these limitations in our own case, though we very plainly see (or think we see) theirs-which in their day they also took as a matter of course, and as part of the eternal scheme of things. For example, most of them probably could not read or write. To us to be ignorant of letters is to be quite uneducated. It was not so then. We have multitudes of books, and learn a great deal from them--their books were scarce, and as much valuable works of art as intended for use; while society was built up on a system of oral and traditional teaching. In our dependence on books we have lost very largely the organization and mental habits of the earlier system, and it is difficult for us to realize how very efficient it was within its limits. If the Masons could not read neither could the great lords, princes and kings who employed them. Yet there is not the least doubt that the majority of them, both kings and craftsmen, were quite capable men and as fully adequate for their various jobs as those who fulfill equivalent functions in the world of today.

But having thus noted the possibilities what can we say of the actualities ? Very little indeed. All we have to go on are a very few contemporary allusions, a few Masonic devices on tombstones, in stained glass windows and the like; the MS. Constitutions or Old Charges, and precarious deductions from post Grand Lodge lectures and catechisms. A most unpromising outlook and it is little wonder that enthusiastic writers have turned to Hermetic, Rosicrucian, Kabbalistic, Neo-platonic, and other mystical and more or less esoteric systems to fill out the gaps in our knowledge of the inside of Operative Freemasonry.

SYMBOLISM DEFINED

In these studies we have up until now dealt with symbolism in the most general way. The primary object was to show that the principles and modes of thought underlying the use of symbols, even of the most abstruse or recondite nature, are exactly the

same in kind as those involved in all the ordinary usages of speech and representation, in which one thing is put for another, part for whole, individual for species and the like; that the differences to be noted in the varying meanings of the word, and of those other words more or less synonymous with it, are differences of degree and not of kind, of quantity rather than essential quality. Now however that we approach the esoteric side it may be as well for the sake of clearness and brevity to define and distinguish the various grades. Without any underlying symbolical intent we may suggest three of these, and following ordinary usage quite closely we may designate them as devices, emblems and symbols proper. It would be possible to borrow from the mathematicians and devise new characters entirely, as letter S = symbolism in general, and then distinguish our grades as S1, S2, and S3. The advantage of this kind of symbolism is its precision. The characters have no associations at all, or at least none related to the assigned meaning--it is always necessary to refer back to the definition or assumption with which the argument began. But though there is a symbolical logic, the method is not a literary one, and the first suggested terms will serve our purpose. A "device" then may be defined as a distinguishing mark pure and simple. The attributes that are given to effigies of Christian saints and statues of pagan deities are devices, so are coats of arms and crests, seals and trademarks, including Mason's marks. They are labels, pictographs, or ideographs, telling us who or what is represented.

An "emblem" goes further than this, though the border line is not very distinct. An emblem is a device or attribute that is not arbitrary, but that is used to recall some idea or thing through a remembered association with it. Thus in the lectures of the Third Degree the sun and moon and stars are emblems, for their representations simply serve to recall the phraseology of that part of the ritual. The emblems of mortality are in like case, though they verge closely on what we shall call symbolism proper. This latter we shall apply when the meaning goes beyond a simple and direct association. Perhaps the easiest method of definition here will be by example. The square and compasses as used ordinarily in the form of a personal ornament or badge, is a device pure and simple. It is equivalent to saying or writing "I am a Mason," or "this is Masonic." The working tools used on old tombstones or in Medieval representations of Masons are in the same class. Although working tools will easily become emblems to the Mason, as they recall various associations of Craft experience. The square (with us) designates the Master, and insofar is an emblem. In old usage the Master was known rather by the compasses. Together, according to certain conventions, these two implements are emblematic of the first three degrees. This use being more than a mere device, as it depends on certain important associations with the particular arrangement, puts them in this case into the class of

emblems. But the square and compasses are also use as symbols when the primary associations are extended, and we talk of the square of virtue or of keeping within compass of the circle of our duties to God and man.

EARLY MASONIC DESIGNS DISCUSSED

The period over which we have to glance is an extended one, from the thirteenth to the seventeenth century. It might be possible to go back further--the emblems on the eighth century tomb shown on page 345 in the November number of THE BUILDER last year, are evidence of this--but little would be gained by doing so. No collection of Masonic devices of this kind has ever been published, and they have to be sought in many different quarters. The window from Or San Michele at Florence (reproduced on page 314, October, 1925) is a good example, showing trowel mallet and chisels, compasses and level. The axe in the center is rather a carpenter's tool. In the window from Chartres, of which a sketch is here shown, we have a very interesting collection. The trowel, square, "common gavel", or stonemason's hammer, finishing or "bush" hammer with a series of sharp parallel edges cut on the face, what is apparently intended for a hod or mortar board, a "common" square, and a "moul square", or templet for curved work, a triangular level and besides these there seems to be the representation of the base and capital of a column fully cut, two detail drawings or profiles of vault ribs or "mould stones, and the drawing of a column with base an capital. But illuminating as this is as to the technic methods and tools in use at the time, it can hardly b supposed to be symbolical in our restricted sense o the word. It is probably most correctly to be termed a Masonic device pure and simple, though it may be considered as verging on the emblematic.

There are quite a number of Medieval drawings or paintings in existence showing masons at work, an portraits or effigies of Master Masons; three such were given in THE BUILDER last year (August, 229, 230) and there are others to be found in some editions of Gould's History and more in Ars Quatuor Coronatorum. Where the Master Mason or Master of the Work is shown we find generally that he is distinguished particularly by the compasses. If he has the square, he almost always has the compasses as well, but he is frequently shown with the latter alone. In some cases he is shown holding the model of a building, presumably one elected or designed by him, and in one case at least the plan of a church is shown among the emblems.

Many of the Medieval gilds took to themselves, or had granted to them, coats of arms. Those of the Mason's Company of London are well known, and appear to have been used, sometimes with a heraldic "difference", by the Masons generally all over Britain. The chevron, originally engrailed (i.e. with a wavy border) is a regular and frequently used "charge" in coats of arms, but may here have been taken as suggesting a square. In later representations it was shown plain, thus more closely approximating the working tool. The gilds, and many individual masters also used seals, and of these many are still extant, the greater number of them show stone hammers, compasses and levels, the square seems not to be used so much .

The seal of the Masons of Cologne shows three crowns above two pairs of crossed hammers and crossed axes respectively, in allusion to the crowned martyrs presumably, though these sculptor masons were supported to be four in number, according to the usual version of their story at least. An individual Mason's seal from Strasburg shows a shield charged with a "bend dexter" (i.e. a diagonal band from the upper left-hand corner to the lower right) on which are three stone hammers, which seems to be an echo of the arms of the Masons' gild of the same place, in which also appears a bend with two hammers, while the shield is also charged with a level, of very workman-like form, and a pair of compasses slightly opened. Seals of carpenters' gilds also generally show the compasses and square, with an axe. Tilers and plasterers show trowels and their special form of long-pened hammer. The tilers are also fond of using the ladder as a device.

TOOLS GENERALLY USED AS DEVICES

In all this there is little that has the appearance of symbolism-they are apparently devices and nothing more. It is still the custom in Germany to put on a skilled workman's tombstone some of the implements of his trade, and they are much the same devices as we see in the Medieval examples. For a carpenter, saw, hammer, plane and compasses; for a mason, hammer, and square and compasses; a plasterer, trowel and hod a blacksmith, hammer and tongs; for a fireman, helmet, axe and pike pole. In France the carpenters use the square and compasses as commonly as the working Masons. There is one Medieval example, the seal of the Masons of Tours,

one of the towns where the Compagnonage was strong, which shows a serpent of gold intertwined with a rule, square and compasses. This looks mysterious and symbolic, but may very likely have some local reference like the three clowns of Cologne mentioned above. The very curious "mark" of the Magdeburg Smiths may also be mentioned here, described by Gould (following Berlepsch's Chronicle of the Trades) as being used in opening and closing their meetings. It was drawn in chalk on the table, and rubbed out at the close. It reminds one of the diagram of the lodge; but the analogy is not very close, though in both cases the diagram seems, in part at least, to have symbolized the organization itself.

On the other hand the processes and implements connected with building seem so naturally adapted to serve as symbols of morality that it seems hardly credible that the Masons should not have so used them to some extent. It is possible that a close and critical study of these old designs might give some clue in this direction though in the present state of our knowledge we are forced to admit that there is but the very slightest indications of it. One other point may be touched on in passing. The statement has been made, and often repeated, that numbers of Medieval statues and other representations of human figures are posed in positions corresponding to certain gestures familiar to present day Freemasons. For example, it is said that there are such figures over the main entrance of the Minster at York, and that certain statues placed in niches flanking a side entrance of the Cathedral at Florence stand in "Masonic attitudes." This is exceedingly doubtful. The attitudes of the last mentioned figures are fully to be accounted for by the ritual gestures used in the Catholic Church. The statues are mitred and in ecclesiastical robes and presumably represent bishops in the attitude of giving benediction. In any case this would hardly be symbolism but rather realistic representation.

But to return; we intimated above that there was a natural fitness of builders' tools to symbolic employment. It would of course be possible to draw moral lessons from other crafts. The potter and his wheel have been so employed--imagery and allegory drawn from these was used by Jeremiah, Isaiah and St. Paul, and also by the Persian poet Omar. The operations and implements of husbandry have so been used, as notably in several of Our Lord's parables. Metal working again lends itself to such treatment--the silver seven times tried in the fire, the iron forged and welded on the anvil. Still of all occupations that of the builders seems to be most frequently employed. The Chinese, as has often been repeated, used level, square and compasses in a figurate sense for different virtues. The plumb line in Amos is used as a symbol

of justice. Square-ness is a common metaphor in many languages for dependable honesty and morality. The level represents impartiality like the balances as well as social equality; the compasses symbolize knowledge and prudence. By them accurate measurements are taken, and by the exact knowledge thus obtained conduct may be guided. In several extant allegorical drawings the compasses are put in the hands of the figure of Christ, denoting His creative power, as Master Builder of the World, and He is Himself spoken of in the New Testament as the chief headstone of the corner.

THE WORKING TOOLS "MORALIZED"

This is all so obvious and natural that in an age that was devoted to symbolism, and among men whose occupation largely consisted in designing symbols, it is hard to imagine how they could have failed to see and adopt these possibilities of their own craft implements. That they did so is actually indicated by a few well known examples. There is the inscription said to be at Bale accompanying figures of two of the crowned martyrs, which translated runs as follows:

1.

The Square possesses science enough

But use it always with propriety.

2.

The level teaches the true faith

Therefore it is to be treasured.

3.

Justice and the compass' science-

It boots naught to establish them.

4.

The gauge is fine and scientific

And is used by great and small.

According to Gould the same couplets are also found, in more modern phraseology, on the chest or ark belonging at one time to the Hamburg Masons.

Then we have the much quoted inscription at Melrose in conjunction with a shield bearing two partly opened crossed compasses and three fleur-de-lis:

Sa gays ye compas evyn aboute truith and laute do but

doute be haulde to ye hende qo johne mordo.

which might be rendered:

As goes the compass undeviating around

So without doubt do truth and loyalty;

Look well to the end quoth John Mordo.

Then there is the quotation from a German work of 1623 by J. V. Andreae, a German scholar of note, the pertinent part of which is translated as follows:

. . . can none foresee his end

Unless on God is built his hope

And if we here below would learn

By Compass, Needle, Square and Plumb

We ne'er must overlook the mete

Wherewith our God hath measured us.

And lastly we may mention the brass square found in rebuilding Baal Bridge at Limerick, Ireland, which seems to have been a foundation deposit or something of the kind. It is said not to be adapted for actual use, the arms being only four and a half inches long. On it is the couplet, which also has been often repeated,

I will strive to live with love and care

Upon the level by the square.

together with the date 1517. The spelling here is of course modernized. There is, it must be confessed, some doubt about the real age and genuine character of this relic. Still these quotations indicate that the Operative Masons did apparently "moralize" their working tools, and though so scanty in quantity the inherent probability of their doing so is so strong that it is difficult to refuse to accept the conclusion pointed at.

SYMBOLISM ORIGINATED IN THE CRAFT

The quotation from Andreae given above raises a question as to the origin of such symbolism. Certain Masonic writers have very confidently asserted that the

Operatives borrowed all they ever had from Rosicrucian and Hermetic sources. On page 384 of THE BUILDER for 1924 is reproduced a wood cut illustrating a 1547 edition of Vitruvius' work on architecture, from which the architectural explanations in our lecture are largely taken. In this drawing a great many tool and instruments are shown, most of them apparently pertaining to laboratory work, though the level, square, compasses and templets can be allotted to mason craft. The theodolite or levelling instrument is rather for engineering than building, however. Such designs a these are frequently to be found in Hermetic works, and it has therefore been assumed that their use there was symbolic, and that naturally these philosopher and mystical scientists must have first originated the symbolical use of the Operative implements often included. This is rather putting the cart before the horse. The other half of this argument is that the Operative Masons being mere workmen, common, ignorant, uneducated men, could not have done this by themselves. Of this latter premise we have already sufficiently disposed, and all we have to ask now is who was the more likely to see the symbolic possibilities of these tools--the men who used them every day or those whose knowledge of them was but casual an theoretic? It is far more likely that the would-be Rosicrucians borrowed these from the Masons than vice versa. In strict truth there is no necessity to suppose that there was borrowing either way. If, and there are known Medieval examples of this, a preacher in a sermon uses metaphorical language based or building or mason's craft there is no need to suppose either that the preacher was a Mason or his hearer specially interested in that subject. It is as likely that he got his inspiration for such figures of speech or allegorical language from the New Testament, or from the Shepherd of Hermas, as anywhere else; and as we have already noted, the symbolism is so apt, so natural that it appeals to every mind at once without any special knowledge. An example of such esoteric symbolism as this is to be found in Le Pelerinage de I'Homme (The Pilgrimage of Man) by Guillaume de Guileville, printed at Paris in 1511 but written in 1330. This was brought to the attention of Masonic students in a paper by W. H. Rylands published in A. Q. C. in 1900. In this work appears a wood cut showing a "gallows" square with the long arm perpendicular and the short one horizontal, the angle being at the top. On the lower end of the long arm is the letter P, at the angle, A, and at the end of the short arm X. Besides these initials are smaller letters against each one, spelling the words respectively proximo, anime and XP0, the first two meaning "neighbor" and "soul" or "spirit", while the latter is an abbreviation for the Greek Christos. Then, roughly parallel to the line between the two extremities of the arms of the square come the words pax triplex, "threefold peace." The three initials also spelling Pax. In verses accompanying it an explanation is given, which is roughly that X, for Christ, is set above or on high in the most prominent position (the phrase in the original is en eschauf faut and there may here be a double meaning intended, the word also meaning scaffold and may obscurely allude to Christ on the Cross) then the soul

of man attains peace by faith in Christ, and having peace with God is naturally also at peace with his neighbor.

Thus the square sets forth a rule of right living by which "the peace that passeth understanding" is attained. This is very interesting indeed, and could we be sure that the idea came from Craft sources would surely settle the question as to the existence of moralizing on the working tools. Unfortunately there is nothing to show this, and it rather seems that this "square," so-called, is simply regarded as part of a Latin cross, the cross of crucifixion. Although if this be so, it is curious that it should be thus taken only in part, and it is legitimate perhaps to suspect that the monk who set it forth saw the craftsman's square in the cross.

DOCUMENTARY EVIDENCE CONSIDERED

We have two more possible sources of information yet to consider, both documentary. One is the group of old MS. called variously "Charges" or "Constitutions" and the other are the old catechisms. These latter unfortunately are all, with one possible exception, Sloane 3329, later than 1717, the year of the inception of the Grand Lodge organization of the Fraternity-and the date of this document is doubtful, it may be later though is possibly earlier. The question of its age has been discussed most frequently with a view to its contents, so that much of the argument is open to the suspicion of unconscious bias. But the consideration of these documents must be left for future consideration. The "Old Charges" are most of them undoubtedly pre-Grand Lodge, and some are very old. Their character is well known to most readers of THE BUILDER, one of them, the York Roll, No. 1, was reproduced in the December number for 1923 (Vol. IX, p. 371) They are all very much alike in content, and from the point of view of our inquiry very disappointing, for there is practically nothing to be found in any of them that can by any means be made into an allusion to symbolism. There is the curious phrase in the so called Charter of Scoon and Perth Lodge, which according to Gould combines features of the Old Charges with items of local interest, "soe long as the Sun ryseth in East and Setteth in the West." As Gould remarks this reference "to the glorious luminary" will at least arrest the attention of the Masonic student, but the meaning of the figure is so clear and obvious, that the members of the lodge who subscribed to the document;

bound themselves and successors to observe it forever, that it will hardly serve as a foundation for any Speculative theory.

CONCLUSIONS REACHED

Then there is the provision in the Melrose MS. No. 19, that no Master or fellow should in dealing with "Loses" (Cowans) "let yms know ye privilege of ye compass, Square, levell and ye plum-rule." This sounds as if it might refer to Speculative teaching were it not immediately followed by the injunction that instead they were "to sett out their plumming to them . . ," which makes it clear that it was simply the technical use of the implements that was to be kept from the unskilled workmen. A modern trade's unionist would quite understand the rule, and acts upon it. The half-skilled laborer who is allowed to fill in a wall builds to a line that is put up for him, he is by no means encouraged to put one up for himself.

The question that must now be asked is what are we to conclude from the absence in these old and well accredited documents of any reference to symbolism? An argument from silence can never be quite conclusive, for it is a form of the negative argument which can only be absolute when every conceivable source of information has been examined, and such completeness is itself impossible. What we have to ask is first whether the source of information, the document or witness, would most naturally have mentioned the point in question had it existed; that is would we have to seek some special reason for the silence in such a case. This means that the purpose of the informant must be appraised. In our particular case this purpose seems clear. The documents in question give us a mythical history of the Mason craft as an introduction to a code of rules or charges to be observed by Masons. The history is designed to heighten the esteem of its members for their organization by showing its antiquity, and also their respect for its laws by the wisdom and eminence of the rulers who ordained them. And generally the information was for the benefit of new members, which is as clear from the phraseology as also from certain rubrical directions. Would it not therefore have been most natural, this being the purpose, that any other instruction there was to give about symbolism should also be included? This is hard to say. We can fall back on the negative feature and say not necessarily so. Yet it is hard to say it would not have been natural to have included such information had it existed. On the other hand, that there was other information is

certain, for there is no technical instruction which must have been given to the apprentice, and is alluded to. To this it may be said that this instruction could not have been imparted ceremonially but only day by day in actual work. But again it is practically certain there were secret means of recognition which in general are not distinctly alluded to in the old charges, and it can well be argued that the symbolism was imparted in the same way as these last. It is, therefore, perhaps safest to take the position that this evidence is quite neutral for our present inquiry. How then are we to sum up what has gone before? Much of the evidence cited above could be accounted for by purely personal ideas--that John Murdo, for example, knew of no craft symbolism but took what to him was a natural figure to express a moral sentiment. Little as we may like such an inconclusive answer it seems to be all that we can so far safely assert, whatever else may seem to us possible or probable.

QUESTIONS FOR DISCUSSION

What was the real status, mental and social, of the Medieval Freemasons ?

Are the old designs and representations found on tombs and in ornamental carving susceptible of symbolic interpretation? Why should metaphors. and figures of speech be so easily adapted to moral interpretation ?

Why did the designers of the illustrations Hermetic and other books include craft implements among them?

Should the evidence of the Old Charges be properly regarded as neutral in respect to the possibility of esoteric symbolism among Operative Masons?

----o----

THE LIBRARY

TWO NEW HISTORIES

FREEMASONRY IN MANITOBA 1864-1925. By William Douglas, P.D.G.M., Manitoba. Published by the Research Committee of the Grand Lodge of Manitoba, A. F. & A. M., Winnipeg, Manitoba. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth, 12 mot, 266 pages illustrated. Price, postpaid, $2.65.

AN attractive volume like the one under consideration is a delight to the reviewer of Masonic literature. It immediately impresses one as a real book, because binding, format and printing give a feel to the volume which begets confidence in its contents - a confidence that is fully justified when one reads the text. It is a book which a Masonic bibliophile is inclined to slip under his arm and forget to return to its owner. Bro. William Douglas' history comes like a ray of sunshine because of it I can truly say the good things earnestly desired, but denied me, when examining other recent Masonic histories of the current year.

It is apparent, from even a cursory examination of the volume, that the author has a real sense of values. The table of contents clearly indicates that a definite and progressive outline was adhered to, and in his introduction Bro. William Douglas shows how discriminatingly he selected his material:

It is quite possible to divide the subject matter to a greater extent, but the purpose of presenting the authentic history of Freemasonry in Manitoba can be well served by following this outline. I have purposely refrained from quoting too freely from Lodge minute books, as otherwise we might obtain a somewhat formidable volume. My purpose has been to glean from the early minute books the story of the Craft, and I have endeavored to co-relate the facts and present the story in readable form.... Where reference is by quotation the text has been closely followed and statements of historical facts, not generally known, are supported by references to the sources from which the information was obtained.

A proper setting for the story Bro. Douglas unfolds is given in a brief sketch of early Northwest history. Needless to say, the Hudson's Bay Company played an important part in the development of Manitoba, Verandrye having established Fort Rouge at the junction of the Assiniboine and Red Rivers in 1738. Fort Garry, the nucleus of the present city of Winnipeg, was built in 1821. In 1859 a store was erected by McKinney and Co. on a location outside of the control of the existing trading companies. This firm was soon followed by other enterprises, among them the first newspaper of the Red River Settlement - "The Nor'-Wester," which made its appearance Dee. 28, 1859. The issue of Nov. 2, 1864, announced the meeting of Northern Light Lodge to take place Nov. 8, which was followed by the first regular meeting on Nov. 14, held under a dispensation obtained from the Grand Lodge of Minnesota May 20, 1864. An early writer states that no opposition was encountered in the community except that of the Roman Catholic priests and a few anonymous writers who feared to make their identity known. The lodge continued to meet until April 16, 1866; to tell more of its meagre history, developed to the fullest advantage by the able author, would rob the reader of the book itself of an entrancing hour. Yet the following should be quoted:

It is opportune to recall the feet that the founders of Northern Light Lodge when that Lodge met at Fort Pembina, over the International Boundary line, and by whom Freemasonry was introduced into this Province, were of the military profession. It was originally a military Lodge. All the members who subseribed to the petition for the dispensation to the Grand Lodge of Minnesota were United States soldiers belonging to the squadron drafted for duty at Fort Pembina. The revival of Freemasonry in Fort Garry took place in 1870 by the institution of Prince Rupert's Lodge, and it is an interesting coincidence that all the charter members subscribing to the petition, and requesting letters to permit the Lodge to become regular and properly instituted, were British soldiers of the Wolseley Expedition.

The revival of Freemasonry at Fort Garry brought a request for a dispensation from the Grand Lodge of Canada, which was granted Nov. 21, 1870, to nine petitioners in the name of Winnipeg Lodge. Its early history is closely interwoven with the development of the territory, itself of romantic interest, and skillfully set forth by Bro. Douglas in his book. The lodge assumed its present name, "Prince Rupert's Lodge," in 1871.

The lodge was soon followed by two others, Lisgar Lodge, at Lower Fort Garry, 1871, and Ancient Landmark Lodge, Winnipeg, 1872. The three lodges, with a membership not exceeding two hundred, formed the Grand Lodge of Manitoba in 1875, which held sovereign power not only over the Province of Manitoba, but of the entire Northwest territories, embracing Saskatchewan, Alberta and the Yukon district.

A most interesting chapter in Freemasonry in Manitoba is the one dealing with the Schism of 1878, concerning which additional items can be gleaned from the Correspondent Reports of the period. It had its origin in questions of "work" or "ritual." Says the author:

While the question of "ritual" has been blamed for all the trouble which arose at that time, it might safely be inferred that additional motives were contributory to the trouble. Almost a half century after the occurrences took place it is somewhat dangerous to offer conjecture, and we will accept the evidence as it was left to us by the brethren who took part in all that happened. The reader can make his own deductions, and read what lessons he may choose from what is submitted in the evidence.

Peace was restored in 1879, when the "regular" and the "schismatic" Grand Lodges formed through previous difficulties were reunited. The question of ritual did not enter into the written articles of settlement but was disposed of "by the adoption of a resolution confirming all the Lodges of the jurisdiction in whatever work they had been using as their ceremonial, and at the same time granting to new Lodges the right of choice between the two systems as they themselves deemed most suitable." The subject was reopened after a fashion in 1889, and again in 1908; but it is now at rest.

Another interesting chapter, one dealing with history a bit a request for a lodge at Gibraltar, in which provision was asked for ultimate removal to "some city in Morocco." The Board of General Purposes recommended the granting of a charter to "Al Moghreb al Aska Lodge," No. 16. The action brought protests from the Grand Lodges of Scotland and England, and the charter was accordingly held in abeyance

for six months. Yet the story did not end there; but the reader is referred to the book for the outcome of the incident. It is extremely well told by the author.

All in all, the volume is one which will hold the reader's interest from cover to cover; I know I shall read it more deliberately at the first opportunity. It is not a dry presentation of purely Masonic facts; the author has a knowledge of Northwest history which is sketched in at opportune places in a manner which gives a fascinating background to the story. He has the accomplished writer's sense of values which enables him to put in a bold stroke here, and a light touch there. The text appeals not only to the Mason interested in the development of Freemasonry in general but will also grip the attention of the critical historian among non-members of our ancient and honorable Fraternity.

Would that there were more Craft historians like Bro. William Douglas! As a Masonic writer, he has added to the laurels which are undoubtedly his as a member of the Board of General Purposes of the Grand Lodge of Manitoba; Past President of the Past Masters' Association of Winnipeg; Past District Grand Master, and Secretary of St. John's Lodge, No. 4, Winnipeg. His is the most interesting and valuable Masonic book of 1925 that I have reviewed.

Jacob Hugo Tatsch.

* * *

EARLY AND HISTORIC FREEMASONRY OF GEORGIA, 1733/4 - 1800. By William Bordley Clarke, P. M., Solomon's Lodge, No. 1, F. & A. M., Savannah, Georgia. 1924. Cloth, 8 vo., illustrated, 139 pages; index. Published by King Solomon's Lodge, $3.15.

BROADLY speaking, the history of Freemasonry in America is still a terra incognita. Such sparse accounts as are found in general Masonic histories are either too meagre to suit the exacting demands of the serious student, or are looked upon with suspicion because of statements which are known to be erroneous in the light of later discoveries. Many valuable facts are hidden away in Masonic proceedings of Grand Lodges, local lodge histories and in Masonic periodicals; but these are not available to the average reader, and when reference can be had to them in Masonic libraries, the material is only found accidentally, because complete indices have not been compiled. Of all the representative Masonic libraries in the United States, the Iowa Masonic Library is the only one which has had an appropriation granted for this work, which is now under way.

It is this regrettable state of affairs that causes a book like Bro. Clarke's to stand out like a pillar of fire at night. It truly illumines a dark corner of American Masonic history. Bro. Melvin M. Johnson, P. G. M., Massachusetts, author of Beginnings of Freemasonry in America, was in communication with Bro. Clarke when he prepared the manuscript of his book. With typical Masonic courtesy, Bro. Clarke permitted Bro. Johnson to incorporate some of his newly discovered Georgia material in the latter's book, edition of 1924, and in return Bro. Johnson aided Bro. Clarke with valuable suggestions. Assistance is also acknowledged from other brethren, notably fellow members of King Solomon's Lodge, No. 1, of Savannah, Ga.

To begin with, the book is an agreeable surprise in binding and format. One is so accustomed to seeing shoddy work and poor make-up in local lodge histories that a volume printed at a home establishment and measuring up to all requirements of metropolitan book-making is a rarity deserving of special mention. Attractively bound in blue cloth, imprinted in gold on both binding strip and front cover in type rarely found in a blank book manufacturer's establishment, the volume looks and feels like a book. The text is printed on laid paper, and the type display is perfect. Apparently, Braid & Hunt, Inc., the Savannah printers of this volume, do not have the dread of italics which obsesses the average printer, judging from several years' experience of book-making and magazine editing.

Opening with a preface which gives the reader a setting for the book itself, and which also reveals the modesty of the author, we come upon a bibliography which indicates

the wide field of study entered upon when the text was prepared. It is singularly free from unauthoritative titles, such as a novice would use to clutter his work. The Masonic books utilized as authorities are all of recent years and recognized as reliable.

The early history of Freemasonry in Georgia is inseparably interwoven with the settlement and development of the colony. Oglethorpe, the founder of Georgia, was also the founder of Freemasonry within its limits. Bro. Clarke immediately disproves the assertion that Masonry had its birth in Georgia within a few days after the founding of the colony. He quotes from the Minutes of the Grand Lodge of England for Dec. 13, 1733 (Q. C. A. Vol. X, p. 235), in which it is shown that our English brethren of that day approved of sending distressed brethren to Georgia, where they might begin anew to restore their broken fortunes. Georgia was originally colonized by men of means in 1733; it was not until 1736 that "distressed brethren" arrived. The first lodge in Georgia was established in 1734, Clavel and Ragon to the contrary notwithstanding. These writers give the date as 1730, undoubtedly copied from the first edition of Webb's Freemason's Monitor. Webb corrected the error in his 1802 edition, but Clavel and Ragon, who wrote later, apparently did not use the 1802 or subsequent editions of Webb's book. The charter granted to the lodge at Savannah was not issued by the Grand Lodge of England until 1735. Bro. Clarke refutes the story that Roger Lacey, the first Provincial Grand Master of Georgia, was in the colony prior to 1734, and shows conclusively that he did not arrive until 1736.

Solomon's Lodge, No. 1, of Savannah, through which Freemasonry in Georgia had its origin, did not come into actual possession of its charter until the same year. Oglethorpe, who had been in England, landed at Savannah Feb. 5, 1736, and all appearances indicate that he brought the charter with him at that time, and that the lodge was regularly constituted between Feb. 6 and 16. Tradition states that Oglethorpe was the first Master of the lodge, but no records are extant which actually prove this, though the belief has existed since the eighteenth century. The lodge possesses no records from 1734 to 1756. Parts of its minutes of 1756 and 1757 are extant, but from 1757 to 1785 they are missing entirely. From 1785 down to date they have been preserved intact. A roster of the lodge, begun in 1757, was discovered a few years ago, and one of its pages, of which a photographic reproduction is shown in the volume, gives a list of names of the lodge founders, together with the dates when they were made Masons.

Bro. Clarke's narrative is convincing in its calm and dispassionate presentation of facts. Practically every statement carries its authority with it, making the book a delight for the critical reader. The author has not only traced the history of King Solomon's Lodge, which is practically the history of Freemasonry in Georgia from 1734 to 1785, but has also shown the civil and military activities of the brethren who composed the membership of King Solomon's Lodge. The lives of the four Provincial Grand Masters, Roger Lacey, Gray Elliott, Noble Jones and Samuel Elbert, are presented in excellent detail, and the historical events in which the colonial brethren participated are given in such a manner as to show that Freemasonry was a vital force in the life of the colony. For instance, we find records of the campaign against the Spaniards in Florida, who had been massing troops to destroy the Georgia settlements; Indians were creating trouble, and jealous Charleston merchants were doing what they could to destroy Savannah trade. Oglethorpe defeated the Spaniards, forever removing the menace in that direction; Captain Noble Jones, of King Solomon's Lodge, met the Indians and disarmed them; Bro. James Habersham saved the colony from economic destruction by securing a modification of labor restrictions. The perusal of this volume is not only an enlightenment in Masonic lore, but also brings knowledge of colonial history such as we do not find in the average school text books. Jews and Roman Catholics were active members of the Craft in Georgia, although at first they had been barred from entering the colony.

To mention all of the valuable features of the book reviewed would be equivalent to its reproduction in these columns. The subject cannot be dismissed with a few words; the interested student must read the book itself. It contains six pages of illustrations and a folding plate reproducing in reduced facsimile the 1786 charter of King Solomon's Lodge, issued by the Grand Lodge of Georgia formed Dec. 16 of that year. Mention should also be made of the chapter on the "Beginning of the Royal Arch in Georgia," for this state claims the distinction of having the second oldest record of the Degree in America, the lodge having the Royal Arch apron of Benjamin Sheftall, Worshipful Master in 1758. All indications support the belief that the Warrant of King Solomon's Lodge was used as authority to confer the Royal Arch Degree in Georgia in 1758.

The fact that a table of contents is lacking in the volume does not seriously detract from its worth, for each chapter heading carries a resume of the text which follows;

yet the publication of chapter titles and resumes in the proper place would correct the book's only defect from the reader's point of view. Twelve pages are set aside for an index, without which no book should ever be issued. Take heed, ye scriveners of the future, to this statement! And when preparing the index, do not content yourselves with listing a name or a place without giving a word or two concerning the subject with which they are concerned. A staggering array of page numbers following a name only adds to a reader's bewilderment (and irritation) unless some explanatory word accompanies the figures.

The author of this most commendable volume is a young man both in years and in Freemasonry. Initiated in 1917, he was elected Master of King Solomon's Lodge five years later. In February of this year he was made a life member of his lodge in recognition of his unusual services. Life membership was also conferred upon him three years ago by the Commandery of which he is a member. He is an architect by profession and has made valuable literary contributions on other subjects, notably on the history of the Lutheran Church in Georgia. It is brethren such as Past Master William Bordley Clarke upon whom the Craft rely for accurate accounts of Masonic history in America.

Jacob Hugo Tatsch.

* * *

SYMBOLISM FOR ARTISTS, CREATIVE AND APPRECIATIVE. By Henry Turner Bailey and Ethel Pool. Published by the Davis Press, Worcester, Mass. May be purchased through the National Masonic Research Society Book Department, 1950 Railway Exchange, St. Louis, Mo. Blue cloth 289 pages, illustrated, Bibliography. Price, postpaid, $5.15.

THIS is really a dictionary of symbols and emblems which have been or may be used. There is of course nothing especially Masonic about the compilation though some Masonic symbols are included, but it should nevertheless be a very useful work of

reference to all Masonic students interested in the symbolic and emblematic side of the Institution. Some of the illustrations are very interesting, but too many have been so much reduced that it is almost impossible to distinguish the significant details.

----o----

THE QUESTION BOX

and CORRESPONDENCE

WHY NOT CALL IT "MASONIC CULTURE"?

Your paragraph on page 51 of the February issue of THE BUILDER entitled "A Vocabulary Wanted," gives me an idea. Would not "Masonic Culture" be the proper way to describe "Masonic Education" ? Webster's dictionary takes in a good deal of our Masonic ideals in its definition of the word "culture."

"Culture. (Kul'ture) Act of cultivating, cultivation, physical improvement, refinement of mind and manner, to cultivate, to educate, to till the human thoughts, to foster, to cherish, to civilize mankind, to produce more and better fruit."

Swan P. Eckberg, Ames, Iowa.

* * *

STUDY CIRCLE OR STUDY CLUB

For several months past I have read with considerable interest the articles contained in your Study Club section. We have for the past year maintained an organization in my own lodge, which originally had the designation "Study Club." Because of the confusion arising from the application of the word to other organizations affiliated with the lodge, we have changed our title to the "Study Circle."

Undoubtedly THE BUILDER, through its Study Club Department, has an influence on the nomenclature of such organizations. Because we have experienced confusion in my lodge, and because other lodges who form study circles may experience the same confusion, may I be so bold as to suggest that you change the name of your department to the "Study Circle"?

E. T., Missouri.

We should like an expression of opinion on this suggestion. There has been a feeling among a good many readers of THE Burden that the name "Study Club" was not altogether satisfactory for a number of reasons. The suggestion made in this letter has much to commend it.

* * *

MASONIC FUNERALS

As is the case in every organization there are times when opinions differ as to the rights and wrongs of things. I would be greatly obliged if you would answer this question:

Is the Craft at Labor or Refreshment when the brethren leave the lodge room to attend the funeral service of one of the brethren ?

F. F. M., Connecticut.

The observation regarding the differences of opinions is very just, no matter how perfect mankind becomes there will always be room for such differences.

In respect to the specific question all authorities unhesitatingly agree that the conducting of the funeral ceremonies of a brother Mason is to be regarded as part of the work of the lodge. According to old custom, which is not always carried out now, though it ought to be, when the brethren leave the lodge room they take with them the Three Great Lights. Also according to old custom no one could leave or join the procession without specific permission - from the Master, obtained through the medium of the marshal or director of ceremonies; which parallels another old custom, now it is to be feared going out of use in many jurisdictions, that no one can leave or enter the lodge room without leave asked and specially given. It follows that the answer to the question is unhesitatingly that the lodge is not at refreshment under such circumstances but at labor.

* * *

CHARLES CARROLL OF CARROLLTON

Here is a query that I would like to make through the Question Box Department. Is there, or has there ever been any indication, belief or tradition that Charles Carroll, of Carrollton, was a Mason?

Most writers seem to agree that he was not, supposing that his well known Catholic connection precluded all possibility of Masonic membership. However, a brother of my acquaintance owns an old apron to which his grandfather many years ago attached a note reading about as follows: "I wore this apron and sat in the Grand Lodge of Maryland with the Marquis Lafayette and Charles Carroll of Carrollton." (Signed but undated.) Knowing the present owner as I do my own opinion is that Carroll was a Mason, although I fully realize that the fact is not historically established. All that I have in mind in writing this letter is the placing of a hint or clue in the hands of such students as may be in position to investigate further.

W. W. C., Indiana.

Can any of our readers furnish any information on this point ?

* * *

A CRITIC

Since you claim to be seeking for criticism: The public should refuse to purchase any book having the leaves uncut, and journals having articles interrupted and spaced rather spasmodically at intervals from cover to cover are in the same class. For this reason disfavor with THE BUILDER is growing more with each issue. It takes what good there may be in an article out of it. Since there are no advertisements carried in THE BUILDER, the practice is entirely inexcusable. That's that.

R. L. Q., Panama.

Such straightforward criticism as this is very refreshing. Not all booklovers would agree about uncut books but no reader can enjoy having to seek another page to finish the article he is reading. However, contrary to the generally received opinion of the uninitiated this defect is not entirely due to advertisements. There are a number of other reasons which appear to make it necessary. In the case of THE BUILDER the principal motive is the necessity of avoiding waste of space on the one hand and extra expense in resetting type on the other. It is impossible to judge beforehand exactly how much space an article will take, nor do such articles as appear in THE BUILDER lend themselves, like journalistic "stories," to the cutting out of lines or paragraphs. To shorten them means nearly always a certain amount of rewriting, which further means resetting, entirely aside from the question of the author's feeling in the matter.

* * *

THE CROSSED PILLARS

Can you, without undue trouble, help me with any information as to the symbolism of the two crossed pillars and the cube as depicted in aprons of the Fifth Degree of the A. & A S. R.?

C. B. M., Canada.

Your question about the two crossed pillars in the Fifth Degree (Perfect Master) of the Ancient and Accepted Scottish Rite is a very interesting one, and not at all easy to solve. The revised rituals seem to have dropped these pillars from their designs altogether, nor are they mentioned in the explanations given in the ceremonies of the Degree. As these revised rituals were largely the work of Albert Pike, and as he, to a very great extent, rationalized the teaching of the degrees, it is probable they were dropped because they were too much of a mystery to be explained.

Apparently in the earliest forms of the ritual of this degree there was a chart laid on the floor of the lodge upon which these two pillars were drawn crosswise along with other symbolic devices, and the candidate in approaching the altar had to step over the representation of the pillars after a peculiar form, which might possibly be supposed to have been suggested by the form of working the Third Degree generally used in Canada, and which was also used in France where the degree under discussion undoubtedly arose.

Fellows, in his "Mysteries of Freemasonry," explains them as referring to the equinoxes. Fellows, however, was strongly inclined to explain everything in Freemasonry by astronomical references. Personally, I think that such explanations are invented after the fact and were not an originating cause of the different forms and emblems. There are several things about this degree, especially in the opening and closing ceremonies, which lead one to think that when it was invented it was regarded as a fourth degree immediately succeeding that of Master Mason.

The original "Scotch" Degree, or Scotch Master, seems to have sometimes been called "St. Andrew's Masonry." Or at least the St. Andrew's Degrees which appeared in various places seem to have been variants of Scotch Master. I am, therefore, strongly inclined to think that the placing of the two pillars in this position was originally drawn with the idea of bringing in a Scottish association of ideas by thus forming them into a St. Andrew's cross.

The color green, which is the peculiar color of this degree, is again very prominent in Scottish Freemasonry. Not only the Scottish Freemasonry of the French variety, but

also from the Masonry actually practiced in Scotland; green being the color of the Grand Lodge of Scotland.

* * *

MASONIC EMBLEMS

We have in this community a man who wears a Masonic emblem, says he is a Mason, and claims to belong to a lodge in Colorado. However, he states that their lodge admits women and their official magazine is called "The American Co-Mason," published at Larkspur, Col.

The claims he puts forth as to the origin of their lodge are numerous, but he is not sufficiently posted in the matter himself to give any definite data, his strongest argument being that it was all thoroughly explained to him on his recent trip to Colorado when he received some degrees which he claims are those of the Royal Arch; but from what I am able to draw out of him, these degrees differ materially from ours.

There is no doubt but that it was all explained to his satisfaction and he is thoroughly convinced that our lodges will soon initiate women and ultimately recognize their lodges. Hoping for this end he is continually preaching their propaganda and loaning their magazine which quotes from THE BUILDER, Masonic Service Association, etc. If you can give me any information as to the justice of their claims and their rights in wearing our emblems it will be highly appreciated.

S. G. D., Idaho.

It is rather difficult to correctly estimate the rights and wrongs of the question you raise. In the minds of the public at large the square and compasses are quite identified with the Masonic Order, but as a matter of fact they have been used in various other ways by other bodies; for instance, in Europe the carpenters and other wood-working trades often use them as badges, and in Germany they are sometimes apparently used merely as an ornamental decoration to buildings.

In some states of the Union there are local ordinances making it an offense for anyone to wear the square and compasses who is not a member of the Masonic Order. This does not seem altogether a good thing, as it means that the State becomes the judge as to the regularity of the Masonic Order, which is a thing with which it has nothing to do.

Co-Masonry seems to have originally started in Europe, its central body is, I believe, located in France and from there it has spread all over the world. There is, however, a separated branch or order whose headquarters are in California, but about this I know very little. It might be a subject of some interest to find out just what the origin of Co-Masonry is, whether it was invented by a number of people with no previous connection with the Institution, or whether a number of Masons unlawfully and irregularly initiated women into the Order. In any case so far as our Jurisdictions are concerned it is irregular and spurious.

There is a growing feeling among better informed brethren in this country today that American Masons depend altogether too much upon the wearing of badges and buttons. At the very best such outward marks, visible to the whole world, are merely indications that the person so distinguished may be a Mason. Unfortunately too many uninstructed brethren get into the way of assuming that because a man wears a Masonic badge he is a Mason, and it is this that is at the root of the demand that it should be illegal for anyone not a Mason to wear one. But this demand entirely ignores the fact that Masons have perfectly adequate means for distinguishing each other without any badges at all, and if they live up to the tenets of their profession and the points of their entrance that they will be quite sufficiently known as Masons to the world.

S. J. C.

* * *

"SCOTTISH" AND "YORK"

Is the Masonic Order in any way affiliated with an organization called "The American Fraternal Union"?

What is the origin of the Scottish and of the York Rite of Freemasonry? Is the Scottish Rite as we have it in other countries? How is it that there are two Jurisdictions of the Scottish Rite in this country? Was that caused by the Civil War as was the division of some of our churches? Which is the larger Jurisdiction and of what states are each comprised?

In Wisconsin (Northern Jurisdiction) one must be a York Rite Mason to be eligible to the Scottish Rite: is this a ruling of the Northern Jurisdiction or is it only local?

Is it true that Florida has a law prohibiting negro lodges from calling themselves Masons ?

T. M. P., Wisconsin.

We have no information about the American Fraternal Union, but it is not in the least probable that it is in any way affiliated with the Masonic Order. Strictly speaking, Masonry, that is Blue Lodge Masonry, can have no affiliations with any external organization.

You ask what is the origin of the Scottish and York Rites. It is a long story to tell the origin and in many respects questions regarding it are still a matter of controversy, or at least full agreement has not been reached by those interested in the subject. The origin of the Scottish Rite is the clearer of the two. In its present form it was evolved out of the Rite of Perfection at Charleston in 1801 where the first Supreme Council was formed. In 1813 the Supreme Council of the Northern Jurisdiction was formed, which thus answers your question as to whether this division was due to the Civil War. The Northern Jurisdiction was given all the territory north of the Ohio and east of the Mississippi Rivers, the remainder of the United States being under the Southern Jurisdiction. This answers the question as to their relative size.

By the York Rite is usually meant the American system of degrees consisting of the Blue Lodge, the Chapter and Knights Templar, but the term is vague in meaning and very loosely used as a rule. The origin of all these degrees is veiled in obscurity, and the story of the variations in their order of succession has never yet been fully written. You will find a good deal on the subject in Gould's "Concise History." The generally received opinion is that Webb had a good deal to do with the succession of degrees in the Chapter, Council and Commandery.

If the Wisconsin rule of which you speak means that the candidate for the Scottish Rite must be a Knight Templar it would appear to be a purely local requirement. In general a Master Mason is eligible for the degrees of the Lodge of Perfection and so on through the various bodies of the Scottish Rite.

The office of the Grand Secretary of Florida has no information regarding such a law as that of which you speak.

* * *

BOOKS WANTED AND FOR SALE

Two of our correspondents have copies of Piazzi Smyth's "Our Inheritance in the Great Pyramid." One of these is very scarce first edition the other is the fourth edition.

Bro. "A. H. K. has Vols. VI, VII, VIII, IX and X of THE BUDDER he wishes to sell.

----o----

YE EDITOR'S CORNER

This is from a Grand Lodge report:

"The requests for rulings were so numerous that the Grand Master wondered whether the Master and Wardens of the lodges ever read the Constitution and laws of the Grand Lodge. Of course they do not; it is so much easier to get the Grand Master to look up authorities for them." In other words, to let George do it. But there is always a reaction - letting George do it will inevitably in time give George the power and control – he becomes the only one who can do it.

The Builder Magazine

February 1926 - Volume XII - Number 2

TABLE OF CONTENTS

The Modern Operatives and Their Claims - By BRO. C. WALTON RIPPON, LANCASHIRE, ENGLAND

"In the Northeast Corner - COMMUNICATED BY THE TUBERCULAR SANATORIUM COMMITTEE OF NEW MEXICO

Freemasonry in Kentucky - By BRO. HENRY BAER, Ohio - PART I

Pulaski - By BRO. WILLIAM M. STUART

Great Men Who Were Masons - Pierpont Edwards - BY BRO. GEORGE W. BAIRD, P.G.M., District of Columbia

The Ark of the Covenant in the Light of Modern Research By Bro. Arthur C. Parker, New York

The Ceremony of Installing a Grand Master in 1768 - By Bro. BRO. A. L. KRESS. Associate Editor. Pennsylvania

EDITORIAL

LEGISLATING

WHAT'S IN A NAME?

The Symbolism of the Old Catechisms - By BRO. R.J. MEEKREN

"THE GOODNESS AND SEVERITY OF THE LAW"

THE LIBRARY

FREEMASONRY AND ITS PROGRESS IN ATLANTA AND FULTON COUNTY, GEORGIA: WITH BRIEF HISTORY OF THE GRAND LODGE, F. & A. M., OF GEORGIA 1786-1925

TORQUEMADA AND THE SPANISH INQUISITION

THE LITERARY GENIUS OF THE OLD TESTAMENT

MASONIC MEDITATIONS

AN ADDRESS By BRO. TOLER R. WHITE, Arizona

THE QUESTION BOX and CORRESPONDENCE

CHARLES CARROLL

THE TUBERCULAR SITUATION

THE SUPPRESSION OF CHARGES OF UNMASONIC CONDUCT

WHAT DO OTHERS THINK ?

GENERAL KNOX

SALT AS A SYMBOL

UNOCCUPIED TERRITORY

CIRCLE, CLUB OR GROUP?

BOOKS WANTED AND FOR SALE

YE EDITOR'S CORNER

----o----

The Modern Operatives and Their Claims

By BRO. C. WALTON RIPPON, LANCASHIRE, ENGLAND

WE are very glad to present this article to readers of The Builder. Bro. Rippon is on the same side of the controversy as Bro. Springett and we will welcome any further defense of these claims. If all that can be said for them is brought together, our readers will be able to judge for themselves.

THE two articles by the editor in the November and December issues of THE BUILDER are hardly just to the memories and reputations of these English Masons of repute in their own country, and contain some discrepancies. On page 332 we are told that Stretton was a "north of England Civil Engineer," and on page 367 that "he was apprenticed in a large engineering works in the north of England" and "was not apprenticed as a stone mason but as an engineer." Now Leicester is in the the north of England and Stretton's life work was done in the neighborhood of that town.

A civil engineer in England is not necessarily, and in many instances is not in fact, a practical mechanical engineer; he lays the "track" or designs the canal on which the other runs his trains or propels his boats. In a paper read at Lodge 2429, Leicester, on the 4th of January, 1910, Stretton says:

"In October, 1866, when 16 years of age? I was articled, at my own request to a Civil Engineer, a premium being paid for my training. Part of the instruction was to have a month's practical work with stone masons in a stoneyard.

"In the following May the writer and five other 'premium apprentices were sent to a stone mason's quarry and yard."

After various practical jokes had been played on them and 15 /(about $3.50) gratuity or footing money handed to the leading craftsman, who threw it on the ground with the remark "Freemasons don't drink Cowan's money," they were advised by a foreman to leave the yard. The owner said to the boys, "They [the workmen] don't want your money, and if you wish to learn anything about Masons' work, you'd better join the Worshipful Society of Free Masons."

The first step towards obtaining membership was to fill up a form of application, a copy of which he gives. This being completed was posted up at the door of the stoneyard and the candidates were in due time advised to attend on the following Friday at High Twelve [noon], bringing no valuables and only sufficient money to pay the fees. The routine was divided under the following heads:

DESIRE to become a member.

CONSULTATION with the Superintendent.

APPLICATION to the Super-intendent; form filled up and handed in.

NOMINATION; proposed, seconded, and supported by five other members.

CONSIDERATION by the officials.

COMMUNICATION of provisional acceptance.

APPLICATION at NO. 1 StoneYard at High Twelve.

PURIFICATION

EXAMINATION by Surgeon.

INTERROGATION as to age, Character, and trade knowledge.

PERAMBULATION

ACCEPTATION

INITIATION

OBLIGATION

with FREEDOM to follow at the end of Seven Years.

"At the end of the month's training in the stoneyard, as arranged with the employer, we had to terminate our time, and there seemed no way of obtaining release from the seven years' bond. It was explained that we were bound for seven years, and that period we must serve, but as there was at that time insufficient work in the yard, we must be placed on the 'Journey list,' and travel the country, taking a job where we could find one, and making application to any 'Free Masons' Arms' in case of distress. We were sworn as 'Journeymen,' paid our fees, and were bound over to return to the yard, to be 'made Free' at the conclusion of the seven years.

"The inn-keeper of every Free Masons' Arms was sworn as a 'Serving Brother,' so that 'at certain intervals' he could enter the lodgehis wife was also sworn as a 'Mason's Dame,' so that she could serve in the lodge as a waitress when required. She might act as nurse to any Mason who was ill, or had met with an accident, and her conduct was specially provided for in her 'oath.' "

In a second paper read at the meeting of the same lodge, Sept. 25, 1911, stretton published the forms of application covering the degrees above the Fellowcraft, those of the two earlier being set out in the first mentioned paper.

The oath in the First Degree provides for branding with the mark of a traitor, being "throatalled," and after the mention of twenty-four hours goes on "so that my soul have no rest by night or by day." The traitor's mark was derived from the scythe, to be mown down from right to left against the sun, and thus to go against El Shaddai is fatal. The double-ended scythe was the branding mark of the traitor, and this was cut on both cheeks. If you take the marks on both cheeks and Cross them you form a reversed Swastika; going against the sun. The Operative tradition teaches that unless a body be properly buried in peace, with the proper Ceremony according to the rank of the Mason, that the soul will have no rest by night or by day; and this has always been regarded as a terrible punishment for any Mason.

The late W. Bro. Dr. Carr also furnishes a paper the lodge meeting March 25, 1912. In this he speaks of the neck cord or C--T--being removed when the candidate is "made free." In the Second Degree he received an additional sign in which he represented the Sq--L--& P-R--. In a paper given to the Lancashire College of the Societas Rosicruciana Anglia in November, 1912, W. Bro. Carr says:

"It amounts to a practical certainty, that in the Ritual of the Operative Free Masons existing today, we have the same Ritual as that which existed among the operatives two centuries ago, and from which the Speculative Ritual was then derived. The evidence in favor of this view seems so accumulative, and so increasingly weighty, that it amounts to such proof as would accepted by an average man, in the conduct of his own business affairs, and the ordinary matters of daily life."

From my knowledge of Dr. Carr, after working with him in several degrees up to the time of his death, from conversations with him in his own house relative this matter, from the photographs he showed me and the facts that he was a graduate of an English University, a member of one of our legal schools, the Inns of Court, a Provincial Grand Warden in the Craft and the Mark Degrees, attaining Grand or Provincial rank in others, I say without any hesitation that he was absolutely incapable of lending himself to any attempt to mislead his brethren. Bro. Stretton also was Provincial Grand Warden of Leicestershire, and President of the local Society of his professional colleagues, and any attempt to mislead men who knew his antecedents and working life would have been met with ridicule and exposure.

When Masons like Bro. John T. Thorp and the Rev. Canon Covey-Crump (amongst others) listen to anyone they do not hesitate to say what they think and certainly to call attention to anything which they consider misleading. Could Stretton sketch his operative career, giving details of every step, over a period of 42 1/2 years from his entry to his attaining the position of Solomon, before his professional and Masonic brethren without incurring ridicule and refutation if the whole of it were imagination and fabrication? I cannot conceive of the possibility.

[The writer of the article to which Bro. Rippon takes exception desires to say how reluctant he was to express the opinion that the evidence he has been able to collect seems to indicate that Bro. Stretton may have been the originator of the Modern Operative Society and their Rituals; more especially as latter was now unable to reply for himself. But the question has much more than a personal aspect. Masonic history has suffered too much in the past from the fogs and mists of fable invention, to make students willing to allow a new myth to be created. It follows that these claims should be thoroughly criticised before they become a tradition. It is a fact that no documentary evidence has yet been presented to indicate that the Operative Society had any existence prior to the time that Bro. Stretton told us about it.

The writer would also like to thank Bro. Rippon for his correction of a very careless blunder. His own knowledge of England is almost entirely confined to the part south of the Thames and in writing he loosely thought of all the rest as north, forgetting that the "North of England" has a quite definite geographical delimitation. The term "gentleman apprentice" was also rather loosely used. "Premium apprentice" or perhaps "indentured apprentice" would be the proper terms to be applied, the other is a colloquial expression current among the workmen--at least in the South of England.--Ed.]

----o----

"In the Northeast Corner

COMMUNICATED BY THE TUBERCULAR SANATORIUM COMMITTEE OF NEW MEXICO

IN the letter accompanying this article Bro. R. J. Newton, Secretary of the Committee says: " . . . The brethren here believe that we must prove the need for the work the new Sanatoria Association proposes to do by facts and figures and by citations of specific cases. I am frank to admit that the situation is worse than I believed it to be and I think that the publication of such 'case histories' as I found in the files of the El Paso Relief Bureau and Temple Lodge Albuquerque, will be a revelation to the Fraternity …. " And what Bro Newton had told us personally some months ago was bad enough.

MASONRY takes care of its own." That is the Masonic tradition.

Next to the legend of the fidelity of the Master Builder stands the deeply grounded belief that a Mason, in distress, will always be succored by his brethren.

Masons believe it. The profane world believes it more strongly than Masons themselves. And the women believe it even more implicitly than the men.

Is their faith well-founded ? Certainly the teachings of the Craft for some centuries have stressed the duty of fraternal aid and assistance to the brother in need - but are these teachings put into practice ? Were they in the past? If so, is Masonry of today less mindful of its duties and obligations?

This is an age of doubt, of scepticism, of challenge. No existing institution is free of criticism, or will escape the hammer of the iconoclast. Political doctrines, religious dogma, forms of government, the claims of science, every institution of man, and

even that Book itself which has been the inspiration and guide of millions must stand the acid test, must answer the question, "What is your real value, your practical and net worth, to the world of men today?" That net worth will, in time, be determined. The thought or thing, no matter what it be, that does not measure up to the practical and spiritual needs of mankind will be discarded, junked and thrown upon the scrap heap of the world. That which is good in it may be used again in another form, but the thing itself will pass from the sight and sound of men.

Masonry, like all other institutions, cannot escape this inquisition. Thinking Masons realize that we are now undergoing the judgment. It is not a judgment of the profane world, but rather is it a trial by members of the Fraternity itself, who seek to know if we are meeting our obligations, to the world, to each other and to ourselves. They are asking if we practice that which we preach and if not, why not?

No Mason can bring an indictment against the Craft and prove that it is delinquent in its duties. But no Mason can truthfully say that Masonry is doing all that it can do and all that it should do to make the highway of the world a smoother, straighter road for men to travel and to make this a safer, saner, happier world for our children. It has often been said that we can prove anything by the Bible. So we can prove by examples of practical charity, or by failure to do acts of humanity, that Masonry is perfect, or imperfect. That it meets its obligations, or that it fails to do so.

The National Tuberculosis Association has made several estimates of the number of tuberculous Masons in America in the last few years. With a tuberculosis death rate of 141 per 100,000 living men, over 20 years of age, any group of 3,000,000 would suffer an annual loss of 4,230 lives. This does not include such tuberculosis deaths as are ascribed to other causes. If there are nine living cases to every death as estimated by the National Tuberculosis Association, then there are nearly 40,000 living cases of tuberculosis needing treatment in America today.

That thousands of consumptives go West every year, in the belief that the climate of that semi-arid region will arrest their disease, and that many of them become in time charges upon public charity, in whole or in part, has been proven by investigations of

the United States Public Health Service and the National Tuberculosis Association. That this migration is increasing has also been proven by an investigation made this year by the National Tuberculosis Association. That there are many Masons among these unfortunate sick has been shown by two incomplete investigations of the Tuberculosis Sanatoria Commission of the Grand Lodges of Texas, Arizona and New Mexico, and by the Tuberculosis Sanatoria Committee of the Grand Lodge of New Mexico, acting alone. Masonic relief workers of El Paso have recently estimated that there are 600 non-resident sick Masons in that city and Albuquerque Masons have listed 200 cases. Denver, Colorado Springs, Phoenix, Los Angeles, San Antonio and the smaller cities and towns have their share.

Some of our Northern and Eastern brethren have said that the sick should not go West because there are plenty of hospital beds in the North and East for them. This statement is not entirely correct for only five states, Connecticut, Massachusetts, Minnesota, New York and Rhode Island have a sufficient number of hospital beds for consumptives, according to the standard of the National Tuberculosis Association, of one hospital bed for every annual death from tuberculosis. But the following states, in the order named, furnish half of the migration of consumptives to the Southwest: Illinois, New York, Missouri, Ohio, Pennsylvania, Michigan, Indiana, Kansas, Nebraska, Oklahoma and Minnesota. Only two of these states have adequate hospital facilities, New York and Minnesota, and New York is second in the number of tuberculosis migrants to the West. As a Past Grand Master of New Mexico said, "The North and East may have the hospital beds, but we have the hospital patients."

But no repetition of figures can convince Masons and Masonry of the number and needs of the sick as strongly as the citation of actual cases. One man killed before your eyes is more shocking to you than to read of a thousand killed in battle. For the information of the Craft there is submitted a limited number of "case histories" of brethren all of whom are, or were, victims of tuberculosis and health-seekers in the Southwest. These are not selected because they are worse than others. They are typical of many. These are but a few of the known cases. This issue of THE BUILDER could be filled, if the space were at our disposal, with similar histories of Masonic "lungers" and what happened to them when they took their stand in the northeast corner of the Southwest, waiting. Some of them still wait - but many waited in vain.

This is the challenge to American Freemasonry today. By the way we meet it will the world and three million Freemasons determine if the Craft has the vision and talent for spiritual leadership which can make it the greatest force for good in America in the years to come, or if we shall some day read upon the walls of our Temples, "Thou art weighed in the balances and art found wanting."

Were you one of these members of our Grand Lodge of Sorrow, what would be your verdict? Would you say that "Masonry always takes care of its own?" Consider some of these cases and try to put yourself in their place.

SICK MAN BRANDED AS FAKER

Bro. No. 2. Grand Lodge of Scotland. Claimed he was shipped to Albuquerque by Masonic Relief Association, Cincinnati. Temple Lodge, Albuquerque, expended $66.09 on brother for relief and advised home lodge and asked for refund of this amount. After nearly a year the home lodge replied: "It is not customary for us, when advancing relief, to reclaim it from the applicant's mother lodge. It is with reluctance that we came to the conclusion some time ago that we warn the Relief Associations in America from advancing money to this brother, as he has now traveled over a considerable part of the states and obtained relief rather freely." All of which may be true but the fact remained that the brother was consumptive and was accepted as such for admission by the U. S. Public Health Service and sent to Ft. Bayard Hospital. Receiving no compensation, had no money and no clothing fit to wear. The Sojourners' Club, Ft. Bayard, outfitted him with clothing and gave him small amount of cash.

"SURE CURE ' PROMISED - COST HIS LIFE

Bro. No. 10. Grand Lodge of Kansas. Applied for help within short time after arrival at Albuquerque. Confined to bed at cheap hotel with bad cold. Had funds for ten days only. Temple body, Albuquerque, arranged for treatment in sanatorium for $70 monthly and wrote home lodge asking them if they would pay expense. If not, would

they pay brother's transportation home? They agreed to pay for return home and to try to get him into tuberculosis hospital there. Brother then refused to go home because a doctor had guaranteed to cure him in three months. Home lodge agreed to pay him $50 monthly for three months. Patient planned to take small cottage with another sick man and "batch" it. Died suddenly within three weeks. Home lodge paid extra expense incident to final illness. Buried at Albuquerque.

ELKS GAVE $250 - MASONS GAVE $50

Bro. No. 16. Grand Lodge of Arkansas. Anthony Lodge, No. 48, New Mexico, wired and wrote home lodge about brother's need of hospitalization. Brother was living with farmer 40 miles from El Paso, very sick and having slow hemorrhages. Hard pressed for money. Anthony Lodge "got no satisfaction" from home lodge secretary, but it is believed that as a result of these communications home lodge asked El Paso Relief Bureau to investigate patient's condition. Previous to this the secretary of home lodge had drawn on the brother for the amount of his dues and he was very much worried about his inability to pay and feared suspension. After receiving Relief Bureau report dues were remitted and lodge contributed $50 for hospital care. The patient's home lodge of Elks contributed $250 for hospital expense. Patient died in hospital.

WHO WILL PAY FOR WINTER'S STAY?

Bro. No. 30. Grand Lodge of Illinois. Applied for aid shortly after coming to Albuquerque, stating that his home lodge was helping him some. Needed medical attention. Examination was secured for him and three months' rest ordered. Money advanced for food and lodging by Temple Lodge which was reimbursed by home lodge, which also advised, "Do not know what we will be able to do for Bro. ___ I am sure that he should stay there (Albuquerque) this winter, if possible, but our lodge is out of funds and the members have been caring for him out of our pockets but so many of the members do not live around here and lots of them poor that it is uphill work to keep him going, however we are going to do the best we can. He is worthy but has spent all his means on a sick sister who died with the same trouble and he cannot help himself."

HEROIC SMALL SON IN DEADLY DANGER

Bro. No. 34. Grand Lodge of Oklahoma. Temple Lodge, Albuquerque, found brother quite sick living in two-room shack with no one but thirteen-year-old son to care for him. Son also worked long hours in grocery store to support father. Brother had been sick for several years and had never had proper care. Was in serious condition, shack filthy and patient had not had a bath for six weeks. No chance for recovery and boy endangered because of dirt and filth and poor nourishment. Brother placed in Methodist Sanatorium at reduced rate and home lodge notified. They had been helping out of lodge funds and contributions. Assistance also given by Masonic Home Board of Oklahoma. Brother is steadily improving and has chance for recovery if can be kept in institution for another year.

TAX-PAYERS TAXED FOR NON-RESIDENT SICK

Bro. No. 39. Grand Lodge of Louisiana. Wife of brother applied to Relief Bureau, El Paso, for help. Brother unable to -work and she was needed at home to care for him and three children. Emergency relief given and home lodge asked to contribute $25 monthly for support of family. Secretary at once sent $25 and promised to bring case before lodge for action. Home lodge refunded money advanced for emergency relief and sent additional $25. Later wife fell and broke both arms which made bad matters worse. Home lodge took up collection for brother and appointed committee to visit his (blood) brothers to seek their help. Later family became practically destitute due to brother's inability to work and home lodge gave further assistance and named a committee to take case up with Grand Lodge. Wife later got job in store leaving sick man to care for three children. Some little help given by his family. Finally Relief Bureau appealed to Grand Lodge of Louisiana for help reciting all the facts and giving two-year history of family. At this time they were about to be evicted and it was necessary to put father in county hospital, children in a home and the mother was then able to take care of herself. Another appeal to home lodge brought $47. The brother died in hospital and his family had his body returned for burial, although the wife and children remained in El Paso. It developed that two other brothers of this patient were patients at the county hospital for some time before and during his

illness. El Paso County tax-payers and citizens were taking care of three men from another state, whose relatives were able to pay to have body of one of them shipped home for burial.

LIGHT WORK WITH LIGHTER PAY

Bro. No. 41. Grand Lodge of Michigan. Home lodge forwarded $50 to Temple Lodge, Albuquerque, and asked for investigation and report on this brother who seemed to be in pretty good condition but troubled with pleurisy which made it impossible to do heavy work. He had secured light work at $10 per week which will help in his support.

BUILT A TEMPLE - CAN'T HELP SICK BROTHER

Bro. No. 45. Grand Lodge of Tennessee. Home lodge requested El Paso Relief Bureau to make investigation of physical and financial condition. Brother found to be better than formerly, but in debt for living and medical expenses about $120 with $4 on hand. Emergency relief given and home lodge notified that he would need $50 monthly for at least six months. Second letter required to get answer. Secretary replied, "I was instructed to send Bro. $10 each month to help pay his expenses. We would like to do more but we are under a very heavy expense just now, in fact for the next ten years, we have just about completed our new Temple at a cost of nearly $60,000 and we have borrowed quite a great deal of this and of course we have to pay this back in monthly payments and just can't pay out very much other than this. We have two more brethren in a hospital and keeping up several charity cases."

RELIEF BUREAU HELPED - HOME LODGE REFUNDED

Bro. No. 48. Grand Lodge of Ontario, Canada. Brother, a health-seeker, applied for and received help from Relief Bureau, El Paso, while seeking employment which was

difficult to find. Total of $78.92 advanced him and reported to home lodge which made a refund of same.

APPEALED FOR HELP - WIRED ANSWER "COLLECT"

Bro. No. 50. Grand Lodge of Georgia. This brothel. wife and babies, living with and supported by ` brother-in-law, who was not a Mason, but a consumptive himself and a health-seeker. Entire income of family of 13, $100 monthly. Brother's wife sufferer from asthma; baby sick and all children down with measles at one time. Living in three-room cottage and all children endangered because of two consumptives living in crowded quarters with them. Six months' old baby found by physicians to be tuberculous, due entirely to close association with sick father. Appeal made to home lodge for relief by El Paso Relief Bureau absolutely disregarded. No attention paid to telegrams. Finally home lodge secretary replied to Bureau's appeal for assistance and sent the reply. "Collect." Later secretary wrote claiming that sick man who was unable to work and was being supported by a consumptive brother-in-law and had no income, was supporting relatives back home, therefore needed no help for himself. Relief Bureau again fully explained circumstances but still no help forthcoming. Bureau finally made appeal to Grand Lodge of Georgia to compel home lodge to do something for sick brother. No help secured. Brother and his wife then placed in County Hospital and after some time he is able to do some light work. The brother-in-law died of tuberculosis and this brother is now helping his family in addition to trying to support his own.

IF ALL LODGES WERE LIKE THIS ONE

Bro. No. 53. Grand Lodge of Massachusetts. Brother applied for help to Relief Bureau, El Paso, which was given and refunded by home lodge. Secretary said, "Our lodge is interested in his welfare and is anxious that he recover his health and have his family join him so that they may enjoy life together again. The fraternity in El Paso are away ahead of us here in the east in having that Employment and Relief Bureau as we have nothing of the sort here."

RETURN TO EAST WILL COST HIS LIFE

Bro. No. 57. Grand Lodge of Pennsylvania. Investigation made by Temple body, Albuquerque, at request of home lodge disclosed fact that brother quite sick and unable to work. Wife working half-day. Selling jewelry to get money needed for living expense. Brother wishes to go back east to secure funds to live on in New Mexico, but this would mean speedy end for him. Facts reported to home lodge.

NO BROTHER TO SUFFER OR WANT

Bro. No. 59. Grand Lodge of Indiana. Brother had been living in small New Mexico town but came to El Paso hoping to secure light work and to live cheaper. Voice almost gone and unable to work, apparently would not be able to for some time to come. Sister was sending him $25 monthly and expenses $50 to $60. Home lodge asked by Relief Bureau to contribute balance of support. Home lodge secretary replied that they had been helping the brother and sent small check for emergency relief and promised to take up with lodge. "We certainly do not wish any of our membership to suffer or want."

Brother came into office of Bureau with three cents, entire cash on hand the day this check arrived. Later got $30 from sister and asked Bureau to hold lodge check until needed. Lodge made him monthly allowance of $25 and their support had much to do with his improved condition. Later brother went to Tuscon, Arizona, for the winter but asked that his monthly remittances be sent through Relief Bureau. Came back to El Paso in spring as his throat was giving him trouble. Relief Bureau helped him get needed clothing.

His sister was compelled to quit work to care for a bed-ridden mother and could send him no more money. Facts reported to home lodge. Patient has failed in last few months and throat is worse. Relief Bureau wrote, "Brother is still holding up his head and making a fight that certainly wins the admiration of all with whom he comes in contact." Returned home much against home lodge's wishes to help take care of folks.

SIX MONTHS CARE MIGHT HAVE SAVED HIM

Bro. No. 62. Grand Lodge of Virginia. Home lodge requested investigation of brother's physical and financial condition, which was made by El Paso Relief Bureau. Brother in need of care for next six months or would have complete breakdown. Trying to work but unable to hold permanent job. Wife entered hospital to complete course as nurse. Home lodge advanced $50 for emergency relief.

"THIS IS MASONIC CHARITY." MORE NEEDED

Bro. No. 63. Grand Lodge of Ohio. Home lodge had been helping brother for three or four years. He was trying to make a living by carrying papers with help of 14-year-old son. As he grew worse, was unable to continue all of his route and became involved in debt to employers account using collections to pay living expenses. Home lodge paid up indebtedness to publishers and advanced $25, making total of $800 they had given this brother. Inquired as to amount needed to care for him. Advised that wife and boy working, but nurse needed for few months as brother was sinking and death expected soon. This expense was paid and when brother died $500 was paid by the Widows' and Orphans' Fund, the home lodge secretary having paid this brother's dues to save this insurance for his widow and child. Masonic funeral given in El Paso and Relief Bureau aided widow in collection and investment of insurance money. Widow retains her position and boy is carrying paper route. Home lodge wrote, "This lodge is very grateful for the wonderful service you have rendered. It shows that El Paso has a Relief Bureau that is a real organization and that is a credit to the Fraternity." Home lodge also requested special attention to the son of deceased brother.

COLLECTION NECESSARY TO HELP SICK BROTHER

Bro. No. 66. Grand Lodge of Nebraska. Brother patient at Methodist Sanatorium and applied for help as his means were exhausted. Had been sick for four years. Said that he had been main support of father and mother until he broke down and that they were now helping him. Asked for help from home lodge. Temple Lodge, Albuquerque, wrote them and they replied that they had been helping him, and had contributed $100 to return him to Southwest after he had come home on a visit. Prior to that had been making monthly contributions, amount not stated. Secretary reported lodge had no funds now but would take up a collection at next meeting and would ask Grand Lodge to aid, which aid was given.

HOW NOT TO HELP A SICK; BROTHER

Bro. No. 69. Grand Lodge, District of Columbia. Wealthy home lodge sent this brother to Albuquerque apparently with no restriction on his expense account and he proceeded to abuse their generosity and charity by extravagant living, contracting bills for unnecessary things and calling upon them for considerable sums from time to time. Temple Lodge, Albuquerque, endeavored to restrict him and to induce home lodge to do so. Their attitude is shown by the statement, "We do not want you to run out of funds or be obliged to call on resources other than ours." Probably expended $2,000 on this brother who did not show proper appreciation of their fraternal interest.

ABANDONED BY HOME LODGE AND GRAND LODGE - DIES

Bro. No. 71. Grand Lodge of _____ (name withheld). Home lodge sent this brother to Albuquerque at their expense July 3, 1922, and requested Temple Lodge to "look after his welfare" and "advance him such pecuniary assistance as may be necessary," which they would refund, such assistance to continue until advised otherwise. Temple Lodge placed brother in Presbyterian Sanatorium and complied with request of home lodge in every way, sending bills and statements for expenses, reporting brother's condition. In September, 1922, brother was moved to a private boarding house and physician dismissed in order to reduce expenses. On Nov. 8, 1922, home lodge advised Temple Lodge that they would be compelled to discontinue paying any further sum for expenses incurred by the brother.

"We are of the opinion that a lodge ought to extend temporary relief to members, but we do not think that the Order could be expected to keep a member permanently, in feet it would be impossible for most lodges to do so, and if it was done in one ease it would create a precedent that would be difficult to continue." The home lodge also notified the brother that their support would be discontinued.

Temple Lodge then asked the Grand Secretary of New Mexico to take up with the Grand Lodge of _____ the matter of securing further aid for this brother who had been shipped to New Mexico by his home lodge and then abandoned to the care of Temple Lodge. This appeal was made just prior to the 1922 meeting of the Grand Lodge of (name withheld) and was considered by the Grand Lodge at its annual communication and resulted in the adoption of the following: "Your committee are of the opinion that each lodge in this Grand Jurisdiction should look after its own indigent members to the best of their ability, and it is not incumbent upon this Grand Lodge to dictate to a subordinate lodge as to how it should disburse its Charity fund, so long as such lodge does not repudiate any just obligations made by the lodge. And that as this Grand Lodge has no charity fund of its own, there is no way to take care of any ease of this nature, except by placing such brother in the Old Folks' Home. We therefore offer the following: Resolve, That Grand Sec. be authorized to forward a copy of the above to the Grand Sec. Of New Mexico and that no further action be taken by this Grand Lodge."

Pending action on this appeal to the Grand Lodge of _____, Temple Lodge continued to care for this brother. On Jan. 1, 1923, the Grand Secretary of _____ advised the Grand Secretary of New Mexico of this action, which he promptly reported to Temple Lodge. Final action in this case is covered in a letter from Temple Lodge to the home lodge which shipped the brother to Albuquerque:

"In the meantime (Nov. 6 to Jan. 2) Bro. _____ was here without funds and was unable to leave his room to try to make arrangements for his support. In feet from the date that he received your letter stating that you would not be responsible for any further expenses on his behalf, he went from bad to worse. His doctor advised us that

it was impossible for him to aid Bro. in his recovery if he continued in the same state of mind, that of utter despondency.

"We could not possibly have complied with your instructions and set this brother adrift to shift for himself in his condition. We felt that we were duty bound, in the name of humanity if for no other reason, to take care of him. This we did until he asked that we send him home before he died, as he felt that he could not last but a short time here, under the existing circumstances."

Nearly two months after the receipt of this letter the home lodge reimbursed Temple Lodge $232.94 balance of money expended on this brother.

STANDING BY THEIR SICK BROTHER

Bro. No. 74. Grand Lodge of Iowa. Disabled ex-service man receiving $100 monthly compensation. Wife employed and getting along nicely until wife contracted pneumonia, baby became sick and brother had to undergo minor operation, all of which resulted in indebtedness of over $400. Home lodge advanced $300, to pay bills, which with discounts secured by Temple Lodge, Albuquerque, reduced indebtedness to about $50. Home lodge asked to be kept advised as to brother's condition and future needs.

MASONRY HELPS FAMILY OF DECEASED BROTHER

Bro. No. 76. Grand Lodge of Mississippi. Step-son of a brother who died in 1913, sick with tuberculosis in El Paso. Wife and niece also tuberculous. An ex-service man drawing small compensation which was temporarily held up for some reason and family in want. Mother came to Relief Bureau with watch fob, Masonic emblem with name and number of lodge thereon, only evidence of dead step-father's Masonic connection. Relief Bureau advanced $10 for emergency relief and wrote home lodge

which reported records destroyed in 1914. Relief Bureau then wrote Grand Secretary of Mississippi who replied that father died in 1913, in good standing. Home lodge and Grand Lodge then co-operated in advancing $100. Young man died in very short time thereafter but this money helped very much in last days of illness. Wife will receive pension of $30 monthly. Wife returned home to Mississippi. Mother and niece now under care of Associated Charities.

PATIENT PAYING BACK MONEY LOANED

Bro. No. 80. Grand Lodge of Texas. Brother working for the railroad and becoming unable to continue was placed in Hotel Dieu. Mother came to El Paso as boy was to undergo operation. Family unable to bear extra expense and home lodge appealed to advanced $100. Operation successful and patient improved. Home lodge contributed additional $50 to take care of further expense. Patient had to come back to hospital twice at later dates. The home lodge advanced him money directly and he is reported to be paying back money advanced.

Bro. No. 86. Grand Chapter of Alabama. Applied for relief to Masonic Bureau, El Paso. Claimed he wrote home Chapter several times, without reply. Bureau wrote Chapter for help. Commandery remitted dues and advised that they were in very bad financial condition. After several months, Chapter sent $10 and wrote that it was all they could do at present and all that had been authorized. "Will ask the Chapter to assist him to the limit, but the Chapter meant nothing to him before he was taken sick and now that he is unable to work it is the first Order he calls upon." The Chapter had been advised that the Companion was unable to work account of his illness.

NEVER SAW CHILD S PICTURE BEFORE DEATH

Bro. No. 91. Grand Lodge of Missouri. Brother very ill and later died of tuberculosis in El Paso. Only request was for a picture of his little girl and Relief Bureau asked lodge in town where divorced wife lived to get one from her. After some difficulty with former wife picture secured and sent but came after his death. Relief Bureau

attended to all details of funeral and assisted members of family who came to him just before he died. Home lodge wrote, "This lodge thanks you sincerely for the kind treatment given our late brother in his last illness and the splendid service given to his family."

LIFE INSURANCE PAID - PROTECTED WIDOW

Bro. No. 99. Grand Lodge of Louisiana. Brother very ill at Government hospital and wife came to El Paso to be with him before death. Needed money to pay life insurance for wife's protection after death and to help pay for her expenses while with him. Home lodge sent $100 at once. Brother died and Relicts Bureau took care of all details of shipment of body and care of widow.

RESOLUTIONS OF THE M.S.A.

A Committee of the Masonic Service Association co-operated with a similar committee of the New Mexico Grand Lodge in an investigation of the condition of tuberculous Masons in the Southwest. A report of the work, which has not yet been completed, was made to the recent Chicago meeting of the Masonic Service Association and considerable time was given to the consideration of this Masonic relief problem. The Association adopted resolutions, recognizing the seriousness of the problem, and endorsed the National Masonic Tuberculosis Sanatoria Association as the proper agency to administer relief. An appeal was authorized to all Grand Jurisdictions for funds for the organization work of the Sanatoria Association. The first response to this appeal was made by the Grand Lodge of Texas, which contributed $1,000 for development of this Masonic charity.

----o----

"Freemasonry interferes neither with religion nor politics, but has for its foundation the great basic principles of the Fatherhood of God and the Brotherhood of Man; therefore, no Atheist can be a Freemason. It strives to teach a man the duty he owes to God, his neighbor, and himself. It inculcates the practice of all virtues and makes an extensive use of symbolism in its teachings."

----o----

Freemasonry in Kentucky

By BRO. HENRY BAER, Ohio

PART I

INTRODUCED in the last quarter of the eighteenth century by sturdy pioneer settlers to a wilderness country, the territorial part of Virginia long the favorite hunting grounds of northern Indian tribes, the story of Freemasonry in Kentucky forms what is probably the most interesting and colorful account of any Grand Lodge Jurisdiction in the United States. Beginning with first settlement, virtually every step of the early history and progress of the State seems linked with the Fraternity. While much has been written of general historical nature, but little, strangely enough with such a fertile field in which to labor, has ever appeared in the latter connection, and nothing at all of its Masonic story during years of settlement preceding the formation of its Most Worshipful Grand Lodge. This last is due, case of so many other Grand Jurisdictions, to the loss of early records, where any were kept, and adherence to "Ancient" Constitutions which imposed the utmost secrecy upon the Craft, and forbade any secret code or written record of whatever nature under penalty of expulsion. To this latter provision the Masons in Kentucky have steadily seemed to cling. It was not until more than a half century after a Grand Lodge had been established that the first, and last, extensive account of Freemasonry in the State was compiled and published by Rob. Morris when he served as Grand Master in 1858. This was a monumental work of facts carefully gathered and authenticated through

years of laborious research, and much of the following was drawn from this source. Inasmuch as in pioneer days there was a necessary relation between civil and political conditions of a country and its Masonic history (and none more so than in Kentucky) it is thought proper to first set forth certain facts relative to the early settlement and progress of the State.

In the middle of the eighteenth century Christopher Gist, intrepid backwoodsman and pathfinder, was sent out by a group of Virginians who had formed a land buying enterprise known as the Ohio Company, to explore the country west of the Allegheny Mountains. Descending the Ohio River in the face of great dangers he made examination of this wild but beautiful region as far as the Falls, where later Louisville was built. Then swinging southward he returned by circuitous route through the wonderful Blue Grass country and virgin forests of Kentucky. Moved by his wondrous tales of discovery several other adventurous spirits made trips westward during the next two decades and explored the territory to the east, north and south. Chief among them were Daniel Boone and Simon Kenton, the most celebrated Indian fighters and pioneers of the eighteenth century. From the year 1775 settlement of the country began and by 1779 the little hamlets of Harrodsburg, Boonesboro, Limestone (Maysville), Louisville and Lexington had been established as well as several scattered trading stations.

All through these and subsequent years there was much fighting of a desperate character with the Indians of the north, who, angered at the invasion of their "happy hunting grounds" by the whites, watched every cabin and conducted numerous raids upon the settlements and stations, killing and scalping men, women and children, driving off stock and burning their cabins until the territory became known as the "dark and bloody ground." History records that between the years 1777 and 1782 many fierce an d bloody battles were fought, in which members of the Craft participated; the Kentuckians in every instance being overwhelmingly outnumbered, but often inflicting severe punishment upon their savage foe. The greatest disaster occurring to the settlers was in 1782, when after a force of 500 Canadians and Indians led by Simon Girty, a renegade white, had unsuccessfully laid siege to Bryan's Stations, a force of one hundred and eighty-two Kentuckians who had set out in pursuit was ambushed and badly defeated at the Blue Licks with a loss of a third killed and several taken prisoners. For some time, however, General George Rogers Clark, Kentucky's most noted hero, had in retaliation been conducting raids against the tribes to the north destroying crops and laying waste their towns. After a final

expedition to the Miami towns of the Ohio country in 1782, following the Battle of the Blue Licks, no large body of Indians ever again invaded Kentucky. Many minor but bloody conflicts were fought in the territory from 1788 to 1793, when roving bands of savages again swooped down upon isolated stations and cabins and took further toll of settlers' lives. History estimates that in the nearly twenty years of terror and bloodshed at least 1,000 were slain and many carried away into captivity. Undoubtedly the greatest dangers, hardships and vicissitudes ever known to pioneer existence were undergone by these early emigrants in the "dark and bloody ground," who could look for no assistance from the colonies, engaged as they were in the War of Independence, and perforce fought a lone fight.

With the close of the Revolution in the spring of 1783 ensued a rush of emigration from beyond the Alleghenies and the eastern half of the territory soon became quite settled. Plans were laid as early as the following year for a separation from Virginia, the Mother country, and the formation of a state. For various reasons it was not until June 1, 1792, however, that the independence of Kentucky was won and a state born, the first in the Mississippi Valley, with Colonel Isaac Shelby, hero of King's Mountain in the Revolutionary War, as Governor.

At the beginning of this decade furious fighting had again broken out with the Indians who, driven from Kentucky, conducted similar warfare against the settlers in the Ohio and Indian Territories. With the scenes of battle now shifted northward large forces of Kentuckians led by General Charles Scott, a hard two-fisted fighter of the Revolution, participated with militia and regular troops in the several ensuing engagements. A crushing defeat administered to the enemy at Fallen Timbers, Toledo, Ohio, in 1794 by the army of General "Mad Anthony" Wayne, assisted by 2,600 mounted volunteers from Kentucky under Scott, finally brought an end to savage warfare in this century.

Just what part Freemasonry played throughout these trying times has never become known but it is believed not to have been a negligible one. No records from those early days in Kentucky have ever come to light nor is it thought any were kept in a period when "Silence and circumspection" were Masonic virtues practiced much more literally than now. Whether Daniel Boone was a Mason has often been debated. From the fact that in 1845 there was a turnout of Masons in full regalia who

participated in the ceremonies attending the re-interment of his remains at Frankfort; that the Grand Lodge of Kentucky later contributed $50 toward the erection of a monument in that city; and further, that several lodges in the state have been named in his honor; conclusions might be drawn that he most probably was a member of the Craft, but like so many of the old-time brethren never stated or left record of his affiliation. Unofficial information is at hand that General George Rogers Clark held membership in the Order. A Virginian by birth he came to Kentucky with the first settlers in 1775, moved there a year later and became famous in the Indian wars which followed. He was a brother of William Clark, a noted explorer, who with Merriweather Lewis in 1803 set out to cross the Rockies and became the first American to view the Pacific Ocean. Both William Clark and Merriweather Lewis were Masons. That General Wayne held membership in the Fraternity is recorded in Masonic history. General Scott was born in Virginia and coming to the Blue Grass country in 1785 soon became prominently identified with its history and affairs, serving as Governor of the state from 1808 to 1812. In Peters' Masons as Makers of America Scott is listed with the many others of Washington's generals who were enrolled in the Craft. It is also believed that Colonel Isaac Shelby first Governor of Kentucky, was a Mason like so many of the early pioneers of the West; but as in case of Clark this has not been definitely established.

When and by whom Freemason was first brought to Kentucky will likely never become known. Even such an indefatigable student as Rob. Morris was unable to unearth anything of a definite nature in years of research. Assuredly, however, it had its introduction with earliest settlement and was thereafter no longer to be confined in scope to the long strip of land east of the Alleghenies. In the beautiful language of Morris:

"Every emigrant whose slow moving wagon surmounted those barriers brought some knowledge of Masonry from the east to the west, some family tradition, some incident of a charitable character to relate to his children when they should arrive at their wildwood home; and this was the germ which was to expand into a great stock. Many came from Virginia, North Carolina, Pennsylvania and Connecticut possessed of light and knowledge of the Institution. Among their scanty books were to be found the 'Ahiman Rezon' of Pennsylvania or one of the various editions of Dermott or Anderson; and when they were set down amid the cheerlessness of the forests far from the pleasant influences of schools and churches and the social gatherings of their former homes, what wonder that thoughts of their old Masonic homes, of fraternal

circles at labor and at refreshment possessed their minds with the keenest desire! What wonder that the faintest suggestion of the establishment of a lodge within ten, or twenty or thirty miles of the log cabins was hailed with ardor, or that signature and influence and open purse were offered unreservedly to perfect the idea! Such elongations of the Masonic cable-tow were rarely witnessed as those displayed by the emigrant Masons in the 'dark and bloody ground,' thirsting for the 'social joy' connected with the 'great design'.'

Among the pioneer brethren who felt the need of that fraternal society and friendship to which they had been accustomed and was not to be afforded by their isolated position in the wilderness were those residing in or near Lexington Town. As early as 1785 a little band of eight settlers from this vicinity began planning the erection of Masonic Lodge. In consequence a petition was later forthcoming to the Most Worshipful Grand Lodge of Virginia praying that a charter be granted to organize a lodge. This in due time was favorably acted upon and a warrant issued these brethren under date of Nov. 17, 1788, to form Lexington Lodge, No. 25, naming Colonel Richard Clough Anderson as first Worshipful Master. Colonel Anderson, a Virginian and distinguished soldier of the Revolution, was a brother-in-law of General George Rogers Clark, having married the latter's sister. With the arrival of this charter candles were set aglow in a little log structure and sent their flickering rays into the gloom of the wilderness, the first Great Lights of Masonry to be erected in the western country. The next lodge to become established was at Paris by virtue of an authority emanating from the same source under date of Nov. 25, 1791, which was styled Paris Lodge, No. 35. Then after a lapse of several years came the constitution of Georgetown Lodge, No. 46, on Nov. 29, 1796, at Georgetown; Hiram Lodge, No. 57, on Dec. 11, 1799, at Frankfort, and Ahraham's Lodge at Shelbyville, under dispensation in the year 1800 and later known as Solomon's Lodge, No. 5. The warrants or other authority for the formation of these last three lodges likewise were of Virginia register.

As in other pioneer states of the early West the first legislators and principal public officers of Kentucky were nearly all of the Craft. Indeed, the first appointments of Governor Shelby for Fayette County, wherein was erected Lexington Town, were exclusively of Masons. Silent testimonial of the influence of Masonry in those days is perhaps to be noted in the Seal of the State. This shows within a circle two figures' standing with hands clasped in an attitude of Brotherly Love. Further, what appears to be the letter "G" is to be seen in the inscription at either end of the words "United We Stand--Divided We Fall," a most appropriate and fitting motto for this state.

With the close of the eighteenth century in view of the long and tedious journey entailing attendance upon the Grand Lodge meetings in the Mother Jurisdiction, the seats of the Kentucky lodges and that of the Grand Lodge of Virginia being more than 700 miles apart and the fact that the Grand Charity Fund could not be extended to any brother or Mason's family in the State nor could the work of the lodges be inspected by the Grand Master for this reason, it was deemed expedient by the brethren of Lexington Lodge that in order to promote the welfare of the Craft a Grand Lodge be formed in Kentucky. Invitations were accordingly sent the other four lodges and a meeting arranged to take place on Sept. 8, 1800, in Masons' Hall Lexington, each lodge to be represented by its delegates. These assembled on this date and an organization was effected with John Hawkins as Chairman of the Convention and Thomas Bodley, Clerk. Resolutions were then passed by the fifteen brethren present that a Grand Lodge be established in the State and that a respectful address to the parent body in Virginia be drafted setting forth the several reasons actuating the lodges in seeking separation from its jurisdiction.

On 16, 1800, representatives from the five lodges met in the same place for the purpose of opening a Grand Lodge and holding its First Grand Communication; James Morrison of Lexington Lodge, as the oldest Past Master present, taking the chair and appointing temporary officers. After charters or dispensations had been surrendered and the credentials of all approved, an election of officers was held. As a result the following were chosen as the first Grand Officers of the newly-formed governing body and installed in due and ancient form: William Murray, Master of Hiram Lodge, Grand Master; Alex. Macgregor, Master of Lexington Lodge, Deputy Grand Master; Simon Adams, Master of Abraham's Lodge, Grand Senior Warden; Carey L. Clark, Past Master of Georgetown Lodge, Grand Junior Warden; James Russell, Grand Secretary; John A. Seitz, Grand Treasurer; Thomas Hughes, Grand Senior Deacon; Nathaniel Williams, Grand Junior Deacon; Samuel Shepard, Grand Pursuivant, and John Bobbs, Grand Tyler. Next the "Ancient" Constitutions and By-Laws of Virginia were adopted for use until such time as regulations for the government of Kentucky lodges could be prepared. These Constitutions had been used by the Virginia brethren since 1792 and were virtually the "Ahiman Rezon" of Lawrence Dermott, the celebrated Irish Mason and leader of the group which seceded from the Grand Lodge of England after its organization and formed the so-called Ancient Grand Lodge. (1) The five lodges were then numbered according to the dates on their respective authorities ranking thereafter in the order named: Lexington Lodge, No. 1, Paris Lodge, No. 2, Georgetown Lodge, No. 3, Hiram Lodge, No. 4,

and Solomon's Lodge, No. 5. Until one of its own could be designed, the seal of Lexington Lodge was adopted as the official seal of the newly-formed Grand Body. In the absence of parchment or vellum for the proper execution of new charters it was directed that written forms of authority be prepared on paper, to remain in effect until more formal charters could be issued. To cite an instance of the delay and inconvenience to which the pioneers of those early days were subjected it was ten years before the parchment warrant of Lexington Lodge was received. A committee was then appointed to address each Grand Lodge in the country and inform them of the organization of the Grand Lodge of Kentucky and the reasons therefor. With the confirming of these proceedings by those present they were subscribed by the newly-elected Grand Officers and this epoch-making session came to a close. The Grand Lodge of Virginia later approved the action of the Craft in Kentucky in withdrawing from its jurisdiction, her reply being received some time in the year following and read in Grand Lodge at the session of October, 1801.

William Murray, first Grand Master, was Attorney General of Kentucky when elected to this exalted station and has been followed in that office by many men who were prominent in affairs of State and Nation. It was William Murray who generously donated to Lexington Lodge the lot whereon to build "Masons' Hall."

Thus under the circumstances and in manner related was born the Most Worshipful Grand Lodge Free and Accepted Masons of the State of Kentucky, formed at a time when but half of the state was settled, and that still little better than a wilderness; while all that territory lying west and north of the Green River was yet an unbroken forest. Though all the five lodges within the confines of the state shared in its inception, yet upon Lexington Lodge, No. 1, devolves the credit and honor of having suggested and taken the initiative in the establishment of a ruling body of the Craft; the first in the country west of the Allegheny Mountains. From its very beginning some of the most distinguished citizens of the Blue Grass state were included in its personnel. These lent their able assistance in the development of the new Grand Lodge and in the safe guidance of its destinies throughout later troublous years.

While each constituent lodge contributed its share of intellect none had a larger representation, or a more conspicuous part in its affairs, than Lexington Lodge. Especially was this so in earlier years, for of the thirteen Grand Masters who served

for varying terms from 1800 to 1820 eight were numbered among its members, comprising some of the brightest stars in the Masonic firmament of Kentucky: James Morrison, John Jordan, Jr., George W. Bibb, Joseph Hamilton Daviess, Daniel Bradford, Thomas Bodley, Samuel H. Woodson and Henry Clay. This old lodge has enjoyed an uninterrupted existence for nearly 140 years and is today one of the most thriving bodies in the state, its membership from the little handful which began labor in 1788 having grown to approximately 700. Of the other four lodges all are still upon the Grand Lodge Roster with the exception of Georgetown Lodge, No. 3, whose charter was forfeited in 1804.

(1) It is only fair to say that many competent scholars have come to the conclusion that the "Ancient" Grand Lodge was not formed by seceders from the Grand Lodge of 1717, but by independent or "St. John's" lodges which had never been connected with it. [Ed.]

----o----

Pulaski

By BRO. WILLIAM M. STUART

AMONG the distinguished foreigners, Masons as well as soldiers, who aided mightily in the American Revolution, not the least was Count Casimir Pulaski, a native of the province of Lithuania in Poland. Count Pulaski was educated for the law, but fate ordained that he should be a soldier. The internal troubles of Poland led, in 1769, to a rebellion against King Stanislaus, and in this insurrection both Count Casimir and his father, the old count, were concerned. Eventually Casimir's father was captured and executed. The next year Count Pulaski was elected commander-in-chief of the rebel army, but was unable to gather a sufficient force to make headway with his cause.

He now conceived a desperate undertaking. It was no less than a plan to seize the king, place him at the head of the troops by force and thus, with royalty as a figure head, rally a sufficient number of fighters to beat back the army that Catherine of Russia had dispatched to invade Poland. In conformity with this hazardous plan, forty young men, of whom Count Pulaski was one, entered Warsaw disguised as peasants. For a time fortune favored the adventurers. Meeting the equipage of the king in the street, they stopped it, took hence His Majesty and conveyed him in safety without the walls of the city. But here the hue and cry became too hot for them; they were forced to abandon their royal prey and make their escape.

Very soon after this abortive attempt Pulaski's force was defeated, his estates were confiscated, himself outlawed. Thereupon he entered the service of the Turks. Eventually he went to Paris and, the war of American Independence now being on, had an interview with Benjamin Franklin. Through the influence of Poor Richard, Count Pulaski was induced to come to America and cast in his fortune with the struggling patriots. This was in 1777.

PULASKI COMES TO AMERICA

Whether Masonry had anything to do with Pulaski's meeting Dr. Franklin and the ensuing result is not now known, at least to the writer. It is, however, a rather remarkable fact that a majority of the foreign soldiers whom Franklin influenced to take up our cause were of the Ancient Craft. Franklin's Masonic status is too known to need exposition. To Washington and Congress Franklin recommended Count Pulaski an officer famous throughout Europe for his bravery and conduct in defense of the liberties of his country against Russia, Austria and Prussia."

For a time, however, there was no command offered this distinguished officer, as Congress, to use an apt phrase, was "getting rather fed up" on foreign soldiers of fortune. Hence for the present he was content to serve as a gentleman volunteer with the light horse. In this capacity he fought in the bloody Battle of Brandywine and distinguished himself for his bravery, approaching to foolhardiness. More than once he rode up to pistol shot distance of enemy's line to reconnoitrer.

The Battle of Brandywine was remarkable, if for no other reason than that Washington, with a poorly equipped and largely untrained army of eleven thousand troops, fought, without being annihilated, an enemy, perfectly appointed and drilled, numbering over eighteen thousand men. And although Washington was outflanked and had part of his army crushed, the result was little less than a drawn battle for the patriots, owing to the resolute stand and splendid fighting of the division commanded by Bro. Nathalliel Greene.

Washington now recommended to Congress that Count Pulaski be commissioned a brigadier-general and placed in command of the cavalry. "This gentleman," said Washington, "has been, like us, engaged in defending the liberty and independence of his country, and has sacrificed his fortune to his zeal for those objects. He derived from hence a title to our respect that ought to operate in his favor as far as the good of the service will permit."

Congress was not slow in adopting the suggestion of the commander-in-chief. At the onfall of Germantown, where the American army, confused by a heavy fog, retreated in the very moment of victory, the count again won honors by his steady conduct in covering with his cavalry the retreat of two divisions of infantry.

PULASKI'S LEGION AUTHORIZED BY CONGRESS

A few months after the Battle of Germantown, Count Pulaski resigned his command and asked of Congress authority to raise an independent corps, to consist of a troop of horse, sixty-eight in number, together with two hundred foot. This authority was granted and "Pulaski's Legion," as it was presently called, was raised in 1778, chiefly among the better families of Baltimore. Many of the officers, though, were foreigners.

Numerous stories have been told concerning the horsemanship of the count. Says Lossing: "It is related that, among other feats, that daring horseman would sometimes,

while his steed was under full gallop, discharge his pistol, throw it in the air, catch it by the barrel, and then hurl it in front as if at an enemy. Without checking the speed of his horse, he would take one foot from the stirrup and, bending over toward the ground, recover his pistol and wheel into line with as much precision as if he had been engaged in nothing but the management of the animal." Anyone who has witnessed the justly famous "monkey drill" of the regular cavalry in the American army of the present can not help but speculate as to whether this mode of rough riding did not originate in the days of Pulaski.

General Lafayette had been wounded in the Battle of Brandywine and for a time was under the care of the Moravian nuns of Bethlehem, Pennsylvania. While in the hospital at this place he was visited by Count Pulaski. Learning of the presence of the distinguished foreigner, the nuns of the Moravian order prepared for him a beautiful banner of crimson silk, richly embroidered with intricate needlework. It was twenty inches square and intended to be attached to a lance when borne in battle.

Although the youthful Lafayette was not a Mason at this time, being later raised in a military lodge, it is supposed that the Count was a member of the Order when he came to America. Whether he was consulted as to the design on the banner we do not know; but certain it is that on one side is a Masonic design; being no less than the All-Seeing Eye enclosed by a triangle. Longfellow has written a poem concerning this famous banner, the last two verses of which read:

"'Take thy banner. But when night

Closes round the ghastly fight,

If the vanquished warrior bow,

Spare him--by our holy vow;

By our prayers and many tears;

By the mercy that endears;

Spare him--he our love hath shared;

Spare him--as thou wouldst be spared.

"'Take thy banner; and, if e'er

Thou should'st press the soldier's bier,

And the muffled drum should beat

To the tread of mournful feet

Then the crimson flag shall be

Martial cloak and shroud for thee.

And the warrior took that banner proud,

And it was his martial cloak and shroud."

In the spring of 1778 the British launched an expedition against Little Egg Harbor on the Jersey Coast, a rendezvous for American privateers. The invading force comprised three hundred regulars and a large number of Loyalist volunteers; the whole being under the command of Captain Patrick Ferguson, a talented officer who was to meet his death at the Battle of King's Mountain later in the war, as was related in the article on Nolichucky Jack in a recent number of THE BUILDER. As the expedition was long en route, many of the privateers received warning and put out to sea, others fled up the river to a place called Chestnut Neck, whither they were presently followed by Ferguson. The town and shipping were completely wrecked by the vengeful British.

Among the troops sent against the marauders at this time was Pulaski's Legion, accompanied by a gun of Proctor's artillery. Unhappily, a deserter from the legion carried word to Ferguson that the Americans were encamped but twelve miles up the river; the infantry being quartered in three houses by themselves, while Pulaski with the cavalry was located at some distance.

FERGUSON AND PULASKI MEET

This intelligence was enough for Ferguson, enterprising soldier as he was. Taking two hundred and fifty men, he proceeded up the river in boats and at four o'clock the next morning approached the spot occupied by the Legion. The oarlocks had been muffled; it was very dark. A few smouldering brands indicated where the campfires of the previous night had been. There was no light in the houses that loomed ghostlike and grey through the haze of early morning as the boats neared the shore.

They grated on the beach, and yet there came no hoarse challenge of sentry. Perhaps the guards were asleep. It is possible that none had been posted; although that would be hard to believe concerning an officer of Pulaski's stripe.

Silently Ferguson marshalled his men and led them to surround the three houses. A sudden gruff command and the blaze and roar of a volley of musketry were the first intimations that the sleeping Americans had concerning the presence of the foe. Then ensued a scene of confusion worse confounded. Some of the suddenly aroused men of the Legion thrust their muskets out of the shattered windows and fired at random into the gloom. Others rushed from the houses, only to be spitted like partridges on the bayonets of the British regulars. Hoarse shouts, cheers, screams and groans, blended with the constant banging of muskets to produce a pandemonium of horror. And so the bloody work went on unchecked. In the official report which Captain Ferguson later made to his superior, he says: "It being a night attack, little quarter, of course, could be given, so there were only FIVE PRISONERS." At this moment Ferguson was tasting the sweets of victory; but in time he was to behold men of his command being shot down like rabbits by the infuriated mountaineers of Tennessee.

The tumult of the conflict now roused the cavalry camp at which Count Pulaski was personally located. Through the foggy dawn came the wailing of a bugle, followed soon by the pounding of hoofs and the cries of charging dragoons. Hastily collecting his men, Ferguson embarked and succeeded in getting well out into the stream before the cavalry arrived. There was much random firing, but the British were safe. All that remained for the horsemen to do was to bury fifty men of the infantry who had been

butchered. Among the dead were two officers of foreign birth. During the winter of 1778-79 Count Pulaski with his Legion was stationed at Minisink. This was one oldest settlements in Orange County, New York; dating back as far as 1669. It was located between the sites of the present towns of Goshen and Port Jervis, among the Shawangunk Mountains. In February, 1779, Pulaski was ordered to join General Lincoln's army in the South, and this left the Minisink region without the protection of regular troops.

Thayendanegea, the famous Mohawk chief, commonly known as Joseph Brant, was not long in seizing the opportunity thus presented. At the head of a considerable force he invaded the country round about Port Jervis plundered and burned, then, upon the approach of a body of militia, retreated up the Delaware Valley. He was overtaken near the location of the present village of Lackawaxen and a severe battle ensued. Owing to the lack of ammunition the Americans were finally defeated and a large number slain. Brant, who was a Freemason, saved the life of Major Wood of Goshen when the latter inadvertently gave a Masonic sign; not at the time being of the Order. Having been apprized of the reason for his life being spared, the major hastened to affiliate himself with the Craft. This was not by any means the only time during the war that Brant recognized and honored the sign.

SAVANNAH BESIEGED BY THE CONTINENTALS

In October, 1779, General Lincoln, in conjunction with the French Count D'Estaing, laid siege to Savannah, Georgia, then occupied by General Prevost with a British force of two thousand, eight hundred and fifty. The combined French and American army numbered about five thousand, of which rather more than half were French. A fierce bombardment failing to reduce the place at once, D'Estaing urged an assault. Fearing the effect of the autumnal storms along the coast, he wished to take his fleet away as soon as possible. Accordingly the morning of the ninth of October was selected as the time to launch the attack.

Unfortunately, a sergeant of one of the Charleston militia companies deserted during the night of the eighth and divulged to Prevost the complete plan of attack. The

British general at once took measures to profit by this information. Just before dawn on Oct. 9 the French and American armies pressed forward through a heavy fog to the attack, under cover of a tremendous burst of artillery.

The British were waiting. They opened with such a devastating fire that the French column was crushed almost at once, D'Estaing himself being wounded and borne from the field. The Americans pressed forward and forced an entrance to a strong position known as the Spring Hill Redoubt. Across the ditch and up the glacis they swarmed, planted the flag on the parapet and strove valiantly to hold what they had gained.

Against this forlorn hope the British commander massed his best troops. A contest grim and great followed. Here fell many of the bravest. Sergeant Jasper, the hero of Fort Moultrie, perished while carrying the flag. The line was swept away.

PULASKI KILLED IN THE BATTLE

In the meantime Count Pulaski, at the head of two hundred horse, was endeavoring to force his way into the town in another quarter. Galloping in advance of his troops, carrying the banner that had been presented to him by the Moravian nuns, he had crossed the ditch and abatis when he was struck by a grapeshot and fell from his horse. His first lieutenant seized the banner, rallied the troops and continued the charge. But the constant blazing of guns in front, the whining grapeshot and musket balls annihilated the heads of the columns and drove the men back in confusion. By ten o'clock the French had given up the contest and the Continentals were retreating. The combined army lost over eleven hundred men in the terrible assault.

Some of Pulaski's men found him in a great pile of dead and wounded. They bore him from the field, still alive but mortally hurt. He was taken to an American man-of-war and there he died. Under a large tree on St. Helen's Island, fifty miles from Savannah, they buried him. Congress voted to erect a monument to his memory.

The famous banner was given by the first lieutenant, Charles Litomiski, to Captain Bentalon, who took the flag to Baltimore when he retired from the army. Lossing records: "It was used in the procession that welcomed Lafayette to that city in 1824, and was then deposited in Peale's Museum. On that occasion it was ceremoniously received by several young ladies. Mr. Edmund Peale presented it to the Maryland Historical Society in 1844, where it is now carefully preserved in a glass case. But little of its former beauty remains. It is composed of double crimson silk, now faded to a dull brownish red. The designs on each side are embroidered with yellow silk, the letters shaded with green. A deep green bullion fringe ornaments the edges." (Lossing wrote in 1852.) And so that courageous nobleman who lost father, estates and title in defense of his own land, gave his life for the land of his adoption. Never did he forfeit honor. Pulaski is a name of which both America and Masonry are proud.

----o----

Great Men Who Were Masons

Pierpont Edwards

BY BRO. GEORGE W. BAIRD, P.G.M., District of Columbia

PIERPONT EDWARDS was the son of Jonathan Edwards, the author of the famous treatise on the Freedom of the Will that at one time had such a tremendous influence on Protestant theology. His mother was Sarah Pierpont (or Pierrepont, as the name is sometimes spelled), herself a daughter of a well-known New England Divine, the Rev. James Pierpont of New Haven, Conn.

Jonathan Edwards was minister at Northampton, Mass., when his second son, the subject of this sketch, was born, to which charge he had succeeded on the death of his grandfather, the Rev. Mr. Stoddard, to whom he had been assistant. While the young Pierpont was little more than a baby his father was dismissed from- his pastoral charge by the representatives of the congregation on account of his inflexible insistence on the highest standard of admission to the communion table. Following this he took up work at Stockbridge, Mass., where he engaged in missionary work among a tribe of Indians domiciled there. As the only school available was composed of both Indian and white children this led to Pierpont's brother, who was six years his senior, speaking the Indian tongue as well as his own, and doubtless Pierpont himself also learned as much of it as a child of such tender years might be expected to do, though of this there is no definite record.

After six years in the work the post of President of Princeton University was offered to the father, and the family removed thither. Unfortunately in less than a year he died of smallpox and was followed to the grave very shortly by his wife, so that Pierpont and his surviving brothers and sisters were left orphans. They, however, were not friendless and were carefully brought up. Pierpont is believed to have received his education at Yale, though other authorities state that he graduated at Princeton in 1768. It is possible that he was a student at both universities. After obtaining his degree he studied law and was admitted to the bar, and began to practice at New Haven in 1771. He was very highly thought of as a lawyer, not only for his extensive legal knowledge, but for his forcible and fearless advocacy of any cause that he judged to be right

AT New Haven he became a member of the Masonic Order, being initiated in old Hiram Lodge, now No. 1 on the Grand Lodge roll of Connecticut, the lodge that had among its members so many characters prominent in the War of the Revolution. In due course he became Master, which honorable office he held for two years.

At the outbreak of the Revolution Pierpont took an active part. Like so many others he joined the army, but the scanty records of the time tell us little beyond the bare fact. Without doubt he honorably discharged all the duties that fell to him to do. When in 1779 American Union Lodge of Morristown, N. J., celebrated the festival of St. John the Evangelist he is mentioned as one of the many officers of the

Revolutionary Army who were present, among whom were Washington, Jackson, Alexander Hamilton, and also Benedict Arnold.

When the War was ended and peace concluded he became interested in politics, as every lover of his country naturally was. He was a member of the Continental Congress and later was elected several times as representative for New Haven in the General Assembly, and was Speaker of the House in 1789 and 1790. Previously, in 1788, he had been a member of the Connecticut Convention at which the Constitution of the United States was ratified. In 1806 President Jefferson appointed him Judge of the United States Court in Connecticut, which appointment he held until his death.

Pierpont Edwards had a very positive and courageous character, which considering his ancestry is not to be wondered at. The son of the austere minister who was ejected from his church by a worldly and latitudinarian congregation, was one of the founders of the Toleration Party in Connecticut. His advocacy of this cause roused the hostility of the Calvinists and lost him many supporters in his political life. But this opposition to him did not endure a great length of time, and whenever any question of importance arose it was generally recognized that his motives were pure and unselfish, that he loved the Commonwealth, and that he generally was on the right side. One example of his acceptance of duty is his acting in his legal capacity as trustee and administrator in settling the estate of Arnold after the latter had been declared guilty of treason and had fled the country. This could not have been a task calculated to increase his popularity among the unthinking and showed that he was far from being a politician as the word is now understood.

Although so active in public life he appears from stray records to have been interested in sundry mercantile adventures. Probably he did not devote much time or attention to these. To take a partnership in a trading voyage then was about equivalent to buying some speculative stocks on the exchange today.

When in 1783 thirteen of the old lodges in Connecticut met in Convention at New Haven to establish some general regulations for the good of Masonry, he represented his lodge, and was elected secretary of the Convention. He was also chosen as one of

a committee of four to act as general guardians of the Craft in the state. All these lodges had received their warrants from the appointed Provincial Grand Masters who derived their authority from England. Most of them held under the Grand Lodge of the Moderns, but approximately a third were under the Grand Lodge of Scotland. With the independence of the United States this authority seemed to be at an end and in May, 1789, another Convention met at Hartford to consider the formation of a Grand Lodge. Pierpont Edwards was a delegate at this meeting, and was chosen chairman of a committee to prepare a plan of action to submit to meetings to be held on the following July. When the Convention re-assembled Edwards presented the report of his committee, which included not only a plan for the formation of a Grand Lodge but also a Constitution for its governance. This was adopted and the Grand Lodge was formed. On a ballot being taken for the office of Grand Master Edwards was elected. He was re-elected the following year, after which he was succeeded by William Judd. He died in April, 1826, at New Haven, where he was buried. Though not one of the well-known figures of the Revolution he was one of the many sincere and active patriots without whose support the more prominent leaders would probably have failed. Local tradition says that he was a very charitable man and detested anything in the nature of gossip. That he was respected by his brethren in the Craft is obvious from the positions he held.

----o----

The Ark of the Covenant in the Light of Modern Research

By Bro. Arthur C. Parker, New York

READERS of The Builder will remember the most interesting and instructive account of Indian Secret Societies and initiation ceremonies by Bro. Parker which was reproduced in the May and June numbers for 1924. The author is the State Archeologist of New York, which should be sufficient evidence of his qualifications to speak on the subject discussed in the present article.

SHALL we penetrate the innermost veil of the Temple and view through the clear light the sun, unobscured by the smoke of priestly incense, the Holy of Holies?

The Ark of the Covenant is of the most interesting and important institutions mentioned in the Hebrew scripts as these were finally codified. Its story gives a wonderful glimpse of Hebrew religion and history. The dramatic episodes clustering about the story of the Ark have made it a conspicuous symbol in Freemasonry, and we find it used in certain degrees of the Scottish Rite, no less than in the Royal Arch. Of such major importance is the Ark that we find it displayed upon the seals and arms of almost all Grand Lodges. Whence came this Ark, and what is its true history? Dare we ask for more light than that commonly given in traditional explanations? If so, let us consider the Ark in the light that actual investigation, archeological exploration, and philological science (1) have shed, and weigh our present belief in accord with the injunction to "prove all things".

Critical Hebrew scholars are agreed that the Hebrew word aron, translated in our English Bible "Ark" means nothing more or less than box, coffer or chest. Box is the accepted translation. This same word (aron) is used to describe the coffin in which the mummy of Joseph was carried out of Egypt and into Canaan (Gen. 1, 26; Ex. xiii, 19) and it is also used to mean collection-box, being applied in Kings xii, 10, and 2 Chron. xxiv, 10, to mean the box provided as the receptacle for the money offerings of the people for the repair the Temple.

It is this same word which is employed in Ex. xxvii, 1, ff., and we are told that the aron here described was made from costly material by Bezaleel after the specifications laid down by Moses (Ex. xxv, 10, ff.) after he descended from the mountain with the second tables of the law (Ex. xxxiv, 29), but Deuteronomy plainly tells us that Moses constructed the Ark himself, of plain shittim wood (acacia) just before he went up to receive the tables of the testimony in the first instance.

According to the scriptural account the Ark rested for some time at Gilgal after the passage of the Jordan, and later was removed to Shiloh. It was from Shiloh that the Israelites took the Ark of the Covenant in order that it might rest in their military camp before the battle with the Philistines. To the Israelites Yahweh militant was a war god to be invoked accordingly; but their shouting was in vain and the Philistines captured the Ark, hoping thereby to secure the power within it. But the scriptures

relate that the enemy was afflicted supernaturally and that they sent back the Ark in consequence, after which it was placed in safe keeping at Kirjath-jearim. In the reign of Saul we hear of the Ark of Nob. From Kirjath-jearim David took the Ark to the house of Obed-edom and from thence to his palace at Zion. Finally we hear of the Ark in the Temple of Solomon where a special sanctuary had been prepared to receive it. Here the sacred chest remained as a central feature of the scribal accounts of the Hebrew mysteries until the religion of Yahweh had so far fallen into decay that the people gave themselves over to idolatry and placed their idols in the very sanctuary itself. The priests of the Lord, unable to endure this profanation, removed the Ark from the Temple, carting it from place to place to preserve it from the anger of the princes. Josiah then ordered the priests to return it to the sanctuary and leave it there. (2 Chron. xxxv, 3.)

THE ARK SAID TO HAVE BEEN CONCEALED

According to tradition, the prophet Jeremiah, before the Babylonian captivity, foretold the national calamity, and removed the Ark to a certain cave in that mountain which Moses ascended before his death. The priests who went with him placed certain marks on the spot, hoping thereby to remember the hiding place; but when the priests went back to again discover the Ark they could not find it, and the prophet reproved them for their curiosity and proclaimed that the spot should remain unknown until such a time as all the scattered people should be gathered together again and reconciled.

The Talmudic version differs slightly in that it relates that Solomon having had revealed to him that the Assyrians would one day plunder the Temple and carry away its treasure, took the Ark to an underground chamber and concealed it there together with other sacred articles, including Aaron's rod, the pot of manna, the priestly pectoral and the holy oil. Other Hebraists affirm that Nebuchadnezzer took the Ark to Babylon. In the book of Esdras we read a lament that the Ark was stolen by the Chaldeans. But all scriptures and traditions agree that the Ark never reappeared in the second Temple.

Other Hebrew traditions relate that no one save Moses shall discover the Ark, but at the second resurrection (and here we quote st. Epiphanius) "the Ark shall be raised and come forth out of the rock, it shall be placed on Mount sinai, and all the saints shall be assembled about it, waiting for the Lord's return, and endeavoring to defend themselves from the enemy who would take it. Jeremiah at the same time sealed the stone [where the Ark was hidden] writing with his own finger the name of God upon the place, in like manner as if it had been cut with iron. From this moment a dark cloud spread over the name of God and has kept it concealed to this very day, so that no one has been able to discover the place or read the Divine name. This cloud appears every night with great brightness over the cave, to show, as it were, that the glory of God does not forsake His Law. And the rock, before mentioned, lies between two mountains where Moses and Aaron died."

The Mohammedans have distinct traditions of the Ark and relate that within it are the shoes that Moses pulled off when he communed with God (Ex. iii, 5). They inform us that the Ark was given to Adam by God and that it passed through the hands of the patriarch down to Moses to whom it was given as the dwelling box of the God. They tell us that the Israelites bore it before them in battle because the power within it blew as a strong wind and fiercely, so that the enemy was completely overcome.

SACRED CHESTS USED IN OTHER RELIGIONS

The Children of Israel during their enforced sojourn in Egypt became familiar with the sacred arks and chests of the Egyptians and long before Moses is reputed to have enclosed the tables of the law in the Ark of the Covenant, he had seen arks and holy coffers in the temples of Egypt. They came out of the land of their captivity quite familiar with the idea of arks with cherubim and seraphim and mystical contents. One has only to view the inscriptions and wall paintings of the Nile land to see what the Israelites had in mind when their Ark was made. Those of Egyptian origin were phallic in nature and contained among other things the symbols of generation and fertility. To them the great mystery of life and its origin, and the mysterious elements in nature that contributed to produce or generate life were sacred things to be venerated by the highest religious rites. Thus, a flowering rod or a male animal symbolized the father principle in nature, while an egg, a pot of "manna" or a vase typified the mother principle. Let us pause to view the well-known "Ark of Phile"

where we see amid emblems of male and female life an ark or chest borne upon a lunar boat carried by priests with solemn ceremony. This ark shows the cherubim and seraph in the same attitude as depicted or carved in representations of the Jewish ark. Over the Ark of Ph is the winged sun with uraei (representations of the sacred serpent) which the Jews modified to the shini cloud in which Yahweh manifested himself, and was metaphorically called in more than one eastern tong the "Sun of Righteousness." Despite all the attempts of the prophets the Jews never totally escaped from the influence of their Egyptian teachings, and orientalists have no difficulty in finding in the scriptures references to the constant leaning of Hebrew thought toward Egyptian doctrines, symbols and mysteries. Thus did the Israelites come out of Egypt with a distinct picture of a holy ark or box in mind, and in their belief their welfare was bound up with its safety. (2)

But long before the Egyptian captivity the tribes Israel and their cognate kinsmen have been familiar with the arks of Babylon and Assyria. These also were phallic and bore the symbols of the lingam and yoni -- the male and the female principles in nature. In many of the Babylonian and Assyrian sculptures we may see winged figures, sometimes priests and sometimes eagle-headed men, gathered on opposite sides of a representation of a sacred grove or altar. These winged priests or angels (seraphim and cherubim) hold in their right hands the cones of the male palm and in their left small hand bags, in which the cones, no doubt, had been kept. These cones are directed toward the thirteen representations of the female palm or palm flower of seven petals and the action is that of pollenizing the flower. The tree or sacred lattice from which these "flowers" project is the female principle, or the mystical "tree of life." Borne upon a chest or base it becomes an arkite charm. Abraham, it will be remembered, came out of Ur of Chaldea, and in Abraham's mind were pictures of these Assyrian shrines. Indeed, wherever the Hebrews went, they were never far from some sacred ark belonging to one cult or another. (3)

EARLY HEBREW TRIBES RESEMBLED THE ARABS

The pre-Mosaic Hebrews were nomads with a primitive religion similar to that of the Arabs of the deserts. Their political organization was similar. Their culture was more like that of the nomadic Arabs than of the civilized Phoenicians, Canaanites and Babylonians. Like the Arabians the Hebrews built shrines of stones, or set up stones

to be worshiped as gods or as the abodes of gods. Stone worship is apparent all through the scriptures, and we find a sacred stone or mazzebah in every sanctuary. On these stones were poured drink offerings and they were anointed with oil. (Gen. xxv, 14.)

It is not strange that tablets of stone engraven with the words of the law should be thought sacred and carried in arks as objects of veneration and that the same phallic emblems employed by the Egyptians, Babylonians and Assyrians should be associated with them. The ark idea was one deeply engrafted in the minds of Asiatic peoples and in entering Canaan the Israelites did not escape it, for they found arks in the temples and sanctuaries of even the heathen Canaanites. These arks and their deities were frequently worshiped by the Israelites, and the Yahwistic prophets are constantly rebuking them for seeking out strange gods.

Sacred chests or arks were used by the early Greeks and Romans who, like the nations of Asia, placed in them their sacred relics, charms and fetiches. Apuleius and Plutarch describe the arks of Egypt, and Pausanias tells of the sacred ark of the Trojans which contained all their religious mysteries and which was taken in the siege of Troy and fell to Euripilus as his share of the booty. Nor is this idea of a sacred ark holding emblems of heaven's promises peculiar to Asia and the Levant, for all through the two continents of America the various tribes of American Indians had their sacred arks or boxes, and these were carried into battle just as was the ark of Yahweh militant by the Jews, to give success in battle. Like the Jews they believed that the god-power within the sacred bundle would rush out and destroy the foe, and like the Hebrews, their arks were sometimes captured by the enemy, and as frequently brought back because they had brought calamity to their captors.

DID THE HEBREWS HAVE MORE THAN ONE ARK?

It was the Rabbi Judah ben Laquish who flourished in the second century A. D., who first suggests a plurality of sacred arks. He contended that there were two arks that went with the Israelites in their wilderness wanderings. In one was the complete tables of the law and in the other fragments of the first tablets. More recent

investigations seem not only to confirm the suppositions of the Rabbi Judah but go far beyond in showing that there were many arks by the Israelites and that even the carefully edited scriptures of the Hebrews fail to eliminate all evidence of this fact. We now know that the books of the law were written long after the prophets and that the Hexateuch is the result of a compilation of several earlier accounts. It was Jean Astruc, a French physician, who first called the attention of the theological world to this and his discoveries have now been generally accepted by Biblical students. It is shown by these that the Scriptures embrace what are known as the Elohistic and the Jehovistic accounts, which explains the apparent differences of certain similar accounts, as for example the sixth and seventh chapters of Genesis. Thus arose the designations of J and E to mark the sources of the older stories of the Bible, later augmented by the Deuteronomic code called D. Then came the code of the Law of Holiness, H, which forms the greater part of the Book of Leviticus. Later scribes compiled the ecclesiastical traditions and religious teachings of the earlier time, beginning with the creation, and running through the whole Hexateuch, which is known as P or the Priestly code. After the captivity JEDHP were once more edited and combined to form the Hexateuch as we have it at the present time, and it was this completed work that was issued on the occasion of the Feast of Tabernacles as recorded by Nehemiah.

Now with all the careful editing received by these old documents of the Jews certain things have not yet been erased, despite the attempts of the priests to bend the older writings to fit the changing faith and beliefs of Israel. With the Jewish faith the "Ark of the Covenant" became a central religious institution, and the legends clustering about the Ark make it an object of extraordinary prominence. It was with considerable care, therefore, that in compiling the older codes, it was sought to eliminate all allusions implying the existence of several arks, and the doctrine of a single holy and mystical "Ark of the Covenant" written into the P code. This is so far apparent to the critical student of the Hebrew language and religious writings that Professor William R. Arnold in his "Ephod and Ark" published in the Harvard Theological Studies (Cambridge, Mass., 1917), states:

"The historical ark of Yahweh was not a unique but a manifold object, attaching to every Palestinian sanctuary that possessed a consecrated priesthood, and the theory of a single ark corresponding to that of a single legitimate sanctuary, is the last surviving neuteronomistic conceit in the theological science of the present day."

THE ARK CALLED AN EPHOD

Reference to the other arks in the Old Testament is hidden behind the word "ephod," which word had been consistently substituted by the scriptural editors. We read of the ephod as a loin cloth or apron, and David is described as wearing a linen ephod when dancing before the Lord. Again we find that in priestly times the ephod is used to describe the ceremonial vestment of the priest. But a third application of this word shows no relation to the former descriptions and we find it was a solid object used in divination. In 1 Sam. xxi, 9, we read of the sword of Goliath wrapped in a cloak lying in the sanctuary of Nob "behind the ephod." What then is this ephod and why have the priests substituted this word for another which they wish to blot out ? What is the expunged word ? This word for which the "solid" ephod has been substituted is none other than aron, an ark or chest. It is the same priestly instrument of divination that was used all through the land of Palestine. In substituting ephod for ark the late priestly editors sought to protect a doctrine that had grown up and to eliminate the grosser references to the use of the "sacred coffer."

Let us pause for a moment to read from the original Hebrew through a careful translation made by Dr. Arnold, professor of Hebrew at Andover Theological Seminary, what the prophet Jeremiah himself had to say of the "box of Yahweh." Let us remember that the Israelites were scattered and that the monarchy of Jeroboam had been broken up. The wretched remnant of North Israel for three generations had lived in captivity and their God had been relegated to a position of equality with other deities invoked with pagan rites among the sacred groves of Canaan. To these Israelites Jeremiah addresses the following words:

Return you wandering children, declares Yahweh, for I am your owner. And I will take you one from a city, and two from a clan, and will bring you to zion and I will give you shepherds after my own heart, and they will feed you with knowledge and discretion. And it shall come to pass that when you increase and multiply in the land of those days, declared Yahweh, that men will no longer speak of the box of Yahweh nor will it enter their minds nor will they invoke it, nor will they resort to it; neither will it be manufactured any more. (Jer. iii, 14 - 16.)

Professor Arnold commenting on these texts says:

"The box of Yahweh here referred to is not an individual object but an institution. Neither the fictional Sinaitic box of Jewish dogma nor yet the supposedly unique historical box of Solomon's temple, was resorted to and invoked in the days of Jeremiah by the people of North Israel. Evidently, too, the object which the prophet has in mind has been reproduced again and again in the past and might conceivably be multiplied indefinitely in the future, so that he cannot be alluding to a box whose essential character consisted in its harboring an ancestral fetich of the age of Moses. Nor should we overlook the significant implication of the context, it is as the cherished instrument of divine guidance that the sacred box is to be superseded by the ministrations of prophecy. For the rest it is apparent that Jeremiah had never heard of the fiction of 1 Kings vii, 9, regarding the Solomonic box, and that it would have been quite foreign to his temper to sympathize with it. To his mind, the box of Yahweh was a pagan excrescence which could not be too thoroughly eradicated."

In the judgment of the modern student of Biblical knowledge the individual ark or chest left in Solomon's Temple was not of such special intrinsic value as to tempt the spoilers of the Temple, whether Shishak (1 Kings xiv, 25), Hazael (2 Kings xii, 18), Tiglathpileser (2 Kings xvi, 8), Senacherib (2 Kings xviii, 15) or Nebuchadnezzer (2 Kings xxv, 13 ff). Certainly in the elaborate catalog of objects taken from the Temple by these raiders if the ark or chest had been a valuable article it would have been specifically mentioned and its loss proclaimed as a calamity. If by some chance the box survived the ravages of four centuries of stormy Hebrew history, a thing scarcely to be expected of a wooden box of acacia wood, housed in a damp stone building often out of repair, it would have finally perished in the flames when the Temple was destroyed. Very likely the Solomonic box fell into decay long before 586 B. C. when the Israelites lost their independence. Jeremiah would scarcely have saved it for he was not an advocate of divination by means of a sacred box but a believer in "inspired human speech," a long step ahead in the evolution of the Hebrew faith.

Although, it is true, that priestly divination had taken the place of the rite of divination by means the box of Yahweh, still the priests remembered their ancient

right of bearing this box before them and the traditions of invoking the counsel of Yahweh by its means were still current, though such invocations were frowned upon by the prophets who now led the religious thought of the Hebrews.

ESTIMATE OF THE ARK CHANGED

Some years after the destruction of Solomon's Temple the question arose as to the purport of the Solomonic ark about which so many traditions clustered. The box of Yahweh had now become a dogma and the scribes to fortify these priestly legends are believed by some modern theological critics to have deliberately interpolated Deut. x, 5 and 1 Kings viii, 9, 21. The original accounts of the tables of the law, according to competent authorities on the Hebrew scripture had nothing whatever to say of a box or ark. Nor, on the other hand, did the original stories of Solomon's Temple have anything to say about the Sinaitic tablets. The fact that the Hexateuch was compiled long after the writings of the prophets gave the scribes ample time to interpolate, edit and gloss the original documents before them, and nothing is clearer than the fact that scribal midrash has altered completely original meanings and words in the earlier writings.

The critical student is referred to the Harvard Theological Studies III, "Ephod and Ark, a study in the records and religion of the ancient Hebrews," by William R. Arnold, Hitchcock Professor of Hebrew in Andover Theological Seminary. Dr. Arnold discusses, from the original Hebrew, this most interesting subject about which so many interesting traditions have arisen.

The "Ark of the Covenant" as an actual object in the sanctuaries of Israel served a useful purpose in the religious life of the Hebrew and directed the attention of an ignorant and wayward people toward a Jehova (Yahweh) who was a greater deity than man had yet conceived. And when the arks had passed out of existence as material things the Hebrew faith took a higher and more spiritual form. It was mistaken zeal for dogma that led the scribes and Rabbis to interpolate and gloss their scriptures in later years and so attempt to efface the real character of the arks or sacred boxes. That the religion of the Hebrews should have grown out of varied

beliefs in magic, in sacred charms and in the ability of certain persons to influence the Deity for the purposes of material gain is no impediment to the religion finally evolved. All mankind at one time believed in magic and to a large extent still does, but that does not detract from the fact that through painful errors, woeful mistakes and vain invocations, man may even yet discover God, when he his seen his error and searched aright. The story of the Hebrew faith is a story of an evolution toward spirituality and toward a higher conception of Deity than ever held before.

(1) During the past fifty years critical students of archeology, philology and history have produced a vast array of facts relating to the early history of the Hebrews and the evolution the Yahwistic religion of Israel. These facts were not available to the compilers of the canonical books now comprising our Old Testament when the council met at Nicea or Trent to determine what books were inspired and what were not. Thus after years of critical research in Bible lands, we of today a given a totally different perspective of many of the institutions and doctrines of the Hebrews.

One has only to attend the lectures given in any great Theological seminary or to read the books prepared by the professors teaching in these institutions to note that a vast change has come over the theological world with respect to the externals of religious belief and dogma.

(2) John P. Peters, D.D., Sc. D., Rector of St. Michael's Church, New York, and former Professor in the Philadelphia Divinity School, in his "Religion of the Hebrews" (1914), in discussing the ark says: "Was the Ark, then, a modification of the Egyptian god-ship, or is it in any sense due to the Egyptian use of ships to convey the gods from place to place? It seems to me probable that we should recognize here Egyptian influence, and that the Egyptian ship became among the Hebrews a box, very much as in the Hebrew flood story the Babylonian ship became a box."

(3) The sacred boxes or box-shrines of most oriental nations were not portable, for, like the pre-Mosaic Hebrews, it was generally believed by the Asiatics that the gods were localized and fix to certain spots or mountain peaks. The use of portable arks or box-shrines as traveling dwelling places for the god was an idea which the Hebrews

developed in a special way. It was an important link in the evolution of the God idea. With most of the Levantine peoples the sacred box was not removed from its "holy of holies" except in emergency, or for the purpose taking it to another shrine.

----o----

The Ceremony of Installing a Grand Master in 1768

By Bro. BRO. A. L. KRESS. Associate Editor. Pennsylvania

ON Nov. 23, 1768, John Rowe was installed as Provincial Grand Master for all of North America at Boston, Mass. A detailed description of the ceremony was recorded in the Grand Lodge minutes "for the direction of those who may have the Management of such a Solemnity on any future Occasion," which may be found in the Reprint of the Proceedings of the Grand Lodge of Massachusetts, 1733 - 1792, pages 148-161.

The brethren assembled at the hall and after the Grand Lodge was opened, Henry Price, acting as Provincial Grand Master, proceeded to read the Duke of Beaufort's deputation appointing John Rowe as Provincial Grand Master. The Grand Secretary then proclaimed him to be such, the lodge signifying their approbation "by the usual significant testimonial of Three times Three." After a procession around the hall and a short address by Henry Price, a minister present offered the following beautiful Masonic prayer:

THE PRAYER "O most Glorious and Eternal God! who art the infinitely allwise Architect of the Universe: We thy Servants; Assembled in Solemn Grand Lodge, would now extol thy Power and Wisdom in the Works of Creation and Providence: Thou said let there be Light and there was Light: The Heavens opened and declared thy Glory, and the Firmament Spangled with thy handy Work; The Sun who Rules

the Day, gave Light to the Moon; the Moon who Rules the Night, tells to the listening Earth the surprising story of her Birth, so that there is one Glory of the Sun, another Glory of the Moon, and one star differs from another star in Glory, and all by most Wondrous signs and Tokens, without Voice, Sound or Language, solemnly Proclaim Divine Mysteries. We adore thee for that distinguishing Characteristick thou hast given of Man, being made in thine own Image, and hast above all thy Creatures made him Lord of this lower World, and given him a capacity to imitate thy Moral Perfections. We beseech thee to give us thy Servants at this Time, Wisdom in all our doings, Strength of Mind in our difficulties and the Beauty of Harmony in all our Communications with one another: But Grant, O Lord! that thy servant now about to be Solemnly invested with the Authority and Rule over the several Lodges in this part of the World, may be endued with Knowledge and Wisdom to instruct and explain to us the Mysteries of Masonry: and grant that we may understand, learn and keep all the statutes and Commandments of the Lord, and this Holy Mystery, pure and undefiled unto our Lives end; that Brotherly Love and Charity may always abound among us; let this be always the Cement of our Society, each one striving how to be most beneficial to Mankind.

"And when we have finished our Work here below, let our Transition from this Earthly Tabernacle be to the Heavenly Tabernacle above, where safely Lodged among thy Jewels, we may Shine with Thee for ever and ever.

"We ask all in the Name of him who stood on the Pinnacle of the Holy Temple, even Christ Jesus, our Lord, Amen.

"The foregoing prayer, performed by the Revd. Brother Bass, The Grand Master Elect standing before Solomons Chair,--and Grand Master Price at his Right hand, The Bible open at the Gospel of St. John, the Compasses open and the Square laid thereon all laid on the Table before the Grand Master, he proceeded to give the following Charge to the new Grand Master:

THE CHARGE

" 'Right Worshipful Brother. The first and most essential requisite towards a right conduct in the great trust you are undertaking is to study the utility as well as to enforce the practice of all moral and social duties.

" 'Here sir, is the Bible, the Compass, the Square, the Level and the Plumb Rule, the Symbols of Masonry: The first is to be the Rule and Guide of your faith; the others are well known Instruments necessary to Builders. The Compass teaches us Prudence and circumspection; the Square teaches us Justice and Truth; The Level and Plumb teaches us the Equality of states, and Uprightness of Conduct among Masons. If there be any virtue and if there be any Praise, think on these Things.'

"Then Grand Master Price took the Collar with the Jewel appending thereto, and put it over the Neck of the new Grand Master, and said, 'Receive this Jewel as the Badge of Dignity; The Sun here Represented, as it enlightens, warms and cherishes the Earth, so you are to be the Great Light and Comforter of the lodges; The Compass extended on it, sheweth, that his Dimensions and Influences are within the Compass of Science, of which you are to be the Patron. Let me now Seat you in Solomon's Chair (The Grand Master gently with both hands placed the new Grand Master in the Chair) and Cover you with the distinguishing Badge (and put his Hat upon his Head) of Superiority; and may you long enjoy this eminent Station, for the good of Masonry, and be a Crown of Honour to ourself for ever and ever.'

"The Grand Master, Deputy Grand Master, Grand Wardens, and all the other Grand Officers, Masters, Wardens, and Brethren of Lodges in Course, Congratulated the New Grand Master upon his exaltation and then retired to their places.

"Then the new Grand Master called to Order by a Stroke of the Hammer and stood up and gave his Benediction to the Brethren, as follows:

"'May the Grand Architect of the Universe, pour down his Blessings on this Society, and enable me to discharge the great Trust reposed in me, to the Honour of his Name,

and the Royal Art: and may there never be wanting such to fill the Chair who shall promote Masonry, and the Good of Mankind, so long as the World endureth. Amen !'

"Then Lodge was closed in Form.

"Then the Marshall call'd forth the Officers and Brethren in the Order they were to be formed for the Grand Procession to Church, as follows:

1. The Grand Tyler, with the Constitution Book open on his left arm, and a Naked Sword in his Right Hand

2. Two Bands of Musick, belonging to the 59th and 64th Regiments.

3. The Brethren of Newburyport Lodge.

4. The Master and Wardens of Newburyport Lodge.

5. The Stewards of the Apprentices Lodge

6. The two Wardens of the Apprentices Lodge.

7. The Brethren of the Apprentices Lodge, two and two.

8. The Secretary and Treasurer of the Apprentices Lodge.

9. The Master of the Apprentices Lodge.

10. The two Stewards of the Fellowcrafts Lodge.

11. The Wardens of the Fellowcrafts Lodge.

12. The Brethren of the Fellowcrafts Lodge, two and two.

13. The Secretary and Treasurer of the Fellowcrafts Lodge.

14. The Master of the Fellowcrafts Lodge.

15. The two Stewards of the Masters Lodge.

16. The Wardens of the Masters Lodge.

17. The Brethren of the Masters Lodge, two and two.

18. The Secretary and Treasurer of the Masters Lodge.

19. The Master of the Masters Lodge.

20. The three Grand Stewards.

21. The Plumb carrier, The Chaplain, The Level carrier.

22. The Square carrier, The Bible carrier, The Compass carrier.

23. The Grand Sword bearer with the Sword of State.

24. The Grand Secretary and Grand Treasurer.

25. The Grand Wardens.

26. The Deputy Grand Master, The Grand Master, The past Grand Master.

27. The past Deputy Grand Masters and past Grand Wardens.

28. The Grand Marshal.

The procession then moved to Trinity Church where the Reverend Brother Bass preached a sermon."

MASTER'S LODGES

It was the practice of the Moderns to charter "Masters Lodges." No one so far has given us any satisfactory explanation for this or what distinguished these "Masters Lodges" from others. We find them in many places. Bro. M. M. Johnson believes these "Masters Lodges" worked the "Chair Degree." It is interesting to note that in the

above ceremony, the jewel of the Master of the "Masters Lodge" was the Pantheon, while that of the Masters of the other two lodges was the Square. I judge the Pantheon was intended to symbolize Solomon's Temple. Has anyone any opinion as to its significance as used above?

In the public processions of that time, the brethren walked hand in hand, in twos. There was some debate as to aprons for the above occasion, and it was finally agreed "that those Brethren who do not choose to Line their Aprons with Green Silk, may wear them plain, or line them with any other Colour'd Silk but Blue or Red, and no Precedency be taken by any Brother with a Lined Apron, to those who wear Plain ones."

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

LEGISLATING

THERE is a strong tendency at the present day to resort to new laws ad hoc on every possible occasion. Is some reform demanded, some abuse to be removed or any emergency arise, straightway a brand new piece of legislation is proposed, more often than not hurriedly drafted in the first place and ignorantly amended in the second, before it reaches the statute book.

It is a state of affairs to which a democracy is peculiarly exposed and it is not a healthy state. Those familiar, for example, with the history of Athens will remember how in its decline the flood of laws, enactments and decrees rose higher and higher. It is quite certain that in the great majority of cases the situation held out as the reason for proposing a new law today is not due to the lack or sufficiency of old laws to serve the purpose, but to failure in their enforcement. It is a pathetic fallacy, due we must suppose chiefly to ignorance, that a new law will set everything right. No need to bother about the machinery of enforcement, that is a detail, and like most details

uninteresting. There is no opportunity in it for a campaign, for honor and glory - and political advancement.

The same general tendency seems likely to overflow into the affairs of the Craft. Grand Lodges, not content with the traditional organization and the old and well-tried sanctions under which it operated, are experimenting more and more with new regulations, some of them very radical in principle. There is a constant increase of centralization. More and more the old rights and privileges of the lodges are being curtailed. More and more the ancient powers of the ruling Masters are being put into the hands of Grand Lodge officials - generally in the name of executive efficiency, uniformity of work, or maintenance of discipline.

A very unusual piece of legislation recently passed by one of our Grand Lodges may be cited as an example. Not only is it a completely new departure in itself, but it is also apparently retroactive, a most dangerous thing in principle and establishing a very bad precedent. According to this enactment it seems that every Mason who has been tried and condemned on a criminal charge in the courts of the state is to be ipso facto and automatically expelled from the Fraternity, without any further investigation or the privilege of a trial before his brethren. Privilege is hardly the proper word, for it is one of the ancient rights of a Mason which date back to the ages when the Craft was Operative as well as Speculative.

It is very probable that many brethren will not at first see the point. If a man is a criminal he is unfit to be a Mason. He should never have been permitted to enter, and the quicker he can be got rid of the better. The automatic method does get rid of him without any formality or fuss or delay, and is therefore to be commended. This is very plausible, but the reasoning on which it is based is fallacious. For instance, there is a tacit assumption that the verdict of the court is infallible. When the point is raised we must admit that it is not, that innocent men have often been condemned. Are we to desert a brother in the hour of his greatest need? But further there is yet another assumption, that what is a crime before the law of the state is necessarily un-Masonic conduct, an offense against the laws of the Craft. We know very well that this is not the case when we stop to think, even though in great part the two codes may agree. Political offenses, for example, have never been regarded as in themselves censurable from the Masonic standpoint. A rebel against the state is not as such to be condemned

by the Craft. Hundreds of cases could be cited to substantiate this. Again, Masonic law does not view an action from the same point of view as that of the state. To the latter if the action falls within a certain external definition it is a crime. Motives and circumstances may be considered in determining a sentence, but do not affect the question of guilt in the eyes of the law. But motive and circumstances make all the difference in estimating moral delinquency, and it is with that alone that Masonry is concerned. It follows that many actions are un-Masonic and dishonorable that are legal, and some things are legal crimes that are not dishonorable or immoral. Possibly very few, but the possible existence of any means the possibility of grievous wrong to a brother if the action of the Masonic code become a mere reflex of the juridical machinery of the state.

But what is the reason held out for the passage of such a disturbing enactment? The answer is illuminating - it is because a number of lodges have failed to do their duty in the past. Either no charges have been preferred, or inadequate penalties were inflicted. Here we have the root of this radical and dangerous growth laid bare. It is not the deficiency of machinery to meet the case, but its non-enforcement. If lodges have not done their duty and nothing was done about it whose fault was it? If the Grand Master and the Grand Lodge had done their duty in the matter no cause for scandal could have arisen. Either the particular lodges would have taken appropriate action when directed so to do, or they would have ceased to exist. Perfectly adequate means exist, of ancient establishment and well tried, to remedy the evil, but they are allowed to lie idle; and for that reason a new and dangerous process is to supersede it, which because it is automatic presumably is expected to work. But if the evil lies in non-enforcement will the present law be enforced? In the same breath as it were that we are told of it, it is also suggested that certain exceptions will be made in the retroactive clauses. That is, in effect, that discretion will be used - by somebody. Discretion is an excellent and necessary thing, only in an automatic law there is no room for discretion legally, it is irregular, and itself a breach of or disregard for the law.

Here lies the sting of the whole matter, these new rules and regulations that over-ride the old established laws of the Craft are proposed, not because the latter are not good, or are no longer suitable to present day circumstances, but because they have not been enforced. The new rules in general are even more difficult to enforce than the old, and so we start on a downward slope, continually inventing new laws today to meet the inoperation of those of yesterday, while the habit and temper of non-enforcement is

continually growing stronger. In the language of the Scripture it would be well to "Stand in the ways and see, and ask for the old paths, where is the good way, and walk therein."

* * *

WHAT'S IN A NAME?

FROM one point of view very little. As Shakespeare remarked the rose would still be a rose whatever it was called. Yet practically there is a great deal in a name, and it makes a great deal of difference l in our communications with our fellows whether the right name, the right descriptive word be used. And "right" in this connection means the word that has the most power to evoke in the hearer the same thought as is in the mind of the speaker. That this can be done exactly is hardly possible, we come nearest to it in the technical terminology (which might be called the private slang) of scientists, engineers and such like people. This kind of speech is about very closely defined things or objects, the subsidiary associations that words used in ordinary conversation possess for most of us are kept down to a minimum, so that a technical expression means, and can mean, only one thing - to those familiar with it.

This is not the case, for instance, with the name with which we started. A rose can mean many things from a blushing maiden to a member of a widespread order of plants. It may recall old-fashioned gardens, or the hopes and joys of the long buried past - anything with which it has been connected in our lives.

Words being thus almost living things, part of our mental furniture, growing in meaning as we advance in knowledge and experience, they really have an importance not easily estimated. For example, some of our correspondents are inclined to criticize the term "Study Club" as not the best title for the organization it is intended to designate. In the letter published in the January number of THE BUILDER the confusion caused by the possibility, in a large lodge with many social activities, of mistaking it for some other club is advanced as a reason for making a change. We are

inclined to go rather deeper for a reason, though without any intention of belittling the one advanced, for indeed the first requirement in a name is that it should be unambiguous, that so far as possible it shall be sufficiently distinctive to prevent such confusions and mistakes. Nevertheless there seems to be a more fundamental inappropriateness in the term. A club is primarily a social organization. All the primary associations that we have with the word are of this character. A club tout seal is a place where a special group of men - or women - can meet and talk, lounge, play, eat, and perhaps sleep. Certain kinds such as the golf, the country, the athletic, which specializing in some social amusement, sport or recreation, nevertheless keep in line with the primary conception. Now far be it from us to suggest that Masons interested in learning more about the institution of which they are members cannot or do not enjoy themselves when they meet together, that there shall be no social intercourse at their gathering. The very existence of the National Masonic Research Society is bound up with the contention that this kind of study can become a most interesting and fascinating pursuit - in common speech that it is great fun, and can give all kinds of thrills to the student in search of elusive facts; and so there is no reason why those interested in studying Masonry should not have a club. But we begin here to come up against the customary usage of words. We have, for example, plenty of Historical Societies and Associations, but no Historical Clubs. There are no Biological or Mathematical or Engineer Clubs in this sense. It seems that the word "club" is on a somewhat lower level; or perhaps on a different plane, would be a more non-committal way of putting it. Architects may belong to a Society, Organists to an Association. If in a large city we find a Club of Architects or Organists, we understand at once the distinction and the different purpose of the two organizations.

The proper place for Masonic instruction is the lodge. It is true that under the present circumstances in this country there is not much likelihood of many lodges realizing this, or trying to revive this well-nigh obsolete function. But as it really is their function no machinery should be set up to do this work of a character such that it will tend to perpetuate the present state of affairs. For this reason the word society or association were better avoided as implying a too self-sufficient and independent organization. The word "group" has been suggested, and it certainly seems to fill most of the requirements, but it is perhaps too indefinite. Of all possible terms "circle" certainly seems the best. In the first place it has associations with reading and study. In Germany the "Correspondence Circle" has long fulfilled similar functions to those of the National Masonic Research Society with us. On the other hand, though suggesting a group with some form and coherence, the organization is so slight that it can easily blend with any other - it is quite within usage to speak of a circle, a learned circle, an upper or inner circle, in a larger and more inclusive organization. A Study

Circle in a lodge is ready at any time to coalesce with the lodge itself when the Master and brethren are willing.

On the other hand "Study Club" has already a tradition behind it, and it may be that by now it would not be well to change it. It would be interesting and instructive to learn how our members feel about it.

----o----

The Symbolism of the Old Catechisms

By BRO. R.J. MEEKREN

THE light that may be shed on the subject of Masonic symbolism by those curious documents which have been grouped under the term "Old Catechisms" has now to be considered. There are not many of them, and few but students know much about them or even of their existence. This is not at all the place for anything like a full account of them, yet a brief description may be of assistance in estimating whatever value they may be supposed to have. Two of them appeared in print in 1730 as exposures of the secrets of the Craft, and have since then been reprinted a number of times; they were both reproduced in full in the Appendix of Gould's History. The catechism proper of one of them is also to be found in Mackey's History. Other documents of similar character have turned up in more recent times, some of which have been published in various Masonic journals and Transactions; there are about a dozen of them all told, including the MS. recently discovered by Bro. W. J. Songhurst, Secretary of Quatuor Coronati Lodge.

The matter contained in these documents it must be confessed appears as strange to the Mason today as it must to the profane, though naturally, seeing that it professedly relates to the Craft, certain things are referred to that form part of our own system. As for example the lodge, the Temple of Solomon, the square and compasses, and so on. But the natural judgment on first examining any one of them would be that it was an

invention by somebody who really knew no more about Masonry than any outsider could pick up.

A closer acquaintance with the different documents might lead to a modification of this view, however. It is possible that they represent, fragmentarily, parts of the old Operative esoteric system. Though it must be admitted that with no record of the intervening stages of the evolution, it certainly leaves the matter open to doubt how the Speculative system could have been erected on such a meager foundation. The chief argument would be the incomplete nature of the documents in question. Mackey assumes quite decidedly that the Catechism he reproduces represents the ritual "accepted by the Speculative Freemasons from their Operative brethren, and used until the genius of such ritualists as Desaguliers invented something more worthy." (1)

Whatever they may be they are not rituals. The most that could be said is that they have some ritual references and give some disjointed description of the ceremonies of admission. Their contents vary a great deal, but the most natural conclusion is that they are copies of, or based on, memoranda made by individuals for their own use, for the purpose of retaining so much as would be necessary to establish their claims to be received as members of the Fraternity. This supposition fully accounts for their incompleteness and unsystematic nature. One of them, the Mason's Confession, published in the Scots Magazine in 1755, purports to give what an anonymous individual, who had come to regard the Institution as sinful and invented by the devil--"idle nonsense" and "horrid wickedness" are the terms he uses--is able to remember of his admission to the Fraternity some twenty-eight years before; apparently, judging by internal evidence, in a lodge of strongly Operative character. Another, the Sloane MS. No. 3329, appears to be a compilation from more than one source, with some unsympathetic comment by the compiler. All the others seem to have the character suggested above, that of private memoranda.

For our present purpose no more need be said on this score. Disregarding their origin, and making no judgment on their value or authenticity, but merely taking them as they stand, let us see what they offer in the way of symbolism. There is, however, one other document, though it is of even more questionable character, to which it may be useful to refer, one which has been reprinted many times and is even yet to be

obtained, and that is Prichard's Freemasonry Dissected. The reason that it may be useful in this connection is that though much longer and more diffuse, and much more coherent in arrangement, yet there is nothing in its first part that has not a parallel in one or other of the Old Catechisms, though more frequently in a less developed form. One might suppose the notorious Dissector compiled his account from different sources; or on the other hand it may be taken as additional support for the supposition that the other documents contain only fragments of the actually existing catechisms. But that again is a question apart from the inquiry on which we are engaged. The point is that it does seem allowable to compare the often times cryptic phrases of the more archaic documents by comparison with the expanded account of the Dissection, when that may appear to shed some light upon this very obscure subject.

The very first point that strikes the attention is the existence of some kind of initiatory rite. That such existed was well known to the profane even in the 17th century, as witness Plot's account, and Aubrey's note in his Natural History of Wiltshire, both of which have been often quoted. (2) But such a ceremony, or in fact any ceremony at all, however simple, must be to some degree symbolic. From the four documents that pretend to give some account of this initiation (The Mason's Examination, The Mystery of Freemasons, The Mason's Confession, and the unpublished Chetwode-Crawley MS.) we learn the following. The first describes a form of preparation of the entrant at the door; his knee is specifically said to have been made bare, and everything made of metal is taken from him. Later his elbow is spoken of as bare also. The Mystery corroborates this by mentioning a demand by the doorkeeper for any weapons he may have, and later describes him as being bare knee'd. It might almost be supposed that the breast was bared, too, but this is not explicitly stated.

PRIMITIVE MAGIC APPEARS

Now these requirements have a suspicious flavor of magic about them. The deprivation of everything made of metal about the person as a preparation for the performance of a ritual, magical or religious, may even go back to a period of transition from the use of stone implements to the higher culture in which bronze and iron were used. The requirement would in any case carry the origin of the ceremonies back to a time when its necessity was generally presupposed. It is quite certain that

this condition did not exist two hundred years ago in England, nor the anthropological knowledge for its comprehension. Indeed one may guess that there was even then a tendency for it to break down into a purely formal requirement, the giving up of some metal instead of all, as the surrendering the sword, then very commonly worn by all men above the lowest classes, and with this there would be the possibility of an obvious interpretation--that of submission, good faith and peaceful intention.

In the same way the baring of parts of the body would appear to have in origin the purpose of making actual contact with sacred objects. In the old form of judicial oaths, still in force in some countries, the Bible is kissed, as earlier still were the holy relics on which the oath was taken. The hands of kings were kissed, as are those of priests in the Greek Church. The Holy Sacrament may not be received with gloved hands, and Moses was told to remove his shoes on holy ground. So according to the Confession the entrant had his bare elbow on the Bible, and the Mystery says he knelt bare knee'd within the square, while both say the compasses were held to the breast. As the two latter instruments seem to have been sacred, almost fetich objects, the sanctity of the oath was increased by contact with them while taking it. The following quotations will show the way in which they were regarded:

How was the Master clothed?

In a yellow jacket and a blue pair of breeches.

and

Would you know your Master if you met him?

Yes . . . by his habit.

What colour of his habit?

Yellow and blue, meaning the compass which is brass and iron.

Again from the Confession:

Where is your Master?

He is not so far off but he may be found.

Then if the square be at hand it is offered on the stone which they are working . . . and so the square is acknowledged to be their Master.

And again:

How set you the square?

I ca' in two irons in the wall, if two will not serve three will

and that makes both square and level.

The author comments on this to the effect that two nails are driven into the wall at the same height on which one limb of the square can rest, and another perpendicularly underneath so that the other limb can be pushed up against it, the three points naturally out line a square, and give also a horizontal. He adds, however, that "ordinarily they ca' in but one" and goes on to remark that "the reason it is said to set the square and not hang it, is They're not to hang their Master."

But the matter is even more explicitly stated later on where the question is asked:

How many points in the Square?

Five.

What are those five?

The square our Master under God is one, the level's two, the plumbrule's three, the handrule's four and the gage is five,

Other references to these implements will be quoted later in another connection which will further illustrate the estimation in which they were apparently held. We will now consider some other accounts of the preparation. Prichard has the following description of the entrant's condition:

"Neither naked nor clad, barefoot nor shod, deprived of all metal and in a right moving posture."

The last phrase might be modernized "in a most pitiable state."

With this may be compared the Examination:

How was you made?

Neither naked nor clothed, standing or lying, but in due form.

And the Essex MS.:

What posture did you pass your oath in?

I was neither setting nor standing, lying, hanging nor properly

kneeling, clothed nor naked, shod nor barefoot, but as a Brother

knows how.

The Sloane MS. has:

What were you sworn by?

By God and the Square.

Whether above the clothes or under the clothes?

Under the clothes.

Under which arm ?

The right arm.

Which presumably refers to the necessity of the square being in contact with the body, and may be better understood by the following from an additional question and answer in the Mystery, apparently not quite consistent with the previous quotation:

What was you doing while your oath was tendering?

I was kneeling bareknee'd betwixt the Bible and the square.

to which the note is added,

N.B. There's a Bible put in the Right Hand and the Square under the

Right Elbow.

The Dumfries-Kilwinning MS. No. 4 gives the following account; the spelling is modernized:

How were you brought in?

Shamefully with a rope about my neck.

What posture were you in when you [were] received?

Neither sitting nor standing nor running nor going but left knee.

Why a rope about your neck?

To hang me if I should betray my trust.

Why upon your left knee?

Because I would be in so humble a posture to the receiving Royal

Secret.

Why might perhaps be paraphrased, "Because it was fitting I should be in such an humble posture when receiving the Royal Secret."

Now such primitive rites as seem to underlie these variant accounts are hardly symbolical. The metal was taken from the person of the neophyte for the same reason that a surgeon washes his hands in a disinfectant, to remove a dangerous influence that would militate against the success of what was to be done. Of course the primitive science had no foundation in fact, but it was based on reasoning and the action following from it was logical, and so to say, a matter of commonsense. At a later stage, with increased knowledge the original reason becomes obscure and finally forgotten. Conservatism however maintains the action, and so new, and usually mystical, reasons are invented. But at the period to which our documents belong mystical reasons would not serve; it was on the whole a shallow, materialistic,

unbelieving age, and so the stress is laid on the personal humiliation involved, and the ceremony does in a sense become truly symbolic. Not of course that this aspect was entirely new. All societies and communities tend to magnify their own importance, it goes to make up the elusive thing called esprit de corps. If these sources give us any real information it would seem that the Operative organization insisted that it was honored by no man, however great, who joined it, but that itself honored all whomsoever it received whatever their rank and station. In form at least it insisted that the entrant came of his own will, and made him submit to forms certainly well designed to express humility and submission.

The majority of these documents state explicitly that the proper place for performing these ceremonies was out of doors. There is no need to remark that this is also a mark of its primitive origin. For example, the Essex MS. has this:

Where was you made a Mayson?

In a just and perfect lodge.

How many make a lodge?

God and the Square with 7 Right and perfect Maysons in the highest

Mountains or in the lowest valleys in the world.

The Examination says:

Where was you entered?

In a just and perfect lodge.

What makes a just and perfect lodge?

Master, two wardens, four fellows with Square, Compass and common

gudge.

Note that this again makes the number seven. Gudge undoubtedly is a dialect form or corruption of gauge. Then follows:

Where was you made?

In the Valley of Jehosaphat behind a rush bush where a dog never heard to bark or a cock crow, or elsewhere.

The last clause, "or elsewhere," is apparently an emendation following the disuse of the traditional outdoor meetings. And because of this disuse the "lowest valley" receives a Biblical name and is obviously on the way to a symbolic interpretation.

The Confession has this:

Where should the Mason word be given?

On the top of a mountain from crow of a cock, the bark of a dog, or the turtle of a dove.

And in another place:

Where place ye your lodge?

On the sunny side of a hill that the sun may ascend on't when it

rises.

The proviso that the place be out of hearing of the sound of the common domestic animals means that it should be far from human habitation. This is brought out in the Chetwode-Crawley MS.:

What makes a true and perfect Lodge?

Seven Masters, five apprentices, a day's journey from a Borrowstown without Bark of a Dog or Crow of a cock.

Such form of expression at the least verges on figurative or poetic symbolism.

The number of those present seems to have been regarded as important, and except in one case is always uneven. The Sloane gives six, two masters, two fellowcrafts, and two "Interprintices," but says "five will serve." The quotation from the Essex MS. Given above stipulates "five or seven." The latter seems to have been regarded as the proper number taking the evidence as a whole, but in an additional fragment appended to the Essex we have this:

And how many Masons was so called?

Any odd number from three to thirteen.

The Confession mentions another number:

Who made you a Mason?

God Almighty's holy will made me a Mason, the square under God made me a Mason; nineteen fellowcrafts and thirteen entered 'prentices made me a Mason.

The Confessor remarks that there weren't really this number present, but "so I was taught to answer."

The Essex MS. and two others have the following explanation, which itself needs explaining:

Why do odds make a lodge?

Because all odds are men's advantage.

Which seems to mean that odd numbers are lucky-- which again is magical.

HOW THE LODGE WAS SITUATED

We saw that the Confession placed the lodge on the sunny side of a hill that the first rays of the rising sun might strike it, for that seems to be the meaning. Every one of our authorities (except an appended fragment to the Kilwinning MS.) has something to say about the situation of the lodge.

The Essex and the two parallel versions have this:

How doth that Lodge stand?

Perfect East and West as all holy temples do.

The Examination and the Mystery:

How is it seated?

East and West as other temples are.

The Confession:

How stands your lodge?

East and West as kirks and chapels did of old.

Why so?

Because they were holy and so ought we to be.

Prichard gives as a reason: "Because all churches and chapels are so or ought to be so," while Kilwinning and two others mention the orientation of the Temple of Solomon to account for it:

Which way stands your lodge?

East and West because all holy churches and temples stand that way and particularly the temple of Jerusalem.

But though the Essex does not refer to the Temple in this place it has later the following question and answer:

In what part of the temple was the Lodge kept?

In Solomon's porch at the west end of the Temple where the two

pillars are set up.

Now this is probably an explanation on the same lines as the identification of the deep valley in which a lodge might be held with the Vale of Jehosaphat. The original setting or situation was East and West, in reference to the rising sun. It was naturally associated with the orientation of churches with which of course the Operative Masons were familiar; and after the Reformation, as the Bible became a popular book, the Temple analogy would almost inevitably be adopted if it had not appeared before, which is quite possible. There are other indications that the East and West direction was regarded as important. The Chetwode-Crawley MS. has:

Which way blows the wind?

East and West, out of the South.

Prichard has only "Due East and West" for answer to the question.

The fact that in several forms the lodge is called after St. John may be of importance in this connection. We begin to get a composite picture of a lodge formed on a hilltop towards the east. It would almost appear that the original time of assembly was sunrise, or rather just before it. Now the assembling on hilltops on midsummer day before dawn was a very widespread and persistent folk custom of a primitive religio-magical type. But midsummer day is also the day of St. John the Evangelist, a coincidence that seems significant, for there are certain independent traditions that may point to the lodges originally meeting only once a year. But such a state of affairs, one would judge, had long passed at the period to which the relics we are considering properly belong. It is perhaps not surprising, in view of the zealous Protestantism of North Britain, that in the two versions of definite Scottish origin no reference to the Saint appears. The Sloane MS. (which Gould however thought was drawn, at least in part from Scottish sources) does mention him, thus:

Where was the word first given?

At the tower of Babylon.

Where did they first call their lodge?

At the holy chapel of St. John.

Perhaps it was from some such variant that Prichard got the word "holy."

From whence came you?

From the Holy Lodge of St. John's.

Though as we have seen it appeared in the "holy temples" referred to as a reason for placing the lodge East and West.

In the above quotation from the Sloane MS. there seems to be a reference to the history of the Craft in the Old Constitutions, which assigns the first definite organization to the occasion of building the Tower of Babel. While the second answer seems to indicate an attempt to explain or rationalize the ascription of the lodge by assuming that it had first met in a sacred building dedicated to St. John.

Before we leave the lodge there are some other references that should be considered. Prichard has a set of questions as to the positions of the Master, Wardens and a Senior and Junior Entered Apprentice. The arrangement seems rather self-conscious and artificial The Examination and Mystery both seem to be corrupt at this place, but together they seem to indicate the following as their original:

How do Masons take their place in work?

The Master's place southeast, the Warden's place northeast and the

fellows the eastern passage.

The Essex and its parallels seem to have had:

What is the Master's point?

At the east window waiting the rising of the sun to set his men at

work.

What is the Warden's point?

At the west window waiting the setting of the sun to dismiss the

enter'd apprentices.

This last is intermediate between Prichard and the former quotation. It would be comparatively late as the presence of windows supposes a building. The more primitive arrangement fits into the old outdoor meeting very well. The lodge would be a level area on the hilltop marked out or enclosed in some way, leaving an opening to the east and presumably another to the west, for designating the particular passage as "eastern" implies more than one. The entrant conducted in at the latter would be approaching the sunrise, and those forming the lodge would be all facing him. There are several references to day and night, of which the version in the Confession is representative:

The day's for seeing, the night for hearing.

Prichard and the Kilwinning MS. make two bites of it. The former has:

What's the day for? To see in.

What's the night for? To hear.

LIGHT IS SYMBOLIZED

Now the Mystery describes the entrant being taken "by two Wardens" through a "dark Entry" and "conducted from Darkness into Light." But before we go further with this it may be as well to consider another point which is stressed in all our documents except the Trinity College MS. As the latter has only eleven questions and answers in all it can hardly be supposed to be complete, so the omission is not very significant. The question in the majority of cases is

How many lights in your lodge?

to which, however, the answer varies considerably. The majority agree that there are three, but the Kilwinning MS. and the second catechism in the Sloane MS. have only two. They are said to be, giving some typical answers:

Three, a right east, south and west.

The southeast, south, and southwest.

Three, the northeast, the southwest and the eastern passage

The Essex group explains them as representing the three persons of the Holy Trinity, Father, Son and Holy Ghost, while the Examination refers them to the Master, Warden and Fellows, and the Chetwode Crawley MS. says "one denotes the Master, the other the word, and the third the fellowcraft."

The explanations in the instances where two only are given are; Kilwinning:

Ye sun riseth in the east and sets all men to work, and sets in the west and so turns all men to bed.

While Sloane says "that there is one to see to go in and another to see to work."

In all these varying forms a general underlying meaning seems present. The lights originally had to do with celestial phenomena, and not with such artificialities as windows and candles. On our supposition of an outdoor assembly before dawn on St. John's Day all these references seem to arrange themselves in something like order. The neophyte, brought to the lodge while it is yet night, is in darkness, represented at a much later period by a dark anteroom. He can only hear directions given to him. At sunrise he receives light, physically, as well as symbolically by being "entered" to the Craft, and being entrusted with its secrets. That the lights are sometimes explained as referring to the Holy Trinity, or to the Master and celestial luminaries, are only inevitable symbolical developments.

THE KEY OF THE LODGE

The subject has by no means been exhausted but we will consider only one more point, the key. There is as much unanimity in mentioning this as there was on the lights, but even more importance seems to have been laid on it, though its possibilities seem much narrower. We may take the Essex MS. as typical:

Have you a key to the lodge?

Yes I have.

What is its virtue?

To open and shut, and shut and open.

Where do you keep it?

In an ivory box, between my tongue and my teeth, or within my heart

where all my secrets are kept.

Further questions refer to a chain to this key, "as long as from my tongue to my heart." Other variants speak of the key lying under a "green turf or a square ashlar," or in "a bound case under a three-cornered pavement a foot and a half from the lodge door." The chain also appears as a "cable." The Sloane MS. has:

What is the key of your lodge door made of?

It is not made of wood, stone, iron or steel, or any sort of metal, but a tongue of good report behind a brother's back as well as before his face.

Which the Kilwinning MS. explains thus:

My head is the box, my teeth is the bones, my hair is the map and my tongue the key.

"Map" is a dialect form of mop. Probably the turf or "divoy" has the same meaning. Prichard combines most of this, and makes something of a play on words - "Does it hang or lie?" by which apparently we are to understand that being a tongue of good report it will not lie about a brother, but that its owner would rather hang first. Really it would seem that the earlier conception was that the key was not the tongue, but the word. Though the tongue as the organ of speech was probably always confused with it.

To sum up this rather tedious discussion, granting the supposition that these catechisms do represent in part what might be called the formal esoteric teaching of the Operative Craft, we see that the symbolizing tendency was present. It might plausibly be supposed that it was at an earlier period even more developed than we find it, as there are many signs of these accounts being corrupt and deficient; though it is really more probable that such questions and answers formed the text on which the young Mason's instructors or "intenders" expounded at length according to their knowledge and ability rather than that they included a full exposition of the mysteries of the Craft. Those who expect to find symbolism shadowing forth the deepest mystical, philosophic and cosmic truths will of course be disappointed, and perhaps contemptuous. Let them remember Naaman the Syrian. The imagery of the Scriptures themselves deal chiefly with the affairs of every-day life and the thoughts, feelings and desires common to all men. Why should that of our Operative predecessors be expected to have had something different, something more occult? They were practical men, and their codes and secrets related especially to their work and the ordinary circumstances of their lives. It is after all not a little thing to teach even common morality--it is really not very common-- and if a system of symbolism will help to enforce the lesson it is justified. And so far as such a system is true it can be fitted in or adapted to teaching greater and deeper truths still, as far as the human mind can go--towards the East, the place of light.

NOTES AND REFERENCES

(1) Mackey, Revised Edition, p. 980.

(2) Gould's Concise History, pp. 99, 119. Mackey 658. Gould's Collected Essays should be referred to, especially the first "On Some Catechisms, etc., in the Scottish Idiom and the sixth On the Antiquity of Masonic Symbolism, though the author uses the word symbolism in a way peculiar to himself. There are many valuable papers in A.Q.C. that should be looked up by the student fortunate enough to have access to them.

QUESTIONS FOR DISCUSSION

In what way could ceremonies based on primitive magic have become part of the Operative ritual?

What symbolism is implied in the adoption of an admission ceremony into a society, and what forms might it take?

How could the simple symbolism of light and darkness be developed?

What kind of symbolism would it be natural to suppose the Operative Masons to have evolved?

----o----

"THE GOODNESS AND SEVERITY OF THE LAW"

IT is in their certainty and severity that many laws are most beneficent. Even of the laws against murder and other crimes as horrible this is true: for if a man knows beyond doubt that the gallows or the penitentiary will follow his deed, such a fear will recall him to his senses when nothing else can, inside himself or without. Most attempts to soften the severity or to make uncertain the executions of these laws are inspired by a false sentimentality which cannot bear to think of inflicting pain on any human being. The sentimentalist should favor making fear of wrong doing absolutely ubiquitous, for only thus can men be prevented from crime. The justest mercy to those of murderous disposition is to neutralize their criminal impulses by a fear that operates automatically wherever they are. Such a fear does more to maintain security for all citizens than any number of policemen or penitentiaries, and in the long run keeps men out of prisons, which is certainly more kind to them than any amount of coddling after they are behind the bars.

----o----

THE LIBRARY

THE CRAFT IN GEORGIA

FREEMASONRY AND ITS PROGRESS IN ATLANTA AND FULTON COUNTY, GEORGIA: WITH BRIEF HISTORY OF THE GRAND LODGE, F. & A. M., OF GEORGIA 1786-1925. For sale by the compiler, T. C. McDonald, P. M. 27 West Alabama Road, Atlanta, Georgia. Cloth, 294 pages. Price postpaid $5.25.

BRO. McDonald deserves the plaudits of his Georgia brethren for bringing together into permanent form so many facts of local Masonic history; it is to be hoped that such appreciation will be forthcoming by the large sale of the book in Atlanta and vicinity. The volume is indeed a labor of love.

While something remains to be desired in the treatment that the compiler has given his subject, it cannot be denied that much labor has been put into it. Material is included that future historians and biographers cannot disregard; this feet assures the work of a place in the literature of Georgia Freemasonry. The numerous articles on miscellaneous subjects which have been included in the work,- cannot be endorsed without reservation, but the critical student will know what to cull.

The work is very profusely illustrated, including many fullpage groups of lodge officers. There are also a number of pictures of general historical value that will appeal to the student of Masonic history in this country. There are biographical sketches, portraits of most of the Past Grand Masters of Georgia who are still living. The work will naturally be of interest chiefly to the brethren in the state for whom it wins written, and the compiler and author is to be commended for his work on their

behalf. It has been very highly recommended by the chief Masonic authorities in the state, and we trust it will meet the appreciation of the Craft in Georgia.

* * *

TORQUEMADA AND THE SPANISH INQUISITION. By Rafael Sabatini. Published by Stanley Paul & Co., Ltd., London. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Fifth edition, cloth, illustrated, table of contents, 404 pages. Price postpaid $2.70.

WHAT is the root of religious persecution? To its victims it naturally appears devilish and its ministers cruel and bloodthirsty men possessed of the spirit of utter wickedness, and this is true whether it be Christian sect against Christian, or Christian against Mohammedan or Jew in any combination. Taking a present day example, it is not easy for us to do justice to the motives of the Turks in their policy of extermination of the last remnants of the Christian populations of Asia Minor. Motives here are mixed as elsewhere, the mob spirit, racial antagonism, national resentment (it must be remembered that the Assyrian Christians fought bravely and effectively on the side of the Allies in the war) desire for plunder and like human and unworthy objects and desires have their part, and the religious one is apt to appear but the cloak of hypocrisy. Yet Islam is one of the great ethical religions, its creed is devoutly held, its moral effect is good, at least so far as it goes; and what is much to our present point, the Mohammedan is ready himself if need be to endure persecution for his faith. Indeed the probability is that a larger percentage of people in any Mohammedan country would choose death rather than apostasy from their faith than would be found among Christians in America.

Torquemada himself would doubtless have gone to the stake not only willingly but joyfully, had it been to witness to the faith that was in him. He does not seem to have been especially cruel by nature, he certainly was a man of irreproachable conduct and absolutely without any shadow of self-seeking in his character - what twist is it in human nature that can produce this intolerant cruelty in people who in their normal

relations as neighbors, friends, citizens, are fairly decent and capable of kindness and compassion? The author points out what is probably the immediate reason, quoting from the historian Lecky, that religious persecution has its root in the belief or doctrine of "exclusive salvation."

The logic of the Inquisitors sounds to us much like the genial conversation of the Walrus with the confiding oysters in Alice in Wonderland.

"The time has come, the walrus said, to talk of many things -

Of ships, and shoes, and sealing wax, and cabbages and kings

And why the sea is boiling hot and whether pigs have wings.

So were the Inquisitors instructed to question the accuse "vaguely" so that he might perhaps "betray matters or per sons hitherto unsuspected." They were to address him "wit great sweetness," and the following was given as an example:

"Look now, I pity you who are so deluded in your credulity and whose soul is being lost; you are at fault, but the greater fault lies with him who has instructed you in these things. Do not then take the sin of others upon yourself.... And so that you may not lose your reputation, and that I may shortly liberate and pardon you and you may go your ways home, tell me who has led you - you who knew no evil - into this error. "

With such "kind words" the inquisitor was to proceed, always assuming the main fact to be true, and confining his interrogations to details. It sounds like the very extreme of hypocritical cruelty; yet the truth was that it was probably quite sincere, and most certainly that it was seriously intended. What is more it is implicit in the attitude of all persecutors for religion's sake, whether Puritans hanging Quakers, Church of England rulers ferretting out Roman Catholics and dragooning Covenanters; Presbyterians harrying Prelatists; Calvinists persecuting Zwinglians, and the rest - the underlying

premiss necessary to their arguments, whether of self-justification or of accusation against their opponents (and victims) is "only those who believe as we do can be saved." This being granted, especially when supported by the doctrine of a terrible and eternal place of punishment for those who have not received salvation, makes any and every atrocity justifiable and even meritorious if directed to the end of forcing the unbeliever, or the misbeliever, to renounce his error. But this is not wholly satisfying. While we can see how this belief operates when existent, it is only to present a fresh puzzle in the new question. How did such a belief arise - or, rather, how is it that a revival of religion, or the preaching of a new one, seems as a matter of fact to have always brought in its train this idea, or feeling, of exclusiveness? The answer is probably to be found in religious psychology. As a matter of fact the phenomenon is no peculiar to religion. It is quite natural, and even normal, for the mind to take for granted that the familiar way of doing a thing is the only way; and the first feeling roused in the individual when told of another is often incredulity and even resentment. For example, most women (in a position to have one) are very insistent that a maid servant shall do the housework in a particular way; and how many suggested improvements have been turned down by foremen and managers with an authoritative "it can't be done." Much more is this true of religion which embodies the highest and deepest interests and motives of life. From this standpoint indifference or agnosticism must be regarded as a religious attitude negative in latter state of mind come the claims of some form of positive religious belief. Or it may be the case of a conventional and habitual religious connection, that in essentials is really much the same thing as the negative attitude, out of which the man is driven by the preaching of a purer and more living form. In either ease the new belief, whether in a new religion or a more vital form of the old one, is accepted as the one great thing in life. It is of such importance in the eyes of the convert that it is most difficult for him to believe that any other can be compared with it, or have any value; in other words, it seems to him to be the only way of attaining salvation.

Such a feeling being present, intense in proportion to the strength of the religious belief, it is but a step to fortify it with logical reasons and even to make it an article of faith. It is in this way that the paradoxical effect has come about that the higher and purer forms of religion have produced the greatest intolerance and the highest degree of persecuting zeal among their followers.

To put the process in a nutshell, the value and importance of "the Faith," whether Christian or Mohammedan, Orthodox or heretical, to the individual believer led to the

naive assumption that no other belief could be true. Because the individual felt that without it he would be lost, would be still "dead in sin," it was argued that God must condemn all who did not believe in or adhere to it. Out of the individual's own vivid realization of the depths from which he had escaped he created a terrible place of punishment for sinners and unbelievers - at first perhaps purely metaphorical and symbolical, as in the Book of Revelations of St. John, but very soon almost inevitably understood literally. With such a belief it is obvious that the roughest and most drastic methods of saving others from such a fate would seem justified, just as a child may be severely whipped for playing with matches. Conversely, now that belief in hell has been so generally discarded among us, and a wider conception of religion adopted, it is very difficult to maintain our missionary zeal. Our most potent arguments (seemingly at least) have been lost. It is hard to strike a balance; but at least these considerations help us to see that the persecutor in all periods is a most human character.

In the present work the author devotes one chapter to early persecutions, both of the Christians by the Roman authorities, and later of the pagans by the officially recognized church. In the next he briefly sketches the foundation of the Inquisition as an institution in the Crusade against the Albigenses in the South of France. The rest of the book is devoted to the Spanish Inquisition proper. In this country it became well nigh an imperium in imperio, not only independent of the state but almost more powerful than the Pope himself; and Torquemada was the man who established it and laid the foundations of its power in the face of the genuine reluctance of the Queen and King, and the opposition of the ruling classes both of state and church.

Isabella, the Catholic, was a very remarkable woman, and one of the most capable rulers the world has known. Spain was divided into many small kingdoms and principalities, and to a number of these she succeeded as heiress of her utterly incapable brother, Henry IV of Castile. Her marriage with Ferdinand united the whole country with the exception of the Moorish kingdom of Granada, fated soon after to fall. An incredible state of anarchy existed, worse even than that under the robber counts of Germany. There was no law, no justice, no peace. In a very short time Isabella (there is no doubt that she was the predominant partner and the driving force) reformed the whole state. The lawless nobles, amazed and confused, were brought up short and reduced to order. An effective police was established, justice was done, offenders swiftly punished, and an era of unprecedented prosperity ushered in. Yet she authorized the Inquisition, which, in the long run, seems to have been one of the

chief causes in reducing Spain from one of the greatest world powers to almost an international non-entity.

The occasion of the organization of the Inquisition was the problem of the so-called "New Christians," who were of Hebrew descent. There had been Jews in Spain from the earliest times. As elsewhere they were traders and money lenders, and given the least opportunity became wealthy, and powerful with the power wealth confers. As elsewhere then, and now, there was great prejudice against them and they were frequently subject to mob violence, as well as official persecution of a spasmodic kind. At the end of the fourteenth century these persecutions popular and official attained a climax. Thousands of Jews were slaughtered, and thousands saved their lives by an enforced acceptance of baptism. Such converts could hardly be expected to be enthusiastic believers in their new religion. With many undoubtedly it was merely a mask, but even those who may have really accepted the Christian faith it was difficult to give up the habits and customs of daily life belonging to their people. Even their methods of cooking were later made the grounds of a charge of "judaizing." It was chiefly to seek out among these converts those who were inclined to return to their old faith that the Inquisition was demanded by Torquemada. But once set up, the secret tribunal remorselessly extended the scope of its activities until no one was safe. None so high or powerful that they could escape, and none so low or obscure as to evade observation.

A vivid and full account is given of the methods of the inquisitors. Physical torture was not so frequently or lightly employed as it is popularly supposed to have been. Its use was hedged with restrictions - but sooner or later if the suspect did not fully confess or submit it was employed; but always done in due form.

"It must be admitted," says the author, "that the records show none of that fiendish invention which is so widely believed to have been employed. The cruel subtilities of the inquisitors were spiritual rather than physical."

According to the code there were five degrees of torture: (1) the threat; (2) being shown the instruments; (3) being prepared; (4) being bound upon the "engine"; (5) the

actual application. For further details on the unpleasant subject the reader is referred to the work itself. It must be said that the author does not dwell any more than is necessary on these matters, and the account is as free from gratuitous horrors as the subject will allow.

The "Instructions" prepared by Torquemada seem to make suspicion and proof equivalent. The former word is nearly always used where it would seem more natural to us that "proof" or "evidence" was intended. The person under suspicion was not to be told the precise charge against him, as has already been noted nor his accuser, or the witnesses against him. It was argued that it was better for the innocent to suffer than the guilty to escape. Nay more, it was seriously advanced that the innocent should be willing to suffer.

"In short, to burn at the stake for crimes never committed is a boon, a privilege, a glory to be enjoyed with a profound gratitude toward the inquisitors who vouchsafed it. One cannot help feeling a pang of regret at the thought that the scholiast [Pegna, who wrote a commentary on the Instructions] should have been denied that glory."

One ease is treated very fully from actual records that have been discovered; it is that of a young "New Christian" by name Yuce Franco, who seems to have been present at the ritual killing of a Christian boy (afterwards canonized as the "Santo Nino") by a number of Jews and New Christians. This ritual murder was carried out in a cave near La Guardia. It seems to have been an actual fact and not a popular invention based on racial antipathy; but curiously the intent does not appear to have been a mockery of the Crucifixion, as the Christians naturally supposed, but rather a piece of witchcraft with the object of protecting the Jews and injuring their enemies by magical means. But again the reader must be referred to the book for details.

What are we to think of this Institution? Could it from any point of view, considering the times and circumstances, have been justified? Today it would be hardly possible to say so, yet fanaticism and intolerance very easily spring up in any community if unchecked by knowledge, and once started along the path it is not far to go before like

results are reached. It will not be amiss even for us to bear in mind what Sabbatini says of Torquemada's Instructions:

"They are rash who see hypocrisy in the priestly code that is to follow. Hypocrites there may have been, must have been, and many. Yet the system itself was not hypocritical. It was sincere, dreadfully tragically, ardently sincere, with the most hopeless, intolerable and stupid of all sincerity - the sincerity of fanaticism, which destroys all sense of proportion, and distorts man's intellectual vision until with an easy conscience he makes of guile and craft and falsehood the principles that shall enable him to do what he conceives be his duty to his fellow man."

It is a fascinating book and one that is difficult to drop once the reader has started it.

* * *

THE LITERARY VALUES OF THE OLD TESTAMENT

THE LITERARY GENIUS OF THE OLD TESTAMENT. By P. C. Sands. Published by the Oxford University Press, 1924. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Blue cloth, index, 123 pages. Price, postpaid, $1.65.

THIS little book was intended as a text book for Scripture Study in schools, and grew out of a series of lessons devised on quite new lines. These lines are indeed so new - to all but specialists in Biblical criticism - that the work should be of great interest to the general reader whatever his religious convictions. The author has no dogmatic axe to grind. He is evidently a sincere Christian of orthodox views, but this one gathers almost entirely from the way in which he says things, the turn of his phrases. His primary purpose, and one to which he faithfully and scrupulously adheres, is to show the literary value and interest of the Bible, and especially of the Old Testament, both

in the original, and in what must most concern all but the smallest minority of his readers, the English version. It is a work to be most highly recommended, and after reading it many will doubtless feel inclined to turn to the pages of the old Book to see how they appear in the new light.

* * *

MASONIC MEDITATIONS. By Franklin Riley Poage. Published by the author. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange Bldg., St. Louis, Mo. Cloth, table of contents, frontispiece, 157 pages. Price postpaid $1.85.

IN this little book the author has presented his brethren with a series of suggestive essays on various aspects of life as it should be lived by a Mason. Though each one is complete in itself, yet in the arrangement there is a logical progression to be observed. "Searching or Finding" sets the keynote, followed by "In the Heart." Bro. Poage sets down a few of the thoughts that these phrases and their associations might suggest to a Mason. Then follows "Life Organized" by the application of rule and order, the twenty-four-inch gauge of the Entered Apprentice, and so on to "Moral Mastery."

In "True Work" a traveler is quoted as saying that other peoples think that Americans care for quantity rather than quality. It is true that the loving and careful workmanship of the true craftsman is not greatly in evidence among us, though it is one of the moral lessons for which Masonry stands. Every man's work will be tried, as by fire, said St. Paul, and what is deficient, what is of poor materials, will be destroyed and the true value of what he has done made manifest.

"Inasmuch" consists largely of reflections upon the great work being done by the Shrine for crippled children. The remainder of the book is more miscellaneous in character, but a very high level of literary style is maintained all through. Bro. Poage writes in a very pleasing manner. The book would make a very excellent gift to any Mason, and especially to the newly-raised Master, to whom it will open up vistas of

the moral teachings of the Craft. It would also be very useful to those who have to prepare addresses at Masonic functions, for texts, suggestions and illustrations are to be found on every page.

The make-up and the printing are excellent; there are very few errors in the proof reading. There is a brief introduction by Bro. Joseph Fort Newton.

----o----

AN ADDRESS By BRO. TOLER R. WHITE, Arizona

This was delivered after the raising of two Ministers of the Gospel to the Sublime Degree of Master Mason.

AS you all know a week from this evening we shall come together again for the purpose of electing a corps of officers for the next Masonic year, so, as tonight's work closes the active labor for the current year, it seems to me a sort of valedictory for myself and, so far as activity in their present stations concerned, for those who have so well assisted me the official work of the lodge for 1925.

As material with which to round out the year's labor there is none that could afford me greater pleasure than these upon whom we have this evening carved the words "MASTER MASON", men who have consecrated and dedicated their lives to the service of The Great Architect of the Universe, and noblest and most beautiful vocation within the choice of man to follow.

The Church in its broad sense as covering all denominations is the greatest institution we have, and as her handmaiden Masonry has always upheld and supported her. It

should not be possible for any Mason who before our altar declares his trust in Almighty God to view the work of his ministers without a feeling of admiration for them and for their devotion to the cause of Him who was born in a manger and died on a cross in order that mankind might have not only eternal life, but also a most wonderful and beautiful happiness during his sojourn upon the earth.

Every Mason should study the life of Christ, for in it we find exemplified all the great tenets of our Institution, and one who endeavors to incorporate those principles into his daily life must of necessity conform very closely to the example given us by the Master. Nowhere and at no time has any other given such demonstration of brotherly love as when after pleading daily with His own people He exclaimed in the anguish of His great heart, "O Jerusalem, how oft would I have gathered your children together as a hen gathereth her chickens under her wings," and, also when from the cross He prayed His Father to forgive His enemies, for He said, "They know not what they do."

In the feeding of the multitudes we find a record of one of the greatest pieces of material relief work ever done. We see in His healing of the sick additional demonstration of His endeavors toward the relief of His fellow creatures. No other man has approached His record in the practice of this great principle. And as to His belief in the virtue of truth, which we are taught is the foundation of every virtue, we have the evidence of His daily life, for notwithstanding the influence that might have come to Him through important personages He never hesitated to rebuke them when occasion arose.

Hence, as Masonry is not in any sense a religion, but rather the handmaiden thereof, we as Masons should lend our loyal support to the efforts that these, our newly-raised brethren, are putting forth in the upbuilding of the cause of The Great Architect of the Universe, whose votaries we profess to be, and to whom we must all eventually bend our knees.

----o----

THE QUESTION BOX

and CORRESPONDENCE

CHARLES CARROLL

Referring to the query in the January issue of THE BUILDER, regarding Charles Carroll, of Carrollton: Schultz, in his "History of Freemasonry in Maryland," refers to Charles Carroll, of Carrollton, but does not attempt to connect him with Masonry. Below is a portion of the minutes of the Special Communication of the Grand Lodge of Maryland, held for the purpose of participating in the exercises in connection with the commencement of the Baltimore & Ohio Railroad July 4, 1828:

"Agreeably to previous arrangements the Grand Lodge formed a procession in the following order, and proceeded to the Exchange in Gay Street [Baltimore], where they were met by the venerable Charles Carroll, of Carrollton, the last surviving signer of the Declaration of Independence, who followed in the rear of the Grand Lodge; and the whole proceeded to the head of Bond Street where the right of the Grand Civic procession rested.

"The deputation from the Blacksmiths' Association next advancing, presented Mr. Carroll the pick, spade, stone-hammer and trowel prepared by them for the occasion and made the following address....

'The deputation from the stone-cutters now came forward, and the ear containing the Foundation Stone was driven to the l spot. While the stone was preparing, Mr. Carroll, accompanied by the Grand Marshal of the day, and by Mr. John B. Morris, and bearing in his hand the spade just presented, descended from the pavilion and advanced to the spot selected for the i reception of the Foundation Stone, in order to strike the spade into the ground. He walked with a firm step and used the instrument with a steady hand." . . .

it may be that his participation in the above ceremony gave rise to the impression that he was a Freemason.

W. L. B., Washington, D. C.

* * *

THE TUBERCULAR SITUATION

I cannot refrain from writing you relative to the article in TFIE BUILDER for November, 1925, on tubercular brethren and the proposed action to remedy their troubles.

Every right minded person would wish to do all he could to help any and all of these unfortunates, but it certainly does irritate me when I see that any individual, or number of them, not only go into a matter of this sort with all their energy in action, so far as anything they themselves can do is concerned, but far worse than this, incite others to follow their example, without having the slightest knowledge of the effect of their efforts, which only too often are injurious rather than helpful. Most people would say they should be given credit for their intention, but why credit one for doing vast harm when, if he would only refrain from doing anything at all, it would be infinitely better?

I note in the report of the Sojourners' Club that "Many of them carried burdens of grief, and worry for loved ones at home, without means of support." This is absolutely what I have always maintained; it is quite certain that this grief will do more harm in almost every instance than the environment. It is the worst possible thing in most instances for these people to go away from home, the dictum of most

medical men in the country notwithstanding. It is generally supposed that abundance of fresh air, food and sunlight does the business. All these can be had at home in the vast majority of cases. I know that our state has built a large plant for the care of these people, and I feel that the money spent in erection and maintenance, to say nothing of the sums spent for transportation of patients and attendants, would take care of many times the number of afflicted and do them all much more good if they were all left at home and given proper care.

This, of course, presupposes that the disease is not communicable, which I insist upon, having had many years of experience and never yet having seen a case acquired from another. Everything must have a cause, and if those who should know will ever take the trouble to investigate they will soon learn that all these cases have wasted a tremendous amount of nerve energy, a drain that possibly no one could withstand long. The sensible thing to do is to find what is at. the bottom of this and remedy it, when the individual will build up. No case of pulmonary tuberculosis should die if properly treated at a reasonably early period. It is little short of criminal to encourage these people to flock to the Southwest, thousands of miles from home and loved ones, when there is nothing in prospect but grief and want. I know that they can all get as much sunshine, fresh air and food in South Dakota as they can anywhere and if by any possible chance the real truth would ever be thoroughly disseminated instead of the foolish theories which have cursed the inhabitants of the earth for lo these many years, this particular affliction would soon be mastered.

Really now, is it not absurd to read how these good people spent a large proportion of their money for transportation for both living and dead! There is absolutely not a grain of sense in the whole proceeding. Not only let them remain at home but encourage them to do so, and if necessary force them to do so; at least do not undertake to raise vast sums of money to be worse than thrown away. I speak from actual experience of more than thirty years in the practice of medicine, and no theory goes with me at all.

Every state, community, lodge, should look after their quota of such eases, and no one can do it better than they if they pursue the proper plan. These folks going away from home is about the same as farm or other laborers going to other states when there is plenty of work at home. I maintain that a man who is a good workman has a vastly

better chance of securing and holding employment in his home community than anywhere else.

E. W. F., South Dakota.

* * *

THE SUPPRESSION OF CHARGES OF UNMASONIC CONDUCT

If charges are preferred against a brother for un-Masonic conduct, can these written charges be held up by the Secretary, owing to the social prominence of the accused ? The undersigned contends that once charges are preferred the lodge must act upon them regardless of any such considerations.

A. B. T., Minnesota.

With reference to your inquiry as to whether charges which have been preferred against a brother for un-Masonic conduct can be held up by the Secretary of the lodge, it can only be said that no Secretary has the power to withhold anything properly brought to his official attention, because he is merely an instrument of the lodge and cannot act for the lodge under any circumstances, except as may be specifically provided in the by-laws of that individual lodge. Charges of un-Masonic conduct against a member must be placed before the lodge for action according to the Grand Lodge laws of Minnesota and the collateral provisions which may exist in the by-laws of the lodge in which the charge is made. This is generally true of all jurisdictions everywhere.

* * *

WHAT DO OTHERS THINK ?

Were it not for your request for constructive criticism and suggestions this would not be written. I am repeating a suggestion made once before without apparent effect. Undoubtedly I am old-fashioned, but I remember the dictum of my sophomore rhetoric of nearly forty years ago that the purpose of all discourse is either to inform or to persuade. Of many points made to that end, the only one which I distinctly remember is economy of the recipient's attention. As an editor of manuscripts for departmental publication, I try to keep this point carefully in mind. It is a prevalent vice of periodicals of about every kind to break articles suddenly at the end of a page, or sometimes in even less excusable places, and direct the reader to some distant page, to be hunted for, there to continue the line of thought. To command my obedience, the article must be of very exceptional interest, and I usually don't obey. In time this habitual disobedience promotes indifference, and I have felt that tendency in the case of THE BUILDER. The magazines usually plead the necessity of catering to the advertisers, and so splitting up the reading matter, but THE BUILDER has not this incentive for even so slight an annoyance to readers. And now you have the benefit of my one suggestion, which probably means only wasted time at the typewriter.

A. L. C., Washington, D. C.

* * *

GENERAL KNOX

I am very anxious to secure all possible information of a Masonic nature about Major General Henry Knox who was our first Secretary of War, as we are organizing a military lodge at Boston to be called Major General Henry Knox Lodge.

H. R. H., Massachusetts.

We are unable to find anything about the Masonic career of Major General Henry Knox, first Secretary of War of the United States, beyond the bare feet that he was a Mason. He was particularly prominent in the formation of the Society of the Cincinnati. That in itself would indicate that he had Masonic connections, as it is hardly likely that the idea of such an Order would have occurred to anyone who was not already a member of some kind of fraternity. Also the greater number of the first members appear to have been Masons.

Perhaps some of our readers may be able to furnish more information.

* * *

SALT AS A SYMBOL

Last September I received an account of the laying of the "foundation stone" for a Masonic Temple at Long Sutton, England, the place where I was born. In the ceremony conducted by the Provincial Grand Master, it stated that corn, wine, oil and salt were used. Can you enlighten me as to the symbolism of salt?

F. B. M., New York.

Unfortunately we have not any English formulary for the consecration ceremony at hand. In one used in Scotland salt is not included. It is however used in the Royal Arch consecration ceremonies as practiced in Canada.

In Mackey's Encyclopaedia, under the heading "Salt," it is said that in the Swiss ritual this substance is added to the corn, wine and oil, and here it is expressly stated to be a symbol of wisdom and learning, which should characterize a Mason's lodge. The foundation stone is sprinkled with salt with this formula: "May this undertaking, contrived by wisdom, be executed in strength and adorned with beauty, so that it may be a house where peace, harmony and brotherly love shall perpetually reign."

It is probable that the corn, wine and oil is taken from the Old Testament, and probably from the Psalms. Another possible meaning of the salt is that in oriental countries the sharing of salt between two strangers creates a bond of hospitality, or brotherhood, between them. With this underlying idea it would be very suitable for us in the dedication of a building where Masons are to hold their meetings. It may also have an allusion to the saying in the New Testament, "If the salt has lost its savour," which again would have an appropriate meaning.

* * *

UNOCCUPIED TERRITORY

I understand that the Grand Lodge of Massachusetts instituted various lodges in Chile, China and the Canal Zone. I would like to know if these lodges are considered as regular lodges or clandestine.

T. A. DeA., Ohio.

It is quite true that the Grand Lodge of Massachusetts has chartered lodges in the Canal Zone and in China. This is a perfectly legitimate proceeding as neither of these countries have any Grand Lodge organized within their limits, and therefore

according to the law of jurisdiction, as followed in America, it is open to any Grand Lodge to charter lodges in such unoccupied territory. As a matter of fact, there are also lodges chartered in China by the Grand Lodges of England and Scotland and other governing bodies in Europe. Wherever the Grand Lodges which chartered these subordinates are in communication with each other, the subordinate lodges can also have intercourse and are regarded as perfectly regular.

In regard to Chile the question would be different as there is a Grand Lodge formed there. However we have no information that any foreign Grand Lodges have chartered lodges that country.

It must however be emphasized that this is the American view of the law governing jurisdiction. The Grand Lodges in other parts of the world do not wholly agree with this and follow their own rules, which has often led to disputes and sometimes to the severing of fraternal relations. In any case whether such lodges as you speak of are recognized or not by other Grand Lodges, they cannot possibly be called clandestine in the proper sense of the word.

* * *

CIRCLE, CLUB OR GROUP?

In regard to the article appearing in the Question Box of the January issue of THE BUILDER, referring to Study Clubs, and your desire for an expression of opinion as to a suitable name, may I give you my own experience in the matter? A number of men in my lodge who are interested in the subject of Masonic study, formed a group for this purpose. Inasmuch as the object was Masonic study, without any social or club connections, we have designated our organization as the Masonic Study Group.

W. B. B., New Jersey

* * *

BOOKS WANTED AND FOR SALE

Our Library is lacking Vols. 3, 7, 19 and 25 of The Universal Masonic Library, published by Robert Morris, 1856. We have available for exchange or sale Vols. 5, 10, 12, 15, 21, 22, 24, 27 and 29. I would be very pleased to hear from anyone desiring to obtain these or wishing to dispose of those we require.

N. W. J. H

Letters may be addressed care of the Editor.

----o----

YE EDITOR'S CORNER

The following is an extract from The Norfolk Chronicle, or The Norwich Gazette, which was printed and published in Norwich, Norfolk, England, on Saturday, May 13, 1797:

"At a full Court of Mayoralty on Sunday his Royal Highness Prince William of Gloucester was admitted to the honorary freedom of this City.

"On Thursday afternoon, between three and four o'clock, hi Royal Highness left this City, accompanied with the universal respect and admiration of all ranks.

"The Prince during his residence visited several times the Lodges of Freemasons, to the Craft and Mysteries of which he is particularly attached. On Tuesday night the Royal George Chapter was held at the White Swan, by his Command, over which his Royal Highness presided - several brethren were exalted, and the Prince established his character as a perfect master of Masonry, in the strictest sense of the word. The evening before his departure he honored the Theater with his presence, to serve a brother Mason."

* * *

In a bas-relief at Dendirah Osiris is shown rising from a bier. In another he is shown enclosed in a tree, and is called in the inscriptions "the one in the tree" and "the solitary one in the acacia." At the temple of Philae he is shown lying dead with stalks of wheat springing up from his body, while a priest stands close by pouring water over it from a libation vase. An inscriptions reads: "This is the form of him whom one may not name, Osiris of the mysteries, who springs from the ebbing waters."

There is little doubt that in origin Osiris was a deity of vegetation and more especially of the various kinds of grain.

The Builder Magazine

March 1926 - Volume XII - Number 3

TABLE OF CONTENTS

The Confessions of a Consumptive - Transcribed by BRO. R. J. NEWTON, New Mexico

EMANCIPATION - Malbie D. Babcock..

THE WORK OF THE A.U.B. By Bro. John W. Shuman, California

The Hiramic Legend and the Medieval Stage - PART ONE - A Discussion in Three Parts - By BRO. ERNEST E. THIEMEYER, Missouri

Freemasonry in Kentucky - By Bro. HENRY BAER, Ohio PART II

Great Men Who Were Masons - John Jacob Astor - BY BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

MASONRY AND TOLERATION - BY BRO. S.J. CARTER, NEW YORK

HUMANITY - - Robert Loveman.

One-Sided Tolerance - By RALPH T. SCOTT, Washington, D.C.

AN OLD NEWSPAPER REFERENCE TO GEORGE WASHINGTON

EDITORIAL

WORK

REACTION

CANADIAN MASONIC LITERATURE - By Bro. N.W.J. HAYDON, Associate Editor. Canada

Speculative Symbolism - By BRO. R. J MEEKREN

THE LIBRARY

ENCICLOPEDIA DE LA FRANCMASONERIA - Por Albert G. Mackey - Editada en el idioma espanol por R. E. Chrone

FOREIGN COUNTRIES

EMBLEMATIC FREEMASONRY AND THE EVOLUTION OF ITS DEEPER ISSUES

THE AMULET OF TARV

THE QUESTION BOX and CORRESPONDENCE BOX

RUFUS PUTNAM

"ANCIENT" AND "MODERN"

A CORRECTION

THE ESSENES

THE MORAL, ASPECTS OF THE CRAFT

FROM EAST TO WEST

AN INQUIRY

LAFAYETTE

BOOKS WANTED AND FOR SALE

THE ARK

YE EDITOR'S CORNER

----o----

The Confessions of a Consumptive

Transcribed by BRO. R. J. NEWTON, New Mexico

I AM a 'Lunger.'

THIS story draws a picture that must surely make even the most unimaginative realize something of the suffering, mental and physical, the want and despair, the breakdown of self-respect and moral restraint that conditions too often force upon this class of unfortunates. Though first published in 1917. when it appeared in the "Outdoor Life", the official organ of the National Tuberculosis Association, a periodical circulating chiefly among physicians and social workers interested in this cause, yet those in touch with the situation say that with the exception of the references to bar-rooms it is as true to life today as it was when written, and that it is a typical history that could be matched by hundreds of actual cases. It is reproduced here by the special request of the publicity committee of the National Masonic Tuberculosis Sanatoria Association.

"If I had the gifts of a Dickens or the talent of a Jack London I might be able to give you some faint idea of just how much hell there is in that one word.

"We who are so described are shocked when first we hear the word 'lunger'; we learn to hate it, but we finally begin to use the word in speaking of ourseIves, because it fits, as no other word can possibly fit, the outcasts who wear it. I have gone beyond the point where I care about most things, but even now as I pick this out, one-finger fashion, on a discarded typewriter, I shudder at the sight of the word in cold type.

"We are the outcasts of America's civilization, the discards and the rejected, the unfit and the proscribed. We are the people from those cities of the East which violate all the laws of God and humanity - but very few man-made laws - in the housing of their people, or in the sanitation of their working places; the cities with their streets and alleys, with unclean food-shops; the cities with their governments and their people exploited by politicians; with their grasping and avaricious 'best citizens,' owners of dives and tenements. We, the ‘lungers', are only a part of the by-products of modern American municipalities. We are the small per cent of the million or more of American consumptives who have had enough ambition, or money, or wanderlust, or hatred of the place of our infection, or bad medical advice, or philanthropy of misguided friends, to cause us to come West to prolong our lives.

"I was - but never mind that. It is what I am now that counts. I am now about one hundred pounds of flesh and bones, mostly bones. And I am a tramp. Not the 'ho' with which you are familiar, but the type that exists in the Southwest. I live off the charity societies. When they will no longer aid me I work the churches. Then I 'panhandle' among the stores and business houses. A coughing consumptive can easily secure a dime or a quarter if he will only move on quickly. But sooner or later some business man will complain to the police and I am picked up and told to 'move on'. Then I go to the county or city officials to get a ticket to the next place.

"I am now at the end of my rope. I mean physically. I could go on indefinitely as I have gone, but my strength has failed, and next week I shall enter the county poor-house to await my finish. And I know it will not be long delayed.

"I came West ten years ago. By doing so I prolonged my life just about eight years. The possibility of so doing was very attractive to me then. But many times since I have regretted it. It has not been worth while, and I always lacked the courage to end it myself, as some of my comrades of the 'Rainbow Trail' have done.

"The chase for a cure is a rainbow hunt. Like the children who search for the pot of gold at the end of the rainbow, we hunters for health go on and on, seeking always that will-o'-the-wisp, the place that will heal our torn and bleeding lungs. As our strength fails we will not admit to ourselves the change in our bodily condition, but attribute the decline to the 'climate' of the place where we happen to be, and start for another place, though it be only fifty miles away.

"I could have died decently at home eight years ago. My family would have cared for me to the end and given me a decent burial. And I could have died respected by those who knew me and by myself. Now I shall die a pauper, a drunkard, a dope-fiend, feared by all who come in contact with me, and despised by myself. And I shall be buried in some Potters' Field at an expense to the taxpayers of about $15. It will be worth that amount, or more, to them to put me out of their sight.

"My family believe I died five years ago. At that time my better nature was still in the ascendant. I recognized the changes that were taking place in my moral nature. I realized that I was on the down-grade morally and spiritually as well as physically. I had some slight conception of the depths to which I would sink, and to spare them the agony of sharing, even at long distance, the travail of the downward path, I induced a friend, a fellow-sufferer, to assume my name and identity when he entered the hospital to die. His body was not shipped home, my family collected the insurance and mourned for me. Since then I have not heard of them.

"Whether my wife is living or dead, is still mourning for me, or has married again I do not know, and I cannot find out without arousing a suspicion in their minds which might be followed up and reveal the truth. It was kinder to deceive them than to have them see me now or learn of my condition. I shall enter the place where I shall die under an alias with a faked record of my birth place, previous place of residence, etc.

When I am dead they may find at the hospital that I have lied to them, but what difference will it make then ?

"When I came to the West I was full of hope that a short stay would restore my health and that in six months or a year I could return to my family and my business. So every 'lunger' thinks and hopes. But few are able to do so. If they get well they have to stay in the West. for in most cases return to the home is followed by a relapse, and often a hemorrhage will cause immediate death. The returned 'lunger' also finds it hard to 'fit in' again, for the fact of his pilgrimage to the West to be cured of consumption is well known to all his former friends, who are suspicious of his 'cure' and fear the possibility of infection. It is not easy for him to get back his job or to resume his social standing, no matter how well he looks. And sooner or later he has to turn his face to the sunset, warned by a loss of weight and by afternoon fever that the disease is again active and that his time is growing short. On the contrary, if he remains in the West, if he has the money and the intelligence to make the fight, and can spend at least a year in some sanatorium, he may regain his health, he may even become a unit in the business and social life of the community and live far beyond his normal span of life. The West is full of such people and their families, and they have contributed much to the building up of the country.

"But God help the man or woman who comes expecting to 'live off' the country; to get a job doing light, or out-door work, or 'roughing it' on a ranch, as the Eastern doctors are so fond of prescribing for those patients whose money or vitality is running low. Some doctors will care for patients gratis when their money is exhausted; many will not, and then the doctor, to get rid of the patient, will recommend a change of climate. Doctors do not like to sign death certificates, for it reflects upon their skill, so they think. When the poor consumptive is told that his only chance for life is to go to the Southwest, it often means that the end is a few weeks off and that some other doctor will be compelled to record the death of the poor unfortunate. This explains why many consumptives die on the trains going to health-resort cities, and why over 10 per cent of the consumptive migrants die within thirty days of their arrival at resort cities. Unfortunately, there is no way to reach the doctor who is guilty of such cruelty.

"The consumptive becomes a 'lunger' as soon as he arrives in a Southwestern city; and the people know what to do with, or to, 'lungers'. He gets his first shock when he goes to a first-class hotel (if he has the price). If he wears the visible signs of his disease there is no room available for him. Or if he gets by the room clerk, his cough soon betrays him. This will happen to a 'lunger' no matter how many hotels h goes to, or how many towns he visits. He is not wanted among healthy people; and they do not hesitate to notify the hotel management of his presence and insist upon his removal. Now the second-class and even the third-class hotels are being compelled to adopt the same policy. Some hotels in the smaller resort towns place placards in their office to the effect that none but healthy people are received there. After experiencing this several times, or finding his money running low, the 'lunger' decides to find a boarding house. He secures the daily paper and scans the furnished room list. He notes at once the repetition of the phrase, 'No sick taken,' and he begins to wonder where a consumptive can lay his head.

"Some cities require boarding-house keepers who propose to care for consumptives to register that fact with the health department and prohibit their taking any healthy guest in the same house. If one goes to the health department of the city to get the list of places where consumptives may board or room, it will be found that few, if any, such places are registered, even in cities where thousands of consumptives live.

"As a result of such legislation and the phthisiophobia that prevails in the West, the 'lunger' becomes a liar, a hypocrite, and a danger to the public health In self-protection he conceals the fact of his disease if possible. He contracts 'stomach trouble,' 'pleurisy, 'asthma,' and various other chronic or constitutional ailments, but never tuberculosis. He finds landladies who will take him in for a price somewhat in excess of that paid by their healthy guests, and who for the excess will cheerfully lie to the healthy guests as to his condition. He learns that he must take absolutely no precaution against infecting his fellows, for the use of the sputum cup or spitting into a handkerchief or a rag, or the use of a disinfectant in a cuspidor in his room or at his place of employment, brands him as one of the unclean, and he loses his job or his temporary home. Then he moves, as he often does, for the people of the Southwest are almost as competent to diagnose the disease as some physicians. When they detect his ailment they often unite against his continuing as a guest in the same house with them, or as a fellow employee. There is no disinfection of the place and no renovation. Another 'lunger' or a healthy person goes into the same place and undergoes the risk of infection or reinfection.

"There has been a superstition in the Southwest that the natives were immune from infection; that the marvelous climate, the bright sunshine, the pure air, the dry atmosphere, were unfavorable to the development of the disease. But sad experience has proven this a fallacy. The new theory of childhood infection and the development of the disease in later life is finding strong confirmation here. The children of the families who years ago took consumptives into their homes for a price, or because of relationship, are now grown into adult life and are meeting the strain of business competition, or the drain of dissipation, the pangs of childbirth, the weakness occasioned by illness; all of these are often followed by the development of tuberculosis from the germs implanted in childhood. This explains the fact that so many of the children of consumptives die of the disease, and gave rise to the fallacy of tuberculosis being an inherited disease.

"By bitter personal experience I learned what awaits A ‘lunger' in the several years in which I was able to do some work and live in comparatively decent places. At first the thought of being responsible for the sickness and death of others as a result of my own careless disposition of my sputum, laden with the germs of the disease, was horrifying to me. But eventually this feeling wore off. I did not care. Why should I ? Someone had caused my sickness and suffering by his criminal carelessness. Why should I try to protect others? And especially when the very protection I tried to give them branded me as a leper, as a pariah, and made of me an Ishmael, with the hand of every man against me. For years now I have not taken any precaution. As a result I am doubtless a murderer. Others are following me to the grave because of my indifference and carelessness. Now as I come nearer to the end, I think the mists of dope and drink in which I have lived for so long, where I have found at least temporary surcease from my mental and physical suffering, are clearing away. I am beginning to realize what I have done, and the realization makes me suffer all the more. Now I shall welcome the grave as a respite from the agony of mind and body which is more than I can bear."

"The time came when I could not work. I could no longer live in any but the cheapest lodging-houses, and I was compelled to beg the price even for their filthy accommodation. I tried to get odd jobs of grass cutting, cleaning of yards, and similar work, but no housewife wanted such as I was upon her premises for fear of contamination. The only place where I could work was in a saloon. No other place of

business would have me around, because of my condition. I had begun to drink before this; now I became a drunkard.

“At last, kicked out even of this place of refuge, I became a wanderer. I had begged from every possible source in the town in which I have lived, and had exhausted possibilities of support. I was well known as a drunkard and a vagrant. Yet because of my affliction they had borne with me, and I had not received the treatment usually meted out to such characters. So when the Mayor stopped me on the street one day and offered to give me a ticket to _____, I gladly accepted it and the dollar he gave me and left for a new field. His Honor told me that there was a free hospital in this place where I could get treatment, which was a strong inducement to me to go.

'Passing on' the sick is a favorite method of treatment in the West. County and city officials figure that it costs less to do so than to care for the patient in a hospital. So whether a community boasts of a hospital or not, when the sick stranger is at last brought to the notice of an official the first thought of the latter is to pass him on to the nearest large town. This is often done even in the case of citizens and natives of the place who may become public charges. The charity societies of the larger cities have many cases thrust upon them by the adjacent smaller towns. The idiot and insane, the aged and the physically disabled, and even the bed ridden, are sent away from the community which is morally responsible for their care, or for securing such care for them, to another place which has absolutely no responsibility in the case, and often has not the money or the proper institutions for their care. It is sometimes even found that relatives have sent away members of their own families to avoid the burden of their support. The sense of community and family responsibilities is lamentably weak in America, as this practice is not limited to one section of the country.

So I went on my way. I secured admission to the hospital and stayed there until I gained some strength, at least enough to justify them in discharging me. There I gained something else - the 'dope' habit. They gave me drugs to ease me. I don't blame them. They had more cases than they could take care of. It made the work easier for them, and it made life easier for me temporarily.

"I left the hospital. I did not try to work. I knew an easier way to live, and I knew that the length of my life depended upon the way in which I secured the means of existence. Work, physical effort, would hasten death. Therefore I became a beggar. Dope and drink would give me temporary ease, and thereafter I would gain what ease I could by the use of both.

My systematic business training helped me here. I made a schedule of my prospective supporters- the different churches, charity societies, including the Jewish Relief and the St. Vincent De Paul, the stores and offices, the factories, etc. I was all things to all men. I belonged to any church and believed in any creed. I had worked in every line of business. I was whatever the prospective donor of my next meal happened to be. Being a man of intelligence, I found little difficulty in getting my living, such as it was.

"Each day was sufficient to itself. When I had secured enough food and money to satisfy my need of food and lodging, drink and dope, I did nothing the rest of the day. And to this practice and to my intelligence and business ability I attribute the fact that I have long outlived those with whom I came into contact in the first years of my life in the West.

"I must pay my tribute to the people of the West. Their sympathy and their charity have been boundless. They have done much for us of the East who have come among them and asked them to support us while we sowed the seeds of death among them. Seldom was I refused in my pleas for aid. And this was the experience of my fellows. Why the West stands for the imposition of thousands of consumptives upon them is beyond me, accustomed as I, an Eastern business man, am to the organized, scientific, and often cold-blooded charity of the East. This is my only criticism of the West. Their charity is long-suffering and kind. But it is not wise. It often defeats its own end. It demoralizes and makes pauper. Organization of towns and states and an interstate organization would soon put a stop to the plague of consumptives who now go from city to city and from state to state, living off the country and spreading their disease. I was one of them and I know.

"As a general thing my word was taken as to my condition. I was seldom 'investigated.' And when I was it was easy to go on to the next town where they were not so efficient. County and city officials very often do not work in cooperation with charity societies, which made it easier to work both and to work the public. Transportation was always forthcoming for myself and for my 'wife,' if I happened to have one. For I was also guilty of this.

"I was always attractive to women, and to this day I have tried to make a decent appearance and to keep myself clean as to body. There are women 'lungers' as men, though not in such large numbers. They find it harder to get a living than men do, and some of them are reduced to trading upon their sex. It was never hard to find one willing to share what little I had. Tuberculosis seems to intensify the baser passions and I did not deny myself the comfort of a woman's companionship when I could have it. And several children, abandoned, as their mothers were abandoned, are now inmates of orphanages, or perhaps have been given a home by someone. I do not know. I can only hope that they will not inherit any of their father's defects, moral or physical.

"Seldom did I leave a town without knowing all I needed to know about the town to which I was going. In the places where we 'lungers' lived we met with those who had been in the town to which we wished to go; we exchanged information and lists of names of people who could be depended upon to give us the means of existence; we learned from each other the best avenues of approach to produce the best and quickest results. So we smoothed the way for one another and learned to avoid places and people that were unproductive or not easily touched. We strove to live along the line of least resistance and did so.

"And so the years have passed. Life has been one town after another, varied by numerous but short stays in hospitals to recuperate my strength. Home I had none. After the first year I do not believe there was ever any hope of cure for me. I believe that $1,000 or perhaps less, would have saved me if I had had it when I came to the West. I could have entered a sanatorium where I could have received good care, medical attention, and nourishing food for a year or more. And this, in the wonderful climate of this Western country, would have cured me, for I had the will to live, and the intelligence to follow the doctor's instructions. But after providing as best I could

for my family when I left home I had little left wherewith to make the fight and I did not know the odds against me. In the ten years I have lived since I came to the West I have cost society many times the $1,000 that might have saved me.

"My story is the story of thousands, varying only in length of time and degree of suffering. I have read that a national organization which is making a study of tuberculosis estimates that ten thousand to fifteen thousand hopeless consumptives come to the West every year, and that 50 to 60 per cent of them become a charge upon the public. They might as well add another cipher to their figures, for neither they nor anyone else can tell just how many of us start the pilgrimage each year.

"'America, we who are about to die, salute you.' And we wonder how long you will permit us to go on. How long will it be before the people realize that they who are gathered together in one county or city are as one family, and should unite to care for their own, who for any reason are not able to care for themselves? How long will it be before the great National family will do something for us who, because of absence, have lost our claim upon the cities and states of our nativity but still have some claim upon our country? As I meet the death which I have long evaded, in a poorhouse ward, among strangers, I wait for the answer, though I know that I shall not live to hear it."

* * *

EMANCIPATION

Why be afraid of death

As though your life were breath?

Death but annoints your eyes

With clay: O, glad surprise!

Is sleep a thing to dread?

Yet sleeping you are dead

Till you awake and rise,

Here, or beyond the skies.

Why should it be a wrench

To leave your wooden bench?

Why not with happy shout

Run home when school is out?

"The dear ones left behind."

O, foolish one, and blind,

A day, and you will meet

A night, and you will greet'

This is the death of Death,

To breathe away a breath

And know the end of strife,

And taste the deathless life.

And joy without a fear,

And smile without a tear,

And work, nor care to rest,

And find the last the best.

- Malbie D. Babcock..

----o----

THE WORK OF THE A.U.B.

By Bro. John W. Shuman, California

IN the articles on Palmyia and Palestine that respectively appeared in The Builder for November and January last, the author, Major "Jack" Shurnan, referred several times to the American University of Beirut, at which he was for some time Director of Internal Medicine. As these two articles have roused a good deal of attention Bro. Shuman has given us the following account of this institution at our special request. He writes regarding it as follows: "In this story only part of the work of the A. U. B. can he described. It is hoped that at least enough has been given to give members of the N. M. R. S. more than a glimpse of the opportunities America has of spreading its ideas and ideals in that part of Asia." The illustrations are all from photographs taken by the author's wife, excepting the one showing the chapel of the college, which was kindly furnished by the American Director of the Near East Colleges.

The work of the American University is Modern "Missionarying." The A.U.B. is a by-product of old style missionary endeavor. It was founded by Rev. Daniel Bliss in the 60's of the last century as the Syrian Protestant College (S.P.C.).

Missionaries in Syria are not new. They have been an institution over there for centuries. The American type has been there at least one hundred years, for the Beirut Presbyterians can remember back that far. Dr. Bliss went out to Syria as a parson missionary, but wisely saw better opportunities for good along educational lines. He was a real pioneer and had the "pep" and zeal to "see through" whatever he started. The East did not slow him up like it does so many white men who migrate to its sunny clime.

The work of the College (1) was "to lay the foundation of (Western) Christian literature, through which the millions of people in Asia, Barbary states, Egypt and Central Arriea (he was not short-sighted) might be reached for the Kingdom (of Christ)." The work grew for there was a real demand for education. At this time the College Departments consisted of Arabic (which is the dominant language of Syria) language and literature and modern languages, mathematics, astronomy, chemistry, natural science, commerce and medicine. The name S.P.C. was changed to A.U.B. when General Allenby drove that part of the German Army called Turks out of Palestine and Syria during the late war. Howard, son of Daniel, was then the second president of the school. Rev. B. Dodge, a grand nephew-in-law of the founder, has since succeeded him. The A.U.B. is a sort of family missionary institution, as it were. Some have called it "The Iron-Ring," meaning the Bliss circle.

No one can blame the missionaries for enjoying life in and about Beirut, with the beautiful Georgian Bay in front and the lofty Lebanon Mountains for a background, from whence King Hiram felled the cedars to fill his lumber contract with the Builder Solomon who erected the first temple. In passing, it may be noted that Beirut, or Beyrouth, as the French spell it, is the Capital of Syria. During the school year (October to June) the teachers live in the city, but in the summer time they remove to their summer homes in the mountains, twelve to twenty miles away, or else they travel. The only department kept open, and that is cut down to less than a quarter of its capacity, is the hospital.

The French who mandate Syria now are kindly disposed towards the A.U.B. They have a university of their own in the same city run by the Jesuits. In Damascus there

is an Arabic University. All have Medical Departments. The A.U.B. is one of a group of five schools in the so-called Near-East backed by American capital and advisory boards in New York. Two of the others are located in Constantinople (Robert's and Women's), one in Sofia in Bulgaria and one in Smyrna. The teaching is given in English.

The attendance at the A.U.B. is well on 1,000 students in all departments. The latter represent many nationalities, creeds and walks of life. It is safe to say that there is one department which, though not greatly advertised, does more to make men equal, that is, to wash out differences of sects, race, etc., than any other. That is the Department of Athletics! Here Moslem, Jew and Gentile (of all brands), Druz, Kurd and Copt, Russian, Turk and Armenian, Arab, Lebanese and American throw aside tribal customs, society badges, marks and what not, to toss, hit and kick "the ball on its nose," and to run, jump and strive to win events. All perfectly willing to hail and do just honors to "the best man" or team. There is nothing strange about this, it is just human nature.

Another popular department is that of Medicine and its allies, Dentistry, the Hospital, etc. Any human being can feel a pain and appreciates relief, even if he can't distinguish the advantage in "swapping religions." The A.U.B. runs two chapels, one for Christians and one for other beliefs, held at the same time. Students are marked on attendance. Even professors who do not attend are envied those who feel compelled to be present! To give an idea of the medical work of the A.U.B. the following is abstracted from another article by the author this subject: (2)

"During the school year of 1922-23 the Department of Internal Medicine of the A.U.B. received five hundred patients in the hospital and thirty-one hundred in the Out-patient Department. This report deals particularly with the five hundred male and female adult hospitalized patients. The hospital was composed of four buildings of the pavilion type, and is a part of the Medical Department of the university. The number of beds in use by all departments was one hundred and sixty-five. Twenty two beds were allotted to the medical service; these at stress times were supplemented by flor cots.

"The raising of the general health standard of people thereby increasing their general usefulness and happiness is certainly a good work. This should be the aim of those who are doing medical missionary work, for it is fully realized that this physical improvement must be done through sanitation and health service to prevent disease; all of which involves housing, labor age, and private and public enterprise, etc., for conserving health.

"That we were handicapped in our work is readily admitted, most missionary institutions are. The greatest handicap was the lack of facilities to work out the diagnosis properly. When I went to Beirut the laboratories (aids in diagnostic medicine) were as follows: There was no full time pathologist; the hospital bacteriologist was the instructor in the practical course of physiology as well as the adjunct professor of internal medicine (the title without duties); the X-ray was of an obsolete type nineteen years old, and at so great a distance from the medical building that it was impractical to transport patients to it. But no difficulties were insurmountable and the medical school is getting along towards an A-plus rating similar to medical schools in the United States.

"Uniform history charts and records for all services like those used in standardized American hospitals were recommended and introduced. During the previous year one hundred and eighty patients were admitted to the medical service, against the five hundred herein reported, which helps to demonstrate the growth of the work.

"It was not long before we were able to obtain regular Wassermanns, agglutinins, for typhoid and typhus, complement fixation for hydatid cyst, tuberculin, and other tests, from the hospital clinical laboratory. The native doctors and students and most of my colleagues were enthusiastic for the methods of modern medicine, especially the thorough examination of the patient before a diagnosis was made and treatment started."

In June, 1923, the senior medical students numbered twenty-eight. To an American their names would sound strange, and the literal meanings of them stranger still, and it is not easy to imagine young men so called studying the latest type of scientific

medicine. The two first on the class roll of that year were Faiz 'Abd-ul-Malak an d Yakub 'Abd-ul-Masih, which literally are Faiz Slave of the King and Jacob Slave of Christ. But they were all an interesting and most intelligent lot of men to work for, and the letters I receive from some of them well repay me for any efforts I may have made in their behalf.

Incidents of my service there are forever cropping up in mind, some extremely pathetic, but others mighty humorous; for example this one:

To the clinic came an Armenian refugee. He had lately arrived from Turkey. He claimed that when he had feared robbery by brigands, he had swallowed his gold! The Turkish gold piece or pound ($5.00) is quite a little bigger than one's thumb nail. The man asserted he had swallowed $130.00 worth (27 pieces) and wanted his "Bank Account" opened by the surgeon. The man was greatly emaciated, because although he had money he could not exchange it for bread and no one would sell him food on credit. The surgeon took his word for a promise of ten pounds for the operation fee and opened his stomach. But lo and behold, the operator found only twenty-one gold coins! The patient when he came out of the anesthesia claimed he had been "short-changed." Possibly he figured on interest--the Armenian being a little more shrewd than the Jew. (3)

(1) From book, "Reminiscences of Daniel Bliss," by D. B.

(2) Medical Work in Syria," Medical Journal and Record, April 1. 1925.

(3) "Lutheran M. D. in Syria," The Lutheran, May 29, 1924.

----o----

The Hiramic Legend and the Medieval Stage

PART ONE

We are very pleased indeed to introduce to the readers of The Builder a new contributor. Bro. Thiemeyer is young both in years and in Masonry, yet already he has made more progress in knowledge than many of his seniors. He has chosen to deal with a very difficult, yet most interesting subject, and we have the promise of further articles from his pen.

A Discussion in Three Parts By BRO. ERNEST E. THIEMEYER, Missouri

--THE INTERNAL DIFFICULTIES OF THE STORY

NOTHING in the so-called Blue Degrees of Masonry even remotely approaches the Legend of the Third Degree for solemnity, beauty, impressiveness, or philosophy, it is, in fact, the summit of Craft Freemasonry. As a subject of constantly recurring interest it has appealed to students as a problem to be solved, a mystery to be unraveled, and has attracted the minds of the greatest Masonic scholars of all times. They find in it abundant opportunities for philosophizing and, further, when they attempt to trace its origin and growth, they are at liberty to occupy their inventive genius in a manner unparalleled in any other branch of Masonic research. So far as the expounding of the teachings of the Legend is concerned, everyone is entitled to his own opinion; the only boundary that can be placed on such an interpretation is that it remain within the limits of logical reasoning. To you it may mean one thing, but to me it may have an entirely different significance. We may not agree with the teachings of Socrates, Plato, or the classical philosophers any more than we do with Freud, James, or the modern schools, but we do not have that type of intelligence which will permit us to say that they are wrong. The most that can be said is that their opinions are not in accord with ours, and so it is with the teachings of Masonry; on the other hand, when it comes to investigating the sources of the Masonic Legend, we can, with a fair degree of certainty, disagree with theories advanced, and base our disagreement not on an interpretation of facts, but on facts which are conclusive in themselves.

From the cradle of Masonic scholarship we find just this. The theories of many students concerning the origin of our Legend have been torn down and new structures based on new evidence erected to replace them. On investigating the field, one finds those who are firmly convinced that the Legend in its present form is a dramatic, or narrative, account of an actual happening at the building of King Solomon's Temple. We find these extremists replaced by other students who cannot agree with the arguments advanced and substitute their own theories, gradually tending toward a more and more iconoclastic viewpoint until we reach the other extreme and find advocates of the theory that the whole fabric was invented shortly after the formation of the Grand Lodge in 1717 by some of the ritualists of that day. To most scholars of our time these theories will appear absurd. The present trend of opinion is toward a course midway between the two. It is these compromise (if I may call them such) theories that are receiving the most credence today, and it is one of these that will form the basis of this discussion.

In the Transactions of the Lodge of Research, No. 2429, Leicester for 1920-21, there appears an article by Bro. Robert Race advancing the theory that the Legend originally a Miracle or Mystery Play. In support of this theory he advances many arguments, which on first thought appear beyond refutation. Because his reasoning is so apparently water-tight this theory has come into quite good repute, and Masonic students are feeling more and more inclined to accept this opinion as probably the true origin of the Legend. The italics above indicate the impression given by Bro. Race's arguments. However, on giving the matter deeper thought and a careful reading for a second or third time, a number of peculiarities--absurdities, if you prefer--come to light. It is with these that this article intends to deal. It is not written with any predestined course of destructive criticism tending to develop or advocate a new or at least a different theory as to the origin of the Legend, but solely to dispose of the Race theory as impracticable and untenable. There is no intention of showing what the Legend is or has been, but merely to point out what it is not.

When an analysis of Race's theory is made, we find that his discourse divides itself naturally into three sections and an introductory foundation. It is with the three sections of the main argument that we are particularly concerned; in the order of their appearance they are:--first, a ritualistic discussion which points out numerous inconsistencies and absurdities in the narrative account of the Legend; second, an explanation of these defects as consequent on the crudity of the medieval stage; and lastly, an astronomical interpretation of the Legend to which allocated the true

foundation of the fabric. The first and last of these sections are relatively unimportant when viewed in the light of the second; to state differently, if it can be proved that the internal difficulties of the story are explicable in any other manner than through the exigencies of the stage, and that the explanation of these inconsistencies and improbabilities cannot logically be attributed to the theory that the Legend was originally the plot of a Miracle or Mystery play of medieval times, we have destroyed Bro. Race's theory with the utmost dispatch. If addition, we can prove that many of the internal inconsistencies may be explained in other ways, and can destroy his astronomical foundation for the Legend, we are only adding fuel to a fire which has already reached a temperature sufficient to cremate the corpse

That Bro. Race has assigned the true foundations of the Legend to the symbolism of the astronomical universe is unfortunate. That we can find reason to make this assumption cannot be denied, but if we are to uncover the true symbolical foundation of the Legend it is necessary to discover the first symbolical interpretation of death and the resurrection. It is hardly conceivable, if we care to go to the root of the matter, that the diurnal rotation and the annual revolution of the heavenly bodies, interpreted as their death and resurrection, was the first devised system of symbolism treating with this subject. There appears, early in Bro. Race's symbolical treatment, a glaring misinterpretation of the symbolism of the Temple, which he says represents the Heavens. This is the exact antithesis of what it really signified, if it had any meaning whatever. It was built in the form of an oblong square, longer from East to West than from North to South. The square, in its symbolical interpretation, has always been connected with things earthly, and an oblong square has been considered the emblem of the Earth, bearing out one ancient type of cosmogonic belief that the earth was of rectangular form, longer from East to West than from North to South. If there was any symbolic significance in King Solomon's Temple. it was beyond reasonable doubt, emblematic of the Earth.

DEITIES OF VEGETATION WORSHIPPED

To return to our argument, it is possible, but hardly probable, that primitive man who was eking out a precarious existence in caves and on such natural resources as the Earth offered had any great interest in the heavenly bodies. Granting that there is some reason to believe that he was interested in them, it is almost beyond probability

that this interest took on a symbolical significance. The natural course of development would be through those things in which he had a vital interest--the vegetable and animal kingdoms. This statement is born out by the opinions of many students of ancient cultures and religions; to mention one, Phillips Endecott Osgood in his booklet, "The Temple of Solomon," states that the religions of primitive man were closely connected with nature. In the early stages they worshipped gods, not as personifications, but as actual plants. Tree worship was one step in the development; from this came the worship of pillars; and finally the modification of the columns to anthropomorphic deities. As existence became less difficult man's interest spread and his range of vision took in the stars and astronomical universe. The phenomena he saw there finally took on the same symbolical significance he had previously attributed to the vegetative kingdom. In their annual phases, plants go through a death and resurrection; in the stars, primitive man saw a parallel in the disappearance and reappearance caused by their rotations and revolutions. Man as a reasoning creature is not inclined to manifest interest in things which only remotely affect his welfare. Certainly in his primitive state this meant life, and life meant plants and animals, not stars and planets. As progress is made and the difficulties of existence become less and less trying, man broadens his view, and in the early ages of man this meant that he began to observe his surroundings, not because they were essential to his well-being, but because he needed something more to keep his mind occupied. The true foundation of the Legend, if it is essential to our investigation, is to be looked for on Earth and not in the Heavens. There is much that could be said on this point, but it is not an essential feature of our discussion, and with this brief analysis we can be content.

In order to fairly criticise this theory of the origin of the Legend it is necessary to have a background on which to work. Bro. Race makes the point early in his paper that "this story must be regarded as pure allegory, and not as literal history." It is beyond belief that we should find a Masonic scholar of standing who would doubt this assertion. Continuing with a synopsis of his article, it is found that Bro. Race accepts as his authority for information concerning the Temple of Solomon the Jewish Scriptures. He is very careful, however, to show that the accounts of the Old Testament writers contradict each other, and as a whole are not to be relied upon too strongly. They offer, however, the best obtainable on this subject, and will answer satisfactorily. In order that this foundation may be complete, the accompanying plan of King Solomon's Temple is reproduced from Race, together with his explanation of the construction of the Temple and the form of procedure in it.

"You see here," says Bro. Race, "an oblong building with two large chambers in the middle, the Holy of Holies (H. H.) and the Holy Place (H. P.), but in addition we have a number of chambers all round the main chambers. Only one entrance is found leading to the interior of the Temple: It is on the East and opens into the Holy Place. There is no indication how people got to the small chambers unless they went from one to another. An 'X' is put here to represent the Winding staircase leading to the small chambers. On the South side is the only entrance other than that on the East and it leads to the small chambers that surrounded the Temple on three sides. We have here the entrance to the Temple, a number of steps leading to the Porchway (P.) and in the Porchway the two great Pillars whose names you are all familiar with, B. and J. Opposite is the Altar (A.). That gives you an idea of the arrangement of King Solomon's Temple so far as we need to know anything about it this evening, viz., two chambers, the Holy of Holies and the Holy Place, divided by a partition which consisted largely of tapestry-some kind of veil--with one opening at the East and no other opening into the body of the Temple. If we go a little further and see how the Temple was surrounded, we shall have a little more material for our description. Round the Temple was a courtyard surrounded, as far as we can gather, by a wall with three gates, on the North on the South and on the East. This gate (N.) led to the open country. This gate (S.) led to the land around King Solomon's buildings--his home, palace, etc. This gate (E.) led as it indicates, to the East.

"Now we know something about the surroundings we want to know something about the procedure in the Temple. The Holy of Holies was only to be entered by the High Priest, and then only once a year. The Holy Place was open to all other Priests to perform their priestly functions, but nobody else was allowed to go within the walls of the Temple. (I am alluding to the main body of the Temple, and not including the small rooms around it.)

"The Levites helped outside; they took care of the doors, they helped with the sacrifices, and there is some reason to suppose that there was occasionally singing of some kind, which singing was produced by the Levites. The method of worship was totally different from anything we are accustomed to, and in the sense in which we generally use the word, it was hardly worth calling worship. It is perhaps best described in our ritual where we say that H. A. retired 'to pay his adoration to the Most High.' From Ezekiel we learn that it was the practice for all who went to pay their adoration to the Most High to enter by the North or South Gate; but whatever gate they entered by, after paying their adoration at the Door of the Temple by

making some sort of obeisance, they proceeded to leave the precincts by the opposite gate they must not go out by the same gate. Coming in by the South, they must go out by the North. With regard to the East, this gate was a very important one inasmuch as nobody was allowed to use it except the Prince (Ezekiel calls him the 'Prince'. The word does not necessarily mean King Solomonwe do not know for whom the word is intended, but it is evidently meant for the ruler of the country for the time being, and therefore, in King Solomon's time, it is reasonable for us to suppose that it was specially and particularly used by the King himself) and then only upon special days for worship: and moreover, when he came in by the East Gate he had to go out by the same gate. There was no proceeding to the West for we do not seem to have any door on the West according to the accounts."

With this preliminary explanation, Bro. Race launches himself into an examination of the story in the ritual, which in its frank revelation of certain esoteric matters might prove astounding to American Craftsmen. It would be interesting to follow his line of argument and pick the flaws in it as he proceeds, but for fear of arousing too much indignation the better procedure would be to limit the discussion to certain details which will be sufficiently clear and still remain within the bounds of propriety, as it is interpreted in America.

In entering into an investigation of the examination of the story of the Legend brought out by Bro. Race in his argument, the most glaring fault that comes to the attention is his lack of comparative knowledge of rituals as they are worked today, at least so far as the Second Section of the Third Degree is concerned. The basis of the whole argument seems to be the prevailing working in the British Isles as the discrepancies mentioned appear in the Scotch, Irish, and English workings with some possible exceptions. As a further limitation on the value of Bro. Race's theory, he has founded his discourse upon the ritual as it is worked today and has not devoted his attentions to a critical examination of the older forms of the Legend, which, it is apparent, is a necessary essential to the formation of a correct opinion concerning the origin of our Third Degree. These points will offer, at least by inference, another reason than the one he offers for the appearance of the improbabilities and inconsistencies of the story. To prove his theory Race must produce conclusive evidence that there is no other manner in which to explain them. This he does not do, and the explanation left open is obviously the only correct one. With these fallacies before us let us proceed to a critical examination of Bro. Race's discourse on the story.

WHAT RACE'S THEORY INVOLVES

On examining Bro. Race's paper, one is immediately struck by the fact that the plot of the Mystery Play, which he presents, in narrative form, as a plausible explanation of those internal difficulties existing in the story, is identical with the plot of the Legend as it is worked in England today. From this argument it would follow that the plot of the Legend in the 14th or 15th century was the same as it is today. To grant such a premise is absurd, but those changes in plot which are known to have taken place will be ignored for the time being. If the plot is the same as it was four of five centuries ago, it might, with reason, be assumed that there would be found the world over, survivals of the same inconsistencies that are made the basis of Bro. Race's criticism. This because it is known that all regular lodges of Freemasons are outgrowths of the Grand Lodge of England and as a consequence would practice the same ritual. These difficulties survive in England today and it would not be illogical to suppose that since they survive there they must be found in other localities.

We are told by Bro. Race that the twelve repent "at the moment." He criticises this statement, "I mentioned the recantation 'at the moment'--. . . but one can hardly think that twelve conspirators kept together with the other three until the last moment and then retired." The recantation literally, "at the moment" is found in the Emulation working of England, the Scotch working of Harvey, and in an Irish version which I have examined only casually. In the work of several American jurisdictions--Missouri, Illinois, Pennsylvania, Vermont, Massachusetts, an New Hampshire--there is no such limiting statement. Neither is it found in French rituals. So far as the American work is concerned it is said only that they recanted, how long before the assassination is not mentioned. Bro. Race does not dwell on this particular point as important, but he offers an explanation of it in his dramatic plot, and as a support for his theory, I take exception to it. He continues with a statement which he deems of particular importance. H.A. was struck "lifeless" at the East Gate. To quote again:

"'Lifeless' it says. That may mean absolutely dead or it may mean apparently dead. We use the word commonly in both ways, a man falls down apparently dead--he has fallen 'lifeless', he is without or almost without life. I do not need to any further,

brethren, to show what an enormous amount of matter is here which we cannot accept as literally true."

The following phrases in three rituals allude to the same point-Pennsylvania, "Killed him"; Missouri, in the dramatic interpretation "slain" and in the narrative account "felled him . . . and killed him outright"; French, "l'entendit mort"--stretched him dead. To Bro. Race this is evidently an important point as he makes mention of it in three places in his discourse. First as quoted above; second, in connection with the raising; and lastly, as one of the things that can be explained by the exigencies of the stage. These are typical examples of inconsistencies with which Race deals--rhetorical difficulties--but there remains another and more important one, inconsistencies of a action.

TYPICAL DIFFICULTIES DISCUSSED

To attempt to trace all of the difficulties falling into this classification through the whole of Bro. Race's argument would be interesting, but illustrations of typical examples will serve the purpose, and the more profound scholar can investigate the others as his inclination may direct. (In the remainder of this article, quotations not attributed to a definite authority are taken direct from Race.)

"He came towards the East Gate . . . and then . . . what? Not a word to tell us! He disappeared and the three villains disappeared. We are not told what became of any of them. We are asked to believe that at the height of day, 12 o'clock noon, it was possible for a man to come here (and Since the Temple was not quite completed a lot of workmen would certainly be about)" to become the subject of a tragic accident while "no one was the wiser."

"Brethren, it is putting a very great strain on our credulity to say the least of it; but disregarding all these difficulties, the story goes on very blithely, 'we left off at that part of our history,' and so on, and tells that the loss of Hiram was first discovered, not by the absence of his own person, but by the lack of those plans which had

hitherto been supplied to the workmen. Had these four men, H. A. and the three villains had they no homes, had they no wife nor child nor friends who must wonder in the evening why they did not come home? Were there no workmen who would remark to one another that they had not seen the Master? Was it possible for three men to remove the corpse and take it away without anybody having the slightest idea of what had happened in broad daylight? That is what we are asked to believe and that is what is a little bit difficult to believe. The absence of plans was the first indication that something had happened, and we find that the Prefects reported the case to King Solomon. Now King Solomon was a wise man we are told, and although he did not follow the policy which might have been followed, say by Sherlock Holmes, what he did proved very effectual. He had all the workmen paraded before him, and thus found out the three missing villains. He then selected fifteen men whom he could trust and ordered then to make diligent search after our Master, and he sent them off in three F. C. Lodges through the three entrances. Why should they go through the three entrances? It suggests at first that probably one went South one went East (through a gate that was never opened), and one North. No one went West; yet you remember, one class pursued their researches in the direction of Joppa, which was West; whether they went out North or South and then turned West in pursuit of their researches we do not know." This quotation is lengthy, but a typical statement of Bro. Race's arguments and the reason for taking it as an illustration of our point will become apparent as we analyze it.

On Bro. Race's own statement the difficulties arising from the disappearance of the ruffians is unimportant. These troublesome inconsistencies do exist and cannot be denied. (Remember this is allegory!) But in the latter portion we find important variations. In the American work there is no statement that the loss of Hiram was discovered by the lack of plans. In fact, it is not told how or when it was discovered, but only that Solomon was apprised of it on the following morning. As to Bro. Race's questioning their having friends, families, homes, etc., need there be any other criticism made than that these men were Tyrian workmen and away from home? They had friends, no doubt. The American ritual does not mention that his friends had not missed him (and the British working says that only by inference) nor that his loss was not discovered by them, but simply that Solomon was not advised of the loss until he entered the Temple on the following morning. (In the British work the Prefects notify Solomon.) Hiram of Tyre, so far as is known, may have learned of the loss through the workmen and not reported it to Solomon. There is no apparent reason for his not reporting it, neither is it essential to the question. The difference in working bears out our point and that is all that is necessary, but it is not all we have to offer. Solomon's procedure in the discovery of the ruffians according to the British working is entirely

different. The method of ascertaining the guilty parties is the same and there the resemblance ceases. The recantation was mentioned earlier. The twelve who recant (in the American rituals) are sent out in bands of threes, not, as in the British form, fifteen F. C's picked by Solomon and divided into F. C. Lodges; and in all directions, instead of three directions as the British ritual assumes the three bands were sent. To state that all of the difficulties in the foregoing quotation are dealt with in our argument would not be true, but a sufficient number of them have been considered to suggest the possibility of further study. There is one other difficulty mentioned by Bro. Race that does not fall under either of the above headings and that I wish to discuss.

Bro. Race mentions Hiram's paying his devotions to Deity in the Temple and in view of the fact that Priests alone were allowed within the confines of the building this would be an absurdity. The possibility left open to us is that the Temple was incomplete, but this is disposed of by stating that it would be impossible to worship in a temple not yet completed because it would lack that consecration which would make it a place of worship. It would be, to my mind, a perfectly simple matter for H. A. to offer up his prayers (or whatever he was supposed to do in paying his adoration to the Most High) in an unconsecrated temple. Such an action would have occupied in his mind the same place that the silent communion which numbers of people today are accustomed to take with their Creator in their homes or offices. It does not necessarily mean that Hiram offered up the conventional devotion which would be the equivalent to him of what congregational worship in church is to us. But even more interesting, is the fact that Prichard's Masonry Dissected states only that he was making his rounds of inspection during the hour of refreshment; the early French rituals also give this reason for his presence there. (I have italicised below a passage which quotes Prichard's exact wording.) This brings us to another phase of our argument, that of the changes which have taken place in the rituals, and we will consider them at this time.

THE LEGEND SHOWS VARIATIONS

The plot of Bro. Race's Mystery Play being identical with the plot of the Legend as practiced today precluded any possibility of changes having taken place. Inconsistencies and contradictions in the wording and action of modern rituals were

considered and no explanation offered. If the plot of the modern Legend had been uniform throughout the world it would be possible to conclude that no changes had occurred, and that the Legend as we know it now may have been the Libretto for a Medieval Mystery Play. It cannot be stated on the basis of the arguments here presented that this is impossible, but it can be concluded that it could not have been a Mystery Play having the plot Bro. Race intimates it did have. The unfortunate feature is that the drama today is not the drama of two centuries ago. Changes have come about, the Legend has taken on a new and more complicated form, and these developments cannot be ignored in advancing a theory such as Bro. Race advocates. Samuel Prichard's Masonry Dissected first published in October of 1730, while not a reliable authority, has been considered as possibly representative of the type of ritual practiced at that time and will serve as a practical illustration of the difficulties of the subject. The Master Mason "came to survey the works"; three ruffians supposed to be Fellowcrafts accosted him and dealt him his "quietus." The search is conducted by fifteen Fellowcrafts who by order of King Solomon went out of the west door, divided themselves from right to left, within call of each other. It at once becomes apparent from this synopsis, which covers the salient features of this form of the Legend, that the changes which have taken place are not only numerous, but of a vital nature. It is obvious that it is the features which have been added that are the ones to which Bro. Race so strongly takes exception. The difficulty over the recantation is removed, as is the one based on the word "lifeless." He received his "quietus" which should satisfy us, but if it does not, the next question from Masonry Dissected will settle it for all time, "How was he killed?" The procedure of Solomon in discovering the ruffians, etc., is entirely missing. The Fellowcrafts were not sent to search for them, but to find H. A. What happened to the ruffians is never told. In fact, when we make a careful analysis, not only in the light of Prichard, but taking other sources into consideration as well, we can be sure of very little of the plot of the Legend. About all that seems to be persistent is that a Master Mason at King Solomon's Temple was killed by three ruffians and that later he was found.

THE LEGEND IS NOT HISTORY

That the Drama is an allegory is a well-established fact. It could not by any stretch of the imaginative powers become the historical narration of an actual happening at King Solomon's Temple. Evidently, this is what Bro. Race is attempting to prove throughout his discourse on the inaccuracies to be found in the Legend. That these difficulties can be explained by the exigencies of the stage is equally demonstrated,

but that this is the right explanation is another matter. It would be very easy to write too much on the variations in rituals of the present day and the changes which have taken place within the period of authentic history as a consequence we have taken only typical examples.

The recantation "at the moment", is explained by Bro. Race as follows:

"On the stage fifteen men come and immediately begin to discuss their plans, but twelve of them retire 'at the moment' of carrying their conspiracy into effect. What is difficult to accept in a story becomes simplicity when we put it on a stage. They retire. The three men hide . . ."

That this is a well-founded explanation is to be doubted. If the Legend existed at the time Miracle Plays were being presented, Prichard would convince us that they knew nothing about the recantation of the twelve. When he comes to consider "lifeless," Bro. Race calls to mind the disagreeable features connected with the raising of a body (as we know it to be done) that had been buried in a hot country for at least three days; he explains all of these away by the fact that the actor would not be actually dead, but only playing dead and at the completion of the drama would make his bow with the rest. This all seems superfluous. With these illustrations it is clear to see how easily the difficulties of action could be explained. It is in much the same way that Bro. Race explains all of them. The parading of the workmen to answer roll call and assist in locating the ruffians is cited as a golden opportunity for pageantry and this, he says, was a weakness with medieval people. When one studies Bro. Race's article the numerous difficulties he points out convince one that there is no possible inconsistency that has not been mentioned. Yet there is one, and Bro. Race's explanation of it would be interesting. If it can be explained through the exigencies of the stage it would be astonishing to see the manner in which it was handled. The Legend tells us that there was in excess of 150,000 workmen on the Temple, and that Hiram was the Master Architect. There is no doubt that, from the Legendary account, Hiram was a man whose integrity fidelity, and exemplary conduct should be perpetuated and his memory revered by all generations. But, again taking the Legendary story, his genius was such that it should have more emphasis laid upon it in the workings of the ritual. That he was a genius cannot be too strongly impressed upon our minds, for he drew out the plans by which to direct an army of 150,000

work men from day to day, and during the hour of refreshment! In my opinion, it would take a more realistic drama than we know, and certainly one far surpassing that of the medieval period, to explain that superhuman power. It seems apparent that if we consider the internal difficulties of the story as a whole, together with its inconsistencies and improbabilities, a more simple and more logical explanation of them than the one offered by Bro. Race presents itself. To explain them by saying that they are allegory and nothing but allegory, in which we do not hope to find the true relation of facts as we do in historical narration seems to be far more logical than to attempt to explain their illogical sequence and absurdity of action by the medium of the stage.

There is no conclusive evidence thus far that the Legend could not have been a Miracle Play. The fact we have presented simply show that many of the internal difficulties at present existing in the drama are recent innovations. Some of the inconsistencies and improbabilities exist in the older forms of the Legend and might be explained by the exigencies of the stage, but we have conclusively shown that while this is a possibility, it certainly is not a probability. If the Legend was the Libretto for a presentation on the medieval rostrum, certainly it was not presented as we know it, but in a form much simpler and easier of production. It is also to be noted that during the Medieval period plays of this nature were not presented on a stage but in pageant form. The three exits mentioned by Bro. Race did not develop earlier than the middle of the 16th century. The mill of evolution grinds slowly but continuously and exceedingly fine. It has done its bit toward developing our Legend.

----o----

Freemasonry in Kentucky

By Bro. HENRY BAER, Ohio PART II

THE seed of Masonry had been planted in most fertile ground by the early pioneer brethren of Kentucky, and with the formation of her Grand Lodge and continued

settlement of the state the Craft took great forward strides and soon ranked with the leading Jurisdictions of the land. Lodges sprang rapidly into existence and from the original five bodies, with a total membership of about one hundred and fifty, these numbers steadily mounted until by the year 1830 there were sixty-six chartered lodges, with two thousand six hundred members. In this time and later there was a rapid spread of Freemasonry throughout the Mississippi Valley, a total of nineteen lodges being chartered by the Kentucky Grand Lodge in the several States or Territories of Mississippi, Alabama, Tennessee, Ohio, Indiana, Illinois, Missouri, Louisiana and Arkansas, where no Masonic Governing Bodies yet existed. From the fact that these earliest lodges of the then known western country were warranted by Kentucky this State may well claim the title of being the "Mother of Freemasonry in the Mississippi Valley."

During the early 30's Kentucky suffered heavily in common with all other Grand Jurisdictions of the United States from the effects of the fierce anti-Masonic campaign which for years swept the country following the disappearance from New York State in 1826 of William Morgan, a renegade Mason, and his alleged murder at the hands of the Fraternity. Fanned by the high wind of bigotry and fanaticism, and the slander of political frauds, vicious assaults directed against it nearly resulted in the collapse of the Masonic Institution in America. Many lodges surrendered their charters, some becoming totally extinct while others suspended labor for several years. Even a few Grand Lodges ceased to function owing to the fury of fanatical attacks against the Order. This last, however, was not the case in Kentucky, its Grand Communications being held each year despite all vicissitudes and losses. That the representatives of but 13 lodges attended the Grand Lodge meeting of 1836 is indicative of the force of the fight made in this state. The number of lodges steadily dwindled during this decade until by 1840 but 37 remained upon the Grand Lodge roll with a loss of approximately half the Masonic membership. However, with the recession of the tide Masonry quickly became restored to normally in Kentucky during the 40's and once again resumed her onward march. By 1850 there were one hundred and thirty-nine lodges in operation with a membership that totalled nearly five thousand. From this time the Order grew in leaps and bounds, these numbers being more than doubled in another decade and continuing at a healthy rate in the years following.

The appendant degrees of Ancient Craft Masonry early made their appearance in Kentucky and were later placed in a state of organization. A Chapter of Royal Arch

Masons was established at Lexington by authority of the Grand Lodge in November, 1814, and within the next two years others were formed at Frankfort and Shelbyville. These on Oct. 16, 1816, were regularly chartered by Thomas Smith Webb, Deputy Grand High Priest of the United States, and were the earliest regular Chapters working four degrees in the state. While the granting of the authority to Lexington Masons to organize a Chapter was the first time that this branch of Masonry appeared by name in the record of the Grand Lodge, the fact of its adopting "crimson" for its livery as early as 1800 would indicate the Royal Arch "tendency" of the leading spirits in Grand Lodge, and the strong influence of Ancient Craft Masonry in Kentucky. On Dec. 4, 1817, a Grand Chapter for the state was formed at Frankfort by the three existing Capitular bodies, with James Moore, Past Grand Master, as first Grand High Priest.

Just when the Council Degrees were introduced into Kentucky is not known, but the records disclose that on Dec. 10, 1827, a Grand Council of Royal and Select Masters was organized at Frankfort by six Cryptic bodies then working in the state, with Robert Johnson, Grand Master in 1828, as first Thrice Illustrious Grand Master.

As to the formation of the earliest Commanderies, Knights Templar, there is likewise no information at hand. The Grand Encampment of Kentucky was instituted on Oct. 5, 1847, at Lexington by representatives of five Commanderies, Henry wingate, Past Grand Master and a most distinguished Mason, being elected first Grand Eminent Commander.

Scottish Rite Masonry was introduced and the Grand Consistory of the Ancient and Accepted Rite established at Louisville in August, 1852, by Albert G. Mackey 33d, Secretary General of the Supreme Council for the Southern Jurisdiction. A period of inaction set in immediately following its inception and it was not until in November, 1858, that this body was revived and organized anew at Louisville with Rob. Morris as Commander-in-Chief. Since its reorganization Scottish Rite Masonry in Kentucky has experienced a healthy growth, while the Capitular, Cryptic and Templar Bodies have enjoyed a most prosperous and flourishing existence.

Duelling, as is well remembered, was quite a common occurrence in this country during the first part of the nineteenth century. Perhaps in no other state was the practice more indulged in than Kentucky. A most unusual record is found in the Grand Lodge Proceedings for 1818. At the annual session Dr. William H. Richardson, Grand Master, and Dr. Benjamin W. Dudley, Past Master of Lexington Lodge and an officer in Grand Lodge, were summoned to appear before the Grand Lodge to answer to charges preferred against them of having engaged in a duel. After due investigation by a committee it was reported that a reconciliation had been effected between the warring Craftsmen. A motion was made, nevertheless, to expel both members from the Fraternity; this was tabled Henry Clay then offered a resolution to suspend the combatants from the privileges of Masonry "during the pleasure of this Grand Lodge," which was adopted and the unhappy incident brought to a close. These brethren remained suspended until the next meeting of the Grand Lodge a year later. Several other instances of duelling between members came to the attention of the parent body and in each the participants were severely disciplined.

Upon early rosters are to be noted the names of many men famous in the public life and Masonic history of the state and several of national renown: Colonel Joseph Hamilton Daviess, distinguished soldier, lawyer and Freemason, who while Grand Master of Kentucky, and having Masonic jurisdiction over the Territory of Indiana, lost his life while gallantly leading a charge at the Battle of Tippecanoe on the banks of the Wabash, Nov. 7, 1811; Colonel Abraham Owen, an officer of the Grand Lodge, was also killed in this engagement, together with other Masons from Kentucky; John Allen, brilliant lawyer and Grand Master in 1808-9-10, who was among those slaughtered in the terrible carnage of the River Raisin in January, 1813; John Simpson, Deputy Grand Master in 1808-9-10, likewise killed at the Raisin, as was also Paschal Hickman, a Grand Lodge officer, and several others of the Craft from Kentucky; Henry Clay, illustrious and foremost statesman of his time, Secretary of State in the cabinet of John Quincy Adams, and United States Senator, first Grand Orator of the Grand Lodge of Kentucky and Grand Master in 1820; John J. Crittenden, United States Senator and Governor of the state from 1848 to 1850 ;. John C. Breckenridge, famous soldier and statesman, Vice-President under James Buchanan and Grand Orator in 1854, with others of this distinguished family who won high Masonic honors such as George Breckenridge, Grand Master in 1839, Joseph C. and Robert J Breckenridge, who served terms as Grand Orators of the Grand Lodge; William T. Barry, brilliant states man and Grand Orator; Rob. Morris, Grand Master in 1858, a most eminent Masonic lecturer, poet and historian, crowned Poet-Laureate of Freemasonry in America, the first to be thus honored, principal founder of the Order of the Eastern Star and author of its ritual, and many other

names dear to the hearts of Kentuckians, as Bullock, Pope, Overton, Grundy, Banks, Southgate, Bodley, Taylor, Wingate, all of whom were prominent in the state as well as in the Craft.

Strange parallels are to be noted in the Battle of Tippecanoe, which ushered in the War of 1812 and wherein the gallant Daviess was slain, and Bunker Hill, the first major engagement of the Revolution where fell the immortal General Joseph Warren. In each a Grand Master made the supreme sacrifice for his country on territory over which he held Masonic jurisdiction, Warren having been Grand Master of "Ancient" Masons in Massachusetts while Daviess was Grand Master of Kentucky and the Territory of Indiana. In the summer following the latter's lamentable death a lodge was formed at Lexington and styled Daviess. Lodge, No. 22, in his honor. This was the first instance of a Masonic lodge being named after an individual in Kentucky.

Herein during the year 1846 was initiated Dr. Joseph S. Halstead. This estimable Craftsman later removed to Breckenridge, Mo., where he still resides hale and hearty at the great age of 107 years. (2) Now rounding out his eightieth milestone as a member of the fraternity, Bro. Halstead probably has the distinction of being the oldest Mason in the United states, if not in the entire world. The last birthday of this venerable centenarian was fittingly celebrated in Breckenridge, a holiday being declared and the whole population turning out to do honor to its most distinguished citizen.

Alive and progressive from its very beginning the Grand Lodge of Kentucky quickly took rank with the leading Grand Jurisdictions in the land, at one time, about the middle of the eighteenth century, standing second in respect to total membership. Likewise did she keep pace with the foremost in the pursuit of Masonic knowledge and become a pioneer in construction and educational work and the care of her widows, orphans, indigent members and their wives.

Her Book of Constitutions was published in 1808 when not more than five other Grand Bodies had done so; several periodicals were distributed from the year 1821, Tannehill's Manual was issued in 1840, and her Code of Masonic Law was published

in 1857, the earliest work on Masonic Jurisprudence in the United states. Then there was the renowned Universal Masonic Library and the History of Freemasonry in Kentucky, by Rop. Morris, which is claimed to be the first true and accurate account of its kind in America.

CONSTITUTIONS ARE ADOPTED

The early Masons in Kentucky had all been instructed under the Ahiman Rezon or Constitutions of Virginia (1792). This closely followed that of Lawrence Dermott, long the leading spirit of the "Ancient" Grand Lodge in England which professed to recognize only Ancient York Masonry. Kentucky's Book of Constitutions, published in 1808 and again ten years later, was patterned upon these "Ancient" regulations. Like other Ancient York jurisdictions the rule forbidding any member visiting a lodge of so-called "Modern" Masons under penalty of Masonic discipline was rigidly enforced in the State. This provision remained in effect until the union of the warring Grand Bodies in 1813. While the initiatory work has always been "Ancient" in character the Thomas Smith Webb, or "Prestonian Lectures" of England, which were disseminated in Kentucky between the years 1815 and 1818 (and became with a few unimportant changes the standard of all Grand Jurisdictions in the country excepting Pennsylvania) were found easily adaptable by the more skillful Masons of that period. (3)

The instructing of candidates in the "work" or lectures, by the traditional mode from "mouth to ear," as well as the conferring of degrees, is still done in the ancient style which came from Virginia 150 years ago. These methods will doubtless continue in the State as under its Constitutions any written record, ritual or cipher code is strictly forbidden. In the conferring of degrees there is no other guide than a monitor which gives but the barest outline of the work with many gaps and deleted passages. Naturally in the process of so many years there has crept in variations of style and changes in phraseology in the exemplification of the work. This has been a matter of concern to Grand Lodge officers for some time and a plan is being evolved to secure more uniformity in this regard. The best suggestion offered thus far, and one that is receiving favorable consideration, is to form Masonic districts in the state and assign the best ritualists from the ranks of Past Grand officers to properly instruct the various

lodges in each district and in this manner secure more uniformity in the conferring of the degrees.

MASONIC HALL BUILT

As early as the year 1813 steps were taken toward the erection of a Masonic Hall for holding the sessions of the Grand Lodge in the town of Lexington. With money received from donations and by the aid of a lottery that the Grand Lodge conducted under its auspices throughout the state a fund was eventually established. Delays were encountered and through various reasons it was not until ten years later that the Temple was completed at a cost of nearly $30,000 (considered quite a sum in those days) and dedicated with appropriate ceremonies on Oct. 25, 1826, the first Masonic edifice of its kind in the land.

When General Marquis de LaFayette made a tour of this country in 1825 he visited Lexington and was cordially welcomed by the Masons of that city. A grand ball was given in honor of their distinguished guest and the party with him in the new hall, which was attended by a brilliant assemblage of the brethren and their ladies. At another time two Indians visited Masons' Hall where a lodge meeting was in progress, one of whom was the celebrated Colonel Ross. After being duly examined and found worthy they were admitted and introduced to the members. This was the only instance of full-blooded Indians ever being received in a Lexington Lodge.

The first home of the Grand Lodge, however, had but a brief term of usefulness, being destroyed by fire in the year 1837. In this conflagration the original charter of Lexington Lodge, No. 1, and also that of Daviess Lodge, No. 22, was lost, as well as many valuable records and archives of the Grand Lodge. A new building was immediately proposed and soon erected at a cost of about $25,000. This second Temple was built upon the site of old Masons' Hall, the ground having been presented to Lexington Lodge near the close of the eighteenth century by William Murray, later first Grand Master, as has been noted above. After meeting in Lexington for over fifty years the seat of the Grand Lodge was in 1858 removed to Louisville, where its sessions have since been held.

In the year 1843 the Grand Lodge of Kentucky instituted measures for the establishment of a Masonic School in the state for educating the orphans of deceased members as well as the children of indigent Masons. Eventually an institution of this character was opened at La Grange. It did not long survive as proved a heavy drain upon the Grand Lodge resources and was in later years abandoned. But in 1867 plans were laid in Grand Lodge for the construction of Widows' and Orphans' Home in Louisville, the money for its erection and maintenance to be raised by taxation of every member in the State. Within a few years the Home was completed and opened its doors, the first Masonic Institution of its kind, and the finest for man years, in this country.

In addition to giving the wards of the Home a thorough schooling, the boys and girls were taught trades or other occupations for which they may have been fitted. When arriving at the age for leaving the Institution a course of higher education was opened to those qualified, the Board of Trustees appointed by the Grand Lodge arranging to place them in outside high schools or colleges at its expense. The Home, which is still existence, now has about seventy of its former wards scattered over the State of Kentucky in advanced institutions of learning. One of its industrial features is a printing establishment wherein job work and general printing for the outside trade is done by the boys. The Home prints and publishes the "Masonic Home Journal," believed to be the only Masonically owned and operated newspaper in the world, a copy of each issue being sent to every Mason in the state.

In 1871 the Old Masons' Home at Shelbyville was built with funds similarly acquired by the Grand Lodge, Kentucky again leading all others and erecting a place of abode where veteran members of the Craft and their wives may find real kindness and love in their declining years.

While Masonry in the Blue Grass state has always been in a live and flourishing condition, in respect to membership there has never ensued a greater period of prosperity than in late years. In 1918 with the close of the World War there were approximately forty-two thousand names upon the Grand Lodge Register. At present with a total of more than six hundred active lodges the Craft in the state can boast a

membership which is rapidly approaching the seventy-five thousand mark. This is a phenomenal increase and presage of a greater triumphant march of the Institution than ever before in what was once the "dark and bloody ground of Kentucky.

The most important matter now occupying the attention of the Grand Lodge and interesting the Masons of the state is the erection of a new Widows' and Orphans' Home at Louisville. Although the present edifice is valued at one million dollars the need of a larger and more modern structure was foreseen several years ago. A committee was appointed which after examination named $1,000,000 as the amount necessary to build the Home. Individual subscriptions and donations were then received which has netted more than half of this sum. Later, however, when plans and specifications were submitted it was seen that the original estimate had been too low and in consequence $600,000 was added thereto. In order to raise the entire amount a plan was evolved whereby every Mason holding membership in the state was assessed the sum of twenty dollars, payable in four equal installments, this to apply to all but those who had already subscribed or given at least that amount. Ground was secured just outside of the corporate limits of Louisville and actual work has already begun upon some of the more important buildings. A feature in the new Home will be a large auditorium wherein the meetings of the Grand Lodge are to be held, its present quarters now having become inadequate.

The officers of the Kentucky Grand Lodge for the year 1925 are: Bros. H. M. Grundy, Grand Master; G. A. Holland, Deputy Grand Master; C.S. Rankins, Grand Senior Warden; Hanson Peterson, Grand Junior Warden; James Garnett, Grand Treasurer; F.W. Hardwick, Grand Secretary; T.W. Pennington, Grand Senior Deacon; J.J.T. Hourigan, Grand Junior Deacon; Rev. R.B. Grider, Grand Chaplain; G.B. Spencer, Grand Marshal; J.T. Linebaugh, Grand Sword Bearer; C. W. Homan, Grand Pursuivant, and W. H. Hawes, Grand Tyler.

NOTES

(2) Since this article was written Bro. Halstead has been called to the Grand Lodge above. He passed away at his home at Breckenridge, Mo., Sept. 13, 1925.

(3) This is the generally accepted pedigree of the "lectures" generally in use in the Jurisdiction of the U.S.A. Bro. Kress of Pennsylvania, who has devoted much time to the subject, is emphatically of the opinion that Webb not only did not use Preston's lectures, but that it is most improbable that he had the least idea of their real form and character. What Webb undoubtedly did do was to use much of the matter in Preston's openly published Illustration of Masonry in compiling his Monitor.

----o----

Great Men Who Were Masons

John Jacob Astor

BY BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

IN the year 1763 in the village of Waldorf, near the ancient university town of Heidelberg in Germany, was born the fourth son of a butcher and inn-keeper named Asdoer, later Anglicized into Astor. The family was very poor and the sons all left home as soon as they reached an age to fend for themselves. The youngest, who had been baptized John Jacob, lost his mother in his boyhood, and a shrewish step-mother who took her place gave an additional inducement to him to follow the example of his brothers. At the age of sixteen he packed up a bundle of his few belongings, money he had little or none, and left his birthplace to seek his fortune. He seems to have walked to Heidelberg and from there worked his passage to Holland on one of the river boats. From Holland in like manner he crossed the North Sea and landed in London. There was a reason for this temporary objective. An uncle of his was established there in partnership with an Englishman named Broadwood, engaged in the manufacture of musical instruments and one of his elder brothers was working for them. John Jacob was also given work and remained there until he was twenty, working hard and saving every possible penny.

But this was only a stepping stone. In 1783 he used a large part of his little hoard to pay for a steerage passage to America, the remainder he invested in a new suit of clothes and a few flutes which he hoped to sell at a profit, and so embarked on the long, always uncomfortable and often dangerous voyage. In this case stormy weather and adverse winds were met and the passage was greatly prolonged. At the time this seemed unfortunate, but it is possible that it had a direct bearing on his future fortunes. On the ship was another German, who had been engaged in the trade, and from him the youth learned much of its romance and risks, and the enormous profits that repaid a successful venturer. He landed at Baltimore, but soon made his way to New York, where another brother, Henry Astor, was living, following the paternal trade of butcher.

Henry was apparently far from well-to-do and was unable to take him into his own house, but found lodgings for him with a baker. John Jacob worked for the baker to pay his board while he looked around for something better. The tales of his fellow voyager seem to have actuated his next step for he went to work, for a fur dealer, at advance in remuneration, for here he got two dollars a week in addition to his board and lodging. His work here was chiefly the beating and dressing of furs and repacking them for export. He appears to have used the opportunity to learn all he could about the trade, and not long afterwards set up for himself in a small way. He made journeys to the Indian settlements and bought furs, carrying them at first on his back. These he would bring to New York where he dressed and prepared them, putting by all the best for a further venture. As soon as he had enough accumulated he took passage to England where he sold them very profitably. While in London on this occasion he established relations with the furriers there, and also induced his uncle to give him an agency for the firm of Astor & Broadwood in New York. He returned with a stock of musical instruments and opened the first store for their sale in America.

He married Sarah Todd, a relative of the Knickerbocker Dutch family of Brevoorts. His wife brought him a small portion, which was, however, a welcome addition to his capital. She became as deeply interested in furs as her husband and even a better judge of them. Later when he was dealing direct with China, for which trade the very best skins were collected, the final selection was always left to her judgment.

Astor's next step was to become a ship owner, his idea being to take advantage of every profit to be obtained between the trapper and the foreign consumer. The carrying of other freight more than paid for the transportation of his furs. He was now established in a big way, and was determined to emulate the methods of the great fur and trading companies. In 1809 he applied to Congress for assistance in establishing a chain of trading posts from the Great Lakes to the Pacific, and as a beginning of this enterprise the settlement of Astoria was founded at the mouth of the Columbia River, But with the outbreak of the War in 1812 these plans were interrupted and after peace was made the project fell through for some reason. This was likely enough on account of the great development of the already established channels of his business. Though he never lost his interest in furs, yet his operations now extended in many directions and his ships were trading all over the world.

Though in early life he had had but the barest rudiments of education, and though in his manhood his whole waking time was devoted to his work, he yet seems to have had a wonderful faculty for acquiring knowledge. It was doubtless due to this quality and to the constructive imagination which went with it, that he was enabled to take such good advantage of the opportunities that fell in his way. His actions seem to have been uniformly on the highest level of probity even where public opinion would not have condemned a lower standard, as in his dealings with the Indians. His friends and associates were in his later years men of scientific and literary standing. It was Washington Irving who suggested to him the founding of the Astor Library for which he left $400,000 in his will. He also left $50,000 for the founding of an orphanage and old people's home in his native town in Germany.

As to his Masonic connections there is not very much to be discovered. It is probable that he joined the Order in America. But we do know definitely that in 1798 he was elected to the office of Grand Treasurer of the Grand Lodge of New York, an office he held for two years.

He died in New York in 1848 and was buried in Trinity Cemetery.

----o----

HUMANITY

What care I for caste or creed?

It is the deed, it is the deed.

What for class, or what for clan?

It is the man, it is the man!

It is of love and joy and woe,

For who is high and who is low,

Mountain, valley, sky and sea

Are for all humanity.

What care I for robe or stole?

It is the soul, it is the soul.

What for the crown or what for chest?

It is the soul within the breast,

It is the faith, it is the hope,

It is the struggle up the slope,

It is the brain and the eye to see,

One God and one humanity.

- Robert Loveman.

----o----

MASONRY AND TOLERATION BY BRO. S.J. CARTER, NEW YORK

THE two articles here presented deal with a subject of some importance from very different standpoints. The second does not specifically deal with Freemasonry at all, and might have appeared anywhere--but written by a Mason and sent by him for publication in The Builder, the Masonic application is to be understood as in the background.

The standpoint of the writer is one that is very generally taken; and it is for the reason that so many will endorse it that we present it here. On the other hand it is probable that the views expressed in the first article would not be willingly assented to by a very large proportion of the Masons of the country. We leave it therefore to our readers to think the matter out for themselves. It is not an unimportant question; there are strong tendency currents in the thought of the American Craft today, and it certainly behooves readers of The Builder at least to consider whither these are setting, and whether it is well that we should drift with them, or whether they should be resisted.

Is toleration "the Grand Characteristic of Masonry?" Mackey said that it was, and other eminent members of the Craft seem to have been of the same opinion. On the other hand certain tendencies are developing in the expression of thought and opinion among members of the Order in America which logically imply that for certain things Freemasonry is not, or should not or cannot afford to be tolerant.

Tendencies in thought are like the slow movement of a glacier by no means easy to observe and apt to carry us along in a direction we do not realize. If they are in accord with the true aims of the Institution they should be encouraged, but if not they ought

to be combatted, their consequences pointed out and everything possible done to nullify their effect.

We speak of toleration freely under the impression now quite well what we intend by the word, and that others will take it in the same sense as we do ourselves; but a reference to a dictionary will show that its cognates, such as tolerance, tolerate and tolerable have many different shades of meaning; and it may therefore be well to consider these in order to know definitely what is implied by the term.

The root of this group of words originally meant to carry, to take up, to bear, and was extended from a purely physical sense to a metaphorical one. In old English it was used in the sense of endurance, and from the physical endurance of pain or hardship to that of mental or moral burdens. In the terminology of medicine tolerance is still used in the sense of the ability of the organism to receive drugs or shocks or to withstand poisons. However, it is today most frequently used and understood as meaning the power of the mind to bear with opinions and beliefs different from or opposite to our own, and to put up with people who have characteristics which we do not like. Tolerance in this sense is the result of experience, understanding and sympathy. Carelessness and indifference sometimes produce an attitude which may simulate true tolerance in appearance, and to which the name itself may be loosely applied, but we cannot be said to bear with those things which do not affect us, nor is it toleration in this sense to submit to things or persons we are afraid of.

Tolerance is the ripe fruit of experience. Youth is naturally intolerant, for it has, not yet realized how many points of view there may be besides its own, nor how many beliefs other than those it holds. In youth this may be forgiven for it is the time of apprenticeship to life. But unless we learn as we grow older that opinions we dissent from may appear self-evident to others, and beliefs we are constrained to deny may be yet honestly held by someone else we are not growing in wisdom. With understanding and sympathy we may even appreciate the point of view of those whom we oppose, and the motives of our enemies. Even the criminal is a man, and thinks and feels essentially as we do ourselves. In his circumstances, with his prepossessions and subject to his temptations it may be we would have done no better than he; as Baxter said when he saw a man being taken to the gallows, "There, but for the grace of God, goes Richard Baxter."

If this be the nature of toleration in the individual what does it mean applied to an institution? We may perhaps most easily see by taking concrete examples. Political parties are generally intolerant, associations of scientists or philosophical societies are tolerant. With the one the object is to secure the triumph of certain opinions or ideas by any means and at any cost, with the other to arrive at the truth, or at least at the facts relevant to any question. In religion Islam is characteristically intolerant. According to Mohammedan belief God hates all who do not accept its creed and has foreordained a terrible place of eternal punishment for them. As a logical corollary any injury the faithful may do to the unbeliever is pleasing to him. Human nature is fortunately far from being consistent and many Mohammedans are better than this corollary of their faith; yet it is on this principle that Turkish rulers and Kurdish tribes have treated Armenian and Syrian Christians within their power.

Here, however, we are brought up against the fact that however definite our ideas of what toleration and intolerance mean, yet in their application they are never absolute. The persons or societies to which we apply these terms are only relatively or approximately one or the other. Either relatively in contrast to others or approximately in accordance with an ideal standard more or less definite.

A tolerant institution judging by our examples would appear to be one that was not bound by a detailed or narrowly defined set of beliefs or opinions, but which held only those absolutely necessary, upon which the greatest possible number of people in contact with it can agree. A political party sets forth a platform; from it probably nearly as many people in the country dissent as there are who support it. This is not necessarily because it is dishonest, or unwise, or impracticable, though it may seem so to its opponents. But obviously the party cannot tolerate, in the medical sense, the presence of the dissentients in its ranks, for to do so would render it impotent. On the contrary, a society of sociologists and students of political economy can contain members of all shades of opinion because its object is discussion and not the propagation of special theories. A church in the same sense cannot tolerate in its membership or among its clergy disbelief in any point or points of the creed by which it is distinguished. The more detailed and dogmatically defined that creed is the more intolerant it must of necessity be; but a society of philosophers can admit among its members any religious opinion from blank atheism to the most dogmatic form of Christianity, because such a society demands only adherence to those fundamental

laws of thought without which no argument or exchange of opinion would be possible.

From these considerations it certainly seems that Mackey was quite right, and that toleration is a characteristic of the Masonic Fraternity. And if we turn to its history this opinion will be strengthened. It is true that the old Manuscript Constitutions charged the Mason to honor God and holy church and to have no dealings with heresy, and heresy has an ugly sound in the light of the records of the past. But on examination we see that the exhortation is very indefinite, and probably more formal than real. The earliest of these documents and their originals were written when an open heretic was as rare a bird in England as a Buddhist is now in America. Approximately all men could agree to this regulation, while of the few whom it would bar not many were likely to be candidates for Masonry. At the Reformation all parties regarded all others as heretical so that the phrase could be taken any way. The real meaning in effect, if not the original intention, was that Masonry had nothing whatever to do with religious questions. We find, too, that from the first glimpses we get of its internal economy that its membership was drawn from all ranks and levels of society, excepting only the unfree.

Again in 1746 Great Britain was in the throes of a bitter internecine struggle, in which political partizanship was inflamed by religious bigotry. Yet Ashmole, a Royalist and a member of the Church of England was made a Mason in the same lodge, and at the same time, as Mainwaring the Puritan and Parliament-man. Both however could agree on the essential points of the Christian faith, for the supposition that anything else could be possible would then have seemed monstrous to all. Yet seventy years later there was a great change in this regard. Science, in the modern sense, had pushed up into the light of day, and was putting forth leaves and branches. With new knowledge came doubts of old beliefs. Thinking men, or some of them, and still more their followers, broke away from the doctrines of Christianity and Deism was born. Yet, as intellectual evolution is gradual, a thoroughgoing atheist was still a social and moral outcast. In 1723 belief in Christianity was eliminated from the newly organized Grand Lodge Masonry, because without taking this step the Institution would have been forced by the march of events into a position of intolerance, of having to take sides on a question of religious belief. The step was naturally opposed, much dissatisfaction was caused by it, many members withdrew, many lodges resumed their independence, or so it seems probable. The Masonry of Scandinavia never agreed to this change, and has in effect, though very politely and without any public

denunciations, tacitly excommunicated the Freemasonry of the rest of the world for what it regarded as a violation of the most essential landmark; excepting from this ban only some of the German Grand Lodges that have kept nearer to it in this regard. From the point of view of legality they are undoubtedly right and we are wrong. Yet it would seem that tolerance is the very life principle of Masonry, and that any rule or tradition that limits its universality must sooner or later be broken and cast aside. When it is found that many good men did not accept the doctrines of Christianity, then belief in them could no longer be required of its candidates.

So far we have dealt only with the internal aspect of the Institution. What is to be said of its relationship to other corporate bodies? Towards the state its position is very clear and definite. Every Mason is bound to be a true and loyal citizen of his own country, and obedient to the laws of the country in which he resides. If the law forbids Freemasonry, there is nothing for the Masons concerned but to close their lodges, cease all Masonic activities and wait till a reversal of the law permits them to resume their interrupted labors. It is true that Masons have not always perfectly obeyed their own rule, that they have in some cases broken through or evaded such laws yet it is equally true that in most such cases they have with dignity submitted to injustice, and as an organization ceased to function.

But what of its attitude to other forms of hostility, whether on the part of individuals or societies? So far as the individual Mason is concerned his duty is clear. He is forcibly charged as an Entered Apprentice never to enter into any dispute on the subject-"neither are you to suffer your zeal for the Institution to lead you into arguments with those, who through ignorance, may ridicule it"--this is but the bare text, if it is not to be defended against ridicule, neither is it to be defended against any other attack. Why? Because it needs no defense ? In most cases it does not-although such ignorant hostility may become powerful enough to sway the government of the state, and obtain the enactment of repressive laws. The real reason is that it cannot defend itself in this way without acting in opposition to the law of its being. It cannot descend to dispute and argue its cause individually, or in the public press, or before the rulers of the state, without derogating from its universal and essentially tolerant character. As the word is understood it has no cause, its tenets, its objects, are such as all good men can accept, and few would care to gainsay--they are such as all good men actually do hold and exemplify in their lives-Masonry only giving them more and wider opportunities to do so. Such an Institution must be tolerant, or cease to be itself.

----o----

One-Sided Tolerance

By RALPH T. SCOTT, Washington, D.C.

THE manner in which some Protestants react to Roman Catholic propaganda makes one feel that broad minds, like broad rivers, are usually shallow. The Catholic propagandists set up a wail for tolerance, and immediately our broad-minded citizens of other faiths take up the refrain.

Toleration of the other fellow's beliefs and ideas is a fine thing-provided the other fellow is equally tolerant of our own. But why should we be tolerant of an organization which, although insisting upon tolerance towards itself, makes no pretence of being tolerant towards others? "The Church Militant," an appellation applied by the Roman Catholic Church to itself, is not indicative of a spirit of tolerance. It is in truth a "Church Militant", fighting with all its power and resources for its own glorification. Its doctrines and teachings absolutely prohibit its being tolerant.

A recent editorial in America, one of the leading Catholic publications of the country, in a passing reference to the charge that the Church is arrogant, admitted this to be true, but stated in justification thereof that it is "Divinely Arrogant". That probably accounts for its intolerance--it is Divinely Intolerant. This one statement clearly indicates the attitude of the Catholic mind, and so long as such an attitude persists it is not hard to realize that there can be no toleration by the Catholic Church of those things which are in opposition to it.

Many non-Catholics base their perverted ideas of tolerance on the fact that they have Roman Catholic friends and acquaintances, also business associates, whose feelings they do not care to hurt. They will not take any stand against the Catholic Church as an organization for fear of offending their Catholic friends as individuals, quite overlooking the fact that a true Catholic has no existence as an individual--he is merely a cog in a great machine; a pawn in the hands of the Roman hierarchy. From birth to death he is under the control, directly or indirectly, of his ecclesiastical superiors, who say what school he shall attend, what books he shall or shall not read, what subjects he shall or shall not discuss, prohibit his thinking for himself along certain lines, tell him who he can marry, and so on ad finem. They even say where he shall be buried when he is dead. And it is to avoid giving offence to such a puppet as this that certain so-called broadminded persons, like an echo from Rome, plead for toleration of the Catholic Church. The similitude might be further emphasized by remarking that an echo is only a reflected noise.

It is only fair to say that most Catholic laymen are honestly convinced that the teachings of their Church are incontrovertible, and, to their credit, they have the courage of their convictions and are willing to fight for them. It is this courage that is so badly needed by so many our Protestant citizens. The Catholic believes Catholicism to be right and everything else wrong beyond a shadow of doubt; the Protestant thinks Protestantism might be right, but he isn't exactly sure about it. He says he is convinced, but, unlike the Catholic, he lacks the courage of his convictions. Toleration based on respect for another's ideas and opinions is commendable, but toleration based on morbid sentiment or fear of consequences is both cowardly and disgusting.

We who are not Catholic should certainly have an equal right to be as jealous of our faith as the Catholic is of his, and should take greater pride in being called bigoted for maintaining this right than some of us do in being termed broad-minded and tolerant because we have not the courage to stand up for our own convictions.

We can entertain a feeling of sympathy for the individual Catholic as one who has been misguided and misinformed, as the Catholic feels towards all who are not of his faith, but if we try to be too tolerant of the Catholic Church as an organization it will not be long before we will be pleading to that Church for tolerance, and when that

time comes we will not find that institution so full of the same spirit of toleration they are now insisting upon from others. Or it may be we will not find so many weak-minded individuals among the membership of that organization.

----o----

AN OLD NEWSPAPER REFERENCE TO GEORGE WASHINGTON

Mizpah Lodge, of Cambridge, through the courtesy of Bro. William E. Parker, has presented to the Grand Lodge a copy of the Dartmouth Gazette of Hanover, New Hampshire, bearing date Monday, Dec. 30, 1799, containing the announcement of the death of George Washington. In immediate connection with the news item is the following paragraph:

In consequence of the heartrending news of the death of the illustrious and beloved Brother Geo. Washington, Most Worshipful Grand Master of the Lodges of Masons in the United states, a number of the brethren of Franklin Lodge, No. 6, holden at Hanover, convened and came to a resolution to pay a becoming tribute of respect to his memory on Thursday the 9th day of Jan. next; when will be pronounced an oration suitable to the occasion; and such other ceremonies attended to, as the brethren may judge consistent with the solemnity of the event. Brethren of neighbouring Lodges will oblige by attending this occasion. Dec. 27.

N. B. The Brethren are desired to meet at Mason's Hall, at 12 o'clock on said day.

This old paper is one of the earliest known newspaper references to Washington as a Mason. It is interesting to note that it records the erroneous idea which appears to have prevailed among the brethren of that time that Washington was a General Grand Master of Masons in the United states. The error probably arose from the fact that there was a widespread desire for a General Grand Lodge, and a unanimous opinion

that if such a Grand Lodge were formed Washington was the one man in the country to be General Grand Master. The attempt to form such a Grand Lodge, however, did not succeed. Owing to the slowness and difficulty of communication in those days the brethren were apparently aware of the desire but not of the failure.

A similar reference to Washington as General Grand Master appears in the account of the memorial observances held by Tyrian Lodge, of Gloucester.

The Grand Lodge is deeply indebted to Mizpah Lodge for this very valuable gift. The paper has been carefully framed for preservation between two sheets of glass and is to be among the cherished possessions of the Grand Lodge where it is safe from theft or fire.--Abstract from Proceedings of the Grand Lodge of Massachusetts, 1921.

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

WORK

THE history of Freemasonry has many aspects. The collection of facts, the bare recital of events, is in any history only the material - the bricks and mortar - out of which the structure is to be reared. But history itself is the result of the application of an art. Science and scientific methods have their place, for only thereby are we assured of the facts we are to employ, but it is itself a living thing that whether we know it or not, has a momentous bearing on the present and through the present the future - on our present and future.

One of the curiosities - at least it seems very curious indeed at the first glance - is how an organization of craftsmen, who however ingenious, intelligent and imaginative yet worked with their hands, whose clothes were soiled with the dust of the stone cutting

shed, and the cement and mortar they spread between stones squared, and carved with beautiful and noble designs, exhibited in its new form a strong tendency to become an entirely aristocratic institution; a tendency not entirely dead it would appear - when we realize that in modern democratic countries income gives the individual the corresponding status to that which once depended chiefly on birth.

It must be admitted that there are grounds for the opinion stated so strongly by Mackey in his history, that there was a deliberate and conscious plan on the part of the Speculative element to oust the old Operatives, first from any participation in the government of the Craft and later from any participation in it at all. It is an extreme statement, rather incredible in itself, and unsupported by facts, so far as it presupposes the carrying out of a definite plan; but that the tendency existed seems open to no doubt whatever. When the revived and remodelled organization was carried to France and Germany it was among the upper classes it spread, and only very slowly and gradually worked downwards in the social scale. After all it might be argued that it was not so great a change after all, and more in form than in spirit. As an Operative organization its members formed a sort of aristocracy of labor, and those who joined them as honorary members belonged almost entirely, so far as the scattered records go, to the ruling caste, the gentry as the old English term went. That is, it was always a picked body of men with special qualifications.

And yet the tendency to which Mackey referred certainly seems to us to have been in the wrong direction. The aristocracy of Masonry is one based on internal qualifications and not on external circumstances No social class has a monopoly of virtue or ability. The fine gentlemen of the eighteenth century, with their embroidered coats and lace frilled cuffs; their wigs and swords, despised the base mechanic arts and crafts; yet they could not eliminate Hiram the widow's son, the apotheosis of the dignity of labor. True, it would seem they were not quite at ease with him. They allegorized him, took him as a symbol of Jacques de Molai or Charles I, or if mystically inclined, of the spirit or power behind nature, yet in spite of all they could not get rid of him. There he was, the master workman, who designed the temple and labored upon it with his own hands.

It often leads us into unexpected discoveries to ask questions about things everyone takes for granted. What is labor - work? Why should it ever have been despised,

though obviously necessary? The aristocracy of the period of which we speak had perhaps reached the end of its usefulness. Its members did seem to be little more than parasites on society, using up a wholly disproportionate amount of the wealth of the community. Yet they had had a very important part to play in the evolution of our modern civilization. Let us take King Solomon's advice and go to the ant for an illustration. The ant is a very energetic and tireless worker, indeed (as Mark Twain once pointed out) she seems not to care so much what she is doing as long as she does something. But there are varieties in tropical countries which seem to be on a higher level, which have a highly developed division of labor, Among many of these there is a soldier class, a fore unfitted to do anything but fight, in some cases they are even unable to feed themselves, but have to be waited on. The aristocracies of the world in general and of Europe in particular, have been fighting classes, and because organized warfare means discipline and order, they became a ruling caste as well. They therefore filled a necessary function, and in a sense they earned what they got, at least as much as our multimillionaires today. What then is work, and earning a remuneration therefor? The idea that first comes in anyone's mind is that it is doing something you don't particularly like doing in order to obtain a certain amount of money in return. But surely this is too narrow, and not even within its limits entirely accurate. A man's work may be very interesting to him even under modern conditions, and he may do it without any direct return in money. Some such definition as this would be better. "Work" is some kind of activity that tends to increase the total wealth or wellbeing of the community. The laborer is worthy of his hire, but it makes no difference whether he receives it directly at the hands of an employer, or indirectly from the community as interest on capital invested, or property held by him. Those in such a fortunate position are under the strongest moral obligations to do something for the good of the community that supports them. Without the community, the social organization, the possession of gold is as the possession of pebbles picked up at random, as Robinson Crusoe discovered when he found the chests of gold in the wreck. The capitalist, as did the aristocrat of the past, receives his wages from the community and if he does not earn them sooner or later he will be discharged, and as a class will disappear.

Freemasonry, then, among other things, continually reminds us of the worthiness of labor, and the honor that is the due of those who fulfill their task.

* * *

REACTION

THE word by itself has an older significance, still valid in speaking of the affairs of peoples and states - that of turning back from any form of social progress, blind conservatism, interested opposition to liberty, justice, or democratic forms of government. Still even this specialized use is plainly derived from its primitive meaning, most clearly seen in the language of physical science. In mechanics we say that where any force is applied in one direction - an action - there is a corresponding equal force in the opposite direction reacting to it. In chemistry the addition of one substance to another causes a reaction. From pure physics it was carried over to the interaction of men in groups considered historically and then got specialized in the sense mentioned above. But the general sense of the word has taken a new lease of life and in current American speech today it has come, very conveniently, to mean a man's response and general attitude towards a proposition made to or information received by him. It is according to this latest usage that we would speak of it now.

Psychology tells us that the normal result of emotion is action. Anything - a set of circumstances, a story told, an appeal, acts in the way of releasing a certain amount of nervous energy, which has got to find an outlet in some way. We may liken (the analogy is of course very crude) the mind to a steam-boiler, and the cause of emotion, of whatever nature, to the fire. Steam is generated and may be used to run an engine and do useful work. But if it is not so used, and the fire goes out, the heat is dissipated, or the boiler may leak a little, and so before long there is no power available. If for instance the fire was some disagreeable occurrence and the emotion anger, and we restrain the natural and (from the scientific point of view) appropriate action of sharp rejoinder or giving a blow, the emotion leaks out and after a while the matter can be dealt with dispassionately. The boiler metaphor is, as was said above, rather crude; perhaps a storage battery might be better, a storage battery connected to a number of lamps and electrical devices, any of which can be used - but if none are used, the battery charge will gradually be dissipated because no insulation is perfect. But even this is not a complete analogy, for it remains indifferent which of all the appliances is used. One particular lamp may be used a hundred, a thousand, or a million times, yet it remains just as easy to turn another switch and use the current to run a motor as it was at the first. With the nervous organism it is not so, the man who

gives way to anger becomes increasingly bad tempered, the man who does not, starts a habit of self-control.

We selected anger because it is a very powerful impulse, and one in which the principle at work is perhaps most obviously exhibited, but the principle is universal and works equally with every kind and every degree of emotion or feeling. The emotion we would deal with now is that of compassion a nd the rather complex one best described perhaps as the feeling that wrong things should be set right. We may listen to an address describing such things, or read an appeal for aid to people in dire need. We are strongly affected, we feel something should be done about it, that we should do something. This particular nervous battery is peculiarly liable to leakage, and unless we do something very soon the power has disappeared. After a while, while we go on regarding ourselves as goodhearted and sympathetic people, who would be classed in the upper ethical levels of humanity, our compassion and service batteries develop short circuits and cannot be charged at all. In plain language we get a mental habit of being thrilled and emotionalized and doing nothing.

Of course, if this is what we want to be, it is all right, only it ought to be faced quite clearly what kind of character this leads to. But if not, then a habit should be started of doing something appropriate whenever such an emotion is roused. For example, a beggar tells a hard luck story - if we could believe it true, we would then at the moment try to help him. Statistics and experience tell us however that it is probably not true, that to give money indiscriminately does more harm than good - so we harden our hearts and pass on. The emotion dissipates and it is easier to refuse next time. After a while we do nothing at all for the unfortunate. What might he done, when doubtful about the individual case, is to set aside the quarter or half dollar we were inclined to give, and contribute it later to something we are sure about. A professional mendicant's appeal at home thus might be used to swell a fund for the relief of refugee children in Greece or Turkey.

As readers of THE BUILDER will have gathered, the executives of the National Masonic Research Society have definitely taken up the cause of the Masons suffering from tuberculosis. It is perhaps not properly or specifically a matter for such an organization to deal with, but it needs no apology. The Society is first of all Masonic. and its members are Masons, and their interest in the Order naturally leads to a higher

conception of its functions and the obligations it imposes. The membership of the Society averages a high degree of influence in the Craft, THE BUILDER is distributed widely and evenly over the whole United States. We do not pretend that it is our campaign and we do not care whose may be the credit. We would be delighted to have every Masonic journal in the country take the matter up, but our part is to bring home the need to the members of our own Society. Individually they may feel unable to do much; collectively they can do a great deal. This is not a case where money is asked for, it is a case for action, and no Mason can have read the pitiful details given in the brief case histories published last month, or the pathetic confession, which because it is fiction is the truer picture of what has happened over and over again with varying details, and nor feel that something ought to be done. The moral of what is here advanced is, "Do something and do it now."

"But what can I do ?" the individual may ask. There are many things and each must judge what he is best situated to do. The least would be to tell other Masons about it, or show them the articles we have published. Or bring the matter up in lodge and move that the lodge representatives bring the matter up in Grand Lodge - or write to the Grand Master. If every reader wrote a letter to his own Grand Master it would go far towards bringing the project into "practical politics" and to establish an informed body of Masonic public opinion to back it up. Masonic charity - that is its benevolence and brotherly love - is not limited, but no man's power or charities are without limit, and every man owes his duty first of all to his own, his own family, his own friends, and then successively to those who come into his life. In entering the Masonic brotherhood we come into a potential contact with thousands who otherwise would be strangers and whose existence even would be unknown. To them then our duty comes quite clearly and without ambiguity. It only needs to direct the fraternal feelings of Masons in general into one channel and the problem will solve itself.

----o----

CANADIAN MASONIC LITERATURE

By Bro. N.W.J. HAYDON, Associate Editor. Canada

THE most prolific author of our membership was undoubtedly M. W. Bro. J. R. Robertson, who died in 1918; his wealth and energy were simply poured out in Masonic and other good works. His chief literary monument is his great History of Freemasonry in Canada, which appeared in 1900 in two large and handsome volumes, profusely illustrated. They cover the growth and progress of the Craft in what was known as "Canada," but now Ontario, from about 1791 to the formation of a sovereign Grand Lodge in 1856. In 1886 he published his Cryptic Rite, Its Origin and Introduction on This Continent, in collaboration with M. W. Bro. Josiah H. Drummond of Maine; in 1890 he produced his History of the Knights Templar of Canada. and also a little volume of Talks With Craftsmen composed of articles he had contributed to the Masonic press. In 1905 he visited the native home of his parents in Stornoway, Scotland, and published The Annals of Lodge Fortrose, No. :108, G. R. S., which was established there in 1767 and is still working.

In addition to his charitable and literary activities, he was the chief promoter and supporter in having painted the magnificent series of life-size portraits anti the Grand Masters of the Grand Lodge of Canada, from its organization in 1856, which adorn the walls of the Yonge Street Temple, Toronto, and at his own expense supplied those of the eight Provincial Grand Masters, who presided previously from 1792. As may well be supposed the difficulties of obtaining some of these early portraits would have been too much for less wealthy and persistent seekers. In the case of the earliest ruler, R. W. Bro. Wm. Jarvis, the only basis that could be found was an ivory miniature owned by a descendant residing in India, and M. W. Bro. Robertson had to furnish a bond of 100 pounds for its return, before the owner would loan it. This fact should serve as a warning to other Grand Lodges who might like to preserve the replicas of those who have received their supreme honors.

Quite a number of lodges appear to have published histories after attaining to a record of fifty years - those of which I have knowledge are Cariboo, at Barkerville, B. C., by R. W. Bro. Rupert W. Haggen, undated; Ionic, of Toronto, in 1897; Lake, of Ameliasburg, Ontario, in 1919, by the Secretary, Bro. J. E. Glenn; Acacia, of Hamilton, in 1905, by R. W. Bro. Lyman Lee; and St. John's, of the same city, in 1902, by R. W. Bro. W. M. Logan, our present Grand Secretary; Harmony, of Binbrook, Ontario, by W. Bro. D. G. McIlwraith, M. D.; and King Solomon's, of Toronto. in 1896.

Of centennial histories we have those of Norfolk, at Simcoe; Ontario in 1904, by V. W. Bro. J. F. Thompson, M. A.; St. Andrew's, of Toronto, in 1923, by R. W. Bro. H. T. Smith; Barton, of Hamilton, in 1895, by M. W. Bro. A. T. Freed, now being revised and reprinted; and United, at Brighton, Ontario, by R. U. Bro. Rev. E. W. Pickford, a year or two ago. While the present number of this lodge (29) does not appear to put it in our centennial class in Ontario, it has one of the early warrants of the Provincial Grand Lodge, as to which the exact seniority has been difficult to determine, owing to successive re-numberings and loss of official records.

For Quebec there is a substantial Outlines of History in the Province of Quebec, by M. W. Bro. J. H. Graham. M. A., in 1892, and Histories of Mount Royal, fit Montreal, in 1878, by V. W. Bro. P. MacD. MacTavish, and of St. Paul's, in the same city, in 1876, by a committee.

In 1913 M. W. Bro. James A. Ovas edited Masonry in the Province of Manitoba, published by Northern Lights Lodge of Winnipeg, and to this must be added Bro. William Douglas' Freemasonry in Manitoba recently reviewed in THE BUILDER.

(To Be Continued)

----o----

Speculative Symbolism

By BRO. R. J MEEKREN

WITH the last article we completed the examination of the sources of information in our possession regarding the Operative symbolism of the Craft. It is very scanty,

much of it indirect, and whatever inferences that may be based on it must be very cautiously advanced and searchingly criticized.

With this examination we have accomplished a definite stage in our consideration of the whole subject of the symbolism of Masonry, and one chiefly, perhaps, of interest from the historical and antiquarian point of view. Nevertheless it is necessary for completeness, and it is of value in giving a background to the study of the symbolism we have in the Craft today. An organization such as ours cannot be fully comprehended except in the light of its history.

Entering upon the next stage we find that the difficulties of the subject are hardly less than in the first, though of a rather different kind. For one thing, far from suffering for a lack of information, we find our authorities so numerous and so diffuse, and in many cases so little in agreement with each other that a sense of bewilderment is probably the first feeling induced in the mind of the student who attempts to treat the subject with any thoroughness. So far from having to reconstruct a picture out of a few scattered fragments we have to find room for material enough to make a dozen different designs and still have some over. Not only have we the "symbolic" degrees proper of the "blue" lodge, with their official exposition and explanations and a multitude of books, pamphlets and tracts professing to further explain them, but we have the continuations, adaptations and elucidations that have been offered in an amazing variety of so-called "higher" degrees. Even if we count only those now commonly worked in America, there is a sufficient complication, and if we add those still conferred in Britain and in Europe, and those that are now obsolete, it becomes a very serious problem to even decide on the method to adopt in attempting to thread the labyrinth or to obtain some of order out of the confusion.

The more usual method, and one which has been adopted in a large number of handbooks, monitors and the like, is to take the degrees in the sequence in which they are conferred, and this has great advantage in its simplicity--as a scheme of treatment--and its comparative directness. But so much of the material offered in the appended degrees and orders and rites was either suggested by, or was definitely intended to explain or carry further, the symbolism of the Craft degrees, on which all the rest is founded, that this apparently simple mode of approach lands us in fresh difficulties, especially when we discover, as is almost certainly the fact, that the later

degrees have reacted on, and caused the modification of the rituals of the first degree. As, for example, certain changes have been made in the second part of the third degree looking to and preparing the way for the Royal Arch, while a whole group of incidents has been inserted in the legend, with corresponding additions to the ceremonies as worked generally in the United states (though not elsewhere) which seem to have originated in what have been called the "vengeance" degrees of Ecossaism or "Scotch" Masonry.

GROUPING CRAFT SYMBOLS PROPOSED

Perhaps the most profitable means of attacking the problem will be to take the symbols of the "blue lodge" and group them, not as they occur in the degrees, but by intrinsic relationship (though naturally this will follow to some extent their sequence in the ritual) and work back toward their origin on the one hand and forward to their interpretation on the other; using relevant matter found in the higher degrees and elsewhere as it may appear helpful to do so. But it is obvious that to accomplish this task with anything like completeness will be practically impossible in a series of articles such as this, though this will not really be altogether a drawback as the chief purpose of the Study Club Department is rather to give suggestions in matter and method than an exhaustive treatment.

In the symbolic degrees from Entered Apprentice to Master Mason there are set forth a number of symbols and emblems, with certain explanations that really raise more questions than they answer, and often in their obviousness seem carefully calculated to stimulate inquiry rather than to satisfy curiosity. But these objective symbols are not all there is to be considered. The ceremonies themselves are symbolic, at least in their essential features, so that we find on the threshold of our subject a natural and convenient division--though as in the several members and organs of a living creature there are very close and vital connections between them. One of these connections is obvious at a glance, though a rather superficial one, and that is that all of what we have called the objective symbols are mentioned or in some way employed in the ceremonies themselves. A consideration of this fact leads to a further possible analysis of the subject. The ritual of Masonry (as indeed all ritual) presents two main features which are quite distinct though very closely connected. In the first place it includes certain actions and movements (in Masonry technically known as "floor

work") which are accompanied by verbal formulas and addresses. These two elements can each be cross-divided into the essential and the non-essential. It might be difficult to define these so as to set every part distinctly under one head or the other; here we will take the division rather as relative than absolute. For the present purpose the essentials in action and speech are those that it is the intent of the whole ceremony to have done, that form the raison d'etre of the proceedings; while the non-essentials are those which either spring out of the former, or are dependent on them. In one sense, and for various reasons-tradition, usage, authority, convenience, appropriateness--they may be necessary too, but they are subsidiary, they might be left out in some cases, or be done some other way or at some other time. The essentials in our present sense might be likened to the living germ in a seed, the non-essentials to the various forms of stored-up nutriment and protective husks and shells which the seeds of different plants exhibit. Or to take another illustration from the rites of the Christian Church, the sacrament of baptism, which also is an initiatory rite, consists essentially of the application of water by the ministrant to the person baptized and the use of a short and simple verbal formula expressing the intention of the ceremony. Normally, in all churches, prayers and exhortations accompany it. It is done in a building consecrated to Christian worship. The minister has been set aside and specially authorized to perform this office among other things. But none of these elements are essential to the validity of the rite. Any baptized person can, in emergency, baptize another at any time and in any place. Neither church nor congregation, neither prayers, hymns or exhortations are necessary--just a simple action and a short sentence.

It is hardly necessary to carry the analogy further, nor can the Masonic ceremonies be openly subjected to like treatment. But it will be very illuminating to the studious Mason to go through the ritual step by step and endeavor to separate the essential from the non-essential, in the sense in which we are using the terms here. He will find that the essentials, though forming a complete whole, yet leave a very short and, in a sense, simple ceremony, though its symbolic nature will become even more apparent. Among these non-essentials are the explanations of the objective symbols of the Craft, while the symbolism of the ceremonies lies, as has been just said, in those points that are essential.

SYMBOLISM DERIVED FROM UTILITARIAN ACTION

It is however true that certain symbolic ideas, in the more superficial sense of the word, can be attributed to certain parts of the added ceremonial, but such symbolism is secondary and derived. For example, that part of the "floor work" known as "squaring the lodge" is at least at the present day a bit of appropriate ceremonial only. In some places it is insisted on at all times, in others it is only observed for the progress of the candidate. It may possibly be an ancient usage, or (what is not the same thing) it may have a lot of ancient history behind it. It is possible that when a "flooring," that is, a floor or "master's" carpet was still part of the essential equipment of the lodge--on the floor--or earlier still when the "lodge" was still "drawn" in chalk and charcoal on the floor, that it was not regarded as being the thing to walk on it, except as the ceremony demanded, and to go round it--it sounds rather like an Irishism-may have been the origin of squaring it. But whether this be the origin or not, its persistence lies in the fact that it seems naturally appropriate. And this feeling of appropriateness, the sense of a thing being fitting or becoming, brings us at least to the debatable border line of symbolism at least. And further, it is also obvious that it can be given a symbolic meaning in line with the general trend of Craft symbolism. Our "walk" in life is understood to comprise our occupation, our social position and our dealings and relations with others. Taking the Masonic meaning of the square, it is easy to explain why, symbolically, Masons should go about the lodge, which represents the world, by right lines and angles, upon the square in short.

This is an example of how a symbolic meaning can be evolved from a quite utilitarian action. This particular piece of symbolism here advanced will be found in no official explanation, neither is the usage universal upon which it is founded, while it is difficult to say definitely whether it is modern and is spreading because appropriate, or whether it is ancient and has been in places neglected and disused. One thing only is certain, that not being universal it cannot be essential.

We thus have certain things said, and certain other things done according to tradition, or authority, that are not necessary to the regularity or validity of the "work," however useful, appropriate, dignified or edifying they may be, and when we have set all these aside we are able to get at the essential symbolism of our rites. But in discussing this, as Dr. Oliver once said, the poorest lecturer has an immeasurable advantage over the most skillful writer. In open publication the subject can only be treated indirectly. In what is to follow the Mason must take what he sees to be applicable, and to some extent be prepared to read between the lines and fill in for himself what is not said.

PRIMITIVE INITIATIONS DISCUSSED

In recent years the importance of initiation ceremonies in the study of comparative sociology and the evolution of culture and religion has become more and more evident, until now almost every textbook relating to such subjects has some reference to them. The facts collected in such quantity show that these rites must have a normal psychological basis, so that Masons no longer have to account for the existence of their own ritual, which once seemed a thing apart, for now it is seen to fall into a class, numerously represented, of natural human institutions found in all parts of this world and apparently in every age, and at every level of culture, though it must be confessed it has more the appearance of a survival in the higher civilizations. It may be found possible to draw some general conclusions from the facts at hand. To initiate, of course, is literally to begin, and we may initiate a new course of action, a fresh undertaking as well as a candidate. In the ritual sense an initiation is a beginning, a new start, the entrance on a new life, a new occupation or a new social status, and in this last is included, of course, the becoming a member of some special social group or organization. The most largely represented group of initiations are those of the entrance of the young people of clan or tribe into the status of adults, but there are many others. There are other social ranks, the installation of a chief or head man is initiatory, the entering into a priesthood, or the ranks of medicine men or magicians; rites of adoption and blood brotherhood, rites of acknowledgment at the birth of a child, by which it is given the right to live and without which it would be abandoned. A French author has generalized all such ceremonies under the name, now very widely used by anthropologists of rites de passage, transition rites, ceremonies marking the passing from one thing to another, where the change is dangerous, or otherwise important in the life of the individual. Such rites include the observances proper to almost every possible normal incident and accident that can happen between birth and death, inclusive of the two last. The ritual reception of the new born infant, the funeral ceremonies, puberty, marriage, parenthood, becoming an elder, being chosen as a leader, going on a journey, recovering from illness, are all from this point of view included; and all such observances have a family likeness, and all tend to exhibit the same kind of symbolism.

There are two things which obviously mark every change: the putting away or passing out of the old and the entering upon the new. Actually, of course, all changes,

however sudden or complete they may appear, are the results of a process, and there is no absolute passing out of one to the other--at least within the beginning and ending of life itself. But it is the tendency of the human mind, an inevitable tendency, for it requires much investigation and reflection to see behind the appearance of things, to make definite and clear-cut divisions, and where these do not actually exist then the change must be emphasized in some way. For instance, the putting on the wedding ring makes the girl a wife. A boy grows into a man day by day and month by month but the primitive group takes him at some time during the process of growth and makes him a man by appropriate ceremonies. Ritual, it has been said, is a thing pre-done or re-done, its psychological basis being a desire or need to express collectively a strong feeling or emotion. When we are going to do a thing we think about it and probably talk about it. After it is done we recall it and relate it. Among primitive peoples, perhaps partly because of the greater inadequacy of language, the thing thought about is not only spoken of but is acted out. The preparation for hunting, or war, or sowing seed, or gathering harvest, is to dramatically represent what it is intended to actually do. This comes naturally and inevitably from man's mental mechanism--even animals exhibit the same kind of phenomenon, the cat will lash itself with its tail before it springs, dogs will walk round and snarl before they fight, and thus it happened that men at first took such preparatory expression of feeling as being necessary to accomplishment, and this primal and elemental confusion of thought is one of the roots of magic. As soon as men began to differentiate and distinguish it is seen to be unnecessary actually--but habit preserves previous usage, at least on the more important occasions, and then a new theory is invented to account for its being done. Or rather, for this implies a previous theory, what was done at first instinctively is accounted for and explained by postulating an unknown power or connection in things--the very first step towards philosophy and science.

HOW PRIMITIVE RITUAL WAS REGARDED

We are not now investigating the origin of magic; but we saw some reason to think that magical ideas underlay some of the ceremonies of the Operative Masons, so that the question is not entirely alien to our subject; while of course primitive initiations can only be understood in the light of magical ideas. Two general ideas cover most of the manifestations of this earliest hypothesis about the nature of things. One we may call the idea of contagion--that power, good or evil, can be communicated by touching the charged object or person, or being touched by it, and the other that what

affects a part affects the whole, or, and this is close to symbolism, that an object or person can be affected through something like, or intended to represent them. The first of these principles underlies all the systems of taboo, of healing or helpful influences through amulets, fetich objects and the like. While the second ramifies into so many forms that it is difficult to know what to select as typical. To possess part of a person's hair, finger nails, a tooth, is to have power over the person himself. But also anything that has been in contact with him will equally serve, which thus combines the principle of contagion as well. Then something designated as representing him will do as well, which may be anything from an attempted effigy or portrait down to any object that can be cut or pierced or burned. The making of a wax image of a man and slowly melting it was a well known magical artifice in medieval times--but in Italy a lemon stuck full of nails would serve as well.

On these principles the ritual pre-doing of something desired or needed would have a potent influence in making the actual action successful. The crops would be more bountiful if the seed were sown with proper ceremonial; the boys would become much stronger and more virile men if properly initiated; there would be much more likelihood of success in war or the chase when preceded by the proper ritual dances. And this ritual, though in origin a purely dramatic attempt to express intention, in itself perhaps no more magical or religious than the signs or gestures of a deaf-mute, would constantly tend to be complicated and re-inforced by added symbolisms. Two things will constantly operate, a desire to make the presentation as realistic as possible, by appropriate dress and properties, and the other to represent what could not be actually presented by something else in some way connected or associated with it, and in this we have symbolism proper.

HOW RITUAL IS CONSTRUCTED

Coming now to the elements of the ceremonies themselves, we noticed above the two things characterizing a change, the passing from the old and the entering into the new. There are two experiences common to all men that are in excelsis the "entering in" and the "passing out," birth and death. It is not surprising then to find these two motives constantly drawn upon for ritual purposes. We find, for instance, a sickly child is passed through a split sapling. The later explanation of this is that the disease is conveyed to the tree which will wither and die. Here the contagion motive also

appears. But in other places sick people crawl or wriggle through holes in stones, either natural or artificial. The entering into the underground sanctuary of Trophonius in Ancient Greece was analogous to this. The initiatory rites of the Brahmins simulate a birth, and among various savage races this is carried out with all the realism possible. Ceremonies in which a death is represented are also very frequent, and still more frequently death is said to occur. The Esquimaux magicians ascribe their powers to having been killed and torn to pieces by a bear, who afterwards puts them together again and gives them magical powers. The uninitiated in Australia are told that Daramoolun tears the boys to pieces and burns them to ashes, and then kneads the ashes and makes them alive again. Elsewhere they are supposed to be swallowed by some monster and then disgorged again.

But other methods of marking the change are possible. The most natural is the giving up of clothing, ornaments and possessions of the old life. The young people's hair is cut off, as in Greece, teeth are knocked out, or other mutilations performed, circumcision being a very common one. The Brahmin boy is stripped naked before the rites begin. Not only must the outward and separable marks of the old status be removed but the intangible influences and contagions received from previous surroundings must be removed by washing or other form of purification.

When the separation from the past is completed, and emphasized in every way possible, then the marks and badges of the new status are formally received. It may be bodily markings, cuttings of the flesh to make scars, tattooing, filing the teeth. Or distinctive clothes, head-dresses or ornaments are given. And what is usually regarded as the climax, the central and vital part of the rites, the neophyte is brought into close and magical contact with the objects in which are to be found the mana or power which informs the new life. The churinga and bull-roarers of Australia, the blood of the totem animal, the amulets, fetiches or gods of the group. We have already seen something like this possibly suggested in the old Operative records. Other modes of separation are also possible. In one case a circle is drawn and the boys are brought it by their mothers. Then they leave the latter and enter the circle into which the women may not come. The basic ideas are worked out in almost countless different ways, but always, once the key has be given, the significance of the rite can be traced.

It must not be supposed that these analogies necessarily lead us to look for any lineal and continuous descent of Masonry from primitive puberty or other like rites. This at best is a highly speculative position, and in the light of such knowledge as we possess, hardly worth arguing about. But what we may obtain is light upon the psychology of all such rites, are the limited area, comparatively speaking, within which their symbolism is contained.

NOTES AND REFERENCES

Among the many books treating of the subject of primitive and savage rituals the following may be recommended, most of which may be found in public libraries: Tyler's Primitive Culture; Frazer's Golden Bough; Themis by J.E. Harrison; Drama of Savage People by Loomis Havemeyer; Primitive Society by R. H. Lowie.

In the article for last month an error passed unnoticed. On page 58 St. John the Evangelist should, of course, have been St. John the Baptist. The assignment by the Christian Church of the shortest and longest days in the year to the Evangelist and Baptist respectively, was undoubtedly under the influence of the statement made by the latter in reference to our Lord: "He must increase but I must decrease." After mid-summer the days decrease in length, while after the day of St. John the Evangelist, who preached the gospel of Jesus, they increase

QUESTIONS FOR DISCUSSION

Into how many distinct points can the ceremonies of each of the three degrees be divided? Which of these are obviously non-essential, which might done some other way, and which are absolutely necessary? What parallels can be found for these points in detail with primitive rituals or initiations Are there still any traces in Masonic ceremonies that might point to a derivation from ideas of primitive magic?

----o----

THE LIBRARY

ENCICLOPEDIA DE LA FRANCMASONERIA

Por Albert G. Mackey

Editada en el idioma espanol por R. E. Chrone

IT is with much interest that we learn of the translation of Dr. Albert G. Mackey's Encyclopedia of Freemasonry into Spanish. While the claims of the translator for the book are more extravagant than the work merits, it is a step in the right direction. We wish to offer our congratulations to Mr. R. E. Chrone, the translator, and to express the hope that he will continue the good work.

* * *

FOREIGN COUNTRIES. By Carl H. Claudy. Published by the Masonic Service Association, Washington, D. C. May be purchased from the publishers. Cloth, table of contents, 148 pages. Price, $1.25 net.

TO the young Entered Apprentice, the newly passed Fellowcraft, and the Master Mason of any age, Masonically speaking, who has given little thought to the subject of Masonic symbolism, Carl H. Claudy's Foreign Countries will come as a revelation. To the student of Masonry who is well acquainted with the orthodox interpretations of the ritualistic symbols, it will suggest new paths to be followed and more worlds to conquer.

A pity it is that so interesting a writer has not devoted more time to an elaboration of the thoughts he indicates. Such a book should not go the way of so many works for the casual reader; the style is too entrancing to permit such a fate. Foreign Countries is a book that deserves a place in every Masonic library and would form a splendid beginning for any embryo student of Masonry. It resolves itself into a plea for more thought on the part of those brethren whom many of us term "button-hole" Masons.

In this twentieth century bustle and rush, too many Masons are inclined to be like the factory worker who, at the end of a lecture delivered by Mrs. Cornelia S. Parker, which was devoted to a plea for less hurry and more thinking, came up to her and said, "You know that's all true, what you said about thinking. I'm speaking from experience. It got so that the only place I had to think was in the bath tub. And then, every time didn't my wife rattle the door knob and call shakily, 'Charlie, are you sick, or drowned, or anything? Surely you don't need all that time for a bath?' 'No,' I told her finally, 'I'm not sick or drowned, I'm just thinking.' And do you know what that woman did? She had a shower bath put in. That was three years ago. I swear, I haven't thought since."

If Foreign Countries can be of assistance in leading to the discarding of any Masonic shower baths, it will have accomplished its purpose.

E. E. T.

* * *

EMBLEMATIC FREEMASONRY AND THE EVOLUTION OF ITS DEEPER ISSUES. By A. E. Waite. Published by Wm. Rider and Son, London. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange Bldg., St. Louis, Mo. Cloth, index table of contents, 801 pages. Price, postpaid, $4.95.

THIS work, published now nearly a year ago, has been waiting too long (owing to various untoward circumstances) for notice in the pages of THE BUILDER. However, as a result, the reviewer has had the advantage of seeing what others, both in and out of the Craft, have had to say of it; and as it is not an easy book to read (it is probable that it was not intended to be) this is not to be disregarded. Yet not very much assistance has thereby been gained after all; those not of the Order who have read it, were principally impressed by the chapters on the Vengeance Grades and the Alleged Masonic Peril, in which anti-Masonic alarms and excursions, old and new, are treated in the most effective way, that is, with caustic wit and devastating irony, and finally laughed out of court. To take such alarmists seriously would be to add one absurdity to another. But the remainder of the book seems to be as difficult to grasp for Masonic reviewers in general as for outsiders. Most of the former seem in addition to the "Peril" above mentioned to be impressed by the account of Ancient York Masonry - and let it go at that. Yet Bro. Waite is not a negligible writer, and his book is not a collection of fragments merely, but a whole, in which every part has its place. He means something and he apparently knows what it is that he means, even if other people do not. And further he differs in yet another point from most of the multitude of authors who have written of Masonic Emblems and Symbols and Mystic Teaching; he has wide learning generally, an expert knowledge of the rituals of the "high grades" of Masonry both old and recent, active and obsolete, and in addition to all this a highly developed critical faculty, and a habit of carefully citing his authorities.

The present writer read the work through, and like others was struck by Ancient York and the Masonic Peril. They stand more in the light of general knowledge and the ways of Masonic research - and the rest seemed a sort of confusion. Bro. Waite has a marked style of his own, his English is of the highest literary quality, his rare use of colloquialisms and slang are no inadvertencies, but intentional, to best make his point. He has a poet's command of rhetoric - and yet it must be confessed that at first his style is rather irritating - probably because it is not easy to see whither he is going or what he really means. Another confession must be made also; after the first reading the book was laid aside, and then later was read again - backwards - the last chapter first, and curiously, by this process, its real purpose and intention began to emerge. This perhaps is not so surprising (and it is not really meant for a joke) for when one refers to the preface, it appears that the several chapters are separate studies, and though put in an order that may be called historical, yet as the work is only incidentally concerned with history, the last may well be taken first.

In truth the book should be read as one would a poem, for though written in prose, it is poetic in style and substance. The message, the meaning of it is to be interpreted in this way, and not as a work of history, or controversial scholarship. Though again, and perhaps this is what obscures the fundamental nature of the work, the poetic or inner truth expressed is backed up and built on a foundation of critical argument. Perhaps the best thing to do will be to try and set forth what is apparently the object aimed at - and that naturally will not be easy to accomplish without distorting the balance or mutilating parts of what may be termed the author's methods and conclusions. The latter is not only a deeply religious man, bit a Christian, and not only a Christian but a Catholic - in the true meaning of that much abused word which colloquial usage has for the sake of a careless convenience almost completely assigned to one part only of the divided church. He is not only all this but he is a mystic; not that he claims this directly for himself, but one can hardly avoid the impression that he has at least stood on the threshold of the heavenly places - the gates of vision.

Like so many who have desired this light, he has apparently sought in many places. The various schools of occultism hold out promises, and till one has tried them there is no way of finding them wanting. To such seekers Freemasonry seems to offer a way - toward. the East. They enter, and they pass from grade to grade - not dissatisfied wholly, or even at all, at the first, but ever as they go on, it seems that the real secret ever recedes. Door after door is opened to their knocking, but though the inmost sanctuary is promised ever it turns out to be another ante-chamber, a more inward holy place, but not the Sanctum Sanctorum itself. Yet shadows there are, and in the veiled Trinitarianism of the Chapter - especially of the English Royal Arch - the Christianity of the Templar Orders, the impressive allegories of the Rose Croix, something is to be found, in symbol at least, of that which is sought; the Word, not lost in the true sense, but withdrawn, hidden, by those who possessed it, because the Craftsmen were not yet fit to receive it. So the author has sought, and has meditated; he has read, and weighed and considered; and it would appear to him that there was a secret tradition in Masonry - a secret even to Masons - that even in the higher grades they were still put off with a substituted word, with official secrets, at the lowest mere marks of recognition, certificates of initiation, and at the highest no more than tokens of reality, as a piece of paper with a name and other letters and characters on it represents gold in some far off treasury. He finds in Masonry and all its multitudinous offshoots, rites and supreme and ne plus ultra degrees, a continual tendency to shadow forth this ultimate secret - not Albert Pike's Deistic or Pantheistic philosophy of balance or equilibrium in things, of action and reaction - but of the Vision, the ultimate reality, of union with God in Christ; and finding this, as he has set forth in

previous works, he asks in this one how it has come about - who put this into Masonry ? Where did it come from ? Apparently it is the blind being led by a way they knew not, even it would seem the blind led by the blind, and yet by some influence, that might be symbolized by the Unknown Superiors of the Strict Observance, they are kept from wholly falling into the ditch. Ever apparently, if one understands his thesis aright, the obtuseness, the insufficiency, the materiality of Masons in general - that is, their lack of mystical vision - tends to stultify, to confuse and obliterate the traces of this leading, and ever it reappears. He therefore begins at the beginning - not of the Craft and its organization, but of our knowledge of the records left to us, and he finds it was at first simply and naively Christian. Masons were to fear God, not any god, but the Holy Trinity - and to be loyal sons of Mother Church, the Catholic Church.

But after 1723 this was all changed - not that Anderson was a Deist, but he was a Protestant and a Presbyterian, and anything Catholic, even true primitive Catholicism, was an alien, an idolatrous thing. In his confused desire to get rid of that, to suit the taste and beliefs of his age, he confusedly ejected not only Christ and Trinity, but almost, if not quite, any true idea of God at all. Yet in spite of this, religion and Christianity straightway came back in another guise - in the Holy Royal Arch, in the chivalry of the Temple. The allegory of the slain Master puzzles him; convinced as he is that it was invented or imported after 1717, though he cannot imagine whence or by whom in that shallow, artificial, sceptical age. He seeks northward from the capital, the seat of the Grand Lodge, to the old metropolis and fabled center of Masonry, York. But there again he can find no evidence of anything but the barest and most rudimentary organization of Operative origin, in which neither symbolism, allegory nor mystic quest is to be found. It reminds one of that earlier seeking by brethren in Europe who sent to Kilwinning, the fabled Mother Lodge of the higher mysteries - and found no more than he finds at York. It is the origin of the third degree that is the crux. Here we have what can be, and has been, interpreted as a Christian allegory, yet there is, he concludes, no trace of it before 1717 or 1730 or thereabouts, and reluctant though he is, he concludes that somehow a psychological miracle was wrought, and that someone did conceive this mystical tale even in that inconceivable age for such an achievement. Reluctantly he comes to this conclusion, with a lingering hope that its real origin might have come from Rosicrucian thought through Robert Fludd and his circle - not directly, as a transformed rite, but indirectly by an unobtrusive influence. But then again he finds we are at a loss to know what was meant by its originators, and how they finished the tale, for that it was an unfinished tale he seems to hold. He seeks an answer in the Royal Arch, and finds it does not really fit, though the Arch is purely religious while the Craft has been reduced to the level of bare ethic.

It is to be understood, of course, that he speaks of the English Royal Arch, the American ritualists have brought their form of it more into line with the lodge, and as he would judge, have degraded it; at least we suppose he would so judge were he familiar with it. From the Arch he proceeds to the "Second Birth of Masonry" in France and Germany. His estimate of the maze of degrees and rites that sprang up in mushroom growth during the latter part of the eighteenth century is quite different both from that of the devotees of higher degrees and of historical critics. He sees quite plainly the absurdities which mark them, their fantastic character, their questionable origin, and more than questionable propagation, and yet he sees more in them - the evolution of the true tradition behind these shifting forms, that are like magic lantern pictures thrown on a screen of smoke or vapor. Whether we can see this with him or not, it is certain that we cannot dismiss his argument, as so many symbolic interpretations can be, by a reference to history, for he is not only aware of the historical facts but freely and impartially discusses them. The secrets of Masonry, he says, "are many and belong to several planes." There are "those of the threshold, purely official in character and betrayed generations ago." Also the secrets of its origin and development and "the real intention of those who devised our rituals." From another point of view the life of the lodge is one of the chief secrets, and this is, of course, incommunicable outside its hallowed precincts." The bond of brotherhood "is not less inexplicable after its own manner," but above all these is the secret of that hidden way by which Emblematic Masonry is translated into life. "Beyond and far withdrawn, it is right to say that there lies the undiscovered of the Masonic oversoul." And yet the legend of the Builder "is a devised myth" and valid only as an allegory; and then comes that other mystery that perennially haunts him - how came anyone in the world of Anderson or Desaguliers to devise it, or to choose it if it were already invented ? The people who moralized and eulogized in their rituals, conveying "eternal commonplaces of human duties in terms of ineptitude written about a self-centre," protected on all sides by reservations in obligation that nullify the whole ostensible intent. Indeed it is a mystery! He says that it is well that we do not know what the men of that "age of abysmal dullness" did intend by their symbols and allegories lest we should yet be bound by their interpretation. But surely the essence of symbolism is that it cannot be interpreted save to him who interprets for himself.

It would be to go aside from the way to discuss Masonic origins here, but it does seem that the conclusions Bro. Waite has accepted are not absolutely final, and that in the light of the evidence he himself refers to. All must agree with him on the incompatibility of the tale of the lost word with the period in which it emerged into the light of historical day, but it seems possible to go further and say that a psychological impossibility is as impossible as a physical one. The early variant

forms of the story point, by all canons of criticism, to a much longer history than invention in 1720 can give. And were this the time and place to do so a case could be made out that the original form knew of no compact between three masters, or substitution of a word, let alone any pursuits or punishments. It is possible, could he be convinced of this. that his scheme of transmission and origin of the mystical tradition might be modified - but hardly his chief conclusions.

"I have loved Masonry from the beginning," he says, "from the time when I found by passing through the grades and rites that it does, after its own manner, make for reality in Christ," and "in view of this love I have sought here to indicate that there is a way, not foreign" to what is implicit in it, "by which it can communicate to those who are elect the blessed sacraments and symbols of divine science." With this love of his no one can Quarrel. and his interpretation is his right. The official explanations in all the grades, narrowly looked at, are not interpretations at all, nor even explanations. Some brief and pithy, some long-winded and verbose, at first hearing they may satisfy the wonder and curiosity of the neophyte - but if he thinks at all, they are no more than challenges to him to seek a meaning for himself. Bro. Waite sees Christianity in Masonry everywhere; so have others, Dr. Oliver for one, the makers of Rose Croix and Masonic for others, but there is another line of interpretation. A French Mason has acutely said, in view of well known controversy and excommunications, that Anglo-Saxon Masonry insisted that the candidate should have arrived at the end of the mystical journey before they allow him to make a symbolical beginning. In other words they demand that he shall have found the Word, the belief in God, before they admit him as an apprentice to that mystical Craft in which he is to learn how to build the temple of his faith. As a matter of fact, it would appear that there have been two ideals in Masonry, a lower and a higher, if one will, but not easily compatible; the one that which Bro. Waite so clearly sees, and the other that of universality. Were all the world Christian there would be no problem, or did only everyone believe in a personal God it would not be acute. When our Operative predecessors invoked the Holy Trinity and the Blessed Virgin they simply never thought that there could be any who did not believe - the Catholic faith was taken for granted like the wind blowing east and west, and the sun rising east of the hill whereon they set the lodge. When Anderson wrote of the religion in which all men agree, he excluded the atheist as a stupid and an abnormal exception. What he saw was that as men of violently hostile political parties were brothers in the lodge, so also were Presbyterian, Huguenot and Church of England man, in a day when bitter religious persecutions were in the memory of all. It is impossible to believe he meant what his words say, probably he might have balked at Romanists and Jews, sure it must be that Mohammedans and Buddhists never entered his mind, and the idea that a

hundred years and more later his mediating clause, intended for Christian denominations, would be interpreted in a non-religious sense, would doubtless have startled and shocked him. Yet it is a canon of interpretation in law that it is what the law says that must be followed and not what the legislator may have had in mind, for the one is certain and the other doubtful. Yet it is more than an interpretation of law but the development of a principle - the principle of a universal bond between all good, true and loyal men. This ideal would leave religion to churches and priests and prophets, and would be content to have Masonry fill the humbler and more modest roll of "conciliating true friendship between those who would otherwise have remained at a perpetual distance." The Anglo-Saxon mind, practical, apt at compromise, wise in working agreements, looking to the present emergency and content to risk tomorrow, has tried to combine in some measure both ideals, and has in some measure succeeded, because in the Anglo-Saxon world conditions were favorable to the attempt. Scandinavia, and to some extent Germany, has remained true to the higher religious ideal, to which the lower is subordinated entirely, while in Latin countries, and especially among the clear-thinking and logical French, the lower has been taken as the true end of Masonry, and the higher left to the individual and the churches. It is well for us now and then to really face the facts of the matter. At first sight it would seem as if - on the basis of the degrees and orders that already exist - there might be a Speculative ethical Craft, in which only aptitude, character and intelligence would be demanded of the entrant to the lodge, which would lead up to Theism. A chapter that would begin with Theism and end with belief in a personal God, the Father of all living - and after that Christian orders leading up to the Mysticism that Bro. Waite and others have more or less fully and clearly seen implicit in the developed institution. But on examination difficulties appear, and apparently insurmountable. If the churches have looked askance at the Theism of the lodge, much more would they regard a Christian rite as heresy, and we would have in the end but another sect. Fortunately none of us have to decide the matter, it has been a result of group evolution along one line - the lower, modified by the influence of the other, the higher, and there we must leave it, with one last quotation:

"The whole Mystery of Freemasonry and all its symbolism are unfolded, realized and made alive in Christ. Enoch, Elias, Elisha are types of Christ attainment. Hiram rises as Christ, because the death-state of the Hiramic Myth testifies to an inward experience which belongs to the Christ-life in man. Hereafter the true Mason is Knight Beneficent and Freeman of the Holy City; he is a 'Mystic Citizen of the Eternal Kingdom,' and is called as such to the highest life of good will in the world to which he belongs. He is working towards that time when the kingdom of this world shall become the Kingdom of Heaven. Of such is the prospect which opens for those

who ascend Heredom on the confines of the West, fronting the area ocean. There is a way of return eastward from Heredom, perchance a way of Elias, and it is followed over wide waters. Tradition says that the High Art of Masonry and the Chivalry of its Holy Temple came from the East, to find its final refuge and a place of deep contemplation in Isles of the West. There is a spirit of things which has peeled off the dead letter, and in this spirit the old tradition is true."

This stirs one to the very heart, and raises the longing that it could be realized; and yet there are the churches – and has not the lower ideal, too, a place ? And is not Freemasonry the only means extant of realizing it? Would it not be, speaking as a Christian to followers of Christ and not here to any others, would it not be a great work to join all good me in the bonds of friendship and brotherhood within the circle of which the believer in Christ could say, in life and conversation, to his brother yet in darkness, "Come and see," as Phillip did once to Nathanael?

S.J.C.

* * *

THE AMULET OF TARV. By Percy F. Kensett. Published by Ed. J. Burrow & Co., Ltd., Cheltenham. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth, table of contents, 268 pages. Price, postpaid, $2.25.

A MAN of today wedded to a girl of three thousand years ago sounds like a fantastic conception, but is realistically accomplished by Percy F. Kensett in his novel, The Amulet of Tarv. Such a flight of imagination is not the only feature of the story that commends it to readers, however. It is written in a most vivid style that grips the interest and at times holds the reader as under a spell. One almost feels himself living the life of Tarv, the Warrior-Priest of a Druidic Cult. There are several Masonic allusions in the story which make it worth while from a purely fraternal standpoint, and though one would hesitate to pin his faith on such an expression of theory, it

forms another example of how easily the ancient Fraternity fits a primitive religious cult. This dovetailing of Freemasonry and religious mysteries has been frequently and seriously advanced, not only in the case of Grecian mysteries, but also in relation to the Druids. Such theories have fallen into disrepute, but have recently been revived with a somewhat different treatment. That such an allocation of the foundations of the Fraternity will again come into prominence is not to be doubted, if scholars of today will put their minds to a purely scientific treatment of the subject.

We wander, and it is best to confine ourselves to the subject in hand. Mr. Kensett, undoubtedly Brother Kensett, seems to be well acquainted with ethnological research and is thoroughly acquainted with the primitive mystery cults. This reconstruction of a typical one is of value from more than a purely entertaining standpoint. To scholars it forms an interesting contribution to scientific literature; to Masons, a peculiar adaptation of Masonic principles; and to general readers, a gripping tale of two worlds. It will more than repay anyone who peruses its pages. Such a meritorious addition to the rather slender list of Masonic novels is very welcome.

----o----

THE QUESTION BOX and CORRESPONDENCE BOX

RUFUS PUTNAM

I have read with much interest the article "Turhand Kirtland" in the January issue of THE BUILDER and my attention was especially drawn to that part of it which referred to Rufus Putnam as the first Grand Master of Ohio.

For many years before Rufus Putnam went to Ohio he made his home in Rutland, Massachusetts. His former home is now preserved as a memorial to his memory and is owned by a society known as The Rufus Putnam Memorial Association.

When our lodge was organized in 1913 it took the name of Rufus Putnam - he being one of the earliest known Masons to have lived in the town. I do not believe that many of our members are aware of the great honor that was conferred upon him by the Masons of Ohio.

I am desirous of obtaining, if possible, a copy of that part of the meeting which refers to his election as Grand Master. I should like to frame it and place it in the memorial room of our lodge. Perhaps you can refer me to the proper person or persons from whom I can obtain this matter. Any assistance you will be able to give me will be greatly appreciated.

Robert Brown, Massachusetts.

* * *

"ANCIENT" AND "MODERN"

I would like to ask about the note on page 54 of the February issue of THE BUILDER, which runs as follows: "It is only fair to say that many competent scholars have come to the conclusion that the 'Ancient' Grand Lodge was not formed by seceders from the Grand Lodge of 1717, but by independent or 'St. John's' lodges which had never been connected with it." Of course, I knew that there were intimations to that effect, and I am anxious to know the basis for your statement that it is now a generally accepted conclusion. If you will be good enough to tell me on what you based your remark, I shall be greatly obliged, as that particular period of the great schism has always interested me profoundly.

J. F. N., Pennsylvania.

It is not always easy to give chapter and verse for an impression gained through discursive reading and occasional correspondence and conversation. The note in question was also queried by the author of the article, who thinks that the members of the lodges that were erased from the roll of the 1717 Grand Lodge may have had a good deal to do with the formation of the later body. The note was therefore worded in an indefinite way merely to draw attention to the fact that there was another side of the question.

It appears that from Preston's time on, the older body and its literary partisans consistently repeated the accusation that the Ancients were composed of rebellious Masons who had left, or been excluded from the Grand Lodge of their proper allegiance, and that their action was rebellious and irregular, and that their body was what most of us would loosely call clandestine today. This opinion was passed on and repeated with hardly a dissentient voice till the late Henry Sadler published his Masonic Facts and Fictions, in which he gave strong reasons for believing that this was merely the parrot echoing of partisan propaganda, and that in reality the Ancient Grand Lodge was formed by lodges of immigrant Irish artisans which had been working more or less on the theory of inherent right. It is possible that some Irish warrants had been brought over by emigrating lodge officers, but in any case the position of these lodges was that of independence. In a later work, Masonic Reprints and Revelations, Bro. Sadler gives a facsimile of the exceedingly rare pamphlet, A Defense of Freemasonry, and notes that the author of this vindictive diatribe against Dermott and the Ancients nowhere intimates that the latter had ever belonged to the senior Grand Lodge, indeed he rather hints that most of them were of too low a rank in the social scale to have ever been admitted. and he also says they are "chiefly natives of Ireland."

Bro. Sadler also in the later of these two works gives a list of brethren whom he had convinced; he says:

"I will take the opportunity of mentioning a few who do or did believe in it, and whose opinions should have some weight . . . the Rev. A. F. Woodford, Past Grand Chaplain of England and for many years editor of 'The Freemason,' . . . Sir Albert W.

Woods, C. B. Garter King of Arms, . . . Bro. F. A. Philbrick, Grand Registrar of England . . . Bro. Thomas Fenn, President of the Board of General Purposes, and Col. Shadwill H. Clerke, Grand Secretary of England," and to these may also be added Dr. Chetwode-Crawley.

Bro. W. R. Smith, in a series of articles now running in "The London Freemason," seems inclined to call Bro. Sadler's conclusions in question and to give more prominence to the unattached English brethren, who probably joined the newer organization, but it does not seem that he intends to try to prove the older assertion, nor even that he has succeeded in overturning Bro. Sadler's argument.

* * *

A CORRECTION

May I draw your attention to an error in the last number of THE BUILDER which should not have passed, although the writer of it probably did not know any different. On page 36, near the foot of the first column, are the words "Grand Lodge of Ontario." There is no such body in Canadian Freemasonry; the one that claimed that title died some thirty years ago, and although our younger leaders would like to see it in use again, as being less verbose than our present title - Grand Lodge of Canada in the Province of Ontario - still the change is improbable for some time to come. I understand there are legal difficulties, owing to the conditions under which it was first issued.

N. W. J. H., Canada.

* * *

THE ESSENES

During the controversy among the Jewish Rabbis, principally Rabbi Wise of New York and Rabbi Leo Franklin of Detroit pertaining to the acceptance of the teaching of Christ, there arose in my mind a question which I wish to ask.

Rabbi Franklin in defending Rabbi Wise said in part that Jesus Christ was a member of the Monastic Order of Essenes and also a student of Rabbi Hillel the Elder, who was instrumental in bringing about or establishing a portion of the Talmud. Dr. Widdifield, Pastor of the Protestant Episcopal Church in Detroit, denied this statement saying that Hillel the Elder was in his dotage at the time of the birth of Christ, and consequently, would not have been able to act as tutor. Rabbi Hillel was also supposed to have been very active among the Essenes as I understand existed in the century before the Christian Era. Our Masonic Code Rituals in the Blue Lodge have continual references to the Essenes, and I wonder whether this Monastic Order had any connection with either Operative or Speculative Masonry? Or how is it that our Rituals use this term of Essenes if it at no time had any connection with it?

M. S. K., Michigan.

Some Masonic writers have tried to connect the Essenes with Freemasonry, but the attempt has long been abandoned by serious students. The basis of the theory was fairly plausible. Freemasonry supposedly was founded by King Solomon, it was therefore considered probable at least some form of it remained with the Hebrew people, but no trace or record of it appeared. However, the Essenes were described by Josephus as practicing secret ceremonies of admission, and they were assumed to be a link in the chain of transmission.

The reference to them in the Codes or Ciphers which you mention follows from this. In them it is simply a blind to conceal the real character of the work, but as the Essene theory was popular at the time they were first put out there was a natural association of ideas which led to the choice of this disguise.

* * *

THE MORAL, ASPECTS OF THE CRAFT

To me Masonry is contained within the allegories and symbols of its ritual and ceremonies, not in its history as an Order, nor in the biographies of those who have been or are members of the Order, although these have their rightful place in the study of Masonry. They are the rubble of the temple and very useful and necessary in the building of the foundations of the structure to be erected.

The structure in question is man, perfect man, the Master Mason, but the Master Mason in fact, the one who has actually "become." The ceremony is but the means to the end. To my mind the Master Mason's ideal is the equilateral triangle - an equal development of mind, emotions, and spirituality. These aspects to be shown forth in his every day life in the world.

For the development of these qualities he needs more than intellectual food. This develops but one side of the triangle. He needs to train and develop his emotional nature, to learn to subdue his passions and improve himself in Masonry. This means that he must examine himself, note his weaknesses, and vices, and endeavor to transmute them into their opposite virtues. His mind controlled, and by the mind the virtues developed, he is in a position to equalize his nature by living a life of service to his fellowmen and thus serving God. He then becomes truly spiritual and can work with the least expenditure of energy.

Without a good body usually the above qualifications are of little value, so it is necessary for him to train himself physically, learn hygiene, and how to feed himself and so enjoy health and happiness and spread it among those with whom he comes in contact.

It seems to me to be necessary to bring these things before the brethren continually. Go a little further and tell them how to build their bodies and how to build the threefold nature that is within them, and so enable them to realize that truth is within and can be found in no other place.

I believe that if THE BULDER would branch out into these other lines of building it would be much more widely read and more members profit thereby. By following out that which is contained within the ritual and ceremony of the Craft degrees has brought wonderful realization - a glimpse into the Middle Chamber.

H. C., Montana.

* * *

FROM EAST TO WEST

The following question has been asked by a brother and I would be very glad to have your explanation:

Why do we go toward the West in search of the genuine secrets of a Master Mason?

If the secrets were lost in the East and all circumstances in this connection happened in the East, why is it that we go West in particular, to search for that which was lost? Why leave the East?

H. W. W., Canada.

The question asked does not occur in the American ritual, nevertheless the fact remains that according to the legend the substituted secrets were found in a search made toward the West. There is, however, evidently a certain confusion or at least a parallelism that is confusing. In the catechetical lectures used in Great Britain (on which your ritual is based) there comes in the second section of the Fellowcraft a question "Did you ever travel?" and it is followed by a statement that Masons traveled to the East for instruction and West to impart knowledge. In the first section of the Third Degree is the demand "Whence came you?" with the answer "from the East" and is followed by the reason that the Master travels to the West in search of that which was lost, by which we are to understand, according to the dialogue in opening the lodge, the "genuine secrets of a Master Mason."

It is true that according to the legend it was at the East gate the secrets were lost, but if the narrative be followed it will surely be evident that only a search toward the West could have any chance of success.

As a matter of fact there is a discrepancy in the story, partly depending on the fact that the temple it presupposes is not arranged as the Old Testament tells us that of King Solomon’s Temple was. The Masonic Temple had gates East, West and South. King Solomon's Temple had them (into the courts) North, East and South. It is possible that ritual reasons lie at the bottom of the story as it is now told. The earliest story we have does not specify the gates and we may suppose the tragedy occurred at the western and not the eastern entrance.

* * *

AN INQUIRY

Can any reader of THE BUILDER inform us whether Mr. Van Dyke, the author of the Other Wise Man, is a Mason or not?

N. W. J. H.

* * *

LAFAYETTE

I want to call your attention to a clause in the article on "Pulaski" written by Bro. William M. Stuart, February issue, where reference is made to Lafayette "Although the youthful Lafayette was not a Mason at this time . . ."

If the author of this article will refer to the records of the meeting of Grand Lodge of Tennessee, May 4, 1825, he will learn that Lafayette made the statement that as young as he was he had been made a Mason before coming to America.

Following is a paragraph taken from an article written by myself which was published in the Girard Craftsman's Club Bulletin, October, 1925:

Lafayette was a guest of honor of the Grand Lodge of Tennessee May 4, 1825, when he said that he had been initiated as young as he was before coming to America. This statement should set at rest for all time any doubt as to where he was made a Mason.

A. G. Scholl. Pennsylvania

* * *

BOOKS WANTED AND FOR SALE

Mrs. Pauline Muilliere has for sale a set of Mackey's Encyclopaedia, 1919, full black morocco, gold embossed, gold edge, in excellent condition. Kindly address all inquiries in care of the Society.

* * *

THE ARK

The article in the February number of THE BUILDER was exceedingly interesting and suggestive, but I should very touch like to know more about the "sacred arks or boxes" (page 47) of the American Indians. Could Bro. Parker tell us where information on this point is to be found? In the next sentence he speaks of a "sacred bundle" almost as if it were the same thing as he had just referred to as a box.

I am not able to refer to Plutarch at the moment but I am under the impression that the Palladium of Troy was supposed by the ancient Greeks to have been a statue of Pallas Atena, and I have seen a reproduction of a relief or vase painting which shows Euripylus pulling down a small, stiffly archaic image of this goddess from a pedestal, with, if I remember correctly, Diomedes and Ulysses standing by. Unfortunately I cannot recall at the moment where this has been published. I, for one, should very much like to know more details of the palladium regarded as a sacred chest.

R. L., Canada

* * *

YE EDITOR'S CORNER

A lady, whom Ye Editor is proud to number among his acquaintances, was recently responsible for the following bon mot. It is not Masonic, but worthy of record somewhere, though the point will only be obvious to those who have seen certain hunt posters that decorate blank walls in our cities and disfigure the countryside. She is so old-fashioned as not to approve of women smoking, but is fully abreast of the times otherwise. In an address given to a woman's club and a propos of cigarettes she quaintly remarked that she did not approve of the kind of exercise obtained in walking a mile for one popular brand, but still did not think that it was worse than being satisfied with another.

In the first case the smoker would at least have the benefit of the exercise!

The Builder Magazine

April 1926 - Volume XII - Number 4

TABLE OF CONTENTS

The State of Freemasonry in Italy

Fascism and Freemasonry - BY BRO. LEOPOLD WOLFGANG Translated for The Builder by BRO. J. RUEHL, Illinois

EASTER EGGS AND COLORED VEILS - BY BRO. H.S. DARLINGTON, CALIFORNIA

The Background of Masonic History in the 18th Century - By PROF. E. E. BOOTHROYD, Canada

The Pillars of Freemasonry - By BRO. N. W. J. HAYDON, Associate Editor, Canada

The Hiramic Legend and the Medieval Stage A Discussion in Three Parts By BRO. ERNEST E. THIEMEYER, Missouri - PART II--THE LIVING LEGEND

The Comacine Gild - By BRO. W. RAVENSCROFT, England

Canadian Masonic Literature - By BRO. N. W. J. HAYDON, Associate Editor, Canada - (Concluded)

SUGGESTIONS FOR ENTERED APPRENTICE MASONS - By Bro. Silas H. Shepherd, Wisconsin

THE BEGINNING OF FREEMASONRY IN CUBA

EDITORIAL

EASTER

FREEMASONRY AND RELIGION

The Form of the Lodge - BY BROS. A.L. KRESS AND R.J. MEEKREN

THE LIBRARY

HISTOIRE DE LA FRANC-MACONNERIE FRANCAISE

THE FATHER OF THE AMERICAN NAVY

RECOLLECTIONS OF THOMAS R. MARSHALL-A HOOSIER SALAD

MASONIC ENQUIRE WITHIN. A GLOSSARY OF 1001 QUESTIONS RELATING TO ENGLISH FREEMASONRY

THE PARTY SPIRIT

THE QUESTION BOX and CORRESPONDENCE

CRITICISM AND SUGGESTIONS

THE MASTER'S HAT

THE CABLE TOW

ONCE MORE THE DOLLAR BILL

THE PALLADIUM OF TROY

UNIVERSALITY IN MASONRY?

INITIATION: WHAT IS IT?

BOOKS WANTED AND FOR SALE

YE EDITOR'S CORNER

----o----

The State of Freemasonry in Italy

THIS brief, first hand account of the present situation in Italy as it affects members of the Masonic Order should help readers of The Builder to expose as occasion arises the many misleading reports that are appearing in the press. The author is an American citizen and Past Master of an American Lodge, but even so it is safer for him that his name should not appear.

MY attention is frequently drawn to such fantastic statements, as that in the clipping you sent me, and which are evidently published for purposes of anti-Masonic propaganda; and these are spread with too much good (or bad) faith by newspapers.

Only recently some brethren showed me an article in a Grotto (Masonic) magazine setting forth that Mussolini was a great friend of Freemasonry, and that he was a 33rd Degree Mason himself!

The alleged political activities of Latin Freemasonry have been greatly exaggerated. Politics and patriotism are frequently confused as if they were synonymous terms. Even the leading Fascisti could not deny the patriotism of Italian Freemasons from the days of the first movements for a united Italy down to the World War. They have never been found guilty of any act of treason which would have justified the terrible persecution to which they have been submitted, culminating, as it did, in the law abolishing the Order and confiscating all its property. Personal observation has taught me that Freemasonry in Italy is the same as in Anglo-Saxon (pardon the word!) countries; and the Grand Lodge of the State of New York, after a thorough

investigation, was fully convinced of this fact when it exchanged warrants of friendship with Italian Masonry.

I have the honor of being a personal friend of Grand Master Torrigiani and of Secretary-General Bacci, as well as of other leading officers of the Grand Orient of Italy. I had the privilege of meeting them all many times during my long stay over there from June last to this January, and was always invited to attend their gatherings. While in Rome last September, I was invited to attend the Convention of the Grand Orient, at which G.M. Torrigiani was unanimously re-elected. The memorable gathering will never fade from my memory. Over 300 of the very best citizens of the country, despite the savage attacks against them, assembled from all parts of Italy and from distant colonies. Involuntary tears come to my eyes when I recall a young delegate from Florence depicting the brutal attacks on Masons and their property going on daily in that city. Perhaps, who knows, he was fated to be one of the victims himself a few days later, in that horrible slaughter which shocked the civilized world? And my heart also goes out in deepest sympathy with those who are now languishing in Italian jails - only for being enthusiastic Masons and not in agreement with Fascist principles and practices. We may sincerely hope that none has in any way seriously compromised himself. Glory be theirs - martyrs to the immortal ideal of liberty!

The day after the Convention of the Grand Orient, the Fascist newspapers in Rome were full of trivial insults and fantastic statements. On the front page of one paper there appeared this caption: "300 Masonic Pigs Met to Plot Against Italy." Among other absurdities, they stated that a man - who was not even present - had presided over the gathering. It was consoling to read this, for it proved that they had not succeeded in planting any spy into the Convention. In truth, nothing was said or done which the Italian Masons had any reason to hide, and the Grand Orient gave out to the press an authoritative statement of just what had taken place. Some newspapers printed it, but the Fascist organs continued to draw on imagination. Right here I want to declare that neither at the Convention nor the other Masonic gatherings I attended, nor during the many confidential conversations I held in Italy with prominent Masons, did I ever see a thing done, or hear a word uttered, which in any way could justify the cruel persecution directed against the Order. On the other side of the ledger, I can assert emphatically that I heard some very high Fascisti freely reveal facts too dangerous to repeat.

Soon after my arrival in Italy I discovered that, evidently due to my signed contributions in American Masonic magazines and in the "Rivista Massonica" of Rome (the organ of the Grand Orient of Italy), and also to my known friendship with leading Italian Masons, I was being closely watched by Fascist spies. I felt and knew that they were anxiously seeking for the smallest excuse to arrest me, but by carefully refraining from saying or doing anything that could conveniently be misinterpreted, I never presented them an opportunity. And I must admit that not until the liner left Naples was I relieved of the fear of being "framed", or having something incriminating "planted" on me to implicate me in some mythical plot allegedly inimical to the Government.

A few days prior to my sailing I went to Rome to bid good-bye to my friends. Grand Master Torrigiani was then preparing a new Constitution to submit to the Government in the hope of being allowed to reform or reorganize the Grand Orient so as to comply in every detail with the law passed against secret societies. He must have failed in this project, for recent press reports state that the Government had taken over for one of its departments the Palazzo Giustiniani, the seat of the Grand Orient and the pride of every Italian Freemason.

At the last Convention of the Grand Orient in September, 1925, in view of the then expected law against secret societies, which would have prevented another gathering being held, G. M. Torrigiani was unanimously given a new, extraordinary authority to suspend or modify the Order, or to take any other steps he might deem necessary in the circumstances that might arise. After the passage of that law, he suspended the Order in a circular which was given out to the press, so that now the Grand Orient of Italy is represented only by its Grand Master, Domizio Torrigiani. Here it may be pointed out that this law is enforced only against Freemasons; all the others are left alone, especially the really dangerous one of the Jesuits.

But if by luck or judgment I avoided trouble during my stay in Italy, an unpleasant surprise was reserved for me at the moment of boarding the vessel to return to New York. I was stopped by officials and escorted to the police station, where a Police Commissioner, after submitting me to a long interrogation, ordered me to hand out all the papers in my possession. I truthfully answered that I had no papers of importance beyond my American passport, my citizen certificate, and my return steamship ticket.

He then ordered me to be rigorously searched and my baggage to be ransacked. No papers were discovered, but they found and confiscated (a) a Masonic Apron in its leather folder, presented to me as its Past Master by Garibaldi Lodge, No. 542, F. & A. M. of New York; (b) a leather case containing a silk ribbon and a gold badge inscribed "Garibaldi Lodge, No. 542, F. & A. M., N. Y."

In vain I protested, as an American citizen, against the confiscation of my personal property; but the Police Commissioner said that he had to obey orders. Finally I was permitted to go on board the liner, only just in time. I need hardly say that the affair caused me the deepest regret, all the more as I treasured the two items of which I was deprived-so unnecessarily. As an American citizen I am entitled to appeal to the State Department and claim the protection of the American Government; but as I still retain a feeling of love toward my mother country, I should be unwilling to raise any avoidable fuss over the matter. My view on the situation is strengthened by the fact that my lodge, when it learned of the affair, as an expression of protest, unanimously resolved to present me with a new Apron.

I can fully understand the anxiety of American Masons to know just what is going on in Italy, and hence I have no objection to make this public. Many. other things I would like to tell, but he who gives such information is exposed to terrible personal peril. When the danger shall have been removed by the inevitable restoration of freedom, much will be revealed which will horrify the whole world.

I wish something could be done at least for our illustrious brother, General Luigi Capello, one of the outstanding heroes of the World War, who is suffering in the jail of Regina Coeli in Rome, undoubtedly innocent of any crime, but being a Mason in Italy today is enough to be condemned.

999999

----o----

Fascism and Freemasonry

BY BRO. LEOPOLD WOLFGANG Translated for The Builder by BRO. J. RUEHL, Illinois

THIS article is taken from "Die Bauhutte" one of the oldest and best known Masonic periodicals of Germany. The author is well known and highly respected in the German Craft. He has the great misfortune to be blind, but this does not prevent his activity in Masonic work. We reproduce his article because the subject is naturally one of interest to all Masons; and it also helps us to see how the latest revival of anti-Masonry strikes observers nearer to the scene of conflict. In several points Bro. Wolfgang is either misinformed or misconceives Anglo-Saxon Masonry, but it is apparent that our brethren in Germany are far better informed on matters relating to the Craft in other countries than are the majority of American Masons.

OPPONENTS to Freemasonry have been of the same type at all times: Orthodoxy, Clericalism and Nationalism, with renegades from the Order. A new and irreconcilable enemy of Freemasonry is Fascism. There are people who see in this the embodiment of national thinking and ideals. But Fascism is more than this; it represents the tendency, if conditions allow, to put brutal force in the place of law and order It is evident that Freemasonry, even if it has gone with Fascism in some countries to attain certain points, is bound to be in opposition to Fascism. This leads to inexorable enmity, and Fascism discovers that Freemasonry is an opponent. A Fascist chief has said: "In German and Anglo-Saxon countries Freemasonry is a benevolent organization; in Latin countries it is a state within the state." Let us examine this sentence and we may come to altogether different results. In Great Britain as well as in America and Germany Freemasonry has a hard fight with Fascism, and the same accusations are made against Freemasonry as in Latin countries. In England not long ago the word was given a great number of lodges that they should support the Labor Party at that time in power. The newly-formed organization of Fascisti which had only 170,000 members grew very rapidly and

threw all its influence into the political scale for the dissolution of Parliament and by so doing helped the Conservative Party to its victory. Of course there were many Fascists among the lodges for they feared the spread of Bolshevism if the Labor Party maintained its power. The English Fascists, one must admit, have always been in favor of Law and Order. They always made use of the right of suffrage in order to further their political opinions. That was their right and therefore they could be Fascists without being in opposition to Freemasonry.

The American Fascists, the Ku Klux Klan, are Terrorists of the worst kind. They do not fear to go to the length of bloody fights in the streets in order to gain their points. They are conspicuous because of their fantastic garments and their military organization. Besides they are directed by shrewd business people who know how to ensure their success. The Past Grand Master of New York expressed the hope that no Mason would ever belong to such a society (meaning the K. K. K.) and cautioned Freemasons in general against these peculiar saints, who so wonderfully understand how to fish in troubled waters and to impose upon the credulity and confidence of their fellow men. Naturally there is a great difference between these two elements [Masons and the K. K. K.].

The former want equal rights for all citizens of the state, the latter opposes Catholics, Jews and negroes, and boasts of full blooded Americanism.

In Germany the fight rag between Fascism, or the German People's Party, as it is general called, and Freemasons, on the platform and in the press. This fight is equally against the Old Prussian Lodges as well as against the Humanity Masonic Lodges. Not long ago the Grand Lodges of the Old Prussian Lodges took steps against these Fascist opponents. In a circular against the German People's Party to their sister lodges they stated that members of the latter, especially officers of the German army (meaning officers under William II), could either belong to the German People's Party or to the Craft, in case they were put to such an alternative. The Anglo Saxon Masons as well as the Germanic Masons have done all in their power to keep politics from entering the portals of their lodges. In spite of this they have had trouble with Fascists. But a more vehement fight still is being carried on in Latin countries.

The members of lodges there belong mostly to the Party of the Left and are fighting the program of the Fascists outside of the lodge. These last are at present victorious; this cannot be denied. A sudden change has taken place in Egypt and France. There Fascists and Masons are at work to obtain the independence of their respective countries, in order to make their fallen opponent, Germany, harmless for all time to come. But when the Fascists on the Nile adopted a policy of violence by killing the English Commander-in-Chief their activity was checked by the measures taken by the government, and there may be no peace for a long time to come between the Fascists and their opponents. Members of lodges have later been sentenced.

In France, after the election of 1919 in which the Fascists were victorious, the Masons took up the fight against Fascism. Many years before the election of 1924 the latter had made their preparations and through the favorable outcome of that election overturned Poincare's ministry, though the beaten opponent is still very strong, and the French Masons, who desire friendship with Germany must be on guard not to lose the fruits of their victory in 1924. The real home of Fascism is Italy. The readers of the "Bauhutte" know from both the profane and Masonic press how conditions are there. In the beginning there was friendship between Fascists and Masons, later came estrangement and finally mortal enmity. The Italian Masonic brotherhood cannot continue to exist if it be forced to publish its roster as the new law demands a similar case was urged by the Grand Orient (of Italy) twenty-five years ago. The writer of these lines was present at one of these meetings and remembers well the indignation with which the resolution was rejected by the brethren. Physicians, lawyers, merchants of all calibers, officers of the government and army were united in the rejection of the publication of the roster. There is no doubt, however, that the King will sign the present bill after the House and Senate have accepted it.

For the time being the Grand Orient has given independent power to the Grand Master Bro. Domitio Torrigiani to do to the best of his ability what seems best for the Order in conformity with his own judgment. Therefore, there is no need of an election or vote to doors of lodges.

The German "High School Journal" of Jan. 25, 1925, claims Mussolini's fight against Freemasonry is a fight against the Jews, but it is in error. Many of the 35,000 Jews belong to the Fascist party. At the time the General Council issued an interdict some

brethren were with the Fascist party and some were for the lodge. It was the general opinion that the "Duce" would be in favor of antisemitic activity.

In reply to an interrogation of the chief Rabbi of Rome, Mussolini replied that he did not think Italian citizens would persecute them [the Jews] on account of their belief. This answer could not be a surprise for there are co-workers of the Jewish race in the ministry of the Italian Government. Fascism of course can point to many benefits it has bestowed on Italy. It boasts of having saved the state from Bolshevism, and travelers who come from Italy say that safety of communication, the service on railroads and in the post and telegraph departments have never, functioned so well as now. Also that the great plague of the country, the multitude of beggars, is practically abolished in all Italian cities. But these are benefits of a very recent date. Freemasonry, however, can show such services since its existence. The Italian fatherland has to thank Masons for its unity as well as for its progress in culture.

This all goes to be forgotten as ancient history because Fascism with its armed force of 350,000 black shirts has the country in its power. Dark days are to be expected for our Italian brethren. They have to meet a fight forced upon them. The Masonic life will become dormant as long as Mussolini governs in Italy. Mussolini is the despotic ruler of Italy; he is more powerful than the King for he is Minister of the exterior affairs -of war, of the marine, of the air fleet, of finance, and also Commander-in-Chief of the aforesaid 350,000 national militia. Whether he will be able to resist the united opposition forever remains an open question. Conservatives, Liberals, Democrats, Clericals, Socialists and Communists have formed a union for a united opposition against Fascism, and the Masons, whether they will or not, must join it. This fight will not take place only on the further side of the Gothard Pass--other countries will be the scene of a hard fight against Fascism, and Masons, too, will be forced to fight against Fascism if they would not be crushed by their reckless enemies.

----o----

EASTER EGGS AND COLORED VEILS

BY BRO. H.S. DARLINGTON, CALIFORNIA

In a small city, where the writer lived, there is a College, or locus of wisdom, on the eastern edge of town; and on the western edge an abandoned cemetry. How Masonically appropriate this is, that we should find Wisdom or Light's-New-Birth in the East, and that Death, Sunset and Oblivion should be in the West. The College is alive and growing under the care of an excellent Mason; but the old cemetery, as a symbol of mortality, is neglected, forgotten; yes, fairly "overcome".

But just to the east of the College, or rather just to the northeast, as if it were the House of Dawn, there is a spacious lawn belonging to a Mason whose initials are P.A.N. Now this man P.A.N., the wealthiest man in the vicinity, takes a particular delight each Easter Day in inviting the children of the town to hunt out, and roll the various colored Easter eggs that are placed in hiding upon this broad sloping Elysian field. One could almost think the Golden Age of the Greeks was once more upon us.

Masons might well ask themselves: "Is there an appropriate symbolization in this egg-rolling frolic, to the East of the Seat of Wisdom --some spiritual quality or degree of righteousness attainable for man which transcends the Light of Wisdom itself? Is there any significance in the behavior of innocent little children, joyously disporting themselves with brightly decorated eggs, which latter in themselves are symbols of a promise of a New Life-seemingly a Life that shall be gloriously illuminated in the variegated tints of Dawn?"

Before answering our own question, let us give consideration to the most common analogy that mankind observes between himself and the cardinal positions of East and West. From the oldest records that we can trace of ancient philosophies and cultures, and from the information that missionaries and ethnographers have gathered with respect to the more general attitudes of mankind toward the phenomena of sunset and sunrise, we discover that, by far the major number of tribesmen and nations of this earth, have looked upon the setting of the sun in the west as symbolical of the descent of the soul of man into the "underworld" at death. It would appear that the soul or

spirit of man is vaguely thought of as being analogous to a luminous something, a sort of glory, that is swallowed up in darkness at death, by the powers of the nether world. With this view, none too well defined, or rationalized upon, in the background of his mind, man has frequently been led, half instinctively, to bury his dead to the west side of his sacred village or hamlet, taking care that the feet should be placed to the east or to sunrise. This custom, however, is by no means absolutely universal.

Accompanying this concept of man's having a soul analogous to the bright sun that sinks unto its death at evening in the west, there has nearly always been the contrasting or reciprocal notion that even as the sun is seen to arise from death in youth and glory, in the rosy east, cleansed from the taints of the underworld by being washed in the baptismal waters of the bright eastern seas, so shall, the soul of man arise ultimately from the grave, in radiance and perfection. And the Day of Resurrection arrives when the Great God Pan shall call the soul out from the underworld of material life, and shall cause it to roll around to the East, where the age-old promise of a new birth shall be fulfilled in the glorious illumination of innocent, sex unconscious spiritual wisdom.

Seemingly, York Rite Masonry is attempting to teach just such a doctrine of rebirth into the very realms of God, when we have gone through the lessons that must be learned in the underworld of death, and materially directed efforts; until at length, by passing through the zone of wisdom, or crossing the college campus, we reach the Elysian Lawns, where we are to disport ourselves in searching out the hidden Egg-of-Rebirth that shall become "our very, very own" when discovered.

Let us pursue an inquiry into the meaning of our rituals. The first three degrees of Freemasonry we may call the illiterate degrees or degrees of unenlightenment. We may say of them, to bring out our analogy, that they are the Western, Sunset, or Graveyard degrees because of the blindfolding of the candidate? and the plunging of the lodge in darkness in the third degree. When we say they are the illiterate degrees, we mean that the rites do not assume: that the candidate is able to read and write, as the rites in the Chapter do. But the four degrees of the Chapter may well enough be termed the enlightened or literate degrees, the Sunrise, Dawn or Ascension degrees, for the reason that learning is looked upon as enlightenment, almost the world over. Even the rude African tribesman, such as the Ekoi, in attempting to divine the future,

will hold up an egg to the sun and pray: "As the bush fowl cries for light, so may light be shed on all we wish to know." The Ekoi is looking for more Masonic light in his own way. So, we think, we are justified in asserting that the Chapter Degrees may be termed Eastern, Sunrise or Re-birth degrees.

In the individualistic work of Masonically building a more stately mansion for his soul, the meditative Mason is searching for that illusive and promisory egg-of-rebirth. He is engaged in the half-drifting, half consciously directed, soul-shaping work of preparing his thoughts and actions by gradually gained spiritual conceptions of man as man, in relation to men, until at length he can tune-in on the harmonies of Deity. In the fourth or Mark Master's Degree, the candidate must be able to read and write, for the first time; for he must be able to read the "marks" or the signatures of the craftsmen, and he must be able to keep time, and figure their wages correctly. In the fifth degree, the candidate attains great wisdom, and is on a par with Solomon, who was the oracle of all knowledge, in the opinion of the ancient Jews. Now, with this attainment of wisdom, he should also attain unto an illumination or unto enlightenment. This idea is accordingly symbolized in the following, the sixth, or Most Excellent Master's Degree. Fire descends from Heaven into the completed Temple. But the Temple, we must ever bear in mind when trying to find out what Masonry means, is invariably the human body, as a housing for the soul. It is intellectual fire that really falls from Heaven. It is, then, spiritual knowledge that is conferred upon the candidate; and thus he becomes transfigured in the sixth stage of soul attainment, and release from the carnal world of matter.

It is not solely the enlightenment of spiritual wisdom that is conferred upon the tyro in this sixth degree; for symbolically, he is freed from all carnal desire, and raised to a level of innocence, and freedom from all shame. This does not mean shamelessness. He is raised to the status of a little child that is naked and innocent and without a sense of shame in his state of unawakened sexuality. This attainment of purity of thought is symbolized by the dropping away of the loin-cloth of shame, which is the apron, in which he was clothed up to the moment of illumination. The real meaning in this connection is not so much that of sexlessness, as it is that of androgenity, or the reunion of the soul that was dichotomized into an Adam half and an Eve half.

The Royal Arch Mason's Degree, or the seventh and last one in the Chapter, comes next. The soul having symbolically been educated and purified in spiritual wisdom and innocence, is in line for the attainment of that status which may be known as Sainthood, Avatarhood, or Christhood. Symbolically taken, this is the approach from the west, eastwardly to the area beyond the campus of spiritual wisdom, even unto the precincts of the Great God Pan; that is to say, the soul advances to godliness in the very realms of God.

However, the seventh degree does not start the candidate off as if he were coming directly from the sixth attainment; but it puts the advancing one through a recapitulation of his whole progress up to that point. He is symbolically put through the first three degrees again, as the first half of the seventh degree. These Blue Lodge degrees are represented in an apparent aimless and discouraging wandering across the desert in an attempt to reach the Holy city. The tyro is blindfolded all this time, because he is supposed to be traversing the Sunset or Unenlightened steps, as prerequisites in soul attainment. Prayers are made, and offerings made at the ancient altars until finally he gets a faint and far-off glimpse of the Holy city of God. Yet, he is left outside of that New Jerusalem, while his spiritual and invisible conductor who has been whispering words of wisdom in his intuitive ear, from time to time, abandons him, and turns him over to a more advanced, brightly robed or illuminated spiritual guide, for further advancement his hoodwink now being removed.

Now his eyes are opened to the non-material world. He finds he is bathed in a glory of lights of varying colors. He passes several veils of different colors, symbolizing a self-radiation of grades of spiritual consciousness. They are supposed to be atmospheres that the candidate sheds about himself by reason of his overcoming material concepts and desires, and an entrance upon spiritual might and effulgence. The total progress is gradual, slow and most discouraging Each colored veil he passes into symbolizes a new birth in spiritual being, or the finding of another egg-like promise of new, scintillant and vibratory life.

After having been inducted within the first veil, which is really a recapitulation of the fourth or Mark Master's Degree, or is supposed to be, the tyro throws a rod to the ground, which becomes a serpent. This he must pick up by the tail, which is an esoteric way of stating that he must take hold of it in a way that seems to be the

reversal of what we would ordinarily call the normal. On so doing, the serpent is immediately transformed into a rod. The lesson in this veil is then supposed to have been mastered by the candidate, who then advances into the second veil.

But this idea of the serpent and the rod cannot be understood in its true psychological import unless we take the psycho-analytical view of it. Following Freud, we may say that the subconscious or the unconscious! as we shall call it, does not take either the rod nor the serpent in the literal sense at all. The rod, when held aloft and upright, out of contact with the material ground under our feet, or out of contact with the reproductive soil, or garden of Mother Earth, is a Rod of Command. He who carries this Rod of Command is a sovereign, and a king, by virtue of its mystic properties that may either kill or quicken into life. But, the moment this Rod is thrown down, and plows up this material Mother Earth, then straightway, this Rod of Command is transformed into the lowly "libido." This "libido" is none other than the conscienceless sexual urge, that is said to be so fatal to the gaining of a spiritual consciousness. The serpent is the symbol of the "libido", even of sexuality itself.

The candidate must learn self-control, and suppression of the animal passions. Therefore, he is instructed to pick up the serpent by its tail. In so doing he reverses its nature, so that the libido is lifted into the spiritual plane, and the serpent is sublimated as it were into a Rod of Command over all creation. This sublimation of the "libido" makes man a creator on the mental plane, and a Power and Authority in the Universe, instead of being the slave of carnal desires on the animal plane. Now the spiritual aspirant has done away with sexual desires, in a symbolical way. Thus he has reached the same stage in progress that he symbolically won in the sixth degree when he threw off his loin cloth apron. By rights, this rod and serpent drama should parallel the apron-dropping drama, chronologically, but it does not. This is what we would term a ritualistic error.

When the candidate has advanced to the fourth or last veil, he spills some water on the ground, or rather he discards water for good. Water is a symbol of birth and rebirth, so the psycho-analysts tell us. We see it in the baptismal rites, whereby the child is symbolically and poetically "reborn" into a spiritual life. Hence, in repudiating water, the meaning must be that the candidate is born for the very last time, so that hereafter never again will he need the cleansing offices of rebirth to help

him reach the stage of undying, pure, spiritual life. Accordingly, as soon as he spills the water, he is passed out of the last veil and enters into the august presence of the symbolical Trinitarian Deity. All the regalia are now seen to be gorgeous and resplendent, and the tyro himself is clothed in an illuminated robe, and is given a crown to wear. He has now pecked his way out of the last colored egg-shell of clouded comprehension of things spiritual on this symbolical Easter Day . . . the day of his being raised to the Supreme Degree of Royal Arch Mason. Then as a climax to all, a new name, a trinitarian deific compound, is conferred upon him, thus raising him to companionship with the Highest. The name is a quality of the soul.

York Rite Masonry is really teaching in an esoteric way a doctrine of soul attainment, unto absolute perfection.

Perhaps we can confirm this interpretation of Easter Eggs and Masonry by citing a parallel case from the Bible. When Jesus Christ, who normally was a Rod of Command in the Right Hand of God the Father, according to the Christian tradition, threw Himself down in the Garden of Gethsemane, He met His death and passed down into the Underworld as a Sun that had set. There He stayed for three days, thus symbolizing the three unenlightened degrees of the Blue Lodge. Following that, He was raised from the dead, so that He immediately received a partial enlightenment, such as we try to symbolize in the fourth degree. But He was in a state of only partial incorporeality, and He alternated from time to time from a state of visibility to invisibility, still on this earth, over a period of forty days, until His Ascension as a Rod of Command in the Right Hand of His Father. But psycho-analysis informs us that forty days in a psychological sense only means the same as four days, because the Unconscious has no knowledge of noughts in its system of mathematics. Therefore, the three days in Hell, and the forty days on earth, should be added as the sum of three and four, thus making seven. The meanings seem to be that the full period occupied in arising from death to everlasting life requires seven stages of soul growth, of which three are in utter darkness or exclusion of all spiritual light.

Now that Biblical event with spiritual import, that is celebrated in Christian lands on Easter Day, is doctrinally taught by means of dramas in our York Rite Masonry; and moreover, is taught by such beautiful and poetical folk-customs as that very practice at Ada, Oklahoma, where the little innocents find their promised births into

perfection, in the diligent but joyous search for their four resplendently lighted sheaths of consciousness, as symbolized in the brightly colored eggs under the radiant smile of the All in All, the Great God Pan.

----o----

The Background of Masonic History in the 18th Century

By PROF. E. E. BOOTHROYD, Canada

THE author of this article, written especially for The Builder, is not a Mason, but he is the occupant of the chair of History in one of the oldest Canadian Universities. In many ways the conclusions reached by a disinterested outside observer are often found to be of great value. We hope to have this theme of the historical background of Masonry further developed in future articles.

THE average man, immersed in the cares of business and the distractions of social life, is well contented to take his history on trust. He knows that certain events happened at certain dates, and is generally glad to leave the matter there, largely, perhaps, because the teacher who drilled into him the historical knowledge regarded as necessary by educational authorities was satisfied with that limited amount of information. But when some interest of later life leads him to study the past, he becomes interested in the why and wherefore of things; he wants to know why this or that event happened at all, why at one special time and not at another, why in a certain way out of many apparently possible alternatives. And he will discover that the answers to all these questions are to be found in those inheritances from the past and conditions of contemporary life and society which form what may be called the "background" of any particular movement or institution.

To take an example, not a likely one of course: A boy has learned at school that "In 1717 certain persons assembled at a tavern in London and instituted the first Grand Lodge of the Masonic Order"; has committed this bald statement to memory, repeated it as accurately as possible at some examination, and let the information slip into the background of his mind. Years having passed, the boy, now grown to manhood, becomes a Mason and grasps the importance of the event thus briefly chronicled in his school text-book. Here was an ancient and perhaps moribund institution reorganized and remodelled; scattered and isolated groups of men united into a single communion; the whole foundation of their activities changed; and a development inaugurated which was to spread the Order round the globe and make it one of the vital forces of modern life. At once a host of questions arise. Why was this first Grand Lodge in London, not in Paris or New York? Why did these men meet in a tavern, not in a church or a Y. M. C. A. building? Why should they wish to alter the old arrangements and change the activities of the institution? And, above all, how was it that, so altered and reorganized, Freemasonry arose from the ashes of a dead past to become one of the greatest institutions and most powerful forces in modern society? Now for these and a number of similar problems he will find a solution, not in the private records oœ the Order itself, but in the general conditions of the early 18th century, in the institutions and ideas which had come down to the men of that day from former ages and the character of the political, economic, social, and even religious life of the time--in a word, in that "background" to which allusion has been made.

If a number of gentlemen were to meet today in some club in one of our modern American cities to organize a new or remodel an old institution, they would not be free to perform their task in any one of the innumerable ways abstractly possible, since they would not meet in an intellectual or emotional vacuum. They would take with them into that club a number of feelings and ideas, partly inherited from the past, partly imbibed from the 20th century American atmosphere in which their lives were being lived; for these feelings and ideas would have become a part of their very natures, and could not be left in the vestibule with their hats and coats. Moreover they would not take with them many thoughts and sentiments which had been familiar to their forbears but had been abandoned by the present generation. And accordingly their actions and the character they would give to the newly created or reorganized association would largely be determined by the presence or absence respectively of these various feelings and ideas. If, then, the organization thus created were to become of such world-wide scope and importance as to invite the attention of the historian some two centuries hence, when ideas and emotions which are commonplaces today no longer occupied the mind and heart of mankind, the student

would find himself under the necessity of investigating American history and the social, political, economic and religious atmosphere of the early 20th century to understand why our hypothetical gentlemen had done one thing and left another apparently obvious thing undone. If, for example, the movement for prohibition had been so successful that the very idea of intoxicating liquor had vanished from the thoughts of men, the historian would find himself obliged to pen a foot-note on the growth of the feeling for prohibition in the United states and the enactment of the 18th amendment to explain to his 22nd century readers the reason for the placing of stringent restrictions on the refreshment-list of the association. If, on the other hand, intense activity and strife were to replace our present attitude of tolerance and semi-indifference in matters of religion, it would seem strange to men of the future to find no reference whatever to religious matters, and here again the later historian would have to sketch the religious atmosphere of the period to explain this startling omission. The entrance fee and yearly dues might seem absurdly small, and require an explanatory appendix on economic conditions and the purchasing power of the dollar in 1926. Everywhere this particular association would be seen to touch the life of its time, and to be shaped and conditioned by the national, social and religious atmosphere in which it had its birth.

In like manner, Masons who are interested in the origin and development of the great Order to which they belong, and who delve into the records of the past in search of information on these points, will gradually realize, as their researches proceed, that, in tracing the history of Freemasonry, they are not following a single isolated strand. They will find that this particular thread is interwoven with many others, differently constituted and diversely colored, to create the great tapestry of human history; and that a knowledge of these other threads and of the whole pattern produced by the interweaving is essential for a true and adequate comprehension of their own particular line of study. In a word, they will acquire a real appreciation of that cardinal doctrine--"the Unity of History."

A moment's reflection will show that the central or pivotal event in the history of Masonry was the formation of the Grand Lodge in 1717; and the expenditure of another moment will suggest the two vital questions, "Why should this event take place at the beginning of the 18th century?" and "Why should the reorganization take the shape it did ?" The answer to each is to be found in the historical background of the event. The date was determined by the fact that the early 18th century marks a

particular stage in human development, the form by the peculiar conditions of the time.

To appreciate how the stage of development reached in England at the beginning of the 18th century determined the date of the event we are considering requires a comprehension of what is implied in the terms "Unity of History" and "Ages and Epochs of Historical Development" (and I must trust to the interest and importance of the subject to carry readers through a dry and dusty dissertation on these topics). The idea of the Unity of History is derived from the realization of the way in which the past determines the present and the present conditions the future, and in which the different sides of life are interrelated and mutually affect one another. A man goes to church on Sunday because of certain events which happened in the past; he takes off his overcoat when in church because a competent heating system has been developed by our present material civilization, and he reads the Gospels and Psalms because printing has made copies available for the ordinary individual and our system of education has enabled him to acquire that art of reading which was so rare in earlier days that its possession would save a convicted murderer from the scaffold. The history of mankind is therefore a unity because the events of the past and the ideas of the present combine to shape the thoughts and determine the actions of men. But a comparison of life at Athens in the 5th century B.C. and in New York in the 20th century A.D. reveals differences in organization, thought, and conditions of life so great that historians divide the whole story of the development of man into books and chapters according to the differences thus revealed. Some of these differences being greater and more fundamental than others are the basis for the division of human history into the three great Ages -Ancient, Medieval, and Modern Times (as our ancestors divided their long and bulky novels into three volumes); others, being of a less radical nature, though still of great magnitude and importance, constitute the reason for the division within the three Ages into various epochs. An age or an epoch has a unity within itself and is distinguished from other ages and epochs because throughout its duration certain ideas-on organization, society and religion, for example-govern the actions of men, ideas differing from those which control their actions at other periods.

Now for convenience of treatment and other reasons historians are accustomed to divide history into these ages at definite points, to date, for example, the end of ancient and the beginning of Medieval times from the abolition of the Western Roman Empire in 476 A.D. and the end of the Medieval and the dawn of the modern

age from Columbus' discovery of America or the battle of Bosworth. Any such sharp and clearcut division is, however, very misleading and inaccurate in view of our other general idea of the unity of history. Because of the influence of the past upon the present, men change, not "in the twinkling of an eye", but very slowly, doing today much what they did yesterday and will do again tomorrow. A moment's reflection on our life today will show this. There is no doubt that future historians will regard the recent world-war as a dividing line between two epochs, if not between two ages, and will date the division either from August, 1914, or from the signing of peace in 1919; and yet the life of the average man in 1926 varies only slightly, if at all, from his life in 1913. He lives in the same sort of house, goes to the same sort of church, conducts his lodge-meeting in the same way, and wears the same sort of clothes, with only a trifling variation in the width of the trouser or the length of the coat to prevent his wearing the same suit longer than is good for the tailoring business. It will not be for a generation or perhaps several generations that any striking alterations in habits of life and thought will have become apparent. And as it is today, so it was in the past. The Westward voyage of Columbus and the appearance of Luther before the Diet of Worms were striking events--warnings that a new age had dawned; but the change from Medieval to modern conditions of life and thought and feeling did not take place overnight. Spaniard, German and Englishman did not go to bed one night as Medieval individuals and come down to breakfast next morning as moderns. The change had begun long before Luther and Columbus were born and continued long after they were in their graves.

With these ideas in mind, an appreciation of the position of the early 18th century in the story of human development, and, the point which especially concerns us, the relation of that position to the reorganization of Masonry, is possible. The modern age of mankind had, it is true, dawned at the beginning of the 16th century. The new ideas on organization, society and religion which distinguish it from earlier times had begun to reveal themselves. Nationality, that assertion of the individual conscience and the individual belief in religion which we associate with Protestantism, the right of the people to be consulted in matters of government, and a host of other principles and ideas which shape our life at the present day, may be noticed more or less clearly at work in the 16th and 17th centuries. But the organizations and ideas distinctive of the modern world were not working smoothly. The most striking feature of these two centuries is the intricate and endless strife and disorder which characterize them. Europe was divided in a number of ways into a host of warring groups and factions. In Spain the monarchy with the approval of the bulk of the people was crushing out the few struggling Protestant congregations which had taken root. In England Crown and Parliament were enacting penal laws against Roman Catholics. In France and

Germany during these centuries Protestant and Catholic had taken up arms one against the other and were fighting bloody and devastating civil wars. Here is one element of strife, and its cause is apparent. Those ideas on religion (on church organization and worship, religious belief, the necessity for religious uniformity, and the like) which had come down from the Middle Ages were fighting against the new ideas which were to direct thought and action in modern times. Nor was it until nearly two centuries had elapsed that this condition of strife and chaos passed away because the world had become accustomed to the new ideas and new feelings and was working smoothly and efficiently under their direction.

Most historians seem in agreement that the fundamental or root idea which distinguishes the modern from earlier, and will differentiate it from subsequent ages, is that of Nationality; the conception of mankind, not as united into one homogeneous whole, but divided into certain groups, the individuals composing any one of which are united among themselves and distinguished from those composing the others by the possession of certain common characteristics of race, speech, and the like. This idea was unknown to ancient times when men were divided, not into nations but into tribes or city-states, or were united in the world-state of the Roman Empire, and, although originating in the Middle Ages, practically unknown to the Medieval world "theoretically united", it has been said, "in an imaginary 'Christendom,' and practically divided into innumerable feudal principalities and free cities." The 16th and 17th centuries may therefore be regarded as the period in which Europe is settling down to the new order and recasting and remodeling her institutions and ideas into conformity with the new principle of Nationality.

A brief review of English history during the period will, perhaps, serve to make this clear, and give the necessary ballast of fact to the foregoing generalization; a casual glance at the Tudor period which roughly coincides with the 16th century might note as four of the principal movements the Reformation, the creation of the Royal Navy, the economic changes, and the institution of a definite system of poor-relief. Now all these movements represent reorganization of English institutions and activities, religious, war-like, economic and social, on a national basis. The three chief features of the English Reformation are the establishment of the royal supremacy, the institution of the Prayer Book, and the dissolution of the monasteries. In the first place all these measures were effected by statute, that is by enactment of the Assembly of King, Lords and Commons which "represented" the English people. Further, their effect was to nationalize the religious activities of England. Elizabeth's

re-enacting statute of Supremacy described how Henry VIII's laws had been for the "utter extinguishment of all usurped and foreign powers and authorities," and established the control of the English Sovereign over the English Church. The introduction of the Book of Common Prayer translated religious services from Latin, the universal language, into English, the national tongue. And the monasteries were abolished because as parts of world-wide orders under the direct control of Rome there was no place for them in a nationally-organized church. The same idea can be traced in the creation of the Royal Navy. In the Middle Ages any fighting ships which happened to be required were provided, not by the whole people, but by certain towns, the Five or cinque Ports of the Southern coast on which the duty was devolved. The Tudors replaced this system by a permanent naval fighting force, the ships of which were built and the crews paid out of the royal or national revenue. In the other two movements the same principle is equally evident. That regulation of training for work, hours and wages which had been the province of the local craft-guilds in earlier days, and that provision for the poor and needy which had been left to private charity, were now arranged and provided by the national parliament in Elizabeth's famous statute of Apprentices of 1563 (in the 23rd clause of which Masons will remember the presence of the rough mason, plaisterer, brick-maker, brick-layer, tiler, slater and tile-maker) and for the relief of the poor in 1601.

But, as we noticed, this new organization of life on a national basis was not accomplished without friction. The religious changes led to the rebellion of the Pilgrimage of Grace under Henry VIII, the risings in East and West under Edward VI, and the revolt of the Northern Earls in the reign of Elizabeth. The passing of Medieval organizations of industry and charity led to the inundation of England with "sturdy beggars", half mendicant and half foot-pad. Nor did the friction cease with the coming of the new century, but increased to the point of civil war. The danger from Spain had kept internal dissentions within bounds under the tactful rule of the Tudors; with the 17th century England found herself free from foreign danger, and divisions deepened and widened until there was no resource but the sword. Broadly considered the struggles of Crown and Parliament, of Puritan and Churchman under the Stuart kings represent the search for a satisfactory solution of the problems nf ,where the supreme power should rest in the national government and what form of organization should distinguish the national church. The Puritans were not seeking toleration, but the organization of the church in conformity with their particular ideas; and Cromwell prohibited the services of the Anglicans as Elizabeth had prohibited the Mass.

With the close of the 17th century, however, this period of turmoil and chaos came to an end; and with the opening of the 18th men were busily and comparatively peacefully at work organizing their lives and activities along modern lines. The question of government having been settled in favor of Parliament, Walpole was shaping and working the cabinet system by which parliamentary government operates: the creation of the Bank of England and of the National Debt had organized finance in conformity with the dominant principle; the discovery having been made that differences of religious belief were not destructive of national unity, the Toleration Bill had been passed and the era of religious strife ended. Clearly the psychological moment had arrived for those gentlemen whose names are so well-known to the Masonic brotherhood to meet together on st. John Baptist's Day in the Goose and Gridiron Ale-house in London, the national capital, and inaugurate a Grand Lodge which should draw together into one national organization the various isolated lodges scattered over the length and breadth of the land.

So it is that a knowledge of "the background of Masonic history in the early 18th century", of the general character and place of that particular period in the development of mankind, provides an answer for two of the questions arising from a consideration of this pivotal event in Masonic history--the formation of the first Grand Lodge--why it should have happened at this particular time and in this particular city. It happened in the early 18th century because that was the time at which the new modern idea of Nationality had permeated, through conflict and chaos, the whole life of England, and was now shaping it into its modern form. It happened at London because London was the capital city, the heart of the nation. For these questions the answer is supplied by a knowledge of the general aspect of the age.

----o----

The Pillars of Freemasonry

By BRO. N. W. J. HAYDON, Associate Editor, Canada

There are altogether ten pillars in Masonic usage, outside the temple or lodge room, three within it and five in its symbolic content. The first five are present at all times; the second five are employed for but one special purpose. As might be supposed, most of our interest and discussion gathers the first two, the famous brazen pillars that marked the chief entrance to the Temple of King Solomon, the position and significance of which have caused unlimited argument.

There two descriptions in the V.S.L. of the temple and its components, one in I Kings, chap. 7, and the other in II Chronicles, chap. 4, which, while appearing to disagree with each other, are said to give the inner and outer dimensions of this building and its several parts, so that without either of them it would be impossible to get a correct image of what that famous building might have been when completed.

The names of these two were first given prominence as to their Masonic connection by a man named Goodall, who published one of the earliest so-called exposures in 1762, under the title "Jachin and Boaz." Thackery, too, poked fun at the "terrors of Jachin and Boaz" in his "Book of Snobs." There are at least three points in connection with these pillars that have been fruitful causes of dispute and the first is, perhaps, the strangest since the records are so clear and should be equally well known. These points are their position, their use, exact nature of their capitals. As to the first, the arguments rest on whether the record is based on the act of approaching the temple or of leaving it. I have heard brethren argue stoutly that because the description says "the porchway or entrance" to the temple, therefore the position of the pillars must be that seen by one coming towards it, otherwise--say they -the word exit, or its equivalent, would have been used. On that basis the pillar on the right hand, known as Jachin, and on the left hand known as Boaz, would be on the north and south sides of the entrance. Then there are those who oppose this opinion, holding that the description applies when standing between the pillars and looking out upon the court with its great altar and ten basins for washing the sacrifices.

All this argument has been nothing better than vocal exercise, as the sacred record states in both descriptions that the "right side" meant "eastward, over against the south," thus making it quite clear that Jachin was placed on the south of the porch and Boaz on the north, or as they would be seen by an observer who stood in the door of the temple looking outwards. Again, we read in Ezekiel 47-1, that "the forefront of

the house stood towards the East, and the waters came down from under the right side of the house, at the South side of the Altar." A fourth witness to this is Josephus, who officiated in the third temple built by Herod the Great, and witnessed its destruction by the Romans. From his writings we learn that when Herod decided to rival the work of Solomon, and pulled down the existent building, he kept careful record of the position of the material so that, while rebuilding on the original site to preserve the continuity of the edifice, he also ensured so far as was humanly possible that his work should be an exact copy of its famous original. (1) We read in his record that "the left side was that towards the north wind, and the right side towards the south," thus leaving no grounds for any further argument on the subject.

As to the symbolic values of these pillars, or the special purposes they served, there are various theories. One is that being hollow they were used to contain the archives of the nation. But it is incredible that a column twenty-seven feet high and six feet in diameter, without any opening save at the top, which was left uncovered, would be used for such a purpose, because of the evident difficulties attendant thereon, especially if it became necessary to consult a document. (2) Another is that they were intended to remind the Israelites of the pillars of fire and smoke by which their flight from Egypt was expedited, and such use is not foreign to their national customs, as we read several times of pillars, mounds and altars being raised to commemorate special events. This usage continues today, in the common use of a broken pillar in cemeteries and obituary notices as an emblem of death. Be this as it may, it is undeniable that the setting up of columns at the porches of temples was a familiar custom among the Phoenicians, who built this one, and who were also a much older people than the Israelites. They, in their turn, were taught by, or borrowed from, the Egyptians and Assyrians whose custom it was from pre-historic times, as proven by evidence still in existence.

There is, however, just ground for criticism of the idea that the left pillar commemorated a man named Boaz and the right another named Jachin. To begin with the Mosaic law strictly prohibited the Israelites from raising or making images of any living thing, and a pillar could as easily be considered an image of a man as of the membrum virile. There is, I believe, only one exception on record of this rule being transgressed, which was done by Ahsalom; but he was a wild young rake who sought notoriety and came to a violent and deserved ending. Moreover, that Boaz, or as some rabbis hold, Ibzan, (3) who was a judge in Bethlehem (Judges 12-8), was a great-grandfather of David is not sufficient reason for his name being held in honor. For,

like each one of us, David must have had three other great-grandfathers and of them we know nothing. Nor is the rabbinical tradition that although Boaz was eighty years old when he married Ruth and, dying the day after his marriage, yet succeeded in leaving her with child, anything out of the ordinary for that time and people, if the Hebrew records are correct. It is rather the story of Ruth that has immortalized her husband as a sort of side issue, just as modern husbands are simply a part of the furnishings in the weddings they help to bring about! No, we must look elsewhere for a reasonable explanation.

Then as regards Jachin, why should the name of one who was only an "assistant high priest" (4) be so remembered and none of the others, not even the High Priest himself? The V.S.L. does not name any of the priests who attended the dedication and, in the time of David there were twenty-four families of them, of whom a Jachin (named in I Chron. 24-17) was in the twenty first--nearly at the last in order of importance. (5) It is true there were Assistant, or Second, or Vice-High Priests in the temple service, of whom we read in Jeremiah 52-24 that 'they served in the High Priest's stead if he had any necessarie impediment"; but these would be occasional official impurities, which would be disregarded in the case of the laity.

But even this explanation is rather far-fetched seeing how vastly important this dedication would be to all Israelites, so that the High Priest's presence would be indispensable, and I feel that the origin for these names, as given, is as unreliable as many of the other "historical" details which accompany them, and which appear to have arisen from the intense desire of early Masonic writers, headed by Dr. Oliver, to force the whole system on to an Old Testament basis, regardless of anything else. We can, however, get a plausible reason for these names if we examine them simply as Hebrew words. "Bo" means in him or in it and "Az" means strength, so that the word is quite appropriate as meaning the sentence "In Him (it) is Strength" whether referring to the temple as the embodiment of religious strength or to the Deity as the source of all strength. A similar explanation can be given to Jachin--"Jah" (or Jehovah) and "Chin", which means will establish or make firm, so that the two pillars in front could properly serve to represent a pious motto, such as we often see painted over chancels, namely, "God will establish it (this temple) in strength." This can be met with the criticism that we are reading a modern meaning into an ancient practice, and it does not account for the similar use of pillars by older nations, which was copied in this instance. The suggestion is made (6) that since the Hebrews used certain letters as figures for commercial and other purposes, as did the Greeks and

Romans, the names given these pillars represent numerical symbolic values. We learn from many sources that there grew into being an elaborate system of symbolism in the use of Hebrew letters, known as Gematria, and, according to this, the numbers representing the Unspeakable Name were so used for purposes of worship where secrecy was required. We find a similar method in early Christian times, when the picture of a fish contained the whole of a creed which it was death to profess openly. (7)

It is interesting to notice that in the Grand Lodge of England, prior to the Union, both words were used, but not spoken, being pointed out to the E. A. after he had been sworn. Also that between 1743 and 1766 the use of these words was reversed to offset the numerous exposures which had been published. This reversal was one of the innovations objected to by many brethren who finally organized themselves in 1753 into the Grand Lodge of the Ancients, but the Act of Union in 1813 between the two Grand Lodges confirmed the original practice.

At least one other feature of our methods with these pillars is open to contention, and that is the placing of globes upon their capitals. This is another piece of foolishness, which seems to be here to stay. The Israelites knew nothing about terrestrial and celestial globes, or even that the world was round. For them, as for many other peoples, the earth was a flat place surrounded by water, for the benefit of which the sun, moon and stars pursued their courses. The Hebrew word here translated globe is "Keteret", which really means a crown, (8) or perhaps a bowl, and might well be equivalent to the baskets set on the heads of the statues that as columns support some of the Greek temples. The most probable explanation is that these globes are descended from the winged discs set by the Egyptians over the doorways of their temples, which represented both the soul of man on the path of evolution and the Lord of Day in his work of beneficence to the earth. (9)

An astronomical theory as to their use has been well supported by illustrated articles in THE BUILDER for September, 1922, and October, 1923, and another reasonable theory is that the Israelites, being a theocracy and government equally by King and Priest, used Jachin as a Royal or Coronation Pillar by which the monarch stood to be anointed, of which instances are given in the V.S.L. and Boaz similarly at the consecration of the High Priest. (10) One other interpretation should not be omitted, if

only because of its very real antiquity. I refer to that direct worship of the Great Architect of which we have today only a decadent remnant in the use of phallic symbols. For this purpose either Jachin or Boaz could well serve, as in the old rituals, since such a position requires strength for the establishment of the race. But there have been nations as there is today a church, where the female line of descent is more valued than the male and the symbol of the Vesica Piscis is their equivalent to the two pillars.

Then again, we pass to initiation between two pillars at the porch of the temple, and in II Esdras, 7-7, the path to Wisdom and Life is said to lie between Fire and Water and to be so narrow and painful that only one may pass through at a time. (18) If our symbolism is correctly interpreted by finding in the human body the type of the lodge wherein are taken the experiences that lead to spiritual birth and illumination, then we can see wherein our entrance to that lodge comes with pain and travail through the passage from our mother's womb during the mystery of childbirth, between the pillars that support it, so that even in what has become a commonplace of physical life, we can find the workbench and tools of the Great Architect. Had we but a little of the clearer vision that comes with purity of thought and conscience, perhaps we might even see Him at work and copy Him the more faithfully.

The next set of pillars to be considered are generally spoken of as the Three Columns to avoid confusion with the Two Pillars. These are the Ionic, Doric and Corinthian and are used to symbolize the qualities of Wisdom, Strength and Beauty and the officers to whom these should most fittingly apply, namely, the Master and his Wardens. They should not be confused with the Wardens' columns which are raised or lowered as occasion requires, nor with their pedestals, which are but the shrivelled remnants of their personal work benches. It is difficult to account for this pairing of a specific style of architecture with a definite quality of mind. Our oldest catechism gives us the qualities only and we are indebted to the work of Preston for the additions from Greek architecture. Browne had the same allocation of orders to qualities as Preston, but does not seem to have copied him. Finch (1802) has Ionic instead of Tuscan, and is hardly likely to have been influenced by Webb, though he used the Tuscan in place of the Doric. The change to the present usage was made by Webb for the United States work (at least we first find it in his Monitor) and later by Hemming for the English. (19) If they were based on seniority of style, then the Doric comes first as being the oldest of the Greek orders, since it dates from at least 650 B. C. and is closely akin to that of contemporary Egypt as shown by certain tombs at

Thebes. This is the style used in building that architectural marvel known as the Parthenon and was best exemplified by the work of Pericles. Its oldest example, a temple at Corinth, shows a proportion of only one to four between diameter and height, but this gradually increases, as can be seen in the temple of Zeus at Aegina, built about a century later, where it is one to five and a half, and finally in the Parthenon, where it is one to six. (11)

A Scandinavian origin for these pillars is claimed in the statement that Odin, Thor and Freya had always a pillar by their altars, symbolic of their cosmic qualities, which were also Wisdom, Strength and Beauty, and that the last named had also a sheaf of wheat hung over her pillar as, being Mother Nature, she was productive as well as beautiful. (12) However, Bro. Fort does not give any examples of the appearance of these pillars, and his theory does not appear to have been accepted. It has also been noted that the holy altars and places of Hinduism are supported by three pillars in honor of Brahma, Vishnu and siva. After the Doric comes in point of age the Ionic and the Corinthian. The Ionic took its name from its being used, almost exclusively, by the people of Ionia. Its earliest example is the famous temple of the Wingless victory, NIKE APTEROS, which dates from about 470 B. C. The great temple of Diana at Ephesus and of the Dionysian Artificers at Teos, were built in this style. Its special feature was a greater height than the Doric, its proportion being one to nine, and the use of a sort of ram's horn curve for its capitals, known as volutes. These latter appear to have come from Nineveh and may have evolved from the heads of bulls and horses which were carved as capitals on their columns by the Assyrian sculptors, whose influence is to be seen in the work of the Dionysians who traveled through part, at least, of the territory included in that ancient empire. (13) The statement is made that the Doric was modeled on the figure of a sturdy young man and the Corinthian on that of a slender virgin, but I have not found any technical authority for it, though I am informed it is taken from vitruvius. The symbolic value of this pillar may have been based on the technical skill required to carve the volutes correctly. The Corinthian order is better described as sumptuous or magnificent, rather than as beautiful, for beauty is frequently simple, which this column is not. It is said to have been invented by a sculptor named Callimachus about 400 B. C., from the curves of an acanthus leaf. Its proportion is one to ten, and it has a fluted shaft which fills the eye with a sense of elegance and harmonious proportion.

It is suggested that the use of these pillars was due to the classical renaissance which followed the death of the Operative gild system, as is seen by the general tone of the

polite literature of that time, which was padded with quotations from the Greek and Roman authors. There can be no doubt that many members of our Order were drawn from those who read and wrote this sort of matter since the Fraternity had become fashionable through the admission of royalty and members of the nobility to its ranks. (14) Still that does not explain why the quality of the Master as Wisdom to instruct his craftsmen should be shown in the Ionic column, or the Strength of the Wages paid by the Senior Warden shown by the Doric column, or the Beauty of the noon-tide rest and refreshment supplied by the Junior Warden, shown by the Corinthian, even though we can all agree that Wisdom is required to contrive, Strength to support, and Beauty to adorn, both the lodge and the member. The crucial point for a Research Society is not so much the theoretical duties of the lodge officers as the fitness of their symbols. In this connection we read "In a primitive trestle-board, the Blazing star represented Beauty, and was called the Glory in the Centre, being placed exactly in the middle of the Floor Cloth." (15) The same author states in this book, too, that Dunckerley was authorized by Grand Lodge to construct a new Code of Lectures by a careful revision of the ritual then in use. This, however, is denied by a later writer, (16); who says there is "nothing in the Transactions of the Hall Committee to warrant any such conclusion." (This Committee was the first Board of General Purposes.) The unnamed writer of Lecture VIII in Oliver's "Masonic Institutes" states that "The mighty pillars on which Masonry is founded are those whose basis is Wisdom, whose shaft is Strength, and whose chapiter is Beauty," thus making all three similar in their symbolic values and leaving the necessity for three to be served by their introduction as memorials of the "three founders of the Order," viz., Solomon and the two Hirams.

Lastly we have the five symbolic pillars, each an example of the five Noble Orders of Architecture, but ' without any definite attributes other than those already mentioned for the three of Greek origin. There are' various ceremonial quintettes in Freemasonry, but we are left to apply them as we please, an unfortunate lapse in a claim to a systematic illustration by symbol. The two additional pillars, Tuscan and Composite, are stated to be of Roman origin and, of the former, it is said "The Simplicity of the Construction of this Column renders it eligible where solidity is the chief object and where ornament would be superfluous." (17) Although it contains the divine proportion of seven to one, it may still be said to represent all primitive peoples and states generally, in having Strength without Beauty, this being a usual feature of immaturity. Of the Composite we find that, like the Corinthian, it" is built on a ten to one basis, but differs from it by adding double the ornamental features of both this capital and that of the Ionic. It might be considered to represent any decadent civilization which has lost its sense of proportion and, like immaturity, confuses "better" with "more." It shows us Beauty without Wisdom and reminds us of

those unfortunate men and women whose empty minds cannot teach them to grow old gracefully, but whose wealth makes them victims of beauty doctors and other imposters who fatten on human vanities.

There is a curious theory of the sort for which our Speculative ancestors have been burnt at the stake, that as our physical body has ten extensions, each caused by a definite need, though today we make no complete use of them, so our sensory apparatus contains ten extensions whereby we shall become fully conscious of our surroundings, though today we are familiar with but five, the "sixth sense" being in evidence only here and there and the rest latent. It may be that our ritual makers builded better than they knew, and that the finished plan of the Great Architect will need ten pillars, or types of mind, for its full accomplishment. Certainly it is not for us to set any limits as to that. But we can well afford to say "it may be so" since as a theory it does no violence either to those present facts on which our faith must be built, or to the processes of reason, which all Masons should follow, whereby our faith is reinforced.

If it be admitted that, as Bro. Wilmshurst says, (18) "the purpose of all initiation is to lift human consciousness from lower to higher levels by quickening the latent, spiritual, potentialities in man to their fullest extent through appropriate discipline. No higher level of attainment is possible than that in which the human merges in the Divine consciousness and knows as God knows," then one may justly claim for our ten pillars, as for all the other symbolic decades, from the Sephiroth down to our fingers and toes, the property of representing, through their own proper duties, these dormant powers of the now half-awakened divine man, the appropriate disciplines by which they will be aroused, and the tools wherewith their purposes will be served in meeting the requirements of the Master Builder.

NOTES

(1) A Lecture on the Two Pillars, by J. T. Thorpe, P.M., Secretory of the Leicester Lodge of Research.

(2) W. Bro. Rev. F. de P. Castells, A. K. C., sheds light on this, as on other Masonic problems, in his "Apocalypse of Freemasonry," recently published. He suggests that the outer surface of these pillars, like that of "Cleopatra's Needle", were used for the inscription of historical events. In that way they might well carry rather than "contain" the archives of the nation. This suggestion is sufficiently simple to be probable, as the unadorned area of their shafts would be quite large.

(3) The Pillars of Freemasonry, by Wm. Harvey, P.M., J.P., F.S.A., Scotland.

(4) I am informed that the word used here (Ontario) fifty years ago was "Ancient," not "Assistant." This would be much more appropriate, and is most probably correct as this officer could hardly be a young man.

(5) Masonic Names and Words, by Rev. Morris Rosenbaum, P.M.; also Evidences of Freemasonry From Hebrew Sources, by Rabbi Chumaceiro.

(6) Beginning of Masonry, by Frank C. Higgins.

(7) Fellowcrafts' Handbook, by J.S.M. Ward, B.A., F.S.S. Another most illuminating suggestion comes from Bro. The Hon. Sir John Cockburn, M.D., K.C.M.G., P.D.G.M., of South Australia, namely, that in the course of oral transmission foreign words become so corrupt in form that they cease to be intelligible and, in consequence, attempts are made to replace them by words whose meaning is known and whose shape, or sound, is similar to that of the corrupted word. Many Masonic students suspect that this has occurred in our rituals, and Sir John thinks that the original name attached to these pillars were the Greek names Iacchus and Boue. Iacchus, or Bacchu was the God of Youth and of the procreative powers, who in some of the Grecian mysteries was slain and rose again. Boue means the primeval chaos, the dark womb of time, and so the womb of all mothers. This is somewhat confirmed by the practice of the Supreme Council, 33d of France, in giving to its members an interpretation of important words in Freemasonry wherein "J" is explained as the phallus and "B" as the womb. This would indicate that from the descent of the divine life into the womb of substance was brought forth all natural forms of life.

(8) The Perfect Ashlar, by Rev. J. T. Lawrence, M. A.

(9) Mysteries of Freemasonry, by John Fellows.

(10) Solomon's Temple, by Rev. Shaw Caldecott

(11) Story of Architecture, by C. A. Mathews, or similar works

(12) Antiquities of Freemasonry, by Fort.

(13) A Study of the Dionysian Artificers, by Da Costa.

(14) The Keystone, by Rev. J. T. Lawrence, M. A., also Revelations of a Square, by Rev. Geo. Oliver, D. D.

(15) The Symbol of Glory, Lecture XI, by Rev. Geo. Oliver, D. D.

(16) Live, Labors and Letters of Thomas Dunckerley, by Henry Sadler.

(17) Freemasons' Manual, by Jeremiah How, K. T., 30d.

(18) The Meaning of Masonry, by W. L. Wilmshurst.

(19) I am indebted for this information to the Editor of THE BUILDER.

----o----

The Hiramic Legend and the Medieval Stage A Discussion in Three Parts By BRO. ERNEST E. THIEMEYER, Missouri

PART II--THE LIVING LEGEND

IN discussing the internal difficulties of the story of Hiram two of the main divisions of Bro. Race's argument have been covered. The last and most important phase remains--the dramatic character of the story and its connection with the stage. Bro. Races's theory to be water-tight must preclude a possibility of other satisfactory explanations of the difficulties which have led to his conclusions. One such explanation has been suggested at the conclusion of the foregoing section of this argument. The theory is, then, not above reproach. It has been conclusively proven that the legend is a product of evolution. That, in itself, is not sufficient to exclude the possibility of the legend being a type of drama such as Bro. Race presents, but only shows that if it was ever a drama, it was not such a one as Bro. Race would have us

believe. It remains to be shown that those peculiarities in the legend which lead to the opinion that the story itself was once a drama can be explained more conclusively and more satisfactorily in another way. Before this can be done the conclusions that may be drawn from the evolutionary character of the difficulties in the story must be understood. It is then that the explanation of the dramatic feature will become apparent. The present portion of this discussion will, therefore, necessarily take the form of an excurses on evolution and its effects on our legend.

There is no more sure sign of the evolutionary character of the legend than the fact that it is undergoing change at the present time. It is alive, growing, vital, and living. If it were universally practiced in a uniform manner it would be more difficult to reach such a conclusion, but the history of the story within the known period of Masonic development would convince even the most skeptical that it is a product and at present neither beginning nor ending. But aside from this, the source from which all regular lodges of the world sprang is to be found in the British Isles, and some variations might be expected because of the several branches along which the descent could be traced. If the changes were of a purely corrective or legislative nature, the versions would be less divergent than they are. Such corrections would tend toward uniformity rather than the reverse, just as legislative changes do today.

If through the medium of this effort some student of Masonry is encouraged to delve into the subject and propound a new and more feasible theory on the "Origin of the Legend of the Third Degree" its purpose will have been accomplished. The quotation marks are used advisedly. The subject has been so much discussed that the phrase is hackneyed. It is noteworthy how readily the Masonic minds flock to a new development on this subject and how quickly they accept something that is different--provided it seems to have even a germ of truth in it. When Bro. Robert Race delivered his address some years ago, he made more emphatic statements than the evidence war rants accepting, but he brought into being a brain-child which has been recognized among many students as probably accounting for the origin of our Craft Drama. Criticism, attempted verification, presumption, variation, and all the other forms of analysis and error have been applied to it in an attempt to prove its logic; the numerous expressions of opinion and many statements of Race's intended meaning now make it essential that the original be consulted if any understanding of the theory is to be reached. It is now ready for scientific raising (or razing, if one prefers). It has been pointed out in the first part that there is much against accepting the Legend as the plot of a Medieval Drama.

THE LEGEND NOT INVENTED

The whole plot is a mass of varying detail and a cancelling of points of difference in the versions in use would leave only a skeleton of the Legend as it is now known. And nothing has been said about including the old forms in this cancellation process. There is no need for particular stress to be laid on this point at this time, because it is a matter on which all who know anything about the subject must be in agreement; the results of such a process will be treated later. Granting that the Legend has been undergoing evolution during the Grand Lodge Era, it is fair to assume that the same forces were at work before 1717. It is necessary, if a stand is to be taken on this basis, to offer proof that the Legend was not, as it has been considered, the invention of Grand Lodge ritualists. Another detail but it merits passing attention. It is sufficient for our needs to accept the opinions of the majority of Masonic students. They are practically in accord that the Legend was not pure invention by either Anderson, Desaguliers, or others of their time, and are now almost without exception of the opinion that the Legend existed in some form prior to the inception of the Grand Lodge of England. That the Legend was amplified or to some extent changed by these pioneers in Speculative Masonry can hardly be denied. Some readers may be inclined to doubt this statement, but that may pass as it is not essential to our discussion. Granted that such changes were made, our argument is not in any respect weakened. It is the collective result that decides whether or not evolution is at work, and not the fact that one change was made by an individual or group of individuals. In addition, such a process demands that innovations be made from necessity, what that necessity is does not matter--it may be the demands of a higher type of life, of a higher stage of mental development, or what not. Certainly the changes in our Legend were made because of some pressing need. The inherent conservatism of the Fraternity would preclude any possibility of innovations in the ritual being made otherwise.

Acting in accordance with general agreement on the above point, it must be admitted that documentary evidence cannot be presented in support of the theory, but a critical examination of the period in which the invention was supposed to have occurred has convinced us that such a conclusion has little inherent probability. When the writings, both literary and scientific, together with the mental attitude of the period are taken into consideration the conclusion is that invention at such a time was impossible. The scientific and literary research of the 17th and early 18th century compares most

unfavorably with that of today. The resemblance between the Ancient Mysteries (which, by the way, were also secret in nature) and our Legend, fulfilling as it does the requirements of a pagan ritual in almost every respect, is uncanny. Surely copyists, even had they tried to imitate the old rituals, would have left something out; but even more important, the probabilities of their having knowledge of such ceremonies is extremely remote. The sciences of ethnology and anthropology are not sufficiently old for that, and it is the researches of students of these subjects which have brought to light the evidence we have on the Ancient Mysteries. A suggested conclusion is that our Legend developed either out of or along the same lines as the Ancient Mysteries.

But we are getting ahead of our argument; if it is impossible, as many students believe, for the Legend to have been invented about 1720-25, the possibility of its ever having been a deliberate fiction lessens in direct proportion to the antiquity attributed to the story. It would be indeed difficult to imagine a Boccaccio, a Rabelais, or a Chaucer inventing such a story and in selecting these, we have taken some of the outstanding figures in medieval literature and the first and last of these used traditional plots like Shakespeare. Few story tellers before the modern period invented their plots; Rabelais was probably original, but it is extremely doubtful whether even he could have invented such a story as ours although his capability of producing certain features of it is possible. This being the case it is even more impossible to attribute it to a gild of skilled laborers such as the operative Masons of their day. Possibly the necessary ability came into the Craft with the advent of Speculative or "Accepted" Masons, but the first record of these being admitted is in the latter part of the 16th or early 17th century though there are indications that it was the custom at a much earlier period. Bro. Lionel Vibert would attribute the old M. S. Constitutions to Masons of this character. He would go even further, for he says:

"We have to thank the craftsmen who, in the thirteenth century or earlier made these people masons, for all that the Craft is today and all that it embodies of external symbolism." (1)

I italicize the word "all" in quoting this because it expresses a sentiment to which I take exception. It may be granted, according to my own opinion, that these "Accepted" Masons had an influence, possibly a very great one, on the symbolism,

and it may be admitted they wrote the old manuscripts, but that all of the symbolism can be attributed to them is a very sweeping statement. The most sublime symbol in the whole Craft ritual is that embodied in the Legend. If the brightest literary minds of the medieval ages were incapable of such an invention can it be supposed that such monks, priests, or whoever else were accepted masons were mentally capable of the effort?

WAS THE SUPPOSED PLAY A SECRET?

While the subject of Bro. Vibert's paper is before us, there is one other point he brings out which has a direct bearing on the subject at hand, and incidentally indicates how easily even such a competent student as he may be led astray. To quote:

"In a paper read before the Manchester Research Association some years ago, the late Bro. Robt. Race reconstructed the degree as a miracle play in a very ingenious manner; it worked out singularly well. His suggestion was that the Masters, on the advancement of a fellow gave a performance of what was their secret play (the italics are mine) never shewn outside the Lodge. It is certainly remarkable that the Craft, although it took its share of Corpus Christi Plays in common with the other guilds never performed any Play or Biblical incident that had any connection at all with their calling. This does look rather as if they thought that any Play that did so should be kept for their private use." (2)

That Bro. Vibert has here hit on a singular truth is not to be doubted, but how he can assume that this is what Bro. Race intended I am unable to understand. A careful perusal of the article to which he refers shows no indication that Bro. Race deemed his Miracle Play to have been of a secret character. In fact he plainly intimates that it is quite the opposite:

"It is perhaps rather imperfectly stated, but IT IS THE LIBRETTO OF A RELIGIOUS DRAMA--NOTHING MORE AND NOTHING LESS. Pageants and dramas have been used from time immemorial, long before the time of King Solomon

in order to inculcate something of the religious teaching of the day, or to impress the populace with the mystical might of the Priests. We have known of them as Mystery Plays, or Miracle Plays, right down at least to the 14th or 15th century. Some of you have no doubt seen recent reproductions of these plays; one at all events has been produced in Manchester a few years ago, viz., 'Everyman.' It was the common practice, for there were no other means, unless it was by lecture, of teaching the populace. Now these dramas, when presented as dramas, took place under very simple surroundings. Often enough they were performed in the open glade, often enough on a platform or stage; but in those early days the conditions were practically uniform. There was no scenery; they might have had draperies but there was no scenery and there was very little in the way of properties. To enable the audience to understand what scene was being depicted, either a notice was put up, say 'This is London,' a 'Forest', or something else (but very few would be able to read), or an official stepped forward before the play began and announced 'This is so and so'."

In Race's own statement of his theory, presented above, it is quite evident that he referred not to a secret drama, but to a public one with all the properties, officials, and audience necessary for its production. If the secret presentation of the Legend had been intimated, or stressed, by Bro. Race it would make our task less difficult and it would be much easier for us to place the story in its proper category. It is the emphasis placed on the public nature of the ceremony which leads us to conclude that Race did not carry his classification far enough, he says:

"I have depicted here what might have been and what I believe has been enacted in the presentation of the Legend of H. A. not of necessity in Masonic circles only, but in many and various societies long years ago."

I have drawn attention to the significance of the last clause by italics. Such stories as this are not first public property and later private, but quite the opposite.

THE LEGEND IS A MYTH

As has been intimated above, to this date the Legend has not been properly classified. Statements have been made on the subject, but no intensive effort to agree or disagree with the arguments advanced has been offered. If it is once placed in its true category and treated by the same canons of critical analysis as are applied to the other members of its real group important progress in the right direction will have been made. There is beyond reasonable doubt a connection between our Legend and the Medieval Drama. What this connection is will be pointed out as research on the subject broadens. There are too many things in the way for us to accept it as the plot of such a drama, but the thought is one that will lead us into other and possibly more fruitful fields. The fault in Bro. Race's argument lies not in incorrect analysis, but, as has been said, in not carrying his analysis far enough--a common enough failure in any pioneering movement. Since his classification cannot be accepted and a resemblance between the Legend and Medieval Drama must be admitted, it would seem that a reasonable conclusion would be that it is another branch from the same root.

An excursion into the realms of cultural history, together with an analysis of the mental processes underlying the development of such stories as our Legend will enable us to allocate it to its proper place. The evolutionary steps through which the Legend has passed have led to the conclusion that it is not and was not at any period of its history pure invention of a fictional nature, but a natural outgrowth of ritual requirement. To restate this opinion in a more concise form: The Legend is a RITUAL MYTH. As such it has developed along the lines of other myths. The growth and development of such fables must be clear before such a statement can be accepted as true.

It must first be seen what myth is and its connection with ritual then investigated. As an aid to understanding myth, let us take a dictionary definition of it:

"Myth--1. a fictitious or conjectural narrative for a time received as historical, an imaginary person, object, or event. 2. an unproved tradition; popular fable. 3. a parable; allegory." (3)

In developing the process of mythical growth the application of this definition to the Hiramic Legend will become apparent. The method to be followed can be of two natures: either the development of myth can be traced from primitive to present day culture or the process may be reversed. For the sake of clarity of thought it is easier to take a simple beginning and build up to a complex structure, so we shall begin with the primitive forms of myth.

In adopting such a method of treatment the results of anthropological and ethnological research may be used. This will eliminate many of the pitfalls which have beset the paths of students before our time, and we avoid the ways of error into which Masonic study has fallen because they have begun with the complex result of evolution instead of the simplest beginnings. Similarity in mistakes is one point which by inference proves that we are fast approaching the proper solution of the problem:

"Among those opinions which are produced by a little knowledge to be dispelled by a little more, is the belief in an almost boundless creative power of the human imagination. The superficial student, mazed in a crowd of seemingly wild and lawless fancies which he thinks to have no reason in nature nor pattern in this material world, at first concludes them to be new births from the imagination of the poet, the tale-teller, and the seer." (4)

Masonic investigators have evidently fallen into the same trap and are only now beginning to see the error of their ways in attributing the origin of the Legend to the conscious invention of the Grand Lodge ritualists. That they have not yet wholly seen the light is clear from their attempts of the present day to consider it as an earlier invention. Another of their errors is summed up:

"We can watch how the mythology of Classic Europe, once so true to nature and so quick with her ceaseless life, fell among commentators to be plastered with allegory or euhemerized into dull sham history." (5)

THE LEGEND IS NOT AN ALLEGORY

This quotation on the allegorical interpretation of myth suggests one notable error into which many of our students are even now falling and which is worthy of some consideration. Finding the story hard to understand they have taken its allegorical character and built on it far beyond its proper limits. To deny that allegory has a place in myth is beyond any student of mythology, but to make such a story rational because it is or can be turned into allegory is preposterous. Allegory properly speaking, is an outgrowth of primitive myth--a later development and not a contemporaneous one. This reference to the mythology of Classic times re-opens a question broached earlier in our discussion. Bro. Vibert admits the resemblance of our Legend to the Ancient Mysteries, but concludes:

"The structure (of the Masonic Fraternity) being that of a Craft Gild it is obvious that the process has been, not that the Ancient Mysteries have come down in unbroken descent and at some period of their course adopted the external appearance of a Gild, but that a particular Gild has for some reason been led to develop elaborate ceremonies and absorb the ancient symbolism; and, as it happens, we can indicate quite precisely the influence under which this took place, and, with some degree of definiteness, the time when it happened." (6)

The state of disrepute into which comparisons between the Ancient Mysteries and our Legend have fallen is clearly shown in this admission of resemblance. Perhaps the trouble is not with the evidence, but, as Tylor intimates above, with the method of applying it, and again:

"History is an agent powerful, and becoming more powerful in shaping men's minds, and through their minds their actions in the world; now one of the most prominent faults of historians is that, through want of familiarity with the principles of myth development, they cannot apply systematically to ancient legend the appropriate tests for separating chronicle from myth, but with few exceptions are apt to treat the mingled mass of tradition partly with undiscriminating credulity and partly with undiscriminating scepticism." (7)

Our Legend has undergone just such stages of criticism as Tylor mentions, treated first with "undiscriminating credulity" as literal history and then with "undiscriminating scepticism" as conscious invention. It has long been known that our narrative was not history, but we do know that it was once considered such. The scepticism of Bro. Vibert in accepting the Ancient Mysteries is clearly of the same type as that to which Tylor takes exception. There is much food for cogitation in the quotation from Vibert given above.

(To Be Continued)

----o----

The Comacine Gild

By BRO. W. RAVENSCROFT, England

THE article which appeared in the January number of THE BUILDER entitled "Gilds, Collegia and Comacines," seems to call for some response and criticism in respect to the latter. Its attitude in the main is such as is assumed generally by those who do not accept the claim some of us make for the Comacines, inasmuch as it neither denies or affirms and consequently is somewhat inconclusive; one would like to get a bit of flat denial, if such could be forthcoming, as something tangible with which to deal; and the suggestion that the greater weight of Masonic scholarship is on the negative side--although one doubts very much if that holds good in England--should indicate that such scholarship ought to produce, if possible, something definite by way of argument on its side.

There are two questions raised by this contribution to your columns: one as to the relationship between Collegia and Comacines; the other as to that of Comacines to Speculative Masonry. As regards the former I cannot admit the statement that "the skeleton of the argument usually advanced amounts to very little more than this: a certain form of social organization existed in Roman times called Collegium -in a later period another form is found that is called a Gild and that where the latter is found the former presumably existed." As regards Collegia and Gilds generally one would suggest that at present there is little ground for such argument and one doubts if as yet it is seriously held by anybody.

But in the case of the Comacines whatever we have before us goes to show that their particular Gild was the outcome of the Collegium and that the hiatus of the Dark Ages, so-called, was the very period in which this change developed. One does not wish to refer unnecessarily to my little book on the Comacines, but to save space I do so for authorities quoted.

Surely the evidence for the existence of a band of workmen living after the downfall of Rome on the Island of Comacina and on the shores and neighboring districts around the Lake of Como, both historic and expressed on stone, is beyond question. It is certainly admitted by our most learned authorities in Europe and England, and the evidence for their connection with Roman artificers is scarcely less strong. The patronage of the Quatuor Coronati--the development of Comacine work in plan, designs and detail from Roman models-the traditional connection with the old Collegia -all developed during the "Dark Ages" surely leave no doubt on the point. Moreover how are the Comacines otherwise to be accounted for? Their persistent preference for the Roman plan rather than the Eastern in their churches forbids the suggestion that, notwithstanding some Byzantine influence felt and developed by them, they were of that school.

As to the derivation of their name, one does not really worry much. When it is remembered that the Lombards named the Island of Comacina "Christopolis" and that its present name is of later date, it is very possible that it was identified as the home of the "Commacon" or associate Masons and hence the derivation both of the name by which the island is now known and the Gild now called the Comacines.

NO DIRECT LINK BETWEEN COMACINES AND LATER GILDS

With re(gard to the other point of the article in question, viz., the association of the Comacines with Speculative Masonry, I do not suppose anyone would claim a direct or rather an immediate connection between the two, especially those of us who hold that the Comacine Gilds either died out or were merged, as is more probable, into the Mediaeval Gilds of the Gothic period.

The suggestion that the disappearance of the Roman power from Englan,d broke the connection between the Roman College and subsequent artificers, is one of the main arguments we, who stand for the Comacines, regard as essential to our claim. For while not admitting that "the effect was the reduction of the Celtic population into barbarism as complete as that of their enemies"--seeing it drove a large number of these people westward where they did, to some extent, retain their religion, civilization and art, it is, we claim, from the fact that in England at any rate such was the retrograde condition of things caused by the Roman departure, that it later became necessary for converted Saxons to fetch from France and Italy men who could build as they could not. Thus it was through these men that the continuity of architectural development was maintained in England and ultimately grew into the Norman and later styles which prevailed here. Recent excavations in this country as well as existing buildings here demonstrate in a remarkable way the close connection between the Comacine work of Como and that of England.

As to what was done in 1717 I do not venture to suggest more than this: that through the church building period, and even down to the early eighteenth century, there was before the men who developed our ritual at that time a model from which our Speculative Masonry drew much inspiration; and whether the Mediaeval Gilds gradually merged into a Speculative Society by admission in increasing numbers of laymen to their circles, or whether the Masonry of today has no more association with that of the Operative Craftsmen than that of being formed on its basis, it is fairly clear that the inspiration of Speculative Masonry is considerably drawn from the teaching and practice of the Gilds.

----o----

Canadian Masonic Literature

By BRO. N. W. J. HAYDON, Associate Editor, Canada

(Concluded)

CAPITULAR Masonry has so far only a History of the Introduction of Royal Arch Masonry Into York, now Toronto, in 1800, by R. Ex. Comp. H. T. Smith, Grand Scribe E., in 1922; and a History of the Hiram Chapter of Hamilton, Ontario, 1820-1920, by the same official. This zealous historian is now finishing a complete history of Royal Arch Masonry in Ontario, to be published soon.

Freemasonry in Canada, compiled by Bro. Osborne Sheppard, of Hamilton in 1915, contains thirty-three chapters by nearly as many writers, prominent in our Order, dealing with its progress in their various provinces. This appeared in 1915 and a revised edition was published last year.

Transactions of the Nova Scotia Lodge of Research. This lodge was organized at Halifax in 1915 and has published several papers of an historical character The Secretary, R. W. Bro. R. V. Harris, K. C., was the author of two of the papers appearing in the Canadian issue of THE BUILDER, published in August of last year.

An important work of this nature was produced by R. W. Bro. Henry Robertson, of Collingwood, Ontario, who afterwards became Grand Master, in his Digest of

Masonic Jurisprudence for Canadian Lodges, in 1882. A second edition appeared in 1889 and the work is still in demand.

Resolutions of Grand Lodge and Rulings of Grand Masters was prepared in 1875 by R. W. Bro. Otto Koltz, of Hamilton, and published in a black paper cover. A second edition in cloth appeared in 1883. A similar compilation of rulings since 1900, for this province, was prepared in 1922 by R. W. Bro. W. M. Logan, M. A., in pamphlet form.

The Masonic Code of British Columbia was published in 1912 by R. W. Bro. Dr. DeWolf-Smith, Grand Secretary of that province.

In 1866 appeared the first issue of The Craftsman and British-American Masonic Record at Hamilton, Ontario. Later it became The Canadian Craftsman and Masonic Record, and so continued until 1907. Montreal had a Canadian Masonic News in 1876, but it does not appear to have lasted more than one year. The Freemason, edited by V. W. Bro. J. A. Cowan, of Toronto, began in 1881 and still continues under the same editorship. The Masonic Sun shed its earliest rays on the Craft from Toronto in 1897 and is now under the editorship of R. W. Bro. H. T. Smith. The Square, of Vancouver, B. C., was commenced by Bro. E. J. Templeton in 1920 and is doing its best to cultivate a literary form of service. Last year the Canadian Masonic News and the Masonic Digest were both started in Toronto: they have still to prove themselves.

A MASONIC POEM!

Victor Roy, a Masonic Poem, was published in 1882 by Miss H. A. Wilkins, dedicated to M. W. Bro. Daniel Spry, G. M.; it is quite lengthy and much more Masonic than poetical!

Handbook of Freemasonry was issued by R. W. Bro. W. J. Morris, undated. The preface to the edition published at Toronto in 1906 states that it "has already gone through a number of editions." In 1900 its title became Pocket Lexicon of Canadian Freemasonry. Another and revised edition is proposed.

The Two Saints John arid Allegory and Symbol were published in 1893 by R. W. Bro. George J. Bennett, Grand Scribe E., at Toronto, and bound together in one pamphlet.

Freemasonry in Canada, a thirty-two page pamphlet, was produced in 1893 by The Toronto Society for Masonic Research, the duplication of Bro. Sheppard's title being quite unintentional. It was written for those new to the Order and has the unique feature of letters of commendation from six Canadian Grand Masters. This Society was organized in 1920, but this pamphlet is its first publication for the Craft at large. A similar Society was formed at Moose Jaw, Saskatchewan, in 1923. The Grand Lodges of Manitoba, Alberta and Saskatchewan have made official effort to encourage this form of activity, and that of British Columbia makes an annual grant for the maintenance of a reference library at New Westminster, in the care of the Grand Secretary. There has been also some talk of founding a Research Lodge in the Province of Quebec, but so far as we can learn nothing has hitherto come of the project.

This list is regrettably incomplete, but omissions are not due to lack of effort or inquiry. As in the case of descriptive matter for articles of Masonic interest in this country, of which mention is made occasionally in official reports, the indifference of many brethren towards even the courtesies of correspondence has been a serious impediment to efforts which can be advanced only by that method. Let us hope that publication of so much will result in further information coming to light.

----o----

SUGGESTIONS FOR ENTERED APPRENTICE MASONS

By Bro. Silas H. Shepherd, Wisconsin

THE Entered Apprentice, after being initiated, is impressed in a way that he has never been impressed before. A wonderful system of moral philosophy has been presented to his view, and the beauties of its high ideals has thrilled him as he has never been thrilled before. The Entered Apprentice Degree contains a complete course of moral philosophy and must necessarily be in an extremely condensed form.

The very fact that such a comprehensive system has been condensed into a brief ritual makes it impossible for the mind to comprehend what the heart has intuitively felt. The newly made Mason, almost without exception, is responsive to the great design of Free masonry and has a lofty purpose of building such a Temple of Character as the Trestle Board of Freemasonry displays.

The heart, however, works much faster than the brain, and unless some systematic mental process is followed the intellect fails to fully grasp that which the heart fully felt. In order to help formulate a mental process by which we may rationally consider the wonderful lessons of this degree, it would seem that a clear conception of what Freemasonry is and its peculiar method of teaching are of first importance.

In the progress we have made all this has been given us in the ritual, but it is necessary to rehearse some of the salient features and closely analyze them.

Freemasonry teaches by a peculiar system of symbolic instruction, using types, emblems and allegories of the builders' art and a geometric symbolism to teach great fundamental moral and spiritual truths and, as Freemasons, our labors are building our Temple of Character.

Before we became Masons we declared that our motive in becoming Masons was a desire for knowledge and a sincere wish of being serviceable to our fellow creatures. This is a most important obligation we assumed. Whether we sincerely fulfill it is the most vital question we are to decide. We became Entered Apprentices voluntarily and every moral obligation we took was a voluntary action. The path has been pointed out to us. It is the path of peace and good will. Those who follow this path practice brotherly love, relief and truth. They seek knowledge of the moral and spiritual law. They live not for themselves but as children of one Father.

The Fatherhood of God and the Brotherhood of Man are the great principles on which Freemasonry is founded. The "hidden mysteries" which are contained in the symbols and allegories of the ritual will always remain hidden from all those who are not prepared by a sincere desire to exert the talents God has given them to His glory and the service of humanity.

The Entered Apprentice who makes a sincere effort to learn to subdue his passions of prejudice, anger, hatred, fear, greed, selfishness, and countless others which keep humanity from peace and good will and that harmony which should pervade human nature as it does the universe, has made the first step. The second is to study the lessons of this degree in all their detail and be able to make known to others that you are a Mason by living the life which this degree teaches.

----o----

THE BEGINNING OF FREEMASONRY IN CUBA

A MILITARY Lodge attached to an Irish Regiment in the service of England seems to have been the first to work Masonically at Havana from 1762. But Freemasonry was not definitely introduced to Cuba, until the opening of the nineteenth century, by French brethren whom the insurrection of 1798 had driven from Santo Domingo where the lodges were active since 1748. These refugees established at Santiago de

Cuba the Lodges La Perseverance et la Concorde in 1802, then L'Amitie et la Benefique Concorde in 1803.

The following year, the Lodge Le Temple'des Virtus Theologales was installed at Havana under the auspices of the Grand Lodge of Pennsylvania, which had been addressed by the French founders through the intercession of their fellow countrymen established then to the number of more than 15,000 in Pennsylvania. In 1809 the Franco-Spanish war compelled the French inhabitants of Cuba to set out to Louisiana.

Cuban Freemasonry had none the less conserved the spirit of its first years, so well that its liberalism was not slow to carry suspicion to the Spanish Colonial authorities. It was from elsewhere a Frenchman, General Louis de Clonet, who introduced at Havana the Scottish Rite in founding there on April 2, 1818, a Grand Consistory of Princes of the Royal Secret (32d degree).

A Grand Lodge of the York Rite had been founded on March 27 of the same year. Its prosperity was troubled in 1823 by the arrest and putting to death of numerous brethren victims of the bloody persecutions ordered by Ferdinand VII. Masonic communications were then forbidden and only allowed to be resumed in 1859.

Cuban Freemasonry solidly reconstituted itself in the course of the second half of the nineteenth century. The War of Independence exposed it anew to the severity of the Spanish authorities, but the forbidding of communication did not dissuade the Freemasons from a lively maintenance in their hearts of Masonic spirit. Oppression ceased on March 26, 1899, thanks to the intervention of the United States. Lodges are actually numerous and vigorously active as abodes of healthy moral influence.

The authority for these statements is the Historia de la Masoneria Cubana by Ricardo A. Byrne as quoted in Le Symbolism November, 1925. Our standard Masonic Histories give no information on the subject previous to the year 1804.

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

EASTER

FREEMASONRY is not a religion, nor it is (outside of Scandinavia) a Christian institution, why then should we take note of the chief festival of the Christian Church? One facile answer would be, that like Christmas it has become a conventional holiday, standardized and divorced from religious observance. Purveyors of such things offer inducements to purchase greeting cards to send to our friends, purely commercial cards, in which no mention of Christ or the Resurrection is to be found. Perhaps it is just as well. Easter is a day to wear new clothes, to take a brief vacation (if we can) to enjoy the advent of spring. Some of us go to church, more have a feeling it would be the thing to do-still more do not think of it at all. Under such circumstances it does riot seem to be overstepping the bounds of propriety for us to wish all members of the N. M. R. S. and all others who may read THE BUILDER the best greetings of the season. The year is one-quarter spent, summer is at hand, the trees will soon be in leaf, the flowers in blossom, and the birds are already thinking of nests and singing love songs.

The observance of a Spring Festival is a deeply rooted habit of all inhabitants of the temperate zone, going back to primeval times, and founded in a psychological reaction from which it is impossible to escape. Animals express in their actions the same kind of feelings that in human society, even in its simplest forms, leads to a time of collective rejoicing. Puritanism did its very best, or worst, to eradicate it-and failed utterly. Whether sanctioned by religion or not, whether we have any conscious reason or -not, we accept tradition and keep the feast.

* * *

FREEMASONRY AND RELIGION

AS is well known, one powerful and highly organized church is bitterly opposed to Freemasonry, and the essential reason expressed in its official and authoritative pronouncements on the subject would seem to be, that in the lodge men meet together who belong or who may belong to many different religions. That is to say, were he not forbidden to enter by his spiritual rulers, the Roman Catholic might find himself associating with members of Protestant churches, with Jews, Mohammedans and men belonging to no religious organizations. But this in itself seems insufficient, for a Romanist may associate with Protestants in business, in politics, in a Rotary Club, in social life-his dearest friends may be of another faith and yet he is not condemned. It is obvious then that something more is implied, some supposition taken for granted about Freemasonry, which would put association with non-Romanists in the lodge on quite a different category to association with them elsewhere. This supposition can logically be nothing else than that Freemasonry is itself a religion.

Now if there is one thing that Masons have insisted on about their Order, it is that it is not a religion. It is reiterated in official addresses given in lodges and Grand Lodges, it is repeated in articles and in books, and though we all know that there are brethren who are fond of saying that Masonry is their religion, or that Masonry is all the religion they need (and this form of the statement is illuminating), yet they are exceptional and their opinion has never been accepted, and those holding it are told that they have never properly understood Masonry.

It is always useful to the individual to learn how he appears to others, and it is equally valuable to an institution or a society for its members to take note of what those outside think of it. Many clergymen and ministers of other churches and denominations besides the Roman Catholic have held the opinion that the influence of Freemasonry is not conducive to at least the formal and exterior expression of religious life. They say, and there must be some justification or it would not be possible for so many independent observers to come to the same conclusion, that more often than not, a Mason is a good church member in inverse proportion to his attachment to Masonry, that is, the enthusiastic and zealous Mason is apt to lose interest in the church. In such a question nothing is to be gained by mere denial. First one should ask himself individually what the effect has been on himself. It may be that if he will examine, not so much his actual conduct, but his feelings and general

attitude, that he may see that there is something in it. And yet Freemasonry is not a religion, at least in the sense in which the word must be understood in ordinary usage.

Though we use the word constantly, and understand each other well enough when it is used, yet it must be remembered that definitions of what a religion is are very varied and in many cases contradictory. The natural tendency is to understand the word as applicable first of all to the religion we belong to or are best acquainted with. As other religions do or do not exhibit the characteristics that we regard as essential in our own so do we allow or refuse the name. Among ourselves of course the different religions we come in contact with are nearly all varieties of the Christian faith. Because of this many would deny the name of religion to the theosophical faith, for example. Without any attempt to go into the matter, let us see what most people would find in their religion, their church and creed. The creed sets forth some conception and definition of the Deity, of man's relationship and duty to Him and to his fellow man. The church is an organization to teach this creed and to aid its members in living up to its precepts. There seems then to be three things, a conception of God, a code of conduct, and an organization in which worship is offered in common to the former and exhortation and edification in regard to the latter. Taking the moral side first. The ethical code of most of us tends always to rest somewhere near the average level regarded as indispensable by the community as a whole. In the history of religion, and of Christianity in particular, we see how over and over again, in spite of revival and reformation, the terrible perfections of the Gospel tend to be watered down to the average level. True there are always prophets speaking of higher things, but they in general are speaking in an unknown tongue to most, or like John the Baptist, crying in the wilderness-unless of course some adventitious circumstance happens to make some one of them "first page news" and then they become for nine days or so a sort of spectacle, something to be seen and heard - but by no means to be followed. From this tendency, then, of the conduct of those in the churches to fall to the level of the general average (we must of course admit the balancing effect of church teaching in raising that average) it follows that so far as external actions go - by which alone we can judge others - a man may be respectable, virtuous and moral without adhering to any religion at all. This is not the same thing as saying without any religion at all, for undoubtedly the community would be different and have different ideals in such case. But so far as the individual is concerned the communal code will keep him pretty well up to the standard maintained on the average in he churches.

Let us take next the belief in God. Here again we have something never yet satisfactorily defined, and it depends very much on the content of the word whether a given individual believes or disbelieves. One may say he is an atheist. Question him and you find he admits (as he must) that the world had necessary antecedents, that is a cause, and that such cause must be competent to produce the effect. He may be a materialistic monist. The universe began in a formless mass of matter in a nebulous state. He may go no further than that, but if the question be raised he must admit that in this gaseous nebula were all the potentialities of life and human intelligence. But he does not want to give the name "God" to this first greater than man, but with the same kind of mind and acting by similar motives. Yet were he willing or able to understand the word as meaning an impersonal First Cause, and thus give verbal assent to a certain question, he could, if otherwise qualified, become a Freemason, for all exponents of Freemasonry whose opinion carries weight and authority in the Craft agree that every Mason is at liberty to conceive God as he can and will in the light of the knowledge he possesses. It is possible that this may be denied, and in any case materialism is not now in fashion. The tendency of physical science today is towards a conception of matter that in effect makes it an illusion of the senses and leaves only intangible forces and energies and inconceivable properties of space as the ultimate realities. But the best answer to those who doubt the statement above, is that under the Masonically orthodox Grand Lodge of England are lodges who receive as members the adherents of Buddhism, and to Buddhism the concept of God as the Christian understands it is meaningless. To a Buddhist God is the whole world objectively, and subjectively he himself is God, and the Way of Enlightenment is to attain a realization of this latter fact, when the limitations of personality disappear and the individual becomes the whole, and is himself all the God there is. The truth is that wherever one starts, and however one travels-and it fulfills a symbolic phrase often repeated by certain Masonic authors, that God is that circle whose center is everywhere and whose circumference nowhere-the necessities of thought lead to some conception of the universe and its origin, that, however it may be named, is indistinguishable in definition from either Theism or Pantheism. The net result is that the individual can hold, must hold if he thinks, some conception of what is behind the universe, and that this is a conception of Deity, unless the latter term be restricted by a narrow anthropomorphic definition such as no competent theologian would allow to be sufficient.

So that of the three things we found in religion, two are in our present state of society attainable outside the churches as well as inside. Remains then the third, the assembling together for worship. And this is precisely the most objective of the three, the one that can be most easily observed and made the subject of statistical methods.

Does a man attend church regularly? Is he a church worker? Such a question can easily be answered yes or no, and the answer verified. But also, though from the church organizations point of view this aspect tends to take first place, from the point of view of religion, it is the least important, perhaps (though this will be open to question) nonessential. But it is here that Freemasonry may compete with the religious organizations. The ceremonies of the lodge may give the individual the psychological satisfaction that he might otherwise have found in church services.

Let us be clear on the point. Masonic ceremonies are not religious rites. A banquet is not a religious feast because grace is said before and thanks given after it. A court of law (where the form has not been abolished) is not a church because witnesses are sworn on the Holy Bible. Neither does Freemasonry become a religion because prayers are used in the lodge, or newly made Masons exhorted to reverence the Bible as the great light of the Craft. Nevertheless the instinct for ceremonial, so strong in some men, may be satisfied in Masonry as well as in church worship, where it is only an external, used, as indeed it is in the lodge, for expressing collective feelings and emotions. Perhaps other illustrations will make the point clearer. One man May satisfy his liking for music in a church choir, another in a choral society. One may give effect to his benevolence in' parish relief work, another in his lodge sick committee or service association. In effect organized religion is built up out of elements common to all men and all societies, and it has no monopoly of any one, what distinguishes it is the combination it makes of them; and as to the value of the combinations no universal agreement is yet in sight. One thing can be pointed out to Christians and churchmen and that is the saying of Christ: "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." If this means anything at all it must mean that God works outside the organizations of the churches as well as in them, and will receive everyone who follows the light that he has received.

----o----

The Form of the Lodge

BY BROS. A.L. KRESS AND R.J. MEEKREN

In a part of the formal teaching of Masonry that is now unfortunately very generally ignored, so that few, even among our Past Masters, know so much as th bare letter, we are given some curious information about the "Lodge"--its situation, its orientation, dimensions, supports, furniture, ornaments and jewels. We are further told how it is formed, and here it is obvious on reflection that the word is being used in a somewhat different sense. The difference in the meaning in this respect can be very conveniently made clear by the analogous use of the word "church." We can speak of a church being founded in such a place, at such a time, meaning the organization of a congregation. We can speak also of a church being erected, that is the building in which the congregation assembles for worship. Thus the lodge may be formed and organized under certain conditions and restrictions, and with certain formalities. But the connection between the lodge thus formed and the lodge in the concrete sense is very close, as it can only be formed in a certain kind of place, and certain "furniture" must be provided. The formal description of these requirements is partly practical, or perhaps rather legal, and partly traditional. The lodge is formed by a certain number of Masons, seven or more, in a secure place furnished with the Bible, square and compasses. But in addition to this a charter or warrant of constitution is necessary. In some places it is said, in quite modern regulatory phrase, that without this last the lodge would be clandestine. In others it is said that a lodge must be just, perfect, and regular, and that the Bible makes it just, the presence of seven Masons, perfect, while the charter makes it regular. Excepting the number seven there is here nothing that can well be called symbolical, but on the other hand we have presented very interesting traces of the historical development of Masonry, like the tide marks of an old river bed high above the present level of the water.

The requirement that a certain number of Masons must be present recalls the phraseology of the old Operative Catechisms' and though the Bible is not mentioned in any of them, it, or the Book of the Gospels, is required by the old MS. Constitutions for the purpose of administering the oath. We also find the descriptive phrase "just and perfect," but it is to be doubted whether the "justness" was ascribed to the sacred book of the law and the "perfection" to the number present with such definition and particularity as appears in the explanation quoted above, although of course it is possible that this idea was present. There is always a constant tendency to ascribe new explanations to old traditional requirements, a tendency that is still actively at work on the esoteric side of Masonry, where it is not held in check by

knowledge. Here there were found three requirements and three descriptive epithets. The last requirement, apparently a complete innovation two hundred years ago, was the test of regularity--what was more natural than that to each of the other two requirements should be also ascribed an effect, the one of making the lodge just and the other making it perfect. However if we may judge at all from the evidence of the old catechisms it would seem that the double qualification was merely emphatic and rhetorical, both from the way in which it is used in the places where it is found, and from its equivalents elsewhere. "Just and perfect" certainly seems to be the standard description, but we have also the "true lodge of St. John," a "full and perfect lodge," a "true and perfect lodge," as well as the "holy lodge of St. John" and the "worshipful" and "right worshipful" lodge. But these last phrases are used in a different connection and do not relate to its constitution. The Sloane MS. gives two phrases as alternative, "the just and perfect or just and lawful lodge."

REGULARITY, OR LAWFUL CONSTITUTION

The term "regular" which in American rituals is expressed by the phrase "lawfully constituted" undoubtedly came into use after the formation of the first Grand Lodge in 1717 to distinguish lodges and individual Masons who joined the new organization. The picture drawn by the older historians of the Craft of the early days of this "innovation in Masonry" was that Freemasonry had died out almost entirely in England, only four feeble lodges being left, and these in a moribund condition. That these four united in an attempt to reorganize and revive the "Royal Art" as a Speculative Institution, and that from this new organization all Masons since that time derived their Masonry either directly or indirectly. This account is altogether too clear-cut and definite to be the whole truth. Little by little odds and ends of information have been collected, until a quite different aspect is given to the facts related by Anderson, our chief and almost only informant as to the formation of the Grand Lodge. It would seem that so far from the four lodges and unattached brethren who were present, being the sole representatives left of a decadent fraternity, that they only represented themselves, that not to speak of Scotland and Ireland there were lodges existing elsewhere in England, and probably others in London itself, over and above the four spoken of by Anderson, or the six given by the author of Multa Paucis; or if not actually organized lodges, at least individual Masons, who so far as we can judge had the immemorial right of forming lodges for themselves. Also, a few stray indications as well as inherent probability, would lead us to suspect that the Craft was not so decadent or near to extinction as has been so generally believed in the past. It is

quite probable that the formation of the 1717 Grand or "General" Lodge was only one of several stages of reformation and reorganization that marked the period of transition from a Craft organization with honorary members to the entirely Speculative Fraternity we know today.

That the new movement succeeded was doubtless due to the advantages of a centralized government, plus in all probability favoring accidental circumstances. Doubtless also there was no intention of innovating-those responsible probably based their action on the General Assemblies mentioned in the old Constitutions; the Grand Lodge at first was exactly such an Assembly at which every Mason, even Apprentices, had a right to be present. But the new body, revived or reformed or formed entirely anew as the case may have been, soon began to legislate, and its legislation naturally reflected ideas drawn from the constitution and political machinery of the country. Not only for example did it naturally and inevitably become transformed into a body representing constituent lodges instead of being composed itself of all members of the Craft, but its presiding officer, the Grand Master, was very soon regarded as himself the fons et origo of Masonic authority in analogy with the traditional view of the King as the source of all law and government in the country. It was most likely that these developments with the tendency of all governing bodies to extend their claims of jurisdiction, had more to do with the protests and disputes that culminated in the Greal Schism than the ritual differences which undoubtedly must always have existed. We however are concerned here only with the effect the new form of government and the theory of Masonic "regularity" to which it gave rise, had on the requirements regarded as essential for the proper constitution of a lodge. It is obvious from the records that irregularity did not (a first) invalidate the proceedings. The regular lodges were those adhering to the new form of government regular Masons were those belonging to such lodges Regularity at first meant little more than being on the roll of the Grand Lodge, though naturally it soon tended to be regarded as being as essential as the traditional qualifications of "just" or "right" or "perfect," and the "lawfulness" that once consisted only in conforming to the "Charges" and other traditional rules came to be regarded as being obedience to the new authority and its new regulations.

In England the lodge is still described as being "just, perfect and regular," its regularity consisting in possessing a warrant which gives those who hold it the authority to constitute themselves into a lodge. This intermediate stage, which half recognizes the inherent right of Masons to congregate in lodges, naturally soon

developed further and the warrant became to all intents and purposes a charter; that is, an instrument which itself constitutes the lodge. From this point of view subordinate or "particular" lodges, as the old phrase went, are merely creatures of the Grand Lodge, permanent committees as it were charged with certain special functions. Nevertheless tradition and ritual preserved by the characteristic conservatism of Masons still makes it ritually necessary that a lodge be constituted (and so far as the ritual goes, self-constituted) every time it is opened, and this "constituting" is closely bound up with ancient symbolical requirements.

NUMERICAL REQUIREMENTS

First with regard to the number of those required to be present. The impression derived from the Operative evidence is that the normal requirement was seven. Still stronger are the indications that it should be an odd number. The MS. Constitutions tell us as much as this, and other evidence points to the fact that all ranks in the Craft ought to be represented. Naturally the rules of the Constitutions and the minutes of old lodges do not give much detail about the matter, but in discussing the Operative Catechisms in the Study Club of February, this point was incidentally touched upon. (2) One form of these tells us outright that "odds make a lodge" because all odd numbers are "to men's advantage," by which presumably we are to understand that they are "lucky," a very old and widespread idea. This has been worked out in a number of possible variations. Seven fellows and five apprentices is one; three masters, three fellows and three apprentices is another; the arrangement, three masters, two fellows and two apprentices, making seven in all, seems however to have been the most generally accepted, sometimes more minutely divided into a "master, two wardens, two fellows and two apprentices." As all but the last two were Fellows of the Craft this classification agrees in all essentials with the former.

The symbolism of numbers is too large a subject to be fully discussed here, but it may be pointed out that the number seven has an intimate connection with the phases of the moon, on which the seven-day period of our week is undoubtedly based. As certain primitive astronomical concepts have almost certainly been conserved in Masonry (though perhaps only incidentally) this may be not without significance. The three visible quarters of the moon may also have had some influence in the Masonic number system, but consideration of this must be deferred for later consideration. To

return to the number forming or making the lodge, we find that echoes at least of the Operative symbolical requirement (perhaps mystical or magical would better describe it than symbolical) have been retained in Speculative Masonry. In the lecture system whose arrangement is generally ascribed to Webb, we learn in the third section of the Third Degree that three are necessary for a lodge of Masters, five for one of Fellow Crafts, and seven for an Entered Apprentices' Lodge, by a continuous addition of two of the successive lower grades, an arrangement closely paralleling certain of the Catechisms though not agreeing exactly with any one. In the fourth section of the English instructions for the Fellowcraft it is said that "three rule a lodge, five hold a lodge and seven make it perfect." The same underlying idea has here been worked out in still fuller detail.

WHAT WAS THE LODGE?

The lodge is thus formed or made by the just or perfect number of Masons present, but they do not seem originally to have been themselves the lodge, nor even today perhaps, except in a secondary sense. Here the process has been just the reverse of that in the illustration given above. The word "church" is derived from the Greek word ecclesia meaning a gathering or assembly, its use as a term for a building or place of meeting is the derived one; while the use of the term "lodge" for the group of Masons forming it is a secondary meaning of a word primarily designating the place of meeting; and the necessary characteristics of this place are most interesting.

Some of our monitorial writers inform us of the obvious present day usage, that "lodges are usually held in an upper chamber, for the security and convenience which such a place affords," but all agree that "our ancient brethren met on the highest hills and in the lowest valleys," giving the trite, and not at all self-evident reason, that they might thus "better observe the approach of cowans and eavesdroppers." The English formularies give much the same explanation in different phraseology, while we have already seen that the Old Catechisms preserved the same traditional requirement. The 1670 statues of the ancient lodge of Aberdeen bear it out as an actual practice. In the third of these it is said that

We ordaine Iykwayes that no lodge be holden within a dwelling house where there is people living in it, but in the open fields except it be ill weather, and then let a house be chosen that no person shall heir or sie us.

And in the fifth the still more definite statement

We ordaine lykwayes that all entering prentieses be entered in our antient outfield Lodge, in the mearnes in the Parish of Negg, at the stonnies at the poynt of the Ness.

The phrase "at the stones" has a peculiar significance in a Scottish document. So much has the tradition of standing stones marking a sacred place been retained in popular speech, if not in conscious memory, that in the Highlands "going to the stones" is simply an equivalent to "going to church."

There are a few other traces of the actual custom of outdoor lodges, but it seems to have fallen into general disuse long before 1717, only the memory of the custom remaining in the formal definitions of the catechisms. Some Masonic writers have seen in the tradition an echo of the religious persecutions of the Reformation period, and especially of the outdoor assemblies of the Covenanters in Scotland. This however seems to be a strange limitation of possible sources when there is such an overwhelming mass of evidence for outdoor meetings of all kinds in the British Isles. Not that they are at all unique in possessing such customs, they were as common in Europe generally as in other parts of the world, but whatever organizations parallel to Freemasonry may have existed elsewhere, ultimately derived possibly from an original common source, it is quite certain that our Freemasonry spread from the British Isles, and consequently the customs and folk traditions of that part of the world are those that are of chief value for comparative purposes.

OPEN-AIR ASSEMBLIES

Briefly surveying the evidence, archeological investigation has established in numberless cases that the temples of Greece and Rome were built on sites that had been sacred from pre-historic times, and the same is true of a great many ancient churches. The classical temples in general were merely shelters for the sacred statues, the rites and ceremonies took place outside. The general assemblies of the Teutonic and Scandinavian peoples were held out of doors to a very late period; the Vehmgericht, for example, met either at a cross roads or under a tree traditionally sacred. In England the custom of holding shire-moots and folkmoots and manor courts out of doors was not only common everywhere all through the Middle Ages, but has in some instances survived even to the present day.

These local meetings were more often than not held at some local "standing stone" set up in pre-historic times, or under an ancient tree, generally either' oak or an ash. The organization of the witches, so singularly resembling in structure that of pre-Grand Lodge Freemasonry, held its ritual meetings at like traditional spots. In this latter cult we have without doubt a late survival of a most primitive form of European religion. Besides all this the local village festivals, once universal, were held out of doors; those of Mayday and St. John's in midsummer especially. The latter almost invariably on high ground, if not on a hill top, for a chief part of the ceremonies was the lighting of fires and carrying torches and burning wheels. In view of all this evidence that the custom of meeting out of doors at traditional spots was universal for every kind of purpose, legislative, administrative, religious and social, it would not be at all strange that Freemasonry should have had the same custom even if it had been entirely of Mediaeval origin; for what a small group does is inevitably and unconsciously influenced by general social customs and habits from which it is practically impossible for individuals to hreak away.

But though we may thus account for the custom of lodges being held out of doors we have yet to discover what the lodge was. There are certain obscure references in our rituals which seem to be of ancient origin and which must now be considered. In a widely used English ritual the candidate at a certain stage of his initiation is "placed" in a particular way in order that he may be "enabled to discover . . . the form of the lodge" and it is then said that this form is "a regular parallelepipedon." This pedanticism (one had almost said barbarism) is of course modern, though it has unfortunately been adopted by some American jurisdictions from a mistaken idea that the older traditional phrase, an "oblong square" or a "long square," is somehow incorrect. Of course, though we now in everyday speech frequently use the word

"square" for that particular form of rectangle which is also equal-sided, the term is generally referable to the angles only, and the older form is perfectly proper if not quite so convenient. Such marks of antiquity should be explained not eliminated, by translation into modern colloquialisms.

THE FORM OF THE LODGE

In the lectures ascribed to Webb we have an even more puzzling statement. As part of the explanation for certain points of the ceremonial preparation we are told that these are done so that if the candidate fails to fill the necessary requirements he may be "conducted out of the lodge without being able to discover the form thereof." Putting these two traditional relics together we begin to suspect that this "form" was something that was regarded as in itself very significant. It need not follow of course that there was any very clear and logical ideas about it in the mind of those assembled, probably there was not. It had been received by them and was regarded in the same way as other traditional sanctities have been all over the world. As the threshold, for example, upon which in many places no one might step; or the sacred groves where shadowy wood-spirits dwelt, or the place struck by a "thunderbolt." The "lodge" would differ from such as these only in being the private concern of a closely knit group in the community, like the ground prepared for the Borah ceremonies in Australia which no woman could approach, or the cross roads at which Pausanias blundered into a woman's sacrifice while on his travels, when the matron officiating as priestess angrily bade him to "begone from the sanctities."

It is difficult for us to appreciate this point of view, though we are in a better position to do so than were our Speculative predecessors of the eighteenth century. We can easily see why a "password" must be a secret, it has no value otherwise, any more than the combination of a safe if it becomes known. In the same way trade secrets lose their monopolistic value when learned by competitors. But the secrecy to be observed about a fetich object which it would be unlucky for outsiders to see, naturally appears to us unreal, and is very likely to break down in a civilized state of society. Such secrecy would appear to be in a sense secondary. The mystery object or rite is hidden from the outsider because it would be "unlucky" for anyone not properly prepared to be present; it is not talked about because that, to, is unlucky, except at the proper times. The sacred furniture of the Temple and the Ark of the

Covenant was fully described in the sacred writings of the Hebrews, but none but the priests actually saw it. In a somewhat similar manner the "lodge" has been more or less fully described by Masonic writers, though only Masons have "discovered" it. As a matter of fact it has almost disappeared from American Masonry with the advent of stereopticon views, one jurisdiction alone retaining any real survival of it in its original form. A very interesting trace of the process of the breaking down of secrecy on this point is to be seen in the prohibition by the Grand Lodge of Scotland in 1759 of "painted floorcloths," as the following from Lyon's History shows:

It having been represented to Grand Lodge that a Painted Cloth containing the Flooring of a Master's Lodge was hanging publicly expressed in a painter's shop, and they, considering that the same might be of pernicious consequences to Masonry, ordered the same to be sent for; and, in regard that the use of such painted Floorings was expressly forbid, instruct the Lodge of St. Andrew's (to whom it belonged) not in future to use any such Floors.

Here we seem to have the protest of conservatism pure and simple against the rise of permanent representations of the thing here called a "floor," which later developed into the "tracing boards," "Charts" and "Master's carpets" of the later period, and which in English Masonry of the same period was still spoken of as the "lodge." The "pernicious consequences" that the Scottish Grand Lodge feared must have been sentimental and traditional rather than real or practical, for the prohibition had little or no effect on this tendency, which, prompted by convenience, has today been carried to such an extent that the "form of the lodge" is now only mysterious because it has in a sense--in its original sense -come to be almost entirely forgotten among Masons.

(To be continued)

NOTES

(1) THE BUILDER, February, 1926, p. 27.

(2) Ibid., p. 57. There is very little to be found in Masonic works on this subject beyond the formal accounts that should be familiar to all readers of THE BUILDER. Mackey's Encyclopaedia and any standard monitor may be consulted. This first part of our article is properly a "clearing away of the rubbish" before the subject of the symbolism of the lodge can be approached with any hope of obtaining fresh light.

QUESTIONS FOR DISCUSSION

1. What is implied in the term "regularity"? Has it always meant the same thing? If not, how came it to have changed in meaning?

2. What is implied in constituting a lodge? What part of the opening ceremonies reflect ancient requirements on this point?

3. What is the real source of Masonic authority? In Grand Masters, Grand Lodges, subordinate lodges, or the Craft at large?

4. Did Masons originally hold their lodges out of doors, or in their work sheds or the crypts of unfinished churches and cathedrals ?

----o----

THE LIBRARY

HISTOIRE DE LA FRANC-MACONNERIE FRANCAISE. Par Albert Lantoine. Emile Nourry, Editeur, Paris. Paper, with original ornamental wood cuts, 514 pages, index. A limited edition. The Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo., will endeavor to obtain copies for those desiring them.

THIS is really a monumental work, and for its style alone would be a delight to any Masonic student conversant with the French language. It is one of the most, if not the most, impartial among Masonic histories that the present writer knows. The two great historians of the English speaking Craft, Mackey and Gould, had each their prejudices which to some extent affected their conclusions at certain points, but the present author seems to hold the balance without desiring either .side to outweigh the other. He shows, as European writers in general do, a far juster and more complete knowledge of English speaking Masonry, than is often to be found when American or English Masons write of continental conditions, and though his work is precisely what its title calls it, a history of French Freemasonry, yet as Masonry has, from about 1735 at least, been an international institution he has to deal with matters not exclusively French.

He treats very briefly what he describes as the "fanciful" origins of the Craft, a little more at length on the "probable" ones, in the pre-historic period, then he shortly relates the known facts of the formation of the first Grand Lodge in 1717 in London, and from that proceeds to a second part dealing with the principles upon which Freemasonry is grounded. The discussion in these chapters is intensely interesting and should be carefully read in conjunction with the later account of the circumstances connected with the suppression of the symbolic phrase "Le Grand Architecte de I'Univers in the rituals of the Grand Orient." He considers very fully the religious and political background of English life at the beginning of the 18th century and reaches the conclusion that in the famous article on God and Religion in the first edition of the Book of Constitutions that Anderson had no idea whatever of enunciating any general principle of tolerance, none at least that would include any but those who could profess an orthodox Christian faith, and that it was even doubtful if he envisaged the inclusion of Roman Catholics. Probably the idea of accepting Mohammedan or Hindu candidates would have shocked him. It is not very easy, however, to determine what opinion the author has on the subject himself, though we judge that he thinks the principle of complete tolerance of any and every kind of religious belief - including negative forms - is the best for such an institution, but he is not concerned to argue cases but only to get at the facts.

The chapters on the origin of "high" or "Scots" degrees is also important. He rather inclines to think the evidence would lead us to believe in their Jacobite origin, and in their existence, with unorganized Masonry, in France even as early as the end of the 17th century. This is not altogether in accord with prevailing opinion, but his

discussion is so candid that his own conclusion must certainly have some weight even with those who do not agree with this opinion. He also points out, though no partizan of the A. & A. S. R., that the Supreme Councils of this Rite have achieved the apparently impossible task of producing something like a semblance of order and system in the chaos of the hauts grades-Ecossais, Elu, Kadosh, Templar, Hermetic and the rest, and that what is more, the Supreme Councils alone have succeeded in attaining some practical working out of the principle of Universality, which though dwelt on in their rituals is not apparently much sought after by the Grand Lodges.

The work undoubtedly calls for more than this brief notice, and it is hoped to consider it again in the pages of THE BUILDER at greater length.

* * *

THE FATHER OF THE AMERICAN NAVY. By George W. Baird, Rear Admiral of U. S. Navy (Retired), P. G. M., Washington, D. C. Paper, illustrated, 18 pages.

THIS pamphlet is of a controversial nature, though the author conducts it within the limits of fairness and good taste, in spite of the fact that he evidently, and naturally believing as he does, feels very strongly on the points at issue. It is very probable that many good citizens would be inclined to re-echo the Secretary of War's quite military question, "Who in hell was John Barry, anyhow?" There can be but few, however, who have not heard of Paul Jones.

The main point the author wishes to make is that a statement that is now being made by certain people, that "Commodore" John Barry was the "Father" of the United States Navy is not true, in that he was not a Commodore, having died more than fifty years before that rank came into use, and secondly that he could hardly be the father of the Navy as he was neither the first officer appointed nor the first Commander-in-Chief , nor the one who had performed the greatest exploits. The basis of the statement is presumably to be found in the fact that he was named senior officer at the re-organization of the Navy in 1794, most of his ranking contemporaries of the

Revolutionary War then being dead. However, in spite of this he is called Commodore in the inscription on a public monument and is credited with having performed the greatest naval exploits of his time.

To some extent we can sympathize with this desire to extol the fame of a native of Ireland. Members of the Masonic Order are not guiltless of like tendencies; there are some who would like to make out that every prominent man in the history of the country was of the Craft, as witness for example the widespread idea that Lincoln was a Mason. Nevertheless there appears to be too much method in these claims. It is not so much the result of a pardonable pride in family and race, but rather part of a campaign of propaganda in favor of a religious denomination that is not unjustly, or at least not unnaturally, suspected of having political aims, and to follow principles f action (unavowed of course) that fully carried out would be subversive of free and democratic institutions.

The reviewer has in part verified Bro. Baird's statements and he believes the account to be fully worthy of credence. The author's purpose has been to put the facts on record in a compendious and easily accessible form, and we suggest that those in charge of Masonic libraries should secure a copy. The. pamphlet contains a number of very excellent illustrations, and is well printed on a good quality of paper. There are a few misprints that might be corrected should a second edition be called for, but these are but minor blemishes on a very excellent little work

F. C.

* * *

RECOLLECTIONS OF THOMAS R. MARSHALL-A HOOSIER SALAD. Published by the Bobbs-Merrill Company, Indianapolis. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange Bldg., St. Louis, Mo. Cloth, index, table of contents, illustrated, 397 pages. Price, postpaid $5.25.

AS a biography the Recollections of Thomas R. Marshall is not exactly what might have been expected, but then it is not so-called and the sub-title A Hoosier Salad is a happy description. Bro. Marshall has followed the chronological order of his life's affairs only in a general way and one finds gems from his later life mixed with the early events. It is a hodge-podge of interesting occurrences. The mere fact that the work is autobiographical in nature, and does not conform to the usual standards by which such books are judged, does not in any way detract from its interest, nor the soundness of its philosophy.

The style is original and exactly what one would expect from a man who made famous the saying that "What the country needs is a good five-cent cigar." It lacks what in many writers of autobiography makes for dryness, and is full of spontaneous humor which leaps out from the most unexpected corners.

The philosophical meanderings are punctuated with anecdotes which, so far from detracting from its value, tends to present the lesson in a manner which makes it the more emphatic. Basically sound, and written for others than Masonic readers, it contains conclusive evidence that the author was a Mason – not one of the proverbial "button-hole" variety, but one who knew what ought to be known and molded his life accordingly.

That portion of Bro. Marshall's life which was spent in political fields is given lengthy treatment. The keenness of the man, his insight into the characters of others, and his valuation of men are presented with astonishing clarity in the several chapters devoted to descriptions and character sketches of the members of the Senate during his term as Vice-President. And incidentally everywhere appears the reason for his faculty for making and keeping friends - the fact that he was friendly and a true friend himself - not blind to other's faults but ever ready to see and emphasize all that was good.

One is inclined to feel that a bit of misplaced pathos is inserted in the reproduction of President Coolidge's letter of condolence to Mrs. Marshall. That the glowing tribute

paid by the Chief Executive to his immediate predecessor in the Vice-Presidential chair was warranted none will doubt, but throughout the book the reader feels subconsciously that it is a pity that one who enjoyed life as Bro. Marshall must have done has been called to the Grand Lodge above. A visible reminder of the fact impresses one that the publisher was afraid the reader might forget it. Possibly that is only an impression of this reviewer. True it is that the man died as he lived, honored and respected by all who knew him.

Aside from Thomas Riley Marshall, the humorist, philosopher, statesman and Freemason, a prominent place is claimed by “Tom" Marshall, the friend, the husband, and the man. In speaking of the death of his adopted son he says, "I have only hope and faith that there is a land of pure delight, which we call heaven. I know not where it is, but this I do know - he is there! And I shall never see the glory of another and a fairer world, until I see his curly locks again and hear the music of his voice amid the angelic choir." No man could be more human than the one who penned the dedication: "To the Two Women Who Were Uninjured in the Fall of Eden, My Mother and My Wife."

E. E. T.

* * *

MASONIC ENQUIRE WITHIN. A GLOSSARY OF 1001 QUESTIONS RELATING TO ENGLISH FREEMASONRY. Published by the Masonic Record, Ltd., London. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth, 215 pages. Price, postpaid, $2.00.

WHILE this compendious little handbook is prepared especially for the needs of English Freemasons, it should be of great use to the Craft at large, as a very large proportion of the questions dealt with have a general reference. The specifically English material consists in legal and constitutional matters, and the peculiar

characteristics of English ritual. In dealing with history, teaching, symbolism and the like it will be found as useful in America as in England. It ought to be of especial benefit to the large number of members of the National Masonic Research Society who so frequently write for information on matters connected with the Craft in England, and we suggest that it would be a very wise addition to the reference library of a study circle.

The arrangement is simple, yet well thought out. The matter is arranged in brief paragraphs, with sufficient cross-references to guide the seeker for more information. The compilers have done their work without regarding their own "personal opinion or bias," and they have real justification for saying that there has been nothing hitherto published on quite the same lines. Perhaps Dr. Oliver’s Book of the Lodge came nearest to following the same plan, but that of course is now naturally quite out of date, aside from the worthy Doctor's constitutional unreliability.

In such a work there wilt always be things open to question, and positive errors even are almost impossible to keep out. We do not quite understand from what source the statement could have been derived that "three Arks are used" in the American Royal Arch for example, neither do we quite understand the distinction between the Ancient and Accepted Rite and the Ancient and Accepted Scottish Rite. The former may be the proper style in England, but if this is what is intended it is not made at all clear. It is also said that in some parts of America the "title Carpet is applied to the T. B.," that is the Tracing Board. So far as we know this is not the case except as a colloquial abbreviation for "Master's Carpet." And in passing it may be noted that "T. B." is omitted from the exceedingly useful lists of abbreviations given under each letter.

Under "Monitor," in a parenthesis, there is an evident slip of the pen, for though the meaning intended is fairly obvious there does not seem to be much sense in the phrase "unofficially unauthorized." One is a little at a loss to know just what it was intended to say, the meaning being, we presume, that it is without official authorization.

Under "Uniformity in Ritual" the compilers note that it has proved impossible to attain, and that "some thinkers" at least agree that it is better so; but a number of signs appear of a tendency in England if not in the direction of uniformity, at least in a line of continuous evolution away from old-time Masonry. The trouble is that while every Masonic power assumes it has the right to evolve along its own lines, it also assumes tacitly that no other has the right to do so in a different direction. One of these tendencies is seen under the heading "Hearty Good Wishes." It is an old custom in many English lodges, and one that pleasingly affects the visitor from abroad, at a certain stage in the proceedings for each visitor to rise and in a set formula convey the good wishes of his lodge. But English Masonic authorities seem to have a grudge against it, and seek to limit it by the doctrine that only the Master or Wardens of another lodge in person, or a brother specially authorized to do so, can properly use this formula. With all due respect to the authorities aforesaid this new doctrine seems rather ridiculous. The custom is one that undoubtedly goes back to pre-Grand Lodge times, and is a modern form (much abbreviated) of the Masonic greeting which was one of the original tests of a "right Mason." We sincerely hope that our English brothers will cling to the custom in spite of the wishes of their pastors and masters, more especially as the formula has become entirely obsolete in America and Canada, though the thing itself remains.

Under Patron Saints again we are told that it is "probably strictly true" that there are none such, because Freemasonry is not confined to "any form of religion." This of course is carrying out the tendency that resulted in 1815 when the English ritual was remodeled, in abolishing the old dedication of the lodge to the two Saints John and ascribing it to King Solomon. While of course a Mohammedan or Jew would have no objection to this it could not mean much to a Brahmin or a Parsee, or to a follower of Confucius. The Masonic ritual structure is now largely founded on the Old Testament of the Bible, and as that is not a universally accepted Volume of Sacred Law there seems to be no greater inconsistency involved in retaining the two New Testament characters.

On "Innovations" the compilers rather ask questions than answer them. They quote (though not exactly) the well-known dictum, "It is not in the power of any man or body of men to make innovation in the body of Masonry" without completing the sentence, in which of course they only follow most other authorities. The original statement-which was that of the first Grand Lodge-was as follows: "It is not in the power of any Person or Body of men to make an Alteration or Innovation in the Body

of Masonry without the consent first obtained of the Annual Grand Lodge." Which seems to imply that the Annual Grand Lodge did have that Power. The compilers pertinently ask what exactly would be an innovation, and what is the body of Masonry? This they tentatively suggest might be the same thing as the Landmarks, but on looking up that heading one finds the matter still in doubt, for they know no more than others just what the Landmarks are.

Under "Open Air Lodges" there is an omission to note that not only do Oliver and Hutchinson refer to the highest hills and deepest valleys, but that this tradition is yet retained in the catechetical lectures of both Emulation and Stability "workings," as also in the so-called Webb lectures used in America.

Regarding the "Broached Thurnel" we are rightly told that no explanation of its origin and meaning has yet gained general acceptance, but we deprecate the attitude of contented ignorance implied by the suggestion that "as the name is now obsolete and unused it had best be left uncertain in origin and use."

The two headings "Asciculus" and "Amussium" are rather puzzling, we have never come across them before in a Masonic connection. Asciculus is literally the Latin for a little hatchet and explained as being the stone pick of the Mediaeval Masons, but "Amussium" as "an instrument formerly used by masons and carpenters for obtaining a true plane surface" is obscure. Some dictionaries give as equivalent a weather cock or a compass. The latter instrument is certainly used by masons and carpenters but is not especially fitted for obtaining a plane surface.

Amussius according to Latin authors would appear to have been what is now known to engineers and machinists as a surface plate. It is spoken of as a reddened tablet which being applied to the surface to be finished colored the high spots which could then be worked down.

We wonder also what our button-wearing brethren in this country would think of the suggestion that Masonic charms if worn should be kept "out of sight if you have them

until you are in Masonic circles." It would seem that we have here also evidence of the different lines taken by English and American Freemasonry. The one tending to become an affair only of the intimate circle of the lodge, the other retaining more of its original character of establishing a link business chance met brethren who would otherwise pass each other by as strangers.

It may seem that this review is mostly fault-finding, but a work of reference, more than any other book, needs severe criticism. Doubtful statements should be queried and erroneous ones corrected. After all compared with the number of definite statements made (and where the matter has been so compressed it necessarily has to be put in dogmatic form) the fact that we have found so few to criticize is evidence of the high standard attained and of the general trustworthiness and value of the book as a whole. The compilers and publishers are to be heartily congratulated upon the quality of their undertaking, and it is to be hoped that their effort will meet the appreciation it merits.

----o----

THE PARTY SPIRIT

Let me warn you in the most solemn manner against the baneful effects of the spirit of party.

It exists under different shapes in all governments, more or less stifled, controlled or repressed; but, in those of the popular form, it is seen in its greatest rankness, and is truly their worst enemy.

The alternate domination of one faction over another, sharpened by the spirit of revenge, natural to party dissension, which in different ages and countries has perpetrated the most horrid enormities, is itself a frightful despotism.

The common and continual mischiefs of the spirit of party are sufficient to make it the interest and duty of a wise people to discourage and restrain it.

It serves always to distract the public councils and enfeeble the public administration. It agitates any community with ill-founded jealousies and false alarms; kindles the animosity of one part against another, foments occasionally riot and insurrection.

In governments of a monarchial cast, patriotism may look with indulgence, if not with favor, upon the spirit of party. But in those of the popular character, in governments purely elective, it is a spirit not to be encouraged.

The effort ought to be, by force of public opinion, to mitigate and assuage it. A fire not to be quenched, it demands a uniform vigilance to prevent its bursting into a flame, lest, instead of warming, it should consume. - George Washington.

----o----

THE QUESTION BOX and CORRESPONDENCE

CRITICISM AND SUGGESTIONS

In the Question Box you ask "What do others think?" in regard to constructive criticism and suggestions. Well, I'll tell you I don't like the kind of criticism in the February issue. Of course I am not competent to judge how the different articles should be arranged in a magazine but it seems to me that where anyone, man or number of men, spend their time and effort to prepare essays on so many different

subjects that are of real interest to Masons and present them in such a clear and concise manner, that they are readily understood, they should not be criticised for rendering this service. I subscribed for THE BUILDER to help gain "Further Light" and it is doing that very thing.

"In the Northeast Corner" is very sad reading and I do not agree with E. W. F. of South Dakota altogether. E.W.F. is probably better able to judge about such matters than I am, from a professional point of view, but I wonder what induced him to become a Master Mason. The pot of gold is always at the foot of the rainbow and the best fishing is always four or five miles upstream or over in the next county. It is only human nature for people to go to a different climate for their health. I know personally a number of people who suffer from asthma in Eastern Washington and Oregon, who are able to find relief on the West Coast. As far as I am able to judge I don't believe that E. W. F.'s argument will hold water. We have all stood in "The Northeast Corner" and afterwards we said we would help, aid and assist all worthy destitute Master Masons, etc., wherever we may find them.

Now it seems to me that we are all, or nearly all, a pretty fair class of men and will help each other whenever we can. But it also seems to me the real working tools of a Master Mason or Companion are the knife and fork. At nearly every Third and Royal Arch Degree a dinner is served which certainly costs something. Why not deny ourselves a little and send the money saved to the Relief Bureau where it would do some good? We could eat our dinner at home before lodge.

The Shrine has hospitals for crippled children, the Knights Templar have an education fund. What has the Blue Lodge in the way of organized relief? In this connection why is there not a Grand Lodge of the United States? In any event let us not forget the words of the Master when He said, "Even as ye do it unto the least of these, even so ye do it unto Me."

H. A. M. Oregon.

We do not think that you have quite understood the point our correspondent E. W. F. had in mind. We do not understand that he is against rendering assistance to those who so badly need it, nor that he wishes to criticize those organizing such relief for so doing. We take it that as a physician he desired to state his conviction that sending tuberculous patients from their homes in the East or North to the Southwest is practically useless. On the whole it would seem that his practical conclusion is very much the same as that of those faithful brethren who are organizing the Sanatoria project to meet not a theory but a condition. These brethren of ours are there in the South-west, ill and destitute - and what are we going to do about it?

* * *

THE MASTER'S HAT

The question has arisen in my lodge as to whether or not the Master should wear his hat while conducting a funeral service in a house or church. I claim it is proper as the lodge is at labor and a Past Master claims it is bad taste. Can you throw any light on this question?

C. N. M. New Jersey.

In answer to your question regarding the propriety of the Worshipful Master wearing his hat when engaged in conducting a funeral service in a house or church, it is necessary to say in the first place that the custom of the Master wearing his hat at all is not universal. It has almost entirely, if not completely, disappeared in England; and I believe that in quite a number of jurisdictions in this country it is no longer followed. However, I am convinced that it is an old custom, at least as old as the beginning of Grand Lodge Freemasonry, that is to say going back to 1717 or thereabouts. In some lodges the custom is as follows: When the funeral takes place in the church, the respect due to a place of worship is held to override the Masonic

custom, and the Master while in the body of the church remains uncovered. If the funeral is in the house the Master removes his hat on entering the house and remains uncovered until he actually begins the ceremonies which are conducted in the house are concluded, when he again removes it. This seems to be a very appropriate compromise. Of course the Master should always remove his hat in any case whenever the name of God is mentioned, or a prayer being offered, or any passage of the scripture is being read; and this is equally true of course in the lodge as well as out of it.

* * *

THE CABLE TOW

At a recent meeting of our Study Club the question came up as to why the Cable Tow is differently placed in each of the degrees especially why in one of the degrees it is three times around, and why in the place it is, and why is the symbolical meaning. If you will kindly give us some light on the above we will greatly appreciate it.

H. F. W., Oregon.

In answer to your question regarding the Cable Tow one might follow two different lines. One can either give historically what appears to have been the real reason for the difference adopted in employing it, or on the other hand one might attempt to assign a symbolical meaning.

Taking the first possible answer it would seem that the original intention was to make a distinction between the different degrees. This is obvious if for no other reason than the fact that the number of times round that the cord is placed corresponds with the numerical order of the degree. Secondly, there is a certain reference which is quite obvious in the position it takes in the First Degree, and I think that on reflection a

similar reference will become obvious in the Third Degree. To put it in a corresponding position for the Second Degree would be rather difficult; therefore the position actually used was chosen which has a reference to certain requirements in the due form of that degree.

Regarding the symbolism there does not appear to be any explanation that has been set forth authoritatively beyond what appears in the ritual and which is of the simplest character; referring to the strength of the obligation. It would seem that this is one of those cases where if any brother can work out a symbolic meaning for himself he is at perfect liberty to do so.

* * *

ONCE MORE THE DOLLAR BILL

The question has recently been asked me with regard to the American Dollar Bill of the 1917 issue. The story that I have been told goes somewhat as follows:

The designs both front and back were made by a Roman Catholic. He was told that Washington, whose face appears on it, was not only a Mason, but that the seal of the Treasury was composed of the Masonic emblems (Square, Scales of Justice, etc.) and had been devised by Freemasons of Washington's Cabinet. Also that the picture of Columbus and his companions on the left side of the note is representative of several signs used in the Masonic ceremonies. In order to avoid the note going out to the public and being known as a Masonic note, he conceived the idea of putting in various places on the note, both front and back, signs and symbols of the Roman Catholic Church.

In the upper left-hand corner on the face of the note there is said to be the face of the Pope drawn in miniature. In the lower left a bleeding heart with three drops of blood.

In the upper right-hand the face of the Blessed Virgin. In the lower right the snake of St. Patrick.

On the back of the note the middle bar of letter "E" in the word "One" in the lower right-hand corner makes a Latin Cross and differs from the other "E's" on the back of the note. There is also a St. Andrew's Cross on the back of the note in the middle, placed on top of a rose. Hold the note up to the light and one notices that a Rosary is suspended around the neck of George Washington.

The statement is further made that severe punishment was meted out to the designer of the note.

Personally I regard all this as far fetched, but promised to write and ascertain whether you had heard any of these stories.

R.V.H., Canada.

There was a note on this subject in THE BUILDER for May, 1924, page 158.

It is stated there that this design was taken over by the United States Treasury Department from a private engraving firm. Apparently it was engraved in 1869 or thereabouts and has been used in various series of bills since then.

The President of the Federal Reserve Bank in St. Louis tells us that he has had heard similar rumors about this bill, but did not believe that there was anything in it. He said that he certainly had no official information on the subject and if there had been any occurrence, of the nature of which the story speaks, in the Treasury Department, in all probability only a few of the officials would know about it. But if the previous

information given in THE BUILDER is correct the story that the designer was dismissed is obviously untrue, as he has probably, in any case, been dead a good many years; and also he was designer for a private firm and not for the Government. Finally our informant stated that so far as he knew there had been no attempt to recall this issue of bills.

* * *

THE PALLADIUM OF TROY

A story from Pausanias may be of interest in reference to Bro. Parker's article on the "Ark of the Covenant" in the February issue of THE BUILDER, and R. L.'s note in the March Question Box as to the nature of the Palladium. It would appear that in classical Greece there were varying conceptions as to this fetich object. The tale Pausanias was told by the people of Aroe is too long to give in full as the first part is concerned with the origin of a human sacrifice at that place. Then it goes on to tell how Eurypylus obtained a chest after the sack of Ilium:

"In this chest was an image of Dionysus. The image they say was a work of Hephaestus and it was a gift of Zeus to Dardanus. Two other stories are told about the chest: one is that it was left behind by Aeneas in his flight; the other is that Cassandra threw it away that it might bring misfortune on the Greek who should find it. However they may be, Eurypylus opened the chest and saw the image, and no sooner did be see it than he went out of his mind, and mad he continued with a few lucid intervals. In this condition he steered, not for Thessaly but for the Gulf and town of Cirrha, and thence be went up to Delphi. They say the oracle told him, wherever he should find people offering a strang sacrifice, there to set down the chest and take up his abode. Well, the wind wafted his ships to the coast of Aroe, and landing he found a youth and maiden being haled to the altar of Triclaria. He easily perceived that this was the sacrifice referred to by the oracle, and the natives on their side were also reminded of their oracle [that a strange king would come to their land bringing a strange demon with him and would stop the sacrifice to Artemis Triclaria] when they saw a king whom they had never beheld before, and as for the chest, they shrewdly

suspected there was some god in it. So the disorder of Eurypylus and the sacrifice came to an end together." Pausanias Book VIT, Ch. 19, J. G. Frazer's translation.

* * *

UNIVERSALITY IN MASONRY?

I would like to see the following question thoroughly explained in the Question Box of THE BUILDER if you deem it advisable to do so:

"Just what is meant by the term the 'Universality of Masonry?"

This term is one that is very frequently used by speakers and Periodicals on Masonic subjects these days. In fact it is so frequently used that it is almost worn threadbare, and it appears to be that a very few if any of the users have any clear idea of just what it means, for it is used in practically a different sense in each case. Especially, I cannot recall having seen it used in the sense that I comprehend it. Probably my comprehension of the term is erroneous and I would like to see what interpretation THE BUILDER gives to it so I can see whether I have formed a correct interpretation or not.

F. J. K., Florida.

You raise a very interesting question indeed and I think perhaps that it is rather worthy of an article than a brief mention in the Question Box. I am afraid that the term "Universal" is applied to Masonry by a great many writers and speakers with only a very vague idea of what they mean by it, and it often happens that those who

are most fond of talking about Masonry's universality are the most uncompromising in objecting to any attempt to make it a reality.

Masonry may be said to be universal because it sets forth a code of morality that may be accepted by all men without interfering with their private or public duties or their religious belief. Again it is more or less universal in that it is spread over the whole earth. Its universality in both aspects is rather an ideal than an actuality, and as a matter of fact is further from realization today than it was seventy-five years ago.

* * *

INITIATION: WHAT IS IT?

Will you kindly answer in THE BUILDER the following questions? Where and when did initiation become a thing of the soul alone and not of receiving the degrees? In the ancient world only those were initiates who had entered by means of ceremonies one of the mystery religions or schools and learned its secrets. Today in certain occult societies it is taught that initiation has nothing to do with degrees as we understand them as Masons but that it is a change similar to conversion which takes place within the Ego without any outward expression or assistance by a secret order. In fact this type of teaching seems somewhat severe on Masonry and often claims that its followers are the only true Masons, and that we have fallen from true knowledge and grace, having become materialistic because we charge a fee for the degrees of Masonry. Can you suggest a book which will assist in clearing this matter for me?

C. E. N., Pennsylvania.

Perhaps Way of Initiation and Initiation and Its Results by Rudolph Steiner might be of use, and possibly A. E. Waite's works. One might suggest Emblematic Freemasonry, The Secret Doctrine in Israel, and The Lamps of Western Mysticism. It would seem that the critics of Masonry to whom you refer do not mean the same thing by initiation as we do. To them it means the beginning of mystical enlightenment - which is personal matter. In the ritual sense it is the entering a society which being collective must be in some way represented or expressed. Also it is obvious a society must charge some fees, as human bodies must be given food, if either are to continue to survive.

* * *

BOOKS WANTED AND FOR SALE

A set of Mackey's History in seven volumes, morocco, revised edition for sale by Mrs. Pauline Muilliere.

Our lodge has a set of Mackey's History (unrevised of which the first volume is unfortunately missing. We would be very glad to complete this set if any reader of THE BUILDER has an incomplete set and was willing to dispose of the first volume. Our set is the edition bound in blue cloth put out by the Masonic History Company.

Address all communications to the Editor.

* * *

YE EDITOR'S CORNER

Bro. George W. Baird tells us that he had the little book "The Father of the American Navy," published at his own expense in order to get the facts on record. He has asked us to assist him in distributing them. Single copies 30 cents, five or more 25 cents plus postage. This price will only partly recoup Bro. Baird's expenses, and THE BUILDER is giving its service.

A review of this work will be found on a previous page.

The Builder Magazine

May 1926 - Volume XII - Number 5

TABLE OF CONTENTS

What Shall We Say?

The Hiramic Legend and the Mediaeval Stage - A Discussion in Three Parts - BY BRO. ERNEST E. THIEMEYER, Missouri - PART II--THE LIVING LEGEND (Concluded from April)

Masonry's National Campaign Against Tuberculosis - By BRO. HERBERT B. HOLT, Grand Master of New Mexico

The Craft in the 18th Century The "Moderns," 1717, and the " Antients," 1751 - BY BRO. ARTHUR HEIRON, England

The Quaker General - By BRO. WILLIAM M. STUART

The Roberts Constitutions of 1722 - By BRO. J. HUGO TATSCH, Associate Editor, Iowa

Great Men Who Were Masons - Nathaniel Prentiss Banks - By BRO. GEORGE W. BAIRD, P.G. M., District of Columbia

The Comacines and Masonry - By BROS. A. L. KRESS AND R. J. MEEKREN

SELECTION OF OFFICERS

EDITORIAL

THE COST ACCOUNT

ROSE CROIX

The Form of the Lodge - By BROS. A. L. KRESS AND R. J. MEEKREN

THE LIBRARY

WHO WAS HIRAM ABIFF?

ARS QUATUOR CORONATORUM Vol. XXXVI Part 3

TRANSACTIONS OF THE SOMERSET MASTERS LODGE, No. 3746

TRANSACTIONS OF THE HUMBER INSTALLED MASTERS LODGE, No. 2494

SYMBOLISM OF FREEMASONRY, OR MYSTIC MASONRY AND THE GREATER MYSTERIES OF ANTIQUITY

THE QUESTION BOX and CORRESPONDENCE

THE CONSTITUTIONS OF FREDERICK THE GREAT

SOME DIFFICULT QUESTIONS

THE DIMENSIONS OF THE TEMPLE

THE LAST RITES

THE DATE OF KING SOLOMON'S TEMPLE

A VOICE FROM THE GRAVE

BOOKS WANTED

YE EDITOR'S CORNER

----o----

What Shall We Say?

WE, the sick Masons of Ft. Bayard Hospital, together with the personnel who are members of the Sojourners' Club, herewith tender to the National Masonic Tuberculosis Sanatoria Association our personal and voluntary contributions, totaling $133.50, for the purpose of helping our brethren who are also afflicted with tuberculosis.

"Although we are unfortunate in that we are sick with the great white plague we count ourselves more fortunate than other victims of this disease, because we are in a hospital receiving the care and treatment necessary to give us a chance for life. Because we can realize more than any healthy Mason can understand that hospital care means hope of cure for us and restoration to our loved ones, we want to help our sick brethren who are trying to get well with little or no help from our Fraternity.

"Our contribution may seem small, but it is an average of $1.30 per capita, and if all American Freemasons would contribute an equal amount, it would mean a speedy beginning to what we, because of our affliction and suffering, realize is the greatest opportunity for Masonic service today.

"Some of us must die, but many of us will recover and resume our family and other responsibilities because we have been cared for in this hospital. We ask our brethren who are enjoying the blessings of health and some measure of material success to join with its in the effort to give Masonic aid and comfort to our fellow-victims of tuberculosis. We raise our hands and make the sign of distress, not for ourselves, but for our brethren in Masonry who are also on)- brethren in sickness and suffering. Who will answer the call for aid?"

The sick Masons of Fort Bayard.

A HANDFUL of men in a hospital have contributed towards the work of assisting their brethren, sufferers like themselves from the “white plague," but less fortunate in that, ill or dying, they have no place to go where they might have a chance to recover, or at least to spend their last days in something like peace and comfort. It rather gives the rest of us something to think about.

The sum total was only a trifle. Thousands, probably tens of thousands of Masons could throw away the amount and never miss it at the end of the year. But these men are not "well fixed." They are not able to support themselves; had they means of their own, or were their friends able to support them, they would not be where they are. Yet out of their slender resources they have given what they could.

New Mexico, one of the smallest and weakest of our Masonic Jurisdictions - numerically and financially - has raised $10,000 for this work; an average individual contribution of a dollar and a half. If every Mason in good standing in the United States were to give as much, or even only a dollar, the reproach of our past neglect could be removed. With three million dollars and more the necessary hospitals and sanatoria could be built and equipped.

The great majority of Masons in this country are so fortunately situated that one dollar, or two, or five would make no difference whatever to the number of meals they eat, or even the cigars and cigarettes they smoke. For the price of a meal (and not a specially elaborate one as restaurant charges go) the Craft in America could do what is required. The price of a meal! Are there any Masons who would refuse to go without just one to aid a brother in distress?

But the general experience of humanity shows that there are very few individuals who will not give a helping hand where help is obviously and certainly needed. However pressing their business most men would stop to pick up the victim of an automobile accident, or throw a rope to one who was drowning. Masons are at least on as high a

level as mankind at large. If in this particular need action has been so slow it is due not to lack of heart or to disregard of their obligations but to two accidental causes, failure to realize the facts and lack of organization. It is hard to realize the conditions in which our sick brethren are dragging out their existence, it is hard to believe. They are a long way off, and it not only needs putting one's hand into one's pocket, but some time and trouble and thought as well.

But now the machinery has been organized. It waits only the accession of the other Grand Lodges. Only the awakening of Masonic public opinion is required, in the constituent lodges, and by their representatives in the Grand Lodges, and the thing will be done. Will readers of THE BUILDER do their part? Will they show that Masonic study has prepared them to take the lead in the application of Masonic principles? What shall we say?

----o----

The Hiramic Legend and the Mediaeval Stage

A Discussion in Three Parts

BY BRO. ERNEST E. THIEMEYER, Missouri

PART II--THE LIVING LEGEND (Concluded from April)

OUR Legend having suffered in its treatment from the same errors that other legends have undergone is now ready for scientific treatment. It can be considered for its manner rather than for its matter and mainly valued for its evidence of the thoughts of former times. It is not to be wondered that such treatment has not been given it

before, because "this turning of mythology to account as a means of tracing the history of the laws of the mind, is a branch of science scarcely discovered before the nineteenth century." (8) If an understanding of these laws of mind and their development can be attained a point from which our classification of the Legend as ritual myth can be developed is reached.

It would be desirable from the point of view of this article to trace the development of myth from its simplest stages to the present time. Such a procedure would entail the production of a mass of evidence which would prolong the length of the discussion beyond the limits of an article and it would easily assume the length of a fair sized book. A brief outline with some elaboration of the principal points is all that can be attempted. For most of the ideas expressed the author is indebted to Tylor's Primitive Culture, Frazer's Golden Bough and to the Editor of THE BUILDER. There will be no effort made to attribute a definite idea to any one of these authorities and no other credit than the above will be given except in the case of direct quotations.

The original sources from which the required material comes are numerous. Tylor says that there is "evidence of races both ancient and modern, who so faithfully represent the state of thought to which myth development belongs, as still to keep up both the consciousness of meaning in their old myths, and the unstrained unaffected habit of creating new ones." (9) It is from savage races that a clear idea of the early stages of myth-making can be shown in relation to the products of later civilization. That the technical foundation for our Legend is to be found in these ancient myths is comparatively plain to see. Even a casual reading of Tylor's great work will convince one of that. Herein lies an important question for Masonic discussion. Is our myth a survival or a revival of this ancient culture? Independent of all other considerations, it is undoubtedly true that a satisfactory answer to this question will do much to solve the riddle which attaches itself to the antiquity of Masonry. It may in some way account for the evidences of Masonry which some students believe they see in the Aztecs, Incas, and North American Indian tribes. A discussion of that phase of the question cannot be attempted here, but must of necessity be left for some other development.

By comparing the myths found to exist among savage tribes in various parts of the world it is an easy matter to analyze the mental processes which promote them. It

requires no evidence to prove that there can be found even today tribes which are far behind the culture of the recognized ancient civilizations such as Greece, Egypt, Babylon, and Rome. To trace the reasoning of these primitive tribes through transitional stages until they reach the cultural level of the classic, civilizations is a difficult and lengthy process. The connection has been found by long and troublesome research, suffering many setbacks and traveling the path of error that is common to all such investigations. The line of descent is fairly well marked and a sketchy tracing of it will enable us to understand something of the growth of mythical fiction. With this link established we have arrived at a starting point in our disscussion, in fact we have gone farther. Myth is developed from its primitive beginnings to its most complex structure and we can apply these steps in evolution to our own Legend.

MYTH AND FOLK OBSERVANCES

Even in primitive peoples we find myths taking on certain characteristics; these apply to the fabrications of one tribe as well as to another and might well be called the indices for classifying a legendary story as myth. In its primary stage myth is comparatively simple. It is connected with nature; it offers the explanation of a natural phenomenon; and expresses the ideas of a social group rather than of an individual. The main root of myth being found in the animation of nature, it follows that the sun and stars, trees and rivers, winds and clouds, become personal animate creatures, leading lives conformed to human or animal analogies, and performing their special functions in the universe with the aid of limbs like beasts or artifical instruments like men. These creatures are not poetic creations, but occupy a place in a broad philosophy of nature, early and crude indeed, but thoughtful, consistent, and quite really and seriously meant. The type of myth arising from such a philosophy is to be found even within recent years among the tribes of New Zealand who believe that the divine Mauri fished up the island with his enchanted hook from the bottom of the sea, and applying the comparative method, the same primitive stage of culture exists with the Indian Vishnu, diving to the depth of the sea in his avatar of the Boar, to bring up the submerged earth on his monstrous tusks. There is, in these illustrations, a fulfillment of the characteristics of primitive myth so plainly marked that there is no need of pointing out their specific application. But evolution is a queer process and in looking a little farther afield another in mythical development appears and those things ch were endued with life become endowed with spiritual essences or souls. In other words, the doctrine of Animism arises. Man who is alive by nature has

a little man in him who controls his thoughts, words, and actions. Trees have spirits; animals, plants, the earth, heaven, the stars become merely the physical and material representatives of guiding influences. All sorts of magical systems and ceremonies grow out of such a doctrine. Tribes are found who will not cut trees because they fear injuring the tree spirit. Others will not kill certain plants and animals for a like reason. As time passes the people want a reason for such things and another type of myth springs up--stories of how the spirits became locked up in their respective abodes. The process is not yet complete and growing out of such doctrines comes the natural development of a class of spirit beings controlling the forces of nature:

"To the theory of Animism belong those endless tales which all nations tell of the presiding genii of nature, the spirits of cliffs, wells, waterfalls, volcanoes, the elves and wood-nymphs seen at times by human eyes when wandering by moonlight or assembled at their fairy festivals." (10)

Following closely upon the spiritual animation of the elements of nature comes the personification of these spiritually endowed plants, etc., and the guardian spirits of waterfalls rush through the lodge as a raging current. "Or they may be guiding and power-giving spirits of nature, like the spirit Fugamu, whose work is the cataract of the Nguyai, and who still wanders night and day around it, though the negroes who tell of him can no longer see his bodily form." (11) Then comes a further elaboration of the idea of personification, and spiritual beings controlling the forces of nature and natural phenomena are developed. The gods of rain and drought, of day and night, take their places in this category. Night is personified; Day becomes her son and each in a heavenly chariot drives across the sky. Thus the age of classical mythology is more nearly reached. By similar stages of mental development the age of pantheism and the many gods comes to have its place in myth development. The actions of these deities require explanation in much the same way that the presence of the world required some reason in the more primitive minds. Those marvelous fabrics of the ancients come into being, and we have the myths depicting the lives of the gods.

MYTH RELATED TO RITUAL

There is sufficient evidence in the above to warrant classifying our Legend as MYTH. It has grown, it is the expression of the ideas of a social group; and while it is almost certain that it belongs to this general group, the classification can be carried a step farther. The ceremonies depicting the lives of the gods, which developed along with their biographical myths, gave rise to another type of fable, and such myths as the one connected with the celebrations of the Thesmophoria arise. At the time that Persephone was carried off by Pluto, the story runs, a swineherd, Eubuleus, chanced to be herding swine near the spot, and his herd was engulfed in the chasm down which Pluto vanished with Persephone. This myth grew out of the traditional driving of pigs into caverns during the celebration of the rites of Demeter and Persephone, and forms an illustration of Ritual Myth. Nature myth is in the background, scarcely traceable if worked backward, but perfectly logical when its descent is shown from the other side. It arose to explain a custom or usage which had become traditional in the practice of religious rites, but whose original meaning had been lost in the haze of time. Myth arises out of or rather together with ritual and not the ritual out of the myth. (12) And so the conclusion is reached, indicated earlier in this article, that the Hiramic Legend is an outgrowth of ritual necessity, in other words, a ritual myth.

This is equally true whether our fable is considered as 18th century invention or a fabrication of earlier times. It fulfills all the necessary characteristics of primitive ritual myth. It arose evidently because it gave reason to something that needed explanation. The one respect in which it may not resemble ancient myth is that it is not, on the surface, a nature myth, though very possibly its foundation is to be found in primitive interpretations of the phenomena of annual death and resurrection of plant life. It has suffered all the faults and mistakes of early students in the same manner in which erroneous lines of thought were applied to older myths. From the above it would follow that ritual preceded, or was contemporary with, the development of this myth. Taking the most impossible view of the matter and classing it as 18th century innovation this would be true unless the myth was invented to support another innovation. That such is the case is beyond belief; it may as well be said at once that the whole fabric of Masonry is the invention of Anderson or Desaguliers.

It has been shown, in brief outline, that ritual is the immediate ancestor of myth, at least in the later stages of development. It would appear from this that the evolutionary process is a contemporaneous development, or that ritual preceded myth, and that they grew from the simplest beginnings. If we are to search for the origin of

our MYTH it will be necessary to reduce it to its lowest factors before beginning the hunt. It must be born in mind that both custom and myth are extremely tenacious of life. The action persists through almost countless ages, but the meaning and details are completely changed in many instances. In other words, the incident itself persists, but the motive is entirely changed. There are found eventually celebrations of the same character practiced in many and diverse localities, but the reasons assigned for so doing are different in almost every instance. The Ancient Mysteries provide the most prominent examples of this phenomenon of ritual myth. Under the names of Osiris, Tammuz, Adonis, and Attis the peoples of Egypt, Western Asia, and the Mediterranean countries represented the yearly decay and revival of life, especially of vegetable life, which they personified as a god who annually died and rose again from the dead. In name and detail these rites varied from place to place; in substance they were the same. Adonis, for example, is usually said to have been killed by a wild boar; Attis was in one account similarly slain, in another he unmanned himself and bled to death; Osiris met his death as the result of a conspiracy and was shut in a coffin and thrown into the Nile. It cannot be definitely said that these gods were one and the same character, but they all represent the god of vegetation and their death and resurrection was in every case annually celebrated as the representation of the annual death and revival of plant life. Here is discovered the value of the comparative method in analyzing the ritualistic background of ancient myths. By cancelling the differences in the various versions the conclusion is reached that the original for all these forms showed no more than that the god died and was reborn in annual recurrence. That there was an original version is one conclusion we are permitted to accept. If there was an early form from which the others developed there is no means of knowing what it was, or where it was originally practiced. It may have been some more primitive myth, but it is not possible to point to a given version and state that it was a source from which the ancient religious mysteries developed. The same retention of detail with widely divergent explanation is found in myths of a later period which can definitely be traced to a common root in one or another of the pagan rituals. What would, in all probability, be a more satisfactory theory is that the same process of mental progress was at work in various parts of the world and the laws of mind which lead to such developments were at practically the same point of development in all of the Mediterranean countries at approximately the same period in the world's history.

FURTHER ANALYSIS SUGGESTED

The application of the comparative method to the Hiram Myth will bring out much that will enable us to ascertain its original form. It is here that the cancellation process earlier referred to comes into prominence. It would be interesting to see a compilation of all the versions in use today with the points of difference eliminated, thus giving the modern basic plot of the myth. To carry such a method back through the ages eliminating the divergences would bring us to a form of the story probably representative of a period much earlier than any known to us. To restate the idea, if all known versions of the myth are compiled; their points of difference cancelled; the result of this factoring process will present the simplest possible form of the plot. All of the evolutionary innovations will have been eliminated, and the remaining plot will be at least as old as the oldest known point of difference which has been cancelled. It would be only fair in treating with material of a traditional nature, in which dates could not be set for all the divergences to presume that some of the expurgated portions would be earlier than any of known date and the final result would represent a version older, and probably much older, than any cancelled factor.

Before arriving at any conclusions concerning the earliest form of the myth it might be well to point out a few of the more salient differences. It would appear, for example, that the original story knew nothing of the pursuit or punishment of criminals. The motive of the crime is widely different in various versions. Jealousy on the part of K. S. over Baltis, Queen of Sheba, appears in one wild account. In others professional jealousy is the cause. These variations might be carried to untold length before reaching the final result. What is eventually left, however, has been often mentioned; it is an indefinite, simple, but highly significant story: "Someone was killed by someone else, who was assisted by two others; fifteen people had something to do with it; the body was hidden and a green branch was connected with its discovery." (13) The connection between this myth and such stories as the Apprentice Pillar at Rosslyn, the Apprentice Window at Lincoln, and the stories of Continental Europe such as the death of Maitre Jacques at the hands of the disciples of Maitre Soubise is apparent. Vibert says in this connection:

"Now with regard to the Masters we do seem to find quit early hints of some story of a murder. The French journeymen have a definite narrative of a Founder who came from Palestine, and he was murdered in France. There is in the cycle of stories that centres in Charlemagne and his knights, a story of Renaud who went to Cologne and helped to build the Cathedral, working as a common labourer. But because he did four men's work, owing to his enormous strength, and then refused any wages beyond

what was necessary for bare subsistence, the other workmen conspired and killed him with a mason's hammer as he was sleeping at mid-day. This story was well-known in England by the thirteenth century and was one of the first things printed by Caxton, and that was in 1489." (14)

THE LEGEND WAS ALWAYS A SECRET

The similarity between our Myth and these mythical narratives of the early journeymen is clear; the myths of "mystery" rituals the world over also come in for their share of resemblance. It is well to bear in mind the fact that such plots are not first public and then, through some lapse of memory enveloped in a veil of secrecy, but that the process works in the opposite direction and such stories as are now public property can generally be shown to have been once secret (except, of course, in the case of deliberate invention such as the "high degrees"). There are several methods by which these secret rites become public and the Legend has been afflicted with one of them at least, I refer to illicit publications. There is no method known by which the opposite takes place. Such a process would be too much like the doctrine of revival in culture to which scientists object. Although it may later be proven, it cannot be felt that culture was once at a very high level and then dropped to nothing, to be built up again by a revival of the type of mind which originally developed it. The evolutionary processes are evidence to the contrary and nowhere in geologic or paleontologic evidence is a single example of plant or animal life having died out to be revived at a later period found. Evidence to prove set-backs which have weakened development temporarily abounds, but never is total elimination followed by a general revival of type. That is definitely what it would be necessary to believe if our Myth is a revival in a secret rite of what was once public. Even better evidence than this, how ever, is the fact that there is nothing, so far as is known, in the public property of this class of material which remotely approaches the content of our Myth. (I speak here, of course, of material that was originally public.) If the induction of the Myth into the Masonic ritual was influenced by the Medieval Miracle and Mystery plays, it would necessarily follow that a plot once existing as public afterwards became private. This in turn suggests other points: If the Legend was once public, when did it become private? Where? When? Why? How? Under what circumstances did it become an integral part of our ritual? What traces of it exist today? In view of the evidence presented, these questions may be answered in short form. The Myth never was public, but always private; it came into our ritual because of some pressing demand; and any traces of it that can be found will of necessity appear in ancient Masonic

manuscripts which were probably of a secret character, or in illicit publications. Probably the conditions imposed by lack of knowledge tend to make such a subject as the growth of the Hiramic Legend entrancing, but the same conditions make it exceedingly difficult to arrive at any conclusion as to its development that will be beyond question.

Adopting the view that the Legend of Hiram in its present form is alive and changing, in other words, an object still undergoing the ceaseless change entailed by evolution, a number of important conclusions are reached. Because it is ceaselessly varying, it is the product of group thinking--it is not the child of one man's fancy, but it is the result of the collected thinking of many individuals. As such it is the natural outgrowth of some ritualistic requirement; what particular ceremony gave rise to it is of no importance to our argument. Growing out of these is another, more important than either, namely, the same type of mind evolved our Myth as developed the more primitive stories. Whether in survival or revival is nonessential as the only bearing that phase of the subject would have on this discussion is one of chronology and it is not proposed to enter into any argument concerning antiquity of the Order. The question arises-What bearing has all this on the relation of our Legend to Drama? To answer that question satisfactorily will require more space than can be commanded at this time. A suggestion of an answer will be attempted in the final section of this discussion.

NOTES

(1) "The Story of the Craft," by Lionel Vibert in the Transactions of the Merseyside Association for Masonic Research, 1923-24, p. 47.

(2) Ib., p. 53.

(3) From Funk and Wagnalls Standard College Dictionary. Compare also Webster's Dictionary, which goes more into detail.

(4) Primitive Culture, Tylor. Vol. 1, p. 273.

(5) Ib. Vol. 1, p. 275.

(6) Vibert, op. cit., p. 43.

(7) Tylor, op. cit., Vol. 2, p. 447.

(8) Ib., Vol. 1, p. 275.

(9) Ib., Vol. 1, p. 283.

(10) Ib., Vol. 1, p. 294

(11) DuChaillu, "Ashango-land," p. 106. I am indebted for the reference to Tylor.
(12) Themis, J. E. Harrison, p. 13.

(13) THE BUILDER, Vol. IX, p. 178.

(14) Vibert, op. cit., p. 52.

----o----

Masonry's National Campaign Against Tuberculosis

By BRO. HERBERT B. HOLT, Grand Master of New Mexico

President, National Masonic Tuberculosis Sanatoria Association

AT the Annual Communication of the M. W. Grand Lodge, A. F. & A. M., of New Mexico, I was honored by advancement to the high office of Grand Master, since which time there has devolved upon me the duties of President of the National Masonic Tuberculosis Sanatoria Association, which is actively working for the advancement of the movement for hospitalization of consumptive American Freemasons, the Association having been incorporated last fall under authority of our Grand Lodge.

The Presidency of the Association was accepted in deference to the wishes of my predecessor, R.W. P.G.M. Jaffa Miller, and other associates in the Grand Lodge and Sanatoria Association, with the understanding that diligent search should be prosecuted, north, south, east and west, until we found our "Grand Master" for this greatest of all Masonic enterprises. The leadership of this national movement for relief and hospitalization of our consumptive brethren demands the best talent that American Freemasonry has within its ranks today, and I am confident that the Supreme Architect of the Universe will raise up the Man, competent, qualified and willing to supervise the work upon our Temple of Hope and Healing. The magnitude of the task demands executive ability of the highest order and the selection of a permanent leader possessed of such qualifications.

The charter of the National Masonic Tuberculosis Sanatoria Association contains the following provision covering its organization on a national scale:

"The business and operations of this corporation, and of the institutions which it may establish and control, shall at all times and for all purposes, in each and every branch, be under the jurisdiction and control of a Board of Governors to be composed of members, one for each state, one from the District of Columbia and from each of the territories of the United States, who may be appointed by the Grand Master of each Grand Jurisdiction elected by the Grand. Lodge of each Grand Jurisdiction, or selected by the Board of Governors, or its Executive Committee; also of members-at-large who may be appointed respectively by the supreme heads of the General Grand Chapter of Royal Arch Masons of the United States of America; the General Grand Council of Royal and Select Masters of the United States of America; the Grand Encampment of Knights Templar of the United States of America; the Supreme Council of the Thirty-third and Last Degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America; the Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and Last Degree of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America; the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America; and the General Grand Chapter, Order of the Eastern Star, or elected by the governing bodies of such organizations, or such members-at-large may be selected by the Board of Governors, or its Executive Committee."

The urgent invitation extended by my predecessor to all Grand Masters for service upon the Board of Governors of the Association has been reiterated. We require, and earnestly desire, the benefit of the experience, advice and counsel of our brethren from every part of America in planning and developing this institution for service. I hope that we may soon number all of the Grand Masters of the United States among the members of this Board, or have representatives appointed by them to sit with us in council. The maximum success, so devoutly to be wished, can only be attained through nationalization of the movement, which can be achieved only by cooperation and concert of action by all Grand Jurisdictions. Realization of the fact that this effort is primarily for the benefit of sick men who because of tuberculosis, seek the milder climate of Colorado, New Mexico, Western Texas, Arizona and Southern California, or who go to North Carolina or Florida should impel all Masons of every state, promptly to grasp this opportunity for rendering that real, actual service which is so imperatively demanded by these afflicted brethren and their families. The Southwestern states, and doubtless the Southeastern states mentioned, can easily take care of their own, but cannot begin adequately to care for the sick from other Grand Jurisdictions who leave their home states seeking more favorable climatic conditions.

COOPERATION OBTAINED

The Masonic Service Association is cooperating with us, and has printed some thousands of pieces of literature for distribution among Masonic bodies and Masons. Sample copies of these have been sent to officers of Masonic bodies, with the request to use same as enclosures in correspondence, and for distribution among their membership. These "Short Messages" should interest and enlist the support of the rank and file.

The National Masonic Research Society has done more than cooperate; it has inspired us to action. For several years past it has kept this project before the Fraternity through the columns of THE BUILDER. With the assurance of its continued support, which support we believed would also be given us by every other Masonic publication if we launched this enterprise, New Mexico took definite action and created the agency needed in which all of American Freemasonry could unite. It gave me great pleasure to read the following in the March editorial columns of THE BUILDER:

"The executives of the National Masonic Research Society have definitely taken up the cause of the Masons suffering from tuberculosis. It is perhaps not properly or specifically a matter for such an organization to deal with, but it needs no apology. The Society is first of all Masonic, and its members are Masons, and their interest in the Order naturally leads to a higher conception of its functions and the obligations it imposes. The membership of the Society averages a high degree of influence in the Craft, THE BUILDER is distributed widely and evenly over the whole United States. We do not pretend that it is our campaign and we do not care whose the credit. We would be delighted to have every Masonic journal in the country take the matter up, but our part is to bring home the need to the members of our own Society."

We have also succeeded in securing the cooperation of the great National Tuberculosis Association, which has directed the campaign against Tuberculosis in the United States during the last twenty years, and has aided in the organization of similar work in other countries. That Association has branch organizations in every state, and in the larger cities and towns of the country, and through its cooperation with us, some hundreds of competent speakers, both physicians and laymen, will be available to address open meetings of Masonic bodies in every state, to throw into thousands of American Masonic homes "more light" upon the subject of the prevention of tuberculosis and the relief and hospitalization of our sick brethren. In pursuance of this effort to organize and carry through a great national campaign of education among American Freemasons, the following letter has been addressed to all Grand Masters in this country:

"This Association has succeeded in securing the cooperation of the National Tuberculosis Association in a plan to carry out a part of the work for which we were chartered by the Grand Lodge of New Mexico, viz:

"'To disseminate among the Freemasons of America, and their families and others, scientific knowledge and useful information as to the causes and methods of treatment for the prevention, relief and cure of tuberculosis;'

"The National Tuberculosis Association has for more than twenty years led the organized effort against tuberculosis in the United States and has aided in the organization of similar work in other countries. As a direct result of its work of popular education, of securing public health legislation, and its national campaign for hospitalization of consumptives, the death-rate from tuberculosis in the United States has been reduced more than one-half, representing the saving of more than 100,000 lives, annually. The work of the Association has been financed by the sale of Christmas Seals.

"The National Tuberculosis Association has affiliated state and local societies in every state, and through them can furnish speakers, physicians and laymen, thoroughly competent to present the subject of tuberculosis, its prevention and cure, to popular audiences in an instructive and entertaining manner.

In many states and cities these lectures may be illustrated with stereopticon and motion pictures. In many instances, Masonic physicians, who are active members of tuberculosis societies, will be available as speakers. Printed matter of various kinds, oft the subject may also be distributed to audiences at the conclusion of meetings.

"We ask your cooperation, and the cooperation of your Grand Lodge and constituent lodges, in which we expect will develop into a great national educational campaign among American Freemasons and their families. By bringing 'more light' on the subject of tuberculosis and its prevention into Masonic homes we may be able to save some from contracting this dread disease and we may be able to guide those now afflicted into ways that may lead to recovery. We may also enlist many new recruits in the organized fight against tuberculosis and in turn secure the help of tuberculosis societies and workers for our afflicted brethren.

"We respectfully ask that you communicate with all constituent lodges in your Grand Jurisdiction, requesting them to hold an open meeting for members, families and friends, and to arrange with their state or local tuberculosis society to send a speaker to discuss 'Masonry's Campaign Against Tuberculosis.'

"The National Tuberculosis Association is asking its affiliated state and local Associations to get in touch with you and your constituent lodges. If, for any reason, you should wish to communicate directly with the National Tuberculosis Association, they may be addressed at 370 Seventh Avenue, New York City, New York. They can furnish you with lists of their local Associations in your jurisdiction."

THE COST OF TUBERCULOSIS

At our request the National Tuberculosis Association has prepared a new estimate of the mortality and morbidity among the 3,250,000 Masons, and the 1,250,000 women members of the Order of the Eastern Star.

Tuberculosis is an enemy of the American home. It is no respecter of persons. Accurate estimates are not available as to the number of members of Masonic families lost to us every year from this one cause. The figures quoted below furnish some idea of the aggregate of this great annual toll of death and suffering,. and for that reason should be of interest to all who realize the gravity of the situation and the importance of prompt relief measures.

The National Tuberculosis Association prepared an estimate on Tuberculosis Mortality and Morbidity among Freemasons and female members of the Eastern Star in 1921 and again in 1924. At your request, we now submit an estimate for the year 1925, based on a Masonic population of 3,250,000 and upon a membership of 1,250,000 women in the Order of the Eastern Star.

The Death Registration Area (exclusive of the Territory of Hawaii) in 1924 comprised 39 states, the District of Columbia and 18 cities in non-registration states, with a total estimated population on July 1, 1924, of 99,034,494, or 88.4 per cent of the estimated total population of the United States.

The Tuberculosis death rate (all forms) in the Registration Area for 1924 was 90.6. The death rate for males over twenty years of age in 1924 would approximate 132.6 per 100,000 living. Therefore the number of deaths from Tuberculosis among 3,250,000 Freemasons, or any similar number of men would approximate 4,309 during the year 1925.

The Tuberculosis death rate (all forms) in the Registration Area for 1924 was 90.6. The death rate for females over twenty years of age in 1924 would approximate 115.0 per 100,000 living women. Therefore the number of deaths from Tuberculosis among 1,250,000 women members of the Order of the Easter Star, or any similar number of women, would approximate 1437 during the year 1925.

The Framingham Demonstration showed a probability of 9 active living cases to every death. This means that if 4309 Freemasons and 1437 Eastern Stars died during the year 1925 there are approximately 51,714 living active cases, needing treatment in Masonic families in the United States. As there is no way of determining the entire number of members of Masons' families in the country there is no way of estimating the total number of deaths and cases of Tuberculosis among American Freemasons and the members of their families.

While these estimates may appear startling to anyone who has not studied this subject, by comparison with the death rate of twenty years ago and succeeding years they are moderate. In 1904 the death rate for the general population was 200 per 100,000 living, over twice the present death rate. The reduction in the death rate means a saving of 120,000 lives every year, and is the best possible proof that Tuberculosis is a preventable disease.

Hospitalization of consumptive fathers and mothers may save their children from infection which often results in Tuberculosis of the bones, causing "hunch-back" and shortened limbs.

Tuberculosis cuts off two and a half years of life from the complete expectation of every individual under present mortality conditions. If such individual were to add only $100 to the community wealth every year, Tuberculosis would cost the community $250 per person. Among the 3,250,000 Freemasons and the 1,250,000 Eastern Stars in the United States this loss is $1,125,000,000.

It has been estimated that a tuberculous person is under care for an average of two and one-third years. Probably for at least one year he is unable to earn. Considering all occupations, we can place the average annual earnings of a person at $1,000. Among the 51,714 Masonic tuberculous cases, $51,714,000 were thus lost through sickness.

BALANCE OF COST OF CARE AGAINST LOSS

The usual length of stay in a sanatorium is about six months. The cost of such sanatorium care is about $500. While it is not possible, nor perhaps necessary, to give each patient six months' sanatorium treatment, the cost of caring for tuberculous patients must be met, whether in a sanatorium or not. If all of the 51,714 Masonic cases could receive either sanatorium care or other adequate treatment, which would cost at least as much, about $25,857,000 would be the estimated cost of caring for these Masonic tuberculous.

These estimates of the cost of Tuberculosis to the American Masonic Fraternity, namely, $1,125,000,000 due to loss of life from Tuberculosis, $51,714,000 lost in wages, and $25,857,000 for the expense of caring for Masonic sick, total approximately $1,202,571,000.

The saving of lives through sanatorium care is worth yearly many millions of dollars to the country. Dr. Louis I. Dublin has shown that mortality from Tuberculosis is lessened by at least 8,000 deaths annually because 6f cures effected in sanatoria throughout the country. Since the cost of keeping a patient in a sanatorium for six

months is estimated at $500, the cost of saving 6,000 lives yearly amounts to $3,000,000.

If, as Irving Fisher says, the economic value of a life cut off by Tuberculosis, including its future capitalized earning power, is $8,000, the country is enriched yearly to the extent of $48,000,000 by this saving of life. This is more than a hundred per cent return on the $45,000,000 spent yearly in the maintenance of sanatoria in the United States. The saving of 4309 Masonic lives each year would be worth $45,968,000 in dollars and cents and no one can estimate the value to America of Masonic fathers, mothers and homes that may be saved by united action for relief and hospitalization of tuberculous Freemasons.

Fraternally,

National Tuberculosis Association.

The National Tuberculosis Association has also prepared an "Outline of an Address to American Freemasons, Their Families and Friends," for use in this educational campaign, which will be used and elaborated upon by the speakers of that Association in meetings addressed by them, and in many places the lectures will be illustrated by stereopticon and moving pictures.

To bring home to our brethren the reason why Masons and Masonry should be interested, the National Masonic Tuberculosis Sanatoria Association has prepared the following statement, which will be presented to these open meetings at the conclusion of the address or lecture by the National Tuberculosis Association's speaker:

WHY MASONS ARE INTERESTED IN THE CAMPAIGN AGAINST TUBERCULOSIS

Masonry's interest in the great national campaign against Tuberculosis lies in the fact that, according to estimates prepared by the National Tuberculosis Association early in 1926, there were approximately 4,309 deaths of Masons from tuberculosis in the United States during the year 1925 and about 1,437 deaths of women members of the Order of the Eastern Star during the same year from the same cause. How many other wives, mothers, sisters and children of Masons also died last year from tuberculosis it is impossible to estimate.

According to estimates prepared by the same authority, the National Tuberculosis Association, there are about nine living cases to every annual death from tuberculosis, in any community or any group of people. Applying this estimate to the Fraternity in the United States, this would mean that there are now living approximately 38,781 American Freemasons suffering from tuberculosis and about 12,933 women members of the Eastern Star afflicted with this dread disease. How many other members of Masonic families are also victims of the Great White Plague it is impossible to estimate.

MASONRY'S ECONOMIC LOSS

The National Tuberculosis Association also estimates that the cost of caring for these sick Masons and Eastern Stars, who died last year of tuberculosis, totaled $25,857,000, and that the loss in wages due to sickness and death was not less than $51,714,000. No one can figure the great total loss to Masonic families due to the untimely death of fathers and mothers from tuberculosis. The cost of raising and educating the children must be borne by some one. The difference in the love and care given children by their parents and that given by relatives, friends or institutions can never be figured in dollars and cents.

The foregoing figures will give some idea of the magnitude of the problem confronting American Freemasonry today, in the treatment and care of the men and women who have a claim upon the Fraternity in their misfortune. And greater than this is the necessity for work to prevent this disaster falling upon additional members of the Fraternity and their families.

A COMMON CAUSE AGAINST A COMMON FOE

Blue Lodge Masonry, so-called, is organized by states into Grand Lodges. There is no national Masonic body to govern the Craft. There are 49 Grand Jurisdictions, one for each state and one for the District of Columbia. Therefore it has been difficult in the past to secure unity of action in a common cause for a common friend or against a common foe. If American Freemasonry ever unites upon a national program it will be for some great work of charity and benevolence such as this national Masonic Campaign for the relief and hospitalization of Masonic consumptives and the prevention of tuberculosis in American Masonic homes.

There are some few Grand Jurisdictions in this country, large in numbers and financially strong, which have a high death rate and a large number of living cases of tuberculosis, who might be justified in establishing their own state Masonic Tuberculosis Sanatorium. But with most Grand Jurisdictions the burden would be too heavy for them to bear. In this work the great and wealthy families of Masonry should join with the smaller state groups for the greater good of Freemasonry as a national entity.

WHY SOUTHWESTERN MASONRY HAS INITIATED THIS CAMPAIGN

The poison of tuberculosis permeates the whole of our national body, just as in time it affects the whole of the physical body. There is no state or city free from the ravages of the dread destroyer. But as poison, or pus, comes to a head in the physical body making a "sore spot" so is there a "sore spot" in the Southwestern United States where the national problem of tuberculosis comes to a "head" because of the migration to that part of the country of many thousands of consumptives who go there seeking climatic cure or arrest of their disease.

This climatic health belt covers a great triangle, a familiar symbol in Masonry. If you will draw a line on the map from San Antonio, Texas, to Denver, Colorado, 815 miles, thence to Los Angeles, California, 850 miles and back to San Antonio, 1220 miles, you will enclose within this triangle 350,000 square miles of mountains and desert, with some fertile, irrigated and cultivated valleys, small in area as compared with the whole triangle. Within this territory lived 3,000,000 people when the 1920 Census was taken and some ten or more years ago the National Tuberculosis Association estimated that 10 per cent of the population of the Southwest was tuberculous. The United States Public Health Service later declared this estimate to be conservative.

PUBLICITY HAS NOT DECREASED MIGRATION

In 1920 and again in 1925 the National Tuberculosis Association made an investigation of the problem resulting from large numbers of sick and indigent migrating to the Southwest and concluded that this migration was increasing in spite of their national campaign of publicity warning the sick against leaving home without adequate funds. Publicity was given to the fact that there were no free hospitals and few charity agencies, and that light work was difficult to find and that the consumptive was far better off in his home town where he had friends or at least a legitimate claim upon public charity.

In six cities alone the National Tuberculosis Association found 7,319 indigent sick who had asked for help and who were accompanied by 9,315 other members of their families of whom 5.437 or 57 per cent were children under 16. These children living in squalid quarters, under-nourished, and in close contact with consumptive parents were all in grave danger of infection. This unhappy group, totaling 16,634 individuals, strangers in a strange land, were in deep distress, as is evidenced by the fact that 16 per cent applied for help within one week after arrival; 33 per cent within one month; and 50 per cent within three months and 90 per cent within a year.

How many additional thousands of men, women and children there are, in the same tragic condition, no one can estimate. The total number of sick for the whole of the United States is probably one million with possibly another million of dependents.

That there are many Masons among these sick is shown by the experience of Masonic Relief Bureaus and Masonic Lodges of Southwestern cities and towns. Records of many pitiful cases have been found. Southwestern Lodges are unable to give adequate financial help to them and few home lodges or even Grand Lodges can spend the thousand or two dollars necessary to carry the sick brother for the year or two of hospital care required to secure arrest of the disease. Consequently many die for lack of that small amount of money and in some cases the Craft spends more for care and education of their orphaned children than it would have cost to save the father.

NEW MEXICO GRAND LODGE CREATES RELIEF AGENCY

The Grand Lodges of Texas, Arizona and New Mexico and the Masonic Service Association investigated this problem and the Southern Jurisdiction of the Scottish Rite and other Masonic bodies gave it consideration. Reports were made and the urgent need for action was pointed out but nothing done until on Nov. 9, 1925, the M. W. Grand Lodge of New Mexico organized and secured a charter from the state for the National Masonic Tuberculosis Sanatoria Association, with the following purposes:

"To act as an agency, or trustee, to receive and administer funds contributed, or acquired for the relief of Freemasons, and members of their families, suffering from tuberculosis; to secure hospitalization for the sick; to render service of any kind according to the need and the ability of the corporation; to acquire, erect, establish, maintain and operate Sanatoria, Hospitals and other institutions; to do and perform such other and further acts as may be calculated to aid in the prevention, treatment or cure of tuberculosis among Masons or their families."

The plan of organization provides for one member of the governing Board from each Grand Jurisdiction and for membership on the Board of Representatives of the National Scottish Rite and York Rite bodies and for the Mystic Shrine and Eastern Star. Thus the Association is national in scope and not sectional or local.

MASONIC SERVICE ASSOCIATION ENDORSES

The Masonic Service Association at its 1925 meeting in Chicago, endorsed the Sanatoria Association and its purposes and pledged active aid and financial support. Similar pledges have been made by other Masonic bodies.

MASONIC PRESS SUPPORTS MOVEMENT

The National Masonic Research Society has rendered splendid service during the past few years in giving publicity and editorial support to this movement through the columns of THE BUILDER, the official publication of the Society. The Masonic press throughout the country are supporting this movement and placing the facts as to the need and the effort to meet it before the rank and file of Freemasonry.

$1.00 A YEAR WILL PROVIDE RELIEF

The Grand Lodge of New Mexico has levied an annual per capita tax of $1.00 upon New Mexico Freemasonry, and it is hoped that this example will be followed by all American Grand Jurisdictions. This would in the course of time provide a fund sufficient to build one or more hospitals and maintain them. While these institutions will be primarily for Masons, no doubt provision will also have to be made for the wives and children, when sufficient funds are available for this additional relief work.

HOSPITALS LOCATED WHERE NEEDED

The location of the hospital, or hospitals, will be determined by the National Board of Governors of the Masonic Sanatoria Association, and these institutions will undoubtedly be placed where the need is greatest and where they can render the greatest service to the brethren of the country as a whole. In time, perhaps, there may be a chain of such institutions, similar to the Shrine Hospitals for Crippled Children, so located as to be easily available from any and all parts of the country.

COMBINATION OF INSURANCE AND PHILANTHROPY

An average contribution of $1 a year will, in a sense, insure a Freemason and his family against tuberculosis and provide hospital care for them if they are so unfortunate as to contract this disease. If they never need such help it will be a great source of pride and gratification to them as members of the great Masonic family to know that they are helping to care for Masonic brethren who through no fault of their own are "down and out." They will have a part in restoring these brethren to wives and children and will also help to save the Fraternity the cost of providing for the families of the sick, who have in the past often remained a charge upon Masonic charity for years.

HOSPITALIZATION OF FATHERS SAVES THE CHILDREN

And finally, brethren, by placing Consumptive fathers and mothers in hospitals, you will save the children from infection with tuberculosis. In children this disease often attacks the bones, causing the awful deformity, commonly known as "hunchback", or it shortens the leg, making the sufferer a cripple for life. The pain and suffering extends over a period of years and in many cases is only ended when these little ones die of tuberculosis of the lungs. We can save them by caring for their parents and also reduce the number of consumptives who will die in the next generation. Tuberculosis claims an endless chain of victims and when you hospitalize one you save an indefinite number of people from infection.

RESPONSIBILITY RESTS UPON YOU

Will Freemasonry heed this call for service to God, to country and to humanity? You can answer for yourself and for your lodge. If you and your lodge will do its part the rest of the Masonic family can be trusted to share their part of the burden. Every lodge if it so desires can vote an annual per capita tax of $1 or more upon its membership and the total sum for the whole country will mean life and hope for thousands of sick brethren who are now holding up their hands in a last despairing appeal to you for aid.

If only the members of the Masonic Order, so strong .in point of numbers, so potentially wealthy, can be made to realize what these facts really mean there will 'be no question as to the result. The machinery is ready, the emergency urgent, shall we ask in vain?

NOTE

Further information about the work and purposes of the National Masonic Tuberculosis Sanatoria Association may be secured by addressing Francis E. Lester, P. G. M., Executive Secretary, Las Cruces, New Mexico. Contributions for the work of the Association may be sent to Alpheus A. Keen (Grand Secretary of the M. W. Grand Lodge of New Mexico), Secretary of the Sanatoria Association, Masonic Temple, Albuquerque, New Mexico.

----o----

The Craft in the 18th Century The "Moderns," 1717, and the " Antients," 1751

BY BRO. ARTHUR HEIRON, England

AS most readers of The Builder are aware, Bro. Heiron is the author of Ancient Freemasonry and the Old Dundee Lodge, No. 18 [1722-1920], a most interesting account of lodge life two hundred years ago. They will also recall his articles in The Builder for 1923 under the title "Was Dr. Johnson a Mason?"

The present paper was read before the Manchester Association for Masonic Research in May, 1924, and in view of the very valuable information collected therein The Builder has obtained Bro. Heiron's permission to reproduce it for the benefit of American students.

IT is common knowledge that prior to 1813 the Craft had for many years been divided into two great sections--the Moderns and the Antients--and for the benefit of those brethren who have had no opportunity to study the matter on their own account, the following rough epitome by way of general information is given.

In 1716 four old Lodges in London--the author of Multa Paucis (an anonymous work of about 1764) gives the number as six--"finding themselves neglected by Sir Christopher Wren"--with the assistance "of some old Brothers"--met together at the Apple-Tree Tavern in Charles Street, Covent Garden, and "constituted themselves a Grand Lodge pro Tempore in Due Form"; and on "St. John Baptist's Day, A.D. 1717, the Assembly and Feast of the Free and Accepted Masons was held at the Goose and Gridiron Ale-house in St. Paul's Church-Yard."

In this humble fashion--without show or pretense-in a room at a Tavern about 22 feet long by 16 feet wide --the First Grand Lodge of the world was--according to the account given by Dr. Anderson in his "New Book of Constitutions" [1738]--thus formally "Constituted." Whilst it is now recognized that Dr. Anderson's 'Story of the Craft'--based on mythical tales and legendary traditions--is quite untrustworthy, yet

his version of the actual origin of Grand Lodge deserves some credence, for--after all--it is the only one available for our consideration.

Anderson was a Doctor of Divinity, a Presbyterian minister, a "dissenting teacher," a man of good standing and character. In 1738 he assures us that having-in 1721--been ordered [by Grand Lodge] to digest the old Gothic Constitutions in a new and better method, . . . "Montagu, Grand Master, at the desire of the Lodge, appointed fourteen learned Brothers to examine Brother Anderson's Manuscript and to make report," . . . which "said Committee of 14" . . . reported [in 1722] that they had perused same "and after some Amendments had approv'd of it: Upon which the Lodge desir'd the Grand Master to order it to be printed." The above refers to his First Book of Constitutions of 1723.--The following extracts from the actual minutes of Grand Lodge relate to his 1738 edition.

1735, Feb. 24. Dr. Anderson reported to Grand Lodge "that he had spent some Thoughts upon some Alterations and Additions" to his First Edition of 1723--then "all sold off"--and G. L. "appointed a Committee to revise and compare the same &c."

1738, Jan. 25. "Bro. Anderson informed the [Grand] Lodge that he had sometime since Prepared a New Edition of the Book of Constitutions with several Additions and Amendmts which having been perused & (after some alterations made therein) Approved off by several Grand Officers was now ready for the Press and he therefore desired the Grand Master's Commands & the approbation of this Lodge for printing the same, which request was granted him."

His work having been thus checked and revised by his colleagues and contemporaries and approved by Grand Lodge, each student must now therefore form his own conclusions as to the credibility or otherwise that should be given to Dr. Anderson's statements relating to the above mentioned meetings of "the four old Lodges" in 1716 and 1717.

The members of this Grand Lodge of 1717 before long--for reasons hereinafter mentioned--became known as the 'Moderns,' whilst their subsequent rivals --who described themselves as the 'Antients' did not constitute their Grand Lodge before 1753 (although they first assembled as a Grand Committee in 1751); thus in point of time the 'Moderns' were as a body, thirty-four years older than the 'Antients,' it is therefore quite clear that both these titles are-colloquially speaking--misnomers. It is not very easy to explain in detail the exact reasons for the founding of this opposition Grand Lodge but some of the contributory causes appear to be as follows:

'OPERATIVE MASONS'

Prior to the formation of Grand Lodge in 1717, most of the Lodges were of humble rank, having as members many men of the working classes--including of course real 'Operative' Masons, although there were also some 'Speculatives' in their midst--for in those early days a Lodge almost invariably met at a Tavern or Inn, and was very much like a benefit society, members who were ill or in distress coming 'On the Box' for small payments in cash--pecuniary 'Relief' to brethren in need being then a constant feature. It was also quite usual for members not only to attend at the funeral of a deceased brother, but also to pay for the cost of interment when need required. This presence of the 'Operatives' in Lodges is made manifest from the fact that Grand Lodge in 1722 selected as their Grand Wardens, two working men, viz.:--'Mr. Joshua Timson,' a Blacksmith, and 'Mr. William Hawkins,' a 'Mason,' whilst the following mechanics were also appointed Grand Wardens, viz.:-'Jacob Lamball,' a 'Carpenter' in 1717; 'John Cordwell,' a 'City Carpenter' and 'Thomas Morrice," a 'Stone Cutter' in 1718; and 'Thomas Hobby,' also a 'Stone Cutter' in 1720.

The first Grand Master who was installed in 1717-one Anthony Sayer--was also apparently a man of limited means, for later in life he became Tyler to at least four lodges, and on two occasions applied to Grand Lodge for relief, in 1730 when 15 pounds were voted to him also 2.2.0 in 1741 from the 'General Charity,' whilst he also received assistance from various private Lodges. Bro. J. Walter Hobbs, L.R., in an exhaustive and valued paper read in 1924 before the Quatuor Coronati Lodge (entitled "Mr. Anthony Sayer") attempts to prove that Sayer was not only a "Gentleman" but also a person of some social standing--who might later on have lost

his fortune in the "South Sea Bubble"; he however frankly admits that the evidence is not conclusive.

"NOBLEMEN AND GENTLEMEN" [1723]

Before long however a higher status was ruling amongst the so-called 'Moderns,' for Dr. Anderson in his Constitutions of the Freemasons [1723] tells us that "several Noblemen and Gentlemen of the best Rank with Clergymen and learned Scholars of most Professions and Denominations . . . frankly joined and submitted to take the Charges, and to wear the Badges of a Free and Accepted Mason, under our present worthy Grand Master, the most noble Prince, John, Duke of Montagu."

In 1738 Anderson expatiates further by stating "Now Masonry flourished in Harmony, Reputation, and Numbers, many Noblemen and Gentlemen of the first Rank desir'd to be admitted to the Fraternity, besides other Learned Men, Merchants, Clergymen and Tradesmen who found a Lodge to be a safe and pleasant Relaxation from Intense Study or the Hurry of Business, without Politicks or Party."

"UNATTACHED LODGES"

Human nature in 1724 was very like what we find it today and it is not only possible but quite probable that many of the "Operatives" and humbler members of a Lodge felt rather jealous of these richer men and their influence and desire for new methods of working. So glowing out of harmony with this changed condition of affairs they gradually left their Mother Lodges to form others more congenial to themselves. Some would also join Unattached or Independent Lodges which went by the name of St. John's Masons--St. John being the Patron Saint of the Craft--for we find that many visitors to the old Lodges often signed the attendance book or were entered by the Secretary as St. John's Men--they paying generally an extra visiting fee.

"IRISH MASONS"

Now from (a) these groups of poor Masons--discontented with the advent into the Craft of these so called "Noblemen and Gentlemen," also (b) from those brethren who objected to any alteration being made in their ancient Ritual, but more especially (c) from a band of Irish Freemasons who had settled in London -mostly in poor circumstances--came into being a new organization that in 1751 first worked by means of a Grand Committee, and in 1753 blossomed out into a new Grand Lodge whose members soon described themselves as Antient Masons holding out that they alone deserved that title because they practiced Masonry according to the 'Old Constitutions.' The late Bro. Henry Sadler, Librarian to Grand Lodge in his Masonic Facts and Fictions [1887] confirms the statement that the early members of the Lodges of the 'Antients' consisted mostly of Irish Masons, who were chiefly of the working class type. It is therefore obvious that speaking generally--the personnel of the Modern Lodges, was on a higher grade than that of the Antients. Quite apart, however, from the different social status of these brethren there were other important reasons which helped to cause a division of the Craft into two bodies.

ANDERSON'S FIRST CHARGE [1723]

The Old Charges make it clear that prior to 1717 the Craft had definitely accepted the Christian Faith as its first and abiding Land Mark; the constant and repeated 'Invocations to the Trinity' prove this to a certainty.--Perhaps in order to make 'Masonry Universal,' thereby allowing Jews to enter the Order-Anderson's 'First Charge' in his Constitutions of 1723 stated that a Mason, was "now" only required to be of that religion "in which all men agree, leaving their particular opinions to themselves; that is to be good Men and true, etc." [This subject has been most ably elucidated and explained by Bro. J. E. Shum Tuckett in a paper read before this Society in 1922.] This serious alteration in our creed [as Bro. Vibert tells us in his excellent Story of the Craft] virtually deChristianized the tenets of Freemasonry, thereby making the Craft eligible to a professor of any faith-provided always that the candidate recognized the existence of a Supreme Being. It is clear that this startling innovation became a serious stumbling block to many of the old fashioned Operatives who had been accustomed to hear read in open Lodge the 'Old Charges,' constantly reminding them that the first and chief duty of a Mason was to be a True Man to God

and the Holy Church. These men had also lived in the days when a regular and punctual attendance at their parish church was not only a duty, but an absentee--without valid excuse-became liable to fines or other penalties. In 1552 it was enacted by 5 & 6 Edward 6, c. 1., that if anyone without lawful or reasonable excuse absented himself from public worship (i.e., at the Parish Church) he became liable "on pain of punishment by the censures of the Church." This Act--though now obsolete -is still on the Statute Book, but was repealed --about 1846--as regards 'Dissenters.'

PRICHARD'S 'MASONRY DISSECTED' [1730]

It is also obvious that the authority of the Grand Lodge of 1717 was not recognized universally. Certain old Lodges retained a position of independence and refused to accept what they considered was a new Constitution--keeping to certain ancient customs peculiar to themselves--and certain societies also arose professing to be Masons, but often merely using the name of the Craft as a cloak for political or even less worthy purposes. Enemies were also at work, various exposures of the Ritual being printed, purporting to tell the outside world the real secrets of the Craft--the most important being Masonry Dissected, written by one Samuel Prichard, described as "late member of a Constituted Lodge," which first appeared in 1730.

At length in the same year [viz., 1730], in order to meet these various difficulties and with a laudable desire to prevent 'cowans' and 'impostors' being 'Made Masons,' the Grand Lodge of 1717 allowed--or perhaps even advised--the Lodges under its jurisdiction to make certain variations in the Ritual. The following extracts from the Grand Lodge minutes of 1730 and 1739 refer to this matter:--

1730, Aug. 28. Dr. Desaguliers "recommended several things to the consideration of the Grand Lodge" . . . "for preventing any false Brethren being admitted into regular Lodges and such as call themselves Honorary Masons." "The D.G.M. Nathaniel Blakerby proposed several Rules to the Grand Lodge to be observed in their respective Lodges for their Security against all open and Secret Enemies to the Craft."

1730, Dec. 15. In order "to prevent the Lodges being imposed upon by false Brethren or Impostors," a member had to vouch for a visiting Brother "and the Member's name had to be entered against the Visitor's name in the Lodge Book."

1739, June 30. "The Complaint referred to by the last Committee of Charity concerning the irregular making of Masons was taken into Consideration."

1739, Dec. 12. "Ordered that the Laws be strictly put in Execution against all such Brethren as shall for the future countenance, connive or assist at any such irregular Makings."

It is generally believed that the principal changes effected by the Moderns were that they:--

1 Transposed the Word s in the first and second Degrees.

2 Gave up the use of Deacons, or at any rate did not appoint them.

3 Omitted the Ceremony of Installation; (and later on)

4 Did not officially perform or even recognise the rite of Holy Royal Arch--said to be the completion or perfection of the third Degree.

5 Possibly also changed the steps, and generally curtailed the Ceremonies, relying chiefly on teaching the tenets of the Craft by means of Masonic Lectures, at least in certain old Modern Lodges the latter were always the chief and most essential feature of the work.

Unfortunately hostility soon arose between the Moderns and the Antients and increased as time went on, and for about seventy years they opposed each other bitterly. The dissenting and dissatisfied Lodges-which according to Sadler gradually became known as Irish. Lodges--insisted on retaining the established Ritual in all its

details and soon began openly to state that those who had thus varied the ancient forms and ceremonies were scarcely worthy to be regarded as Masons. and so they dubbed them Modern Masons and claimed for themselves the title of Antient Masons, meaning thereby that they--and they alone--practiced Masonry according to the proper rites.

MODERNS AND ANTIENTS RE-MADE

To such an extent did this spirit prevail that if a Modern desired to visit an Antient Lodge, he had first to be Re-Made so as to become an Antient; similarly the Moderns were quite as strict on their part and would not allow an Antient to visit their Lodge unless he were first Re-Made so as to become a Modern.

Now, although the motive of the Moderns in thus varying the Ritual was perfectly honest and sincere-their desire merely being to prevent irregular Masons being made--yet in time they saw the error of their ways and practically admitted that their rivals--the Antients--had acted more wisely in retaining the Ritual in its fuller and original form.

REVERSION TO THE ANCIENT LAND MARKS [1809]

This is made clear from the fact that in 1809 the Grand Lodge of the Moderns officially passed the following resolution, viz.:--

"That the Grand Lodge do agree in opinion with the Committee of Charity that it is not necessary any longer to continue in force those Measures which were resorted to in or about the year 1739 respecting Irregular Masons, and therefore enjoin the Several Lodges to Revert to the Ancient Land Marks of the Society." (1)

This clear and important admission on the part of the Moderns that they had omitted to practice certain of the 'Land Marks' was the first serious step taken towards reconciliation. The next naturally was to try and discover what the true 'Land Marks' were and for this purpose a Lodge was formed for the express purpose of "Ascertaining and Promulgating the Ancient Land Marks of the Society," which became known a "The Lodge of Promulgation" [1809-11]. The result of their labors proving quite satisfactory, the Lodge of Reconciliation was then formed in 1813 which definitely agreed in 1816 upon a Ritual satisfactory to both sides.

THE "UNITED GRAND LODGE" [1813]

All difficulties being now removed, after much discussion and certain mutual concessions--of which it is only fair to state that the most important were mad by the Moderns--a "Glorious Union" of these two sections of the Craft was effected, and on the 27th December, 1813, both Moderns and Antients ceased to exit and there arose instead The United Grand Lodge of Antient Freemasons of England, the Duke of Sussex being elected and enthroned as the first Grand Master. (2)

After this somewhat rambling--and admitted quite incomplete-version of the origin of the Modern and Antients, let us turn our attention to the real purpose of this paper, viz.:--to discuss and inquire into the reasons why the Antients so persistently and continuously--from 1764 to say 1809-vilified an ridiculed the ceremonies and ritual of the Craft a practised by their opponents.

THE MODERNS

In the 2nd Edition (published in 1764) of Ahiman Rezon--which was the official text book of the Antient for half a century,--Bro. Laurence Dermott, the Grand Secretary of that section of the Craft, indulged in some rather severe criticisms when discussing certain items of the Ritual as practiced by the Moderns, and by way of an awful example (to prove some of his stories) actually singled out and especially referred to--though not by name--my own Mother Lodge, the Dunde Lodge, No. 9, at Wapping,

London, E., now known as the Old Dundee Lodge, No. 18. It perhaps, therefor is not very unreasonable that the present writer--who has for over thirty years been a member of that Lodge, and is now its second oldest Past Master--should endeavor in a very humble way to investigate such allegations and put in some sort of defense to Dermott's charges, although as these were made 160 years ago, he fully realizes that the case is quite statute barred and the matter now but ancient history. This article is, however, written in the hope that other members of the Craft may derive some useful information on these interesting subjects that were evidently often discussed in the Society of the Antients. We shall commence by first making a few enquiries as to the author of these stories.

LAURENCE DERMOTT [1720--1791]

Dermott was an Irishman, born in 1720; he was made a Mason in Ireland in 1740 and working his way through the various offices was installed as W. M. of Lodge No. 26, in Dublin on 24th June, 1746. Leaving Ireland he came to London about 1747 and for some time was a comparatively poor man, for he told his own Grand Lodge on the 13th July, 1753, that "he was obliged to work 12 hours in the day for the Master Painter who employed him," and that therefore he would have no leisure time for the future in which to deliver the Summonses which up to that date had been his practice. His occupation of a Journeyman Painter betokens a very moderate income, but later on we learn that he improved in social status and carried on the business of a Wine Merchant at King Street, Tower Hill, London, E. He was a man of fairly good education, and his firm and distinctive signature reveals to some extent the bold and determined character which he undoubtedly possessed. He informs us that originally he joined a Modern Lodge in London [in 1748 -unfortunately up to now its identity is unknown,-but he soon threw in his lot (heart and soul) with the Antients and became their chief protagonist and sponsor for over thirty years. In 1752 he was appointed Grand Secretary of that body and retained that exalted position until his resignation in 1770,--in the next year [1771] he was elevated to the rank of Deputy Grand Master, acting in that capacity until 1787 when increasing ill health caused his retirement; a few years later, viz., in June, 1791, he passed to the Grand Lodge above, having devoted forty-seven years of a very active life to the services of the Craft for which he always had a great affection and regard.

His life in London was almost entirely spent in the Eastern portion of the great metropolis, for he reside for some years in King Street, Tower Hill, E., and his will dated 5th June, 1770, commences thus "In the name of God, Amen. I, Laurence Dermott of the Parish of Saint Botolph, Aldgate in the County of Middlesex, Wine Merchant, etc., etc."; he later on removed to Mile End with his wife where he remained until his death in 1791. (3)

HIS ACQUAINTANCE WITH WAPPING

Dermott's residence in the East End of London would make him very familiar with the locality of Wapping--then the busy and active Port of London--where the Dundee Lodge had met from 1739.

This Lodge--one of the oldest Modern Lodges in the world, having been Constituted 1722-23--was allotted in 1753, the Number 9 on the Register of the Grand Lodge of England, which number it held right up to the Union in 1813, when in compliance with the compromise then arrived at with the Antients it had to surrender its old number and from 1814 became No. 18 which distinction it still holds in 1924.

(To be continued)

NOTES

(1) The Committee of Charity fulfilled in those days the duties of the present Board of General Purposes of the United Grand Lodge of England.

(2) This present article is written from the point of view of the Moderns, but it is only right to at once make the fullest admission as to the great debt the Moderns owe to the Antients for preserving intact--against great opposition--much of the old (and perhaps

original) working of the Masonic degree which otherwise might have been entirely lost.

(3) This information has been chiefly derived from an excellent pamphlet entitled Notes on Laurence Dermott, G.S., and His Work, written in 1884 by the late Bro. W. M. Bywater, who with Bro. Henry Sadler are the chief exponents of Bro. Dermott's Masonic career.

----o----

Do you ask what building this

That can show both pain and bliss,

That can be both dark and fair?

Lo, its name is character.

----o----

The Quaker General

By BRO. WILLIAM M. STUART

THE most noted of Washington's "Masonic Generals" was Nathaniel Greene, rated by Lord Cornwallis as dangerous as His Excellency. As the historian, C. T. Brady, observes:

"Indeed, we have come down to the Civil War to find his equal and even then the search must be made with some care. General Scott, for instance, who gained a much greater reputation in the war of 1812 and in the Mexican War, is not to be mentioned in the same breath with the Rhode Island blacksmith, either for ability or achievement; he does not compare with the plain man who so highly educated himself by his own unaided efforts, that, for relaxation in the midst of desperate campaigns, he read the Latin poets in the original by the light of the campfire, and annotated, for the use of the army, Vattel's famous treatise called Droit des Gens'!"

Here, surely, is a mark for the poor but ambitious youth to shoot at.

Washington and Greene were the only general officers who served continuously throughout the war from the siege of Boston to the end.

Although it is an undisputed fact that Greene was a Freemason, it has not been determined just when and where he was raised. Says R.W.Bro. S. Penrose Williams, Grand Secretary of the Grand Lodge of Rhode Island, in a letter dated Oct. 21, 1925:

In answer to your letter of the 19th instant, I beg to state that there is no record in the archives of the Grand Lodge of Rhode Island, so far as I have been able to learn, to show that General Nathaniel Greene was a member of any Lodge in Rhode Island.

"We have cards showing the membership of all our Lodges from 1749 to the present time, but General Greene's name is not among them. He was undoubtedly a Mason somewhere.

"The Grand Lodge of Rhode Island has a medal which it is claimed was the property of General Greene, given him by General Lafayette."

It is extremely probable that General Greene was made a Mason in one of the ten military lodges of the Continental Army. In fact, some Masonic writers have definitely claimed this. That he was a Mason there can be little doubt.

Nathaniel Greene was born of Quaker parents at Warwick, Rhode Island, in 1746, and was trained to follow the vocation of his father, a blacksmith. His schooling was very limited, but, possessing a thirst for knowledge, he started to collect a library, and while yet a mere child learned the Latin language. After all, education is more a frame of mind than anything else. The youthful Greene had the will to acquire knowledge and nothing could keep him from it. Military history was his forte; he studied the campaigns of all great captains, from Alexander to Frederick, the Prussian genius.

Shortly after becoming of age he was elected to the Legislature of his native colony. When the news of Lexington came he promptly resolved to take up arms. Shortly he was appointed to the command of a Rhode Island brigade. His scandalized church promptly kicked him out. However, at the instance of Washington, who had quickly perceived his worth, he was promoted by Congress to the command of a division in the Continental Army.

When Howe's force threatened New York Greene was placed in charge of the American troops on Long Island. Illness soon incapacitated him for a time and Bro. Israel Putnam succeeded to the command. The disastrous battle of Long Island followed. Had Greene been able to continue in command it is probable that the story of that conflict would have been far different. Although Putnam was a great partisan, he was no strategist. Greene was.

General Greene was one of the "Masonic Forlorn Hope" that led the march to Trenton on Christmas night, 1776. He participated in the battle of Princeton. At Brandywine, after the brigade of Bro. John Sullivan had been crushed at Birmingham Meeting-House, Greene brought his division on a run from a point four miles in the rear, covering the distance in the incredible time of forty minutes. Stationing his veterans in a narrow pass, he planted his artillery and repulsed charge after charge made by the enemy, holding the position until darkness fell, and effectually covering the retreat of

the army. He was active in the battle of Germantown, and at Monrnouth rendered good service. He was president of the military court that tried Major Andre.

On Dec. 3, 1780, following the fiasco of Gates at Camden, General Greene was appointed to the command of the Army of the South. Among his prominent officers were Colonel Henry Lee (Light Horse Harry), Daniel Morgan, Colonel William Washington, Colonel Otho Williams-all brother Masons.

The first great success won by the army under the command of Greene at this time was compassed by General Morgan at Cowpens, where a vastly superior pursuing force under Tarleton was practically annihilated.

Then followed the famous retreat across North Carolina with the pursuing army of Lord Cornwallis often in sight, but never quite near enough to attack. Swamps, muddy roads, swollen rivers, tangled forests, made difficult the retreat, but also retarded pursuit. Greene's barefoot men often marched thirty-five miles in a single day.

So far Greene had not felt himself strong enough to warrant risking a general engagement. But at length, while encamped on Troublesome Creek, near Guilford, North Carolina, he was reinforced by three brigades of militia from Virginia and North Carolina, together with 400 newly-recruited regulars. These reinforcements raised his army to a total of 4404, horse and foot. He had temporarily shaken off the pursuit of Cornwallis, but he was now emboldened to throw down the gage of battle and wait for his Lordship to take it up. He accordingly advanced to Guilford Court House and, on March 15, 1781, formed his army in three lines, as was his custom when forced to depend largely on militia. The militia of the Revolution constituted a very uncertain proposition at best, and at the worst incipient disaster.

Lord Cornwallis had but 2400 troops. They were, however, veterans to a man, and comprised some of the best regiments in the British service: Guards, Grenadiers, Highlanders, Hessians. Of Greene's total force, 2753 were raw militia. He had 1490

regular infantry and 161 regular cavalry; the latter being commanded by two most excellent officers--Colonels Harry Lee and William Washington. There were four pieces of artillery. Two-thirds of the regulars were recruits, too recently brought under discipline to be thoroughly dependable. Other than the First Maryland regiment, the dragoons, and the infantry of Lee's Legion, possibly 600 men in all, the Continentals were far from being veteran troops. It will therefore be seen that the advantage in personnel was with Lord Cornwallis.

Greene had the choosing of position; a fact of which he took full advantage. The North Carolina militia, posted at the edge of a forest, constituted the first line, which extended both sides of the Salisbury road. In the road were two pieces of artillery under Captain Singleton. The second line, composed of Virginia militia, was also located in the oak woods; while the third line--regulars-was near the courthouse in the open. Two guns were stationed at this point. Lee's Legion supported the first line. To make the attack the British must necessarily cross open fields in front of the North Carolina militia. So far the advantage was with Greene. If only the militia would stand and fight, the prospects were good for a victory. At any rate Greene had tired of retreating and purposed to do it no more, at least for the present. Cornwallis was equally desirous of battle. Up to this time it is doubtful whether either leader had properly estimated the ability of his opponent.

It was about noon when the army of Cornwallis was observed approaching along the Salisbury road, but as yet nearly a mile distant. The air was cool and invigorating; not a cloud was in the sky. The scarlet uniforms and burnished arms of the British regulars, glittering in the rays of the sun, afforded a sharp contrast with the dead appearance of the landscape. Not yet had the buds and grass started; the trees, devoid of foliage, stood silhouetted like somber skeletons against a background of lifeless turf.

In the van of the approaching force trotted the dragoons of the redoubtable Tarleton. The latter only that morning had been roughly handled in skirmish with Light Horse Harry's men; but ever ready for battle, he now led the way to renew the contest.

Crouching behind a fence running along the southern margin of the woods, the raw North Carolina militia nervously handled their flint-locks and noted with ill-concealed anxiety the steady approach of the foe. From their position in the road the two six-pounder guns of Captain Singleton leaped, vomited flame and smoke and rolled back a pace. Down where the British were defiling into the open fields some confusion ensued. Then came a swirl of plunging horses, flaying lashes and gesticulating drivers. Two of the enemy's gun were unlimbered and opened a return fire.

The British army deployed in three heavy columns and advanced straight toward the first line of Greene's force. In perfect time moved the bare legs of the fierce Highlanders; stolidly marched the Hessians; smartly came the picked men of the Guard. There was no cheering; but steadily, apparently as irresistible as the march of doom, they came.

A gruff command. The line halted. Heavy muskets came up in an ominous row. There came a dancing blaze, a burst of smoke, rolling away on the breeze a stunning roar. Then inflamed faces, behind a hedge of glittering bayonets, burst out of the battle haze.

It was too much for the raw North Carolina militia. From their line ripped out one scattering volley, then they fled, all unharmed, fled like rabbits before the baying of the hunter's dog. Through the forest they crashed, flinging from them in wild panic musket knapsack, canteen--anything and everything to lessen their burden and increase their speed. Greene's first line of defense had vanished like dew before the morning's sun.

But now Lee's Legion, fighters to a man, strove valiantly Shouting, the exultant foe pressed Lee's men back upon the second line. Here the militia from Virginia stood firm and a desperate contest resulted. Red coats spotted thickly the drab turf. Among the scattered oak trees the acrid powder spoke hung sluggishly near the ground. But eventually the right of the second line was crushed. The militiamen fell back on their left, finally to take refuge behind the regulars.

Colonel Webster with the 23rd and 33rd regiments now attacked the right of the shortened wing, while Leslie and Bose, leading the Highlanders and Hessians, rushed toward the left. O'Hara with the Grenadiers and the second battalion of the crack Guards supported the British left. Before this assault the remainder of Greene's second line gave way. Only the Continental regulars stood between the foe and disaster.

The battle now took on a character of the utmost ferocity. Webster pressed forward and attacked the famous First Maryland regiment, than which no better troops walked the earth. Greene rode behind this line and encouraged the men. The hardy veterans did not need it. Webster's men drew near, but now, before the steady and rapid volleys of the Marylanders, the advance was stopped. For a few fateful moment alternate volleys ripped and blazed from the opposing lines. Then Webster, after suffering terrible loss, fell back across a little ravine and upon an elevation sought to rally his shattered brigade.

Lieutenant-colonel Stuart led the first battalion of the Guards in an assault upon the Second Maryland regiment, unlike the first, mostly raw recruits. It did not bide the onset, but fled at once in panic, abandoning two field-pieces. Stuart pursued furiously, and once more a crisis in the battle was precipitated.

Colonel Gunby of the First Maryland, temporarily relieved from pressure by Webster's retreat, now called to his men and ordered a charge against Stuart's flank. This regiment had often tasted victory; it was highly disciplined, even though the uniforms of buff and blue were in tatters. In bayonet practice it had no peer on the continent. With a loud shout it sprang forward, delivered a heavy volley, and under cover of the smoke of the discharge, struck Colonel Stuart's battalion with a crash heard all over the field. And at the same moment Lieutenant-colonel Washington spurred into the ruck with his Continental dragoons.

The dead grass of the sloping field was trampled into the soil, now made soft by the blood of men. Through the eddying smoke flashed bayonet and saber. Cheers, groans

and screams mingled with the harsh grating of steel meeting steel. The co-ordination of the Maryland infantry and Washington's horsemen was perfect. The abandoned cannon were recovered. Stuart was slain, the Guards routed, great slaughter resulted. It is recorded that at this time one of Washington's troopers cut down in succession eleven of the fleeing enemy.

Pell-mell the Guards fled, discipline forgotten for the time. And ever at the heels of the demoralized Britons raced the lean infantry of Maryland and hacked the dragoons of Washington. The star of victory had suddenly shifted.

Cornwallis looked upon the rout of his men and realized that all was lost unless he adopted extreme measures. Extreme measures were what he did adopt, and those most promptly. So extreme were they that the recital makes one shudder. He drew up his artillery and ordered it to sweep with grapeshot his own retreating column and the pursuing Americans !

And so, while the ground fairly rocked under the rapid discharges of the British cannon, grapeshot whistled and whined among the struggling men, exacting impartially its toll from friend and foe. Right into the blaze of their own guns rushed the panic-stricken Guards in an effort to escape from their vengeful pursuers. The Americans fell back.

Greene had yet one regiment of Continental infantry which had been but slightly engaged. However, the defection of the militia and his own heavy loss had so weakened his army that he felt it unwise to abide the renewed attack that Cornwallis was now about to make. Hence, ordering Colonel Greene to cover the retreat with his Virginia regiment, the American commander abandoned the field to his foe and fell back to Troublesome Creek, ten miles in the rear. The retrograde movement was made in good order and Cornwallis did not think it prudent to pursue. Indeed, he could not, for he had lost about a quarter of his entire force.

In this fierce two-hour action the British lost over 600 men, killed and wounded, including many of the best officers. Greene's casualties were 400, besides nearly 900 militia missing. Considering the speed with which these men left the field, it seems likely that a majority of them had attained the sanctuary of their own firesides before the echo of the final volley had died away. Such was the battle of Guilford Court House, a fight so fell that men still speak of it when tales of valor are toward. Says the popular American historian, Brady:

"We have to look along the pages of history for a hundred years to find such fighting as the whole British army did on one side, and as the famous First Maryland did on the other, on that day, and we do not find it until we come to the old Thomas at Chicamauga."

Cornwallis claimed the victory because he spent the night on the field, amid the thousand bodies in scarlet and blue that marked the place of strife. The British army was so shattered that Greene was relieved of the danger of further pursuit. Cornwallis gave up the campaign and retired to the coast within four days after the battle. Greene pursued for a time, then turned and marched to South Carolina, where in due season he recovered that state for the patriot cause.

News of the battle of Guilford produced a sensation in the British Parliament. Fox declared that "Another such victory will ruin the British army." In fact it did remove Cornwallis as a factor in the campaign for the recovery of the Carolinas. Although bloody battles were to be fought, such as Hobkirk's Hill and Eutaw, Greene was never again called upon to hazard what he did at Guilford. By alternately fighting and maneuvering he worsted Lord Rawdon and Colonel Stuart and shut the British army in Charleston. Before the end came he had won back all that Gates lost at Camden--that and more. And he achieved for himself a name that will live as long as the story of the Republic.

----o----

The Roberts Constitutions of 1722

By BRO. J. HUGO TATSCH, Associate Editor, Iowa

CONSIDERABLE interest has been aroused by an article making the rounds of the Masonic press regarding a very rare Masonic book offered for sale in England for 1650 pounds, or $7600--the equivalent of the English figures at the time the story originated. The volume is The Old Constitution Belonging to the Ancient and Honorable Society of Free and Accepted Masons; credit is given to the Iowa Masonic Library for having the only other copy heretofore available.

As is generally known to Masonic students, the premier Book of Constitutions authorized by the Grand Lodge of England was the one brought out by the Rev. James Anderson, D.D., in 1723. Bro. Lionel Vibert of England, a Past Master of Quatuor Coronati Lodge of London, has written an introduction to the 1923 Quaritch reprint of the 1723 volume which is the most scholarly treatment of the subject in print. Bro. Vibert also wrote a shorter article on the same theme which appeared in THE BUILDER, August, 1923.

The Minutes of the Grand Lodge of England begin with the entry of June 24, 1723; we are therefore dependent upon The New Book of Constitutions for the historical account of what transpired in Grand Lodge between 1717 and 1723. We read therein, as of Sept. 28, 1721, that

His Grace's Worship and the Lodge finding fault with all the Copies of the Old Gothic Constitutions, order'd Brother James Anderson, A. M. to digest the same in a new and better method.

On Dec. 27, 1721, Montagu, Grand Master, appointed a committee of fourteen to examine Bro. Anderson's manuscript, who reported on March 25 following that they

had approved of it, after some amendments. According to Anderson's account in the 1738 volume of the Constitutions, the book was in print Jan. 17, 1723. So far as I know, there is no record anywhere indicating that the Roberts Constitutions of 1722 was authorized by the Grand Lodge of England. As its title page indicates (see illustration) it is "Taken from a Manuscript wrote about Five Hundred Years since," and doubtless the printer or the transcriber had access to one of the old manuscript charges of which ninety have been found up to the present time. (1) This document, now lost to the Craft, apparently escaped destruction in 1720, when

This Year, at some private Lodges, several very valuable Manuscripts (for they had nothing yet in Print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets, and Usages (particularly one writ by Mr. Nicholas Stone the Warden of Inigo Jones) were too hastily burnt by some scrupulous Brothers, that those Papers might not fall into strange Hands.

Ars Quatuor Coronatorum, Vol. 22, contains an able article by Sir Alfred Robbins, P.G.W., United Grand Lodge of England, on "The Earliest Years of English Organized Freemasonry," and in a subsequent reference to the same subject, entitled "A Newly Discovered Print of the 'Roberts MS.'," he points out that The Post Man and the Historical Account, etc., for July 31 Aug. 2, 1722 (No. 60015), contains a letter alluding to an old Masonic document, in which is reprinted the text of the Roberts Constitutions, practically verbatim, as we know it from the pamphlet version so extremely rare. R. W. Bro. Robbins states:

I am of the opinion that Roberts did not make his copy from the Post Man but that both prints were copies direct from the original MS., as in a few instances blanks in the newspaper are filled up in the pamphlet. It is very remarkable that all other copies of the Post Man, as well as of the Roberts' print should have so completely disappeared.

It has not been determined which of the two printed versions of 1722 had priority; one can only guess at the circumstances in connection with it. Anderson makes no mention of it; and venturing an opinion upon the indignation which Anderson

expressed in 1735, when one Smith of London "pyrated" the 1723 Anderson work, it may be that Anderson willfully ignored the Roberts pamphlet of 1722, and did not leave us any record of Grand Lodge mention, if there were any, of the Roberts work in 1722 and 1723. On the other hand --and it is a more charitable and fraternal supposition --it must be remembered that the Roberts pamphlet does not include the General Regulations first compiled by Grand Master George Payne in 1720, and approved by Grand Lodge on St. John the Baptist's Day, 1721, and for this reason it is rather unlikely that the pamphlet by Roberts was an official or authorized publication. The manuscript, as a whole, in fact, is in no way comparable to the compilation by Anderson, and would be as unsatisfactory for the regulation of a Grand Lodge as were all the other manuscript ("Gothic") constitutions then known. Why the Roberts pamphlet was printed at all is something difficult to conjecture; but I incline to the opinion that the original Post Man article, in which the Craft was maligned (together with other probable attacks of the day against Freemasonry), was responsible for the printed version of this old manuscript. This is borne out, I believe, in the following paragraph, appearing as a part of the introduction:

Nor is their Value lessen'd or abated at all by the Dust and Scandal rais'd by any men against them, or by the Freedom they have taken to banter and rally them. The Dirt thrown at them flyes back at those that cast it, and the Honour of the Society of Free-Masons remains entire. So that none of the Persons of Honour who have lately grac'd the Society with their Presence, have yet seem any reason to be asham'd of them, or to withdraw their Protection from them.

[Since the foregoing was written, Bro. N.W.J. Haydon of Toronto has called my attention to the Inaugural Address of W. Bro. Edward Conder, Jr., Worshipful Master of Quatuor Coronati Lodge, No 2076, for the year 1901. He says in part:

. . . We know that for the first few years after the foundation of Grand Lodge, there was absolutely nothing in print beyond slight notices of the existence of the Fraternity.

As the number of Lodges became augmented by the foundation of new ones, so did the increase of copies of the Old Constitutions become a necessity, consequently it is not surprising to find this demand supplied by printed copies. In 1722 a London printer issued an authorised edition with the following title page. (Here follows the text.)

This printed copy of the MS. Constitutions was quickly followed by the Constitutions of the Free-masons, &c., for the use of Lodges, drawn up by Dr. James Anderson, and published with the authority of Grand Lodge in 1723. (2)

Bro. Conder, in a footnote, says: "This first edition is extremely scarce, only one copy is known to exist, it is a faulty copy of Haileian MS., 1942." I gladly defer to such an eminent authority as Bro. Conder, but nevertheless will let my opinion stand regarding the publication of the Roberts Constitution as having been probably brought out in connection with the attacks the Fraternity.] (3)

The increasing popularity of the Craft, and its appearance in the public eye, would warrant a printer in believing that a pamphlet on the subject was readily salable. However, this may not have been true, for one is justified in believing that more than two copies would have otherwise survived the years. It may also be that the pamphlet came out so late in 1722 that it was overshadowed by the more useful Anderson compilation, available by Jan. 17, 1723.

No serious attention was paid, so far as I can discover, to the Roberts pamphlet until 1871, when the work of William James Hughan on the Old Charges revived an interest in the early documents of the Craft. The researches instituted at the time warranted a reproduction of some of the early issued of the Book of Constitutions. Richard Spencer, a noted Mason of his day and a publisher of Masonic books, brought out a volume entitled The Constitutions of the Freemasons, 1722 3 6 30, London, 1871, in which the Roberts item of 1722 has leading place.

Bro. Spencer states in the preface to his book that the 1722 Constitutions came into his possession "about a quarter of a century ago" (about 1845), bound up in the end of a 1723 Constitutions. "The Freemasons' Magazine and Masonic Mirror," September, 1857, page 721, contains this statement:

Brother Spencer has called at our office and shown us a specimen of Brother Harris's skill in a facsimile executed for him a few years back, in restoring a portion of the O.B. printed in black letter to copy of the Book of Constitutions printed in 1722, now in his possession, and supposed to be unique; and which Brother Spencer will be most happy to show to any member of the Craft.

Lionel Vibert, mentioned above, is also the editor of "Miscellanea Latomorum," a valuable periodical of Notes and Queries on matters relating to the Craft. In the October, 1923, issue, he comments upon the discovery of the second copy of the Roberts pamphlet, now in the collection of Bro. W. J. Williams, of England, and, and says:

A comparison of the new copy of the Roberts print with the Iowa copy shows that the alignment of the Obligation in black letter is quite different on p. 23 (really 25) and that in the Iowa copy the word here occurs in the first line, and is not in the original. Furthermore the signature letter D occurs in the new copy (as it should for this is really page 25, and C occurs on p. 17), but it is absent from the Iowa copy. The word here appears in the Obligation on p. 18, which is from this point word for word identical with that on pp. 23 and 24. The Obligation is half at the bottom of p. 23, and the rest on the upper portion of p. 24. On p. 24 the finial is an ornament of a basket with fruit and flowers carried by a cherub. The identical ornament occurs again on p. 19. In the new copy the ornament is there in full; in the Iowa copy there is only the basket and its contents; the supporter and all ornaments below the actual basket are absent. A careful examination of the photograph reveals on both sides of the leaf indications of a junction in the paper which would mean that if at any time the portion below the line were missing the whole of the Obligation text on the first page, 23, will have been absent, and all the ornament except just the top on p. 24....

There is no other Book of Constitutions printed in 1722, so there can be no doubt, I fear, that the Iowa pamphlet is the work, the last page of which was restored by Harris. Accordingly the position now is that the only perfect copy of the Roberts print is in this country, for I understand that the copy recently discovered is complete. It may be observed that the error in the pagination, by which the two last pages are numbered 23 and 24 instead of 25 and 26, is a feature of the original; as already stated, the only details in which the Iowa copy does not exactly reproduce the original are that it adds the word here in the first line of the Obligation and omits part of the finial ornament, that the signature letter is omitted, and that the obligation is not printed line for line as the original on p. 23. Naturally at the time of the sale of the library the fact that this restoration had been carried out was lost sight of; it had been done for Brother Spencer more than twenty years previously.

One of the outstanding book sales in the Craft was that of Richard Spencer's private library in London, July, 1875. It came to the attention of Bro. Robert Farmer Bower, of Keokuk, Iowa, a merchant whose success in business enabled him to indulge his hobby of Masonic book collecting rather freely. He promptly cabled Richard Spencer an offer to buy the entire collection; but this was declined. Bro. Bower then communicated with Bro. Hughan, who consented to act for him at the sale, and among the treasures secured for America was the Roberts Constitutions, which was sold for eight pounds ten shillings, or about forty dollars. Much to Bro. Spencer's disappointment, the entire sale yielded considerably less than what Bro. Bower had offered for the collection intact.

Bro. Bower died May 19, 1882. Theodore Sutton Parvin, ever watchful of opportunities to enrich the library which he had founded, took steps to secure the Bower Library, which was bought for four thousand dollars in the same year. This collection, more than any other single purchase, has made the Iowa Masonic Library what it is today, and the plaudits of the Iowa Craft, and the Craft as a whole in America, are due Bro. Parvin for his foresight, skill and assiduity in securing rare books whenever obtainable. The Roberts Constitutions is now carefully protected in a steel vault with other rare books, and is only displayed to the serious students of the Craft.

The Research Committee of the Grand Lodge of Iowa consented to the reprinting of the Roberts Constitutions by the Masonic Research Society in 1915. An edition of two thousand was printed from copper halftone plates, photographed direct from the original volume. Copies of the reprint are still available, I believe, through the National Masonic Research Society.

NOTES

(1) The Old Charges. Rev. Herbert Poole, London, 1924. The table prepared by Bro. Lionel Libert and published in THE BUILDER, Vol. IX (1923), page 368, gives a classification of these old documents.

(2) A.Q.C., Vol. XIII, page 180.

(3) It has also been suggested that this printed version of the Old Charges was put out on behalf of a conservative element who were opposed to the determination of the majority to recast the Constitutions, with the intention of detracting from the effect of the official work. Such an opposition might explain the rarity of the work, as it may have been suppressed as A Defense of Free-Masonry is supposed to have been at a later date. [Ed.]

----o----

Great Men Who Were Masons - Nathaniel Prentiss Banks

By BRO. GEORGE W. BAIRD, P.G. M., District of Columbia

KNOWN to Massachusetts as Governor, to the rest of the Union he was General Banks. Statesman, soldier, executive, editor, lawyer and machinist, his career is typical of America, the land of opportunity. He was born at the town of Waltham in

the beginning of the year 1816. His parents were, if not poor, at least of very limited means; his education was gained at the common school, and at an early age he went to work in a cotton mill. Whether on his own motion, or that of his parents, he was later apprenticed to the trade of machinist, which then as now was of great importance in the industrial world. A studious young man with great ambitions, Nathaniel Banks attended the local political caucuses and took part in the debates at every opportunity, and thus became a fluent and forceful speaker. He lectured before the Lyceum, political clubs and Temperance Societies - not prohibition, by the way, which was then undreamed of, and it was at this time that he became a member of the Masonic Order.

President Polk gave him an appointment in the Boston Custom House, and during the incumbency of this office he studied law and was admitted to the bar. In 1869 he was chosen as Speaker of the House and was one of the chief advocates of the coalition between the Democrats and the "Free-soilers" by which the time-honored rule of the Whigs was over-thrown in his state. In 1853 he was elected to Congress and in the summer of that year was chosen as president of the Convention called to revise the State Constitution. During his first term in Congress he withdrew from the Democratic Party on the issue of slavery, and in 1854 was re-elected by the aid of the "American Party" (originally called the Know-nothings), which was organized when President Pierce was making wholesale appointments to federal offices of members of the Roman Church. After a long contest the House of Representatives chose him as its Speaker in 1855. There were a hundred and thirty-three ballots taken before a decision was reached.

Banks served that Congress two years and was re-elected at the next, the thirty-fifth, but resigned in December, 1857, to become Governor of the State of Massachusetts. This office he held until 1861, when he became President of the Illinois Central Railroad.

When the Civil War broke out he was given the commission of a Major General, having been an act member of the State Militia as a young man. Notwithstanding this very limited military experience the President had great confidence in him. He was at the first battle of Winchester, in which he did surprisingly well; and next morning crossed the Shenandoah near Fort Royal, thus foiling an attempt on the part of

Stonewall Jackson to capture the force under his command. During Banks' operations in the Valley of Virginia, Jackson not only blocked Banks' movements, but captured many of his supply trains, which was the cause of much adverse criticism in the newspapers. But no notice was taken of the fact that every inhabitant of that region was a spy for Jackson and an enemy of the "Yanks." It is not too much to say that Jackson was perhaps the greatest leader that the Civil War produced, but while showing marked ability in military affairs, he was not a success at anything else.

General Banks relieved General Butler at New Orleans early in 1863, and made a successful march through the Teche country, reaching Alexandria with very little loss, and thus ended the receipt of supplies by the Confederates through that channel. Rear Admiral Farragut with two vessels had patrolled the river from Port Hudson to Vicksburg to prevent the passage of material across the river. It was a plan, ably conceived and well executed and made the work of General Grant much easier.

After the war, Banks was again elected to Congress as a Republican, and later was also re-elected in succession to the fortieth, forty-first and forty-second Congresses. He then dropped out but was once more re-elected as a Liberal Republican to the forty-third Congress.

In 1879 he was appointed United States Marshal, an office he held until 1888. He was then elected to the fifty-first Congress on the Republican ticket. He was later, in 1891, voted an annual pension of $1200. He died at Waltham, Mass., Sept. 1, 1894.

Only one Masonic action of General Banks has been discovered by the writer. There were a number of Military Lodges in the Confederate Armies, and they were admitting some improper material. These lodges were so numerous that they even talked of forming a Grand Lodge. A number of Past Masters asked permission from Banks to pass through the lines to attend the meeting of the Grand Lodge at New Orleans, and he gave them an escort composed of Masons. Through their influence the Grand Lodge of Louisiana was preserved.

The monument to his memory shown in the accompanying illustration is of bronze, and is erected in the State House grounds at Boston. The sculptor who did the work was Mr. Henry H. Kitson. It was unveiled in September, 1908.

----o----

The Comacines and Masonry

By BROS. A. L. KRESS AND R. J. MEEKREN

The title of our article published in the January number of THE BUILDER was perhaps rather misleading in that there was very little said in it about the Comacines. Confession is good for the soul, even the soul of a literary partnership, and it is possible that the alliterative jingle had more weight than it should have had. Bro. Ravenscroft in the kindly and fraternal rejoinder that appeared in THE BUILDER for April took up the defense of the theory of which he is perhaps the most widely known exponent. He says, and we can fully sympathize with his feelings, that a "bit of flat denial" would be welcome "as something tangible with which to deal." The difficulty is, and we are glad to make the admission, that one cannot definitely deny that there was a continuity of organization bridging the gap between Roman and Medieval times localized especially in the district about Lake Como. In fact, we go further than admission, and will say that we believe that the evidence goes to show that there was a real continuity in culture, in the arts and crafts and in social organization, both in the North of Italy and the South of France; and that if such a general continuity be supposed, the special continuity of architecture as an art, and of the organization of the Mason's craft, must also be granted, unless there were special reasons to the contrary, and no such reasons appear. It would seem then that what we hold does not contradict the supposition of continuity between collegium and gild at Como, but rather includes it. Bro. Ravenscroft has further elucidated his position in a recent letter. He says:

I make no claim for the Comacine Gild to be the only link between Roman and Medieval times, or even the chief one. On the contrary, I cannot but think the Byzantine influence was in its district as great, and after what Rivorra claims for the Ravenna School it is impossible to ignore its influence. What I do claim is that the Comacines were the link between Roman times and Western Europe-especially Britain, and indeed I know of no other influence so well defined as theirs in the pre-Norman remains of this country.

But we do not want to discuss Bro. Ravenscroft's article in detail as our original purpose was not especially concerned with the Comacine Theory as such, in spite of the heading of the article, our object was rather to make a positive suggestion (which we hope may be discussed by Masonic scholars) as to the real nature of the link--if one there was--through which a chain of continuity in the organization of the Mason's craft might have subsisted. It would have been possible to set the hypothesis out in greater detail, but that may be more usefully done if it first have the benefit of the criticism of others. It would seem that if the lodge were normally, in Medieval times, a distinct type of organization--forming, dissolving and reforming, here semi-permanent, there quite ephemeral but always sufficient for its purpose--its work (1) -which was the making of masons--or rather builders, then many of the difficulties which beset the student in seeking to connect Speculative, post-Grand Lodge Masonry with the Operative Masonic Gilds will vanish for if this be the case the connection of the gilds with the system from which ours is descended was always an accidental one. The immobile, local, exclusive organization of the gild, frequently exercising semi public and municipal functions was connected with the mysterious and (in the literal sense of the word) occult or hidden organization behind it solely through the fact that the members of the one were largely, or wholly as the case might have been, also members of the other. And if this hypothesis be accepted as solving the problems raised by the remaining records left to us of Medieval gilds and pre-Grand Lodge Masonry it would then appear to be possible to argue that the lodge, like the traditions of craftsmanship, of handi work and technical manipulation, was not originated in the Middle Ages but also existed behind and under cover of such of the Roman Collegia as were connected with building. We would suggest, as others also have thought, that this organization was not exclusively confined to skilled stone cutters, sculptors and architects, but was common to all building crafts who used square and compass. And as Gould remarked in a different connection, there would seem to be no limit set to its possible antiquity. It could have come from Etruria and Magna Graecia to Rome, from Greece to Italy, from the Mycenaean and Minoan Cultures to Classical Greece--or from Egypt, Asia Minor or Babylon. There is no limit, and equally no facts--it is rather like looking out into empty space. But between

the Roman Empire and the Middle Ages in Europe we have got something to go upon. We know that the later culture was evolved out of the former, rested on it as a foundation, used it for material. We know that over large areas and in many special localities there was continuity, and one of these centres certainly appears to have been about Lake Como, and its island city. It also seems, once one is freed of the idea that the Masonic organization which existed in England in the 17th and at the beginning of the 18th century must have been derived from broken down gilds, that the ceremonies and mysteries that Modern Freemasonry inherited (and expanded and "moralized" and "illustrated") were traditions of just the same kind as those that were passed down from generation to generation practically everywhere in Europe in the form of annual ritual observances, mumming dances and plays, fertility rites, collective sun and weather magic and the rest of what has in late years been so diligently collected and set forth by anthropologists and folklorists. It was passed down in the same kind of way, though in a close and secret fraternity, which included not only the architect, capable of designing and superintending the erection of a cathedral and accustomed to the society of great and rich men, but also of the village carpenter and stone mason who never built anything more important than a cottage or a barn-and the strength and continuity of the tradition probably lay much more with the latter than with the former.

NOTE

(1) When the lodge first emerges into the light of history it certainly seems to have been very largely a convivial organization. The actual records confirm contemporary outside opinion on this point. On this account the statement in the text may be too sweeping. The position may be made clearer by reference to the traditional May Day, Midsummer and Harvest observances. These all partook of a markedly festive character, and doubtless this character kept them alive long after any real belief in their efficacy as promoting the prosperity of the community had disappeared, beyond perhaps a vague feeling that it would be "unlucky" to omit them. Nevertheless it would be proper to say that their purpose was to promote magically the fertility of the fields and the increase of flocks and herds; and in the same way the lodge meeting may have been the welcome occasion of a simple feast and much drinking of ale or wine, while yet it would be accurate to say, as in the text of the article, that its work was the making of Masons.

----o----

SELECTION OF OFFICERS

THE selection of officers is a matter of primary importance to the prosperity of a lodge. Merit should always be the passport to your support, and it is generally modest and unobtrusive. Wherever you find intrigue, depend upon it, there is more or less a lack of real worth. When management is resorted to for the purpose of elevation, the office thus attained will generally be held more for the sake of the honor it confers than from any disposition to fill it usefully to the Craft. Stations, in our noble Institution, should follow good works and be regarded as the fitting reward of zeal and devotion to its principles, and not for the sake of distinction. I do not mean by this to condemn that ambition which is part of our common nature, and which when well directed is an honor to us; but I do mean to condemn the elevation to high positions of such as are neither attentive to, nor competent for, the due discharge of their duties.

Be sure, before you open the South door to a brother, that he is, or in due time will be, qualified to preside in the East; for after you have once put him in the road to promotion, you are disinclined, even when his unfitness becomes apparent, to check his further elevation from a feeling of kindness and forbearance. Brethren who aspire to the high stations should take them with a consciousness of capacity and a fixed determination to be, in fact as well as in name, officers of the lodge. Without an efficient head no institution can hope to prosper. The mere possession of ability is nothing, it must be properly and vigorously exerted to be useful, and culpable indeed is that brother who, with the responsibility of station upon him, and with a mind fitted for the profitable discharge of duty, thinks not of the one, and refuses the benefits of the other, to the Craft who have confided in and promoted him.

The obligations are deep and responsible so far as the Master is concerned, and not the less grave and imposing upon the Wardens. These hold, as it were, the destinies of the lodge in their hands; and it will prosper or languish as they are faithful or negligent. No brother, therefore, will feel hurt--unless he prefers the gratification of

his own pride to the good of the Order--if one younger than himself, in years or in Masonry, is promoted because of his greater fitness. No lodge can hope to prosper if indifference prevails in respect to the selection of its officers.

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

THE COST ACCOUNT

FOR which of you," said the Man of Nazareth, "intending to build a tower, sitteth not down first and counteth the cost?" It is just the common sense of every-day life. But there is a calculation that precedes counting the cost of building, that precedes the intention to build, and that is whether it will pay not to build. No one who is not acting on mere impulse, does begin any fresh undertaking without more or less carefully considering whether he can carry it through. It may need no more than a passing thought, it may require prolonged consideration, but in any case it is a comparatively simple and straightforward task. The would-be builder counts the cost of the tower - a tower in those days was an obvious and fairly efficient means of insurance of life and property - and sees "whether he have sufficient to finish it!" there are two elements only to estimate and to compare. But when the cost of not building is taken in hand the problem becomes more complex, sometimes so complex that we are afraid to tackle it, put it off, find we are too busy, or simply ignore it, forgetting that we are thus practically making a negative decision without counting the possible price we may have to pay. To illustrate, it would have been absurd for a peasant in Palestine two thousand years ago to dream of building a tower, absurd as for a day laborer now to take out a five hundred thousand dollar life insurance policy. On the other hand a millionaire does not need to consider long whether he can buy another automobile. The earlier calculation of the two needs at least an approximate solution of the later as one of its factors. It is no use to give thought to a project obviously out of our power.

It is a feature of Occidental civilization, especially in America, that there should be a tendency to estimate all values in terms of cash. Economically money is no more than

a convenient counter for the purpose of the exchange of commodities of real value-its own value is fictitious and depends entirely on a general agreement that it will be taken in return for goods or labor. The question is confused by the fact that this fictitious value is based upon the commodity value of a rare metal whose chief use aside from this lies in its adaptability to ornament, an ironic comment by the way, on the Gradgrind philosophy of life, which is, we fear, by no means extinct. It thus happens that money, like fire, from a good servant has become a bad master. It is necessary in the market place, but we have allowed it to go far beyond its proper and limited function, till it has become a veil, a hoodwink, to blind us to the real value of things. These real values are relative and personal. A crust of bread is a Godsend beyond price to the starving man, an elaborate dinner causes only disgust to the sufferer from sea sickness. We cannot properly compare kilometers and fluid ounces, they are obviously incommensurable as they stand, nor even can we put a thousand feet of lumber against a square yard of canvas painted by a master hand. Who will set money against the lives of those he loves? It may cost a thousand or ten thousand dollars to restore health to his sick wife or child - is that therefore the price he sets on them? If he can beg, borrow or steal it, it will be forthcoming, but the money does not express a market value. Yet somehow it has come about that it is only in terms of dollars and cents that we can convey to others the value of a thing to us. "I would not take a million dollars for it," says one of some trifle of value to him. It is probably not true, but all he is trying to do is to convey through an alien language the satisfaction it gives him The "cash nexus," to use Carlyle's phrase, is foreign to such values, and the incompatibility is shown by hyperbolical exaggeration.

The building of a tower of defense is an appropriate allegory for Masons; the Craft in America is faced with a problem, a duty, as urgent as that which emerged during the war. Then, though the greatest and most powerful in point of wealth and numbers of any fraternal society in the country, it found itself impotent through lack of any organization fitted to cope with the emergency. In this case the machinery is in existence, ready to be set to work. We are called on to build a house of refuge for our smitten brethren against an insidious and deadly foe. They are our brothers who need this aid, this protection. By our own act, of our own free will and accord, we assumed obligations toward them, and these obligations come next after those elemental ones that a man owes to himself and his own family. The Grand Master of New Mexico, in his article earlier in these pages, once more sets forth the need, and the way in which it can be met. We hope that no one will skip the facts and figures therein quoted and collected, they are necessary to counting the cost. It is true that the value of a brother's life to himself, to his family or to his brethren is not to be expressed in any figures representing money. Of course, the abstract value of the additional wealth in the

country that may be created if the lives of a group of men be prolonged a given time can be calculated on the basis of statistical averages, but in and by itself the calculation will leave us cold. That is not the use of friendship and brotherly love, or the obligation of the fraternal tie. And yet it has its place in comparing the cost to us of the tower we should build to the loss in the lowering of ideals, the deterioration of the meaning of Masonry to members of the Order, and on a much lower level still of the loss of prestige in the eyes of the world. Admitted that the figures do no more than tell us of the most superficial aspect, yet even on this ground alone we can see at how small a cost we can do so much. Can we do it? Can the Masons of this country raise the sums required? Not much greater than the Masonic bodies in many of our larger cities have spent on a Temple for their own convenience? Can we do it is not the question at all, it is this; can we afford not to do it?

* * *

ROSE CROIX

UNDOUBTEDLY, were a census taken, it would be found that a very large majority of Masons the world over are at least nominal adherents of the Christian faith, yet it certainly is not a Christian institution. The declaration in the Constitutions of 1723 made that point sufficiently clear. But it may be argued that this was no very revolutionary step, that though in the old MS. records mention is made of the Trinity and of the church, and Masons are exhorted to keep clear of heresy in the same breath as they are enjoined to be loyal to the King, it meant no more than that to them the church and religion, like King and parliament, lodging houses, taverns, rough layers and employers were all part of their world which it never occurred to them to question.

Yet it was inevitable that reflection should lead to a comparison being made between the two, just as in the Compagnonage in France, there was a strong tendency towards symbolizing in the ceremonies of admission the details of the death of Jesus Christ. There is no doubt that in the Royal Arch, for example, are veiled references to the doctrine of the Trinity, and these are far more obvious in the English ritual of -the

degree. The chivalric orders also had a Christian ,character; it could hardly have been otherwise, seeing they assumed to be survivals or revivals of definitely Christian orders of men who were monks as well as soldiers. But it was in that degree, or order, which in most rites is numbered eighteen, that the most thoroughgoing essay was made to interpret Masonry in a Christian sense. So far as can be judged this was the original idea. It was the third degree over again, regarded as a Christian allegory, stripped of the veils that hid its meaning so that none could mistake. So deeply was this character stamped upon it that it has remained in spite of many modifications; neither those of the Grand Orient nor those of Albert Pike have been able to efface it. But these changes were not the first, the name Rose Croix was from the beginning confused with that of the Rosicrucians, and occult and mystical elements were attached to it. In the latter part of the eighteenth century men were seeking in Freemasonry wondrous secrets, words of magical power, recipes for making gold, the philosopher's stone, the elixir of life, the foretelling the future, communication with spirits, the control of fate, and all the rest of the fantastic expectations men had from knowledge before scientific knowledge had come to birth. We may smile today at those who traveled long distances to obtain some new degree they had heard of in the hope that at last they would come at the real secrets of Masonry, at the ease with which charlatans and impostors duped men, educated, and no fools. Men were seeking for what was not there, but this they did not know, and like prospectors for gold they went here and there and everywhere, always seeking.

Physical science since then has produced wonders even greater than those then looked for though not perhaps of the same kind, or produced in the way expected. Yet it is not clear that the seeking has been ended. Men no longer invent new degrees, but they write books instead, and curiously enough the books are bought and read. In them the same kind of visions are set forth, though now less concerned with the ability to produce physical marvels; but instead stress is laid on the mystical and occult. Some mysterious secret behind the veils, through which if we can once attain it the riddle of the universe will be solved, a word, a formula that will explain and make clear all the mysteries of life and death. And these Mosaic writers, like the founders of new rites and degrees before them, are at one in despising the trite moralities of symbolical Masonry, of the simple straightforward charges of the three first degrees. The tendency is not unnatural-the young man who came by night to Jesus did not like the advice to sell all he had and give to the poor; neither did he understand how he could be born again. The Scribes and Pharisees asked for a sign, but none was given them. So certain men expect to find something in Masonry, they know not what, but at least something different and above the commonplaces of every-day life. Two things happen with such initiates-either they lose interest at once and drop out, or they go

seeking further, and speak of the wisdom and knowledge of past ages, enshrined in a symbolic system the meaning of which its possessors have forgotten.

It is a constant tendency in humanity. The people of ancient Greece ascribed the Cyclopean walls of Tyryns and Mycenae to the Titans. Here and there were tales of how this or that city or temple were magically built, by the power of divine music, the lyre of Apollo, or Orpheus, which could move men and mountains. Music in Greek thought came near to being an exact equivalent to the Word of Power in the Kabbalah and elsewhere. A Rabbinical tale, quite well known, tells how Solomon built the temple by magical means. Yet nothing is more certain that all these wonders were built by patient toil and good craftsmanship. Blow by blow the stones were wrought, in sweat and weariness from day to day. Magic there was, the magic of genius, of skill, of human persistence in striving to realize an end long imagined and desired. Is not this itself a parable?

We despise the simple moralities of the Craft - they are no secrets, we knew them before. Brotherhood? We had friends before we were Masons. Relief and Truth? What of that, Masonry has no monopoly. So we look for something else - and do not find it. We look for some great thing to do, and despise the little things at hand.

What of all the wonders of our age? To another generation they would have been miracles-we pride ourselves on them, we are at the summit of knowledge, all who went before and the things they were and did are out of date - "back numbers." Yet what are these things? Merely modes and methods of doing what men have done from the first. Automobiles, wireless, moving pictures, poison gas, high explosives, aeroplanes, do nothing especially new; we communicate, travel, kill with greater expedition, that is all. Viewed dispassionately from the outside, such things only affect our lives with less or more of what has always been in the life of mankind. And so it remains that the fundamentals, truth and justice, friendship and morality are still the great things in the world as they have been from the beginning.

Thus it seems that the great secret is open before us, only we overlook it; the treasure is at our feet ' and not in some far field at the foot of the rainbow, Every day we have

to do with the little things – in our own symbolism the use of gavel and gauge, of square and level - and in the end a temple is built. Will it happen that those who come after will say of our work that the builders had the true word and no substituted secrets ?

----o----

The Form of the Lodge

By BROS. A. L. KRESS AND R. J. MEEKREN

WHAT then was this "lodge," the form of which was so carefully concealed from the profane, and whose "discovery" marked such an important stage in the initiation or "making" of the newly entered Mason?

We have already been informed that it was a "long square," but this somehow does not seem adequate to account for the mystery. In the English "Tracing Boards" mentioned in the first part of this article (page 119) the emblems and concrete symbols of each degree are represented within an oblong marked with a definite border. In the old "Master's Carpet" designs the earliest prototype of which is to be found in the Masonic Chart or Hieroglyphic Monitor of Jeremy Cross (reproduced on page 120) we have an oblong pavement depicted in perspective, with the emblems of all degrees disposed on or about it. In the earlier English charts the first and second degrees are combined, and this arrangement carries us back to the time when the "lodge" was still being drawn on the floor in chalk and charcoal, and afterwards washed out by means of the "mop and pail," about which early detractors of the Craft used to be so facetious. This all at first sight very puzzling. We are so accustomed to regard the tiled chamber in which we meet as being itself the lodge that it appears strange to learn that originally it only contained and concealed it from the outside world. If, however, we take the tradition of the outdoor assembly as witness to an actual custom, and suppose that when (at first occasionally and only later habitually) Masons began to meet between four walls and under a roof they continued to do in

the chamber just as nearly as possible what they had previously done on a hilltop under the open sky, a clue is given that may lead to a solution. We are told today that the lodge represents the world, and its description has been elaborated with this symbolism in view, but that this was a primary conception is hardly to be believed; actually it would have appeared to have been merely the enclosure within which a new Mason was entered and made.

The qualification "merely" is used to express our modern point of view from which it is not easy to see any great significance in the marking out of a certain particular piece of ground. When Masons today think of an outdoor lodge meeting, such as occasionally occur, they consider only the possibility of guarding against intrusion and the presence of necessary jewels and furniture. It is true that the idea of a sacred place is not wholly absent from modern thought. We can understand the sanctity of a church or a temple; we loosely describe certain places as holy ground as being in a sense sanctified by associations, the home of childhood may be regarded with such a feeling, or the battlefield on which the liberties of a people are won; but the primitive conception of sanctity we have lost entirely. Moses was told to put off his shoes because he stood on holy ground, made so by the presence of God. In other cases, however, men put on shoes in order not to touch it directly (with very much the same feeling as we would put on rubber gloves when handling an electric wire), such shoes being afterwards destroyed or left behind, as they, too, had become charged with sanctity. In a sense we regard a cemetery as consecrated ground even if it has not been actually consecrated by religious rites, but we no longer think that to be buried outside such an enclosure will lessen an individual's chance of attaining Heaven as people in the Middle Ages undoubtedly did.

When we consider it the building of a temple with walls and roof is but to carry this underlying motif of delimitation and separation a stage further by interposing an actual physical barrier instead of a moral or imaginary one. And to some extent all buildings once had something of this sacred aspect, for in primitive life every dwelling had its household sanctities. The threshold, the hearth, the ridge pole, the posts and lintel of the doorway, as well as the ancestral spirits, and the gods of the store room. To go a long way afield the houses of the Ainu in Japan are placed East and West, the hearth-is oblong in the center, the place of honor is the East. The entrance is in the West, while there is a window opposite, outside is the Nusa, a sacred fence of willow rods, shaved at the upper end into a bunch of curling shreds. Between this and the window is sacred ground on which no one should trespass. All

this is only a curious coincidence of course but it illustrates how men continually reproduce the same kind of ideas by a sort of psychological necessity, with variations due to circumstances.

THE MAGIC CIRCLE

In books on magic we find great emphasis laid on certain diagrams which are to be drawn on the ground with incantations and mysterious ceremonies. In a few cases they are said to be drawn on paper or silk, thus apparently following the same course of development as the Masonic charts. It saves time and trouble to have your diagram in a permanent and portable form. The most common figure used in magic is the circle, but the pentagon is also employed, which figure, like the circle, is formed with a single line, only interlaced with itself. Such diagrams were drawn "with the finger in the dust" or "with consecrated chalk," but perhaps the most efficacious method is with the point of a sword or a knife, the latter being essentially the same thing as a sword, a cutting and piercing implement or weapon made of iron or steel. In Scotland the procedure of ridding a haunted house of its uneasy spiritual occupant required the use of a candle, compass, a Bible and, if possible, a crucifix. With the compass a circle was drawn within which the exorcist was to remain. The crucifix was laid on the Bible, or if none was available a cross was to be drawn inside the circle. We may guess that the Bible is a post Reformation addition to this ritual, and that the cross drawn in the diagram is more primitive than the crucifix. Be this as it may, the circle fortified by the cross and Bible evidently formed a protecting barrier against the spiritual forces.

In some accounts the evoked demon is confined within the circle, and with this agrees the Devonshire superstition that if a circle be drawn around a snake with an ash stick (the ash is a tree with magic qualities) it cannot or will not pass out of it. Of course a barrier will work either way, to keep the dangerous power in or to keep it out. But by far the more general use was the latter.

This protective use of the figure is, however, probably secondary and derived from a symbolic use. The Hallowe'en bonfires lit on Scottish hills were formerly enclosed

within a circular trench, which was said to represent the sun. In a 1771 account of the Bealtine fires of May Day, it is said that "they cut a square trench with a turf in the middle." It is not clear, however, if the fire was lighted within this, but in a later description of the custom it is said "they cut a table in the green sod, of a round figure, by casting a trench in the ground of such a circumference as to hold the whole company." Again the position of the fire is not mentioned but it seems probable it was within the circle. Another account of a similar observance says the trench was dug in the form of a circle large enough to enclose all those present.

THE BROOM AND MOP

In the sword dances and mummer's plays, which even yet survive in some places in Great Britain, the preliminary to the performance appears to have normally been a preparation of the place by one of the actors. This preparation is said in some variants to have been the marking out of a circle with a sword, and in others the sweeping of the space required with a broom, and, in some instances at least, we are told that this swept area was circular. The broom may perhaps here have only been a substitute for a sword, but a wider survey of analogous customs reveals the fact that the broom was a piece of magical apparatus in its own right. In oriental magic, in crystal gazing and the use of the ink pool, the vision always begins by the appearance of two men with brooms who sweep the place and make it ready. Some castes in India actually worship and make offerings to a broom. This homely domestic implement apparently had properties useful in purification. In the Vedic ritual of sacrifice the first thing was to make the ground where it was to be offered pure, or in the primitive sense, holy. All evil spirits and influences had to be removed, and it is perhaps possible in the light of the above mentioned belief, that sweeping the ground first took place, after which a rectangular portion was marked out and purified by four fires. Inside these a circle was drawn and within that again the sacrificial pit or trench was dug. As is well known the broom played a very prominent part in medieval witchcraft. Essentially a bundle of twigs tied to a stick, it could be regarded very much in the same light as the boughs, green sprigs and garlands and wreaths of the whole group of spring and autumn festivals. Stood upright it could be classed with the May poles and Christmas trees and pillar and tree sanctities. The broom w as supposed to sweep out ghosts and spirits and other invisible but dangerous influences just as it swept out dust and dirt. Traces of this are to be seen in European funeral customs. Among others designed to purify the house from the miasma of death, the room had to be swept as soon as the corpse was carried out. The reason for this apparent digression is that it may be

possible that the mop and pail about which eighteen century detractors of Freemasonry used to make so merry had originally been a besom or broom used to prepare the ground for the lodge as in the beginning of the mummer's play.

Returning to the magical circle there is a curious half-drawn picture in an account of a gathering of witches in Northumberland in 1673. One of them declared in her confession that

"she and the rest had drawne their compasse nigh to a bridg end, and the devil placed a stone in the middle of the compasse, they sett themselves downe and repeated the Lord's prayer backward ."

It is evident from this that the "compasse" spoken of here was a ring or circle marked out in the center of which the sacred stone was placed, presumably as an object of worship.

THE ENTRANCES

In the autobiography of Benvenuto Cellini there is a very interesting account of some magical operations in which he took part. The place was within the Coliseum at Rome, the narrative is too long to quote in full, but one point may be noticed here. The priest, who was the magician,

. . . according to the custom of necromancers began to draw circles on the ground with the most impressive ceremonies imaginable . . . as soon as he was in readiness he made an opening in the circle and took us by the hand . . .

apparently to lead them into it, as from what follows it is evident all present were within it. The "circles" spoken of in the plural were probably concentric, as shown in Fig. 1 and the illustration of Kelly invoking a spirit. In other cases the circle is said to have been left incomplete until all those assisting had entered, when it was closed.

As a curious parallel to this, and to the lodge diagram also, is the use of a symbolic circle by a smith's gild in Germany (Fig. 6). Gould quotes the formula thus in his history:

The mark is made by the Elder of the Magdeburg Smiths in opening their meetings. Having knocked three times on the table with a hammer he commands "By your favour, fellowcrafts be still." The proper official then brings in the chest which is opened with proper dialogue. The Elder then places his finger and thumb on the open ends of the outside circle in saying "By your favour I thus draw the fellow circle--be it as round or large as it may I span it, I write herein all the fellows that are at work here." Knocks with the hammer "With your favour I have might and right and close the fellow circle." He then completes the circle with chalk . . . at the end of the ceremony he closed the meeting and rubbed the chalk ring out with his hand.

This leaving an entrance to the enclosure also recalls the ancient Etruscan ritual for marking out the site of a fortress or city by means of a plough drawn by consecrated oxen, or a white bull and a cow. Where the gates were to be built the plough was lifted and a gap left in the furrow. The American Indians of the plains, in celebrating the Sun Dance, apparently marked out the ground with a large circle having an opening towards the east. It does not, however, appear in the accounts available whether the circle could only be entered through this opening or not, but from analogy this might be expected.

The description of the ground prepared for the Vedic sacrifice, rectangular with a circle within it is curiously reflected in the Hindoo talisman (Fig. 2). In a curious plate that serves as a frontispiece to Batty Langley's "Practical Geometry" (published 1726), which is certainly Masonic in character though the work itself has nothing in it about Freemasonry, there appears a drawing or "tracing" board suspended to a pillar

upon which is the plan of an oblong building with an entrance on the north side (the points of the compass being marked) and two pillars before it marked I and B. In a variant of the same design taken from an engraved silver jewel of unknown date, though undoubtedly considerably later, the plan of the building is square with an entrance on each side. It is possible that in these designs we have an echo of the original "form" of the lodge on the hilltop. Three versions of the old Catechisms mention an "Eastern passage" of which the Examination may be quoted for an example:

Q. How do Masons take place in work? A. The Master Southeast, the Wardens Northeast and the Fellows the Eastern passage.

From this we may infer that the lodge had at least two entrances, as this one is designated as the eastern one in distinction, and if we may judge from later indications the other entrance was at the west end. But it is possible, in some places at least, that originally it had openings to the four points of the compass.

ORIENTATION AND THE CARDINAL POINTS

The four quarters of the heavens and the cardinal points seem everywhere to have been regarded as significant. Churchward gives square diagrams made of sticks from Africa, America and Korea that seem almost identical, though unfortunately he cites no authorities. Within the square are four shorter sticks arranged as a cross. The one pointing east is peeled, the one to the west has all the bark on while those marking north and south are partly peeled. We have already seen the cross in the magic circle which lies east and west and north and south. The Roman Augur when seeking an omen marked out the templum with the lituus or crooked staff that was his badge of office. Originally (though the descriptions are somewhat obscure) he first marked out an oblong space with sides and ends parallel to the two first lines, and then sat down facing south, so as to have the east on his left hand, to watch the flight of birds by which he drew his conclusions as to the future. The templum in this primitive form being a sacred area, which later was enclosed, and the building thus erected took the same name and became a temple in the usual sense of the term.

Roman military camps were laid out on the same lines and one may guess that originally similar ceremonies took place when they were laid out. They had entrances on each side, with two thoroughfares crossing from side to side. The altars were erected in the northeast quarter. The so-called terramare or prehistoric settlements of north Italy were laid out on the same plan, and it has not unnaturally been suggested that the Etruscans inherited it from them--Rome having been an Etruscan city at one stage in its history. However this may have been the Romans were too practical and too good engineers to allow even an ancient and sacred religious tradition bind them too closely, and they adapted (as all builders have done) their camps and cities to the lay of the ground. Nevertheless the typical camp and military post was an oblong square.

Rome itself had a mysterious sacred area called the Lapis niger, the "black stone." It seems to have been a square pavement, or oblong rather, of black and white stones. An archaic stele or pillar stone was found here with a defaced inscription. Traditionally it was the place where Romulus, the mythical founder of Rome, was buried, and the mundus was also here. Mundus as a substantive is usually translated by "world" or "universe" but it also meant "provisions," food in bulk. As an adjective it meant "clean," not a far step from "purified" or "holy." The Mundus, how ever, was apparently an underground vault or chamber in which very sacred things were kept; just what they were no one knows. It was a secret of the Collegium of priests and died with them. There are allusions, however, to an underground altar. This chamber was opened at certain festivals connected with agriculture, spring and harvest, and some scholars have thought that it was originally an underground granary or store house in which the seed corn of the community was preserved. Into this we need not go but it all seems a very curious parallel to certain features in the present day Masonic systems, especially to the Royal Arch in its various forms.

THE SQUARE FORM

In general, a circular or round enclosure is the easiest and most natural to make. Practically all primitive dwellings are circular in plan. Fort in his Antiquities quotes Grimm as saying that the earliest form of Teutonic court was circular, the natural

form a crowd will take in gathering round a street fakir, a "soap-box" orator or a dog fight. "Subsequently this shape gradually changed to an oval and finally to an oblong square." [ein langlichs viereck is Grimm's own expression.] Fort gives no reason for this development, but it is fairly evident how it came about. In a court of justice there are two foci, the judges, and the plaintiff and defendant. These necessarily face each other and thus make one axis of the ring longer than the other. This would be the natural form, but when it came to be marked out, as was customary, by peeled hazel sticks and white cords it is again obvious that a boundary with straight sides would become almost inevitable, and the oval would become a rectangle. Incidentally it may be noted that the change from the circular to the square plan for dwellings and other buildings probably came through a parallel necessity. When huts are built of reeds, or wickerwork and the like it is easier and more natural to use the material perpendicularly, and the curved outline is as easy to build and gives the greater area for the perimeter of the walls. But as soon as more solid construction is attempted with logs or hewn planks it is obvious (once it is pointed out) that it can be used more conveniently horizontally, but this change in construction necessitates straight sides to the building. As in most places stone erections followed wood, these, too, were built on a square plan; but in a few cases, such as South Africa, both in the modern Kaffir kraals and the ancient ruins of Zimbabwe, stone building seems to have directly followed primitive hut construction, and the plan is invariably curved and usually oval. Another form of primitive erection is the circle of upright stones, of which Stonehenge in England is perhaps the most familiar example, but such circles are hardly buildings, but merely an exceedingly conspicuous and enduring mode of marking out a space. Some such enclosures are made with small round stones placed close together like an ornamental border to a flower bed, others are of intermediate size from two to four feet high. Dudley Wright in his Diuidism quotes a Welsh writer, Meyryg of Glamorgan, with regard to such an enclosure:

"A Gorsedd of the Bards of the Isle of Britain must be held in a conspicuous place, in full view of hearing of country and aristocracy and in the face of the sun and in the eye of light; it being lawful to hold such meetings under cover, at night, or under any circumstances otherwise than while the sun shall be visible in the sky.... It is an institutional usage to form a conventional circle of stones on the summit of some conspicuous ground, so as to enclose any requisite area of greensward; the stones being so placed as to allow sufficient space for a man to stand between two of them, except that the two stones of the circle which most directly confront the eastern sun should be sufficiently apart to allow at least ample space for three men between them; thus affording an easy ingress to the circle."

Here again we must note the entrance towards the East undoubtedly to observe the rising sun. As the traditional courts of the Teutonic peoples opened at sunrise it is probable that the enclosure was oriented for the same reason; and here it may be noted that many of the mystical diagrams given in books on magic have references to the cardinal points of the compass. In a medieval fairy tale a certain spring was known by the hero to have magical properties because it "flowed east and west."

Another kind of enclosure of a ceremonial kind (under one aspect at least, and it may possibly have a debased descendant in the modern boxing ring) was employed by Scandinavian peoples for legal duels, the holmgang. This was sometimes enclosed by cords and stakes, but more often by a ditch filled with water. The combatant forced over the boundary was regarded as disgraced, as one who had fled from battle. As there was a religious ritual in connection with such duels, and the enclosure was ceremonially prepared, the latter is not to be regarded as a mere practical convenience. The proceeding partook of the nature of an ordeal for determining the rights of a quarrel, which relates it closely to methods of divination and magic.

SHIP MARKINGS

In Denmark and Sweden there are a number of enclosures called "ships." The outline of a boat is marked in smaller or larger stones, seldom more than two feet high and more often only comparatively small boulders. In the middle is usually a larger stone set upright where the mast would be. What they were used for is quite uncertain, unless a primitive ritual custom from Ireland may be held to throw some light on the question. This observance used to be carried out at a "wake." It seems to have become an occasion for a lot of horse play, but that originally a more serious intent lay behind it is at least probable. It may be added, too, that it had become almost obsolete by the middle of last century. It was called "building the ship." A number of men were laid on their backs head to heel, down the room. This made the keel. Then others were laid down with their feet against the keel and heads outwards to make the ribs, the tallest men in the middle and boys at the stern and prow. There was much business of fitting the timbers and driving them into place, and their soundness was tested by hitting them on the head with a stick. Finally a boy was taken for the ceremony of stepping

the mast. It was doubtless originally the climax of the whole ritual, and also undoubtedly the reason for the disuse of this particular "wake game," for it brings it very obviously into the class of fertility rites, and that phallicism which certain writers are able to discover so many traces in all sorts of unexpected corners in Masonic symbolism.

The conclusions that may be drawn from the instances of enclosures more or less sacred, here gathered together, must be deferred to a later occasion. But it may be noted now that in the first place the marked out area is the important thing, and that its form, entrances and orientation and so on are secondary. The first is purely practical, but the secondary features bring us at once to the realm of symbolism.

NOTES

The following works are among those consulted in the preparation of this article:

A.Q.C., Vol. XXIX. E. H. Dring on the "Evolution of the Tracing Boards."

The Arcana of Freemasonry, by Dr. A. Churchward.

The Medieval Stage, by E. K. Chambers.

Zeus, by A. B. Cook.

Ancient Legends of Roman History, by Eltore Pais.

The Mummer's Play, by R.J.E. Tiddy.

The American Indian, by Clark Wissler.

The Fairy Faith in Celtic Countries, by W. Y. Evans Wentz.

The Witch-Cult in Western Europe, by M. Murray.

The Folklore of Bombay, by R. E. Enthoven.

The Swastika, by Thomas Wilson.

The Drama of Savage Peoples, by Loomis Havemeyer.

Field Columbian Museum Anthropological Series.

The Golden Bough, by J. G. Frazer.

Pausanias Description of Greece, by J.G. Frazer.

QUESTIONS FOR DISCUSSION

1. Is the tradition of lodges held on hill tops and in valleys an ancient one? If so, what bearing does it have on the antiquity of the Masonic ritual?

2. What is implied in the conception of "holy ground," or a "sacred precinct" (a) historically? (b) psychologically?

3. What was the underlying meaning of consecration, and how has it been expressed in ritual?

4. Is there any relation between the form of sacred enclosures and mystical or magical diagrams and other figures?

----o----

THE LIBRARY

WHO WAS HIRAM ABIFF? By J. S. M. Ward. Published by the Baskerville Press, Limited, London, England. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange Building, St. Louis, Mo. Cloth, table of contents, illustrated, 244 pages. Price, postpaid, $4.50.

IN the search for more light on the subject of the origin of the Hiramic Legend, which for many years has been occupying, a prominent place in the endeavors of Masonic students the world over, many discoveries have been made. With almost startling rapidity new theories have been replacing old ones, and, in many instances, the work of early scholars has been relegated to the discard. Its eighteenth century invention, its acceptance as actual history and many other interpretations have either disappeared entirely from the category of accepted Masonic theory, or been shunted to one side for spasmodic revival. It can be truthfully stated that no discredit is reflected on those scholars who have advanced discarded theories, but much new evidence has come to light in recent years which has necessitated either a total discard -of the older hypotheses or a modification of them, sufficient to change, in important features, the outward aspect of the subject.

One theory which still has its adherents, and which among many students has fallen into a state of disrepute, is that connecting modern Speculative Freemasonry with the ancient Mysteries. It will, in all probability, be not very inaccurate to state that Bro. J. S. M. Ward is the strongest advocate of such a connection among Masonic scholars today. The opinion may be advanced, with much more certainty than the preceding statement, that it is just such a misapplication of evidence as Bro. Ward promulgates in his latest addition to Masonic writings that accounts for the lowly state into which this particular theory has fallen. It seems that Bro. Ward has started his investigation with a preconceived idea of what the result will be, and in assembling his material has viewed the beginning in the terms of the end. One is reminded again and again of the small child who is delighted with the changed aspect of the world in general when viewed through a bit of colored glass. In the case of Bro. Ward, the intangible nature of the screen makes the realization of its existence less probable. It becomes evident as one reads through the book that the Emulation working occupies in Bro. Ward's mind much the position that the bit of glass did in the case of the child. The truth of this statement is admitted, perhaps unconsciously, by Bro. Ward early in his work when he says:

"In considering who Hiram was I shall assume that my readers know by heart the form of the legend given in Emulation working, and shall only, from time to time, add thereto such variations or additions to the ceremony as survive in the Provinces or overseas, and form important links in the evolution of our ceremony."

The basis is specifically mentioned as Emulation, the variants mentioned as forming "important links in the evolution of our ceremony" will, in most cases, be found to be products of the last two centuries and not survivals of primitive ceremonials, to fall into the same bad habits as are being criticised by the writer in the case of Bro. Ward.

Although Bro. Ward styles himself "Fellow of the Royal Anthropological Institute," he displays throughout his book either the grossest ignorance, or what is worse, he deliberately violates the first canons of anthropological criticism. He either ignores or is ignorant of the uses to which the comparative method may be put, and the limit to which those uses may be carried. The comparative method teaches us that because we find certain conditions existing in many and various cases it is logical to assume they probably existed in another parallel case in which definite evidence on the subject is lacking. The utmost that can be accomplished through this method is to arrive at a probable existence, not a definite one. An example of Bro. Ward's violation of this cardinal rule of anthropological research is to be found throughout the last chapter of his work, of which I cite only a typical portion.

"Firstly, we see that Hiram Abiff was a Consecration Sacrifice at the completion of the Temple, and was offered up because he was a priest-king, who was supposed to enshrine the Divine Soul of the fertility of corn god, Tammuz.

"Secondly, this cult of the Dying God threw out off shoots. One Branch, that of Cybele and Attis, migrated to Rome 200 years B. C . Another early off shoot gave the name of Diony sius to the fertility god, and reached Greece quite early, passing to Rome in due course, where the god was known as Bacchus. Bothof these cults had a secret mystery Rite as well as popular ceremonies."

Such statements as this, and the one to follow, can do much to throw the proverbial cold water on the work that really intelligent students are trying to do on this problem. It cannot, in the writer's opinion, be reasonably doubted that there is some singular connection between the Mystery Cults and the Hiramic Legend, but it certainly is beyond the pale of conservative scholarship to state that because the story of Hiram

resembles the story of Attis, Adonis, Osiris, Bacchus, or any of the standard classic mysteries that it is one of them. Especially is this true when, as in our particular case, nothing can be found to connect the two in a direct chain, that is, nothing that would stand the searching tests of historical criticism.

Here is another example -of the laughable parallels to be found in Who was Hiram Abiff?

"The Coast Murring tribe of New South Wales performed the following ceremony. First of all the medicine man knocks out a tooth of each initiate, using for that purpose a chisel and hammer. Perhaps, therefore, the use of these instruments in a masonic lodge was not, originally, because they were tools used by operative masons, but, like the 24-inch gauge, because they had a definite part in the ceremony. An eye-witness described those rites as follows:

"At about 11 a. m. the initiated man prepared the ground by digging a grave. Then sheets of bark were beaten out into fibre and from this cloaks were made for six men who were entirely enveloped in them from the crowns of their heads to the soles of their feet, thus completely covering their faces.

Four of them were tied to a rope, which was fastened to the backs of their heads, and each man carried two pieces of bark in his hands. The other two men were not fastened to the first four, but hobbled along leaning on sticks as if bent and old.

"Then another man lay down in the grave on his back with his hands crossed on -his chest and held upright thereon a small tree "

And then, in a note to the last sentence he has this extraordinary comment, "Thus making Seven in all. A perfect lodge."

In this quotation we see a typical example of the use Bro. Ward makes of evidence. What would be a more logical instrument for knocking out teeth than a hammer and a chisel, especially among primitives where such things as forceps are usually unknown, or at least quite uncommon? I should hesitate to venture an opinion of what conclusions would have been reached by Bro. Ward if the eye-witness had described the instrument as a setting maul. The results are sufficiently appalling as it is. The final touch, however, is the analogy between seven in the primitive ceremony and seven in a perfect lodge. Such a slender shred of evidence as the coincidental agreement of numbers is too much for any but the most uninformed to swallow.

There is much of what might be called valuable material contained between the covers of Bro. Ward's book. If one can read it and draw his own conclusions, totally ignoring any of the author's own opinions it might be worth while. The difficulty with such procedure is that those to whom the material would have value would be sufficiently uninformed to swallow all the absurdities Bro. Ward propounds. One of the most sacred duties of Masonic scholars, and one which all students should have constantly before them, is to be exceedingly careful not to advance any opinions which when placed in the hands of the uninformed might be misleading. The abysmal ignorance of the vast majority of Masons on subjects pertaining to the origins of the Institution should be taken into consideration by all who write on the subject. The constant endeavor of all engaged in Masonic research should be to throw more light on their particular field, not only among students, who generally have sufficient critical powers to discriminate between the good and the bad, but among the laity (if I may call them such) who are interested, but do not have either the time or the inclination to delve into the material at hand and form their own conclusions. Such a book as Who was Hiram Abiff? is the greatest possible breach of the confidence placed by non-students in the scholars of our Order.

* * *

RECENT PROCEEDINGS AND TRANSACTIONS

ARS QUATUOR CORONATORUM Vol. XXXVI Part 3

THIS number of the Transactions of the well known Quatuor Coronati Lodge of Research has an exceedingly interesting paper on the "Beehive and Freemasonry" by Bro. Geo. W. Bullamore. The author, it appears, is an expert apiarist, so that his interest in this symbol is very natural. He brings together evidence that the hive, or in some cases the representation of a bee, was used on jewels, medals, aprons and charts from early in the eighteenth century till the Union between the Ancients and Moderns in 1813, when for some reason or other it was entirely discarded in the usual workings in England, although it lingered on in some places, at least in representation. It was also of frequent occurrence on the continent of Europe as well as in America. The author and most of those taking part in the discussion seem to be rather vague about American forms, and though not exactly falling into any errors yet seemed uncertain how far the beehive remained an emblem in this country.

Bro. Bullamore also made a number of quotations from nonMasonic sources, both classical and recent authors, and gave a number of instances of the bee as a symbol from Mithraic reliefs to the Napoleonic device.

He is inclined to the conclusion that the use of the bee and beehive in Masonic symbolism must have originally had a deeper meaning than the trite one of industry. The one suggested is that it was a symbol of resurrection or immortality, rather like the butterfly. Other possibilities appear in the quotations given that made the beehive a fit representation of the Masonic Fraternity. Bees live in a community, they are decidedly clannish and at least defend the hive, if not individuals, and also they are expert builders-of honeycomb-the mathematical exactness of which has frequently excited admiring comment and remark.

It was further suggested that a possible reason for the emblem having been dropped in 1813 was the fact that it had been used by Jacobite partizans and so had come to have political associations.

In the discussion Bro. Gilbert Daynes (Associate Editor of THE BUILDER for England) drew attention to the fact that the trowel had disappeared also from the English rituals. He also remarked the uncertainty existing as to the proper place of these two emblems; in some cases (and the earlier) they appear to have pertained to the First Degree, in others (as in America today) they both belong to the Third. Bro. Daynes also thought that the beehive belonged more especially to the "Modern" ritual, and is inclined to think that this was the reason of its having been dropped at the Union, on the ground, we suppose, of the opinion so strongly advanced by Gould, that the Ancient ritual was the basis of the post-Union English work. With this Bro. Bullamore does not agree, and we are inclined to think he is right.

Bro. Tuckett gave some valuable information regarding the use of the Bee emblem by the Jacobites and quotes a MS. ritual in the possession of Bro. Dring which apparently belonged to a rite claiming Charles Edward Stuart as Grand Master. In this ritual the beehive is twice represented.

Bro. W. J. Williams gives some further reference to bees, both Masonic and other, and some of the latter have a very Masonic sound, and if such ideas were current it might easily account for the adoption of the emblem.

There is also a paper on "Bath and Neighborhood," by Bro. J. Walter Hobbs. A special feature of interest in this is the description of a re-discovered Saxon church dating possibly from the eighth century. The strange thing about this discovery is that the building had been and was in use for secular purposes, but it had been so altered inside and masked outside by later additions that no one knew what it originally was.

In Notes and Queries are two letters on the subject of the name of the Master Builder as it appears in the Old Charges, by Bros. Covey-Crump and H. Poole respectively, continuing a previous discussion on a paper by Bro. Tuckett, and another by Bros. J. Heron Lepper and Philip Crossle on old Masonic dress and the origin of the adoption of blue as a Masonic color.

* * *

TRANSACTIONS OF THE SOMERSET MASTERS LODGE, No. 3746

THIS volume is for the year 1925, and the first paper is one by Bro. Cart de la Fontaine, who is well known to readers of THE BUILDER as an occasional contributor to its pages. His subject was "Dante's Divine Comedy and Freemasonry." He briefly discusses the opinion advanced by certain writers that Dante was a Freemason, and alluded to its ceremonies in his great poem. While not definitely stating any opinion it is easy to see that Bro. de la Fontaine does -not, to say the least, hold the theory proven.

Bro. Vibert delivered his Prestonian Lecture before this lodge in June. The subject is the development of the tri-gradal system in Freemasonry, and it must be regarded as one of the most important recent contributions to the subject of the origin of the Masonic ritual. There is no new evidence adduced, it is hardly likely that there will be much more discovered; but it so happens that a great deal of what does exist is very inaccessible to the would-be investigator. Bro. Vibert starts with the hypothesis now very generally accepted of a primitive series of two degrees inherited by the Grand Lodge of 1717. The most novel point in his reconstruction of the stages of evolution is his hypothesis as to the reason for the invention of our present Second Degree. Assuming that "entering" or "making" was equivalent to the initiation of an Entered Apprentice, the original "superior degree" was that of "Master or Fellow," in essentials the same as our Master Mason.

Now the Grand Lodge, very soon in its career, passed a law, so Anderson tells us, that "Apprentices must be admitted Masters and Fellowcraft only here [that is in Grand Lodge] unless by a dispensation." In the second edition the phraseology was significantly changed to read "Fellowcrafts and Masters." But when the second edition came out the law had been repealed and is only given in order to compare it with the New Regulation admitting the right of (or, as one prefers, granting the power to) the lodges to "make Masters and Fellows" at discretion. Bro. Vibert points out that the restrictive rule was in force during the very period when the Second Degree came

into being. He supposes, very ingeniously, that this Regulation XIII would operate in such a way as to give the new Grand Lodge a considerable measure of control over the subordinate lodges, in that it was necessary that the Master elect, according to the fourth charge, should have received the "superior" degree -that is, they had to be Fellows. The inference is, according to Bro. Vibert, that the new degree, our present Fellowcraft, was made up out of parts of the First Degree, and that this was in order to evade the effect of Regulation XIII and to enable the lodges to choose their own Masters as they would without asking Grand Lodge to endorse their choice by first giving them the old "Master and Fellowcraft" grade (the original of our present Third) as a qualification parallel to the modern Past or Installed Master's Degree, which has (except in some American jurisdictions where the rule has been abrogated) to be given to the Worshipful Master-elect before he can rule his lodge.

Bro. Vibert's theory is attractive, but there seems to be some gaps to stop up before it can be accepted. We must remember that at this same period the Grand Lodge was not a representative body, but a general assembly of the Craft. It hardly seems likely that a body composed of all the members of all the lodges acting together would go against the wishes of the majority of those lodges in their separate capacity. It would seem more in accordance with Masonic psychology to suppose that in forming a Grand Lodge the lodges in London intended only to revive the General Assemblies of the old Charges and that this Regulation XIII was merely an academic attempt to revive what we might guess was a traditional rule of operative times, of very practical importance, that the fitness of the apprentices to become free of their trade, and Fellows and Masters of it, should be, judged in the Assembly of the whole Craft in the district. Bro. Vibert says that the fact that there is no record that the "Master and Fellow" grade was ever worked in Grand Lodge prove nothing. And this is exactly true, for at best it is only negative evidence, which in such a case could never be conclusive of anything by itself. But on the other hand it quite fits in with the supposition that the Regulation was, as we have said, academic, and a dead letter from the start. On the other hand, Bro. Vibert's is the only theory so far advanced that attempts to assign a definite reason for turning a two into a three-grade system by duplicating the first and giving it second place.

Bro. J. Heron Lepper has a valuable paper on the "Early History of Kilwinning High Knight Templars Lodge, Dublin," which throws light on the vexed question of the early working of the "high" degrees, and their relationship to the first three. The lodge applied to Kilwinning for a warrant, which was granted. This only gave authority to

work the Craft degrees. The lodge also held an ordinary Craft warrant from the Grand Lodge of Ireland under which it worked the first three degrees while it used the second one as authority to work the Excellent, Super-Excellent and Royal Arch grades, and as the climax the "High Knights Templar." A candidate in one minute is said to have "Royally descended and ascended the Arch."

Bro. George Norman has an article on the "Masonic Lodges of Bath," and the information he has laboriously collected throws, as he says, "a curious sidelight on the relations, not always of the pleasantest, between private lodges and the Grand Lodge of those days." The article itself, however, is too long and too detailed to be discussed here.

* * *

TRANSACTIONS OF THE HUMBER INSTALLED MASTERS LODGE, No. 2494

THIS volume covers the period from February, 1922, to December, 1925, and contains a number of valuable papers and lectures. Bro. Harmer gave two on Egyptian Rites and the Book of the Dead. Bro. Tate has one on the Pyramids and the Tombs of Sakkara and Memphis; Bro. Oldroyd points out some analogies between ancient Egyptian practices and Masonic ritual, and Bro. Harmer has a third lecture on the Ancient Mysteries. All of these are interesting and contain many points of value, especially Bro. Harmer's first two papers. Bro. Dr. Albert Churchward gave an address on "Signs and Symbols" along lines that will be familiar to those who have read his books. Bro. Lionel Vibert also gave a lecture on "French Master's Gilds," which is, perhaps, from the student's point of view, the most valuable in the whole volume. He starts from the position reached by Gould, and notes that since then M. Martin St. Leon had published a special work on the Compagnonage in 1901. This, neither Gould in his "Concise History," nor Bro. Crowe, in his revision, seem to have taken into account. Bro. Vibert shows the possibility of a survival of at least a tradition of the Collegia in the south of France, and a probability of interchange of ideas between southwest France and England for a period of three centuries, right up to the time, in fact, when our earliest Masonic records begin. But his general

conclusion is that the French Master's Gilds as such, bore no resemblance to Freemasonry, though the Compagnonage did, having initiation ceremonies and a legend of a master architect.

Bro. Walter J. Bunney addressed the lodge on the significance of Mozart's opera, "The Magic Flute." The plot is allegorical and the characters represent actual personages of the period. As the "Queen of Night" is taken to he Maria Theresa, who opposed the Freemasons. Bro. Sir Alfred Robbins gave an address on the Masonic Million Memorial Fund, its proposal and prospects, and among a number of other speakers and lecturers, too many to mention in detail, Bro. the Rev. Canon Berry addressed the lodge on the "Ideal of the League of Nations." Such a subject may seem a curious one to some members of the Craft in this country, where it has been alleged as a count against the International Masonic Association that it entered into the field of politics because it had passed a resolution endorsing the aims of the League. But what is a political question in one country is not necessarily so in another.

Bro. J. G. Wallis, the Secretary, and also one of the oldest members of the lodge, is to be highly congratulated upon this last volume of Transactions.

* * *

SYMBOLISM OF FREEMASONRY, OR MYSTIC MASONRY AND THE GREATER MYSTERIES OF ANTIQUITY. By J. M. Buck. Published by Ezra A. Cook, Inc., Chicago, Ill. Table of contents, illustrated with a number of diagrams, cloth, 146 pages.

THE title page of this reprint states that it is the third edition. This is a little puzzling as in 1913 the sixth edition was put out by the R. Clarke Company of Cincinnati, the preceding editions, excepting only the first, being also from their press. Yet this is dated 1925. We can only suppose that it is taken from the original third edition. In any case it is curious that a firm founded by a bitter antiMason for the especial purpose of publishing and distributing all kinds of "literature" opposing, criticizing,

denouncing and condemning Freemasonry, should find it to their interest to present to the Masonic public (for few outside would be interested) yet another edition of this well known work. It is a rather, extraordinary example of the irony of circumstances if not of fate-or else a case of demand and supply and profit and loss. The book itself has now been in the hands of the Craft since 1896, and it is hardly necessary to say much about it. It must appeal fairly strongly to a large number of brethren or it would not have run through so many editions. Its title gives a fair indication of its contents. Bro. Buck (like many others) saw in Masonry a form of organization for the teaching of occult mysteries. There is just one thing to be said about this theory. Suppose there is a grand occult secret, or body of teaching, and that Freemasonry was devised as one of the entrances thereto, for if we understand this school of writers correctly, it is not the only path of admission to the inner, circle; suppose all this, and that the system of degrees is intended to act as a means of selection of fit subjects for final initiation, why should so many books have to be written to tell us so? Surely the great Lodge of Adepts at the back of it all can pull the strings to suit themselves-the qualified candidates will filter through, the unfit will remain content with forms and ceremonies and high sounding titles, and all will be as it was intended. If true, such books as this merely let the cat out of the bag. Even if Masonry is formalist and dead to its high ideals and to the mystic quest, this is only to be expected of a strainer-it naturally collects the dead leaves and other refuse, and if this was the real purpose of the Masonic Order it could not well be anything else. However everyone to his own taste.

S. J. C.

----o----

Moral Influence-it is a rill-a rivulet-a river-an oceanbroad, boundless, and fathomless as eternity itself. The small beginning is made; it continues to deepen and widen, and spread, until like the stone cut out of the mountain without hands, it fills the whole earth.

----o----

THE QUESTION BOX and CORRESPONDENCE

THE CONSTITUTIONS OF FREDERICK THE GREAT

In "The Missouri Freemason" for Feb. 6, it is said that Frederick Dalcho was one of the founders of the Supreme Council, being in possession of the Grand Constitution formulated by Frederick the Great of Prussia.

May I ask if you know anyone that has ever seen this document, or do you know if there has been ever printed an "authenticated" copy of this Constitution?

I am given to understand that this is a "myth" and want to clear up the question, if possible, for the information of some of my Masonic friends.

M. A. L., Mexico.

It is said that Albert Pike in his Historical Inquiry in Regard to the Grand Constitutions of 1786 published in 1782, and reprinted by the Supreme Council of the Southern Jurisdiction of the U. S. A. in 1883, definitely states that he had seen the original document, but that the signature of Frederick had been completely effaced by the action of sea water to which it had been unfortunately exposed, and that still more unfortunately this precious document had after that been completely lost. As this work of Pike's is not at hand this statement cannot at the moment be verified.

In Mackey's History (Revised Edition, p. 1829) there is a note which quotes from the preface of the above work the following very guarded statement:

I do not assert, and our Supreme Council does not assert, that they [the Constitutions] are, as a known, proven and established fact, genuine, but I do say that they have long been reputed to be so: that there is sufficient evidence to make their authenticity probable, that there is nothing in the grounds on which they have been impeached, and it is not shown that they are not authentic, nor that they ought to be suspected and doubted.

In this quotation we have a definite admission that they cannot be proved authentic, which is sufficiently damaging, though the following expression of opinion seems to be an attempt to nullify its effect.

The same note quotes Begemann, a most careful and accurate scholar, as definitely saying "that the so-called Constitutions of May 1, 1786, cannot be genuine." Albert Lantoine in his recent "History of French Freemasonry" discusses the matter at some length and reaches the same conclusion. He not only points out the fact that in the only definite statement from one who claimed to have seen the original, that of Albert Pike, the latter admits that he never saw the signature. He then goes on to consider the witnesses, whose names were legible, Denina, Stark, Woellner, Willelm, and d'Esterno, and points out that the first, Denina, wrote an essay on the life and reign of Frederick in which he mentions in a few words the latter's initiation into Freemasonry, a "society well known today, which was then commencing to make some noise in the world," and later states that Frederick did not especially favor the Freemasons though he had joined them two years before coming to the throne, but that he tolerated the existence of the lodges. Secondly, that in 1787 Stark confesses in his Justification to having taken little part in Masonic work, and more that he had lost interest in it. Thirdly, a careful search in the papers left by Woellner who was in 1786 Maitre Ecossais Supreme gives not the least hint of his knowledge of such an important event. And finally Lantoine adduces the fact that Frederick died in August, 1786, and that the Constitutions are supposed to have been revised in May of the same year, three months and a half before his death. Although he was ill for eleven months before this and suffered "without interruption" during that time. It would seem, then, that however Pike may have arrived at his opinion that there is "sufficient evidence to make their authenticity probable, and nothing in the grounds on which they have been impeached," it is hardly possible to agree with him.

It may be added that these claims have been examined and rejected by Lenning, Clavel, Ragon, Rebold, Findel and Gould, and that we do not know of a single Masonic scholar today whose opinion carries any real weight outside his own immediate circle who would support them. Even Bro. J. S. M. Ward whose works are widely known, and whom we might suspect of a desire to believe it if he were able to, can only say (Freemasonry and the Ancient Gods, p. 226): "This degree [the thirty-third] is stated to have been organized by King Frederick in 1786, but there is little reliable evidence of this."

* * *

SOME DIFFICULT QUESTIONS

In the course of the work of our Study Club I have been asked a number of questions that I cannot answer. Our local library is small and does not cover the items mentioned. I am listing the questions and if you can help me in this connection I would appreciate it very much.

Why does Masonry take two Patron Saints, St. John the Baptist and St. John the Evangelist?

How and when did the Masonic ritual originate?

Whence originated the ancient charges?

What is the significance of the letter G and why is it placed over the Master's chair? The information on this last question would be in addition to that supplied in the Look to the East Ritual.

T. J. W., Canada.

These questions to be fully discussed would take enough space to make a book. It is not known definitely when or how St. John came to be associated with Freemasonry. A suggestion will be found in THE BUILDER last month on page 58, though by a slip it is there said that Midsummer Day is that of St. John the Evangelist, which should of course be St. John the Baptist. There is a note to this month's Study Club article on the subject. The only connection that has found favor is that the two Saints John mark respectively the longest and shortest days.

The Study Club article last month may also help to answer your second question. Many opinions are held on the subject. The extreme iconoclasts hold it was all invented at or just before 1717; the extreme traditionalists that it was all devised (as we have it now) by King Solomon. The latter opinion certainly is not true, nor is the former accepted now by many students. Parts of it (the essentials) seem to have been inherited from a remote past, the remainder has been (and is being) developed since.

If by the charges you mean those given to the candidate in the course of the three degrees they deem to have been composed some time in the 18th century, and to have been based on the Charges of a Freemason that first appeared in Anderson's Constitutions and were themselves based on those in the old Manuscript Constitutions.

The letter G was probably in the first place merely regarded as the initial of Geometry. Later the significance given to it in our present day rituals was naturally added. A great deal has been written on the subject, most of it worthless.

* * *

THE DIMENSIONS OF THE TEMPLE

Will you kindly answer the following questions through the columns of THE BUILDER?

How high was the wall that was built around the temple and its courts?

How many acres did it enclose?

How high was the wall around the city?

The Penalties of the three Obligations - E. A., F. C., and M. M. Degrees - from what did they spring or to what do they allude?

On which side of the candidate should the Senior Deacon walk when entering the lodge?

E. E. G., Ohio.

There is no direct statement of the height of the walls and porticos surrounding the courts of the temple. As they were said to be over a half a mile in circumference we

may suppose that they enclosed a space of something like 47,000 square yards. The actual site on which the temple and its courts stood is about fifteen acres, but this may have included also Solomon's palace.

With regard to the penalties it is not possible to say much. Bodily punishments until recent times were very cruel, and analogous modes to those invoked by each Mason on himself should he betray his trust can be found. The latter are obviously symbolic and appropriate, the first for revealing secrets, the others for betraying a trust.

There is some variation in the conducting of the candidate, the Senior Deacon usually takes him by the left hand, but you should adhere to the custom in your own lodge. There is nothing essential about it one way or the other.

* * *

THE LAST RITES

The following question has been raised in a discussion and I am taking the liberty to inquire from you what information you may have on the subject.

Why does the Masonic Order have the last rites at a grave?

Mackey's Encyclopaedia states that the Ancient Constitutions have nothing to say on the subject. He does not go into detail nor have I been able to find any authorities to quote. I would like to have your opinion regarding both a Blue Lodge and a Commandery funeral.

L. R. M., Michigan.

Your question is not quite clear, and it may be that we do not apprehend the point you have in mind. If the members of any society wish to show respect to a deceased member we do not quite see what else they could do but attend at the interment of his remains. The present forms of funeral ceremony used by the various Masonic bodies are not very old, but that Masons, from time immemorial, accompanied a departed brother to the grave is hardly to be doubted. Prichard's Masonry Dissected notes that "fifteen Fellowcrafts with white gloves and aprons" should attend, and as the date of this work is only thirteen years later than the formation of the first Grand Lodge in 1717, we can hardly believe that this was an innovation.

Mackey is correct in saying none of the old Constitutions have anything to say on the subject, but this proves nothing. And it is well known that it was customary for the members of the mediaeval gilds to bury a deceased gildsman. Most of them indeed had elaborate and expensive "palls" to use on such occasions. In England the custom of Masonic funerals has practically disappeared, so far as formal attendance as a lodge is concerned. The members of the lodge of the deceased, however, invariably attend as individuals. This change in custom is directly due to the general tendency there to avoid all public display of a Masonic character.

We think that Masonic funerals are most appropriate. They express the reality of the fraternal tie, and to omit them would be a distinct loss, but the ceremonies in use might be revised with profit; such revision, however, should be in the direction of a return to older and traditional practice from which the present forms have widely departed.

* * *

THE DATE OF KING SOLOMON'S TEMPLE

One of the questions I have many times wanted to write you about is as follows: According to Chronicles the building of King Solomon's Temple was started on the 2nd day of the 2nd month in the 4th year of the reign of Solomon. You have published articles at different times giving this as 958 B. C. and also 1012 B. C. Can you tell me which is correct?

G. W. H., Florida.

There is no absolute certainty about the chronology of the events related in the earlier part of the Old Testament. The date 1012 B. C. is the one that is now favored by most authorities. That of 958 was an older approximation. There is really only 54 years difference between the two, which is not a very large discrepancy considering how long ago the event was. To a certain extent dates in the Old Testament have been checked up by monuments discovered in Babylon and Egypt, but such discoveries are, of course, comparatively rare and can only give certainty to a few points in Biblical history. From these the dates have to be calculated by what the Old Testament itself tells us about the number of years between different events or the number of years between different kings' reigns. When you have to add a number of small periods like this it is difficult to get the total right, as what is called two years or five years may really be 4 3/4 or 5 1/4. But in this particular case the best opinion now is that the 1012 B. C. is the nearest approximation that we can get for the foundation of King Solomon's Temple.

* * *

A VOICE FROM THE GRAVE

When Newton R. Parvin, of Iowa, passed to the Grand Lodge above, Masonry lost a leader with vision and understanding of what "Applied Masonry" is and should be. In going through some of my correspondence of several years past I came upon a letter from him, which seemed to me like a voice from the grave, urging the living to do

their Masonic duty. He has laid down his tools but he seems to bid us to take them up and build a new kind of Temple, a refuge for our sick and consumptive brethren:

I feel that the Grand Lodge should be interested in this matter and that all of our Grand Lodges should contribute toward the upkeep of an institution of that kind in the South, as we are constantly sending our members who are suffering from tuberculosis to that part of the country in the hope that the change of climate will help them. I know that it is a great tax upon the people of the South to look after these parties. One of our lodges here in the city spent not far from $1,000 in taking care of one of their members who was afflicted in this respect, and I presume other lodges have had this same experience.

I feel that there is great need for the construction of a number of buildings to look after consumptive Masons and I hope the Grand Lodges of America will join you in raising a fund which will enable the Southern States to carry out their plans regarding such buildings with hospital care for our brothers so afflicted. I am in hopes that when the time comes the lowa Grand Lodge will be able to join you in the good work you have proposed.

Will the Grand Lodge of Iowa harken to this voice from the grave? We have built monuments and statues to our noble dead. Would it not be more appropriate to build memorial buildings which will also be of service to the living? What greater tribute could Iowa pay to a departed leader than to erect a Newton R. Parvin Memorial Cottage in connection with the proposed National Masonic Tuberculosis Sanatorium?

FRANCIS E. LESTER New Mexico.

* * *

BOOKS WANTED

I would like to obtain the first three volumes of The Harmonic Series, The Great Work, The Great Psychological Crime, by T.K. and The Harmonies of Evolution, by Florence Huntley.

H. A. H.

Could you obtain for me a copy of Folger's History of the Ancient and Accepted Scottish Rite?

G. L.

Copies of Lawrie's History of Freemasonry, The History of the Lodge of Edinburg, by David Murray Lyon and Caementaria Hibernica, by Chetwode Crawley, are desired for our lodge library.

W. H. M.

Could you find for me a copy of Gilliam's Rose Croix? I shall appreciate it if you can obtain for me a copy of The Light of Egypt, published by the Astro-Philosophical Publishing Co., Denver, 1894.

J. H. P.

Address all communications in care of the Editor.

----o----

YE EDITOR'S CORNER

Misprints are a curious kind of cattle. There are three grades of them. The first is easy, a simple mistake in the letters used or their order. The second is tiresome, where it is a correctly spelled word only the wrong one. The third is absolutely pernicious, or any other strong epithet that occurs. It is where it is not only a correctly spelled word but one that makes sense - only the wrong sense.

A misprint of the second class occurred in the April BUILDER on page 126, in the next to the last line of the last but one paragraph of the review of the Masonic Enquire Within. The word "business" has usurped the place of "between," which is what was intended.

The Builder Magazine

June 1926 - Volume XII - Number 6

TABLE OF CONTENTS

The Great Frederick or the God of the Fable - By ALBERT LANTOINE--Translated by A. L. KRESS

THE PROBLEM OF EVIL

THE APRON BY BRO. R.J. MEEKREN

The Craft in the 18th Century The "Moderns," 1717, and the "Antients," 1751 By BRO. ARTHUR HEIRON, England - (Continued)

The Hiramic Legend and the Medieval Stage - By BRO. ERNEST E. THIEMEYER, Missouri - PART III--THE LEGEND AND THE DRAMA

FAITH, HOPE, CHARITY

Facts About T. B.

Making Masons at Sight - By BRO. N. W. J. HAYDON, Associate Editor, Canada

EDITORIAL

DAYS OF REMEMBRANCE

ORGANIZATION

WHAT CAN BE DONE

HOW ANYONE CAN HELP

The Form of the Lodge - By BROS. A. L. KRESS AND R. J. MEEKREN

THE LIBRARY

THE APOCALYPSE OF FREEMASONRY

FREEMASONRY, ITS DERIVATION AND DEVELOPMENT

HOMES OF FAMOUS AMERICANS (Vol. 1)

A NEW STANDARD MONITOR

THE QUESTION BOX and CORRESPONDENCE

IS THE NEED EXAGGERATED?

AN EXPERT OPINION

A PRACTICAL RESPONSE

THE RITUAL OF SALT

LEE S. SMITH

BOOKS WANTED AND FOR SALE

YE EDITOR'S CORNER

----o----

The Great Frederick or the God of the Fable

By ALBERT LANTOINE--Translated by A. L. KRESS

AT various times articles have appeared in THE BUILDER dealing with Frederick the Great and his supposed connection with the Scottish Rite. I have translated the following chapter from Albert Lantoine's Histoire de La Franc-Masonnerie Francaise (History of French Freemasonry), 1925, pages 245 254, for two reasons. First of all, the chapter is important as presenting the negative side. And secondly to call attention to Bro. Lantoine's excellent work itself. All Masonic scholarship is by no means confined to England and America. This book itself is a witness to the fact. It is unfortunate indeed for both the cause of Masonic research and of Masonic universality that English-speaking Masons cannot become familiar with such current foreign Masonic work as Lantoine has produced. Speaking from no little acquaintance with original French Masonic literature, the best advice I can give those who wish to quote from any of it is to forget Thory, forget Clavel, Ragon and a score more, and see what Albert Lantoine, official historiographer of the Grand Orient of France, has to say in this work.

In one or two places I have kept the French word "Ecossaism" or "Ecossais", which literally mean Scottish, as better designating the scattered High Grades before the advent of the Scottish Rite.

FREDERICK AND THE HIGH DEGREES

Frederick of Prussia! What has Frederick the Second of Prussia to do with this affair? Again we demand it. The High Grades made use of the mysterious Superiors; Charles-Edward had excused himself, but Frederick could do so no more: he was dead! It is quite difficult to imagine today the motives which decided the ascription of such a patronage. Were the Americans deceived by Etienne Morin who, aware of Frederick's initiation before his departure, played it up before the New World to interest it in this Masonic line? Or did these Americans, in their democratic respect for the great ones of the earth consider that such a king could not tarry with the others in the "Middle Chamber," and that a "Sublime Apartment" was better suited to the loftiness of his position and character? Or again, to avoid the innovations of imaginative inventors, and this scattering abroad of Ecossaism which had marked the 18th century, was it deemed necessary to call to the rescue one of those men who

were not to be disobeyed to put each grade into its place again? We do not know. But behold, after Charles-Edward, Frederick introduced into the history of the High Grades. Shall we expel him--the one as we have the other ? Alas ! we cannot do otherwise; we have no proof whatever of his collaboration on the new statutes of Ecossaism, and on the contrary we have almost too much that contradicts it.

It is not through a comparison of the sentimental order, we say it at once, that we have connected Frederick the Second with the Pretender Charles Edward; this connection the Ecossais have made to enter the domain of reality. The Bro. Pyron addressed to Napoleon First an historic note (!) in which he asked him as "Sovereign of sovereigns" to support an Institution which had passed from the family of the Stuarts into the hands of the Great Frederick. This idea was accepted with enthusiasm by the Supreme Council which embodied it with ultra fantastic details in its Encyclical letter of March 5, 1813:

Charles-Edward, last scion of the Stuarts, was the chief of Ancient and Modern Masonry. He nominated Grand Master Frederick II to succeed him. Frederick accorded to Masonry a careful attention, it was the object of his constant solicitude. At this period the Ancient and Accepted Scottish Rite comprised but twenty-five grades, of which Prince of the Royal Secret was the highest. Certain new projects, certain discords which unexpectedly arose in Germany in 1782, inspired him with fear lest Masonry become the prey of anarchy and the victim of those who, under the name of Masons, might be tempted to let it fall into decay or annihilate it. When in 1786 Frederick saw his life had almost run its course, he decided to transmit the sovereign powers with which he was clothed to a Council of Grand Inspectors General who after his death would take over the direction of High Masonry, conformably to the Constitution and Statutes. On May 1, 1786, he increased to thirty-three the number of the grades of the hierarchy of the Scottish Rite, which till then had counted but twenty-five, and assigned to the thirty third the designation of Puissant and Sovereign Grand Commander General. The powers conferred under this degree, for the government and direction of the Rite, were concentrated in a Sovereign Chapter called the Supreme Council, etc. On May 1, 1786, Frederick established the Constitution and Regulations for the Grand Inspectors General, of which article VIII provided that after the death of Frederick the Supreme Councils would be the Sovereigns of Masonry.

A tiny glimmer of truth is at the bottom of this legend. In distinction to the Scottish Pretender, Frederick had actually been initiated. It will be outside our task to repeat here, from Baron de Bielfeld, (1) the details of this initiation, which took place when Frederick was only prince and heir-apparent.

FREDERICK AS A FREEMASON

This title of Freemason would not seem displeasing to a critical youth who took no part in religion and who entered the Order at a time when every secret society touched by the breath of liberty which had then begun to blow over Europe, had less and less honor and sanctity. On becoming King, he did not at once lose interest in the Institution, and he continued for a long time to receive with fraternal courtesy the homage addressed to him by the National Grand Lodge at the Three Globes and other Prussian Masonic organizations. At the beginning of his reign, he still amused himself in his Masonic capacity, and he had not forgotten those hazardous escapades he had perpetrated incognito in his realm--as for example when on the right bank of the Rhine, he levelled a pistol at an abbe traveling in a post-chaise and cried with a savage air "Become a Freemason or die." Dieudonne Thiebault (2) who relates this prank, adds that the King allowed the poor frightened abbe to go, telling him his fear made him unworthy of being a "brother"--which shows at least some esteem for the Masons.

Even if Frederick patronized Freemasonry, even if he founded The Three Globes, he was never Grand Master--or at least he was never a Grand Master in partibus ("never having particularly occupied himself with organization and legislation") as that function is recognized and understood. His Masonic activity (and this word activity should not be given the meaning of assiduity) lasted not much more than seven years from the date of his initiation, that is from 1738-1744. But the participation of Frederick II in the work and development of the Order has been very fully investigated by German authors--there is an extensive bibliography on the question-but all of them, even though they disagree on certain points, are unanimous in exonerating his memory from the creation of the high grades. Circumstantial details regarding this are to be found in Lenning's Masonic Encyclopedia. Doctor Adolph Kohut in Die Hohenzollern und die Freimaurerei (Berlin, 1909) tells us that "he was disgusted with the grotesque practices and hazy doctrines of the Strict Observance

and that he spared no sarcasm in speaking of it. He thought Freemasonry should have no other end save the perfection of human society and he disapproved any act which might demean the high standard of such precepts." He even went so far on Nov. 13, 1780, as to blame the lodge Royal York for having organized a charitable concert, which seemed to him beneath the character of the Institution. Treutel in his Vie de Frederic II roi de Prusse (Strassburg, 1787) gives us some Masonic details of our hero. appears that during the early days of his reign, summoned a lodge, where, in the capacity of Master in the chair, he received Prince William, Margrave Schwedt and Duke of Holstein.

Although Frederick was a Freemason, he did not wish the usages of Masonry to be extended outside the lodge. Some Masons having sent him a petition during the war of succession in Bavaria took it into their heads to append to their signatures their titles and grades in the Order. The King at once sent the petition to the Lieutenant of Police and forbade them to further use these titles.

An upholsterer who was working one day in the King's apartments tried to make himself recognized as a Freemason; but Frederick turned his back on him and withdrew.

Lord Dover, author of History of the Private, Political and Military Life of Frederick II King of Prussia, which seems admirably documented, writes:

Although having become a member of the Fraternity, Frederick was not very kind to the Freemasons during his reign; he seems even to have discouraged them. Shortly after the death of his father, he presided over one of their assemblies and in the capacity of Grand Master initiated his brother, Prince William, Margrave of Schwedt and Duke of Holstein, there is no evidence that he took any further interest in the actions of this society.

We read in the third volume of La Monarchie Prussiene by Mirabeau:

It is unfortunate that Frederick II did not have sufficient zeal even to become Grand Master of all the German lodges, or at least of the Prussian lodges; his power might have acquired a considerable growth . . . and even some military enterprises might have taken another turn if he had never fallen out with the leaders of this society.

One might object that all these arguments are of a psychological nature, so to say, and that the secret of the relations of Frederick with his brethren may have been religiously, or better, Masonically guarded. But even if we accept this improbable hypothesis, we come now against a material impossibility. Here once more Mirabeau furnishes us with evidence. It is to be found in the Histoire secrete de la cour de Berlin, ou Correspondance d'un Voyageur Francais depuis le 5 Ju 1786, jusqu'au 19 Janvier 1787:

His (Frederick's) malady, which would have killed ten men had lasted eleven months without interruption and almost without respite, since the first attack of suffocating apoplexy from which he recovered through an emetic, and uttering with an imperious gesture as his first sound these two words: "Be quiet . . ." [Letter XXVIII dated from Dresden, Sept. 24, 1786.]

This information carries weight as coming from a witness who was there and who saw for himself. We have proof of it in the preamble with which he saw fit to preface his Lettre remise a Guillaume Frederic II roi regnant de Prusse . . . where these lines may be found:

Frederick II summoned me before him voluntarily when I hesitated to importune his last moments with my natural desire of seeing so great a man, and of obviating the regret of having been his contemporary without knowing him. He deigned to welcome me, to distinguish me, even though a stranger such as I had not been admitted to his conversation

Frederick II died Aug. 17, 1786--he would have revised the Constitutions May 1, 1786, that is to say three months and a half before his death. Now how can anyone believe that this man, who according to Mirabeau suffered for eleven months "without interruption," could apply himself to a task so foreign from all his habitual activities and duties under the constant anxieties that the charges of royalty imposed upon him? From January, 1786, he was condemned, and he himself, according to his family, had not the slightest illusion about the fatal outcome of his malady.

DISCREPANCIES IN THE STORY

The fabricators of novels of adventure are not accustomed to consult sources and their imagination never considers anachronisms . . . The pamphleteers of the High Grades had not the benefit of being corrected by an informed editor. For not only is the date more than open to suspicion but even the city where the generous deed was done, Berlin. Here again the larger history refuses to confirm the little history. Frederick II lived at Potsdam, and he died there, at his chateau Sans-Souci, without having set foot in Berlin after his last visit of Sept. 9-10, 1785, when his movements . . . have been carefully reported by his biographers. Now a sentimental argument which deserves consideration because it upholds the other, is this--why did not Frederick II give his compatriots some share in the harvest of the High Grades? Why was not his lodge The Three Globes given some part in their distribution? And even were it a case of an exclusion prompted by some resentment or other, would not his subjects have hastened eagerly to adopt a reform extolled by their king?

What a bizarre idea, moreover, for this fanatic Prussian, so zealous for the glory of his own nation to do this -and for what a reason! To transmit his famous powers to certain Americans instead of simply delegating them to his eldest son and heir Frederick William!

THE ORIGINAL CONSTITUTIONS LOST

As for these Constitutions, where are they? Vanished in air! As attestation for their authenticity we have almost nothing; only the discourses of Dalcho to which we have referred, where among other equally fantastic allegations we find this:

In 1762 the Grand Masonic Constitutions were expressly ratified by the government of all lodges of Perfect and Sublime Masonry.

There is also the formal affirmation of Pyron in his Abrege historique de l'organisation en France, jusqu'a l'epoque du ler Mars 1814, des trente-trois degrees du rit Ecossais ancien et accepte . . . where he says:

At the same time in 1786, Frederick II, King of Prussia, Sovereign of Sovereigns of the Ancient and Accepted Scottish Rite, and Grand Master, successor of the Kings of England and Scotland, wished to weld together forever the Ancient and Accepted Scottish Rite for which he had a special affection. He wished to invest it, in every State and Empire where it might practiced, with the necessary power to free it from any obstacles which it might meet with on the part of this crude ignorance which misrepresented everything, etc....

Consequently, Frederick II presiding in person [these words are italicized by Pyron himseif. Tr.] over the Supreme Council by the aid of which he ruled and governed the Order, on May 1, 1786, raised to thirty-three degrees the hierarchy of twenty-five degrees sanctioned by the Grand Constitutions of 1762.

Later General Albert Pike repeated this affirmation on his own account; but this citizen of free America has every interest in making us believe it an affirmation which at the same time legalized the Council at Charleston, which had only been created, it seems, on May 21, 1802, while the patent of de Grasse-Tilly was dated Feb. 21 of the same year. We prefer the text, but the High Grades are pursued by an improbable misfortune. It is with the Constitutions of Frederick as with the Bull of Charles-Edward installing the Chapter at Arras, as with the Charter of the Templars, as with the patent of Dr. Gerbier, as with so many other documents by which so many fables

have been supported: the original is lost. What a loss! Albert Pike in his Memoirs to be of service to the history of Freemasonry in France, which the New Age published, tries to calm our anxiety:

We possess, writes he, the copy of the Constitutions of Frederick the Great, and I certify that it conforms with the original which, through misfortune, has disappeared and on which the august signature had been effaced by the water of the sea.

The sea respects nothing. Misfortunes never come singly; behold, after the august signature, even the document itself disappears. So the ambassador who carried so precious a document lost it! And we do not even know the name of this wretch, who not only exposed the manuscript to the spray but who also let it be borne away by the wind! No not by the wind at large --for the statement would seem too suspect. No! Some fine fellows have seen the marvelous paper, and they cite the names of other signatories, hardly decipherable, but decipherable just the same. Bro. Jottrand wrote in 1888: (3)

According to the description of the authentic copy submitted in 1834 to the Supreme Council of France with the names of those who had constituted at Berlin the first Supreme Council of 33d only four are legible; in the fifth the initial D is still legible; the others, so runs the descriptive process, verbal, are illegible owing to rubbing or to the water of the sea to which, written on parchment, they have accidentally been exposed several times. The initial D is certainly that of the Italian Denina, professor at the University of Tusin, author of a history of Italian and Greek Revolutions, whom Frederick had called to join his Academy. The legible names are those of Stark, Woellner Willelm and d'Esterno.

But the archives left behind by Woellner, who was at this period Supreme Scots Master, have been searched and nothing found relating to this so important consultation with Frederick. Stark lived at Wismar, and in his Justification, published in 1787 at Leipzig and Frankfort-on-Main, he confessed the small part taken by him since 1777 in the work of the Freemasons and even (an avowed sin is easily pardoned) his indifference to the work. So far as Denina is concerned he was not only

the author of a history of the Revolution of Greece and Italy as Bro. Jottrand says, but he wrote an Essai sur la vie et regne de Frederic II, roi de Prusse (Berlin, 1788), where he describes in a few words his initiation into Freemasonry "a society recognized today which begins to make some noise in the world" (pages 36-37), and (page 453) he devotes these few words to the Freemasons:

The Freemasons into which society Frederick had been received ten years before he ascended the throne, did not meet with any marked favor, as perhaps they had hoped. But while they were persecuted in Italy, Bavaria and other countries, they enjoyed complete freedom in Prussia. If the King did not do any more for them, it was because he feared to favor them too much lest they meet the end of the religious and holy fraternities of the Middle Ages. However, assured of his protection by a letter of July 16, 1774, the Freemasons counted in Berlin five lodges under different names, and they had a large enough number in the provinces.

If Denina had collaborated with Frederick at the elaboration of the Grand Constitutions would there not be an allusion or at least would he not have spoken of the Masonic Order with a more apparent interest?

The vexatious thing, however, is that all the authors who uphold this belief have forgotten to agree among themselves. It was in 1887 that Albert Pike announced the crime of lese majeste committed by the water of the sea, and in 1818 one named Marguerite asserted that the Constitutions were in the hands of a Scottish Knight and that they were signed in the very hand of Frederick the Great, King of Prussia.

INCONSISTENCIES IN THE TRADITION

Search has been made everywhere, even where it seemed most likely proofs might be found, namely in Prussia. Wasted effort ! The National Mother Grand Lodge of the Three Terrestrial Globes at Berlin, questioned in a letter from Bro. De Marconnay dated at New York, May 26, 1833, made a reply which Findel saw and of which he records this passage: (4)

The National Mother-Grand Lodge of the Three Terrestrial Globes was founded Sept. 13, 1740, under the authority of Frederick the Great, who was also its first Grand Master. This monarch did not, however, occupy himself particularly with organization and legislation. None of the assertions concerning his own acts or those of the supreme Masonic Senate that he may have founded in 1785 . . . have the least historical basis.

It is even today necessary to prove what The Three Globes affirmed, because "this great falsehood of the Order," using the words of George Kloss, (5) has even been repeated in our own time by the Very Sovereign Grand Commander of the Supreme Scottish Council, Bro. J. M. Raymond, who says in his Resume historique de l'organisation des travanx du Supreme Conseil du Rite Ecossais ancien et accepte pour la France et ses dependances: (Paris, 1908)

On May 1, 1786, Frederick II, King of Prussia, in his Masonic capacity as Sovereign of Sovereigns, definitely established the Constitutions, Statutes, and Regulations of the Scottish Masonic Order.

How can such a legend help but gain credit among Freemasons when it finds itself still propagated by their very "luminaries" ?

NOTES

(1) de Bielfeld--Lettres Familieres et autris . . . 1763. (2) Thiebault--Souvenirs de vingt ans de sefour a Berlin. (3) Jottrand--Sur le Constitutions de 1786 du Rite E. A. et A. 1888. (4) Findel--Histoire--p. 486-487. (5) Kloss--Geschichte der Freimaurerei in Frankreich, etc. 1852-3.

----o----

THE PROBLEM OF EVIL

To explain to themselves the existence of Evil and Suffering, the Ancient Persians imagined that there were two Principles or Deities in the Universe, the one of Good and the other of Evil, constantly in conflict with each other in struggle for the mastery, and alternately overcoming and overcome. Over both, for the Sages, was the One Supreme, and for them Light was in the end to prevail over Darkness, the Good over the Evil, and even Ahriman and his Demons to part with their wicked and vicious natures and share the universal Salvation. It did not occur to them that the existence of the Evil Principle, by the consent of the Omnipotent Supreme, presented the same difficulty, and left the existence of Evil as unexplained as before. The human mind is always content, if it can remove a difficulty a step further off. It cannot believe that the world rests on nothing, but is devoutly content when taught that it is borne on the back of an immense elephant, who himself stands on the back of a tortoise. Given the tortoise, Faith is always satisfied; and it has been a great source of happiness to multitudes that they could believe in a Devil who could relieve God of the odium of being the Author of Sin.--Morals and Dogma, Albert Pike.

----o----

THE APRON

BY BRO. R.J. MEEKREN

MANY readers of THE BUILDER will have seen or heard certain "lectures" of recent origin on the badge of a Mason in which a parallel is drawn with the fig leaves of the garden of Eden, and the lesson of innocence, if not restricted to at least emphasized in one particular department of life. This is but popularizing the

speculations of certain writers on Masonic symbolism who dwell almost lovingly on what is euphemistically called the "phallic" side of that abstruse subject. This is done in many ways more or less direct. Direct when the apron is equated with primitive loin cloths and kilts, and indirect as where, in its modern form with the flap up it is regarded as the outline of the obscure "broached thurnal" of 18th century documents and this itself taken as representing the Egyptian obelisks, and these as being the same kind of thing as the pillars of the porch, which are supposed to be just conventional "phalloi"--a word which is, by the way, by no means a euphemism in Greek. An example of this kind of explanation is to be found in THE BUILDER for 1917 in a short article by Bro. H. A. Kingsbury, though by no means in the extreme form to which other more visionary writers are inclined to push it.

In a work published a good many years ago, in 1880, to be precise, The Obelisk and Freemasonry, there are a number of illustrations taken from Egyptian mural paintings, and at page 36 he shows a group of two, one an Ibis headed deity and the other a king, the latter of whom has a gorgeously decorated garment about his waist, which the author, John A. Weisse, took to be an apron. He gives a cut of it, which represents it as triangular shaped with the apex upward. Egypt used to be the happy hunting ground of uncritical brethren seeking for parallels and origins to Freemasonry. In this case Bro. Weisse was deceived by the artistic convention of Egyptian painters, which represented the human figure partly in profile and partly as seen in front. The head is nearly invariably in profile except the eye, which is drawn as in full face. The shoulders appear as if seen from the front, but the hips and legs are in profile--but the loin cloth, the principal masculine garment then (as today in many parts of the world) is inconsistently shown as from the front, just as the full face eye in the profile head. Actually what Weisse took to be an apron was the embroidered end of a cloth or wide sash wound round the body in rather complicated folds.

MASONRY AND THE MAYAS

Today, a certain school of Masonic authors are very much inclined to draw on the representations of figures and scenes found in the remains of the ancient Maya people. The pioneer prospector in this vein was the enthusiastic and indefatigable but uncritical Dr. Le Plongeon. A reproduction is here given of a cut in his book, Sacred Mysteries of the Mayas and Quiches, which represents a fragment of a statue, of a

priest he supposes. From this it would appear that the individual was represented as wearing over his loin cloth a small rectangular apron of about the same shape and size as the elaborate bead apron which forms the full dress of Zulu women in South Africa where they have not taken to more civilized modes.

At first sight it certainly seems as if it was intended to represent an apron in this case. But familiarity with Maya work leads us to hesitate. The Maya had strong instinct for the decorative. He did not, like the Egyptian painter or Assyrian sculptor, find any difficulty either in representing a true profile, or a full face view, his ability was quite equal showing things as he saw them without introducing details he knew were there but which could not be seen from his point of view, but he was inclined to conventionalize his representations and turn them into grotesque patterns.

In the accompanying illustrations, which are from photographs taken by the archeological expedition headed by Dr. Franz Blom of Tulane University, we have two mutilated statues and a relief modeled in plaster on a wall. The statues are stiff and conventional and each shows an apron-like appendage hanging down in front, in the case of the standing figure it apparently depends from a broad belt or girdle. In the group we have a very naturalistic representation of three men. It is hard to escape the impression that they are portraits and one would hazard a guess that they were very good likenesses. The position of the man on the right is far from being an easy one to represent in low relief, and is far beyond anything attempted by Egyptian or Babylonian artists. The point, however, that interests us in the present connection is the very clear way in which the loin cloth is depicted. It is evidently put on like a highlander's kilt, or a Chinese apron-skirt. A cloth with an ornamental border is wound three or four times around the body. At one end a narrower strip is attached which is passed round again and the end tucked in. The narrow strip hanging below the kilt undoubtedly represents the end of this fastening string or girdle. This is a very simple and natural form for this primitive and widely used garment to take. In the cruder representation of the two statues the apron part is to be interpreted in the same way.

THE MASONIC APRON AND ITS ANALOGUES

When we compare Le Plongeon's drawing with the photograph of the kneeling figure the conclusion is obvious that it was taken from a similar representation and that in all probability what there appears as an apron was intended for one end of the cloth brought up underneath and allowed to hang down. A reference to the Hopi ceremonial dress shown the accompanying illustration will make the method adopted. In fact a comparison of this with the relief shown on the first page of this article leads almost irresistibly to the conclusion that the Maya dress was identical with that still employed by the Hopi Indians for ceremonial purposes, though they now ordinarily wear garments adopted from the whites. An examination of a series of such illustrations as may be found in works on the subject, as for example those in the Anthropological Series of the Field Columbian Museum Publications, which may be found in most Public Libraries of any size with the conventional representations of the Mayas and ancient Mexicans is practically conclusive upon the subject.

The Masonic Apron, if it had any analogy at all among ancient Egyptians and others, is rather to be seen in the animal skins worn cloak wise, than in the loin cloth. It was a purely practical garment to prote the rest of the clothing. In view of the constant recurrence of misleading speculations it may not be amiss to respect once more that it was just a sheep skin, with the end trimmed away, a leather loop to go round the neck and two leather strings to fasten it round the waist. It was not peculiar to masons, but was used by other trades as well, only in the case of masons it would not get black and greasy but would be distinctively white from lime and stone dust.

The present form of apron is very modern, and is probably entirely due to the convenience of the manufacturers of Masonic regalia. When aprons came to be made in quantity from fabric it was easier, and there was less waste, to cut them in squares with triangular flaps--also they would be easier to hem or bind.

There is no objection to this modern form being symbolized. Symbolism is a living thing, and those who can appreciate an old symbol are those who can develop new meanings, or assign interpretations to new forms. Only there should be no attempt to pass these off as ancient. The girdles, loin cloths and aprons of primitive peoples can be adduced as curious coincidences but it is misleading to leave the uninstructed to infer that there is a real connection between such forms and our present ritual badge,

and where the difference in origin is not made quite clear we have a right to object in the name of sound scholarship.

That the civilizations of Central America were developed from a culture analogous to, if not identical with that of the Indians of the Southwest is further indicated by the rough stone building. The stair here shown might easily be taken for one of those built by the cliff dwellers, but for the abundant vegetation seen in the background. We have only to suppose a much thicker population in a more fertile area where there would be more leisure for the development of the arts and the more permanent structures would be fully accounted for without any outside influence.

----o----

The Craft in the 18th Century The "Moderns," 1717, and the "Antients," 1751 By BRO. ARTHUR HEIRON, England

(Continued)

THE members of Dundee Lodge, No. 18, or No. 9, as it stood on the Register of the "Moderns," purchased in 1763 the freehold of a Warehouse in Red Lyon Street, Wapping, and letting out the ground floor and basement--at first for a school and later on as a general store--utilized two rooms on the first floor for the purpose of Lodge meetings, the smaller one being used as a Making Room and the larger one being used as the formal Lodge Room, which rooms when not required for Masonic work were often let for the purpose of public dances--to such an extent was this the practice that they became known locally as the Wapping Assembly Rooms. The Lodge Room was spacious and well adapted for a ball, being 44 feet long by 25 feet wide and 15 feet high. The author of Multa Paucis describes the building as Dundee Masons' Hall, Wapping, thus the Dundee Lodge, No. 9, must have had quite a vogue in those days and been well known in that neighborhood. The Lodge Room was always well furnished, for in 1754 the paraphernalia was insured from loss by fire in the Union Fire Office for 200 pounds -which was increased to 300 pounds in 1777--whilst the

Freehold building in Red Lyon Street was insured for 800 pounds in 1763 in "Hand-in-Hand" Fire Office, and in 1810 the building and contents belonging to the 'Dundee' Lodge, No. 9 at Wapping were insured for no less than 2,000 pounds in the Sun Fire Office. By way of contrast the late Henry Sadler informs us that the only paraphernalia possessed by the Grand Lodge of the Moderns in 1766 was a sword, possibly a Bible, a jewel or two and two books of records; but that it had neither regular furniture, jewels nor habitation; thus it was scarcely worth while insuring these from fire! In 1763 two oil-lamps were purchased to illuminate the entrance to the Lodge Room and on dark winter nights--especially when a public ball was in progress--the building must have been very conspicuous, and it is obvious from his own statements that Bro. Laurence Dermott was well acquainted not only with the exterior of the building in which the Dundee Lodge met from 1763, but also was well informed as to certain private features of the Ritual gained either from personal experience or else from stories received from visitors to the Lodge.

"HEARTY COCKS" AND "GOOD FELLOWS"

These were the jovial expressions by which Dermott described his opponents the Moderns when writing about their Masonic doings in 1764. In his capacity of Grand Secretary of the 'Antients,' he apparently felt that he was quite entitled to try and enhance the prestige and fortunes of that society by deriding and attempting to depreciate his rivals. It would almost appear, however, that he felt some little compunction in the matter and was rather uneasy as to whether his statements were too severe and might be considered unfraternal and not evincing a truly brotherly spirit--at any rate he adopted a very apologetic tone when he first opened fire upon those who were (after all) only conducting their Masonic life under the express authority and sanction of the Mother Grand Lodge of the world. The following is how he commences what he considered was his exposure:

"AHIMAN REZON [1764]

In the 2nd Edition of this book on p. xxiv, Dermott in his "Address to the Reader" states:

"Gentlemen and Brethren:--

"Several eminent Craftsmen residing in Scotland, Ireland, America, and other parts both abroad and at home, have greatly importuned me to give them some account of what is called modern masonry in London," and then says

"I cannot be displeased with such importunities because I had the like curiostly myself about 16 or 17 years ago [the 1800 Edition says "in 1748"] when I was first introduced into that Society."

[Note.--Dermott here tells us that--though Made a Mason in Ireland-he himself joined a Modern Lodge on his arrival in London, consequently he was well able to discuss the differences in their Ritual as compared with that of the Antients.] To show, however, that he had no real ill feeling in the matter, he then proceeded to say:--

"However, before I proceed any farther concerning the difference between antient and modern, I think it my duty to declare solemnly before God and man that I have not the least antipathy against the gentlemen members of the modern society, but on the contrary, love and respect them, because I have found the generality of them to be hearty cocks and good fellows (as the bacchanalian phrase is) and many of them I believe to be worthy of receiving every blessing that good men can ask or heaven bestow, I hope that this declaration will acquit me of any desire of giving offence, especially if the following queries and answers be rightly considered."

After which followed certain "Questions" and "Answers" seeking to prove that Masonry as practised by the Antients was more correct and genuine than that favoured by the 'Moderns.'

GENTLEMEN OF AMERICA [1764]

It is very interesting to note that Dermott states that he gives his information "to satisfy the importunities of my good Brethren (particularly the Right Worshipful and very worthy Gentlemen of America) who for their charitable disposition, prudent choice of members and good conduct in general deserve the unanimous thanks of the masonical world." The Grand Secretary of the 'Antients' appears therefore to have had some excellent friends amongst the brethren who were then practising Freemasonry in the Lodges working in the American colonies. Please note that in any quotations in this article taken from 'Ahiman Rezon' the italics have been inserted by the present writer.

Dermott then proceeds to explain to his readers a matter that only those who were in the habit of attending the Dundee Lodge could possibly be familiar with, for he actually refers to a very prominent feature of their ceremonies. On page xxxii of the same Ahiman Rezon, Dermott states:

"I have the greatest veneration for such implements as are truly emblematical or useful in refining our moral notions, and I am well convinced that the custom and use of them in lodges are both antient and instructive, but at the same time I abhor and detest the unconstitutional fopperies of cunning avaricious tradesmen, invented and introduced amongst the Moderns with no other design but to extract large sums of money, which ought to be applied to more noble and charitable uses."

He then proceeds to tell his audience that the item that offended his Masonic taste--and which he consequently "abhors and detests"-is none other than the symbol of the "Master's authority to Rule his Lodge", for he says, referring to the "Sword of State":

"There is now in my neighborhood" [that means, near Tower Hill, London, E.,--where he carried on the business of a Wine Merchant--, but in his 3rd Edition of 1778 he is more explicit for he there says "There is now in Wapping," [meaning thereby "There is now in the Dundee Lodge, No. 9, at Wapping"] "a large piece of iron scrole work,

ornamented with foliage, &c. painted and gilt (the whole at an incredible expense) and placed before the Master's chair, with a gigantic sword fixed therein, during the communication of the members, a thing contrary to all the private and public rules of Masonry; all implements of war and bloodshed being confined to the lodge door, from the day that the flaming sword was placed in the East of the garden of Eden, to the day that the sagacious modern placed his grand sword of State in the midst of his Lodge."

The following extracts furnish ample proof that this "Gigantic Sword" that so offended the Masonic principles of Laurence Dermott in 1778 [and also as far back as 1764] belonged to the Dundee Lodge, No. 9.

EXTRACTS FROM TREASURER'S CASH BOOK

1761, June 26. "By Cash pd. Bro. Gretton--

for Repairing Ye Sword, etc." - 10. 19. 0 Aug. 13. "Paid Bro. Stevens his Bill-for Ye Iron for Ye Sword" - 15. 15. 0 do "Paid Bro. Noy's Bill Painting do" 3. 10. 0 30. 4. 0

Now, Bro. Henry Gretton, a jeweler was our R. W. M. in 1760 (he was referred to in the Minutes of G. L. of 28th Jan., 1767, see later on), whilst Bro. Thomas Noy, a painter, was Master in 1765.

The suggestion of Bro. Laurence Dermott is that these two "cunning avaricious tradesmen" had compelled their Mother Lodge to purchase this sword and iron stand and have it gaily painted merely to extract monies from their brethren that should have been devoted to charity; but as we had 59 members and the total income of the Lodge in 1761 was 114 pounds the brethren were well able to bear the expense--although it must be admitted that 30 pounds was a large sum in those days. However,

in order to rebut Dermott's suggestion that this money was wasted and could have been better applied in charity, it may be here stated that the annals of the Dundee Lodge give ample proof that "Relief" was constantly voted at "Lodge Nights" in sums varying from 1 1s. Od. to 5 5s. Od. in many cases to applicants who were not even members of the Lodge. The brethren also granted donations towards the funerals of their poorer members, whilst certain brethren--who became incarcerated in prison for debt-were also relieved; a few items by way of illustration are here mentioned.

EXTRACTS FROM THE RECORDS OF LODGE, NO. 9

1759, Dec. 27. "Paid into the hands of Sir Joseph Hankey & Co. [Bankers] for the Widows and Orphans of those slain at Minden and Quebec," "Paid towards Clothing the French Prisoners," "Pd. Advertising the 2 last Donations,"

[The above incident refers--inter alia--to the capture of Quebec from the French by Major-Genera James Wolfe on the 13th Sept., 1759, when--in the moment of victory--he fell mortally wounded on the heights of Abraham. The surrender of Montreal soon followed and with it all the Province of Canada. There must have been some special need here for assistance for Dr. Samuel Johnson in 1760--to help the cause -wrote an "Introduction to the Proceedings of the Committee for Clothing the French Prisoners."]

1762. "Pd. Br. Harrison for his Trouble to get Br. Bride into Greenwich Hospital"; 2. 2. 0 1762, Mar. 11. "Recd. Cash of Bro. Halley Borwick, his Donation for the Benefit of Poor Brothers of this Lodge," 2. 2. 0 1766, Feb. 10. "Pd. as a gift to Jos. Hankey & Co. for the sufferers at the Great Fire in Barbadoes," 30

[A subscription list was opened in the Lodge, 30 members subscribing this 30 pounds; we do not read of similar generous gifts on the part of the Antients !]

1767. "Br. Croke having been previously helped, was Relieved with 1. 1. 0 on his promise of never troubling this Lodge again."

do. Mch. 26. "2. 2. 0 to be sent to the Quarterly Comm. the Master to have the Use of the Jewels." 1774, Nov. 24. "Bro. Peter Batson now a Prisoner in the Marshalsea relieved with 2 guineas." 1783, Feb. 27. "Br. Sandwell being now a Prisoner in the King's Bench was relieved from this Lodge with 2. 2. 0." 1807, Feb. 12. "A Petition was read from Br. Cathro, confined in H.M. Goal of Newgate for Debt from Misfortunes in trade to be Relieved with 2 guineas."

A MASONIC SYMBOL

But the real answer to Bro. Dermott's accusation, however, is that our Sword of State thus exhibited in open Lodge--fixed by its hilt in a massive wrought Iron Stand which was suitably painted and decorated with foliage in gilt--was merely used by our Brethren as a symbol of the absolute authority of the R.W.M. to Rule over his Lodge. This Sword--still extant--is a handsome weapon, double-handed with blade 38in. long, the hilt 10in., while the guard is 9 1/2 in. wide. The identity is absolute--No. 9 was then the premier, practically the only Modern Lodge at Wapping--an on one side of the blade, near the hilt, are the words "Dundee Arms Lodge, Wapping, No. 9." [Note.--In 1761 when this sword was bought and renovated, the Lodge met at the Dundee Arms Tavern.] The symbols marked on the blade are chiefly of a martial character, consisting of swords and flags:--in several places the initials "G.R." appear on the flags, and as the sword was damascened in 1761 these clearly refer to King George III. [It was thanks chiefly to assistance kindly rendered by Bro. W. J. Songhurst, P.G.D. (the erudite Secretary of the 'Quatuor Coronati' Lodge) that the writer was enabled in 1918 to identify this interesting relic of our Masonic past; Bro. Songhurst was also the first student to draw my attention to some of the weird statements in Ahiman Rezon which thereby led to the preparation of this paper.] This sword--which was used as a tyler's sword from 1835 to 1918--is now kept for better preservation in a mahogany box, presented on 4th Nov., 1919, jointly by the writer of these notes and by another P.M. of the Lodge. This rare Masonic curio is therefore a direct connecting link with the inner life of an old Modern Lodge, thus severely criticized by Bro. Laurence Dermott in 1764 and 1778.

OTHER SWORDS OF STATE

Various other old Lodges also owned swords and stands which were used in a similar manner. An old Yorkshire Lodge [Const. 1793] still possesses and makes use of a 'Flaming Sword'--fixed in a wooden stand placed on the right side of the W.M.'s Pedestal,-which remains with its naked blade uplifted during the whole time the Lodge is at Masonic labor. Bro. Welsford, P.A.G.St.B. informs me that in 1923, two 'Flaming Swords' [also with naked blades fixed upright side-by-side on a stand] were placed near to the Master's chair during the working of the ceremonies in two old Lodges in the North of England; clearly relics from the days of old.--It is really difficult to understand the merit of Dermott's objection to the use of a sword in Lodge in 1761. It was the continuance of a well known custom, for we are told that at the Grand Lodge Feast held at Merchant Taylor's Hall on 24th June, 1724:-"In the Procession round the Table, there preceded the Grand Master The Sword carried by the Master of the Lodge, to which the Sword belonged."

In 1731, the Grand Master [the Duke of Norfolk] presented Grand Lodge "with the old Trusty Sword of Gustavus Adolphus, King of Sweden, which was ordered to be the Grand Master's Sword of State for the Future"; and this sword is still borne by the Grand Sword-bearer before the Grand Master, or his representative at all meetings of Grand Lodge, and during the entire proceedings it is laid--in its scabbard--on the altar before the Grand Master.

The Lord Mayor when attending the city churches in his official capacity, used also to be attended by his Sword-bearer, carrying the civic Sword of State, which was fixed by the side of his pew (in special sword rests) during divine service. This old custom is still observed provided the sword-rests are extant; the blade, however, is now safely ensconced in its scabbard.

Bro. Dermott's criticism on this point seems therefore to be idle and captious for it can be safely asserted that the brethren of the Dundee Lodge committed no breach of

Masonic law or custom when they thus symbolically used their 'Sword of State' in 1764.

"DRAWING THE LODGE ON THE FLOOR" [1764]

Immediately following his reference to our 'Sword of State' Dermott proceeds to cast ridicule on another old custom [viz., that of 'Drawing the Lodge on the Floor, in chalk and charcoal'] which had been practiced by the Moderns certainly since 1726--doubtless earlier still--and was a regular feature of the Ritual in the Dundee Lodge from 1748 to 1812. In 1764--when Dermott wrote his remarks--the tyler, on the Lodge nights when a candidate was made a Mason (previous to the ceremony) invariably drew the Lodge on the floor in chalk and charcoal, receiving for such work a special fee of 2s. 2d. for each making, so Dermott's statement that the tyler sometimes received "ten or twelve shillings" for thus "Drawing the Lodge" when four or more candidates were made at a time is substantially correct. To the writer, however, the sarcastic way in which this portion of the ceremony was referred to by Dermott seems rather like "playing to the gallery," his object clearly being to bring the Moderns and their Ritual into ridicule; his remark as to the "two sign posts" thus 'Drawn upon the floor' of course alludes to the emblems of the two Masonic columns, marked and described as "J" and "B" in accordance with instructions received from the Grand Lodge of the Moderns.

"JAMAICA RUM AND "BARBADOES RUM

The following are Dermott's own words in his Ahiman Rezon [2nd Edition, 1764] p. xxxii:-

"Nor is it uncommon for a tyler to receive ten or twelve shillings for drawing two sign posts with chalk &c and writing Jamaica (rum) upon one, and Barbadoes (rum) upon the other, and all this (I suppose) for no other use than to distinguish where these Liquors are to be placed in the Lodge."

Such an ironical statement--especially proceeding from a wine merchant--seems not only in bad taste but rather overdrawn, and it makes one wonder as to whether at this period the Antients in their Assemblies --when they made a Mason--used themselves to draw the Lodge in chalk and charcoal or did they instead instruct their candidates as to the symbols of the Craft by means of the actual working tools of the Craft or by emblems depicted on a floor cloth, or did they leave them still in ignorance on such vital and important matters ?

A few extracts from the Cash Books of No. 9

1749. "Pd Tyler and Drawer"... ... . 2. 0 1764. "Pd Cash to the Tyler" ... . 2. 2 1795, Apl. 9. "Pd Tyler's Fees for 4 Makings" ....10. 0 1799, Aug. 8. "Pd. Br. Mills ,'[Tyler] for Form ing 6 Lodges" 15. 0

A LITTLE LEWIS AND CAPSTAN

Dermott in the same Ahiman Rezon [p. xxxii] again seems to try and invent an excuse to poke fun at his opponents, for he dilates as follows:

"And it is pleasant enough to see sixty or seventy able men about a little Lewis and Capstan etc, erected upon a mahogany platform (purchased at an extravagant price) all employed in raising a little square piece of marble, which the weakest man in the company could take between his finger and thumb and throw it over the house."

Here Dermott is ridiculing the practice the Moderns had of exhibiting the Perpend or Perfect Ashlar on a tripod placed on the S.W.'s pedestal. It is interesting to note that the following extracts taken from the records of Lodge, No. 9, show that in 1746 our

Brethren possessed one of these items that so aroused the satire of the Grand Secretary of the Antients. This appears from a list of paraphernalia;

1746. "1 Triangle with Blocks, Lewis, Crabb, etc, 2 Stones, and 1 Marble Block."

The 'Old Dundee' Lodge, No. 18, still possesses and uses regularly at its Lodge Meetings a very old and similar tripod (made of brass) erected on a mahogany platform, perhaps the original that was purchased in 1746. It may even possibly be the actual article that so offended Dermott in 1764 ! Bro. Songhurst in 'A.Q.C.,' Vol. xxxv, p. 82, also calls attention to the fact that Dermott ridicules the 'Moderns' for using such apparatus.

1754, Apl. 11. Resolved that "A New Pel pend Ashler Inlaid with Devices of Masonry valued at 2. 12. 6 be purchased."

It is perfectly clear that the Lodge "at Wapping" referred to in 1764 by Laurence Dermott was the 'Dundee' Lodge, No. 9, for it met there from 1739 to 1820 (a period of 80 years) and was practically the only Lodge in that neighborhood at that date.

"APRONS ' [CIRCA 1717?]

Dermott in the same book, p. xxxi, has now a far more serious charge to make against the Moderns for he there says (speaking of the period soon after the Grand Lodge of 1717 was Constituted):

"It was proposed" [i.e., by the Moderns] "that no brother (for the future) should wear an apron. This proposal was rejected by the oldest members, who declared, that the aprons were all the signs of masonry then remaining amongst them and for that

reason they would keep and wear them." [Dermott here suggests that the motive of the Moderns was that they objected to appearing as Mechanics or as Operative Masons; he adds, however, the following statement] "It was then proposed, that (as they were resolved to wear aprons) they should be turned upside down in order to avoid appearing mechanical. This proposal took place and answered the design, for that which was formerly the lower part was now fastened round the Abdomen, and the bib and strings hung downwards, dangling in such a manner as might convince the spectators, that there was not a working Mason amongst them. Agreeable as this alteration might seem to the gentlemen, nevertheless it was attended with an ugly circumstance; for in traversing the lodge, the brethren were subject to tread upon the strings, which often caused them to fall with great violence, so that it was thought necessary, to invent several methods of walking, in order to avoid treading upon the strings."

The third edition of Ahiman Rezon [1778] contains the following foot note:

"After many years observations on those ingenious methods of walking up to a brother &c, I conclude, that the first was invented by a Man grievously afflicted with the Sciatica. The second by a Sailor, much accustomed to the rolling of a Ship. And the third by a man, who for recreation or through excess of strong liquors, was wont to dance the drunken Peasant."

Are we to take Dermott seriously ? If so, it may well have been that a few Lodges--or perhaps only a few members of such Lodges-consisting of men of exalted rank or dignified professors in art and literature, might have--at first--declined to wear a garment that (even although only intended as a symbol) might affect their pride, in that they should even be asked temporarily to wear an apron--often soiled by stains of 'porter' or 'punch'--in such a way that in daily life would only be used by an Operative Mason; they may have fairly argued that being merely Speculatives they ought to be absolved from what to them may have appeared an indignity. However, we have no certain knowledge on this point but such a custom certainly was not prevalent and it is clear that the Dundee Lodge,--consisting of many tradesmen engaged in nearly every description of business life--was not one of the offenders, if so, we should expect that Dermott would again have singled it out by way of example as he certainly did concerning two or three of his other objections. The records of the

Dundee Lodge contain many items proving that aprons were constantly bought for the use of its members and also that the Lodge itself--when required--was often "New Cloathed" with fresh aprons at the cost of the Lodge funds. This is evidence that our ancient brethren wore their aprons seriously and in accordance' with the custom of the old Operatives; a few illustrations are here given.

Extracts from the Minutes of No. 9

1750, Sept. 13. Bro. Lane proposed "That the Box in which we formerly put our Aprons in should be given to the Maid Servant of this House [i.e. The Dundee Arms Tavern, Wapping], 2nd by Bro. Banson, 3rd, 4th and 5th." 1752, Dec. 14. Bro. Lane's proposal for "New Cloathing the Lodge carried in the Affirmative."

Dec. 28. "That Ye Past Masters' and Ye Secretary's Aprons be lined."

1755, Apl. 10. "That a convenient Nest of Boxes be provided to hold the Aprons in an Alphabetical Order and that the Master and Wardens procure the same."

1764, Nov. 22. Resolved "That this Lodge be new Cloathed with Aprons"; "That the Past Master of this Lodge have Aprons bound with the same Ribbon as they wore their Meddals." Extracts from the Cash Books

1755. "Paid for 2 Doz . Aprons" [1s. 4d. each] ... 1. 12. 0

1764. "Pd. for Gold Fringe for the Steward's Apron" 2. 6

(To be concluded)

----o----

The Hiramic Legend and the Medieval Stage

By BRO. ERNEST E. THIEMEYER, Missouri

PART III--THE LEGEND AND THE DRAMA

THE dramatic features of the Legend of Hiram are apparent immediately; but why is the Legend a drama? Why not just plain narrative? If some of the modern presentations of the story were viewed by students of drama, they might be inclined to the opinion that the story possessed dramatic possibilities, but they would hardly make the positive statement that it was drama. The type of work presented in the British Isles tends to eliminate the mimetic features, while the usual American working lays much stress on them. What accounts for this variation ? The answer to that question would be interesting, but it is not essential so far as this discussion is concerned and no more is actually necessary than an agreement on the question of whether the essentials of drama are present or lacking. If there is no drama in the Legend, there is no support either for the present argument or the assumption on which it is based. If, on the other hand, dramatic characteristics do exist it is not such a simple matter to trace them to their source as Bro. Race's theory would indicate.

Sufficient grounds were presented in the foregoing section of this discussion to permit the acceptance of the hypothesis that the Legend is an evolutionary product, and this conclusion makes the dramatic elements of the Legend differ materially from the generally accepted opinion of what they are. The investigation of these features will lead us far from the period of mystery and miracle plays and it will be found that these plays are only survivals of a culture which, in point of time, antedates Miracle

plays by centuries. If there is any basis for the assumption that the Legend of Hiram is a ritual myth, proof must be offered that the myth-making type of mind survived at least to a date equivalent to the time when the Masonic ritual was sufficiently developed to require an explanation of certain features therein contained. Undoubtedly this stage of ritual growth was reached by the 14th or 15th century, possibly much earlier.

While on this subject of miracle and mystery plays, it might be well to digress somewhat from the general trend of the discussion. The views advanced by Bro. Robert Race in his expression on the origin of the Legend are not entirely new, although it is probable that he is responsible for much of the discussion on the subject that has arisen in recent years. Bro. E. Conder in speaking before Quatuor Coronati Lodge in 1894 makes a similar statement, though there is some reason to believe that his idea and that of Bro. Race are not entirely in accord. To quote:

For myself, the ritual of the third degree takes me back in imagination to the pre-reformation "miracles" and I personally have little doubt that our modern third degree was built up in the early 18th century from the ruins of a very early trade mystery. (1)

There is, in this opinion, at least one statement with which many scholars of today disagree; namely, that the third degree was built up in the 18th century. But there is more than just that, evidently Bro. Conder is confused in his terms. If he uses the word "miracle" as synonymous with "mystery" he pronounces much the same idea as that promulgated by Bro. Race some quarter of a century later. If, on the other hand, the two terms are used in the sense common to modern students, there is a decided contradiction and one is at a loss to understand exactly what is meant. "Miracle" from the content would seem to mean "miracle play" in which case it is similar to the plays to which Bro. Race has reference. "Mystery" carries with it a hint of secrecy that is not implied in "miracle". The distinction that "miracle" was a play in a church and "mystery" one performed outside enters into the question. Possibly "miracle" is a synonym for "mystery", in which event Bro. Conder's statement is almost in accord with the views herein expressed. We seem to be barred from accepting such an interpretation, however, by the reference to the pre-reformation "miracles". Whatever the ultimate conclusion, it can have little bearing on the question at hand, and merely serves as an illustration of the time-worn expression that "there is nothing new under

the sun" and that the germ of an idea so fruitful in the case of Bro. Race, was entirely neglected when advanced at an earlier date.

Returning to the subject at hand, if any valid conclusions on the dramatic nature of the Legend are to be reached, it is essential to prove not only that the myth-making type of mind survived to the Middle Ages, but also that drama is a product of this same mentality. If this can be done, the battle is won. I will be very easy to trace the survival of mentality through the drama, but not quite so simple if drama is eliminated, although the wealth of folk-custom surviving throughout Continental Europe and England would not make the task an impossible one. It appears that drama, ritual and myth go almost hand in hand. Myth and ritual are contemporaneous in their development, and the term need not be varied when drama is added to form the trilogy. For the most part primitive rituals were dramatic; and myths, that is primitive ritual myths, were only explanations or accompaniments of dramatic rituals. The three are so closely connected that it is almost beyond possibility to separate them.

The search for evidence leads far from the recognized paths of Masonic research and throughout one is reminded of the opening lines of Longfellow's "Song of Hiawatha":

Should you ask me, whence these stories?

Whence these legends and traditions,

With the odors of the forest,

With the dew and damp of meadows,

with the curling smoke of wigwams,

With the rushing of great rivers

With their frequent repetitions,

And their wild reverberations,

As of thunder in the mountains?

I should answer, I should tell you:

"From the forests and the prairies

From the Great Lakes of the Northland,

From the land of the Ojibways,

From the land of the Dakotahs,

From the mountains, moors and fen-lands,

Where the heron, the Shuh-shuh-gah,

Feeds among the reeds and rushes."

It is even farther afield, in the wide open spaces and the vastness of savage empires that one finds the evidence necessary to substantiate such an hypothesis as the advocated here. To clearly understand the argument to follow, an elementary conception of the thought processes of primitives is essential. M. Lucien Levy-Bruhl has termed the primitive mind "pre-logical" and a better term does not present itself. It is in all of its ramifications a mind lacking in what modern civilization calls logic and reasoning. This is a stage earlier in mental development than the one producing myth, ritual and drama. This type of mind is made up of "collective representations" and these can be recognized by the following signs:

They are common to the members of a given social group, they are transmitted from one generation to another within it; they impress themselves upon its individual members and awaken in them sentiments of respect, fear, adoration, and so on, according to the circumstances of the case. This is not because they imply a collective entity apart from the individuals composing the social group, but because they present themselves in aspects which cannot be accounted for by considering individuals merely as such. (2)

These representations are collective in a sense somewhat different from the usual application of the term. They may be the ideas of one individual, but they include both the effect and the mystic force, call it what you will, mana, wa-kon-da, emanating from it. In other words,

The primitive makes no distinction between this world and the other, between what is actually present and what is beyond. He actually dwells with the invisible spirits and intangible forces. (3)

It is necessary in dealing with mentalities of primitive peoples to formulate an entirely new code of judgment--they cannot be measured by the standards commonly used. With these ideas in hand it is not difficult to understand that pre-logical not only means before logic, but without logic. The effect is attributed to a mystic force without any effort.

At the very moment when he perceives what is presented to his senses, the primitive represents to himself the mystic force which is manifesting itself thus. He does not "infer" the one from the other, any more than we "infer" the meaning of a word from its sound in our ears. According to Berkeley's shrewd observation, we really do understand the meaning at the time we hear the word, just as we read sympathy or anger in a person's face without first needing to see the signs of such emotions in order to interpret them. It is not a process accomplished in two succeeding moments, it takes place all at once. In this sense, then, pre-connections amount to intuitions. (4)

There is, then, according to at least one scholar, a pre-conceived connection between the effect and the mystic force which, to the primitive, is responsible for it. In this respect, primitive mentality differs only in one major respect from our own. Modern civilized mentalities, assisted as they are by logical processes and secondary causes, eventually reach a point in reasoning where things can no longer be attributed to natural causes and the supernatural comes into play. The essential difference, then, is only in the insertion of a chain of secondary causes. An illustration of this point may be cited from experience in New Guinea:

Natives never believe in being sick from anything but spiritual causes, and think that death, unless by murder, can take place from nothing but the wrath of the sprits. Where there is sickness in a family, all the relatives begin to wonder what it means. The sick person getting no better, they conclude something must be done. A present is given; perhaps food is taken and placed on the sacred place, then removed and divided amongst friends. The invalid still being no better, a pig is taken to the sacred place and there speared and presented to the spirits. (5)

This illustration while stating that the illness is attributed to spiritual or mystic forces does not attempt to trace the reasoning of the native. In the light of what has gone before we would be safe in assuming that the mystic relation becomes immediately apparent. What is the general practice in civilized communities? A doctor would be called in, certainly, but that has nothing to do with the reasoning processes. It merely shows that moderns look for someone to do their reasoning for them; someone who is specially equipped to locate natural causes. What is this reasoning process and to what end does it lead if carried to its natural conclusion? First, perhaps, some organ is out of order, that is the immediate cause of the illness, and civilized reasoning rarely goes beyond that stage. But what caused this organic disorder? Something the patient had eaten, possibly. So through various stages: What caused this substance to disagree with the patient ? Poison; what put the poison in the food? A normal plant function, perhaps. What caused the plant to behave in this manner ? Environment, maybe. And what caused the environment ? The chain might be carried on indefinitely, but regardless of that, a point is finally reached when there seems to be no natural cause and the question can be answered only by attributing the last stage to some super-natural power. Generally, moderns call this power God. Thus the same point is reached by a long and circuitous path at which the primitive arrived in one direct and immediate thought process. The essential variation between modern mentalities and primitive ones is, then, to be found in the utter lack of logic among savages, the omission of secondary causes in their mental functions.

MAGIC NOT PRIOR TO RELIGION

Sir J. G. Frazer, interested as he is in primitive religions, seems to have missed the point when he finds that the Age of Magic has everywhere preceded the Age of Religion. Magic seems a later development, and while it undoubtedly preceded the

classical types of religion, it is not the absolute basis upon which religion rests. There was religion before there was magic and sorcery forms the first, or at least a very early step in the endeavors of man to understand religion. The preconnections and group representations of primitive peoples form the basis of religion. Before people could possibly attempt to influence the omnipotent forces guiding the universe, they must have recognized the existence of such forces, and had a belief in them. It is here that religion begins. The magical ceremonies are merely attempts on the part of the savages to secure divine assistance in the solving of their particular problems, and so far as intent is concerned, magic and prayer are identical. What moderns endeavor to accomplish by means of prayer, primitives hoped to attain by means of conciliatory ceremonies and magic. The magical ceremonies and the pseudoscience of magic are probably the first efforts of man to interpret the forces surrounding him. It is with magical ceremonies that the particular interest of this discussion is concerned.

There are probably three forces which had great influence in the development of mimetic art. It is generally agreed that Greek drama is an offspring of religious ritual, but in dealing with primitive drama, the religious ritual has not been developed until later stages. The growth of language, the development of magic, and the imitative faculty which seems to be inherent in all animals must be considered in their relation to drama. The last of the trilogy is probably the most important because basically it underlies the other two.

THE PSYCHOLOGIC ROOTS OF DRAMA

This idea of drama among savage peoples is rather new. It is not so very long ago that it was thought useless to even make an effort to trace drama beyond the Greeks. This sentiment may still have the stamp of truth if investigation is limited to the conscious drama, but when unconscious drama is considered ethnography has extended the field of research materially and it is now an acknowledged fact that if the true foundation of a social institution is to be found the search must be carried on among peoples who are on a much lower cultural plane than that occupied by classical civilizations. This ethnographical factor has led to the finding of mimetic characteristics in animals where mental capacity is much less than that of man. For example:

A tiny kitten creeps from its nest, still blind, but as soon as even one eye is open, it toys with every rolling, running, sliding or fluttering object within its reach. If a cat keeps running after such a ball, in time a sort of role consciousness comes to her, something like that which accompanies human actions that are intentionally make-believe. When the ball stops rolling, the kitten starts it up again by a gentle tap with her paw in order to begin the game again.... This seams like a conscious self-deception, involving some of the most subtle psychological elements of the pleasure that play gives. (6)

If Miss Harrison's definition of dromenon can taken as including ritual, and this is not an unwarranted conclusion, it is quite easy to see even here a primitive, very primitive, form of ritual. She says:

The dromenon in its sacral sense is, not merely a thing done, but a thing re-done or pre-done with magical intent. (7)

Later, in elaborating this theme:

It is a thing re-done or pre-done, a thing enacted or represented. It is sometimes re-done commemorative, sometimes pre-done, anticipatory, and both elements seem to go to its religiousness. When a tribe comes back from war or from hunting, or even from a journey, from any experience in fact that from novelty or intensity causes strong emotion, the men will, if successful, recount and dance their experiences to the women and children at home. Such a dance we should perhaps scarely call religious, but when the doings of dead chiefs in the past or ancestors are commemorated, when the dance is made public and social, and causes strong emotion, it takes on a religious color. The important point to note is that the hunting, fighting, or what not, the thing done, is never religious; the thing re-done with heightened emotion is on the way to become so . . . In all religion, as in all art, there is this element of make-believe. Not the attempt to deceive, but a desire to re-live, to re-present. (8)

So it is with the kitten, the religious element must be omitted, but the repeated action tends to the ritualistic in much the same way that the recounted hunt tends to become religious and ritualistic. In the italicized phrase in the quotation the non-religious aspect is stressed. The idea of make-believe is equivalent to the conscious self-deception practiced by the animal. It is impossible in the early stages of dramatic representation to separate drama and religion, because most of the dramatic performances were religious in character. The two are closely connected and so far as ceremony is concerned might be considered synonymous.

This imitative faculty is to be seen in children as well as in animals. A child is continually imitating everything he sees or hears. Who, in his lifetime, has not heard a tiny tot pick up the language father used when the misdirected hammer missed the nail and came into forcible contact with a finger?

During a long and complicated play he will be a doorpost, a tree, a seat, a wagon, and a locomotive, and endeavor by his motions and carriage to support these bold illusions. (9)

Savage man has been likened to a child in many respects, and before the invention of conscious drama with its well-defined plot there was a time when the expression of these desires to imitate was very crude.

They appeared the world over, in the religious rites and ceremonies of people who were living on a very low stage of civilization. In other words, the savage man gratified his desire, which today among civilized peoples is satisfied by the well-developed plays of the theatre, by acting in his rough and awkward way the stories of his every-day life and the myths and legends which had been passed on to him by his forefathers. (10)

Here is met, in the unconscious drama of the savage, just those predecessors of religion mentioned by Miss Harrison in the quotation cited above. But still it is only on the way to religion and at this stage it serves two-fold purpose. It offers a

pleasurable sensation and forms a language by which man can convey his impressions to others. This stage of dramatic development seems to have even preceded the collective representations of M. Levy-Bruhl. It is not, however, illustrative of the type of mentality which caused the development of ritual myth. Legendary myth and traditional myth abounds. The Divine Mauri and the New Zealand type, mentioned previously, but not that later class of which the Masonic Legend is an example. Before this stage can be reached ceremonies of a traditional character must be developed and ample evidence is to be found supporting the evolution of such ceremonies.

THE INFLUENCE OF LANGUAGE ON DRAMA

Before that phase of the question can be discussed, some consideration must be given to the influence of language. It is possible that in the development of language the immediate predecessor of drama is found. The imitative faculty seems to have produced language and also, basically speaking, drama. One of the first means of communication adopted by man was gesture, at first simple and direct, whereby a person could make his thoughts known to those about him. W. D. Whitney, in "Language and the Study of Language," says:

It is past all reasonable question that, in the earliest communication between human beings, gesture long played a considerable, if not the principal part. (11)

Thus it came about that in the early history of the race, imitation appeared and was used to express those ideas which could not be conveyed by any other means at the command of the savage mind. (12) And so, among savages, hunts, battles, etc., are recounted by means of imitation of what actually happened. The next step,

When the men return from war, the hunt, the journey, and re-enact their doings, they are at first undoubtedly representing a particular action that actually has taken place. Their drama is history or at least narrative; they say in effect, such and such a thing did happen in the past. Everything with the savage begins in this particular way. But,

it is easy to see that, if the dramatic commemoration be often repeated, the action tends to cut itself loose from the particular in which it arose and become generalized, abstracted as it were. The particular hunt, journey battle, is, in the lapse of time forgotten or supplanted by a succession of similar hunts, journeys, battles, and the dance comes to commemorate and embody hunting, journeying, fighting. Like children they play not at a funeral, but at "funerals", births battles, what not. To put it grammatically, the singular comes first, but the singular gets you no further. The plural detaches you from the single concrete fact; and all the world over, the plural, the neuter plural as we call it, begets the abstract. Moreover, the time is no longer particular, it is undefined, not what happened, but what happens. Such a dance generalized, universalized, is material for the next stage, the dance pre-done. (13)

It is probably in the dance pre-done that the religious element is most strikingly presented. The drama of the initial re-enacting of a hunt, fight, journey is not religious, but it is essentially dramatic. The continued repetition of this re-enactment is still dramatic and on the way to become religious. It is in the precipitated desire and discharge of pent-up emotion of the pre-done dance that the religious zeal finds its outlet. The thought cannot find expression in the act, but it grows and accumulates until finally it breaks out into mimetic, anticipatory action. (14) Magic finds its inception in ceremonies of this class. Even to this stage the pre-logical character of mentality must be evident. Man has not reached that stage of mental development where it is possible for him to conceive of natural causes in their relation to the effect. The mystic forces still predominate his thoughts and he lives in constant fear of inciting their displeasure.

DEVELOPMENT OF CEREMONIAL

The next step is imperceptible and is the natural outgrowth of pre-performed ceremonials. The word "ceremonial" is hardly a satisfactory one because the pre-enactment has not yet reached the stage of ceremony. It is nothing more than the effect of a spontaneous explosion of pent-up emotions and has no ceremonial aspect. When it has developed into a full grown ceremony it is magical in intent, but before this stage it is no more than the nucleus from which both magic and pre-enacted ceremony arise. To effectually analyze the mental processes undergone is not difficult. The savage in his emotional excitement performs a drama of what he hopes

will be the result of his venture, be it battle or hunt. Later, when the venture is actually undertaken it proves successful. A compilation of these successes leads him to believe the powers are on his side. It is not the general rule for savages to think back and recall what has taken place unless something compels such recollection, but probably in unsuccessful voyages someone recalls that the trip was not pre-enacted. The idea takes root and other ventures are remembered, some successful, others the reverse. It is a known psychological fact that the human mind, in recalling past events, is inclined to review them in a manner which favors the proposition in hand. Consequently the conclusion is not unwarranted that those unsuccessful attempts which are remembered are found to have been those in which the pre-enacting did not take place. The savage immediately draws the conclusion that the pre-enactment of the event had an important bearing on the success or failure of an expedition and what had previously been performed merely as an explosion of emotion becomes ceremonial in character and is pre-done with magical intent.

The question of magical intent, then, simmers down to an attempt on the part of man to conciliate and influence those mystic forces which he believes to be responsible for any event. Those forces may be the mystic powers of the primitives, the hero-gods of classical periods, or the one Supreme Being of the moderns. So far as this discussion is concerned magic and prayer are identical in purpose. No man today can safely conclude that prayer is the consummation of all conciliatory ceremonies. We may be just as far from the right method as we believe the primitive to have been. (To be concluded)

NOTES

(1) A.Q.C., Vol. VII, p. 68.

(2) Levy-Bruhl, Primitive Mentality, p. 6.

(3) Ibid, p. 32.

(4) Ibid, p. 60.

(5) Rev. J. Chalmers, Pioneering in New Guinea, pp. 329-30; cf. ibid, pp. 40-41.

(6) Groos, Play of Animals, pp. 130, 132, XIX; cf. Havemeyer, Drama of Savage Peoples, p. 7.

(7) J.E. Harrison, Themis, p. XI.

(8) Ibid, p. 43.

(9) Groos, Play of Man, p. 301; cf. Havemeyer, op. cit., p. 11.

(10) Havemeyer, op. cit., p. 13.

(11) Ibid, p. 14, Note 1.

(12) Ibid, p. 18, Note 1. "Major-General H. L. Scott, an eminent authority on sign language, in answer to the question, 'Was the drama an outgrowth of this early gesture language?' said, 'This pantomime was the effort to express thought and convey meaning by the Imitation of Actions, Qualities, or Attributes by gesture movements, and there is no doubt whatever in my mind that this was the beginning of drama.' "

(13) J.E. Harrison, op. cit., p. 44.

(14) Ibid, pp. 44-45.

----o----

FAITH, HOPE, CHARITY

Faith! What uncounted comforts lie hidden in that little word! A shield for the unprotected, strength for the feeble, and joy to the care-worn and grief-stricken. Let thy saving and cheering influence descend upon every soul.

Hope! Thou has a throne in every bosom, a shrine in every heart. What were the joys of earth without thy cheering light? Beneath thy brilliant beams, the frowns flit away from the brow of despair. Who could contentedly dwell upon the arid wastes of life's

desert, did not thy torch-gleams point the way to a happier state ? When sorrow plows up the heart with deep furrows, and the ties of life are sundered one by one, thou speakest. peace to all within.

Charity! Greatest of ali--the crowned queen among the virtues, and the brightest handmaid of religion and love. May thy steps never wax feeble, nor thy heart grow cold. Let us mark thy presence by the mourner's couch, and in every heart made desolate. Teach us to throw thy mantle of compassion over the ignorant, the erring and the guilty. Let thy influence soften every obdurate heart and reclaim every vicious mind.

----o----

Facts About T. B.

THE National Masonic Tuberculosis Sanatoria Association has suggested that The Builder give publicity to the following facts and figures as a sequel to the article by the M.W. Grand Master of New Mexico, Bro. Herbert B. Holt, which appeared in our pages in May. The information has been furnished by the National Tuberculosis Association, the headquarters of which are in New York. This latter organization has been doing for the whole country what the N.M.T.S.A. would do for the Craft in particular. Masons should be interested in both the particular and the general aspects of the problem.

THE Great White Plague has been the scourge of all civilized people. Long before the Christian era it flourished. The Chinese recognized it as far back as the middle of the sixth century, B. C.; scientists tell us that their studies of mummies disclose the fact that tuberculosis was carrying on its deadly work in Egypt in the year 1600 B.C.; Greek medical writers, without knowing its cause, wrote of tuberculosis in its various forms, and in the writings of Hippocrates are described such conditions as empyema, pneumo-thorax, and hemorrhage. Down through the centuries, the Great White Plague has claimed its victims-men, women and children, rich and poor, high and

low, cultured and ignorant. For name and position mean nothing to this enemy. In every land it has taken wide toll: an English Keats, a German Schiller, a French Moliere, a Russian Chekhov, and of Americans a John Paul Jones, a Thoreau, a Christy Mathewson.

Tuberculosis is caused by a germ, the tubercle bacillus, which was discovered in 1881 by Dr. Robert Koch, a German physician. Since the discovery of the cause of the disease, efforts of medical men and scientists in laboratories throughout the United States and other countries have been devoted to studying this tiny, all-powerful, micro-organism. Much has been discovered about its characteristics, how it is transmitted from one person to another, how it may be overcome once it has found an abiding place for itself in the human body.

INFECTION

The tubercle germs or bacilli are found in the sputum of persons who have the disease. Occasionally they are present in the pus discharges from various organs of the body affected by the disease.

Tuberculosis of the lungs, sometimes called consumption, is the most usual form of tuberculosis. Whenever a consumptive fails to exercise care in covering his mouth when coughing or sneezing, he endangers someone else. Especially is this true in crowded shops, cars, and places where crowds assemble. The tiny droplets which accompany the cough or sneeze carry from the diseased lung the dangerous tubercle bacilli. The careless consumptive, who, despite laws and ordinances, spits on the sidewalks and elsewhere, is providing another means of infecting his neighbor. Sputum that has become dried and ground up may be inhaled and occasionally cause infection. Young children are especially susceptible to tuberculosis. If a child plays. on the floor or sidewalk with objects that have become contaminated by sputum, he may easily carry germs to his mouth.

Bovine Infection. Most tuberculosis is of human origin but the germs from cattle infected with tuberculosis also cause tuberculosis in humans. It is estimated that about 6 to 10 per cent of all kinds of tuberculosis is due to bovine infection. Most of the disease caused by the bovine bacillus is of the surgical type and occurs in young children, particularly in children under five years of age. This infection is caused not only by the milk from tuberculous cows but from butter and cheese made from such milk. With greater insistence upon the tuberculin testing of cattle and the pasteurization of milk, the amount of tuberculosis developing from these sources can be considerably reduced. Much has been done in this direction, but in 1923 in the United States more than 5,000 children under five years of age died of tuberculosis.

Not Hereditary. Tuberculosis is not considered an hereditary disease. Records show practically no infection at birth. At the age of two, 10 per cent show signs of tuberculous infection; at four, 25 to 30 per cent; from five to ten years, about 50 per cent, and at the age of fifteen, between 60 and 75 per cent. It is the conclusion of many students of the subject that nine out of ten adults in this country have been infected with tuberculosis. The vast majority of the number never become diseased.

Infection and Disease. Between infection and disease there is a very definite distinction. Tuberculous infection means that tubercle bacilli are present in the body, without giving any manifestation of the disease. Tuberculous disease means that the bacilli have found a chance to grow in the body, to produce poisons, to destroy the tissues of the lungs or other parts, thus frequently producing well-known symptoms. Tests show that most adult persons are infected with tuberculosis but as a rule not more than two in every hundred develop tuberculosis as a disease.

RESISTANCE

Everyone has a normal wall of resistance against disease, and especially against tuberculosis. When the tubercle bacilli enter the body of a person, the natural defenses of the body become engaged in walling off the intruding germs, this preventing them from causing evidence of disease. The person is said to be infected, and whether he ever becomes diseased depends entirely on whether this defence wall holds.

Imprisoned behind the wall the germs are usually harmless, and may remain so for years. But the tubercle bacillus itself has peculiar powers of resistance and if the wall breaks, it seizes its chance.

Breakdown of Resistance. The breakdown of the resisting wall is due to two sets of causes-environmental and personal. Among the environmental causes are bad housing and living conditions, bad working conditions, including long hours and low wages; insanitary surroundings; lack of recreational facilities, lack of medical and hospital facilities. Such conditions as these are often beyond the immediate control of the individual.

The personal causes that break down resistance include contributing diseases such as influenza, measles, or scarlet fever, lack of proper food, self-indulgence, overwork, worry, faulty habits of cleanliness, diet and exercise.

Some persons start life with better physical equipment than others. For those who have inherited a weakened constitution there is greater difficulty in resisting tuberculosis.

SYMPTOMS OF PULMONARY TUBERCULOSIS

Symptoms of pulmonary tuberculosis are of two kinds, local and constitutional. Local symptoms are due to definite changes in the lung tissues caused by the growth of the bacilli. Constitutional symptoms are due to the entrance into the blood stream of products from the diseased area. Cough and expectoration, a continued tired feeling, hoarseness, fever, rapid pulse, chills, loss of strength, of weight and of appetite-all these are warning signals. The patient who has "just a cough" frequently fails to consult his physician because his trouble seems to him to be nothing more than a bronchial cold. To be on the safe side a physician should be consulted whenever a cold has lasted six weeks or more. In most cases hemorrhage occurs only after the disease has been present for several months, although it may be the first symptom. It

is such a definite sign of danger that even the person most neglectful of his health seldom fails to take warning when it occurs.

TREATMENT AND CURE

Tuberculosis is a curable disease. The earlier the diagnosis, and the sooner treatment is started, the better the chance for cure or for "arresting" the disease process. To effect a cure the tissues which have been destroyed by the tubercle bacilli must be given a chance to heal. This healing is brought about by putting the patient at rest in the fresh air and supplying him with wholesome nourishing food.

The modern sanatorium treatment of tuberculosis was begun in Germany seventy-five years ago, and popularized in this country with the opening in 1885 of the Adirondack Cottage Sanitarium by Dr. Edward Livingston Trudeau. Today there are over 600 institutions for the care of tuberculous patients. Every year hundreds are under treatment in these sanatoria and additional hundreds are following the sanatorium regimen at home. The patient who seriously sets out to do so can take the cure at home if he has the combination of fresh air, rest and good food, and if he is under the guidance of a well-trained physician.

The hope of discovering a vaccine to prevent tuberculosis or a drug to cure it has brought forth fantastic schemes and worthless cures from unscrupulous fakers. It has also led to constant experiment by honest research workers. Time and again the goal has seemed to be within reach, but as yet none of the much-heralded methods of cure by drugs and serums has stood the test. Thousands of dollars are being spent each year in scientific research, and scientists continue their work in the hope of finding a real cure. Such work is slow. In France, Calmette is carrying on a series of experiments with a new vaccine with apparent success, but ten more years will be required before the definite results of his work can be determined.

PREVENTION

Any community can help to prevent tuberculosis if it will make use of certain well recognized measures. These measures are of three kinds, curative, preventive and educational, and are carried out through a variety of agencies. Most important are sanatoria and hospitals for the treatment of the disease, dispensaries where it may be detected in its early stages, tuberculosis nurses for the instruction and care of patients in their homes, preventoria and open-air schools for under-par children who without such are likely to develop the disease.

Educational measures must extend beyond the patient to the members of his family and to every individual in the community. If tuberculosis is to be prevented certain facts must be made common knowledge. Everyone must be taught (1) the danger of careless spitting, coughing and sneezing; (2) the necessity for plenty of fresh air, for open windows day and night; (3) the value of good food and the proper care of the body; (4) the need of an annual physical examination. Good health means proper living, that is following ordinary common sense rules of rest, work, exercise, recreation and diet.

Periodic Physical Examinations. Every apparently well person should consult a physician at least once a year for a physical examination. Such examinations often result in startling discoveries. Of the men who enlisted or were called for service in the U. S. during the World War, 47 per cent were found to be defective.

Tuberculosis clinics give free advice to those who are unable to pay a doctor. The State Tuberculosis or Public Health Association will furnish information as to the location of these clinics.

TUBERCULOSIS AS A CAUSE OF SICKNESS

The tubercle bacillus attacks almost any part of the body. In death statistics, however, about 88 per cent of tuberculosis is classified as pulmonary tuberculosis. Tuberculous

meningitis is the next most important form of tuberculosis, so far as mortality is concerned. As a cause of sickness, however, tuberculosis of the glands is prominent, with tuberculosis of the bones, abdominal tuberculosis and tuberculosis of the skin following in the order given.

Statistics of the prevalence of tuberculosis as a cause of sickness are few. The findings of the Health and Tuberculosis Demonstration carried on in Framingham (Mass.) have shown that for every annual death from tuberculosis there exist nine active cases and nine arrested cases. That this ratio holds good elsewhere has been demonstrated in several other communities where intensive efforts have been made to find the cases.

The testimony of army examinations and U. S. Public Health Service reports furnish added proof of the unsuspected extent of sickness caused by tuberculosis.

THE DEATH RATE

The tuberculosis death rate in the U. S. Registration Area for 1924 was 90.6. This is a drop of three points in one year, the rate for 1923 being 93.6. Nebraska showed the lowest rate, 35.5 per 100,000; Colorado the highest rate, 163.1. Other states showing low tuberculosis mortality are Utah, Wyoming, Idaho, Kansas, Iowa, Wisconsin and Minnesota. Colorado's high rate is largely due to the influx of tuberculosis patients. California's rate is unfavorable for the same reason. Tennessee, Kentucky, Maryland, Virginia and Delaware and almost all the southern states have high rates due in part to their large colored population. Tuberculosis mortality statistics for counties, cities and villages may be obtained by writing to the several state health departments.

DEATHS ACCORDING TO SEX

Tuberculosis death rates for males exceed those for females. In the U. S. Registration Area the reports for 1922 show the death rate for males to be 101 per 100,000 population while that for females was 92. Between the ages of 10 and 25 in the United States the mortality rate for females is considerably higher than that for males. This may be due to the influx of women into industry, since the phenomenon dates from the war when there was a marked increase in the number of women in industry. Again it must be remembered this includes the "jazz" age. Recent English statistics have called attention to a similar condition in that country, and the figures of the Metropolitan Life Insurance Company show that adolescent girls constitute the only group in their statistics in which the tuberculosis death rate has not declined. According to insurance figures, white males show a death rate about one-third higher than females.

DEATHS ACCORDING TO AGE

Tuberculosis is very prominent as a cause of death between the ages of 15 and 44. In the year 1923 there occurred in the U. S. Registration Area (comprising 87.6 per cent of the total population) 90,732 deaths from tuberculosis. Of this number 56,657 were of persons between the ages of 15 and 44. In other words, nearly two-thirds of all deaths from tuberculosis occur during that period of life when a person is of greatest economic value. In spite of the continued fall in the general death rate from tuberculosis in the United States it is still the most destructive and fatal disease in the most productive period of the lives of men and women. Of the deaths that occur from all causes in this age group (15-44) about one out of every four is due to tuberculosis.

DEATHS ACCORDING TO OCCUPATIONS

Certain occupations are more conducive to the development of tuberculosis than others. Industries where dust is a necessary accompaniment of the work, such as potteries, textile factories, mines and quarries, are more injurious than other occupations.

Dust containing sharp-pointed mineral particles, such as that thrown off in marble quarries, irritates the tissues in the air passages of the lungs. These embed themselves in the tissues, often cause inflammation, and make it easier for the tuberculosis germs, already present in most men and women, to develop active disease.

Other industries that throw off particles of irritating dusts and show high tuberculosis mortalities are grinding, tool-making, printing, weaving, spinning, garment and woolen-working and the fur trades.

Tuberculosis is prevalent among plumbers, printers, marble-cutters and clerks. Among I granite cutters in Barre, Vt., for the years 1915 to 1918, the mortality from tuberculosis reached 1,065 per 100,000, or ten times the death rate for the total population of the country. Bankers and brokers apparently suffer least. Farmers, clergymen, physicians and manufacturers are also fortunate in this respect.

Deaths According to Race and Color. Native-born of native parents show low death rates from tuberculosis. The rates are high for German males, and the Irish rates, both male and female, are over twice the rates of the native born. The rate for Russians, including Jews, is even lower than for native born, and Italian males also show very low rates. Italian females show a high rate, however. The rate for Negroes in any locality is from two and one-half to three times that of the white population.

ECONOMIC COST OF TUBERCULOSIS

Tuberculosis is one of the most costly diseases. The long period of illness caused by tuberculosis is costly in treatment and in the money lost because of sickness.

In 1924 there were 101,500 deaths from tuberculosis in the United States and, according to Framingham experience, there were about 913,000 cases; that is, for every death there were probably nine active cases of the disease.

Tuberculosis cuts off two and one-half years from the complete expectation of life of every individual under present mortality conditions. If each individual were to add only $100 to the community wealth per year, tuberculosis would cost the community $250 per person. Among the one hundred and ten million persons in the United States this loss is over 27 1/2 billion dollars.

It has been estimated that a tuberculosis patient is under care for an average of two and one-third years. Probably for at least one year he is unable to earn. Considering all occupations, we can place the average annual earnings of a person at $1,000. Among the 913,000 tuberculous cases, 913 million dollars were thus lost through sickness.

The usual length of stay in a sanatorium is about six months. The cost of this is about $500. While it is not possible, nor perhaps necessary, to give each patient six months' sanatorium treatment, the cost of caring for tuberculous patients must be met, whether in a sanatorium or not. If all the 913,000 cases could receive either sanatorium care or other adequate treatment, which would cost at least as much, about $456,500,000 would be the estimated cost of caring for tuberculosis.

These estimates of the cost of tuberculosis in the United States, namely, 271/2 billion dollars, due to loss of life from tuberculosis, 913 million dollars lost in wages and 4561/2 million dollars for the expense of caring for tuberculous patients, total approximately 29 billion dollars.

Yet health may be purchased. From the Framingham experiment, and from the experience of other demonstrations, it is believed that an adequate expenditure to carry on a general health program would be approximately $2.50 to $3.00 per person in any American community.

For the entire population this would cost about 11 billion dollars in a period of 35 years, as contrasted with a loss of approximately 29 billion dollars from tuberculosis alone.

The 101,500 lives wasted each year must be saved; 101,500 is about the population of Canton, Ohio; El Paso, Tex.; Jacksonville, Fla.; Schenectady, N. Y.; Somerville, Mass.

CONCENTRATING EFFORT ON THE CHILD

Children have been the greatest gainers from the anti-tuberculosis campaign. Drolet points out that in New York City the death rate from tuberculosis among infants in 1923 is one-sixth the rate of twenty-five years ago. Further striking evidence is found in the figures from the U. S. Census Bureau. For the ten year period 1913-1923 the tuberculosis death rate for the country as a whole declined 36 per cent while the rate for children under 5 declined 51 per cent.

It has come to be very generally recognized that the amount of adult tuberculosis can be considerably reduced by concentrating effort on the child. The State of Massachusetts has recently undertaken a ten-year program for the prevention of tuberculosis among children, which is being carried on under the direction of the State Department of Health on a state-wide basis. Special examinations for tuberculosis are made of children in the schools who are under par and it is estimated that there are 110,000 children in Massachusetts between the ages of 5 and 12 who need to be examined and for whom appropriate treatment will be provided whenever necessary.

Throughout the United States similar efforts on a smaller scale are being made to guard the health of children and each year sees an increase in the number of schools, nutrition classes, preventoria and summer health camps where special care is provided for malnourished and under-par children and those who have been exposed to tuberculosis.

If, as census figures indicate, there are 4,000 children of school age dying each year from tuberculosis, the community is losing. in the aggregate over 200,000 years of life. The life expectancy at birth is at the present time about 55 years, and this remains about the same through the school ages, or at least until the age of 14.

If the cost to the country of educating a child averages $100 a year and 4,000 children of school age die yearly, the loss to the country is over a million dollars annually if we assume that each child has had three years of schooling. This is a direct loss in addition to the loss in life expectancy and productivity.

Intensive studies made among school children have shown that about 10 per cent of all school children, under high school age, are underweight. This means that their resistance to all diseases as well as tuberculosis is lessened. If the community would spend in prenatal and postnatal care, in school nurses and physicians, in health education work, in play-grounds and recreation even a quarter the amount which is now spent for education of these children, at least one-half of the tuberculosis deaths could be prevented.

THE DECLINE IN DEATH'RATE

The tuberculosis death rate in the United States Registration Area has declined almost yearly since 1900. In 1924 the death rate was 90.6. In 1904, when the National Tuberculosis Association was formed, it was 200, or over twice as high as the 1924 rate. The death rate has been more than cut in half, which means a saving at the present time of approximately 120,000 lives a year.

These facts demonstrate the possibility of successfully combating the evil, and so point out to us a definite line of duty, as well as giving us encouragement that whatever effort. we make will be crowned with the most gratifying results.

----o----

Making Masons at Sight

By BRO. N. W. J. HAYDON, Associate Editor, Canada

READERS of THE BUILDER will remember that in the February number last year there was a symposium of opinions on this much debated question. Bro. Sir Alfred Robbins made some further comment on he subject in the July number (page 204) from which it would appear that no such custom has ever been current in England. Recently I have come across the following article by the late Bro. Chetwode-Crawley which seems to throw some additional light on the subject. None of the writers who contributed to the symposium, or who have mentioned the subject since made any reference to the origin of the tradition by way of finding therein an explanation of its origin. We all deal with it as affecting the Craft under present conditions, and although several have quoted Dermott they do not indicate the source from whence he derived the idea. Even those who quote Gould do not touch on this point.

The following extract is from an article on "Wheeler's Lodge," which had its inception in a question asked by a correspondent to A.Q.C. relative to an allusion in an old Masonic song. Bro. Crawley found that "Wheeler's Lodge" was really the One Tun Lodge, No. 9, in the roll of the Grand Lodge of the Moderns. It survived by a process of amalgamating with other lodges until it finally became the "personal and private lodge" of H. R. H. the Duke of Sussex and met at Kensington Palace under the Grand Master's own roof. "When the Alpha and the Royal Lodges coalesced, in 1824, a combination of their titles was adopted, and the resulting body of Freemasons became known as

THE ROYAL ALPHA LODGE, NO. 16,

renowned among English-speaking Freemasons as the lodge wherein His Majesty King Edward VII. discharged the duties of Worshipful Master, 'Not thinking it any lessening to his Imperial Dignity to level himself with his brethren in Masonry, and to act as they did.'

"Thus far the story of the Royal Alpha Lodge has had to do with historical events duly chronicled, in one form or another, in the scattered records of the Craft. But the circumstance which, in the first instance, drew the present writer's attention to the history of this famous lodge, was a personal anecdote told him by the late Right Hon. Judge Townshend, who stood for sixty years in the front rank of the Freemasons of Ireland, and who had the story directly from the lips of His Grace the Duke of Leinster, for sixty-one years Grand Master of Ireland. More than one generation has passed since then, and it is well the episode should be put on record.

"The Anecdote relates to the time when H. R. H. the Duke of Sussex took the lodge under his personal protection, and caused it to hold its meeting in his Royal Palace at Kensington. The mode in which the idea of a private lodge, under the direct Mastership of the Grand Master, suggested itself to His Royal Highness, needs a little preliminary explanation. The Grand Lodge of Ireland, and therefore, the Grand Lodge of the Antients and all the other English speaking Grand Lodges in union with it, held, from what is vaguely styled Time Immemorial, that it is a prerogative of the Grand Master to make Masons at sight. This does not mean that the Grand Master suddenly says to the man in the street, 'Be thou a Freemason!' and that the man instantly becomes covered with stars and triangles. It means that the Grand Master can dispense with certain formalities otherwise necessary as conditions precedent to lawful initiation.

MAKING AT SIGHT

"So much controversial misconception has been begotten by the exercise of this prerogative, in Jurisdictions where the Grand Master's tenure of office is peculiarly transient, that it cannot be out of place to reproduce the exact words in which Lau.

Dermott embodied the doctrine of prerogative as he had learned it in Ireland. The passage occurs in a note or gloss on Old Regulation, xiii, 1, in the third edition of the Ahiman Rezon of the Antients.

" . . . However, the Right Worshipful Grand Master has full power and authority to make (or cause to be made, in his Worship's presence) free and accepted Masons at sight, and such making is good. But they cannot be made out of his Worship's presence, without a written dispensation for that purpose. Nor can his Worship oblige any Warranted Lodge to receive the persons so made, if the members should declare against him or them; but, in such case, the Right Worshipful Grand Master may grant them a warrant and form them into a new lodge."--Ahiman Rezon, 1778, P. 72.

"The exercise of this prerogative by the Grand Master of Ireland was carried into practice by the institution in 1749, of the Grand Master's Lodge, of which the members were to be the Grand Officers and other personal friends of the Grand Master, and all candidates had to be nominated, or expressly approved by him. When the United Grand Lodge of England was formed by the Union of 1813, the "alterations" which had been admittedly introduced by the Premier Grand Lodge of England--thence styled the Moderns--were explicitly acknowledged and abandoned.

THE UNITED GRAND LODGE OF ENGLAND

"The newly-formed United Grand Lodge modified its Work so as to be in conformity with the Work perpetuated by the Grand Lodge of the Antients and recognized as the only true Work by the Grand Lodges in unison with it. As a consequence, the Grand Lodges of Ireland and Scotland sent delegates to an International Conference held in London in 1814, for the avowed object of making sure that the Ritual of the United Grand Lodge had been brought back to the Traditional Work of the Antients, and with the fraternal desire of removing the objections which had hitherto prevented the recognition of the Grand Lodge of the Moderns by the great majority of English speaking Freemasons. Of course, the Work was satisfactory; how could it be otherwise, seeing that the Grand Lodge of the Moderns had given up all points? The Conference resulted in the International Compact of 1814, which formally recognized

the United Grand Lodge. The International Compact was duly entered on the minutes of the Grand Lodges concerned, and has ever since formed the basis of their fraternal relations. But this is another story, and has lately bee narrated elsewhere (The Freemason; Diamond Jubilee Number: London, 1897).

THE GRAND MASTER'S LODGE

"In the course of this somewhat protracted Conference, His Royal Highness, the Grand Master of England, was necessarily brought into close Masonic intercourse with His Grace the Duke of Leinster, Grand Master of Ireland, and learned from him the status of the Grand Master's Lodge as it then existed in Ireland His Royal Highness was much impressed by the convenience of having a lodge composed of personal friends and agreeable associates. The idea commended itself to him, but there were difficulties in the way of carrying it out exactly after the Duke of Leinster's pattern. True, there was a Grand Master's Lodge England, for Lau. Dermott had faithfully reproduced in the system of the Antients every characteristic the Grand Lodge of Ireland. But this lodge was exclusively made up of the Antients, and the members had no claim to be regarded as associates of His Royal Highness. It was necessary, therefore, to select a lodge other than the Grand Master's, and the choice fell on The Well-disposed Lodge at Waltham Abbey. Its membership had been reduced almost to the vanishing point, and would produce no undue admixture among the class from which the new set of members would be recruited. The idea of erecting an entirely lodge did not apparently commend itself to the Duke of Sussex, possibly because the authorities had been in the habit of reviving old warrants rather than issuing of new ones, owing to a widespread interpretation, or, rather, misinterpretation of a clause in the Secret Societies Act of 1799. Besides, such a lodge would have lacked seniority. In the economy of the lodge thus revived, the Irish precedent was followed. There was an understanding that no member should be admitted except on the nomination and with the express approval of the Grand Master. This understanding was subsequently made a by-law. On the death of the Duke of Sussex, the Mastership of the lodge was taken over by his successor in the chair of Grand Lodge, the Earl of Zetland. From that day to this the M. W. Grand Master of England for the time being has been also W. M. of the Royal Alpha Lodge, just as the M.W. Grand Master of Ireland has been W. M. of the Grand Master's Lodge without a break for the last hundred and fifty years."

HOW TO MAKE A MASON AT SIGHT

Were you ever present at the "making a Mason at sight?" This is the way it is done in South Carolina:

At an Occasional Lodge holden in the Masonic Temple in the City of Charleston, South Carolina, on Friday, the 21st day of November, 1924, at 3 o'clock p. m.

Announcement was made by the Grand Master that he had convened this Occasional Lodge for the purpose of conferring the Three Degrees of Masonry upon Dr. Robert Wilson, Dean of the Medical College.

A lodge of Master Masons was closed in short form and opened in like manner on the E. A. Degree. Dr. Robert Wilson was then regularly initiated as an Entered Apprentice Mason.

A lodge of Entered Apprentice Masons was closed in short form and a lodge of Fellow Craft Masons opened in like manner. Dr. Wilson was passed to the Degree of a Fellow Craft.

A lodge of Fellow Craft Masons was then closed and a Lodge reopened on the Master's Degree.

The lodge was called from labor to refreshment until 8 o'clock.

A beautiful banquet was then served the Grand Lodge officers and other distinguished guests at the Francis Marion Hotel.

At 8 o'clock the lodge was called from refreshment to labor on the Third Degree and Dr. Robert Wilson was raised to the Sublime Degree of a Master Mason.

It seems that this brother is one of the most distinguished men of the state, and one whom all desired to honor. We are told that, since he was of course in the same status as a dimitted Mason, he could be received by a lodge on affiliation. It is said that a certain Charleston lodge was given a dispensation to receive his petition for affiliation on dimit, and to ballot on same without the customary wait, at a special communication to be held on the spot, and that he was then and there elected to membership in the said lodge.

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

DAYS OF REMEMBRANCE

MEMORIAL DAY has come and gone once more, yet there is little use in such observances if we are to forget again as soon as it is past. A certain picture comes to mind, pathetic, and yet set far above pity, or at least the half contemptuous emotion that goes by that name. The time, some fifteen years ago, the place a rural community in Eastern Canada. Spring is late there, and the trees are seldom in leaf and there are few flowers before the thirtieth of May. The roads will be heavy from the late thaws, and the snow drifts still remain behind bushes and fence sides, shapeless and bedraggled. In this community lived an old man, alone, unmarried, his family and early friends were all dead and gone. He was regarded as eccentric, for he was poor, having been once well to do. His usual dress was a pair of overalls, a ragged coat and a shapeless felt hat. His hair was white, and he let it grow long.

He was of an old New Hampshire family, and though his parents had gone north into Canada a century ago, yet they had not severed their connection with the land of their birth. They were ardent abolitionists, and it was natural their son should have enlisted as a volunteer in the Republican armies to fight for the cause in which they believed. So that was done, and when it was over he returned to his home, and others, some Americans who had left their land, some Canadians who had gone south to fight in the battles of the Republic, came back with him, and they joined the Grand Army of the Republic, and year by year they observed the days that meant nothing to their friends and neighbors. Years passed, and one by one they died, and year by year there were fewer to go to the little cemetery to decorate the graves of those who had gone. And at last there was but this man left.

It was a cold cloudy day, a raw wind from the west kept spitting rain that seemed ready to turn to snow. The buds on the trees had started to open in some earlier warm days, but had stopped discouraged. The blades of new grass showed faintly green in the dead turf of another year. The roads were nearly impassable, and few were about that day who had no urgent business. We were therefore surprised to see someone enter the gate, still more surprised to see who it was. He was dressed in his best. An ancient frock coat, green and shiny; a still more ancient tall hat, incongruous grey woolen trousers tucked into cowhide boots. On his breast were pinned his medals and the badge of the G. A. R., and in his hands he carried a few cheap American flags such as one can buy for five cents. As he came out on to the turf he tried to straighten his bent shoulders, and walked with more than a reminiscence of a military carriage, and so he came to the first of the graves of his old comrades. He had not seen us, and without a word we withdrew, for it seemed a thing too sacred for us of another generation to watch, and so we do not know what service of remembrance he carried out alone, bareheaded, his long white hair blowing in the wind. When we returned he was gone, but on some half dozen graves stood out the brilliant scarlet and white of the little flags. One or two of them were kept and cared for, but most were without headstone and grown up with weeds and long grass-yet they were not forgotten.

Now he, too, lies there, in another neglected grave. Yet it is doubtless of little moment to him, or those his old comrades. The dead have their own life; remembrance is for us. This old man was not a Mason, and there were none left to mourn for him. Had he been one it might have been otherwise-or again it might not.

Do Masons always remember? It seems as if too often out of sight is out of mind, and that those who make no complaint receive no relief. In any case it is little use to remember our brethren dead when we forgot them living.

* * *

ORGANIZATION

TWELVE years ago a movement was begun by a small group of Masons that has since spread till it has covered the whole country. Among those to whose credit this lies, some are to be found in the list of the Stewards of the National Masonic Research Society, and others are on the Board of Associate Editors of THE BUILDER. Prominent among them was the brilliant author under whose hands THE BUILDER first saw the light, and who now so ably edits the "Master Mason," the organ of the Masonic Service Association. These members of the Society who have been with it from the first are, of course, familiar with this, and of those who have come in later we ask indulgence for the bringing up of ancient history, for it is being recalled with a definite object in view.

The National Masonic Research Society sprang out of a project to form a Lodge of Research under the Grand Lodge of Iowa. The plans for this lodge were under way, the Grand Master was favorably disposed, influential members of the Grand Lodge were prepared to support it, when it was suggested that the scope of the project might be enlarged, that instead of confining it to the one limited jurisdiction it would be better to throw down the barriers and make it open to all Master Masons in good standing. This new plan was agreed to, but in order to overcome the manifold difficulties of conflicting jurisdiction and question of plural membership, the idea of forming a Lodge of Research had to be given up, and a Society was organized in its stead. In a sense this was a great pity, for much would have been gained through the lodge organization, and indeed it would be better, in view of the tendency of the day, to multiply orders, clubs and societies in connection with the Craft, for Masons whenever possible to both work and refresh themselves in and through the lodge.

However, in this case the change was inevitable under the circumstances and so the Research Society came into being under the auspices of the Grand Lodge of Iowa.

But this same group of Masons having thus come to think nationally, and perhaps the jurisdictional difficulties just referred to may have brought the subject to their minds, began to see how beneficial it would be if the Craft had some sort of organization for joint action. Theoretically a General Grand Lodge would seem to be the right medium, but that was obviously far outside the scope of any practical effort to secure some kind of co-ordination and cooperation in matters of national concern; and a less ambitious plan on somewhat the same lines as the Research Society suggested itself. As the latter was composed of individual Masons, so should the former associate the independent and sovereign Grand Lodges that chose to join, and the organization thus formed would carry out in the name of all and in a concerted way the policies agreed to by all. This proposal was, however, only in the stage of incubation when the United States entered the War, and was not ready to function in the time of greatest need, in the hour when the great Fraternity found itself impotent to do anything in the national emergency precisely because it lacked a national organ through which to act. The realization of this fact it was that gave the final incentive to the formation of the Masonic Service Association, but unfortunately before it was in working order this particular need had passed, the war was over, and those whom the Craft at large so much desired to serve had returned home. Nevertheless the Association found many things to its hand, of less urgency perhaps, but things that needed to be done. Of its usefulness in promoting the cause of Masonic education as a policy for our Grand Lodges there is here no need to speak, for all in touch with the national activities of the Order are well acquainted with what is being accomplished.

But now a new emergency has arisen of nationwide importance, or rather an old need has emerged into the consciousness of the leaders and rulers of the Craft, the need for adequate means to care for, and if possible to cure, those American Masons (and they are many) who are suffering from tuberculosis. The Masonic Service Association has had this before it since November, 1922, and has been working through official channels in its member jurisdictions to get something done. At the last annual meeting it received reports on the formation of the National Masonic Tuberculosis Sanatoria Association, and it was decided to inaugurate a campaign to bring the facts before the Masons of the country in every possible way. With this work the leaders of the Research Society have been in touch from the first, and THE BUILDER (as our readers will remember) has from time to time brought the matter to their attention.

Conditions are now ripe for an intensive campaign, not of propaganda, for that word has come to have an evil sub-meaning, but of missionary work. Between them the "Master Mason" and THE BUILDER reach probably most of the leaders of Masonic thought and action in the country; and though without authority to speak for the organ of the Service Association we believe that both publications are equally committed to the task of furthering this cause in every possible way. There is here no question of seeking for credit or personal kudos, the one thing before us all is to get this project over and "on its way." We hope that every Masonic magazine in the country will definitely take the matter up and proclaim the need in season, and out of season if it must be; yet how it can ever be out of season, from Masons to Masons, to speak of a Mason's distress is not easy to see. The Service Association will naturally do its part, according to its constitution, chiefly through the official machinery of the jurisdictions composing it. The Research Society, being unofficial, must work through the individual. By thus attacking the situation from both sides at once success should be assured, and very soon.

* * *

WHAT CAN BE DONE

A MASON who during the World War had very close contact with both French and English soldiers and with special opportunities for observing characteristics of the men of the two races, made the following pithy observation-he was himself British born, by the way. He said: "The Englishman will give you anything, but he will do nothing for you; the Frenchman will give you nothing but he will do anything in his power and go a long distance out of his way to assist you." So far as such sweeping generalizations can be this seems in large measure to be true-and the average American is very like the Englishman in this respect. A Frenchman will write letters of introduction for you, he will take you to people and introduce you personally, he will pull wires for you if he is in a position to do so, but he will not give you anything. The Englishman, on the other hand, will give you money to get rid of you, but he will not go a step out of his way to help you. Most Americans, we have said that in this they resemble the English, would give five dollars to a collector rather than address a letter and send a cheque for one. They would give ten dollars rather than give any time or thought to another's need, or attempt to find some way to

permanently help him. In this National Tuberculosis Campaign the need at the moment is more for thought and action rather than the giving of money. Not of course by any means that money -is not needed to carry on the work of publicity, yet the need of workers, of missionaries, if you will, is greater.

We realize therefore that we are asking a very great deal of our members in view of the national characteristics, nevertheless we make here a plea that they will give some thought to this, that they will make themselves familiar with the facts, that they will bring the matter up in their respective lodges, in their study circles and other Masonic gatherings. That they take time to write letters about it to anyone they think might be influenced to help, that they speak of it in any lodges they may chance to visit or in any other way that circumstances may happen to afford them an opportunity. The need is urgent, our past neglect is a reproach to us. Facts to prove the urgency of the need are readily available. The National Masonic Tuberculosis Sanatoria Association has only too many on record and will gladly furnish them to any inquirer, so will the Masonic Service Association, and so also will we.

It only requires to have the need brought home to the members of the Masonic Order at large in the country and all difficulties will vanish. It is not ill-will, it is not indifference, it is only lack of knowledge and lack of realization of what these things mean. Once it is generally known and understood the thing is done. What is a dollar a year? Yet that from every active Mason would suffice.

* * *

HOW ANYONE CAN HELP

IT sometimes takes, so we are told, only an incautious step to start an avalanche; a locomotive engine can be put in motion by a lever that a child can move; and it is in the power of any Mason however obscure to start something in his lodge when fraternal sentiment is there to supply the motive power. Surely there are no lodges where such action as is suggested below would not be approved if the facts were but

put before it. Let every member of the Research Society consider in this regard his personal responsibility in the matter. We have already published information enough to begin with, and more will follow. Bring this matter up in your own lodge where you have a recognized standing, and a right to move. Propose that the lodge put upon record its approval of this work and that its representatives present it to the Grand Lodge. Prepare a motion beforehand, give notice of it to your Secretary' have it put on the regular notice of the meeting and get other brethren to support it. The following is merely a suggestion of the way in which such a motion might be worded:

That we, the members of [name and number of the lodge, etc.] believe that the care of those Masons who are suffering from tuberculosis is a matter that concerns the whole Fraternity in the United States and that the general neglect of this pressing need is a reproach to the whole Craft, and that we therefore desire to put it on record that we fully endorse the plans of the National Masonic Tuberculosis Sanatoria Association. To this end recommend to our representatives in the Grand Lodge, the Worshipful Master and his Wardens, that they support any motion at the next session of the Grand Lodge looking towards the participation of this Jurisdiction in the work of the above Association, and that if necessary that they will themselves bring the matter to the attention of the Grand Lodge, and that copies of this resolution be sent to the Most Worshipful the Grand Master, the Deputy Grand Master and the Grand Secretary.

----o----

The Form of the Lodge

By BROS. A. L. KRESS AND R. J. MEEKREN

BEFORE the material that has been collected in the two preceding installments of this article can be usefully discussed, and incidentally it must be noted that the collection is representative rather than exhaustive, it is necessary to lay down some principles by which the argument may be profitably directed. It may be said, and justly, that many of the various facts to which attention has been drawn are

incongruous with each other, and have not the least connection with Freemasonry. It is therefore necessary to have a clear understanding of the scope of the comparative method of interpretation in such cases as the one before us. When we find a custom or institution existing in different places and at different times there are several possibilities, and it will depend entirely upon other and additional circumstances which should be chosen as being the most probable. The first is that one is the original and the others are derived from it. When travelers first began to bring back accounts that barbarous savage races all over the world had stories of a great flood that once destroyed most of the human race, it was not naturally supposed that these were corrupted echos of the Biblical deluge and Noah's Ark which had been derived from the teaching of Christian missionaries. When later it was found that the practice of circumcision was not peculiar to the Jews but had been and was still practiced by many different races it was again interpreted as a borrowing from old Hebrew customs. The analogies that are so striking between certain sacramental rites found by the Spanish in Mexico, and the ceremonies of later Buddhism in Japan, to the Christian Eucharist, especially in the form known as the Mass, naturally led to the theological interpretation that these peoples had been taught by the devil impious mockeries of the Christian mysteries, on exactly the same lines as the early Fathers of the Church explained the many resemblances that existed between the Old Testament sacrificial ritual and that of the heathen temples of their own day. Such explanations are obvious and most natural, the major premise of the argument, however, is implicit and not openly stated--it is that our own tradition, the one we were taught as children--must be right, must be the original, and the others merely spurious imitations or faulty derivations. Further research, and mature consideration shows that such an explanation is seldom adequate. Really we must in most cases regard all such traditions, if actually related, as being derived from a common primitive source. But they may not be related, they may have had independent origins, and the resemblance may be merely a coincidence. But such a coincidence again may be merely fortuitous and accidental, or it may be due to the natural reaction of the human mind to a similar act of exterior circumstances. As for example, the fire-drill or the bow and arrow might have been invented once, and afterwards borrowed by other people till their use had spread all over the world. Or it is equally possible that both were reinvented many times. The history of modern industrial discoveries is proof positive of the latter possibility. Where we find similar arts or institutions existing among contiguous peoples, as for example the methods of weaving and basket making among different tribes of American Indians, or the existence of peculiar social organizations, such as the many secret societies found among them, it is most probable, and in many cases certain, that organizations and technical methods were freely borrowed and exchanged between the social groups.

But actual proximity is not the only case where borrowing is possible. A belief, a myth, a ritual or an art may be carried from one place to another by a handful of individuals, or even by only one. A marooned sailor in the South Seas could change the social order and religion of a whole population, as actually happened in the case of the Pitcairn Islanders. The crew of a Chinese junk blown across the Pacific eight or nine hundred years ago could have conceivably altered the whole culture of the indigenous peoples of South America. Before we can come to a conclusion in any given case all the factors have to be weighed. We must consider what opportunity there has been, if any, for transmission; and then, is it the kind of thing that is easily borrowed or not; but the very first consideration of all is whether or no the two things are identical. For example, there is a kind of fly that closely resembles a wasp, but biologically the diptera are very different from the hymenoptera, to which orders the two creatures respectively belong. Or, to come nearer to our subject a certain figure in an old English dance, the "Sir Roger de Coverley," which went out of fashion with the wearing of swords, is very similar to a ceremony in the initiation ritual of the Thian Ti Hwui or "Heaven and Earth League" of China, in which the candidates are made to pass under an arch of swords; while in Australia we learn of a ceremony in which two rows of men stand on each side of the representation of a mythological character crudely modeled in earth or sand over which they form an arch with their boomerangs. Were one inclined to levity one might even compare the "Roger de Coverley" figure in which the ladies passed in single file under the crossed swords of their gallants with another Australian ceremony, part of the funeral ritual among the Warramunga tribe, where a number of men stand astride of a shallow trench down which the female mourners crawl on hands and knees !

For example, the accompanying illustration might appear to be, or to represent an enclosure, such as those that have been instanced earlier in this article. It is drawn upon the ground in a manner somewhat similar to the sand paintings of the Indian tribes of the American Southwest. Actually it is a conventional, or rather a diagrammatic, representation of an incident in one of the myths of an Australian tribe. The six circles are the six Mungmunga women who were sent to the east by an ancestral snake. After a while they got very tired and sat down to rest. The circles represent their bodies and the black lines their legs. The Hopi Mosaic on the other hand does appear to repreient the earth, or so much of it as the tribe is interested in. There are the four cardinal points of the compass, the clouds dropping rain, and the flowers blooming in their garden fields, while the ceremonies performed in

connection with it are intended to magically increase the fertility of their cultivated land, and to ensure the crops on which the tribe depends.

COMPARATIVE METHOD IN MASONIC RESEARCH

Thus when we come to use the comparative method in our own special field of research we have always to bear in mind that Freemasonry, meaning by the term the institution as it now exists in different parts of the world, had its origin in the British Isles. Even if it be supposed that the French Compagnonnage and the German Steinmetzen were parallel institutions, or sprang with it from a common primitive original, yet it is certain that neither of them is in the same line of descent as our Freemasonry. It is even possible to admit for the sake of argument that British Operative Masonry came from Germany or France in the first place, yet the fact remains that the institution whose primitive usages we are investigating first comes into the light of history in Great Britain and Ireland. What then is the purpose of bringing material from the endi of the earth to compare with it? Exactly the sanle objection was raised by classical scholars, when this method was first introduced as a means of investigation into the origins of myths and religious rites. They complained, and not unnaturally, that what Negroes and South Sea Islanders did and believed had nothing whatever to do with the opinions and customs of the Greeks and Romans. Nevertheless the comparative method won its way. It did not, and could not profess to answer, by itself, questions of origin, but it did and does throw light on meaning, modes of transmission and lines of evolution. Its fundamental postulate is that men do not do things without some reason, and that in spite of great differences in culture, the human mind on the average reacts to a given situation in very much the same way. Specifically then in our own case, we may use material drawn from the folklore, traditions and customs of the British Isles to compare with the primitive rites and observances of Freemasonry, we can reinforce them with analogous facts from the rest of Europe, and we may use facts from sources further afield to amplify and explain what we already have. As an example makes a general statement clearer, let us take the rite of circumambulation, which appears to have been an original part of the Masonic ritual. We find that it was generally and widely spread, especially among the Celtic centers of population, though it is by no means confined to such areas. From Britain we go to Europe and find it there also. From Europe we go to Asia, where it again confronts us, especially in India and Thibet. When also we discover that it is frequently connected with a certain number of ritual steps, the conclusion that we have here a real connection is greatly reinforced. But even so we must beware

of seeing Freemasonry wherever we find circumambulation, ritual steps and turning to the four cardinal points; for it must always be remembered that Freemasonry is not the genus, but the species, or even only a variety of the species. We may interpret the Masonic usage in the light of the rest of the material put not vice versa.

On the other hand to compare a scene depicted in an Indian manuscript from South America with the ceremonies of the Order of Rose Croix (as has been done) seems, to say the least, rather futile. The Rose Croix Degree, the seventh of the French Rite and eighteenth of the A. & A. S. R., was devised and invented about a hundred and fifty years ago. But even if it was based on certain points in primitive (that is pre-Grand Lodge) Masonry, and this would be no more than a guess in our present state of knowledge, what connection could be plausibly suggested between South America and Great Britain; for even the wildest visionary could hardly suppose that Elizabethan voyagers and adventurers brought the rites home with them, as Pythagoras is said to have taken Egyptian mysteries to Samos.

BIOLOGICAL EXAMPLES

There is another point that it may be as well to consider before returning to the discussion of the material before us, and that is to examine more particularly just what kind of results we may reasonably expect to obtain by the use of the comparative method. To put the matter briefly, the wider the field from which the data is gathered the more general the conclusions drawn from it. To take another biological example; from a collection of different varieties of insects light may be obtained on the way this class of organism has solved the fundamental problems of life, nutrition, self preservation and reproduction. The comparative anatomy of say mammals, birds, reptiles and fishes will on the other hand give us an idea of the development of vertebrate animals and the modifications of their limbs to adapt them for life in the particular element in which they live. In dealing with social phenomena we find a principle of continuity with adaptation remarkably analogous to that revealed in biology. Customs and usages are transmitted from generation to generation, but gradually changed to fit in with new circumstances. Just as the tail which is the chief organ or locomotion with the fishes tends to become a mere appendage with other vertebrates; and though birds have rediscovered its importance, and dogs seem also to have made it a means of communication, the higher

anthropoids and man have lost it altogether, except for an atrophied vestige only to be discovered by dissection. Or again the gill opening of the fish has been transformed into the ear among mammals, as the swimbladder that originally had the same function as the ballast tanks of a submarine have become the lungs of air-breathing vertebrates. In quite similar manner are social customs transformed, either a new use is found for them, or they become mere survivals gradually dwindling to a mere shadow of what they once were. Freemasonry is itself an example of this. An organization of the operatives of a certain trade it was gradually decaying in a changed social environment in which no practical reason for its existence remained. But it had another aspect which proved capable of expansion and which filled a human need, and so within recent times it has passed through the stages of survival and revival into the widespread organization we know today.

But if it has had one such change within our certain knowledge, we may also suspect it has had previous developments of which no definite records remain. It appears first in history as a survival from the Mediaeval period. But that period was not one of stagnation, it was one of vigorous life and constant change. It was no more a period in which such ideas and usages as we are considering could have spontaneously arisen than is our own. They survived through it, as they have survived in many instances to our own times, but to find the stage at which they naturally arose we must go very low down in the level of culture, lower very likely than any existing races or tribes of mankind. It is for this reason that the comparative method is justified. By it we are enabled to reconstruct the original meaning of surviving usages in the same way as comparative anatomy clears up the origin of the troublesome vermiform appendix in the human economy by relating it to the secondary stomach of ruminating animals. It does not mean that our ancestors were once cows, any more than that Free nasonry is in the same line of descent as some West African secret society because of some analogous piece of ritual.

With this explanation of the kind of questions we may legitimately hope in some measure to answer in this way we may return to our subject. One thing seems to have emerged quite clearly in the discussion, and that is that the "lodge" was originally a sacred enclosure--in a primitive sense "holy ground." It does not necessarily follow that the name by which our predecessors called it was old--that was quite possibly comparatively late, but the thing itself did not spontaneously arise in a Mediaeval craft fraternity, nor is it at all likely that it was borrowed or adopted from folk customs surviving in the community at large; it was most probably inherited. And

there was a peculiar fitness in the usage in connection with an organization of builders, as may become clearer in the sequel.

PRIMARY IDEA OF ENCLOSURE

The idea of an enclosure is so practical and commonplace that it is not easy for us to see any ritual significance in it at all. We enclose land for individual use either by fences, as in fields and gardens, to keep out intruders, or by walls and roofs to afford us sheltered places to work and eat and sleep. But obvious as such a thing appears, there was a time when it was not done, when the idea was new. Caves and natural rock shelters seem to have been the earliest fixed dwellings of man, and the first houses may have been conceived as artificial caves. At least pre-historic man in Europe dug holes in the ground which he roofed over, and a similar though more developed form of this method of construction was found in Alaska and among the Digger Indians of California. It is possible, however, that earlier even than this the idea of an enclosure grew up out of the undefined area of danger about some primitive sanctity. In classical times the Greek and Roman felt it unwise to approach the place where lightning had struck. Graves were always regarded as at least uncanny, and in many special cases as positively unsafe to approach. But on a spot that is avoided vegetation, trees and undergrowth will very soon spring up which eventually conceals the taboo spot itself from view. This could very easily have been a factor in developing the idea of a barrier separating the sacred from the profane. It is perhaps probable, it certainly would seem most natural, that this conception of enclosures and the sanctity and magical nature of their boundaries, including terminii and landmarks, would arise with the change from nomadic hunting and food-gathering to settled agriculture. The later form of nomadic life, that of such peoples as the Tartars, the ancient Scythians and the modern Arabs is not primitive. It is a relatively high form of culture. Such peoples depend upon domesticated animals and they move from place to place to find pasture for their flocks and herds. The primitive nomad was a hunter and a: collector of wild fruits and edible roots. Such a state is represented by the natives of Australia, the Esquimaux and various odds and ends of races usually living in inaccessible places, such as the Veddahs of Ceylon, the natives of the Andaman Islands and the dwarf races of central Africa.

Among the Australians we find that enclosures are made for ritual purposes, generally circular. They appear to be made usually by digging a shallow ditch the earth from which makes a low ridge or mound. Such enclosures are so sacred that no uninitiated person may come anywhere near them much less see them. But with agriculture would come a change in attitude, not an altogether new one perhaps, but more developed in certain directions. The succession of the seasons, the weather, wind, rain, thunderstorms, the four quarters of the heavens, the waxing and waning of the moon, the movement of the sun, and the apparent sequences between them, and the connection of all with the springing and growth of vegetation. The cultivation of a piece of land in itself marks it off, but the delimitation is naturally emphasized in one way or another. We would think first of a material barrier, a fence or a hedge, but with primitive men apparently a magical one came first. To this day fire is carried round the sown fields in various parts of the world, and in India a cotton thread forms an efflcient barrier against the malicious and evil powers which would make the ground infertile, or would occultly steal away the crop.

With agriculture men perforce come to have more permanent dwellings, and being more permanent they become more substantial. Attention is given to the earth itself, where the hunting tribes merely took it for granted. The earth becomes the great mother, lt becomes itself a sanctity that cannot be safely interfered with without preparatory ritual; and such ritual naturally takes on common features and is worked out on much the same principles whether land is to be taken for a field or garden, or as the site for a village or a house, or for the digging of a well.

From observances carried out with the doing of the thing itself there follows a secondary stage where it is pre-done as a preparation. Seed has to be sown in the fields but first it is planted in pots or baskets and forced into rapid growth, as in the classic gardens of Adonis made by the Syrian women. But the Hopi Indians sprout beans and corn and other vegetables in their Kivas as a preliminary to their spring ceremonies. The sacred diagrams or sand mosaics used in these obviously represent the earth--not the whole world sn much, as the part of it on which their interest centers, their fields. But with it are represented the clouds, rain, lightning, the cardinal points, and last the growing and blooming vegetation. It is noteworthy that the Navajoes, who use similar sand pictures, enclose them in a circle, they being dwellers in tepees, or hogans, while the Hopis who have stone houses, roofed with beams, make their diagrams square or oblong.

SANCTITY AND CONSECRATION

At the first an object with magical potency does not need any process of the nature of consecration, for to the primitive mind it has this power or sanctity by virtue of its existence, of its being what it is. The making of a fetish object, the drawing of a sacred diagram is at the same time its consecration and dedication. That something more needs to be done for its efficacy beyond the making of it results from a more advanced line of thought where the mysterious power is supposed to flow from spiritual personalities and not to be in the visible and tangible objects as part of their own proper nature. The primitive rites survive in the higher cults with a new interpretation and with added complexities of observance based on the newer theories, yet they remain sufficiently recognizable. To the bare enclosure are added hieroglyphic designs, originally, as in the Hopi and Navajo pictures, representing the things on which their interest is centered, and on which their life depends. The shape may become symbolic, its orientation becomes important, it may be necessary to have openings to let in the beneficent influnces of the four quarters--as in the sacred Medawiwin lodges. When entrances or gateways are made there follows in natural sequence the need for guardians, watchers of the threshold, like the cherubim of the Hebrews and the winged bulls of Mesopotamia or Janus of the Romans. The crosses, pentacles and other cabbalistic characters and signatures drawn in his magic circle by the Mediaeval magician had the same effect. Primitively the guardians were perhaps actual participants in the ritual disguised in some symbolic dress, if we may judge from the rites of existing savages.

We have seen that the sacred enclosure in its origin did not represent the world, but only so much of the earth as the men making it were at the moment especially concerned with or interested in. But any bit of the earth's surface has the sky overhead, has the points of the compass before and behind and on the right and the left of it. And once it is taken as representative of a larger tract there is nothing to prevent the expansion of the meaning of the symbol to take in all the earth the group concerned knows about. It can easily become, in short, to be a representation of the earth, or the world as known to them. In this regard the curious persistence right up till almost the modern period of symbolic maps or diagrammatic charts of the world is perhaps significant. The Mediaeval geographor represented the earth as enclosed in a circle and divided by a tau cross into three parts. The boundary was the ocean, the

arms of the cross were formed by the Mediterranean Sea and two great rivers, of which the Nile was usually taken to be one, and the Tanais, now known as the Don in Russia, as the other. In these T-O maps, as they are called, the East is placed at the top, while the North and South are to the left and right respectively. This conception so impressed itself on the minds of Mediaeval map-makers that they frequently forced smaller areas into the same schematic form, as in the map of Jerusalem that is here reproduced. This form of map is also undoubtedly connected with one of the emblems of royalty, the orb that went with the sceptre, and is so frequently shown in pictures and statues of kings and queens. It is a golden or gilt ball, with bands upon it recalling by their position the Tau of the maps, in addition to which it is crowned as a rule by a small Greek or maltese cross. This orb was inherited from the Roman Emperors, and was originally one of the attributes of Zeus himself. The cross appears to have been a Christian addition.

CIRCUMAMBULATION IN CORONATION CEREMONIES

Coronation ceremonies were usually performed at some special sacred place. In later times in certain cathedrals, but earlier out of doors. The Kings of England are still crowned sitting upon an ancient sacred stone, though it has been built into and forms the seat of a massive oak chair. But at Kingston-onThames, near London, is still preserved in the market place a conical stone on which the Saxon Kings were crowned centuries ago. The English sovereigns are proclaimed four times towards the four points of the compass. In earlier rites Teutonic Kings were seated on a shield and borne on the shoulders of four men were taken three times around the assembly of the people. The Kings of Hungary after being crowned rode to a certain mound or tumulus up which they rode alone, the people standing all around. At the top the king turned his horse in succession to the four cardinal points and made three thrusts with his sword into the air towards each. In Asia a newly-crowned monarch took three steps to each of the four points, with the same underlying idea, the same that is embodied in the myth of Vishnu, when in three strides he took possession of the earth, the underworld and the heavens. It is at least a curious parallel that according to the Mason's Confession of 1755 the apprentice when entered to the lodge had to take three steps over three chalk lines drawn with chalk upon the floor, giving while so doing a formal greeting to those assembled. Further instances of ritual steps in connection with an enclosure or diagram upon the ground will be given next month.

NOTES

For circumambulation and ritual steps the Buddhist Prayer Wheel should be consulted if possible. It is unfortunately very difficult to procure. A. B. Cook's Zeus has a good deal of material on the subject.

QUESTIONS FOR DISCUSSION

1. Is the collection of ritual forms and ceremonies from among savages, folklore survivals and heathen religions of any assistance in Masonic research?

2. If so, does it help us to understand our own customs better, or does it principally throw light on their origin?

3. What is the underlying conception of consecration? How did it arise in the development of human culture?

4. Is there any fundamental analogy between the dedication of a building, the ordination or consecration of a priest and the coronation of a king?

5. Why should old maps have shown the east at the top, and why do we usually put the north at the top in our maps and plans ?

6. Is there any connection between the plan of the lodge regarded as the symbolical representation of the world and the diagrammatic maps of the Middle Ages?

----o----

THE LIBRARY

THE APOCALYPSE OF FREEMASONRY. By the Rev. F. deP. Castells. Published by A. Lewis, London. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth, index, 228 pages. Price, postpaid, $2.55.

IF it were needed this work would supply proof sufficient of the inexhaustible content of Masonic symbolism. Bro. Castells' interpretation follows in many respects a quite original line, and one we believe that will commend itself to many brethren seeking for further light. However, it is a pity that he had not either divorced it entirely from all questions of history, or else that he had gone more deeply into that side of Masonic research. As it stands there are many misleading statements from this point of view which do not really affect the general argument in any essential detail. Although antiquity has always been an element in the pride Masons had and have in the Institution to which they belong, and one well grounded in fact, yet it is not everything in Freemasonry as we have it today that is ancient. An old house may have new fittings and furniture that its builders never dreamed of. The interpretation of Masonic symbolism, although related, is quite another thin.- from its history.

The author assumes, though unlike another English writer he does not explicitly say so, that the reader will be familiar with the forms and phraseology of the "Emulation Working," and this will certainly prove a hindrance to a full appreciation of his argument to the thousands, or rather millions of Masons throughout the world who do not know it; which is a pity. Yet on the other hand it seems inevitable that this should be so, for few today have the power of Daniel the prophet, to both relate the dream and give the interpretation thereof. Bro. Castells could hardly explain what he had not himself received.

For example, a certain significance can be attached to the English form of the legend in which it is said that "fifteen trusty Fellow Crafts" formed themselves into three lodges and went out from the three gates of the Temple upon a certain mission. But in another working, of at least equal authority, it is the twelve recanting Craftsmen, who could hardly be called "trusty," who are sent out in four parties of three to the four points of the compass. This form of the story doubtless sprang from a ritual convenience in the first place, but its symbolical interpretation must to a great extent be different.

Again in the English rituals three ornaments of the Masters' Lodge are spoken of, the porch, the dormer and the square pavement, which are officially explained as "the entrance to the Sanctum Sanctorum," "the window that gives light to the same," while, the pavement is "for the High Priest to walk on." These seem to be peculiar to the rituals of the British Isles and those derived from them; they appear to have been added by the Moderns during the latter part of the eighteenth century, and taken over by the United Grand Lodge in 1813, and were probably in the first place only a verbal description of a detail on the "tracing boards" of the Third Degree, which showed a representation of the Sanctuary of the Temple along with other matters alluding to the story of the Master Builder. Bro. Castells is puzzled by this window because the actual inner sanctuary of the Temple was quite dark. He makes a guess that there should be three; apparently quite unaware that in late 18th century Modern rituals three were actually spoken of; the probability is that "dormer" is an echo from the much discussed "dornal" of still earlier forms, and that it got confused with the three windows that represented the "lights" in the earlier drawings of the lodge.

There are some statements which have not any real part in the symbolical scheme that one feels should be corrected. For instance, he quotes the tale of the lodge in the house of Mordecai Campannall in Rhode Island in 1658 and says "this evidence has all the characteristics of authenticity," and seems to blame Grand Master Doyle for rejecting it. But a previous Grand Master of Rhode Island, William S. Gardner, has also come to the same conclusion. The fact is that there was no evidence, only the bare statement of Bro. N. H. Gould, that he had found the document among some old family papers and that it was inaccessible and could not be produced. It is not that the story is in itself improbable, it is just the reverse in fact – but it is only a story.

On page 77 he states that the Matthew Cooke MS. speaks of three pillars set up by the ante-diluvians. He could not possibly have referred to the text as this document, like the other versions, speaks of two only, one of "lacerus" and the other of "marbylle." Nor do any of the old charges refer to Pythagoras as Peter Gower. This corruption is reserved for the dubious document usually called the Locke MS., though no MS. original has ever been found. And the equation of Hermes and Hiram is more than dubious. Hermes Trismegistus was well known in the Middle Ages, and the details of the Legend of the Craft were obviously put together out of such history as was then known to the learned. That after having been mentioned in the legend some unlearned Masons confused him with Hiram is possible, but hardly likely as the tale has moved on several stages before it comes to the Temple of Solomon.

Neither is it "a fact" that "a Masonic Lodge was established at Winlaton in 1690 under the name of Highrodiam which afterwards moved to Swalwell." So far as we know the origin of the old lodge of Swalwell is unknown, all that is known is that in a minute of 1746 it is noted that the fee of two shillings and sixpence was to be charged for admission to the "dignity of Highrodiam." The author seems here to be relying on Yarker, an unsafe guide.

On page 131 it is said that Ceres was another name for Demeter; it is true that in the syncretism of the Roman Empire the Latin goddess was identified with the Greek, but they were hardly identical. This perhaps is not very important so far as the argument is concerned, but a later reference to Dr. Stukeley is rather misleading. He was a learned man, and doubtless well versed in extant Greek and Roman authors, as most learned men of his day were, but that makes him no trustworthy authority on the ancient mysteries. Besides his remark about Freemasonry being "the remains of the mysteries of the Antients" seems to have been a guess made before he became a Mason rather than his considered opinion afterwards. It seems to be advanced in his diary as his principal reason for wishing to be initiated.

Having pointed out what seems to be the worst of the questionable features of the work we are glad to return to the pleasanter task of giving some account of its merits. The keynote of Masonic symbolism Bro. Castells finds in Illumination, the passing from darkness to light, and here he is we believe on very safe ground. The Blazing Star, the letter G, and the Dormer, are the key symbols of the three degrees. The latter

as we have already noted is peculiar to the British Isles, but in America we have among the Master's emblems the sun, moon and other celestial bodies, though they seem rather to be thrown in than to have any very essential place in the symbolism. "Free masonry, " he says, "holds the presage of that age of -universal enlightenment which has been the dream of poets and sages in the past" and again "the resplendent sun at midsummer is a challenge, for we cannot fix our eyes upon it, the intensity of its light compelling us to turn them away therefrom. And the Hebrew mystic learned from this that no man could see God and live." And he goes on to say that to know God "we must have recourse to the minor luminaries of science and nature" which like the planets shine with reflected light; "the direct contemplation of God is impossible because our intellect is not strong enough to bear the full radiance of that mystic sun."

Incidentally Bro. Castells tells us that he first saw the light in a lodge in the Philippine Islands "at a time when it was a crime to be a Freemason," and he was known to his brethren by the pseudonym of Bro. Caesar, and one judges by other allusions that he has traveled extensively over the world. On the whole, we judge this to be, in its place and for its professed purpose, a very useful little book; though of course for the reasons mentioned above it will have greater appeal to English than to American Masons

* * *

FREEMASONRY, ITS DERIVATION AND DEVELOPMENT. By Robert Charles Davies. Published by A. Lewis, London. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth, 38 pages. Price, postpaid, $0.85.

ACCORDING to the preface this booklet is a condensed form of a paper read by the author before the Corn Hill Lodge, No. 1803, and was published by the desire of the members of the lodge. As abbreviation has possibly disturbed the balance of the argument one does not wish to criticise it too severely, yet in the interests of those who might read it without a groundwork of knowledge of Masonic history it seems

necessary to say that it is obviously not based on original research, and that (possibly due to the condensation above referred to) it might well give a false impression regarding a number of important points, to the uninstructed reader.

For example, it is doubtful if what he calls the "Authentic School" (presumably after Bro. J. S. M. Ward) of Masonic students would derive Freemasonry from the Roman Corporations of Craftsmen. Those whom we should naturally include under this term may of course admit such a derivation as a guess; but they surely would not go beyond the documents in the case; and the earliest of these is, as Bro. Davies himself notes, the Regius MS., which is much later than any Roman Collegia. As has often been repeated, very little is known about these organizations, but among the facts that have been collected is nothing whatever to show that any of them had initiation ceremonies or secret forms of admission.

The author speaks of the Modern Operative Organization without any hint as to the serious questions that have been raised about its origin. If it is of recent invention, as many suspect, its rites and ceremonies have no bearing whatever on the development of Speculative Freemasonry.

Bro. Davies also seems to accept the "one degree" theory and the associated doctrine that the Third Degree was devised and added to the system after 1720, though it would almost seem that the advocates of an original two degrees, the second containing the essentials of our third, have had much the best of the argument. He also repeats (apparently quite unconsciously) the exploded slander that those who formed the Grand Lodge of the Ancients seceded from the earlier ruling body. But it is hardly necessary to pick the paper to pieces in detail, and for one candid and generous statement the author is to be given every credit. Without venturing an opinion as to the rights and wrongs of the controversy it must be said that Bro. Davies is the first member of Emulation Lodge of Improvement known to the reviewer to admit that Stability Lodge of Instruction was the senior of the two.

* * *

HOMES OF FAMOUS AMERICANS (Vol. 1). By Chesla C. Sherlock, editor of "Better Homes and Gardens," Des Moines, Iowa. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth, 311 pages; illustrated. $3.00, postpaid.

THE reviewer of Masonic books occasionally finds one not essentially Masonic which is yet spiritual food for the soul of a Craft bibliophile. Such a volume is the one briefly reviewed herein. It makes no pretense to be Masonic; it is not Masonic in the general sense of the term; yet as one turns its pages, the reader is not insensible to the chapters which interest the seeker for Masonic facts in the by-ways of the Masonic institution.

Homes of Famous Americans contains four accounts of homes in which prominent American Masons lived. They are Mount Vernon of George Washington; the Hermitage of Andrew Jackson in Tennessee; Mount Pleasant, the home of the unfortunate Benedict Arnold; that of Paul Revere in Boston; and "Waynesborough," near Valley Forge, where General Anthony Wayne, in the construction of which he gave of his brawn and skill. Ashland, the home of Clay, must not be overlooked.

To those who, like the author and the reviewer, have visited some of the places mentioned, a reading of the book will bring back happy memories; others, who have not been so blessed with the thrill which comes to those who reverence these old shrines of American history, will be entranced by the graphic descriptions and the almost tangible influence of the old occupants of the homes which the author has woven into the texture of his accounts. It requires no stretch of imagination to see the stately Washington at the portals of Mt. Vernon, for it truly expresses the human character of our immortal first President; one sees the virile Jackson in his tempestuous career as we read of "Old Hickory's" Tennessee home, and our hearts go out in sympathy to him as he buries his beloved wife, who died on the eve of his departure for Washington to assume with a heavy heart the burdens of the young nation; we receive a new impression of the despised and condemned Arnold, who has come down to us through schoolboy days as the Judas of the American Revolution, for without condoning the great offense of which he was guilty, the author skillfully presents a side of the man which we overlook in the flush of youth and passion; as we behold the picture of Paul Revere's home in Boston, we almost expect the door to

open, and to have the Colonel himself welcome us with the grace and courtly demeanor of by-gone decades, and from personal contact with the man, to learn much that is hidden from those who know him only as an intrepid messenger. Those unfamiliar with the versatile character of Paul Revere will have their admiration for him increased by reading of his many activities as set forth in the delightful treatment by Mr. Sherlock.

The account of Henry Clay's home - Clay it will be remen-1bered was Grand Master of Tennessee in 1820-21 - presents a picture of the man which shows traits we do not associate with the statesmen of the early days. "Ashland," near Lexington, Kentucky, is no longer in the country; small homes crowd up to the very edge of the estate; its former occupant would no doubt be surprised could he see it today.

It has been claimed that all of Washington's generals but one were Masons. Whether we believe this or not-the truth is, that the assertion lacks proof acceptable to the critical student we shall nevertheless enjoy the visit to "Waynesborough," the home of "Mad Anthony" Wayne of Revolutionary fame. Again, as in other chapters of the book, the author has taken a great man of the past from his stiff and formal pedestal, and sets him down before us as real flesh and blood. One can almost hear Wayne give vent to a virile, soldierly oath, and we think none the less of him for it. Is not a man’s house his castle, and can't he use vigorous language there if he wishes? For Wayne was a leader of men who "belonged to that vanished race of soldiers who led their men to battle, who fought shoulder to shoulder with them in the thickest of the fray." And as we read of his life, within the sacred settings of his old home, our hearts warm within us in admiration for the character thus presented.

One is tempted to extract something from each chapter; but to do so would be to whet the appetite of the prospective reader without giving him something satisfying in return. He must read the book to appreciate it. It is a volume to which one will return again and again, for the story of home never loses interest, either to those who are domiciled within the protecting walls of a stately mansion or those whose castle is but an old log cabin nestling low midst pine clad hills of distant mountains. "Home is where the heart is;" and no one with the gregarious instinct of civilized man will fail to enjoy Homes of Famous Americans.

J. H. T.

* * *

A NEW STANDARD MONITOR. By Henry Pirtle. Published by the Standard Printing Co., Inc., Louisville, Kentucky. Cloth, 307 pages. Can be procured through the National Masonic Research Society in either form of binding.

THIS new monitor is, for those interested in ritualistic studies, a very valuable addition to the present abundant crop of such works. In a general way it follows the Webb working and could be used to some advantage by all jurisdictions whose ceremonial is in accord with this style of ritual. Specifically, the reviewer does not hold to the opinion that it could be called valuable from the standpoint of any jurisdiction whose work is not very similar in character to that at present used in Kentucky. On the other hand, in those subordinate lodges whose Grand bodies permit the insertion of supplementary material, particularly in the Master's lectures, the monitor would be an almost invaluable reference work. Ambitious brethren who- are otherwise qualified to give the lectures would find material sufficient to keep their listeners awake for many meetings. In addition to the three degrees the work contains the funeral service, ritual for a lodge of sorrow, and other miscellaneous ceremonials. A most noteworthy feature is the publication in two styles of binding: One a complete manual, the other, five separate pamphlets, one for each degree, one for the funeral service and lodge of sorrow, and the last for miscellaneous material. The booklets are of convenient size for carrying in the pocket.

E. E. T.

----o----

THE QUESTION BOX and CORRESPONDENCE

IS THE NEED EXAGGERATED?

As a physician with fifteen years' residence and practice in the Southwest - though not limited as a tuberculosis specialist - I have been much interested in the articles appearing in THE BUILDER on the subject of Masonry's duty to our sick and afflicted brethren. On trips East in discussing this question with brother physicians, I have noted a tendency on their part to minimize the extent of the problem, they not being inclined to believe that we have any large number of tuberculous migrants in this part of the country. For the benefit of readers of THE BUILDER, who may entertain the same views, I wish to quote from United States Public Health Reports of April 9, 16 and 23, 1915, on the Interstate Migration of Tuberculous Persons:

"When it is realized that innumerable smaller towns scattered throughout this Western country have relatively a much larger tuberculous population, some idea of the large number who have flocked to that region may be gathered. Someone as stated that this section is but a vast sanatorium, a refuge for the afflicted, and whoever has an extensive acquaintance in that territory will corroborate this testimony. The populations of such towns as Kerrville, Comfort, Boerne, Alpine and San Angelo, in Texas, are largely made up of health seekers, and it is a safe statement to make that 50 per cent of the inhabitants are there, or came originally, for the health of some member of the family. In Western Texas alone there are probably 30,000 consumptives. Not all of these, however, are in an active stage of the disease, some having made complete recoveries.

"In the majority of New Mexican towns, outside of the mining settlements, from 20 to 60 per cent of the families have had some member who was tuberculous, barring of course the Mexican population, but in Silver City the percentage will run as high as 80. Socorro, Las Vegas, Raton, Las Cruces, and many other smaller towns are largely composed of health seekers, and the ratio of sick to well is greater even than in Texas. The total number of consumptives in New Mexico is of course unknown, but granting that the ratio for the entire state is half that of the city of Albuquerque, there would be

,over 27,000. The National Association for the Study of Tuberculosis estimates that 10 per cent of the residents of the arid region are or have some member of the family who is, tuberculous, and that annually 10,000 consumptives who are hopelessly diseased, go West to die. There is not the slightest reason to doubt either of these statements."

From personal observation I know that there are many Masons among these sick migrants, and any visitor to the office of Van Oleson, Secretary of Temple Lodge, Albuquerque, would also speedily be convinced that we have a real problem and a duty to the sick Masoris of the North and East who come to the Southwest seeking health.

C. Leroy Brock, M. D., New Mexico.

* * *

AN EXPERT OPINION

I am much interested in the effort to secure the establishment of Masonic Sanatoria for the treatment of tuberculosis. I must say that in addition to the chief reason for the establishment of general and special hospitals, the possibility of securing more systematic treatment in a well equipped and well regulated hospital than in private homes, camps and hotels, there is another urgent reason why hospitals should be established for the treatment of tuberculosis, the better control of the infectious agents in the spread of the disease.

For over thirty years I have been in constant contact with the tuberculosis problem, its treatment and its control. You will therefore excuse me if I express myself rather emphatically in regard to some phases of the subject. In the solution of the problem there are two things to be considered, the victim of the disease as an object of

treatment with the view of restoring health and earning capacity, and the victim as an agent in the further dissemination of tuberculosis. In regard to the first proposition there can be no question of the value of properly conducted sanatoria for the purpose indicated. It is common experience that the tuberculosis patient does best when under the strictest regulation. When left largely to his own resources he is prone to take the wrong course because it is or appears to be the line of least resistance, and he plays a losing game in the great majority of cases. Iii regard to the second proposition the success of the fight against tuberculosis will depend upon the control of the victim of the disease as an agent in the infection of others. This can be accomplished only by segregating the infectious agent. In order to segregate the individual with tuberculosis and keep him from being a menace to his family and to others, there must be some place provided for this purpose. Well regulated sanatoria are a necessity for prevention as well as for treatment.

Many groups of people, religious bodies, industrial organizations, fraternal societies and philanthropic orders have erected sanatoria having this double purpose in mind. These bodies have recognized the existence of tuberculosis as a menace to society of which they are a part. They have further recognized the obligation resting on them to do all in their power to relieve the afflicted and prevent infection. In many parts of this country this purpose is carried into effect. The Modern Woodmen, for instance, have at Colorado Springs in operation the most complete and best conducted institution of this kind in the world. What they have done other organizations can do. Accomplishment is not the sole right of any association. The same call is made to other groups and the same obligation to join in the battle against the White Plague rests upon them.

I am glad to note that among these special orders the Masonic Fraternity of New Mexico has heard the call, has recognized the obligation and is now calling for action, real action.

As a Mason of 32 degrees I feel that I have the right to commend this action and urge its extension to every state in the Union. This Fraternity is formed of a magnificent body of men sworn to go to the aid of the afflicted brother in time of need. That the brother afflicted with tuberculosis is in need, dire need, few will dare deny. In the organization of which he is a member there are 3,000,000 men all over the age of 20

years. The great majority of them are in the most productive period of life. Educationally they represent a very high average accomplishment. Financially they are as a rule well qualified. Upon those physically well, educationally able and financially strong rests the high obligation to do and keep doing until the evil is overcome. No one who has the hand of the plague grip his family or his friend will deny the evil.

It is estimated that among these 3,000,000 men there are 40,000 afflicted with tuberculosis, sentenced to an average confinement and suffering of nearly three years. A sentence which to the great majority means death after a long period of physical pain and mental anguish. Even the sentence to the electric chair is less severe. And this is a continuing process. For every one that dies there are from seven to nine suffering and calling for succor. The National Tuberculosis Association is responsible for the statement that one person in every 100 has active tuberculosis and another an arrested case. For this selected body of men the ratio is higher for three-fifths of the toll exacted by tuberculosis is from those in the most productive period of life. It is also the period of growing families. How many of these 3,000,000 men have families? I do not know but I do know that tuberculosis is no respecter of persons and that whenever susceptible persons (all young people are susceptible) are exposed by close association as in the family, infection takes place. Here the contact is not only close but prolonged.

The family is the unit of the nation. It is also the stamping ground of the white plague, where it finds the greatest number of victims with which to recruit its vast army of devastation. The evil that strikes at the family strikes at the nation as well. We have sworn to stand by the nation and to give our lives and our all, if needed. In the wake of the army of devastation lie mothers and children, weak and bleeding. We talk much of the widows and orphans and the succor that we place at their door. But had we lifted the hand of the fellow and cared for the husbands and fathers in time the widows and orphans may have needed no succor, nor shared in the fate of the husbands and fathers. Would it not be wiser and better to meet the invaders before they have broken the family? Upon whom rests the obligation to act before it is too late? It is those who have the physical power, the intelligence and the means to do. And an organization of 3,000,000 men can act if it will.

Theo. Y. Hull, M. D., Texas.

[Dr. Hull is one of the outstanding T. B. specialists of the Southwest. His letter needs no comment. - Ed.]

* * *

A PRACTICAL RESPONSE

I am a Mason and a subscriber to THE BUILDER, which I read with a great deal of interest.

I find on the first page of the May, 1926, number, an article describing how certain sick Masons of Fort Bayard Hospital have contributed toward the relief of Masonic brethren who are afflicted with tuberculosis.

Permit me to contribute a small amount for this very worthy cause, and I trust that it may do some good. I enclose herewith check for ten dollars ($10).

R. D. Argue.

We thank Bro. Argue on behalf of the N. M. T. S. A. We shall be very pleased indeed to receive any further personal contributions, or brethren may send them direct to Bro. Francis E. Lester, Mesilla Park, New Mexico as they prefer.

* * *

THE RITUAL OF SALT

I have received a cutting from THE BUILDER of February, 1926, in which appears a letter signed F. B. M. As F. B. M. says he came from Sutton I am delighted to give him such information as I have.

In the ritual of the consecration of a lodge in use here, the Chaplain, during the fourth perambulation, reads the following passage of Scripture.

And every oblation of thy meal offerings shall thou season with salt: neither shall thou suffer the salt of the covenant of God to be lacking from thy meal offering: with all thine offerings thou shall offer salt.

Or the brethren may say:

Now o'er our work this salt we shower,

Emblem of Thy conservant power:

And may Thy presence, Lord, we pray,

Keep this our temple from decay.

The procession then halts in the East and the C.O. scatters salt on the floor and says:

I scatter salt on the lodge, the emblem of hospitality and friendship: and may prosperity and happiness attend this lodge until time shall be no more.

Which is followed by the general response:

"Glory be to God on high."

L. F. Fowle, Long Sutton, England.

This inquiry of F. B. M. relative to the symbolism of salt has elicited several letters. Other English correspondents also very kindly sent us the information that it was used in the consecration of a lodge in England, as well as in that of a chapter. One of these says that its meaning is Fidelity and Friendship. Both this and the variant given by Bro. Fowle, hospitality and friendship, are in line with its Oriental significance as was suggested in the earlier note.

* * *

LEE S. SMITH

Yesterday, in this city, Lee S. Smith passed to his reward. I am enclosing a clipping from the Pittsburgh Sun of April 6, which gives a brief outline of Illustrious Bro. Smith's meritorious career. It states therein that he was a charter member of the National Masonic Research Society. I thought that the members of the Society might be interested. I would have liked to have written an appreciation of Bro. Smith, but I do not feel that I am capable, and further, I did not know him very intimately.

Edwin E. Gruener, Pennsylvania.

In the clippings sent us appears a long list of the Masonic offices and honors held by our late Bro. Smith. He was born in Cadiz, Ohio, in 1844; in 1859 he went to Pittsburgh and for two years studied dentistry. He enlisted in the First Pennsylvania Artillery at the outbreak of the Civil War and served with it till peace was declared, and was retired with the rank of Major. He began his Masonic career at the age of twenty-two, joining Franklin Lodge, No. 221, F. & A. M., of Pittsburgh. He later joined all the various orders and rites connected with Masonry, including the Provincial Grand Lodge of the Royal Order of Scotland. In 1887 he became Grand Commander of the Grand Commandery of Pennsylvania, and in 1916 was elected the twenty-fourth Grand Master of the Grand Encampment of Knights Templar. He was also an honorary 33d of the A. & A. S. R. As Bro. Gruener intimates, he was one of the original members of the National Masonic Research Society. He was a successful business man, and a leader in the civic life of Pittsburgh.

* * *

BOOKS WANTED AND FOR SALE

For sale or exchange, volumes 20 to 35 and part of 36, of "The Voice of Masonry," published at Chicago, from 1882 to 1898. Unbound, in original covers, good condition.

Also "A General History of Freemasonry." by Ernmanuel Rebold, and translated from the French by J. Fletcher Brennan, 1883 Edition.

N. W. J. H.

Address all communications in care of the Editor.

----o----

YE EDITOR'S CORNER

"lkey said to Abie, 'I understand you made $40,000 in the dry goods business last year in Chicago. Is that so? 'Vell,' Abie says, 'that is substantially correct, but,' he says, 'it was not in Chicago, it was in Cincinnati, and it was not in the clothing business, it was in the real estate business. Your story is substantially correct, but,' he says, 'it wasn't $40,000, it was $4,000, and it wasn't $4,000 profit, it was $4,000 loss, otherwise,' he says, 'your story is correct.'

* * *

This reminds us of the ancient story of the naturalist, Buffon, who was asked what he thought of a description of the crab that was to be put into a dictionary of the sciences. The description ran as follows:

CRAB. A small red fish that walks backwards.

Buffon considered it awhile and handed it back to its proud author with congratulatory warmth. "It is excellent, most excellent. Beyond one or two small details it could not be improved." Being asked what these details were, he said: "In the first place, it is not red, in the second it is not a fish, and in the third it does not walk backwards. But aside from this it is quite accurate except that it is not necessarily small."

* * *

It is very sadly that Ye Editor has to inform his many and patient correspondents that he is slowly and surely being snowed under by the continuous stream of inquiries and letters. He begs them still to have patience, and like the debtor in the parable, he will endeavor to pay all that is owing, even to the uttermost farthing.

* * *

A correspondent tells us that in his opinion the April number was the best yet-that is in the last few months. Naturally it is highly gratifying to receive such communications, but the Editor does not feel that he can take much credit to himself. The value of THE BUILDER depends almost entirely on the work of its contributors, and our readers should know how much depends on them and their painstaking labors of love. The Society is indeed fortunate to number in its ranks so many willing to devote so much of their time and often to go to great trouble and considerable expense in preparing articles for THE BUILDER. To them the credit is due.

The Builder Magazine

July 1926 - Volume XII - Number 7

TABLE OF CONTENTS

AN OLD GEORGIA CHARTER BY BRO. WILLIAM BORDLEY CLARKE, GEORGIA

The Craft in the 18th Century - The "Moderns," 1717, and the "Antients," 1751 By BRO. ARTHUR HEIRON, England (Concluded)

The Hiramic Legend and the Medieval Stage - By BRO. ERNEST E. THIEMEYER, Missouri - PART III--THE LEGEND AND THE DRAMA - (Concluded)

The Cult of Efficiency - By ROLAND HUGINS

Tuberculosis in Childhood - By BRO. J. ARTHUR MYERS, Ph. D., M. D., Minnesota

WHAT THEY SAY

Memorials to Great Men Who Were Masons - Henry Eckford - By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

A Mason's Duty to the Flag - An Address Given in Furtherance of the Purposes of Flag Week - By BRO. ROBERT FERRARI, New York

LATIN MASONRY

EDITORIAL

WHAT PRICE FREEDOM

The North East Corner - National Masonic Tuberculosis Sanatoria Association Bulletin - Edited by Bro. R. J. Newton, Director of Publicity

The Form of the Lodge By BROS. A. L. KRESS AND R. J. MEEKREN (Continued)

THE LIBRARY

ERLAEUTERUNG DER KATECHISMEN DER JOHANNISFREIMAUREREI. By Robert Fischer. Part IV: Historischdogmatische Darstellurg der hauptsaechlichsten freimaurerischen Lehrarten.

WHY WE BEHAVE LIKE HUMAN BEINGS

FREDERICK THE GREAT AND MASONRY

WHAT THEY SAY

THE QUESTION BOX and CORRESPONDENCE

MAKING MASONS AT SIGHT

FROM BRO. C. S. PLUMB

HENRY CLAY, G. M. OF TENNESSEE

THE GRAND SECRETARY OF SCOTLAND

LAFAYETTE AGAIN

A CORRECTION

YE EDITOR'S CORNER

----o----

AN OLD GEORGIA CHARTER BY BRO. WILLIAM BORDLEY CLARKE, GEORGIA

THIS valuable discovery by Bro. Clarke should be read in conjunction with the review of his book that appeared in the January number of The Builder, page 29, or better yet with the work itself. It is another example of the possibilities of research in the archives of our older lodges and Grand Lodges. The document was known and to some extent its value was appreciated by its custodians, but its significance did not appear till it was seen by someone with special knowledge.

FOR many years, Masonic historians have vainly tried to obtain definite information concerning the birth of the Craft in Georgia and of the date of organization of the Grand Lodge of Georgia. During the past three years it has been the unusual privilege of the author to discover the facts answering both of these questions. Definite data concerning the Craft in the state of Georgia is valuable historically, this state having the second oldest lodge constituted under an English charter.

The accompanying photograph is a copy of the document which establishes definitely the exact date upon which the first Provincial Grand Master of Georgia, Roger Hugh Lacey, was granted his warrant by Viscount Weymouth, Grand Master of England in the year 1735. The interesting document also for the first time establishes the date upon which the second Provincial Grand Master of Georgia, Grey Elliott, was granted his warrant by Lord Aberdour, Grand Master of England in the year 1760. These two dates have been sought for nearly a hundred years and, strange to say, they were easily accessible, but were overlooked because contained in an incomplete and formerly unidentified document.

The tangle of facts concerning the beginning of the Grand Lodge of Georgia, commenced in 1816 through an error in the printing of Webb's Monitor, issued from Salem, Massachusetts. Webb stated that "The Grand Lodge of Georgia is holden by virtue, and in pursuance of the right of succession legally derived from the most noble and the Most Worshipful Thomas Thynne, Lord Viscount Weymouth, Grand Master of England, A. D. 1730, by his warrant directed to the Right Worshipful Roger Lacey", etc.

Webb was in error and in his next edition corrected the "1730" and inserted "1735", the correct year. It appears that many authors of that day saw the first edition of Webb's Monitor but did not see the second edition. The error in the first edition became scattered abroad and accepted as fact. Clavel, in his Histoire Pittoresque de la Franc MaConnerie, published twenty-eight years after the first edition of Webb's Monitor; and Ragon, in his Orthodoxie MaConique, published thirty-nine years after Webb's first edition, repeated the error in Webb's first edition.

DISTRESSED MASONS AS EMIGRANTS

On Dec. 13, 1733, a resolution was adopted by the Grand Lodge of England, the purpose of which was to raise a charity fund to send distressed brethren to the new colony of Georgia. The first party of colonists had already arrived in Georgia on Feb. 12, 1733, and the resolution could therefore have no reference to these. The first lodge in Georgia, Solomon's Lodge, was not organized by General James Edward Oglethorpe, the founder of the colony, until Feb. 10, 1734. If the resolution had referred to the first party of colonists, an embarrassing situation would have arisen.

On March 18, 1734, the Grand Lodge of England adopted a second resolution calling upon the English lodges to turn in their contributions to the charity fund for sending distressed brethren to Georgia. This resolution proves conclusively that no brethren had been sent up to the time of adopting this second resolution. Had brethren been sent to Georgia, they would by this time be in serious distress because of lack of support. It was evidently the intention of the Grand Lodge to send brethren in the second group of colonists which landed in Georgia on Feb. 5, 1736.

The mistake made by Webb, coupled with misinterpretation of the meanings of the two resolutions adopted by the Grand Lodge of England, has led many brethren in Georgia to assume that the first Provincial Grand Master of Georgia, Roger Hugh Lacey, was given a verbal warrant in 1730 by the Grand Master of England, and that a formal warrant was issued in the year 1735. Those who have made these assumptions have apparently overlooked two important documents. One of these documents is the present charter of Solomon's Lodge, No. 1, of Savannah, Georgia, the first charter issued by the Grand Lodge of Georgia at the time it was reconstituted from an English Provincial Grand Lodge into the present American independent body, during the year 1786. The other document is the Act of the Legislature of Georgia incorporating the Grand Lodge of Georgia, which Act was signed by the Governor of Georgia on Feb. 6, 1796. It appears that both of these documents were written by the same hands, the members of the Grand Lodge of Georgia at that time occupying high positions in the government of the state.

INHERENT RIGHT LODGES IN GEORGIA

The charter of Solomon's Lodge states that Lacey was given his warrant in the year 1735 by viscount Weymouth, Grand Master of England. The Act incorporating the Grand Lodge states "that there has existed, and still exists in this state, divers Lodges or Societies of Freemasons on an ancient establishment, since the year 1735." Both of these documents refer to the time of the establishment of constituted Freemasonry in Georgia. These two documents, written by brethren in Georgia thoroughly familiar with the facts and who knew from personal experience the exact date upon which Lacey was granted his warrant, should be sufficient evidence that Lacey had no form of warrant whatsoever before the year 1735.

In spite of the facts just mentioned and evidently prompted by a desire to antedate the date of birth of any other Grand Lodge in America, the Grand Lodge of Georgia shortly before the Civil War changed it Constitution and inserted a clause that it had been "Existing since 1733". This amendment was made on the basis of traditions which the Grand Lodge apparently thought were absolute facts. In justice to these brethren we must mention that they apparently thought that it was necessary for a

Grand Master or a Provincial Grand Master to constitute a lodge at the time of its organization. They were apparently unaware that Solomon's Lodge, the first lodge in Georgia, organized on Feb. 10, 1734, nearly two years before Lacey's warrant was issued, was organized according to the "Old Customs" and without constituted authority. It seems that they thought it necessary for the first Provincial Grand Master of Georgia to organize and constitute this lodge.

The second error contained in this unusual "existing since 1733" is the fact that the year 1733 is wrong. Solomon's Lodge, according to the old calendar used or to 1752, was organized on Feb. 10, 1733. When calendar was changed to the one now in use, February, 1733, became February, 1734. In the old calendar January, February and March were the last three months of the year instead of the first three months of the year, as at present.

The preamble to the present Constitution of the Grand Lodge of Georgia, which has caused so much controversy, is as follows:

We, the Grand Lodge of Free and Accepted Masons, according to the Old Institution, of the state of Georgia, existing since 1733, and by virtue of, and in pursuance of the right and succession legally derived from the Most Noble and Right Worshipful Thomas Thynne, Lord Viscount Weymouth, Grand Master of England for the year of Masonry five thousand seven hundred and thirty-five, by his warrant directed to the Right Worshipful Roger Lacey, etc.

Historians have never been able to understand how a Grand Lodge could exist in 1733 by virtue of the power of a warrant which was issued two years later. It appears that Lacey did not come to Georgia until the early art of the year 1736. The historical records of the colony do not refer to him until that year. Lacey did not grant the charter under which he constituted Solomon's Lodge in 1736. This charter was obtained from Viscount Weymouth in 1735 by General James Edward Oglethorpe in person. The charter and the warrant of Lacey appear to have been issued at the same time and it seems that the warrant for Lacey was issued in order for him to constitute Solomon's Lodge which had been operating for two years. It is now clearly seen that

the insertion of "existing since 1733" in the preamble to the Constitution of the Grand Lodge of Georgia was an error and completely disproved by the facts.

FORMATION OF THE GRAND LODGE

For many years there has existed in the archives of the Grand Lodge of Georgia a charter made out for an unidentified lodge in the city of Augusta, Georgia, of which a reproduction is given on the opposite page. The records of the Grand Lodge were destroyed by fire in 1796 and this charter must have been in the hands of unknown parties and after the fire returned to the Grand Lodge. It has been preserved as a curiosity of the Colonial period and it has never been suspected that in this incomplete document was the date so long sought. The charter was issued on July 11, 1786, and directed to one George Handley. The signatures of the officers of the Grand Lodge, with the exception of that of the Grand Master, are affixed. The absence of the signature of the Grand Master is the reason why the charter was never issued.

For several years the author undertook the preparation of the material for the book Early and Historic Freemasonry of Georgia, 1733 4 to 1800. He carefully examined all of the minute books of Solomon's Lodge, No. 1. of Savannah, Georgia, which is the only lodge in Georgia having a continuous existence from 1734 until the present day.

The destruction in 1796 of the records of the Grand Lodge of Georgia leaves the records of Solomon's Lodge as the only source of information concerning the early history of the Craft in Georgia. Thorough familiarity with the names of the early members of Solomon's Lodge enabled the author to immediately identify the charter as soon as he saw it for the first time in the office of the Grand Secretary of the Grand Lodge of Georgia in Macon, Georgia, on June 23, 1925. He recalled at once that the minutes of Solomon's Lodge for the year 1785 mention George Handley as a member of Solomon's Lodge at that time. He was also Grand Treasurer of the Provincial Grand Lodge of Georgia. In the year 1786 he moved his residence to the city of Augusta, Georgia, then the capital of the state. He also removed his membership from Solomon's Lodge at the same time. About one year later, as shown by the minutes of

Solomon's Lodge, Handley returned to Savannah on business and visited Solomon's Lodge at one of its meetings. The Secretary of Solomon's Lodge carefully records the fact that Bro. Handley was now Master of Columbian Lodge in Augusta, Georgia.

This old charter was evidently not used for the organization of Columbian Lodge because of the lack of the signature of the Grand Master, Major General Samuel Elbert. It appears that the Grand Master, evidently aware that steps were then being taken to reconstitute the Provincial Grand Lodge of Georgia into an independent American Grand Lodge, thought it best to wait until this took place and then to constitute the lodge under a charter granted by the new body. The Grand Lodge was reconstituted on Dec. 16, 1786.

This document is priceless to the Grand Lodge of Georgia because it contains two vital dates heretofore unknown. One of these is the date upon which the warrant was issued to the first Provincial Grand Master of Georgia, Roger Hugh Lacey. This date is Dec. 2, 1735. It was assumed by the author in his Early and Historic Freemasonry of Georgia, 1733-4 to 1800, that Lacey was given his warrant at the same time that the charter of Solomon's Lodge was granted, and that both of these documents were issued just before the departure of Oglethorpe from England for Georgia. Oglethorpe left England on Dec. 10, 1735. The second vital date contained in the charter is the one upon which Grey Elliott, second Provincial Grand Master of Georgia, was given his warrant. This date is Oct. 10, 1760.

The document bears the only known impression of the seal used by the Provincial Grand Lodge of Georgia from 1760 until 1787. The seal is circular, bearing in the center the columns, arch and "G" of the Royal Arch Degree surrounded by the motto of that Degree "Holiness to the Lord."

The charter is valuable to the members of Solomon's Lodge since it identifies Samuel Elbert, William Stephens, James Jackson and Mordecai Sheftall as Past Masters of Solomon's Lodge in 1786. This fact was unknown, the British having destroyed the records of the lodge prior to the Revolution.

----o----

The Craft in the 18th Century

The "Moderns," 1717, and the "Antients," 1751 By BRO. ARTHUR HEIRON, England (Concluded)

AND now the most important criticism that Dermott ever made against the Moderns has been left to the last, and it is indeed a serious accusation that deserves and requires careful thought and consideration.

It is from the same medium of communication. In Ahiman Rezon, 2nd Edition, page xxx, he tells the Antients and his readers generally, that soon after 1717 the leading authorities of the Grand Lodge of the Moderns--which would include such eminent Masons as George Payne, G. M. in 1718 and 1720; Dr. Desaguliers and Dr. Anderson-came to rather a startling conclusion as to the best method to be adopted when a Candidate was made a Mason in a Modern Lodge; the following are Dermott's own words:

"Hence it was ordered [i. e., by the Moderns]. that every person (during the time of his initiation) should wear boots, spurs a sword, and spectacles." Dermott further adds "we are told that from this improvement proceeded the laudable custom of charging to a public health at every third sentence that is spoken in the Lodge."

Dermott adds a foot-note in his 3rd Edition of 1778, to this effect:--"This may seem a very ludicrous description of making freemasons. But Mr. Thomas Broughton, master of the lodge No. 11, London, declared that he was present in a modern Lodge not one mile from the Borough of Southwark, when two or three persons dress'd in liveries with shoulder tags, booted and spurr'd, &c., &c., were initiated into modern masonry;

and upon enquiring who they were, he was told they were servants to Lord Carysfoot, then Grand Master of modern Masons."

The question immediately arises, was Dermott talking of an actual fact within his own knowledge, or was he merely in veiled language and skilled metaphor trying to inform the Antients that when a Candidate was Made a Mason according to the Ritual of the Moderns he was not properly prepared? None knew better than the Grand Secretary of the Antients that he must only speak of esoteric matters in vague and mysterious words, not understandable by the outside world--for had he not titled his own book Ahiman Rezon, or a Help to a Brother, and as Shewing the Excellency of Secrecy, etc., etc. Perhaps in this instance Dermott may have been partly narrating the truth--so far as regards Spectacles,--for from an incident that is recorded in the minutes of the Dundee Lodge it seems reasonable to believe that up to 1766 our Brethren when they Made a Mason allowed the Candidate to see much more than is lawful in these days. The story is as follows: It was at that period an established custom for the Grand Master of the Moderns occasionally to make visits of inspection to Lodges under his jurisdiction and in 1766 the Dundee Lodge was thus honored with a State Visit.

The following extracts from the Minutes of No. 9 speak for themselves, and show our ancient method of Making a Mason: 1766, Feb. 13. "Lodge Night. Bro. Clarke [R.W.M.] signified that Lord Blayney and the Officers of Grand Lodge intended paying us a visit very soon, on which account he proposed that No Visitors should be admitted on that Night, Carried Nem. Con. Likewise Bro. Elliott proposed that every Member have Notice in his Letter, the Night that the Grand Officers come down, 2nd and carried Nem. Con.

Apl. 24. "Lodge Night. Br. Williams informed the Lodge that he had received a letter from Bro. Ripley, Secretary to the Grand Lodge intimating that for certain reasons the Grand Master thought proper to postpone his Intended Visit till after the Grand Feast."

May 22. "Lodge Night. On this Night the following Visited the Lodge and their names we duly entered in the Minute Book, viz: "Lord Blayney, R. W. Grand Master; Col. John Salter, Deputy Grand Master; Thomas Dyne, S. Warden in the room of Br. Edwards; Rowland Berkeley G. Tr.; Samuel Spencer, Gd. Sec.; Francis Johnston, G.S.B., and a Steward."

There were 67 Members present, also 13 Brethren "Useing the Sea": a total of 80 Members of the Dundee Lodge. [No visitors were allowed this night.]

The work done on this memorable occasion was as follows:

1766, May 22. "This Night agreeable to a proposal of last Lodge Night, Mr. Henry Bird was Balloted for, Accepted and Made a Mason for which Honour he paid 2. 2s. Likewise Mr. Holman, proposed by Captain George Dear to be Made a Mason, he Useing the Sea, was Balloted for, Accepted and Made a Mason, for which Honour he paid 2. 2s."

REFRESHMENTS FOR THE GRAND OFFICERS

Hospitality was shown to the visitors in those days as in these; food, wine, punch and Music [French Horns] were evidently provided.

1766, June 12. Paid "By Cash to Musick". . 3. 3. 0

July 3. "Pd. Bro. Cordell his Bill".. 9. 6. 0

do. 10. "Pd. Mr. Bothell, the Cook". . 7. 0 6 [for pastries, &c.]

July 10. "The Bye-Laws were omitted, as was Read the Night the Grand Officers was present."

Now, in 1766 the 1st and 2nd Degrees were given on the same evening--this practice was continued up to 1809--but it is quite clear from what follows that the method of 'Preparing the Candidate,' was not in accordance with the usual custom; Lord Blayney therefore felt it incumbent upon him to write on the subject.

REQUEST OF LORD BLAYNEY TO 'DUNDEE' LODGE, NO. 9

1766, Aug. 28. Verbatim extracts from the minutes: "Likewise the Grand Master ordered Bro. Edwards, the Grand Senior Warden, to desire That upon Making a Mason, he may be [sic] agreeable to the Method practiced in most other Lodges."

The Brethren discussed this matter in open Lodge and the following was their reply:

1766, Sept. 11. "The Minute of the last Lodge relative to [sic]

[Sic] the Persons when they were Made Masons was put up this Night and carried by a Majority at it should continue according to our Antient Custom."

This was an important meeting and there were present 25 Members, 4 visitors, and one Member "Useing the Sea." The sheet containing entries for the Lodge Night of 23rd October, 1766, and also of a Bye Lodge of 27th October, 1766, has been cut or torn out of the Minute Book, apparently by the Secretary; doubtless it referred to the dispute over the ceremonial work, which had been called in question by Lord Blayney, the Grand Master; at any rate, it is the only sheet that has been cut out or deliberately removed from the numerous records.

1766, Nov. 27. Resolved "That we should have a Feast as usual on St. John's Day, and that the Grand Officers be Invited. Tickets for Members, 5s., Visitors, 7s. 6d." Dec. 27. Feast Day. Present 47 Members; 4 "Useing the Sea," and 4 Visitors, including Bro. Alleyne [a Grand Officer]. "R.W.M. [Nath. Allen] proposed that there be a Committee appointed consisting of the Master, Wardens, Past Masters, Treasurer, Secretary and Stewards to consider of an Answer to the Dep. Grand Master's Letter and other business relating to this Lodge."

Serious matters needed discussion or they would not have appointed all the officers to serve on this Committee. Evidently the Secretary had written a reply to Grand Lodge that our Brethren declined either to abandon their Antient Custom or to change their Ritual even although expressly requested to do so by the Grand Master. It is clear that on receipt of this the Lodge had been requested to send representatives to the Committee of Charity [the predecessors of the Board of General Purposes] to discuss the matter and deputed two Past Masters to attend and uphold our contention. As a result they apparently lost their temper and insulted the Committee who then resolved on stern measures and threatened to erase the Lodge.

CONFLICT WITH GRAND LODGE [1767]

Our Brethren saw the gravity of the position, and on Dec. 27, 1766, authorised this special committee to deal with the matter and they quickly decided not only that the Lodge should express regret but also to comply with the reasonable requirement of Grand Lodge; and the controversy ended amicably as shown by the following verbatim extract from the minutes of Grand Lodge, dated 28th January, 1767:

"A Memorial from the Dundee Lodge was Read, Praying that for the Reasons therein alledged, their Constitution might not be forfeited pursuant to a Resolution of the last Committee of Charity, but that they might be permitted to retain the same and promising all due obedience for the Future. The Question being put, whether they should keep their Constitution or not? It was carried Unanimously in their Favour. Ordered That a Letter be wrote to the Master of the Dundee Lodge, directing him to acquaint Brs. Gretton and Maddox (who attended on behalf of the said Lodge at the

last Committee of Charity) that it is expected they attend at the next C.C. and make a proper submission for their Misbehaviour at the last, otherwise that they will be expell'd the above named Lodge; and not be permitted to visit any other Regular Lodge."

The writer's thanks are further due to Bro. W. J. Songhurst, P.G.D., for kindly supplying the above extract from the original minutes of Grand Lodge. At this meeting of Grand Lodge on 28th January, 1767, Col. John Salter, D.G.M., was in the chair supported by seven other Grand Officers and doubtless the Master and Wardens of the Dundee Lodge were in attendance to support and explain their Petition. Bro. Wonnacott, the Grand Lodge Librarian, also furnished the writer with the following verbatim extract from the Minutes of the Committee of Charity, thus completing the story and showing that the terms laid down by Grand Lodge were duly fulfilled.

1767, Ap. 8. "This Night Bros. Gretton [and] Maddox attended and made proper Submission and were restored to favour."

As regards the two Brethren who were thus rebuked by Grand Lodge, Bro. Henry Gretton was W.M. in 1760 [he was a jeweler and repaired our Sword of state in 1761], while Bro. William Maddax [or Maddock] was W.M. in 1764; presumably they had defied the Committee, as a result they had to apologise and the Lodge had "to promise all due obedience for the Future."

What then was the special item in the Ceremony of Initiation, that so offended Lord Blayney, who stated that it was not "agreeable to the Method practiced in most other Lodges"; the Grand Master here admits that the Modern Lodge did not all agree on this point, showing there was no uniformity of working; but whatever the distinctive feature was, the Brethren of the Dundee Lodge had evidently practised it for so many years that they described it as our Antient Custom, and rather than abandon it ran the serious risk of a collision with Grand Lodge. The writer now ventures to make the following suggestion: In those far off days it was often the custom to Initiate the Candidate robed in a White Gown, for the records of several old Lodges refer to their Gowns and Drawers. In 1837 the Old Dundee Lodge had 3 Candidates for Initiation

and the Lodge ordered the Tyler to furnish Three Flannel Dressing Gowns which were purchased at a cost of 3 6s. Od. These gowns were made of white serge or flannel (and had a deep hood at the back), fastened at the neck with tapes--no buttons--and had wide sleeves. They rather resembled the white gown of a Carthusian monk and were preserved as Masonic curios by the Lodge for many years and were often handled by the present writer, but in 1904, having become old and decayed they were--by order--destroyed by the Tyler. Is it not therefore possible that the deep hood of the White Gown used to be drawn over the head of the Candidate during the ceremony of Initiation ? If so, this perhaps would fully explain the interesting and important controversy that the Dundee Lodge had with the Grand Master, Lord Blayney in 1766.

Extracts from the Records of Lodge, No. 9

1837, Feb. 7. "Paid Tyler for 3 Flannel Gowns" ...3. 6. 0

Dermott in 1764 closed his "Address to the Reader' by stating:

"There are many other unconstitutional [and perhaps unprecedented] proceedings which (to avoid giving more offense) I pass over in silence [and shall content myself with shewing the apparent state of ancient and modern masonry in England at the time of this present writing, i.e., July 1778], and hope, that I shall live to see a general conformity and universal unity between the worthy masons of all denominations. This is the most earnest wishes and ardent prayers of

Gentlemen and Brethren,

Your most sincere friend, obedient servant and faithful brother,

Laurence Dermott, Secretary."

The words italicised by the present writer were added by Dermott in his 1778 Edition. Dermott died in 1791; twenty-two years later his wishes were fulfilled for in 1813, the happy and complete union of these two great sections of the Craft took place.

SUMMARY

One must not judge Dermott's satire from the standpoint of 1924-when all ill-feelings between the Moderns and Antients have long been forgotten--but his book--Ahiman Rezon had a large audience (in America as well as in England) for nearly 50 years and his-shall we say exaggerated--statements must have tended to inflame the feelings and warp the judgment of the Antients, causing many of them to consider the Masonic life and Ritual of the Moderns as being quite irregular and unworthy of the Craft. It is evident that Dermott never regretted his unkind references to the inner life of the Dundee Lodge for his stories as to (1) our Sword of state and (2) payment to our Tyler of excessive fees for Drawing the Lodge on the floor were repeated in the various Editions of Ahiman Rezon of 1778, 1787, and also after his death (in 1791), Bro. Thomas Harper, D.G.M. of the 'Antients' repeated these offensive remarks in the further Editions of 1800, 1801, 1807 and 1813.

It is therefore quite clear that the high officials of the G. Lodge of the Antients were equally culpable, as they evidently fully approved of Dermott's accusations and by their tacit acquiescence ratified and confirmed them; one therefore feels justified in stating that the 3rd Duke of Atholl, who was G.M. of the Antients from 1771 to 1774,--and who was also G.M. of Scotland in 1773-approved and endorsed Dermott's calculated and continued hostile criticism of the Moderns and their Ritual; the same comment applies to the 4th Duke of Atholl [G.M. of the Antients 1775-81], and also to the Earl of Antrim, their G.M. from 1783 to 1791 (especially the latter, who had occupied the important post of G.M. of Ireland in 1773 and 1779). Bro. J. Heron Lepper in his "Fraternal Communica tions," an excellent paper read at Manchester in 192 informs us that in 1776 "Antrim, G.M." . . . "attended a Modern Lodge in London and subscribed the sum of twenty guineas towards the building fund of the hall in

Great Queen Street, being quite unaware at the time that there was any difference between Antient and Modern Masonry"; and yet he was supposed as G.M. to know his Ahiman Rezon by heart!

The Grand Lodge Library possesses an excellent example of the Ahiman Rezon [1807 Edition] hand somely bound in crimson morocco, and Bro. Wonnacott, the Grand Lodge Librarian informs me that this copy was for some years used by the Grand Lodge of the Antients, right up to the very last meeting of that Society, and is also the identical copy that was used when the Duke of Essex was re-obligated in 1813. These facts are stated on the first page in a note in the handwriting of Dr. Thos. Crucefix which also says that the book was presented to Bro. Crucefix in 1833 by Bro. Edwards Harper, a former Grand Secretary of the Antients.

NO REPLY BY THE MODERNS

And yet in spite of these severe and repeated tacks on their Ritual, the Modern Grand Lodge--as far as we know--never deigned to make a reply, whilst the Dundee Lodge (who must have been aware of these hostile criticisms, specially directed against their Masonic working) treated the matter with contemptuous silence. Instead of wasting time by a word warfare, our Brethren busied themselves in working up one of the most prosperous Lodges on the side of the Moderns, for a list printed in 1810 (the zenith of their prosperity) shows that in that year the Dundee Lodge--which was a great maritime Lodge--possessed 109 ordinary members and no less than 261: "Sea-members" whilst its property was insured for 2000 pounds.

The writer does not venture to assert that all Dermott's statements are inaccurate; on the contrary his stories about (a) the user of the 'Sword of State' (b) the special payments made to the Tyler and (c) the use of the "little Lewis and Capstan" are quite correct. No, no, it is rather the venomous and exaggerated way in which these matters are made to appear that naturally--in 1924--arouses the anger (real or assumed) of a very humble representative of the successors of the Dundee Lodge.

People "who live in Glass Houses" should not throw stones; the following episode proves that Dermott's own section of the Craft had also imperfections for some of the so-called Antients were perfectly willing to Make a Mason for the very trifling and unworthy consideration of a leg of mutton for supper, whereas the lowest fee charged by the Dundee Lodge for Initiation into the 1st and 2nd Degrees was 2. 2. 0, and 5s. 0d. extra if--and when--the Candidate took the 3d of a Master Mason.

LEG OF MUTTON MASONS [1752]

Bro. Bywater tells us on p. 11 of his Notes on Lau. Dermott and his work that the following extract-taken from the proceedings of the Grand Committee the Antients--appears in Dermott's own handwriting, dated 4th March, 1752: "Complaints made against Thomas Phealon and John Mackey, better known by the name of 'leg of mutton Masons.' In course of examination it appeared that Phealon and Mackey had initiated many persons for the consideration of a leg of Mutton for dinner or supper to the disgrace of the Ancient Craft. That Mackey was an Empiric in Physic and both imposters in Masonry."

If Dermott had only let the world a little more into the secrets of some of the inner workings of the early Lodges of the Antients, it might have very much discounted his own satirical observations as to the methods and Masonic life of the Moderns. It is pretty obvious that jealousy prompted Dermott in many of his criticisms against the Moderns; speaking generally about 1763 the Lodges of the Antients were not financially strong and the prosperous condition of the Dundee Lodge evidently raised his spleen. To illustrate this, Lodge No. 9 had 59 members in 1761 and 88 in 1764. The ordinary Lodge income in 1761 was 114 pounds and there was a balance in hand on 1st January, 1762, of 37 pounds. In 1764 the ordinary Lodge Income was 360 pounds [of which 103 pounds was for making fees received from new members] and the balance in the Treasurer's hands on 1st January, 1765, was 96 pounds. The receipts from the "Master's Lodge" held weekly (as a favour or indulgence) during the six winter months [October to April] in 1764 amounted to over 27 pounds, in weekly sums varying from 18s. 6d. to 2. 1. 0; at which Lodge meetings there is good reason to believe that the ceremony of Holy Royal Arch was performed. In addition the members of the Dundee Lodge raised in 1763 about 800 pounds by voluntary subscriptions to pay for their new Freehold premises at 'Red Lyon Street,' Wapping,

with the necessary improvements and furniture. This unusual condition of prosperity of an old Modern Lodge "in my neighbourhood" [to use his own words] may account for some of his vitriolic attacks on their working !

However, in spite of his severe criticisms Dermott was a jovial, good fellow and it can be safely asserted that he had many excellent friends amongst the Moderns who perhaps did not take him seriously and felt that they could afford to pass over his attacks with good humoured contempt--whilst the Regular Lodges improved in strength and importance.

Dermott was evidently not a total abstainer, he carried on business as a wine merchant at Tower Hill, E., and doubtless--in accordance with the custom of those days supplied certain Lodges of the Antients with rum (required for punch) and also 'Red Port,' then a favorite beverage. That Dermott could appreciate a glass of good wine seems apparent from the fact that he was a martyr to gout, for he himself asserted in 1770 that Br. Dickey, the Deputy Grand Secretary, resigned his post "when he (Dermott) was so ill in the gout, that he was obliged to be carried out of his bed (when incapable to wear shoes, stockings, or even britches) to do his duty at Grand Steward's Lodge." This story, however, he did not include in his Ahiman Rezon!

DERMOTT S MUSICAL TALENT

Dermott was musically inclined, and very fond of singing at the meetings of his Grand Lodge but that he was not always popular among the Antients is proved by the fact that in 1752 four of their members accused him of having "actually sung and lectured the Brethren out of their senses," but in 1753 the W.M. in the chair at an Emergency held at the 'King & Queen,' Cable street, Rosemary Lane, thanked him for his last new song and "hoped that the applause of his Brethren would induce Br. Dermott, G.S., to compose another against the next st. John's Day."

GRAND MASTERS OF SCOTLAND

The following point seems to deserve some consideration, viz., that from 1721 to 1753 the Moderns had as their Grand Masters members of high degree, including four Dukes, nine Earls, eight Lords and two Viscounts; four of these exalted officials had also been Grand Masters of Scotland, how therefore could Dermott say--with any sincerity--that the Ritual of the 'Moderns' was not in harmony with the best traditions of the Craft; surely some of these Grand Masters would have personally objected if there had been just cause for complaint. Whatever may be the final verdict of Masonic students on the value to be placed on Dermott's statements, it is quite clear that the Craft is much indebted to him for thus letting in a flood of light upon the Masonic customs and ceremonies as practised by the Moderns--or some of them--prior to the Union in 1813.

In conclusion it is only fair to say that--in spite of his aggressive hostility to the Moderns and their Ritual, persisted in right up to his death in 1791-Dermott was a very sincere Mason and gave nearly 50 years of a busy life to advance the interests of the Antients, that section of the Craft to which he devoted all his energies and undoubted talents. On page 16 of his 1st Edition of Ahiman Rezon [1756] Dermott to his infinite credit (considering the rough age in which he lived) expresses this lofty sentiment, viz., that a Mason should "not only perform his Duty to his great Creator, but also to his Neighbour and himself: For to walk humbly in the sight of God, to do Justice and love mercy are the certain Characteristics of a Real, Free and Accepted Ancient Mason." The writer therefore desires to end these remarks with the kindliest thoughts to this worthy and great Mason--the chief protagonist and champion of the Antients--and in accordance with the time-honored maxim:

"De mortuis nil nisi bonum"

to close this rather discursive--but he trusts not entirely irrelevant--essay.

----o----

The Hiramic Legend and the Medieval Stage

By BRO. ERNEST E. THIEMEYER, Missouri

PART III--THE LEGEND AND THE DRAMA

(Concluded)

THE idea of conciliation, of influencing the gods to do your will, finds expression in many ways. The war ceremonies, the initiation rites, the fertility practices connected with the securing of abundant crops and plentiful food are all magical in intent. Frazer points out many of them and offers voluminous proof of their magical nature, but more to the point, so far as the present discussion is concerned, they are all mimetic as well as magical. Drama is present in all of them. But most essential is the fact that they are ritualistic in practice. They are not only pre-done, but re-done. The pre-enactment of a particular journey, hunt, or battle has become the re-enactment of a general ceremony typifying journeying, hunting, or fighting, just as the re-enaction of a past event became generalized as heretofore pointed out. They become religious and ritualistic. A characteristic of primitive religions is secrecy--they are all mystery religions. In many cases, particularly those ceremonies connected with puberty rites, only the initiated take part. In others, it is only a particular group who are allowed to perform the rites--the members of a totem clan, for instance, in the case of food ceremonies. These particular groups are generally endowed with some particular mystic power which specially fits them for the performance of such ceremonies. The rites are, in most instances, known only to those who perform them, or, if they are performed in public, the performers are the only ones cognizant of the real reason for their enactment. As the necessity for every man to be initiated was abolished, ceremonies which were originally the property of a given social group may have come to belong only to a small circle of that group, but this certainly is not the same as a public ceremony becoming private in the sense that Bro. Race infers.

That is possibly aside from the question, but contributes materially to the analogies to be drawn between the Masonic Legend and more primitive ritual myths. It is proof in itself that stories of this sort are not first public and then private, but that they develop in private (within a social group) and continue to be secret until some particular circumstance makes them public.

In Greek mystery religions the following ritual features are to be found:

"1. An Agon or contest, the year against its enemy, Light against Darkness, Summer against winter.

"2. A Pathos of the Year-Daimon, generally a ritual or sacrificial death, in which Adonis, or Attis is slain by the tabu animal, the Pharmakos stoned, Osiris, Dionysus, Pentheus, Orpheus, Hippolytus torn to pieces.

"3. A Messenger. For this Pathos seems seldom or never to be actually performed under the eyes of the audience. (The reason of this is not hard to suggest.) It is announced by a Messenger. 'The news comes' that Pan the Great, Thammuz, Adonis, Osiris is dead, and the dead body is often brought in on a bier. This leads to

"4. A Threnos or Lamentation. Specially characteristic however, is a clash of contrary emotions, the death of the old being also the triumph of the new.

"5 and 6. An Anagnorisis--discovery or recognition--of the slain and mutilated Daimon, followed by his Resurrection or Apotheosis or, in some sense, his Epiphany in glory. This, I shall call by the general name Theophany. It naturally goes with a Peripeteia or extreme change of feeling from grief to joy." (1)

That the ritual forms preserved in Greek tragedy are elemental and basic is a conclusion which finds no foundation in fact. Evidence indicates that for the most part they are developments of a period later than the most primitive drama with which we have been dealing. It is, nevertheless, essential that we have some place to begin and the nomenclature applied by Professor Murray to Greek rituals will be of much value in analyzing more primitive ceremonies and will assist immeasurably in tracing survivals to a much later period. One of these forms is,. generally speaking, conspicuous by its absence. It seems to have been confined, in a large measure, to the Greek drama. The Messenger is, in all probability, an outgrowth of the Greek dislike for representing death scenes upon the stage or before the eyes of an audience, or it may have developed from some person (official) like the 'dadoukos' of Eleusis, who proclaimed the intent of what is being done. Hence this element as the bringer of bad tidings is to be found only in rare instances in primitive ceremonies and still more rarely in later survivals. The personage of the Messenger is conspicuous in the Masonic Legend, but in a different sense from the Greek usage. In this particular, then, little or no assistance can be found in surviving ceremony. The others, however, are found in many instances and represent both development and survival.

DEATH AND RESURRECTION IN RITUAL

The most primitive form of ritual seems to be chiefly concerned with a violent death and a resurrection. The Pathos and Theophany are generally present. The others are absent. Occasional illustrations of one or more of the other elements in company with the previous two are found, but it is rather uncommon to find all of these forms (always bearing in mind the general absence of the Messenger) present in one ceremony. Such instances are sufficiently frequent and widespread in geographic distribution to warrant the conclusion that of its own accord ceremonial ritual will develop along well defined lines.

"In the west of Ceram boys at puberty are admitted to the Kakian association. The society is in fact merely one of those widely diffused primitive institutions, of which a chief object is the initiation of young men. The Kakian house is an oblong wooden shed, situated under the darkest trees in the depth of the forest, and is built to admit so little light that it impossible to see what goes on in it. Every village has such a house. Thither the boys who are to be initiated are conducted blindfold, followed by their

parents and relations. Each boy is led by the hand of two men, who act as his sponsors or guardians, looking after him during the period of initiation. When all are assembled before the shed, the high priest calls aloud upon the devils. Immediately a hideous uproar is heard to proceed from the shed. It is made by men with bamboo trumpets, who have been secretly introduced into the building by a back door, but the women and children think it is made by the devils, and are much terrified. Then the priests enter the shed, followed by the boys, one at a time. As soon as each boy has disappeared within the precincts, a dull chopping sound is heard, a fearful cry rings out, and a sword or spear, dripping with blood is thrust through the roof of the shed. This is a token that the boy's head has been cut off, and that the devil has carried him away to the other world, there to regenerate and transform him. So at the sight of the bloody sword the mothers weep and wail, crying that the devil has murdered their children. The boys remain in the shed for five or nine days. Every day they bathe, and their faces and bodies are smeared with a yellow clay, to give them the appearance of having been swallowed by the devil. During his stay in the Kakian house each boy has one or two crosses tattooed with thorns on his breast or arm. When they are not sleeping, the lads must sit in a crouching posture without moving a muscle. As they sit in a row cross-legged, with their hands stretched out, the chief takes his trumpet, and placing the mouth of it on the hands of each lad, speaks through it in strange tones, imitating the voice of the spirits. He warns the lads, under pain of death, to observe the rules of the Kakian society, and never to reveal what has passed in the Kakian house. The novices are also told by the priests to behave well to their blood relations, and are taught the traditions and secrets of the tribe.

"Meantime the mothers and sisters of the lads have gone home to weep and mourn. But in a day or two the men who acted as guardians or sponsors to the novices return to the village with the glad tidings that the devil, at the intercession of the priests, has restored the lads to life. The men who bring this news come in a fainting state and daubed with mud, like messengers freshly arrived from the nether world. When the lads return to their homes they totter in their walk, and enter the house backward, as if they had forgotten how to walk properly; or they enter the house by the back door. They remain dumb indicating their wants by signs only. All this is to show that they are still under the influence of the devil or the spirits. Their sponsors have to teach them all the common acts of life, as if they were new-born children. (2)

In this ceremony we have a ritual death which is in itself a Pathos and in its nature implies certain of the elements of the Agon. The mourning of the relatives forms a

Threnos and the return to life embodies a Theophany. The Messenger is present, but differing essentially from the Messenger of the Greeks.

It is in no wise necessary for us to enter into a discussion of these forms in Greek ritual. Examples are common and a reading of Frazer's Golden Bough (the abridged edition) or the volume treating with "Adonis, Attis and Osiris" will furnish ample evidence of the existence of them in Greek and other mystery religions.

Illustrations of their survival in medieval folklore are abundant, many of the Jack o' the Green ceremonies, carrying out death, and folk festivals in general will exemplify their survival.

"In Saxony and Thuringen there is a Whitsuntide ceremony called 'chasing the Wild Man out of the bush' or 'fetching the Wild Man out of the Wood.' A young fellow is enveloped in leaves or moss and called the Wild Man. He hides in the wood and other lads of the village go out and seek him. They find him, lead him captive out of the wood, and fire at him with blank muskets. He falls like dead to the ground, but a lad dressed as a doctor bleeds him, and he comes to life again. At this they rejoice, and, binding him fast on a wagon, take him to a village, where they tell all the people how they have caught the Wild Man." (3)

It is impossible not to recognize in such ceremonies survivals of the ritual forms discussed heretofore. It would appear then that from the most primitive times drama is the property of the social group. If it is possible, in a loosely organized community such as a village, to keep these customs alive, is it demanding too much of the credulity to ask that we believe a closely knit organization such as the Masons must have been, were equally capable of handing down such traditions? The answer to that question must await further development.

The implication involved in adopting Professor Murray's classification of ritual forms preserved in Greek tragedy is apparent. The theory that drama, at least Greek drama, developed out of certain ritualistic elements contained in the mystery religions is one

that finds many adherents among the scholars of today. Farnell in his "Cults of the Greek States" seems inclined to that view, as is Miss Harrison and Loomis Havemeyer. Although the evidence in Chapter IV of Havemeyer's "Drama of Savage Peoples" is not conclusive, it would seem that drama among the Japanese developed in the same way. It must be remembered that, in treating with this phase of the subject, we are dealing with conscious drama. Heretofore the discussion has been confined to unconscious drama. It seems probable that the chain of evolution is unbroken when traced through the thoughts of social groups. There appears to be a continuity that cannot be questioned existing from primitive peoples to at least those illustrative of the continental European and English peoples of the medieval period. In following the development from the history of the theatre we are faced with the problem of bridging a gap of centuries and it will be interesting to note the conclusions that may be drawn.

Greek plays seem to have had a vital influence on the Roman drama. The intercourse between the two countries had developed to such a point that, prior to the establishment of the Roman theatre, Greek drama was known in the Latin peninsula. Many of the outstanding productions of the Roman dramatists were merely paraphrasings of the works of earlier Greek playwrights. Possibly because of its later development, the Roman theatre seems never to have risen to the heights occupied by the Greek. The form of the Roman plays was similar to that of the Greeks as would be expected when the close connection between the two became evident.

INFLUENCE OF CHRISTIANITY ON DRAMA

The growth of Christianity, however, had a detrimental influence on the Roman stage and eventually was responsible for its complete annihilation. The theatres were disbanded and actors as a class were persona non grata. The only ways in which the subdued dramatic instinct survived the Dark Ages were through bands of strolling minstrels and in the unconscious drama of the villages. Eventually, the church developed, as religions seem to do in all parts of the world and at all times, a drama of its own. This was evidentially a survival of the more primitive type, little if at all affected by the drama of the cities. The church apparently realized the value of visual representation in teaching. A number of liturgical dramas resulted and finally these plays were secularized into the guild plays of the medieval period.

In the old poems of the type of Widsith and the Complaint of Deor, which are typical of the minstrel period, appears the mythical hero type of story common among so many of the more primitive peoples. In the case of most minstrel lays there seems to be some reason for the belief that the hero actually lived, though the events narrated are often, if not always, fictitious. Often, then, the heroic character is real, but his life is wholly or, in a great measure, mythical. "The tale loses nothing in the telling" is an oft-repeated phrase and applies with peculiar fitness to the period of the strolling minstrel.

As the minstrelsy declined, the only two means of keeping alive the dramatic instincts were the church and folk drama, or a mingling of the two. The Boy Bishop and Feast of Fools seems to be somewhat of a cross between folk drama and liturgical drama. It is possible that both were outgrowths of the dramatic tendencies of Christian worship which manifested themselves early in church history.

"At least from the fourth century, the central and most solemn rite of that (Christian) worship was the mass, an essentially dramatic commemoration of one of the most critical moments in the life of the Founder." (4)

It is not necessary to enter into a general discussion of liturgical drama because practically all of the plays enacted represented in some form the Passion. The Agon in Christian ritual is not the physical struggle pictured by the Greeks; the Pathos is still the sacrificial death; the Threnos, the lamentation of Christ's followers; and the Theophany the resurrection and consequent rejoicing. It is only in Passion Plays of the Oberammergau type that we find a modern example of the survival in drama of the ritualistic features of Christian religion. This was not true in earlier times and most of the liturgical dramas graphically represented the Passion of Christ.

MIRACLE AND MYSTERY PLAYS

When the church came to be too small for the representation of these plays, or rather when the complexity of the plays demanded more room than the church could provide, they began to spread out. First to the churchyard, then to the market place, and eventually into pageants which passed through the towns enacting part of the play at one station and part at another. The gilds gradually took over these liturgical plays and they became secular in character. The underlying principles were maintained, but when complete secularism was attained it seems probable that the plays instead of representing the Passion of Christ came to picture the passion of the patron saints of the gilds. Instead then of only one play enacted in pageant and in part at various stations there developed several plays each enacted in its entirety by the members of a gild and one might almost say symbolically representing the Christian Passion, but actually presenting the death of some gild patron. If we are to accept the opinion of Professor Murray and others belonging to the same school concerning the origin of Greek drama, we find history repeating itself. What happened in the case of Christian drama was that the religious passion came to apply to any heroic character, and this is precisely what happened in the case of Greek drama. The passion of Dionysus became all inclusive and was symbolized by the passions of other heroes.

So it is, that we have the survival of ritual forms in both conscious and unconscious drama. What are the conclusions that may be reached, then, concerning the dramatic features of the Masonic Legend? It has been shown that it is natural for such stories as this to develop among social groups. This growth seems characteristic of group thinking the world over, not only among the Greeks, or in the Mediterranean region, but among peoples from all parts of the world. Such stories are extremely tenacious of life and are handed down from generation to generation for untold centuries; modified, perhaps, but maintaining the essentials and changing no more than the details; undergoing expansion where necessity arises, but in all cases maintaining continuous existence. Drama is inherent in such fables as they progress, dramatic features are enlarged just as the story is lengthened. The development of drama is just as natural as the development of myth. These legends and myths are transmitted through centuries in loosely organized social groups such as savage tribes and villages. It seems entirely probable that should occasion demand such a story could be fabricated by a closely knit unit such as the Masons' Gild must have been. That they were perfectly capable of inventing such a story in its simple form is clearly shown by the numerous traditional murders found connected with some buildings, if not by the fact that their mentality was equal, if not superior, to that of primitive peoples. That the capability of enlarging it was present seems reasonable in view of the diversity of membership that the ceremony of Acception gave the Craft. When all the evidence has been examined the conclusion will be reached that our legend is a

natural outgrowth of ritual requirement, and that it has not been invented in the fictional sense, but is a product of the thought processes of a social group. Further, that if any conclusions as to its origin and growth are to be reached, the present line of research must be abandoned and the field of ethnography investigated.

THE LEGEND AND THE MIRACLE PLAYS

So far as the possibility of Bro. Race's theory being true is concerned, there is none. The Legend of Hiram is not as he suggests, "The libretto of a religious drama, nothing more and nothing less"; neither is it an outgrowth of such a drama. It is no more closely connected with medieval drama than it is with folklore. It is, however, a parallel development, growing, not out of the texts or librettos of such dramas, conscious or unconscious, but illustrative of the survival of the mental type which originally produced such stories.

Bro. D. E. W. Williamson in a letter to the writer under date of Feb. 14, 1926, adds a very valuable contribution to this opinion.

"I went very thoroughly into the gild plays of England read Roswitha in Latin because I did not know there was an English translation and all other works I could obtain through the Congressional Library. There was absolutely no trace of anything in any way similar to our legend in any of them. In fact, reading them as I did, I became convinced that, archaic as is the Legend of H.A., in its language and its setting it is entirely foreign to the spirit of the gild plays.... The plays of every gild were written, they were openly performed, and they were not given on a stage, but on a pageant--I express it in that way to avoid giving the present-day meaning of pageant to the performance. Bro. Race, in short, is in my opinion not familiar with the method of producing the miracle plays, where even the simple exits to which he refers were impossible in the manner he attributes to them. The play of the Masonic craft had to do with Herod, as I recall it at the moment, and not with the Temple.

"I can state with great positiveness that there is nothing even remotely similar to our legend to be found in the mysteries and miracle plays of England and North France, that there is probably nothing like it in the Provencal or Spanish and that the celebrated Nun of Hildersheim never dreamed of such a story. I can also add with positiveness that Hebrew literature of the Middle Ages contains nothing whatever that could be stretched by any possibility into being the germ of the H.A. tragedy or about the builder, himself. I spent nearly a year and a half in investigating these writings. It was a waste of time."

That Bro. Williamson's year and a half was time wasted is to be doubted. He is to be congratulated for exhausting one possible source of information if nothing else grew out of his efforts. And now the final chapter, those things we set out to accomplish in the first section of this discussion have been done. It has been clearly shown that Bro. Race's ritual difficulties are not uniformly found in all versions of the Legend; it has been proven, that in all probability they did not exist at the time of mystery and miracle plays. This, in itself, is sufficient to preclude any possibility of the Legend ever having been such a play as Bro. Race describes. In addition, however, it has been pointed out that the Legend as we know it is an evolutionary product, and this is equally true whether we consider it as an eighteenth century invention or something much older. The only conclusion to be reached, in my own opinion, is, then, that our Legend never was a consciously devised play, but that the drama to be found in it is inherent in its nature and could no more be separated from it than the Legend itself could be separated from Freemasonry.

(1) Ibid, pp. 342-43.

(2) Frazer, The Golden Bough, abr. ed., 1925, pp. 696-97. See all of section 4, chapter Ixvii. cf. also, Webster, Primitive Secret Societies, pp. 22, 32; Havemeyer, op. cit., chap. v; THE BUILDER, vol 10, American Indian Masonry, by Bro. A.C. Parker, pp. 137ff. and pp. 169ff.

(3) Frazer, op. cit., p. 298.

(4) Chambers, The Medieval Stage, vol. ii, p. 3.

----o----

The Cult of Efficiency By ROLAND HUGINS

THIS article is reprinted by permission from the Open Court Magazine of Chicago for a special purpose. At this season the whole country celebrates the Declaration of Independence, and the birthday of its liberties. The Masonic ideal is that of freedom tempered by a noble discipline and self-restraint, here we have an able exposition of a world-wide tendency of the present day that is operating far more rapidly and far more drastically than most of us dream towards standardizing the individual, restricting his freedom of action and making of liberty more and more an empty word. The same tendency is equally at work within the Craft as without, and it may be as well for Masons to give some thought to the question whether it is leading them whither they desire to go.

THE decline of liberty is one of the outstanding facts of our time, and is no less significant because undiscerned by many and discussed by few. The institutions of society are being molded gradually but steadily in the direction of more rigid restraints. At the same time respect for liberty in the abstract, for liberty as an ideal, is declining even more rapidly than its practice. It is true that the new social forces hostile to individual rights, as they used to be called, do not have the field entirely to themselves, and that they are opposed and impeded by the more liberal traditions of a former day. But the resistance grows more and more feeble. Despite temporary repulses, the new forces push steadily forward, with liberty and individualism on the defensive and in retreat.

The old enthusiasm for freedom is yielding to the cult of efficiency. Social ideals seldom die of old age, or fade like dying fires. They are displaced by other ideals and new social values. The ascendant ideal in our day is the concept of social efficiency. Efficiency of the group and of the nation is admired not only as a shining marvel in itself, but as the miracle which produces our prosperity and our greatness. Before this latest god, with its two mighty arms of organization and machinery, the world really worships, whatever its ostensible creeds. Practically everyone is proud to be a unit in an efficient group, community, or nation; or if these aspirations seem too narrow, then a unit is an efficient civilization.

So penetrating are the currents of thought With which all persons are washed that even professed liberals yield to the new influences, and sacrifice liberty to efficiency with something like enthusiasm. To a degree that few people seem to realize this new idea has come to permeate the whole intellectual and emotional atmosphere of our time. It dominates our opinions on industry, morals, war, politics and progress. It has become a technique to be followed for its own sake, irrespective of the object in view, and without scrutiny of the consequences. The human mind is so constituted, apparently, that it must push a good idea too far, and turn a serviceable concept into a fetish, a superstition. Of course, this obsession does not grip all temperaments with equal force, but it influences practically everyone to some extent, since no one can quite escape the mental climate of the age in which he lives. Where in this day do we find any affirmative and burning faith in individual rights? What section of opinion has not been stirred by a zeal for some kind of social efficiency? Sparks from this blaze have fallen on all the camps, conservative and radical. You can trace its scorch on Communists, Laborites, Progressives, Liberals, Tories, Royalists, Fascisti. Many political groups which stand at swords points one to another really cherish aims which are fundamentally alike. Nations which would like to tear each other's eyes out are, in basic purposes, as identical as cats.

Of course real efficiency, as distinguished from pseudo-efficiency, has its place and utility. In factory or office, its apparatus of bookkeeping machines, time-motion studies, performance records; and its program for routing work, standardization of equipment, and organization of personnel, combine to form a labor-saving device. Where thousands of employes, using great quantities of power and material, tending expensive machines, and fabricating complicated products, work together under one roof or under one management, co-ordination becomes a vital matter. Some particular arrangement of all these factors, human and mechanical, will in any give plant or organization prove to be the most economical and productive; and to discover this best arrangement is the business of the efficiency expert. But even here the application of efficiency requires special safe guards. Operations are often made so rapid and continuous that they strain human endurance. Labor unions have rightly protested against the excesses of scientific management, and have fought those drivers and pace-setters who strive to "squeeze the last drops of output from human effort." Moreover, all the over lords of efficiency, from Pullman to Ford, have show an inclination to regulate the personal habits and the private affairs of the men on their payrolls. The excuse is obvious. What a workingman does in his leisure time may affect his productivity in working hours; and a little rashness in the pursuit of

happiness may make him late the next morning. The employe is therefore forced to accept, under pain of losing his job, a thinly disguised supervision of his pleasures, his morals and his expenditures. The attitude of these paternalistic employers is well illustrated by the order which was posted in all the plants, shop and offices of Henry Ford some time in July, 1929. This order read: "From this date on, dismissal, without opportunity for appeal, will be the penalty imposed on any man found to have the odor of beer, wine or other liquor on his breath or to have intoxicant on his person or in his house." Ford succeeds even in outdoing Volstead.

The role of true efficiency is strictly limited. It is a methodology for getting some of the coarser and more material business of the world done expeditiously. From a labor-saving device, useful in its proper sphere, efficiency in our day has been expanded into an all-inclusive social ideal. Thus distended and misapplied, the gospel of social efficiency works grave mischief. It takes account of only one side of human nature. It has no place for light-heartedness, and abstracts from life its spontaneous and joyous elements. Our world grows progressively drabber, more somber, and more repressed. Parades, celebrations and public spectacles become less frequent; fairs, carnivals and festivals less gay. Any boisterous mirth or hilarity is viewed with suspicion. There are now many sections of the United States where a man or woman singing in the streets would literally be regarded as either drunk or insane. One would think that as life within working hours grew duller, less interesting and more monotonous, every effort would be made to render life outside the factory and office more diverting and colorfull. But no, the whole of existence must be subjected to a devastating routine. In this new dour world each person is expected, as far as possible, to follow a fixed schedule. He is to arise at the same hour each morning; he is to give eight or nine hours of concentrated labor; and at night he is to indulge only in a mild relaxation, such as a movie show or a radio concert. And this routine is to be maintained for years, broken only by an annual two weeks' vacation with pay. He is never to have a fling, never to let his spirit cavort. In short, human beings are to become automatons, each with a minimum productive output. But such a life is unnatural, and revolts most people-revolts all people in fact, except those few who are the quintessence of all the bourgeois virtues. The spirit of man grows restive under such complete regimentation. The soul will inevitably have its compensations, its relapses. If such dismal uniformity prevails, all our social engineering will be insufficient to prevent the roof of society from caving in periodically.

The fetish of efficiency fosters a subtle depravity. Concentrating as it does on means rather than ends, it has no spiritual reality, and imposes, therefore, no restraint on any evil passion or debasing doctrine. Our age is supposedly an age of rationalism; yet religious bigotries, racial enmities, and nationalistic hatreds blaze as though fed with some secret fuel. And most disheartening of all is the growth of callousness to human suffering, especially a murderous insensibility to the horrors of war. Men now turn away from the picture of overcrowding and reeking hospitals behind the battle-lines with a shrug. But they are captivated by the spectacle of a modern army on the move, advancing with its tanks and artillery, with its streams of infantry and equipment, accompanied by squadrons of aircraft, all highly disciplined and articulated. The worship of efficiency leads directly to a reverence for force: Men now admire the strong organization, and at the apex of their admiration stands the Great state: the powerful nation self-sufficient in economic resources and machinery; panoplied with military and naval armaments; commanding the service of scientists, engineers and every type of expert; alert to act in emergencies, and irresistible in war. This vision has captured the imagination of the modern man.

And here, doubtless, we have the key to a paradox which the events of the last ten years have made evident. The paradox lies in the gap between intentions and deeds, and between expectations and results. It is indeed odd that the so-called liberal democracies so often prove to be, in action, quite as imperialistic as avowed autocracies. It is indeed curious that so-called radical parties, when voted into power, are constrained to proceed, in their own fashion, quite as ruthlessly as the conservative parties which they displace. There appears to be some element of bewilderment in the minds of statesmen which prevents them from following their better judgment. There appears to be some under-drag of unreason in public opinion which compels peoples to act contrary to their own interests. The anomaly is an inevitable result of the attempt to straddle two conflicting sets of principles. Both leaders and electorates, while paying lip service to liberal doctrines, are really hypnotized by the ideal of the efficient, selfsufficient state. They intend to be pacific and magnanimous, most assuredly; but first they must have "security." Security implies, among other things, economic solidarity. Tariff barriers are erected to protect all "essential" industries. If the nations do not possess at home the raw materials necessary for self-sufficiency, they reach out for exclusive resources abroad. A measure of self-government is granted to subject peoples only to be snatched back when the agitation for independence grows dangerous. Of course, this line of policy leads on and on. Colonies must be protected; sea lanes must be guarded; and navies must be provided with bases, fuel stations and oil reserves. It is impossible for nations, any more than men, to serve two masters.

Some nations, naturally, have traveled further along the road to the new regimentation than others. The United states is indoubtedly the chief exemplar of efficiency. In America we are mad really; we think so much about processes, and pay so little attention to the art of living. When Europeans inveigh against the "Americanization" of the world, they refer to just this sweep toward uniformly and standardization. But Europeans deceive themselves if they imagine America to be the spring of that flood which actually wells from the spirit of the age. America is not more its exponent than its victim; and while efficiency in practice has been applied more drastically in the United states than in Europe, efficiency as a national ideal seems to have been envisioned more sharply in Europe than in the United states. France, under every type of party government, is intent on the task of knitting her European and African domains into an impregnable economic and military unit. Great Britain is busily cementing and consolidating her vast industrial and imperial power. The British, however, with their inveterate fondness for standing (at one and the same time) on both sides of every matter of principle, like to fancy that they can achieve modern efficiency on the one hand, and retain individualism and muddle on the other. It is an idle hope. Germany transformed herself within a generation from a land of philosophers, toy-makers and music masters into a huge machine, equally well organized for industry or war, and effective in marshalling all the physical and psychic energies of her people. Although Germany found that efficiency was not enough, and came to disaster, the world, including Germany, has not learned the lesson. The trend toward national efficiency is nowhere long retarded. The Western world moves together; and although some nations may spurt here and other nations lag there, they all drift along in the same direction, like a band of boys advancing down a road. Furthermore, the thought of the Orient turns more and more into the ways already channeled by the West. What America and Europe are in this generation, China and India will become in the next.

The ideal of efficiency has gained so tyrannical a hold over the modern mind, and its ramifications and inferences are so numerous and pervasive, that any effort to break its spell seems for the present almost hopeless. It is extremely difficult for any epoch to shake itself free from its superstitions, or, indeed, even to admit that it entertains superstitions. In every age people flatter themselves that their opinions are based on experience and on demonstrable facts; and they attribute superstitions only to past times and backward races. Lecky wrote: "It is often and truly said that past ages were pre-eminently credulous, as compared with our own, yet difference is not so much in the amount of credulity, as in the direction which it takes." In the Middle Ages men

were obsessed by the supernatural; they believed in the daily presence of good and evil spirits, in Satanic wiles, and in miraculous intervention for the deliverance of the faithful. Miracles now seem to most people rare and remote. Yet in medieval times these doctrines were cherished not only by the masses of the people, but by scholars, philosophers and jurists.

Broadly speaking, one might say that since the fall of the Roman Empire there have been three great historical epochs, each one of them characterized by distinctive modes of thought and feeling. In the medieval period men's minds were engrossed by religion and theology. This might be called the age of Other Worldliness. The intolerable abuses of power by feudal state and church led to a period of revolt and of emancipation. The rationalistic movement and the democratic movement were the major currents in the four centuries between the beginning of the sixteenth century and the end of the nineteenth century. This might be called the age of Liberalism. Then began the age of Efficiency. Surely, it is one of the ironies of history that, having striven for four hundred years to free themselves from the shackles of old institutions, old customs, old ideas, men have chosen in the fulness of their deliverance to embrace the pseudo-ideal of social efficiency. The age of Efficiency was preceded by thirty or forty years of transition, and really began, if one must select a date, with 1914. How long it will last no one can foretell.

Certain social philosophers, without hitting the nail exactly on the head, have deplored "the triumph of mechanism over mankind." A rebellious repudiation of the machine and all its works finds voice in the writings of celebrated critics of the modern order, who blame the machine for both the barbarity of war and the materialism of peace, and who urge man to revolt against this monster which he himself has created. But if strictures of this sort are to be taken seriously then the only sensible thing for us to do is to demolish our factories and power plants, cut our wires and cables, tear up our railroads, and sink our steamships. Such an orgy of tool-smashing would be literalism gone mad. Smelters and steel mills do not in some mystic manner now compel men to do evil, any more than Gothic cathedrals in former times forced men to use the rack and faggot. Destruction of our physical paraphernalia would not remedy the world's intellectual anarchy.

Ideas, and ideas alone, alter fundamental human relationships. What is bringing us to a new order of society and a new type of civilization is the many-sided idea of social efficiency. We march toward social regimentation by definite steps. The laws, the so-called reforms, the institutional changes, which mark our advance, are not fortuitous accidents, but products of intention and will. Those who advocate or countenance the successive encroachments on liberty may not in all instances clearly see the goal toward which they are pressing. But they help to make arrival at the goal certain, and to hasten the day when a new absolutionism shall have made robots of workers, and helots of citizens, in the name of efficiency and progress.

----o----

Tuberculosis in Childhood

By BRO. J. ARTHUR MYERS, Ph. D., M. D., Minnesota

BRO. MYERS is the Medical Director of the Lymanhurst School and Hospital for Tuberculous Children; Consultant in Juvenile Tuberculosis to the Director of Hygiene of the Minneapolis Board of Education; Physician in charge of the Tuberculosis Dispensary at the University of Minnesota; Chief Clinician for Tuberculosis Clinics Minnesota Public Health Association; and Assistant Professor of Preventive Medicine, University of Minnesota. His professional standing gives especial weight to the conclusions arrived at in this article even if the facts adduced were not sufficient in themselves.

NO organization can do a greater work than to provide for the relief of suffering humanity and for the prevention of the spread of disease, thus saving lives. There is no disease whose sufferers need more care both for themselves and their families than tuberculosis. It was with great delight that I learned of the plans for building Masonic Sanatoria for the care of the tuberculous and accepted the invitation to prepare this article on childhood tuberculosis.

Fortunately the germs of tuberculosis multiply in nature only in the bodies of people and certain warm blood animals. It is true they may live for a long time outside the body of man and animals, but they do not multiply. It is also true that every case of tuberculosis is caused by the germs of tuberculosis. It is probably true that tuberculosis rarely exists in the body of the child at birth, therefore most cases in childhood come from contact exposure of children with persons or animals suffering from tuberculosis. This contact may be direct or indirect. The most dangerous kind of exposure is that which is frequent, such as a child being exposed from day to day to a tuberculous parent. The infant has a few very close associates such as the parents, grandparents, aunts, uncles, etc. If one of these near relatives or any other close associate of the child happens to have tuberculosis the danger to the infant is great because of the intimate contact through fondling.

During the first year of life tuberculous disease is highly fatal, indeed 50 to 70 per cent of the infants who contract disease during that year die. During the second year of life the mortality is not quite so high yet it is still approximately 25 to 50 per cent. Beginning with the third and fourth years of life and on to approximately the twelfth year the number of fatal cases is greatly reduced. After about the twelfth year, however, we begin getting a more fatal type of disease again. Obviously the child must be especially protected against exposure during the first and second years of life. An infant perfectly well may under exposure fall ill and die in a few days to a few weeks. In such infants the disease may attack any of many organs, such as the lung, but tuberculous meningitis is perhaps the most common of the fatal forms of the disease.

One in tuberculosis practice sees many very pathetic cases, for example, a young woman recently came for an examination and upon taking her history it was learned that she came entirely because of exposure. Her husband had died of tuberculosis only a few months before and just two months ago her only baby boy of two years became ill with tuberculous meningitis and died in twenty-one days. The history further revealed the fact that the father while ill from tuberculosis, and in the home, had exercised no precaution and had frequently fondled the infant.

Another case is that of an infant of one year who suddenly became ill with tuberculous meningitis and upon inquiry it was learned that the father had been suffering from tuberculosis for two or three years. It was learned further that he had taken little or no precaution in preventing the spread of the disease to others. He had played with the infant a great deal and unquestionably the tuberculous meningitis from which this infant was suffering and later died was contracted from the father.

A few years ago a young man came for an examination because one of his two children had recently died of tuberculous meningitis. He stated that the child specialist who took care of the infant during its illness suggested that the father might be tuberculous and might have transmitted the disease to the infant. The examination of this father revealed unmistakable tuberculosis in both lungs. He was sent to a sanatorium and one month third child was born. The father became extremely homesick in the sanatorium and left the institution against the advice of physicians. It would seem that his first experience should have been sufficient but apparently he had not been sufficiently impressed with the dangers of his disease to infants. He returned to the home, began to fondle the new-born infant, and a few months later it died of tuberculous meningitis. The father then decided to go to another institution in order to protect the only remaining child. By this time he had become so grieved over the loss of the two infants and was so convinced that they had contracted their disease from him that he gradually declined and died a few months later.

RESULTS OF NEGLECT OF PREVENTIVE METHODS

After the age of three years, as I have said, the mortality from tuberculosis becomes greatly reduced. This is not because children are not infected, for they are, and even in larger numbers than during the first two years. However, they become better able to resist disease. Nevertheless there are still fatal cases between the ages of three and twelve years. Recently a very pathetic case in this age came under observation. This is the case of a father who developed tuberbulosis but insisted that preventive measures were unnecessary. He also insisted upon staying in the home where he spent a good deal of time in fondling his small boy. Finally the father's disease became so extensive that he was convinced to go to a hospital. He had been there only a short time, however, when there was brought to occupy another bed in the father's room, the little boy of four years whom he had left at home in an apparently healthy state.

Now as he entered a hospital bed the father saw him pale, thin and short of breath. The two occupied the room for some time, but each day the little son grew weaker and finally died. It took all of this to convince the father that exposure to tuberculosis is extremely dangerous for the little child. He is now firmly convinced and it is strongly hoped that as long as he lives he will be a missionary in the cause of prevention of tuberculosis among children.

It is during this period of life, beyond the third year, when tuberculosis so often attacks the bones and joints. Usually tuberculosis of a bone or joint does not kill, but may deform and cripple its subjects terribly. The joint, such as the knee or hip, may become completely locked. Again one leg may fail to grow in length while the other develops normally. It is surprising what a large number of hunchback deformities are caused by tuberculosis of the spine in childhood.

A few years ago a little girl of six years was admitted to a hospital ward for study and observation. The bone and joint specialist found a slight but definite tuberculosis involving two of the spinal vertebrae. Upon inquiry it was found that the mother had been in ill health for a considerable period of time, although she had been carrying on her usual work and had been caring for this child. In spite of her frail and weakly condition the mother visited the hospital daily and the little girl looked forward to these visits with great delight. One day the mother did not appear at the usual time and a little later someone on the telephone informed the nurse in charge that the mother had been taken acutely ill and sent to a hospital. It was later learned that the mother was suffering from tuberculous meningitis which caused her death four days later. It was also learned that she had been suffering from chronic tuberculosis for a long time. There can be IittIe doubt that the daughter contracted the disease from her mother, but her case is cited to show not only the dangers of exposure, but also what may be accomplished by way of treatment in childhood if the disease is detected in time. This little girl was placed on very drastic treatment and, now, after approximately four years, she is apparently normal and possesses no deformity whatsoever. Had the disease been allowed to progress it is more than likely a hunchback deformity would have resulted.

DORMANT INFECTION

It is during this period of life, after about three years, when tuberculosis often locates in the lymph nodes of the child's body, such as the nodes on the side of the neck or those within the chest. In these lymph nodes the germs may remain dormant for years, perhaps they will never cause trouble. Again in other cases disease in the nodes may progress, pus accumulates and finally the nodes may rupture on the surface of the body or even into a blood vessel. If into a blood vessel, the pus and large numbers of the germs of tuberculosis are scattered by way of the blood to all parts of the child's body and from this generalized and fatal tuberculosis is likely to result. Again tuberculosis in the lymph nodes during this age may lie dormant for years, then with a reduced resistance on the part of the child's body, such as that which follows measles, whooping cough and scarlet fever, the dormant process may begin to smolder and finally burst into flames which causes the destruction not only of the involved lymph nodes but of other parts of the body.

After the age of about twelve years the tuberculosis scene again changes. The disease takes on the form that is so commonly seen in adults. Here the lungs are involved more commonly than any other organs and it is this type of disease usually involving the upper parts of the lungs in the beginning which causes the great demand for sanatorium beds throughout this country.

The question arises as to what a group of Masonic sanatoria can do to prevent tuberculosis in childhood, for after all it is preventive work that is much more important than curative work. Such sanatoria do much. Among any large group of people one finds many suffering from tuberculosis. This is as true of the Masonic Order as of any other order or group of people. Many of those suffering could be admitted to such sanatoria. This would be an excellent procedure for each patient since ideally every tuberculous patient should spend some time in a sanatorium. First, because a period of complete rest is important. Moreover, a change from the usual methods of living in many cases works wonders. Second, the tuberculous patient may learn under close medical supervision some of the most important facts about the control of his own disease, and better than this, how to prevent its spread to others, particularly children.

The sanatorium influence would be greatly felt in the homes while the patients were in the institutions. Members of each family would be desirous of learning how to care for the patient and, when the patient returns, how to carry him on to complete recovery and restoration of working capacity. The members of each family would also be desirous of learning to prevent disease from attacking their own bodies. The sanatorium influence would also be felt in each patient's community where many persons would become interested in health and the prevention of disease.

One point must not be overlooked: when the patient returns from the sanatorium his treatment is rarely completed, for tuberculosis is a disease that requires in many cases years of treatment. This does not mean, necessarily, that during all of this time the patient has no working capacity, but it does mean he must keep under the supervision of his family physician for months and even years. All of this time the patient is practicing, by the help of the family physician and the public health nurse, the principles he has learned in the sanatorium. He prevents the spread of his disease not only to his own children, but also to other children with whom he comes in contact directly or indirectly. Moreover, he becomes a missionary in the good health cause.

There can be no doubt that if Masonic bodies establish well ordered sanatorias they will not only save and extend lives of many of their members, but will prevent much suffering, deformity and death in children now living and thousands yet unborn.

----o----

WHAT THEY SAY

Mr. Warren G. Harding, Washington:

Senator Cameron has called my attention to the hospitalization plans of the Tuberculosis Sanatoria Commission of the M. W. Grand Lodges, A. F. & A. M., of

Texas, Arizona and New Mexico. It seems to me that this is a highly worthy and altogether commendable effort of a most practical sort and I want to express the hope that all your anticipations for its usefulness may be fully realized.

Mr. James J. Davis, Washington:

The work you describe is one that I have known of for some time and have always admired. I know of the large number of our brethren who go to the Southwest seeking relief from the ravages of that most dreaded disease, tuberculosis, and I also know what it means to the Masons of that section of the country to help them regain their health.

It is a great humanitarian work that is worthy of the support of every Mason who has the good of his Fraternity and his brother at heart. The Masonic lodges in the Southwest that have inaugurated this movement and are now supporting it, are to be highly commended. The spirit is admirable, but the numbers engaged in carrying on the work are comparatively small, and it is easily seen that the need for help from other lodges is very urgent if the work is to progress and be successful. I, for one, am willing to do what I can to help along in this movement, and I hope that all other brothers who are able to do so will come forward to do their part in making this great work of restoring our sick brothers to health the success it deserves to be.

----o----

Memorials to Great Men Who Were Masons

Henry Eckford

By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

HENRY ECKFORD, a Constructor in the U. S. Navy, was probably the greatest ship designer of his time, and by his methods blazed the way for the wooden ship builders who followed him. In his day there was much more mould-loft work and very much less done in the drafting room. The problem of ship building is still tentative, notwithstanding the fact that the best mathematical education is given to our constructors, but in Eckford's time the greatest problem was in that happy compromise between the flotation, resistance and handiness of a ship. To obtain one you must sacrifice another. A long clipper ship making a voyage where she could make long legs or tacks was immensely superior in speed, but where a vessel was obliged to tack frequently, the blunt modeled craft would beat her. The crowning success of Eckford was in the Ohio, the vessel which, by superior speed and sea-worthiness, brought the party to California to take possession, and not an hour too late, as the enterprising British were close on her heels. It was not possible at that time by mathematical formula to design a ship having all the good qualities of the Ohio, but the result came from the "judgment" of Eckford. The vessel was not only a fast sailer but quick in stays, would make long head reaches, stand up under her canvas and was weatherly.

Henry Eckford was born in Irvine, Scotland, in 1775, and died in Constantinople in 1832. He served an apprenticeship as shipwright in Quebec and came to New York in 1796, where he introduced many important methods in the art of ship building. During the war of 1812 he built a fleet of vessels for use on the lakes with surprising rapidity: his ability to organize workmen and his genius in design prevented mistakes and made changes or alterations unnecessary. After that war had ended Eckford constructed the Robert Fulton, which vessel made the first successful voyage under steam from New Orleans to Havana. While constructor at the Brooklyn Navy Yard he furnished designs for some South American Navies. In 1831 he built a sloop of war for the Sultan Mahmoud. He went to Constantinople and organized a ship yard, where he laid the keel for a line of battleships, but died there before the vessel was completed.

Henry Eckford was named as Junior Warden in the charter of Fortitude Lodge, No. 19 (formerly No. 84) 9 at Brooklyn, N. Y., and later was elected Master. He was one of

the men whom the Lord endowed with good sense, a splendid memory and sound judgment; and to this he added industry. What would we have done, in the early days of the Republic, without such men? It is the builder who is indispensable, but a good builder will never prevent another man from taking the job he has abandoned.

The accompanying illustration is from a lithographed view of the Ohio under sail, which ship was his greatest work. His resting place is unknown, but what better memorial could a master craftsman have than his masterpiece? It is doubtful if a better sailing ship of the Ohio's dimensions could be produced in wood today.

----o----

A Mason's Duty to the Flag

An Address Given in Furtherance of the Purposes of Flag Week By BRO. ROBERT FERRARI, New York

BRO. FERRARI, who is Vice-President for the state of New York of the National League of Masonic Clubs, prepared this address for the meeting of the Bankers Square Club, of which he is an honorary member. It was delivered on June 11, last year. It has so well expressed sentiments that will appeal to every patriotic American Mason that it seemed worthy of permanent record and a wider publicity.

BRO. FERRARI said that the work of making the meaning of the Flag better known to Americans, is a work of prime importance. Particularly is that work of the highest importance at the present time because of the large number of foreigners in our midst.

The United States has always been a place into which have flowed the various racial streams of the world, but during the last generation especially, the inflow of immigration has been exceptionally great and the problem of assimilation has become naturally acute. The problem of assimilation which we have to face in this country is not entirely new, either to us or to history. There have been times in the past, in other countries, when the problem of assimilation, adjustment and adaptation was a burning problem. We can draw instruction and inspiration from the history of the past, in order to solve the problem that faces us today in our own land.

We are all here--members of various races. The question is, what are we going to do about it ? Instead of strident and discordant elements, we desire to make these elements concordant and mellow. For those who are fortunate to have been born here, or whose ancestors were born here, the problem of assimilation presents itself as a duty. It is incumbent upon them to help the newer arrivals to find themselves, to bring about an adjustment, an adaptation to the life in which these newcomers find themselves. If this be the duty of the ordinary American it is especially the duty of a Mason. Masonry teaches us, if it teaches anything, the principle that we are our brother's keeper. We are, therefore, in duty bound to lend a helping hand, as we do every day, to those in need--we are bound, I say, to lend a helping hand to these struggling, would be Americans, who have come here with glowing thoughts of a promised land.

This duty of the Mason is also a high privilege of the Mason. He will benefit not only the individuals concerned; he will benefit not only the racial group that these individuals belong to; but he will benefit supremely the land we live in. The Mason desires to make his contribution to this country's future. And the greatest contribution the Mason can make at the present time is, the bringing into contact of the older and the newer stocks in this country and the bringing about of an adjustment and an adaptation to American conditions and American institutions, of the new arrivals. In so doing, the Mason will not only bring about harmony and concord among the various races in this country, but will also contribute to the future of this country the elements of variety and of richness of the composite stock. This country has a glorious future as well as a glorious past. The Mason can help in bringing about conditions which will make this country a country of spiritual wealth.

The Flag is a symbol. In and of itself it is meaningless. It is the significance of the Flag which makes it a thing of living beauty and a thing of living force. To Masons it will be futile to elaborate upon the significance of symbols, when Masonry itself is a series of symbols. In and of themselves, these symbols are nothing. It is the meaning, it is the significance of these symbols that makes Masonry a thing of goodness and a thing of beauty. What, therefore, does the Flag mean to a Mason? Is there anything distinctive about our country? Is there any differentia, as the logicians would put it. Is there anything in this country which was never before seen on sea or land? We talk of freedom and of democracy as being the contribution of this country to the world's thought and the world's experience. But freedom and democracy have existed in the past, although not in detail in the fashion in which they have existed in this country.

There is, however, a pioneering, adventuring spirit, which seems to be the critical and peculiar contribution of this country to modern times. Consider for one moment that a whole continent has been explored, traversed and settled. Consider for one moment that within the last seventy-five years the vast expanse of territory on the other side of the Mississippi has been opened up to the migration of the hordes who have crossed from the Eastern frontier. Not long ago, at the National Geographic Society, I heard a lecture on the Oregon Trail. The historian, Parkman, has written the romance of the Oregon Trail. What a wealth of adventure, what a wealth of pioneering spirit, of courage, of perseverance, of determination, of decision, of action, is found in the history of the exploration of the West and of the long and painful tramp over the Oregon Trail. This Trail is over 3000 miles long and went through practically uninhabited country, difficult of access and difficult to traverse, yet the pioneers, taking their courage in both their hands with a determination never to be baffled, but to go right on migrating to the Eldorado of the West and planted upon this continent a new nation. There have been long marches in history--long marches for the purpose of conquest, as the march of Hannibal over the Alps to Italy, and the march of Alexander for the conquest of Asia. But Alexander's line of march was only one-half as long as the Oregon Trail and not so difficult. And the Oregon Trail March was a march of soldiers of peace, instead of soldiers of war--the march of an army in search, not of the triumphs of destruction --but of the triumphs of peaceful expansion and settlement.

This in the 19th century is a distinct contribution to the history of the world. This is a contribution which has never taken place in the history of the world, especially in so short a time. This is a contribution which can never more be repeated in the future

history of the world, because the continents have been opened up and there is no more to conquer. Unless indeed, the future shall see a universal destruction and man begin all over again his march upward to perfection.

The Flag is also the symbol of the great men of the country and of the institutions and of the traditions of the country.

Our ancestors look down upon us and encourage. I say our ancestors-because these forerunners who have made the nation belong to all of us, whether we were born here or have become naturalized; whether we or our parents recently arrived or whether our line descends from the Mayflower. They belong to us all. And they belong most to those who can best understand them. Blood ancestry is good. But a greater bond is the ancestry of intellect and of spirit. Just so long as the present generation is loyal to the spirit of the fathers, this generation is its direct descendant.

The United States has a rich heritage in its great men and it is the duty of every Mason in honoring the Flag to honor the great men who have made the Flag what it is. These great men are the living vital forces that move the present generation to action, that move the present generation to nobler victories.

The institutions and the traditions of this country, again, are institutions which any nation may be proud of. The youth, the strength, the vigor of the land, are still driving forces which animate us and impel us onward and forward. It behooves the Mason to study the lives of the great men and the institutions of the country. They must become saturated with the significance of these institutions and these lives in order to make the contribution to the history of the time that the Mason is in duty bound to make.

How can we make the Flag the symbol of all these things and at the same time make its meaning a driving element in the life of the American? Knowledge in and of itself, despite some philosophers, is for the generality of mankind, of no great use. The thing that makes knowledge worth while is the vital principle which impels to action and makes it possible for us to apply to our daily lives the knowledge which we have

gained. We need a vital spark in addition to the fund of information or the knowledge of what the Flag means in order to bring about reverence and love and desire to spread the significance of the Flag. Matthew Arnold, in his essay on Marcus Aurelius--and I make no apology for quoting the son of Dr. Arnold, the great historian and the great teacher, disciplinarian and moralist of Rugby, on a question of morals and of religion--Matthew Arnold says that the difference between morality and religion is that morality is a system of principles of action and religion is the divine power that lights the spark of morality. He goes on to compare various principles of morality with the treatment by the Bible of these same principles. And he sublimely shows that the Biblical treatment of morality changes and transforms morality itself into a higher thing--into religion. This transformation is brought about because of an emotional ingredient, a spiritual ingredient which is the special contribution of religion. Without this emotional and spiritual ingredient action of the highest character is impossible.

We need, therefore, a religion of the Flag instead of only a knowledge of and a morality of the Flag.

The vital spark which will light up the conflagration which will move us to noble effort on behalf of the Flag and on behalf of the future of the country, is the vital spark of religion and of the Bible.

----o----

LATIN MASONRY

Some of our readers may have read what Bro. Melvin M. Johnson has had to say on Latin Masonry. For the benefit of those who have not we reproduce it here:

These Latin-American Grand Lodges are constantly accused of being political. Those which we have investigated are no more political than our own Masonic bodies before and during the American Revolution. The principles of liberty, equality and fraternity were taught in our lodge rooms, and then the brethren, as citizens, though not as Masoas, put these principles into practical effect in their civil lives. Paul Revere did not make his famous ride as a Master Mason, but as a citizen. General Warren did not fight at Bunker Hill as a Mason, but as a patriot. Washington did not lead the soldiers of the Revolution as a Mason, but as an officer duly authorized by organized government. Yet the principles which actuated their public lives were taught in their Masonic lodge rooms.

In reference to this expression of opinion we find the following in the proceedings of one of our Grand Lodges:

We think that the parallel does not hold. It is not a full description to say that "These Latin-American Grand Lodges are constantly accused of being political" as a basis for the argument. It is true, but more than the mere assertion is true. They, or many of them, seem to be organized for political, or rather politico-religious purposes. They, as well as French lodges, meet and discuss such subjects. In Revolutionary days this was not true of our American lodges, and while perhaps most of our then Masons were patriots, their antagonism was not manifested toward their fellow countrymen, but toward their oppressors in a foreign land. True, Paul Revere did not make his ride as a Mason, but as a patriot. Nor did the members of St. Andrew's Lodge ever openly acknowledge that they composed the tea party. We have no evidence that American Masonry ever permitted the discussion of political or religious questions in lodges and we hope to God they never will. We all know that French and Latin-American lodges do, and that it seems to be their chief reason for existing. Masonry should have no fight against any man or body of men on earth. Tolerate the innovation of discussing such questions as we mention and where will the end be? Our action and activity as individuals "is another story." We are in accord with the last sentence in the above quoted paragraph, and acknowledge its truth. but that is not to justify Masonic action. Our acts as individuals should be based on proper principles derived from whatever source, but they should not be Masonic acts, nor should the discussion of political or religious matters ever be tolerated. Much less should organizations calling themselves by our name, but organized for political or religious antagonism, ever be recognized.

The words we have italicized are not true. Bro. Johnson (not to speak of some others) evidently does not know it, and besides he explicitly limited his statement to such bodies as had been investigated. The force of the old proverb, "give a dog a bad name and hang him," is not abated.

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

WHAT PRICE FREEDOM

SOME time ago there was a man named Patrick Henry, who, upon a certain occasion which some may recall from school-day memories, made a very emphatic statement to the effect that if he could not have liberty he would take death in preference to any other alternative that might be offered. The curious part about it is that he does not seem to have been merely "heating the atmosphere," or indulging in what at the moment is euphoniously termed "bunk," but to have been in grave earnest about it all; and what is perhaps still more singular, he was taken just as seriously by those who heard him, and even by those who only heard about it. At least so one would judge from what followed.

Supposing someone should say the same thing today - how would it be received? As patriotic oratory it would give his hearers a thrill of national pride, and some reflected glory of vicarious heroism, but it would not seem to have very much to do with their own daily lives. But suppose it was not oratory, suppose it was said in the street car or a smoking room. Most of us would regard the speaker as being a little "off," as having "wheels in his head," or as being one or another of the many picturesque things by which it would be understood that in thought and speech he departed from the normal. If he were taken seriously enough to be argued with he would probably be told that he lived in the land of liberty, the very home of freedom, and that nobody was contemplating taking any of it away from him. Should a curious inquirer ask

further regarding the matter he might be informed that every child is taught this in the common schools, that it is repeated (both when pertinent to the subject and occasion and also when quite irrelevant) from every political and patriotic platform in the country-what more could be asked? Is there not the flag? Old Glory, the very symbol of liberty, that has inspired patriot heroes to strive nobly for victory or death.

But there have been other flags, and they too were symbols it must be supposed; and though some signified things quite different from freedom, yet they have been followed by brave men, even to the last and mortal extremity. There is no inherent magical power in a flag, it is no talisman against attack or aggression. It is true that the vexilla of the Roman legions received a form of worship as though they were actually divinities in themselves; the standards of feudal war leaders in the Middle Ages were blessed and consecrated by priest or bishop, sometimes by the Pope himself; yet a flag, aside from its meaning and the inspiration such meaning may yield, can no more preserve the integrity and freedom of a country than any other piece of colored cloth. It is well to remember this. It is not the symbol that in itself is sacred, but the meaning and associations for which it stands that give it significance. And the meaning is a dead idea unless it is wrought out in life and action-for ideas can die, and be embalmed in magnificent shrines and receive devout homage from the lips, while others, newer and unrecognized, control the inmost springs of action, and lead in quite other directions. The question then is not foolish, is not impertinent, if it be asked whether the active living ideal of America today is liberty, as it was to the fathers; or whether it really is efficiency with all its restraints and restrictions, as the author of the article reprinted on another page would have us believe.

The ideal of liberty, the desire for freedom, is no new one, born within a couple of centuries in this fortunate country; it is as old as history, as old as mankind. Through all the fierce strivings of the ages it has slowly, very slowly, been discovered-and the lesson is yet not more than half learned-that one cannot have one's cake and eat it too; it is not possible to enslave others and not in the same measure lose one's own freedom. Athens at Salamis and Sparta at Thermopylae fought against the Asiatic hordes that they might remain free. Two little states with no more population than that of a third rate American city-though they put more men into the field than the latter would, every boy able to bear the weight of shield and spear, every old man still able to run with the charging phalanx - and they fought an empire that stretched from Syria to the borders of India, they fought a host fully two million strong. Yet Sparta kept an indigenous population in helotage and the leisured Athenian citizen lived by

the labour of his slaves. Later they each fell into subjection through attempting to subject others.

The love of liberty is no new thing; neither, unfortunately, is the desire for domination. Yet as men have seen the ideal so they have striven for it. The venture of the Pilgrim Fathers was itself paralleled some centuries before, when after the fatal battle of Hafrsfiord the free holders of Norway left their homes and their land, and stowing their household goods in half-decked boats, sailed west through the storms of the North Sea to the bleak inhospitable shores of Iceland, rather than live as the subjects of Harold Fairhair. They were close kin of the English-a hundred years later another Harold lay dead among his axemen on the edge of the woods that crowned the ridge of Senlac in a vain defence of the liberties of England against the Norman invader. But love of liberty is no peculiarity of the English-speaking peoples, nor of the Teutonic races, nor even of the recently discovered Nordics. From every country and every age come tales of heroic struggles against aggression. Rather than bow to the Mogul emperors, the men of Chitor made of their treasures and household goods a huge pyre, upon which with their own hands they slew their wives and children, and setting fire to it opened the gates and went forth to take vengeance from Akbar's men, each for his own. Doubtless they were not a pleasant crowd to meet. It is possible that some speeches were made first, history does not say, only that they died, and many others with them, leaving their city to the Mahommedan victor a burned out shell. And yet there is no doubt whatever that the Mogul Empire was far more efficient than the independent states that it superseded. Akbar was a most enlightened ruler, just and tolerant. His subjects lived in security, they were prosperous, but they were not free.

But what bearing has all this on our own lives here in the flourishing cities of the United States? There is an old adage that the price of liberty is constant watchfulness; but against what are we to be on guard? No people has yet submitted willingly to foreign domination, however much better government an alien ruler might give them; but there is no outside power that conceivably threatens American freedom and independence. Against what enemy are her citizens to watch? Physiologists tell us that the living organism is capable of an extraordinary tolerance of all kinds of adverse circumstances provided it be subjected to them by small degrees. It is stated, one would not care to make the experiment, that a frog put in water that is very slowly heated will show no signs of pain or even discomfort even when it approaches the boiling point. Everyone feels and resents outside interference at once, but an internal tyranny is as galling and even more degrading than an external one, and it can

arise insidiously by small degrees, in the name of law and order, in the name of justice, of reform, of efficiency, until without realizing it only the empty forms of freedom are left. At what stage is the individual to say, "thus far and no further will I endure?"

What does the average man do in a hold-up? How often does he even protest against the temporary domination of the bandits? He meekly obeys when he is ordered to hold up his hands, or to stand with his face to a wall or to lie down. And with the indignity of this submission goes often enough the added humiliation of insult, perhaps even blows if he is not prompt enough in obedience. But what else should he do? If he only happens to be present why should he risk his life for somebody else's goods? If he is being robbed himself is not life worth more than the money, especially if it be insured? Certainly from the commercial point of view it is the only reasonable course to take, and anyway, what has it to do with freedom? Is it not absurd to bring in such considerations? Perhaps it is, yet it reveals an attitude.

Freedom is a thing that is of the greatest concern to Masons. A Fraternity, not only of free men, but of the free-born, must, of necessity, regard any encroachment upon it with apprehension. It is perhaps not without significance that it is only in countries where liberty has never been completely achieved, or where it is openly attacked, that the Institution has been accused of having political aims. Essentially Freemasonry is against nothing and nobody, it is tolerant and inclusive. But organizations and governments with different ideals are inevitably antagonistic to it. A free man desires only to be let alone to go about his own affairs without let or hindrance. He is willing to live peaceably, the friend of all. To the tyrant, actual or potential, the free man is his worst enemy. It must be so in the very nature of things. The lovers of darkness hate the children of light, not for any injury done to them but simply because their deeds are evil.

Collectively, Masons have an interest, even if they do not realize it, in this present day drift from the principles of liberty; if for no other reason than that the Order is drifting too. It would be very easy to show how the liberties, the rights and privileges of the lodges have been gradually restricted in the last hundred years; and the movement accelerates itself. For an example, fifty years ago lodges made their own by-laws, and it was their responsibility to see that they conformed with the

Constitutions and the Landmarks. Now the slightest change has to be submitted to some higher authority before it is of any effect. There is even a further stage in view, in which this self-governing power will be entirely taken away and ready-made by-laws furnished en bloc to the rightly named subordinate lodges. Doubtless there have been what appeared good reason for every step along this path, doubtless it has led to greater uniformity, perhaps to greater efficiency, but equally true has it led to a curtailment of Masonic freedom. Perhaps had those who took the first step realized whither it would lead they would have sought some other way.

But enough has been said; enough it may be hoped to show that the situation is one that may well be pondered. In a sense, in the highest sense, freedom in a community, in any community, but especially a highly civilized one, is an artificial think. It comes not of itself but is slowly wrought out. The more slowly because the selfish ends of individuals and classes are continually thwarting its growth. Great sacrifices have been made to win it, the advantage of which we inherit. Sacrifice, too, is needed to keep it-and what is the price we set upon it? The lesson that Masonry has to teach is that he who would be free must respect the freedom of others. As Masons we require no adhesion to any platform or creed, religious, political or economic. We meet upon the level, and in the ordered discipline of the lodge, voluntarily submitted to as free men in the exercise of our freedom, we may see a picture of what an ideal commonwealth might be.

----o----

The North East Corner

National Masonic Tuberculosis Sanatoria Association Bulletin

Edited by Bro. R. J. Newton, Director of Publicity

THE Executive of the Research Society has decided to place a regular department at the disposal of the N.M.T.S.A. for the furtherance of their publicity work, for so long

as may be required, in addition to special articles that will appear elsewhere on the subject. Through this department members of the Society and other readers of THE BUILDER will be kept in touch with the progress of the campaign, with other information that may be useful to those, and we hope they will not be few, who see it in the light of a duty to bring the subject to the attention of their brethren.

THE GROTTO CONSIDERS ACTION

At the meeting of the Supreme Council of the Grotto, held at St. Louis, Mo., in June, a special committee was appointed to consider the project of the National Masonic Tuberculosis Sanatoria Association, and whether it will be advisable for the Grotto as a national organization to take part in it.

MASONIC SANATORIUM CAMPAIGN

The work of organization of the National Masonic Tuberculosis Sanatoria Association is progressing. Since the incorporation of the association under the authority of the Grand Lodge of New Mexico, eleven Grand Jurisdictions have signified their interest and desire to co-operate by acceptance of membership on the National Board of Governors. Grand Masters Howard Knight of Rhode Island, Win. W. Martin of Missouri, Christe B. Crowell of Vermont and Cary B. Fish of Florida, have agreed to serve. The Grand Masters of the following Grand Jurisdictions have made appointments, of representatives: Texas, Dr. Felix P. Miller of El Paso; Oklahoma, P. G. M. Gilbert B. Bristow of Roosevelt; North Carolina, P. G. M. Dr. J. C. Braswell of Whitakers; North Dakota, Dr. J. G. Lamont, Dunseith. The Grand Masters of Connecticut, New Jersey and Mississippi have signified their intention of making appointments or accepting service themselves and it is expected that additional acceptances will be received shortly from other States.

FROM A TUBERCULOUS BROTHER

Thank you for your interest in my case. I hope my letter to you contained nothing that could be construed as a reflection on my lodge, as that would be an injustice. The lodge has extended help to me on several occasions during my illness without any request from me, and I know that further help would be forthcoming immediately should I ask for it. As I am not in real distress, I have not asked for any, so it is entirely my fault if no further assistance was given. My worry has to do with the future, which is uncertain because of the fact that, while I may live for many years, it will probably be impossible for me to ever be self-supporting, and, of course, I cannot expect my lodge to take care of me indefinitely. Personally, I feel that my lodge has been very good to me, and I know the brethren are always willing to give further aid, if requested, but I do not like to make such requests unless absolutely necessary.

Those of us who know tuberculosis in its far advanced stages, know that while life may be preserved for an indefinite number of years, the patient in many instances living out what might be called his "natural span of life," he is never able to follow any regular occupation to supply himself with the necessities of life. We also know that not many lodges could stand the financial strain of giving the help that many tubercular brothers need over a period of years, especially, if any one lodge should happen to have several such cases. To extend such help for a lodge is impossible, and for a brother to expect it is unreasonable

I do not know of any better way of solving this problem than the movement now under way for a national Masonic tubercular sanatoria, toward the support of which every Mason in the country would contribute an equal share. With a united effort this can be accomplished and would not impose great hardship on any one lodge or brother.

J. J. K., Texas.

ESTIMATED COST OF HOSPITAL UNIT

For the information of the brethren we give the following estimate of cost of buildings. The National Tuberculosis Association estimates that tuberculosis sanatoria can be constructed at a cost of $2,500 per bed. This estimate includes all service and utility buildings, and a 500-bed hospital would therefore cost approximately $1,250,000.

The various units of this institution would cost approximately as follows:

Power house, water works and all utility buildings in connection therewith $300,000

Infirmary building or hospital bed-ridden cases 175,000

Subsistence building 125,000

Nurses' home 70,000

Administration building 54,000

Children's hospital building for pulmonary cases of tuberculosis (no estimate of cost).

Women's hospital building (no estimate of cost).

In addition to the above service buildings there must be a number of dormitories and cottages for semi-ambulant and ambulant cases. It is our hope that the various Grand Lodges of the country will provide these. In the event that the above named service buildings are provided for by Masonic bodies the cost of dormitories and cottages would be from $1,000 to $1,500 per bed.

OPINIONS OF MEMBERS OF THE CRAFT

The following excerpts are taken from letters received at the headquarters of the N. M. T. S. A. showing how the national plan of campaign appeals to individual Masons:

Mr. Frank B. Kellogg, Secretary of State, Washington, D. C.:

It is very commendable, indeed, of the Grand Lodge of New Mexico, to give their thoughts to the aid and comfort of their unfortunate Masonic brethren from the northern and eastern States who have or will come to New Mexico seeking the climatic benefits of the State to arrest the ravages of the great scourge of tuberculosis, and I wish for the National Masonic Tuberculosis Sanatoria Association the greatest success in the humanitarian purposes for which they were incorporated by authority of the Grand Lodge to relieve such Freemasons who may become destitute and members of their families, to secure hospitalization of the sick, to render service according to the need, to erect and operate sanatoria, to aid in the prevention and treatment of tuberculosis among Masons and their families, and to disseminate knowledge as to the cause, methods of treatment, relief and cure of tuberculosis. These purposes are most praiseworthy and deserve the aid and support of Masons throughout the country.

Mr. John Whicher, Grand Secretary, Grand Lodge, A. F. & A. M., San Francisco, Cal.:

I am directed to say that we are giving very earnest thought to the matter of caring for brethren and their families who are suffering from the dreaded white plague, and that the Grand Master has appointed a special committee to make thorough inquiry into all phases of the question and to report to our Grand Lodge at its annual communication next October.

Mr. Perry Winslow Weidner, S. G. I. G. in Southern California, Supreme Council Scottish Rite, Los Angeles, Cal.:

I agree with you that the opportunity to co-operate is presented for everyone concerned to get interested in this great movement. It is my firm opinion that if the

people of the United States would earnestly attack this problem, the white plague would be wiped out in perhaps ten to fifteen years' time; or, at least, nearly so.

----o----

The Form of the Lodge By BROS. A. L. KRESS AND R. J. MEEKREN (Continued)

THE connection of the sacred enclosure or diagram with ritual steps and dances is very close. Among some Australian tribes the boys to be initiated are, as a preliminary ceremony, taken from the assembled women and made to enter a circle drawn on the ground. The women wail and lament ritually, for this means their sons are definitely taken away from them. The Hopi children are taken on to the sacred sand picture to receive the flogging which is an important part of the initiation ritual. Also at one stage in the ceremonies the "Chowilawu Katcina," masked, and in a symbolic dress, dances round the border of the diagram.

Other parallel instances might be adduced. In a paper read before the Quatuor Coronati Lodge, Bro. Sidney Klein mentions a curious rite among the Spanish Gitanos or Gipsies,

. . . in which after drawing a small circle on the ground and placing crossed sticks within it, one boy walked round on the circle stamping his feet and reciting a doggerel, and a second boy . . . had to follow keeping time and repeating each sentence quickly after him. I do not remember the substance of the words except that it was recounting a journey and the obstacles which were met in the way, one of which I remember was getting over a river or sea. I have the impression that it was something after the fashion of Pilgrim's Progress, and that the river or sea was the finale referring to death.

He also adds that the grown-up people watched it, but without any "applause or apparent interest in it," and that

It was not a game in the ordinary sense, as I heard it was to take place several hours beforehand, and there was some question as to whether I should be allowed to be there.

He also describes a form of oath among the Bedawin called "the Yemein el Khet or 'oath of the cross lines.' This is never used except on very important occasions." It is usually employed as what in old English law would have been called an oath of compurgation, where a person accused swears in the presence of his accuser that he is innocent. Among the Arabs "the accuser draws on the sand with his selchin or crooked knife a circle with many cross lines inside it," both parties then put the right foot in the circle and the accused repeats the words of the oath after the accuser. In some places they stand with both feet in the circle

... but they all agree in never using this form of oath except at a distance from their dwellings because it is believed that "the magical nature of the oath might prove pernicious to the general body of the Arabs were it to take place in their vicinity."

Another variant apparently is the drawing of only two cross lines at right angles to each other. Bro. Klein remarks on the analogy the first form has to the Masonic chequered pavement. In the sketch given as illustration it might seem possible that there were seven lines each way, and if so this diagram might throw some light on a reference in Indian folklore to "seven cross lined labyrinthine forts." A charm used at childbirth is the chakrava, which is "a figure of seven cross lines drawn on a bell metal dish over which the finest white dust has been spread." If the dish be a round one (as is very probable, seeing that chakra signifies a wheel or circle) the analogy would be still closer. It is connected with a tale of how Krishna bribed a demon who was tormenting his sister by reading the book Chakravrjaha, the seven chapters of which explained the method of "conquering a labyrinthine fort with seven cross-lined forts."

One branch of the Compagnonnage, that of the Cutlers, had first an initiation in which the candidate, kneeling at an "altar," took an oath on the Gospels followed by a kind of sacrament of bread and salt and wine, and then:

Some time after they take him into the country in a lonely place to instruct him in the rights [duties or laws, perhaps?] of the passed Companion, they make him take off one shoe and make several turns on a cloak that they have put on the ground in the form of a circle [mis a terre en rond] in such fashion that the unshod foot shall be on the cloak and the other on the ground.

THE SEPULCHRE AND THE ABYSS

A French writer, Henri Gray (who has recently discussed what is known of this traditional organization in a series of articles in L'Acacia), argues that this cloak was actually, or was used in place of, a funeral pall, and that the space covered by it represented a sepulchre, "the mystic sepulchre in which death and renewal takes place," and he definitely equates it with the later Masonic "floor carpets." As an interesting coincidence may be quoted an account, not very complete, of the initiatory ceremonies of a Sicilian Secret Society, said to be the original of the "Black Hand" organizations, and analogous to the notorious Mafia. These consisted partly of making the candidate shoot or stab a picture of the virgin and Child, the significance of which is obviously a renunciation of the Church and the Christian religion, just as the Knights Templar were accused of doing by the analogous ceremony of trampling and spitting on the cross. The medieval witches had to do the same thing, and we may remember that the objection of the doctors of the Sorbonne to the Compagnonnage was that it savored of heresy, blasphemy and witchcraft. In this connection too it may be noted that the witches of Roman Tuscany, according to Leland, continue to speak of their system as the old religion, la vecchia religione, up to the present day. After the Sicilian candidate had renounced Christianity the members present formed a circle with their arms interlocked and he was informed that this circle was an abyss in which all that he heard said and saw done was to be buried. In a second stage or grade a very primitive form of the blood brotherhood rite was carried out, the novice being made to suck blood from a wound in the wrist of one of those present, chosen by lot. The abyss and the grave are conceptions not very far asunder.

The Mandaeans, or St. John's Christians, of Mesopotamia pay great attention to the points of the compass, especially the north, in their rites, and in their theology (or mythology) the abyss is very prominent and there seems little doubt that this belief is a survival of the Babylonian Tiamat, the feminine personification of the primeval darkness and chaos -the "deep" spoken of in the second verse of the first chapter of Genesis parallel if not derived conception. We may recall here the curious bronze plaque of Babylonian origin which seems to represent the three divisions of the world, the abyss, the earth and the heavens. And this has been connected with the Buddhist wheel of life depicting the heavens, the earth and the various hells to which ill-doers are condemned.

THE LABYRINTHS AND MAZES

Some years ago excavators in Crete laid bare the secret of the famous labyrinth. It seems to have been a rectangular paved floor in an open court in the Palace at Knossos. On two sides tiers of stone benches served for spectators. It is supposed that on the pavement mosaic "labyrinthine" patterns were laid out which served as a track for the participants in a sacred dramatic dance, in which, if it be safe to draw an inference from ancient works of art, the death of the Minotaur was enacted; the part of the latter being probably represented by a dancer with a bull mask and cloaked in a bull's hide. Incidentally it may be remarked that originally a character in the mummer's play was dressed in a skin or wore a tail.

Such labyrinths, or mazes, as this of Crete are to be found all over Europe. Their distribution is rather curious. In Southern Europe existing specimens are not older than the middle ages, and are nearly all to be found in churches, marked out in mosaic work on the floor, often in a porch, or in the west end of the church. The center is often named Jerusalem, and treading the maze is known as "going to Jerusalem." Superstitious people regard following the track as a meritorious work from the religious point of view; and to do this is sometimes, it is said, laid on penitents as a mild penance for venial faults. The myth has grown up that they were introduced at the time of the Crusades to enable those who had taken the vow to go to Jerusalem to get out of it easily; but in view of the remains in the British Isles and northern Europe

this is hardly likely as an origin, though some such subterfuge may account for the name given to the center. In England, North Germany, Denmark and Scandinavia such mazes are hardly ever found inside churches, though sometimes in or near churchyards. They are generally outlined by small stones, or the involved path is cut in the turf. They are the kind of thing that is ageless; there is nothing in their appearance to show they were not made last year or so, while in most cases they are undoubtedly pre-historic. Where they consist of turf cutting there is usually a local custom of assembling periodically to clean the pathway, just as the pre-historic white horse cut on the hillside in Wiltshire, England, is cleaned occasionally by the inhabitants of the valley. Most of these mazes have come down, as has happened in other cases, to be nothing but a child's game. And here may be mentioned the game that goes in some places under the name of "hop scotch." For this an oblong is marked out on the reground and divided crossways into five compartments, the first four being divided by a line parallel to the sides, while two diagonals form a St. Andrew's cross in the fifth dividing it into four triangles. The game consists in a number of more or less complicated dancing steps going and coming over the lines. Both the forms of the diagram and the rules followed vary a great deal. In one of these variant forms a semicircle is added on to the compartment containing the cross in which the word "heaven" is sometimes written. The other spaces are numbered.

At Athens exploration of the ruins of the great theatre of Dionysus have revealed a mosaic pavement with a swastika pattern on it composed of two continuous interlaced bands crossing each other at four different points. It was here that the great plays of the Greek dramatists were enacted, and on this pavement that the chorus performed its evolutions--movements that were derived directly from older ritual dances in honor of the god. In Greek art the Cretan labyrinth was often represented by patterns suggesting the swastika, or else by the well-known ornamental design, the meander or Greek fret, sometimes called the key pattern. The swastika at Athens closely resembles this, and A. B. Cook in his monumental work Zeus is inclined to equate it with the dance floor at Knossos. The thread, which Ariadne gave to Theseus as a clue to find his way out of the labyrinth according to the well-known story, recalls the cotton string with which fields and the foundations of new buildings in India are enclosed with a ritual circumambulation, and as a coincidence it may remind us of the "tow line" of Operative Scotch Masonry, and even our own cable tow, which is also in a sense connected with circumambulations.

CIRCUMAMBULATION AND RITUAL STEPS

Turning movements, and in all their variety form a subject in themselves, but they as well as ritual and symbolic steps seem to be so closely connected With sacred enclosures that it is hardly possible to avoid some reference to them. The encircling of Buddhist shrines by devotees, of the Kaabah at Mecca by the Moslem pilgrims, are too well known to need much mention. But hundreds of similar observances have been collected from all over the world, and are often to be suspected even where not explicitly described. Even in the Christian Church the tradition has remained and processions still go sunwise about the sacred edifice, or on Rogation Day about the parish bounds. And this last is done with the same intent that the Hindoo cultivators encircle their fields, to pray for the fertility of the earth and bounteous crops.

THE PRAYER CARPET

The Mohammedan at the time of prayer lays down a special carpet or mat, used for this purpose alone. At the foot of it he stands facing Mecca, and goes through the ritual of his devotions, which include a number of prostrations. These carpets are ornamented with traditional patterns, varying according to the locality of manufacture, but containing certain constant features. These are a well marked border, within which is a smaller enclosed space outlining a kind of arch, sometimes curved but more often angular. This is called the Mihrab or niche. The name, and quite possibly the design, is taken from the niche that marks the true direction of the Kaabah which is to be found in every mosque.

In many of them a panel is placed above the spandrel [of the arch or niche] and occasionally a second panel is placed beneath the field. Above the niche of some Asia Minor and Caucasian' prayer rugs is woven a small rhomboidal [diamond-shaped] figure where the suppliant plants the pebble or bit of earth he has brought from Mecca.

The same authority informs us that among the conventional designs woven into the borders and panels of these carpets are the following: the sun, the moon, the eight-rayed star (so frequently found in Babylonian reliefs), the zigzag water symbol, and in

almost all "expressions of vegetable life" such as the sacred tree, the vine, the lotus and so on.

Now Mahomet was obliged, by the force of older tradition among his first followers, to adopt a number of primitive elements into his system, the ancient sacred black stone built into the Kaabah was one, the rock under the dome at Jerusalem has also found its way into the circle of Mohammedan sanctities. Like other ethical religions, Judaism, Buddhism (and Christianity is not wholly an exception) Islam retains many earlier religious ideas, especially in usages and ritual. The pagan Arabians not only worshipped sacred stones and springs and wells, but they also observed the heavens, and adored the celestial host. The Jews of the Dispersion worshipped towards Jerusalem, for there was the temple, the footstool of Jehovah. But those at Jerusalem, according to Ezekiel [Ez. 8:10], worshipped with their backs to the temple, facing the east. It is possible this was the primitive custom of all Semitic races, and just as the later Monotheistic Jew retained the idea of orientation, of turning to a certain direction, but changed the object from the place of the sunrising to the temple, so the Mohammedan turns to Mecca where his predecessors also turned eastwards. If so, it would look as if the prayer carpet might be only another case where a sacred ritual enclosure has been fashioned in a permanent and portable form. And note the singular parallel with the sand mosaics of the Hopi Indians, all the more singular as any connection or intercourse is impossible. We have orientation in both cases, the representations in some form of water, of sun and moon and of vegetation. The squash blossom has the same meanings with the Hopi as the lotus has in Asia. And is it necessary to point the parallel with Masonic designs? Though again there seems no possible connection in origin. Look at the illustrations given earlier in this discussion [April, pages 119 and 120] and again we find sun and moon, clouds, running water and vegetation. Even the wind is represented in the Masonic frontispiece to Batty Langley's book of builders' rules and formulae by the common Renaissance emblem of a human head depicted as blowing in two directions, labelled, that we shall not mistake, east and west. The Hopi represent the winds in their ceremonies, and it is quite possible that some of the conventional figures in oriental carpets are intended forclouds. At least some of these have a curious resemblance to one American symbol for them, that which is depicted at the end of the four bars of the inner square in the diagram given last month (page 185).

Sir George Birdwood has said, and the passage has been frequently quoted in works on the subject,

A deep and delicate symbolism, originating in Babylonia, and possibly in India, pervades every denomination of Oriental Carpet. Thus the carpet itself prefigures space and eternity and the general pattern or filling the fleeting universe . . . The very irregularities either in drawing or coloring, ., are seldom accidental, the usual deliberate intention being to avert the evil eye and ensure good luck.

The definite statement that this symbolism exists could hardly have been made by this authority without good grounds, but in the light of the material we have been discussing it is hard to believe that the ideas of space and eternity are original. They would appear to be but another stage in the evolution from the representation of a definite limited piece of the earth's surface, of peculiar interest to those concerned, to that of the whole of the known earth, and then to the world, the universe; a sequence of ideas so natural as to be almost inevitable.

CARPET PATTERN'S AND MAGICAL DIAGRAMS

That the conventional patterns of oriental carpets, especially those of the prayer rug, may ultimately have been derived from a mystical or magical diagram drawn on the ground is no more than a surmise, but it is very evidently possible in view of the fact that the same kind of thing has happened elsewhere. We know certainly that this happened with regard to the diagram of the lodge. We have also seen that in books of magical formulae the circles and pentagrams were just as efficacious when depicted permanently on silk as when drawn temporarily on the ground. In the Arabian Nights we find incidents in several of the tales that tend to show that this was a conception well known in the Orient. Strips of silk (and the color is specified as green) are in one case laid down and the magician expressly warns the prince, the hero of the story, that the result will be fatal if he does not remain on his during the evocations. Neither must we forget the wonderful flying carpet which enabled the three brothers to return home in time to save the princess. King Solomon, in Mohammedan legend, is also said to have possessed such a carpet, only like everything else belonging to the wise monarch it was on a stupendous scale, large enough to accommodate his throne, his court and his whole army; and this is also said to have been of green silk. Of course green is the sacred color of Islam, but it is also the natural color of vegetation. The

idea of being magically transported from place to place by such means seems a very bizarre one, but it may possibly have at least a kernel of psychological fact underlying it. Fasting, dancing, the use of various narcotic drugs, will produce a sensation that might be described as that of flying. It has been suggested that the belief that witches could fly through the air mounted on broomsticks was due to the use of drugs, and dancing was a marked feature of the nocturnal Sabbaths. Little children sometimes whirl round to make themselves giddy, a physical condition that give a sensation of being in the air. The connection of the sacred enclosure with dancing we have already seen, and fasting is an almost invariable preparation for magical ceremonies. In the Arabian Nights and other eastern stories the burning of perfumes and incense is an essential part of the incantations, and these may well have had a narcotic effect. The use of the tobacco or opium pipe is merely a more economical method of attaining the result.

THE FUNERAL PALL

We have already quoted the suggestion of Henri Gray that the cloak or mantle mentioned as used in the outdoor "passing" of a companion Cutler may have been a funeral pall. This does not really seem very probable, as the pall was naturally oblong in shape, and could hardly have been laid on the ground en rond, but a cloak or capote is actually cut on a circular pattern, and two of them would make a complete circle when laid out flat. It seems better, therefore, to accept the account as it stands. Nevertheless the cloak does seem to have represented a pall in the minds of the participants in the ceremony, judging from the expressed symbolism as a whole. The pall or "bearing cloth" was a very important thing in medieval eyes, and every gild seems to have possessed one for use at the funerals of gildsmen, and very large sums of money were frequently paid for them. We have unfortunately not been able to obtain much information about the designs with which they were undoubtedly ornamented. That of the Company of vintners of the city of London was made of cloth of gold and purple velvet with an embroidered figure of St. Martin, the patron saint of the gild. In the London Saddlers' Company it appears that

. . . when a new liveryman was sworn in it was at one time customary to place the Company's Pall on the table as a token of the vacancy--thus showing a purely symbolical use of the article.

This is a very curious coincidence and it would be exceedingly interesting could it be found that this usage was not an isolated one. Bro. Tuckett is authority for the following description taken from a letter written by Pere simonnet in 1744:

. . . Before him [the Master of the Lodge] is an Altar or elongated table covered with a Pall on which is embroidered the tomb of Hyram with la tete decharnee two crossed swords, palms, cypresses and winged clocks. Lastly a tapis painted on oil cloth entirely covers the floor of the redoubtable place.

In a further description of the latter we learn it was laid in accordance with the points of the compass, that the designs included two columns labelled J. and B., a plan of Moses' tabernacle, a cylindrical object surrounded by working tools, a "brute stone" [rough ashlar] and a mysterious "five-foot chest" [coffre de cinq pieds] with three locks in which the ornaments of the lodge are supposed to be kept. Bro. Tuckett is inclined to see in these designs references to the high grades. This is a subject too large to discuss here, but it does not seem the only possible interpretation. The death's head and crossed swords on the pall are not very far from the emblems of mortality as shown on the design reproduced on an earlier page (April, page 119), the winged clock may be a variant of the winged hourglass, not an infrequent emblem, while the floor cloth seems to follow the French 18th century diagrams fairly closely. But the peculiar feature of this description, whatever it may be worth (it must be remembered Simonnet was not a Mason), is the combination of a cloth on the floor and the pall on a table. That this may not have been an isolated usage is suggested by the curious old wood cut entitled "Death and the Freemason." It has been interpreted as representing a lodge of Illuminati and this may be the fact, still it is not likely that the Masonic part of that system varied greatly from the normal type of the period. In this we see a similar arrangement, of a long table before the Master and in front of that a diagram on the floor. Another peculiarity of the arrangement described by simonnet is the presence of a design that must surely be interpreted as relating to the grade of Compagnon or Fellow (our Master Mason) along with the diagram of the lodge.

NOTES

The works consulted in preparing this installment have all been mentioned before. The volumes of A. Q. C. that have been specially used are Nos. 8, 9, 22, 28 and 32.

It has been customary in the past to discontinue the Study Club articles during the summer months, as such activities are in abeyance. It seemed better, however, as this particular subject had grown so under investigation to finish it without a break, but under the circumstances the questions for discussion may be omitted.

----o----

THE LIBRARY

ERLAEUTERUNG DER KATECHISMEN DER JOHANNISFREIMAUREREI. By Robert Fischer. Part IV: Historischdogmatische Darstellurg der hauptsaechlichsten freimaurerischen Lehrarten. (Exposition of the Catechism of the Symbolic Degrees. Part IV. A Historic-Dogmatic Presentation of the Principal Masonic Workings.) Revised by Ernst Paul Kretschmer. Published by the Verein deutscher Freimaurer, Leipsig, Germany. May be procured through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis. Boards, 141 pages; index, 15 pages.

ONLY a narrow and un-Masonic provincialism will deter the student of Freemasonry from studying the excellent works issued in recent years by German scholars. Any one having access to the files of German Craft periodicals will be impressed with the quantity and the excellence of books, pamphlets and articles appearing in the German language in Central Europe. The greatest agency for such meritorious effort is the Verein deutscher Freimaurer - Association of German Freemasons - which is carrying on literary and philosophical work of unusual character. This is not the proper place to present an account of the organization; for present purposes let it suffice to say that the monumental Bibliographie der freimaurerischen Literatur

(reviewed in THE BUILDER for August, 1923) was produced by the Association in 1911-13, and a fourth volume issued this year. [See also "German Masonic Writers," THE BUILDER, March, 1923, page 94.]

The little volume before us is the fourth of a series, and is a revision of a thirteenth edition of 1921, now out of print. Bro. Kretschmer, in the preface, states that such revision is essential, and that the present work is also an enlargement of the previous issue. The volume supplements the three previous titles of The Entered Apprentice's Catechism, The Fellowcraft's Catechism and The Master Mason's Catechism.

To begin with, it is written in most readable German and possesses a style which carries the reader along through constantly developing interest in the subject. It is devoid of the heavy and pedantic style which marks so many German works, and which are the despair of non-Germans who have acquired a knowledge of this difficult tongue in high schools and colleges.

Chapter I opens with a brief sketch of English Freemasonry as it arose through mixed operative and speculative sources in the second half of the sixteenth century. The writer has skillfully brought forth the essentials required to amplify his theme and shows the development of English, Irish and Scottish Freemasonry as it relates to ritualistic monitorial workings. The chapter concludes with accounts of the Eclectic, Fessler and Schroeder systems of Masonic workings.

The Rite of Strict Observance, with its Scottish grades, the Clermont System, the Clerical System and the Rectified Rite, are covered in Chapter II. In this connection I refer the reader to Bro. Henry Sadler's article, "An Unrecorded Grand Lodge" (A.Q.C., Vol. 18), and especially to the commentary by Bro. Carl Wiebe, Hamburg, on page 82. These are very valuable in connection with the Scottish degrees. This is followed by an exposition of the Swedish Rite, in which Zinnendorf played an important part. It is now the working of the Grossen Landesloge der Freimaurer (Grand Countries Lodge of Freemasons) of Germany. The older French systems are described in Chapter IV, while the fifth chapter is devoted to the newer systems in

vogue in France-the Rite of Memphis, La Grand Loge Symbolique Ecossaise Mixte, and L'ordre Maconnique Mixte International.

The Rite of Adoption and Androgynous Freemasonry is treated in a separate chapter, as is the Scottish Rite. A review of German Freemasonry is presented in Chapter VIII, the volume concluding with a tabular account of the various Masonic Grand Lodges in Europe. A most valuable feature of the book is the extensive index of fifteen pages; and the work is enhanced by numerous but concise footnotes and references to other authoritative publications.

Anyone having a working knowledge of German will find., this carefully written book a most desirable acquisition to his library. It presents information not available in any recent! works in English, and coming as it does from brethren whose signatures are hallmarks of scholarship, it can be quoted with safety and respect. American Masons will note with pleasure the references in the volume to the Bulletin of the Grand Lodge of Iowa, as late as the issue of January, 1926, indicating that the influence of the Iowa Masonic Library is felt far beyond the, confines of the jurisdiction which so ably supports it.

J. H. T.

* * *

WHY WE BEHAVE LIKE HUMAN BEINGS. By George A. Dorsey. Published by Harper & Brothers, New York. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange Building, St. Louis, Mo. Cloth, index, bibliography. Price, postpaid, $3.70.

CURIOSITY killed the cat but before he died he willed his fatal gift to an animal that walks on his hind legs and uses his front ones for more enlightening tasks than mere

instruments of locomotion. That the execution of that will was known to the feline world is to be doubted as is the statement that man descended from a cat. Evolution does not teach that our ancestors had four feet and whiskers, which may or may not have been the forbears of our modern mustache. Fundamentalists may disagree with the idea of evolution because it cannot be reconciled with the Bible, but even so, man came from somewhere and the evolutionist's explanation of his origin is as capable of proof as that of the fundamentalist, possibly more so. If some of our adherents to the Biblical account of the genesis of man could truthfully understand that evolution does not mean that man was a monkey they might be more willing to endeavor to reconcile the Bible with the teachings of modern science. The conclusion that may be reached concerning the origin of species is clearly indicated by Prof. Dorsey's statement that

Man never was a gorilla, a chimpanzee, an orang, or a gibbon. No biologist ever made such a claim. Whether these apes could have developed into human beings is a different story. They have the makings - all the parts. If we knew how heredity works and could control variation, we might breed from an ape a being that could dig a ditch, play the piano, talk English, and sing the "Messiah." We can teach them to smoke cigarettes, chew tobacco, wear clothes, eat with a knife and fork. We do not yet know the limit of their capacity to learn human ways.

They vary in their man-likeness; no one is in all ways closest to man. The orang looks like an Irishman; the gorilla is built like Jack Dempsey; the chimpanzee is the most angelic; the delicate gibbon has a lady-like skull and an upright carriage. The first three - the Great Apes - are the extremes from a generalized ancestor. The gibbon varies least, and to that extent is nearest the tree man climbed down when he decided to stand up and talk.

So it is that man never was a monkey, but monkey and man came from a common ancestor and popular fallacies concerning evolution are dispelled. This common forebear on the other hand may have been a "sport" from another root which gave birth to felines, and cattle. So the last will and testament of our curious cat has, in the lapse of ages, come down to man and is in after generations fulfilled.

If it was curiosity that killed our feline friend, what is going to happen to man? There is no more curious animal on earth than the human being. For countless centuries he has been prying into what some would tell us is none of his business, but he has found out many things which he has made his special property and because of his curiosity we have electric lights, radios, telephones, airplanes and countless other things which to pithecanthropus erectus never existed and of which he never dreamed even in the wildest flights of what probably was a none too vivid imagination. Nevertheless our inheritance from the cat was active and many things were discovered which to the primitive man were as important as those wonders of modern inventors are to us. If he had not been curious we probably would still be living in caves and painting ourselves blue, but because he had a desire to know more about something with which he was unfamiliar we have our modern society with its accompanying civilization. It was curiosity that gave man control over his brain and made him think about his surroundings in such a way that he was able to make the most of those tools with which nature provided him.

If man had received no more than mere bodily form from his monkey ancestor, he might as well have had an opossum for an ancestor. It was not mere body that made monkeys smart; nor their brain that produced their hand. Their brain made the most of their hand, but, as Jones says, while man can play the violin because he has a big brain, what could his brain do if his hand were a horse's foot?

And so,

If the hand that rocks the cradle is the hand that rules the world, it will not hurt good government if the hand knows what it rocks; or what the hand came from; or that the first cradle was in a tree top. The human brain and throat made civilization possible, but it was the hand that built the home, kindled the fire, and made human culture. There are simpler and surer feet than man's, but none has carried such priceless freight or been shod with the wings of a Perseus. The human hand should build a monument to the human foot, for the foot freed the hand!

Thus it is that man has evolved, and now talks glibly of evolution as though it were something either cut and dried, or to be condemned because it does not agree with his religion. The ignorance of the world at large on the subject of the descent of man is clearly illustrated in any ordinary conversation on the subject. The "missing link" is an expression that rolls glibly from the tongues of all of us. From the common usage of the term one is inclined to the opinion that there is only one link in the chain that is lost and that one the ancestor from which man and monkey sprang. It is true, however, that there are literally thousands of links missing in the chain from amoeba to man. The science of paleontology is full of such blanks, in fact were it not for them we would have much difficulty in following evolution at all. If a person with no more than average knowledge of the subject could hear a geologist enthuse over a new and previously undiscovered shell which might be no more than an unusual oyster he would realize how important are the missing links of evolution. The first chapter of Prof. Dorsey's work is devoted to the evolution of man from the standpoint of embryonic evidence and is a valuable aid in dispelling many of the popular fallacies on the subject of evolution in general.

Why we live and how we live are questions the answers to which may be found within the covers of this book provided a certain limitation is placed upon the answer to why we live. The subject is one which if treated for scientists would be dry and uninteresting from the layman's standpoint, a1hd it may well be that because we have had no such book as Dr. Dorsey's written heretofore that there is so much misunderstanding abroad in the world today. Written as it is for popular consumption it fills a long felt need, and makes a wide appeal besides being scientifically accurate. The style never smells of the lamp; it is replete with erudition tempered with wit; and expressed in the language of the present day. The book is written by a man who has for more than a quarter of a century devoted himself to the study of mankind-not only in the library and laboratory, but in the field as well; but scholar that he is Dorsey proves himself primarily one of those humans he so aptly describes, capable of writing in a vein that the average person will comprehend.

His opinions are illuminating, in many cases expressed with a candor almost brutal, but so stated that one cannot forget them. For example, he says:

When Sir Oliver Lodge talks with "spirits", he does it outside a physical laboratory and as a misguided enthusiast, and not as a physicist. To talk of or to a ghost is to talk of or to a ghost story. Thought transference and disembodied spirits transcend all the known laws of physics, nature and common sense.

And further

That man makes an ass of himself and elects himself a saint only adds zest to the study of human behavior. Man is not only the most curious thing in the world, but the most interesting, not only to live with, but as an object of observation.

These, one may say, are the opinions of a scientist on life as it is. True enough, but Dorsey is primarily a scientist and as such his opinions are scientific, he is as contemptuous as most scientists where philosophy is concerned; he objects to the separation of mind and body and the study of the mind as a separate entity. This may, to some extent, be permissible, but certainly there are functions performed by the mind which are not purely bodily functions. In the case of reflexes this may be true and psychology and philosophy become one, but the answers to all stimuli are not reflective. The beginning of a chain of thought may be due to some outward or inward stimulus, but the continuous development of that thought chain is due to no accidental stimulation of a nervous system, but rather to a careful selection of stimuli so that the chain may continue in a definite direction. For some people Dorsey's contempt may seem justified. Those, for example, who have not succeeded in training themselves to weigh each bit of evidence carefully before forming a conclusion. We find examples of this type of mind among Masonic scholars as well as others. They begin a discussion with a preconceived notion and all development of a given subject is tinged by the aim they have in view. That mind and body can be entirely divorced is not true, but by a proper understanding of the interlocking features, we may learn to control our mental functions and cause them to operate along certain well defined lines. It is here that philosophy and intelligence both begin in showing us the way.

If one agrees with everything he reads he soon finds his mind nothing more than a collection of contradicting opinions. He must pick and choose and weigh each

opinion carefully, accepting or discarding as the evidence seems to dictate. One of Dr. Dorsey's statements with which I believe all will agree is that

. . . this country proceeds on the theory that ignorance is a defect, that education will cure it, and that the opposite of ignorance is intelligence; and that compulsory education makes for intelligence.

This probably is a defect in other countries as well as ours, but it is certainly a criticism of modern education which is above reproach. Doubtless we will some day learn that we cannot force intelligence on any one, the desire must be present before the result can be obtained. With the proper stimulus the desire for intelligence may be awakened, but until that desire is aroused no amount of effort can accomplish the desired result. Man can be made to learn anything, he may be able to recite "Paradise Lost" from memory, or he may have read all of the classics, and speak half a dozen languages, but when he has accomplished this he may be no more intelligent than the parrot whose vocabulary is limited to "Polly wants a cracker."

That Dr. Dorsey is alive to the vital issues of the times is further illustrated by the following:

But the "racial purity" and the "racial inferiority" behind such books as McDougall's Is America Safe for Democracy? Chamberlain's Foundations of Nineteenth Century Civilization; Grant's The Passing of the Great Race; Wiggam's The New Decalogue of Science; Gould's America a Family Matter; and East's Mankind at the Crossroads, are bunk pure and simple. If these United States wish to restrict immigration to "Nordics" or to this or that political group, why not say so and be done with it? To bolster up racial prejudice or a Nordic or a Puritan complex by false and misleading inferences drawn from "intelligence tests" or from pseudo-biology and ethnology, is to throw away science and fall back on the mentality of primitive savagery.

Evolution produced a human brain, our only remarkable inheritance. Nothing else counts. Body is simply brain's servant. Treat the body right, of course; no brain can

function well without good service. But why worry more about the looks, color and clothes of the servant than the service it performs?

Dr. Dorsey evidently despises philosophy and were it not for this fact the title of his book might well have been "Why We Behave Like Human Beings," but because he does not take it into consideration and give it due allowance he would better have named his work "How We Behave Like Human Beings." A little of the science dealing with the more intangible aspects of human life would have done his book no harm. He might have said "we don't know" in a number of places where the impression would be given to the unwary that we do-perhaps he thinks we do. Then still more does he need a dose of metaphysics to balance the physics.

E. E. T.

----o----

FREDERICK THE GREAT AND MASONRY

I was very much interested in the article in the June BUILDER by Bro. Kress. You may know the following. If so, no harm is done. If not, it may be interesting.

Bro. LeBlanc de Marconnay wrote the following letter from New York city on May 25, 1833, to the Grand National Mother Lodge of the Three Globes:

The highest tribunal of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite (a Masonic authority which has extended its jurisdiction over Europe, principally France), claims to have its authority from Frederick II, King of Prussia, the said monarch having, on the first day of May 1786, revised the Masonic

constitutions and statutes of the high degrees for which he had himself given the reglemens, etc. Are these historical traditions founded on truth? Is there any trace to be found of such a fact? Is there any probability for their being a reality?

The Directory under date of Aug. 17, 1833, replied as follows:

The Grand Mother Lodge of the Three Globes was founded on the 13th September, 1740, under the authority of Frederick the Great. who was its first Grand Master. He never had anything to do with the organization and legislation of the Grand Lodge. All that has been related of his having in 1786 originated a High Masonic Senate, etc., has no historical basis.

And the Three Globes, after a thorough research of its archives, declared as follows:

1. King Frederick (the Great) attended to Masonic affairs for only seven years, from his initiation in 1738 to 1744, and was never engaged in them afterwards. He kept himself aloof from every participation in them, devoting himself, with almost superhuman exertions, exclusively to the troubles and cares of government and in the command of his army.

2. In the year 1762 the third Silesian campaign engaged the whole of the time and activity of the king, and on the first of May, 1786 (the last of his life), indeed a few months before his death (17th of August, 1786), he resided, a martyr to the gout, decrepit and weary of life, in his castle of Sans Souci, near Potsdam, not in Berlin. According to the most reliable information, the king arrived at Berlin, Sept. 9, 1785, visited his sister, the Princess Amalia inspected his public works, and spent the night at the mineral springs to attend on the next day (Sept. 10, 1785) the manoeuvers of artillery. From the place of review the king returned to Potsdam. He never again came afterwards to Berlin; for, after passing the winter in great suffering, his approaching end became no longer doubtful to his physicians in 1786, and the suffering monarch moved, on the 17th of April, 1786, to the castle of Sans Souci, where he through four months suffered and died a hero.

3. It is, therefore, a falsehood that King Frederick the Great had convoked on the first of May, 1786, in his residence at Berlin, a Grand Council for regulating the High Degrees. It does not correspond at all to the manner of thinking and acting of the Sublime Monarch, to have occupied himself at the end of his earthly career with things which he had characterized as idle valueless and play work.

4. The documents kept from time to time in the archives of the Grand National Mother Lodge do not show the slightest trace of the above mentioned documents, or of the existence of a Grand Council in Berlin.

5. Of the persons who have said to have signed these documents only Stark and Woellner are here known, the others are entirely unknown, nowhere mentioned in the numerous Masonic books or writings collected here.

But Stark could not have signed the documents in 1762 and 1786, for he was from 1760 to 1765 well known in England and France, and in Paris was the expounder of the Oriental manuscripts of the library. In 1786, he returned to Germany and became Corrector at Wismar. In 1769 he was appointed Professor of Oriental languages at Koenigsberg, in Prussia, whence he went in 1781, as first preacher of the court to Darmstadt. Stark declares in his book, "The Accusations Against Dr. Stark and His Defense: Frankfort and Leipsic. 1786, pp. 83 and 245." that he had renounced since 1717, all his Masonic connections had not participated in any way in Masonic matters, and had been very indifferent to everything that had happened among Freemasons: so indifferent that he did not want to answer letters of his former friends who wrote on such subjects.

Woellner had been elected in 1785 "Alt Schottischer Obermeister," and held this office till the year 1791, when he was elected National Grand Master. Nowhere in the archives can be found evidence that he took an interest in the High Degrees. A letter sent to him by "des Philalethes Chefs legitimes du regime Maconnique de la respectable Loge des Amis Reunis a l'Orient de Paris," kept in the archives of the National Mother Grand Lodge touches the meeting of a convention at Paris on the

15th of June, 1786. It is signed by Bro. Savalette de Langes (Garde du tresor royal). The purpose of the convention was to he. "to confer on Masonic doctrine, and by the concentration of lights and the comparison of opinions, to clear the most important points relating to the principles, dogmas, advantages and true aims of Freemasonry, viewed as a science."

A later letter from Bro. Savalette de Langes, received Feb. 9. 1787, shows that the meeting of the convention had been put off to the 21st of February. 1787. On this letter is a remark that it had not been answered.

"THE GRAND LODGE RESOLVES to insert this report of the Directory into the Protocol, and to promulgate it to all the lodges."

My authority for this is Robert B. Folger's "Ancient and Accepted Scottish Rite in Thirty-three Degrees," p. 59 of Documents, Appendix to Documents 10.

B. E. B., Washington.

----o----

WHAT THEY SAY

Mr. John H. Cowles, Grand Commander. Washington. D. C.:

Personally, I have talked to leading Masons in other bodies of Masonry and expressed an opinion that hospitalization, especially for the accommodation of our T. B. brethren, was a most deserving and meritorious line of endeavor.

Mr. George W. Vallery. Grand Master Grand Encampment of Knights Templar, Denver, Colo.:

I am somewhat interested in your Sanatoria Association and I wish you would write and tell me something more about it.

Mr. Adrian Hamersly, Grand Recorder Grand Encampment of Knights Templar, Indianapolis, Ind.:

It is my personal opinion that you are engaged in a laudatory and highly enterprise.

----o----

THE QUESTION BOX

and CORRESPONDENCE

-

MAKING MASONS AT SIGHT

I have read with a great deal of interest the article in the June number of THE BUILDER on "Making a Mason at Sight," and it may be of interest to you to know that I have been an active participant in the making of four men at different times in this State.

The first time was in 1895 when M. W. Charles Belcher was Grand Master, and the reason then for his action was on account of a young man desiring to visit the Holy Land with his father and a party of Masons.

He had made application to Haddonfield Lodge, No. 130, in regular form, but as he was within one month of attaining his majority, the then Grand Master decided that be could not apply until he was of full lawful age. This would make his election, entering and passing and raising too late for him to take advantage of the trip as a Master Mason, so Grand Master Belcher made him at one time a Mason "at sight" in Haddonfield Lodge. The brother, William G. Moore, afterward became a member of that lodge, was quite active in the work and was at length elected W. M. At different times in 1902-3 M. W. Grand Master W. Holt Apgar made three men Masons "at sight." One of them, Hon. Frankland Briggs, then (I believe) State Treasurer, and afterwards U. S. Senator from New Jersey; another one, Hon. Moses Taylor Pyne, a prominent financier and trustee of Princeton University, and another one, Hon. Hugh H. Hammill, a prominent citizen of Trenton, N. J. I was present and assisted in my official position as Senior Grand Deacon. The work was performed under the direction of the Grand Master and Grand Lodge officers and was practically the same as the t work of the Occasional Lodge held in Charleston, S. C.

These brethren were furnished with a certificate from the Grand Master showing how they became Masons and were elected in due time in subordinate lodges.

The Grand Lodge of Pennsylvania (I believe) has also at different times made Masons "at sight" and if I am not mistaken, John Wanamaker was made "at sight."

Hoping the above information may be of interest to you and the Craft, I am,

AUSTEN HALL McGREGOR, P. G. M., New Jersey.

* * *

FROM BRO. C. S. PLUMB

As you may be aware, on the night of Dec. 18, last, I was struck by an automobile violating the traffic, law, the identity of which has not been discovered. I was rendered unconscious but was taken at once to Grant Hospital by two university students in their car. Here it was learned that both legs and my right arm were broken. I also suffered concussion of the brain and didn't regain consciousness till late the following day.

I was in the hospital three months. Much of the time I was in a very serious condition, and the doctors did not believe I would recover.

While in the hospital and after coming home I received letters from 325 old students and friends from all over the country giving their expressions of sympathy. There was always a wealth of flowers in my room. The doctors and nurses were kindness itself, and gave me every assistance possible. Each day Mrs. Plumb was at my side, and had it not been for her and a good nurse I should not be here now to tell the tale.

I have been profoundly touched by the expressions of affection that have come to me from so many friends. There are others who left no word, but who called at the hospital to learn of my progress.

Under the circumstances, I cannot personally reply to many of those letters. But I feel as though I should express to you my gratitude for your kindly sympathy for Mrs. Plumb and myself. I do not know how I can ever repay such kindness.

I have steadily improved since coming home. On Easter for the first time I was dressed and carried downstairs to eat at the family dinner table. Today I go about with one crutch and a cane. My right leg has not healed the best and I may need the crutch for some time yet. I have had a number of trips to the university and have been out to dinner twice. Since coming home I have had many callers. Each day brings one or more in to see me. I hope you will accept this as a personal letter and as a deep expresson of gratitude on my part for your kindness in which Mrs. Plumb joins me.

C. S. PLUMB, Columbus, Ohio.

[Bro. Plumb is one of the senior members of the N. M. R. S. and has always been most interested in its work, and has ever been ready to help in any way possible. We are, as all the rest of his friends will be, exceedingly glad to hear of his progress towards a complete recovery from his accident.]

* * *

HENRY CLAY, G. M. OF TENNESSEE

In a review, "Homes of Famous Americans," page 189 of the June BUILDER, I note what appears to be an error. In mentioning the name of Henry Clay it says that he was Grand Master of Tennessee in 1820-21. Henry Clay was Grand Master of Kentucky. I don't believe that he ever served as Grand Master of Tennessee. It may be a printer's error, but it would be well to correct it.

RAY V. DENSLOW, Missouri.

In reply to this Bro. Tatsch writes as follows:

I also observed the error in my book review regarding Clay in a copy of THE BUILDER which was sent to me at Des Moines earlier in the week. Clay was Grand Master of Kentucky for 1820-21, and presided at the annual communication beginning Aug. 27, 1821. The Proceedings of the Grand Lodge of Kentucky for Aug. 30, 1819, show that be was present as Grand Orator and that be was re-elected to that position for the ensuing year on Aug. 31, 1819. He was present at the religious service attended by the Grand Lodge at Lexington, Ky., on Aug. 31, at which occasion a eulogy was delivered on the merits and character of Thomas Smith Webb, late Deputy General Grand High Priest of the General Grand Royal Arch Chapter of the United States of America. Clay was a member of Lexington Lodge, No. 1, in 1819, being listed in the returns as a Master Mason and not as a Past Master. The returns show him as a Past Master under date of August, 1821. These facts may be of interest especially as Masonic encyclopedias carry no account of them. I have been unable to find when he was admitted to the Craft, but the returns of Lexington Lodge. No. 1, for 1807, show him as a Master Mason at that time. Clay was born in 1777; consequently he must have been initiated some time between 1798 and 1807. Gilbert Patten Brown states that the records of Lexington Lodge of 1803 show him as a member at that time; this statement is apparently based upon a letter of W. J. Norwood, librarian of Lexington Lodge, No. 1, which appeared in the "New Age," August, 1910, pages 178-9. Bro. Norwood believes Clay was made a Mason in Lexington Lodge, because he came to Lexington, Ky., in November, 1797, being at that time 20 years of age. Bro. Norwood states further that Clay was Grand Orator of the Grand Lodge of Kentucky in 1806, as well as 1818-19. He demitted from Lexington Lodge Nov. 18, 1824, although the records show that he visited the Grand Lodge of Kentucky Aug. 31, 1829. I commend Bro. Norwood's letter in the "New Age" to American Masons who wish to do some original research, as there are leads in it worthy of further investigation. Clay died June 29, 1852, and it is said that he was buried with Masonic honors. An article by Gilbert Patten Brown in the "New Age" for July, 1910, entitled "The Last Days of Henry Clay," informs the reader that Clay was elected Grand Master of Kentucky April 12, 1856, very plainly an error in view of Clay's death four years earlier.

While I regret the failure to correct my manuscript before it was sent to you, I am pleased to have this opportunity of giving additional information on Clay, and to urge upon American Masons the importance of ascertaining facts of Masonic interest

regarding our great men. Only those who have gone into the subject know how meagre the records are, and how much work is required in order to search records so difficult to find except in a few libraries. Even Grand Lodges themselves are devoid of records and information essential to such research work.

J. H. TATSCH, Iowa.

* * *

THE GRAND SECRETARY OF SCOTLAND

In looking over the reports of the Grand Lodge of Scotland, I notice that the Earl of Elgin, Provincial Grand Master of Fife and Kilross, on Dec. 14, 1925, says "Brother Field-Marshal, the Earl Haig, who was initiated in Elgin's Lodge at Leven, No. 91, in 1881, returned to his Mother Lodge for his Second and Third Degrees in 1924, and I had the honor of installing him as Master of that lodge a fortnight ago," I note that Bro. Haig is the Senior Grand Deacon of the Grand Lodge of Scotland.

You will recall that Bro. David Reid, Grand Secretary of Scotland, took a very active and helpful part in carrying to a successful issue the legal proceedings against Thomson in Utah. He has recently resigned owing to ill-health. The Grand Lodge of Scotland has continued his salary and will continue to have his services in an advisory way, though a new Grand Secretary will soon be selected to succeed Bro. Reid.

ROBERT I CLEGG

* * *

LAFAYETTE AGAIN

I observe that on page 96 of the March issue of THE BUILDER Bro. A. G. Scholl of Pennsylvania summarily disposes of the problem of Lafayette's entrance into Freemasonry by quoting from the records of the Grand Lodge of Tennessee, in which Lafayette is made to declare that he was made a Mason before coming to America. The inference that his Mother Lodge was in France, and Bro. Scholl suggests that "this statement should set at rest for all time any doubt as to where he was made a Mason."

I am afraid it is not quite so simple as that. Robert Freke Gould is usually considered fairly good authority, and he bad quite a different idea. On page 217 of his "Military Lodges," Bro. Gould states:

In December, 1777, the army retired to Valley Forge, and it was there-according to evidence which seems to be of a trustworthy character - that General Lafayette was initiated. The French officer, though he had been received very warmly and kindly by General Washington, experienced much uneasiness from the circumstance that he had never been entrusted with a separate command. During the winter he learned that there was a lodge working in the camp. Time hanging heavily on his hands, and the routine of duty being monotonous, he conceived the idea that he would like to be made a Mason. His wish, on being made known to the lodge, was soon gratified, the commander-in-chief being present and in the chair at the time of the initiation.

"After I was made a Mason," said Lafayette, "General Washington seemed to have received a new light. I never had from that moment any cause to doubt his entire confidence It was not long before I had a separate command of great importance."

It would be most interesting to learn the source of Bro. Gould's information, and particularly that of the closing paragraph, which appears to quote Lafayette's own words.

R. J. LEMERT Montana

* * *

A CORRECTION

At the end of the first paragraph of the article on The Great Frederick in the June number of THE BUILDER there is an error in regard to Bro. Albert Lantoine. He is not a member of the Grand Orient of France but of the Grand Lodge. He is not the historiographer of the Grand Orient. In fact, his book is not to the liking of the representatives of the Grand Orient who accuse him of rank partiality.

L. G., Colorado.

* * *

BOOKS WANTED AND FOR SALE

I have the first ten volumes of THE BUILDER complete, unbound, in good condition, which I would be willing to dispose of.

G. W. S.

"Etidorpha," by John Uri Lloyd. I have a copy of the 11th edition, 1901, but this is much inferior in form to the original edition, which I think was published by subscription in 1895. Can you tell me where I could obtain a copy of the original, and what it might cost?

"Secret Societies of All Ages and Countries," by C. W. Heckethorne, 2 vols. I saw a copy of this work some years ago, but suppose it is now out of print. I would like to know if it is available.

E. J. R.

Could you obtain for me a copy of James Ballantyne Hanney's "Christianity"?

J.R.S.

If you can secure a copy of Robert Morris' "Mnemonics", please send same to me.

W.T.V.

Address all communications to the Editor.

* * *

YE EDITOR'S CORNER

It is with great patience and without the least exhibition of any kind of emotion that ye Editor in the most matter-of-fact way repeats yet once again that THE BUILDER takes no responsibility for the opinions and statements of its contributors and correspondents.

A good brother recently wrote expressing pain at our fall from grace in publishing the translation of the article on Fascism by Bro. Wolfgang, from our respected German contemporary Die Bauhutte. His objection was that it seemed to reflect upon a certain American organization which he evidently favors. With such questions THE BUILDER has nothing to do, though it may be remarked in passing that in disapproving of this particular organization Bro. Wolfgang is, in the same boat with a considerable number of American Grand Masters and Grand Lodges. The particular point that ye Editor must stress is that such items are put into THE BUILDER for the information of its readers. Without full and accurate information no reasoned judgment is possible. We reproduced this particular article not for the sake of what it said about things happening in this country, for the majority of our readers have other and ample sources of information, but because it threw some light on what has been happening in Italy, and indirectly on the reaction of German Masons to the situation thus created. Once again, then, THE BUILDER is a student's journal, and every student, if he wishes to advance in knowledge, must be prepared to hear the opinions of those with whom he disagrees and to weigh the arguments by which they are supported.

* * *

We cull the following from the Fraternal Correspondence of the Grand Lodge of North Carolina. We confess to sharing Bro. Allen's curiosity:

A New Scientific Treatise!

There remains only one other item for our notice ere we discuss the Correspondence. That item is one of vast importance; it is found on the one hundred and ninety-first page of the Proceedings, near bottom of page, being a part of the report of the Grand Treasurer on Mileage and Per Diem Account, Recap. Exhibit. One of the items, for which the Grand Lodge paid the sum of twenty-six dollars and ninety-six cents, is a Biology of the Retiring Grand Master. We'd like to have a copy of that ",biology" of Grand Master Alpheus Everett Orton, dealer in Mineral Waters, Superintendent of his Sunday-school, Grand Master of Masons, etc. In which of the classifications of the animal kingdom would it place him? What would it reveal as to his early biological history? They don't like evolution, you know, in Kentucky; had it up in the legislature once upon a time, in fact. Perhaps he is so retiring that he needs special study, biologically considered. We don't know. They don't tell us. These Kentucky people take such unfair advantage of a fellow!

The Builder Magazine

August 1926 - Volume XII - Number 8

TABLE OF CONTENTS

The Druse of Baruk - By BRO. JOHN W. SHUMAN, California

Anti-Diluvian Masonry - An Essay in the Obfuscological Method of Masonic Research - BRO. JUSTUS B. WRIGHT, North Borneo

The Rise and Development of Anti-Masonry in America, 1737-1826 - By BRO. J. HUGO TATSCH, Associate Editor,

Fascism and Masonry

The Rite of Resurrection - By Bro. R. J. NEWTON, New Mexico

EDITORIAL

WILLIAM WONNACOTT

A MASONIC CRISIS

CRITICISM

THE NORTHEAST CORNER - Bulletin of the National Masonic Tuberculosis Sanatoria Association

The Form of the Lodge - By BROS. A. L. KRESS AND R. J. MEEKREN

AN ANCIENT CUSTOM

THE LIBRARY

RECENT TRANSACTIONS. Ars Quatuor Coronatorum, Vol. xxxvii, Part 1.

Transactions of the Merseyside Association for Masonic Research; Vol. 111, 1924-25.

Transactions of the Dorset Masters' Lodge, No. 3366, for the Year 1925-26, Vol. 16.

PEARLS AND SAVAGES

THE QUESTION BOX and CORPESPONDENCE

COUNT PULASKI

EARLY LODGES IN THE MIDDLE WEST

LAFAYETTE

THE ROSE CROIX AND ALBERT PIKE

FREDERICK OF SAXONY

GRAND LODGE OF SOUTH DAKOTA

A CONTRIBUTION

BOOKS WANTED AND FOR SALE

YE EDITOR'S CORNER

----o----

The Druse of Baruk

By BRO. JOHN W. SHUMAN, California

THE conflict between the French and the Druse of the Lebanon makes the present article by Dr. Shurnan a timely one. The Druse religion has been a subject of speculation and inquiry to a number of Masonic authors and a good deal has been written about this curious sect with a desire to draw some parallel or even to establish an identity of origin for their mysterious religious rites and the usages of the Craft. Few students of note, however, would agree that any real case has been made out for this. Bro. Shuman writes of them entirely as they appear to a sympathetic visitor.

THE Druse are a group of people numbering about 100,000 and live in the Lebanon Mountains of Syria. They are an off-shoot of Mohammedanism, although this is not recognized by the Moslems. They intermarry with the Moslems, but it is not lawful for them to marry with the Christians. They have preserved a religious and also a tribal independence against all comers.

Their chief doctrine is the "Oneness With God". The Druse's religion--if Such it may be called--is secret. Therefore, very little is commonly known of their faith, for their doctrines are secretly transmitted. Their "worship" or "meeting" is on some high mountain top at midnight on Fridays.

That by way of introduction. Nevertheless, one is not able to tell a Christian Lebanese (an inhabitant of the Lebanon Mountains) from a Druse excepting for the head-dress. The Druse and the Moslem usually wears a white cloth about the head; the Christian, a black one.

In the illustration here given can be seen the headdress of the Druse male, the fez or tarbush with a white rag wrapped around it, also the white veil like headdress of the

women. Our host is sitting between his mother and sister and this is the first time these ladies have shown their faces for a picture. The veil is becoming thinner in Syria and Turkey and is not worn as religiously as it used to be. Mrs. Shuman is in the center of the group. Second from her left is a Syrian "Druse"--an American returned for a bride--he secured her and later I examined her for the American Consular passport to America.

On the steamship Bragga, sailing with us to Syria in September of 1922, there were a large number of Syrians going back for a visit, among whom was a most likable young man, perhaps thirty years of age, Sam Salem, from West Virginia, returning for a visit with his aged parents in Baruk. In the hold along with our automobile was his super-six Hudson. He had left his wife, "a sweet little Baptist girl", at home. He had not been back for ten years and was quite sure that this would be the last chance to see his aged father and mother alive--the Oriental is a great respecter of his parents, especially his mother. He invited us to spend a week-end at his parents' home--we accepted with thanks. In the course of landing, getting settled etc., the weeks soon flew by Mr. Salem had, in the mean time, called for tea with some of "his cousins" and pressed his invitation, but it was late in December before we could avail ourselves of the opportunity.

The beautiful drive up the Lebanon Mountains or the route to Damascus was by this time familiar to us, but the turn-off to Baruk was new and interesting. Sam had a "driver". No Oriental soils his hands with toil; that is, in his own country, if he can help it. Drivers (chauffeurs) are not hard to get out there; good ones are-Sam's was not a good one.

It was raining, as this was the rainy season, which will account for poor photos. The narrow Baruk road was slippery, and the first camel train we met, with saddle bags heavily loaded, took the inside of the road as they always do, which caused us to slide off the road, the left rear wheel hung suspended with a sheer drop of eight or ten feet and a good chance for the auto and its occupants to roll half a mile. Manpower put the machine back on the road and Sam drove the rest of the way. The camel is an animal made up of "spare parts" and you never can tell which way he is going to step or what he is going to step on.

We arrived in time for the national Syrian dinner of many courses. I will not tire you to name them; suffice it to say that it went from soup to nuts and back again--with a dash of Arrak (the spirituous gin of Syria) thrown in. The Druse male when he gets religion (Din) does not drink, swear or use tobacco. In that respect the Druse males are quite like Americans--Catholics or Protestants, Lutherans or Presbyterians--perfectly human, not at all divine. Folks are much alike the world over.

After dining we took a much-needed walk and one of the first sights that greeted our eyes was a big fat sheep being fed mulberry leaves by an old lady. Did I say fed? I meant crammed. The sheep was being fattened to sell for the Feast of Ramadan (the great Moslem religious feast that corresponds to the Christian Easter). It was tied so it couldn't walk the fat off, and stuffed several times a day with fattening food by the hand of the feeder. This sheep (like all others) seemed to have no sense at all, but swallowed as fast as it could until no mor fodder could be gotten into it--and there it stood on it four little legs, panting as if it would burst. Practice makes perfect, and these people know how to fatten the sheep gradually so that it is about to die from fatty heart, liver, etc., when the feast is due. In other countries, notably France, geese are fed in the same manner.

We then visited a mill. It was exactly like the one the words were written; about in the Bible: "Two were grinding at the mill; one was taken, the other left." The same old stream that was used in biblical days, the same old stone house (or at least the same stones), the same old huge mill-wheel turning the mill stones at the same slow gait, grinding the same old slow stream of wheat from the same old hopper the miller (the one of the two that "was left") was old and wrinkled and covered with flour--he padded about in it, feet bare, with shovel in hand, seemingly unaware of the presence of visitors.

Wheat is the main staple of Syria (in the Bible it is called corn, as it still is in England). Bread, the "staff of life", will be mentioned a little later.

We looked the mill stream over for fish, but it did not contain any. Fishing in Asia Minor is a lost art, even the East Mediterranean Sea has few edible fish in it.

At two o'clock a "clinic" by request was held in the ladies' part of the house (my wife accompany). It did not seem possible that so much remediable disease could exist in a place so near a big medical center as the city of Beirut. It is only a comparatively short time, though, about forty years, since the first medical missionary began practice over there; prior to that "the proselyting type" was the only missionary. A number of folks with cataracts, skin diseases, etc., were examined, who were instructed "how to get well", referring most of them to our hospital clinics in Beirut. The immediate value turned out was only about thirty cents' worth, but they were most grateful and piled the auto full of leban (cottage cheese), chickens, kubs (bread), etc. Such bread is not met anywhere but in the East. It is made from wheat, and it is baked in large and thin circular sheets in outdoor ovens; it is tough and pliable and looks like a piece of tanned hide. It is used for knife, fork and spoon.

As we were leaving a man came, leading two struggling young white and black goats, saying, "Effendi, these are yours !" Imagine our chagrin--we had made the mistake of "admiring" them! If you don't want a thing in Syria, don't admire it, for it is the equivalent of asking for it.

An interesting incident in Syria is a wedding. While we were with the Druse we saw the procession of one, which could be heard for a long time before it could be seen--the singing, bells a-ringing (but not much bigger than sleigh bells), laughing and shouting-coming around a bend of the road. It was impossible to distinguish the bride; all the women's faces were covered. We learned that the groom was waiting at his parents' house, where the ceremony was to take place; also that the bride is never very hilarious about a wedding. From the motley appearance of the mob, it seemed that the whole mountainside had been "invited". We shook hands with a young fellow who rode his pony so like a Westerner that he was hailed with "Hey, there, lad, what part of the West are you from?" He answered, "From Washington state !"

Sam's folks were quite anxious that he should remain in Syria, for he was their only son and heir to the farm. They wanted us to use our influence upon him to such an end. And just to be affable I tried it, but did not get to first base, for Sam answered, "Doctor, bring my little wife to this ? No, not for all the land in the Lebanon Mountains ! The U. S. A. for me always!"

Of course, his folks being Druse, did not consider him correctly married. People are funny about customs--just the other day a father had his daughter married to the same man the third time here in Los Angeles. The first time they had her married by a Justice of the Peace, the second, by a Methodist minister--the husband's church--and the third time by a Presbyterian minister--the church of the father-inlaw.

In America the Lebanons are popularly supposed to be inhabited by wild, lawless tribes always at war, and we are often told of massacres by newspaper correspondents. These are generally, like the report of Mark Twain's death, much exaggerated. We are told of feuds like those existing in the past among the people of our own Kentucky hills. The "massacres" reported from the Lebanon are mostly between the Druse and Christian sects. Few outsiders know what they are about. But as the Druse does not permit marrying with the Christian, and most trouble starts over women, it is quite reasonable to believe that the heart, at times, runs away with the head, and an "illegal" love-match kindles the powder that sends a bullet flying which later is written up as a "massacre".

At any rate, our Sunday at Baruk with the Druse was a happy, peaceful one, one long to be remembered. We found the Druse honest, industrious, kind, hospitable, and minding their own business. As for patients. in or out of the hospital, the Druse made good and appreciative ones. As for any that had turned to Christianity, in Syria we met none.

----o----

Anti-Diluvian Masonry

An Essay in the Obfuscological Method of Masonic Research BRO. JUSTUS B. WRIGHT, North Borneo

BRO. JUST WRIGHT, as he is usually called (his intimate friends know him by the nickname O.K.), is a most remarkable personage. How he joined the Masonic Order we do not know. His summer residence is in Borneo among the tufthunters, while he usually spends his winters at the South Pole studying the habits of the fearful wildfowl that there do congregate. He tells us that there is nothing more thrilling than to trace a wild goose to its lair or to seek for the nest of the undomesticated mare of the snowy pampas. It was not easy to get him to write an article for The Builder and we will not try again. The contribution undoubtedly has some value though just what the Editor would rather not say, but if anyone be inclined to take it seriously he or she should consult the dictionary as to the definition of the word obfuscate. This may be found to adorn a moral and give point to the tale.

SOME years ago the author, in the course of his unusual avocation, spent a considerable period with the Wotjobaluk of Australia; he had been there but a very little while when, in the course of some observations, he became convinced that many of the people possessed certain of our Masonic signs, and what amazed him most was that many of these were those that among us particularly distinguish the higher grades and orders of the Masonic institution. For example, he one day saw an old man, tastefully clothed in a coating of red seated by a small fire eating a kangaroo. A youth or neophyte was standing before him, watching very intently, in a receptive mood for the traditional instruction he was doubtless to receive. The old man having separated the flesh took the bone and rejected it by a significant gesture, throwing it over the left shoulder with his right hand. One of the dogs of the camp immediately seized it and ran away. The writer was not near enough to hear distinctly all that was said, he did hear the old man, or worshipful master, say "Kilimanyaro," where upon the candidate went away into the bush. The deep meaning of this ritual will be obvious to Mark Master Masons, and especially to those who have also received certain of the Ineffable Degrees of Perfection, which refer to the dog of the stranger and sirius, the dog star.

This incident was the originating cause of a prolonged and careful research into the relations of our Masonic system with those of the indigenous tribes and races of men in different parts of the world. After an enormous amount of study and personal observation the writer has come to a number of very important conclusions.

In order to present, in the concise form required by an article, the results of many years of research, it must be taken for granted that my readers are familiar with the working of the Symbolic Degrees as promulgated by Thomas Smith Webb. It is essential to our purpose that we adhere closely to the oldest and most authentic version. It may be argued by some that the Webb system is not the oldest, ochre and pipe clay and this opinion might seem to be substantiated by Richard's "Masonry Anatomized," "The Dark Mystery," "Three Loud Knocks" and possibly other documents. While it may be admitted that these publications are possibly illustrative of the type of ritual in use at their respective periods, it must, on the other hand, be granted that they do not contain many essentials which are to be found in Webb. It is generally argued from this that we have here proof of innovations or evolutionary developments. The painstaking research made by the writer has convinced him that there is no such thing as evolution in Masonic ritual. Those things which are present today have always been in existence, possibly not in general practice, but preserved in higher degrees. It is only because they have come to light in recent years that they have at last attained prominence in the ritual of the Blue Lodge. As an example, my readers are referred to the ceremony cited above. The consensus of opinion among scholars today seems to accept the Mark Master Degree as a late development. Such a theory is rapidly dispelled when we see that some of the essentials of that degree exist even in the primitive Masonry of the Australian aborigines. It is evident from this illustration that the degree has been worked from time immemorial. As a further reason for adopting Webb as our guide, it may be stated that this version is older than any of the accepted English workings such as Emulation or stability. There are variations appearing in one or another of the many extant versions, some of which are of real importance, and when occasion demands, these will be pointed out and fully explained. This I have treated more fully in my great work on The Masonic significance of Bull Roarers.

Some time after the writer's sojourn among the Wotjobaluk, he happened to be present during a portion of the totemic ceremonies of the Wollunqua tribe of Central Australia. It would require more space than can be commanded at this time to detail the many interesting features of their ceremonies. It was particularly striking,

however, that at one stage of their ritual a series of eight drawings was made upon the ground during as many successive days. The procedure follows closely the traditions to which we pay such profound allegiance in attributing to the Master the sole duty of drawing the designs whereby the Fellowcrafts and Entered Apprentices are directed in their labors. It is taught throughout our ceremonies that the Master Mason drew his designs upon the trestleboard, the Fellowcrafts executed them, and the Entered Apprentices were bearers of burdens and brought up the materials which enabled the Fellowcrafts to properly perform their tasks. Returning to the Wollunqua ceremonies I found that one of the elders of the tribe, who was doubtless the Master of the lodge, came early in the morning to the ceremonial ground and there, by means of a long stick sharpened to the shape of a crude chisel traced the designs upon the ground, which had first been covered with either red or yellow ochre. At a later period certain of the members of a degree just lower than that of the Master came on to the lodge ground and proceeded to execute the designs left by the Worshipful Master, who had long since taken his departure. In the patterns filled in by the Fellowcrafts concentric circles with points within were a prominent feature; they were outlined by means of a series of white dots, the material for which was a kind of kaolin or clay. When the Fellowcrafts came on to the ground there were convenient piles of the necessary clay already in position for the convenience of the Artificers. On several different occasions I made a determined effort to learn when and by whom these rough ashlars were brought up. Either it was done in the course of the ceremony proper which I was not permitted to witness, or shortly afterward. I was unable to rise sufficiently early to put in an appearance at the ceremonial grounds before these piles were in place. Doubtless they were brought there by those of inferior grade who would in our language be called Entered Apprentices.

It is also worthy of note that the ceremonial kaolin was not in proper form to be used, but had to be prepared by the Fellowcrafts by aid of such working tools as nature provides. The Masonic application of the point within a circle is quite evident, and it is of interest to note that these circles corresponded in number to the clans taking part in the ceremonies. The outermost circles represented those clans farthest from the ceremonial ground. Each circle was in a symbolic sense a representation of the territory governed by each clan. The point within represented an individual initiate. I was later informed that in the course of the ceremonies the initiate is taught that these circles represent the boundaries beyond which he is never to suffer any interest to take him. He would be venturing on dangerous ground if he neglected to follow this advice, and it was not only possible, but probable that he would run into some serious danger. It is not hard to see how by easy stages the significance of this symbol has fallen into its present impure state. The close association of this important symbol

with clay need not have its Masonic application pointed out. Charcoal was also used. Herewith is reproduced an illustration which shows the Fellowcrafts engaged in this great and important undertaking. Those who wish to go further into the subject should consult my exhausting monograph, Picture Postcards and the 47th Proposition.

It is not unusual among the Australian tribes to find three principal characters in the ceremony. One illustration has been cited above and quite frequently only three performers carry out the whole of the ceremony, the other members of the lodge having no other part than that of spectators. Doubtless this is indicative of the early existence of the Master's Lodge. The illustration herewith is a photograph of the principal characters connected with the Itjilpi totem ceremonies among the Warramunga tribe and shows three ornately adorned men, one of whom has protruding from his headdress three horns, the ends of which are tipped with the green branches of the Australian Acacia. The appearance of the character on the left would lead to the conclusion that the significance of Wisdom, Strength and Beauty was not entirely lost upon our early Masonic brethren. The acacia symbol taking a prominent part in the ceremonies, and the central figure representing Hiram Abiff, doubtless the left hand personage represents Hiram of Tyre, in which event the only conclusion that can be reached is that the third character is King Solomon. Another most important feature is that Hiram Abiff is in the center between the two other characters. This cannot be mere chance because Hiram represents the zenith meridian and would naturally be between east and west. The reversion of characters is interesting to note. Hiram of Tyre is on the right of the central figure instead of the left as in this country. That is just what we would expect where the south becomes the point of darkness as it does in Australia which is on the other side of the equator, and this, consequently, accounts for the change in position.

Since these ceremonies prove, in such a conclusive manner, the early existence of a Master's Lodge, it is to be expected that we would find those of the Fellowcraft and Entered Apprentice grade in evidence as well. In both the Walpari and the Tjingilli tribes we find ceremonies performed by five men, and in the Wollunqua totem of the Warramunga tribe seven principals take part--a perfect lodge. Journeying farther afield, we find the same practice among the Hopi Indians of North America, but more will be said of them later. Prolonged observation of the Australian tribes, and an intensive study of their social organizations has led me to conclude that something has been lost from their ceremonials. Doubtless since our modern Freemasonry migrated from its Australian habitat, the connection between the three degrees has

been lost in the native ceremonies. These tribes were doubtless united and the degrees were delegated individually to certain of the tribal groups for performance. Since this time these groups have, possibly through wars or similar causes, become separated and now the connection which originally existed between the degrees can be traced only in isolated tribes who seem to have no inter-connection.

Before leaving the Australian ceremonies, it is necessary to point out one among the Thalaualla, which presents another remarkable instance of Ancient Freemasonry. Three men, after being decorated with numerous ovals and circles, together With a fourth whose distinctive marking consists of cross lines of black, ornamented with white form the principal characters in this rite. The last named did not take part in the main ceremony, consequently there is a recurrence of the three principals among these people. The fourth man was a kind of side performance illustrating an event in the history of the Thalamualla, which occurred at the period with which the main ceremonies are concerned. He lay down in a small trench, hidden from view behind a bush (undoubtedly an acacia), about twenty yards away from the main ceremonial ground. As soon as the first and main performance was over an old man drew a line along the ground leading to the spot at which the fourth performer lay hidden. All of the men walked behind him keeping their eyes fixed on the track as if they were following a trail; and on seeing the hidden man pretended to be much astonished. Their amazement was manifested by signs and would be readily recognized by Masons the world over. Unfortunately the writer was unable to visit this tribe and has had to secure his evidence second hand. The original observers did not give all the essential details and from my own experience among these natives it would be permissible to conclude that the man behind the bush was dead and brought to life again. The method of conducting this portion of the ceremony is clearly shown in the illustration of an Arunta tribe ceremony presented herewith. The Masonic application need not be discussed as it is too evident.

Some years later, in the course of my wanderings, I paid a visit to the Hopi Indians of the Southwestern United states. I was particularly fortunate in being present during the celebration of their famous Snake Dance, in fact, I planned my trip so as to be there during that festival, and was astounded that many of the things I had seen years before in Australia were to be found among these Indians. The similarity of their institution and Masonry was even more striking than that noticed among the Australian tribes. After making myself known by the use of several Masonic signs, I was permitted to enter the kiva during the performance of certain portions of the

Mishongnovi ceremonies. It might be argued that I was communing with clandestine Masons and for this reason had subjected myself to expulsion from our Order, but I believe that a broad interpretation of the law would entitle one to defend the practice on the basis that we are the clandestine Masons and they the true ones. If any expulsion is to be incurred it would have to be on the side of the Indians. They seemed to be only slightly concerned with the matter, however, and I assure you it caused me no worry. Unfortunately, they would not permit me to photograph the interior of their kiva during the performance of the ceremonies, but after leaving their neighborhood I sketched the interior as I recalled it and have reproduced my drawing herewith. This sketch represents the interior during the repeating of the traditional songs. As a matter of fact this particular feature takes place during the fourth of their many degree system. We may safely conclude, therefore, that it is the Mark Master Degree that is at present being worked in the lodge.

This fact is further substantiated by the recurrence of the number four. There are four men in the East, four rows of semi-circles on the floor cloth, eight men (twice four) seated in a semi-circle at the head end of the cloth. In order to avoid disclosing certain of the secrets of this lodge the drawing is made to represent a period of refreshment which is clearly indicated by the refuse in the rear of the semi-circle of brethren. The calling off from labor was occasioned by the delay in the arrival of the sixth candidate for the degree. Only one candidate was admitted at a time, and the Old Charges were sung to each one separately. You will notice twelve wands on each side of the floor-cloth. Four were placed in position for each candidate to indicate that he was being advanced to the Fourth Degree. There is one other feature worthy of note, these Masons, like their Australian brethren, work only in perfect lodges. You will note that there are eight men in the semi-circle at the near end of the lodge--five of these were new initiates, leaving three in this group with four in the East, making seven in all--a perfect lodge. The Tiler is just within the door of the lodge, but he takes no part in the ceremony, and we are at liberty to eliminate him from the number forming the lodge. He is smoking, and since he is the only one so engaged, we may conclude that he doubtless is the primitive representation of the Pot of Incense. There are many other points of similarity which might be indicated, but enough have been recounted to prove the assertion that Freemasonry was old when it first came into being in Europe.

Before leaving this ceremony, however, it would be well to give a brief description of the Old Charges which were read to each candidate. They were relations of the traditional history of the tribe and were similar in content to the Old Charges of the

Masons. There are even points of concurrence in context. There appears, for example, a relation of the founding of the sciences and arts among the ancients of the tribe. This is recounted in the following manner and relates particularly to the science which enabled them to construct their dwellings. My information on this point comes through a gentleman of unimpeachable veracity who was very well acquainted with someone who said he got it from a man who claimed to have lived many years among the Indians and to have obtained the tale from the lips of an aged medicine man.

It began before the great rains, and there was a man, named To-tok-ya, and he had two wives, the one named Yungya, who brought forth two sons, the eldest Losh-ta-la and the other Losh-la-ta, by the other he had a son named Bay-ish-ta-la and a daughter called Shush-ta-la, and these children found all the sciences in the world and all the crafts also. Losh-ta-la found building, and he kept sheep and they had lambs in the field for which flocks he built houses of stone and timber. His brother Losh-la-ta found the art of dancing, and the third brother found the art of making weapons, and their sister found the art of weaving. Now these children knew that the Great Spirit would take vengeance of the world either by fire or water for sin. Notwithstanding they were more curious for the benefit of posterity to prefer these Sciences that they invented to their own lives, therefore they engravened them upon two pillars, the one of stone and the other of timber, that in event of catastrophe by either fire or water one of them would be preserved. Then after the big rains Shush-ha-hi-mu found the aforesaid pillars with the Sciences written thereon and founded the tribe of the Snakes and taught them the arts he had found.

The above is a literal translation which comparison with certain of the Old Charges will show to be identical in content.

The similarity should be evident to every Masonic student, but it is brought out much more forcibly when we are told that the two sheafs of corn which stand at the right and left of the East are symbolic representations of the two pillars found by Shush-ha-hi-mu. This feature gives us a new insight into the meaning of the pillars in Freemasonry. I have treated this more at length in my article on the Cult of the Squash entitled Pillars and Pumpkins, which appeared in the "Obfuscological Journal."

We are told that at one portion of the ceremony, which takes place on the seventh day of the festival and after the Masters and Wardens have partaken heavily of the refreshments offered during its performance, the lodge retires to the kiva and a long invocation to the founder of the clan is recited. The highly emotional state into which the officers of the lodge have worked themselves doubtless accounts for the seemingly hilarious festivities in which they indulge. At one stage, for example, the Master pointing to the wiggly drawing upon the floor pronounces a long invocation to their ancestor. I was unable to grasp all of what was said, but it ended up with this, "Meritango, meri-tango, wotbyjingo! Shush-ha-hi-mu! Ko-mok-to-tok-ya yungya shushtala loshtala bayishtala tikive!" which in English means, "Shush-ha-hi-mu, here are snakes," and doubtless they all saw snakes.

While on this matter of refreshment in lodge it might be well to digress somewhat and point out the stage of degeneracy into which Masonic lodges had fallen at a date as early as 1776. For this purpose there is reproduced herewith an illustration of the ceremonies of Convivial Lodge, No. 4321, which might be taken as typical of the time. Even in these depths, however, the primitive ceremonials are evident in survival. A comparison of this illustration with that representing the three principal characters in the Itjilpi ceremonies will enable us to formulate a number of important conclusions. It is readily noted that the origin of the collar with its suspended jewel is to be found in the crossed markings of the Australian Hiram. The lower extensions of these decorations have been lost and only the portion above the convergence retained. The suspension of the working tools from the collar thus formed is a comparatively simple step in the evolutionary process. Is it to be wondered that at a later date, during the period of liberty and license which prevailed in the eighteenth century that a more stately and symbolic square, level and plumb should be replaced by a symbol of the spirit of conviviality prevailing at the time ? As a result of such a process the bottle comes to be the insignia of office of at least two of the principal officers of the lodge. Mere over-indulgence could not account for such a substitution and it is entirely likely that the bottle symbolized not license, but wisdom.

Rabelais gives at length the story of the Oracle of the Bottle which was endowed with the power of giving the very best advice on all matters. The bottle as a jewel would, therefore, be a symbol of wisdom, and would partake somewhat of the nature of an Oracle to be consulted by the members of the lodge when they felt the need of

counsel on matters too complicated for their befogged minds to grasp. When Gargantua and Panurge consulted the oracle they were much astonished to find only a gigantic bottle which when questioned emitted a faint monosyllabic sound which closely approximated "trinc". Doubtless this to them was interpreted as an invitation and was acted upon promptly. In the state of hilarity attained during the arduous labors of Convivial Lodge, the bottles met frequently, the resulting clink was easily confused with the "trinc" of Rabelais' oracle and in such a confused state of mind it might easily be understood as the word "Drink". What more profound wisdom could any oracle pronounce?

Such wisdom can only be interpreted in the sense of a lesson in charity, as an admonition to practice both Brotherly Love and Relief. The human race, even during the eighteenth century, had not become so degenerate that they could not follow teachings which would lead them to practice those lessons we are taught in Freemasonry, although the practice might differ in many respects from the modern method. The surest way of erecting a monument to our memory, so we are told, is to practice charity, and it must be remembered that in being charitable we are exercising both Brotherly Love and Relief. We are charitable because we love our fellow men and by means of giving we relieve their distress. What could be more simple?

It is an awe-inspiring spectacle to behold a symbol open to such recondite interpretations as that of the bottle. We-have seen it as a representation of wisdom exemplified by the oracle and as a symbol of Charity, Brotherly Love and Relief. There is nothing that inspires the affections and passions to the same extent as drink. One drunkard loves another as no brother loves his twin. As for relief, who is more willing to aid another than he whose mind is hazy from an alcoholic revelry. One convivial brother will help another home, and this is a great relief as it takes away all cause for worry over the after-effects of the meeting. Should money run out in the case of one member, there is always another to relieve his wants and to supply him with what he most desires. This is charity in its most sublime sense and relief in its most effective phase. And, on the morning after, what could be better, nobler wisdom than the counsel of the bottle, "trinc" ?

In the matter of head dress we have Still another survival from the primitive. The convivial brother on the right of the picture clearly finds his prototype in the King

Solomon of the Australian brother; while the two central figures are the primitive and later counterparts respectively of the Temple Architect. The third figure in the Australian ceremony has lost his head dress, doubtless because of the rough nature of his duty, but it must have in some respect resembled that of the third brother in the eighteenth century else how did the third member of the group become so clad? Such things as head ornaments do not arise out of nothing and there undoubtedly was some more primitive form than that represented here.

There is a certain connection between the aftereffects of closing the lodge among the Hopi Indians and that of Convivial Lodge. As a purification rite, and a magical ceremony designed to keep the brethren pure until the next celebration, we are informed that the Masters, Wardens and brethren of the Hopi Lodge imbibed freely of a powerful emetic which duly operates. Doubtless the same result was attained in Convivial Lodge without the use of any such disagreeable ceremony. [The reading of this article has had much the same effect on me. Editor.]

There are many other features of primitive Masonry which find their counterparts in the ceremonies of today. It may be concluded that our modern institution is descended directly from our savage predecessors and that Freemasonry has lost nothing in the transition. I hope in some future article to elaborate upon the evidence herein produced and develop my theory to such a point that it will be accepted by the foremost scholars of the world. [Not in THE BUILDER. Editor.]

----o----

The Rise and Development of Anti-Masonry in America, 1737-1826

By BRO. J. HUGO TATSCH, Associate Editor,

THIS is the first of a short series of distinct though connected articles on AntiMasonry in the United states. They are especially timely inasmuch as this is the centennial anniversary of the disappearance of William Morgan, the episode which precipitated the great wave of hostility to the Craft. The present article is by Bro. J. Hugo Tatsch, an Associate Editor of The Builder, and as most of our readers know, the Curator of the Iowa Masonic Library at Cedar Rapids. It is intended as a general introduction to the subject, and will be followed by one dealing with the Morgan Affair itself written by Bro. Tatsch and Bro. E. M. Erikson, Ph. D., in collaboration. It is interesting to learn that about five years ago these two brethren started on this line of research independently, a mutual discovery of the fact arising when their respective articles appeared; "An American Masonic Crisis" by the former, in A.Q.C., Vol. 34 (1921), and Speaker's Bulletins Nos. 9 and 10 of the M.S.A. Bro. Erikson also contributed an article to The Builder for March, 1921, and a series of sketches of Anti-Masonic leaders from his pen has recently appeared in the Bulletin of the Grand Lodge of Iowa.

ANTI-MASONRY appeared in America very soon after the revitalized fraternity of England made its influence felt in the American colonies. Only twenty years after the Revival of 1717 took place in England, and within a decade after the first positive traces of the Craft are found in Pennsylvania and New England, the first so-called antiMasonic sentiment is recorded. The "Pennsylvania Gazette," No. 444, June 9 to 16,1737--published by our Bro. Benjamin Franklin --relates how Dr. Evan Jones, a prominent apothecary of Philadelphia, duped an apprentice, Daniel Reese, who had expressed a desire to become a Freemason. Seeing an opportunity for ribald amusement, Dr. Jones and several associates put the young man through some absurd ceremonies, telling him he was an Entered Apprentice, and directed him to return June 13, 1737, for another degree. Further horse-play, coupled with indecencies and indignities, were then indulged in. These were followed by a final ceremony in which his Satanic Majesty appeared, but who, to the disappointment of the conspirators, did not serve to frighten the candidate; whereupon Dr. Jones, the impersonator of the devil, threw a pan of flaming spirits upon the apprentice, with such frightful effect that he died three days later.

The publication of the story in local papers, and the blame attached to the regular Masons, innocent of any wrong doing and equally strong in their censure and condemnation of the act, brought the fraternity into bad repute in certain quarters, and enemies of the local Craft did not hesitate to seize upon the occasion to further their

own ends. The various accounts were reprinted in the colonial papers, and thus the occurrence achieved a place in the annals of American Masonry as the first anti-Masonic expression in the colonies.

Aside from the excitement and feeling engendered in Philadelphia by the regrettable occurrence, it had no serious effect. Sporadic expressions are found in later years which only serve to indicate that Freemasonry was well established. One Christian Sauer, an erratic printer of Germantown, took a fling, in 1740, at the free school system inaugurated by Benjamin Franklin, and vented his spleen upon it by saying: "The people who are promoters of the free schools are Grand Masters and Wardens among the Freemasons, their very pillars."

An early reference to the Craft from an anti-Masonic standpoint appeared in the New York Mercury of Dec. 31, 1753, in which considerable space is given to the assumption of office by George Harrison as Provincial Grand Master. The occasion was made noteworthy by the donation of fifteen pounds toward the purchase of clothing for poor children in the charity school; an additional sum was raised for indigent prisoners. This prompted the editor to ask:

Query. Whether the performance of public and private acts of beneficence, such as feeding the hungry and clothing the naked, be most correspondent to the Genius of Christianity, or the Institution of the Prince of Darkness?

There were no direct attacks the Craft in Massachusetts until 1751. The Pennsylvania affair and the anti-Masonic activities of European enemies were impartially recorded in the papers of the colony. On Jan. 7, 1751, some doggerel verse and a picture were printed in the "Boston Evening Post" of a very disgusting nature. The brethren of Boston were much disturbed thereby, and passed resolutions in local lodges and also in Grand Lodge against the publication.

With this brief introduction, the subject of Anti-Masonry in the American Colonies can be dismissed for present purposes. It was not until the last decade of the

eighteenth century that we encounter what may be termed anti-Masonry in the strict sense of the term, and which really had a marked effect upon the Craft. The roots of the Morgan Affair of 1826 are found herein, and the student going into the subject thoroughly will find much hitherto unconsidered material to examine.

ANTI-MASONRY IN EUROPE

The anti-Masonic spirit, which developed in the period of 1797-1825, had its foundation in the literature avowedly written to oppose secret societies in Europe, which were accused of being anti-Christian, anti-social and dangerous to both state and religion. Freemasonry was unavoidably included among the leading societies of the period, for the fraternity had made a rapid growth throughout Continental Europe from the day it was first introduced in England.

Space forbids a presentation of the background attached to the story of Anti-Masonry in Europe; let it suffice to say for present purposes that the French Revolution, 1789-1799, was watched in this country with both interest and anxiety. Many of our people were in open sympathy with the French, and Genet, the French minister accredited to our government, was enthusiastically received by these. The French popular customs were imitated, French revolutionary songs were sung, the American and French colors were displayed together. The French Jacobin clubs were imitated by the formation of democratic associations styled "Democrat Clubs," and the phrase, "the rights of man," was heard at assemblies of all kinds.

The course of Washington in proclaiming strict neutrality, even though not endorsed by many of our citizens, saved this nation from dangerous consequences. The details can be learned from any reliable history; we are only concerned with the influences which bear upon the development of anti-Masonry. These are found in the principles of Jacobinism. Briefly, the Jacobins of France were originally members of a political club formed in 1789 which was not extremely radical, but which underwent rapid changes until the term "Jacobinism" became synonymous with the promulgation of extreme revolutionary opinions. The conservative members were excluded by internal processes until the club degenerated into a loosely defined but very dangerous

organization, which brought about the reign of terror in France under Marat and Robespierre at the very time (April, 1793) that Washington issued his neutrality proclamation. The horror of the period stirred the civilized world to its depths. Genet, in America, misinterpreted the popular opinion, and in his enthusiasm threatened to appeal to the mass of the American people if our leaders did not permit activities which were threatening to involve us in war with Great Britain. Popular sentiment thereupon began to weaken; Genet was recalled in disgrace by his government, which would have beheaded him had he returned. He was permitted to remain in the United states, and later married the daughter of Governor De Witt Clinton (a Mason) of New York, dying at an advanced age.

The aristocracy and the Roman Catholic clergy suffered the greatest losses during the French Revolution. It was but natural, therefore, that they should attempt to fasten the responsibility upon some one. The Jacobins, representing the masses, were pointed out as the instigators of the misfortunes which had befallen the upper classes. One of the representative literary productions of the period was the Memoires poui servir a l'histoire du Jacobinisme, by Abbe Augustin Barruel, published in French in London in 1797. A second edition followed in 1798; English translations were available immediately. The work was also printed in German; numerous abridged editions appeared each year from 1798 to 1802. It was printed in Spanish as late as 1827.

An American edition, four volumes, was published in Hartford, Conn., "printed by Hudson & Goodwin for Cornelius Davis, New York," in 1799.

ROBINSON'S PROOFS OF CONSPIRACY

A work akin to Barruel's, written independently of it, was Proofs of a Conspiracy against all the Religions and Governments of Europe, carried on in the Secret Meetings of Free Masons, Illuminati and Reading Societies, by John Robinson, A. M., Edinburgh. It was announced in January, 1797, two editions appeared some months later, a third of 1798 was reprinted in Philadelphia the same year. New York and Dublin editions of 1798 are also known. Like Barruel's work, this, too, was reprinted in other languages, French and German editions predominating, with one

printed in Holland, no date given. Barruel acknowledged the priority of Robinson in Vol. III, p. xiv, London edition of 1798; Robinson refers to Barruel in his second edition, page 519.

Barruel and Robinson asserted that secret societies were responsible for the distressing situation in Europe, and did not hesitate to place the odium upon the Freemasons and the Illuminati. Thinking people accepted these statements seriously. Says Hayden:

The public mind in the United states was not only agitated with the aggressions of France, which threatened a bloody war between our country and our former ally, but also that the cause of the frenzied state of the public mind in France, and other parts of Europe, was ascribed to Masonry under the name of Illuminism. France, in her folly, had attempted to banish every vestige of revealed religion from her domain, and had caused it to be inscribed over the gates of her churchyards that death was an eternal sleep. False tongues were not wanting to say that Masonry designed to overturn all human governments. (1)

The Illuminati referred to were members of a secret society founded in Bavaria in 1776 by Adam Weishaupt, professor of canon law at the University of Ingolstadt. Its object was:

By the mutual assistance of its members to attain the highest possible degree of morality and virtue, and to lay the foundation for the reform of the world by the association of good men to oppose the progress of moral evil.

Weishaupt, who became a Mason between Nov. 26, 1776, and Feb. 8, 1777, adapted Masonic rites and customs to his society; but the activities of Jesuit enemies caused its suppression by royal edicts in 1784 and 1785. Weishaupt fled to Gotha and found protection under Duke Henry II, devoting his energies to the writing of philosophical treatises.

INFLUENCE IN AMERICA OF THE LITERATURE OF THE PERIOD

The periodicals of England and America graphically related the startling French occurrences to their readers, and it was upon such, supplemented by personal correspondence, that non-participants based their opinions. This was particularly true in America. The causes of a colossal disturbance are always sought for; whether the reasons given be right or not, supporters of various claims can always be found. The Barruel and Robinson books contributed to the available information--and misinformation. Freemasonry was charged by some to be at the root of the difficulties, (2) and it can be perceived readily that a growing acceptance of the charge would make the publication of antiMasonic literature profitable. It must be remembered that the general public was not so familiar with Freemasonry as it is today, the secrecy always associated with the fraternity was not only restricted to its essential words, signs and grips which are the sum total of actual Craft esotericism, but was also construed to cover membership, places of meeting and the like. Therefore, literature purporting to expose the "secrets" of Freemasonry found a ready sale among the curious and the gullible, and also, in the times under discussion, among earnest, serious and conscientious persons imbued by a legitimate desire to be informed on a subject of more than ordinary moment. The gamut of interest ranged between the two extremes.

The elusive reference to be found in the ephemeral literature of the period need not be stressed herein; the interest lies in the more enduring publications. Among those are the numerous editions of Jachin and Boaz, an alleged expose which first appeared in England in 1762, and was reprinted by the thousand from that year down to the present day. No doubt many copies circulated in the Colonies. The first American edition which has been traced is one of 1796, printed in New York city. It was followed by others in New York, Pennsylvania and New England in the years 1797, 1798, 1802, 1803, 1811, 1812, 1814, 1815, 1817 and 1825; probably there are editions which have escaped the Masonic bibliographer. One in Spanish was printed in Philadelphia in 1822.

The exposes mentioned thrived in the soil fertilized by the Barruel and Robison volumes. An abridgement of Barruel and Robison appeared in 1802, at Charlestown, Massachusetts, entitled Proofs of the Real Existence and Dangerous Tendency of Illuminism, by Seth Payson, A. M. One of the Barruel volumes was reprinted in 1812 at Lancaster, Pennsylvania, in a volume entitled Antichristian and Antisocial Conspiracy which also contained within its covers a reprint of Jachin and Boaz.

BEGINNING OF CLERICAL OPPOSITION

The situation in France was viewed with continued alarm by our representative citizens when John Adams became the second President of the United states. Saying, among other things, that the United States was "at present placed in a hazardous position," he issued a proclamation on March 23, 1798, proclaiming May 9, 1798, as a public fast day. Rev. Jedediah Morse, Charlestown, Massachusetts, preached a sermon on that occasion which opened the way to long and inflamed discussions of the Illuminati, and indirectly upon Freemasonry. The Rev. Morse made no allusions to the Craft in his sermon, but his silence on the subject was noted as peculiar and significant when his listeners later read the Robison book which he had recommended to them in his sermon. Other comment followed in the pulpit and the newspapers. College presidents and political orators discoursed volubly upon the new menace to civilization. The cry had been raised, and the pack was in full chase.

A dissenting voice dared to question the assertions and the insinuations that had been made. "Censor," writing in the Massachusetts Mercury of July 27, 1798, asked for proofs. The Rev. Morse, looked upon as the proper person to answer the query inasmuch as he had been the first to arouse public interest through his sermon, was not loath to take up the fight. Yet he expressed surprise that he should be called upon to substantiate statements (Robinson's) which contained such excellent internal evidence of their truth. He was astonished, among other things, by the sensitiveness and irritation which the Masons had displayed; he had hoped that the manner in which he handled his sermon would preclude censure from that direction. The controversy waxed warm; Morse spoke again in a formal address on Thanksgiving Day, 1798. He was supported in his position by clergymen in other pulpibs; the numerous Thanksgiving sermons revived interest in the subject and it swept through the countryside. The public did not differentiate With meticulous care between secret

societies in general and the Craft in particular; the resentment and denial of Freemasons that they had nothing to do with the Illuminati fell on inconsiderate ears. They had been linked together, and that was all that was necessary to make them avowed allies. The Grand Lodge of Massachusetts, in protest, drew up an address to President Adams on June 11, 1798; it stated its position relative to civil authority and declared that Freemasons promoted the public welfare. The reply of President Adams is worthy of record herein:

Many of my best friends have been Masons, and two of them my professional patrons; the learned Gridley and my intimate friend, your immortal Warren, whose life and death were examples of patriotism and philanthropy, were Grand Masters; yet, so it has happened, that I had never the felicity to be initiated. Such examples as these, and a greater still in my venerable predecessor (Washington) would have been sufficient to induce me to hold the Institution and Fraternity in esteem and honour, as favourable to the support of civil authority, if I had not known their love of the fine arts, their delight in hospitality, and devotion to humanity.

The Rev. Thaddeus Harris, Grand Chaplain of the Grand Lodge, delivered some stirring addresses, in one of which he blamed the clergy for the prevailing Illuminati excitement. He spoke of them as those "who ply the shuttle-cock of faith, with the dexterity of expert gamesters, and have the art of making the multitude fly with its feathers." The Grand Lodge of Vermont also went on record (Oct. 23, 1798) in dignified defense of the Fraternity.

Adams appointed a second fast day, set for April 25, 1799. Morse seized upon the occasion to voice his opinions upon the subject into which he had precipitated himself by his previous Fast Day sermon. In his address--the third and last--he called attention to some alleged Masonic correspondence, showing a connection between the Grand Orient of France and bodies in America, situated at Portsmouth, Va., and presumably at New York, as well as in the French possessions in the West Indies. Apparently, Masons were Masons the world over, and that fact was sufficient to brand the American Craft as a danger to the government and all social institutions. (3)

JEFFERSON'S COMMENT ON BARRUEL

Yet in spite of the clerical opposition from Morse-and it must be remembered that there were brethren of the cloth in. New England who did not agree with him, and even opposed his utterances--the diatribes fell flat. The political dangers pointed out did not hold ground; Thomas Jefferson, although not a Mason, went so far as to comment on the absurdity of the Barruel books held forth by Morse as authorities and proofs. Others rallied to the assistance of those who declared Morse's position untenable, and it was not long before the hue and cry subsided. The Masonic angle was definitely cleared away by a letter showing that the lodge at Portsmouth, Va., was a reputable organization, and its members honest and industrious citizens of the community. Morse wisely refrained from further discussion, and politically, at least, the attacks failed. The danger to the Craft was over from that direction until after the disappearance of Morgan, when numerous attempts were made to revive the alleged connection of Freemasonry with the Illuminati of the previous century. Noteworthy in this connection were two seceding Masons, Moses Thacher and Henry Dana Ward, both of whom were ministers.

A review of the Masonic press for the few years preceding the Morgan Affair of 1826 shows that there was marked opposition to the Craft from Protestant clerical sources; but before citing a few of the many instances that can be found, mention should be made of one cause contributed by Freemasons themselves. The Masonic writings and orations at the period (1800-1825) reveal a boastfulness that reacted seriously after 1826, and which gave the enemies of the Craft weighty matter in support of anti-Masonic utterances. This spirit of braggadocio and arrogance continued to within the very year of the Morgan abduction. Early in 1826, the "Christian Telescope," a religious paper edited by Rev. David Pickering and published by Barzillai Cranston, both Masons, in commenting on an Alabama anti-Masonic situation, said:

We are truly thankful to find this spirit of intolerance confined to the bigots of Tuscaloosa, who will find it hard to kick against a Colossus, which, if it had the inclination, could crush them or any other denomination of sectarians, almost without an effort, that is in America, where civil and religious liberty have established a dominion.

This was quoted from a Wilmington, North Carolina paper, said to have been edited at the time by Rev. Jacob Frieze, also Grand Chaplain of the Grand Lodge of Rhode Island.

The most glaring examples of such Masonic boasting prior to the Morgan Affair can be found in the expressions of William F. Brainard. His lecture before Union Lodge, New London, Connecticut, on Saint John's Day, June 24, 1825, was probably quoted more by anti-Masons than any other similar addresses. The following is a good example of his indiscreet and uncalled for remarks:

What is Masonry now? It is powerful. It comprises men of rank, wealth, office and talent, in power and out of power, and that in almost every place where power is of importance, and it comprises, among the other classes of the community, to the lowest, in largest numbers, effective men, united together and capable of being directed by the efforts of others so as to have the force of concert through the civilized world. They are distributed, too, with the means of knowing one another, and the means of keeping secret, and the means of co-operating; in the desk, in the legislative hall, on the bench, in every gathering of men of business, in every party of pleasure, in every enterprise of government, in every domestick circle, in peace and in war, among enemies and friends, in one place as well as in another.

So powerful indeed is it at this time, that it fears nothing from violence either public or private, for it has every means to learn it in season to counteract, defeat and punish it.

REJECTIONS AND EXPULSIONS WERE FACTORS

Another cause for enmity against the Craft was the unusually large number of rejections and expulsions. The latter were published in the Grand Lodge proceedings of the time; and considering that reading matter was not so profuse as it is now, and

that the Craft was a far greater mystery than it is today, it can be readily assumed that the publicity thus accruing to the expelled brethren was pronounced. The resentment welling therefrom in the hearts of rejected petitioners was far more intensive than the feelings engendered in modern times through similar actions. Such individuals would be inclined to join anti-Masonic demonstrations, rather than hold aloof.

A corollary to such rejections and expulsions is the apologetic attitude of Masonic speakers, who, taking cognizance of the prevailing but yet lightly provocative anti-Masonic sentiment, still offered a defense of the Craft. Rev. John L. Blake, A. M., speaking before Friendship Lodge at Gloucester, Rhode Island, in 1825, said:

In view of the remarks made, it may well be concluded, that Masonry is, in no sense, opposed to Christianity, notwithstanding that many nominal Masons are a disgrace to the name they bear.... The person who is a dishonor to the Christian church is no honor to the Masonic Fraternity. It may be asked then, if the good Mason is not almost the good Christian!

Henry Gassett, a virulent anti-Mason of his day, points out in the introduction to his Catalogue of Anti-Masonic Books (Boston, 1852) that anti-Masonry existed "in Hamilton College, New York, in 1819, and in the Presbyterian Church of the United states, in 1820" (page 84). Rev. John G. stearns, a writer of anti-Masonic literature after the Morgan Affair had taken place, had been made a Mason in Champion Lodge, No. 146 (New York). stearns, in citing his reasons for issuing his Inquiry Into the Nature and Tendency of Speculative Freemasonry, had the following to say:

In the fall of 1819 I was received as a student in the Literary and Theological Seminary of Hamilton, N.Y. In my examination I was inquired of whether I was a Mason. I answered in the affirmative. I was then requested to dispense with Masonry while a member of that school. I replied that I had already made up my mind never to have anything more to do with Masonry.

EXAMPLES OF RELIGIOUS OPPOSITION

Just as at the present time we have some narrow and bigoted religious Protestant sects, so in the days under discussion preachers were not lacking who believed that Christianity's cause was promoted by assailing alleged evils. The seeds furnished by Morse and his kind--sincere and honest as they were in their beliefs--were transmitted to the outlying settlements of Pennsylvania and Western New York by itinerant preachers and circuit riders and found fertile soil. It was they who kept alive the distrust of all secret societies long after the political menace of such organization from abroad had faded into nothingness. The Roman Catholic opposition, such as has developed in a more pronounced manner since the Morgan Affair, was either negligible or non-existent. The Roman Catholics were not large in numbers or influence; where attention was directed toward them--as in Ohio by Henry Ward Beecher in the thirties and forties-they were classed with the enemies of Americanism. The charge was made--one that no person would advance today--that Freemasons were allied with Roman Catholics "to crush the liberty of the Republic." An able illustration of the blindness of popular prejudices and passion! (4)

The "American Masonic Register and Ladies' and Gentlemen's Magazine" (New York), for January, 1821, carries this notice:

The Western (Pennsylvania) Register says--"We are informed that at the last meeting of the Presbyterian Synod of Pittsburg, some of the clergy introduced a resolution to exclude Freemasons from the rights and benefits of the Church, except in case where they might confess their errors, and abjure their Masonic principles."

In its issue of March, 1821, a full account is given. It is of value to the student as showing the sentiment against the Craft, for it is evident that it was prepared after careful deliberation. After a preliminary statement of some length, the committee drafting the report recommended that the following resolutions be adopted:

1. Resolved, That Masonic lodges, especially as composed and conducted in various parts of our country, have had, and are calculated to have, a pernicious influence on

morals and religion, and that attendance on them is unsuitable to the profession of the holy religion of our Lord Jesus Christ, Therefore--

2. Resolved, That it is the duty of all ministers of the gospel, elders, parents, and professional Christians, to use their influence to prevent those under their care from entering these associations, and induce those who may have entered, to discontinue their attendance.

3. The synod, deeply impressed with concern for the general interest of society, civil and religious; particularly with concern for some amiable men, who now stand connected with the aforesaid society, recommend them to take with earnestness the course of safety for themselves; and in the present crisis of the conflict of the kingdom of God with the kingdom of darkness, to show themselves on the Lord's side, and to perform zealously, the duties which their attitude in relation to the church of Christ, and to those societies, particularly recommend; so as not only to promote the cause of godliness generally, but also the eternal welfare of their brethren, with whom they may be connected, and upon whom they may exert a salutary influence.

It should be pointed out, however, that the report was not adopted by the Synod; still it has its value herein as showing the marked and organized opposition to the Masonic Fraternity at that time in religious circles. The lodges of Pittsburg took cognizance of it, as shown by a lengthy article quoted by the American Masonic Register, from the Pittsburgh Gazette.

The Tuscaloosa incident of 1826 previously mentioned herein relates to the action of Methodists at Tuscaloosa, Alabama, publicly resolving "that the cause of God, in their opinion, could not prosper while connected with Freemasonry." According to Charles McCarthy, the General Methodist Conference of Pennsylvania had taken action in 1823 forbidding its ministers from becoming Masons.

The Masonic Mirror and Mechanic's Intelligencer (Boston, May 6, 1926) calls attention to the proscription of Masons by Methodists, yet points out that many of the

New England Methodists are "zealous and good Masons." The issue for Oct. 14, 1826--it should be remembered that the Morgan Affair was not mentioned in its columns until a month later--states:

We learn from the Kentucky Gazette, that an inquisitorial bench has been erected by the South District Association of Baptists at Salt-River, Mercier county, in that state, for the trial of their minister for the "horrible crime" of being a FREEMASON !

As one reads the Craft literature of the period, he is further impressed with the fact that both subtle and marked opposition to the Fraternity existed. To illustrate: An address delivered June 24, 1818, to the brethren of Washington Lodge, No. 17, Hamilton, Ohio, by Bro. William Burke (printed in full in the "American Masonic Register" for July 21, 1821), has three columns addressed "To the Members of Religiouis Denominations" in which a defense of the Craft against one of the clerical aspersions is made. Other instances could be cited, increasing in number a approach the Morgan Affair, and, of course, appearing still more frequently after that occurrence. The point to be made is that anti-Masonic sentiment was strong for many years before the disappearance of Morgan. It was that sentiment which made it possible for shrewd political opportunists to further their own ends with such a simple and preposterous occurred as the Morgan Affair.

NEW YORK GRAND LODGE POLITICS

Another factor to be considered in the anti-Masonic sentiment of the pre-Morgan period is the political situation in the Grand Lodge of New York. The two factions struggling for supremacy at the time brought undue notoriety to the Craft in the state through their efforts to increase factional strength by increasing the number of lodges, and the membership of both old and new lodges among the supporting elements. To quote R. W. Bro. Charles W. Moore, Grand Secretary of Massachusetts, an active and outspoken Mason during the excitement of 1826-40, and who was editor from 1842 to 1873 of the "Freemasons Monthly Magazine":

Canvassers, either by appointment, or as volunteers, were active in all the western counties, and persons were urged to come into the Institution, who had no more right or claim to be there than they had to be in any other good place, or to associate with honorable men. They were brought in, forced in without the payment of any money, but on notes and due bills and when the time came for a settlement and a readjustment of the pending difficulties, and a reunion of the bodies, thousands of dollars rolled into the Grand Lodge in due bills, that had never been paid, and which there had never been any intention to pay. (5)

This laxness was one of the causes of the 1826 difficulties and also had an influence in the unprecedented withdrawal of members from the Fraternity when the storm burst in full force. Bro. Moore supports the statement that the clergy took a dominating part in the excitement. On this subject, he said:

The anti-Masonic excitement soon worked itself into all neighboring towns, broke up many of our lodges, spread dissension in the churches, and demoralized too many of our clergy, too many (God knows, too many) of whom, trampling their obligations under their feet, joined our enemies, and, in many instances, did us more harm than all the opposition arrayed against us.

NOTES

(1) From a MS. in the archives of the Grand Lodge of Maryland.

(2) The assertion that Freemasonry was involved in the tragic development of the French Revolution is shown to be unfounded when it is recalled that the Jacobins suppressed all Masonic lodges. It was not until Napoleon assumed authority that the Freemasons were permitted to assemble again.

(3) Mention should be made at this point of the Act of Parliament, July 12 1799, "for the more effectual Suppression of Societies established for Seditious and Treasonable Purposes " etc. The situation in France, and in Ireland, was specifically mentioned therein. Enemies of Freemasonry mentioned the Act, even though Masonic lodges were exempted from its provisions. (See Gould, History of Freemasonry, Vol. II, pages 486-88; also Acts of Parliament Referring to Freemasonry London, 1847 and 1817.)

(4) "In view of the well-known attitude of the Catholic Church in regard to Masonry, it is really remarkable how little Catholics in the United states seemed to mix in this fierce strife. Ann Royall, the most widely known woman of her day and country (1769-1854)-traveler, author, editor and lecturer-said they 'minded their business' and she respected them accordingly. But Presbyterians, Baptists and Methodists fell greatly under her displeasure because of their hostility toward Masonry." Life and Times of Ann Royall, by Sarah Harvey Porter, M. A., 1909, page 107

(5) Proceedings of the Grand Lodge of Massachusetts, 1871, page 417.

BIBLIOGRAPHY

For the history of anti-Masonry in the Colonies, the reader is referred to Julius F. Sachse's Benjamin Franklin as a Freemason (Philadelphia, 1906); Sachse and Barratt's Freemasonry in Pennsylvania (Philadelphia, 1908), and Melvin M. Johnson's Beginnings of Freemasonry in America (New York, 1924).

Extensive histories of the United States cover the French Revolution insofar as it affected our country during Washington's and Adams' administrations. The "Gentleman's Magazine," London, June, 1794, contains an attack on Freemasonry, to which answer is made in "The Masonic Essayist," part two of Masonic Miscellanies in Poetry and Prose, by Stephen Jones, London, 1811. Freemasonry and the French Revolution is a subject by itself. New England and the Bavarian Illuminati, by Vernon Stauffer, Ph. D., New York, 1918, treates of the Illuminati phases; this is No. 1, Vol. LXXXII of "Studies in History, Economics and Public Law," published by the Columbia University Press. The Robison and Barruel books have been listed by their full titles in this article.

The addresses of Rev. Thaddeus Harris, Grand Chaplain of the Grand Lodge of Massachusetts are available in Discourses on Public Occasions (Charlestown, 1801, and Philadelphia, 1819; also London, 1847-50).

Among the Masonic periodicals of the period which have been consulted are "The Masonic Miscellany and Ladies' Literary Magazine," Lexington, Kentucky, 1822; "The American Masonic Register and Ladies' and Gentlemen's Magazine," New York, 1821 et seq., "The Masonic Casket," Enfield, New Hampshire, 1823-25; the "American Masonick Record and Albany Saturday Magazine," Albany, New York, 1827-32; the "Masonic Mirror and Mechanics' Intelligencer," Boston, 1824-27, and others.

The Proceedings of various American Grand Lodges have contributed material of value, notably those of Massachusetts, 1871. Material was also gleaned from numerous pamphlets and brochures published between 1827 and 1840; these will be cited in the articles in later bibliographical notes.

----o----

The Widow of Naphtali

An Allegorical Play in One Act

By BRO. LEON EDWARD JOSEPH, New York

CAST OF CHARACTERS

THE WIDOW

AN OVERSEER

A GIRL

A BOY

THREE CRAFTSMEN

THREE RUFFIANS

SCENE--The home of an architect on Mount Ophel in Jerusalem.

TIME--The eleventh year of the reign of King Solomon.

THE SETTING

The scenery for this play can be made as elaborate as the limit of expenditures and time will allow, or it can be played with the most simple equipment imaginable or without any equipment whatsoever, even without a stage possibly in one end of a room with nothing but a blank wall in back. The imagination of the audience can be allowed to visualize the setting.

If scenery is available, either already on hand or to be built to order, it can be played either as an interior or an exterior, because in a tropical country most of the activities of life are outdoors. The stove was always outside of the house.

If an interior is decided upon there should be a large door of post and lintel construction and one or two large window openings. As this house was either built hastily for temporary use or was found by the architect without the necessity of building a new house, it need not be elaborate nor have the refinements that an architect would put into the house that he would have built for himself. The walls were most likely of dried mud or unburnt brick with the post and lintels of the doors and windows of single stones of limestone or granite in contrasting color to the walls. They are decorated with designs and symbols done in outline in maroon and black. There should be one other door on either side backed to match the interior. A mastaba (a low platform about two feet high and about three feet wide used as table, seats and

bed, made of dried mud brick) runs around two walls of the room. Very little other furniture is needed, possibly one chair of Middle-Kingdom Egyptian pattern, an ashlar about a Cubic cube on which there is a large vase for holding the family water supply. If this is built to order it should have a semi-spherical bottom fitting into a socket or depression in the ashlar and should be about three feet high. It should be painted a yellowish maroon with black decorations. The floor can be covered with a plain canvas to match the walls on which are strewn a few antique Turkish rugs. Smaller and lighter rugs are strewn upon the mastaba with a few animal skins which should be in their natural shapes and untrimmed. They can be either goat, lion, tiger, camel, sheep or canine, but bear skins would not be appropriate.

The trestle board should be made of a cubical box to represent an ashlar as large as possible without crowding, up to four foot on edge. It is of granite, perfectly smooth on the top, set at a diagonal and raised at the back (to give it a slant of 10 to 15 degrees) by resting on a cut stone. Through the door and windows should be seen a bright blue cloudless sky above low conical hills. The vegetation is grass and low bushes with a few olive and fig trees, in the foreground of which can be placed the conical outdoor stove of field stones and a ground row of small cut stones to break the line of the drop.

If an exterior is determined upon it is just the reverse of the above setting, the walls being the same on the outside as on the inside, but should have a weather-beaten appearance. A similar mastaba would be on the outside beneath the window and before an extension of the wall on one side which runs off on an angle from the house. This wall is about a foot lower than the flat roof of the house and goes down in steps until it is as low as the mastaba. It is used to climb to the roof on which there is an Egyptian couch covered with an awning of a light Turkish rug or a hand-colored striped canvas, supported on undressed but thoroughly dried-out cedar sticks and guyed with heavy braided colored rope. The trestle board should be placed on the side opposite the door beneath the fig tree, on the other side near the door a small orange tree in bloom and with hanging fruit to give color. Further down stage to the extreme side the stone stove, which should show usage by being besooted. There should be quite a few hand-made hammered brass articles about, both inside and outside, and through the door and windows you should see the room as described for the interior. It must look as if people of taste and refinement lived there, although it is only a

temporary structure or one that was originally built for poorer people. The present occupants have been there seven years and so it would be arranged for comfort and utility. It is plain this must not give the idea of poverty. Ewers, vases, etc. should be reproductions of the finest masterpieces of the period obeying the laws of dynamic symmetry.

THE WIDOW OF NAPHTALI

[At the rise of the curtain there is no one on the stage, it is well lighted with a strong tropical sunlight of mid-forenoon.

A girl's voice is heard in the distance keeping time to her step as she walks. She is singing in happy tones to herself, though her words are indistinguishable. The rhythm must be vital and joyous, it becomes louder as she approaches until she enters, allowing her song to die out without an abrupt ending as she looks around.

She should be a typical Oriental beauty about 17 or 18 years old with a slight figure not over-developed and masses of long black hair. She is dressed in flowing robes of bright colored linen (unstarched), she wears the sandals, necklace, bracelets and anklets of the period. On her shoulder she carries a water jug of perceptible weight.

When she has seen that there is no one about she takes the water jug from her shoulder, starts to empty its contents into the large vase, but looking in sees that it is not empty and therefore does not pour the water in but places her jug at one side in the shadow. She walks over to the trestle board, picks up a man's coat that was lying across it, unfolds it before her in admiration, puts the sleeves around her while she embraces the rest of the coat. While in this position there is a sound outside of somebody having thrown or kicked a pebble that bounces around. She is hurriedly putting the coat back in its place and is confused, not knowing whether or not she has been seen when the boy enters. Her back is towards him.

The boy is about eleven years old, bright looking, full of fun, a typical gamin. He is dressed in a light tunic which falls to his hips and is girded by a rope. He is bareheaded but wears sandals. He has been running and is out of breath. He has not seen the business with the coat and as her back is to him he mistakes the girl for the widow.]

Boy: I have been to the Temple grounds. But I--oh, I thought you were the--I--

GIRL: No. She is not here.

Boy: She said she'd be here when I got back. Where is she?

GIRL: I don't know. I just came. There was no one here.

Boy: Are you her daughter?

GIRL: No. Her son is her only child [glancing at coat].

Boy: He's no child, he's a big man. The most important man in Jerusalem. Why, he's next important to King Solomon and King Hiram themselves.

GIRL: Yes I know. He is wonderful and in spite of all the honors bestowed upon him he never forgets his mobher.

Boy: I hope I'll be a great architect when I grow up. I'll plan big buildings and see that they are put up right with each stone in its proper place. Then I'll put beautiful paintings and statues all over them. Then the King will honor me and have me sit by his right hand.

GIRL: And will you always remember your mother when you become great ?

Boy: I cannot remember my mother now. I was so little when she died.

GIRL: You poor boy.

Boy: I won't always be poor.

GIRL: No, of course not.

Boy: No. I asked the architect if he would make me an apprentice as soon as I am old enough. I have been helping his mother, running errands and things, carrying water. I must run, get some now.

GIRL: Never mind, I just brought some fresh water with me from the spring.

Boy: Did you?

GIRL: And did the architect say he would make you an apprentice ?

Boy: Oh, yes, and not only that, he promised to teach me how to draw and make plans.

GIRL: I didn't know that apprentices had to know how to draw.

Boy: Oh, they don't. But I'm going to work hard so that when I become a man I can be a Fellowcraft and after that I'll become a Master and I'll travel all over the world where buildings are being erected and earn master mason's wages, like the men do who are building the Temple. I wonder what I can do now for the widow? I brought enough firewood yesterday for a week, you got the water [resentfully] I couldn't find-- no one knew--well I wasn't able to get what I was sent for. Maybe they won't want me around here anymore, they'll get another Boy. I think I'll go back and try again. [Starts to go]

GIRL: Could I help you?

Boy [disdainfully]: No. You can't run near as fast as I can. But if you're going to stay here--

GIRL: Yes, I'll stay here if you want to leave a message with me for the widow.

Boy: How did you know?

GIRL: Know what?

Boy: Oh, nothing. But will you wait here with a message?

GIRL: Of course I will. What is it?

Boy: The message is--the message is--is--is--well the message is that there is no message--that is--er--no message yet but I—am going back and I'll keep on looking

till I find--till I find—till I have a message. [Starts to go again and is almost off stage when he is stopped by being brought face to face with the widow entering]

The widow is a woman between 50 and 70 years old. Her white hair and wrinkles add character and beauty to her face. She is the ideal mother, combining all the rest in reality and our dreams. She must not be made a lifeless symbol but must be vivid and human. She is dressed in the simple robes of the day but they must be of a quality and arrangement as to give distinction and can be embellished with a jewelled girdle with pendants.

WIDOW [To the Boy ; she does not see the GIRL at first]: Did you see him? Why did he stay away?

Boy: I didn't see him.

WIDOW: What word have you?

Boy: I couldn't find anyone who had seen him since high twelve yesterday.

WIDOW: Did you ask around the Temple?

Boy: They wouldn't let me go inside but I asked everyone who came in or went out.

WIDOW: And no one--

Boy: No, but I'll go back and try again. I'll go wherever you tell me.

GIRL: What is the matter? [coming forward]

WIDOW: Hiram was not home at all last night.

GIRL: But he sent you word?

WIDOW: No, I did not hear from him. It is such an unusual thing for him to do that I became worried. He had not been away from me a single night during all the years since his father passed away. So this morning I sent the Boy to the Temple grounds and you just heard his answer. Perhaps you saw--no, no, I wrong so good a son to harbor such a thought for a moment.

GIRL: I have not seen him.

Boy: It's funny that nobody has seen him.

GIRL: I had expected to see him last night. We were going to walk in the olive groves between sunset and the first star. But I did not see him, that is why I came here this morning. On the way back from Siloam spring, telling myself that I just came here to bring you some fresh water, but I really came to hear you speak of him. I did bring the water, won't you drink some and rest? This is nice and cool and fresher than what the water carriers bring, which is always musty.

Boy: The water that I bring is fresh.

WIDOW [taking the cup]: Hiram always saw to it that I had good water. He had always tried to think of me no matter how his mind was filled with worries of his work. When our man servant took sick last week he could get no one but this Boy to help me. But he is bright and willing and this is the first errand I have sent him on that he has not accomplished.

Boy: I'll go back, and I'll run all the way.

WIDOW: Yes, do. I have been to the top of the hill myself from which I can watch the road. I'll go back and wait there.

GIRL: I'll go with you.

FIRST RUFFIAN: Hello [outside] Hello, anyone here? [entering]

The three ruffians are heavy-set, coarse-looking men with dishevelled hair and beards. Their coarse garments are torn and begrimed. Their voices are loud and harsh with a false bravado tinged with fear, which is also seen in their actions.

SECOND RUFFIAN [entering with THIRD RUFFIAN]: Sh--there are people here.

FIRST RUFFIAN: Can we rest a while?

Boy: What do you want to rest for so early in the day?

FIRST RUFFIAN: We've been traveling all night and I'm tired.

SECOND RUFFIAN- We will he on our way as soon as we have rested.

THIRD RUFFIAN: You cannot refuse hospitality to weary travelers. We wouldn't hurt anybody.

WIDOW: Will you have a drink of cool water? [Fills cup]

FIRST RUFFIAN: Yes, we are thirsty. [Takes cup and drinks]

Boy [to GIRL]: I don't believe they've traveled all night, they have no beast of burden or even a tent cloth with them.

GIRL [to Boy]: They are just like the workmen who are building the Temple.

Boy: And maybe they are men from Tyre.

SECOND RUFFIAN: Give me a drink, too.

FIRST RUFFIAN: Though it is fresh water it burns my tongue.

[SECOND RUFFIAN gives cup to THIRD RUFFIAN]

Boy: That water is cold.

SECOND RUFFIAN: It burns my chest.

THIRD RUFFIAN: It burns my stomach.

WIDOW: The water came from the spring this morning.

FIRST RUFFIAN: Who lives here?

GIRL: A widow and her son.

SECOND RUFFIAN: I suppose the man of the house will be gone all day.

THIRD RUFFIAN: We can have a good sleep and be gone before he comes back.

GIRL: Do you happen to be men of Tyre?

FIRST RUFFIAN: What of it?

GIRL: The master of the house is from Tyre. You must have heard of him. The King of Tyre brought him to Jerusalem to design and superintend the building of the Temple.

FIRST RUFFIAN: He lives here?

WIDOW: Yes. This is the trestle board on which he marks out his plans.

Boy: He's teaching me to become a draftsman.

FIRST RUFFIAN: Let's see his trestle board.

SECOND RUFFIAN: What s on it?

THIRD RUFFIAN: Let me see.

WIDOW: It's the same one his father used before him.

FIRST RUFFIAN: Maybe this is what we are seeking. Have you found it?

THIRD RUFFIAN: There is nothing on it that looks like Temple plans or master mason's work.

Boy: That is a lesson he gave me to study. How to erect a perpendicular.

GIRL: His mother is worried because he did not come home last night. Maybe you know him and have seen him.

WIDOW: Do you know him ?

FIRST RUFFIAN: Yes, we know him. That is we'd know him if we were to see him.

WIDOW: Have you seen him yesterday or today? I feel as though something had happened to him. He would not leave me in this doubt to worry if he were alive.

Boy: Maybe these men will go to the Temple with me. They can get inside because they are workmen. Will you?

FIRST RUFFIAN: No we--we mustn't go there.

SECOND RUFFIAN: We couldn't get in.

THIRD RUFFIAN: We'd better stay here.

GIRL: Can't you see that your presence here is annoying to the widow? You will find an inn on the other side of the hill.

WIDOW: We must not send strangers away. Maybe you have seen him and forgotten it.

FIRST RUFFIAN: Seen him?

WIDOW: Possibly you may have spoken to him; passed the time of day, or asked him some question.

FIRST RUFFIAN: Let me see, I think I heard someone say that the architect had to go to the seaport. He may have to stay there several days.

SECOND RUFFIAN: Or even a week.

THIRD RUFFIAN: Or a month.

FIRST RUFFIAN: If you go round asking about him, people might think he was irregular in his habits and it would give him a bad name.

WIDOW: I wouldn't do anything that would cast reflections on him.

FIRST RUFFIAN: Of course not. You stay here quietly and wait for him.

SECOND RUFFIAN: Nor send anyone.

THIRD RUFFIAN: We'll go and look ourselves for you.

FIRST RUFFIAN: Yes, we'll go right away. You stay here so that we know where to bring word to.

SECOND RUFFIAN: Come, let's go. [RUFFIANS start towards the door]

WIDOW: God be with you.

[Exit RUFFIANS]

WIDOW: I am glad they have gone.

GIRL: But you offered them your hospitality.

WIDOW: One must abide by the customs.

Boy [looking off]: They slink along as if they were afraid of being seen.

WIDOW: I seem to feel they knew something about my son. I cannot understand what could have kept him away from home all last night.

Boy: Lots of men stay away from home at night, even some married ones.

WIDOW: Not men like my son. He would only stay away if he could not come home. I feel that some catastrophe has overtaken him.

Boy: If he had been hurt about the Temple grounds everybody would have heard of it, for all the workmen love him.

WIDOW: That is where we will most likely get news first, so hurry back to the Temple and see what you can find out.

Boy: I'll ask everyone I see. [Exit]

GIRL: Do not think that I am in any way to be blamed.

WIDOW: I don't. He always told me when he went to see you. Sometimes I was jealous of this new love of his, though I knew that sometime there must be someone with whom I must share his love.

GIRL: You shall always be with us. I could not love him as I do if he were capable of leaving you alone.

WIDOW: The Arabs have a saying that No Tent is Ever Made Large Enough to Hold a Wife and a Mother. Perhaps the Lord kept him away last night so I would grow accustomed to being alone.

GIRL: There will be no need of that. Even if we lived apart you would know where he was.

WIDOW: We can only wait and worry. Though to everyone else he is a great man to me he is still my little Boy. It is just the same as when he was a child. I cannot feel that he is safe when he is out of my sight.

GIRL: What can we do?

WIDOW: Wait! Wait! All that a woman can do is to wait and hope.

GIRL: What would a man do? What would your son do?

WIDOW: He would search and search. But we cannot look in the most likely place, the Temple.

GIRL: And not finding, what would he do then?

WIDOW: He would pray.

GIRL: Then let us pray.

WIDOW: I have prayed to the Lord all night for him to bring back my son to me.

GIRL: Let us pray together. Let us pray for news of him. [They kneel]

WIDOW: Hear my prayer, O Lord, and let my cry come unto me. Hide not thy face from me in the day when I am in trouble. Incline Thine ear unto me; in the day when I call answer me speedily. My heart is smitten and withered like grass. I watch and am as a sparrow alone on the housetop. O Lord send me tidings of my son.

GIRL: Amen.

WIDOW: The workmen in the Temple will miss him [rising]. Then they will all search for him.

GIRL [rising]: Then they will find him.

WIDOW: They will not rest until they find him, whether he is living or--

GIRL: Don't! Don't! I hear someone coming now. It is the Boy.

WIDOW: He could not have reached the Temple and returned in so short a time.

GIRL: Still he may have news.

Boy [entering]: I saw three fellowcrafts coming from the Temple here. They were coming in this direction so I came on ahead.

WIDOW: Go meet them and ask them to come here.

Boy: They are almost here now.

GIRL: I am sure they will bring us news.

[Enter THREE FELLOWCRAFTS]

[The FELLOWCRAFTS are dressed similar to the ruffians, but the neat appearance of their attire, and their upright, manly bearing makes a striking contrast. They are blunt, but wholesome; sincere, but worried. Besides the clothes of the period they wear leather aprons in the established manner. They are out of breath from running and hill climbing.]

FIRST FELLOWCRAFT: Is this the Architect's house?

GIRL: Yes.

WIDOW: You are welcome.

SECOND FELLOWCRAFT: Is he home?

WIDOW: No.

THIRD FELLOWCRAFT: Where is he?

WIDOW: I do not know.

FIRST FELLOWCRAFT: But you are his mother, are you not ?

WIDOW: Yes, but my son did not come home last night.

SECOND FELLOWCRAFT: Not been home all night?

WIDOW: No, I have not seen him since he kissed me on the brow and went away yester morn.

THIRD FELLOWCRAFT: Then I fear some harm must have befallen him. For everyone knows he is not a man to neglect his work, or his mother.

WIDOW: Has he not been at the Temple?

FIRST FELLOWCRAFT: We discovered at noon today that there was no work laid out for us on the trestle board, and upon inquiry we learned that no one had seen him, in or about the Temple, since High Twelve yesterday.

SECOND FELLOWCRAFT: We are one of four parties that were sent in search of him.

THIRD FELLOWCRAFT: We thought we might find him at home. If perchance he had been taken sick.

WIDOW: Now I know that some calamity must have befallen him.

GIRL: Where can he be?

FIRST FELLOWCRAFT: If he is alive we will find him.

SECOND FELLOWCRAFT: But we must go back and report.

THIRD FELLOWCRAFT: Perhaps one of the other searching parties have already found him.

Boy: May I go along?

FIRST FELLOWCRAFT: No, you stay here and comfort the widow.

GIRL: I will try and comfort her.

WIDOW: What solace can anyone give to a widow if she has lost her only son?

SECOND FELLOWCRAFT: There is always hope. [Exit]

THIRD FELLOWCRAFT: If there are any tidings word will be sent to you. [Exit]

FIRST FELLOWCRAFT: God bless and take care of you. [Exit]

WIDOW: He may need me.

GIRL: We would not know where to find him. The workmen will surely find him. We must stay here and wait until they send news of him.

Boy: Let me go.

WIDOW: No, I would sooner have you stay with me. You are just the age my son was when I became a widow.

Boy: Is there anything that I can do that he would have done ?

WIDOW: No, but today seems to be the end of everything. You are so much like he was when he was of the are that you are, that I would like to believe that you were he, and that the past can be lived over again.

GIRL: You can live in the past, but I have no future, if he is dead. Boy: I won't have anyone to teach me.

WIDOW: Oh, he must come back to me. [Enter Overseer]

[The OVERSEER is a man of character, forceful, but quiet, dignified, slow but sure in his gestures and actions. He is dressed similar to the workmen, but in better materials.]

GIRL: You bring news?

OVERSEER: I have been sent--

WIDOW: Oh, do not tell me your news--I can see by your face that there is no hope.

OVERSEER: You would have me go without delivering my message?

WIDOW: No, I suppose I must bear hearing it.

OVERSEER: Be brave.

WIDOW: Then it is--

OVERSEER: Yes. Your son is dead.

WIDOW: Dead !

OVERSEER: Dead to this life, but he will live forever in the minds of men in all parts of the earth, even in lands undiscovered. You can well be proud of your worthy son; he died in the preservation of his honor.

WIDOW: My son. [She sobbingly sinks to her knees, pressing his coat to her cheek.]

The GIRL starts toward her to comfort her, the Boy picks up the tools about the ashlar and puts them in order.]

CURTAIN

----o----

Fascism and Masonry

IN the May number of Alpina, the organ of the Grand Lodge of Switzerland, the following article appears the information in which is stated to have been taken from the Corriere degli Italiani. What seems rather extraordinary is that those living so near in point of distance to the scene of the events referred to should have so much difficulty in getting at the facts. The following is a translation from the French of the article:

Here is an account of the anti-Masonic action in Italy taken by a correspondent from the Corriere degli Italiani.

Everyone knows that in the latter part of September and the beginning of October, 1925, a series of acts of brigandage and crime were committed by fascist units. The victims were naturally Freemasons, who suffered in their persons and property, if not in life itself.

It is difficult to discover so far what is happening exactly. But if the government is able to prevent newspapers being published they are not able to prevent the walls from crying out, nor the truth to pierce the darkness. The first days of October have been a veritable Saint Bartholomew's Eve at Florence. The bastinado has reigned supreme accompanied by every kind of cruelty.

The fascist journal, the Idea Nazionale, published in Rome, came out with an article on Sept. 25 accusing Freemasonry of seeking to impede and injure the work of Mussolini, and reproduced an alleged Masonic circular in which Italian Masons

appealed for international intervention to combat fascism and to accelerate the depreciation of the lira.

Bro. Professor Ettore Ferrari, Secretary of the Supreme Council, declares that this circular is a malodorous and insensate forgery. The Idea Nazionale refuses to believe this denial and refuses also to submit the question of the authenticity of this document to a jury. On the contrary it continues to publish accusation on accusation.

On Sept. 25 was published the Orders of the Florentine Fascist organization against Freemasonry, from which the following is an extract: "From today we ought to give no truce either to Masons or to Masonry. The destruction of lodges is a ridiculous measure. We ought to strike them in their persons, their property, their interests without respect to anyone. The pressure of our holy violence should permit them to give no sign of life . . . ."

This manifesto is signed by the "Directory of the Florentine Fascio." The italics are in the original.

From words to acts is but a step, and it was quickly taken. On the night of Friday, Sept. 25, Saturday, Sept. 26, the fascists began to hunt down the Freemasons. Bro. Berti, Professor of Medicine, and Bro. Biondi, manufacturer--as many others--were killed with clubs in the open streets. During the day of Sept. 26 the bastinado continued on a grand scale as likewise on the following days.

On Oct. 3 the Fascist Directory published another manifesto, of which the following passages are quoted:

"The war against Freemasonry continues with increasing intensity. We have started on the right course and our first action, insignificant as it has been, might seem to have routed the enemy. Folly ! The enemy is more ready, more warlike, than at the

beginning. The struggle against Masonry is desperate, and one object alone constitutes our program. Freemasonry must be destroyed and Freemasons must have no civil rights in Italy.

"To gain this end all means are justified, from the club to the revolver, from breaking windows to the purifying flames.

"To sum up, the Masons should be allowed no rest. They must be kept under constant surveillance, personally, in their correspondence and their mode of life. Anyone who belongs to the sect must be erased from the list of those with whom it is proper to have any communication. All their actions, every gesture, should be picked up. Their life must be made impossible. If they are employed in the public service they must be discharged at once. If employed in a commercial firm their employers must discharge them under penalty of having their business destroyed. Those who are professional men must be Boycotted. To this end the action continues . . ."

It is needless to say that with such encouragement the action has continued, and probably the villainies and deeds of violence committed will never all be known.

When it is remembered that the Italy of today owes its birth to Freemasonry it is impossible to avoid the thought that fascism would have attained its object in a more suitable and stable fashion if it had respected the lodges--centers of liberty, and of free thought.

It makes one ask if it is appropriate to convene--as is actually being done--an International Congress on Moral Education at Rome ! What education and what kind of morals do fascist surroundings teach ?

LATER DEVELOPMENTS

In the German Masonic periodical Die Leuchte for June the following appears among general news items:

The worst that might have been expected (in Italy) has not come to pass. It appears that the Government and Freemasonry have arrived at a modus vivendi. This is confirmed by the withdrawal of Farinacci. The Grand Orient of Italy has returned to its quarters in the Palazzo Giustiniani, and is to be allowed time to put in order its archives and with all its furniture to remove to new quarters. As is known, the Government has decided to use the present buildings of the Grand Orient as an extension of the Senate House. The property of the lodges all over the country that was seized is also to be returned to its owners. The Grand Orient remains permanently in existence but the lodges will not begin to work until they have adjusted themselves to the new regulations covering the Society. The worst of these is the requirement to return a list of their members, and this also is to apply to lodges working under the Grand Orient of Italy in other countries.

The Rivista Massonica, which had not been published for five months, appeared once more in April. It is, of course, restricted from making any criticism in regard to the arrest of members of the Order, and particularly in regard to General Capello. It is merely mentioned that he is awaiting his trial in good spirits.

Whether it was the King who prevented the complete destruction of the organization, or whether it was the influence of American money it is not possible to say. But it is certain that a former Grand Commander of the Scottish Rite, of the Fera Group, Bro. Raoul Palermi, was in Washington at the same time as the Italian Debt Commission, and according to the American journals had much to do with the speedy and successful conclusion of the negotiations.

A LETTER FROM ITALY

To this article we append a letter from the Editor of the Rivista Massonica, who wishes to correct two statements made by the author of the article that appeared on page 97 in the April number of THE BUILDER:

I receive regularly in exchange of my Rivista Massonica your magazine, THE BUILDER, official organ of the National Society of Masonic Research.

In the number that reached me lately (April, 1926) I have read a report on the "Condition of Masonry in Italy," by an American citizen, Past Master of an American lodge.

In my capacity as Editor of the Rivista Massonira and being sure of the sentiments of the Masons receiving it, I thank not only the author of that report, but also, and more so, the Editor of THE BUILDER, which, by publishing it, has opportunely made known to American Masons, at least in part, something of the present conditions of the Order in Italy. We are glad that the Masonic Press of America and the American brethren are following the misfortunes of Italian Masonry with fraternal and affectionate sympathy.

But without going into a particular examination of this account I feel it indispensable to rectify two affirmations in it, substantially erroneous, owing doubtless to imperfect knowledge of the present state of things. Our good brother, the author of the report, affirms that after the promulgation of the Law on Secret Societies, the Grand Master dissolved the Order by a communication to the Press, so that the Grand Orient in Italy is represented only by the Grand Master Domizio Torrigiani. It is not so. The communication, or better the Decree of which we speak, dated the 22nd of November, 1925, establishes in the first paragraph that: "All the Masonic Lodges and all the Masonic aggregates of any kind, obeying the Grand Orient of Italy, are dissolved, and cease to exist," and in the second paragraph: "That the Grand Orient of Italy remains to continue the life of the Masonic Order and will conform itself to all requirements of the Law on Associations.

Then not only to the Grand Master, but to him and the Grand Orient together, will remain the continuation and representation of the Order.

But, with a decree under the same date, communicated only to a few brethren, for besides the lodges, all Masonic organizations were dissolved, and also the Committee of the Grand Orient, the Government and Council of the Order, it was declared that the Grand Orient was represented by an Executive Committee composed of the Honorary Grand Master, Prof. Ettore Ferrari, the effective Grand Master, Adv. Domizio Torrigiani, by the Assistant Grand Master, Prof. Giuseppe Meoni, and by five members, appointed with the same decree, two of which are residents in Rome and three in different parts of Italy.

This Executive Committee will provide as soon as possible for the reconstitution of the dissolved lodges, and of the necessary organs, for the regular functioning of the Order.

Also a second rectification is necessary, though much less important. The Rivista Massonica, which was begun 55 years ago, publishes the acts of the Grand Orient, but it has not the character of an official organ, it is published only under my direction and personal responsibility.

I should be very much obliged to you if you will kindly accept and reproduce entirely in the columns of the well-known and authoritative magazine, THE BUILDER, this letter in order that the American Masonic world may have precise knowledge of the body in which at present and temporarily is invested the representation of the Order in Italy.

With fraternal salutations, I have the honor to remain, Yours faithfully,

Ulisse Bacci.

It would thus appear that the pressure of the persecution of Italian Masonry has been somewhat relieved. Whether this is to be permanent or is merely a lull in the storm remains to be seen. The requirement that the membership roll must be submitted to the government might easily prove in the event to be a sinister one, should the fascist attack be renewed. We, however, sincerely hope that this may not be the case. Italian Masons have shown in every possible way their disposition to submit to the law of their country, and this ought to count for something even with their enemies.

Bro. Sir Alfred Robbins, Chairman of the Board of General Purposes of the United Grand Lodge of England, who, as our readers will recall, has been a contributor to THE BUILDER, analyzed the situation in an article published recently in the Christian Science Monitor, an article well worth reading. He quotes a statement of the Dictator Mussolini which was debated in the Italian Senate on the bill against secret societies to the effect that the suppression of Masonry was one of the original aims of fascism, and not merely an opportunist political move. The statement, of course, need not be taken at its face value. But he made the further illuminating remark that 80 per cent of Italian Masons belong to the professional classes and that very few belonged either to the upper circles of society, the capitalists or the working classes, and from that he argued that Masonry had as its primary object the advancement of its members' own careers. In itself it does not seem to be a crime, nor prejudicial to the state, that professional men should seek to advance their own interests. As Bro. Robbins says, "the logic is far to seek," and adds,

"It is of value to know that the true reason for the assault upon Italian Freemasons is simply that they belong to the middle class. Since one of England's greatest statesmen with sarcastic solemnity protested against being charged with the atrocious crime of being a young man there has been nothing in high politics quite to equal this."

The conclusion would seem to be that the middle classes have less influence than the proletariat because of their relative inferiority in numbers, and less power than the capitalists and aristocracy because of their relative poverty, and therefore there is no need to consider them. Yet the middle class is the intellectual backbone of every

civilized nation and discrimination against it must inevitably react against a nation's prosperity.

----o----

The Rite of Resurrection

By Bro. R. J. NEWTON, New Mexico

AT the next meeting of your lodge when a certain degree is conferred ask as many as you can of the brethren present just what it means, or symbolizes? Whom does the candidate represent? Is there anything hidden which they do not grasp or understand? You must be prepared for disappointment in your search for information for you will find that many, and even the most regular attendants and participants in the work of this degree, will display a lamentable lack of any knowledge about it except that given by the words of the ritual.

Certain writers claim, and probably with some considerable degree of truth, that this rite was practiced by primitive peoples in prehistoric times. They say that while men were still living in family groups, before the development of the tribe, when one man was hunter, fisher, provider, husband and protector for a group of females and their children, he drove away or killed the boys of the group as they developed into young manhood and perhaps challenged him for the favor of his younger females. Later when families gathered together into tribes for mutual protection the heads of the family groups, faced by the necessity of keeping the younger men with them as fighters and hunters, to save their pride, or their "face", as the Chinese say, and to save themselves the admission that they now needed and gladly accepted the help of the youngsters, whom formerly they had driven from them, developed a ritualistic play or ceremony in which the boys were figuratively slain and then revived, or resurrected under an entirely new name and identity, and enlisted in the tribal group.

It is claimed that this custom has come down through thousands of years and is practiced by savage tribes today. Certain it is that most of them have some forms and ceremonies to fittingly celebrate the coming of age of their youths and recognition of their assuming the duties of manhood. So it is reasonable to assume that we have adapted or adopted this practice in the development of Freemasonry in its present day form.

The attainment of the Master's degree by an operative Mason was similar to the attainment of manhood and the recognition of proficiency in the Craft might well be celebrated by a ceremony similar to that performed when a young man attained his majority.

Speculative Masons claim for this ceremony a deeper and a spiritual meaning. To them it typifies the beginning of a new life. The old man with his sins of omission and commission has died. The new man is risen, his soul purged from all dross, ready for combat against the forces of evil and to battle for the right. If all of our candidates could get this vision of the rite, the world would be changed in a short time.

Again, it is claimed that the ceremony typifies the death and the resurrection of the human soul with its promise of immortality to all. Or the passing of the Saviour down into the "Valley of the Shadow" and His triumphant return to light and life. This is a beautiful thought and one upon which a writer could dwell at great length. The minds of the candidate should be turned in these channels, for meditation thereon will be good for the soul.

But I wish to turn your thoughts to another view of this ceremony and connect it up with the First Degree and the great lesson of charity and brotherhood therein. When next you gather about a brother, think of him as "down and out" either physically, spiritually or financially and that you, his brethren, are gathered together to lend him a helping hand. Go farther than that and think of him as one of our consumptive brethren either in your own home town or a thousand miles away in the great Southwest. In either place he probably needs your aid. Perhaps he may be like any one of those whose cases I shall cite to you. If they were there before your eyes, your

help would be instant and adequate. Is there any reason why you should be slower to lend your aid, when they are a thousand miles away?

Our Masonic tubercular brethren have rightly been called our Grand Lodge of Sorrow. Here are the stories of a few members of this lodge. As you read these brief histories, remember, that but for the grace of God, someone else might be reading the same kind of thing about you. Will you help in the "resurrection" of these unfortunate brethren? If so, write to Francis E. Lester, Executive Secretary of the National Masonic Tuberculosis Sanatoria Association, Las Cruces, New Mexico, for information how you can give aid and assistance.

"ARIZONA LODGE HELPED WITHOUT HOME LODGE AUTHORITY"

Brother No. 15. Grand Lodge of Iowa. King Solomon Lodge, No. 5, Arizona, made loan of $50 to brother which home lodge paid and advised not to advance any more without authority from them. King Solomon Lodge later advanced him $100 more when he was in need of help, but did not ask home lodge for reimbursement.

"WHEN FAMILY WORRY RELIEVED RECOVERY FOLLOWED”

Brother No. 19. Grand Lodge of Arkansas. Patient very despondent account destitution of wife and baby at home. Home had been taken away from them on a mortgage. Brother growing worse account worry. Sold overcoat for $2.00 to send wife. Sojourners' Club finally got story from him, though be did not seek help. Wired $50 to wife at once and advanced him $10, which be sent her, though he needed many things for his own comfort. Notified his home lodge, but they replied that he was delinquent $6 dues, which club offered to pay. Some pressure applied and they remitted dues and later did their duty. With assurance that wife and baby were cared for, patient began to improve and was later returned to home, received his compensation in lump sum, paid club all money advanced, recovered home and resumed care of family.

"MONEY WITHOUT GUIDANCE NOT ALWAYS HELPFUL"

Brother No. 21. Grand Lodge of Mississippi. Aided to come to El Paso by home lodge, but shortly thereafter became destitute and applied to Associated Charities for aid, which was given. Also assisted by El Paso, No. 130, by home lodge and Grand Lodge, Mississippi. Out of money contributed he helped wife and children at home. Lived in basement room, cooking, eating, sleeping, etc. Described as a "rathole" by charity worker. Lost ground steadily under such conditions. Removed to Associated Charities lodging house. Finally sent home by El Paso, No. 130. Total amount contributed by Associated Charities, El Paso, No. 130, by home lodge and Grand Lodge might have saved him, but no existing agency to handle and compel compliance with conditions necessary to recovery.

"SAN ANTONIO MASONS SENT HIM HOME"

Brother No. 22. Grand Lodge of Tennessee. Came to San Antonio from Arizona, very sick. Had appealed to home lodge but did not get immediate relief. Anchor Lodge, No. 44, gave emergency relief and later all bodies, San Antonio, made up a fund to send family home.

"WOULD UNLOAD BROTHER ON TEXAS CHARITY"

Brother No. 32. Grand Lodge of District of Columbia. Brother came to El Paso seeking health and became patient in private sanatorium and funds gave out, was assisted by home lodge to pay expenses to extent of $25 monthly for few months before death. Also authorized funeral expenses of $125. Before granting relief home lodge wrote: Bro. ___ has been in Texas for about two years and it would seem that he is entitled to treatment in that institution (the State Sanatorium) as other citizens or residents of that state." Query? Why should Texas taxpayers pay for hospitalization of former citizen of Washington who never contributed anything to upbuilding of Texas

and only came to state for benefit of health? Secretary wrote further, "We desire to do all we can for our unfortunate brother." (But willing to do it at expense of Texas taxpayers and place this brother upon public charity.)

Secretary later wrote, "This lodge desires to express its fullest appreciation of the services rendered in looking after our deceased brother during his illness."

“HOME LODGE HELPED CARE FOR SICK WIFE"

Sister No. 35. Grand Lodge of Ohio. Wife of Master Mason who was finally compelled to ask home lodge for loan to tide him over emergency due to lack of employment and to meet payments on home.

Wife had been sick for some time. Home lodge wired El Paso Relief Bureau to advance $125 at once to cover needs for next month. Some few months later with his wife very much worse and finances still very low he again appealed for help, and received $150. Still later an operation became necessary and was performed, though her life was despaired of. She rallied for a few days and died. Home lodge advanced money to pay expenses of final illness and funeral.

DELINQUENT HUSBAND - DYING WIFE - RELIEF BUREAU HELPED"

Brother No. 37. Grand Lodge of West Virginia. Daughter of this brother very sick and later died in El Paso. Relief Bureau appealed to by father because husband was not providing for her. Mother and brother came out to look after sick woman and children. Husband arrested for non-support but brought home by officers day wife died. Father advanced money for expenses and to bring body and family home.

“PATIENT REFUNDED LODGE'S ADVANCE"

Brother No. 40. Grand Lodge of Virginia. Brother was robbed on arrival and had to apply for fraternal assistance. Home lodge, Chapter, Council, Consistory and Shrine contributed to his needs until he secured funds with which he later reimbursed them. Total of $371.62 for sanatorium care and other expense. All funds handled through Temple Lodge, Albuquerque.

“LOOK TO OTHER SOURCES FOR HELP"

Brother No. 44. Grand Lodge of Louisiana. Brother is patient in sanatorium at Albuquerque, and asked that home lodge be notified of his condition, which was done. They advised Temple Lodge, Albuquerque, that they bad not agreed to pay his expenses. "We sent him money to get to a sanatorium, but notified him that be could not expect the lodge to pay his expenses indefinitely, but to look to other sources for some of his expenses. The lodge will not be responsible for anything for his account until we have been consulted "

"MORE THAN HIS SHARE OF TROUBLE"

Brother No. 49. Grand Lodge of Missouri. Home lodge had helped him for some time before they sent him to El Paso, and during past two years or more have bad to help him every month. He works when able but has to rest at intervals. Divorced from first wife and responsible for support of 16-year-old daughter. Married again and has small boy by second wife. Cannot support himself to say nothing of two families.

Daughter convicted of delinquency at home and second wife secured divorce. Spent six months in state sanatorium at Carlsbad, Texas. Not enough to put him on his feet permanently. Will need help indefinitely unless he can be placed in hospital and kept there until complete arrest effected.

"WILL NEED AND WILL GET MORE HELP"

Brother No. 61. Grand Lodge of New Mexico. After four years' illness was compelled to ask fraternal assistance as a loan. Arrangements made with Chapter, Commandery at Albuquerque, and Al Malaikah Temple, Los Angeles, and Grand Lodge, New Mexico, to advance $60 monthly for ten months for support. This period expired Dec. 31, 1925, but brother's condition is such that he will require further assistance.

"CARE FOR HIM AS IF YOUR OWN"

Brother No. 85. Grand Lodge of Kansas. After arrival worked for taxicab company which was too strenuous and brought on two hemorrhages which put him down and out for several months. Temple Lodge, Albuquerque, advised home lodge of his condition. They advanced $150 and advised to take care of him the same as if he was a member of your own lodge. "We are not in a position to go strong in this matter but are more than willing to take care of our brother." Temple Lodge aided brother in collecting sickness insurance, and with the assistance of his own brother, no more aid was needed. Improvement in condition enabled him to secure light work.

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

WILLIAM WONNACOTT

WE have just received the sad news that Bro. Wonnacott, Grand Librarian of the United Grand Lodge of England, and one of the foremost Masonic scholars of the day, died at St. Mary's Hospital, London, on July 8.

Bro. Wonnacott was an architect by profession who became a Masonic student. According to English custom he was a member of a number of different lodges and chapters and held Provincial Grand Rank for Hertfordshire. He will be best known to members of the National Masonic Research Society as a Past Master of Quatuor Coronati Lodge. He was elected to full membership in the lodge in 1912, and became Master in 1916.

His death will be a great loss to Masonic scholarship, on account of his sound historical learning and his intimate acquaintance with rare and curious documents connected with the Craft. He was working on the interesting subject of the Preston ritual, and had collated all the known remnants of this system. So far as we know this work remains unfinished.

Those who knew him personally, even if only acquaintances, will feel his loss even more keenly. He was an ideal man for his position and was ever ready to make visitors welcome and to furnish inquirers with information without stint. Others must pick up the fallen working tools, for a master has been called from his labors, and his brethren mourn.

* * *

A MASONIC CRISIS

THAT unity makes for strength is an adage of some antiquity, and one whose veracity has been proved many times in the past and doubtless the future will offer additional examples. There are many crises facing the Masonic world today and

though linked together by bonds of the strongest kind there seems to be no concerted action by the Freemasons in general. There is no body which can be looked to as a "rule and guide" unless it be the Mother Grand Lodge of the world, but there is nothing stronger than a moral obligation to inspire the Grand Lodges of the world to follow in her footsteps. So many times in the past two hundred and nine years has this implicit duty been neglected that it is useless to even mention it as a possible remedy for what has come to be a perplexing situation. No one would seriously propose any attempt to subordinate the present Grand Jurisdictions scattered over the face of the globe to the control of the United Grand Lodge of England, and it is certainly with no such aim in view that this is written. The question does arise, however, of what shall be done about the so-called clandestine French lodges? How about the Italian crisis? What about exclusive territorial jurisdiction? How shall ritualistic changes be treated? There are many other queries of equal if no more importance that should be treated in a uniform manner by the Grand Lodges of the world, at least according to some recognized principles. All this would seem to be a plea for a Universal Grand Body, or to paraphrase an old term, a Grand Lodge of All the World. That such would be a good thing even if possible is a question for debate and for debate only. There are too many sides to the matter for it to be discussed here.

If there are matters which seem to call for a uniform and unified action by the Grand Lodges of the world, there are others of a purely national character which demand unity among the forty-nine Grand Lodges of the United States. Such action by the Grand bodies on matters outside their own jurisdiction in which they are as vitally interested as in matters exclusively their own can never be realized until each and every one of our Grand Lodges abandons the good old American game of "passing the buck"; "if you will, I will," from New York to Florida, from Florida to California, from California to Washington, and thence to Pennsylvania, who, being last in line, says, "After you, my dear New York," and there we are, ready to start the eternal circle again.

Because of petty jealousies, "I have more money than you," or "my ritual is older than yours," and what is even worse, "if you don't play my way, I'll take my ball and go home," there seems to be no hope of ever getting all of the Grand Jurisdictions in the United States to put their shoulder to the wheel and push. With such expressions of un-Masonic spirit in evidence on all sides there seems no hope for concerted action until the rulers of the Craft decide that the time has come when each and every Mason is a Mason, and as such is entitled to the consideration which our ritual teaches is his

right. We are brought then to another phase of the question: Shall there be a United Grand Lodge of the United States of America? So far as we are concerned the answer is "No", and emphatically "No!" unless there is no other way out of a purely childish difficulty. This very childishness would, however, preclude any possibility of any such plan being realized. This lack of harmony among the Grand Lodges is responsible in a large measure for the existence of a deplorable condition. One which affects each and every one of the Grand bodies in some measure; one which has been aptly termed the "Curse of the Craft"; a blight which should and could easily be removed, if peace and harmony prevailed and everyone would lend his assistance. The particular problem in mind is that of the tubercular Masons in the Southwest. There are thousands of them incapable of taking proper care of themselves and financially unable to secure proper treatment. The cost to each individual Mason to meet this need would be slight and the burden could be equitably distributed. Proper care, it has been estimated, could be provided for the sum of one dollar per year from each of the 3,000,000 odd Masons in this country. It would be an achievement to be proud of, while a cause of constant reproach would be removed. The Grand Lodge of New Mexico is in back of the movement, and many of the other Grand Lodges have sanctioned it. New Mexico is spending money to convince the others that it is worth while and has practically succeeded, but the time has come when more than convictions are needed. These Grand Lodge sanctions do not buy food, medicine and hospital care. It is cold, hard cash that "talks" and does the work. Let the Grand Lodges of the United States show the world that for any cause sufficiently big to be of national importance they can put their resources to work and act with that unity which produces strength. If forty-nine Grand Masters would give up "passing the buck" and go into their annual meetings this year with a determination to put this cause over, we would see a new era in Craft Freemasonry.

* * *

CRITICISM

IRONY, sarcasm, satire and parody, any form of literary expression which appears at its face value to say one thing while really meaning another, is a potent and devastating weapon of criticism. But it is a sword with two edges, and like that of the cherub set to guard the gates of Paradise after our first parents were expelled, it turns

every way. In less figurative language it often misses its effect because it is taken literally. To appreciate its force a certain quickness of apprehension, not to say intelligence, is required.

One of the most remarkable instances of this in literary history, the Modest Proposal for Preventing the Children of Poor People From Being a Burden to Their Parents or the Country, written by the great satirist, Swift. In the form of a letter to the public press, and in the character of a smug, well-fed member of the bourgeois class, Swift in great detail and with solemn face suggested that cannibalism would be a solution of the poverty and destitution then existing in Ireland. Well fattened babes would be as succulent, he claimed, as young porkers, and by following this suggestion the general food supply would be added to and individual incomes increased, with the added advantage that there would be so many fewer mouths to feed.

Amazing as it may seem, many good people took this literally and very seriously, and wrote fierce denunciatory letters to the newspapers. Naturally enough, but it says little for their wit or common sense. It does not seem possible that such an utterly extravagant proposal could have been taken as intended au pied de la lettre, yet apparently there are no limits to the powers of misapprehension possessed by certain minds. Leaving the ignorant and uneducated aside (though among these often enough mother. wit will put them on the right track) there are the hasty and uncritical who jump at an author's meaning and do not fully read what he says, and there are those who lacking the sense of humor can neither see the point of a joke nor yet what the jester means.

Perhaps it is a perilous adventure to insert anything of such a light and frivolous nature in the weighty pages of THE BUILDER, but even Homer's god-like heroes laughed on occasion. Not for a moment, however, would we dream of insulting our readers by telling them that an article appearing on a previous page is a skit, a parody, a reductio ad absurdum of a kind of Masonic literature of which we fear there are too many exemplars. It would be useless in any case, for if the indignant readers of Swift's "Modest Proposal" had descendants among us today they would not believe even were it labeled "this is a joke - please laugh." And we must say that the argument, although leading nowhere in particular has in places such an air of insane

plausibility that almost, like Festus as he listened to Paul the Apostle, we are persuaded to believe there may be something in it.

There is a certain kind of author, he can be found in every field, but Masonry as a subject of research has, it would almost appear, suffered quite unduly from him. He is most industrious in collecting material of all kinds, facts, assertions, opinions, guesses, rumors, all is fish that comes to the net, and, like the over-praised ant, he seems not to care so much what he does as long as he does it. To borrow again from St. Paul, the edifice is constructed of wood, straw, hay and stubble, and what wrought stone there may be will not stand for it has no secure foundation.

Collection of material requires no more than curiosity and industry. It must be done, of course, for without material no building is possible. But the material must be fit for the purpose. In plain English, our facts must be facts, our statements true. This requires criticism. To a very large extent this may be carried out by certain rules, which may be learned like those of any other trade. But to use the material after it has been tested is another matter altogether, and there is no royal road to attain the power. Experience helps, but some talent or ability seems to be also necessary. It is the old story once more, the craftsman may not be an architect, but the architect must be master of the craft.

----o----

Blandishments will not fascinate us, nor will threats of a "halter" intimidate. For, under God, we are determined that wheresoever, whensoever, or howsoever we shall be called to make our exit, we shall die free men. - Josiah Quincy.

----o----

THE NORTHEAST CORNER

Bulletin of the

National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N.M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

JAFFA MILLER, Vice-President

RICHARD H. HANNA, Vice-President

ALPHEUS A. KEEN, Secretary

FRANCIS E LESTER, Executive Secretary, Las Cruces, New Mexico

JOHN W. TURNER, Treasurer

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

CONNECTICUT - Fred A. Borland, Past Grand Master, South Manchester.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis,

MISSISSIPPI - John R. Tally, Grand Master, Hattiesburg.

MISSOURI - Wm. W. Martin, Grand Master, Daniphan

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

VERMONT - Christie B. Crowell, Grand Master, Brattleboro.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

WASHINGTON - Morton Gregory, Grand Master, Masonic Temple, Tacoma.

WlSCONSIN - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ORDER OF THE EASTERN STAR, GENERAL GRAND CHAPTER - Mrs. Clara Henrich, Most Worthy Grand Matron, Newport, Ky.

ROBERT J NEWTON Editor Publicity Director N. M, T. S. A. Las Cruces New Mexico.

* * *

MASONIC MORTALITY AND MORBIDITY

The National Tuberculosis Association is responsible for the statement that the death rate from tuberculosis in 1924 was 90.6 per 100,000 living. This means that 906 people die in every million each year from tuberculosis.

If there are 3,250,000 American Freemasons, they, with their wives, children and dependent relatives number from 10,000,000 to 15,000,000 people. If only 10,000,000 this population group would sustain an annual loss of 9,060 lives from tuberculosis.

If, as the National Tuberculosis Association estimates, there are nine living cases to every annual death, then there may be approximately 80,000 living cases of tuberculosis in the American Masonic family if it only numbers 10,000,000. Not ALL of them need the help of the Fraternity, but MANY of them do.

* * *

THE COUNCIL TAKES UP THE PROBLEM

Recently the General Grand Master of Royal and Select Masters, Bert S. Lee, sent out the following circular letter, which shows that this organization is alive to the requirements of the situation. The text of the letter is as follows:

"On account of favorable climatic conditions certain sections of the States of New Mexico, Arizona and Texas have for many years been the Mecca of those afflicted with tuberculosis. Physicians throughout the country have been sending their patients who had a possibility of being cured to those localities. As a result of this general condition Freemasons thus afflicted have for many years been going in large numbers to those States. Those who were able to pay their expenses have, of course, taken care of themselves, but a very large number representing almost every Grand Lodge in the United States haven't been so fortunate and have placed a burden on the brethren of those States, which they have nobly borne as best they could. Realizing that it was impossible for them alone to do the work they are asking the assistance and cooperation of the Grand Lodges of all the states in this work. The Grand Lodge of New Mexico has organized the National Masonic Tuberculosis Sanatoria Association and has selected their Grand Master, M. W. Bro. Herbert H. Holt, as President.

"The purpose of this Association as outlined is first to act as an agency, or trustee, to receive and administer funds contributed, or acquired for the relief of Freemasons and members of their families, suffering from tuberculosis; to secure hospitalization for the sick; to render service of any kind according to the need and the ability of the corporation; to acquire, erect, establish, maintain and operate, sanatoria, hospitals, and other institutions, and second, to disseminate among the Freemasons of America and their families and others scientific knowledge and useful information as to the causes and methods of treatment for the prevention, relief and cure of tuberculosis.

"Realizing the magnitude of this undertaking they are soliciting the active cooperation of all of the Masonic Grand and General Grand bodies, and they have asked me to present the matter to the Grand Councils, who are members of the General Grand Council, that the information may be sent to the subordinate councils, thereby reaching every Companion in our Rite. I have been studying the situation for a number of years and have been on several committees of General Grand bodies at which the matter was considered. I realize the serious importance of the question as it effects our Masonic brethren and I am more than anxious to cooperate in every way possible.

"This matter was so splendidly handled in the May issue of THE BUILDER, the official organ of the National Masonic Research Society, that I have requested the

Executive Secretary Bro. F. H. Littlefield, to mail to you a copy of the magazine. I have also asked M.W. Bro. Holt to send to you any and all literature that he has bearing on this subject, that will assist you in formulating a letter to the Councils of your state or handling in any other way that you may think best. I urge your active assistance in this matter.

"Fraternally yours,

"BERT S. LEE."

* * *

NEW MEXICO GRAND MASTER VISITS EAST

MASONIC leaders of Northern and Eastern States are as much interested in the relief and hospitalization of consumptive Masons as are the Masons of New Mexico and other Southwestern States, according to a statement issued by Herbert B. Holt, Grand Master of New Mexico, who recently visited Eastern cities in behalf of the work of the National Masonic Tuberculosis Sanatoria Association, of which he is president.

"In every city I visited I met with a cordial reception and sympathetic hearing," said Bro. Holt. "Our Northern and Eastern brethren have come to realize that we of the Southwest have initiated a national movement planned to salvage Masonic consumptives, whether they are seeking health in the Southwest or are sick in their own home towns.

"As a result of my visits to many cities, I am firmly convinced that American Freemasonry will build one or more Masonic Sanatoria; that the necessary money for hospital construction and operation will be forthcoming, and that there will be, important developments in the next three months in this movement. I cannot, of

course, make public all that was discussed in my conferences with Masonic leaders, but we have secured their attention and interest in 'the greatest problem confronting Freemasonry today,' as Grand Master Bryan, of Texas, has so aptly put it. Personally I feel that Freemasonry must do this job to fulfill oft-repeated obligations, voluntarily assumed.

"For the sake of emphasis I wish to repeat that Southwestern Freemasons want a Masons' Tuberculosis Sanatorium built, and do not seek to say where it shall be built. We have no 'ideal location' or 'logical site' to sell or donate. We have not attempted to formulate plans for financing, for construction or for operation. We conceive our job at this time to be the duty of pointing out the need and completing the organization of the National Masonic Tuberculosis Sanatoria Association, incorporated under authority of the Grand Lodge of New Mexico. In the fall there will be a meeting of the Board of Governors of the Association, representing all Grand Jurisdictions which have by that time signified their intention to participate in this work, and the future plans and policies for relief and hospitalization of Masonic consumptives will be determined. Meantime we shall endeavor to extend emergency relief so far as our financial resources will permit."

* * *

WISCONSIN TAKES HOLD

At its recent session the Grand Lodge of Wisconsin appropriated $3,000, as a contribution to the publicity and organization work of the National Masonic Tuberculosis Sanatoria Association

* * *

FLORIDA LINES UP FOR SANATORIUM

The Masons of Florida believe in the movement for relief and hospitalization of migratory Masonic consumptives. They have a problem in their own state, for many cases go to Florida from eastern cities seeking climatic benefit.

The Grand Lodge of Florida contributed $500.

The Grand Chapter, R. A. M., of Florida, contributed $400.

The Grand Council, R. S. M., of Florida, contributed $100.

And now comes word that the Grand Chapter, Order of the Eastern Star, have contributed $200.

More important than the financial help is the action of the Grand Master, Cary B. Fish, of Sarasota, who has accepted service as a member of the Board of Governors of the Sanatoria Association and is ready to serve in any way.

* * *

WHAT THEY SAY

Secretary James J. Davis of the National Department of Labor has enlisted in the movement for building of Masonic Sanatoria. In a recent letter to Grand Master Herbert B. Holt, of New Mexico, he said:

The work you describe is one that I have known of for some time, and have always admired. I know of the large number of our brethren who go to the Southwest seeking relief from the ravages of that most dreaded disease, tuberculosis, and I also know what it means to the Masons of that section of the country to help them regain their health.

It is a great humanitarian work that is worthy of the support of every Mason who has the good of his Fraternity and his brother at heart. The Masonic lodges in the Southwest that have inaugurated this movement and are now supporting it, are to be highly commended. The spirit is admirable, but the numbers engaged in carrying on the work are comparatively small, and it is easily seen that the need for help from other lodges is very urgent if the work is to progress and be successful. I, for one, am willing to do what I can to help along this movement, and I hope that all other brothers who are able to do so will come forward to do their part in making this great work of restoring our sick brothers to health the success it deserves to be.

Mr. Leon M. Abbott, Sovereign Grand Commander, Boston, Mass.:

I have been impressed that what these cases need is not only good physical care and treatment but that they should be placed in surroundings that are as happy and harmonious as possible. Away from home and lifetime friends and ill, one gets easily discouraged and home-sick which greatly retards recovery. If a hospital could be conducted under Masonic auspices, then there should be on every side the expression of that brotherly love which we profess and which should bring to the patient a comfort and cheer that would do very much to speed the day of his recovery of health.

Mrs. Clara Henrich. Most Worthy Grand Matron, Order of the Eastern Star, Newport, Ky.:

I will be only too glad to add a leaflet in my many letters, and commend you for your wonderful work.

Mrs. Minnie Evans Keyes. Right Worthy Grand Secretary, Order of the Eastern Star, Washington, D. C.:

I can think of no greater plan to promote than the one you are seeking to put through in the hospitalization of Master Masons who seek the healing qualities of your climate.

Mr. Oliver Day Street, Grand Master, Grand Lodge, A. F. & A. M., Birmingham, Ala.:

Personally I am sure it is a highly commendable work which your Grand Lodge has undertaken.

Mr. Frank Wasserman, Oxnard Lodge, No. 341, F. & A. M., Oxnard, Cal.:

It is needless to comment upon the invaluable service this institution can render to our unfortunate brethren. This movement is the most noble undertaking ever attempted by the Masonic Fraternity, and on its ultimate achievement rests the reputation of the Craft. I know the necessity of such an institution and have had a rather unfortunate experience in the matter myself, having just returned home from a sanatorium after a 16 months' stay. Fortunately, my expenses were taken care of by my employers with whom I have been connected for 18 years and in whose service I broke down. Had it been otherwise, I might have met with the same fate as some of our lesser fortunate brethren.

Mr. Frank C. Mirick, Grand Master Grand Lodge, A. F. & A. M., Pueblo, Colo.:

I recognize the admirable sentiment which prompts your letter and feel that it is a very commendable undertaking and that it has many appealing features about it. However, the policy of the Grand Jurisdiction of Colorado is very conservative, though the Grand Lodge does its full measure in the administration of charity and meets every just demand made upon its benevolence.

----o----

The Form of the Lodge

By BROS. A. L. KRESS AND R. J. MEEKREN

BEFORE completing our survey of the evidence something must be said about a theory, which has apparently been quite widely accepted since the publication of the curious diagram in the Carmick MS., of which the designer expressly says, "This figure represents the lodge." It will be seen from the illustration that we have here an isosceles triangle, the apex towards the east as shown by the compass. At the base is a crude attempt to depict a mosaic pavement. The numerals on each side possibly refer to those present, fifteen in all apparently, a number undoubtedly traditional. The Warden, as was not unusual in early Scots Masonry, was apparently the presiding officer, the Craftsmen to the north, the Masters (employers one would suppose) to the south, and the apprentices to the west. Two lights only are represented, while plumb, gavel, trowel, square and compass are the working tools. The omission of the level may be significant in estimating the real meaning of the figure as it has occurred to a number of students quite independently that the whole design itself represents the form of an old type of this instrument that is frequently to be found among old Masonic emblems, especially those originating in Europe.

The other evidence that can be adduced for this theory is very scanty. There are some peculiar records of lodges in Germany and Austria, and a few stray indications in the old catechisms. Curiously, and it may of course be significantly, they none of them say anything at all about the form of the lodge. The question that comes nearest to dealing with it is found only in the three closely related documents which may be conveniently classed as the "Grand Mystery Group." In all of these appears the following query and response:

Q. How many angles in st. John's Lodge? R. Four, bordering on squares.

Following the reply is a small diagram, but different in each case. In the Grand Mystery, the printed version, appears a small maltese cross and over it a smaller equilateral triangle. In the Essex MS. appears an inverted T, a horizontal line or dash with an upright one standing in the middle of it, surmounted by a relatively small triangle as in the previous case. In the Institution of Free Masons there is first a dash terminated at each end by seraphs, then a plain upright line and above it, but in this case separate, a triangle as before.

In each of these catechisms there is an earlier question and answer which runs:

Q. What Lodge are you of ? R. The Lodge of St. John.

and this answer is followed in the first two documents by the same diagram as appears respectively in each one later, but in the third it is not the same, but looks very much like a figure 5, though it is hard to be certain that this was what the scribe intended, but if so it might of course be a reference to the "odd numbers" that "make a lodge."

There is one more reference that might be supposed to have a bearing on the subject, and that is the following from the Sloane MS. 3329:

Q. Where lyes the keys of the lodge-door? A. They ley in a bound case or under a three-cornered pavem't aboute a foote and a halfe from the lodge door.

In addition to this are some very definite statements by various Masonic students to the effect that it was "the rule among Operative Masons to set up their lodge in form of a triangle" and that this usage continued in Europe all through the eighteenth century. Indeed some go further than this, and definitely tell us that in Scandinavia and Denmark the lodges are still triangular in form. Upon investigation these statements, especially those of the continuance of the usage till the present seem to be based on confusion between the form of the lodge and position of the three principle officers. As has been remarked [e. g. Bro. Songhurst, A.Q.C., 23 140] the stations of these officers must necessarily form a triangle in whatever position they may be placed, excepting only on the supposition that they were in a straight line. However there is an account of an old German lodge, the "Lodge of the Three Golden Swords," at Dresden, about the year 1744, which runs as follows:

The places of the brethren formed an isosceles triangle. At the upper point was placed the Master's table covered with a sky blue damask cloth embroidered in gold and with a golden fringe. At the other two corners were placed the Wardens and between these three points the chairs of the brethren, thus forming the sides of a triangle within which was the tapis.

It must certainly be admitted that such an arrangement as this might be indicated by the Carmick diagram. In fact this presentation of evidence as a whole sounds rather formidable; nevertheless examination of the facts alleged may show that it points in a different direction from what seems apparent at first sight. Dealing with the old Catechisms first. The "three cornered pavement" of the Sloane MS. is not concerned with the lodge at all, but the whereabouts of its key. The questions and answers anent this last are all very cryptic and enigmatic, indeed they partake more of the nature of riddles than anything else, so that however it should actually be interpreted it is probable that no real pavement, nor even a representation of one is intended. Then we find that in a particular group of these documents, one rather rich in hieroglyphics, a certain diagram or character is noted as, apparently, equivalent to the word "lodge," in

the same way that a square or oblong figure is used even today. Each one of these consists of a horizontal and a vertical line and a triangle, in different combinations. Whatever may have been intended by the triangle, it must be remembered that the question and answer unequivocally inform us that "St. John's Lodge" had four angles "bordering on squares." If it had four angles it could not have been three-cornered. And whatever "bordering on squares" may have originally meant, it certainly suggests that the four angles were right angles. Further, all the Catechisms agree in referring or comparing the lodge in some way either to the Temple or to "Churches and Chapels," or to both. The first was a rectangular building, and the latter were almost universally such, and the general statement could hardly have had the rare exceptions to the normal plan in mind. The point is made more definite by the fact that this reference is usually made in reply to a question as to the situation, that is the orientation, of the lodge. The natural interpretation of the language used is that the plan of the lodge was similar to that of "Churches and Chapels," which is as much as to say that it was rectangular. Coming to the old German minutes, it is hard to see any definite bearing on our problem. True this quaint method of recording attendance might have been suggested by such a usage as we are considering; but on the other hand it might have been suggested by the fact that the triangle does, in many ways, bear an important part in Masonic symbolism. The actual arrangement of these triangles, as may be seen from the typical specimen illustrated, cannot possibly be a diagram of the relative positions of those present, for that would imply an unheard of arrangement of the officers and members and visitors. This being inconclusive we have left only the Carmick diagram and the Lodge of the Three Golden Swords.

We have already noted the fact that the Carmick diagram suggests a composite design representing the old triangular type of mason's level, and the absence of this implement from the group of working tools depicted has already been noted. The superscription says that the design "represents" the lodge. This has been taken to mean that it is a plan or chart of the lodge, but it does not necessarily follow. In other Masonic designs of the same and earlier date (not that any argument can be built on the date as the diagram may have been copied with the rest of the document from a much older original) we find them described as the "plan" of the lodge. To "represent" may quite well mean emblematic or mnemonic representation and not plan or accurate picture. However there is no necessity to press this as an argument but it is a possibility to be kept in mind. If then we suppose this diagram to actually depict the arrangement of those present at the lodges with which Persifor Frazer, or whoever drew the design, was familiar it must certainly be taken in conjunction with the exceptional German instance we have quoted. Exceptional it is even though it is very possible that it was not unique, in view of the fact that such records have only

here and there been preserved by lucky chance. But a very important point in the description, the significance of which seems to have been missed by those who accept the triangular as the primitive form of the lodge, is the definite statement that within the triangle formed by the officers and the brethren was first a table covered With an embroidered cloth and to the west of that the tapis or floor carpet. The general arrangement in essentials appears to be precisely that described by Simonnet. It would seem, then, that the triangular form was an exceptional variant, and it would be quite in accord with the facts before us to suppose it merely a special development, the use of this geometric figure, which as was remarked above, was undoubtedly always an important Masonic symbol.

Before returning from this digression we may note another apparent variation, and one much closer to the general line of evolution, and that is the circle. In modern English Masonry the symbolism of the circle is developed especially in the Third Degree, but even here it is not exclusive of the quadrangular form, for the "Square pavement for the high priest to walk on" is still at least an "ornament of the Master's lodge." More stress is however laid on the center than on the circumference, and in its present form we cannot easily be certain how much of it is primitive. We would hazard the conjecture, though, that it is very little. From such information as we have at hand it would seem that it was an expansion of an originally minor motif. In connection with this may be recalled the fact that Dr. Oliver mentions certain "tracing boards" of the 18th century of circular form, and Bro. Dring has published [A.Q.C., 29-284] a set from the north of England in which the emblems are arranged in a circle, enclosed in a square. The fact that these aberran forms are in every case conjoined with the norma square or oblong form (even the anomolous Carmick diagram shows a square mosaic pavement) will justify us in regarding them as variant offshoots from the main tradition.

Although we have hardly exhausted the evidence that might be relevant to the subject it would seem a if we were now in a position to draw some tentative conclusions from the discussion of what is before us. The idea of a certain place being sacred or holy is universal, and with it goes the concurrent idea that important actions, especially those ritually expressed, should only be carried on "holy ground," to use the phrase of our old lectures. Then we have seen that part of the process or preparation for the sanctifying of a particular and restricted locality is the marking it out, delimiting it or enclosing it in some way. All this is apparently the common property of all races and tribes in all ages so far as our knowledge goes, and if it be supposed to have a

common origin then it must be looked for in the dim vistas of the pre-historic past. The Operative Masons were not singular, therefore, in making a sacred enclosure in which to enter their apprentices, but simply adopted, or rather inherited, a conception as old as human culture. It is admitted generally that the voluntary society or fraternity, when it appears at a higher level of civilization, takes over the characteristics of the clan or gens, which may be regarded as an extended family. The initiation into a savage secret society is exactly the same kind of ceremony as that of the Boys into the tribe. Looking at it from the other end, if we find a belief in witchcraft and the evil eye surviving, Midsummer and Hallowe'en observances lasted down till at least the middle of the last century, with harvest observances, mummers' dances and the ritual game referred to above of "building the ship"--if such things have survived to our day which can only have arisen spontaneously in a naive and primitive community, they must a fortiori also have existed in the Middle Ages; and if then, it follows that they were known and practiced in the ages before that until we get back far enough to reach the level whence they originally sprang. Let us as an illustration consider a modern trades union; say that of radio electricians. It is a thing of today, yesterday there was no such occupation. But its constitution, its rules and by-laws are inherited and adapted from those of other unions, and they again from other societies, and they again from parliamentary and municipal codes and rules of order, and these can be traced back step by step to a time and stage when discussion and argument were regarded as a rather poor substitute for settling questions and disputes in the good old way, with spear and battle axe, a substitute that at first was frequently rejected in a return to the genuine article.

But if this process, this law it might be called, is operative at the present time it must have been equally so in the past. No man can escape the influence of his age, no age can avoid the influence of the one that preceded it. If the various crafts were newly organized in the Middle Ages, those who formed those new societies did so on lines with which they were already familiar. The Teutonic Gild is supposed by some to have been modeled on a clan organization. The gilds that sprang up within the limits of what had been the Roman Empire more probably followed that of the municipalities or possibly of the collegia. The actual origin is not of importance here, the point is that some preceding form was copied, instinctively and inevitably. Now if any craft be found to have a rite of initiation, as the masons and carpenters did almost certainly, and blacksmiths very possibly (if not probably), then unless we suppose the organization to be of immemorial antiquity, those forming them de novo must have been familiar with the idea of initiation. In some way, directly or indirectly, the tradition of such ritual and its necessity must have come down from the primitive stage of culture in which it naturally originates. What we are particularly concerned

with now is the fact that initiations have to be carried out in a specially prepared place--as we might put it today, a consecrated or dedicated place. As we have seen, in primitive thought the enclosing or marking out of an area is the same thing as consecration, or at least includes its essentials.

Thus we may legitimately conjecture that the Operative Masons prepared a special place where their apprentices were to be entered. In later times at least they seem to have called it a lodge, a temporary place of sojourn. The novices also had to be prepared before it was proper for them to approach it; we may guess that otherwise it would have been "unlucky." This vague term probably best describes the attitude of mind of comparatively civilized men to such primitive requirements. And considering that these men were builders, and that part of the technique of their craft was the laying out and marking the site of a new structure, it would be almost inevitable that the lodge enclosure would be regarded as a site, and marked out by the same methods and with the same traditional rites. What these may have been in the Middle Ages is very much a matter of guess work, though further research might give us some light on the subject. It may he suggested here that this consideration is an additional argument against the primitive character of the triangular form. We have noted already that the circular plan is the one naturally adopted by the earliest builders, and that with a change in materials and methods of construction the square plan follows it. The symbolism of these forms follows them, is invented for them. But the triangular plan is impractical, it is the converse of the circular, for it gives the minimum area for the length of the walls built. A deliberate and conscious symbolism is obviously later and more sophisticated than natural and traditional forms.

With changed conditions the Masonic lodge became a diagram drawn on the floor of a closed chamber. Then convenience led to its being permanently represented on some textile material, following a tendency which, as we have seen, has been operative elsewhere. Thus divorced from its original status, the chamber tends to be regarded as the "lodge" and the diagram on the carpet, or on a board, becomes but part of the furniture. Its size becomes a matter of convenience, instead of being large enough to accommodate all present, it had merely to be of such a size as to be clearly visible. From that it has suffered various further degradation till now in this country it has become a subject for magic lantern slides, and from being a thing so sacred none but the initiated might see it, it is published to the world at large. Yet as our lodge rooms are oblong or square, perhaps the older form might be more justly considered a cast-off husk, preserved in some sort by conservatism and a new use found for it. We

no longer destroy or obliterate the lodge when it is closed, yet in several ways its form is still concealed from the profane. According to the usage of old French Masonry, when it was necessary to expel a member, after the sentence had been pronounced by the Master he proceeded to close the lodge. By this proceeding the symbolical building disappeared from around the delinquent, like the fabric of a fairy palace, to which he could never again find the entrance.

----o----

AN ANCIENT CUSTOM

A curious ceremony takes place every year on St. Martin's Day, Nov. 11, at Knightlow in Warwickshire in England; it is evidently a survival of a very old custom. An account of it was published in a daily paper [The Daily News, Nov. 12, 1881], in which the writer describes having been present at the performance as late as the year 1881. The Duke of Buccleuch is lord of the manor of Knightlow, and according to an old charter forty towns, or parishes, have to pay a sum called "wrath money," or incur certain penalties. The place where the money has to be paid is an old tumulus, on the top of which there is an ancient stone with a hole in it, supposed to be the socket of a cross. Into this hole the coins have to be deposited before witnesses, and before the sun rises on St. Martin's Day. The person paying the money must also "go thrice about the cross" and say "the wrath money." The four words in italics are here given to mark the point in the ceremony which is important in relation to the subject [of circumambulation]. The money paid varies from a penny to 2s. 3 1/2; and the whole sum paid on that particular morning only amounted to 9s. 3 1/2, which did not pay for a substantial breakfast provided by the steward at the duke's expense, at the Oak Inn, stretton, where the whole party went. It was explained that the Buccleuch family preserve the curious tradition on account of its great antiquity, that antiquity making the ceremony interesting, as showing that the existence of circumambulatory rites were common in England as well as in Ireland and Scotland. A writer in the Glasgow Herald fourteen years later describes the ceremony of that year, and adds that it has survived without a break. His account differs in a few particulars from that given above. The proceedings took place before sun rising, round the base of an old cross (called the Fee stone) of the time of Edward III, and were opened by reading the charter of assembly. The representatives of the parishes

then dropped their tribute called Wroth Silver or Swarff Penny, into a hollow in the stone. Formerly before doing so they had to walk three times round the cross; but this part of the formality is now omitted. The penalty for non-payment of these fees is 20s. for every penny due, or a white bull with a red nose and ears of the same color. Wroth silver was formerly collected in various parts of the country, but in Warwickshire alone does the custom now prevail. [W. Simpson, The Buddhist Praying Wheel]

----o----

THE LIBRARY

RECENT TRANSACTIONS. Ars Quatuor Coronatorum, Vol. xxxvii, Part 1.

QUATUOR CORONATI LODGE is to be congratulated on the success of the effort to catch up with the time lost during the war. The volume begun in the Part now before us contains the transactions of the lodge for 1924. As necessarily transactions must always be of the preceding year when published there is now only one year to make up for the lodge to be in the normal state in this regard. We understand that the problem is one almost entirely financial in character, and all brethren able to do so should join the Correspondence Circle, even if not particularly interested in research. Many successful manufacturers have found that it pays indirectly if not directly to contribute to scientific investigations. The results of Masonic research will in the long run be of equal benefit to those charged with the duties of ruling and guiding the Craft.

The present Part contains two papers and the discussions following them and an article besides the routine records. The first paper entitled "Masonic Ritual and Secrets Before 1717" is by the Rev. Bro. Herbert Poole and was given on the occasion of his being elected to full membership in the lodge. It is one of the most searching and valuable contributions to this field of research since the discussions between Hughan, Gould and Chetwode Crawley. Hughan persisted in his belief that

early Freemasonry had no degrees in our sense of the term, and only one initiatory ceremony, while his opponents in the discussion-which was a model of fraternal controversy argued in favor of a two degree system. The latter theory and the arguments for it have become in a sense popularized by the reprinting of Gould's articles and essays, and by the "Digression on Degrees" in his Concise History, while Hughan's arguments remain buried in the formidable tomes of A. Q. C. for all but the student fortunate enough to have access to them.

Bro. Poole makes an attempt at interpreting the stray odds and ends of evidence that we have as to the nature of the ceremonies, usages and traditions of Freemasonry immediately preceding the Grand Lodge period. Most of it, as he points out, is to be found in documents actually later in date than 1717, but he argues strongly that though the witnesses are later than the formation of the Grand Lodge, yet the matters to which they testify are earlier. He divides the evidence into three main groups: A, Indisputably Masonic Documents; B, Manuscripts of unknown antecedents, and C, Printed exposures. He puts his latest limiting date at 1730. He rejects Prichard's Dissection because of its peculiar character and though he does not explicitly say so, we presume he has in mind the contention strongly pressed by Gould and which seems to have become an accepted opinion, that Prichard's system was his own invention, yet was an exciting cause of the development of the two degrees into the present three degree system. However, the Masons' Confession, which appeared in print in 1755, is included because it claims to represent the Scottish usages of 1723. Nevertheless he rejects the Essex MS. and the Institution as being later than 1730, though they are both variants of the Grand Mystery. So close are they to this printed document that their omission does not really matter much, except in the exclusion of the curious additional matter found in the Essex MS.

Perhaps Bro. Poole's two most important contributions to our understanding of the existing evidence are his suggestions that first of all a certain amount of "horse play" may have been traditional among the operative masons, a thing eminently probable in itself, and which would seem to give an explanation of some difficulties; and secondly that there was a tendency in the period just before the revival to amalgamate the two original grades by a process of "telescoping." This, too, is very plausible. If the first grade was apprentice, and the second Master or Fellow, the non-operative who joined the fraternity, generally in mature age, would be most probably given the whole thing at once. The apprentice was normally a boy of fourteen or fifteen years. He would receive his second grade at the end of his time or when he came of age. But

the honorary or "gentleman" mason was not intending to "learn the trade" and he would very likely be made a Fellow at once. As however, there was no central governing body there would be no uniformity, and procedure might well vary in different places. Then again, as lodges came into being (as they apparently had done years before 1717) which were composed of non-operatives, it might easily have happened that in some places all distinction between the two "parts," Apprentice and Fellow, was gradually forgotten, and the two ceremonies from being performed in immediate sequence degenerated into a single one.

The great value of this suggestion is that it resolves the difficulties that made Hughan persist to the last in maintaining there was only one ceremony to begin with. The evidence he adduces can be interpreted as he did, and the conclusion drawn that in certain places there was only one ceremony, while the contention of his opponents can also be accepted that in other places there were two.

In the very interesting discussion that followed, Bro. J. Heron Lepper (then Senior Warden of the Lodge and now a Past Master) gave some very interesting details about early Irish ritual forms, most of which was of such a character that it could not be reproduced. Bro. R. I. Clegg, associate editor of THE BUILDER, was also present, and gave as his share a number of points in which American ritual peculiarities might help to illuminate the subject. Bro. Daynes, associate editor for England, made the suggestion, which Bro. Poole has adopted, of giving a table of the sources and where the various documents may be found. This should be exceedingly useful to all students, but especially those approaching the subject for the first time. Bro. Songhurst, Secretary of Quatuor Coronati Lodge, made some very pertinent and trenchant criticisms of the paper. Bro. Songhurst is inclined to think that the forms used by the operatives were of the simplest and most matter-of-fact character, and that practically everything in what we know as Masonic ritual is of Speculative invention and development. Among the other brethren who contributed their suggestions were Bros. Rod. H. Baxter and H. G. Rosedale, D. D.

The second paper was by the same author, and has the same title, as one that has recently appeared in THE BUILDER, The Craft in the Eighteenth Century, by Bro. Arthur Heiron, the content is not the same though the general subject is, as the title indicates. He has drawn once more on the apparently inexhaustible wealth of the

records of Old Dundee Lodge, No. 18. Those interested in the history of the ritual will find much valuable material in this paper and the discussion that followed.

The third item is a short article by Bro. W. I. Williams on the Goose and Gridiron Hostelry. He has gone to original leases granted by the Bishop of London, and now in the Record Office, for the dimensions and plan of the building, and its exact situation. Three plans are reproduced and help greatly to understanding his account. A number of often repeated erroneous statements should receive their quietus from his findings, among others a certain engraving that has been frequently reproduced as showing the exterior of the original building is proved to be of very modern origin, and the artist who drew it has been discovered. It was done purely as an artistic composition and with no intention whatever to mislead. Its reproduction as a genuine representation has been due apparently to mistake.

* * *

Transactions of the Merseyside Association for Masonic Research; Vol. 111, 1924-25.

THIS volume has as a frontispiece an excellent portrait of W. Bro. John Mumby, President of the Association and one of its founders and most active members. In his Presidential address he discusses several topics, the objects of the Craft and the meaning of brotherhood, the question of the interval between degrees, of the qualifications of officers, and the place that research and inquiry has in Masonic life.

The first article is by Bro. Louis Block, P. F. M., and also a Steward of the National Masonic Research Society. His subject is Masonic Education, and appeared first in the Report on Fraternal Correspondence of the Grand Lodge of Iowa 1924. Then Bro. James M. Dow gives some brief sketches of well-known Masonic authors under the title Prophets: Wise and Otherwise, in which are mentioned such men as Gould, Hughan, Speth, Sadler, and so on. It is not possible to go through the whole list, but among the many interesting items is one by Bro. John T. Thorp on the Letter G,

another on the McNab M. S., by Bro. Herbert Poole, another on Westminster Abbey, by Bro. J. Walter Hobbs, literary editor of the London Masonic Record, and Bro. Lionel Vibert's Prestonian Lecture, The Development of the Tri-gradual System, which was also given to the Somerset Masters' Lodge, No. 3706, and was noticed in THE BUILDER for May (page 157). The Merseyside Association deserves every credit in the publication of this, their third volume, and it is to be hoped that they will long be able to carry on the good work they have so well begun.

* * *

Transactions of the Dorset Masters' Lodge, No. 3366, for the Year 1925-26, Vol. 16.

THE Dorset Masters' Lodge is peripatetic, and holds its meetings in different parts of the county of Dorsetshire in the same way that some Grand Lodges do. This has a number of advantages and encourages Past Masters from all over the Province to become members. There is a Correspondence Circle to which any Master Mason may belong, among the members of which are more than one American student.

The papers in this volume are all unusually interesting and mostly by brethren well known to readers of THE BUILDER. Bro. H. C. deLafontaine writes on the Hiramic Legend, Bro. Gilbert Daynes on the Teachings of Freemasonry, Bro. John Heron Lepper on Bygone Customs of the Craft, and Bro. Covey-Crump on the Symbols of the Tracing Board. The object the author has in view in this last is to systematize the symbols by drawing parallels between those of the different degrees. For this purpose, as he says, their history and origin is irrelevant. His main thesis is that in each degree (according to the arrangement of emblems followed in England) there is a central symbol about which the others fall into natural groups. The Blazing Star, in the first, the Letter G, in the second, and the Shekinah in the third. The system as it is worked out is both interesting and instructive.

Bro. Lepper gives us some more valuable data regarding early Irish Masonry. One thing that will strike most presentday Masons with amazement is the hour at which

lodges began their labors, as early as six o'clock in the morning sometimes, and "eight was quite a usual hour." And the work took all day, including refreshments and public processions, finishing up the "Divarsions" by marching home "with music playing and colours flying."

Bro. Daynes' paper is an answer to the question, "What Is Freemasonry?" It is a question that has arisen at some time in every Mason's mind, and that in some sense each one must find an answer for himself. Though so often discussed it is always new, and Bro. Daynes' conclusions are well worthy of consideration.

In Bro. deLafontaine's paper be passes in review a number of problems that have arisen about this difficult subject. He touches on the title Abif or Abiff and its meaning and how it may have come into the Masonic tradition, and more generally he discusses the various theories as to the origin of the legend itself and its introduction into the Craft system, but without reaching any definite conclusion, in which perhaps he shows his wisdom.

Bro. Frederick G. Hawes, the editor, contributes also a second part of Freemasonry in Dorset, which contains the history of St. Aldhem's Lodge, No. 2259, from its foundation to the present day. The account embodies many interesting quotations from the records of the lodge.

* * *

PEARLS AND SAVAGES. By Captain Frank Hurley. Published by G. P. Putnam and Sons, New York. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange Building, St. Louis, Mo. Cloth. Illustrated.- Price, postpaid, $7.85.

THOSE who do and dare have had the respect of the members of the human race through many centuries. Especially is this true of those intrepid characters who have, in the last four or five centuries, done so much to fill up the blank pages in what might be termed the world's book of geography. There is nothing which appeals to the human race in general like the spirit of adventure which inspires the explorer to venture into the remote fastnesses of the globe to see what can be seen and learn what secret the unexplored waste holds locked within its depths. The world does not like failure, and those who try and fail are soon lost to memory, but those who succeed are welcomed with open arms and treated as heroes. The Vikings of old were a dauntless race of explorers and down to the present day the tales of their daring are a delight to young and old alike. Today their descendants lead the world in this particular field, but it can no longer be said that they are It race of geographic pioneers. That day is past and possibly it is to be lamented that there are today so few men who have the initiative and courage to face the dangers of the unknown merely in the quest for knowledge. It would be better to say that this dauntless spirit which inspired our ancient explorers has given way to another and has been succeeded by an equally courageous inspiration which forms the impetus behind our pioneers on the frontiers of science. And so it is that those fearless spirits which first investigated the interior of America, Africa, and other continents which once were dark have been succeeded by scientific explorers. Their work is as important as that of the old-time pioneer and the frontiers of geography have given way to the boundaries of science. This terrestrial globe is rapidly becoming a closed book so far as the discovery of new lands and peoples is concerned. The only unexplored areas of great extent are to be found within the polar regions, with one exception, and that, the island of New Guinea. This area is probably of more interest than the vast unexplored Arctic and Antarctic wastes. The polar regions, that is, the unexplored portions of them are, for the most part, uninhabited, but there is an area of some 90,000 square miles on this Southern Pacific island which has been practically untouched by the inroads of the white race. Here in all their pristine simplicity exist savage tribes living even today in an age centuries older than modern civilization. They have never reached the Bronze Age, and the Stone Age describes the state of their cultural development. Here, then, is a veritable paradise for those pioneering spirits who love the unknown and the untouched. There is only one hope which should be expressed by everyone: that they be allowed to continue their existence unhampered by the fetters of modern civilizations until such time as some investigator can gain their confidence and record their mode of life and customs after the manner of Spencer and Gillen with the Australian tribes and others in other sections of the recently explored world. Let us hope that even after this they will not find themselves facing elimination as the American Indian does today. Preserve their native haunts and permit them to carry on in the only way they understand bringing about a transformation, if one is necessary,

by gradual stages and not by the more cruel method which was employed by the early pioneers on the American Continent.

Tales of exploration and travel have amused and entertained for many years. The scientific results of such expeditions are even more important than the adventures which appeal to the casual reader, though frequently they are not as profitable and consequently in this day of money madness are inclined to be neglected. Captain Hurley's book is one which will afford many hours of amusement and no little general education. It is ample payment for the few hours it takes to read it. The only criticism that one can offer is that it does not give enough of the scientific results of the expedition. One realizes that the work was written for the casual reader and not for the student, which no doubt justifies the omission of such data. The interested student cannot, however, read the book without a feeling of regret that more has not been said, and throughout has a hope that the author will some day tell more of the customs of the people he visited than he has seen fit to publish in this work. There has already been much written about the coast tribes of New Guinea, and possibly such evidence as could now be produced relative to these tribes would be nothing more than a rehash of work already done. The missionaries have succeeded in Christianizing many of these peoples and consequently such material as might be collected at this late date would have little or no value. While this statement applies to the Coast tribes it certainly does not affect the Lake Murray peoples who, according to Hurley, had never seen a white man until he made his trip. These interior tribes are cannibals and treacherous; Hurley frankly confesses his fear of them. This in itself, assures us that they are living utterly free from the contamination of whites and makes the recording of their customs all the more important and valuable.

There are some passages through the book which give much in the way of ethnological evidence. They are few and far between and deal principally with the construction and interiors of the men's houses and communal homes. The accompanying illustrations are exceedingly good and their value cannot be over-estimated. In fact, the book, for the illustrations alone, is well worth what might otherwise seem an excessive price. Aside from this, and a few interesting sidelights thrown on the marriage and mourning customs, together with a bit of evidence relative to their beliefs, there is nothing of any scientific importance in the whole work. The, Lake Murray tribes are totally neglected, possibly for good reasons. No explorer is particularly desirous of having his bead tanned and ornamented for future use as a war rattle.

For the passing of a delightful evening or two no book can be more highly recommended. The style is light, easily readable, and thoroughly understandable, to say nothing of being most entertaining. The geographic descriptions sometimes reach the heights of prose poetry and one can see the dense tropical vegetation through the eyes of a keen observer and picture to himself the riot of color that presents itself to the view of the explorer.

It may be said that the book is one which commends itself most highly to those who read for pleasure and the assimilation of general knowledge. The illustrations will be a joy to any student of savage life and customs.

----o----

THE QUESTION BOX and CORPESPONDENCE

COUNT PULASKI

Among the interesting articles in the February number of THE BUILDER I note one on Count Pulaski. May I have the privilege of adding a little additional information which may be of interest to the Craft.

Count Pulaski was wounded in the battle around Savannah, Oct. 9, 1779, and was carried on board the American war vessel, the "Wasp," as Savannah was in the hands of the British. He was being carried to Charleston, S. C., for medical treatment but gangrene set in and he died before reaching Charleston. He was buried at sea, cut down in his prime at the age of thirty-one.

He was made a Mason in a military lodge in Georgia shortly before his untimely end. In one of our beautiful squares on Bull street, named in honor of another hero of the Revolutionary War, there stands a magnificent work of art erected to his memory by the people of Georgia, the cornerstone of which was laid by the Grand Lodge of Georgia on the 21st of March, 1824, with full military and Masonic honors. General Lafayette presided at the ceremony. On the same street are monuments to General Oglethorpe and Sergeant Jasper.

Savannah, the home of one of the oldest lodges in America (chartered 1735), to show her veneration for him gave his name to one of her beautiful squares or parks. The finest hotel in Savannah at one time was named for him as was also the old fort that stands at the entrance of Savannah River. There is also an equestrian statue of Pulaski presented to the American Government by the Polish Societies. This statue is in our national capitol, Washington, D. C.

E. W. Allen Georgia.

* * *

EARLY LODGES IN THE MIDDLE WEST

In the article on page 324 of the issue of THE BUILDER for November last, Bro. F. T. Cheetham, who has written a splendid story of the life of Colonel St. Vrain, makes a few assertions which should be corrected in the interest of accuracy and history. He reiterates a statement made in a number of Masonic publications concerning the organization of early lodges by French traders who, according to the stories, always purchased their goods in Philadelphia and visited lodges in that city, that they, in turn, obtained dispensations and established Masonic lodges in western trading posts. I believe that this statement is pure imagination, for an investigation of the early members of our lodges shows that there were very few French traders listed as members, most of them have good old American names.

It is stated also that lodges were instituted as follows: Western Star, No. 107, as being established at Kaskaskia in 1806, as a matter of fact it was established in 1805: Louisiana Lodge No. 108, should be Louisiana Lodge, No. 109; St. Louis Lodge, No. 3, should be St. Louis Lodge, No. 111. He lists the name of Pierre Chouteau as a member of No. 109, St. Genevieve. Pierre Chouteau was a member of the Fraternity, but never of St. Genevieve.

I note that he has given the Masonic membership of General Wm. Clark as St. Louis Lodge, No. 111. I am very anxious to learn where he got this information. because General Clark's membership has been somewhat uncertain. From past evidence we have he was a member of Missouri, No 12, the successor of St. Louis, No. 111.

Ray V. Denslow. Missouri.

Your favor of the 4th inst. enclosing copy of a letter from Bro. Denslow, came while I was away on business. In reply to the criticisms of Bro Denslow I wish to say:

1. That my authority for the statement that the early lodges at Kaskaskia and St. Genevieve were instituted largely by French traders was based upon the statements contained in the Reprint of the Official Record of the Grand Lodge of Missouri; known by Missouri Masons as the Gouley Reprint, I believe. His statements are also reiterated by Maj. Sherman in his Fifty Years of Freemasonry in California, page 42, of Vol. 1. At the time I wrote the St. Vrain article, some two years ago, I believed these authorities reliable. If the statement is the result of pure imagination, it is clearly not my own.

2. That the best information I can obtain indicates that Western Star Lodge, No. 107, was constituted at Kaskaskia June 2, 1806. My authority for that statement is a memorandum received from Bro. J. E. Burnett Buckenbam, Librarian of the Grand Lodge of Pennsylvania.

3. There is a typographical error in the MS. of my article as to Louisiana Lodge. I find I had it both No. 108 and 109, in the MS. it was No. 109.

4. In my MS. I gave the number of St. Louis Lodge as No. 111.

5. Again I relied upon Gouley's Reprint and Maj. Sherman, supra. for the statement that Pierre Chouteau was a member of Lodge No. 109 at St. Genevieve.

6. My authority for the statement that Gen. William Clark was a member of St. Louis Lodge, No. 111, is The History of Saint Louis City and County, by J. Thomas Scharf, Vol. 11, page 1775.

You are at liberty to publish Bro. Denslow's or any other criticism. I fully realize that "to err is human." I desire to be accurate as to all historical statements and by inviting criticism we may be able to eliminate error. I, personally, hold Bro. Denslow in the highest esteem. I made a trip to St. Louis hoping to meet him, but found on my arrival that he was out of the city.

I hope I may be able to send you another sketch in the near future for your consideration but have been delayed on account of the pressure of business.

F. T. Cheetham.

* * *

LAFAYETTE

In the letter from me about the Scottish Rite published in the July number of THE BUILDER two small errors crept in. In the second paragraph of the fifth section, 1717 should be 1777, as this is the date that Stark severed his Masonic relations. The last phrase of the letter should read, "Appandage to Document 10.”

In the July number I also notice that again the point is raised as to where Lafayette was first made a Mason. In my article in the May number of the Masonic Analyst (Portland, Oregon), I stated that he was first made a Mason in France when only seventeen or eighteen years old. That this is true I quoted the following from J. F. Findel's History of Freemasonry, second revised edition (London, 1869), page 226:

"At the end of the year 1775 (Dec. 25), the Lodge De La Candeur in which the Marquis de Fenelon bad been initiated, was consecrated by the Grand Master in person. Among the brethren who attended, one hundred of which are expressly stated to have belonged to the aristocracy, were the Duke de Choisel, Marquis de La Fayette," etc.

This, together with his declaration to the Tennessee Grand Lodge in 1825, ought to settle the matter. It is possible that in order to learn our work he may have gone through it in some army lodge in this country as is claimed. This seems highly probable to me, but the point is, where was he first made a Mason?

Burton E. Bennett.

* * *

THE ROSE CROIX AND ALBERT PIKE

I have just received a copy of THE BUILDER for May, 1926. On page 149 of the Editorial Department I find, speaking of the Christian sense of the 18d, "neither those of the Grand Orient nor those of Albert Pike have been able to efface it."

The memory of Albert Pike is very dear to me and few, if any, knew him better than I. He did not make nor pretend to make the rituals of the A. & A. S. R., though he did spiritualize them. But he did search long, carefully and exhaustively all the rituals of the rite which he could find, and they were many, to learn what his predecessors had included in the rituals of the several rites from which sprung our rite, and only those familiar with the materials which he had succeeded in accumulating have a right to disparage his work.

He once said from the depths of his heart:

We seem to stand alone upon the shore of a great sea beyond which, far out of sight, lies a land unknown to us. We see the white sails, less and less distinctly, of the ships which bear away from us to that other land those whom we have known so long and loved so well.

There are no sails coming back with messages of remembrance and love out of the remote regions of that sea. But we know that the Land of Promise is there beyond the waters, and we believe that when we in our turn go across them we shall there see and know again the Dead whose memories are dear and the tokens of their affection precious to us.

I loved and revered him while he was living and his 33d ring is on my finger as I write these words.

It is becoming more and more common to have those who know his writings, but superficially to belittle him - the greatest Mason that ever lived in any country. In many more lines than any other man whom I have known he was great, and a hundred years hence his memory will shine more brightly, I believe, than that of any other man now living. *Why? Because the greatest of the great works which he prepared for his fellowmen are, as yet, unknown to the world, because he had not the means to make them known through "the art preservative of arts."

M. W. WOOD, Idaho.

[The passing reference in the editorial article referred to in this fraternal letter of Bro. Wood was not intended in a sense derogatory to the late Albert Pike, nor was it meant to convey the impression that the present rituals of the A. & A. S. R. in America were composed by him. But it is generally understood that he did revise them all, and a comparison of their present forms with 18th century versions shows that they have in many cases been almost recast. It is possible that those who knew the man himself and who have had access to unpublished manuscripts may have information to modify the conclusion, but from his published work, and the revision actually made in the rituals of the degrees, it seems a natural inference that be intended to bring the Scottish Rite into line with Symbolical Masonry by removing every dogmatic, and more definitely, every specific Christian requirement. The Rose Croix in its earliest known forms was a purely Christian degree, and even more than that it was a Roman Catholic degree - at least to the extent that its originators obviously belonged to that church. It is no derogation to anyone that he should have revised such a ritual in the direction of universality. The ideal is yet far off, but Freemasonry, from its emergence into the light of history, has been seeking it. Nevertheless to the Christian the Rose Croix will inevitably appear a Christian allegory so long as it is not altered beyond all recognition.]

* * *

FREDERICK OF SAXONY

Can you inform me whether the Elector Frederick of Saxony who protected Martin Luther was a Mason and how many signers of the Declaration of Independence were Masons?

I have read THE BUILDER'S account of the latter, but it is lost and the above information is desired to be used at our local lodge meetings in historical reference to candidates.

H. F. B., New York.

There is no evidence whatever that Freemasonry existed outside the British Isles prior to the eighteenth century, though it may have been introduced into France and the Low Countries by Scotch and Irish exiles in the seventeenth century. There was an analogous institution in Germany, of the Steinmetzen, but there is no information as to non-operatives ever joining it. This seems to answer the first question in the negative.

It is said that twenty-three of the signers of the Declaration of Independence were Masons. The following is the list: Peyton Randolph, president of the first Continental Congress in 1744, was Provincial Grand Master of Virginia, but 'he died and was succeeded by John Hancock, before Patrick Henry's fiery eloquence moved the congress into declaring our independence; John Hancock, raised in Merchant's Lodge, Quebec, 1760, affiliated with St. Andrew's, Boston, in 1763; Josiah Bartlett was Grand Master of Massachusetts; Samuel Adams, member of St. John's Lodge, Boston; John Adams, same, see proceedings of Massachusetts G. L., 1733-92; Robert Treat Paine, Elbridge Gerry, Roger Sherman, Oliver Wolcott, Philip Livingstone, Franz Lewis, John Witheupoon, Win. Whipple, Matthew Thornton, Francis Hopkinson, Robert Morris, Benjamin Rush, George Moss, Richard Henry Lee and Thomas Nelson, Jr. (Library of Masonic History, Vol. IV); Benjamin Franklin, Great Master of St. John's Lodge, Boston; Thomas Jefferson, on the rolls of Lodge of Nine Muses in Paris; Benjamin Harrison, Francis Lightfoot Lee and William Hooper (Grand Lodge Proceedings of Virginia, 1788-1822).

* * *

GRAND LODGE OF SOUTH DAKOTA

Will you kindly inform me, through the Question Box, as t the genealogy of the Grand Lodge of South Dakota in manner similar to same information given as to the genealogy of the Grand Lodge of Colorado on page 302 of the October, 1925 BUILDER. If, as I understand, all lodges of South Dakota, from which the Grand Lodge was formed were chartered by Iowa, it would not be necessary to trace the genealogy desired further back than Iowa.

E. E. D., South Dakota.

The Grand Lodge of Dakota was formed in 1875 by lodges chartered from Iowa.

A L K

* * *

A CONTRIBUTION

My personal interest in the movement for the relief of tubercular Masons and their dependents is best expressed by the accompanying check (for $5.00).

S.

* * *

BOOKS WANTED AND FOR SALE

We have an inquiry for a copy of The Archeological Writings of the Sanhedrin and Talmuds of the Jews, by W. D. Mahan.

A complete set of Ars Quatuor Coronatorum from Vol. I and Vol. XXXV is in the hands of the Book Department for disposal. Correspondence is invited. Address all communications to the Book Department.

----o----

YE EDITOR'S CORNER

In regard to the letter of L.G. in the July number of THE BUILDER, correcting the statement made in the introductory paragraph to the translation of the chapter from Albert Lantoine's history on Frederick the Great that appeared in June, to the effect that the latter writer was official historiographer of the Grand Orient of France, Ye Editor, in justice to Bro. Kress' must acknowledge and confess that he alone is to blame. He alone gave this misinformation to Bro. Kress; and he has no excuse. It was a lapsus calami, or rather a lapsus linguae, as the letter was dictated and not penned; and he did it with the correct statement in clear print before him, "official historiographer of the Grand Lodge of France." Lantoine hits so freely right and left at every opinion he regards as unfounded that we can well believe that no official conservators of orthodox dogma can view him with anything but alarm if not resentment.

* * *

The author of the article in the April number of THE BUILDER in a recent letter gave the same additional information and corrections as appear in that of Bro. Bacci which is given above. Circumstances having somewhat changed, there is no longer any reason to conceal his identity and his name may add weight to his report of the conditions in Italy. The writer is Bro. Frank G. Bellini, P. M. of Garibaldi Lodge, No. 542, of New York.

* * *

A good many correspondents have desired information that would help them in planning lodge and chapter entertainments, several having asked specially for the names of Masonic plays. The latter will, we hope, be pleased with the original one-act drama that we are inserting this month, by Bro. Leon Edward Joseph, Grand Lecturer of the Grand Lodge of New York. Bro. Joseph is the Editor of the Little Theatre Department of the New York Herald-Tribune as well as being a playwright some note.

The Builder Magazine

September 1926 - Volume XII - Number 9

TABLE OF CONTENTS

The Morgan Affair - BY BROS. ERIK MCKINLEY ERIKSON AND J. HUGO TATSCH

THE JEWELS

Ye Old Refreshment Days By BRO. WILLIAM L. BOYDEN, Washington, D. C.

The Rite of Strict Observance - By BRO BURTON E. BENNETT, Washington

Masonic Objection - By BRO. FREDERIC E. MANSON, Pennsylvania

MASTER AND WARDENS IN HABERDASHERS' COMPANY

Freemasonry in Ulster - By BRO. JOHN HERON LEPPER, Ireland

Memorials to Great Men Who Were Masons - John Penn - By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

Latin Language in Lodges - By BRO. ROBERT I. CLEGG, Associate Editor, Illinois

EDITORIAL

RELIGION AND MASONRY

THE NORTHEAST CORNER - Bulletin of the National Masonic Tuberculosis Sanatoria Association - Incorporated by Authority of the Grand Lodge of New Mexico, A.F. & A.M.

THE LIBRARY

JOSEPH DE MAISTRE, FRANC-MACON.

AMERICAN MASONRY AND CATHOLIC EDUCATION.

FREEMASONRY

THE QUESTION BOX and CORRESPONDENCE

FUNDAMENTALISM AND THE BIBLE

THE SENIOR DEACON AND THE CANDIDATE

CHARLES A. THOMPSON AND WILLIAM BARTON

PYTHAGOREAN LODGE AND ITS FIRST MEMBERS

TURKISH FREEMASONRY

THE ORIGIN OF DEGREES

THE DUEGUARDS

ANOTHER HELPER

YE EDITOR'S CORNER

----o----

The Morgan Affair

BY BROS. ERIK MCKINLEY ERIKSON AND J. HUGO TATSCH

THIS is the second article on the subject of anti-Masonry and the Morgan Affair. Bro. Tatsch needs no introduction to readers of The Builder; Bro. Erikson is Professor of American History at Coe College, Cedar Rapids Iowa. He has recently published in the Bulletin of the Grand Lodge of lowa a series of valuable articles on the anti-Masonic leaders of the period. IT has been a common error for Masons to say that nothing had occurred up to 1826 to mar the progress of Freemasonry in the United states. The impression is given that the tidal wave of AntiMasonry which featured the period from 1826 to about 1840 was precipitated by the Morgan Affair of 1826--that it came without warning like a bolt out of a clear sky. It has been shown, however, in "The Rise and Development of Anti-Masonry in America, 1737-1826," (1) that anti-Masonry had begun to develop early in this country and that the evidences of opposition to the Fraternity were plainly apparent just prior to the Morgan episode.

Nevertheless, the importance of this incident should not be discounted too much, for it was the disappearance of William Morgan, through the machinations of some over-zealous and misguided Masons in Western New York, that gave the enemies of the Fraternity a definite basis for their attacks and made possible the most highly organized anti-Masonic movement this country has ever witnessed.

Before considering this anti-Masonic movement with its baneful influence on religion and politics and its devastating effect on the Masonic Institution, it is desirable to learn just what the Morgan Affair was. During the period of the "excitement" a voluminous mass of literature was poured from the press dealing with both the anti-Masonic and the Masonic sides of the question-material characterized generally by a display of passion and prejudice. The same may be said of most of the writing that has been done on the subject in more recent years. But it is now one hundred years since Morgan so mysteriously vanished, and since the people who lived through the tragic period have passed from this earth, it should be possible to approach the subject scientifically, and carefully examine the great mass of evidence in an attempt to arrive at the truth regarding one of the most controversial incidents in American history.

MORGAN'S ANTECEDENTS

Despite all the efforts that have been made during the past century to ascertain the facts about William Morgan, most of his career is still shrouded in mystery. What is known of him prior to his appearance in New York can be briefly stated. He was born in Culpepper County, virginia, in 1775 or 1776 (Rob Morris gives Aug. 7, 1774, at the date). Just what he did during about the first forty years of his life is not definitely known. On one hand it was claimed that he was engaged in piratical activities in the Gulf of Mexico with the notorious Lafitte, and incidentally fought in the battle of New Orleans; on the other it was asserted by the anti-Masons that he held a captain's commission in the United states Army and served brilliantly with General Andrew Jackson in the famous victory over the British, Jan. 8, 1815. Satisfactory documentary evidence, from the War Department or elsewhere, in support of either contention, was never produced, nor is there evidence to corroborate Colonel William L. Stone's statement that Morgan was merely a private soldier in the army during the War of 1812.

In 1819, he was married in Washington County, Virginia, to Lucinda Pendleton, the sixteen-year-old daughter of a respectable Methodist minister. Two years later, J. Ross Robertson relates, Morgan removed to Toronto and then to York in Upper Canada, where he worked on a farm for a time and then was employed in a brewery. The burning of the brewery left him without employment and induced him to remove, in 1823, to Rochester, New York, where he took up the trade of an operative mason, an occupation in which he apparently had been engaged prior to his sojourn in Canada. During the same year he moved on to Batavia, New York, but worked at his trade wherever opportunity offered. It therefore happened that he was in Le Roy, New York, in 1825, where he succeeded in ingratiating himself with certain Masons, notably James Ganson.

Though no record has ever been discovered to show where or when Morgan was made a Mason, it is evident that he convinced his Masonic acquaintances that he had taken the first six degrees. Robertson makes it clear that Morgan was not made a Mason in Canada, as he seems to have claimed. It is a commentary on the laxness of the lodges and chapters of that time to note that Morgan was allowed to visit various lodges, in Batavia and neighboring towns, and that on May 31, 1825, he "was duly prepared and was exalted to the degree of Royal Arch Mason" in Western star Royal

Arch Chapter No. 35 at Le Roy, merely being vouched for by some Mason, probably Ganson. Evidently, nobody at the time suspected Morgan of being an impostor.

Shortly after this, as related in stone's Letters, Morgan was disappointed in his expectation of employment on a contemplated Knights Templar building at Le Roy, and returned to Batavia with a feeling of resentment, a feeling that was soon to be greatly aggravated. In 1826, a few Royal Arch Masons of Batavia petitioned the Grand Chapter of the state for a charter to establish a chapter in the village and Morgan was allowed to sign the petition. This displeased some of the petitioners who had observed with growing disapproval Morgan's dissolute habits.

Accounts of the character of Morgan are very conflicting, varying from the eulogistic statements of the Anti-Mason, Samuel D. Greene, to the denunciatory descriptions by Rob Morris, the Masonic writer, who spent about forty years seeking information on the Morgan Affair, and who interviewed about one hundred persons who were acquainted with Morgan. That he was a heavy drinker there can be no doubt. Howeyer, he was not a drunkard in the legal sense of the word, which at the time was applied only to those who were intoxicated more than half the time. He neglected his family and otherwise demonstrated his in stability of character. On occasion he displayed, according to the Anti-Masonic writer, stone, a disposition that was "envious, malicious and vindictive." In view of this knowledge of Morgan, the original petitioners for a chapter secretly destroyed the petition and secured a dispensation from the Grand High Priest and Deputy Grand High Priest by a petition from which his name was omitted. (2) When he learned what had been done, Morgan was naturally furious and resolved to secure revenge by exposing the secrets of Masonry.

MILLER, THE OTHER PROTAGONIST

It happened that there was in the village of Batavia, a printer named David C. Miller, who, since 1811, had published the "Republican Advocate." Prior to coming to Batavia, Miller had taken the Entered Apprentice Degree at Albany, New York, but had not taken the following degrees because, as Rob Morris claimed, the Fraternity

was unwilling to "advance" him further. Whether this were true or not, it is evident that Miller had a strong dislike for Masons, a dislike that was increaseed by an incident that oecurred shortly before the Morgan abduction.

Because of a quarrel with Miller, some men who had been his political friends established a new journal in Batavia styled the "People's Press," which soon attracted most of the printing business from the "Advocate" office. According to Henry Brown, a fellow villager, and author of a well-known contemporary Masonic account of the Morgan Affair, Miller chose to regard himself as "an object of Masonick persecution." It is evident, therefore, that he was in the proper frame of mind to offer himself as the publisher of Morgan's alleged expose'. Further, as Stone said, "a similarity of tastes and habits had brought him and Morgan into the relations of intimate association, and it was but natural that they should discourse to each other of their private griefs."

Miller, at least, seems to have possessed the idea that the publication of a Masonic expose would result in great financial gain, and accordingly threw his energies into the project. Probably as early as March, 1826, Morgan and Miller took into their partnership John Davids, a Batavian, and Russell Dyer of Rochester, and in August a mysterious Canadian with much needed capital, named Daniel Johns, was added to the select circle.

An examination of the various sources dealing with the subject makes it clear that no attempt was made by the partners in the infamous affair to conceal their project. On the contrary it was evidently part of the scheme to excite the Masons and thereby insure increased sales for the exposure Morgan was preparillg. Morgan himself boasted in bar-rooms and elsewhere of his intentions, and Miller, through his newspaper, conveyed to the public intimations of what was contemplated. When Morgan, on Aug. 14, 1826, deposited with the clerk of the Northern District of New York, the title, Illustrations of Masonry, for the purpose of securing a copyright, there could be no doubt of his intent.

ALARM AND EESENTMENT OF THE UNINSTRUCTED MASONS

While the "more respectable and intelligent portion of the Fraternity gave no heed" to the matter, some Masons were considerably agitated and began scheming to prevent the publication of their secrets. On Aug. 9, 1826, some Mason [probably Nicholas G. Cheseboro] caused to be published in a Canandaigua paper a warning against Morgan, saying, "Morgan is considered a swindler, and a dangerous man." This notice was soon reprinted in the newspapers of Batavia and elsewhere. Though much was later made of this notice by most anti-Masons, stone's opinion was that it was issued in accordance with the long existent Masonic custom of inserting advertisements in newspapers "to put the brethren on their guard against unworthy and expelled members."

Henry Brown was one of the prominent Masons who sought to allay the excitement, and to this end published, on Sept. 1, 1826, in a Batavia paper called "The Spirit of the Times," an article signed "A Brother," in which he urged that the matter be disregarded, as the Fraternity could not be injured by the contemplated publication of secrets. The advice was disregarded and the more rash Masons went on with their plans to frustrate Morgan and his associates. As Brown stated in his Narrative:

A more rash, foolish and impolitick measure was never devised. Had Miller and Morgan been left to themselves--had the book been printed without any efforts to prevent it--and had the Masons manifested no anxiety whatever, on the occasion, it would have fallen of its own weight, still born, from the press; and the author and publisher, as such, never been heard of more. Masonry, however, it seems, as well as religion, was destined to have its officious and intermeddling champions.

Though, later, the Anti-Masons freely claimed (without any legal basis for their claim) that it was the plan of the Masons to murder Morgan, the evidence in the case does not warrant any stronger conclusion than that they intended to bring about a separation of Morgan from Miller, and secure possession of Morgan's manuscript. As early as August, 1826, there were signs of discord between Morgan and his partners, which may have influenced the Masons concerned to think that they could persuade Morgan to give up his plans and leave the village. Both stone and Morris agree that negotiations were carried on between Masons and Morgan, but whether or not the

latter agreed to surrender his manuscript and accompany the Masons away from Batavia is one of the many controversial points in the affair which can never be definitely decided.

THE ATTEMPT TO BURN MILLER'S OFFICE

Not only were such negotiations carried on, but attempts were made to secure or destroy such papers as were in Miller's possession. On the night of Sept. 8, 1826, a crowd of men assembled in Batavia for the evident purpose of securing entrance to Miller's office by force, but attempted no action when they found the place was guarded. Two nights later the building was set on fire but the flames were extinguished before making any headway. Masons were charged with incendiarism and it was counter-charged that Miller himself had started the fire to create excitement. A few months later, on March 7, 1827, a group of twenty prominent Masons, including Henry Brown, Ebenezer Mix, Frederick Follett and J. S. Ganson, offered a reward of one hundred dollars for the apprehension of the supposed incendiary, but the reward was never claimed.

On the very morning preceding this fire, the first definite step in the actual "abduction" of Morgan occured, when Nicholas G. Cheseboro, a Mason of Canandaigua, secured a warrant for the arrest of Morgan on a charge of petit larceny. Taking with him Holloway Hayward, a constable, and several others, Cheseboro proceeded to Batavia, where, on the morning of Sept. 11, 1826, Morgan was placed under arrest by Hayward. It happened that Morgan a few weeks before had been placed in "jail limits" because of his debts, that is, he had been released on bail on condition that he would not leave Batavia. Miller, who had furnished the bail, objected to the law officer's contemplated action in taking Morgan away. But the officer overruled the objection (properly, as was later decided in court) on the ground that the warrant was for a criminal offense and therefore it was permissible to take Morgan to Canandaigua. Morgan himself made no objection to leaving Batavia.

WHAT BECAME OF MORGAN

Just what happened to Morgan after he left Batavia probably never will be determined. The evidence at every step is of such a controversial nature that it is impossible to draw conclusions which will satisfy everybody. But by sifting out the material found in the numerous books, pamphlets, newspaper accounts and reports of the grand jury investigations and court trials, it is possible to set forth the rival claims and to give such facts as have been definitely established.

It cannot be questioned that Morgan was taken to Canandaigua, where, on Sept. 12, he was arraigned before a magistrate and acquitted of the charge of having stolen a shirt and cravat while in the village a few months previously. He was immediately rearrested on a debt charge and placed in jail but was released that evening. Then he entered a closed carriage and was transported, willingly as claimed on one side, or forcibly as claimed by the Anti-Masons, to Ft. Niagara, passing through Rochester and Lewiston and reaching the fort, then without a garrison, on Sept. 11, 1826, where he was confined in a magazine. What happened to him thereafter is still an unsolved mystery.

Through the fruitless efforts of Mrs. Morgan to find her husband at Canandaigua, it became noised abroad that Morgan had been kidnapped and concealed. Rumors began to circulate that there was a widespread conspiracy to suppress Morgan's book and that his disappearance was a result of this conspiracy. On Sept. 18, Miller definitely charged, in his newspaper, that Morgan had been abducted. Accordingly, a public meeting was held at Batavia on Sept. 26, 1826, and a committee of ten was appointed to conduct investigations and attempt to learn what had happened to Morgan. This Batavia committee was the first of the notorious "Morgan committees," which were practically self-constituted groups of men organized in the various counties of northwestern New York. The most active committee was that in Monroe County, which included in its membership Thurlow Weed, and which, at first, probably did more than any other agency to stir up Anti-Masonic feeling in western New York. Other noteworthy committees were those in Genesee, Livingston, Niagara and Ontario counties. These various committees met together at Lewiston and Ft. Niagara early in 1827 and were thereafter frequently denominated the "Lewiston Committee."

At first Masons participated in the activities of these committees, at least in that of Monroe County. But when it was charged that they were reporting all that transpired in the committee "to the Chapter, meetings of which were held simultaneously with the meetings of the investigating committee" (to quote Weed), they withdrew and left the non-Masons to conduct the investigations as they pleased. Under the direction of the "Morgan committees" evidence was collected and presented to grand juries, in attempts to have suspccted Masons indicted, not only for kidnapping but also for murder.

GIDDINS AND HIS STORY

Basing their charges largely on the statements of Edward Giddins, a professed atheist, whose testimony the courts refused to accept, the Anti-Masons began to assert that Morgan had been drowned in the Niagara River. They even fixed on the night of Sept. 19, 1826, as the date of the alleged murder. They sought desperately to secure tangible evidence, and under the direction of Weed and others, the lower part of the Niagara River and the adjacent part of Lake Ontario were thoroughly dragged, the vain search for Morgan's body extending over several months.

The hope of finding Morgan had about died out when, on Oct. 7,1827 (over a year, it should be noted, after Morgan's disappearance), a body was washed up on the shore of Lake Ontario at Oak Orchard. The coroner took charge and after a brief inquest, ordered the putrid body to be buried. When the news reached Rochester, Batavia and other points, there was great excitement. Representatives of the Morgan commit tees hastened to the scene, led by Thurlow Weed, had the body exhumed and secured a second inquest. wit nesses were examined and, on Oct. 15, the coroner's jury returned a verdict that the body was that of William Morgan. This verdict was returned in spite o the fact that none of the clothing on the body was Morgan's.

Having secured the desired verdict, the Anti-Masons made capital of it. The body was taken to Batavia, accompanied by a great parade. As the news spread, hundreds and even thousands of people flocked to Batavia to attend the funeral of the "Masonic Martyr.' As stone related it, "A funeral discourse was preached, and at the close of the

solemn services, the body was once more committed to its kindred earth, amidst the tears of the widow, and the curses of the people, deep and bitter, against the Masons."

THE THIRD INQUEST ON MONRO

But the triumph of the Anti-Masons was short lived. It happened that in September, 1827, a Canadian, named Timothy Monro, has disappeared and it was suspected that he had been drowned in the Niagara River. When his family and friends heard of the events on the American side of the river, they hastened to Batavia where, on their insistence, the body was again disinterred and a third inquest held on Oct. 29, 1827. Mrs. Monro positively identified every item of the clothing found on the body, and this combined with other evidence, caused the coroner's jury to return a verdict that the body was that of Timothy Monro, and that he had been accidentally drowned on Sept. 26, 1827. It was on this occasion that Thurlow Weed was accused of remarking that the body was "a good-enough Morgan until after the election."

Not only did the Anti-Masons fail to discover the body of Morgan, but they failed dismally in their attempts to establish judicially the fact that Morgan was murdered. This fact certainly stands out in bold relief though they continued to freely assert that they knew when, where and by whom Morgan was murdered.

The Anti-Masons were never able to even secure an indictment for murder, though they exerted themselves to the utmost to do so. It would be a wearisome task to rehearse here the details of these efforts as contained in the reports of grand jury investigations and court trials. An analysis of these shows that between 1826 and 1829 inclusive (the latter year being the last in which indictments could be secured under the statute of limitations) there were at least fourteen grand jury investigations of the Morgan Affair and that forty-three men were indicted. None of these was indicted for an offense more serious than conspiracy and kidnapping, which, under the New York law in 1826, was merely a misdemeanor and not a felony. Some of these individuals were indicted more than once. The first of the "Morgan trials" was held in January, 1827, at Canandaigua, and the last in the Niagara Special circuit Court in March, 1831. No less than eighteen separate trials of alleged kidnappers

were held, and twenty-nine different persons were tried, some of them more than once, but the net result was the conviction of only six Masons, and all of these for complicity in abducting Morgan.

THE CONVICTIONS FOR COMPLICITY

It is of interest to note that four of these convictions were secured in the first trial when John C. Spencer, who shortly afterwards became a leading Anti-Mason, was counsel for the defense. On the advice of Spencer, three of the men, Nicholas G. Cheseboro, Colonel Edward Sawyer and Loton Lawson, entered a plea of guilty and received sentences from Judge Enos T. Throop (the later Governor) as follows: Cheseboro, one year in the Ontario County jail; Lawson, two years in jail, and Sawyer, one month in jail. John Sheldon elected to stand trial but was found guilty and sentenced to three months in the same jail.

The next conviction was not secured until August, 1828, when Eli Bruce, who had been removed as sheriff of Niagara County by Governor DeWitt Clinton on Sept. 26, 1827, was found guilty of aiding in Morgan's abduction, and was sentenced to serve for two years and four months in the jail at Canandaigua. In the following May, John Whitney, who at first fled but voluntarily returned, was convicted and sentenced to one year and three months in the same jail. (3) Colonel William King, who fled to Arkansas, but later returned voluntarily to face trial, died suddenly, on May 28, 1829, before he could be tried. Burrage Smith, who fled with King, died before he could return and so he did not face trial. David Hague (or Hogue) also died before he could be tried. A few other sentences were imposed in connection with activities carried on against Morgan's partner, Miller, (4) while several others were punished for contempt of court in connection with the trials.

Unable to accomplish the things they had hoped to bring about, the Anti-Masons heaped their denunciations on the Masons without discrimination. Their failure to secure more convictions they attributed to "Masonic interference" and "influence," and they complained that the state government did not sufficiently cooperate. But the facts show that Governor DeWitt Clinton, before his sudden death on Feb. 11, 1828,

though he was the leading Mason (5) in the United States at the time, did what was in his power to do in apprehending the alleged conspirators against Morgan.

GOVERNOR CLINTON'S PART

Such Anti-Masonic writers as Weed and even Masonic writers as Morris and Robertson assert that Governor Clinton was cognizant of, and gave his sanction to, the plans to remove Morgan from Batavia, and even furnished funds for the purpose. On the other hand, Colonel stone, while advocating in his Letters the abolition of Freemasonry, defended Clinton against such charges, and pointed to the Governor's record as evidence that he was interested in apprehending the Morgan abductors.

As soon as the Batavia committee wrote informing him, on Oct. 2, 1826, of the excitement prevailing in the locality over Morgan's disappearance, Clinton issued a proclamation, on Oct. 7, calling on all officers to do their duty, "to pursue all proper and efficient measures for the apprehension of the offenders, and the prevention of future outrages," and requesting "the good citizens of this state to cooperate with the civil authorities in maintaining the ascendency of law and good order." He also promised "compensation" for any expenses that might be incurred in securing the punishment of offenders. On Oct. 26 the Governor issued a second proclamation offering rewards up to three hundred dollars "for the discovery of the offenders." This proving ineffectual, he issued a third proclamation, March 19, 1827, offering "One Thousand Dollars for the discovery of the said William Morgan if alive, and if murdered, a reward of Two Thousand Dollars for the discovery of the offender or offenders, to be paid on conviction."

Governor Clinton also wrote to the governors of Upper and Lower Canada asking that investigation be made to learn whether or not Morgan was being forcibly detained in Canada. Both the Earl of Dalhousie, the Governor of Lower Canada, and P. Maitland, the Governor of Upper Canada, complied with the request, and reported that they had secured no satisfactory evidence regarding Morgan. This information Clinton passed on to the Batavia committee. Later, Governor Clinton removed Eli Bruce, a Mason, from the office of Sheriff of Niagara County, when he failed to defend himself against

charges, filed with the Governor, that he had taken part in Morgan's removal. But while he was thus performing his duties as Governor, Clinton remained loyal to the Masonic Institution. In his letter to the Anti-Masonic Batavia committee, on Jan. 8, 1827, after reporting that he had written to the Canadian officials, he made one of the best defences of Masonry that appeared during the period. He said:

I am persuaded, however, that the body of Freemasons, so far from having any participation in this affair, or giving any countenance to it, reprobate it as a most unjustifiable act, repugnant to the principles, and abhorrent to the doctrines of the fraternity. I know that Freemasonry, properly understood, and faithfully attended to, is friendly to religion, morality, liberty and good government; and I shall never shrink, under any state of excitement, or any extent of misrepresentation, from bearing testimony in favor of the purity of an institution, which can boast of a Washington, a Franklin and a Lafayette, as distinguished members, and which inculcates no principles, and authorises no acts, that are not in perfect accordance with good morals, civil liberty and entire obedience to government and the laws. It is no more responsible for the acts of unworthy members, than any other association, or institution. Without intending, in the remotest degree, a comparison, or improper allusion, I might ask whether we ought to revile our holy religion, because Peter denied, and Judas betrayed?

Not only did the Governor lend his support to the effort to apprehend the Morgan conspirators, but the state legislature, after receiving a petition from the Lewiston committee, also took action to aid in the prosecutions. In 1827 it approved the offer of a reward for the apprehension of offenders in the Morgan case, and on April 15, 1828, enacted a law providing for a "special counsel" to conduct the cases for the state. Daniel Moseley of Onondaga County was first appointed to fill the offlce. When he resigned on March 3, 1829, to accept a judgeship, John C. Spencer, "the converted counsel," received the appointment. Unable to secure convictions, he resigned early in 1830, and sought to fasten blame on Governor Throop for not cooperating. He was succeeded by victor Birdseye, who held office until the special act creating the office expired in April, 1831, because of the refusal of the legislature to renew it. In view of the fact that these special prosecutors failed to solve the Morgan mystery, and in spite of their strenuous efforts, could not secure convictions, it is reasonable to conclude that the charges that Morgan was murdered were based on mere hearsay evidence.

THE CONFLICTING CONFESSIONS

Unable to find Morgan's body and failing in their efforts to secure judicial recognition of his alleged murder, the anti-Masons sought to prove their contention by citing "confessions" by various individuals that they committed the murder. Even today some of these "confessions" are paraded before the public as proof of Morgan's murder. An examination of the several "confessions" proves nothing except the perversity of human nature. They exhibit such glaring inconsistencies that it is not possible to accept any of them as giving a true account of Morgan's disappearance.

There are alleged confessions of at least five individuals to be considered. The first was by R. H. Hill of Buffalo, who, on Oct. 16, 1827, shortly after the discovery of what proved to be Monro's body, confessed that he had murdered Morgan by cutting his throat. He was placed under arrest and was removed to Lockport for trial. His case was presented to the grand jury at the next session but the jury refused to indict him, and ordered his discharge on the ground that he was insane.

The next alleged confession was that of Richard Howard, reported by the notorious seceding Mason and expose author, Avery Allyn. Allyn, in March, 1829, made affidavit that Howard had confessed "in February, or March, 1827," at a Masonic meeting in St. John's Hall in New York city, that he was one of the assassins of Morgan. Allyn further asserted that the Masons had furnished funds to pay for Howard's passage to Europe. This alleged confession, coming indirectly through such a person as Allyn, without satisfactory supporting evidence, can be given no credence.

Henry L. Valance's was the third confession which arrests attention. It did not appear in print until 1849, when it appeared in pamphlet form, allegedly "As Taken Down by John L. Emery, of Racine County wisconsin, in the Summer of 1848," when Valance was on his death bed. According to this confession, Morgan, with weights fastened to his body, was taken in a boat by three men and was pushed overboard into the Niagara River by Valance. The latter said that he had been a Canadian Mason, and was selected by lot to aid in the execution of Morgan. It is to be noted of Valance's

confession that it does not agree with any of the others and is entirely unsupported. Certainly it does not harmonize with the "confession" of Samuel Chubbuck, who shortly before his death, June 4, 1881 stated that he, together with John Whitney and Colonel William King, had, on the night of Sept. 24, 1826, dropped a weighted "parcel" into the Niagara River, the "parcel" being Morgan's body. J. Ross Robertion, the historian of Canadian Masonry, is inclined to accept Chubbuck's "confession", but there is no more reason apparent for accepting it than any other "confession" .

JOHN WHITNY'S STORY

The most widely heralded "confession" of the murder of Morgan is that of John Whitney. In fact, there are two alleged confessions by Whitney, the one related by Weed, and the other of a decidedly contradictory nature, told by Rob Morris. Unfortunately for Weed, he told his version of the Whitney "confession" too many times, exhibiting important discrepancies in his various stories. In 1875, 1879 and 1881, Weed gave out his alleged Whitney "confession" in newspaper interviews, and again, on Sept. 28, 1882, he told the story under oath for publication in the New York "Sun." A version of the "confession" was also contained in a letter written Sept. 9, 1882, at the request of the secretary of the National Christian Association, and read at the national convention at Batavia on Sept. 14, 1882, when the Morgan monument was dedicated. Weed's Autobiography, published in 1884, also contains the "confession", but in this case some glaring errors were corrected.

Stated briefly, Weed alleged that in 1831, in the presence of two witnesses, Whitney confessed to him that Morgan had been abducted with the intent of turning him over to Canadian Masons who were to settle him in Canada. After he had been taken to Ft. Niagara, the Canadian Masons refused to receive him. At about that time a large number of Masons assembled at Lewiston to install a Royal Arch Chapter (6) and, as a result of the Masonic enthusiasm generated by the occasion, five Masons, William King, John Whitney, [Richard or Henry?] Howard, Samuel Chubbuck and George Garsides, were impelled to leave the meeting, go to the fort, take Morgan in a boat, and throw him overboard into the Niagara River. Weed then related that he intended to get Whitney's signed confession, and visited him at Chicago in 1860, while attending the Republican National Convention. He left Chicago without securing the written confession, and when he wrote from Europe in 1861, he learned that Whitney

was dead. (7) The fact remains that Whitney did not die until 1869, and this fact Weed evidently "discovered" after his story had been published in the newspapers, for in his Autobiography, he changed the date of his letter to Whitney to 1869. This discrepancy between the newspaper accounts and the Autobiography account is enough to cause Weed's story to be questioned. It is rather remarkable that Weed should have been so careless as to fail to secure a written confession from Whitney when the opportunity offered! As it is the confession is entirely unsupported, and as Weed was trying to justify the prominent part which he played in the Anti-Masonic movement, the alleged confession cannot be accepted.

But there is another reason for rejecting Weed's version of the Whitney "confession," and that is because Rob Morris published another Whitney "confession" which is in strong contrast to Weed's account. According to Morris, Whitney did not promise, in 1860, to furnish Weed with a written confession, but rather threatened Weed with violence if he did not desist from telling lies about him.

ROB MORRIS AND WHITNEY

The story of Morgan's disappearance, as Morris claimed that Whitney told it to him in 1859, was substantially as follows: When the agitation among the Masons commenced because of the rumors that Morgan was about to publish the Masonic secrets, Whitney and Nicholas G. Cheseboro formulated a plan for getting Morgan away from Batavia and carried out the plan with the help of a few other Masons. Whitney claimed, according to Morris, that Morgan agreed to depart, and the matter of having him arrested was devised as a means of getting him out of the Batavia "jail limits." It was asserted that Morgan was a willing party to all the transactions, that no force had to be employed, and that he was taken to Ft. Niagara which was reached without difficulty on Sept. 14, 1826. After that he was taken across the river accompanied by Whitney, Eli Bruce and Colonel William King, in a boat rowed by Elisha Adams and Edward Giddins, at the time engaged in operating a ferry near the fort. There, details of Morgan's disposal were developed with two Canadian Masons, who are unnamed, Morgan giving his assent to everything. For a few days Morgan remained in an empty powder magazine of the fort until, on the night of Sept. 17, the two Canadians came after him and conveyed him to the Canadian side, and, on the next night, accompanied him "to a point near the present city of Hamilton." Here

Whitney asserted (according to Morris) that Morgan was left after signing a receipt for five hundred dollars and agreeing to remain in Canada until given permission by King, Bruce or Whitney "to change his location." After the excitement over Morgan's disappearance began in New York, preparations were made to bring Morgan back, but he had disappeared.

Unfortunately, this version of Whitney's "confession," like that related by Weed, is entirely unsupported. While it is at least as worthy of acceptance as the Weed version, one would be justified in rejecting it, providing he also rejected Weed's story. The historian must reject both of these alleged "confessions," together with the "confessions" of Hill, Howard, Valance and Chubbuck.

THE MYSTERY STILL UNSOLVED

Thus it is evident that the disappearance of Morgan remains yet to be explained, and the probability is that his ultimate fate will always remain an unsolved mystery. Perhaps in the future, stories (8) will be exhumed from the musty records of the past, telling how Morgan was murdered or how he fled to Smyrna in Asia Minor, or went to Holland and became a merchant, or went out west and became a chief among the Indians, or lived and died as a hermit in Northern Canada. But an examination of the tales will reveal that they belong to the mythology that early developed around Morgan and that they have little in them worthy of acceptance.

It is a sufficient commentary on the character of the Anti-Masonic leaders that they continued to freely assert that Morgan had been put to death by the Masons, though they knew full well that they had failed to prove their case. The shrewd individuals who were responsible for the development of Anti-Masonry were not inclined to be scrupulous on that point! They had found something that would appeal to the passions of the people and they made the most of it. Incidental to their main design of organizing what they expected to be a powerful Anti-Masonic political party, these leaders kept up as long as possible the excitement over Morgan's disappearance, encouraging the persecutions of Masons who were ministers and church members, and seeking to prevent Masons from serving on juries or holding public offices. It

seems to be a justifiable conclusion that anti-Masons, disguising tlleir ulterior motive of securing political power for themselves under a pretense of righteous indignation at a "murder" that they could not prove, sought to annihilate the Masonic Institution, using every means possible. How nearly they succeeded will be made clear later.

THE PERSlSTENCE OF THE ACCUSATIONS

But before leaving the "Morgan Affair" itself, there is one more point that should be mentioned, and that is the fact that the charge that the Masonic Fraternity was responsible for the "murder" of Morgan persists to the present time. While this phase of the subject merits special attention, it may be briefly observed that when the original Anti-Masonic leaders laid down their mantles, their places were taken by a number of comparatively obscure individuals who have kept alive Anti-Masonry to the present day. Not content to repeat in public addresses and to circulate in pamphlets and through the columns of such periodicals as the "Christian Cynosure" the absurd and self-contradictory charges against the Masons, these modern Anti-Masons attained the height of the ridiculous when, in 1882, they dedicated a monument to William Morgan at Batavia.

The building of such a monument was suggested as early as 1828, but nothing definite was done until after the "National Association of Christians Opposed to Secret Societies" was organized at a convention held in Pittsburg, Pennsylvania, in May, 1868. This organization, which, in 1874, was incorporated in Illinois under the name of "The National Christian Association," undertook to make itself the successor of the Anti-Masonic party of the earlier period. It took advantage of interest aroused by the publication of Weed's versions of the alleged Whitney "confession" between 1875 and 1882 to raise the money for erecting the monument. On Sept. 11, 1882, the anniversary of Morgan's departure from Batavia, in connection with their fourteenth annual convention, held at Batavia, Sept. 8-13, "The National Christian Association" dedicated, to the accompaniment of eulogies of the "martyr" and condemnations of the Masons, a cylindrical granite shaft surmounted by a noble appearing figure purporting to be Morgans' Tablets bearing inscriptions were placed on each side of the base. The inscription on the first tablet, placed on the south side, reads as follows:

Sacred to the memory of William Morgan, a native of Virginia, a Captain of the War of 1812, a respectable citizen of Batavia, and a Martyr to the freedom of Writing, Printing and Speaking the Truth. He was abducted from near this spot in the Year 1826 by Freemasons, and murdered for revealing the Secrets of their Order.

Today as one passes by the Batavia cemetery on a New York Central train, he may see this monument close at hand. It promises to stand for many years, a source of wonderment to those who do not know the history of the "Morgan Affair" and of amazement to the informed that such credulity could exist as to make possible its erection with the inscription quoted-words which Rob Morris denounced as "words of blackest falsehood."

NOTES

(1) J, Hugo Tatsch, THE BUILDER, Aug., 1926, (2) The Grand Chapter, meeting at Albany, Feb. 6-10, 1827, approved this action and granted a Warrant to Lucius Smith, William Seaver, Henry Brown and others to hold a Chapter "by the name of Batavia Chapter, No. 122." Cf. Proceedings of the Grand Chapter, 1827, pp. 265, 268.

(3) The complete list of those indicted was as follows: Elisha Adams, Noah Beach, Jerimiah Brown, Eli Bruce, John Butterfield, Nicholas G. Cheseboro, Samuel M. Chubbuck. Chauncey H. Coe, Francis H. Cummins, Jedediah Darrow, William Dover, Willard Eddy, Nathan Follett, James Ganson, James Gillis David Hogue, Holloway Hayward, Henry Howard, Hiram Hubbard, Ezekiel Jewett, Simeon B. Jewett, William King, James Lakey, Loton Lawson, Elihu Mather, Henry Maxwell, William Miller, Asa Nowlen, Blanchard Powers, Moses Roberts, Edward Sawyer, John Scofield, Timothy Shaw, John Sheldon, Harris Seymour, Norman Shepard, Burrage Smith, William R. Thompson, Orsamus Turner, John Whitney, Parkhurst Whitney, Solomon C. Wright and one other.

Of these the following were brought to trial: Adams, Beach Brown, Bruce, Chubbuck, Coe, Darrow, Ganson, Gillis, Hayward, Howard, Hubbard, Ezekiel Jewett, Lakey,

Lawson, Mather, Maxwell, Miller, Roberts, Sawver, Seymour, Sheldon, Shepard, Turner, both Whitneys and Wright.

(4) On Sept. 12, 1826, Miller had been arrested by a posse, headed by a constable named Jesse French, on a warrant sworn out by his erstwhile partner, Johns, who had deserted him a few days earlier, and who was seeking to recover a sum of about forty dollars which he had advanced to Miller. The latter was taken before a magistrate at Le Roy but was released when Johns failed to appear against him. It was alleged that French attempted unsuccessfully to rearrest Miller when he started back to Batavia. For participations in these transactions French was sentenced in April, 1827, to serve a year in jail, and two companions, Roswell Wilcox and James Hurlburt, received sentences of six months and three months, respectively.

(5) From 1806 to 1820, Clinton was Grand Master of the New York Grand Lodge; from 1799 to 1802 he was Grand High Priest of the Grand Royal Arch Chapter of New York, and from 1816 until his death he was General Grand High Priest of the General Grand Royal Arch Chapter of the United states. At the time of his death he was also Grand Master of the Grand Encampment of New York. [The terminology used is that found in the early Proceedings.]

(6) According to the newspaper accounts. The Autobiography version states that it was an Encampment of Knights Templar which attracted the Masons to Lewiston.

(7) The authors are indebted to Bro. R. I. Clegg of Chicago for securing a copy of Whitney's burial record from the office of the Graceland Cemetery Co. This copy shows that Whitney died on May 2, 1869, at the age of seventy-four years.

(8) Rob Morris said he had been told at least twenty stories, all of which purported to account for Morgan after his disappearance.

(9) During the excitement the anti-Masons circulated a portrait purporting to be that of Morgan at work on his manuscript. There is evidence that it was fictitious. There are marked similarities between the intellectual looking figure portrayed and DeWitt Clinton; certainly the portrait was not Morgan's.

BIBLIOGRAPHY

Most accounts of the "Morgan Affair" are combined with narratives of its aftermath, such as the development of religious and political anti-Masonry. The general histories of the United States hardly mention Morgan. Brief accounts may be found in various Masonic histories, such as in the fourth volume of Robert Freke Gould's History of Freemasonry (New York, 1889), 4 v., and the seventh volume of Robert I. Clegg's revision of Mackey's History of Freemasonry (Chicago, 1921) 7 v. In the second volume of J. Ross Robertson's History of Freemasonry in Canada . . . (Toronto, 1900) is found some interesting material, including an account of Chubbuck's alleged "confession."

Articles, based on original research easily accessible to Masons include: J. Hugo Tatsch's "An American Masonic Crisis: The Morgan Incident of 1826 and Its Aftermath," in Transactions of Quatuor Coronati Lodge, No. 2076 (London), Vol. XXXIV (1921), pp. 196-209; [Erik McKinley Eriksson's] The Morgan Affair," in Masonic Service Association Speakers' Bulletin, No. 9 (1922), Emery B. Gibbs' "The Anti-Masonic Movement," in The Builder, Vol. 4 (December, 1918), pp 341 348.

J. C. Palmer's Morgan and Anti-Masonry (Washington 1924) is a small compilation included in the M.S.A. Little Masonic Library.

Charles McCarthy's "The Anti-Masonic Party," in American Historical Association Annual Report for 1902, Vol. pp. 365-574, gives but brief consideration to the "Morgan Affair."

The most useful account of the "Morgan Affair" by a Masonic writer is Rob Morris' William Morgan, Or Political Anti-Masonry, Its Rise, Growth and Decadence (New York 1883). This book of 398 pages contains a wealth of material but is poorly organized. It is to be greatly regretted that Morris was not trained in modern historical methods. Another interesting and useful work is Rob Morris' The Masonic Martyr. The Biography of Eli Bruce . . . (Louisville, Ky., 1861).

A very useful contemporary Masonic account is Henry Brown's Narrative Of The Anti-Masonick Excitement western Part Of The State Of New York, During the Years 1826, '7, '8, And A Part Of 1829 (Batavia, N. Y., 1829) Huntington's The True History Regarding Alleged Connection Of The Order Of Ancient Free And Accepted Masons With The Abduction And Murder Of William Morgan . . . (New York, 1886) is also a book with a strong Masonic bias.

Henry O'Reilly's American Political Antimasonry, With Its "Good-Enough Morgan" . . . (New York, 1880), 55 pp., is a highly impassioned pamphlet directed against Weed by the man who was editor of the "Rochester Daily Advocate," 1826-1830

Other works on the subject by Masonic writers include A. P. Bentley's History Of The Abduction Of William Morgan . . . (Mt. Pleasant, Iowa, 1874); John Riggs Crandall's The Morgan Episode (a brief pamphlet published by The Committee On Antiquities Of The Grand Lodge Of The state Of New York, 1907); and Peter Ross' "The Morgan Craze," in the Miscellany Of The Masonic Historical Society Of The state Of New York, 1902, pp. 5-29, This last work contains a lengthy bibliography.

On the anti-Masonic side the more useful sources are William L. Stone's Letters On Masonry And Anti-Masonry, Addressed To The Hon. John Quincy Adam's (New York, 1832), The Autobiography Of Thurlow Weed (Boston, 1884), edited by Harriet A. Weed, and its companion volume, The Memoir Of Thurlow Weed (Boston, 1884), edited by Thurlow Weed Barnes. Also of considerable value is William H. Seward: An Autobiography From 1801 To 1834 With A Memoir Of His Life. And Selections From His Letters 1831-1846 (New York, 1891), edited by Frederick W. Seward.

A widely circulated pamphlet, first published by order of the "Morgan Committees," and still being circulated by present-day Anti-Masonic agencies, is A Narrative Of The Facts And Circumstances Relating To The Kidnapping And Presumed Murder of Wm. Morgan . . . (Rochester, N. Y., 1827), 84 pp.

Worthy of mention chiefly because of its rarity and because of its publication in Europe is a 256-page book entitled Free Masonry Exposed: A Narrative Of The Seduction And Murder Of Wiiliam Morgan, For Threatening To Divulge The Pretended Secrets Of Free Masonry. With An Account Of The Trials, Acquittal, And Condemnation Of Many Of Those Implicated In The Horrible Transaction (Glasgow, Edinburgh, London, 1836).

Concise summaries of the "Morgan trials" are contained in Frederick Whittlesey's "Report On The Abduction And Murder

Of William Morgan" and John C. Spencer's "Report On The History Of Judicial Proceedings" [relating to alleged offenders in the Morgan Affair], contained in the Proceedings of the 1830 and 1831 anti-Masonic national conventions, respectively.

Other anti-Masonic sources are Samuel D. Greene's The Broken Seal; Or, Personal Reminiscences Of The Morgan Abduction And Murder (Boston, 1870) and a pamphlet entitled Appeal Of Samuel D. Greene . . . (Boston, 1834), 64 pp.

Other special pamphlets used are Trial of Parkhurst Whitney, Timothy Shaw, Noah Beach, William Miller, and Samuel M. Chubbuck . . . (Lockport, N. Y., 1831), 63 pp.; Confession Of The Murder Of William Morgan As Taken Down By Dr. John L. Emery, Of Racine County, Wisconsin, In The Summer of 1848, Now First Given To The Public (New York, 1849), 24 pp., purporting to be the confession of Henry L. Valanceand A Supplementary Report Of The Committee Appointed To Ascertain The Fate Of Capt. William Morgan (Rochester, N.Y., 1827).

Much interesting information relative to "Morgan trials" and other phases of the subject was gleaned from various newspapers and periodicals of the period, including: "The Craftsman," 1829, 1830, published at Rochester; the "American Masonick Record," 1827-1832, published at Albany; "The Masonic Mirror and Mechanic's Intelligencer," 1824-1828; "The Amaranth or Masonic Garland," 1828, 1829; and "The Masonic Mirror," New Series, 1829-1833. The last three were published at Boston by Charles W. Moore and Edwin Sevey. Moore rendered great service to the Masonic cause at the time. Later, from 1842 to 1873, he edited the "Freemason's Monthly Magazine," at Boston.

No enumeration of exposes, including that by Morgan which was published, is included here as this phase of the subject will be dealt with later. There are numerous other sources, dealing with special phases of the anti-Masonic excitement, that will also be cited later.

The authors wish to make special acknowledgment to Bro. William L. Boyden, librarian of the Library of the Supreme Council, Ancient and Accepted Scottish Rite, 33d Southern Jurisdiction, Washington, D. C., who placed valuabie malerial at their disposal.

----o----

THE JEWELS

A correspondent proposes the following inquiry:

"It is said that every lodge has six jewels, three immovable and three movable--the Square, Level, Plumb, Rough Ashlar, Perfect Ashlar and Trestle Board. Now which of these do you consider the immovable and which the movable jewels?"

The National Masonic Convention, held at Baltimore, in May, 1843, decided that the first three were the immovable jewels. They are the permanent and unchangeable jewels of the lodge, and can never be taken or removed from their proper places, to be worn by officers of inferior rank, or who are acting in any other capacities than those indicated by the jewels. They belong permanently and immovably to the three principal chairs or offlces. The Square, removed from its proper position, or out of its true angle, is no longer a Square, and the same is true of the Plumb and Level.

The above are some of the reasons we have heard urged in support of the decision of the Convention, which we believe now to be the general practice of the country. We are free to admit that we do not attach much importance to the reasoning; nor do we think it very essential whether the first or last three be considered the immovable jewels. It is desirable, however, that there should be uniformity, and as the Convention decided the question in the manner stated, the lodges have very properly, as a general thing, felt bound to abide by that decision. -The Freemasons' Monthly Magazine, Vol. VII (1847).

----o----

Ye Old Refreshment Days By BRO. WILLIAM L. BOYDEN, Washington, D. C.

THE custom of having refreshments in the lodge dates back to the days of the medieval gilds, when they celebrated their annual meetings with a feast. Toulmin-Smith, in his history of English gilds, says that the day of the feast was usually the day of the saint to which the gild, if it had a saint's name, was dedicated. "It was then that the brethren and sistern being all assembled, gave their alms, and feasted together, for the nourishing of brotherly love."

Dr. Robert Plot, in his Natural History of Staffordshire, printed in 1686, referring to the customs of the county, among them being that of "making Masons," says:

When any are admitted, they call a meeting (or Lodg as they term it in some places . . . and entertain with a collation according to the custom of the place: this ended they proceed to the admission of them.

In the diary of Elias Ashmole, referring to a lodge meeting which he attended in London, in 1682, he says:

We all dined at the Half Moon Tavern in Cheapside, at a noble Dinner prepared at the Charge of the new accepted Masons.

We quote from Bro. John T. Thorp's article on Masonic Convivialities, in the Transactions of the Lodge of Research, No. 2429, Leicester, England:

We are justified in assuming, therefore, that from very early times a feast formed a part in some cases no doubt, a very important part, of the proceedings at the periodical assemblies of the Masons. Of what the refreshments consisted in these very early times, we have now very little means of judging. The fare varied probably, according to the position and wealth of the members, from the "Noble dinner" of Ashmole, to the humble bread and cheese supper, following in one case by port wine and rum punch, and in the other by ale, brandy and pipes.

It is quite probable that the custom originally arose in a veritable necessity, for doubtless many members of the early lodges came considerable distances, on horseback or on foot, to attend the meetings, and it was an absolute necessity that they should be provided with some refreshment on their arrival, or before setting out on their return journey. The Junior Warden's "call off" then was of practical value and significance, and not as in later times very frequently a mere symbolic allusion.

From the quotation in Plot's book and from other sources, it would seem that the brethren partook of their refreshments before they entered upon their "work," and not as in later days, after the work was over.

WHERE THEY ATE

In the olden days most of the lodges met in taverns or inns, the landlord generally being a member of the Craft, and he usually attended to the "inner man," serving the refreshments either in the regular dining hall or set it out in the lodge room. The Stewards of the lodge had the arrangements in charge, and it was under their direction that the banquet, dinners or other meals were provided. Bro. Heiron in his history of Old Dundee Lodge, London, referring to the period of about 1763, gives an idea of the lodge at refreshment:

It is easy to reconstruct the scene: the tables (having six leaves) set out on tressels in the middle of the Lodge; at first the brethren were seated on chairs at these tables, but as the membership increased forms were provided in place of the chairs as being more convenient and leaving a larger space for the ceremoniesbut it will be remembered that, as our Lodge room from 1763 to 1820 was 44 feet long by 2.5 feet wide, and 15 feet high, there was plenty of room available for these tables.

Thirty yards of bordered green cloth were purchased (1790) to cover same with, and on these tables were placed the bowls of steaming punch, bottles of wine, rum, Hollands, brandy, sugar, lemons, nutmegs, and glasses; and for the smokers, "churchwardens," screws of tobacco (called "papers"), and pipe lights were supplied; it being remembered that smoking and drinking were also allowed in Grand Lodge for many years. When food was served, white table-cloths, napkins, and knives and forks were laid our own charlady (a Mrs. Benning in 1801) assisting to wash and iron the napery for our brethren.

Some of the lodges had regulations in their by-law:; with respect to eating and drinking in the lodge. St. John's Lodge of Boston as early as 1733 had the following by-law:

III. No brother or brothers shall set any victuals in the lodge room while the lodge is open without the leave of the Master or Wardens, nor call for any liquor or tobacco without leave as aforesaid.

Rural Philanthropic Lodge, No. 291, Highbridge, had this by-law in 1793:

VI. That the Stewards do keep an account of all food or liquor brought into the lodge each night, and demand the bill in due season and that the whole night's expenses do not exceed one shilling and sixpence each (visiting fees and nights of making excepted) and that the bill be discharged each night before ten o'clock. Any liquor brought into the lodge after that time shall be paid for by the person ordering the same, and if the Steward neglects his duties (as above) he shall pay all extra expenses himself.

It is evident that refreshments were often provided at the funeral of a deceased brother, as witness the following from Richmond Lodge, No. 10, Richmond, Virginia, under date of May 5, 1818:

The Steward's bill amounting to .. including refreshments for the funeral of Bro. Robert Mayo, ordered to be paid.

One of the rules of the old Grand Lodge at York, in 1725, provides:

4. The bowl shall be filled at the monthly lodges with punch once, Ale, bread, Cheese, and Tobacco in common, but if anything more shall be called for by any brother, either for eating or drinking, that brother so calling shall pay for it himself besides his club.

It was probably to prevent a too liberal after-dinner indulgence at the common expense that the Lodge of Edinburgh, in arranging for the annual festival of 1741 resolved

that in place of tickets each brother at his entry to the Chapel shall pay one shilling sterling for eating and ale or small beer, and to pay for what wyne or punch they think fitt to call for; and that the theasurer [treasurer] furnish coall and candle on the public expenses of the lodge.

A lodge in Pennsylvania evidently had to "go slow" on expenses, for while it probably had ale or beer as a matter of course, a motion was made Dec. 14, 1763, that

Bro. Phoenix is desired to supply the lodge with a good cheese & one bag of Buttered biscuit.

In the Royal York Lodge, London, the early reference to the lodges' gastronomic relaxations are confined to vague mentions of refreshments and supper; but at a Lodge of Emergency, held in December, 1785, the Secretary throws off his reserve and confides to posterity the solid fact that the brothers agreed

to sup on Saint John's Day at half after 7 on pickled pork, leg of mutton and fowls.

Dec. 27, 1796, the following payments are noted:

House Bill 3 15s 5d, Brandy 1s 6d; an other bottle 3s 6d, total 4 5d. Cook 2s 6d, maid 2s 6d; waiter 5s; Tyler 5s, total 4 15s 5d.

The Lodge of Emulation, London, evidently had a special treat, for under date of July 20, 1789, the Secretary records:

The thanks of the lodge were drank with the Honours of Masonry to Bro. Delamore for his handsome present of a fine Turtle which they had just been partaking of.

Here is another lodge that evidently had to curtail its refreshment expenses, namely, Mt. Vernon Lodge, No. 4, Providence, Rhode Island, for in 1805 it was

Voted that Bro. Steward be requested to procure a tin cheese box.

An extract from one of the old minutes of Jerusalem Lodge, London, contains the following:

The Brethren, This evening (This being Election night for Master, Wardens & Treasurer) having been Geenteely Entertained by Bro. Haughton with Roast Chimes, Fowls and Turkeys, Boiled Fowls Pudding Pies &c, they collected 1 shilling Each being 42 Present which was disposed of, viz. James 10s 6d; Cook 10s 6d; House Maid, 10s 6d; Barr Maid 7s 6d; 1 Boy 2s; 3 Porters 3s.

At the annual feast of Old Dundee Lodge, London, June 23, 1748, there were eleven members and two visitors present. Here is the expense of the menu:

6 ducks ..... 9 0 1 ham, 18 lbs. at 4 1/2d..... 8 3 2 Necks veal, 15, at 4 1/2d..... 5 7 Wine..... ..... 1 3 0 Rum ..... 4 0 Sugar and lemons..... 3 6 Beer and tobacco..... 4 6 Beans 6 Qts.; Pease 6 Qts..... 6 0 Eating? ..... 6 0 Dressing ..... 5 0 Tarts ..... 7 6 Tyler ..... 2 6 Servants 2 6

4 7 4

FINES AND EXPULSIONS

It would seem to us that some of the old lodges were unusually harsh with their members when it came to a matter of eating. The Lodge of Felicity, at London, enacted this by-law:

22nd. That no member whatsoever shall be allowed the Privilege of eating anything in the Lodge Dureing Lodge Hours (without the Master's leave) penalty a bottle of wine.

In Solomon's Lodge, Poughkeepsie, New York, Oct. 3, 1785, Bro. Brooks was fined to the extent of one shilling, for not attending lodge and keeping the keys of the Refreshment Closet.

Temple Lodge, Albany, New York, on March 19, 1800, passed the following:

Resolved, That some brother be appointed to procure refreshments for this Lodge consisting of good brandy, spirits, crackers and cheese, for which he shall collect one

shilling from each member and visitor partaking of the same, and, for every neglect, he shall forfeit and pay the Sum of 25 cents into the Treasury unless a reasonable excuse can be given.

Dumfries Kilwinning Lodge, No. 53 (formerly the Old Lodge of Dumfries), Scotland, had as one of its by-laws:

16th. That any member, within the District of Masonry who does not dine annually with the Lodge upon St. John's Day, shall pay one shilling for his dinner, or be expelled.

GETTING ECONOMICAL

As time went on the lodges for various reasons began to economize. Old Colony Lodge, Hingham, Massachusetts, Jan. 10, 1793

Voted, Not to have any refreshments but liquors and crackers and cheese.

The Lodge of St. Andrew, Boston, Nov. 28, 1809:

Voted, that the refreshments for the ensuing year be tongues and bread.

In 1833, St. James' Lodge, Scotland, resolved that "a fourpenny pie and a bottle of toddy" shall be the fare of each brother at the feast of St. John, and in 1843, owing to the lack of funds, it was resolved that every Mason be furnished with "a 4d pie and a bottle of ale for every two."

Columbian Lodge was one of the first of the Masonic bodies in Boston which discontinued the habitual use of refreshments. Except on rare occasions the practice has since 1810 been entirely suspended. Early in that year its discontinuance was agreed upon for four months, and at the expiration of that term refreshments were prohibited for another period of four months. At the close of the year the office of closet steward was virtually abolished, and the by-law demanding a fee of visitors rescinded. The custom was discontinued in Massachusetts Lodge about 1822, both solid and liquid. In Corinthian Lodge, Concord, Massachusetts, March 24, 1823, Bro. Asa Bigelow offered the following resolution which was unanimously adopted:

That this Lodge abolish the practice of using refreshments , (except it be on some special occasion) at our regular communications.

Montgomery Lodge, Reading, Pennsylvania, in 1818, wanted to turn over a new leaf in reference to the use of liquors, for a motion was then made

That no spirituous liquors should be brought into the Lodge in the future.

This motion was amended at the next stated meeting, Feb. 4, 1818, so as to provide

That no fermented or spirituous liquors, bread, butter, or beef nor any other kind of refreshment except water, should be brought into the Lodge in the future.

Some of the brethren visiting Washington Lodge, Philadelphia, Dec. 12, 1819, evidently did not like the looks of the "eats," for the Secretary says:

After the Lodge had closed and the brethren had retired to the banquet room, seven of the visiting brethren refused to partake of the refreshments prepared for the occasion, and, after demanding their money back (which was promptly returned) they retired.

Among the provisions for refreshments adopted by Alexandria Washington Lodge, No. 22, at Alexandria, Virginia, on Dec. 26, 1789, is the following:

4th. That the "Caterers," for the time being shall be restricted to the following articles, viz.: good spirits, loaf sugar, best cheese, superfine crackers, or bread, and dried venison mutton or bacon-hams; and that the said "Caterers" shall forfeit and pay the sum of three shillings for every neglect of duty.

Later, the brethren of the lodge had an understanding that each one in his turn was to provide refreshments for the lodge at his own expense. Under this arrangement it became Bro. William Hodgson's "turn" to provide an entertainment on the 25th of May, 1793. Bro. Hodgson was a well-to-do member and much was expected of him, and hence on this occasion a goodly number of the brethren were present to partake of an anticipated rare treat; but Bro. Hodgson, not having the fear of the lodge before his eyes, neglected to make provision for the evening, and on this announcement being made the brethren waxed wroth, and showed their displeasure by adopting the following resolution:

It appearing that William Hodgson, whose duty it was to furnish refreshments for this night, hath neglected the same notwithstanding he had received due information thereof the Secretary is ordered forthwith to communicate to Bro. Hodgson, the displeasure which the Lodge feels in consequence of his delinquency, together with the earnest solicitations that he may he more mindful of that duty in the future.

----o----

The Rite of Strict Observance

By BRO BURTON E. BENNETT, Washington

The system of the Strict Observance grew out of what is known as Templarism. Templar Masonry commenced to grow up in France soon after true Freemasonry was introduced. This was about 1725. However, no Grand Lodge was established till 1752. It is not till then that we are on sure footing. What went before can only be approximated. The Strict Observance as a separate system was formed Germany and dates from about 1748. It was produced by a process of evolution. The Strict Observance, and our present Knights Templar Masonry, as well, cannot, even, be reliably understood without knowing something out the Crusades, and with the three great orders that they produced, the Teutonic Knights, the Hospitallers and the Knights Templar.

The Crusades were a series of wars carried on Western Europe to recover the Holy Land from the Moslems. They began in the 11th century and extended over a period of some five hundred years. The Christian Crusades utterly broke down in 1449, and in 1453 Constantinople fell before the Mohammedans. It has ever since remained under Moslem rule, as has the Holy Land, and all of Asia Minor, till the end of the Great War. During all of the time of the Crusades the Church of Rome largely governed the Western World. The Crusades mightily changed European History.

In one sense of the word the Crusades were a continuation of the age-old fight of the East against the West, and while, apparently, the West started it, and it was carried on offensively, still it was really defensive--the Christian world trying to stem the onrush of the Moslem hordes. It was a religious war--a war between the Christian and the Infidel. It was an attempt of the Roman Church, as a temporal power, to conquer the world with the sword, just as the Moslems were trying to do. It failed. The Moslems nearly succeeded in their aim. They took all of Asia Minor, all of civilized Africa, Sicily and other Mediterranean islands and even Spain in the West. They took a great part of Eastern Europe and reached as far West as Vienna. Here in 1683 they were finally stopped. But for the Crusades it is possible that they might have entirely

overrun the Western World and suppressed the Christian religion, or, at least, absorbed it entirely within their system. The impartial student of history, comparing the civilization of the Moors in Spain with that of the Church and its Inquisition, which replaced it, must decide that the former was, by far, the preferable. The civilization of Medieval Europe certainly had little to commend it. However, taking a broad survey there can be no question that it is a mighty blessing that the West prevailed over the East, as it always had before, and that the beneficent religion of Christ was not replaced by the religion of Mahomet. No handicap, however great, can permanently stand before the onward progress of the Western division of the Aryan people, their intellect has become too great for this; too many brains stand at the perpendicular.

The Hejira took place in 622. Omar took Jerusalem in 637, and in Moslem hands it remained till the end of the first Crusade. The Church of the Sepulchre was fanatically destroyed in 1010. In 1071 the Seljukian Turks captured Jerusalem. Till then pilgrimages to the Holy Land were fairly easy and especially so up to the final separation of the Eastern and Western Churches in 1054. Now not only were the native Christians persecuted, but the Pilgrim Christians as well.

THE CAUSES OF THE CRUSADES

It has been stated that the purpose of the Crusades was to recover the sepulchre of Christ from the Infidel. The underlying causes, however, were deeper and far greater. They were, (1) the desire of the Papacy for conquest, (2) the desire of the mercantile classes to open up trade routes to the East, (3) the desire of the Byzantine emperors to recover their lost territories and (4) the desire of princes to carve new kingdoms out of the East.

The barbarians who overran the Roman Empire had hardly become settled among the ruins they had caused, and commenced to repair them, when Scandinavian pirates sailed up their rivers and sacked and plundered their towns just as they had sacked and plundered the mighty cities of the Empire. Some of these pirates finally settled down in Northern France and established the Dukedom of Normandy. In 1066 the

Norman Duke, William the Bastard, conquered England and established his kingdom of England. In 1090 the Norman Duke Roger conquered Sicily from the Moslems and established his kingdom there. The Norman Duke Godfrey was one of the commanders in the first Crusade. On July 15, 1099, Godfrey took Jerusalem, and while the shrieks of the dying were heard and the rivers of blood still gurgled and eddied, he founded his Norman kingdom of Jerusalem. The traders, the princes, the Emperor and the Pope devoutly thanked God for the successful termination of so glorious a cause. But the Crusades for the purpose of conquering the world for Christianity, and extirpating the Infidel, was a complete failure. However, good came out of them--incalculable good. They helped to dissolve feudalism, to develop trade, to build up cities and to increase knowledge. It would be foolish to say that they were the cause of all this, but they certainly contributed toward it.

But above all, by far, they show the strivings of man for an ideal, for the infinite, for immortality, as nothing on this earth has ever done before or since; they attempted to answer the age-old question as it has never been done before nor since--can mortality be shaken off for immortality, can the finite be merged in the infinite?

MILITARY ORDERS OF THE CRUSADES The Crusades produced the Teutonic Knights, the Hospitallers and the Knights Templar, and thus Templar Masonry, and so, in one sense of the word, they are the cause of the Strict Observance.

The Teutonic Knights of St. Mary's Hospital of Jerusalem was one of the three great religious and military orders produced by the Crusades. It was founded during the third Crusade, and was the last one formed. Its hospital was founded by Germans. Very early in the history of the Order its members were all ennobled, and they have remained so ever since. It was never a universal Order, like the Templars and the Hospitallers. It was strictly national in character. Like the other two Orders it began as a charitable society, passed into a military one and finally reached sovereign power. In 1291 it was expelled by the Moslems from the Holy Land. In 1309 it established itself in what is now Marienburg, West Prussia. It had begun its work, however in Eastern Germany a hundred years before for the purpose of subduing and converting the heathens. The Knightly Order of Dobrzin, founded for the purpose of conquering the heathen Prussians, was merged in the Teutonic Knight 1235, just as an older organized for the same pose, was merged in it years before. The Order finally

became a governing aristocracy, holding its lands in Eastern Germany as a fief of the Pope of Rome. The Grand Master became in reality a king with the Pope as Emperor. However, the monarch, if such it may be called, a limited one as a council of brethren had to be consulted in all affairs. The state was really the church, and the government was ecclesiastical in character. The country was governed somewhat as the States of the Church in Italy were governed before 1871, when the temporal power of the Pope was abolished. The greater part of their subjects were the conquered Prussian heathens from whom the present peasants are descended. They were serfs bound to the soil. 0f course their souls were now safe, but the only earthly right, if right it could be called, that they obtained through their conversion, was the right to work for the Knights, their masters, and fight for them in time of war.

The Order reached its height in the latter part of the 14th century. Its very rights weighted it down. Its neighbors envied its wealth, and wanted its territories. The Hundred Years War weakened it. Poland finally got West Prussia, and while East Prussia was left to the Knights, Poland became its overlord. Lutherism gave it its final blow. When the Hohenzollern Albert, Grand Master of the Order, turned Protestant, he secularized its territories into a Duchy under Poland. Later on all of the country East of Germany was secularized and the Order confined wholly to Germany. The German Grand Master became a Prince of the Empire.

The Order still continued on in its conservatism, always claiming its old rights. It maintained itself from its still large revenues from its estates in different parts of Germany. During the French Revolution, however, it was deprived of all of its estates, which went to the different principalities in which they were situated. It was suppressed in 1809, but in 1840 it was revived in Austria under the patronage of the Emperor of Austria, and so continued down to the ending of the Great War.

THE KNIGHTS OF MALTA

The Hospitallers, known officially as "Knights of the Order of the Hospital of St. John of Jerusalem," was founded at Jerusalem during the first Crusade. It has been known also

as "Knights of Rhodes", and as the "Sovereign Order of the Knights of Malta." It was at first a charitable Order, while the Templars was from the first a military one. With the fall of the Latin kingdom of Jerusalem in 1291, the Knights retired to the island of Rhodes. In 1522 the Turks finally took Rhodes, and the Hospitallers removed to Malta. Here they remained till 1793, when Napoleon took Malta, and added it to the French Republic. This ended it as a sovereign power. While the Knights had to leave Malta, shorn of their old power and great wealth, they still continued on in different countries. The Knights took with them from Malta their precious relics--chief among them being the hand of St. John the Baptist, the miraculous image of Our Lady of Pherlemon, and a fragment of the true cross.

Some of the Knights went to Russia and elected the Emperor Paul I Grand Master, and the then Grand Master, Hompesch, resigned in his favor. A chapter of the Knights granted the Pope of Rome authority to name a Grand Master, which he did. When this Grand Master died the head of the Order was called a Lieutenant Grand Master till 1879, when Leo XIII restored the ancient title of Grand Master. The Order of St. Anthony and St. Lazarus were united to the Hospitalers in 1782.

The oldest house of the Order was in France. It is still occupied by the Order. In Italy and Germany it is now called the "Sovereign Order of Malta." Applicants for knighthood must have sixteen quarterings of nobility and in Austria, before the Great War, also, the consent of the Emperor. The Grand Cross of the Order is a gold white enameled Maltese cross surmounted by a crown. There are two Protestant Orders of St. John of Jerusalem, branches of the parent Order --one in Germany and the other in England. These chapters joined in the Reformation, but for a long time continued their contributions to the head of the Order.

In Prussia members of the Order must be Protestants of noble birth and belong to the Evangelical Church. The Grand Cross there is a Mallese cross of white enameled gold with four black eagles between the arms. Since the Great War the Order has worked for the restoration of the monarchy. In 1924 von Hindenburg officiated at the knighting ceremonies of the Knights of St. John, but after he was elected president of the German Republic he told the Knights that he "resigned his functions." In 1925 as

president of the republic he forbade the former kaiser s son, Eitel Frederick, to officiate at the knighting ceremonies and ordered that they be held in a small chapel at Sonnenberg, instead of in the monarchist church at Potsdam, as usual.

In England the Order was never formally suppressed, and in 1888 Queen Victoria granted it a charter. In 1889 King Edward VII, then Prince of Wales was made Grand Prior. In Great Britain, as in Prussia, the sovereign is the head of the Order, and the heir to the throne Grand Prior. In England it is an aristocratic Order, but not to the extent that it is in Prussia. While members do not have to be Protestants they must believe in Christianity. The Grand Cross in Great Britain is, of course, the gold white enameled Maltese cross, but between the arms are placed two lions and two unicorns.

The first photograph ever taken of a chapter in session appeared in the London Graphic of Sept. 13, 1924. It was one of a meeting of the Priory of Wales at Powis Castle, Welshpool. It shows Knights and Esquires on the steps of the castle in full regalia, including the Right Honorable Lord Kylsant, Sub-Prior for Wales, who deputized for the Prince of Wales, who is Grand Prior.

(To Be Concluded)

----o----

The moment you abate anything from the full rights of men to each govern himself, and suffer any artificial positive limitation upon those rights, from that moment the whole organization of government becomes a consideration of convenience - Burke

----o----

Masonic Objection

By BRO. FREDERIC E. MANSON, Pennsylvania

THROUGH its Committee on Lectures the Grand Lodge of Pennsylvania is carrying on a campaign of Masonic education, utilizing 100 lecturers who follow approved lecture "outlines", and Bulletins dealing particularly with Masonic history symbolism and philosophy with special reference to the Pennsylvania Ritual. These Bulletins are approved by the R. W. Grand Master, and are used in the Subordinate Lodges, more or less as text-books. Bulletin No. 6, "Masonic Objection," written by Past Master, Bro. Frederic E. Manson, chairman of the Committee on Lectures, contains subject matter of so much importance that it seemed desirable to give the benefit of it to members of other Jurisdictions. At the request of The Builder the committee, through its chairman, has most kindly given permission for its reproduction here. WHAT constitutes a "Masonic Objection" is not clear to many members of the Craft. Consulting the Ahiman Rezon they find that to a petitioner whom they may regard "unworthy" they may make objection orally, by written communication, or by blackball. Referring to the Digest of Decisions they discover no definition except those implied in Article 412, which refers to intoxication, Article 179 relating to legitimacy of birth, and Article 596, which pertains to literacy. Consequently they determine whether a petitioner is "worthy" very largely on absence of information to the contrary, or regard him "unworthy" because of statements concerning him which may or may not be based on fact, and for which no one in particular may be responsible. Too frequently brethren deem petitioners "unworthy" because of purely personal reasons which do not deserve Masonic recognition, much less consideration. Masonic objection may seldom be predicated on personal reasons.

Both the Ahiman Rezon and Grand Masters in their edicts assume that as brethren know the ritualistic work and traditions of the Craft, they should not need definition of either "Masonic Objection," or "Masonic Reason." Such assumption is entirely reasonable for Masons are pre-supposed to know Masonry and, if they do not, their ignorance is not the fault of the Grand Masters, much less of the Ahiman Rezon. It is because of lack of such knowledge that the following observations are made. These observations begin with the form of petition with which every Mason should be thoroughly acquainted.

THE PETITION

In filling out a petition to a Masonic lodge for initiation and membership every candidate states his age, place of birth, place of residence, and length of residence.

Again he asserts that he is free by birth, i. e., that he is born of lawful wedlock and under civil law is the peer of his fellows.

Further, he declares that he applies not because he has been solicited, nor is actuated by mercenary or improper motives, but because he has conceived a favorable opinion of the institution, and desires knowledge.

Finally, he declares his belief in a Supreme Being, without which no man ever should be made a Mason.

If in making these several statements the petitioner has deliberately misrepresented, he himself has created cause for Masonic objection.

But before we dismiss consideration of the form of petition let us remember that the candidate is required to sign it. Possibly brethren have thought that signature is merely identification of the petitioner, as he has stated that he has or has not petitioned before; or evidence of authority for all statements made. But it is also evidence of his literacy. No illiterate man is regarded as eligible to Freemasonry.

While in Pennsylvania there has been no ruling regarding illiteracy, other than that of Grand Master Henderson, the Grand Lodge of England has officially commented

quite extensively on the inability of candidates to write. Among other things it said: "Any individual who cannot write is consequently ineligible to be initiated into the Order." Similar rulings obtain in other Grand Jurisdictions. In Pennsylvania a petitioner must sign his own name to the petition, and should do so in the presence of his recommenders.

Other deductions might be made from the form of petition were it proper to do so in print; but consideration should be given to the report of the Investigating Committee, charged with determining the petitioner's character, position in society, and fitness to be made a Mason.

Note these three specifications--"character," what the man really is; "position in society," his ability to afford Masonry without financial injury to family, or anybody else; and "fitness to be made a Mason," his moral and physical condition in detail. Here may or may not be grounds for further Masonic objection, and the committee's report should fully assure the lodge one way or the other. If for any reason it fail to do so, any member possessing positive knowledge becomes responsible for the welfare of the lodge.

REPUTATION AND CHARACTER

But sometimes reputation is confused with character. Reputation is not necessarily what a man is, more frequently what people think he is, perhaps from his words and acts. And these may be misconstrued, misinterpreted, even misrepresented because of some peculiarity of the man on the one hand, and of prejudice of his fellows on the other. Consequently reputation if subject to criticism should beyond a reasonable doubt be determined in justice to both the petitioner and Freemasonry, as to whether or not it reflects his true character. Only when this cannot be done may there be reason for Masonic objection.

But when investigating committees do report in favor of the petitioner, and brethren use the blackball, the latter assume tremendous responsibility, to both petitioner and Freemasonry; indeed, may violate their own Masonic obligations.

Again, standing in society has been stressed as financial, rather than social or civic. While no man who cannot afford it should be initiated into Freemasonry, even a man of unimpeachable moral character may not promise to be a desirable member of the lodge. Consequently his social and civic standing is important, too; his attitude toward whatever makes for progress and uplift, his service to his fellows, his influence upon the community. A man who is generally recognized to be of little consequence to society may reasonably be adjudged of little consequence to Masonry, for Masonry demands personality.

But beyond all this the committee is charged with determining the candidate's "fitness to be made a Mason," a phrase of greater purport than appears on the face of it. He may pass every test previously discussed and not that which this imposes and continues to impose until he may be raised a Master Mason. It is necessary to emphasize the landmarks as regards age, sex, soundness in all members, possession of his senses; it is well, too, to stress dependence on God as well as belief in Him, ability to control his tongue, to yield obedience, and to keep himself chaste as well as to protect the chastity of the other sex. But gaining membership "under the tongue of good Masonic report," he must give assurance that he will continue under such report, else he discredits the Craft. He must reasonably be expected to keep all his covenants, else he dishonors the Fraternity.

Finally, in the obligation of the Third Degree there are prohibitions each and every one of which is basis for Masonic objection, indeed makes objection obligatory upon every member of the Craft.

PAST RECORD OF THE CANDIDATE

Naturally the question arises as to whether or not a candidate's character, position in society, etc., in the past, if not what they should have been, should be taken into consideration even though he has reformed and become a good citizen. Here is opportunity for charity but judgment should direct charity. It depends very much on what the record is and how complete the reformation has been, also on whether or not, if the reformation has been complete, initiation and membership would prejudice the Craft. Several cases of this kind have occurred in our own Jurisdiction, and they have been disposed of on their merits. In another Jurisdiction the "present fitness" of the petitioner was debated in "open" lodge. When justice to all concerned can be tempered with mercy, Masonry may exercise charity.

It must now be obvious that definition of "Masonic Objection" or "Masonic Reason" lies in Masonry itself, not in the Ahiman Rezon, nor in the edicts of the Grand Masters. Consequently it must appear to every thinking Mason that if he is thoroughly to understand the terms he must know what Masonry is, what its purpose, its ritual, usages and traditions. In previous Bulletins these matters have been discussed but it can here be said that no member of a Masonic lodge can create a Masonic objection to a petitioner, the objection must have been created, directly or indirectly, by the petitioner himself. What is more to the point, any brother who attempts to do so lays his Masonry open to question. Ordinary personal differences between brethren have no place in the lodge, nor those between brethren and the profane. No brother has any "right" to raise Masonic objection that is not inherent in Masonry, Masonic law and tradition, and cannot be protected in any assumed right--only in such right as Masonry itself gives him. It is Masonic right with which every Grand Master's edict is concerned and none other.

THE RIGHT OF OBJECTION

Evidently if a Mason expects protection in his exercise of any Masonic right he must personally and not by proxy exercise the right; that is, he cannot ask a brother Mason to act for him for any reason whatever. While the brother so acting may not be questioned by the Master or by any member of the lodge, the fact remains that he has in thus assuming responsibility for another violated Masonic ethics, possibly violated the obligations of a Master Mason. A Mason who knows a petitioner to be "unworthy" has an obligation to himself, to his lodge, and to Masonry in general

which only he can and should discharge. Only by discharging his obligation himself can he claim protection of his right of objection.

One of the most unethical uses of the right of objection is when a member assumes the personal prejudices of a brother member against a petitioner, and worse when he prevents him from becoming a Mason because of the dislike of a friend not a member of the Craft. In doing either the one or the other he forfeits not only protection of right of objection, but also the right itself, laying himself open to charges and discipline for a Masonic offense. Yet Masons sometimes so far forget Masonic law as to commit this offense, which in several cases has resulted in their expulsion from Masonry.

Finally, no Mason has any right, much less protection in assumption of right of objection when he predicates protest against a petitioner on any personal dislike, prejudice or animosity to or regarding him, that would not, if impartially investigated, affect the petitioner's character, standing in society, or fitness to be made a Mason. To make this clear let us cite a case from a sister Jurisdiction. "A" who was a Mason and traded with "B" got behind in his payments and was "dunned" for settlement. "B" had applied for initiation and membership in "A's" lodge, and when the ballot was declared was found to have been blackballed. When the Junior Warden so announced "A" expressed his gratification in such manner as to attract attention, and later openly boasted that he had kept "B" out of the lodge. Charges preferred, "A" was tried and suspended, but appealed to the Grand Master, who in the course of his decision sustaining the lodge said:

Personal grievances that do not impugn character can in no way be distorted into Masonic reason for objection. They belittle the Mason more than they injure the petitioner. In this case the brother further proved his own unworthiness when he boasted his injury to the petitioner, and violated the secrecy of the ballot, to the injury of his lodge and the Craft as a whole. . . . For these and other reasons the appeal is denied and the lodge sustained.

Discussing the right to object, a contributor to a Masonic magazine of national reputation held that "it should be exercised only with the greatest caution and

consideration comprehensive at once of the petitioner, the lodge, the Craft, and the member himself," declaring that "moral as well as Masonic law imposes tremendous responsibility on the brother who exercises it"--"responsibility, however," he goes on to say, "which should be assumed if the petitioner is 'unworthy' regardless of possible consequences to self." In concluding his article he says that "Members of the Craft need not, however, be at a loss to know when they should assume such responsibility, and when they should not, for from the presentation of the petition to the lodge, to the moment of balloting, test after test of the fitness of the petitioner can and should be applied, tests with which every Mason should be familiar."

THE WORTHY PETITIONER

Some Mason once said that "if members would make proper distinction between the 'worthy' and 'unworthy,' Masonry would gain strength more rapidly than it does, for somehow or other some men gain membership who should not, and some are denied it who should have it." In this observation there is a great deal of truth, as will be admitted by members of any lodge. Generally speaking the "unworthy" are admitted because of their popularity in the community, and the influence of friends within the lodge. On the other hand, "worthy" petitioners are kept out of the lodge frequently because they are unknown to members, or because they are unobtrusive and unostentatious, living quietly, perhaps very much to themselves, though capable of valuable service if presented opportunity to render it. Too little attention in both cases is given the petitioner when his name appears in the notice--too little consideration sometimes to the disadvantage of Masonry, one way or another. Under such circumstances there can be no discrimination such as should obtain if Masons observe their obligations.

Masonry is more than a fraternity--it is an institution because it has purpose that pertains to the wellbeing of society as well as to that of its members. Any less conception of Masonry displays ignorance. An institution with such purpose has to be perpetuated, and quality of material in perpetuation is of vastly greater importance than quantity, for quality can in the end accomplish more than quantity in promoting social, civic and moral progress. Masonry should be able to continue to boast that its members are carefully selected, and this it will do only so long as the "worthy" are admitted through its portals as certainly as the "unworthy" are turned back. The great

objection any Mason can entertain and maintain is that Masonry deteriorate in the personnel of its membership, and this is insured against only when those desiring admittance are carefully investigated, closely scrutinized, and tested by every standard that Masonry demands they shall measure up to. And this will be done only when Masons understand the basis for "Masonic Objection," and the significance of "Masonic Reason."

----o----

MASTER AND WARDENS IN HABERDASHERS' COMPANY

The use of the terms Master and Warden as designating the presiding officer of a trade company is not uncommon. Of the two Master is found more frequently and Warden only occasionally. It is indeed rare to find both, particularly in the sense in which they are applied to the Masonic Craft. The following quotation represents one of those rare instances and while it has doubtless been pointed out in the past, it will do no harm to again make reference to it.

In volume I, page 75, of Boswell's "Life of Samuel Johnson, LLD.," edition of 1925, J. M. Dent and Sons, Limited, publishers, there appears in a footnote this interesting reference to the Haberdashers' Company of the city of London. Boswell writes that Dr. Johnson had been offered the Mastership of a school founded by one William Adams, but that it was necessary for him to acquire the degree of Master of Arts before he could receive the appointment. The time at which the incident took place was during the year 1738 and during the summer months. This comment is made relative to the school. "William Adams, formerly citizen and haberdasher of London, founded a school at Newport, in the county of Salop, by deed dated 27th November, 1656, by which he granted the 'yearly sum of sixty pounds to such able and learned schoolmaster, from time to time, being of godly life and conversation, who should have been educated at one of the Universities of Oxford or Cambridge, and had taken the degree of Master of Alts, and was well read in the Greek and Latin tongues, as should be nominated from time to time by the said William Adams during his life, and after the decease of the said William Adams by the governours (namely, the

Master and Wardens of the Haberdashers' Company of the city of London) and their successors.' The manour and lands out of which the revenues for the maintenance of the school were to issue are situate at Knighton and Adbaston, in the county of Stafford."

The value of this quotation in showing a parallel development between the Haberdashers' organization and that of the Masons' Company of London is questionable, although the period referred to in the quotation is 1656. The first edition of Boswell's "Life" was published in London on April 20, 1791, and evidently did not contain this note, as Boswell say that "I, in my first edition, suggested that Pope must have, by mistake, written Shropshire, instead of Staffordshire. But I have since been obliged to Mr. Spearing, attorney-at-law, for the following information." The second edition appeared on July 1, 1793, and was the last in which Boswell acted as editor. It would appear then that the note itself was written some time between these two dates. It is possible, therefore, that the use of the term "Master and Wardens" is merely a coincidence; on the other hand it occurs in a quotation evidently taken directly from the charter of the school.

----o----

Freemasonry in Ulster

By BRO. JOHN HERON LEPPER, Ireland

THE Freemason who hails from the County of Down has every right to boast that he comes from no mean Masonic province, for not only does it possess the oldest warranted lodge in Ulster, to-wit., St. Patrick's, No. 77, Newry (whose charter dates from 1737), but also has produced some of the names that will be forever held in honor by all students of Masonic history and antiquities, to mention but two, the late Bro. F. C. Crossle--whose son, Bro. P. C. Crossle, is an apt illustration of the adage that the "apple does not fall far from the tree"--and Bro. John Robinson, of Comber, who, happily, is still With us. The author, therefore, who has the courage to set out to

tell us something new about Freemasonry in Down knows beforehand that his work will be liable to criticism both on its own merits and in comparison with what has already been done by other well-known Masonic writers.

Let me say at once that my friend, Bro. W. G. Simpson, has been justified in his courage. His former book on the Saintfield lodges (1) was full of delightful and useful glimpses at the lodge life of a century ago-his new book, which is the occasion of this article, (2) is something more. As the Masonic history of a district for a particular epoch it could hardly be surpassed. All that a reviewer can do is to offer a few indications of what may be found in it and to advise students to read the book for themselves.

The main text of Bro. Simpson's excerpts has been drawn from the old minute books of three Comber lodges, omitting the most famous of all, Temple of Fame, No. 46, as he rightly considers that there is only one living Mason who should meddle with the history of that fine old Lodge; but while awaiting what Bro. John Robinson may please to give us on this subject, we shall find something to go on with in the documents relating to Lodges 133, 136 and 165.

Like most of the minute books of the period, many of the entries are distressingly meagre, yet, sometimes, even in their meagreness sufficiently picturesque:

Aug. 9, 1830--"Lodge in due form. Worshipful in the Chair. Expended 4d. each and went home."

Nov. 9, 1835--"Nobody here but my father and Alexander M'Morran and myself W. R. a very wet night."

Sometimes a single word in the lists of members tells a story-"Certified, Cleared, Expelled, Died, To America." In this connection I cannot refrain from quoting as

illustration a passage from the minutes of a famous County Antrim Lodge, No. 615 Larne (almost 150 years old now), showing what hopes and sentiments some of these emigrant Masons carried with them:

"Oct. 3, 1832. N. B. Brother William McCalmont has ordered it to be inserted in the lodge book that if ever he finds himself worth Five Thousand Dollars he will remit 30 on purpose to treat his brethren of Lodge 615 to a dinner."

The very word America is a great temptation to digress and give my readers other instances of early fraternal communication between the Constitutions on either side of the Atlantic, but that story must wait while we return to Comber.

To my mind, the most valuable portion of Bro. Simpson's book is that dealing with one of the Comber Lodges which was originally chartered as No. 887 by the Schismatic Grand Lodge of Ulster. It subsequently returned to the true fold and received a legal warrant. Its great interest to the Masonic historian, however, lies in the fact that in its minute book we have documentary evidence of the "Seton" Masons being "healed" on becoming regular. I have not come across any other instance of such a practice being recorded in writing, though doubtless it was usual-just as the Antients and Moderns reciprocally "healed" one another in the bad times of the Masonic split. It is a great feather in Bro. simpson's cap to have put this discovery to his credit.

This old lodge has preserved, as well as its early minute books, many other interesting possessions from the early days, before the governing bodies of the higher degrees had come into being in Ireland. Thus we find that among its effects are, "two well preserved Royal Arches of the wood"; the lodge chest, over a century old; the drum formerly used in processions and painted with symbols; a dinner plate with Masonic design, of a rather late date, 1846; and the fine old decorated Master's chair. Incidentally, the book would be well worth possessing for the reproductions of the old Masonic charts and seals.

We shall find here some light on the difficulties that beset our bygone brethren in keeping the torch of Masonry alight. One of the old lodge rooms is still in existence, and here will be found plans and photographs of it.

"The roof is 8 feet high in the centre, and slopes to a height of only 2 feet from the floor at each side wall.... The lodge room measures 15 ft. 6 in. by 15 ft. During labour it was illuminated by a rude, unpainted, wooden chandelier of twelve branches, each furnished with a tin socket for a candle."

In this wretched apartment was placed a Master's chair similar to a canopied four-poster bed, 7 feet high. It too had its painted symbols, including Adarn and Eve (minus aprons). Such discomfort must have been the rule rather than the exception in the early eighteenth century among the country lodges; yet they preserved the flame pure and undimmed and passed it on to us. Honor to their memory! And may we be worthy of it.

These lodges of poor simple Masons had their ideals. In the year 1814, some years before the Grand Lodge of Ireland had made illiteracy a bar to initiation. Lodge No. 136 adopted the following by-law:

"Ordered that no Candidate be admitted in the lodge who has not received the Benefits of whatever Place of Worship he belongs to and in no Case shall a Candidate (be) admitted who cannot Read the Scriptures."

Not unseldom we get a smile at some long-vanished custom, not essentially Masonic, but proper to the period and place. Thus we find in the year 1821 the fees of honor payable by the newly elected officers varying from one pint of "the wine of the country" from the Master down to "one-quarter naggen" from the Junior Deacon. Curiously enough, the Ensign who was a more junior officer than the last named had to provide one-quarter pint; perhaps, as his duties consisted in carrying the banner on St. John's Day processions, he was expected to stand more--perhaps he was chosen for his greater capacity--but such conjectures are merely futile!

OLD LODGE SEALS

The beautiful reproduction of the smoke seals used by these lodges almost tempts me into another digression. They will be particularly interesting to any one of my readers who is acquainted with Bro. Sachse's works on Pennsylvanian Freemasonry or within reach of the Grand Lodge museum of that state. The migration of Masonic symbolism is a branch of research hardly touched as yet; that is, as regards certain concrete, known facts, which if collected and put in juxtaposition might warrant conclusions being drawn. Thus I have in my mind while writing these words one elaborate Masonic design which crops up in use in places so widely removed as London, Philadelphia and the North of Ireland between the years 1759 and 1800, nor, so far as the evidence I have noted goes, does the American lodge appear to have copied the other districts. But it is only by a careful collation of such Masonic designs that we can arrive at any real knowledge. Bro. E. H. Dring's monumental essay on the English Tracing Boards is an instance of what has been done. Masonic seals still await such an inquirer, and there is some material in this book to go on with.

The most curious of all these seals are those used in connection with the degree of Pillar'd Priest, which used to be most popular in Ireland but has now become extinct there. Manuscript rituals of the degree are fairly common--I possess transcripts of some twenty collected in various parts of Ireland--and from one of these Bro. simpson gives us the by-laws of the Union Band held in Comber.

This was only one of the many "side degrees" which used to be conferred in the Craft lodges in those days. Chapter and verse are quoted here for the occurrence of the following: Ark, Wrestle, Black Cross, White Cross, Knights of the Garter, Architect, Knights of Mount Seni (Sinai?), Knight of the Elysian Shades. I have chosen these out of many as being now extinct in Ireland. A certificate enumerating some of these degrees and granted to Samuel Jamison in 1811 by Lodge No. 649, Raffry, County Down, will be found quoted here. The original is now in the possession of the Grand Lodge of Pennsylvania, one of many interesting Irish certificates owned by that body.

Every six months--for till the year 1875 Irish Lodges installed their officers twice yearly, on St. John's Days--these lodges elected a committee, one of whose most important functions was to decide disputes arising between the brethren--for it was looked upon as a crime to go to law with a brother before attempting such a means of accommodating the difference and to try those who were accused of committing a breach of their Masonic duty. Some typical instances of such a committee's proceedings are noted here. The following may serve as an example:

Oct. 23, 1815, Betwixt John Shields Complainant and John Jamison Defendant

In Brother Crossens John Jameson had a Herring Preparing to eat on the fire Br. Robt. Clark Catched the Herring afterwards a Dispute took place Concerning It and on the Road going home it was Renewed struck him several times without any offence John Shields threw him down on the Road told him he Would not Strack him but Would take Care of him another Way but he still Persisted to Quarrel.

It is our undivided opinion that Br. John Jamison is to be obsolved from all the Benifits of masonry for the space of one year and six months after this Date 23 of October 1815 and after he Clears off all Just Debts that Belongs to this Lodge and at that Date he is to be Restored.

The brother thus under sentence by his lodge committee had, of course, the right, which was often exercised, of appeal to Grand Lodge. The latter body usually referred the matter to three neighboring lodges for their report, unless when there happened to be a standing county committee in existence when the matter went before it. As regards the County Down committee, Bro. Simpson has been fortunate enough to obtain from that sound Masonic scholar, Bro. W. Jenkinson, of Armagh, who has made a special study of these early county committees, a valuable note on the disagreements that attended the formation of such a body in the county by the Grand Lodge of Ireland. For this and much else the reader may be referred to the book itself.

It would be easy to lengthen this article by further extracts relating to the lodge accounts, processions and attendance at funerals, but that is not necessary. Enough has been written already to show that this is a book which will interest all who make a study of oldtime Masonic customs.

Just as one of the lessons tacitly inculcated by our beloved Order is that no man should live for himself alone, so the Masonic student soon finds that his knowledge of the history of his own Mother Constitution tends to become short-sighted and biased till enriched by acquaintance with what was happening simultaneously in other Jurisdictions. A disturbance in any one part of the wide sea of the Craft will cause ripples eventually on its farthest shores. The greater the original disturbance the easier, of course, to trace the effects elsewhere: the clash of Antient and Modern is felt in America; Dublin senses the shock of the American anti-Masonic campaign. Great events such as these are demonstrable of proof; still it may be asked what possible effect can the proceedings of a handful of Irish lodges meeting a century ago have had upon trans-Atlantic Masonry? It does not follow that because we cannot point to a visible ripple that one did not reach that length, though I think that the tide of emigration westwards lets us assume the existence of such ripples as an axiom.

Setting this on one side, however, every reader of this book can be safely promised a great deal of entertainment and information about a Masonic Jurisdiction on which too little has been written. That this is not due either to lack of new matter or ability in authorship Bro. Simpson's book is an ample proof.

NOTES

1. The History and Antiquities of Freemasonry in Saintfield, CO. Down, Ireland. * vo. Demy, 96 pages, 2 plates. Post free 2/8

2. Masonry of the Olden Time in the Comber District, County Down Ireland. 8 vo. Demy, 92 pages 8 plates. Price 3/8 post free. The whole profits to be devoted to the Irish Masonic Charities

[Both these works were privately printed, and it is possible that the stock is exhausted. Inquiries may be made to Bro. S.H. Kingham. The Academy, Saintfield, Belfast, or through the Book Department of the National Masonic Research Society. Ed.]

----o----

Memorials to Great Men Who Were Masons

John Penn

By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

JOHN PENN, one of those who signed the Declaration of Independence, is one of the nine members of that illustrious group of men of whom we can say positively and certainly that he was a Freemason. That there were more than nine is indeed highly probable and weight must be given to the statements of earlier writers to the effect that twenty or more of the number were members of the Craft, for they seem based on a living memory then still existing. So few membership rolls and lodge records have come down to us from the Revolutionary period that positive documentary proof is generally most difficult to find, even when the facts known all point in that direction.

The memory of the Signers of the Declaration should be sacredly cherished by their countrymen, and yet how little is known of them individually. The patriotic orator carries his audience off its feet with his fervid eloquence, but how many of them know or care that three of the men to whose leadership this country so largely owes its Independence lie in unknown and neglected graves in Philadelphia? And how many Masons know that one of the three was their brother in the Craft? One of Penn's

biographers says that he died in North Carolina in September, 1778, but none mention where he was buried.

In a series of articles on the memorials to our great men and brothers it is somewhat like playing Hamlet with the Prince of Denmark absent to write of one to whom neither his friends and relatives nor yet his countrymen thought to erect a monument. But perhaps even more, for that very reason, should the name of John Penn be recorded here.

The report of the Grand Lodge of Carolina for 1912 (page 752) gives the facts known about our illustrious brother. He was born in Caroline County in Virginia on May 17, 1741. His family was well connected and in comfortable circumstances. In spite of this it would seem that his education was badly neglected after his father's death. But like most men of mark this handicap was not to keep him down. He had ambition and industry, and set to work to make good the deficiency. He studied law in the office of Mr. Edmund Pendleton and in 1762 set up in practice for himself, in which he soon became very successful. In 1774 he moved to Granville, N. C., where he found a larger field for the exercise of his abilities. He succeeded Richard Caswell in the Continental Congress of 1775, through which circumstance it was that he was concerned in the famous Declaration.

He was out of Congress for two years but was returned again in 1778 by a good majority. During the occupation of North Carolina by the British troops under Cornwallis he was placed in charge of public affairs, providing what means were possible for provisioning the population. He was also receiver of taxes for the Federation, a difficult and thankless task.

He married Miss Susan Lyme, by whom he had three children. He is said to have possessed "a sweet, persuasive eloquence and no small share of public confidence" and their effect at the bar were distinguished for their force and pathos.

Mr. Watson in his "Annals of Philadelphia" tells of a challenge for a duel given and received between John Penn and Mr. Laurens, a striking instance of the difference of social customs. Even in that day this occasioned general surprise that one of such an amiable and lovable character should have been involved in such a proceeding. It shows the power that the point of honor then had. However, the affair was arranged with satisfaction to all parties, and they never met in conflict.

His ancestry has been investigated, but apparently his family had no connection whatever with that of William Penn, the colonizer of Pennsylvania, though the latter's son by his second wife bore the same name as the subject of this account.

[At the last minute Winfield's History of Caroline County has come to the writer's attention in which it is stated that John Penn died at his home in Granville County, North Carolina, and was buried near Island Creek, and that in 1874 his remains were removed and buried in Guilford Battle Grounds, a few miles from Greensboro, together with those of John Hooper. The spot is said to be marked by a stone on which the following inscription is to be found:

William Hooper and John Penn, delegates from North Carolina, 1776, to the Continental Congress, and signers of the Declaration of Independence. Their remains were re-interred here in 1874. Hewes' grave is lost. He was the third signer.

The writer has not been able to verify this statement, which is doubtless reliable, nor to secure a photograph of this monument.]

----o----

Latin Language in Lodges

By BRO. ROBERT I. CLEGG, Associate Editor, Illinois

LATIN since the Roman era was once much more liberally employed than it is today. In the scientific world and in university training the language is still favored, though it has long been designated as dead. In pharmacy most of us are familiar with its use on the prescription blanks left by the doctor when some ailment or another threatens our health. Latin is also commonly used by the Roman Catholic Church priesthood. Modern uses of the language have declined nevertheless, though here and there as in the above instances we find it still of service.

As a means of international communication among educated men a revival of the language has been proposed. Even the simplification of the language in grammar and addition of many new words to the vocabulary have been urged to fit Latin for present day conditions. How practical this project might be is not now my purpose to discuss. Probably the use of Esperanto, the international auxiliary or secondary language, would be preferable. This would not involve the alterations incident to changing over and modernizing the Latin, mangling it into something foreign to itself, and thus bring the noble language of the Roman Empire of old into harmony with the latest demands and conditions that prevail with the inventions and industries of our own times.

Esperanto, by the way, is used by a Masonic Lodge in Paris, and similar organizations have been proposed for London and elsewhere. Mention was made in the handbook entitled the Masonic Year--1926, published by the Masonic History Company, Chicago, Illinois, of the Roman Eagle Lodge of Edinburgh, Scotland, which formerly worked the degrees and kept the records in Latin.

Bro. A. H. Mackey, of St. David's Lodge in the same city, the Lodge, by the way, of which the famous novelist, sir Walter Scott, was a member, told me of the curious circumstance that in the early days the work was translated into Latin for those who knew no English but had an acquaintance with the language of ancient Rome. Allusion being made to this matter in the Masonic Year, Brother Mackay has very kindly copied the respective items from the old Minutes and has thoughtfully added a

number of explanatory notes. The incident throws much light upon Lodge conditions in Edinburgh, a city of culture and renown, and also suggests the fame that Freemasonry then enjoyed in other lands on the Continent of Europe.

"Right Worshipful" was and is yet a term of respect applied to the Masters of Lodges in Scotland. The expression "Writer to the signet" means in Scotland a member of a society of law agents. They have the exclusive power to prepare all writs, charters and so forth to be issued by governmental authority. "Writer," as used by Brother Mackay, is an abbreviation of the term "Writer to the signet."

Extracts from the Minutes of Lodge St. David, Edinburgh, No. 36:

"Emergency 13th Septr, 1783.

"James Hewit, S. W.

"R. W. Wa. Ferguson.

"Alexr. Ferguson, J. W.

"James Brown, T.

"Dpt. Master Wardens and Secretary absent.

"The Lodge being convened on an Emergency and the R.W. being in the Country, Br. W. Ferguson took the chair and represented, That Fabian Gordon, Esqr., Colonel of Horse Carolus Gordon, Esqr., Major of Foot, Stefanus Dziembowskie, Esqr. Captain of Foot, all in his Polish Majesty's Service, and Joseph Bukaty, Esqr., Secretary to the Polish Embassy at London, had applied to him to be made Masons and Members of this Lodge, and as he is particularly acquainted with them all, he recommends to his Brethren to grant their request, which being unanimously agreed to, they were introduced in the order above mentioned, when the ceremony was performed by the R. R. Br. John Maclure, Grand Chaplain, & translated into Latin by Br. John Brown, M. D., as none of them understood English

"The Brethren were entertained in the most Elegant Manner by Vocal & Instrumental Music, particularly by the whole Band of the 21st Regiment, with French Horns, Cor-de-Chasse Trumpets, HautBoys & Bassoons.

(Signed) "Wa. Ferguson, O. M."

Notes on the foregoing:

The Right Worshipful Master in 1783 was Brother James Home, Writer to the signet, who was probably residing at his country seat of Linhouse during the vacation of the law courts in Edinburgh.

The presiding officer, Brother Walter Ferguson, was R.W. Master of the Lodge in 1754. (See references to him in "sir Walter Scott as a Freemason" in Ars Quatuor Coronatorum Vol. xx.)

Fabian Gordon, Colonel in the Polish Army and "Royal Prussian Brigadier in the National Cavalry," was the son of Alexander Gordon, who emigrated to Poland, and grandson of Alexander Gordon, of Coldwells, in the Parish of Ellon, Aberdeenshire. He was apparently born in Poland and came to Scotland to pursue the process of being legally served as heir to his grandfather. The Colonel took possession of the estate formally in order to sell it to James Keay, writer, Edinburgh. for 1650 on 23rd September, 1783, the deed being recorded in Edinburgh on that same day.

Carolus Gordon. (Karol.) Colonel Polish Army, commander of the free town of Cracow. Son of Peter Gordon, Collector of Customs, Cracow and Judge of Czerniechow, and grandson of John James (Polish) "Marquis of Huntly."

Stefanus Dziembobski. Captain of Foot. Not identified.

Josephus Bukaty, Secretary to the Polish Embassy at London, was probably a relative of Brother Francis Bukaty, Polish resident Minister there, representative in London of the Grand Lodge of Poland in 1784, and a member of the Sun Fire Offlce Lodge. (See the American New Age Magazine for September, 1906, page 250.)

Brother, the Rev. John McClure, initiated in Canongate Kilwinning, Edinburgh, No. 2, on 3rd June, 1752, became an Honorary Member of Lodge St. David in December. 1754. He became, on 30th November, 1758, the first Grand Chaplain of the Grand Lodge of Scotland, and continued in that office until his death in 1787. It is recorded of him that throughout a long life he maintained "the character of a good man and an excellent Mason, being considered the oracle of the Craft in Edinburgh."

Dr. John Brown, known as the founder of the Brownonian System of Medicine, was the first Right Worshipful Master of Lodge Roman Eagle, Edinburgh, No. 160, chartered in 1785. As an incitement to his students, many of whom were members, he caused the business of the Lodge, and the Minutes, to be written in Latin.

"A Masters Lodge, 18th Septr, 1783.

"James Hewit, S. W., p. t.

"Robt. Thomson, J. W., p. t.

"James Brown, T. "

John Armour, S.

"R.W. Wa. Ferguson.

"The R. W. having appointed Brothers Captain James Ferguson and Alexr. Ferguson to be Past and Dept. Masters, and Brs. Hewit and Dickson to be Wardens, represented to the Lodge, That the four Polish Brethren had been extremely diligent in learning the apprentices' part. and as their time in this Country was to be short, they were anxious to be promoted to the higher Degrees and for that purpose he had ordered this Masters' Lodge to be conveened and hoped their request wou'd be granted and their Entries having proved tedious, first giving it in English and then translating it into Latin, so the Most W. Charles Wm. Little Esqr. Subt. G. M. of Scotland had voluntarily offered to assist Br. John Brown, M. D., and Br. Clark, of St. And'ws Lodge, and accordingly the Ceremony which took up above three hours was performed in very Elegant Latin, and the fees of the whole were paid to Br. James Brown, Treasurer, after which these new entered Brethren who are to set out for Poland in a few days having requested that the Lodge wou'd give them Certificates of their being made Masons and Members of this Lodge. Although this request was new and contrary to the practice of the Lodge, and had been refused in former cases, yet there was a distinction in this case, the Brethren being Foreigners, who never were, nor probably wou'd ever be again in Scotland, and that giving such certificates might be a means not only of increasing Masonry, but also a probability of extending the authority of the G. Lodge of A., therefore it was unanimously agreed to and the same were wrote on Vellum in the following words:

"To all the Brethren of the ancient and honourable Society of Free and Accepted Masons, Be it known that the Bearer hereof, Fabian Gordon, Esqr., Colonel in his Polish Majesty's Army, has been entered and received a Brother in the Royal Lodge of St. Davids, Edinburgh, and Inrolled as a Member thereof, and has passed through the different Degrees of Apprentice, Fellowcraft and Master Mason. In testimony whereof the Common Seal is hereto appended and we, the presiding officers of the Lodge, have subscribed these presents at Edinburgh this 18th day of September, 1783 years, and in the year of Masonry, 5783. Signed, Wa. Ferguson, M.Ja. Ferguson, Past M.; Alexander Ferguson, Dept M., John Brown, Orator. To the left side-James Hewit, Senr W.; Robt. Dickson, Junr W.; James Brown, Treasr; John Armour, Secty. At the foot--Wm. Charles Little, Subt. G. M. of Scotland. A large Mason Seal by Deuchar in a White Iron Box appended by a White Ribbon. (Signed) "Wa. Ferguson, O. M."

Notes on the foregoing:

The acting Past Master, Captain James Ferguson, was a son of Brother Walter Ferguson, the presiding offlcer. (See reference to him in "Sir Walter Scott As a Freemason," A. Q. C., Vol. xx.)

Brother William Charles Little, eleventh Laird of Liberton, Advocate, was Substitute Grand Master of Scotland, 1782-83. He was Depute Master of Lodge St. David during the years 1784-85-86. In 1787-88-89 he was R. W. Master of the Roman Eagle Lodge, Edinburgh, No. 160, and in 1791 R. W. Master of Lodge Edinburgh St. Andrews, No. 48. His great-great-grandson, Bro. Brigadier General Robert Gordon Gilmore of Liberton and Craigmiller, C.B., C.V.O., D.S.O., is a Past Grand Master Mason of Scotland, Grand Standard-Bearer in the Supreme Council 33rd Degree, and Past Grand Sword-Bearer in the Grand Lodge of the Royal Order of Scotland.

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

RELIGION AND MASONRY

IT is an established rule among all Freemasons that no religious questions can be raised in the lodge. Contrary to generally accepted belief in America, this is equally true of those countries where Masonry is supposed to have political aims and an anti-religious bias as among ourselves. That is the law, and it is to be found in the Constitutions and regulations of all Masonic Jurisdictions throughout the world. Whether it is always obeyed in spirit and letter is another question altogether. We fear that sometimes, even in enlightened America, the danger line of transgression is sometimes very closely approached by zealous brethren in the presence of a sympathetic audience.

When a hard question arises it is often to be found that a solution may be obtained by returning to first principles. It may therefore be useful here to recall the earliest

formulation of this rule in the first edition of Anderson's Constitutions. The passage is very well known of course, but it may not be amiss, nevertheless, to quote the exact words. They are found in Article VI of the Charges of a Freemason. The whole refers to the behaviour of Masons, and the first section deals with their behaviour in the lodge, the second with that after the lodge "is over and the brethren not gone." It is in this second section that the allusion is found, a point worthy of remembering. We are told of the brethren enjoying themselves, "with innocent mirth," of refreshments, both edible and potable apparently, of the avoidance of all excess or of doing anything that might "blast our harmony and defeat our laudable purposes." For this reason no "private piques or quarrels" may be introduced,

.... far less any Quarrels about Religion or Nations or State Policy, we being only as Masons of the Catholic Religion above referred to; we are also of all Nations, Tongues, Kindreds and Languages, and are resolved against all Politics, as what never yet conduced to the welfare of the Lodge, nor ever will.

The Catholic Religion here spoken of is the statement in the first Charge, "Concerning God and Religion," which runs:

A Mason is oblig'd by his Tenure, to obey the moral Law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine.

by which Masons are obliged only

. . . to that Religion in which all Men agree . . . that is to be good Men and true, or men of Honour and Honesty, by whatever Denominations or Persuasions they may be distinguish'd.

In later versions, both Anderson's second edition and others, some changes were made in this. An explicit reference to Christian Masons in Christian countries was

added for one thing, and yet the essential meaning does not seem to be changed. Certainly this reference to Christian Masons does not bar non-Christians, for it is distinctly said that Masons were to be found in all countries, "even of divers religions." The context making it quite clear that religions other than Christianity are meant.

Changes were also made in the sixth Charge. While the original language of Anderson was largely retained all through, even as he had loosely quoted and incorporated phrases and passages from the old Manuscripts, yet an important difference appears. The rule regarding the introduction of religious and political questions is made to refer to the lodge and not to the informal gathering after it was over "and the brethren not gone." In this we may see a distinct evolution. The earlier rule is in form and substance little more than a by-law, a purely private affair. Certain things are to be avoided because they are liable to disturb the harmony that should subsist among Masons when met together. The later transpositions and additions seem to indicate that it was felt that such a rule was hardly general enough, or even dignified enough, to have a place in Constitutional law. At the same time it had come to be seen, due doubtless to the fact that by this time the Craft was beginning to make a stir in the world, that there was a wider aspect from which the matter should be considered. It was coming to be important to consider the relationship in which the Fraternity stood to society and to the state. Not only must harmony be maintained within, between brethren of different political opinions, and belonging to different religious communions, but the outside world must be assured that Masonry had no political or religious aims or purposes. To do this it was constitutionally impossible for any action of such nature to be taken, because no questions or proposals referring to the forbidden subjects could ever be introduced, much less discussed or acted upon.

Few governments, those of old Japan and Tibet being exceptions, have ever objected to their citizens having intercourse with those of other countries. Few religions bar their adherents from all communication with those not of their faith. A Mohammedan will give a Christian hospitality, no church dreams of disciplining its members for buying or selling, walking or talking, with those outside the fold. Even close companionship and friendship, though it may be discouraged and deprecated, cannot well be forbidden outright. And this because all these things are neutral, they imply no consequences in loyalty or belief. It seems obvious on reflection that Freemasons, or at least their leaders, at the period when the Craft became definitely a purely

Speculative Institution, deliberately endeavored to make it neutral in the same sense, neutral as to politics and questions of state, neutral as to creeds and dogmas and the regulatory disciplines of the different sects and churches. Very largely the effort was successful, although some churches and some governments refused to believe in the reality of this neutral attitude, and acted according to their fears and suspicions, whether real or pretended.

But in spite of all there are positive relationships in which the Craft stands to religion. Among ourselves there is the declaration of a belief in God, and the presence of the Bible upon the altar of the lodge. The first is, of course, a creed at its minimum. No candidate is, or may be, asked why he believes, or how he conceives the Deity; so long as in some sense satisfactory to his own conscience he can use the words of the simple formula it is enough. Yet the statement is certainly religious and in a sense dogmatic.

The Bible seems to be more difficult to reconcile with the religious neutrality of Masonry. Even if we allow the Old Testament alone to be used in a Hebrew lodge, or remember the possibility that once only the Books of the Gospels were used, the Scripture in part or as a whole is incompatible with the reception of followers of many other forms of faith and belief, to whom it is no more than any other book. But the difficulty clears when we remember that though in the various versions of the ritual the candidate is exhorted more or less definitely to reverence it, and is informed that it is the rule and guide of faith, yet nowhere is any particular mode of interpretation set forth concerning it, nor any definite belief about it demanded of those who enter the Order. It is presented to them as one of the three chief sources of illumination in Masonry, but under such circumstances and in such a context that we can only say, however much more it may be to the individual, it is in the Masonic system first and always a symbol. There is surely no need to dwell on this in detail--to Masons it is the Volume of the Sacred Law, the Trestle Board of the Grand Architect of the Universe. As each Mason is free to have his own conception of God, so is he also free to interpret this symbol for himself.

The various sects and denominations of the Christian religion have in the past been bitterly opposed to each other, and though a reign of outward tolerance is now more or less established, yet it is very largely only a state of armed neutrality or passive

hostility. The differences between them may be of such vital importance as to warrant this state of affairs; on that we, as Masons, can express no opinion; but it certainly does seem to be a general rule that the more convinced a man is that his creed is right the more certain is he that all others are wrong, and the corollary logically follows, that if his way and practice leads to salvation then all other paths must lead astray, if not to perdition. But with all this, Masonry has nothing to do, and necessarily so, for otherwise it would have to have its own interpretation and its own creed and become in fact, what many of its enemies profess to believe it, a secret religion itself. It would have to be this or else break up into sections, each part (if it lived) being restricted to members of some particular religious communion, and by that restriction cut off from all fraternal intercourse with the rest.

Is Masonry therefore irreligious? Some of its opponents have said so, but the question can only be answered if we strictly define our terms. If by religion we understand some particular sect, then, in that sense, it would be irreligious. But those who make the accusation do not put it in this way, they are guilty of the fallacy of using a word in two senses and assuming that what is true in one is true also in the other. What such people really mean is that Masonry does not require the beliefs that their own religion demands, and that therefore it is contrary to all religion. But in the general sense of the word, Freemasonry is, as the Constitutions imply, religious, in so far as it requires those essential elements found in all the higher forms of religion at least; those essential points about which all good men are agreed; while it requires nothing of those things upon which good men differ. Of course, again, if anyone chooses to interpret "good" in such a way as to be applicable only to adherents of his own creed he is at liberty to do so-as we are to refuse to discuss the matter further with him.

A correspondent has raised the question, and it is largely in response to his request that this article has been written, in what sense it can be said, to use his own words, that the "Bible is the foundation of Masonry," and how far Masons are, as such, bound by what it says. The difficulty had been raised in his mind by a discussion whether it was right and proper for the executive committee of a lodge to meet on Sunday. It would have been easy enough to have replied that it was really a relative matter, depending entirely upon circumstances, and not one of principle. That even if it is said in the ritual that our ancient brethren, conceived as Hebrew craftsmen working on the Temple, did consecrate the seventh day of the week to the worship of God, yet Christians celebrate the resurrection of their Lord on the first day of the week, and that there is not a word in the New Testament to indicate that the law of the

Sabbath was to be transferred from the seventh to the first day, while there is that, on the other hand, that implies that real religion is not concerned at all with days and seasons, and meats, and rites and ceremonies. It was the Master himself who said that the "Sabbath was made for man and not man for the Sabbath," making it forever clear that no ritual or ceremonial observance was to be allowed to stand before even the material and physical welfare of men. It would have been easy, too, to have pointed out that even if it were right for Christian Masons to apply the rules of the Sabbath to Sunday, Jewish Masons could not be so required, nor could those of other beliefs be bound by either rule if their own conscience did impose it upon them. It would have been easy to have said this and let it pass, but it seemed more satisfactory to go so far as possible to the root of the matter.

Men are always prone to tithe mint, anise and cummin; many of us think that because we do not grow these herbs in our gardens that this has no application to our own conduct. But we are all of us inclined to do exactly the same kind of things that our Lord denounced in the Pharisees, who were very good men according to their lights. In external observances men easily forget the "weightier matters of the law," or as Hudibras has it, to

Compound the sins they are inclined to By damning those they have no mind to.

It is so much easier to follow some superficial rule than to change the motives of life and conduct. In a recently published book of exploration in New Guinea, the author (who incidentally gives us to understand that he is an atheist) speaks of the work of the missionaries. He has the greatest respect for them, for their lives and their work, whether Romanist, Protestant or Church of England; yet he cannot help pointing out a tendency to regard the putting the male converts into trousers and the female into chemises and petticoats as being an important factor in conversion. Others have said much the same thing. When one thinks of St. Paul, who was all things to all men if haply he might win some to Christ, one wonders what he would have done. Probably if it would have helped him to get into closer touch he would have put on a loin cloth and shell necklaces himself.

But the Bible is the rule and guide of faith and the foundation of Masonry. Let it be so, and let us see what it tells us. Says the prophet Micah:

Wherewith shall I come before the Lord and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old?

And then he answers his own question as to this matter of ceremonials and externalities:

He hath shown thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy and to walk humbly with thy God ?

But there is higher authority yet. It was Christ Himself who declared that to love God and your neighbor was the fulfillment of the law; and after the parable of the good Samaritan we can be in no doubt as to who is our neighbor--just anyone who needs our help. "Pure religion and undefiled," says James, the servant of God, "is this; to visit the fatherless and the widow in their affliction and to keep himself unspotted from the world." This then is the religion that Freemasonry holds by; no more than this; the religion in which all good men agree. It sounds simple, and yet it is a basis of union upon which each may work according to his own faith.

----o----

THE NORTHEAST CORNER

Bulletin of the

National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N.M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

JAFFA MILLER, Vice-President

RICHARD H. HANNA, Vice-President

ALPHEUS A. KEEN, Secretary

FRANCIS E LESTER, Executive Secretary, Las Cruces, New Mexico

JOHN W. TURNER, Treasurer

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

CONNECTICUT - Fred A. Borland, Past Grand Master, South Manchester.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis,

MISSISSIPPI - John R. Tally, Grand Master, Hattiesburg.

MISSOURI - Wm. W. Martin, Grand Master, Daniphan

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

VERMONT - Christie B. Crowell, Grand Master, Brattleboro.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

WASHINGTON - Morton Gregory, Grand Master, Masonic Temple, Tacoma.

WlSCONSIN - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ORDER OF THE EASTERN STAR, GENERAL GRAND CHAPTER - Mrs. Clara Henrich, Most Worthy Grand Matron, Newport, Ky.

ROBERT J NEWTON Editor Publicity Director N. M, T. S. A. Las Cruces New Mexico.

* * *

ADDED FORTY-SIX YEARS TO HIS LIFE

An old-time newspaper man passed away in San Antonio, Texas, last year. He was for some time editor and publisher of the Texas Freemason and was active in Masonic work almost up to the date of his death. Bro. Leonard A. Heil was superintendent of the National Cemetery at San Antonio, and as he had recovered from tuberculosis he was much interested in the effort to provide sanatoria for sick Masons. He wrote an account of his experience for publication some time before he died which is now printed for the first time. Bro. Heil figured that he had prolonged his life just forty-six years after the time set by his physician for him to die, and always considered this a good joke upon his doctor, whom he out-lived by many years.

"In 1877 I was working in the State Printing Office, Topeka, Kan., as a compositor. My lungs were bad and getting worse. Nothing I could do seemed to benefit me to any extent.

"Finally the doctor said that if I went to Southwest Texas I might live two years more. Of course .. a man in my condition and age – 34 - wanted to prolong life as long as possible, and so I came to Texas in November, 1877, landing in Austin, where I was engaged to edit a greenback paper. The end of January, 1878, I landed in San Antonio, and was employed as foreman of the job office of the San Antonio Herald, then the leading daily. Then next month I went into the counting room and remained there until the Herald went into the hands of a receiver. My health was not much improved, but not much worse, and in the fall, October, 1878, 1 went to work for the San Antonio Express as traveling correspondent: as I was not considered fit for office work, the management telling me that they could not afford to pay my funeral expenses.

"At that time there were no railroads west of this city and only one to the town, the Southern Pacific. There were few ranches and few fences, the ranges being open with water holes for the stock. I doubted my strength to stand a horseback trip, and consulting Dr. Amos Graves, at that time the leading physician in this city, who said that he would fix up something for me, with the instruction that when tired to slide off the horse and take a swig of the concoction, and when rested to climb aboard of the animal and make another step of the trip. Well, I SLID off several times, and finally

reached St. Hedwig, a small hamlet 20 miles southeast of San Antonio. The next morning I was so sore and stiff I could hardly sit on my horse, but made Laverina, 10 miles farther. From that time I began improving, and the trip was over 200 miles before getting back to town, much improved. I wrote a letter a week for the paper, giving the physical condition of the country, its resources, etc. This I kept up for about three years, often traveling 50 or more miles a day, and my improvement was certain, though gradual.

"Now, to the motif of this letter. I have seen few who came here for the benefit of their lungs (and if not too late, and it is rather hard to say just what may be considered too late) who have not been benefited. But they must live practically out-of-doors. In that consists the virtue of this climate. Its mildness permits one to live out-of-doors. No one can hope to be benefited suffering with tuberculosis and stay in and about the house. It takes pure and fresh air to cure that disease. My observation is that anywhere in Southwest Texas, where it is dry, not swampy, and the water is pure, is beneficial to persons suffering with lung troubles, and if they come in time they can hope for improvement, if not complete recovery. I consider tuberculosis curable, as I have seen many cases cured, but if benefited the patient must remain where the improvement is experienced, for to return to the locality where the disease is contracted, a relapse is almost sure to take place, and usually it ends with death. The conditions which caused the disease will renew it.

"I am now in my 82nd year, and my friends say that I do not look over 65. My health is good as it ever was since 17, when I first contracted lung troubles from a severe cold in Albany, N. Y., in 1860. My army life during the Civil War helped very much, and if I had remained out of a printing office I would probably never have got down with the terrible scourge, the White Plague, but once down I could not shake it off while in the North, and couldn't have done it here had I not taken to out-of-door life.

WHAT THEY SAY

Mr. James D. Hamrick, Past Grand Master Grand Lodge of Georgia, F. & A. M., Carrollton, Georgia.

"It will be my pleasure to assist and urge the Grand Master to comply with your request that much good may come to the Craft at large. The real work of our Fraternity should be carried home to the hearts of the great Fraternity and then much good will be accomplished, but until the personnel of the Fraternity have been educated to such work."

Mr. E. A. McHan, Grand Secretary, Grand Chapter, R. A. M., Macon, Georgia.

"I will be glad to give him all the assistance in my power.

"Our Grand Master is deeply interested in the matter and has had several articles in the paper regarding the matter and I have also had some articles myself.

"We hope to interest Masons in the state so that we shall be able to give some help to the National Masonic Tuberculosis Sanatoria Association "

Mr. Richard C. Davenport, Grand Master Grand Lodge, A. F. & A. M., Harrisburg, Ill.

"I wish also to congratulate you and the brethren of New Mexico on the work you are undertaking on behalf of the above mentioned enterprise.

"I have been considering carefully the work of the Association, and I believe it will result in a great amount of good."

----o----

Articles of Incorporation of the National Masonic Tuberculosis Sanatoria Association

IN order that members of the National Masonic Research Society may be fully informed as to the scope and constitutions of the new organization to combat tuberculosis, we are reproducing in full the Articles of Incorporation by which it becomes a legal entity. It will be seen that provision is made for the representation of the Grand Lodges and all other Masonic bodies. If these, or a majority of them, will only take the matter up, it will become in actuality what it is planned to be, a national organization to meet a national need.

WHEREAS, hertofore, to-wit, on the 18th day of February, A. D. 1925, during the Forty-seventh Annual Communication of the Grand Lodge of Ancient, Free and Accepted Masons of New Mexico, there was adopted a recommendation embodied in the report of the Committee on Grand Master's Address that proper steps be promptly taken to provide a legal entity to raise and administer funds for the development of National Masonic Tuberculosis Sanatoria and conferring upon the incoming Grand Master authority to take all necessary steps to develop such undertaking; and

WHEREAS, pursuant to such action by the Grand Lodge, the said Grand Master duly appointed a Committee on Masonic Tubercular Sana oria, with authority to act; and,

WHEREAS, at a meeting of such committee held at Las Cruces, New Mexico, on, to-wit, Oct. 22, 1925, there was adopted a resolution in substance providing for and authorizing the incorporation under and in accordance with the provisions of Sections 1055 and to 1061, inclusive, of the New Mexico Statutes Annotated, Codification of 1915, of a National Masonic Tuberculosis Sanatoria Association to be vested with all powers, rights and privileges prescribed in and by the aforesaid statute;

NOW, THEREFORE, for the purpose of executing the aforesaid expressed desire and will of the Grand Lodge of Ancient, Free and Accepted Masons of New Mexico, and acting under power and authority emanating from such Grand Lodge, conferred upon us through appointment by the Grand Master of such Grand Lodge, we, the undersigned, do hereby mutually agree to unite and associate ourselves as a body corporate under and in accordance with the provisions of and to be vested with all of the powers authorized and conferred by, the aforesaid statute; and do hereby adopt the following ARTICLES OF INCORPORATION, to-wit:

I

The name of the corporation shall be "NATIONAL MASONIC TUBERCULOSIS SANATORIA ASSOCIATION."

II.

The location of the principal office and place of business of the corporation shall be at the City of Albuquerque, County of Bernalillo, State of New Mexico, and the name of the designated agent of the corporation, upon whom process may be served, is Alpheus A. Keen, of Albuquerque, New Mexico.

Branch offices may be established at such other place or places as may be designated by the Board of Governors or Executive Committee of the corporation.

III.

The term for which the corporation shall exist shall be in perpetuity.

IV.

The corporation is organized for, and shall be devoted to, benevolent, charitable, scientific and literary purposes and the establishment and conduct of training schools

and other educational institutions, facilities and libraries for the training, vocational training, education, improvement and mental, physical, moral and. spiritual betterment of those who may become its beneficiaries: for all of which purposes, its objects shall be as follows, to-wit:

(1) To act as an agency, or trustee, to receive and administer funds contributed, or acquired for the relief of Freemasons, and members of their families, or others, suffering from tuberculosis, or who may be in distress from other causes.

(2) To secure hospitalization for the sick, and employment for the well; and to render service of any kind according to the need and the ability of the corporation.

(3) To acquire, erect, establish, maintain and operate Sanatoria, Hospitals, and other institutions for the care, treatment and education of Freemasons and members of their families afflicted with tuberculosis in any form, or suffering from any other disease, and who may be relieved by institutional treatment.

(4) To acquire and hold such real estate and personal property as may be necessary or proper for the furtherance of its objects, or convenient for its uses and purposes; and to sell or mortgage the same.

(5) To acquire and own lands and town lots, and to improve, cultivate, rent, sub-divide and mortgage or alienate the same; and to construct, erect and operate water plants and storage dams, and to otherwise acquire and develop irrigation facilities and water supply for such lands, and other property of the corporation.

(6) To acquire, erect, establish, maintain and operate hotels, bath houses and other buildings, structures, enterprises and equipment, and to establish and maintain training schools and out-door and in-door sports and facilities for the training, benefit and pleasure of its patients, and members of their families, and of its employees, and

to acquire, develop, maintain and carry on such agricultural, industrial, mercantile or other enterprises and equipment as shall be appropriate for the purpose of providing vocational training and employment for the patients and employees in and of the institutions, establishments and enterprises under the control of the corporation, and for the members of their families, and such as may be deemed necessary for the advantage and purposes of the corporation.

(7) To do and perform such other and further acts and things as may be calculated to aid in the prevention, treatment or cure of tuberculosis among Masons, or their families, or others, or to provide for the care and treatment of such persons who may be afflicted with other ailments or diseases; and to take such other and further action as may be deemed necessary or appropriate to contribute to the relief of those thus afflicted.

(8) To disseminate among the Freemasons of America, and their families and others, scientific knowledge and useful information as to the causes and methods of treatment for the prevention, relief and cure of tuberculosis; and as to the purposes and objects of the corporation.

(9) Generally, to do whatever may be deemed essential to the accomplishment of the aforesaid purposes and objects and to the encouragement and promotion of works of humanity and charity, for the relief of poverty, sickness, distress, suffering and danger; all of the activities and operations hereunder to be devoted to the aforesaid purposes and objects, and to the ultimate relief of sickness and distress, and the education and betterment of mankind, to the exclusion of personal or private gain or profit.

V.

The corporation shall be empowered:

(a) To sue or be sued in any court of law.

(b) To make and use a common seal.

(c) To adopt by-laws for the government of its affairs, which, together with all amendments thereto, shall be duly filed in the office of the State Corporation Commission of New Mexico, in accordance with law.

(d) To take and hold real estate and personal property by lease, purchase, gift. devise or bequest, and to use or occupy, or to sell or mortgage the same; also to acquire and hold other real estate or personal property which shall have been bona fide conveyed to it, by way of security, or in satisfaction of debts or purchased at sales under judgment or decree obtained for such debts.

(e) To do and transact all business, and to possess and exercise all powers and privileges connected with or necessary or convenient to the attainment of the objects set forth in this Certificate of Incorporation, or such as may be incidental to any or all of the aforesaid purposes and objects.

(f) To purchase, lease or otherwise acquire, in whole or in part, the business, good will, rights, franchises and property of every kind, and to undertake the whole or any part of the assets or liabilities of any person, firm, association or corporation engaged in, or authorized to conduct any business similar to any business authorized to be conducted by this corporation, or owning property necessary or suitable for its purposes, and to pay for the same in cash, in bonds of this corporation, or otherwise; and to hold or in any manner dispose of, the whole or any part of the business or property so acquired, and to exercise all the powers necessary or incidental to the conduct of such business.

(g) In accordance with law, to consolidate its debts, property, assets and franchises, with any other like association or corporation, created either under the laws of New

Mexico, or those of any state or territory of the United States, in such manner as may be agreed upon by the respective governing bodies of such corporations.

(h) To acquire by purchase, subscription or otherwise, and to hold, sell, assign, transfer, mortgage, pledge or otherwise dispose of, the stocks, bonds, or other obligations of any association or corporation formed for or then or theretofore engaged in or pursuing any one or more of the kinds of business, purposes, objects or operations hereinabove indicated, or owning or holding any property of any kind herein mentioned, or of any association or corporation owning or holding the stocks and or obligations of any such association or corporation.

(i) To conduct business, have one or more offices or agencies, and to purchase, mortgage, lease and convey real estate and personal property, or any estate or interest therein in any part of the world, but always subject to local laws, and to the general purposes and objects for which this corporation is formed, and to keep such books of the corporation outside of New Mexico as are not required by law to be kept within the state.

(j) Without in any particular limiting or restricting any of the other purposes, objects and powers of the corporation, it is hereby expressly declared and provided that for the purchase or acquisition of property, business, rights or franchises, or for additional working capital, or for any other object in or about, and not inconsistent with, its business or affairs and its general purposes and objects, and without limits as to amount, the corporation shall be empowered to incur debt, and to raise, borrow and secure the payment of money, in any lawful manner, including the issuing and sale or other disposition of bonds, warrants, debentures, obligations, negotiable and transferable instruments and evidences of indebtedness of all kinds, whether secured by mortgage, pledge, deed of trust or otherwise, to make and perform contracts of every kind and description; to issue bonds and other obligations in payment for property purchased or acquired by it, or for any other object in or about and not inconsistent with, its business; to mortgage or pledge any stocks, bonds or other obligations or any property which may be acquired by it, to secure any bonds or other obligations by it issued or incurred; and in carrying on its business, or for the purpose of attaining or furthering any of its objects or purposes, to do any and all other things,

and exercise any and all other powers which now or hereafter may be permitted by law.

The foregoing clauses shall be construed both as objects and powers, but no recitation, expression or declaration of specific or special powers or purposes herein enumerated, shall be deemed to be exclusive, but it is hereby expressly declared that all other lawful powers not inconsistent therewith are hereby included.

Any and all of the rights, powers, privileges or restrictions in this Certificate of Incorporation, granted and contained, conferred or imposed, may be enlarged, amended, altered, changed in any manner and to any extent, or repealed by a Certificate of Amendment, in accordance with the laws of the State of New Mexico.

VI.

The business and operations of this corp3ration, and of the institutions which it may establish and control, shall at all times and for all purposes, in each and every branch, be under the jurisdiction and control of a Board of Governors to be composed of members, one for each state, one from the District of Columbia, and from each of the territories of the United States, who may be appointed by the Grand Master of each Grand Jurisdiction, elected by the Grand Lodge of each Grand Jurisdiction, or selected by the Board of Governors, or its Executive Committee; also of members-at-large who may be appointed respectively by the supreme heads of the General Grand Chapter of Royal Arch Masons of the United States of America; the General Grand Council of Royal and Select Masters of the United States of America; the Grand Encampment of Knights Templar of the United States of America; the Supreme Council of the Thirty-third and Last Decree of the Ancient and Accepted Scottish Rite of Freemasonry for the Southern Jurisdiction of the United States of America; the Supreme Council of Sovereign Grand Inspectors-General of the Thirty-third and Last Degree of the Ancient Accepted Scottish Rite of Freemasonry for the Northern Masonic Jurisdiction of the United States of America; the Imperial Council of the Ancient Arabic Order of the Nobles of the Mystic Shrine for North America; and the General Grand Chapter, Order of the Eastern Star, or elected by the governing bodies of such organizations, or such members-at-large may be selected by the Board of Governors or its Executive Committee.

PROVIDED: Until the first meeting of the Board of Governors, and thereafter if so authorized by such Board, the Executive Committee as hereinafter named, with such additional members as they may elect or appoint, and their successors in office who may be elected or appointed by the Board of Governors from time to time, shall have and exercise all of the powers conferred upon such Board of Governors by this Certificate of Incorporation, the Laws of New Mexico, and the By-Laws of this corporation, when said Board of Governors is not in session, subject to suc1h restrictions and regulations as may be imposed by said Board.

VII.

This corporation shall have the right to organize subsidiary, state, county and local branches, societies or committees, for the more complete accomplishment of the purposes for which it is created and organized; and may grant charters, warrants or franchises to such subsidiary branches or organizations, and the organization and operation of such subsidiary branches shall at all times be under the control and supervision of the Board of Governors, or its Executive Committee, under rules and regulations to be thus prescribed for their guidance and government.

VIII.

The officers and members of this Association shall be: the Chairman and members of the Board of Governors, the Chairman and members of the Executive Committee, honorary Presidents, the President, Vice-President, Secretary, Treasurer, Executive Secretary, and such other officers, employees, committees and members as may be provided for and authorized by the Board of Governors, or its Executive Committee, and the members of the Grand Lodge of Ancient, Free and Accepted Masons of New Mexico, and of its constituent lodges; and of the Grand Chapter of Royal Arch Masons of New Mexico, and of its subordinate Chapters; and of the Grand Commandery of Knights Templar of New Mexico and its subordinate Commanderies; and of Santa Fe Lodge of Perfection, No. 1, and of its co-ordinate bodies; and of Ballut Abyad Temple of the Ancient, Arabic Order of the Nobles of the Mystic Shrine; and of the Grand Chapter of New Mexico, Order of the Eastern Star; together with such persons as may contribute money, services or anything of value to further the work of the Association.

IX.

The first officers and members of the Association, of its Board of Governors, and of its Executive Committee, who shall serve until their successors are duly chosen, and their respective residences, shall be and are as follows, to-wit:

Chairman of the Board of Governors

Chairman of the Executive Committee

President

Jaffa Miller

Roswell, New Mexico

Vice-President - Richard H. Hanna - Albuquerque, New Mexico

Vice-President - Herbert B. Holt - Las Cruces, New Mexico

Secretary - Alpheus A. Keen - Albuquerque, New Mexico

Treasurer - John W. Turner - Silver City, New Mexico

Executive Secretary - Francis E. Lester - Mesilla Park, New Mexico

X.

Neither this corporation, nor any of its subsidiary branches, shall have any capital stock or pay any dividend to any officer or member; but all profits derived from operations hereunder shall be used to further the aforesaid purposes and objects of the incorporation.

IN WITNESS WHEREOF, we have hereunto set our hands and seals, this 31st day of October, A. D. 1925.

(Signed)

JAFFA MILLER,

HERBERT B. HOLT,

ALPHEUS A. KEEN,

JOHN W. TURNER,

FRANCIS E. LESTER.

* * *

FROM LETTERS RECEIVED

Mr. E. M. White, Missouri Consistory, No. 1, El Jebel Temple, Denver, Wheat Ridge, Colorado.

"Catholic Institutions are in every state for the care of the Tuberculars. The Printers' Union has a fine Sanatorium in Colorado Springs as well as the Modern Woodmen of

the World, and I as well as hundreds of other Masons have wondered why the Order had no place to take care of Masons stricken with T. B. "

Dr. L. R. Jones, Lingle Lodge, Lingle, Wyo., Fort Lyon, Colo.

"As a Mason and as a physician limiting my practice to tuberculosis I wish to ask to be considered as an unqualified advocate of the plan."

Senator Ralph H. Cameron, United States Senate, Arizona:

You are sponsoring a most worthy cause, and from my heart I send thanks and appreciation for the courageous and brotherly way you are going about it to arouse interest of our organization throughout the country, whom I hope will heed your call and come generously to your aid and thus help our afflicted brethren

----o----

THE LIBRARY

JOSEPH DE MAISTRE, FRANC-MACON. By Paul Vulliaud. Published by Emile Nourry, Paris. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange Building, St. Louis, Mo. Paper, 250 pages. Table of contents.

THIS is a biography of a very remarkable man, of whom it may be safe to say not one American Mason in a thousand has ever heard, and doubtless a goodly percentage of

this minority who know of him would be unaware that he was a member of the Craft. From the way he writes, it would seem that Mr. Vulliaud is not a Mason himself, for he speaks with the tone of an outside observer. He begins his work with the sentence, "The Count Joseph de Maistre, a genius of haughty and paradoxial character, has often provoked the most extreme judgments." When it is known that he was, (luring part of his life, a most enthusiastic Mason, a member of the Martinistic Rite, and yet at the same time one of the most powerful and thorough-going defenders of the Papal system, out-heroding Herod in fact, and claiming, and backing by solid argument (his premises once granted) that the Pope is superior to all temporal governments, that all people should be ruled by kings and princes with despotic power, and all kings and princes should be the obedient servants of the Pope, the ordinary American Mason may go further than saying he was paradoxical and assert he was simply insane.

But times change and circumstances with them. De Maistre was born in 1754, and died of paralysis in 1821. A native of Savoy, of an ancient and noble family, he entered the service of the state at an early age. The invasion of the kingdom by the French Republican armies drove him into exile from which he did not return till after the end of Napoleon and the restoration of the Bourbons. During his exile, he served his king in various capacities, at one time being envoy extraordinary and minister plenipotentiary at St. Petersburg (as it was then). During this long period it was that he wrote most of his books, some of a mystical character, others highly polemical. He was constantly warring against republicanism, liberal philosophy and the current intellectual ideas of the period. One of his best known and most talked of pieces was his defense of the executioneer as the chief pillar of society. He was nothing, if not thoroughgoing. Despotism ecclesiastical and civil entails punishments, punishments to be effective must be severe, they need agents to carry them out, the hangman and the familiars of the Inquisition were therefore not only necessities of the social order, but to be esteemed in virtue of their usefulness. All this is to be found in the ordinary works of reference. What Mr. Vulliaud has done is to give us a very penetrating and critical account of the man himself. The most difficult problem to resolve is how he could have reconciled his ardent championship of papalism with his equally enthusiastic regard for Freemasonry. It is true that after 1809 he deserted the Fraternity, and was convinced apparently by the works of Barruel, Lefranc, Robison and the rest (of whom Mrs. Nesta Webster is the true descendant and representative in our own time) that Masonry was but part of a deep conspiracy, a wheel in an occult machine, intending to destroy all religion, all morality and all government; hating Protestants as well as Romanists, Republics as well as Monarchies.

But it must be remembered that the Bull, In eminenti, had been issued by Pope Clement XII in 1738, and reinforced by that entitled Providas of Benedict XIV in 1751, three years before de Maistre was born. It was a capital offense for a man to be a Mason in the Papal states as it was in Spain. It is true that according to the complex ecclesiastical jurisprudence of Rome, that a Papal edict does not take effect until it has been promulgated in a given country, yet it seems strange that a man such as our hero, who though a layman was more ecclesiastically minded than most priests, should not have considered himself bound by such solemn denunciations from the highest source of authority of the exceeding harmfulness and wickedness of Masonry, even if technically it had not yet the force of law. One is inclined to suspect that his love of despotic authority was altruistic; intended only for others and not for himself.

De Maistre saw in Freemasonry, as he received it, an esoteric and mystical school of doctrine, definitely Christian and in no way incompatible with the faith of the Catholic, that is Roman, Church. He was one of those, apparently, who are attracted by this sort of thing as naturally as a duck seeks the water. The author gives us a penetrating critical account of Martinism, based on the examination of all available sources of information, both what has been published and what still remains in manuscript. He is not very much impressed by the value of its teaching, but we can understand from what he tells us how those seeking mystical illumination would be attracted by it, and analogous systems. Freemasonry was still a novelty in Europe, its mystery aroused curiosity, wonderful things were ascribed to it, and it is easy to see how those looking for what Bro. Arthur Waite calls a "secret tradition," Kabbalistic, Theosophic, Alchemistic, or otherwise, should have come to knock at the door of the lodge, and that when they found only a fraternity based on the simple though fundamental precepts of morality and wisdom, should have supposed that these were only the preliminaries, and that higher grades possessed the wonderful secrets for which they longed. Supply follows demand, and with this idea current in the Craft such "higher" grades naturally came into being. To the Duke of Brunswick, one of de Maistre's princely correspondents, to all of whom he was fond of offering advice apparently, he says: "Our mysteries contain something great and truly worthy of mankind," and he seems to have been for a long time convinced that the Craft was quite compatible with Christianity as understood by Rome, and even that it might form a means whereby the warring sects of Christendom could be brought back into the fold of unity again-unity would, of course, for him, have implied communion (and submission) to the Pope as head of the Church. It, Freemasonry, ought to be, he thought, a government, and a government modeled on that of the Papal hierarchy. Mr. Vulliaud pertinently asks if he was not transgressing the Masonic ideal, which-

according to its statutes, forbids all religious or political discussions, or, at least, has never ceased to so affirm. In practice, it is true, no Mason observes the rule.

Of course, it is difficult, and always has been, for individual members of the Craft, or groups of them, to always clearly distinguish between what is constitutionally permissible and what is not. Still more difficult is it for those outside. The difficulty is not in making broad statements, but in practically separating the Mason's natural rights as a man and a citizen to discuss and work for any religious or political cause he may choose, and his duty from abstaining from all this in his Masonic character. In groups of Masons all of one mind politically or religiously, the difficulty increases in proportion, and in such a case it will be very hard indeed for the observer on the outside to see the difference, and hard enough for those on the inside to maintain the distinction.

As has been already noted, after 1809, de Maistre turned against the Fraternity on the grounds that it had become an anti-religious, revolutionary organization, though it is not clear that he formally severed his connection with it; and even in 1810 he was invited to a Masonic reunion at St. Petersburg, and seems to have been inclined to attend, "in order to see," what was going to be done, we suppose. But he seems to have been finally convinced by the successors of Barruel and Robison of the enormities of the Craft, although previously he had very acutely controverted their arguments. Even later than this he wavered at times in his opinion, it would seem, as when in writing to the Czar Alexander he said that he did not know if the “sect is really organized, if it forms a society, properly speaking, with its laws and its superiors, or whether it be only the result of a crowd of men who all desire the same thing." A statement of very great significance.

The question arises as to whether the breach between Masonry and the Church was really inevitable. One would almost be inclined to think that it was not. It must be remembered that the first official action on the part of the Papacy was really in its capacity as a temporal power. The Papal States, like most European governments of the period, were despotically ruled. It was the Pope as a temporal ruler who was alarmed at the secrecy of the lodges, and not so much in his capacity as a spiritual

Father-in-God. Though naturally ecclesiastical censures accompanied the temporal punishments. Suppose that Freemasonry had been left alone, or that the suspicious rulers had done what Napoleon did later, and had a nominee of their own chosen as Grand Master, the Craft in Europe would either have retained its character of complete indifference or neutrality to all contentious questions, or else it might have tended to split up into definite national groups with little or no fraternal intercourse, much as the Freemasonry of Denmark and Scandinavia has done. But once it was condemned by the Church as being not only a religious, but irreligious, and suppressed by various governments as being liberal and revolutionary, two reactions inevitably followed. With all the reluctance they may have felt towards it, Freemasons were unwillingly forced into a position in which they found themselves regarded as enemies to the powers that were. And the public effect this would have was to lead precisely the liberals and revolutionaries to seek to join it, with the result that more and more of its membership came to be composed of men of this class of mind. It would seem, indeed, that Rome has in Europe, and elsewhere, created an enemy where she might have made a friend.

On the other hand, it may be argued that the tendency of Freemasonry, so far as it has had an influence on men, is always toward freedom, freedom in the state, in social intercourse, in religious and philosophic opinion. One must suppose, that this being the case, Rome could not do anything else but oppose it, for freedom has always seemed to be the one thing she cannot patiently endure.

S. J. C.

* * *

AMERICAN MASONRY AND CATHOLIC EDUCATION.

By the Rev. Michael Kenny, S. J. Paper, 30 pages.

FREEMASONRY. By Lucian Johnston. Paper 24 pages. Published by the International Catholic Truth Society. May be procured through the National Masonic Research Society, 1950 Railway Exchange Bldg., St. Louis, Mo.

THESE two pamphlets should be very interesting to Masonic readers. Though they are written from rather different standpoints, at least the author of the second tries to consider his subject fairly, and without animus against individual Masons, yet the conclusions reached are very much the same. Mr. Johnston prefaces what he has to say by observing that in his experience the average American Mason is not especially hostile to the Roman Church, and is rather puzzled to know why the latter should oppose Masonry. His trait is an attempt to make the causes for this opposition quite plain and clear, and in a friendly way "to try and show them why the Church is justified in condemning their Society in spite of their tolerance and frequent kindness to her own members." And he goes on to say that possibly one reason is that the average American Freemason aforesaid "does not really know what is real Masonry - the kind that is so irreconcilable with [Roman] Catholicity." Both writers stress this point, the Rev. Michael Kenny in a "Postscript" speaks of the "large, but decreasing number of Masons unacquainted" with Masonic purposes. Earlier he speaks of the candidate in the 30d being informed that in the first three degrees he had been "intentionally misled by false interpretations" of the symbols. Mr. Johnston says that he finds "from a perusal of Masonic writers" that his suspicions were correct, and typographically emphasizes the statement that "the average Mason is ignorant of the real aim and meaning of Masonry" and that "the highest Masonic authorities assert that the majority of Masons are deliberately and purposely kept in ignorance of the inner secrets." And again "The amazing thing about this ignorance among the great mass of Masons is that they are deliberately kept in ignorance by those higher up." On the same page he quotes Morals and Dogma in support of this contention. "Part of the symbols are displayed there [in the symbolic degrees] to the initiate; but he is intentionally misled by false interpretations."

With all due respect to the author on account of his kindly tone, and his undoubtedly sincere attempt to judge with candor and reprehend without malice, the writer would not wish to hurt his feelings for the world, but all this is, to a Mason, too funny for words. Yet one can easily see how such statements will almost inevitably be misunderstood by the profane. What those outside cannot appreciate is that Masonry is rather an Institution, a Fraternity, than an organization. They fail to realize, if indeed they know, that every Grand Lodge is a separate independent, sovereign,

entity; that Chapters, Commanderies, Grand and Supreme Councils are higher than the Grand Lodges only in a numerical sense, or as a sequence by which a man becomes successively qualified to join new societies and orders if he wishes. Of course, in a symbolic progression the official interpretations must claim to be higher or deeper, or more recondite, to offer any plausible reason for their existence. If you are going to have systems of degrees the later, or higher in order, must extend something new even if they have to go very far afield to get it. Mr. Kenny speaks of the Supreme Grand Commander of the Scottish Rite issuing commands to his two million Blue Lodge and Scottish Rite Masons, quite unaware that any attempt on the part of a Supreme Council to interfere with the affairs of the Blue Lodge would simply operate to prevent whatever it wanted being done, besides raising a very serious conflict; one which might, indeed, easily end in the Scottish Rite being banned altogether in that particular jurisdiction. While even in the Rite itself tiny attempt to issue orders outside of the ritual requirements inside the Lodges, Councils and Consistories would disrupt it as swiftly and effectively as a charge of Tri-nitro-toluol.

What the outsider, reading Masonic books and periodicals, and especially the Romanist outsider, finds it so difficult to appreciate is that there are no creeds, no dogmas, nothing de fide in Freemasonry. This is especially hard for the Romanist to realize, accustomed as he is to an organization which sets forth an elaborately detailed system of dogma within which his thoughts and opinions and judgments are strictly limited. There can be no concerted action political or otherwise among Masons because there is no machinery for deciding on a policy and no means of exacting obedience to it from the members. Masons as such are not bound to obey anybody, or anything, but the moral law. The most obscure Mason in the country is on the same level in this regard as the most prominent "Ruler" of the Craft. Neither is there any orthodox teaching, outside the simple precepts of common morality, and even they are not so much taught as enjoined. Symbols are employed, and official interpretations are given, which are indeed so superficial and almost banal that they can satisfy only the most superficial minds. The 18d or 30d or other degrees may offer other explanations, but these are no more authoritative than the earlier ones. The opinions held by the youngest Mason are as good as those of Pike, Mackey and Churchward, the authorities most quoted by our present authors. But they have not the position in Masonry that Bellarmin or St. Thomas Aquinas, for example, have in the Roman Church, as seems to be supposed. They carry weight only as other members of the Order choose individually to accept them. Any Mason can make his own interpretation, is free to argue for it, write about it, and remain in perfectly good

standing even if he contradicts these authorities and expresses his opinion that they were all wrong and didn't know anything about the subject.

Our authors both insist that Freemasonry is Freemasonry and that being all one thing our own brand is party to the crimes and misdemeanors (alleged) of that of France. Mr. Johnston ends one stage of the argument with the following statement:

The conclusion as to the absence of any real difference between American and French Masonry or of any real rupture between them is put beyond all doubt by the unity of all Freemasons all over the world despite occasional and unessential differences.

This would make some good brethren either furiously angry, or else helpless with laughter; those especially who will not even allow the name Freemason to the French organizations. He quoted earlier than this a statement in the Encyclopedia Brittanica that Masonic history could be as fully written by non-Masons as by Masons, and from this jumps to the conclusion, by a confusion of thought, that non-Masons are as well able to state the present state of Masonic thoughts, feelings and relationships as the Mason. The absurdity of this can be appreciated if we change the subject. A biographer need not be a member of a man's family to do his work well, he may know more about his subject than the latter's grandchildren do, but (unless a member of the family or an intimate friend) he does not know whether the cousins and second cousins are on friendly terms, or have quarreled, or simply have lost track of each other's existence. To have an outsider tell American Masons that really they have no differences with the Grand Orient of France, that they are all one and the same organization, seems preposterous. A man had no quarrel at all with his mother-in-law though he ejected her forcibly from his house and threw her belongings out into the street after her. What more could he do?

It is possible that more space has been given to these tracts than they really deserve; to fully discuss them (were it worth while) would run to greater length than the text criticised, for these misunderstanding misstatements (in Mr. Johnston's case at least, we feel sure they are most sincerely believed), these nonsequiturs and fallacies in

argument abound on every page, almost in every sentence, and for this reason they make exceedingly interesting, and may we add, instructive reading.

----o----

THE QUESTION BOX

and CORRESPONDENCE

FUNDAMENTALISM AND THE BIBLE

In a recent book review in THE BUILDER the writer says "Fundamentalists may disagree with the idea of evolution because it cannot be reconciled with the Bible, but even so man came from somewhere, and the evolutionists' explanation of his origin is as capable of proof as that of the fundamentalist, possibly more so." I agree with the writer that the idea of evolution cannot be reconciled with the Bible. As for proof the fundamentalist asks no better proof than the Bible that "in the beginning God created the heaven and the earth." This ought to be sufficient for every Freemason who heard this Scripture quoted when he was initiated and was taught "that the Bible is God's inestimable gift to man and is the rule and guide of our faith and practice." Any theory of evolution which cannot be harmonized with the first chapter of Genesis is un-Masonic and should not disturb any intelligent Freemason. The Bible does not try to prove the existence of God: it assumes it and dismisses the atheist with the declaration, "The fool hath said in his heart 'there is no God.' "

"Twenty-six letters in due order set:

Suffice for all of Shakespeare's varied verse

The elements of Nature's alphabet

As few and simple spell the universe

Can they by chance together hurled

Compose a hamlet or create a world?"

One is as unthinkable as the other. Evolution is not susceptible of proof. Embryology does not favor it: it only shows the harmony of the Creator's work.

"One God, one law, one element and one far off divine event

To which the whole creation moves."

Several years ago Bryan threw out this challenge, "Of the million species of life that science claims to know today, show me a single instance where you have ever crossed the line between species and produced a new and fertile species."

I quoted this to a college professor one day and remarked that scientists had never met this challenge. "They will do it yet," was his reply. I am waiting for them to do it. In this connection let me quote from Huxley's Study of Zoology: So definitely and precisely marked is the structure of each animal that in the present state of our knowledge there is not the least evidence to prove that a form in the slightest degree transitional between any two of the groups, Vertebrata, Annulosa, Mollusca and Coelenterata either exists or has existed during that period of the earth's history recorded by the geologist."

The plain truth is: science has nothing to do with beginnings and it is sheer impertinence to try to dignify the wild guesses of evolutionists with the name of science. Dr. T. H. Morgan of Columbia University said a few years ago, "We are teaching too much in the subject of evolution and comparative anatomy. The result has been that the young student loses his faith in God and theology. This tendency is very prevalent in Western universities. It is time to call a halt in our emphasis upon the theory of evolution. We must remember its sole foundation is comparative anatomy and that the data which forms its foundation is questionable."

Evolutionists make merry over what they call the Carpenter Theory of Creation. It is far more reasonable than their Hermit Crab theory which represents the Creator, if there is a Creator, watching the slow unfolding of life until at least a form appears into which he can slip an immortal soul and call it "'Man." However plausible your theories of evolution may be in accounting for man's physical structure, they cannot account for conscience - the moral nature. Here is a chasm which no theory of evolution can ever bridge.

C. W. BRIGGS, Missouri.

[We are very glad to publish this letter of M. W. Bro. Briggs. However there are zealous Christians according to their lights who, with a good conscience, are not Fundamentalists, as well as good Masons. English-speaking Freemasonry, as is well known, does not demand more of a man than belief in God, and does not ask whether he be Christian. Jew, or Mohammadan. He may even be a Theosophist or a Free Thinker. Obviously then, the Bible in a Masonic lodge must be, as most authorities explicitly assert, a symbol only and not necessarily an object of faith.]

* * *

THE SENIOR DEACON AND THE CANDIDATE

May I correct an error in the May BUILDER? In one of your answers in the Question Box, pp. 159-60, on which side of the candidate should the Senior Deacon walk, you say: "There is nothing essential about it one way or the other." But it is essential that the S. D. be on the candidate's right so that during the perambulation the seated brethren-and the officers may convince themselves that the candidate is "duly' and truly prepared."

D. D. B., New York.

In regard to the query in THE BUILDER for May as to the proper side for the Senior Deacon to take his position in conducting the candidate, there is in Iowa a regular sequence. In the E. A., on the left side, grasping him by the left hand in the Senior Deacon's peculiar grip. In the F. C., on the right side, and in the M. M., on the left. I always thought it was tied up thus because in the E. A. the left side is and the right in the F. C. preparation.

As I recall, everywhere I have visited it was done the same way, though I may be mistaken in this.

A. L. K., Pennsylvania.

These two letters taken together seem to be in themselves a sufficient justification for the opinion expressed on page 160 of THE BUILDER for May that there is nothing essential about the method to be adopted.

* * *

CHARLES A. THOMPSON AND WILLIAM BARTON

In my study of the Great Seal of the United States, I find that Charles A. Thompson, the first Secretary of Congress, and William Barton, of Philadelphia, were responsible for many of the designs that appear on both sides of the seal, and that these bear strong marks of being Masonic.

Can you tell me anything about these two men as far as their belonging to the Masonic Fraternity is concerned?

H. V. S., New Hampshire.

Some time ago I prepared an article on the Great Seal of the United States, which appeared in the January and February issues of "The Sojourner," which paper I edit.

In these articles I made considerable research regarding the reverse side of the Great Seal. I am unable to definitely state, however, that Thompson and Barton were Masons; but the fact that both these gentlemen retained and preserved the conception as proposed by Monsieur Du Simitiere and improved by Thomas Jefferson, would indicate that there is some reason to believe that they were.

Geo. F. Unmacht, Washington, D. C.

* * *

PYTHAGOREAN LODGE AND ITS FIRST MEMBERS

I am endeavoring to get the Masonic history of five brothers who were connected with the early history of Pythagorean Lodge, A. F. & A. M., of Marion, Mass. Would you kindly ask through your Question Box if any brother can help me?

I should like to know where and when they were initiated, passed and raised, and any other information in regard to their Masonic connections, especially whether they have held any offices in other lodges, The only information I have at present is as follows:

George Bonney, one of the brothers to whom Dispensation was granted, Aug. 20, 1861. Not mentioned as a charter member.

J. E. Davenport, ditto; held office of Junior Warden under Dispensation.

Captain Enoch Norton, ditto, but held no office; died March 13, 1862, aged 66 years, 7 months, 17 days.

John D. Allen, one of brothers to whom Dispensation was granted; Worshipful Master under Dispensation; charter member July 15, 1863; J. D. 1863-1866; Tyler 1869-1874 and 1877-1 Treasurer 1859-1880; died May 26, 1904. (Born in Rochester, Mass., Feb. 9, 1815.)

Barnabas Douglas, one to whom Dispensation was granted and a charter member; died in March, 1873.

Any information, even a clue to some lodge that might know of these brothers, will be greatly appreciated.

R, D. Macafee, Marlon, Mass.

* * *

TURKISH FREEMASONRY

The other day I was reading a book on Turkey entitled "Forty Years in Constantinople," by Bro. Sir Edwin Pears, and in it there was reference to Freemasonry in that country, and I enclose herewith an extract containing what the author has to say on the subject in connection with the Young Turk Party and the Revolution.

Would it be too much trouble if you published in THE BUILDER some time a brief statement as to Freemasonry in Turkey? Is there a sovereign Grand Lodge there, and if so is it recognized by the other Grand Lodges of the world? What is the status of such individual lodges as may exist?

I. V. Gillis, China.

The extract referred to is given below. We have not any definite information to hand as to recent developments in Turkey. Shortly before the war a Grand Orient was formed by a number of lodges holding warrants from the governing bodies of France, Italy and Spain. Turkish Freemasonry has had a number of truly admirable men in its ranks but uncertainty as to its origin and rumors of political activities have led to a general refusal of recognition on the part of English speaking Grand Lodges.

Extract from "Forty Years in Constantinople," by Sir Edwin Pears, Chapter XVIII, pages 258, 259:

"I do not know that anyone in particular was aimed at when the committee was labeled as consisting of atheists, Jews and Freemasons. . . .

"It probably influenced unfavorably a few of the lower elements of the population. Freemasons used in connection with Young Turkey never appeared to me to have a specially objectionable meaning. As a Mason myself, I can assert that very few indeed of the Party were Masons before the Revolution. The fact which lent vividness to the term as revolutionary was that in the Italian Lodge in Salonica some members of the Committee bad been accepted, and, according to general repute, employed the lodge as a means of keeping the movements of the revolutionary body from the outside world. The cry that the opponents of Abdul Hamid were Freemasons had indeed the effect of causing a great many Turks to desire to become Masons, and indeed gave Freemasonry a lift in the country such as it had never had before. The Revolution, however, would not have made much progress if its supporters had been limited to Jews, atheists and Freemasons. The cry that the revolutionary party consisted of them was really dangerous only in name. I doubt whether it did the cause of Young Turkey any harm whatever, except perhaps among the adherents of the Roman Catholic Church."

----o----

THE ORIGIN OF DEGREES

Please can you tell me where the first three degrees of Masonry derived the name Blue Lodge, and what is the symbolism of it in Masonry and from whence did the name come?

J. B. L., Montana.

This might be briefly answered by saying that the designation was derived from the color used in the lodges as a binding to the white apron and for other decorations. But the question then arises, why was the color blue selected, and that is very far from

being easy to answer. In some places (as Scotland) each lodge chooses its own color, and in the eighteenth century, or at least in the first part of it, this seems to have been general. Nevertheless there seem some indications to show that blue was used by Masons as well as white (in their gloves and aprons). When the chapter degrees were organized the color red, or red and crimson, or purple, was adopted and it then became an easy way of designating the bodies. The Masonic Order of Templars was at one time often called in the same way, "Black Masonry," because originally the Knights wore black aprons. The term Blue Lodge is a convenient one and because of its convenience has persisted without any clear logical or symbolical meaning.

* * *

THE DUEGUARDS

I have asked many of our brethren concerning the origin of the Dueguard of the First and Second Degrees, but none of them have been able to enlighten me on this point. I finally wrote to Bro. Haywood, of the Masonic Outlook, and he suggested that I write to you.

I shall be grateful for any information you can give me on this subject.

P. S., New York.

I presume by origin you have in mind how they came into our present ritual. Up until the closing years of the eighteenth century they were not so distinguished. The expressions "Due guard" and "Sign" were used interchangeably as designating the same thing. In fact, the specific actions which we in the United States today distinguish as the DG of the EA and FC degrees were not finally so termed until 1843. You must understand that many changes have been made in our ritual by well meaning brethren who have sought to rationalize it. That is, they have tried to establish a logically consistent system.

In 1760, what is now the EA sign was called the EA's "due guard or sign." What are now the EA and FC DG's were unknown or at least not used as such. There was only one sign each in the EA and FC degrees. Some time about 1800 (the date is indeterminate) it occurred to someone to incorporate one movement or action to be known as the due guard, and the other as the sign. These were as follows:

In the EA degree, what is now the due guard was then termed the sign and what is now the sign was called the due guard.

In the FC degree, the two were given almost as now, except they were never given separately.

In the MM degree, the due guard was given with the right hand only.

In 1843, a convention was held at Baltimore, Md., to agree on a uniform ritual. Among other things, they reversed the procedure in the EA degree. What was then the due guard they made our present sign and vice versa. In the MM degree they adopted the use of both hands in giving the MM due guard.

Rob Morris defined a due guard as a position and a sign or a movement. Up till 1843 there was, as we have shown, no distinction. I might say the expression "due guard" comes from a passage in the old rituals where, in opening the lodge, the Master said, " Brethren, please to guard yourselves as Masons."

A. L. K.

* * *

ANOTHER HELPER

Enclosed find my check for $2 for use in the tuberculosis work among Masons.

I have a brother who recently found he has an arrested case of T. B. He could easily say, in thinking of these active cases, "There, but for the grace of God, goes Bro. Dewey."

This donation is small but I am hoping it will be duplicated by all the brothers throughout the world and this unfair burden thus lifted from the shoulders of our brothers in the great Southwest.

J.R. DEWEY Iowa.

* * *

YE EDITOR'S CORNER

The Chicago Board of Education has caused a classic essay to be immortalized in type. It's about frogs, and was written by a young Norwegian. It runs as follows:

"What a wonderful bird the frog are! When he stand he sit, almost. When he hop he fly, almost. He ain't got no sense, hardly. He ain't got no tail, hardly, either. When he sit he sit on what he ain't got, almost."

The Builder Magazine

October 1926 - Volume XII - Number 10

TABLE OF CONTENTS

The Rite of Strict Observance - BY BRO. BURTON E. BENNETT, Washington - (Concluded from September)

Memorials to Great Men Who Were Masons - Esek Hopkins - By BRO. GEORGE W. BAIRD, P. G. M., Washington, D. C.

Facts for Fable About Frederick the Great - BY BRO. CYBUS FIELD WILLARD, California

Religious Anti-Masonry, 1826-1840 - By ERIK MCKINLEY ERIKSSON, Ph. D. Professor of American History, Coe College, Cedar Rapids, Iowa

HISTORICAL SHAFT FOUND IN IOWA - Communicated by Bro. W. H. KNUTZ, Illinois

High Places

Dr. George Oliver: A Warning - By BRO. GILBERT W DAYNES, England

EDITORIAL

A POINT OF VIEW

TOWARDS THE EAST

MASONIC RESEARCH

THE NORTHEAST CORNER - Bulletin of the National Masonic Tuberculosis Sanatoria Association

The Precious Jewels - By BROS. A. L. KRESS AND R. J. MEEKREN

THE LIBRARY

THE BIRTH AND GROWTH OF THE GRAND LODGE OF ENGLAND, 1717-1926

JESUS OF NAZARETH

AN ENGLISH MASON AND AMERICAN LADIES

THE QUESTION BOX and CORRESPONDENCE.

THE BIBLE AND EVOLUTION

ANTI-DILUVIANISM

ERRORS AND INCONSISTENCIES

EARLY LODGES IN THE MIDDLE WEST

THE HESPERIC RITE

SOME SCOTTISH DECISIONS

THE CROSSED SWORDS

BOOKS WANTED AND FOR SALE

----o----

The Rite of Strict Observance

BY BRO. BURTON E. BENNETT, Washington

(Concluded from September)

The Order of the Poor Knights of Christ and of the Temple of Solomon, or, as it is otherwise called, Knights Templar, was founded in Palestine in the 12th century by the Crusaders. The Order was a purely military one. It was made for the purpose of guarding the pilgrims on their way to Jerusalem. The Order got the latter part of its name, "Temple of Solomon," from the fact that the King of Jerusalem, Baldwin I, gave a part of his palace known as the "Temple of Solomon" for its use. At the head of the Order was a Master of the Temple, afterwards known as a Grand Master. His authority was very great, and generally his word was law; but in extremely large matters-such as declaring war, etc.--he had to consult the chapter, and the members decided by a majority vote. The celibate life members wore a white mantle with a red cross on it; the others a black or brown one, also with a red cross on it. Within fifty years after it was founded it was established in nearly all of the countries of Europe. Lands and manors and castles were given to the Knights by different kings in their kingdoms, and the Pope allowed them to have their own churches and even churchyards in which the excommunicated could be buried. They were even free from tithes and all local jurisdictions, and finally became a separate ecclesiastical society under the Pope. The result was "war" between them and the secular clergy, but as long as the Crusades continued they remained all powerful with the Papacy. Their object was to carry on the Crusades and wrest the Holy Land from the Infidel, and for this purpose they gathered money and recruits from all parts of Europe. It is now plainly seen that when the Crusades were over it was the inevitable fate of the Knights Templar to fall. Until nearly the end of the 13th century, when the Moslems expelled the Christians from the East, the history of the Crusades is a history of the Templars.

In 1291 the Templars retired from the Holy Land to Cyprus, and ten years later the curtain was rung down on their vast theatre of action--Asia Minor.

The Knights who in the 12th century came together to protect the pilgrims going to and returning from Jerusalem, and took an oath to live in chastity, obedience and poverty, two hundred years later were the most influential, rich and powerful body of men in the world. When their last Grand Master, Jacques de Molay, came to Paris he brought with

him 150,000 gold florins, and ten horse loads of silver. But this was a very small part of their immense wealth. They had castles and strongholds and estates in all parts of Europe, and they had a strict military organization connecting them together. They were the international bankers of the then known world. They were trusted with money and with its transmission to all parts of Europe, and the East on account of their great wealth, great protective power and their pious life. While they never exercised governmental power like the Knights in Prussia and in Rhodes, still they were really far more powerful--an ecclesiastical power that covered the entire civilized world. They never, apparently, were so high as just before they fell.

THE CONSPIRACY AGAINST THE TEMPLARS

For a long time the princes of Europe had been plotting to wreck the Templars and seize and divide up their great wealth. They got the Hospitallers with them by holding out the bait of the Templars' wealth. The Crusades being over they pretended that it was best to have all of the military Orders united. But they could not achieve their object. Finally trumped up charges of blasphemy were made against the Templars, and through them the acquiescence of the Church obtained. Their Grand Master and most of the Knights were arrested and the Order suppressed.

Jacques de Molay and many others were put to the most excruciating tortures, and in their agony confessed to everything that their tormentors desired. Under trial by torture, if on the trial one repudiated his confession he was forthwith put to death. But

if he stood by his confession it was a plea of guilty, no matter how innocent he might be, and his tormentors did with him as they wished. Jacques de Molay, at his trial, rose to sublime heights (as did many other Knights), and as befitted a great man at the head of the mightiest Order in the world, repudiated his confession, declared his own and his Order's innocence and offering up his prayers to God was burned alive amid the chants of priests of the Romish religion, with the acquiescence of the Pope of Rome, at the behest of greedy, soulless princes headed by the King of France.

The charges against the Templars were false as history has since abundantly shown. It was a dark day for Europe and Christian civilization when the Templars were destroyed. It established criminal procedure by torture, which continued down to the French Revolution; it established in the feudal mind the idea of witchcraft, and intercourse with the devil, which has only been overcome in comparatively recent times, and which curse we have had our part to bear as is witnessed in our Salemism; and, finally, it enabled the Turks to ravage Eastern Europe and oppress it continuously down to our own times--the end of the Great War.

THE STRICT OBSERVANCE

The Rite of the Strict Observance is based on "Templar Masonry." Its founders claimed that all Templars were Masons, that they founded Masonry and that the time had come to proclaim it to the world, and to have the Order of the Temple given back all of its

former possessions, and to have all of its former powers restored to it. But what is the legend of "Templar Masonry" ? Perhaps the French Masonic writer, Beranger, in the following short description, depicts it as well as it can be done. He says:

The Order of Masonry was instituted by Godfrey de Bouillon, in Palestine, in 1330, after the defeat of the Christian armies, and was communicated only to a few French Masons, some time afterwards, as a reward for the services which they had rendered to the English and Scottish Knights. From these latter true Masonry is derived. Their

Mother Lodge is situated on the mountain of Heredom, where the first Lodge in Europe was held, which still exists in all its splendor. The Council General is always held here, and it is the seat of the Sovereign Grand Master for the time being. This mountain is situated between the West and the North of Scotland, sixty miles from Edinburgh.

There are other secrets in Masonry which were never known among the French, and which have no relation to the Apprentice, Fellow Craft and Master Degrees, which were constructed for the general class of Masons. The high degrees, which developed the true design of Masonry and its true secrets, have never been known to them.

The Saracens having obtained possession of the holy places in Palestine, where all the mysteries of the Order were practised, made use of them for the most profane purposes. The Christians then leagued together to conquer this beautiful country, and to drive these barbarians from the land. They succeeded in obtaining a footing on these shores under the protection of the numerous armies of the Crusaders, which had been sent there by the Christian princes. The losses which they subsequently experienced put an end to the Christian power, and the Crusaders who remained were subjected to the persecutions of the Saracens, who massacred all who publicly proclaimed the Christian faith. This induced Godfrey de Bouillon, toward the end of the thirteenth century, to conceal the mysteries of religion under the veil of figures, emblems and allegories.

Hence the Christians selected the Temple of Solomon because it had so close a relation to the Christian Church, of which its holiness and its magnificence made it the true symbol. So the Christians concealed the Mystery of the building up of the Church under that of the construction of the Temple, and gave themselves the title of Masons, Architects, or Builders, because they were occupied in building the faith. They assembled under the pretext of making plans of architecture to practise the rites of their religion with all the emblems and allegories that Masonry could furnish, and thus protect themselves from the cruelty of the Saracens.

As the mysteries of Masonry were in their principles and still are, only those of the Christian religion, they were extremely scrupulous to confide this important secret only to those whose discretion had been tried, and who had been found worthy. For this purpose they fabricated degrees as a test of those in whom they wished to confide, and they gave them at first only the symbolic secrets of Hiram, on which all the mysteries of Blue Masonry is founded, and which is, in fact, the only secret of that Order which has

no relation to true Masonry. They explained nothing else to them as they were afraid of being betrayed, and they conferred these degrees as a proper means of recognizing each other, surrounded as they were by barbarians. To succeed more effectually in this they made use different signs and words for each degree, so as not only to distinguish themselves from the profane Saracens, but to designate the different degrees. These they fixed at the number of seven, the imitation of the Grand Architect who built the Universe in six days and rested on the seventh; and, also, because Solomon was seven years in constructing the Temple, which they had selected as the figurative basis of Masonry. Under the name of Hiram they gave a false application to the Masters and developed the true secret of Masonry only to the higher degrees.

THE TEMPLAR MYTH

Templar Masonry is divided into four divisions each claiming a different descent from the Templars. (1) That of France which claims descent by way of a charter given by Jacques de Molay, before his death, to Johannes Larmenius creating him Grand Master. (2) That which claims descent from Pierre d'Aumon (who succeeded De Molay as Grand Master) who fled with a few Knights to Scotland, and there established Masonry. From Scotland, it was carried to France, and there was formed the Chapter of Clermont, from which it went to Germany and made the Strict Observance which Von Hund so greatly developed. (3) That of the Scandinavian countries which claims descent by way of the real Order of Christ of Portugal that succeeded the Templars, through Beaujeau, a nephew of De Molay, who took his uncle's ashes to Stockholm and buried them there, and established the Swedish Templar system. (4) That of Scotland which claims descent from the House of the Templars that was never abolished there. The Royal Order of Scotland was created for some of the Knights by Robert Bruce and the rest were united with the

Hospitallers. At the Reformation a part embraced Protestantism and united with the Masons. The part that remained Catholic was ultimately joined by the Young Pretender and was carried to France. (5) That of England, all other parts of the British Empire, and the United States which claims descent from the Knights in England who, when the Order was dissolved, buried themselves in the Masonic Fraternity, and were allowed to retain all of their secrets, and practice all of their ancient rites.

Of course all of the above is untrue. It is indeed the purest nonsense. These fabrications were made the purpose of establishing an order not only that nobles of all countries could join, but that all who joined would believe they became ennobled. Designing men took advantage of it to obtain both money and power through "lost secrets", occultism and magic. It was an age that believed not only with personal contact with God, but also with the devil; and the supposed secrets of the Ancient Masons furnished the seed for all this tremendous growth. The truth is that all Templar Masonry is descended from a Kadosh degree invented in Lyons, France, in 1743. Gould, the greatest and most learned of all Masonic historians, says:

During the period I have just sketched (rise of High Degrees in France) it has always been maintained that Ramsey introduced a Rite of five degrees between 1736-38, called the "RITE DE RAMSEY" or "DE BOUILLON." I trust that I have already demonstrated that he did nothing of the sort, but it may be added, that beyond mere assertions, echoes of Thory, there is not the slightest evidence that a "Rite de Ramsey" ever existed. The application is a comparatively modern one, not being heard of till Thory invented it. Nevertheless, about 1740, various Rites, or degrees, of Scots Masonry, did spring into existence followed shortly afterwards by Scots Mother-Lodges controlling systems of subordinate Scots Lodges. At first these had reference to the recovery of the "lost word," but before long additions were made. In 1743 the Masons of Lyons invented the Kadosh degree, comprising the vengeance of the Templars, and thus laid the foundation for all the Templar Rites. It was at first called Junior Electbut developed into Elect of Nine, or of Perignan, Elect of Fifteen, Illustrious Master, Knight of Aurora, Grand Inquisitor, Grand Elect, Commander of the Temple, etc.

The Rite of Strict Observance was carried from France to Germany as early as 1749, if not before. Von Bieberstein, as Provincial Grand Master, was succeeded at his

death, about 1750, by Karl Gothelf, Baron Von Hund, and Alten-Grotkau. He was made a Mason in 1742. A year or so afterwards he met at Paris Lord Kilmarnock, who interested him in Templarism, and he was initiated into the Order of the Temple. He was given a patent and directed to report to the Prov. Grand Master, Von Bieberstein, of the VIIth Province in Germany.

VON HUND AS GRAND MASTER

When Von Hund succeeded Von Bieberstein, at his death, as Provincial Grand Master, the Strict Observance began to assume a commanding position in the Masonic world. We can trace its beginnings back to Lord Kilmarnock, Grand Master of Scotland, in 1742-43. Kilmarnock in Scotland was made a barony, under the Boyds, the ruling family, in 1591, and was made an earldom in 1661. Lord Kilmarnock was working in behalf of the exiled house of Stuart, and used the Templar system for that purpose. Von Hund probably knew nothing of this and was honest in what he did. Lord Kilmarnock was the last Boyd to bear that title and was beheaded on Tower Hill, London, in 1746, for his share in the Jacobite uprising.

In 1751 Von Hund began to give particular attention to the restoration of the Order of the Temple, and evidently considered it his life work. He commenced to make Knights and divided all Europe into nine Provinces, to-wit: (1) Arragon, (2) Auvergne, (3) Occitania, (4) Leon, (5) Burgundy, (6) Britain, (7) Elbe and Oder, (8) Rhine, and (9) the Archipelago.

The Rite of Strict Observance consisted of six degrees, namely, (1) Apprentice, (2) Fellow Craft, (3) Master Mason, (4) Scottish Master, (5) Noviciate, and (6) Templar. The first three degrees was Ancient Craft Masonry. The fourth degree depicts the method used to preserve the "lost word", which was cut on a plate of pure metal, put

into a secure place, and centuries afterwards recovered, so it was asserted. It of course belonged to the Eccossais system of degrees (Scots system). The select Master of the American Rite belongs to the same system, and its teachings are found in the Royal

Arch Degree. It is the fifth degree of the French Rite. The thirteenth degree of the Scottish Rite also belongs to this system. The fifth degree is preparatory to the real Templar degree, and the sixth degree is the real Knighthood. Later another degree called the Professed Knight was, it is said, added to Hund's system. Only noblemen were eligible to Knighthood, although others could be made companions by paying very large sums of money.

THE: IMPOSTOR JOHNSON APPEARS

In 1763 a fellow named Leucht, going under the name of Johnson, who had got hold of some Masonic papers relating to Masonry proper, as well as the "high degrees", appeared at Jena where there was a Clermont Chapter practicing the Templar degrees in the Strict Observance system, and stated that he had a commission from the Sovereign Chapter in Scotland to reform the German Lodges and impart the true secrets of Masonry, and that these secrets enabled their possessors to prepare the philosopher's stone. He obtained large sums of money from the members. It was soon seen that he was a charlatan. He fled, but later on was arrested and died in prison. Even this episode did not harm the Strict Observance, rather it spread its fame, probably on account of Von Hund's high standing and well known honesty. It took on a most wonderful growth. It became practically the only Masonry in Germany and spread into Holland and Russia and into France, Switzerland and Italy as well.

In the Strict Observance the real rulers of the Order were unknown, and on joining it an oath of obedience was made to the Order and to the Unknown Superiors, who at the proper time and in the proper place would make themselves known, when the Order would be restored to all its pristine glory. Von Hund probably thought that the "Young Pretender" (also known as the "Young Chevalier" and the "Count of Albany"), Prince Charles Edward, was the Grand Master. While it was probably a political scheme in his behalf in the first place it was dropped after his defeat at Culloden in 1746, and all of the time since then Von Hund was working honestly in the dark without any backing whatever. The Knight of the Red Feather, whom he asserted he met in Paris, and whom he supposed was the Grand Master of the Order, was, as far as Von Hund was personally concerned, only a red devil.

The Rite of the Strict Observance reached its highest point when the Princes of Germany joined it. The Lodge of the Three Globes of Berlin, Prussia, with its subordinate lodges, the English Provincial Grand Lodge and the Lodges of Denmark, also joined it. However Zinnendorf, who was a member and active worker, resigned in 1766 to introduce the Swedish system into Germany. It grew rapidly and soon became a real rival to the Strict Observance. The members began to want to realize something out of their membership. They wanted to know who the "Unknown Superiors" were. They really wanted to receive that occult knowledge which all of the Knights of the

Order believed the rulers possessed--the heritage of the Order of the Temple. While all of this seems nonsense to us, it was not to them. It was the fault of the age, for all believed in occult science, and those who delved into it believed that the great secrets belonged to the Masons. But to which branch they did not know, and how to find the right one was their constant aim.

THE CLERKS OF THE STRICT OBSERVANCE

An Order called the Clerics turned up and it was supposed for a time that the "lost secrets" were with it. But nothing was found there, and it was determined to have a general convention for the purpose of examining into everything, so as to get on the right road. All still firmly believed that the Unknown Grand Master and his Councillors possessed all occult science and that a way could be devised to reach them. This convention took place at Brunswick and was in session from May 23 to July 6, 1775. But nothing came out of it except extreme dissatisfaction to all, and it was agreed to fully examine into both the descent of the Order and the Grand Mastership of the Young Pretender. Baron Von Hund while intimating who the Grand Master really was, with tears in his eyes refused to state directly, saying that he had taken an oath, on his sword and honor, never to do so; but as those who were in authority seemed to be determined to divulge nothing, it might be well to elect a Grand Master and take all matters into their own hands. This course produced a charlatan greater, if possible, than Leucht.

Baron Von Gugumos was at the Brunswick convention and told different members of it that they were all on the wrong track; that the Strict Observance was an imitation, or rather, only a branch of the true Order, and possessed none of the real secrets; that the Patriarch of the Greek Church at Cyprus was the Grand Master of the Order and that there reposed all of the mighty secrets of the alchemists that had been preserved from the most ancient times by the Templars. Some of the princes and others were initiated into his Order, and he promised to get the Patriarch to disclose to them all of the alchemical secrets. Much enthusiasm was aroused, and it was thought at last that they were on the right track.

THE CONVENTION OF WIESBADEN

A convention, at the suggestion of the Baron, was held at Wiesbaden on Aug. 15, 1776, with the consent of the Prince of Nassau-Usingen, but without that of the Duke of Brunswick. Among those present was the sovereign, the Duke of Nassau; also the Duke of Gotha, the Landgraves Ludwig and George, and many other nobles of lesser note. At one time there was not less than twelve reigning sovereign Princes of Germany members of the Rite of the Strict Observance, and they were the most active members seeking "lost secrets". It is no wonder that Gugomos had everything his own way, when so many in authority believed in magic and alchemy and, in fact, in all of the occult sciences. Gugomos produced an impressive patent, made for him by some scholar, and made a mystic speech. He reinitiated them into the "real Order" and sold

them shoddy regalia and brass jewels at exorbitant prices. In the language of the present day, "he made a killing." Some had doubts and wanted him then and there to perform his magic feats. This, he said, he would gladly do if they would build the necessary sacred shrine and that while this was being done he would go to Cyprus and get the necessary sacred wands and altars. It was necessary, he explained, to have a secret and proper sanctuary for the delivery of the oracles, and then again the recipients must be properly prepared. He went but he never came back.

Baron Von Hund died on Oct. 28, 1776, and as might be expected confusion ensued. His effects were carefully examined, but nothing was found that could throw any light

on the Order or its Grand Master, except that the Baron believed that it was the Young Pretender. But Prince Charles Edward on being questioned later on in Italy about it, stated that he knew nothing about it and was not even a Mason.

In 1782 the Rite of Strict Observance was reorganized by Ferdinand, Duke of Brunswick, who was elected Grand Master General. The next year however, the Lodge of the Three Globes of Berlin, with all of its subordinate lodges and the Hamburg Lodges, withdrew from the Strict Observance. On July 3, 1792, Prince Ferdinand died, and the Order died with him except in France and Denmark. In Denmark in 1792 Prince Karl of Hesse was appointed Grand Master of Denmark by royal decree. In 1808, in France, Prince Cambaceres, Arch Chancellor of the Napoleonic Empire and Grand Master of the Grand Orient, became Provincial Grand Master. The Rite continued being worked in the Rectified Rite, under the Grand Orient till 1811, when it completely died out. Prince Karl of Hesse died in 1836 and in 1855 the Danish lodges adopted the Swedish Rite, and with this the Rite of the Strict Observance breathed its last breath.

NOTE

[It will be of interest to compare this generally accepted statement with the conclusions reached by Bro. J.E. Shum Tuckett in his article on Prince charles Stuart in THE BUILDER, May, 1925, page 146

Bro. Tuckett shows that this statement was first made eighty years after the alleged interview, and it author, Findel, gives no authority for it. The earliest account, published only six years after the event, does not even mention the Prince. Ed]

----o----

Memorials to Great Men Who Were Masons

Esek Hopkins

By BRO. GEORGE W. BAIRD, P. G. M., Washington, D. C.

ESEK HOPKINS was born in 1718 in Scituate, R. I., of Quaker descent. He was a brother of the Stephen Hopkins who was one of the signers of the Declaration of Independence. He was a handsome man, and his face habitually bore a mild, benevolent expression, which was belied to some extent by the fact that he had a very quick temper, rather an unusual thing among the Quakers.

He had a college training, but again rather unusual in taking to the sea as his profession. At the beginning of the Revolution, Governor Cooke commissioned him as a Brigadier - General, but in December, 1775, Congress appointed him as Commander-in-Chief of the as yet unorganized Navy. He is sometimes spoken of as Commodore, but the records of the Navy Department show that this title was never officially employed until it was conferred on Farragut in 1862, so that such usage is an anachronism.

In February, 1776, he sailed with the first American fleet, consisting of four ships and three sloops of war, bound for the Bahamas. The forts at New Providence were attacked and taken and a large quantity of ordnance stores, ammunition and one hundred cannon fell into the hands of the victors, a valuable and welcome addition to the equipment of the badly equipped revolutionary forces.

On the return voyage he took the British schooner Hawk and the bombing brig Bolton as prizes. For those exploits he was officially complimented by the President of the Continental Congress.

Two days later with three ships he attacked the Glasgow, a vessel of twenty-nine guns, but she managed to make her escape. For this he was rather unreasonably censured. Complaint was also made that he had not done anything against the British ships on the southern coast, and as a result he was ordered to appear before the Naval Committee to answer to these charges. He was exonerated, but unavoidable delays in getting his ships ready for sea, a most difficult matter when there was no organization, little material and no naval supplies, gave another opportunity to his enemies, and he was again made the object of charges of neglect and inefficiency, and as he did not obey a citation to appear before the Committee at Philadelphia he was summarily dismissed from the service in January, 1777.

The control of the Navy was then in the hands of a political committee. Between the colonies there was a great deal of jealousy which often led to a state of high tension. This endured all through the Revolutionary War and for eight years after, till to some extent put to rest by the adoption of the Constitution. There is little doubt that it was due to such jealousies and bickerings that this unjust treatment was meted out to Hopkins.

This, however, did not deter him from still seeking to serve his country, and he entered the Army a second time and continued to fight for the cause of freedom till the end of the war.

It is not known when or where he was made a Mason. During the Revolution there were many traveling lodges among the forces on both sides, of which scarcely any records remain. After an exhaustive search that led to no definite results the writer appealed to Henry C. Dexter, then Grand Master of Rhode Island, who wrote as follows:

It has been handed down and is generally understood and accepted, that Esek Hopkins, Naval Commander, and his brother, Stephen Hopkins, the signer of the Declaration of Independence, and seven times elected Governor of Rhode Island, and that General Nathaniel Greene, the contemporary of General Washington, were

Masons. They were probably made in the traveling or military lodges which were common in those trying and early days of our country.

The illustration shows the life size statue erected to the memory of Esek Hopkins in Providence, at the expense of the State of Rhode Island.

----o----

Facts for Fable About Frederick the Great

BY BRO. CYBUS FIELD WILLARD, California

THE Yankee doughboys when they went to France, which then was "bled white" and the English "had their backs against the wall," are credited with looking over its capital with some amusement and quizzically remarking, "So this is Paris."

In this same spirit the writer read in the June number of THE BUILDER the article entitled "The Great Frederick or the God of the Fable," taken from an alleged "History of French Freemasonry" and translated by Bro. A. L. Kress. After reading it, he said:

"So this is American Masonic research."

There is nothing new in it. Certainly there is no research connected with it as there is with other articles in the same number. Instead of going to official Masonic documents to prove the falsity of the multitudinous assertions that Frederick the Great

had the controlling influence in the formation and shaping of the polity of that branch of Masonry which is now known as the "Ancient and Accepted Scottish Rite," Lantoine repeats the old chestnuts ascribed to Lord Dover and Mirabeau and which were refuted by Albert Pike, as will be shown later. These have been repeated again and again, by German writers also, and for reasons which will also be explained later.

Lord Dover (1797-1833), an English author, wrote a Life of Frederick the Great, which was published in 1831, or forty-five years after the death of Frederick. Frederick was not then popular in England as he had been basely deserted by George III of England in 1760, in the midst of the Seven Years' War, on account of fear for his kingdom of Hanover, leaving Frederick alone to fight the combined Roman Catholic powers of Europe. Frederick needed the help of the Freemasons, and they needed the help of Frederick. Frederick took it out on George III by helping to make him lose the brightest jewels of the crown, the American colonies, in the Revolutionary War. He furnished Baron von Steuben, his Adjutant General, no doubt supplied with all the plans of his staff, and it was von Steuben who drilled the American Army and licked it into shape so it could withstand regular British troops.

The assertions that Mirabeau are alleged to have made as to Frederick's physical condition were successfully controverted by Albert Pike in his Historical Inquiry, and yet they have been repeated over over again by the French and German writers, have a motive in so doing. Now comes Lantoine the same old falsehoods, as Pike bluntly terms them.

Albert Pike's Historical Inquiry in Regard to the Grand Constitutions of 1786 was first published in 1872 by the Supreme Council for the Southern Jurisdiction of the United States, as an introduction to the Latin Constitutions. In February, 1883, a separate edition of this Inquiry was issued at Washington, D.C., in pamphlet form, to which appended a short preface which Pike, as Grand Commander and with his signed thereto, said:

As the authenticity of the Grand Constitutions of 1786 continues to be denied upon the same old untenable and exploded grounds, it is deemed advisable to print and

publish this Inquiry for more, general circulation. It contains my reasons for believing these Constitutions to be genuine.

It should be read by evert Masonic writer and every member of the Scottish Rite. He says on page 127:

But we now believe that they were made at Berlin under the auspices of Frederick in May, 1786, and that he was the Patron and Protector of the high degrees and did approve these Constitutions.

On page 129, he says:

Francois Xavier Martin, afterwards for many years Chief Justice of the Supreme Court of the State of Louisiana, in all address delivered at New Bern, in North Carolina, in 1789, and published two or three years later in the Free Masons' Magazine of London, said that Frederick the Great was in his lifetime at the head of Masonry in Europe.

The statement, so often repeated, that Frederick was not in a condition to attend to any business in May, 17186, we repeat, is a mere bald and naked falsehood, contradicted by every account of the closing scenes of his life. There never was the least foundation for it. It is simply a lie. Mirabeau who is quoted as authority in support of this lie, in his 10th Letter (of the "Histoire Secrete de la Cour de Berlin") writes on 2d of August, 1786, "Au reste la tete est parfaitement libre et l'on travaille meme beaucoup" ("For the rest his head is perfectly clear and he even works a great deal"). In Letter XIV on the 17th of August, he wrote "Je savais le mercredi--qu'il n'avait parlait qu'a midi aux secretaires, qui attendaient depuis cinq heures de matin; que cependant les depeches avaient ete nettes et precises," ("I knew Wednesday that nothing was said until noon to the secretaries, who were in attendance from five o'clock in the morning; but nevertheless the dispatches were perspicuous and precise " [Page 138]

In the year 1786, he (Frederick) was 74 years of age an in full possession of those uncommon powers of understanding by which he had always been distinguished. But his body was not equally vigorous with his mind. Count Herzberg attended him until the moment of his death and has given in his Memoire Historique sur la derniere annee de la vie de Frederic II a full account of his mental and bodily condition, confirming what Mirabeau said, as we have quoted above, that on the 2nd of August his head was perfectly clear and he performed a great amount of labor. Count Herzberg says: "He employed the same indefatigable attention to the internal government of his kingdom and to the management of his affairs during the last seven months of his life [the date of the signing of these Constitutions, May 1, was three and a half months before his death] as he had formerly, and with the same success, notwithstanding the painful malady with which he was all the time afflicted. He did not for a moment remit his practice of reading all the dispatches of his foreign Ministers and of dictating every morning from five to seven the answers to be immediately sent. Only a few days before his death he thus dictated all the maneuvres to be performed at the reviews in Silesia. [Page 139]

From this it can be seen it would be perfectly easy for him to have dictated, on May 1, the Grand Constitutions. On page 140 we read:

Count Herzberg says that during the last five weeks of his life, though he was much swollen with dropsy, could not lie on a bed nor move from his chair, he never betrayed the least symptom of uneasiness. He read night and morning the despatches of his foreign ambassadors, and the civil and military reports of his ministers and generals, and dictated the answers to his three Cabinet Secretaries in the most minute and regular manner as he did his answers to the letters and applications of individuals. Thiebault (Original Anecdotes of Frederick the Great, Vol. I page 141) says: "He directed his State affairs to the very last and a few moments before his decease insisted on signing a letter addressed to M. de Launay." Thiebault had been at the Court of Frederick for twenty years and had personal knowledge of that whereof he wrote.

On page 141, he says:

From Lord Dover's Life of Frederick II, London, 1832, we take the following facts and circumstances. Frederick had had gout for some time and in August, 1785, fever. On the 18th of September, 1785, he had an attack of apoplexy from which he recovered. During the autumn his fever left him but was succeeded by a hard dry cough. His legs swelled and oppression in his chest prevented him from sleeping in bed. The gout left him and never returned. In April, 1786, he was better and on the 17th of that month he went to Sans Souci, which residence he never left. On the 4th of July, 1786, he applied himself to public business from half past three in the morning to seven. Then he ate a huge breakfast, at eleven was helped on horseback and remained riding and frequently galloping about the gardens of Sans Souci (Potsdam) for three hours.

If he could do this on the 4th of July, he could sign the Constitutions of 1786 in May, as our Supreme Council, in 1802, said he did.

On the 6th of June, 1786, he wrote to Dr. Zimmerman requesting him to repair to Potsdam that he might consult him. The doctor did so immediately and remained until the 11th of July. He found the King afflicted with dropsy but in the perfect possession of his intellect and mental vigor; and afterwards published his Conversations with the late King of Prussia had during that visit. [Page 140]

It will be interesting in view of the assertions that have been made that Frederick took no interest, in his later life, in Freemasonry to ascertain who this Dr. Zimmerman was. On page 144, Pike says:

Dr. Zimmerman, author of Thoughts on Solitude and who was with Frederick in June and July, 1786, was an Illuminatus President of the Order in Manheim, and most active in propagating it in other countries. He was employed by it as a Missionary and erected Lodges at Neuchatel, in Hungary and even in Rome. When in Hungary he boasted of having established more than a hundred Lodges, some of which were in England.

From Carlyle's History of Friedrich II of Prussia, Book XXI, Chap. 9, Bro. Pike quotes as follows: [See page 208, Historical Inquiry]

During all this while and to the very end, Friedrich's affairs great and small, were in every branch and item guided on by him with a perfection not surpassed in his palmiest days: he saw his Ministers, saw all who had business with him, many who had little; and in the sore coil of bodily miseries, as Hertzberg observed with wonder, never was the King's intellect or his judgment more just and decisive. The body of Friedrich is a ruin but his soul is still here; and receives his friends and does his tasks as formerly.

LANTOINE AND PIKE

Lantoine goes too far when he insinuates doubts of Albert Pike's truthfulness. The latter he quotes as having said:

We possess the copy of the Constitutions of Frederick and I certify that it conforms with the original which through misfortune has disappeared and on which the august signature had been effaced by the water of the sea.

Lantoine tries to be sarcastic when he says: "And we do not even know the name of the wretch who not only exposed the manuscript to the spray but also let it be borne away by the wind," with much more, in the same poor taste. We of the older generation who have come within the sphere of Albert Pike's activities and influence, know that he was the soul of honor. His strict rectitude and honesty is proverbial. If he said he certified to the fact that the copy of the Constitutions, which they possess, conforms to the original which through misfortune has disappeared, every one of the 300,000 Scottish Rite Masons of the Southern Jurisdiction will accept this statement as being absolutely true. This in spite of whatever nasty innuendoes against the honesty of our great Grand Commander that may be made by any member of the

French bodies, which have fought the Scottish Rite for their own selfish purposes ever since it was re-introduced into France in 1804.

In his Historical Inquiry, page 142, Albert Pike summed up the matter in a masterly manner, which lays bare the reasons for the animus of the French writers, such as Lantoine, in their bitter and mendacious attacks on the Scottish Rite, while he flays them for their oath-breaking proclivities. This summing up is as follows:

We may safely "rest the case" as far as this point is concerned [that of Frederick being unable to sign the Constitutions of 1786 on account of sickness], and it is the one on which the greatest stress has been laid ever since the writers of the Grand Orient of France commenced their war on the Grand Constitutions. That body, originally created by a revolting committee of the Grand Lodge and which during the Empire [the time of Napoleon] was compelled to respect the rights of the Supreme Council of France to which, receiving from it the degrees of the Ancient and Accepted Scottish Rite, in 1804, all its prominent members had sworn allegiance; that body which had never had or pretended to the least jurisdiction over the degrees above the 18th, clutched the whole when it hastened to prostrate itself and rub its muzzle in the dust before the Bourbon throne on the fall of the Empire; and as the Grand Constitutions, permitting but one Supreme Council in France, branded that one "set up in its bosom" as illegitimate and spurious, as it was, its writers denied the authority of these Constitutions, which they were all sworn to obey who had the degrees of the Rite.

It is well to bear in mind, today, when efforts are being made to belittle Albert Pike, that he was a man of towering intellect and ripe culture, capable of reading in the original, in no matter what language, any desired book in his wide research, whether Sanscrit, Zend, Arabic, Hebrew, Greek, Latin or any of the modern languages. He was also an eminent lawyer who had won great suits in the U. S. Supreme Court, to which he was admitted to practice, and his legal mind was capable of knowing all about and gauging the value of evidence and the credibility of witnesses educed. It is impossible to quote here the whole of his Historical Inquiry. It gives from pages 142 to 153 a very comprehensive study of all the Masonic systems that appeared from 1760 to 1786 in Germany and throws a flood of light over the controversies, chicaneries and trickeries that marked the period and are the real reasons why the

German writers wish to deny that Frederick ever had any connection with the Rite. On page 153, Pike says:

Prussia was a Protestant country. Frederick was a philosopher-holding the opinions of Voltaire, Rousseau, D'Alembert, Condorcet, and others. He was opposed to all tyranny over the conscience and, of course, to Papism. To prevent the extension of Romanism in Germany and to limit the power and dominions of Austria were the great purposes of his life. Within his own kingdom he resolved to govern and he did govern everything. It will be seen that towards the end of his life he had reasons for wishing to control the Masonic Order.

Frederick's greatest merit in the cause of Germany was in warding off the last comprehensive plan of the Roman church for the conversion of the Protestants. He preserved Germany from the attempt of Maria Theresa to make Catholicism the religion of the Empire: [Vehse, Court of Prussia.]

On page 154, Pike says:

Frederick's interference in these affairs excited against him the Roman Catholic potentates of Europe, whose spirit of revenge was formidably manifested in the coalition of 1756, when Austria and France united for his destruction. The principle which actuated Louis XV in forming this coalition was a religious one. This the papers of the Duke de Choiseul prove. His object was to crush Frederick and Protestantism. Frederick saved Germany in 1756 by the resolute stand he made against the House of Hapsburg.

This coalition of 1756 to which Pike refers started the Seven Years' War (1756-1763), in which of course Frederick would have the support of the Freemasons against the efforts of the Papacy.

The Freemasons in 1785 were numerous enough to make their support desirable, either to Austria or Prussia. Each sought it, continues Bro. Pike on page 155. Vehse says [Court of Austria, II, p. 312] that Joseph II put himself at the head of the Secret Orders--The Freemasons and Illuminati were made the tools of his plans for the acquisition of Bavaria, and "were the tools of Joseph until Frederick opened their eyes."

How did he open their eyes? or rather how did he bring the influence of the Masonry, of which these men were the chiefs, over from Joseph II to himself? We think it was by the sensible and effective measure of putting himself at their head. If he did so, the Constitutions of 1786 were a natural result.

THE JESUITS AND MASONRY IN GERMANY

Bro. Pike goes on to examine historical conditions existing at that time when the Jesuits swarmed over Germany and fought Masonry there, as well as elsewhere. He believed the question whether Frederick did put himself at the head of the Free Masonry of the higher degrees and formed a scale which rejected all the degrees invented in Germany as one of great probability, and he says, page 157:

When we scrutinize the Constitutions ascribed to Frederick, we find in them passages which so perfectly apply to the circumstances that existed at their imputed date as to form strong evidence that they were written at that time.

That Frederick was reputed to be the head of the Rite at Berlin is attested by a volume of evidence and there is no positive evidence against it. Some of this attesting evidence will be given later.

To show how baseless is the testimony of the opponents of the Scottish Rite as to the physical condition of Frederick, which in their opinion made it impossible for him to

have signed these Constitutions of 1786 on May 1, let us examine an impartial authority, fortified by the passage of time and with many source information at its command. In the article FREDERICK II, the Encyclopedia Britannica says:

Frederick's chief trust was in his treasury and his army. By continual economy he left in the former the immense sum of 70,000,000 thalers; the latter at his death numbered 200,000 men disciplined with all the strictness to which he, throughout life, accustomed his troops. He died at Sans Souci, Aug 17, 1786, his death hastened by exposure to a storm of rain, stoically borne, during a military review.

Yet Lantoine and the other writers, from whom he takes these old falsehoods, would have us believe that this wonderful man of affairs, who could sit out review his troops in a storm of rain, was too sick to sign the Constitutions of 1786, on May 1, three months and a half previously. The absurdity of these old statements is apparent.

Let me say at this point, that prior to the researches I have made as to the origin of the Scottish Rite, I believed, as Pike once did, that the assertions that Frederick the Great had something to do with the organization of that body were merely fables made up to amuse the new members of the Rite but baseless as historical verities. Pike said he once thought this story a "pious fraud". But the more I dug into matters and consulted official documents, I found, as I will show later, that the headquarters of the Scottish Rite (which was the Rite of Perfection with 25 degrees until these Constitutions of 1786 were adopted) were in Berlin and that all reports and lists of members were transmitted to Berlin. I have been forced to believe that Frederick II controlled these headquarters as the head of the Rite, as a multitude of writers have asserted. This Rite of Perfection was, three and a half months before his death, when he was according to the testimony of many historians in full possession of all his mental acuteness, changed from a Rite of 25 degrees to the Scottish Rite of 33 degrees by the Constitutions of 1786, and these Constitutions show why and how it was done, what Rites the extra degrees came from, and that it was by his own ipse dixit.

THE GRAND LODGE OF THE THREE GLOBES

In the same manner, and by his own "say-so", he had erected the symbolic lodge, which he organized in 1740, to a Grand Lodge which he called Aux Trois Globes (To the Three Globes), as everything at his court was in the French language then. This most irregular Grand Lodge, which exists at Berlin today as one of the old Prussian Grand Lodges, thus irregularly constituted was duly recognized by the Grand Lodge of England.

It is evident that Lantoine is ignorant of the fact that Frederick was carried on the tableau or list of officers as Grand Master of this Grand Lodge until 1758, with Baron von Printzen as Deputy Grand Master and doing most of the work, as is customary.

In that year, Gould recites, a Chapter of Clermont of Scottish degrees was organized by Baron von Printzen and the Marquis de Tilly-Lernais, a French officer, prisoner of war, of the Duke de Broglie's regiment, of which regiment Baron de Kalb was also a member. This Chapter was attached to the Grand Lodge Aux Trois Globes, which Chapter still exists at Berlin, according to Gould. Gould also shows the identity of the Chapters of Clermont (which were named after the Count de Clermont, duc de Bourbon, then Grand Master of France and head of the Council of Emperors of the East and West), with the latter organization which was then the governing body of the Rite of Perfection. Gould also shows in his Complete History of Freemasonry, Yorston American edition, that in 1760 the Chapter of Clermont at Berlin assumed the name of "Premier Chapter of Clermont." What this meant can be inferred, if at that time Frederick in some manner became the head of the Rite as it then was.

In 1758 certain Masons, styling themselves "Sovereign Princes and Grand Officers of the Grand Sovereign Lodge of St. John of Jerusalem," founded at Paris a body called "The Chapter of Emperors of the East and West." This Rite seems in the beginning to have consisted of twenty-five degrees, at least all the writers who speak of its original scale assign to it that number. The Rite established or adopted by this chapter or council consisting of twenty-five degrees, has ordinarily been known as the Rite of Perfection or of Heredom. In 1759 the Council of the Emperors of the East and West is said to have established a council of Princes of the Royal Secret at Bordeaux. [Page 170, Historical Inquiry]

On the 27th of August, 1761, Stephen Morin was given a patent by the Grand Lodge of France and the Council of Emperors of the East and West, which was signed by nine commissioners and certified to by Daubantin as Secretary of the Grand Lodge and of the Sublime Council of the Prince Masons in France.

On the 21st of September, 1762, it is said nine commissioners from the Council of Emperors of the East and West and from the Council of the Princes of the Royal Secret at Bordeaux, met at the latter place and settled the Regulations of the Masonry of Perfection in thirty-five articles. Wherever and whenever made, the testimony of all the writers is unanimous that these Constitutions became as early as 1762 the law of the Rite of Perfection. [Page 176.]

BORDEAUX OR BERLIN

Now this matter of the Princes of the Royal Secret being organized at Bordeaux is only a blind. Prussia and France were then engaged in the Seven Years' War and it was necessary to assign it to Bordeaux instead of Berlin, where it was organized as the Chapter of Clermont which Gould speaks of as being organized in 1758, and Rebold in his Histoire des Trois Grandes Loges, pages 46 and 47, goes into it very minutely. On page 46, he says:

Independent of these Provincial Grand Lodges, there were also established in France other constitutive bodies, some professing the Scottish Rite introduced by Doctor Ramsay (1730) and others, analogous Rites under other names: we will cite among others the Chapter of Arras constituted the 15th of April, 1747, by Prince Charles Edward Stuart, and another under the title of "Mother Lodge of St. John of Scotland" constituted at Marseilles, in 1751, by a Scotchman of the suite of the Prince. Later there was established the Chapter of Clermont, founded at Paris in 1754--the refuge of all the partisans of the Stuarts. In order to hide the true authors of the System of the Templars, later called "The Strict Observance", they made believe that the Chevalier de Bonneville likewise a partisan of the Stuarts, was the founder of it, while he was only its propagator. Finally in 1758, the Chapter called the "Emperors of the East and West" was formed, of which the members gave themselves the titles of "Sovereign

Prince Masons, Deputies General of the Royal Art Grand Wardens and Officers of the Grand and Sovereign Lodge of Saint John of Jerusalem."

Then below this is a note in which Rebold says:

After the Acta Latamorum of Thory, it would be by this chapter that the consistory of Princes of the Royal Secret was founded, in 1758, at Bordeaux, and the commissioners of these two councils, in meeting assembled, established the Regulations in 35 articles of the Masonry called "of Perfection" which determined the 25 degrees of the Scottish system, such as has been practiced in France since that time. This assertion of Thory is inexact for there exists no proof that a consistory of Princes of the Royal Secret was sitting at Bordeaux before 1789.

But there was one at Berlin as a Chapter of Clermont, which Gould says was formed in the year 1758. Rebold goes on to say:

No Masonic authority of that name having existed, neither in 1758 nor in 1761, at Bordeaux, it could not in consequence have aided in the establishment of these famous regulations upon which the Supreme Council for France of the Ancient Accepted Scottish Rite at Paris founds its origin and its rights to the exclusive administration of this rite and which it calls "The Grand Constitutions." Outside of the facts which will be advanced later against the authenticity of these regulations that they designate unreasonably as constitutions . . . the manuscript of it, which exists to this date, must leave it to be supposed that it was at Berlin [instead of Bordeaux] that it had been drawn up, for the name of the city where they were determined upon is indicated there only by the initial B followed by three points. Now as they assure us that the King, Frederic of Prussia, had ratified them in his quality of supreme chief of the rite . . . this initial must indeed indicate Berlin and not Bordeaux. Is it by ignorance or by design that later they have completed the word and substituted there Bordeaux? [Page 47, Rebold.]

In this connection, let us throw a cross-light on the situation by showing that Rebold was right when he said that the initial B must have been Berlin; and the reason was the war then existing between France and Prussia, which caused them to camouflage it as Bordeaux when in fact it was Berlin. On page 176 of Historical Inquiry Albert Pike says:

In two old rituals of the twenty-fourth degree (Kadosh) in our possession, is the following note: "The Grand Inspector, Stephen Morin, founder of the Lodge of Perfection, in a Consistory of Princes of the Royal Secret, held at Kingston, Jamaica, in January of the Masonic year 5769, informed the Prince Masons that latterly there had been some excitement at Paris and investigations had been made there, to learn whether the Masons styled Kadosch were not in reality the Knights Templar; and that it had in consequence been determined in the GRAND CHAPTER OF COMMUNICATION OF BERLIN AND PARIS that the degree should for the future be styled Knights of the White and Black Eagle and that the jewel should be a black eagle." That degree is so styled in the Regulations of 1762.

This shows that there was a Grand Chapter at Berlin in 1768, or only six years after the Regulations were drawn up at Berlin, as Rebold said.

FRENCH FREEMASONRY

The Grand Orient of France has for years dropped the belief in God, the Grand Architect, out of its Freemasonry and, as a consequence, it is not regarded as a Masonic body by the other Grand Lodges representing over 90 per cent of the Masons of the world. The Grand Lodge of France to which Lantoine is said to belong is merely the "me, too," the echo of the Grand Orient, and has done the same. I have been reading his diatribes for some time past in Le Symbolisme and while he is a brilliant writer, yet like most Frenchmen he is not always reliable. As he has spoken sneeringly of "The Great Frederick or the God of the Fable", so might I have termed my characterization of his article, in view of the position of the French Grand Lodges in the eyes of the Masonic world, "The Fable Without God or Truth."

(To be concluded)

----o----

Religious Anti-Masonry, 1826-1840

By ERIK MCKINLEY ERIKSSON, Ph. D. Professor of American History, Coe College, Cedar Rapids, Iowa

FOLLOWING the disappearance of William Morgan, in the latter part of 1826, there developed an Anti-Masonic movement, the fanaticism of which has not been paralleled in the whole history of the United States. Though the movement was chiefly of a political character it affected every phase of life. Close friends became bitter enemies, families were divided and even churches were broken up, so bitter was the feeling engendered by the Anti-Masons.

The fact that, prior to the Morgan affair, there had been occasional attacks on the Masonic fraternity by religious zealots is evidence that the Institution had many enemies. These needed only such an incident as Morgan's disappearance to cause them to unleash their full fury against the Masons. Urged on by the scheming, opportunistic politicians who hoped to create a great political party out of the excitement, the orthodox churches in the "affected area" vied with each other in condemning Masons and Masonry.

Resolutions hostile to the Institution were frequently passed, Masons were barred from churches unless they would renounce and denounce the fraternity, and many ministers who were Masons had no choice but to join the Anti-Masons or give up their pulpits. Some ministers, more fanatical than others, assumed the role of crusaders, and journeyed up and down the land, exhorting such audiences as they could assemble to join in the movement to stamp out Masonry. Others, not content to

use the pulpit for the purpose of venting their spleen on the Masons, hastened to spread their ideas abroad by means of the printed page. Thus there was added to the great flood of Anti-Masonic material poured from the presses of the country a large number of Anti-Masonic religious tracts. It should be noted that ministers who were seceding Masons were the most vehement in their attacks on the fraternity.

So intense was the religious feeling aroused that for a time there appeared a possibility that a "Christian party" would be formed. However, little headway was made towards making such a party a reality, for the proposal was immediately denounced as a movement to unite the church and the state. The definite formation of the Anti-Masonic party in 1827 resulted in the absorption of the religious fanatics by that organization.

SOME REASONS FOR ANTI-MASONRY

The narrow fanaticism of religious Anti-Masonry was well shown in the resolutions drawn up by various gatherings of orthodox churchmen. Thus, at a meeting of the Saratoga Baptist Association, held at Milton, New York, on Sept. 12 and 13, 1827, with twenty-two churches represented, it was resolved

that we have no fellowship for or with the Institution of Freemasonry; and so declare because:

First--Freemasonry professes to have its origin in and from God.

Second--It professes to correspond with, and bears an affinity to, the ancient Egyptian philosophy.

Third--It adopts a novel and unscriptural manner of instructing men in the doctrines, promises and consolations of the Gospel, and draws its lessons of morality from stone hammers, mallets, chisels, and other working tools.

Fourth--It publishes to the world songs, etc., of such a contrariety of character, as to serve the purposes of profanity, revelry, the worship of the true God, and heathen deities.

Fifth--It pretends that its religion and morality are the same as those taught in the Bible.

Sixth--That the ancient Egyptian philosophy, with its hieroglyphics and mysteries, and the religion of Christ cannot correspond or bear affinity to each other.

Seventh--It perverts and degrades the meaning of Scripture passages, and, by their use and application to Masonic ceremonies, dishonors God the Son

Eighth--It unwarrantably and irreverently employs the name of Jehovah in the dedication of Masonic Halls.

Ninth -It dedicates Lodges, Chapters, etc., to St. John and Zerubbabel.

Tenth--It authorized the practice of religious rites ceremonies, and observances, not commanded or countenanced in the New Testament....

Eleventh--It imposes obligations of a moral and religious nature, which cannot be communicated to any other than Masons or candidates of the Order, not even to brethren of the church of Christ.

Twelfth--It affixes new names and appellations to both God the Father, and God the Son, and those which are immoral and irreligious to men. Thirteenth--It amalgamates in its societies men of all religions professing to believe the existence of a Supreme Being of any description; thereby defeating all its pretensions to the morality and religion of the of the Bible and sapping the foundations of Christian fellowship.

Thirteenth—It amalgamates in its societies men of all religions professing to believe the existence of a Supreme Being of any description; thereby defeating all its pretensions to the morality and religion of the Bible, and sapping the foundations of Christian fellowship.

Fourteenth--It authorized forms of prayer accommodated to the prejudices of the Jews; thus rejecting the only Mediator and way of access to the Father.

Fifteteenth--It receives and adopts Orders of Knighthood from Popery.

After adopting this resolution, it was resolved "That we do not fellowship our Baptist brethren, unless they completely abstain from Freemasonry." In the printed proceedings of the meeting there were included extracts from various Masonic sources, purporting to sustain the charges made against the Masonic Institution.

Another typical set of resolutions was that passed by a Baptist conference at Whitesboro, New York, Oct. 22 and 23, 1829, at which the churches of ten counties in Western New York were represented. These resolutions stated it as the duty of every Masonic church member to not only renounce the fraternity but to give his church "satisfactory evidence of the same" (which meat a public denunciation of the

Institution) under pain of being refused the fellowship of the church. Similar action had been taken by the Baptish Genesee Consociation in June, 1828.

But it should not be inferred that the Baptists were the most fanatical in their attacks on Freemasonry, for the Presbyterians, the Dutch Reformed sect, the Methodists and the Congregationals--in fact, all the orthodox denominations were equally zealous in the Anti-Masonic crusade. Among the religious Anti-Masonic gatherings during the period which were widely reported to have taken action against the Masons were the "Associated Reformed Synod" of New York, meeting at Newburgh, New York, in 1830; the Presbyterian Synod of Rochester, in 1829; a convention of nineteen Baptist churches at Le Roy, New York, in 1828; the New England Conference of the Methodist Episcopal Church, meeting at Portsmouth, New Hampshire, June 13, 1829, and the Dutch Reformed Church, meeting at Hackensack, New York, in June, 1831.

INTERDENOMINATIONAL MEETINGS

One of the unique features of religious Anti-Masonry was the fact that occasionally members of various denominations held joint meetings for the purpose of condemning Masonry. A notable instance of such a gathering was the "Sangerfield Meeting," held at Waterville, New York, Jan. 14, 1830. It was claimed that there were present three hundred persons, including Congregationalists, Methodists, Presbyterians and Baptists, as well as members of Dutch Reformed, "Seventh Day Baptists" and "Reformed Methodist" churches.

After hearing the testimony of seceded Masons regarding Masonic oaths, the conference drew up a short address denunciatory of Freemasonry, and also adopted five resolutions. These declared Masonry "opposed to the principles and tendency of the Gospel of Christ" and, as was the practice of such gatherings, called on "every professor of religion, who is a Freemason, to dissolve all connection with the Masonic fraternity" and to give "satisfactory evidence" to his church that he had done so. All Masons who would not renounce the Institution were to be excluded from the churches. It was declared to be the duty of ministers and professors of Christianity to oppose Masonry, both privately and publicly. But the most interesting action taken at

the meeting was to set aside the last Thursday of February [1830] "as a day of solemn fasting, humiliation and prayer, on account of the existence of Masonry in the Church."

The meetings mentioned were the ones which attracted most attention during the period of Anti-Masonic excitement, but there were many others. Similarly there were a few ministers who made themselves so notorious in promoting Anti-Masonry that they must be mentioned to the exclusion of hundreds of others who lacked the ability to secure publicity for themselves. Easily the most fanatical of these Anti-Masonic ministers was Lebbeus Armstrong, a seceding Mason, whose excesses led to his expulsion from the pulpit of the Presbyterian Church of Northampton and Edinburgh in Saratoga County, New York. Two of his sermons, published in pamphlet form in 1829 and 1830, are extant, and well reveal the absurdities of some Anti-Masons. In one sermon Armstrong contended that the total overthrow of the Masonic Institution had been predicted by St. Paul and was in process of fulfillment. Even more ridiculous was his assertion that

It [Freemasonry] Bears Decided Marks Of Being One Of The Confederate Powers Of Iniquity, Predicted By The Apostle John, On The Isle Of Patmos, Which Would Combine The World In Arms Against God, And Be Overcome At The Battle Of The Great Day Just Before The Millenium.

The "Confederate Powers of Iniquity," he asserted, were "Mohometanism, Anti-Christian Despotism and Freemasonry." Surely the passions of people were highly excited when they would listen to and read such material!

Few, if any, of the religious Anti-Masons wrote more at length than did John G. Stearns, also a seceded Mason, who was a minister at Paris, New York. In 1828 he published a pamphlet entitled Plain Truth, which dealt at length with Masonic oaths. Much longer and much more widely read was his Inquiry Into the Nature and Tendency of Speculative Freemasonry, published eventually in seven editions. In this latter work he dealt chiefly with Masonry and religion. He denounced Masonry because, he asserted, it "professes to be a religious institution" and claimed divine

origin. He denied that it was divine, but, on the contrary, he claimed that it had its origin among the heathen. He criticized the Institution because it admitted those who were not professing Christians, and he found fault because it did not "save men," though he claimed falsely that it pretended to do so. A long chapter was devoted to "The Unlawful and Unchristian Nature of Masonic Oaths." Today, as one views the thousands of Masons active as church members and ministers, it can only afford amusements to read Stearns' repetitious tirades, of which the following is typical:

Masonry has a pernicious influence in the church of Christ. The church cannot maintain its discipline without a perpetual war with it. When church members act under the influence of Masonic oaths, and in view of the Masonic interest, they violate the Christian covenant and contend against the laws of the house of God.... The institution of Masonry is not based on real affection, but on un-Christian and unlawful oaths.... By the influence of Masonry, unpleasant feelings are often produced in the minds of Christians towards each other.

Another Anti-Masonic minister who attracted to himself considerable attention was Joel Parker, pastor of the Third Presbyterian Church of Rochester, New York. On Thanksgiving Day, Dec. 4, 1828, he delivered a sermon entitled, The Signs of the Times, in which he linked Freemasonry with intemperance and slavery as the special objects of his attacks. The charge against Masonry which he stressed chiefly was that "Its religious worship is purely theistical," and that its many prayers were "offered without the acknowledgement of a Savior."

In Vermont, Henry Jones, pastor of the Congregational Church in Cabot, attracted attention in 1829 by publishing Letters on Masonry, Addressed to the Professed Followers of Christ, which letters were chiefly an attempted vindication of his own act in renouncing Masonry. He admitted that he had become a Mason in 1815 "from vain and worldly motives." His excuse for abandoning Masonry, as he stated, was "that it appears, in this land of gospel light, not only useless, but a hindrance to the progress of Religion." He too attacked the Masonic obligations which he characterized as "mock solemnity, profanity."

The sermon of David Pease, of Massachusetts, entitled The Good Man in Bad Company, was delivered and published ostensibly as an apology for his secession from the Masonic Institution. Rev. Daniel Dow, of Thompson, Connecticut, and Jedediah N. Hotchkin, of LeRoy, New York, were others conspicuous in promoting religious Anti-Masonry.

Unlike the ministers mentioned, who attained no prominence as political Anti-Masons, was Moses Thacher, of Massachusetts. One of the most active of the political Anti-Masons in the state, this seceded Mason did not hesitate to carry his Anti-Masonry into the church at Wrentham, of which he was pastor, with the result that his congregation was split into factions. The Anti-Masonic group under his lead withdrew and formed a new parish at North Wrentham, for which unauthorized action he was censured by a council composed of seven Congregational Churches.

In his various speeches it was Thacher's custom to charge that the Masonic oaths contravened "our duty and allegiance to God." "In short," he asserted, "every obligation, every rite, in the Masonic Institution, is directly calculated to bring sacred things into contempt, and to lead on, step by step, into absolute skepticism." Again, he charged:

It [Freemasonry] is, in all respects, directly calculated, both in letter and spirit, to subvert and eradicate the first principles of the Christian religion. Freemasonry is a system of deism in its first degrees, and of atheism in the end....

The Masonic Institution then, instead of being a school of charity and moral virtue, is a school of infidelity. There is no system on earth so artfully contrived, and so completely fitted to make deists and atheists, as Freemasonry. It doubtless has made more skeptics in religion than any other system of means that was ever put into operation.

THE ALLIANCE OF POLITICS AND RELIGION

The political Anti-Masons realized that in religion they had a potent weapon so they lost no opportunity to fan the flame of religious prejudice against Freemasonry. Therefore it is nothing unusual to find in the proceedings of local, state and national Anti-Masonic conventions, resolutions and addresses designed to show the Masonic Institution to be opposed to the Christian religion. Thus, at a meeting of Anti-Masons at Reading, Massachusetts, early in 1829, those present declared it their duty to use their "best endeavors to put down the Masonic Institution" because it was "opposed to revealed religion," and

Because to use it appears immoral.... Its immorality appears in its songs, profane rites, indecent ceremonies; multiplied, and often repeated blasphemous oaths; its profane mimicry of death; of the Savior's priesthood and death: of the holy scriptures, and of the last judgment, in their high and ineffable degrees, and in their funeral ceremonies.

Similar statements were issued by other local gatherings and by state Anti-Masonic conventions. Special attention was also given to the subject by the two Anti-Masonic national conventions. At the national convention held at Philadelphia in September, 1830, a special committee was appointed, headed by William H. Maynard, of New York, to report on the "effect of Freemasonry on the Christian religion." The report submitted was hardly more than a compilation of the various charges that had been hurled at the Institution by the religious Anti-Masons prior to that time. The liberality of the Masons in the matter of religion was especially attacked.

In the Connecticut Anti-Masonic Convention of 1832 there were adopted fifteen resolutions introduced by Henry Dana Ward, of New York City, a minister and seceded Mason, who had made himself conspicuous in promoting political Anti-Masonry. Two of these resolutions dealt specifically with Masonry and religion. They attacked, in the customary way, the Masonic obligations as "a direct violation of the laws of God and of civil society" and declared "that the use of the language and prayers of the Scriptures, and of the sacred name and titles of the Supreme God, in the ceremonies of the fraternity, are highly irreverent, profane and even blasphemous." The fact that ministers were Masons was viewed "with abhorrence, and even horror."

At the national convention held at Baltimore, in September, 1831, attention was again given to the subject in two of the nineteen resolutions adopted by the convention. These resolutions, also proposed by the indefatigable Ward, were brief. They denounced the Masonic oaths and obligations as deserving "the unqualified reprobation and abhorrence of every Christian, and every friend of morality and justice." It was further resolved:

That these oaths being illegally administered, and designed to subserve fraudulent purposes, ought not to be regarded as binding in conscience, morality or honor; but the higher obligations of religion and civil society require them to be explicitly renounced by every good citizen.

Perhaps Ward, in proposing this particular resolution, was seeking to ease his own conscience and that of fellow ministers who were seceding Masons by getting the Anti-Masons of the country to endorse their action.

DEFENDERS OF MASONRY

It should not be supposed that Masonry was without defenders against the attacks of the religious zealots. (The Masonic newspapers were the vehicle for counterblasts against fanatical attacks of the enemies of the fraternity. Speakers before Masonic gatherings denied that Masonry was in conflict with religion and their speeches were published in the periodicals or circulated in pamphlet form.) Many ministers remained loyal to the fraternity and were outspoken in defense of it during the period. Some under the pressure of persecution gave up their pulpits but would not renounce Masonry. Occasionally, church members who were also Masons published denials that their Masonic membership interfered with their Christian duties.

Typical of the attitude of Masonic newspapers towards those who were manufacturing the charges that Masonry was the enemy of religion, is the following extract from an editorial in "The Craftsman," Feb. 17, 1829:

We would caution all who have the welfare, the peace and the happiness of their country at heart against the dictation of designing knaves, high-reaching politicians, crafty gownsmen, and calculating financiers who seek political power and sectarian success on the one hand and full coffers on the other. We would caution the honest man, who bears in his bosom the heart of a freeman, against the machinations of the hypocritical professor of religion--the sincere Christian against the deep-designing and callous-hearted politician, and the philanthropist, the lover of freedom and equal rights, against the wiles of both....

The different classes we have alluded to are now making joint stock of their labors, and attempting to unite church and state under the significant title of Anti-Masonry. Every priest who does not pronounce a curse upon the oldest institution in the world, and damn as an infidel every upholder of it. they would hurl from his desk; and every member of the church who would not join in that curse, they would excommunicate and disgrace.

Also in "The Craftsman," in the spring of 1829, appeared a series of six articles signed "Civil Rights," reviewing Rev. Joel Parker's sermon, "Signs of the Times." Similarly answers were made to other ministers who attacked Masonry on religious grounds. When Elder David Pease turned apostate he was made the subject of a bitter editorial denunciation in the "Boston Masonic Mirror," Aug. 14, 1830. It was pointed out that Pease had been an ardent Mason, that he had accepted Masonic charity, and that he had "prayed often and fervently for the prosperity of the Masonic fraternity." The Masonic editor denounced him for turning against the Masons, and labelled him an "ungrateful hypocrite" and a "profligate libeller." The same newspaper also published a series of articles, signed "Royal Arch," directed against Pease, which articles were later published in pamphlet form.

One of the most widely noticed Masonic speeches during the period of the "excitement" was that by John H. Sheppard, a lawyer, delivered before Lincoln Lodge at Wiscasset, Massachusetts, June 24, 1831. In the course of his address he asserted that "In its very foundation Masonry is a religious institution." When the speech was published he inserted an explanatory note, which may be quoted as typical Masonic defense against the attacks of the religious Anti-Masons. He said:

When I allege that Masonry is a religious institution, let no one misunderstand my meaning. We take the Holy Bible to be the rule and guide of our faith, and profess a belief in one eternal God, our creator, preserver and benefactor. Thus far it has a religious tendency, and in the higher degrees, a continual advancement is made in those things which appertain to eternity. The institution is therefore built on a religious foundation, being opposed to infidelity and idolatry. To me it has ever appeared as preparatory to the introduction of Christianity -but let no man imagine that we claim the Masonic Institution as a substitute for the Christian religion. It is only a forerunner of revealed truth, and while it embraces men of every sect, it confesses, like one of its patrons, St. John the Baptist, there is One who cometh after it, the latchet of whose shoes it is unworthy to unloose.

Among the ministers who defended Masonry against the religious attacks was Rev. Lorenzo Dow, whose "Notes on Anti-Masonry" were widely published by Masonic newspapers. A strong defense of Masonry was delivered on Feb. 2, 1830, by Rev. Joseph Prentiss before the Grand Chapter of New York. Rev. Alfred Ely, of Monson, Massachusetts, by defending Masonry in 1829, subjected himself to bitter attacks by the Anti-Masons. Other defenders of the Institution against religious fanaticism were Joseph Emerson, of Wethersfield, Connecticut, who, on July 26, 1828, addressed a letter to the Genesee Consociation, in which he deplored their "anathema" against Masons. "If anything unscriptural," he challenged, "has been discovered in our avowed principles, our charities, our mutual attachments, I would fain have it designated." He went on to say that he considered Masonry "a moral, pacific, benevolent, humane and social institution . . . productive of incalculable benefit to the world." If it had been "perverted" then "Christianity much more." In answer to the assertion that the Bible did not command secret societies, a Masonic writer named William Sherman, employing the dialogue form of argument, pointed out that it was not necessary to prove that they were commanded, but rather to show where they were prohibited.

PERSECUTED MINISTERS OF THE GOSPEL

Among the Masonic ministers who remained loyal, even though forced to leave the pulpit, was Rev. Ephraim Wood, of Streetsborough, Ohio. When the Methodist quarterly conference refused, in 1831, to renew his license to preach because he was a Mason, he wrote, and had published, a series of letters addressed "To the Methodists of the United States." He charged that "the Methodist clergy, as a body, have established a clerical Inquisition, to punish all who dare dissent their political dogmas."

Another persecuted Masonic minister whose case attracted wide attention was Rev. Stephen Fenn, of Harpersfield, New York. On June 21, 1829, he preached a farewell sermon, in which he referred to thirty-six years of service to the congregation. He deplored the fact that Anti-Masonry had arrived, creating such a spirit of bitterness that several of the congregation had refused to pay him any salary because he was "guilty of the crime of being a Mason." Therefore, he had concluded that the best way out was to resign and leave the scene of his long services.

As there were some Masonic ministers with courage enough to endure the Anti-Masonic persecution, so there were Masonic church members who refused to give up their allegiance to the Order. Thus, in April, 1829, fifteen Congregationalists and three Baptists of Thetford, Vermont, issued a joint statement "To the Christian Publick," in which they defended their retention of membership in the Masonic fraternity. They said:

We do not regard Freemasonry as being equal to Christianity in importance; but we do regard it as a charitable and moral institution of which a Christian may avail himself to very great advantage.

Our lodge is opened and closed with prayer, and instruction is always given, relating in a greater or less degree to the principles contained in the Sacred Scriptures.

Similarly, in 1830, Masonic members of the First Baptist Church in Pawtucket [Rhode Island] drew up a preamble and seven resolutions in defense of their adherence to the fraternity. They asserted that they considered Freemasonry "as a seculiar institution" and not as "a substitute for devotion and piety, as many who have seceded from it seem to have done."

As it was in Vermont that Anti-Masonry wrought its most thorough devastation, it is of interest to note that the Masons of that state did not yield without a struggle. On April 7, 1829, they held a convention at Middlebury and issued an appeal to the people. Among other things they dealt with the religious attacks on Masonry. They denied that there was any inconsistency between Masonry and Christianity. The appeal referred to the religious character of the Masonic forms and ceremonies, and stressed the tolerance of the Institution in the matter of creeds.

The prevalent spirit of persecution and proscription, which denied them church fellowship because they were Masons, was described as being "at war with the genius of the American government and the character of the American people."

Enough evidence has been presented to show that there was a widespread, well-defined religious AntiMasonic movement in the period following the Morgan affair. At that time it was overshadowed by political Anti-Masonry and was made to serve the ends of scheming politicians. Political Anti-Masonry disappeared in the United States many years ago, but it is significant that religious Anti-Masonry still continues. The same appeals made by the religious fanatics of a century ago to arouse the passions of the people against the Masonic fraternity are being employed at the present time. It is a compliment to the good sense of the American people of today that these appeals receive little response. In fact the Anti-Masonic arguments --if such they could be called--had lost most of their potency before the great outburst of Anti-Masonry subsided in the late thirties of the last century. When people in the "affected

area" began to regain their sanity, they saw how utterly absurd were the charges made by the religious Anti-Masons.

BIBLIOGRAPHICAL NOTES

As the subject of religious Anti-Masonry has never been dealt with, except in a very incidental way, it has been necessary to depend almost entirely on contemporary sources.

Much material is available in newspapers and periodicals hitherto cited, including the Amaranth, The Craftsman, American Masonick Record, The Masonic Mirror and Mechanic's Intelligencer, The Masonic Mirror, New Series, and the Anti-Masonic Review.

There are numerous pamphlets containing both the AntiMasonic and the Masonic views on the subject of Freemasonry and religion. The following pamphlets, containing the views of religious Anti-Masons, have proved useful: Lebbeus Armstrong's Masonry Proved to Be a Work of Darkness, Repugnant to the Christian Religion; And Inimical to a Republican Government (New York, 1830), 24 pp.; Lebbeus Armstrong's The Man of Sin Revealed, Or. The Total Overthrow of the Institution of Freemasonry Predicted by St. Paul, and Now Fulfilling . . . (Philadelphia, 1829), 51 pp.; Daniel Dow's Free Inquiry Recommended on the Subject of Freemasonry . . . (Norwich Conn., 1829), 20 pp.; Jedediah N. Hotchkin's Candid Appeal to the Professors of Religion Upon the Subject of Speculative Free-Masonry (New York, 1828), 16 pp.; Henry Jones' Letters on Masonry, Addressed to the Professed Followers of Christ, Now in Connection With the Institution of Freemasonry (Boston, 1829), 48 pp.; Joel Parker's The Signs of the Times . . . (Rochester, New York, 1828), 16 pp.; David Pease's The Good Man in Bad Company: Or Speculative Freemasonry a Wicked and Dangerous Combination . . . (Brookfield, Mass., 1831) 24 pp., John G. Stearns' Plain Truth: Containing Remarks on Various Subjects Relative to the Institution of Speculative Free Masonry (Cazenovia, New York, 1828), 82 pp.; John G. Stearns' Inquiry into the Nature and Tendency of Speculative FreeMasonry . . . (Utica, New York, 1829), 211 pp. (Fifth

Edition): Moses Thacher's Address to the Church and Congregation . . . On His Seceding From the Masonic Institution (Boston, 1829), 12 pp.; and also his Address Delivered at Weymouth . . . Worcester . . . And at Reading (Boston, 1830), 30 pp.

Other useful Anti-Masonic pamphlets, dealing with Masonry and religion, are the following: Minutes of an Address Delivered Before the Anti-Masonic Convention of Reading, Mass., Jan. 15, 1829 . . . (Boston, 1829), 19 pp.; Proceedings of the Sangerfield Meeting, Held at the Presbyterian Meeting, House in the Village of Waterville, Jan. 14, 1830 . . . (Utica New York, 1830), 16 pp.; An Address Adopted at a Meeting of Citizens of Philadelphia, Opposed to Secret Societies . . . (Philadelphia, 1829), 44 pp., Candid Reply to the Address of the Rev. Alfred Ely, of Monson, Mass., on the Subject of Speculative Free Masonry, by an Impartial Examiner (Boston 1829), 20 pp.; A Reply of the Genesee Consociation, to the Letter of the Rev. Joseph Emerson . . . Relative to Masonic Ministers and Masonic Candidates for the Ministry (Hartford, Conn. 1829), 34 pp.

Of interest because published in England but dealing with American Masonry is a pamphlet entitled Horrifying Disclosures of the Profane Oaths and Blasphemous Ceremonies of the Freemasons! With Their Insulting Mockery of Prayer, the Sacred Person of the Redeemer, and the Name of Almighty God! Including All Their Works of Darkness . . . (London, 1837) 16 pp.

The Proceedings of the Anti-Masonic state and national conventions were consulted for material dealing with religious Masonry. While most of the material on the Masonic gleaned from the newspapers cited, a few pamphlets information. These included: An Appeal to the Inhabitants of the State of Vermont on the Subject of the AntiMasonic Excitement . . . (Middlebury, Vt., 1829), 36 pp.; Emerson's Letter to the Members of the Genesee Consociation, N. Y. (Brooklyn, Conn., 1829), 16 pp.--also an edition published in Boston, 1829, in 23 pp.; Joseph Prenti Discourse Delivered Before the Grand Chapter of the State of New York . . . (Albany, 1830), 12 pp.; The Principles of Anti-Masonry, Illustrated in a Series of Letters Addressed to Rev. David Pease, Renouncing Mason, Anti-Masonic Lecturer, &c., by Royal Arch (Belchertown, Mass., 1830), 32 pp.; John H. Sheppard's Address Delivered Before Lincoln Lodge, Wiscasset, June 24, A.L. 5831 (Boston, 1831), 32 pp. (Second Edition); and [William Sherman's] Ancient Order of Freemasonry and Liberty of

Conscience, Opposed to Bigotry and Superstition, Exemplified by Plain and Indubitable Facts and Reasoning, Deduced From Scripture and Common Sense. By a Candid Man (New York, 1828), 40 pp.

The resolutions of the Saratoga Baptist Association adopted in 1827, were copied from the second volume (pp. 459 461) of Charles T. McClenachan's History of the Most Ancient and Honorable Fraternity of Free and Accepted Masons in New York . . . (New York, 1892), 4 v. It will be noted that the list contained in Rob. Morris' William Morgan . . . is characterized by numerous inaccuracies, hence it has been deemed desirable to give the list in full from another source, bearing evidence of being accurate.

Those seeking to learn the Masonic attitude towards religion, as well as many other things, will find a good exposition in Albert G. Mackey's The Mystic Tie. (New York, 1865.)

----o----

HISTORICAL SHAFT FOUND IN IOWA

Communicated by Bro. W. H. KNUTZ, Illinois

IN the late fall of 1892, a rough stone shaft five (5) inches thick, six (6) inches wide at the top and seven and one-half (71/2) inches wide at the bottom and thirty (30) inches long, was found by the side of an old wagon trail about four miles north of the town of Wall Lake, Iowa. The accompanying photograph shows the proportions and markings of the shaft.

The place where the shaft was found is a gravel pit. Two feet of dirt lay over the gravel bed. This was being removed and the gravel loaded on cars of the Chicago & Northwestern Railroad by means of a steam shovel. All stone was being loaded with the gravel. The particular shaft in question slid down by the steam shovel and it was several days before the engineers in charge noticed the stone and its historical markings. The laborers were asked if a grave had been discovered. The laborers thought graves were in evidence, though no mention was made of finding bones. A number of flint arrow heads were found several rods from the shaft.

Two men in the employ of the Chicago & Northwestern Railroad took charge of the shaft. One of the men lived in Mason City, Iowa; the other in Ohio. It is thought that the shaft was shipped to Ohio. One of these men was a Mason, probably the man living in Ohio. Before shipping it, the shaft was photographed and items of interest recorded. It is believed. that this record may be found in files of the Journal printed in Wall Lake in 1892.

It is also believed that a man named Hamilton left some point in the East to join, by appointment, a party of surveyors at the trading post of Fremont, Neb. Some of these trading posts were established prior to the building of Chicago or Omaha. Hamilton never reached the party he was to join.

The above information was given to the writer from memory by Mr. F. C. Bartholomew, of Howard, Wyo., who took the original photograph of the shaft when found in 1892. Mr. Bartholomew at that time, 1892, was living in Wall Lake, Iowa.

Contemporary history shows that trading posts were probably established in Nebraska as early as 1795. Lewis and Clark camped on the site of Omaha in 1804, which site became a trading post in 1825. Joliet and Marquette discovered the Chicago River in 1673. In the same year they discovered the Mississippi. The first settlement was made in Iowa territory in 1788.

----o----

High Places

TO the Hebrew priesthood after the return from Babylon, as to the prophets before the exile, the "high places," the traditional local sanctuaries of the land of Palestine were an utter abomination, being in their eyes purely idolatrous and perversive of the true worship of Jehovah. Yet in the Bible itself, if we read between the lines, or rather if we distinguish between the older legends collected and written down by pious hands and the later denunciations and exhortations of the prophetic writers and the legal and historical compilations of priestly editors, we can see plainly that in earlier times these local sanctuaries were perfectly orthodox. Mount Moriah was itself but one of these high places, sacred doubtless from prehistoric times, but not consecrated to Jehovah until Joab, David's Captain, had scrambled up the gully at the head of a storming party and took the city from the Jebusites by assault.

When one reads the ninth chapter of the first book of Samuel it is obvious that no question had as yet arisen as to the propriety of sacrificing at such places. In the book of Deuteronomy we have the later regulations thrown back into the past by a kind of didactic fiction very common in primitive codes. The later law is put into a narrative form and ascribed to Moses.

In chapter twelve the children of Israel are commanded to abolish and utterly destroy the sanctuaries of the land that they were about to enter and take possession of, and that they were to sacrifice only in "the place which the Lord shall choose in one of thy tribes," which, of course, was a reference to Jerusalem in Judah. And this in spite of the fact that these very sanctuaries that were condemned to destruction were precisely those that in earlier stories had been the places where the patriarchs had set up their altars or had had visions and revelations of God. Immediately following this restrictive command comes a rather curious proviso-"Notwithstanding thou mayest kill and eat flesh in all thy gates." From our point of view this sounds wholly unnecessary and meaningless. The force of it is not apparent until we realize that among Semitic nomads the eating of flesh was always a sacrificial rite, indeed to some extent it still bears traces of this character among the Arabs, if we may judge from travelers' accounts. This proviso in the Deuteronomic law sets out indeed the

modern distinction, that the killing of a sheep or calf need not have anything to do with religion and sacrificial ritual.

Jacob set up a pillar at Bethel, and another at the grave of Rachel. By the command of Joshua twelve stones were brought up out of the bed of the river Jordan and set up at the place called Gilgal. As Gilgal means "wheel" it is most probable that they were placed in a circle. All these places were, or became, sacred, but Bethel and Gilgal especially appear again and again in the history of the Hebrews. Samuel sacrificed at Gilgal, and there Saul was made king; Bethel was included in the circuit that Samuel made yearly. Later it became one of the two great sanctuaries of Israel, corresponding in the northern kingdom to Jerusalem in that of the House of David.

The prophets, being reformers and puritans, denounced them all, both the greater and the lesser, as they did indeed the whole system of rites and ceremonies that went with them. As in the fifth chapter of Amos:

I hate and dispise your feast days . . . though ye offer me burned offerings and your meat offerings I will not accept them.

And in the second chapter of Isaiah:

To what purpose is the multitude of your sacrifices unto me, saith the Lord.... Your new moons and your appointed feasts my soul hateth.

The priests and scribes who followed made a practical compromise. They retained Zion and the Temple and the elaborated ritual of sacrifice but condemned all the rest, a policy for which there was doubtless excellent reasons, both moral and spiritual.

The Masonic ritualists of the eighteenth century very naturally, considering their prepossessions, drew a parallel between the traditional meetings on high hills and low vales with such Biblical references, taken at their face value. There is reason to think indeed that this had been done even before the formation of the first Grand Lodge in 1717, for in some documents that seem to reflect earlier usage we find references to the Valley of Jehoshaphat as a place of Masonic meeting, as well, of course, as the Temple which was built on the ancient "high place" above it.

In a sense there may be a connection if we take into our purview the whole field of comparative religion, for the custom of holding religious rites on hill and mountain tops is a very widespread one. Especially is it to be found in the countries at the eastern end of the Mediterranean, as well as in northern and western Europe. The most superficial acquaintance with classical literature will recall the names of Olympus, of Helicon, Cithaeron, and Mount Ida in Crete where Zeus was born. In Asia Minor there is Sipylus and the mountain on which the city of Pergamus was built, "where Satan's throne is," as St. John tells us in the book of Revelations, a reference to the wonderful altar to Zeus that was a temple in itself, on the very summit. There is also the Capitol at Rome, crowned by the temple of Jupiter Maximus, a hypaethral temple, too, that is open (at least in part) to the sky; as P. E. Osgood thinks the Temple of Solomon was also. But though such as these are the more famous instances it would seem that traces of the worship of the sky god and the "mountain mother," the earth goddess, was performed in some fashion or other on almost every hill or mountain overlooking a fertile valley. Traces of it in tradition or archeological remains are to be found almost everywhere within the extensive limits mentioned above. And in many cases the pagan cult survived right down to modern times in more or less Christian disguise.

Even where there were natural eminences, conspicuous in height or contour, men were apt to add some artificial element, an altar, a rock-cut throne, an image of the god, standing stones or pillars, or an additional elevation shape of a mound of earth or stone. The stupendous platform of the Temple at Jerusalem is exceptional for there the rocky hill is literally encased in wrought stone, only its utmost apex, the rock El Sakhra, appearing above the pavement; though the same sort of thing has been done elsewhere, as at Baalbec in Syria. At Pergamus and Corinth, though the mountain was in each case quite covered, it was by building a city with its streets and houses, right up to the sanctuary crowned summit.

The very earliest form of architectural effort, if indeed it may so be called, would seem to have been the cairn and the barrow, mounds respectively of stones and earth, with more elaborate forms combining the character of each, as where the heap of earth was ringed or outlined at the base by stones, or where stones were piled over a core of earth. The purpose of many of these mounds is by no means clear, as the so-called egg and serpent mounds, and those in the form of crescents and other figures, but it is safe to say that by far the greater number are sepulchral in character even if secondarily serving as places for the performance of sacred dances and other rites. The custom of interment in barrows survived in the north of Europe right into the historic period.

The famous mausoleum erected by Queen Artemisia as the tomb of her husband, the King of Caria, appears to have been in form a tumulus of wrought stone elaborately adorned with sculptures, and we may guess that from the same germ sprang the pyramids of Egypt, all of which, with the mysterious exception of the greatest of them all, were tombs. But the primitive connection between the tomb and the sanctuary is so intimate that it is impossible to separate them. Where a king or hero was buried there normally arose a cult, and where there was a sacred place a legend of a burial very frequently arose. So strong was this association that even in an ethical religion like Buddhism the tope or stupa, which is essentially a conical mound of solid masonry, always contains a small enclosed chamber or cavity in which some sacred relic, the hair or bones of some saint, are deposited.

The two countries where the use of elaborately built pyramidal structures as places of sacrifice and worship are about as far apart and as disconnected as they could well be, Mexico and Mesopotamia. The tower temples of Babylonia have been explained as an instance of religious conservatism. The race that built them is supposed to have come down to the flat and fertile plains "between the rivers" from the north, where worship at mountain shrines was a marked feature of the various cults. As in their new home there were no hills they built artificial ones to serve instead. The earliest Chinese culture is supposed by some to have been derived from Mesopotamia, or to have been influenced by it, and in China we do find certain traces of the use of artificial mounds as temples. The Temple of Heaven and Earth at Pekin for instance, where the Emperor performed certain rites upon which the prosperity of the whole country was supposed to depend, especially of its agriculture, is essentially, although

considerably disguised, a circular mound open to the sky with very elaborate approaches.

If, as many have thought, the origin of the native civilizations of America derived in part from China and Japan it might be supposed that this particular feature was also borrowed. On the other hand it is just as probable that it was an entirely indigenous development, springing from the more primitive earth mound, such as those which have been found in such numbers in the middle-west of this country. These again, though it may be no more than a coincidence, are most frequent on flat level plains far from any prominent natural eminence.

Both the Tower of Babel and the pyramid appear in many old Masonic designs, in both cases being apparently derived in the first instance from allusions in the old MS. Constitutions. The two pillars are there said to have been set up by the children of Seth upon which to inscribe their scientific discoveries, especially in geometry, so that they might be preserved, and were naturally equated with the two pillars of the porch of Solomon's Temple. This story was undoubtedly derived from Josephus, who said that one of them was still standing in his own day. It has been conjectured that this was an allusion to the great pyramid of Egypt. The "Legend of the Craft" then referred to the Towel of Babel as the place and occasion for the first organizing of the Mason's craft. The representation of these structures in Masonic designs was perhaps at first only a mnemonic symbol for these details in the traditional story.

Although a great deal has been written about the pyramids and the Temple, there still seems to be room for a comprehensive treatment of this subject of the sanctity of high places.

----o----

Dr. George Oliver: A Warning

By BRO. GILBERT W DAYNES, England

AMONGST the Masonic writers of the 19th century there was one who had during his life-time a tremendous following all over the world, and even now his statements, although uncorroborated, are often quoted as historical facts. This author was Dr. George Oliver. During his Masonic career Dr. Oliver probably wrote more books upon Freemasonry than any other brother has done. But, written in an uncritical age, it behooves us to test the reliability of statements made in those books by such outside evidence as may come to our knowledge.

The Iowa Masonic Library has recently found, in a 19th century MS. Ritual obtained with the Bower collection in 1882, a MS. of part of a lecture delivered by Dr. George Oliver to the members of the Witham Lodge, Lincoln, England, in 1863, about four years before his death. This lecture is entitled "A Lecture on the Various Rituals of Freemasonry from the 10th Century to the Present Time." The MS. comprises only part of the lecture, and may have been copied from one of the English Masonic magazines of the period. After a few preliminary remarks, to whet the appetite of his audience, Dr. Oliver states:

"During the last century several revisions of the Ritual took place, each being an improvement on its predecessor and all based on the primitive Masonic lecture which was drawn up in the 10th Century and attached to the York Constitutions. This lecture to which I shall invite your attention was in a doggerel rhyme, a kind of composition which was very popular amongst our Saxon ancestors in the time of Athelstan. About the latter end of the 14th Century it was carefully translated from the Saxon for the use of the York Grand Lodge, and the MS. of that date is now in the British Museum."

This statement is certainly most entrancing. Is there, perchance, some ancient Masonic manuscript hidden away in the British Museum, with which Masonic students of today are unacquainted, but with which Dr. Oliver was on familiar terms? Alas no; for on reading further, and examining the extracts given by the Doctor from this "lecture," the secret is solved. The MS. from which Dr. Oliver is purporting to

quote for the extracts are not really quotations but merely a very modern version of that ancient Poem, perhaps modernized by himself--is none other than the Regius MS., discovered by Mr. J. O. Halliwell Phillipps in 1839, and still to be found in the British Museum under its catalogue reference, Bibl. Reg. 17 A, i. But it is hard to recognize that MS. under Dr. Oliver's description. There is no evidence to suggest that the poem is Saxon in its origin, or that it was translated in its present form from the Saxon, or that it was prepared for the use of the York Grand Lodge. We have had the benefit of considerable study upon the MS., and such evidence as there is points to the copy of the Old Charges used by the author of the Regius Poem (circa 1390) being later in date than the copy of the Old Charges used by the copyist of the earliest prose version, the Cooke MS. (circa 1430). It would therefore be consistent with this evidence to assume that the Regulations were originally in prose and not in Saxon verse. We now know that the compiler of the Regius Poem both collected and transcribed from varied sources "but without taking the trouble to attach any real thread of union to the collection or transcripts of which his verses are made up." Of these sources two are 14th century works: "Mirk's Instructions for a Parish Priest," and "Urbanitatis." It will be found that the last hundred lines of the Regius Poem agree very closely with the secondly mentioned MS. Again, there is no authority for the statement as to the use of the Regius Poem by the York Grand Lodge. There is a total absence to any reference to York in the Poem. We do not know of any such Grand Lodge at York at that time, and it is hardly to be supposed that Dr. Oliver had access to information which is now no longer available. May we not hazard a guess that the Doctor is generalizing from the meeting at York in A. D. 926, about which even to this day all we know is merely traditional ?

After several modernized, and altered, extracts from the Poem Dr. Oliver says: "Thus did our ancient brethren lecture eight hundred years ago." Is this true? Was the Poem a Ritual, or did it constitute a lecture, to be used in lodges, in A. D. 1063 ? There certainly is no tittle of evidence in support of this statement, and I do not think we shall be considered unreasonable or uncritical if we cast doubt upon its veracity. As Bro. R. F. Gould has correctly observed, when commenting upon the Regius Poem and the Cooke MS.:

"We know absolutely nothing of either of the MSS. last cited except what can be gathered from their actual texts. This should be carefully borne in mind in order that we may separate the colouring of ardent imagination or inaccurate observation from what is positively true or historically correct."

The poem is the only one of the Masonic MSS.-about 100 in number-containing the Regulations of the Craft in verse. It does not contain much of the historical matter, which is common to all the others; but it has tacked on to it a considerable amount of extraneous matter. In addition to the portions taken, as before indicated, from "Mirk's Instructions for a Parish Priest" and "Urbanitatis," there are some thirty-eight lines upon the Legend of the Quatuor Coronati. If all those added portions had formed part of the so-called Lecture, is it likely that not one of the hundred odd copies of the Old Charges should have any reference to these matters ? We know that every one of the Old Charges is silent on these portions of the Regius Poem.

Dr. Oliver then goes on to quote "the decrees of the Order" as they were "in the reign of Edward III., A. D. 1357." The quotation is taken from the Second Edition of Anderson's Book of Constitutions, published in 1738, but as the Doctor has not quoted correctly, and as his doctor predecessor was notorious for his inaccuracies, I do not propose to examine any further into this quotation.

Coming to more recent times, Dr. Oliver makes the following statement:

"The first catechismal formula was introduced by Grand Master Sir Christopher Wren about the year 1685 and was called an Examination."

Again, Dr. Oliver quotes passages from what he terms "Sir Christopher Wren's Ritual," and what do we find? The Examination, said to have been introduced about 1685, is none other than "The Grand Mystery of the Free Masons Discover'd," published in London in 1724. Thus, instead of being a pre-Grand Lodge Ritual, which would have been a valuable find, it is one of the earliest so-called Exposures, which may or may not have reflected what took place within the lodge at that date. It certainly had not the imprimatur of the Grand Lodge, and it would be saying a great deal for our credulity if we accepted the statement, made by Dr. Oliver, that it was a Ritual introduced by Sir Christopher Wren, and, of course, also put on one side our doubts as to the Grand Mastership of Sir Christopher Wren. It is obvious that, so far as Sir Christopher Wren is concerned, Dr. Oliver accepted with childlike simplicity

the statement of Dr. James Anderson, in the Constitutions of 1738, that this worthy was elected Grand Master in 1685. I think we may also guess how Dr. Oliver arrived at the date 1685.

With the quotations last mentioned the MS. breaks off abruptly, and with it my criticisms. I trust that I may not be thought too harsh or severe upon Dr. Oliver and his statements, and be told that I am merely being wise after the event, now having the benefit of the researches of students who are living in a more critical age. I have only tried to be fair, bearing in mind that historical accuracy is what every Masonic student should strive to attain. I would, however, be the first to admit that it is very helpful to have the critical censorship of present day Masonic students, and this indeed is the very point upon which I would lay stress. These notes are written to warn students, who have not critically examined the earlier writers, that they must not rely upon the dicta of Oliver and his predecessors, but should test all unsupported statements made by such writers in the light of present knowledge. But especially should this be done if they would join that band of Masonic historians, or seekers after truth, who "prefer to follow where the facts tend rather than as the fancies or wishes of others would lead them."

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

A POINT OF VIEW

AN esteemed correspondent expresses himself quite strongly in a recent letter in regard to part of the argument in the chapter from Lantoine's History of French Freemasonry which appeared in THE BUILDER for June. He reads in it a deliberate insinuation that the late illustrious brother Albert Pike was guilty of duplicity and intent to deceive when he made the assertion that he had seen and personally examined the original of which the document known generally as the Constitutions of Frederick the Great is professedly a copy. As it is quite possible that other readers

may have taken the passage in the same way it seems advisable to say a word about it here. But first it must be made quite clear that there is no intention whatever of expressing any opinion upon the vexed question as to whether these Constitutions did have the origin that is implied by their contents and signatures, but only to touch on the question as to the meaning of the passages that appeared in THE BUILDER recently.

The Editor has carefully read and reread these, but is obliged to confess that he cannot see that this is their natural meaning; indeed such an interpretation had never even occurred to him until the point was raised. It is, of course, possible to construe them in this sense, and it is possible that the author so intended them, but it would seem most likely that if this had been his meaning he would have made it clearer, judging by his general outspokenness and willingness to tilt at anything he considers erroneous.

As a matter of fact it seems hard to suppose that any one who has made the least investigation into the subject could have failed to be convinced that the early members of the Scottish Rite in this country firmly believed that Frederick of Prussia was at the head of their organization, as many yet believe. Of course their belief is not in itself proof of the fact, but it is part of the evidence to be weighed. Lantoine , s sarcasm seemed to be directed against those who, as he thinks, led them astray. As is well known he is not alone in this opinion. Gould, in Chap. xxiv of his large History, unequivocally states that

The Constitutions of 1786 were undoubtably fabricated in Am,erica, and probably those of 1762. The intercalation of the 8 additional degrees [making 33 out of the original 25 of the Rite of Perfection] also took place there. Of this there can be no moral doubt.

Unfortunately he does not here, as he does elsewhere, give the evidence upon which his opinion was based, merely saying that "the details of these occurrences cannot be given without encroaching upon the space already apportioned to other subjects," so that we cannot judge the matter for ourselves. It might be supposed, on the ground of

a note, that he depended here a good deal upon Rebold, who as an opponent of all the high grades and orders might be taken as biased. In any case a good deal of new evidence has turned up since Gould wrote, and there have been modifications in the interpretation of the old that may have more or less bearing upon the point in debate. And it must also be said that even if Gould were right, the alleged imposture can have been known only but to two or three, and in any case it all happened long before Albert Pike appeared upon the scene.

Bro. Cyrus Field Willard, in his article published in THE BUILDER for September, 1925, made out a very strong case for the thesis that Stephen Morin was an American Protestant of Hugenot extraction, and not a French Jew, as has been so frequently asserted. Also, as will be gathered from his article in the present issue, he believes that Frederick did sign the Constitutions, and that in his controversy Pike was right and Lantoine wrong. Our readers must judge as to this for themselves, but one thing is quite certain, no one who knows anything at all about the man himself can ever believe that Albert Pike had the least part or lot in any subterfuge or deception, or anything upon which there was the least shadow of dishonor.

* * *

TOWARDS THE EAST

THE newly entered Mason is requested at a certain point in the ceremonies "to approach the East."

The command to the unthinking-and how many brethren have thought of it?-would appear to hav been then and there fully and completely obeyed. Th candidate moved from one part of the room to another, and after certain formalities "received light."

"To approach the East," the command is so familiar to those who frequent our lodges it has come to have very little significance, save as a quaint and traditional way of saying "come here" or "I wish to speak to you" or like commonplace utterances. Yet Masonry is a symbolic system, its ritual is allegorical; did any one ever approach the East? Certainly none, in this life at least, ever reached it. "As far as the East is from the West," said the Psalmist seeking a figure to express infinity; towards the East is a direction, not a limit, a direction in which we may travel all our lives if we will and yet be no nearer to an end than when we started. But the East is the place of light, and the more we press our symbolic journey towards it the greater illumination we will receive. The command received by the Neophyte was not then and there fulfilled, the goal was not then attained, the light received was only a figure of the reality. The command is one to be followed and only by his own effort, his own thinking upon these things, can the Mason approach the goal thus set in view.

A survey of the situation at the present time, in this country - there is no need to go further afield - raises the insistent question of what it is that men see in Freemasonry that they wish to belong to it; it being so painfully obvious that they do not see at all what it really is.

There are more than three million Masons in the United States, is there among them one in a hundred who has heard and followed as he could the injunction to travel to the East? It is doubtful. But if no more, then there are nearly three million Masons who know nothing of Masonry more than they heard when they "passed through" the degrees. Is it any wonder that so many in good standing are irregular in attendance at lodge, or regular in their absence? We all know the categories in which they are classed. The man who comes on election nights, the man who comes to special functions, the man who comes when there are refreshments. They are, in mass, continually being lectured, rebuked, exhorted, pleaded with, in almost every Masonic periodical, by almost every Masonic speaker. But are they really so much to blame? When the proportion of delinquents is so great it is surely symptomatic of something unhealthy in the general state of affairs rather than a matter of individual will.

But even if this be granted we are yet far from being able to diagnose the case. One says this and another says that, and the probability is that it results from a number of complete causes. It may be that the Craft in America is headed the wrong way. We

may be like passengers on a ship, looking to the East while the vessel carries us towards the North, the place of darkness.

In conversation recently a certain brother asked the writer the question, "Why do men become Masons?" and he admitted that he could not answer. From the outside he would appear an enthusiastic worker. He has served his lodge and been honored by election to its highest offices. Next year he will normally be chosen to preside over his chapter. He is a good ritualist and has endeavored to put his life into the ceremonies so far as he himself has received light, and yet in confidence he admits he does not know why he is a Mason, or why he should be one. The ritual is beautiful and impressive when well worked, but when it is seen two, three or more times a night, twice or thrice every month it begins to pall. Most of us can agree. He has looked for fraternity, and to some extent has found it, but he feels that it is so diluted by the number of Masons with whom he cannot fraternize that it seems to mean little more than ordinary friendship formed outside the Craft. Have not many of us felt the same? He looked for high ideals in the rulers of the Craft and-there is no need here to repeat the details-found petty intrigues and ambitions, jealousies, rancors and indifference. He is willing to admit that there are exceptions that stand out like shining lights, but his point is that the proportion of such exceptions seems to be no higher in a Grand Lodge or Grand Chapter (which, in theory, are composed of the elite of a picked body of men) than are to be found in any chance gathering.

And so it seems as if this good brother, who to outward appearance is a zealous Mason, is really very likely in a year or so to become another absentee, another workman lost to the Craft.

What should he do? What should the hundreds and perhaps thousands who are in like case do? It is not easy to say, but one thing would help greatly, and that would be to turn the eye of criticism inwards and ask, "Do I act as a brother towards my fellow Masons? Do I seek after the ideal and avoid the petty and mean? Am I the kind of man that brings honor and credit to the Craft? Will those who know me conceive a favorable opinion of the Institution?"

Freemasonry is a fraternity, a brotherhood; whatever else it may be or ought to be, it is this fundamentally or it is nothing. Now in such an organization every member is entitled to its benefits, to the regard, the friendship and the assistance, when needed, of all the others. If not, then what is it all about? What do our Masonic obligations mean? Every Mason is entitled to expect, to receive all this, but only on the condition that he is always ready to give. It is a case where if we seek our own things we lose all, we can only gain by seeking a brother's welfare. If every Mason truly and actively regarded Masonry as an organization through which he may serve and help others, one sufficient answer to the problem would be found.

----o----

MASONIC RESEARCH

Masonic Research might be compared with an ocean, unfathomable in its delights and profit. Many who had hesitated to enter upon its depths, and had stepped trembling from the shores of ignorance, had presently been found swimming in its deep waters, and had with reluctance relinquished the delightful exercise even for a short breathing space. Or it might be likened to an unexplored country, but the explorer found it not to be wild nor overgrown with weeds, but well planted with luxurious trees, yielding fruit of varied description. The plants therein knew nothing of seasonal changes, were not dependent for fructification upon weather or climate, only upon husbandry, and the more frequent the gathering the more fruitful the yield. There is no boredom in Masonic Research, and one never hears of the student who is "fed up" with the exercise. The only danger - which, after all, is not a real danger, but only an additional attraction - is that a man having fixed upon a certain branch of study as his aim and goal, may be allured into pursuing one of the many pleasing and seductive side-tracks, and become enthralled at other beautiful landscapes unfolded to his vision. Instead of finding Masonic Research a cold, dry study, the neophyte finds it warm and energizing to a high but pleasing and fascinating degree. At first it may tickle the fancy, but quickly it illumines the understanding; it begins as a fascinating pastime, it continues so, but also as a profitable study. It has many avenues, but, like the various paths through the Oxford meadows, they all lead to the waters - in this case the waters of knowledge, unfathomable, but ever- satisfying, health-giving, and soul-inspiring. It is a food, the "food of gods," the food of progress, because it is

based on solidity, and not on the slops of sensationalism. - Dudley Wright, London Freemason.

----o----

THE NORTHEAST CORNER

Bulletin of the

National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N.M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

JAFFA MILLER, Vice-President

RICHARD H. HANNA, Vice-President

ALPHEUS A. KEEN, Secretary

FRANCIS E LESTER, Executive Secretary, Las Cruces, New Mexico

JOHN W. TURNER, Treasurer

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

CONNECTICUT - Fred A. Borland, Past Grand Master, South Manchester.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis,

MISSISSIPPI - John R. Tally, Grand Master, Hattiesburg.

MISSOURI - Wm. W. Martin, Grand Master, Daniphan

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

VERMONT - Christie B. Crowell, Grand Master, Brattleboro.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

WASHINGTON - Morton Gregory, Grand Master, Masonic Temple, Tacoma.

WlSCONSIN - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ORDER OF THE EASTERN STAR, GENERAL GRAND CHAPTER - Mrs. Clara Henrich, Most Worthy Grand Matron, Newport, Ky.

ROBERT J NEWTON Editor Publicity Director N. M, T. S. A. Las Cruces New Mexico.

* * *

THE BOARD OF GOVERNORS

A meeting of the Board of Governors of the National Masonic Tuberculosis Sanatoria Association is to be held in Chicago, at the Sherman Hotel, on Friday, Nov. 19.

At this meeting plans and policies for the relief and hospitalization of Masons suffering from tuberculosis will be determined, including also the financing and construction of Sanatoria, and other matters connected with the forwarding of the purposes of the Association.

AN APPEAL TO MASONIC TRAVELING SALESMEN

The National Masonic Tuberculosis Sanitoria Association has issued a call to Masonic traveling salesmen to assist in the work of acquainting their brethren throughout the country as to the need for relief and hospitalization of consumptive Freemasons and the movement initiated by the Grand Lodge of New Mexico for their care and treatment.

"Our traveling brethren can render great service as missionaries in this movement," said Francis E. Lester, of Las Cruces, New Mexico, Past Grand Master of New Mexico and Executive Secretary of the Sanatoria Association. "Every city and town in the United States is visited by a Masonic traveling man and most of them visit the local Masonic lodge whenever opportunity offers. They meet the officers and members of the local lodges in the course of business, or socially, or Masonically. They can, and we believe that many of them will, take the time to tell their brethren, individually, or in lodge meetings, of the organized effort to save Masonic lives and homes from the ravages of tuberculosis.

"We want to 'get over' to our brethren the fact that more than 4000 American Freemasons die every year throughout the United States from tuberculosis; that many of them could be saved by sanatoria care if placed in a hospital before the disease has made too much progress; that tuberculosis is sometimes curable by intelligent care, and always preventable. Hospitalization of consumptives prevents them spreading their disease to their wives and children and others who live in close contact with the sick.

"We want Freemasons to realize the great strength of the Order when combined in a common cause. There is no reason why the fraternity can not provide for its tuberculars just as other organizations have done. With 3,250,000 Freemasons united in this one great national humanitarian task, the cost to each would be insignificant. Yet the combined contributions would be adequate to pay all costs of construction and operation of the necessary institutions.

"The National Masonic Tuberculosis Sanatoria Association was created to provide a legal Masonic agency through which all Masonic bodies and Masons everywhere can unite to save our sick brethren to their families, to the country and to the fraternity. There may be a few Freemasons in the United States who are not worth the expenditure of $1,000 to $2,000, the cost of one or two years' hospital care, but I seriously doubt it. This small amount will assure life to most cases, if hospital care is provided before too late. The fraternity is rich enough to pay the bill, and no matter what it costs, every Freemason, who is sick with tuberculosis and who needs the

helping hand of the fraternity, will be taken care of. Is there a living American Freemason who will not subscribe to that principle?

"I shall be glad to furnish full and complete information to every Masonic traveling man who will enlist as a member of 'The Flying Squadron,' to carry the gospel of this greatest of all National Masonic charities into every American Masonic lodge. Our 'evangels of commerce' can and will render great service and help speed the day when the doors of the first Masonic Tuberculosis Sanatorium will open to receive our unfortunate sick brethren."

HOW MANY MASONS LIKE THIS BROTHER?

While the thought has never been put into words in letters received by the National Masonic Tuberculosis Sanatoria Association, yet reading between the lines of some letters, it has appeared that some brethren have an idea that Masonic charity should be limited to those of their own household, that is, of their own lodge, their own city, or in its widest application to those of their own Grand Jurisdiction.

The Sanatoria Association contends that Masonic charity should know no limitations or restrictions; that it should operate upon the broadest lines; that it should be administered without regard to the recipient's place of birth, his legal residence or the place of his Masonic affiliation.

Now comes a brother from far-off Hawaii, the Pearl of the Pacific, and if there are many like him there, a bright shining jewel in Masonry's crown of deeds well done. This brother writes as follows:

"I am enclosing a small money order and ask that you be kind enough to give it to a distressed Mason in your district, or apply it on the general fund for tubercular Masons.

"While I have steady employment shall endeavor to send a like amount each month, so if you know of a brother in need and fighting to get well, tell him to expect it. Shall send to you and thank you in advance for your trouble.

"How I wish each Mason in America could give as the Shrine does, $2 a year, and 'Relief' would be a reality."

MIGRATORY T B MASONS IN SAN ANTONIO

THE city of San Antonio, Texas, has been for more than a century one of the Southwestern Meccas for consumptives. For that reason the brethren of San Antonio are much interested in the movement for erection of Masonic Sanatoria for the care and treatment of the sick from American Grand Jurisdictions who go to the Southwest seeking benefit of climate. An interested brother has secured some information from brethren who, because of their official position, or work, come in contact with migatory cases and has forwarded the following report to THE BUILDER for publication:

P. D. Mathis, Secretary, and Herman Horner, Almoner, respectively, of the Scottish Rite bodies of San Antonio, made the following statement: "During our experience as Secretary and Almoner, for the past twelve years, we have been called upon to render assistance, financial and otherwise, to several hundred brother Masons afflicted with tuberculosis, and after their death our bodies have contributed thousands of dollars for the support of their families. We recognize the great need for tuberculosis hospitals and sanatoria where such cases can be taken care of in early stages and a cure at times effected."

George Ferris, former Secretary Masonic Welfare Association, states: "During the year that I was Secretary, I was much impressed with the great need for adequate care of our tubercular Masons. We came in contact with about 150 cases in the course of

the year. Some were San Antonio Masons, but a majority of them from other places. Many of them needed sanatoria care, which very quickly depleted their savings and left them without resources. They then had to return to their homes or seek employment, which naturally lessened their chances for recovery."

Lonnie Irvin, Past Master, Anchor Lodge, says: "It would be impossible for me to give the exact number we have helped, but I can say that most of the charity cases were tuberculosis, and I know that several died because they did not have proper care.

"Masons and Masonry could not possibly do a better piece of constructive work than organizing and putting into effect in some way a place for these unfortunate brethren and the only way to take care of them is to build a sanatorium. Let us do something."

Dr. William C. Farmer, of Farmer's Sanatorium, made the following statement:

"I am pleased to give you the following information concerning Masons suffering with tuberculosis who come to San Antonio and vicinity for care and treatment. My observation extends over the past twenty years here, and during this period I have had a broad experience with this class of patients.

"There has always been, and there still is, a large number of destitute Masons coming here expecting to find a tubercular sanatorium where they may be cared for free of charge. Most often they barely have enough money to pay their railroad fare to San Antonio and a very little, if any, left for daily expenses. This class of patient usually belongs to a Blue Lodge with a small membership, and not financially able to supply him with any more money, and frequently not even railroad fare. Many such cases have been sent here by contributions from their Masonic brethren and friends, expecting, of course, to find a free institution for their care on arrival. These brethren must, of necessity, be cared for at the expense of the local lodges or returned home most often to die for want of sanatorium care.

"Another class, of which there are many coming here, expect to find an institution with cheap rates, for about $5 to $10 per week. They also usually belong to a lodge financially poor but possibly able to supply a small amount of money per month to the patient, and the patient and relatives supply the remainder. As you well know, it is impossible to get in a private sanatorium at this rate, so they live in a cheap boarding house and usually receive free medical attention by some Masonic physician. But of course it is impossible for a tubercular patient to derive much benefit from this mode of living anywhere, and he almost invariably dies, when he might have recovered under suitable sanatorium care.

"Another class, of which there are also many, are sent by their lodges who can pay about $10 to $15 per week for a few months, but at the end of this period the financial burden becomes too heavy for his lodge and the patient returns home, only to relapse and die. I receive many applications from lodges for the care of this class of patients, but of course can only accept a very few, though I am accommodating several in my sanatorium just now; but as you no doubt are aware, I lose considerable money on every patient taken at this low rate.

"While I was Worshipful Master of Anchor Lodge during 1920 and 1921, we received many applications for assistance in some form from Masonic lodges to care for their tubercular members, or from Masonic brethren who had come here from a distance suffering with tuberculosis.

"All classes of these patients come from every part of the country, and especially from the North and East, and a very large percentage of them would get an arrestment of their disease if they could only have proper care in a sanatorium located in the Southwest, with its excellent climatic advantages.

"This only gives you a general idea of my experience, and although it is impossible to give you definite figures, I know there are hundreds of these cases coming here whose lives could be saved if we had a Masonic tubercular sanatorium for their care located somewhere in our great Southwest."

EXISTING MASONIC T. B. SANATORIA PROVISION

THE Grand Lodge of Arizona has a convalescent camp at Oracle. Patients needing 'hospital care are not received and the number who can be admitted is limited.

The Grand Lodge of Mississippi erected a building of twentyfour rooms at a cost of $25,000 on the grounds of the State Tuberculosis Sanatorium at Sanatorium, Mississippi. Admission is limited to Master Masons of Mississippi in good standing who are patients at the State Sanatorium.

The Masons of Chattanooga, Tennessee, are building a fortytwo bed unit at the Pine Breeze Tuberculosis Sanitorium near that city. They will present the building to the sanatorium.

The Grand Lodge of Virginia is building a sixty-bed hospital building at the Blue Ridge State Sanatorium, near Charlottesville, at a cost of about $115,000. The Masonic Relief Foundation of Virginia is authority for the statement that there are 600 tubercular Masons in Virginia. Virginia lodges have been called upon to contribute an average of $20 per capita for hospital construction. J. E. W. Timberman, President of the Foundation, says in his calls for funds:

"We are now in the broadest sense actively engaged in the character of service upon which the enduring foundations of our Institution rest and without which it has no just claim to the endorsement of an impartial posterity."

One of the small Eastern Star chapters of Porto Rico is building a cottage for its tuberculous members.

If there is any other tuberculosis sanatoria provision for Freemasons anywhere in the United States "The Northeast Corner" will be pleased to receive information about it for publication.

$1.00 DOWN-AND $1.00 A YEAR

"An assessment of ONLY $1.00 (an insignificant if individual donation) -voluntarily assumed and CHEERFULLY CONTRIBUTED by EVERY American Freemason- will provide the magnificent total of $3,250,000.00 ANNUALLY for relief and hospitalization of our tuberculous brethren in Masonic Sanatoria. 'One Dollar Down and a Dollar a Year' will provide 3,500 Hospital Beds for Masonic consumptives and pay for their maintenance within the next seven years. Who among us would miss $1.00? Who would hesitate, or refuse to CONTRIBUTE $1.00 for this PRACTICAL fulfillment of Masonic obligations ? Who can measure the far-reaching, beneficent power to save Masonic lives and homes, or who can estimate the incalculable value of this national Masonic relief work, which can be efficiently administered for American Freemasonry IF adequate provision is made for its cost by the COMBINED annual individual contributions of $1.00 by 3,250,000 American Freemasons ? "

----o----

The Precious Jewels

By BROS. A. L. KRESS AND R. J. MEEKREN

THE Masonic usage of the word jewel has doubtless struck many a brother as not a little peculiar upon his first introduction to the traditional phraseology of the Craft. What is possibly its most familiar application, that of designating the badges of office used in the lodge, is however sufficiently in accord with the modern meaning of the word to make it appear plausible that it was through this that it came to be adopted

into our terminology. These badges, worn on the breast and suspended by a ribbon or an ornamental chain, are frequently superb examples of the jewelers' art. It might thus seem not unnatural to suppose that plainer specimens were merely substitutes or imitations of such jewels, and that the other applications of the word in the rituals are derived from this by association, and as affording a secondary verbal symbolism indicating the value set by Masons upon certain emblems. There is no need to say any more of this, as like so many apparently obvious explanations, further examination shows it to be wide of the mark, for this use is not the primary one. But though secondary it is doubtless true that its accordance with the ordinary every-day meaning has had a great deal to do with the persistence of the word in Masonic forms. Such evidence as we have seems to indicate that it came into use by Freemasons a very long time ago and that it is possibly as old as anything in the system. At any rate it is pretty certain that it originally had nothing to do with ornamental badges of office.

THE MEANING OF THE WORD

A jewel to us signifies something precious; this in ordinary every-day usage seems to be the root idea, whether the value be intrinsic in the material or due to its beauty and workmanship. It is therefore with something like surprise that we learn that the word is really derived from the same root as the French word jeu, and that it meant originally a plaything, a toy or a trinket. So fully indeed did the word connote the idea of "play" in medieval times that in Flanders the dramatic performances presented by the Craft Gilds on the different festivals were actually called jewels. In Masonic usage, however, the idea of value seems to have always been the prominent one as far back as we can go. Whether the other was also present may be an interesting speculation. In most trades there are traditional jokes which through familiarity have become more habits of speech than occasions for laughter except when first communicated to the novice, That our old operative predecessors had a strong sense of humor is certain, and also that, like unsophisticated folk generally, they did not see anything inappropriate in mingling it with the sublime, or setting the comic side by side with the serious and sacred. Men who have the true craftsman's appreciation of, and interest in their work, are quick also to make fun of it on occasion, and it would be natural enough for them to speak of their most necessary implements and tools as "playthings." Such tricks of speech were to be heard among the elder workmen in different occupations within the memory of those still living, and may even yet survive if trades unionism, and the idea that work is essentially an evil to be reduced to an absolute minimum, have not quite killed them. The case of one old rough

mason, still alive some twenty years ago, might be quoted. It was his invariable habit to speak of any particularly awkward stone, either from its shape or size, as a "trinket," which seems a curiously apt parallel. No stress, however, is to be laid on this suggestion, only it may be as well to bear in mind that at the time the word was first employed Masonically it had other meanings in common use besides those to which it is now limited, and that such meanings may have been in the minds of the men who first spoke of the "jewels" of their Craft.

PRESENT MASONIC USAGE

Though, as we have noted, the first thought suggested to a Mason today by the word is that of the insignia of the officers of the lodge and the honorary badges given to past officers, yet he can hardly fail to be aware that it has other applications. In the Second Degree the candidate is told of the "three precious jewels of the Fellowcraft." In England the Entered Apprentice learns that "the perfect Ashlar is for the experienced Craftsman to try and adjust his jewels on." In America, from the time of Webb at least, the corresponding passage says that the same ashlar "is a stone made ready by the hands of the workman, to be adjusted by the working tools of the Fellowcraft." There is no doubt but that here tools are synonymous with jewels, but these jewels of the Fellowcraftsman are not the three mentioned above. The candidate is at the same time told of the furniture and the ornaments of the lodge. The former includes the Square, which is found in several of the sets of jewels hereafter quoted, while the latter may be derived from a tradition that had come to be misunderstood of an earlier set of jewels. That "jewel" and "ornament" have long been almost synonymous may have had something to do with the change in name.

There will be no need to remind the Mason who is in least familiar with the formularies of the Craft how confusingly these various groups overlap and interconnect. There is one external characteristic common to them all, with the exception of the first, and that is their arrangement in triplets. And even if the jewels of office are now more than three it must be remembered that originally the lodge had only this number of officers, the Master and the two Wardens, so that this set, too, originally agreed with the others in this regard. Indeed a purist in Masonic nomenclature would have good grounds for insisting that the insignia of the subordinate officers are not properly called jewels, and that the custom of doing so is

due to ignorance and carelessness. This may well be, but of course such extensions of meaning by analogy and association are quite normal in the evolution of language; and something after all has to be conceded to convenience.

Let us now consider these various groups in more detail. The "furniture" consists, as is well known, of the Bible, the compasses and the square. It is probable that the term is derived from another statement, that a lodge must be furnished, that is provided with, these things as one of the conditions of regularity. The "ornaments" consist of the Mosaic Pavement, Indented Tessel and Blazing Star. We have already seen a possible connection between the terms ornament and jewel and will defer further discussion for the moment. The "jewels" or "tools" of the Fellowcraft mentioned in the explanation usually given of the perfect ashlar, are the "square, level and plumb" which are also said (in America) to be the immovable jewels of the lodge, and are also actually the insignia of the three principal and original officers of the lodge. The movable jewels are the two ashlars and the trestleboard. It may be remarked here that except in the United States these last are called immovable and the others movable. There is also evidence to show that this is the original usage, and that the peculiar American description is due to a more or less deliberate change made by the Baltimore Convention in 184?. Finally we have the "precious jewels of the Fellowcraft," which phrase seems only to be used as a figurative mode of describing the traditional manner of conveying Masonic instruction and preserving Masonic secrets.

Taking for granted the now generally received hypothesis that Freemasonry two hundred years ago comprised only two grades or degrees, each with its appropriate ceremonies and ritual secrets, it is feasible to suggest tentatively that all these groups or sets of three are variants or doublets of some common original which was given as part of the instruction in the primitive "making" or initiation of the first grade, excepting those now said to belong especially to the Fellowcraft. These, as has been seen, stand quite apart from the others, and we shall therefore dismiss them for the present with the suggestion that they seem to be connected with the account of the five senses on the one hand, and the symbolic key of Masonry, which is enlarged upon in the first section of lecture in the Entered Apprentice Degree as usually worked in England. It would seem that they may have come to be termed jewels toward the end of the eighteenth century to signify their importance in the emblematic instructions regarding the basic duties and obligations incumbent upon each individual Mason.

THE JEWELS OF THE LODGE

In this, as in other special investigations of the kind, we are greatly handicapped by the lack of definite and trustworthy information; and for the earliest origins there is practically nothing outside the old Catechisms which have already been freely made use of in the previous articles in this series. As has been stated before, they are documents of very doubtful authenticity, but if we reject them on that account we have simply nothing at all to go upon. We must therefore use them for whatever they may be worth, always remembering that conclusions based upon them must always be held with a certain reserve.

Assuming then that these documents represent variant forms of the oral tradition of pre-Grand Lodge Masonry, or part of it, let us see what they have to tell us upon the subject. Eight of these catechisms have questions and answers relating to the jewels of Masonry or of the lodge, and of these four seem to agree that they were a square ashlar, a diamond and the common square; by which presumably we are to understand the working tool of that name. It is true that the Mason's Examination says that there are four, naming them as the "square, astler, diamond and common square," yet this is probably, indeed almost certainly, an error arising through the separation, by an inserted comma, of the adjective "square" from the substantive "astler," thus turning the original form, represented by the other three versions, into a duplication of the common square. Unless indeed we suppose that the qualifying word "common" was later inserted in order to prevent the statement appearing utter nonsense, and to try and give some meaning to the double mention of the implement. But this appears the less likely hypothesis.

That the original number of jewels in this tradition was really three and not four is further supported by the fact that in the Mystery of Free Masons, which is obviously a slightly variant form of the Examination tradition, this answer has dropped out together with the following question, while the answer to the latter has taken its place. This will be made clear by placing them in parallel columns, as follows:

Examination

Q. How many precious jewels are there in Masonry?

A. Four, Square, Astler, Diamond and Common Square.

Q. How many lights be there in a lodge?

A. Three, the Master, Warden and Fellows.

Mystery

Q. How many precious jewels be there in Masonry?

A. --------

Q. -------

A. Three, the Master, Warden and Fellows.

All the other documents that mention the jewels follow it with a question about "lights" including Prichard's Dissection. Of the remainder several mention the lights in approximately the same relative position so that we may perhaps assume that in the originals of all these variants there were questions and answers respecting lights and jewels grouped together. From a number of considerations, such as the general use of the subjunctive mood instead of the indicative it would seem that the Mystery is probably somewhat the older form of the two, though both are certainly defective in that each contains matter that has dropped out of the other. It would be very easy, when two consecutive questions demand answers beginning with the word "three,"

and neither of them very intelligible as we may suppose to the copyists, that such a slip should be made, and once made, be perpetuated.

This, however, by the way. In three other forms we have agreement on the same sequence of questions about jewels and lights, though the defining phrases "in Masonry" and "in the lodge" are absent, probably marking an earlier stage in the tradition. These three form another well-defined group as they resemble each other even more closely than the two first quoted do. The answer to the question about jewels, with some variation in spelling, is in two of them as follows:

Q. How many jewels?

A. Three, a square asher, a diamond and a square.

The third has the obviously corrupt rendering:

A. Three, a square where, a diadem and a square.

Now diadem appears a very possible mistake for diamond, but "a square where" is most mysterious In type there does not appear any resemblance that might account for it, but if the word "asher" be written out carelessly and the top of the "a" left open the two first letters together will bear some resemblance to a "w" and a copyist ignorant of the real word intendent might well have read it so. He would thus seem to have before him the word "wher" and would quite naturally take it for "where" even if it did make no sense. If we could suppose that he might have had before him a copy that spelled "asher" with a final "e" it would be all the more natural. But abbreviations and variegated spellings were so universal at the time we may suppose this copy to have been made that the supposition is hardly necessary.

The conclusion then that we come to as a result of this discussion is that five out of the eight documents referring to jewels agreed on there being the square ashlar, diamond and square." And though, as we have seen, these five fall into two groups in each of which the exemplars are so closely related that they should be taken rather as representing two independent witnesses, yet as this throws back the date of their originals it also tends to augment their weight.

The three remaining references are as follows: In the Sloane M. S. No. 3329, we have:

How many jewels belong to your lodge?

There are three, the square pavement, the blazing star and the Danty Tassley.

The Chetwode Crawley M. S. has: Are there any jewells in your lodge? Three, Perpendester, Square Pavement and an brobed Mall.

While the Mason's Confession has a more extended version:

How many jewels in your lodge?

Three.

What are these three?

A square pavement, a dinted ashlar and a broached dornal.

What's the square pavement for?

For the Master to draw his ground draughts on.

What's the dinted ashlar for?

To adjust the square and make the gages by.

What's the broached dornal for?

For me the younger and last Entered Prentice to learn to broach upon.

Before proceeding to discuss these it may be useful to quote what Prichard in his Masonry Dissected has to say on the matter. Prichard is the first record we have of two groups of jewels called movable and immovable. The former according to him are those which (following the innovation brought in by the Baltimore Convention) are now called the immovable in America. Those that he thus distinguishes are the "Trasel board, rough ashlar and broached thurnel." Following which comes the question:

What are their uses?

Trasel Board for the Master to draw his designs upon, the Rough Ashlar for the Fellowcrafts to try their jewels upon and the Broached Thurnel for the Enter'd 'Prentice to learn to work upon.

As the movable jewels spoken of immediately preceding are "the square, level and plumbrule," we may legitimately suppose that these are also the jewels of the Fellowcrafts here spoken of as tested on the ashlar. These however we will pass for the time being, remarking, however, that the passage bears out the opinion that the older usage is to call these implements "jewels" and not "tools."

In the four accounts just given of the jewels of the lodge it would seem at first sight that they disagreed with each other as much as they vary from those previously discussed. Yet three of them coincide in speaking of a square pavement, while two agree with the earlier set in mentioning an ashlar. Closer examination may reveal other identities concealed under the differing phraseology.

PRICHARD'S VERSION

Though less extended in form, Prichard's version seems to bear considerable resemblance to that of the Confession. Both agree on that mysterious and much discussed object the "Broached Thurnel" or "Dornal," for there can be no doubt that these are but dialectal variants of the same word. Both also mention an ashlar, though in the one case it is rough and in the other "dinted." Still it would appear that the same thing was intended in each case. It is true that in Prichard the "Square Pavement" is replaced by the "Trasel Board", which is probably the prototype both of the English "tracing board" and the American "trestle board," yet both are explained as intended for the Master to draw his plans on. In fact, the explanations of all three are equivalent and couched in very similar language. The ashlar would appear to have been used as a test block for trying the accuracy of the working tools while the "dornal" or "thurnel" was for the Apprentice to learn to work on.

Prichard's work is of very doubtful character, but whatever conclusions we may come to regarding it, it is impossible to believe that it was pure invention. However he may have modified and rearranged the material before him it is practically certain that he copied from earlier documents. As we have them his three catechisms bear internal evidence of being compilations, and we might suppose that he had built them up out of similar documents to those we now know as the Old Catechisms. It would seem that such variant forms as he knew were combined and sometimes given different applications. If this were not done by him then it was by others before him, and really this seems the more probable hypothesis, for his work was but a catch-penny publication and it hardly seems likely that he would have gone to any unnecessary trouble to edit his material; unnecessary that is from his point of view, seeing that his object was only to turn a more or less honest penny.

Immediately preceding the questions relating to the jewels we find in the "Dissection" the following:

Have you any furniture in your Lodge?

Yes.

What is it?

Mosaic pavement, blazing star and indented tarsel.

What are they?

Mosaic pavement the ground floor of the Lodge, Blazing Star the Centre and indented tarsel the border round about it.

What is the other furniture of a Lodge?

Bible, Compass and Square.

Other and later authorities describe the first group not as furniture but as ornaments, but its resemblance to the set of jewels given in the Sloane M. S. is so striking that it makes us suspect that jewel, furniture and ornament were then all very fluid terms, and not used with the technical precision that later came into vogue. While the "Danty tassley" of the older version might seem an ignorant corruption of "indented tessel," or of the "indented or tesselated border," the phrase more familiar to English Masons, yet second thoughts lead us to suspend judgment. It may really be that both are due to attempts to rationalize a phrase already corrupt and obscure.

REFERENCES

The same works should be consulted as were given in the February Study Club, page 59. The paper by Bro. Herbert Poole in the last part issued of A. Q. C. will be of assistance. A notice of this appeared in the August BUILDER, page 252.

QUESTIONS FOR DISCUSSION

In what way can the present use in the ritual of the term "jewel" be best explained? What was the original badge or insignia of office of the Master of a lodge? Could the

phrase, "all the implements of Masonry," as used in the American ritual of the Third Degree have a reference to a time when Master Mason was equivalent to Master of a Lodge?

----o----

THE LIBRARY

THE BIRTH AND GROWTH OF THE GRAND LODGE OF ENGLAND, 1717-1926. By W. Bro. Gilbert Daynes. Published by the Masonic Record Ltd., London.

WE are very glad to give an advance notice of this important work by our Associate Editor for England, and as soon as possible will review it at length in these columns. Lord Ampthill, the W.M. Pro Grand Master of England, has written an introduction in which be says he can recommend it to the Craft with the utmost confidence. Readers of THE BUILDER will not need to be told either of Bro. Daynes' literary ability or of the character of his scholarship. The Book Department is prepared to receive orders for delivery as soon as available. The price, postpaid, will be $2.30.

JESUS OF NAZARETH. By Dr. Joseph Klausner, translated from the original Hebrew by Herbert Danby, D. D. Published by the Macmillan Company, New York. May be purchased through the Book Department of the National Ma3onic Research Society, 1950 Railway Exchange Building, St. Louis, Mo. Cloth, table of contents, index. Price, postpaid, $4.75.

JOSEPH KLAUSNER was born in Russia in 1874. In 1897 he entered Heidelberg, where he studied Philosophy and Semitic Languages. For his degree of Ph. D. he wrote the thesis Die messianischen Vorstellungen des judischen Volkes im Zeitalter der Tannaiten (i.e. Jewish Messianic ideas in the Tannaitic period), a subject on which he has persistently worked ever since and which compelled him to devote an

attention, closer and more minute than had yet been given by any Jewish scholar, to the subject of Jesus, his Messianic claims, and the problem of Christian origins. This work was published in German in 1904 and by it he is best known in non-Jewish circles. His other works have been published in Hebrew and consist principally of the three volume work, The Messianic Idea in Israel and a four-volume History of Israel. In 1905 he succeeded "Ahad ha-Am" (Asher Ginsburg) as editor of Ha-Shiloach and he has edited this, the most important Hebrew literary periodical ever since. He is a leader in the cause of the present cultural revival among the Jews, commonly called Zionism.

Here, then, is a book written by a Jew on a subject which hitherto has been treated principally by Christian scholars. The treatment is different, as one might naturally suppose, from anything thus far attempted. It makes no pretense of exploiting Judaism at the expense of Christianity, although one might expect such to be the case. The book is written with no other purpose in view than to explain the paradox which has confronted most scholars in dealing with the subject. "Jesus was a Jew, but His followers were not Jews." The whys and wherefores of this statement are the particular interest of Dr. Klausner. He is eminently fitted to handle the problem, not only because he has a clearer understanding of the Jewish religion than would be possible in a Christian scholar, but because he is thoroughly conversant with the period of early Rabbinical literature as well. An additional recommendation lies in the simple statement that Dr. Klausner is a Jew. One would, at first thought, be inclined to the opinion that this subject is the private property of Christians, but if one stops to analyze the situation he will soon come to the realization that the whole matter is a question of departure from Judaism and that Christianity is founded on the same basis as the religion of the Hebrews. There are differences between the two, but they are for the most part differences in interpreting what was originally Jewish sacred law. It may be concluded, then, that the clearer the understanding of the Jewish faith the better the qualifications for pointing out the differences between the two creeds.

It is possible that the world will never see a truly impartial survey of the subject, until someone with no personal prejudices on either side makes a life study of both religions and transcribes his conclusions for the benefit of posterity. The prejudices which are inherent, unconsciously perhaps, in a student of either sect will doubtless color his product. Certainly this has been true of previous Christian- writings and in some sense it is true of Dr. Klausner's work. On the whole the problem is much like that of the French Grand Lodge defending its action and the English Masonic world

condemning it. Both sides are obsessed with their own ideas of right and wrong and it is most difficult for an adherent of either faction to write an impartial estimate of the merits of the case. It is even a more imposing task that has confronted Dr. Klausner. Too much praise cannot be accorded him for his effort to be purely objective. It must be said, however, that one attempting to read his work in the objective manner cannot help but feel than on occasion Judaism receives more than its share of glory. There is much in the book to offend Christians who are overly sensitive, but it must be remembered that this work was written in Hebrew and for Jewish readers. With this idea ever present one is more generously inclined. In the opinion of the present reviewer, there can be no doubt that the book is a defense of Judaism and of the attitude of the Jews toward Christianity. Such a conclusion does, in a certain sense, tend to abrogate Dr. Klausner's statement that he has no desire to exploit either religion and in fairness to him it must be said that he has reached a conclusion that is entirely compatible with the facts as presented. In this sense it is purely the objective estimate of the merits of the evidence made by a scholar and not the prejudice of a Jew against Christianity which accounts for the conclusions.

So earnest is the attempt to confine the discussion to pure scholarship that the author feels the necessity of offering proof in support of his contention that Jesus was a Jew. This is a fact which no Christian will doubt. They may assert that in the final analysis he was not a Hebrew, but they must admit, even the most critical, that he was born of Jewish parents. (Of course such as deny the existence of Jesus are not considered. It seems a well-established fact that Jesus, the carpenter of Nazareth, did live and the weight of scholarly opinion must be sufficient for our immediate needs.) Dr. Klausner, in concluding his discussion of the Jewishness of Jesus, says:

"Jesus was a Jew and a Jew He remained till His last breath. His one idea was to implant within His nation the idea of the coming of the Messiah and, by repentance and good works, to hasten the 'end'"

Therein is struck the keynote of the whole argument. The essential difference between Christianity and Judaism lies in the acceptance and rejection of Jesus as the Messiah. Before any conclusion as to the merits of either opinion can be reached, an understanding must be had of the impossibility of these claims, from the Jewish standpoint. To the Jewish nation religion was not only a spiritual government, it was a

temporal power as well. The Old Testament contained the Laws of God, but these laws were not mere philosophical sayings to guide one to upright conduct, they were the actual laws for the government of the land. A breach of these regulations was a penal offense punishable by such action as the court might direct. The rulers of the land, that is, in a legislative sense, were often the prophets and the high priests. When the Jewish race was no longer a ruling, self-governing nation, the coming of the Messiah was no spiritual phenomenon, but was expected as a real event. Through His coming the nation would be set free and would again rule itself. The Messiah of the Jews in the period of the Second Temple (from the Return from Exile until the destruction of the Temple by the Romans in 70 C. E.) was a purely temporal liberator. Once this idea is clearly understood we can see why Jesus became unacceptable as the Messiah, and why Christianity and Judaism became widely separated religions. When the Nazarene first entered on His mission He was accepted as nothing more than a wandering Rabbi. Palestine was full of them and their teachings were adopted by various groups. Such was Jesus' first following; a small number of people guided to Him by the hope of something different in religious teachings. With the performance of the miracles (whether faked or otherwise) Jesus came to be looked upon as another Prophet. It seems likely that His own ideas were quite different, however, and from the time of His baptism by John the Baptist He thought of Himself as the Messiah, and this in the truly nationalistic sense of the Jewish race. That is, He looked forward to the throwing off of the Roman yoke and felt that He was the one to carry out this ambitious purpose.

It is at this point that the reviewer is inclined to accuse Dr. Klausner of some Jewish favoritism. It seems that he is picturing a Jesus who is not actually the Jesus of the scholar, but the Jesus of the Jew. The point is relatively unimportant, but mention is made of it as a support to the contention mentioned earlier that one is not always willing to admit the author's objectivity.

There was no indication of His Messianic ideas forthcoming from Jesus Himself. He kept this idea entirely in His own counsel and confided it to no one. It was not until He came at last to Caesarea Philippi that any admission of His Messianic claims was made and even then it was only through not denying that He was the Messiah. According to Klausner there is reason for believing that even then He had no idea that His kingdom was not of this world. It was not until He began to preach of the world to come that He came to be doubted and His followers began to fall off in great numbers.

So long then, as Jesus was a temporal Messiah come to free the Jews from Roman domination they were willing to acknowledge Him. When His Messiahship became spiritual they left Him. There is nothing so strange in that. The Jews had for many centuries looked forward to the King-Messiah as a temporal ruler. They could not immediately change their conception. In this change of attitude Jesus was discarding the old and substituting the new. The Jews were willing to follow the new, even if it meant a breach of certain ceremonial laws, such as the ritual separation of the clean and unclean which Jesus abrogated in His practice of dining with publicans and sinners. They could even overlook the disregard for Sabbath laws and the "washing of hands", if their idea of a return to a national entity was to be realized. To even these extremes could they follow the new so long as it retained a promise of renewing their nationalism, but when their religion was to become a spiritual doctrine and the old lawmaking power was to be lost, they forsook the new. This is perhaps a natural result: for centuries the legal and ruling feature had been a part of their religion; it was deeply rooted in their mental make-up and was not to be lightly laid aside. It is another repetition of the old story, "You can lead a horse to water, but you cannot make him drink." Just so far would they follow and not one bit farther.

Thus, Jesus was a Jew and yet unacceptable to the Jews in a "nationalist" sense. Because of Klausner's brilliant exposition of the relation of Jesus to the Jews there is quoted below his concluding section on the subject. It is well worth studying, particularly after one has read Jesus of Nazareth.

There is no page in this volume, no step in the life-story of Jesus, and no line in His teaching on which is not stamped the seal of Prophetic and Pharisaic Judaism and the Palestine of His day, the close of the period of the Second Temple. Hence it is somewhat strange to ask, What is Jesus to the Jews? "Jesus," says Wellhausen, "was not a Christian: He was a Jew ' " and as a Jew, His life-story is that of one of the prominent men of the Jews of His time, while His teaching is Jewish teaching of a kind remarkable in its truth and its imaginativeness.

"Jesus was not a Christian," but He became a Christian. His teaching and His history have been severed from Israel. To this day the Jews have never accepted Him, while

His disciples and His followers of every generation have scoffed at and persecuted the Jews and Judaism. But even so, we cannot imagine a work of any value touching upon the history of the Jews in the time of the Second Temple which does not also include the history of Jesus and an estimate of His teaching. What, therefore, does Jesus stand for in the eyes of the Jews at the present time?

From the standpoint of general humanity He is, indeed, "a light to the Gentiles". His disciples have raised the lighted torch of the Law of Israel (even though that Law has been put forward in a mutilated and incomplete form) among the heathen of the four quarters of the world. No Jew can, therefore, overlook the value of Jesus and His teaching from the point of view of universal history. This was a fact which neither Maimonides nor Yehudah ha-Levi ignored.

But from the national Hebrew standpoint it is more difficult to appraise the value of Jesus. In spite of the fact that He Himself was undoubtedly a "nationalist" Jew by instinct and even an extreme nationalist-as we may see from His retort to the Canaanitish woman, from His depreciatory way of referring to "the heathen and the publican", from the terms "Son of Abraham", "Daughter of Abraham" (which He uses as terms of the highest possible commendation), from His deep love for Jerusalem and from His devoting Himself so entirely to the cause of "the lost sheep of the house of Israel"-in spite of all this, there was in Him something out of which arose "nonJudaism".

What is Jesus to the Jewish nation at the present day?

To the Jewish nation He can be neither God nor the Son of God, in the sense conveyed by belief in the Trinity. Either conception is to the Jew not only impious and blasphemous, but incomprehensible. Neither can He, to the Jewish nation, be the Messiah: the kingdom of heaven (the "Days of the Messiah") is not yet come. Neither can they regard Him as a Prophet: He lacks the Prophet's political perception and the Prophet's spirit of national consolation in the political-national sense.

Neither can they regard Him as a lawgiver or the founder of a new religion: He did not even desire to be such. Neither is He a "Tanna", or Pharisaic rabbi: He nearly always ranged Himself in opposition to the Pharisees and did not apprehend the positive side in their work, the endeavor to take within their scope the entire national life and to strengthen the national existence.

But Jesus is, for the Jewish nation, a great teacher of morality and an artist in parable. He is the moralist for whom, in the religious life, morality counts as everything. Indeed, as a consequence of this extremist standpoint His ethical code has become simply an ideal for the isolated few, a "ZukunftsMusik", an ideal for "the days of the Messiah", when an "end" shall have been made of this "old world", this present social order. It is no ethical code for the nations and the social order of today, when men are still trying to find the way to that future of the Messiah and the Prophets, and to the "kingdom of the Almighty" spoken of by the Talmud, an ideal which is of "this world" and which, gradually and in the course of generations, is to take shape in this world.

But in His ethical code there is a sublimity, distinctiveness and originality in form unparalleled in any other Hebrew ethical code; neither is there any parallel to the remarkable art of His parables. The shrewdness and sharpness of His proverbs and His forceful epigrams serve, in an exceptional degree, to make ethical ideas a popular possession. If ever the day should come and this ethical code be stripped of its wrappings of miracles and mysticism, the Book of the Ethics of Jesus will be one of the choicest treasures in the literature of Israel for all time.

This is Dr. Klausner's estimate of the Jesus who was a Jew, but whose followers were not Jews.

Aside from the discussion of Christ, His life and teachings, and their relation to Judaism, there is one feature of the work which merits more than passing notice. The discussion of sources contained in the first portion of the book is a splendid treatment of a very dry subject. To those who read Jesus of Nazareth for enjoyment only, I should strongly recommend their reading the introduction first and following the

author's advice therein contained. They should, says Klausner, begin their reading at the second book. For those who are interested in learning something about the writings of the time and the later progress in gospel criticism the source material will prove most interesting and enlightening. Of special value is that section dealing with the Canonical Gospels and the Study of the Life of Jesus. It forms in itself a brief, but complete history of Gospel criticism, splendidly written and intensely interesting. One should consider most carefully the opinions of the various scholars as Dr. Klausner treats of them. To the ordinary reader the portions devoted to the Hebrew, Greek and Latin sources will prove exceedingly dull; but they are worth reading through, even to those not technically interested.

The second book (the work is divided, according to the old custom, into eight portions, each termed a book) is devoted to a discussion of political, religious and social, and economic conditions. It is a good estimate and forms a much-needed background for a clear understanding of the life and times of Jesus.

Of particular interest to Freemasons will be the section treating the Essenes. This religious sect about whom little is known is dealt with at considerable length and aside from the discussion under religious and social conditions the book contains many references to them. To Masonic students the book would be of value for these portions alone.

In conclusion, a word of caution is necessary. Jesus of Nazareth is not a book to while away a pleasant hour. It is no fairy tale, but a scholarly treatise that requires patient and thoughtful reading. If the reader be interested in learning of the historic Jesus it is to be recommended. Dr. Klausner's work is primarily for students, yet it is one which every thinking Christian should read and think about; and then read again. Words of recommendation and praise too often mean little or nothing, but here is a book which merits the highest praise that can be given it, and more.

E. E. T

----o----

AN ENGLISH MASON AND AMERICAN LADIES

R. W. Bro. Sir Alfred Robbins, P. G. W., President of the Board of General Purposes (England), was, with Lady Robbins, the guest of the evening at the Ladies' Festival Banquet of the Authors' Lodge, No. 3456, held in London on June 30. At the meeting of the lodge immediately preceding, it was proposed by W. Bro. Professor H.C. Plummer, F.R.S., W.M., seconded by Bro. E.R. Garnsey, S. W., and unanimously resolved that Bro. Sir Alfred Robbins should be elected an honorary member, a distinction he now shares with Bro. Rudyard Kipling. At the banquet following, Bro. Sir Alfred Robbins, in submitting the toast of "The Ladies", said:

"As the youngest member of the Authors' Lodge, I have been given the highly honorable, but extremely onerous, task of submitting the toast of the evening, that of 'The Ladies'.

"It was a happy prelude to this gathering that today I received an offer-a special offer, I am assured, at one-half the usual fee, to be paid even by monthly installments if desired-to furnish me f or the trifling sum of one guinea with 'the real key to success in public speaking.' I am tempted to be sorry that it did not reach me sooner, so as to rid myself of that 'most distressing form of nervousness when speaking in public', with which it is plainly thought I am afflicted; but, as the main point of the suggested teaching seems to be that I have to bring my ideas within an illuminated circle, I will try to focus them within the brilliant circle I am now addressing. I have a double claim to be here tonight, as, while not until today a member of the Authors' Lodge, I was thirty-four years ago a founding member of the Authors' Club, with which that lodge is proud to be associated. Moreover, though not the writer, I am the frequent reviser of one of England's 'best sellers', for the Masonic 'Book of Constitutions', with which in another place I have so much to do, has a steady and certain sale every year of more than thirty thousand copies; and even a small royalty would assure at least a modest competence. But there is a further and more direct Masonic claim. The toast of 'The Ladies' is one I have very seldom proposed, because of my manifest unfitness

to perform so gallant a task; but I always approach it with the awe and reverence due from the lesser to the greater half.

"As a Freemason, therefore, I give the toast with all sincerity, because from our earliest moments in the Craft we are taught to reverence women. It partly arises from that reverence that we do not invite ladies to join the laborious side of our Masonic life. The original Freemasons were operative workers; and, as the whole of our tradition is derived from the operative side, it has no more been contemplated to have female masons than female stonecutters or female bricklayers. But with one phase of our activities we are always delighted to associate them, and that is on the side of benevolence. A story goes that that vigorous example of womanhood, Queen Elizabeth, being annoyed that she could not be made a Mason, directed the Order to be suppressed, but was dissuaded on finding that some of her most trusted advisers were Craftsmen devoted to good work. Whatever the value of the story - and I do not vouch for it - none of our Queens have interfered with our development, but rather have greatly assisted in our benevolent endeavors.

"Frankly, I have always believed that the best work women can do for Freemasonry is in the direction of benevolence; and I was confirmed in this belief when, with Lady Robbins, I visited the United States on a Masonic mission two years ago. In America, female Freemasonry, of both a direct and indirect kind, flourishes amazingly, and its work has been on various lines. I greatly doubt whether it would tempt many of our lady friends to be associated with certain of their activities such as are proudly claimed in one Jurisdiction - the ripping up of old carpets in lodge rooms, the cleaning of windows and sweeping of floors, and the replacing of oil lamps by electric light. But in other directions, and particularly in the construction and maintenance of hospitals, they have done most worthy work. I would take this opportunity, indeed, of paying a high tribute to the cordiality and wonderful kindness of many American ladies closely associated with Freemasons, and most of them in some direct or indirect fashion with Freemasonry, who welcomed Lady Robbins and myself in the ten American Jurisdictions I was privileged to visit. They knew beforehand the position taken up by the Grand Lodge of England in regard to mixed organizations associated with Freemasonry, and not one of them from beginning to end of a most wonderful tour said a word either to my wife or to myself to endeavor to make us converts to their cause. For their good works, I sincerely admire them; for their friendliness I deeply thank them; and, though I stand where I did concerning any

possible association of women with the English Craft, I shall never lose my feeling of admiration for these American ladies."

----o----

THE QUESTION BOX

and CORRESPONDENCE.

THE BIBLE AND EVOLUTION

Noting the communication of M. W. Bro. C. H. Briggs, of Missouri, in the September issue, regarding the statement of Bryan that

"Of the million species of life that science claims to know today, show me a single instance where you have ever crossed the line between species and produced a new and fertile species."

I merely suggest that a little consideration be given to the achievements of the late Luther Burbank, who seems to have approached very closely to the college professor's "they will do it yet." Burbank claimed that he could "train old varieties in the plant world to new habits and possibilities, and could produce entirely new varieties with characteristics and values never known before."

The God of nature institutes species and makes alterations according to laws not yet understood by human kind. Electricity has existed from time immemorial, but only in recent years has human endeavor been permitted to use radio activity. If so be, then in time it is likely that man will know how to use and direct forces in living tissues and

cells. After all, man's boasted knowledge of nature's laws is but in its infancy. Let us wait and watch.

Garrett B. Hunt.

In my letter in the September BUILDER, there is one sentence which needs correction in one word. That sentence runs, "Embryology does not favor it." No such thought was in my mind. Embryology is the strongest argument for Evolution that I know. What I wanted to say was that Embryology does not prove Evolution, plausible as it may and does make it appear to many, but it does -show the unity of God's work. If as you say in your kind footnote, the Bible is a "Symbol only," we ought to quit telling candidates that it is the rule and guide of our faith and practice.

C. H. Briggs.

[That the Bible is in Masonry a symbol first of all was not stated on our own authority. It has been asserted by many Masonic writers, and so far as we are aware has never been called in question. Mackey distinctly and unequivocally states it in his Encyclopedia, while for a living authority we may quote Oliver Day Street in his Symbolism of the Three Degrees. But even so there does not seem to be any necessity to change the phrase quoted by Bro. Briggs in any Jurisdiction where the great majority of those seeking the light of Masonry believe in the Bible as truly the word of God.]

* * *

ANTI-DILUVIANISM

I was in Jamaica, B.W.I., last month, and had the pleasure of visiting Phoenix, No. 914, E. R., at Kingston, and making the acquaintance of Dr. Armstrong, the local Secretary for the Quatuor Coronati Lodge.

I thoroughly enjoyed the satire in the last number. I had read a column at least before it dawned upon me that my leg was being pulled. Whilst watching the loading of bananas on the ships at Jamaica, I noticed that an old nigger gave a "token" to the women for each bunch of bananas carried to the dock from the warehouse, while at the warehouse door was a young negro, armed with a knife about four feet long, with which he deftly snicked the long stems from the bunches as the women with the bananas on their heads passed him. This struck me as very significant, and the obvious, conclusion is that the Mark Degree had its origin in the native customs of Jamaica, but I do not think I shall enter upon a controversy with your contributor.

A. J. B. Milbourn.

[Another brother writes that he also enjoyed the skit but that he thinks nevertheless that it was a dangerous thing to publish in THE BUILDER, for he says that undoubtedly some misguided brother will be quoting it in the near future as a serious contribution to Masonic research. We hope not, but must admit that this possibility made us hesitate a good deal before we took the fatal step. However, life, even the life of Masonic research is not possible without some risks.]

* * *

ERRORS AND INCONSISTENCIES

Each month I have had in mind to write you some sort of expression of the solid pleasure I get out of reading THE BUILDER each month. I have had it from the first and esteem it highly for its contents as well as for its purpose.

In the August number, which came to me yesterday, I was delighted to find one of the most delicious bits of satire I ever encountered. I refer to "Anti-Diluvian Masonry," by "Justus B. Wright," whoever he is. Obfuscology is making too much headway in Masonry.

For example, on page 234, Bro. J. Hugo Tatsch has President John Adams say: "I never had the felicity to be initiated." Again, on page 235, Bro. Tatsch says: "Thomas Jefferson, although not a Mason." But on page 256, in answer to a correspondent, the Editor says that John Adams was a member of St. John's Lodge of Boston, and that Thomas Jefferson was a member of the Lodge of Nine Muses, in Paris.

Leave it to you if this is not obfuscatory! At any rate, it is likely to prove puzzling to the brother in search of light.

I was very pleased to get the information contained in the article on "Fascism and Freemasonry." At Washington last fall I met Raoul V. Palermi, 33, who felt rather gloomy at the outlook for Masonry in the land that is blessed with the double benediction of Pius XI and Mussolini.

Also, I find myself in hearty accord with the spirit of your editorial, "A Masonic Crisis." Even though I am not sold entirely on the sanitarium -idea, I feel that something should be done to aid the brethren who are suffering. If this sanitarium is decided upon, I will aid to the utmost of my ability.

T. W. McCullough.

On page 256 of the August issue of THF, BUILDER, you list Thomas Jefferson as a Mason because of being on the rolls of the Lodge of the Nine Muses at Paris. I have spent some time on various occasions trying to connect Thomas Jefferson with the Lodge of the Nine Sisters but have never been able to satisfy myself of his Masonic affiliation. I certainly do not find him mentioned as a Freemason in Amiable's History, though there is another mention of him as President of the United States, but this does not suggest his lodge membership at all. The Grand Lodge of Pennsylvania has some tableaus of the Lodge of the Nine Sisters, but these do not disclose, so far as I can recall, any mention of Thomas Jefferson as a Freemason. Will you not kindly refer me to any page or other reference for the information you have used in the above mentioned article ?

I also note that you have Benjamin Franklin as Great Master of St. John's Lodge, Boston.

Robert I. Clegg.

In your issue of August, 1926, page 256, you say in part: ... It is said that twenty-three of the signers of the Declaration of Independence were Masons," giving their names. Bro. John J. Lanier, 32d degree, of Fredericksburg, Va., in "Masonry and Citizenship" (third edition, page 31), says: "More than fifty of the fifty-six signers of the Declaration of Independence were members of the Masonic fraternity," which is more than double the number that you give.

I write this as the two accounts are conflicting, and as our history is still in the making, the exact facts should be arrived at for the sake of future generations. I am inclined to think Bro. Lanier is correct, as I had learned at one time, I have forgotten when, that of the fifty-six signers, over fifty were Masons, four were Protestants and

not members of the Craft, while Chas. Carrol, of Carrolton, was a Catholic, the only one.

A.R. Wolfram.

I notice in the August issue of THE BUILDER two statements, both of which are positive, and at the same time are directly contradictory. At the top of page 235 of that issue, in the first line is written, "Thomas Jefferson, although not a Mason," etc., while on page 256 in the second column, in a list of the twentythree signers of the Declaration of Independence said to have been Masons, Thomas Jefferson appears again as a member of the Craft. These two statements, you will see, are in direct conflict and one of them must be wrong.

W. P. Barrett.

[The authority for the list here criticised is a clipping in our files taken from the Masonic Voice Review. It was evidently made a long time ago before the need of exact references had become apparent, for there is no indication of date, page or volume, nor of the name of the compiler. In quoting it we introduced the list with a dubious "it is said," but perhaps its lack of definite authority should have been made still more clear. THE BUILDER is very fortunate in possessing so many readers quick to check such editorial slips.

It would he a very useful thing if a really authoritative list could be compiled with a full discussion of all the evidence pro and con for the Masonic standing of the signers of the Declaration of Independence, for the question is one that is naturally of perennial interest to American Masons.]

* * *

EARLY LODGES IN THE MIDDLE WEST

I have been so busy with other matters that I have not had time to take up with you the difference of opinion held by my good friend Cheetham on page 255 of the August BUILDER. Bro. Cheetham has taken what he thought was good authority, and which has been accepted for many, many years as such, but the information was merely tradition and not verified by the records - of which I have photographic copies.

1st. The membership of the lodges at Kaskaskia and St. Genevieve. It is true that the reprint of the official record of the Grand Lodge of Missouri, edited by George Frank Gourley, contained a statement that the organizers of these lodges were French traders, but if you will look at page 101, and especially page 110, "Territorial Masonry," showing the membership of the lodges at Kaskaskia, I don't believe you will be -able to find the French traders were very active in the formation of this lodge. On page 155 and pages 168-69 you will find the names of the members of Louisiana Lodge, No. 109, at St. Genevieve. The organization of this lodge was largely the result of Aaron Elliott and Andrew Henry's work.

2nd. The petition for the lodge at Kaskaskia was dated March 9, 1805, dispensation was issued Sept. 24, 1805, and the charter was granted at the session of the Grand Lodge of Pennsylvania June 3, 1806, but not issued until June 18. The lodge was formally constituted Sept. 13, 1906.

3rd. No discussion as to this point.

4th. Agreed here.

5th. Gourley's reprint is wrong here. Entire list of members of Louisiana Lodge published on pages 168-169 of Territorial Masonry.

6th. My statement war, merely an inquiry as to source of authority. I have Scharf's History of St. Louis and the article contained therein is by Fred Billon. The Grand Lodge of Pennsylvania has no data as to the members of old No. 111, in St. Louis, as no returns were ever made end, of course, Billon's views are largely hearsay.

Ray V. Denslow.

* * *

THE HESPERIC RITE

In a recent issue of Le Symbolisme there is a request for light from Bro. Albert Lantoine concerning the Hesperic Rite a Freemasonry. He says:

"We have at hand a diploma which was delivered in the name of Maconnirie Hesperique, Philosophique et Templier, by the Sovereign Grand Commander Supreme Master Virginius to the illustrious brother Ciprien Demoin, thirty-sixth and last degree, who we find named on the same occasion Grand Secretary General. The design at the head carries the letters E. T., and in a ribbon the following Masonic abbreviations: A.L.G.E.N.T.B.L.A.O.G.A.D.U.

"We have not made any mention of this order in the first edition of our History of French Freemasonry [recently noticed in THE BUILDER] because we have only found the following information about it, on page 24 of the Rameau d'Or d'Eleusis of Marconis. The Rit Hesperique, Philosophique et Templier, was established in 1538, and restored in 1842 by the Bros. Dolabele, astronomer, and Virginius, publicist. This order possessed thirty-six degree of advancement."

It is perhaps possible that some of our American students, readers of THE BUILDER, might have some further information upon this interesting subject.

Robert I. Clegg, Illinois.

* * *

SOME SCOTTISH DECISIONS

The following items are sent in believing they will be of interest to readers of THE BUILDER. In British Masonry the Immediate Past Master, though not exactly an officer of the lodge holds, nevertheless, an official position and certain formal duties devolve upon him in opening and closing the lodge.

At a meeting of the Grand Committee, of the Grand Lodge o Scotland, held on Dec. 17, 1925, the following items of interest were considered, among others:

The Provincial Grand Secretary of Argyll and The Isle asked a ruling whether the Tyler of a lodge who, by the By-law receives "such a sum in name of salary as the lodge may fix and who pays his test fees each year, is entitled to vote in the election of Office-bearers, and, if so, how?

The ruling recommended is - No. The Tyler by accepting hi office gives up his right to come into the lodge to speak or vote.

The Provincial Grand Secretary of Dumfriesshire asked ruling in the following circumstances: The Right Worshipful Master of one of the lodges in the Province is at present recovering from a serious illness which has affected his memory. At recent meeting of his lodge he was present in the chair, but, owing to his disability, he delegated the duty of opening the lodge to the Deputy Master, who is also a Past Master of the lodge. Provincial Grand Secretary asks: Was the Right Worshipful Master within his rights in doing so, looking to the fact that the Immediate Past Master was also present?

The ruling recommended is - Yes.

R. I. Clegg.

* * *

THE CROSSED SWORDS

Please tell me if there is any meaning as to why the Inside Tyler wears the crossed swords, the Secretary the crossed pens and the Director of Ceremonies the crossed batons for their insignia. Why crossed, why not single?

H. W. W., Canada.

The office of Inner Guard is peculiar to the Freemasonry of the British Empire. In the United States the duties of this officer are carried out by the Junior Deacon, as was the arrangement general in the 18th century. The jewels, as they are customarily called by analogy (though the word you use, insignia is better) of the subordinate officers of the lodge can hardly be said to have any real symbolic meaning, they are more or less appropriate emblems. The reason for crossing two pens for the Secretary, two keys for the Treasurer, two batons for the Director of Ceremonies, or Marshal, is undoubtedly that a more artistic design is thus produced and nothing else. Originally one key designated the Treasurer. In the case of the Inner Guard, there was probably also the desire to distinguish the emblem from that of the Tiler, whose emblem is the single sword.

* * *

BOOKS WANTED AND FOR SALE

I have a complete file of THE BUILDER (unbound) which I would like to dispose of.

F.P.F.

I should like to know whether it would be possible for you procure for me a copy of The Devine Pymander of Hermes Trismegistus, by W. Wynn Westcott, London, 1894.

P. C. B

The Builder Magazine

November 1926 - Volume XII - Number 11

TABLE OF CONTENTS

The Spiritual Significance of Freemasonry - By BRO. SILAS H. SHEPHERD, Wisconsin

Memorials to Great Men Who Were Masons - William Richardson Davie - By BRO. GEORGE W. BAIRD, P. G. M., Washington, D. C.

Planning a Tuberculosis Sanatorium - By T. B. KIDNER

Facts for Fable About Frederick the Great - By BRO. CYRUS FIELD WILLARD, California - (Concluded from October)

The 1745-1747 Rose Croix Chapter at Arras - By BRO. A. L. KRESS, Pennsylvania

Lord Stirling's Macaronis - By BRO. WILLIAM M. STUART, New York

WHAT IS MASONRY DOING FOR INTELLECTUAL PROGRESS?

EDITORIAL

THE PROBLEMS TO BE SOLVED

APOLOGIES

HELP WANTED

DREAMS

THE NORTHEAST CORNER - Bulletin of the National Masonic Tuberculosis Sanatoria Association

The Precious Jewels - By BROS. A. L. KRESS AND R. J. MEEKREN (Continued)

THE LIBRARY

THE ENCIRCLED SERPENT

YOGA, A STUDY OF THE MYSTICAL PHILOSOPHY OF THE BRAHMINS AND BUDDHISTS

SHORT READINGS IN MASONIC HISTORY

THE HIDDEN LIFE IN FREEMASONRY

GLIMPSES OF MASONIC HISTORY

HIGH LIGHTS OF CRESCENT HISTORY

THE QUESTION BOX and CORRESPONDENCE

THE SYMBOLISM OF SALT

THE IMMOVEABLE JEWELS

JOSEPH SMITH

A QUESTION OF AUTHORSHIP

SCOTTISH RITE PASS-WORDS

THE KNIGHTS OF MALTA

THE CHERUBIM

----o----

The Spiritual Significance of Freemasonry

By BRO. SILAS H. SHEPHERD, Wisconsin

THE most essential thing for every Freemason to learn is just what Freemasonry is, and how it functions. The ritual contains all that is necessary to a very clear and comprehensive knowledge, but in many cases those who participate in the forms and ceremonies of the ritual fail to carefully analyze the things they hear and see, and even those who assume to teach sometimes fail to fully understand the words and sentences they have memorized.

We are told that Freemasonry is a "regular system of morality veiled in allegory, which will unfold its beauties to the candid and industrious inquirer." It has also been defined as "the subjugation of the human that is in man by the Divine; the conquest of the appetites and passions by moral sense and reason; a continual effort, struggle and warfare of the spiritual against the material and sensual." Another very beautiful definition is that it is "a union of unions, an association of men, bound together in their struggles to attain all that is noble, who desire only what is true and beautiful, and who love and practice virtue for its own sake." Many are the definitions that might be quoted to show the high importance and spiritual significance of Freemasonry. Methods of expression differ, but every student of Freemasonry is agreed that its forms and ceremonies are but a means and method of bringing man to a better comprehension of the real purpose of life, and to develop the qualities of his soul.

We often read in Masonic books and periodicals that Freemasonry is not a religion. "A religion" implies one of several or many religions, and in this respect Freemasonry is most emphatically not a religion. If we accept the definition of religion as the outward act or form by which men indicate recognition of a God to whom obedience and honor is due, we cannot well deny that Freemasonry is positively and basically religious.

It will be readily conceded that any person who desires to become a member of the Fraternity has little conception of its serious purposes. He is, however, given a fairly comprehensive idea in the formal petition he signs, and again in the questions to which he must give unequivocal answers. These questions are of first importance. If the answers are sincere and strictly lived up to, the candidate will not only become a member of the organized Fraternity, but will also be a Freemason in its most comprehensive sense. He will learn to subdue his passions--fear, hate, greed, selfishness, prejudice, intolerance, anger, envy--and improve himself in the science of character building. These questions, which every Freemason answers in the affirmative, are so important that we believe every candidate ought to not only memorize them but frequently question himself as to whether he is strictly complying with them:

Do you seriously declare, upon your honor, that, unbiased by friends and uninfluenced by mercenary motives, you freely and voluntarily offer yourself a candidate for the mysteries of Freemasonry ?

Do you seriously declare, upon your honor, that you are prompted to solicit the privileges of Masonry by a favorable opinion conceived of the institution, a DESIRE FOR KNOWLEDGE and a SINCERE WISH OF BEING SERVICEABLE TO YOUR FELLOW CREATURES?

Do you seriously declare, upon your honor that you will cheerfully conform to all the ancient established usages and customs of the Fraternity?

These are serious obligations voluntarily assumed, and no deviation can be made without moral retrogradation. We repudiated mercenary motives and declared our desire for knowledge. What kind of knowledge ought we to expect? Surely not that which pertains to our financial, material or physical welfare. The knowledge we can rightly expect and surely find is a knowledge of our moral and spiritual nature, and is to be used in being serviceable to our fellow creatures.

If we have gone thus far and failed to comprehend the deep spiritual significance of Freemasonry, the address of the Junior Deacon to the candidate ought to put everyone in the proper attitude for the impressive ceremonies. This also is of such importance that frequent rehearsal of it is greatly to be desired.

"Mr. _____, the institution of which you are about to become a member is one by no means of a light and trifling nature, but of high importance and deep solemnity. Masonry consists of a course of ancient hieroglyphical and moral instructions, taught according to ancient usage, by types, emblems and allegorical figures. Even the ceremony of your gaining admission within these walls is emblematical of an event which all must sooner or later experience.... You are doubtless aware that whatever a man may possess here on earth, whether it be titles, honors or even his own reputation, will not gain him admission into the Celestial Lodge above; but, previous to his gaining admission there, he must become poor and penniless . . . dependent on the sovereign will of our supreme Great Master."

Can there be any further doubt that Freemasonry is appealing to the soul of man? The esoteric ceremonies of reception ought fully to satisfy us, but for the purposes of this essay we are only using the monitorial portions. The prayer at the reception of a candidate might alone give us the very keynote of Freemasonry.

"Vouchsafe Thine Aid, Almighty Father of the Universe, to this, our present convention. Grant that this candidate for Masonry may dedicate and devote his life to Thy service, and become a true and faithful brother among us. Endue him with a competency of Thy Divine wisdom, that by the secrets of our art he may be better enabled to display the beauties of Brotherly Love, Relief and Truth, to the honor and glory of Thy Holy Name. Amen."

The Masonic brethren who established this great nation on the principles of Liberty and Equality placed their trust in God. They placed a motto, "In God we trust" on the coins of the country. Freemasonry stresses not alone a belief in God, but a trust in God. No lodge is ever opened or closed without invoking Divine assistance.

The Holy Bible, that great light in Masonry, is the most conspicuous article of furniture of a lodge. It is the first thing which is intrusted to the care of the Master at his installation and he is told that it "will guide you to all truth; it will direct your paths to the temple of happiness, and point out to you the whole duty of man."

"The Holy Bible is to rule and guide our faith." The English lodges call it the Volume of the Sacred Law, and Mackey, in his use of it as a Landmark, calls it the Book of the Law, because he says it is not absolutely required that everywhere the Old and New Testaments shall be used. "Masonry does not attempt to interfere with the peculiar religious faith of its disciples, except so far as relates to the belief in God and what necessarily results from that belief. The Book of the Law is to the speculative Mason his spiritual Trestle-board; without this he cannot labor; whatever he believes to be the revealed will of the Grand Architect constitutes for him this spiritual Trestle-board, and must ever be before him in his hours of speculative labor, to be the rule and guide of his conduct."

These quotations from the monitorial parts of the verbal ritual are only helpful hints at the possibilities that lie hidden in the symbol and allegories. These are only hidden from those who fail to follow up their expressed "desire for knowledge" with the necessary industry and zeal to acquire it. Nothing in Freemasonry is ever hidden from those who are worthy and properly prepared. Our hearts and souls are the soil in which the seed must germinate. Not only must we be industrious as physical and intellectual beings but we must be industrious spiritually if we are to "divest our minds and consciences of the vices and superfluities of life, thereby fitting us as living stones for that spiritual building, that house not made with hands. eternal in the heavens."

We find three principal systems of symbolism in Freemasonry. First, the building of a spiritual Temple by the use of symbolic tools. Just as surely as the operative workman can erect a temporal structure by the tools and implements of architecture, so we can erect a beautiful Temple of Character if we will use the tools of our speculative science as we are taught. No great cathedral was quickly built, neither can we expect to erect within ourselves a perfect character without long continued and persistent

effort. By the constant practice of the one tenet of Brotherly Love, we may make daily progress. Brotherly Love is not only a beautiful ideal, but an actual fact in nature. It is our failure to live in conformity to it that causes most of the discord and confusion in the world. We profess to believe in it. We profess to regard the whole human species as one family. Unless we practice it we are failing to practice Freemasonry. By their fruit shall ye know them.

The search for the lost word. The quest of the Holy Grail. The endless search for truth and light which never ceases from the cradle to the grave. The symbolism of the lost word has taught countless Masons the usefulness of searching for the Truth. God's Infinite Truth is not comprehensible to our finite minds. As we prepare ourselves by soul development we receive as much as we deserve.

Lastly, Freemasonry teaches by an allegory of unsurpassed beauty the great lesson that our bodies are but the temporary shelter of our soul, and after passing through the experiences necessary the dust returns to its Mother Earth and the soul returns unto God who gave it.

"It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all the surrounding gloom and cheering the philosopher in his weary pilgrimage of life to teach the immortality of the soul. This is still the great design of the Third Degree of Masonry."

It is in the light of this teaching that the Master Mason, raised to the eminence of that "Sublime Degree" can look back on the Charges he received as all Entered Apprentice. Then, the precepts of the Moral Law were symbolically expounded by authority; now, in the further light afforded him, he sees the reason for what; before he took on trust, and is thereby fitted to guide others in his turn.

----o----

Memorials to Great Men Who Were Masons

William Richardson Davie

By BRO. GEORGE W. BAIRD, P. G. M., Washington, D. C.

THE subject of this article was born at Egremont, near Whitehaven, in England, in the year 1756.

In 1764 his father came out to the Colonies and settled in South Carolina, bringing his eight-year-old son. The boy was educated by his uncle, the Rev. William Richardson, who lived near Catawba, S. C., and who adopted him and made him his heir. He was sent to the College of New Jersey (now known as Princeton University) where he graduated in 1776. He had taken up the study of law, but in the summer of the same year joined, as a volunteer, in the opening hostilities of the Revolution in company with a number of his classmates. Later he received a commission as Lieutenant in a newly organized troop of dragoons and, having risen to the command of the squadron, joined Pulaski's Legion and shortly after received the rank of Major. At the battle of Stone Ferry, June 12, 1779, he was badly wounded in the thigh and during his convalescence resumed his legal studies at Saulsbury, N. C., where he was admitted to the bar in September of the same year.

In the winter of 1780 he raised another body of cavalry, in the equipment of which he spent the whole of his private fortune bequeathed to him by his uncle. With this force he protected the southwestern part of the state from the British attacks from South Carolina.

He was present with his troops at the battles of Ranging Rocks and Rocky Mount, and did noteworthy service in assisting General Gates when he was reorganizing his forces after the disastrous defeat at Camden. Cornwallis followed Gates to Charlotte,

expecting to cooperate with Ferguson (who was killed at the battle of King's Mountain soon afterwards), and Davie remained in command of the rear guard and inflicted considerable loss on the advancing British forces as they entered the town, retiring afterwards with trifling loss. He was promoted to the rank of Colonel of the Cavalry of North Carolina, and was appointed Commissary General of the Southern Army by General Greene, which post he filled most efficiently fill the end of the war.

After peace was declared he settled at Halifax, N. C., and began the practice of law and soon rose to the highest eminence in his profession. He was one of the delegates to the National Convention which framed the Constitution. At this he strongly supported the equal representation of states in the Senate and also the taking the slave population into account in assigning the number of Representatives sent to Congress by the states of the South. He did not, however, actually sign the document, as before the close of the proceedings he was called home on account of serious illness in his family.

He was a member of the State Lecrislature of North Carolina for a number of terms and drew up the bill instituting the State University which, after opposition, was passed in 1789. He gave personal attention to the appointments of the college staff and was actively concerned in the business of erecting the buildings, of which, as Grand Master of Masons, he formally laid the cornerstone.

He was influential in formation of the State of Tennessee, which had previously been a part of North Carolina, and was three times appointed a Commissioner to settle the boundary line between the two states.

In 1794 he received a commission as Major-General of Militia, and in 1799 was elected Governor of the state. Soon afterwards he was sent to France with Ellsworth and Murray on a special mission to the French Directory, the result of which was the convention that was signed between the two countries.

President Jefferson appointed him as a Commissioner to arrange a treaty with the Tuscarora Indians, a task he successfully performed.

It has not been possible to ascertain when and where he was made a Mason, but his membership and interest in the Craft is sufficiently proved by the fact that he was Grand Master of North Carolina from 1792 to 1798.

In person he was a handsome man of commanding appearance, and of remarkable physical strength, so much so that he was noted for this among the pioneers and backwoodsmen who formed so large a part of the revolutionary forces. He was distinctly and unmistakably of the aristocratic type, yet in manners, though dignified, he was affable to all. He received the degree of A. M. from Princeton University in 1779, and that of L. L. D. from the University of North Carolina in 1811. He died at his home, "Tivoli," in November, 1820, near Landsford, South Carolina, and was buried at Waxhaw Church on the Catawba River.

----o----

Planning a Tuberculosis Sanatorium

By T. B. KIDNER

Copyright, 1926, by the National Tuberculosis Association

THIS general discussion of the requirements of a modern Sanatorium for the treatment of tuberculosis was published in pamphlet form by the National Tuberculosis Association. In order that members of the N.M.R.S. may have full information at hand concerning the problems involved it has been thought advisable

to reproduce so much of the monograph as would have a bearing on the situation facing the Masonic Fraternity. The matter left out dealt chiefly with the requirements of female patients and children. Doubtless later on these also will have to be taken into consideration, but the main principles governing the planning of such an institution are fully covered in what is here presented.

THERE is probably no type of building in which greater changes have occurred in recent years in its general planning and internal arrangements than a sanatorium for tuberculosis. These changes are largely due to new demands for facilities for diagnosis and treatment which have been so markedly characteristic of the institutional care of the tuberculous during the past decade.

The National Tuberculosis Association, through its Institutional Advisory Service, has made many reports upon individual sanatorium planning projects and has also, from time to time, published articles dealing with current tendencies in sanatorium planning. There seemed to be a need, however, for a comprehensive statement on the subject, and this monograph has been prepared in consequence.

DETERMINING THE SIZE OF THE PROBLEM

In every sanatorium building scheme, whether it be for a new institution, or for the enlargement of an existing one, the first step should be to determine the size of the problem; that is, the number of beds that should be provided to meet the needs that the proposed institution is to serve. Several methods of doing this have been developed from the experience of the past twenty-five years; no one method is applicable to every district or community.

In the registration area of the United States, and in other places where proper vital statistics are available, the usual formula for obtaining the number of beds that should be provided in a sanatorium is that for every death occurring annually from tuberculosis in the district to be served by the institution, there should be one bed.

In districts where the vital statistics cannot be relied on, an approximate estimate of the number of tuberculosis beds required can be made by using the formula of one bed for each one thousand of the population.

SELECTING A SUITABLE SITE

Having determined the number of beds that should be provided, the next step is the selection of a suitable site; this is a matter of prime importance.

The National Tuberculosis Association has recently issued a monograph entitled, "Selecting a Site for a Tuberculosis Sanatorium," which goes thoroughly into the subject. In this the following factors are discussed at length:

(a) Accessibility. "For several reasons, it is most desirable that a sanatorium should be readily accessible from a center of population.

"It is exceedingly important to remember that sites remote from centers of population are inconvenient and costly in the matter of obtaining supplies; also for the transportation of patients to and from the institution on admission and discharge and, occasionally, for short leave of absence or for visits of relatives and friends. Further, and this is of prime importance, it is most difficult to attract and retain adequate help, professional and general, in isolated places."

(b) Area Required. "The area required for a sanatorium site may be found by allowing one acre of land for each six patients."

(c) Altitude and Climate. This is discussed at some length in the monograph, from which the following paragraphs are quoted:

"Today, however, very few specialists lay stress upon altitude and special climates in the treatment of tuberculosis. In fact, a great many specialists aver that it is far better for a tuberculous person to 'take the cure' in a climate similar to that in which he will live after his disease is arrested, rather than in some high, dry climate, as his return to his former climate may be trying, or worse.

"It should be said, however, that in certain form of tuberculosis there is undoubted value in a high altitude, with dry air; but in general sufferers from tuberculosis today are not being advised to seek an other climate in which to take treatment."

(d) Exposure and Topography. "These factors must be considered jointly, together with the factor of area. In fact, the first consideration is that there must be adequate space for the buildings on ground that is level, or only gently sloping, and plenty of level space or walks, on which the patients may exercise.

In the northern part of this continent, the patients buildings should be orientated to face about S. S. E. but in the warmer parts of the country, the buildings should face more to the east, so that the hot afternoon sun will not shine on the patients' quarters.

In localities where cold winter winds are experienced, shelter should be provided by rising ground, preferably wooded; or, in a flat country, by a windbreak of trees.

(e) Water Supply, Electric Power, Sewage Disposal and Drainage. The conditions and requirements governing any other type of institution apply equally to a tuberculosis sanatorium, and need not be entered upon here.

(f) Non-Proximity to Disagreeable Surroundings. A tuberculosis sanatorium should not be located in conjunction with any eleemosynary institution, or with a hospital for contagious diseases. It is notoriously difficult to induce persons suffering from tuberculosis in the early, recoverable stages of the disease to enter a sanatorium which has no stigma attached to it, and the difficulty is increased manifold when the sanatorium is associated in the minds of the public with some institution for socially dependent persons.

Industrial or factory districts are also unsuitable as the location for a sanatorium, since pure air is an absolute necessity in the successful treatment of tuberculosis.

(g) Pleasant Surroundings. Pleasant surroundings are undoubtedly an important factor in the treatment of tuberculosis. The treatment is long and tedious, and patients must often lie for weary months, or even years, looking out over the landscape and the grounds of the sanatorium. Because of this, the site should command a pleasant view, and the grounds themselves should be beautified.

“FLOW LINES"

In the planning of a building for any special purpose, the architect must be guided by certain underlying principles common to all buildings.

The sanatorium movement began when it had been shown by the early experimenters in this direction that tuberculosis was curable by a regimen of rest, fresh air, and suitable food, and in esse, a sanatorium is primarily a building so arranged that this formula of rest, fresh air and good food can conveniently be applied in it.

This original idea has, however, received many accretions during the experience of the sanatorium movement, particularly during the last decade. In addition to what might be termed the "passive" treatment implied in the formula of rest, fresh air and

good food, a great many other methods of treatment have been introduced in recent years. Among these might be mentioned artificial pneumo-thorax; special methods of treatment of diseases or affections of the upper respiratory tract, so often associated with pulmonary tuberculosis; the use of heliotherapy in the treatment of tuberculosis of the bones, joints and glands; and, more recently, chest surgery. With regard to the last named, it should be said, however, that it is usually better to arrange that cases requiring major surgical operations, including thoracoplasty, should be removed to a general hospital, although they should be returned to the sanatorium for their prolonged convalescence as soon as surgical convalescence is over.

Provision must therefore be made for these features of sanatorium treatment.

Largely because of the tedious nature of the process of "taking the cure," it has also been generally recognized for some years past that means must be taken to relieve the intolerable ennui of a prolonged residence in a sanatorium. To that end provision is now made in all modern sanatoriums for organized recreation and amusement and also for occupational therapy. The latter is in many cases also made the basis for vocational rehabilitation after the disease has been arrested and the patient leaves the institution.

A tremendous assistance in diagnosing the disease also became available a few years ago by the invention of the X-ray machine. A properly equipped laboratory is also indispensable for diagnostic and research purposes. A modern sanatorium is, therefore, much more of a hospital than were the earlier institutions.

THE CLASSIFICATION OF CASES

For the purpose of sanatorium treatment tuberculous patients are usually grouped broadly into three classes:

(a) Bed or "infirmary" cases: acutely ill, requiring bed care and regular nursing.

(b) Semi-ambulant cases: able to dress and to walk to the congregate dining room for meals, but, at first, not able to take further walking exercise.

(c) Ambulant cases: able to take a certain prescribed amount of exercise daily, which is increased as the patient's condition improves.

This broad classification into three groups has also various sub-classifications, differing according to the practice of the institution concerned. Some of these will be indicated later on in the course of this article.

In sanatorium planning in recent years, the accommodation for patients in these three groups has usually been provided in the following proportions:

Infirmary cases (not less than) - 40 per cent

Semi-ambulant cases - 35 per cent

Ambulant cases (not more than) - 25 per cent

It is noteworthy, though, that in recent years there have been many complaints from sanatorium superintendents of a shortage of beds for infirmary cases and several leading authorities are in favor of making the proportion of infirmary beds considerably higher than 40 per cent.

In view of this, most of the sanatoriums planned in recent years in this country, including U. S. government institutions, have provided for patients who have reached

the semi-ambulant stage of treatment a type of accommodation that is of a modified infirmary type. If it should happen at any time that the accommodation for infirmary cases is overtaxed, it is then possible to give such cases proper care in the quarters provided for semi-ambulant cases.

With the foregoing classification in mind, it is convenient at this point to include some remarks on the "flow" or progression of patients through a sanatorium.

In good sanatorium practice it is usual to keep all newly admitted patients under observation in bed for a week or two, for diagnosis and classification; the reception and observation section being almost always a part of the infirmary section.

If a patient is acutely ill, he is placed in a single room. When a patient improves somewhat he is usually removed to a two-bed room. Later, he is assigned to a somewhat larger internal unit, in most modern sanatoriums usually a four-bed ward, and at that stage is generally able to walk in a dressing gown to a local dining room near the ward and take his meals.

If he continues to progress he reaches the stage in which he can put on his outer clothing and walk to the main congregate dining room of the institution to take his meals. He is then classified as a "semi-ambulant" case, and is transferred to the section provided for patients in that stage of treatment.

At first his walks to and from the main dining room may be the limit of his walking exercise, but little by little this is increased until he becomes an "ambulant" case, and is again transferred to other quarters.

In planning a tuberculosis sanatorium it should therefore be borne in mind that as the virulence of the disease abates, and the patient progresses towards recovery, he also

progresses in a physical manner, so to speak, from one part of the sanatorium to another.

This is important, for two reasons. In the first place, the accommodation can be progressively simpler as the patient's condition improves, which has a bearing on the cost of the structure and the equipment. In the second place, tuberculosis specialists attach great value from a psychological standpoint to this progression through the several types of quarters, as a patient looks forward to his transfer to another section as an evidence of his progress towards recovery.

FUNCTIONS AND BUILDINGS TO BE PROVIDED FOR

(a) Administration; medical and general.

(b) Patients' quarters; advanced, semi-ambulant and ambulant cases.

(c) Service buildings; dining rooms, kitchen and bakery, store-rooms.

(d) Ice plant and refrigeration.

(e) Laundry and sterilizing plant.

(f) Heating plant.

(g) Garage; repair shops, etc.

(h) Quarters for staff and employees.

(i) Assembly hall for religious exercises and recreation, with rooms for occupational therapy.

In addition to the foregoing, if the institution is isolated from public facilities, it is necessary to include:

(j) Lighting plant.

(k) Water supply.

(l) Sewage disposal system.

It is not necessary to provide separate buildings for each of the things enumerated; in fact, in a small sanatorium they are often provided for in two or three buildings.

Even in comparatively large institutions, experience has shown the wisdom of certain combinations, which will be indicated in succeeding sections of this article.

SUBSTANTIAL BUILDINGS NECESSARY

In the early days of the sanatorium movement, structures of the flimsiest type were usually provided, and that unpleasant term "shack" came into use in tuberculosis institution construction and was, unfortunately, only too appropriate in most cases.

Today, however, buildings of the flimsy type of construction, formerly considered quite suitable for the housing of patients ill with tuberculosis, are no longer provided. Another important point is that the "open ward" type of plan, which has been given up in modern general hospitals, has also been abandoned in all first class modern sanatoriums for tuberculosis, small internal units being now employed. Briefly, it may be said that the outstanding characteristic of recent tuberculosis sanatorium construction is that the planning of the buildings in which patients are housed has been modified from former practice so as to provide greater comfort and privacy for the patients, as well as facilities for various modern forms of treatment.

One of the most important points to be stressed is that in regard to acutely ill patients who require "infirmary" care, the accommodation provided in a first class sanatorium for tuberculosis differs scarcely at all from that provided in an up-to-date general hospital, except that adequate provision for open-air sleeping must be made. The auxiliary rooms for infirmary cases, such as the nurse's duty room, the diet kitchen, the toilet and bath accommodation, the utility or utensil room, are similar to those which are found in a modern general hospital. As a patient's condition improves, however, the accommodation provided may be progressively simpler in type.

Probably the most important point to be insisted upon is that the patients must not be subjected to fire hazards. The National Board of Fire Underwriters reported some time ago that in the two years preceding the date of the report 870 hospital and institutional fires had occurred in this country. Buildings in which patients are housed should therefore be fire-resisting. Bed-ridden patients should not be housed on the second story of a frame building. In fact, that part of a tuberculosis sanatorium in which infirmary cases are housed should, as stated above, be of the type of construction that would be selected today for a general hospital.

Whatever type of general layout be adopted, it will generally be found that the most convenient arrangement is to plan the central building of a sanatorium group as a combined unit for medical and general administration, and a reception hospital and infirmary.

DETAILS OF PLANNING

(a) Medical Administration. The following rooms should be provided for medical administration: An office for the medical superintendent; examination rooms (one for each fifty patients); eye, ear, nose and throat examination and treatment room ("head room") ; X-ray suite; dental room; simple operating room (for minor surgical procedures) ; laboratory (north light required); pharmacy; open decks for sun treatment; two rooms for artificial light treatment; conference room and medical library.

(b) General Administration Offices. These should include general business office; office for superintendent; waiting room for visitors (entrance hall) toilets for visitors (each sex).

It has been found to be convenient to have the medical superintendent's office and the general business office arranged one on each side of the main entrance hall, which often forms the waiting room for visitors.

INFIRMARY CASES

In modern, fireproof, sanatorium infirmary buildings, the more seriously ill patients (usually bedridden) are often housed on the upper story, as this affords greater quiet than the lower stories. When a patient's condition improves somewhat, so that he can walk to the bathroom, he is transferred downstairs.

What are the characteristic features of the care and treatment that must be provided for infirmary cases, and for new cases kept in bed for purposes of observation, in addition to a proper bed in a suitable room?

Obviously, such patients must be fed, a fact that will guide the architect in locating the floor diet kitchen, always remembering that the travel of a nurse or ward-maid to and fro between the diet kitchen and the patients' bedsides must be minimized.

Patients that are "bedfast" will, of course, require the usual personal attention necessary for such patients, which will guide the architect in locating the nurse's duty room, with its equipment of bedpan sterilizer, utensil sterilizer, utensil rack, slop sink, laundry tray, worktable, and supply cabinet.

Fresh air, of course, is a sine qua non in treatment, and provision must be made in the form of porches for open-air sleeping for all but the more serious ill patients. For the latter, properly arranged windows of the awning type, with a vent in the wall opposite to afford thorough ventilation, will provide all the fresh air necessary. It should be possible, however, to wheel even seriously ill patients in their beds to an open porch occasionally.

For infirmary patients who are able to leave their beds, bathroom and lavatory accommodation must be provided near their quarters.

It is also a good plan to provide, next to the floor diet kitchen, a small dining room, where patients who are able to leave their beds and put on a dressing gown may take one or more meals daily. Patients appreciate greatly the break in the monotony thus afforded, the effect on their progress is good, and the labor of tray feeding is reduced.

The foregoing paragraphs deal only with "creature comforts," and attention must now be given to the various medical features of diagnosis and treatment that must be provided for infirmary cases.

MEDICAL ADMINISTRATION OFFICES AND ROOMS

In locating the rooms for medical administration, due regard must be given to the fact that they must be conveniently accessible for bed cases, who may often require to be wheeled to one or other of these rooms in a cot or on a wheeled stretcher. It must also be remembered that walking patients from the semiambulant and ambulant patients' quarters will use these rooms. Because of this last-named condition the medical rooms should be so located that patients from other units of the sanatorium will not enter a patient's corridor in the infirmary (central) unit when coming to it for treatment.

If several examination rooms are provided, it is convenient to arrange one on each floor. Each room should be equipped with a simple lavatory bowl in one corner.

The X-ray suite should include a combined office and interpretation room, with space for filing current plates or films; a dark room for loading and developing, and a machine room. Practice varies greatly in different institutions with regard to the use of the X-ray apparatus, but for sanatoriums up to, say, one hundred beds, it will probably be found satisfactory if the machine room is equipped with a modern, self-contained combination machine which can be used both for radiographic and fluoroscopic work. For institutions of greater bed capacity it is usually more convenient to provide a separate room for fluoroscopic examinations, although for economy and convenience it should form a part of the X-ray suite. A couple of dressing cubicles should be provided and a w. c. for gastro-intestinal work. The X-ray suite should not be in a basement but should be, preferably, on the main floor near the rear entrance.

The dental room should be large enough to take a standard chair and instrument cabinet. A small laboratory should adjoin it, and should be equipped with a sink with hot and cold water, space being provided near the sink for a work bench.

For the various minor surgical procedures which become necessary in sanatorium routine a simple operating room should be provided. The room should be well lighted naturally by a window on its north side (not a skylight) and should also be properly equipped with electric lights over the operating table for work at night or on dark days. Adjoining the operating room should be a preparation room, equipped with a small "bank" of sterilizers, two surgeon's scrub-up sinks and a hopper sink; space being allowed also for cabinets to hold sterile and unsterilized supplies. Dressing rooms for the surgeon and the nurse are necessary, but the latter is often combined with the nurse's work room adjoining the preparation room.

The eye, ear, nose and throat room should have a small dark room adjoining, but in small institutions provision for darkening the room itself by an opaque window shade, enclosed in a boxed casing, is often made. A lavatory bowl should be provided.

The laboratory should have north light, but considerable latitude is allowable in its location. There is no objection to its being placed in the basement, for example, provided the basement is well out of the ground.

The pharmacy should be located on the main floor, near the rear entrance, for the convenience of ambulant patients.

Provision for heliotherapy is often made in the form of open decks on the roof of the infirmary building. On each deck there should be a covered portion for “air baths," which are used in conjunction with the direct exposure of the patients to the rays of the sun.

These decks can be used both for the infirmary cases and for patients from other units. In several recent examples, however, in addition to the decks, open balconies or terraces have been provided, adjoining the rooms of the more seriously ill patients, and French windows have been installed, so that patients can be wheeled out for sun treatment. It must always be remembered that patients undergoing this treatment are practically nude, so that the decks and balconies must be so arranged that the patients can not be overlooked from rising ground or other buildings.

A room should be provided for artificial heliotherapy. Outlets for electric current required for the several types of lamps used in artificial heliotherapy should be installed in the walls. This form of treatment is so new that definite standards as to the number of lamps that should be provided are not available, but in the sanatoriums recently erected by the U. S. Veterans' Bureau it was decided to provide outlets for lamps in the proportion of one lamp for each ten patients.

Since artificial heliotherapy is resorted to chiefly in cold and cloudy weather, when it is not feasible to expose the patients on open decks, extra artificial heat should be provided in rooms where it is applied, as the rooms should be well: ventilated. The best method of ventilation for such rooms is to admit fresh air by open windows and to provide a vent for the escape of the vitiated air on the opposite side of the room; hence the necessity for extra heat.

For convenience of oversight and control the rooms for artificial heliotherapy are often arranged in the center of the building, between the open decks on the roof.

A dressing room, with toilet facilities, should be provided near each deck. In some institutions where heliotherapy is being employed, shower baths are also provided.

It is well to provide that not less than 20 per cent of the beds in the infirmary section of a sanatorium be in single rooms; 30 per cent in two-bed rooms and the balance in small wards of not more than four beds each.

As indicated above, it is not usually considered necessary to provide special porches for patients who are seriously ill, but porches should be arranged for about 60 per cent of the patients in an infirmary section. It should be possible, though, to wheel any patient in his cot to a porch. Doors should therefore be not less than 3 feet 8 inches wide, and corridors 8 feet wide.

PORCHES

A treatise might be written on the subject of porches for open-air treatment in sanatoriums, of which several kinds have been devised. In general, porches are of two types: (a) those which adjoin a room or ward, but are so arranged that direct sunlight can enter the room or ward; (b) the continuous porch which extends along the front of several rooms or small wards.

Advocates of the former type of porch (structurally, more expensive) point to the advantage of direct sunlight in the ward afforded by this arrangement, as against the continuous porch. It should be pointed out, however, that where continuous porches along the front of the rooms are provided, the patient spends most of his time on the porch; the room in the rear being used chiefly as a dressing room. If the patient is bedridden, the nurse or attendant wheels his cot into the room when the patient is bathed. In extremely cold weather, the patient may sleep at night in the room; but in modern institutions adequate thorough ventilation is provided and the patient gets sufficient fresh air in the room without discomfort.

Except in warm climates, porches for tuberculous patients should always be glazed. Windows of the kind usually referred to as the "awning" type, that is, pivoted at the sides and opening outwards, are much better for tuberculosis sanatoriums than ordinary double-hung sashes and windows of the casement type.

Whatever type of window be selected, however, alike in porches and in rooms, the upper portion should always be provided with a sash over a transom bar, to allow of fresh air being admitted without subjecting the patients to a direct draught. The sash over the transom should be operated by a device not under the control of the patients. It is also advisable to glaze this sash with "cathedral" or "Florentine" glass of a soft amber color, which, being less trying to the eyes, adds to the comfort of the patients.

AUXILIARY ROOMS AND FEATURES

Plumbing fixtures for infirmary patients should be installed in the following proportions:

Lavatory bowls - 1 to 8 patients

Water closets - 1 to 10 patients

Bathtubs - 1 to 15 patients

(Shower baths are not suitable for infirmary patients.)

For patients' outdoor clothing and suit cases it is usual to provide a storage room at some convenient point in the building, probably in the basement. For the rooms themselves, patients confined entirely to bed require only a standard bedside table with locked cupboard; but as soon as patients are able to walk, to the bathroom, a simple wardrobe, in which to hang the dressing gown, etc., should be supplied.

Some sanatorium and hospital superintendents are in favor of the built-in wardrobe or hanging closet, while others prefer a piece of furniture. At present, the tendency seems to be towards the latter.

There remain to be mentioned a few other auxiliary rooms that are common to all types of hospitals and that must not be omitted in the infirmary section of a tuberculosis sanatorium.

On each floor there should be a nurse's office, furnished in the usual way, and containing the annunciator of the patients' call system.

For approximately each thirty patients a linen room or closet, to hold not more than two days' supply, should be provided. The equipment should consist of shelves not less than eighteen inches deep in the upper portion, the lower shelves to be about thirty inches deep, the uppermost wide shelf to form the working table. A room six feet square will be sufficient. Outside light is desirable. The location should be as central as possible for the beds which are to be served from the closet.

Linen chutes are very satisfactory as far as bed patients are concerned, but are not desirable where the patients are ambulant, as various odd things are sometimes thrown down the chute by the patients. For the latter it is better to provide in the utility room, or other convenient place, a receptacle for soiled linen and to send it by an orderly or attendant at regular intervals to the laundry.

Closets for brooms and cleaning materials, equipped with a slop sink, must be provided on each floor. In many institutions these closets are too small to contain the various equipment and materials and it is well to make them of generous size.

In all infirmary units of more than one story, an elevator large enough to take a standard wheeled stretcher must be provided.

Some authorities do not consider it good practice to include a morgue in the hospital unit, and believe it is better to locate it in some inconspicuous place near, or in the working buildings, such as the institution garage, or, in some cases, the laboratory building in institutions where it forms a separate unit. A room for a mortuary chapel is sometimes desirable, but it should not be made a prominent feature of the building group; rather the reverse.

SEMI-AMBULANT CASES

As mentioned in a previous section, a patient is usually classified as "semi-ambulant" when he is able to dress and walk to the main dining room. At first this may be the full extent of his exercise, the rest of the day being spent in a cure chair on a porch or in an open ward. Such patients can be conveniently and economically housed in one-story or two-story buildings of the "pavilion" type, the sleeping quarters being usually a modification of the open ward type of accommodation.

In several recent examples, however, two-bed rooms, with a continuous porch in front, have been provided for patients in this stage of treatment. This not only affords greater privacy and comfort for the patients but permits of infirmary patients being cared for in case of an overflow from the infirmary section.

The location of the buildings or units for semi-ambulant cases is important. In the first place, as these patients have only recently passed from the infirmary stage of treatment they should not be required to walk very far to the main dining room. For the same reason enclosed walks should be provided between their quarters and the service unit. A warm, well-lighted and properly ventilated day or sitting room should be provided.

An office for the nurse in charge is necessary, but a call system is not required.

In order that infirmary cases may be cared for when necessary it is well to provide a diet or distributing kitchen, with very simple equipment.

It will seldom be found necessary, however, to include a utility room, since infirmary patients that may overflow from the infirmary section proper into this section will almost certainly have reached the "dressing gown" stage, and will therefore be able to use the bathroom.

Plumbing fixtures for semi-ambulant patients should be provided in the following proportions:

Lavatory bowls - 1 for each 4 patients

Water closets - 1 for each 6 patients

Bathtubs - 1 for each 10 patients

Shower baths - 1 for each 10 patients

The water closets should be separated from the lavatory and bathroom, but one lavatory bowl should be installed near the water closets.

Dental lavatories need not be installed if the plugs are omitted from the regular lavatory bowls and a, simple mixing faucet (single spout for hot and cold water) installed. Ablutions may then be performed in running water and the same bowls used without offense for teeth cleaning.

It was formerly a common practice to locate next to the lavatory and bathroom in a sanatorium a congregate dressing room for the patients, but it was found in many institutions that such a room formed a congregating place for purposes other than that

for which it was designed, thus adding to the work of supervision. In cold weather, male patients would often gather in the warm dressing room, with all windows closed, and play cards in an atmosphere vitiated with tobacco smoke.

Therefore, in most modern sanatoriums, it is customary nowadays to provide small dressing rooms, or space, near each patient's bed. Where the porch is a continuous one, the rooms in its rear are generally used as dressing rooms; each for one or two patients. Another very satisfactory method is to provide individual dressing cubicles in a warm corridor at the rear of a combined room and porch.

A linen room, a janitor's closet and a store room for patients' baggage should also be included.

A rear walk or low terrace, at grade, should be provided at the rear of the building, where patients may recline on cure chairs in the shade during very hot weather. Some storage space for the cure chairs should be provided.

AMBULANT CASES

As indicated earlier in this article, the accommodation for sanatorium patients can be progressively more simple (and less costly) as the time of discharge from the institution comes nearer.

For patients who have reached the ambulant stage of treatment, and are on "full exercise," very little medical and nursing care is necessary. A strict disciplinary regimen is, however, enforced in most sanatoriums for patients who have reached the stage and are undergoing the prolonged period of convalescence usually required before the physician pronounces the disease "arrested."

It is therefore very necessary that, alike in the location of the buildings for ambulant cases, and in the planning of their internal arrangements, ease of supervision be considered.

The principal requirements for the housing of ambulant patients are that they shall be provided with comfortable living quarters, including a day or sitting room; porches for open-air sleeping and, of course, proper toilet and bathing facilities.

Buildings of the pavilion type are quite suitable for ambulant patients, and may be of one or two stories. The earlier pavilions were usually mere, open shed-like structures, but for some years past, as in all types of hospital and sanatorium planning, the trend has been towards the provision of more comfort and privacy for ambulant patients in a tuberculosis sanatorium.

This had led to the advocacy of detached cottages, each housing from two to four persons, for patients in this stage of treatment. There are, however, two rather serious objections to the cottage type of housing in public sanatoriums. First, the additional initial cost; and second, the great difficulty of supervision of the patients.

An ingenious and successful attempt to combine the two ideas of the cottage for a small number of patients, and the building for comparatively large groups, was made by the U. S. Public Health Service several years ago. A building pavilion was designed, embodying "the cottage idea in a congregate building." A number of these buildings that were erected have proved very satisfactory, alike to the staff and the patients.

More recently the U. S. Veterans' Bureau has designed another type of building that also affords great comfort and privacy for the patients and provides for ease of supervision.

An office for the nurse in charge of the building should be provided.

The proportions for plumbing fixtures specified previously in this article for semi-ambulant patients will also serve for the ambulant patients' building.

The day room, the baggage storeroom, the janitor's closet, and the rear terrace at grade, all as recommended for the semi-ambulant patients' quarters, will also be suitable for ambulant patients.

Inasmuch as patients who have reached this stage of recovery are able to go out of doors in all weathers, considerable latitude is allowable in the location of their quarters. As remarked earlier, however, ease of supervision must always be considered, and the buildings should be well in sight of the central unit.

SERVICE UNIT

The service unit of a tuberculosis sanatorium usually includes the main dining room for the patients; a dining room for the staff ; a dining room for the help; kitchen and bakery, with storerooms and three-section refrigerator for daily supplies; a serving room and a dishwashing room.

If the contours of the site permit, it is convenient to arrange rooms in the basement for the bulk storage of supplies.

In locating the service unit, two things must be borne in mind. First, that most of the food for the patients in the infirmary section is prepared in the central kitchen and must be conveyed easily and rapidly to the patients. Second, the unit must be so

located that it can be reached conveniently, under shelter, by the semi-ambulant patients.

The most convenient location is directly in the rear of the central unit, to which it should be joined by an enclosed walk or corridor. Very often it is located on the line of the axis of the central building. If, however, as in several recent examples, the architect adopts the open rear court type of plan for the general arrangement of the several units, the service building is located at one side of the court and is balanced on the opposite side by the community building.

Dining Rooms. The capacity of the patients' dining room should be equal to the total number of semi-ambulant and ambulant cases provided for in the plans.

As regards staff dining rooms, it is not so easy to determine the capacity since the practice varies in different institutions. In some sanatoriums the members of the medical staff have a separate dining room; in others, all the personnel of the professional grades, including matron, nurses, dietitians, laboratory technicians, occupational therapists and clerical employees, share one dining room.

As a rough approximation, it may be estimated that in the ordinary public tuberculosis sanatorium the professional personnel will number about eighteen per cent of the bed capacity of the institution. It should be added, though, that for small institutions, the percentage of personnel is usually higher, which is one of the reasons why small public sanatoriums are not economical.

The personnel of non-professional grade may roughly be estimated at 22 per cent of the bed capacity; although local conditions must, of course, always be considered in planning for personnel of all grades.

All the dining rooms should be light, airy and attractive; particular care being necessary in these respects in the patients' dining room. Small tables, to accommodate from four to six patients each, are now almost universally provided; rather than the long barrack-like tables for a large number of patients formerly used in institutional dining rooms.

Congregating Space. It is convenient and advisable to provide near the entrance to the patients' dining room a "congregating place," or room, where the patients may gather a few minutes before the hour for serving the meal. Simple toilet and lavatory facilities should be provided in conjunction with the congregating space.

Cafeteria Service. In planning the serving room, the possibility of the so-called cafeteria or self-service method being used should be borne in mind by the architect. Sanatorium superintendents are divided in their views as to the desirability of the cafeteria plan, some being enthusiastic advocates of its adoption and others being quite against it. It is advisable, however, in planning the serving room that the architect provide for the possible adoption of the cafeteria plan without expensive structural alterations. In the past year or two, in some institutions where the cafeteria system has been installed, it was necessary to cut openings in solid partitions to provide for the serving table.

All dishes and tableware used by the patients must be sterilized. The dishwashing room should be located, primarily, to save walking, but it must be well ventilated and, if at all possible, an outside room.

In most modern sanatoriums, separate dishes and tableware are provided for the staff dining room, and are washed and kept in a special serving room and pantry adjoining the dining room.

The kitchen, the bakery, and the storerooms for the daily supplies require no special description, being generally similar to any other institutional layout.

Quarters for female help are often provided on the upper story of a service building, which is a convenient and economical arrangement.

Bulk Storage Rooms. If, as is very desirable for purposes of economy and control, the rooms for the storage of supplies in bulk are in the basement of the service unit, a proper grade entrance should be arranged. Near the entrance there should be a small office for the storekeeper or other officer whose duty it is to receive and to issue supplies.

In the majority of public sanatoriums, perishable supplies are purchased in bulk and stored in the institution. Refrigeration must therefore be provided in the storerooms.

For the daily supplies for the kitchen, a three-section refrigerator is necessary.

The diet kitchens in the infirmary section will also require a small ice box, but this presents no problem today, now that small electrically-operated refrigerators of domestic size are available at moderate cost.

LAUNDRY, HEATING PLANT AND GARAGE

It is convenient to arrange one combination unit to include laundry, heating plant and garage. The location of such a unit will be governed chiefly by two considerations; first, the direction of the prevailing winds; and, second, the levels of the various buildings to be served by the heating plant. Consideration must also be given to the convenience of hauling coal to it without passing the patients' buildings, so as not to disturb the inmates by noise and dust.

The laundry should be planned so that soiled articles cannot come in contact with finished articles. Two doors should therefore be arranged; one for the incoming and one for the outgoing articles. Inside the incoming door should be a clear space for sorting. Adjoining this space should be the sterilizer (large enough to take a mattress), the rest of the laundry machinery following in order, so that articles are passed forward in regular route to the final tables where they are folded and placed in the clean receptacles for return to the main linen room of the institution.

It is scarcely possible in these days, when the use of the automobile is so general, to indicate the car capacity of a sanatorium garage. In a sanatorium having a capacity of, say, one hundred beds for patients, a four-stall garage should suffice for the official cars; including a truck and an ambulance. If, however, the institution is at some distance from a railway, or other means of public conveyance, it is usual to maintain a bus service at certain intervals between the institution and the nearest point at which a public conveyance is available.

In an institution so situated, there is also the problem of providing shelter for the cars owned by the personnel, often a considerable number. Obviously this latter question must be considered in the light of local conditions.

Repair shops for the engineer, the carpenter, and the painter, are necessary and can conveniently be placed with the garage.

Quarters for male help are often provided in this unit.

In considering the subject of personnel quarters, it is most important to remember that it is becoming increasingly difficult to attract and retain institutional personnel of high grade and reliability. This difficulty is often aggravated in the case of a tuberculosis sanatorium by the unfounded fear that the disease may be contracted by persons in contact with the patients.

A great deal of attention has been given to this matter and steps have been taken to overcome the difficulty. More comfortable and homelike living quarters are being provided for all grades of personnel and, most important of all, the personnel quarters in first-class modern sanatoriums are quite apart from the patients' buildings.

Physicians. The medical director should be given a modern, family house, preferably near the entrance to the grounds. The quarters for assistant medical officers should be similarly located. In this connection, it is well to note that the number of such assistants is laid down in the standards for sanatorium administration promulgated by the American Sanatorium Association. To be rated as a Class A sanatorium according to these standards, the institution must employ one assistant resident physician for every fifty patients up to 150, and one for each seventy-five patients beyond that number.

If the bed capacity of the sanatorium is such that several assistant physicians will be required, it may be anticipated that at least one of them will be a married man, and provision must be made accordingly.

Nurses. The standards of the American Sanatorium Association call for one nurse to each ten patients. The superintendent of nurses, the matron and nurses in charge of the children's unit, and other female employees, such as the laboratory technicians, the dietitians, the occupational therapists and clerks, will also reside with the nurses.

As indicated above, it is no longer considered good practice to house the personnel in the same building with patients; and this is particularly to be borne in mind in providing quarters for nurses. The nurses' home of a sanatorium should be located well away from the patients' buildings and, preferably, near the entrance to the grounds.

It is necessary that nurses be housed far enough away from the patients' quarters to give that sense of detachment from duty which is imperative for the relaxation and rest of the nurses; also, to allow of the nurses and staff engaging in social recreation

without disturbing the sick patients. A location near the entrance to the grounds is recommended because nurses returning at night from leave will not require to pass the patients' buildings, which is an important consideration.

No better expenditure can be made by sanatorium authorities than in providing comfortable, homelike quarters for the nursing staff. It is therefore recommended that each nurse be given an individual bedroom. The superintendent of nurses should have a small, private suite of sitting-room, bedroom and bath.

Toilets and baths should be provided in the proportion of one for each six nurses; lavatory bowls, one to four persons, or, better still, an individual lavatory bowl in each bedroom. Toilet rooms should always be separated from lavatory, and bathrooms.

A general sitting-room is necessary; also, opening off it, two small semi-private rooms in which a nurse could receive a visitor with Some amount of privacy.

Because of the difficulty always experienced with fine laundry work when sent to the institution laundry, a simply equipped laundry should be included in the nurses' home so that the nurses can care for their own fine work. The equipment should include as a minimum a double laundry tray, a wringer and two ironing boards with electric outlets. A dryer is also convenient. In a large institution more equipment should, of course, be provided.

Maintenance Superintendent. In most sanatoriums, a man is employed to look after the upkeep of the buildings and grounds. A house, planned for a married man and family, should be provided at some point in the grounds away from the sanatorium buildings proper, for this officer.

Other Personnel. In large institutions, special buildings for male and female help respectively are often provided, but in most cases quarters are arranged in some of the auxiliary buildings. As indicated earlier in this article, quarters for female help are often provided in the service unit and quarters for male help in the heating plant. In some recent plans quarters for male help have been arranged in the community building.

COMMUNITY BUILDING

No institution for the care and treatment of tuberculosis can be considered complete nowadays unless it has adequate provision for the organized recreation and entertainment of its patients; also of its employees. Provision should also be made for occupational therapy.

Accommodation for these features of sanatorium treatment is often provided in a "community building." Such a building should include an assembly hall which can be used for religious exercises, concerts and entertainments, including moving pictures.

The provision for occupational therapy should include a well-lighted shop for simple work in arts and crafts, and classrooms where instructions in ordinary school subjects can be given. The size of the shop and the number of the classrooms will depend upon the number of patients. A storeroom for supplies must also be provided.

The patients' library is also often placed near the assembly hall and the occupational therapy rooms, as these several activities are usually in charge of one person.

In locating the community building, due regard must be given to the facility with which it may be reached from other units.

The assembly hall should be planned to accommodate at one time at least 50 per cent of the patients and 50 per cent of the personnel. In some institutions, a considerable number of seats must also be provided for visitors, but this is a variable factor and no general statement can be made as to their number.

LIGHTING PLANT, WATER SUPPLY AND SEWAGE DISPOSAL

It was remarked in the early part of this article that it is necessary in planning a sanatorium to include these features if the institution is isolated from public facilities.

Since, however, the type of installation required for these very necessary adjuncts to a sanatorium does not differ from the type suitable for other kinds of institutions, it is not necessary to make any extended remarks on the subject.

It is deemed well to point out, however, that it is usually more satisfactory, except in very large institutions, to purchase electric current than to produce it in the institution.

An abundant supply of pure water is, of course, absolutely necessary and great care should be taken to insure it. If at all possible, the sanatorium should be supplied from some public water system, but if this cannot be arranged, every precaution must be taken to provide water in adequate quantity and pure quality to meet present and future needs. In considering the quantity of water necessary, it is exceedingly important to remember that the supply must be adequate in amount and pressure to afford proper protection from fire.

It is also, of course, a great advantage if a sanatorium can be connected with a public sewage system, but if this is not possible, a modern, individual disposal plant can usually be provided without difficulty. In view of public sentiment, special precautions must be taken regarding the disposal of the effluent.

* * *

WHAT THEY SAY

Mr. Cary B. Fish, Grand Master Grand Lodge of F. and A. M., Sarasota, Florida.

"It gives me great pleasure to announce to you that both the Grand Council and the Grand Chapter appropriated a small amount for the National Masonic Tuberculosis Sanatoria Association."

Mr. Burton L. French, Congress of the United States, House of Representatives, Washington, D.C.

"It seems to me that through the Grand Lodges of our states adequate appeal can be made for the approval of a reasonable comprehensive program that might include the donation of possibly one dollar per capita per lodge to this particular purpose and possibly a lesser annual per capita contribution for the maintenance of certain parts of the overhead that would need to be sustained.

"I have sometimes beard complaints of lack of interest and attendance in lodge matters. To the extent to which this is true we must charge ourselves as being without an adequate program for service that will appeal to Masons. A lodge either locally or nationally does not die that has work to do. It dies when the work has been completed."

Mr. Will H. Gibson, Grand Master Grand Lodge, A. F. & A. M., Boise, Idaho.

"I want to assure you that our jurisdiction is vitally interested."

Mr. O.D. Olson, Secretary Boulevard Lodge, No. 882, A. F. & A. M., Chicago, Ill.

"The erection and endowment of a hospital of this character will meet a long-felt want, and I sincerely hope that your efforts in this will meet with unqualified success.

"At the present we have two members of our lodge who are in New Mexico on account of suffering from tuberculosis. One of these is located at Albuquerque, and, although he has so far been of no expense to the lodge, the cost is great for him and his funds are being rapidly depleted. He is asking us if we can find some sanatorium for him that would not be quite so expensive."

----o----

Facts for Fable About Frederick the Great

By BRO. CYRUS FIELD WILLARD, California

(Concluded from October)

LANTOINE, whose arguments we have been considering, also tries to throw discredit on Dalcho as well as on Albert Pike. Frederick Dalcho was a doctor born in England who afterwards became an Episcopalian minister and was regarded in Charleston as a man of honesty and of very high standing. He was Lieutenant Grand Commander and

on a committee which drew up the circular letter which our Supreme Council sent to all the Masonic bodies of the world. It made the official assertion in 1802, only sixteen years after the Constitutions of 1786 had been signed and ratified, that they were the Supreme Council for America under these Constitutions, and that they had been drawn up under the authority of and signed and ratified by Frederick II, King of Prussia.

This was an official document issued by our Supreme Council. It is worthy of credence as such. Lantoine calls it "the discourses of Dalcho," but this is a false statement of the facts. Only sixteen years after the adoption of the Constitutions, they knew the facts better than Lantoine at this late day, who slavishly follows the old falsehoods which Pike branded as such.

Albert Pike said after reviewing all the circumstances that he was convinced that Frederick was the head of the Rite, and I must say that in approaching the subject determined to be as fair as possible, yet in the main prejudiced against the idea, I have been obliged, by the evidence taken from official records in America, to accept the fact that Frederick was the head of the Rite we now call Scottish from 1762 to the time of his death.

THE SCOTTISH RITE IN AMERICA

At a celebration on Sept. 20, 1785, the members of the Philadelphia Lodge of Perfection walked in procession to their new lodge room in Black Horse alley, which then was dedicated, followed by speeches and a banquet. It is this ceremony to which Col. Solomon Bush refers to in his famous letter to Frederick, King of Prussia. An elaborate account of this ceremony is given in the Pennsylvania Journal of Sept. 24, 1785 [as given in Sachse's Ancient Scottish Rite Documents] wherein the several toasts are given, the first being to "The Sublime Lodge of Perfection this day consecrated," while the second is to "Our Illustrious Brother the King of Prussia," and the third is to "Our Beloved Brother George Washington, the Intended Grand Master of America." This shows there was a reason for Frederick being put second instead of Washington, immediately after the toast of the Lodge of Perfection, he being

considered the head of the Order to which the lodge belonged. It is to be noted that it was then a matter known to the newspapers, that Frederick the Great was the head of the Rite, as shown in the printing of the toast immediately after that of the Lodge of Perfection and before that to George Washington, that is, the one to "Our Illustrious Brother the King of Prussia."

What is the reason that the Scottish Rite persisted in America and was carried back to France and the rest of Europe from which Stephen (not Etienne) Morin brought it in 1761 ? The excesses of the French Revolution, the frenzy of fear that possessed the aristocracy and propertied classes from the publication of Thomas Paine's "Rights of Man" in answer to Burke's denunciation of that revolution, the fulminations of the Jesuits, the Abbe Barruel and Prof. John Robison, against the Illuminati and Freemasonry which caused the passage of the "Secret Societies' Act" in England and Scotland from which Freemasonry was barely exempted, the revulsion of feeling in Germany and elsewhere on the Continent against the Illuminati, the Gold Rosicrucians, the Rite of Strict Observance, the Clerks of Lax Observance and the multitude of other Masonic degrees and systems, swept away, to a great extent, all but the three degrees. It was in America alone that the Scottish Rite was preserved through all these troublous times to be later re-introduced into France and elsewhere in the world.

We have three authentic official sources of information, at least, to show that the headquarter of the Rite was at Berlin. They constitute documentary evidence that cannot be controverted nor denied.

THE BUILDER for June, 1920, page 160, printed a facsimile of the Charter of the "Ineffable Lodge of Perfection," instituted at Albany, N. Y., on Dec. 20, 1767, by Henry Andrew Francken, who was deputized by Stephen Morin. Copies of the minutes of this lodge were printed in William Homan's "History of the Scottish Rite," which says that Dr. Stringer, who was later the Deputy Grand Inspector General for that district, gave notice that the founder (Francken, then at Kingston, Jamaica) had written him to instruct the lodge to send to Berlin a list of their members "with their qualities." The secretary evidently knew the address of the person in Berlin to whom this list was to be sent, for it was not given. In Pike's "Historical Inquiry," p. 129, it says:

In the old minute-book of the Grand Lodge of Perfection at Albany, N. Y., the lodge is required, under date of Sept. 3, 1770 to prepare reports, etc., for transmission to Berlin.

This is exhibit number one, and is from the official records of a Lodge of Perfection and shows that Berlin was the headquarters to which its reports, list of members, etc., had to be sent.

In the facsimile of the Charter of the Chapter of Prince Masons (P.R.S.) at Kingston, Jamaica, which is, or was, in the Enoch T. Carson collection, and which Chapter was organized by Stephen Morin on April 30, 1770, and of which Henry A. Francken is given as the first member and which is signed by Morin, it is expressly stated in the Charter itself that it is issued in conformity with the Regulations adopted by the Nine Commissioners at Berlin, Prussia. This is official document number two.

THE LETTER OF SOLOMON BUSH

The third is taken from the records of the Sublime Lodge of Perfection at Philadelphia, as given in Sachse's "Ancient Scottish Rite Documents," and which records are still in the possession of the Scottish Rite bodies of that city. This is the famous letter of Col. Solomon Bush, Thrice Puissant Grand Master of the Sublime Lodge of Perfection, who writes an official letter for the lodge in 1785 to Frederick, King of Prussia, as the head of the Order to which the Philadelphia Lodge of Perfection belonged. [Sachse, Anc. S. R. Documents, page 80.]

In this letter to Frederick, as head of the Order to which the lodge of which he was Master appertained, he, as Master, said that he was enclosing with this letter, "Agreeable to the rules of the Grand Councils, a list of the members of our lodge in the prescribed form." These words "in the prescribed form" are the strongest possible evidence not only that Col. Bush knew what the form was, that was prescribed by the

Supreme Council of which Frederick, King of Prussia, was the head, but also that the Philadelphia Lodge of Perfection knew that it was connected with an Order whose headquarters were in Berlin. It is identical in its purport with that given by Francken to the Albany Lodge of Perfection to send a list of its members also to Berlin.

Then again Col. Bush, the Revolutionary hero, well known in Philadelphia, where he had been captured by the British, was a Deputy Grand Inspector General of the Order for Pennsylvania, as is stated in his recital of his standing in that letter, and known by reputation to Frederick as one of his leading officials in America working under him, and he necessarily would know who was the head of the Order, of which he was one of the leading officials in America. At this very time, Baron von Steuben was in Philadelphia (much of the time trying to get Congress to settle his accounts) and he, as a military man, would know his comrade in arms with the romantic history, and as Frederick's former Adjutant General and likewise a Mason, would have quickly undeceived Col. Bush if Frederick had not been the head of the Rite to which the Philadelphia Lodge of Perfection belonged. It is incredible to believe that a lodge could exist and not know where its main headquarters were and who was the head of the Order to which it belonged. On Nov. 2, 1785, the records of the lodge, as given by Sachse [A.S.R. Documents], read as follows:

On Motion that a Committee be appointed to write to the Grand Council at Berlin and Paris, informing them of the establishment of this Sublime Lodge and of the names of the several Members who compose the same and their several degrees. It was ordered that the following be a Committee for that purpose, viz.: Charles Young, John Vannost, P. Lebarbier Duplissis and the Thrice Puissant, and such Committee were earnestly requested to have such letter prepared against the next meeting that the same may be signed by the Thrice Puissant & transmitted as soon as possible.

On Nov. 5, 1785, there was the following entry:

The Thrice Puisst., as one of the Committee appointed at our last meeting to write to the Grand Council at Berlin and Paris, informed the lodge that the said Committee

had gone upon the business but were not fully ready but would make report the next meeting.

On Nov. 8, 1785, there is the following in the minutes:

The Committee appointed to write to the Grand Council at Berlin and Paris reported a draft of a letter to the Grand Council to Berlin, which being read the same was approved and the Secretary was desired to make out a fair copy of the same to be transmitted to the Grand Council at Berlin.

This minute alone is proof positive that the headquarters for the Lodges of Perfection were at Berlin and that they were subordinate to the Grand Council at that city. On Dec. 7, 1785, there was the following minute:

At a Sublime Lodge of Perfection held at Black Horse Alley; fair copy of the letter to the Grand Council of Berlin was then offered by the Secretary agreeable to the order of the last Meeting. Which being read the same was ordered to be entered upon the Minutes and is as follows: [Here follows the letter on the Minutes.]

Here are four different entries, on different meeting nights and more than a month apart, in which it is four times asserted that the letter is to be sent to the Grand Council of Berlin. Why should any one doubt that this lodge knew the body to which it owed allegiance ?

Any unprejudiced person who has read the peculiar phraseology of the Scottish Rite documents, certificates, diplomas, patents, such as those to Morin, Francken, Hays and Forst, and will carefully read the above letter, cannot help but admit that Col. Bush knew that Frederick was the head of the Order of which he was the Deputy Grand Inspector General for Pennsylvania.

The phrases, "Illustrious Chief of the Grand Council of Masons," "In what manner shall I express myself to the glorious and renowned Frederick," "Your generous Presidency over the Two Hemispheres at the Great East of Berlin," "Our Great Thrice Puissant and Grand Commander," "Beloved Brethren in Council convened at the Great East in Berlin," "remote as we are from the Great East of Berlin," "Great Light of Berlin," "Most Respectable Sovereign," repeat over and over that there was a Grand Council at Berlin to which the Lodge of Perfection at Philadelphia was subordinate, and the letter names Frederick as its head.

THE VALUE OF THE EVIDENCE

It is affirmative official documentary evidence whose effect cannot be destroyed. It would require positive documentary evidence to the contrary, of equal force, to discredit the official statements of these three different bodies of the Rite at Albany, Kingston, Jamaica and Philadelphia, who were subordinates of this great secret organization of which Frederick was the recognized head. Edgar Alien Poe in his "Murders in the Rue Morgue" goes into the almost overwhelming percentage or degree of probability when three persons testify to a fact. Here are three official and documentary statements, besides a world of tradition and hearsay evidence, that the head of the Rite was in Prussia, and in one case Frederick, King of Prussia, is officially saluted and distinctly addressed as such in an official communication from a subordinate Lodge of Perfection. There is no documentary evidence that he was not.

It makes no difference whether there ever was a reply to this letter. The fact exists it was written to Frederick as the head of the Order to which they belonged and was entered in full on the minutes of a Lodge of Perfection, which minutes are now in existence and in the possession of the Scottish Rite bodies of Philadelphia. Pike in his Historical Inquiry, page 170, says, in regard to the Constitutions of 1786, something which may be again quoted as to these minutes:

In law, documents of great age, found in the possession of those interested under them, to whom they rightfully belong and with whom they might naturally be

expected to be found, are admitted in evidence without proof, to establish title or facts. They prove themselves, and to be avoided must be disproved by evidence. There is no evidence against the genuineness of these Grand Constitutions.

In the same manner, there is no evidence that Frederick was not the head of the Rite of Perfection, changed into the Scottish Rite by the Constitutions of 1786, and there is written documentary evidence that he was the head. In the June issue of THE BUILDER, page 161, it is said in Lantoine's article, "Certain discords which unexpectedly arose in Germany in 1782 inspired him with fear lest Masonry become the prey of anarchy." This is a condensation of a statement in the Constitutions of 1786 itself. Pike, in his Historical Inquiry, page 158, quotes the preface to the Constitutions at some length, from which we may only take the following as from that document:

"Recent and urgent representations which of late have reached us from every quarter, have satisfied us of the urgent necessity of erecting a strong barrier against that spirit of intolerance, sectarianism, schism and anarchy, which late innovators are busily laboring to introduce among the brethren--which by changing the nature of the true art of Freemasonry, necessarily tend to lead it astray and thus may bring the Order into general contempt and lead to its extinction. And we, advised of WHAT IS NOW PASSING IN THE NEIGHBORING KINGDOMS, cannot but admit the existence of this urgent and pressing necessity." Certainly these passages faithfully describe the condition of things existing in Freemasonry in Germany in 1786, the perversion of its forms and ceremonies to the purposes of the Illuminati and the disturbances and troubles called by the latter Order in Bavaria and elsewhere; as well as the supposed and firmly believed, possession of the Rite of Strict Observance by the Jesuits. A forger after the French Revolution would never have thought of assigning these particular reasons.

The tremendous mystification and alleged swindling which took place in Germany, in addition to the suppression of these orders in Bavaria, and all the disturbances which Pikes relates in detail, thoroughly disgusted the Germans, and the French Revolution and Napoleon completed the work. They now look with shame on the higher degrees, as reminders of their former disgrace, and wish to deny that there was ever anything else in Germany but the three degrees. It is folly to stick one's head in the sand,

ostrichlike, and deny historical facts. Gould had the assistance of good German scholars, and he says the "Premier Chapter of Clermont" was organized in Berlin, in 1758, and exists there to this day, as an adjunct "To the Three Globes" Grand Lodge. Perhaps Lantoine can explain this, as the Grand Orient attempted to explain the origin of the Nuremberg alleged Masonic Federation "To the Rising Sun," which was organized, with its approval. as a Grand Lodge in recent years by men who were not only not representing constituent lodges but some of whom were not even Masons.

In THE BUILDER for May, 1920, page 120, there is a quotation from Albert G. Mackey concerning the Royal and Select Masters Degrees in which he said:

The degrees belong of right to the Supreme Council of the 33rd Degree, Ancient and Accepted Scottish Rite, and the claim to them has never been abandoned by that body. At the establishment of the Grand Council of Princes of Jerusalem in Charleston, S. C., on the 20th February, 1788, by Joseph M. Myers, Barend M. Spitzer and A. Forst, Deputy Inspectors General of Frederick II of Prussia. Myers deposited in the archives of the Council certified copies of the said degrees from Berlin in Prussia. Copies of these degrees are still retained in the archives of the Supreme Council.

As Mackey was the Secretary of this Supreme Council, he should know. His honesty has never been questioned, so far as I know.

Rev. John Dove was an honored Protestant minister in Richmond who was for years Secretary of the Grand Lodge and of the Royal Arch Chapter. In the book, Jews and Masonry before 1810, by S.Oppenheim, page 50, it is stated that he was one of those who received the higher degrees from Joseph M. Myers. Dove says in his History of the Grand Lodge of Virginia:

"It was fortunate for Masonry that both Da Costa and Myers who had been appointed through Frederick the Second on the mission of Masonic propagandism in America, 'were Israelites and well-educated men'."

There is no need for further quotation. Books could be written with the hearsay evidence and tradition that Frederick II, King of Prussia, was the head of the Rite which became the Scottish Rite on May 1, 1786. We have given written documentary evidence that cannot be denied.

It seems to the writer that we will have to form in America our own school of research, unbiased by the prejudices and theories that sway the French, German and English writers. It is hard to understand those Masonic writers who only accept what they want to believe and try to belittle and get around official documents to the contrary. Our motto should be, "Follow the Truth," no matter where it leads. If we find, from the official records, that Frederick II was the head of the Rite, that is now the Scottish Rite, to which the bodies belonged, what of it? Why try to explain it; away? What is the motive?

We are slowly obtaining more information on all Masonic subjects, and much more is due to come out in the next few years if we approach these subjects in a spirit of impartiality, only seeking to know the facts and without desiring to bolster up some preconceived theories or prejudices. Above all, let us not denounce those facts as "Fables" which we do not want to believe or that are against us.

----o----

The 1745-1747 Rose Croix Chapter at Arras

By BRO. A. L. KRESS, Pennsylvania

FROM time to time reference is made to a legendary Rose Croix Chapter supposed to have been founded by Prince Charles Edward Stuart at Arras, France, about 1745-47.

Exponents of the Jacobite legend in Freemasonry as well as writers upon the history of the "higher degrees" are particularly prone to cite the traditional account given by Thory. This appeared in THE BUILDER May, 1925, page 148.

It might be of interest to set down here what another French Masonic historian has to say about the thing. J. E. Daruty, in his excellent "Recherches sur le Rite Ecossais", 1879, page 174 (footnote) says, in referring to Thory's version of the charter:

"But this text presents several differences from that of the copy discovered by M. le Comte du Hamel, whose authenticity cannot be doubted since M. le Comte d'Hericourt - a distinguished archeologist who in a letter printed April 9, 1853, by the Athenaeum Francais, No. 15, has victoriously refuted the objections raised to his proposal - tells us 'some honorable people in the city of Arras have identified their fathers' signatures at the bottom of the paper and these signatures are identical with those found among the family papers preserved in the departmental archives.' The text reproduced by Thory bears the date Thursday, 15th day of the 2nd month 1747. . . . This date is erroneous; April 15, 1747, falls on Saturday; the date given by du Hamel, on the other hand, conforms with the calendar of 1745, the 15th of April, 1745, corresponding with the day given, Thursday. Two other established facts, moreover, prove Thory's date an error of the copyist: 1st, he says himself this Scottish Jacobite Chapter was formed in 1745; 2nd, May 28, 1845, the Chapter of Arras, Valley of Paris, celebrated the hundredth anniversary of the founding of the metropolitan chapter. Finally we know from Bro. Woodford that Charles Edward Stuart had been made a Knight Templar Sept. 24, 1745, at Holy Rood Palace, Edinburgh, and from 'A Winter with Robert Burns,' page 54, that the same day he was elected and installed Grand Master of the Royal Order. If the charter we reproduce was actually dated 1747, the prince would not have failed to add these titles to those he enumerated and to pose as installed Grand Master. He was content to say: 'We, Charles Edward Stuart, pretender king, etc., and in this quality S.G.M. of the Chapter, etc.'"

Now here we have a case where two French historians do not agree. Each claims to have seen an authentic copy of the famous charter but the two copies are far from identical. The best advice we can give present day writers who are tempted to repeat one version or the other is to consider the legend as a sort of pious fraud, unless they

themselves can produce facts to substantiate the story. As far as we are concerned, we should be satisfied with nothing less than a photostat copy of the original document if it is in existance. Thory said it was carefully guarded in the archives of the Lodge La Constance at Arras. Any document which purports to show such titles or degrees as Knight of the Eagle and Pelican were in use in 1745 or 1747 can be viewed with suspicion. We have a right to expect something more from our brothers who wish to write Masonic history today, than that they shall indiscriminately repeat, without substantiation, such 18th century tales as this.

----o----

Lord Stirling's Macaronis

By BRO. WILLIAM M. STUART, New York

JAMES ALEXANDER, heir presumptive to the Scottish Earl of Stirling, participated in the Jacobite insurrection of 1716, and when the cause failed fled to the colony of New York, where he arrived in 1716. Here he married the widow of David Prevoost and became the father of a son, born in New York City in 1726.

This son, William Alexander, achieved fame in American history and was present at one of the most dramatic episodes in the bloody story of the Republic. He participated in the French and Indian War and later accompanied General Shirley to England, where he resorted to law in order to have the title Earl of Stirling restored to him. Though he was unsuccessful in this, it was generally conceded that it was his due, and he was almost invariably addressed as Lord Stirling.

He returned to America in 1761, married the daughter of Philip Livingston and built a mansion at Baskenridge, N. J. For several years he was a member of the Provincial Council of New Jersey, and in 1775 was appointed colonel of the first regiment of

militia. When the revolution broke out he espoused the cause of America and was appointed by Congress, in March, 1776, a Brigadier-General of the Continental Line. He was at that time fifty years of age and a Master Mason.

When General William Howe made his descent on Long Island, in August, 1776, with sixteen thousand British troops, Lord Stirling was placed in command of the right wing of the American army, under General Putnam, which, from the heights of Brooklyn, endeavored to defend the approach to the city in that direction. Putnam's entire force did not exceed 5000 men.

Nearly all the leaders of the American army in and about New York City at this time were Masons. Washington's affiliation with the Craft is too well known to need further notice. General Nathanael Greene, who, until he was taken ill, commanded the division on Long Island, was a Mason. His successor, Israel Putnam, was of the Order. General John Sullivan, who commanded the left of the army on Brooklyn Heights, was later the first Grand Master of Masons in New Hampshire. General Hand, commanding the center, was a Mason. We have already noted that Lord Stirling, who led the American right wing, was a brother of the Mystic Tie. The regiment of picked men from Maryland, which bulks large in this story, was commanded by Colonel Smallwood, a Mason. One battalion of this organization was led by Major Mordecai Gist, later Master of a military lodge, and eventually Grand Master of Masons in South Carolina. Captain Nathan Hale, of the 19th Continental Foot, at about this time dispatched on the trip that was to earn for him immortality, had recently been made a Mason in St. John's Regimental Lodge, one of the ten military lodges in the American army. Truly, Masons were on guard at this time of national peril.

Early on the morning of Aug. 27 General Putnam was informed that the left wing of the British army, under the command of General Grant, was advancing up the road that led from the Narrows along the shore of the bay. Accordingly Old Put at once dispatched Lord Stirling with a force of 1500 men to oppose this offensive. Stirling's brigade consisted of three regiments from Pennsylvania, Delaware and Maryland, commanded respectively by Colonels Atlee, Haslet and Bro. Smallwood. It was three o'clock when the column started and by daybreak it had crossed a creek which

empties into Gowanus Bay, and to the west of what is now Greenwood Cemetery met Grant's advance defiling along the dusty road.

Bro. Stirling formed his line with Atlee on the left of Martense's lane, while the rest of his troops he placed at the right of the main road on the slope of a little hill. He stationed two fieldpieces in position to sweep the road and waited for Grant's attack.

The British leader advanced his troops to an orchard about one hundred and fifty yards from Stirling's line and began volley firing. His cannon also opened upon the Americans, and the mists of early morning were soon obscured by clouds of powder smoke.

Grant's advance parties were eventually driven back and he then formed his heavy columns on the slopes of the hills, about six hundred yards away, and continued the battle mainly by artillery. He did not display any great desire to close, and many of the inexperienced soldiers in the American army attributed his hesitancy to fear. An American officer afterward wrote concerning this part of the battle:

Our regiments stood upwards of four hours with a firm and determined countenance in close array, their colors flying, the enemy's artillery playing on them all the while not daring to advance and attack them, though six times their number and nearly surrounding them.

Little did this officer realize that Grant's mission was merely to amuse Stirling's men until such time as the British right should force the pass held by Bro. Sullivan's division, surround the entire American army and work ruin to the patriot cause. That the British were not entirely successful was owing to some other things over which they had no control.

As the young American soldiers stood there in their pride and looked scornfully upon the foe, the most conspicuous part of the line was the Maryland regiment commanded by Colonel Smallwood. This corps was garbed in smart uniforms of scarlet and buff, the men wore their hair long and twisted into a queue which they kept well powdered, they were better armed and better drilled than most of the ragged patriot force, and they shaved EVERY DAY. Hence this regiment, composed as it was of young men from the best families of Maryland, had been scornfully dubbed "The Macaronis." In the eighteenth century "Macaroni" was the equivalent for the modern term, "dude."

The Macaronis were the flower of Maryland, and though they well knew the contempt in which they were held by the yeomanry of New England, they stood this hot August morning on the slope of the little hill, their colors flapping in the breeze, their drums throbbing, and waited like gentlemen unafraid for the attack of the enemy.

Many of those men were Master Masons, and it is but anticipating a little to state that in the battle of Long Island, American Unity Regimental Lodge alone had two members killed and eight taken prisoner, including the Worshipful Master, while in the British invading army twenty military lodges were represented. Masonry was much in evidence on both sides during the war of the Revolution.

And so while the sun climbed toward meridian and the day grew hot the desultory battle between Stirling and Grant dragged along. Then about noon Stirling heard off toward his left a tremendous burst of cannonading and musketry. Heavy masses of smoke rolled up into the clear sky. The roar of battle came nearer, converging towards Gowanus Creek which was behind his line.

Stirling was not only being flanked, he was being surrounded.

If he were to lead his force from the trap in which it had been placed he must be quick about it. It was obvious that the American left had been rolled up and destroyed. Stirling's only course was now to march his brigade across the creek which was

spanned by a bridge and a milldam, and which could be forded at low tide. The tide was now beginning to come in.

Detailing some detachments to skirmish with Grant and cover the retreat, Lord Stirling led his little force back along the road down which he had advanced that morning. As his columns started he heard toward the northeast two timed cannon shots--a signal. And as he came in sight of the old Cortelyou house, which was near the bridge at Bower's Mill, he saw the sheen of scarlet, a forest of bayonets. He was already cut off from the creek!

Lord Cornwallis, leading his division along a cross road, had attained Stirling's rear, fired the signal for Grant to advance, and himself was marching straight toward the American column. Stirling acted with promptness. He knew that the occasion demanded a sacrifice. If he could drive Cornwallis back up the road and clear the entrance to the bridge, most of the surrounded brigade could escape across the creek. Could mortal men roll back that overwhelming force in front ? If any were to escape, it must at least be tried. Already Grant's men were charging.

Rapidly Stirling gave his directions to the various colonels, then, turning to the first battalion of Smallwood's Maryland regiment, which battalion was commanded by Bro. Gist, he said, as he waved his sword toward the dense masses of Cornwallis' division. "Gentlemen, forward--charge !"

With a loud shout the despised Macaronis leveled their bayonets and advanced with firm tread close behind the horse of the dauntless brigadier. Their gaudy uniforms glistened in the fierce sunlight, some of the boyish faces were drawn and white, others smiled, but upon all was the look of resolution begotten of that indefinable something termed noblesse oblige.

The column of Cornwallis halted, deployed into line. Came a burst of fire and a cloud of eddying smoke that for a moment concealed the ranks of the King's Grenadiers.

Many of the Macaronis crumpled and sprawled grotesquely in the dust. But "Forward !" shouted Lord Stirling. "Gentlemen, charge !"

And so along the road with trailed arms ran the flower of Maryland. They struck the British line. Bayonets crossed, gunbutts thudded, oaths, grunts, yells sounded everywhere. In the fog of dust and powder smoke men lunged, fell, retreated a pace, returned again to the attack. But the pressure of the heavy British line was too much. Back down the road the Marylanders were forced, disputing every inch. They rallied and charged again more fiercely than before. When they started their first attack they were 400 strong; but not now. Back on a hill within the American line His Excellency, General Washington, gazed anxiously through his glass. "Good God!" he murmured, "what brave men I must lose this day !"

Washington had noted Stirling's danger before the brigadier became aware that he was being surrounded, but could not warn him. The commander-in-chief had thought that Stirling would surrender his entire brigade when he saw there was no hope. But now that swirling cloud of dust, interspersed with points of gleaming steel, in the road that skirted Greenwood hill gave evidence what manner of men were those who were charging with the doughty brigadier to save the rest of the detachment.

The Delaware regiment and the Pennsylvanians, taking advantage of the fierce conflict, began to splash across the creek into which the tide was setting fast. The Delaware troops mostly attained the American line, covered with mud and slime, their flag in shreds, but bringing with them a few prisoners.

Back on the south side of Gowanus Creek the fight of the Macaronis still continued. While they strove with the troops of Cornwallis in front, the bullets of Grant's men were sweeping into their backs. Outnumbered ten to one, they still fought that their comrades might escape.

And now they succeeded in forcing Cornwallis back. The way to the bridgehead was clear. Along this avenue of escape surged more of the fugitive brigade. It began to

look as though Cornwallis would be driven clear off the field. Around old Cortelyou house men lay in grisly heaps. The Marylanders were paying the price. But they paid it without regret. And they exacted full toll in return. Never had the regulars of the king met on the field of battle men like unto these youths known to their comrades as "The Macaronis."

To the hard pressed Lord Cornwallis came reinforcements. His incipient retreat was stayed. His men surged forward. Fierce, inflamed faces burst out of the smoke all about Major Gist's battalion. Lord Stirling, who had been encouraging his men with voice and action, now roared in tones heard above the turmoil that the soldiers should look to their own safety and effect their retreat if possible. The fierce little fight had been raging over twenty minutes. Most of the brigade had made their escape from the field. But now the entrance to the bridge was again closed by masses of scarlet.

Back down the road over which they had surged many times the remnant of Gist's battalion retreated toward a patch of woods that seemed to offer sanctuary. They attained the woods, dressed their line. The erstwhile brilliant uniforms were torn and covered with dust and blood, bayonets were bent or broken, youthful faces disfigured with cuts and bruises. They were few now, but still undismayed. Taking stock of themselves, they raised a cheer and again charged with the bayonet at the overwhelming masses of Grenadiers !

They were young, these American soldiers, full of enthusiasm and love of the cause. They came of the oldest and most honored families in Maryland--a proud state. They were overpowered, outnumbered many times, but they served the purpose for which their commander had called them. They could foresee their fate, but determined to make a fine end. Never again should the British say that Americans would not fight.

And so with resolution writ on their boyish faces and cheers on their lips, they charged again and again most gallantly into the ruck of scarlet and steel. Some were driven into a cornfield and there bayoneted, fighting desperately to the last. Back on the hill within the American lines Bro. Washington gazed sadly at them through his glass and marveled withal at their courage.

At last Lord Stirling, having done all that was humanly possible, sought out the British General De Heister and surrendered. Of the 400 men he had led on that forlorn hope, 259 lay dead on the field of honor. while every survivor was wounded!

And thus was the first battalion of "The Macaronis" mustered out.

----o----

WHAT IS MASONRY DOING FOR INTELLECTUAL PROGRESS?

This is a question more frequently asked than Masons generally suppose, and in this age of vigorous thought and mental activity, when every association of men is engaged in the acquisition of knowledge, it becomes a question of great moment to our fraternity. There is something more needed than mere ceremony, venerable and imposing as it may be, to commend the Order to the favorable regard of the present investigating and utilitarian age. Cui bono, to what good? That is the question everywhere, and the social and intellectual progress of the age requires a response.

Suppose a school teacher were to sit all day, and every day, at his table, describing circles with his compasses, drawing right lines with rule, or building up geometrical figures with peculiarly shaped blocks of wood, without one word of explanation; or suppose he at the same time repeated a certain formula of words - always the same - as explanatory of his problems, what would be the result on the minds of his pupils? Would they not very soon conclude that their teacher was the fossilized remains of some ancient automaton, and of fully as much use as the green bird in the cage which echoes the words it hears other repeat?

One thing is certain, if Masonry does not keep pace with humanity, in its moral and intellectual achievements, it will be left behind in the general progress of our race, or stowed away in some collection of the curiosities of antiquity. We do not say it is necessary for Masonry to change its essential or distinctive features; this it need not – cannot - do, but it must adapt itself to the altered condition of the world around it, and make its power and influence felt in other ways than hewing stone and squaring timbers.

The question recurs, what shall we do? Shall we go on to confer degrees, open and close our lodges - traveling on the same perpetual round - maintaining the form but destitute of the spirit of the Order? Or shall we catch the inspiration of the age, and shaking off the incubus that has weighed us to the earth, start anew in the race for usefulness and improvement?

Shall we suffer the noble energies with which nature has gifted us to waste and decay in useless indolence, the tremendous power for weal that our brotherhood can exert to slumber in inactivity? No! Shall we not rather gather all the powers of our soul, all the strength and confidence that a noble fraternity can give, and with an earnest will and self-sacrificing devotion, bend them all to the great purpose of promoting intellectual progress and the moral improvement of our race? [The Masonic Review, 1855]

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

THE PROBLEMS TO BE SOLVED

ON a following page will be found a statement of the President of the N.M.T.S.A., repeating the purpose of the approaching meeting of the Board of Governors of the Association, and the questions that will have to be discussed and in some measure

answered, before a definite policy can be adopted. It will be seen that they are many, and reed much careful thought in order to arrive at the best, that is, the most practical solution.

First of all arises the scope of the relief to be attempted. That decided the question of ways and means. Much is to be said in favor of local treatment and the use of existing agencies, one great advantage being that relief can begin at once without capital outlay. On the other hand there is the consensus of expert opinion that sanatarium treatment is more efficient and successful. In addition to which is the psychologic effect of having institutions of our own, which is always great and not by any means to be ignored.

It is very possible that a combination of the two is the better way. A point has been raised by a prominent Mason, who we hope will be at the meeting, which might cause difficulties later on if not foreseen and provided for, and that is the allocation of beds in any sanatoria to be erected (or the distribution of relief, if that method be employed) as between different jurisdictions. Of course the Craft should be as one in such a matter, as theoretically it is, but actually it is divided into many independent units, most of them officially very punctilious about their rights and privileges as such. What if one helped less than others and wanted more assistance for its own members? It would be only the present state of affairs spread over a wide area. Up till now the three jurisdictions who have fewest cases of their own have been trying to relieve those of the rest of the country. It would seem however that the only really fraternal way is for all to contribute pro rata, and to receive aid as it is needed, regarding Masonry in this matter as a solid unit functioning through the N. M. T. S. A.

Finally is the greatest problem of all, the finding the necessary means. Without that the whole thing must remain visionary, a scheme on paper. This question is doubtless the one that everybody concerned will have considered most carefully and therefore need not be touched on here. Only we feel that there is no doubt whatever that the great majority of Masons will gladly contribute each his share if they all be satisfied that it is well and economically applied to the end in view.

* * *

APOLOGIES

The following effort in the modern manner of writing poetry, generally and inconsistently called "free verse," appeared in the Northeast Corner for October, the publicity sheet of the N.M.T.S.A. Whatever judgment might be passed upon it as art, so far as the Craft in this country is concerned, it has a certain "kick":

I USED to laugh

AT YOU and make poor

JOKES AT your expense

WHEN YOU marched by

IN A PARADE, with your

TIN AXES on your

SHOULDERS, wearing

YOUR MODEST uniforms and

I FELT VERY superior and

SOMETHING LIKE that

PHARISEE OF o'd who

THOUGUT H'MSELF better

THAN OTHER men for you

WERE ONLY the

WOODMEN OF THE WORLD

AND I a Freemason and

I THOUGHT of you as

JUST a cheap imitation

OF THE greatest and

OLDEST FRATERNITY in the

WORLD, THE Ancient and

ACCEPTED ORDER of Free

MASONS, THE noblest

BROTHERHOOD of all.

BUT NOW I hang my head

IN SHAME and I want to

PUBLICLY apologize to

YOU AND TELL the world

HOW YOU ARE taking care

OF YOUR consumptive

BRETHREN IN a great

SANATORIUM in San Antonio,

SOME OF whom are also

MASONS AND our brethren

WHOM WE have neglected

AND YOU are restoring

SICK HUSBANDS and fathers

TO WIVES and Kiddies

WHILE WE Freemasons are

SPENDING MILLIONS of DOLLARS

TO BUILD marble palaces

IN WHICH we meet just

ONCE IN A while. . .

Some years ago the writer attended the funeral of a member of his lodge, an old and much respected Past Master. There was a large attendance though it was a cold and stormy winter day in Northern Vermont. The deceased was not only a Mason but a member of other fraternal organizations. There was in addition to the Masons a large turnout of Odd Fellows and Knights of Pythias, and with them a little handful of Woodmen of the World, who took the place of least honor in the procession. It was the first that many of us even knew that they were established in the vicinity; and the present writer's feelings were exactly those described in the quotation above. The lodge had ,sent a magnificent wreath and two other Masonic lodges had sent flowers also. So also had the Odd Fellows and the Knights of Pythias. If the Woodmen had sent any they were so insignificant they were not noticed.

Our dead brother was a well-to-do farmer who in his later years had retired to live in a little country village. The writer learned afterwards from a near relative that during his last illness it was Woodmen who arranged to come every day and do chores, shovel snow, get in wood, feed the horse and cow, go errands to the store; and at the last it was Woodmen who took turns to sit up at night with the dying man and give his wife some time to sleep. Not a single Mason went to see him; not one offered to help.

There was of course some reason for this. The Woodmen's organization was right in the village; the other bodies were all in the town some seven or eight miles away. The

roads were bad and so on. Still we had little reason to feel superior and scorn the "tin axes" and blue overalls. We also apologize.

* * *

HELP WANTED

SOME time ago, it was last March to be precise, we suggested that one thing a brother interested in the tuberculosis campaign could do was to write to his Grand Master and other influential members of his Grand Lodge. Since then a good deal has been done, the question has entered, what in the profane world would be known as the field of "live politics." It is now realized apparently by the rulers and leaders of the Craft, both official and unofficial, that there is a crying need, a need that if not now a disgrace, will be certainly if it continues, and there appears now to be a well-grounded hope that something will be done. The Masonic press of the country has done its part, very few of our periodicals have ignored the matter altogether, even the smallest, while many have devoted considerable space to the subject.

Yet the battle is by no means won, the problems of finance, and perhaps still more of management, remain to be solved, and at every step there will be occasion for the faint-hearted and the inert to say it is impossible to go on. On the meeting to be held on the nineteenth of this month a great deal depends. The Board of Governors of the Association is very largely, or almost entirely, an official organization, as reference to the list on a following page will show. Fourteen of the twenty-five are present Grand Masters, six are Past Grand Masters, and three are Grand Wardens. Now it is obvious that men in official positions, and burdened by the responsibilities of office, cannot act with the freedom they might otherwise wish to do. They cannot agree to go further than they feel sure of the backing of their own Grand Lodge, and ultimately of the members of the subordinate lodges of their respective jurisdictions. Here is where the individual brother can do much to strengthen their hands. It needs no more than to write a letter expressing belief in the necessity of doing something, and promise of support. A member of the Board who goes to the meeting after receiving fifty or a hundred such letters cannot but feel differently about difficulties. Instead of having to

pull those behind him, he will already feel them pushing towards the surmounting of the final obstacles.

* * *

DREAMS

DO they come true? Sometimes, perhaps. One much discussed school of psychology interprets them as fulfillments of wishes that the world of reality denies, and that when one comes to think of it is very much what we mean in common usage when we speak of dreams and dreamers.

But they are not all of one sort. The visions of poets and prophets are not to be lightly classed with the confused phantasies of the night, yet they too may be wishes, wishes for what might be if men and the world came nearer to the heart's desire; wishes that the Divine will might be done on earth as in Heaven.

From Arizona comes a strange story, one that raises wonder. Brief and bald as it is it sounds like the motif of a fairy story or a romance. One would like to know more about this man with a fantastic dream; but probably he was only a little insane. Number 128 be goes by in the lists of the N.M.T.S.A., and he hailed from the woods and streams of Maine. A contrast rather to the bare rocks and mountains and waterless valleys of the land of his search. Thus runs the record:

"Had lived in Arizona for 35 years, living in the open for the most part, prospecting, in hopes that some day he would strike it rich and be able to build a sanatorium to take care of afflicted Masons. Died destitute in a hospital in Phoenix in August, 1926. Arizona Lodge, No. 2, gave him a Masonic funeral, bearing all expenses.

The lonely prospector seeking gold and health, dying at last destitute. It might have been more in keeping had he died alone in the desert and that, like Moses, no man should have known his sepulchre.

Had he struck it rich his vision might have been made a reality, who knows? Wealth changes men often enough, and we all too easily forget. And if it had been so it would have brought a beautiful dream down to earth and clipped its wings, and enclosed it in a shell of bricks and mortar to be part of the commonplace every-day world, incomplete and imperfect.

Failure is often greater than success, it depends on the aim in view. The way to all truly great achievements has been paved with failure and defeat. This pilgrimage in the desert for thirty-five years has brought him to the Great Asylum - and he has entered into silence. There are other sources of wealth than the gold of the sands and the silver in the rocks. Will the tale prove an "open Sesame" to the hearts of his brethren? If it were so then might his dream after all at last come true.

----o----

THE NORTHEAST CORNER

Bulletin of the

National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N.M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

JAFFA MILLER, Vice-President

RICHARD H. HANNA, Vice-President

ALPHEUS A. KEEN, Secretary

FRANCIS E LESTER, Executive Secretary, Las Cruces, New Mexico

JOHN W. TURNER, Treasurer

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

CONNECTICUT - Fred A. Borland, Past Grand Master, South Manchester.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis,

MISSISSIPPI - John R. Tally, Grand Master, Hattiesburg.

MISSOURI - Wm. W. Martin, Grand Master, Daniphan

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

VERMONT - Christie B. Crowell, Grand Master, Brattleboro.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

WASHINGTON - Morton Gregory, Grand Master, Masonic Temple, Tacoma.

WlSCONSIN - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ORDER OF THE EASTERN STAR, GENERAL GRAND CHAPTER - Mrs. Clara Henrich, Most Worthy Grand Matron, Newport, Ky.

ROBERT J NEWTON Editor Publicity Director N. M, T. S. A. Las Cruces New Mexico.

THE CHICAGO MEETING

Grand Master Herbert B. Holt, of New Mexico, president of the National Masonic Tuberculosis Sanatoria Association, in reference to the meeting of the Board of Governors of the Association at the Hotel Sherman, Chicago, on Nov. 19, at 10 a. in., which is to determine the plans and policies of the Association in carrying on its work, makes the following statement:

We have called this meeting at this time and place in order to save time and expense for our Board members and others interested in this movement. The contemplated annual conference of Grand Masters, and the meeting of the Masonic Service Association, to be held in Chicago during the same week, will bring together the leaders of every Grand Jurisdiction. The problem of Masonic tubercular relief will doubtless be discussed in both of these gatherings and the members of the Sanatoria Association Board who are charged with the duty of planning for relief of our consumptive brethren on a national scale, and for the financing of that work, will have the benefit of the views and opinions of Masonic leaders from all parts of the country.

In order to determine the size of our problem, one of the first things we shall have to decide is just how far we shall go in the care of sick Masons and members of their families. Shall relief be limited to Master Masons only or shall we also aid a Master Mason in the care of his sick wife or a sick child? Shall we help him in the care of a sick relative who is dependent upon him for support?

What form shall this relief work take? Shall we give relief in the home, shall we hospitalize our sick in existing institutions, or shall we limit our work to the construction of Masonic Sanatoria and the care of our sick therein?

If we give home relief, how shall it be administered? Shall we, where necessary, pay weekly compensation to sick Masons and their families to add to the family income the few dollars needful to give the patient nourishing food, to help pay the rent and take care of other needs? Shall we arrange for him to secure medical attention by the physicians of tuberculosis clinics? Shall we secure for him the services of tuberculosis visiting nurses, employed by tuberculosis societies and health departments? Shall we also secure physical examination and medical attention for the members of his family, especially the children, to safeguard them against the development of the disease?

Shall we arrange with existing tuberculosis hospitals for his care and treatment and pay for same? Shall we also arrange for hospital and institutional care for members of his familyy to save them from tuberculosis ?

If we determine to build one or more Masonic Sanatoria, where shall they be built? What shall be the approximate size and cost of same? How much will it cost to operate them?

If we undertake all or part of the work as outlined above, how much will it cost, and how shall we raise the money to carry it on? How much will it cost each individual Mason, and what is the most economical way of securing his assistance for his sick brethren? How can the large sums needful for Masonic tubercular relief be gathered together from the 3,250,000 American Freemasons, living in forty-nine Grand Jurisdictions at a minimum of expense for collection?

These are the principal questions to be answered by the members of our Board. They need and they ask the advice and assistance of their brethren in the solution of these problems. We invite our interested brethren to communicate their views on these subjects. All such correspondence should be addressed to Francis F. Lester, Executive Secretary.

ENDORSEMENT BY GEORGE W. GRAHAM

Congressman George W. Graham, Chairman of the House of Representatives Committee on the Judiciary, and Past Grand Master of Pennsylvania, writes as follows:

You ask for an expression of opinion upon the plan which the Grand Lodge of New Mexico has inaugurated for the relief and hospitalization of consumptive Masons.

I think the need fox such aid is pressing. I regard the plan as most commendable and well worth the support of the Masonic fraternity throughout the country.

PHOENIX, ARIZ., HAS TUBERCULOUS MASONS

No. 137, Grand Lodge of Illinois.

Arizona Lodge, No. 2, recently made a report to the National Masonic Tuberculosis Sanatoria Association on the number of T B Masons and relatives of Masons in and about that city, and also gave a brief report on the condition of a Iimited number of them. We give a few of these. reports as follows:

She Died for Lack of Hospital Care

No. 105, Grand Lodge of Illinois.

Bro. ____ wife was ordered to go to the hospital for an operation on her lungs to effect a cure. He was unable financially to send her and appealed to his home lodge, who refused him the help needed. Arizona Lodge, No. 2, Phoenix, came to his aid and furnished the necessary funds. She had the operation at St. Joseph's Hospital but never rallied. Proper hospitalization would have undoubtedly saved her for her husband and children.

No Masonic Help for Him

No. 107, Grand Lodge of Iowa.

Brought to Phoenix about Dec. 1, 1925, in a wheeled chair, being in the employ of the Railway Express service out of Omaha, Neb., he was able to secure R. R. passes for self and wife. Resources gave out Jan. 15, after wife became ill, and were aided financially by Arizona Lodge, No. 2, and after considerable wiring to his lodge and the Grand Charity Fund of Iowa, Arizona Lodge, No. 2, finally got them on a basis of $35 per month from the Grand Charity Fund of Iowa which, together with the employment obtained for Mrs. ____ at the local telephone office, made, it possible for them to live. The climatic conditions improved the brother's health considerably and they have now gone to Colorado where he expects to try to do his old work and retain his seniority rights. Recent word states that he will have to return to Phoenix in order to get the benefit derived from Arizona's dry climate and sunshine. Several months proper hospitalization would no doubt effect a cure.

T B Wife and T B Brother-in-Law

No. 108, Grand Lodge of Missouri.

Wife T B. Came about Jan. 1, 1926. Have a daughter 10 years old. Also accompanied by brother-in-law, his wife and two children. Brother-in-law not Masonic but a T B, Bro. ____ being main support of whole family. After using all his own resources, making great sacrifices by disposing of everything, relinquishing insurance (industrial) carried up n himself, wife and child, finally appealed to Arizona Lodge No. 2, who assisted and secured further assistance from his home lodge until Arizona, No. 2, finally was able to get employment for him.

Phoenix Lodge Supports Illinois Brother

No. 137, Grand Lodge of Illinois.

Came to Phoenix in the fall of 1922. Wife and two minor children, he suffering with T B and no resources. Appealed for Masonic charity through Arizona Lodge, No. 2, who in turn supplied immediate needs and took up matter with Maywood Lodge who failed to respond to the appeal. Arizona Lodge. No. 2, with the help of county assistance, procured through Masonic influence, supported family until June, 1926, expending $600 of Arizona Lodge funds even though Bro. ____ was a member of Illinois.

Repairing Temple, Could Not Help Mason's Daughter

No. 142 Grand Lodge of Tennessee.

She was a daughter of a Mason, who was a member of Lodge No. ____ Tenn. Appeal was made to this lodge for financial aid for her and was refused on account of repairs upon the building which has to be done and therefore did not have the money to send for her assistance. An appeal was made to the Grand Lodge of Tennessee hoping that she might be placed in the Orphan's Home which they maintain in that state. But the Grand Lodge replied that so long as she was over 21 years of age, she was not an orphan and therefore their Home, according to their laws, could not take her. Some one had to give her aid as she was destitute, and it fell to Arizona Lodge, No. 2, who spent over $600 on her case. None of this, of course, has ever been repaid.

Masonic World War Veteran in Need

No. 139, Grand Lodge of North Dakota.

Ex-service man Canadian forces. Had conducted shoe repair shop at Wickenburg, Ariz., past year or more before coming to Phoenix about Jan. 1, 1925. Resources

gone. Through influence Arizona Lodge, No. 2, Masonic medical aid secured and financial assistance secured from Grand Lodge North Dakota. With the assistance of local lodge and several brothers who are lawyers, have been trying to secure hospitalization and pension from Canadian lodge but to date have been unable to secure definite results.

Hospital Care Saved Him No. 141, Grand Lodge of Pennsylvania.

This brother came to Phoenix in January, 1924, and was able financially to enter St. Luke's Sanatorium for treatment and rest. Improved enough so that in June, 1926, he went to work for the Southern Pacific R.R.Co. His case one of arrested T B, due undoubtedly to proper hospitalization. Has a wife and five children.

FROM PERSONAL EXPERIENCES

The following letter needs neither introduction nor explanation. It is from a brother Mason who has been through the mill himself. He was aided and assisted in his battle for health, not by the fraternal organization to which he belongs, as might have been expected, but by his employers.

The movement now on foot to establish a National Masonic Tubercular Sanatoria Association in New Mexico is the most commendable and humanitarian undertaking ever attempted by the Masonic fraternity, and, incidentally, is in line with the teachings of our Craft.

I know from personal experience of the vital necessity of such an institution for our unfortunate brethren. Other organizations have long seen the necessity of having such institutions and have maintained them for a number of years, so why can't we do likewise?

Several years ago my health commenced to fail, and, after consulting one doctor after another, was finally told that I had T. B. From time immemorial, the word "tuberculosis" seemed to carry with it a "death sentence". It is needless to go into detail and explain how I and my family felt after the so-called "death sentence" was pronounced. The atmosphere immediately turned into one of gloom. When my employers with whom I had spent the best portion of my life heard of the trouble, they immediately advised me to go to a sanatorium with the assurance that my expenses would be taken care of by them. The mere assurance of this on their part was the means of encouragement to strive to get well in spite of all odds. It was a great relief to know this, especially in view of the fact that I was told that if I expected to make any sort of progress, I MUST NOT WORRY. It is this worry over money matters for the proper treatment of tuberculosis that has killed more T. B. patients than the disease itself. Sanatorium treatment, while long drawn out, has thus far proven to be the most successful method of combatting this disease. The old idea of roughing it in the desert or in the mountains has proven to be wrong. One needs just the other extreme-rest, good food, good climate, pleasant environments, freedom from all cares and a happy frame of mind, such as is usually provided in sanatoriums.

There are thousands of brethren who come out to the great Southwest in search of health, and through lack of funds and the necessary comforts they should have, fight a losing battle. The majority of these lives can be saved by just such a procedure as is now contemplated, and with an organization like the Masons, the proposition should go over with a "bang".

There is no question in my mind but what it will be brought to a successful termination if the matter is brought to the attention of the Masonic brethren throughout the United States. No Mason can conscientiously call himself a Mason if he is not in sympathy with this noble undertaking. Let us, therefore, get together, brethren, and see this thing through, and lastly, let us also not lose sight of the fact that to aid and assist a distressed worthy brother is a duty incumbent upon all Masons.

H. A. W., California.

----o----

The Precious Jewels By BROS. A. L. KRESS AND R. J. MEEKREN (Continued)

IN view of the facts brought forward in the first part of this article [THE BUILDER, October, page 314], it begins to appear very probable that at the revival and reorganization of Masonry two hundred years or so ago there was a process of collection and compilation going on in different places analogous to that, which according to modern Biblical scholars, produced the many parallel passages found in Old Testament history, and the more expanded and composite accounts of ancient Hebrew legends. In our own particular case it would seem that different versions of what were sometimes called "jewels", and sometimes "furniture", were placed side by side, or rather in series; and that in order to obviate the appearance of mere duplication they were given different interpretations; and finally in the last stages called definitely by different names. There is no need to suppose that this was done all at once, or by any one person, or that it was done consciously. There is no need to suppose that anyone concerned had any other object in view than that of attempting to elucidate difficulties and to 'recover what they supposed to be the original meaning. To confirm this is the fact that Prichard in his "Master's Part" makes mention of another set of jewels, as follows:

What are the Master jewels? The Porch, Dormer and square pavement. Explain them.

The Porch the entering into the Sanctum Sanctorum, the dormer the windows or lights within, the square pavement the ground flooring.

In later English printed works a parallel and almost identical passage occurs, only prefaced by the demand:

Name the ornaments:

and in the explanation the pavement is said to he:

. . . for the High Priest to walk on.

The curious point in this is that we here have not only the "square pavement" which appears in all the lists of jewels now being discussed, excepting only Prichard's, but that the two words "Porch, Dormer" which appear in juxtaposition, resemble very closely in sound the unexplained "Broached Dornal." It is not in the least impossible, considering the extraordinary transmutations that occur in an oral tradition, that we have here another attempt at rationalization. If so, we might assume that mention of the ashlar was in time omitted under the influence of the idea that the jewels should be in threes. We have already seen in the case of the Examination version that there is reason to think that three things had been made into four through a misunderstanding, so that such a change would have a perfect parallel.

THE TRESTLE BOARD

With the assumption that Masonry Dissected is a compilation rather than an original document we see that Prichard appears to bear witness also that a "square pavement" was one of the jewels of Masonry. It is quite possible therefore that his first list was derived from a source in which appeared the square pavement instead of a "trasel board." What the exact derivation of "trasel" may be is not easy to determine, but it may very well be a form of "tressle," a common pronunciation of "trestle." The dictionaries give us the actual form "trestle board" as meaning a drawing board or table, which is the exact equivalent of the French planche d tracer, which appears as early as 1745. It is now quite generally held by the foremost Masonic students in England that early French printed works had a great influence on the evolution of the ritual of the Moderns, and it may be that the term "tracing board" is a translation of the French term. Although "trasel" and "tracing" have such a similarity in sound that it may be possible to thus account for its adoption. However this may be, while "trestle board" is actually a technical term of sufficient importance to be inserted in a standard dictionary of the English language, "tracing board," though clear enough in

meaning, seems to be an artificial, and, so to speak, a purely "speculative" technical term; although it must be admitted that we have a very early and undoubtedly operative use of the phrase in the Fabric Rolls of York Minster, where in an inventory of the year 1399 ". . . ij tracyng bordes" are mentioned. From this it does not seem at all impossible that the term might have come down through certain lines of the Masonic tradition, and that the French "planche a tracer" of 1745 and later was really a literal translation of it, instead of being its origin as has been supposed. On the other hand the "trestle board" might in the first place have been simply the table in the lodge room round which the officers and brethren sat when there were no "makings", or even (as in some cases it would appear) when there were. It is very difficult to decide, only our contention that it was put in place of the to floor or square pavement seems probable in any case.

The Sloane and Chetwode Crawley MSS, give no explanation of the jewels, but as the Confession explicitly states that the pavement was used by the Master to draw his "ground draughts" or plans on, we will not be assuming too much in supposing that operative Freemasons would understand this to be its use. There is not a little evidence to show that details and plans of the different parts of a building were thus drawn by medieval Masons. One of the present writers has seen the same method employed by some country stonemasons when putting up an addition to an old stone church in Canada. The spring and plan of two arches were drawn with a chalked line and trammels on the floor of a nearby building; and from these drawings wooden templets were made for the angles of the different stones. There was here no tradition of course; it was a simple way of doing without architects' drawings--and fees. Being such an obvious device it has doubtless been invented and reinvented hundreds of times. But with the advent of the professional architect and his scale drawings on the one hand, and the dying out of the operative element in the lodges on the other, it may well have come about that what was quite simple and straightforward eventually came to be a difficulty, just as the term "oblong square" exercises many good brethren today. To the non-operative a pavement would be a "flooring" simply, a thing "to walk on," and so a drawing board was substituted in its stead. And this notwithstanding the fact that the diagram of the lodge with its emblems was still being drawn on the floor of the tiled chamber where they met. No longer by the Master, though, for in most cases this responsible task seems to have been passed on to the Tyler of the lodge.

In an earlier article [BUILDER, December, 1925, page 376] the question of the possible influence of symbolism on the proportions and plans of medieval buildings was touched upon, and reasons given for thinking that in general purely practical considerations were taken into account in making them. We have now to take up the question of the technique of the operative Freemasons in order if possible to see what significance the "square pavement" might have had for them. The issue has been to a very considerable extent clouded by ingenious attempts to base the plans of the buildings erected by them upon ideal geometrical constructions, as well as by an imaginary technique suggested by modern ritual statements and practices.

That some buildings were planned upon an ideal geometrical figure, such as the equilateral triangle or pentagon, is very possible, and even probable, and it is even possible that some more or less fit such schemes by pure coincidence; but on the whole it is the opinion of those, who by their special knowledge are best fitted to judge, that ancient buildings, and Gothic buildings in particular, were planned in this respect precisely as buildings are planned today, entirely with a view to the purposes of the structure and the conditions of the site.

When it comes to details, such as the designs of canopy work, panels, window tracery and the like, there is no doubt that they are in many cases evolved out of geometric figures, of which the equilateral triangle and the vesica piscis is the most frequently employed. Examples are given in Figs. 1 and 2. According to Caesarianus, (1) the facade of Milan cathedral fits into such a triangle whose sides are divided into twelve parts. The intersections made by lines joining these seem to give most of the principal points in the design. Yet even so there are so many discrepancies that it is hard to think that the architect regarded it as an absolute canon of design.

The late W. H. Rylands, in a paper written more than thirty years ago, quoted, apparently with approval, the attempts of Mr. Edward Cox to show that the plans of certain buildings in the north of England were based on the pentagon, or rather a peculiar form of pentagram. (2) The constructions shown to demonstrate this are very complex and do not strike one as being very convincing. Some reason can be seen in using a symbolic plan for a church, but why it should be applied to such a pre-eminently practical set of buildings as a castle is very difficult to appreciate.

Bro. Sydney Klein (3) believes that the vesica piscis was the unit of design in the best period of Gothic architecture, though he admits that the earlier Norman work and the later perpendicular style did not follow it. He points out that in the full construction of the third proposition of Euclid we get two equilateral triangles on opposite sides of the same base, which in the accompanying diagram (Fig. 3) are designated by the letters ABC and ABD. This gives a rhomb, or diamond, inside the vesica piscis formed by the two intersecting arcs, which are drawn from the centers B and A with the radius AB. If a rectangle be drawn about this figure it is found to have some remarkable properties. In the first place its diagonals are exactly twice the length of the shorter sides, and in the second, if it be divided in three parts by lines parallel to these, in the figure FG and HI, each of the three rectangles thus formed is similar to, and possesses all the properties of, the original one, while the length of the sides of the triangles inscribed within them is just two-thirds of the height of those first drawn. These secondary rectangles can of course be themselves divided in the same way, and so on indefinitely. The original rectangle is also divided into four by the intersecting axes AB and CD, and each of these four are also similar figures, and can be subdivided again into four, as shown in the upper half of the diagram, or they can be divided into three. And all these subdivisions can be carried on indefinitely without any further construction other than ruling lines through the intersections already made, as can be easily demonstrated by trial and a little experimentation.

Thus we have a basic figure that is characterized by the ratios of two and three, with all their multiples and combinations. If one side of the basic rectangle be taken as a unit, it cannot only be divided into two. three and four parts, but also into six and twelve; so that supposing it to be a foot in length it could thus be divided into inches. It must be acknowledged, however, that there are simpler ways of reaching the result.

Bro. Klein seems to suggest that plans were first sketched on paper or parchment that had thus been divided up into triangles and rectangles, in the same way that engineers use squared paper, and that these sketches were then enlarged to the full size by using a larger unit. In this way, if intersections were used for the principal points in the plan certain proportions would be automatically obtained which would be common to all buildings so designed. It must be admitted that it is an exceedingly attractive hypothesis, and there is a great temptation to accept it. It seems to offer us a clue to a real operative secret, and what is more, it would give us an interpretation of the

"diamond" as one of the jewels of the lodge. For that being the basic figure from which all such designs were evolved it would serve as a compendious symbol for the technique.

As has been said above much Gothic detail is obviously based on the equilateral triangle, but to the supposition that it was the universal and exclusive rule there are insuperable objections. In the first place, though the shorter sides of the basic rectangle are in a numerical ratio to the diagonal they are incommensurable with the longer ones, being in the ratio of one to the square foot of three. This would cause no difficulty of course in making the full size drawings, for the intersecting points would be at proportional distances from each other, but when the actual work was begun upon the stone it would need either two units of measurement, a long and a short foot as it were, or else the abandonment of a standard of measurement altogether, every dimension being taken directly from the drawing ad hoc; for the reason that horizontal measurements could only be expressed in approximate fractions in respect to perpendiculars, or vice versa. Neither alternative would be very convenient in practice.

Another objection, though being purely aesthetic it may not seem perhaps of equal weight, is that to base all designs upon one set of geometrical proportions would inevitably produce a mechanical and monotonous effect, utterly and entirely foreign to the genius of Gothic architecture, which above all others is distinguished by spontaneity and freedom. For example, there are many cases where doors and windows and the arches of the interior of the building seem to be equilateral (there are of course many that obviously are not) which upon measurement turn out to be just a little more or less, but with enough difference to make it certain that it was so intended and not merely an error in setting out the work. Such variations show either that the builders deliberately sought to avoid monotony for artistic reasons or else that they did not have any rule at all and did things just as it happened; and either supposition is fatal to the hypothesis.

But these are not the only objections that call be raised. While in theory any set of co-ordinates will determine the position of a given point or line, yet in practice it is far more convenient to have them consist of straight lines perpendicular to each other, for then all angles made by their intersections will be equal; just as it is much more

convenient to have them divided into equal parts so that one unit of measurement will serve. Further the main lines of a building are of necessity horizontal and perpendicular; which is true even of a pyramid though the fact is masked by the profile; and it is therefore in the nature of the case simpler to have the controlling lines of the drawings, the base and center lines, parallel to these directions. A method based on triangles must give spaces "neither oblong nor square," or if the horizontals and perpendiculars are put in, there will be four sets of lines instead of only two, an unnecessary complication. Rather reluctantly therefore we are forced to the conclusion that as an actual technical method this hypothesis is not practical, and most unlikely to have been employed by men, who whatever else they may have been, were first of all and all the time very skillful workmen.

In 1610 an order regarding rates of wages for different classes of men mentions "a freemason which can draw his plot, work and set accordingly." This does not tell us very much, but it is evidence that even so late as the seventeenth century a skilled mason was expected to be able to make his own working drawings. From Germany we get a little more light. Articles xii and xiii of the Steinmetz "Brother Book", speak of executing carved or proportioned work "from the ground plan" (aus dem grund) and of "making extracts from the ground plan." In the accompanying illustration (Fig. 4) which is taken from the tomb of Guillaume Letellier, Master Mason of the church at Caudebec, who died in 1484, we have the actual representation of the ground plan of a church. In December of last year the BUILDER reproduced an elevation of a design of one of the bays of Cambrai cathedral [page 367] from the sketch book of Villars de Honnecourt. The two parts of the drawing giving the exterior and interior respectively. In the former the buttresses have not been shown higher than the cornice of the aisle, in order apparently not to interfere with the representation of the clerestory window. Another design here reproduced (Fig. 5) appears to be that of the front of a large church. This last was drawn upon vellum that was used later for other purposes, the design being effaced.

Though the information is by no means as full as might be desired, yet it may be possible to deduce certain conclusions. First of all the last fact mentioned reminds us that drawing materials were neither plentiful nor easily obtained, and were economized as much as possible. Then it must be remembered that though in the course of centuries great developments took place in the style and methods of building, still from the point of view of the individual the change was so gradual as to be hardly observed. Everyone in the Craft was accustomed to the style in use, all were

trained in a common tradition and skilled in a common technique. While this might vary a little from one place to another, and still more in different countries, yet so much would be common to all, would be taken for granted and understood, that the need for detail drawings such as are used today would not arise. A country carpenter even yet needs no plans to put up a barn or a shed. His employer tells him how long and how wide it is to be; he may make some sort of sketch on the back of an envelope or other odd piece of paper so as to keep them in mind, but for the rest he plans as he goes. In somewhat the same way, in spite of the much greater complexity of the work, we may suppose the master mason who contracted to put up a porch or a window by "task work" needed only to get the dimensions of the ground plan and to see the sketches of the elevation made by the Master of the Work to make whatever working drawings he might need to carry out his job. So long as it fitted into the rest of the structure it was sufficient, the details were left to him. Of course it would have been quite natural if the Master of the Work wanted to see them, and perhaps make suggestions, but it does not seem that he always did. For instance, at Westminster Abbey many of the arches seem to have been let out "to task" and different masters took contracts for them. In some the mouldings are continued right down to the capitals of the supporting columns, while in others a seating block is used from which the mouldings rise. Mr. W.R. Lethaby, in Westininster Abbey and the King's Craftsmen [p. 132], explains the difference as follows:

If we design an arch section having deeply indented hollows and bring two of these together, as they would be at the springing over a capital, then the bearing surface may at this point seem dangerously weakened.... Now a seating at the springing of the arches will swallow up the hollows of the mouldings until the arches have diverged far enough to be of any desired sectional strength. That this feature is not used throughout we may explain best by the fact that portions of the work (like so many arches) were done by task work. Some of the masters thought this seating desirable and others did not.

The King's Mason in charge of this work apparently did not care which way it was done. And this devolution of design doubtless often went further still. The journeymen working for the contracting master might be left to fill in the minor details of the work actually done by them.

A Gothic church was in a way very like a living organism. Given certain principal dimensions the rest of the design followed in its main lines by a sort of inner necessity. Not that it was done by any rule or formula, still it always kept within certain limits. It is quite possible that such a sketch as that reproduced in Fig. 5 was all that was required, even in the case of important buildings. Many craftsmen may well have been able to cut the stone for a pillar or an arch with nothing more to guide them than the chief measurements of height, width and thickness of the wall. An existing contracts seems to show that this was still true even so late as 1630. In it Thomas Bates agrees to build a "chapell in the Chirch Yarde of Ste Marie on the hill." It was really an addition to the church and built against the south side of the chancel. It was to be

. . . eighteen feet wide withenne the walls and as high as hit nedes resonably to be with V faire and clenely wroght windows at the Est end with iiii lightes, iii windows on the south side each one of three lightes, and on the west side in the best way to be devised and iiii botras [buttresses] on the south side with a great arch in the west end. And the chapell to be battlet [battlemented] above like to the little closet in the Castel of Chester with a corbyl table longying thereto and at eyther end iii honest fynials . . . and the aforesaid Thomass shall by ov'sight of Maester John Asser make the chapell and althings longen thereto in masoncraft honestly.

"Maester John Asser" evidently acted as supervising architect on behalf of the employer, but Thomas was to do the work with no more guidance apparently than the few specifications mentioned in the contract.

NOTES

(1) Quoted by Bro. S. Klein from Hawkins Gothic Architecture. A.Q.C. XXIII, 119.

(2) A.Q.C. VIII, 91.

(3) A.Q.C. XXIII, 116 et seq.

(4) Gould, History of Freemasonry. Chap. III.

(5) Bro. J. Walter Hobbs in Transactions of the Merseyside Association for Masonic Research, 1923-24, page 36.

QUESTIONS FOR DISCUSSION

1. In what ways has Masonic ritual phraseology led to misinterpretations of operative technique?

2. Supposing buildings to have been planned on some geometrical or symbolical figure, what may the purpose of the designer presumably have been?

3. To what extent did ancient buildings actually conform to an ideal plan, geometrical or symbolical?

----o----

THE LIBRARY

THE ENCIRCLED SERPENT. By M. Oldfield Howey. Published by Rider & Co., London. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange Building, St. Louis, Mo. Cloth, index , table of contents, illustrated, 406 pages. Price, postpaid, $7.50.

THE unenviable reputation of snakes in general would seem to preclude any possibility of their ever having enjoyed a popularity which might cause them to be worshipped. A present day contradiction of this statement is to be found in the enjoyment of children in the stories of mythical monsters belonging to the serpent category. The youngster who has not thrilled to the story of Perseus and the Medusa, or St. George and the Dragon has either not reached his teens or remains unborn. It is a commonplace of biological teaching that the embryo goes through all the stages of

the evolution of its race, and it may with equal truth be said that the human child progresses through many stages of the mental evolution of man. The child's enjoyment of these serpent myths may be classed as that period in his existence which corresponds to the period in racial development when serpent worship was a dominant factor in the religious history of mankind.

That serpent worship was a widespread practice needs no proof. The ethnical religions offer ample evidence to remove any doubt on that score. There are serpent myths from China, India, Egypt and the Mediterranean world, not forgetting the New World and Northern Europe.

The most prominent of these fables are here collected in one volume and their connections pointed out. So far as the present reviewer is aware, this is the first effort that has been made in this direction. Frazer's Golden Bough has long been a source book for relig4ous myths, and Mr. Howey's work might have attained a similar position in the narrower field he has chosen. The value of his collection is hard to estimate, however. It would be undoubted except for one thing, either he was too modest to ever hope for such success, or his book was written for purely popular consumption. There is not a single documentation in his whole volume except for direct quotations, and not always in these cases. There is no special reason for doubting his integrity, as he does refer to the authors from whom he selects his material, and his bibliographies at the end of each chapter seem sufficiently complete, but while he was mentioning his sources it would have been a simple matter to have included book titles and page numbers, and the extra labor involved would have been very small compared with the added usefulness that would have been gained.

Aside from this very important point, there can be nothing but praise for the book. It is splendidly printed, the cuts are appropriate, and the style very readable. A book anyone interested in the subject could enjoy and from which he could learn much.

E.E.T.

* * *

YOGA, A STUDY OF THE MYSTICAL PHILOSOPHY OF THE BRAHMINS AND BUDDHISTS. By J. F. C. Fuller. Published by William Rider & Son. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth, table of contents, illustrated, 140 pages. Price, postpaid, $2.40.

IT is an illusion, common to most occidentals, that the Orient is peculiarly rich in mysticism, and various brands of "really and truly" occultism. An illusion, because knowledge of oriental peoples shows them to be, in the mass and in their daily lives, as pre-occupied in the same kind of things as are the inhabitants of western lands. They, too, are buying and selling, making, saving, spending-seeking riches or pleasure or power, according to their individual opportunities. The Chinese, for example, are as practical and matter-of-fact as the German or Anglo-Saxon, though it must be admitted they stand rather higher in their aesthetic appreciations. But so it is also with the Arab, the Persian and the various races inhabiting India. At bottom, when we get under the strange appearance of totally different social ideals, customs and religious beliefs, men are much alike everywhere, and exhibit much the same capabilities.

That such an illusion has arisen is very natural. The Orient was far away, even in these days it is separated by language and tradition. The unknown can always take on the forms and glamour of far-off landscape. And then so many apostles of the occult, not trusting altogether, apparently, to the authority of their gospels in themselves, have sought it externally in claiming derivation from mysterious sages in far-off Tibet, or any other conveniently inaccessible locale. As a matter of fact, the occident has had its full share of genuine first hand mystics; and in this respect there is little to choose between east and west when all the facts are given due weight.

Nevertheless there is one great outstanding difference between the mysticism of Orient and Occident. The latter persists in ascribing reality and value to individuality, the former denies it altogether. But that perhaps is too sweeping a statement. India is

the home of the doctrine of the unreality of personal identity, and it has spread from thence largely under the influence of Buddhism.

A first hand study of the mystics themselves shows two things that are common in various proportions to all, with almost no exception. One is the striving after, at times the vision of, unity with that Reality that lies at the back of things, which most men (and mystics too) call God; and the other is the way in which the mystical visions form themselves on the pattern of the beliefs and prepossessions of the individual seer. The visions of the western mediaeval mystics crystallize round the mysteries of the faith - The Eucharist, the Person of Christ, or of His Virgin Mother. Those of the Jews and Mahommedans round the idea of a sovereign and solitary far withdrawn Deity, ministered to by hierarchies of angelic beings. Those of Protestant mystics depend on the Scriptures, especially the Apocalyptic passages. Swedenborg, one of the greatest, has a symbolism peculiarly his own, as solid and material and matter-of-fact as the details in a story by Defoe. Perhaps the fact that he had spent some fifty years actively and practically as a scientist and engineer before he began to see visions bad something to do with it.

As this seems to be in the nature of a law, that the experience which makes a man a mystic is fluid, and takes a form appropriate to his previous experience, as molten metal takes that of a mold, we may take it as a clue in seeking the reason for the peculiarities of "Oriental," that is Hindoo or Buddhist mystical philosophy. It will need some knowledge of the history of religion to make the point clear.

The western peoples might possibly have achieved a belief in one God had they not been hurried up by the advent of Christianity. As it is, the occidental belief must be traced back to the Hebrews. It is now generally granted by those. who have studied the subject that the conception of Jehovah as Creator of heaven and earth and Lord of Hosts, developed under the influence of prophetic teaching out of a tribal deity peculiar to the Semitic invaders of Palestine some thousand years before Christ. What influence Persian dualism may have had is uncertain, but doubtless there was some. Historically the monotheism of Christianity and Mahommedanism descends lineally from that of the Hebrews. The great prepossession of those among whom it originated, and their chief interest in developing it, was not speculative and metaphysical, but moral.

The process was quite different in Hindustan. There the Aryan invaders brought in a pantheon of deities of their own, that are supposed to be related to the "gods many" of Europe, and they picked up quite a number more from the aboriginal inhabitants. These were in time ranged in a hierarchy, and finally under the influence of philosophy were conceived as being but forms or agents of an all embracing divinity behind them. Something the same sort of process was in operation in Greece before the general mix-up of religions brought about by Roman domination over Mediterranean countries. Occidental mystics therefore (this is of course only sketching it in with bold and approximate outlines) have always been limited by the conception of personality and individuality in God, so that whatever the degree of ecstatic union attained by the seer he always retained something of his own personality. But in India the underlying philosophy was Pantheism; as the Divine had no limits of personality there was nothing to hinder the entire submergence of the devotee's own personality in the Godhead. When the seer attained the highest levels of vision he became God himself. Mr. Fuller in his book says something very like this himself:

Thus Nibbana, the Non-existent, is little removed, if at all, from the Christian heaven with its angelic Hosts. And the reason is, that the man who does attain to any of these states, on his return to consciousness at once attributes his attainment to the conscious representation of God. He attempts to rationalize about the super-natural, and describe what is beyond description in the language of his own country.

However it does not really seem to be a process of rationalization, at least not in the sense of conscious thinking. The greatest mystics have always used symbols and figures-it is all they could do-and the greatest of them have all said with St. Paul that what they had seen and heard could not be uttered.

The Author, we gather, does not think much of Buddhism. He likens it to Luther's breaking away from the Roman Church. That it painfully tried to be something different from what we may perhaps call Brahmanism, but nevertheless, remained essentially the same thing. He criticizes Gautaina, or his disciples, for raising the question "whence came desire?"-the equivalent of the occidental problem of the

origin of evil. But though Buddhism has no satisfactory answer, as a philosophic system it has at least the credit of discerning the difficulty. To Mr. Fuller the question is meaningless-all such metaphysical considerations are but a part of Maya, the great illusion of the Cosmos-or Chaos-whichever it be.

To those who wish to know something definite of Yoga, and its curious, and (to the occidental mind at least) rather repulsive symbolism based on a wholly mythical system of physiology, the book will be very useful. Though the Author takes something for granted in the way of acquaintance with other mystical systems, he can be easily followed. He is apparently a full believer in the efficacy of the "exercises," which work, it would seem, whether the would-be Yogi believes or not; nevertheless he has made a competent study of the subject and his opinions merit respect even where they do not win assent.

* * *

SHORT READINGS IN MASONIC HISTORY. By J. Hugo Tatsch, Curator and Associate Editor of the Iowa Masonic Library, and Associate Editor of "The Builder." Published by the Torch Press, Cedar Rapids, Iowa. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. 59 pages, table of contents, index. Price, boards, 85 cents; paper, 50 cents. Special prices quoted for twelve or more.

THE author in preparing this little work has had in mind the needs of the average Mason who is frightened by the very sight of the larger books written upon the subject. As he says in his Foreword, "With all the literature at the command of the Craft but little has been written in elementary form." This need it was that led to the preparation of a series of articles suitable for the neophyte, which were first published in the Bulletin of the Grand Lodge of Iowa. It was in the author's mind that thus collected they would serve as an elementary text book for a study circle.

Bro. Tatsch modestly disclaims any originality, calling himself a compiler only. But in such a condensed work compilation requires the exercise of a great deal of judgment and to some extent the compiler must choose according to the opinion he prefers in debated questions. On the whole we believe the work has been very fairly and accurately performed.

The plan of the book is not that of a consecutive narrative in chronological order, but certain topics are treated in the different chapters which to some extent overlap in point of the periods treated. The first chapter, for example, is a brief account of what is known, believed or claimed of the origin of Freemasonry.

The second and third attempt to give some account of the historical background of the Craft, beginning with the Dark Ages after the fall of the Roman Empire and ending with London in the 18th Century. . Naturally it is impossible to give any but the slightest sketch of such an extensive period in a matter of nine or ten pages. Equally naturally it would be easy to criticize details; but bearing in mind the purpose in view and the limits of the treatment there is really little to object to. Such a sketch is intended to excite a desire to know more, and further reading will correct any misapprehensions that may have arisen. London was a rough place in the early 18th century, but we doubt if there was more danger to life and limb and purse than in many large American cities today.

When the author comes to purely Masonic history he is wholly admirable, and seems to have extracted the very marrow of the matter in his brief outlines. One point might be touched on. Bro. A. F. Calvert is quoted as stating that "Where differences were detected" between Ancients and Moderns at the time of the union, "The Moderns" adopted the method of working in use by the "Antients." This opinion is quite generally held, but there are good reasons for thinking it inaccurate. In regard to the essentials supposed to have been deliberately altered in 1730 the Moderns completely capitulated, but in return the Ancients gave up their form of ritual and adopted that (modified by these essential changes) which had been used by the Moderns. The system of lectures in use in the United States represents the Ancient work very closely. The lectures now in use in England are quite different, and on comparison are obviously no more than modifications of those used by the Moderns.

When a Study Circle is being started in an entirely new field there would be no better text book to begin with than this; and a lodge could hardly do better than present a copy to the newly-raised Master Mason where it is desired to do something more for his instruction than the bare ritual explanations of the forms and ceremonies

* * *

THE HIDDEN LIFE IN FREEMASONRY. By C. W. Leadbeater. Published by the Theosophical Publishing House, Adyar, Madras, India. Cloth, 6 by 8 1/2, 337 pp. and index. Illustrated. Obtainable from the Theosophical Press, Chicago, Ill. $4.00.

GLIMPSES OF MASONIC HISTORY. By C. W. Leadbeater. Published by the Theosophical Publishing House, Adyar, Madras, India. Cloth, 6 by 8 1/2, 362 pages and index. Illustrated. Obtainable from the Theosophical Press, Chicago, Ill. $3.25.

HERE we have two books which are rather startling to those unfamiliar with the Masonic pretensions of that group of Theosophists who hold forth at Adyar, Madras, India, under the leadership of Mrs. Annie Besant. This internationally known lady, whose picture in cap, baldric, toga and sword graces one of the volumes with the caption, "The V. Illustrious Bro. Annie Besant, 33d," has written an introduction naively recommending The Hidden Life in Freemasonry to Freemasons who wish to "add knowledge to their zeal."

The author, C. W. Leadbeater, who also poses as a Mason of the Thirty-third Degree, tells us in his first chapter:

When I was initiated into Freemasonry in this life, my first sight of the lodge was a great and pleasant surprise, for I found that I was perfectly familiar with its

arrangements, and that they were identical with those which I had known six thousand years ago in the Mysteries of Egypt.

Mr. Leadbeater naturally holds to the well known doctrine of reincarnation, but goes a bit farther than the average Theosophist by claiming to have accurate information of some of his previous existence on this mundane sphere. "The only one of these previous lives of mine with which we are here concerned," he says, "was lived some four thousand years before Christ in the country which we now call Egypt."

With this introduction - from which the critical Masonic student can draw his own conclusions-we acquire some startling information. We are told that the present head of the Masonic Craft in the occult world is a personage often spoken of as the Comte de S. Germain; he is also known as the Prince Rakoczi. He was interested in Freemasonry in the third century, A. D., when he was called Albanus, residing at Verulam (now York) England. Initiation took place in Rome, while he was in military service; the Mithraic Mysteries were also known to him. Mr. Leadbeater connects this "Grand Master" with the St. Alban familiar to Masonic students who have read some of the Old Charges; in fact, we are referred to the Watson MS. of 1687 for details.

Albamis had an interesting career. In later years he took mortal form as Proclus, in Constantinople, 411 A. D.; in 1211, he was born as Roger Bacon; in 1375, he was Christian Rosenkreutz. Hunyadi Janos, the famous Hungarian, housed the immortal spirit of our Grand Master about 1425; still later he was a monk by the name of Robertus. The vivid imagination of Mr. Leadbeater does not cease here: even Franc's Bacon (1561) is claimed as the name and personage of our "Brother" Albamis.

Brethren who are opponents or proponents of Grand Lodge rule will find some hitherto unheralded information about such bodies in The Hidden Life in Freemasonry. "There was a Grand Lodge [which] convened at Memphis and worked a different ritual from those of the lower grades." Grand Lodge bureaucrats will rejoice to know that Pharaoh always took council with their prototypes in Ancient Egypt; "important steps were always discussed in Grand Lodge itself." There were

really three Grand Lodges, and numerous other lodges, which resembled those of modern times; so we are told.

According to Mr. Leadbeater, our more conservative savant's of modern Freemasonry are on the right track when they attribute Masonic origins to the Roman Collegia and to the Comacines. In fact, all theories advanced by both conservative and fanciful students seem to have Mr. Leadbeater's endorsement; perhaps I am too carping a critic in pointing this out. But the coincidence is at least worthy of mention.

Succeeding chapters of the book will please such of our brethren who revel in mysteries, and who take keen delight in their pretensions to Masonic knowledge not given to the profane. I have in mind certain itinerant lecturers who will divulge the "secrets" in tyled meeting at so much per session; what was it Barnum said? (I discreetly forget!) Anyway, critical scholars who wish to enjoy some light reading - call it fiction if you will - can derive much amusement from this book; those who take the volume more seriously will not be injured by it, as the author's representations are not supported by proof such as our Quatuor Coronati members and their capable associates in other research organizations demand before they will give any decided consideration to such preposterous claims.

Let it be said, for fear I may be misunderstood, that I have no quarrel with brethren who believe the Theosophical teachings; I made my entrance into the Craft as a Theosophical student many years ago. However, I believe in mixing common sense with my studies; let us keep Theosophy and Freemasonry in their proper fields.

The second of these two works, Glimpses of Masonic History, is a companion volume to The Hidden Life in Freemasonry. Mr. Leadbeater tells us that there are four schools of Masonry: the authentic, the anthropological, the mystical and the occult. The authentic embraces the group which sprang up after 1860, and which comprise such able brethren as Gould, Hughan, Speth and others of Quatuor Coronati Lodge and their fellows; the anthropological is represented by Albert Churchward and J.S.M. Ward; the mystical school embraces A. E. Waite and W. L. Wilmshurst; the occult school "is represented by an evergrowing body of students in the Co-Masonic

Order, and is gradually attracting adherents in masculine Masonry also." This definition is elaborated with a liberal sprinkling of nebulous stardust.

Brethren who delight in "ancient mysteries" - whatever they may mean to them - will find the chapters of this book very alluring. The Egyptian, Cretan, Jewish, Greek and Mithraic mysteries are described in detail; unfortunately, I can not say whether the accounts are dependable or not. There is such an absence of recognized authorities, and such an atmosphere of self - assurance that I hesitate to venture my own humble opinion. Apparently I am among those outside of the Temple of Masonic knowledge.

Coming down from medieval times to the present day, the author has made good use. of our recognized authorities of the authentic school; there are liberal references and quotations.

The greatest interest in the volume, and also its value insofar as students of the authentic school are concerned, lie in Chapter XII, "The Co-Masonic Order." It is a brief account, and one which I recommend for publication in the volumes of THE BUILDER for the information and edification of the Craft.

Brethren who are intrigued by the "mysteries" of Freemasonry will feast their souls upon this volume, for it condenses the essentials of this dubious subject in a masterly way. The information is entertaining, to say the least; its presentation on a night when labor is light may be a pleasant innovation, ever though it may have a soporific effect on the "average" Mason.

J H. T.

* * *

HIGH LIGHTS OF CRESCENT HISTORY. By J. Hugo Tatsch, P. M. Privately printed by Crescent Lodge, No. 25, A. F. & A. M., Cedar Rapids, Iowa. Edition limited to 1600 copies. Paper, illustrated, 63 pages.

BRO. TATSCH says in his preface, "That lodge histories are no longer the recital of events in chronological order, but rather a presentation of outstanding events," an opinion that evidently inspired the title of this little work. It is quite true, chronicle is not history, not in the modern sense of the word at any rate. The historian must first endeavor to see the course of events as a whole, and then to present them as a living drama, showing how the present always has roots in the past, and cannot be understood without reference to its past.

Crescent Lodge is certainly to be congratulated in having numbered in its recent membership two such able students and writers as Bro. I.E. Morcombe and Bro. Tatsch. Very curiously they seem to have exchanged places, Bro. Morcombe leaving Iowa and Crescent Lodge to go to California, and Bro. Tatsch leaving California for Cedar Rapids to take up the departed historian's task.

What will probably interest members of the N.M.R.S. is the part that the lodge played in the creation of the famous Masonic Library. The lodge certainly shares largely in the honor due to the Masonic bodies of Cedar Rapids, in what a Grand Lodge Report of 1883 calls the "noble and generous offer" of a free lot eligibly situated and a contribution of $1,000. Four other places had offered land, and three money as well, but the next highest offer was only $3,500. In a current phrase this action certainly put Cedar Rapids "on the map" for the whole Masonic World, and though doubtless a heavy burden at that time,, must ever remain a legitimate source of pride to the good brethren there.

Crescent Lodge has had members in three wars - the Civil War first. In this Bro. Benton, as Colonel of the 29th Iowa Infantry, was able to preserve the library of Albert Pike from the devastation of war in Arkansas. This collection is now part of the other great Masonic Library in this country, the Scottish Rite Library at Washington, D. C. Later members were in the Spanish American War and the War in

the Philippines, while the honor roll of the lodge contains many names of those who fought in the World War.

The work is published principally for the members of the lodge, but students interested in Iowa history may, perhaps, if not too late in making application, be able to obtain a copy. Though only bound in paper covers, the little book is very well printed on a good quality of book stock. The printing leaves nothing to be desired, and the work as a whole does both author and printer great credit.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE SYMBOLISM OF SALT

This subject seems to have aroused a great deal of interest among readers of THE BUILDER, and we have received many letters on the subject since it was first mooted in the February number. The two here given seem to have special interest, if for no other reason than the distance that they have respectively come from east and west. One is from a brother in China, and the other from the Grand First Principal of the District Grand Chapter of County Down in Ireland.

The notes in THE BUILDER on the ritual use of salt have been most interesting, and particularly the one in the issue of last month [June, page 192]. 1 venture to send you a copy of the ritual used by our District Grand Royal Arch Chapter in the Constitution, consecration and dedication of our latest subordinate chapter. You will observe that in the fourth round of the consecration the ceremony used is almost

precisely the same as that employed by the Craft Lodge in Sutton as described by Bro. L. F. Fowle.

Robert H. Wallace, Ireland.

In the ritual referred to, the three Grand Principals carry vessels of corn, wine and oil, while a Past Grand officer has one of salt. There are four processions and at the last the Grand Chaplain repeats the following passage from Leviticus:

"And every oblation of thy meat offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat offering; with all thine offerings thou shalt offer salt."

And the Grand First Principal receiving the salt says:

"I scatter this salt upon the Chapter as an emblem of Hospitality and Friendship; and I pray that Prosperity and Happiness may attend this Chapter until Time shall be no more."

The other letter is as follows:

In the Question Box of the February number of THE BUILDER there is a query as to salt as a symbol at the laying of a foundation stone for a Masonic Temple at a place in England. You say that you have not any English formulary at hand, and in this connection I would like therefore to state that salt is not one of the substances added to the corn, wine and oil used at the laying of foundation stones according to the English Constitution.

However at the consecration ceremony of a new lodge salt is actually prescribed. Item 35 of this ceremony reads: The Consecrating Officer sprinkles salt, the symbol of Fidelity and Friendship, saying: "I scatter salt on this lodge, the emblem of hospitality and friendship, and may prosperity and happiness attend this lodge until time shall be no more."

I trust that this bit of information may be useful to you and the brethren at large.

C. Van der Klaauw, Harbin, China.

* * *

THE IMMOVEABLE JEWELS

The statement in the article "The Precious Jewels," in the October number of THE BUILDER, that in America the usage is to describe the Square, Level and Plumb-Rule as the immoveable Jewels is, I think, too wide. Here in Quebec, as you probably remember, they are called the moveable Jewels, "being worn by the W. M. and his W. S., and transferable to their successors in office on their installation," as our ritual puts it. The Rough and Perfect Ashlars and the Tracing Board are the immoveable Jewels. The reason is not given in our ritual, but in the London West End Working I find it is "because they lie open and immoveable in the lodge for the brethren to moralize upon."

I am in agreement with your statement that the description used in the United States is the original form, and I would suggest as an explanation that it came to you through the "Ancients" who were the great missionaries of Freemasonry, while we derive our form from the "Moderns." I do not think there is any question that the changes in the

ritual by the "Moderns" were very extensive, and that when Dermott wrote of "the apron being worn upside down, so that the wearer tripped over the strings," he intended to call attention to their far-reaching character.

In the Lodge Boards used here to illustrate the lectures, the Plumb-Rule is associated with the Doric Column, emblematic of the S. W., and the Level with the Corinthian, emblematic of the J. W. The Boards axe, I believe, a modification of the Harris designs approved in 1846 by the Emulation Lodge of Improvement. As the Plumb-Rule is now the Jewel appropriate to the J. W., and the Level to the S. W., it has occurred to me that possibly even the Jewels worn by the officers were transposed by the "Moderns." Perhaps you can inform me if such was the case.

I was delighted to find that you found my reference to my Jamaican visit sufficiently interesting to insert in this issue of your magazine, which I find gets more interesting with each issue.

A. J. B. MILBORNE, Quebec.

Bro. Milborne is catching us up on a colloquial usage, that though obviously inaccurate is so convenient that it now has world-wide currency. Of course Canadians are as much entitled to the general term American as are the people of the United States of North America - so also are Mexicans. But the people of these two countries have distinctive and euphonious designations proper to them, the people of the United States have not. So though logically as indefensible as to exclusively apply the term Europeans to Germans say, sheer convenience has forced its general adoption.

With respect to Quebec, our correspondent is right of course. With the exception of a handful of Lodges that follow the "American" type of ritual, the so-called "York" or "Webb" work, Quebec, and Ontario, too, follow the English type, with some modifications. The explanation of the immovable Jewels be gives is found in nearly all the lectures in this group where such still exist.

We are inclined to think that the suggestion regarding an interchange of jewels between the Wardens is not borne out by facts. The very earliest known reference to insignia of office, which takes us back to 1730, allotted them as today, and in no ritual known to us has it been otherwise. It would seem that the arrangement in the "Chart" or "Lodge Board" spoken of was simply the artist's vagary.

One thing the authors of the article in question must apologize for, and that is the ambiguous form of statement regarding the original grouping. It was intended to say that the description peculiar to the United states was not the original one, and so far as can be discovered was invented by the Baltimore Convention. It is necessary also to apologize for the oversight in the final proof-reading respecting the date of this convention, which was 1843.

* * *

JOSEPH SMITH

Having spent three months in the State of Utah I naturally came in contact with many Mormons and was told by several brethren whom I met that Joseph Smith, the founder of Mormonism, was a Mason. Would you please enlighten me as to the truth of this statement.

W. R. D., Indiana.

Bro. Sam H. Goodwin gave a full account of the connection of Joseph Smith with the Masonic Order in his articles on Mormonism published in THE BUILDER, 1921, pp. 36 and 64, which was further discussed in the 1924 volume, pp. 323 and 363.

Briefly, among the founders of Mormonism four were Masons, Bennett, Kimball and Brigham Young and Hyrum Smith, Joseph'.s brother. They managed to secure a dispensation to form a lodge. In this Joseph was apparently made, passed and raised. A number of other lodges were formed, the membership apparently being composed entirely of members of the Mormon Church. From the first grave irregularities occurred, and as a result the charters and dispensations of these lodges were revoked. They seem, however, to have continued a clandestine existence for some time after this. There appears no doubt that the secret ceremonies of the Mormon body were largely and, one would say, unintelligently, borrowed from Freemasonry. After the revocation of Grand Lodge authority from these lodges, the Mormon leaders not unnaturally became bitter anti-Masons.

* * *

A QUESTION OF AUTHORSHIP

In a recent number of the New York Masonic Outlook I quoted a poem said to have been written by Bro. Robert Burns on the Master's apron. I attach a capping giving a portion of this short poem. [The portion referred to is incIuded in the copy of the poem given below.]

Since the publication of this article the authorship of the poem has been questioned. I am told that it does not appear in any of the standard works supposed to contain the complete writings of Burns.

I have examined all the sets I can discover, and have taken the matter up with the New York State Library, and they are unable to find this poem in Burns' works. I do find it in the Little Masonic Library and Burns is given as the author.

I have not the slightest recollection of where I originally got this poem.

Our State Librarian suggests that the Grand Lodge Library at Cedar Rapids, Iowa, might throw some further light on the authorship of this poem. It sounds like Burns and I believe he wrote it.

A. D. Gibbs, New York.

This inquiry was referred to Bro. Tatsch, Associate Editor of THE BUILDER, and his reply is as follows:

The letter from Bro. Gibbs indicates that a very thorough search has been made regarding the authorship of the poem attributed to Burns. An examination of the "Complete Concordance to the Poems and Songs of Robert Burns," edited by J. B. Reid Glasgow, 1889, fails to reveal anything under thirteen dominating words in the extract sent to us. '

The poem was published in the Quarterly Bulletin of the Grand Lodge of Iowa, Vol V, No. 5, page 103.

Let me suggest that this inquiry be sent to Miscellarea Latomorum, as in that way it will reach the competent scholars of England and Scotland.

J. Hugo Tatsch, Iowa.

The extract from the Iowa Quarterly Bulletin is as follows:

The Mason's Apron

Robert Burns, "the poet-laureate of Masonry," was perhaps prouder of that title than of all praise otherwise bestowed. As an example of his work, which also shows his sentiment of love for the fraternity, we append the following:

"There's mony a badge that'.s unco braw,

Wi' ribbon, lace and tape on,

Let Kings and Princes wear them a',

Gie me the Master's apron;

The honest Craftsman's apron,

The jolly Freemason's apron,

Bide he at home, or roam afar,

Before his touch fa's bolt an' bar,

The gates of fortune fly ajar,

'Gin he wears the apron!

For wealth an' honor, pride an' power

Are crumbling stones to base on;

Fraternity should rule the hour

And ilka worthy Mason!

Each Free Accepted Mason,

Each Ancient Crafted Mason.

Then, brithers, let a halesome song

Arise your friendly ranks along,

Gudewives and bairns blithely sing

Ti' the ancient badge wi' the apron string

That is worn by the Master Mason!"

[Quarterly Bulletin, Vol. V, Number 5, page 103.]

* * *

SCOTTISH RITE PASS-WORDS

Please answer the following questions regarding the Scottish Rite:

1. Are the pass-words of the Scottish Rite degrees taken from the Bible?

2. Please furnish me with a list of books on the Scottish Rite and Scottish Rite degrees.

E. E. G.

Most of the pass-words of the Scottish Rite degrees are intended to be derived from the Hebrew, but it is doubtful whether a Hebrew scholar would recognize them as

such. A great many of them are corruptions of real words and others are made up of real Hebrew words but put together in a way that is foreign to the genus of the Hebrew language.

In regard to the second question, our catalog contains practically all the books that are in print respecting the Scottish Rite degrees. There are not very many of them.

* * *

THE KNIGHTS OF MALTA

Can you give any explanation of the following from the Boston Traveler under the caption, "Knights of Malta Honor Cardinal"?

"The Bali grand cross of honor and devotion has been conferred on Cardinal O'Connell by the order of the Knights of Malta, one of the most exclusive orders in the Catholic church, in recognition of the silver jubilee celebration in connection with the 25th anniversary tomorrow, of his consecration as a bishop."

I know of the Knights of Malta as a Knights Templar degree and as an independent and strictly Protestant fraternity but this is the first I have heard of an exclusive Catholic body of that name.

L. M., Massachusetts.

There is doubtless much confusion among the Craft in general concerning the various chivalric orders, and this question gives an opportunity to clarify much of the haze surrounding these organizations. There is a great wealth of material that could be quoted and one might well easily write a book on the subject. Directly answering this query it may be stated that there is a Catholic Order of the Knights of Malta. It is older, in fact very much older, than the "degree" in the Masonic Knight Templar system. It was originally the Order of St. John of Jerusalem, but when the Turks captured the Holy City the Knights moved to the Island of Rhodes, where they remained unmolested for a considerable period. It was here that the designation Knights of Rhodes was applied to the Order. The Turks at a later data occupied Rhodes and the Knights were forced to find a new domicile. Malta was the location selected and the Order became known as the Knights of Malta. Here they remained until Napoleon captured the island, at which time they journeyed to Rome and have since been under the protection of Catholic authorities.

How the Order of the Knights of Malta came to be incorporated in the Masonic Knight Templar system is difficult to understand. The Knights Templar and the Knights of Malta were hereditary enemies, and were as much, if not more, interested in fighting each other as they were in repelling the infidel.

For further information on this subject, those interested may be referred to the article on St. John of Jerusalem in the Encyclopedia Britannica; the article by Bro. Burton E. Bennett on the Rite of Strict Observance in the September number of THE BUILDER; and that of Bro. L. de Malczovich, Templaria et Hospitallaria beginning on page 204, vol. xvii, of A.Q.C. and continued through the following volumes.

E. E. T.

* * *

THE CHERUBIM

Can you inform me through the Question Box of THE BUILDER of what sex are the Cherubim? In Ezekiel 41:19 it would appear that they were of the male sex, yet in all illustrations and representations I have even seen of same, they appear to be decidedly female in form. If they are of the male sex, can you inform me when and why the female form was used to depict them in illustrations?

F. H. F., Sydney.

While a great deal could be written on the subject of the Cherubim, there seems to be no doubt, as you point out, that the Bible regards them as being of the male sex. It also appears to regard those beings which are usually called angels as also being of the male sex. The two were by no means the same.

It is a little difficult to say off-hand when the idea that angels were female first began to develop. The pictorial representations of angels during the middle ages never showed them as being of the female sex, but rather, as John Ruskin pointed out, as sexless.

I think that the representations that make them obviously female in form are quite modern and the tradition has no weight of authority behind it whatever.

The Builder Magazine

December 1926 - Volume XII - Number 12

TABLE OF CONTENTS

Political Anti-Masonry, 1827-1843 - By BRO. ERIK MCKINLEY ERIKSSON, PH.D.

Old Convivial Craft Customs By BRO. WILLIAM L. BOYDEN, Washington, D. C.

The Comacines and the Traveling Gilds - By BRO. W. RAVENSCROFT, England

The Gild and the Lodge - By BROS. A. L. KRESS AND R. J. MEEKREN

FURTHER NOTES ON THE GILD - By Bro. W. RAVENSCROFT

The Background of Masonic History in the 18th Century By PROF. E. E. BOOTHROYD, Canada

EDITORIAL

MISUNDERSTANDING

WALTER CLIFFORD BURRELL

THE NORTHEAST CORNER - Bulletin of the National Masonic Tuberculosis Sanatoria Association

The Precious Jewels - By BROS. A. L. KRESS AND R. J. MEEKREN - (Continued)

THE WOMEN ARE INTERESTED

"HOW SOON CAN I BE GIVEN TREATMENT?"

THE LIBRARY

THE LIFE OF HENRY HOWARD MOLYNEUX HERBERT, FOURTH EARL OF CARNARVON, 1831-1890

DEBITS AND CREDITS

THE MAN NOBODY KNOWS

THE BOOK NOBODY KNOWS

THE QUESTION BOX and CORRESPONDENCE

THE YOUNG MAN WITH GREAT POSSESSIONS

MORGAN AND THE OBLIGATION

THE ORDER OF ST. JOHN AT JERUSALEM

THE COMPASSES

THE POSITION OF THE LESSER LIGHTS

REQUEST FOR BACK NUMBERS

----o---

Political Anti-Masonry, 1827-1843

By BRO. ERIK MCKINLEY ERIKSSON, PH. D.

WHETHER viewed in its cultural, economic, social, religious or political aspects, there is no period in American history more fascinating than is the Jacksonian period. It was an era characterized by change and controversy in every field. It was a period of triumphant democracy in which the fight for free public schools was first successfully waged. American literature reached a high plane and some of the greatest American writers of all time flourished during the epoch. Canals, roads and railroads were rapidly developed, inventions multiplied, agriculture flourished, trade and commerce rapidly expanded, and improvements on an unprecedented scale were projected, only to be stopped by the panic of 1837.

The period saw the beginning of the organized labor movement, the launching of the real movement for the abolition of slavery, the rise of the woman's rights movements, the development of an organized movement against intoxicating liquors, and progress towards abolition of imprisonment for debts. Improvement was brought about in the care of the insane and advancement was made in prison reform. The organized peace movement was definitely projected during this era. Communistic experiments were made on a large scale, though more after 1840 than before. It was a period of religious readjustment and change. Especially in the newer sections of the country the evangelical churches made great gains. Unitarianism assumed an organized form and took its stand beside Universalism in the fight between liberalism and orthodoxy in religion. The year 1830 saw the organization in New York of the Mormon Church. It was, in fact, a period of "isms"--and this should not be overlooked in explaining why it was possible to organize, during the period, such a fanatical party as was the Anti-Masonic.

Even surpassing all these things in interest was the political history of the period. Space does not permit a discussion of the heated controversies which raged over such matters as the civil service, the Second Bank of the United states, internal improvements, the removal of the Indians west of the Mississippi River, foreign relations, the specie circular and the distribution of the surplus. Rather, attention must be focused on the political party development of the period, especially on the abortive attempt to build a great national party on the basis of opposition to the Masonic Institution.

Viewed from the standpoint of national history the Anti-Masonic party would be of little importance were it not for the fact that during its short life it contributed to our national political system the national nominating convention and at least the "germ" of the national platform. From the Masonic viewpoint, the Anti-Masonic party is a subject that cannot be lightly dismissed for it developed into the most highly organized and powerful foe that Masonry has ever had in the United states. Promoted by unscrupulous opportunists seeking political power and even aiming at the presidency of the United states, it almost succeeded in exterminating Freemasonry in some of the states. In view, then, of its contributions to national political practices and its baneful influence on the Masonic Institution, it should be of greatest interest to trace the origin, development and decline of the Anti-Masonic party.

POLITICAL ORIGIN OF ANTI-MASONRY

In seeking an explanation of the origin of the Anti-Masonic party it is not enough, as Charles McCarthy, the leading historian of the party, pointed out years ago, to say that it was started by the Morgan affair. Had not the political, social and religious conditions at the time been favorable for the formation of a new party it is highly improbable that any political developments would have followed the mysterious disappearance of William Morgan. That incident was merely the match which served to ignite the combustibles already prepared.

Assuredly, the political situation, both in the country as a whole, and in New York, was ripe for the appearance of a new party. In 1816, the decadent Federalist party had for the last time participated in a presidential election, and thereafter the old Republican party was without a rival. The Federalist disintegration proceeded rapidly, so that when the Republican President, James Monroe, shortly after his inauguration, made a tour of the old Federalist stronghold of New England, he was received with such cordiality that the expression "Era of Good Feelings" was applied to his administration.

But, while the surface of the political water appeared to be calm, underneath there was a great and increasing turmoil. After Monroe's second election, various individuals openly exhibited themselves as candidates for the presidential succession. The number of aspirants, at first about a score, dwindled until the election of 1824 saw four rivals in the field, John Quincy is Adams of Massachusetts, Henry Clay of Kentucky, William H. Crawford of Georgia and Andrew Jackson of Tennessee. The regular election proved indecisive, though Jackson received a plurality of the electoral votes. In accordance with Constitutional provision, the election was then settled in the House of Representatives in favor of Adams.

Clay, who had run fourth in the race and was therefore eliminated from the House election, used his influence for Adams, and after the latter assumed the presidency, received the coveted office of Secretary of state. This led to the famous charge that a "corrupt bargain" had been entered into by Adams and Clay. The charge, though never satisfactorily substantiated, was believed by many, including Jackson, who was changed from an indifferent contestant to an eager aspirant for the presidency. In the fall of 1825 he was nominated for that office by the Tennessee legislature and began an aggressive campaign to defeat Adams in 1828. The bitter rivalry thus engendered between Adams and Jackson divided the Republican party into factions, which were destined to develop into new political parties. Just what the emerging parties would be called no one at that time could tell. The fact remains that both the Adams and Jackson groups claimed the name "Republican" until after the election of 1828.

CLINTON AND VAN BUREN

The political situation in New York was even more favorable to the formation of new parties. There had been a long struggle in the state over the building of the Erie Canal, and the animosities developed by this struggle did not subside when the canal was completed in 1825. De Witt Clinton had led the canal forces and Martin Van Buren, the chief of the "Bucktails," had been the leader in opposition to the building of the canal. After Adams and Jackson became avowed rival candidates for the presidency in the election of 1828, it was necessary for Clinton and Van Buren, just as it was for other politicians throughout the country, to choose between them. Van Buren, previously a Crawford supporter, early took a stand in favor of Jackson. After considerable deliberation, Clinton also announced himself as a Jackson supporter.

This produced consternation among his followers, many of whom preferred Adams to Jackson.

Not least among those who were followers and admirers of Clinton was Thurlow Weed, then an aspiring newspaper editor in Rochester. He, and many other Clinton adherents, had supported Adams for the presidency in 1824 and wished to do so again. To Weed and the other Adams men who were seeking to counteract the influence of Clinton's action, the Morgan affair must have appeared as a rainbow of hope.

To one familiar with Weed's long subsequent career as a shrewd political manipulator there is danger of giving him credit for more foresight than he actually possessed. Nevertheless, retracing the development of the Anti-Masonic party from a local party in Western New York to a national party contending for the presidency of the United states, the guiding hand of Weed is clearly discernible at all stages.

WEED AND THE MORGAN COMMITTEES

Through the activities of the "Morgan committees," including that of Monroe County of which Weed was a leading member, and inspired by Weed's newly established "Anti-Masonic Enquirer" and similar newspapers which soon cropped out, there was developed in Western New York, within a short period after Morgan's disappearance, a frenzied outburst against Freemasonry. To bring about this result, charges that Masons were interfering with and hindering the investigations were coupled with appeals to the religious prejudices of the people.

The Anti-Masonic writers on the subject have been wont to say that the popular indignation of the people led to a "spontaneous" resort to the ballot to bar Masons from political offices. But viewing the evidence in hand it is apparent that the "spontaneous" outburst was in reality the result of carefully conducted manuevers on the part of Weed and his associates. Anti-Masonic tickets were placed in the field in various town elections in Genesee and Monroe Counties in the spring of 1827 with a

result most encouraging to the Anti-Masons. It is significant that Weed, in his Autobiography, begins his chapter on political Anti-Masonry by relating how he and others at the time counselled against political action and then in the same paragraph says:

Rochester had already become the centre of Anti-Masonry. From that point the movements, whether of a judicial or legislative character, emanated.

As Weed was the chief of the Anti-Masons in Rochester, it is clear that he was promoting political Anti-Masonry while professing to discourage it!

Animated by the success of. their first venture into politics, the Anti-Masonic leaders threw their full energies into the work of perfecting a party organization, promoting conventions and securing suitable candidates to run in the approaching elections. They also continued their propaganda designed to win converts to their cause. The influence of the alleged finding of Morgan's body on Oct. 7, 1827, must have been great, for it supported the claims that Morgan had been drowned by the Masons. The decision that the body was Monroe's and not Morgan's was not reached until Oct. 29. As the election began on the following Monday, Nov. 5, it was too late, in view of the poor communication facilities of the time, to re-act on the voters. Therefore, the body was "a good enough Morgan until after the election", whether or not Weed actually made the remark. In disseminating their propaganda, the Anti-Masons did not omit to point out that Governor Clinton, a high Mason, had gone over to the political camp of Jackson, also a prominent Mason. (1) They also spread false reports that Clinton had approved of the Morgan abduction.

As a result, in the fall of 1827, Timothy Childs was elected to the state assembly from Monroe county on an Anti-Masonic ticket, and fourteen others claimed as Anti-Masons were also elected to the same body, much to the gratification of Weed and company. The new party was gaining momentum and numerous conventions were got up in 1828, for the purpose of further crystallizing sentiment. These included a convention of seceding Masons at Le Roy, Feb. 19 and 20, 1828, followed by a second convention of seceding Masons also at Le Roy, on July 4, 1828. This

convention drew up a "Declaration of Independence" from the Masonic Institution, in imitation of the national Declaration, and the document was signed by one hundred and three seceding Masons, varying from an Entered Apprentice to the possessor of twenty-one degrees. Conspicuously heading the list is the name of Solomon Southwick. The only other persons in the list who attained any prominence as Anti-Masons were David Bernard, author of Light On Masonry, John G. stearns, Edward Giddins, Samuel D. Greene, and David C. Miller.

THE ANTI-MASONIC TICKET

Meanwhile an open Anti-Masonic convention had been held at Le Roy, March 6 and 7, with twelve counties represented. A set of twenty Anti-Masonic resolutions was drawn up and an address to the people was issued. On Aug. 4, 5 and 6, 1828, the Anti-Masons held a convention at Utica for the purpose of nominating a state ticket for the fall election. Francis Granger was nominated for governorship, but after several weeks declined the nomination, as he preferred to run for the office of Lieutenant Governor on the ticket of the Adams Republicans. Temporarily, Thurlow Weed lost control, for the radical Anti-Masons met at Le Roy, on Sept. 7, and nominated Southwick for the office of Governor. In the ensuing election, which resulted in the selection of the Jacksonian candidate, Martin Van Buren, Southwick ran a poor third. However, the Anti-Masons succeeded in electing seventeen assemblymen and four state senators, including William H. Maynard. In this election the Anti-Masons cast their votes for Adams for President since his statement had been spread abroad that he was not, never was, and never should be a Mason.

"The election of 1828," said Weed, "imparted increased confidence, vigor and strength to the Anti-Masonic party." Southwick, who had for a short time occupied a place of leadership, was pushed aside and thenceforth Thurlow Weed, aided by such lieutenants as William E. Seward, Millard Fillmore, Francis Granger, John C. Spencer, Myron Holley, Henry Dana Ward, Frederick Whittlesey, Albert H. Tracy, William H. Maynard, and others, guided the destinies of the Anti-Masonic party in New York. A state convention was convened at Albany on Feb. 19, 1829, with delegates present from forty counties. This convention, says McCarthy:

Marks a new starting point in the history of the party in New York. . . It was all the more effective because the political nature of it was concealed by an outward show of Anti-masonry with all its verbiage and proscriptive declarations.

Though Southwick was allowed to open the convention with a long address, there was no question as to the Weed faction controlling the meeting. Weed, from the state Anti-Masonic Central Committee, presented a long report on the development and progress of AntiMasonry. The most significant action taken by the convention was in regard to a national convention. A report on the subject was submitted by a committee, headed by Granger and including Seward in its membership. After hearing the report and supporting speeches, the convention resolved to call a national convention to meet at Philadelphia on Sept. 11, 1830, (2) to be composed of delegates from each state equal in number to the electoral vote of the state. It was further stated:

The objects of which Convention, when assembled, shall be to adopt such measures as to them, in their deliberate wisdom, shall appear to be the most effectual to annihilate the Masonic Institution, and all other secret societies which claim to be paramount to our Laws, and are hostile to the genius and spirit of the Constitution.

In evaluating the significance of this resolution it must be remembered that the national parties styled the Democratic party and the National Republican party had not yet adopted those designations. There was an Adams party and a Jackson party but definite names were not adopted until after Jackson's inauguration as President, March 4, 1829. (3) In view of this, it is quite evident that Weed and his associates were seeking to make their party a chief national party in opposition to the Jacksonians. From 1829 until its demise in 1833, the Anti-Masonic party in New York was primarily an anti-Jackson party, and its continued attacks on Masonry were but "camouflage" for the real political motives of the opportunistic leaders.

Before adjourning, the Albany Convention memorialized the state legislature for legislation against "extra judicial oaths." It also decided that, while Morgan deserved a monument, the time was not ripe for its erection because of the doubtful "probability of its remaining undisturbed." It took action to raise a fund by

subscription, to be held in trust, the income from which was to be used "for the future support of Mrs. Morgan, and the support and education of her two children." (4)

PROCEEDINGS AGAINST MASONS

After the convention, the Anti-Masons continued to use all the devices at their command to keep up an excitement against the Masons. They made liberal use of newspapers, pamphlets and "lectures." The "Morgan trials" were continued with renewed vigor and desperate attempts were made to secure convictions of accused Masons. Meanwhile, by declaring in favor of further canal building and other internal improvements, they attracted to their standard many of the old Clintonians and Adams men.

THE "TOLERATION MOVEMENT

In some of the towns of Western New York an attempt was made to stem the tide of Anti-Masonry by organizing a "Toleration and Equal Rights Party." In the local spring elections of 1829, "toleration" tickets were successful in a few towns. "The Craftsman" of April 14, 1829, which had previously exhorted the voters "to unite under the banner of Toleration and Equal Rights, and with becoming regard to their privileges, as freemen, uphold their institutions," claimed victories in seven of the sixteen towns of Monroe County, six of seven in Genesee County, four in Livingston County, and in all the towns of Cayuga and Seneca Counties. It is surprising that nothing more was heard of this "party" after these elections.

In the fall elections of 1829, the Anti-Masons showed increased strength though the Jacksonians easily controlled the state as a whole. (1830 was the year the Anti-Masons exhibited their greatest strength in New York.) On Feb. 25, 1830, a convention was held at Albany and thirty-six delegates were chosen to attend the national convention. On Aug. 11, 1830, another state Anti-Masonic convention was held at Utica with forty-five counties represented. Francis Granger was nominated for Governor and a bid for the workingmen's support was made by nominating Samuel

Stevens of New York city for Lieutenant Governor. Fourteen resolutions were adopted and an address to the people was issued. In the fall election, Granger was defeated but he carried eighteen counties and received 120,361 votes as compared with 128,892 votes for Enos Throop, who was elected. It is significant that ten counties which had been Anti-Masonic in 1828 were carried by Throop, the Democrat-Republican candidate, in 1830. The Anti-Masons were admitted to have elected thirty three members of the Assembly, and they elected state senators in three districts, including Seward in the Eighth District.

In spite of the great show of strength in 1830, Weed was disappointed. In 1831 the party lost ground and in 1832 again went down to defeat, not only in New York but nationally as well. After an even more disastrous defeat in the fall elections of 1833, Weed and his colleagues were ready to give up. As Weed said in his Autobiography:

The election of 1833 demonstrated unmistakably not only that opposition to Masonry as a party in a political aspect had lost its hold upon the public mind, but that its leading object [?], namely, to awaken and perpetuate a public sentiment against secret societies, had signally failed.

A meeting of leaders of the party was held late in 1833 which "resulted in a virtual dissolution of the Anti-Masonic party" in New York.

Meanwhile, Anti-Masonry had been making headway in other states. In Pennsylvania conditions were also favorable for the introduction of Anti-Masonry. Long before the Morgan affair, as early as 1821, there had been manifested hostility on the part of some Presbyterians towards Masonry, and in 1823 the Methodists. of the state had shown an unfriendly attitude towards the Fraternity. Other religious sects in the state were also fertile ground for the seeds of Anti-Masonry brought in from New York as early as 1827. Furthermore, as in New York, there was a quarrel of long standing over internal improvements which favored the organization of a new party.

Political Anti-Masonry made its first appearance in the fall of 1828, but did not make much headway until the following year. On June 25, 1829, a convention of Anti-Masons from eleven counties met at Harrisburg and nominated Joseph Ritner for Governor. In the fall election the Anti-Masons polled a considerable vote and, while Ritner was defeated, elected fifteen members of the House and one member of the Senate of the state legislature. On Feb. 26, 1830, practically all the counties of Pennsylvania were represented in an Anti-Masonic convention at Harrisburg, called to choose delegates to the national convention. In this convention, Thaddeus Stevens began his career as the leading Anti-Mason of Pennsylvania.

In the fall elections, 1830, the Anti-Masons succeeded in electing six Congressmen, four members of the state Senate and twenty-seven members of the state House of Representatives. In May, 1831, another state convention was held to choose delegates to the Baltimore national convention, but was poorly attended. That fall the Anti-Masons elected six state senators and twenty members of the House. On Feb. 22, 1832, a fourth state convention met at Harrisburg and for a second time nominated Ritner for Governor. That fall he ran a very close second to George Wolf, the Democratic candidate. For a time thereafter Anti-Masonry declined in Pennsylvania, but was kept alive through the activity of Stevens and his chief lieutenant, Ritner. Finally, in 1835, by a coalition of Anti-Masons and Whigs, Ritner was elected Governor. During his three year regime every possible effort was made to legislate Masonry out of existence, but without success. With Ritner's defeat in 1838, political Anti-Masonry practically disappeared in Pennsylvania, though Stevens attempted to revive it as late as 1843.

THE RESULTS IN VERMONT

In no state were the Anti-Masons so completely successful as in Vermont. Political Anti-Masonry really began there in 1829, when on Aug. 5 a state convention was held at Montpelier. That fall the Anti-Masons elected thirty-three out of the two hundred and fourteen members of the state legislature. In 1830, the Anti-Masons showed increased strength. By 1831 they were strong enough to secure a plurality in the popular election for their gubernatorial candidate, William A. Palmer, and then secure his election at the hands of the legislature. They also elected one hundred and fourteen members of the state legislature. In 1832, they again elected Palmer as

Governor and also elected three members of Congress. In 1833 and 1834, Palmer was re-elected but thereafter lost his popularity, and as a result of a deadlock in the legislature in 1835, Silas H. Jennison, elected by the Anti-Masons as Lieutenant Governor, became the Governor. In 1836, the Anti-Masons joined with the Whigs and disappeared as a distinct party in Vermont.

THE RESULT IN MASSACHUSETTS

The Anti-Masons made a determined but futile effort to control the political situation in Massachusetts. Political Anti-Masonry began in the state in 1828, but it was not until the notorious "Suffolk Committee" was organized at a meeting of Anti-Masons at Boston, Aug. 27, 1829, that headway was made. The first state Anti-Masonic convention met in Faneuil Hall, at Boston, on Dec. 30 and 31, 1829, and Jan. 1, 1830. Resolutions were adopted and a long address to the people of the state, drawn up by a committee headed by Moses Thacher, was issued. This convention also elected delegates to the Philadelphia national convention. The members of the "Suffolk Committee" were designated to serve as a state Anti-Masonic committee. In 1830, the Anti-Masons elected three state senators and between twenty and twenty-five members of the lower house of the legislature.

On May 19 and 20, 1831, a second state Anti-Masonic convention was held in Boston. Various reports were made and Anti-Masonic resolutions were adopted. Later in the year, the Anti-Masons nominated Samuel Lathrop for Governor but he was defeated in the election. In 1832, the Anti-Masons put an electoral as well as a state ticket in the field, the latter again headed by Lathrop, but the National Republicans won the election. The convention of that year adopted a reply to the "Declaration" of the Masons of Boston, this reply having been drawn up by the state Anti-Masonic committee and including thirty-eight "Allegations Against Freemasonry." Letters were then addressed to the Grand Lodge and Grand Chapter of the state challenging them to sue the Anti-Masonic committee for libel, so that a trial could be held to determine whether the Anti-Masons were justified in their charges against Masonry, or the Masons were right in declaring the charges false. Nothing came of these challenges.

In 1833, against his wishes, John Quincy Adams was nominated by the Anti-Masonic convention for the governorship, but failed of election. In 1834 the Anti-Masons succeeded in getting the legislature to investigate Masonry but nothing came of the investigation. That year the state convention nominated John Bailey for Governor but he ran a poor third in the election. In 1835, most of the Anti-Masons of Massachusetts joined the Whigs, and the merger was completed in 1836.

RHODE ISLAND AND CONNECTICUT

Rhode Island was another of the New England states where political Anti-Masonry exhibited considerable strength. Anti-Masonry appeared in the state in 1829, and was given form by a convention held the next year. In 1831, the Anti-Masons memorialized the state legislature to investigate Freemasonry, which was done, though the investigation was "fruitless." In 1832, the legislature passed an act forbidding extra judicial oaths. A very unusual situation occurred in Rhode Island in 1832 when a coalition was formed between the Anti-Masons and the Democrats. As a result, William Sprague, an Anti-Mason, was elected Speaker of the lower house of the state legislature. Beginning with 1833, the Anti-Masons, for five successive years, elected their candidate, John Brown Francis, to the governorship. It was not until 1838 that political Anti-Masonry in Rhode Island disappeared.

In Connecticut political Anti-Masonry began late in 1828. On Feb. 11, 1829, a state convention was held at Hartford. In 1832, the Anti-Masons showed their greatest strength in Connecticut when, by a coalition with the National Republicans, they elected eight state senators, sixty-seven members of the state House of Representatives, and one United States Senator. The strength of the party soon dwindled, and in 1835 the Anti-Masons were practically absorbed by the Whigs.

Political Anti-Masonry made little headway in states other than those already mentioned. In Maine, a state convention was held at Augusta, July 4, 1832. The party had a candidate for the Governor, Thomas A. Hill, in the elections of 1832, 1833 and 1834, but his strength was negligible. At least two conventions were held in New

Hampshire, one on June 1, 1831, and another on Feb. 6, 1833, but no political successes were achieved by the Anti-Masons.

THE RESULTS ELSEWHERE

In other states political Anti-Masonry was nothing more than a "local infection." It made some headway in New Jersey where at least one convention was held --that at New Brunswick on Aug. 24, 1830. In Ohio, Anti-Masonry exhibited its chief strength in the northeastern part. At least three conventions were held in this state, the first convening at Canton on July 21, 1830, with twelve counties represented, the second at Columbus on Jan. 11, 1831, and the third also at Columbus, on June 12, 1832. Anti-Masons in Indiana were a factor in only a few local elections. There is record of a convention held in the state in March, 1830. At least one Anti-Masonic convention was held in Kentucky, at Carthage, on Jan. 22, 1829. In Michigan Territory the Anti-Masons held a convention in June, 1829, and that year were strong enough to elect John Biddle as Territorial Delegate to Congress. Local outbreaks of political Anti-Masonry occurred in Marengo and Tuscaloosa Counties in Alabama, in Mecklenburg County, North Carolina, and in Boonsboro district, Maryland. There is no other evidence available to show that political Anti-Masonry made any headway in the South. The fact that Delaware had one delegate present at each of the Anti-Masonic national conventions is evidence that that state was also slightly tainted with political Anti-Masonry.

THE COLLAPSE OF THE MOVEMENT

An account of political Anti-Masonry would not be complete without a consideration of the ephemeral career of the national Anti-Masonic party. As has been suggested, Weed and others early conceived the project of making the Anti-Masonic party a leading national party in opposition to the Jacksonians, and with this in view secured the calling of a national convention to meet at Philadelphia. At the time of the calling of the convention little was definitely known as to the actual strength of the Anti-Masons outside of New York. It must have been disappointing to the leaders when there appeared at Philadelphia, on Sept. 11, 1830, delegates from only ten of the

twenty-four states and from one territory. While a total of one hundred and eleven delegates attended, it should be noted that thirty-three were from New York, twenty eight from Pennsylvania and seventeen from Massachusetts. Connecticut sent eight delegates, New Jersey seven, Ohio seven, Vermont six and Rhode Island two, while Delaware, Maryland and the Territory of Michigan each sent one delegate.

The convention organized with Francis Granger of New York as President. During the five days the convention was in session the time was spent mainly in formulating and listening to reports. On the first day fourteen different committees were appointed, to report on such matters as "the pretensions of freemasonry," "the true nature of Masonic oaths and obligations," "the truth of the disclosures" of Masonry, "the abduction and murder of William Morgan," "the effects of Freemasonry on the Christian religion," "the nature and spirit of anti-masonry," and "measures . . . to effectuate the extinction of Freemasonry." The various reports were the subject of extended debate which on occasion grew heated. It is apparent that some of the delegates were anxious to air their views and took full advantage of their opportunity to do so.

Among the matters of interest which came before the convention was the proposal of a New York delegate that a committee be appointed "to inquire into the pecuniary circumstances and situation of the family of Capt. William Morgan, and to report what measures, if any, should be adopted for their support." After some discussion the proposal was rejected. Thaddeus Stevens was most active in opposing the resolution, and, as his expressions show how little some of the leaders connected the Morgan affair with the AntiMasonic party, the record of the debates containing his objections may be quoted, as follows:

Mr. Stevens, of Pennsylvania, thought that this convention, as such, had nothing to do with the family of Capt. Morgan. The abduction and murder of that individual, did not constitute the basis of anti-masonry. That was perhaps a providential circumstance in its favour. The investigation and proceedings of the convention in regard to free-masonry should be coolly and dispassionately conducted. The resolution would be looked upon as intended to inflame the feelings and passions, rather than to appeal to the judgment; to excite the sympathies, rather than open the eyes, of the people, on the subject of masonry.

It was apparent that the time was not ripe for putting a presidential candidate in the field, but the matter was referred to a committee. After the committee's report had been debated with considerable heat, it was

Resolved, That it is recommended to the people of the United states, opposed to secret societies, to meet in convention, on Monday, the twenty-sixth day of September, 1831, at the city of Baltimore, by delegates equal in number to their representatives in both houses of congress, to make nominations of suitable candidates for the offices of President and Vice-President, to be supported at the next election; and for the transaction of such other business as the cause of Anti-Masonry may require.

A long address to the people, prepared by Myron Holley, was adopted and signed by all the delegates in attendance. It was chiefly a denunciation of Masonry and an appeal to the people to use the ballot against the Institution. This address is important since, if it was not the first national party platform, it was at least the "germ" of such a platform. If a platform is a declaration of a party's principles and policies, this address fulfilled the requirements of a platform.

SECOND NATIONAL CONVENTION

The party leaders hoped, by holding a second national convention in 1831, to have a more representative gathering, but in this they were to be disappointed. There assembled at Baltimore, on the appointed date, only one hundred and fourteen delegates from twelve states, including thirty-seven from New York, twenty eight from Pennsylvania, fourteen from Massachusetts, nine from Ohio, six from New Jersey, five from Vermont, six from Connecticut, four from Rhode Island, two from Maine, and one each from New Hampshire, Delaware and Maryland.

After the convention had been organized with John C. Spencer of New York as President, the rules and orders of the Philadelphia convention were adopted, various committees were appointed, and the work of the convention was got under way. Special reports by Henry Dana Ward for the "National Committee of Correspondence," Benjamin F. Hallett of Rhode Island "On the Construction of Masonic Penalties," and John C. Spencer "On History of Judicial Proceedings" in the "Morgan cases" regaled the convention while the matter of candidates was being considered.

Before the convention various individuals had been mentioned as possible Anti-Masonic presidential candidates. John C. Calhoun would have received favorable attention had it not been for his known connection with the movement in South Carolina to nullify the Federal tariff laws. Richard Rush of Pennsylvania had been mentioned and may have entertained hope of receiving the nomination. John Quincy Adams of Massachusetts was supported by New Englanders but had expressed himself as not wishing to be nominated. Then, too, there were many who felt that his name would not attract voters to the party. Henry Clay might easily have received the nomination, but he was a Mason and refused to renounce the Fraternity. (5) He had come dangerously close to it when he wrote, Jan. 23, 1831:

I have been urged, entreated, importuned, to make some declaration short of renunciation of Masonry, which would satisfy the Antis. But I have hitherto declined all interference on that subject. While I do not, and never did care about Masonry [?], I shall abstain from making myself any party to that strife. I tell them that Masonry and Anti-masonry has legitimately in my opinion nothing to do with politics; that I never acted, in public or private life, under any Masonic influence; that I have long since ceased to be a member of any lodge; that I voted for Mr. Adams, no Mason, against General Jackson, a Mason.

Thaddeus Stevens and perhaps other Anti-Masonic leaders went to the Baltimore convention with the intention of securing the nomination of John McLean of Ohio, a Justice of the United States Supreme Court and ex-Postmaster General of the United states. He had privately expressed a willingness to accept the nomination if it were assured that he would be the sole candidate in opposition to Jackson. But by the summer of 1831 it was very evident that the National Republicans would name a

candidate of their own, and the indications were that Clay would be the candidate. In fact he had already been put forward as a candidate by various National Republican gatherings throughout the country. Therefore McLean wrote, under date of Nashville, Sept. 7, 1831, declining "to distract still more the public mind," by allowing himself to be named as an additional candidate.

WIRT AS ANTI-MASONIC CANDIDATE

Distracted by this frustration of their hopes, a delegation of Anti-Masons called on William Wirt, an ex-Attorney General of the United States, then residing in Baltimore, and persuaded him to accept the party's nomination for the presidency. Wirt, who early in life had taken the Entered Apprentice Degree, and whose conversion to Anti-Masonry coincided with the assembling of the convention, reluctantly agreed to accept the nomination. He, and probably some of the real Anti-Masonic leaders, hoped that the National Republicans would concur in the nomination when their national convention should assemble in December, 1831. Having secured at least a nominal candidate for the presidency, the Anti-Masons named Amos Ellmaker of Pennsylvania for the vice-presidency, drew up Anti-Masonic resolutions, adopted a platform in the form of an address to the people and adjourned to await the developments of the campaign.

Were it not for the fact that the address contained the usual denunciations of Masonry, it might have been a platform drawn up by a convention of National Republicans--in fact it was clearly designed to attract voters of that party. There could no longer be any doubt that the Anti-Masonic party, in spite of its pretensions, had become essentially an anti-Jackson party. The events of the campaign were ample justification for such a conclusion.

After the National Republicans, in their national convention at Baltimore, in December, 1831, formally nominated Clay, Wirt, aged and sickly, became thoroughly disheartened and, after the party leaders refused to allow him to withdraw, refused to lift a finger to promote his own election. In private correspondence he expressed the hope that Clay would win.

THE INSINCERITY OF THE LEADERS

The active Anti-Masonic leaders showed how insincere all their pratings against Masonry since 1826 had been, when they entered into coalitions with the National Republicans in various states. The Jackson official organ, the Washington "Globe," frequently called attention to these coalitions and denounced them in that vehement language which made its editor, Francis Preston Blair, the outstanding political editor of the period. It was the intention of the National Republican and Anti-Masonic leaders, especially in Ohio, Pennsylvania and New York, to manipulate the electoral vote so as to give it to either Clay or Wirt, whichever appeared to have the best prospect of being elected. Clay entered into the arrangement wholeheartedly, as a letter written to Weed, dated Washington, April 14, 1832, plainly indicates. He said, in part:

I received your favor of the 9th inst., as I did the previous ones, communicating the progress of measures to produce cooperation between the Anti-Masons and the National Republicans in the state of New York. I most earnestly hope that such cooperation may be cordially produced, to the satisfaction of both parties.

The cooperation referred to was brought about, for the two parties united on the same state and electoral ticket. This gave the Democrats an opportunity to ridicule their opponents as the "Siamese Twin Party."

Every possible means was employed by the coalition to defeat Jackson. The one hundred and sixty Anti-Masonic newspapers, headed by Weed's "Albany Evening Journal," were aided by numerous almanacs and tracts of various kinds in spreading the party propaganda. Jackson's staunch adherence to the Masonic Fraternity was not overlooked, nor did the Anti-Masons neglect to point out that four members of his cabinet, Edward Livingston, the Secretary of state, Lewis Cass, the Secretary of War, Levi Woodbury, the Secretary of the Navy, and William T. Barry, the Postmaster General, were prominent Masons. But all the efforts were without avail, for after the smoke of the battle had cleared away in the fall of 1832 it was found that Jackson had

been easily re-elected, receiving two hundred and nineteen electoral votes. Clay received fortynine electoral votes, while the Anti-Masonic candidate, Wirt, received only the seven electoral votes of Vermont. The Anti-Masons had hoped to poll at least a half million votes but Clay and Wirt together received only 530,189 votes while Jackson received 687,502.

The overwhelming defeat of the Anti-Masons in the election of 1832 was a blow from which they never recovered. The New York leaders, who had been primarily responsible for the origin and development of the party, were convinced that they could not ride to power under the aegis of an Anti-Masonic party. After they dissolved the party in New York it was only a matter of time until the whole political Anti-Masonic movement collapsed. Though it showed strength in some states, as has been pointed out, until 1838, and even held a national convention at Philadelphia, Nov. 13, 1838-with only four states, Massachusetts, New York, Ohio and Pennsylvania represented--its doom was inevitable. The American people could not be fooled forever and when they saw that the issue of Anti-Masonry was being kept up chiefly to supply aspiring political opportunists with a vehicle in which to attempt to ride to power, they refused to lend enough support to keep the party alive. Thus there passed off the stage the first of a large number of minor parties which have afforded variety to American political campaigns.

NOTES

(1) Throughout the period the Anti-Masons sought to create the impression that Masons were bound to work for each other's political advancement, but the history of the period is full of refutations of the absurd charge. It is true that Clinton became a Jackson man, but there were dozens of Masons who bitterly opposed Jackson politically. For example, Henry Clay, P. G. M. of Kentucky, and John Marshall, P.G.M. of Virginia, were most bitter opponents of Jackson. Hezekiah Niles of Baltimore, P.G.H.P. of Maryland, was editor of Niles' Register, one of the most powerful anti-Jackson newspapers in the country. William Winston Seaton of Washington, one of the editors of the National Intelligencer, the chief organ of the National Republicans and later of the Whigs, did not let his Masonry diminish the intensity of his attacks on Jackson.

(2) This date was the anniversary of the day on which Morgan had been taken from Batavia in 1826. For a time the AntiMasons sought to have the day set aside for special observance.

(3) In 1829 the Adams party began calling themselves "National Republicans" while the Jacksonians still called themselves "Republicans" or "Democratic Republicans." It was not until January, 1832, that they officially used the term "Democratic" Party--the term then being used in their call for a national convention. In applying the temlls to parties before 1829, Weed and others writing years afterwards, were in error. (See Bibliographical Notes)

(4) It is doubtful if Mrs. Morgan received much, if any benefit from this action as she married, late in 1830, a seceded Mason named George W. Harris, and evidently removed westward. Rob Morris cites evidence to show that Harris divorced her at Council Bluffs, Iowa, in 1856.

(5) Clay had demitted in 1824 from Lexington Lodge, No. 1, of Kentucky, but he did not renounce Masonry. He had previously served as Grand Master of Kentucky and had been chiefly instrumental in promoting, in 1822, the project for a General Supreme Grand Lodge of the United States.

BIBLIOGRAPHY

The most complete and authoritative though not exhaustive work on the subject of political Anti-Masonry, the use of which is indispensable in any study of the subject, is Charles McCarthy's "The Antimasonic Party: A Study of Political Antimasonry in the United States, 1827-1840 " in the American Historical Association Annual Report for 1902, Vol. I, pp. 365-574. Though written by a Catholic it exhibits a commendable spirit of fairness.

Brief accounts of political Anti-Masonry are [Erik McKinley Eriksson's] "The Anti-Masonic Party," in Masonic Service Association Bulletin No. 10, Erik McKinley Eriksson's "The AntiMasonic Party," in THE BUILDER, Vol. 7 (March, 1921), pp. 71-77; Emery B. Gibbs' "The Anti-Masonic Movement," in THE BUILDER, Vol. 4 (December, 1918), pp. 341-348; and J. Hugo Tatsch's "An American Masonic Crisis," in Transactions of Quatuor Coronati Lodge, Vol. XXXIV (1921), pp. 196-209.

A brief general treatment of Anti-Masonry in national politics is contained in the first volume of Edward Stanwood's History of the Presidency From 1788-1916' (Boston, 1916), 2v. New York politics are vividly dealt with in De Alva Stanwood Alexander's Political History of the State of New York (New York, 1906-1923), 4v., and in Jabez D. Hammond's The History of Political Parties in the State of New York . . . (Albany, 1842), 2v. It should be noted that the account of Anti-Masonry in the second volume was written by Frederick Whittlesey, an Anti-Mason.

Of great importance for the accounts of prominent AntiMasonic leaders are Thurlow Weed's Autobiography and Memoirs and William H. Seward's Autobiography. Biographies, memoirs and other works relating to such leaders as Thaddeus Stevens, John Quincy Adams, William Wirt and Millard Fillmore, not to mention a whole host of lesser leaders, have also been consulted. William L. Stone's Letters on Masonry and Anti-Masonry . . . (New York, 1832), gives much interesting material. The "Introductory Remarks" in [Henry Gassett's] Catalogue of Books on the Masonic Institution . . . (Boston, 1852) supply the dates for some Anti-Masonic conventions not mentioned by McCarthy.

In addition to newspapers hitherto cited, the following Washington newspapers were carefully studied: the Washington "Globe," the Jackson official organ, 1830-1837; the "National Intelligencer," the chief organ of the National Republicans and the "United States Telegraph," the ex-official organ of Jackson's administration.

The present writer has prepared a study of these journals, a small part of which has been published under the title "Official Newspaper Organs and the Campaign of

1828," in The Tennessee Historical Magazine, Vol. VIII (January, 1925), pp. 231-247. It was from this study that the information concerning party cognomens was derived. "Niles' Register," published throughout the period at Baltimore, is a mine of useful information. Its bias is decidedly anti-Jackson.

Typical of the Anti-Masonic almanacs examined were the following: Edward Giddins' The Pennsylvania Anti-Masonic Almanac . . . 1830 (Lancaster, 1830); Giddins' Anti-Masonic Almanac . . . 1831 (Utica 1831); Giddins' Anti-Masonic Almanac . . . 1832 (Utica, 1832), Avery Allyn's The Anti-Masonic Sun Almanac . . . 1832 . . . (Philadelphia, 1832); and the New England Anti-Masonic Almanac for the years 1831, 1832, 1833 and 1834 (Boston). The almanacs are of interest chiefly because of the free use they made of cartoons and caricatures, which were, generally speaking, rarely employed at that period of history.

While it has been necessary to depend on works already cited for much of the material on political Anti-Masonry, the following pamphlets containing convention proceedings have been studied at first hand: Masonic Anti-Masonic Proceedings [Le Roy, Feb. 19 and March 6, 1828], N.P., N.D., 16 pp.; Proceedings of the Anti-Masonic Convention for the State of New York Held at Utica, Aug. 11, 1830 . . . (Utica, 1830), 16 pp.; Proceedings of the Antimasonic State Convention of Connecticut Held at Hartford Feb. 3 and 4, 1830 (Hartford, 1830), 32 pp.; Brief Report of the Debates in the Anti-Masonic State Convention . . . Massachusetts . . . 1829 . . . (Boston, 1830), 48 pp.; Abstract of the Proceedings of the Anti-Masonic State Convention of Massachusetts . . . 1829 . . . (Boston 1830), 32 pp., Abstract of the Proceedings of the Antimasonic State Convention of Massachusetts . . . 1831 (Boston, 1831), 78 pp.; Anti-masonic Republican Convention of Massachusetts . . . 1832 . . . (Boston, 1832), 55 pp.; Anti-Masonic Convention of Massachusetts . . . 1833 . . . (Boston, 1833) 48 pp.; Antimasonic Republican Convention for Massachusetts . . . 1834 . . . (Boston, 1834), 40 pp.; The Proceedings of the United States Anti-Masonic Convention, Held at Philadelphia Sept. 11, 1830. Embracing the Journal of Proceedings, the Reports, the Debates and the Address to the People (Philadelphia 1830), 164 pp.; and The Proceedings of the Second United States Anti-Masonic Convention, Held at Baltimore, September, 1831; Journal and Reports . . . Resolutions, and the Address to the People (Boston, 1832), 88 pp.

The following pamphlets are useful in giving an insight to various political activities of the Anti-Masons: A Legislative Investigation Into Masonry [Rhode Island] . . . (Boston, 1832), 85 pp.; Report of the Committee Appointed by the General Assembly of the State of Rhode Island and Providence Plantations, to Investigate the Charges in Circulation Against Freemasonry and Masons in Said State . . . (Providence 1832), 149 pp.; An Investigation Into Free Masonry by a Joint Committee of the Legislature of Massachusetts . . . 1834 (Boston, 1834), 76 pp.; The Petition to the Legislature of the State of Connecticut, Against Extra-Judicial Oaths [1833] . . . (Hartford, 1834), 8 pp.; Address of the Anti-Masonic State Convention Held at Augusta, July 4, 1832 . . . N. P., N. D., 8 pp., John Clarke's Address to the People of Pennsylvania Read to the Anti-Masonic Convention Held at Harrisburg, Feb. 25, 1830 . . . (Lancaster, 1830), 34 pp.; Report of a Committee to the New York Senate, Together With Extracts From Other Authentic Documents. Illustrating the Character and Principles of Free Masonry . . . (New Haven, 1829), 24 pp.; Report of the Select Committee on That Part of the Governor's Message Relating to the Abduction of William Morgan. Made to the [New York] Assembly, Feb. 16, 1829 (Albany, 1829), 68 pp.; Report of the Committee on the Abduction of William. Morgan Made to the [New York] Senate, Feb. 14, 1829 (Albany, 1829), 27 pp.; Report of the Special Counsel on the Subject of the Abduction of William Morgan to the [New York] Senate (Albany, 1830), 35 pp., Appeal to the "Original Antimasons" of New York by the Editor of the Boston Daily Advocate [Benjamin F. Hallett] (Published as "Extra" "Boston Daily Advocate," July, 1834), 32 pp., Report on Secret Societies and Monopolies by a Joint Committee of the Legislature of Massachusetts, 1836 (Boston, 1836), 48 pp.; and Resolutions Adopted by the Antimasonic Members of the Legislature of Massachusetts and Other citizens . . . Opposed to the Nomination of Martin Van Buren . . . (Boston, 1836), 24 pp.

----o----

Old Convivial Craft Customs By BRO. WILLIAM L. BOYDEN, Washington, D. C.

A PEEP into the past, disclosing from actual records many quaint and curious customs of the Fraternity in regard to refreshment. In an age when a strong head, ability to drink and not be drunken, was considered an admirable quality in a man,

temperance still had its original meaning of reasonable use, without abuse of any of the pleasures of life.

CRITICISMS have often been made in times gone by, charging that the Masonic institution was responsible for a great deal of intemperance. In the olden days refreshments, both solid and liquid, were items of legitimate expense, regularly charged and regularly charged and regularly paid for at the old time inns. Although this usage has been radically changed and the bibulous features of Masonic gatherings have long since been discontinued, unwarranted conclusions are still drawn from the curiosities of the old books of account and books of record. In this particular, Masonic usages a hundred years ago cannot be fairly tested by current standards of Masonic conduct. The denominational organizations and their membership could not successfully meet a similar test. Neither the one nor the other should now be called to book upon more exacting standards of conduct than were set up by the moral sense of contemporaries. Liquors seem to have had, in former times, as respectable standing in the bill of fare at public places of entertainment, in the homes, and in public gatherings, as do coffee, tea and other beverages in the social arrangements of the present day. From the church, the lodge room and from places of social assemblages, it was viewed in the same light. The temperate use of it as a beverage was regarded as no offense against religion, morals or good manners. Considering the habits of the great mass of mankind at that period it is worthy of note and commendation that this essential Masonic duty, the restraint of improper desires and passions, was so faithfully observed by the Craft, not only in their seasons of social recreation and refreshment, but in other circumstances and relations.

The following is taken from the History of Rising Sun Lodge, Royalton, Vt., printed in 1907, which touches upon this old custom:

"Not to treat a caller or visitor, and especially the minister when he called at one's house, was deemed inhospitable and rude. Illustrating this condition, a good old Christian lady years ago related to me an experience of her own which occurred when she was a little girl. The minister of the parish called at her home. The family supplies happened to be 'shy' on rum, and her good mother, ashamed at the prospect of not being able to entertain her guest aflter the usual manner, called the little girl into

another room, lifted her out of a back window and sent her post haste to a neighbor to obtain a supply of the 'ardent' wherewith to regale the parson."

And the Rev. Bro. Joshua Young, in an address before Old Colony Lodge, Massachusetts, some years agone said:

"The use of intoxicating liquors was discontinued, in more than one Masonic lodge, long before they were banished from ministerial councils, ordinations and funerals."

WHAT THEY DRANK

In addition to the liquors generally known, the brethren seemed to favor several concoctions popular at the time, such as Negus, so-called from its inventor, Colonel Negus, in the time of Queen Anne, 1702-1714, a mild, warm punch or wine, usually port or sherry, with a little lemon and not much sugar; rum punch was made from wine, rum, oranges and lemons; another favorite drink alnong those of the Craft who were seafaring men was Rumbo. Smollett, in 1751, in his "Peregrine Pickle," refers to the use of Rumbo, sometimes called bumbo. It was a strong drink made up of rum, sugar and nutmeg, a sort of sailor's grog.

Lyon, in his history of the Lodge of Edinburg, says:

As appears from occasional scraps of the treasurer's accounts, one shilling per bottle was the price of the punch that was used in the lodge, and the quantity named was no unusual allowance on festive occasions to each attending operative apprentice, to the officer, to the stewards "when making punch in the meeting," and to each visiting brother. "Cold toddy" seems at a much later period to have been the favorite lodge drink, and one of the minutes of the year 1809 is made to record the surreptitious removal of "forty-one bottles of this beverage, the property of the lodge."

That lemons formed an important part of the bibulous menu is evidenced from a minute in a lodge in Durham, England, where it is recorded under date of Aug. 21, 1787:

On the same night, Br. Robt. Darnel, made a motion that there should be lemons provided against the next and every succeeding lodge night, which was unanimously agreed to,

Here is a sample of what was paid for liquid refreshments after punches and the like passed out of fashion, taken from the records of Apollo Lodge, Troy, New York:

Apollo Lodge, to Jonth. Hatch, Dr.

to 21 lbs. cheese at 8d..... 0 14 0

1 gal. wine 0 10 0

1/2 lb. tobacco 0 1 0

6 pipes .....…. 0 0 0

50 segars 0 1 6

1 7 6

Troy, 2d April, 1799.

Here is a typical bill for refreshments in Rising Sun Lodge, No. 7, Royalton, Vt. Note the spelling:

The Rison Son Lodge, bot of Moses Cutter-

1 qt. Gin .....$ .38

1 qt. W.I. Rum ..... .38

1 qt Brandy..... .38

3 1/2 lbs. "Cheas" ..... .35

4 doz. crackers ..... .48

Royalton, April 19, 1826.

PURCHASED WHOLESALE

Frequently where lodges could afford it, they purchased their wine in large quantities, it being much cheaper that way, and stored it in the cellar below the lodge. A "pipe" was a wine measure containing about 126 wine gallons; a pipe of port contained about 138 wine gallons, Sherry 130, Madeira 110, Lisbon 140. As early as 1738 we find recorded in the Turk's Head Lodge, Wiltshire, England:

It was agreed that as fault was found with the wine, a pipe of good wine should be fixed upon by some of the brethren, and that upon their approbation, the whole should be bottled off, and the Mason's seal placed on each bottle and kept for the use of the lodge only.

In the Canongate Kilwinning Lodge, Edinburgh, June 4, 1740, the Master informed the lodge

That for the benefit and use of the lodge there wa.s commissioned from London, one puncheon containing one hundred and eight English gallons of Rum, and one barrel containing two hundred and fifty-five and one-half pounds of sugar, which being arrived, Brother Thos. Trotter generously advanced the money for the same, amounting conform to the Invoice and Bro. Allan's receipt yron, to the sum of Fifty-four pounds, seventeen shillings and seven pence sterling.

In Master's Lodge, No. 2, Albany, N. Y., Nov. 21, 1786, it was resolved

That the Treasurer take order to procure for the use of the lodge, one quarter caske of Lisbon, or sherry wine, five gallons spirits, two loaves sugar and two dozen glasses.

From a minute in the Old Dundee Lodge, London, Nov. 27, 1788, it would seem that the purchase by brethren of the lodge, of the necessary "spirits," was

not at all satisfactory, for it was resolved on that date

That one of the Stewards order from some person not a member of this lodge a certain Quantity of wine and Licquors as Necessary.

In the Shakespeare Lodge, London, Feb. 24, 1803, it was

Resolved That Messrs. Dunlop and Hughes be ordered to send a Pipe of Red Port, similar to the sample now produced, for the use of the Lodge, sealed with the Seal of the Lodge, and that Brother George Harvey be requested to draw up certain regulations to be observed in future in the Cellar, respecting the same, to be submitted at the next meeting of the Lodge for their consideration.

REGULATING THE COST

Only a few years after the establishment of lodges in this country, we find the following among the regulations of St. John's Lodge, No. 1, Portsmouth, New Hampshire, in 1739, relative to the use of liquors:

13. The Junior Warden is to keep an account of what liquor comes in for the use of the Lodge, which is not to exceed 2 shillings 6 pence per head, in failure of which he is to forfeit the surplusage (without a dispensation from the Master and members) the said Warden to render an account to the Secretary, who is to settle the same with the Master and Treasurer before the Lodge is closed.

Sept. 14, 1764, the Lodge of Emulation, London:

Moved and seconded, that no Liquor be made and mixed anywhere by any member of this Lodge, but in the Lodge, under the penalty of every member being at the expence of the Liquor he shall make contrary to this order, which is carried in the affirmative.

The Lodge of Unity, No. 183, London, had this among its by-laws in 1782:

Article 3rd. All liquor drank at the Lodge during Lodge hours and the beer drank at supper by the brethren not exceeding a pint each to be charged in the bill of expenses that night but no liquor called for before or after Lodge hours shall be allowed by the Lodge.

Lodge No. 43, Lancaster, Pa., was evidently averse to keeping a charge account in the matter of refreshments, for in 1785, its fourth by-law provided "That no brother come to the lodge without money to pay the expenses of the night."

That some innkeepers encouraged the meetings of lodges at their places by giving the rent free for the sake of the trade, is evident, as we find in the history of Solomon's Lodge, Poughkeepsie, N. Y., in 1787, that the paying of rent at Bro. Poole's apparently became irksome or not sufficiently "speculative," for Bro. Emott moved that the lodge fall into our former mode of buying our liquors of Bro. Poole and pay no rent."

St. John's Lodge, Leicester, England, March 5, 1794,

Resolved that every member pay on each Lodge evening, two shillings for his supper and for ale during Lodge hours. Members chusing to take Wine or Liquors to pay for them extra.

And Union Lodge, Norwich, England, passed a resolution May 25, 1810, that visiting brethren should be charged the price of a bottle of wine.

Here is an extract from the minutes of Shakespeare Lodge, London, June 23, 1831, which is very suggestive:

The Secretary stated to the Lodge that in order to prevent any errors relative to the number of bottles of wine charged in the bill, which appeared to him to have on more than one occasion exceeded the number drunk, he had with the appreciation of the W. M. provided a quantity of wine tickets.

How some of the lodges refreshed themselves, and absent one hour, and being rather intoxicated was order'd to where, is indicated in the ensuing extract from the sit as a private memberrecords of the Mariners' Lodge, England:

The Lodge to find two shillingsworth of malt Liquor and one Pint of Gin, Rum and Brandy for every Lodge night only --the Lodge not to be closed for refreshment, but the refreshment to be brought into the Room and put on a Table, any one who chooses may partake thereof, paying 6d for the same. To have no Spirits admitted into the Room during the time the Lodge is open unless paid for by the person calling for it.

TREATING

The custom of treating the brethren of the lodge was quite a prevalent one, being sometimes required, but more often voluntary. One of the lodges in Norfolk, England, exacted, in 1724, that:

Every Masber on his election shall treat ye brethren with two bottles of wine and ye Wardens with one bottle each, and on their second election the Master one bottle and ye Wardens a bottle between them.

When a member was blest with a lewis or lewisa (son or daughter) he usually celebrated the event as is evidenced from the records of the Turk's Head Lodge, Wiltshire, England:

August 16, 1739. Brother Mills having been lately blessed with a lewis, was pleased to present this Lodge with a crown bowl of punch upon that happy occasion, and the young lewis' health was drunk to in form.

September 20, 1739. Our Brother Delarant presented the Lodge with a bowl of punch on his having a lewisa born, and her health was drunk in form.

The Lodge of Felicity, London, on June 21, 1748, records:

This being Election night Bro. Griffon was Elected Master and chose Bro. Harforth and Bro. Morse Wardens and Bro. Gibbs Secr., the Master paid a bottle, the Wardens and Secretary paid each one shilling for the Honour done them.

FINES AND FORFEITS

In the Turk's Head Lodge, Wiltshire, England, Dec. 21, 1738, Bro. Hetherington was called upon by the Master for his lecture, but excused himself on account of business preventing him, but promised it on the next lodge night, or the voluntary forfeiture of a gallon of wine. Caledonian Lodge, London, in 1765, had as one of its regulations:

That if any member of this Lodge come disguised in liquor, he shall be admonished by the presiding officer, for the first offense; For the second, of the same nature, he shall be fined one shiiling; And for the third, or refusing to pay his fine, he shall be excluded without any benefit from the lodge.

In Mount Vernon Lodge, Albany, N. Y., 1773, one of the articles of its regulations provided that

On lodge evening no member under a fine of one shilling shall have more drink than for six pence in the lodge room without the Master's consent.

In a lodge in wigan, England, under date of Feb. 25, 1801, "Bro. John Taylor being disguis'd in liquor he was admonished by the Worshipful and ordered home." In the early records of Jerusalem Lodge, London, the Secretary states that "Brother Perdue having drank a public Toast without his Apron, paid one shilling as a forfeit for that neglect."

The Worshipful Master himself was called to account in the Lodge of Antiquity, Bolton, England, Oct. 11, 1799:

The Worshipful was fined 2 shillings six pence fro being absent one hour, and being rather intoxicated was order'd to sit as a private member.

GETTING ECONOMICAL

Many lodges, not only as a matter of economy, but realizing that refreshments were more often the means of the brethren becoming better acquainted with each other and that expensive wines and liquors were not necessary for this purpose, began to retrench and adopted such measures as a London lodge did in 1773 when it enacted a by-law:

That on account of the great expense incurr'd by allowing wine at supper and in order to prevent the bad consequences arising therefrom, no liquor shall be paid for out of the Lodge funds, which is drunk out of the Lodge room, except beer or ale drank at supper.

Temple Lodge, Albany, N. Y., April 1, 1801:

Resolved. That in future the Stewards substitute beer for brandy and spirits for the refreshments in the Lodge.

And in the same month, on the other side of the Atlantic, Royal York Lodge, London,

Resolved that the usual glass of brandy after supper be discontinued.

Altamont Lodge, Peterborough, N. H., May 7, 1816:

Voted to exclude the use of Ardent Spirit in this Lodge, and substitute therefor crackers and cheese and cider.

DECLINE OF TUE CUSTOM

The dawn of the nineteenth century saw the drinking custom on the wane, and we begin to find the minutes of lodges recording its discontinuance. In 1816 the Grand Lodge of New York enacted "That the use of distilled spirits in lodge rooms, or any adjoining room, is expressly forbidden." May 30, 1825, Altemont Lodge, Peterborough, N. H.,

"Voted that no account for spiritous liquors shall be allowed or paid for out of the funds of the Lodge after this date."

The Grand Lodge of Connecticut recommended the disuse of ardent spirits at its meeting in May, 1822, and the Grand Lodge of Vermont, Oct. 11, 1826, by a vote of 80 to 28, ruled

"That no ardent spirits or public dinner shall hereafter be furnished this Grand Lodge at any of its communications."

And on Oct. 9, 1827, the Grand Lodge recommended to all subordinate lodges to

"Dispense with the use of ardent spirits on all public occasions."

In 1842 the Grand Master of Ohio, who was a member of Lancaster Lodge, introduced a series of resolutions in that lodge which were unanimously adopted wherein the Masonic virtue of temperance was construed to mean total abstinence, and the members of the lodge drew up and subscribed to a form pledge to neither touch, taste, nor handle any ardent spirits, and

Resolved that hereafter no person shall be initiated into the mysteries of Masonry in the Lodge, or be received into fellowship with the same, who shall not previous thereto express his willingness to subscribe to this pledge.

AMUSING INCIDENTS

Here is where a brother having lost money in providing refreshments on the particular evening, June 26, 1740, in the Lodge of Edinburgh, Scotland, was given a chance to recoup his losses, as appears from the minutes of that date:

And in regaird Brother Patrick Grant hath been att a considerable trouble and expence in providing liquors and other necessaries for this meeting, of which a very small part hath been disposed of, by reason of the small company that have attended the same, it

was therefore likewise unanimously resolved upon that he have the benefits of furnishing liquors and other necessaries to their next quarterly meeting, preferable to any other persons whatsoever.

In Barrat and Sachse's "Freemasonry in Pennsylvania," quoting the minutes of a lodge Dec. 24, 1770, we are left to conjecture that the brethren had a special purpose in attending the meeting of the Grand Lodge, but were not given the opportunity of accomplishing their object, for it reads:

Drank 3 bowls Toddy in about 3 hours which we waited on the Grand Lodge, paid our Reckoning and went home.

And from the same source, under date of Aug. 17, 1771, we find the following amusing decision:

The Determination of this Body that Bro. Glenn and Bro. Topham should shake hands and drink to each other and forget all former Animosity.

Our predecessors were charitable in the higher sense also, and when an unfortunate brother fell through drink, they did not give him up, rather they tried to raise him up. As an illustration we quote the records of Union Band Lodge, No. 35, Saintfield, Ireland:

Saintfield, 4th Dec. 1777.

I . . . do hereby as a Mason promise before this Lodge that I will abstain from all intoxicating drinks for 12 months, with the exception of refreshments in Lodge.

Signed W. J. M.

This unfortunate brother pleaded to be allowed one bottle of porter a day, but it was denied him. They might as well have allowed him, yet they forgave him again.

If anyone fondly imagines that the following suggestion was a recent invention the records of Union Lodge, Nantucket, Mass., over a century ago, prove to the contrary, for we find, Nov. 2, 1795, a committee was appointed to confer with brother . .

respecting his misconduct in abusing himself with making use two (sic) freely of strong Drink.

At the communication of Dec. 14, the brother denied that he was intoxicated, but was "taken with cramp & could prove it."

Dr. William G. Hill, a member of Hiram Lodge, Raleigh, N. C., and at the time (1842) its Junior Warden, took a very active part in having the use of refreshments in a liquid form discontinued at the meetings of the Grand Lodge, it being the custom to have a banquet at the close of each session, when it is said the members had a "merry time." The Stewards provided the refreshments, and when the report of a committee on the subject came up for consideration, he used this emphatic language:

Why, Most Worshipful Grand Master, the Stewards in their extravagant expenditures furnish enough refreshment to keep themselves drunk the entire session, enough to make the whole Grand Lodge drunk on the night of the banquet and then have enough left to keep Hiram Lodge drunk the balance of the year.

----o----

The Comacines and the Traveling Gilds

By BRO. W. RAVENSCROFT, England

THE position in which the authors of the article in THE BUILDER for May courteously place me as a Comacine advocate, permits, and I think, encourages, the pleasure of some further remarks in reply to their article, relieving me also of the responsibility of apology for doing so.

It seems to me, then, if I rightly read what they have written, that the outstanding point to be dealt with is involved in the question, "What do we mean by the 'making of Masons' or rather 'builders' as applied to the Operative Masonic Gilds of the Middle Ages ?" If such was nothing more than the conferring of degrees, secrets and occult knowledge to be accompanied by festivities and other functions, religious and otherwise, then one must admit that these lodges may have been semi-permanent, ephemeral, accidental, etc. But I am going to claim that while such initiations are admitted, and I suppose nowhere denied, the Gilds of the Middle Ages were much more than that. And I make this claim upon what I regard as the surest foundation, viz.: the evidence written down in stone and wood, but, of course, more particularly the former; evidence which cannot be and is not subject to being tampered with as so much of that put down on paper may be. Permit me to note, then, the following:

First: Up to the 12th century there was from the downfall of Rome such remarkable correspondence in the development of plan, detail and ornament in work done throughout England from the North to the South with that of the Comacine builders as to make the conclusion inevitable that some rule, authority or custom controlled design and that, especially bearing in mind the difficulties of transit and other communication, nothing short thereof could produce such result and that the education which produced this must have been the principal item in the making of Masons.

And it is a remarkable confirmation of this that down to the village church, and in later days, the barn and the cottage, down to the simplest buildings which had any pretense at architecture, as well as to the cathedral, stronghold and more important buildings, an influence is so apparent that to an expert it is not difficult to discern from a single stone with any moulds or ornament upon it within almost a quarter of a century to what period it would belong. And this is the more remarkable since it does not follow that because the evidence of "style" is present the workmanship is skilled. One could give numbers of instances to show that while the design was, so to speak, authorized, the workmanship was clumsy and bad; the work, in fact, of an inadequately trained craftsman.

Second: The foregoing remarks as to some authority under heading 1, apply equally to the periods which followed, viz.: the Gothic period and that of the Renaissance and I have purposely divided them into these periods because between each there came an important revolution. I refer to the incoming of Gothic Architecture at say about the beginning of the 13th century and the "revival of learning about that of the 15th century." The change from Norman work to Gothic work during 50 years was radical in construction, design and ornament. So was that at the time of the Renaissance, but contrary to what might have been expected, there was no sudden abandonment of one style for another but periods of development during which with precision transition intervened until one style had disappeared before the incoming of the successor and all through the various changes within the Gothic time the same remark applies and at the Renaissance upheaval the old was gradually merged with the new until quite lost--witness the Elizabethan and Jacobean mansions and other structures.

Third: After the incoming of the Renaissance the whole order changed. The Reformation not only suppressed the Monasteries but also the Gilds. The former, in many instances, became the homes of the nobility, the latter the Clubs of Speculative Masons, until so far as architecture was concerned, A would build in the style of "Queen Anne" and B, next door, in that of "Mary Anne" or any other Anne.

Surely this justifies the conclusion that down to the time when the Gothic period was ended and the classic revival was in full vogue, nothing can account for the stone

written history I have briefly sketched short of an organized body, or, if one prefer it, organized associations directing and controlling at least the architecture of Western Europe. And, roughly speaking, the end of the Gothic period and the decay of the Gilds synchronizes with the beginning of Speculative Masonry when good fellowship began to be the chief characteristic in evidence.

Lastly, if I may be permitted a reference to the "Master Mason" for May, 1926. I read therein an article or English Freemasonry before the year 1717 (in which Bro. F. F. Gould's views are set forth) and under the heading of "Oral Tradition" three very eminent men are quoted as having written on this very point--Sir Christopher Wren, Sir William Dugdale and Elias Ashmole. Before the year 1717, in which, under the heading, "Oral Traditions,' three very eminent men are quoted as having held this opinion. The passages are to be found in Gould's Concise' History [Revised Edition, pages 53, 99 and 100] and are discussed at length in chapter twelve of the larger work. The earliest in date is the report of Dugdale's belief by John Aubrey, which is as follows:

Sir William Dugdale told me many years since, that about Henry the Third's time, the Pope gave a bull or patent to a company of Italian Freemasons, to travel up and down all Europe to build churches. From those are derived the Fraternity of adopted Masons.

In the memoir of Elias Ashmole in the Biographia Britannica we are told by Dr. Knipe:

What from Mr. Ashmole's collection I could gather was that the report of our Society taking rise from a Bull granted by the Pope in the reign of Henry III to some Italian architects to travel all over Europe to erect chapels was ill-founded. Such a Bull there was, and those architects were masons. But this Bull, in the opinion of the learned Mr. Ashmole, was confirmative only and did not by any means create our Fraternity or even establish them in this kingdom.

The remaining quotation is from the Parentalia or Memoirs of the Family of the Wrens:

The Italians (among whom were yet some Greek Refugees), and with them French, German and Flemings, joined into a Fraternity of Architects, procuring Papal Bulls for their Encouragement and particular Privileges; they styled themselves Freemasons, and ranged from one Nation to another, as they found Churches to be built.

It seems to me that these opinions should be considered very carefully. One is inclined to wonder why, because traditions had grown up around these pronouncements which were extravagant and false, he should, therefore, have dismissed the lot. I am inclined to think that had he been acquainted more fully with the Comacine theory, and the steady development and sequence of changes in English architecture he would have concluded otherwise.

----o----

The Gild and the Lodge

By BROS. A. L. KRESS AND R. J. MEEKREN

IT would seem as if Bro. Ravenscroft had, in the preceding article, put his finger on the real point at issue in posing the question, "What do we mean by the making of Masons as applied to the Operative Gilds?" When, in the article in THE BUILDER for May, to which he refers, we set forth a hypothesis of the relationship of the lodge to the gild we had in view only the ritual significance of the term. If it be permitted to go so far afield for a parallel, we might adduce the puberty rites of savage races, which are known to those practicing them as "making men." The anthropological analogies to Masonry must be handled with great reserve and caution on account of

the tendency there has been to build upon them hasty and ill considered speculations. But in this case we are only seeking an illustration. According to the savage the half-grown boy becomes a man by virtue of his initiation into the tribal mysteries. Yet though this is the theory, yet the savage is practical enough, too, and the boy as well as being initiated has generally to undergo a long course of training in addition before he actually takes his place in the community as a fullfledged man. On the other hand, physical strength and endurance, valor in war and skill in hunting do not alone qualify him to be regarded as a man, many instances have been reported that definitely prove this. There would thus seem to be two essential sets of qualifications, the ritual and the practical, before the youth can marry, take his place in the tribal councils, and as it were, enter into full citizenship.

Another parallel might be taken much nearer home, the rite of Baptism in the Christian Church. The individual who is baptized becomes formally, or according to high sacramental views, actually a child of God. Yet even those with the highest views on the efficacy of the sacraments admit in practice the necessity of teaching and discipline in addition. So also a man can be presented and introduced in a neat little Latin speech (which all present must at least pretend to understand) to the Chancellor of a University, who thereupon formally presents him with an imposing document on parchment, also in Latin, after all which he may write "Doctor" after his name. The degree may be either honoris causa or the result of years of hard work and the passing of examinations. Here indeed we have a very close parallel between the operative and speculative Mason. The Doctor, honoris causa, does not know anything about Civil Laws or whatever else it is that he has been made Doctor of, and no one expects that he should. Nevertheless it gives him Academic rank and standing that the 'operative' scholar, if we may so term him, has to work hard for. But there is this difference between the two, if anyone wants information they go to the one who has had the training and not to him who is only ceremonially qualified.

We venture to suggest, then, that the organization by and in which the Medieval Masons and builders became such regularly and lawfully, according to the internal economy of the crafts concerned, was the lodge. The distinction is important, the adjectives might imply regularity and legality according to municipal ordinance and the law of the land. It is the internal law of the group that is referred to; and the attitude of a present day trades union man towards a worker who does not belong is the kind of thing we mean. The apprentice had, of course, to learn his trade if he was going to work at it, and this he would learn, as he always has done, in working under

the instruction of his master. But in order to be regarded as a "right" or "true" mason he had also to be initiated, and this was the concern of the loosely organized institution which emerges into the light of history under the name of the "lodge".

The gild as special form of association seems to be peculiarly a Medieval institution. We would suppose that Masons formed themselves into gilds because every one else did, and in the feudal form of society men were obliged to do so by an outer pressure. The gilds very largely passed away when the state of society in which they had their origin came to an end. As the lodge may have been much older than the gild so also it survived it, because probably it had little or nothing to do with the practical side of the craft. If we read Bro. Ravenscroft aright it would seem that he might almost be prepared to accept this suggestion, or at least that he is not concerned to dispute it. But he raises another point, and again if we rightly understand him, it is what he regards as the essence of the Comacine theory. Here we feel we can give him some of that definite denial for which his soul longs. Bro. Ravenscroft is such a genial and kindly controversialist that we know he will forgive the little joke.

The question is, though it is apart from our own theory, whether the Masonic gilds were like the other craft gilds of the time, merely local associations organized for purely local purposes and having no connection with any other like bodies except that they all had a general likeness of form and function, or whether they were only branches of one inclusive organization, closely knit together and with an effective centralized government or directing body, which was not only interested in wages, hours and conditions of working and so on, like the other gilds, but was actively concerned in planning important buildings and the details of style in architecture.

It cannot well be gainsaid that the possibility of such an organization existed, for one thing we suggest something of the same sort for the lodge, only without any central head. And besides there were the monastic and military orders, which did have chief houses and generals set over all. But these were well known to the world at large, and were the subject of jealous observation on the part both of the Papacy and secular rulers. They wanted to know who was at the head of these bodies, and were particularly anxious to put their own nominees in charge. Had there been such a centralized organization of Masons extending all over Europe, it would have had to have been in every sense of the word a secret one, or it would else have necessarily

been the subject of surveillance at least of the various governments, and in this case some record would almost certainly have come down to us. It is only a negative argument, of course, and is not conclusive, but we think that under the circumstances it carries considerable weight.

Then again, if the central body was concerned with plans and architectural styles it was in this totally unlike any trade or professional organization before or since. The Medieval gilds, so far as can be gathered from their own records and external references to them, were concerned with regulating the quality of workmanship, prices, wages, number of apprentices, relations of the occupation to the community and so on, while the teaching of the craft itself was left entirely to the individual masters. It was indeed so far regulated that the master was under an obligation to teach his apprentice thoroughly and to teach him all he knew, but the teaching itself was an individual matter entirely.

The hypothesis of a central or universal gild as a sort of training college or general staff controlling all important building operations seems to us unnecessary to explain the facts so ably collected and set forth by Bro. Ravenscroft in his various works. That there was a continuity of style is undoubted, the question only is how it is to be accounted for. It may be that the advantage (or disadvantage), that by a coincidence we both possess of having had a training in the craft or profession of engineer, which in the modern world takes a similar place in the community that the Mason's craft did in the Middle Ages, may lead us to see the matter in a somewhat different light. To the trained man a casual walk through a machine shop, for example, may be quite enough to show him all he needs to know about a new way of using some tool, or a more advantageous method of handling a certain class of work. In the same way the Medieval craftsman had only to visit some recently erected building to grasp anything new in constructural methods, or in detail of design. New types of mouldings, or ornament, experiments in proportions and so on would be noted at once. Medieval architects used sketchbooks too, some of them still exist, and we think that in this way the rapid diffusion of new forms and styles are quite adequately accounted for.

It may, of course, be objected that means of communication were few and bad. Nevertheless they existed and were used. Pilgrimages were constant, it is probable that almost every one at some time or other made one. Perhaps only to some nearby

shrine, but often enough, too, into foreign lands, and to Rome itself. Besides that, the mason and builder was then, as he is today, a migratory bird, and wandered far afield in the pursuit of his avocation.

Finally, and what seems to us the greatest difficulty of all, style in a building is a question of art, and no art was ever yet produced by a committee. Schools of art there have been, of course, but they imply no more than the learning by pupils a technique from a master, and carrying on a tradition with modifications resulting from individual peculiarities and genius. For all these reasons, while we willingly admit the weight of architectural evidence for the existence of a noble tradition, of a specific style diffused over certain areas, we are not able to concur in the theory that this was due to the action, conservative or constructive, of a central and authoritative organization that drew up the designs and sent them out to the local builders, or even of the existence of a central school or college in which architects were trained in certain principles and to work on specific models. If this is what Bro. Ravenscroft believes, then we must confess that we do disagree with him.

----o----

FURTHER NOTES ON THE GILD

By Bro. W. RAVENSCROFT

By the courtesy of the Editor of THE BUILDER I am permitted to see an advance proof of the foregoing article and to add a word or two in reference to it. I must not take advantage of that kindness by writing at length, but I gladly avail myself of the opportunity of just a few words.

The distinction between "lodge" and "gild" is one which perhaps I ought to have kept more carefully in view in my article as I think it helps to clear the point at issue.

Wren's Parentalia speaks of a "Fraternity of Architects" whose government was regular, but who ranged from nation to nation. Dugdale calls them a "Company of Italian Architects who traveled all over Europe and who had several Lodges in several countries." Ashmole refers to them as Italian Architects "who were Masons" traveling about and as existing before the time of Henry III.

All this looks like a widespread organization (Gild, if you like in the broader sense of the word) with a more or less permanent character, and lodges formed of members of this Association, local, and perhaps temporary in character.

I hold then that these lodges were controlled in some way by the Gild, or I would go so far as to say Gilds, since I do not identify them with Italy alone. But I do not for a moment claim a central Gild or authority drawing up plans, issuing instructions and training architects; so that when I mention "some authority", an expression which of necessity must be somewhat vague, I rather intend to convey the idea of a consensus of opinion whereby Masons worked on similar lines in matters of architectural style which developed and even changed from period to period on regular and ordered lines; as for instance the use of the pointed arch which superseded the round one. I think the absence of a central Gild dominating everything is proved by the influences of various schools, Byzantine, Ravenese and Comacine on each other, as well as by the individuality of detail which marked the work even in Great Britain alone, to say nothing of our English departure from Continental ideals.

But beneath these variations there was some fundamental unity of thought and expression common to the workers in Europe and our brethren of the British Isles, and that if Craftsmen and Apprentices were educated in lodges, as they may well have been, it was under accepted traditions that they were so trained. And I am not sure whether we concede enough to the influence of the Monastic Orders and the Episcopacy. We find the names in England, at any rate, associated with the great works of the Middle Ages to be those of ecclesiastics rather than the architects, and perhaps are inclined to think this a bit of usurpation. But let us take the case of the cistercian buildings, where we find carved ornament conspicuous by its absence although the general character of such buildings conformed to the style of the period.

This was on account of the idea held by that severely ruled order that such ornament was not admissible, a kind of Puritanism inculcated by that giant of the order, St. Bernard.

Surely this peculiarity, as contrasted let us say, with buildings erected by the Benedictines, must have implied some control of design on the part of the monks, and it may be that after all they were, in some cases at least, the leading architects. If the cistercians could thus influence architectural design why should not the other Church authorities and monastic bodies do the same? Bros. Kress and Meekren seem to hold that a common tradition and technique were quite sufficient to account for the difficulty we are discussing, but I am afraid I do not feel quite satisfied as to the adequacy of this opinion, although I cannot add what I think is still wanting.

But we are not far apart, and somehow each time we write we get nearer together. A happy thing indeed if we are converging toward the truth.

----o----

The Background of Masonic History in the 18th Century

By PROF. E. E. BOOTHROYD, Canada

THIS second article by Prof. Boothroyd is even more interesting than the first one which appeared in the April number of The Builder. Masonic students are often led to misinterpret the early historical records of the Craft owing to their neglect of outside current events of the time. In this article the author gives a vivid picture of a restless and disturbed transition period.

AS an appreciation of the general aspect of the early eighteenth century supplies an answer to the questions why Masonry should have been reorganized at that particular time, and why that reorganization should have centered at London; so a knowledge of the conditions of life and thought--the atmosphere of the times-will account for the nature of that reorganization and the new direction given to the activities of the institution. The medieval craft guild was an organization developed in a particular state of society to supply the needs of, and perform certain functions necessary in, that particular condition of society. With the change from medieval to modern life those needs were no longer or were differently felt, those functions no longer necessary or transferred to other institutions. The raison d'etre of the craft-guild had therefore vanished, and the institution was faced with the alternative of itself vanishing with the conditions which had given it life, or adapting itself to its changed environment and remodelling itself to supply needs of, and perform functions requisite under the new regime.

To the outside observer, the craft-guild of the middle ages would seem to have had a four-fold function--economic, eleemosynary, religious and social. It determined the conditions of production, arranged for the support of the sick, needy and bereaved within its ranks, played its part in the all pervasive religious activity of the age by the maintenance of chantries or the care of special portions of religious edifices, catered to the gregarious instinct of humanity by its guild banquets and so forth, and, in that borderland where religious and social activities intermingle and where today the Women's Auxiliaries and Young Men's Christian Association play their parts, arranged for the production of Miracle and Mystery Plays at the great festival of Corpus Christi. Of most of these functions it had been deprived by the political, economic and religious changes which transformed medieval into modern society. The regulation of industrial conditions had been taken over by Parliament, and the relief of the indigent devolved upon the parochial system; the Reformation had swept away the chantries and simplified religious ceremonial; the birth of the true drama and the consequent rise of professional actors and permanent theatres had superseded the Miracle and Mystery and the waggon-stage or "pageant" on which they had been performed by the guilds. The social instinct, that craving of men to meet and associate with their fellows, alone remained of all those medieval needs which had been supplied by the organization of the craft-guild. This social instinct is not, however, satisfied by the mere act of assembling together except in such imaginary cases as the Hum-Drum Club described by Addison "made up of very honest gentlemen, of peaceable dispositions, that used to sit together, smoke their pipes and say nothing till midnight." There must be some definite reason for the assemblage, some common occupation for those assembled together. Moreover, if the institution is to become

popular and acquire wide influence, this reason and this occupation must be in harmony with the thoughts and feelings of society as a whole. Hence the necessity, for a true understanding of the reorganization of the Masonic Craft in the eighteenth century, of a familiarity with the character of the age, a knowledge of the thoughts, feelings, ideals, and longings of the time in conformity with which the institution must have been reshaped and its activities redirected.

There is only one way in which such a knowledge and understanding of eighteenth century atmosphere can be acquired, the way pointed out by Taine in the well-known passage, "a literary work is not a mere play of the imagination, the isolated caprice of an excited brain, but a transcript of contemporary manners and customs and the sign of a particular state of intellect. The conclusion derived from this is that, through literary monuments, we can retrace the way in which men felt and thought many centuries ago." To steep oneself in eighteenth century literature, to saturate the mind and emotions with the Tatler and Spectator essays, the poems of Pope and the Beggar's Opera, with the letters of Chesterfield, the sermons of John and the hymns of Charles Wesley, with the satires of Swift and the novels of Fielding, is the only method of reaching a sympathetic comprehension of the state of mind and feeling of the men who founded the Grand Lodge and remodeled the Masonic Craft.

The first impression derived from contact with the writers of the period is one of a predominant materialism. The men and women of the time seem wrapped up in the things of this world, dead to all calls and interests of a higher nature. Drunkenness and sensuality are rampant. Gin has recently been discovered and the inn-keepers inform the public that one can "get drunk for a penny, dead-drunk for two-pence;" while the story that George II's daughter remarked, when his dapper majesty's immediate fancy appeared to be losing the royal favour, that she hoped he would soon take another mistress, so that things would be easier for her mother, throws a glaring light on the moral sensibility of society. And, work of genius though it is, there is a strain of coarseness and brutality in Tom Jones that makes the modern reader feel the need of a moral and social wash and brush-up after the perusal of Fielding's masterpiece. Nor does the political life of the day afford a more edifying spectacle. Walpole has systematized the parliamentary bribery and corruption begun in the reign of Charles II., and can say of a noisy group of Opposition members, "Each of those men has his price;" while the ministers of the Hanoverian sovereign are corresponding with the Pretender at st. Germains and assuring him of their devotion to his interests, with a cynical disregard of their oaths of office and allegiance. In

religious affairs the spectacle of a Dean of St. Patrick's basing his opposition to the abolition of Christianity on the argument that it "might have a detrimental effect on the emoluments of the Anglican clergy," is not suggestive of a high level of religious thought and feeling. Such a period of materialism and coarse pleasure-seeking is, however, what the student of history would expect at this stage in view of the natural reactions of human character and of society. After a prolonged period of religious and idealistic activity, of political and ecclesiastical strife, such as that of the Reformation and the religious and constitutional struggles of the seventeenth century, it was almost inevitable that men should relax their moral and emotional tension and abandon themselves to the business and pleasure of the world. This reaction had begun at the Restoration, as those familiar with Pepys' Diary will realize as they recall the passages in which the distinguished Admiralty official relates how, feeling something hard in an envelope handed him by one to whom he had done an official favour, he shut his eyes while he shook out the coins, that he might swear he saw no money in the letter when he opened it; or how he desisted from his attempt to hold a strange, but apparently attractive, lady's hand in church when "I did perceive that she took a pin out of her pocket to prick me if I did persist." And the materialistic reaction thus begun continued well into the eighteenth century.

But a wider and deeper acquaintance with the literature of the time will show that this condition of materialism, sensuality and disregard of religion and honour is not the only aspect of the age. Under the stagnant and noisome surface of the water there is movement and life of a very different character, germinating and developing, awaiting the time when the natural tendency to reaction should bring it in its turn to the top, to dissipate the accumulated scum of moral and emotional sluggishness, and stir the waters to new life and energy. The degradation into which the reaction against the narrow Puritan morality of the kingless decade had plunged society under Charles II. had produced a natural revulsion of feeling. Even at the height of Caroline license we find Pepys recording his wish that Charles would leave his mistresses and devote himself to the business of the nation, and his disgust at the venality and pleasure-seeking of high officials; and at the close of the century Jeremy Collier publishes his rebuke of the grossness of the Restoration drama in the famous "Short view of the Profaneness and Immorality of the English stage." With the beginning of the eighteenth century we can note the strengthening of the moral reaction in the work of nearly every writer of importance. The satires of Swift may have been, nay, they almost certainly were, merely the expression of the author's savage scorn of the pettiness of human nature; but in the pages of Addison and Steele, of Richardson and Fielding, may be traced a profound belief in the real soundness of mankind, and a desire to promote the triumph of morality and common sense over the evil and folly

into which the Caroline reaction had led. Addison, Steele and Richardson wrote with a purpose, and if Fielding was drawn into novel writing merely by the desire of a robust human being to mock at the anemic sensibility of his predecessor Richardson, it is easy to discern beneath his superficial coarseness a sane healthy view of life and character. The creator of Parson Adams and Amelia was no Caroline reprobate or approver of the Rochesters and Sedleys of life.

The general aspect of the early eighteenth century as revealed in its literary record is thus of a two-fold character. On the one hand is a dominant materialism and somewhat cynical immorality; on the other, a clearly-marked moral and social revulsion against the evil tendencies of the age. By one or other of these characteristics the reorganization of Masonry must surely have been influenced. The Institution must have been regarded by those who were remodeling its form and reshaping its activities, either as a means of securing the cakes and ale of life, or of subserving the higher aims of man. But the general condition of the age could only affect the general tone of the Craft; the details of the reorganization must have been influenced by the particular currents, tendencies and activities of the time.

On these contemporary interests and activities few works of the period throw a greater light than those daily essays which Addison, Steele and Budgell published as the reflections of Mr. Spectator and the real or fictitious letters of his correspondents. Dependent on their sales to meet the expenses of publication and provide remuneration for their literary labours, the essayists must have sought to appeal to the interests of as wide a clientele as possible, and the immediate and extensive popularity of the paper testifies to the success which attended their efforts. A leisurely perusal, then, of the eight volumes into which the daily Spectator essays were finally collected--"leisurely," for that was the character of the age--will serve as a substitute for Mr. H. G. Wells' Time-Machine, transport the reader two centuries back into the past, and enable him to breathe the atmosphere of the eighteenth century; while an examination of the topics discussed and the method in which they are handled will afford a clue to those public tastes and interests to which the Masonic reformers must, in their sphere, have conformed.

Perhaps the first characteristic that will attract such a reader's attention will be the social aspect of the age. It was during this epoch that "Society" was born in England.

Now "Society" is one of those nebulous words the exact meaning of which it is not easy to realize, still less easy to express. Included in the content of the meaning is, however, a centripetal tendency on the part of the individual members of the community, a tendency to gather together, especially in the leisure moments of life--which aspect of the meaning will explain how the term "Society" comes to be applied to that section of the community which is not under the necessity of daily toil to secure the means of subsistence; the prominence of the fair sex in this "Society ;" and, incidentally, why lodge meetings are generally held in the evening, when "man resteth from his labours." Further, the idea of "Society" implies the formulation of rules and regulations for behaviour and even for costume at these social gatherings, and eventually on all occasions. This course of action is the proper one, the other thing "isn't done." It is "correct" to wear a black tie with evening dress on this occasion, a white tie on that. In the little matter of expectoration, I have somewhere read that Queen Elizabeth expressed her annoyance with a certain gentleman in biblical fashion by spitting upon his richly embroidered costume (corroboration may be afforded by a well-known passage in Shakespeare's Merchant of Venice). In the reign of Charles II. Samuel Pepys records in his diary the fact that entering the playhouse late and sitting in a back and dark seat, a "lady" did spit upon him over her shoulder, which action, the lady proving well-favoured, he seems to have taken in good part and made use of as a sort of introduction. Today Society proclaims the impropriety of the public performance of this ancient rite in neatly printed injunctions in street cars and railway carriages. The regulation and organization of social conduct and social activities in the eighteenth century is humorously brought out in those Spectator essays which deal with fashions of dress, coiffure and facial decoration, with the habit of "staring" and the Masquerade, and the suggestion that tatting might form a suitable occupation for idle young "men about town." This rise of "Society," with its regulation of costumes, behaviour and taste on this, that, and the other occasion, was an all-pervasive condition of the time which must have been in the thoughts and influenced the actions of the gentlemen of the Goose and Gridiron.

Connected with this general development of society and social life, and the organization of the leisure activities of the individual is the rise, within society at large, of particular groupings for particular purposes, the formation of numerous clubs on which Addison dilates in Number 9 of the Spectator. "Man," says the essayist, "is said to be a social animal, and, as an instance of it, we may observe, that we take all occasions and pretenses of forming ourselves into those little nocturnal assemblies, which are commonly known by the name of clubs." The evolution of the club at this time in London from the gathering of men with common interests at particular taverns and coffeehouses is one of the most interesting features of the time, and its novelty

and importance are attested, not only by its treatment in this particular essay, and in countless contemporary references, but also by the fact that the authors founded a fictitious "Spectator Club" to direct the publication and discuss the topics to be treated and the method in which they should be handled.

Originating in London, the institution spread throughout the land, a fact which bears witness to another prominent feature of the period, the change in the position of the capital city, and the growth of the conception of London, not as A town, or even THE town, but as TOWN; as something distinct from other urban aggregations not merely in size, but in character. With the development of organic nationality the need of a brain and heart to direct national action and pump the blood of life to all parts of the trunk and limbs of the body national was supplied by this change in the view of London which was held by Londoner and provincial alike, and in the relation of the city to the rest of the country. Society needed a central seat, an arbiter elegantiaium or dictator of form and fashion; a critic of life in all its varied activities; and this London now supplied. What was worn in "town" was the question in the minds and on the lips of-all; how the day was spent; what London thought of this or that. And as one realizes this fact one appreciates how the formation of a Grand Lodge at London--the center of the national nervous system would be felt throughout the length and breadth of the land, and the fashions and activities of that central body adopted and copied by gatherings in provincial centers.

Into the life of this newly-realized "society" had come an interest which, as a source of social grouping and social activity, a topic of meal-time and salon conversation, had, perhaps, lain dormant since the decline of Athenian democracy--the interest of politics. Political activity, the determination of policy and the conduct of government, had not, of course, ceased from the fall of the violet-crowned queen of the Aegean to the times of Anne and George I; but at Rome and during the middle ages the tendency had been for government to be left in the hands of a small number of sovereigns, nobles and officials, and, except when conditions became intolerable, ignored by the mass of the population as something outside their sphere and perhaps beyond their comprehension. When Edward III asked the advice of Parliament on a matter of foreign politics the Commons humbly begged to be excused from speaking on "matters too great for their poor wits", and when the Lower House did presume to offer advice on foreign policy under James I the king angrily forbade them to "meddle with mysteries of state too high for them." With the triumph of Parliament over the Crown and the rise of the party-system in the reign of Charles II, a change came over

the scene and politics, in the modern meaning of the term, were born. Questions of war, peace and alliance, the actions of foreign rulers and ministers, and matters of domestic policy became staples of conversation. The Spectator tells of the coffee-house Solons who knew and canvassed the minds and aims of foreign statesmen, and of ladies who showed their party leanings by the side of the face on which they wore their patches; while the rise of Addison himself from poverty and obscurity to the position of Secretary of state through his ability as a party-pamphleteer bears witness to the rise of that public opinion on matters political and the importance to the politician of securing its favor which gave us the daily press. Here was a condition of affairs which must have entered into the minds and calculations of the Masonic reformers. Just when those religious differences which had sharply divided Englishmen in the seventeenth century had been composed by the Toleration Act, a new element of division had arisen in politics, as the breach in the lifelong friendship of Addison and Steel over the Peerage Bill shows. For this new interest allowance must be made. Politics must be one of the activities of the Order, or the notice "No Admission for Politics" must be inscribed over the entrance to the Masonic Lodge.

The earlier part of the seventeenth century had been a period of emotional activity. Men had felt strongly and deeply, as the character of contemporary literature shows. The Caroline Age is the great lyric epoch of English literary history, the time of Herbert and Herrick, Suckling, Lovelace and Carew, and song is an appeal to the emotions; while even the prose of the period assumes a semi-poetic form, appealing to the heart rather than to the brain, as a hundred ringing phrases from Milton's prose-works in the vein of the oft-quoted lines from the Areopagitica, "I cannot praise a fugitive and cloistered virtue," or "There be delights, there be recreations and jolly pastimes that will fetch the day about from sun to sun, and rock the tedious year as in a delightful dream," will testify. Cromwell, the heroic character of the age, was a man of deep feeling, revealed in passionate championship of the poor and oppressed, the ever-recurring outburst in his letters to the Speaker, "sir, this was none other than the hand of God," and the fact that his own death was hastened at the loss of his daughter. With the reign of Charles II the brain begins to take precedence of the heart. Men begin to think rather than to feel. And, in spite of such outbursts of popular passion as those which marked the Popish Plot and the Sacheverell Trial, the emotional fires die down. The new age is characterized by great critical and speculative activity. The founding of the Royal Society in the reign of Charles II, and the part played therein by men who were not professed or professional savants, by admiralty officials like Pepys and country gentlemen like Evelyn, each of whom became its President, reveal the intellectual curiosity which was one of the dominant notes of the time, and which is summed up in the life and work of Sir Isaac Newton. It was at this epoch, as

Professor Bury points out in his "Idea of Progress," that the all-important conception of the onward and upward movement of mankind was fully grasped; that men began to think of Paradise, not as in Milton's epic as in the remote past, but in the remote future; of the changes in human conditions as development along a line, an undulating line, maybe, leading into valleys as well as on to heights, but not the round and round a circle process, from Golden Age to Golden Age and then round once more, which it had appeared to the ancient Greek. How widely and strongly this critical and speculative interest was felt is demonstrated by the nature of those Spectator essays which were designed as their authors stated, not for the philosopher's closet and the schools, but to form a part of the tea-equipage of every well-appointed table. The daily sheets of Addison and Steele provide for the entertainment of that social hour a critical survey of life in all its varied aspects and activities; their readers are invited to reflect upon dress and superstition, upon the character of the Italian Opera and its suitability to English taste, on grinning, staring, the use of cosmetics, the construction of an epic and the character of the ballad. The essays on True and False Wit, on Chevy Chase and Paradise Lost carry on that English literary criticism which, in any real sense, was born in the Prefaces of Dryden. Masons may find something suggestive in the constant description of their writings by the essayists as "Speculations". The same phenomenon of the critical and speculative occupation of social leisure meets us at a little later date in the pages of Boswell's Johnson, in the constant series of questions which elicited the sage's dicta on a hundred and one subjects from the winter habitat of swallows to the credibility of Christian evidence.

As the subject-matter of contemporary literature reveals the interests and activities of an age, so do its form and style reflect its general character and attitude to life. Now it has been held, and in the main truly held, of the writers of this age, that the matter of their works was subordinated to the form, that what was said mattered less than how it was said, and that their creed was accurately stated in Pope's well-known lines:

True art is nature to advantage dressed, What oft was thought, but ne'er so well expressed.

The inference is that the age of Anne and the early Georges was a formal age in which attention was directed chiefly to externals, and the inference is borne out by the very suggestive letters of Lord Chesterfield to his son, directing the latter's attention

to details of dress and behavior and reminding him that his dancing-master was the most important personage in the formative period of his life. Consideration of form and ceremonial, of the correct way of doing things, must therefore have occupied much of the thought of the men and women of the eighteenth century. And this was natural in view of the material and social aspect of the age. But as in the case of the dominant materialism and pleasure-seeking of the period allowance had to be made for a contradictory current of moral feeling, so this view of the formalism and objectivity of eighteenth century literature requires some qualification. In his "Beginnings of the English Romantic Movement" Professor Phelps has drawn attention to the existence from the earliest years of the century of a sub-current of romantic thought and writing flowing against the main stream of classical "Augustan" literature, and revealed in the work of such writers as Croxall, Lady Winchelsea, Parnell, Ramsay and Thomson. Here, then, is a minor subjective and mystic phase of life and thought, to some extent qualifying the dominant externalism and objectivity, and perhaps revealed in even so classical an artist as Addison in those Oriental tales and allegories which were so popular with the readers of the Spectator.

Such, in very brief and imperfect outline, were the character, the interests and activities of the early eighteenth century as revealed in the literature of the age. In such an atmosphere of materialism and sensuality tempered by the rise of a moral feeling, of social and political life organized in clubs and parties, of formalism and ceremonial slightly tinctured With mysticism, of intense intellectual, critical and speculative activity, with their minds and feelings permeated and their actions predetermined by some at least of these interests and characteristics, the fathers of modern Freemasonry met at the Goose and Gridiron in London, that "town" which had become the center of the national nervous system, to inaugurate the first Grand Lodge.

----o----

EDITORIAL

R. J. MEEKREN Editor-in-Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT L. CLEGG, Ohio

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. Harris, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Ohio

A.L. KRESS, Pennsylvania

F.H. LITTKLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

JOSEPH FORT NEWTON, New York

ARTHUR C. PARKER, New York

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

MISUNDERSTANDING

THERE are some people - we have all met them, who seem to be perpetually mistaking, or taking amiss, the meaning or intentions of what others say or do, or write. As the phrase goes "they take things the wrong way." Beyond such standardized utterances as "Dinner is ready"; "It is time to go"; or "Please remit at your earliest convenience"; they seem - to their victims - to take a positively perverse delight in hunting up some interpretation that not only had never occurred to the speaker, but is the furthest possible from his meaning.

Naturally, in any given case, the reason is not necessarily the same. Some are hasty, they catch at a word or two which calls up for them certain associations and without paying attention further jump to d conclusion. Others are superficial and never look beneath the surface, and if what is being said goes below the surface banalities current in social intercourse they cannot fathom it - they do not try indeed, but give the utterance a surface meaning. A certain writer was dealing once with a very profound subject, the relationship of God to man, and he made the statement that though He was Our Father, He was not a fond parent. The phrase disturbed a lot of good people and they wrote letters about it, angry, caustic, critical and reproachful. They had all jumped to the conclusion that instead of having chosen his adjective with the greatest care to express exactly what he meant, he had taken it at random, as presumably they would have done, and meant merely that God was to us unsympathetic, hard, unpitying - nothing was further from his thought, as the rest of the article made perfectly clear.

In other cases pre-occupation with another subject, temporary or habitual, leads to misapprehension. Make a passing allusion to the Constitution to an ardent prohibitionist, and a certain amendment comes to his mind. Speak of law and its enforcement and he goes off at a tangent into the subject of bootlegging and its prevention. Yet again the reason for misunderstanding may lie deeper and be more obscure still, it may be rooted in the subconscious working of personal antagonisms, of jealousy, envy or fear. And more confusing still any and all of these and like causes may function together, mixed in any proportion. Two people personally antagonistic cannot agree even about the weather, anything whatever will serve as a cause for dispute.

Leaving that aside as rather hopeless, and confining ourselves to the mistakes that can be explained and cleared away, some more examples may be given that have recently come to our notice. There is much said today, this thought is parenthetical, about education; we are supposed, and doubtless have, made great advances, nevertheless it would seem as if the great ideal of what used to be called a "liberal education" in "arts and humanities" has been lost sight of in the mass of new special aims and methods. That ideal was simple, so simple that no one ever formulated it; it was to enable a man to read and understand, not one thing but anything. A mind so trained is a very great asset to the body social even if its possessor is not an expert on something or other and even if he would not shine in firing off answers to a newspaper general-knowledge questionnaire.

A month or two ago, in a journal of considerable literary pretensions, was an article on things in general, the author of which took the standpoint of that cynicism which is supposed to be the very latest thing and which is as old as the book of Ecclesiasticus, or older. He quoted and enlarged upon a very well-known verse from Pippa Passes, to-wit:

"God's in His heaven, all's right with the world."

He introduced it with the remark that it was doubtless after partaking of a good breakfast that Browning was moved thus to sing.

Now dismissing as quite irrelevant the fact that this writer may have justification in accusing us of mistaking him in the very way that we have been pointing out, by criticizing a non-essential remark casually made; and merely noting, that though in most people a warm, albeit temporary, feeling of optimism is induced by the absorption of a good meal, yet very few can do their best work in such a state, whether writing poems or digging ditches; we will draw attention to the fact that the point of the refrain quoted from this poem has been quite missed. It is not Browning's song, but Pippa's. This is important; for the tale tells how the determined will of a poor little, half-starved, ill-paid, over-worked factory girl to be happy and to make the best of things in spite of everything, entered into and profoundly affected the lives of

others. Browning was an optimist, but not of the after-dinner, wine-and-walnut type. It was apparently his object to set forth the very worst aspect of things, of men and circumstances, and the inevitable tragedies of life, and yet leave his reader able to infer that in spite of all there was room to believe in God, and the good and the beautiful and the true.

In another periodical, devoted to the interests of a certain church, there was at about the same time an article on missionary work in India, and the writer quoted another, and today even better known refrain:

"Oh, the East is East and the West is West

And never the twain shall meet."

and then proceeded to intimate that Kipling was quite and absolutely wrong, that under the influence of the labors of the apostles of a certain denomination at least, the East not only could but did meet the West. Kipling, of course, is particularly liable to such misuse, for, apart from the fact that he never explains, he writes lines and coins phrases so striking, and so "eminently quotable", that they claim the attention and abide in the memories of the dullest. Doubtless hundreds are familiar with these lines who never read the poem in which they occur.

In reality no writer in English since Shakespeare is so impersonal as Kipling. He tells us nothing of himself, it is not what he says but what the people say of whom he speaks, and they are obviously real people and could only have spoken or acted thus, even if they never "dwelt on sea or shore", or had their being in any time or space known to philosophers, even the followers of Einstein.

It is quite possible - there are tricks in all trades - that in both these cases the writers were familiar with their respective quotations but not with their context. Had the second gone on to the succeeding lines-

"There is neither East nor West

Nor border breed or birth"-

there would have been something to give him pause, and had he considered the whole ballad he would have seen that Kipling had merely said in his way what he was trying to say in matter-of-fact prose.

Some may remember - it is ages ago now - the wave of wrath and indignation that ran through Canada when the poem Our Lady of the Snows was first published, a poem which embodied in beautiful and moving verse a very gracious compliment to the country and its people. But the latter, at least the newspaper writers who undertook to speak for them, flared out at the title. Canadians had then recently become very sensitive about the climate of their country; they had begun to feel that they were too well renowned for exceedingly low temperatures. It had come to be regarded as very bad advertising to even mention "winter." If Winter Comes had not then been written, but if it had the book would doubtless have been put under ban. The words "snow" and "ice" were to be removed entirely from Canadian editions of standard dictionaries. And then to have their country personified under the name of Our Lady of the Snows - it was too much. All the nice things said of them in the poem counted for nothing, they but added to the insult.

The Bible is another book that has suffered greatly in this way. Had it not there would perhaps have been fewer warring sects calling and professing themselves Christians. But perhaps the thing was the other way round, had there been fewer sects there would have been less misinterpretation. For centuries people have been wresting scripture to their own damnation probably we are misusing the quotation here, but never mind, it will serve. Passages from the Bible have been torn from their context, and pieced together to support dreadful doctrines - we are not going to specify what doctrines - but most will agree that there have been dreadful doctrines thus defended. St. Paul has been set against St. James because one stresses faith and the other works, yet St. Paul said also exactly what St. James did, had men only been looking to find out what he meant and not seeking to use him as authority for their own opinions.

Needless to say, Freemasonry, too, has suffered the same way. The misconceptions of opponents we may leave out of consideration, but those of Masons are important. Again we have no intention of going into detail; but the very different opinions that every thoughtful member of the Craft will have come across will make it unnecessary. The most widely varying ideas as to the real purpose and function of the Institution are to be found, but perhaps should be put in a different category. But when it comes to the elementary and fundamental duties and responsibilities laid on members and lodges it is another matter. They should be, one would think, clear enough. Yet they seem, like the law of Moses, to be voided of all real meaning, and a pharisaical system of tithing mint, anise and cummin (or its modern equivalents we hasten to add, lest we, too, be misunderstood) put in the place of the plain meaning of the precepts of the Royal Art. Masonry suffers, as all big things do, for its size, the wood is not seen because the trees hide it.

"Go round about Zion," said the Psalmist, "tell the towers thereof; mark well her bulwarks, consider her palaces." To one who approached by the Joppa gate, and went no further, the Joppa gate would thenceforth be for him Jerusalem. Those who would understand a thing must be prepared to go round about and enter in and see from every point-and even then they will probably not agree.

* * *

WALTER CLIFFORD BURRELL

On Oct. 1, Bro. Walter Clifford Burrell died at the Henrotin Hospital, Chicago, following a serious operation.

Bro. Burrell's Masonic affiliations were in Iowa and New York, but he will be best known as President of the Masonic History Company, which has for many years published revisions of Mackey's works.

He was an enthusiastic supporter of the National Masonic Research Society from its inception. He was also a member of the Correspondence Circle of Quatuor Coronati Lodge.

Those who knew him intimately know well his keen desire for progress of Masonic scholarship. He loved the Craft and his pleasure was in its advancement. He took all his obligations seriously. No worthy cause found him lacking in sympathy. His hand ever ready to aid, his tongue to speak the kindly word. American Masonry in him has suffered a very great loss.

----o----

THE NORTHEAST CORNER

Bulletin of the

National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N.M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

JAFFA MILLER, Vice-President

RICHARD H. HANNA, Vice-President

ALPHEUS A. KEEN, Secretary

FRANCIS E LESTER, Executive Secretary, Las Cruces, New Mexico

JOHN W. TURNER, Treasurer

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

CONNECTICUT - Fred A. Borland, Past Grand Master, South Manchester.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis,

MISSISSIPPI - John R. Tally, Grand Master, Hattiesburg.

MISSOURI - Wm. W. Martin, Grand Master, Daniphan

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

VERMONT - Christie B. Crowell, Grand Master, Brattleboro.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

WASHINGTON - Morton Gregory, Grand Master, Masonic Temple, Tacoma.

WlSCONSIN - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ORDER OF THE EASTERN STAR, GENERAL GRAND CHAPTER - Mrs. Clara Henrich, Most Worthy Grand Matron, Newport, Ky.

ROBERT J NEWTON Editor Publicity Director N. M, T. S. A. Las Cruces New Mexico.

THE CHICAGO TUBERCULOSIS SANATORIA MEETING

THAT every Grand Lodge should take care of its own tuberculous Masons in its own state and that the National Masonic Tuberculosis Sanatoria Association should attempt to provide relief and hospitalization for the sick and wandering brethren in the Southwest, is the doctrine enunciated by the Board of Governors of the Sanatoria Association at their meeting in Chicago on Nov. 19.

That the cause of Masonic tuberculosis relief is one that is of vital interest to the leaders of the Craft was proved by the fact that there was a large attendance at the meeting, although it was the fourth day of Masonic meetings for some of those present. Some of them had sat through the Grand Masters' Conference on Tuesday, two days of the Masonic Service Association meeting and remained for the one day Sanatoria Board meeting.

Herbert B. Holt, Grand Master of New Mexico and President of the Sanatoria Association, called the meeting to order and in his presidential address covered the history of the movement, proof of the need for relief and some suggestions for action, without making any definite recommendations.

Francis E. Lester, Past Grand Master of New Mexico and the Executive Secretary, made a report of the organization and publicity work, and Alpheus A. Keen, ,Secretary of the Association and Grand Secretary of New Mexico, presented the financial report showing an expenditure of approximately $10,000 in more than one year of operation.

Full and complete discussion followed during the morning session and was continued in the afternoon. Out of this developed the plan of action. It was determined that the National Masonic Tuberculosis Sanatoria Association should continue its campaign of education with the double purpose of informing the Craft as to the cause, nature and prevention of tuberculosis and also to secure action by all Grand Lodges for relief and hospitalization. Freemasons of every state will be urged to provide funds for relief in homes, to care for sick Masons and members of their families in existing tuberculosis sanatoria, and in some state to build a State Masonic Tuberculosis Sanatorium, or to build a Masonic hospital building in connection with the State Tuberculosis Sanatorium or some other tuberculosis institution.

Close cooperation between Grand Lodges and State and local Tuberculosis Societies, hospitals, clinics an other agencies will be urged, to secure their services in the examination and treatment of tuberculous Masons and families, the services of home visiting nurses and the benefit of such cooperation in every line of anti-tuberculosis activity by the organizations and institutions which specialize in this problem.

Examination and treatment of all members of the patients' families, especially the children, to secure necessary care and treatment to guard against the development of additional cases in the family, will also be urged.

The National Masonic Tuberculosis Sanatoria Association will act as the agency to provide home relief and hospital care for sick Masons who wander away from the home jurisdiction seeking arrest of their disease in milder climates. The executive officers of the Association were directed to secure all facts and figures as to the cost of hospital construction and to present them to a later meeting.

An appeal for funds for immediate relief was authorized and will be made. All Masonic bodies and Masons will be asked to contribute to the relief of those who stand in the Northeast Corner of the Southwest, so that they may be cared for at once. Life saving work will be initiated with the first funds available. All contributions for this purpose should be sent to Alpheus A. Keen, Secretary, Grand Secretary of New Mexico at the Masonic Temple, Albuquerque, New Mexico.

A GIFT THAT COUNTS

Masonic veterans, inmates of the National Home for Disabled Volunteer Soldiers, at Danville, Ill., recently sent a contribution to the National Masonic Tuberculosis Sanatoria Association for Masonic tubercular relief with the message, "May the Heavenly Father bless you all."

It was a "widow's mite" in the sense !that it was not a large contribution, but coming from these disabled soldiers and accompanied by such a message, it is one of the greatest offerings yet made for the care of Masonic sick.

WHAT THE MODERN WOODMAN ORGANIZATION HAS DONE

The Woodmen's Sanatorium was established in 1909 twelve miles from Colorado Springs for the treatment of tuberculous members, and since then over 6500 cases have been cared for. In percentage of lives saved through arrest of tuberculosis, cured cases and improvement in health of thousands of afflicted members, this sanatorium

holds and maintains the best record of any similar institution in the world. The cost of maintaining this sanatorium is close to $40,000 a month.

FROM GEN. PERSHING

I hope you will pardon this very tardy acknowledgment of your note of July 20, with reference to the national movement initiated by the Grand Lodge of New Mexico, A. F. & A. M., for the relief and hospitalization of consumptive Masons. An extended absence in Europe and numerous engagements since my return to the city have resulted in an accumulation of correspondence, and I regret that your communication has not received earlier attention.

The plan initiated by the Masons of New Mexico, so familiar with the urgent and immediate need for action in behalf of their tuberculous brethren seeking the climatic conditions of the Southwest, is one that should appeal to all Freemasons. I heartily indorse this national movement to provide aid and comfort to the unfortunate sufferers of this dread disease, and trust that your campaign may meet with complete success.

(Signed) JOHN J. PERSHING.

LONG, HARD FIGHT, RESULT YET DOUBTFUL

Brother No. 109. Grand Lodge of Illinois. This brother tells his own story in three letters. His story needs no comment. Note the dates of same:

"El Paso, Texas, May 16, 1922.

"An article in the Masonic Chronicler of Chicago, entitled 'The Grand Lodge of Sorrow', has just come to my attention. I happen to be one of the large number of Masons who have been initiated into this 'Lodge of Sorrow', not of my own free will and accord. I have laid down my working tools nearly two years ago. For the first six months I remained at home' but as it became evident that the fight to regain my health would be a long one, it became necessary to break up our home, sell the furniture and my good wife went to work, while I went to a hospital in Chicago.

"Here I remained six months, during which time I made no improvement whatever; pneumothorax was tried, but on account of many adhesions, I could not take the treatment. The doctor then told me I had just one more card to play, and that was a change of climate. It was then that I was somewhat disappointed when I learned that the great Masonic Fraternity had no sanatorium in the West or Southwest, where the tubercular's progress is much faster and recovery more certain.

"I decided to come to El Paso. My condition made it necessary for me to have a compartment so I could remain in bed all the way. The railroad fare and these accommodations required more money than I could afford, so my brethren of Bohemia Lodge, No. 943, furnished me the transportation.

"My last card so far seems to be a winning one, as I have made considerable improvement in the eight months that I have been here. If I continue to improve, in another year or so, I ought to have an arrested case, and once more be able to earn my living.

"I am citing my case merely because I think it is not very different from the cases of thousands of other Masons similarly afflicted. I am sure if there was a Masonic Tuberculosis Sanatorium in this part of the country, that the lives of a great many Masons could be saved, and surely a live Mason is a greater asset to a community than a dead one.

"As most cases of tuberculosis in the advanced stages require from one to three years to recover and the expenses of sanatorium treatment amount to a thousand dollars or more a year, it is safe to say that many a brother who is not financially able to meet this expense is prevented from taking advantage of probably the one and only chance of saving his life. Freedom from worry and a contented mind are essential to a complete recovery.

"A Masonic Sanatorium where a sick brother could stay until he was able to go out and earn a living, would assure these to him. There is no question as to the necessity of such a sanatorium and a start should be made towards its establishment at the earliest possible moment. Every Mason in the country should contribute towards its support. It might be possible to purchase one of the many sanatoria now operating in the Southwest, and the work of saving the lives of our brethren, who are sick and in distress, could be begun in a short time.

"By all means, let us build a Temple for our 'Grand Lodge of Sorrow' where the degrees of Improved Health will be conferred"

Following is a report of a public health worker who visited Mr. ____ by request:

"Nov. 13, 1925.

"He seems to feel that his case has been at a standstill for some time and is afraid he has even been slipping backward since September.

"As to finances, he says that they are at present nil, though he has spent $8,000 in chasing the cure - $200 of that being supplied by his home lodge.

"He was very much interested in the present movement to establish a Sanatorium in the West. . . . You will, I am sure, receive further details from him. He has not had a complete chest examination for a year."

"El Paso, Texas, Nov. 14, 1925.

"Will write just a few lines this time to inform you that Mrs. Thrasher called on me at your request and asked me to write you.

"I am certainly glad that the movement started a few years ago to build a Masonic Tuberculosis Sanatorium is still alive and gaining impetus. Since I wrote you my letter on the Lodge of Sorrow in 1922, my condition has remained practically the same. On the 8th of last September I had a hemorrhage from which, it seems, I cannot fully recover, as I raise a little blood every few days. My sputum has been clear as long as a week at a time, only to find a little blood in my sputum the next day and so it has been since my hemorrhage.

"While my progress cannot be considered satisfactory it must be remembered that I was a hopeless case to start with. A very far advanced case over five years ago, when I had to stop working and it was very doubtful at that time whether I would live one month. I am, however, still living, and while not able to follow any regular occupation I have been at times fairly active. My diseased lung has been from the start and is today, rotten, that is about the only word that will properly describe it. It also has a large cavity near the apex.

"I am giving serious consideration to the thoro-coplasty operation, which probably will be the only one thing left for me to do if I should not stop raising blood, or it may even be worth trying if I do stop raising blood.

"After these five years of fighting, my financial condition is very nearly like that of a bankrupt, but have been able to get by fairly well, when not confronted by many bills for medical attention. Since my hemorrhage in September, have had to have more medical attention than usual, and of course this proves a hardship to me.

"I will try to write an article in the near future and probably there will be some ideas or suggestions in it that may be helpful to you in your efforts to make our dream become a reality. If I can help the good work along in any way, let me know, I will gladly do whatever I can."

"April 10, 1926, El Paso, Texas.

"I have started to write several times but have been so uncertain and undecided about many things concerning my future, that I was at a loss as to what to write, and the beginning of the letter was also its finish.

"I have been feeling unusually good since I wrote you last and have been taking some exercise and am holding up well under it.

"Have been deliberating about the operation and decided to postpone it indefinitely.

"If I should continue to feel as well as now and improve, I may give up the idea, but should there be another set-back like last September then I would go ahead with it.

"Whether this is a wise decision, I do not know, but I am not anxious to get cut up unless it becomes absolutely necessary.

"I very much appreciate your offer to make arrangements with El Paso physicians to take care of me, but I will give myself one more chance to get by without the operation and should future developments make it necessary for me to resort to it, I will at once communicate with you."

----o----

The Precious Jewels

By BROS. A. L. KRESS AND R. J. MEEKREN

(Continued)

THE consideration of the tracing or trestle board, and its conjectural forerunner, the square pavement, or floor prepared for making working drawings on, led us last month rather far afield into a discussion of the technical methods of the Operative Freemasons. Some reasons were given, and more might be found, to make us think that the medieval Craftsman could not have had the profusion of plans that present day builders are accustomed to because, for one reason, of the practical difficulty of obtaining material to make them on, and that he would not have bothered with them in any case because he did not need them. And, further than this, a Freemason, was expected to be able to make whatever drawings he needed for himself to carry out his own job. Some men would make them more fully and accurately t h a n others. Some doubtless could visualize their work without them. It would depend entirely on the type of a man's mind and the extent of his experience. Besides this it must be remembered that marking out the work on the rough stone is essentially the same thing as making a full-size detail drawing. Under present day conditions the workman in doing this merely copies the drawing made by someone else; then he was himself the designer and artist, and was given as free a hand in the matter as his skill warranted. No one yet had dreamed of a state of affairs where specialization should produce men capable of doing only one thing or the other.

Now the simplest way of reproducing a drawing or a plan is by measured offsets from a center line. To use a base line as well makes for greater convenience and accuracy. This is the general method employed by all draughtsmen. Where however the design is complex and irregular, such as figure groups, landscapes, maps and so on, the method of squares is more convenient. Essentially it is the same thing in principle, the whole area being measured out beforehand. In theory any set of crossing lines would serve-straight, curved or crooked--and it would make no difference however irregularly they were spaced; but for obvious practical reasons straight parallel lines at equal intervals, intersecting at right angles, are most convenient in every way, as we saw in the discussion of the diamond and equilateral triangle as the base of measurement and design. That this convenience and practicability is a real one, and does not depend on being a convention to which modern draughtsmen are accustomed (as, for example, the system of coinage used in England, which only use and wont could make endurable) is proved by the fact of its universality. It is not only employed by draughtsmen, engineers and architects today, but it was used by ancient Egyptian artists and painters. Bro. C. Purdon Clarke is authority for its use by Persian builders in a very important paper on the subject read before Quatuor Coronati Lodge in the early days of its existence, and he also reproduced architectural sketches drawn on squared paper in 1541, and some plates from the 1621 edition of the vitruvius showing this method exemplified for drawing the human figure and for setting out a capital of the Ionic order.

The Persian technique, which is presumably still in use, is very interesting from our point of view. The drawings having been made on squared paper are reproduced full size on a specially prepared floor made of plaster of Paris carefully leveled. The point is not specifically mentioned, but the modus operandi of the technique would seem naturally to call for the marking out of this floor into squares corresponding to those on the paper.

MEDIEVAL WORKING DRAWINGS

Let us now consider what the requirements of the medieval Freemason would have been. Sketches, done more or less by freehand, would have been made by the Master

called in by those who were having the building erected--the "lords" spoken of in the Old Charges--and agreed upon between them. There is no need to suppose they were drawn strictly to scale, the trained hand and eye of the artist needs only the barest minimum of measurement, and the Master Masons of Gothic work must have been as much artists as craftsmen. The chief measurements of the building may have been recorded in a memorandum or contract similar to the one quoted last month. Taking a church as the most typical structure, after the chief dimensions of length, width and height had been determined, there would be the question of the number of bays there were to be in chancel and nave, whether there were to be towers, transepts, chapels and so on; and the contract already quoted shows how other buildings might be referred to as models in place of precise descriptions or drawings. In a large building, where (as was done most frequently) part was to be completed first, it is probable a plan would be drawn, but it would be more of the nature of a dimensioned diagram or sketch, than a drawing done accurately to scale. Every bay in the structure was a complete unit in itself, structurally speaking, the chevet, or head, at the east end, whether apsidal or square (as was most usual in England) would need to be drawn more fully, as also the west end with the facade and main entrances, and the ends of the transepts if there were any. But all these parts and their arrangement were as well known to all the masons as the parts of an old frame building were to the pioneer carpenters who put them up. The difference between one church and another was in its proportions. The relation of height to breadth and length, the size of the windows, of the lower arches to those of the triforium and clerestory, and so on. In these there was room for infinite variety, but the essential skeleton was always the same, that is, for the same type of church. A small parish church with a timber roof would not have the flying buttresses that were necessary to maintain the soaring vaults of a cathedral; yet even here the flying buttress was only an elaboration of the simpler solid form used in the smaller building.

Certain details, however, would need some elaboration in design as, for example, the mouldings, one of the distinguishing characteristics of the Gothic style of building. Let us suppose that an arch was to be constructed; it does not matter whether for door or window or for one of the bays, all were designed on the same principles. Today it would be very carefully drawn to scale, then some junior draughtsman in the architect's office would make large size detail drawings for the different parts, and from blue prints of these the stone cutters would work. All this needs a very high degree of accuracy in the drawing because the workman follows it blindly, he has no say in the design and no discretion. The medieval craftsman on the other hand was told there was to be an arch, and how high and wide it was to be, and duly instructed to "go to it," in whatever was the slang of the day.

CHARACTER OF GOTHIC ARCHES

Norman and Romanesque arches were semicircular, those of the Gothic style were formed, as is well known, on the intersecting arcs of two circles. A great practical advantage of the circle over any other curve is that every radius is normal to the circumference, and the angle that the joint must make with the curve of the arch is easily found by drawing any line from the center to the circumference. In Fig. 1 is shown a diagram of a typical Gothic arch with a simple moulding of two "orders." It will be seen that it really consists of two separate arches, the outer one deeper than the inner. It was usual to cut each prominent member of the moulding on a separate range of stones, so that an elaborate doorway might consist of three or four "shells" built one outside the other. In the Norman arch these stones were often Cut square. An example is to be found in THE BUILDER for August last year [page 231, No. 6. In No. 5 the upper part of a moulded Gothic arch is shown]. A first step toward elaboration was to cut off the corners, thus making a chamber, such as is shown in the two small windows of the north transept of St. Etienne at Beauvais, reproduced in the Study Club article last December, page 378. A later and more elaborate form of decoration is to be seen at page 366, but from the section shown at the right it can be seen that the square outline of the stones was retained, the ornamentation being chiefly on the face. The Gothic form was evolved quite naturally, out of its forerunner, and needed very little change in methods of working, but the effect produced was changed entirely from the step-like form of the earlier style to a splayed form giving the general appearance of sloping outward, though basically it was worked out of the square step form, the design requiring the minimum amount of stone to be cut away, as may be seen by reference to the sections in Fig. 1. Another economy in stone was the indifference to the size of the voussoirs, which were long or short as the blocks happened to come, there being no attempt to make them equal, or to use the joints as ornaments as was done in Renaissance work. The effect was all gained by the rounds and hollows of the moulding.

It will be seen also that the voussoirs were interchangeable; it made no difference how they came so long as together they filled up the space between the spring of the arch at a and the keystone at d, as shown in the figure. It will be noticed also that the centers, marked C, fall within the arch. If the arch were truly equilateral they would be at the intersections of the arcs with the base line. In lancets they fall outside,

producing a very acute form. Whatever type it was, the width and the height would be determined by the general design. When it came to laying them out, the centers could be found by a simple geometrical construction. It would make no difference whether working from inside or outside measurements. The height being set out on the line h d, perpendicular to the base a b, and with a and d as centers two intersecting arcs are drawn, shown in dotted lines, and the straight line joining the intersections will cut the base line at the required point. It is very probable though that in many cases the centers were found by simple guess and trial, which with a little practice can be very easily done quite accurately enough.

Now from what has been said it can be seen that all that is necessary to work the stones (aside from the moulding) is to get the proper curve and the correct angles, the length of the stone being indifferent.

It would be worked first of all for the two faces, which would have to be parallel. Then, if a templet were used, the curve and the line of the joint at each end could be easily marked off. Such a templet is to be found among the Masonic emblems in the window from Chartres Cathedral, a drawing of which was given in THE BUILDER last January, and which, for convenience, is reproduced here [Fig. 2]. There would have to be one for each order or range of stones in the arch; and in order to make them full sized arcs would have to be drawn on the floor long enough to get the curve. A reference to Fig. 4 will make it clear. The stock, or butt, of the implement is straight and coincides with the radius of the circle, the other limb is shaped to fit the curve. The tool thus made would be used exactly like a square, both for marking out and testing the angles of the joints. The dotted lines give other radii of the circle to show the constancy of the angle.

In order to make it, only short arcs would need to be drawn, but in order to get the length of the curves, the arch, or at least one side of it, would have to be drawn in full. The length of course could be calculated, but it is doubtful if there were any mathematicians in the Middle Ages able to do so; it is quite certain in any case that the simplest and most direct way is the graphic method of drawing the full arc and taking measurements from it.

THE COMMON SQUARE

While we are on the subject of implements it may be remarked incidentally that the squares, like the levels and plumb rules used by the medieval craftsmen, were undoubtedly made of wood. There is a widespread theory among Freemasons, in America at least, that there is a difference between the mason's and the carpenter's squares. The former is supposed to have limbs of equal length, the latter to be unequal and to be graduated in inches and fractions of inches. The currency of this hypothesis appears to be chiefly due to the authority of Mackey, who, in his Encyclopedia, says under this head:

The French Masons have almost universally given it [the Square] one leg longer than the other, thus making it a carpenter's square. The American Masons, following the incorrect delineations of Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches, thus making it an instrument for measuring length and breadth, which it is not. It is simply the trying: square of a stone-mason.

We do not know if this opinion was original with Mackey or not; it is quite likely it was not, but the facts do not agree with it at all. At the present time joiners use a try-square, with a steel blade and a wooden stock. Carpenters use a steel square, graduated, the long arm being two feet long, the shorter twelve inches. Precisely the same square is used by stonecutters and other workmen, blacksmiths for instance. It is peculiarly an American tool. In Europe the old home-made wooden squares are still in use both by carpenters and masons, and are exactly like those we find in medieval representations, a number of examples of which have appeared in THE BUILDER, as at pages 229 and 230 last year, and page 24 in the present volume. These are merely samples, in fact we do not recall any old representation of mason's tools in which the limbs of the square are shown of equal length. In many cases the stock is very short in comparison to the length of the blade. There is a good reason for this in a wooden implement. The shorter the stock the less strain there is on the joint, and the less likely is it to be knocked out of truth by an unlucky fall or accidental blow. The French masons therefore have adhered faithfully to the original tradition in this. But so also did the English, throughout the eighteenth century at least. The squares shown at pages 312 and 313 last month are examples of many that might easily be found.

Probably the real reason for making the square equal limbed in Masonic designs and jewels was merely a desire for symmetry. The actual shape of the working tool would not balance well as a collar jewel, nor does it combine so well with the compasses. It is another case of an imaginary technicality, which has not even the excuse of having some special symbolism attached to it.

NOTES

1. The reference is given in Gould's Concise History, p. 226 it is given also in the larger work.

2. What may be intended for a template for mouldings more on the principle of a T square, is to be found in the curious engraving from a 1547 edition of vitruvius reproduced in THE BUILDER for December, 1924, page 384. It is on the left immediately above a common square and just under a narrow bladed saw. But the curves shown are not those of Gothic mouldings, which however would hardly be expected in the sixteenth century.

QUESTIONS FOR DISCUSSION

1. Under what conditions did the round arch develop into -the pointed form? Was it borrowed from the Saracens or developed independently ?

2. Could any symbolic teaching be drawn from carvings and mouldings either in contrast, or additional to that of square work ?

3. Could any significance be attached to the form of the mason's square ?

----o----

THE WOMEN ARE INTERESTED

Women are quick to realize that hospitalization of consumptive Masons will safeguard wives and children from infection and may save Masonic fathers to resume the task of family support. They want to help save Masonic homes from ship-wreck.

The Most Worthy Grand Matron of the General Grand Chapter of the Order of the Eastern Star, Mrs. Clara Henrich, of Newport, Ky., is ready to lend the services of her organization to the National Masonic Tuberculosis Sanatoria Association. She writes:

"I will be only too glad to add a leaflet in my many letters and commend you for your wonderful work."

Mrs. Minnie Evans Keyes, Grand Secretary, writes:

"I can think of no greater plan to promote than the one you are seeking to put through in the hospitalization of the Master Masons who seek the healing qualities of your climate."

The Most Worthy Grand Matron has written the Grand Matrons of every state, urging their co-operation with the Grand Masters in every way they may be permitted to serve in this movement. As a further evidence of her interest and desire to help, the Most Worthy Grand Matron has accepted a place on the National Board of Governors of the Sanatoria Association.

----o----

"HOW SOON CAN I BE GIVEN TREATMENT?"

Masons suffering from tuberculosis are beginning to ask when they can be cared for in the Masonic Tuberculosis Sanatorium which has been the subject of discussion for over four years. Many have died while Masonic bodies talked about doing something. Many more will doubtless die before something is actually done. One of them writes:

"I have just learned that there may be some chance of my receiving treatment - I have just recently had a set-back, having a light hemorrhage and feel that it is absolutely necessary to enter some institution as soon as possible. I am no longer able financially to take care of myself, having been sick for quite a while, and the members of my lodge have been very nice to me. They took care of me in a convalescent home here in El Paso for two months, March and April. During that time I made such good improvement I tried to go back to work, but had to go back East to find work. Went back and rested a month and started to work and only worked ten days and started a hemorrhage. The doctor there advised me to return at once to this country and go into a hospital as soon as possible. I must do something. I am running very short of funds and realize that I must save as much time as possible. How soon can I be given consideration, or treatment, should my lodge sanction or recommend same?"

----o----

THE LIBRARY

THE LIFE OF HENRY HOWARD MOLYNEUX HERBERT, FOURTH EARL OF CARNARVON, 1831-1890. By the Rt. Hon. Sir Arthur Hardinge. Edited by

Elizabeth, Countess of Carnarvon. Published by the Oxford Press. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Three vols., cloth, illustrated, maps, tables of contents, index. 391, 400 and 383 pages. Price, postpaid, $21.75.

INTERESTING to the general reader from the character of the statesman whose career it records and the importance of the movements and events with which it deals, Sir Arthur Hardinge's Life of the Fourth Earl of Carnarvon should have a special appeal to the Mason. "Freemasonry," as the biographer reminds us, "attracted Lord Carnarvon - its ancient rites, its mystical significance, its world-wide activities and brotherhood appealed to him, and the condition in which he actually found Grand Lodge, its want of life and liberty, spurred him to a vehement effort at reform." Freemasons the world over will naturally be interested in the man who secured "the supremacy of Grand Lodge as against the crippling decisions of the Grand Master and the Dais or Board," in England; who did much to foster the development of Masonry in the Overseas Dominions of the British Empire; and who, as Pro-Grand Master, was called upon to deal with the critical situations arising from the elimination from its principles of belief in God and the immortality of the soul by the Grand Orient of France in 1877 and the condemnation of Freemasonry by the encyclical of Leo XIII in 1884.

Sprung from a family of which Isaak Walton had written in the 17th century that it was "blessed with men of remarkable wisdom, and a willingness to serve their country, and indeed to do good to all mankind," Lord Carnarvon was naturally led to enter political life and devote himself to the public service; and the times in which he lived afforded a wonderful field for the exercise of his natural talents and the display of the family characteristics. There is a tendency to regard the latter half of the 19th century as a somewhat drab and uninteresting page in the record of history; but the period which witnessed the consolidation of the United States by the War of North and South, the creation of the Kingdom of Italy and the German Empire, the completion of English democracy, the rise to nationhood of the Overseas Dominions of the British Empire, and the spread of Occidental ideas and interests over the surface of the globe, was undoubtedly one of the most striking and important epochs in human development. In all these movements Lord Carnarvon was keenly interested, and in many of them he played an important, often a determinative, part. Sir Arthur Hardinge leads us behind the scenes and enables us to appreciate the

springs of action, to gather the impression made by leading personalities on one of the foremost actors in the drama, and feel the actual movement of the times.

The real charm of the book lies, however, in the gradual unfolding, as his life-story is told, of the character of its hero. Sir Arthur wisely refrains from attempting any set character sketch, and allows us to form our own picture of the man from the record of his interests and activities. This is the way in which we form our impressions of the men and women we meet in actual life, and with whom we proceed from mere acquaintance to real appreciation, intimacy, and friendship; and its employment by the biographer transforms his subject from a figure painted on canvas to a living, breathing man, and enables us to grasp the nobility and charm of his personality in a way we should never do from a string of adjectival platitudes. The wide range of Lord Carnarvon's interests, from the price of sheep to the confederation of Canada and from the translation of Homer to the humanitarian regulation of vivisection, the courtesy and tact which made such a deep impression alike on colonial statesmen and Irish Home-Rulers, his devotion to duty and sturdy independence of thought and action, combined with his high standard of personal and political honor to form a singularly complete and well-rounded character. Indeed, as we read steadily through the three blue-clad volumes, we feel in contact with an almost superhuman perfection, and look for the glitter of a halo around the noble earl's head, or begin to suspect that Sir Arthur has fallen a victim to that lues Boswelliana described in Macaulay's Essay on Chatham. But the last chapter, devoted to social life, in which we see Lord Carnarvon throwing off the cares of office and delighting in a well-planned and executed practical joke, restores the human touch, and completes the charm of the character.

That Freemasonry should have appealed so strongly to a man of this stamp, and that he should have been led to devote so much of the scanty leisure of an extraordinarily busy life to Masonic activities and the furtherance of Masonic interests, is another, if unnecessary, testimonial to the appeal of the Ancient Craft

* * *

DEBITS AND CREDITS. By Rudyard Kipling. Published by Doubleday Page & Co. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange Bldg., St. Louis, Mo. Cloth, table of cotents, 354 pages. Price, postpaid, $2.15.

T must be confessed that the reviewer came to this latest volume of Bro. Kipling's with something like apprehension. He had seen sundry rather unfavorable notices here and there, both out of and within the circle of the Craft, and all seemed to complain of a lamentable falling away and loss of power. One critic excuses it definitely on the ground that he is growing old, while others seem to have this idea at the back of their minds. Frankly, on reading the book itself-some of the stories are already well known - there was a feeling of wonder bow these writers came to their conclusions. Age as a rule, an almost universal rule, makes no difference in literary work. An old man sees things differently from a younger man, some things seem smaller to him, others greater - the surface becomes less important. But Kipling, as writers go, is not old.

There is only one story that we would be inclined to judge as not being quite so good, and that suffers from the excellencies that have gone before. The United Idolaters, which tells us more of Stalky and the "egregious Beetle." It seems as if this, and possibly The Propagation of Knowledge, suffer from a didactic aim. This however is only impression as the stories are too skillfully told to let one be sure, and on second reading one is even less so than at first.

Half of the stories are more or less connected with the war; some immediately, as the Sea Constables and The Janeites, others less directly. That this should be so was only to be expected, and not really in any way to be regretted. It would have been unnatural had they not been, written as most of them were either during or soon after. Those who are still war-sick will not like them, but a subjective feeling of that kind does not affect their merit. It was very long ago that the writer came to the conclusion that there was no learning to like Kipling's work, as is possible with other writers who in the first place repel. One either likes him - or dislikes him at the first introduction and usually very decidedly. Unfortunately many have pretended they like him, or at least are interested, when they are in the other class; and many judge him on very slight acquaintance. Above all things, to read him one must not fear in any way the

naked facts of life, those which convention hides so carefully that many people hate to acknowledge their existence.

The volume has little concerning America, and that little will doubtless be deemed too much by American readers. The Vine-yard has been published and criticised in the newspapers and enough said about it to make it unnecessary to say more here. The English language is the inheritance of the United States, and it seems as if, quite naturally (though of course illogically), everyone who writes English should write from the American standpoint; is a sort of traitor and renegade if 'he does not. Had he been a Frenchman or a Spaniard no one in this country would expect him to look at things otherwise than from his own national standpoint, it would be allowed for. But being an Englishman he sees things as an Englishman; and as he himself said years ago, it is in some ways harder for the people of the two countries to understand each other precisely because, speaking a common language, they expect too much of each other. And the poem We and They puts the matter into a nutshell, even where the differences are not so great as those enumerated. As the last stanza says:

All good people agree,

And all good people say,

All nice people, like Us, are We

And everyone else is They:

But if you cross over the sea,

Instead of over the way

You may end by (think of it!) looking on We

As only a sort of They.

Having more or less disposed of this we may pass on. The wonderful story, In the Interests of the Brethren, is included. It is a wartime story, but has little to do with the war and a good deal with Masonry. We understand that official opinion in England

would have been decidedly against any such extension of lodge activities as is there suggested, though to the ignorance of the unofficial mind it is not easy to see any real objection. Three other stories are connected with this dream lodge, Faith and Works, No. 5837, but only as affording a jumping-off place for them. One, The Janeites, which is about the war, tells us of a new and wonderful secret society that will be incomprehensible to the uninitiated, those who know not Jane. To those who do nothing more need be said, there is only one Jane, and they will not wonder why the Sister in charge said she was going to get Humberstall on the hospital train, even if she had to kill a Brigadier to make room for him.

"Banquet Night" is a purely Masonic Poem; it is a poem and it is Masonic, a combination which, judging by its extreme scarcity, is a most difficult accomplishment. In this we can only say that the hand of the master has lost none of its cunning. We quote the first and last stanzas:

"Once in so often," King Solomon said,

Watching his quarrymen drill the stone,

"We will club our garlic and wine and bread,

And banquet together beneath my Throne.

And all the Brethren shall come to that mess

As Fellow-Craftsmen-no more and no less.

So it was ordered, and so it was done,

And the hewers of wood and the Masons of Mark,

With foc'sle hands of the Sidon run

And Navy Lords from the Royal Ark,

Came and sat down and were merry at mess

As Fellow-Craftsmen-no more and no less.

The Quarries are hotter than Hiram's forge,

No one is safe from the dog-whips' reach.

It's mostly snowing up Lebanon gorge,

And it's always blowing off Joppa beach;

But once in so often, the messenger brings

Solomon's mandate: "Forget these things!

Brother to Beggars and Fellow to Kings,

Companion of Princes-forget these things!

Fellow-Craftsman, forget these things!"

A volume could easily be collected of the stories and poems from Kipling's different works that have a Masonic connection. In fact it might be difficult to know what to leave out, for hidden allusions are to be found in many places, some where they seem to have almost entirely escaped notice.

One marked feature of Kipling's art, due doubtless to his type of mind, is his power of vividly personifying things, and a man who can make a ship or an engine an individuality can make animals alive. The Bull That Thought is every bit as good as the Maltese Cat and Rikki Tikki, and for those who know the latter no more need be said. In The Eye of Allah the past has been brought to light even as it was in Puck of Pook's Hill,. though the tale is not so pleasant. But many of his stories have been unpleasant, some there are that one would not read a second time-willingly, The Children of the Zodiac for one, the Head' of the District for another-to each his own perhaps. There is. nothing quite like that in these last tales, it would seem as if they

were inspired with a deeper insight, a larger hope, a realization that if the world passes and the glory thereof it does not matter so much. Look well to the end. The end of the last tale is a wonderful thing, though one critic at least seems to have missed the point of what went before.

When Helen left the cemetery she turned for a last look. In the distance she saw the man bending over his young plants; and she went away, supposing him to be the gardener.

So did Mary Magdalene.

* * *

THE MAN NOBODY KNOWS. By Bruce Barton. Published by the Bobbs-Merrill Co., Indianapolis. Cloth, table of contents, 220 pages. Price, postpaid, $2.65.

THE BOOK NOBODY KNOWS. By Bruce Barton. Published by the Bobbs-Merrill Co., Indianapolis. May be purchased through the Book Department of the National Masonic Research Society, 1950 Railway Exchange, St. Louis, Mo. Cloth. table of contents. Price, postpaid, $2.65.

TO call an author popular in this day of commercial literature and best sellers seems to imply a certain depreciation of his effort. It is unfortunate, but when art becomes art for money's sake, and success is judged solely upon the basis of copies sold, it is no wonder that an author of real merit dislikes to be termed popular. The true meaning of the term should carry with it, nothing more than a distinction between words intended for the scholar and those for the general reader. It is with some hesitation that the term is applied to Bruce Barton. His literary output is not of the prolific type which characterizes the money-maker writer. The reviewer must plead ignorance of Barton's work in general, in fact it must be admitted that he has read no

more than some of the current magazine interviews which have added so much to his position in the literary field. But on the basis of this and the two books herein reviewed it can be said that Barton does not belong to the class to which the term popular would be applied in a depreciatory sense. That he is popular cannot be denied, his work has a widespread appeal, though it possesses literary merit which lifts him above, the average author in the best seller class.

In reviewing books of the type of The Man Nobody Knows and The Book Nobody Knows, it is very difficult to avoid entering into the field of religious controversy. Either the reader approves, in which case he allies himself with the so-called Modernists, or he must disapprove and join the Fundamentalists. In either case he at once places himself in a position exposed to the missiles of the opposing faction. It is only by ignoring one group that one can hope to accomplish anything. And at this point it may as well be said that those who tend to traditional views had better refrain from reading either of these books unless they are willing to have their orthodoxy severely criticised. So far as the reviewer is concerned he does not wish to enter into any controversy on religion, and his opinions of the author's treatment are advanced merely as his opinions and in no wise as a statement of his religious tendencies. Such a warning, it seems, should not be necessary, but experience has taught that an inadvertent statement often rouses the ire of those on the other side of the question.

With this brief preamble let us view Jesus of Nazareth as Bruce Barton presents him, perhaps it would be better to say, as the reviewer sees him through Barton's pages. It is an original and stimulating picture that has been given us. Barton's Jesus is not the inaccessible character hedged in by the terrors of divinity, and so far beyond the average man 'chat by no effort can he hope to approach his level, but rather an intensely human and lovable personality, who, if he lived in the world today, would find his name on the calling list of each of us. If we needed him we might even call on him to complete our Sunday morning foursome. It would not be more shocking than his eating on fast days was to the Pharisees, or defending his disciples in plucking corn on the Sabbath.

This is rather a different picture from that many of us received from kindly old ladies who were constantly looking for spectacles and telling us that we must love Jesus, all the while they were putting him in such a disagreeable light that we had no desire to

know anything about him. Sunday was his day, and a deadly dull one. If rough and tumble games were indulged in, we belonged to the race of lost souls; Jesus wouldn't love us and we were headed for perdition by the most direct route. What healthy youngster could possibly like or be interested in such a person? No wonder our ideas of religion were of something to be avoided rather than to be sought. This is not Barton's Jesus, and it is not the Jesus that religion today is trying to recover. Surely the God of us all, the Father of the human race, was not such a stickler for "piosity" that his children could not enjoy themselves in harmless pastimes, even on Sunday. It is said that God himself felt the need of rest, hence the consecration of the seventh day of the week. If our rest is made better by the enjoyment of life, then 'chat must be the way in which he intended us to make use of it. Certainly the God, whom Christ called his and our Father, had no intention of making a painful duty of our respect and worship of Him. Yet too often religion amounts to more than this. The old picture of Christ is, to a large extent, responsible for this attitude. No human being, man, woman or child, has any use for such an effeminate un-human figure as many religious teachers have made of Christ. If the idea can once be conveyed to the. people in general that Jesus was an intensely interesting character, thoroughly human whatever more he might be; if from the pulpits of our churches such a character as The Man Nobody Knows were to be set forth, and if our laymen would read the Bible as they read a historical novel, a tale of adventure, or a story of success, then there would be created a solid background against which to set the ethical teachings of the Carpenter of Nazareth.

It is just such a foundation as this that Barton gives us. This is no kindergarten story, but a tale written for the man who has never received a really human conception of the Founder of Christianity. It does more than make religion a beautiful theory, it makes Christianity an intensely interesting practice, and pictures Christ as a good, all-around fellow, successful, sociable, a lover of the innocent pleasures of life; the kind of a man you want for a friend.

Everyone is interested in reading about the success of others. The adventures of the poor boy who arose to a position of prominence in the affairs of the world will always find readers. But these ordinary successes often leave nothing behind them. In the life of Jesus we have one of the most thrilling of successes, one which death saw only in its beginning. We see a great executive starting out as a poor lad, spending his early years in a carpenter shop in a small village of Galilee. At his death we see a small organization of eleven men who had been picked from lowly stations in life and who

came to be the leaders in an organization embracing half a billion people. Surely no modern enterprise can boast of such a record. This man should be invited to every business conference. True it is that great undertakings have been launched without his aid, but modern business is being built more and more along the lines of his organization. Service is coming to be the keynote of commerce as it was of Christ's teachings.

Such is the work-a-day feature of Christianity; but we all like to play. There is no more popular place for recreation than the great out-of-doors. Jesus, according to the old idea of him had no place therein; he was a weakling, a fine companion such a man would make on a camping trip! But he could teach you some things about the camping life that you don't know. There is little said about such things in the Gospel, but can one imagine a man who for three years tramped over the territory surrounding Jerusalem knowing nothing about outdoor life? I was nothing unusual for him to spend the night under the stars. He must have been tanned like the old-time cowboy and had muscles like iron. This man was -no weakling.

But there are seasons of the year in most countries where out-of-door activities are reduced to a minimum, and indoor social gatherings are the order of the day. Who would invite his childhood Jesus to such a function? Yet the man was invited to attend a bridal party, and when the wine ran out, instead of letting the people go home dissatisfied, he changed the water to wine, the first of his miracles. Doubt the miracle if you like, it is sufficient for our purpose that he was invited to the hilarious wedding party, and Oriental weddings are very hilarious, and instead of putting a damper on the amusement, he helped it along. There was hardly a house in which he was not a welcome guest. He numbered among his friends not only those of high social standing, but the publicans and sinners as well. He must have loved companionship, and if invited to a modern social function doubtless he would be the "life of the party."

Following Barton from The Man Nobody Knows to The Book Nobody Knows is a natural transition. The nature of the author's treatment of the Bible as a whole is not essentially different from that of the period of Jesus.

The Bible is actually the world's best seller. The demand is continuous and an enormous number of copies are sold each year. Even so, there are very many people who really know little or nothing of what it contains. As an illustration, Barton cites the following illuminating incident:

Not long ago I met a man who wanted to know which of the Old Testament books contained the verse: "Thus saith the Lord, Every tub shall stand upon its own bottom."

If we see the Bible as Barton tries to make us to see it, as containing an outline of history, a collection of wisdom, literature and numerous biographies, all of which are as interesting and as readable as any modern work. Some portions are, of course, dull enough, but they are of little value, and one can skip them without losing much.

There is nothing unusual in a man's reading a history of Europe or America, and no one thinks him foolish for so doing. Why should the attitude be different because he chooses to read a history of the Jews? Were it Klausner's History of Israel, no one would comment, but because it happens that one interested in the Jews chooses to read the historical book of the Bible there is an inclination among many men to believe him either a religious fanatic, or else that something is amiss in his general makeup.

Maybe you are not interested in history. Philosophy may be more to your liking. In this event, you can find much to entertain in Proverbs, Psalms and the Prophets. This material is not the hashed over conclusions of pseudo-scholars, but the source material upon which you can form your own conclusions unhampered by the fetters of scientific minds. A philosophy of life can be gleamed from its pages, and it will either be a philosophy based entirely on what you find therein, or one modified according to your own interpretations. In either case you are ahead of the game for the reading.

We all like biographies of great men, and possibly you may prefer such reading to all others. There is no better place to find it than between the covers of The Book Nobody Knows. The life of Christ, Solomon, David, Noah, Adam, the prophets and countless others-a great mass of material for your entertainment, and he who reads may learn.

----o----

THE QUESTION BOX and CORRESPONDENCE

THE YOUNG MAN WITH GREAT POSSESSIONS

In the May issue, page 149, you say, "the young man who came by night to Jesus did not like the advice to sell all he had and give to the poor; neither did he understand how he could be born again."

This is decidedly interesting to me.

Must I sell all that I have and give it to the poor in order to be "born again"? I have heard that phrase before: is that what it means? I wish that you would write me fully as to what being "born again" means and what it involves. Since we are told that we are ALL the children of God, where is there any need for being born again, and besides, how can a man be born again when he is old?

A young man, who had read and traveled extensively, told me that Adam had two sons, and these two sons represented two great religious truths. The oldest son was called Cain (or Cane) and he was (religiously) the father of Freemasonry because he was the first city-builder, and moreover of his seed there came the Masonic Jubal and

Tubal-cain as mentioned in the lodge lectures. Moreover, this young man said that this Cain's brother represented the great religious truth of the Christians and that only by a blood sacrifice which he brought could a person become a Christian and that therefore the Freemasons are not advocates of that great religious truth.

Will you please advise as to the reliability of this man's information? Where can I find the matter in detail from some one of our reliable scholars? I am very much interested in the “mysteries."

Now I have asked you enough to cause you to write a book, I will close for the present, thanking you for the courtesy of a reply to my many tedious questions.

L. B. M., California.

In one respect we fully agree with our correspondent, to fully discuss the questions he raises would make a book.

To take the last first; a reference to the Bible (Gen. IV, 25) will show that Adam is said to have had three sons, and the geneological line in which the chief interest centers is the third one, Seth. He was the ancestor of Noah. At its face value we would have to conclude from the narrative that all the descendants of Cain perished in the deluge. It is possible that the informant of whom our correspondent speaks had some acquaintance with the "Legend of the Craft" as related in the old charges in which the three children of the earlier Lamech are mentioned, and that he combined this with the old allegorical interpretation of Abel as a “type" of Christ, just as the flood and the Ark, and the passage of the Red Sea were taken as types of baptism. But that such ideas as this had anything to do with the relationship of Freemasonry to religion is not borne out by the facts. It comes into the light of history as a distinctly Christian institution. It remains a Christian institution in Northern Europe. It has in different countries moved a greater or less distance along the path of removing all qualifications based on religious doctrine. [There is much information on this subject in the Meaning of Masonry by Wilmshurst, The Men's House by Newton, Great

Teachings of Masonry by Haywood, Speculative Masonry by MacBride, and Builders of Man by Gibson.]

In regard to the first question, it may be better to refer to the passages alluded to, they were not quoted. The first three gospels tell us of a man who had great possessions, Luke tells us he was a ruler, and asked the Lord what he had to do to be saved; he claimed to have kept all the commandments from his youth up, and so, he was told to sell all he had and give it to the poor. It has generally been supposed that this was the same Nicodemus who, according to John, came and was told that be must be born again to enter the Kingdom of Heaven. It would seem therefore that giving away all one has and being born again are not contingent on each other necessarily. Nicodemus seems to have understood the phrase literally, but it is obvious that what Jesus meant was an initiation (in the general sense) into a new life, and in the early church this initiation was supposed to be fulfilled in baptism. And the church put a very exclusive construction on this-only those who had been baptized could be regarded as "children of God." And if the whole passage where this phrase occurs (Gal. 111, 26) is taken as a whole, it is hard to avoid the conclusion that Paul taught the same thing. Only those who had voluntarily accepted the faith and had received the initiation of baptism were of the children of God. The rest of mankind were children of wrath, of disobedience and not "heirs of the kingdom."

* * *

MORGAN AND THE OBLIGATION

In THE BUILDER of November, 1924, there is a very interesting account of the Morgan Affair in Western New York in 1826. 1 was born in 1950, not far from Canandaigua, and in my younger days heard a great deal about the "Morgan Killers." Now it so happens that I am very intimately acquainted with a prominent Mason who is a grandson of one of the two men who made the final disposal of Mr. Morgan in 1826; from him I learned the details of the whole affair as he got them from his father

and grandfather. The kidnappers were Canadians and the place where they lived can be seen from near Bock's Monument.

Was there ever a time in America when Masons were obligated by their oaths to inflict a penalty on those who betrayed their secrets as was alleged in the ease of William Morgan in 1826 ?

H. G. HUBBARD, Pennsylvania.

The story traditional in your family is certainly very interesting, though it is not easy to reconcile it with the few definite facts that have been fully ascertained. Publicly the faithful brethren of the, period seem to have generally insisted that Morgan was taken to Canada, and that he went thence on his own motion to parts unknown. Privately, many Masons undoubtedly believed or suspected that he had been made away with. Whether they actually knew more than the general public seems very doubtful, excepting, of course, the very few individuals who were actively concerned in the affair.

The question you raise is one that can be emphatically answered in the negative. Never, in any country, has any Masonic promise or obligation been demanded of initiates to take any action, individually or collectively, in such a case; not even the perfectly proper and lawful penalty of suspending or expelling an unworthy member. There has been apparently a continuous evolution in this matter of Masonic penalty. Before the modern period there was apparently a tradition of a death penalty for the revelation of Masonic secrets. The newly made Masons were probably informed of this, though there is absolutely nothing either in the Old Charges and regulations on the subject. In the seventeenth century and up to the Grand Lodge period this had most likely become only a ritual method of emphasizing the binding character of the oath sworn by the initiate. In the modified and revised forms of a later date, after 1723 perhaps, this was made explicit by adding it to the formal promise made by the candidate, so that instead of being informed that it was a traditional law, he imprecated the penalty upon himself, saying, in effect, "rather than do this I would suffer that," or, "Should I do this I deserve that." But this compromise between the

conservative desire to retain an ancient form, that was also felt to be symbolic, has undergone still further modifications. In many places, after reciting the traditional penalty, some such clause as this is added: "Or the equally effective one of incurring the contempt and detestation of all honorable men." And in some European rituals the process has gone further still and the traditional clause has been entirely eliminated.

In the period between 1730 and the end of the eighteenth century another step in this evolution was taken, in the addition of a general statement that the promise required contained nothing contrary to religion, morality or statute law. After the anti-Masonic excitement in this country this statement was minutely particularized and put in the form of a solemn declaration or pledge to the candidate, which in legal effect makes any possible interpretation of the promise null and void that could be considered illegal, or that was against the individual's conscience, while the forms of promise have also been modified to absolutely rule out the possibility of any such interpretation.

However, if there was any truth at all in the respective "relations" of Edward Giddins and Samuel D. Greene, both of whom by their own account were in the thick of the trouble, we might judge that a number, and possibly many, of the simple-minded and comparatively uneducated Masons of Western New York in 1826 did suppose, in spite of the intentions of those who had revised the rituals, understand that they were bound to assist in punishing traitors. Of course this was the very point that the anti-Masons sought to make, and these two men are by no means reliable witnesses; but even if it were so it was not the fault of the fraternity but the ignorance of individuals that was to blame.

* * *

THE ORDER OF ST. JOHN AT JERUSALEM

I have recently seen a paragraph in a Masonic magazine, under the heading "English Mason's Acquire Old Jerusalem Site," which states that the English Grand Priory of

the Knights of St. John have bought a part of the 'historic site connected with their order in Jerusalem. I should like to know more about this.

J. S. L., Connecticut.

The statement is, we believe, quite correct, but then the heading appears to be an error. The close connection now existing between the modern Masonic Order of Templars and Knights of Malta, has led to quite general misconceptions on the subject. The connection, by the way, is historically rather ridiculous as the two Orders were bitter enemies, and their intestine feuds had much to do with the loss of Palestine to the Saracens.

It must be remembered that the Order of St. John, commonly called Hospitallers and later first Knights and Rhodes' and then Knights of Malta, continued their existence all through the Middle Ages down to the present time. Much of the property of the suppressed Templar Order was transferred to them.

The Hospitallers were organized by Languages-each Language had its own headquarters, but the general government was in the Grand Master, who resided at Malta, from the time the Turks drove the Knights out of Rhodes till Napoleon took the Island from them, after which they retired to Trieste where they still exist.

At the Reformation the English "Language" broke away from the main body and its members adhered to the Church of England. They have had a continuous separate existence since then. They retain all their original exclusive and aristocratic -features, and they also carry out their original object of aiding and assisting the sick through hospitals. They have never had the remotest connection with Freemasonry, except the borrowing of their name by the latter.

The Order last year made a pilgrimage to Jerusalem, at which time we believe the purchase referred to was made. A very interesting account of the pilgrimage has recently been published.

* * *

THE COMPASSES

Can you give me any information relative to the symbolism ,of the Compasses? It is said that they belong to the Grand Master. Is there any reason for this statement?

W. N. Tucker, Saskatchewan.

If any attempt were made to furnish the details of all theories relative to the significance of the compasses, one would soon find himself the author of a volume of unusual size. In the study of symbolism individual thought plays a most important part. It is impossible to say that any interpretation is the correct one and all others are wrong. Every one is privileged to draw his own conclusions, and one theory is just as correct as -another. One explanation that has received widespread recognition is that the compasses represent the God in man. The evolution of this idea is a process which if we endeavor to trace its beginning takes us back to the times of the ancients. Early in the development of religion the sun was represented by a circle. At a later stage arcs came to represent the planets and their paths. A semicircle was frequently used as a symbol of the celestial hemisphere. Because the compasses were the only instruments which would inscribe circular lines they gradually assumed the symbolism of the results of their work, in much the same way that the square came to be a symbol of earthly things. In the course of religious evolution the heavens came to be looked upon as the source of good and consequently this idea was incorporated in the significance of the compasses. As a consequence the compasses have come to represent those heavenly qualifications which are interpreted as the characteristics of a really good man.

These seems to be a general acceptance of the compasses as the property of the Grand Master, but no reason is generally accepted for this practice. A possible explanation would be that the compasses are primarily an instrument of design and would not be used in the practical work of quarrying and squaring stones, nor in setting them. These are the duties of the Craft in general. Designing belongs only to those who have attained proficiency in the other branches of the trade and who have come to be called Masters. It would follow that the Grand Master, as chief architect and designer, would have his office designated by that instrument which was particularly suited to his occupation.

E. E. T.

* * *

THE POSITION OF THE LESSER LIGHTS

Noticing that the Grand Jurisdiction of Oklahoma placed their Lesser Lights in the same position as Wyoming, I wrote to the Grand Secretary who, in turn, referred me to you.

Please give me, if you can, some reference as to which is the proper way to place the lights.

J. M. LOWNDES, Wyoming.

The question raised by Bro. Lowndes is of no little interest. There are several variant methods which have been in use in various sections and all of which seem to be equally "proper."

In England it is generally conceded that the proper distribution is one at the station of each of the principal officers. In some American jurisdictions they are closely grouped and placed at the South of the altar, one to the East, one South and one West. Another variant is formed by enlarging the triangle thus formed so that one light is East of the altar, another South and the third West, all being so placed that they do no interfere with the ceremonial. All of these may be no more than compact variants which have evolved from the English form.

A form which may have been in general use throughout the northeastern section of this country is a radical departure from anything thus far explained. The lights are grouped one to the East, one Southeast and one West, the East and West tapers being parallel to a line drawn longitudinally through the lodge and the East and Southeast parallel to a North and South one. They were in close proximity and were we to bisect the lodge with an East and West line and then quarter it by one drawn North and South, the situation of this triangle would be about the center of the northeast quarter.

The old French charts show the lights placed as you do, one in the Northeast corner, one in the Southeast and the third in the Southwest, although even they seem to have no uniformity. Generally it would seem that one light was added for each degree so that in the third degree instead of there being only one light in each corner there were three.

The possible evolution of these variants would be a subject for interesting speculation, but it would probably be no more than speculation. Ritualistic evidence is strangely lacking on this point. One seems as correct as another, and at least the Wyoming practice has the approval of age.

* * *

REQUEST FOR BACK NUMBERS

The Book Department has a demand for ten or twelve copies of THE BUILDER for October, 1923, and also for August and November, 1918, and November, 1919. If any members of the Society or other readers of THE BUILDER have copies of these numbers that they would be willing to dispose of will they please communicate with us?

The Builder Magazine

January 1927 - Volume XIII - Number 1

TABLE OF CONTENTS

Historical Notes on the Grand Lodge of Ohio, F. & A. M. - BY BRO. J. J TYLER, OHIO

Mormonism and Masonry Unanswered Questions - By BRO. S. H. GOODWIN, Utah

A LAY BROTHER'S CONCEPTION OF GOD

----o----

Historical Notes on the Grand Lodge of Ohio, F. & A. M.

BY BRO. J. J TYLER, OHIO

A "GRAND Convention of Freemasons in the State of Ohio" was held at Chillicothe Jan. 4, 1808, for the purpose of forming the Grand Lodge of Ohio. Representatives were present from Marietta, Cincinnati, Warren, Zanesville and Chillicothe. The lodge at Worthington was represented by its W. M., the Reverend James Kilbourne, but for some reason, not now known, his credentials were deemed insufficient and the lodge was not allowed a representative in the convention. The formation of the Grand Lodge of Ohio antedates that of the Most Worshipful United Grand Lodge of England five years.

The next Grand Communication of the Grand Lodge of Ohio was held at Chillicothe Jan. 2, 1809, being "the day appointed by the grand convention for the first Grand Communication of said Grand Lodge." The Grand Lodge consisted of the accredited

delegates of but four lodges that met in convention and organized the Grand Lodge, the American Union No. 1 of Marietta not being represented. "About the time it would have been necessary for them to commence their journey, an alarming and unprecedented inundation had laid that town under water, and the distress and confusion inseparable from such a situation probably prevented the attendance of their delegation." The credentials of New England Lodge had not been approved and only four lodges surrendered their charters and submitted their by-laws, Chillicothe, Zanesville, Warren and Cincinnati.

Although the Grand Lodge had been regularly organized by five lodges the previous year, yet the legality of continuing its existence with a representation from but four lodges seems to have been a matter of grave doubt as the subject was referred to an able committee, of which the Honorable Bro. Lewis Cass (General Cass was the first Grand Master of Ohio and later be came Grand Master of Michigan) was chairman. Their report was adopted by the Grand Lodge and a copy sent to all other Grand Lodges "in the Union."

In this report the committee state that although it was customary for five subordinate lodges to be present previous to any business being transacted, yet only four lodges were present at the formation of the Grand Lodge in London, and "if the present opportunity should pass, and the work we have already performed be lost, we have little prospect of the establishment of a Grand Lodge in this state for an indefinite period." The constitution of the Grand Lodge of Kentucky was adopted for temporary use.

The name adopted at the time of the institution of the Grand Lodge was "The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of the State of Ohio," and it was later incorporated under that name.

WHERE THE OTHER LODGES RECEIVED THEIR CHARTERS

The Grand Lodge of Ohio was the sixteenth Grand Lodge established in the United States. The six Masonic lodges existing in the State of Ohio at the time of the formation of the Grand Lodge in 1808 were:

1. American Union Lodge, No. 1, organized June 28, 1790, by Capt. Jonathan Heart who was the last Worshipful Master of a military lodge by that name. The organization took place at Fort Harmar (the first military post in the Northwest territory and was built in 1785) opposite Marietta. This lodge is now American Union Lodge, No. 1, Marietta, Ohio.

2. Novo Caesarea Lodge, No. 10, was chartered Sept. 8, 1791, by the Grand Lodge of New Jersey, and after a union at a later date of two factions is now known as Novo Caesarea Harmony Lodge, No. 2, Cincinnati, Ohio.

3. Erie Lodge, No. 47, was chartered by the Grand Lodge of Connecticut Oct. 19, 1803. Later, after a long period of inactivity, it was reorganized as the present Old Erie Lodge, No. 3, Warren, Ohio.

4. New England Lodge, No. 48, was chartered at the same time as Erie Lodge, No. 47 (Oct. 19, 1803), and is now New England Lodge, No. 4, Worthington, Ohio.

5. Amity Lodge, No. 105, was chartered June 24, 1805, by the Grand Lodge of Pennsylvania and is now the present Amity Lodge, No. 5, Zanesville, Ohio.

6. Sciota Lodge, No. 2, was chartered by the Grand Lodge of Massachusetts Nov. 22, 1805, and is now Sciota Lodge, No. 6, Chillicothe, Ohio.

NEW ENGLAND LODGE, NO. 4, F. & A. M.

New England Lodge, No. 4, of Worthington, Ohio, was chartered by the M. W. Grand Lodge of Connecticut as No. 48 on the roll of the Grand Lodge Oct. 19, A. D. 1803. The lodge continued to work under this charter until the convention called to meet at Chillicothe on the first Monday of January, 1808, to form a Grand Lodge. At that convention the lodge was represented by its Worshipful Master, the Reverend James Kilbourne, but for some reason, not now known, his credentials were deemed insufficient and the lodge was not allowed a representation in the convention.

At the first meeting of the Grand Lodge, held on Jan. 2, 1809, New England Lodge was requested to join with other lodges in the Grand Lodge, and to send its representatives to the next Annual Communication.

At the next Annual Communication of the Grand Lodge, in 1810, New England Lodge was represented by its Worshipful Master, the Reverend James Kilbourne, who was elected Junior Grand Warden by the Grand Lodge to which office he was re-elected in 1811.

In 1818 Bro. Chester Griswold, of New England Lodge, was elected M. W. Grand Master of Masons in Ohio, and Bro. John Snow was elected R. W. Senior Warden.

In 1819 John Snow, who was then Master of New England Lodge, was elected M. W. Grand Master, which position he held until the Grand Communication of 1824, and in 1829 he was again elected Grand Master and served one year as such.

In 1820 the present brick lodge building was erected on a lot owned by John Snow who, in April, 1824, for the consideration of ninety-five dollars, executed a deed conveying the lot with its appurtenances to Jeremiah Morrow, as Governor of the State of Ohio, and his successors, to hold the same for the use of the lodge and Horeb Chapter for the uses and purposes named forever.

The lodge continued to work through the anti-Masonic period (1828-1842) and was represented at every Annual Communication of the Grand Lodge of Ohio except 1832 and 1833. In 1829 and 1830 the Annual Communications of the Grand Lodge of Ohio were held in this building. "The last communication of the Grand Lodge of Ohio to be held in the old Temple was occasioned by the visit of Sir Alfred Robbins, of the Grand Lodge of England, on May 31, 1924, at high noon, by Grand Master Bro. C. M. Vorhees, of Columbus, Ohio."

THE CERNEAU CONTROVERSY

In 1887 the M. W. Grand Lodge of Ohio, for the protection of its subordinate lodges and their members from the impositions of the promoters of clandestinism, declared the so-called Cerneau bodies to be "irregular, illegal and un-Masonic," and subsequently issued an edict prohibiting all Masons of its obedience from becoming members therein or promoting in any manner the interest of bodies declared by it to be clandestine.

In response to a mandate of G. M. Levi C. Goodale requiring their renunciation of Cerneauism, at a meeting of New England Lodge, No. 4, in April, 1891, "a resolution was adopted declaring that New England Lodge renounced its allegiance" to the Grand Lodge of Ohio, and that it "would act as an independent lodge." Being largely in majority in officers and membership the rebellious members immediately took possession of the lodge room, charter and all other property of New England Lodge. As soon as advised of the situation, Grand Master Goodale arrested the charter of New England Lodge, No. 4 (1891), but a short time later it was restored and the lodge has continued to work ever since as New England Lodge, No. 4, F.&A.M.

The proceedings of the Grand Lodge show that about April 28, 1891, twelve disloyal members of New England Lodge, with three other Masons, members of a loyal lodge, organized a so-called Grand Lodge of Ancient Free and Accepted Masons of Ohio. The suspended members having been in the majority, as has been stated, retained possession of the lodge building, furniture, library and records and even refused to

surrender the old charter of 1814, and "an action was begun by the suspended and expelled members claiming to be beneficiaries under the Snow deed, to cancel and set aside the deed." The case was carried through the courts until it reached the Supreme Court of Ohio, by which "it was decided that the loyal members were the proper beneficiaries under the deed made by John Snow to the Governor of Ohio."

In September, 1907, the Clandestine Lodge surrendered the property to its rightful owners, New England Lodge, No. 4, and at the first stated meeting in October, 1907, the lodge held its first meeting in the old building since its surreptitious possession by the clandestine body.

The Ohio Freemason of January, 1912, "official publication of the Grand Lodge of Ancient Free and Accepted Masons of Ohio," lists seventeen lodges -Ohio, 7, Pennsylvania, 8, and New Jersey, 2.

----o----

NOTE

Report of "Decision No. 4," in the M. W. Grand Master's address to the Grand Lodge of Ohio, Dayton, Oct. 25, 1887.

Inquiries have been made by a large number of brethren as to the legality of certain bodies in this jurisdiction claiming to be Masonic, which go under the name of Cerneau Bodies of the A. and A. S. Rite.

Answer. - A reference to my decision No. 18, made last year, and approved by the Grand Lodge, has, in most cases, been a sufficient answer. But a more specific

answer has been requested by some who are members of such bodies, and who desire a direct answer to the question, "Are they regular and legal, or irregular and illegal?" To such, the answer has been as definite as could be desired, viz.- That they are irregular, illegal and un-Masonic, and ought not to be countenanced or recognized in any manner.

----o----

Mormonism and Masonry Unanswered Questions

By BRO. S. H. GOODWIN, Utah

THE Sage of Concord has somewhere expressed his disapproval of those who demand consistency in the conduct of life. He advised those to whom he addressed himself to think and act today, regardless of what was thought and done yesterday, or of any contradiction that may follow on the morrow. Such a course as this may present no difficulties in the case of a dreamy philosopher and apostle of Transcendentalism, but with a prophet and herald of a new evangel, the situation is not so simple, for to his other functions is bound to be added that of exemplar. In other words, he must commend this newly discovered "more excellent way" to others by his own strict adherence to its requirements. Further, for one who claims to have been divinely commissioned to proclaim to an apostate world that all of its religious forms and beliefs are wrong and unworthy of acceptance, (1) and that he alone, of all the sons of men, has been made custodian of a new faith that is to save a lost world --for him to be indifferent to such an important matter as agreement between precept and practice in his own conduct, and for this inconsistency to involve a manifest disregard of the plain teachings of the latest very word of God, of which that same prophet is the sole messenger: such circumstances are bound to call for an explanation, "for if the trumpet give an uncertain voice, who shall prepare for war?"

It is the "uncertain sound" given forth concerning Joseph Smith's connection with Freemasonry, and the consequent bewilderment among certain of his followers that

furnish the subject of the present paper. "Why was Joseph the prophet a Freemason ?" and "Why is the church [Mormon] opposed to secret societies?" These questions--more particularly the first one--slightly varied in form have often appeared in print in church publications and have long been subjects of interest, and sometimes of discussion by followers of this latter-day prophet.

To the informed Craftsman a casual reading of these interrogatories will probably disclose the secret of their vitality as being rooted in an obvious and perplexing inconsistency on the part of the founder of this new faith. The Mormon church, organized in 1830, is based upon the Book of Mormon; and for this, and for the other standard works of the church, all of which are the veritable Word of God, and which beyond dispute inculcate opposition to secret societies, Joseph Smith was primarily and immediately responsible. The teachings of these books on this subject are so clear and unmistakable that they are used by the leaders of the church, as the ultimate authority, to discourage any connection. of the disciples of this faith with such organizations. Yet, Joseph Smith himself became a Mason at Nauvoo--Why ?

In two previous papers the present writer has set forth some of his findings with reference to certain contacts of Mormonism with Masonry. (2) In this study attention is directed to certain of the attempts made by church writers during the past sixty years, or thereabouts, to explain the Mormon prophet's connection with Freemasonry and to minimize the influence of the palpable contradiction between his teachings and practice in this respect. The necessity for such an explanation and a justification of the glaring inconsistency referred to becomes apparent when we consider, for example, the unparalleled claims of the prophet and the exalted position assigned to the head of the church by his followers. This will be made manifest as we proceed but an illustration or two may well be given place here. Said a recent president of the church:

Next to God and Christ, on earth, is placed one unto whom the keys of power and the authority of the holy Priesthood are conferred and unto whom the right of the presidency is given. He is God's mouth-piece to his people, in all things pertaining to the building up of Zion and to the spiritual and temporal salvation of the people. He is God's vicegerent. (3)

And of Joseph Smith it was declared by the same official:

The Lord raised him up . . . and endowed him with divine authority. (4)

MORMON ANTI-MASONRY

The fact is well known, as intimated above, that the Mormon church is opposed to secret societies. This antagonism is based on the explicit teachings of the "Book of Mormon," "Doctrine and Covenants," "Pearl of Great Price," and the "Holy Scriptures Translated and Corrected by the Spirit of Revelation by Joseph Smith." The first three books named are the standard works of the church, that is, they have been adopted as such by formal action of the church, while the fourth furnishes a part of the contents of the "Pearl of Great Price." And the additional fact is worthy of record here that inasmuch as these books purport to be later revelations of the will and purposes of the Almighty, and since the doctrine of immediate, or continuous, revelation is a basic principle of the organization it follows as a matter of course that they largely supersede the Great Light as a rule and guide to faith and practice. Indeed, the Mormon prophet himself did not hesitate to assign first place to his "Golden Bible," as witness this statement, recorded in his journal:

I told the brethren [the twelve apostles] that the Book of Mormon was the most correct of any book on earth, and the keystone of our religion, and a man would get nearer God by abiding by its precepts than any other book. (6)

And recently two members of the council of the "twelve apostles"-on different occasions--touched on the superiority of the standard books of the church. One declared that in many instances the sacred writings believed in by Christianity are not equal to the modern revelations given by Joseph Smith and recorded in the Doctrine and Covenants. The other stated "that the Bible at best is only a record--not the gospel, and gives no authority to act in God's name." (6)

The unmistakable hostile references to secret organizations in the several books named above and especially in the Book of Mormon are so numerous, and their meaning is so unequivocal that there is no escape from the conclusion, it would seem, that to those who accept these volumes as containing the authentic revelations of the divine will, membership in any secret society--outside of the church--is strictly prohibited. And this, as will be shown presently, is the construction placed on those passages by the teachers and leaders of the church.

In a previous study on the general subject of Mormonism and Masonry, the present writer traced these strictures to the Mormon prophet's reaction to that bitter, malignant anti-Masonic environment in the midst of which he lived at the time the alleged "translation" from the "plates" was being made and given to the world. (7) The fact will be recalled that in the earlier study just alluded to the point was made that at the time William Morgan disappeared Joseph Smith lived only a few miles from Batavia; that a year, almost to a day, after that disappearance the "golden plates" were given into the hands of the prophet; that during that period and subsequent thereto--as well as for some time previously-he had been subjected to those powerful influences which wrought such tremendous changes in the entire social fabric of that part of New York and bereft the people of both willingness and ability to weigh facts fairly, and united them in the one common purpose to destroy the Masonic institution. In common, too, with the great majority of the inhabitants of those pioneer settlements Joseph Smith and his father's family had been caught in the swirl of religious excitement--generated in those immense camp meetings that marked the period just antecedent to that now under review-which for years intermittently gripped the people of Western New York and gave birth to an unhallowed brood of sects and isms and religious controversies. The young prophet himself has put on record the fact, as noted by another, that his first great psychic experiences were aroused by a revival, one result of which was his first "vision." No better preparation than this could have been had for the ready acceptance of the vicious and groundless charges made by the enemies of Freemasonry, or to assure their reappearance in the Book of Mormon along with many other echoes and reflections of the prophet's environment. (8)

JOSEPH SMITH'S KNOWLEDGE OF MASONRY

Then, too, Joseph Smith must often have witnessed the conferring of the various Masonic degrees by renouncing Masons in great public mass meetings called for the purpose, and have been familiar with the long series of resolutions often presented at church conferences and public mass meetings, which recited the alleged misdemeanors and crimes of the Craft, including about every offense in the criminal calendar, and which were adopted with the greatest enthusiasm and given trumpet voice through the press. Further, it will be recalled that in the paper on "Anti-Masonry in the Book of Mormon," referred to above, evidence was presented which established beyond reasonable doubt that the principal charges formulated by the enemies of Masonry during that period reappear in the Book of Mormon, often in the very phraseology in which the original resolutions were framed. To be sure all these references to secret societies in the Book of Mormon appear under the transparent disguise of an alleged history of an ancient American secret society which operated, it is said, among the early progenitors of the Mormon faith, but the real source of these passages cannot be successfully controverted. Their manifest origin in the unhealthy religious and antiMasonic atmosphere in which the prophet lived so impressed his contemporaries that attention was called to the fact by them as something generally understood and about which there was no controversy. (9) And the additional fact is not without significance in this connection that Oliver Cowdrey, Joseph Smith's first amanuensis and one of the "witnesses" to the "divine origin" of the Book of Mormon, was "bitterly opposed to the Masons." (10)

THE PRESENT ATTITUDE OF THE MORMON CHURCH

So much with reference to the origin of portions of the Book of Mormon appeared to be necessary in order that certain facts essential to a proper understanding of the background of the present study might be in possession of the reader.

But whatever the manifest origin of the Book of Mormon, and its unmistakable reflections of local conditions of the period, to the Latter Day Saint it is the veritable word of God, the keystone of his religion, as the prophet insisted. Hence its pronouncements with reference to secret organizations are authoritative, binding, and declare the will of the Almighty. And the position of the church with reference to

these societies, if one may judge from oft-repeated utterances of those who are authorized to speak for that organization is in harmony with these teachings. Evidence in support of this statement is abundant but only a few illustrations can be given here.

Joseph F. Smith, later president of the church, in reply to a correspondent who requested him to "give some Bible and Book of Mormon evidences that secret societies are the institutions of the evil one," gave a considerable list of references to three of the books named above (but none from the Bible) and then added:

The reason why the church, through its authority, is opposed to its members connecting themselves with oath-bound secret combinations must be clear to every well-informed Latter Day Saint. Revelation has plainly pointed out their origin, character and tendency. (11)

On another occasion the same writer, when discussing "Secret Societies," quoted at length from the Book of Mormon, (12) and stated that it was eminently proper that attention should be directed to this subject, among other reasons named, so

. . . that our young men who in some quarters are being induced to become members of secret organizations may be reminded of the word of the Lord on this subject.

Then he continued:

It is very strange that Latter Day Saints, with the Book of Mormon in their hands, should become entangled in these institutions against which a prophet of God has so emphatically raised his voice--institutions which threaten the liberties of all people and portend the destruction of whatever nation fosters them.... But all this aside [he had discussed at length reasons given by these young men for such action], the saints have the word of the Lord upon this subject, and they are made acquainted with the

warning that the Lord has placed on record concerning secret organizations; and whatever the seeming advantages may be, the word of the Lord ought to restrain men who believe in that word from becoming connected with those institutions. Whatever they may have in view now we have the word of the Lord for it that they will seek to overthrow the liberties of all lands and of all people who foster them, and with such affairs Latter Day Saints ought to have nothing to do. (13)

The reader who is at all familiar with the character of the charges so often hurled at the Craft by their anti-Masonic enemies will readily detect a strongly reminiscent flavor in some of the phraseology of the last quotation. For example: " . . . institutions which threaten the liberties of all people and portend the destruction of whatever nation fosters them"; and: " . . . they these secret societies] will seek to overthrow the liberties of all lands and of all people who foster them."

Other reasons for the opposition of the church to secret societies have been urged by the authorities, as in the following instance:

The church is provided with so many priesthood organizations that only these can be recognized therein.... There is enough to do in the Ward organizations under church control.... No member of the church should be led away by men who under any pretext seek to induce them to become members of any organization . . . outside the control of the church. (14)

And this:

It is a well known truth that the counsel of the first Presidency of the church, in all cases, has been and is against our brethren joining secret organizations for any purpose whatsoever . . . however worthy their aims . . . they are outside the pale of the church and by joining them, young men divide with man-made organizations their allegiance to the church.... In joining other societies than the church, young men render themselves liable to have their feelings, in whole or in part, alienated from the church.... Those of the brethren who are still in doubt as to the evils of secret

organizations, will find abundant proof in the history of the church, as written in the Book of Mormon.... The members of our church who have faith to heed the advice of the authorities thereof, will not ally themselves, under any pretense with any organization not instituted by the Lord for the building up of Zion. (15)

Less serious objections presented by church leaders against membership in these secret societies include, among others: interference with "quorum duties"; furnishes an excuse for not paying tithe -the lodge dues being given preference--and membership makes such demands upon the resources that Elders have declined to go when "called on a mission." (16)

Enough has been said to indicate the position of the church on this subject as well as some of the reasons for that position. Before taking leave of this phase of the subject, however, it may be well to introduce one or two quotations to show the character of the measures adopted by the church authorities for dealing with those who, in the face of the plain teachings of their sacred books and the known disapproval of church authorities, become associated with these organizations.

The president of the church when addressing a large gathering of young people, in the Salt Lake Tabernacle, on the subject: "Secret Societies," used the following language:

Think of the fallacies and wickedness in the people doing this [that is, becoming members of these organizations]. They are bound to hold secret all that transpires and to defend their members whether they are doing right or wrong.... Now I'll tell you what the church has done about this. We have passed a resolution that men who are identified with these secret organizations shall not be preferred as bishops or sought for as counsellors. The same when it comes to selecting Mutual Improvement Association officers. The men who have done this have disqualified themselves and are not fit to hold these offices.

On my own responsibility, I will say that any man who is a member of these organizations ought not to be allowed the privileges or blessings of the gospel. (17)

The same official returned to this subject on another occasion when speaking at a Quarterly Conference of the church. If any of the followers of the prophet present had been uncertain as to the mind and purpose of the church in this matter that uncertainty must have been dissipated by the president's words. He said:

The authorities of this church have the right, and will use it to excommunicate members who will set aside the authority placed over them by God, for all members must act in harmony with their bishops and stake (sic) presidency. (18)

That the Mormon church is opposed to its members having any connection with secret societies must be manifest. That the grounds of this opposition are to be found in the teachings of the four books named in an earlier paragraph is no less clear. That Joseph Smith, "by the spirit of revelation," was the instrument used by God to give to the world these latter-day revelations is not only admitted but is proclaimed by the church. That this herald of a new gospel was not only selected from among all the sons of men for this "divine mission," but for a period of something like seven years (1820-1827), he was especially tested, trained and instructed for this peculiar responsibility, is also affirmed, and that without any qualification whatever. To him was given the high privilege of standing next to "God and Christ on earth." More, "The assertion of Joseph Smith that he had seen the Father and Son in a cloud of light, is true." (19) More unusual still it is matter of record that one of these two, addressing the prophet, "pointed to the other, saying: "This is my beloved Son, hear him !" (20) And further, in order that no part of his preparation should be wanting it is recorded that:

In May, 1829, Joseph Smith and Oliver Cowdery were baptized, and by John the Baptist, ordained to the Aaronic Priesthood. His words in ordaining them were--"Upon you my fellow servants, in the name of Messiah, I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the Gospel of repentance, and of baptism by immersion for the remission of sinsand this shall never be taken away again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (21)

That the foregoing statements represent facts, fully confirmed, the literature of the church clearly teaches. Yet, the prophet Joseph Smith, occupying a position in relation to Deity unique in the world's history; with unequalled opportunities of knowing the will of God by direct revelation, and the purport of the teachings of the sacred records of the church touching secret societies--he of all men, disregarding the will of the Most High as therein set forth, allied himself with the most reprehensible of all these organizations and became a Freemason! And this connection with Masonry appears not to have been regarded by him as a mere incident, or matter of indifference, as certain church writers would have us believe. (22) On the contrary, Freemasonry appears to have met with his hearty approval and support. He seems to have been the first candidate to receive the degrees in the newly organized Lodge at Nauvoo; by example at least he encouraged his followers to become Freemasons, and this they did in almost incredible numbers; he visited other lodges with Grand Lodge officers; he approved the building of a Masonic hall in Nauvoo, was present when the cornerstone was laid, and six months after the dispensations of the Nauvoo lodges had been annulled by the Grand Lodge he attended the dedication of the building and, apparently, continued to be present at the meetings of his lodge up to the time of his death. On occasion, too, and in emergencies, he did not hesitate to appeal to, and invoke the assistance of the Fraternity, as witness these words from that strange and inexplicable document of the many for which he was responsible, "An Appeal to the Green Mountain Boys":

I appeal, also, to the fraternity of brethren who are honored by kindred ties, to assist a brother in distress, in all cases where it can be done according to the rules of the order, to extend the boon of benevolence and protection, in avenging the Lord of his enemies, as if a Solomon, a Hiram and a St. John, or a Washington raised his hands before a wondering world and exclaimed: "My life for his." Light, Liberty and Virtue forever. (23)

And again, in that final, tragic moment in Carthage jail, when the bullets of a frenzied and irresponsible mob cut short his life, the last words that fell from his lips were a fragment from the Masonic ritual. (24)

THE CAUSE OF THE INCONSISTENCY

The foregoing facts have been set out with considerable detail in order that the reader whose acquaintance with the situation may be limited, may have before him some of the elements that enter into the problem presented by the prophet's unexplained change of base with reference to secret societies. Now to summarize, briefly, before passing to the next phase of the subject.

We have shown that the Mormon church is opposed to secret societies; that this disapproval rests upon nothing less than the clear unqualified teachings on the subject in the several basic books adopted and accepted by the church; that Joseph Smith, founder of the church and "prophet, seer and revelator" of that organization was responsible for those books; that the numerous references to secret societies to be found in these works, more particularly in the Book of Mormon, represent his unmistakable reaction to the anti-Masonic environment in which they were produced, and finally, that the prophet, regardless of the repeated warnings, denunciations and explicit teachings of the word of God, not only became identified with Masonry, but he appears to have approved of the institution and to have given to it the measure of interest, time and service of the average member.

With these facts in mind we are in position to understand the significance--to his followers--of the prophet's action, and to appreciate the anxiety of the leaders of the church to lessen the influence of his amazing and perennially troublesome inconsistency.

MORMON APOLOGISTS FOR SMITH'S ACTION

The present writer does not-know how early the necessity for an explanation and justification of Joseph Smith's connection with Masonry made itself felt. He does know that fully fifty years ago a prominent church writer dealt with the prophet's inconsistency in this matter and presented what he conceived to be the motives that prompted this action. Earlier than that, we suspect, the adherents of this faith were too

busily engaged in solving the very real and immediate problems incident to settlement in a new and forbidding country, and wresting from a reluctant, sage-brush desert subsistence for themselves and families to give any thought to such questions. Then, too, the bulk of the membership were people of mature years--fruits of the missionary campaign carried on from the very beginning of the church. They were of the same generation as the prophet; the influence of his person and story was still a dominating factor in their thought and faith and life, and the gospel he proclaimed--had it not received the martyrs' seal in Carthage jail? But with improved material conditions: the coming of something like order, and an established community life, and the institutions which are a part of such life, the area of interests naturally widened, and opportunities were afforded for a consideration of the foundations on which was builded this new faith.

But more influential than anything else in the matter under consideration, we suspect, was the coming to maturity of a younger generation in this household of faith. They were young children, or were not born when the events occurred which sifted and solidified the membership of the church, and made possible its later development. The older people could very well go on ignoring any problems or perplexing questions growing out of their early history, or could regard them as a part of "the mystery of faith." But their children did not start out from their point of view, and were without that experience which confirmed their parents' conviction that with leaders who were the very mouthpiece of God there was no occasion for concern. With them, without some rational explanation of apparent and acknowledged contradictions, their faith might be weakened, or even blighted. At all events this theory finds support in the fact that the discussions of the questions which furnish our present subject--as well as of the more serious ones respecting the methods employed in "translating" the Book of Mormon--have for the most part first appeared in the literature prepared for the young people f the church.

Considerably more than twenty-five years ago the attention of the writer of these lines was first directed to the subject of this paper, and the questions, together with the answer given at that time, at once engaged his interest. The communication containing these queries was addressed to the editor (later a president of the church) of a then recently established young people's magazine. In reply to the question, "Why was Joseph the prophet a Freemason?" the editor did not venture to formulate an answer, in his own words, but instead referred his correspondent to a certain passage from the prophet's journal. This reads:

. . . I preached in the grove on the keys of the kingdom.... The keys are certain signs and words by which the false spirits and personages may be detected from true, which cannot be revealed to the Elders till the Temple is completed.... There are signs in heaven, earth and hell; the Elders must know them all, to be endowed with power, to finish their work and prevent imposition. The devil knows many signs but does not know the sign of the Son of Man, or Jesus. (25)

SMITH'S OWN EXPLANATION

To the uninitiated these words are likely to convey little of meaning, and to suggest even less of reason for connecting them up as an answer to the question under consideration. As just noted, the editor made no comment. Apparently he considered the words themselves a complete and sufficient answer to the question asked. Under the circumstances the assumption seems to be justified that the significance of this passage is so generally understood by Latter Day Saints, and the reference to the prophet's connection with Masonry so clear and unmistakable that all that was required to explain and justify his action was to give book and page where his words are to be found. But what are we to understand by Joseph Smith's statement just quoted? This, it would seem: That the prophet felt that he should become a Mason because he believed the Masons had in their possession certain "keys," in the form of signs and words which it behooved the Elders to know so that by this means "false spirits and personages may be detected from the true," and further, that "the Elders must know them all, to be endowed with power, to finish their work and prevent imposition." And this interpretation seems to be confirmed by the fact that hundreds of Mormons became members of the Nauvoo lodges, and that in this number were included the four men, Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow, who in the order named became presidents of the church as successors of Joseph Smith. How Masonic signs and words could be used in the manner and for the purpose indicated, the present writer would not attempt to explain--he does not know. It is barely possible, of course, that the prophet had in mind another purpose than the one just given. The fact is matter of common knowledge that his followers today claim that the Masonic signs, grips, words and ceremonies which form a part of the Temple rites of the Mormon church were revealed to Joseph Smith by an angel, and that, long before he became a Mason, and that he desired to determine for himself the character and extent of the resemblance, and the agreement between the Masonic

ritual and the one in use among angelic beings who made known to him these ceremonies. (26)

Here it may be well to note the fact, in passing, that the angelic origin of the Temple ceremonies which seem to be so largely Masonic, and the use to be made of them, have not always met with full acceptance by followers of the prophet. A single illustration of this must suffice.

Nearly sixty years ago a vigorous church writer expressed himself in no uncertain terms on this subject. He was discussing "The Keys of the Priesthood," in response to a quotation from a reader who wished to be reassured that the "Keys" of the Priesthood which Joseph Smith had given to the world came to him as a duly authenticated divine revelation. In this connection he said:

There is a great deal of talk among Latter Day Saints about his [Joseph Smith's] having "keys" given to him; or in other words, certain "signs and key-words" by which he could tell those spirits who belonged to the true order from the false. It is taught that there is a sort of divine Masonry among the angels who hold the priesthood, by which they can detect those who do not belong to their order. Those who cannot give the signs correctly are supposed to be imposters. Now it is assumed that these secret signs were made known to Joseph Smith, and that by their aid he was able to escape deception from evil spirits and hence it is argued that the authority of the priesthood is known to have come from a divine source.

After pointing out what he characterized as "the folly of such an idea," which he says may be "seen at a glance," he continued:

If there is an idea of which a grown up, reasoning man ought to be ashamed, it is the notion that the God of the Universe and angelic beings has no better way of detecting devilish spirits and unauthorized beings than by certain grips and secret words--that, in other words, they need such a puny, imperfect thing as a species of Masonry by which to keep the evil and the pure apart. (27)

There appears to be good sense as well as sound reason in these paragraphs, but the views of the editor of the young people's periodical, as indicated by his use of the excerpt from the prophet's journal noted above, appear to be in harmony with those generally held by church teachers.

THE PROBLEM STILL OPEN

But whatever measure of comfort or satisfaction the editor's correspondent may have derived from the answer given, for others it seems not to have been convincing or to have been accepted as final. In other words, the answer did not answer--the problem remained, and remains, unsolved. This appears from the fact that quite recently in the columns of the same magazine (and twenty years after the answer referred to above was given) the present editor of the periodical remarked, under the caption, "Masonry and Mormonism," that an inquiry had been received by the church authorities "relative to the prophet Joseph Smith's connection with Masonry, and its connection with Temple ceremonies, and to the endowment rites having been copied from Masonry, etc." The editor added, that the inquirer sought information on these subjects, and that an explanation had been submitted "which we think will adequately answer the frequent questions that come to the Improvement Era regarding them." These words show that Joseph Smith's connection with Masonry, and the palpable inconsistency of his action in this particular, continue to be a stumbling block to the younger and more thoughtful ones among the faithful.

In the present instance the one whose "explanation" was to lay for all time this troublesome subject very discreetly avoided all reference to the probable motives that actuated the prophet and were responsible for his affiliation with the Craft, and devoted his argument to establishing the origin of the Temple ceremonies. This he finds in a "revelation" recorded in the "Book of Abraham," which purports to be a "translation" of an Egyptian papyrus which Joseph Smith obtained, it is said, with a mummy that came into his possession. He concludes the exposition of his theory with this comforting, if not conclusive, assurance:

The Saints may rest assured that what we have through the prophet, in relation to the priesthood and its sacred mysteries, resulted from the revelations of God to Joseph Smith, and not from the prophet's incidental and brief connection with Masonry. (28)

An earlier writer does not hesitate to meet the issue squarely and to answer the question as to motives in the following manner:

It will be remembered what an unconquerable aversion Joseph Smith manifested, even as a boy of fifteen, to receiving any particle of faith or authority from the churches of Christendom, and also that he was commanded by the personage in the first vision to join none of them. What then is the significance of his becoming a Freemason? This: He understood that the chain of Masonry is the endless chain of brotherhood linking all the worlds--the heavens and the earths-but he believed that this earth had lost much of its purpose, its light, its Keys, and its spirit--its chief loss being the Key of revelation. For instance, his conception might be expressed in the statement that the Masonic Church on earth ought to be in constant communication with the Masonic Church in heaven thus constituting a universal brotherhood indeed, notwithstanding its many nations, races, religions, civilizations and lawgivers. (29)

From the foregoing recital of facts it must be plain to anyone that while answers and explanations have frequently been tendered, and all by friendly writers, the question: "Why was Joseph the prophet a FreeMason?" has not been satisfactorily disposed of. The problem presented by his strange indifference to the divine will, of which, presumably, none had a more complete and accurate understanding than he, remains a problem still: "a stone of stumbling and a rock of offense" to many of his followers.

THE EXPLANATION SUGGESTED

In view of these circumstances perhaps the present writer will not be thought presumptuous if he adds his own speculations on this subject to those herein recorded. That undue weight may not be attached to his views he freely admits that he can claim no measure of that "authority" which others have brought to a consideration of

the subject of this paper and which we are justified in assuming especially qualified them to give a categorical, if unsatisfactory, answer to this troublesome question.

In the writer's opinion not one but several considerations were influential in leading the prophet to reverse himself in the matter of Freemasonry.

In the first place, the anti-Masonic movement--so manifestly responsible for the numerous unfriendly references to secret societies sprinkled over the pages of the basic books of the Mormon faith--was a dozen years behind him. In the meantime he had securely established himself in a distant state as the recognized leader of a numerous and devoted people to whom he was the very "mouthpiece" of the Almighty. His favorite brother and inseparable companion, Hyrum Smith, who exerted a continuous and very great influence over him, had long been a member of the Craft, though apparently, not active therein; so also had Heber C. Kimball who, next to Hyrum Smith perhaps, stood closest to Joseph Smith; and many others among his faithful adherents and close personal friends and admirers were members of the Fraternity. Furthermore, a Masonic lodge was about to be established in Nauvoo toward which many of his followers were favorably inclined and in which they would hold membership. It would hardly be the part of wisdom for him, the prophet, seer and revelator, the revered leader and guide in all other matters to be excluded from an institution in which so many of his people would most certainly find a place. Besides, as intimated in an earlier paragraph, by holding membership in the lodge he would be in a position to make use of that organization-as he had made use of all other organizations created as occasion arose and of which his people were members--to bind them more closely to himself and to make it contribute to the accomplishment of the ends he had in view. Membership in the lodge made possible its correlation with the other agencies which he used so adroitly and effectually to extend and solidify his power. And in view of certain well-known characteristics of Joseph Smith, especially the strong tendency to "show off," and to get into the "limelight," (30) the fact that the Grand Master of the Grand Lodge of Illinois-a skilled and astute politician and at the time a candidate for the State Legislature, and who was looking for votes--was willing to bestow upon him the unusual distinction of making him a "Mason at sight": this of itself would be an influential factor in the matter. Nor is it improbable, in view of all that is known of the irresponsible and practically unlimited power Joseph Smith exercised over his people at the time Nauvoo Lodge was organized, that he felt quite indifferent to any necessity of harmonizing precept and practice, if indeed such a thought occurred to him at all. The mandate against secret societies was to be found

only in the books which he had given to the church and of the actual origin of which only he had definite and indisputable knowledge. There was none to call him to account, and he knew, as others did not, how much of value to attach to the pronouncements contained in the books which he had given to the world. Why shouldn't he become a Mason, if it pleased him?

The motives here suggested are not given as being the only ones that probably influenced the prophet's action, but we are fully convinced that, to say the very least, they are quite as likely to have been responsible for his affiliation with Masonry as any of those put forward by his followers, who, recognizing the anomalous position of their prophet, have thus far sought in vain for a satisfactory explanation of his conduct in this particular, and for a solution of the problem presented by these "Unanswered Questions."

NOTES AND REFERENCES

(1) Times and Seasons, Vol. 3, p. 727

(2) Little Masonic Library, Vol. 8; THE BUILDER, Vol. 10, 1924, pp. 323, 363.

(3) Conference Reports, April, 1898, pp. 68, 69; Oct., 1901, p. 96.

(4) Conference Report, Oct., 1917, p. 3; Separatism in Utah 1847-1870, F. D. Daines, Annual Report of American Historical Association, 1917, p. 334.

(5) History of the Church, Period i, Joseph Smith, B. H. Roberts, Vol. iv, p. 461; The Mormon Point of View, N. H. Nelson, Vol. i, 1904, p. 146.

(6) Apostle M. J. Ballard, Salt Lake Herald, Dec. 29, 1919, p. 5.

(7) THE BUILDER, Vol. 10, 1924, pp. 323, 363.

(8) Primitive Traits in Religious Revivals, F. M. Davenport 1905, p. 187; Psychological and Ethical Aspects of Mormon Group Life, 1917, p. 14. E. E. Ericksen.

(9) Delusions: An Analysis of the Book of Mormon, A. Campbell, Millenial Harbinger, Feb., 1831; Journal of a Residence and Tour of the U.S. of North America, 1833-34, E.S. Abdy Vol. i, pp. 320-325; Vol. iii, pp. 40-42, 54-59.

(10) From Palmyra to Independence, R. Etzenhouse, 1894, p. 345, 347.

(11) Improvement Era, Vol. iv, 1900, p. 59

(12) Ether, Chapter 8

(13) Improvement Era, Vol. i, 1898, pp. 374-376.

(14) Improvement Era, Vol. vi, 1903, pp. 150-151.

(15) Improvement Era, Vol. vi, 1903, pp. 305-307

(16) Gospel Doctrine, Jos. F. Smith, 1920, p. 135

(17) Provo Enquirer (Mormon), Nov. 12, 1900.

(18) Provo Enquirer (Mormon) Jan. 13, 1902.

(19) Millenial Star, Vol. xxxv, 1873, p. 794; Conference Report, April 4, 1926, p. 51.

(20) From Liverpool to Salt Lake, Linforth, 1855, p. 71; cf. History of the Church, Period i, Joseph Smith, B. H. Roberts, Vol. 1, p. 5. Note, pp. 40-43, Doctrine and Covenants, Sec. 27; 128:20; Apostle M. J. Ballard, Salt Lake Herald, Dec. 29, 1919, p. 5

(21) From Liverpool to Salt Lake, Linforth, 1855, p. 71.

(22) Improvement Era, Vol. xxiv, 1921, p. 939.

(23) General Joseph Smith, Appeal to the Green Mountain Boys (Pamphlet), Dec., 1843, cf. History of the Church, Period i, Joseph Smith, B. H. Roberts, Vol. vi, Note p. 75.

(24) Note: B. H. Roberts, writing years after the event, argues that the prophet could not have had in mind any thought of assistance from a man-made organization, but must have thought only of divine help. But John Taylor, at the time editor of the Times and Seasons, and later a president of the church, who was with the prophet at the time of the tragedy in Carthage jail and was wounded by one of the bullets

intended for the two brothers, wrote an account of the events of that afternoon a few days after they happened. He had no doubt as to the Masonic import of the last words of the Mormon prophet. Times and Seasons, Vol. v, July 15, 1844, p. 585; cf. History of the Mormon Church, B. H. Roberts, Note 1, Americana, Vol. vi, July, 1911, pp. 695-96.

(25) Gems from the Life of Joseph, Compendium of the Gospel p. 257, cf. History of the Church, Period i, Joseph Smith, B. H. Roberts, Vol. iv, p. 608

(26) M. J. Ballard, Salt Lake Herald, Dec. 29, 1919, p. 5; History of the Church, Period i, Joseph Smith, B. H. Roberts, Vol. ii, pp. 235, 348-351; Improvement Era, Vol xxiv, 1921, p. 938.

(27) Salt Lake Tribune, Oct. 8, 1870

(28) Improvement Era, Vol. xxiv, 1921, p. 938; cf. Little Masonic Library, Vol. 8, chapters 7 and 8.

(29) Life of Joseph the Prophet, E. W. Tullidge, 1874, pp. 391-392

(30) History of the Church, Period i, Joseph Smith, B. H. Roberts, Vol. vi, Note, p. 75.

Much disturbance was caused in May, 1842, by a bitter controversy between Gen. John C. Bennett and Joseph Smith. The former had been thwarted in his personal ambitions and now repudiated all connection with the church, saying he had only joined the Saints in order to be able to expose their leaders. From the slanders he originated came the stories that were used to rouse the passions of the mob that killed Smith. It was however a schism in the community rather than in the church. Bennett was forced to resign the office of Mayor which Smith unwisely accepted. Bennett was tried and expelled by Nauvoo Lodge, but his part was taken by Bodley Lodge at Quincy which preferred complaints to the Grand Lodge which seem to have been found baseless.

----o----

The Past in the Light of the Present

By BRO. ERNEST E. THIEMEYER, Missouri

WHEN the Pilgrim fathers landed at Plymouth in the early seventeenth century they doubtless had little intimation of the importance future generations would place on their adventure. It is within the powers of modern conception to believe that even in wildest dreams a vision of the bustling empire of the present could have come to these hardy pioneers. Equally hard to picture is the idea that they gave any thought to the possibility of a mass of mythical stories growing up around them. This might be carried farther into the development of American history and it would be no more easy to believe that two such figures as Washington and Lincoln ever dreamed of becoming almost saintly heroes. It is a tendency, however, to picture the outstanding personages who have gone before as beings who could do no wrong. The saying that "the evil men do lives after them, but the good is oft interred in their bones" has worked, at least so far as America is concerned, in direct opposites. George Washington and Abraham Lincoln were intensely human characters, but they have been raised upon pedestals of imagination and crowned with virtues. This frequently makes their lives examples to be held up for the admiration and worship of the younger generation. That the great good these men accomplished should not be a source of inspiration is most untrue, but the mythical character which hangs like a mantle about such men causes the youth to be a bit disappointed en he finds his hero was actually of flesh and blood similar to his own.

One figure who as a subject for worship attains a the heart of every child. It may be the dramatic character of the part he played in the Revolution; be his daring hatred of the then existent laws and the officers charged with their enforcement. It makes no real difference the truth remains that Paul Revere stands out as a dominant character. Aside from the purely historical significance of the man and his acts there is another point which doubtless will prove interesting. What traces has he left behind and what are the surroundings of these relics today?

One place and only one can supply this information - Boston. Much is said of Lexington and Concord and the route of Paul Revere's ride. The neighborhood in which Paul Revere lived receives only passing comment. In the northern portion of Boston, not very far from the busy North Station, one finds narrow, crooked streets and on one of them is struck with a not very impressive, but quaint two-story building. Its rough board finish makes it strangely incongruous in its more modern surroundings. The feeling of curiosity changes to one of respect when it is learned that this is the house in which the famous horseman lived. A closer examination reveals that the windows are of leaded glass, the panes diamond shaped and some of them faintly purple in the sunlight. The feeling of age grows when one realizes that these colored panes are originals and the coloring is due to the action of light and time on certain chemicals in the glass.

The door is opened and one beholds a room bare almost to the extreme. There is not much furniture, but the table in the middle of the room would gladden the heart of any collector of antiques. Typically colonial, the furnishings are just such as might have found a place in the home of an early American patriot. Immediately to the rear a door opens into the kitchen, on the second floor two bedrooms. An interminable amount of space could be taken up with descriptions of this house, but we shall pass on with no more than the comment that much of the furniture belonged to Paul Revere, the balance is made up of pieces typical of the period and of such nature as to make the equipage of the place as near as possible to what it was one hundred fifty years ago.

A sense of austere ruggedness pervades the place and it is hard to imagine this as the home of one so incensed with the ideals of our revolutionist. It is felt, however, that if the owner became possessed with an idea of right he would have been determined to fight for his ideal and die for it if necessary. The bustle of the street is forgotten and for a few moments one reflects upon the past, almost lives in the period.

A thought of fleeting time and much more to be accomplished drives one from his revery and into the street. The view is of an almost squalid Italian section of modern Boston. The odor of fermenting grapes pervades the early autumn atmosphere. Huge cans of refuse from the anti-Volsteadian activities greet one's eyes and nostrils at every turn. This is frequently since the feeling is experienced that a warning to

automobilists such as is found near Marblehead, and reading “Our streets are narrow and crooked; please drive carefully," would not be out of place. A short walk in the direction of the Charles River and to the west of the house brings one to the Old North Church. If it so happens that your visit is timed for noon or late afternoon you will be followed by a swarm of swarthy olive-skinned children begging to act as guides through the maze of garlic, spaghetti, etc., to say nothing more of crooked streets, that leads to the church. Our guide was an Italian of eight summers who knew his history and recited it in much the manner of the child at a school celebration. A word of warning is necessary. Be stocked with pennies and small change or you may find your guide deserting you for a more lucrative calling.

The story of North Church is interesting, but sufficiently well known to require no repetition. Those who have visited any early American churches would find it boresome because they are all alike. Suffice it to say then that the original pews are still in use and the church still enjoys the protection of the Episcopal Diocese of Boston. Services are held regularly and the congregation is made up largely of descendants of the families who attended in Revolutionary days.

A much shorter walk up a hill to the west and we find Copp's Hill Burial Ground crowning a bluff of the Charles River and commanding a view of Charleston and the Bunker Hill Monument. On the gate is a bronze plate bearing the following inscription:

COPP'S HILL BURIAL GROUND

1659

HERE WERE BURIED

MINISTERS

INCREASE MATHER 1723

COTTON MATHER 1738

SAMUEL MATHER 1785

ANDREW ELIOT 1778

AND

THOMAS LAKE, DAVID COPP, NICHOLAS UPSHALL, JOHN PHILLIPS, ANTHONY HAYWOOD, JOHN CLARKE AND OTHERS OF THE EARLY INHABITANTS OF BOSTON

ON THIS GROUND WERE PLANTED

THE BRITISH BATTERIES

WHICH DESTROYED THE VILLAGE OF CHARLESTON

DURING THE BATTLE OF BUNKER HILL

JUNE 17, 1775.

Inordinate curiosity, perhaps it would be better to say morbid curiosity, makes you swing open the large iron gate and glance around. If your gaze should wander to the west you would be struck with a seeming incongruity. The monuments are all small, in the nature of headstones, but above the even rows rises a monument of recent design. The Mason is first struck with the gray granite and its broken column. Closer examination is called for and next a gilt medallion bearing the jewel of a Grand Master rouses your interest to fever pitch. The inscription clarifies matters and you realize that you stand before the grave of the founder of Negro Masonry-Prince Hall. There has been much written on this most interesting subject, and there is no need for our continuing the discussion. The inscription says:

1748 - 1807

PRINCE HALL

ERECTED BY

M. W. PRINCE HALL GRAND LODGE

F. and A. M. of MASSACHUSETTS

JUNE 24th, A. D. 1895 A. L. 5895

What could be on the opposite side? We search for an inscription, but our attention is distracted by a small stone immediately in back of the monument. The lettering is badly eroded, but it is not difficult to make out that

HERE LIES YE BODY OF

PRINCE HALL

FIRST GRAND MASTER OF THE

COLORED GRAND LODGE OF

MASONS IN MASS.

Died Dec. 7, 1807.

On the reverse we read that

HERE LIES YE BODY OF

SARAH RITCHERY

WIFE OF

PRINCE HALL

DIED FEBry- THE 26th

1769

Aged 24 years.

Because of nothing in particular except perhaps a deeply instilled instinct to turn to the right we follow the western wall of the cemetery. Before fifty feet have been covered we receive another shock. Glaring from a headstone of more than average height is a square and compass. Our attention is undivided and we learn that the stone was erected

IN MEMORY OF

CAPT. ROBERT NEWMAN

WHO DIED

MARCH 23rd, 1806;

AET. 51

Though Neptune's waves and boreas blast

Have tost me to and fro

Now well escaped from all their rage

I'm anchored here below.

Safely I ride in triumph here

With many of our fleet

Till signals call to weigh again

Our admired Christ to meet.

O may all those I've left behind

Be wash'd in Jesus blood

And when they leave this world of sin

Be ever with the Lord.

ALSO IN MEMORY OF CAPT. ROBERT NEWMAN, JUN.

WHO DIED AT SEA Dec. 14, 1816.

What began as a sight seeing tour has rapidly changed character and is now furnishing food for thought. We view the morning in retrospect, Prince Hall, the gateway to Copp's Hill, and here we stop. Who were the men mentioned there? The frailty of the human mind where names are concerned has overtaken us and only one stands out - Cotton Mather. In one of those fanciful flights of imagination we think of Salem. Its quaint streets, wonderful colonial doorways, the witch monument-here we have it, some where we have beard that Cotton Mather was associated with Salem witch trials in some way. The thought is dismissed, we wonder what connection that has with the Masonic graves in Copp's Hill. Then with some amusement we remember that Montague Summers in his "History of Witchcraft" says that Albert Pike of Charleston was Grand Master of a modern sect of Satanists. According to the same author the modern Satanist is only a survival of the old witch, so perhaps it has more connection than appeared at first blush.

Somehow we don't recall which side Cotton Mather favored in the Salem witch prosecution, but we have a feeling that it wasn't the witches.

If Cotton Mather did favor the Satanistic cult from Summers' point of view he may have been a Mason. This brings an interesting comparison, though it cannot be laid that there is any reason to believe it. Paul Revere, Grand Master of Masons in Massachusetts, Albert Pike, Supreme Grand Commander of the Ancient and Accepted Scottish Rite, and Cotton Mather, all Satanists according to some people's views. But we wander and our mind is filled. with foolishness, let us turn back to Capt. Newman.

And now thoughts begin to chase each other through our brains. Paul Revere and Capt. Robert Newman both Masons. Is there any connection between them? While we ponder on this though an iron memorial meets our gaze. It is readily learned that it

was erected-by the Sons of the American Revolution. The plate attached adds to our quandary:

CAPT. ROBERT NEWMAN

PRIVATEER ADVENTURE

SEXTON

OLD NORTH CHURCH

APRIL 19th, 1775

If one didn't know before, he would by this time be quite sure that April 19, 1775, was the date of Bro. Paul's famous ride. Living in the past for an hour or more as we have done inclines one to dream. The crowded streets and tenements fade from view, all grows dark. It is a night one hundred fifty-one years ago. We discern faintly a man on the far river bank with his horse. Standing faintly white against the night sky is the tower of Old North Church. All is dark and still. A light flashes from the spire, hoofs beat and Paul Revere is off. Where did that light come from? Who put it there? The dream grows hazy, was it the sexton?- But there is no one to answer our question. Even this unsatisfied doubt cannot cause regret that American history has lived, even though the moment was brief.

----o----

A LAY BROTHER'S CONCEPTION OF GOD

THE author of this exceedingly frank confession of the faith that is in him desires us to withhold his name for very good personal and private reasons. What he has written will doubtless prove very provocative. We are hoping to present other articles on the same theme from different points of view by competent brethren The subject is gone

into more fully on the Editorial page. SOME few months ago I was so rash as to express myself on the subject of evolution. If recollection does not fail, I went even to the extreme of saying that the evolutionary theory of genesis was possibly more susceptible of proof than the account in Genesis. Much to my surprise I was told that I had no right to hold such an opinion as long as I was a member of the Masonic Fraternity. The condemnation may not have been as harsh in form as this, but this was the gist of it. It is this incident which in no small measure accounts for the full and frank confession I intend to make. It is only after some thought that I have deemed it proper to express myself on the subject of God and Freemasonry, and farther than that to make an effort to define the rather hazily coordinated set of ideas which I call God.

A word in defense of this decision is necessary. No one realizes any more fully than the writer that the subject of religion is banned as a topic for discussion in the lodge. This might, on the surface, seem to preclude the possibility of anyone defining his God; really it does not. Religion is one thing and God quite another. In a general sense it may be said that God is the ideal and religion the means by which we hope to attain that ideal. I shall steer a path as far from religion (in the above sense) as is possible. There is only one point which it is hoped to make clear. It is not necessary to call to mind a certain portion of the ceremony of initiation in which the candidate makes for himself a short but very significant answer. Usually it consists of just two words: "In God." The main purpose of this discussion is to define what I meant when I professed to put my trust in God. A secondary object is to defend myself and others who are in the same category from the darts of such thoughtless critics as the one above mentioned and to justify not only my own membership in the Masonic Fraternity, but the membership of others whose Deity is as indefinite as my own.

It might as well be confessed before going any farther that I do not know what God is, that is, with any degree of certainty. At times it seems to be one thing and then, when the surroundings undergo a change, it may be something very different. There are times when I believe that God is an entity that lives and breathes as I do. That is when I permit myself to forget the things I have been taught and revel in the pure joy of living. This experience comes to all of us, I believe. There are other periods when some thought is given to the subject and the evidence carefully weighed on every side, which leads to a conception one might call his rational Deity, the other being his emotional God. At this time it is not necessary to state in more detail the meaning I have in mind, it will, I think, become apparent as the thread of the discussion winds

itself through the haze of thought which always surrounds this subject in my own mind.

The human race is made up of creatures who are largely influenced by environment. It is necessary, therefore, to make some sort of a statement on past life and surroundings before we can begin to look at this subject of God with anything like understanding. By this is not meant an understanding of God, but an understanding of my conception of God. The sort of information necessary falls, I think, into three main divisions, first, home life and what might be termed extra-curriculum activities; second, secular education; and last, religious education. In no one of these three can I profess to anything but ordinary experiences, just such surroundings as are met day in and day out by the great mass of American people.

My early life was what one would expect to find in an ordinary American home where peace and contentment are the chief assets and financial status average. I cannot say that any of my extra-school life was either abnormal or subnormal. I enjoyed the out of doors, still do for that matter; played the usual games and associated in the usual manner with my companions. Of recent years, it must be confessed that I have found my recreation in fields which are not usually enjoyed by people of my own age. It is, I think, rather unusual to find those who are still on the near side of thirty enjoying reading, other than fiction, to the exclusion of most of the lighter pleasures of life. It is in this respect only that my present make-up is anything but average.

So far as education is concerned my equipment is no cause for wonder. The traditional grammar school training including the three R's and such other material as is usually confided to the pupils in public schools, was the basis. There was no such thing as elective work until I reached high school. It was here that I acquired my first taste of science. I liked it and made most of my opportunities. Such Botany, Physiology, Physics, Chemistry, and Geology as came in my path were elected for no particular reason except that I found them interesting. Aside from the work in science the curriculum required a certain amount of English, foreign languages, mathematics, history, etc. It was in college, however, that my interests were allowed to run away from my better judgment. Here my work was confined principally to Geology and Chemistry. A smattering of other work was included, but I soon found that there was

no incentive in these fields. I continued my language work because I expected to use it after years. At this period I was determined to take up oil geology and expected to be called to foreign fields. The lack of balance in this training is quite clearly illustrated by the fact that fully two-thirds of my college work was done in scientific subjects and the other third principally of advanced work in foreign languages.

It would be unfair to consider that education ceased with the formal exit from schools. I have done, perhaps, more reading since the close of my school life than the average person. At first it was purely fiction, not entirely of the best seller class, but rather following the recommendations of men who were supposed to know the good from the bad. Lately I have delved somewhat into anthropology, philosophy, psychology, history and such subjects. Religious training is a phase of education which may raise some controversy. For this reason I am intentionally avoiding the mention of any particular sects or creeds. It is sufficient to say that during my lifetime I attended three different denominational churches. All widely divergent and all, to me, equally interesting. In none of them have I been able to find just what I want. Early in life I went to the church of which my parents were members. A natural and inevitable proceeding. I went through the formality of becoming a member of the church and attended with some regularity for two years afterwards. I was about half way through high school when I lost interest. A little later I changed and became a member of another parish and a different denomination. The causes for this change are twofold. One is, I think, unimportant, at least it appears so in retrospect. This was that I was dissatisfied with the doctrines of the church of which I had originally been a member. I cannot recall at this writing just what it was that caused me to cease attending church, but have a feeling that I had lost interest in the proceedings because they meant nothing in particular to me. The other, and doubtless most important reason for the change was that one of my schoolmates, of the opposite sex, attended the institution into which I wandered. For almost four years I attended regularly, transferred my membership and even today it remains there though I have been inside the building only once in the last six years. A few years ago I strayed into another denominational institution. This was after a period of stress which will find its story later in the discussion. For a year or more I tried my best to see something that would hold me to this belief. I then gave up in despair and have been to church only occasionally in the past two years.

During all of my church experience, with the possible exception of the first affiliation, I have made an honest effort to see and believe in the God of these churches. In the

first case the cessation of interest was due possibly to some unconscious urging which told me that there I could not find that for which I was searching. The chief difficulty encountered was collating my scientific training with religious doctrines. Whether or not this was the real reason for my losing interest in churches and creeds, I would not care to state. I disqualify myself as judge on the grounds of incompetency.

With this preface we can begin to trace mental developments and changes which have led to the conclusions I now hold. My first recollection of any conscious objection to church doctrines comes at a period shortly before I graduated from the secondary school. I had been studying physiography for several months. The time came when theories of earthly origin were up for discussion. I could not understand how the Biblical account of creation could be coordinated with scientific theory. Still I was not ready to give up the idea of a Creator. There was much I did not understand and I cannot truthfully say that conditions here have changed greatly since them. I had not come into contact with evolution as yet, perhaps, it would be better to say that such contact as had been made did not mean very much to me. It was not until I reached my sophomore year in college that evolution came to have a very definite significance. At that time I was studying palaeontology. The fossil remains which have been dug up from the geologic past were most interesting; it was a revelation to see the whole fauna and flora of the world today unfolding in gradational steps before your gaze. Here is where I found that for which I had long sought. A clear picture of how man came into being. It needed no God to make the present condition of man clear, no explanation was necessary. He started out as a simple creature and by force of circumstances came to be what he is. To my mind there was only one course open and I took it. Up to this point I think I might have been classed as an agnostic. I was not certain that a God existed, I was willing to have anyone who could present sufficient evidence prove his existence to me. There was now a change, however; instead of passively resisting a belief in God, I absolutely denied that such a Being existed. In other words, I became an atheist. Looking backward I think I am here perhaps a bit harsh in my judgment of myself. There were times when I wondered about the whole thing, my disbelief was not always assured. This phase of the subject may be allowed to rest for the moment; I do not want to confuse my emotional personality with my reasoning one. I can well remember long evenings in my room at college where arguments on religion were not barred, but welcomed. Many of my friends and colleagues staunchly defended the existence of a Supreme Being and I as firmly denied. Religious discussions always wound up with some such argument as this. It seemed that I could not avoid it, and I cannot say that I wanted to; it was too pleasing to me to flaunt my newly acquired wisdom. So far as I ever thought of myself, I became a mass of living protoplasm, here today, and gone tomorrow.

Carefully, sometimes almost painfully, I went over the details of my theory, arguing both for and against, yet the atheist always won over the agnostic. For three years approximately I held to this opinion. At least the rational, reasoning being that was in me held to it.

It was only six months before I became a Freemason that my attitude changed. How that change came about forms an interesting story in itself, interesting to me at least, and there are things in relation to it that must be told if this is to be anything like as complete a confession of faith (or lack of faith, according to the point of view) as I should like it to be. Before taking up that side of the question, I want to retrace a bit and picture the emotional beliefs that sometimes caused me to doubt what, to me, were the rational ones. As has been indicated, I have always been fond of the out of doors. It was always my custom to get into the open country whenever the opportunity offered. Until I went to college I always had plenty of company. Thoughts did not run away with me because I was always occupied with the others and with things around me. At college, however, things were a bit different. It was not always possible to find someone who was free to roam as I liked to do, and often the impulse would come over me when there was no one in close enough proximity to tag along. This led to my wandering off alone. After the first few afternoons I began to enjoy it. The habit grew and finally it was rare that I even looked for a companion when the impulse came over me. I packed up and went. It was only a mile or so from our house to a winding creek, a steep bluff on one side, and a fertile flood plain a mile or so wide on the other. I took to wandering along this stream. In the spring of the year the birds were plentiful and more often than not I would pick a shady spot and lie down. Nearly always in this season of the year when the plants were sprouting new leaves and everything was fresh with the newness of spring, I would fall into a revery. The beauty of the landscape always appealed and particularly at this season. To try to follow my thoughts through one of these idle afternoons would be impossible. But I did often wonder about everything around. How did the birds happen to be colored as they were? What made them so beautiful? Why did the trees assume the shapes they had? What was responsible for the massed beauty of the whole scene? Perhaps I was beginning to find God. In my own mind I often thought that I was, but then on returning to town things would assume an entirely changed aspect and the old method of reasoning would persuade me that I was as much of an atheist as ever. Even in the course of my reveries, I could always find reasons within the bounds of scientific theory which would explain the things I wondered about. Still there were times when I often thought there must be something in the form of a Creator. It seemed impossible to imagine such coordination as one finds in nature just happening.

And so the chain to date leads first through belief, to doubting belief, to unbelief, and finally to doubting unbelief. It seems that we are arguing in a circle and coming back to the original starting point. This is in a sense true, and there is one step needed to complete the change. What was responsible for the return to belief? I finally came to see that even though evolution explained many things which I had hitherto found unexplainable, there was still a question for which no answer had been found. Roughly, and a bit inaccurately stated, evolution teaches that man grew out of a lower form of life. We can carry this back to the dinosaurs, the shellfish, the trilobites, and finally we come to a little one-celled animal called the amoeba. The great interrogation point is here inserted. Where did the amoeba come from? It was this question which in the final analysis was responsible for my coming back into the fold of believers. The circle is complete, not because it has come back to the point from which it started, but because today I have a firm belief in a supernatural power which I call God. The belief is the same as it was earlier in life, but the God is different and consequently the circle is not quite a circle, but some other figure--a spiral perhaps.

The origin of the amoeba, unexplainable by any process of reasoning which had hitherto formed a part of my mental processes, caused me to see that there must be someone or something responsible for that spark in the simplest of creatures which we cannot reproduce in any scientific laboratory. The same science which could not offer an explanation of this one point prompted the discard of the personal element in a search for God. Because evolution to me thoroughly proves the method in which man came into being I cannot conceive of a God in the likeness of man. The Bible says somewhere that God created man in His image and likeness. I do not think so, but think that man created God in his image and likeness. Reasons for this conclusion are plentiful and may be found by consulting almost any good reference work on cultural anthropology. If we desire to trace the rise and development of religion we find first that man worshipped forces which he did not understand. We come at a later stage to idol worship and the anthropomorphic deities. These are clearly images, physical reflections of man's thoughts. They represent God in the way man thought he should look. When we reach that stage of development where idol worship is prohibited we do not find idols, but we find mental images taking the place of idols. Today we find, in the Christian world at least, that God represents everything that is good in man. He becomes a mental image of the perfect man. This stage is, to me, no more than a glorified ideal, and when we consider the closeness of idol and ideal as they appear on paper and as they are in derivation, we can easily see how close idol

worship and the worship of mental images really are. The one is no more than the concrete reflection of the other.

Since the anthropomorphic God, the God in man's image, is one of the question, of what material will we construct a Deity ? Man was not in existence when the breath of life was blown into that flowing cell we now call the amoeba. Since this was the first of God's living works shall we say that the God we should worship was a sort of glorified creature of the same type? That is on the surface a foolish question. Those of my readers who have ever had the privilege of looking through the lens of a high-powered microscope at the creature mentioned will agree with me that no such creature, no matter how glorified, can ever account for the wonders of the world which surround us. Even if God is pictured as such an entity we are degenerating to that already criticised idol worship. We are finding something tangible, some mental picture, some ideal upon which to fasten our faith.

To my mind there is no need for any sort of a picture, mental or physical, by which to imagine God. We have seen that there must be something to account for the life we find in this simplest of living creatures. Let us, then, content ourselves with calling it something without trying to fasten any recognizable characteristics to it. The only way in which God can be recognized then is through the wonders performed. This Divine Something, commonly called God, is the power which created life, or possibly Life itself, it is the power which caused the evolutionary forces to follow the paths which led to the development of man. It is, aside from this, the power which accounts for the unity, the harmony, the beauty which surrounds us. It is the directing force which accounts for things as they are.

The statement was made above that God was the ideal and religion the means by which we hoped to attain it. This statement perhaps holds true of religions in general, but, so far as the writer can see, is not strictly true where God becomes such an entity as has just been pictured. The ideal must be divorced from the religion. I think this God might be termed Aristotlean in character. "Divine Providence coincides completely for Aristotle with the operation of natural causes" (Aristotle, Ethics, i, 10; Zeller, Aristotle and the Earlier Peripatetics, ii, 329). Continuing along this line we find a being incorporeal, indivisible, spaceless, sexless, passionless, changeless, perfect, eternal. One would not agree with the statement that "God moves the world

as the beloved object moves the lover," as Aristotle puts it (Aristotle, Metaphysics, ix, 7), for this seems to deny a Creator and the writer's belief is that God did create life. Because, however, God is, as he thought, Spaceless, Sexless, etc., it cannot take the form of an ideal toward which religion may strive, but becomes a striving toward a goal, the attainment of which is as much God's desire as our own.

This separated religion must be defined. It takes on the nature of a philosophy of life, but it is a philosophy directed by the same Power that has directed the evolutionary processes from the beginning. The God I have in mind has delegated to it the task of keeping the forward movement of the world in a progressive state. We know not, and neither does it matter, what form this progression takes, so long as it conforms with the evolutionary laws which have been built up through the ages and under the direction of God. If the immutable laws of nature are to continue in their present paths, man, who is apparently only in the ascendency of his power, is to become supreme, the most numerous and the most powerful species in existence. The next stage will be man's degradation, his fall from the throne, and this period in his natural history will see the rise of a new and more powerful race, not of men, but of creatures of some sort. They will be an outgrowth of the environmental developments which have made it impossible for man to survive.

Our duty and our religion immediately becomes clear. Our lives must be so ordered that when the final decline of man sets in and the new race rises, this new species will be in every way superior to man. Religion under such a line of thought is just as moral and just as good as the religions of the past. It is only by keeping clean and fit, both mentally and physically, that we can hope to meet the conditions which surround us. In one sense this verges on the science of eugenics. But that phase of the question need not be considered here. On the other side, we must think and act correctly. What is to be the guide to such right thinking? There is no better source book than the Bible. It is a collection of experiences of a race from time immemorial and it is the experience of a race of men which progressed. The race may or may not be in supremacy today, that is non-essential. If they have given way to something better, we can profit by the method of living which enabled them to reach supremacy. We can discard those things which, on the basis of modern thought, seem to have given rise to their decline. We can survey the races that have surpassed them and learn of the things which enabled the new to dominate the old. In seeing those things which point toward retrogression and avoiding their contacts, we can rest assured that the mental habits thus formed will be passed on to our descendants and that they in turn

will steer clear of those things which caused our decline. So, it is that by an avoidance of detrimental influences we build up the race and lay the foundations for the new and better race which is doubtless to come.

It will need little explanation to collate this belief of God with that expressed in Masonic ritual. It is well to consider, however, that we are not asked to express a belief in God, but a trust in God. In either case the justification is as immediate. I place my trust in a force which is responsible for life. This God is just as much responsible for man as is the God of Genesis; the end is the same, it is only the means by which God becomes responsible for man that differs. I believe fully in my God as the hope and salvation of the human race. The difference being that the salvation will come in a different manner. Instead of a hypothetical, highly imaginative after world, man is to be saved by the production of a new race in which the good in man will live after him and the evil be interred with his bones. Since I was not asked to define in precise terms just what the God I trusted and believed in was I can see no reason why anyone has any just cause for complaint because I happen to hold to an opinion which differs from his. I do not ask him to change his God and substitute mine in order to stay in the Fraternity. I respect the opinions of others, they are doubtless as near right as I am, and I leave them to enjoy such happiness as they may get from the contemplation of their God. I ask no more for myself.

On this subject, we might accept in final analysis the words of Will Durant in his Story of Philosophy, "Inductive data fall upon us from all sides like the lava of Vesuvius; we suffocate with uncoordinated facts; our minds are overwhelmed with sciences breeding and multiplying into specialistic chaos for want of synthetic thought and a unifying philosophy. We are all mere fragments of what a man might be." Like men--no conception of God is complete.

----o----

EDITORIAL

R. J. MEEKREN, Editor in Charge

BOARD OF EDITORS

LOUIS BLOCK, IOWA

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN. Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W. WILLIAMSON, Nevada

DAYS OF BEGINNING

THERE are two days in the year that by tradition are set aside for observance by Freemasons. That they are also feasts of the Christian Church, and were before that festivals of a primitive paganism, does not lessen or abrogate their immemorial connection with the Fraternity; they are the days of St. John in Harvest and St. John in Winter-the Baptist and the Evangelist. The one, who said of himself, "I must decrease," is celebrated at midsummer, about the longest day of the year; the other, who was to all the earth a messenger of the good tidings and peace and good will towards men, at that time when the days have begun to lengthen once more. That our Lord was born on the twenty-fifth of December and St. John on the twenty-seventh, is perhaps possible but certainly not probable. Just as the church later often took over the ancient sanctuaries of primitive divinities and hallowed them to the service of the new faith, so did it take over the old festivals. And for what reason should it not have done so? The symbolical fitness is patent to all, and the time when men could see that once again the sun was returning on his annual course, was the time set to rejoice at the coming of the day-spring from on high, the birth of the Babe of Bethlehem, that little city of Judah, and the wondrous star which led the wise men from the East to the manger cradle; and also to remember that beloved disciple, the second of the perfect parallels in religion as in Masonry.

What was the origin of this connection of the two Holy Saints John with the Masonic Craft is far from certain. That it happened by chance is hardly to be credited. True, men and cities and gilds and countries and confraternities adopted patron saints as a matter of course; yet nearly always there was some reason for the particular choice. And why did -the Masons adopt two patrons of the same name whose days have so intimate a connection with the course of the sun? Here again a symbolism is obvious-beginning and completion, laying the foundation and setting the cape stone; but what such a thought had to do with the actual choice it would be hard to say. What is certain is the fact that the two Saints are so closely associated with the Craft that in many countries what we call the "Blue Lodge," the Symbolic Degrees, is known simply as St. John's Masonry.

In the United States this connection is largely lost, except for one or two allusions in the ritual. Here and there may perhaps be found an old lodge that still includes June 24 and Dec. 27 in the list of its stated assemblies. In this they retain an echo of the time when these two days were not only the chief days of meeting, but perhaps the

only ones, the days when apprentices were entered, and Fellows passed as Masters of their Craft. Fortunately this lapse has not occurred elsewhere and there may be hope that in the future the Masonry of this country will recover this ancient usage.

However, of this perhaps more on another occasion; it is another aspect of the season of which we would speak. It is a time of ending and beginning. Christmas, St. John's Day, and New Year, are three high points of a festival that runs from the Eve of the Nativity to Epiphany. The cape stone of our year's labor was seated last month, and the volume of 1926 completed. With this we lay the foundation stone of the New Year's work. It is not for the craftsman to say whether it be truly squared, and firmly set, let others judge. But here we wish our readers, and fellow members of the Research Society, a happy and fortunate New Year; and if they will help as they have in the past, our new work may be confidently carried forward in the hope of a successful conclusion.

----o----

THE DESIGNS ON THE TRESTLEBOARD

JUST as in the lodge room the assembled brethren listen again to the instructions given to the youngest Apprentices (and it does them no harm) so here our senior members will please to bear with us patiently while we once more say something of the National Masonic Research Society, its objects and aims, and the purpose and policy of its organ, THE BUILDER. Properly speaking, or rather in the sense that the word is usually applied to a periodical, THE BUILDER has no policy. Possibly there may be some exception taken to this statement in view of our advocacy of the National Masonic Tuberculosis Sanatoria Association. Bro. R. J. Newton, the Publicity Manager of the Association, is chiefly responsible for that, for it was he who converted the Executive of the Society from an attitude of comparatively passive approval to one of active support. This matter is, however, in a different category; it is one that touches all Masons directly whether they are interested in research and study or not. It is a matter of relief and of justice, one of obligation in short, and we conceive that for this no excuse or explanation is needed and none will be offered.

There are thousands, literally, of our brethren in dire need, in danger of death, not to speak of their wives and children. And those who have so nobly sought to assist them are taxed far beyond their strength. It is a national question, and as we have members all over the whole country it was and is our plain duty to do what we can. There is no especial credit attached to it; practically every Masonic periodical in the United States has taken the question up and is doing its part for this cause in its own field. So much then for that. Outside of this exceedingly practical and imperative problem THE BUILDER has no purpose other than that of acting as a means of communication between members of the Society and affording an open forum for the discussion of all such questions dealing with Freemasonry as may be properly broached in public.

Scattered all over the country, or indeed all over the world, as our members are, it is physically impossible for them to meet together, even infrequently; it is only through the pages of a regularly published periodical that the work of individuals can be brought to the knowledge of others, and examined and discussed. THE BUILDER is therefore the substitute for a monthly meeting, neither more nor less. There is in this manifest disadvantages, but also fortunately some compensations. In any case it is the only possible machinery for the purpose.

Being what it is, still less than in the case of other magazines, has the Editor in charge any responsibility for the opinions expressed by contributors, no more indeed than a judge on the bench for what the learned counsel for the defense may say on behalf of his client, or the presiding officer of a deliberative assembly for the motions he puts or the resolutions passed; so long as all is done in order and within the bounds of decency and decorum. The judge may have a strong opinion as to the rights and wrongs of the case before him, but it is his place only to hold the balance even between the opposing parties and see that both sides have opportunity to argue their contention.

Nevertheless there is a very heavy responsibility laid upon the editorial staff. THE BUILDER has only a very limited amount of space available, just as law courts and legislatures have but a limited amount of time. The result is congestion. Thus there is an ever present problem of what is to come next. We have the same duty as the Master of a lodge, without his opportunities of learning what question is best taken up now and what may be deferred. There is only one object in view, the advance of

Masonic knowledge and the interest of our members, but all this has to be gauged on the slightest indications. If those who are not pleased in any given case will but remember this they will perhaps be more ready to excuse in a spirit of fraternal charity.

The field of Masonic research is a much wider one than is usually supposed; and we are in no wise limited to any part of it. It is generally, but erroneously, taken for granted that the history of the Order is the only subject properly its object. History is most important, much more so than multitudes of our brethren realize. At any moment a dry fact of history may be brought to life by some question of present day policy. There have been many controversies in the Fraternity that would never have arisen had the opponents had more complete historical knowledge. Our ritual, our symbols, our teaching, our jurisprudence is all rooted in the past. It is not a question of dwelling on "departed glories," as one brother puts it, but of obtaining material by which the future is to be shaped. But on this it may be possible to enlarge at some future time, at present we merely wish to make the point, that the recording and publication in accessible form of patiently collected facts, dry and uninteresting as they may be, is a real necessity for the future. Some space therefore must be always allotted to such matter as this.

Then there is the question of symbolism and symbolic teaching. As Speculative Masonry is defined "as a peculiar system of morality, veiled in allegory and illustrated by symbols," this too is a subject of moment. The nature of a symbol or allegory is to teach by suggestion, by association of ideas, consequently they are always applicable however the conditions of society at large may change, and as these conditions are in a state of continual flux there is always place for further and newer applications.

Finally, there are the practical questions of the present day. These are nearly always controversial, not to say explosive. Yet they need discussion, and especially should they be discussed in an atmosphere of pure investigation, or in the spirit of an impartial, unprejudiced search for truth. And right here we will find the practical use of history. No one of the questions of the hour can be safely decided, in line with the spirit of the Fraternity, without a knowledge of what is relevant to it in the past, or what has been done elsewhere in the world.

It is to be admitted that such questions raise many difficulties. Still, as some uncritical partizans would write history by projecting present-day conditions backwards, so it is possible to discuss the present in the dry light of historical research, putting aside prejudice and passion. Not easy, but possible.

In the course of consultation and correspondence a number of such questions of practical moment have emerged, and some we hope to have presented in THE BUILDER during the coming year. One which is more and more taking up the attention of the rulers of the Craft is that of Masonic Education. There are many problems involved here, its nature and scope, the responsibilities (if any) of ruling bodies, and the most efficient machinery. This last, of course, touches us as a Society very closely, as it is the very work on which we are engaged.

Another concerns the tendencies and the direction in which they are leading, to be observed in the Order today. Such tendencies as those as are exhibited in our lodges with enormous membership, in which the personal friendship and fraternal relationship that should exist are in imminent danger of being lost. What shall it profit a lodge to gain the whole world on its roll if it lose its soul in doing it? Then there is the tendency to centralization and loss of ancient rights, towards getting involved in questions of religious and political import. Not yet have these become prominent, but it behooves us to see whither we are going before we have gone too far.

Thus it seems on a survey of the field that there is much of interest and much of the greatest moment to do. The difficulty is going to be to get it all in, but this is a problem that must be solved as best it can as we go forward.

----o----

A FUNDAMENTAL QUESTION

DURING the past year there has been a revival of a question that many educated people supposed had been threshed out thirty years and more ago, the relationship of science and religion. This seems the more curious as the fashionable vogue in science is now in full reaction against the mechanistic and materialistic views that held the field a generation ago. Due to research into the structure of matter, and the theory of relativity, the current theories in scientific circles seem far more favorable now to a spiritual interpretation of the world than was the case even ten years ago. Masonry, we are emphatically told, has no dogmas, no creed. It teaches by symbols which each may interpret for himself. Yet one thing is demanded of the candidate for our mysteries, that he profess faith in God. In a sense there seems a contradiction here, for belief in God is a religious dogma, that is, it is a creed that is taught by all religions.

Now there is no doubt that under this simple requirement there are hidden wide differences of opinion. It is asserted by some brethren that a certain limiting conception of the Deity is also demanded, as for example, that it must be believed also that God is a Personal Being, as well as the First Cause, and Origin of all things. This is a question that has bearing on many other problems. There is no doubt, judging by the many articles and books written by brethren of occultist and theosophical tendencies, that other conceptions of the Deity exist in the Order side by side with those we may call Theistic. Masons of what, for distinction, we may call the orthodox school, seem always to ignore these; they never condemn them, even when they urge most strongly that their own views are the only ones allowable. What, then, is the actual state of affairs? Are the latter right, or is Masonry tolerant of more indefinite interpretations?

This was a question that it seemed appropriate to discuss at this time, and the matter was brought to a head by the receipt of the article that appears on an earlier page of this number. It is a very intimate personal confession, and outlines a definite spiritual progress. Reading it with sympathy (for what believer has not at some time been beset by doubt?) it seems pretty certain that the stage reached at the conclusion cannot be a permanent one. The progress is definite towards at least a theistic belief on the part of the author.

It seems obvious that this brother does not believe in the unique inspiration of the Bible. This raises other questions. His position cannot be opposed on the grounds of Scriptural texts, at least not without discussion of their authority, but only by arguments drawn from science and philosophy whose authority he does acknowledge. But the main questions raised are these: Does the simple requirement made by Masonry of a belief in God imply any particular conception of God? If so, why has not such conception been explicitly defined? And furthermore, what right would any Grand Lodge have in the matter of laying down such definition, and what should be the attitude of other Grand Lodges in the case that this were done? If belief in God means (Masonically) belief in a personal Deity, have we not then the beginning of a dogmatic creed, a thing that it has always been said did not exist? We hope to have these questions and others that will naturally arise, fully discussed by a number of competent brethren from all points of view. A Lay Brother's Confession of doubt and faith comes opportunely as an introduction and a challenge.

----o----

MASONIC PERIODICALS FROM A LIBRARIAN'S VIEWPOINT

By BRO. J. H. TATSCH, Iowa

The examination and care of many Masonic periodicals in the course of library routine, chiefly in filing and binding, brings points to the fore that are not observed by the casual reader, but which add greatly to the serviceability of the publications.

To begin with, I believe that the city in which the magazine maintains its headquarters should appear on the outside front cover as a part of, or close to, the title. There are a number of magazines of similar name, and in order to identify any of them, it is necessary to turn through many leaves.

Magazines that are clipped (and all good ones are) lose their identity if the name of the publication does not appear on each page. The best place is at the top; some of

them have it in small type in the lower corners. The month and year, or exact date if published at lesser intervals, is a great convenience to students when printed on each page at the marginal edge. This is especially true when searching through bound volumes, for almost invariably an article referred to in a periodical is described by name of the periodical and date of issue, rather than by volume and issue numbers.

Each issue should have a volume and issue number, so that readers who preserve their files will know when volumes end, or if they are complete. A new Masonic periodical launched during 1926 is deficient in this respect.

The greatest sorrow in a librarian's life, insofar as periodicals are concerned, is a change of size in the middle of a volume. I have one publication in mind which changed sizes three times in one year. Fortunately, not all are such grievous offenders; but it is surprising to note how many changed size and form at an awkward period.

As far as a careful reader is concerned, a book without an index is a useless encumbrance. The expense of preparing one is nominal; but it enhances a volume one hundred fold. The same applies in still greater .:measure to a bound periodical, for to seek something in a magazine that has no index is like looking for a needle in a haystack. Much that is of inestimable worth to Masonic students is lost to the world because it is effectively buried in pages of dead type. The magazines which publish indexes are providing longevity insurance for themselves, and will exert an influence exceeding the life of the publications.

----o----

THE OFFICERS OF THE GRAND LODGE OF ENGLAND

By BRO. GILBERT W. DAYNES, England

THE United Grand Lodge of Antient Free and Accepted Masons of England is a collective body comprising, a general representation of all private lodges on record, the Grand Stewards of the year, the present and Past Grand officers, with the Grand Master at their head. I propose in this article to deal only with the Grand Master and the Grand officers.

The Grand Master is nominated yearly at the Grand Lodge held in December, and elected at the Grand Lodge held the foIlowing March. The Grand Master so elected is regularly installed on the day of the Grand Annual Masonic Festival, which is held on the Wednesday following St. George's Day, the 23rd April. To this Festival are to be admitted all regular Masons who provide themselves with tickets from the Grand Stewards, at present costing one guinea.

Upon the occasion of the Grand Master's Installation he appoints the Grand officers for the year, who are thereupon installed or invested. At first the Grand officers consisted only of the two Grand Wardens, but from time to time additional appointments have been authorized. Today the Grand officers annually appointed in April are as follows: Pro Grand Master (who must be a Peer of the Realm ' and is only appointed when the Grand Master is a Prince of the Blood Royal); Deputy Grand Master; Two Grand Wardens; Two Grand Chaplains; Grand Registrar; Deputy Grand Registrar; President of the Board of General Purposes; Grand Director of Ceremonies; Twelve Grand Deacons; Two Assistant Grand Chaplains; Two Assistant Grand Registrars; Grand Superintendent of Works; Two Assistant Grand Superintendents of Works; Two Deputy Grand Directors of Ceremonies; Twelve Assistant Grand Directors of Ceremonies; Grand Sword Bearer; Deputy Grand Sword Bearer; Two Assistant Grand Sword Bearers; Two Grand Standard Bearers; Six Assistant Grand Standard Bearers; Grand Organist; Assistant Grand Secretary; Grand Pursuivant; Four Assistant Grand Pursuivants.

The Grand Officers also include the President of the Board of Benevolence, annually appointed and invested by the Grand Master at the December Meeting of Grand Lodge, and the Grand Secretary and Grand Tyler, who upon appointment by the Grand Master continue in office without reappointment during the pleasure of Grand Lodge.

There is only one elective Grand office besides that of the Grand Master, viz., the Grand Treasurer. The Constitutions provide that he shall be nominated at the September Meeting of Grand Lodge from members of Grand Lodge who have not already held Grand office, and be elected at the Grand Lodge in March. In the event of a contest a postal ballot is provided for. Voting papers are to be sent to each private lodge and every member of that lodge who is a member of Grand Lodge is entitled to record his vote.

In addition to the Annual Appointments the Grand Master makes a number of promotions in Grand Rank, when important services to the Craft deserve further acknowledgment. He also annually confers Past Rank upon a number of brethren meriting recognition.

At the Annual Grand Festival, held at Freemasons' Hall, London, on Wednesday, 27th April, 1925, the Pro Grand Master, Lord Ampthill, referring to these Appointments and Promotions, said:

You are aware of the existence of a vague idea that every Lodge in the Jurisdiction of the United Grand Lodge of England ought to have a Grand Officer in turn, while there are Lodges which claim that their antiquity and their high reputation entitle them to have Grand Lodge collars regularly allotted. I wish to make it clear that the conferment of Grand Rank is a personal distinction and not a Lodge recognition. It is an honour to any Lodge to have a Grand Officer among its members; but the Lodges which are not so fortunate have no more cause to complain than towns and villages which do not happen to be the birthplace of eminent citizens. Even if Grand Rank were given as a recognition to Lodges, it would obviously be impossible to satisfy 4000 Lodges with the fifty appointments which the Grand Master has at his disposal. Nothing short of a miracle on the lines of the miracle of the loaves and fishes could meet a requirement of that kind.

The nature of our time-honoured constitution is such that, once we have elected a brother to preside over the rest in the capacity of Master of a Lodge, we leave it to his

discretion to select his own Officers. On precisely the same principle, we leave it to the personal discretion of the M. W. Grand Master to select his own Grand Officers. Just as the Private Lodge elects only the Master and the Treasurer, so Grand Lodge elects only the Grand Master and the Grand Treasurer. The same principle runs right through the Craft; and it is a wise principle of governance which has stood the test of time. The duty of selecting the Grand Officers you have thus entrusted to the Grand Master is one of exceeding difficulty, which naturally has been increasing with the growth and expansion of the Craft.

It would not be possible for the Grand Master to deal single-handed with all the matters which are left to his determination; and he, therefore, summons to his assistance, as all his predecessors have done, some of his principal Officers, and particularly those whose tenure of office is not restricted to a single year. The committee of personal advisers thus formed is known as the Grand Master's Council. This is a natural and legitimate outcome of the authority vested in the Grand Master by the Grand Lodge of England, just as it is absolutely within the right of the Worshipful Master of a Private Lodge to hold regular consultations with experienced Past Masters of his Lodge. The Grand Master's Council assists the Grand Master in all those matters which are left to his personal discretion or belong to his office; and one of the most difficult and important tasks that fall to its lot is the selection of the names of brethren to be submitted to the Grand Master for appointment to Grand Rank. Five or six hundred recommendations have every year to be examined, tabulated, and classified. Countless enquiries have to be made. Many and various considerations, personal, social and local, besides the Masonic record of the nominee, have to be regarded. It is impossible to set up any definite standard or test of merit. Everything has to be taken into account; and the only invariable test is that the distinction of any individual brother should be of credit and acceptance to the Craft.

But, while individual merit is thus the primary consideration, it is essential that there should be a fair distribution of Grand honours as between London and the Provinces and Districts, and again as between the larger and the smaller Provinces and Districts. You will see, therefore, that the difficult task of advising the Grand Master in this matter has to be performed with conscientious care and all possible vigilance: and all his advisers are deeply sensible of their responsibility towards the Grand Master and for the honour and reputation of the Craft

In concluding his remarks the Pro Grand Master emphasized the reciprocal duty and striving of the Grand officers, whereby the value and distinction of Grand Rank might be maintained and enhanced.

----o----

PLEASE NOTE

Bro. James H. Cooke, 32d, a disabled ex-service man in California, confined to his bed by reason of injury received during the World War, has requested THE BUILDER to aid him, through the medium of its columns, in the prosecution of his hobby, which is the collection of stamps. There are many brethren getting parcels in the daily mail with United States stamps attached. These can be cut off in a second of time and will make Bro. Cooke happy with something that would otherwise go to waste.

He will be glad to receive pre-cancelled stamps of all denominations excepting only the familiar two-cent variety containing the head of our first President as is used on our letters. He asks that they be left on the wrapping paper, which protects them from tearing, as to detach them renders them thin and useless unless they are soaked off. Any and all stamps collected may be sent directly to Bro. Cooke, whose address is Box E, Carmel, Cal.

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A. F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

ALPHEUS A. KEEN, Secretary

JOHN W. TURNER, Treasurer

FRANCIS E. LESTER, Executive Secretary, Las Cruces, New Mexico

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

CONNECTICUT - Fred A. Verplanck, Past Grand Master, South Manchester.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

GEORGIA - Dr. J. P. Bowdoin, Past Grand Master.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis.

Mississippi - John R. Tally, Grand Master, Hattiesburg.

Missouri - Wm. W. Martin, Grand Master, Doniphan.

MONTANA - Dr. W. J. Marshall, Missoula.

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning.

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

VERMONT - Christie B. Crowell, Past Grand Master, Brattleboro.

WASHINGTON - Morton Gregory, Grand Master, Tacoma.

WISCON - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ORDER OF THE EASTERN STAR, GENERAL GRAND CHAPTER Mrs. Clara Henrich, Most Worthy Grand Matron, Newport, Ky.

ROBERT J. NEWTON, Editor, Publicity Director N. M. T. S. A., Las Cruces, New Mexico

"Smiling Sam" Shafer

WHEN you read his experience you may wonder what he has to smile about.

Bro. Shafer is a member of New Philadelphia Lodge, No. 177, of the city of the same name. He has been a sufferer from tuberculosis for about thirteen years. He was formerly a railroad telegrapher by occupation and was with the Baltimore & Ohio Railway for eight years before his first break-down. He tells his own story in telegraphic style:

"In the spring of 1913 began to show signs of illness -suspected tuberculosis. On strict examination found nothing, but owing to inside steady confinement doctors advised me to get away for awhile and go to Denver. Went to Denver and remained four months, returned East, said to be well. Returned to work and in six weeks began to show signs again. I quit inside work then and got away for a year and roughed it in Michigan. Seemed to get along fine.

"In 1915 resumed railroad work again, and soon, work getting so strenuous owing to the war, not enough men, in 1918 had a complete relapse after training 35 days to be a train dispatcher. Had several hemorrhages and it was then that I realized that I was up .against real tuberculosis. Doctors advised me to try the Ohio State Sanatorium; went there on Aug. 12, 1918, and left May 1, 1919, improved in weight but no change in lung condition. Was then advised by the doctors of the Ohio State Sanatorium that I had a tubercular cavity in left lung. They suggested that I get out of Ohio and come to Southwest, New Mexico -or Arizona, but owing to lack of funds I could not come when they advised and instead tried to work and results were that I worked fourteen months at telegraphy .and contracted colds until I was down, and when I landed in Tucson in the fall of 1920 1 had a complete ,collapse. Was confined in St. Mary's Hospital for -seven months at expense of $150 a month. Got to the point where I could get around but never able to sustain myself, and after staying there nearly three years was told that I would have to resort to thorocoplastic surgery in order to get anywhere.

"Went back East in the summer of 1923 and decided to try surgery. In November, 1923, came to Albuquerque and consulted some doctors, and on Nov. 20, 1,923, 1 underwent the first operation, having portions of eight ribs removed. This was not successful and again on May 13, 1925, I underwent the same operation, this time having portions of ten ribs removed. The results are favorable, while not so good as should be considering the amount of suffering, time and expense, and all indications are that I may have to undergo a little more surgery in order to collapse the lung completely.

"My income is $65 a month from the Elks with an occasional boost from the members of my Masonic Lodge. My only hope" is that they keep me in a dry climate for, as you know, my chances would be rather slim back East."

Bro. Shafer first got into touch with the advocates of the building of Masonic Tuberculosis Sanatoria about four years ago. On March 24, 1926, he wrote again:

"I am pleased to advise that I am still alive, but not able to do any work. Have often wondered what was ever done by the Masons."

There are many Masons like Bro. Shafer who need hospital care and who "wonder what was ever done by the Masons" in the matter of providing sanatorium care and treatment for Masonic consumptives. The question comes from many hundreds of sick, "When will the Door of Hope (the entrance to the first Masonic Sanatorium) be Opened to them?"

----o----

DIES IN HARNESS

Bro. Hartwell E. Roberts, Reid Lodge, No. 163, Mansfield, Ark.

Bro. No. 125. This brother's story is covered in the following letter written by the Secretary of a southwestern lodge to his home lodge:

"Bro. ____ died here suddenly and is to be buried tomorrow in El Paso. I am reliably informed that Mrs. _____ is in very poor financial condition and will probably have to have some help to defray burial expenses. While I have not been able to, talk to her to find out the exact condition I will do so as soon as I can and advise you. She is by no means a well woman; had a severe, stroke of paralysis, or something akin to it, last year, from which she has never recovered. It was only the indomitable will of Bro. ___ that kept him earning a living the past few years. The week before he died he ran a temperature of 103 while working in the local bank. He simply could not take time to rest and this led to his death, Which was due to heart exhaustion or failure. He died in his sleep without a struggle."

Many, like this brother, driven by the necessity of providing food and shelter for loved ones, lose all chance far life because they do not, or will not, ask for help.

* * *

Rear Admiral R. E. Coontz, U. S. Navy, stationed at the Naval Operating Base, Hampton Roads, Virginia, recently in command of the Pacific fleet, is practically interested in the Masonic Sanatorium. He writes:

"I am in complete sympathy with your worthy effort. I hope that the various Masonic Jurisdictions, whose members come to Texas, Arizona, New Mexico and the Southwest, will take the matter up and push it to a satisfactory conclusion."

Bro. Coontz also made a contribution to the cause.

* * *

A San Antonio Mason, Bro. Harry Rogers, was elected President of the Rotary International. Bro. Rogers is interested in all Masonic activities and was one of the first and largest contributors to the work and expense of the Texas Tuberculosis Sanatorium Committee, which was operating without any appropriation from the Texas Grand Lodge.

* * *

If Masonry itself is to remain strong and healthy it needs at this time an interest or cause closer to its heart that will bring to its members the spirit of brotherhood and sacrifice and permit them to feel that they are a living part of this spirit, because they are enacting it in real life.

----o----

The Precious Jewels

By BROS. A. L. KRESS AND R. J. MEEKREN

IN the Study Club last month we took under consideration the construction of the Gothic arch in order to obtain more light upon the technique of the Operative

Freemasons of the Middle Ages. It was noted that the voussoirs or "vault" stones of which the arch is composed were, in theory at least, interchangeable, being cut to the same curves and angles though differing in length. It is not at all likely, however, that this interchangeability was developed at all in practice, except perhaps by accident, as there would be no practical advantage in it. Each stone was undoubtedly intended for a certain position and marked accordingly.

GOTHIC MOULDINGS

The voussoir being worked, the next step would be to cut the mouldings, and these also would naturally be worked from templets. It is very curious that Speculative Masons have dwelt so exclusively on squared work. It is possibly easier to fit in with a symbolic system, but unfortunately it has led to extraordinary assertions as to the difficulty of squaring a stone. It is highly probable that there were many cowans, the lowens, losses, layers and rough masons of the Old Charges, who could square a stone well enough. What distinguished the Freemason was ability to do work "neither oblong nor square," carved and moulded work. It is significant in this respect that none of the Old Charges speak of squared work; when a traveling mason turned up the master was to give him work "if he had any mould stone" to be done in his place, if not he was to "refresh him with money" to enable him to go on to the next lodge.

This regulation is coupled with two others, that no mason, or sometimes more specifically, no master or fellow, was to make any mould square or rule for any rough layer, and that no layer was to be set to work on mould stone either within the lodge (with the fellows) or without it (off by himself somewhere) even if he had a mould (or mould square) of his own making. It is quite obvious that the later copyists had but the vaguest idea of what it was all about from the many extraordinary corruptions in the various texts; some of them evidently had no ideas at all, but copied blindly what they read in the document before them. Two chief forms or variants have appeared. In one, very numerously represented, the "square" has been separated from the first part of the compound term "mould" just as we saw it had probably been separated from "astler" in the list of jewels given in the Examination, so that the prohibition reads "no mould, nor square, nor rule." But on reflection this does not seem very significant. Neither rule nor square was peculiar to the mason's craft, and both are such simple, obvious tools that there could be no secret about making them. A cowan, if too

unintelligent or clumsy to make them for himself, could get a carpenter, for instance, to make them for him. The latter would be under no prohibition in the matter. A mould-square or rule must have been some special appliance not easily understood or made.

The other corruption, while seemingly straightforward enough, has turned the provision into pure nonsense. The Inigo Jones MS. is an example. It says:

> That no Master or Fellow make any Mould or Square or Rule to Mould Stones withall, but such as are allowed by the Fraternity.

We can only suppose that this was an attempt to amend a corrupt text in the light of the theory that was abroad, quoted by Aubrey from Dugdalel and often retailed since, that the Freemasons were a highly organized body of men working under orders from a central authority. The copyist saw something in his text that seemed to prohibit someone from working by a mould of his own making; and it not being clear who was forbidden, or why, assumed it applied to members of the Fraternity, and so added the saving clause about what was allowed by the Craft. But from the infinite variety of mouldings actually existent it would be hard to imagine what was not to be permitted.

THE TRANSITION STAGE

Another inference emerges from the consideration of the different versions of these regulations. They do not appear at all in the very oldest documents, in the later ones their meaning has been forgotten and they have become largely unintelligible. It is probable that their introduction into the Masonic code marks the beginning of the period of transition, of the decay of the lodge as an Operative organization. A new style of architecture was coming in, the professional architect began to appear, while the more intelligent rough masons were trying to better their position, and finding themselves able to do the new work. Apprentices who had served their time were neglecting their "Admission" or "Entering" to the old fraternity. In Scotland

unequivocal records exist of this state of affairs, and it is also there provided that "cowans" may be employed if fellows of craft can not be obtained. The masters would be tempted to employ the outsiders, perhaps because they were cheaper, perhaps because they were more under their power; for the accepted mason, even if working as a journeyman, was his master's equal. In order to stem the tide new rules would be made, tacitly allowing the employment of the rough mason or the "lewis" (who is in some cases expressly described as one who has learned the trade as an apprentice but who has not been admitted according to the manner and custom of making masons) but forbidding their employment on the more skilled kinds of work.

THE MOULD SQUARE

We have seen that the arch would have to be drawn in full in order to find the length of the arcs--perhaps in the case of large ones it might have been half size. It would also be necessary in order to find the angles of the keystones, which could not be worked in the same way as the voussoirs. In addition to this it would be necessary to draw the profile of the mouldings. In Fig. 1 we have shown such a profile or section as it might have been laid out on a squared floor or pavement. Assuming the cross lines to be six inches apart, which is much closer than would be probable, the outside thickness of the arch is a little under three feet, while between the inner and outside curves it is almost eighteen inches. It would be very natural in practice to make each measurement in round numbers where possible, but it was shown here somewhat less in order to show how lines could be set off from the squares.

The various rounds having been drawn inside the rectangles of the main dimensions the templets would be made from them. The modern way is to cut the profile of a moulding out of thin sheet metal, but the term "mould square" does not seem to fully fit such an appliance. We suggest that basically the old method was to use a square into which thin pieces of wood were fitted that could be cut out to fit the curves. If a groove were rabeted on the inside of the two limbs of the square the same tool would serve for any mouldings by changing the pieces inserted. Fig. 1 shows the form such an appliance may have taken.

The tradition of moulded work still lingered, apparently, as late as 1730, for Prichard refers to it in a confused way:

Q. What do you learn by being an Operative Mason? A. Hue, Square, Mould-stone, lay a level and raise a Perpendicular.

The first part of the answer, as printed, is simply nonsense, but in the light of the clauses in the Old Charges relating to the subject we may suppose the original form of which it is a corrupt rendering was, [To] hew, square [and] mould-stone, or something equivalent; though that itself would probably not be very old, as the question is obviously intended to balance the preceding one:

Q. What do you learn by being a Gentleman Mason? A. Secrecy, Morality and Good Fellowship.

Such explanations would not appear until a stage had been reached where the non-operatives formed at least a very considerable part of the membership of the fraternity.

MOULDS AND MOULDINGS

Since the above was written we happened upon a number of pertinent quotations relative to the word "mould" as used in a technical sense by masons. They are collected in that mine of valuable reference The New English Dictionary, to which we are in a number of special points already so greatly indebted. The definition of the word in this connection is "a pattern, a templet." The quotations to illustrate its use range in date from the fourteenth to the eighteenth centuries. It is highly probable that more modern instances still could be found. We give several of them as typical; the earliest is from the Ely Sacrist Roll of 1323:

Bordis empt' pro moldis cementariorum faciendum.

which might be rendered:

Purchasing boards for making molds for the masons.

The next is from Langland's Piers Plowman, and without the context does not have much meaning, but it is probably allegorical:

If any masoun made a molde yer-to moche wonder it were.

Another, of date 1513, the precise origin of which is not given, is as follows:

Lyme, sand . . . moolds, ordinaunces, and every other thyng.

And last, is one from Smeaton, designer and builder of the famous Eddystone Lighthouse:

A gang of masons . . . who were according to moulds and drawings to hew the stones.

It seems obvious from these that the word has been pretty continuously used for centuries in a much more general sense than that of "mouldings." In fact it might be taken as a technical term for the "shape" of the stone purely and simply, and thus

might even have been applied to square ashlar work. Still it is very doubtful if it were ever given this extension of meaning even if quite logical. Technicalities are governed by convenience. Square would fully designate one form, mould-stone would include every thing that was worked to some shape that was not square. It would thus include "moulded" stone in the sense used above, as stones bearing members of ornamental mouldings. But this wider usage makes it very possible, and even probable, that the "square" with the curved blade, depicted in the window at Chartres, was a "mouldsquare." In that case the form suggested in Fig. 1 may have to be rejected on the very good ground that it is not required, a sufficiently satisfactory interpretation for the term being found in ascribing it to an implement of which the actual form has come down to us.

THE DRAWING FLOOR

We must now return to the "square pavement" or "floor" set aside for the drawing of such full sized details as were necessary. There is no need to suppose that it was always, or even generally paved with tile or flagstone, or whatever it might be, although where the work was going to take a long period of years to bring to completion, this may perhaps have been done. It is barely possible that the term was understood in its primary sense of a floor of beaten or rammed earth. A wooden floor would have served equally well as a stone one, or the ground might have been levelled and laid with cement or plaster, as is done by the Persian Craftsmen. Or even finely sifted loam well beaten down, or clay spread over the space and smoothed over. Any or all such methods would have served, and circumstances would determine which was most convenient in any given case. In shape, the area would probably have been longer than wide for the purely practical reason that most of the details to be laid out on it were greater in elevation in proportion to ground plan.

It is most likely that in many cases, when it was possible, the actual floor of the building erected was used for this purpose--the flagged or tiled pavement of the church or other structure. But when the work quite new other means would have to be adopted.

The floor, having been prepared, the first thing to be done in using it would be to lay down a base line. This might be ruled, or if of any length, done with a tightly stretched chalked cord, a method still in use by carpenters. Cutting this at right angles a center line would have to be drawn. The right angle would doubtless be found by the simple geometric construction of intersecting arcs. We say doubtless, because it is the simplest and most direct method of doing it. Now if the work to be done was of sufficient extent and importance to warrant the preparation of a special floor, it would obviously be of great advantage to have these lines permanently marked, so they would not have to be drawn afresh for every design laid down. It would also follow, seeing it is not very convenient to rule lines of any length on the ground, that a series of lines crossing each other at right angles at equal distances would be very helpful. In Fig. 1 such lines are shown very close together. Probably they would not have been at smaller intervals than two or three feet. At two feet apart any desired point in the whole area could be determined within the appropriate square by means of a two-foot rule, or twenty-four-inch gauge, or with a pair of large compasses. In a number of old representations of Mason's tools we find just such compasses depicted. As for example, in the illustration here reproduced from THE BUILDER, August, 1925, where the two legs of the instrument, judging by the height of the figures, must be three feet or more in length. Compasses of this size would not be used on a drawing board but would be well adapted for the purpose suggested.

As this discussion has been rather lengthy it may be as well here to recapitulate. It must be understood that what we have said is almost entirely hypothetical, but we think nevertheless that it does give an outline of a practicable technique of design which is adapted to the conditions, so far as they can be reconstructed, and which fits in with such facts as have come down to us. It is generally known that the details of Gothic work were left very largely to the individual craftsman to work out for himself; while working drawings in the profusion and minuteness of detail that would be necessary today were out of the of the question, if for no other reason than the difficulty and expense of obtaining materials on which to make them. The only drawings that have come down to us are of the nature of sketches. Had larger plans, drawn to scale, been customary, we could confidently expect that some of them would have survived among the wealth of records in the muniment rooms of old churches and cathedrals. On the other hand, if made on the spot, as required, they naturally would not be preserved, for one could be effaced to make room for the next. The use of a floor for the purpose of making large full size designs is borne out by parallel cases, such as old time sail-makers lofts and ship yards, and in some cases modern structural steel work. That it would be divided into squares, and the whole area bounded by a rectangular outline, is more conjectural, but the convenience is so

obvious that it seems hardly possible it was not employed, and it agrees with the consensus of the Catechisms that the pavement was square, and the other tradition that it was chequered, or divided into smaller squares. Finally we may mention cases where what appear to be full sized details of arches, mouldings, columns and so on, have been carefully incised on stone floors and pavements, as at Limoges and Clermont. It is possible that these permanent records cut in stone were used for making "mould squares" and other gauges and templets. Building operations in those days were rather leisurely as a rule and often interrupted. It would save much trouble and the making new measurements to have these models ready to hand when work was resumed. (2)

THE EFFECT OF TABLE LODGES

There is one more consideration which might help to explain the change from a square or mosaic chequered pavement to a trestle board that has already been mentioned but on which a word or two more may be said. This is the fact that many lodges through the eighteenth century were opened and closed and worked with the members seated about a table. A great variety of practice seems to have existed. Even in the second half of the century it would appear that in some places candidates were initiated, the lodge being so arranged. In other places initiation ceremonies were performed in another room, or another part of the same room, or the table removed. Where the more slovenly habit prevailed, as we may surely call that in which the members remained at the table, it is probable that the diagrams that properly were drawn on the floor were transferred to the table. That working tools, lights, etc., were is certain. And in some cases there was a cloth with emblems embroidered or painted on it covering the table. (3) The only question is, how early did this habit come into vogue? That can only be conjectured, but it seems probable that all these variations of practice must go back much earlier than 1717. There could hardly have been time for such divergencies to come into being had the re-organization of the Craft resulted in a standard form. Whether within or without the fold of the Grand Lodge the variations must have existed. It is not offered as an argument but it is merely suggested, that had the table habit grown up in the first decade of the century, or earlier, there would have been an obvious and concrete reason for the change in phrase from "pavement" to "trasel board," aside from such possible misunderstandings as were supposed in an earlier article of this series.

NOTES

(1) This is quoted by Gould, Concise History, p. 99.

(2) A.Q.C. VI, p. 104.

(3) Referred to in Study Club, August, 1926, p. 249. Some of the printed works assume that the members of the lodge were seated round a table during the ceremonies. That lodges were commonly opened and closed at table, and lectures given is well known.

(4) THE BUILDER, November, 1926, pages 344-5.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THIS BELIEVING WORLD. By Lewis Browne. Published by the Macmillan Co., New York. Cloth, table of contents, index, bibliography, 334 pages. Price, postpaid, $3.65.

THE religions of mankind are an index to the stage of cultural development he has attained. In the early stages religion consisted largely of magical ceremonies. The village or tribe feared its environment and these rates were practiced as a means of allaying the fear. It is not these primitive religions which have the widest appeal, however. The more modern faiths are however of interest to almost everyone. Is it because they are dissatisfied with their own beliefs? Not necessarily. It seems to be the natural curiosity of mankind - the desire to know something about these things so often mentioned. So often we hear of the religions of Confucius, Buddha, Mohammed, and very often these names mean no more than a designation for a religious sect and possibly we know something about the localities in which they make their widest appeal. Farther than this we know little. The desire is often felt, less frequently expressed, to know what it is that these beliefs have to offer, and to learn how they came into being.

The means of satisfying this curiosity is not immediately at hand. As a result often the desire for knowledge dies at its birth. It frequently goes through a resurrecting process and may at some later time furnish a motive sufficiently strong to encourage an effort to attain the wished for information. If the experience of the writer is a fair criterion the investigator finds himself confronted with a mass of material of so formidable a character that it would require much laborious reading and concentrated effort to acquire even the most meagre knowledge of the subject. The average individual cares not for a detailed and scholarly analysis of the philosophies of religions, neither does he seek a history minute in its treatment. The necessary information must be placed in a brief outline if a long-felt want is to be satisfied.

There are in this world comparatively few people who are sufficiently interested in primitive religions to read twelve volumes of Sir J. G. Frazer's Golden Bough. There are not many more who could muster enough courage to tackle the single volume just to satisfy an idle curiosity. One does not care to read the Sacred Books of the East to learn about Oriental religions. This is not surprising in view of the fact that few Christians read the Bible to learn about their own belief.

It becomes apparent that we need a concise and popular history of religion which will satisfy the wants of the ordinary reader. Detail can be omitted and the discussion of philosophies must be couched in language sufficiently clear to be intelligible without

the expenditure of too much effort. Such a book has recently come to light and is to be found in Dr. Lewis Browne's This Believing World.

One asset possessed by this work is its appearance. The efforts of scholars when published only too frequently have a formidable and forbidding appearance. They look as deep and dry-as they often are. Few indeed are the great students who are gifted also with an interesting style. Dr. Browne aside from his scholarly attainments is an artist and has profusely illustrated his work with drawings that are a joy to behold. His style is readable and holds the interest. What more could one ask? There is, however, more. It is typographically a splendid piece of work, sufficiently so that to lovers of books it will be a delight for this alone.

The arrangement of the work follows the old custom, eight books, each with an introductory illustration in keeping with its subject. The first book treats of the beginnings, and the second with primitive religions in what might be termed a transition stage from magic to more purely religious beliefs. As to the balance of the work, each book is devoted to religions in certain sections of the world, India, China, Persia, Israel, Europe and Arabia each come in for their share of the discussion.

Some of the author's conclusions might be questioned. He has, however, followed generally accepted opinions throughout his work and for this reason his book merits the strongest recommendation to readers who are not interested in technical details concerning the study of comparative religions.

E.E.T.

* * *

THE TRAVELS OF MARCO POLO, THE VENETIAN; With an Introduction by John Masefield. Published by E. P. Dutton & Co., New York. Cloth, table of contents, illustrated, notes, appendix and index, 461 pages. Price, postpaid, $3.20.

THE LIFE OF BENVENUTO CELLINI, A FLORENTINE ARTIST. Translated into English by Anne MacDonell, with an Introduction by Henry Wilson. Cloth, table of contents, illustrated, notes, index, 368 pages. Price, postpaid, $3.20.

THESE works are certainly to be numbered among the world's most remarkable books, one written about three hundred and sixty years ago and the other nearly two hundred and seventy years before that. Both are autobiographies, and of both the authors were Italians. The earlier of the two lived when the Crusades were still a living memory, in the height of that wonderful, restless, swiftly advancing period known as the Middle Ages; the other at their end, in the glory of the Renaissance. One was a diplomat, courtier and administrator in far countries; the other, one of those extraordinary all-around artist-craftsmen in which that period was so comparatively rich and other ages -so poor. Soldier, gunner, musician, sportsman, and one must add, according to our rules, assassin as well; inventor, mechanic, draughtsman, sculptor, jeweler, seal cutter, die maker, but before all, and all the time, a goldsmith. Not so great as Leonardo or Michael Angelo, the latter of whom he knew and immensely admired, yet he was only just below their class. The one an engineer more than a printer, the other a painter more than an architect; Cellini was, unlike them, chiefly a metal worker, preferring small work to large - the description of that Hiram who was sent to King Solomon would, as it stands in the Bible, have fitted him exactly. One more thing in which he was the child of his age, he made sundry essays in the art of poesy, and many a professional writer might envy the terse, vivid style of his "Life."

Autobiography is almost always interesting even when the subject of the tale is himself nobody and of no particular account. Few men have written of themselves with the complete frankness of Cellini, he was fettered neither by modesty nor shame, praised his own work as liberally as that of others, and told of his passing love affairs as he might have spoken of eating or drinking. Marco Polo is much more restrained. Unlike the other he had no desire to write, and it was only in the enforced idleness of a dungeon at Genoa that he was prevailed on by a fellow prisoner of war, who was

something of an author, to dictate his life and adventures. He tells how his father and uncle first sailed in their own ship as merchant adventurers to Constantinople and proceeded thence into the Black Sea, and how by various accidents more than by fixed design they came to Bokhara, and there meeting some envoys of the great Kublai Khan were persuaded by them to go to China; the journey being not a matter of months but of years. The Khan was delighted to see them, and eventually sent them back home with letters to the Pope, and a request for a hundred missionaries to come and preach Christianity in his dominions. They carried out this embassy, in the course of more years; but arrived in Europe at a time when one Pope, Clement IV, was recently deceased and his successor not elected. Waiting two years, they gave up in despair and decided to return to China, this time taking Marco along with them. What an adventure trip for a boy of fifteen! And he was not to see his own land or his own people again for twenty-five years, during which years he traveled the length and breadth of Asia.

As it happened, extraordinarily enough, they had actually set out from Aiasso, a port east of Tarsus from which the caravans started, when they heard that Tedaldo, Papal Legate in Syria and Egypt, had been elected Pope and they hurried back (he was then at Acre, the last place held by the Crusaders) to see him before he left for Rome. He gave them letters to the Great Khan, but was only able, apparently, to find two men to go as missionaries, two Franciscan monks. These proved very fainthearted, and before the journey was well begun turned back frightened by the rumors of fighting. One wonders what differences might have been written in history had the hundred been sent, and carried out the work.

Some of the places passed through on this second journey were never seen again by Europeans until the latter part of last century; Marco Polo's account indeed suffered neglect and disbelief until quite recent times, simply because he told the truth, and the truth was not what people expected or wanted to hear.

They entered China via the great Gobi Desert, recently of newspaper fame through the discovery of fossil dinosaur eggs, and were warmly received by the Khan-emperor of China and overlord of most of Asia. The latter took a great fancy to the Italian boy, or young man rather, for he was about twenty-one when he reached China. Again one is moved to wonder at the journey.

Chinese official records mention his appointment to public office, as a sort of Commissioner, and member of the Imperial Council. The Emperor employed him on what were apparently "go, look, see," missions, to find out how things were going in distant places, and to make personal reports by which official ones could be checked. The independence and honesty of the three "outer barbarians" caused him to put great trust and confidence in them, and incidentally to make them all three very wealthy. Naturally their position was not altogether easy or safe, but they retained the Emperor's favor all through to the end. At the last they began to be homesick. Kublai would not listen to any suggestion of their going home, and they feared to press the matter, but they began to get very anxious. The Emperor was getting old and they doubtless had justification for believing his successor might not be very friendly. A diplomatic mission saved them. A state marriage between a Mongol princess and a king of Tabriz was arranged and the Polos as "skilled in navigation" were sent with the bride's escort-a two years' voyage from China to the Persian Gulf, to find on their arrival that her husband-elect was dead. Apparently his son married her. However, the Polos were able to make their way from Tabriz to Trebizond and Constantinople and thence to Venice, where they arrived weary and ragged and unknown, and were refused entrance to their own home. However, in their rags were sewn up the value of several kings' ransom in pearls and precious stones, and so they established their identity. It seems that wealth, especially in a form so appealing to the imagination, is as convincing as proof of identity as it is potent in other respects. These details we get from other sources, the book merely says they arrived safely "in the enjoyment of health and great riches" and that they "offered up their thanks to God."

One thing is very striking about Marco Polo's account of the countries and cities of Asia; and that is his constant references to the existence of Christian churches. Over and over again we read "there are Christians" in such a city, or sometimes "there are many Christians here", or the King or governor of such a place is a Christian. When some hundreds of years later these same countries began to be opened up to European commerce all trace of Christianity had passed as completely as footprints in the sands of the seashore. It is a curious and not very comforting fact. For the rest the picture we have presented to us does not match at all with the customary idea of the agelong immobility of the Orient. It seems that then it was as restless and changing as Europe itself.

While Marco Polo's account of his travels strikes the reader with the matter-of-fact solidity of Robinson Crusoe, Benvenuto Cellini's account of his adventures, more circumscribed in point of space, reads like a fantastic romance. The only thing that seems to keep us within touch of reality are the constant references to his work and the detailed descriptions of his designs. His escape from the Castle of Sant Angelo ranks high among the stories of such adventures, and like Baron Trenke in like case he broke his leg in falling from the outer wall, yet managed to get clear away to his friends.

We see incidentally the high esteem that these artist-craftsmen had for themselves. Some came from the lowest ranks, some were of good family, but talent raised them to a position in which birth was forgotten. Cellini was less of a flatterer with the great than others, and his freedom of speech was constantly offending his patrons. A strange character reveals itself, generous, honest, fiery-tempered, revengeful, religious, after his own fashion-his Bible reading in the dungeon of Sant Angelo might match that of Bunyan, and the wonderful visions he had also; and with all this, simply and matter-of-factly immoral according to our ideas. One feels that he would have been well worth knowing were one able to keep from a quarrel with him.

* * *

YOU CAN'T WIN. By Jack Black. Published by The Macmillan Company, New York. Cloth, 394 pages. Price, postpaid,

DELINQUENTS AND CRIMINALS, THEIR MAKING AND UNMAKING. By William Healy and Augusta F. Bronner. Published by The Macmillan Company, New York. Cloth, table of contents, index, 311 pages. Price, postpaid, $3.70.

* * *

THESE two books are very different in character, there being in truth but a slim connection between them. Nevertheless the story of Jack Black might well form an account of one of the cases in Delinquents and Criminals, so that it is not inappropriate to consider them together.

The latter book is a study of the effectiveness of modern juvenile court methods. Several hundred cases have been utilized to furnish evidence upon which to base conclusions. Cases were studied first in the Juvenile Court, methods of treatment collated, and then in a follow-up of the same cases results were determined. It was astonishing to learn of the outcomes, 40.6 per cent were failures, the successes were 32.8 per cent, 17.6 per cent were not found and the balance were either dead, indifferent successes or confined in institutions for mentally abnormal patients.

In the failures were found thirteen known homicides, thirty-nine professional criminals in the 256 males who did not succeed. In the female list there was one chronic thief, one swindler and forger, and twenty-two were definitely prostitutes. In other eases the offenses were not compiled.

It becomes apparent that something must be wrong with our method of treating juvenile delinquents. This conclusion is born out by the story of Jack Black. Had his case been differently handled, in spite of unfortunate conditions in childhood and youth, he might have been an honest man. This reformation came later in life, through the kindness of individuals who seemed to understand his case.

The effects of uniform treatment for all who are classed as criminals is clearly shown in Black's story and just as plainly in the study of Healy and Bronner. The actual prediction of careers by these students was born out in many cases. There is, of course, no method by which we can judge what might have happened had these cases been differently handled except that we can compare them with other studies where methods of treatment recommended were followed and success was met.

Both books lead one to conclude that the only way in which we will satisfactorily solve the criminal problem is by a careful study of individual cases and a specific treatment for each case. A careful diagnosis, including environment, mentality, personal weaknesses, etc., will give us something upon which to work. Corrective measures can be more accurately recommended and we will doubtless secure better than 38 per cent of successes under such methods.

Delinquents and Criminals, as has been indicated, is a book of statistics. It covers every phase of the problem carefully and offers suggestions for further research. It is a book which every good citizen interested in the welfare of the country should read and study.

You Can't Win is, on the other hand, an autobiography of a reformed criminal. It is interestingly and entertainingly written for the most part, though some sections seem unnecessarily dull. It points a sufficiently obvious moral, yet one that too many at the present day are prone to forget. A deeper question is also raised, and that is regarding the validity of the practical aims and ideals of the majority of people in our modern world.

* * *

BIBLE MYSTERY AND BIBLE MEANING. By T. Troward. Published by Robert McBride & Co., New York. Cloth, table of contents, 323 pages. Price, postpaid, $2.15.

THERE are three attitudes, three points of view. regarding the Holy Scriptures. Though quite distinct it is possible for the first and second to be mingled. The one is that they are literally inspired, and that the writers were but faithful amanuenses writing at the dictation of God, and that they must be taken at their face value. Another, and it is as old, if not older than the first, that they are mystical and symbolical in character, and contain the deepest and most recondite mysteries veiled under allegories and parables. The third is in its full development quite modern, and

that is the critical, which would use all the aids of historical, archaeological and philological science to explain and interpret them. The first two assume inspiration, the last does not necessarily exclude it. The author of the present work decidedly takes the second of these three points of view. With this he is also an apostle of a type of faith which may be classed with what is known as New Thought and Christian Science. Unlike many such writers his work compels respect if not agreement.

His line of interpretation has analogies with Masonry. He stresses the symbol of light and of Temple Building, and from an occasional expression here and there it might be inferred that he was himself a member of the Craft. By profession a lawyer, and for many years a judge in India, it is natural that his arguments should be clear and telling, and a certain dispassionate reserve tells of the habit of judicial impartiality. Nevertheless he is here an advocate of his own strongly held beliefs.

It is impossible in the space available -to discuss the argument in detail, but we can briefly indicate their trend and the conclusions to which they lead. Like all of the school to which we referred him above he believes that the material is absolutely dependent upon the spiritual. That strife and competition, and the restless, acquisitive rush of modern life is unnecessary. That if we withdraw ourselves to a higher plane all these mundane needs will naturally and simply come as it were of themselves, as sunshine and rain and beauty come to the lilies of the field. There is undoubted warrant for this in the teaching of our Lord, and it is hard for a Christian to deny even if he doubt.

In the chapter on the Devil be emphasizes the non-existence of evil. Evil is to good as cold is to heat or light to darkness, not an entity but a relation. There are more good or less good, or so little good as to be practically no good, and in consequence there can be no spirit or principle of evil. This again is hard to deny on philosophic grounds, and many of the early Christian fathers could be quoted in its favor.

The object to be attained is freedom from subconscious Tear and doubt. Belief in God as the continuous source of our own lives and individuality, the realization of which, while solving all problems automatically, removes anxieties and worries, hates,

envies, jealousies, and finally working down to the material plane will produce or enable us to obtain all that we need to live happy, full and useful lives. As he puts it, it is hard to refuse a general assent, although in detail one may not agree. One notices, though not so much so as in most of such works, a lack of finality, an apparent ability to come to any definite conclusion. This is not in itself to be complained of, for the nature of things makes it impossible for the seer to clearly tell what his vision may have been. The legitimate objection is to a sort of implication that such a definite solution will be reached, so that as one gets towards the end, it seems as if it must come out on the next page or in the next chapter. Mystery can only be adequately dealt with mysteriously, by hints, by figures, by allegories-an attempt to deal with it plainly in words of two syllables leads simply to anti-climax and pathos. This is however a general criticism of the type-the present work deserves it comparatively very little. Those who are inclined to this kind of religious belief will find the book, we believe, very valuable, and they may feel, if it be any comfort to them, that those who are not will find it very difficult to deny what is said without endangering the foundations of their own orthodoxy.

* * *

THE GREAT BAN: A Study in Masonic Interpretation. By Lyman Brightman Russell. Published by the author. Paper, 22 pages. A limited number available. Price, postpaid, 35c.

THIS is really a very suggestive piece of work, and its value is not to be measured by its length. It is not in any way conclusive as the author has lacked access to certain information relevant to his thesis; information, it must be confessed, exceedingly difficult to obtain.

The first four pages comprise a little essay on symbolism generally which is one of the best things of the kind that the reviewer has seen for a long time. The matter under the next heading, "The Symbolism of the Lodge," we feel more dubious about.

The main part of the pamphlet however deals with the derivation of the "Substitute Word," a subject naturally of very great interest to Masons. Since Mackey endeavored to interpret the form of the word now used from Hebrew roots, and incidentally sought to change the number of syllables to bring it back to what he supposed was its proper pronunciation in view of his theory of its origin, no one has published anything further on the subject. We are heartily in accord with Bro. Russell that it is not a Hebrew word, though not for the same reasons that he advances.

He argues that it is of Aryan origin, either Persian or Indian. We would agree that its roots are probably Indo-European, but should be inclined to look for them in some western language.

Of course he does not deal with any significant word in use among American Masons, but only with certain forms, two especially, cited in Pound's Masonic Jurisprudence, and which will be found elsewhere, as in Gould's essays. One of these has been supposed to have been an invention of the rather mythical "Jacobite" Masonry, while the other is given in one of the earliest known printed catechisms. This last is the word Maughbin, and is really the one that Bro. Russell seeks to interpret. He derives the first part from the root "mag," meaning great. It appears in the Latin magnus, and in some languages tends to end in a guttural sound.

The second syllable he equates with the Persian "Ban," meaning master or ruler. The same word is used in the Balkans today in the same sense, and a "Banate" in that part of the world is an administrative district. He would thus interpret the word as meaning the Great Master.

This is very attractive, and if the word be accepted as a real one, and in its original place it seems almost to be used as a name or a title, then some such meaning as this would seem very natural.

We wish, however, he had either translated it in full for the title page, or left it untranslated, for as it stands it suggests something entirely foreign to his subject. If the pamphlet should be reprinted we hope this will be done.

----o----

THE QUESTION BOX

and COPLRESPONDENCE.

THE INTERVAL BETWEEN DEGREES

In reading an article not long since, having reference to the introduction of Royal Arch Masonry into the Republic of Texas, I came upon the following statement:

"In 1835 one Samuel M. Williams, prominent in the early history of Texas, went from San Felipe de Austin to New York. By what right of jurisdiction, by whom recommended, or by what custom the bodies of New York acted, the record is silent, so far as we have seen, but by dispensation he received the three symbolic degrees the same night, in Independent Royal Arch Lodge, No. 2, New York, Nov. 21, 1835. Was exalted a Royal Arch Mason in Jerusalem Chapter, No. 8, New York City, receiving all the Chapter Degrees on the same date, viz., Nov. 25, 1835, and on or about Dec. 1, 1835, received the Orders of Knighthood in Morton Commandery, No. 4."

Could you give me any information as to the correctness of the above statement?

J. A. G., Texas.

We cannot find anything about the Bro. Samuel M. Williams about whom you make inquiries. However, I do not think that the account which you quote is necessarily to be suspected. It was quite customary in those days for the interval between the degrees to be waived. Apparently lodges and chapters often took this upon themselves without any reference to the Grand Officers. It was particularly done in just such cases as this of Bro. Williams, that is to say when a man was about to leave the locality or when he was a sojourner there. Also the rules of jurisdiction were much more elastic, or rather, had not been so closely formulated as they are today in the United States. In other parts of the world this sort of thing could even yet occur. As for example, in England the lodges have no territorial jurisdiction at all and a prospective candidate can join any lodge in any part of the country as he prefers.

* * *

THE RED CROSS OF CONSTANTINE

Please give me a brief history of the Red Cross of Constantine ?

Where is the Premiere Council of the Order located?

E. E. G., Pennsylvania.

There was an article upon this subject in THE BUILDER for December, 1923, by M. W. Bro. George W. Warvelle, P.G.M. of Illinois and a Past Grand Sovereign of the Order. This gives a very complete account of the Order as it at present exists, and a sketch of its history, both real and traditional.

The Red Cross of Constantine is a Masonic degree the full title of which is the "Masonic and Military Orders of Rome and of the Red Cross of Constantine." The Order is conferred on Master Masons or of higher Craft rank, according to English practice. Mackey's Encyclopedia gives the following information: "A degree founded on the circumstance of the vision of a cross, which appeared in the heavens to the Emperor Constantine. It formed originally a part of the Rosaic Rite, and is now practiced in England, Ireland, Scotland and some of the English colonies, as a distinct Order, the meetings being called "conclaves" and the presiding officer of the Grand Imperial Council of the whole Order, "Grand Sovereign." Its existence in England as a Masonic Degree has been traced, according to Bro. R.W. Little (Freemasons' Magazine) to the year 1780, when it was given by Bro. Charles Shirreff. It was reorganized in 1804 by Walter Rodwell Wright, who supplied its present ritual. A fuller account of its rise and development is given in Mackey's "History," revised edition (Clegg's), on page 1414. Contrary to the English practice it is necessary in this country for a Mason to have attained the Royal Arch before he is eligible to the Order. All of the literature published by the Order is singularly reserved about the address of the Imperial Council. There is, however, a St. Bartholomew Conclave, No. Des Moines, Iowa, from whom the address might be obtained.

* * *

MEDIAEVAL PLANS AND CONTRACTS

I regret that in the reprint of my lecture in the Merseyside Transactions, quoted in Nov., p. 347, there was a typographical error not observed until too late. The contract - it should have read - was circa, 1430, not 1630. This was amended in the reprint recently published in the Masonic Record. I have now the actual date, "Monday before the Feast of the Natyvyte of Sainte John the Baptist." [xi. Hen: VI, 12, 1433.] There were two John Assers, temp. 1417-1446, who were well known in Chester and district. They were father and son.

I am afraid the amendment takes away some of your argument, for there were detailed working plans available generally by 1666, but it does not prove that two centuries

earlier the Masons had little to guide them and worked by common knowledge, or collective knowledge, acquired in their lodges, and by initiation.

I am well acquainted with Westminster Abbey, but cannot place your Fig. 2. Can you tell me what part of Edward the Confessor's Shrine is referred to? I can tally off Fig. 1 mostly, on the spot. You will remember the pieces of mosaic or stone were triangular and square where used for filling. The work is mostly Florentine, circa 1268 to 1307.

J. Walter Hobbs.

The correction in the date of this contract, which puts it back into the fifteenth century instead of the seventeenth, does entirely invalidate the immediate conclusion that was drawn from it in the Study Club for last month, i. e., that even so late as the seventeenth century there were Masons capable of working without detailed plans at a time when, as Bro. Hobbs remarks, professional architects and their plans had taken the place of the old "Masters of the Work." But this does not affect the general course of the argument at all, for the comment was made only in passing and was merely incidental in character. In fact, the correct date makes the example even more apposite as support to the conclusion it was desired to emphasize.

The mosaic designs illustrated as Figures I and 2 were taken from Lethaby's work on Westminster Abbey. From the account given of the latter it would appear that the design does not now exist as a mosaic, but has been conjecturally restored from the indentation left in the plaster in which the tesserae were set.

We are very much obliged to Bro. Hobbs for his interest and timely correction.

* * *

PARTICULAR, PRIVATE, OR SUBORDINATE?

Recently I saw an article by Bro. C. H. Claudy, in which he says that the word "subordinate" is not correct when applied to a lodge. What do you say to this?

M. D., California.

We presume that the article you speak of is one of the more recent "Old Tiler Talks." Bro. Claudy has a great gift for giving good and wholesome instruction on matters Masonic in a most interesting form. In this particular case we are, however, inclined to disagree with him. "Subordinate" is very generally used, as he admits, and there is usually a sufficient reason for the widespread adoption of a word in any given connection. The earliest term for a lodge as distinguishing it from the Grand Lodge was "particular." This was used in the Regulations that Anderson tells us were formulated by Grand Master Payne in 1720. These rules seem to have marked a definite stage in the evolution of the Grand Lodge system. At the very first there seems little doubt that the Masons in and about Lon(Ion in the year 1717 intended only to revive the General Assembly spoken of in the old MS. Constitutions of which every Mason was a member, and which every Master and Fellow was obliged to attend on receiving due notice. In accordance with this idea the Grand Lodge was at first also called a General Lodge. It would seem that the term "particular" was in distinction to this conception of the Grand or General Lodge being composed of every member of the Craft within hail. Payne's Regulations, however, very early turned it into a representative institution obviously based on the constitution of the British House of Commons. Even so traces of the older conception are to be seen in the articles dealing with the Annual Feast, especially in Articles XXXVII and XXXIX, where it is expressly stated that even the Apprentices could speak and make motions and vote on any proposed changes in the Constitutions and Regulations. Once, however, the Grand Lodge had become a representative body it naturally came to be regarded as the source of Masonic authority, or perhaps more accurately as the proper channel through which such authority was employed. The Regulations had at the same time crystallized the individual lodges, making them rigid and permanent bodies where by previous tradition they were only particular groups of Masons meeting more or less at hazard. The lodge then tended to become a select coterie of Masons especially congenial to each other. There being no thought as yet of territorial jurisdiction every brother and every candidate could pick and choose his lodge. This

system still prevails in England, and the term "private" very aptly expresses the nature of the underlying conception.

In America Freemasonry almost from the first had a strong legalistic bent. The bulk of Masonic Jurisprudence is to a very great extent of American origin and to a very great extent remains peculiar to America. Legalism, with its passion for clearcut definitions and regulated relationships has tended to give powers to the Grand Lodges that are unheard of in other parts of the world, where the individual lodges still retain to a very great extent their original autonomy. This process would seem in recent years, following the general trend in civil and political affairs towards centralization, to be much accelerated. Every time one of our Grand Lodges meets it would seem that the constituent lodges are fettered by some new rule, or shorn of some old right. It is surely not without significance, then, that the use of the word "subordinate" has become so general that it is given as the proper term in such a well-known work of reference as Mackey's Encyclopaedia. It is true that the Grand Lodge is formed by its constituents in the first place, and that the representatives of the individual lodges always compose it, nevertheless, once created it becomes supreme, and without any quibbling (whether it ought to be so or not is another question) any individual lodge is subordinate to it in every practical sense of the word. It is only necessary to imagine what would happen were a lodge to try to exercise some of the powers that a hundred years ago every lodge possessed.

* * *

THE STATUS OF THE FELLOWCRAFT

My attention has been drawn to a paragraph in the Fraternal Correspondence Report in the Proceedings of an American jurisdiction. It relates to a decision of the Grand Master of Manitoba to the effect that a Fellowcraft is a member of the lodge in which he has been initiated and passed. The writer of the report seems to find this strange. He, says: "As we view things here a Fellowcraft is neither a Mason nor a member Of the lodge." This sounds more than strange to me, amazing would seem a better word for it. Is not the candidate told in the Change in the First Degree that we "congratulate

you on being admitted a member of our Ancient and honorable Institution?" and is he not asked in the lecture, "Who are you that want instruction?" to which he is taught to answer, "A Free and Accepted Mason." Could you inform me if this opinion is general in the United States, and if so, how it came to arise?

E. G. S., Canada.

Unfortunately we have no definite information on this last point, but there is no doubt that the opinion is very widespread in this country that Entered Apprentices and Fellowcrafts are not members of the lodge, and even that they are not yet Masons at all, strictly speaking. This would appear to be a kind of pseudo-logical deduction from the former opinion. And this in spite of the language of the rituals, which in somewhat different words to those quoted above imply just as clearly that the Apprentice duly entered is a Mason, with duties and rights as such.

In this matter Freemasonry in the United States has developed on a line peculiar to itself, in quite sharp distinction to that of the rest of the world. The theory seems to have developed within the last hundred years, but we have not any definite information as to when it first appeared, or where. It would seem, however, from a number of indications, that Rob Morris had a great deal to do with its propagation and standardization, so to speak, though it is hardly likely that he originated it entirely. The evolution of the new doctrine may be briefly outlined thus: originally the lodge was regarded as a lodge of Masons, and in principle it so remains everywhere except in the United States. In order to form and open lodge it was necessary to have every rank and grade in the Craft represented; it was not a lodge of any special grade. When there was any matter to be considered or business to be transacted that pertained entirely to a higher grade, all those present who had not attained to it were directed to retire; but before the lodge could be duly closed they had to return again to take their part. As the ritual was developed and expanded this naturally led to the retiring of the lower grades being accompanied by set forms, which though ritualistic had a very obvious necessary end in view which it will not be necessary to specify further. Gradually these forms came to parallel the original opening ceremony more and more closely, and by mutual reaction led to the theory of superior lodges whose membership was restricted to the higher degrees, and these later came to take the aspect of distinct entities in themselves. The lodge was still a lodge of Masons of all

grades, but in addition there were also lodges of Fellowcrafts and of Masters. From this it was natural that the lodge proper should come to be regarded as a lodge of Entered Apprentices, and that expressions to this effect should be inserted into the ritual. Though Masonic students familiar with the many variations in the traditional forms will be able to find that there are a number of traces still left which reveal the older conception.

Originally, in this country, as elsewhere throughout the world today, the business of the lodge was all transacted in the inclusive "lodge," or as we now say, a lodge of Entered Apprentices, The next stage in this country seems to have been a custom of transacting business on any degree as seemed convenient. If candidates were to be initiated, then on the first. If any brother was to be passed or raised, then it might be done on the appropriate degree, to save more than one form of opening and closing. The last and pre-sent stage was to restrict it entirely to the lodge of Master Masons, thus entirely reversing the original arrangement. Concurrently with the reaching of this stage of development, the idea grew up (quite naturally) that the Fellowcrafts and Apprentices were not members of the lodge because they had been crowded out of all their original rights and privileges in it. But as they had to be made in some kind of a lodge, the theory arose that these lodges were separate entities of a somewhat shadowy kind, which were formed and opened by the Master of the Master's lodge, under the authority of its charter. On this line of argument, the Fellowcraft had membership in an occasional body which never met except to pass Apprentices, and which had no other function than this.

This logical evolution from a basis of original misconception has even gone so far that it had been seriously proposed that the presentation of the apron should be transferred to the Third Degree on the ground that till he has been raised a man is not yet a Mason.

The subject is a very complex one and deserves fuller treatment, and a good deal remains to be determined as to the actual development of this American doctrine. It may be noted, however, that according to the Anderson's Constitutions, Apprentices not only had a right to be present at the meeting of the Grand Lodge, but it is explicitly stated that they have a right to speak and to vote. If in the Grand Lodge, then much more in their own would they have this right.

* * *

A CORRECTION

In number 10 of THE BUILDER, of October, 1926, on page 292, in the article on the Rite of Strict Observance is a mistake on line 44. It is not the Convention of Wiesbaden but of Wiesenbad, a little village near Hanau (near Frankfurt am Main). I hope that you will be interested in this.

Karl Markert, Leipsig, Germany.

The Builder Magazine

February 1927 - Volume XIII - Number 2

Effects of Anti-Masonry on the Masonic Fraternity, 1826 1856

BY BRO. ERIK MCKINLEY ERIKSSON, Iowa

IT is inevitable that the Masonic Institution should have been seriously affected by the great wave of anti-Masonry which followed Morgan's disappearance. However, during the years which have intervened little has been done to determine just what happened to the Fraternity, though there has been much generalizing. Anti-Masons, even at the present time, glibly dispense the information that organized Freemasonry was exterminated and point to the disappearance of Masonry in Illinois as proof. They might also point to the fact that the Grand Lodge of Michigan became defunct for a time and that the Grand Lodge of Vermont was practically suspended for ten years. But setting forth such facts does not prove their contention for there were twenty-three other Grand Lodges which did not become defunct and which did not suspend.

Masonic historians have also failed, thus far, to make a thorough study of the effects of anti-Masonry. They, too, have been content with generalizations such as "[anti-Masonry] was disastrous to the growth and progress of the Institution." What apparently happened in a few Grand Jurisdictions has been accepted as sufficient evidence to prove that anti-Masonry almost exterminated the Masonic Fraternity in the United States. They have pointed to the decrease in the number of lodges represented at the annual communications as illustrative of the devastation wrought by the anti-Masonic movement. But, in so doing, they have failed to consider that there might have been other factors than anti-Masonry operating to bring about a decline in Masonic strength during the period following the Morgan affair.

When one studies the situation in each Grand Jurisdiction separately he becomes convinced that anti-Masonry, though a factor of great importance, was not by any means solely to blame for the low state to which the Masonic Institution fell during the decade of the thirties. In some jurisdictions Masonry was in a low state before 1826 due to internal troubles of various kinds. In the case of most of the Grand Lodges, the percentage of lodges represented at the various communications before

1826 was not high. The development of anti-Masonry, of course, brought about a further decline in attendance.

THE INFLUENCE OF THE CHOLERA EPIDEMIC

Furthermore, in explaining the situation, especially in the thirties, there was a factor that seems entirely to have escaped the historians, and that was the prevalence of cholera in the country. During the period beginning about 1830 the whole western world was swept by an epidemic of cholera that brought death to many and created a great fear among the people. It is impossible to determine just how much effect this epidemic had in causing lodges to die because the members feared to congregate. Nor can its influence in causing non-representation at the communications of the Grand Lodges be determined. Conversely, it is impossible to think that cholera did not have a harmful effect on the Institution, aiding in producing conditions which have heretofore been attributed to anti-Masonry alone.

Still another factor that must be given consideration was the financial depression and panic which occurred during the period. Whether due to the "removal of the deposits" from the Second Bank of the United States or to manipulations of the Bank, the fact remains that, beginning late in 1833 and extending into the spring of 1834, there was a widespread depression. Then followed a few years of "good times" characterized by an orgy of speculation. In 1837 a panic occurred which gripped the whole country. In some localities its effects were felt well into the decade of the forties. The resultant difficulty of securing money must be recognized as a factor in aiding Masonry's decline and delaying its recovery. Members could not pay their dues to local lodges, and these lodges could not discharge their obligations to the Grand Lodges.

THE EFFECT IN NEW YORK STATE

Since the Morgan affair occurred in western New York it is obvious that the effects of the ensuing anti-Masonic excitement would first be felt there. In New York the ground was well prepared before 1826 for the coming of anti-Masonry, as has been

pointed out. (1) To compare the small representation at the Grand Lodge communications in the thirties with the representation in 1827 does not tell the story, for 1827 was an unusual year in New York Masonic history. A comparison with earlier years gives a more accurate view. An examination of the Grand Lodge Proceedings as early as 1817 reveals an unhealthy condition existing at that time in the Masonic Institution in the state. There were 293 lodges on the list but of these only 30 were represented at the annual communication on June 4, 1817. There were 10 lodges listed as having "Ceased to Work" while 16 were listed under "Warrant Surrendered." There were listed 47 suspensions for non-payment of dues and 5 expulsions of un-Masonic or immoral conduct. At least 17 warrants for new lodges were issued during the year, indicating that even that early an over-rapid expansion was taking place.

In 1818 only 28 lodges were represented, and it was apparent that some action was necessary. Therefore in 1819, the "dead timber" was eliminated and the lodges were renumbered. So rapidly had new lodge been created that there still remained 323 on the list of which 82 were represented. By 1821 the lodges were again in a low state. While 79 were represented, 179 others were reported as in arrears for two years or more! In 1822 there were represented 110 lodges an in 1823 there were 112 represented. In the latter year internal dissensions came to a head and the Grand Lodge was split. The result was the formation of a City Grand Lodge and a Country Grand Lodge, whose rivalry in the following years was a factor of prime importance in preparing the ground for anti-Masonry.

Each Grand Lodge tries to outdo the other in chartering new lodges with the result that in some localities too many lodges were created to be properly supported. Likewise, as a result, unworthy candidates were admitted who were among the first to secede from the Fraternity after the anti-Masonic excitement began. The Country Grand Lodge, the stronger of the two, at its annual communication in 1824, granted warrants for 30 new lodges. In the same year, at its annual communication, the City Grand Lodge created 11 new lodges. At the communications the following year the Country Grand Lodge granted 46 new warrants while the City Grand Lodge granted 12.

Meanwhile efforts were being made to reunite the Grand Lodges with the result that on June 7, 1827, they were merged. The interest aroused in the proposed merger resulted in an extraordinarily large representation, for at the communication of the merged Grand Lodges there were present the representatives of 228 lodges. It is significant that, at this merged communication, 14 petitions for warrants for new lodges were granted. It is very evident from this that anti-Masonry had not as yet affected the Masonic Institution. Seemingly, Masonry in New York was, in 1827, at the peak of prosperity, yet, it should be noted the a t there were 84 lodges which had made no returns since 1822.

POLITICAL ENEMIES OF CRAFT

From the evidence presented it should be clear that anti-Masonry alone did not bring about the decline in Masonic strength in New York. There can be no question but that anti-Masonry, once organized so as to combine religious fanatics and political opportunists, such as Thurlow Weed, William H. Seward and Millard Fillmore, exercised a devastating effect on the Fraternity, but it is just as certain that the Masons of New York were, to some extent, to blame for their own troubles.

By early 1828, it was apparent that the anti-Masonic movement was having an effect on the Masonic Institution. In fact, from the time of the beginning of the Morgan investigations and trials, there had been public renunciations of Masonry by members in western New York. A group of these gave encouragement to political anti-Masonry by holding conventions at Le Roy on Feb. 19 and July 4, 1828.

THE EFFECT WITHIN THE FRATERNITY

The attendance at the Annual Communication of 1828 was only slightly affected, as there were 130 lodges represented, as compared with 142 represented in the two Grand Lodges in 1825. However, during the year 1828 only 3 warrants for new lodges were issued and these were the last for some years. There were 103

suspensions for non-payment of dues and 8 expulsions for un-Masonic conduct as compared with 38 suspensions and 9 expulsions in the combined lodges in 1825.

After 1828, the effects of anti-Masonry, on the individual Masons, on the local lodges and on the Grand Lodge began to be more apparent. Early in 1829 occurred the first organized movement looking to the surrender of the local lodge charters. On Feb. 20, a circular was issued by 76 Masons of Ontario County recommending to the lodges and chapters of western New York "the expediency of returning their charters." On March 13, six lodges of Monroe County, including that at Rochester, surrendered their charters to the Grand Lodge in "acquiescence to public opinion." However, contrary to a rather general opinion, this example was not widely followed. On May 5, 1829, delegates from 19 lodges in Cayuga and Onondaga Counties held a meeting. Instead of adopting the course taken by the Monroe County Masons, they drew up an address disclaiming all knowledge of the Morgan affair prior to Morgan's disappearance and denying all the charges made against the Fraternity. They declared, "We venerate Masonry for its antiquity, we admire it for its moral principles, and we love it for its charity and benevolence." The following resolution was also adopted:

Resolved, That in the opinion of this convention it would be inexpedient and improper to take measures for the surrender of Masonic charters, and that our brethren be respectfully advised to adopt no measures in relation to that subject.

Similar action was taken by a convention of 114 delegates representing 14 lodges and 5 Royal Arch Chapters of Chenango, Cortland and Madison Counties, held Sept. 2, 1829. Complete figures show that, during the whole period of the anti-Masonic excitement, only 76 lodges, out of the 484 existent in 1825, surrendered their charters.

Forty-three fewer lodges were represented at the 1829 Annual Communication than were represented the previous year. The fact that the dues of 23 lodges were remitted, shows that many Masons were not paying their dues, though only 22 individuals were reported during the year as suspended for that reason. It should be noted in passing that in 1829 the anti-Masons made unsuccessful attempts to secure the passage of laws by the New York legislature forbidding "extra judicial oaths" and barring

Masons from serving on juries when one party in a case was a Mason and the other was not.

THE GRAND LODGE VISITORS

In 1830 there was a further decline in the Grand Lodge representation, as is shown by the accompanying chart. (2) At the annual communication that year a system of Grand Lodge "Visitors" for each county was inaugurated, it being the duty of each "Visitor" to visit all the lodges in his district, to examine into their condition and to receive the surrender of their charters, jewels and other property if they wished to give them up. Action was also taken to remit the dues of delinquent lodges under certain prescribed conditions which had to be complied with by December, 1830, in order to prevent forfeiture of their charters.

At the 1831 session, the Grand Lodge hesitated to take drastic action against delinquent lodges. It contented itself with passing a resolution declaring that lodges which had not met for a year or more should forfeit their warrants if they did not meet before June, 1832. A resolution was also passed requiring lodges in arrears for ten years or more to make returns by the time of the next annual communication or forfeit their warrants.

In the June, 1832, communication of the Grand Lodge, the threatened drastic action was taken. The warrants of 5 lodges were forfeited because a "citation" of the last annual communication had not been answered; 84 lodges which had made no returns since 1822 also had their warrants forfeited. The Grand Secretary was likewise instructed to demand the warrants of 23 lodges which had not met for over a year. This form of procedure was also followed in later communications so that, by 1836, no less than 338 lodges had had their warrants forfeited by the Grand Lodge; 45 of these later forfeitures occurred in 1833, 89 in 1834 and 92 in 1835. While this drastic action cleared out the dead lodges, it was not without its complications, for, out of all the warrants ostensibly surrendered or forfeited, only 54 had been collected by the Grand Secretary in 1836. The scattering about of the old warrants presented excellent

opportunity for the development of clandestine Masonry and for a time constituted a serious problem.

THE TURNING OF THE TIDE

So far as anti-Masonry was concerned, the year 1836 marked the turning point for the Masonic Fraternity in New York. At the communication in June of that year, the Grand Secretary, James Herring, made a significant report in which he reviewed the events of the past ten years. He called attention to the fact that anti-Masonry in the state was rapidly dying out and that "the revival of Masonic labors and usefulness begins to be manifest." As concrete evidence of this there was presented the petition of Ark Lodge, No. 160, to be restored, which petition was granted. Later in the year two other lodges were revived.

In 1837 Masonry in New York was well on the road to recovery when its progress was interrupted by another split in the Grand Lodge growing out of an attempt to discipline certain Masons of New York City for promoting a Masonic procession on St. John's Day (June 24, 1837) without authority. From this time on, the lack of prosperity in the New York Grand Lodge cannot be blamed on anti-Masonry but must be attributed chiefly to the strife among the Masons themselves. However, the Panic of 1837 must not be overlooked as a factor in hindering the recovery of Masonry in New York. But in spite of these factors, additional lodges were restored, and in 1839 the first new lodge since 1828 was granted a warrant. By 1843 there were 93 lodges in the state and the number was increasing rapidly.

In reviewing the anti-Masonic period in New York, several facts stand out as especially interesting. Out of 53 counties in the state, the lodges in 29 counties were entirely extinct in 1836, either through surrender or forfeiture of warrants. Even in New York County, where anti-Masonry made little headway politically, only 22 out of 43 lodges were alive in 1836. Altogether, there were at that time only 71 lodges left in the state, and 14 of these were not in good standing. As a result of the decline in the lodges the Grand Lodge resources dropped from $5,301 in 1827-1828 to $1,631 in 18351836. It is apparent that hundreds of Masons in the state, if they did

not openly secede, at least allowed their membership to lapse. But many others dared to defy their persecutors and kept many local lodges, as well as the Grand Lodge, alive and functioning during the period. Great credit must be given to General Morgan Lewis, a veteran of the Revolution, who was Grand Master, 1830-1843, and to James Herring, the Grand Secretary, 1829-1845. The leadership of these two men during the period was of inestimable benefit to the New York Masons.

ANTI-MASONRY IN VERMONT

From New York, as has been pointed out, (3) antiMasonry spread to the neighboring states. In no state were its effects more noticeable than in Vermont. By 1828 the excitement had produced enough effect to reduce the Grand Lodge attendance from 52 in 1827 to 39 in 1828. When the annual communication was held at Montpelier, in October, 1829, 40 out of the 68 lodges then under charter were represented. In only 13 of them had there been any initiations during the year.

At this communication two important things were done. One was to elect Nathan B. Haswell of Burlington as Grand Master and Philip C. Tucker of Vergennes as Deputy Grand Master. The former served continuously until 1847 with Tucker as his Deputy and then was succeeded by the latter. It was these two men who were chiefly instrumental in bringing the Masonic Institution in Vermont through the period of anti-Masonic persecution. The other important action was to issue the famous "Appeal to the Inhabitants of Vermont . . ." This was a pamphlet of twelve pages, written by Philip C. Tucker, and signed by those present at the communication. Two thousand copies were printed and distributed. The "Appeal" traced the development of the anti-Masonic movement, enumerated the charges made against the Masonic Fraternity and then proceeded to deny them in toto. Though the list of signers included many of the most important men in the state, including Governor Samuel C. Crafts and ex-Governor Martin Chittenden, not to mention numerous others, it did not allay the spirit of persecution.

With the complete triumph of the political antiMasons in the state elections of 1831, the condition of Freemasonry became more critical. In the Grand Lodge, on Oct. 11

of that year, a resolution was introduced to the dissolution of the Grand Lodge, but after a heated debate the proposition was defeated by a vote of 99 to 19. However, a recommendation was made to the lodges to hold only two meetings each year, "one for good order and discipline and instruction in Masonry, the other for the yearly choice of officers."

THE POLITICAL FACTOR

The bitterness with which the presidential campaign of 1832 was fought in Vermont was probably responsible for the decline in the representation at the annual communication from 39 in 1831 to 10 in 1832. It was noised abroad that at the next session of the Grand Lodge in 1833 another attempt would be made to secure its dissolution. This resulted in 34 lodges being represented. On Oct. 9, 1833, a preamble and resolution calling for the surrender of the local charters and the dissolution of the Grand Lodge was introduced. Again there was heated debate but when the vote was taken the resolution was defeated 79 to 42.

After the adjournment of the Grand Lodge, the Grand officers, on Oct. 21, 1833, published an address to the people of the state. They reviewed the history of Masonry in Vermont and pointed out that of 73 charters issued since 1794, there were 68 still in force. They charged that those who sought to secure the surrender of charters were not animated by "an honest intention to pacify public opinion," but had "far less honorable motives." They denied that the Masonic Institution had interfered with politics or religion, and closed by warning the people of the dangerous precedent that would be established by the success of the movement to exterminate Masonry.

Only 7 lodges were represented in 1834. The chief business consisted of drawing up and adopting six resolutions, including a reaffirmation of a resolution passed at the previous communication giving lodges permission to surrender their charters, "a measure calculated to relieve [those] who wished to retire from Masonry." At this session the time of the annual communications was changed from October to January, and, as a result, no meeting was held in 1835.

THE EMERGENCY MEASURES TAKEN BY GRAND LODGE

On Jan. 13, 1836, the Grand Lodge met at Burlington, with only nine Grand officers present. These proceeded to elect officers and then passed the following resolution:

Resolved, That the Grand Master, Grand Treasurer and Grand Secretary, with such of the Grand Lodge as may make it convenient, be and they are hereby authorized to attend at the hall of such Lodge on the 2nd Wednesday of January, A. L. 5837 and adjourn said Lodge to the 2nd Wednesday of January, A. L 5838, and thereafter biennially.

This instruction was complied with, and the form of the Grand Lodge organization was preserved until Jan. 14, 1846, when a convention was held at Burlington on the invitation of Grand Master Haswell, sent privately to trusted Masons in the state. Forty-three delegates attended the meeting on the date set. After the convention had considered the matter of reviving the Grand Lodge, the meeting was dissolved, and the Grand Lodge was declared to be opened, with ten lodges represented. With this beginning the recovery of the Masonic Institution in Vermont proceeded slowly but surely.

THE MOVEMENT IN NEW HAMPSHIRE

Up to 1829, anti-Masonry had hardly made itself felt in New Hampshire. In fact, each year from 1826 to 1828 inclusive, new lodges were chartered, so that the total number rose from 40 in 1825 to 52 in 1828. Three of these were listed in 1826 as being extinct. However, in 1829, no new charters were issued. It was reported to the Grand Lodge that some lodges had been seriously affected by the anti-Masonic excitement. This was reflected in the decreased representation at the annual session at Concord on June 9 and 10. Thereafter the attendance declined until in 1835 only 13 lodges were represented. No action in regard to delinquent lodges was attempted until 1837. At the annual session of that year it was resolved that the lodges should make returns and be represented at the next annual communication or else forfeit their charters.

When the Grand Lodge met in 1838 it was not ready to enforce its decree in relation to delinquent lodges. However, it did revoke one charter while another was surrendered. In 1839 another charter was surrendered. At the 1839 annual session it was reported that 26 lodges had made no returns for periods varying from six to eleven years. But it was left to the 1840 annual session to take the action threatened in 1837, for 26 lodges were declared to have forfeited their charters. Having pruned the dead branches, the Grand Lodge of New Hampshire proceeded on the road to recovery so rapidly that by 1856 it had become stronger than ever before.

THE EFFECT PRODUCED IN MAINE

Up to 1829 there was no tangible evidence that Freemasonry in Maine had been affected by anti-Masonry. Between 1825 and 1829 there were ten new lodges chartered, raising the total from 48 in the first mentioned year to 58 in 1829. At the annual communication at Portland, Jan. 15, 1829, it was reported that three new charters had been issued within the past year. However, at this communication, the Grand Lodge representation was only 23 as compared with 38 in 1828. Further evidence that anti-Masonry was making itself felt is seen in the fact that 18 lodges were reported to have "unsettled accounts" as compared with one so reported in 1827.

At the 1830 communication, official notice was for the first time taken of anti-Masonry when a report was submitted by a committee on "the subject of the peculiar duties of Masons at the present time." The committee advised against the issuance of a public address for the purpose of vindicating Masonry and urged Masons to "quietly let the tempest take its course" endeavoring "to vindicate the sincerity of their profession by a well-ordered life and conversation."

ATTEMPTS TO STEM THE TIDE

In 1831 the Grand Lodge by-laws were amended so as to provide for holding the annual communications at Augusta, in the hope that the decline in representation would be halted. In this hope the Masons of Maine were doomed to disappointment, for the representation declined until in 1837 only the representatives of one lodge together with the Grand officers were present at the annual communication on Jan. 19. At this session the charter of one lodge was declared forfeited. But the lowest point of Masonic activity in Maine had not yet been reached. When the time arrived for the annual communication on Jan. 20, 1842, not one lodge was represented. Neither was the Grand Master present, so the various Grand offices with the exception of that of Grand Secretary were filled by Grand officers pro tem.

It was not until 1844 that Freemasonry in Maine may be said to have definitely started on the up-grade. At the annual communication at Augusta on Jan. 18 there were represented 19 lodges. Among these were one which had surrendered its charter in 1836 and the one whose charter had been forfeited in 1837. As the representatives of both were allowed to vote this amounted to virtual restoration, though formal restoration did not take place until later. It was decided to again hold the annual communications at Portland Action was also taken to restore such lodges as desired it. Thereafter, satisfactory progress toward complete recovery was made, though quite slowly at first. When the Grand Lodge, on July 4, 1845, broke the ground for the "Atlantic and St. Lawrence Railroad," it was evident that the spirit of persecution in Maine had melted away.

NOTES

(1) J. Hugo Tatsch, THE BUILDER, August, 1926. (2) This chart will appear at the conclusion of the article. (3) Erik McKinley Eriksson, THE BUILDER, December, 1926.

(To be continued)

----o----

AN ANTI-MASON ON MASONRY

The Rev. David Barnard thus expressed himself in 1847 in a letter to a religious periodical of the day:

Masonry is a harlot. For the Bible and the Shaster, Christ and the Koran, are equally indifferent to her. Masonry does teach and bind by solemn oath and under awful penalties to keep secret both murder and treason.

Further on he propounded the following theses on the subject, which he undertook to defend and prove: "That Freemasonry is profane and blasphemous; that Freemasonry conflicts with the laws of both God and man, and is in its principles and practice murderous; that Freemasonry is Deism, and its secret and avowed purpose the destruction of religion."

[Masonic Review, March, 1847]

----o----

Fundamentals in Freemasonry

By BRO. C. H. BRIGGS, P. G. M., Missouri

This article takes up the discussion of the question that was introduced in the January number under the heading of "A Lay Brother's Conception of God." M. W. Bro.

Briggs writes from what is generally known as the "Fundamentalist" point of view. He is a prominent Minister of the Methodist Episcopal Church and a Past Grand Master of the State of Missouri, for which in this matter he therefore speaks with some authority.

IN his petition the candidate states that "he is a firm believer in the one living and true God." The open Bible is before him when he is obligated. He is told that it is one of the Great Lights; that it is God's inestimable gift to man--that it is to be the rule and guide of his faith and practice. He is also taught that no Freemason should ever engage in any great or important undertaking without first invoking the aid and blessing of Deity. He is taught that the All-Seeing Eye pervades the inmost recesses of the human heart and will reward us according to our merits. The oath with which he concludes and binds each obligation is a solemn appeal to a personal God to whom he acknowledges his accountability. Some ten or twelve years ago Prof. Leuba of Bryn Mawr College told us that half the professors in the leading Universities and Colleges of this country do not believe in a personal God. When a writer in a religious paper referred to him as an atheist he indignantly denied the implication, but said he did not believe in a personal God who answers prayer. Freemasonry does. He would not be an eligible candidate in Missouri. Freemasonry is founded upon a firm belief in the God of the Bible. Each Freemason is left to his own interpretation of the teachings of the Bible concerning God, but when he rejects the authority of the Bible concerning God it is time for him to retire from the Order. In the Proceedings of the Grand Lodge of Missouri, 1888, pp. 46-49, we find a case in point. A brother was expelled from Montrose Lodge, No. 408, for "denying the Divine authority of the Holy Bible," for "Non-belief in the existence of Deity." His own statement at his trial was that he did not believe any part of the Holy Scriptures or Bible as a revelation from God--that he did not believe in the God of the Bible. Judge Noah M. Givan, Past Grand Master, presented the Report of the Committee on Appeals and Grievances sustaining the action of Montrose Lodge in expelling the brother and this "Report was adopted by a rising vote with entire unanimity and great enthusiasm." The report quoted with approval Mackey's statement that "it is a landmark that 'a Book of the Law' shall constitute an indispensable part of the furniture of every Lodge." Mackey defines the "Book of the Law" as "that volume which, by the religion of the country, is believed to contain the revealed will of the Grand Architect of the Universe."

It may be urged that Mackey and the Grand Lodge of Missouri are narrow, that other Grand Jurisdictions may hold that the Bible is only a symbol, and in no sense

authoritative. There may be a breadth at the cost of power. Someone has defined the Platte as a river "one mile wide and one inch deep." The last time I crossed the Platte at Grand Island, Nebraska, in July, 1925, I saw only sand in its channel. Mackey says:

In all Lodges in Christian countries the "Book of the Law" is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith the Old Testament alone would be sufficient, and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted.

Mackey's reasoning is sound, it is Masonic. It is essential that we have a "Book of the Law" which contains a revelation of God. As I have already said each Freemason is left to his own interpretation of the "Book of the Law." His belief in God does not depend upon Nature only, but he believes in a God who has revealed himself to men. He is required to pray to this God, and he owes his personal accountability to the "All-Seeing Eye Whom the Sun, Moon and Stars obey, and under whose watchful care even comets perform their stupendous revolutions," and who "pervades the inmost recesses of the human heart, and will reward us according to our merits."

Our Masonic traditions lead us back to Solomon's Temple, the first permanent building reared by human hands to the worship of the one true and living God. King Solomon believed in a God who reveals his will to men. He believed in a personal God who is interested in his children. He believed in prayer and we have in the Bible a sublime prayer which he offered at the Dedication of the Temple and which is a part of the Ritual of the General Grand Chapter of the United States in the Most Excellent Degree.

Men who have only vague and misty conceptions of God are welcome to build on their fog banks a more sublime system of morals than that of Freemasonry if they can, but let them be consistent and not demand that we shall forsake the Rock on which our Fraternity has always rested. But they tell us they cannot reconcile Genesis with Geology. We can. We are acquainted with many Oriental Legends of Creation. They are of interest only to scholars and can never be made popular But from the East there comes one poem which is immortal. Before he is brought to light the Entered

Apprentice hears these words: In the beginning God created the heaven and the earth. And the earth was without form and void: and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters. And God said "Let there be Light: and there was Light."

The man who does not believe this is not a proper subject for advancement in the mysteries of Freemasonry. He may be an excellent Theosophist, a sincere Buddhist, an honest Fire Worshipper and withal a moral man, but he cannot be a Freemason in the truest sense of that term. The poem from which we have quoted reveals the progressive creative processes until Man made in God's image stands forth to fulfill his mission of winning dominion over the things God had made.

It is only the shallow thinker who sneers at Genesis as unscientific. Can modern Geology find earlier traces of vegetable than of animal life? And yet we are confident that vegetable life is older than animal life, because animal life feeds upon vegetable life. Genesis is scientific in that it tells us that vegetable life preceded animal life. How comes it that Moses was a geologist three thousand years in advance of his day? Freemasons who believe that in the Bible we have God revealed can readily believe that the God who gave Moses on Nebo's lonely height a view of the Land of Promise could have unfolded in panoramic form creative processes to the inspired seer chosen to give Genesis to mankind.

The order given in the first Chapter of Genesis is the exact order unfolded by Modern Geology as an angel might have viewed it from a standpoint beyond our world, the slow unfolding of the mighty drama which found its culmination in man. That poem which opens the book of Genesis is more than three thousand years old and gives us all we know of the origin of the world and of man.

He who accepts the teachings of Freemasonry that God is revealed in the "Book of the Law" finds no difficulty in believing that Divine inspiration gave that immortal poem to the author of Genesis. He who does not believe in inspiration and yet wants to be a Freemason may try to fit a round peg into a square hole, but I cannot help him.

There are those who cannot adjust their theories of evolution to the teachings of Freemasonry concerning the Bible. Perhaps no term in common use today is more confusing than evolution. To say you are an evolutionist conveys no definite meaning until you indicate the kind of an evolutionist you may happen to be at that particular moment. We may apply to evolution what Mark Twain said about Geology, which he told us was was a very interesting science because it gave such wholesale returns from such trifling investments of fact. This is not a treatise on evolution. We are interested in it here only as it bears upon Freemasonry. But in this connection Bryan's unanswered challenge may well be considered: "Of the million species of life that science claims to know today show me a single instance where you have ever crossed the line between species and produced a new and fertile species."

I am waiting for that challenge to be fairly met before I reject the account of Creation given in Genesis. The great American philosopher, Josh Billings, in his lecture on Milk put the problem in about these words, "The mule is half hoss and half jackass, and there kum to a stop, Nature discovering her mistaik." For thousands of years men have been using mules and still have to cross the ass with the horse to get a mule. And that useful animal still remains "without pride of ancestry or hope of posterity." In their eagerness to explain things without God men are often as easily convinced as was the Irishman when he found a Government blanket marked "U.S." "Sure it is mine. It has my initials, 'U' for Patrick and 'S' for McCarty." In a sketch of Edison in a magazine a year or two ago we were told how he explained the origin of life in our world. "It must have come as a spark from some other world." So Tyndal in that famous Belfast address in 1874 prolonged the "vision backward across the boundary of experimental evidence" to discern in matter "the promise and potency of every form or terrestrial life." He admits the lack of evidence and throws no light upon the question "How came that promise and potency there?" He only darkened counsel by words without knowledge. He was consistent with his deterministic philosophy, which Darrow holds today, when he told the inmates of a British penal institution that they were where they were because of offenses against the social order which they could not help committing and society could not help punishing them. That was Darrow's plea for those Chicago criminals two or three years ago--that infinite forces coming out of the past had driven them to their crime.

Freemasonry believes in a personal God who is a free spirit, and who has made man in his image--a free spirit who is responsible to God for his conduct. The deterministic philosophy cannot be harmonized with Freemasonry. Harry Emerson

Fosdick in the Ladies' Home Journal a year or two ago tried to adjust the relations between evolution and religion. He succeeded to his own entire satisfaction but I could not discover how immortality began in his long chain of life. Evolutionists are fond of ridiculing what they call the Carpenter theory of Creation, but even that seems more rational than what I must call their Hermit Crab theory--that God-if there is a God--watched the slow development of life until the human body was evolved and then slipped into it an immortal spirit. Here is where evolution is weak. We may concede that man's physical structure has been developed from the lower orders of life and therefore his body is subject to the same general laws of birth, growth, nutrition and decay. We even think we see reason developing in the higher orders of animal life, but when we come to man's moral nature there is a chasm which no theory of evolution can ever bridge. Conscience, the sense of right and wrong in choices, the recognition of the spiritual realm, the sense of God and the things of God--all these separate man from every other form of terrestrial life and confirm the record of Creation given us in Genesis, which Freemasonry has always accepted, and which it will surrender to plausible theories unsustained by evidence.

The papers reported that Darrow before going to meet Bryan in Tennessee went to the Metropolitan Museum to hunt up proof of evolution especially as shown by prehistoric remains of the horse. Not long before an Eastern College professor told us that the horse proved evolution. The modern horse has one toe to each foot. We have geologic remains of the two-toed horse, the three-toed and the four-toed, and at last a little five-toed horse hardly a foot high. Here is the proof cries this wise man. "Tell it to the marines, the sailors won't believe it." The modern horse may have been developed from that little animal with five toes to each foot, this was evolution within the lines of species which we all recognize, and not development across lines. Embryology is the strongest argument offered for evolution but when closely scanned it only proves the harmony of the Creator's work:

One God, one Law, one Element And one Far-off Divine Event To which the whole Creation moves.

Huxley in his "Study of Zoology" said:

So definitely and precisely marked is the structure of each animal that in the present state of our knowledge there is not the least evidence to prove that a form in the slightest degree transitional between any two of the groups, Vertebrata, Annulosa, Mollusca, and Coelenterata either exists, or has existed during that period of the earth's history recorded by the geologist.

A few years ago Dr. T. H. Morgan of Columbia University said:

We are teaching too much on the subject of evolution and comparative anatomy. The result has been that the young student loses his faith in God and theology. This tendency is very prevalent in Western Universities. It is time to call a halt in our emphasis upon the theory of evolution. We must remember that its sole foundation is comparative anatomy and that the data which forms its basis is questionable.

DID GOD MAKE MAN ?

"A Lay Brother" in giving us his "Conception of God" uses this language:

The Bible says somewhere that God created man in his image and likeness. I do not think so, but I think that man created God in his image and likeness.

In this he agrees with Col. Robert G. Ingersol, who used to say "An honest God is the noblest work of man."

Ingersol's sneer was as shallow as it was irreverent. Man never made an honest God. Referring to the Greek Pantheon, Bishop Hendrix of Kansas City used to say "There was not a gentleman on Olympus." Men are incapable of making gods nobler and better than themselves. Our "Lay Brother" is dreaming when he says:

If we desire to trace the rise and development of religion we find first that man worshipped forces which he did not understand. We come later to idol worship and the anthropomorphic deities.

A consistent evolutionist who thinks man has developed from the amoeba, must of course find the origin of religion in the lowest and crudest superstitions. But he is begging the question. If we accept the Bible as a revelation of God, which is a fundamental truth in Freemasonry, we have an account of man's creation, and we find him a worshipper of the one true and living God. If we reject the authority of this "Book of Law" we are in absolute darkness concerning beginnings.

The writer has a consciousness of personal identity continuous for at least seventy-four years (except as interrupted by sleep), but there lies back of that a period of several years of which he has no knowledge in the strict sense of that word. He believes what his parents have told him and is content.

So our knowledge of human life in this world is made known to us in history, more or less uncertain. Palaeontology and Archaeology may throw much light upon the ages behind us, but no art or skill of man can lead us back to beginnings. No less devout and reverent a Bible scholar than Dr. George Adam Smith told a group of young preachers that the Twenty-third Psalm could not have been written by David because it presents too lofty a conception of God for that benighted age. The trouble with him was that as an evolutionist he was adjusting the facts to his theories instead of testing his theories by the facts.

The claim of evolutionists that religions began with the lowest superstitions and were gradually refined and improved until Monotheism came late in human history through evolutionary processes is not only unproven, but is contradicted by the history of religions. Every great religion the world has ever known is loftier intellectually and nobler morally in its earlier stages than in its later history. I need not trace at length the history of Brahminism, Buddhism and Mohammedanism--they all show this tendency of human nature to corrupt rather than to improve religions. The mission of

the Hebrew people was not to give Monotheism to the world, but to preserve the primitive revelation of God which was dying out all around them. When Abraham left Ur of the Chaldees, all around him were men who shared the same faith in God--his own kindred, Pharaoh in Egypt, Abimelech, King of Gerab, and Melchisedec, King of Salem, Priest of the Most High God. These leave no successors that we can trace in their faith in God. When Moses is closing his career the only trace we can find of that faith is a torch going out in the darkness, a back-sliding prophet who loved the wages of unrighteousness-Balaam, the son of Beor, who was slain among the Midianites in Moses' last campaign.

In the rotunda of the Congressional Library at Washington there are some great bronze statues to the leaders of the world's intellectual life. One honors a Jew who was probably the world's greatest expert in religion. His letters, still extant and widely read, reveal a fuller knowledge of Judaism, Christianity and Paganism than we find in the writings of any other man. Writing of men who corrupt religion he says:

When they knew God they glorified him not as God, neither were thankful: but became fain in their imaginations and their foolish heart was darkened. Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts and creeping things.

I have said man never made an honest God. He cannot create characters better than he knows. Shakespeare does not give us a character that in moral elevation is the equal of Saul of Tarsus. Milton's Satan in "Paradise Lost" is a demigod. Byron's Satan in Cain is a "Brocken" shadow of Byron. The Nazarene cannot be worked into fiction. Wallace's attempt is the weakest part of Ben Hur. The only perfect pictures of the Devil in the world's literature are found in the Bible. One is in the third chapter of Genesis, one in the Book of Job, and if you want another you can find it in the record of the temptation of Jesus given in the Gospels. Beecher said the Book of Job is the greatest drama ever written. It is the boldest flight of the human imagination I know.

God, Satan and men are introduced as characters and all sustain their parts. There is nothing like it in literature. One of the speakers throws out this challenge, "Canst thou by searching find out God?" That challenge man has never met. God is known only because he is revealed. Telescope, microscope and spectrum analysis deal with matter only. God is a Spirit. Man has a body, but he is a living soul made in the likeness and image of God. Hence he can know God for God can reveal himself to his child.

Freemasonry holds that the Bible is God's inestimable gift to man. Man has never discovered God. But he to whom God is revealed finds confirmation of his faith on every hand. To him "The heavens declare the glory of God and the firmament showeth his handiwork." Kepler as he grasps the great laws which govern the movements of heavenly bodies cries out, "I am thinking God's thoughts after him." We know God through the Bible or we do not know him. All human speculations concerning him which are not based upon a revelation he has given us and which we find in the Bible, are but guess work.

Freemasonry made American institutions. The leading spirits in those strenuous times were members of our Fraternity. The judicial oath with which men are inducted into office, qualify as jurors, or as witnesses, make a legal conveyance of real estate, or a return to a tax assessor, are man's solemn appeal to Almighty God to whom he acknowledges his responsibility. When Washington was inducted into office as President the oath of office was administered by Chancellor Livingstone, Grand Master of New York, and Washington kissed the Bible brought from St. John's Lodge. While Church and State are separate in this country, yet our Constitution recognized Sunday. Truth is of two classes. Astronomy, Chemistry, Geology, Biology are terms we use to classify what man has learned by the study of Nature. Here man is left to his own unaided process and here he is fulfilling the Divine command given at the beginning to win dominion over the earth and nature. He can weigh worlds, measure interstellar spaces, harness steam and electricity, but he cannot discover God. God is known only as he is revealed and Freemasonry finds in the Bible the revelation of God which each Freemason is left to interpret for himself.

----o----

Frederick Fact or Fable?

By BRO. A. L. KRESS, Pennsylvania

Readers of THE BUILDER doubtless are aware, from Bro. Willard's articles in the October and November issues and my translation of Lantoine's article in the June issue, that Masonic writers are not agreed as to Frederick the Great's exact connection with the Scottish Rite. Whether or not he ever was its head is an historical question which probably has little appeal to most Masons, even those who belong to the Rite. Practically, the question has not the least bearing on the present or future destinies of that body. Bro. Willard asks, if we find Frederick was head of the Rite, what of it? I, in turn ask, if we find he was not, what of it ? The answer to both is--nothing. However, there are some of us who appreciate that from Anderson down there has been too much "romancing" in Masonic history. To us such questions as this have an historical appeal. For my part, I do not know if Frederick was its head or not. I suspect he was not. I am open to conviction that he was, but hardly on the basis of what Bro. Willard offers as evidence. It is clear that he must be held not to have been it head unless positive proof is shown that he was. An historical inquiry or discussion, so long as it is impersonal and friendly, should clarify the situation.

I am unable to get the distinctions between Bro. Willard's brand of research and my own to which he takes exception. In his case he simply quoted from an American writer while I translated from a French writer. He presents no new facts, no personal research. In this respect, his article carries no more weight than Lantoine's. Moreover, to a disinterested person, his disparaging remarks concerning Lantoine and what he characterizes as Lantoine's "alleged history," hardly strengthen Bro. Willard's case. The whole tenor of Lantoine's history is one of impartiality and fairness.

What are the points on which Bro. Willard rests his case ? Briefly they are:

1. Frederick could have dictated and signed the 1786 Constitutions. 2. Frederick was recognized as head of the Rite because:

(a) The Albany Lodge of Perfection was instructed, in September, 1770, to transmit a list of its members to Berlin. (b) The charter for a Chapter of Prince Masons at Kingston, Jamaica, Circa 1770, stated it conformed to regulations adopted by nine commissioners at Berlin. (c) A toast was drunk to Frederick in a Lodge of Perfection at Philadelphia, Sept. 20, 1785. (d) Solomon Bush addressed a letter to Frederick, as head of the Rite, from the Philadelphia Lodge of Perfection in December, 1785. (The Constitutions are supposed to have been signed by Frederick in May, 1786.) (e) Mackey said Myers et al., were deputies of Frederick II. (f) Dove said Da Costa and Myers had been appointed through Frederick.

I might say here for the benefit of students of the Scottish Rite that this Isaac Da Costa apparently first appears on the scene of American Masonic history at Halifax, N. S., in 1760. In that year he wrote the Master of St. Andrews Lodge at Boston. (See Proceedings, G. L. Mass., 1733-1792, p. 442.)

Apparently this is all the evidence, if it can be called that, known to substantiate a tradition current in the last half of the eighteenth century that Frederick of Prussia was head of the Rite of Perfection. Even the most enthusiastic advocate of the story must agree it is rather meagre data on which to establish such an historically important fact. Incidentally we can rule out the statements of Mackey and Dove as being mere repetition, as second-hand evidence and so incompetent.

The various memoirs and other accounts of Frederick's last days seem to disagree as to just how active he was in the year 1786. Suppose we accept Bro. Willard's data that Frederick, so far as his physical condition, could have presided over a convention to prepare the 1786 Constitutions, and that he could have been head of the Rite of Perfection. What of it? He could have written the Declaration of Independence or freed Cardinal De Rohan in 1786 after the Diamond Necklace affair. But we know he did not. Historical proofs imply something more than possibilities. Admitting that the Lodge of Perfection at Albany was instructed to send a list of its members to Berlin, does this prove any connection of Frederick? It does not. As far as Solomon Bush's letter addressed to Frederick, of which Bro. Willard calmly tells us, "it makes no difference whether there ever was a reply" to it or not, no critical writer would think

of accepting it as establishing as a fact Frederick's headship. It makes all the difference in the world whether there ever was a reply. The Duke of Sudermania once wrote another famous letter to the hero of a Masonic fable, Charles Edward, saying he understood the latter was head of the Rite of Strict Observance. The difference between his letter and Bush's, however, was this: each understood a pretentious figure was head of a pseudo-Masonic Rite. In Charles Edward's case he received the letter and replied that he had nothing to do with it. Frederick never received Bush's letter and never replied. Who knows what he might have said!

One could build up a hypothetical case that there was a General Grand Master for the United States around 1780-1790 who was George Washington, from actual Masonic minutes, resolutions, letters, etc. A far better case could be made for him as such than for Frederick. But we know Washington was not. Apparently Bro. Willard does not realize how isolated early Masonic lodges were and how credulous our early brethren were. He should realize that he has against him the weight of critical historians. He quotes Gould in part for his own purpose. Why not go further and quote Gould where he says (Vol. III, p. 383, Am. Ed. History):

According to the legend . . . Frederick the Great . . .in 1786, revised the regulations, transformed the 25 degrees into 33, and vested his personal authority in the Supreme Council of the 33d. Previous writers have spared me the pains of proving that all this is pure fiction....

Bro. A. E. Waite, of Ramsgate, England, is unquestionably the greatest student and historian of the high degrees. In his New Encyclopedia, under Frederick, he characterizes his headship of the Rite as fiction, and as such says it has been abandoned by the Ancient Accepted Rite for England. But it will be better to quote his own words:

It is certain that he [Frederick] was made a Mason surreptitiously during the life of his tyrannical father; that he was quite sympathetic towards Masonry when he ascended the Prussian throne; that at the foundation of the Grand Lodge of the Three Globes he became its patron; . . . and that as a general result no difficulties impeded

the growth of the Order within his dominions . . . But his active interest had ceased if indeed he could be said to have had any, beyond the fact that it seemed worth his while to join in secret because it would have been so highly displeasing to his father had the fact come to be known.... His was the last type of mind to be concerned in Masonry on its own merits.

It follows that Frederick the Great is of very moderate importance from any Masonic point of view, and if some Supreme Councils still produce him in the Chair of the Thirty-third Degree represented by the Grand Master therein, the fact is of no consequence and makes for nothing. The case of the forged Charter is much too bad for its long lost cause to find a forlorn hope therein. Finally the Scottish Rite at its best, here and in America, is much too important to need that dubious aid. I believe that any claim on the Charter has been abandoned long since in England. Its title to existence as the custodian of the Rose-Croix Grade is a living thing, and even if Frederick the Great--false poet and shallow moralist--had inscribed the instrument foisted upon him with his own hand, it would be merely a scrap of parchment at this day.

My own opinion on the subject is as follows: 1. Until facts are presented to prove Frederick's headship, the story must be rejected. 2. These facts must consist of either the authentic original of the 1786 Constitutions signed in his own hand or else some official document emanating from Frederick showing his official connections as head of the Rite. 3. The multiplicity of "certifications" with which one is confronted in early documents of the Rite of Perfection are entitled to little or no consideration from present day historians. In other words, they often were "certified" for a purpose. 4. The fact that Frederick's death brought no notice from Lodges of Perfection, no expression of sorrow, is significant.

As I understand it, the National Masonic Research Society exists for exactly the purposes Bro. Willard states in his conclusion--to develop a school of American Masonic research and to offer a medium through THE BUILDER for the exchange of Masonic light solely to determine the truth about our Order. I can cheerfully go along with Bro. Willard in his frank wish to get at the facts on any Masonic subject. The question of Frederick's relation with the Rite could be dealt with differently than any writer has, tying it up with the 1762 and 1786 Constitutions. An article from Bro.

Willard, or some other student of the Rite, which would trace these documents concisely, simply and chronologically, would prove interesting. If we are to develop an American school of Masonic research, let us begin by throwing into the discard the timeworn, shop-worn tales of bygone writers and re-examine for ourselves, original documents and facts if we can find them. There is too much "hash" in American Masonic writings, too much dependence on secondhand knowledge. Frederick, fact or fable, is a good place to start.

* * *

"All the experience of human life in history goes to show that mankind will not be obedient long to any law of self-restraint and self-denial unless it is imposed upon their conscience by a supernatural authority they believe divine."

* * *

"I go from life," said the statesman orator Cicero, "as from an inn, not as from home."

----o----

Great Men Who Were Masons

Henry Moore Teller

By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

HENRY MOORE TELLER was born in Granger, N. Y., on May 23, 1830. His forbears were Dutch and his father a farmer in comfortable circumstances who provided him with an excellent education. Bro. Teller graduated from Alfred University, N. Y.; was admitted to the bar in 1858. In 1861 he journeyed to Colorado and resided there until his death on Feb. 23, 1914.

Because of his prominence as a legislator his biographers usually lay much stress upon his political career. He was in his early days a Democrat, but declined the overtures of an appreciative clientele and refused to become a candidate for office until after Colorado was admitted to the Union. From 1862-1864 he was Major-General of the Colorado Militia. In 1876 he was elected to the United States Senate on the Democratic ticket and served his country in this capacity until 1882, at which time he reluctantly surrendered his seat in the Senate to accept the post of Secretary of the Interior under President Garfield. After Garfield's assassination he continued in office under President Arthur. In spite of his unwillingness to leave the Senate he gave his new post his undivided attention, and his administration is acknowledged to have been a decided success.

He was retired from his seat in the Cabinet on March 3, 1885, and the next day resumed his seat in the Senate. He served as Senator from Colorado until 1909 and held many important posts, including the Chairmanship of the Committee on Pensions, Patents, Mines and Mining, as well as membership on several other committees. He was regarded by his constituents as the best advocate of the silver miners and an authority on public lands. His party politics suffered a change in 1891 and his re-election was on the Republican ticket. In 1896 he withdrew from the Republican National Convention and was returned to the Senate in 1897 as an independent Silver Republican.

Biographers generally neglect to mention that Henry M. Teller was not only a legislator, but also a prominent Mason. He joined the Craft in Colorado and upon him was conferred the honorary 33rd Degree. He also served a term as Grand Master of Masons in Colorado.

We are told that Bro. Teller was a good politician. He was easily approached, a good listener, and quite capable of reaching decisions without delay. That he enjoyed such a long term in office speaks well for the service he rendered to his supporters.

The only thing that can be said with certainty relative to Bro. Teller's ancestry is that he came from Dutch stock which had long been in New York. It seems possible, however, that Wilhelmus Teller, who was born in Holland in 1620 and migrated to New York in 1639, was the first member of the family to set foot on American soil. This early settler had such an interesting career that even a presumption of the direct descent of Henry M. Teller makes it worth repeating.

Shortly after Wilhelmus Teller arrived in New York he was sent to Fort Orange by Governor Kieft where he served as a corporal, and was later elevated to the position of "watchmaester" of the fort. Except for brief periods, one of which was occupied with a trip to his native land, he lived in Albany from 1639-1692. During the year 1692 he moved to New York and continued his business as a trader of more than fifty years standing until his death in 1701.

Teller was one of the early proprietors of Schenectady in 1662 and although he never lived there permanently he was one of the five patentees mentioned in the town's first patent dated 1684. Records show two residents named Teller who were probably his descendants.

In conclusion it seems that Bro. Teller's record in public life and his career in the Craft entitles him to a seat in the Masonic Hall of Fame.

----o----

The First Washington Memorial

By BRO. F. BENSON, Illinois

MANY people have doubtless encountered structures similar to the one illustrated on this page; the writer recalls one not very far from a town in central Missouri. It stood some distance from the road at the foot of a steep cliff which formed the bank of a quiet stream. Among the natives it was known as the old lime kiln, and formed a rendezvous for hiking and picnic parties. The subject of the present article is more than that however; and while its usefulness may be principally as a marker and gathering spot for the members of the community, it was never intended for such a prosaic purpose as the burning of lime. In present day usefulness it may resemble the Missouri example, but there the similarity ceases. This great stone monument, for such it is, occupies a prominent place on the summit of South Mountain, near Boonsboro, Md., and differs further in that it was erected to occupy a commanding position. This monument was virtually built in one day, July 4, 1827. At 7 o'clock in the morning of a day almost a century ago, all the inhabitants of Boonsboro – there could not have been very many of them, for the town contained only twenty-nine houses two years later proceeded in a body to a point then known as Blue Rocks to celebrate the anniversary of the Declaration of Independence. Some of the men had fought in the Revolution under the Stars and Stripes, and doubtless it was to some one of these that the idea of the monument occurred. At any rate, when the day was done, a pile of stones fifty-four feet in circumference and fifty feet high was left as a mark of the loving labor of the community. Thus was erected the first monument to the memory of George Washington. It is true that work on the Washington Monument in Mount Vernon place at Baltimore was commenced some years earlier, but the shaft was not completed until 1829, and the old cairn-like structure on the summit of South Mountain enjoys the enviable reputation of being the first memorial to the first President of the Republic.

From its mountain height the monument overlooks three counties, including a part of Washington's historic trip up the Potomac; the scene of the famous tragedy of John Brown; the battlefield of Antietam, and a portion of the old National Road. Originally a white marble tablet bearing the inscription, "Erected to the memory of Washington, July 4, 1827, by the citizens of Boonsboro," was set in the side. This memento has since disappeared and efforts to trace it have met with failure.

Time has left its imprint on the work of a loving community and today the structure lies in ruins. It fell into decay during the first half century of its existence, but the citizens of Boonsboro restored it in 1882, but a short time afterwards a stroke of lightning wrecked it. A movement for its restoration was initiated and the matter was brought before Congress, but no action was taken and at the present time the first Washington monument lies a shapeless pile of stone.

There is no need to remind readers of THE BUILDER that Washington was a Mason. For those, if such there be, who are not familiar with the details, it may be said that Washington was enrolled under the banner of the, Ancient Craft in Fredericksburg (Va.) Lodge, being initiated an Entered Apprentice on Nov. 4, 1752; passing to the degree of Fellowcraft on March 3, 1753, and raised Aug. 4 of the same year. From the beginning he took an active part in the affairs of the Fraternity. When Lodge No. 39, of Alexandria, Va., which had been working under a charter from the Grand Lodge of Pennsylvania concluded to unite with the Grand Lodge of Virginia, "General Washington" appears in the charter of the Alexandria Lodge, No. 22 (Virginia Charter), as Worshipful Master. His influence was felt not only in his own jurisdiction, but in many of the territories of colonial America. In the voluminous correspondence preserved to us may be found letters to and from most of those who enjoyed preferment and were interested in the general welfare of the Fraternity. Another American patriot who was Grand Master of Massachusetts carried on correspondence with him, and at his death addressed letters of condolence to Martha Washington. Paul Revere occupies a recognized position in the hearts of all Americans and doubtless enjoyed the friendship and brotherly love of General Washington. He it was who signed, as Grand Master, the fraternal address sent by the Grand Lodge of Massachusetts to Mount Vernon in March of 1797 on the occasion of Washington's definite retirement from public life.

There has been an unfortunate tendency to elevate Washington to a level far above human attainment. Doubtless some of the incidents related in popular story books and other sources equally authoritative have some foundation in fact, but the national hero is constantly treated with a reverence and awe which has withdrawn him behind a veil of sanctity. This seems to be a kind of survival from the days of hero worship, but surely the time has come when worship should give way to respect and veneration, when we should admire a man for his actual accomplishment without creating a mythology about him. The deeds of George Washington speak for themselves. There

is no reason to embellish them with fables. In the phrase of the day, he was a success, both as a soldier and a statesman, but more than that he was a man, and a Mason.

That in his own time he was not supposed to be of entirely different clay from that of other human beings is shown, perhaps more clearly than would otherwise be possible, by the fact that Feb. 22 was not celebrated as a national holiday until after his death. There is reproduced herewith a photographic copy of the proclamation of President Adams which created the holiday we now annually celebrate. The reproduction shows the proclamation as it appeared in J. Russell's Gazette, Boston, Jan. 16, 1800. Of more interest to the Masonic public perhaps is the photograph of a notice from the same paper, reading:

GRAND FUNERAL PROCESSION

Information is hereby given, that the Grand Lodge of the Commonwealth of Massachusetts, in ample form, will pay due funeral honors to the memory of the preeminently enlightened ornament of the Craft, Brother George Washington, on Saturday, the 22nd of February, 1800.

The solemnities will commence at 10 o' clock a. m., and all Free and Accepted Masons in the Commonwealth, and all visiting Brethren sojourneying therein at the time, are hereby invited, and enjoined to assist in the same. The Brethren are to be clad in plain white aprons, and to wear white gloves.

A grand procession will move from the Old State-House, in Boston, at half past 11 o'clock, to the Old South Meeting House, where an eulogy will be pronounced by the Hon. Br. Timothy Bigelow; after which the funeral relict will be deposited under the stone chapel, with ancient honors.

The officers of lodges are requested to bring with them their respective jewels, shrouded in black crepe.

Dated at Boston,

15th of January, A. L. 5800.

By direction of the Most Worshipful Samuel Dunn, Grand

Master of Massachusetts.

Dan'l Oliver, Grand Secretary.

This was a commemorative service, the actual obsequies having taken place in December of the previous year. Just what the "funeral relict" here spoken of may have been does not appear.

It was after his death that his people awoke to a realization of what he had been, and scarcely a month elapsed before this proclamation was promulgated bidding Americans remember always the birthday of the Father of his Country.

----o----

The Outlook on Masonic Education

By BRO. F. H. LITTLEFIELD, Executive Secretary, Missouri

DEVELOPMENTS during the past year, and particularly since the opening of the winter season in Masonic educational work in various grand jurisdictions, forcibly emphasize the correctness of the viewpoint of the National Masonic Research Society that such educational work is primarily a problem for each grand jurisdiction and that no educational movement can be really successful unless it is developed through the effort of the individual Freemason and the subordinate lodge, fostered and supported by a definite policy on the part of the Grand Lodge.

The marked differences in Masonic usage, teaching, ritual, etc., among the 49 jurisdictions of this country have made it apparent to thinking men of the Craft that little can be accomplished except along the lines noted. In other words, there is no single panacea for the present Masonic condition of lack of genuine Masonic knowledge among the great majority of the members of the Order.

Insistent and heavily increasing demands in the past several months made upon the National Masonic Research Society for educational material and letters received telling of results accomplished, unmistakably bear out the belief of the guiding spirits of the Society that-effort within the grand jurisdictions under the conditions already referred to produces the greatest return.

Strongly corroborative of these views are the results in the grand jurisdictions of Iowa, California, Ohio, Oklahoma, New York, Pennsylvania and others which could be named within which educational work is being carried on along the lines indicated.

Particular proof is embraced in the splendid report made at the last assembly of the Grand Lodge of Ohio by Bro. C. S. Plumb, of the Ohio State University, chairman of the committee appointed to make a survey of Masonic education in that grand jurisdiction. It is a masterly review of what has been accomplished and what is in prospect as well as a historic resume of educational effort in Ohio.

It is made perfectly clear in this very able report at its very beginning that in Ohio Masonic education is no after-thought, nor is it a following after a fashion of the moment. Injunction upon the subordinate lodges in behalf of educational work is embodied in an article of the Constitution which emphasizes the necessity for the subordinate lodges being supplied with useful books and enjoins upon such subordinate lodges introduction into the meetings, as often as is possible, of lectures and essays on Masonic polity and the various arts and sciences connected therewith.

Especially strong, too, has been the effort in recent months in California under the direction of Bro. Reynold E. Blight, to stimulate the desire for further light within that jurisdiction and similarly gratifying evidences are to be found not only in the several jurisdictions already mentioned but still others as well. Very elaborate indeed is the machinery provided for instructing the Craft by Pennsylvania, New York, Oklahoma and other Grand bodies, and there is no question but that the near future will bring to the surface further indications of progress in many other grand jurisdictions. In Michigan, in North Dakota, in South Carolina much additional proof is to be found of what can be done in a jurisdiction thoroughly alive to the possible accomplishments of sincere effort.

It has indeed been most encouraging to those in charge of the affairs of the National Masonic Research Society to receive from practically all parts of the country tangible evidence of the growing, the accelerating increase in interest in Masonic education, not merely among individuals but among groups of Masons as well, and also in the Councils of the governing bodies of the Craft.

The history of the Study Club movement, for such we must continue to call it until a better name is provided, will one day provide interesting material for a series of articles or perhaps a book, and while it would be very difficult to ascertain quite definitely when the first group of Masons arranged to meet together at intervals for the purpose of improving themselves in Masonry by reading and discussing books on the subject, it is to the brethren of Cincinnati, Ohio, we believe, that the real credit of initiating the modern Study Club movement is to be assigned. An account of this was given by Dr. T. M. Stewart in an early number of THE BUILDER, while another Ohio Mason, Bro. Robert I. Clegg, Vice-President of this Society and a member of the editorial board of THE BUILDER, has been particularly prominent in the

movement. In Masonry, as in everything else, the fundamental law holds good, that in the long run it is impossible to get something for nothing. Either you pay for what you get, or else what you do get proves to be worth nothing. Knowledge (and this includes Masonic knowledge for there is no exception to the rule) is not a kind of liquid that can be poured out of one vessel into another. The part of the recipient is just as active as that of the instructor if he is to profit by what is taught, otherwise it is like water poured on the back of the proverbial duck. And here it is that we come up against the rock bottom elements of the situation. The first and well-known factor is the need for instruction, for more light, together with the fact that more and more are the thoughtful and zealous members of the Craft realizing it. If Masonry is more than a wonderful system of gymnastics, veiled in signs and illustrated by steps, grips and words, as a well-known formula has been wittily paraphrased, it is time that the brethren were being shown. If there is any meaning, anything behind the forms it is time that Craftsmen set out to search for the secrets that have been lost. But how is the search to be prosecuted? Several directions have been explored and it will be worthwhile to consider the reports that have been brought back. The simplest is that of meeting together and propounding questions and trying to answer them. It is obvious, however, that, if all are on the same dead level of ignorance, little progress can be made beyond an acute realization of the lack of knowledge. And if no other expedient is tried discouragement soon sets in and the attempt comes to an untimely end. The second way is that of lectures and addresses, but though some progress may be made there are rocks ahead on which the laudable enterprise may well suffer shipwreck. Whether the lecturers are chosen from within the group or come from outside they will usually fall into one of two classes. If they are more or less eloquent and pleasing speakers they will rouse a certain amount of interest and enthusiasm, but sooner or later it will be felt that no real advance is being made, and like the good seed that fell by the wayside, the interest that sprang up so easily will soon wither and die. If on the other hand the lecturer knows his subject and really has something to say it will probably be above the heads of his hearers, for in order to understand and benefit by it a groundwork of elementary knowledge at least is necessary. For example, suppose the speakers at two conventions got mixed, and that an audience of engineers were given a paper on the proper methods of auditing municipal accounts, while the accountants were being told about the results of the latest experiments in testing different kinds of steel for structural purposes. The absurdity of the situation is obvious. But the average Mason it must be confessed, even if he has a real thirst for information, when listening to one who has more to say than the platitudes and generalities which form the stock-in-trade of so many speakers is very much in the same position as a schoolboy still in the first arithmetic listening to a professor of mathematics lecture a class of post-graduate students.

It is for this reason that these two methods generally fail when tried without any supplementary work or preparation. It is not possible to jump to the top of the tree of knowledge at a single bound, and it may seem quite unapproachable. Yet with a ladder, it is not hard to take the first step, and having taken that to take another, and another, till at last the summit is attained.

The elementary work therefore has to be done, and it is better done systematically. Here it is that the courses of study that have been prepared by the National Masonic Research Society have their place. They form a veritable ladder by which the inquiring brother may safely climb to gather the fruit of the tree of knowledge.

These courses are definitely adapted to the policy for which the National Masonic Research Society has always contended. They are available to the individual member of the Order, to study groups voluntarily formed, to subordinate lodges and even for the use of grand jurisdictions. They provide the basic qualifications upon which study may be pursued, with references to thoroughly established works of the Masonic field and the application is left entirely to the conditions prevailing in any specified locality. Such application is not made by the course as prepared by the National Masonic Research Society but is left entirely to the known principles, theories and fundamentals of each jurisdiction. Because of this fact we believe that the movement inaugurated twelve years ago by this Society is showing in most effective manner that the methods then outlined are not merely correct from the theoretical standpoint, but from the practical as well, and leave no opportunity for differences of view which might come from a system calculated to apply to all grand jurisdictions alike.

----o----

ROLLIN C. BLACKMER

In Dr. Blackmer the Research Society has lost a zealous and untiring supporter, and the Craft generally a student of much more than ordinary qualifications. A resident of St. Louis for many years, he was born in Vermont, and received part of his education in Canada; attending Stanstead Wesleyan College for one year, and taking his medical course in Montreal in the Bishop's College Medical School, which was afterwards amalgamated with that of McGill.

For nearly thirty years Dr. Blackmer was a member of the faculty of Barnes Medical College in St. Louis, holding the chairs of medical jurisprudence and obstetrics. In the course of his professorial duties he wrote and revised several medical textbooks.

The only Masonic work published by him is "The Lodge and the Craft," a very valuable textbook of Masonry, which might be shortly described as a commentary on the Monitor of the three degrees. Besides this there are manuscripts for works of a more recondite character on the origin of Masonic symbolism, which we may hope will some day be published. They have been bequeathed, we understand, together with his extensive collection of Masonic books, to the library of Forest Park Lodge, No. 578, of which he was a charter member and a Past Master. Of his many other affiliations it is not necessary here to speak; one feels that perhaps, owing to his modesty, his merits were not fully appreciated, at least so far as granting the more conspicuous honors of the Craft imply appreciation. To those who knew him he was liked and respected, and it is with a real sense of loss that we here record that a brother and a scholar has gone from us.

----o----

A good Mason could not forget God. No man could be a Mason unless he promised to help the poor and necessitous. Schemes of philanthropy were the very jewels of the Order. What other Order so stressed personal morality? Members were pledged to that by most solemn vows. Of course, they were not exempt from criticism and just criticism. As in every other institution, even the Christian Church, there were those who disgraced the Order to which they belonged. They were not all Israel who were called Israel. The Order was better than some of its members, and needed no defence,

but some of the members needed to be reminded of the great principles for which the Order stood.

* * *

Freemasonry should never become common. Its perpetuity and its value rests upon the intelligence and personal morality of its membership and a daily exemplification in their lives of its cardinal virtues. Let us heed well the points of fellowship and not only put forth the hand to save a falling brother, but to assist him to rise to higher planes of life and usefulness.

----o----

Early Masonry in the Provinces of East and West Florida

By BRO. PHILIP C. TUCKER, Florida

THE Masonic History of the Floridas began in 1768, at the time of the struggle between "The Moderns or English Rite" and "The Scottish or Antients" for supremacy in the American Colonies. The Grand Lodge of Scotland, sitting at Edinburg in that year, upon "A Petition received", commissioned, as "Provincial Grand Master for the Southern District of North America", James Grant, General and Commander-in-Chief of his Brittanic Majesty's Forces in the Provinces of East and West Florida, March 15, 1768. And granted to him and Associates, a charter for "Grant's East Florida Grand Lodge", to be constituted and erected at St. Augustine, East Florida. This was just one year before Dr. Joseph Warren of Boston, Mass., was commissioned by this same Grand Lodge, Provincial Grand Master for Boston and forty miles thereof.

This edifice was duly erected and continued to function there regularly until 1783 or the spring of 1784, when "The Floridas" (which, by the Treaty of Ghent between England and Spain, had been exchanged for the Bahama Islands) passed into the possession of the latter country, whose laws were inimical to the Fraternity; so "Grant's Grand Lodge of East Florida" fell into a moribund state through the fleeing from the country of all its members. The only records of this lodge in existence are those preserved by its only child, "St. Andrews, No. 1," of West Florida, now in the archives of the Grand Lodge of Pennsylvania. This lodge was chartered, May 3, 1771, upon a petition from "Francis Dowman and ten other Brethren" who had been members of Lodge No. 108, of the Registry of the Grand Lodge of Scotland, held in his Majesty's 31st Regiment of Foot (then in garrison at St. Marks, West Florida, but soon to leave that Province).

This Charter was signed by James Grant, Grand Master Mason, for the Southern District of North America; William Drayton, Esq., Deputy Grand Master Mason, for the Southern District of North America; Alexander McKenzie, Grand Warden; Frederick George Mulcaster, Esq., Junior Grand Warden; and "The Seal of the Grand Lodge" was appended thereto in the presence of David Yates, Esq., Grand Secretary, and John Faley, Grand Clerk. This lodge had been duly erected at Pensacola, in West Florida, and had functioned there regularly until the invasion and reduction of that place by Spanish forces in 1781, forced its members to flee to the Colony of South Carolina, where, in the city of Charles Town, they found harbor. From that city they wrote as follows to "Grant's Grand Lodge of East Florida":

February 9, 1782, Charles Town, South Carolina. To the Master, Wardens and Brethren, etc.

That we have our Charter and Minute Book, with records from our first meeting; and that Past Master, John Simpson; Master Thomas Underwood; Junior Warden H. Beaumont; Senior Steward Thomas Pashley; the Secretary, George Boles; and Tyler William Duncan of our Lodge and twenty-eight members are with us, and we wish to erect our edifice upon these shores.

The Master and Wardens of St. Andrews Lodge, No. 1, late of West Florida "Grant's East Florida Grand Lodge" then in session at St. Augustine, East Florida, replied on the 14th of March, 1782,

Authorizing them to constitute and hold a Lodge at Charlestown, South Carolina, under your Charter until such time it shall please God to restore you to the ancient seat of your Lodge in West Florida, provided you have the Master and a sufficient number of members to form a Lodge.

John Forbes, Deputy Grand Master.

David Yeates, Senior Grand Warden.

Henry Young, Temporary Grand Warden.

John Nagle, Grand Secretary.

The Provinces of Florida remained Spanish Territory until 1819 and colonization from the adjoining territory of the United States was always discouraged under the colonization laws of Philip II which prevailed under the Spanish Crown. Still there was a slow infiltration from that section, and among them were men who laughed at the prevailing laws.

MASONRY UNDER SPANISH RULE

As early as 1806, the Grand Lodge of South Carolina chartered a lodge at St. Augustine (under the very eyes of the garrison) by the name of "St. Fernando", as the following quotation from a letter written to Past Deputy Grand Master, Gad Humphries, in the late fifties show:

It sticks in my mind that it was instituted two years before my initiation, which took place in 1808, and that its warrant was issued by the Grand Lodge of Georgia. And I think Samuel Betts was its first Master.

This was written by Bro. Segui, a native of St. Augustine, Fla., then living in Texas.

This lodge was suppressed in 1811 by the Spanish Government. Past Grand Master, Samuel Pasco, in his address on the History of the Grand Lodge delivered in 1905, says that

Bro. Segui has confused two Lodges, as he and Bro. Wm. O. Girardieau in 1862 recovered from the family of the late Charles Seton, Esq., of Oldtown near Fernandina, Florida, the Charter, Jewels and Aprons of St. Fernando Lodge dated 1813, of the Roster of the Grand Lodge of Georgia. Bro. Seton, when this later lodge was suppressed, was made the custodian of its furnishings and after his death his family cherished them until, fearing their loss through the ravages of Civil War, presented them to the Grand Lodge of Florida through Bros, Pasco and Girardieau.

The records of both the Grand Lodge of South Carolina and Georgia of those early days have been lost, and, therefore, these facts cannot be corroborated.

THE TRANSFER TO THE UNITED STATES

When the Floridas became United States Territory, through purchase from Spain in 1819, the Masonic spirit soon revived. News of the transfer of government prompted some of the brethren of the extinct lodge of St. Fernando of St. Augustine to petition the Grand Lodge of South Carolina for a charter for a new lodge. This was granted in 1820, under the name of "Floridian Virtues Lodge, No. 28, of St. Augustine", and was

duly erected, Squire Streeter being chosen as its first Worshipful Master. It received "An Act of Incorporation" from the Legislative Council of the Territory of Florida at its second session held at St. Augustine under date of July 2, 1823, with Squire Streeter, Worshipful Master; Antonio Alvares, Senior Grand Warden; and John Whalen as Junior Grand Warden.

Royal Arch Masonry was introduced into the Provinces as a distinct Order, by a charter issued by DeWitt Clinton, Grand High Priest of the General Grand Chapter of Royal Arch Masons of the United States, to Squire Streeter, Ede Van Ervan, Daniel S. Gardner, William Robertson, C. Zully, Ant. I. Triay, George Murray, Caleb Luddington, James Stewart, James L. Tringle, and their associates, named "Union Mark Masters Lodge", dated March 25, 1822, at Albany, New York.

Bro. Thomas Brown, P. G. M., remarks "That it is a Masonic curiosity in that the General Grand Chapter of the United States should assume the authority to recognize an "independent Mark Masters Lodge in another jurisdiction". The right to "Mark and Pass" under the Old Customs was often conferred upon "Blue Lodges", and the following letter written from Charles Town, South Carolina, September, 1783, by the Worshipful Master of St. Andrews Lodge, No. 1, late of West Florida, to the Grand Lodge at Pennsylvania, Pa., shows that this authority was enjoyed and practiced by them:

Bro. John Troup had Veen a long time since "an Antient Master Mason" and has some months since been raised to the Sublime degree of "Royal Arch Mason" and a Knight of the Red Cross in our lodge, late St. Andrews of West Florida.

George Carter Master.

This brings us to the end of the days of the separate Provinces of the Floridas, as the population in 1822 having increased to 5000 American born males, Congress of the United States organized it into a Territory of the first grade with duly organized government. General Andrew Jackson had been appointed Governor of the Provinces March 10, 1821, and in June the exchange of flags between the Spanish Governor Generals and himself had been accomplished so that it had become a part of the

Republic. A resume of the growth of Masonry under this flag will be taken up in a future article.

----o----

Abraham Whipple

By BRO. JAMES J. TYLER, M. D., Ohio

BRO. GEORGE W. BAIRD states in THE BUILDER, July, 1925, page 205, regarding Abraham Whipple - "In 1788 he joined the famous Ohio Company and settled in Marietta, where he died May 29, 1819. He is interred in the cemetery at Marietta with many of his pioneer brethren; but as far as I have been able to discover no memorial has ever been erected to Whipple himself."

Concerning the latter days of this famous Mason, David Fisher, his great-grandson, says in a paper published in the Ohio Archaeological and Historical Society Publications, Vol. 2, page 172:

At the capture of Charleston, S.C., in 1778, Whipple was taken prisoner and with his companions remained such to the close of the war, because the British saw no way to preserve their commerce from the bold seaman. At Chester, Pa., where he was confined as a prisoner, he hired a house for the use of his sick men, and in 1786 petitioned Congress to refund his expenses, stating that, in order to perform this act of humanity, he had been obliged to mortgage his little farm. He says: "The farm is now gone, and having been sued out of possession, I am turned out into the world at an advanced age, feeble and penniless, with my wife and children, destitute of a house or home I can call, my own, or have the means of hiring. This calamity has arisen from two causes, viz.: In France, Charleston and Chester I expended in the service of the United States three hundred and sixty guineas, besides the sea stores for a number of

gentlemen sent by the commissioner in France to the United States in my care, for which I have received nothing; and secondly, my having served in the United States from June 15, 1775, to December, 1782, without receiving a farthing of wages or subsistence from them since 1776. My advances in France and Charleston amount to nearly $7,000 in specie, exclusive of interest. The repayment of this, or a part, might be the means of my regaining my farm, and snatch my family from misery, want and ruin." The result of this petition was his being paid for his expenditure in France only, and this payment in "Continental" paper money, which he was obliged to dispose of at eighty per cent discount to keep his family from suffering. . . .

In April, 1788, he emigrated to Marietta, and after "Mad Anthony's" peace with the Indians in 1796, he removed to a farm of about twelve acres on the Muskingum river, a few miles from Marietta, sixty-three years old, broken in health, with no other means of support. He and his aged partner lacked even comfortable food and clothing. In 1811, when he was seventy-eight years old, he was granted a pension of $30 per month.

In 1802 he commanded the first rigged vessel (the St. Clair) built on the Ohio, and had the honor of conducting her to the ocean.

Commodore Whipple lived to be eighty-five years of age, dying May 29, 1819; his wife died the year previous.

He was not present, June 28, 1790, when W.M. Jonathan Heart of Fort Harmar reopened American Union Lodge, No. 1, at Campus Martius, Marietta.

Mr. Nahum Ward, who had the honor of entertaining the Marquis De Lafayette in his home at Marietta when that famous General was traveling down the Ohio in 1825, erected a white marble monument over the grave of Abraham Whipple in the old Mound Cemetery on which can be read the inscription:

Sacred

to the memory of

COMMODORE ABRAHAM WHIPPLE

whose name, skill and courage

will ever remain the pride and boast of

his country.

In the late Revolution he was the

First on the sea to hurl defiance at

proud Britain

gallantly leading the way to wrest from

the Mistress of the ocean, her scepter,

and there to wave the Star-Spangled

Banner

He also conducted to the sea the first

square-rigged vessel ever built in Ohio

Opening to Commerce

resources beyond calculation.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

MASONIC PRAYERS

RECENTLY we have had a number of requests for prayers suitable both for the regular proceedings of the lodge, to be used alternatively to those that are to be found in the Monitors and other manuals in use by members of the Craft, and also for special occasions. It would be very useful if such forms could be collected and we suggest that brethren who have such material at their disposal would send us copies, with information, where possible, regarding authorship or origin.

* * *

SYSTEMATIC STUDY

AS announced in the advertisement on the inside front cover we are taking a new step forward in the organized educational work of the Research Society. A new Syllabus of study has been carefully prepared in the light of twelve years' experience in this work. It is so arranged that it will serve equally as a guide for the student working alone as for an organized Study Club, Research Association or lodge that wishes to use it. Besides this we are now in position to give much more assistance to such groups than has been possible in the past.

We will have more to say on this subject later, but one point may be insisted upon here, and that is the elasticity that the new plan will allow. The Research Society is not undertaking to teach or interpret Masonry, but only to act as a guide. The object in view is to bring the student to the point where he can judge for himself between fact and opinion, and learn how to use the sources of information for himself.

The course is based upon a number of books very widely known in the Fraternity whose authors are generally considered to be authorities in their several departments, and the list given may be added to if so desired. It follows that there cannot possibly be any conflict with the arrangements of any Grand Body that is undertaking

educational work within its own jurisdiction for the Syllabus can be adapted in any way necessary to fit in with any special requirements.

There has been one defect in the Study Club of the past - the lack of any close coordination between the local groups and the Society. In future it is to be made a rule that the Study Club, or other bodies that take up the course, shall become subscribing members of the N.M.R.S., or better, that every individual in them do the same. Such membership will provide a link through which more complete cooperation can be brought about.

The growing demand in the Craft at large for more light than is afforded by the formal instruction in the lodge is very encouraging, although during the past twelve months and more it has resulted in an increasing burden on the staff of the Society. It has at last reached such proportions that additional assistance has become absolutely necessary. We are very glad to announce that Bro. E. E. Thiemeyer has been appointed Research Editor and will from now on take this work specially in his charge. Bro. Thiemeyer's name will be quite familiar to readers of THE BUILDER as he has contributed several very valuable articles to its pages. The range of scholarship and originality of thought these displayed will be a full guarantee of his ability to adequately carry out this important work.

* * *

"THE MAJORITY IS ALWAYS RIGHT"

HAD we been asked to make a generalization on the subject, either from the lessons of history or personal experience, we should have said "The majority is never right," subject always to the proviso that such sweeping generalizations are themselves never right - except very approximately.

The heading was observed in one of our exchanges, and the conflict between the prepossession and the uncompromising statement gave food for some serious thought. It rather reminds one of that maxim of successful store-keepers: "The customer is always right" and the unvoiced addendum "especially if he be wrong."

The practice of democracy has produced a dogma, "Vox Populi Vox Dei," but it is to be feared it is largely a myth. Does anyone seriously believe that the larger part of any given group of people, especially when they outnumber the remainder by only one or two, is granted plenary inspiration, and made infallible as his followers believe a certain Bishop and Pontiff to be when he speaks ex Cathedra? This seems to be ascribing a magical power to numbers such as the Cabbalists never dreamed of. How can anyone believe it who has sat on a large committee appointed to arrange some matter or draft some regulation, and after discussion in which no one seemed able or willing to understand what the others meant, has seen it come to a muddled compromise through sheer fatigue. When things are really done in an assembly it is almost invariably because someone has thought the matter out beforehand, and has secured support for his ideas from influential members, forming a group that has "swung" a majority. Or else it is due to an able and competent presiding officer who keeps everyone to the point, and checks all excursions into by-paths, and herds the mob (without their realizing it) into the way he thinks they should go.

What then is the foundation for the semi-religious dogma above referred to? Some, the Mussolinis and their followers for example, would say none. They insist that all that "stuff" is just "the bunk." They say this of course because they do not believe in democracy - if the principles underlying the latter were true their theories and practice would stand condemned. The real answer would be, that (it is what mankind is always doing) a sacred principle, to be devoutly accepted as of faith, has been projected from a purely practical way of getting things done - no more sacred or divine in itself than the method of carrying bricks up a ladder in a hod, or removing earth in a wheelbarrow. It must be remembered that democracy as a form of social organization is a pure-bred mongrel, a thorough-going compromise. There are two extremes, autocracy and anarchy; and both are very stable. Let a community, or a group get into one or other of these conditions and it is exceedingly hard to get it out again. Democracy is a balance between the two which tries in varying proportions, according to conditions, to combine advantageous features of each and to avoid the disadvantages of both. No perfect way of doing this has yet been evolved. There is no doubt that with a race of perfect men anarchy would be the ideal form of

organization. There would be no need for government, laws or regulations, for everyone would do what was right and think of others as well as himself - But we are far from that - very far. Despotism is efficient, for that reason armies and ships are so ruled. They have to be, or come to an inglorious and untimely end.

What then does democracy try to do? The cynic might say, make a mixture of oil and water; and there would be some truth in it. Really democracy is only workable among people who have attained considerable powers of self discipline - who are really on the way to that ideal where anarchy would be the most efficient state. That is something at least. Democracy in theory aims to allow everyone to have a voice in what is going to be done, and yet ensure that in spite of this something will be done. As in practice it is impossible to get everyone to see things in the same way it is necessary to arrive at approximations. And as in most questions to be decided, the every-day matters of ways and means, and rules and regulations, some decision, any decision, is generally better than none, it is a practical way out of the maze of conflicting views to decide by counting noses, or "Ayes," or the "usual sign of voting," and that the minority should acquiesce and loyally accept it. It is the chief rule of the game, tacitly accepted by all who undertake to play.

But when it comes to weightier matters, matters of conscience, of morals, or policies for the distant future, the majority is almost invariably wrong; because the majority have not thought about it, because they accept things as they are and as they are used to them, because they cannot see much beyond their noses, their eyes being focussed on their own affairs close at hand. It therefore happens that men have always had to stand out against the majority, to fight it, to go down fighting, to be licked, and condemned as cranks, rebels, uncomfortable, impossible, never-to-be-too-much-abused disturbers of the peace and the commonwealth. Their reward will be to have a future generation erect monuments to their memory and make glowing speeches about them - perhaps.

So as it is all a matter of compromise, one who is in the minority can adopt one of a number of attitudes. If the matter is one of expediency only, then accept the majority decision and try to make it go - and to avoid the temptation to say "I told you so" if it doesn't. If it is a matter of conscience, protest and get out. If somewhere between, and things in this world are seldom clear cut with neatly printed labels stuck on them, then

some attitude between the two may be in order. It depends on the circumstances - and the man. But a democratically governed society can only run by " the loyal acceptance by its members of the chief rule of its existence, which is that the decision of the majority must be acted upon as if it was right. On the other hand, it is well to realize what we are doing, and not to make fetishes and false gods of "sacred principles" which have no real existence, and are only the enlarged shadows of that lubricant of social and corporate activity - compromise.

* * *

AN EVIDENT MISAPPREHENSION

IN a recent number of one of our South African contemporaries, the Masonic Journal, published in Johannesburg, there is an article by Bro. B. H. Allen which touches us rather closely. Perhaps the evident misunderstanding of the position of American Freemasonry therein apparent might have been ignored, only he quotes THE BUILDER as his authority.

The passage referred to is very brief and may even have been further condensed in publication so that we cannot be sure that it fairly represents the author's meaning. He says, or is made to say:

I have seen articles in THE BUILDER which make no attempt to deny that the Order is being used for political purposes, and openly advocate the admission of women.

If this is really what Bro. Allen intended we should very much like to have chapter and verse, as we have no recollection of anything published in our pages that could be fairly so described. There are brethren, not only in America, who seem to think that Masonry should "do something" or "stand for something," with a more or less hazy idea of political action in their minds, and it would be perfectly proper for us to

publish articles on the subject should it at any time come to be of sufficient interest or importance. Likewise there exists in America (as elsewhere in the world) a "Co-Masonic" Order, which receives women to membership, and we might be perfectly justified in publishing articles about it. But anyone who should jump to the conclusion in such case that the Fraternity in this country was contemplating political activity, or the admission of women, would be simply and quite ludicrously mistaken.

----o----

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A. F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

ALPHEUS A. KEEN, Secretary

JOHN W. TURNER, Treasurer

FRANCIS E. LESTER, Executive Secretary, Las Cruces, New Mexico

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

CONNECTICUT - Fred A. Verplanck, Past Grand Master, South Manchester.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

GEORGIA - Dr. J. P. Bowdoin, Past Grand Master.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis.

Mississippi - John R. Tally, Grand Master, Hattiesburg.

Missouri - Wm. W. Martin, Grand Master, Doniphan.

MONTANA - Dr. W. J. Marshall, Missoula.

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning.

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

VERMONT - Christie B. Crowell, Past Grand Master, Brattleboro.

WASHINGTON - Morton Gregory, Grand Master, Tacoma.

WISCON - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ORDER OF THE EASTERN STAR, GENERAL GRAND CHAPTER Mrs. Clara Henrich, Most Worthy Grand Matron, Newport, Ky.

ROBERT J. NEWTON, Editor, Publicity Director N. M. T. S. A., Las Cruces, New Mexico

When Will the Door Be Opened?

MASONS suffering from tuberculosis, or who have a sick member of their immediate family, are vitally interested in the project for hospitalization of Masonic consumptives. They have been reading for sometime in the Masonic and daily press that a movement is under way to build a Masonic Sanatorium and too often they have gained the impression that the institution already exists. With that idea uppermost in their minds they write applying for admission, confident in the belief that the Fraternity will help them in their hour of need.

The National Masonic Tuberculosis Sanatoria Association is receiving letters from sick Masons in all parts of the country. A few of them are quoted to give an idea of the need:

A New Jersey brother writes:

I write as a prospective inmate of your sanatorium. I am a retired minister. Is your "lodge" a going concern in the sense that it is open to outside Masons? I do not ask anything from a free fund. Should I go to you I will pay my own way with the understanding that it is confined to $1,000 a year, or at that rate till cured, or crossed the flood. I am willing to spend $2,000 for a cure. I presume that my lodge will give me some help.

A Florida brother:

I am writing to make application for the admittance of a sister of a Master Mason to your institution. In sending the application for admittance, please state how soon it will be before the sister is admitted. Also let me know just what the cost will be for admittance for six months. I am asking this so as to be prepared to take care of the cost for the term.

A North Dakota brother:

My son is not a Mason, but I want to place him in some hospital. He has had tuberculosis about six months.

A Missouri brother:

Recent physical examinations and advice were to the effect that I was tubercular and that I may need treatment and a change in climate. I shall be pleased to have some information sent me. regarding the sanatorium as to location, requisites for becoming a patient, fees, etc.

A Tennessee brother:

I have been directed to write you regarding any facilities for the accommodation of members afflicted with tuberculosis that may be provided or available in the West, and how I should proceed to obtain such benefits as may be offered. I have only a slight but acute infection which requires immediate steps to check or control. I have been advised to give up my position immediately and take measures to obtain a cure while this may be accomplished if acted upon promptly. I am a man of family and have been dependent upon my salary for living and have no means of consequence to permit the rest cure recommended.

A Michigan brother:

A young man of this city has some tubercular trouble and his family is not able to do very much for him. He has been very active in the De Molay organization of this city. One of these DeMolay boys is in my employ and he states they are very anxious to do something for him. I would thank you to let me know whether we could get this young man into the sanatorium. If so, what would the expense be?

A Massachusetts brother:

Will you kindly send me the rates and conditions of your sanatorium? I am a Mason and at present in the ____ Sanatorium.

A Louisiana brother:

I have just learned that there may be some chance of my receiving treatment. . . . I have just recently had a set-back, having a light hemorrhage, and feel that it is absolutely necessary to enter some institution as soon as possible. I am no longer able financially to take care of myself, having been sick for quite a while, and the members of my lodge have been very nice to me. They took care of me in a Convalescent Home here in El Paso two months, March and April. During that time I made such good improvement I tried to go back to work but had to go back East to find work. Went back and rested a month and started to work and only worked ten days and started a hemorrhage. The doctor there advised me to return at once to this country and go into a hospital as soon as possible. I must do something as soon as possible. I am running very short of funds and realize I must save as much time as possible. How soon can I be given consideration, or treatment, should my lodge sanction or recommend same?

Another Louisiana brother:

The wife of one of the members of one of our local lodges tells me that she will have to go to a tuberculosis sanatorium for treatment. I will appreciate it if you will advise me of such an institution and the cost of treatment and hospital expense.

An Iowa brother:

I am writing to seek such information as is available concerning your institution and entrance therein.

An Ohio brother:

Are you receiving Masonic brethren for tuberculosis treatment, and what are your rates and conditions governing the admission of afflicted brethren? I am writing this as one of the trustees of ____ Lodge. We are at present maintaining a brother at Asheville, N. C.

Another Ohio brother:

I have a son about 24 years old and a daughter 20 years old who are afflicted with lung trouble, which has developed within the last two months. I am anxious to get them some place where this trouble can be stopped before it gains too much headway.

A Pennsylvania brother, a physician:

I have under my care the son of a deceased brother Master Mason who has active tuberculosis of the lungs. The family are interested in getting him into a Masonic sanatorium for treatment. This young man needs immediate hospital care.

A Texas brother writes:

I am in pretty bad condition with lung trouble and just recently have been spitting up blood, and am going to have to go some place for a rest cure, and was wondering if there is a Masonic Sanatorium I can get in. I have a mother and widowed sister with two small children dependent upon me and have lost so much time the past two years on account of not being able to work regularly I haven't got anything saved up. However, I have a married sister in San Antonio that will take care of my mother and sister if I could get in a sanatorium some place. I think I would be able to leave it and get a job out in the mountains of New Mexico telegraphing in two or three months' time at the most. I have a regular job here as dispatcher but this climate is too much

for me. Would appreciate an early reply advising me if there is a place I can get into and if so what steps I will have to take.

Another Florida brother:

I have a son at El Paso; he has been sick for some time. I have sent him money from time to time until now I do not know what to do for him - I am financially embarrassed. My son is of age, but he is not a Mason. I want to get him in this hospital if possible. If he can be admitted give me the procedure in the case.

The question that is uppermost in the minds of many Masonic consumptives today is, "When will the doors of the Masonic Tuberculosis Sanatorium be opened?"

The answer to that question must be given by the healthy, happy, well-to-do American Freemasons. They hold the keys to this "Door of Hope" in their hands.

* * *

MORE CASES FROM ARIZONA

Physicians Advise Him to Come Southwest

Brother No. 104, Grand Lodge of Montana:

This man now living at Eugene, Ore., but coming to Phoenix upon advice of physicians. Both lungs affected. Needs the high, dry climate of this country. Proper hospitalization is what he needs beyond a doubt.

Father TB - Son Also

Case No. 106, former citizen of New York State.

This man is tubercular, thirty years old, living on the desert ten miles from Phoenix, Ariz. He is a Protestant, sent here from Rochester, N. Y., by the Elks and Eagle lodges. His mother died when he was three years old and his father passed away three years ago with asthma and T. B. His grandfather was a Mason, but his father unable to be on account of his 'health. The Associated Charities of Phoenix are paying him two dollars a week in order that he may have a little to eat.

Needs Hospitalization - Wife Will Support Boys

Brother No. 126, Grand Lodge of Kansas.

Residing at Camp Curio, health seekers' camp on the desert about ten miles from Phoenix. Came to Arizona this spring, 1926. Worked for a while on laundry wagon; health giving way has had to stop work; has appealed to Arizona Lodge, No. 2, and with their assistance is endeavoring to secure financial aid from home lodge. Has wife, two boys, ages 8 and 12 years, whom the wife could support if husband has hospitalization which he needs very badly.

Same Old Story - No Masonic Hospital

Brother No. 140, Grand Lodge of Connecticut.

Came to Phoenix suffering with T. B. contracted in the mills of the East. His wife was his means of support all the time he lay sick. He fought bravely for his life but gave up the battle and died after twelve years or more of sickness. He certainly should have had proper hospitalization and undoubtedly would have recovered in such a case.

On the Road to Recovery

Brother No. 143, Grand Lodge of Kentucky.

Came to Phoenix in May, 1925, suffering with T. B. Received some aid from Arizona, No. 2, as well as relatives in Kentucky. Arizona sunshine arrested his T. B. sufficiently by May, 1926, to allow him to do light work.

T. B. and No Work

Sister No. 144, Grand Lodge of Oklahoma.

Member of Scottish Rite and Shrine. Here for his wife's health, she being a T. B. Arrived in Phoenix about Aug. 1, 1926. Has not asked for financial assistance. Seeking work. Mrs. ____ needs hospitalization.

Another Hospital Case - No Hospital

Brother No. 145, Grand Lodge of Michigan.

Came to Phoenix in June, 1926, for his health; has wife and one child with him here. Has not asked for Masonic aid as yet but has very limited means. Needs hospitalization.

----o----

The Precious Jewels

By BROS. A. L. KRESS AND R. J. MEEKREN Continued.

We now have to take up the second of the three jewels mentioned in the two lists that we have been considering, namely that given us by Prichard and that found in the anonymous Confession. It may be well to quote them again for the sake of clarity, as the last two installments of the series we were led into a discussion of operative technical methods in order to obtain a fuller understanding of the place of the first named jewel.

Prichard, then, said that the "movable" jewels were "The Trasel Board, the Rough Ashlar an d the Broached Thurnel." The Confession that the jewels of the lodge are the "Square Pavement, a dinted Ashlar, and a Broached Dornal." It is the Ashlar that now falls for discussion.

It will be recalled (1) that among what may be called the primary versions of the old Catechisms that remain, the two just mentioned are alone in offering any explanation

of the purpose of the things spoken of as jewels; and just as we came to the conclusion that the Trasel Board and the Square Pavement were ultimately the same, so in this case, too. Prichard calls the Ashlar "rough" while the Confession says it was "dinted," but both alike say it was used for making and testing the working tools of the Craft. The first saying "it is for the Fellow Craft to try their jewels upon," evidently referring to the "Square, Level and Plumb Rule" which had in an immediately preceding clause been spoken of as the "Movable Jewels," while the Scottish version says it is "to adjust the square and make the gages by."

Now a rough ashlar--in the sense at least of a stone in its native state as taken from the quarry--is an impossible standard for such a purpose, so that we may confidently assume some error or confusion in Prichard's account. What seems to be intended is some kind of test block set up in the stone shed, or the "working lodge" of the Mystery, by which the wooden instruments, all more or less likely to get out of truth, might be tested and adjusted; or new ones expeditiously made.

In the Study Club for January of last year (2) an operative regulation was quoted from the Melrose MS. No. 19 of the Old Charges, to the effect that no Master or Fellow was to let any "Lose" or Cowan, "know ye privilege of ye compass, square, levell and ye plum-rule." In the context it was clear that this meant the methods of using these implements; the devices and short cuts of what would now be called "shop practice." But the probability is that not only did the "privilege" include the knowledge of their use, and the right to use them without interference, but also, as in the case of the "mouldsquares" that were discussed last month, (3) of how to make them, or, at the least, of how to "adjust" them.

Thirty or forty years ago when machinists and fitters were still accustomed to make their own tools instead of buying them, no laborer was allowed to use or keep any, beyond perhaps a hammer and a cold chisel or so. If he acquired them in any way they would mysteriously disappear. No skilled man would ever dream of showing him how to "true" a square, nor even allow him to watch the process; and if he ever undertook to try to make one for himself, as did occasionally happen, the news flew mysteriously through the shop and there was a buzz like that of angry hornets in every corner--and always, in some way or other, his enterprise was brought to an untimely end.

THE FORTY-SEVENTH PROPOSITION OF EUCLID Some Masonic writers have laid considerable stress upon the 3:4:5 triangle as a highly treasured operative secret and a few seem to suppose that it would be used in making the squares. In certain special circumstances this formula might be convenient in setting out a right angle approximately on the ground, as for foundations, though in most cases other methods would be better. The qualification, approximately, is used advisedly, as apart from the fact that the most refined and delicate measurements are correct only within certain limits, there are in this particular method multiplied chances of error. Three different measurements have to be very accurately made, and then very accurately applied. On the other hand there a number of ways of drawing one line perpendicular to another which may be found in any elementary text-book of Geometery and which all have the advantage that no measurements have to be made at all as they depend entirely on drawing circles of any convenient radius. It has only to be tried to become perfectly obvious. And if practically a difficult and inconvenient mode of drawing one line at right angles to another it is much more a perfectly impracticable way of making one edge at right angles to another, as any attempt to make a square will show.

This 3 :4 :5 triangle, too, has also been loosely spoken of as if it were the same thing as the forty-seventh proposition of the first Book of Euclid. It is of course only one very special case covered by this famous proposition. It is hardly to be doubted indeed that the properties of a triangle with sides that bore this numerical ratio to each other were known ages before Pythagoras. What he was so elated at discovering was not the particular and special case, but the general truth that in any right-angled triangle, no matter what were the lengths of the sides, the square erected on the hypotenuse was equal in area to the combined area of the squares on the other two sides.

THE STRAIGHT-EDGE

When it comes to making material objects with angles of a certain size, geometrical methods are quite unsuitable, for they are intended only for drawing lines on a plane surface. The normal methods for obtaining a concrete angle, edge or surface, depend on the use of some other object, already manufactured, as a gauge or standard.

Ultimately, and at the beginning, of course, some standard has to be fashioned without this aid, and speaking generally the various ways in which this may be done are essentially the same as the methods of testing its accuracy when it is made. Even the construction of geometrical figures depends on the use of some object with a straight edge by which right lines may be ruled.

The "straight-edge" indeed lies at the foundation, both of all the constructive arts and of the exact sciences; and it will aid us to realize its importance to craftsmen who had to make their own measuring and testing appliances to understand the principle by which it, or a plane surface, may be corrected to any required degree of accuracy. If we take a piece of thin card and cut it across with a pair of sharp scissors and then try the edge thus produced against a ruler, we will find that it is really a complex series of curves that we have produced; and if we go on trying to cut a straight line "by eye" it will be found that though it may be possible to come closer to the straight line represented by the ruler, that very obvious variations from it still remain. We may arrive at a closer approximation by noting the places where the card touches the ruler and cutting them away with the scissors until the limit of accuracy practicable by this rather crude method is obtained.

But suppose we have no standard to begin with. Let us take the piece of card and cut it as nearly straight as can be managed without any guide, and lay it on a piece of paper and using it as a ruler draw a line along the cut edge. Then if we turn the piece of card over and apply the edge to this line the inequalities will at once be apparent. By a process of cutting away the places where the edge is too "high" it will be possible by continued trial to rule a line with the card in one position and turn it over and draw another and have the two lines coincide, if the pencil is not too sharp. Though this line on close examination will be found thicker in some places than others. If the card be replaced by some other material, such as a thin piece of wood or a piece of sheet metal, it is possible in this way, using appropriate means to "work the edge," to produce a ruler of any desired degree of accuracy.

It is not necessary to suppose that this was the actual method employed, it is only an illustration of the principle underlying the testing of a standard straight-edge. And where an edge or surface can be tested it becomes possible to remove inequalities and thus make a closer approach to the theoretical straight line or plane. The essential

thing in every possible method is the comparison of one approximation with others, and the final result, no matter how far and how carefully the process is carried, is always a mean or average between the errors either in different surfaces, or different parts of the same surface.

Now all the principal testing tools of the mason depend on the "straight-edge" or "rule," which is in and by itself a very fundamental one in this craft. The square consists of two straight edges at right angles to each other, the level and plumbrule are straight-edges in combination with a line and plummet hanging in the one case at right angles and in the other parallel.

THE POINTS OF THE SQUARE

Two of the curious questions and answers relative to the square in the confused account of Operative Masonry in Scotland given in the Confession might be in part interpreted as embodying this idea. They were quoted in the Study Club article for February of last year. (4) The first passage seems to show a distinct appreciation of the fact that the essentials of the level were to be found in the square. It may be as well to reproduce the significant part of the second one. We are told there are five points in the square, which are as follows:

The square our master under God is one: the level's two: the plumbrule's three: the hand rule's four: and the gage is five.

This might possibly be thus explained, the square used for its normal purpose is the first point. If a plumbline be hung on top of the "blade" of a square the stock can be set level by adjusting it so the line will coincide with the edge of the instrument. In the same way the blade can be used as a plumbrule. It can also obviously be used as a straight-edge, if that be what is intended by the term "hand rule." And finally, should we venture to suppose, pace Mackey, that the edge of the square was sometimes graduated in feet and inches, it would serve also as a gage or measuring instrument. Of course the interpretation of such a cryptic utterance as this apart from any living

tradition will always be no more than guesswork. It would be possible to interpret it quite plausibly, by assuming the word square to be used in two senses -i.e., the word "square" in the question, "How many points in the square?" might refer to the "form" of the lodge; and in that case the answer would simply enumerate the working tools present or represented within it. The only reason for preferring the first, and, it must be confessed, more complex explanation, is that it fits in fairly well with the explanation that the author gives of the previous question and answer, where it is said that the three iron pins driven into the wall give both square and level.

A word may be said here regarding the accompanying cut in which are collected typical forms of mason's working tools from different sources and over a wide range of dates. We have already discussed the rather dogmatic assertion made by Mackey in his Encyclopedia about the true form of the mason's square. Not only will it be seen that the square with limbs of unequal length is found represented from Roman times to the end of the 16th century--it did not seem worth while to look for later examples--but we must say also that so far we have not come across a single case, earlier than the purely emblematic jewels and designs of the eighteenth century in which the limbs are equal, with one exception, the famous brass square found in the foundations of Baal's Bridge, which, whatever it was, was not an actual working tool.

Neither does there seem to be any reason in the nature of things why a square with graduations marked upon it should be proper for a carpenter but tabu to a mason. One swallow does not make a summer, but in Fig. 11 there is represented an indisputable example. It does not definitely appear however that Peter Ashton was a Mason, though evidently a person of some local importance in his day and place.

The curious square-headed form of compasses, of which two examples are shown, appears sporadically in different places and periods. The level from Strasburg is essentially of the same type as that shown in the hands of Elias Dryham on a previous page.

ADJUSTING THE LEVEL AND PLUMBRULE

We have said that all these implements were made of wood. It is of course possible that squares were occasionally made with a metal blade, and that the level and plumbrule may sometimes have had metal fittings, such as, possibly, a guard to keep the plumb bob from swinging loose, or clamps to re-inforce the joints, but such additions would make no essential difference to the character of the appliances.

The plumbrule was simply a piece of wood, with a hole cut in one end to give the "bob" room to swing freely while yet the line hung close to the side of the wood. It is still used by bricklayers and masons in Europe and is generally about four feet long and four inches wide. The level took a greater variety of forms. One that was very common was triangular; sometimes it was made like the letter A. Sometimes again it was simply a short plumbrule mortised into a straight edge like all inverted T. When it took this form it was frequently braced on each side, thus combining both the T and the triangle. Sometimes the braces were curved, thus forming the prototype of many modern Senior Warden's Jewels. A very unusual and highly ornamental form is shown in the illustration, already referred to more than once, which was reproduced last month. (6) In this the plumbline is suspended from a support in the form of a miniature arch.

If in making a plumbrule a line be drawn along the board parallel with the edge, and the cord suspended at a point on the line at the top, it is obvious that when it coincides with the line previously drawn that the edge of the instrument is perpendicular. But the line may not be truly parallel. In order to test it, we set up a stone, or a post by it, and when this is in position we turn the rule upside down and suspend the cord as before. If it coincides with the line again the instrument is accurate, and our post set truly plumb. But if not the variation is double the error, and by halving this distance a point is obtained that should be correct. The post or stone can then be reset to the new standard and the process repeated until as high a degree of accuracy has been reached as we please, or as is practically possible.

The adjusting of the level is done on the same principle, only all that is necessary is to turn the testing edge of the tool end for end, the error then showing itself doubled as before. When the plumbline marks the same point in either position the instrument is "set." It is obvious that if there be a horizontal or perpendicular surface at hand these tools could be very readily adjusted and corrected. As they were always subject

to many risks of injury through rough usage we can see that it might have been very useful to have a carefully squared stone accurately set level and plumb for the purpose. In all machine shops standard surface plates and straight-edges are kept by which those in every day use "at the benches" may be periodically tested, and if necessary, "trued up."

MAKING A SQUARE

In these two implements, the plumbrule and level, we have obtained our straight edge we have only to discover a certain point with which the swinging plumbline must coincide to give the desired result. With the square we have a more complex task. There are two edges which must not only be quite straight, which in itself is not so hard, but must also be at right angles to each other, which adds very considerably to the difficulty. We say two edges: the modern tool has four, both the inside and outside edges being "trued." That of the medieval masons seems sometimes to have had only the inside angle square, the outside being obviously quite different. The square shown in the hand of William de Warmington is an example. An even better one was shown last month. (5) Naturally it adds to the difficulty of the task to get four straight edges into this particular relationship, and for the mason's work we may judge only the inside angle was required. A carpenter would find the outside angle in many cases more useful than the inside, and it is very likely that he made his own square to suit his special requirements; for it is very possible that the mason's tools were frequently made by the carpenters working on the same job--there would always have to be carpenters to do the wood work, make centers for the arches and so on. Still though they may often have done this for their associate craftsmen, yet the masons would have had to be able to do it for themselves, in their own fashion, if the need arose. A carpenter would of course use his plane to get a true edge, but the mason would naturally have no tools for working wood. However, there are always more ways than one of doing a thing. As an example a case may be cited of an elderly, highly skilled machinist who made himself an inlaid bookcase in his spare time. One day he showed it to a carpenter of his acquaintance, and the latter greatly admired the very exact fitting of the many tiny pieces of wood, but was highly amused when told how the work was done. The machinist having no great skill with carpenter's tools had used a file !

Now the mason who wanted to make a true straight edge out of a piece of wood would have an obvious means of doing it, if there were at hand a worked stone with a flat surface; he could rub the edge down on the stone. If the piece of wood were fairly straight to begin with and not too thick this would be a much more expeditious method than might be supposed and would give very satisfactory results.

The square would be made of a thin strip of wood, the blade, mortised into a thicker piece, the stock. The latter would have its edge made quite true before the blade was inserted. When this was put in it could be tested in the same way as we did the piece of card, only, as the angle has to be "right" as well as the edge, the procedure will be to apply the stock to the edge of a flat surface (such as that of the standard block we have supposed that the ashlar might have been) and to draw a line. Then it would be turned over and another line drawn from the same starting point. This process gives not only the error in the edge, but the divergence from a true right angle. By cutting, scraping or rubbing, the thin edge of the blade can be gradually worked down so that a second line drawn on reversal will coincide with the first. The edge of the blade is then straight and the angle true.

NOTES

(1) THE BUILDER, October, 1926, pages 314-5.

(2) THE BUILDER, January, 1926, page 27.

(3) THE BUILDER, January, 1927, page 25.

(4) THE BUILDER, February, 1926, page 56.

(5) THE BUILDER, January, 1927, page 25.

(6) Ibid. January, page 25. It appeared as an illustration to the article by Bro. N.W.J. Haydon on St. Alban's Abbey in the August number, 1925, page 239. In addition to the level specially mentioned in the test of the present article the exceptionally large pair of compasses in the hands of the Master of the work is to be noted; as also the peculiar form of the square. This seems to be intentional and not merely carelessness on the part of the artist, for in all the other technical details close observation is

evident. The outside angle of the square seems to be a right angle however, only not parallel with the inside one. In the one shown in the hands of the effigy of Master William of Warmington, of some two centuries later, this is not the case, the outer angle being distinctly obtuse. This is reproduced from the same article.

The illustration of the statue of Elias Dryham is from a photograph very kindly sent to us by Bro. Ravenscroft.

----o----

NAUVOO LODGE

The first record we have of any lodge located at Nauvoo is to be found in the Proceedings of the Grand Lodge of Illinois in 1842, where we find, under the head of Visiting Brethren, the name of Timothy Foot, Nauvoo, U. D. Then in the Grand Master's Address is the report that he had issued a dispensation to George Miller, Master, John D. Parker, S. W., and John N. Scovill, J. W., and others to form a new lodge in the city of Nauvoo, Hancock County, Ill.

There appears to have been objections to this action of the Grand Master, especially on the part of Bodley Lodge, No. 1, of Quincy, but it is not very easy to find out exactly on what grounds. From various reports we may gather however that there was a too great desire to increase membership with little regard for the quality of the Candidates, and probably springing from this a tendency to interfere with the secrecy of the ballot.

The following is the only return ever made by the lodge. It is unique in the descriptive list of rejected applicants. The Mormon prophet's brother appears as Senior Warden, and other members of the Church of Latter Day Saints, as Heber C. Kimball, also appear.

Return of Nauvoo Lodge, U. D.

Held at Nauvoo on the first and third Thursdays in each month. George Miller Master. Hyrum Smith--Senior Warden. Lucius N. Scovil Junior Warden. William Clayton--Sec'y pro tem. Newell K. Whitney--Tr. Charles Allen--S.D. Heber C. KimballJ.D. William Felshaw--Steward. Hyrum Clark--Steward. Samuel Rolf--Tyler. Past Masters--Asahel Perry, Daniel S. Miles, Hezekiah Peck. Master Masons--243. Fellowcrafts--4. Entered Apprentices--9. Dead--Vinson Knight, M. M., on the 31st of July, 1842; E. P. Merriam, M. M., on the 14th day of September, 1842; Wm. Wrightman, M. M. on the 24th day of September, 1842. Rejected--Daniel Avery, 44 years of age; 5 feet 11 inches high; a stout, athletic man; dark complexion; dark skin; dark eyes; heavy beard; hair partially gray; nose of the aquiline form; slow spoken; a farmer; resides in Nauvoo; June 16, 1842.

Hiram Dayton, 44 years of age; occupation, a farmer; 5 feet 7 or 8 inches high; thick set; light complexion; light hair; blue eyes; quick spoken and not plain; resides in Nauvoo; on the 7th day of July, 1842.

Nathan A. West, 34 years of age; 6 feet high; well proportioned; round shoulders; brown hair; blue eyes; dark complexion; moderate speech; thin face; occupation, a carpenter and joiner; resides in Nauvoo; on the 7th day of July, 1842.

Samuel Brown, 41 years of age; 5 feet 6 or 7 inches high; light complexion, blue eyes; black hair; by trade a boot and shoe maker; resides in Nauvoo; on the 21st day of July, 1842.

Expelled John C. Bennett, M. M., about 38 years of age; 5 feet 7 or 8 inches high; dark complexion; dark eyes; Roman nose; lost his upper front teeth; quick spoken; good language; by profession a physician; residing in New York; for gross unMasonic conduct; on the 8th day of August, 1842.

Initiated--285.

The number initiated was certainly a very large one for the time and place, and especially for a new lodge. It is interesting to note that in one of the committee reports it is suggested that the lodge is altogether too large, and if continued that it should be divided into three or four.

----o----

THE ARISTOCRACY OF FREEMASONRY

Among Freemasons, the number of those who cultivate their minds and adorn them with true knowledge, and who are industriously occupied in their search after truth, is certainly very small. In general, nine-tenths of those who are styled "Freemasons," have no right to the name beyond the titles they acquire.

It is truly a privilege equally rare and valuable, to have acquired distinct ideas of things; to have penetrated the mystic darkness which surrounds us, and to have eyes to see the Light invisible to the mass, which "shineth in that darkness."

If there really existed a lodge, whose members were all men of superior genius and talents, enlightened philosophers, who never advance a step without full evidence before them, and who preserve as a precious deposit the pure and unalterable charge of truth, by the discovery of which the human mind becomes capable of being elevated, it would be the most respectable body of men of which we can well conceive. Such a lodge would indeed deserve the title of true elect; of adepts, in the full sense of the word; of oracles, if not infallible, at least most worthy of being

listened to, by those over whom credulity, error, superstition and prejudice do not exercise their tyranny.

It seems, in truth, if we judge at first glance, that the idea we have just expressed, is not altogether destitute of reality. There are philosophical Freemasons who compose a species of firmament, consisting of stars of different magnitude, with here and there one shining with unusual brilliancy. In fixing our attention upon this vast luminous region, we find this brilliancy obscured by nebulous stars and opaque bodies. The number of those glittering with borrowed rays, is almost infinite. Meteors composed of light and ofttimes mischievous exhalations, form a deceptive spectacle, which is soon dissipated. It is no easy task, therefore, for the new initiate, among the larger number of guides who present themselves, to discriminate between those who deserve to be listened to or followed, and those who do not. He in the end finds that many so far from meriting the title of chiefs, possess scarcely the qualifications necessary for good sub-alterns. In the midst of this anarchy and confusion, a considerable time must necessarily elapse before he can make choice of worthy conductors.

If Freemasonry is aristocratic, its aristocracy is that of the mind and of moral worth. In this sense, it knows not how to be democratic. "All are not Israel that are of Israel"; "many are called, but few are chosen." The throng of false brethren, of the half-instructed, of showy yet superficial minds, of plagiarists, of the ignorant as well as of the crafty and unprincipled, serve to confuse and disorganize the well-intentioned plans and "works" of the wise, good and true, to nullify all Masonic government and laws, engender and perpetuate corruption and "innovation, which is treason, and saps the foundation of the venerable fabric."

If we bring Freemasonry back to aristocracy, or (to resume our former figure), consolidate in the firmament of Freemasonry, exclusively those stars that shine with their own proper lustre, with the substantial light of wisdom, enduring power, and the beauty of virtue, shall we not then finally have what we seek for? Will we then have secured respectable repositories of the genuine and solid science and royal art, which they change not nor adulterate in any respect, but which they preserve with care, and communicate to "the faithful and accepted" of the "holy empire" as integral and pure as they themselves possess it? So we fondly hope and truly believe. --The Freemasons' Monthly Magazine, Vol. VII (1847).

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

TWO NEW BOOKS OF MASONIC FICTION

HAND TO BACK. By Wnt. M. Stuart, P.M., Macoy Publishing and Masonic Supply Co., New York, N. Y., 1926. Cloth, 264 pages. Price $2.15.

TOLD THROUGH THE AGES. By J. S. M. Ward, M. S., P. M., etc. The Baskerville Press, London, 1926. Cloth, 238 pages; illustrated 10/6

IT is remarkable that two books of most excellent Masonic fiction should appear simultaneously. This occurred in December, when the Macoy Publishing and Masonic Supply Co., of New York, produced Bro. Wm. M. Stuart's Hand to Back, and the Baskerville Press, of London, brought out J.M.S. Ward's Told Through the Ages. Each volume consists of twenty stories.

The name of Bro. Stuart is well known to readers of American Craft periodicals, as his entertaining tales have appeared in contemporaneous journals for several years. He has also written much for non-Masonic publications. Bro. Stuart is a Past Master of Morningside Lodge, No. 65, Canisteo, N. Y., and an active participant in the community activities. He is also a member of the Society of Colonial Wars, something which the readers of his stories and articles will suspect from the entertaining accounts he has written of Freemasonry in the Revo utionary War. The story of the American Craft in the building of the Great West is now receiving his attention, and we can expect appropriate stories during the coming months.

A number of the stories show an intimate knowledge of the United States Postal Service, something readily explained when we bear in mind that the author is also postmaster of his town. It is his faculty of making the background realistic which makes the reader feel that the characters, places and occurrences are actually real. One feels that he is living through the incidents related.

To list and describe each story in detail would deprive interested brethren of the pleasure which comes from reading something new. Let it suffice to say that the scenes are laid in colonial America, the Far West, in the Philippines and in settings such as are also familiar to the resident of an average American community. They are all distinctively American, and as such will meet with a hearty response in the hearts of American Masons.

The book is the first collection of Masonic stories to be offered to the reading public in many years, and I predict that their popularity will exceed that enjoyed by High Twelve and Low Twelve, by Bro. Edward S. Ellis, P.M. - two volumes which are always dispatched by librarians when Masonic stories are asked for.

Bro. Ward's venture into the field of fiction comes as a surprise, but a most agreeable one, it should be said, to those who know him as a leader of the antiquarian school of Freemasonry. His Freemasonry and the Ancient Gods is recognized as the most authoritative treatment of the subject covered, even though more conservative brethren do not accept all of his premises or conclusions. He has also written other

books which have enjoyed a wide distribution, and as Secretary of the Masonic Study Society of London, has edited some interesting Transactions containing articles on the archaeological study of the Craft.

Bro. Ward's book is unique. Beginning with "At High Noon," a tale of the Palaeothic Age, 100,000 B.C., one is carried through ancient Egypt, Babylon, Greece, early Britain, the Roman Empire Roman Saxon Norman and medieval England, down through later centuries into the present era with a series of stories which are truly fascinating. Any Mason, interested in the legendary and authentic history of the Craft, will have his emotions stirred by the capably written tales, and will receive an urge to refresh his knowledge of the ancient times in which the scenes are laid. The volume brings memories of youthful days when barn lofts or herb-hung attics were the rendezvous of bookish inclined school-boys on rainy days, as they pored over Ivanhoe, The Talisman and other books by Sir Walter Scott, and the less classical but equally interesting historical novels of George Alfred Henty. Just as these authors have blended fact with fiction, so has Bro. Ward taken well known fragments of history and surrounded them with a texture of skillfully woven words, making the familiar incidents stand out in life-like settings, giving the effect that one beholds when looking at photographs through a stereoscope. Again I am tempted to mention some of them, but I forbear, because I wish the reader to enjoy the warmth of feeling which came over me when I first lost myself in the volume. (Tell it not in Gath, nor whisper it in Askalon, but I was missing from church the Sunday morning the book fell into my hands.)

The Craft is fortunate in having such a book available. It will whet interest in Masonic study and research and will lead to further exploration of the "untrodden paths of Masonic research," to borrow W. Bro. Gilbert W. Dayne's expression. Though much will have to be presented to convince the majority of recognized scholars that Freemasonry, as we know it today, goes back of the XII century, it is nevertheless true that workers in the more ancient fields have the good will of those who may not agree with them - a display of Masonic ethics as it should be. Yet no matter where we may stand on the specific questions, we all agree that Told Through the Ages is an interesting, fascinating and stimulating volume, and we bespeak a generous distribution and a wide reading for it.

J. H. T.

* * *

THE BIRTH AND GROWTH OF THE GRAND LODGE OF ENGLAND, 1717-1926. By W. Bro. Gilbert W. Daynes. Published by the Masonic Record, London. Cloth, index, table of contents, illustrated, 187 pages. Price, postpaid, $2.10.

THE Masonic Fraternity the world over should feel a vital interest in the United Grand Lodge of England for at least one reason. The mere fact that something over two hundred years ago, two hundred ten to be exact, there was held in London, at the Apple-Tree Tavern, in Charles street, Covent Garden, a meeting of the members of four Masonic lodges, and that this gathering laid the foundations upon which is built the present Masonic organization, should be adequate reason for an interest in English Freemasonry. From this modest beginning have grown all the Grand Lodges of the world today, although, strictly speaking, the Grand Lodges of Ireland and Scotland, and their descendants, are independent in origin. It is true of the United States, and possibly of other countries as well, that there is no widespread knowledge of what the Fraternity is or was. A vast majority of Masons know nothing about the history of their own jurisdiction to say nothing of the premier Grand Lodge of the world.

It cannot be truthfully said that the blame is entirely theirs. In extenuation there may be one excuse advanced. The Craft as a whole has never had a clear and concise presentation of English Grand Lodge history. The information has been available for many years, it is true, but it has been locked between the pages of massive volumes, or buried in the depths of articles from which the story has had to be rebuilt and bit by bit pieced together to make a unified whole. Scholars have taken the pains to acquaint themselves with the essentials of English Masonic history. The ordinary member rarely feels inclined to put forth the necessary effort. Unsatisfactory as such an excuse may sound, it doubtless accounts, in large measure, for the lack of knowledge of this subject which is prevalent in the Craft today.

Fortunately for the Order as a whole it can be stated without fear of contradiction that this excuse cannot be advanced in the future. Bro. Gilbert W. Daynes has removed the cause for our ignorance, and it is to be sincerely hoped that the brethren will take it upon themselves to destroy the all too evident effect. The Birth and Growth of the Grand Lodge of England is a short treatment of the story which is both scholarly and popular.

A sufficient guarantee of the scholarship displayed is to be found in Bro. Daynes' membership in Quatuor Coronati Lodge, No. 2076. It must be confessed that a heavy burden rests upon the shoulders of those men who are today following the trails blazed by such as Gould, Speth, Rylands, Hughan and the others. But in this case the task has been made even more difficult. Bro. Daynes is one of the junior members of the exclusive Q. C. inner circle and has not only the reputation of those who have gone before, but of those who are still spreading the gospel of light to uphold. There can be no higher tribute paid to the scholarship of this work than to say that the author has lived up to the best traditions of No. 2076. It might appear from this that the book is one of those heavy works which, in the hands of the layman, are dull and uninteresting reading. Such is far from being true. With surprising case the author has struck a balance between scholarship and popularity which offers a clear refutation of an oft repeated fallacy that a scholar can not write for the entertainment of his readers. In less than two hundred pages Bro. Daynes has told his story. That in itself should be a guarantee that there is none of the involved argument which often makes the work of a scholar painful reading to the novice. The book moves with almost startling rapidity and every paragraph contains something of interest.

It might seem from what has been said that the book was faultless. This, however, is not entirely true. The errors are few and far between, and fortunately do not illustrate a type of mistake too often found in modern Masonic works. There is a class of Masonic writers who might be called pseudo-scholars although it must be confessed that this is rather a harsh designation; they are students beyond doubt, but they have a failing for seeing more than the evidence warrants. Such mistakes might be called errors of commission so far as scholarship is concerned. On the other hand occasionally the most painstaking investigator will trip up where really he knows better. Either he fails, in his work, to give due notice to the opinions of others or is so firmly convinced that his idea is correct that he neglects entirely the other side of the argument. This type of error is as likely to be misleading as the other, but since it represents a neglect of evidence it might be termed an error of omission. It is in the

latter category that two errors found in Bro. Daynes' work may be classed. Neither is particularly serious, and even if the uninformed reader is led somewhat from the straight and narrow path, he will have no great difficulty in getting back.

A surprise greeted the writer when be read on the first page that:

if one would consider its (Freemasonry's) origin and trace its development through the Operative Masons of Medieval England to the present day, it is necessary to hark back many hundreds of years, and, groping in the mists of antiquity, seek for its birth certainly before the Norman Conquest, and who knows how much earlier. (The italics are ours.)

While in the opinion of the writer Bro. Daynes is entirely correct in this assertion, there have been opinions expressed which would cause it to be considered a bit too positive. The earliest objective proof of the existence of the Masonic Fraternity, namely the Regius MS. is dated circa 1390. When the age of the Fraternity is carried beyond this date our evidence becomes inferential. Doubtless space was a major consideration with the author; the early Craft history was outside his thesis and may account largely for his dogmatism and brevity. One or possibly two short sentences could have made the statement less positive and still left room for his readers to reach other than this particular conclusion.

Again we read somewhat farther along, that in 1725 there is

….clear evidence of three degrees being worked, but certainly not universally. The minutes of the Philo Musicae et Architecturae Societas refer to certain Brethren having been 'Regularly pass'd Masters' between December, 172'4, and February, 1725, and is the earliest known reference to the three distinct degrees.

This passage was read two or three times in an effort to follow the argument to the conclusion without success. In the first place, it is fairly common knowledge that in the early days Master and Fellowcraft were synonymous terms. The phraseology would, as a result, seem to indicate Second Degree rather than Third. That, however, is a minor point. The writer has carefully read the minute mentioned, and there was considerable doubt as to whether or not it did mean three degrees. The text indeed does refer to Entered Apprentice, Fellowcraft and Master, but there is no evident distinction between being "pass'd Master" and "pass'd Felloweraft."

Aside from this there is Gould's essay on the subject (A.Q.C. 1903). A forecast of what was to come appears in his paper on The Degrees of Pure and Ancient Freemasonry (A.Q.C. 1903).

What is now generally regarded as the earliest evidence of the degrees of Masonry having been communicated in three distinct steps will be found in the minutes of the Philo-Musicae et Architecturae Societas, London, which commence on the 18th of February, 1725, and terminate on the 23rd of March, 1727. . . . It will be sufficient . . . to ask the reader to hold his judgment in suspense as to whether the documentary evidence supplied by the records of the Musical Society is conclusive on the point of three distinct degrees having been worked in 1725, the inclination of my own judgment being to quite a contrary effect. Also . . . it will be convenient to remark that if three distinct steps of Masonry were known and practiced by any lodge or set of brethren in 1725, there is not a particle of evidence from which we might infer a priority of communication to a probationer either of what is now the first degree or the second. (Gould, Essays on Freemasonry, p. 214.)

The paper of Bro. Gould on Philo-Musicae et Architecturae Societas is devoted entirely to a disclaimer of such a three degree system.

It may be well to quote from the above essay. The liberty of avoiding certain typographical peculiarities has been taken for convenience:

Old Regulation XIII – ‘Apprentices must be admitted Masters and Fellowcraft only here [i. e., in the Grand Lodge], unless by a Dispensation.

At the close of 1724, or very early in 1725, four brethren were 'Regularly Pass'd Masters in the Lodge of Hollis Street' (this is the reference in the minutes to which Bro. Daynes refers) ; and in February, 17215, 'A Lodge was held consisting of Masters Sufficient for that Purpose in Order to Pass [certain brethren] Fellowcrafts.'

. . . Next to be cited is the following law enacted by the Grand Lodge: November 27th, 1725. - 'A motion being made that such part of the 13th article of the General Regulations (see above) relating to the making of Masters only at a quarterly Court may be repealed, that the Master of Each Lodge, with the consent of his Wardens and the majority of the Brethren, being Masters may make Masters at their discretion. Agreed Nem Con.' (Gould, Essays on Freemasonry, 'p. 242.)

It would be profitable to follow Bro. Gould's arguments, but it will have to be passed with an expression that he makes, in the writer's opinion, a case which cannot be overridden without so much as a comment. A few conclusions that become apparent on the surface will not, however, be amiss. The fact that a private organization was working Fellowcraft and Master work outside Grand Lodge may be waved aside with the assertion that this body was not regular in its working. They were censured for the practice and their treatment as clandestine may or may not have had some influence on the early demise of the Society. It seems strange that a lodge of Masters would have to be called to pass Fellowcrafts if they were two distinct degrees. The phrasing of the amendment to Old Regulation XIII would seem to indicate that Fellowcraft and Master meant the same thing even in November, 1725, eight or nine months after the date of the minute. If, however, two degrees were meant at this time, the Grand Lodge had granted power to subordinate lodges to make Masters, and held unto itself the power to make Fellowcrafts. This would not seem strange if the Fellowcraft Degree was the highest in the system, but why should subordinate lodges be permitted to make Entered Apprentices and Masters, the lowest and highest grades, while the intermediate degree could be conferred only at Quarterly Court? On the surface it seems unreasonable.

While this criticism has run to some length, we must not lose sight of the many good points of Bro. Daynes' work. Praise is due to him for the careful manner in which he has avoided the confusing of "Ancient" and "Modern" in his discussion of the two Grand bodies. The common practice of Masonic scholars is always confusing to beginners, and if my own experience is an index, the novice gets very little out of the discussion until he begins to think sub-consciously of the proper body when each term is used. Even then the effort, though slight, must be made to keep them straight. The expedient adopted by the present author is most simple and might well be accepted by those who will follow. The "Modern" Grand Lodge is called the premier Grand Lodge in all cases where confusion might arise.

While on this subject of the two Grand Lodges it is well to add that Bro. Daynes carefully avoids giving the impression that the "Ancient" Grand Lodge was a schismatic body. It has been a common practice among American writers to consider them as something closely approaching clandestine, and the attitude is generally taken that the premier Grand Lodge made great concessions in recognizing them. The author makes it very clear that there were in existence old lodges, survivals from the Operative days, which had never joined with the first Grand Lodge. It seems evident that it was from these bodies and some Irish Masons that the new Grand Lodge was formed. Under such conditions the "Ancients" can hardly be called clandestine. They had never relinquished their rights to govern themselves to the premier Grand Lodge and consequently were just as regular as the four Old Lodges which formed the above organization. That they were recognized as such is clearly shown by the regulation passed by Grand Lodge to the effect that no Masons, members of new lodges, should be recognized as regular unless such new body was constituted by the Grand Lodge. This opinion is coming into more and more general acceptance today, and it is a tribute to the fairness of Bro. Daynes that he has taken some pains to back the assertion with evidence, even in a work where the simple statement may have been allowed to pass on a plea of lack of space.

In following the growth of the United Grand Lodge of England from its inception in 1717, the author has devoted the greater part of his work to a discussion of pre-1813 history. The rise of the premier Grand Lodge, followed by the Grand Lodge of "Ancients," together with a discussion of the controversy between them is carefully and fully covered. The so-called Grand Lodge of All England and the Grand Lodge of England South of the Trent come in for their share of the discussion. Opportunity is found to carry to some length a description of the difficulties experienced by Lodge

of Antiquity and the development of what is now No. 2 on the Grand Lodge rolls into a kind of Grand Lodge in agreement with the Grand Lodge of All England (York). Aside from the period from 1717 to 1730, approximately speaking, there is probably no period in Grand Lodge history which holds more interest than the years just preceding the Union in 1813. Bro. Daynes has given a concise but adequate description of the events which took place immediately preceding the Union and has included a most interesting description of the actual meeting at which the Union culminated. From 1813 to the present day the book has been divided into several different fields in preference to following an exact chronological table. The history of Masonic literature, clothing, charities, etc., is discussed separately and individually. To the writer it seems that this arrangement is most satisfactory. It does away with the necessity for carrying all of the details relating to these matters in mind through the entire discussion. It has the further advantage to those who are interested particularly in only one or two phases of this development of collecting the information in one place.

If the American Craft will give The Birth and Growth of the Grand Lodge of England the consideration it merits, the present cordial and friendly relations will be more strongly cemented. There will be an understanding of the English Craft such as Masonry on this side of the Atlantic has never before enjoyed. We can recommend the work in the highest terms, for we believe that it is one that no Masonic student can possibly afford to neglect or to be without.

E.E.T.

* * *

MASONRY OF THE OLDEN TIME IN THE COMBER DISTRICT. Paper, 92 pages, illustrated. Price, postpaid, $1.40.

THE HISTORY AND ANTIQUITIES OF FREEMASONRY IN SAINTFIELD, COUNTY DOWN. Paper, 96 pages, illustrated. Price, postpaid, 80c.

Both privately printed by the author, W. G. Simpson, P. M., etc.

IT is exceedingly interesting to discover the marked differences that existed in the Masonic Fraternity in different countries. Such differences of course still exist, but it is natural to suppose that this is due to the other people having made "innovations" and having departed more or less from "the original plan." This naive attitude of mind receives something of a shock when the fact is brought out that as far back as we can go there always were those variations, and that it is very doubtful if the Masonry of any country has made greater changes in what it originally received than any other.

In this picture of eighteenth century Irish Masonry we see quite distinctly that the Craft in the Emerald Isle bore quite a different complexion from that in either England or Scotland. And this quite apart from any ritual differences that may or may not have existed.

On the whole the average Freemason in Ireland was a much poorer man in worldly goods than his English brother, and this in itself made a good deal of difference in many ways. The same comparison might be made between Scotland and England, yet Scottish Masonry had its own strongly marked character. To generalize, which perhaps is not altogether safe, it may be said that the old Scottish lodges bad a strongly marked operative character, which gave them a tradition of independence and self-sufficiency that they long retained - the Grand Lodge in actuality seeming to be rather a Federal than a Sovereign body. English Masons having put a "noble brother" in the position of Grand Master all the Craft seemed concerned only to show him (and his position) respect and obedience. Irish lodges were apparently much more rebellious, much more inclined to discover grievances yet they had not that spirit of independence that seemed to make it so easy for the old Scottish lodges to sever their connections with the Grand Lodge and go their own way calmly and soberly until the new organization made overtures to them and offered inducements for reunion.

County Down is the most southeasterly of the Province of Ulster, and the district to which Bro. Simpson's investigations particularly refer lies about fifteen or twenty miles south of Belfast. Ulster was "colonized" in the time of James I of England by

settlers from Scotland, and it is very possible, as the author thinks, that Freemasonry as it existed then in North Britain was introduced by the newcomers. However, the records upon which these works are based do not go back further than the last decades of the eighteenth century, when the Grand Lodge organization had become firmly established.

There is much in these old minutes that is very reminiscent of American Freemasonry, though the connection is probably indirect, the fact may be taken as strengthening the belief that the Grand Lodge of "Ancients" in London was very largely of Irish origin and followed Irish customs. Among these family resemblances may be put the great vogue of the Royal Arch, Knights Templar and other degrees now obsolete.

One of the traditional habits of these brethren was that of appearing in public processions. This was of course also an early custom of the Senior Grand Lodge in London, but one very soon discontinued and forbidden. The Grand Lodge of Ireland, apparently always much influenced by what was done in England, similarly ordered their discontinuance to the indignation of the country lodges. Really one cannot see what possible harm there could have been - the procession habit has survived in the United States and Canada both. Lodges take charge of the funeral ceremonies of their deceased members, and not infrequently go to church as a body. The habit of "walking," however, would be too strenuous for American Masons. It appears that Masons in County Down at least "made a day of it" on the twenty-fourth of June, the feast of St. John the Baptist. They assembled early in the morning and opened the lodge. Absentees, without reasonable excuse, were fined. Several lodges might combine, marching with fife and drum and in full regalia, to a common rendezvous where they would go to church, after which they would repair to some suitable place for refreshment, which seems often enough to have been a picnic. The affair was a public entertainment and the procession was accompanied by a crowd of the uninitiated of both sexes. It really seems that it would have been better to have regulated rather than have forbidden this undoubtedly very ancient custom. Some of the lodges would march as much as twenty miles in the day!

These old lodges were strong on the administration of justice as they understood it. It was customary to "chose" committees at the election of officers whose duties were to

"roole and govern the lodge." It is not said whether the Master and Wardens were necessarily members of these committees or not, but the custom throws light on the pre-Grand Lodge organization of Masonry. These committees exercised legislative, administrative and judicial functions. Cases of a more serious character were brought before a board consisting of the Masters of several lodges, which would indicate the probability that the Master was ex officio a member of his own lodge committee. But his present sacro-sanct position had not then been fully developed, for he like any other member of the lodge was liable to fine and censure, and even to temporary deprivation of office.

Just as there was rebellion at the suppression of public processions, so was there at the innovation of the formation of a Grand Chapter, and the prohibition of the old usage working the Royal Arch on the authority of a Craft warrant. One can sympathize with the feeling that these lodges had that their ancient privileges were being interfered with. Doubtless the growth of central authority has made for respectability and outward propriety and a greater approximation to uniformity of usage, but many desirable things may have been lost in the process.

The relationship of the Irish Craft direct or indirect to that of the United States make these works, small as they are in compass, very interesting to the American Mason, and the abundance of first hand information they contain will be of much value to the student interested in the early customs and their origins of our Fraternity.

* * *

WORLD WAR DEBT SETTLEMENTS. By Harold G. Moulton and Leo Pasvolsky. Published by the Macmillan Company, New York. Cloth, table of contents, index, 435 pages including appendices. Price, postpaid, $2.15.

THIS book deals entirely with government debts incurred during the recent war. The authors have not attempted to discuss the future of debt settlements or to make any statements as to the capacities of the various governments to pay. It is a concise

treatment endeavoring to show the present status of debts and how they originated. It covers a wide field and includes not only American settlements, but the negotiations of foreign powers as well. There is collected in the appendices a valuable list of documents treating with reparation and other debts. These instruments are quoted in their entirety and would form a valuable guide to the understanding of war debts by themselves. The additional data supplied by the authors makes the situation intelligible to anyone who cares to read it.

War debts present a vital problem in government today. There is probably no question as controversial as this one and since the United States is the principal creditor it is of the utmost importance to the people of this country. It is not only an interesting problem, but one which everyone is duty bound to investigate. The present work gives an answer to almost any question that might arise and aside from making interesting reading is a valuable book for reference.

* * *

THE BEST LETTERS OF THOMAS JEFFERSON. J. G. De Roulhac Hamilton, Editor. Published by the Houghton Mifflin Company, Boston, 1926. Cloth, index, table of contents, frontispiece, 299 pages. Price, postpaid, $2.65.

THE letters a man writes are often a most valuable index to his character; this is true particularly of those he writes to intimate friends and members of his family. This collection of letters of Thomas Jefferson has for its principal object the portraying of the man as he was and makes, as a result, an interesting character study of one of the outstanding personages of early American history. Incidentally it furnishes no little information about the period in which Jefferson lived.

Of particular interest are the letters to Mr. and Mrs. John Q. Adams. The long friendship of Jefferson and President Adams was interrupted by a quarrel which was afterwards overlooked and a revival of friendly relations resulted. The progress of this break and its healing are clearly traced in this work of Mr. Hamilton.

The collection covers almost every phase of life during the period, literature, philosophy, government and family relations come in for their share of consideration. The book is of interest to Masons because of the numerous letters it contains which were written by Mr. Jefferson to outstanding characters of the time who were members of the Fraternity.

* * *

NEW BOOKS RECEIVED

History of the Grand Lodge of Free and Accepted Masons of Ireland, by J. Heron Lepper and Philip Crossle, published by the Lodge of Research, Dublin.

The House of God, by Ernest H. Short, published by the Macmillan Co., New York.

English Men and Manners of the 18th Century', by A. S. Tuberville, published by the Oxford University Press, New York.

An Outline Introduction to the History of Religions, by Theodore Robinson, published by the Oxford University Press, New York.

Civilization or Civilizations, by E. H. Goddard and P. A. Gibbons, published by Boni and Liveright, New York.

Albert Pike Year Book, by Claire C. Ward, published by Macoy Publishing Co., New York.

Benjamin Franklin, the First Civilized American, by Phillips Russell, published by Brentano's, New York.

Hand to Back, a Collection of Masonic Stories, by William M. Stuart, published by Macoy Publishing Co., New York.

Told Through the Ages, by J.S.M. Ward, published by the Baskerville Press, London.

Labour and Refreshment, by J.S.M. Ward, published by the Baskerville Press, London.

Erlauterung der Katechismen der Johannis-Freimaurerei, Vierter-Teil, Historisch-dogmatische, Darstellung, etc., by Robert Fischer, published by Verlag des Vereins deutscher Freimaurer, Leipsig.

Aus der Werkstatt des Engbundes, privately printed by the Lodge Baldwin zur Linde, Leipsig.

Der Verein deutscher Freimaurer und Seine Gegner, by O. Bischoff, published by Verlag des Vereins deutscher Freimaurer, Leipsig.

Werdandi und Freimaurerei, by Alfred Abendroth, published by Alfred Unger, Berlin.

Iamblichus' Life of Pythagoras, translated by Thomas Taylor, published by John M. Watkins, London.

The Decline of the West, by Oswald Spengler, published by Alfred A. Knopf, New York.

The Secret Tradition in Alchemy, by A. E. Waite, published by Alfred A. Knopf, New York.

----o----

THE QUESTION BOX

and CORRESPONDENCE.

THE FIRST GRAND MASTERS OF OHIO

I noticed an error in the article by Bro. Tyler in the January number of THE BUILDER. On the first page, toward the bottom of the first column, it is stated that Lewis Cass was the first Grand Master of Ohio. This is most emphatically not so - General Rufus Putnam, of American Union Lodge, Marietta, was the lucky individual to win this exalted post when the Grand Lodge was formed in January, 1808. Here is the correct line-up of our earliest Grand Masters: General Rufus Putnam, elected January, 1808; Governor Samuel Worthington, elected January, 1809; General Lewis Cass, elected January, 1810-11-12.

I was rather startled when I read the story of good Bro. Tyler and saw what be had to say with reference as to who was elected first Grand Master of Ohio. Therefore I felt constrained to write these few lines, calling your attention to the same. While but a relatively small misstatement, I feel that you appreciate anyone taking enough interest and time to bring to your attention such errors, however slight.

Henry Baer, Ohio.

* * *

It is with regret that I note the error in my article in the January number of THE BUILDER. I agree with Bro. Baer that errors should not be permitted to creep into published articles. What I intended to convey was that "General Lewis Cass was the third Grand Master of Ohio and the first Grand Master of Michigan."

I have carefully brought this out in previous articles: (1) "Michigan's First Grand Master," Masonic News, September, 1925; (2) "An Early Ohio Masonic Record," THE BUILDER, Vol. 10, page 357; (3) "Turhand Kirtland," THE BUILDER, December, 1925, and January, 1926. In the number for January, 1926, is a cut of General Rufus Putnam carrying the information that he was the first Grand Master of the Grand Lodge of Ohio.

In Bro. Baer's letter he states, "Here is the correct line-up of our earliest Grand Masters: General Rufus Putnam, elected January, 1808; Governor Samuel Worthington, elected January, 1809; General Lewis Cass, elected January, 1810-11-12."

This information is in error as the second Grand Master was Governor Samuel Huntington - a member of the lodge at Warren, Ohio.

James J. Tyler, Ohio.

* * *

WHAT IS THE MATTER WITH MASONRY?

The editorial in THE BUILDER for last October entitled "Towards the East," was of particular interest, in that it expressed what is, to the writer's mind, a very great question, i. e., "What is the matter with Masonry?"

The writer has been making a study of Masonry for more than a quarter of a century, one year of that time being spent in the Orient among many tongues and many peoples. He has had the pleasure of receiving all the degrees in both Rites save that of the 33d. He has been visiting, meeting and talking to and with Masons of high and low degree for many years. "The greatest Masonic School" he ever attended was two years spent in the U. S. Army during the recent Titanic struggle "To Save the World for Democracy," in which school he came in closer contact with man and with Masonry than was ever his privilege before.

The first and chief reason for the apparent general apathy is that Masonry is not being taught as it should be taught; the Institution has become a diploma mill, issuing "special indulgencies" in lodge hardware, for the principal purpose of gaining numerical strength and financial ability to erect temples of stone and bronze.

The second reason is that the foremost and most potent thought today in the mind of those who seek admission is, "What can I get out of it and what will it do for me?"

The third reason is, this is a material age in the thoughtforce of the world at which time humanity is selling this birthright for a mess of pottage and two doves for a farthing.

In the next place it is the writer's opinion that not one man in a million ever fully grasps the lessons intended to be taught by Masonic teachings and obligations. The present state of teaching is in keeping with Priesteraft, Ritualism and Sacerdotalism. A few there be who see the light and seek to travel toward the East, but they are seriously handicapped at every step.

Masonry is not now, neither indeed has it ever been, a handmaiden to the church. It never has been a hot-bed of fanaticism, and whenever and wherever the crumbling creeds of Christendom have laid their blighting fingers upon the structure of Masonry, its teachings and activities have been lulled into a somnambulistic sleep.

Until the method of imparting the real meaning of Masonry to the candidate within the gate is changed, so long will the status of the rank and file be no more than "I too belong."

We have "kidded" ourselves into a mild condition of "fearthought" regarding the ravages of Roman Catholicism. When we teach the oncoming Masonic brotherhood that the church in every name and form extant upon the face of the earth today is, in its last analysis, the sworn enemy of the real teachings of Masonry, then we shall begin to see the light. We must not forget that there has never been in any age a time in which there could be a homogeneous mixture of clericalism and Masonry. Those of us who have studied this question know full well that clericalism is a political hierarchy using the subterfuge of creed and dogma to delude its multitude of benighted followers. We cannot pass on to the other fellow something we do not possess. Thousands of us within the portals have never seen or recognized the light, how can we?

Masonry in its teachings today is not altogether a constructive force, only partly so; and so long as we kow-tow to the "Reporters for the spiritual kingdom" and be led, directed and governed thereby, we shall continue to meet at the full of the moon, pay dues and close in due and ancient form. How can we advance when from the throne of central hierarchy there is handed down our prepared thought with directions thereon "to take ye all of it, and while these retire let others come"? The truth of the

matter is Masonry is asleep at the switch and is being slowly but surely brought under the dominant rule of a central ecclesiastical and political hierarchy. The writer has no hesitancy in giving as his opinion that Masonry has reached its acme in this century as to its effectiveness, and there is "nobody to blame" except those on the inside who have been taught for generations to "fear God," and incidentally everything else, including man. How can we reasonably expect anything different from what we have?

We appreciate THE BUILDER. It is doing much good among those who read and think constructively, which, in all probability, is less than 5 per cent of the mass mind of the age. May it continue to grow and in the last analysis the harvest be an hundred fold.

A. J. C., Texas.

* * *

SPIRITUAL SIGNIFICANCE

In a recent issue of THE BUILDER my attention was arrested by an article entitled "The Spiritual Significance of Masonry," by Bro. Silas H. Shepherd (October, 1926), which, as a Master Mason interested in diffusing light and information to the Craft, I desire to comment.

I have not the slightest doubt of the author's sincerity and good intentions, but since he has failed altogether to depict the 41spiritual significance" of Masonry, I do not think it fair to the Craft that they should be left with this erroneous statement. The article simply iterates and reiterates what almost every Mason has read or heard said heretofore. It tells him what he should do, at least it nearly does so; but it does not tell him how it is to be done. The reference made to the experience of gaining admission being emblematic of an experience that all "must" go through sooner or later,

probably refers to death. It is quite obvious that even this statement, as it stands, contains no spiritual explanation nor interpretation. It might be a fact that one should maintain his integrity and the duty that he owes to his co-creatures even unto crucifixion. Jesus has already set this example, and He has already demonstrated the truth and fact of resurrection. But, to say that everyone "must" go through the experience of death is simply holding fast to a false and erroneous belief and keeping Masons in darkness. Because the Bible refers to death as an enemy. It also says that it shall be overcome. Jesus demonstrated the truth of this. Even Masonry itself, symbolically, teaches that the Christian dispensation demonstrated the resurrection. Proving that life is not gained through death, but by overcoming death. Why not, therefore, explain life and its immortality?

Further on this article states that Masonry not only stresses a "belief" in God, but a trust as well. And again it says that Masonry does not attempt to interfere with the peculiar religious faith of its disciples, "except so far as relates to their belief in God," and what necessarily results from that belief. Do we trust, do we merely believe, or should we know? What are the "necessary results" from a belief in God?

It is impossible to merely, believe a fact. A fact is the Truth. God is a fact. God is not believable from a trust which might be a blind faith. God is knowable to spiritual discernment. There is no other discernment because God is omniscience. Intelligence therefore is the cause of discernment, and discernment is the proof of intellectual effect. Since God is spirit, He can only be discerned spiritually. When a fact is discerned there is no place for trust nor belief. The Master, Christian, Essene or Mason said, "The spirit of God is within you." Anything so intimate as to be within us, we should know something about it, shouldn't we?

Farther on in the article it says that "we must be industrious spiritually," but it doesn't tell us how this is to be accomplished. Here again the reader is given a message without any direction. Certainly these things were not the intention of the writer thereof, and certainly to say that something must be done spiritually and not to explain how it is done, conveys no “spiritual significance," which is the title of the article under which this statement is made.

Again it is said that our bodies are temporary shelters for our souls, and after passing through the "experience necessary" (here again it is vague), the dust returns to its mother earth and the soul returns to God who gave it. Here is evidently entertained the old erroneous belief that man is a product of mud, to which he must return. What a delightful mission man would have if such were the fact. What a wonderful incentive to follow all these instructions given in this article upon the holding out of the glorious reward of returning to mud or dust. Since this article seems to admit that "soul is not matter nor mud," and seems to give soul spiritual quality as distinguished from that which is said to return to dust, then since there is but one spirit there must be but one soul. Otherwise, has anybody ever found out whether God had enough souls to go around, and what would happen if he ever ran short of souls, or didn't happen to get one back again? This perfectly logical question in itself should make apparent immediately the ridiculous situation of the infinite being contained in the finite. What are we going to do with the proposition that man is the image and likeness of God, admitting that God is spirit and that Spirit's likeness must be necessarily spiritual, and that spirit is infinite and everlasting, and that its image and likeness, or its reflection, can be conceived into a mass of mindless matter or mud and be returned to dust? How are you going to explain this? The answer is that you are not going to. You can't.

We Masons declare that the Bible is the rule and guide of our faith, just as is stated in the article referred to. If this be true, if we really mean this, then should we not know something about the Bible? It might be said that the Bible is the record of creation, the truth about God, the Creator, and man's relation to Him; together with the essence of the rules whereby to demonstrate and put into practice the One Infinite principle. Certainly these truths should be taught to the Masonic Fraternity. I have often wondered why so great a body as Masonry did not institute a lecture course and have authorized brethren to go abroad and expound and explain the spiritual significance of Masonry, because, unless a man understand a law by which he agrees to be governed, how is he going to conduct himself lawfully? What would you think of a man who said that he knew the multiplication tables and then was unable to tell you the product of twice two? You would at once hold that man in ridicule. What then do you suppose is the general regard toward a Mason who does the same? Doesn't it leave him an unprepared prey for his enemies? Is the Fraternity doing justice toward its perpetuation by permitting this vital thing to go unattended to?

How many Masons know the Ten Commandments and live accordingly? How many are there that know the Sermon on the Mount, grasp its spiritual import and demonstrate its Deific efficacy? How many who are holding office in Masonic organizations today have gotten there through a most ruthless and selfish desire to glorify their egotism? "You shall have no other gods before me." Don't these men make their quest for personal glory their god? Masonic organizations all over the country are commercializing and making a god out of money. The Masonic Fraternity is being bled for every cent it will possibly yield. This is dangerous. Bad material is allowed to enter because their trust is not with God but with money. This is the thing that reduced the Roman Empire to nothing. Nothing is always the natural state of false conception.

There is a great deal more that might be said, but if we have come to the point of enlightening our brothers by interpreting Masonic symbols and allegory, according to their "Spiritual Significance," then let us do it in fact and not mislead them further.

Frank C. Hickman, Michigan.

* * *

MASONRY AND SUNDAY OBSERVANCE

I am glad to inform you that I have had much pleasure reading THE BUILDER. I should like to again impose on your generosity by asking questions.

1. What is the duty of a Master Mason in regard to the Sabbath Day?

2. Is it all right for the General Purpose Committee to meet on Sunday to transact financial business?

I cannot get a satisfactory answer from our elder brothers. The Holy Bible is the foundation of Masonry, therein we are taught to keep sacred the Sabbath and our ancient brothers consecrated the Sabbath for the worship of God.

Can you get a worthy brother to give us something in THE BUILDER on the subject? In these days it is, I believe, very important for us as Masons to respect the Word of God and His Commandments.

John R. Jones, Canada.

The questions propounded by Bro. Jones is of a distinctly religious nature and as such could not be satisfactorily answered by any one brother to the satisfaction of all. Many Grand Lodges have ruled that lodges could not meet on Sunday except for the purpose of conducting a funeral or for attending church in a body. There seems to be no reference to committee meetings.

Because of the variety of religious beliefs represented in the membership of the Masonic Fraternity it would be impossible to state just what a Mason's duty on the 'Sabbath is. We could hardly expect a Mahommedan, for example, to have the same ideas as a Christian. Neither could we expect the same attitude on the part of Jew and Gentile.

In the face of these difficulties, and the fact that our ritual teaches that the only religion of the Fraternity is an "unfeigned belief in the one living and true God," it would appear that a Mason's duty in this respect is to follow the teachings of his church, whatever that may be.

E. E. T.

The Builder Magazine

March 1927 - Volume XIII - Number 3

The New Atlantis and Freemasonry

By BRO. A. J. B. Milborne, Canada

AMONG the many theories of the origin of Freemasonry, is that which advances the hypothesis that: it was the outgrowth of the plan of Francis Bacon to accomplish a regeneration of mankind by the introduction of a state of civilization similar to that depicted in his The New Atlantis published in 1627.

This theory was advanced by Christopher Frederick Nicolai, a learned German savant, in a work published in 1782 3 entitled, An Essay on the Accusations Made Against the Order of Knights Templar and Their Mystery; With an Appendix on the Origin of the Fraternity of Freemasons. It has never obtained any acceptance at the hands of Masonic students and critics, for the recognized existence, after subjection to every literary and critical test, of The Old Charges for two hundred years prior to the publication of Francis Bacon's romance is sufficient evidence to refute it.

Nevertheless, bearing in mind the fact that many distinguished men of letters and science founded the Royal Society a few years after the death of Bacon with the object of disseminating scientific and philosophical truths on the basis of his suggestions and the further fact that members of the Royal Society were prominent in the revival of the Craft which culminated in the formation of the Grand Lodge in 1717, the consideration of The New Atlantis from a Masonic standpoint is not to be neglected.

THE ALLEGORY

The New Atlantis is a narrative which deals with the fabled island of Bensalem in the Pacific Ocean and the culture and customs of its inhabitants. Its main feature, Solomon's House, is the embodiment of Bacon's life-long dream of finding some method or system by means of which scientific knowledge could be accumulated and used for the amelioration of mankind, for he writes "among all the benefits that could be conferred upon mankind, I find none so great as the discovery of new arts, endowments and commodities."

The setting of the tale was suggested by Plato's myth of Atlantis, contained in the Timaeus, and the writer has also drawn on the Critias which contains a description of the origin and splendid civilization of this fabled country. The New Atlantis gives us very little information about the constitution of the country, its laws or the structure of its society, for Bacon laid down his pen when he had dealt with the many wonders of Solomon's House, not because the chief interest of the story was then exhausted, but, as Rawley writes in the Preface to the Latin version, "because he had many other matters which deserved to take precedence of them" (i.e., The New Atlantis and another unfinished work--the Dialogue Concerning an Holy War). The form of government may be taken, however, as being an ideal commonwealth though differing from the communistic conception of Plato. Here, then, we find an analogy with the Masonic Lodge which symbolically represents the universe and an ideal government based on the brotherhood of man, with the recognition of distinctions "necessary to preserve subordination."

THE DISTRESSED VOYAGERS

The romance opens with a description of the plight in which the company of a ship finds itself. The ship had sailed some months previously from Peru for China and Japan, and after five months of favorable winds had been driven off its course by adverse ones. The food supplies had become exhausted and sickness had broken out, when the voyagers come in sight of land. They approach it and enter a harbor, and are about to make a landing, when the inhabitants make signs to them not to do so. In the reception of the voyagers we find a ready compliance with the duty of rendering to our fellows those kind offices which justice or mercy require, for while the Bensalemites forbid them to land, they tell them to write down their wants and they would "haue that, which belongeth to mercy."

The narrative goes on to relate the written answer given to the Bensalemites and that, three hours later "a Person (as it seemed) of place" approached them in a boat and desired that some of the visitors meet him upon the water, which was done, and the subsequent interrogation "Are yee Christians ?" and the humble confidence which it inspired bears a close analogy to our reception of a candidate. After giving an oath "by the Meritts of the Saviour" that they were not pirates and had not shed blood, lawfully or unlawfully "within fourtie daies past" they were informed that on the following day they would be brought to the "Strangers' House" which was an institution akin to our modern Quarantine Station, though not so irksome for the only limitation placed upon the newcomers was to remain within doors for three days, after which they might visit the city, though they were not to go more than a mile and a half from the city walls without special leave.

On the expiration of the three days the voyagers were visited by a Christian Priest, who informed them that he was the Governor of the Strangers' House, and offered them his services "both as Strangers, and chiefly as Christians." He told them that the state had given them permission to remain for six weeks, but that an extension might be obtained, if desired, and that if they wished to trade they would be fairly dealt with.

THE ARK CONTAINING THE SCRIPTURES

The next day the Governor of the Strangers' House came to them and explains that by reason of their isolated position, the laws of secrecy by which they were bound, and their rare admission of strangers, the Bensalemites were well acquainted with the greater part of the habitable world, but were themselves unknown, and goes on to say, "Therefore because he that knoweth least, is fittest to aske Questions, it is more Reason, for the Entertainment of the time, that yee aske mee Questions, then I aske you." They then inquire who was the Apostle of the Nation, and how it was converted to the Christian faith, and the Governor, in reply, relates the reception of a "small Arke, or Chest of Cedar" containing "all the Canonicall Bookes of the Old and New Testament" and a letter written by Saint Bartholomew in which he states that he had been warned by an Angel to commit the Ark to the sea. This is probably based on the

tradition recorded by Eusebius, "the Father of Church History," that Saint Bartholomew had left a copy of St. Matthew's Gospel with the Indians.

The following day the Governor answers further questions as to how the Bensalemites were so well informed of the world's affairs while the world remained in ignorance of their existence, but he reserves some particulars "which it is not lawfull for mee to reueale." He tells of the great amount of navigation of the earlier days, the intercourse of the various nations and then of the destruction of the Great Atlantis. Proceeding, the Governor relates the difficulties of "the poore Remnant of Humane Seed" which survived the inundation, the history of King "Salamona" and the code of laws which he put into force. "Doubting Nouelties" King "Salamona" prescribed certain "Interdicts and Prohibitions" one of which concerns the admission of strangers. Those who laid the foundation of the Masonic Order have also given us certain regulations regarding the admission of strangers, and, "doubting novelties" have prohibited any change in our established usages and customs which has received universal recognition as a primary landmark of the order.

SOLOMON S HOUSE

The raison d'etre of the romance--the order or society of Solomon's House--is next outlined. The Governor refers to it as "The Noblest Foundation . . . that euer was upon the Earth" dedicated to the study of the works and creatures of God--("the hidden mysteries of nature and science")--and named by King Solomon "finding himselfe to Symbolize" after the King of the Hebrews. The method of obtaining information of the outer world by the sending of Missions of three of the fellows or brethren recalls to our mind the despatch of the trusty fellowcrafts by King Solomon, divided into three lodges, upon a certain mournful quest. The brethren of Solomon's House are termed "Merchants of Light," which has its parallel in the expression "Sons of Light" as applied to Freemasons.

The voyagers now lived quite happily, and the narrator tells us that they went abroad seeing what was to be seen in the city and places adjacent "within our Tedder."

"Tedder" is the middle English form of the word "tether" and we find a similitude in the Masonic cable-tow.

The Feast of the Family, granted to any man who lived to see thirty descendants alive together "and all above 3 yeares old" is then minutely described. In the description of the room in which the feast is celebrated we find a symbolic emblem similar to one with which Master Masons are familiar in the decoration of the "state" of canopy over the chair in which the Tirsan as "the father of the family" is termed is seated. The concluding part of the ceremony attending the feast is the presentation to any of the Tirsan's sons of "eminent Merritt and Vertue" of a jewel "made in the figure of an Eare of Wheat" a symbol which we preserve in the Fellowcraft degree to remind us of those temporal blessings of life, support and nourishment which we receive from the Giver of all Good.

The rest of the book is taken up with a description of the customs of the country and concludes with a full recital of the many wonders of Solomon's House, a remarkable forecast of the inventive genius of man.

It is generally conceded that one of Bacon's principal achievements was the impetus given through this work to thought in England, which resulted in the formation of the Royal Society not many years after his death Glanville said that Solomon's House was a prophetic scheme of the organization that has done so much for the advancement of science, and Boyle, one of its earliest and most famous members, spoke of an "in visible college" in his letters, which probably referred to the beginnings of the Society before its formal constitution in 1660. The attempt has been made to definitely connect Bacon with the Speculative reorganization of Freemasonry; the fact that some of the founders of the Royal Society were Masons is certainly a curious coincidence, but whether we can ever go further than this is doubtful.

----o----

The Masonic Lodges in the 17th Leicestershire Regiment

By BRO. R. V. HARRIS, Associate Editor, Nova Scotia

One of the most interesting of all the Regiments of the British Army, from a Masonic viewpoint, is the 17th Leicestershire Regiment.

This regiment was raised in the year 1688 and saw its first active service under William III in the Flanders Campaign, where it suffered heavy losses at Landen and the siege of Namur. In 1701 it served with Marlborough in the Low Countries, taking part in his earlier campaigns, including Huy, Liege and Venloo, after which it was sent to Portugal where it participated in the battle of Almanza, in which it was nearly destroyed.

In 1710 it was in Scotland and from 1713-14 in Ireland. In 1715 it formed part of the forces sent to quell the rebellion in Scotland and it was stationed at Perth.

From 1723-48 it served in the garrison at Minorca in the Mediterranean, a detachment being sent in 1727 to aid in the defence of Gibraltar. In 1748 the Regiment was transferred to Ireland. On June 24, 1748, the Masons in the Regiment were granted a Charter by the Grand Lodge of Ireland as No. 136, without any distinctive name. No returns seem to have been made to the Grand Lodge, probably owing to their being continually on active service outside Ireland.

On the outbreak of the Seven Years' War the Regiment embarked (May 5, 1757) for Nova Scotia and formed part of the expedition of the Earl of Loudon against Louisburg. After the abandonment of that enterprise the Regiment wintered in Nova Scotia, and was quartered at Annapolis Royal. While there, one Pardon Sanders, an artificer in the Ordnance, who had resided at Annapolis since 1750, became a member

of the lodge. On the departure of the Regiment to take part in the siege of Louisburg in 1758, the lodge granted a certificate or dimit to Sanders in the following terms (1):

"Out of the Darkness Shineth Light and the Darkness comprehended it not."

By the Worshipful Master and Wardens of a Lodge of Free and Accepted Masons, No. 136.

We do hereby certify that the Bearer our Brother Pardon Sanders, was by us lawfully admitted into the said Lodge and did there serve as an entered apprentice and afterwards as a Fellow Craft and as he behaved himself in these proper stations we gave unto him the sublime degree of a Master Mason, he served as a member and as a true and honest brother and Senior Deacon of our Lodge. We recommend him to all regular Lodges of our most Ancient and Honorable Fraternity.

Given under our hands at Annapolis Royal, April 30th, Anno Domini, 1758, and in the year of Masonry, 5758. Joseph Westover Master. Secretary James Rutherford. Wm. Witcome Miles Prentis (2) Wardens.

At Louisburg the Regiment was composed of 660 men and was under the command of Brig. Gen. John Forbes. At Louisburg in the fourteen British regiments engaged, there were ten Masonic Lodges and after the siege another was warranted, in the 28th Regiment, by the Grand Lodge at Boston. Among both the Americans and English forces were numerous Masons, several of very great distinction, such as Col. Richard Gridley, Capt. David Wooster, of the Americans, Alex. Lord Rollo, Gen. Charles Lawrence (Master of the First Lodge at Halifax), Admiral Lord Colville, Col. Simon Fraser of the 78th Foot, Adam Williamson (afterwards Sir Adam, Governor and P. G. M. of Jamaica), Col. Alex. Murray, and others. For its services on this occasion the Regiment bears upon its colors the name "Louisburg."

After the capture of Louisburg the 17th was sent by way of Boston to winter quarters at Philadelphia, where the members of the lodge fraternized with the Masons of that place.

In the spring the Regiment took part in the Crown Point Expedition, and later in the advance on Montreal, being present when that place capitulated in September, 1760. Under Lord Rollo the Regiment proceeded to New York and Staten Island, and from there in October to Barbadoes, participating in the capture of Martinique and later of Havana 1762. In 1763 the Regiment was sent back to North America for frontier service at Detroit and in the Lakes region.

On returning to England in September, 1767, the Regiment applied for a warrant from the Grand Lodge of Scotland, the old warrant having been lost through the "Hazardous enterprises in which they had been engaged." The lodge was designated Unity Lodge in the 17th Regiment, and the Grand Lodge minutes of Nov. 22, 1771, record that it was "to be gratis." The Grand Lodge minutes of Feb. 3 and May 18, 1772, note the attendance of Bro. Hanson of Lodge 168. While this appears to be the number by which the lodge was known in the Grand Lodge minutes in the Warrant itself the lodge's number was given as No. 169.

This old Warrant is now in possession of Union Lodge, No. 5, at Middletown, Delaware, and because of its interest is quoted in full:

To All and Sundry To whose Knowledge these presents shall Come Greeting In God Everlasting. Whereas upon Petition to the Grand Lodge of Free and Accepted Masons for the Kingdom of Scotland By Brother John Slater, Alexander Aberdour, John Hill, Thomas Hanson, and James Scrimgeor all of the Seventeenth Regiment of Foot, presently in Edinburgh as the Setting Forth That for a Considerable time there was Held a Regular Lodge in the said Regiment under the Authority of the Grand Lodge of Ireland That through the many hazardous Enterprises in which they had been Engaged in the Service of their King and Country, they had not only Lost their Charter, but their whole Records and Jewels, and being willing Still to Associate together for the True End of Masonry in a Regular Lodge Constituted by the Grand

Lodge of Scotland, They Proposed the said Thomas Hanson for Master; John Slater and John Hill for Wardens, James Scrimgeor for Treasurer and Alexander Aberdour (3) for Secretary And Praying it might please the Grand Lodge to Grant them a Charter of Constitution and Erection in the usual form Which Petition Having been Considered by the Grand Lodge, And Ample Recommendation having been given of the Petition by Lieutenant Richard Aylmer, (4) Adjutant in the said Seventeenth Regiment They authorized the underwritten Patent of Constitution and Erection to be Expede in the Petitioners favours. Know ye therefore That the Most Worshipful The Grand Master of Scotland, and the Grand Lodge aforesaid Have Constituted Erected and Appointed And hereby Constitute Erect and Appoint the Worshipful Brethren above named and their Successors, in all time Coming to be a True and Regular Lodge of Free and Accepted Masons by the Stile and Title of Unity Lodge, in the Seventeenth Regiment of Foot, And Appoint and Ordain all Regular Lodges under the Constitution of the Grand Lodge of Scotland, to Hold, Own and Respect them as Such Giving Granting and Committing to them and their Successors full Power and Authority to Meet, Assemble and Conveen as a Regular Lodge, And to Admit and Receive Apprentices, Pass Fellow Crafts, and Raise Master Masons upon Payment of such Composition for the Support of their Lodge as they shall see Convenient, And to Elect and Chuse Masters, Wardens and other officers Annually or other ways as they shall have Occasion Recommending to the Brethren aforesaid and their Successors to Reverence and Obey their Superiors in all things Lawfull and honest, as becomes the Honour and Harmony of Masonry The said Brethren by Accepting of this present Charter, Becoming faithfully Bound and Engaged not to Desert their said Lodge so Constituted nor upon any pretext whatsoever to make any Separate or Schismatical Meetings, without Consent of their Master and Wardens for the time. Nor to Collect Money or other Funds Separate from the Common Stock of their Lodge to the prejudice of the Poor thereof. They and their Successors in all time coming being also Obliged to Obey and Pay all due regard to the Acts, Statutes and Regulations of the Grand Lodge already made, or hereafter to be made, for the Utility, Welfare and Prosperity of Masonry in General, And to Pay and Perform whatever is Stipulated or Demanded of them for the Support of the Dignity of the Grand Lodge. And to Record in their Books, which they are hereby Appointed to keep this Present Charter of Constitution and Erection with their own Regulations and bye-Laws and their whole Procedure from time to time as they shall Occur, to the end the same may be the more easily Seen, and Observed by their Brethren, Subject always to the rules of the Grand Lodge, And also the Brethren aforesaid and their Successors are hereby Required punctually to Attend the whole General Meetings, and Quarterly Communications of the Grand Lodge by their Representatives being the Master and the Wardens for the time or by Lawful Proxies in their Names Provided Such Proxies be Master Masons or Fellow Crafts of some Established Lodge, holding of the Grand Lodge To the End

they may Act and Vote in the Grand Lodge, and be duly Certiorated of the Proceedings thereof Declaring their Precedency in the Grand Lodge to Commence from the date hereof And to the End these presents may be the more effectually kept and Preserved, the same are hereby appointed to be Recorded in the Books of the Grand Lodge Given at the Grand Lodge Held in the City of Edinburgh upon the Twelfth day of November In the year of Our Lord One Thousand Seven Hundred and Seventy-One, And of Light Five Thousand Seven hundred and Seventy-four years By The Most Worshipfull His Excellency Lieutenant General, James Adolphus Oughton, Grand Master of Scotland, The Right Worshipfull Sir William Erskine Deputy Grand Master, The Right Worshipfull And Honourable Collonel Napier Substitute Grand Master pro tempore, The Right Worshipfull Doctor James Lind and William Baillie Esquire Grand Wardens, James Hunter Esquire Grand Treasurer, And the Seal of the Grand Lodge is Appended hereunto.

In Presence of Alexander McDougall Esquire Grand Secretary and David Bolt Grand Clerk ALEX. McDOUGALL, G. Secty. JAS. ADOLS. OUGHTON, G. M. DAVID BOLT. G. Clerk. Wm. NAPIER, S. G. Mr. p. t. JAMES LIND, S. G. W. WILL. BAILLIE, J. G. W. Composition Gratis Porder. A. McD., G. S.

Number One hundred & Sixty-nine. Recorded in the Books of the Grand Lodge of Scotland by David Bolt G. Clerk.

There is no record of the members of the Lodge Unity 168 (or 169) in the books of the Grand Lodge in Scotland. In 1771 the Regiment was in Scotland, transferring in the latter year to Ireland where it remained until the fall of 1775.

On the outbreak of the American Revolution the Regiment was ordered to America, four companies arriving at Boston in November, 1775; the remaining six companies after a stormy voyage, not arriving until Jan. 1, 1776. Not being able to effect a landing because of unusually severe weather conditions, the latter proceeded to Halifax, Nova Scotia, arriving Jan. 11, 1776. Here this portion of the Regiment remained until June, a detachment being sent to Fort Cumberland. The Boston portion embarked for Halifax, March 17, 177 In the beginning of June, the 17th embarked

along with the troops Gen. Lord Howe had brought from Boston on its evacuation, and sailed for New York arriving at Sandy Hook June 10, landing at Staten Island, proceeding to Long Island, where they too part in the battle of Aug. 27, 1776, in which the Americans were led by Generals Israel Putnam, Lord Stirling and Sullivan, all Freemasons, and in which more than twenty military lodges were represented in the various British units.

The occupation of New York by the British forces in Sept. 15 followed an event which obliged St. John's Lodge to vacate the city. The 17th also took part in the engagement at White Plains, Oct. 28, and the reduction of Fort Washington Nov. 16. On Jan. 3, 1777, the British forces, which included the 17th, suffered disastrous defeat at Princeton.

In this engagement, Bro. William Leslie, (5) Captain of the 17th Regiment of Foot, and Extra Major of Brigade, was mortally wounded. There is an interesting tradition connected with his death and burial. When, after the battle, Gen. Washington was riding over the field, he perceived some British soldiers supporting a wounded officer, and upon inquiring his name and rank, was answered, Captain Leslie. Dr. Benjamin Rush, who formed a part of the Commander's Staff, asked whether he was "a son of the Earl of Leven" being answered in the affirmative, he asked to have him placed under his care. He, however, died the same evening, and was buried with martial and Masonic honors by his American brethren in the graveyard at Pluckamin, where a monument marks his resting place. Two days after the battle, Washington sent his aide. Col. Fitzgerald, into the British camp, with a flag of truce, advising the British of the death of Capt. Leslie and of the honors with which he was interred.

It has been stated that in the same Battle of Princeton the Delaware troops captured the Warrant No. 169 of the brethren of the 17th Regiment. (6) But the authority for this statement is not given.

In the Archives of the Grand Lodge of Nova Scotia has recently been discovered a letter in which it is stated

. . . that in the year 1777 a ship loaded with the Baggage the Regiment (on her Passage from New York to Philadelphia) in which was our Lodge Box which contained our Warrant, Jewels, Fund and every Other Necessary Apparatus belonging to Our Lodge, was Captured by the Enemy. [This letter is quoted in full below.]

Whatever the reason for the loss of the Warrant, it eventually passed into the hands of the brethren of Lodge No. 5 at Cantwell's Bridge, Delaware, now Union Lodge No. 5, Middletown, Delaware.

The 17th Regiment of Foot also took part in the expedition to Pennsylvania, and in the battle on the Brandywine, Sept. 11, where they led the attack on the American position, and in the following October saved the day for the British at the battle of Germantown, after which they were quartered in Philadelphia during the British occupation, from Sept. 27, 1777, to June 18, 1778.

When the British took possession of the city there were three active Masonic Lodges, viz., Lodges 2, 3 and 4. No meetings were held of Lodge No. 2 while Philadelphia was in the hands of the British, for the reason that its jewels, regalia, books and papers were stolen or hidden on the arrival of the British. These jewels, etc., were afterwards recovered by Capt. Wm. Cunningham, the Provost Marshal of Gen. Howe's Army during the occupation, and lodged by him with Lodge No. 3 for safe keeping. In the records of Lodges 2 and 3 we find the attendance recorded of several of the members of the lodge in the 17th Regiment, including Daniel Webb, George Cockburn, and others.

During this time the warrant of the Provincial Grand Lodge of Pennsylvania, which had not met for over three years, (7) was in the possession of Lodge No. 3. The Grand Master and his Deputy had both left the city. It would seem from recently discovered evidence that the brethren of the 17th Foot made application to the Grand Lodge of Pennsylvania, then working under the authority of a Warrant from the Grand Lodge of England (Ancients) dated 1764, and at a meeting evidently presided over by one of the Grand Wardens and attended by representatives of all the military lodges (to the number of nineteen) then in Philadelphia, the petitioners were granted a new Warrant,

"Unity, No. 18," on the Provincial Registry. A copy of this Warrant was deposited in the Archives of the Grand Lodge of Nova Scotia on Aug. 27, 1784, but has been mislaid.

On June 18, 1778, the British occupation of the city terminated and the Regiment marched with the army through the Jerseys on its return to New York.

During 1779 the 17th was at New York with a detachment of the Regiment quartered at Stoney Creek, a fortified post on the Hudson River. On the night of July 15, 16, the fort was suddenly attacked by a superior force of Americans under General Wayne, to which, after stubborn and gallant resistance, the survivors were obliged to surrender as prisoners of war. Along with their baggage the lodge Warrant and regalia fell into the hands of the American General, Samuel H. Parsons, who actuated by the genuine principles of Masonry, returned them to the British Commander at New York, with the following letter:

West Jersey Highlands, July 23, 1779. Brethren: When the ambition of monarchs or jarring interest of contending States, call forth their subjects to war, as Masons we are disarmed of that resentment which stimulates to undistinguished desolation; and however our political sentiments may impel us in the public dispute, we are still Brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other. Accept therefore, at the hands of a Brother, the Constitution of the Lodge Unity, No. 18, to be held in the 17th British Regiment which your late misfortunes have put in my power to restore to you.

I am your Brother and obedient servant SAMUEL H. PARSONS. Addressed to Master and Wardens of Lodge Unity No. 18, upon the Registry of England. (sic)

The Regiment was imprisoned in Philadelphia gaol until Christmas Day 1780, when it was exchanged and placed under the order of Col. Watson of the Foot Guards, and stationed in Virginia. Early in 1781 they joined the army under Lord Cornwallis in the south and gained a victory over the Americans at Guilford Court House; thence

they were sent to Yorktown, where, on Oct. 17, 1781, the Regiment again became prisoners of war, along with the other forces of Lord Cornwallis, but on being again exchanged were stationed in Virginia and later at New York, where it remained until the withdrawal of the British from that place in November, 1783, then sent to Nova Scotia.

NOTES

(1) This certificate follows generally the earliest known form of lodge certificate, dated 1754, found in the Treasurer's book of St. John's Masonic Lodge, No. 134, Lurgan County, Armagh, which still meets under its original warrant dated May 20, 1743. The only actual certificate of earlier date is that issued "From the Lodge House in Lodge Alley, Philadelphia, No. 2, the 6th of September, 1756" to James Harding. (See Old Masonic Lodges of Pennsylvania by Julius Sachse, 1892, page 59.) Also the History of the Grand Lodge of Ireland, by Lepper and Crossle, Vol. i, page 233-4.

(2) Sergt. Miles Prentis accompanied the Regiment to Louisburg, Quebec and Montreal, where he evidently obtained his discharge. His name appears in a St. John's Day advertisement, June 24 1764; his address being "The Sun," in St. John's Street, and in 1775 he became the proprietor of the famous "Freemason's Tavern," Quebec, the rendezvous of the bonne societe in that city. He identified himself with the Merchant's Lodge. In March, 1770, we find him and others applying to the Grand Lodge of Massachusetts for a warrant, he being present; the application was denied. In 1776 he was W. M. of St. Patrick's Lodge, Quebec. See Robertson i, page 167, I mass. 228-30 Graham pages 42, 45 and 47.

(3) Alexander Aberdour, Secretary, he was at Ticonderoga in 1760 and received his discharge at Boston, 1775.

(4) Lieutenant Richard Aylmer, Adjutant of the 17th Regiment who gave "ample recommendation" to the petition of the Brethren, was surgeon's mate in the Regiment in 1756, promoted ensign 1759; Lieutenant 1762; Adjutant 1768; Captain-Lieutenant

1772, 2nd Captain 1772. Served at Louisburg 1758 Crown Point and Montreal 1759-60 Martinique, 1762.

(5) Capt. Hon. Wm. Leslie, Ensign 42nd (Royal Highland Black Watch) Regiment 1770; Lieutenant 17th Foot 1773; Captain 1776.

(6) Old Masonic Lodges of Philadelphia, Vol. i, pages 363, 368. The statement is as follows:

When the regiment was captured, during the attack at Stony Point, July 16, 1779, among their baggage was found the warrant and regalia of the Lodge; when this was brought to the notice of Gen. Samuel H. Parsons, an American Commander, and member of American Union Lodge, in the Continental army, he at once sent the warrant back to the British Regiment with the following fraternal letter:

"West Jersey Highlands, July 23, 1779.

"Brethren:--When the ambition of monarchs or jarring interest of contending States, call forth their subjects to war as Masons we are disarmed of that resentment which stimulates to undistinguished desolation, and however our political sentiments may impel us in the public dispute, we are still Brethren, and (our professional duty apart) ought to promote the happiness and advance the weal of each other. Accept therefore, at the hands of a Brother, the Constitution of the Lodge Unity No. 18, to be held in the 17th British Regiment which your late misfortunes have put in my power to restore to you.

"I am your Brother and obedient servant "Samuel H. Parsons.

Unfortunately Sachse gives no indication where this letter is to be found.

(7) Op. cit. page 137.

----o----

The Initiation of Frederick the Great

BY DR. H. BARTELMESS

This article originally appeared in "The American Freemason's Magazine" for April, 1860, nearly seventy years ago. This periodical has long been extinct, and is not at all easily accessible. The account here given is much more minutely detailed than those found in the standard histories, though in the main it is in accord with them.

That Frederick was very much interested in the Craft is obvious, or he would not have taken such risks as he did in joining. It is quite possible that the risk added to the attraction. Also that during his reign Masonry had a favored and protected position in Prussia is quite certain. Whether Frederick, however, retained an active interest in the Institution after his accession to the throne seems to be still an open and somewhat vexed question. FREDERICK THE GREAT, then Prince Royal of Prussia, first resolved upon becoming a Freemason while in Holland, where he had accompanied his father, the king, who had gone there, after having reviewed some troops at Wesel, to pay a visit to the prince of Orange and to the princess, his niece.

One day at dinner, in the castle of Eoo, in Geldern, the conversation turned on Freemasonry, and the king declaimed with much vehemence against the Order. Count Albert Wolfgang, of Schaumburg-Lippe, defended the Society, with which he openly

avowed himself connected, with such frankness and eloquence, that the prince-royal felt disposed to request him, after dinner, to procure his admission into an Order which counted such candid and upright men among its members.

The Count of Lippe, having been initiated in England, and therefore not well conversant with the state of Freemasonry in Germany, applied to the Baron of Albedyll, in Hanover, to whom he wrote, in a letter of the 19th of July, 1738, from Stadthagen, the following lines:

I have been commissioned by a high person, who does not wish to be known at present, to cause a certain individual to be admitted as Freemason at Brunswick, which has been decreed upon as the place of rendezvous, during the fair of this summer.

You are the only brother of the Order whom I know. As for me, though I have been declared a Master, I am not sufficiently instructed to undertake to preside in a lodge, supposing that we should be able to bring together the required number of members. I entreat you most earnestly to communicate to me what you will be able to accomplish in this respect. You can easily guess that it is a person of high rank and respectability who has applied to me, from the fact of my troubling you, and so urgent is the request, that I desire an answer that can be shown, in case you cannot comply with our wishes and come to Brunswick.

To this place I would go myself provided you will come and point out there the sufficient number of Masons and a Master competent to preside at the initiation.

Signed, V. SCHAUMBURG-LIPPE.

The brother, von Albedyll, was a member of the lodge of Hamburg, which, of English origin, existed from the 6th of December, 1737, and afterwards, 1740, took the name

of Absalon. To this lodge he directed from Hamburg, the 22nd of July, 1738, the following letter:

Highly esteemed and beloved Brethren:

To your wise consultation I submit the subject of the enclosed extract of a letter which the reigning Count of Schaumburg-Lippe, a highly respectable member of our Society and an old Master, wrote to me:

The birth of the illustrious candidate, though he be yet unknown to us, requires of us, my brethren, to do all that we can do to make the reception as solemn as possible, and worthy of the person about to do us such an honor.

It will be your business now to find out whether some officers of the lodge are disposed to go to Brunswick, in order to arrange the ceremony, to choose a Master to preside at the reception, and to make all the arrangements which will be necessary to make the proceedings as solemn and legal as our old statutes require.

I expect your resolutions by return of post, to communicate them to the Count of Lippe, and I do not doubt you will select a Master well instructed and entirely conversant with the work of reception.

As in this case the honor of the whole union and brotherhood is at stake, your wisdom will doubtless find means to satisfy the request of the illustrious candidate.

With zeal and unalterable attachment, etc. Signed, F. C. ALBEDYLL.

The extract above given of the letter of the Count of Lippe was adjoined to this letter.

The lodge of Hamburg assembled on the 29th of July, 1738, the Most Worshipful Master, Bro. v. Oberg, presiding, and resolved, after careful deliberation, if the unknown candidate be a reigning prince, to send a deputation to Brunswick. Bro. v. Oberg was elected president of this delegation, and appointed the other officers: First Warden Bro. Loewen, Second Warden Bro. Stuven, and Secretary Bro. Bielfeld.

The lodge immediately answered the Bro. v. Albedyll, thanked him in the most obliging terms for the zeal displayed by him to promote the honor and growth of the Order, and added besides:

This affair of course engaged in the meeting of yesterday the attention of the whole brotherhood. It was sufficient for everyone that it was you who proposed to initiate the illustrious candidate at Brunswick by some brethren of our lodge. All members were anxious to give in their adherence. The Most Reverend Master, Bro. Oberg; the brethren, Loewen, Stuven and Bielfeld, will be ready to leave for Brunswick as soon as the lodge shall have the honor to know the illustrious candidate, whom we all already now revere. We do not doubt in the least that the rank and qualities of the high unknown will correspond with the idea which we have formed of him; we beg even to recommend our lodge to the protection of the illustrious candidate, etc.

You know what Masonic discretion is, and therefore will not fear that we might divulge the honored name of a man who is about to honor our society by joining it. Be so kind as to ask the Count of Lippe about it. He will, with the permission of the illustrious candidate, let us know it, supposing no change of resolution having taken place. The importance of the matter in question, and the presence of the Count of Lippe as well as yours, oblige us to do all in our power to make this high reception as worthy as possible. You know, Most Reverend Brother, what number of brethren the ceremony requires; the Count of Lippe, yourself, the Bros. Oberg, Stuven and Bielfeld will form the lodge, the splendor of which will be the brighter if you would take advantage of the fair at Brunswick to find some more brother Masons who might be worthy of attending such an illustrious reception. Baron v. Oberg, whom we revere

as our Most Worshipful Grand Master at Hamburg, is in every respect competent to preside at the reception, and the Wardens whom we will bring along will not fail to perform their duties, etc.

The wish of the lodge to learn the name of the proposed must have been, although indirectly, complied with very soon, as appears from a letter of Bielfeld to Oberg, in which he says:

You deal with me, not as a brother, but indeed as a father Freemason. I shall participate in the great honor to initiate the Prince Royal of Prussia. I am aware of the whole value of the favor, and am ready to accompany you to Brunswick.

On the 10th of August, the above-named brethren, with the exception of Bro. v. Stein, who had an attack of fever, left Hamburg for Brunswick. The valet of the Bro. v. Oberg, named Rabon, accompanied them as servant-brother. A large box contained the necessary implements and tools.

The baggage caused the brethren some embarrassment at the gate of Brunswick, for an exciseman prepared himself to search it. "But," says Bielfeld, "we were merely a little frightened, for, in consideration of a ducat which I slipped into the officer's hand, he declared us gentlemen of quality and incapable of fraud."

The company put up at the Kron's Hotel, which had the sign and name of the Castle of Salzdahlum. This caused the pretty widely-spread rumor that Frederick II had been initiated as Freemason in the former ducal castle of this name, one mile from Brunswick. But this is not the case; the house, which then was a hotel, but is no longer a public house, is situated in Brunswick itself, in the "Breitestrasse," and has at present the insurance number of 722.

The counts von der Lippe and von Kielmansegge, as well as the Baron of Albedyll, arrived almost at the same time as the Hamburgers, and the brethren met the same evening--11th of August.

On the following morning, the thunder of cannon from the ramparts announced the arrival of the King of Prussia and his suite in the city, then exceedingly lively on account of the fair.

The brethren had agreed that none of them should appear at the court except the Count von der Lippe, who had been instructed to appoint with the prince the place and time of the reception. Bielfeld says:

His Royal Highness appointed the night of the 14th of August and desired the reception to take place in our quarters. They were indeed spacious, and in every respect suitable. There was only one thing to be found fault with, namely, the neighborhood of Mr. v. W., who had a room next to our entry, separated only by deal boards, so that he had a good chance to hear and to divulge much. This idea made us feel uneasy; but as the brethren from Hanover knew Mr. v. W's happy talent of drowning his sorrows in the cup, we attacked him on this weak point. After dinner, we paid him, one after another, a visit, and took our turns alternately to fight him glass in hand. Towards evening he was in such a condition that, even sleeping in a hattery, he would not have been awakened. So the thyrsus of Bacchus has done us as great a service as the finger of Harpocrates had hardly been able to do us.

The 14th was devoted entirely to the arrangement of the lodge and to preparations for the reception. Immediately after midnight the prince-royal appeared, accompanied by the Count of the Empire, von Wartensleben, captain in the king's giant regiment of Potsdam, whom the prince recommended as a candidate to be initiated directly after himself.

As for himself, he asked not to omit any of the usual severe trials, nor to show him any favor, but to consider him as a mere private person. In short, he was received

according to the usual forms, and we admired his intrepidity. his deportment, and the grace which accompanied him even in the most critical moments.

I made a short speech, and after two receptions we passed over to an instruction. The prince seemed to be delighted with everything, and showed as much intelligence as dexterity.

All who were present were delighted with the individuality of the new illustrious brother--his beauty, the richness of his mind and soul, and his tender regard for the presiding Master, Bro. v. Oherg.

At four o'clock in the morning they had got through with everything, and parted, mutually pleased.

Although it was kept strictly secret that the prince-royal had become a Freemason, he found means to familiarize himself with the Craft. The following year, in the month of March, the Colonel Count Truchses of Waldburg, for political purposes, was sent to the Danish court. He had joined the brotherhood in France, where he had accompanied the King Stanislaus of Poland, and was commissioned by the Prince Royal to invite, when passing through Hamburg, the brethren Oberg and Bielfeld to visit the king in his ordinary residence, Rheinsberg.

Of all who had been present at his initiation in Brunswick, these two brethren, one in his function as president, the other as orator, had most attracted his attention.

For fear of raising the suspicion of the king, they were asked to repair first to Berlin, and to make there their appearance as ordinary travelers. They did so, and when in Berlin immediately sent word to the Count Truchses who, having expected them, called on, and in the afternoon received them, in his lodgings.

It is remarkable that the same property which then belonged to the Truchses, and was his usual residence, is now and has been for many years, the property and meeting place of the National Grand Lodge of the Three Globes and the lodges working under its charter.

King Frederick William I had presented the count with this property, which formerly had belonged to the fortification of Berlin. The count had built there a dwelling house and laid out a pleasant garden. Here the two brethren, whose high duty it had become to shed first the light of the Order in the Prussian states, called on him. Both, but especially the sympathizing, amiable Bro. Bielfeld, felt quite charmed when they first saw the pleasant residence of Bro. Count Truchses.

The Prince Royal having informed them from Rheinsberg that he wished, for good reasons, they might first go to Potsdam, they, provided with good recommendations, went there, were introduced to many persons, especially officers of the army, looked at all things worth seeing, and only then repaired to Rheinsberg, apparently nothing but ordinary travelers, curious to see also this place.

They were received most cordially by the Prince Royal and stayed until November, 1739, enjoying his hospitality. Bielfeld was even induced to promise to enter the Prussian service. While the brethren from Hamburg stayed in Rheinsberg, there was a great zeal and industry in works of the Craft, Bro. Oberg presiding at the receptions and promotions.

Everything was done with the utmost secrecy, but in 1740, immediately after his accession to the throne, Frederick publicly declared he was a Freemason. Already, on the 2d of June, the fourth day of his reign, the king penned a few lines to his friend, Count Algarotti, who belonged to the Order, requesting him to come to Berlin. Keyserling, the young king's most intimate friend, added a postscript, in which he said:

The King has declared himself a Freemason, and so do I, following my hero's example. Acknowledge me, therefore, as a Master Mason.

Shortly after Prince William of Prussia and others were initiated at Charlottenburg in a lodge presided over by the King.

----o----

The Effects of Anti-Masonry on the Masonic Fraternity, 1826-1856

By BRO. ERIK MCKINLEY ERIKSSON, Iowa

(Continued)

IN no state did the anti-Masons make a more determined effort to destroy Masonry than in Massachusetts. Though they seriously crippled the Institution they failed to accomplish their purpose, in spite of the fact that they numbered as one of their chief leaders John Quincy Adams, ex President of the United States.

Prior to, and even for a short time after, the Morgan affair, numerous accessions to the Masonic ranks were reported. At the Grand Lodge meeting of Dec. 27, 1825, it was reported that there were 3727 members in the lodges in the jurisdiction. During the year ending Sept. 1, 1825, there had been initiated a total of 874 persons. Seven charters for new lodges had been granted during the year. The fact that, on June 17, 1825, the Grand Lodge, assisted by General Lafayette, who was then touring America, had laid the cornerstone of the Bunker Hill monument, had greatly enhanced the prestige of the Fraternity. In 1826 a net gain of 583 members was reported and five more lodges were chartered.

In 1827 the reports were not so flattering. Only one charter was granted, while eight lodges had made no returns, as compared with two lodges which had been reported in arrears in 1825 and seven so reported in 1826. Though political anti-Masonry had not yet touched the state, the excitement stirred up in New York was evidently already producing effect in Massachusetts. At each succeeding regular communication, held in Boston, the attendance declined until in 1835 the lowest point was reached, with only seven lodges represented.

MASONRY ACTIVE IN BOSTON

Despite the increasing fury of the anti-Masonic storm during the period, the Grand Lodge proceeded with plans for the erection of a Masonic Temple at Boston. On Oct. 14, 1830, a Masonic procession was formed at Faneuil Hall and moved to the site of the new building where the cornerstone was laid, after which an address was delivered by Grand Master Joseph Jenkins. It was estimated that between 2000 and 2500 Masons were present, including twenty-two clergymen and seven Revolutionary officers. The building was completed and was formally dedicated by the Grand Lodge on May 30, 1832. The address on the occasion was delivered by Rev. Bernard Whitman. It was described by "The Masonic Mirror," of Boston, "as one of the most ingenious and powerful arguments in defence of Masonry, ever pronounced."

One of the most interesting events produced by the anti-Masonic attacks was the publication of the famous "Declaration to the Public," issued in December, 1831, by the Masons of Boston and vicinity. At the time of its first publication it contained about 1200 signatures. Later this number was increased to over 1400. The "Declaration" was a brief document devoted to a denial of the charges against the Fraternity and to a statement of Masonic principles. The following passage is especially worthy of quotation:

The obligations of the Institution require of its members a strict obedience to the laws of God and of man. So far from being bound by any engagements inconsistent with

the happiness and prosperity of the Nation, every citizen, who becomes a Mason, is doubly bound to be true to his God, to his country and to his Fellow-Men.

The authorship of the "Declaration" has been attributed to Charles W. Moore, who rendered yeoman service to the Fraternity during the excitement as editor of what was probably the most influential Masonic periodical in the United States, "The Masonic Mirror," and as Grand Secretary beginning in 1834.

Another matter of importance illustrating the effects of anti-Masonry in Massachusetts was the surrender by the Grand Lodge in 1833 of its civil charter, or "Act of Incorporation," which had been granted by the legislature June 16, 1817. This action was taken because of the persistence of the anti-Masons in the state legislature in endeavoring to secure the passage of laws interfering in the internal affairs of the Fraternity. A committee to consider the matter was appointed by the Grand Lodge on Dec. 12, 1833. On Dec. 27 it reported a "Memorial to the Honorable Senate and House of Representatives in General Court Assembled," which report was unanimously adopted by the Grand Lodge. The memorial reviewed the history of the Grand Lodge and ascribed as the reason for surrendering the charter the continued hostility of the legislature. The memorial made it very clear that the Grand Lodge was merely giving up its "corporate powers," such as the power to hold real estate, but that it "relinquished none of its Masonic attributes or prerogatives."

That there might be no misunderstanding of this action the Grand Lodge passed a supplementary resolution declaring that

the Grand Lodge of Massachusetts exists only as a voluntary association having and possessing all and the same rights, powers, privileges and immunities, under its ancient charter, in relation to Freemasonry, which said Grand Lodge had and possessed before the aforesaid act of incorporation was granted.

The chief result of the surrender of the civil charter was to force the Grand Lodge to relinquish possession of the new Masonic Temple. For a time it was in the possession

of a private individual, but in 1835 a plan was devised whereby the building was repurchased and placed in the hands of a Board of Trustees, who were to hold and improve it for the benefit of the Grand Lodge.

From that time on the condition of Masonry in Massachusetts began to improve. This is well illustrated by the fact that on Jan. 16, 1837, a public installation of the Grand officers was held, with the members of the Grand Encampment of Massachusetts and Rhode Island and of the Grand Chapter of Royal Arch Masons of Massachusetts as invited guests. A procession was held and a gala occasion was made of the installation. Between 1200 and 1500 ladies and gentlemen attended the affair. It was not until 1845 that the first restorations of defunct lodges took place, but thereafter Masonry's recovery in Massachusetts proceeded more rapidly.

THE STATE OF THE CRAFT IN RHODE ISLAND

It is interesting to note that, in 1825, there were about three-fourths as many Masons in Rhode Island as in the State of Massachusetts. The 3000 (approximately) Masons of Rhode Island, however, were included in only seventeen lodges, while the 3727 members in the neighboring state were divided among 101 lodges. In 1826 two additional lodges were chartered in Rhode Island, raising the total to nineteen. It is apparent that one lodge (No. 14) had become defunct, so the number of active lodges at the time the Morgan affair occurred was only eighteen. Anti-Masonry made its appearance in the state in 1829, and soon gave tangible evidence of its presence. In 1831 the anti-Masons secured a legislative investigation of Masonry which resulted in nothing. But in 1832 they succeeded in securing the passage of a law forbidding extra-judicial oaths. Meanwhile, on June 13, 1831, the Grand Lodge issued an address to the people of the state. The address admitted the right of their opponents to memorialize the legislature and it granted the right of that body to investigate. Yet it claimed the privilege for the Masons to appeal to the people in self-defense. It also denied the various charges made against the Fraternity.

Later, on Aug. 7, 1832, replying to a recommendation of the General Assembly, that the Masonic organization should be discontinued, the Grand Lodge declared that the

duty of Masons was plain, and that was to adhere to the Institution. On March 11, 1833, at a quarterly communication, the Grand Lodge unanimously adopted, in substance, the Massachusetts "Declaration" of 1831. This they circulated in pamphlet form under the title, Declaration of the Free-Masons of Rhode Island. The names of 634 Rhode Island Masons were signed to it.

CIVIL CHARTERS OF LODGES REVOKED

The anti-Masons in the state legislature were evidently determined to do all in their power to secure laws unfavorable to Masonry. In January, 1834, the legislature repealed the civil charters of six of the lodges. At the same time all incorporated Masonic bodies in the state were required to make annual returns to the General Assembly of their proceedings with a list of all their members. Rather than submit, the Grand Lodge, when it met on March 17, 1834, voted to surrender its civil charter and recommended that the remaining lodges do likewise. At the session on June 24, 1834, this action was explained and it was made clear that the Masonic charter had not been given up, and that there was no intention of so doing. It was also pointed out that no local lodge had surrendered its Masonic charter since the excitement had begun.

During the whole period of the excitement the Grand Lodge met regularly and preserved its organization in spite of the strong attacks against it. At the close of the period of the anti-Masonic excitement it still had the same lodges on the list as when the trouble began, but the membership had decreased to about 950 in 1840. It is evident that some of the lodges were dead by that time and were kept on the list only because no action had been taken to eliminate them. But on Dec. 28, 1840, a movement was begun which culminated on Sept. 25, 1843, in the forfeiture of the charters of eight lodges. Two of these were restored on March 25, 1844, and one more on June 24, 1844. The process of recovery, thus begun, proceeded so slowly that, by 1856, the Fraternity had not yet attained the strength that it had had in 1826.

THE FRATERNITY RESISTS IN CONNECTICUT

In no state where the political anti-Masons exhibited strength, did the Masons afford a stronger resistance to their enemies than in Connecticut. As in other states, Masonry was developing rapidly in this state before the anti-Masons developed strength. In 1825 there were sixty-five lodges in Connecticut, while by the time of the annual communication at New Haven, on May 14 and 15, 1828, there were 75 lodges listed. In 1828 the same number of lodges were represented as in 1825 though there were ten more on the list, which is evidence that anti-Masonry was making itself felt. Further evidence of this is afforded by the fact that only one new lodge was chartered in 1828.

By the time the Grand Lodge met at Hartford for its annual session, May 13, 1829, Freemasonry in the jurisdiction was bending under the full fury of the anti-Masonic storm. Though sixty-two lodges were represented, the Grand Secretary reported "a large and increasing delinquency in the returns from subordinate lodges, on account of the prevailing excitement and panic which was now existing on the subject of Masonry." On his suggestion it was ordered that the "meagre returns" should not be published until further notice.

The next year saw fourteen fewer lodges represented at the Grand Lodge meeting than in 1829. A report on delinquent lodges was presented by the Grand Secretary, but the matter of inflicting penalties was postponed, pending correspondence with these lodges by the Grand Secretary. The "appeal" of the Vermont Masons was presented and a resolution was adopted tendering sympathy to the Masons in the state bordering on the north. Before adjourning, the Connecticut Masons resolved to hold firm, "confiding in God and the rectitude of our intentions, for consolation under the trials to which we may be exposed."

THE MASSACHUSETTS DECLARATION ADOPTED

The year 1831 marked the lowest point of Masonic decline in Connecticut during the excitement. The Early Records containing the proceedings of the annual communication at Hartford, May 11, 1831, do not list the number of lodges represented, but merely state that a quorum was present. The Grand officers refused to be candidates for re-election so a new set had to be elected, which was the only

business transacted. By 1832 the situation was much improved, for forty-four lodges were represented. At the annual communication, May 9, 1832, at New Haven, there was adopted, in substance, the Massachusetts "Declaration." This was signed by about 1400 Connecticut Masons, after which it was published in the various newspapers and in the proceedings.

In 1833 it was voted to remit "all fines and penalties now due for delinquencies," and the publication of returns was resumed. That Masonry in the state was well on the road to prosperity is indicated by the fact that, out of the thirty-five lodges which made returns, there had been initiations in eight. In the returns of each subsequent year "work" was reported by various lodges. During the period of the excitement a few lodges surrendered their charters. It was not until 1838 that the Grand Lodge took severe measures against those which had been delinquent for a long time. Fourteen such lodges were declared to have forfeited their charters. By 1839 there had been a net loss of twenty lodges since 1828, for only fifty-five remained on the list. The elimination of the dead timber had not yet been completed, for in 1840 the charters of seven more lodges were revoked. However, four other lodges had removed the causes of their delinquency and so saved their charters. In 1841 the charters of three lodges were restored, but at the same time four other charters were revoked. Thereafter enough lodges were restored or newly chartered to make the institution stronger in Connecticut in 1856 than it had been three decades before.

NEW JERSEY LITTLE AFFECTED

There is little to be said concerning the effects of anti-Masonry in New Jersey. Political anti-Masonry did not develop enough strength in the state to cause any serious difficulties, but the general excitement had the effect of greatly decreasing the attendance at the Grand Lodge sessions. Between 1825 and 1828, inclusive, eight new lodges were created. As early as 1827 two charters were surrendered, but it is difficult to see how this could be attributed at that date to anti-Masonry. The surrender of one charter in 1829 and one in 1830 were all the additional losses reported during the anti-Masonic period.

The low mark in Grand Lodge attendance was in 1832 and in 1834, in each of which years only four lodges were represented. It is interesting to note that in 1832 a new lodge was chartered. In 1839 there were still forty-one lodges on the list, but most of them were inactive. No action in regard to these was definitely taken, however, until 1842. At the annual communication, Nov. 9, 1841, the Grand Secretary submitted a report showing that out of fifty-eight lodges which had been chartered during the history of the Grand Lodge, only eight were actively at work. Seven had been stricken off the list, nine had surrendered their warrants, while thirty-three had ceased to work but still retained their warrants. With the consent of the Grand Lodge two lodges had united to form one. (1)

It was recommended that the dead lodges be eliminated and those remaining be renumbered. This recommendation was acted on at the meeting of the Grand Lodge at Trenton on Nov. 8, 1842. The thirtythree non-functioning lodges were stricken from the list, but two were immediately restored. These, with the eight previously active, were renumbered from 1 to 10. Thereafter, the Grand Lodge of New Jersey may be said to have been on the up-grade. By 1856 it had attained a strength greater than it had had thirty years before.

THE RESULT IN DELAWARE

Little information is available regarding the effects of anti-Masonry on the Masonic Fraternity in Delaware. Up to and including 1825 only fifteen lodges had been chartered in the state, and of these three were already extinct. In 1826 and 1827 there were three additional charters granted, but to partially offset this gain, one charter was forfeited in 1827. In the years 1825, 1826 and 1827, all the existent lodges were represented at the annual communications held at Wilmington--a unique record not equalled by any other jurisdiction except the District of Columbia. But in 1829 the attendance fell to nine lodges, indicating that the anti-Masonic excitement was having effect. The best commentary on the effects of the excitement thereafter is afforded by the fact that no Grand Lodge proceedings were published from 1830 to 1844, inclusive. By 1856 it is apparent that Masonry in Delaware was stronger than it had been before the Morgan affair, at least insofar as the number of lodges on the list was concerned.

BITTER ATTACK IN PENNSYLVANIA

In view of the bitterness with which the anti-Masons in Pennsylvania, led by Thaddeus Stevens and Joseph Ritner, assailed the Masonic Fraternity, it is surprising that the Institution did not suffer a greater decline than it actually did. As was true of New York, so in the case of Pennsylvania it is edifying to take stock of Masonry in the state before the anti-Masonic excitement began in order to form a correct estimate of what happened during the excitement.

It is interesting to note that, in 1825, the warrants of three lodges were "vacated for delinquency," ten other lodges were suspended, while twenty-six were declared "not at this time entitled to a representation in the Grand Lodge." A total of $17,240.08 was reported as owed by the subordinate lodges to the Grand Lodge on Dec. 27, 1824. The unhealthy condition then existing in Pennsylvania Masonry is further shown by the fact that, in 1825, there were reported sixty eight expulsions, ninety-eight suspensions, thirty-five rejections and eighteen reinstatements. Meanwhile six new warrants were reported as issued during the year. Though there were 103 lodges on the list, the highest number represented during the year was thirty seven, at the Quarterly Communication, Dec. 5, 1825. Similar figures might be given for 1826.

PUBLIC ACTIVITY OF THE GRAND LODGE

By the latter part of 1827 and early 1828, anti-Masonry had spread from New York and had made itself felt in the northern part of the state and in a few other places where prejudice against Masonry had been manifested earlier. That the state as a whole had not yet been affected is shown by the fact on May 3, 1828, the Grand Lodge laid the foundation stone of Washington Lock, No. 1, of the Pennsylvania Canal at Pittsburgh. It is noteworthy that the Grand Lodge attendance was not seriously affected by anti-Masonry until 1836. The political control of the state, for three years beginning in 1835, by the anti-Masonic-Whig coalition, featured by Stevens' fruitless legislative persecution of the Masons, was bound to have some

effect. Yet, as the chart shows, the Grand Lodge representation did not decline greatly.

It was during this most critical period of Masonry's existence in Pennsylvania that the first drastic action was taken towards delinquent lodges. Previously, attempts had been made, but with little success, to improve the internal conditions in the jurisdiction. To ease the burden of debt with which the Grand Lodge was weighted down, action was taken in 1835 to sell the Masonic Hall in Philadelphia to "Franklin Institute" and buy a smaller hall. Instead of improving matters, the Grand Lodge affairs were merely further complicated by this move, for, in 1841, it was necessary to take back the original hall from "Franklin Institute" which had failed to pay for it. In 1836 the Grand Secretary was instructed to cancel the debts of subordinate lodges to the Grand Lodge to the end of 1834 on condition that they make returns and pay dues for 1835. This evidently failed to secure the desired results for, on Feb. 6, 1837, the Grand Lodge declared the warrants of fifty-five delinquent lodges "vacated." Nine other lodges were given additional time to remove their delinquency.

GAINS TO OFFSET LOSSES

While, apparently, Masonry in Pennsylvania was at a low ebb from 1836 to 1839, inclusive, the proceedings for those years reveal some surprising facts. For example, in the 24 lodges in the city and county of Philadelphia there were reported seventy-one initiations and thirty admissions. These gains, however, were offset by 102 who "ceased" their Masonic membership. The total number of members in these lodges was 705. In the lodges outside of Philadelphia County, numbering twenty-one "legal" lodges (including two restored in 1837), there were fifty-eight initiations and thirty-one admissions during 1837, which together exceeded by twenty-two the number who ceased their membership. The total number of Masons in these lodges was given as 346, making the total lodge membership in the state 1051 at the time. In 1838 there were reported 151 initiations in the lodges of the city and county of Philadelphia and eighty-seven initiations in the other lodges. On Sept. 2, 1839, the Grand Secretary reported that three lodges had resumed their labors. Although the highest representation at any Grand Lodge meeting in 1839 was lower than in any previous year, there can be no question but that the Masonic Fraternity in Pennsylvania was on

the up-grade. By 1856 it was far stronger than it had ever been and was expanding rapidly.

THE LOSSES IN OHIO NOT DUE TO ANTI-MASONRY

In considering the condition of Freemasonry in Ohio it becomes increasingly difficult to determine just what effects anti-Masonry had on the Fraternity. The decline in attendance, as shown by the chart, cannot all be attributed to anti-Masonry, for the proceedings give some indication that, at least in the early thirties, cholera was a factor in making some lodges dormant.

Up to 1831, anti-Masonry evidently had had but little effect on the Fraternity in the state as a whole. Each year from 1826 to 1829 new lodges had been chartered, including eight in 1826, four in 1827, six in 1828, and two in 1829. In 1830 it is recorded in the proceedings that one dispensation was granted, but a list accompanying the proceedings for the year names seven lodges as being under dispensation. In 1831 two additional charters were granted.

Then followed a few years of varying fortunes--a few lodges being reported as surrendering their charters, others being reported as resuming labor. In 1837 the Grand Lodge met at Lancaster instead of at Coumbus, and this change marked the beginning of a return to prosperity. At this annual communication, held in June instead of in January, as formerly, two new charters and one dispensation were granted. The next year two more charters and one dispensation were granted, while four lodges resumed work. One lodge was reported as surrendering its charter. At this 1838 communication it was decided to forfeit, at the next annual communication, the charters of those lodges which had not been represented for three years. In 1839, this action does not seem to have taken place, for eighty-four lodges remained on the list. It was reported that only thirty-eight lodges were working and that forty-six had "ceased." At the 1839 communication three additional charters were granted and plans were made for the construction of a Grand Lodge building at Lancaster. Thereafter new charters and revivals of dormant lodges were reported in large

numbers, with the result that, by 1856, the Grand Lodge of Ohio was numerically four times as strong as it had been in 1825.

GAIN AND LOSS IN INDIANA

During the period of the anti-Masonic excitement, the number of lodges in Indiana decreased considerably. Yet, an examination of the proceedings shows that the whole decline cannot be attributed to antiMasonry. In 1829, the charters of four lodges were "arrested" because of long standing delinquency, antedating the "excitement." From 1825 to 1831 the number of lodges was increased by the granting of thirteen new charters. By the latter date the anti-Masonic excitement was making itself felt. The Grand Secretary, in 1831, reported that there were only ten lodges which were not delinquent either because of non-payment of dues or on account of non-representation at the 1830 communication.

In 1832 there was a marked decrease in the Grand Lodge representation. As a result it was decided to divide the Grand Jurisdiction into five districts with a district agent in each to visit the lodges in order to stimulate them to greater interest and activity. The next year the plan was modified and seven "Visiting Districts" were created. At this 1833 communication one dormant lodge was revived. In 1833, as previously in 1830, it was necessary, because of insufficient representation, to adjourn the Grand Lodge from October to December. The adoption of a new constitution in 1833 changed the quorum requirement so that future adjournments would not be necessary because of small representation of lodges.

PROPOSAL TO KILL THE GRAND LODGE NEGATIVED

The 1834 communication witnessed the disposal of a proposition to surrender the charter of the Grand Lodge. At this meeting one dispensation and one charter were granted. All delinquent lodges were cited to appear at the next annual communication to show cause why they should not be stricken from the roll of the Grand Lodge. This had the effect of doubling the attendance in 1835. At this meeting one lodge was

revived and one new lodge was chartered. Four delinquent lodges were ordered stricken from the list.

No more lodges were revived or chartered until 1838. In that year one was chartered, and likewise one in 1839. By 1842 Freemasonry in Indiana may be safely said to have been on the up-grade. That year two lodges were chartered and there were five under dispensation. Nine reported that they had initiated members during the year. An era of prosperity was under way that was to result in the Grand Lodge of Indiana becoming almost seven times as large in 1856 as it was in 1825.

MASONRY WEAK IN ILLINOIS AND MICHIGAN

Of the other two Grand Lodges which existed in the North before the Morgan affair, little needs to be said. It was not so much the strength of anti-Masonry as the weakness of the Grand Lodges themselves that caused the Grand Lodges of Illinois and Michigan to become defunct. The Grand Lodge of Illinois, organized by a convention at Vandalia in December, 1822, held its first annual communication at the same place a year later. The meagre records available concerning it show that it was never very firmly established. The fact that no communication was held in 1825 is evidence of this. Meetings in 1826 and 1827 were attended by only a few lodges, though there were fifteen "in the obedience of the Grand Lodge." A meeting was held in 1828 but no record of its proceedings is extant. Thereafter organized Freemasonry disappeared in the state, but just why is not clear. It is not reasonable to think that anti-Masonry was to blame entirely for this--in fact, there is little evidence ta show that the anti-Masons had any strength in the state. The instability of the Masonic organization coupled perhaps with fear aroused by exaggerated reports of happenings in New York, seem to offer a better explanation of why the Masons in Illinois gave up their organized existence so quickly. Had the anti-Masonry been strong in the state, it is not probable that nine lodges would have been chartered within its bound between 1835 and 1839 by the Grand Lodges of Kentucky and Missouri, thus making it possible to organize the second Grand Lodge of Illinois in 1840 which by 1856, was to have 185 lodges on the list.

MICHIGAN GRAND LODGE SUSPENDED

The situation in Michigan is equally inexplicable In 1826, less than two months before Morgan's disappearance, there was organized the Grand Lodge of the Territory of Michigan, with Lewis Cass as Grand Master. In 1827 it received the approval of the other Grand Lodges and appeared to be on the road to prosperity. In that year the sixth lodge in the jurisdiction was installed at Ann Arbor and a dispensation was granted for a lodge at Stony Creek. Little else can be said of this Grand Lodge except that it voted, in 1829 to suspend Masonic work. It is true that in that year the political anti-Masons were strong enough to control the election of the territorial delegate to Congress but that should not have meant that Masonry could not continue to exist. Of course the Grand Lodge was newly established, but it should not have been destroyed by the first gust of anti-Masonry. The fact that Stony Creek Lodge continued to meet regularly during the whole period following to 1840, proves that it was possible for Masonry to exist in the region. Probably no better explanation can be offered than the suggestion made by Jefferson S. Conover, the historian of Michigan Masonry, that Cass, putting politics above Masonry, used his influence to bring about the suspension of the Grand Lodge, though such a suspension could have been avoided.

During the whole decade of the thirties Masonry was kept alive in Michigan by Stony Creek Lodge. In 1841 an attempt was made to revive the Grand Lodge of Michigan. Because of irregularities in the procedure, the other Grand Lodges refused to recognize it so it was necessary to form a new Grand Lodge in 1844. This organization embarked on a prosperous career and by 1856 numbered eighty-four lodges within its jurisdiction.

NOTE

(1) It should be noted that in 1825 there were already fourteen dead lodges, whose demise could not be blamed on anti-Masonry. If it be accepted that the two lodges which surrendered in 1827 did so for reasons other than this, it becomes evident that one third of the dead lodges became so from other causes than antiMasonry.

(To Be Concluded)

----o----

The Conception of God

By BRO. A. H. NORRIS, Pennsylvania

The discussion on this subject in the pages of THE BUILDER has proved so far most interesting. The writer of the article in the February number, Fundamentals in Freemasonry, has, in my opinion, somewhat diverged from the main question, which as I understand it is this, "What conception of God" is required of a candidate when he makes the brief confession of faith demanded of him at his entrance into the Order? A "Lay Brother" defines as best he can his idea of God, and expresses a desire to know whether this is acceptable in the Masonic Order. M. W. Bro. Briggs says it is not acceptable because Freemasonry teaches a belief in the God of the Bible. He is not altogether fair because he does not define the God of the Bible before asserting that the God envisaged, by a "Lay Brother" is not to be accepted by the Fraternity. If then, we grant for the present, that the God of the Bible is the God of Freemasonry we are no nearer a solution than before. Bro. Briggs does not bring any evidence to support his contention except a report of a Masonic trial held in Missouri in 1888. The Grand Lodge of Missouri may be omnipotent in Missouri, but that does not help to solve the problem in Pennsylvania or New Mexico, when it is considered that the purpose of the discussion generally is to determine the question, "What is the limiting conception of God that the requirements of Anglo-Saxon Masonry imply?"

Granting for argument's sake that the God of the Bible is the God of Freemasonry, it is obvious that we must first know what the God of the Bible is before we can come to any conclusion. The position of Bro. Briggs takes it for granted that everyone knows what this Deity is and what He is supposed to be. But, the Bible taken by itself is not so clear as seems to be assumed, since, according to Bro. Briggs, the Bible is inspired by God all its statements about the Supreme Being must be accurate.

Let us consider the God that is pictured for us in the Old Testament, especially in Exodus, Deuteronomy, Joshua and Samuel. It is a tyrannical, capricious, jealous Deity that we find, continually threatening death and destruction and frequently bringing it to pass. A God who smites Miriam with leprosy to back Moses up in a family dispute, who is appeased by Phineas sticking a javelin through zimri the son of Salu and the Midianite woman he had taken. A God who punished with death the least infraction of ritual observance, such as that of Korah Abiram and Dathan, or the men of Beth-Shemesh, of whom fifty thousand men were slain because they looked into the Ark of the Covenant when it came back from Philistia, or the death of the well-meaning Uzzah who put his hand out to steady it when the oxen drawing the cart shook it. But these, perhaps, are trifling matters to the approval, nay, more, the definite injunction to attack cities and villages and kill unsparingly men, women and children, as at Jericho, and Ai, and later the Amalekites. Or even within the nation itself as in the civil war with Benjamin, when by definite command the other tribes twice attacked and were defeated with great loss, and then at the third engagement almost destroyed the Benjamites. A few brief references such as these in no way do justice to the monotonous history of indiscriminate and bloody massacre related in the narrative parts of the earlier books of the Old Testament from Exodus to the wars of David, which Jehovah seems to highly approve; the only way to appreciate it is to read these books through.

Again, leaving out the strange appearances to Abraham and Jacob, what are we to think of the God who met Moses at the inn and tried to slay him, but who was appeased by the blood shed by his wife in circumcising their son, or the God whom Moses and Aaron and the elders saw in the mount standing, apparently, on a "paved work of a sapphire stone," or the God who showed Moses his "back parts" ?

This is with no intent to appear irreverent, these things are there to be read by anyone who chooses in the inspired book. They are difficulties that have always been felt, and many have been the attempts to explain them, but none that are very satisfactory that do not allow for very wide' degrees in the amount of inspiration given to the different writers. These earlier pictures are wholly inconsistent with the later ideas of the prophets and some (not all) of the Psalms, as these again are immeasurably below the conception offered in the New Testament. Probably this latest conception is what

Bro. Briggs refers to as the God of the Bible, but how does he explain or eliminate the other God who is equally of scriptural record?

In the whole argument he defeats himself, particularly when he says:

Each Freemason is left to his own interpretation of the teachings of the Bible concerning God, but when he rejects the authority of the Bible concerning God it is time œor him to retire from the Order.

And again:

God is known only as he is revealed and Freemasonry finds in the Bible the revelation of God which each Freemason is left to interpret for himself.

According to the first statement the man who accepts the jealous, vengeful, threatening and domineering God first illustrated is entitled to become a Freemason and to remain one, but the man who, like our "Lay Brother," rejects this picture and attempts by philosophical reasoning to build up a conception of God, not in human form perhaps, nor with inhuman passions, but nevertheless including the attributes of the God of the Ten Commandments and of the prophets, is to be rejected and expelled. It sounds rather absurd.

As for the second assertion, if Freemasonry finds in the Bible the revelation of God, and this God is to be understood as the moral Being of the Ten Commandments, and the loving Father of the Gospels, then no Freemason is free to interpret the Bible for himself. He must accept the interpretation of the Fraternity. Sad, if true, but ridiculous because it is not true.

This is neither the time nor the place for a disquisition upon the Bible and Freemasonry, and whether or not the Masonic Fraternity is obliged to consider the Bible to be divinely inspired in the Fundamentalist sense. But there must, however, be some explanation of this relationship if we are to come to any conclusions upon the latitude to be allowed a member of the Craft in conceiving God. There is, in the whole ritual, only one place where it may be taken as implying that the Bible is considered to be inspired in the sense that God alone is speaking, and that the thought of the writer does not enter into the sacred word. It is said that "the Holy Bible is His inestimable gift to man." The sentence in itself is ambiguous, and if the attitude of the Fundamentalists in the Order is the only correct one it should be modified. If not, it may well stand as it is unless those who might be called Modernists insist like their Fundamentalist brethren that there is no view allowable but their own. I think even our "Lay Brother" would be inclined to say that the Bible was inspired by God. I cannot speak with authority on this point of course, but I judge this to be the opinion from the general tone of his article. It was not, however, inspired in the sense that every word in the Bible is the literal word of God, but in the sense that every great and important undertaking is inspired. In this sense Confucius, Buddha, Socrates, Plato were inspired, and even Aristotle, Galileo, Copernicus and hundreds of others who have opened fresh vistas to human thought and conquered new realms of knowledge. There is nothing in such a view which conflicts with the ritual phrase.

The most important argument in support of the view of a "Lay Brother" lies in nearly the concluding paragraph of his article, where he says

Since I was not asked to define in precise terms just what the God I trusted and believed in was, I can see no reason why anyone has any just cause for complaint because I happen to hold to an opinion which differs from his. I do not ask him to change his God and substitute mine in order to stay in the Fraternity. I respect the opinions of others, they are doubtless as near right as I am, and I leave them to enjoy such happiness as they may get from the contemplation of their God. I ask no more for myself.

The candidate is not asked to define his conception of God, and the Fraternity has no right to ask him to define it. Since he has not been asked for a definition of this God in whom he puts his trust what right have we as members of the Masonic Fraternity to

afterwards foist upon him dogmatic assertions that such and such a thing must be believed or one cannot remain a Freemason? If he accepts the Bible as only a sublime work of philosophy, history, literature, or all three together, it makes no difference as long as he is willing that the lessons he can derive from it for himself should constitute a rule and guide to his faith.

We are distinctly told that Freemasonry is not a religion or a sect, unless it be that a belief in the One Living and True God, whatever that may mean exactly, makes it one. As long as a brother believes in something that, in a sense significant to himself, he is able honestly to call God, it makes no difference whether I or anyone else understand it in the same way or not. It is GOD to him, and that is the only thing important. I think there is need for tolerance, for less dogmatic criticism, for more appreciation of the views of others, and for more intelligent interpretation of the ritual than has hitherto been practiced. Some have understood it dogmatically and narrowly, others, and they are many, are too indifferent to try to understand or give it any meaning at all that affects themselves. Let the individual have his own understanding of God; the Supreme Architect of Freemasonry will then be a composite of the beliefs of all Freemasons and as such will be an all embracing symbolical designation. Certainly it is far better for a man to reject the view of inspiration held by the Fundamentalist and to believe in a Great and Good God, than it is for him to believe that every word, every phrase, every sentence of the Bible represents the utterance of the Almighty and thus be forced to accept that terrible God of vengeance and bloodshed which so much of the Bible presents to us.

----o----

St. Claudius, No. 21

Communicated by Bro. R. I. CLEGG

Transactions have been published during 1925-1926 for the first year of the French Lodge of Research, St. Claudius, No. 21, of the National, Independent and Regular

Grand Lodge of France, recognized by the United Grand Lodge of England. The Transactions are in pamphlet form, 5 1/4 by 8 1/2 inches, 32 pages, with a frontispiece of Colonel N. S. H. Sitwell, the first Master. English is the native language of several of the members of the lodge and most of the contents of this pamphlet are therefore in that tongue. An account of the formation and progress of the lodge is given and there are the following readable contributions to the proceedings: La Legende D'Hiram, in French, by Colonel Sitwell, who also submitted two others, "An Attempt to Reply to a Common Question" (What Is Freemasonry?) and "The Preparation in the First Degree," a paper in French on "Martinisme," by Brother N. Choumitsky, "The Conception of God in Freemasonry and Fatalism," by Worshipful Brother F. M. Leslie, and another address by Brother Sitwell on the "Principles and Foundations of the Order." The Transactions may be obtained for fifteen francs from the Secretary of the lodge. Brother W. J. Coombes, 10 bis, Avenue Gambetta, St. Germain-en-Laye (S.-&-O.) Paris, France. The Lodge of St. Claudius is devoted exclusively to Masonic study and was organized in 1924, the name being that of the first in order of the Four Crowned Masonic Martyrs of Rome, or the Quatuor Coronati. At the constitution of the lodge several interesting and useful gifts were made to the brethren. The volume of the sacred law was presented to the lodge by Brother the Rev. W G. Allen, and is a copy of the Erasmus Gospels, printed at Nuremburg in 1648, and is in the original binding. A sword for the Director of Ceremonies was given by the Worshipful Master, Brother Sitwell, and is a claymore used at the Battle of Alma. The international character of this donation rendered it particularly suitable for the use of the lodge. The Ashlars were cut from a stone quarried at Jerusalem and were donated by Past Master Sharp. A medal or jewel for the lodge was designed for it by Brother W. Haywood, who also made the tracing boards from an old French pattern of 1745. The collars of the officers were the old ones of Centre des Amis Lodge, No. 1. Other lodges in Paris have vied with one another in furnishing additional articles for the service of this Lodge of Research in France.

----o----

The Syrian Moslem

By BRO. JOHN W. SHUMAN, California

It was in 1922 and '23 that my first opportunity I came to know Syrian Mohammedans. During this time we had at the American University of Beirut, as students, assistants, confreres and friends, quite a number of "the Faithful," the usual name for the believers and followers of the Prophet Muhammed. The name Islam, which the latter used for his new faith, means submission (to the will of God implied) and "Moslem" is from the same root, meaning the one who submits. Incidentally the Moslem call Christians and Jews "unbelievers"; the rest of the world being "idolaters"; the distinction being that while it is admitted that the former worship true God, only in a heretical way, the latter follow after false gods.

In sunny Syria religion is a very vital issue. Really it has about the same meaning as politics in Europe and America. This Bible Land, where many Americans send old clothes and good money to aid the numerous Western Christian missionary institutions, has a large number of Ishmaelities in it. About two-thirds of its fez-and-baggy-pantaloon wearers believe that "There is but one God, and Muhammed is his Prophet!" This phrase is shouted every morning and evening from the numerous minarets throughout the Orient to call the Faithful to prayer.

The Koran is their Bible. Do not attempt to read that book as I did--in one continuous reading--it is entirely too heavy. As a result I do not remember very much of it. It says, however, that the Moslems believe in, honor and revere Jesus Christ, the Son of Mary, as one of their "Eighty Prophets." It is said also that they do not believe that so great a one was put to death by men, but that he escaped and another was substituted for him upon the Cross (most likely Simon of Cyrene who helped carry the cross along the Way of Sorrow), nevertheless they heartily curse the Jews for even trying to put Christ to death.

The children are taught daily at school from the Koran by the Sheykh, who is the teacher. In the market places the shopkeepers can be seen and heard reading from The Book in a chanting sing-song manner. Those who can recite whole pages every day believe that Allah will specially bless them. Saint Paul was pretty hard on women; Muhammed was equally if not more severe on them. No wonder this is a man's

world--when both the Christian and Mohammedan religions make woman subject to her lord and master, man !

Moslem ladies still wear the veil. Those in Constantinople wear thinner ones than those in Syria, and so do the pretty ones! These don't put down the black mask so quickly when passing a strange man, even in Damascus. Women are pretty much alike the world over in some respects.

Many of our Moslem women hospital patients were over-modest according to our American customs. Some insisted on putting the hospital-bed-gown right on over their street clothes and then climbing into bed. A physical examination was sometimes almost an operation, necessitating the untying, unbuttoning, unhooking and unpinning by the nurses to get the patient's clothes off. Kindness usually won, although occasionally a patient refused to go to bed on account of this undressing. It does not pay to be too hard on folks, for if the individual's peace of mind is destroyed he or she is uncomfortable and unhappy, and not in a condition to benefit by treatment.

Syrian customs belong to another part of the world to ours. If they are changed by our missionaries and so called Occidental influences, that country will be robbed of much which now makes it attractive to the stranger visiting it, and quite comfortable to the natives who have to live there.

Spirituous drink and pig meat are forbidden to pass the lips of the "Believers." But the truth is that the Moslem is only a human being after all, and not at all perfect any more than ourselves. Jews have been known to call pork "fish" when they wanted to eat it; and Mohammedans will sometimes take alcohol as "medicine." Like the Christian, the Moslem is liable to err. Arak is the national spirituous drink of the country of the Vine and Fig, and it carries a terrific wallop ! Cigarettes, the narghileh, coffee and sweetmeats are indulged in by both sexes.

The young Moslem is remaining true to "the Faith" in spite of Christian college and university training. To all outward appearances they are still Mohammedans. The modern educated Moslem, although seemingly convinced that Mohammedanism is not as great or satisfying a religion as Christianity, will remain true to the Mosque until the end of their days. We should appreciate just what it means in Mohammedan communities and countries for the "Believer" to change his religion. First, this Faithful one becomes Faithless and crushes his parents, especially his mother, with a deep sense of disgrace. She would much rather see him "a dead Moslem than a living Christian." We Westerners have little conception of the love and reverence that an Oriental has for his parents, especially his mother.

Second, it makes him break with his tribe. This break means more than the average Christian imagines. To the tribe his position is secure if he stays true, even though he is the offspring of a polygamous marriage. He may be poor (it is an unfortunate thing to be) but the poor one's place in the tribe is assured. The servant, shepherd, hammaul, scribe, judge or sheykh all have their niche in the group. If one is sick he will get attention. If he dies he will get a funeral. If he is loyal to the Ishmaelites, the Ishmaelites will be loyal to him.

But when he becomes disloyal to the Din (Religion) his tribe shuns him. He becomes an outcast--boycott and ostracism being used against him. If he goes out in the world of Gentiles he feels the finger of scorn pointed at him because he was a Moslem, perhaps a polygamous child. At best he is doubtful of just how the Christian will receive him, unless he comes to the Land of the Brave and the Free--there is a Mosque in Detroit. We in this country know how society receives an ex-criminal. He is invited to "move along," and he usually does move--back to his former associates. It is only the rare one, if he be lucky, who stays straight.

It takes a vast amount of courage to face the consequences of renouncing one's religion, especially if that religion be Mohammedanism. The convert pays a heavy price. Should we judge him too harshly for not paying it ? The question quite naturally follows: should Christians strive to sell him a religion which costs so much? We should remember that many of our forefathers underwent tortures, lingering and fatal, because they would not change their religion; and we praise, honor and revere them, and have made saints out of many of them.

We personally had so much in common with our Moslem friends that we had no time to fight about our few religious differences. It didn't frighten us much to have an American missionary, who had been born in Syria, say of one of our Moslem friends, "Don't forget this fact, that if a religious uprising between Moslems and Christians were to take place today Doctor So and So would try to kill you!" I replied, "All is fair in love and war." This American friend had his throat cut a year ago by his Armenian servant--a Christian !

Our next door neighbors in Beirut were Moslems. Their children and ours enjoyed playing together in our spacious garden. Madame was sat down on by one or two of the stiff conservative old-time missionaries, who said, "Don't let your children play with these pagan natives, they will contaminate yours." Not much "brotherly love" in that remark; the thing Christianity strives to teach mankind.

The peaceful rest of a tired traveler in an Ishmaelite Bedouin Sheykh's home and his hospitality is, I assure you, not surpassed elsewhere.

It is said that a Christian Medical Missionary who had lived and practiced medicine in Syria for many years died. (He is one of the three men who translated the English Bible into Arabic). When his "will was read" it was discovered that he had appointed a Moslem Cadi (Judge) as administrator of his worldly goods. Surely there were plenty of his fellow missionaries to have chosen from; but none evidently compared, in his opinion, with this Cadi. This judge's son is a graduate of the Medical Department of the A.U.B., and is the Moslem friend referred to in the above paragraph. He is a credit to his sire. A missionary recently wrote me, "The Moslems of L--are more honest in their dealings with us than the Christians!"

This land of Syria is a land of great faith, from Abraham unto the present time. However the people do not have to exert much faith in reference to the feeding of Elijah by the ravens. They say that raven was the name of a nomad tribe that lived near the Jordan and carried cakes and water to Elijah, the prophet, when he was in

hiding. I had thought, like many others, that he was served by the large black birds by that name, which are so numerous there; the kind that Poe "quoth" about.

Many think "the locusts and wild honey" diet of John the Baptist contained the flying (orthopterous) insects, which still come in swarms in some years, as in Pharoh's and Moses' time. But we learned the locust is a long pod with two or three beans in it which grows on a tree! From this bean-pod the natives make a syrup called "dibs," which our kiddies enjoyed eating on their bread.

All women have much in common. However, our Western women as a rule do not prefer a fourth of a husband, as did one intelligent Moslem woman, a wife of a very prominent Sheykh. She had her own children, house and servants, etc., and seemed quite happy. When asked, "Is such an arrangement (meaning being one of four wives) satisfactory?" she replied with the question, "Would you rather own the fourth of a good stallion or all of a poor one ?" Strangely enough, exactly the same reply was made by a cultivated Chinese lady in answer to the inquiries of an American woman curious about intimate domestic arrangements.

Few of our Western women would care to carry burdens on their heads as do the women of Asia Minor and elsewhere in the East, or to trudge along in the dust of the ass her lordly master rides upon. These women, however, are not of the upper class. Our United states women prefer to have men look at their faces and not through a black veil unless they have scarred and wrinkled features. Our own women prefer to think and act for themselves so that they will keep fit for fifty, sixty or more years, instead of growing old and fat at forty, and giving place to a "favorite Fatima."

Oriental women love jewelry, use dyes, stains, paint and powder as makeup. They and their men use lots of loud perfume, as registered by our Occidental sense of smell. The stick for daubing black grease (kohl, or powder of antimony) along the margin of the eyelids is used very much. It is falsely thought that this will keep away eye diseases, especially chronic follicular conjunctivitis (trachoma) which is so common in Asia.

One woman in our women's medical ward gave every sign and symptom of lead poisoning as a cause for her sickness. Positive proof of its source was lacking until a lock of her hair was tested in a test tube with the proper chemical re-agent, which showed the presence of lead. Her hair dye had lead in it, which had poisoned her!

The Ramadan is the time of the Moslem's yearly fast and lasts from new moon to new moon during their ninth month, which compares to our May. They have a different calendar from ours. This is their thirteenth century whilst it is our twentieth. It is a period similar to our Lent, set aside for fasting, almsgiving and self-denial. Most observe this rite by neither eating nor drinking from 3 a. m. to sundown. Those who are more faithful refuse to swallow their saliva during these hours. After this fast comes the feast, at which time the fatted calf or sheep is killed and lively celebrations are in order.

It is the life ambition of Allah's devout ones to visit Mecca, the capital of Hejaz in West Arabia, Muhammed's birthplace. Whilst we were in Beirut a mighty pilgrimage was on, those coming from Cairo came by boats to Beirut and went on East by automobile caravans. It is a question if the Prophet would advise his pilgrims such ease and luxury in travel. Time changes all things. No doubt but that in a few years Mecca will be made by air travel and these "Shriners" can visit their Holy of Holies yearly instead of but once in a lifetime.

----o----

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

THE SYLLABUS

THE response to the announcement of the new course for study groups and individuals has shown that there is a real and widespread desire for more light among the members of the Craft, and a need for advice and guidance in seeking it. The typewritten copies of the Syllabus were exhausted long before the printed ones were ready, and this fact, plus the confusion of moving, has caused some unavoidable delay in dealing with applications, for which we here offer a general apology, and we hope that impatient members who are all "ready to go" will exercise the virtue of patience, and throw over our temporary shortcomings in this matter the cloak of fraternal charity. The printed copies are now ready and should be duly sent out to applicants before this appears.

* * *

NEW QUARTERS

THIS number of THE BUILDER has gone to press amid the confusion of moving. Fortunately the major part of the work was done while the shadow only of this catastrophic event hung over us. The moving of an office and its equipment is problem enough, but when to this is added an extensive library and an enormous mass of clippings, pamphlets and other like material it becomes very complex indeed, if there is not to be a complete cessation of work. At the moment we are in the very thick of it, and hope springs perennial in the breast because it is difficult to imagine that "the worst is yet to come," seeing how bad things are!

Seriously, the move will be very advantageous in many ways. Our old quarters were becoming very cramped and no more space was available in the building. Our new offices are not only more commodious, but also have the great advantage that we are now under the same roof as our printers, which will save much time and energy and going to and fro. To out-of-town visitors it should also be more convenient as we are now within a short walk of the Union Railway Station; and members of the Society passing through St. Louis, with an hour or two to spare, will be able to come in and call on us. Previously we were, in Biblical phrase, living under our own olive tree (there is no Fig street in St. Louis), now we are shaded by a Locust. As it was the fruit

of this shrub that is supposed to have formed a large part of the diet of St. John the Baptist, we offer the suggestion to our symbolists that here is a chance for them to make out some mystical or occult connection. Lest this attempt at pleasantry seem too obscure it may be as well to add as a clue to the mystery that our present address is 1627 Locust street.

* * *

A MILESTONE IN VIEW

IT would seem as if the time had at last come to really do something about the Tuberculosis situation. We have had investigations and surveys until it begins to remind us of the incident in Dickens' novel Bleak House, where a man wished to assist a destitute woman without her knowing whence came the relief, and left a considerable sum of money with a charitable organization for this purpose. When he inquired about it later he was informed that the money had been spent in investigating the case, while the woman was starving.

We believe that the majority of the Craft are ready to help, the obstacles and delays have largely arisen through official red tape. Questions of jurisprudence, precedents, jurisdiction and so on seem to bulk very largely in the eyes of some good brethren; further information is demanded, safeguards of various kinds, lest some sovereign body should be contributing money without controlling its disbursement, fears that some might receive more benefit than others. There is nothing to say against this, laws and constitutions are meant to be obeyed, precedents should be followed when possible, action should not be taken without information-but in the meantime hundreds of our brethren are dying-slowly, and in great anguish of mind. Were any one of these pitiful cases actually brought before their eyes there is not one of these objectors but would do far more individually than is asked of the Craft at large, for if every Mason in the country responded the price of just one meal would be sufficient.

The trouble is, the great difficulty to be overcome, is the lack of imagination, the power to visualize the absent case which comes at second-hand through the cold medium of words and figures. During the course of any one year there are thousands of people who are killed by some accident; it causes no stir whatever. But let a theater burn, or a train be wrecked or a ship lost at sea, and at once everyone is filled with horror and sympathy. What is the difference between a hundred or so people suffering at once in the same place, or thousands in different places at different times? There was last year a great catastrophe in Florida. Because disaster came suddenly to a great number of people at once, the country was thrilled with horror, the Masonic Fraternity among the rest. The different jurisdictions under the spur of sympathy contributed large sums for relief. Why should it have been so easy to do this at a moment's notice, and so hard to get anything done for the greater need? So far as can be seen it is merely that the lesser emergency was more spectacular, and so had greater appeal to the hearts of the brethren.

But there are significant indications that at last things are beginning to move. Everywhere influential Masons are thinking about the problem, it is beginning to be realized that something must be done. The Grand Commander has recommended to the Supreme Council of the Southern Jurisdiction of the Scottish Rite that a sanatorium should be established. Most Worshipful Bro. E. R. Bryan in his address to the Grand Lodge of Texas devoted considerable time to the question. He quoted correspondence with the Executive Secretary of the Masonic Service Association. Everyone intimate with the development and progress of the Tuberculosis Campaign knows what the Masonic Service Association has done in the matter, but it will interest them to learn what the Executive Secretary had to say. He wrote to the Grand Master of Texas:

"I am tremendously interested in Tubercular Relief, and the Masonic Service Association is squarely behind the movement. Enclosed is a copy of the report made to the Association by the Executive Commission at the last annual meeting in Chicago, on the back of which is printed the report of the special committee of the Association which was unanimously and enthusiastically adopted."

Unfortunately in spite of the enthusiasm and unanimity at Chicago, and elsewhere where the problem has been discussed, no definite practical progress was made; for

which reason New Mexico organized the National Masonic Tuberculosis Sanatoria Association on a most carefully devised plan to make it a truly national body. Since it has been at work a great deal has been accomplished. First and foremost the more pressing and urgent cases have received emergency relief, which though it makes no such showing as a building in brick and stone, has been nevertheless a truly Masonic structure.

But the opportunity has now come to do something more definite, more tangible. The Tuberculosis Association has the option of buying outright a Sanatarium put up as a private venture which is to be sold to pay a mortgage. The sum required is much less than it would cost now to erect equivalent buildings, and they are in excellent repair. It is almost a providential chance, and the Association is seeking to obtain the funds necessary to make the purchase. We hope, therefore, that all members of the Society will exert their influence in their own circle to the utmost to obtain support for this-and the necessary funds. Lodges or Study Clubs might do well to bring the matter up, to have papers prepared to give the facts and figures that demonstrate the need. Material enough for this has already appeared in the pages of THE BUILDER, but if more be needed Bro. R. J. Newton will gladly furnish it. This is a real opportunity for Masonic Service of the truest kind; let us not meet it with merely passive approbation-action is what is needed now.

----o----

Government arrogates to itself that it alone forms men. . . . Everybody knows that government never began anything. It is the whole world that thinks and governs. - Wendell Phillips.

* * *

Governments exist to protect the rights of minorities. The loved and the rich need no protection - they have many friends and few enemies. - Wendell Phillips.

----o----

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A. F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

ALPHEUS A. KEEN, Secretary

JOHN W. TURNER, Treasurer

FRANCIS E. LESTER, Executive Secretary, Las Cruces, New Mexico

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

CONNECTICUT - Fred A. Verplanck, Past Grand Master, South Manchester.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

GEORGIA - Dr. J. P. Bowdoin, Past Grand Master.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis.

Mississippi - John R. Tally, Grand Master, Hattiesburg.

Missouri - Wm. W. Martin, Grand Master, Doniphan.

MONTANA - Dr. W. J. Marshall, Missoula.

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning.

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

VERMONT - Christie B. Crowell, Past Grand Master, Brattleboro.

WASHINGTON - Morton Gregory, Grand Master, Tacoma.

WISCON - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ORDER OF THE EASTERN STAR, GENERAL GRAND CHAPTER Mrs. Clara Henrich, Most Worthy Grand Matron, Newport, Ky.

ROBERT J. NEWTON, Editor, Publicity Director N. M. T. S. A., Las Cruces, New Mexico

The Working Plan

At the meeting of the Board of Governors of the National Masonic Tuberculosis Sanatoria Association, held in Chicago Nov. 19, 1926, a resolution was adopted instructing the Association's officers to "begin the work of relief and hospitalization at the earliest possible moment." The Board authorized an appeal for the necessary funds for "immediate emergency relief end hospitalization."

The first moneys received in response to this appeal for aid and assistance for sick Freemasons and members of their families, will be expended for their relief in homes and to pay for their care and treatment in existing hospitals. In some cases the entire support of the patient and of the family may have to be assumed. In others it will mean only partial support. In some instances the cooperation of Masonic lodges and other Masonic bodies to which tuberculous Masons belong will be secured, to pay all or part of the cost of care. On the other band, we shall solicit cooperation in the administration of relief by Masonic lodges and Masonic bodies and Masonic Boards of Relief in the cities and towns where the patients reside. Similar cooperation by tuberculosis societies, charity societies and from health and hospital authorities will also be solicited. Such assistance will reduce to the minimum the overhead expense of handling these cases.

In addition to the physical examination of the patient to ascertain his condition and his needs, for medical and hospital .care, every member of the patient's family, and especially 'the children, living in the home of the consumptive, must be examined by a competent physician to ascertain if they are tuberculous or in danger of contracting the disease. In many cases hospital care, if given in time, may prevent the consumptive's wife and children developing into active cases.

In many cases, either the patient, or his children, will have to be removed from the home for the protection of the children. In such cases it is usually to the best interest of both patient and the family to remove the patient to the hospital even though there be no hope of saving his life.

The advice and assistance of experienced tuberculosis and charity workers, and organizations, and of medical specialists in the treatment of tuberculosis, will be available to the Sanatoria Association and will be secured in handling this work of relief and hospitalization.

EDUCATIONAL WORK FOR PREVENTION

The Board of Governors also instructed the officers to continue the educational and publicity campaign:

"To disseminate among the Freemasons of America, and their families, and others, scientific knowledge and useful information as to the causes and methods of treatment for the prevention, relief and cure of tuberculosis; and as to the purposes and objects of this corporation."

Tuberculosis educational work is carried on by 'Means of news items and special articles in the Masonic and daily press; by the distribution of literature; by lectures in "open meetings" of Masonic bodies, which lectures are usually illustrated by stereopticon and moving pictures; by visiting nurses and by other methods which will be developed. The cooperation of tuberculosis workers and organizations will be available and will be secured in all of this work.

The National Tuberculosis Association, and its affiliated state and local societies, give much credit for the great decrease in the mortality and morbidity from tuberculosis during the last twenty years, to the great national, popular educational campaign which has been conducted by these organizations and by public health authorities.

NATIONAL MASONIC TUBERCULOSIS SANATORIUM

The Board of Governors of the Sanatoria Association also directed the officers to "have prepared, as soon as possible, definite data for the construction of a Masonic Tuberculosis Sanatorium to be erected by this Association, the same to be submitted to the governing Board at a later meeting."

This information is now being secured for this purpose. From information given us by the National Tuberculosis Association and others who have studied the subject, it appears that the cost of tuberculosis hospital construction varies from $2,500 to $5,000 a bed. This latter figure applies in the handling of the more advanced cases, who are in need of the character of treatment given in general medical and surgical hospitals. The housing of the ambulant and semi-ambulant cases is not so expensive. In the inspection of recently built tuberculosis sanatoria by the officers of the Association, several have been found which are considered good examples of the type of institution which the Association should provide for Freemasons, and which have cost not to exceed $2,500 a bed.

In the planning of a public tuberculosis sanatorium it is customary to design the institution so that it may be enlarged at a later date. This should be done in the planning of the first Masonic Tuberculosis Sanatorium. The necessary funds for the construction of a hospital of 100 to 150 beds can be secured in less time than for a larger institution. The work of salvage can therefore be started in a shorter period of time if a sanatorium of that size is determined upon. A hospital of 100 to 150 beds would cost from $250,000 to $375,000.

In the planning of such an institution there should be a main building, in which men patients will be cared for, and which may also contain the business and medical offices, dining rooms and kitchen, club and social rooms, library, etc. At a later date separate buildings may be provided for these departments of the institution's activities. The heating plant may also be installed in or adjacent to the main building, until such time as larger quarters are required.

The main building may also house women and children patients, medical officers, nurses and employees, until separate buildings can be provided for their needs and use.

The first, or men's building, should provide for the care of at least 100 patients. The building for care of women and children, which will be built later, should provide for at least 50 patients.

All buildings should be of fireproof construction. Patient's rooms should be equipped with baths, or connecting baths, and with sleeping porches. The building should contain the latest modern facilities that are found in the highest type of private pay hospitals for care of the tuberculous, but no extravagance should enter into the details of construction. The grounds of the Masonic Sanatorium should be beautifully landscaped and made attractive to both patients and visitors. A playground for the children should also be provided.

DISCRIMINATION IN CASES

A Masonic Sanatorium cannot discriminate in the admission of patients. Some public and private hospitals refuse admission to the advanced and hopeless cases because of the unfortunate effect their presence has upon the more hopeful and possibly curable cases. Masonic obligations will compel us to accept and care for Masons in the advanced and hopeless stage of the disease. Their removal from homes is also necessary for the protection of their families, especially the children of tender years. However, it is unfair to the first and second stage cases, for whom there is every hope for "arrest" of their disease, to have them in close contact with the men and women who are near to death. As soon as possible, therefore, an infirmary, a separate hospital building, must be provided to permit the segregation of the advanced cases from the ambulant and semi-ambulant patients.

CARE OF MASONIC CHILDREN

Provision must also be made for the care of tuberculous children. Many of the little ones who are afflicted with bone tuberculosis are also suffering from pulmonary tuberculosis. It has been found difficult, on that account, to secure admission to Shrine and other hospitals for children with tuberculous spines, or with hip or joint disease. The officials of Shrine Hospitals very properly take the position that they must operate these institutions on the principle of the greatest good to the greatest number. A child with a tuberculous spine, or with a tuberculous hip or knee joint, requires months and even years of care. His occupancy of a bed in a Shrine Hospital during that time will prevent a number of other crippled children, whose deformities may easily be corrected in a very short time by medical and surgical treatment, from securing such treatment. It is, there fore, unfair to them to admit the tuberculous child. But these children must be cared for and the number of hospitals for their care and treatment is all too few in America. Inasmuch as their condition is due, very often, to close association with a tuberculous father or mother, and as the Masonic Fraternity has failed in the past to protect them by hospitalization of their sick parents, it would seem to be the Fraternity's duty to provide for their care in Masonic Tuberculosis Sanatoria, as is the duty of the Fraternity to care for their sick fathers and mothers. These children will have to be cared for in the main building until the women's and children's building is constructed. After that building is in operation, if their numbers justify it, a separate children's building should be built.

In making the ground plan, and in planning the buildings of the First National Masonic Tuberculosis Sanatorium, all of the foregoing must be taken into consideration and provision made for the enlargement of the institution adequately to provide for the care and treatment of all cases, and for a sufficient number of hospital buildings and beds for their care. It is not expected, and it may not be necessary in the beginning of this work, to build an institution of great size, but provision must be made for its development to meet the demands which will be made upon it within the next few years, and until such time as the need will require the construction of another Masonic Sanatorium.

The expert advice and assistance of the National Tuberculosis Association will be secured in the planning of this Sanatorium.

No site has been selected for the location of the First National Masonic Tuberculosis Sanatorium. Doubtless many cities will offer sites, and some cities will offer a cash bonus, to secure the location of this hospital. Such offers must not be allowed to influence the selection of a location, but it must be determined solely from the standpoint of the best interests of the patients to be cared for in the institution. The advice and assistance of the National Tuberculosis Association will also be secured in this important matter.

If it is possible to find a "going" institution, an existing Sanatorium of adequate size, and capable of enlargement as outlined above, and properly located, such an institution may be purchased in order to enable the Association "to begin the work of relief and hospitalization at the earliest possible moment."

HOW TO FINANCE THE WORK

The construction of the First National Masonic Tuberculosis Sanatorium may be financed by "selling" various units, or parts of the institution, buildings, service

rooms, patients' wards, bed rooms and sleeping porches to Masonic bodies, and to organizations affiliated with Freemasonry, or whose membership is based upon Freemasonry, and to individual Freemasons and members of Masonic families.

Such organizations, or individuals, may "buy" buildings, service units, wards, beds, rooms and sleeping porches by paying the proportionate part of the cost of their construction. Such organizations, or individuals, may also pay for the furnishing or equipment of same.

Suitable tablets, or signs, will be placed upon all buildings and rooms in acknowledgment of the contribution which paid for their construction, naming the donor, or donors of such buildings, service units, wards, rooms, sleeping porches and beds, or they may be named as memorials for some departed loved one, either a member of the Masonic body making the contribution, or of some member of a Masonic family. Contributions will also be accepted for memorials of non-Masons.

Following is a list of Sanatorium Buildings, service rooms or units, patients' wards, bed rooms and sleeping porches, with an estimate of their proportionate part of the total cost of construction:

MASONIC TUBERCULOSIS SANATORIUM BUILDINGS

The first buildings required, named in the order in which they should be constructed:

Main Building (or Men's Building)	$250,000
Women's and Children's Building	125,000
Nurses' Building	25,000

Service Rooms, Main Building

Sanatorium offices, business and medical	$ 5,000
Kitchen, pantries, etc	7,500
Dining rooms	7,500
Social and club rooms	7,500
Library and reading rooms	5,000
Reception hall	7,500
X-ray room	5,000
Frigidaire and cold storage	5,000

The Sanatorium offices, business and medical; the X-ray room, the social and club rooms, the library and reading rooms could be combined in an Administration Building. The kitchen, pantries, storage rooms, frigidaire and cold storage and dining rooms could be combined in a Subsistence Building. There are many advantages in having these departments of the institution's activities divorced from the building in which the patients are housed.

Patients' Wards and Rooms

Two wards, Main Building, each	$ 15,000
Four wards, Main Building, each	10,000
Four wards, Women's and Children's Building, each	10,000

Patients' rooms, Men's Building, each 1,500

Patients' rooms, Women's and Children's Building, each 1,250

Sleeping Porches, Men's Building, each 750

Sleeping Porches, Women's and Children's Building, each 500

Patients' Beds, each 260

$2,500 will pay for a patient's room, sleeping porch and bed in the Men's Building; $2,000 will pay for room, sleeping porch and bed in the Women's and Children's Building.

Furniture and Equipment

X-ray room equipment $5,000

Kitchen equipment 2,500

Frigidaire plant 2,500

Library 2,500

Medical and business offices 2,000

Club and social rooms 1,500

Dining room 1,500

Reception hall 1,000

Furniture for bedrooms, each 150

Suitable tablets, or signs, will be placed in each room acknowledging the gift and naming the contributor.

COST OF OPERATING THE SANATORIUM

It will require at least one year of time to secure the necessary funds and to construct the first buildings. There will be no expense of operation of the hospital during that period. In the meantime sick Masons and members of their families must be cared for in existing institutions.

While the average cost of operating a tuberculosis sanatorium is given as $1,000 per annum, in order to assure the best of care and treatment at $1,200 a year, or $100 per month is a safer estimate for the first year of operation. This amount will also secure treatment for our patients in private institutions while the sanatorium is building. Contributions of $25, $50 and $100 and more are asked to pay expenses of hospital care for one or more weeks or months of hospital treatment.

Contributions of any amount, no matter how small, will be welcome, and will help to "carry on" this work of salvaging sick men, women and children.

FIFTEEN CENTS, OR MORE, FROM EACH MEMBER

An average contribution of at least fifteen cents ($.15) per member from all Masonic bodies, and from all organizations affiliated with Freemasonry, or whose membership is based upon Freemasonry, will finance the construction of the First National Masonic Tuberculosis Sanatorium, and the work of the Sanatoria Association.

Because some bodies may not respond to the appeal, at least during this year, it is hoped that many will contribute more than the average of fifteen cents per capita.

An appeal is made to all such organizations to contribute, or pledge a contribution, in an amount sufficient to pay the proportionate cost of some unit of the Tuberculosis Sanatorium, and to do so at once.

An appeal is also made to individual Freemasons, and to members of Masonic families, to make contributions for the same purpose. The construction of this first tuberculosis hospital presents a great opportunity to perpetuate the memory of some loved one.

In the event that the total sum of contributions made by Masonic bodies average fifteen cents per capita of the total number of American Freemasons, 3,2;50,000, a grand total of $487,500 would be available for Masonic tuberculosis relief.

This sum could be expended as follows:

Construction of a 100-bed Sanatorium	$250,000
Operation of Sanatorium for one year	100,000
Home relief and hospitalization in existing sanatoria	100,000
Educational work for prevention - Administration	37,500

After the great hurricane which devastated only a small part of the State of Florida, an appeal was made for contributions of ten cents per capita for Masonic relief work. This appeal met with generous response from the Fraternity.

Few, if any, Masonic lives were lost in the hurricane. Few, if any, died as a result of it. Many Masonic families were made homeless and received the aid and comfort of the Craft.

The Florida disaster cannot compare with the loss of Masonic lives and destruction of Masonic homes caused by tuberculosis. Death is a welcome relief to the average victim of tuberculosis, worn out by a year or more of suffering, mental, as well as physical, for he knows that his continued presence in the home endangers the lives of his loved ones. He also knows that the money expended to prolong his life, deprives them of necessities and even food. Many families are impoverished before the patient dies. Before or after the patient's death the home, often, is broken up. Tuberculosis is, therefore, a great, continuing daily disaster, worse than fire, flood, earthquake or hurricane.

Does it require some such disaster, replete with drama, even though the loss of life is insignificant, to arouse the Masonic Fraternity to a sense of its duty? Can we not visualize the loss of human lives, the wreckage of Masonic homes, the depths of women's sorrow, the end of children's happiness, caused by tuberculosis? Can we not realize the bitterness of a dying Mason's belief that his brethren have failed him in his hour of greatest need?

NATIONAL MASONIC TUBERCULOSIS SANATORIA ASSOCIATION

Herbert B. Holt, President, Grand Master Grand Lodge, A. F. & A. M., Las Cruces, New Mexico.

Alpheus A. Keen, Secretary, Masonic Temple, Albuquerque, New Mexico (Grand Secretary, Grand Lodge, A. F. & A. M.).

Please send contributions direct to the Secretary, Alpheus A. Keen, Masonic Temple, Albuquerque, N. M.

* * *

THE T. B. CAMPAIGN

Too much praise cannot be given to the Grand Lodge of New Mexico for inaugurating and promulgating the National Masonic Tuberculosis Sanatoria Association.

The ravages of the most dreaded known disease - the white plague - can be best combatted and mastered by the wonderful climate of southern New Mexico, Arizona and extreme southwest Texas.

This statement I base on personal knowledge and observation during twenty-seven years' constant traveling in that section as a traveling salesman.

I can bear testimony that the lives of many good men and women have been prolonged and they have been restored to their loved ones because they were fortunate enough to have the opportunity of spending a few years in that section, so graciously blessed by the Almighty with a climate that has proclaimed to the world its wonderful powers as a conqueror of the dreaded tuberculosis.

More power to this wonderful organization, the National Masonic Tuberculosis Sanatoria Association, for bringing this to, the attention of every Mason in our beloved country and God speed their work.

As an old Missouri Mason permit me to add that nothing would be more pleasing to me, and I think in so stating I voice the sentiment of thousands of Missouri Masons, than to see the Grand Lodge of Missouri erect a memorial building in connection with the National Masonic Tuberculosis Sanatorium to commemorate the life and works of that noble, self-sacrificing, whole-souled man and Mason, a former Past Grand Master and Governor of Missouri - Alexander M. Dockery.

Frank H. Wielandy,

Director Masonic Home Board, Missouri.

* * *

Mr. Victor Aaron, Past Master Fidelity Lodge, No. 120, San Francisco, Cal., writes as follows:

We have in our Fraternity 2,500,000 members. Let each Grand Lodge promulgate legislation to the effect that the dues of each member are increased $2.00 per year; the extra $2.00 to be forwarded to a central committee to be used for the building of hospitals, etc., and the maintenance of all brethren so afflicted, not only who may apply voluntarily but who may be found to be in want of proper attention and can be induced to be moved to the proper place.

----o----

The Precious Jewels

By BROS. A. L. KRESS AND R. J. MEEKREN

(Continued. All rights reserved)

In the Study Club for last month we discussed the working tools of the Operative Masons of the Middle Ages and in especial the probable, or at least possible methods employed in making and testing them, with a view to obtaining a clearer understanding of the use of some kind of standard or test block in the working lodges, and to explain how their nonoperative successors misunderstood and misapplied statements that to a working Mason would be perfectly clear.

Thus we have seen that in the version of the Old Catechisms that Prichard has preserved for us it is said that the "rough" ashlar was "for the Fellow Crafts to try their Jewels upon" and that the Confession said that the "Dinted" ashlar was "to adjust the square and make the gages by." Now from France we get another version, (1) published in 1744, which also connects a special stone with the working tools the Craft, though in exceedingly absurd fashion. The passage runs:

D. Quels sont les trois immobiles [bijoux] ? R. La Pierre brute pour les Apprentifs; la Pierre cubique a point pour aiguiser les outils des Compagnons; et la Planche a tracer sur laquelle les Maitres font leurs Desseins.

which may be rendered:

Q. What are the three immoveable [jewels] ?

A. The rough stone for the Apprentices; the pointed cubical stones for the Companions [Fellows] to sharpen their tools; and the tracing [or drawing] board on which the Masters make their designs.

The accompanying illustration (2) is taken from a design that was reproduced in all the various reprints and editions of this work that we have examined. There were a great many, and they appeared under many different titles, though the substance remained very much the same. It is said to be a "Plan of the Lodge."

At the top, on the left, is la pierre brute, on the right the pointed cubic stone. The axe resting on it is presumably one of the tools to be sharpened ! This bright idea, however, was evolved by somebody absolutely ignorant of the craft of the stone shed. Masons' tools of course are not sharpened like those of wood workers. They are tempered much harder, and the angles of the cutting edges are so obtuse that grinding would be an exceedingly slow and tedious process. The method is to heat them in a forge and draw them out on the anvil. The edge may be filed while still hot, after which the tool is heated again, hardened and retempered. It sounds somewhat complicated, but a blacksmith does it very quickly-a forge is a necessary adjunct to every stone-yard or quarry.

In this French version several changes will be noticed, which will be discussed later, at present it is to be noted that the account in this work, the origin of which is really as uncertain as that of Prichard or of the Confession, is not a translation of either, nor of any of the other known documents; yet it in many respects parallels them. We may assume that it is derived from an otherwise unknown variant tradition--much sophisticated and edited in the process. It bears manifest traces of being a very literal translation into French from an English original, and the translator seems to have been hard put to it to give any intelligible rendering of the obscure passages.

At first sight it would seem that this explanation of the use of the wrought stone as intended to sharpen tools on was merely a wild guess thrown in for the purpose of explanation, but against such a supposition is the fact that there is no

attempt to explain the "brute" stone. A somewhat later version of the catechisms in much better French, it appeared in 1745, omits the clause altogether and merely says that it is assigned to the Fellowcrafts; and one may guess that perhaps the omission was due to a realization of the absurdity of the statement as it stood. This fact also tends to confirm a suspicion that it may have been a last, faint, entirely misunderstood echo of a real Operative tradition. The closer these old documents are examined the more the student comes to realize the astonishing vitality that phrases and odds and ends of tradition seem to have. They are displaced, modified, reinterpreted and misapplied, and yet in spite of all recognizably retain their identity. In any case this 1745 French account confirms the others in connecting a specially worked stone with the tools of the Craft. It is doubtless altogether too hazardous to suppose that in this idea of its being a glorified whetstone on which edge tools were rubbed to sharpen them we may have a very faint reflection of the method spoken of earlier of truing a wooden rule or straight edge by rubbing it on the surface of a squared stone. However, seeing that we are trying to explore every possibility the suggestion is thrown out for whatever it may be worth.

We have said that this account is an independent version; it agrees nevertheless with Prichard in dividing the jewels into two sets of three, and in regard to those designated "moveable" there is complete agreement as to what they are, and their order; although instead of their uses being explained we are merely told that they are carried respectively by the Master and the "First" and "Second" Wardens.

REASON FOR THE TERMS MOVEABLE AND IMMOVEABLE

Before going further it may be as well to discuss this division and the descriptions of the two classes. Mention was made of the fact that these designations were reversed for some reason, not very apparent, by the Baltimore Convention in 1843, (3) so that the moveable became the immoveable and vice versa. The best account that we have so far been able to discover of what was done is that of Chas. W. Moore, which was reproduced in THE BUILDER for September, on page 283. One gathers from this statement that there were differences existing, and the best way to account for the decision reached is to suppose that the members of the Convention had no other light on the subject than that of unaided reason or imagination--both, in such matters, very fallacious guides. In all probability the original division of the two groups, and the

names applied to them, were due to very simple and matter of fact reasons. The square, level and plumb, as "collar" jewels of the three officers of the lodge, were concere objects and obviously and literally moveable in the ordinary sense of the word. The other three were originally representations drawn inside the square diagram on the floor and were equally obviously and literally immoveable. When later the floor diagram went out of use, and it became in many places customary to have real stones to represent the ashlars, the original straight forward distinction no longer in fact applied, hut it was nevertheless retained by natural conservatism, and eventually became the subject of symbolical speculations, resulting finally, so far as America is concerned, in an exchange of the epithets. Though, as we have noted, the rest of the Masonic world retains the older usage.

In regard, then, to the immoveable jewels, properly so designated, the order is, it will be observed, reversed in the French version. The "brute" or unworked stone is named first, the "tracing board" last; nevertheless there seems to be substantial agreement. The rough stone is for the apprentice, the drawing board for the master, the wrought stone for the Fellows, and it has some connection with their tools. But in spite of this general agreement there appears to have been an underlying confusion, for it would seem as if la pierre cubique a pointe was not a translation oœ either the "dinted" or the "square" ashlar, but rather an attempt to render "broached thurnel" into French; while we can only suppose that la pierre brute came from something equivalent to Prichard's "rough" ashlar, which, as we have tried to show, was probably a wrought stone.

In other words, it would seem that while the things themselves were correctly remembered and properly assigned to the three grades, the names of two of them had been transposed; a change that has led to much subsequent misapprehension and error. We may now ask how the original confusion arose. It is possible to suppose that the translator knew that there were two stones, one partly worked or rough, and one finished for the purposes of a standard. If his original was something corresponding to Prichard's version he might very naturally take the so-called "rough" ashlar to be the first of these two, and this, by elimination, would lead him to suppose that the broached dornal, or thurnel, was the stone squared for the purpose of serving as a standard, as Mackey much later seems to have done also; for under "Ashlar" in his Encyclopaedia he says that the place of the Perfect Ashlar "was supplied by the Broached Thurnel," which was, of course, only his interpretation of the facts as

known to him. This, then, would account for the description cubique. But what was the translator to make of the term "broached"?

THE ORIGIN OF THE BROACHED THURNEL

Now it has been pointed out, notably by Mackey, and also by others since he wrote, that in parts of England the word "broche" is still used as a term for a certain type of church steeple. In France the word is in common use with the meaning of spit, spindle, pin, skewer, knitting needle, awl and so on, any object or implement, in short, that is long, narrow and pointed. It is therefore not impossible that it might have been translated a pointe. The objection to this is that one might rather have expected the translator to have rendered it by d broche, or even, perhaps, brochee, seeing that the verb brocher, though usually meaning to work with a needle as in embroidery, is used of shoeing horses (possibly because of the long, slender head of a farrier's hammer) and so might conceivably have been transferred to the use of a sharp mason's hammer or pick in working stone. The point is, it seems very curious that he should have interpreted it by a local English usage when he could have used a more literal rendering on the basis of the French language. It is therefore possible that his original did not read "broached," but that some attempt had already been made to explain it in England, or even that it was some variant operative technical term that he had before him. Had it been, for instance, "the pointed ornal," or more likely "the pointed stone," this rendering would have been almost inevitable supposing the translator did not know exactly what it meant. Because such a term would not mean to a working mason anything in the least like the interpretation a non-operative would be apt to give to it. The latter would very naturally take the epithet to refer to the shape of the stone, and would thus be led, if he supposed it to be a worked stone, to picture it in something like the form we find in the old French designs. An operative, on the other hand, would take the term to refer to the method of working, i. e., that it had been done with a "point." Prichard himself says the "broached" stone was for the apprentices "to learn to work upon," but the Confession quite unmistakably uses the technical term and says "to broach," showing that this was a method or process of working stone; and indeed the word is to be found in the New English Dictionary with this meaning given to it. As this anonymous account, the Confession, bears all through it patent evidence of being in close touch with operative usages we may feel safe in giving it the preference. Working masons could not possibly be guilty of the blunder Prichard's version makes in this place regarding the testing block. We are therefore, on the whole, inclined to think that the misconception, and the resulting

transposition to correct a supposed mistake, had been made before this tradition was carried across the English Channel.

Dr. Oliver seems to have been puzzled by it, and in his Dictionary of Symbolical Masonry remarks that the Broached Thurnel

. . . was one of the original immoveable jewels, and was used for the E. A. P. to learn to work upon. It was subsequently called the Brute Stone or Rough Ashlar.

Mackey in his Encyclopedia undertakes to correct this, and under the same head tells us that

Dr. Oliver, most probably deceived by the use to which it was assigned, says that it [the Broached Thurnel] was subsequently called the Rough Ashlar. This is evidently incorrect, because a distinction is made in the original lecture between it and the Rough Ashlar, the former being for the Apprentice and the latter for the Fellowcraft.

TARSEL OR TRASEL BOARD

By the "original lectures," or "Anderson's lectures," as he elsewhere calls them, Mackey means Prichard's Catechism, which by the way he apparently knew only in one of the many later reprints, as he gives the form "Tarsel Board" instead of "Trasel Board." This uncorrected misprint (as it undoubtedly is) has been another fertile source of confusion, and has led a number of Masonic writers into fanciful speculations. There has been another curious mistake made too, due presumably to the extreme rarity of the early editions of Prichard and the consequent difficulty in examining them. For instance, the late G. W. Speth, a good many years ago, (4) made some notes on the subject of the Broached Thurnel, in which, by the way, he mentioned that it appeared in the lectures of an obsolete degree called "Geometrical

Master Mason" (as we believe it is also in the ritual of the Royal Order of Scotland) and he went on to say:

Prichard's Masonry Dissected of about 1777 (and possibly earlier, but not in 1730) gives as the three jewels "Tarsel Board, Rough Ashlar and Broached Thurnel."

The italics in the parenthesis are ours. Much later Bro. Dring, in his most important paper on The Evolution and Development of the Tracing or Lodge Board (5) makes a similar statement:

In the later editions of Masonry dissected (such as that of 1774), i. e., after the publications of the translations of the French Rituals, the catechism is amplified thus . .

and he goes on to quote the questions and answers we have already given relative to the Furniture and Jewels. He refers here to a number of works published under various titles after 1760, which were poor translations back into English of the French versions already spoken of, and he supposes that later publishers of Prichard's work improved it by borrowing from these.

Now there were four editions of Prichard put out in 1730. (6) They were all sold out very rapidly and the interval between them is to be measured in days rather than months. They are also all very scarce. The first was very carefully reproduced with all its typographical peculiarities by Enoch T. Carson, the well-known American Masonic student and bibliophile. It is evident that Bros. Speth and Dring were familiar with the contents of the original edition, either directly or through the medium of this reprint, and that they also respectively knew some later edition, Speth apparently one of 1777 and Dring a somewhat earlier one of 1774. They apparently also took it for granted that all the intervening reprints up to 1760 or 1770 were the same as the original edition. This, however, was not the case.

An examination of the text of the first edition shows a number of obvious mistakes, mostly very unimportant in themselves, yet that cumulatively give the impression that it was a very hasty production, and that very little time had been given to the proof reading. In the second edition the greater part of these were corrected, and besides this eleven questions and answers were also inserted in the first part. This inserted material includes precisely the items we are discussing. It thus appears that these two eminent authorities were misled through not having seen the second and third editions. Whether Prichard was responsible for this revision or someone else is a matter of no moment, for, after all, he is only a name to us. The important point is that this matter about the Furniture and Jewels, which Bro. Dring supposed to be borrowed from other works published after 1760, did actually appear in 1730 within a few weeks of the original publication. In the second and third editions we have the form "Trasel Board." Not having had the opportunity to compare a sufficient number of later reprints we are unable to say when the "r" and "a" were transposed, but probably much later than 1730; and the transposition is obviously a printer's error and of no significance whatever. Thus we find the first mention of moveable and immoveable jewels is actually in one of the earliest printed accounts that have come down to us.

ALBERT MACKEY AND DR. OLIVER

Returning now to Mackey's attempt to set Dr. Oliver right, we see that he was himself mistaken. Inevitably so, we must say, with the information he had at hand. Nevertheless Dr. Oliver had in reality correctly stated the sequence of events, which was all he attempted to do; the "Broached Thurnel" or "roughed" stone for (or of) the Apprentices had become in French the "Brute Stone," and this subsequently reappeared in English as a "Rough Ashlar," which, however, was not really the same thing as that spoken of by Prichard under the same term. The transposition of names it was that caused all the confusion. Dr. Oliver assumes a change of names, which we have seen reason to believe to be what really happened. Mackey supposes a mistake in ascription--that the wrong objects were assigned to the two grades in the French versions, which, curiously, was also done in later versions. [See Note 1.] The whole matter is very complicated and we only hope that our attempt to elucidate it has not led to confusion being worse confounded. It is a good example, however, of the way in which errors have arsien, that later have had far-reaching results.

The original mistake, it would appear, was in Prichard, or rather the tradition he represents; of which, we as have suggested above, there have been other variants now lost, or known to us only through the French. The key to the puzzle is, we think, to be found in the Confession. This describes the standard test block as a "dinted ashalr." On account of the strongly operative character of this account, we are practically forced tot he conclusion that in the terminology of Scottish working masons of the time the term "dinted" would be equivalent to "worked" or "finished." Stone is finally brought to a smooth surface by the use of a tool now known in some places as a "bush hammer" or "dressing hammer." In this the face, or more often both faces, of the head is cut into a number of grooves of triangular section, thus making a series of sharp parallel edges. It appears to be the same implement that has been called the "claw tool" by a number of English writers, on what authority we do not know. It is spoken of as first coming into general use at the beginning of the Gothic period of architecture, when it replaced the rougher work done with the "axe" or "common gavel." This last is now generally known as a stone mason's hammer. one in which the "pene," or thin end of the head, is drawn out to a sharp edge parallel with the handle. Both implements are shown in the thirteenth century window at Chartres, a drawing of which was reproduced in the December number last year on page 375. Next month we will endeavor to show how the finished test block came to be erroneously described as a "rough ashlar."

NOTES

(1) This is Travenol's Catechisme des Frances Macons, the earliest French expose extant, though there may been another somewhat earlier. It was followed in 1745 by Le Sceau Rompu (The Seal Broken) in which the order of the immoveable jewels is reversed, beginning with the Tracing Board and ending with the "Brute Stone" which is ascribed to the Apprentices, the "Pointed cubical stone" is assigned to the Companions as before, but there is no explanation of purpose in either case. A second work of Travernol under a new title repeats this two years later, but a third edition under yet another title, Le Nouveau Catechisme, changes the earlier ascription, giving the Brute Stone to the Companions to work on, and the pointed stone for the Apprentices to sharpen tools. This was published in 1749. It is obvious that the tradition was strong in spite of attempts to rationalize it.

(2) This design appeared in THE BUILDER for May, 1925, page 152, as an illustration to the article by Bro. W.W. Covey-Crump on the "Evolution of English Lodge Boards."

(3) THE BUILDER, October, 1926, page 313.

(4) A.Q.C. xii, page 205

(5) Ibid. xxix, page 257

(6) Masonic Reprints, No. 1 by John T. Thorp, page 10.

----o----

RECORDS OF THE LODGE OF ANTIQUITY

I have a letter from Captain Firebrace, formerly Prestonian Lecturer of the Grand Lodge of England and a Past Master of Antiquity Lodge. He has just written me in regard to a new volume of the records of this famous organization.

This is now the second lodge on the register of the United Grand Lodge of England and one of the four that combined to form the first Grand Lodge in 1717. It only lost its numerical pre-eminence by chance at the Union at London in 1813 of the two Grand Lodges, There being many such pairs of numbers on the two lists of lodges, the famous Lodge of Antiquity lost its premier place by the accident of drawing lots for the future positions on the roster. Bro. W. H. Rylands, notable for his able labors in Quatuor Coronati Lodge, and equally enthusiastic in the Lodge of Antiquity, No. 2, wrote volume one of a history of the latter body. His death prevented Bro. Rylands from continuing the work which has been taken up by Bro. C. W. Firebrace, Past Master of Antiquity Lodge and formerly the Prestonian Lecturer of the Grand Lodge of England. Bro. Firebrace has completed a limited edition of the second volume which commences with the year 1777 and contains the largest part of the Masonic career of William Preston whose Illustrations of Freemasonry inspired Thomas Smith Webb and other early ritualists in the United States in the formulation of our

well-known Masonic Monitors. A copy of Bro. Preston's will is in the text and this has especial significance and value to the members of the Craft. There are also many other interesting details recorded of Bro. Preston that are new to Masonic students. There is also an account of the Union of the English Grand Lodges in 1813. Other points of consequence in Masonic history are recorded. The Lodge of Antiquity offers the opportunity to the brethren of obtaining this second volume for two guineas a copy, say $10.30. Those interested may address Capt. C. W. Firebrace, St. Stephen's House, Westminster, London, S. W. 1, England.

Robert I. Clegg, Illinois.

----o----

BRO. ERNEST E. THIEMEYER

IT is an ancient tradition that every active member of THE BUILDER Staff must pass through the ordeal of having his portrait presented to the members of the Society with some account of his life history in the Craft. It was not without difficulty that this photograph of Bro. Thiemeyer was secured, he having some absurd idea that he ought to be an exception to this wholesome rule. We also extorted the following facts concerning him: His father was a Mason before him, which naturally led him to seek initiation in due time. He joined Tuscan Lodge, No. 360, one of the principal lodges in St. Louis, in 1924, and was raised June 10 of that year. That his first preparation to be made a Mason was thorough is attested by his eager pursuit of Masonic light. He very rapidly perfected himself in the ritual and took almost from the first an active part in the instruction of candidates for the several degrees. This was not enough to satisfy him, however, and he began an earnest attempt to make himself familiar with the symbolism, history and theories of origin of the Order, and made such progress that within a very short time he came to be regarded as an authority, not only by the members of his lodge, but also by the Craft generally in St. Louis. He was active in the formation of the Study Club of Tuscan Lodge which was begun in 1925, and which has accomplished much, and promises to do a great deal more. He took under

his charge the library of the lodge, and under his management it promises to become one of the best equipped in the State of Missouri.

In 1926 he joined Cabany Chapter, No. 140, of the Royal Arch. This being at present the limit of his attainment in Masonic grades.

He is an alumnus of the University of Missouri, where he specialized in chemistry and geology. But beyond this he had a wide range of interests in history and general literature. THE BUILDER, and in especial the Editor in charge, is happy to have the services of such an able coadjutor. His official title is Research Editor, but he has taken a multifarious and miscellaneous lot of duties upon himself and bids fair to leave the Editor little or nothing to do but to occupy the mythical easy chair and look as ornamental as possible.

----o---

THE LIBRARY

The books reviewed in these pages can be procured through the Rook Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

JOAN OF ARC, MAID OF FRANCE. By Albert Bigelow Paine. Published by Macmillan Co. Two volumes, cloth, table of contents, illustrated, plates and maps, index, 867 and 379 pages. Price $11.00.

ONE result of the ultra-scientific trend of modern thought has been the conception that history must be impartial, and the historian a cool and detached recorder of the great personalities and events of human story. That was not the idea of most of the great historians of the past; and a moment's reflection will show that such cold impartiality is practically impossible. No human being who has studied a period until its characters have come to life and its politics become living issues for him - and such study and such feeling of the past as vitally alive are essential for the true historian - can avoid forming likes and dislikes, loves and hatreds, or fail to take one side or the other in the great conflicts he studies and records. Burning enthusiasm for a heroic character and a noble cause give force and energy to Motley's Rise of the Dutch Republic, and it is largely because Macaulay writes as a Whig that his history makes its readers feel that they are living in the time of the "Glorious Revolution." To say, therefore, that the chief merit of Albert Bigelow Paine's Joan of Arc, Maid of France, is its partiality, is not paradoxical. Mr. Paine is whole-heartedly on the side of the pope who canonized, and against the bishop who condemned Saint Joan; and it is his enthusiastic admiration for the Maid of Orleans which has fired him to delve into the documents which record her doings and sayings, to spend what must have been delightful months following the footsteps of the Maid from Domremy to Rouen, visiting every place in which his heroine stayed or by which she may have passed, and, after exhaustive preparation, to give such a picture of the peasant-maiden who crowned a king, that his readers can hardly fail to feel that they too are living in the fifteenth century, members of the devoted band inspired by the cry, "Forward with God," to storm the English bastilles and free the beleagured city of Orleans.

Saint Joan lends herself to this reverential and enthusiastic treatment, for she is one of the most striking examples of that rare but inspiring type of character, the soul with a mission. Her battle-cry, "Forward with God," reminds one of Cromwell's fervent, "Sir, this was none other but the hand of God" and with such personalities a cool and wary attitude is a mistake. One must believe in the mission as the gallant Jean de Metz and the hard-swearing, hard-plundering La Hire believed, or reject the missionary as an impostor with Cauchon. Mr. Paine has done wisely in following de Metz and La Hire, for it is belief that makes the world go round, and that gives force and fire to the pen.

Preoccupied with the character and fortunes of his heroine, with the desire to present us with a living portraiture of personalities and events, Mr. Paine devotes little or no direct attention to the character of her mission. But as he draws for us her double role of heroine and martyr, the inspiring leader of the relief of Orleans and the march on Reims, and the solitary figure fronting the fire of questions from the forty to sixty black-robed priests at Rouen, we appreciate the accuracy of the estimate of the Maid in a very different work - Bernard Shaw's Saint Joan. In the scene between Warwick and Cauchon (Scene IV), Joan is described as standing for Nationality and Protestantism, and the description seems amply justified as one reads Mr. Paine's book. But Joan herself was not apparently aware of the two-fold character of her attitude. The national aspect of her mission, the call to drive out the English invaders and restore France to her king and people, to unite the hostile factions and localities, to reconcile the dukes of Brittany and Burgundy to their sovereign and create a national unity, this was abundantly clear to her, and she is inspired and successful until Orleans is relieved and the crown duly placed on the brow of Charles. Her other aspect as a Protestant, the peer of Wyclif and Huss as Cauchon points out in the play, as standing for the direct relation of the individual to God and the Church Triumphant, without reference to the Church Militant, she does not seem to have grasped. She felt that she herself, lay-woman as she was, had been in direct relation with the heavenly powers, but she did not appreciate in the slightest how this fact and her refusal to submit these relations to the constituted authorities of the church made her a heretic in the eyes of the ecclesiastics of her day. In all probability she could much better understand the position of the English soldiers who clamored to have her burned as a witch than that of the priests who strove to convict and convince her of heresy. It is here that the true pathos of Joan's fate is to be found. A loving and devoted daughter of the church, assiduous to a degree in the performance of her religious duties, she was yet accused and condemned on the charge of heresy, and technically the verdict was just.

Vividly as it depicts the character of its heroine and the scenes and events of her metoric career, Mr. Paine's book suffers slightly from the defects of its qualities. Essential for the production of a feeling of life and reality in the presentation of a character of five centuries ago, enthusiastic admiration can yet be carried too far and weaken the effect at which it aims. When the author, for example, declares of her uncle, Durand Laxart, who took her to Vaucouleurs and helped to equip her, that "No king ever did so much for France," the recollection of such names as those of Philip Augustus and Henry IV makes the reader feel a lack of balance in the admiration and tend to adopt a critical attitude fatal to the full enjoyment of Mr. Paine's otherwise delightful work. Nor can hero-worship fail to be in some measure unjust. It must look

upon the other side as composed mainly of fools or scoundrels. That the defeated English, with the memories of Crecy and Poictiers and Agincourt fresh in their minds; not realizing the nature of the new inspiration with which Joan had fired their adversaries; seeing war-hardened captains like Talbot defeated by a "simple village lass," and living, be it remembered in the 15th not the 20th century, should ascribe their defeats to witch-craft, was inevitable; and in view of contemporary thought they might well believe that in burning the witch they were only doing their duty to mankind and that which was "well-pleasing in the sight of the Lord." When we read in such a modern work as Margaret Murray's Witch-Cult in Western Europe, a scholarly argument in favor of the view that Joan actually was a witch (i. e., according to Miss Murray, a follower of a survival of the pre-Christian religion of Western Europe), we may feel that Warwick and Cauchon had some justification for their actions.

These defects are, perhaps, an inevitable result of the real and great merits of the book, and it is more just to the author, and certainly much more pleasant for the reader, to pass them over and dwell again on the great value and charm of the work: Its vivid portrayal of one of the most fascinating personalities in history; its restoration of a great episode of the past in such life – like fashion that the reader feels actually present at many of the scenes described, and above all the inspiration afforded by its generous and whole-souled admiration of a great and noble character.

Joan's public career was a whirlwind one of "a year - or little more," and Mr. Paine's account of it carries one along in a fittingly speedy fashion, aided by the form in which the two volumes have been published. The clear, uncrowded type favors the rapidity of reading necessary for a full appreciation of the ,(movement of the times," and the abundant and excellent illustrations assist the imaginative reconstruction of the past by the author. Amid the host of cheap, if necessary, publications of this mass-production age, it is delightful to meet so excellently published a work.

* * *

THE PILGRIMAGE OF 1926; Being the Official Journal of the Knights of St. John. By Col. E. J. King, C.M.G., F.S.A., Knight of Justice of the Order. With an introduction by Maj.-Gen. the Earl of Scarborough, G.B.E., K.C.B., F.S.A., Knight of Justice and Sub-Prior. Privately printed for the Order

IT is rather a pity that only four hundred copies of this exceedingly interesting book were printed, for though the Knights of St. John, called at various times in their history Hospitallers, Knights of Rhodes and Knights of Malta, have no connection whatever with the Masonic degree or order of the same name as the last mentioned, there is no doubt that many Masonic Knights Templar would have been glad of an opportunity to purchase the work for the sake of the information it contains, which would have brought some extra funds to the charitable coffers of the English tongue of the ancient order. Under the circumstances it will perhaps be best to summarize as far as possible the facts more or less incidentally recorded by the author that will most interest Masons and Masonic Knights of Malta.

As is well known the order was founded in Jerusalem in or about the year 10123 by certain merchants of Amalfi, who purchased the site of the hospice that had been established by Charlemagne, and destroyed in 1010 by order of the then Caliph. On this site they founded a hospital for pilgrims to the Holy City, which was in charge of monks of the Benedictine Order, and which was dedicated to St. John the Baptist. The head of the hospital, known erroneously as Gerard Tune, in some way or other assisted the Crusaders when they besieged and took Jerusalem. The tales told about this are rather mythical, but the influence thus acquired he used to enlarge the hospital under the Christian regime. Land was granted by Godfrey de Bouillon and donations were received from many other quarters. In 1113 the Pope took the new order, which had now adopted the rule of the Augustinians, under his special and immediate protection. It was Raymond de Puy who seems to have added to the purely charitable functions of the order that also of defending and convoying parties of pilgrims. The members of the order were monks, and vowed to poverty especially as well as chastity and obedience. It was later than this that its aristocratic character came into evidence.

In the full flower of its organization, in the 14th century, when it held lands all over Europe as well as in the East, it was divided into Langues, or Tongues, which

approximately coincided with national divisions. The Langues were divided into Provinces under Grand Commanders, these into Commanderies under Grand Priors, and these again into, smaller groups of manors under Preceptors. At the head was the Grand Master, elected from the ranks of the Knights of Justice. The latter were those qualified by birth; Knights of Grace were those who had attained the rank by special merit.

In 1291 the Mohammedans stormed Acre, the last place left to the Christians, and the Grand Master withdrew to Cyprus, and in 1306 the Knights, in confederation with Genoese pirates, descended on Rhodes and took it from the forces of the Greek Emperor, and held it thereafter for about two hundred years. In 1453 the Turks took Constantinople and about thirty years later started seriously to drive the Christians from Rhodes. After several failures, Suleiman, the Magnificent, besieged the island, and after a long defense the Knights capitulated and withdrew with the honors of war to Crete. Five years later they established themselves at Malta, this being in 1530. At this time the Reformation was well under way in Germany and the master and Knights of the bailiwick of Brandenburg accepted the reformed religion without, curious as it seems, breaking off connection with the order. In England the refusal of the Grand Prior and the Knights to accept the Supremacy of the Crown over the Church led to its practical suppression by Henry VIII. Their property was confiscated and the members of the order were scattered.

In 1565 a tremendous attack was made on Malta by the Turks, and under the leadership of LaValette, Grand Master, it was defeated. From then on the Knights maintained a virtual supremacy over the Mediterranean sea, and were the chief bulwark of Christian Europe against the constant raids and attacks of the Mohammedans. In 1798 von Hompesch surrendered to Napoleon and retired to Trieste. Many of the Knights however took refuge in Russia. In 1814 the French Knights summoned a Chapter General and elected a Permanent Commission for the government of the order, which was recognized by the Italian and Spanish Langues, by the Pope and by Louis XVIII. In 1826 this Commission suggested the restoration of the English Langue, with the idea of obtaining the assistance of England in obtaining possession of some one of the islands in the Mediterranean to be a new headquarters for the order. This was carried out and the Rev. William Peat, Chaplain to George IV, was chosen as Prior in 1831. It appears that Queen Mary of England and her husband, Phillip of Spain, had granted a charter for the revival of the English Langue which, as has been noted, was suppressed by her father, Henry VIII, but this

had never been acted on, and in consequence had never been revoked. Sir William Peat was thus able to qualify himself for the post according to law by taking the oath de fideli administratione in the Court of King's Bench. In 1888 Queen Victoria granted a new charter, and a year later the Prince of Wales, afterwards Edward VII, was elected and installed Grand Prior. However, though this restoration was made by the authority of the recognized governing body of the Sovereign Order, it was afterwards repudiated, and the English Langue remains unrecognized by the other branches of the order. On what grounds, real or alleged, is not clear, but doubtless difference of religious faith is at the bottom of it, although the Lutheran Knights of Brandenburg are still recognized.

Candidates are required to show sixteen quarterings before being accepted as Knights of Justice. That is, all their great-great-grandparents, both male and female, must have been entitled to bear arms. Nowadays it is rather a stiff qualification one would imagine, and there must be a much larger proportion of Knights of Grace than in the days of the Order's Sovereign power. Still, its essentially, and we may perhaps say intensely, aristocratic character evidently remains in full force. Yet, though this will seem so strange and foreign to Americans, there can be no denying that in itself pride in family is not a bad thing, and though liable to grave abuse, is yet the nurse of many virtues. More than one of the Knights, we gather, bears today the same family name as some predecessor who joined the order centuries ago. The pride of such men in their race no one can well condemn, so long as it leads, as in this case it does, to charity and good works.

The English branch of the order evidently regards itself as a custodian of the memories of the past, but it has used these memories as an inspiration for a really great and devoted service in the present. No longer a military order, they have returned to the work of their first founder Gerard, and have done a tremendous amount of good work in the establishment of hospitals and the encouragement of Red Cross and ambulance work.

The recent pilgrimage indeed sprang out of a visit of inspection of the new Opthalmic Hospital instituted at Jerusalem. It was suggested that a ship might be chartered and that all the places connected with the history of the order might be visited. The idea met with such a ready response that the sub-Prior (who we judge is to the Grand

Priory very much what the pro-Grand Master is to the United Grand Lodge of England, that is, the working executive head) decided to recommend to the Prince of Wales, who holds the office of Grand Prior, that an official pilgrimage be made. So recommended and so decided, The Chapter General approved, an Executive Committee appointed and the thing was done. Before starting the Chapter General gave to the sub-Prior, at his request, full authority to summon those members of the governing body who would be in the party to form special chapters during the pilgrimage in order to admit new members of the order, such admissions to be confirmed by the Chapter General, and also for authority to take the Processional Cross, Sword of State and the Standard of the Order. Advantage was taken of these powers granted to the sub-Prior to call special chapters at Jerusalem, where a considerable number were admitted to different grades of the order. At Rhodes another chapter was held and the Governor of the island and two more were admitted as honorary members with the sanction of the Kings of England and of Italy, respectively. This ceremony took place in the great hall of the ancient hospital of the order at Rhodes. And at Malta again yet another chapter was held and the Governor, General Congreve, V. C., and others were invested. Everywhere they went they were received and honored by the authorities, civil and ecclesiastical. At Jerusalem representatives of three churches did them honor. The old chapel of St. John, in the Muristan, was placed at their disposal by the Orthodox Patriarch for the celebration of a special Eucharist, the building now being in the possession of the Greek Church. Later there was a parade service in the English Cathedral of St. George the Martyr, at which the Patriarch was himself present, being seated in the sanctuary to the north of the altar, upon which the Standard, Cross and Sword of the order were laid during the service.

At the chapter held in Jerusalem, when the English Bishop, Dr. MacInnes, and others were invested, the Armenian Patriarch was present in person, and the Latin Patriarch by proxy.

All the various sacred places were, of course, visited, but especially those connected with the Crusades and the early history of the Knights of St. John. The Muristan, which is the ground originally held by the order, and on which stood their great hospital, is now partly in possession of the Greek Monastery land partly in that of the German Knights. This part was given to Crown Prince Frederick of Prussia by the Sultan in 1869, on account of his being then the head of the Bailiwick of Brandenburg. The German Knights have built a Lutheran Church and an Evangelical

Hospice. The Opthalmic Hospital of the English order is not apparently built on any traditional site.

From Jerusalem the Pilgrims went to Acre and from thence to Cyprus, Rhodes and Malta. Unfortunately it is impossible to give in detail any account of what was done and seen. Much that is referred to can be found in histories, but much that the casual visitor can never hope to see was opened to the Pilgrims. The account is illustrated by many exceedingly interesting photographs and we must repeat again our regret that a larger edition was not printed so that the information could be made more generally available.

* * *

THE GEOGRAPHICAL LORE OF THE TIME OF THE CRUSADES. By John Kirtland. Published by the American Geographical Society. Cloth, table of contents, illustrated, bibliography, index, 150 pages.

ALTHOUGH geography seems to most (with memories in their minds of dreary lists of countries, states, cities, rivers and mountains to be learned by heart) to be a most uninteresting subject, yet it has a romance of its own, and even if this were not so, yet it has an importance not to be neglected as a background of general knowledge. What men think and know of the world they live in must have its reaction in the arrangement, the pattern of their ideas of the things nearer to them. A tribe living in an isolated archipelago of the Pacific regarded that group of islands as the whole world, and when the first European voyagers arrived they were supposed to have come from the world of the dead where the sun went every night.

In the time of the Crusades our own ancesters had very similar ideas, their world it is true, consisted of continents instead of islands, but it was surrounded by Ocean and beyond that was the verge, the drop-off into the abyss. Still to the south was the place of fire, too hot for any inhabitants but salamanders. The earthly Paradise was still placed "Eastward in Eden" while in the gray, stormy western ocean was the

wonderful island of Hy Brasil, where living voyagers by good luck might come, but whose proper inhabitants were the blessed dead.

But though the natural hypothesis that the earth was flat, and disc-shaped, over which the sun rose and passed in the day time, and under which it returned to the east at night, had general acceptance, yet the theory that it was a sphere, first propounded it would seem by Pythagoras, was never entirely forgotten. Even it was believed by the earlier astronomers that the earth moved, though the more general theory was that it was the center of the universe and that various spheres bearing the planets and the stars revolved about it - a theory by the way quite sufficient to account for the known facts, and justified by results in predicting celestial events such as eclipses, conjunctions and so on. But the breakdown of the Roman Empire, and the intrusion of the barbarians of the north and west naturally lowered the general level of scientific knowledge. At the time of the Crusades, outside of a few cloistered students, probably every one took for granted the general flatness of the earth. The use of diagrammatic maps such as the common T-O maps, which consisted of a circle with two straight lines at right angles inside it, dividing the space into three parts which were labeled Europe, Africa and Asia, tended naturally to confirm this naive idea. Nevertheless, within these limits there was much more extended practical knowledge than might be supposed. In spite of lack of mariners' compass and navigating instruments of any accuracy, hardy seamen made long voyages by rule of them and personal knowledge of the appearance of coasts headlands and harbors. Pilgrimages were common, and the journeys made were remarkable, considering that mostly they were made on foot, and with (as we should think) most inadequate provision. Indeed it was the pilgrimages to the holy places of Palestine that caused the Crusades. They were almost as much a part of Mediaeval Christian life as the pilgrimage to Mecca is to that of Islam. And the warlike incursion of the west into the Orient was as natural as would be the preaching of a Jihad or holy war among Mohammedans, were a Christian power to seize Arabia and subject pilgrims to abuse, extortio and other ill-treatment. The Crusaders failed eventually for two reasons. One that the Christian lords of Palestine came to regard it as their own private domain, and the other that the center of interest of the Western Church was shifting from Palestine to Rome.

In the present work Dr. Wright has collected all the available information and arranged it in a most compendious form. The method employed makes it very convenient for reference, but rather detracts from its interest for continuous reading.

But it is certainly a work that every student interested in the Crusades, or Mediaeval history, should have upon his shelves.

* * *

AN ESSAY ON THE KNIGHTS OF ST. JOHN OF JERU SALEM, RHODES AND MALTA. By Bro. John H. Chalmers Paper, 31 pages. Privately printed.

THIS interesting account of the Order of the real Knights of Malta contains in very brief compass the salient features of the history of the Order with some account incidentally of their fellow crusaders and rivals, the Knights Templar. Bro. Chalmers is, or was at the time of writing, the head of Melita Preceptory No. 37, of Malta, and Past Provincial Registrar and Chancellor of the Mediterranean District under the Great Priory of England and Wales. The essay was written at the instance of his friend, Bro. W.H.A. Eckhardt, who is Grand Chancellor of the Sovereign Great Priory of Canada. For members of the Templar Order, with which the Order of Masonic Knights of Malta is now (from the historical point of view, rather incongruously) connected, it should prove a very useful and handy work of reference for the salient dates and facts in the history of the two Orders. It is very well written and an extraordinary amount of material has been compressed into very little compass.

----o----

THE QUESTION BOX

and CORRESPONDENCE

MASONIC EDUCATION IN OHIO

I have just read the article you have on pages 46 and 47 of the February issue of THE BUILDER, and I am very much gratified by the kindly way in which Bro. Littlefield has mentioned my name. What you have undertaken to say will undoubtedly excite a great deal of interest, and is certainly well worth the saying. We are apt to forget, in the work of initiation, that "initiation" itself really means "education," and that in the former days when candidates were fewer much more attention was given to the subject of continuing the instruction of the older members. Today there is very little time for this sort of work.

It is interesting to find that in the case of Ohio, my own Grand Lodge, we have a section, No. 82, in our Masonic Laws which reads as follows:

When convenient, the several subordinate lodges should be supplied with libraries of useful and practical books; and it is enjoined upon them, as often as it is feasible, to introduce into their meetings lectures and essays upon Masonic polity, and the various arts and sciences connected therewith.

On page 39 of the Proceedings of the Grand Lodge of Ohio for 1923, Grand Master Harry S. Johnson had the following things to say in his annual address:

Bro. Robert I. Clegg makes this very prudent comment: "Section 82 of our Code was, I am confident, the result of the most careful consideration on the part of those who first made it prominent in our system of Masonic government. They unquestionably and primarily had in mind that a Masonic lodge was a school, that Masonic textbooks were essential to Masonic knowledge, and that essays and lectures at the lodge upon the Masonic system should be encouraged.

"Nothing could be more evident than that such a salutary purpose loomed large to our prudent predecessors, the Fathers of the Craft. They saw plainly that there is ever the possibility of a single item of diet palling stale upon the palate. They saw the refreshing exhilaration of variety and realized that ritual alone might lead to a satiated

taste. Hence the literary urge received from them a hearty endorsement, and they gave Masonic studies the active protection and vigorous promotion of their jurisprudence."

There is a greater necessity now perhaps than at any time in our history to lay stress upon the need of heeding the provisions of this section. Our membership has grown most rapidly, having increased 90 per cent in the past ten years and 40 per cent in the past five. There is a woeful lack of knowledge as to the intentions and purposes of Masonry. If the true meaning of Masonry is instilled into the minds and hearts of these newly-obligated brethren, and the older members rejuvenated, the principles taught in Masonry will make for a higher type of manhood and the stabilizing of civilization, and our faith in the great future of Masonry will be firmly established.

There is an abundance of material that can be utilized for this purpose. The annual address of many Grand Masters contain dissertations on Masonry founded on practical experience and apart from the myths and fancies of tradition. The address of Grand Master W. B. Hubbard, delivered Oct. 23, 1851, is commended to the Masons of Ohio as most applicable to present-day conditions, and will, if its excellent precepts are followed, protect Masonry from the insidious practices and philosophies of modern time.

In the reports of the Committee on Foreign Correspondence of this Grand Lodge are to be found most interesting reviews of the opinions and comments of Masonic authorities, real treasure houses of information and many masterpieces of current Masonic literature. I recommend that all lodges be strongly urged to adopt an educational program. - G. L. Proceedings, 1923.

Robt. I. Clegg, Illinois.

* * *

ANCIENTS AND MODERNS IN VIRGINIA

The Grand Lodge of England, "Moderns," chartered Botetourt Lodge, No. 458, in Boutetourt Town, Va., on November, 1773; the Royal Exchange Lodge, No. 236, in the Borough of Norfolk, Va., Dec. 22, 1753; Williamsburg Lodge, No. 457, Williamsburg, Va. (where the Grand Lodge of Virginia was formed in 1778), Nov. 6, 1773; York Town Lodge, No. 205, at Swan Tavern, York Town, Va., Aug. 1, 1775, and others. These lodges were given different numbers from time to time, for instance, Botetourt was numbered 365 in 1780, etc.; the Royal Exchange was numbered 173 in 1775, and several other numbers at later dates, and the other lodges above were numbered differently in succeeding years. What was the idea of changing their numbers so frequently? All of these lodges were erased from the English Register in 1813, the date of the formation of the United Grand Lodge of England, what is the significance attached to this?

Was it in 1738 or 1743 that the dissension arose in the Grand Lodge of England which resulted in the organization of the "Ancients" and the "Moderns"?

I notice that all of the lodges in Virginia were chartered by the "Modern" Grand Lodge of England, with possibly one exception. The exception was chartered by the Ancients as "Antient York Masons"; I think this was along about 1761. Did the "Antients" issue all their charters as "Antient York Masons" ?

I have before me an original copy of the by-laws "of Morgantown Union Lodge, No. 93, of Ancient York Masons, constituted by the Right Worshipful Grand Lodge of Virginia, and held in Morgantown, Monongalia County, Va." This lodge is the one to which I belong and is now numbered 4, Morgantown, West Virginia. Where does that "Ancient York Masons" come from? We are not now known as "Ancient York Masons." Why "York" in the first place and why changed?

C. W. C., West Virginia.

The changes in the numbering of old lodges is a complication very vexatious to the historian. From the very first the senior Grand Lodge (called "Modern") occasionally rearranged the numbers of its constituent bodies when too many gaps appeared on its rolls, due to erasures of lodges that had ceased to exist or had had their warrants revoked or else had transferred their allegiance to another jurisdiction, as in the case of the American lodges after the Revolution.

The "Antients" followed the plan adopted by the Grand Lodges of Ireland, which was to assign the numbers of defunct lodges to new ones, so that the numerical order came to have no relation whatever to the age of the particular lodge. Often enough too a lodge with a high number, on learning that a lower one was vacant, would return their charter and petition for the older one, paying the registration and other fees in order to gain higher precedence. At the time of the union of the two Grand Lodges in England, there were two sets of numbers to be amalgamated, and a compromise solution of the problem was adopted. The two organizations cast lots as to which should take number one, and this fell to the Ancients. Thus the senior lodge on the roll of the Moderns, Antiquity, now carries the number two. Number two of the Ancients became three and number two of the Moderns, four, and so on. At the same time all the gaps in both rolls were closed up, and the last of the lodges chartered in America erased; not from any hostility but simply because they had formed their own governing bodies. In this connection we gather that at the present time there are a large number of vacant numbers in the roll of the United Grand Lodge of England, and a writer in a recent issue of the scholarly English periodical "The Record" strongly advocated another renumbering, the last time this was done being more than sixty years ago apparently.

In regard to the origin of the "Antient" Grand Lodge the statements of older authorities must be taken with great caution. The late Bros. Sadler and Chetwode-Crawley, by their researches, put the matter in an entirely new light. There was dissatisfaction and even dissension in the senior Grand Lodge as early as 1738 and even before, and though the matter is very obscure, many lodges and individuals for this or other reasons dropped out of the organization. The earliest records of the "Antients" however being July, 1751, though some kind of loose confederation of independent lodges seems to have been in existence for some time previously, two or three years possibly. Some of the members of these lodges, at least, were Irish Masons, others were "'St. John's men," which seems to have meant Masons made in

lodges that had persisted in independence. A few were converts (or secessionists) from the Moderns, but these were a negligible minority. The organization was thus in no proper sense of the word a schism from the senior Grand Lodge, though the two bodies were hostile in their attitude towards each other from the beginning.

In the earliest records of the "Antients" they speak of their system as Ancient and Most Ancient, and it was not for some years that they added "York" to their style. Bro. Sadler was of the opinion that this was an after-thought; and one might guess it was due to the influence of a copy of the Old Charges that Laurence Dermott got hold of, and read and expounded to his Grand Lodge in 1752. In any case the purpose of the addition was to emphasize their claim to continuity with the Masonry of the Craft Assembly at York under Prince Edwin with which the old legend of the Craft concludes. The "Antients" claimed that they retained the original customs and usages of the Craft which the "Moderns" had (so they alleged) changed both by omissions, transpositions and innovations. The Grand Lodges of Scotland and Ireland, by their action in recognizing the Antients and ignoring the Moderns, seem to have been of the opinion that this claim was just. It is, however, still somewhat uncertain what innovations, if any, the senior body had made.

Why the term "York" has been dropped in the case of Union Lodge, No. 4, is a question of the history of Masonry in Virginia. It would seem plausible to suppose that it was done for the sake of conformity with the majority. In other jurisdictions in this country, where the "Antient" heritage predominated, the reverse was the case.

The best work to refer to on this matter is Bro. Daynes' new book, The Birth and Growth of the Grand Lodge of England. If you can obtain Masonic Facts and Fictions and Masonic Reprints and Revelations, by Henry Sadler, they will be of great assistance. Unfortunately both are out of print and very scarce.

* * *

RULES GOVERNING MASONIC FUNERALS

Is there any law regarding Masonic funerals, held jointly with other organizations, if so where can it be found?

I have always been under the impression that where civic and other orders were to take part at a funeral of a Mason that the Masonic Order reserved the right to come last in the funeral procession and to perform their ceremony last.

However, I notice that this rule is not being observed in this part of the country of late years.

Any light that you can give me on this subject will be highly appreciated.

W. E. Carruth, Oklahoma.

There is nothing that can properly be called a law in the sense of actual written enactment; but a series of Grand Masters' decisions could be collected on the point that you raise. And such decisions very frequently have something of the force of law.

There is no doubt that it is a general rule, and in some jurisdictions an absolute rule, that a Masonic lodge shall not take part in the funeral of a Mason unless they have the chief part in the ceremonies, and this implies that their place in the procession is the last.

The thing for a lodge to do when it is found that other arrangements are being made is simply to refuse to take any part in the proceedings as a body, unless matters are brought into conformity with our traditions.

* * *

BACK NUMBERS WANTED BY NEW YORK PUBLIC LIBRARY

Some time ago we wrote to you in regard to securing for our file the issues which are noted below of THE BUILDER, and you replied saying that it would not be possible for you to send us copies, as they were no longer available.

We do not wish to annoy you, but as it is our intention to preserve the file permanently, we feel that no effort should be spared to complete it. Do you think that an appeal through the columns of THE BUILDER to your readers might be successful in bringing us these numbers? Many people who subscribe for magazines and papers save their copies until for lack of space, or for other reasons, they are glad to dispose of them, particularly if they can find a depository where they will be useful and appreciated. As a result of this habit of saving publication, many old files come to the Library as gifts, both solicited and unsolicited, and it is seldom that publishers make an appeal for us to their readers without satisfactory results. Anything further you may do towards supplying us with the missing issues of THE BUILDER Will, I assure you, be highly appreciated.

E. H. Anderson, Director.

The Library needs the following: THE BUILDER, Vols. 4 to 6, all issues (1918-1920). Vol. 7, Nos. 1, 3 to 12 (January, March to December, 1921). Vol. 8, No. 2 (January, 1922). Also the American Freemason, Vol. 1, No. 1 to Vol. 8, No. 7, inclusive (all issues before June, 1917), and the National Trestleboard, Vol. 1, No. 1, to Vol. 34, No. 6 (all issues before January, 1921).

* * *

THE KNIGHTS OF MALTA

In my article in the September, 1926, number of THE BUILDER on the Rite of Strict Observance, I mentioned the Roman Catholic branch of the Knights of Malta. This seems to have surprised some of your readers and probably is not understood by most Masons. As the Pope has recently established a branch of the Knights of St. John in the United States, a little information about the present-day order may be welcomed.

When Napoleon, in 1793, destroyed the Knights as a sovereign power, they tried to continue on under Paul, Emperor of Russia. But in this they were unsuccessful and the parent body finally settled in Rome under the protection of the Pope. The Pope appointed a Lieutenant-Commander for them, but in 1879 revived the office of Grand Master. The present Grand Master is Count Gian Galeazzo de Hohenstein. In December of last year a United States group of the Knights was formed by the making of ten Knights of Malta with full power to create other Knights. Six live in New York City: Marquis Nicholas Brady, President New York Edison Co.; John D. Ryan, Chairman Anaconda Copper Co.; P. E. Crowley, President N. Y. Central R. R.; M. J. O'Brien, Lawyer; J. A. Farrell, President U. S. Steel Corporation; J. A. Fayne, investments. Two live in Chicago: Edward F. Carry, President Pullman Co., and Edward N. Hurley, manufacturer. Of the other two, Col. J. J. Phelan, a banker, lives in Boston, and John J. Raskob, Vice-President Du Pont Powder Co. and Vice-President General Motors, lives at Claymont, Del. It is reported that ex-Senator James D. Phelan, of San Francisco, who donated $1,000,000 to the earthquake relief, Thomas F. Ryan, mining and street railways, and Charles A. Whelan, President United Cigar Stores, all millionaires, together with other prominent political, social and financial leaders of the United States, are also to be elected to the Order of the Knights of Malta.

That those only considered equal to the nobility of Europe will be made Knights is certain, because there only those who are of the nobility are eligible Knights and then

only if they have the requisite number of quarterings. This excludes there even the new nobility.

There are four living branches of the Knights of Malta: one in England, of which the King is Grand Master and the Prince of Wales is Grand Prior; one in Germany, of which the late Crown Prince is acting Grand Master; one in Austria, now somewhat dormant but very active during the great way, and one in Italy. The one in Rome is the continuation of the parent stem and the others are branches of it.

The Knights of Malta form one of the oldest, proudest and most distinguished knightly orders in the world. None but those of long and high descent are ever made Knights. It is by far the greatest of Roman Catholic organizations. Only Roman Catholics can join that branch whose head is at Rome or Vienna; only Protestants can join the one at Berlin, but both Protestants and Catholics can join the one at London.

The branch from the Roman Catholic stem that has just been organized in the United States with the election of ten millionaires will further the common purpose, which is to aid charities at Rome.

Burton E. Bennett

The Builder Magazine

April 1927 - Volume XIII - Number 4

IS Freemasonry Neglecting Opportunities?

By BRO. N. W. J. HAYDON, Associate Editor, Canada

I HAVE been asked to show wherein Freemasonry of today is neglecting its opportunities, and to do so justly it is needful that we ascertain just what these opportunities are and what responsibilities they bring. In the case of an Institution like ours, which has been definitely organized for a specific purpose, and is well over its second century in its present form, it should be a fair statement that its opportunities are ties and that they will have become clearly stated in its Constitutions.

Let us take a first take a look at these Constitutions, for some of us may not be thoroughly familiar with them, although we have all been charged to make ourselves acquainted therewith in order that each one might become instructed in the duties he owes to the Craft in general. Note the words, the duties, he owes, by reason of his admission into our ranks, not merely social usages which can be observed or set aside at pleasure.

We find that this Constitution is based on certain Old Charges of a Freemason, and there is documentary evidence that these Old Charges have existed in writing for nearly six hundred years at least. There are seventy-eight manuscript copies of them known today, the oldest dating from the end of the 14th century. Our Masonic scholars have exercised a great deal of learning in trying to trace their origins through the customs and lengths of a time when all book learning was a prerogative of one class only and the great bulk of the people had to depend entirely on what they were told.

THE CHARGES OF A FREEMASON

These Charges cover, in six main sections, all the relationships that were expected to be formed by the membership of the Craft, among themselves and with their fellow men; and it is due entirely to the special phrasing of the first that our Order has today spread all over the civilized world, has over two hundred years of continuous and beneficial service to its credit, and is likely to last as long as the most sacred and the most important duties of citizenship are subject to human disagreement.

It may be strange to some, but it is a fact in our history, that when Freemasonry was recognized in 1717 and the first Grand Lodge established, it was a clergyman, a Presbyterian divine, who was given the task of "digesting" these old Charges, which had been the working rules of the Operative Lodges then dying from lack of support, into "a new and better method." These brethren so changed the character of our Order that instead of recognizing only the authority of the Established Church of England, and of the English monarch as divinely appointed to that office, it became possible for men of any religious faith or political party to seek admission, to enter our ranks, and to gain our highest honors. All these possibilities are contained in the new first section, and our history stands as proof of the success that followed this revolutionary overturn of our previous usages.

It is in considering this first section that I hope to find the substance of what I have to say, and I hope the effort will at least cause some to hunt up their copies of the Constitution and become better acquainted with these Old Charges. There is a great deal of reliable as well as speculative literature to be had on this subject, both in book and magazine form, so that no brother need plead ignorance of these vital matters because of being denied access to them.

You may well ask how it became possible for such changes to be made, and in such wise that both then and since they have been accepted and justified by their appeal to the best that is in us. The answer to these questions is contained in this quotation:

Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion and to

strive, by the purity of their own conduct, to demonstrate the superior excellence of the faith they may profess....

Thus Masonry is the center of the union between good men and true, and the happy means of conciliating Friendship amongst those who must otherwise have remained at a perpetual distance.

These sentences are pregnant with our successes and our failures, and by our own professions are we condemned to the extent that we avoid their implications.

THE DESIRE FOR FRATERNITY

An answer to the first question will be found by a brief survey of English and European history during the centuries preceding. The Golden Rule was almost invariably set aside for political and commercial advantage, might and right, and the spread of the new religion was accompanied by deceit, crime, murder and persecution, even to death by torture. Civil war, fostered by the grossest ignorance and credulity, was the constant condition of church and state, and the records of all parties are bloodstained in the degree that they had power to enforce their will. Is it any wonder that men should have become utterly exhausted by their burdens of war and taxation, should have welcomed with joy a method of association made possible by a strict omission of all subjects of political and religious contention? And thus in two hundred years an idea advocated by a few elderly men, of no particular social standing, spread all over the world, counted a voluntary membership of over three millions, drawn from all classes of society, all ranks of learning and all grades of wealth. Nothing approaching such an achievement is to be found elsewhere in history!

Yet, with all these successes what else must we admit, at least so far as this North American continent is concerned ? Every year members drop out, often for reasons that are definitely the result of our present methods. Masonic honors are conferred upon those who have no better claims than blatant self assertion and aggressiveness in

their pursuit. The duties of Masonic charity are treated with indifference by individual members and left almost entirely to lodges and Grand Lodges. The practice of Masonic scholarship is ignored so that an estimate of 10 per cent of our membership would be over-liberal of the number who concern themselves with more than entertainment and ceremonial. Masonic friendship is at a minimum, because lodge membership is too large to permit our knowing each other as intimately as we should.

PRESENT CONDITIONS NO IMPROVEMENT

As for "viewing with compassion the errors of mankind" in matters of religion and politics, I ask you to consider the feelings exhibited while the union between the Methodist and Presbyterian churches was coming into being, and those made evident all over the country during the Scopes' trial in Tennessee. Had these quarrels taken place even in 1717, they would have resulted in the use of fire and steel and, if words could kill, there would be many more widows, orphans and homeless people on this continent today than there are, even though government has prohibited the general use of lethal weapons.

Every election, from President to mayor, causes more poison to be thrown against reputations and intentions by those who will not try to "demonstrate the superior excellence of the faith they may profess, by the purity of their own conduct." We as Freemasons are vitally concerned in all these things, many of us directly by our public positions, and all of us by the power of our personal influence, even in our own small family or social circles. What are we doing about it?

Is it living up to our professions to be content with listening to this address, to agree with its message more or less, as evidence of our intellectual powers, and then put the blame on Freemasonry because it is neglecting its opportunities to aid in the improvement of humanity, while we continue to walk comfortably along the path of least resistance and most profit to our own concerns? Freemasonry lives amongst us today only because we are members of the Masonic Order. It will honor us by its prestige or stain us with its disrepute exactly as we try to learn and meet our Masonic duties or neglect them. One little swamp mosquito can infect a grown man with

yellow fever, so that he dies or becomes a permanent invalid. One careless smoker, whether Freemason or not, can set the prairie or the timber limit on fire with all the terrible consequences that are told in our fire loss reports.

THE REMEDY SUGGESTED

As destructive criticism alone is of little use, and the physician should try to heal as well as diagnose the disease, I will therefore venture to offer a few suggestions in the hope that they may be considered worth acting upon. The most important duty we neglect lies in the quality of our membership, as proven by our annual loss through suspensions for non-payment of dues. A small percentage of this is legitimate and result of the lean years that have followed the Great War, but the remainder are mostly men who should not have found a place amongst us, who were not well enough known to their proposers and seconders and who were received without sufficient test.

I respectfully submit for one thing that the questionaire used in this Grand Lodge (Canada) does not bring out the information we need, and that the much more elaborate one adopted by the Grand Lodge of Alberta is also open to improvement. Our attitude to applicants should be positive, not negative; not why should we refuse him but why should we admit him? How often do proposers and seconders know an appliant well enough to make on oath, if need were, the statements they write on the forms supplied ? We know a man in business and like him, but later he is found to be selfish and callous in his home. We know a man socially and like him, but in business he proves to be a smooth rascal. Very seldom do we get to know a man under both conditions, yet Masonic admission implies both, and more, and we profess to "guard our portals"; our authorities warn us to do so constantly. The Society for Masonic Research in Toronto has brought out a compilation of all the questions asked by Canadian lodges, with some of their own, which is worth serious consideration as a remedy for this disease.

GUARDING THE PORTAL

It is not only too easy for men to join us, but far too for them to make progress in our ranks. In Switzerland an interval of a year is imposed between each degree, and proofs of proficiency do not consist in repeating set answers to a few questions, none of which appear to mean anything more to the candidates than so many words. In that country Freemasonry is a very serious matter; each applicant is required to prove himself by his behavior during a term of waiting before he becomes a candidate for a higher degree, and by submitting in writing, before receiving advancement, his understanding of his Masonic experiences. Upon that piece of original thinking does his progress depend. How do you suppose such a method would affect our growth in numbers?

The next opportunity we neglect is our duty towards Charity, and our attitude in this respect is pitiable. There are practically no individual gifts, except on the rare occasions when a lodge allows the hat to be passed as well as giving a grant from its funds, and these grants do not compare with those expected from our Grand Lodge funds. When we stood in the Northeast Corner we promised to personally help distressed worthy brothers, but in practice we ignore our promise, since grants from lodge or Grand Lodge funds do not touch our pockets directly.

That we are not poor is proven by our temples, by the frequency and quality of our entertainments. We cheerfully pay dues of a size to support such expense, which help no one but our caterers, but what sentiments have we heard when it is proposed to increase them for the sake of larger benevolence. Recently a little lodge in Jerusalem marked its second installation of officers by subscribing eighty guineas ($400) towards the English charities and an annual report of the Grand Lodge of New Zealand showed an average voluntary contribution of $4 per member towards their Charity Funds, over and above that required by their annual dues. But one Grand Lodge in Canada (Nova Scotia) supports a Masonic Home; attempts to do so in our other Grand Lodges have failed.

The point does not enter here of the merits of a Masonic Home, compared with private relief as is done in Ontario; the point is that our capacities in this respect are being dishonored by shear neglect to cultivate them. We could make a splendid start by financing a few scholarships for Masons' children whose education must be stopped by the death of their parents, or by endowing beds in hospitals for the benefit

of poor Masons or their dependents, to whom the costs of a serious illness or an operation would be devastating.

A third opportunity which does not get its share of attention is Masonic scholarship. Regalia makers flourish and grow fat; jewels, robes and chains of office are in steady demand, but wealth of knowledge is at a discount. The history of our magazines is one of constant struggle against indifference, of enthusiasm for Masonry crushed under a burden of uncollectible arrears, caused by a too liberal confidence in a professed desire for knowledge. Of those in our chief seats, who should lead us to more light, how many encourage us by example as well as precept?

It is true that many Masons cannot become well read, for every man's powers are limited and the proportion of those who study for the love of learning is, naturally, small. But why should any of us be satisfied merely with those suggestions that are all our ceremonies can impart; why need we be content with the narrow limits of personal associations? We are told that Freemasonry is like the British Empire in that on its limits the sun never sets, yet the small concerns of our lodge are, for the most of us, the whole field of our observation. Like Gray's peasants, many of us "think the rustic cackle of our burgh the murmur of the world."

MASONIC LITERATURE UNSUPPORTED

We know that Freemasonry sets no religion over another, prefers no form of government to another and, for that reason alone, is it possible for brethren to dwell together in unity despite the war of creed and policy outside our lodges. But no member denies himself, for that reason, his daily paper, the journal of his profession, or other literary aid to intelligent citizenship. Is Freemasonry less worth attention than these, because it is not a source of physical wealth or public honor? Are our claims to be descended from the "Ancient Mysteries" limited to the once guarded secrets of the skilled worker in stone, wood and metal ?

To admit this, even tacitly, by our indifference towards our literature is to deny any truth to the Junior Warden's lecture, is to regard our Senior Warden's lecture as a tinkling cymbal and our Past Master's charge as but sounding brass. Why should we enter our brethren into the Craft as new-born babes, pass them into the grave duties of manhood and raise them into the crown of a future life if these are intended to be nothing more than preliminaries to a pleasant social evening ? The church exists to do this for us, and does it better with men trained to the task. If we can do no more, let us at least cease to be hypocrites, cease to call upon the name of T.G.A.O.T.U. before we sit down to smoke and listen to stories we do not repeat at home.

Freemasonry may indeed be one of the Lesser Mysteries; it may be, like the Prodigal Son, wasting its substance in a far country, forgetful of its origin and careless or blind to the inherent purpose that has kept it going under many names and through many centuries. But it is indeed the portal to the Greater Mysteries, as in the days of Eleusis and, if we do not choose to lift our eyes to that bright Morning Star of daily progress in Masonic knowledge, then will we continue to stumble amongst mere repetitions of meat and mummery until we too drop out into the N. P. D. class, unless, happily, death saves us first!

To each is given a bag of tools

A shapeless mass and a Book of Rules;

And each must make, e'er time be flown,

A stumbling block or a stepping stone.

----o----

Effects of Anti-Masonry on the Masonic Fraternity 1826-1856

By BRO. ERIK McKINLEY ERIKSSON, Iowa

(Concluded. All rights reserved)

IT has been customary to say that anti-Masonry did not affect the South. If this statement should be changed to say that political anti-Masonry made little progress in the South, it would be substantially true. But a glance at the accompanying chart makes it apparent that every Grand Lodge south of the Mason and Dixon line suffered at least in the matter of attendance at the communications. In the cases of some Grand Jurisdictions it is possible to associate other factors with anti-Masonry in explaining the decline. In fact, in some instances, other causes appear to have been more important than anti-Masonry in bringing about a decline of Masonry in the South.

LITTLE EFFECT IN THE DISTRICT OF COLUMBIA

It is evident that the Grand Lodge of the District of Columbia was not affected by anti-Masonry enough to curtail its public appearances. This is well demonstrated by the various appearances of the Grand Lodge at dedicatory and other ceremonies, at which time public processions were held. Such occasions were the laying of the cornerstones of a new Masonic Hall in Washington, Sept. 19, 1826, of the First Presbyterian Church, April 10, 1827, and of the Trinity Episcopal Church, May 31, 1828; the funeral procession and memorial service for DeWitt Clinton, March 29, 1828; the laying of the cornerstone of the first lock of the Chesapeake and Ohio Canal, May 29, 1829, with President Jackson present; the laying of the cornerstone of the "German Church" in Washington, Aug. 20, 1833; and the laying of the cornerstane of Jackson City, Jan. 11, 1836, with President Jackson assisting Grand Master William W. Billing.

In 1827 the number of lodges in the District was augmented by the chartering of the tenth lodge. But in spite of external signs of prosperity it is clear that all was not well with the Grand Lodge and the individual lodges internally. One evidence of this is the fact that the Grand Lodge proceedings from 1829 to 1844 were not printed, and were unavailable until 1881. A proposal in 1832 to consolidate the 10 lodges into 7 also indicates that difficulties were being experienced.

A few of the lodges were especially affected during the period. The first to go out of existence was Brooke Lodge, No. 2, in Alexandria. In 1835 Union Lodge, No. 6, surrendered its charter. These two lodges were destined never to be revived. On Nov. 1, 1836, Columbia Lodge, No. 3, was authorized to close its affairs, but the surrender of its charter was not accepted until 1838. Meanwhile, in 1836, Federal Lodge, No. 1, had given up its charter, jewels, tools and implements but in 1837 these were restored when the lodge was revived. As late as 1842, Evangelical Lodge, No. 8, offered to surrender its charter but the offer was refused, pending an effort to heal the internal dissensions, which nevertheless, seem to have caused it to die. It can hardly be said that prosperity returned to the Grand Lodge of the District of Columbia before 1845. In that year a public funeral procession was held for ex-President Jackson and a new lodge was chartered. By 1856 there were 50 per cent more lodges in the District of Columbia than there had been at the beginning of the period of anti-Masonry.

ANTI-MASONRY IN MARYLAND

In considering Maryland it should be remembered that organized political anti-Masonry made little headway in the state in spite of the facts that Baltimore was the seat of the second Anti-Masonic National Convention and that William Wirt, the anti-Masonic presidential candidate in the election of 1832, was from the state. Nevertheless, the lodges in the jurisdiction were somewhat affected, as the decreased representation at the Grand Lodge indicates. In view of the fact that, out of 82 lodges chartered up to 1826, 49 had by that time either forfeited or surrendered their charters, it is a question whether the decline between 1826 and 1839 should be regarded as especially extraordinary. Judging by the previous record, it is fair to suppose that, even had there been no special feeling against the, Masons, a considerable decline would have taken place. It was not until 1845 that a noticeable improvement began to be manifested in the Masonic Institution in Maryland, but even thereafter its upward progress was so slow that by 1856 it had not reached the numerical strength attained three decades earlier.

THE CRAFT UNHEALTHY IN VIRGINIA

Anti-Masonry cannot be considered as doing anything more in Virginia than to aggravate an already bad condition in the Masonic Institution. The proceedfngs for 1826 make it clear that Masonry in the state was anything but healthy at the time. They show that out of 144 lodges which had been chartered, 45 were "dormant," 4 were "extinct," 7 were under the jurisdiction of other Grand Lodges, 14 were delinquent, while one number (59).was not at the time assigned. Only 55 lodges were represented while but 73 had made returns. During the year there were reported 64 suspensions, 24 expulsions, 40 rejections and 26 reinstatements.

Similar reports were made in later years, with, however, an increase in the number of delinquent and dormant lodges and a decrease in the number of rejections, reinstatements, suspensions and expulsions. New charters were issued during the period when anti-Masonry was raging most strongly farther north. Between 1826 and 1837, inclusive, charters granted included 3 in 1827, 1 in 1830, 2 in 1833 and I in 1837. During the same period at least 3 lodges, long dormant, were revived. It should be noted that in December, 1837, the time of the annual communications were changed from December to January, which accounts for the fact that no communication was held in 1838. With the revival of 4 lodges in 1839 and 6 in 1840, it may be said that the condition of Masonry in Virginia was improving. But its upward progress was so slow that by 1856 it had not reached a much higher plane than it occupied in 1826.

NORTH CAROLINA AND THE MOVEMENT

Anti-Masonry had had little effect on Masonry in North Carolina prior to 1832, but in that year some of the lodges were reported in "embarrassed circumstances" financially, and there was a considerable drop in Grand Lodge representation. At the same time 14 lodges reported accessions to their membership during the year. In 1833 one charter was surrendered and 34 lodges were reported as in arrears for dues. The returns of 14 lodges showed withdrawals of members but 11 showed that work - in some cases a considerable amount - had been performed. By 1834 work was at a standstill, and only 10 lodges were represented. Delinquent lodges were given a year to make good their arrearages.

By the time of the annual communication, Dec. 7, 1835, some improvement was noticeable in spite of the fact that both the Grand Master and the Grand Treasurer submitted their resignations at the beginning of the communication. The returns showed that work had been performed in 9 lodges. Nothing was done to punish the delinquent lodges nor was any drastic action taken in 1836. But in 1837 the lodges delinquent for two years or more were required to surrender their charters to the Special Grand Lecturers appointed at the time, unless they should make immediate settlement of their accounts. At the 1837 communication a new lodge was chartered and thereafter reports of new lodges were common. By 1856 the Grand Lodge of North Carolina was practically twice as large as it had been in 1825.

SOUTH CAROLINA MASONRY ALSO UNHEALTHY

As in the case of so many jurisdictions, Masonry in South Carolina was not in a prosperous condition at the time the anti-Masonic excitement was being created in New York and elsewhere. The proceedings for 1826 furnish their own commentary. Out of 55 lodges on the Grand Lodge list, 5 were extinct, 3 had consolidated with other lodges, 2 had surrendered their charters, 9 were suspended, 19 others had made no returns, 2 numbers (17 and 24) were not assigned, while only 15 lodges were in good standing. Under such conditions it is not to be wondered at that, in the next 15 years, Freemasonry in South Carolina should have suffered a further decline, under the pressure of anti-Masonic feeling. The lowest point in South Carolina's Masonic history was reached when the Quarterly Communication, scheduled for June 29, 1838, at Charleston, could not be held because only 3 lodges, less than the required quorum, were represented. From that year until 1844 the Grand Lodge proceedings were not published. By 1841, improvement began to be noticeable, and by 1856 the Grand Lodge of South Carolina had attained a strength considerably greater than that of thirty years earlier.

INTERNAL TROUBLES IN GEORGIA

In no state was there less reason than in Georgia to blame the decline in Masonry on anti-Masonry, during the period after 1826. It is much more reasonable to blame the

decline on internal dissensions among the Masons themselves. For some time trouble had been brewing but it did not come to a head until 1827. In that year a definite split took place in the Grand Lodge. Thirty of the lodges adhered to what was called the Milledgeville Grand Lodge, while the rest formed the Savannah Grand Lodge. In 1829, the Milledgeville Grand Lodge, having previously given warning of its contemplated action, declared the charters of the 14 lodges that formed the Savannah Grand Lodge to be forfeited. In the following years a rapid decay took place in both Grand Lodges. In 1835 only 16 of the Milledgeville lodges still existed, while evidently Solomon Lodge, No. 1, at Savannah was the only remaining lodge in the Savannah Grand Lodge. In 1839 peace was restored in the Masonic circles of the state by admission of Solomon Lodge to the Milledgeville Grand Lodge. This action was coincident with the beginning of an extraordinarily rapid development of Masonry in Georgia which was to result in 217 lodges being on the Grand Lodge list in 1856.

WEAKNESS OF THE CRAFT IN FLORIDA

The establishment of the Grand Lodge of the Territory of Florida in 1830 with 3 lodges as the original members is indicative of the general impotency of anti-Masonry in the South. However, it was not until 1837 that the Fraternity began to make any considerable progress in the jurisdiction. By 1856 the original number of lodges had multiplied over ten-fold.

REORGANIZATION IN ALABAMA

In Alabama Masonry made considerable progress for a few years after 1825. By 1828 the number of lodges had increased from 21 to 28. However, many of the lodges were delinquent. In 1829 the charters of 10 lodges were forfeited and the charters of 2 other lodges were surrendered. At the same time one new charter was granted. During the next few years the fortunes of Alabama Masonry were variable. Because of a change in the time of the annual communications from December to January, no meeting of the Grand Lodge was held in 1832. In 1833 one charter was granted and the next year two were granted, while at the same time three charters were forfeited. By this time only 12 lodges in Alabama were active, and of these only 3 had existed in 1825.

The lowest point of Masonry in Alabama was reached in 1835 when no annual communication was held because the constitutional number (7) of lodges were not represented. Only 2 lodges made returns during the year. On Dec. 5, 1836, only 6 lodges appeared for the annual communication. After adjourning for two successive days, the Grand Secretary reported that “owing to the lapsed state of Masonry, the subordinate Lodges of this Grand Lodge had suffered said Grand Lodge to become extinct." Then followed a most extraordinary action. The representatives present resolved themselves into a convention and proceeded to draw up a new constitution and by-laws, carefully omitting the requirement that 7 lodges must be represented to constitute a quorum. It was then resolved that the 12 lodges which had been active should be "reinstated" [sic] on application to the new Grand Lodge. Officers were elected and on Dec. 8, 1836, the Grand Lodge "opened in due and ancient form."

Regardless of what might be said of the irregularity of the procedure, it served to bring Alabama Freemasonry through its most severe crisis. From that time on rapid improvement was made, so that by 1856 the Alabama Grand Lodge was among the strongest in the United States.

LITTLE DISTURBANCE IN MISSISSIPPI

The figures in the chart tell about all that is necessary to say about Freemasonry in Mississippi after 1825. There was some decline, with the lowest point reached in 1833. Thereafter reports of new charters began to appear in the proceedings so that by 1839 there were two and a half times as many lodges in the state as in 1825. By 1856, the Grand Lodge of Mississippi was a close rival of Alabama so far as numerical strength was concerned.

NO SUSPENSION OF WORK IN TENNESSEE

Masonic work was not suspended in many of the Tennessee lodges during the whole period of the anti-Masonic furore. Throughout the period there were new charters granted while reports of charters surrendered or forfeited also appeared. Though the total number of lodges in the jurisdiction declined during the period, the condition of the Grand Lodge never became critical. By 1842 the Grand Lodge of Tennessee was developing rapidly so that by 1856 it was to include 258 lodges as compared with 35 in 1826.

FINANCIAL DIFFICULTIES IN KENTUCKY

What has been said about Masonry in Tennessee might also be said of Kentucky. The troubles in that jurisdiction were not due to anti-Masonry so much as to a burden of debt which hung over the Grand Lodge. This difficulty was removed in 1833 when the Masonic Hall, which had been heavily mortgaged, was surrendered to the mortgagee. Within a short time

Masonry in Kentucky was on the up-grade and by 1856 there were 281 lodges in the state as compared with 55 in 1825.

GRAND LODGE OF MISSOURI PERSEVERES

The Grand Lodge of Missouri had been established in 1821 and in 1825 included only 4 lodges. Four of its member lodges had been in Illinois but these had withdrawn in 1824-1825 to join the Grand Lodge of Illinois, while a fifth withdrew in 1825. Three others surrendered their charters, leaving only 3 lodges on the list after the annual communication at St. Louis, Oct. 3, 1825. But instead of giving up, the Grand Lodge of Missouri persevered so that by 1839 it had increased its membership to 11 lodges. By 1856 this number bad been increased to 170.

NO EFFECT IN LOUISIANA

As anti-Masonry does not seem to have touched Missouri, it appears entirely safe to say that it affected Masonry in Louisiana not at all. The prosperity of Masonry during the period under consideration was affected by the prevalence of cholera in New Orleans, especially, and by a disagreement with the Grand Lodge of Mississippi over the matter of jurisdiction. But the chief explanation of the low state of Masonry in Louisiana during the period is to be found in the three-cornered fight for supremacy waged by the advocates of the York, Scottish and French (Modern) rites. Not until after their differences were taken care of by a convention which met at Baton Rouge in June, 1850, did Freemasonry in Louisiana enter on a period of prosperity which was to result in there being 106 lodges on the Grand Lodge list in 1856.

From the analysis that has been made it is evident that most of the Grand Lodges had begun to recover from their depression, brought on by anti-Masonry and other factors, by the end of the decade of the thirties. The establishment of eight of the present Grand Lodges between 1837 and 1856, inclusive, as shown by the table, is the best possible evidence that the recovery of Masonry was well-nigh complete.

THE NATIONAL MASONIC CONVENTIONS

Further indications of Masonic recovery were to be seen in the Masonic Conventions held at Washington and Baltimore in 1842 and 1843, respectively. For several years the Grand Lodge of Alabama had urged the desirability of holding a Masonic national convention. This persistence bore fruit when, from March 7 to 10,1842, a convention was held at Washington, composed of delegates from 10 Grand Lodges, New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, Maryland, Virginia, the District of Columbia, South Carolina and Alabama. The convention made important recommendations to the Grand Lodges. One was the recommendation that Grand Lecturers be appointed who should meet at least once every three years to compare their lectures and thus secure uniformity. It was further recommended that certificates should be demanded of strangers seeking to visit lodges. The custom of taking promissory notes for fees, a previous cause of untold trouble, was roundly condemned. The 1843 convention was composed of delegates

from 15 Grand Lodges. It undertook to make Masonic work uniform throughout the country but in this it was doomed to failure.

Space does not permit a fuller account of the effects of anti-Masonry on the Masonic Fraternity. An examination of the histories of local lodges would reveal many interesting bits of information showing what the Masons of that time endured. For instance, there was New England Lodge, No. 4, of Ohio, which for a time held its meetings in a ravine. On the other hand it would be shown that there were some lodges which were hardly molested, such as Lancaster Lodge, No. 57, also in Ohio. A more detailed study would also reveal the sporadic but only occasionally successful attempts to bar Masons from serving on juries. It would allow an account of unscrupulous men who traveled from place to place professing to expose in "lectures" the alleged evils of Masonry, illustrating their "lectures" with a demonstration of what purported to be "The Immolation of William Morgan." It would permit discussion of the seceding Masons, especially those who hastened to publish Anti-Masonic Almanacs and exposes or who otherwise sought to profit by their renunciation of Masonry. It would permit an account of the part played by the press, both for and against Masonry. It could be brought out that through the 141 anti-Masonic newspapers established by 1832, or through speeches and pamphlets, pressure was brought to bear on non-Masons to openly denounce the Masons. Those who would not do so were labelled "Bats" or "Masons' Jacks." On the other hand it would be possible to show how probably five-sixths of the newspapers of the country, if they did not support Masonry, at least did not become openly hostile to the Institution. It has only been possible to hint at the part played by defenders of Masonry.

In closing, it should be said that, while thousands of Masons withdrew from the Institution under the pressure of anti-Masonry, some of them to become the outspoken leaders in opposition to the Fraternity, other thousands remained loyal. It should be said that the anti-Masonic excitement was not entirely harmful in its effects on the Fraternity. The elimination of those who had joined the Institution for unworthy reasons was a direct benefit. Subjected to the great wave of anti-Masonry, the Masons were forced to discard objectionable practices and to heal internal dissensions. Certain it is that the Masonic Fraternity, purged by the fires of persecution, emerged from the period of the excitement with its membership composed only of men of the most substantial type. On such a foundation it was possible to build the great structure which even before the Civil War had been raised to a much higher point in the United States than at any previous time.

BIBLIOGRAPHICAL NOTES

As far as possible, the proceedings of the Grand Lodges, in the original form, or in reprints, have been carefully examined. In learning what proceedings were published during the period much use was made of Josiah H. Drummond's Masonic Historical and Bibliographical Memoranda (Brooksville, Ky., 1882).

The proceedings of the various Grand Lodges which were used had titles as follows (with slight variations in a few cases for some years): Transactions of the Grand Lodge of Free and Accepted Masons of the State of New York, 1816-1827 . . . [Reprint]; Abstract of the Proceedings of the Grand Lodge of New York . . . 1828-1839; Early Records of the Grand Lodge of the State of Vermont, F. & A. M., From 1794 to 1846, Inclusive [Reprint]; Journal of the Proceedings of the Grand Lodge of New Hampshire . . . 1825-1842; Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons of the State of Maine, 1825-1840, 1841-1845; Grand Lodge of the Most Ancient and Honourable Fraternity of Free and Accepted Masons, of the Commonwealth of Massachusetts . . . 1825-1839; Reprint of the Early Proceedings of the M. W. Grand Lodge . . . of Rhode Island . . . 1820 . . . 1840, Vol. II; The Early Records of Free-Masonry in the State of Connecticut, 1789-1845 [Reprint]; Origin of Masonry in the State of New Jersey, and the Entire Proceedings of the Grand Lodge, From Its First Organization . . . 1786-1857 [Reprint]; Stated Communication of the Grand Lodge of Delaware . . . 1825, 1827, 1829; Reprint of the Minutes of the Grand Lodge of Free and Accepted Masons of Pennsylvania, Vols. V, VI, VII (1822-1848) ; Proceedings of the Grand Lodge . . . of the State of Ohio . . . From 1808 to 1847, Inclusive [Reprint]; Proceedings of the Grand Lodge . . . of Indiana . . . 1817-1845 [Reprint]; Reprint of the Proceedings of the Grand Lodge . . . of Illinois . . . 1840-1860; Transactions of the Grand Lodge . . . of the Territory of Michigan . . . 1826, 1827; Reprint of the Proceedings of the Grand Lodge of Free and Accepted Masons of the District of Columbia, 1810-1845; Proceedings of the R.W.G. Lodge of Maryland . . . 1826-1844; Proceedings of a Grand Annual Communication of the Grand Lodge of Virginia . . . 1826-1828, 1830-1835, 1837, 1839; Proceedings of the Grand Lodge of Ancient York Masons of North Carolina . . . 1825-1837, 1839, 1840; Abstract of the Proceedings of the Grand Lodge of Ancient Free-Masons of So. Car. . . . 1825-1832; Proceedings of the Grand Lodge . . . of the State of Georgia . . . [Savannah, 1824-1826], [Savannah and Milledgeville,

1827], [Milledgeville, 1826, 1828, 1829, 1831, 1832, 1835-1840]; Proceedings of the Grand Lodge . . . of Florida . . . 1830-1859 [Reprint]; Proceedings of the M. W. Grand Lodge . . . of Alabama . . . 1821-1839 [Reprint]; Proceedings of the Grand Lodge of Mississippi . . . 1818-1852 [Reprint]; Proceedings of the M. W. Grand Lodge . . . of Tennessee . . . Vol. 1, 1813-1847 [Reprint]; Proceedings of the Grand Lodge of Kentucky . . . 1825, 1827-1829, 1832, 1833, 1837, 1838; The Official Record of the Grand Lodge, A. F. & A. M. of the State of Missouri . . . 1821-1840 [Reprint].

Most of the statistics given in the table for 1856 were adapted from a table contained in the Proceedings of the Grand Lodge of Iowa . . . 1857.

Histories of Freemasonry in various states have been consulted but, generally speaking, they have contributed little that was not found in the proceedings. Those available were as follows: Ossian Lang's History of Freemasonry in the State of New York (New York, 1912); Charles T. McClenachan's History of the Most Ancient and Honorable Fraternity' of Free and Accepted Masons in New York From the Earliest Date . . . (New York, 1892), 4v.; Peter Ross' Standard History of Freemasonry in the State of New York . . . (New York and Chicago, 1899) ; Lee S. Tillotson's Ancient Craft Masonry in Vermont (Montpelier, Vt., 1920); Henry W. Rugg's History of Freemasonry in Rhode Island . . . (Providence, R.I., 1895) ; Alfred Creigh's Masonry and Anti-Masonry. A History of Masonry, As It Has Existed in Pennsylvania Since 1792 . . . (Philadelphia, 1854); W. M. Cunningham's History of Freemasonry in Ohio From 1791 . . . (Cincinnati, 1909); Daniel McDonald's History of Freemasonry in Indiana From 1806 to 1898 (Indianapolis, 1898); John C. Reynold's History of the M.W. Grand Lodge of Illinois . . . up to and Including 1850 (Springfield, Ill., 1869); John Corson Smith's History of Freemasonry in Illinois 1804-1829 . . . (Chicago, 1903) ; George W. Warvelle, ed., A Compendium of Freemasonry in Illinois. . . . (Chicago, 1897), 2v.; Jefferson S. Conover's Freemasonry in Michigan . . . (Coldwater, Mich., 1897); Kenton N. Harper's History of the Grand Lodge and of Freemasonry in the District of Columbia . . . (Washington, D. C., 1911); Edward T. Schultz's History of Freemasonry in Maryland (Baltimore, 1885-1886), Vol. II; John Dove’s History of the Most Worshipful Grand Lodge of Virginia, Its Origin, Progress, and Mode of Development, in Two Lectures . . . (Richmond, 1854); Albert G. Mackey's History of Freemasonry in South Carolina . . . (Columbia, S. C., 1861); T.C. McDonald's Freemasonry and Its Progress in Atlanta and Fulton County, Georgia, With Brief History of the Grand Lodge . . . (Atlanta, Ga., 1925); Rob Morris'

History of Freemasonry in Kentucky . . . (Louisville, Ky., 1859); and James B. Scot's Outline of the Rise and Progress of Freemasonry in Louisiana . . . (New Orleans, 1873).

In addition to other works previously cited, the following pamphlets were used: Jesse B. Anthony, compiler, Review of the Grand Lodge Transactions of the State of New York, From the Year 1781 to 1852. Together With Other Facts Appertaining Thereto (Troy, N. Y., 18,69) ; and Report of the Committee appointed to inquire into the rise and progress of Free-Masonry in Louisiana, and the accumulation of Rites in and by, the State Grand Lodge (New Orleans, 1849).

Numerous histories of individual lodges which existed during the anti-Masonic period were examined, but space will not permit them to be cited.

Grateful acknowledgment is made of valuable assistance rendered by Dr. Frederick W. Hamilton, Grand Secretary (Massachusetts); Wm. L. Boyden, 33d, Librarian Supreme Council, A.&A.S.R., Washington, D.C.; Fred W. Hardwick, Grand Secretary (Kentucky); John A. Davilla, Grand Secretary (Louisiana); Charles B. Davis, Grand Secretary (Maine); John F. Robinson, Grand Secretary (Delaware); Harry M. Cheney, Grand Secretary (New Hampshire); Chas. Insco Williams, Grand Archivist (Virginia); William L. Sweet, Grand Master (Rhode Island); William B. Clarke, Grand Steward (Georgia); Frank F. Baker, Grand Secretary (Georgia); C. C. Hunt, Grand Secretary (Iowa), and J. Hugo Tatsch, Curator, Iowa Masonic Library.

----o----

Why I Believe in God

BRO. JOHN J. LANIER, Kansas

The inspiration of the religion of the modern thoughtful man is neither deism, theism, nor pantheism but theopanism.

Theopanism is the opposite of pantheism both in etymology and meaning. They come from the two Greek words, reversed, pan and theos; pan means all, and theos means God. Pantheism means that all is God and everything is a part of God, theopanism means that God is all in all.

The all is spirit, personality; in all is the manifestation and revelation of infinite personality in and as the world of nature and man, it is God revealed to our senses: and for spirit, God, to do this he must embody himself as matter.

Theopanism does not teach that man and nature are self-existent but the continuous ever outgoing energy, thought, life and personality of God. Should this activity of God cease--were God an inactive God--they would not be. They are not a part of God, but God incarnate as man and embodied as nature. In other words: God is spirit, man is his soul, and the material universe is his body; in an indivisible unity all space and all time; because God is omnipresent, unchanging, and eternally active spirit as taught in Ps. 139:7-8.

Whither shall I flee from thy spirit?

Or whither shall I flee from thy presence?

If I ascend up into heaven, thou art there.

If I make my bed in hell, behold, thou art there.

This is Theopanism which is found in a saga which Max Muller translates from the wisdom of the East, a parable, which tells how the gods met in council to discuss where they should hide their divinity. One suggested that it be carried to the other side of the earth and be buried; but it was pointed out that man was a great wanderer, and that he might find the lost treasure on the other side of the world. Another proposed that it be dropped in the depth of the sea; but the same fear was expressed--that man, in his insatiable curiosity, might dive deep enough to find it even there. Finally, after a space of silence, the oldest and wisest said: "Hide it in man himself, as that is the last place he will ever look for it." And it was so agreed, all seeing at once the subtle and wise strategy. Man did wander over the earth for ages, seeking in all places, high and low, far and near, before he thought to look within himself for the divinity he sought. At last, slowly, dimly, he began to realize that what he thought afar off, "hidden in the pathos of distance," is nearer than the breath he breathes, even in his own soul. "Once man learns this deep secret life is new and the old world is a valley all dewy to the dawn with a lark song over it."

GOD IS MAN AND NATURE

In ancient times this saga brought a great light to those who sat in the darkness and the shadow of death; and when we cease to believe and love this truth the darkness of death covers us with the shadow of its gloomy wings. Through the shadow of such an eclipse the world passed during what is called the dark ages, but out of which it has been passing for the last three hundred years. The moment the world regained the essential truth that although God transcends man and nature yet he is man and nature, it bounded forward by leaps and bounds like a steed of war charging gloriously into battle. The recovery of this truth unmade the medieval ages and made modern Europe and America of today.

Under the inspiration and mighty impact of the great truth that the world of nature and the world of man are alike the visible temple of deity, again came back the idea of the sacredness of man, and the virgin love and passion of man for nature. Under

this new inspiration the Bible again became the record of God revealing himself as the sheeny lustre of green leaves, the laughter of running waters, the majesty of snowclad mountains and the immensity of the sidereal heavens, clothing himself with light as with a garment, and walking upon the wings of the wind !

WHY BELIEVE IN GOD ?

Anaxagoras said, "If an ox could think, his god would be an infinite ox," which means that the First Great Cause can be no less than man is. I am a person, and no less than I am can be the author of my existance and being. Therefore I believe in the personality of God.

An objection is felt by many to the use of the word personality in connection of the unseen power of the universe, that it implies those limitations which belong to personal beings as we know them on earth. In answer we can only say that we are not tied to the use of the word if anyone will invent a better.

SOMETHING HIGHER THAN PERSONALITY

I am quite content to believe with Mr. Herbert Spencer "that the choice is not between personality and something lower than personality, but between personality and something higher," and if you will, I am ready to call that Great Power the personality which is above human personality, but I cannot call that Great Power "it." Every word we use is weak and unfit. In speaking of that Great Power we say "he," but he is an inadequate word, for it implies limitation of sex. "They" is misleading because it suggests the possibility of the divergence of will. But if "he" and "they" are inadequate and misleading words, "it" is still more so, for we cannot think of that power which is behind all things and which humanity must depend upon as being a mere abstraction or a neutral and willess thing.

TRUE ACCOUNT OF LIFE

We have seen the advance of religion, pointing humanity from age to age forward and onward to higher ideals and larger life. All these things, we say, are due to the influence of one mighty force, that unseen power, that will within the world, which seems recognized in one form or another by the clearest and profoundest thinkers; and seeing all this we cannot speak of that power and that will as being "it" rather than "he." Hence, I cannot but believe that the true account of life is, that it is an education of beings who think and will and love by a being who thinks, wills and loves; and, until some better phrase is found, I shall call this an education of persons by a person whose personality is as much higher than theirs as the consciousness of a human being is higher than the consciousness of a plant, and in comparison with whose love our love is but the faintest shadow of a shade.

PERSONALITY OF GOD AND MAN

Belief in the personality of man and belief in the personality of God stand or fall together. When faith in the personality of God is weak, or is altogether wanting, as in the pantheistic religions of the East, the perception which men have of their own personality is found to be in an equal degree indistinct. The feeling of individuality is dormant. The soul indolently ascribes to itself a merely phenomenal being. It conceives itself as appearing for a moment, like a wave on the ocean to vanish again in the all-engulfing essence whence it emerged. Philosophical theories which substitute "matter" or an "unknowable" for the selfconscious Deity, likewise dissipate the personality of man. If they deny that God is spirit, they deny with equal emphasis that man is a spirit. The pantheistic and atheistic schemes are in this respect consistent in their logic; but out of man's perception of his personal attributes arises the belief in a personal God. On this fact of our own personality the validity for the argument of theism depends.

PERSONALITY THE UNITY OF THE WHOLE

That which I see, that which I hear, that which I think, that which I feel, changes with each moment of my varied existence. I who hear and see and think and feel am the one conscious self, whose existence gives unity and connection to the whole.

Personality comprises all that we know of that which exists; relation to personality comprises all that we know of that which seems to exist. And when from the little world of man's consciousness and its objects we would lift up our eyes to the inexhaustible universe beyond, and ask to whom all of this is related, the highest existence is still the highest personality; and the source of all being reveals himself by his name, "I Am."

SUBSTITUTES OFFERED FOR A PERSONAL GOD

So here we have before us a theory of the universe; time-honored, coherent, concrete, positive, august; and abstract criticism is powerless against it; futile unless supported by some positive hypothesis to take the place of what it seeks to remove; seeing that, after all, the universe is a fact, and some account of it needs be true. What then are the positive hypotheses which are offered us as substitutes for a personal God? There is Hegel's Idea. There is the Blind Will which Schopenhauer sought to substitute for the Hegelian Idea. There is the Supra-Conscious Unconscious with which Hartman sought to improve upon Schopenhauer's Will. There is the Moral Order of Fichte, Matthew Arnold's Eternal-Not-Ourselves that makes of righteousness. Not one of these notions is conceivable apart from personality.

They are derived by abstraction from the various functions of personality and when severed from their source they become not merely hypothetical but absolutely meaningless; words, mere words; full of sound and fury, signifying nothing. We feel as we peruse them that their authors and adherents alike have unconsciously personified these abstractions, and to this surreptitious reintroduction of personality all their plausibility is really due.

MATERIALISM

Materialism looks at first sight more solid. But materialism is in precisely the same case, since matter regarded by itself is another meaningless abstraction. We know matter only at first hand within our own bodies, and there and there alone we are inside of it, and can view it from within. But matter in our own bodies is in intimate unity with personality. And we have no reason to suppose that matter ever exists or can exist or there is such a thing as matter unsustained by spirit. And what is true of matter is more obviously true of energy and force. Thus no positive hypothesis can be offered as a substitute for a personal God, which is not an abstraction from personality, and therefore demonstrably unreal; or an abstraction inconsistently personified, and therefore demonstrably untrue.

AGNOSTICISM

Agnosticism professes to rest upon physical science, but physical science makes two assumptions which may be very briefly summarized and which are incompatible with the agnostic position. In the first place it takes for granted that the universe can be known, or in other words is intelligible. This assumption or conviction is so obvious and universal that it easily escapes notice altogether. But it involves the important conclusion that the universe is a work of mind since we cannot attribute intelligibility to any sour but intelligence. Thus the initial presupposition of physical science is metaphysical, and carries us at once beyond the region which the agnostic calls the known.

Again physical science assumes that our perceptive faculties are trustworthy. But our perceptive faculties do not stand alone. They are inseparably bound up with our emotions and our will, as part and part of our personality, and the conviction of their veracity must by consequence imply that our other facilities are equally as veracious. But our other faculties as inevitably lead us to see moral purpose in the universe as our reason to see rational arrangement; and here again we are beyond the limit of what the agnostic knows. To accept these conclusions is to abandon agnosticism to reject them is to make any kind of certainty impossible, and reduce all knowledge to mere opinion; in her words, to abandon science. In fact to deny divine is to deny human personality, and that is what the agnostic really does.

WHAT JESUS TAUGHT

We woefully fail to understand how radical and volutionary these teachings of Jesus are: "No man hath seen God at any time." John 1:18. "He that hath seen me hath seen the Father for the Father in me. The works that I do the same shall ye do." John 14:9-12.

This absolute statement, "No man hath seen God at any time," destroys all the mythologies in the Old Testatament, as for instance, in the second chapter of Genesis where God is represented as appearing to Adam and Eve and walking in the garden and talking with them. Not only in this chapter but wherever similar things are taught in the Old Testament, Jesus' answer is. "It is mythology. No man hath seen God at any time."

The Christian religion is not a mythological religion. The proof of it is that his religion is reproduced in the life of humanity. In a sentence it is: Man is the son of God; the highest, final and only true revelation of God there ever has been or can be, is man. He who hath seen the perfect man hath seen God, and he who doth not find God in such a man will never find him at all.

WHAT IS GOD LIKE?

The question every person wants answered is, What is God like? Jesus answered this question when he said: "No man hath seen God at any time, he that hath seen me hath seen the Father."

Since God is Spirit, and no man hath ever seen or can see spirit, mind, thought only as these reveal themselves in material form--God must be like the highest spiritual

revelation revealed to man in material form; if not, God must be forever unknown. This highest revelation of God is man himself--an invisible spirit clothed in a human body. Of all men so revealing themselves Jesus is, we believe, the most perfect embodiment of God. Therefore the historic Jesus is the unveiling of the divine nature in human history. The inner reality of the universe has looked into human eyes through the eyes of Jesus Christ.

We adore the Godhead as unveiled in the personality, teaching and Spirit of Jesus. He is the personality of God incarnate. He is the source and origin of the Christian Church. He and his religion are historical, not mythological. It is the reproduction of himself in human lives.

The critical tendency which in the name of history seeks to show that Christianity is an electric religion, having its origin in various aspirations and tendencies, cults and philosophies, in the first century of our era, fails to do justice to the personality of Jesus as constituting the magnetic center which attracted all these things to itself.

It is interesting to note that Sir James Frazer, who, whatever his personal attitude toward Jesus may be, is as a student of religion surely unrivaled in the width and variety of his knowledge, is perfectly clear as to the relation of the personality of Jesus to Christianity. He says:

"The historical reality both of Buddha and of Christ has sometimes been doubted or denied. It would be just as reasonable to question the historical existence of Alexander the Great and Charlemagne on account of the legends that have gathered around them. The great religious movements which have stirred humanity to its depths and altered the beliefs of nations spring ultimately from the conscious and deliberate efforts of extraordinary minds, not from the unconscious cooperation of multitudes. The attempt to explain history without the influence of great men may flatter the vanity of the vulgar, but it will find no favor with the philosophic historian.

"The reason for Christianity's triumph over the various mystery-cults, which were the most influential of its rivals, is that the Lord of the Christian religion is a historic personage, whereas the heads of these cults are mythological."

The final and satisfactory proof that the Christian religion is historical and not mythological is that it is reproduced in human life, which in the nature of the case is impossible in mythological religions whose origin is not historical human experience but the imagination of great poets--Homer, for instance.

The supreme and final test of the religion of Christ is "the works that I do, the same shall ye do!" The Christian religion can be reproduced in my experience and your experience. If it cannot, it is not a historical but a mythological religion, and will vanish from the earth as all mythological religions have done. But Christianity will never vanish because God does reproduce himself as Son in us.

INCARNATION OF GOD

The essence of the Christian religion is that God is Spirit who embodies his life as the cosmic universe and incarnates his personality as man, for "that which hath been made was life in him and the word was made flesh." God is personal spirit, the living principle and essential life of the Cosmos, and is incarnate as Lord, Jesus Christ. There is but one personality in the one God of the universe, and that personality partially incarnates itself in all men and perfectly as Jesus.

As revealed in the New Testament, Jesus is not the Great Exception but the Great Example and the Great Power we all have it in us to become. In him we find the fulfillment of the law of our own Being, and the more clearly we see this the more the complete life will assert itself in us. If we look at Christ in this way, we shall find that we are dealing with a Living Fact inherent in the ultimate nature of man, and which is therefore reproducible in everyone.

----o----

Honest men esteem and value nothing so much in this world as a real friend. Such a one is as it were another self, to whom we impart our most secret thoughts, who partakes of our joy and comforts us in our affliction; add to this, that his company is an everlasting pleasure to us.--Pilpay.

----o----

Masonry, Territorial and State in Florida

By BRO. PHILIP C. Tucker, Florida

GENERAL ANDREW JACKSON, of the United states Army, was made Governor of the Provinces of East and West Florida by President James Monroe March 10, 1821. And the exchange of flags was made by Governor Don Coppinger, of East Florida, to Lieutenant Robert Butler, of the United states Army, as Representative of Governor Jackson, at Fort Marion, San Augustine, and by Governor Don Calleva, at Pensacola, to General Jackson, in person, with fitting ceremonies.

The first Masonic Lodge chartered in the territory that I can find any record of, was La Esperanza, No. 47, of San Augustine, by the Grand Lodge of South Carolina. Its members consisted of those of Spanish birth who had been members of San Fernando Lodge, No. 20, on the roster of the Grand Lodge of Georgia, which had been suppressed by the Spanish government in 1810, and whom had, in 1820, joined with others in organizing Floridian virtues Lodge, No. 28, on the roster of South Carolina. Desiring a lodge to work in their native tongue they now petitioned for a charter. This was granted with the understanding that it was a revival of San Fernando Lodge, No. 20. It only lived a year when all its membership removed to Havana, Cuba, voluntarily returning its charter to its mother Grand Lodge.

There appears to have been another lodge in San Augustine at this date but of it we have but the following record from the report of the Master of Jackson Lodge, of Tallahassee:

That on the 23rd of June, 1825, occurred the death of Thomas Penn, Worshipful Master of Montgomery Lodge of St. Augustine, and that Jackson Lodge buried him with Masonic honors on the 26th.

We have no record of its mother lodge or other officers.

On the rolls of the Grand Lodge of South Carolina for 1824-5-6 were the names of "Floridian virtues Lodge, No. 28, La Esperanza Lodge, No. 47, both of San Augustine, Fla., and Good Intentions Lodge, No. 17, of Pensacola"; and of No. 17 we have no other record.

On the 24th of December, 1824, a dispensation was granted by the Grand Lodge of Alabama "to open a Masonic Lodge at Tallahasse, Fla., to be named Jackson Lodge, No. 23." The petitioners were Robert Butler, Robert W. Williams, Isham Green Searcy, Ede Van Ervain, E. R. Downing, R. D. Jouralman, David Thomas and D. B. Wright.

This lodge organized June 3, 1825, incorporated by the Territorial Legislature Dec. 7, 1825. General Robert Butler was its first Master and served for four years. It numbered on its roster most of the leading men of the territory of that day: William P. Duval, the first Governor of the state, and Richard Keith Call, the second, were both among its charter members.

The second lodge organized in the territory was Washington Lodge, No. 1 (on the rolls of the Grand Lodge of Georgia), Nov. 9, 1827, at Quincy, in Gadsden County, Fla. (This county was named after General James Gadsden, Aide to Gen. Jackson, and who later negotiated "The Gadsden Purchase." His name is among the early members of Jackson Lodge, of Tallahassee.) It was organized on the 24th of January, 1828, with Henry Yonge, M. W. Master, Francis A. Cash, Senior Warden, and Henry Gee, Junior Warden, receiving its charter the same year.

The third was Harmony Lodge, of Marianna, Jackson County. Bro. George F. Bartzell, G. S. Warden of G. L. Florida, stated to Bro. Andrew Scott, an old citizen of Jackson County and a member of the Grand Lodge of Florida, "that the original charter of Harmony Lodge was granted by the Grand Lodge of Tennessee." He was doubtless correct, as he was familiar with the early history of Jackson County and a citizen thereof, often honored by his Masonic brethren. There are no records of this lodge in existence prior to 1838 and the records of the Grand Lodge of Tennessee are also missing, while the copies of the letters of the Grand Master of this Grand Lodge, returning the original charters to their respective Grand Lodges, were destroyed when the Grand Lodge building of Florida was wrecked in the great storm of 1858 at Tallahassee.

FORMATION OF THE GRAND LODGE OF FLORIDA

These three lodges, Jackson, Washington and Harmony, all of the Ancient York Rite, met at Tallahassee Fla., in convention on July 5, 1830, and duly organ ized "The Grand Lodge of the Territory of Florida," with John Pope Duval as Grand Master; James W Exums, Deputy Grand Master; John Lines, Senior Grand Warden; Henry Gee, Junior Grand Warden Thomas Munroe, Grand Secretary, and Isham Greer Searcy, Grand Treasurer.

The progress of the Craft was slow during territorial days, the country being a veritable wilderness. A few sparse settlements existed along its eastern cost, adjoining the United states, and at its western boundary and others sprang up along the boundary line of Georgia and Alabama. The Indian troubles too prevented settlement.

In January, 1834, when the Grand Lodge convened at Tallahassee, there were no minutes or records available for action of that body, as its Grand Secretary General Isham Green Searcy, was absent in the field in service against the hostile Indians and had no time to prepare them and was too distant to forward then to the capital.

The first permanent lodge chartered was Hiram, No. 6, at Monticello, 1836. Its existence was very feeble at first, being dormant in 1845 when the State Grand Lodge was organized, but revived in 1846, and has since held its own on the rolls.

Orion Lodge, No. 8, was chartered in 1839, at Pleastant Grove, near the boundary line of Georgia. In 1842 it was removed to Bainbridge, in Decatur County, Ga. That jurisdiction claimed an invasion of rights so, in January, 1843, at the regular session of the Grand Lodge, it unanimously voted to surrender jurisdiction if Georgia would enroll this lodge upon her roster. This being accepted as a solution it was voted, in 1844, that No. 8 should never be appropriated for another Lodge, and that its officers should be always entitled honorary membership in the Grand Lodge of Florida. This is still a standing regulation. The lodge is still active.

Other lodges, that worked temporarily under dispensations, were never chartered, others became dormant, so that in 1845 there only existed seven lodges in all, and two of them received their charters in January of that year. These seven lodges were: Jackson, No. 1, of Tallahassee, Fla.; Washington, No. 2, at Quincy, Gadsden Co., Fla.; Harmony, No. 3, at Marinna, Jackson Co., Fla.; Franklin, No. 6, at Apalachicola, Franklin Co., Fla.; Madison, No. 11, at Madison, Madison Co., Fla.; St. Johns, No. 12, at St. Augustine, St. Johns Co., Fla., and Dade, No. 14, at Key West, Dade Co., Fla.

REORGANIZATION OF THE GRAND LODGE

On June 23, 1845, a special communication of the Territorial Grand Lodge was held, Grand Master Jesse Coe presiding, to organize a state Grand Lodge and amend its constitution, and to provide for the erection of a Grand Lodge building at Tallahassee.

This business was duly performed, and news of the death of Ex-President Andrew Jackson at his residence at The Hermitage, in Kentucky, on the 8th, having been received at Tallahassee on the 24th, proper resolutions were passed and a eulogy pronounced by Gen. Robert Butler, Past Grand Master. (He was an honorary member of this Grand Lodge.) On the same date, the first General Assembly of Florida met at Tallahassee to organize the new state Government under the act of the United states Congress authorizing the admission of Florida as a state into the Union.

The Craft prospered and throve until the blight of civil war overcast the Union. With her sister states of the South, Florida joined the Confederacy. Sections of her territory were invaded, battles were fought and skirmishes took place within her borders. Her industries were of agricultural nature, and her means of marketing her produce was by sea; no railroads existed of any great extent so that the blockade of her sea coast paralyzed all industry, while most of her adult males were absent in other states fighting with the armies of the South. Grand Lodge regularly held its stated communication, but many lodges were dormant, their lodge rooms destroyed by invading armies and their membership scattered.

In January, 1866, there were 53 lodges upon the rolls, but only 24 there represented and but 30 made full returns, with less than 1500 names upon their roster many of the brethren were from recent camp or northern prisons, still clad in gray uniforms, side by side with those in blue of the force who had occupied the state after the surrender. All met as brethren with the determination to put their shoulders to the wheel of progress and work for the Craft's advancement.

In 1858 the Grand Lodge suffered a serious loss when a severe storm wrecked the Grand Lodge building in Tallahassee, destroying many early records. But they soon rebuilt the edifice and drove bravely forward. As the state advanced in population

new territory developed and railroads were constructed; the Craft grew with leaps and bounds.

In January, 1869, a resolution was adopted that the regular communication be held in Jacksonville, on the east coast, instead of at Tallahassee, in western Florida, where it had always met previously. This was duly carried and in 1870 that city was declared its regular meeting place and steps taken to erect a temple suitable for its needs. A lot was bought in 1891 and the cornerstone laid with fitting ceremonies in 1892 (January). The structure was ready for use in January, 1893, and duly dedicated. steps were also taken in that year towards the establishment of a Masonic Home and Orphanage on the initiative of Past Grand Master Albert W. Gilchrist and the nucleus of a fund formed. The bonded indebtedness on the temple having been paid by 1894, a fitting celebration was held and a history of its erection written by Deputy Grand Master Granville Beale.

On the 75th anniversary of the organization of the Grand Lodge a musical program, vocal and instrumental, was rendered and an historical address delivered by Most Worshipful Samuel Pasco, Past Grand Master.

THE BUILDER OF THE NEW TEMPLE

In January, 1907, the facilities of the temple at Bridge and Forsythe streets, Jacksonville, proving inadequate to the growing needs of the Order a resolution was presented at the annual communication to sell the building and lot and use the proceeds to purchase another at Main and Monroe streets on which to erect a modern concrete fireproof seven-story building. This was carried and provisions made to issue bonds to the amount of $110,000 to meet the expense. Committees were appointed to carry out this project. Contract was let Dec. 14, 1907, the cornerstone laid Jan. 22, 1908, Grand Master Elmer E. Haskell officiating. The building was finished and dedicated Jan. 20, 1909.

In 1918 the Masonic Home and Orphanage funds having reached proportions where it was considered safe to purchase a property for that purpose, a suitable building was found in st. Peterburg, Fla., originally erected for hotel use and offered at a price considered satisfactory. It was accepted and the dedication took place on 7th of April, 1919. Legislation by the Grand Lodge has satisfactorily cared for its maintenance and mortgage indebtedness since.

At the last annual communication, 1925, the number of lodges on the roll of the Grand Lodge was 250, while the individual members of the Craft numbered 26,871.

----o----

The Masonic Lodges in the 17th Leicestershire Regiment

By BRO. R. V. HARRIS, Associate Editor, Nova Scotia

THE next reference to this historic regiment and its lodge is to be found in the Nova Scotias Gazette Dec. 12, 1783, in which we find the following advertisement:

The brethren of Lodge Unity, No. 18, held in H. M. 17th regt. of infantry, intend holding their festival of St. John 27 December and dining at Mrs. Dawson's tavern, near Cornwallis's barracks. Any brethren who wish to dine with them will give in their names to Qr. master serjeant Humpage, on or before the 23d inst., as no application can be taken after. By order of the master. DAN. WEBB, Secretary.

Friday, 12 Dec'r 1783.

We have not been able to determine the location of the Cornwallis barracks nor Mrs. Dawson's tavern.

At the St. John's Day dinner of St. John's Lodge, No. 211, we note the presence of visitors from Lodge 18, and again at the meeting of that lodge on Jan. 5, 1784.

At this time, and after 1781, the several lodges in Halifax were accustomed to hold a "Quarterly Communication" for the discussion of matters of common concern. At an emergency meeting held on Dec. 16th, 1783, at the Golden Ball, we find present "Cockburn, Mr.; Humpage, S. W.; Cassady, J. W.; Webb, Secy." of the "17th Regt. Unity Lodge 169 and 18 in Pensyla Lodge Night ye first of every month." At the same meeting the Master and Wardens of Lodge 90, in the 33rd Regiment, were also present.

The Lodge being Opened, The Worshipful Master acquainted the Body, that the Occasion of Assembling the Communication at this time, was an information of the arrival in Town of Two Lodges of Free Masons, who were strangers to us, viz. one in the 17th Regiment, and the other in the 33rd. And that he had Ordered the Secretary to Summon the Masters and Wardens of those two Lodges to attend, that we might see, and be properly informed concerning each others authority, as Freemasons, to the Mutual Satisfaction of all the Lodges here, and for the promoting of harmony among the Masons in this Town. And the said Brethren attended accordingly and produced their Respective Warrants, which were read and found to be legal and good to the full satisfaction of this body. The Warrant of St. John's Lodge, No. 211, (of Halifax) was in like manner produced, and Read to the aforementioned Brethren, with which they were well satisfied.

And the Lodge was clos'd in harmony, until the third Monday in January, 1784, Then to meet at the Lodge Room of No. 156.

Unity Lodge, however, was not represented at the January or March meetings, 1784.

The next record of the lodge in Nova Scotia is in the form of three parchment certificates in the archives of the Grand Lodge of Nova Scotia, which, because of their great interest, we quote in full:

We, the Right Worshipful Captain, &c. of The Royal Arch Excellent Lodge of Masonry, Unit No. 18, held in his Majesty's XVIIth Regiment of Foot & on the Registry of Pennsylvania.

These are to Certify that the Bearer hereof Our Trusty and well Beloved Brother John North (1) was by Us Installed a Past Master of Lodge Unity, No. aforesaid and was by Us Initiated into the Sublime Secrets of Royal Arch, Excellent Masonry, he having with due Honour and Justice to the Royal Craft, Justly supported the Amazing trials of Skill & Valour attending his admission into Our said Royal Arch Excellent Lodge.

We therefore Recommend him as a just, Honest, faithful, Worthy Brother.

Given under our hands & Seal of Our Lodge at, Lodge Room in Halifax this 1st day of May, 1784. George Cockburn, H.P.H.J. Cassidy . 1st.) Wm. Boyer, K. John Gale, S. Daniel Webb, R. A. C,. William Humpage 2nd. G. Ward William Page 3rd.

Wm. Davidson, G. Secretary

SEAL

To this seal is attached a faded ribbon upon which is impressed a wax seal depicting two pillars, united by an arch, surmounted by a Royal Crown. Between the two pillars

resting on the ground, is a pyramid of five steps. Beneath the Arch is a blazing sun. The inscription around the edge of the seal is "Lodge Unity" "Royal Arch. 17 R. No. 18." Beneath the ribbon and the seal is a print of the seal, evidently in lampblack. John North's signature does not appear anywhere on the parchment.

The second certificate (2) bears the same date (May 1, 1784) and was issued by an "Assembly of the Knights of the Red Cross, held under the sanction of Warrant No. 18, Lodge Unity in His Majesty's 17 Regiment of Foot, and on the Registry of Pennsylvania" to "our trusty and well beloved Brother Sir John North" who was "by Us installed and Dubbed a Knight of the Ancient and Honorable Order of the Red Cross." It is signed by "George Cockburn, K., Henry Cassa 1st G., Daniel Webb, 2nd G., and William Davidson Secretary."

The seal is red wax dropped on a wide green ribbon resting on a pink one, both interlaced into the lefthand margin. The seal shows three spans of a bridge upon which, in the center one, is erected a tau cross, the upright of which has a serpent entwining it, a star to the right of the upper part of the serpent, and a hand grasping a sword to the left. The tau rests on the serpent's head and above the tau are the letter I.H.S. Around the edge of this seal are the words, "Lodge Unity No. 18, 17th Regt." Under the seal and ribbon, the same design is stamped in printer's ink or lampblack on the certificate, and on the outer fold the neatly written signature "John North."

The third certificate indicates that Bro. John North had received further light in Masonry. It reads:

In the name of the Most Holy, Glorious & undivided Trinity, Father, Son and Holy Ghost.

By the C. G. and Grand Wardens of Lodge Unity, No. 18, held in His Majesty's 17th Regiment of Foot & on be Registry of Pennsylvania.

We do hereby certify that the Bearer hereof Our Trusty and Well beloved Brother, John North, was by Us Installed and Dubbd A Knight of the Most Noble and Right Worshipful Order of Knights Templars, he having with fortitude and due Honour, justly supported the Amazing trials attending his admission.

We therefore Recommend him as a Worthy Honest, Faithful & Valiant Brother.

Given under our hands & Seal of our Lodge at Our Lodge room at Halifax, this 30th Day of June, 1784. George Cockburn, C. G. Daniel Webb, 1st G Warden Henry Cassady, 2d G Warden Wm. Davidson, G. Secretary.

The ribbon and wax seal of this certificate is missing but the usual black impression appears on the certificate itself. It shows a skull and above two cross bones. Above the skull are the words "17th Regt.," and below the cross bones the words "No. 18." Above the whole design are the words "Memento More." John North's signature does not occur on the parchment.

As the seals on these certificates all bear the number 18, it is evident that the seals must have all been engraved after the lodge had been rechartered by the Grand Lodge of Pennsylvania in 1777. It is also evident that the lodge at that time must have conferred the Royal Arch, Red Cross and Knight Templar degrees. We know from other sources that up to this time, 1777, the lodge had not worked, and from the same source we learn that their military activities and martial vicissitudes did not permit the exercise of Masonic functions between their departure from Philadelphia in 1778 and April, 1784, a month before the first certificate issued to John North. While it is conceivable and not improbable that they acquired their knowledge of these degrees from their military brethren in the nineteen other regimental lodges which wintered in Philadelphia in 1777-8, it is more probable that they brought their knowledge of these ceremonies from Ireland between 1772-4.

The next reference to the Lodge in Nova Scotia is in the Minutes of the Quarterly Communication at Halifax July 28, which record the presence of Bros. Webb and Humpage, of Lodge 18, at this meeting.

Bro. O'Brien of No. 211, Bro. Geddes of 155, Bro. Kelley of the Union Bro. Hill of the Virgin, Bro. Webb of No. 18 and Pro. Middieton of No. 90 were appointed a Committee to see that proper attention be paid to any sick Brethren, as occasion may require and to continue in that office until the next regular stated Communication.

In August the 17th Regiment was transferred to Shelburne, a new town then coming into existence about 150 miles southwestward from Halifax. Here about 10,000 people, mostly Loyalists from the American colonies, were busy establishing themselves in new surroundings. At this time Lieut. Col. Johnston was the officer commanding the Regiment.

Before leaving Halifax for Shelburne, the following letter was addressed to the Grand Lodge of Scotland:

Halifax, N. S. 27th August 1784. Sir, The Various Vicissitudes of Fortune as well as that of War having prevented us from writing Sooner & Oftener, than we have done to you, & now as we have some Recess from the Fatigues of War & the Multiplied Miseries that attend it, as well as the Probability of Our remaining some time longer in America, We should think Ourselves highly Culpable of the Greatest, as well as the most Enormous Impropriety were we to Omitt acquainting you with the Most Material Occurrences which have Accrued since our Arrival in the Western Hemisphere, Viz. from the year 1775 to 1784.

And sir, we have in the first Place to inform you (for the Information of the Grand Lodge) that the 2 first years after we Arrived in America we had no Opportunity of Calling a Lodge together. Our Military duty Requiring a Constant & almost perpetual attendance. That in the year 1777 a Ship loaded with the Baggage of the Regiments (on her Passage from New York to Philadelphia) in which was our Lodge Box, which

Contained our Warrant, Jewels, Fund and every Other Necessary Apparatus belonging to Our Lodge, was Captured by the Enemy. We, was then left Distressed, no warrant to work under & berefit of every Masonic implement, as likewise Our Fund in which every Pecuniary Matter of our Lodge was Deposited. We, was then in a Dilema scarcely to be Described. One Alternative was left, to make Application to the Grand Lodge of Pennsylvania, which being done there still remained a Difficulty to Combat with namely a Sufficient Corroboration of the Legality of Our request, It not being in our power to Convince them Occularly, thro' the loss of our Warrant, as formerly mentioned. We was then under the Necessity of Conveening all the Military Lodges then in Philadelohia (to the number of nineteen) to Convince the Grand Lodge of Pennsylvania of the Propriety of Our request. They accordingly granted us a Warrant under which we worked since the Above Mentioned Period.

And as We think it Necessary you should be acquainted with the form of our said Warrant we do herewith send you enclosed a Copy of it for your Satisfaction.

In the Year 1778 we had the Mortification to be Captured at a Place Called stoney Point-or Hudson's River the whole Regiment fell into the Hands of the Enemy, & in Consequence Our LOdge Box likewise. We again lost every Article belonging to Our Lodge as before, but fortunately Our Warrant (by some means unknown to us) fell into the hands of a Worthy Brother, one of the American Generals, whose name is Samuel Parsons who generously Returned it to Us, accompanied by ye Enclosed very Polite Letter, which we do Ourselves the Honor of Transmitting to you.----We were imprisond at that time in Philadelphia Goal in which Miserable situation we remained till Christmas in the Year 1780. At Our Exchange & return to the British Army, we were immediately Employed in Actual Service & on an Expedition to Virginia was again Captured with Lord Cornwallis, the 17th October 1781. Since which Period we had it not in Our Power to do any Business till April 1784, but we have the happiness to Inform you, that We have followed every point of Masonry with the Greatest Regularity since the time above mentioned.

These sir, are the Most Material Occurrences since Our Departure from Europe-We now have to request in what Manner it would be most Suitable to Correspond with Our Mother Grand Lodge, so as to Make any Remmitances of Cash, to the Grand

Charity fund, to pay all Back dues and any other Charges, that the Grand Lodge may have to make;

We likewise Humbly Crave a Renewal of our old Warrant, No. 169 if Vacant- Likewise we wish that we Could have the Names of Our Present Lodge No. 18 Registered in the Books of the Grand Lodge.

These sir, are our Wishes & most Sanguine Expectations which We humbly Request you will be so kind as to Grant. Wm. Davidson, Secretary."

After arriving at Shelburne the brethren of Lodge 18 found themselves among Masonic brethren, military and civil, and before long Lodges 3, 4, 5 and 10 were chartered by the newly organized Grand Lodge of Nova Scotia.

Some disagreement seems to have existed for a time between the brethren of Unity Lodge, No. 18, and No. 3, known as Parr Lodge, but this difficulty was cleared up as appears from the following letter from the Grand Secretary to the Secretary of Unity Lodge:

Halifax, 22d Jany 1785.

Sir & Brother.

I have it in command from the Right Worshipfull Grand Lodge to aquant you, that the Proceedings and resolutions of the Lodge No. 18 held in his Majesty's 17th Reg. of Foot the 29th October 1784, for with-holding all Brotherly intercourses or Communications from those Brethren, whose late conduct rendered a proceeding of that kind so absolutely necessary, hath been laid before that Right Worshipfull body,

and received their highest approbation. And at the same time I am ordered further to inform you, that, since the period alluded to, Parr Lodge hath made full satisfaction to the Grand Lodge for their late Conduct, and are immediately coming under their Warrant from this R.W. Grand Lodge, which is returned to them by this conveyance, You will therefore from after the time of their Installation (which I have reason to suppose will soon take place) consider them as Brethren. It is to be wished that the others would follow the example of Parr Lodge & that peace, Harmony & Brotherly love might prevail throught the whole of that Settlement. You will be pleased to lay this before your Worshipfull Lodge, and assure the Worshipfull Master, Wardens & Brethren that the Grand Lodge have the highest confidence in your Lodge, that will on all occasions render every service in their power for the just support, honor & Cement of the Craft.

Wishing you all health & prosperity, I have the Honor to be, Sir and Bror

Your ever affectionate Brother and very Humble Servant, J. Peters, Gr. Secrety.

Bror Wm Davidson, Secy No 18

This difficulty out of the way the brethren of Unity Lodge participated in the Institution of Parr Lodge on Feb. 9, 1785, when the ceremonies were conducted by R.W. the Rev. William Walter, D. D., Past Grand Master of New York, and Unity Lodge was represented by Daniel Webb, Master; Henry Gillett, P. M.; John Chamber, P. M.; William Humpage, S. W.; Eliphat Humpage, J. W., and William Davidson, Sec'y.

At the institution of Solomon's Lodge, No. 5, in December, 1784, Unity Lodge was represented by Bros. Cockburn, Webb, Humpage, Davidson, Ash, Ayres and Chambers. At the installation of Hiram Lodge, No. 10, in March, 1785, we find Bros. Daniel Webb, Master; William Humpage, S. W.; William Davidson, J. W., and Henry Cassady recorded as present.

The regiment and its lodge remained at Shelburne until August, 1786. During this period they corresponded with the Grand Lodge of Pennsylvania, the following letter being of considerable interest:

UNTO THE RIGHT WORSHIPFULL THE GRAND MASTER, GRAND WARDENS &c &c OF ANTIENT YORK MASONS HELD IN THE STATE OF PENNSYLVANIA.

"Right Worshipfull Brethren. We the Worshipfull Master & Wardens of Lodge Unity No. 18 held in This Brittanick Majesty's 17th Regt. of Foot, & under Your Register--having heard a Report which is spread through this Province of Our Warrant being by you Cancelled & that one of the same Number has been Granted to a Lodge in Pennsylvania.

We, have taken this method of acquainting you that we have wrote to Our Mother Grand Lodge in Scotland, willing to obtain a Duplicate of Our Antient Warrant No. 169, without as yet receiving any Answer, & we not Expecting that Our said Warrant No. 18 would have been Declared Void, till we might have Obtained the Duplicate of our said antient Warrant; We, therefore humbly request you will be so Obliging as to Inform us whether or not there is any Foundation for the very Disagreeable Report so Industriously propagated in this Province, if there is, we shall Instantly Desist from working under Our Present Warrant, till we Can Obtain a property Authority from Scotland or England.

We should think ourselves peculiarly happy if at the same Time you send an answer to this that you would likewise transmit to us an account of all Back dues from our last Settlement, to this present time, in Order that the sum due, may be Remitted to you by the earliest Opportunity.

We, should have Often Wrote to you had not our unsettled situation as a Military Lodge Prevented us by being Constantly in Motion from one Place to Another; however we took the first Opportunity of Writing to you (at the Conclusion of Peace) from New York, to which we received no Answer.

The strongest Reasons induces us to think that some Irregular body of Masons (Probably within Your District) are working under our Antient Warrant No. 169, if you would be so kind as to make Enquiry thro' the Different Grand Lodges of the United States of America, respecting the same, it would be a Lasting Obligation & ever gratefully Remembered while a Lodge exists in His Brittanick Majesty's 17 Regiment of Foot if a Discovery is made & information sent to us.

As an addition to your many kind & obliging Favors. We have farther to Request you should do us the honor of Communicating to Our Worthy friend & Brother General Parsons, the high sense have of His Unexampled Goodness, in restoring to us our Warrant which happy for us fell into his hands, we likewise beg leave to return the General Our Grateful & sincere thanks for the very Polite Letter Accompanying the Same. His Generous Sentiments shall ever be Remembered by every Brother of No. 18 with the Gratitude due to such Benevolence of heart.

We have the honor to be, Right Worshipfull Brethren, with the Greatest Defference and Esteem Shelburne Barracks, 28th March 1776 Yours &c. &c. &c. Daniel Webb, Master.

To the Right Worshipfull Willm. Ball Esq. or (pro tempore) Grand Master of the Grand Lodge of Pennsylvania.

W. Humpage, S. Wardens E. Humpage, J. Wardens Wm. Davidson Secv."

The following reply was sent to the brethren of the 17th Regiment of Foot at the Shelburne Barracks:

PHILADELPHIA August 11th, 1786. Brethren.

Your much esteemed favor of the 28th March last duly came to hand and was laid before the Grand Lodge at their last Quarterly Communication when I was directed by them to advise you that they were very happy to hear from you & to find that you continue united together in love & harmony.

The Grand Lodge not having for a long period of time heard from you, and supposing that the Lodge in consequence of the war had dissolved did grant a Warrant of the same number which you work under, but at the same time did not nor do they yet consider the same vacated and they still wish to consider you as under their jurisdiction.

The books of the Treasurer having by some means during the war got lost He is unable to make the statement of your account with the Grand Lodge, they therefore request that you would ascertain the same from your Books as near as may be calculating as dues to the G. L. five shillings for every Initiation and 4/ per annum from every member.

Every possible attention shall be paid & diligence used to find the Warrant mention'd to be lost and if found they will take great pleasure in transmitting it agreeable to your desire.

The Grand Lodge happy at all times to render you every service in their power have directed that a lettter be written to our worthy Brother General Parsons in your behalf, on the subject of his attention and politeness to you.

The Grand Lodge will be pleased to hear from you from time to time and you have their best wishes for the welfare and prosperity of your Lodge.

I am Brethren with every respect & Esteem, A. H., Secy. of the G. L. of Penna. The Worshipful Masters, Wardens & Brethren of Lodge Unity No. 18 held in his Brittanic Majesty's 17th Regt. of Foot at Shelburn Barracks. (A. H., the Secretary, was Bro. Assheton Humphreys.)

The Grand Lodge of Pennsylvania seems to have made inquiries respecting the missing Warrant for Lodge 169, for in the records of the Massachusetts Grand Lodge held at the Bunch of Grapes, Boston, September, 1787, we find a letter from the D. D. Master of Pennsylvania "Requesting information (if any could be given) of a warrant granted to the officers of the 17th British Regiment of Foot supposed to be lost within the United States."

The regiment and its lodge left Nova Scotia for England in the fall of 1786, and on arrival made application to the "Ancients" Grand Lodge of England for a new Warrant. This Warrant, No. 237, was dated Jan. 24, 1787, for a lodge to be held at Chatham, Kent, where the regiment was then in garrison.

In connection with this lodge the following advertisement, which appeared in La Gazette de l'Ile de Jersey for Dec. 22, 1787, is of interest. The Gazette, it may be mentioned, was the first newspaper to be published in Jersey. Its first issue is dated Aug. 5, 1786.

TO THE FREE-MASONS.

The Brethren of Lodge Unity No. 237, held in his Majesty's 17th Regiment of Foot, on the Registry of the Grand Lodge of England, intend celebrating the festival of St. John the evangelist at the house of Mr. John Waters in Mont Orgueil Castle, on Friday the 27th inst. Any antient York Masons who wish to participate in that festivity with them will give in their names in writing to Brother Oyers, Bridgefoot Barracks, on or before the 24th inst.

By order of the Master. Th. Gavin, Secl etary. N. B. Dinner on the table at half past four o'clock.

This warrant evidently lapsed in 1792. While stationed in Ireland in 1802, another lodge, No. 921, was warranted in the 17th Regiment by the Grand Lodge of Ireland. This warrant was exchanged in 1824 for the vacant number 258, under which the lodge worked until 1847. since that time there has not been a lodge attached to the regiment.

Thus ends the interesting record of Freemasonry in the 17th (Leicestershire) Regiment, a virtually continuous record of a hundred years; a record of warrants from the Grand Lodges of Ireland, Scotland, Pennsylvania and England. What influences radiated forth from the lodge room in that hundred years will never be known, for the records are scattered to the four winds of heaven.

NOTES

(1) John North's name is the only one of the above which does not occur in the muster rolls of the 17th Regt. for the period mentioned. It is probable that he belonged to the 33rd Regt. or some other Corps stationed in Halifax at the time.

(2) The oldest Red Cross certificate or evidence of any kind of the degree itself known to exist is believed to be that dated Aug. 1, 1783, issued by St. Andrew's Lodge, No. 40, at Charleston, S. C. In the present case it would seem clearly established that the degree was conferred in Philadelphia as early as 1777-8.

(3) History of the Grand Lodge of Massachusetts I. page 344.

----o----

AN APPEAL TO THE CRAFT BY HUGH MANITY

When the following communication came into our hands we confess to having a good deal of doubt as to its bona fides. In consequence certain inquiries were made which resulted in convincing us that the writer was all that he claims to be, and that in addition he is an exceptionally well educated and intellectual man. The name given is of course an assumed one. Ed.]

Humanitarianism being a basic tenet of Masonry, permit me to call your attention to a class of people whom your organization might help without incurring a heavy sacrifice. I mean the clergy.

I am a Roman Catholic priest. There are a good many of my confraters who would like to quit the priesthood. They are discouraged from taking that step by the problem of gaining a livelihood. Their vocational training is of little value for industrial and commercial pursuits.

The reasons for their desiring to leave the priesthood are various.

Forced celibacy is one of them. It means the repression of a strong natural instinct. Frequently it is accompanied by a loneliness that may become exceedingly oppressive.

Financial worries form another. Parish work usually implies an unceasing appeal for funds for the erection or maintenance of church, school, rectory, school sisters' convent and for the current expenses. since the World War, with its inflated prosperity also, a veritable epidemic of diocesan "drives" has set in, for a new seminary, cathedral, orphanages and what not. Sacerdotal life is just one continuous begging performance, necessitating at times high pressure methods, regular hold-ups. The Peter's Pence has become a national Derby, the American bishops racing with each other. The one who sends the fattest purse to Rome wins the prize. He may expect to rise in the hierarchy, with the cardinal's hat as the ultimate goal. Th priests have to squeeze the money out of the people. Many a pastor becomes worn out.

While many bishops are prudent, just and kind there are others who lack in these qualities. Some are unreasonable tyrants. The canon law is no protection against them. An American priest is at the mercy of the bishop.

The American Catholics have no voice in the appointment of their bishops. They have to accept whomsoever the Italian autocracy, known as the Vatican, place over them. Money has nearly always talked rather loud at the Vatican. Many an American ecclesiastic with no other attainments to his credit than a sinister dexterity in courting the Italian autocracy--sometimes by soothing its itching palms with the right kind of balm -is promoted to a prosperous bishopric. It is exactly that type of man who is most liable to prove a tyrant.

In the thinly populated districts in the South and West, where the Catholics are few and far between, many a priest has to struggle with hopeless poverty. Take the case of a certain confrater in South Dakota whom I recently met. The church and rectory stand alone in the windswept prairie. The nearest railroad station is thirty-seven miles away. His widely scattered congregation consists of about twenty families, nearly all of them poor homesteaders. Of course he cannot afford any household help. He himself has barely enough to eat. He cannot keep any chickens, dog or cat, for when he goes away to make the rounds in his second-hand flivver there is nobody near by to feed the animals. "I am the only livestock around my place," he jocosely commented. This is a lonely, dreary life for a cultured young gentleman who has been twelve years to college and university. He has no prospect of obtaining a better place

in the next decade or two. For the large diocese has only two or three comfortable pastorates.

Such poverty forms a vivid contrast to the luxury some of our bishops and pastors in the metropolitan cities are rolling in. This social maladjustment could be easily rectified by an interdiocesan exchange of the clergy. Before an assistant pastor in a prosperous metropolis is promoted to a pastorate, let him first serve three years in the southern and western missions. It will be a valuable experience for him in every way. But our espicopate has not thought of this.

To be alone, one has either to be a saint or a fiend, an old adage avers. To be a saint is not so easy. Nor could every saint sustain prolonged solitude. He is likely to become moody and gradually drift into insanity. To be a fiend is not congenial, least of all to a man with a sacerdotal training.

Such a dreary existence easily leads to despondency. Despondency again often entails the loss of moral courage and strength; thus such a solitary priest is in danger of tumbling from the pinnacle of spiritual idealism into the very depths of moral degradation. Corruptio optimi pessima, "the corruption of the best becomes the worst," says the old maxim. He becomes a moral derelict, possibly behind a facade of respectability and virtue. He tries repeatedly to climb out of the mire, only to slide back more deeply.

Whatsoever the reason be, for which a priest wants to quit the priesthood, it would seem to me a worthy charity if American Freemasonry, the largest and most resourceful organization in the country, assisted him in finding a suitable position as teacher at a college or high school, or some such occupation.

When a priest steps out of the presbyterate there is automatically a steel curtain set up between himself and his Catholic relatives and friends. Not that they would hate or reproach him. But it would cause mutual embarrassment to meet again. It is considered an honor to have a priest in the family. It is a mortification or stigma to

have an ex-priest. He will even stay away from the funeral of his parents to avoid embarrassing the living.

Thus a priest who renounces the priesthood suddenly finds himself all alone in the world. He will appreciate a kind lift from good fellows in the new environment.

Such an ex-priest should not be expected to denounce the church and defame his former confraters. Those defrocques who have stooped to such a course are almost invariably bad eggs.

A priest who has become dissatisfied with his calling and is anxious to relinquish it is rarely ever an asset to his church. It will be to the best of all concerned if he step out of the priesthood altogether. I trust that every Catholic bishop will support me in that.

I am not familiar with the inner workings of the Protestant ministry. I suspect, however, that there are some ministers who for various reasons would like to abandon the ministry to pursue some secular avocation. It would he all around for the best if the desired change were facilitated and accelerated.

Now here is the suggestion: Could not American Freemasonry establish a bureau call it the Clergy Redemption Bureau--that would assist such prospective ex-priests and ex-ministers in finding suitable secuiar positions? Said bureau could send out circulars to the clergy offering help to such as contemplate quitting the ministry. It should assure them of the strictest secrecy.

There are about 25,000 Catholic priests in the United States. I hazard the guess that annually a couple of hundred of them would avail themselves of such an offer.

One ex-priest, one ex-minister and a typist would probably constitute a sufficient personnel to conduct such a bureau. The annual upkeep would probably not exceed ten thousand dollars. This expense should assuredly not prove a heavy burden on an organization of the size and wealth of American Freemasonry.

If the plan works in the United States it might be given a trial also in other countries.

The beneficiaries would be a well educated class of people who, moved by the highest ideals, had in youthful enthusiasm embraced a noble calling. Somehow they have become disillusioned, or for other reasons no longer desire to be identified with it.

----o----

When thou seest the great Prelates with splendid mitres of gold and precious stones on their heads and silver croziers in hand; there they stand at the altar chanting those beautiful vespers and masses, thou art struck with amazement....

Men feed upon the vanities and rejoice in these pomps, and say that the Church of Christ was never so flourishing as at present.... Likewise that the first prelates were inferior to those of our own times. The former, it is true, had fewer gold mitres and fewer chalices, for indeed what few bhey had were broken up to relieve the needs of the poor; whereas our prelates for the sake of obtaining chalices will rob the poor of their sole means of support.

But dost thou know what I would tell thee? In the primitive Church the chalices were of wood, the prelates of gold; in these days the Church hath chalices of gold and prelates of wood. [Savonarola. 1498.]

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

WHICH WAS THE FIRST MASONIC CLUB?

BRO. CHARLES F. IRWIN, one of our Associate Editors, has been for some time at work on the enormous task of collecting everything possible of Masonic interest connected with the military efforts of the U.S.A. in the Great War. Completeness is perhaps hardly to be hoped for, even approximately, but so far Bro. Irwin has collected a tremendous amount of material and has thousands of names indexed of Masons who served overseas. He is at present preparing an article on the earliest Masonic Clubs or like organizations formed in connection with the Military and Naval forces of the country, and one question he wishes to decide is which of these has the honor of being the first. He has, therefore, asked us to make a last appeal through THE BUILDER to anyone who may have information in any way bearing upon this point. It will probably be better for those answering to write to him direct. His address is 127 Wall Street, Wilmerding, Pa. We hope that any of our readers able to throw any light upon this particular subject will respond - and "do it now." Even if they have nothing to say on this question Bro. Irwin would be glad to have any Mason who served in the military forces of the country to write to him so that he may have their present addresses, and this more especially in the case of those who have or had any official positions in clubs and similar organizations. The request naturally is not made to those who are at present in correspondence with Bro. Irwin.

* * *

HUMANITY

WE believe that there will be very few who will read the communication that appears under the title of "An Appeal to the Craft" and not feel some sympathy for the writer; although it will probably seem strange that it should have been addressed to

American Freemasons. The first thought on reading it is very naturally that it is some kind of hoax, yet a second reading would alone raise doubt from the evident sincerity of the writer. Without breach of confidence we may say that he submitted to us papers and other MSS. which fully explained his position. It is not that his church has no place for him, for he has held positions of importance, and might again if he so desired - on terms of submission, but that he has come to feel that there is no place for him in the Church, at least in any official capacity. He has not "lost his faith," he does not want to give up his religion, but he can no longer work with what may be called the political machinery of the organization.

We have said that the writer is an intelligent widely read and well informed man, yet he shows a subtle but fundamental misapprehension of Freemasonry. This gives rise to a number of reflections. In spite of the shuddering interest that many Roman Catholics seem to take in the Institution, in spite of all that Roman Catholic authors have written about it, they do not seem to understand it. One point especially, the matter of organization. Romanist writers constantly assume that Freemasons the world over are parts of a great machine with some central governing council by which action is directed everywhere, something in fact like the Jesuit Order, at least as depicted by its opponents. It is the strength of the Craft (and paradoxically in some ways a weakness) that it is not a machine, hardly an organization in any but the most superficial sense, but simply a number of men, who have been through a common experience (of initiation) and who are obligated to friendship and brotherhood and good will and charity to all the world. So little is it an organization that except in most flagrant cases there is no discipline, and it is left to the conscience of each to perform what he has voluntarily promised. Potentially wealthy as the Freemasonry of the country is taken as a whole, there is no organization that could undertake what the writer suggests. The difficulties that have obstructed the course of the movement to aid our own members who are victims of tuberculosis is proof enough of this. If we cannot help those we have specifically and categorically promised to aid in their need to the limit of our ability, it is obvious that nothing like this can be done.

Yet again there is in this misapprehension something else. We are used to being condemned, either calmly or courteously, or with contumely and abuse, by members of the Roman Church. Why should they take the trouble to do this? It would seem that behind this condemnation is something like fear. When French-Canadian children will cross the street to avoid passing close to a Masonic hall it is because they believe the devil has a place and habitation there. The extravagant absurdities of

Leo Taxil were swallowed not by ignorant school children but by the leaders and rulers of the church. If it were once realized, as is so patent from within, that Freemasonry is incapable of any general campaign or subtle working for some, for any, defined object, perhaps they would cease to fear, and so cease to notice us. Freemasonry is incapable of anything like this because such methods and such objects are absolutely foreign to its principles, traditions, tenets and teaching.

Perhaps this belief of those outside may also humble us a little. It is believed that we do the things we profess, that we not only preach brotherly love, relief and truth, but practice it also. A little shame would do us no harm - if it lead individually and collectively to that self-improvement which can only exist in good will and benevolence to our fellows.

* * *

NATIONAL OR NOT?

AS we intimated last month the ruling bodies of the Craft move very slowly. This is a characteristic of all organizations and should not be quarreled with for it is in the nature of things. Still less should the zealous and devoted brethren who fill important and influential official positions be blamed. It is very hard, without resorting to the worst methods of propaganda, to make those who have not seen with their own eyes and heard with their own ears to realize fully the need. And in spite of all that has been said certain complete misconceptions remain. One of the outstanding Masonic journals of the country, so far as the quality of its contents goes, recently said that it doubted whether the problem of Tuberculosis was one properly to be dealt with nationally, and in others we have seen the question of another dreaded disease, cancer, also raised. If there be any idea in the minds of the brethren anywhere that to deal with Tuberculosis will logically lead to a cancer campaign we feel that a most important and fundamental difference should be pointed out and emphasized - a difference that makes the first a national problem indeed, and that is simply the patent fact that the Tubercular subjects seek health by migration to the Southwest. If there be any migration of those afflicted with cancer or other diseases it is to the nearest large

city where they may hope to find more skilled surgical and medical treatment. The point of the problem is this, we have said it before and expect to have to repeat it again owing to the difficulty of adequately presenting the matter in mere printed words - the point is that three Masonic jurisdictions in the United States who are among the weakest financially and in numbers are striving to care for the necessitous brethren from all over the country, and especially from those jurisdictions that are strongest numerically and wealthiest financially. If this does not make it a national problem, if any one will deny that this makes it a national problem, we shall feel like giving up in despair. We should like in any case to have the arguments - if anyone takes the position by which it is supported, we promise to give them the fullest publicity.

If, and it is undoubtedly the fact, the climate of the Southwest is favorable to the cure of tuberculosis, physicians who publicly argue that some other part of the country is just as good, send members of their own family so afflicted to the Southwest, it will follow naturally that the purely local cases will be very few, and statistics bear this out. The brothers who need aid are from other parts of the country almost without exception. It is therefore not only a question of helping a brother in need and likely to die, but of helping good Masons, who are nobly and self sacrificingly doing all they are able, to do their duty - and are well nigh crushed by the burden. Justice demands that they be assisted, and for this reason it is necessary to emphasize again that this is pre-eminently a case for national action.

* * *

THE CHIEF JUSTICE APPROVES

Chief Justice William H. Taft has handed down a "decision" which will be of interest to every member of the Masonic Fraternity in the United States. The Supreme Court is the court of last resort and the Chief Justice has the last word on all matters before it.

In a letter to Herbert B. Holt, Grand Master of New Mexico, and President of the National Masonic Tuberculosis Sanatoria Association, Chief Justice Taft wrote as follows:

I am very glad that the Grand Lodge of New Mexico is devoting its energies to the establishment of National Masonic Tuberculosis Sanatoria in those states that enjoy the air and environment that are so useful in combating the white plague. The possibility of greatly reducing that scourge of human kind has been demonstrated. It is most humane and generous of the Grand Lodge of New Mexico to make the effort which it is making in this direction. I commend the movement and sincerely hope it will be successful.

William H. Taft.

* * *

FORMER PRESIDENT TAFT'S VIEWS

Former President Taft believes that if it is constitutional for the Federal Government to spend money to save hogs and cattle, it is also constitutional to spend money for the conservation of human life. In a speech at Albany, N. Y., March 18, 1910, be said:

We have an Agricultural Department, and we are spending $14,000,000 or $15,000,000 a year to tell the farmers by the results of our research how they ought to treat the soil and how they ought to treat the hogs and how they ought to treat the cattle and the horses, with a view of having good hogs and good cattle and good horses. There is nothing in the Constitution especially about hogs or cattle or horses; and if out of the public treasury at Washington we can establish a department for that purpose, it does not seem to be a long step or a stretch of logic to say that we have the power to spend the money in a bureau of research to tell how we can develop good

men and good women. Some of our enthusiastic conservators of national resources have calculated how much the life of each man and each woman in the community is worth to that community. I do not think it necessary to resort to that financial calculation in order to justify the saving of human life, such as can be accomplished by the results of research and advice that will proceed from a properly established bureau of health.

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A. F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

ALPHEUS A. KEEN, Secretary

JOHN W. TURNER, Treasurer

FRANCIS E. LESTER, Executive Secretary, Las Cruces, New Mexico

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

CONNECTICUT - Fred A. Verplanck, Past Grand Master, South Manchester.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

GEORGIA - Dr. J. P. Bowdoin, Past Grand Master.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis.

Mississippi - John R. Tally, Grand Master, Hattiesburg.

Missouri - Wm. W. Martin, Grand Master, Doniphan.

MONTANA - Dr. W. J. Marshall, Missoula.

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning.

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

VERMONT - Christie B. Crowell, Past Grand Master, Brattleboro.

WASHINGTON - Morton Gregory, Grand Master, Tacoma.

WISCON - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ORDER OF THE EASTERN STAR, GENERAL GRAND CHAPTER Mrs. Clara Henrich, Most Worthy Grand Matron, Newport, Ky.

ROBERT J. NEWTON, Editor, Publicity Director N. M. T. S. A., Las Cruces, New Mexico

Help to Open the “Door of Hope”

THE National Masonic Tuberculosis Sanatoria Association offers to the Masonic bodies and Masons of the United States, A GREAT OPPORTUNITY for immediate action to secure relief and hospitalization of migratory tuberculous Masons and sick members of Masons' families.

The Association has an opportunity to buy the Tuberculosis Sanatorium formerly operated by Dr. R. B. Homan, in El Paso, Texas. The property is favorably located. The Main Building has a capacity of nearly one hundred patients. This building also contains the dining rooms, kitchen, etc.

There is another brick building containing twentyfour patients' bed rooms and there are also four small cottages for patients. In addition there is a small building for employes and a four-room bungalow for nurses, or which may be used as a superintendent's residence.

The Main Building was recently completely repaired and renovated, at a total cost of approximately $50,000. The other buildings will need repairs to make them serviceable.

The National Masonic Tuberculosis Sanatoria Association can immediately begin its work of relief and hospitalization in the Main Building. Later, the other buildings can be put into service when needed and when funds are available.

The property is to be sold to the highest bidder under foreclosure proceedings, and while the result of the sale cannot be foretold, the price is not expected to go over $65,000. An additional sum of about $10,000 will be required for equipment. $25,000 more will provide for repairs on other buildings. For a total of $100,000 we may secure an institution that will hospitalize one hundred patients, at an average cost of about $1,000 per bed, while new construction would cost from $2,500 to $5,000 per bed.

Women and children may be cared for in the Main Building until the two-story rear building is ready for occupancy. It is planned to provide for children suffering from bone tuberculosis, in addition to caring for those with pulmonary tuberculosis. It is difficult to secure hospitalization for these children in Shrine or other hospitals, because of the length of time required for their treatment.

PLANS FOR FINANCING

If Masonic bodies, and organizations affiliated with, or whose membership is based upon Freemasonry, and Masons, will each contribute a part of the purchase price, the needed funds can very quickly be secured.

An appeal is made to all such bodies, and organizations, to "buy" a part of the sanatorium, so that the total amount needed for purchase and equipment may speedily be secured and the sanatorium opened AT ONCE.

The plan has been adopted of naming patients' rooms, sleeping porches, beds and the service rooms, or units, of the Sanatorium for Masonic and other bodies, or individuals, contributing the proportionate part of the purchase price of same. Suitable tablets or signs will be placed over the door of each room in recognition of the contribution made, or in memory of some departed Masonic brother, or some other loved one.

Contributions for the following amounts will secure such recognition, or memorials:

Rooms

Name of Service	Proportionate Part of Purchase Price
Sanatorium Offices	$5,000
Reception Hall	2,500
Social Room	3,000
Dining Room	2,500
Serving Room	1,000
Kitchen	5,000
Heating Plant and Boiler Room	5,000
Nurses' Room	1500

Main Building

Patients' Bed Rooms, with Bath	1,000
Patients' Bed Rooms, without Bath	750
Sleeping Porches	500

Women's and Children's Building

Patients' Bed Rooms	500

Cottages and Bungalow

Four Cottages	1,000
One Bungalow	3,000

Patients' beds will be named for organizations and individuals contributing $2~50, and a suitable tablet or sign will be placed upon patients' beds naming the bed for the contributor, or for one whom the contributor designates.

FURNITURE AND EQUIPMENT

Following is an estimate of cost of furniture and equipment. For contributions of the amounts listed below a suitable tablet or sign will be placed in each room naming the donor of the cost of the furniture or equipment.

Sanatorium Offices (not including medical equipment)	$1,000
Reception Hall	500
Social Hall	1,500
Dining Room	500
Serving Room	150
Kitchen	2,500
Patients' Bed Rooms	150
Sleeping Porches	50

Those contributing the purchase price of a room may, if desired, add to their contribution the cost of furnishing same.

COST OF OPERATION

While the average cost of operating a tuberculosis sanatorium is $1,000 per annum, in order to insure the best of care and treatment for patients $1,200 a year, or $100 per month, is a safer estimate for the first year of operation. Contributions of $25, $50, and $100 or more are asked to pay expenses of hospital care for one or more weeks or months.

Contributions of $1 or more will help to "carry on" this work of salvaging sick men, women and children.

The National Masonic Tuberculosis Sanatoria Association also asks American Freemasons to contribute funds for home relief; for hospitalization of patients in other institutions when and if necessary and for transportation of patients and members of their families and other incidental expenses of the work of relief and hospitalization.

The Sanatoria Association also asks funds for the general expenses of its operations, including educational work among American Freemasons and their families, to disseminate information as to the nature, cause and prevention of tuberculosis. This educational work is recommended by the National Tuberculosis Association as one of the best methods for the prevention of the spread of tuberculosis. "Prevention is better than cure."

DESCRIPTION OF SANATORIUM BUILDING

The Sanatorium was operated by Dr. R. B. Homan, of El Paso, under lease, until he built his own institution. This Sanatorium had a national reputation as one of the leading tuberculosis hospitals of the Southwest. While it has not the modern features of a new institution erected at present costs, yet splendid results in the treatment of patients were secured in this hospital up to the time of Dr. Homan's removal two years ago.

When sufficient funds are secured to erect a larger, modern Masonic Tuberculosis Sanatorium, this building will continue to render great service as a receiving hospital, or as an infirmary for the advanced cases, who may thus be segregated from the early stage and hopeful cases, or may be used for both these purposes.

The real estate consists of approximately eleven acres of land situated in the city of El Paso, Texas.

Its location will have several distinct advantages. First, it will be possible during the first year of operation for the Association to secure without cost as to indigent patients, the services of a large and complete medical staff, representing all branches of the profession. Second, the thriving city of El Paso will afford opportunities for employment to members of patients' families and patients themselves may obtain whole or part time employment, when physically able, and yet remain under supervision of the sanatorium for some time after discharge.

THE MAIN BUILDING

The Main Building of the institution is three stories high, built of tufa clit stone and brick and is semi-fire resisting. It is steam heated and has electric elevator service. The building is "L" shaped and practically all bed rooms have outside exposure.

The ground floor contains a large reception hall, office rooms, a large assembly or social room, dining room, kitchen, storage rooms, etc. There are also nine patients' rooms, six of them having glazed sleeping porches.

The second floor has thirty-three patients' rooms, twenty-two of them having glazed sleeping porches.

The third floor has twenty-three patients' rooms, seventeen of them having glazed sleeping porches.

Twenty-eight patients' rooms are equipped with private or connecting baths.

Approximately one hundred patients can be cared for in this building when operated at its full capacity.

SECOND BUILDING

This is a two-story brick building located in the rear of the Main Building. It contains twenty-four patients' rooms, each with a sleeping porch and bath, etc. It is steam-heated.

This building will require repair and renovation before it can be used. It is planned to use it for the care of women patients, relatives of Masons and for women members of the Eastern Star. Children suffering from bone and pulmonary tuberculosis will also be cared for in this building.

COTTAGES AND BUNGALOW

Four small frame cottages are located in between the Main Building and the Second Building. These cottages need repair and renovation.

A four-room brick bungalow, located near the Second Building, will likewise need some repair. This can be used for housing the nurses, or as the superintendent's residence.

The property is estimated to be worth an amount considerably in excess of the price at which it is anticipated it may be purchased.

TIME FOR ACTION

Five years have been spent in discussion of this great problem of relief and hospitalization of Masonic tuberculars, while many vainly hoping for help, have died. If we, in our various Masonic organizations, and as individuals, will spend five minutes in action, we can, through this institution, actually begin this great and practical work of Masonic brotherhood.

Send your contributions direct to the Secretary of the National Masonic Tuberculosis Sanatoria Association, Alpheus A. Keen, Grand Secretary of the Grand Lodge of New Mexico, at the Masonic Temple, Albuquerque, New Mexico. However little it may be it will help to save a brother's life.

* * *

“CLAIMS UNABLE TO HELP SICK BROTHER"

Brother No. 86. Grand Chapter of Alabama. Applied for relief to Masonic Bureau, El Paso. Claimed he wrote home chapter several times, without reply. Bureau wrote chapter for help. Commandery remitted dues and advised that they were in very bad financial condition. After several months, chapter sent $10 and wrote that it was all they could do at present and all that bad been authorized. "Will ask the chapter to assist him to the limit, but the chapter meant nothing to him before he was taken sick, and now that he is unable to work it is the first Order he calls upon." The chapter had been advised that the Companion was unable to work account of his illness.

“HOME LODGE HELPED - PATIENT REFUNDING"

Brother No. 93. Grand Lodge of Georgia. Brother afflicted with tuberculosis, also crippled with rheumatism. Home lodge assisted him over long period, sending him to Hot Springs and supporting him at El Paso. Wife also tubercular and left him to return home. Brother improved under treatment and finally secured employment at Beaumont. Home lodge advanced $783 total and brother had begun to repay same.

----o----

The Precious Jewels

By BROS. A. L. KRESS AND R. J. MEEKREN

IN the Study Club last month we discussed the probability that an apparent confusion in the early references to the ashlars as jewels of the lodge was due, at least in part, to a technical expression of working masons having been later understood in its more general sense by non-operative brethren which resulted in an actual reversal meaning. The original finished test-block becoming th e "rough ashlar," the stone in its native state as taken from the quarry, and the partly worked, or roughed-out stone becoming t h e later "perfect ashlar," the stone squared and polished and ready to be set and adjusted by the implements of the Fellowcraft. Dint, or dent, the terms in question are variant forms of the same word, which means, as a verb, to strike or beat, and as a noun the marks or indentations caused by blows. A stone worked with the "bush hammer" or "claw tool" shows a surface covered with fine parallel indentations. Though such a surface is far from being a true plane it may nevertheless, if well wrought, be a quite sufficiently close approximation thereto for the comparatively coarse trying and testing required for ordinary stone work--it would not have done for such work as that of the Great Pyramid for example, where the thickness of the joints of the casing was no more than that of tissue paper, but such work was not done by the Mediaeval craftsmen, not because they were unable had it been demanded, but because it was not required in their style of architecture, in which fine jointing of the stones played little part. Before all things they were practical men, and believed as fully as modern production experts in economy of labor. It is always to be noticed in

Gothic mouldings, capitals and carving, that the work is carefully designed to involve the minimum of cutting away of the stone. It therefore did not concern them to work the faces of the joints any finer than was required for stability in the erection.

It might be well worth while to find out, if anyone interested were in a position to do so, whether dint or dent is ever used in this sense by stone masons in Scotland or the north of England at the present time, or during the last century. It may be noted, however, that the New English Dictionary under "Dent" gives the following fifteenth century quotation from Trevisa:

"After many manere castynge, hewyng dentynge and planynge."

This would seem by the context to confirm the supposition that "to dent" was used as a technical term, though it gives no indication of the process to which it was applied. Casting is proper only of metals, planing would naturally refer to wood work, hewing might be either of wood or stone, and if the latter, denting might have been so intended also. The finishing process above described is the only one known to us to which the term would be at all applicable. Another rather curious obsolete use of the word is given, namely, "to smooth," but not in the usual sense of making a smooth surface, but that of neutralizing the "sharpness" of an acid. The analogy underlying this use may however be that of subduing the strength of the acid or corrosive fluid, and thus to be equated with such a phrase as "by dint of arms," for example.

Another explanation is also possible and one not so far removed as to be incompatible. The Confession tells us that the "dinted ashlar" was not only used "to adjust the square" but also to "make the gages by." Gage or gauge, in old French Iauge or Jauge, is a very comprehensive word, and is applied to all kinds of measuring appliances, and to a considerable extent to special or standard measurements themseves. It is not now often, if ever, used for a graduated rod or scale for determining linear distances in terms of some unit of length, such as the foot or the metre, though it is so used in modern Speculative phraseology. This may well be a survival of what was once common usage, but we have not been able to find any independent examples confirming it. A Scottish form of the word is Gadge. The

Examination and the Mystery both inform us that . . Square, Compass and Common Gudge" are necessary to a just and perfect lodge; while the famous Haughfoot Minute of 1702 (1) and the Chetwode Crawley MS. both speak of a "Common Judge." These references must be to some measuring implement of very general application in order to account for the epithet "common" being applied to it in the first of these references. In the passage from the Confession quoted in a preceding article (2) respecting the five points in the Square, we find the Handrule and the Gage given as the fourth and fifth, respectively. The Rule is essentially a straight-edge, but in modern usage the term is usually applied to a measuring rod, such as, for instance, a two-foot rule. But of course the most natural and obvious form of an instrument of linear measurement is a straight-edge marked with feet and inches or whatever it may be. We are, however, inclined to think that rule or hand-rule here means a straight-edge pure and simple, as such "rules" are very necessary in stone-cutting and they take a form not at all convenient for measuring purposes. If so, we must conclude that "gage" in Scottish operative usage was a measuring rod or scale.

STANDARDS OF MEASUREMENT

The question of standards of measurement does not often come to our notice in everyday life. Rulers and yard-sticks and tape measures are so abundant and accurate that we accept them just as we do many other things civilization gives us. The immense amount of scientific knowledge, of care and skill, that lies behind their standardization, preservation and reproduction is realized by very few. It is a far cry from the time when twenty-five men, taken at random as they came out of church after hearing Mass on Sunday morning, were made to stand in a row each with his toe touching the heel of the man in front and the whole distance covered taken to be twenty-five feet, and accepted as a standard for the regulation of yard-sticks and ell-wands and so on in the neighborhood. Yet this and kindred methods were used, and were much more nearly accurate than might be supposed, being based on the principle of averaging differences. In England there were Royal Standards from very early times, but they were far off--at Winchester or London--and not easily accessible, so that local standards of all kinds were in use. It is therefore not impossible that in a permanent working lodge of Masons there should have been a standard unit of measurement; and if there were also, as we have concluded, a standard testing block, it would be the most natural thing to incise the unit of length upon it. With one edge marked in feet and inches it would be possible to make a measuring rod out of any stick or piece of lath for a given purpose, or enable new-

comers to make gages for themselves if their old ones varied from the local unit. The word "dented" might thus be taken as meaning "indented," in the sense of havling a standard scale of feet and inches engraved upon it. However upon the whole, though the evidence of the Confession seems to point to something of this sort, and though it appears probable enough in itself, the term seems more likely to have been derived from the method of finishing the surface of the stone.

We are now, perhaps, in a position to solve provisionally the problem raised by Prichard's use of the word "rough" to designate the ashlar. While "dinting" may possibly have been a technical term for finishing stone, to dint or dent in general usage implied the injuring of a surface by accidental or destructive blows, as indeed it still is. We suggest therefore that the change may have come about through the term "dented" being misunderstood by non-operatives by being taken in the common sense of the word, the whole answer having become a mere unintelligible formula to them; and that someone, in trying to reproduce what he had heard, used another word that to him appeared to mean the same thing. But whether this was the way in which the error arose or not it seems quite certain that an error there was, and that the Confession must be taken as better representing the original. We shall find later on further confirmation of the use of the word "dinted" as a qualification of the ashlar.

THE BROACHED THURNEL

The third of this group of "jewels" now comes up for more extended consideration. A great deal has been written on the subject and much ingenuity displayed, a good deal of which we can only think misplaced. Mackey in the article already referred to takes "Thurnel" to be derived from tournell, old French for a turret, or small tower. He says, speaking of the "pointed cubic stone" of the French charts: On inspection, it will be at once seen that the Broached Thurnel has the form of a little square turret with a spire springing from it. And he goes on to quote Parker's Glossary of Terms in Architecture to the effect that broach or broche denotes

. . . a spire springing from the tower without any intervening parapet; and so concludes that the mysterious phrase simply meant "the Spired Turret" and adds:

It was a model on which apprentices might learn the principles of their art, because it presented to them, in its various outlines, the forms of the square and the triangle, the cube and the pyramid.

The less said about this, however, as a method for instruction in the art of the Gothic builders the better. (3)

Others, unfortunately, have taken up the idea and elaborated it, chiefly along symbolic lines. Here we are unable to follow them; our attempt to elucidate these survivals is based on the general hypothesis that their origin is to be found in a real craft organization, and not in a mystical, philosophical school of occultism somehow mixed up with Operative Masons, or masquerading as such. On this general theory we are forced to reject the idea that any elaborate object such as this should have been made by practical men for purely symbolic purposes. One great characteristic of Gothic work is its honesty and frankness. Nothing is put in merely for decoration or because it would look well; the ornament is all made out of the essential parts of the structure, and as has been remarked by many writers on the subject the more important the member structurally the more prominently it was emphasized by moulding and carving. It would not be unnatural for such men to symbolize and moralize their tools and their methods of working, but it does not seem at all in keeping to suppose that they dragged in such an artificial and, in a sense, purely gratuitous symbol as this would have been. Besides, the fundamental point has not been touched--that this stone was to be worked on, not examined or studied--and the work was of a kind that was, in some places at least, called broaching.

BROACH AND BROACHING

Now broaching is still a process used in mechanical engineering, and a broach is a file-like tool used for forming holes in metal; chiefly for holes of angular or irregular shape, as the drill is better for circular ones.

Bro. Speth pointed out long ago (4) that in Scotland the term "broached work" is used for stones that are rough hewed, and that there is a tool, called a Thurnal, Thurmer or Turner, which is used "to broach" with. It is apparently the same thing that is called a Pricket or Prichet in some parts of England, and in America is sometimes called a Point. It is a chisel drawn out with four faces instead of two, and brought, not quite to an actual point, but nearly enough so to leave only a cutting edge of from three-sixteenths to one-quarter of an inch in widtih. It is purely a "roughing out" tool, and is used especially in working granite. Speth therefore suggested that the Broached Thurnel was really the Broaching-thurmal; and it must be admitted that the suggestion is a very attractive one. The difficulty is that to accept it we have to suppose another error in both Prichard and the Confession. This we should be quite content to do if it affected the former only, but the author of the Confession, as we have said before, is so close to the operative practice of his day, and is so explicit in his statement that it was for the apprentice "to learn to broach upon," that in him such a mistake seems highly improbable.

There seems little doubt that the real solution of the mystery is that advanced by Bro. Dring (5), which is that Thurmal or Dornal is derived from Ornel, the name of "a kind of soft white building stone." The New English Dictionary gives several examples of the word from old documents, as for example one of date 1442.

Fraughtage of x tonne of ornell fro london vn to ye College.

It was sometimes spelled Urnel, and a record of 1348 is quoted:

Eidem pro ijs pedibus de Vrnel emptis pro eodem in grosso xv. s.

Dr. Craigie suggested that Dornal came from the French d'Ornaulx, "of Ornal," but we are inclined to think that Bro. Dring's theory is more probable, that the "d" sound was carried over from the preceding word by prothesis. Broached ornal or urnal, could very easily become broached dornal when transmitted orally. And it is very easy for a "d" sound to be changed to "th," especially in Scottish dialect. We are

inclined to this supposition because other instances of the same thing have happened. Bro. Dring himself quotes a very amusing instance. A certain brother wanted lo identify the plant called Vacacia, and must have been rather taken aback when it was explained to him that it was a "sprig of Acacia" that was referred to and not "of Vacacia." The broached dornal or thurnel would on this hypothesis be a piece of "ornal" roughed out and ready to be finished; a partly worked stone in short.

SPECULATIVE TECHNIQUE

Some rather curious notions of the technique of building have been derived by zealous Freemasons, based not on any knowledge of the occupation but purely on the allocation of working tools in the different degrees. It seems very curious that such absurd and baseless ideas should ever have been seriously advanced, when it would have been so easy to obtain information on the subject. Yet such "explanations" are to be found even in the works of those who are regarded, and justly, as authorities in the Craft. The Speculative Entered Apprentice is given a two-foot rule and a common gavel-or in England a mallet and chisel. From this it has been inferred apparently--of course the interest was purely symbolic---that the stones were cut by the Apprentices, while the Craftsmen stood round with plumb square and level to set them as soon as they were finished--this process of setting or laying being supposed -again for purely symbolical reasons--to be much more skilled work than merely cutting the stones. One would suppose that if the unfortunate apprentices had only gage and gavel to work with that the Fellowcrafts would not find the stones very true or easy to lay-except as rough or rubble work. Finally the master holds the trowel and spreads the mortar. Perhaps this bold invention of a suppositious operative technique is not of very great importance, yet it would have been possible to have based the symbolism on facts had there been any desire to seek for them. At least to any one with practical knowledge the whole effect of the moral teaching is lost in the contemplation of the ludicrous absurdities involved on the technical silde. The worst is that this is all comparatively recent. In the earlier rituals the Apprentice alone was given tools, and these included a square. This procedure was much closer to to what must have been operative practice. To give the Apprentice his tools formally was as appropriate as to give him an apron, but before he could pass Fellow he had to learn the whole craft, to use all the tools. To give them to him later would be meaningless. Technically, of course, the "marking off" and "roughing out" a stone is no task for a novice. When we consider all the factors that have to be taken into account, the natural bed of stone, the best way to get most out of it and so on, it is seen to require much skill and

experience, although it not unnaturally seems (to the purely speculative mind) the proper place for the Apprentice to begin.

Without doubt the first tasks he was actually given were such things as running errands, taking tools to the smith, bringing beer for the men, and cleaning and tidying up, but such duties would hardly fit into a symbolic scheme! As a matter of fact, using the "claw tool" or bush hammer to finish the surface that had been rouhly wrought by a skilled craftsman would be the kind of mason work he would be first taught.

However, our best authority says that on this stone he was to learn how to "broach," which we have taken to mean the process of roughing out. A consideration of the method by which a stone is worked down to a plane surface may help us. Stone used for cut or carve work is always of such an internal structure that it is naturally inclined to break along certain planes. It would not be good to "work" otherwise, and would be rejected as waste, or used for foundations or for "rubble masonry."

SQUARING A STONE

But the blocks, as broken out of the quarry, are only very approximately square, though enough so to make the lines on which they should be cut fairly obvious. The first thing is to obtain a basis to work from. Usually what are to be the ends will have the largest excrescencies knocked off with the hammer or common gavel, by eye, so as to make it possible to mark a straight line with a straight-edge and chalk; or charcoal perhaps if the stone were white. Then with mallet and chisel a draft or drift, sometimes rather erroneously spoken of as a "bevel" by Masonic writers, is run across the end; that is, a narrow flat surface is worked, the line drawn being a guide to the depth, and the width no greater than is needed to give a resting place for the straight-edge; a little wider than the chisel edge as a rule. The surface of this cut is finished with some care till the straight-edge will touch it all along. The next step is to mark off the opposite end, and the problem is to get the second draft in the same plane as the first when the intervening surface is not only rough but also, of course, higher than the line worked. Two straight-edges are used--usually hoards about an inch

thick, three or four feet long and four inches or so wide, the two edges planed true and parallel. One of these is rested on the surface of the draft already cut, the second is held against the other end of the stone by one man, while another from the distance of a few feet "sights" over the upper edge, the man holding it moving it according to directions until it coincides with the line of the other. Then the mark is made and the second draft is run. This when being finished is not only tested for straightness but also for "winding." The workman keeps stepping back and sighting until he is satisfied that the two straight edges are in line. If they are not, one end of that further away will be hidden when the other end is visible. It is a simple device, but one that is capable, with care, of very accurate results. The next steps are comparatively simple. All that has to be done is to mark the sides in line with the ends of the two drafts already cut, and then work down to it. This done, there is a narrow ledge all round the stone cut down to the plane required. From this, by means of the square, lines can be marked out for the corners, which when done will determine the surfaces of the sides and ends. It is usual, however, to finish one surface before going further. This finishing consists of two processes, a roughing out and a finishing proper, and it is the roughing out that was probably meant by broaching or pointing. The apprentice put on to this work would have the drafts to guide him, and could test his work as he proceeded by simply laying a straight edge across it.

The conclusion that seems legitimate in view of all these considerations is that the Catechism which comes nearest to a real operative tradition said that the jewels of the lodge consisted of a square pavement, or floor upon which plans could be drawn full size in chalk or charcoal; a carefully finished stone with accurately cut angles placed with its surfaces exactly perpendicular and horizontal, and possibly marked with standard units of length, for adjusting or making the measuring and testing tools by; and last a roughed out or partly worked stone which was to be the first real introduction of the Apprentice to the technical manipulations of the Craft.

NOTES

(1) Gould's Concise History, p. 189, and also Essays, p. XXI.

(2) THE BUILDER, Feb., 1927, p. 56.

(3) Since this was written a passage in Agricole Perdiguier on the Compagnonage has come to our notice, in which he describes the methods by which the Compagnons

instructed the junior members in a kind of trade school. It is possible that he has rather heightened the effect in his description in order to glorify the organization of which he was a devoted member, but it is not likely that what he says is without foundation in fact. His description is not very definite, but he speaks of a kind of erection that was used as a model or concrete illustration of different kinds of mouldings, jointings and so on. One gets the impression that it was something like an elaborate gothic pinnacle, or like the bases on which market or churchyard crosses were erected. He notes that it was criticised by some as useless as such work was then no longer used, so that it would appear to have been a survival. The passage certainly appears to give some support to Mackey's idea, if we suppose that a cubic block surmounted by a pyramid was a degraded representative of such a structural model. We do not think, however that it affects the argument advanced in the article, though it seems possible that the actual form taken by the Broached Thurnel in France may have been due to an infiltration of ideas from the working masons and their methods in that country.

(4) A.Q.C. XII, p. 205.

(5) Ibid, XXIX, p. 261.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

BENJAMIN FRANKLIN, THE FIRST CIVILIZED AMERICAN. By Phillips Russell. Published by Brentano's, New York. Cloth, illustrated, table of contents, index, 326 pages. Price, $5.25.

MR. RUSSELL says that Benjamin Franklin was the first civilized American "because at an American period eminent for narrowness, superstition and bleak beliefs, he was mirthful, generous, open-minded, learned, tolerant and humor-loving. Because he was the first American man of the world in the sense that he was the first American world-man." The excuse for the title of this work, if excuse be needed, is amply supported by the study of Franklin presented by the author.

It is in form a biography, but it is more than that. We have here a study of the mental development of the man who made the American Revolution possible, at least so far as the essential facts and financing was concerned. There is no need to dwell on Franklin's life, the various incidents are sufficiently well known to the average American to make such a recapitillation needless.

Franklin may well have his name inscribed in the hall of pseudo-saints in which will be found statues of Washington, Lincoln, Paul Revere and other patriotic heroes. He is generally classed with them and as often suffers from that imaginative elevation which accounts for the fables that have grown up around so many of America's great men. This particular point has often been emphasized, but as long as our textbook writers continue to believe that an individual must be a godlike man before be is a suitable example for educational purposes we shall suffer from the same fallacious pictures of such individuals as we have in the past.

The author of the present volume is to be congratulated on his treatment of Franklin as a human being. He smooths over none of his defects, and pardons none of his sins. There is, however, an attempt to show that in his erotic moments Franklin was only living up to, or down to, as one prefers, the standards of his age. This feature helps to make the work more than an image of the man, it tends to assist in picturing the age and the work becomes a study of the 18th century as a result. To those readers of THE BUILDER who have seen Prof. E. E. Boothroyd's recent articles in THE

BUILDER on this period and found them interesting, Mr. Russell's book will come as a most entertaining confirmation of the evidence presented by our contributor. Material of this kind serves as indirect *evidence to support the assertion of some Masonic scholars that the Hiramic Legend must be older than the Grand Lodge and by no small period of years, on the ground that it was spiritually impossible that it could have been invented then.

This bit of Masonic interest is entirely aside from the main interest Masons generally have in Frankliniana, namely, that the first civilized American was a member of the Craft. This point is totally neglected in Mr. Russell's work which is, perhaps, pardonable. The biographers of Franklin have not made any to do about it and naturally Masons lay more stress on such things than non-members. Nevertheless Masonry must have bulked largely in the life of a man who retained an active interest over such a long period, that it is curious it should not have been at least mentioned.

It is certain that those who read this book, and everyone should, will feel that they have acquired a genuine understanding of Franklin, the man. They will feel too a regret that almost 150 years separate us from the time of his death, for they will feel that they would like to shake his hand and perhaps comment on his life's work in terms of no less complimentary than the simple, "Well done, thou good and faithful servant."

E. E. T.

* * *

MASONIC PRESIDENTS, VICE-PRESIDENTS AND SIGNERS. By William L. Boyden. Privately printed. Cloth, index, 71 pages.

This is a compact little book, giving authentic information upon a subject that has had much eloquent attention by Masonic speakers though usually among students, arousing more curiosity than satisfaction. From of old there has existed a conviction in the Fraternity that about all the signers of the Declaration of Independence were brethren of the Craft. That by far the greater number of the Presidents and Vice-Presidents were also Freemasons was also a tradition as frequently and confidently mentioned by many. For years these claims have been allotted much more prominence than was given any detailed enumeration of the existing records to support such broad statements. Many who have done research service have found inquiries of this kind constantly awaiting them, as from time to time there came forward the exceptions among the curious who, not satisfied with the sweeping assertion of Masonic orators, were desirous of getting the dates and some real knowledge of the places where each of these well-known persons got his degrees in the Craft. Now it so happens that even when we know that a brother has taken the degrees we may not be sure when and where these were given him. A President, Andrew Jackson, was also Grand Master of Tennessee. Obviously he got the degrees somewhere and yet this certainty has unfortunately tc be backed up only by a probability that he received the Masonic light at Nashville, in Harmony Lodge, No. 1, say some time between October, 1788, and March of 1800. In the latter month and year he visited a lodge at Knoxville and was recorded there as a member of Harmony Lodge, No. 1. When questions of this sort are up for settlement it is well to allow for the loss of lodge records by various causes and for less attention being paid formerly to even getting all the facts into official documentary evidence. Generally speaking there is every likelihood that the records available will never catch up with the procession and keep pace with the facts, the bound documents of old lodges suffering from the assaults of corroding causes, the destruction by fire, war and flood, as well as the negligence that omits to preserve statements or to treasure books of record, even the lodges involved have themselves in several instances disappeared. To meet and combat such situations was the task taken up by Bro. William L. Boyden. He has given in this useful and timely handbook the Masonic records, in a condensed form, of the Presidents of the United States, Vice-Presidents and signers of the Declaration of Independence, who were members of the Fraternity. His research leads him to conclusions not at all comforting to the frequently heard circulators of sweeping claims. For instance, Bro. Boyden starts in his "Foreword" with the unusual assertion:

The statement, current for years, that fifty of the fifty-six signers (of the Declaration of Independence) were Freemasons is absolutely without proof, and no one has yet been able to even approximate this number by the slightest evidence in support of the assertion.

Bro. Boyden furthermore says nothing of the possibility that Washington was a Royal Arch Mason. The apron presented to him bears emblems suggestive of that important branch of our Institution. His lodge worked the degree at a very early date in America during Colonial times. But these circumstances, suggestive though they be, are not as conclusive as we could desire and they do not weigh sufficiently to get any place in Bro. Boyden's book. For some unexplained reason the detailed particulars of Bro. Aldai E. Stevenson's Masonic career are not easy to get. Bro. Boyden is not the only student to find difficulties in the way. This former Vice-President of the United States was Master of two lodges, member of a Chapter, a Council and a Commandery, but the complete records of initiations, affiliations, etc., are, to say the least, elusive. Perhaps some Illinoisan Freemason will supply these details of so prominent a brother in public life and in the Craft; he was Grand Orator on Oct. 7, 1896, when he in that capacity addressed the Grand Lodge of Illinois.

The fine record given by Bro. Boyden of the beloved and sagacious Franklin omits but two items of any consequence that now occur to me. One is that be was a visitor to Lodge St. David at Edinburgh, Scotland, on Oct. 10, 1759. The entry on the old Minutes - which I have had personally the pleasure of examining, thanks to the courtsey of Past Master Alex M. Mackay - is as follows: "Br. Franklin, Secretary of the Grand Lodge of Philadelphia." See also in this connection the note contributed by Bro. A. M. Mackay to Ars Quatuor Coronatorum, page 270, part 3, volume XXI, 1909. The statement that Frank]in, in 1776, affiliated with Masonic lodges in France needs elaboration at least to the extent of telling us what were these lodges. In fact Freemasonry in France has been so closely in line with principles and practices advocated by Franklin, that this similarity suggests an influence worthy of more exhaustive investigation than thus far it has received. Bro. Boyden records the election in 1782 of Franklin as Worshipful Master of the Lodge of the Nine Sisters, at Paris, but on page 136 of Amiable's history, "Une Loge Maconnique d'Avant 1789," we are told that he was elected Worshipful Master on May 21, 1779. n page 145 of the same work, we learn that Franklin was Worshipful Master for two years, his authority having been renewed in 1780. In May, 1781, the Marquis de LaSalle took the place of Franklin as presiding officer, and he in turn was succeeded by the Comte de Milly. The reference by Bro. Boyden to Franklin's election in 1782, does not have the support of Louis Amiable's account but it does have the endorsement of Bro. Julius F. Sachse's treatise on "Benjamin Franklin as a Freemason," pages 5 and 107. However these are minor points and only mentioned to illustrate how perplexing a problem is this subject that is commonly so lightly undertaken and voiced but to

which Bro. Boyden brings a refreshing and an astute research . May it prompt and encourage further study in the same direction.

R. I. C.

* * *

THE STORY OF PHILOSOPHY. By Will Durant. Published by Simon and Schuster, New York. Cloth, table of contents, index, illustrated, 577 pages. Price, $5.25.

THE thoughts of preceding generations have always been of interest to the general reader. Many scholars have tried to reconstruct the life of a given period from the writings of contemporary authors. Both fiction and non-fiction have come in for their share of consideration. This is, generally speaking, a delightful occupation for students, but there are many of us who do not feel the inclination to follow such a practice and prefer to rely on others for such information as we desire. It is almost inevitable that both novelists and scholars will include in their writings something of philosophy. Such implicit philosophies are generally the reflection of the thought of the age. Mr. Durant has strayed from the general practice and has taken the philosophers, or better, the outstanding philosophers of each period as subjects for his Story of Philosophy. By means of the examples he gives we are assisted in forming conclusions relative to the type of thought prevalent at different periods in the history of the world, in spite of the fact that the work itself confines its scope to a discussion of purely philosophical events.

There is a multitude of readers who have seen the names of Socrates, Plato, Aristotle, Schopenhauer, Francis Bacon, Spinoza, Voltaire, Kant and others mentioned in the course of their reading. Doubtless many of them have wondered what it was they said and have even resolved to read at least something about them. If they have ever attempted to follow out their resolution they realize how difficult it is to find out what it was all about. Mr. Durant has solved the problem for such as these in a very clear and intelligible account of the different schools with a critical discussion and a brief

criticism which compares the theories of several philosophers. In addition to this the author has given a brief biographical sketch of each man who forms the topic for discussion which adds greatly to the interest of the book.

Mr. Durant has the happy faculty of writing on a subject often thought too heavy for popular consumption in such a manner that everyone can understand it, and what is even more important it is made sufficiently interesting for everyone to enjoy reading.

In spite of the easy style it is not to be understood that the book is one for the tired business man who finds his most enjoyable relaxation at such dramatic performances as are advertised as glorifying the American girl, etc. It does, however, form the healthiest sort of reading for the man who prefers to spend his evenings trying to improve his own mental makeup and who seeks real inspiration for the next day's work. The book is not one of applied philosophy, but it would be great sport to work out the applications.

* * *

ADDRESSES AND ESSAYS OF THE MASONIC EDUCATION AND RESEARCH CLUB OF REGINA, SASKATCHEWAN. Published by the Peerless Printing Co., Ltd., Regina, Sask. Paper, table of contents, 178 pages.

THIS book shows, perhaps more clearly than would be possible by any other means, the work that might be accomplished by any study club. It is composed, as its title indicates, of a number of addresses delivered before the club from its inception in 1924 through 1926. Because the group is one which is made up, not of Masonic scholars but of ordinary Masons who profess to a desire to know what the Craft teaches and its history, the contents of the volume illustrate clearly the kind of information for which the average member of the Fraternity craves.

The statement that the club is not composed of scholars should not be taken as in any sense a derogatory one. It is meant as no more than a distinction between the erudite student who delves into the depths of detail to clarify one particular point which, after all, has no particular interest for the average Mason, and the scholar of another type, namely, those who make an effort to collate the opinions of the deeper students and present them in an intelligible manner for the education and delectation of those desirous of knowing more about a given subject. Both types of students are essential in any scheme of education and both do work which must be commended by all.

The lectures contained in the present volume cover almost every branch of Masonic study. They touch on history, symbolism and philosophy, and range from a discussion of the advantages of Masonic education to a lecture on Hiram Abiff. They are short, concise and entertainingly presented. They are not of the wild fantastic type one too often meets in a Masonic lecture, and are based upon the works of the soundest Masonic scholars. Although there is no documentation it is evident that authorities of generally accepted authority have formed the basis of the discussions.

There are some small errors, quite pardonable seeing that the organization is new, and its members do not have access to all that has been written on Masonry, and even more pardonable when one enters into the spirit of the occasion and realizes that these papers are written for the amusement of the audience rather than for the criticism of research students. The reviewer has found no error whose importance is sufficient to warrant a close analysis of the problem involved and none that might change the conclusion drawn, and none that are likely to lead the reader far astray.

The book is one that is to be praised and the Education and Research Club is to be congratulated on its first publication. We hope there may be many others.

* * *

THROUGH SCIENCE TO GOD. By Floyd L. Darrow. Published by The Bobbs-Merrill Co., Indianapolis. Cloth, table of contents, index, illustrated, 299 pages. Price, postpaid, $2.65.

THE strife between the so-called Modernist and Fundamentalist factions which seem to occupy the center of the stage in religious circles today has, perhaps, caused many people to wonder about God. The Fundamentalist denounces the Modernist as an atheist, the Modernist denies the charge, and as strongly denounces the Fundamentalist as one who is blind because he will not see. Whatever side of the controversy be taken the reader will find in Mr. Darrow's book an explanation of the God of Science which is, to the mind of the writer at least, incontrovertible evidence that the Modernist has a God. The arguments are sufficiently strong to warrant the assertion that there can be no refutation, unless one calls a dogmatic reliance on the Bible by this name.

This, however, is aside from the question and there is no need to enter into a discussion of the Bible here. Let it be said that the author shows that even to science there must be a God and that science is unintelligible without God. He says further that the God of Science is one which in the minds of thinking men is more omnipotent, more powerful and more wonderful than that pictured in, to use his term, the legends of the Bible.

The book forms one of the strongest pleas for religious toleration it has been my pleasure to read. No Fundamentalist denies the existence of the solar system or the stellar universe, yet he dogmatically asserts that we must believe in the Bible as it is written and as literal history. This is the same attitude as was expressed by the Church in relation to Galileo, Copernicus, Kepler, Priestley and many others who have assisted us in coming to a true understanding of Divinity.

Unless one is fanatically prepossessed with the dogma of religion he cannot help but derive some lasting good from Through Science to God.

* * *

THE PHILOSOPHY OF WITCHCRAFT. By Ian Ferguson. Published by Geo. G. Harrap & Co., Ltd., London. Cloth, table of contents, bibliography, 216 pages. Price, $2.10.

WITH most of us interest in witches ceased when the Halloween period no longer carried with it the urge to engage in the mischievous pranks of childhood. Fairy tales, in which witches play an important part, fascinated us at one period, but the interest lagged and was completely lost. The history of the witch is not generally known, and neither is the philosophy. Witch trials and burnings are known to have token place, and even today one sees a reminder of the Salem persecutions in the form of a monument adorning one of the main thoroughfares of that colonial city.

In the work now under consideration we find a treatment of the subject somewhat different from that followed by Miss Murray in her Witch Cult of Western Europe. Mr. Ferguson deals with the history only incidentally. He alludes to the various stages of development only because he desires to give his general thesis a chronological order. To him, history is the calendar by which time is recognized in the development of mental attitudes. It is the thoughts of the people which elevated the witch to the position she once occupied, and when tumbled her from her high pedestal into the abyss of Medieval persecution which forms the major interest in his discussion.

The witch comes, in magical religions, to occupy the place of ruler of the tribe. This is, in large measure, due to faith in the efficacy of his charms. Belief in his great powers to subdue the wrath of the gods. Because of this faith early Christianity was forced to adopt certain of the rites of primitive religions in order to satisfy the wants of the people. Mr. Ferguson traces in interesting and entertaining fashion the change in thought which finally resulted in witches being considered the agencies through which satan worked. The witch idea is carried down to the present day and spiritualism and mysticism come in for their share of discussion.

One is inclined to judge that the picture drawn of the Middle Ages and the misery of the lower classes is too sweeping, though the author draws it largely by quoting from others. There is one apparent slip that sounds strangely. In speaking of the stifling of thought by the church, the author says:

The dim stirring Of the intellect was evident in the speculative fields of astrology, a subject with heretical boundaries and for which Galileo was to die.

Galileo of course did not die for anything but of a "slow fever" in old age, many years after his condemnation by the Inquisition, not for speculative astronomical theories, but for venturing into the realms of theology and attempting to prove his scientific doctrines by Scripture. He was indeed most leniently treated, and the imprisonment to which he was condemned amounted to no more than residence in the household of a Cardinal who was his warm friend.

Taken with some caution it is a very useful introduction to the subject, it is well written and makes exceedingly interesting reading.

* * *

ALBERT PIKE'S YEAR BOOK. Compiled by Claire C. Ward. Published by Macoy Publishing Co., New York. Cloth, 77 pages. Price, $1.60.

A SHORT pithy saying for each day of the year forms the contents of this book. They might be classed as proverbs, or could rank with the early morning Scripture reading which was common not so very long ago. They would form a splendid adjunct to this custom and would provide the reader with a thought on Masonry with which to start the day.

The excerpts are taken from Albert Pike's Morals and Dogma and are published by permission of the Supreme Council A. and A. S. R. They should prove of value to Craft as well as Scottish Rite Masons. The pen from which they come is sufficient guaranty of their Masonic applicability.

E. E. T.

* * *

THE MASONIC WHO'S WHO. Edited by Dudley Wright. Published by A. Lewis, London. Cloth, illustrated, 512 pages. Price, $10.00.

THOSE who have need to inquire about men of prominence, Masonically, will welcome this new book by Bro. Wright. There are many who wish to know the affiliations of great men who are Masons as well as of great Masons. The present work is an attempt to fill the need, and deserves the hearty commendation of the Craft.

It is natural that some errors and omissions would creep into a pioneering effort of this kind. It would also, quite naturally, be expected that the American list would be largely deficient, and so it is. American Masons will as a result find the work in its present state of little assistance. The English list is fairly complete but even this has very curious omissions.

A suggestion that the page size as well as the type size be reduced may not be out of order. It certainly would make the work more easily handled, and as it is primarily for reference small type would riot cause undue strain.

There can, however, be nothing but praise for the industrious brother who has acted as editor. We must express the hope that the next edition will be published in the near future and that many of the inadvertent omissions will be filled.

* * *

NEW BOOKS RECEIVED

Handbook of All Denominations, prepared by M. Phelan. Published by the Cokesbury Press, Nashville, Tenn.

In Savage Australia, by Knut Dahl. Published by Houghton Mifflin Co., New York.

Days Pleasant and Unpleasant in the Order of the Sons of Italy in America, by Robert Ferrari. Published by the Mandy Press, New York.

Tall Timbers; Giants in Contrast, by Chesla A. Sherlock. Published by the Stratford Co., Boston, Mass.

----o----

THE QUESTION BOX

and CORRESPONDENCE

FUNDAMENTALS IN FREEMASONRY

Bro. A. H. Norris, of Pennsylvania, wanders too far afield for me to follow him in a Masonic journal. His objections to the Old Testament are not new - I met them sixty years ago and am ready to discuss them with him if he can find a religious paper that cares to thresh over that old straw, but I cannot ask THE BUILDER, "The New Age," or "The Shrine Magazine" to open its columns to the theological issues Bro. Norris raises.

I agree with him that the action of the Grand Lodge of Missouri does not bind Pennsylvania or New Mexico, but he seems to have entirely overlooked my quotation from Mackey:

In all lodges in Christian countries the "Book of the Law" is composed of the Old and New Testaments; in a country where Judaism was the prevailing faith, the Old Testament alone would be sufficient, and in Mohammedan countries, and among Mohammedan Masons, the Koran might be substituted.

My position is that American Freemasonry requires a belief in the one living and true God, and recognizes the Holy Bible as one of the Great Lights. It gives no such recognition to any other book. But I cannot agree with him when he says, "Granting, for argument's sake, that the God of the Bible is the God of Freemasonry, it is obvious that we must first know what the God of the Bible is before we can come to any conclusion.' refuse to follow him, in a Masonic paper, into that theological discussion into which he would lead us.

I have read the Old Testament many times. I am sorry for the man who can read it carefully and not find in it a nobler conception of God than man had reached in any other way be ore the New Testament was written. But Freemasonry does not attempt theological definitions but leaves each Freemason free to interpret the Bible for himself.

C. H. Briggs.

I fully agree with Bro. Briggs' opinion that the point raised in my article could hardly be made the subject of a controversy in the pages of THE BUILDER. I will even admit that my question as to how he would explain the lower and primitive (not to say savage) conception of God to be found in parts of the Old Testament was rhetorical rather than serious. That he himself would explain, or explain away, the lower conception in the light of the higher I took for granted, my point was precisely that explanation and reconciliation is needed, that once we try to give a meaning to the time-honored phrases we find ourselves in the presence of problems and difficulties.

One more word I should like to add, in regard to the quotation from Mackey. Since when and by what authority was this eminent brother constituted the supreme arbiter in Masonic doctrine ? It is a fact that in lodges in India, under the Grand Lodge of England, which falls under his definition of a Christian country one would suppose, that candidates may be obligated on one of several sacred books according to their profession of faith. This being permissible by English Grand Lodge usage seems to me to bear out the position of a "Lay Brother," as indeed, taken at its face value, does also the last sentence in Bro. Briggs' letter.

A. H. Norris.

* * *

I do not offer Mackey as authority for Pennsylvania but he is good enough for Missouri, which adopted his language by the unanimous vote of its Grand Lodge. Twenty-two years later the Grand Lodge took similar action. The New Age for March, 1927, says:

As Albert G. Mackey was Secretary-General of the Supreme Council, Ancient and Accepted Scottish Rite of the Southern Jurisdiction, when Albert Pike became Grand Commander, and had many facilities for knowing while writing his celebrated History of Freemasonry, his assertions are entitled to the greatest weight.

I did not know before that any one questioned the correctness of his statement concerning American Freemasonry.

In this country all the degrees in the Lodge, the Chapter and the Council, and the Order of High Priesthood and the Order of the Red Cross in the Commandery, are founded on Old Testament history or tradition. Abraham and Melchisedeck, Moses and Solomon, Hiram, King of Tyre, and Hiram, the builder, Jeremiah and Gedaliah, Zedekiah and Nebuchadnezzar, Belshazzar, Cyrus and Artaxerxes, Darius and Zerubbabel all move before us in more striking dramas than any other ancient book unfolds. What England may do for lodges in India is of small importance to us.

C. H. B.

* * *

The action of the Grand Lodge of Missouri referred to simply makes that Grand Lodge the authority instead of Mackey, and such action is binding only on Missouri Masons. Bro. Briggs has placed his own indefinite interpretation on this and thus becomes, apparently, the interpretative authority for the Grand Lodge of Missouri, which means precisely nothing. The permissive use in India merely shows at least that there is authority higher than a P. G. M. of Missouri, for other interpretations. It would be interesting to learn what construction would be placed upon the passage by the Grand Lodge in session. If the city lodges of St. Louis and Kansas City, and even the country lodges in the more enlightened districts of the state, could overcome the widely known character of the Ozarks, I venture the opinion that Bro. Briggs would find himself with the minority. As for the Biblical characters mentioned by Bro.

Briggs, they are entirely aside from the question, as they have nothing to do with Craft Freemasonry.

A. H. N.

[Bro. Briggs' letter was submitted to Bro. Norris, and the latter's reply to Bro. Briggs. However interesting and important the question of the authority of Albert Mackey may be, or the source from which it is derived, it certainly is not the question at issue, and the chairman must therefore call the meeting to order. - Ed.]

* * *

THE BOSTON TEA PARTY

Was the Boston Tea Party a Masonic lodge called from labor to refreshment?

H. H. Limes, Ohio.

The implication conveyed by this question is that the Boston Tea Party was the work of a Masonic lodge. One might even infer that the lodge had been opened in due form and after calling off from labor adjourned to conduct a party, returning to the lodge room and closing in regular form.

I do not think that anything like this was the case. Though there is available no list of names of the persons taking part in this famous episode, we have reason to conclude that several members of the Fraternity were involved. It is a tradition of an old lodge

in Boston that all of the preliminaries were arranged in the Green Dragon Tavern and that the directing genius was Joseph Warren. Paul Revere was a member of this lodge as were several other American patriots. It seems reasonable to suppose that Samuel Adams, John Hancock, Joseph Webb, Thomas Melville, Adam Collson and Henry Purkett were participants as well as the two previously mentioned. Warren was at the time Master of this lodge and certainly if he took part in it he was not objecting to any of the other members assisting.

I think it may be safely concluded, however, that while a number of Masons took part in this protest against unjust taxation that they did not act officially as Masons. If their ideals were sufficiently high to protest against. unfair taxation, they certainly were sufficiently high to prevent them as Masons from taking part in a purely political demonstration. Whatever part they played it seems must therefore have been as private citizens and not as a Masonic Lodge.

* * *

THE KNIGHTS OF ST. JOHN

I was very much interested in your review of the pilgrimage of the English Knights of St. John in the March, 1927, BUILDER. The Knights of St. John, or as we generally know them, the Knights of Malta, are now attracting a good deal of Masonic attention.

It is not generally known to those Masons who have received the Masonic degree of Knight of Malta, that the Order of Malta holds in its bosom two other noble and religious orders, to-wit: The Order of the Holy Sepulchre and the Order of St. Lazarus. The wealth of these orders was given to the Knights of St. John of Jerusalem as part payment for the turning over to the Pope of Rome of a brother of the Sultan of Turkey by Pierre D'Aubusson, Grand Master of the Knights of Rhodes (another name of the Knights of St. John, or Hospitallers) in the latter part of the 15th century. Grand

Master D'Aubusson also received a cardinal's hat and the privilege of filling all of the religious offices of the Order without control of the Papacy.

It has been stated that Knights of the Holy Sepulchre are still made at Jerusalem by the Superior of the Franciscan order.

In Masonry Knights of Malta were formerly created in what were known as Councils of Trinity. The Knight of Malta, now as a Masonic degree, is the last one conferred in a Commandery of Knights Templar. It was stricken out in 1856, but reinstated in 1862.

To even the casual student it seems strange to see an order incorporated in one that it destroyed, and even occupying an insignificant place in it.

All Masons ought to know that Masonic Knights of Malta are not descended from the real Knights of Malta any more than is Ancient Craft Masonry descended from King Solomon or the Scottish Rite from Frederick the Great.

Burton E. Bennett, Washington.

* * *

THE SYLLABUS

We used your "Syllabus" for the first time at our last meeting. Bro. Schmalzel, who handled the first lecture or section, put in lots of hard study on the assignment and

gave to the fourteen members present what he had found in the books, and in his own words, which is of course a better way than reading from the texts. Best of all, the one who delivers the lecture gets a great deal out of it even though the ones listening get only parts of it. Everyone present was much interested throughout the hour and quarter taken up. The second lecture has been assigned to another member for our meeting Feb. 25, to be handled in the same way.

I explained to the brethren that in my opinion each one of the members should purchase at least one, better two, of the books used in the outline, and as each assignment is made study over the part of the text to be covered in the lecture and be in position to express an opinion on questions that might come up for discussion. I urged the brethren to subscribe to a good MaS6nic periodical and suggested THE BUILDER. Will you assist me in this by mailing to each of our members one sample copy of your next number?

It was of much interest to me to learn that the Benson Group was the first to receive your outline of study. That being the case we will have to make sure that we do our part.

C. M. Quinn, Benson, Ariz.

* * *

GEN. BENITO JUAREZ

Was General Benito Juarez, former President of Mexico, a Mason? If so, will you please tell me why certain religious organizations hold a common belief that Benito Juarez took the hemlock in compliance with a penalty exacted of him by Masonic bodies?

I would like to know the truth regarding this matter.

Carl Lagerfelt, California.

Because of the scanty information available on this subject, the above query was referred to a prominent member of the York Grand Lodge of Mexico. The following information is gleaned from his reply:

Benito Juarez was a member of the Mexican Masonic Fraternity. Inquiry among well posted Mexicans proves nothing as to the exact cause of his death. It is rumored that he was poisoned at a banquet, but there is nothing certain about it. He may have suffered from an attack of acute indigestion, apoplexy, etc. The fact that he was 66 years old and had experienced a very strenuous and dangerous life would seem to point to the latter conclusion as the most tenable.

Juarez was an intelligent and bitter enemy of the Roman Catholic Church, and it is very likely that the poison theory of his death is due to church propaganda.

* * *

LAWRENCE WASHINGTON A TUBERCULAR

In 1751, one hundred and seventy-five years ago, George Washington accompanied his brother Lawrence to Barbados as nurse and companion, Lawrence being a victim of tuberculosis.

The migration of consumptives to a milder climate has been going on for many years. It will continue in spite of efforts to stem it by publicity as to hardships consumptives endure because of lack of money.

* * *

A PITIFUL CASE

One of the largest and richest, at least potentially rich, northern jurisdictions was recently appealed to for aid for a tuberculous young woman, a member of the Order of the Eastern Star. Her brother, a Mason, is also tuberculous and is receiving some help from his Masonic lodge.

Attempts to secure help for the sick woman from the Grand Lodge, the brother's lodge, the Eastern Star chapter, have been unsuccessful. The Grand Master of the state writes:

I have checked all the information concerning Miss and her brother, ____, and found the facts to be as they represented them.

Unfortunately the Grand Master has no funds from which to draw for the relief of such class. I am referring all of the data to the Board of Trustees of the Masonic Home, in order to determine if there is any ruling which will permit them to spend their funds for the relief of such a case.

Prior to the receipt of this letter the National Masonic Tuberculosis Sanatoria Association had arranged to pay about two-thirds of the cost of hospital treatment, the sick woman to pay the balance as long as she is able to do so. Recently the following letter was received by the Association from her:

In reply to yours of Jan. 20, 1 wish to say that words are inadequate to express my gratitude for the aid the Association is giving me in this unequal struggle. And I hope the help is coming from a (name of her native state) contribution, as I feel it isn't right that Masons in the Southwest should provide hospitalization for those from other states. However, it is my earnest desire that Masons and Eastern Stars throughout the eastern states will respond to the great work the Masons in the Southwest are doing for tuberculosis.

It is with the deepest of regret that this has occurred, but I sincerely hope to be able to refund to the Association all that is now being expended for my care, to be used in helping another in similar circumstances, for without this help I could no longer hope for a recovery.

This is a beautiful institution, and I am happy here, as I have been accustomed to a Christian environment most of my life.

Concerning physical condition, my case is classed as moderately advanced, but on recent examination my physican reported an improvement.

I am very grateful to you and God for this blessing of fraternal love.

* * *

AUTHOR'S NAME WANTED

In THE BUILDER for July, 1915, at page 168, appeared a poem entitled "Building the Bridge at Twilight." Is it possible to find out the name of the author? If so I would very much like to have it, as a number of people are interested in it.

H. S. R., Iowa.

This query was referred to Bro. W.P. Matheney who has been making a collection of Masonic verse. He states that he has seen this poem in a number of different places, but nowhere with any indication as to its authorship. We would be very glad if there be any among Our readers who know where this poem originated to have them communicate with us.

The Builder Magazine

May 1927 - Volume XIII - Number 5

Masonry and Religious Persecution in Mexico

BY BRO. JOSE D'ARIMATHEA, Mexico

This article is not intended for the profane, nor for the fanatic Masons who entertain the idea that Masonry is a sect whose motive power is blind aggression towards everybody that differs from us in beliefs, ideas and opinions. It is waste of time to talk to those whose ear is not attuned to the rhythm of life in the same degree as that of a true Mason. In writing my thoughts, I intend it exclusively for those sincere Masons who believe that Masonry is the highest and noblest organization for the realization of the brotherhood of man, who seem to be in a state of confusion on account of the attitude that Masonry, Mexican as well as American, has assumed in the religious conflict in Mexico, an attitude that appears to be in contradiction to the principles that constitute the alma mater of Masonry and that has disturbed their peace of mind: I am also addressing myself to Masons who have learned from Masonry the secret of segregating themselves from the herd in order to seek in the silence their own inspiration and guide, and who have subdued their animal instincts so as to be able to stand by man, not against man: I am also addressing myself to Masons who have already conquered the peace of mind necessary to face with equanimity the realities of life, to have their cooperation in order to dissipate the confusion of the present hour in the Masonic field.

The political and religious aspects of the conflict does not interest me at all: it is none of my business to disapprove or to justify the proceedings of the political power; neither to absolve, nor condemn the Catholics: just now, the only phase of the problem that interests me is the Masonic one in relation to the principle of religious liberty.

First of ot' all, I must determine if there is religious persecution in Mexico (it does not matter whether it is authorized or not by the laws of Mexico), for if there is no

persecution, there is no subject matter for this article: the fact or facts that constitute religious persecution are those that violate liberty of conscience, in the meaning that Masonry applies to this principle, and the verification of those facts will furnish us with the elements to pass judgment on those who have, in the name of Masonry, publicly approved of the persecution, or on which is based the attitude that Masonry must assume in accordance with the nature of the institution.

Of the three essential elements of religion, it is the element of public worship which closely and directly relates to liberty of conscience, in other words, public worship is liberty of conscience in action, because divine worship is the realization of the dogma or belief, it is the realization of the earthly purpose of religion, viz.: the communion of the faithful with Divinity. Dogma has not the same direct relation with religious liberty, because to believe or not believe in the principles and in the doctrine of a relgion, are subjective phenomena that only by means of an inquisitorial proceedings could be known by the political power.

Divine worship, according to the teachings of dogma, must be performed in consecrated places by means of certain ceremonies described by the liturgy and under the direction of the spiritual guides, the priests, who form an integral part of the ceremonial and who are constituted into a hierarchy that the dogma considers as an integral part of religion. Religion is one and indivisible; its constitutional elements cannot be separated without disintegrating it; to attack just one element or part of one element, is to attack the whole. To interfere with public worship or with any of the circumstances which must concur for the celebration of divine worship is to interfere with religion, because religion is not only the dogma, the doctrine, the belief, it is an indivisible whole composed of dogma, morality and divine worship.

Every act of compulsion of an authority foreign to the religious power, that under fear of punishment forces the believer to modify the status of the dogma, or to suppress or to change the essential parts of the liturgy in order to practice his religion; and every act that tends to disintegrate or to annihilate the ecclesiastical hierarchy, punishing those who belong to that hierarchy with the loss of their rights of citizenry, muzzling them in order to prevent them from expressing their opinions in regard to the laws of their country, is to violate liberty of conscience as it is understood by Masonry, and it constitutes religious persecution.

Let us be honest with ourselves, and let us face the facts as they really are; let us not fall into the temptation to transform those facts according to our desires or our prejudices and to justify the passional impulse that urges us to satisfy our appetite to persecute everybody who does not share with us our ideas and beliefs.

Persecution in Mexico is a fact; the mental torture and the oppression of the soul of the faithful is a real tragedy that we cannot ignore; it is the tragedy of the denial of liberty of conscience, of which Masonry has been and must continue to be the strongest champion.

What must be the attitude of Masonry in this anachronistic conflict ? To be an accomplice of another revocation of the Edict of Nantes to bring about the extermination of the Huguenots of today? What would be the difference between a Roman Catholic of 1685 and a Mason of 1926 ? None; both are co-authors or accomplices in the revocation of the edict. Let us interrogate ourselves--is Masonry compelled to assume a certain attitude in this conflict? If it be not the attitude of silence, I do not see that there is any other attitude which such an heterogeneous society of men who profess distinct religious beliefs and distinct political opinions could properly assume.

Should Masonry stand by one or the other side of the conflict it would be out of harmony with its nature and it would be transformed into a religious or political sect. The opinion of our Illustrious Brother, Frederick W. Hamilton, 33d, of the Supreme Council for the Northern Jurisdiction of the United states, would be justified:

. . . and in those [Latin] countries, we see not a great comprehensive brotherhood like the Masonry of the United states and the British Empire, but a small sect, actively and avowedly pursuing religious and political ends, and not even united in itself.

In any event, it would not be so bad if Masonry would act boldly as the champion of liberty of conscience, for as to this principle there cannot be any difference of opinion among Masons, notwithstanding their beliefs and political opinions; but then Masonry would be confronted with the political power, a conflict would arise within Masonry, because Masons in friendly relations with the political power would protest, the Institution would be persecuted as seditious and then would follow the bitter consequences of a violent fight. It is impossible for Masonry to act directly in the political, social and religious field. Masonry does not frankly display its power because it is not a social factor, neither is it political or religious; its power is invisible and for that very reason formidable; it is exercised by hundreds of thousands of sons of the Light, who are not restrained from fighting for the principles that they have learned to worship in their lodges, in accordance with their own judgment. The institution is invisible, backing its sons by means of its moral and spiritual force in their struggle for liberty in all the activities of mankind.

Masonry educates: it strengthens the heart of the adept, causing him to feel the Masonic love; it strengthens his mind, making him comprehend the laws of life; it strengthens his soul by putting him in tune with the cosmic mind, and in this way, with love in his heart, with the mind that guides and with the soul that enlightens, the adept goes into the profane world, "corde gaudioque potens," to crystallize the Masonic ideal "Universal Fraternity" into a fact.

As an individual, I am an opponent of the principle underlying all known religions and I hold that it is a curse on humanity and prevents its progress; but I, as an individual, have the right to form an opinion on religious matters, to adopt any belief, to reject it, to fight against all religions, to annihilate them; it is not the same with the institution called "Masonry"; Masonry is an abstract entity, not tangible, not visible, it is the cosmic tie that unites the adepts among themselves for the progressive development of humanity.

No Mason, nor any group of Masons, has the right to act in the profane world as the representative of Masonry; he must do it in his own name and under his own responsibility.

----o----

The Anti-Cerneau Movement in the American Grand Bodies

BY BRO. CHARLES SUMNER LOBINGIER, Washington, D. C.

This article will form a chapter in the projected Official History of the Supreme Council, A. & A. S. R. for the Southern Jurisdiction of the U.S.A., upon which Bro. Lobingier is now at work. In this article he has recorded every instance that he has been able to discover where a Grand Body has officially acted upon the question. Should any readers of THE BUILDER know of any that are not mentioned here, Bro. Lobingier would be very glad to obtain the references needed to supply the omission.

THE Cerneau question came into the American Grand bodies against the wishes of both parties. Albert Pike opposed it because he was not prepared to concede that the Grand Lodges were the proper tribunals to decide the question of legitimacy (1). The Cerneau followers opposed it because they were afraid to submit the merits of their claims to any impartial body. But the Grand Lodges were forced, in sheer self-preservation, to grapple with and dispose of the question. The Cerneau adherents might speciously argue that a Grand Lodge could no more fix the Scottish Rite affiliation of a Mason than it could prescribe his church membership. But the Grand Lodges very soon found themselves facing, not mere theories, but these conditions:

1. The Cerneau bodies claimed, and in some instances actually exercised, the power to confer the symbolic degrees, which was in open defiance of the Grand Lodge doctrine of exclusive jurisdiction.

2. The legitimate Supreme Council had established bodies in most, if not all, of the states, and these had been recognized by the Grand bodies. The latter could not consistently recognize a rival nor withdraw recognition without reason.

3. Cerneauism everywhere proved a potent cause of dissension in the symbolic lodges.

And so the Cerneau question entered the Grand Lodges, to remain until in one way or another it should be effectually disposed of. Naturally the first clash came in Louisiana, for there the Cerneau Supreme Council

in 1850 . . . by formal decree, assumed control of the Blue degrees and soon had some Blue Lodges under it which conferred the Blue degrees . . . in defiance and contempt of the Grand Lodge of Louisiana (2).

Foulhouze continued to assert this claim long after the original body had come under the aegis of the Mother Superior Council.

In 1856 certain members of a subordinate lodge (Foyer Maconnique) defied the Master's authority and refused to deliver its charter when demanded by the Grand Master. The latter thereupon suspended the charter, notwithstanding which the rebellious members met and went through the form of electing officers. Failing to obtain recognition they withdrew from the Grand Lodge and proceeded to organize

as a Lodge, under the auspices of some individuals who are attempting to revive the Supreme Council for Louisiana 33d Degree, Scotch Rite; a body which has already been declared extinct by the governing authorities of that Rite in the United states, and by all the subordinate bodies in the Scotch Rite in this state (3).

The Grand Lodge voted unanimously that the erring members be tried for un-Masonic conduct. (4)

In a resolution (5) adopted Jan 3, 1868, at its ninth annual conclave the Wisconsin Grand Command of Knights Templar declared that it acknowledged and recognized

no degrees of Masonry or orders of Knighthood to be regular, except those conferred by and under the authority of the following constituted authorities in the United States of America, and those of corresponding rank in Foreign Countries, to-wit:

The Grand Encampment of the United States; the Grand Consistory; and the General Grand Royal Arch Chapter of the United States, Grand Councils of the R. and S. Masters; and the Grand Lodges of the several States. And any Knight holding to or receiving, or having received any irregular degrees, under the assumed name of Masonry or Knighthood, particularly those known by the name of the "Egyptian Masonry Rite of Memphis," or the "Ancient Primitive Rite of Memphis of thirty-three degrees," shall be required to withdraw therefrom under pain of being expelled.

While this was not directed specifically against Cerneauism, it afforded a valuable precedent for a Grand body determining the legitimacy of a Rite outside its own--something the Cerneau adherents were claiming should not be done.

From Louisiana the question came into Kentucky, being forced upon the Grand Lodge there by the Foulhouze Council's invasion of that state. In his address at the communication of 1869 the Grand Master commented at length upon the latter's illegitimacy and special committee to which the matter was referred, and whose report was unanimously adopted, declared:

there are in the United States, which is divided between the two legitimate Grand Bodies of the Ancient and Accepted Scottish Rite, having under their jurisdiction subordinate Masonic bodies working in that Rite, viz: The Supreme Council of the Northern Jurisdiction, having its seat at Boston, in Massachusetts, and the Supreme Council for the Southern Jurisdiction having its seat at Charleston, in South Carolina (6).

At a special communication of the Grand Lodge of Massachusetts, on Jan. 4, 1882, the Grand Master (S.C. Lawrence) uttered a "Caution against spurious Rites and Degrees," and an amendment to the Grand Constitutions was proposed prohibiting membership therein (7). This came on for consideration at the June communication and, after a prolonged discussion, in the course of which letters were read from various Masonic authorities--including Gould, Hughan and Findel -the amendment was adopted by the decisive vote of 319 to 28 (8). It enumerated the recognized bodies conferring degrees other than symbolic; specified "the Supreme Councils of the Ancient and Accepted Scottish Rite for the Northern and Southern Jurisdictions of the United States, of which Henry L. Palmer and Albert Pike, M.P.Sov. Grand Commanders, respectively," and imposed the penalty of expulsion upon all who should join bodies under any others (9). Pike was disposed to discount the results of this. In his Allocution for 1886 he said:

The action of the Grand Lodge of Massachusetts does, in fact, treat as not Masonic the Royal Order of Scotland, which is older than itself and the Order of the Red Cross of Constantine, which is accepted as legitimate in England, and firmly established in the United States. I pointed out this difficulty, of excepting so many Orders as it would be necessary to except from the ban, when I was consulted in regard to invoking the intervention of the Grand Lodge of Massachusetts, and have thought much about the matter in all its aspects since; and I think it due to our own self-respect that we should advise the Brethren of our Obedience not to seek, anywhere in our Jurisdiction, to have action taken by the Grand Lodges, in regard to spurious Organizations claiming to be of our Rite (10).

But the effect elsewhere was prompt and wide spread. In the very next year a resolution of the same import was adopted by the Knights Templar Grand Commandery (11) of Ohio, at its annual conclave in Sandusky, and in the following year a similar one by the Connecticut Grand Commandery meeting at Norwich (12). In that year also, the Grand Chapter, R.A.M., of California, adopted such a resolution (13). Two years later an attempt to repeal it was met by an elaborate and adverse report (14) from the same committee which was "adopted with almost entire unanimity (15)." A decade afterward the original resolution was upheld by a decision (16) of the state Supreme Court which affirmed a judgment sustaining a demurrer to a

complaint seeking to restrain defendants, as a Royal Arch Chapter, from proceeding to try plaintiff for soliciting material for the Cerneau degrees.

Meanwhile the Grand Lodge of Louisiana, following the precedent of a generation earlier (17), adopted (18), on Feb. 11, 1885, a resolution declaring that it

has exercised the right, and claims that it is her duty, as well as that of every other Grand Lodge, as the foundation and basis of all Freemasonry, to ascertain and declare what institutions or bodies claiming to be Masonic or calling themselves Masonic, are really Masonic, and of the true body of Masonry, or fraudulent, spurious or clandestine, and warn the Craft of Louisiana against such as are not legitimate and true, even by prohibitive edicts, if necessary.

On May 20 of the same year an extremely interesting report (19) was presented to the Grand Lodge of New Hampshire by its Committee on Jurisprudence, containing much valuable historical matter and recommending resolutions, which were adopted, to the effect

That this Grand Lodge declares its understanding of the law in relation to its powers and authority over the craft within its jurisdiction to be--

First, That it is the supreme authority in Masonry. Second, That it has the power to determine what Masonry is. Third, That it has the power to decide what Masonic bodies are regular, wherein symbolic Masonry is used, shown, or made a part of the ceremonies. Fourth, That it has the power and authority to prohibit the Masons of its obedience from practicing as masonic any other rites than those which it declares to be masonic; and from using any of its esoteric ceremonies as masonic ceremonies in any other body than those it shall hold to be masonic (20).

At the twenty-second annual communication of the Montana Grand Lodge at Helena, on Oct. 7 of the following year (21), a report, "modified from the Louisiana Resolutions," recommended by the Foreign Correspondence Committee and approved by the Jurisprudence Committee, was adopted to the effect that the Grand Lodge would

not assume to pass upon the claims of any other organizations whether claiming to be Masonic or otherwise, or dictate to the members of its lodges, what other associations or organizations they may connect themselves with, so long as its rightful and exclusive control of Blue Lodge Masonry is not infringed or interfered with, or the allegiance of its members perverted.

But within three years, the experiences of other jurisdictions convinced the Foreign Correspondence Committee that something more was needed. Its report for 1889 contained the following:

A single bucket of water at the right time is enough to have extinguished the largest conflagration. Prevention is better than cure. Masonry, no more than the Turk, allows "a rival near the throne." Profiting by the experience of others and to avoid demoralizing controversies in which they have been involved, we would advise such action that Cerneau Masonry may never get a foothold in our jurisdiction. If it comes, let it be as an open and mortal enemy.

With the unanimous concurrence of the Jurisprudence Committee, it was accordingly resolved

that all members of lodges under its obedience be warned to have nothing whatever to do with said Cerneau Rite in any way, shape or form whatever, to the end that Montana may hereafter and forever be free from the bitter strife and deplorable divisions that have rent other Masonic Jurisdictions (22).

In 1887 the Ohio Grand Master declared, in replying to inquiries from Cerneau members as to their standing in symbolic lodges, that such members were "irregular, illegal and un-Masonic and ought not to be countenanced or recognized in any manner (23). A motion to recommit this decision to the Committee on Jurisprudence "with instructions to report adversely," was lost by a vote of 544 to 230 (24).

The contest was now transferred from the Grand Lodge to certain subordinate lodges, two of which issued "obnoxious circulars" protesting against the Grand Lodge action. The charters of others were arrested but two of them refused to surrender theirs to the representative of the Grand Master, who thereupon issued an edict (25) forbidding all Masonic intercourse with the members of said lodges and an instruction (26); that it would constitute a Masonic offence to visit, or hold membership in, a Cerneau body. Charges of Cerneau activities having been preferred against certain members of Goodale Lodge, No. 372, at Columbus, they instituted an action in the Court of Common Pleas of Franklin county to enjoin the lodge officers from proceeding with the trial. A demurrer to their petition was sustained (27). The same ruling was made in the circuit Court to which the cause was thence taken (28), and it was affirmed by the Supreme Court (29). Meanwhile, in 1891, representatives of the seceders met at Worthington and formed what they styled the Grand Lodge of Free and Accepted Masons, which for some years was fairly active, organizing thirty-four lodges in the state and more outside through Grand Master's proxies, but collapsing after the courts decided that the seceders were not entitled to the original lodge property (30).

In 1887, the Grand Master of Pennsylvania revoked the commission of a District Deputy who persisted in retaining his connection with Cerneau bodies at Scranton (31). This action was referred to a committee of Past Grand Masters whose report the next year, unanimously adopted, was to the following effect:

That if, as alleged, the organization known as the Consistory of the Cerneau Rite claims the power, or authority, or right to confer the three degrees of Ancient Freemasonry, it is not consistent with the duty of members of Lodges subordinate to this Grand Lodge to seek or retain membership in that organization.

That this Grand Lodge expressly declines to enter upon any discussion of the history, use, or legitimacy of any body claiming to confer what is known as the high degrees in Freemasonry, or to be committed to the recognition of any such body as being Masonic, or as identified with or a part of Ancient Craft Masonry (32).

The succeeding Grand Master, on Jan. 21, 1889, issued an edict reciting:

Whereas, all bodies in the Masonic Jurisdiction of the Right Worshipful Grand Lodge of Free and Accepted Masons of Pennsylvania, and Masonic Jurisdiction thereunto belonging, appertaining to, or constituting, or derived from, the so-called "Cerneau Rite," have been authoritatively ascertained and officially declared to be clandestine, and we do hereby notify all Brethren, Free and Accepted Masons, in our jurisdiction, who are connected with any body appertaining to, or constituting, or derived from, the said so-called "Cerneau Rite," to sever their connections therewith within ninety days from the 26th day of January, A. D. 1889 (33).

Certain parties affected thereby, petitioned the Grand Master to "investigate . . . whether or not the Rite to which we belonged does claim or has ever claimed authority over the first three degrees (34). But that dignitary on May 11, 1889,

issued a second Edict, directing the Worshipful Master of each of the subordinate Lodges in this jurisdiction to transmit to the Right Worshipful Grand Secretary, under the seal of the Lodge, the names of the members of the Lodge (if any there should be) who had not conformed to the requirements of the previous Edict, and also the names of those who had conformed (36).

Results of this action were announced by the Grand Master as follows:

Returns have already been received from the Worshipful Masters, and the action of the Brethren who had been misled in connecting themselves with the so-called

Cerneau rite has been in the highest degree creditable to their Masonic manhood and their loyalty to this Right Worshipful Grand Lodge. With only four or five exceptions, they have all abandoned their allegiance to the said rite; and as to the few who still adhere, proper Masonic action is being taken. I may add, that nearly all the Grand Lodges in the United states, within whose jurisdiction the so-called Cerneau rite had organized bodies, have taken analogous action, with similar result. Thus has this cloud on the Masonic horizon been dispelled (36).

Meanwhile, on Sept. 18, 1888, the Colorado Grand Lodge adopted, seemingly with little opposition, a resolution (37) similar in import to that of Massachusetts.

The action of the Grand Lodge of Ohio was discussed and indorsed (38) by the Utah Grand Master at the annual communication of his Grand Lodge on Jan. 15, 1889. The Committee on Jurisprudence, in a report (39) which was adopted, expressed "hearty sympathy with the action. A letter (40) from the Grand Master of Alabama dated Feb. 2, 1889, contained the following:

I am informed that there are regular Bodies of Scottish Rite Masons in Alabama, owing allegiance to the Supreme Council of the Southern Jurisdiction presided over by Gen'l Albert Pike. This Supreme Council is recognized as the only legitimate Power of that Rite in Alabama, and I concur with the ruling of the Grand Lodge (of Ky.) mentioned above in holding the Cerneau Bodies to be illegal and unmasonic, and no brother under the obedience of the Grand Lodge of Alabama should join them, or countenance them, or recognize them in any way.

In his address to the Grand Lodge of Iowa on June 4, 1889, Grand Master Blackmar touched at some length on the "Cerneau question" and recommended action (41). The committee to which this portion of the address was referred, reported a series of resolutions (42) declaring the Mother Supreme Council "entitled to exclusive jurisdiction in this state," refusing to recognize the Cerneau Council, prohibiting it from working within the state, and requiring the severance therefrom of all Grand Lodge members. A substitute resolution for a neutral position was defeated (43) by a

vote of 633 to 334 and the original resolutions were thereupon adopted (44) by a vote of 587 to 343.

At the fifteenth and final communication of the Grand Lodge of Dakota (45) on June 11, 1889, a special committee on Cerneau Masonry reported (46) that the latter "has and can have no legal status or standing in this jurisdiction." The report was adopted a also a resolution excluding Cerneau bodies from the jurisdiction and prohibiting Masons from receiving their degrees (47).

On the following day the Grand Lodge of Oregon opened its thirty-ninth annual communication and the Grand Master devoted a portion of his address to "Cerneau Masonry" closing with the "request that this matter be referred to the Committee on Jurisprudence. (48) Instead, a special committee (49) was appointed and presented a report (50), which was adopted, declaring that "this Cerneau (so-called) Masonry is clandestine and they (the brethren) are hereby warned not to embrace it under the penalties that must follow a violation of the edicts touching clandestine Masons."

On the same day (June 12) the Vermont Grant Master, in his address before the ninety-sixth annual communication of his Grand Lodge at Burlington, gave a half page to the "Cerneau Rite" and, while deprecating a definition of "the simon pure higher degrees" declared

if it is true as charged upon seemingly good authority, that the Cerneau Rite claims to have and has exercised authority over the degrees of ancient craft masonry, then it is not a question of whether it is a legitimate body so far as the higher degrees are concerned, but a question of self-protection. It is a recognized law throughout this country and in many others that the degrees of ancient craft masonry can only be conferred under authority granted by a sovereign Grand Lodge. Any claim of right over said degrees, by any other body, is an unwarranted usurpation, and an offense against well established law and Masonic usage. While the Grand Lodge of Vermont will be slow to determine which of the higher bodies is legitimate, it will not permit an infringement of its inherent rights or those of any other grand jurisdiction, and, if the charge is fully sustained, will take decided action. (51)

Under date of July 25, 1889, the Grand Master of Masons in the District of Columbia issued a drastic edict declaring

that it is not consistent with the duty of any brother under the Grand Lodge of the District of Columbia, to seek or retain membership in the said Gorgas-Cerneau organization, and any brother of this jurisdiction continuing his membership in any said Gorgas-Cerneau body after the reading of this Edict in the Masonic lodge of which he may be a member, renders himself liable to suspension from all the rights and privileges of Masonry...

And we do also prohibit any of the lodges of this jurisdiction granting the use of their place of meeting for the practice of the said Gorgas-Cerneau Rite, or for holding any communication in any room or rooms occupied by any body known as the Gorgas Cerneau Rite of Scottish Masonry. (See decision in the case of Hiram Lodge, No. 10, herewith.)

And we do further direct all Masters of lodges under our authority not to admit as a visitor to their lodges any person claiming to be a Free and Accepted Mason who is a member of any body of the said Gorgas-Cerneau Rite, either in this or any other Masonic jurisdiction. (52)

This edict was formally brought to the attention of the Grand Lodge at its annual communication in November following but no action was taken to disturb it.

On Oct. 19, 1889, the Florida Grand Master, following a report of his Committee on Foreign Correspondence, which in turn was based on the Pennsylvania precedent, issued an edict (53) forbidding all connection with "Cerneauism." His action was reviewed at the ensuing Grand Lodge session by the Committee on Jurisprudence which presented a majority report recommending "no further action (54)." This was rejected and a minority report approving and confirming the edict adopted. (55)

The Georgia Grand Master discussed (56) "Cerneau Masonry" in his address before the Grand Lodge on Oct. 29, 1889, and recommended a reference to the Committee on Jurisprudence. Instead, the matter was referred to a special committee which filed an elaborate report (57), unanimously adopted, similar to that of Massachusetts, recognizing only the regular Supreme Councils.

Of the Grand Lodges meeting in the year 1889 which took no action regarding Cerneauism, that of Illinois, which met Oct. 1, was the most notable. Its Grand Master (John Corson Smith) did "not care to enter into a discussion of this subject" and criticised the Committee on Correspondence for expressing views thereon (58). At the eighth annual communication of the Grand Lodge of Arizona, which opened on Nov. 12 at Tucson, the Grand Master recommended "that a special committee be appointed to consider the subject and report at the next session (59)," but no action appears to have been taken.

As early as 1886, the Minnesota Grand Master had sought Pike's advice as to presenting the Cerneau question to his Grand Lodge and had been dissuaded therefrom (60). Nevertheless the question would not down there, for Cerneau followers were at work in the state. By 1890, the situation had become acute and when the, Grand Lodge met on Jan. 15 of that year, for its thirty-seventh annual communication, the Grand Master devoted nearly six printed pages of his address to "Cerneauism (61)." A special committee appointed to consider the subject made a lengthy report (62) recommending a sweeping prohibitory resolution which was adopted by a vote of 262 to 110, after a substitute, limiting recognition to the symbolic degrees had been rejected (63).

On the 27th of the same month, the Grand Lodge of New Mexico opened its twelfth annual communication at Las Cruces. The Grand Master devoted nearly two pages of his address (64) to the "Cerneau Rite", stating that he had advised a brother who had inquired if it be proper to organize a lodge thereunder, "to let it alone." The committee to which the address was referred, commended that passage and recommended a resolution (65) similar to that of Massachusetts. But "after much discussion" that portion of the report "was referred to the Committee on Foreign

Correspondence for full report at the next annual communication. (66)" That committee at that communication made an elaborate report on foreign correspondence but no attempt seems to have been made to dispose of the Cerneau question.

The one hundred and third annual communication of the New Jersey Grand Lodge opened at Trenton, Jan. 29, 1890. The Grand Master discussed the "Cerneau Rite" at some length in his address (67), pointing out

that bodies of this "Rite" have been established in Jersey city and Newark, and that an unsuccessful effort had been made to institute a "Consistory" in Camden.

Notwithstanding such invasions the Committee on Jurisprudence, to which the matter was referred, failed to make a precise disposition thereof. Its report (68), which was adopted, recited:

The Grand Lodge of New Jersey, having never formally recognized as Masonic what is commonly known as "Scottish Rite Masonry", cannot, therefore, enter into a discussion relative to the regularity or irregularity of the said Cerneau Rite, or take any part in the determining of the questions in controversy between what is known as the Ancient and Accepted Scottish Rite and that known as the Cerneau Rite; but, in justice to this Grand Lodge, and those of the members of its obedience who hold membership in and who are in allegiance to any body claiming to be Masonic, which has entered into and continues in fraternal relations with the Grand Orient of France, such members are thereby in violation of their obligation to this Grand Lodge, and are thus making themselves liable to Masonic discipline.

On Feb. 10, 1890, the seventy-eighth annual communication of the Louisiana Grand Lodge began at New Orleans. The Grand Master was Charles F. Buck, afterward an active member of the Supreme Council, who in his address, condemned "Cereneauism" and recommended a report on that subject from the Committee on Masonic Law and Jurisprudence. Such a report (69) was presented and adopted, reaffirming the historic position (70) of the Louisiana Grand Lodge, asserting its right

to "determine the legitimacy of any body pretending to be Masonic and claiming recognition" and declaring the Cerneau bodies illegitimate. Notwithstanding this action, Bayliss emissaries entered the state and about 1908 attempted to establish bodies in New Orleans. During that year the Grand Master of Masons issued several edicts (71) warning members of the Craft against any connection with such bodies under penalty of expulsion. Bayliss thereupon brought an action for libel against the Louisiana Grand Lodge basing his petition (72) mainly upon statements in the edicts to the effect that Cerneau Masonry was "bogus, spurious and clandestine" and characterizing plaintiff as a "peddler of degrees", "a clandestine Mason", "pretender" and "interloper". The trial court found for defendant and its judgment was affirmed by the Supreme Court, which held that the Grand Master was justified in issuing the edicts and that the language complained of was not libellous (73).

NOTES

(1) Trans., Sup. Coun., 1884, App. 25; 1886, App. 12; Correspondence with Minnesota Grand Master of Masons, Off. Bull. Sup. Coun., VIII, 61-63.

(2) Pike, Beauties of Cerneauism, No. 6, p. 37.

(3) Grand Master's Address, La. Grand Lodge Proc., 1857, p. 13.

(4) Ibid. pp. 87-89.

(5) Proceedings (Milwaukee, 1868), pp. 23, 24, 28.

(6) Ky. Grand Lodge Proc., 1869, p. 81. This position was reaffirmed nineteen years later when the real Cerneau question arose. See Proc., 1888, pp. 11, 12, 65.

(7) Mass. Grand Lodge Proc. (1882), pp. 16 et seq.

(8) Ibid. p. 127.

(9) Mass. Grand Constitutions, Part V, Sec. 24

(10) Trans., Sup. Coun., 1886, App. 26.

(11) Proceedings (Dayton, 1883), 101, 106.

(12) Proceedings (Hartford, 1884), 142.

(13) Proceedings (San Francisco, 1884), pp. 396, 490, the Committee on Jurisprudence reporting "that we desire this Grand Chapter to speak in no uncertain terms "

(14) Ibid. (1886), p. 526.

(15) Ibid. p. 531

(16) Lawson v. Hewell, 118 Cal. 613, 50 Pac. 763 (1897).

(17) Ante note 35

(18) La. Grand Lodge Proc., 1885, pp. 66, 88.

(19) N. H. Grand Lodge Proc., 1885, pp. 118-139.

(20) Ibid. p. 138. The same volume contained (pp. 139-174) an "Historical Sketch of the Ancient and Accepted Scottish Rite." In 1895 the same Grand Lodge supplemented the resolutions reproduced in the text by recognizing the Northern Supreme Council's jurisdiction of the Scottish Rite degrees as exclusive within the state. See Grand Lodge Proc., 1895, pp. 261-269.

(21) Montana Grand Lodge Proc., 1886, p. 33.

(22) Ibid. 1889, p. 49. This became one of the Standing Resolutions included in the Masonic Code, adopted Sept. 20, 1899, and which had been framed by a Committee of which Past Grand Master Day, now Grand Minister of State in the Supreme Council, was Chairman. See also 1899, pp. 55-59.

(23) Ohio Grand Lodge Proceedings (1887), p. 76.

(24) Ibid. 75

(25) Ohio Grand Lodge Proc., 1889, p. 19.

(26) Ibid. p. 44.

(27) Hershiser v. Williams (Pamphlet Op.), 4. The leading plaintiff was the head of the Cerneau Supreme Council. New Age, XVI.

(28) Hershiser v. Williams, 6 Ohio Cir. Ct. 147 (1892). A pamphlet entitled "Cerneau Masonry Legal in Ohio" was issued apropos of this decision, in which the author (F. W. Chandler) calmly ignored the effect of the ruling and emphasized obiter dicta in the brief opinion.

(29) 53 Ohio St. 666 (1895).

(30) New Age, XVII, 525, 526.

(31) Pa. Grand Lodge Proc., 1887, p. 72.

(32) Ibid. 1888, p. 25.

(33) Ibid. 1889, p. 20, Cf. p. 116.

(34) Ibid. p. 21.

(35) Ibid. p. 117.

(36) Ibid.

(37) Colorado Grand Lodge Proc., 1888, pp. 25, 27.

(38) Utah Grand Lodge Proc., 1889, p. 20.

(39) Ibid. p. 43.

(40) Occasional Bulletin, Sup. Coun. No. 9, p. 43.

(41) Iowa Grand Lodge Proc., 1889, pp. 193, 194. He had been urged by Grand Secretary Parvin. See Morcombe, Parvin s Life and Labors, 275.

(42) Ibid. p. 329.

(43) Ibid. p. 333.

(44) Ibid. p. 334.

(45) It continued, however, as the Grand Lodge of South Dakota.

(46) Dakota Grand Lodge Proc., 1889, p. 26.

(47) Ibid. p. 36.

(48) Oregon Grand Lodge Proc., 1889, pp. 46, 47.

(49) Ibid. p. 69.

(50) Ibid . p. 97.

(51) Vt. Grand Lodge Proceedings, 1889, p. 21.

(52) D.C. Grand Lodge Proc., 1889, p. 33.

(53) Fla. Grand Lodge Proc., 1890, p. 34, Ex. "C".

(54) Ibid. p. 66.

(55) Ibid. p. 67.

(56) Ga. Grand Lodge Proc., 1889, pp. 28, 29.

(57) Ibid pp. 56-72. See Proc., 1894, pp. 101-105, as to mode of renouncing Cerneauism. (58) Ill. Grand Lodge Proc., 1889, pp. 50, 51

(59) "Ariz. Grand Lodge Proc., 1889, pp. 19; 20.

(60) See Off. Bull. Sup. Coun., 61-63.

(61) Minn. Grand Lodge Proc., 1890, pp. 31-36.

(62) Ibid. pp. 69-73.

(63) Ibid. p. 74.

(64) N. M. Grand Lodge Proc., 1890, pp. 23-25.

(65) Ibid. p. 47.

(66) Ibid. p. 54.

(67) N.J. Grand Lodge Proc., 1890, pp. 36-38.

(68) Ibid. p. 64.

(69) La. Grand Lodge Proc., 1890, pp. 96-97.

(70)Ante p.-

(71) La. Grand Lodge Proc., 1909, pp. 17, 80. The edict of March 24, 1908, is reprinted on the New Age, X, 556.

(72) Reprinted, New Age, X, 271-273.

(73) Bayliss v. Grand Lodge of Louisiana, 131 La. 579, 59 So 996 (1912).

(74) Neb. Grand Com. Proc., 1889, pp. 1051, 1052.

(To Be Continued)

----o----

The Development of Papal Power in the Catholic Church

By BRO. FERDINAND OUDIN, Illinois

JUST as in the great Masonic Schism in England the "Antients" took the fullest advantage in pressing all the implications of the term "Moderns" by which their opponents were known, a term which they even seem to have originated themselves, so has the Roman Church taken advantage of the willingness of Protestants to leave to them the exclusive use of the term Catholic, or Universal. The present article may help to make it clear that Romanism or Papalism is historically only a part of the Catholic Church which in fact includes all baptized Christians. The distinction is by no means an unimportant one.

WHAT was the Reformation ? In the average mind it was the 15th century revolt against the Roman Church which led to the establishment of Protestantism. This, to

some extent, is correct if we assume that the Reformation was due to forces from outside of the Church and of a spontaneous nature. But historical research leads us to accept the view that the Reformation is really distinct from Protestantism as it bears all the marks of a regeneration of the human race not only religiously but socially as well. It was not so much a revolt as it was a re-establishment of the principles of primitive Christianity and therefore addresses itself to all mankind.

The Reformation was the culmination of constant attacks within the Church itself, first against the formation of an Hierarchy and then against the intolerable and odious acts of this Hierarchy. For this reason we will have to go back in history to the very beginning of the domination of the Roman over the Catholic Church. In this study I think we should be careful to distinguish between Catholicism and Popery, the latter, in my opinion, is the fundamental cause that engendered all other evils leading up to the Reformation. What important services Catholicism rendered to Europe at the time of the formation of the various states was during that period when the Church was still impregnated with the customs of primitive Christianity and when Popery was only a shadow. Of course, there were many among the hundreds of Popes who were good and sincere men who did much for religion and mankind, but even these were forced to observe the rules of the papal system that more unscrupulous Popes had established.

THE CHRISTIAN CHURCH ESTABLISHED AT ROME

Paul of Tarsus, the Apostle, came to Rome, the capital of the empire, one may say of the world. Here he lived for two years preaching the Gospel and establishing the primitive Christian Church. Pastors or bishops were elected by the congregations. These employed themselves with converting neighboring cities and towns, where in turn other congregations or churches were established with bishops to supervise them, and it was but natural that these supervisors should consult the bishop of Rome on important questions. The spiritual supremacy of the bishop of Rome was at this time limited to the superintendency of the churches within the jurisdiction of the Prefect of Rome.

But this homage, voluntary and meant as a mark of respect to Rome, the seat of learning and greatness as well as of its bishops, was in time considered by the latter as their right. The ecclesiasts could not resist the intoxication which impelled them toward the assumption of power; in this they obeyed the general law of human nature.

The respect and relative influence enjoyed by the various Christian bishops in the second century being proportional to the rank of the city where they officiated, then, Rome being the most important, the queen city, why should not the bishop of Rome be the king of bishops? If Rome was the military ruler of the world, why should not its bishop's authority be the law of all nations? It was very easy for such ambitious men as the bishops of Rome to reason so in their hearts.

As time went on, the bishops of different parts of the empire willingly yielded to the bishop of Rome some portion of that honor which was due to the queen city, but there was no dependence implied in this honor thus paid. The Roman pastor was treated as on equal level with them; admonitions from him were at first fraternal, but these soon became commands from a pontiff, and a place of honor among equals became in his eyes a throne.

This idea which held out such promise of power and wealth was assiduously cultivated by the various bishops or popes of Rome ("pope" was, until the 6th century, a common title of bishops, and is still the ordinary term for a priest in the Eastern Church), but not until the year 189 did one of them, victor, assert his self-assumed authority, and peremptorily excommunicate the Eastern Church because it would not celebrate Easter on the same day as he did. With the exception of this show of authority we know very little of victor.

CALLISTUS THE FIRST POPE

The next important incumbent of the office of Roman bishop and the one we may accept as the first Pope in the modern sense is Callistus. Hippolytus, a contemporary bishop of Rome, a scholar and saint, tells us that Callistus was the slave of a Christian

named Carpophorus who entrusted him with sums of money which he evidently misappropriated, for his master had him banished to the mines in Sardinia, the Siberia of the Empire. Shortly afterward when all Christians imprisoned for their faith were released, he gained his freedom with them and was sent to live at Antirium on a pension provided by the Church. Having been sentenced to servitude in an imperial penal institutio he ceased to be a slave and his former master now had further authority over him. Callistus probably possessed an able and persuasive character for we find that in the year 217 he was chosen bishop or pope of Rome, but not without considerable opposition led by Hippolytus, who continued to denounce the newly-elected bishop, claiming the bishopric for himself. Finally for the sake of peace Hippolytus was transferred to the Port of Rome, twelve miles from the capital.

Callistus was of a rather liberal and astute mind. He evidently placed himself on friendly terms with the secular power, the Prefect, and he also made it much easier for Romans of the better families, who were inclined toward moral lapses, to become Christians; for as Tertullian, referring to Callistus, rather jocosely says: "I hear that an edict has been issued. The supreme Pontiff, the Bishop of Bishops, says: 'I will absolve even those who are guilty of adultery and fornication, if they do penance'." Callistus also decreed that a bishop having committed a mortal sin, that is, one convicted of a major wrong, need not necessarily be deposed. This was likely enough for self-protection considering his earlier life.

During the next eighty years or so the Church suffered so much from the persecutions of Diocletian and Galerius that the Popes of this period were in the very nature of things of an austere and saintly character, no man having ambitions for personal aggrandizement would seek the office. After the abdication of Diocletian, however, the political situation of the Empire changed. There was internal strife between opposing secular factions and the persecution of Christians slackened. Galerius also, now old and sick, repented somewhat of his early savagery and issued an edict giving the Christians some relief from persecution.

THE CHRISTIAN CHURCH OFFICIALLY ESTABLISHED

After Galerius' death, Constantine's assumption of power in 323 and his conversion to Christianity became the turning point which changed pagan Rome to the capital of Christendom. During his reign the papacy received an impetus and the Pope of Rome became a power, but not without first having to compromise with the Emperor as future development will show. This development was aided by the removal of the political capital of the Empire from Rome to Byzantium, the City of Constantine, otherwise Constantinople. With the Emperor gone the Pope became the principal personage in what necessarily remained by tradition and in fact the chief city of the west.

About this time a controversy was going on between the bishop of Carthage, who headed the Donatists, a sect or rather schism in Africa, and the bishop of the Church of Rome. Although the controversy was of a purely ecclesiastical nature, this did not keep the bishop of Rome from appealing to the Emperor, now a Christian, to induce him to punish the recalcitrant Donatists through the use of civil power; in this he was successful and their exile and confiscation followed. From now on a closer union between the clergy and the civic authorities came into being and with it the first move to control education; a ruling being procured from the Emperor that scholars educated at the expense of the public were to bring credentials from their bishop as a proof of membership of the Christian Church. Imperial edicts were also issued in favor of the clergy, who thereby became a privileged order.

When Constantius, the son of Constantine, came to Italy he had espoused the theological views of the important sect of the Christian Church at Alexandria known as the Arian heresy, and desired for political reasons to enforce its acceptance everywhere. These views Liberius, then Pope of Rome, refused to accept, for which refusal he was banished to inhospitable Thrace. One Damasus, a deacon, who as time will show was destined to become one of the important Popes, took oath, with others, to stand by Liberius, and accompanied him into exile. However, he soon after returned to Rome, moved by private ambitions. Felix, another ecclesiastic, chief deacon of Rome, who also swore to uphold Liberius, but who was not adverse to personal aggrandizement, soon disregarded his oath of fealty to Liberius, and ingratiated himself with the Emperor by subscribing to the Arian doctrine and was made Pope of Rome--the first anti-Pope, and was supported by Damasus and most of the Roman clergy. The masses, however, and some of the clergy remained true to the orthodox faith and Liberius, who overcome with the weariness of exile and wishing to regain the papal power, returned to Rome after having assented to some form of semi-

Arianism, in return for which the Emperor reinstated him as bishop of Rome, having it announced that Liberius and Felix would govern their respective congregations side by side. This rule of two Popes did not last long, for in the ensuing strife Felix and his adherents were driven out of Rome. In 365 Felix died; Liberius now sole Pope, ruled only one year, for he followed Felix in 366.

It must be admitted that the history of these episodes is very obscure. Roman Catholic historians gave a different version of the facts, but they are naturally subject to a strong bias in favor of upholding the orthodoxy of Liberius. In a brief sketch such as this it is impossible to do more than note the difference of opinion.

THE POPES INCREASE THEIR POWER AND WEALTH

That the worldly state of the Popes must have improved greatly, during even the few years of alliance with the Emperor, may be judged from the writings of Ammianus Marcellinus, a contemporary pagan, who tells us that "the bishop of Rome drove through the city in a gorgeous chariot, and gave sumptuous banquets rivalling those of the Emperor."

This pomp and wealth now having become part of the Papacy undoubtedly helped to enflame the ambitions of Damasus and his rival Ursicinus, also a deacon of Rome, to occupy the seat now vacated by the death of Liberius. After a number of riotous fights between the followers of the two deacons. Damasus had himself consecrated at the Lateran Basilica. This, however, did not end the bloody conflicts, which continued for months. But Damasus formed a coalition with the wealthy and pagan officials of Rome, and Praetextatus, the Prefect of Rome, put an end to the rioting. This act, which was out of accord with the imperial policy, shows in what high esteem the Pope was held even at that time. This is further brought out, according to St. Jerome, by Praetextatus' answer, upon the occasion when Damasus wished to convert him, which was, "Make me bishop of Rome and I will become a Christian."

Damasus' ability in statesmanship is further demonstrated by his success in obtaining from the Emperor a concession which decreed that:

The Roman bishop should have power to inquire into the conduct of the other priests of the churches, and that affairs of religion should be judged by the Pontiff.

He was to have seven colleagues with him in these inquiries. By this decree the Pope gained complete control over the clergy and he availed himself of this on many occasions, but evidently not for their moral improvement, as may be gathered from reading the imperial rescript issued in the year 372 which prohibited priests and monks from visiting the homes of widows and orphans, and invalidated legacies made in their favor. Later this law was extended to nuns and bishops. Damasus died in 384 after occupying the papal chair for eighteen years.

LEO THE GREAT

During the next fifty years nothing of great importance occurred. Then in the year 440, Leo the Great upon the death of Sixtus III was elected to the papacy. Leo was a capable and sincere man, but was fully convinced in his own mind of the validity of the dogmatic papal conception first advanced by Damasus, according to which the Pope was the successor of Peter and as such the supreme pontiff. That Leo and the Emperor were on amiable terms may be gathered from the fact that the Emperor sent him to reconcile the Generals Actius and Albinus, who fought each other while the Empire suffered. We know that the supreme pontiff was not adverse to forcing his will upon those that would not obey him by having the Emperor issue rescripts. A case in point is that of Hilary, metropolitan of Arles. It appears that one, Calidonius, a bishop under the jurisdiction of the saintly Hilary, appeared before the Pope complaining of the harshness of his metropolitan. Hilary followed this bishop to Rome to defend his position but to no avail. There is a peculiar coincidence in papal history, that the appellant usually received the favorable verdict. Later Leo wrote to the bishops of Vienne that they no longer owed obedience to Hilary, to which the latter, it seems, paid but little attention. So in the same year the Emperor is prevailed upon to issue an imperial rescript confirming Leo's action and to this was added:

We lay this down for ever, that neither bishops of Gaul nor those of other provinces shall do anything contrary to ancient usage, without the authority of the Pope of the Eternal City.

It takes no stretch of imagination to see the far reaching authority this gave the popes. During Leo's reign we also come upon the first case where a pope gave approval for the execution of a heretic; it was that of Priscillian, who was convicted of the errors of professing Manichean and Gnostic tenets. Regarding executions for heresy, Pope Leo says:

Although ecclesiastical mildness shrinks from blood punishments, yet it is aided by the severe decrees of Christian princes since they who fear corporal sufferings will have recourse to spiritual remedies.

From this it is seen that the Church looks toward the secular rulers to enforce its decrees on those not in agreement with the ecclesiastics.

It is true that Leo was not ambitious, he sought neither wealth nor honor; he was a deeply religious man, fully convinced that what he did was for the good of Christianity, but unfortunately his edicts and decisions became precedents for more unscrupulous ecclesiastics. Leo died in the year 461, leaving a fairly well established Hierarchy willing to submit to the Pope of Rome as its head.

During the next 130 years seventeen pontiffs ruled from the Lateran Palace with varying success but with steadily increasing temporal power; the first seven were worthy successors of Leo, but the latter ten were of much smaller caliber, who allowed the Roman See to become dependent on the whims of the Byzantine Emperor. The last of these Popes, Pelagius II, died in 590, which closed that period of early church and papal history which may be termed ancient. With the assumption of

control by Gregory I, we will commence a study of the Middle Age, which will be covered in another article.

----o----

The Coming Men of America

By BRO. J. HUGO TATSCH, Associate Editor, Iowa

AS this caption is read, I am sure it will revive memories in many who now wear the Square and Compass in lieu of a six-pointed star, with the initials C. M. A., at the points, and a large letter F in the center. C.M.A. stood for "Coming Men of America," and O.T.N. for "Our Turn Next." And who is there who will deny that the neophytes without the gates did not faithfully learn that F was the initial of Friendship, Fidelity and Fealty ?

In spite of the fact that this secret society for boys, founded in the nineties, had more than one hundred thousand members when it collapsed about 1907 (my certificate is No. 53,475, dated October 1, 1902), very few know of it today. It was founded by a Mason, and partook of the gentle spirit of Freemasonry in a most marked degree. I learned, to my sorrow, when visiting my youthful home in the Far West last summer, that the box below the attic eaves, containing boyhood treasures, had become food for the flames but a short time before; hence I shall have to rely upon my memory for such facts as may be recalled about the society's early history. Fortunately, my certificates, secret work and lodge ritual were preserved with other papers in a safe deposit box and are used in part to illustrate this article.

THE ORIGIN OF THE ORGANIZATION

The Society was founded, if memory serves me correctly, by one William Hunter of Oak Park, Illinois. At the time I first heard of it, Jos. R. Hunter, whom it was my pleasure to meet a few years later in Chicago, was the Grand Secretary. C.R. Philip appears as President upon the various documents. The membership fee was the nominal price of fifty cents, and also covered a year's subscription to The Star Monthly, a juvenile publication which contained interesting material. From the vantage point of more mature years, I now suspect that the Society played an important part in keeping the periodical alive; but be that as it may, the membership received full value for their money, and even to this day a quarter of a century later, I can recall articles, comments and names which appeared in the publication. A vivid illustration of youthful impressibility !

The object of the C. M. A. was to unite clean and moral young men into closer ties of friendship and fellowship. It appealed to the age-old ideal of secrecy--a sharing in something which others perhaps did not possess. I cannot do better than to quote from the manual given to every new member, and in which was published monitorial instruction, the key to the secret cipher, known as "Bestography," and the signs, grips and words of the Order. The book opens with these words:

Of your own desire, fully endorsed and recommended, we deem you worthy of membership, and under the seal of your sacred promise of secrecy (the word of honor) now for the first time hail you as friend and brother in the bond, imparting to you herein the sacred secrets, signs, tests and signals, whereby members of the Coming Men of America may know and be known to each other in all parts of the world and in all circumstances. Ponder well the teachings of the C. M. A. As you are a true brother in the bond, try to live up to the precepts of the fraternity, so that no word, act or deed of yours shall ever besmirch its fair escutcheon, or bring discredit on our noble order.

Think, brother, what an honor it is to be a Coming Man of America; remember also the responsibilities connected with your privileges as a future American citizen. Remember that you have a sacred trust to take up when your turn does come, the duties of manhood and citizenship. See to it that you are prepared for that trust, so you will not fall below the high standard set by our forefathers. The remaining mystic

symbols on the badge are secret, are known to members only, and ever kept sacred and inviolate.

The C. M. A. inspired lofty principles of patriotism. Too young to participate in the Spanish-American War, I nevertheless was stirred by the patriotic sentiments which were printed in the book, and which partially covered the explanation of the colors used in the membership badge:

In the three colors again, we recognize our country's flag, the glorious stars and stripes, which you may some day be called upon to defend. When War's alarm rang throughout the land, many brothers of the C. M. A. risked their strong young manhood for the flag whose colors they wore on the badge. Many a brother was sacrificed on the altar of his patriotism in the war with Spain, but he did not consider any sacrifice too great to make for his country, nor did the fond mother who now cherishes a "badge with a single star" in remembrance of the boy she gave to defend her country's honor and principles. Today the country boasts no braver defenders than the boys in blue, who likewise owe allegiance to their order, the C. M. A. On the breasts of sturdy patriots the emblem of our order has penetrated the remote fastnesses of the Philippines, has scaled the walls of Pekin, has charged up San Juan Hill, has sailed into Havana, Manila and Santiago, under Dewey, Sampson and Schley, and today on battlefield, in camp, in barracks and afloat with the White Squadrons in many and far distant seas, it adorns the breasts of soldier and sailor lads who learned their first lessons of patriotism in the lodges of the Coming Men of America.

But the most potent lesson of the Order was that of Honor. Let me quote again:

What means this word of honor ? It is Young America's most sacred pledge. Back of it lies strength of purpose and a conviction that a broken word of honor renders one unfit for friendship and trust of any kind. Even thieves and outcasts have their word of honor that is a safe and certain seal of secrecy. True manhood and success depends upon the first principle of keeping a promise.

"My word of honor is as binding as an oath," was a slogan used very effectively.

THE CEREMONIAL AND DEGREES

When six or more members lived in a community, application could be made for a charter to found a lodge. One such was Juneau Lodge, No. 3643, of Milwaukee, Wisconsin, chartered Sept. 13, 1903. Of the six "brethren" mentioned therein--J. H. Tatsch, Harry Schlafer, George Meulendyk, James Bal, Roy L. Dodd and Edward L. Klein--I have lost track of all but one, and he, an old schoolmate and my first intimate friend, is now a brother of the Craft residing in Minneapolis. The fraternal ties established in youthful days have been strengthened as we grew to manhood and became members of our great Masonic Fraternity--a logical outcome. It was also my privilege to organize a lodge in Spokane, Washington, chartered as Lewis and Clark Lodge, No. 4551, July 26, 1905. By that time a "uniform rank" had been developed in the Order. Of the eight charter members, I know of only one other who became a Mason.

Members who joined the Order through lodges were passed through solemn and impressive initiatory ceremonies. I shall never forget the thrill I experienced, when, as Junior Deacon of Oriental Lodge, No. 74, Spokane, I welcomed a Mason whose name I recognized also as a C. M. A. member. It had been given to me in 1904 by the Grand Secretary of the C. M. A., but I did not meet the youth when I went West; yet five years later, when he was introduced by a Masonic examining committee at my lodge, I recognized his name at once. He was Bro. C. Homer Boydston, and as a result of our meeting shortly afterward became a fellow employee of the bank in which I worked. Service for the Order was recognized by the conferring of three higher degrees, the fifth, tenth and fifteenth. The badge of each degree was basically that of the ordinary membership but enlarged by a narrow band of color. Among mementoes of boyhood days, I cherish a Fifth Degree certificate awarded Nov. 5, 1903, for organizing the Milwaukee lodge, and another of the Tenth Degree, dated April 16, 1906, for activities in Spokane. The Fifteenth Degree was not attained by me. The only Fifteenth Degree member I can recall is Otis A. McKelvey, an energetic young man of very pleasing personality, last a resident of San Francisco.

It would be interesting to know how many readers of THE BUILDER were members of the C. M. A. I am sure that a few letters regarding such membership will be granted space in the Correspondence column. Speaking for the Iowa Masonic Library of Cedar Rapids, to which I shall give my own papers, rituals, etc., it will welcome a few issues of the old Star Monthly and some of the booklets of the Society, if such have escaped the ravages of time. They would be a welcome contribution to the history of secret societies, especially those for boys, in the United states. In my opinion, it was the forerunner of the influential boys' societies now flourishing in our midst, and if my own experience be any criterion, it exerted a most beneficent influence in the life of a boy when the principles of the Order were most timely.

----o----

The Freemason's Vision of God

By BRO. W. W. COVEY-CRUMP, M. A.

WE are very pleased to present an article by a well-known English writer and student on the subject of the implications of the Masonic requirement of a belief in God which is being discussed from different points of view in the pages of The Builder. W. Bro. Covey-Crump is a clergyman of the Church of England and is also the present Master of Quatuor Coronati Lodge. His article, however, will speak for itself; one explanatory comment however, may be made for the benefit of American readers. In the English ritual the Supreme Being is referred to by a different title in the different degrees, and in these titles there is a certain progression of meaning appropriate to the special character of the grade. I HAVE been asked to express the general idea which English Freemasons as such have concerning the nature of the Deity, and of the relationship which He has graciously permitted the world of humanity to have towards Himself. Like many (perhaps most) other brethren who will read these words, I hold certain personal convictions distinctive of a definitely religious denomination. With those convictions this article has no concern. But when, in our lodges, we invoke or refer to the Deity, some communal conception of Him is assumed as a basic landmark of the Order. Of every candidate for admission thereto

we demand that he believes in the Great and (I think I may say) the Only Architect of the Universe. Our question here is "what do we all believe as to His essential nature?" Can we say that, after having been advanced to the more perfect knowledge claimed by the Master Masons, we have assimilated a fundamental notion of the Deity as held in common by the Craft?

In our degrees He is successively presented to our minds as the Great Architect, the Grand Geometrician, and the Most High. As Apprentices we regarded Him as the Great Architect--"Great" when compared with His physical agents--the sole Source and Sustainer of all material things which comprise the universe. This is the first concept; and it involves a conviction that both the universe and its Architect have a true and real existence quite apart from any human consciousness of them. This aspect of the Deity may be fairly expressed as a dominant Personality, eternal and ubiquitous like the spatial ether which He pervades. Pending a conclusive proof of Einstein's theory our notion of the ether must be hypothetical; and it my differ from the reality as much as ordinary notions of color and density differ from those held by Larmor and Lodge, and similar scientific savants; nevertheless it will serve our present purpose as an illustration.

THE GRAND GEOMETRICIAN OF THE UNIVERSE

As Fellowcrafts we were enjoined to contemplate our intellectual faculties, and the Deity as Grand Geometrician of them--therefore the Source and Centre of all human consciousness of ourselves and of our environment. The two great pillars so prominently associated with that Masonic Degree symbolically correspond to the two primary mental concepts-Space and Time--even if they do not actually represent those concepts. The winding staircase denoting arts and sciences--the path of our intellectual ascent-is flanked on its threshold by those same two conventional notions of magnitude and duration. Psychologically they are a priori perceptions, axiomatic phenomena to our intellectual faculties, underlying every presentment of objectivity possible in our present consciousness. Possibly they may be illusions (vide Klein in A. Q. C. xi, 155), merely relative modes by which our senses correlate our surroundings. Nevertheless we must posit a permanent noumenon behind them, for otherwise we should have (with the Academics of old) to despair of Truth as an enigma without a solution. What we now apprehend is Truth--though it be Truth "in

part"; and what we look for is that "part" to be (under more perfect conditions) absorbed in the whole, not to be "done away" as a baseless hallucination for which the Truth may be substituted. Masonically speaking, Space and Time may be regarded as paper and ideograms whereby the Grand Geometrician materializes His design for the guidance of His workmen. Here again we seem to be brought back to the spatial ether which (as sir Oliver Lodge has said) "may also have mental and spiritual functions to subserve in some other order of existence" [Continuity, p. 60].

But in any case consciousness itself is a reality, and a permanent reality. Our awareness is persistent though our thoughts are in fluxion. In individual persons poverty of intelligence is induced by cerebral derangement or debility, and mental decay ofttimes accompanies senility; disease or narcotics will suspend its activity even as sleep periodically interrupts its intensity; nevertheless mental consciousness is as undiminishably persistent in humanity as the physical germ-plasm which reproduces the species. Consequently no idea regarding God can be satisfying unless it postulates that the Deity is incessantly conscious, that He is indeed the Source and Centre of all grades of consciousness however sublime or however rudimentary. In consciousness, intelligence and wisdom, He must be perfect--His omniscience being en rapport with all the modes and grades of intelligence with which He has endowed His various creatures. A universal but irrational Force, manifesting itself by gravitation, cohesion, electricity and chemical affinity, is too obviously inferior to human intelligence for it to constitute an inspiring conception of the Deity. Nor would the alternative notion--that the Deity is an impersonal aggregate of all the various orders of consciousness possessed by individual units--be a whit more satisfying. We can no more suppose the Deity to be pantheistic than we can suppose our own personalities to be an aggregation of such consciousness as are possessed by the physical atoms which constitute our bodies. Thus our primary concept of the Great Architect merges into that of the Grand Geometrician --by whose inscrutable wisdom the cosmos was preconceived ere it began to be materialized and transformed by agents continuously and systematically acting according to His will.

GOD, THE MOST HIGH

When raised to the Degree of Master Mason we were led on to regard the Deity as "the Most High," an expression which I take to mean God as He Himself is-

independently of every relation to the universe and of every extraneous idea concerning Him. That He exceeds the finite apprehension of human beings is by all acknowledged; but people are rather prone to imagine that the part of God's essentia which transcends their cognition resembles and is homogeneous with the part revealed. There is, however, no reason why such should be the case. The term "Most High," when rightly understood, implies that in all probability the unknowable aspect of the Divine Nature is entirely different from any notion which human mentality is capable of formulating. The invisible side of the moon is probably much the same in general features as that disk which is familiar to our astronomers. But we have absolutely no ground for supposing a like correspondence in the essentia of the Deity. Indeed all psychology negatives such a supposition. This distinction, between the Absolute Nature of the Deity and those aspects of His character which are capable of being made manifest to human (and conceivably to other superior intelligent) beings, was well-known to Jewish thinkers in medieval times. In the Old Testament Scriptures the latter was denoted by the expression "Name of the Lord," whilst in the Zohar the former is denominated "Ain Soph"--the eternally secret Majesty of the Deity beyond all that His creatures in their sublimest range of intelligence can imagine Him to be.

The same distinction was subsequently brought into Freemasonry; and, to those who study its profound implicits, is still presented as the main difference between the Sacred Symbol in the Second Degree and the Glory of the Lord in the Third. As the Middle Chamber and the Sanctum Sanctorum are not synonymous terms, so too the glory of the one is not the glory of the other. The one glory is thinkable but the other is transcendental.

From a doctrinal point of view the foregoing reflections perhaps do not carry us far; but I venture to say they accord with the comprehensiveness of our institution, and they furnish a safe and substantial site upon which each brother can (and should) erect a superstructure of religious belief and practice, according to his own individual conscience and temperament.

----o----

Old Smoking Customs of the Craft

By BRO. WILLIAM L. BOYDEN, Washington, D. C.

THE histories and records of some of the old lodges disclose many interesting and amusing references to the old smoking habit within their tyled halls, now practically obsolete throughout the fraternal world.

About the middle of the eighteenth century we begin to find references to the use of tobacco in the lodge records, and from that time until its decline, it is evident from these records that the subject of smoking in the lodge room was the source of much argument and difference of opinion.

Naturally the convival habits of the time led to the use of tobacco, and these twin members of sociability were not only popular in such assemblages, but practically at all other functions where men of the period gathered for recreation and discussion, and while the use of the "soothing weed" spread enormously, its elimination in the lodge room for various reasons has correspondingly decreased.

Ashley, in his history of the Royal Cumberland Lodge, Bath, England, says:

It would be strange in these times to see charges for wine and tobacco on our Minutes; but it used to be so, though we might not object to the good old days when port wine was two shillings a bottle, and that it took several bottles to audit the Treasurer's Account, and when that was done, and the balance struck and carried out, to add a postscript of "one bottle more" and deduct that from the balance. We may mention that wine and tobacco were always supplied in the Lodge Room to our Ancient Brethren, and there discussed, with much solemnity, during the transaction of business, and for many years after the time now referred to, this custom was invariably adhered to, and strict account kept every night of the score.

These items of expenditure were duly chronicled, and the zeal with which this was pursued by our Ancient Brethren occasioned complaints of the late hours they kept, as well as running up a long bill for candles, the consideration of which they postponed from time to time, and eventually with much difficulty discharged.

Godding, in his history of Westminster and Keystone Lodge, London, makes this statement:

Refreshments, especially punch, and even tobacco, were often supplied in the Lodge Room, and the particular duty which our ritual claims for the J. W. was more frequently exercised than it is nowadays, it being a general custom to call off for refreshment and to resume again for closing after supper.

Cigars had not come into general use at this time and the popular smoking medium was a long-stemmed clay pipe, usually termed a churchwarden. An example of the cost of these pipes, pipe lights and tobacco is furnished in the history of Old Dundee Lodge, London, by Heiron:

1771. Pd. Mr. Greenland for 7 Gross Pipes, 17/6.

1784. Pd. for Pipe Lights, 8d.

1791. Pd. Mr. Greenland for 18 Gross Pipes, 2/14/0.

1800. Pd. Mr. Greenland for Pipes, 4/10/0.

1802. Pd. for Tobacco and Nutmegs, 1/18/4.

1808. Pd. for 1 lb. Tobacco, 4/8.

1814. Pd. Mr. Russell for Pipes, 2/0/0.

We find the following entries on the records of St. Paul's Lodge, London:

January 19, 1765. Canister of Tobacco 1/6. March 3, 1767. 2 lbs. of Tobacco 1/8. April 17, 1767. By British Herb Tobacco 1/4. 1 lb. 1/3. December 27, 1767. Brother Huston's bill for Candles and Tobacco 3/7/0.

St. John's Lodge, of Boston, Mass., was evidently quite particular as to the tobacco they used, for we had the following early entry on the minutes, Peter Pelham apparently being in the tobacco business:

Wednesday, December 26th, 1750, being Lodge night, Voted that Bro. stone (the Landlord) do supply this Lodge with Bro. Pelham's tobacco, which shall have the Mason's Arms on it.

DIFFERENCES OF OPINION

April 16, 1769, in a lodge in West Cornwall, England, the Apprentice lecture was given by the Master when By-Law No. 23, "that no smoking be permitted," was again violated during the lecture. Bro. Lane brought forward a motion "to repeal the said Bye-Law, and a ballot having been taken, it was repealed."

The brethren of St. James Lodge, Middlesex, England, were probably divided on the subject of smoking in the lodge, as the record of a meeting in 1796 states

A motion was made by Brother Haycock that no smoaking of tobacco be admitted during the Lodge, which motion was duly seconded and carried nem com. (Unanimously.)

And again in December, 1798:

Brother Rayner proposed that smoaking of tobacco be admitted for the ensuing quarter, which motion was seconded by Brother Hodgson, subject to a ballot, which ballot immediately took place, and smoaking of Tobacco was carried by a majority.

Royal Lancashire Lodge, Colme, Lancashire, England, records:

February 4, 1796. Put it around whether we shou'd find everyone his own Tobacco or not, it was agreed (only by one dissenting voice) that it should be paid for out of the Stock of Masonry.

In the history of Fidelity Lodge, Leeds, England, the minutes of Sept. 28, 1798, disclose that an important discussion took place on Bro. Thornton moving "That Tobacco may be smoked during the time of Refreshment," which was seconded by Bro. Bulmer, and "caused a long and unpleasant debate," when it is recorded that the lodge closed that evening "uncomfortably." On Oct. 26 the discussion was continued, when it was ultimately decided by ballot "that pipes and tobacco should in future be used at pleasure during Refreshment," and it is stated that this lodge closed "in peculiar harmony and peace." It was quite evident therefore that the "pipe of peace" had its proverbial tranquilizing influence.

PROHIBITED WHILE AT LABOR

As early as 1765 the by-laws of St. Ives Lodge, Cornwall, England, provided "that no smoking be permitted during the Lecture."

Philanthropic Lodge, Leeds, England, has this record:

1794. It was agreed by a majority of the members, that whatever Brother choosing to smook tobacco during Lodge hours must withdraw themselves into another room.

One of the by-laws of the Lodge of Brotherly Love, Yeovil, England, 1810, provided as follows:

22. The Stewards are to attend the duties of the table to see that nothing is wanting, to see the bill of expenses delivered to the Master every night at ten o'clock to introduce visitors see them properly accommodated and collect five shillings from every visitor. No pipes or tobacco to be introduced before the Lodge is closed.

Here is a curious by-law of a lodge in Bottoms, England, in 1818:

No member of the Society shall be allowed to smoke during a song being sung, or a sentiment delivered, and that after a song hath been sung or a sentiment delivered, that silence be observed at the discretion of the Master, and the Discussion or Argument to be resumed by his permission or each offender to forfeit Id.

CONSIDERATE OF OTHERS

That the brethren, early in the history of smoking in the lodge, were considerate of the feelings of others, appears in the by-laws of the Lodge of Antiquity, London, in 1760, which provide that

No Brother shall offer to smoak at any Time during LodgeHours, when this Lodge is honoured with a visit of a Brother who wears a Blue Apron, without Leave first obtained from the Master; unless such visitor smokes a Pipe himself; otherwise the offending Brother shall immediately pay One Shilling, and be obliged to leave off smoaking, which if he refuses to comply with, the 1st of these Bye-Laws shall be immediately put in force against him, in the same manner as if he had actually committed an Offense which that Law forbids, and neither the Master or Majority of the Members of the Lodge shall ever have the Power to hinder, or in the least retard, the due and immediate execution of either of these Bye-Laws, while unrepealed, under the Penalty of each offending Brother's immediately paying Three 'Shillings, besides letting the said Laws have their due Course.

Orange Lodge, No. 11, Orange, N. J., records, April 2, 1811:

Br. Simeon Baldwin made a motion which was duly seconded that no person while in this Lodge shall be permitted to smoke a pipe or segar, as it is offensive to a number of brethren, and also considered improper at such a place.

Vernon, in his history of Freemasonry in Roxburgh, Scotland, referring to one of the lodges, says:

During the year 1862, the R.W.M., a P.M., and the S.W. each gave a lecture on Masonry, and in the course of a discussion raised in reference to one of these lectures, we find that the brethren were in the habit of smoking in the Lodge. One Brother said "that although he was not a smoker himself he would not like to debar any member from taking his smoke as he did not feel it in the least disagreeable to him, but he was told by strangers visiting the Lodge, that the same was not carried on in any other Lodge, and thought as we had been the first to introduce smoking into our Lodge that

we should try if possible and give it up, more especially when strangers were amongst us." Another Brother said "that they had attempted before now to get the practice done away with but found that they could not raise members to constitute a Lodge unless smoking was allowed." After a round of remarks from nearly all the Brethren present "It was recommended that as few members as possible smoke at one time, more especially when Brethren from other Lodges are amongst us."

ITS DECLINE

While the Grand Lodge of England early abolished smoking at its meetings, namely, in 1755, its example was not followed generally by the subordinate lodges until much later, this notable period being practically coincident with the elimination of wine and spirits from the lodge room, that is toward the close of the eighteenth century and the early part of the nineteenth.

In the Lodge of Emulation, London, Nov. 15, 1802,

It was proposed by Bro. Pugh that in future no Brother shall be permitted to smoak tobacco either in the Lodge or in the Supper Room when the Brethren have retired to Refreshment, and that this shall be entered in the Book of Bye-Laws, which was seconded by Brother Whitford, and, one the Question being put, was carried with only one dissenting vote.

Similar instances and experiences of other lodges might be cited to show the prevalence of the smoking custom--its rise, the vicissitudes of its career and its final downfall, but the example enumerated above are deemed sufficient to give us an intelligent conception of the subject.

----o----

THE ESSENES

BY BRO. L.F. STRAUSS, MASSACHUSETTS

THE attempt to make out a connection of the Essenes with Freemasonry was a favorite one with the older writers on the origins of the Craft. The majority of students have, however, now abandoned it. A peculiar interest attaches to the present article, in that it was written before Prof. Strauss became a Mason. It will be followed by another written after that event. The fact that this hypothesis occurred to him while still in ignorance that it had ever been advanced before, shows at least its plausibility; and he develops certain arguments that so far as we know have scarcely been mentioned hitherto, so that even to those who have made up their minds on the subject his presentation will not be without interest.

WHO were the Essenes? The Encyclopedia Britannica gives us quite a learned disquisition on the subject. We find here stated that the Essenes were a monastic order among the Jews prior to Christianity, that the first reference to them in history is in the time of Jonathan the Maccabee, that how much older they were, we have no means of knowing and that authorities agree in assigning to them a dateless antiquity.

It is very surprising that the Essenes, whose exemplary virtues elicited the admiration of even the Greeks and Romans and whose doctrines contributed so materially to the spirit of Christianity, should be so little known to intelligent Christians and still less to modern Jews, although in more respects than one the Essenic community constituted the choicest fruit grown on the pre-Christian tree of Judaism.

The current information upon this remarkable sect, or order of Judaism, is derived from the short notices of Philo, Josephus, Pliny, Solinus, Porphyry, Eusebius, Epiphanius. But the combined testimony of these seven witnesses is utterly inadequate, confusing and misleading. Their testimonies are too much tainted with the predilections of the respective witnesses to correspond to reality. Even the testimonies of Philo and Josephus upon whose testimonies those of the others are

based, are misleading to those who fail to recognize the peculiar position in which these two witnesses were placed.

SOURCES OF INFORMATION

Josephus wanted to please Roman ears, Philo the Greek mind. The account of the Essenes given by Philo supplemented by his work De vita Contemplativa was used by some church historians to claim Philo as a Christian, while some Jewish historians throw out the book as spurious, as a Christian interpolation to make Philo appear as one of them.

The descriptions, dissertations and conclusions found in church histories and encyclopedias are confusing indeed. The writers are either afraid of, or specially pleased with the marked resemblance between Christian and Essenic doctrines and practices. The rationalists' tendency is to magnify the resemblance in order to make Christianity an offshoot of Essenism. The Christian writers, afraid of this very thing, are anxious to make the resemblance appear as insignificant as possible. There was even a very learned Englishman, De Quincy, who wrote on this subject and maintained with logic unsurpassed that the Essenes were never anything else but Christian missionaries.

The Encyclopedia Britannica arrives at this conclusion:

Christianity was to some extent a popularization of Essenism, but there is little reason for believing that Jesus Himself was an Essene.

while the final conclusion of the Catholic Encyclopedia is that our present knowledge of the Essenes is slight and not all of it trustworthy, its sources being scanty, colored and unreliable.

On the other hand, as might be expected, Freemasonry has shown a predilection for Essenic forms and culture and if the archives of the beginning of Freemasonry could be searched, some highly interesting things would come to view.

The Jewish Encyclopedia gives us glimpses of the inside, intelligible and valuable to him who has some previous knowledge of this inside, and concludes thus:

The similarity in many respects between Christianity and Essenism is striking. There were the same communions (Acts 60: 34, 35), the same belief in baptism or bathing and in the power of prophecy, the same aversion to marriage enhanced by firmer belief in the Messianic advent, the same system of organization and the same rules for the traveling brethren delegated to charity work and above all the same love feasts or brotherly meals; also between the ethical and apocalyptical teachings of the Essenes of the time as given in Philo, in Hypolytus and in the Ethiopic and Slavonic Book of Enoch as well as in the rabbinical literature, the resemblance is such that the influence of the latter upon the former cannot be denied. Nevertheless the attitude of Jesus and his disciples is altogether anti-Essene, a denunciation and disavowal of Essene rigor and asceticism: but singularly enough while the Roman war appealed to men of action such as the Zealots, men of a more powerful and visionary nature who had previously become Essenes were more and more attracted by Christianity and thereby gave the church its other-worldly character, while Judaism took a more practical and worldly view of things and allowed Essenes to live only in tradition and secret lore.

The history of the Essenes should be of deep interest to every thoughtful Christian, for it gives him a glimpse of the forces operating before and during the so-called Apostolic period, and as this order of Essenes represents that section of Judaism from which were drawn a large number of propagandists of the New-Jewish or Christian faith, it furnished thousands of heroes who gave their lives in spreading the message of the Messiah. It is to be hoped that the memory of their glorious deeds may help to kindle a new fire in the hearts of the Jews of today and bring a realization of the fact that in accepting Joshua ben Joseph as their Messiah they follow no strange gods, that they adopt no alien religion. Our intention here is to give an impartial account and

show something of the inner life of the most marvelous organizations that ever existed upon this our planet.

THE ORGANIZATION OF THE ESSENES

In outward appearance the Essenic community closely resembled a Christian monastic order. An applicant for membership had to pass through a novitiate of three years. He had to put his belongings into a common stock (he received his belongings back, if either he or those in charge considered his enrollment as a member inexpedient). He then was given a book in which were the rules and regulations of the community. Before becoming a full-fledged member, he had to bind himself by an oath or rather solemn pledge to three things, love of God and man, charity and humility. The community was divided into three sections and each of these three sections was again subdivided into four distinct orders. There also was an inner or spiritual division of eight degrees or stages or spiritual unfoldment.

First stage:--Baptism--outward purity.

Second Stage :--Practice of celibacy.

Third Stage :--Spiritual purity, freedom from carnal desires.

Fourth Stage :--Humility.

Fifth stage :--Communion with Shekinah, or Holy Spirit

Sixth stage :--The gift of prophecy.

Seventh stage:--Healing the sick, performing miracles raising the dead.

Eighth stage:--Eliahship, which meant to become the forerunner of the Messiah.

This constituted the final and highest aspiration of every member of the Essenic Order. This hope of becoming the forerunner of the Messiah was the magnet which

had drawn the novice to the entrance gate and remained ever after his star of hope. What a luminous ray is here shed on some seemingly so mysterious statements in the New Testament. Now we understand why Jesus speaks of John the Baptist as Elias or an Elias. We are here given to understand that the highest expectations of the Essenic Order had been realized, that one of its members had reached the eighth stage of spirituality and holiness and had been found worthy to become the forerunner of the promised Messiah, of introducing him to a waiting world. The traditional law of the Chasidim--rabbinical and popular name for the Essenic Order--had the figure of Elias as a symbol connected with its Messianic expectations, whence it entered traditional lore. It may be of interest here to Christian readers and to the "modern" American Jew that on the first and second night of the Passover a special invitation is given to the prophet Elias, that according to custom the door is opened for his entrance and that a glass of wine is set aside and left over night for the delection of "Elia Nabi."

EXPECTATIONS OF THE MESSIAH

There is another very important point of deep significance in connection with the Essenic Order. Most Christians are under the impression that all the Jews expected the coming Messiah to be a great king, who was to free them from the dominion of Rome and establish the political and religious supremacy of the Jewish nation. A large majority of the Jews undoubtedly held this view. It is so natural to identify the hope and aspirations of our own nationality with the good of humanity and even with the honor and glory of God. The recent war is a vivid illustration of this fact. Here, as in many things, the Chasidim or Essenes were an exception. They expected a suffering Messiah. Whence came that knowledge? From the same source or power which had revealed to them the heliocentric theory. The utter defeat, the ignominious death, the cross, such a stumbling block to the great majority of the Jewish people, was a luminous magnet to those initiated into the Essenic mysteries.

It is amusing indeed to read some of the "learned" controversies of the "higher critics" on the subject of the Essenes. Most of the erudite linguists, philosophers and the theologians expend so much of their energies over the etymology of the name Essene that they seem to have exhausted their mental acumen when they arrive at the work and mission of the Essenic Brotherhood. Some Christian writers, seemingly in fear of a something which they themselves could not explain, exhibit a good deal of

ingenuity in their efforts to prove the Essenes were in reality nothing but Christians, and that the Therapeutae (next to the highest and best known section of the Essenic Order) were nothing else than a Christian community. Some Jewish writers on the other hand, wishing to free the Essenes from blame and to rescue them from any responsibility for Christian doctrines and ideals, deny all connections between Essenism and Christianity. There was especially a theologian and critic, Bishop Lightfoot, a recognized authority whose mental acumen is marvelous indeed, but he reminds us of a man in a dense wood looking for a forest. Listen to his words:

In the history of the infant church for the first quarter of a century, Essenism is as though it was not, but the time came when this was all changed. Even as early as the year fifty eight, when St. Paul wrote to the Romans, we detect practices in the Christian community of the metropolis which may possibly have been due to Essenic influence. Four or six years later, the heretical teachings which threatened the integrity of the Gospel at Collossa shows that this type of Judaism was already strong enough within the church to exert a dangerous influence on its doctrinal purity.

Lightfoot was indeed a great scholar and theologian. He was good in deciphering and describing the outside, but the spiritual aspect of life was to him a terra incognita.

JAMES THE APOSTLE AN ESSENE

The oldest document of the Christian church is the Epistle of James, brother of Jesus--a remarkable document and from a psychological and historical standpoint, the most instructive. Some very strange controversies have arisen in connection with this epistle. It may be of interest to Christian readers that this Epistle of James is claimed by high Jewish authorities as a Hebrew document, as a letter written by a Jew to fellow Jews, as an admonition of an "Essenic abbot" or superintendent to Essenic associations and that references in this epistle to Jesus or Christ are a Christian interpolation. Says the Jewish Encyclopedia [Vol. 7, page 68]:

The writer is supposed to be James, the brother of Jesus, on which account the epistle was accorded the first place among the general epistles of the New Testament. As a matter of fact, aside from the reference to Jesus Christ as quoted above and in II-I where the word Jesus Christ are obviously an interpolation, the epistle contains nothing to indicate a Christian origin. It comprises loosely joined together, a number of moral sayings which have their parallels in contemporary Jewish writings and there is no reason for holding that the brethren addressed may not have been Jews of a particular frame of mind, pious and humble as were the Essenes, who formed a strong Brotherhood in Diaspora.

The writer then goes on to take great pains to show parallel points in Jewish rabbinical or rather Essenic literature.

The most significant feature in this epistle from the historical and psychological standpoint is the use of the word sunagogo in place of the later ekklesia, and the figures of Job and Elias quoted as patterns. These figures are the main two models of the Essenic Brotherhood. Another point is here of interest: the word sunagogo, quite often met with in the Acts, is always translated synagogue, which term is supposed to mean a Jewish "Meetinghouse." In this epistle the "Meetinghouse" of the brethren is called sunagogo but most translators reject the usual rendering and use the term assembly. This holds good in all German and French Bibles I could find. What is the objection in the mind of the translator to the word synagogue ? The significant feature here is this, that the time when the Epistle of James was written, the term for a Jewish and Christian meeting-house was still the same.

CHRISTIANITY AND JUDAISM NOT INCOMPATIBLE

The writer of the Jewish Encyclopedia is correct in pointing out the distinctly Jewish-Essenic character of the Epistle of James, but has absolutely no foundation and he gives no reason for making the references to Jesus or Christ a Christian interpolation. What could have been the purpose, the end sought by such a forgery? Again, why so much erudition and keen analysis in proving that the Epistle of James, the brother of Jesus, shows Jewish characteristics? No one ever denied that James the brother of

Jesus was a Jew. The writer, however, in the Jewish Encyclopedia shows this much, that here was no irreconcilable difference in the first century of the Christian era between the aspirations of a pious Jew and those of a Christian teacher. He shows furthermore that a Jew could then and can now accept Joshua ben Joseph as the Messiah and preserve the Jewish imprint of his personality. It is also correct when it points out the Essenic strain in this epistle. But does this indicate anything else than that the Essenic Order which according to the Jewish Encyclopedia represented the highest type of Judaism had become a vehicle, an agency for New Jewish, that is Christian propaganda (Christians of the first century were called New Jews by Greek and Roman writers) ?

THE EARLIEST CHRISTIAN DOCUMENTS

The second oldest Christian document is a book usually called Didache. This book is extensively quoted by the patristic writers or church fathers. From it the so-called Apostolic Constitution, the Didascalia and the entire so-called Clementine literature was constructed. This book, the Didache, had been lost and was rediscovered in Constantinople in 1873. The re-discovery created quite a sensation among Christian theologians and made the pens of the "higher critics" very busy. Professor Harnack, the great German theologian, in the year 1883 wrote a very learned dissertation and employed a wonderful logical acumen--"and still the wonder grew that one small head could contain all he knew"--and proved conclusively that the Didache had a Christian origin. In the year 1895, he wrote again; he gave to the world another dissertation, a most wonderful erudite analysis of the composition and the psychological aspects involved in the new discovery. He showed again with logic unsurpassed that the Didache had a Jewish origin. The great Harnack, without knowing it, was correct in both cases. He was right when he said the Didache had a Christian origin. He was right again when he said it had a Jewish origin; the writers of the Didache were Essenes, Jews, who had accepted Joshua ben Joseph as their Messiah.

The Jewish Encyclopedia on the other hand sees one side only. Here we find, speaking of the Didache,

A manual of instruction for proselytes adopted from the synagogue by early Christianity and transformed by alterations into a church manual.

The writer lays great emphasis on the admission by Harnack, Charles Taylor and other theological lights of the "higher critics" fraternity that this Didache, the oldest and most important Christian document, had a distinctly Jewish origin, and was later converted into a Christian manual and ascribed to Jesus and the Apostles.

The characteristic feature of this manual is as a matter of course Essenic. One fact stands out clear and distinct that when and wherever Jewish influence makes itself felt in the establishment of Christianity in the foundations of its doctrines, we see the hands and the minds of the brethren of the Order of ESSENES--an order, the highest aim of whose members from its beginning was to reach the stage of Eliaship, that is, to become the forerunner of the Messiah.

----o----

AN INDIAN MASON

Some years ago a French naturalist brought to Paris from the forests of Brazil, for examination by the Academy, an Indian man and woman of the tribe of Bolecudos. Mr. Porte, the naturalist, was desirous of being admitted into Masonry. I called on Mr. P. and saw the Indian at his house, and thought that if we could admit him also, it might perhaps be the means of affording protection to some adventurous naturalist or lost traveller in the wild woods of Brazil. The savage could not speak French, but Mr. Porte was able to converse with him and make him understand the importance of his obligations and duties. I accordingly introduced the subject to Bro. Delandi, who was then Master of the lodge. He at once approved of the suggestion, and Manuel Makerkonik--such was the name of the Indian--was initiated in the Clemente Amitie on the 21st January, 1845, and successively received the two degrees with Mr. Porte, his interpreter. He was subsequently present at a banquet where he behaved with great

propriety. Before leaving us we presented him with a gilt copper-plate, upon which were engraved his name, that of the lodge and the date of his initiation.

Our Indian understood very well, not our mysteries, but the essentials of our principles and requirements and obligations. As an illustration of this, he made signs to be silent when, to test him, we made some improper advances in the presence of his wife. And in order to impress upon his mind the importance of some of the lessons he had received, and with a view to ascertain how far he understood their import, we projected a mimic war. One of us played the part of an enemy. A tomahawk was put into the hands of the Indian. At the moment he was about to strike, the signal was given and the tomahawk fell to the floor. Makerkonik then raised his fallen enemy, gave him the kiss of peace and took him under his protection. The whole scene was one of the deepest interest, and excited the liveliest and most pleasurable emotions in all who were fortunate enough to be present. Soon after this the Indian returned to his native woods accompanied by Bro. Porte, from whom I have recently learned the melancholy but interesting conclusion of his history.

When again mingling with his countrymen, and imparting to them a description of the new and wonderful things he had seen, and heard, and learned in the strange and beautiful land he had visited, he seemed to take special pleasure in exhibiting to them the brightly polished plate which bore the mystic emblems of his new relation to his more civilized friends, and in informing them of his admission as a member of a society which had spread itself over every land, and whose cardinal principles were the cultivation of Brotherly Love, Relief and Truth. In Brazil he met with many Masons to whom he became warmly attached and who took a deep interest in him. But he was not long permitted to wear his new honors nor to enjoy the new light that had been let in upon his understanding. The Great Architect of the Universe, to whose decrees all must bow in humble submission, had ordained otherwise. In the commencement of the past year he was taken sick, information of which being communicated to Bro. Porte, he immediately hastened to his relief, traveling several hundred leagues for the purpose. He found Makerkonik stretched out upon his death-bed, having at his side a brother from Brazil as his physician. He held in his hand the plate given him by the Lodge Clemente Amitie, which he desired to take with him on his departure for the world of spirits, which occurred soon after, having each of his hands placed in those of his faithful and sympathizing brethren. He was buried with Masonic honors, the ritual being read by Bro. Porte and the Brazilian physician. The plate was placed in his coffin, agreeably to his request.

--The Freemasons' Monthly Magazine (1847).

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

A GRAND MASTER SPEAKS

REPETITION is naturally uninteresting, no one cares to be told again what they already know. Unfortunately it is often necessary. It happens so often as to be almost normal that after a thing has been explained in detail that many who have not given attention will ask questions or raise difficulties that have been discussed in detail and there is nothing to do but go all over it again. Those of our readers who have followed the N.M.T.S.A. Campaign closely need not read the Northeast Corner in this issue, but those who have not done so should read it carefully and consider it. It is the utterance of a Grand Master of Masons to his Grand Lodge, a Grand Lodge which has charged itself with a per capita tax of one dollar for this cause and is ready if need be to do more. A per capita of fifteen cents is all that is asked at present of others in order to finance the first Sanatorium. It must be borne in mind that the present and most pressing task of the N.M.T.S.A. is to obtain the cooperation of the Masonic bodies of the country. The Masons of the Southwest are attending, to the utmost of their power and resources, to the matter of temporary relief to the destitute migratory tuberculous brethren.

* * *

A SERIOUS QUESTION

EVERY now and then we hear of a case like this, sometimes it only circulates locally, sometimes it gets into the Masonic Press. A man is a Mason, he perhaps has been one for many years, he may have been active in his lodge, passed through the chairs, become a member of various orders and rites concordant with and appendant to Craft Masonry. Finally he dies, and his brethren learn that during his last illness he has become a convert to the Roman Church, or perhaps that having belonged to it originally, he has repented and returned to the fold and received absolution for the sin of becoming a Mason. Sometimes there is doubt as to the genuineness of this change, sometimes it may be accepted as a responsible act on the part of the dying man; the point is not of any importance, as it is only the reaction such an event causes in the minds of many Masons that we wish to consider.

Now though such cases as these are infrequent, they yet recur sufficiently often to make it probable that almost every Mason has at some time known of, heard of, or read about one. And in the minds of the great majority of them effect is very much the same. There is a certain resentment, a sense almost of betrayal, a feeling that the Craft has suffered an indignity, and the question arises why this should be so.

On what may be called the legal or formal aspect of such a case there is nothing for protest or complaint. It is a Mason's right to withdraw from the Fraternity at any time he may choose, providing he has fulfilled any responsibilities that he may have voluntarily assumed, paid his just dues and so on. It is in his power so to withdraw without doing this if he pleases, all that can happen is that the Institution will endorse his action by suspending or expelling him; which merely operates to make it impossible for him to change his mind and return at will. Furthermore Freemasonry makes no distinction or discrimination between religions, churches, creeds or dogmas. It is not interested in them and has nothing to say about them. This is, as is well known, a fundamental principle of the Fraternity. So long as a man believes in God, he is generally and broadly eligible to be made a Mason in the United states. Other qualifications are necessary, too, some formal, some moral, some social, but none religious. As, therefore, no question of religion enters into the matter, there is no reason whatever, so far as Freemasonry is concerned, why a Roman Catholic should not be a member. The formal and legal barriers are all on the other side-and so far we are speaking only of the formal and legal.

This being the case, we repeat the question, why should the defection of a brother to the Roman Church inspire this sense of injury and indignation, when on our own strongly emphasized principles--if taken as meaning what they say--it is his right to do so ? Why should there be any other emotion than natural regret at losing a brother?

It is probable that this interpretation of our rules will be called in question by many Masons; but again of what grounds ? Certainly not on any article or regulation in our many Constitutions and Codes, not even in any responsible ruling thereon. The feeling or opinion must be based not on these but on some unacknowledged motive, some unwritten, unpronounced hut widely accepted limitation of our written laws and the universal judgments of our juristic authorities. It is well in the interests of clear thinking, if not of truth and justice, to examine the matter further.

This mental reaction that we speak of seems to be a natural one, it certainly is spontaneous, and probably the first reason offered for it would be the bitter hostility of the Roman Church to everything Masonic. It does not follow, of course, that all Romanists, even of the clergy, are hostile to all Masons individually --that has never been so, anywhere; but still it has had and does have an effect in this direction, and there is always a natural and human reaction to strongly expressed antagonism, both as between man and man and between group and group; and this may perhaps be the actual reason that many Masons feel hostility in return against Romanism. It is natural enough. Nevertheless, as the old proverb says, "It takes two to make a quarrel," and the plain and strongly expressed principles of Freemasonry are that it has no quarrel with any religion--it is against no party, sect, creed or opinion, it is inimical only to vice, immorality, injustice and the like. Furthermore, it refuses to defend itself; considering that its standpoint is morally impregnable. One of the first lessons impressed upon the initiate is that he is never to answer any attack upon the Craft, and to meet anything of the sort by silence. It would seem, however, that some have never grasped it.

But if enmity breeds enmity, and there is no further reason than this for the undoubted antagonism felt by many American Masons towards the Roman Church, how does it happen that the equally emphatic denunciations of certain Protestant denominations

rouse no feeling at all? Certain of these, there is no need to mention names, refuse also to receive any Mason to full membership who will not repudiate the Fraternity. Should any such member become a Mason he will be cast off as reprobate upon its becoming known. When the families of brethren attached to such denominations refuse to permit a lodge to conduct funeral ceremonies no one is interested, no one ever hears of it outside those immediately concerned. Why should not enmity breed enmity here as well?

The answer again would be obvious, such sects as these have no international centralized organization. In point of numbers, too, and the crude weight that mere numbers give, they are weak, relatively at least. So that the difference would be, it seems, the same as that with which we regard the violent barking of a puppy on the other side of a fence, and the growling of a large and savage dog standing right in our path. Is this really the explanation? If so, it seems to be a high, if unintentional, compliment to the Roman Church. Apparently we ignore the hostility of the one as beneath even the feeling of contempt, while we regard the other with the respect bred by fear. The answer may not be palatable, but if it be not the right one what is?

Fear, however, is a word with many meanings, ranging all the way from panic terror to a wise and prudent prevision that bids us prepare to meet some difficulty or ward off some approaching danger. Aside from reasons of self-esteem, it would seem that it is in the latter sense the word--if applicable--should be taken. But what is the danger foreseen? No matter in what terror and apprehension Masons may have lived in some countries in times past-or even today--we in America are in no danger of imprisonment or death through the delation of some ecclesiastical spy. We are subject to no social or economical disabilities through membership in the Craft--and there seems no immediate prospect of any change in the situation. Of what then are we afraid--if that be it? Why is it that every time the family of a deceased Roman Catholic member of the Fraternity has the funeral conducted with the rites of their Church and not by those of the lodge that certain of the more rash and uninstructed brethren talk, and sometimes write, as if it would be well to change our traditional rules and class the Romanists with the Atheist, the irreligious libertine and the fool? Nay even more, that every man whose wife or near relative are Roman Catholics shall also be classed with the ineligible? In the minds of brethren thus willing to remove landmarks to meet a temporary difficulty, or what is essentially the same thing, to make them of no effect, the reason seems to be that any member of the Roman Church admitted into the Order is a potential spy or traitor. Do they then think that we

have any reason to fear spies and traitors? Conspirators have, of course, so have armies in the field; if Freemasonry were engaged in some kind of war again Romanism, or Clericalism, or Papalism, then it would certainly be foolish to accept members of the enemy organization. But what are the facts? What have we to conceal? What is there in all the secrets and mysteries of Masonry that might not be published to the whole world? Our secrecy is really privacy-the privacy of intimate friends, of a family. Let these unthinking brethren stop and consider what goes on in their own lodges. What is there aside from certain "official secrets long since betrayed," to quote a phrase of the well-known scholar and poet, Bro. A. E. Waite? There is indeed a certain spirit or feeling as well-but that being incommunicable no one could reveal it. Thus examined this reason seems so inadequate that we must perforce believe that the impelling motive lies elsewhere. What it is, however, may not be easy to say, but it seems probable that it is due to an unconscious conveyance into Masonry of external opinions and possibly prejudices. For example, a number of Americans in a foreign country may be associated in some kind of business organization. This exists merely for the specific purposes expressed in its rules and bylaws. Nevertheless, and especially under circumstances that can easily be imagined, it may act naturally enough in a patriotic or national sense. In just the same way a group of Protestants united in a Masonic lodge can very easily import a Protestant antagonism to the Roman Church into their Masonic life--because, all feeling alike, there is no counter influence to check them and make them realize what they are doing. As, owing to the action of the Roman Church itself in forbidding its members from joining, Freemasonry in America is recruited entirely from non-Romanists, the exceptions being quite negligible, the conditions are obviously appropriate for such an unconscious infiltration of ideas. In this case, however, it is an illicit process, as it is contrary to the fundamental principles of the Craft which require absolute religious and political neutrality.

We are quite aware that this has never been fully realized by many good brethren, at least that not all its consequences have been appreciated, and therefore we quite expect that this statement will meet dissent. It is for this reason that it seems that the matter should be very fully discussed from all possible angles. Such discussion cannot be permitted in our lodges, and some may think that the same rule should bar it from the pages of a Masonic periodical. With such a judgment we cannot agree, for aside from the general consideration that the Masonic press is open to all the world and in a sense profane, we are faced with a special condition which it will do no good to gloss over or deny. That is, that large numbers of Masons in this country think and take for granted that Freemasonry is an anti-Roman Catholic institution, and this is certainly a state of affairs that needs light thrown upon it, that needs discussion as a

safety valve. For allowed to continue it may result in action being taken in lodges, perhaps in Grand Lodges eventually, motivated by ideas that are contrary to Masonic principles. It may lead, in fact, to our professing one thing and doing another.

Now no one must think that what has been here said is either a full or a final statement. We do believe that any Mason who considers it fairly will see that at least there is something in it and that the subject is one that needs investigation. This is merely an introduction. The only practical way to arrive at a sound conclusion is by having all sides of the question presented, and then even if complete agreement be unattainable the nature of the problem at least will be clarified. We have suggested that perhaps outside antagonisms, and possibly prejudices have entered into Masonry under cover as it were. It may seem a long way round, but the first step is to recall the origins of Protestant fears and apprehensions. They are quite frankly historical, they have been inherited from the past, and at the present day the circumstances in which they took their rise are very largely forgotten. History in a general way does repeat itself, and though never exactly yet from it we can find guidance in our approach to present and future problems. We present therefore in this number the first part of a brief outline of the development of the papacy in the Catholic Church, for strictly understood the two things are quite different and distinct things. This will be continued to deal with the condition of affairs immediately preceding the Reformation. While many have some knowledge of the course of events in that critical and revolutionary period of the history of the Western World, few appreciate fully that the real driving power behind the movement was not dogmatic or credal, but primarily social and economic. With this as a background we are arranging for further articles that will present certain parallels which seem to exist between the past and what may be imminent in the future. It is hoped that thus our members and other readers will be put in a position to judge intelligently for themselves whether as citizens there is any cause of uneasiness, and what attitude they as Masons should take in regard to the matter.

----o----

WHAT IS A MASON?

AMONG the scattered relics of the forms and usages of the Operative Freemasons remains this enigmatic catch question and its answer:

What's a Mason?

He's a Mason that's a Mason born, a Mason sworn and a mason trade.

Just what it meant would be hard, or rather impossible, to say dogmatically, but it is very probable that the meaning was not very recondite or deeply symbolical; it may be that it was not much more than appears on the surface. A mason by trade is obviously a mason, a Mason sworn is so also, as that evidently refers to the admission to the ancient Fraternity of Masons. A Mason born is a little more ambiguous, but two possible interpretations occur at once, which might also be looked for very frequently in the same subject--one that the individual thus described had a natural aptitude for the Craft, the other that he was the son of a Mason.

During what has been called the transition period in the evolution of a Speculative Fraternity from an Operative Society much of the older forms and phraseology was discarded, not deliberately, or all at once, but gradually by a process of disease of those things which did not seem amenable to the process of allegorizing and symbolical interpretation. In this way a large part of the original "body" of Masonry has been irrecoverably lost. Here and there, however, by pure chance, some relic has been left, such as the jingle quoted above.

Now the process of allegorizing is quite legitimate, and just as legitimate now as two hundred years ago. There is no possible harm in it so long as we do not mythologize as well, and in doing so suppose that because we, draw a symbolic meaning from this or that venerable formula, those who first used it also had the same meaning in mind. This illegitimate deduction has been too frequently made in the past by those who have sought to erect systems of interpretation of Freemasonry. With this warning we proceed to take this old Operative formula and in the manner of a text apply it to our own purposes.

It is still true that he is a Mason who is a Mason born and a Mason sworn. The question is occasionally asked, what is it that attracts men in Masonry ? More definitely, what first attracts them from the outside, what keeps them after they have been entered? The motives of men's actions are almost always mixed-seldom is one single purpose without any admixture to be found outside the hypnotized or the insane. A single motive is apt I be overwhelming, a dangerous and ruthless force. There are three things that normally play a part in the attraction Masonry exerts on the prospective candidate: curiosity, a desire to penetrate its mysteries; fraternity, a desire to belong and be a part of a world wide brotherhood; and self-interest, the sense of security afforded by being able to demand assistance should it be required as a result of the "changes and chances of this mortal life."

This last motive is seldom openly expressed, and certainly should always be subordinate, but in itself it is not illegitimate. Friendship and brotherhood is a mutual relationship; though more blessed to give than to receive, it is yet a very great blessing to receive in the hour of need. This motive becomes reprehensible and improper only when it usurps the chief place in a man's mind. Such a one can never become a Mason in fact, he is never more than a drone in the hive, an impostor, a parasite. Masonry would be useless to him were all Masons like him.

We hope indeed that the proportion of such, whom we may well call "Masons by trade," is as small as care in investigating the claims of applicants can make it. A Mason by trade alone has no place in the Craft if he be not also, and first, a Mason sworn; and such we understand to be those who take upon themselves the obligations of the Fraternity whole-heartedly and without any conscious of subconscious reservation.

But there are many men of the highest character and the noblest ideals who are not Masons, even though some of them have entered our portals. Not all of the great army of the unattached and suspended N.P.D. are to be blamed, for they joined under a misapprehension. Though worthy in every sense, they lacked one thing--they were not Masons born. To them the ritualistic forms are meaningless mummery. They are of the Puritan mind, to whom all ceremonial is vain, and symbolism merely puerile

mystification. Fortunately the curiosity about mysteries is generally complemented by a continuing interest in them when revealed.

The "Mason born" usually shows himself to be such long before he is of "lawful age." A book might easily be written about the secret societies of boys. The impulse is doubtless largely imitative--a father, uncle or elder brother belongs to a lodge--and tells nothing about it. But even without such example some boys will build up elaborate mysteries for themselves, gathering material where they can. It is only within comparatively quite recent years that this primitive instinct has been recognized and utilized by adults, and one of the very first of such organizations was the C.M.A. about which Bro. J. H. Tatsch has written on a preceding page. There is little doubt it was to a very considerable extent a commercial enterprise. The boy members had no part or lot in the control of their "Order" and those who did control it, controlled also, and applied, the fees and dues. Nevertheless there was nothing really to be condemned. The magazine published in connection with the society was worth the money; as boys' magazines go it was on a comparatively high level. For the rest they had a perfectly good "lodge" thrown in ready-made, which was doubtless much in advance of anything they could have invented for themselves. It is probable that there are many American Masons of middle age today whose first essay along the path of initiation gave them the right to wear the red and white button and to know the mystic meaning, not very occult, of the letters, O.T.N. Bro. Tatsch's article may rouse many half forgotten memories--as it did in the mind of the Editor.

----o----

ANSWER TO AN APPEAL

THE short article that appeared in THE BUILDER last month by "Hugh Manity" has roused a good deal of interest, and one very prompt and practical response. A brother resident in St. Louis has informed the Secretary of the National Masonic Research Society that he will pledge himself to give one hundred dollars a year for the purpose of maintaining such a bureau as was projected in the article, for the purpose of assisting priests, and other ministers of the gospel, who have come to feel that their

usefulness is at an end, to find secular employment. The condition attached to this pledge is that a sufficient number of other subscribers should be found to guarantee the estimated sum required, namely ten thousand dollars a year. We hope that other members of the Craft able to do so will take a like practical interest in the proposal, for from every point of view the work of a pastor can only be done by those with a real vocation. As soon as that is gone, from the religious and spiritual point of view the value of their work must decrease, even to the point where more harm is done than good.

* * *

A LIBRARIAN ON LIBRARIES

By BRO. T. S. SOUTHWICK, California

TO many men, a library is merely a collection of books; to others, a library may mean a few well-thumbed beloved books. It was this latter type that helped to build the character of such men as Abraham Lincoln. Thousands of dollars may be expended in making a collection of books, which as a library may have no moral value or spiritual influence unless its patrons really use it for their intellectual development. The majority of men lack time, inclination or capacity to use books; they are satisfied with newspaper items. Then, what is the use of developing an expensive library if so few use it? Masonic libraries are not for all who have taken the degrees of the lodge, but are for those who appreciate the privileges offered by the library; for those who seek more light; for those who wish to improve their intelligence and enlarge their capacity for temple building. Unfortunately, only a minority are interested. Herein lies one of the problems of the librarian, in his efforts to educate his patrons. After the finances are arranged, the librarian often finds his most difficult task is to secure the cooperation of those for whom the library was organized.

If we do not need the library ourselves it surely is a Masonic privilege to help others to use it. In the Los Angeles Masonic Library we aim to interest the newly-mades. It

does not seem right to conduct a candidate through our beautiful symbolical ceremonies without showing him how to interpret them. If all Masters of lodges were acquainted with the library, they could advise their new brethren in regard to Masonic reading and thus raise the standard of Masonry in every respect. The writer makes a point of telling the candidates whom he sees waiting in the library rooms for their degrees that upon becoming a Master Mason the library is for his use, and if he does not avail himself of further light through the reading of the books, he alone is to blame. A book is frequently given to some brother with the request that he read it and write a short review of it for his lodge bulletin. By these methods many have been started in the reading of Masonic literature. We try to help them in their first readings by giving them a card of suggested books. The books most frequently wanted are "The Builders," "The Men's House," "Great Teachings of Masonry," "Meaning of Masonry," "Speculative Masonry." Especially are books on symbolism wanted by the new brothers, and they are the chief patrons of the library; gradually they progress to books on history, jurisprudence and philosophy and ultimately reach the point of development where they are receptive to the occult truths of our teaching. This should be his ambition, for when a Mason reaches this stage of illumination he is apt to translate his Masonic principles into practical humanitarian service. Books on ancient religions, as also on Americanism, are in constant demand.

Some one in charge of the library should be able to advise the new brethren and give suitable books. This is very important, for at first he may not be able to use discriminating selection in his own reading matter; he is too apt to take heavy, difficult subjects before he is ready for them.

A large and active library should be maintained in every community. It is the greatest Masonic asset. It builds fine ideals as no agency can. One never knows when the use of the library may develop the latent powers of some future great Masonic historian or writer. Perhaps an Albert Pike may be reincarnated. The main purpose of a Masonic library is not merely to make it a business success, but to be constructive and to develop the best that is in the minds of the patrons.

----o----

Books are the ever-burning lamps of accumulated wisdom. [G. W. Curtis]

----o----

He who loveth a book will never want a faithful friend, a wholesome counsellor, a cheerful companion or an effectual comforter. [Isaac Barrow]

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A. F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

ALPHEUS A. KEEN, Secretary

JOHN W. TURNER, Treasurer

FRANCIS E. LESTER, Executive Secretary, Las Cruces, New Mexico

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

CONNECTICUT - Fred A. Verplanck, Past Grand Master, South Manchester.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

GEORGIA - Dr. J. P. Bowdoin, Past Grand Master.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis.

Mississippi - John R. Tally, Grand Master, Hattiesburg.

Missouri - Wm. W. Martin, Grand Master, Doniphan.

MONTANA - Dr. W. J. Marshall, Missoula.

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning.

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

VERMONT - Christie B. Crowell, Past Grand Master, Brattleboro.

WASHINGTON - Morton Gregory, Grand Master, Tacoma.

WISCON - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ORDER OF THE EASTERN STAR, GENERAL GRAND CHAPTER Mrs. Clara Henrich, Most Worthy Grand Matron, Newport, Ky.

ROBERT J. NEWTON, Editor, Publicity Director N. M. T. S. A., Las Cruces, New Mexico

Recapitulation

Being excerpts from the Address of HERBERT B. HOLT, Grand Master to the Grand Lodge of New Mexico

IMMEDIATELY after assuming the duties of Grand Master, the members of our Grand Lodge Committee on Masonic Tubercular Relief urged upon me the acceptance of the Presidency of the National Tuberculosis Sanatoria Association, which had been incorporated by that Committee, pursuant to a Resolution of our Grand Lodge adopted at the Annual Communication of 1925.

I hesitated to accede to the request, fearing that there might be some misunderstanding in other Grand Jurisdictions, and that the impression might arise

that it was the purpose of the Grand Lodge of New Mexico that the Grand Master, elected each year, should succeed to the Presidency of the Association, a precedent the establishment of which appeared to be unwise, in view of the importance and contemplated magnitude of the undertaking. Finally, however, I agreed to accept the office, with the understanding that diligent effort would be made to discover an outstanding, nationally known Mason, preferably from some Northern or Eastern Grand Jurisdiction, of exceptional business qualifications and executive ability, to accept this important position, which involves a great and increasing amount of work. In a sense, I was "drafted" for this Masonic service, as it was the opinion of the Grand Lodge Committee that it was absolutely necessary for the Grand Master of New Mexico to assume direction, during this crucial first year, of the work of organization and of the educational and publicity campaign required to "sell" to the Freemasons of America, our fundamental idea of a National organization for tuberculosis relief. Intensive study of the problem speedily convinced me that a sacred duty devolves upon American Freemasonry, which can be discharged only through the medium of a National organization such as now exists, and the cooperation of the entire Fraternity, without regard to Jurisdictional lines; and, being so convinced, the arduous duties of the position soon became a labor of love; and during the past year a most intensive publicity campaign has been conducted for the purpose of enlisting the aid of all Masonic Grand Jurisdictions.

Unfortunately, we have not yet found the Mason, sufficiently interested and properly qualified to assume national leadership; and at the annual meeting of the Association, held in Chicago, on Nov. 19, last, there was issued to me a mandate to "carry on" until our "Grand Master" can be found to supervise the building of this modern Temple of Healing for our Tuberculous Brethren.

I am very happy to report that during the year twenty-six Grand Masters became sufficiently interested in our project to accept service upon our Board of Governors, or to appoint a representative to serve upon same. Following is a list of the Grand Jurisdictions whose Grand Masters thus gave approval to the enterprise, fostered by this Grand Lodge:

Arizona	Missouri	South Dakota

Arkansas	Montana	Tennessee
Connecticut	New Jersey	Texas
Florida	New Mexico	Utah
Georgia	North Dakota	Vermont
Idaho	North Carolina	Washington
Kentucky	Oklahoma	Wisconsin
Minnesota	Rhode Island	Wyoming
Mississippi	South Carolina	

In addition to the above Grand Jurisdictions, the Most Worthy Grand Matron of the General Grand Chapter of the Order of the Eastern Star also consented to serve upon the Board of Governors, and to lend her aid and counsel in the conduct of the work. It is with great sorrow that I report to you that she has recently been called to rest from her labors, having died in the performance of her duties as Grand Matron,, while visiting Grand Chapters of the Order of the Eastern Star in the Orient.

THE ADOPTION OF PLANS

The first, or organization, meeting of the Board of Governors was held, as stated, at Chicago, Illinois, on Nov. 10, 1926. More than seventy-five Masons were in attendance, although for many of them it was the fourth day of Masonic meetings. The Annual Conference of Grand Masters and the Annual Meeting of the Masonic Service Association preceded our meeting.

I wish to emphasize the fact that up to the time of the holding of this meeting no definite plan of work had been adopted, as we of New Mexico, who had initiated the movement, felt that it would be presumptuous upon our part to adopt a plan of action

or a program of work for an organization, designed to be National in scope, and to ask other Grand Jurisdictions to accept or approve such a program of work, in the formulating of which they had not participated, or concerning which they had not been consulted. Prior to the Chicago meeting we felt that it was our duty to inform the Freemasons of America of the need, and to appeal to them to join with us in determining the remedy; and, as far as possible, to complete organization of the Sanatoria Association. Hence, our work had theretofore been largely limited to an educational and publicity campaign, designed to arouse interest and to secure action; coupled with emergency relief work to the extent permitted by our limited funds.

After a full day's discussion, the Chicago meeting adopted the following resolution:

RESOLVED: That this Association begin the work of relief and hospitalization at the earliest possible moment;

That it continue its educational and publicity campaign in an effort to secure definite action by all Grand Lodges and other Masonic Bodies for Masonic Tuberculosis Relief in every state;

That the Executive officers of this Association be directed to have prepared, as soon as possible, definite data for the construction of a Masonic Tuberculosis Sanatorium to be erected by this Association, the same to be submitted to its Governing Board at a later meeting.

In obedience to the very definite instructions embodied in those Resolutions, an appeal has been sent to all Grand Lodges, and to all Masonic Bodies, of all Rites and Degrees, and to all organizations affiliated with, or whose membership is based upon, Freemasonry, asking for a contribution equivalent to at least fifteen cents per capita of their membership, for financing our work.

NEW MEXICO'S EXAMPLE

At our last Annual Communication, we set the example of what should be done by levying an assessment of $1.00 per capita of our membership. The following of this precedent by other Grand Jurisdictions would speedily solve the financial aspects of this great problem.

My faith in our Fraternity is strong enough to cause me to believe that if given the opportunity, through the sanction and cooperation of the Masonic leaders of the several Grand Jurisdictions and the officers of all other Masonic Bodies, every American Freemason will gladly contribute at least $1.00 per year for the relief and hospitalization of our Brethren and the members of their families who are afflicted with tuberculosis.

The responsibility for the financing of this work and for salvaging Masonic lives and homes in such manner, rests primarily upon the Grand Officers and leaders of American Grand Jurisdictions, and upon the officers of all Masonic Bodies.

In the name of our sacred and binding obligations, and in the name of our afflicted Brethren from whom is emanating the Grand Hailing Sign of Distress, I implore the Masonic leaders of thought and action to extend to our Brethren this opportunity to practice the great teachings of our Fraternity and to aid in financing this humanitarian movement.

Millions of dollars are garnered in the treasuries of Grand Lodges and constituent Lodges; and more millions in the treasuries of other Masonic Bodies, and in those of organizations affiliated with or claiming some connection with Freemasonry. These millions are growing into more millions. Why this great accumulation of wealth? For what useful purpose is it designed? Is it for the construction of costly Temples, or to enable the Craft adequately to finance some great work for the relief of, and genuine material service to, the Fraternity and humanity?

Shall we continue to levy assessments for the erection of great Masonic edifices and Memorials, while closing our purses and shutting our eyes to the distress of our sorely afflicted Brethren and turning a deaf ear to appeals for funds in aid of a relief program designed upon a National scale, the financing of which would require the contribution of but the insignificant sum of $1.00 per annum by each American Freemason? Shall not a comparatively small portion of the accumulated and hoarded wealth of the Fraternity be annually contributed to a general fund to be administered as a sacred trust by the Sanatoria Association, organized by Masons and controlled and directed by representatives of each Masonic Grand Jurisdiction, for the benefit and relief of our afflicted Brethren and their families? Are not the lives of Freemasons, and those of their wives and children, more valuable to the Fraternity and to America, than mere wealth alone? Aye, are they not wealth itself?

THE ACID TEST

Our appeal for funds with which to finance the work will demonstrate, during the present year, whether or not American Freemasonry has a soul. It will demonstrate whether or not we observe the letter or the spirit of the law; for: "Faith without works is dead."

Our first appeal for funds, upon the basis of fifteen cents per capita, calls upon each American Freemason to contribute at least the price of one good cigar, for the assistance and relief of his sick Brethren. The cost of attempting to collect this sum from each individual would be prohibitive. Hence we ask that each Masonic Body contribute that amount from its treasury, in which event there will be no expense of collection. If there are no available funds in the treasury, we ask that each Masonic Body circularize its membership, either Constituent Lodges or individual members, asking for voluntary contributions. We believe that such action will produce average contributions far in excess of fifteen cents per capita.

If, during the ensuing year, contributions from all Grand Lodges average fifteen cents per capita, the total sum contributed will equal $487,500.00. With this amount it is

proposed to construct an initial or first hospital unit of one hundred bed capacity, at an estimated cost of $250,000.00; to set aside $100,000 for the first year's operating expense; and an equal amount for home relief work, and hospitalization in existing sanatoria, pending completion of the Masonic Sanatorium; to continue the educational and publicity campaign and to carry on the administrative work.

A like contribution has been asked from all other Masonic Bodies. Therefore, it is possible that the total of contributions may exceed $487,500.00. In that event, the first proposed Masonic Sanatorium may be constructed on a larger scale, whereby a greater number of beds would be provided.

It has been suggested to all Masonic Bodies, and to individual Freemasons, that they finance the construction of a hospital building, or some part of same, such as service units, and patients' wards and bed rooms. Should this suggestion be adopted, the building, or parts of buildings, or the wards or rooms so financed, will be named for the donor, or in memory of some departed Brother, or loved one, as a memorial.

Assuming that a Mason belongs to the York Rite Bodies, the Scottish Rite Bodies, the Shrine and Grotto, a total of seven organizations, and that each of these seven bodies contributes fifteen cents per capita, the total of contributions for this one individual Freemason would equal $1.05. Any Brother who can afford to belong to all of these organizations certainly would not object to a contribution of $1.05 to help a consumptive Mason.

A MATTER OF OBLIGATION

Up to this time the Grand Lodge of New Mexico has borne the burden. The responsibility for the future of this movement, for its growth and development as an agency for service, and for the saving of Masonic lives and Masonic homes, now devolves upon our sister Grand Jurisdictions, and upon all other Masonic Bodies.

We can take care of, and have taken care of, our New Mexico sick Brethren, who fortunately are few in number. In addition, New Mexico has aided in the care of tuberculous Freemasons from nearly every state in the Union, who have come to the Southwest in search of health or a longer lease of life, because of the healing qualities of the climate. We make no appeal for our own. Because of the situation created by migratory cases, and in recognition of the ravages and devastating results of the disease throughout the country, we initiated this movement. We have no thought that it is to begin and to end in the Southwest. It is, and it must be, national in scope. While we have more than our share of these unfortunates in the Southwest because of migration, they are found, alas! in every other state.

Some Grand Jurisdictions are wealthier than others and are financially able to care for their own members, whether they do or not. According to our conception of Masonic obligations, they are binding upon us, no matter where a needy Brother may be found; our obligations are not limited by state lines or by any other boundaries. We are, or we should be, one common Brotherhood. Shall we continue as forty-nine separate organizations, not interested in each other's problems, and not interested in our own Brethren if they wander from their homes? Or shall we unite as one family to care for those who have fallen by the wayside, who are down and out through no fault of their own?

A national organization has been perfected and a plan outlined, a Design has been placed upon the Trestle Board, whereby succor and relief may be afforded to our tuberculous Brethren. If they are longer neglected, their blood will be upon our hands.

It has fallen to our lot to speak for these Brethren of our "Grand Lodge of Sorrow." They are a great, inarticulate mass, scattered in thousands of homes throughout this great, free and wealthy land of ours. They cannot personally make their plea to the Fraternity. Therefore, in their name we have made a plea to the Masons of America to stretch forth their hands to aid our fallen Brethren and to assist in raising them again, to stand among us as men and Masons.

In the great true heart of American Freemasonry is to be found the answer to our appeal.

* * *

EL PASO SURVEY

In beginning of our work, Masonic officials of El Paso made an estimate that there were 600 sick Masons and relatives from other points resident in El Paso, and that 125 members of local lodges were tuberculous, many of whom had come to the city seeking health. During the year we compiled a list of 152 sick Masons and relatives of Masons in that city.

Recently we undertook to make an intensive survey of El Paso to locate tuberculous Masons and relatives, and to secure facts about their condition and needs. Our investigators first visited all those on our records. Of the 152 sick Masons and relatives, 92 Masons and 41 relatives could not be found. They had removed from hospitals, had removed from the houses they occupied, had gone to other cities in the Southwest, had gone home, or had died.

Including the few survivors of the original list, 83 sick Mason and 68 sick relatives of Masons (total, 151) were found in the few weeks devoted to this work; 61 of these relatives were females.

Eighty-eight of these sick are now in hospitals or convalescent homes; 63 are in homes, hotels, furnished rooms, etc.; 39 sick Masons are accompanied by wives; 16 of them left wives back home; only two sick women are accompanied by husbands, and 20 of them left husbands back home; 42 children are living in El Paso with sick Masons, and seven children with sick relatives of Masons; 26 children of sick Masons and 12 children of sick relatives were left back home with relatives.

These figures are given to show how tuberculosis destroys Masonic homes.

Eighty-five of the 151 cases came to the Southwest on the definite advice of a physician. This is more than half of these cases, and corresponds with the percentage of cases found in six cities by the National Tuberculosis Association who were advised by doctors to come West.

Eighteen Masons and seven relatives received some assistance to come West; 14 Masons and six relatives admitted their need for help, or such need was apparent; 25 Masons and 17 relatives admitted that they were receiving help from some source.

It is impossible to make a house-to-house canvass to find additional cases, but from the figures secured we believe the original estimate of 600 sick from out of town and 125 sick members of local lodges is conservative.

Sick people usually go into a hospital or convalescent home for a time after arrival, if they have any money to pay the bill, and remain until their funds run low, or until they find cheaper quarters. After leaving such institutions it is hard to locate them, unless they appeal for help.

In three instances both husbands and wife are tuberculous, and in El Paso. In one instance there are two sick brothers and another one coming to El Paso.

I quote from a few of the reports of these cases:

No. 1. Patient entirely without funds. His condition is such that it is difficult to talk to him or to understand what he says.

No. 2. Father supports her. Husband (a Mason) refuses to support her. Father making sacrifice.

No. 3. Girl, 24 years old, father deceased Mason. Destitute. Placed in convalescent home. .

No. 4. Just over expensive operation. Pressed for money.. Not asking for same.

This survey work should be continued in El Paso and carried on in other Southwestern cities.

----o----

The Precious Jewels

BY BROS. A. L. KRESS AND R. J. MEEKREN (Continued)

IN the previous articles we have discussed the tradition that the Jewels of the Lodge were the Rough Ashlar, Broached Thurnel or Dornal and Trestle Board, and we saw reason to believe that this was very close to genuine Operative usages. But this being accepted how are we to interpret the other tradition, so much more fully represented, which speaks of a Square Ashlar, a Diamond and a Square. Not only, as we have seen, do the larger number of the documents concur in this--there are only two that

give the other list-but there are additional references that give evidence of its existence. Prichard in his third part inserts a bit of doggerel verse which runs as follows:

Exam. R. An enter'd 'Prentice I presume you have been

R. Jachin and Boaz I have seen

A Master Mason I was made most rare

With Diamond, Ashler and the Square.

Another version of this appears in the preparatory matter of the Examination, which thus parallels the accounts of the jewels in this catechism:

An enter'd Mason I have been

Boaz and Jachin I have seen

A Fellow I was sworn most rare

And know the Astler, Diamond and Square

I know the Master's part full well

As Honest Maughbin will you tell.

Still another variant was brought to light by the Procession of Scald Miserable Masons, at least it was recorded in the letter-press accompanying the engraving that professed to picture this elaborate mockery of the Craft:

Jachin and Boaz I have seen

An enter'd 'Prentice I have seen

A Fellow Craft I am most rare

By Perpentashler and the Square.

The term Perpentashler at once recalls the Chetwode Crawley MS.

Q. 12th. Are there any Jewells in yor Lodge?

Ansr. Three, Perpendester, Square Pavement and an Brobed Mall.

"Ester" is undoubtedly a form of "ashlar," a word with a remarkable number of variant forms; no less than sixteen are given in the New English Dictionary. This form exactly is not included among them, but the very similar one "estler" is, of which it is possibly a corruption. Other forms are "aselar" and "aislar" which are much closer to the original French form "aisselle." This shows that the dental sound or aspirate that English dialect was inclined to insert did not always appear. This will be referred to again later.

The last quotation may be compared with Prichard and the Confession. We have here a Square Pavement, an ashlar with a new qualification, perpend, and finally another mysterious object, the Brobed Mall. Bro. Dring gives it as Brohed Mall, and it will strengthen the following argument if he be right in this. In making a copy from a photograph of the MS. the fourth letter appeared to be intended for a "b." At the time of writing this there is no opportunity to make sure which reading is correct, that is whether it be "brobed" or "brohed."

Mall again recalls another passage in the Confession:

Q. Where lies the cappell-tow?

A. Eighteen or nineteen feet and a half from the lodge door and at the end of it lies the cavell-mell to dress the stones with.

The word gavel occurs in the dialect forms of Kevel or cavel, described as "an axe hammer, or stone mason's hammer," and we could possibly accept this phrase cavell-mell as equivalent to gavel-mall, or gavel mallet. Mallet, though now restricted to a percussion tool made of wood, is from the Latin malleus, a hammer; so that this instrument is undoubtedly the "common gavel," as the description of its use would by itself imply.

But are we justified in explaining "brobed" or "brobed mall" as the same thing as the gavel ? It seems plausible, but the fact that the other two items with which it is associated correspond to two of the jewels as given by Prichard and the Confession prompts a closer consideration. If, as we have thought, "Broached dornal" appears in the "Porch, Dormer, and Square Pavement" listed among the Master's jewels [in printed works later than Prichard they are called the "Ornaments" of a Master's Lodge] it does not seem impossible that the first syllable of "dornal" has suffered elision following the similar sound in the termination of "broached," just as "an apron" is really derived by mispronunciation from "a napron," and this of course would bring it back to something like the original "ornal." The change would be very easy if the accent had come to be placed on the last syllable of the word. If we suppose (which in view of the manifold mispronunciations of these phrases is quite possible) that there was a form "dormal" it would account both for "mall" and "dormer" as variations, as the sounds of "I" and "r" are easily taken one for the other. The transformations of broached into "brobed" or "brohed" is harder to account for; but the latter form might well have been written at some time as an abbreviation. Some of these corruptions seem best explained as due to oral transmission and some as due to copyist's errors. The two explanations are by no means incompatible if we assume, as is inherently very probable, that the various traditions were passed along in both ways, with constant reactions on each other.

Now the doggerel verses just quoted are all so very similar in content that it seems justifiable to assume that they come from a common tradition, if not from a common

original. Taking first the connection of the last one with the list in the Chetwode Crawley MS., we are inclined to conclude that the "Square" coupled with "Perpentashlar" is to be equated with the "Square Pavement" that follows the "Perpendester," and that it is not the tool that is intended. This is obviously a perfectly possible meaning even according to present day usage. The word square is ultimately derived from the Latin quadrus through the form exquadere, to make square or four sided, and the old French esquierre. Its use as a name for the implement would thus seem really to be in origin a secondary one. Incidentally it may be remarked that the usage is quite modern which limits the word when applied to a figure to one that is equal sided as well as rectangular; so that the phrase a "long square," or what is more familiar, an "oblong square," is perfectly correct. Indeed the term "oblong," as meaning a rectangle longer than wide, is really only an abbreviation of the older and more definite phrase still retained in Masonic formularies, where, that is, these have not been marred by corrections and emendations, such as "regular parallelepipedon !"

The conclusion that "square" in this connection is the same thing as the "square pavement" is strengthened somewhat by the fact that in several cases the implement is also quite definitely mentioned elsewhere in the same document as part of the necessary "furniture" of a lodge; though this latter term itself, it must be remembered, does not appear before Prichard. The Mystery and the Examination both have the following question:

What makes a just and perfect lodge?

To which the second gives the answer:

A Master, two Wardens and four Fellows with Square, Compass and Common Gudge

the first adding "five Apprentices" to the list.

The group to which the Grand Mystery belongs all have, with some slight and unessential variations, the following:

Where were you made a Mason?

In a just and perfect lodge.

How many makes a lodge?

God and the Square with Five or Seven right and perfect Masons on the highest mountains or the lowest valleys in the world.

This reminds us of the phrase from the Confession quoted previously in another connection:

The Square our Master under God.

Again the Dumfries Kilwinning MS. No. 4 has this:

Q. How many pillars in your lodge?

A. Three.

Q. What are these?

A. Ye square, the compass and ye Bible.

Which recalls at once Prichard's second list of "furniture."

Q. What is the other Furniture of a lodge?

A. Bible, Compass and Square.

Q. Who do they properly belong to?

A. Bible to God, Compass to the Master, and Square to the Fellow Craft.

And finally the Sloane MS. No. 3329, which contains two catechisms, has in the one:

Q. What were you sworn by?

A. By God and the square

and in the other:

Q. How many lights in your lodge?

A. Three, the sun, the mast'r and the square.

All these quotations in spite of their great divergence in nomenclature or classification evidently speak of essentially the same thing, that is of the requirements necessary to make a lodge "just and perfect." Spoken of variously as lights or pillars or furniture, or merely included in a general definition, they all tend to indicate a substantial unity of actual practice; which in effect seems to be that when a lodge was formed to "enter" or "make" Masons the chief working tools of the Craft were necessary requirements, presumably because used in some way in the ceremonies. The Bible, which is mentioned only twice, does not appear to be really an innovation, however, as all the Old Charges imply that the oath was sworn on a "Book," undoubtedly in earlier days the Book of the Gospel; but the discussion of this question will be more appropriate in another connection. The special point to note here is that in all these places the square, meaning certainly the implement, is

emphatically referred to as necessary in a lodge. It is not of course a conclusive argument considering the many parallels and overlappings we have already noted, but it does help to strengthen the supposition that the square referred to as one of the jewels is the same thing as the square pavement.

TABULATION OF RESULTS

The results that we have arrived at in the course of this necessarily lengthy discussion can perhaps be best recapitulated in the form of a table. We can divide the different references into five groups according to their similarity in phraseology, thus:

I.

Confession	Square Pavement	Dinted Ashlar	Broached Dornal
Prichard (A)	Trestle Board	Rough Ashlar	Broached Thurnel
French Version	Tracing Board	Brute stone	Pointed Stone
Prichard (D)	Square Pavement	Porch Dormer	

II.

Chetwode Crawley MS.	Square Pavement	Perpendester	Brobed Mall
Scald Miserables	Square	Perpentashlar	

III.

Grand Mystery Group	Square	Square Asher	Diamond
Examination Group	Square	Astler	Diamond
Prichard (C)	Square	Ashler	Diamond

IV

Sloane MS.	Square Pavement	Danty Tassley	Blazing star
Prichard (B)	Mosaic Pavement	Indented Tessel	Blazing star
French Version	Mosaic Pavement	Dentelated Tassel	Blazing star

These four groups represent fifteen different references, or sixteen if we allow the reconstruction of the missing answer in the Catechism of the Mystery. In three of these it may be noted, there is no classification; in one the term furniture, in another ornaments, is used as a description, while in the remaining eleven they are definitely called jewels, so that there is in favor of this last appellation a considerable consensus of the evidence.

It is now possible to condense these groups somewhat. Taking them in succession, Group I has been reduced to the form Square Pavement, Dinted Ashlar and Broached Dornal. Group II we are fairly justified in representing by Square Pavement, Perpendester and Broached Dornal. But as has been pointed out "ester" is only a form of ashlar, and in the Scald Miserables version it actually is Perpentashlar. Group III is Square, Square Ashlar and Diamond. But we have found reason for assuming that Square here means the same thing as the Square Pavement or Flooring which may thus be substituted for it. Finally the prototype of Group IV we take to be Square Pavement, Danty Tassley and Blazing star, as we have supposed that Indented Tessel and such variants are only attempts to rationalize this obscure and presumably corrupt phrase. We may now retabulate as follows:

I.	Square Pavement	Dinted Ashlar	Broached Dornal
II	" "	Square Ashlar	Broached Dornal
III	" "	Perpend Ashlar	Diamond
IV	" "	Danty Tassley	Blazing star

From this it certainly begins to seem as if all versions, if not originally the same in form, were at least equivalent. But it may be possible to bring them into still closer accord. We have interpreted the "dinted" ashlar as a worked or finished stone, which is equivalent to a square, or squared, ashlar, so that I and II may be taken as really amounting to the same thing.

In III we have instead of this a "perpend" ashlar and this seems connected in sound with a later description, i. e. Perfect Ashlar. Now "perfect" as applied to a stone, though it might seem appropriate enough to the layman (apparently it has so seemed from all that has been written about it) would be a rather meaningless term to an operative craftsman. A "square," or "finished" stone would be significant to him, but "perfect" is altogether too vague and general a term for technical use. "Perpend," "perpent," or "parpent," is actually such a technical term and may even yet be in common use. It is a bonding stone, one that goes all through a wall and has an exterior face at each end. We presume that whoever first employed the term "perfect," also used the light of imagination to interpret a term he did not understand instead of consulting a dictionary !

A Perpend Ashlar is therefore a stone finished with some extra care, at least in one particular, its length. It is in other respects a square stone, and also finished or "dinted." It would probably be longer in proportion to height and breadth in comparison with other stones cut for the same wall, and just such a stone set up on end would appear to be the most suitable for the purpose of a testing block. This therefore falls into line with Groups I and II.

The Diamond however remains unexplained. It is possible to suppose that it might have been intended for a diamond-shaped paving block or tile. However, though such tiles were frequently set diagonally, or diamond-wise, they were generally square and not true rhombs. But church pavements very frequently had borders, which when the tiles were placed diamond fashion would be "indented." Also there were often enough center patterns which were quite frequently based on the triangle as a motif. Two triangles base to base would make a diamond, interlaced they form a star. Such an idea certainly seems to have underlain the later versions, represented as ornaments in the French catechism we have quoted, which give us mosaic or chequered pavement, indented or tessellated border and central ornamental (or flaming) star. The diamond might then have been regarded as a variant of this last, depending only on a slightly different arrangement of the two basic triangles.

However this may be there are sundry scraps of evidence outside of the Catechisms which point to some recognition of a diamond as having something to do with the primitive Masonic system. For example in illustration on page 136, which is part of the design on a late 18th century "tracing board," we see, among the other emblems a distinct diamond in white against the black background. In the old French design that was shown on page 87 of THE BUILDER for March will be noticed a rhomboid figure marked (6). In the letter-press accompanying the original wood cut this is said to be the Planche a tracer, pour les Maitres. In later French designs, such as that given on page 120 last month, it is shown as a drawing board, in a truer perspective and with some odds and ends of curves depicted upon it. In the earlier form it is actually a diamond, and calling it a planche a tracer may have been in the first place an attempt to give it some interpretation. It may be noted also in passing that the square and compasses when combined into the well known figure that has come to be so closely connected with the Craft form interiorly a diamond-shaped space, though it is not at all probable that this has anything to do with the matter. There is, however, one other echo of the diamond in relation to Masonry that may be mentioned. In old monitors that include the Mark Master's Degree are found two paragraphs about the working tools that from their verbiage are obviously inheritances from the 18th century. In the first of these we are told that:

The mind like the diamond in its original state is rude and unpolished; but as the effect of the chisel on the external coat soon presents to view the latent beauties of the diamond, so education discovers the latent virtues of the mind . . .

and so on and so forth. We should, by the way, like to see a lapidary undertaking to cut a diamond with a chisel. Nevertheless there does seem, under the pure absurdity, a faint trace of some tradition that what was called a "diamond," or whatever the original term may have been for which diamond here stands, was something that was worked with a chisel. Presumably, therefore, it was a stone, though most certainly not a gem. There is another ridiculous phrase connected with the Mark Degree still extant and though entirely aside from the subject we cannot resist pointing out its nonsensical character; it runs:

. . . the point of the chisel, under pressure of the mallet.

This is like the famous definition of a crab; it is a very good description, excellent indeed, with the exception only that a chisel has an edge not a point, and a mallet is an implement of percussion not of pressure. "On the edge of the chisel under impact of the mallet" would at least be sense. This phrase, by the way, has no great antiquity; it was originated at the earliest when this side degree was organized in the latter part of the eighteenth century.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

HISTORY OF THE GRAND LODGE OF FREE AND ACCEPTED MASONS OF IRELAND. VOL. 1. By John Heron Lepper and Philip Crossle. Published by the Dublin Lodge of Research. Cloth, table of contents, plates, illustrations, appendix, index, etc. 543 pages. Price $10.50.

THIS is a very notable work and it would be difficult to overestimate its importance as a contribution to Masonic scholarship. The authors would give us to understand in their preface that little or nothing of the credit is due to them, that Bro. Burne, Secretary of the Lodge of Research, originated the idea, and that other Masonic scholars provided all the materials; this subterfuge, however, will not for a moment deceive the discriminating reader, and the credit will be assigned where it properly belongs, to the authors themselves.

A history of Masonry in Ireland was certainly greatly needed. This Grand Lodge not only was the second to be organized, but it may even be said to have a fair claim to be actually the oldest existing Grand Lodge in the world, for its senior, the London Grand Lodge of 1717, was merged in the present United Grand Lodge of England, and though very naturally that body claims all the prerogatives of each of the two Grand Lodges of which it was composed, yet in its present form it dates only from 1813, whereas the Grand Lodge of Ireland has had an uninterrupted existence without any revolutionary change from 1725 at least, and very probably, as the authors show from 1724 or even 1723; and it is barely possible earlier still. In the matter of definite records, however, it is in a much more unfortunate position than the Grand Lodge of England, as all minutes and books of account before the year 1760 have been irrecoverably lost.

A great many of the peculiarities of American Masonry seem to be derived directly or indirectly from Ireland, and among these resemblances must be noted that all Grand Lodge officers, with the one exception of the Deputy Grand Master, were from the first elected and not appointed. The exceptions was a natural one, for the Deputy was not, as he now is in this country, the brother chosen to be the Grand Master's successor, but was actually a deputy, an agent. It is true that in 1749 a Grand Master's Lodge was formed which was given or allowed the right of making recommendations

or nominations, but these were not mandatory and Grand Lodge on occasion disregarded them. It had no such privileges as the Grand Stewards Lodge in England.

The Chair Degree, or Past Master, as an esoteric ceremony worked at Installation, and regarded as a qualification to the office of Master of the lodge has always been, it would seem, an essential feature of Irish Masonry. At least there is no more record of its introduction than there is of the expansion of the present three symbolic degrees from the one (or two) grades of the pre-Grand Lodge era. This, unfortunately, has in America been very commonly abandoned by the symbolic lodges to the Capitular bodies, with the result that in many Jurisdictions, perhaps the majority, it is no longer regarded as a necessary qualification, but at the most an ornamental appendage; and in many places it is quite ignored.

We may forgive the authors for their opinion that Ireland has the most venerable ritual. Pennsylvania makes the same claim. We fear, however, that for neither one nor the other can the claim be made good in the sense that it remains today as it was a century or a century and a half ago. And in essentials all rituals can claim an equal antiquity. Nearly all have retained some things that others have dropped, and all have made modifications and additions.

One thing may seem curious, the original Grand Master's Jewel in Ireland was a golden trowel, suspended from a collar of black ribbon. The corresponding English emblem is, as is well known, a gold compass partly opened on a quadrant. Dr. Oliver stated in one of his works, without (as usual) giving any authority, that the original jewel had been a silver fish. In America there seems to be no tradition at all, and every jurisdiction has some form of its own, many of them, one would judge, being the result of the Masonic furnisher's unfettered fancy. But the Irish jewel is interesting in that there is considerable evidence to show that at one time it was proper, if not absolutely required, that every member of the lodge should wear a trowel attached to a collar of ribbon. This usage we believe still persists in various places in Europe, and it may have been known in England and America. It probably in the first place distinguished the Master Mason, and may be still reflected in the presentation of the trowel to the newly-raised Master, which is peculiar to American Masonry.

Yet another feature in which a strong resemblance may be seen is the custom of public parades and processions. This certainly seems to have been a genuine ancient tradition, as the Grand Lodge of England itself for the first few years of its existence indulged in such appearances, and they were also known in Scotland. But Irish Masons clung to their annual public fetes, including an attendance at Church, and often a march of many miles to a rendezvous, and ending up with liberal refreshments of a liquid variety. With this custom goes naturally that of Masonic funerals. Preston in his Illustrations gives the order and ceremonies for such occasions, but one gathers that this was rather an academic effort on his part so far as England was concerned. But his form is the basis of those since adopted in America, with modifications that in most cases are not improvements. Traces of an esoteric ceremony still remain in the traditional usages of a few old lodges at the grave of a brother, though the passion for uniformity - dull and dead - possessed by Grand Lecturers, Custodians and others of that ilk, will probably succeed in finally abolishing them.

In England, as is well known, the four lodges that formed the original Grand Lodge did not receive Warrants, they considering they did not need them, as Grand Lodge drew its authority originally from them. However, other old lodges did not receive, and apparently did not demand the same privilege, though logically their inherent right was just as good. In Ireland all lodges received confirmatory charters though the definite attempt, we gather, to get the lodges to accept them was not made till about 1731. One recognized lodge only held out till 1761 when "for the sake of harmony" it, too, accepted a Warrant. The authors speak in this connection of "the peculiar reverence paid to the Warrant in Ireland," but this does not seem, however, to be manifestly greater than elsewhere,

A peculiarity of the early period is that a new lodge was apparently instituted by some other existing lodge, and not by the Grand Lodge especially convened for the purpose. It would seem that by the rules of the "Ancients" in England a petition for a Warrant for a new lodge had to be made by the lodge self-constituted, and asking to be put on the roll and recognized as such. So far as the present work tells us there are no traces of any such procedure in Ireland, and it may have been due to the peculiar circumstances in which the Grand Lodge of the Ancients was organized. But the point is interesting as being a survival of the inherent right of Masons to assemble and form themselves into a lodge on their own account.

One feature in respect to Warrants is very singular, and that is the custom of exchanging them in order to get a lower number. The motive of the lodge seems to have been to gain precedence in the local St. John's Day public festivals, but the custom arose, it seems, not from any deliberate policy on the part of the Grand Lodge, but through the sharp practice of a self-seeking, not to say dishonest, assistant Grand Secretary, Alexander Seton, who for years was a thorn in the flesh to the Irish Craft, and who was the chief instigator of the one split in Irish Masonry, which culminated in the formation of a schismatic Grand Lodge. He also is responsible for the loss or destruction of all the early records of the Grand Lodge. This official, for the sake of the fees, which he pocketed, would exchange Warrants that had been returned from lodges that had become defunct, reissuing the Warrant given in exchange to the next new lodge constituted, or exchanging it again with some lodge that had a still higher number. In this way it came about that the number of an Irish lodge had no necessary relation to its age, new lodges taking precedence of those senior to them in reality.

The Warrant, in the sense of a Charter, would appear to have been an Irish innovation, or invention, let us say. It was the result of a considered plan apparently of the Grand Lodge, and the first step in carrying it out was an advertisement published in 1731. It must be remembered that though the term "Warrant" was used from the first by the London Grand Lodge, it meant not a document but the formal assent of the Grand Master, given in person or through his Deputy, at the constituting of the new lodge. The next stage was the issuing of Deputations, that is documents authorizing some brother to act as the Grand Master's deputy in constituting the lodge, which was usually returned with an endorsement certifying the constitution. The charter form of Warrant, a document to be kept by the lodge, and required at its meetings, did not apparently, according to Bro. Daynes in his recent work, The Birth and Growth of the Grand Lodge of England, come into use till about 1750 or later, and we must suppose the change was due to the influence of Irish practice. The Grand Lodge of the Ancients seems to have issued charters from the first.

To touch on everything contained in this most interesting volume would really require another one, but a few more points must be mentioned that are of special interest.

In the 18th century it was the custom, sometimes provided for in lodge by-laws, to fine a brother who refused any office to which he was elected, and in Ireland he was

sometimes even expelled. A lodge also could expel an E. A. or F. C. without reference to the Grand Lodge, which took "no cognizance of any Bro. under the degree of Master."

Another curious thing is, mentioned incidentally by the authors, that in early days "the majority of Freemasons in Ireland were Catholics." A fact which is all the more remarkable in that both political and religious intolerance and hatred were very virulent at the time. Among other famous Irishmen of the time Daniel O'Connell was not only a Mason, but an enthusiastic one, and had a great reputation as a Masonic Lecturer.

With this we must leave the subject. The book is one that every Masonic student should possess. The plates and other illustrations and the reproductions of old documents would alone make it worth while. It is well printed and the proof-reading very carefully done. A word to the wise may be added. The work has been published by subscription, and the number of copies over and above those subscribed for is very limited.

* * *

REALITY. By Burnett Hillman Streeter. Published by Macmillan and Company. Appendices, indices, 350 pages. Price, $2.65.

ALTHOUGH winning his chief fame in the field of New Testament Criticism, Dr. Streeter has not in this book plunged into a mare ignotum. His scholarly research has not dwarfed his interest in matters purely theological and philbsophical. Side by side with critical studies there have issued from the press Foundations (in collaboration with other scholars) Concerning Prayer; Immortality; God and the Struggle for Existence. It is probable, however, that the present volume will finally establish his reputation as a constructive theological thinker of the first rank. To apply a favorite term of the author in dealing with the present theme, his work has quality.

In spite of the author's opinion, flattering to those of modest mental equipment, that his book will prove easy reading to the average man, I fear it will in large part be "out of the depth" of the man without special knowledge. This, not because the language of Dr. Streeter is obscure but the subjects dwelt upon are outside the scope of the average man's thought, at least in America. More's the pity! However, it will do the average man good to attempt assimilation if only to engender humility, which is the basis of all true wisdom. Yet there is one chapter entitled "The Christ," of peculiar beauty and ease of diction making its appeal to the simplest as to the most profound. Expressed less crudely, and with a deeper and wider background of cultured devotional feeling, it represents the attitude of that recent popular work, reviewed in THE BUILDER last December, The Man Nobody Knows. The book ought to be bought by the ordinary business man for this chapter alone, and the same may be said for chapter three, "An Ancient Story" (iii., pp. 50-70).

Is Reality - the Ultimate Reality - a mere mechanism? Is it an impersonal Force? Or is it what religion - not only the Christian religion but all religion postulates it to be, a Personal Being - God? These are the questions Dr. Streeter examines. His work is not apologetic though it has apologetic value - immense value; it is rather an investigation.

Science can teach something of this Reality but only in terms of quantity. Art in its widest sense reveals truth, as Science cannot in terms of quality. Religion, which has affinity with Science as well as Art, reveals quality as well as quantity with the emphasis upon the former. Here are three avenues of knowledge approaching Ultimate Truth, Reality. Furthermore the process of the acquisition of knowledge is always by representations, by pictures. And in this, Science shares guilt, if guilt there be, with Art and Religion. It uses signs, symbols, pictures, of what is beyond its reach. Man, as is inevitable, must express himself anthropomorphically. It is the condition of his being.

One might have expected something suggestive regarding the implications of Relativity, because Dr. Streeter is full sensible of the latest fashions of current thought. Possibly he awaits a more thorough testing of this latest theory. What he

does do, however, is to give towards the end of his book a thoughtful study of the relation of Religion and the New Psychology (Chap. ix). In the reviewer's mind this is the most valuable contribution to the subject he has yet seen.

The appendices contain much useful matter and the indices are adequate.

A few misprints have been noted, a rather serious one (p. 39) where the word Reality should obviously be Religion.

* * *

NEW BOOKS RECEIVED

Integrity in Education, by George Norlin, published by The Macmillan Company, New York. Price $2.15.

The Pope of the Sea, by Vicente Blasco Ibanez, published by E. P. Dutton & Co., New York. Price $2.65.

Glory, by Leonie Aminoff, published by E. P. Dutton & Co., New York. Price $2.65.

The Idea of Social Justice, by Chas. W. Pipkin, published by The Macmillan Company, New York. Price $5.25.

The Making of the Modern Mind, by John H. Randall, Jr., published by Houghton Mifflin Co., Boston. Price $5.25.

What Christ Means to Me, by Wilfred T. Grenfell, published by Houghton Mufflin Co., Boston. Price $1.25.

A Reporter for Lincoln, by Ida Tarbell, published by the Macmillan Co.. New York. Price $1.60.

The Hung Society (vol. 1), by J. S. M. Ward, published by the Baskerville Press, London. Price $16.00 per volume.

The Story of the City Companies, by P. H. Ditchfield, published by Houghton Mifflin Company, Boston. Price $5.25.

The Harvest of the Years, by Burbank and Hall, published by Houghton Mifflin Company, Boston. Price $4.25.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE SITUATION IN MEXICO

As a Mason, as much as a busy life allows, I find myself greatly interested in the imbroglio in Mexico, though unable to get at the true story beyond a few salient points, and in some of those I may have arrived at the wrong conclusion.

(a) The contest now being fought to a finish in Mexico is the culmination of a war of three-quarters of a century's standing between Masonry and the Catholic Church.

(b) The Mexican Constitution of 1857, providing for the separation of the Church (which, till then, had been dominant) from the State, was adopted under the guiding hand of Benito Pablo Juarez - a Mason, of full Indian blood.

(c) The great Dictator Diaz - a rigid Catholic - came into power, after the execution of Maximilian, and the death of Juarez, and ruled Mexico with an iron hand, through the Catholic Church, and by playing into the hands of the wealthy land owners, who, with the Church, owned most of Mexico. Thus the common people of Mexico were left (as they had always been) helpless and hopeless. During the long rule of Diaz no attempt was made to enforce the separation of Church and State as provided for in the Constitution of 1857.

(d) Diaz was finally deposed and there followed a succession of revolutions, alternating in motive between the uplifting ideals of Juarez and the debasing policies of Diaz. Whether the influences of Masonry can be traced through these successive contests or not, I do not know.

(e) In 1917, a new constitution was adopted reaffirming the separation of Church and State. At that time Caranza (at least seemingly) was in power. Was Caranza a Mason? If not, can Masonic influence be found to have had a hand in framing this new constitution?

(f) Now, after a few more years of turmoil, Calles (a 33rd Degree Mason) has come into power, and an honest attempt is being made to separate, permanently, finally, and in accordance with the constitution, Church from State.

(g) Ownership of such property as is now claimed by the Catholic Church (accumulated during all the years when Church and State were virtually one) cannot be definitely determined, as between the two, when they are separated. So the vast property, now claimed by the Catholic Church in Mexico, is as much State property as Church property.

(h) As far as I can learn Calles has not ordered the Church to give up the property claimed by it, but has simply ordered a listing of such property.

(i) The Church, foreseeing the storm, has been industriously preaching against the enforcement of the Constitution of 1917. Incidentally the same constitution inveighed against foreign ownership and control of property of certain kinds, principally that going with the land - such as mines and oil - which class of property has much occupied the minds of such socialistic lights as Henry George, Karl Marz and Lenin, for a long, long time. With the rights and wrongs of this issue I am not now dealing, but simply wish to trace the contest between the Catholic Church and Masonry. Masonry has always had at heart the uplifting of the down-trodden. A large section of the foreign Clergy (Catholic principally) saw the chance to enlist the capitalistic class in their home countries against the enforcement of the Constitution of 1917, that class being against the provision dealing with alien control of property, while the Church was against the provisions intended to end its domination of Mexico. This brought the foreign Clergy - particularly the Catholic - in Mexico, under the ban. This team - foreign capital abroad and foreign Clergy at home, backed by the full power of the Catholic Church - could not be broken up and the only means of eradication left to Calles was to expel the foreign Clergy - its powerful mouthpiece. He did not specify any particular sect-treated all alike.

(k) Calles has not ordered the closing of the Churches. As soon as it was seen that Calles meant business, the order was given by the Holy See to close all Catholic Churches in Mexico, in protest against Calles' policy, and now propaganda has gone all over the world, spread by the Catholic Church - no Catholic ever thinks of questioning anything from that source that Calles has closed and robbed the Churches of Mexico.

(l) I see nothing in Calles' attitude except determination to enforce the Constitution of 1917, which he has sworn to do and which is his plain duty as President; I see no suppression of any Church - simply a determination to separate Church from State, and in this he was forced to expel the foreign Clergy, as one essential step; and in these efforts, we, as brother Masons, should all be with him. The Mexican peon needs the uplifting force of Masonry as much as any individual with whom I have ever come in contact.

I think an article along these lines, if investigation shows my "high points" to be sustained, would be very interesting.

C. L. P., Missouri.

We are hoping to secure such an article as is here suggested, but circumstances have unfortunately hindered the collection of exact data. On an earlier page will be found a short article on the opposite side of the question, the author of which is a Mexican Mason. It would seem that we have not got all the facts at hand on which to come to a reasoned conclusion and the only thing to do it would seem is to hold judgment in suspense.

* * *

GET ON WITH THE SANATORIUM

For myself, I am a booster, having spent a year in that wonderful "Hope Station" of The Modern Woodmen of America, located 7200 feet up in the heart of the scenic old Rockies, at Woodmen, Colorado. I had been sick nearly three years when I finally got a diagnosis of my trouble, that caused me to quit my work and hasten out there. Since I arrived home last October, at the beginning of a severe winter in this latitude, I have not lost a day because of sickness. At one time last summer we had thirty Masons there, and we all signed a paper endorsing the plan to build a Masonic tuberculosis sanatorium. Considering the trifling cost per member, and the great good accomplished at such places, I do not see how any member of our great brotherhood in Masonry could put anything in the way of the maturity of these plans at the earliest date. I would be pleased to know more about this proposition, what stage the plans are in at present and the outlook for consummation. Am ready to help in any way I can to boost things along, but owing to my years' absence from my work, and decreased earning capacity, can not help much financially. I have been in Texas, New Mexico and Colorado, and while Colorado is wonderful in scenic effects, I met many brothers there who complained of the altitude. Since the Woodmen Sanatorium was established in 1909, mortality from the Great White Plague has been reduced in our order, The Modern Woodmen of America, from first to fifth place. I only hope the Masons can soon point with pride to a record even better than this. If our membership

could only be aroused to the great economic, as well as the humanitarian need, this thing would go over big, and quickly. But - few have had opportunity to see the wonderful results of sanatoria or know what a hospital of this kind is doing. Thousands of visitors though pass through Woodmen each year, as well at the other places of this kind, and the idea, I think, is growing rapidly. I sincerely hope I may never need to take advantage of the help that is offered so freely at a place like this again, but if I could be assured of immunity, I would only be more glad to help what I could to lighten my brothers' burden.

James M. Steward, Indiana.

* * *

SYMBOLISM?

The new address of THE BUILDER is more appropriate as it savors of the antique and mystical; not so modern and material as the Railway building you have exchanged! Now if we only had some code name for the Society, as it is very hard to get it all on the envelop when written by hand!

In a modest way I parallel St. John, as I have both locusts and wild honey on my place but alas, the locust trees have thorns and the bees stings. Such is life.

W. S. B., South Carolina.

* * *

THE WARDENS' COLUMNS

Can you furnish the writer with any information as to the tradition of the position of the Senior Warden's and Junior Warden's columns when at labor or refreshment? I have searched in the available encyclopaedias and other works of reference but found nothing other than the statement as to what the columns represent and their proper position when at labor or refreshment. This, of course, is known to any Master Mason.

What I am interested in is what the respective positions themselves signify, and if the use of said positions is of fairly recent origin, and when this custom was adopted.

C. B. R., California.

The question you raise is one of those simple looking ones that are very difficult to answer and that is probably one reason why so little is to be found on the subject in Masonic works of reference.

The earliest positive mention of actual columns pertaining to the Wardens dates back about the middle of the 18th century, and seem to be especially connected with the "Ancients" so-called. The "Moderns" so far as our definite knowledge goes seem to have contented themselves with depicting two columns or pillars on their floor diagram. The diagram used by the "Ancients" was much simpler, being little more than a bare outline apparently.

A number of indications, very slight in themselves but collectively of considerable weight, seem to point to a tendency in the "Ancient" and Irish forms of Freemasonry of using actual objects wherever possible, while the "Moderns" were inclined to be content with pictorial representations. This assertion, however, must be taken as only a general approximation as probably there were many exceptions on both sides.

Nevertheless it seems probable that the two pillars drawn in old charts were originally the same thing as the Wardens' columns and were all intended to represent the pillars of King Solomon's Temple. With the later movement towards uniformity in usage and ceremonies both of these were retained and given different significations. The model pillars became marks or insignia of the Wardens' office.

Their use does not really seem to have any deep symbolic interpretation, though if any such interpretation can be devised it is so much to the good. But what is actually done in calling off and calling on is a simple and natural indication of the state of the lodge, and needs no more explanation than does the motorist holding out his hand when he is going to stop or turn.

* * *

A SECRET LANGUAGE

While reading an article by Donn Byrne on Ireland, in the March number of The National Geographic Magazine, I came upon a statement which interested me considerably, which was this: "Masons and Artificers once had a separate language," and thinking this might be of interest to some who, like me, are interested in a statement of this kind, I thought I would call the attention of THE BUILDER to it. I quote the entire statement below. It is on page 279 of the March number:

MASONS AND ARTIFICERS ONCE HAD A SEPARATE LANGUAGE

Besides Gaelic, there flourished in Ireland a Cryptic speech used by Masons, Berla eagair nan Saor, the difficult speech of the artificers. Only very old Masons remember it in Ireland and will disclose it to you, mumbling in their white beards and looking suspiciously at you out of red-rimmed, faded eyes. In it were words which you

recognize as Latin, but mainly the vocabulary consisted of Irish words [presume he means Gaelic when he says this] reversed.

The above quoted statement follows after he had devoted some time to the Gaelic, or Irish language, and the statement has a subhead in capital letters as above.

F. G. Dyer, Mississippi.

We believe that this curious fact has been mentioned elsewhere but are unable to find any references. We are, however, making inquiries which we hope will result in further and more definite information.

* * *

THE MASONIC STUDY SOCIETY

This society established at London has now District Circles or branches in Yorkshire, England; Nyasaland, South Africa, and at Sydney, New South Wales, Australia. Four volumes of the Transactions have appeared to date. Sir John Cockburn is the President of the society, which by the following of the wholesome rule of English bodies generally of this kind is associated with the Royal Colonial Institute Lodge. The avowed and faithfully followed purpose of the society is to study the symbolism of Freemasonry in its various degrees and to investigate its origin and meaning on anthropological lines and the society aims at avoiding those aspects of Masonic research already dealt with by existing studious bodies and will endeavor to study the Craft in the light of similar systems past and present and on the lines of comparative religions, anthropology and folklore; in short, the society plans to study Freemasonry as a living organism, as well as on the basis of documents. The society points out in its publication that it devotes special attention to the symbolic and mystical meaning of the degrees and purposes to build up an adequate library and museum. Papers

during the period under review, presented to the society and appearing in volume iv now at hand, are these: "The Fundamental Philosophic Secrets Within Masonry," by Brother Wilmshurst; "Greater Lights in the Eighteenth Century, With Some Sidelights on Early Working," by Sir Frederick Pollock; "Paper Marks, Book Marks and Masonic Emblems," by Brother John Cockburn; "The Ancient Mysteries With Special Reference to the Third Degree," by Brother F. G. Harmer; "The Masonic Charges and Some Facts to Be Derived From Their Study," by Brother H. G. Rosedale, and two by Brother J. S. Ward, "Spring From the Same Stock," a thoughtful discussion of the equality of opportunity for advancement mentally in Masonic understanding, and the other entitled "Let Us All Endeavor to Learn the Necessary Signs," an introduction to the signals sent by gesture or grip from one person to another, significant signs often disclosed by prints and paintings of all eras when these arts were practiced and which convey mental meanings by way of symbols. By means of this universal language much was made known, the respective minds being atuned and working in harmony because of this fellowship. Brother Ward briefly but suggestively submits a number of instances to support and lend strength to his showing of signs. The Transactions of this society are all of a superior merit and from personal acquaintance with the organization and its progressive members the writer especially welcomes this instructive series of essays and finds the substance thereof worthy of high praise. Copies of the Transactions may be obtained from the Secretary of the society, Brother R. W. Sloley, "Instow," Amersham, Bucks, England.

R. I. C.

* * *

AUTHOR OF "THE BRIDGE BUILDER"

In the April issue of THE BUILDER you ask the name of the author of "Building the Bridge at Twilight." I find that I have the same poem in an old Scrap Book under the title of "The Bridge Builder," and the author's name is given as Arthur S. Brent

C.M.Davidson Bellingham, Washington.

* * *

CORRECTIONS

There are two unfortunate errors in the setting up of my paper "Is Freemasonry Neglecting Opportunities?" in THE BUILDER last month. On the first page, second column and sixth line from the top "recognized" should be "reorganized." As both words have quite definite Masonic uses I should like to draw attention to the change.

Again, on the second page, first column and fourteenth line from the top, I wrote "might was right" and not "might and right." The latter, however, makes no sense and I hope that readers will have guessed what was intended.

N. W. J. Haydon, Canada.

* * *

APPOINTMENT OF GRAND LIBRARIAN IN ENGLAND

We understand that Bro. Gordon P. G. Hills, P. M. of Quatuor Coronati Lodge, has recently been appointed to the important post of Grand Librarian of the United Grand Lodge of England as successor to the late Bro. Wonnacott, whose much regretted death occurred last year.

Naturally Bro. Hills' name is not very widely known in this country except among what we may call the inner circle of Masonic students, but his past work makes his appointment a most fitting one; and there is not the least doubt in the minds of those who know him, and know of him, that he will carry on the work of his predecessor in a way that will reflect credit both upon himself and those responsible for making this happy choice.

The Builder Magazine

June 1927 - Volume XIII - Number 6

The Most High of the Craft

By BRO. JOHN W. HOUSE, Canada

ONE of the most promising signs of life within the Craft is the deepening interest of the brethren in the basic principles of the Order. Like wise architects who plan their superstructures in direct relation to the strength of their foundations, Masons are estimating the value of the fundamental truths upon which their moral edifice is to be built. Quite naturally, some of the vital truths in our foundation are easy to estimate, others are obscure and covered with such huge growths of fungus that they almost defy estimation to any but the expert. The outstanding example of this latter class is the knowledge of the Most High which stands at the corner.

That this stone exists is, to a Mason, beyond doubt; but the nature of it is a matter of much speculation. The fungus is so thick that nothing short of indefatigable exertion will suffice to lay the stone bare. Indeed, most men are so occupied with the philosophies of the ages under the name of Religion, and modern popular vagaries, that they are unable to tell the difference between stone and fungus. Of those who see the stone, few look at it from all angles before passing an opinion with decision and finality. Still fewer, in our age of presumption, born of a popular elementary education, will accept the help of ancient Past Masters in their estimation of its strength and stability. We Masons, by virtue of our initiation, take our stand with this latter group, and look to our Alma Mater for nourishment with the celestial Ambrosia prepared by the great minds of the past.

The genius of symbolic teaching lies in the effort required to arrive at the truth, and in this respect Masonry is unexcelled. One has literally to ascend the winding stair in order to enter the sacred shrine of her deepest mysteries. The search for a correct estimate of her Most High attains fruition only after much wandering along the path of research, but we will take to the path.

At the very outset, we are hampered in our search by an ancient charge which forbids every topic of religious or political discussion. On analysis, this soon disappears. Religion, in the eighteenth century, was by no means the comprehensive term it is today. It denoted then, what the word really means, a system which binds men to a definite course of thought and action. It was applied to what we now term denominationalism, and as such, I think, the compilers of our ritual included it in this charge. In that they showed their wisdom. Taken in the technical sense of the word, Speculative Masonry and religion are synonymous terms, for both denote a system of teaching which binds men to a definite course of action. If religion means, what most men think it means, viz., anything pertaining to God, then by our own regulation Masonry is an absurdity. Eliminate a conception of a Creator who is the embodiment of life, and who takes, or gives to man as he will, and we cannot explain our Sublime Degree. How foolish to solemnly declare that the Spirit returns to God who gave it, if the mystery of death has not given us a definite conception of God who is able to give ! Evidently then, the regulation concerning religious discussion cannot have reference to all discussion concerning religious things, but rather forbids that theology which causes dissension among religious bodies.

TRUTH, WHAT IS IT?

In order to understand nature one has need of both a microscope and a telescope. With the former he sees the minute wonders of the world, and with the latter he views the glory of the heavens. The use of one instrument alone reveals only part of the Universe. So it with Masonry. Continual study of the history of the Order tends to obscure the modern interpretation of our symbols, and on the other hand, the continual necessity of learning and explaining our ritual dwarfs the comprehension of the great truths of our system. We must endeavor to use both instruments.

As we survey the vista of the ages, and linger awhile at each bright vision of our ancestry, or as we penetrate the mysterious secrets of our modern Craft, we become convinced that a common factor permeates all. The unsung Watcher of the Nile and the historic High Priest of Amen, the Cathedral Craftsman and our modern Master Mason, are all alike banded together by a bond of brotherhood in the quest of

something they call Truth. The significance and peculiarity of this word demands our attention for a while.

From the beginning of time philosophers have used the content of this word Truth as a mental football, and have invariably ended by kicking it into the metaphysical realm and losing it there. The Mysteries, however, clothe its ethic with a body and make it denote the Creator, in whom is embodied the Ideal of manhood and nature. As their God was, so was Truth, and in order to find the real standard of verity and life they concentrated all their energies in finding God. They succeeded in finding the moral nature of the Divine, and appropriated it; but they were baffled in their endeavor to lay hold of the very principle of life which was, and is, so sorely needed. Tradition informs us that they once had even this in their possession, but it was lost. They have spared nothing in their endeavor to regain this secret, lives have been wholly given to its pursuit in every age, corporate endeavor has been centralized in one grand effort to pierce the firmament and wrest the secret from the Creator Himself, but the Tower of Babel fell, and the principle of life is still a mystery.

The Omniferous, the All-producing Word has ever been the symbol of this Secret, and of necessity we find it looming large in all the Mysteries. The pathetic story of Isis lamenting her inability to find the generative organs of her lord Osiris, or the driving of Adam from the garden in Eden lest he should eat of the Tree of Life, dramatically portray ancient conviction with regard to this. The Hebrew Scriptures, nurtured at the bosom of Egyptian learning, continually use the term Word to denote the source of life and wisdom. The idea underlies that well-known phrase "God said, 'Let there be light,' and light was." The Omniferous Word came into operation and light immediately was. At the beginning of the Christian era this idea still prevailed, and we find St. John describing Jesus, who to him was the "resurrection and the life," as the Logos or the Word made flesh.

THE FUNCTION OF THE IDEAL

To the Ancients, this search for the Ideal in their God was vitally important to their system of morality. To them, morality was not an entity per se, but rather the natural

result of a definite cause. They believed that as men contemplated the Ideal, it became part of their being, and tended to change them into a likeness of itself. It may be noticed here, that contemplation is a dynamic with regard to morality. This idea underlies all moral teaching in the Volume of the Sacred Law. A vision of God precedes every commission to work, King Solomon places "the fear of the Lord" at the foundation of Wisdom, the preacher in Ecclesiastes says, "Wisdom," which he describes as the knowledge of the Lord, "maketh the face to shine." St. Paul, the philosopher of the Christian dispensation, conveys this same idea when he says, "We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from Glory to Glory." The Temple symbolism, at its beginning, pointed nowhere to morality, but directed the mind to the glory of God and so enjoined moral action.

Turning now to the Craft as it is today, we find a system which can be definitely traced in its present form to about the year 1717. Whether that date is correct or not, does not matter for our purpose, neither is the question of its origin of any great importance. It is sufficient to acknowledge that our brethren who gave us our system, gave it in such a way as to most adequately reflect the clear light of Masonry. We today accept their gift, and proudly declare it to be the genuine article. Our landmarks are the test of genuine Masonry the world over, and therefore a close study of the actual tenets of the system, as we have it, will reveal what our brethren of 1717 considered the fundamental faith of the Craft wherever found.

MORALITY IN FREEMASONRY

When we look into our system, it is easy to see that our brethren considered that Masonry still embraced the ancient ethic of morality. All our work leads us to the feet of the Most High who is the embodiment of verity and life, and our morality is the outcome of contemplating His nature. Nowhere is morality enjoined until the candidate is supposed to have found that very quality in the being of the Creator. Unfortunately, we moderns have become accustomed to demand so little of a candidate that it is quite possible for a man to go through all the degrees without really advancing one step in the actual science of the Craft, and in consequence of this the average Mason gets things a little out of proportion. Morality is gradually usurping the seat of the Most High in the Center, and in doing so saps its own life

blood. Masonry, however, taking for granted a man's knowledge of nature and science, and only enunciating the results of such knowledge, puts the root of human morality in the nature of the Most High, and its dynamic in contemplation. A glance at our Ritual will make this evident.

At initiation a candidate is simply examined, bonded and prepared for his education in the mysteries. At the commencement of light, he is directed to that which is the written revelation of thy Divine nature, after surveying which he dons his working attire, takes the appropriate tools and commences labor. He penetrates the secrets of nature and science and discovers God at the center of all and ruling in justice and equity. After this revelation, he finds that he is needing the plumb and level to form his true square of morality. As a perfect Craftsman, he enters the confines of death, emerging with a holy confidence that the nature of the Most High is such that when time and circumstance permit he will restore to man the principle of life. This inspires the completion of his circle of morality in readiness for that day. Everywhere we find morality the consequence and reflection of the Divine Nature.

Now the knowledge of this relationship between morality and the Divinity supplies us with the key with which we can enter the secret recesses of the Divine Nature. Since morality is a reflection of the Most High, it necessarily follows that the God of Masonry can be correctly estimated by a study of the consequent moral system. This holds good in a study of every faith in the world, and a comparative study from sources, not opinions, leads to some startling conclusions. We declare our faith to be "Universal," and, popularly, that resolves itself into a belief that a Mason can accept any god as his God. But is this true? Can a Mason, for instance, accept a divinity whose consequent moral system enjoins cruelty and hate, and yet hold true to universal brotherly love? If the morality of such faiths as Buddhism, Confucianism, and so on, cannot be included in ours without contradiction, the gods from which it emanates cannot be the same as our Most High. Again any Volume of Sacred Law which contains moral directions in contradiction to our system cannot find a place on our Altar. Because our brethren of 1813 called the Bible by the vague name of Sacred Law does not do away with the fact that that volume must contain our morality. If anything in it contradicts our system, it ceases to be, for us, the "unerring standard of truth and justice."

Unless Masonry is a super-religion, infinitely transcending all religious beliefs of the world, which implies a special super-revelation of the Divine Ideal, our system must come from one or all of the existing systems of the world. If it is universal, it should be able to penetrate, without contradiction, all the Faiths of mankind, but it cannot do this.

ETHICAL DEFICIENCIES IN VARIOUS RELIGIONS

In truth, a part of our moral code is common to all religions and by the addition of a little local color a much larger portion could be so synchronized. Elastic conceptions like justice and uprightness are pillars of every great faith, but when the content of these words is properly understood, one realizes that they are not always used in the same sense. For instance, Justice looms large in the Greek Mysteries, as it does in our Masonic system, but when one hears Plato describe this virtue as "doing good to friends, and evil to enemies," one must admit that it is not Masonic justice that the Greeks embrace. Other moral precepts taught by Masonry not only will not fit all religions, but actually contradict them. Our concept of chastity, or temperance, would ruin the licentious orgies under the amiable patronage of Isis, Venus, or Bacchus. Mercy, with which we are commanded to reprehend, gives the lie to the venerable Confucius who, in spite of exhorting his followers to "apply the rule of the square to their actions," commands ruthless vengeance. "A man," he says, "should not live under the same heaven with one who had done him deadly wrong." Our positive uprightness is the direct antithesis of Hindu negative virtue, so is our universal benevolence to Moslem fanatical cruelty. Charity denies the selfishness which pervades modern materialism and pantheism. The greatest pillar of Masonic morality, viz., universal brotherhood, irrespective of "creed, rank or fortune," cannot fit into any religion but Christianity, without doing violence to it. It is sometimes believed that this was a belief of the ancient mysteries, but that is not true. The level simply represented inanimate earth, and not living men. It did not even symbolize the common lot of man in death. Christ alone, of all the founders of religions, revealed the level of mankind as we understand it. Adherents of other faiths, under the influence of modern education and communication, are unconsciously allowing its inclusion in their faith, but in doing so they do violence to their own system.

MASONIC MORALITY DERIVED FROM CHRISTIANITY

Without any doubt, our morality is Christian, and is only universal in the sense of our belief that it could be universal. That does not mean that it repudiates all other faiths, but on the contrary, it takes all that is good and great from every faith even as Christ did, and infinitely transcends them with Love. Then if we would know the complete nature of our Most High we should search the mind of Jesus of the Gospels.

It is very clear that our brethren of 1717 were not at all in doubt about the particular God whom Masons adore. They show this in four ways, first, by accepting, or inventing, the drama of King Solomon's Temple, secondly, by the specific signs they use for the Most High, thirdly, by the expression of their prayers, and lastly, by the acceptance of a system of morality which will only conform to the former ideas.

The Ancient Mysteries provide many dramatical representations of the search for truth. Most of them are much more vivid and awe-inspiring than ours, and yet our brethren chose an obscure tradition of the Jewish Temple. Evidently they considered that by so doing they were taking the system that most adequately fitted their conception of Truth. At the center of everything, the point from which a Master Mason cannot err, is placed a symbol of the divine name. This is not the sign for Buddha, Ra, Osiris, Jupiter, or a universal principle, but the technically correct symbol for the Jehovah of the Jews. The Yod or the Divine Tetragrammaton was used to denote the complete nature of Jehovah as distinct from the gods of Egypt and the East. That our brethren were aware of this technical significance is very evident by the exactness of their details, and yet the choice was made. The later inclusion of the doctrine of the Logos, that bright and morning star, shows beyond doubt that it was not just a case of fitting the right name into temple surroundings. The various prayers infinitely transcend any that were the outcome of ancient mystic thought. Even that masterpiece, the chant of Iknaton, lacks the very essence of our prayers, the belief in the personality of God. Ours are ludicrous if addressed to mere energy, and we who use them are foolish. They are evidently moulded by minds with a definite conception of Jehovah. If there was any loophole through which uncertainty could squeeze into our system, it was blocked by the choice of our morality of love. No god, and certainly no mere abstraction or force, can inspire such a system, except one the Father as revealed by Christ.

----o----

The Anti-Cerneau Movement in the American Grand Bodies

By BRO. CHARLES SUMNER LOBINGIER, Washington, D. C.

(Concluded)

CERNEAUISM became a live issue in the Masonic circles of Nebraska as early as 1889. On May 1 of that year the Grand Commandery meeting at York adopted a resolution (75) specifying the Grand bodies recognized by it and mentioning by name and commander, the Northern and Southern Supreme Councils. An attempt was made by a Past Commander to have consideration postponed, and after its adoption he announced an appeal (76) which, apparently, was never carried out. The Grand Lodge met on the 19th of the following month and Grand Master France declared in his address:

Two laws of jurisdiction are universally recognized and adhered to by loyal Masons of all rites:

1. That two Grand bodies of the same grade cannot lawfully exist in the same state at the same time.

2. That the first lawfully constituted body established in a state and duly recognized by corresponding bodies, thereby obtains exclusive jurisdiction in such territory, and that any other body of the same grade or rite entering later within such territory, is in itself unlawful.

These axiomatic propositions have never, to my knowledge, been denied by any intelligent jurist. It may be claimed that this Grand Lodge has no right to take any action with reference to the higher degrees and higher orders of Masonry. However this may be, many grand jurisdictions have established a precedent by which it seems to me we can be safely guided (77).

The Committee on Jurisprudence approved the two propositions quoted above but

expressly declines to enter upon any discussion of the history, use or legitimacy of any bodies claiming to confer what is known as the Scottish Rite degrees, or to be committed to the recognition of any such body, or to the recognition of any body conferring any degrees over which this Grand Lodge has no control (78)

That report was adopted on June 20, 1889. Exactly one month later a new and more aggressive Grand Master, who had meanwhile taken office, issued an edict declaring

that the only legitimate and lawfully constituted Masonic authority of the Ancient and Accepted Scottish Rite within the State of Nebraska is that of the Southern Jurisdiction for the United States, presided over by Bro. Albert Pike; that all others not acknowledging allegiance to the said eouthern Jurisdiction are UNLAWFUL AND CLANDESTINE, and their creation and maintenance is a menace to the peace, tranquility and harmony of the Craft (79),

and enjoining

all brethren within our Jurisdiction to refrain from joining any bodies of the so-called "Cerneau Rite"; and if any have already become members thereof, to withdraw from such membership and association (80).

On Aug. 6, following, the members of Nebraska Lodge, No. 1, "the oldest landmark of Freemasonry in the state," adopted a manifesto (81), in the form of resolutions, to the other lodges, protesting against the edict and in effect declaring it ultra vires. Two weeks later the Grand Master, to use his own language,

suspended the Master and Wardens thereof from the exercise of their official functions, took possession of the charter, records and seal of said lodge, and directed the Treasurer of said lodge to retain all moneys belonging thereto in his possession, informing him that I would hold him personally and officially responsible for the same until called for by proper authority (82).

Here truly was a challenge to the followers of Cerneau

who had, some of them, been highly honored by the Craft of Nebraska by the election to some of the highest offices and positions of honor in their gift, and who justly prided themselves that they were prominent in Masonic circles among us (83).

Such an issue could be settled only in the Grand Lodge itself, and it was there settled at the ensuing session. The Grand Master devoted nearly twentythree pages of his address to the subject, reviewing exhaustively the action thereon of the various Grand Lodges. He also recommended

that Alexander Atkinson, Master; Augustus C. Osterman, Senior Warden; and William D. McHugL, Junior Warden, be proceeded against and disciplined in the manner and to the extent that in your judgment the gravity of their offence merits, all the circumstances of the case considered. (84)

The address and the action preceding it evoked a long and acrimonious discussion, as the following excerpt from the proceedings, relative to a resolution to "unequivocally approve, sustain and endorse the Grand Master," will indicate:

Bro. Lininger, 3, moved that the resolution be referred to the committee on jurisprudence. Bros. Chapman, 6, and Holmes, 55 addressed the brethren. Bro. Holmes, 55, moved, as a substitute, that the resolution be referred to a special committee whose members shall not be Scottish Rite Masons--ruled out of order, the motion to refer to a standing committee having precedence. Bros. Hastings 19, Warren, 2, Chapman, 6. Dunham, 3, Rayner, 75, Crites, i58, Furnas, 4, Coutant, 11, France, 56, Lowe, 95, Dinsmore, 49, Ehrhardt, 41, Davis, 21, and Phelps 34, addressed the brethren. Bro. Lininger, 3, withdrew his motion. Bro. Wooley, 97, moved reference of the resolution to a special committee of five, none of whom should be Scottish Rite Masons, which motion was lost. Bros. Owen, 19, Coutant, 11 Lininger, 3, Wheeler, 1, Lininger, 3, France, 56, Martin, 46. Chapman, 6, Cleburne, 3, and Warren, 2. addressed the brethren. Bro. Rayner. 75, offered an amendment to the pending resolution; Bro. Warren, 2, moved that all new matter therein be stricken out, and Bro. Rayner erased it; Bro. Wheeler, 1, moved strike out the first preamble, which motion prevailed. (85)

An amendment recalling the edict, censuring the lodge but restoring its charter, was defeated by a vote of 336 to 151, and the original resolution of unequivocal approval was thereupon adopted

by three hundred and forty-five (345) yeas to one hundred and thirty-nine (139) nays. (86)

Thus ended what was probably the most strenuous contest over Cerneauism of the many which raged in the American Grand Lodges.

The Indian Territory Grand Master closed that portion of his address devoted to the subject before the Grand Lodge which held its sixteenth annual communication at Muskogee on Nov. 4, 1890, with these words:

Cerneauism has thrown some of our sister Grand Lodges and the Craft within their jurisdiction into a state of confusion which for a time seemed to threaten their very existence. Let us profit by their experience, and so legislate in advance that our Grand Lodge may never feel disturbance from this clandestine enemy (87)

The special committee to which this portion of the address was referred, and whose report was unanimously adopted, recommended

That the Grand Lodge of Indian Territory, A. F. and A. M., reaffirm the declaration of Masonic principles set forth in the address of Grand Master Bennett, touching Masonic occupancy of the territory controlled by it--Indian Territory and Oklahoma --and hereby instructs its subordinates that it recognizes as legal occupants of the Indian Territory * * * the A. and A. Scottish Rite Supreme Council for the Southern Jurisdiction of the United States of which Albert Pike is the present Sovereign Grand Commander (88).

The last Grand Master of the Indian Territory Grand Lodge, before its union with that of Oklahoma, issued a circular (89), on Oct. 27, 1908, apropos of the Bayliss pamphlet in reply to the Louisiana edicts, and characterized as clandestine all bodies in the state claiming to be Scottish Rite and not owing allegiance to the Mother Supreme Council. The Grand Lodge laws on the subject were directed to be enforced against all Masons connected with such bodies.

Grand Master Conklin, of California, in 1891, called the attention of the Grand Lodge, in his address before it at San Francisco on Oct. 13, "to a spirit of rebellion which has sprung up in the state of Ohio," and was, he said,

the legitimate result of a clandestine and spurious organization of a so-called branch of Scottish Rite Masonry known as "Cerneauism " Wherever these people have acquired a foothold they have shown the seed of discord, and the harvest of discontent and rebellion have not been reaped. Our expression of condemnation cannot be too emphatic (90).

This portion of the address was referred to the Committee on Jurisprudence which expressed itself in agreement with the Grand Master's position but considered it sufficiently covered by existing legislation (91). The report, however, added the following:

Relative to a Lodge of the Scottish Rite reported to have been established in Los Angeles under the jurisdiction of a so-called Supreme Council of New Orleans, Louisiana.

Upon being advised that such a lodge had been established in that city, the Grand Master issued a circular cautioning our brethren against recognizing or holding intercourse with any person connected with that clandestine and spurious body. We approve the action of the Grand Master, and are of opinion that no further action need be taken at this time (92).

On Oct. 17, 1891, the Washington Grand Master issued a warning to "all Masons who love, cherish and wish to preserve, our ancient landmarks and the purity of our Institution" to the effect

that one Oliver F. Briggs, and seven others, are within our Grand Jurisdiction organizing Lodges, purporting to be of Masonic origin, of the so-called "Cerneau Rite," a rite which has not been recognized by the laws of our Grand Jurisdiction, nor as I am reliably informed, is it recognized by the laws of any regularly constituted Grand Lodge of Ancient Craft Masonry in the United States, but, on the contrary, I find that it is alleged to be clandestine (93).

At the ensuing session of the Grand Lodge, on June 14, 1892, the Grand Master quoted this letter in his address and added:

Believing that this matter has nothing to do with Ancient Craft Masonry, I do not deem it expedient that any action be taken by the Grand Lodge (94).

The committee to which the address was referred recommended however

that the position taken by the Grand Master on the Cerneau Rite be concurred in,

and this was adopted (95). It was in the same year (1892) that the North Carolina Grand Master was able to say

Cerneauism has not yet made its appearance in this Grand jurisdiction, though I have reason to suspect that efforts will be made to introduce it.

In the absence of Grand Lodge action, have determined to interdict it. Now that the Grand Lodge is in session, I present the question to you for consideration. In my judgment this Grand Lodge should emphatically condemn it (96).

The special committee to which this was referred reported a resolution which was adopted, that

no lodge in this Grand Jurisdiction shall recognize or hold communication with the Cerneau bodv or its members, and shall discountenance the establishment of any of its branches in this jurisdiction (97).

At the thirty-fourth annual communication of the Idaho Grand Lodge, opened at Boise on Sept. 10, 1901, a resolution was adopted after being reported favorably, with one member dissenting, by the Committee on Jurisprudence, specifying what bodies were recognized, including

the Supreme Councils of the Ancient and Accepted Scottish Rite for the Northern and Southern Jurisdictions of the United States, and the various bodies under their jurisdiction,

and declaring

that any Mason who is hereafter admitted in this Jurisdiction into any other orders, as Masonic, whether called the Rite of Memphis, or by any other name, is acting un-Masonically, and against the advice and consent of this Grand Lodge (98).

About a year later the Wyoming Grand Lodge adopted resolutions (99) recognizing the same Scottish Rite bodies and providing

That any Master Mason of this jurisdiction who has joined or who shall hereafter join or in any way affiliate with or recognize any so-called or pretended Masonic body of the Ancient and Accepted Scottish Rite, or any other body, commonly known as spurious, other than those specified in this resolution, shall be expelled from the lodge of which he may be a member; that any Master Mason belonging to a lodge of any other jurisdiction who has joined, or hereafter shall join, or in any way affiliate with or recognize any of said so-called pretended and spurious Masonic bodies, shall not

be entitled to receive Masonic courtesies from or be allowed to visit any lodge in this jurisdiction nor to receive a Masonic burial.

In 1903, at the twenty-ninth session of the Imperial Council, Nobles of the Mystic Shrine, a committee was appointed, consisting of William B. Melish, Harrison Dingman and Philip C. Shaffer, to codify the lawsl (100). Their work, which was completed and adopted two years later (101), provided for the first time that Scottish Rite applicants for membership therein must show

good standing in a Consistory * * * of the obedience of either of the Supreme Councils for the Northern or for the Southern Masonic Jurisdiction of such Rite in the United States and those Councils which are in amity with, and recognized by, them (102).

On Jan. 18, 1905, at the annual communication of the Grand Lodge of Connecticut, the Grand Master, in an address, called for ampler protection against "Clandestine Masonry," which, he said,

is rearing its serpent head in our midst as never before, and clandestine lodges are springing up in almost every Grand Jurisdiction (103).

Thus by the opening years of the twentieth century, nearly one-half of the American Grand Lodges, not to mention a number of other Grand bodies, had passed upon and rejected Cerneauism. On the other hand, as the Iowa Grand Lodge committee reported,

We do not find that any Grand Lodge of the United States or elsewhere, or any Grand Master, has ever recognized the Cerneau body of the Scottish Rite as legitimate or duly constituted nor do we find that any such Grand Lodge or Grand Master has taken any action to prohibit or prevent the conferring of the Scottish Rite degrees by the

Supreme Councils of either the Southern or Northern Jurisdictions of the United States (104).

Cerneauism seemed, therefore, at the end of its trail. But there were still sufficient adherents to make trouble and they were rallied for a desperate and final struggle by one, M. W. Bayliss, a Canadian by origin, having been born Nov. 8, 1848, at Picton, Nova Scotia (105). He removed to Providence, R. I., where, in 1869, he claimed (106) to have obtained the symbolic degrees in Mount Vernon Lodge, No. 4, and whence, in 1881, he was appointed a clerk in the Surgeon-General's office at Washington with a salary of $900 per annum. His name appears first on the roster of the Peckham Cerneau Council's Washington Consistory in the list (107) of spurious bodies within the southern jurisdiction issued by Pike in 1884. In the following year we find Bayliss writing letters (108) to parties in the south, signing himself "33d Deputy Inspector General at Large," assailing the Mother Supreme Council and its officers and seeking to advance the interests of the Cerneau body presided over by Dr. J. F. S. Gorgas, of Baltimorel (109). But he soon fell out with it and a bulletin which it issued about 1889, recites:

In December, 1888, charges were preferred against M. W. Bayliss, 33d, for a violation of his several oaths taken in his official position and as a Thirty-second and Thirty-third in the Cerneau Rite, and for Masonic treason. He was at once suspended and a copy of the charges with specifications was served upon him. He was duly summoned before impartial judges duly appointed to try him, but he did not appear, or make defense. And upon these, his own written letters to the enemy (which were allowed inspection), he was, on June 15th, properly found guilty and expelled from all offices, rights and privileges in the Rite. A copy of the facts found, and the judgment of expulsion was personally served upon him on June 18th, 1889.

The expelled was for a short time a member of the Council. In June, '87, he failed of a re-election and it is now apparent that hatred and treason toward the Rite (he has so often sworn to cherish and support) has ever since lurked in his heart (110).

Bayliss appears to have signalized his break with the Gorgas body by issuing a circular (111) in which he sets forth its connection with the repudiated Grand Orient of France; as a result of which, he declares, "this Sov. Gd. Consistory died Masonically," for

We cannot confer Scottish Rite degrees upon any except Master Masons in good and regular standing, and it follows that we cannot recognize as Scottish Rite Masons any whom we know to be clandestine Master Masons.

The Grand Lodges to which we severally owe allegiance have determined whom we shall or shall not recognize as Master Masons, and no one who is not a legitimate Master Mason can be a legitimate Scottish Rite Mason (112).

This was precisely the position he found himself combatting subsequently in the time of his greatest activity; for the burden of his and his followers' contentions was that the Grand Lodges had nothing to do with the Scottish Rite and that there was no propriety in their attempting to decide between its rival claimants.

Bayliss closed his manifesto with an appeal for

such action as would be necessary to place us before the Masonic World as Masons loyal and true to Ancient Craft Masonry, the foundation and mother of all Masonic Rites. Should such action not be taken, no alternative will be left me. I must remain loyal and true to Ancient Craft Masonry and sever my connection with the Rite (113).

No "such action" was ever taken but Bayliss did not sever his connection with Cerneauism; he merely changed from one clandestine body to another. For he tells us (114) that in 1896 (while still a clerk in the Surgeon-General's office, now receiving $1,800 a year) he became the head of a body styling itself "the Supreme Council of the United States and its territories and dependencies (115), succeeding in that

capacity William H. Hershiser, who had taken the controversy into the courts of Ohio and had been expelled from symbolic Masonry there. For that body, Bayliss not only asserted (116) direct descent from Cerneau but put forth the modest claim that "all Scottish Rite Masons in this country are wrong except the body I have the honor of representing (117). He continued to find his favorite hunting ground in the south, for he testified at the trial of his action against the Grand Lodge of Louisiana:

I have been doing business in Arkansas; I have been doing business in Mississippi; I have done business in Maryland; I have done business in the District of Columbia. * * * I have done business in New York; I have done business in Rhode Island, and in numerous other places (118).

His reference to Arkansas recalls the anomalous fact that the Grand Lodge in which Albert Pike was once an active worker was among the last and least positive to declare itself upon this important question. As early as 1889, indeed, the Arkansas Grand Master, discussing Cerneauism in his annual address, held

that this Grand Lodge, in its legislative and executive power, is supreme over the symbolic degrees of Masonry in this State, and therefore has exclusive right, not only to warn its members against dangerous association, but full power to promptly and forcibly discipline her disobedient children.

A careful review of Masonic history will unmistakably disclose the clandestine character of this pernicious growth. They have not only sought to occupy territory already in the peaceful possession of others, but they did once, if indeed they do not secretly now, claim authority to charter Blue Lodges (119).

This portion of the address was referred to a special committee of Past Grand Masters (120), but no action seems to have been taken at that session.

At the sixty-fifth annual communication of the Grand Lodge, held at Little Rock on Nov. 19, 1907, Grand Master Trieber reported the existence of a Cerneau body at Pine Bluff in that state claiming to be a Scottish Rite Consistory and asked that the matter, together with a letter from Bayliss, be referred to the Committee on Masonic Law and Usage (121). Such reference was made (122) but the committee pleaded insufficient time and asked leave to sit during the recess, which was granted (123). It met again at Little Rock on Feb. 25, 1908, and heard Mr. Bayliss as the Cerneau representative and George F. Moore and John Brodie in behalf of the Mother Supreme Council; after which it went into executive session (124). The results of its deliberations were the following resolutions which were reported to the Grand Lodge at its ensuing session and adopted:

Resolved, That it is not expedient for this Committee or for the Grand Lodge of Arkansas, to take any action affecting the status, or attempting to determine the authenticity of any organization of which Masons may become members, unless it should appear in point of fact that such other organization is immoral in its tendencies or subsersive of the principles of Masonry. * * *

Resolved, Further, that inasmuch as the southern jurisdiction of the Scottish Rite Masons has been in active operation in Arkansas for fifty years to the exclusion of all other branches of the Scottish Rite, it is the sense of this Committee that it will be conducive to harmony if those Masons under the jurisdiction of the Grand Lodge of Arkansas desiring the Scottish Rite degree should affiliate with the southern jurisdiction. (125)

Bayliss appears (125) to have claimed this as a victory; but he was then making his last stand and anything short of complete rout was welcome. Moreover in the same year, 1908, the Bayliss body suffered the loss, by renunciation, of two of its most prominent members --James H. Curtin, who had been Secretary-General (127), and Joseph Cristosi, Grand Seneschal and member of the Committee on Foreign Relations (128). To offset such defections, heroic measures were necessary, and they were not, of course, confined to Arkansas. About the same time he was offering to confer degrees in North Carolina, and there he seems to have changed front; for the Grand Master who was appealed to by prospective candidates and referred the matter to the Grand Lodge, announced:

I understand the claim of the Supreme Council of the United States of America, its territories and dependencies, to be that it is not a Cerneau body (129).

The special committee of the Grand Lodge which considered the matter reported adversely to the claims of the Bayliss Council (130), and certain passages in the report were made the basis of a libel action by the Bayliss Council against the North Carolina Grand Lodge in 1914 in the Forsyth County Superior Court (131). Evidence and argument were heard for several days before Judge C. C. Lyon and a jury and the former then dismissed the proceeding on the ground that the matter complained of was of qualified privilege and that no malice had been shown (132).

About the same time Bayliss commenced another action for libel in the District of Columbia Supreme Court, this time against the Mother Supreme Council, on account of an article on "Recent Cerneauism" (133), which its official organ had published. To its plea of justification, plaintiff presented a demurrer thus challenging its legal sufficiency. The demurrer was overruled, and after being set for hearing upon the merits the cause was finally dismissed in 1915 on motion of plaintiff's counsel.

The Texas Grand Master devoted something less than a page to "Clandestine and Spurious Organizations" in his address at the seventy-fourth annual Grand Lodge communication in that state, on Dec. 7, 1909, at Waco, observing that, while as yet no effort had been made by such organizations to establish bodies there, he was led to believe that one would be, and believed "that this Grand Lodge should go on record in the most emphatic manner as to what Masonic organizations and bodies are legitimate (134). The Committee on Jurisprudence, to which this portion of the address was referred, presented a report which was adopted,

that as Blue Lodge Masons we have no knowledge of Scottish Rite Masonry beyond the Master's degree, and as a Grand Lodge we are not called upon at this time to decide upon questions of regularity arising between different bodies of another rite, nor claiming jurisdiction over the Craft degrees. Like the Grand Master, we, as individuals, have a decided opinion upon the question, and regard so-called

Cerneauism as spurious and clandestine, but we advise the Grand Lodge to keep out of this controversy until the concrete question is forced upon us by an attempt to establish this rite within our jurisdiction. We do not apprehend that any member of our Fraternity in Texas will be imposed upon by this illegitimate scheme, masquerading under the name of Freemasonry (135).

Meanwhile, Bayliss emissaries had been active in Mississippi (136) and the Grand Master there caused the issuance of a circular warning the lodges that the branch of Masonry represented by the former was clandestine (137). That action was approved by the Grand Lodge (138) but it proved unready to follow the ruling to its logical consequences. For when a member who defied it, by not only retaining membership in that branch but attempting to organize bodies, was tried and expelled by his lodge, the Grand Lodge, adopting the report (139) of its Committee on Complaints and Appeals, set aside the action and assumed to restore the offender. The succeeding Grand Master, hovvever, issued an emphatic and elaborate edict (140) reiterating even more strongly the pronouncement of clandestinism and declaring that the Grand Lodge had acted "very unwisely" and that the purported restoration gave the offender no other status than "that of a non-affiliate." This time the Grand Lodge reversed itself and approved the edict (141). More than that it adopted an illuminating report (142) of its Committee on Law and Jurisprudence to which the whole question had been referred at the preceding session (143), and which included a series of resolutions which in effect proscribed Cerneauism and provided the ceremony of expulsion for those who should hold any connection therewith (144).

At the annual communication of the Grand Lodge of Tennessee, opened at Nashville on Jan. 28, 1914, Grand Master Comstock in his address (145) called attention to the invasion of Bayliss representatives, reviewed the action of other Grand Lodges, and recommended specific recognition of legitimate higher bodies and legislation against all others. The report (146) of the Committee on Jurisprudence, to which the subject had been referred, embodied resolutions defining the bodies entitled to recognition, among which was "the Supreme Council * * for the Southern Jurisdiction," declaring all others to be "mischievous intruders, menacing Masonic peace and harmony" and announcing that "any member * * aiding or abetting" them "thereby subjects himself to Masonic condemnation."

This appears to have been the last effort of Bayliss. He died on Feb. 15, 1919, and with him the organization which he represented and in fact largely constituted. Cerneauism in the United States had run its course. On few controverted subjects have the American Grand bodies gone on record so generally and so positively. The case was well summed up by Grand Commander Richardson when he declared:

There is nothing plainer than that the verdict of Masonic mankind is against Cerneauism, and no human power can alter or change that verdict (147).

NOTES

(75) Neb. Grand Com. Proc., 1889, pp. 1052, 1053.

(76) Neb. Grand Lodge Proc., 1889, p. 13.

(77) Ibid. p. 57

(78) Ibid. 1890, p. 163.

(79) Ibid.

(80) Ibid. pp. 164-166

(81) Ibid. p. 167.

(82) Grand Master's Address, Ibid., 1890, p. 161.

(83) Ibid. p. 167.

(84) Ibid. 213.

(85) Ibid. 215.

(86) Proc. Ind. Ter. Grand Lodge, 1890, p. 15.

(87) Ibid. 46

(88) Reprinted, New Age, Ix, 549.

(89) Cal. Grand Lodge Proc., 1891, p. 11.

(90) Ibid. p. 219.

(91) Ibid.

(92) Wash. Grand Lodge Proc., 1892, p. 32. See this warning quoted in the Manifesto of the Washington Bodies, Oct. 22, 1891. Off. Bull. Sup. Coun. X, 563-566; also in N. Y. Council of Deliberation Proc., 1908, pp. 73, 74.

(93) Wash. Grand Lodge Proc., 1892, p. 33.

(94) Ibid. 46

(95) N. C. Grand Lodge Proc., 1892, p. 13.

(96) Ibid. p. 47.

(97) Idaho Grand Lodge Proc., 1901, pp. 50, 54, 55.

(98) Wyoming Grand Lodge Proc., 1902, pp. 66, 67.

(99) Proceedings, 1903, p. 90.

(100) Ibid. 1905, p. 115

(101) Shrine Code, July 1, 1905, Const. Art. X.

(102) Conn. Grand Lodge Proc., 1905, p. 37.

(103) Ia. Grand Lodge Proc., 1889 pp. 327, 328.

(104) These and other biographicai data are taken from the War Department records through the courtesy of Surgeon General Ireland.

(105) New Age, XVI, 93.

(106) Off. Bull. Sup. Coun., VI, 588.

(107) Reprinted, Ibid. VII 601-607.

(108) New Age, XI, 280.

(109) Ibid 285, 286.

(110) Ibid. 282-284.

(111) Ibid 283.

(112) Ibid. 284.

(113) Testimony in Bayliss v. La. Grand Lodge, New Age, XVI, 609.

(114) Ibid. 89.

(115) Ibid. XVII, 103.

(116) Ibid XVI, 411.

(117) New Age, XVI 89

(118) Ark Grand Lodge Proc., 1889, p. li.

(119) Ibid 22

(120) Ibid. 1907, pp. 19-21.

(121) Ibid. 22.

(122) Ibid 77

(123) Ibid. 1908, p. 48.

(124) Ibid. 48 49.

(125) Testimony. New Age, XVI, 61d.

(126) New Age, IX, 76.

(127) Ibid. 83.

(128) N. C. Grand Lodge Proc., 1909, p. 41.

(129) Ibid. pp. 148-150.

(130) New Age, XXI, 225.

(131) See Letter of A. B. Andrews representing defendant, Ibid. 218, A transcript of the proceediings is in the Library of the Supreme Council.

(132) New Age, VIII, 464.

(133) Texas Grand Lodge Proc., 1909, pp. 41 42.

(134) Ibid. 152, 153.

(135) New Age, XVI, 486

(136) Miss. Grand Lodge Proc., 1911, p. 15.

(137) Ibid. 105

(138) Ibid. 123-125.

(139) Ibid. 1912, pp. 33, 34.

(140) Ibid. pp. 160, 161.

(141) Ibid. 138-142.

(142) Ibid. 1911, pp. 126, 127.

(143) The outcome was materially aided by addresses (New Age XVI, 492, 598) in behalf of the report by Melville R. Grant, 33d then recently elected Sovereign Grand Commander in Mississippi, and Charles F. Buck, 33d, Sovereign Grand Inspector General in Louisiana Tenn.

(144) Grand Lodge Proc., 1914, pp. 84-87.

(145) Ibid. 126-129.

(146) Allocution, Trans., Sup. Coun., 1909, p. 66.

----o----

The Development of Papal Power in the Catholic Church

BJ BRO. FERDINAND OUDIN, Illinois

A STUDY of the Middle Ages becomes in the very nature of things a combined study of the Papal system and of the Holy Roman Empire, for the two are inseparable. During this period the Pope and Emperor were either at war with one another, or else conspiring together to overthrow some other ruler of church or state. Gregory I (the Great) is usually considered as the first medieval Pope, he was a man peculiarly suited to impress the world at this transition period. He was the son of Gordianus, a wealthy patrician, possessed vigor and administrative ability, and was reared in a time when little culture was left in Rome.

In 573 Gregory served as Prefect of Rome, this was at the time when the Lombards over-ran Italy and all but captured Rome. Desolation was everywhere, and no doubt these conditions were what finally convinced him that the end of the world was near; a belief that, in his sermons and writings, repeatedly comes to the surface.

In 578 Gregory was sent by Pope Pelagius II to Constantinople, to ask the Emperor for troops to defend the Roman See. During the eight years there he was still further strengthened in his belief of the coming desolation by the general corruption of the clerics and the fierce dogmatic discussions among them. His return to Rome in 586 was without troops, but he brought back with him an arm of St. Andrews and the head of St. Luke, which according to the belief of the Church was a far greater treasure. His austerity may be judged from an anecdote, told by himself, according to which one of his monks appropriated a small sum, violating his vow of poverty. Gregory refused the dying man the consolation of the sacraments, and had him buried in a dunghill.

Pelagius II died in 590 and the Romans rushed into the monastery where Gregory stayed and brought the news that Gregory was to be his successor. He felt himself unequal to the task and fled, but being the ablest man in Italy he was brought back to

Rome and made Pope. He was a strict disciplinarian and did much to correct the evils of his clergy, and on occasions would direct the movement of troops that he sent out against the Lombards. Much of his time and ability was needed to control the vast Papal incomes and expenditures, for there were now immense estates and patrimonies scattered all over Italy, Gaul, Dalmatia and Africa; some of these were brought to the Papal See by himself, for, as mentioned before, he came of a wealthy family. An estimate of these holdings sets them at anywhere from 1400 to 1800 square miles. Gregory, however, deserves his title, "the Great," for his enormous wealth was used by him for the furtherance of the Church through charity and justice.

A picture of the corruptness of the Church, however, may be seen through some of his letters; in one of them he says: "I hear that no one can obtain orders in your provinces without paying for them." This refers to the practice of simony which even at so early a period was prevalent among the higher clergy, many of whom had been ambitious laymen who had purchased a bishopric and then lived a vicious and luxurious life by extorting illegal fees. In 599 he issued a letter to all the clergy, forbidding bishops to have women in their houses and ordering priests, deacons and subdeacons to separate from their wives. Information came to him that the clergy of Sardinia and Corsica were very corrupt and that Januarius, Metropolitan at Cagliari, was intemperate and avaricious, so Gregory gave orders for the latter to appear in Rome and stand trial.

Conditions in Italy were anything but suitable for the development of a spiritual Pope and so Gregory found that if he wished to succeed in some measure to reform the world, and especially his clergy, he would have to resort to force. He appointed military governors, and a considerable part of his correspondence was with military men, stirring them to action and outlining campaigns. His almost fanatical desire to convert everyone is illustrated by his instructions to the Archbishops, to raise the rents and taxes of those pagans who would not renounce their gods, and when this did not suffice, he enjoined physical persecution; slaves were to be punished with "blows and tortures" while free tenants were to be imprisoned, "In order that they who disdain to hear the saving words of health may at least be brought to the desired sanity of mind by torture of the body." Here he legislated for the medieval age. While he denounced simony he did not deem it inexpedient to grant the pallium to Bishop Syagrius of Autun when requested to do so by the willful Brunechildis, Queen of Austrasia, and withhold it from the learned and devout Bishop of Desiderius of Vienne who had gained her dislike for having upbraided her improper actions. Gregory, usually so well informed, could not help knowing the character of the

woman whose influence he attempted to win, and it is not surprising that simony, drunkenness and vice continued among the Frankish priests and monks.

Now it was not only the Pope who meddled in secular affairs, as often as not the King or Emperor would interfere with those of the Church. The Archbishop of Salona, a very lax prelate, died and the Pope tried to fill the vacancy by having the archdeacon, a vigorous priest, elected. But neither the clergy nor laity desired a change of morals in the episcopal palace and procured an order from the Emperor permitting them to elect their own favorite. Gregory charged bribery and excommunicated the new Archbishop. In another casethe Emperor wanted to replace an invalid bishop with a more vigorous man, to which Gregory refused his consent.

GREGORY'S MISSIONARY ZEAL

Gregory's zeal for the extension of the Christian faith led him to establish the first Hierarchy in England. It is said that in his early days he saw a number of very fair complexioned youths among some slaves that were brought to Rome. They looked so angelic that he decided to convert the land, "Angel-Land," from which they came. He purchased a number of these youths and trained them as missionaries to return to their home land and preach the Gospel. He also, through the friendly relations established with Gaul, gained entrance to the court of Ethelbert, King of Britain. To this court he sent a mission of monks under St. Augustine, who in a few years converted the King, changed the temples into churches and had the King's subjects driven into them to attend Mass.

On March 12, 604, Gregory died, having striven hard during his life to correct the evils of the clergy and laity but with little success. He did, however, greatly strengthen the Papacy, making it a power that under proper leadership might have done great good in the world.

Two centuries pass by without much change, then Zachary, a most genial and diplomatic Pope, changed the Papal policy. At this time the strife between the

Lombards and the various Dukes of Italy raged especially strong; the Pope stood to gain nothing by aiding the Dukes, the rightful Lords of Italy, so made overtures to Liutprand, the King of the Lombards, and loaned him his small army to aid him in suppressing the obstinate Dukes, and received in return four towns as patrimony, enriching the Papacy thereby.

PAPAL INTERVENTION IN GAUL

A little later came the notorious intervention of the Pope in the secular affairs of the Franks. Pippin, the mayor of the palace, turned to the Pope for moral council regarding his designs on the throne of Childeric III. Zachary was not slow to see his advantage, and so went much farther than the request called for and ordered the Franks to elect Pippin their King. This act established Rome's claim that she conferred the kingdom on the father of Charlemagne. Zachary's act was further strengthened by his successor, Stephen II, who in 753 went to France and induced Pippin to "take up the cause of the Blessed Peter and the Republic of the Romans" and annointed Pippin and his sons, pronouncing an anathema on all who would displace the family of Pippin from the throne. The grateful Pippin swore to secure for the Popes the Roman Duchy, "divers cities and territories," and the exarchate of Ravenna. This act is historically known as the "Donation of Pippin," and a latter renewal of the same as the "Quiercey Donation."

We may now pass directly to the Pontificate of Hadrian I, who diplomatically gained further patrimonies for the Papacy. In 773 Charlemagne came to Rome to celebrate Easter. Hadrian made hurried though elaborate arrangements for the reception and entertainment of his illustrious guest. In the Libei Pontificalis is a detailed description of this visit, in which we are told of the great piety of the Emperor; the writer further tells us that on the Wednesday the Pope and King met in the presence of the body of St. Peter and that there Charlemagne assigned to St. Peter and his successors forever the larger part of Italy, as we know it today. On this is based the Papal claims to the temporal power in Italy.

THE POPE AS A TEMPORAL RULER

The remainder of Hadrian's rule was so taken up with looking after the temporal rights of his See, that little time was left for spiritual duties. He was really more King than Pope. In the meantime the other prelates were not all in accord with the Pope's plans. We hear that shortly after Charlemagne's return to France, Leo, Archbishop of Ravenna, had seized the cities of the Archate, turned out the offlcials appointed by the Pope and by the use of troops took over the rule of the district. Hadrian did a good deal for art and charity, but this mostly in the confines of Rome. On the whole, his vast resources were used in laying the foundation for the future material grandeur of the papacy, and in supporting armies in the field to protect it against his rivals. He also is one of the first to establish nepotism, appointing his nephew Paschalis, a desolute and brutal man, to one of the chief papal offices. It was this Paschal who soon after Hadrian's death attempted, on the floor of a church, to cut out the eyes of Pope Leo III, Hadrian's successor.

Stephen V, successor to Leo III, occupied the papal throne for only one year. His short rule, however, was such that Charlemagne came to Rome to judge him on serious charges. He acquitted the Pope, who shortly after, on Christmas morning in the year 800, surprised Charlemagne by placing an imperial crown on his head. So now the Popes could also claim that they made Emperors.

THE POPE AS OVERLORD OF KINGS

The next seven Popes were men of more or less mediocrity, showing alternate flashes of spirituality and violence, but in general they indicated a papal degeneracy until 858, when Nicholas I became the wearer of the tiara. He was the son of a Roman notary, and fairly well educated according to the standards of his day. His was a gradual rise from the lowest rank in the church. His service had been such as to make him well liked, and so upon the death of Benedict III he was unanimously chosen to succeed him. On Sunday, April 24, 858, he was consecrated in the presence of Emperor Louis II. Soon after his ascension to the papal chair he showed that a different type of Pope had come to rule the church. He took his office very seriously, and sincerely believed himself God's representative on earth. To him all creatures were equal, be they beggar or king, bishop or monk, and he felt himself to be

responsible to God for every wrong committed on earth. He gave kings their right to rule and considered them his subjects; and leading bishops, no matter how powerful, were expected to obey him or be deposed. No council or diet must be held without his approval. He left to the Emperor the rule of men's bodies, but he controlled their souls. To his credit be it said that he regulated his own life as well as that of those immediately near him with the same moral strictness. Then also the conditions were such as to require the rule of such a master. The prelates were many of them court favorites, members of princely families, arrogant and avaricious, who set up a sort of feudal aristocracy in the church, and oppressed priest, monk and people, even putting themselves against the very prince whose vassals they were. Nicholas I was the right man for the times, who did much to improve the morals of the world. But no matter how beneficial the centralization of spiritual power or how religious his purpose may have been, it cannot be gainsaid that at times he resorted to principles that set a dangerous precedent for more unscrupulous successors. He died in 867, having administered stern justice according to his light for nine and one-half years.

THE "IRON CENTURY"

We shall pass over the next century giving our attention to the tenth, that Baronius has forever branded "the iron century." It may be considered as opening with Pope Sergius III, who reigned from 904 to 911. Many causes united toward the decadent conditions of this century. It was an age of violent characters, uncontrolled; a constantly growing number of small principalities, the heads of which were in bloody rivalry. The Papacy's nominal independence from worldly princes, with its inability to protect itself without their aid, caused the Popes to dangle the imperial crown before the eyes of the rulers of Italy, France and Germany, trying to find a monarch who would protect the Church but not govern it. All this of course led to political intrigue and revolting practices. The morals were at their lowest. It is recorded that a nephew of Bishop Arsenius abducted the daughter of Pope Hadrian II and being pursued, murdered her and the Pope's wife. On one occasion the Pope had one of his officials blinded and caused the widow of another offlcial to be driven with whips, naked, through the streets of Rome.

During the iron century these corrupt families came more into light and the domination of the Papacy by the immoral Theodora and Marozia are just one of the

many instances of corruption. Liutprand, Bishop of Cremona and an attache of the court of Otto I, a frequent visitor at Rome during the time of Pope John XI, says that Theodora was all-powerful, that she was "a shameless whore" and mistress of John X, in whose promotion to the See of Ravenna and later to that of Rome she was instrumental. That her daughters, Marozia and Theodora, were more shameless than she, and that Pope John XI was the son of Marozia and Sergius III, an unscrupulous man who resigned from a bishopric, returning to the rank of deacon, thereby bettering his chances of receiving the Papacy. He ruled as Anti-Pope in 898, was driven from Ror.e being charged with responsibility of the death of his two predecessors.

This immoral condition did not obtain only in high places, but judging from what Bishop Ratherius of Verona says, existed along among the lesser luminaries. Writing of the prelates he tells us, that they dress gorgeously, ride out to hunt on richly caparisoned horses, returning at night to sumptuous banquets, with dancing girls for company, with whom later they retire to beds inlaid with gold and silver.

But whatever vices John X may have had, he was not neglectful of his duty to the Papacy, for when he heard that the Saracens were still devastating Italy he formed a great league to combat them, and marshaling his own Roman militia, he rode at their head, besides Alberic of Camerino. There had been many fighting Popes, but John X was the first to take the field in person.

During John's later years there was considerable strife between the Papacy and the laity. John called his brother Peter to Rome and gave him so much power that it infuriated the nobles and former supporters. In 928 the Pope was taken from the palace and cast into prison, where he died the following year, whether of natural causes is not known.

INCONSISTENCY OF FAITH AND PRACTICE

As we read the history of the Middle Ages we are continuously confronted by seeming absurdities; men, stained with vice, proclaim full and sincere devotion to a

religion that never departed from the purity of its moral teachings. This leads us to the conclusion that such persons have been either fools or hypocrites. Yet so to conclude would be erroneous, for we know that a man's action little conforms to the general maxims laid down for his guidance, and that he can hold to a belief without applying its doctrines. So though his thoughts are influenced his actions are not governed by them. This condition of mind was of course more apparent during the Middle Ages; men were more impulsive, more violent and reckless. Then also the moral code was of low order, so that what today would be a heinous crime, was then overlooked if not actually condoned.

Therefore, though all believed in the rights of the Empire, none would yield to those rights if they ran counter to their own passions or interests; but resistance to the Pope, the Vicar of God, was considered a mortal sin that few would care to commit. So in order to strengthen the imperial prerogative and give it a practical efficiency it became imperative to prop it up with the authority of feudalism, with a king at its head who with the support of feudal lords might combat the Popes. The Pope, however, considered himself above earthly rulers so it became imperative that Pope and Emperor be in accord. This condition led to continuous strife; sometimes the Pope being the stronger would select and crown an Emperor, at other times the Emperor holding the upper hand would place a Pope on the throne.

An account of the turbulent reign of Pope John XII will illustrate this condition. Otto I, Emperor and King of a feudal monarchy, could not enforce his regal authority in his capital, Rome; he could only rule it as Emperor. Here he never was safe from insult or revolt, so when after his coronation he returned to North Italy to subdue Berengar and his son Adalbert, Pope John XII, a restless youth of 25, renounced his allegiance, negotiated with Berengar and even sent envoys to induce the pagan Magyars to invade Christian Germany. Of his action the Emperor was soon informed, but affected to despise them. On his return to Rome he found the city gates shut and defended by a party that was furious against him, for John was not only Pope but the heir of Alberic and as such the head of a strong faction of nobles and a temporal prince of Rome. They, however, could not withstand a siege, and John fled into the Campagna to join Adalbert.

POPE JOHN XII TRIED AND DEPOSED

Otto convoked a synod in St. Peters and elected himself temporal head of the Church. He made inquiries into the character of the Pope and the assembled clergy brought in a tempest of accusations. Bishop Liutprand, who acted as interpreter for the Emperor, enumerated these in his writings, most of the accusations having to do with breaches of canon law, but he tells us also that

Bishop John, of Narmia and John, cardinal deacon declared-that he had defiled by shameless acts of vice the pontifical palace; that he had openly diverted himself with hunting; had put out the eyes of his spiritual father Benedict; had set fire to houses. . . . All present, laymen as well as priests cried out that he had drunk to the devil's health.

Upon being solemnly assured by the clergy and people that Pope John XII had committed all these crimes and even greater ones, the Emperor had a letter despatched to him, recounting the charges, and asking him to appear at Rome to clear himself by his own oath. But John refused; so then at a later deliberation over which Otto presided the Pope was deposed by the assembly because of his reprobate life, and with the Emperor's consent Leo, the chief secretary and a layman, was raised to the apostolic chair. After several revolts John XII returned to Rome but his career was soon ended by what was said to be a blow on the head given him by the devil.

The people now chose a new Pope, Stephen IV, in defiance of the Emperor. Otto thereupon suppressed the republican form of government and entrusted the governing of the city to his nominee, Pope Leo III, to act as viceroy, and who was not presumed to set up any claims to independence. Leo also confirmed the Emperor's veto on Papal elections which the citizens had yielded in 963.

THE FIRST REFORMATION

Ten Popes and Anti-Popes followed each other during the next 30 years and saw the people sink lower and lower into corruption from which Pope Gregory VII, better known as Hildebrand, endeavored to lift them. That feudalism which was encouraged by the Papal See, and which saved Europe from the barbarians, began now to inject itself into the Church. The spiritual offices became inheritable property of the ruling houses, and disassociated from religious duties. Bishops practically became barons in cope and mitre, and kings looked upon them as officials bound to serve them. Fortunately for the Church, at this time a strong reformatory movement developed, usually referred to as the "Cluniac Reformation"; it had foundits beginning in the Monastery at Cluny, Burgundy, and rapidly spread through the Benedictine monasteries throughout the empire. These various monasteries, through their abbots, who were responsible to the arch-abbot of Cluny, formed a unity of organization that exercised a control over a large portion of the religious world. This organization under the jurisdiction of Rome began teaching a doctrine of the high power of the Apostolic See. Their ideal was the separation of the Church from the State, the Pope to be the ultimate source of jurisdiction, the universal bishop, no cleric was to have any rights of his own that were not derivative from the authority of the chair of Peter. With this reformation Hildebrand was closely associated and from it sprung two centuries of conflict between Pope and Emperor. Then also the Pope's decree of celibacy for the clergy caused another great upheaval.

THE SUPREMACY OF THE POPE

To what heights of power the Papacy had risen during Gregory's VII Pontificate may be gleaned from contemplating the abjectness of Henry IV who opposed the decrees of 1075 against simony and lay investitures, writing an accusatory letter to the Pope in which he demanded his abdication from the Papal throne. This letter was delivered at the great synod held at Rome in 1076. It caused a tumult. Henry was excommunicated and deposed in turn. The war thus declared between Pope and king waged for some time, but gradually the simoniacs deserted the king's cause and he finally had to plead for the Pope's pardon. Henry had to humiliate himself; for three days he waited, barefoot and fasting in the snow, outside the castle gate, in the dress of a penitent. The Pope admitted him on the fourth day, and the king threw himself at his feet with the cry, "Holy father, spare me !" The ensuing peace, however, settled nothing.

The spirit of religion, originally mild and loving, was now gradually assuming a character of extravagant and fervid devotion. The zealots sought the establishment of a heaven on earth, where the Pope acted as the Vicar of God, the immaculate priesthood being the angelic hosts and the Church heaven itself. The layman from the Emperor down was thus subordinated to this Papal system. The Empire, the Church, the whole world was to be governed by this great theocracy of which the Pope was the head. The "Sacksenspiegel," the ancient code of the Empire, says:

God sent two swords on earth for the protection of Christendom and gave one to the Pope, the spiritual; to the Emperor, the temporal one

The "Schwabenspiegel" was compiled at a later date, to fit in with the Papal scheme and to replace the earlier law, the sense of which was completely charged; thus

God, now the Prince of Peace, left two swords here on earth on his ascension into heaven, for the protection of Christendom both of which he consigned to St. Peter, one for temporal, and the other for spiritual rule. The temporal sword is lent by the Pope to the Emperor. The spiritual sword is held by the Pope himself.

The subordination of all the rulers of earth to a supreme Pontiff and the combining into one vast community all nations, was a grand and sublime idea; but as Henzel said,

unfortunately for its realization, the ecclesiastical shepherds allowed too much of earthly passion and of sordid interest to cling to them in their elevated and almost superhuman positions.

The zenith of Papal power was reached during the Pontificate of Innocent III. The eighteen Popes who occupied the chair of St. Peter between the death of Gregory VII (Hildebrand) and the election of Innocent were for most part men of high character

who depended upon false Decretals, letters, canons and charters, that were accepted throughout the Church, to enforce their claims of the right to dispose of earthly kingdoms as well as to control the entrance into Heaven.

THE RULE OF INNOCENT III

The struggle between the Popes and the Romans had now lost its ardor, the nobles looking toward the Popes with greater respect. Then also Peter's chair was occupied mostly by men of illustrious Roman families. From one of these came Lothario de' Conti di Segui, whose mother belonged to a family which included several cardinals. He was well educated in liberal arts, theology and canon law. On January, 1198, he ascended the Papal throne, taking the name of Innocent III. During his eighteen years' rule he supervised the affairs of the world, nothing of importance occurred that he did not intervene in. During this time there was hardly a secular ruler from prince down to baron that he did not excommunicate, and most of the countries were at one time or other placed by him under an interdict. His work as he saw it was the ruling of the world, and his prodigious energy and high ability brought the Papacy t o its highest pinnacle. He had a strong dislike, almost hatred, for the Germans who would not bend under his yoke. He sent men and money to cities located in Papal fiefs, under the rule of the German Emperor, to be used in their fight against him. He also followed precedent in adding to his realm by inducing Constance, widow of Henry, to make Sicily a fief of the Roman See, and compelled this country to pay annual tribute to the Pope and give feudal service when called upon. Innocent encouraged the French adventurer Walter de Brienne, who had married a daughter of Tancred of Sicily, and who claimed Lecce and Tarentum as his wife's legacy, to bring French troops and help wage war more effectively against the Germans. During Innocent's pontificate the struggle for the imperial crown was waged by the followers of Phillip of Swabia and the supporters of Otto of Brunswick. Into this struggle the Pontiff entered seeing a possibility of eliminating the Hohenstaufens who he regarded as foes to the Papacy; while Otto professed loyalty to Rome. When the various parties finally came to settle their differences at the point of the sword, the Pope complained, and declared that only he could be the judge as to who should be Emperor. He sent warning to the German prelates not to choose an Emperor that was not his choice. In the meantime Otto had himself proclaimed Emperor at Cologne in 1198 and swore that he would defend the Papal possessions and in 1201 he was proclaimed by the Papal Legate.

The gigantic power that the Papacy built up was attainable only by undermining the German Empire, and the success of the Roman Pontiff in this can be traced to the treasonable defection of the great vassals of the crown, who being unable to assert their independence under the Empire, confederated with the Pope, whose power as Italy's temporal head might serve to counteract that of the Emperor. Had the unity and power of the Empire been maintained under the Emperor, civil and mental liberty would probably have reached a much higher plane sooner than was obtained under the Papal system. And so, as Menzel says:

By the destruction of the Hohenstaufen, the Popes at the head of the Italians gained a complete victory over the emperors who until now had been at the head of the nations of Germany but the means of which they made use in the pursuance of their schemes were exactly contrary to the tents of the religion they professed to teach, nor was their vocation as vicegerents of Christ upon earth at all compatible with the policy by means of which, leagued with France, they pursued their plans in Italy, and continually injured, harassed and degraded the Germans as a nation. For this purely political and national purpose, means were continually made use of so glaringly unjust and criminal that the measure of offense was at length complete and called forth that fearful reaction of German nationality known as the Reformation.

BIBLIOGRAPHY

Histoire de la reformation by D'Aubignes.

Romanism in the Light of History by R. H. McKim.

Crises in the History of the Papacy by J. McCabe.

The Church and the Roman Empire by A. Carr.

The Papacy and Modern Times by W. J. Barry.

The Holy Roman Empire by James Bryce.

History of Germany by Wolfgang Menzel.

Empire and Papacy in the Middle Ages by Greenwood.

Italy by J.S.C. Abbott

----o----

The Vatican Talked

BY DR. LEO CADIUS

IN the April, 1927, number of THE BUILDER I find on page 126 a review of Ian Ferguson's book The Philosophy of Witchcraft. The following observation of the author on the stifling of thought by the Church is quoted:

The dim stirring of the intellect was evident in the speculative fields of astrology, a subject with heretical boundaries and for which Galileo was to die.

On this passage the reviewer comments:

Galileo of course did not die of anything but of a "slow fever" in old age, many years after his condemnation by the Inquisition, not for speculative astronomical theories, but for venturing into the realms of theology and attempting to prove his scientific doctrines by Scripture. He was indeed most leniently treated, and the imprisonment to which he was condemned amounted to no more than residence in the household of a Cardinal who was his warm friend.

In the Catholic Encyclopaedia (under Galilei) the English Jesuit, John Gerard, is not quite so lenient with the Roman Inquisition. Says Father Gerard:

. . . Then followed a decree of the Congregation of the Index dated 5th March, 1616, prohibiting various heretical works to which were added any advocating the Copernican system. In this decree no mention is made of Galileo, or of any of his works, neither is the name of the pope introduced, though there is no doubt that he fully approved the decision, having presided at the session of the Inquisition, wherein the matter was discussed and decided. In thus acting, it is undeniable that the ecclesiastical authorities committed a grave and deplorable error, and sanctioned an altogether false principle as to the proper use of Scripture.

Now when a Jesuit condemns the action of the Roman Inquisition, while a Protestant Freemason minimizes its culpability, it would seem that broad-mindedness, religious tolerance and good will are fairly progressing. One feels encouraged to hope that a few more sharp angles in religious controversy that have caused friction and strife may be cleared away, or at least be rounded off and smoothed down. I shall discuss here several pronunciamentos by recent popes that have aroused great animosity against the Roman Catholic Church. They will continue to engender distrust and hatred of her until the Vatican, in a Syllabus of Papal Errors, expresses its official regrets for them.

I. THE SYLLABUS OF POPE PIUS IX

This is a collection of errors condemned by this Pope and issued on the 8th of December, 1864. It had been prepared during the twelve preceding years by three successive commissions of theologians. These errors had been dealt with and proscribed sing]y by the Pope in his various Encyclicals, Consistorial Allocutions and Apostolic Letters. The Syllabus is a resume, in skeleton form, of these objectionable theses. As the then papal secretary of state, Cardinal Antonelli, explained in his concomitant letter, it was published chiefly for the guidance of the Catholic bishops some of whom, by chance, may never have read above Encyclicals and other papal documents.

Denzinger, in his Enchiridion, warns that in order to obtain the true sense of the Syllabus, it is necessary to consult the respective papal documents from which each condemned proposition is taken. Interpreted apart from the context, the Syllabus is bound to be misunderstood. As a matter of fact, countless readers have misunderstood it Gladstone and other discerning minds among them.

It may be a propos to suggest here that non-Catholics who are not theologians are venturing on slippery ground when they enter the field of Catholic theology and Canon law. Even Protestant theologians will do well to watch their step. Our Catholic theologians may often be lacking in ordinary common sense, and also in the ability to grasp the larger aspects of a problem. But they are trained dialecticians and thoroughly at home on the wide field of theology. A scholar who is not familiar with those grounds, nor trained in Aristotelian philosophy, takes his chances in engaging in a theological controversy with them.

I fully agree with Hillaire Belloc, the distinguished English Catholic literateur, that there is bound to be a conflict between the Vatican and the Washington government. When it comes, the Federal Government will make a bad mistake if it neglect to enlist the services of a few Catholic theologians. (No, I am not offering my services. I disclaim being a theologian!) Without them, it is almost certain to muddle the issue, aggravate unnecessarily a situation precarious enough, and probably arrive at an impasse. While, if the subject is broached cautiously, with the assistance of Catholic theologians, the Government may count on the support of the American Catholics and the Vatican will have to yield.

THE OBSCURITY OF THE SYLLABUS

A very common error in regard to the Syllabus is the following: the Pope condemns this thesis; therefore, it would seem, he holds that the opposite is the truth. This is not the case. A man who disclaims being a pro-German, does thereby not declare himself to be the opposite, that is, an anti-German. He may be a neutral.

The Pope proscribes proposition 55: "the church and state should be separated." From this many have inferred that he insists on the union of state and Church. This is a hasty conclusion. He merely maintains that Church and state do not necessarily have to be separated. The Lutherans in Germany and in the Scandinavian countries, the Anglicans in England, the adherents of the Reformed Church in Holland and Switzerland, will cordially agree with him. For these denominations are supported by the state.

Union of Church and state has invariably hampered the free development of the Church. Very frequently it meant the servitude of the Church under the state. The Roman Church is possessed of a perfect organization, of an extraordinary vitality, of an inexhaustible spiritual fecundity. She has a genius for creating, by her symbolism, ceremonial, ecclesiastical seasons, and external practices, a religious atmosphere in which religious interests tower over all other considerations and gradually permeate every phase of national life. A free Church in a free state has always ended in the triumph of the (Roman) Church and her ascendancy over the state. American patriotic zealots who fear that the papacy is aiming at the union of state and Church in this country, are haunted by an imaginary spectre. They will soon be wishing that the state find some means of checking the rapidly growing power and prestige of the Roman hierarchy.

CHURCH AND STATE

It is true, hoary theologians of the old school are still hugging the dream of an ideal Church married to an ideal Catholic state. But their bubble has burst. Archbishop Dowling of St. Paul has happily expressed it in declaring that this dream has been relegated to the limbo of defunct controversies.

In the first three centuries of the Christian era, the time of the persecutions, the Church, figuratively speaking, lived under ground in the catacombs. After that, beginning with Constantine, came the period of union of state and Church. The

emperors, kings and other Christian rulers usurped all sorts of rights and prerogatives in the government and affairs of the Church. She had to submit under duress.

In the United States, she is completely free from interference by the state. She flourishes in this splendid isolation. The Vatican may look calmly forward to an unprecedented triumph in this country, to the richest pasture in its entire history. If some people fail to see it, it may be due to the fact that nobody is so blind as he who does not want to see.

If the papacy is opposed to the separation of state and Church in some countries, as for instance in Austria, it is because there the state has confiscated the najor portion of the vast possessions of the Church, accrued mostly from the offerings and pious legacies of the faithful in the course of many centuries. From this confiscated property the state is doling out a pittance for the support of the Church. A separation of state and Church would imply a discontinuance even of that scanty allowance, a complete spoliation of the Church. Naturally she objects to that.

In such a state, like Austria, the Church also quite reasonably objects to the state according equality to the Protestant denominations, that is, by subsidizing them from her own confiscated funds.

A regrettable intolerance, however, it is that in Catholic Spain Protestant houses of worship are prohibited from having steeples, a disability the Catholics are also subjected to in the German Protestant state of Mecklenburg.

For the rest, be it readily admitted that the Vatican has claimed unwarranted prerogatives for itself that are prejudicial to the freedom of conscience and to the just rights of the state. However, as it happens, the Syllabus advances no such claims. For the correct interpretation of the Syllabus it is necessary that before each condemned proposition be supplied its contradictory, namely: "it is not true that . . . ," for instance, that Church and state should be separated.

THE LIGHT OF REASON PROSCRIBED

A stumbling block to many has been the proscription of proposition 14:

Everybody is free to adopt and profess that religion which he, guided by the light of reason, holds to be true.

Is the condemnation of this thesis not clearly tantamount to a denial of the principle of the freedom of conscience? It would seem so. In reality, however, it has nothing to do with a person's civic right of choosing his own religion. It is as purely a matter of speculative theology, as is the controversy between Presbyterian fundamentalists and modernists.

The thesis had been advanced, in 1848, by a Peruvian priest, Vigil, a rationalist, in his Defensa. He held that human reason, uninfluenced by what Christian positivists call the light and facts of Divine Revelation, is a sure and safe guide to religious truth. Vigil's theory had been dwelt upon by Pope Pius IX in his Apostolic Letter Multiplices inter of June 10, 1851; also in his Allocution Singulari quadam of Dec. 9, 1854. In the latter, the Pope advises that in the search for religious truth we must, besides using our reason, also pray to God for light. Mere reasoning, unaided by prayer, may not lead us to the right goal. The Syllabus, therefore, merely condemns Vigil's theory anew. Every Protestant fundamentalist will subscribe to the Pope's condemnation of it. It has absolutely nothing to do with the individual's civic right to select whatever religion he prefers.

THE SYLLABUS A BLUNDER

Here we see where the fatal blunder of the Syllabus lies: it should not have proscribed certain propositions in their bald, naked form. A safer way would have been to dispose of them in a more elucidated form which indicated their objectionable features or fallacies. For instance, the thesis of Vigil might have been condemned by the following counter proposition: "It is an error to hold that human reason, unaided by prayer, and disregarding the facts, and light of Divine Revelation, is a safe guide to religious truth." Vigil's thesis could then have been appended to this declaration. It would have been clear then that its proscription did not touch the question of the freedom of conscience.

Brevity may be the soul of wit, but it may also lead to confusion and misunderstandings.

We still remember the famous remark of the German Chancellor Bethmann-Holweg, in August, 1914, that the treaty of 1839, guaranteeing the neutrality of Belgium, was "a scrap of paper." What the Chancellor meant to say, according to the German version, was this:

In the treaty of 1839 the Belgian government pledged itself to strict neutrality. But by entering a secret alliance with France, it has violated its pledge and rendered the treaty of 1839 a scrap of paper.

Accepted in its ordinary sense, the thesis of Vigil: "Everybody is free to adopt and profess that religion which he, guided by the light of reason, holds to be true," states a true enough principle. What the Syllabus objects to is the meaning Vigil had injected into the expression "the light of reason."

But it is exactly because the thesis on its face value enunciates a true enough principle, that the Syllabus blunders in proscribing it in this bald form.

AN ILLUSTRATION OF THE METHOD

Let me offer an analogy. Three plus one is four. From this plain truth a Mr. Wag draws the conclusion that three apples and one pear make four apples. He is stating a fallacy. But it would assuredly be an odd procedure on my part, if I went to disprove that fallacy by starting out: "It is not true that three plus one is four," even if I then appended a paraphrase explaining in what sense it is not true, namely, that three articles of one kind plus one article of another kind do not make four articles of one kind. This is what the Syllabus has done in several cases.

In regard to the question of the freedom of conscience, let us assume, for the sake of argument, that the Pope, in proscribing the thesis of Vigil, meant to deny a person's civic right to choose whatever religion he preferred. Could an American citizen consistently criticize the Pope in that? Let us see. The Mormons adopted and professed, in the light of their reason, a religion that encouraged the practice of polygamy. Uncle Sam soon induced them to see that practice in a different light.

However, as we have seen, the thesis of Vigil does not bear on the question of the freedom of conscience.

The condemnation of proposition 55, regarding the separation of state and Church, might have been worded as follows:

It is an error to hold that Chruch and state must necessarily be separated.

That one word "necessarily" would have implied that the Vatican does not always insist on a union of state and Church.

Equally liable to be misunderstood is proposition 80:

It is an error to hold that the pope may and must reconcile himself with, and adapt himself to, Progress, Liberalism, and Modern Civilization.

In the Catholic Encyclopaedia, under Syllabus, the Jesuit, A. Haag, defines the pontiff's attitude:

[This thesis] is to be explained with the help of the allocution Jam dudum cernimus of 18th March, 1861. In this allocution the pope expressly distinguishes between true and false civilization, and declares that history witnesses to the fact that the Holy See has always been the protector and patron of all genuine civilization, and he affirms that, if a system designed to de-Christianize the world be called a system of progress and civilizabion, he can never hold out the hand of peace to such a system. According to the words of this allocution, then, it is evident that the eightieth thesis applies to false progress and false liberalism and not to honest pioneer work seeking to open out new fields to human activity.

CIVIL AND CANON LAW

Another proscription that has been objected to is that of the following thesis:

In the case of conflicting laws enacted by the Two Powers [the state and the Church] the civil law prevails.

If press reports are true, the Calles government in Mexico has expressed its willingness to permit the Catholic clergy the exercise of its pastoral functions under certain conditions, one of them being that the clergy get married.

Bavaria, two-thirds Catholic, has a union of state and Church. Both the Catholic and Protestant Churches are supported by the state. Let us suppose now that the Catholic majority in the Bavarian diet passed a law demanding that the Protestant clergy observe celibacy, under penalty of being prohibited from the exercise of the functions of the ministry. Would that law rightfully prevail over the law of the Protestant Church permitting her clergy to be married? May the state enact any law it sees fit? Or is there a limit to the authority of the state?

SEPARATION OF NATIONAL CHURCHES

The Syllabus declares:

It is an error to hold that national churchs, withdrawn from the authority of the Roman Pontiff and altogether separated, can be established.

The Roman Catholic Church is an international organization, a world Church. A strong faction in the Protestant Episcopal Church favors a union (fusion) with the Roman Church. How can the latter continue as a world Church, if each nationality is (dogmatically) free to separate itself completely from the main body and its central government?

The Syllabus does not advocate the use of external force, say a league of Catholic powers, to compel a nation, for instance Poland, to remain within the Roman communion. Catholic theologians may have, in theory, claimed for the papacy the right to employ external force to compel submission to the Holy See. However, as it happens, no such foolish claim is advanced by the Syllabus.

Dogmatic insistence on a one and undivided world Church in union with the Roman Pontiff contains no challenge to religious freedom. Unjust, obviously, is the system by which the Italians have for over four centuries monopolized the supreme government of the world Church. Unjust also is the over-centralization of power by which the Vatican arrogates to itself the right of nominating the bishops in the United States. But as long as the American Catholics, who are more Roman than the Pope himself, are pleased to make a door mat out of themselves, the Pope naturally wipes his feet on them.

Again the Syllabus asserts:

It is an error to hold that the Sacrament of Matrimony is only something accessory to the contract and separate from it.

In this many have seen a challenge to the sovereignty of the state. The issue, however, is purely theological. It does not touch the right of the state to enact marriage laws nor does it question the validity of civil marriage.

The Roman catechism teaches that the marriage contract, or exchange of conjugal vows, constitutes the essence of the Sacrament of Matrimony. The officiating priest acts as the official witness of the Church and as the minister delegated by her to impart her blessing to the couple. He does not confer the Sacrament on the couple. The man and woman, by exchanging the marriage vows, confer the Sacrament on each other. This marital contract is the Sacrament of Matrimony, and the Sacrament of Matrimony is the contract, and not a mere accessory to the contract. The blessing of the Church is the accessory.

THE ROMAN VIEW OF PROTESTANT MARRIAGES

It would require a long dissertation to cover the practical aspects of that doctrine in reference to the spiritual life of the faithful. The Roman Church holds that a Protestant couple, that is when not disqualified by a divorce or any other impediment, receives a Sacrament, be the marriage contracted before a minister or a civil officer.

A recent cause celebre, fully reported in the newspapers, is a case in point. It is supposed that the annulment of the Marlborough marriage by the Sacred Rota implied a discourtesy to the Anglican Church and an affront to the sovereignty of the state.

The Protestant denominations have made their marriage regulations without consulting the Roman Church. The latter cannot be expected to consult the three hundred Protestant denominations in passing and enforcing her marriage regulations. At the time of the Reformation the Pope refused King Henry VIII of England an annulment of his marriage to Queen Catherine. The Anglican Church granted that annulment. The Vatican has no special reason to view with favor the findings of an Anglican matrimonial court. The Vatican has a long memory.

As regards the injured sovereignty of the state, it must be remembered that the Duke and Duchess of Marlborough had obtained a divorce from the state. Each contracted a second marriage under the laws of the state. These two (second) marriages the Anglican Church rejects, she declares them invalid. But the parties are no longer under her jurisdiction, having become members of the Roman Church, which for a certain reason--be that reason solid or not does not matter here--recognizes them as valid. How can a member of the Anglican Church that rejects these two marriages contracted under the laws of the state, accuse the Roman Church, that recognizes these two marriages, of putting up an affront to the sovereignty of the state? I am unable to follow the argument.

For the rest, though it is not to the point, most of the American Catholics who have followed the Marlborough case seem to be under the impression that the Sacred Rota in Rome has sadly blundered in granting the annulment. They fail to see how the Duchess could for more than twenty years have remained under duress and force in

keeping up marital relations. They do not grasp certain fine distinctions drawn by the Roman lawyers. Vatican prestige has been impaired.

THE SECULAR POWER OF THE POPE

The Syllabus, then, does not encroach on the reasonable rights of the state, nor on the freedom of conscience of the non-Catholics. There is one proposition, however, the insertion of which tends to restrict unjustly the freedom of conscience of the Catholics themselves. This is the condemnation of proposition 75:

The abrogation of the civil authority (secular power) which the Pope possesses would be very conducive towards the freedom and prosperity of the Church.

In 1870, the Pope lost his civil authority. Who will deny that the Church since then has gained immensely in power and prestige? Not necessarily because the Pope is deprived of the secular power, but somehow or other the Church has gained, in leaps and bounds. Maybe Dollinger was right, after all, in calling the secular power the Achilles heel, the weak spot, of the Church.

The late Jesuit, Hugo Hurter, in the eighth edition of his Compendium Theologiae Dogmaticae [Textbook of Dogmatic Theology, Vol. I, No. 153]--it is extensively used in American seminaries-maintains that the Pope in promulgating the Syllabus spoke ex cathedra. Hence the Syllabus is endowed with dogmatic force. A Catholic, therefore, who holds that the papacy is vastly better off without the secular power, commits a sin against faith. This is a rather sharply peppered morsel to force down the patient throat of the faithful. It is one of the many instances of the tendency of our ruling theologians to multiply dogmas.

Papal infallibility is supposed to confine itself to matters of faith and morals. Even on that field it is narrowly circumscribed. What has bhe civil authority, the possession of

Central Italy, to do with the teachings of Christ? It is interesting to note here that in the opinion of Cardinal Newman, as quoted by Governor Smith, the Syllabus has no dogmatic force.

Pius IX is said to have been a kind, guileless soul, an unassuming aristocrat, a poor judge of character, but gifted with a sense of humor and ready wit, as is well illustrated by the following little pleasantry. During a conference with the French ambassador, the Pope, taking snuff, offered it to the distinguished diplomat. "Holy Father, this is a vice I have not got," the Frenchman declined with a mischievous smile.

"If it was a vice, you would have it all right," the Pontiff retorted.

The Pope's sense of humor seems to have been asleep when he inserted proposition 75 into the Syllabus. For he surely was sufficiently familiar with Church history to know that the administration of secular power has been the occasion of an almost uninterrupted carnival of graft, corruption and scandal. Unscrupulous ecclesiastics and certain privileged noble families had fattened on it all along. It is one of the most unedifying chapters in the long history of the Church.

This secular power continued to be a source of graft and scandal to its very last day. The man to whom Pius IX entrusted its administration was his secretary of state, Cardinal Antonelli. The Cardinal, who was descended from an impoverished family, left at his death a fortune of about eight million dollars, an immense sum for those days. Nobody knows how many more millions he may have quietly disposed of before his death. There hardly existed any doubt that the great "statesman" in administering the secular power did not forget his own pocketbook. The Jesuits have been severely criticized for antagonizing this financial genius who in his policies was an absolutistic reactionary.

SALVATION OUTSIDE THE CHURCH

Let us select one more example to show what a misleading document the Syllabus really is. It proscribes proposition 17:

We may at least hope for the eternal salvation of those who live outside the true Church.

By true Church, of course, is meant the Roman Catholic Church. Does the condemnation of this thesis not clearly imply that only Catholics can go to heaven ? It would seem so. In reality, however, it does not mean to assert any such thing. It does not at all intend to state that all non-Catholics are excluded from heaven. This is evident from the context of the above mentioned allocution Singulari quadam.

According to Catholic doctrine, anybody may save his soul who lives up to his sincere religious convictions. God will judge everyone by the light that has been given him. A Protestant ruler who, misguided by an erroneous conscience, puts 50,000 Catholics to death for the sake of their religion, honestly believing that he is doing a service to God, may go to heaven, provided that in everything else he obeys the dictates of his conscience.

The English language labors under one great defect: it has no fixed consistent rule of pronunciation. For example, the "oo" is pronounced differently in food, in flood, and in floor. This inconsistency has elicited from a Frenchman the bon mot: the Englishman writes "ass" and pronounces it "donkey." Of the Syllabus of Pope Pius IX it may be said that it says "pepper" and means "salt." It represents the result of twelve years of arduous labor by three successive commissions of theologians. It is true, the (third) commission that drew it up in its final form, appended to each proposition the true meaning of it and referred to the respective papal document dealing with the subject. But it should have been foreseen that the Syllabus might some day be broadcasted in its naked form--with or without evil intent--and be misconstrued and create prejudice against the Church. As a matter of fact, even the average priest has difficulty in arriving at the true sense of it. For the explanatory paraphrases and the respective papal documents are difficult to obtain. An explanation of the Syllabus

appeared serially about two years ago in the Catholic periodical Our Sunday Visitor. I do not know whether it has been reprinted in booklet form.

THE EFFECTS OF THE SYLLABUS

We do not know whether the Syllabus can boast of any noticeable success in crushing the errors of pantheism, rationalism, communism and other anti-Christian doctrines. But we do know that in its inevitably misleading form it has confused millions of minds. Well meaning, intelligent people could not help waxing wroth at what seemed to them the flaunting intolerance and defiant arrogance of the papacy.

Twelve years of conscientious toil our Vatican theologians spent on equipping an arsenal of weapons for the use of the enemies of the Church. One wonders whether things could not have been managed differently. If not, would it not have been the lesser of two evils to consign the Syllabus to the fire instead of promulgating it?

The Syllabus has stirred up a considerable amount of hatred of the Catholic religion. Such hatred often leads to discrimination against Catholics in business, in the appointment to lucrative positions, in the political and academic career. God alone knows the number of innocent Catholics whose prospects of prosperity and advancement have been blighted by this unfortunate document which even today is still extensively cited.

In theory, and by intention, the Syllabus is an inoffensive document that respects the freedom of conscience and the just rights of the state. In practice, it has proven itself to be a glaring misrepresentation of the Catholic faith. It is called the Syllabus of Errors. It is--de facto, not de jure--a colossal error itself.

It was a wise custom of the Middle Ages to assign to the rulers a court jester. This privileged character opened their eyes to many a salutary truth that nobody else dared

to make them acquainted with. It might have proved a great benefit to the Church, if the popes had employed such a mentor. The right kind of a court jester might have prevented a great harm to the Church if, on the even of Dec. 8, 1864, he had stepped up to His Holiness and said: "Holy Father, let me promulgate that Syllabus."

(To be continued)

----o----

THE REFORMATION

The terms "Reformation" and "Protestantism" are inherited by the modern historian; they are not of his devising and come to him laden with reminiscences of all the exalted enthusiasm and bitter antipathies engendered by a period of fervid religious dissension. The unmeasured invective of Luther and Aleander has not ceased to re-echo, and the old issues are by no means dead.

The heat of controversy is, however, abating, and during the past thirty or forty years both Catholic and Protestant investigators have been vying with one another in adding to our knowledge and in rectifying old mistakes; while an ever-increasing number of writers pledged to neither party are aiding in developing an idea of the scope and nature of the Reformation which differs radically from the traditional one. We now appreciate too thoroughly the intricacy of the medieval Church; its vast range of activity, secular as well as religious, the inextricable interweaving of the civil and ecclesiastical governments, the slow and painful process of their divorce as the old ideas of the proper functions of the two institutions have changed in both Protestant and Catholic lands, we perceive all too clearly the limitations of the reformers, their distrust of reason and criticism--in short, we know too much about medieval institutions and the process of their disintegration longer to see in the Reformation an abrupt break in the general history of Europe. No one will, of course, question the importance of the schism which created the distinction between Protestants and Catholics, but it must always be remembered that the religious questions at issue

comprised a relatively small part of the whole compass of human aspirations and conduct, even to those to whom religion was especially vital, while a large majority of the leaders in literature, art, science and public affairs went their way seemingly almost wholly unaffected by theological problems.

--[James Harvey Robinson.]

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

THE VATICAN AND ITS DISCIPLINE

THE article by Dr. Leo Cadius (which we need hardly say is an assumed name) will be read we believe with a great deal of interest. The author informs us that he would have preferred to have published it in a Roman Catholic journal, but that he knows of none in America that would dare to present so frank a criticism of the policies and methods of the Vatican, and that it is for this reason he has "invoked the courtesy of a Masonic periodical to give it publicity."

The subject matter fits in so well with the series of articles that we have planned, that it was felt advisable to make room for it, and we trust that the authors of the articles it has temporarily displaced will accept our apologies for the delay thereby involved.

One point arises in the statement made by Dr. Cadius which seems worthy of consideration, which is that apparently free criticism is impossible in the Roman

Church. The difference between free and unfree institutions and countries is always marked by the presence or absence of free speech and free criticism of rulers and their policies.

* * *

THE SIN OF FREEMASONRY

A CORRESPONDENT, whose letter we reproduce in this issue, has broached an aspect of the "Serious Question" that we raised last month which in the article was taken for granted. The subject is complex, and so much obscured by prejudices and confusion of thought that it is obvious that it can only be treated in broad outline, leaving details for further discussion. We therefore make no apology for having made this particular assumption, even if in the event it be judged a mistaken one.

The point raised is really one of fact, and yet unfortunately not on that account at all easy to determine, at least in such wise that all will be satisfied. The question is this, is it, or is it not a fact that, according to the rules and regulations governing the Confessional, a Roman priest has no right to demand the revelation of any secrets known to a penitent as a condition of giving absolution? It seems as if it should be comparatively simple to find out what the answer is, yet there are all sorts of difficulties in the way of establishing it. For one thing there is the cloud of distrust and suspicion with which most Protestants regard the whole subject, for another the general non-accessibility of authoritative evidence on the subject. Roman Catholics when questioned tell us that they are bound only to confess their sins, not to reveal secrets, whether their own or those of other people. But most Protestants believe quite simply that this is not the truth.

Now people, normal people at least, do not tell lies merely for the sake of doing so. The underlying assumption, then, must be that the Romanists not only wish to put the matter in as favorable a light as possible for external consumption, but have something to conceal. All witnesses being thus suspected, it follows that the only

resource remaining, apparently, is to go to the works of Roman Canonists, Theologians and Casuists; to the various manuals and the rules and regulations governing the matter. Here, however, we again meet obstacles, for most people insurmountable. Aside from the fact that these are all written in a language unknown to a great majority of people, most of them are difficult of access. They are not as a rule to be found in public libraries nor to be obtained of booksellers. And besides all this they are very technical, as hard indeed to understand, for those not trained in scholastic forms of presentation, as a work on advanced chemistry or the higher mathematics would be to the ordinary intelligent reader. To what source then are we to seek?

A considerable proportion of the Fraternity are personally acquainted with some priest of the Roman Church, perhaps with more than one, and it may be have at some time raised this very question in conversation. The answer has probably been that to insist on the revelation of a secret belonging to others would be to cause the penitent to commit another sin, providing that such secret was not in itself sinful. This sounds plausible enough, but suspicion once aroused knows no bounds. The proviso may cover a good deal. Freemasonry is a condemned institution, its secrets are sinful, and hence must be confessed. The reply that the sin consists in becoming a member of We forbidden society and not in having knowledge of its formal and ceremonial mysteries will not be convincing at all. Most Masons who read, perhaps some who do not, know of John Coustos, who in 1743 was imprisoned by the Inquisition at Lisbon and repeatedly tortured in an attempt to force him to reveal these secrets. He was told that such revelation was required as evidence of good faith. Would not a similar demand be made today of a Mason seeking reconciliation with the Roman Church? The fact that this is strenuously denied will probably do no more (for so suspicion works) than confirm the belief that it would be.

Suppose then that the enquirer consults such means as are readily available as to the practice of Confession; as for example the various encyclopedias. These tell us that though the penitent is encouraged to confess all faults, the only ones for which Confession is obligatory are those classed as "Mortal sins." But again rises the question, would not Freemasonry be regarded as a mortal sin? Naturally it is not found in the formal list, Pride, Avarice, Anger, Gluttony, Unchastity, and so on, but it might be included under Indifference spiritual apathy - or deliberate disobedience. It has been stated, apparently on good authority, that the sin of being a Freemason is one reserved to the bishop, that it is too serious to be reconciled by a priest, except of

course in articulo mortis, at the death bed of the penitent. An offense so reserved must surely be as deadly as anger or gluttony – or so it would seem in the layman's eyes.

Thus it seems that we arrive at an impasse. We cannot believe the only people who can tell us about it, and thus we either believe the opposite of what they say, or remain in a state of suspicious doubt. Perhaps the only thing to do is to try and get a fresh point of view. We are all familiar with wholesale denunciations of the Roman Church, its doctrines, organization, methods and objects. Most people discount this sort of thing quite heavily, yet, it has some effect on them. A little logical analysis may help. If we take such denunciation as entirely true then the Roman Church is but a "Synagogue of Satan," an organization of evil men working purely for evil ends - there is no good in it at all. But common sense simply recoils from this. Our Roman Catholic neighbors are on the whole as decent people as those who are Protestant; it is impossible to include them in such a sweeping condemnation. Our fathers had a better method, they admitted the virtues of "Papists" but they held that these very virtues became sin in view of the "idolatry" and "error" of the Roman Church. The argument sounds strange to us, but was quite consistent once the premises were granted. We, however, do not grant them, and so we have no right to the conclusion. We, rightly let us hope, hold that life and actions are of greater weight than using the proper formulas to express our beliefs and so must allow our antagonists the merit of their personal good actions and virtuous lives. Neither have we the logical right to judge them by their black sheep - if at least we would not have them judge us by ours.

What does this lead to? Perhaps our thoroughgoing suspicions may have taken us too far; perhaps after all we should give some credit to what Roman Catholics tell us of their own institution. Let us remember how consistently, and ludicrously, they suspect us. How they imagine a great world-wide machine constantly seeking to overthrow all religion, or to replace it by some false "liberal" theistic creed worse than no religion at all. They refuse to believe what we say; every statement we make becomes, under the influence of their suspicions, merely added proof of what they believe of us. Is not the parallel possibly instructive?

Let us consider the circumstances under which the question we began with would arise. There are two quite distinct cases. The Romanist, who in disobedience to the rule of his Church, becomes a Mason, and the Mason who becomes a convert to the

Roman Church. The latter is comparatively simple. Freemasonry in his case is merely a part of the life of general sinfulness from which he has turned, and which is all removed by baptism. The first case is more complex. In his defection and disobedience the penitent has committed a very grave, that is, mortal sin, which he must confess in order to obtain absolution and reconciliation. How does one confess the sin of Freemasonry? How would one confess the sin of anger, or of gluttony? We are told that it is not necessary for the penitent to say who he was angry with, or when he ate too much, or what he gorged himself on. Would not admission of the fact that he had been a member of the forbidden Fraternity, and was sorry for it and had left it, be sufficient ? Or would he have to tell all the secrets as evidence of good faith? In sins of a sexual nature we are told that the priest is forbidden to ask even the names of the parties concerned - even as evidence of real contrition. On what grounds should there be any difference in the two cases?

When we trace the history of the Papal ban on Freemasonry, the circumstances strongly point to the probability that it was in the first instance due to quite other than religious grounds. It was occasioned by the formation of a lodge in Rome when the Pope was a temporal sovereign. His government of the Papal states was autocratic and despotic in the highest degree, and his objection to the Masonic lodge was the objection that all despots have to any kind of oath-bound secret society. Being a spiritual ruler as well as a temporal one, he backed the political act of suppression by spiritual anathema. And the despotic rulers of Roman Catholic countries availed themselves of the latter to supplement their own political prohibition of Masonry. It was most probably for political reasons that the attempt was made on different occasions to force individual Masons to tell all they knew about their Society - the Inquisition where it existed was always as much political as religious, if not more so. In fact, as articles to be published in THE BUILDER Will show, though camouflaged under the appearance of religious and doctrinal controversy, the opposition to Rome has always received its driving power from political, national and economic motives. None of which could possibly have had any effect but for the constant tendency of a worldwide international organization, with the traditions of Imperial Rome behind it, to mix politics with religion, and to use the latter to further ends inspired by the former.

Yet after all our question remains unanswered, and we can only say that our readers must come to their own conclusions as best they can, though we hope this discussion may in some sort assist them. Our own conclusion, whatever it may be worth, is this:

that a confessor would really have no right to, demand the revelation of Masonic secrets as the condition of reconciling a penitent Roman Catholic guilty of this sin; but that possibly some individual priest might seek to satisfy his curiosity by insisting upon it. What would happen in such a case would depend probably on the character and intelligence of his penitent - his knowledge of his rights under the Canon law of the Church.

* * *

A NOTABLE CONFERENCE

LAST month a small, but we believe, very important meeting was held at Detroit. It was called by the brethren entrusted with the direction of Masonic education in Michigan, actively aided and abetted by those concerned with the same task in New York, among whom of course was Bro. H. L. Haywood, former editor of THE BUILDER.

The meeting was absolutely informal and unofficial, and nothing in the way of organization was contemplated, no arrangements even being made to call another one, though everyone present felt that it had been so helpful that other like meetings should be called in the future if at all possible.

Under the circumstances no resolutions could be passed, and no formal conclusions were arrived at. The results were largely intangible, but not for that less valuable. It is really almost a general rule that the greatest values are intangible. There was an interchange of ideas, and experiences, discussion of methods and objects, and the inspiration of personal contact with others engaged in the same work. It made us wish that some means might be evolved whereby members of the N.M.R.S. could be brought together periodically, if not nationally at least in local or regional meetings. There is no doubt that enthusiasm would be increased and much good result therefrom. This is one of the things that must be kept in mind and perhaps the future may bring it to pass.

* * *

A MATTER FOR RESEARCH

A MUCH respected brother, and one who has been a faithful member of the Society from its beginning, recently expressed his opinion in conversation that THE BUILDER in taking up the T.B. campaign was exceeding the proper limits of a research journal.

In an editorial article as long ago as March, 1926, we touched upon this point, admitting that such advocacy was not specifically a matter for the Research Society to deal with. But we said, and repeat, that such advocacy requires no apology, as we are all Masons before we are students, and that the problem is one that all American Masons are of obligation bound to consider, including members of the Society and readers of THE BUILDER.

Now, however, we feel inclined to go further and to insist that it is a subject proper for Masonic research. In the nature of things the larger part of the field of such research is quite closely connected with some aspect of the history of the Fraternity. History is of course a much wider subject than lists of dates and bare recapitulations of the order of events and succession of persons. Still though the historical bulks so largely, there are other things open to and needing investigation, in order that we may know what to do, and how to do it, in respect to present day problems.

The T.B. problem is one that needs such investigation. First it has to be established that there is a real need. Though we do not take responsibility for the North East Corner, we believe that the facts that have been presented there have established at least a prima facie case for the existence of the problem.

If this be so, there is next the question how it is to be met. In such a complex question opinions naturally vary, and it is only by open discussion that these opinions, and the respective arguments in their favor, can be constructively criticised. THE BUILDER is not committed to any mode of approach. We are satisfied, however, that a problem exists, and that the Craft must find a solution or be stultified. We have lent such assistance as we have been able to the N.M.T.S.A., because the need seemed urgent, and this was the only definite move to meet it.

However, there is no doubt that in the minds of a number of brethren, many of them in positions of great influence, there exists a feeling of opposition. Let us say to these that we would be most glad to offer our pages to any expression of such opposition. If it can be shown that there is really no problem, that the number of tuberculous Masons is negligible, that there is no call for special assistance in the Southwest, that the problem is local and not national, or if there are any other arguments or statements of facts which would present the matter from another viewpoint, or throw new light upon it, we certainly hope that some presentation of this side of the case will be made. Then in the light of what has been said pro and contra those without first-hand information may come to their own conclusions.

* * *

MANKIND AND THE DEITY

(Communicated by Bro. N.W.J. Haydon, Canada.)

In view of the discussion that has been proceeding in THE BUILDER on the subject of the Conception of God, initiated by the article of a "Lay Brother," the following extracts from an address by Bro. Rabbi Isserman of the Holy Blossom Synagogue, Toronto, Canada, may be interesting:

Liberal Judaism teaches that revelation was, and is, limited to no one people; that God did not reveal Himself to Israel only - that He did not speak only to the sacred men of

the Jews. That is a narrow notion of God, which makes Him partial to any of His children, which makes Him reveal Himself to one and not to others.

God is not niggardly and miserly. To all peoples does He reveal Himself. In all lands has He made Himself known. To all men has He sent prophets - to the Chinese, Confucius and Laotse; to the Hindoos, Buddha and Krishna; to the Persians, Zoroaster; to the Mohammedans, Mahomet; to the Jews, Moses; and to the Christians, Jesus.

God is the property of all mankind. His Spirit is found in the Bible, but it is found in the sacred literatures of other peoples in the psalms of the Babylonians, in the texts of the Egyptians, in the Vedas of the Hindoos, in the Gathas of the Persians, and in the Holy Law of the Buddhists. All peoples have Bibles - all people knew God - to all people revelation came.

This should be recognized, the beauty of all faiths. We should know that God strives to make Himself articulate among all peoples. We should be ready to welcome to Jewish pulpits fine Mohammedans, Buddhists and Hindoos as we should fine Christians.

----o----

Government is a contrivance of human wisdom to provide for human wants. Men have a right that these wants should be provided for by this wisdom. - Burke.

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A. F. & A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

ALPHEUS A. KEEN, Secretary

JOHN W. TURNER, Treasurer

FRANCIS E. LESTER, Vice-President

WILBUR L. ELSOR, Executive Secretary, Mesilla Park, N.M.

ARIZONA - Lloyd C. Henning, Holbrook.

ARKANSAS - Claude L. Hill, Grand Master, Booneville.

FLORIDA - Cary B. Fish, Grand Master, Sarasota.

GEORGIA - Dr. J. P. Bowdoin, Past Grand Master.

IDAHO - Will H. Gibson, Grand Master, Boise.

KENTUCKY - G. Allison Holland, Grand Master, Lexington.

MINNESOTA - Albert F. Pray, Grand Master, Minneapolis.

Mississippi - John R. Tally, Grand Master, Hattiesburg.

Missouri - Wm. W. Martin, Grand Master, Doniphan.

MONTANA - Dr. W. J. Marshall, Missoula.

NEW JERSEY - Benjamin F. Havens, Junior Grand Warden, Trenton.

NEW MEXICO - Herbert B. Holt, Grand Master, Las Cruces.

NORTH CAROLINA - Dr. J. C. Braswell, Past Grand Master, Whitakers.

NORTH DAKOTA - Dr. J. S. Lamont, Dunseith.

OKLAHOMA - Gilbert B. Bristow, Past Grand Master, Roosevelt.

RHODE ISLAND - Howard Knight, Past Grand Master, Providence.

SOUTH CAROLINA - Charlton DuRant, Grand Master, Manning.

SOUTH DAKOTA - L. M. Simons, Grand Master, Bellefourche.

TENNESSEE - Andrew E. McCullagh, Grand Master, Maryville.

TEXAS - Dr. Felix P. Miller, El Paso.

UTAH - Fred M. Nye, Ogden.

WASHINGTON - Morton Gregory, Grand Master, Tacoma.

WISCON - Fred L. Wright, Past Senior Grand Warden, Milwaukee.

WYOMING - Frank S. Knittle, Grand Master, Casper.

ROBERT J. NEWTON, Editor, Manager N. M. T. S. A., Las Cruces, New Mexico

Property Versus Lives

It has been reported that $115,000 was collected for the relief of Masons who were in distress because of the great Florida hurricane.

An appeal is now being made for help for Masons who are in distress because of the Mississippi flood.

And yet in neither disaster has it been claimed that the lives of any Masons, or relatives of Masons, were lost.

The National Masonic Tuberculosis Sanatoria Association has called the attention of the Craft to the fact that it is estimated by the National Tuberculosis Association, the outstanding authority on the subject in America, that approximately 4,309 Masonic lives are lost each year from tuberculosis.

An additional and larger number of relatives of Freemasons die every year of tuberculosis.

The Tuberculosis Association estimates that there are nine living cases for every annual death.

The Sanatoria Association has compiled a list of 2,225 tuberculous Masons and 814 sick relatives of Masons, of which number 1,693 Masons and 321 relatives were in the Southwest seeking health.

The National Masonic Tuberculosis Sanatoria Association has made an appeal for $65,000 with which to buy a Tuberculosis Sanatorium located in the city of El Paso and for additional funds with which to operate the hospital.

This appeal was sent to every Grand Master, every State York Rite body, to all Scottish Rite bodies, to all Shrine Temples, Grottoes and to State Eastern Star Chapters.

The answer to this appeal, which was for immediate action, has not been encouraging. Apparently the officers of these bodies will wait to submit it to their respective meetings.

This brings out the strange fact that Freemasonry can function promptly to relieve distress due to property loss caused by flood and hurricane and yet cannot function to relieve distress caused by sickness which endangers life itself. It cannot function to render aid to Masonic families, whose homes will be broken up by long-drawn-out illness. It cannot act to save a brother, who for lack of such action will lose his life.

An average contribution of only five cents per capita of American Freemasonry would buy the El Paso Sanatorium and pay operating costs for one year. This institution will care for about one hundred patients. It will furnish a practical working example of the plan for hospitalization of Masonry's unfortunates. Men and women suffering from tuberculosis, and cared for in a Masonic hospital, will have their disease arrested and will return to their families. In a very short time it will be demonstrated if there exists a need for additional beds. If so, plans can then be made for meeting that need, in the Southwest and in other parts of the country. Freemasons, like Missourians, need only to be shown. If they find that the expenditure of some few thousands of dollars will save Masonic lives, will restore fathers to their families, and will save the Fraternity from assuming the support of children who would otherwise be orphaned by tuberculosis, then American Freemasonry will contribute all necessary funds to provide for hospital care for all of Freemasonry's unfortunate sick.

If Freemasons, everywhere, will urge upon the officers of Masonic bodies a prompt and generous response to the appeal for funds with which to buy and operate the El Paso Sanatorium, it may yet be possible to carry this plan of the National Masonic Tuberculosis Sanatoria Association into effect.

* * *

WHAT IS YOUR LIFE WORTH?

Much has been said about the loss of lives due to tuberculosis, that ancient enemy of the human race. The number of those who die and of those living who are suffering with the dread disease has been told and retold. But such figures make little impression. One dead child run down by an automobile before our eyes makes a deeper impression upon us than the tale of a thousand slain by some gruesome epidemic, if that thousand are dead in some remote place, or if they are scattered over a wide territory and in many cities and towns.

There is another angle to the loss from tuberculosis which may make a greater appeal to some minds. That is the money loss. Just what is the economic loss to America from a death caused by tuberculosis?

The Metropolitan Life Insurance Company has recently carried some national advertising in which an average American family is pictured, a father, mother, two boys and a girl. The caption reads, "Broke - but Worth $79,100." The advertisement reads, in part, as follows:

As a useful American, Dad, at 30, can figure himself as actually worth $31,000 today - for that is the present value of his future earnings less his personal expenses. Dad is one of thousands who are earning $50.00 a week - an average Dad with average health and average expectation of life. If Dad is frequently sick or if he dies young, he

will be worth less than $31,000. With better-than-average health and longer life, he should be worth a great deal more. His family will be better protected, better nourished and given a greater chance for future success if Dad keeps well.

Mother's contribution to the family wealth - her time and energy, to say nothing of her love and devotion, her care of the home and the children and her work in molding their characters - can never be measured in money. But at a very conservative estimate, the money value of her services must be at least half that of Dad's - $15,500.

That rosy-cheeked, four-months-old baby boy is worth $9,500 this minute, while big Brother, seven, and little Sister, five, are worth $16,000 and $7,100 each as future productive citizens.

The National Masonic Tuberculosis Sanatoria Association asked the statisticians of the Metropolitan Life Insurance Company to make an estimate of the economic loss to America caused by the death of a tuberculous Freemason and of the total loss caused by the deaths of four thousand three hundred and nine Freemasons, which is the estimated annual loss to the Fraternity from this one disease.

The reply to this request gave the figure of $21,600 as the average economic value of each life lost by tuberculosis and the total economic loss as over $93,000,000.

Following is a letter written by Alfred J. Lotka, Supervisor of Mathematical Research of the Metropolitan Life Insurance Company, in which he sets forth the method used in arriving at these estimates:

The figure of $21,600 for the average value of the lives lost by tuberculosis in the United States is based on two sets of data. First, the deaths actually reported in five-year age groups from birth to the end of life, according to the United States Census Bureau. As a matter of fact, the 1924 figures were used at the time, as the 1925

figures were not yet available. They have since become available but their use in place of the 1924 figures would have no appreciable influence on the result.

Second, a scale of values of a man at several ages of life developed in this Bureau was computed on the basis of the case of a man who at his maximum earning capacity earns $2,500 a year. The value of such a man to his family was computed as the present worth of his future net earnings, that is to say, total earnings minus expenditure on his own personal maintenance. A series of articles was published in our Bulletin on this subject, and you will receive a set of the Bulletins in question together with this letter. Applying the values thus computed to the deaths from tuberculosis at the several ages of life, the figure $21,600 is obtained as the average value of a person thus dying. The figure was given to Mr. Drolet on the express understanding that it was a tentative estimate and on page fourteen of his address the figure is, in point of fact, expressly stated to be a tentative estimate.

Perhaps it will be proper to draw to your attention that the value of a man thus computed is the value of his dependents, wife and children, who benefit from his net earnings. The term, "value of a man," is vague unless it is stated in regard to whom that value is considered; his value to his employers, or to his employees, or to his competitors, are all distinctly different concepts and would have distinctly different quantitative measure. You will find reference made to this point in the opening article of the series in the Bulletin of November, 1926.

* * *

TUBERCULOSIS HOSPITALIZATION IN THE UNITED STATES INSUFFICIENT

In the discussion of the subject of Masonic relief and hospitalization of tubercular Freemasons, the suggestion has been advanced that sick Masons should be cared for in existing hospitals. If there were a sufficient number of tuberculosis hospital beds in the United States this plan might be worthy of adoption. In a paper read before the

meeting of the National Tuberculosis Association, at Washington, on Oct. 5, 1926, Godias J. Drolet, Statistician of the New York Tuberculosis and Public Health Association, presented a statement showing a great shortage of hospital beds in this country. The following is quoted from his address:

After considering, as far as known, the extent of the tuberculosis situation in the United States, we can now study more usefully the record of the present facilities and of remaining obvious needs.

According to the latest list of sanatoria and hospitals made by the National Tuberculosis Association, we see that in the 48 states and the District of Columbia there is now a grand total of 73,715 tuberculosis beds available; 53,510 being for civilians; 5,479 for the insane in state institutions; 1,325 for prisoners in various penal institutions, and 13,401 for those under the care of the Federal government through the Veterans' Bureau and the Army and Navy Departments, or for Indians.

The number of beds available in each state is shown on table 4, where they have been contrasted at the same time with the number of tuberculosis deaths. We have also figured there, on the basis of a bed for each death, the shortage remaining or the excess of beds in certain older communities as well as in health resorts. From this comparison we find that there is still a shortage in the United States of more than 25,000 beds. In only 11 states are there sufficient tuberculosis beds, according to this rule.

There are several states where more than 1,000 beds are still needed. Among these should be mentioned Alabama, Arkansas, Florida, Georgia, Indiana, Kentucky, Louisiana, Mississippi, Missouri, Ohio, Pennsylvania, South Carolina, Tennessee and Virginia - most of them, as may be noticed, in the South. Furthermore, in many states the shortage existing would be considerably higher were we to remove, as not available for local residents, several important Federal institutions, which figure in this study.

Then again, in certain communities where they might well afford more and find it an investment in saving lives, we should not wish to have it accented too complacently that only one bed is needed for each death. For instance, there are sections of the country where morbidity is higher than elsewhere or where cases run a more acute course and are in greater need of institutional facilities. Again, the figuring of beds on the basis of mortality ignores the fact that nowadays we ought to be able to find cases in the earlier stages of the disease and that sanatorium treatment in the country, instead of hospital care in the city, is in continued and increasing demand. We may, therefore, well need yet a still greater number of sanatorium beds for the more timely treatment of favorable cases.

* * *

THE WORDS OF A PROPHET

The writer of the Report of the Committee on Foreign Correspondence of the Grand Lodge of Missouri has this to say about the national movement for relief and hospitalization of Masonry's T.B's:

The Tuberculosis Sanatoria Association is, perhaps, the most significant movement before the Masonic public, and unless we are very much mistaken, this enterprise will soon capture the imagination of the entire Fraternity. If it succeeds in doing this, we may look for the largest outburst of Masonic philanthropy that has ever been witnessed in this or any other country.

* * *

CASES

No. 5. Husband, bank clerk, out of work. Been sick two years.

No. 6. Husband just lost one eye. Now out of work. Been sick five years.

No. 7. Landlady says patient told her did not know where his next money is coming from.

----o----

The Precious Jewels

BY BROS. A. L. KRESS AND R. J. MEEKREN

(Concluded)

LAST month we had arrived at the problem of what was the origin and explanation of the Diamond which in the three Catechisms we have named the Grand Mystery Group, and the Examination, is named as one of the jewels of the lodge, which all, with variations already discussed, agree that they are

Three, Square Ashlar, Diamond and Square.

These are again referred to in the Examination and also by Prichard in the passages quoted at length last month [page 153]. It will be noted that the Examination in this verse retains the same order as in the catechetical answers, while Prichard, apparently for the sake of the rhythm, puts the Diamond first. It may be of some importance to note this: the consensus of the evidence is that the Ashlar was named first. The bearing that this point has on the final argument will appear later.

In the previous article we gave several possible explanations of the term Diamond (or Diadem according to the Institution MS.) none of which seem at all satisfactory. The suggestion now to be made is little more than a conjecture, and we only offer it tentatively. On reference to the tables on page 165 it will be seen that the square ashlar takes the place of the Dinted Ashlar of Group I and the Perpendashlar of Group III, and the Square we interpreted as equivalent to the Square Pavement of the other groups. Diamond therefore comes in the place occupied by the Broached Dornal of the other two. We, therefore, for lack of any better derivation, suggest that Diamond is another corrupt form of Dornal in spite of the fact that it is a very considerable jump to take and that intermediate forms are not very obvious. It has already been suggested that the "Porch, Dormer," mentioned by Prichard (and others) is derived from this expression and Brobed (or Brohed) Mall, but each of these is much closer to the conjectured common original than Diamond. We must suppose that the adjective "broached" was first dropped by forgetfulness in oral transmission, or perhaps by carelessness of some copyist, if (as may be possible) a link in this particular tradition was a written document, and that then "Dornal" standing by itself was subject to further changes. It would be most likely quite incomprehensible to non-operatives, and probably to working masons too by that time; so that its final rationalization into a diamond is not incredible. The fact that a diamond is actually a precious stone would naturally have an effect, as it would fit in with the tradition that it was a stone that was spoken of, and also agree with its being called a jewel. It is always easy to substitute a known word for one that is strange or even unfamiliar. Uneducated people in England are still to be found who say "sparrow grass" for "asparagus," and in the old Catechisms themselves we have an example of this sort of thing. The unknown word "Maughbin" which is mentioned twice in the Examination and appears again in the Essex MS. (where it is called the "Universal Word") reappears in the Trinity-College MS. as "Match-pin." Under all the circumstances the suggestion then that the Broached Thurnel here reappears in the disguise of a Diamond does not seem altogether unworthy of consideration.

Another suggestion however has been made by Bro. E. H. Dring which it seems necessary to discuss (1). This is that "dinted," or "dented," as a descriptive of the ashlar, and the "diamond" are all corruptions of "perpend." The argument is as follows:

The accented syllable or dominating sound in perpent or perpend is the second, pent or pend, and it is this sound that has always caught the ear of brethren. The word itself being unfamiliar and the unaccented first syllable being slurred over the scribe wrote down indented or dinted. . .

And in regard to diamond the same writer thinks it is

. . . entirely due to an editorial attempt to correct a corrupt form of "perpend,"

and quotes the doggrel verse from Prichard

With diamond, ashler and the square

which he thinks "clinches the question ."

Now in regard to "dented" or "dinted" ashlar as derived from an elided form 'pend ashlar, there seems on the face of it a good deal to be said; and furthermore it would make no difference to our tentative classification, for we have been led by another path to equate the dinted and perpend ashlars, each being the worked and finished stone. But we fear we must question the whole argument. The dictionaries seem to agree that the first and not the second syllable is the accented one, and we submit further, which anyone may test for himself by varying the stress, that in the phrase "perpend ashlar" it would be very unnatural, and contrary to the genius of English speech, to accent the second syllable. From which it results that the slurring or elision, if it occurred, would be in the second syllable, and lead to such forms as "perp'n ashlar" or possibly even "perp' ashlar." Such a form as this last could well have been the basis of an attempted correction making it read "perfect ashlar," as p and f are very easily interchanged (2).

The case for deriving diamond from the suggested corruption 'dend ashlar, is weaker still, although we must admit that the transition in itself from 'dend to diamond is no greater jump than from dornal, perhaps even less. But this conjecture has to meet the objection that all lists spoke of a rough stone and a worked stone; if diamond is the perpend stone, then in the lists where it appears we would have two worked stones. The quotation which clinches the matter for Bro. Dring is really quite inconclusive, for as we have seen the consensus of the documents which speak of a diamond puts the square ashlar first, and as we have already noted the different arrangement in Prichard has no weight as it seems entirely due to the rhythmic requirements of the attempt at versification. Besides p is not easily or naturally taken for d, as it may be for f or v.

Assuming that so far our argument has been accepted, we have now left unexplained only the "Danty Tassley" and the "Blazing Star," to which Group IV was reduced (3). The former certainly does look like a corruption of Indented Tessel, and might well be taken to mean such an indented ornamental border to a pavement as was spoken of in the Study Club last month. If so, then Group IV of the first table would have to be interpreted as referring to something quite different from the three preceding ones; it would, that is, be a description of the floor as a whole, the square pavement with its indented tesselated border and the ornamental pattern in the centre, diamond or star shaped. This is so plausible that it has long been accepted, officially one might say; and as we have seen, in Prichard it appears as the "furniture" (in later works the "ornaments") of the lodge. But another explanation is also in the field, advanced by no less authority than Albert Mackey (4). Prichard's "Indented Tarsel" is supposed to have really been a tassel, and explained by a reference to the looped and knotted cord with tassels at the two ends which appears at the top of the old French charts, and which later became the four tassels at the corners of the English Tracing Boards.

The term dented, or indented, does not, however, seem a particularly appropriate designation for the rounded bends and loops of a cord, though Mackey accepts it. The printed works that appeared much later in England, and which are obviously translations from the French, speak of a "lacy" or "laced tuft." This seems very puzzling at first, though a tuft might be the same thing as a tassel. Only what had operative Masons to do with tassels, or lace ?

When, however, we go to the French works we find, corresponding to what Prichard says relative to the "furniture" of the lodge, the following question and answer; the substance of which was included as the last item in Group IV of our tabulation:

D. Combien y-a-til d'ornements dans la Loge?

R. Trois.

D. Quels sont-ils ?

R. Le Pave mosaique, l'Etoile flamboyant, et la Houpe dentele'e,

which translated would be:

Q. How many ornaments in the Lodge?

A. Three.

Q. What are they?

A. The mosaic pavement, the flaming (or blazing) star and the laced (or indented) tuft (or tassel).

Solomon in All His Glory, a work published in England in the year 1766, which is obviously little more than a translation from French works later than the one above quoted, does actually have

The Mosaic Pavement, the indented tuft and the flaming star

as the ornaments of the lodge, and another work published in the same year has

Mosaic Pavement, Blazing Star and Indented Tuft,

listing them, however, as "furniture," as Prichard does. In the answer to the following question, however, blazing is changed to flaming star as in the quotation from the previous work.

Dentelee in 18th Century French might possibly have meant laced, in the sense of adorned or trimmed with lace, or more likely indented or toothed. As indented seems even more inappropriate when applied to a tassel than to a cord, the translator, we presume, chose the other meaning in spite of its utter lack of significance. Those inclined to accept Mackey's view, as we suppose his revisers do at least, seeing that the article stands in recent editions without change or comment, may be asked where did the cord and its two tassels come from originally? Of course it has in these places probably been equated with some recollection of the "cable tow," "cable rope," or "tow line," through a series of growing misapprehensions. The French forms, as we have seen, came originally from England, and as the Broached Thurnel was turned into a Pointed Cubical Stone, so the Indented Tarsel became the houppe dentelee (5). We are really back at the beginning and can discard the tassels entirely, as well as the lace !

So far attempted explanation has all been along the line that Danty Tassley was a corruption of Indented Tessel or Tassel. Let us suppose instead that this was itself an attempt to rationalize the more meaningless form; that is, let us assume that danty tassly is the original and see what can be made of it. In the tabulation it would seem as if it ought to correspond to the squared stone. Let us write it a little differently, as dantyt assly. It begins now to look like our old friend the dinted ashlar. As the derivation of the English word in its many forms is from the French aisselle, assly is really nearer the original than asher, astler or ester, all of which variants we have already come across. Dinted in Scotch dialect would be "dintit" or "dentit," as the English inflexion, "ed," marking the past tense, is represented in North Britain by "it," or in older spelling "yt." An example of this use of "y" in place of "i" is found in the quotation from Trevisa, cited in a previous article (6), where the very word is spelled "dentynge." The change from the "i" or "e" of the first syllable into "a" is a very easy

one to make, especially in a case such as this where obsolete and unintelligible phrases were passed along by word of mouth (7).

Thus excepting for the third item the last of our groups falls into line with the others. But it must be confessed that the Blazing Star is, so to speak, a very hard nut to crack.

In the earliest designs and charts intended to depict Masonic symbols a five-pointed star is to be found, in a few cases it is represented as having seven points, and in some others, eight. The French design already referred to, which is one of the earliest if not actually the first known to us, shows a five-point star with flames issuing from the re-entering angles, and the letter G in the center. (The last feature is quite common in later designs.) Mackey describes it as a straight pointed star superposed on one with wavy points. Other examples show a circle of rays all about it. It sometimes appears in the form of a pentagram, but is probably in such cases not so much intended as the "Blazing Star" but as a mnemonic for the number five, or an allusion to the F. P. of F.

When the Star appears in more modern designs it is very frequently a six-point star formed of two triangles, or based on the hexagon; sometimes it has seven points. In spite of all this profusion of pictorial evidence there is nothing to lead us to suppose it is older as a concrete symbol than the allusions to it in Prichard and the Sloane MS. Like the diamond among the emblems on the coffin lid shown on page 136 last month, it is simply putting an oral tradition into pictorial form.

So long as Danty Tassley was supposed to be an indented border to a square pavement, the star could be accepted as an ornamental design for the center. But since it turns out that the former may in reality be the squared ashlar, this explanation of the star begins to look very dubious; and in any case what has a star, blazing or flaming or whatever else it may be, in common with a pavement and an ashlar? And when we come to think of it "blazing" is a very curious epithet to apply to a thing with which the lodge had to be furnished. It is barely possible that it was not blazing in the sense of burning, but the other word which remains in modern English as a pioneer's term for marking a new path or trail. To blazon is to publish or describe. The same Flemish gilds which spoke of their testival dramatic performances as land-jewels

(lantjuweelen (8)) also called their banners "blazons." It is hardly probable, however, that this had anything to do with it, it is thrown out merely as a passing suggestion.

What is required to make Group IV fit in with the rest, as it seems it should, is to interpret this phrase in the sense of some kind of stone--which to fall into its right place should be a rough or partly worked stone. It seems rather a hopeless thing to attempt. Had only the Trinity College MS. survived no one could possibly have reconstructed "Maughbin," an utterly unknown word in derivation and meaning, from Matchpin, which, though equally meaningless in fact, is actually a compound of two perfectly good English words. In fact, the Blazing Star presents even greater difficulty, for it lent itself quite easily to symbolic interpretation as Matchpin emphatically did not. All we can suppose is that it may be another rationalization of some corrupt technical term; and this leaves us quite helpless, unless by chance the suppositious original phrase, or some intermediate form, should turn up somewhere in another connection.

In order to exhaust all possibilities it may, however, be noted that if the Diamond in Group III be a corrupt form of Dornal then all the lists except those in this last group mention the Broached Thurnel. Supposing that Group IV did actually come from the same source as the others, and boldly assuming that Blazing Star is derived ultimately from this phrase, is it possible to imagine any feasible intermediate stages through which it may have passed ? It is not impossible for one thing that "Br" should be turned into "Bl"--some races and many children find difficulty in properly pronouncing "r" after a consonant and substitute "l" in its place. One corruption of "broached" is "boasted" in which the liquid sound has been dropped altogether. If then Thurnel could have taken some such form as Tarnel there might conceivably have arisen some such phrase as Boasted tarnel, which would in repetition be very apt to lose the "ed" by elision and become perhaps Boast' arnel. Final syllables, when not stressed, are also very easily dropped, and this would bring us to Boast' arn, which is near enough to our unexplained term to be its origin under the circumstances of transmission by oral tradition. However, this is all no more than the purest and most unmitigated speculation, and probably worth as much, and no more, as such speculations usually are--that is, nothing.

We have stated that Prichard's catechisms were compilations. The result of the present investigation certainly emphasizes this. Under the names of jewels and furniture we have found no less than three variant forms, and yet another that is unclassified; all of which are related to forms found elsewhere. In the whole group of documents these objects go variously under the names of jewels, furniture and ornaments. The last term probably arose from an interpretation of the fourth group which explained them as the parts of an ornamental flooring, it is to forms of this group that the term ornament has always been restricted. Furniture would arise naturally as a description from the requirement that the lodge had to be furnished with them. Jewels seem to be their original and proper appellation. We must confess, though, that we are far from being fully satisfied with the result of the discussion at the outset as to the original interpretation of this term, or what the ideas may have been that were in the minds of those who first employed it in this connection.

There is one more point to be considered before taking leave of the subject. We stated earlier, and those of our readers who have the advantage of being able to refer to the text of the documents can easily verify it, that in most cases, almost without exception in the more archaic forms, the jewels are mentioned in close connection with certain lights. These last require consideration on their own account, but there is one more quotation, which, obscure as it is, seems to give us a sidelight on this juxtaposition, and perhaps to point to its not being altogether fortuitous. In the Sloane MS. we read

Q. W'ch is the Mast'rs place in the lodge?

A. The east place is the Master's place in the lodge and the jewell resteth on him first and he setteth men to work; w't the m'rs have in the forenoon the wardens reap in the afternoon.

This follows a statement that the lodge stood East and West. It seems probable from the general connection that the "jewell" here spoken of is the sun. Especially as elsewhere the Master is placed in the East "waiting at the rising of the sun to set his men at work." This opens up an entirely new vista, the exploration of which must be reserved for a later occasion.

It will be remembered that in a preceding series of articles on "The Form of the Lodge" we saw reason to believe that the earliest times lodges were held in or about a specially marked enclosure out of doors, and that this marked-out space was a "long square," and oriented "due east and west." As a result of the present discussion it emerges that there were three things of sufficient importance or value to be regarded as necessary furnishing for a "just and perfect lodge," and the first of these is a square floor or pavement, the others being two stones. Is there more in this than appears ? The importance of a standard test block can be seen, but why mate it with an unwrought stone? Was the whole thing a last faint echo of the immemorial consecrated area and the two sacred pillar stones? It is a curious coincidence at least.

NOTES

(1) E. H. Dring Evolution and Development of the Tracing or Lodge Board. A.Q.C. xxix, page 259 and 325, note 1. On page 307 a letter from Prof. Craigie, editor of the New English Dictionary, is quoted. Craigie would take the "dinted" ashlar as equivalent to broached ashlar, which supports the conclusion drawn from our tabulation of results in the last article.

(2) According to the New English Dictionary the modern technical term is "parpen," perpend being noted as obsolete. The present Scots dialect form is pairpal, representing an older parpal. In the numerous variations of the word given it would seem that the dental ending is not original, and may have been introduced for euphony when commonly combined with a word beginning with a vowel, such as ashlar. The following are instances of some of the forms:

1429 Pro xxxii ped' de perpoynt, xvijs.

1429 lxxxij et di' fott of perpendaschler vyd.

1470 Yone perpall wall....

1558. . .to big (build) within the said church parpall walls of stone.

1579. . .they were squared parpine, as thick as long.

1688 Perpin are less than the size of ashlars.

1712...making a parpin.

1756 The ashler . . . is parpin ashler.

1781...is sawed out . . . into . . . perpen-ashlar.

(3) A regrettable error was allowed to pass the proof reading in the last article. Prichard gives the form "Indented Tarsel", not "Indented Tessel," as appears in the table at page 155. We must ask our readers to make the correction.

(4) Mackey's Encyclopedia, vide Tarsel and Tessellated Border.

(5) So the 1745 edition of the L'Ordre des Franc-Masons Trahi. As the spelling varies in the different editions it may be as well to give the exact reference. The later editions of this work do not, except for such minor variations, differ materially from the first.

(6) THE BUILDER, April, 1927, page 120.

(7) In the investigation embodied in these articles the authors desire to acknowledge their indebtedness to Bro. Dring. In the article above cited he makes the equation of Dinted Ashlar and Danty Tassley. We have previously given him credit for having first arrived at the true origin of the word Thurnel, and he is also entitled to that of first pointing out that the perfect ashlar was properly a perpend. This last point, however, came to us first indirectly through Bro. W. L. Songhurst in the form of a bare statement, which led us to look up the word in various dictionaries. We also had interpreted Danty Tassley as Dentyt Assly before having any opportunity to consult Bro. Dring's important, and in truth epoch making, paper. We have differed with him in some matters, in most of which we believe he has directly or indirectly been misled, in company, it is to be feared with other Masonic scholars, by the supposition that the later editions of Prichard's work were amplified with matter taken from French workswhereas in reality, if there was any influencing at all it was the other way about. For as we have pointed out [THE BUILDER, March, 1927, Page 90], the second edition, published a few weeks after the first, in the same year, 1730, contained all the matter that these brethren suppose to have been borrowed or assimilated after 1770. As the earliest French works extant are later than 1740 Prichard could not well, in 1730, have been influenced by them. For the rest we feel that our independent interpretation of Danty Tassley as the same thing as the Dinted

Ashlar is an additional argument for its soundness, even if we have not the honor of being first to propose it.

(8) A. Q. C. xiii, page 79.

----o----

RUSSIAN FREEMASONRY

The following brief account was written for THE BUILDER by a Russian Mason now living in Paris with many others of his countrymen. For very good reasons it is not expedient that his name should appear. It has been generally supposed that Masonry was non-existent in Russia, and it is very interesting to learn that it survived in some form through a century of prohibition and persecution.

A well-established tradition claims that the first Russian Free Mason was Peter the Great. He was initiated by Sir Christopher Wren in one of the English Lodges in Amsterdam. There are, however, no documents to prove it.

The history of Russian Freemasonry can be divided into three periods.

I.--1731-1771. Membership is confined to foreigners residing in Russia, a few officers of the Guard and a few Statesmen. The tendency is mystic, the influence negligible.

II.--1772-1794. There are Three Mason's bodies.

(1) Yolaguine's group--St. Petersburg--work: selfperfection, moral uplift, struggle against the ideas of Voltaire. Disappears about 1780.

(2) Swedish Rite--St. Petersburg--Prince Gagarine, Grand Master-joins on to preceding and shares its fate.

(3) Grand National L.--Moscow--led by Novikoff and Schwarz working under a strong influence of the Moscow Rosy Cross. Fraternity and of the Order of the Martinists. This group exercised a very strong influence of its period and of the future in Russian Freemasonry and was a potent intellectual factor in contemporary society. It chiefly attached itself to educational and charitable work and carried these on a vast scale until it fell under the general ban on Freemasonry imposed by Catherine II in 1794.

III.--1801-1822. Irregular Russian G. L. "Wladimir to Order" in 1810 fell under the Swedish Jurisdiction. This G. L. as such had little influence, but counted many influential people among its members.

As a reaction against the influence of Higher Degrees there was founded in 1814 in Paris, under the auspices of the Grand Orient of France and out of the federation of 5 military L. L. a new Grand Lodge, "Astree."

At the end of Napoleonic wars and with the return of the army to Russia this M. body grew to the extent of having 40 Lodges under its jurisdiction.

Under French influence these Lodges turned their attention to politics and ended their career in the turmoil of the attempted revolution in December, 1825.

During the whole of the XIX century Russian Freemasonry remains if not completely dormant at least entirely hidden and entirely negligible

The revival of interest in spiritual matter which coincided with the beginning of the XX century brought about a revival of interest in Freemasonry.

A few prominent Russian intellectuals joined French Lodge. Professor Bajenoff joined in 1884 in Paris the L. of the S. R. "Les Amis Reunis".

M. Iablotchkoff--the world famous electrician was the founder of the Lodge "Cosmos" A. A. S. R., in Paris.

In 1906, in Paris, about fifteen rising Russian politicians joined French L. L.

On their return to Russia these Bro. of whom the greater part had joined L. L. under the G. O. of France, formed two L. L.--one in St. Petersburg, "The Polar Star," and one in Moscow. These L. L. were installed with great ceremony in May, 1908, by two representatives of the G. O. of France.

Up to 1906 six L. L. were founded.

After an interval in their activity occasioned by police restrictions these L. L. were reopened in 1911. They worked under the G. O. of France, had practically no Ritual and had an avowedly political aim in view, namely that of the overthrow of Autocracy. There was a "Supreme Council" (?)--an exclusively administrative body whose members were elected for three years.

This Masonic organization had no regularity and enjoyed no recognition abroad.

In 1913-1914 it had about 42 Lodges, chiefly composed of members of the "Cadet" party.

The first revolution in March, 1917, was doubtlessly inspired and manipulated from these Lodges.

All the members of Kerensky's Government belonged to the Masonry.

After the Bolshevik revolution the greater part of the members of these Lodges emigrated abroad.

After a long spell of inactivity they at length succeeded in forming again under the auspices of the G. O. of France a new "Polar Star" Lodge in Paris. This up to now claims but few members and enjoys no recognition outside of the G. O. of France. Its President is Bro. W. Avksentieff, who is also the President of the Russian Socialist-Revolutionary Party and a former Minister of the Kerensky Government.

There also existed in Russia English, Italian and German Lodges as well as an organization of the Martinists.

----o----

A NEW RESEARCH JOURNAL

THE past month is marked by the appearance of the second number of The Mountaineer Mason, published by the Masonic Research Society of West Virginia. There is and doubtless always will be a field for Masonic periodicals of high standards and no greater compliment could be paid to the editors of this new publication than to state that they are to be congratuIated upon the quality of their magazine. It helps to fill a gap that is at the present time altogether too wide. THE BUILDER is pleased to welcome The Mountaineer Mason into the Masonic publications' field and extends wishes for its continued success.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THE STORY OF THE CITY COMPANIES. By P. H. Ditchfield. Published by Houghton Mifflin Company, Boston. Cloth, table of contents index illustrated, 325 pages. Price, $5.25.

AS Masons we are inclined to speak with reverential awe concerning the Landmarks of the Fraternity. Strange as it may seem, present day Freemasonry is inclined to supplant the most ancient of these traditions with modern innovations. There is apparently a growing tendency on the part of Freemasons generally to lose sight of the fact that as an institution the Fraternity has an existence which antedates the union of the Four Old Lodges. Innovations brought into being by the founders of the present governmental system and by their successors are now hallowed with two centuries

and more of age - nevertheless they were at one time "innovations in the body of Masonry."

It is, therefore, with the utmost interest that we read of the Great City Companies of London which today are found to occupy positions in a way analogous to Freemasonry, in that they are no longer trade gilds in the Medieval sense, but which, nevertheless, are carrying on as they did centuries ago. In the work under review the Mason's Company receives but a scanty notice, naturally enough. In the first place it was one of the minor companies, and in the second its records are very incomplete. It may, however, be assumed with comparative safety that its aims and ideals were not very different from those of the other companies. The migratory character of the work of its members would doubtless account in large measure for its lack of prestige.

Of vital interest to present day members of the Craft is the fact that Charity was a most important feature of their work. Further that education formed then, as it does still, a feature of their work second only to the relief of distressed members of the Company. In actual expenditures of money the educational institutions endowed by the Great Companies were more important even than the relief of distress. Perhaps in the earliest days the interest in education was confined solely to efforts to teach the apprentices of individual companies the secrets of their trade and that the branching into general fields came later. It seems, at any rate, that one of the principal duties which these Companies assumed was the enlightenment of their members, first in trade secrets and then in general knowledge. In America, and the present day in other countries as well, general education finds abundant expression in the public schools and privately endowed institutions. That phase is now almost beyond the active interest of any company or fraternity although the City Companies of London still have a great interest in this kind of work and some of England's most notable schools are Company institutions. On the other hand education within our Speculative Craft has been sadly neglected. Here one of our most ancient landmarks has been shunted to a side track and is handled in much the same way as one would pick up a hot iron. Reading the Story of the City Companies one becomes convinced that Freemasonry does not hold in as high regard as some of our oratorical brethren would have us believe the Ancient Landmarks of the Order.

These points of similarity would be ample recommendation of the present work to modern Freemasons. There are other features which add to its importance, however. The histories of the Companies give us a new perspective into the life of our ancestors. There is pictured a London utterly different from that of today and the insight into old customs which, like our "Landmarks," have in most cases been continued to the present day, forms a feature worth more than passing notice.

The book is splendidly printed on heavy paper and in a type reminiscent of the 18th century printers. The style is readable and the book not too long. Dr. Ditchfield is to be congratulated on his work and to the publishers is due the credit for the attractiveness of the volume.

* * *

ANTIQUITY OF THE HOLY ROYAL ARCH, THE SUPREME DEGREE IN FREEMASONRY. By F. DeP. Castells. Published by A. Lewis & Co., London. 291 pages.

AFTER reading this book, the reviewer looked twice to see if by chance the title page bore the name of Dr. Oliver. For the dear Doctor at his worst never wrote more exasperating history than that which Bro. Castells inflicts on us in his latest book. The reader emerges from it dazed, bewildered and in this case with a distrust of his whole hypothesis. For bow can anyone put any dependence in anything a Masonic writer may say when that writer in three separate places cites the shopworn, exploded tale of some Jews in Rhode Island holding a lodge in 1658? Not content with the citations only he says: (p. 100.)

An American Mason wanted to ignore the record at Rhode Island because he could not conceive Masonry prior to 1717. But the original document was traced and neither its age nor its style could be questioned. It had every characteristic of truth; it was written with no ulterior purpose; it harmonised with all the facts of the case;

while incidentally, and quite undesignedly it accounted for the evident Hebrew influence in Freemasonry.

If Bro. Castells has any information to prove what he says he will do American Masons a great favor by letting us in on his secret.

Bro. Castells' theory is that the Royal Arch is derived from Kabalistic sources; that Freemasonry is largely a Hebrew product (p. 112); that as early as the 15th century the Royal Arch was part of the Third Degree (p. 169); that because we [i. e., English Masons] call it the Holy Royal Arch of Jerusalem it proves ipso facto its Jewish origin; that the three degrees are the outgrowth of the Royal Arch and beside it are comparatively modern. He says, "This we fear will come as a shock to many of the accredited exponents of the Craft." I doubt if Bro. Castells realizes just what a shock it is to some of us. Still we could manage to stand it if only his position were substantiated.

Bro. Castells assures us that "all along we have refrained from theorizing. We have eschewed fables and romance; we have scrupulously avoided building on mere conjecture. We simply bold up to the brethren the Mirror of History that they may judge for themselves" (p. 8-9), and yet he makes statements like the above and like this one:

Now the suspicions of many writers centre on Chevalier Ramsay, whom they consider the inventor of the Royal Arch. . . . Ramsay himself seems to have been a strong believer in the French Royale Arche as the non [sic] plus ultra of Masonry; but alas! for Gould and others, he has nothing to say in support of the Modern theory that our Supreme Degree originated in France; he simply does not know whence it has come, although if anyone could have thrown any light on the problem it was Ramsay.

Where did Ramsay ever say he was a believer in the French Royal Arch or that he had even heard of it? How could he know anything about it when it was probably not in existence, in France at least, when he died?

I have said Bro. Castells' style was exasperating. Nothing else describes it. His sentences open with "presumably," "probably," "far more likely," "or at least." His conclusions are loosely drawn and usually unwarranted by his evidence. As an example:

Take for instance the Mason Word. Whatever it may be the mere fact that the Masons of the eighteenth century said that it was as old as the Tower of Babel, or at least the time of Solomon implies that it was Hebrew.

Historically, the book is of no value, since one cannot depend on the author's critical faculties. Some of his symbolic interpretations are however ingenious, and from this point of view his work may merit some consideration.

A. L. K.

* * *

WERDANDI UND FREIMAUERE REI. By Alfred Abendroth. Published by Alfred Unger, Berlin. Paper, table of contents, 215 pages.

THIS is a valuable contribution to human knowledge. The book presents to the reader a recapitulation of the salient features in human history and the unfolding of philosophy and history; a scholarly interpretation of mental, moral and spiritual aspects in the evolution of Man in his ascent to the realm of the Super-man.

But there are two sides to all things, even in the moral, mental and spiritual realms. The large, large majority can see one side only and the student of life sympathizes with Ralph Waldo Emerson, who when speaking of his teacher Plato, exclaims joyfully: "A man was born who could see both sides."

The author belongs not to the class of Plato. Some features in our book are of interest to the psychologist demonstrating ad oculos the force of predilection and prejudice; how love and bate can and do shape the opinion and sway the judgment of an earnest and well-meaning scholar. Our author is an Aryan, a Teuton, a German. He endows this Aryan, Teuton, German with highest attributes and potentialities, not only in the human but also the cosmic realm. As an illustration, the following literal translation will serve:

The latest investigation of race and language derives the Greek Aristos (Best), as also the word Aryan, from Alder (Sun, God). This establishes the inherent right to rule over all other peoples and races and finally to become the link to a new race, to the Super-man, to Super-humanity.

Again:

Scientific research has established the fact that the figure of Christ is a symbol of the rising and setting of the September 25th newly-born Sun, the common property of the "Aryan" race, and that the Lamb of God which carries the sins of the world from the beginning of time is a personification of the ideally constituted "Aryan" whose test or mission is the salvation of the human race, etc. In the conscientious and laborious performance of this, his Divine Mission, he has received and is receiving nothing but ingratitude as his reward.

Our writer has a fine religious sense, but his Teutonic Philosophy makes him an outsider of the various religious creeds as established today. He recognizes, however, the figure, the personality of Jesus of Nazareth, as the highest, the noblest representative of "Beauty, Wisdom and Strength." One of the features here is

disagreeable: "Jesus of Nazareth is thought by some to have been or rather to be a Jew, a Hebrew, an Israelite, in short a Semite," and our author writes:

The first followers of Christianity and Jesus himself were colonists of the Northern part of Palestine, of the heathen province of Galilee, whose inhabitants belonged to the great Phoenician and other Non-Jewish, Indo-Germanic, Aryan stock. Galilee always remains foreign and strange to the real genuine Jew.

The most noble Aryan Hellenism and pure Christianity constitute the two poles of Humanity and of Civilization.

Our author presents in glowing language (too lengthy for translation) the spiritual heights disclosed in the teachings of Jesus and concludes, "We see that these doctrines are filled with the most beautiful, the most humane principles, etc.," and

The latest scientific investigation has established the fact that these doctrines were the property of the Setret Order of Essenes, and these Essenes occupy the same religious position as the Pythagoreans, Eleusyan Mysteries and the Neoplatonists.

Who were these Essenes?

Mirabillissime visu! Most wonderful to behold, to the mind of an Aryan author, a German scholar, trying to draw a truthful picture of human life and history, and of the influence of Freemasonry upon human destiny, there appears the Secret Order of Essenes. Of additional interest to every Freemason should be this fact: The real name of these Essenes, that is, the appellation by themselves, for themselves, of themselves was Banaim, which term in English means "Builders." The Roman Pliny calls these Essenes, or rather "Banaim", "The Most Wonderful People on Earth."

Our author next gives us a wonderful exhibition, a brief recapitulation of the Evolution of Science, Philosophy and Religion, a brief outline and scholarly interpretation of the leading doctrines of Descartes, Leibnitz, Newton, Kant, Schoppenhauer, Nietzsche, and the contributions in these realms by men who belonged to the Order of Freemasonry. While the eyes of our author are German, these eyes have pity but never hate or contempt for anything that is Non-German, Non-Aryan.

The ending of the book presents another surprise to the psychologist. Our author, such a strong nationalist, would naturally be expected to be, if not a royalist at least a conservative. But no, our author advocates a new arrangement of society and arrangement known by the name of Socialism. He presents the reader with the most beautiful picture of the future: The Socialistic Cooperative Commonwealth. He proclaims his endorsement of the ideals presented by Thomas More, William Morris, Edward Bellamy and of the doctrines and principles enunciated in the works of St. Simon, Karl Marx and Bernard Shaw.

This work is certainly of interest and should be translated, for while in the opinion of this critic our author did not enter the inner shrine of either Religion or Freemasonry, yet he presents valuable hints which might enable some to find and enter this inner shrine.

L. F. S.

* * *

ERLAUTERUNG DER KATECHISMEN DER JOHANNISFREIMAUREREI. Vol. IV. By Robert Fischer. Edited by Ernst Paul Kretschmer. Published by the Verlag des Vereins deutscher Freimaurer. Cloth, 12 mo., table of contents, index, 157 pages.

THIS little book, the last volume of Bro. Fischer's "Explanations of the Catechisms of St. John's Freemasonry," presents us with a most scholarly position of Freemasonry, of its principles and contributions to civilization, and with sketches of leading Masonic personalities. It gives us the period, in some instances the exact date, of the founding of various lodges in different parts of Europe, England, Scotland, France, Sweden and Germany. Strange as it may seem, the United States are not mentioned.

Our author takes what seems to this critic a strange and false attitude towards the Order of Knights Templar and the Essenes. He writes, page 70:

The acts of the higher grades were based upon the tradition that Freemasonry is the Spiritual continuation of the Order of Templars and that in the Order of the Templars there existed a secret doctrine which contained a free and liberal interpretation of Christianity. . . .

For the tradition that the doctrines of Freemasonry are connected with the Order of Essenes there exists today no proof. . . .

The position of the author is negative; he has no proof!

The conception of Relativity in some respects is a modern discovery, but some aspects of Relativity have existed since the beginning of time. Proof has no reality; proof necessarily belongs to the realm of subjectivity. What constitutes conclusive proof to the mind of one man is not even evidence to the mind of another. The force of physical evidence, the cogency of a logical argument depends upon the degree and the kind of understanding of the individual.

The Academic Francaise, the highest authority of science at the time, in the year 1830 decreed that for the theory of evolution there was no proof, decided in favor of the

negative furnished by Cuvier and against the positive evidence presented by Godfroi St. Hilaire.

In mathematics we have the axiom: If A equals B and B equals C then A equals C. Some kinds of human mind may ask and in the experience of the present writer have asked, "Why?"

William James in this connection calls attention to the fact that two tunes not distinguishable from one another may be definitely distinguished from a third.

In the opinion of the reviewer there is a most intimate, a most far and deep reaching connection between Essenism, the Knights Templar and the Order of Freemasonry.

L. F. S.

* * *

THE ADMIRAL AND OTHERS. By Peggy Temple. Published by E. P. Dutton & Co. Illustrated, 138 pages. Price, $1.60.

THIS inconsequential story by twelve-year-old Peggy Temple, comes as a refreshing breeze to the average reader, tired of the sameness of much present day fiction. The youthful author writes with a gay abandon no seasoned writer would dare give himself up to, and her very original little tale is enlivened and enriched throughout by her quaint humor and her delightfully absurd, though wonderfully alive, characters.

The Podds family, consisting of Jack and Mary (the parents), Milly and Tim (the children), are entertaining an odd assortment of guests at their home - Sunflower Cottage, Cornham. There are the Admiral and Mrs. Derbertson, the Honorable Mrs. Paperie Arnolds, and George Hazelham, an old friend of Jack.

An arrogant, blustering sort of person, the Admiral, and meddlesome to an alarming degree. Tim develops a mild case of chickenpox, and the family is trying to keep the news from their guests. The Admiral is suspicious, however, and in trying to locate Tim's room, to see for himself, bursts in upon Mrs. Paperie Arnolds, who, thinking herself secure in the privacy of her bedroom, has tossed her wig upon the floor and is "lying inelegantly on her bed." Poor little Mrs. Derbertson sees her husband retreating hastily from the irate lady's room and reproaches him gently: "I don't like it my dear . . . it's not what I hoped of you, Henry," and watches him scuttle away with a "rather curious little smile on her rather obstinate little face."

One could go on quoting delicious bits endlessly. The Admiral no sooner finds out that Tim has chickenpox than he insists it must be smallpox, and sends for the sanitary inspector, the medical officer, and a skin specialist. He is so unpopular with these dignitaries when they find they have come on a fool's errand, that he thinks it best to run away until the affair blows over, and he has to be searched for like a runaway boy. Despite the ignominy of hiding in boot-cupboards and dodging his pursuers, the Admiral maintains his arrogance to the end of the chapter, and his closing speeches are every bit as aggressive as his opening ones.

A delightful little story. Not the work of a prodigy, yet the subtle humor and satiric touches make it an extraordinary bit of writing for one so young, and perhaps it is safe to prophesy there will be other tales from the pen of this youthful observer.

M. P.

* * *

THE POPE OF THE SEA. By Vincente Blasco Ibanez. Published by E. P. Dutton & Co., New York. Cloth, table of contents, 362 pages. Price, $2.65.

OF all modern writers perhaps none can lay greater claim to distinction than Ibanez who beyond question is the foremost exponent of Spanish literature. His works nearly always approach the "best seller" class in popularity though they are on a much higher plane than the books usually belonging to this class.

This latest effort from his pen is one of the most enjoyable bits of modern fiction it has been my pleasure to read. There is an indefinable charm in the style, perhaps due in no small measure to the capability of the translator. Too frequently a work of fiction loses the characteristics of the author when it passes from one tongue to another. To one who has read Ibanez in the original there is immediately apparent a feeling that the same masterful expression has been instilled upon the translator of this present volume and that the subtlety of expression which characterizes the Spaniard has come over to the English version.

The story is very simple and could be told perhaps in a quarter of the space occupied by the present work. The plot is only an incident, a distraction from the biography of Pedro de Luna, the Pope of the Sea. It is the means by which the plot is brought to a climax and one of those rare instances where an incident so far as plot is concerned forms the major interest of the novel.

The life of this Medieval Pope, the last to be elected during the Babylonian Captivity of the Church of Rome, is as fascinating as a melodrama. It is interwoven with the lives of two very modern young people in a most intriguing manner. The difficulties to be encountered in writing such a tale are enormous. To carry us from the France and Spain of the present century back to Avignon and the Medieval period, vacillating constantly between the two, and maintaining the interest of the reader, is a task that should be set before none but a master. How well Ibanez; has fulfilled his task can not be told. The book must be read to appreciate it. Suffice it to say that the

author has proven his reputation and added another masterpiece to an already long list.

Perhaps the highest recommendation that can be given to the present work is that it is equal, if not superior, in every respect to The Four Horsemen of the Apocalypse.

* * *

MUSIC FOR THE WORKING OF THE CEREMONIES OF THE CRAFT DEGREES OF FREEMASONRY. Compiled by Samuel Smith, P.M., P.D.G.W. Published under the auspices of the District Grand Lodges of Scottish, Freemasonry' in Natal, South Africa. Limp cloth, 29 pages.

THIS is a severely practical little book and should be very useful to lodge organists. It has appropriate selections for every part of the ceremonies where music can be used with effect, including those of installation, which selections, it may be added, have been made with great taste and judgment. A very useful feature is the addition of blank ruled pages for writing down other tunes. Though inexpensively bound it has one great virtue that many music books do not possess - it will stay open at the place required. It is a very praiseworthy production, and both Bro. Smith and the Scottish Craft in Natal are to be congratulated on its production. The proceeds of the sale of the work are to be devoted to Masonic charities of Natal.

* * *

A SHORT HISTORY OF ORIENT CHAPTER, ROYAL ARCH MASONS, No. 79, G. R. C., TORONTO. Privately printed.

THIS pamphlet adds another link to the constantly lengthening chain of histories of individual bodies. It is entertainingly written and there is much that will be of value to future historians of the Royal Arch in Canada. Had we been supplied with documents of this character relating to the history of early lodges both in England and America doubtless the work of modern historians would be much simplified. It is gratifying to know that so many lodges, chapters, etc., are printing short histories of their organizations.

* * *

NEW BOOKS RECEIVED

Saltacres, by Leslie Reed, published by E. P. Dutton & Co., New York. Price $2.15.

A New Translation of the Holy Bible, by James Moffatt, published by Geo. H. Doran and Company, New York. Price $5.25.

Freedom of the Mind in History, by Henry Osborn Taylor, published by The Macmillan Company, New York. Price $2.40.

Spanish Alta California, by Alberta J. Denis, published by The Macmillan Company, New York. Price $3.75.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE IOWA MASONIC LIBRARY

The writer of this is librarian of the Scottish Rite Bodies of this city.

Would you have any objection to informing me as to who is the owner of the 35,000 volume Masonic library mentioned in your circular; where it is located; if any printed catalog of it exists which can be procured?

W. B. S., California.

The library referred to is that at Cedar Rapids, Iowa. It is now in course of being re-cataloged, and it is, we understand, the intention to print the catalog when the work is completed. You will find the Curator, Bro. J. Hugo Tatsch, ever ready to assist in any way possible with information should you care to write to him

* * *

THE RED CROSS OF CONSTANTINE

On page 31, of the January, 1927, issue of THE BUILDER, is an inquiry from E. E. G. of Pennsylvania about the Red Cross of Constantine. I suggest that the proper person to whom he should be referred is Philip C. Shaffer, 1337 Spring Garden St., Philadelphia, Pa., who is Grand Recorder of the Grand Imperial Council of Pennsylvania.

I could give more data, but Bro. Shaffer by virtue of his office is the proper one to supply it. I may add that Bro. Geo. W. Warvelle of Chicago, Ill., is now National Recorder of the Order. Hiram E. Deats, N. J.

* * *

THE SITUATION IN MEXICO

I have read with interest the two articles in the May issue of THE BUILDER, and having lived a good part of the last thirty years on or near the Mexican border my impressions might be interesting to some of your readers.

To begin with we cannot compare Mexican Masonry with that in the United States, there is about as much difference as there is between the average American and the average Mexican. Our Masonry is supposed to be and usually is strictly non-political while in Mexico it is in practice usually political.

As regards the condition of Mexico under the Dictator, Diaz, that country as a whole probably enjoyed a greater measure of peace and prosperity, security, development and general progress under his iron rule than during any other period of her existence.

The leopard cannot change his spots and it really does not seem to make much difference whether your Mexican is a Mason or a Catholic so far as his political activities and policies are concerned. They usually exploit rather than build. If you wish to get anywhere or accomplish anything, you generally have to see someone or use some influence.

Foreign capital and energy built Mexico's railroads but do not own them now. Foreign capital and brains developed her mines but they found a way to take them too; her oil fields were developed in the same way and you see what is happening to them.

Her so-called Constitutions of 1917 were not the crystallization of the ideals of the whole Mexican people. Probably not more than a half dozen interested individuals had anything to do with the drafting of that document; it may mean nothing or everything. It probably depends on the expediency of the occasion. Judging the future by the past, why not suppose that the wealth, lands and property of the Church has attracted the interested attention of those in power? Religious freedom or intolerance probably does not enter into it except indirectly, as means to an end.

President Calles has undertaken a pretty big job and it remains to be seen how far he gets with it. It appears that the wisest and most successful rulers of past ages did not interfere with the religion of the people. The British Empire the most successful of modern colonizers, probably owes its success to this policy. While we cannot, of course, accuse President Calles of doing this, it does to all intents and purposes work out that way in practice.

There has always been a certain amount of intolerance, if not fanaticism, in all churches. Any of them given absolute power would no doubt use it. Religious tolerance in this country as far as it goes is probably due to the fact that no church or sect dominates.

There is no question but that policy of the Church in Mexico has been mercenary and has not worked toward the education or enlightenment of the masses; but to be constructive we must have something better to offer in its place. Has its influence been all bad? What would the average Mexican be without any religious or Church influence? The human heart craves spiritual solace, but can you imagine the average Mexican sitting down and reading his Bible and getting any spiritual comfort? Will it not have to be prepared for him in a different way? I will say that I have no solution, but feel that Masonically we should keep out of the quarrel.

R. J. W., Colorado.

* * *

SECRET LANGUAGE OF STONEMASONS

In reference to the communication on this subject in THE BUILDER for last month we give the following letter from a well known Irish Masonic student:

"I have never heard of the separate language mentioned by Donn Byrne, nor have I ever met with any representative of the white-bearded, red-eyed fraternity who appeared to be full of suspicion toward an inquiring stranger.

"If the statement has any foundation, and I suppose it is bound to have or the author would not have made it and backed it up with exemplifications as be does in the next paragraph after the quotation given by Bro. Dyer (pity Bro. Dyer stopped short of it, but in case you have not seen it I give it, it helps), I do not believe the reference is to Freemasons.

"However you may inform Bro. Dyer that I have cast a very wide net in the Ulster Press, and if I catch anything I will gladly pass it on."

W. G. Simpson, Ireland.

For the benefit of those who have not seen it we give the further quotation from the National Geographic Magazine referred to above:

The interesting part of this is: that in England, besides the 9vpsies, there are tribes of itinerant tinkers who use many of these reversed Irish words in their jargon, which is not Romany. "Lapac" for a horse is the Irish "capall"; "rohob" for road is the Irish

"bohor"; "ees" is the Irish Saoi, a magistrate. This dialect is called bv themselves "Shelta," which I suppose is "Celtic." These English have otherwise nothing Irish about them.

We hope that Bro. Simpson may be able to discover further information on this very interesting survival.

* * *

THE SERIOUS SIDE OF THE QUESTION

The subject matter of your recent editorial entitled "A Serious Question" is indeed worthy of discussion and investigation. If someone is at work on it, I have a suggestion to make as to a phase of the problem that seems to have been completely overlooked in your first presentation. Whether or not my point has any bearing on the main question, it is a point that I am sure will be prominent in the minds of many who hear of Masons converted or returned to the Roman Church.

There is a widespread belief that the requirements of the Roman Church include a confessional of very great thoroughness - that the priest asks what he will and the convert must answer truthfully and fully in order to receive the absolution for which he seeks. However much this may be evaded by the writers in the Roman Church, the belief prevails throughout the country that the priests thus learn not only the private affairs of their flock but also the secrets of any society to which the Catholic brother may have belonged.

Now these, as you say, may be mostly "official secrets long since betrayed," and their revelation may be nothing to cause alarm. Nevertheless every Mason knows there is good reason why he should not go to Confession to a Roman priest. Your remark that any brother may withdraw from the Fraternity legally and formally, has no relation to

this matter. It is a matter of grave concern should a brother Mason reveal the secrets he has obligated himself to keep, no matter if it has been done by others before him. Regardless of other men's actions he violates his vows. It is not legal. You write "On what may be called the legal . . . aspect of the case there is nothing for protest." In case of a Confession, I think there is reason to protest. It is an indignity, it is a betrayal. No suggestion of baseless fears or the infiltration of religious or political antagonism is going to relieve our hearts of the shock of such a betrayal. It should not be treated lightly nor evaded.

I look forward with considerable interest to your future discussions.

F. F. G., Minnesota.

This letter raises an issue that was only touched on in the editorial referred to. It certainly does need further elucidation, and this we hope to be able to give later on. We have also given the point more extended notice on an earlier page.

* * *

A MATTER OF OBLIGATION

THE BUILDER and the Grand Lodge of New Mexico have been active for some time in urging the members of the Masonic Fraternity to finance the erection of a hospital in the State of New Mexico for tuberculosis patients among the members of the Fraternity. Their invocation of the different Grand Lodges in this matter has thus far not shown any results that make this noble deed a possibility. Being myself a Freemason and having taken the matter up with many brethren who without exception approved the enterprise, I take the opportunity to manifest in this article my Masonic opinion on this matter.

We Masons of this country are morally obliged to assist our suffering brethren. It is, furthermore, our honest duty to erect a hospital where these poor unfortunate brethren, or members of their families, can be taken care of and cured. It is not a temporal law that forces us to help these unfortunate humans, it is a moral law, the law upon which our Order has been erected, that obliges us to erect a hospital in order to manifest our Masonic ability. It is the duty of the Grand Lodges to take this matter up and secure the necessary funds right now in order to uphold the moral standard of the Order. Charity is the first virtue of a Freemason, and the building of a tuberculosis hospital is nothing else but an act of Charity and Virtue. I congratulate both THE BUILDER and the Grand Lodge of Now Mexico, for asking the Masonic Fraternity for financial assistance in their noble work. Whom should they ask? Who is morally bound to respond to their call? Nobody but we Freemasons of this great and noble country, the United States of America. Why are the Grand Lodges so unresponsive? We have been building Masonic Temples that have cost millions of dollars. Are we not able to build a hospital for tuberculosis patients?

It is the general belief among Masons that the brother who obtains the Third Degree is a Master Mason. I doubt it. My opinion is this: when a brother has obtained the Third Degree he has only the foundation whereupon he, the newly raised brother, must build a moral Masonic building. This moral Masonic building is called CHARITY. By doing charitable work a brother becomes a Master Mason, he then has done his Masonic duty as a Master Mason. Now you Freemasons of this great country are you real Master Masons? Show the world that the Masonic Order is a true Brotherhood, by helping these our brethren who suffer with one of the most fatal diseases known to medical science.

Here is another point which must not be overlooked: We Masons believe in God, the Architect of the Universe. We thank Him for everything He has given us. In this country there is a spot of God's earth created by this God we believe in, to cure tuberculosis patients, owing to its climate. This spot of ground I am speaking of cannot be used by tuberculosis patients unless we Masons who believe in God erect a hospital there which these unfortunate humans can make use of, in order to treat them in conformity with the discoveries of medical science. Now then, brethren of the Masonic Order in the United States of America, is our belief in God merely verbal, or is it both in word and in deed? If we believe in God in deed, we are enforced by

obligation to act right now, and show the world that Masons believe in God in deed, and not alone in words. Of course a hospital cannot be erected or purchased without funds. If we, however, bear in mind that we have in this country over three millions of Masons, and that if every Mason donates only twenty-five cents, we would have $750,000. This sum would be enough to erect a hospital and there would be enough money left, the interest of which would take care of the upkeep of the hospital. The individual lodges could advance the money to be paid by their members and collect it later from them. This is, however, not possible unless the different Grand Masters take this matter up immediately. Will they do it?

What does it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it had not works, is dead, being alone. Yea a man may say, Thou hast faith, and I have works: Shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, 0 vain man, that faith without works is dead?

Hoping to hear in THE BUILDER from Grand Masters and Grand Lodges answers in favor of this noble enterprise.

A Freemason from Missouri.

* * *

FLORIDA AND THE 1842 CONVENTION

I have read with great interest Bro. Eriksson's article on "The Effects of Anti-Masonry on the Masonic Fraternity." It is the most thorough and comprehensive that I have ever seen. I would not have missed it for a great deal. I am much interested in the subject as my grandfather was Deputy Grand Master of Vermont during this time and was elected to the Grand Mastership of that state in January, 1847. My father being one of the first candidates raised to Masonic light in his lodge at its resumption of labor after enforced suspension for a period of ten years from this cause. Both bearing the same name as myself, who am third to wear it.

I notice one minor fact that Bro. Eriksson omitted, not that it is of much consequence (except for historical accuracy), that is, that the Grand Lodge of Florida was not in attendance at the Convention of 1842. Bro. J. P. Duval, P. G. M., and J. G. Jones were delegates from this lodge, and in 1843 Bro. Thomas Hayward, Grand Lecturer, attended as a delegate.

Philip C. Tucker, Florida.

* * *

A SUGGESTION

In view of the numerous - and to the critical student, preposterous - claims that are being advanced in current books and Craft magazines about the origins and antiquity of Freemasonry, it is refreshing to read W. Bro. Lionel Vibert's paper. "Freemasonry Before Grand Lodges," which appeared in the Transactions of the Lodge of Research, Leicester, England, in the volume for 1923-4. (This should not be confused with his able little book, Freemasonry Before the Existence of Grand Lodges, published some years earlier.) I recommend it to you for republication in THE BUILDER, as I doubt if many American Masons will have access to it otherwise.

J. Hugo Tatsch, Iowa.

This suggestion of Bro. Tatsch is certainly a very good one. The paper is one deserving the widest publicity.

The Builder Magazine

July 1927 - Volume XIII - Number 7

The Reformation

By PROF. E. E. BOOTHROYD, Canada

THE Reformation would appear to be generally regarded as a purely religious movement, a movement by which a great part of western Europe rejected the ecclesiastical supremacy of the papacy and abandoned or modified the doctrines and practices of the mediaeval church. This is very natural in view of the fact that the religious questions which agitated men's minds in the 16th century - as to the number and character of the sacraments, the organization of the church, the invocation of the Virgin and the Saints, the wearing of vestments, and the like - are still vital and controversial questions in the 20th. A close examination of the movement will, however, show that many elements other than the religious dictated the character and course of the Reformation, and may lead to a suspicion that religion, far from being the only factor, was not even the most important.

The first of the non-religious aspects of the Reformation to attract the student's attention would probably be that of race. Protestantism seems to have appealed, with comparatively few and unimportant exceptions, to the Teutonic races alone. It spread with remarkable rapidity among the Germanic peoples of England and southern Scotland, of Holland, north Germany and Scandinavia, but appears to have had little attraction for the Celtic and Romance nations. It is true that Calvin was a Frenchman and that his teachings had considerable influence in his mother country; but the Huguenots never formed more than a small minority of the French, and Huguenotism was largely eradicated by the persecuting policy of Louis XIV; while the Celtic stocks of Ireland and the Scottish Highlands and the Romance populations of Spain and Italy rejected Protestantism and clung to the religious organization and beliefs of their ancestors. This fact can hardly have been accidental, and gives to the Reformation the appearance of a racial movement by which a cleavage was opened between the Teutonic peoples and the other races of western Europe, Celtic and Romance.

Turning from the general character of the movement to a study of the course of events in the various countries which adopted Protestantism, the student will note that in nearly every case the Reformation assumes a national appearance. It has been said that

Zwingli's first real collision with the papacy arose in 1521, when Leo X sent to Switzerland to raise forces for the war against the French. He was unable to prevent the levy of troops, but his PATRIOTIC feelings led him to make bitter complaints against the Roman pontiff.

In England the statute of Supremacy of 1559 is for the utter extinguishment and putting away of all usurped and FOREIGN powers and authorities out of his realm. And the national character of the English Reformation is also visible in the penal laws against the Roman Catholics in the later years of Elizabeth. Roman Catholic priests and emissaries were executed, not as heretics, but as traitors; they were hanged, drawn and quartered, not burned. In Holland Protestantism became the badge and symbol of Dutch independence from Spanish rule. William the Silent was originally a convinced Roman Catholic, and it was only as the struggle for freedom developed that he became a Protestant. Gustaf Vasa, the champion of Swedish national liberty, adopted the Reformation and forced it upon a reluctant country at the Diet of Westeras, in 1527, as a means of establishing an independent Sweden, not from any religious motives. Thus at every turn in its history the Reformation exhibits the influence of nationality and national feeling.

Nor were political ideas without their share in the movement. Protestantism assumed three main forms in the 16th century, those of Anglicanism, Lutheranism and Calvinism; and a study of the history of these three forms will reveal the significant fact that Anglicanism. and Lutheranism were adopted in countries where the political system was monarchial, Calvinism where political ideas were republican and democratic. Anglicanism was, of course, practically confined to England; Lutheranism was favored by the majority of the German princes and in monarchical Denmark and Sweden, while the republican Swiss and Dutch leaned towards Calvinism. Moreover the real strength of that English Puritanism which established

the Commonwealth of England in 1649 and played no small part in the founding of the United States, was supplied by the Calvinistic Independents. In the actual conflicts of the 16th century political and religious aims appear inextricably intertwined. The religious wars in France have been described as being, in reality, the last great armed struggle of the feudal nobility against the growing power and absolutism of the Crown, while the same feudal tendency can be seen in the rising of the Catholic earls of the North against Elizabeth in 1569. Thus the character and course of the Reformation seem to have been profoundly affected by political ideas and political movements.

Another salient characteristic is the important part played in the history of the Reformation by finance. The actual cause of its outbreak was a matter of papal finance. When Leo X found himself faced with the problem of providing the necessary funds for his great building program and other extraordinary expenses, he had recourse, as his predecessors had frequently done, to the expedient of a lavish sale of Indulgences, and in so doing fired Luther to nail his ninety-five theses to the cathedral door at Wittenberg and inaugurate the Reformation. The English statutes which reject papal authority were designed to disburden the country of

divers great and intolerable charges and exactions before that time unlawfully taken and exacted.

When Gustaf Vasa had freed Sweden from Danish control and was seeking to establish a strong monarchical government to preserve that hard-won independence and maintain internal order, he found in the wealth of the church the only source from which the necessary revenue to provide for the administrative expenditure could be drawn; and it seems to have been his financial necessities which dictated the determination to introduce the Reformation into Sweden. Perhaps the most significant of the four articles issued by the Diet of Westeras was the one which laid it down that

the king is allowed the free disposal of clerical and monastic property.

In the Low Countries the Duke of Alva seemed likely to be successful in stamping out the Reformation by the ruthless action of his Council of Blood, until his tax on sales of 1569, which meant ruin for a commercial community, led to that desperate resistance which founded the Protestant state of Holland.

Finally the student of the Reformation cannot fail to notice the fact that there is a social aspect of the movement. In mediaeval times the clergy had been a class apart. Distinguished from the laity by the physical mark of the tonsure, prohibited by the law of the church, at least from the 11th century, from sharing that married and family life which is the foundation of human society, largely exempted, as the struggle between Henry II and Becket shows, from the Jurisdiction of the state and secular law, the cleric stood outside, the ordinary life of the time, directing and controlling it, but from without, not from within. In Protestant countries this social and legal separation of clergy and laity was ended by the Reformation, and a more unified social system established, while that legal control over men's actions which had been exerted by the church in the Middle Ages through the Canon Law and the Courts Christian gradually ceased, not merely in Protestant countries but also to a considerable extent in those countries which remained Catholic. The dominant force in the social organism was thenceforward the state, not, as in former days, the church. Nor was this all. In the Reformation there stands clearly revealed that principle upon which modern society and social life and action have been based - the principle of Individualism. Lord Acton, himself a Roman Catholic, who held to his faith through the great storm precipitated by the promulgation of the doctrine of papal infallibility, has described the attitude of Luther at the Diet of Worms as "the most momentous and pregnant fact in modern history." And the reason which the distinguished historian gives for his statement is that as Luther faced the authorities of church and state he stood for the individualistic against the corporate idea. Mediaeval life had been corporate through and through. Agriculture had been carried on, not according to the ideas of the individual agriculturalist, but in accordance with the "custom" of the manor; the artizan had worked at his craft, not as he himself thought best, but along the lines dictated by the elaborate regulations of his guild; and in religion men had been bound, under penalty, to accept the teaching of the corporate church. When Luther at Worms rejected that corporate teaching because it conflicted with his personal views and the feelings of his own individual soul, he stood forth as the incarnation of that principle of individualism on which modern society came to be organized, until in our own days the rise of trades-unionism, state-socialism and kindred movements began to give evidence of a new swing of the social' pendulum.

Thus arises the conception of the Reformation, not as a purely religious movement, but as a complex of movements, racial, national, political, financial and social, as well as religious. Further, as has been indicated, the student of Reformation times may well come to doubt whether the religious element was the primary force. Religion was certainly not the original question at issue. Abuses, not errors, were the evils which led the reformers to attack the existing system. As Wyclif, in the 14th century, had first attacked the wealth of the church and the wordliness of the prelates, and had only gone on after a considerable time to a questioning of doctrine and a denial of transubstantiation, so Luther, in the 16th, began his career as a reformer with a simple attack on the practice of selling Indulgences, and would have repudiated, in the initial stages of his career, any imputation of unorthodoxy. In England the Reformation movement was inaugurated by Henry VIII on legal and financial grounds - to vindicate the sovereign independence of English courts, subject to no appellate jurisdiction on the papal curia as the Constitution of Clarendon had declared as far back as 1164, and to fill the royal coffers and the purses of his courtiers with the spoils of the monasteries. In Sweden Vasa had attacked the existing system to secure a revenue for his newly-established government, and in Switzerland Zwingli had objected to the drafting off of Swiss youth to fight the political battles of the papacy. In no case, apparently, was the Reformation originally due to disagreement with religious doctrine, or discontent at purely religious practices; although it is true, as the movement developed, religious questions did begin to play a part, and the reformers went on from a mere attack on abuses to a criticism, and frequently to a rejection, of fundamental dogmas and long-established practices of the mediaeval church, and an attempt, in many cases, to replace the church organization which had gradually been evolved by the development of fifteen centuries by what they considered to be a constitution more nearly resembling that of the primitive church, as conjectured from New Testament narrative.

Two questions are naturally suggested by the foregoing considerations: how it was that these racial, national, political, financial and social movements came to be so closely associated with the question of religion, and how an attack on certain abuses of the existing system, a reform movement pure and simple, developed into an attack on fundamental doctrines and practices, a thorough religious revolution. The answers to these questions are to be found in the history of the mediaeval church, and will give us a true conception of the real nature and meaning of the Reformation.

Historians tell us that the thousand years from the 6th to the 16th centuries are the "Middle Age," the period of transition from ancient to modern civilization and social organization. During the first five centuries of the Christian era the civilized portion of Europe, nearer Asia, and north Africa had been united in the world-state of the Roman Empire and gradually knit together into the ecumenical organization of the Christian Church. The histories of the secular and religious institutions during this period were, however, diametrically opposite. The state, the Roman Empire, was gradually weakening and decaying, the church steadily developing and organizing itself in doctrine, practice and administrative system. One organism was dying, the other gradually rising from infancy to maturity. Accordingly, when in the 5th and 6th centuries the pressure of the Huns and growth of population drove the Teutonic races of the north - Goth, and Frank, Vandal, Lombard and Saxon - in upon the Roman Empire in the great folk-movement of the barbarian invasions, the state-system of the Roman Empire, already perishing of internal decay, was dashed to pieces, while the religious organization, the church, still in the period of vigorous growth, not merely survived and retained its influence over the old provincials but extended that influence over the conquering barbarians and even over the German districts it had failed to penetrate in the time of the Empire.

During the early period of the Middle Ages, then, the political and social system of civilized antiquity - developed by the races of southern Europe and extended over the Celtic populations of Gaul and Britain - was replaced by the 'Primitive, barbaric institutions of the Teutonic conquerors, while the religious system remained and was gradually adopted by the newcomers. Western Europe entered upon the transition from ancient to modern life with the anomaly of a civilized religious organization inherited from the Romance nations established in the midst of the barbaric political and social institutions of the Teutons; and mediaeval history is really the story of the mutual influence of these widely different systems and views of life. Gradually, as the thousand years rolled on, the church civilized the savage, primitive, barbarians who had conquered the ancient state; but was itself affected by the thought and organization of its rude environment, and by the nature of the task upon which it was engaged.

One effect of this development was that the church assumed the appearance and began to perform many of the functions of a state. The different sides of human life and activity, religious, political and social, may be separated for philosophical examination, but are intimately related in actual fact - religious views must

necessarily dictate social customs, and social customs determine the character of political life. The primitive political institutions of the early Middle Ages were quite unable to provide that peace and order which the civilized religious life of Christianity requires. Upon the church, therefore, devolved the task of making good the deficiencies of the contemporary state. But the state-system under which it had originated, and which gave the church its conception of a civilized state, was that of the Roman Empire; and, accordingly, the mediaeval church came to assume the character of a world-state under the autocratic rule of the papacy, on the model of its prototype. As a state, the church was forced to develop a legal and financial system and so arose the wonderful organization of the Courts Christian with a final court of appeal at Rome in the papal curia; and a highly developed law, the Canon Law - codified in the Decretum of Gratian in the 12th century, and dealing with many subjects which we now associate with the state and secular law, wills and contracts the taking of interest, and the like - while papal Lance was developed until an English parliament declared that the papacy derived an annual revenue from England five times as great as the royal revenue itself.

The authority of the state depends, in the ultimate resort, on force; and as the clergy, a minority of the population, could not depend upon physical force to secure their authority, they were forced to rely upon moral. Thus religious doctrine and practice were in turn affected. The clergy had to make themselves regarded as superior beings with supernatural powers and authority if they were to establish and retain their control over the savage, war-like populations of the West. And accordingly the student of mediaeval history will notice the development of the doctrine of transubstantiation, the miracle by which the duly ordained priest, and he alone, can effect the change of substance from bread and wine to flesh and blood, in virtue of which power he is established as a personage distinct from and superior to the laymen; the stress laid upon the control of the keys of heaven and hell inherited by the popes as the successors of St. Peter; and the use of excommunication for political purposes - to prevent the taxation of clerical revenues, to ensure obedience to papal commands on the part of recalcitrant monarchs and nobles, and so forth. Bearing in mind the primitive conditions of the early Middle Ages, it is hardly too much to say that the power of the mediaeval priest was similar to that of the witchdoctor of a savage tribe.

Throughout the greater part of the mediaeval period this political, social, legal, and even financial activity of the church was extremely beneficial, acting as a civilizing

agency by which the Teutonic conquerors were raised to a higher and more advanced level of thought and action. In England, for example, in the sphere of politics, it was the existence of a single church which supplied inspiration and a model for the development of a kingdom of England, a single strong state in place of the many independent warring kingdoms of the original heptarchy; and Stubbs has pointed out that representation had been in practice in the Convocation of the Church long before Edward I created the Model Parliament, the idea of which was, in all probability, largely suggested by that fact. It would, indeed, be almost impossible to overestimate the debt owed by western Europe to that "Mother Church" which gave it the first lessons, not only in Christianity, but in civilization, and under whose guidance it rose from utter barbarism to an ordered and cultured life. But in proportion as the church accomplished its civilizing mission, its secular activities, political, legal and financial, ceased to be necessary and beneficial, and became actually harmful. No man can owe allegiance to two states. And as the Teutons developed nation-states with organized administrative and legal systems a clash between church and state became inevitable. The financial system by which the church had obtained the funds necessary for the maintenance of its elaborate and semi-secular organization was felt to be especially irksome when the newly-created states needed increasingly large revenues to enable them to carry on their work, and found the resources on which they had to rely drained away by excessive papal taxation.

Moreover the church itself was suffering a moral and spiritual decline, partly as a result of its great service to mediaeval Europe. Forced to embark on a career of secular activity in consequence of the barbarism by which it was confronted at the beginning of the mediaeval epoch, the church had inevitably become secularized. Popes had ceased to be religious leaders and become statesmen, "bishops," it has aptly been said, "had become barons in mitres." And as a result innumerable abuses had crept into the ecclesiastical system. Thoughtful men were alienated by the worldliness of the later mediaeval church, and the flagrant abuses which flourished were unchecked, an often abetted by its rulers. "Chaucer's gentle irony" played around the hunting monk and the fashionabl prioress of the Prologue, and ceased to be quite so gentle when he sketched the characters of the summoner and the pardoner; while his imaginative genius allowed itself free play as he drew the contrasting portrait of the ideal pastor in his poor parson; and Langland finds in Piers Plowman that the official guides of the organized church do not know the road to God, and the pilgrims who would seek His abode have to fall back upon the guidance of the simple ploughman who has been "Truth's servant" many a year.

In the light of these facts, the true character of the Reformation, and the strange intermixture of racial, national, financial and religious elements in the movement become comprehensible. The Reformation appears as a great revolution by which the nations of western Europe broke loose from that mediaeval tutelage of the church which had raised them from initial barbarism to a level of civilization comparable to that of antiquity in which their mentor, the church, had originated, and entered on the fuller, freer life of modern times. The racial quality of the movement shows the Teutonic stock freeing itself completely from the Latin authority which had educated it in civilization, and going forth to live its own life. The national aspect is seen to be due to the fact that during the Middle Ages a new system of political organization had been evolved, that of the autonomous nation-state, which was inherently antagonistic to the idea of a world-state which the church had inherited from the Roman Empire, and had restored in the pontificate of Innocent III.

The prominence of financial questions was a natural effect of the change in political and economic conditions which rendered the practical monopoly of wealth by the church an insuperable bar to progress. Arid in like manner with the other aspects of the Reformation. While the apparently strange fact that all these movements should be associated with a religious development may be attributed to the fact that the mediaeval church had based its secular activities on a religious foundation, and had claimed power and authority over non-religious spheres of life on the ground that its ministration in such sacraments as those of the altar and holy matrimony rendered the clergy superior to the laity, and that power of the keys inherited by the popes as the successors of St. Peter constituted them a supreme authority in matters secular as well as spiritual. It was natural that in rejecting the secular authority and reforming the abuses of the church, men should go on to attack the religious beliefs and organization out of which that secular authority and those abuses had arisen; that Wyclif, for example, should proceed from an attack on the wealth of the church to a rejection of that doctrine of transubstantiation which had proved a regular mint to the clergy.

In conclusion it should, perhaps, be pointed out that the real meaning and importance of the Reformation will not be understood if attention is directed solely to the rise of Protestantism. The effect of the movement was well-nigh as great in those countries which retained their spiritual allegiance to the See of Rome; since the Counter-Reformation in the Roman Catholic church which was the direct result of the Protestant revolt did much to reform existing abuses, to strip Catholicism of that

secularity which had been the real cause of the movement, and to confine the activities of the church to those religious and spiritual spheres of action for which it had been created, and to which, when an efficient state has been evolved, it should properly confine its energies.

----o----

The God of the Mason

By BRO. FERDINAND OUDIN, Illinois

EVER since man aspired to something more than material life he has attempted to define who and what God is. His success in this direction is probably difficult to estimate as there are today as many definitions as there are religions or sects, and this could be subdivided still further if personal definitions of individuals are to be considered.

This leaves the question, "What is the God of the Mason?" a peculiar one to answer. The adherents of orthodox religions find no difficulty in this, they will give their answer unhesitatingly, but do they not overlook the fact that the interpretation they give is their own or that of the particular creed which they profess? Also the self-styled liberal thinker is no better; he has no patience with the orthodox views but insists that a more modern interpretation be accepted regardless, on his part, whether such be generally acceptable.

Speculative Masonry has on its membership roll Christians of all degrees, Universalists, Unitarians, Jews, Mohammedans, Brahmins, Theosophists and what not. How then shall we approach this analysis so as not to offend any? It is self-evident that personal interpretation must not enter in. Possibly the best way will be to start with the beginning of Masonry so far as documentary evidence will permit. Let

us then examine some of the old documents, dating from 1390 to 1714, of which nearly a hundred have come down to us. We find that many of them begin with an invocation to the Trinity. "The might of the Father of Heaven with the wisdom of his glorious Son, through the grace of the goodness of the Holy Ghost, there be three persons in one Godhead, be with us at our beginning and give us grace so as to govern us here in mortal life living, that we may come to his kingdom that never shall have ending. Amen." The Dowland MS., 1500 A.D., differs slightly in that it uses the term "Father of Kings" in place of "Father of Heaven." In the Halliwell Poem, in these lines, under the title "Ars quatuor coronatorum" we find an invocation to God and the Virgin. There are also found instructions regarding behavior when attending church and at the celebration of Mass. The invocation appearing in many of the MSS. of the German "Steinmetzen" read somewhat after the manner: In the name of the Father, Son and Holy Ghost, in the name of the blessed Virgin Mary.

These invocations leave no doubt as to the Christian character of early Masonry and in the case of the Halliwell Poem and the German MSS. show the influence of the undivided Western Church as it was before the Reformation.

There also, many references to Old Testament characters and events are found in these old MSS. Considerable stress is laid on Lamech and his three sons, to whom is attributed the discovery of all sciences. Noah and the flood also, the Tower of Babel, and of course King Solomon's Temple find their place. The legends of the Craft are largely developed from Old Testament stories. Even the Hiramic legend from beginning to the denouement presumes a knowledge of, and belief in, statements made in the Old as well as New Testament.

EARLY MASONRY WAS CHRISTIAN

Now, it is safe to assume that what religious thought permeated the Masonic mind prior to the 18th century was that of orthodox Christianity, decidedly influenced by what is now Roman Catholicism. These same views, slightly modified, were evidently held by the founders of Speculative Masonry, more or less directed by conservative Protestantism. These early Masons would, of course, interpret the Bible

in accordance with the views of the day, which were very much what we now term Fundamentalists.

Our rituals, which were to a great extent formulated by such men, should be interpreted from the same mental viewpoint as the compilers had. So let us from that angle study our present proceedings.

At the very start we invoke the blessings of Deity. In our petitions we call upon him as the "Supreme Ruler of the Universe" or "Most Holy and Glorious Lord God, the great Architect of the Universe," or again in another form we petition the "Almighty and All Wise Father, the Creator and Governor of Heaven and earth, we would humbly ask thy blessing upon us thy children." Still again we say, "Vouchsafe thine aid, almighty Father of the universe." These prayers are petitions of the children of God to a personal God, the most holy and glorious Lord God of the Old and the Almighty and All Wise Father of the New Testament.

We are invited to enter the lodge in the name of the Lord and are dedicated to God in the following ". . . Almighty Father of the universe . . . grant that this candidate . . . may dedicate and devote his life to thy service." We are further assured that our trust being in God, our faith is well founded. We take an obligation in the presence of Almighty God and promise to live up to it with his help. We salute the Holy Bible, testifying by this act that we believe it to be the rule and guide of our faith and signify that we subscribe to the statements made therein.

THE BIBLE IN THE LODGE

On three occasions we find the Bible open so as to bring before our eyes passages of scripture. First at the 133rd Psalm, where we learn the lesson of brotherhood and eternal life. Next we read, in the seventh chapter of Amos, his prayer to a very personal God to divert the judgment of the grasshoppers, the "Lord repented of this" and manifested himself to Amos standing on a wall with a plumb line in his hand. Now a more personal God could hardly be pictured, and our old ritualists surely did

not pick this chapter for its reference to the plumb line only. Lastly, we see the Bible opened at the twelfth chapter of Ecclesiasties, where we read in the thirteenth verse, "Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man." This is said by the author who until recent years has been thought to be King Solomon. There is no controversy as to what kind of Deity his God was. Solomon was a monotheist who believed in a God with whom he could converse and one who had manifested himself to men. It does not seem likely that our early brethren would lay the Bible open at this passage which commands us so forcefully to fear God and obey his law did they not hold views concurrent with those of Solomon. While there are many parts of the ritual that are based on the Bible, I shall content myself with allusion to one more, this is the promise of "admission into the celestial lodge above, where the Supreme Architect of the Universe presides." This makes it incumbent on a Mason to believe in a future existence where he will be as a knowing and thinking entity and where God possessing similar attributes presides.

A careful study of the ritual with a thought to the custom and philosophy of the times when they were formulated cannot help but lead us to the conclusion that the traditional God of the Mason is the "personal" God of "fundamental" Christianity.

Now this summation leaves us in an embarrassing position. According to it many men, it would appear, have gained admission under false pretenses. The question is one that will sooner or later have to be settled in some way. That is shall the God of the Mason be He as interpreted by Christian, Jew and other monotheists, or can He be anything as defined by Pantheists, Deists, Theists, etc.?

In France the Grand Orient has settled the matter, they have given active expression to the oft-repeated fact that Masonry is not a religion but rather a system of ethics and morals. We in the United States take exception to their act going so far, in the case of most of our Grand Lodges, as to withhold fraternal recognition for this reason. But do we not appear in a ridiculous position, we have a ritual that is quite orthodox in that it demands a belief in a God and a future life as pictured in the Bible, the Great Light of Masonry, and then we admit to membership many whose views are the very antithesis to this. Now if the bars are to be let down, then how far shall we go? Let us for sake of argument disregard all scriptural reference direct or indirect that may appear in the

ritual, let us consider only the one question and its answer, which if the latter is in the affirmative, allows a man to become a Mason. The question is, Do you believe in the existence of God ? The answer is, I do. The answer is given in all sincerity, but let us see what the God is that this man believes in.

THE PERSONALITY OF THE DEITY

I do not believe it necessary to go deep into the question regarding the God of the Christian. We know him to be a personal one, a being who directs the affairs of the universe, who looks after man as a father watches his children. Whether he is a severe and vengeful God as the Old Testament sometimes pictures him, or the loving, forgiving one of the New Testament, is of little moment here, in either case he is essentially the same.

And so with the God of the Jew, Mohammedan or Unitarian. Their creed differs from the Christian's only in that theirs is monotheistic. Their God is the same as that of the Christian omitting the Trinity. He is the one true God who has no other gods besides him. He is "personal," having conversed with and revealed himself to man. He guides the destinies of the individual as well as of nations.

The Pantheist is the next to be considered. His creed is in direct antagonism to the foregoing; it negates all personality of God, the creation of the world, the immortality of man. His God is one and the same with the world, neither God nor the world have a distinct and separate being. His God may assume various forms according to the conception of divine nature, either a spirit or a substance, resulting in idealistic pantheism in the former or materialism in the latter. This theory of Deity became a factor in European thought through the publication of Spinoza's great work, Ethica ordine geometrico demonstrata, in the nineteenth century.

The Deist is not quite so radical, he recognizes a God, a Creator, but one who having accomplished his task of creating the universe now stands outside of it, restraining from all interference with the laws he has established. This God is a good God; he

possesses self-conscious intelligence and will. This he has applied to designs and their execution as is manifested in universal nature. He is a benevolent being for all this has been done for man's happiness. He is also very indulgent for man's sins are only forgivable errors that do not influence his future life, which consists only of man's immortal mind returning to and commingling with the divine mind. No need for either adoration or supplication for this God does not bother himself; has he not finished his work, and did it well, when he completed the universe?

The Theist is only a modernization of the Deist. He merely attributes a bit more warmth to God who is one with the world but whose activities are confined within the course of nature. The whole tone of the Theist's creed possesses a feeling of warmth and spirituality that compares favorably with any other faith, but it denies the Bible's claim to be or to contain a divine revelation, in it the Theist only recognizes the literary product of inspiration limited to the writer.

So then the Panthesists, Deists and Theists and many others whose creeds are similar in character are admitted to Masonry. And why not? Have they not all truthfully acknowledged a belief in God? Maybe not the God of the Mason, who knows?

In extenuation of the tendency for thinking men to depart from the strict orthodox definition of God I need only refer to:

(a) The acceptance of the doctrine of evolution in the world of science.

(b) The preeminence of science and its claim of absolute and uniform operation of the laws of nature, which calls in question any statement regarding divine interference of these laws.

(c) The modern reinterpretation of the Bible by scholars in accordance with the principles of critical research as applied to other ancient literature.

(d) A realization, through the science of comparative religion, that the so-called heathen religions are not so satanic as traditional theology interpreted them to be.

----o----

The Vatican Talked

By DR. LEO CADIUS

(Concluded)

IN my discussion of the Syllabus of Pope Pius IX I have arrived at the, perhaps, faulty conclusion that its promulgation was a mistake. It was, to my mind, in itself an innocuous and timely document that respected the liberty of conscience and the reasonable rights of the state. But being infelicitiously worded, it has been misconstrued, has irritated millions of nonCatholics and, all in all, done more harm than good.

Being in a fault-finding mood, I will call attention here to a few more papal pronouncements that have unnecessarily stirred up bitter sentiment against the Catholic Church and hence should have been omitted. These pronouncements are not entirely a thing of the past. They are again and again being cited, sometimes for the purpose of anti-Catholic propaganda. They are like phonograph records: they may be turned on any moment. They should be destroyed in the interest of religious peace. I know of but one way of destroying, or at least weakening, them: Let the Vatican retract them, or apologize for them, in a Syllabus of Papal Errors or of Papal Retractions that breathe a tone of genuine tolerance and good will towards all mankind. The present Pope, Pius XI, could do so with the best of grace and without

any self-humiliation; for he himself has so far abstained from any hasty, intolerant utterance.

I am entertaining the hope that this article of mine will be favored with the kind attention of the American Catholic Episcopate. Maybe the dignitaries will be inclined to suggest to the Vatican such a Syllabus of Retractions. If not, they might at least succeed in persuading the Vatican to be guarded in its future pronouncements.

The purpose of this, my criticism, is not destructive, but constructive; to remedy past mistakes and to prevent their repetition in the future.

1. THE ENCYCLICAL OF POPE PIUS X ON THE REFORMATION

It seems to have been inspired by two causes. One was the Los-von-Rom (away-from-Rome) movement in German Austria. The other was the approach of the fourth centenary of the Reformation.

A. THE LOS-VON-ROM MOVEMENT

This was essentially of a nationalistic, political character. Religion practically played no part in it. A few thousand German Austrian Catholics, who had already discontinued the practice of their religion long before, formally espoused Protestantism to emphasize their hatred of Rome. It is doubtful whether most of them, after having abjured their faith, ever put a foot into a Protestant church again. The well educated and perfectly organized German Catholics were fully competent to cope with the situation and check the movement. As regards the history of the Reformation, Catholic historians of the first rank, like Johannes Jansen, Ludwig von Pastor, the Dominican Denifle, the Jesuit Hartmann Grisar and others, had covered that field so well as to evoke the uncomfortable admiration of their literary adversaries. The Pope could shed no additional light upon it. He was a splendid,

spiritual pontiff, who introduced many important beneficent reforms. He was the best kind of a pontiff, but no historian. Besides that, the political agitation in German Austria (it can hardly be dignified with the name of a religious movement) had fairly spent itself. In the rest of the world, there was nowhere among Catholics a drift towards Protestantism. Religious indifferentism and anti-Christian socialism was the chief menace confronting the Roman Church, and the rest of Christianity as well.

A papal encyclical may be devoid of great intrinsic value and significance. Nevertheless, it always carries considerable weight and will attract world-wide attention by reason of the exalted position of the pontiff. If our encyclical was really aimed at that little provincial disturbance in Austria, at a dying straw fire, then the Pope was shooting sparrows with a Big Bertha. Moreover, this German Nationalistic agitation which often disgraced itself by rowdyism and riots, rather aided the Catholic cause. It aroused and consolidated the insulted Catholics and confirmed them in their loyalty to the Holy See, particularly the non-German nationalities in the Austro-Hungarian monarchy. Insults always have that effect.

B. THE FOURTH CENTENARY OF THE REFORMATION

This fell in October, 1917, four hundred years after the bold Saxon Monk had hurled the gauntlet at the feet of the papacy by affixing his ninety-five theses to the door of the castle church in Wittenberg. The German Protestants were then planning, rather appropriately, a giant demonstration, a Lutherfeier, for the occasion. (It did not materialize on account of the world war.) Did the Pope actually hope to succeed in throwing cold water on Protestant enthusiasm? He was, by his very position, the last person on earth who could hope to accomplish that ! And what benefit would have accrued from it to the Church? The best he could expect was that his encyclical would fall flat. And unless he used the utmost tact and caution, he was liable, by a single unguarded remark, to pour oil into the flame and to foment Protestant enthusiasm into a substantial, if only temporary, Protestant revival. He came very close to achieving that.

Here was clearly a situation where silence would have been golden. Any effort to the contrary was bound to be a case of love's labor lost. But the pontiff saw fit to talk.

The ill-fated document contained, among others, one passage that gave grave offense. It referred to the Reformers as "men whose God was their belly." Therewith the Holy Father had put his hand into a wasp's nest.

The King of Saxony, himself a devout Roman Catholic, over ninety per cent of whose subjects were Protestant, addressed a spirited letter to the Pope, protesting against the encyclical. Other German Catholic leaders followed suit, with the result that the papal letter was officially suppressed in Germany.

But the mischief was done. The German Protestants took up the challenge. They returned insult by insult. That was to be expected. They called the Pope an "uncouth, churlish, peasant pope" (bauern-pabst) alluding to his humble parentage. And as regards the Biblical quotation "whose God is their belly," they pointed with satirical glee to the well known propensity of the Catholic prelate toward a conspicuous enbonpoint. That propensity is proverbial among the German Catholics themselves. Among the Bavarians the expression is in vogue: "to have a belly like a prelate." (Einen Bauch haben wie ein Praelat.) They mean no disrespect. They do not begrudge the prelates their sleek, abdominal rotundity, front and rear elevation.

The sarcastic Rhinelanders, though very loyal sons of Holy Mother the Church, have a song describing a church procession in which the passage occurs: "Here comes the high clergy ! How they swing their wobbly bellies ! How they swing their wobbly bellies !" (Hier kommt die hohe Klerisei! Die wackelt mit den Bauchen! Die wackelt mit den Bauchen!)

During the heyday of the excitement, in cities preponderantly Protestant, Catholic clergymen who were burdened with an excessive avoirdupois were afraid to show themselves on the street. They were liable to be mocked by being sneeringly called "Reformers." Carlsbad, Marienbad, and other watering resorts became overcrowded

with distressed Catholic ecclesiastics who were hurrying thither to reduce a more than normal tonnage and displacement. See what may happen when the Pope talks !

The practical outcome of the encyclical was: It fanned Protestant enthusiasm. It brought humiliation on the Catholics. A serious internal crisis was narrowly averted by the prompt action of the German Catholics in protesting against the Letter.

My love of historical truth compels me to add another melancholy reflection. The Holy Father, in characterizing the Reformers as "men whose God is their belly," betrayed a rather awkward lack of familiarity with a very important, outstanding phenomenon in ecclesiastical history: the forerunners and leaders of the Reformation had no "bellies" to speak of ! This hapless oversight is the more deplorable when you consider that His Holiness had any number of scholarly consultors at his command who could have drawn his attention to that peculiar circumstance.

John Wycliff, John Huss, John Knox, John Calvin and the whole regiment of trouble-making Johns were lean, austere churchmen. Had they devoted themselves more assiduously to the joys of a well set table-as did the popes of that period--and developed a complacent corpulence, they would never have embraced the profession of a reformer. You could never think of a jovial, fat kidneyed rascal like Sir John Falstaff turning uplifter and reformer !

Martin Luther was a slender, ascetical Augustinian monk when he was stung by the reforming bee and commenced to thunder away at the demoralized papal court. Had he granted himself an indulgence in gastronomical delights, he would never have concerned himself about the indulgence preached by John Tetzel--another overzealous, troublesome lean John, by the way. It is the leanness of these men, their lack of appreciation of the highly developed culinary art of those days, that lies at the bottom of the whole tragedy. For a tragedy the Reformation is, from my orthodox Roman Catholic point of view.

It is true, Martin Luther later became partial to good cheer, seasoned by conviviality and appropriate table talk, and he accumulated a double chin. But that was after the mischief was done, after he had upset the apple cart and caused a rift in the Western Church. That double chin came too late. Had he acquired it twenty years sooner, there would never have been a Reformation. Erasmus, who had laid the egg that Luther hatched out, was another lean, sour-faced, nervous dyspeptic. It was the lean, restless Cassiuses that engineered the Reformation !

Since that tragic event, the most dangerous of all heresiarchs, or schismatics, was John Ignace von Doellinger. He was the leading scholar in the Church at his time. The distinguished Jesuit historian Emil Michael pays him, the outspoken enemy of the Jesuits, the compliment of having been a walking library. He was the pride of the University of Munich where he taught. He was another lean John, though his colleagues, in affectionate admiration, spoke of him familiarly as "our Natzy," from his middle name, Ignatz.

Doellinger's father was a noted surgeon who held the chair of anatomy at the University of Munich. He was an aggressive materialist and atheist who denied the existence of a spiritual soul. With more wantonness than good tact he would occasionally, while dissecting a body in the lecture room, taunt his hearers in his amusing dialect: "Go upstairs where my Natzy is expounding his theology ! Tell him to come down here and show us where the soul is! I have dissected hundreds of bodies, but I have not found a soul yet !" Though a religious scoffer, the old man was very proud of his "Natzy," who already as a young priest had acquired an international reputation as a scholar.

In a city where every man, woman and child drinks beer and every self-respecting citizen cultivates a spacious ante-pendium, our "Natzy" quenched his thirst with milk and lemonade, rarely, if ever, touching the more palatable and exhilarating malt. This peculiarity of his was regarded as an eccentricity that a scholar of his renown was entitled to. It was generously condoned. In an ordinary mortal it would have been viewed with strong misgivings as to his proper mental balance.

At the time of the Vatican Council Doellinger agitated against the dogma of papal infallibility. After it was proclaimed, he refused to subscribe to it. He was excommunicated. The event, though not unexpected, caused a great sensation throughout all Europe, most of all in Munich. When the decree of excommunication was read from the pulpits of the city on a certain Sunday, it fell like a peal of thunder on the ears of the faithful. A hush hung, like a pall, over the normally so gay community.

On the evening of the same Sunday a group of Doellinger's colleagues met as usually at their accustomed stammtisch (round table) in the Hofbrau. They sat there in deep reverie. At last, one of them, a florid, benevolent churchman of ample dimensions and irreproachable orthodoxy, broke, after quaffing his eighth stein, the gloomy silence: "I have always said it that our Natzy was headed for trouble. Had he taken his twelve steins of Hofbrau every day, like a good Bavarian, he would never have bolted the Vatican Council."

There was more truth in that remark than one is inclined to believe. The Germans have a saying:

Ein Bayer ohne Bier

Ist ein gefahrlich Tier.

"A Bavarian without his beer is a dangerous animal." He will be at the best an intolerable crank. He may even go so far as to become a schismatic, heresiarch and reformer. Doellinger is an illustration.

Let me cite just one more instance of a reformer, of an ultra-modern one, one of the most recent model, one whom we, the people of the United States, have particular reason to be interested in. Of course, his name is John, and he is lean. Your surmise is correct: it is John D. Rockefeller, the king of unsavory oil. He is the financial angel, or archangel, or arch-fiend, of the iniquitous Anti-saloon League, that aggregation of

Uplifters and Reformers that is universally dreaded and detested as the direst curse, plague and pestilence of the human race today. He is the Super-Reformer. I assert without fear of contradiction that if Lean John was blessed with a sound digestion and pushed a comfortable "tank" along, as he could well afford, he would not be promoting that nefarious League that has cast a wet blanket over our once happy nation. Not contented with that, it is reaching out with fiendish malice to pour wormwood into the cup of cheer of many another friendly nation with whom we have never had a quarrel. Is there need of adducing any more examples of Reformers? We let this suffice.

The Romans had an adage: omnis pinguis bonus, "every fat man is good." They were keen observers. Fat men have rarely caused any more serious trouble than displacing too much room in a crowded car. Of course, a fat man is not necessarily a bonvivant. Saint Thomas of Aquinas, the profound scholar, was exceedingly abstemious and exceedingly corpulent. Nor was His Holiness, Pope Pius X, himself a feather-weight, though a strict practitioner of the simple life. Nevertheless, as a general rule, fat men are known to be remarkably regular and punctual in making their appearance at meal time.

To make a long story short: Pope Pius X was a good, kind, saintly pontiff. But, be it said with due reverence to his august person, his exalted position and to his prerogative of infallibility: he was beating the air when he attacked the "bellies" of the Reformers. They had no "bellies" deserving that name, "bellies" in the full, comprehensive sense of the word. It was the absence of a regular "belly" that made them Reformers.

2. THE ENCYCLICAL OF POPE LEO XIII ON FREEMASONRY

It is known, by its opening words, as the encyclical Humanum genus, "the human race." It is dated 20th of April, 1884.

Here is an anthology from it:

They [the Masons] vie in attacking the power of God.

The sect of Masons is established against law and honesty, and is equally a danger to Christianity as well as to society.

Its tenets contradict so evidently human reason that nothing can be more perverted.

Inebriated by its prosperous success, Masonry is insolent, and seems to have no more limits to its pertinacity. Its sectaries bound by an iniquitous alliance and secret unity of purpose, they go on hand in hand and encourage each other to dare more and more for evil.

Impious [Masonic] sects in which one sees clearly revived the contumacious pride, the untamed perfidy, the simulating shrewdness of Satan.

I believe that most of the American Catholics who should happen to read the above florilegium will disapprove of the severe language in which the Pontiff condemns a fraternal organization to which 85 per cent of our national Senate and our national House of Representatives and a very large section of our other leading citizens belong. From the days of George Washington and Bishop Carroll of Baltimore--and prior to that--down to the present day, the American Catholics and Freemasons have lived together on the best of terms. They have cooperated harmoniously in building up the nation. They have shared the common sacrifices and dangers in war and common prosperity in peace. Quite commonly we hear an American Mason say that some of his best friends are Roman Catholics; and vice versa.

The Literary Digest, of Dec. 1, 1923, quotes Father Francis P. Duffy, the chaplain of the famous sixty ninth regiment, and friend of Governor Smith of New York, as follows:

We must take a stand against the narrow-minded within our own fold. Take, for instance, the matter of Freemasonry. I am bitterly opposed to the attempt made by some Catholics to create a state of friction between the Catholic Church and the Masonic Order. It is true that a Catholic cannot be a Mason neither can he be an Episcopalian. The Masons we know, and particularly the leaders of Masonry, are not anti-Catholic. There is no feeling of antagonism between the priest and the Mason. We have inherited our views of Masons from other countries and from other times. There is no reason why we should go out of our way to start a fight with the Masons. There are Catholics who are hindering the work of men like Justice Tompkins who are doing all in their power to keep their ancient and honorable Order from going over to the dark ways of bigotry, as some of its wily members would have it.

Anglo-Saxon Freemasonry vastly outnumbers the Latin or Continental Masonry. A Masonic friend advises me that the bulk of Anglo-Saxon Masonry frowns on the political activities of the Latin brotherhood and has formally repudiated any connection with it. It cannot sever its affiliation with it because it has no such affiliation.

I am told that American Masonry has no national organization. The members in each state form a unit that is completely independent of the forty-eight other units. Much less is the whole of Anglo-Saxon Masonry an international organization. There is no such thing as a central Masonic headquarters or central government on the plan of the Superior-General of the Jesuits and other Catholic Orders. In that respect it resembles, in a way, our Benedictine order in which each archabbey with its dependencies constitutes a separate group or congregation independent from the other groups. Over these groups, united only by the common rule and common ideals, the Abbot-Primate in Italy has practically no jurisdictional or administrative powers.

Whatever the faults and delinquencies of Latin Masonry may have been, Anglo-Saxon Masonry--and, be it remembered, that means the by all odds larger part of the Masonry of the whole world--has not conspired against the Roman Church. The Catholics have been, and still are, a hopeless minority in the English speaking world. In these same countries Masonry has all along been a great force; perhaps not as strong as we Catholics imagine it to be, but a sufficiently strong power to persecute and disfranchise us Catholics, if it wished to do so. It has abstained from persecuting us. There is no indication that it ever aimed at harming us. Religious tolerance is a cardinal principle of Anglo-Saxon Masonry. It seems to have been faithfully practiced. Individual Masons, and even whole lodges, may have manifested some hostility to the Roman Church, but not because they were Masons, but rather despite the fact of being Masons.

Even if today Anglo-Saxon Masons organized and united to declare war on Roman Catholicism, could we blame them after all the insults that have been hurled at them by the Vatican and a large section of the Catholic press? Does it not place us American Catholics in an embarrassing position, if the supreme head of our Church, a foreign ecclesiastic in whose election not a single American citizen had a vote, refers to a fraternal order to which George Washington belonged, to which today the Chief Justice of the Supreme Court of the United States belongs, to which a most imposing galaxy of our most distinguished citizens and patriots has belonged or belongs-if the supreme head of our Church, a foreign autocrat, refers to that fraternal order as an agency of Satan ?

The basic tenets of Roman Catholicism and Freemasonry may be irreconcilable; though I know of Catholic bishops, of a rather conservative type at that, who fail to see in Masonry anything but a fraternal order with humanitarian ideals. But let those basic principles be irreconcilable, could that difference between Romanism and Masonry not have been expressed in moderate, polite language?

When Pope Leo XIII, whose "smooth diplomacy" our loyal Catholic press loved to extol, released that unfortunate encyclical Humanum genus, replete with insults to Masonry, our American Catholics should have done what the German Catholics did with the encyclical of Pius X on the Reformation: they should have protested against it.

It is somewhat late to take action now, but the damage inflicted on American Catholicism could still be partly repaired. Could not an organization of representative American Catholic laymen like the Knights of Columbus choose a Commission of priests and laymen--men like Father Duffy, Dr. John A. Ryan of the Catholic University in Washington, Col. P. H. Callahan --to study Anglo-Saxon Masonry, its chief tenets and its history?

If the Commission finds that said Masonry is not irreconcilable with Catholicism, then let the Knights of Columbus petition the Vatican that it lift the ban from such units of Anglo-Saxon Masonry as formally repudiate all affiliation, or community of interests, with Latin Masonry.

If, on the other hand, the Commission should report that Masonry and Catholicism are irreconcilable, either dogmatically, or in practice, or both, then let the Knights petition the Pope that he at least issue a new Apostolic Letter dealing exclusively with Anglo-Saxon Masonry. In this Letter he could in moderate language and in a conciliatory tone state the reasons why membership in the Masonic Order is incompatible with membership in the Roman Church. He could explain that certain charges raised against Masonry in the Encyclical of Leo XIII do not apply to Anglo-Saxon Masonry. He could give the latter credit for its merits in the promotion of religious tolerance, of humanitarianism, of material progress and prosperity, of pacificism and the ideal of the fatherhood of God and the brotherhood of man. If it be found that British Masons have helped to liberate the English Catholics from the obnoxious disability laws, that fact should also be mentioned. The Vatican claims to be empowered to speak authoritatively for Catholicism. The Vatican should not be too proud to express its gratitude to non-Catholics who have conferred a favor on Catholicism.

A kind word is never wasted. We want religious peace and tolerance. Vatican theologians have in the past rushed in where angels feared to tread.

If the Knights of Columbus should ever seriously consider taking up this issue, they might include in their petition to the Vatican a list of more grievances we American Catholics would like to see disposed of. I shall take the liberty, in future articles in this magazine, of submitting a few items to their kind consideration.

----o----

Freemasonry and the Essenes

BY BRO. L.F. STRAUSS, Massachusetts

THIS is the second of two articles by Bro. Strauss on the subject of the Essenes and their connection with Speculative Freemasonry. The first was published in the May number of THE BUILDER. The author is strongly impressed by the very great influence that Hebrew words and ideas have had on the Masonic ritual. He does not, as we understand it, attempt to prove that Freemasonry is a survival of the Essenic Order, but only to point out the very curious parallels, which are too numerous to be due to chance. How they are to be explained is another question.

AS already stated the scholar, the philologist, the epistemologist and the theologian expended so much energy in the search for the epistemology, the derivation, the etymology of the word Essaioi, or Essenoi, of which Essenes is an anglicization, that their intellect became exhausted and their imagination led them astray. We are here reminded of the labor in an antique theologian's meditation over the question as to why the term "beginning" was the third and "heaven" the seventh word in his Bible. That his Bible was only a translation, and that this order or sequence might be different in the original, never entered his mind.

The situation is also analogous to the troubles of our Egyptologists. All our knowledge of Egyptian life, culture and history is based upon the works of the ancient

Greeks. These Greeks were a peculiar and marvelously clever and ingenious people. They had, also, a strange, a good modern trait: a very great admiration for themselves and their nationality. All other nations or peoples were barbaroi, anglicized into "barbarian." These Greeks had most elaborate spectacles; each Greek had one of its own particular make.

As a result, a great transformation took place. The description of the ancient world became Hellenized, even the names of ancient Gods, places and persons. A Zarathustra became Zoroaster, Messiah became Christos (hence our own name Christian), a Ramses became Sesostris, a cause of much trouble and confusion to our Egyptologist.

Now Philo and Josephus, our chief, in a way our only informants about the order or Brotherhood of "Essenes," were writing in the Greek language and as was but natural adopted Greek habits, that is, they Hellenized; and so out of the word Hasidim, the popular Jewish name of this brotherhood, they coined the Greek words, Essaioi, or Essenoi, which, after all, was not as radical as the change of Sesostris from Ramses.

In the New Testament we find one definite reference to our Brotherhood by the Apostle Paul, who had been initiated into the sixth degree of the Society; in his letter to the Corinthians, Chapter XVI, we find logias tes is tous hagious translated by "collection for the saints."

Our theologians are puzzled over the term Logias translated with collection. This translation is altere pede claude, lame on the other foot, but not as glaringly false as the rendering in the next verse of the word Sabbatton with Sunday, or the first day of the week. Even Martin Luther showed himself here a better man and a more truthful translator.

After this diversion, we will ask again: what was the real name of these Essenes, that is, what was the name, the designation of the Essenes by themselves, of themselves, for themselves ?

This name is of special significance, of particular interest to the members of the Society of the Ancient Order of Free and Accepted Masons. This real name was Banaim, which translated into English means Builders or Masons.

This word Banaim has also been translated Carpenter, and there are some who here see a reference to Jesus the carpenter and Jesus the carpenter's son.

As additional information we will state that the word Bannaim, with two n's, signifies, in English, bather, or baptizer, and as these Essenes bathed daily "before breakfast," used immersion as a symbol of repentance and as a part of ceremony for initiation of a novice into first "degree," the word spelled with two n's became another popular designation. This fact throws a luminous ray over the figure and name of John the Baptist.

FREEMASONRY AND THE ESSENES

The visible, historical threads of the order of "modern" Freemasonry lead us to the Middle Ages, into the British Isles, there to vanish like unto a stream that sinks into a subterranean channel. What strikes the student at first sight as odd indeed is the Hebrew nomenclature, the Jewish garment in which the Order of Free and Accepted Masons presents itself to the outside world. Why is it that Hebrew words, Jewish names and symbols are used in which to shroud the most important ceremonial functions, the most ingenious symbolism the world has even seen?

I will give a much abbreviated list of names, words and symbols of Jewish origin used by Freemasonry:

Adonai--Lord; used by the Jews in place of Jehovah, the name of God.

Adon Hiram--Adoniram--The Lord is exalted.

Ahiah--I Kings iv:3.

Aheman--Rezon. Derived from a very old and obsolete Hebrew word and used as title to a book of instruction in the Grand Lodge of York.

Abbadon

Abda

Abif

Aholiab

Balgulkal--obsolete Hebrew

Bel

Bendekar

Bereith

Boaz

Breastplate

Cedars of Lebanon

Cherubim

Chased

Cohen

Emeth

Enoch

Ephod

Ephraimites

Ezel

Gabaon

Gedaliah

Giblim

Haggai

Hiram Abif

Immanuel

Jachin

Jacob's Ladder

Jah

Jehosaphat

Jeharak

Kabbala

Kadosh

Kamea

Lebanon

Levite Shekel

Manna Shekinah

Melchizedek Shiboleth

Melech Shield of David

Miter Signet of Zerubbabel

Mizraim Tabernacle

Naamah Tetragammaton

Peleg Tomb of Adoniram

Pentalpha--Solomon's Seal Tubalcain

Rabboni Twelve Lettered Name

Sabbaoth Two Lettered Name

Sanhedrim Zabud

Seal of Solomon Zadok

Sephiroth Zedekiah

Shaddai Zeredha

Shamer Zerubbabel

To the uninitiated it must appear strange that so many traces of what might be called prehistoric Freemasonry lead us to the north of England, thence to the Highlands of Scotland (some very learned "higher critics" attempted with great erudition to infer from this a connection between Freemasonry and the ancient Druids). Another remarkable thing is the strange phenomenon consisting in the fact that in the Scottish Rite the dates of all official documents are given according to the Hebrew months and Jewish era, and more remarkable still, use is made of the old form of the Hebrew alphabet. Strange, very strange symbols (for the uninitiated or the uninformed) are seen in the Rite of Misraim, but for him who sees or knows, a lucid light is shed

indeed on the "travails" of man. Freemasonry has been remarkably successful in shrouding its origin, its history and its philosophy on religion. The veil was undoubtedly necessary and to some extent is still. I will lift it but a very little, just enough to give a glimpse. The seeming mystery in the apple grown on the tree of good and evil was the thing that first attracted, then enticed our good mother Eve. In like manner has the mystery enshrined in the symbols of Freemasonry puzzled, in the last fifteen hundred years, the heads of the learned and set in motion their hands and pens. What learned books have been written on the meaning and origin of the symbols and what scholarly controversies have been raised !

THE INTERPRETATION OF HIEROGLYPHS

For thousands of years the learned scholars of Europe and Asia gazed at the strange hieroglyphics engraved on the sacred and profane monuments of ancient Egypt. How ingenious and abstruse were the scholarly treatises on, and explanations of, these strange figures. But in the fullness of time an old, dilapidated and half-broken stone was found in a place called Rosetti, and through the markings on this half broken stone the strange and mysterious figures were explained, the history, the mysteries of ancient Egypt stood revealed.

Now, what this stone, the Rosetti stone, was, or rather has become, to the hieroglyphics and mysteries of ancient Egypt, that the teachings and the doctrines of the "Essenes" are to the symbols employed by the Order of the Free and Accepted Masons.

This article is but introductory and so we will confine ourselves to hints sufficient for the wise.

Among the first instructions the Masonic neophyte receives is a hint as to the importance, the significance of the lambskin, the twenty-four-inch gauge and the common gavel (the gavel stands in a certain relation to but is by no means identical with the Master's mallet or hammer).

Hammer or mallet is the English rendering of the Hebrew word makkab, from which we get Maccabees, the name for the last dynasty of the Jews.

The lion of Judah in Christology stands for the Lord Jesus but it is also the "Essenic" appellation of Judas Maccabeus, a member and noted figure in its history.

The following stanza from a Masonic song:

But the emblems that we shower,

Tell us there's a mighty power

O'er the strength of death and hell

Judah's Lion shall prevail.

The lambskin is an Essenic figure standing for sacrifice and purity indicated by its white color.

The number twenty-four is a favorite occult "Essenic" number as it equals 23x3.

In Masonic lore we meet very often the heroic figures of St. John the Baptist and John the Evangelist. The first is universally recognized as a member of the "Essenes." The second is not thus recognized but his relation to the order stands revealed in his doctrines propounded.

INDEBTEDNESS TO HEBREW DOCTRINE

The student finds in Masonic literature the doctrine of the triune triad encompassed by the Shekinah and he recognizes here the "Essenic" doctrine of the Sephiroth.

Where did the founders of Freemasonry obtain their knowledge of the meaning of the twelve-lettered name, only revealed to the Essenic initiates of the order of Zenuim or Chaste Ones ? There is also a forty-two lettered name which, if found in Masonic symbols, would be of deep significance.

Of special interest also are the names of Enoch and Melchizedek, so often met with in Masonic literature. These names, so conspicuous in the doctrines of the "Essenes" and in apocalyptic literature, have ever been a puzzle to the learned but uninitiated theologians.

We cannot help sympathizing with the Apostle Paul when he throws out such vague but significant hints about the personality of Melchizedek, of whom, as he says, "I have much to tell you but you are babes and cannot stand strong meat." But our sympathy goes out still more to Christian theologians when they attempt to explain or explain away the words of the apostle.

This fact, and the way in which Freemasonry has incorporated these two names in its doctrines and its symbols, is one of the strongest evidential factors of Masonic cognizance of Jewish concealed knowledge and of the inner connection between the Society of Free and Accepted Masons and the ancient order of "Essenes."

Strange indeed is human ingenuity ! That Enoch lived three hundred and sixty-five years, exactly as many years as the year has days, has no special significance to the ordinary Bible student. "And Enoch walked with God and he was not, for God took him." That he should have ascended seems indeed extraordinary, but that the number three hundred and sixty five and the ascension into heaven should have any

connection with the sun or zodiac is never suspected by the innocent reader of the Bible.

NUMERICAL COINCIDENCES

That the renaissance of the society of Free and Accepted Masons begins in the British Isles in the year 1717 and thence starts its triumphal march over the entire face of our globe, is nothing specially remarkable. Is there no significance in the year 1717 nor is any special meaning to be attached to Hebrew nomenclature? Is it not significant that at a period when the Jews were persecuted and despised everywhere a reverential recognition of Hebrew symbols of Hebrew nomenclature should take place and this in the year 1717 ? It may be a little help for some to obtain an additional glimpse of that strange figure 17. See Gospel of John, chapter xxi. Here we find the number 153. We hear, or rather read, of a great catch, a catch of 153 great fishes. Now why not 152 or 154 fishes ? What special significance is there in the number of 17 ? Is it because ten plus seven is seventeen ? Is it the fact that 153 equals 32 multiplied by seventeen? Is it the fact that one plus five plus three equals nine ? A special significance was recognized by the initiates, the so-called Church Fathers, Origenes was informed. He gave hints sufficient for the wise or the initiated; St. Augustine had not been initiated or only partially. He was puzzled. As his explanation, he gives us the fact that 153 equals a binominal co-efficient, that it is the sum of the natural numbers up to seventeen, that one plus two plus three plus four, etc., up to seventeen equals 153. In addition, Augustine gives us this reason for seventeen: the number ten for commandments plus the number seven as of the "spirits."

Let us ask Augustine why count up to number seventeen, and not to eighteen or nineteen?

We come nearer the solution of the riddle when we look at II Chronicles, chapter ii : 16, where we find Salomon numbered all the strangers that were in the land of Israel, and found their number 153 thousand and six hundred.

One of the most conspicuous symbols with the most definite meaning for our brethren, our predecessors the Banaim, is the letter "G." How many modern Freemasons know today the significance of this letter "G"?

The "explanation" by the term "geometry" may fulfill a useful purpose. We are here reminded of Bacon Shakespeare's "A little scratched will serve." But that this letter "G" should have as its main significance the word "God" the idea of the absolute cannot possibly be accepted.

Freemasonry is first of all a universal, an international organization or institution.

Here it should be borne in mind that the word "God," for the Supreme or Absolute, is confined to the German or Teutonic languages. The letter in Hebrew we do not wish to give, but it is not "G." In the Greek language the first letter for the word "God" is Theta. In the Latin, French and Italian, in fact in all the socalled Roman languages, the initial of the name of the Most High is "D," and as this letter "G" was used as a symbol by the "Banaim" thousands of years before a letter in the German-Teutonic language was written or printed, this symbol "G" cannot possibly have stood as a first letter of the Teuton word for God.

In a subsequent article we may give--in a veiled form--the significance of this "G" as a symbol in the lore of the "Brotherhood" named "Banaim"--the pre-Christian Masons.

These "Banaim" were, primarily, what in modern parlance would be called "Theologians." Theos, God and Logos, Knowledge or Science. But these "Banaim" were also philosophers and even scientists, and as such they had found a solution to problems puzzling to the philosophers and scientists of our own day.

ANCIENT DOCTRINE AND MODERN SCIENCE

Ignorant people think that the so-called doctrine of evolution, just as they think of the so-called heliocentric doctrine, is a modern discovery or, as some hold, an invention and delusion. Here it might be of interest to learn that the Banaim-Builders came nearer to actuality in their doctrines than we find today in the doctrines or theories given in the text-books of our children.

Again, ignorant people think that the problem of evolution has been solved. That the theories have been scientifically established. For the benefit of our readers we will present the opinion of William James, recognized not only in America, but also in Europe, as America's greatest and only original thinker and pioneer in the world of thought. We will here present an extract from a lecture delivered a few years only before the change called death:

The plain truth is that the philosophy of evolution, as distinguished from our special information about particular changes, is a metaphysical creed and nothing else. It is a mood of contemplation, an emotional attitude, rather than a system of thought--a mood which is as old as the world and which no refutation of any one incarnation of it (such as the Spencerian philosophy) will dispel; the mood or fatalistic pantheism with its intuition of the One and All, which is, which was and ever shall be and from which womb every single thing proceeds. Far be it from us to speak slightingly here of so holy and mighty a style of looking at the world as this. What we at present call scientific discoveries had nothing to do with bringing it to birth. Nor can one conceive that they should ever give it its burial, no matter how logically incompatible the ultimate phenomenal distinctions which science accumulates, should turn out to be. It can laugh at the phenomenal distinctions on which science is based for it draws its vital breath from a region which--whether above or below--is at least altogether different from that in which science dwells. A critic however, who cannot disprove the truth of the scientific creed can, at least, raise his voice in protest against its disguising itself in scientific plumes.

The reader should here bear in mind that William James accepts the idea, the principle of evolution. He only calls attention to the fact that this idea, these

principles are today not scientifically established, that our scientists are still in search and thus far, in vain, for the "modus" and still more the "opus operandi."

The members of the Brotherhood of Free and Accepted Masons will be pleased to learn that their preChristian ancestors, the Banaim-Builders-Essenes, just as they had received the heliocentric doctrine, had also received, by divine revelations, or as some would call it, inner illumination, or using the most modern scientific expression, a vision into "cosmic consciousness," not only the mere theory of evolution but also the "modus and opus operandi" of "mother nature" in what is called today the doctrine of evolution.

Neither the doctrine of evolution nor what is called today the heliocentric doctrine, could be given out to the general public. These doctrines would necessarily have seemed strange and absurd to the uninitiated.

Here we are reminded of the Master's words, "To you it is given to know the 'secrets' of the Kingdom of Heaven, to them I speak in parables.

"Do not give that which is Holy unto dogs, do not cast pearls before swine lest they turn and rend you, and their second state is worse than their first."

Now just as the mental progress of the human race, the advance of science made possible and expedient the publication and ensured the acceptance of the heliocentric doctrine, and the doctrine of evolution, so in the opinion of some the discoveries made through psychic research, some features imbedded in the doctrine of relativity have made it possible and expedient to proclaim aloud some of the secret doctrines given under a most solemn oath of secrecy after a lengthy period of probation on the banks of the Nile and the river Jordan by our spiritual ancestors the "Banaim."

As already stated, we will here lift the veil a little, very little. Just enough to give a glimpse of the wisdom of our predecessors, the founders, or using a term more modest, the propagandists or "missionaries" (another translation of the Apostle Paul's hagioi) of Christianity.

As an illustration of the truth of the words of Solomon, "There is nothing new under the sun," I will quote a passage from a book that has furnished to Freemasonry most of its symbols and rites:

In the book of Hammuna the Elder we learn through some extended explanation that the earth turns upon itself in the form of a circle; that some are on top, the others below; that all creatures change in aspect, following the manner of each place, but keeping the same position. But there are some countries on the earth which are lighted while others are in darkness and there are countries in which there is constantly day or in which the night continues only some instants. These secrets were made known to the men of the "secret science," but not to the geographers.

These words, a graphic description of the modern heliocentric theory, are found in a book compiled more than 2000 years before Kepler, Galileo or Newton.

Addenda--Dialogue Between Teacher and Pupil

Teacher: The sun is the begetter of all good, the ruler of all order, movement, and the governor of the seven worlds. All things change and are in motion continually.

Pupil: Do you say, Father, that the earth is motionless ?

Father-Teacher: No, my son! Not even the earth!

Evolution

"Breaths" of the nature of creeping things change into things which dwell in the water. "Breaths" which dwell in the water change into beasts which dwell on land; "Breaths" which dwell on land change-"Breaths" change into man.

Translation of words for which dashes are substituted is not considered expedient. This presentation of evolution is an extract of a translated translation of the traditional teaching given thousands of years before Darwin, Wallace or Spencer.

"Extract" No. 2

"The word 'space' is unmeaning when it stands alone; for it is only by regarding something which is in space that we come to see what 'space' is; and apart from the meaning to which it belongs, the meaning of the term 'space' is incomplete. Thus we may rightly speak of the space occupied by water and fire, and so on (but not of space alone). FOR AS THERE CANNOT BE A VOID, so it is impossible to determine what space is if you regard it by itself. For if you assume a space apart from something which is in it, it will follow that there is a void space, and I TEACH you that there is no such thing as a void space in the universe. If 'void' has no existence then it is impossible to find any REAL thing answering to the word 'space' taken by itself."

Translation of a translation of knowledge delivered traditionally given orally only under the seal of secrecy by our friends the Banaim thousands of years before our brother Einstein presented the "new" doctrine of relativity.

"Extract" No. 3

"There is no death. The word 'death' is a mere name without any corresponding fact. Death means destruction, and nothing in the cosmos is or can be destroyed."

Translation of a translation from the traditional teaching given orally only by our brethren the "Banaim" thousands of years before Maeterlink wrote his "Blue Bird."

"Extract" No. 4

"God is pre-existent and ever existent. He and He alone made all things, created all things by His will. Who then can speak of Thee or to Thee and tell Thy Power ? Whither shall I look when I praise Thee ? Upward or downward, inward or outward? For Thou art the place in which all things are contained; there is no other place besides Thee and all things are in Thee."

"And what offerings shall I bring Thee, for all things are from Thee? Thou givest all and receivest nothing; for Thou hast all things and there is nothing that Thou hast not."

Translation of a translation of the lore of our brethren the "Banaim."

"Extract" No. 5

"And at what time shall I sing hymns to Thee ? For it is impossible to find a season or a space of time that is apart from Thee. And for what shall I praise Thee, for the things Thou hast made or for the things Thou hast not made; for the things Thou hast made manifest or for the things Thou hast concealed, and wherewith shall I sing to

Thee? Am I my own or have I anything of my own? Am I other than Thou? Thou art whatsoever I am; Thou art whatsoever I do and whatsoever I say. Thou art all things and there is nothing beside thee, nothing that Thou art Not. Thou art all that has come into Being and all that has not come into being. Thou art mind so that Thou thinkest and Father in that Thou createst, and God in that Thou workest, and God in that Thou makest all things."

Translation of a translation of the lore of our ancestors the "Banaim" given orally under the seal and solemn oath of secrecy hundreds of years before Plato and thousands of years before Kant, Emerson, Bacon Shakespeare, Royce, Pope, Tennyson or Walt Whitman.

"Extract" No. 6

1. "Holy is God the Father who is before the First beginning;

2. Holy is God Whose purpose is accomplished by His several powers;

3. Holy is God Who wills to be known and is known by them that are His own;

4. Holy are Thou Who by Thy Word hast constructed all that is;

5. Holy are Thou whose brightness nature has not darkened;

6. Holy art Thou of Whom all nature is an image;

7. Holy art Thou Who are stronger than all domination;

8. Holy art Thou who art greater than all preeminence;

9. Holy art Thou Who surpasseth all praises.

10. Therefore with all my strength will I give praise to God the Father.

I pray, O Lord, accept pure offering of speech from a soul and heart uplifted to Thee, Thou of Whom no words can tell, no tongue can speak, Whom silence alone can declare.

I pray that I may never fall away from that knowledge of Thee, Which makes our Being; grant Thou this my prayer and put power into me, that so having obtained this boon, I may enlighten those of my race who are in ignorance, my brothers, Thy sons."

An extract from a prayer taught as a secret lore, orally only, by our brethren, our predecessors the Banaim Builders Masons, thousands of years before this our time.

----o----

An Indian Relic

ABOUT two years ago a story was going the rounds of the Masonic press that would have been very significant if true. It was said that an ancient Indian carving had been discovered in Arizona representing the Square and Compasses in the familiar arrangement that become known to all the world as the peculiar emblem of the Craft. The statement has once again made its appearance, and may again go the rounds as a convenient and interesting item to help fill up a spare column, and serve to cause wonderment to the brethren at large.

At the time THE BUILDEB made inquiries about the find, but without much result. The object was cut out of shell, it was turned up in the course of archeological excavations near the Casa Grande National Monument, it was in a deposit of undoubtedly ancient Indian remains, and the experts of the Smithsonian institution were quite sure on general principles (as indeed was THE BUILDER) that, whatever it was intended to represent, it was not the Square and Compasses.

Through the kindness of Bro. Frank Pinckley, the Curator of the Casa Grande National Monument, a photograph of the relic has now become available, a reproduction of which is here given. It must be admitted that the general resemblance to the Masonic device is quite striking, and that there was really some excuse on the part of Masons without antiquarian knowledge for so interpreting it. Nevertheless such an identification is really impossible.

The cliff dwellers of the Southwest, though undoubtedly in possession of a comparatively high barbaric culture, did not practice any arts or manufactures that would require more than the most primitive and elementary forms of measurement, any more than do their present representatives and probable descendants, the Pueblo Indians. It is true they built houses, walls and stairways in stone, and that their buildings were rectangular, but it was uncoursed rubble work without use of any cement or mortar. And judging from photographs, it would appear that the building was done entirely by eye and without any of the refined testing appliances of more advanced workmen.

It is very possible that historically this culture was an offshoot at an earlier stage of the advanced and complex civilizations of Mexico and Central America. In these regions the Indians did build massive structures with (in part, at least) squared and carved stone; and though, so far as it has been possible to learn, there is no record or representation anywhere (as in Egypt and Mesopotamia) of the tools and technique of their masons and sculptors, it can nevertheless be safely deduced from the character of what remains of their work that they must have used methods of some very considerable refinement in planning and testing their work as it proceeded. At least the use of the line, the plumb and the straightedge can be postulated, and probably some form of level and square also. There is nothing in their architecture, however, to show the use of any such instrument as the compasses. The lines of their buildings are all straight, and the curves in their carving are all obviously free hand.

To suppose that the cliff dwellers, none of whose work would require any more measuring than could be done with a marked stick or a piece of string, could have used in a symbolic, or mystical or magical sense, implements the use of which was

unknown in their culture is really absurd. Symbols of any kind derive their significance from some analogy, which is always in the first place quite obvious. Symbols derived from artificial objects such as tools and implements derive their symbolic meaning from their practical use. If their practical use is unknown the root is cut, and they tend to die out, unless, as not infrequently has happened, they are gradually transformed and given a new description.

The only theory on which a knowledge of the square and compasses could be supposed among the cliff dwellers is on that of transmission and survival from some higher civilization. The object in question is presumably too old to have been due to European influence in modern times, and we should have to fall back on some earlier contact. For those who are able to believe (and there are such among us) that Freemasonry as we know it existed in ancient Egypt or fabled Atlantis, this would very probably seem plausible enough. Still, even granting some old world influence, either from Europe or Asia, or both (which is of course not at all impossible and perhaps even probable), there remains other objections based on the character of the pictorial and plastic representations of the Indians of North America. We find on examining a collection of these that artificial objects almost never enter into them. It is true that in picture writing tepees are found, and men holding spears, bows and arrows and the like. But these are never, or at least most rarely, represented by themselves, nor any other objects, implements or artifacts made by man. Indian art, like that of the cave men, was concerned almost exclusively with natural objects, and preeminently with beasts, birds and other animals.

It is true that certain motifs appear in decoration--the cross, spirals, circles, chevrons, and so on; but these do not represent artifacts, manufactured articles, and in many cases they are demonstrably conventional representations of animals. In so many cases indeed that it raises a suspicion that all might have had such an ultimate origin.

There is another consideration. It has been pointed out that Indian symbolism and representations tended to change as the tribes changed their location, and that in time became adapted to the nature of the environment. That is coast tribes represented in art forms, and took as totems, marine creatures. The forest tribes used the animals they knew, and not those, such as the bison for example, whose habitat was on the plains. Dr. G. H. Dauherty, Jr., has pointed out quite recently that among the

Ojibways a sea shell figured as a very sacred object, never taken from its wrappings except on certain annual ceremonies, in the precincts of the medicine lodge. The same object was sacred among the Omahas also. Now the use of a marine shell in such a way by inland tribes has naturally been interpreted as indicating that in the past they migrated from near the seashore. But now comes the interesting feature. In later legends the shell was being replaced by the otter. The old symbol was a survival, it was no longer part of their environment, and it was replaced by an animal that was, the transition being made more easily as both symbols were connected with water. In the face of such evidence, even were it granted for argument's sake that in the unknown past such implements of a highly specialized occupation had been introduced from a higher level of civilization, it does not seem at all probable they would be preserved merely as symbols. The principle of survival accounts for the continued existence of many relics of bygone ages, but tenacious as tradition is in clinging to vestiges of the past, it holds only to those things which find a place in later conditions. In this case no such adaptation seems possible.

An examination of the illustration of the object which has given rise to these speculations will in itself lead to the same conclusion, when taken as a whole. It is as we have noted carved out of shell, whether marine or fresh water does not appear. In view of the Ojibway and Omaha tradition mentioned above, it is interesting that a great many ornaments have been found, of engraved or pierced shells. Too much stress must not, however, be put on this, for the material is a beautiful one in itself, and is used in civilized art as well as that of savages. What is more to the purpose is that these shell ornaments seem to form a class into which the object we are discussing should naturally be included. A great many of them are circular in outline and pierced for suspension. It must always be remembered that primitive ornaments are almost always amulets or charms as well as decorative, the objects represented by or on them being of a sacred character. Among the Indians, as we have said, such objects were generally, almost invariably in fact, birds or animals of one kind or another. As illustration several cuts of such objects are here reproduced. Figure 7, which is a shell engraving found in Tennessee, represents a human figure. To civilized eyes the resemblance is not clear, but the work in this case does not seem to have been finished. Other engravings have been found showing similar designs make it clear that this is what was intended. The figure is represented as kneeling, the arms curiously contorted, the hands spread out on each side, and some sort of mask apparently on the head. This particular specimen was selected because it was apparently the intention to finish the work by cutting out part of the background, or so the holes drilled apparently at random would seem to indicate. In Figure 3 this process has been very skillfully and effectively carried out. This is one of a series

engraved with spiders. The spider, it will be remembered, plays a very important part in certain Indian creation myths. In some of these spider shells the representation is much more realistic than in this instance and shows very close observation and much the supposed Square and Compasses are the body and artistic ability.

In Figure 2 we have an elaborate combination of cross, star, rectangle and four woodpecker heads arranged in a swastika-like pattern.

Before coming to a consideration of the Arizona find, it may be as well to consider two other designs here reproduced, Figures 4 and 5. These also have a strong superficial resemblance to the Square and Compasses, especially Figure 5, which has been printed upside down to bring this out more clearly. These designs are taken from ancient vases of Cyprian ware, of which a great many specimens have been recovered. This design can be shown conclusively to be a conventional representation of a lotus blossom, a series of stages from a realistic outline of the flower to the geometrical pattern in Figure 5, can be made out, which leaves no possible doubt as to its origin. These have of course no direct connection with the subject of the discussion, but they do show that apparent resemblance is no guide to accurate interpretation.

Returning now to Figure 1, it is obvious on inspection that the crescent-shaped base is due not to intention but to accident, for both extremities show the marks of a broken surface. Taken in conjunction with the other shell ornaments we have a strong presumption that this object was originally circular or oval. The straight edge above the central drill hole looks also as if it had been broken, but only an examination of the object itself would verify this. But it is practically certain that the central part of the design touched the encircling band in several points. These objects were made to be worn, not to be preserved in museums, and are always made as strongly as the material permits. Pierced designs of civilized artists are practically always thus tied together.

The suggested reconstruction in Figure 6 is only intended to show how such a design might have been arranged. Such duplication is not typical of Indian art, and more

probably some other feature filled up the space, possibly some kind of crest as is shown on the woodpecker heads in Figure 2 - for looked at without preconception, the intention of the maker seems to have been to represent conventionally some kind of bird. The head and the beak are clear enough - the two rectangular extensions are the wings, while the supposed Square and Compasses are the body and feet.

To our eyes the conventions of primitive artists are very strange - though we have our own - and the more so when we find them now and then showing realistic touches. But a design repeated tends to become conventional inevitably, and curves frequently become straight lines or angles, and proportions utterly distorted. The believers in the Masonic interpretation will probably not be convinced but we believe that at least two out of every three children, if asked what they thought this was intended to represent, would reply at once that it was a bird.

In Figure 2 we have exceedingly realistic representation of a the ivory-billed woodpecker. The salient features of the bird’s appearance are drawn in with a sure hand and with an eye quick to distinguish characteristic points, but in other engravings of this series the representation is cruder and more conventional. In some the strong bill and the crested head and neck are still well marked, but in others all one could confidently say is that they are just birds' heads. They are, however, interpreted as woodpeckers because of their place in the series and on grounds connected with archeology and Indian legend and myth.

The same variation is to be seen in the "spider" ornaments, as we have already remarked. The specimens ranging from highly realistic treatment to bare conventional representation. The object that we are discussing is, unfortunately, so far without a parallel, but judging it by the experience gained from familiarity with the designs on the various series of shell engravings, where a sufficient number of examples have been found to make these out, we might guess that some bird with a marked and noticeable crest, as well as a strong beak, was intended. The crest having been broken off. In this case the crest may have been much exaggerated, to balance the insignificance of the wings and body.

Such grotesque representations of both animals and men are to be found in Indian art, from places as widely separate as Alaska and Peru. In such paintings and carving of natural objects we must seek for the interpretation of this Arizona relic, even if it does disappoint those who like to imagine an indefinite antiquity for Speculative Masonry.

----o-----

Memorials to Great Men, Who Were Masons

William Jenkins Worth

By BRO. GEORGE W. BAIRD, P. G. M., District of Columbia

AT the junction of Broadway and Fifth Avenue, in New York City, there is a modest memorial, a monument somewhat effaced by time and the dust of that great city, which marks the resting place of a soldier and a Mason, William Jenkins Worth. It is passed, daily, by the thousands who go through Madison Square. Bro. Worth was born in Hudson, N. Y., in 1794, and died in San Antonio in 1849. He entered the U. S. Army as a private in 1812 and was promoted to lieutenant a year later, and made aide to General Morgan Lewis, and, in 1814, was aide to General Scott. In the battle of Chippewa he distinguished himself and was brevetted captain, and, at Lundy's Lane, where he was badly wounded, he was promoted to be a major. In 1815 he was made instructor of cadets at West 'Point. He was Major of Ordnance in 1832 and Colonel of Infantry in 1838. Two years later he was sent to Florida and, in 1841, took the chief command against the Seminoles, bringing the war to a close in 1842, at which time he was brevetted brigadier general.

In the war with Mexico he distinguished himself in the battle of Monterey; in the capture of Vera Cruz; in the engagements of Cerro Gordo, Puebla, and Molino del Rey and in the storming of the City of Mexico. For these services he was brevetted major general and was presented with a sword by Congress, and also by the State of New York; his native county in the state, Columbia, and by the State of Louisiana.

After the war he served in command of the Department of the Southwest, where he remained until his death.

The Grand Secretary in New York (R. W. Bro. Kenworthy) made an exhaustive search for his lodge membership, but was unable to find any record. Bro. Milligan, however, found, in the New York Masonic History, that on Nov. 25, 1857, "in the chill breath of autumn, within the heart-throbs of the great city of New York, and in the midst of a mighty throng, the Masonic Brethren, in white gloves and aprons, were seen paying the last tribute of patriotism and fraternal affection to the military achievements and skill of departed chivalrous brother,

MAJOR GENERAL WILLIAM J. WORTH.

"The Grand Master, John L. Lewis, Jr., took charge of the services in person. Fitting words were spoken, becoming fitting deeds; and as the night looked down upon the dissolving pageant many a heart breathed its fresh blessings upon the Mystic Band which enrolled in its ranks such a patriot and hero as William J. Worth."

The address, on this occasion, was delivered by brother the Honorable Fernando Wood, Mayor of New York City. From this scholarly work it may be interesting to quote the following details:

William Jenkins Worth was born, 1794, in Hudson, N.Y. When 18 years of age he entered the military family of Morgan Lewis as private secretary. This country was on the eve of another war with England. Young Worth accompanied General Lewis, in the spring of 1813, to the frontier of Canada, having received the commission of lieutenant in the U. S. Army. He was present and took part in the attack on Fort George with such distinguished bravery and ability that he was appointed aide de camp to his patron, the General. He won fresh honors at the battle of Chrystler's Field, on the St. Lawrence. Shortly thereafter Gen. Lewis was placed in Command at New York City, and he wrote to Young Worth to join him, but remarked in his letter "if laurels are your object you have a better chance of being gratified where you are than

here." Notwithstanding the strong attachment entertained for the General, Worth remained in the field, and wrote: "The enemy being within striking distance, separated only by the Niagara which we cross on the morrow, and the battle field in view will, I trust, excuse my choice."

In 1814 he became an aide to General Winfield Scott and was with him in the battles of Chippewa, where he was brevetted a captain for his gallant conduct.

The fact that the Grand Lodge dedicated the Memorial is sufficient proof of Gen. Worth's membership in the Order, and it is supported by the presence and participation of the Mayor, Bro. Fernando Wood, who must have had positive proof of that membership or they never would have participated. The records of the many military lodges of that day were lost or destroyed, and it is more than likely Worth was a member of one of these.

Personally Gen. Worth was a modest, abstemious man, kindly in disposition, easily approached, and intensely loyal.

----o----

IOWA AND THE MASONIC SERVICE ASSOCIATION

The Grand Lodge of Iowa, at its annual communication on June 15, at Council Bluffs, voted unanimously to withdraw from the Masonic Service Association of the United States, having previously, by a vote of 1,000 to 10, approved the action of the Grand Master in giving notice to the Masonic Service Association of the United States of intention to withdraw.

Iowa is the sixteenth state to withdraw from the Masonic Service Association, whose membership is now twenty-one states with approximately 20 per cent of the total Masonic membership of the United States within their jurisdiction. Iowa was the sponsor state for the organization of the Masonic Service Association, the meeting at which it was created having been held at the call of that jurisdiction.

Iowa, through its Grand Lodge, was also the sponsor of the National Masonic Research Society, organized for educational work among the Craft.

There is this difference, however, between the two organizations, in that the Masonic Service Association is supported by a per capita tax of 5c per member from each of the member jurisdictions, while the National Masonic Research Society is supported solely by the dues of its own membership, with its surplus earnings, whenever there are any, devoted to the extension of its educational activities.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

THE STUDY CLUB

IT has been usual in the past to omit the Study Club articles during the summer months. Last year the series dealing with The Form of the Lodge ran on until August, as it seemed better to conclude them and begin a new series in the autumn. This latter, on the Precious Jewels, was concluded last month.

The whole question of this department has been under consideration for some time. It has been felt that it ought rather to contain matter relating to the work of such groups,

with hints and suggestions to learners and organizers, rather than the providing of advanced material, as in recent years it has come to be.

This, however, has been a natural development; in the first years of THE BUILDER the Study Club Bulletin was of this more elementary character. But when this ground had been covered, it seemed useless to go on and repeat it, and so the character and contents of the articles gradually changed. Now, however, those earlier articles are twelve years old, and not very easily obtained. Repetition might be of advantage to our newer members.

But even so, the problem would once more rise, and it is not altogether easy to decide on what lines it could be best carried on so as to be most useful for the purpose in view. If anyone has any ideas or suggestions we should be very glad to receive them.

* * *

TEMPLES

THE Editor of the Masonic Journal of South Africa viewing the United States and the British Isles from a vantage point of several thousands of miles from each, has recently compared the prevailing tendencies in these two important parts of the Masonic world in regard to the housing of lodges. As the subject seems of interest we are moved to add something to the discussion.

With much that he says we are in full agreement, especially where he deals with conditions that appear to exist in places in his own country. It does not seem quite appropriate that lodge rooms, or at least rooms where lodges regularly meet, should be also used promiscuously for all kinds of profane gatherings as well, balls, concerts and other like entertainments.

In contrast with this he praises the tendency everywhere in the United States for Masons to spend effort and money to build temples for the accommodation of their lodges, and likens it to the building of churches and cathedrals by our operative predecessors "to the Glory of God." With this he compares unfavorably the persistence in England of the habit of holding lodges in rooms in the modern equivalents of the oldtime taverns, the larger hotels and restaurants.

However, we think that he here somewhat misapprehends the situation. In most cases these "tavern" rooms are fitted up as lodge rooms in such a way that they could not well be used for any other purpose, nor are they so used in the majority of cases. So long as a lodge does not actually own its hall or meeting place, there does not seem any real difference in principle between paying rent to a hotel or restaurant proprietor and paying rent to a Masonic Temple Corporation or Board of Trustees; though there is undoubtedly the question of sentiment and the feeling of appropriateness to consider.

The ideal is of course for a lodge to possess its own meeting place, but such lodges, even in America are in the minority, while in the country and the smaller towns in England many halls are owned by the local lodge.

Masonry, while retaining essential features, inevitably takes on different characteristics in different countries, and in this particular matter we find one of these differences due to local habit, traditions and circumstances.

It is undoubtedly a marked feature of present-day American Masonry to erect huge and elaborate buildings devoted exclusively to Masonic purposes, and to spend on them enormous sums of money. The question may be asked why this should be so? Are American lodges richer than the English ones? They are certainly very much larger, and therefore presumably their incomes are greater. Nevertheless we believe that the average dues are higher in England than in the United States. What then do they do with the money? They perhaps spend more in entertainment, but this more often does not come from lodge funds as each member pays for his own dinner and

that of his guests. What then is the answer? It would seem to be this - English Masons are pre-occupied with their charities, they are continually trying to outdo their past records in their contributions to these purposes, which are made both from lodge funds and individual collections. The collection plate is as regular a feature in English lodges as in most churches, and money so collected is never included in the ordinary lodge funds. Our English brethren pay a high price for their Masonry in order that they may extend the influence of their benevolence - and they do not seem to have enough left over to spend much in the way of bricks and mortar, or concrete and cut stone.

We are somewhat reminded of that ancient Christian legend of St. Thomas, who it is said was sold as a slave into India; and how a king in that country hearing he was a skilled craftsman set him to build a palace. The king provided money without stint which St. Thomas gave to the poor and needy, and when the day of reckoning came he told the king he had built him a palace in heaven. The king was furious and condemned him to death. But that night his brother died, and when they were going to bury him, he suddenly revived; and he asked the king to sell him the palace he owned in heaven, as he had been there and seen it, and it was the most wonderful that could be imagined. Whereat the king was converted, and all the great and wealthy brought money to St. Thomas for him to build them palaces that would never decay or be destroyed. Masonry is a Fraternity of Speculative Builders, it is well enough to build houses here and now for our own use, but better to build spiritual mansions that will never wax old.

* * *

A CASE IN POINT

IN view of the unmistakable wave of opposition to the proposals of the National Masonic Tuberculosis Sanatoria Association that hag developed in the past few months, the letter that appears on another page should be carefully considered. Bro. Behrens is one of the foremost physicians of St. Louis. The case so movingly described by him from his own experience is typical of many others, so also is his attitude typical of the great, we believe the overwhelming, majority of Masons

whenever they individually come to realize the facts. Why then, and how, can any effort to relieve the sufferings of our distressed and dying brethren be opposed?

Quite frankly we have taken sides in this matter, as is probably sufficiently evident, but for this very reason we will welcome any criticism that anyone may have to offer. Indeed more, we earnestly desire those who oppose the suggested project for relieving the situation to set forth their reasons for doing so. We would devote all the space necessary in the columns of THE BUILDER for this purpose.

Criticism and opposition, so far as we can discover, is almost entirely from what may be called official circles. This may be a mistaken estimate of the situation, and if so we hope to be corrected. It seems to be based, again so far as we can discover, and again if we are wrong we will welcome correction, on two main objections. One that there is really no problem, that the whole thing is grossly exaggerated. Two, that Masonry can only function properly through Grand Lodges. In other words that each jurisdiction should make its own arrangements within its borders, and conversely that it has no responsibility outside of them.

We admit that in putting thus baldly what seems to us the essence of these objections it may seem an unfair presentation to those who hold them, which is one reason why we invite them to state their own case. But, supposing that this analysis is correct we must say that the first objection is simply a matter of fact. We believe that in the last year or so we have presented sufficient evidence to establish a strong prima facie case at least, and one that requires more than mere assertion to overturn. With regard to the second, why should this particularity only affect the tuberculosis problem? The Craft generally has been appealed to for aid to the sufferers from the recent floods. And the appeal has been nobly responded to. There has been no standing on precedents and constitutional machinery; Grand Masters in the states affected have appealed to the Craft in other jurisdictions; funds have been contributed not only for Masonic sufferers but for general relief, and they have been disbursed not only by Masonic but also by outside agencies. This is entirely as it should be. We have said nothing about this emergency in THE BUILDER because it was obviously unnecessary. Everyone in the country was fully and constantly apprised of the facts through every possible channel of communication, including the radio. Masons everywhere were appealed to

both through the lodges and through the Red Cross and relief committees. There was nothing that we could do to further the matter.

But it gives rise to serious reflections. Can Masonry only function in the presence of the cataclysmic and spectacular disaster? We recall that exactly the same thing happened last year when Florida was devastated by a tornado. The continuing emergency, that affects those whom we are all under obligation to aid, is ignored. Why?

For one thing, it has not a good press. The Craft at large knows little or nothing about it. There is nothing spectacular about it. We will all go to immediate trouble, and perhaps incur personal risk, to assist a man trapped in a burning building. His need is obvious and pressing to the most obtuse and unimaginative. But a man slowly starving to death is another matter. If he appeals to us we very likely suspect him to be a professional beggar, and we have no time to investigate. It is all very natural, but should we be content with leaving things so?

We must remember the situation is one of long standing. Those in contact with the facts have been trying to get some action - some action beyond what their own efforts could accomplish - for years. When last year the Masons of New Mexico formed the National Masonic Tuberculosis Sanatoria Association it was in desperation. They had found that no existing organization could or would function in the matter, and they therefore created another for this purpose. This action, this organization has been criticised, which is legitimate. We can state positively that the Masons of the Southwest will be glad to wreck the Association if anything else will take its place and meet the need. Any criticism of detail, of machinery, will be welcomed, and all objections of this score will be met. The only thing these brethren are interested in is that the destitute tubercular Masons who are actually now in the Southwest should in some way be relieved and given all possible chance for their lives.

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F.&A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Past Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

FRANCIS E. LESTER, Vice-President

WILBUR L. ELSER, Executive Secretary

ALPHEUS A. KEEN, Secretary

JOHN W. BOWMAN, Treasurer

ROBERT J. NEWTON, Editor. Manager N. M. T. S. A.. Las Cruces, New Mexico

How Does Masonry Function?

FREEMASONS who believe that Masonry has always taken care of its own. Freemasons who are willing to aid and assist their unfortunate brethren. Freemasons who agree that Masonry should provide for the relief and hospitalization of sick and

suffering tuberculous brethren, consider these few cases in each of which Freemasonry has failed to do, what you and we believe to be its duty.

CANNOT HELP T. B. WIDOW OF T. B. MASON

Mrs. M. An inmate of a tuberculosis sanatorium in an eastern state wrote the Sanatoria Association, that she would be discharged from the hospital in July, but would not be cured and would need additional hospital care. She is a patient in a State hospital and patients are only allowed to stay a certain length of time during which period they are supposed to learn how to care for themselves and to protect others from infection. In a sense it is an educational institution and not curative and patients are given treatment for a certain period of months and are then dismissed without regard to their physical and financial condition.

The lady is a widow of a Master Mason who died of tuberculosis and who had belonged to a lodge in a neighboring state. She wrote to the Sanatoria Association asking for hospitalization in the Masonic Tuberculosis Sanatorium which is still non-existent but which she believed, or hoped, had been provided by American Freemasonry for the care of its T. B. brethren. Perhaps had it been in operation she might not be a widow and might not be suffering from tuberculosis, contracted from her tuberculous husband.

The Sanatoria Association wrote to the secretary of her deceased husband's lodge and AFTER two months received a reply, reading in part as follows:

I have had this matter up with Mr ….. president of the Masonic Relief organization of …… Inc., who advises me that in as much as the lady is not a resident of the State of …….. she is NOT QUALIFIED for assistance through the said organization.

We regret very much to advise that there is NOTHING we can do in her behalf.

If the lodge to which her husband belonged, or the Grand Lodge of that state, or its relief organization cannot, or will not, help her and disclaims responsibility solely because she is not now a resident of the state where her dead husband's lodge is located, who is responsible and who will help her?

What does this tuberculous widow of a Master Mason think of the Masonic Fraternity as she lies in her hospital bed, looking forward to the day when she will be dismissed and perhaps lose her chance for life?

"DO NOT ADVANCE ANY FUNDS TO OUR BROTHER"

Bro. W. is a member of a lodge in one of the great central states, which state has a large Masonic population and a wealthy Grand Lodge. He is now living in Phoenix, Arizona, to secure the benefit of the climate for his wife and daughter, both of whom are afflicted with tuberculosis. He has been assisted by the Sanatoria Association and by Arizona Lodge, of Phoenix.

The secretary of Arizona Lodge wired to the brother's lodge stating his situation; that because of irregular employment he was behind with house rent, doctor's bills, etc., and needed relief to the amount of $50. No attention was paid to the telegram and a letter was sent giving more details. A reply was received by the Arizona Lodge secretary reading as follows:

I am authorized by the W. M. to advise you NOT to advance ..... any funds to the credit of this lodge.

The brother's lodge secretary gave no reason for such a decision, and did not disclaim responsibility, or claim that the brother was not in good standing. Neither did he plead lack of lodge funds.

What should Arizona Lodge do in this case where the need for help is real and urgent and the home lodge refuses aid with no explanation of its reasons for such refusal?

What should Southwestern Masonic Lodges do in the case of sick brethren when home lodges fail to reply to appeals for help for their own sick brethren, or present alibis for not giving such help, or refuse assistance ?

DID THIS GRAND MASTER HELP FLOOD SUFFERERS?

Miss S. is a patient in a tuberculous sanatorium in a Southwestern city and the Sanatoria Association pays $18.75 weekly for hospital care. Her brother, who is also reported to be tuberculous, is a member of a Masonic Lodge in a great and wealthy northern state where the Masonic population exceeds two hundred thousand and the Grand Lodge has assets of more than a quarter million.

A report of Miss S's physical and financial condition was sent the Grand Master and to her brother's lodge. To date not one cent has come from the Grand or subordinate lodge to relieve her present distress. The Grand Master writes that he has no funds upon which he can draw for her relief.

Shall the Sanatoria Association continue to help pay hospital bills for treatment which is necessary if she is to have any chance of recovery, out of the funds contributed by the Freemasons of states other than the state responsible for her care?

Should the Sanatoria Association use some of the $1 per capita contributed by New Mexico Masons, for the care of this unfortunate sister of a Freemason who comes from a state where Freemasons are far greater in numbers and wealth than are the Masons of New Mexico ?

ARIZONA MASONRY ON THE JOB

The following letter was written by the secretary of an Arizona Lodge to the Grand Master of a great Masonic state and needs no comment. This is but one of many similar cases that are met with in the experience of Southwestern Masons in their efforts to help tuberculous brethren from other states. If such help was not given by them sick brethren would die from lack of food, shelter and care while waiting for their brethren back home to answer the call for aid.

About a month ago you informed me that the Board had called a meeting for the first week in May and at that time would take up the matter of relief for Bro ….. To this date I have not had any word from anyone regarding this case.

I cannot understand the negligence and delay in arriving at some conclusion whereby the bills for this brother Mason can be met. The correspondence in the files regarding this case certainly show that this neglect has not been from this end, for I have been writing letters every few weeks for the last ten months either to his lodge or to the Grand Lodge endeavoring to procure financial relief for Bro . .....

When I wrote and wired you about a month ago, I advised that his bills were then considerably over $400, and now that another month has passed it is still climbing up at the rate of $15 per week. Can you not rush action through so that this man's bills can be paid and that he can be taken home to his family if they are not going to give him support?

Mrs ….. who runs the sanatorium, is very much in need of her money and has again requested me to see if something cannot be done. It certainly is taking a lot of my time and attention, all of which we will gladly give, but still we expect your lodge to appreciate the importance and necessity of furnishing whatever financial assistance is required in caring for your unfortunate brother.

A QUESTION OF CLIMATE

The two letters which follow, were written by the Grand Master of a Northern state. The first would appear to give his personal viewpoint of the proper handling of a tuberculous patient, that is to give her the benefit of climate, if possible. The second letter would seem to give his official viewpoint on the care of Masonic T. B. cases.

I have a young woman friend here who has tuberculosis and needs to get out of this climate.

Please advise me if your sanatorium is operating, and what the expense per week or month. If she can go there it would mean for her to stay through the winter at least.

I do not know how well her people are fixed financially, or much about the family, only her, but I do know that she should have her chance to stay in the world.

She is a member of the O.E.S. and has held some office in her Chapter.

Grand Master, you are right, she should have her chance in the world and if you had given the Sanatoria Association your support she and the tuberculous Freemasons of your state might now be getting their chance to recover health and strength. In the light of the above your second letter will explain to the sick why there is no Masonic

Tuberculosis Sanatorium, because it is typical of the attitude of many leaders of the Craft, like yourself.

I do not feel that I can offer you any encouragement that the Masons of ….. will cooperate in the buying and maintaining of a Sanatorium for Tubercular Masons. However this matter will be submitted to our Grand Lodge and it is entirely in the hands of these brethren for decision.

I believe that we are in better shape with the facilities that we have at …… to take care of Tubercular brethren and their dependents than would be possible at a distance. While I am aware that one of the peculiarities of this disease are unrest and the desire to travel from one place to another and can see your viewpoint that you have many itinerants to look after, we would sincerely thank the brethren in the Southwest to report any case from …… and they will be properly taken care of.

Grand Master, we have had that promise from many states that all cases reported will be properly cared for, but sad experience has shown the Masons of the Southwest that it takes much time, work and the expenditure of money to induce the Grand Lodges and constituent lodges of other states to keep that promise.

There is no Masonic Tuberculosis Sanatorium in the Southwest, or elsewhere in the United States, because the leaders of the Fraternity lack the vision of united fraternal service, or because they fear that a union of the forty-nine Grand Jurisdictions in a national humanitarian work might lead to union for other Masonic activities, which union might, in time, deprive them of some authority and to some extent diminish their honor and glory.

If the rank and file of American Freemasonry ever wakes up to the need and the opportunity for service they will demand and secure action. As it appears now the only interested workers are those to whom tuberculosis is, or was at one time, a personal enemy, having invaded their homes, and those who, because of their being true Masons at heart, desire to practice the teachings of the Fraternity.

"Faith, without works, is dead."

* * *

"WOODMEN HOSPITALIZE SICK MASON"

Brother No. 100. Grand Lodge of Texas. Brother, his mother, both tuberculous, and father palsied. All of family unable to do for themselves and in need of entire support. Home lodge constantly informed of condition and help given from time to time without any regularity and only after demands made by El Paso Relief Bureau. Senior Warden of home lodge, who was also county judge, visited patient and fully informed of facts, yet it required work on part of Bureau to get relief from home lodge. Patient finally sent to Woodmen Hospital at San Antonio, there being no Masonic hospital, and parents sent back home. Both mother and son died some few months later.

"NEW MEXICO HELPED - FLORIDA REFUNDED"

Brother No. 115. Grand Lodge of Florida. Brother health-seeker in Las Cruces, New Mexico, and was assisted by Aztec Lodge, No. 3, to the total amount of $532.70, which was refunded by his home lodge. Patient died in Las Cruces and body was shipped home at request of home lodge.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

RECORDS OF THE LODGE ORIGINAL, No. 1. Now the Lodge of Antiquity, No. 2, of the Free and Accepted. Masons of England, acting by Immemorial Constitution. Vol. II. By Capt. C. W. Firebrace, P.M. Privately printed. Cloth, table of contents, illustrated, appendices index 340 pages.

THE importance of the Lodge at the Goose and Gridiron in the history of Freemasonry since its revival and transformation into a purely Speculative Society is obvious to every Mason with even the most superficial acquaintance with the subject. Though a number of old lodges in Scotland have records going back a great deal further, yet it was in England, or rather in London, that the crucial step was taken. Undoubtedly preceded and prepared for by events of which no direct record remains, yet still a step which in a real sense involved all the later changes and developments. Four lodges met at the Goose and Gridiron Alehouse in St. Paul's Churchyard, apparently as what we should call a Convention, and proceeded to form themselves into a Grand Lodge. At least this is the impression given by Dr. Anderson's account of the affair, the only one we have. It is evident on reflection, however, that it was not a Grand Lodge in our present meaning of the term, and it was probably not till several years later that the organization then inaugurated - or revived - developed into a representative body such as we know. The point is that this "Assembly," to use Anderson's own term, was held at the place of meeting of the lodge that is now named Antiquity, number two on the roll of the United Grand Lodge of England. It might possibly be surmised from this that this lodge had some sort of preeminence. However, a preliminary meeting the year before had been held at the Apple Tree Tavern in Covent Garden, the third of the four lodges named by Anderson, and of this the first Grand or General Master chosen, Anthony Sayer, was a member, while those who followed him in the position, Payne and Desaguliers, were members of the lodge in Westminster. Gould points out that this last lodge, which met originally at the Rummer and Grapes, and later at the Horn Tavern, had a membership drawn from a much higher social level than the other three, and it has been supposed in

consequence that it probably took the lead. This depends a good deal on our idea of what actually took place in the years between 1716 and 1723. If it was deliberate reconstruction then we might expect such men as were members of the Westminster Lodge to have had the initiative. If, however, it was really a revival followed by a rapid evolution this does not necessarily follow. The social status and occupations of the earlier Grand Wardens, for instance, would seem to show considerable deference to such operative elements as still existed in the other three lodges, and it is quite possible the original impetus came from them. The four lodges were distributed, as to their places of meeting, in a curve roughly parallel to the river, between the city and Westminster, the Rummer and Grapes being at one end and the Goose and Gridiron at the other. Convenience of location for a general assembly would naturally have led to the choice of one of the two intermediate lodges, as in the first meeting in 1716. Why then were the succeeding ones held in the City?

The tradition cherished by the Lodge of Antiquity is that it was formed during the rebuilding of London after the Great Fire, and that it was composed especially of the Masons at work on the Cathedral. Anderson seems to give support to this, but on the other hand the tradition itself may be based on Anderson's account. There is no direct evidence to enable us to determine. Or again, the proximity of the lodge to the Cathedral may have helped to give rise to this belief, a belief not at all improbable in itself. In some notes on the old Tavern in Vol. VII of A.Q.C. there is a reference made to a description of the "attractions" of the house in a book, by one Ned Ward, published in 1713, "celebrated" apparently in verse, and from which the following couplet is quoted:

Dutch Carvers from St. Paul's adjacent dome

Hither to wet their whistles daily come.

It is very likely that the Masons came also, and if they had a lodge that it was kept in this convenient hostelry. Be this as it may the lodge believes that it was so and that Sir Christopher Wren was Master at least.

With this belief we can sympathize even if it have no better foundation than a tradition of uncertain origin, and certain inferences with which its possibility may be supported; but in other ways Masonic scholars may feel some reserve. The lodge is very exclusive, and has always considered (it must be admitted quite in the best tradition of the eighteenth century) that its own affairs were strictly private, including its ancient records. It was only in 1911 that a project to publish these came to fruition in the publication of the first volume of the present work by the late Bro. W. Harry Rylands. Bro. Rylands was also a member of Quatuor Coronati Lodge, and his name, is well known to all Masonic students. The first volume was issued in a very limited edition, and distributed only to members of Antiquity Lodge with the exception of a few libraries. The only review it received was in A.Q.C. This first volume covered the period down to the momentous split in the lodge in the time of William Preston, and is to the student probably the most interesting part of its history.

Since the war the project of completing the work was revived and placed in the hands of Capt. C. W. Firebrace, who like RyIands, is a Past Master of the lodge. But the second volume' though still a limited edition, is available to brethren other than members of the lodge, and it is hoped to obtain sufficient funds through its sale to reprint the first volume and thus make it more accessible. This plan will meet with the approval and sympathy of every Mason at all interested in the history of the Craft.

Bro. Firebrace takes up the tale where Rylands left off, with a brief recapitulation of the circumstances that led up to the painful dispute that resulted in fifteen members following the lead of Preston and asserting their independence, while ten claimed to be the real lodge and remained in obedience to Grand Lodge. There had been forty-one members, and of the remainder some "wobbled" and others withdrew altogether.

The cause of the quarrel was largely personal, due to jealousies and differences between Preston, the author of the famous Illustrations of Masonry, and two other brothers, Northouck, known especially to Masonic students as editor of the fifth edition of the Book of Constitutions, and one Bottomley who was Master of the lodge when Preston joined it and under whose rule it had got into a very low state. These two were, however, warmly supported by James Heseltine then Grand Secretary. The story has been told frequently enough, based chiefly on the accounts of the participators in the quarrel, which are naturally ex parte, and the records of Grand

Lodge. Both Gould and Mackey are severe on Preston's party, which they call schismatic, but one cannot help feeling that they are judging events by law and precedents that the quarrel itself (and other like incidents) has helped to make. Aside from the personal enmities that provided the motive power, the real question at issue was the status of an unconstituted lodge that was itself one of the founders of the Grand Lodge. There is a good deal to be said for Preston's contentions. Mother Kilwinning did much the same thing in Scotland, with rather more success; probably because at unity with itself.

The story is told in the present volume from the inside, from the minute books of the two rival lodges into which the original lodge was split. The one standing for independence of any higher authority, the other admitting the sovereignty of the Grand Lodge in terms almost abject. The impression given by most accounts is that eventually Preston and his Lodge of Antiquity made a complete surrender. A reading of the documents now published makes it clear that while the Grand Lodge pretended to take the statements as submission and repentance, that in doing so they had to ignore reservations that at an earlier stage in the dispute would not have been accepted, or so one would judge. In fact it was a compromise, and the two lodges were reunited with almost as much care to save the face of both sides, as later was employed in the Union of the Modern and Ancient Grand Lodges. In fact the means adopted may well have formed a precedent and model for the more important reconciliation.

This episode takes nearly a third of the book, and is perhaps the most important part of it, or at least the most interesting for the general reader; there are, however, many other things of importance if space permitted to touch upon them. There is some account of the Chapter of Harodim, which seems to have been a kind of side degree, that required as a preliminary the opening of a lodge. On page 123 "a very beautiful Masonic Device . . . representing a lodge properly displayed" is mentioned. It was made of mosaic work in marble and was a gift to the lodge. The donor, Bro. George Brown, gave an explanation of it, which "has been recently provided" as a result of research in old minute books and MS. lectures. This is a little obscure, but it seems to mean that this explanation has been pieced together from various sources. It could be wished that this design had been reproduced as one of the illustrations with which the work is embellished, though the late date, 1798, makes it perhaps not of very great importance for the study of the history of the ritual.

There seems no doubt that Preston had a very great influence on the ritual used in the lodge during the years of his connection with it, and further that this ritual was quite different in many respects from that of the other lodges under the "Modern" Grand Lodge. From what Bro. Firebrace says it would appear that this old ritual has now been all recovered, a task on which the late Bro. Wonnacott was working a few years ago. Bro. Firebrace is also inclined to take the difference between the Antiquity or Preston ritual and that arranged by the Lodge of Promulgation after the Union (which is presumably more or less the basis of that now taught by the Stability and Emulation lodges of instruction) as confirming the very generally held opinion that the present English ritual is based on that of the Ancients. This does not follow, for the Preston arrangement was sui generis. We know quite well what the modern ritual was like from several sources, and the present day English workings follow it very closely, while the ritual of the Ancients was quite different both in arrangement and phraseology. The compromise between the two systems seems to have really been that the arrangement and formulas used were "Modern" or based on the "Modern," while the “secrets" were those that the "Ancients" contended for, except that in the third degree they were combined with those of the Moderns.

Some account of the Preston letters is also given, though curiously nothing is offered in explanation of its disuse for so many years. There were for years, both in this country as well as in England, inquiries published in Masonic periodicals, as to its disuse, and what had become of the fund. Which were all met by Grand Lodge officials with masterly and overwhelming silence. One is rather curious to know what was at the bottom of it. Preston undoubtedly wished to perpetuate a knowledge of his ritual as he had arranged it. Was the lectureship suppressed so that it should not be perpetuated? Bro. Firebrace, very appropriately as a Past Master of Preston's lodge, was the first lecturer appointed on its recent revival, and we learn from this account that he did give Preston's lecture in the first degree. But the more recent lecturers have launched out into the broader fields of general Masonic scholarship.

The book is beautifully printed and handsomely bound, the proof reading has been most carefully done, and though the price is high, it is in every way worth it, and could not have been produced for less under present conditions. Every Masonic library should have a copy, and all lodges contemplating establishing a library should

purchase it. For it is like the sibylline books, if not purchased now the opportunity will pass forever.

* * *

FIRST STEPS IN FREEMASONRY. Compiled by the Toronto Society for Masonic Research, for the Good of the Order. Privately printed. Paper, table of contents, 53 pages. Price, 25 cents. Special prices for quantities.

THIS is the third edition of a very useful little booklet intended for the use of the newly made Mason. It does not attempt to be so systematic and comprehensive as some works intended for the same purpose, and thereby gains on the whole, for anything like completeness is of course impossible on such a small scale. The sketch of the history of Freemasonry in Canada is excellent, and wherever we have been able to test it, very accurate. One might perhaps object to the scheme of Masonic organization presented on the second page. Surely "Districts" form no essential part of the Grand Lodge system of government. The lodges and the Grand Lodge are the fundamental elements. This is perhaps rather trifling, yet it might well give the uninstructed a false lead. It sounds rather as if the Districts formed the Grand Lodge, instead of being merely conveniences for administration through Deputies of the Grand Master.

The account of the Craft in the British Isles also seems open to criticism in some respects.

The account of the rise of the "Ancients," for example, is open to several objections. Dermott did not lead the disaffected brethren (whether they were Irish or English) in forming their Grand Lodge, for it was organized before he left Ireland. Neither did he dub their opponents "Moderns," for they seem to have been the first to use the term to describe themselves. He did see the controversial value it had and was quick to use it, but he did not invent it.

The remark that the Old Lodge at York, in its capacity as a Grand Lodge, did not recognize the "Ancients" is also a little misleading - it recognized the "Moderns" no more, and in its last spasm of life authorized Preston's lodge, now Antiquity No. 2, to act as a Grand Lodge for the south of England. The term "York Rite" is truly a misleading one, but there was no attempt at deception in its origin. The "Ancients" claimed to work pure Ancient York Masonry, not meaning thereby what was being worked by the Old Lodge at York in 1750, but the Masonry of the time of Prince Edwin and the legendary Assembly at that city in the misty past. It was an uncritical claim of course, but made in full good faith.

The criticism of these few references has taken an undue amount of space. The rest of the account is excellent and should stimulate the intelligent reader to wish to learn more.

The chapters on Masonic teaching are also excellent and should be very useful. With the last, however, one feels rather inclined to quarrel. Purporting to explain why Freemasonry became popular it gives a rapid and unsympathetic sketch of English history. Had this been written by an American writer with the republican viewpoint, it would have been more understandable. But everything seems to be put in the worst possible light. The feudal barons were much more than a lot of parasites. The pure parasitic type did not last long. They did a great deal more than make love, hunt and fight, though they did all three. Through the feudal period, properly so-called, the common people, even the serfs, were not entirely without a voice in the management of the affairs that interested them - that is, of their own community, for the minor courts and folk motes were real living institutions, and in not a few cases still survive, though now shorn of all their original functions.

It is very difficult in such an abbreviated account to avoid misleading statements. The author of this seems to have very strong prepossessions, and to have selected his material accordingly. As however histories of England are readily accessible in all public libraries this is perhaps of no great moment. The purpose of the sketch is to show in very black colors the deplorable results of tyranny and religious intolerance, and to contrast with it the ideals of Masonry, freedom, equality and fraternity. There

is no doubt much truth in this presentation, though it does not seem that it was altogether necessary to go back much further than the Stuart period to bring out the contrast. One point that might have been made in this connection is the practical value that affiliation to a widespread fraternity might have had to prominent men in such troubled times as those of the Great Rebellion and thereafter, and perhaps also earlier in Tudor times, too. The same risk that led to the construction of secret hiding places, and bolt holes and passages, of which almost every old house in England has one or more, might well have also led men to join the fraternity of Freemasons. If at any time obliged to fly for their lives it gave a possibility of finding assistance in places where otherwise it could not have been found.

However in spite of the things which it has seemed necessary to question, the little work is a very creditable performance, and we congratulate the Toronto Research Society on its production, and hope that they may be encouraged to persevere in the good work.

* * *

THE LOST KEY, AND EXPLANATION AND APPLICATION OF THE MASONIC SYMBOLS. By Prentiss Tucker. Published by Harry M. Welliver, Seattle, Wash. Table of Questions, index, 191 pages. Price, $2.50.

THIS is really a very remarkable book and so far as the present reviewer is aware, and his acquaintance with this department of Masonic literature is fairly extensive, no one has ever before attempted anything at all like it. There have been books in plenty on Masonic symbolism, and on the symbols of Masonry, and from many points of view. It is perhaps not very easy to characterize the difference, but possibly it might be put in some such way as this: other expositions are of the nature of dictionaries, this is a grammar. Other writers taught the alphabet, Bro. Tucker has undertaken the ambitious task of teaching us to read.

Perhaps the majority of writers on the subject have had some leaning toward the occult. There is also generally an attempt to find the derivation of the symbols, to compare them with those found elsewhere, leaving the uninstructed reader too often with a confused impression of varied and often times not at all consistent interpretations. There are three or four books available to the American Craft which are excellent, and which would be a useful complement to the present work. But none of them has attempted explanation on the same scale of comprehensiveness and detail.

The newly made Mason is confronted with a lot of strange ritual observances, and has presented to his notice a number of objects to which emblematic and moral interpretations are attached. All ritual observance is in one respect like poetry, it can easily be parodied, and the highest emotion turned to derision. It depends entirely on the atmosphere, the preparation, the state of mind. What many a candidate has taken at the first to be intended for some kind of practical joke, he has found later to be quite otherwise on account of the solemnity of the procedure and the gravity of those assisting. In this atmosphere he has been greatly impressed, partly by the admonitions, explanations and exhortations addressed to him, but also to a very great extent by the demeanor of those present. On reflection he finds it hard to give just credit to the contributing causes and strike a true balance between them. The teachings that is the formal explanations - of Freemasonry are good, but they are not new. Also they are obvious. In fact the brother who goes on thinking about it comes to the conclusion that these explanations are purposely obvious, and perhaps rather trite, when critically analysed apart from the influence and glamor of the "work." The conclusion follows quite naturally, and has been expressed scores of times, that the explanations conceal more than they reveal, or that they merely indicate what each must seek for himself.

But though many have said this and doubtless thousands more have thought it, at this point the ways diverge. Most interpreters following a most natural impulse seek to make out that their explanation is the one intended by the original devisers and founders of Masonry - who seem usually to be taken as some group of men who deliberately put together in cold blood a set of ceremonies and symbols to teach a secret philosophy. This idea of the founders of Masonry is of course pure myth. The founders of Masonry were Masons much like ourselves, good men and not so good, intelligent men, and less intelligent, who had received a tradition, who used it awhile and passed it on a little changed. Here and there in the last two hundred years a noted

ritualist has had rather more influence than the average, but not at all to the extent that is popularly supposed. The ritual and the symbols have grown in a living organism, and they must be interpreted as living and growing and not as dead and artificial.

Reflection, then, upon our symbols has brought many a Mason to dimly see a close inter-connection in the parts of the system, as complex and vital as the parts of a living organism. Its very complexity has probably discouraged investigation along these lines. Possibly too it has been more often seen or felt by brethren less favored with educational and social advantages, who, in the place of research and analysis, have followed the older road to truth, contemplation and meditation.

Bro. Tucker brings out one point very forcibly in his introductory chapter, and that is the mnemonic function of a symbol. The cross to a Christian reminds him not only of the death of Jesus Christ, but of all that goes with it and follows from it, so that whenever he sees a cross, this or some part of it is recalled, he is reminded of things he believes vital, it repeats them to him by way of stimulating trains of association. And so it is with all symbols, including those employed by Masons.

Another point that does not seem to have been so fully made out is their suggestiveness. Symbols, at least those that are not merely arbitrary, are patient of many interpretations, and therefore mean always what they mean to us; that is, our own thought and reflection is the chief element in their significance, outside of the broad outlines laid down by their nature and the official explanations.

Thus the history of symbols is quite another thing from their interpretation. Closely connected of course, but symbols change their meaning as organs in a living animal may change to some extent their function. It is on the historical side that the present work seems weakest. But as an honest, sincere and most illuminating attempt to bring out a real meaning in every detail of the American ritual, a meaning connected with and having its part in a complete system it deserves the highest praise, and the book should be not only read but re-read and thought about by every Mason who desires more light on this elusive subject than he has yet been able to obtain.

* * *

TALL TIMBERS: GIANTS IN CONTRAST. By Chesla C. Sherlock. Published by The Stratford Company, Boston, Mass. Cloth, table of contents, illustrated, 330 pages. Price, postpaid $3.15.

IN such a work as Tall Timbers it might be expected that one of the chief fascinations of biography, namely, living in the period of the person whose life is portrayed, would be lost. Fortunately there is nothing of the sort in the present case. It would seem almost impossible to carry one back to the turbulent period of the American Revolution in a series of short biographical or rather character sketches, but in some miraculous manner the reader is transported and feels himself breathing the atmosphere of a century and a half ago. This in itself is an accomplishment of which Mr. Sherlock can well be proud.

It is, however, only one of the delightful features of the book. Another is the human character of his tales. It is only in recent years that Americans have begun to realize that the great men of a past age may have been national heroes and giants without being saints or angels. Mr. Sherlock has fallen in with the trend of modern thought in this respect, and the idealized and idolized Washington and Lincoln become real men who except for their attainments might well have been neighbors of any modern American. Americans generally delight in reading stories of the outstanding characters of Revolutionary times, and it may be safely said that they will get as much, if not more, enjoyment from the human documents contained in this work than from such works as they may have read hitherto. There is a distinct difference. At the moment, the thought of Phillips Russell's Benjamin Franklin intrudes itself and for no other reason than that this, too, was one of those human documents which has done much to destroy the hero cult in American history.

When one first peruses the list of characters Mr. Sherlock has selected he wonders at the choice. Naturally Washington, Franklin and Lincoln would appear. Jefferson, Jackson, and Hamilton might well be included, but there is just a little surprise at finding George Mason and James Madison among those present. On second thought

and actual reading of the work surprise gives way to complete concurrence with the plan and I dare say no one would doubt the wisdom of the choice.

The man from Gunston Hall, of whom probably the great majority of Americans have never heard, towers head and shoulders above many whose names are on the tip of every American tongue. George Mason was a giant, but he knew little about advertising and as a result of this lack is, perhaps, not so well known as others who accomplished less. 'Twas ever thus; those who do most say the least as a general rule. At any rate Mason loved his home and because of this domestic affinity preferred private to public life. He was the man who said "Liberty cannot flourish where there is no security" and he entered the Constitutional Congress, doubtless with the idea that he was doing his duty because he was helping to make this government secure. His nature is perhaps best expressed by this excerpt from a letter to his son written not more than ten days after his arrival in Philadelphia:

I begin to grow heartily tired of the etiquette and nonsense so fashionable in this city. It would take me some months to make myself master of them, and that it should require months to learn what is not worth remembering as many minutes, is to me so discouraging a circumstance as determines me to give myself no manner of trouble about them.

That he had an overpowering sense of civic responsibility we know for it was in another letter to the younger George that he said:

The eyes of the United States are turned upon this assembly, and their expectations raised to a very anxious degree.

May God grant, we may be able to gratify them, by establishing a wise and just government. For my own part I would not, upon pecuniary motives, serve in this convention for a thousand pounds a day. The revolt from Great Britain and the foundation of our new government at that time, were nothing compared to the great business before us now; there was then a certain degree of enthusiasm, which inspired

and supported the mind; but to view, through the calm, sedate medium of reason the influence which the establishment now proposed may have upon the happiness or misery of millions yet unborn, is an object of such magnitude, as absorbs, and in a manner suspends the operation of the human understanding.

Surely a man with such lofty conceptions of public service deserves to be classed with the "tall timbers." The philosophical view he takes of these duties, and the problems confronting the infant nation naturally lead to the contrasting of George Mason with Benjamin Franklin. Their personalities were totally different though their thoughts on matters of government often ran in the same channels. It would be most difficult, for example to imagine Franklin yearning for the companionship of his wife. He spent some twenty years abroad, away from home and family, but that seemed to affect him not in the least. Mason felt deeply the loss of his wife and mourned her until his death.

After these practical philosophers comes a pair of soldiers, Jackson and Washington. The principal contrast here lies in a variation of method and a conquering of impetuosity. Washington was doubtless as impulsive as Jackson, but felt this was a fault and tried to overcome it. Jackson never made the attempt to do so. Madison and Hamilton form an interesting contrast in statesmanship. and the book closes with the leaders of the people, Thomas Jefferson and Abraham Lincoln.

The book is entertainingly written and is the work of a student who has the happy faculty of tempering scholarship with readability in his writings. There are some minor faults, one has, for instance, a fleeting feeling that on occasion the author has allowed his own emotions to run away with him. This feeling is, however, overbalanced by the interest of the subject. and the facility of expression with which Mr. Sherlock is endowed.

Of especial interest to members of the Craft is the fact that four of the eight "Tall Timbers" were Masons. Two more, Madison and Jefferson may have been, there are some indications that they were, but these have not been supported by confirmatory evidence. One certainly was not, though in thought and principle be might well have

been. Abraham Lincoln is said to have expressed regret that he had never joined the Craft. Of George Mason there is nothing to say. He was a close friend of Washington which might indicate something or nothing. So far as records are concerned we have been able to find nothing to support or deny his connections with the Fraternity. Interesting, indeed, is the fact that one only of these "giants" was certainly not a Mason, and that half of them certainly were.

* * *

AN EXPERIMENT WITH TIME. By J. W. Dunne. Published by Macmillan Company, New York. Cloth, diagrams, 208 pages. Price, $2.65.

THIS is truly a startling work, breath taking one might almost say. We are quite used to occultists and spiritualists, and psychic researchers no longer give us the thrill that a past generation felt when an attempt was seriously made to dispassionately consider the claims for super-normal recurrences, but to have someone come along to tell us what in effect and result amounts to the same kind of thing, in the language of the new geometries of multiple-dimensioned space, yea. and relativity also, is something to make the most blase reader "sit up and take notice." It set the reviewer at least to recording his own dreams once more (as he did years ago when Freud first broached his doctrine of dream interpretation) but also, so far with quite negative results.

The author begins by telling us how he became aware that he was occasionally dreaming of things that later on actually happened, sometimes in a day or two, once many years afterwards. How not being "psychic," and distrusting occultist explanations as a good physicist should, he was much perturbed by all this. How he got other people to try recording their dreams and noting if anything dreamed of happened shortly after, which led to the discovery that his volunteer observers were even more frequently than himself living in their sleep through some part of their future waking life. A further set of experiments showed that under the right conditions the future was in part foreseeable, in stray glimpses as it were, even when awake. All which phenomena would usually be taken as supporting the old beliefs in clairvoyance, second sight, scrying, and so on. But these theories did not at all

commend themselves to the author, with his scientific training - training in the exact sciences, physics, mathematics, mechanics - and so he sought some other explanation.

Probably everyone who reads anything more than the daily newspapers is aware of the new theories of space propounded in comparatively recent years, which are said to transcend our common every day notions. Einstein is well known by name, even to newspaper readers, the fourth dimension has become almost a household phrase, even if few have any idea of what it may be. It may be thought that a book that deals with such matters is not for the ordinary reader. Nevertheless the author is not only a mathematician, he is also something of a humorist, and after explaining a thing in simple and concise mathematical language (simple to another mathematician, that is) he descends quite freely to common inexact English and tells it all over again at length with homely illustrations and metaphors so that the non-mathematical but moderately intelligent reader can get the draft of the argument.

However the author is not the first to employ the conception of a fourth dimension for this purpose. Prof. Zollner, who held the chair of Astro-Physics in the University of Leipsig in the middle of last century, also employed a somewhat similar explanation of the "spiritualistic" phenomena then much exercising the Occidental world. He incurred, by the way, much unjust obloquy for accepting such phenomena as real, and not as pure imposture. He was one of the first to use the illustration of a supposed "flat earth" inhabited by intelligent creatures of two dimensions only, to show how we, existing in three dimensional space, would cause disturbing and miraculous phenomena in such a world, quite normally and simply, and then by analogy showing that if there were a four dimensional world, inhabited by appropriately endowed beings, they could without special effort produce all the marvels of the spiritualistic seance - such as reading sealed letters, entering closed rooms, cabinets and so on, or, which was one of his crucial experiments, tie knots in an endless cord or string without breaking it anywhere.

Zollner's discussion ignored time - he supposed the fourth dimension to be spatial. Since Einstein, the world at large has come to see in time this fourth dimension. According to this way of conceiving the world we can never return to the same thing or the same place, for everything has moved along in time. The paper on which this is being written is not the same paper, strictly speaking, as that on which the review was

begun, it and the reviewer, and everything and everybody else are all so much older, and age changes everything, and a thing that is changed is not exactly the same thing that it was before.

It will be as well here to quote the passage in full where the crucial conception is broached of a series of dimensions, not spatial but temporal. The author begins with the common everyday ideas about time:

….. the man-in-the-street is, all said and done, Homo sapiens and the original discoverer of Time. It was from him, and from him alone, that science obtained that view of existence. . .

His idea was that temporal happenings involved motion in a fourth dimension.

Of course he did not call it a fourth dimension-bis vocabulary hardly admitted of that-but he was entirely convinced:

1. That Time had length, divisible into "past" and "future."

2. That this length was not extended in any Space that he knew of. It stretched neither north-and-south, nor east-and-west, nor up-and-down, but in a direction different to any of those three-that is to say, in a fourth direction.

3. That neither the past nor the future were observable. All observable phenomena lay in a field situated at a unique "instant" in the Time length - an instant dividing the past from the future - which instant he called "the present."

4. That this "present" field of observation moved in some queer fashion along the Time length; so that events which were at first in the future became present and then past. The past was thus constantly growing. This motion he called the "passage" of Time.

He then says that part of what had been postulated in the paragraphs just quoted referred to another Time, and not the one supposedly alone under consideration. This is the important conception on which the rest of the book is based. We quote again:

The employment of these references to a sort of Time behind Time is the legitimate consequence of having started with the hypothesis of a movement through Time's length. For motion in Time must be timeable. If the moving element is everywhere along the Time length at once, it is not moving. But the Time which times that movement is another Time. And the "passage" of that Time must be timeable by a third Time. And so on ad infinitum. It is Pretty certain that it was because he a vague glimpse of this endless array of Times, one, so to say embracing the other, that our discoverer abandoned fur analysis.

When we can move in two directions, as backwards and forwards and right and left, we have no longer a simple length but a surface, any point in which can be reached. Two time dimensions establish a sort of time plane, on which we would be no longer confined to the inexorable movement in one direction only. Past and present can be visited as it were while the normal faculties are engaged in the present. Stated thus baldly it sounds utterly fantastic, but developed step by step it sets one wondering.

But the author does not stop even here, he goes on to show how the conception - a purely mathematical one in a sense - would support the reality of the soul, of its immortality, of free will, of the reason for sleep and death, and of God as the super observer "at infinity," super conscious and absolutely free. These results are only hinted at, but they show the importance of the theory if it be accepted.

In several places the author makes it fairly plain that he does not fancy the "occult" - even so much of it as is taken as subject matter by Psychical Research. He says in one place, for example, dealing with the problem of dreams, that clairvoyance is no explanation. Which is true, but neither is the term "sight" an explanation of the function of the visual organs, or hearing of those of audition. No name is in itself an explanation. But the terms such as clairvoyance, telepathy and so on are only names

for classes of phenomena not perhaps wholly abnormal, but at least uncertain and unusual. In this new theory we have an endless succession of time dimensions - and that one which is "at infinity," or the whole class of them perhaps, seems to correspond with the older concept of eternity. It may be that the complexity is due to the mode of expression, as for example in simple arithmetic one-third is a simple clear cut fraction, but when we try to express it in decimal notation we have an endless regress of threes - three recurring to infinity - never really attaining one-third exactly but approaching it indefinitely. Perhaps after all God, and the soul and eternity are the simpler and more satisfying names for the realities lying behind the world of our everyday lives.

* * *

THE LODGE IN FRIENDSHIP VILLAGE. By, P. W. George. Published by the John Day Co., New York. Cloth, table of contents, illustrated, 256 pages. Price, $2.15.

TO the lay brother the work of a Worshipful Master does not seem to be particularly important. He has to preside over the lodge and supervise its activities, and, in large cities, a certain amount of fraternal visiting falls to his lot. These duties of the office seem, at times, to be particularly onerous and one often wonders whether the W. M. does not grow weary of the continual rounds of formal duty which come before him. Doubtless he does become bored at the queries brought to him from time to time by those whose actions must receive his authority, but there are other times when routine gives way to problems of a different nature. It is these problems which make up the chief source of worry in a Master's life, and they are the root from which sprouts the tree of satisfaction when the term of office is over. The rank and file generally has no conception of this side of a Master's existence, and if it did have it would doubtless lead to a more consuming ambition upon the part of Masons generally to occupy Solomon's chair.

Bro. P. W. George has given us a delightful picture of some of the problems which arise, and purely fictitious as they are, give one the opportunity to learn that Brotherly Love and Relief do not necessarily mean Charity in the usually accepted sense of the

term. I mean by this that Charity has more than one way in which to make itself manifest. When we speak in common parlance of Charity we mean donations of money to those less fortunate than ourselves. This is not Masonic Charity except where money is the only way to solve a given problem. Pride often stands in the way of a request for assistance, because the supplicant. feels that he does not want to accept money and thus become a subject of Charity. Better to let the unfortunate one think he is making his own way and be a help to him without letting him know how he is being assisted than to destroy his independence, his self-respect, and his character generally by making him a charity patient in the usual sense. The Master of The Lodge in Friendship Village has a way of doing just this and many Masters of lodges could learn something from this country gentleman if only they would.

Just a word as to the book itself. Bro. George's style is very readable and most entertaining. There is no real fault to find in any of the stories unless it be that occasionally it seems as though the Masonic element was being dragged into the plot by its cars. This is the most difficult of all faults to avoid, and one that is perhaps most easily pardoned. There is an object lesson in every story and it is the kind of a lesson we delight to learn.

E. E. T.

* * *

F.O.R. By K. P. Went. Published by Wm. Reeves, London. Cloth, illustrated, 117 pages.

THE initial letters stand for the words, Freemason's Own Ritual, but what kind of Freemason it is intended for is not clear. There is a considerable class of works, usually wretchedly printed on the poorest paper, purporting to reveal all the secrets of Masonry to all and sundry who have the (usually inflated) price. In spite of its title and its comparatively attractive binding and get up, it seems that the present work must be put in this class.

There are some brethren who make collections of this kind of Masonic curiosa and to them it will be of interest. They will not need to be told that it is absolutely without authority and strictly speaking spurious.

It is of course well known to all instructed Masons, that certain parts of our ceremonies, or rather of the verbal forms employed in them, are not secret. The parts, that is, that in the United States are very generally called "monitorial," and that are to be found in the various standard monitors which are freely published and sold; many indeed being authorized by different Grand Lodges. Since the days of Preston and Webb such publications have been made use of by Masons, and are also accessible to non-Masons. There are, however, rather curious differences in such works. Passages that are relegated to the obscurity of asterisks and initial letters in some of them are in others found in extenso in plain print. But it is safe to say that nothing to be found in Preston's Illustrations or Webb's Monitor or the various Books of Constitutions, or anything of like nature can by any stretch of imagination be regarded as part of the secrets of Masonry.

The work under consideration gives all of such verbal forms with reasonable accuracy, so far as we can judge, as usually employed in England. Coupled with these passages is matter of the strictly expose type which may afford entertainment for Masons possessing a certain sense of humor. We cannot recommend it to anyone else.

* * *

CENTENNIAL HISTORY OF FRIENDSHIP LODGE, No. 84, A. F. & A. M., Hagerstown, Maryland. By J. Lloyd Harshman. Privately printed. Cloth, table of contents, appendix, 90 pages.

A VERY creditable little work. The chief deficiency noted is the lack of an index, which is to some extent made up for by a useful table of contents.

Lodge histories are naturally intended primarily for the members of the lodge, and for them and their use of such a work, an index may not seem an adjunct worth the time and trouble of making. But such lodge histories in bulk, on the shelves of Grand Lodge libraries (when the latter are properly organized) become material for further and later researches, and then the unindexed book becomes at the least a constant source of irritation to the seeker for information, and at the worst may lead to important facts being overlooked. The staff of the N.M.R.S. is always available to give any advice and assistance in this way to those who have such work in hand.

Friendship Lodge, at Hagerstown, is not yet ancient, but it is old, having passed the century mark, if its identity with the lodge existing before the anti-Masonic excitement be allowed. This question of identity in lodges is rather difficult to decide. A lodge may change its name, may work under different jurisdictions, may change its place of meeting, may even become dormant, and yet with reason be considered the same lodge. One lodge is known to the reviewer that has passed through all these phases, and even changed its nationality to boot, yet it is allowed to be the same lodge.

Friendship Lodge was an offshoot, or daughter of the lodge originally meeting at what is now Hagerstown. Some of the members found a distance of six miles a serious handicap to attending meetings. Doubtless in those days it was as great a handicap as fifty miles would be in these days of cars and concrete roads. To its credit the daughter lodge managed to survive the fanatical opposition of anti-Masonry where its mother succumbed. Under the circumstances it might almost be credited with the seniority of the original lodge at Hagerstown, though as some of the petitioners were members of another lodge at Boonsboro, twelve miles away, this might not after all be quite logical. But the principles of identity in a lodge, as was indicated above, are by no means settled or clear.

All old lodges have seen ups and downs, periods of prosperity, periods of lethargy and decay. Friendship Lodge is no exception, but it has come through them with flying colors and we hope it may continue to flourish for another hundred years.

* * *

DAWN: A LOST ROMANCE OF THE TIME OF CHRIST. By Irving Bacheller. Published by The Macmillan Company, New York. Cloth, Price, $2.65.

TO attempt a definition of Masonic fiction is a task more difficult than it seems at first glance. Shall we confine the field to those books or stories which make definite mention of the Craft? Or shall we say that any literary effort which has for its object the promulgation of the principles for which the Craft is known to stand comes within the meaning of the term? So far as the present writer is concerned the latter, or broader, classification is the one which should be adopted.

In the more restricted sense Dawn is not Masonic fiction. It deals neither with the Craft in general nor with any particular set of brethren. It is a story for all the world (as for that matter so is all Masonic fiction) and takes its inspiration from a source which has been a guiding light through almost two thousand years. On the other hand the spirit of fraternity in the highest and noblest sense fills every page. The Fatherhood of God and the Brotherhood of Man, the greatest fraternity the world has ever known, is the Craft of which Bro. Bacheller speaks. Any Mason who reads his latest work will feel, perhaps subconsciously, that the author is one who has traveled in the course of the sun. It is not through what is said that this feeling arises, but from the way in which it is said, from the background of spirit, which, perhaps, intentionally submerged, nevertheless insists upon being heard. The present writer had not read the book, only accounts of it, and still there was a persistent feeling that the author had sought the light. It was not surprising that upon inquiry he was informed by the publishers that Bro. Bacheller was a life member of Kane Lodge in New York. It may well be said that, in a different way, he is as great an explorer as the man for whom his lodge is named, Flisha Kent Kane. His explorations were to the outposts of civilization; his spirit finds many of its kindred in the lodge which bears his name, but where Kane explored in the flesh, Bacheller treads in the spirit. He seeks the little known and explores his own vivid imagination for the details to fill in the story.

The partial biography of Doris shows most clearly what can be done by one with a deep insight into human character and an incident, fragmentary in itself, to add to the common stock of knowledge and understanding. "Let him who is without sin among you cast the first stone," and "Go, and sin no more," are the texts about which this vital story are woven. To attempt a discussion of the story and its style is to detract from the beauty of the original. No more need be said to the members of the Craft than that through reading this book they will learn more about Cardinal Virtues in a few short and extremely pleasant hours than the ordinary lecturer on these subjects could teach in a lifetime of formal repetition.

E.E.T.

* * *

NEW BOOKS RECEIVED

Ask Me Brother, by Charles H. Merz, published by the Macoy Publishing and Masonic Supply Co., New York. Price $1.75.

Documents Illustrating the History of Civilization in Medieval England (1066-1500), by R. Trevor Davies, published by Methuen & Company, London. Price $3.95.

Masonic Jurisprudence, by A. G. Mackey, revised by R. I. Clegg, published by The Masonic History Company, Chicago. Price $3.65.

From Serfdom to Bolshevism, by Baron N. Wrangel, published by J. B. Lippincott Co., Philadelphia. Price $4.20.

Dollar Masonic Library, published by Commission on Masonic Education, Detroit, Michigan, and Bureau of Social and Educational Service, New York. Price $1.15.

* * *

A LETTER FROM A WELL-KNOWN PHYSICIAN

In view of the present discussion as to the advisability of building a tuberculosis hospital in every state for the care of tuberculous Masons or of building one or more National institutions, the first of which would be established in the Southwest, the following letter written by Dr. S. Adolphus Knopf, New York City, for more than twenty-five years a recognized authority on tuberculosis and the writer of many books and articles on this disease, will be of interest:

Although intensely interested in any movement for the relief and care of tuberculous Masons and their families, and also nonMasons, since I started to plead for the establishment of Masonic sanatoria more than 25 years ago and, considering my financial situation, contributed largely to a fund which was created for that purpose, I do not feel justified to participate in subscribing for your institution unless you can interest the New York Grand Lodge to share in your movement.

The Grand Lodge of New York has at its disposal a large tract of land and a considerable fund for the establishment of a tuberculosis sanatorium. Personally I would very much like to see an institution for the especial use for Masons and their families at last established in the great State of New York, but I hope you can persuade the Grand Lodge of New York to help you by turning over its funds collected for a local institution, to be used for the national one.

The enclosed clipping represents part of the Grand Master's address, as it appeared in the New York Masonic Outlook of September, 1924. Perhaps you can persuade the Masonic authorities of New York State to create a little tuberculosis reception hospital where patients desiring to go to the New Mexico institution will be temporarily received.

Wishing you all success in your enterprise, I am, Fraternally yours,

* * *

THE CHISEL AND DIAMOND

The sarcastic manner in which Bros. Kress and Meekren refer to certain portions of the ritual of the Mark Degree cannot go unchallenged, and although probably not the keen Masonic student or research worker that either of these brothers is, still, I take exception to some of their remarks in their recent article.

With reference to the diamond, there is no doubt in my mind that the quotation given from the ritual is absolutely correct. I believe it to be a diamond that is referred to, and not a stone as suggested by these brothers. In the ritual there is no reference to a lapidary cutting a diamond, although in the olden days, before the introduction of scientific machinery, the chisel would, in my opinion, be the logical tool for the purpose. However, in this particular case the chisel is only claimed to have the effect of removing the external coat or incrustations which conceal the latent beauties of the diamond.

As to the authors' remarks regarding the point of a chisel under pressure of a mallet, I wonder how many operative masons our brothers interviewed; how many operative masons' tool chests they examined; how much work done by operative masons they carefully inspected; or how many operative masons they have actually seen at work before they committed the gross error of likening this expression to the famous definition of a crab! Of course as we are not operative but speculative Masons, we may not know bow many different kinds of chisels there are; what a mallet is or how it is used; but before we put our thoughts in writing and broadcast them it would be well to be sure of points such as these.

For the information of other possibly unenlightened brethren, and as a M.E.M., I feel it my duty to "dispense light and knowledge," I may say that an operative mason, in finishing stone or carving certain characters upon it, uses a chisel with a point, under pressure of a mallet. He at first strikes the chisel with the mallet and then, as the work nears completion, he presses or pushes the sharp-pointed chisel with his mallet.

A mallet is not a gavel. An operative mason never strikes a stone with a mallet, nor does he strike a chisel with a gavel. The gavel comes in contact with the stone, the mallet comes in contact with the chisel.

F. G. G., Canada.

* * *

MASONRY FOUNDED IN NATURE

Whatever is founded in nature is permanent; and although it may frequently be blended with transcient combinations, it still remains a part of creation. The plant may be cut down by the frosts of winter, or by the ruthless hand of the destroyer; but the root still lives in all its inherent strength and natural energies. It waits but to receive the warmth of a genial sun, to put forth anew its stalks and branches, and its fruit and flowers.

We need not say, how many times FREEMASONRY has been conquered and disgraced - for such has been asserted of it in every civilized country, and still, it lives. In common parlance - it dares to live. Whatever is founded in nature, cannot but live. Its chief principle is life - and whatever constitutes life, is morally good - and whatever is evil, is essentially death. Therefore, it is not optional with men, whether good things shall be permitted to exist; for it is not within the power of human agency to destroy them. Such is the wise provision of nature, that though the evils of this

world appear many, the blessings are more. The balance of moral power is on the side of goodness, and the cause of right and justice does not depend upon conventional decisions.

It was decreed in France, that "death was an eternal sleep!" - and what was the effect of such a vote upon the glorious doctrines of the immortality of the soul!

Politicians of every age and country have denounced the Institution of Masonry, as fraught with evils unnumbered and unlimited! But time has cut down these prophets and their prophecies as transitory and unnatural. Excitement is incident to party movements; and party measures are seldom dictated by that judgment which is guided by reason. Passion results in confusion, and confusion leads to error. Party discipline is never based upon the immutable principles of justice; and, therefore, no party succeeds in all its views and measures. There may have been many errors in the conduct of Masons, and in the administrations of Masonry; but the principles of the Institution are permanently good, and will forever remain so. Nations may rise and fall-parties organize, re-organize, and disorganize - great minds re-act upon one another, till the last hour of mortal strength - injustice and cruelty may reign during the common period of human life - still, the elements of all the fundamental laws of our moral nature remain unchanged. Institutions based upon these laws may be opposed and even suspended in their operations. But never destroyed.

Masonry has been tried, judged and proved. She has risen superior to her enemies, in every age, and it is because her inherent energies are truth, love justice and mercy. All parties, powers, circumstances and events, in opposition to these, are but the poisonous vapors of evil passions, which flit in momentary glory, and then sink back to unsubstantial confusion. Masonry is adapted to human nature; and so long as nature is true to herself, so long will Masonry prove true to man. - Freemason's Magazine, December, 1841.

----o----

THE QUESTION BOX

and CORRESPONDENCE

A CASE IN POINT

I feel a great hesitation in again writing regarding the Masonic Tuberculosis Sanatorium to which you often and so rightly refer editorially and forcefully. I feel as you do. Masonry should mean good deeds done daily, not alone for Masons but everyone possible. I may interpret ritualistic Masonry wrongly, but as I understand it our teachings are to regard the whole human family as one, and the broadness should begin in our own family. How can we reach out to help others, if we do not make an effort to aid our own?

I do not know of greater humanitarian help than putting a tubercular brother on his feet again, and giving him back to his family a helpful man, and this is possible, if we can get him at the right time and place him under the right so-called schooling and hospitalization. When such is accomplished, the refrain will so often be heard that Masonry will be glorified by the profane, and it will make us feel a greater pride, as Masons, because we are doing actual deeds, and not talking about doing them.

There are over three million Masons in the United States. Suppose each state should assess, or recommend, one dollar, or let's say two dollars, per capita for our tubercular sanatoria. I doubt if any Mason would hesitate, if he but knew the great brotherly act of relief be was doing.

I have yet to hear a Shriner object to his two dollars per year assessment for those crippled children in their twelve hospitals, and their work is daily and daily becoming more blessed - it is wonderful.

Masons as a rule are liberal and far seeing, but we must be shown the way. We kick, and a little pushing of us into line makes us act petulantly, but we quickly learn to like doing good.

I am prompted to write this letter by one received from a splendid little woman in the past few days, whose husband is at Koch's Hospital. He is a Mason. They were married but ten months when, like a thunderclap out of a clear sky, he had a hemorrhage of the lung. His employment had to be stopped; his salary also, and his savings were soon gone. Fortunately our city has in Koch's Hospital a splendid humane institution, and gives most expert and excellent care. It is now eight months that this splendid young brother has been at Koch's. His case is arrested, and he needs climate change and hospitalization for a period to put him on his feet. His means gone, this is denied him, and he will surely slip back again and die. All cases do not need climate change, but his does. What a truly Masonic act if we could say, go to the Masonic Tubercular Sanatorium now and get well, putting our hand to a lung-diseased brother's back and helping him back to life, so to speak. His life is precious to him and his splendid little wife, who is working and sharing her small salary now with him. He looks beaten, as a few months before he was the wage earner and proud and honorable.

Keep up the good work, for it is good; it is a burning need. Keep your eyes open and in time we will see the need and Masons will not regret the doing.

Louis H. Behrens

* * *

ROMANISM AND MASONRY IN ENGLAND

Please accept my sincere thanks for your last letter which interested me very much and in connection with which I feel impelled to send you a few lines.

The Roman Catholic difficulty with us here is, I imagine, less than with you but probably in character the same. It seems to me there can be no real fellowship between our Craft and the Roman Church. Apart from whatever may be more or less true, that Masonic bodies in France, Italy, etc., have been involved in political intrigues and plots in the past, and even apart from such associations in the present day as is alleged, the whole attitude, to my way of thinking, is such that any hope of getting along together is doomed to failure.

My experience of the attitude of the Roman Church is this: First, the true Roman Catholic must have renounced all reason if he is a loyal adherent. He may have, as the result of some reasoning process, preferred that church and joined it, but there his reason must end.

I knew of an eminent King's Counsel some years ago whose power of reason and deep thinking was notorious, and when the question was asked how could he (an Englishman) have seen his way to join the Roman Communion, the answer was: "My profession takes all my thoughts and reason. I have none to spare for religious inquiry, hence I join a church which takes over that for me."

How can an intelligent Freemason with his outlook of brotherhood and breadth of creed for a moment accept that attitude?

I give two instances:

Years ago I was in Antwerp, and the master of our hotel was a Freemason. He took me over a Creche which the Masonic lodge in Antwerp was running. (Ninety babies in one room asleep while their mothers were at work.) And he told me the whole

thing was at the first thwarted by the Church and threatened with failure. Nurse after nurse came, and soon left. At last they got hold of the Queen, put up a board "Under Royal Patronage" and succeeded at once. But I said, "How does the Church act towards you?" "Oh," said he, "we are anathema but we go to church all the same, but not to communion, which we are refused." Here you see is the religious instinct asserting itself, but in reality discounted by the Church.

The other instance is that of a man near me, a member of an active lodge, and a Roman Catholic. He still calls himself such, but never I believe goes to church knowing he is barred. Personally I think he would be acting more wisely if he joined one of our English Communions.

Then there comes the question of Confession. I knew an eminent Roman Catholic priest who when Masonry was denounced in Ireland heard the confession of those who gave up the Fraternity. Some were men of standing and influence. This priest (not a Mason of course) knew much more than he would have done otherwise of Masonic matters, but the curious thing he told me was that in Ireland Societies disbanded, sent their members to Confession saying they belonged to no society, and after absolution reformed their society. That's not Masonry.

The attitude of all our principal religious bodies in England towards our Fraternity (except Roman Catholics) is kindly and genial, and we have members of most of them, especially of the Church of England.

No doubt part of Rome's strength is her uncompromising firmness with regard to her main beliefs, but she has no room for appreciation of any religious life outside her community, and but for a saving clause which permits a possible Heaven to outsiders who have failed to obtain the earnestly sought for light which would have led them to Rome, viz., their "invincible ignorance," would in order to be logical be bound to damn all outside her pale.

I have already said I see no hope of any possibility for a man to be a true Mason and a true Roman Catholic, a shuffling compromise is weakness and had better be avoided.

But I also wish to admit that the Roman Church, insofar as her fundamental doctrines are concerned, does base her position on the same foundation as Christians generally. It is when as is now (as for ages) she has denied as well as asserted, has put forth claims which overlie and weaken her fundamental faith, and acted in a quite wrong way with others, that the position to thoughtful and broad-minded folk becomes impossible. One is prepared to say to our Roman Catholic friends, believe if your conscience so directs all that you are asked to do, but for Heaven's sake don't curse me or anybody else if my conscience leads me otherwise.

If there is anything in this that will help your dealing with the difficult question to which you refer, you are welcome to make such use of it as you like.

W. Ravenscroft, England.

* * *

THE SITUATION IN MEXICO: A REPLY

Bro. C. L. P., Missouri, has been badly misinformed about "The Situation in Mexico."

(a) The actual religious conflict in Mexico is not the culmination of a war of three-quarters of a century's standing between Freemasonry and the Catholic Church. The Catholic Church, as a political power, was buried in Queretaro, Mexico, by the Liberal Party and it remains buried, not even the Pope dreaming to resuscitate that political corpse. Masonry has had no war with the Church since the Liberal Party took

into its hands the leadership of the Mexican nation. There could not be any war with a vanquished enemy.

(b) General Porfirio Diaz was not a Catholic; on the contrary, he was a liberal and a great leader of the Liberal Party. He was a Sovereign Grand Commander ad-vitam of the Supreme Council of Mexico. He always controlled the Church without interfering with religion.

The separation of the Church and State was an accomplished fact since 1857; since then nobody has attempted to restore the political power of the Church.

(c) Calles is not a 33rd Degree Mason. If he is a Mason at all, he does not show it in any way and he is not affiliated with any lodge; furthermore, he thinks of Freemasonry with contempt, he has not even refrained from expressing himself against Freemasonry, although now he wants to use Masonry for his political ambitions. He has abstained from becoming a member of the Fraternity, notwithstanding several friendly indications insinuated to him by some of his followers, thus clearly demonstrating his regard for things Masonic. It is certainly quite unfortunate to have had the inspiration of exhibiting Calles before the American Fraternity as a Mason; the irony of this presupposition is rather too strong to let it pass without comment.

(d) The Church is not defending any political rights and does not preach against the enforcement of the Constitution of 1917; the leaders of the Church in Mexico are too intelligent and too shrewd to commit themselves to such a stupidity; they have been trying to influence public opinion in order to compel Congress to amend the Constitution on the points of "free schools and free worship." The Church in Mexico takes the same standing that it does in the United States. Of course, it is obvious to the good observer that the Church has been slowly strangled by the State, therefore, the Church is the one party that craves for the separation of the Church and State.

The real issue between the Church and the State is: "Freedom of primary education and freedom of worship" vs. "Absolute and exclusive control of primary education and supervision and control of worship by the State."

J.d'A., Mexico

* * *

MANKIND AND THE DEITY

The Jewish Rabbi quoted by Bro. N.W.J. Haydon of Canada in the June BUILDER reminds one of the famous western river "one mile wide and one inch deep." If anyone wished to found a universal brotherhood on the belief that a revelation of God was given to Confucius and Laotse, to Buddha and Krishua, to Zoroaster and Mahomet such as was given to Moses and the Hebrew prophets (to say nothing of Jesus and His Apostles), probably he can get some Freemasons to join him, but American Freemasonry is not going to broaden out in that fashion.

Had I any criticism to pass upon the Scottish Rite it would be on its efforts to extract good ore from the residuum of Oriental Philosophies and Religions. In my opinion the "tailings" are not worth working over. Neither Confucius nor Buddha claimed to know anything about God. In a recent number of The Ladies' Home Journal a writer tells us that 85 per cent of the inhabitants of Burmah are Buddhists. He says that if as many as five men are partners in a store there will be five different padlocks on the door and the store cannot be opened in the morning until the last man of the five gets there to unlock his padlock.

The outstanding feature of nearly all Oriental religion is the deification of lust. In the last few weeks I have seen the statement in print that British law in India against the display of the nude expressly exempts Hindoo temples. That were the law to be

enforced without such exemptions one-third of temples of India would be destroyed. This confirms what a friend told me of his observations in India fifty years ago. "The pathetic story of Isis" on her vain search referred to by Bro. John W. House of Canada in the June BUILDER reflects light upon ancient Egyptian religion. Had Cleopatria Iived two thousand years earlier she would have made an ideal Egyptian goddess. Josephus tells us that Liberius had the Temple of Isis in Rome destroyed and its priests crucified because they used religion to victimize a noble Roman Matron.

Mahomet was one of the most lustful of men. While he limited others to four wives he had special exemptions in his own favor. He prescribed death as the penalty for adultery, but required the testimony of four witnesses to prove the crime. The law was made a roaring farce by the Caliph Omar's celebrated ruling which Gibbon gives in its Latin form that I will not quote. Mommsen speaking of the Phoenicians says: "It seemed as if their worship was meant to foster rather than restrain lust and cruelty."

American Freemasonry never will become "liberal" enough to go back of our Bible for any basis for morals and true, Fraternity.

C. H. Briggs Missouri

All that Dr. Briggs here says may be true, and indeed very much more of the same kind of thing might be adduced. But there are several considerations to take into account before coming to a conclusion. If we judge others by their worst they will be justified in judging us, too, by our worst. Obscene carvings are not unknown in old churches for one thing, and the tale of lust and cruelty that a Hindoo or Chinese can compile against Christians and Christianity (as represented in the acts of churches and denominations) may well make us blush - because it also would be true. We know it is not the whole truth; and we should judge them by their best - not by the stage attained but the advance they have made. We have Scripture warrant that God left himself not without witness among the nations; and to see nothing but evil in non-Christian religions is, with all deference to our reverend brother, not a little unfair.

* * *

THE ORIGIN OF THE TEUTONIC CROSS

Can you give me information on the origin and history of the Teutonic Cross used in the Scottish Rite, or tell me where I can find such information? I have consulted a number of works but learned very little regarding the matter.

W. B. S., California.

Have you read the article on the cross and crucifixion in the Encyclopaedia Britannica? There is quite a lot of information compressed there in short space. Churchward, Yarker and Higgins all deal with the cross as a symbol, but not in our opinion very helpfully. Baring-Gould in his Curious Myths of the Middle Ages gives a great deal of interesting material on the subject, and though his work is now some forty years old it is still of considerable value.

The origin of the cross as a symbol has never been agreed upon by scholars. It is probably derived from a number of roots, each of which assisted in strengthening the sanctity with which it was regarded. As representing the four quarters of the earth, as a sexual symbol, as an astronomical or at least a celestial phenomenon, and finally as possibly an element of primitive design.

G. S. Tyack in The Cross n Ritual and Architecture says: "Every crusader of whatever rank had a cross of some material stitched on his tunic. It was only natural that some differentiated form should be adopted as distinguishing marks by the crusading orders. There are over thirty named forms of cross used in heraldry, and it is hard to believe that the differences involved implied any symbolic meaning.

The Builder Magazine

August 1927 - Volume XIII - Number 8

Frederick and the Facts

By BRO. CYRUS FIELD WILLARD, California

THE recent reply of Bro. A. L. Kress, of Pennsylvania, in THE BUILDER for February to my setting forth of the facts that showed that Frederick the Great, King of Prussia, was the head of what is now the Ancient and Accepted Scottish Rite, seems to me to be decidedly weak.

The fact that three of the subordinate bodies of this organization officially recognized that the official headquarters of their Order was in Berlin, Prussia, and that the Master of one of these Lodges of Perfection addressed Frederick as its head, by name, on official business of the Order to which his lodge belonged, does not seem to convince him.

It makes one think that people believe only what they want to believe, no matter what the evidence may be.

He does not deny these facts. He cannot. He does not try to do so, but seeks to minimize the weight of the evidence. He says that he does not know if Frederick was its head, but he suspects he was not.

In this, his suspicions are contrary to what Colonel Solomon Bush, the Master of Philadelphia Lodge of Perfection, knew when he said that Frederick was the head of the Order of which that Lodge of Perfection was a part.

Bro. Kress became unduly exercised because I said it made no difference whether there was a reply. Quite evidently he, like many others who seek to tear down traditions, did not consider the matter in all its bearings.

The letter which Col. Bush signed was not a personal letter, but one prepared by a committee of that lodge in 1785, about a year before Frederick died. It was made part of the official business of the lodge and was copied into the records and made a part of the official records of Philadelphia Lodge of Perfection.

Therein it is different from a personal letter which would seem to require an answer to show that it had been sent and received. These official records of the Lodge of Perfection are generally accepted as genuine by all Masonic writers, but Bro. Kress does not consider them evidence, although the lodge at the time was transmitting to its official head, Frederick II, King of Prussia, a list of its members, as the letter says, and as the rules require, as stated in the letter copied into the record-book, which is now in the possession of the Grand Lodge of Pennsylvania.

What rules are referred to? It is evident to anyone acquainted with lodge work that it was the rules of the Order to which this Lodge of Perfection belonged, and the head of which was the one to whom the letter was addressed, that is, Frederick the Great.

It is not only Colonel Bush, who signed the letter, but the whole lodge itself asserted that Frederick II, King of Prussia, was the head of the Order to which the Philadelphia Lodge of Perfection belonged when it made this assertion a part of the official records of the lodge.

This written assertion on the part of the Philadelphia Lodge of Perfection, now in its records, that Frederick the Great was the head of the Order to which the lodge belonged, requires equally definite and positive evidence in writing to the contrary, to contradict it. Such are the rules of evidence. The negative evidence must be equally strong.

THE OPINION OF ALBERT PIKE

It would hardly seem that Bro. Kress is better qualified to judge as to the value of the evidence that Frederick was the head of the Order and signed the Constitutions of 1786 than Albert Pike, who was a great lawyer, admitted to practice in the Supreme Court of the United States, where he won a big lawsuit with a $5,000,000 verdict in favor of his clients. In his "Historical Inquiry" Pike said, on page 127:

But we now believe that they were made at Berlin, under the auspices of Frederic in May, 1786, and that he was the Patron and Protector of the high degrees, and did approve these Grand Constitutions.

In his Preface, Pike also said:

As the authenticity of the Grand Constitutions of 1786 continues to be denied, upon the same old, untenable and exploded grounds, it is deemed advisable to print and publish this Inquiry for more general circulation.

It is because Lantoine denied the authenticity of these Constitutions in his recent history, on the "same old, untenable and exploded grounds," that this discussion started. Had this pamphlet, Pike's "Historical Inquiry," been reprinted and placed in the library of every Lodge of Perfection in the land, these attacks would not be made now, as the members of the Order would know their fallacy.

But this official written evidence in the records of the Philadelphia Lodge of Perfection is not considered proof by Bro. Kress, who will, however, accept that written assertion of Elias Ashmole, an individual, in his diary, that he was made a Mason in 1646. Yet no doubt he would not accept a similar entry in the diary of the

Baron von Hund that he was given the higher degrees, now called Scottish, by the Earl of Kilmarnock, Grand Master of Scotland, about 1742, and which Scottish degrees he afterwards introduced into Germany as the Rite of Strict Observance.

The kind of research I object to is outlined in the above statement. Because one statement in a private diary is accepted by Gould and a few others who set themselves up as the last word in Masonic research, they are blindly accepted in America by those who, on the other hand, take delight in tearing down all traditions, instead of examining them with care to see if there is a reasonable possibility of their being true.

Troy (like Frederick's connection with this Order) was regarded as a fable by writers who admitted they knew it all (like some of the authorities of Bro. Kress) until Dr. Schliemann dug down into it and not only found one, but five other cities, one superimposed on the other, the same as we find successive deposits of thought and myth in our Blue Lodge ritual.

Before this, I have taken no exception to Bro. Kress' "brand of research," as he termed it, only poked a little fun at it, as not presenting any.

THE SHEEPWALKING SCHOOL OF RESEARCH

Enoch T. Carson, in the American edition of Gould's History of Freemasonry, wrote a chapter on the history of the Scottish Rite in which he calls some alleged Masonic historians "sheepwalkers," because they are like sheep, following their leader and repeating the same incorrect statements others have made. It is the fad nowadays to write a history with a number of figures referring to foot-notes which merely repeat statements made by others that sometimes have no foundation in fact. A celebrated English historian said his pages were unmarred by footnotes.

Bro. Kress has been prone to follow what Gould and others of his school have said, and thinks because they said it, that it must necessarily be true. That was the distinction that he seemed unable to get from my former articles.

But I am pleased to see that he is reforming in this respect, and even dares to question his authority, as witness the letter from him and reply of Lantoine in "Le Symbolisme" for February. But if the latter is no more accurate in his facts than he is in spelling the name of the writer, which he took from the printed page, too, and made it Vuillard for Willard, then Bro. Kress should seek some more confirmatory evidence.

Taking Bro. Kress' own line of argument as regards Frederick being the head of the Order, that was turned into the Ancient and Accepted Scottish Rite by the Constitutions of 1786, I might say that I do not know that Bro. Kress is a Mason. Until facts are presented to show that he is, the story must be rejected. Just as he says about Frederick: "It is clear that he must be held not to be unless positive proof is shown that he is." This is a reductio ad absurdain and shows up the fallacy of his argument.

While I am willing to joke and give and take in a discussion, always trying to conduct it in the pleasantest spirit possible, yet I would submit to Bro. Kress that it is not Masonic to put words in my mouth which I did not use, neither is it accurate.

FREDERICK'S PHYSICAL CONDITION IN 1786

On page 42 of THE BUILDER of February, he says: "Suppose we accept Bro. Willard's data that Frederick so far as his physical condition (sic) could have presided over a convention to prepare the 1786 Constitutions," etc. Will Bro. Kress kindly give page and line where I have ever said anything about Frederick presiding over a convention ?

One page 8, Vol. I, of Mirabeau's Histoire secrete de la cour de Berlin, under date of July 14, or about a month before Frederick's death, Mirabeau said:

Les partis sont tres en activite a Berlin-mais tout se tait devant le Roi; il est encore Roi, il le sera jusqu 'au bout.

This, in English, is:

Parties are very much in activity at Berlin--but all keep silent before the King: he is still King, he will be such until the end.

This is the best characterization of Frederick that could be made. He was the King at Berlin at all times, and when the lodges of America were ordered to send the list of their members to Berlin, he knew who they were. While he lived, he was the whole thing at Berlin.

It seems curious to see Bro. Kress calmly ignoring the facts of Masonic life by attempting to rule out competent and corroborative evidence on the ground that it is hearsay evidence when they are broad and definite statements, made by careful Masonic historians, of their own knowledge.

I refer to the statements made by Mackey and particularly those made of his own knowledge by Rev. John Dove who wrote a history of Masonry in Virginia and knew personally some of the Deputy Inspector Generals like Joseph Myers and Isaac Da Costa. Bro. Dove said they were educated men who were sent by Frederick of Prussia to spread the doctrines of the higher degrees, of which Dove was a member. If Bro. Kress will look again into the Proceedings of the Grand Lodge of Massachusetts he will see that he was inaccurate in his quotation, for Isaac Da Costa was quoted long before the date he alleged (1760), as he will see on Oct. 13, 1759, on pages 439 and

440. Also he was the first named on the petition for the warrant of St. Andrew's Lodge, of Boston, in 1756. I only mention these things in the interest of accuracy.

I have Lantoine's History of French Freemasonry and have read it carefully. To my mind he is like Carlyle, a word-painter and not an historian. My assertion is that Lantoine is not impartial, and my assertion is as good as that of Bro. Kress to the contrary.

The assertion of Bro. Kress that I have presented no new facts and shown no personal research, seems to be negatived by the hours I have spent examining charters, fac-similes, etc., and the fact that I have given more research to the early history of the Scottish Rite than he has ever done. But I will agree with him that my article shows no research, if he will point out anywhere in Masonic literature where these three official statements, each corroborating the other, that the headquarters of the Rite was at Berlin, Prussia, have been assembled together.

THE PRUSSIAN COMMISSIONERS

The fact that the Nine Commissioners are stated officially, by Stephen Morin, in the charter of the Kingston, Jamaica, Chapter of Princes of the Royal Secret, to be in charge in Prussia, does not seem to affect Bro. Kress. What are official documents compared to one's cherished beliefs? Like some attorneys who object to all evidence against them as "immaterial, irrelevant and incompetent," this does not seem to faze him.

After reading Mirabeau's Secret History of the Court of Berlin, in the original French, published in 1789, I am wondering how anyone could quote Mirabeau as Lantoine did in his history, the review of which started the original discussion. It is beyond me how Lantoine would dare to do so, and I can only think it was because he was "sleepwalking" and quoting what someone else had said. He probably never went to the original sources. It shows that all the statements of Lantoine need verifying, and I

am glad to see that Bro. Kress is beginning to see the need of this, as his letter in "Le Symbolisme" tends to show.

These volumes of Mirabeau also show that up to 15 days before Frederick died, he could have signed these Constitutions had he not done so three months before. On page 75, Vol. I, Mirabeau said, on Aug. 2, 1786, "The king is sensibly better" (Le roi ist sensiblement mieux). At the end of the same letter he says: "For the rest the head is perfectly clear and he even works a great deal." Au reste, la tete est parfaitement libre, & l'on travaille meme beaucoup.)

On the day before he died Mirabeau says (page 91, Vol. I):

I know that the day before he had not spoken until midday to the secretaries who had been waiting since five o'clock in the morning, but nevertheless the despatches have been clear and precise; that he had again eaten excessively that day and notably a lobster! (Je savois--que la veille--qu'on n'avoit parle qu'a midi aux secretaires qui attendoient depuis cinq heures de matin, que cependant les depeches avoient ete nettes & precies; que l'on avoit encore excessivement mange ce jour-la & notamment un homard.)

This shows that he could even have signed these Constitutions of 1786 on Aug. 16, the day before he died, as he did the despatches which he dictated and which were "clear and precise." Pike gives many others who said practically the same thing.

It is apparent that, despite the assertion of Lantoine to the contrary, Frederick could have signed the Constitutions of 1786 on May 1.

The charter of the Kingston Chapter, P. R. S., says that the Nine Commissioners did prepare the Constitutions of 1762, although Gould makes the downright charge that they were forged in America. But this charter of the Kingston body, signed on April

30, 1770, only eight years later, by Stephen Morin himself, says that the Constitutions of 1762 were ratified in Prussia at a different date than that given by any Masonic historian. It says, in English:

Consequently by the deliberation dated the 7th of December, 1762, to be ratified and observed by the aforesaid Grand Chapter of Prussia and France, etc.

This Kingston charter is quoted as being in his collection by Enoch T. Carson. [See Gould, Vol. IV, page 634.] This collection was bought by Gen. Samuel Lawrence and by him presented to the Grand Lodge of Massachusetts.

Efforts are being made by the writer to get a photostatic copy of this charter, bearing the signature of "S. Morin," because it is all in English and would thus show that "S. Morin" understood English and French, as would an American born in New York of a French Protestant family settled there since 1691.

The Constitutions of 1762, also in English, that Henry Andrew Francken gave to the Albany Lodge of Perfection, are also said to be in this collection and it is hoped that these treasures will be photographed before long.

THE QUESTION OF METHOD

After all it seems that Bro. Kress and I are not so far apart. We agree in principle but not in methods. We both want to see an American school of research established, and we want the facts. I cannot agree with him when he says: "Until facts are presented to prove Frederick's headship, the story must be rejected."

Why rejected?

It would seem to me that the fact that the Philadelphia Lodge of Perfection, making returns on its membership, did, through its Master, address a letter to Frederick as the head of the Order to which it belonged, must be accepted as positive evidence that Frederick was its head. If it had been an English lodge, whose records said he was the head of the Order to which it belonged, the assertion would be accepted without question.

If my Lodge of Perfection should address a letter, enclosing its list of members, to Captain John H. Cowles, head of the Scottish Rite, Southern Jurisdiction, it would seem to me that this would be accepted as evidence that Captain Cowles was the head of that Order, especially if the lodge went to the trouble of making it a part of its official records.

All Masons would naturally accept it as such, unless they had some preconceived opinions, as they would reason that the lodge would know better than any outsider who their superior officers were.

But this is the point that Bro. Kress does not want to concede. He thinks he knows better than the Philadelphia Lodge of Perfection who their superior officers were, although they were contemporary with Frederick and Bro. Kress is 150 years behind time. They know definitely that Frederick was the head of their Order and Bro. Kress now "suspects" that he was not. Guess again.

VON STEUBE A LINK

Furthermore, Baron von Steuben was in Philadelphia at the time the letter was written, settling his accounts with the Congress, as his life will show. He knew Frederick intimately, having been his Adjutant General, who sent him to Washington as the best present one Masonic general could make to another. von Steuben was a

Mason, and Bro. Kress and Lantoine have not yet denied that Frederick and Washington were likewise.

If there had been the slightest doubt on the part of any Mason that Frederick was the head of the Order to which the Lodge of Perfection belonged, Colonel Bush, as a companion-in-arms of Baron von Steuben, would have known and the letter would never have been written. Certainly it would not have been made a part of the official records of the Lodge.

Bro. Kress made the statement that I quoted Gould in part "for my own purpose," which is rather an unkind way of putting it. The reason I did not continue quoting Gould was because I did not want to bring into the discussion the unreliability and prejudice of Gould in matters concerning the Scottish Rite. Notably where he says, "The Constitutions of 1786 were undoubtedly forged in America and probably those of 1762." I should be happy to take up this matter at some future time, but I think I have said enough now.

FREDERICK'S PURPOSE

It is my opinion and belief that Frederick had the Constitutions of 1786 drawn up to prevent the troubles that arose when the Duke of Sudermania, later King of Sweden, was elected head of the Strict Observance. It was a political reason that made Frederick put himself at the head of the Rite in Germany, that he afterwards turned into the Ancient and Accepted Scottish Rite by these same Constitutions of 1786, just as Albert Pike shrewdly asserted in his Historical Inquiry, which every Scottish Rite Mason should read.

I am confirmed in this belief by seeing a similar jealous political feeling on the part of the authorities in Denmark, as shown in a recent number of the Ars Quatuoi Coronatorum on "Lodges in the Danish West Indies," Vol. 37, page 147, part 2. After stating that the work was conducted in German, as the rituals were in German and

were those of the Order of Strict Observance, of which the Baron von Hund was Grand Master until he died in 1776, it goes on to say:

Upon April 29th, King Christian VII signed a rescript to the leaders of the Freemasons in Denmark directing that never and nowhere in any Danish land or possession should the Freemasons recognize a foreign Prince of royal blood as Grand Master or give any such authority or influence over the Order. It was a known fact that Duke Ferdinand of Brunswick had a certain influence over lodges in the Danish lands and possessions (Duke Ferdinand succeeded von Hund as Grand Master in the System of the strict Observance) but when he retired no lodge was to be permitted to allow any foreigner to have an authority over any lodge without first having petitioned therefor and obtained royal permission.

Duke Ferdinand, of Brunswick, was one of Frederick's generals who won for him the great victory of the battle of Minden during the Seven Years' War. In fact, in view of all the circumstances, it might not be such a wild guess to hazard the belief that Frederick might have been the head of the Unknown Superiors to whom the Strict Observance members had to pledge themselves. Especially when we realize that the Three Globes Grand Lodge, which Frederick organized at Berlin, was for 20 years a member of the Strict Observance. At any rate, Duke Ferdinand became the real ruler of the Strict Observance after the Convention was held at Kohlo in 1772.

In 1778 the Duke of Sudermania, then G. M. of Sweden, was elected as its head and Gould says that it was probable that political motives were connected with his candidacy. The Danish Lodges opposed him as they feared the political influence of Sweden, which also had possessions in Germany. At that time Baron von Steuben had just come to America (1777) and as a Mason knew what was going on in Masonic circles in Germany.

FERDINAND, OF BRUNSWICK, GRAND MASTER

In April, 1781, the Duke of Sudermania resigned and Ferdinand of Brunswick was elected Grand Master in 1782, which office he held until his death, in 1792, at the age of 71, after which the Order disappeared. On Jan. 30, 1784, the Grand Lodge of the "Three Globes," of which Frederick had been Grand Master, after a membership of 20 years, withdrew from the Strict Observance "with its superstructure of hermeticism and Rosicrucianism," so Gould says (Vol. III, page 367), leaving that Order "moribund." A little more than two years after the withdrawal of the "Three Globes" and about six years after the rescript of King Christian, the proponents of the Constitutions of 1786 assert that Frederick II, King of Prussia, whose subordinate was the head of the Strict Observance, signed these Constitutions which gave to each country, after his death, a Supreme Council of nine members supreme in that country, with the exception of America, which was to have two such Councils. All this was done, as it states in these Constitutions, for the purpose of preventing discords (such as the election of the Duke of Sudermania had caused) and the spread of innovations such as had been going on in neighboring kingdoms.

These Constitutions also describe the manner in which the Rite of Perfection of 25 degrees, the Primitive Rite, the Ancient Rite and some others were combined by Frederick to form the Ancient and Accepted Scottish Rite of 33 degrees. From that time the Strict Observance was indeed "moribund." (See Gould's History, Vol. III, page 367.)

The validity of the Constitutions of 1786 has been fiercely attacked, generally by those who had some motive for so doing. It would be well for Bro. Kress, and all others who have any doubts as to its validity, to read Pike's Historical Inquiry, in which that great lawyer analyzes the evidence and states his reason for believing them genuine.

CHARACTER OF THE FIRST SUPREME COUNCIL

The founders of the first Supreme Council in America have been proven to be men of the highest standing in the military and professional circles of South Carolina and real Southern gentlemen.

They were contemporary with the adoption of these Constitutions, and under them the first Supreme Council was formed in 1801, only fifteen years after they had been adopted. It is a fair presumption that Frederic Dalcho, then a doctor of medicine, 31 years old, and afterwards an Episcopal clergyman of the highest standing in Charleston, knew what he was talking about when he asserted that they were signed by Frederick II of Prussia and provided for Supreme Councils of nine members for each country. It is certain he would not lie about it, as he has openly or covertly been charged with doing. (See Lantoine's statement.)

Furthermore he was the son of a Prussian, who had been before von Steuben, the Adjutant General of Frederick the Great and on account of wounds received in the Seven Years' War was allowed to retire to London, England, where Frederick Dalcho was born and named after the King.

This information about the father of Frederick Dalcho I obtained from a pamphlet, The Lost Key, by Edwin A. Sherman, a California Masonic historian, who also asserts that Baron von Steuben was the agent of Frederick, King of Prussia, in introducing the new organization of 33 degrees into America. Bro. Sherman goes into this matter at great length, which I cannot go into now save to say that he asserts that Col. John Mitchell, the first Grand Commander, was a member of the same regiment with Baron von Steuben, which, of course, can be verified or disproved.

In the meantime I trust that Bro. Kress will realize that although I may write at times rather brusquely, there is still the same underlying thought in my mind that he has, and that is to go to the original records and let the word-painters alone. Our only difference is that I do not intend to discard all traditions until I have found them to be without palpable foundation.

----o----

A REJOINDER

By BRO. A. L. KRESS, Pennsylvania

AFTER reading Bro. Willard's reply, I cannot see that he has produced any further facts or strengthened his previous case sufficiently to justify further discussion, on my part at least. So far as Von Hund's diary goes, who has ever seen it? When Von Hund or anyone else implies that he received, in 1742, any "Scottish" degrees, or "Scottish Rite" degrees, or anything even remotely resembling them, they are wrong. I did not mean to imply Bro. Willard ever has said Frederick presided over the convention. This has been asserted by others. My point was that I was ready to accept his data that Frederick could have done anything he is supposed to have done about the Constitutions so far as his physical condition was concerned. Which proves nothing. I doubt if John Dove could have known Da Costa personally, though I have no facts as to dates. I might add also that I had read Pike's Historical Inquiry. Some years ago we had the pious myth going around about the sword Frederick was supposed to have sent Washington. Did Bro. Willard ever hear of that ? Now it seems he sent Baron von Steuben to Washington also.

The facts in the case we are agreed upon it seems. We differ in their interpretation. Until new facts are produced continued discussion will get us nowhere.

----o----

NEW LIGHT ON RAMSAY'S FAMOUS ORATION

IN his article FREDERICK AND THE FACTS Bro. Willard refers to the correspondence between Bro. Kress and Bro. Lantoine which was published in a recent number of LE SYMBOLISME. As the facts brought to light by Bro. Lantoine are interesting and important, Bro. Kress has translated the reply to his inquiries. It

may also be of interest to members of the N.M.R.S. to learn that Bro. Lantoine is a member of the Supreme Council A.&A.S.R. for France. His position at least shows that he is hardly actuated by any prejudice or hostility against the Scottish Rite, even if he does attack what he regards as unfounded in its history.

TO ALBERT LANTOINE

I have read your History of French Freemasonry with a great deal of pleasure. I consider it a great work.

Will you do me the kindness of answering a few questions? On page 120 you reprint the two letters Ramsay wrote the Cardinal de Fleury.

1. Have you personally examined these original letters in the archives of the Minister of Foreign Affairs?

2. In the first letter if as you say "the date March 20, 1737, is not in the handwriting of Ramsay" how can the date of the oration be established from this letter?

3. Who do you think did write the date on this letter?

4. Daruty says the Cardinal de Fleury wrote on the margin "The King does not wish them to assemble." Is this correct?

5. Have you personally examined the work you cite on page 116 "Dans les Lettres de M. de V. etc." 1738 so that you know the oration appeared in this work?

Yours fraternally,

A. L. Kress.

TO A. L. KRESS

1. I have personally examined the letters addressed to Cardinal de Fleury by the Chevalier Ramsay.

2-3. All State papers bear a date marked by the archivist charged with their classification. I must admit that this date was not necessarily added in Ramsay's first letter immediately after its receipt, and that the file to which this letter belongs has perhaps been classified later. I do not believe-this, though, because, in the last case, the archivist would not have indicated the day of the month with so much precision. But even if I understand your doubts, I cannot admit it in the case of the second letter, which corroborates the first and in which the date 1737 seems to me not to be doubted--and here is the reason: This second letter in fact bears this date not only at the top (in the hand of the archivist) but below and so placed

A Paris, ce 22 Mars. [Ramsay's hand-writing] 1737.

M. Abel Rigault, Under Secretary of the service of archives for Foreign Affairs, who has kindly aided me with his expert knowledge of handwriting (he actually is an expert) inclines to believe that this 1737 which is placed below the day of the month is also in Ramsay's writing. He bases his opinion on these points:

a. that the figures do not in the least resemble those of the date written at the top by the archivist.

b. that this period placed after 1737 is a peculiarity not to be attributed to an archivist and one which Ramsay used.

This comment is of value. Let us note, in fact that neither of us for example would put a period following the date in a manuscript letter while Ramsay puts one after the

22nd of March. I will even say that it was this last period which made me believe that the 1737 placed below (in the first letter) did not belong to it, and that is why I did not add this date in the reproduction on page 120 of my Histoire de la Freemasonry Francaise.

But even at that have we the right to doubt the date of a letter which has this date recorded on it by two different hands? I add that the handwriting of both these dates is incontestably of the 18th century.

4. Daruty, after Lemontey's work Histoire de la Regence et de la Mirnorite de Louis XV . . ." (Paris 1832) makes us believe that "Cardinal de Fleury had written on the margin 'the King does not wish them to assemble'." Is this correct, you ask me?

I think if Daruty had taken the trouble to consult the document, he would not so readily have reported Lemontey's version. The seven lines in pencil which are found not on the margin but at the head of the letter are illegible. After tedious attempts, here is what I have been able to decipher with the kind aid of M. Rigault:

Rep . . . Iira . . . deja parle' . . . bien des gens . . . croit . . . le roy meme s'en est moque . . . mardy dine . . . ne veux college. (Reply read . . . already spoken . . . many persons . . . believed . . . The king himself makes fun of them . . . Monday dinner . . .)

And again I do not guarantee the correctness of this incoherent writing. The only line which seems clear to me is "the king himself makes fun of them." Can we render these sybilline words as "the king does not wish them to assemble?" It is an interpretation ventured which my mind eager for facts, cannot accept . . . The fact is that this pencilling has become illegible.

Another observation: what proof have we that these lines were written by Cardinal de Fleury? They might be his, evidently since his writing might be shakier (by reason of

his age) but it could also have been made by one of his clerks charged with opening his correspondence or a note dictated by him. This note in my opinion is the scheme for the reply that a secretary has drawn up to Ramsay's petition. What a pity that this last may not be found among the Chevalier's papers . . . Who knows?

5. I have personally examined the work I cite on p. 116 "Lettres de M. de V.... avec plusieurs pieces de differens auteurs." The Hague, Pierre Popy, 1738. The oration of Ramsay is thus presented Discouse pronounced at the Reception of Freemasons by M. de Ramsay; Grand Orator of the Order. It is between pages 47 and 70. [M. Lantoine goes on to say this work is extremely licentious and that following the Oration are some so-called statutes which he gives in full.]

I take this occasion to thank you warmly for your appreciation in THE BUILDER of my Histoire de la Franc Maconnerie. My book has been made the subject of rather warm controversy in this excellent American journal. Bro. Willard in numerous pages has literally loaded me with abuse for having denied the part taken by Frederic II in the establishment of the 1786 Grand Constitutions. I see no need for pursuing the discussion. With him, it is a matter of belief or opinion and I can as a historian only argue from the texts. Without reason, I am accused of lack of respect for Albert Pike. I believe I am misunderstood. I do not ignore the great worth of your compatriot and I appreciate the fervent admiration with which the American brethren have consecrated him. But if from the ritualistic point of view his competency seems to me undoubted, I cannot blindly follow him in his historical ideas. His imagination which served him so well in the interpretation of symbols deserted him in his interpretation of facts. He depends on testimony [of others] while I, like Saint Thomas, believe only that which I see. I have read his Historical Inquiry and that has not in the least convinced me of Frederick the Second's participation. So far as Bro. Willard goes, Albert Pike has refuted my allegations beforehand. That is a point of view. I rest on my position: why does some one not show us the text signed by Frederick? Albert Pike saw it. That does not suffice for me. In history as in law the evidence of the most honest man in the world requires confirmation. Albert Pike invokes also the evidence of Baron de Marguerittes, saying on page 127: "The Baron de Marguerittes said . . . Know, M. Ill. Brethren, that a Scottish Knight has in his possession the original charter of 1786 signed with his own hand by the late Frederic the Great, King of Prussia...."

Why has not the Baron de Marguerittes given us the name of this "Scottish Knight"? And if in 1818 the thing was even then argued to the point where it was necessary in order to fortify the belief of the brothers to promise to show them the Constitutions, why did not this Scottish Knight bequeath this so precious document to his brothers so that today we should be able to verify its authenticity?

The famous Gerbier patent in France also has been thought a fact, and the Morin patent, and the patent of the Arras Chapter founded by Charles-Edward of which so many copies have been certified correct by personages of high rank. But when we ask to see the originals--as is our right and duty--these originals, of such leading importance for the History of Freemasonry, are not to be found. All these people who have examined them, and examined them to the point of guaranteeing their contents, have been so clumsy as not to keep them out of harm's way. Is it not perplexing?

Your desire to be correctly documented, Bro. Kress, fits in so well with my own method of work as not to leave me indifferent. I think that these interchanges are not useless and constitute a good Masonic work. If anyone proves to me I am wrong I shall be the first to thank my critic and to acknowledge my error--putting love of truth above a mean and absurd self-love as an author.

Sincerely yours, Albert Lantoine.

NOTE Bro. Willard in his article (page 226) refers to the term "sleepwalkers," ascribing it to the late Bro. Enoch T. Carson. Bro. Carson in the chapter mentioned of the addenda to Gould's History of Freemasonry that is included in the American edition, speaks of "the 'sleepwalking' paths" followed by many Masonic writers in dealing with the so-called higher degrees. Actually it was Gould himself who hit upon this apt description, or at any rate gave it currency in Masonic circles, for he uses it in the History and elsewhere, and since then it has been frequently quoted and used by others.

There is one point that should be made in summing up this discussion, for as so often happens the arguments and counter arguments do not always meet fairly. The parties do not always properly understand the meaning of what their opponents have said. It does not seem that either Bro. Kress or Bro. Lantoine intended to imply that Frederick was not physically able to put his signature to a document during the last months of his life, not yet that he was mentally incapable of considering or even originating such a project as the organization of the Scottish Rite out of the various rites orders, and scattered ne plus ultra degrees of which the preceding fifty years had been so prolific, especially in France. The argument is apparently cumulative and psychological. Frederick had for years shown an indifference to the Craft; more than that he had expressed a positive antipathy to the high grades. Was it likely that at the end of his life, while ill and burdened with important affairs of state, he should have troubled to give time and attention to an organization he had come to regard as at the best trivial and puerile?

The right way to meet this argument, it would seem, would be to examine the evidence offered to show that Frederick had become indifferent to Masonry, and was antipathetic to the high degrees. This anyone interested may do by referring to Bro. Lantoine's work, or to the translation of the chapter on Frederick in THE BUILDER for June last year.

The subject has now had quite full discussion, the disputants seem to be largely in agreement as to the facts, and until new evidence is discovered there does not seem much chance of settling the question absolutely and beyond doubt. Let us hope Bro. Willard's efforts to this end may meet with success. [Ed.]

----o----

THE FREEMASONRY OF NORTHERN EUROPE

By Paul Duvignan (Translated from L'Acacia)

THIS article will have a double interest for those readers of The Builder interested in the ideal of Masonic universality. In the first place it gives some fresh and we believe trustworthy account of Scandinavia and Germany, and secondly it indirectly gives glimpses of the attitude and ideals of the Institution in France. From an esteemed correspondent in Denmark, Bro. P. A. Fenger, we learn that the recently deceased Master of his lodge, Dr. C. N. Starcke, assisted the author of the following article with information and suggestions.

IN connection with the rapprochement between France and Germany, a problem proposed last year by the Council of the Order for study by the individual lodges it has devolved upon us to arrange reports on the subject, some of which are insufficient while some are vitiated by mistakes; and this in spite of the evident good will of the reporters and even of their ability. It seems that we French limit our attention too much, contenting ourselves, or very nearly, with knowing only what happens in our own country. Exterior occurrences most often escape us, as we do not travel and we do not know foreign languages. So I am happy to be able to give the readers of L'Acacia the following information on the Masonry of Northern Europe, which is of a nature, I believe, to dissipate certain clouds, and to fix ideas that are hesitant and undecided.

DENMARK The most ancient lodge existing in Denmark, "Zorobabel," was founded in 1744 and received its letters patent [warrant] from Hamburg. The first lodge was founded in 1743 by a member of the lodge at Berlin. "Zorobabel" was formed by a number of dissident brethren who left this. A year and some months later it received another warrant from London. At the same time the Grand Lodge, "Les Trois Globes," of Berlin, also founded several new lodges in Denmark.

During the period of splendor of the Strict Observance, about the year 1755, Danish Masonry came under the influence of this rite. But a rivalry soon arose between the Danish lodges and the Grand Lodge of the Strict Observance, owing to the fact that the Swedish duke, Karl of Sudermania had been given the highest rank in the latter. From this moment the King of Denmark placed the lodges of his country under his own authority in order to withdraw them from foreign control.

The Duke of Brunswick, and later Karl of Hesse, ruled as Provincial Grand Masters the lodges of the rite of the "Knight of the Holy City." Thus these lodges had a tranquil existence during the reign of Christian VIII and in the first years of that of Frederick VII. But in 1852 Frederick was initiated in the Swedish rite. In spite of numerous protests made by the Danish lodges the Swedish rite was introduced into Denmark by a royal ordinance, which named this country as the eighth Province that drew its origin from the "Strict Observance." Following this the Grand Lodge of Denmark, under Frederick VIII and Christian X, kept the privilege of founding new lodges in their own territory. But, by reason of the special character--very Christian, exclusively Christian, in fact-of the Swedish rite, and of the particular philosophical tendencies which differentiated it sharply from the true Masonic ideal--the humanitarian ideal--a number of Danes, who were not Masons, united themselves in 1900 to found a separate lodge. They procured their initiation, not into the Swedish rite, but into the humanitarian Masonry of the Grand Lodge of Hamburg; and with letters patent from this Grand Lodge, which recognizes only the first three degrees, they formed an independent lodge. Later, that is, since 1900, two others were formed of the same rite and under the same obedience [Hamburg]. But between these three lodges and the Grand Lodge of Denmark, which follows the Swedish rite, there are no relations.

NORWAY

In Norway we do not find any independent development of Freemasonry until 1814. Up to this date Norway followed Denmark, being under the same king.

After 1814 Norway was reunited to Sweden and the Norwegian lodges accepted the Swedish rite. But the same causes which had operated in Denmark raised up opposition to the latter, and several brothers founded an independent lodge under the obedience of the Grand Lodge "of the Sun" at Bayreuth, in 1882. In the following year several other lodges were created under the same obedience [this is not quite exactly equivalent to our term jurisdiction. Tr.]: In 1893 they were united and recognized as a Provincial Grand Lodge under the name Polar Star, and, as before, under the Grand Lodge "Zur Sonne" of Bayreuth.

The Norwegian lodges of the Swedish rite broke away from the Grand Lodge of Sweden in 1891 and formed an independent Grand Lodge for the country of Norway, which became the tenth province, in the same way that Denmark formed the eighth and Sweden the ninth, but still following the Swedish rite.

Between the Provincial Grand Lodge "Polar Star" (of the Humanitarian rite of Bayreuth) and the Grand Lodge of Norway (Swedish rite) there existed friendly relations up till 1920. In this year the P. G. L. Polar Star was recognized as an independent Grand Lodge by the Grand Lodge of Bayreuth. From this time the Grand Lodge of Norway of the Swedish rite has broken off all relations with the new Grand Lodge of the Humanitarian rite (1).

SWEDEN

In Sweden the first lodge was founded in 1737 by letters patent from Lord Derwentwater. [In his capacity as Grand Master of France. Tr.] The formation of lodges was arbitrary and without any definite organization till the year 1756. At this time Karl Frederick Eckleff, Councillor of State, founded a "Scottish" lodge, which three years later organized itself into a "Grand Chapter." [Not in any way connected with the Royal Arch, of course. Tr.] The formation of lodges which constituted themselves after this was of the same nature as that of many other "rites" of "high" and mystical degrees, which emerged at this epoch (around 1759) all through Europe.

The most characteristic and most important of these rites during a considerable period was that of the Strict Observance, in Germany. The Swedish lodges attached themselves to this system and entered into communication with it, particularly when the King of Sweden, Gustave III, who was Grand Master of the Swedish Grand Lodge, gave, one year after he ascended the throne, the gavel of the Order into the hands of his brother, the Duke of Sudermania. The latter sought to collect and unite various Masonic materials drawn from the whole world. According to tradition most of these materials came from Florence, Geneva and Bohemia.

The Duke charged a commission with the task of studying the different rituals, and in the year 1800 the Swedish rite received its definitive form as an organized expression of the idea of absolute royalty. During this time the Strict Observance and the other more mystical rites of the "High Degrees" disappeared little by little on account of their having no coherent organization and their lack of any real philosophic foundation.

Now the Swedish rite maintains itself by force of its organization and by the support of ideas which serve as a base for absolute monarchy; but these ideas are not specifically Masonic, rather they are a drag on Masonic thought by their inflexible forms. The Swedish rite has cultivated friendly relations very little with the rest of the Masonic world. Nevertheless, in 1770, Zinnendorf founded the National Grand Lodge of Berlin, taking as a foundation the MSS. and other works of Eckleff; and in 1819, Nettelblad brought this Grand Lodge into accord with the rite that in the interval had been evolved in Sweden.

It follows from what has been said that the Swedish rite is followed in Sweden, Denmark, Norway and Prussia. It numbers about 50,000 members.

ORGANIZATION

At the head of all the Grand Lodges of the different provinces is "the unknown Chief," a mythical successor to Solomon the Wise. Each of these Grand Lodges is governed by a "Deputy of Solomon the Wise" (who, in Denmark and Sweden, respectively, is the king of the country). The Deputy is elected for life by a Superior Council, and he governs the lodges with an absolute authority. At his side is placed the Council, which however has only a consultative voice in affairs, composed of nine civilian brethren and two ecclesiastical, all of whom must be Commanders of the Rose Croix (the highest degree).

The rite has five degrees of the Chapter, beneath which are three degrees of St. Andrew and below that again the three degrees of St. John's Masonry, which corresponds to our Apprentice, Companion and Master. [The E. A., F. C. and M. M. of English speaking Masonry. Tr.] In all there are eleven degrees. In Prussia there are only ten, as there are only two degrees of St. Andrew's Masonry.

The brethren of all the degrees owe implicit obedience to their superiors and obligate themselves expressly by oath never to propose any modification in the rite, and never to make any Masonic connections outside the rite.

The St. John's lodges (working the first three degrees) constitute in this rite merely a kind of antechamber to the high grades. In order to constitute a St. John's lodge it is necessary to have at least nine brethren who belong to the chapter. [The degrees of the Chapter in this rite are, 7d, Knights of the East or Prince of Jerusalem, equivalent to the 15d of the A.& A.S.R.; 8d, Confidant of King Solomon, or Knight of the West, a Templar degree; 9d, Knight of the South, or Confidant of St. Andrew or Perfect Templar; 10d, Knight Companion of the Red Cross. The 11d is Deputy of Solomon the Wise and is held only by the King. Whether the 10d is really a Rose Croix degree or not is not certain with the information at hand. The last three degrees are said to be purely honorary. Tr.] It is necessary that the Master should have attained at least the 8d [i.e., he too must belong to the Chapter. Tr.] He is designated by the "Deputy" of Solomon the Wise. [The actual head of the rite in each province. Tr.] In effect the supreme power gives to the lodge a choice between three brothers designated by him.

POWERS OF THE HIGH GRADES

The brethren of the five higher grades (the Chapter) are empowered to enter any lodge, to vote, to ballot, and in the last case they have the right to put in the ballot box a number of white or black balls which differ according to their rank. They thus exercise an absolute authority in the affairs of the lodges. [Of course the Master, and the other nine Chapter members necessary to the constitution of a lodge of St. John, also have the same right. Tr.] The lodges which disobey are dissolved and their members transferred to others.

The oath demanded of each candidate at initiation obligates him to absolute obedience, blind, and for life. And further than this it is not accompanied by any explanation of the obligation thus concentrated. It is, in general, to the decrees that have been issued by the "Deputy" in the past, and to the decrees that he may choose to make in the future, that this oath of obedience refers. Further than this the Swedish rite is based entirely on Christian dogma; it is not permitted to accept any candidate who belongs to any other than the Christian religion.

The ceremonial of the lodges, especially in the high degrees, is very stately, and it is based on the myths which have attached themselves to the Order of the Templars from its foundation to its end. This is an element exactly similar to that found in the Strict Observance and in the Grand Lodge of Berlin. These myths of the Templars however have been renounced since 1887, after the labors of Schottmuller, carried out by the order of the German Emperor, Frederick III, who was, so it is said, a perfect Mason. As this resume shows, the Swedish rite has acted in a manner to bring about a complete rupture with the rest of the Masonic world. It considers itself as something extraordinary, superior to all other rites. It does not desire to entertain friendly relations with them, and it does not recognize their rights as Masons. It has held relations only with the Grand Lodge of England. [And then only very distantly. Tr.]

Ardent Christians have often attacked the dogmatic teaching that is professed in the Swedish lodges, in which the myths of the "Essenes" play a considerable role. The Essenes were a Jewish sect, spoken of by Flavius Josephus in his history of the wars against the Romans. It was a fraternal association, whose members lived an ascetic and celibate life. It was strongly organized. The Swedish rite has intentionally confounded this sect with the primitive Christians. In this way it has established a connection between itself and the Jewish King, Solomon the Wise, who plays such a large part in universal Freemasonry. The Swedish rite is unable to pass beyond this, for it has cut itself off from all spiritual relationship with the rest of the Masonic world.

Actually the importance of these myths is very little. In spite of very commendable ideas, which in their time justified the absolute monarchy, this rite has preserved

completely the character of intolerance, which by the side of the above ideas constitutes the hateful aspect of absolute power, a character that in the present epoch presents it in an aspect that is really shocking.

This is why, in the North, true Masonry has the greatest difficulties in establishing itself. Masonry has, however, a grand social mission, involved more and more in the troubled circumstances of our day. Although as yet, even in Germany, an organized Masonic movement for the propagation of humanitarian ideas and for world peace, and co-operation between the different peoples, has not yet been possible. [Since 1906 an Independent Grand Lodge "Masonic Union of the Rising Sun" has been working towards this end.] The Swedish rite, in its inflexibility and the rigor of its organization bears the greatest responsibility for this check to the true aims of Freemasonry.

GERMANY

Now, in a few words, let us look at the present situation in Germany. The position is as follows:

1. The Grand Lodges of the Swedish rite, which accept only men of the Christian faith and of pure German blood. These are the three Grand Lodges of Prussia--"The Three Globes," "The Royal York" [this name has been changed to "Friendship" since the war] and the "National Grand Lodge of Germany" at Berlin. These Grand Lodges are fiercely anti-semitic, intolerant, and they brutally repudiate any idea of universal fraternity. They count about two-thirds of German Freemasons in their membership, about 40,000. These Freemasons compose in the minds of the Germans, even of the profane, an elite circle, of men of reputation and weight, possessing an incontestable prestige among their countrymen.

2. The lodges connected with the Humanitarian rite. That is, the Grand Lodges of Hamburg, "Of the Sun" at Bayreuth, of Saxony, of Frankfort, "Of Brotherly Union" and of "Concord" at Darmstadt. These accept members of all religions, professing in

this respect a tolerance quite unknown to the Swedish rite. This indicates quite plainly a broader spirit, more under the influence of reason, and more accessible to the ideal of universality. Two characters differentiate it from us Masons of the Grand Orient (of France). We systematically refuse to espouse any philosophic doctrine, enjoying in this regard a complete independence, an independence which, it was inevitable furthermore, should be established little by little by reason of the supple Latin mentality, which possesses in the supreme degree the gift of adaptation to its surroundings. This opposes itself--by a fatality --to the stiffness of the northern mind, too often frozen in the perpetual and rigorous observations of ritual and symbols which to us appear obsolete and archaic.

The lodges of the Humanitarian rite are pacifist, in spite of their refusal to take up again the contacts broken through the war. Before that, this rite had relations with the Grand Orient. It is necessary, however, to take count of the psychologic situation created by the German defeat. I am convinced that this situation is only accidental, and that with tact we will be able to put an end to it in time.

The Constitutions of the Humanitarian rite forbid all discussions on politics and religion in official meetings. Their membership in Germany is about 20,000, approximately one-third of the number of German Masons. [There is also the "Free Union of the Five Independent German Lodges which are "Minerva" at Leipsig, "Archimedes" at Altenburg, "Balduin" at Leipsig, "Charles of the Crown of Rue" at Hildburghausen, and "Archimedes" at Gera. These five lodges are in fraternal relationship with the eight German Grand Lodges, with the Grand Lodge Alpina of Switzerland and others (2).]

NOTES

(1) Most American Masons are entirely unaware that the principles upon which Masonic Jurisdiction is determined are quite peculiar to this country and are not Landmarks. The American system has, however, the merit of clarity and simplicity. The case of the Polar Star Lodge is curious. The body that we should regard as the regular and supreme Masonic authority in Norway was quite content to have a

provincial Grand Lodge holding from another country, and lived in amicable and fraternal intercourse with it. But it objects to its becoming an independent Grand Lodge. We might make a rule out of this, but when we go to Germany or France we find independent Grand Lodges and independent lodges living happily together in fraternal intercourse, and our rule is overturned. But though there is no consistent rule about governing bodies there is agreement about lodges. Lodges are free to accept anyone who applies if they find him worthy, no matter where he lives or where he comes from.

(2) This "Union" is not a Grand Lodge, so far as we can find out it has no legislative or executive functions. The lodges are independent and sovereign, but they are in friendly alliance.

----o----

The Vatican Mistaken

By DR. LEO CADIUS

IN his encyclical letter To the Princes and Peoples of the Universe, June 20, 1894, Leo XIII addresses himself to the Eastern or Orthodox churches, inviting them to join the Roman Church and to place themselves under the authority of the Holy See:

You have no reason to fear, as a consequence of your return to Catholic Unity, any curtailment of your rights, of the privileges of your patriarchs, or of the rites and customs of your respective churches. For it has always been and will ever be the intention of the Holy See, as it has been her most constant tradition, to treat all nations with a noble spirit of condescension and to show the greatest consideration for their origin and customs.

Note the expression: "with a noble spirit of condescension."

When the world war broke out, the Allies were anxious to secure the aid of Italy. Let us suppose now that the French government addressed an appeal for that purpose to the Italian government and the said appeal contained the passage: "We Frenchmen, Latins like yourselves, have always treated you Italians with a noble spirit of condescension." If such an appeal had been published in the Italian press, what would have been the effect? Indignation meetings and demonstrations would have been held throughout the whole peninsula and many of the infuriated Italians would have clamored for the entrance into the world war on the side of the Central Empires. But then, what government would have been capable of such a stunt?

The Czar of Russia exercised a sort of protectorate over the adherents of the Eastern Church. He was the pope of those within the Russian Empire. He ruled also over a round twenty millions of Roman Catholic subjects, mostly Poles and Lithuanians. He never looked upon them with any too great a favor. He frequently persecuted them. It is not probable that the Pope's letter, with its "noble spirit of condescension" tended to ameliorate their unenviable lot.

Where was our Catholic press when the Holy Father, the White Shepherd, handed that "condescending" amenity to the Eastern churches ? The sheep bleat when there is something amiss with their shepherd; for instance, when he fails to feed them at the accustomed hour. But not our Catholic flock. It is too well disciplined.

Mr. Charles C. Marshall, in his famous Open Letter to Governor Alfred E. Smith of New York, quotes from the encyclical letter of Pope Leo XIII on The Christian Constitution of States:

The Almighty has appointed the charge of the human race between two powers, the ecclesiastical and the civil, the one being set over divine and the other over human

things.... Over the mighty multitude of mankind, God has set rulers with power to govern, and He has willed that one of them (the Pope) should be the head of all.

From the encyclical letter on The Reunion of Christendom Mr. Marshall quotes: "We who hold upon this earth the place of God Almighty." In a limited sense, all those in authority hold the place of God towards their subjects; the parents over the children; the teachers over the pupils; the ministers over their congregations. Still, if President Coolidge asserted in a speech that in the United States he holds the place of God Almighty, his claim would be greeted with an outburst of hilarity.

There is such a thing as a sense of fitness of things. Hence it caused no small amount of amusement in Germany when about two decades ago Kaiser Wilhelm II, of happy memory, while addressing a regiment of soldiers, mostly socialists, impressed it upon them that they must regard their hated drillmasters, the noncommissioned officers (unter-offiziere), as "the representatives of God."

The Kaiser talked, and the German people laughed and sneered, and wondered if there was no way of muzzling him. He has never been muzzled, but he is in Holland now.

The Pope talked and his Catholic flock imbibed his wisdom with a reverence as if it was taking the Lord's Supper. As w e have observed, the Catholic press admired in Pope Leo XIII principally his altogether extraordinary diplomatic acumen.

Question: What kind of encyclical letters would he have issued, if he had not been gifted with such prodigious diplomatic skill? PAPAL INFALLIBILITY

The promulgation of the Syllabus of Pius IX was shortly followed by the Vatican Council, the first ecumenical council of the Roman Church since that of Trent (1545-1565). The outstanding issue at this Vatican Council was the proclamation of the

dogma of papal infallibility. It created among non-Catholics a most unfavorable impression. It stirred up fresh distrust and hatred of the papacy, and of the Catholic Church in general. Like the unfortunate Syllabus it has conjured up petty persecutions, discriminations against Catholics in business, in their academic and government career. In reality, the dogma of papal infallibility is a harmless doctrine. It has not conferred any new powers on the papacy. The right of the Holy See to act as the supreme tribunal in religious controversies has been accepted by the Catholic world all along. Roma locuta causa finita, "Rome has spoken, the controversy is ended," was the recognized Catholic principle.

Papal infallibility means that the Pope is inerrant in matters of religion and morals when he speaks ex cathedra, that is, officially as the head of the Church. As a private theologian he can err. But against his ex cathedra decision there is no higher appeal.

Since the proclamation of that dogma, the question has risen to the front: When is a papal pronouncement strictly ex cathedra? The theologians have not as yet reached an agreement on that point. For instance, they are divided in their opinion whether the Syllabus of Pope Pius IX is an infallible dictum. The majority seem to favor its non-infallible character.

In the American Church Monthly (Episcopalian, New York) of February, 1927, the Reverend Alan Whittemore, in an article of unusual merit on Church Unity, asserts that according to many recognized Roman Catholic authorities the Holy Father has made but two infallible pronouncements during the whole course of the Church's history.

Though a papal pronouncement, like the Syllabus, need not be accepted as an infallible utterance, it carries, nevertheless, great force. A Catholic is forbidden to defend a thesis that has been proscribed by the Syllabus. If a priest would, for example, still uphold the theory that the papacy is vastly better off without the secular power--Central Italy--he is liable to be found guilty of contumacy and to be removed from office. This shows to what extent freedom of speech is restricted in the Roman Church. While the proclamation of the new dogma has practically neither augmented

nor diminished the powers of the papacy and produced no visible benefits for the Church, it has had annoying consequences. It has cast a fresh stumbling block in the path of the non-Catholics by whom it is still utterly misunderstood. It has released a deluge of ridicule on the Church, ridicule mixed with hatred and disgust. And perhaps 90 per cent of the Catholics themselves misinterpret it. Our religious teachers have been explaining all along what it means and what it does not mean. They will have to keep up explaining till dooms day. And all because a powerful group of theologians, rigorists of the old school, love to multiply dogmas. They are bent upon restricting the freedom of thought and of speech. Their hobby must be gratified no matter at what loss to the peace and welfare of the Church.

Bishop Ketteler of Mayence, the father of socio-economic welfare work in Germany, Bishop Hefele of Rottenburg, the eminent historian, and other leading churchmen had vigorously declared themselves against the advisability of proclaiming the trouble breeding dogma, and had voted against it. John Ignace von Doellinger, the foremost scholar in the Church, bolted the Council. The revolt he inaugurated proved abortive. But it was by a close margin that a great schism was averted.

The Vatican Council was interrupted by the Franco-German war of 1870-1871. It is to reconvene in the near future. If I am informed correctly, a tentative program has been mailed to the bishops throughout the world. Its contents have so far been kept from the public. The suspicion seems justified that something will be "slipped over" on the Catholic people. Probably a new dogma, or several dogmata, will be hatched out that will irritate the world, be misunderstood by 99 per cent of the people, and bring annoyance, mortification, and, perhaps, even persecutions on millions of the faithful. The priests will have a few more additional doctrines to explain.

The recent crisis in Mexico has revealed one thing: the American Protestants are almost solidly in sympathy with the Calles government. Does that straw not indicate which way the wind is blowing?

In view of the sad experience we have had with the Syllabus and Papal Infallibility, it would seen a timely move, if the Knights of Columbus petitioned the Pope that he

publish sufficiently in advance the tentative program of the coming Council. Feeble as Catholic public opinion is in the Vatican-ridden American Church-feeble towards the Vatican--it may nevertheless risk a faint whisper intimating to the Holy Father that he warn the irrepressible restrictionists and dogma sponsors to use a little caution. Given free reign, they will again start to dance and jig around their idol whose name is Excessive Restriction. It is our good, well meaning, patient Catholic people, that will have to pay the fiddler.

But why should it be up to the Knights to present such matters to the Vatican? Could not our American bishops and priests attend to it? They could, but they will not do so. They are tongue-tied. They dare not utter a wish that might displease the Holy Father. Not only their career, their prospects of advancement, but their very livelihood is at his mercy. Moreover, many of our bishops, including our most influential dignitaries, are themselves restrictionists, particularly in the question of church government. While those who are inclined towards latitudinarianism will for other reasons prefer to observe a judicious silence. They know that the restrictionists are sitting in the saddle at the Vatican.

As regards the common clergy, you could not induce a group of priests to draw up such a petition. If you succeeded, it would be of no avail. The Vatican would frown upon such a move. It would scent a spirit of unrest and insurgency to be promptly crushed. Such matters, like demanding for the common clergy and for the laity a voice in the government of the Church, cannot be presented to the Vatican without implying a criticism of its past policies and, perhaps, of its present policy. Such criticism will not be countenanced. The Vatican is accustomed to be fed adulation and wants nothing but adulation and servility.

An individual priest who presumes to criticize the Vatican is laughed at as a joke. He could not make himself heard. And if he should succeed in making himself heard, he will be regarded by our good conservative Catholic masses an impudent rebel, a scabby sheep, a weed in the garden of the Church. He is liable to be denounced by the loyal Catholic press as a wretch who, inflated by insane conceit, has been shipwrecked in faith. At best, he is pitied as a hopeless fool who has thrown himself in the path of the most powerful steam roller on the face of the earth. He is a ridiculous mouse who attempted to bell the cat. Many of the bishops, most of the best

educated priests and laymen and, in short, the greater part of the American Catholic intelligentsia, may secretly approve of his stand, but it is doubtful whether even one person will dare to side with him openly. He will need a strong sense of humor and an imperturbable mental poise to bear his stigma with equanimity. For if he has any common sense at all, he cannot help asking himself: Can I be possibly right when so many good people condemn me and nobody defends me ? On the other hand, the restrictionists and dogma spouters who bring needlessly odium and even persecutions on the Church are applauded as the pious loyalists, as the courageous champions of the faith. They are in the inner counsels of the Lord and on terms of familiarity with the Holy Ghost. In fact, they are the mouthpiece of the Holy Ghost. Their wisdom and virtue is extolled during their life time, they are granted the papal blessing on their deathbed and they die with the sweetest and happiest smile on their face, conscious of having kept their faith, and confident that St. Peter will receive them with a brass band at the gates of paradise. And as most of them are really good and virtuous people, we allow them cheerfully to be entitled to all that. They mean well and we bear them no grudge.

Maybe my pessimism is unwarranted. The Marshall Smith correspondence has furnished us a pleasant surprise. The valiant Governor of New York, the most popular Catholic layman in the United States, has, after consulting a highly esteemed priest, virtually repudiated the papal doctrine of the superiority of the Church over the State. He has done so amid the applause of almost the entire nation, the Catholics emphatically included.

WHAT THE FUTURE HOLDS

Mr. Marshall has induced the Governor to make that "declaration of independence," as the Literary Digest has characterized his summary of political principles. There is a ray of hope that the American Catholics may still further emancipate themselves from the Italian Autocracy in the Vatican. They may yet succeed in being placed on a footing of equality with the Italians in the Catholic world church.

Both Mr. Marshall and Governor Smith are entitled to congratulations. They have advanced us a step towards clearing up the Vatican problem. But that problem is far from being disposed of. I venture the following statements:

First. The American Catholics are, without exception, loyally devoted to their country and to its Constitution.

Second. The Vatican has no ambition whatsoever of supplanting the government of the United States, or for that matter, of any government in the world.

Third. However, if Roman Catholicism in the United States keeps up the rate of increase it has maintained in the last half century, then, owing to a certain peculiarity in the hierarchic organization of the American Church, in fifty years from now the Vatican will be the super-government hovering over the federal government. The latter will be at the mercy of the Italian Autocracy. The Autocracy will, perhaps, make no use of its tremendous latent power. Or, what seems more probable, it will make only a very moderate, a very broadminded and a very beneficent use of it. But that is not the issue. The question is: Does the American people want to be at the mercy of the great foreign Autocracy--of any foreign power?

Perhaps I have made a rash, irresponsible statement. In my work The Shadow of the Vatican, which will shortly appear serially in these pages, I endeavor to prove my contention. I will be glad to be corrected and to be shown that I have essayed to give a false alarm.

There are millions of American non-Catholics today who, devoid of all religious prejudice, view the form of government of the Roman Church with a certain uneasiness. Why not discuss the problem openly and candidly and try to dispose of it one way or the other? At any rate, such a discussion may tend to clear the atmosphere.

----o----

The Divine Attributes

By BRO. S. J. CARTER, New York

A THEOLOGIAN of our own day, the Rev. Dr. Robert MacIntosh, in a discussion of theistic belief, has said that attention has been confined almost entirely to the question: "Does God exist ?" and to advancing proofs of the affirmative, while the further question: "What is God?" is slurred over, if not ignored "as if there could be no two opinions regarding that; whereas in truth there is two hundred opinions," and as many more, it might be added, as there are believers who think as well as believe.

The older divines allotted long chapters in their ponderous tomes to the discussion of the "attributes of God," but they were not so much concerned with proofs of His existence. Not that they omitted them, for being systematists they covered every part of the field, but in their day God and the devil and heaven and hell were taken for granted by everyone. Even so late as 1750 Hume did not formally deny the existence of God; he was called atheistic because his philosophy left no place for a Deity.

The Deism of two hundred years ago undertook to account for everything by reason, and to prove God's existence by a "natural" theology. In this, the early Rationalists attempted nothing really new, but their "orthodox" opponents felt that they tended in effect to belittle revelation and to exalt human reason. The controversy is of little interest today, for the descendants of the orthodox stand in positions far more advanced (did they but know it) than the Deists and Rationalists of the past.

WHAT IS ATHEISM

When a man calls himself an atheist the first thought of the present writer is to inquire what he means exactly, for curious as it may seem to those who have not examined closely--and, it may be added, fearlessly --what their own beliefs imply, this is neither obvious, nor in general easily defined. The atheist, even within the memory of those who do not yet care to think of themselves as old, was once regarded as something monstrous, inhuman, beyond the pale. Indeed as something essentially and wilfully diabolical, partaking of the character (and destined to the fate) of the spirits of evil. He was a pariah, a moral leper, a thing apart, amazing, inexplicable, repulsive, and yet an object of intense interest, horrible and fascinating, like a drowned man, a hanging, a fatal accident, or one the like things that draw a crowd and excite the so-called morbid curiosity that is normal to 85 per cent of the race, and probably suppressed in most of the remainder.

Just as sex novels now, two generations ago writers were putting out stories about heroes and heroines who came through storm and stress to the haven of faith, or through storm and stress made shipwreck of it; of clergymen who were forced by an irresistible passion for truth to give up their religious beliefs, or infidels who, following the same guide, came back to the fold. These novels were incomparably better written than their counterparts today, it took more ability and more courage to do it well, yet they are completely forgotten. Chiefly it would appear because the whole mental atmosphere has so changed that the questions thus dealt with now seem fantastic and unreal to the generality of the reading public, and leave us wondering at what the world was like in those days. Even our most fundamentally minded religious reactionaries have built themselves mental and moral houses and planted metaphorical vineyards on the very ground that was then being torn up by the front-line fighting--if a military metaphor may be permitted--and poisoned by mephitic clouds of abuse.

THE CHARACTER OF DEISM

It is true that the eighteenth century was characterized, at least among the cultured and intellectual, by an essential infidelity; but it was a superficial attitude, more than willing to conform to custom and convention. To go to church was fashionable, to profess plain disbelief was bad form. Instead of doing this men invented Deism. God made the world, as a clockmaker makes a clock, he wound it up, and went away and

left it. Up to this time science was still in the descriptive stage--what happened when an acid was put with an alkali, or copper and zinc in salt water. Botany and zoology were still only classifying orders and species. In history and letters criticism was becoming methodized in the matter of texts and documentation, and in the mass of the elementary work that called to be done before further advance could be made, while the more crucial questions had not even emerged--the questions of how and why.

Sooner or later, if men went on, there was bound to be a conflict-the conflict loosely and inaccurately, though conveniently, called that of science and religion, really that between scientific hypotheses and traditional religious formulas. The first great battle (there had been preliminary skirmishes) was fought over Darwin's theory of evolution--not, it should be noted, over evolution itself, for that was no new idea--but its cause and mode of operation. The eighteenth century had been an age of polite and shallow philosophical doubt, the nineteenth was one of an earnest but materialistic passion for truth. So much had been achieved by slow patient gathering of tested facts, that by reaction and contrast any conclusion not reached in this way was held to be inadmissible, to be put on the docket as suspect if not sentenced out of hand to rejection. It depended on temperament which procedure was followed, but the tendency of the period was to deny all that could not be proved by scientific methods, that is subjected to repeated and controlled experiment and producing results measurable with scale and balance. Today, what with theories of relativity that dismiss time and space as mere abstractions without essential reality, and physical hypotheses that picture the atom, the ultimate unit of matter, as an indefinitely minute but very complex solar system consisting of still smaller, very much smaller ions, or particles of negative electricity (if a particle of electricity is conceivable) revolving at inconceivable velocities about a proton or particle of positive electricity, the solid material universe that seemed so ultimate to the preceding generation is well on the way to dissolving into the substance of which dreams are made.

THE SUBSTANCE OF ATHEISM

It was said above that it is not really clear what atheism means. It is quite true that most self-styled atheists think they know, as do their theological opponents, nevertheless it is one of those conceptions that the closer it is examined the more and

more indefinite and vague it becomes. There is the fool who has said in his heart that there is no God, who is the same person, presumably, barred by Freemasonry as a "stupid atheist." But this atheism is not to be dignified as a mental attitude, it is merely an expression of the wishes and desires of the pure materialist, who sees nothing in life but selfish advancement and sensual enjoyment. So far as Freemasonry is concerned his character bans him in any case, he is not worth argument, but merely of classification.

What then is atheism from an intellectual standpoint ? We must remember that through the ages many men have been so stigmatized because they rejected conceptions of the Deity that were degraded or mistaken; it is an easy way to get rid of an opponent whose arguments are hard to answer, and whose conclusions are disturbing. These men are not properly to be classed with those who profess atheism, and it may be well to consider what these last are trying to do. Only the half-hearted and those of little faith will fear them.

An illuminating example is before us today. Certain good people have been much exercised and horrified at the spread of an organization among students in our universities for the propagation of this creed--for this atheism is held with all the fervor of a religious belief. Questioned as to what they seek to do the reply is that they want to get rid of the idea of "a big man up above in Heaven." One wonders what kind of religious instruction they have come in contact with, but if that is what they are attacking in this day and age, one can only say "In God's name let them get on with it." Again, take Robert Ingersoll, once a name to conjure with (both for blessing and cursing) but now almost forgotten. A winning orator and a pleasing writer, his arguments were shallow, and in truth effective only against the futilities and finalities that had formed as excrescencies about the orthodoxies of the day. One can believe that in the divine Providence he had his place and his work. But again, with such as he we need not concern ourselves.

SCIENTIFIC INTERPRETATIONS OF THE UNIVERSE

A much more weighty opponent to religion was Ernst Haeckle, whose achievements in biology and whose weighty reasoning put him in an altogether different class. He did not call himself an atheist, but a monist. A monist is not necessarily an atheist, but a materialistic monist is practically the same thing, so far as the position of either can be made clear. It must be remembered that when Haeckle wrote the books that have been translated and read in so many languages, the newer physics had not come into being. The atom was still the ultimate unit of matter, and it was still regarded as an exceedingly minute body, impenetrable, indestructible, having, so it was uncritically assumed, all the properties of larger bodies. With these atoms alone he tried to account for the universe, and life and generation, and will and desire, and love and hate and thought and moral good and evil. It was a great attempt, and convinced many and apparently satisfied himself; but in reality it was a failure. For without telling his readers, apparently, indeed, quite unknown to himself, he in the course of his argument, here a little and there a little, imported into his bare material atoms all the potentialities of life. Had he only gone a step or two further his monism would have ended at least in pantheism if not theism. Incidentally, from sundry incidental glimpses he gives into his own spiritual history it is fairly clear that his passionate enmity to religion was due to the utterly impossible teaching he received in its name as a child.

Herbert Spencer took, in his own way, the step at which Haeckle stopped short. He may be labeled as agnostic--a conception, by the way, no more clear on examination, than atheist. To him God was the Absolute--the unknowable origin of all things, agreeing thus far with the theologians, and here he stopped short and parted company, of no practical concern to mankind. For Spencer could not conceive the Absolute being interested in ephemeral beings of time and space. Space is here wanting to discuss his position, if not time also, but with the same materials he showed it was logical to go on to postulate the existence of some kind of Deity which the biologist Haeckle had failed to see.

But we need concern ourselves no further with either writer, influential as both have deservedly been, for the scientific conceptions on which their systems were based have crumbled and in their place we have the new physics. It is true that there is a clinging to the past, and that present day scientists, as a class, seem as alien from religion as ever, but the battleground is a new one, and the strategy and tactics of both sides are changing accordingly. Scientists as such still see no place in the universe for God, but their ideas of the ultimate constitution of matter are far more spiritual in

truth than the spiritual conceptions of many who pride themselves on their religious orthodoxy. But it must be remembered (scientists themselves do not always remember though more inclined to do so than in the past) that the scientific field of investigation is a strictly limited one, and inevitably the results are limited, too.

THE WAY TO THEISM

The common sense of mankind insists that a cause must be found for everything, and eventually a final first cause. The scientist is apt to reply that to seek for a final cause is a meaningless problem. It is, from the purely scientific point of view--but there are wider prospects than that--there is life and human relationships, for example, and like matters. From such standpoints the question does have meaning, meaning of the utmost importance. Scientists profess great contempt for metaphysics, but it might be better for them if they knew more of philosophy, for they are now beginning, rather crudely, to tackle particular cases of some of the problems that metaphysicians have been discussing generally for centuries, and on which they have reached at least as much agreement as physicists have in their theories.

The scientist objects to religion that it is a matter of faith based on human needs and intuitions and emotions, backed by traditions and books of uncertain history written by men subject to human limitations and liability to error. It is all uncertain, compared to a chemical experiment or a proposition in Euclid. The scientist seeks certainty; but he is not alone, for so does everyone else. The easiest way to obtain it, and perhaps the only way, is to manufacture it--that is to say, to believe. Really nothing is certain. Once Euclid's propositions and chemical experiments were supposed to be, but that day is past. There are, it is true, practical certainties, and these are the more probably certain in inverse ratio to their importance in human life. Strictly speaking nothing can be proved, for we must always start with something unproved that is taken for granted. Everything can be proved if the appropriate postulates are laid down and accepted-we can prove the existence of space of the fourth, or the nth dimension, and equally the existence of God. But the grounds of any proof of anything can always be criticized, and are open to rejection.

But human beings even scientists and philosophers --are chiefly and primarily concerned, not with the world of magnetic fields of force, or kinds of dimensional space, or the orbits of ions in the atom, and quanta and such things, but with the world in which they live and work, and with the elementary passions, desires, emotions, and with thought and feeling and life and death, and that most amazing and wonderful thing of all, love. Love, unselfishness, benevolence, pity. In this world, so complex, so limitless, we have to find our way, and our only guide is some kind of faith, some kind of general hypothesis that postulates a meaning to it all, and that meaning leads, by whatever way we go, to some conception of God. That is if we follow it to the end.

ABSTRACT CONCEPTIONS OF GOD

Atheism then is really negligible. The juvenile excesses of college clubs certainly are. Serious denial of some adequate origin and spiritual environment of the things of most concern to us may be said to be almost non-existent. But the orthodox are not satisfied, however. They object to God being conceived as an abstract First Cause, or an Absolute, or an originating Energy. God is more than a bare abstraction they say. It is curious to note that such objectors generally use other abstractions to express their own conception even in the same breath as when condemning these. One prosperous and growing religious body (not regarded as orthodox, though) persistently (after its founder) calls God by the term Principle. Principle might be called the very abstraction of an abstraction. A principle of energy or force is more abstract than force or energy taken by themselves. But truly no abstraction remains bare when it is used as a term for God. Just as Haeckle imported life and mind into bare dead matter so other qualities creep into Energy or Cause or whatever it may be when regarded as the ultimate origin of the world. Truth is as much a bare abstraction as Force, and it is freely used by the orthodox as a term for God, and with some scriptural warrant.

The scholastic theologians laid down different ways of arriving at the divine attributes--one they called via negative, the way of negation. God being infinite could not be this or that, because every term of qualification is also a limit. By itself, this leads to the Absolute of the philosophers, which is bare enough and abstract enough, and the Ain Soph of the Kabbalah, Who, or perhaps Which, is beyond thought and even existence. But the method of Negation was balanced by that of Eminence. God is everything preeminently, the most Holy, most Perfect, most Just, most Merciful,

beyond all human conception. True the two sets of conceptions are not easy to reconcile in a logical scheme, but then nothing is easy to systematize once we get beyond the apparent solidities and accepted verities of every-day life.

But there are inadequate conceptions of God, it is objected. Truly there are. All conceptions are inadequate; but we naturally hold our own to be more adequate than those we object to. The old theologians, who were no fools for all their dullness and prolixity, claimed that every attribute of God could be deduced from any one of them; if a man hold but one he potentially holds all, and may arrive at them if he goes on thinking. Nevertheless there are certain well defined kinds of belief about God, pantheism, theism, dualism, pluralism. But here again the borders are vague. The Christian doctrine of Divine Immanence verges closely on Pantheism and it takes very close and rather artificial definition to keep them apart. Much Christian theology, too, is dualistic in its fear to face the problem of evil. If men had more Christian charity and less conceit of their own definitions there would be less disagreement. But just as we build houses and shut ourselves within four walls and a roof, so we construct orthodoxies, and hold by formulas to shut our fellow believers in and our opponents out. God as working in all men throughout all the ages is too large a conception for us, and we seek refuge from this blinding vision of infinity in our own precise definitions and limitations, pitifully inadequate as they necessarily and inevitably must be.

The practical atheist we have ever with us. He is to be found in our churches in the most prominent pews, sometimes in the pulpit and at the altar. He is to be found in Masonic Lodges in spite of all formulas and professions of faith. To the man who denies God in his life, profession comes easily enough when it serves his purpose--and he may all the time regard himself as a pillar of the faith, as a perfectly squared stone in the temple. The theoretical atheist is a man seeking the truth; and if he keeps on seeking he will find, when he least expects it, that he has been walking with God all the time, and that God was guiding him. A hard doctrine, my masters, for what becomes of our comfortable formulas of creed and doctrine? Nevertheless it was the Lord himself who said "He that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward." Truth is not an easy guide to follow, and we all make compromises with error.

THE UNCAUSED CAUSE

But if everyone in the name of common sense must suppose some Origin, some Cause, the question is whether such terms so used signify the same Existence or Being that religion calls God. And here the way is indeed confusing, a very labyrinth. One thing is sure, one man may mean much more by a First Cause than another does by God. The Cause originating the universe must in some way be the Cause of everything in it--and immediately the broad paths of Pantheism and Dualism open out before us; and the problem of free will, and the origin of evil and the bases of morality. Here we must all walk delicately in a fog of possibilities--that is if we think. Those who attach themselves, or are attached, to some system of belief and doctrine find the way clear enough, and they are usually bitter in reprehending thought and doubt and criticism in, exact proportion as they are in their own hearts doubtful of the ground on which they stand. To discuss all these possibilities whole libraries have been written, but there is one short cut just as safe as any. The practical atheist is he who lives a selfish, self-seeking immoral life. The practical theist is he who in spite of doubt and uncertainty sees and prefers and follows after the good. Not the man who proclaims his virtue, but rather he who does not realize he has any yet esteems it in others. It is true that Christian doctrine teaches that works are dead without faith. But he who follows the good, not sure whether it has a permanent place in the universe, unable to account for it, but believing that it is there and determined that he will cling to it, that man is not far from God.

In the world as we know it there is something that is ignored by the exact and physical sciences--necessarily ignored, for we can only think in compartments --neither is it pertinent in biology; and that is personality. Unimportant as men may be in the scale of cosmic distances and the magnitudes of nature, yet in our existence this fact of personality outweighs them, all; or rather it is incommensurable with them, being on another plane of existence. Yet it, too, calls for an origin and some proper place, some environment of its own kind. God cannot be personal, it is said, because personality, as we know it, implies limitation. Yet there must be that in His being which accounts for personality and corresponds to it. Edouard Le Roy, a French student of philosophy, in a little book entitled What Is Dogma? insists that, though couched in the form of a statement addressed to the intellect, a dogma is essentially a rule of conduct. The dogma that God is a person means that we should so conduct ourselves in all things as if He were a person, that the relationship between the individual and God may be all that a personal one is--and perhaps more.

This conception meets some difficulties, doubtless it leads to its own; for we walk in a twilight of uncertainties and irreconcilable facts, the obscurity of the cave in Plato's allegory, where only the shadows of things were seen. But ignoring the difficulties and objections, and accepting, let us say, the superpersonality of the Deity as well as His power or energy, what of His nature? Here again a new confusion, yet another labyrinth. For in bulk the evil in the world seems to overwhelm good as matter outweighs mind. Mankind has a strong tendency always to concentrate difficulties into an uncriticized postulate. Thus the rationalist philosophy of a generation or so ago accounted for everything very neatly on the basis of the science of the day, simply lumping everything that did not fit into the scheme by the theory, dogmatically asserted and defended with the true odium theologicum, that consciousness was an epiphenomenon, an illusion, of no more account than the noise of the whistle is to the running of a locomotive, which was Huxley's metaphor. Similarly in many religious systems, including much systematic Christian theology, the problem of the existence of evil was all concentrated in hell, in Satan, in Ahriman, or some other fiend or devil. The difficulty was still there, however.

But it was suggested above that the apparent preponderance of matter over mind was due to not perceiving that the two things are not in the same class, are on a different level, and not properly to be compared. Perhaps good and evil are likewise on different planes. Evil may be a function of the relationship of organisms, of living entities somehow embodied, with the dead world of matter. The good may be the proper functioning of these living entities apart from the physical and material. The colorless word entity has been used, but obviously it here expresses what is known as the spiritual, the soul. It is true the scientific mind objects that we have no conception of the soul, that the meaning of the word, if meaning there be, is a complex of confused ideas, images and projections. Nevertheless there is something over and above physicochemical explanations, or even psychological, that requires a name. It is there whether named or not, and its plane of existence is the good, and perhaps also the beautiful.

So coming back to our abstract Origin or First Cause, we must ascribe to It not only the essentials of personality without the limitations, which ascription makes the personal pronoun more appropriate, but we also must see in It, or Him, the source of good--the good which is so much more than evil that but one instance of it shines through all the world like a candle in the night.

But (never do we find anything clear-cut and definite, except as we make it so by names and limitations) what is the Good ? We know it well enough when we meet it, but what is it? How describe it, how fit it in to the logical scheme ? The lists of virtues are rather haphazard, traditional, affairs; many that have names are no more than embodiment of quite human conventions. God is the holy-but the holy is but an idealized version of the taboo. He is righteous--another name for the good. He is the just--another composite term of purely human and temporal reference. Is there anything that is more fundamental? Anything that underlies the rest? As has been said, theologians claim that all the attributes of God are deducible from any one of them; and if these are, as it would seem from this, but different applications or manifestations of the divine nature in the world, we can see how this should be so. But there is one attribute, one quality, or perhaps more accurately, not an attribute but a predicate, that seems more fundamental than holy, or true, or just and the rest, although the theologians as a rule do not bring it out very clearly. It was first expressed by the second of the two patrons of Masonry, St. John the Evangelist, in his first epistle general, in the fourth chapter and the eighth and sixteenth verses. Those inclined to the occult way may note the Pythagorean sequence, the square, the cube and the fourth power of the dyad. As American Masons so value the Great Light there will be no need to quote the passage, though it is but three short words.

A summing up may now be made. At the present time, whatever it might have been in the past or may be in the future, atheism as an intellectual factor is practically non-existent. The postulation of some cause, some originating energy, some all embracing absolute is now generally made. The terms used are abstract, as they must be, but the more such abstract conceptions are made to include in the concrete world, the greater and more varied potentialities must be explicitly or implicitly imported into them; and sooner or later the honest thinker will see and make explicit what is implied in his postulates. Thus all roads lead eventually to God--if only the adventurer travel far enough. That men do not always go far enough is too evident from every-day experience, but it is not the fault of the road but of the traveler. We are hindered by all

kinds of irrelevant matters, prejudices, reactions, habits, wishes, inertia, and sheer stupidity and obtuseness.

To the orthodox Christian this will not seem sufficient, very naturally. And reason and thought cannot, by itself, lead to Christian belief. If Christianity be true--the proviso is made advisedly--it is in a real and significant sense a revelation. It is in fact a new complexity to add to an already complex universe. That is no argument against it, it is only what a revelation would be. Nor does it mean that it cannot be fitted into some intelligible scheme as well as electricity or radio-activity. It may even support (as so many have thought) the theistic conclusions based on reflection upon, and reasoning from, the every-day facts of the world. However this may be it does not call to be discussed here, for Freemasonry does not require acceptance of Christianity. It has been thus far notice however, because of the tendency of many good Mason in the past as in the present, to more or less consciously import Christian ideas and beliefs into Masonry.

In the past it was supposed that no atheist could be a good man. Experience upsets this naive belief, for many men so labeled were found to be virtuous, just moral and upright. It would be safer to reverse the proposition and say no good man is really an atheist whether so labeled or not. A simple test was once laid down; "by their fruits ye shall know them." He who brings forth good fruit in his life has a practical faith in the good, in which is also implicit an intellectual belief in the source of good--that is in God, as the highest good men can conceive.

----o----

The Masonic Stone at Pompeii

FROM time to time references are made by Masonic writers, and sometimes by others, to a supposed lodge-room discovered in the excavations at the buried city of Pompeii. Recently two Canadian members of the Society communicated photographs showing a "Masonic" stone also discovered there. One of these was also accompanied

by a newspaper clipping, which, with the usual inaccuracy of newspapers when they go outside the beaten path, seemed to intimate that this stone and the supposed lodge-room were connected. Bro. N.W.J. Haydon, who sent this clipping, suggested that the matter needed some clearing up. The newspaper had a poor reproduction of the stone which might have been taken from the same photograph as the illustration here presented for which we are indebted to Bro. Irvine of Calgary. It may be remembered that another view of the same stone was published in THE BUILDER, Vol. xi, page 173, with a note that information on the subject was to be desiderated. This earlier view shows the position of the stone to be near the corner of the wall of a house. The third of our illustrations here given shows its general position in the street, but does not show the corner, which was evidently too near the camera to be included in the photograph.

Bro. J.S.M. Ward, who is one of the most interesting, and may we also say the most imaginative of living Masonic authors, refers to this Pompeian Lodge, or alleged Collegiate gild room, in a number of places. For instance, he says in Freemasonry and the Ancient Gods:

In Pompeii we find what is practically a Masonic tracingboard and a significant fresco.

But the latter is not in the same building and has really nothing Masonic about it except that one of the figures in the drawing he reproduces is standing in a position which he believes was one of the original signs of Freemasonry. The said figure is that of a woman, by the way. In a photographic copy of this fresco recently examined (which differs considerably in details from the drawing) the gesture appears to be merely a natural one of surprise. On a later page he says:

The building of the Collegia unearthed at Pompeii in 1878 has already been described, but we will summarize and repeat the description.

There were two columns in front, and the walls were decorated with interlaced triangles, the constant badge of the Masons. Upon a pedestal in the room was found a tracing board of inlaid mosaic. In the center is a skull with a level and plumbline and other symbolic designs.

The description referred to is as follows, and as it gives a description of the tracing-board we will give it at length:

Among the ruins of ancient Pompeii is a building almost perfect, known locally as "The Masonic Temple." It has received the name because of the discovery therein of a peculiar mosaic table which can best be described as a tracing-board. It is made of marble and inlaid with the following symbols: On a ground of grey green stone is a human skull inlaid in grey black and white; above it is a level in colored wood, the points however, being made of brass. From the top is suspended a plumb line; beneath the skull is a six spoked wheel, on the upper rim of which is a butterfly . . . On the left there is an upright spear from which hang a scarlet and also a purple robe . . . On the right there is a thorn stick from which hangs a coarse piece of cloth in grey brown and yellow, tied with cord and over it a leather knapsack.

It seems too bad to coldly criticize the romantic suggestion that in an ancient Roman town there was a Masonic lodge room, with two pillars, and steps and pedestals and tracing-boards all complete, but truth compels us to do so. There is nothing about the house itself that distinguishes it especially from others. The two pillars were obviously to support the roof, and are not the only ones in the building. The triangle, single or interlaced, is not especially a Masonic symbol even though frequently employed by Masons. On the so-called tracing-board there is but the level that is unmistakably Masonic. The wheel and butterfly are certainly not. The skull, like the triangle, was adopted among Masonic emblems in the eighteenth century, and while the regal robes and beggar's staff and scrip do indeed parallel a reference in the modern English lectures, this is obviously no more than a coincidence; for the earlier form of the statement--"brother to a king, . . . or a beggar, if a Mason and found worthy" is quite different and has no suggestion of such a contrast of fortune.

As a matter of fact the dominating feature of the design is the wheel. In the Study Club article in THE BUILDER for December, 1925, there was a reference to wheel symbolism and its antiquity. In this mosaic we have obviously the wheel of fortune or fate. Above it the skull, below the butterfly, the classic emblem of the soul. On the left wealth and power, on the right poverty and indigence. Taken with these the level can only be taken as having the same meaning as the balance. The level of time, signifying that everything comes to the same end, in the dust of the grave.

Granted that there is much in the Masonic system as it is today that is closely analogous to this, nevertheless it is all so obvious, it is such a commonplace of all philosophic moralizing and proverbial wisdom that Masons can lay no exclusive claim to it. As has been said there is but one certain, authentic, Masonic element in the whole design, the level. That tools, including those of Masons, were frequently depicted and popularly referred to in all times and places is probable in itself and can be conclusively demonstrated in a great many instances. For instance, the use of the word "square" to describe an individual or his character is a figurative expression very common in the eighteenth century and in the seventeenth also. It could hardly at that :have been borrowed from the Masons, as it might have been later when they became if not notorious at least generally known to the world at large. Of more ancient and more exotic instances we have often been told-China, Egypt and Ancient Greece all give us examples. A single swallow does not bring the summer, and a reference to a builder's working tool does not establish the existence of Freemasonry.

Had the "Masonic" stone been fixed in the wall of the Masonic temple, the case would be somewhat stronger, though even then by no means conclusive. There is no suggestion, however, that it is--and it would hardly have been overlooked. It is rather crude work and from the photograph looks almost as if the original intention had been to cut away the intervening stone and leave the emblems in relief. Most of the objects represented are quite clear. Beginning at the left is a carpenter's auger of the old-fashioned spoon type. Then comes a spade, the blade and its socket for the handle. To the right of that at the top is what looks suspiciously like a phallos, at the bottom is an inverted two-handled vase. Then comes the common A-shaped level with a disproportionately large pear-shaped plumbbob. To the right of that at the bottom is what is probably a reel for winding the line upon, a form of what English Masons call the "skirret." Such reels appear on other classical representations of builders' implements with spiral markings on them to indicate the cord wound on them. The

next object seems to be the head of a carpenter's adze, and if this is the right interpretation the staff or baton next to it may be intended for the handle.

We have here a curious collection of emblems that certainly do seem to be chiefly connected with building operations, but in truth seem more to appertain to carpenters than to masons. It is indeed possible that the peculiar esoteric system out of which modern Freemasonry has developed was originally common to all crafts connected with building. There is much to be said for such a theory, but this does not support in any way the supposition that Masonry as we know it, with its specially arranged lodge rooms and their furnishings, was existent in remote ages.

We may ask what was the purpose of carving these objects on a stone and building them into a wall--a wall of rough masonry without any architectural ornament ? There was doubtless some significance in it, but was this anything like what we would call a Masonic significance ? In the first place the representation of tools and implements in carving and fresco was quite common. In Pompeii itself we have wall paintings showing all kinds of occupations. The mill, and the baker's kneading trough and oven is quite frequent. Kitchen implements and those of agriculture are found. We reproduce here (Fig. 7) a panel found at Pompeii showing the paraphernalia of a scribe, the wax tablets, stylus and eraser, with pen and inkpots. A basrelief from an altar (Fig. 6) shows a smith at work, with an assistant blowing the forge. Tongs, hammer and chisel are shown to the right and what is supposed to be a finished lock.

Curiously enough the tongs appear very frequently in conjunction with other objects that were considered as powerful amulets against the Evil Eye. An example is given in Fig. 5, which is from a terra cotta mould, of a type of which a number of specimens exist with very similar designs. The tongs in this example are at the bottom, a little to the right. These moulds are supposed to be intended for forming the tops of the terra cotta lamps which are to be found in almost every museum. Among the other emblems that constantly reappear in them and like designs are the vase and ladder. It may seem also to give them a Masonic flavor to some brethren to know that the sun and moon appear with equal frequency.

Another relief is reproduced, Fig. 2, which is very interesting in itself, as showing the loading and unloading of ships in a Roman port. But the particular reason for introducing it here is the incongruous eye placed under the yard arm of the smaller ship. It does not belong to the ship as the sail is furled, and the eye just hangs in mid-air. By itself it is rather in explicable, but in the light of other reliefs and designs its intention becomes somewhat clearer. One of the most potent antidotes against the ill-luck wrought by the Evil Eye was a representation of that Eye itself. Bro. Elworthy in his book on the subject gives a very curious relief that was apparently originally built into the wall of a house in Rome itself. In this the eye is of enormous size and the dominating feature of the design. It is represented as being attacked by gladiators on each side, and from below a number of animals also attack it, among them the scorpion and crab of Mithraic reliefs. Above, upon the Eye itself, is a figure in a Phrygian cap in a most realistic and Rabelaisian attitude, on account of which it seemed wiser not to reproduce it. And this brings out another curiosity of the beliefs concerning the Evil Eye, that obscenity in itself acted as an antidote, whether in word or gesture, or representation. Bro. Elworthy has reproduced a multitude of charms both modern (for the belief is still in full force in Italy) and ancient, and among them the phallos, sometimes disguised, sometimes not, is very frequent. Among the many charms the "Canopic" vase also seems to have been quite a favorite.

As the Evil Eye--which anyone might have quite innocently--was capable of almost anything in the way of bad luck and misfortune, the counter-spells were very important. Everything had to be protected, especially the weak and the valued. Children were especially liable to the miasma, and young animals. Personal ornaments were often also charms, horse furniture and trappings also bore adornments of the same character. But not only the living, but inanimate things needed protection also, and among these houses and temples. Curious it seems to us that the gods should need charms to protect their own property, but so it was. While the luck of a house--and of those who dwelt in it--might be entirely reversed by a passing malignant glance; hence the addition of ornaments or objects that the Greeks called akroteria. Indeed the tradition lasted on into Christian ages, and churches were sometimes invested with the traditional protection--sometimes of precisely the same character--and battered and defaced carvings of this kind are still to be found here and there on old churches.

The theory of these protective charms seems to have been that they acted as a kind of spiritual lightning conductor. They drew the malignant power of the Evil Eye to

themselves and absorbed it. It would seem that almost any object that would attract attention would serve in this way; as for example one powerful protection against both the Eye and witchcraft is a tangled ball of thread or twine, and if it be scarlet woolen yarn so much the better. An elaborate interlaced pattern, that showed neither beginning nor end, had a like efficacy. Probably the composite charms, such as that in Fig. 5, not only combined the virtue of each individual emblem in itself, but as a whole had the virtue of complexity, which puzzles the first glance and draws attention to the picking out of the different objects represented.

Coming now to the interpretation of the "Masonic" stone; in view of these facts it would seem most probable that its main purpose was to protect the house into the wall of which it was built. We have two objects in it that are known to be such charms, the phallos and the canopic vase. For the rest it is rather hard to say. We have one certain case of implement or tool used in this way--the blacksmith's tongs. But their efficacy may be derived from the fact that they are made of iron--itself potent against witchcraft, and also have to do with fire, which is both purifying and protective. It is possible to guess that the other objects simply helped to draw attention, and that their choice was due to the occupation of the owner of the house. If so, we must assume that he was a carpenter. For the line and level belong just as much to a builder in wood as in stone, and the auger and adze are certainly not mason's tools. Whether this suggestion be accepted or not however, we can take it as certain that this stone had nothing to do with Masonry as we know it.

----o----

Freemasonry and Fascism

THE Freimaurer Zeitung of Vienna had in April an account of the trial of General Capello for complicity in the insane attempt made by Zaniooni to assassinate Mussolini. The May number was almost entirely devoted to the history of the relations between Freemasonry and Fascism in Italy down to the martyrdom, for it is nothing less, of General Capello and Grand Master Torrigiani.

The present article is not an exact translation, for the matter has been considerably rearranged in order to make it easier to follow for those who know little or nothing of the circumstances of the tragedy, nevertheless it follows the original in the relation of the facts.

DURING the disturbances that marked the initial clash between the then triumphant Socialism and the rising forces of Fascism, Signore Torrigiani, Grand Master of Italian Freemasonry, addressed a circular letter to the Italian lodges, dated Dec. 21, 1921. In this letter he recommended to them the following principles:

Violence can never be sanctioned. Circumstances may arise when force has to be repelled by force. However, this should never become a normal political campaign method. Fascism in its beginning appeared to be a political necessity, a deliverance at a time when a state of anarchy and the establishment of the dictatorship of the proletariat had to be opposed. For that reason many Masons joined the ranks of Fascism. The brethren are not prohibited from remaining in the Fascist camp. But they must always regard it as their duty to try to prevent Fascism from degenerating into terrorism.

Ten months later, on Oct. 19, 1922, Grand Master Torrigiani issued another letter to the Italian lodges in which he warned against the terroristic tendencies in Fascism. We quote:

To become a Freemason, one has to be devoted to the ideals of patriotism and of liberty. This does not imply that one has to identify himself with one or another political faction. In our ranks there is room for the most divergent political creeds.

As in everything else, so also in our stand towards Fascism we have always the welfare of the fatherland before our eyes. Our aim was always to eliminate all venom in the political campaign, to oppose acts of terrorism and to promote liberty. We desired to propagate the ideals of humanity and the spirit of fraternity in the nation. These are still today the principles by which we are guided in our endeavor. For that

reason we hope that the Fascist theories will not assume a form that means a slap in the face of our conception of democracy and freedom. We hope that they will not aim at dictatorship and oligarchy.

Meanwhile Bro. Maruzzi, Grand Archivist of the Grand Orient, had drawn up a declaration of faith of the Italian Masonry. It is based on the Ancient Charges and presents in a condensed form the cardinal principles of Masonry. He grouped them into five sets of rules which he called the "Five Points of the Masonic Brotherhood." These principles are identical with those professed by Masonry all over the world. They include:

Belief in a Supreme Being. Love of our neighbor, of our country, of humanity. The golden rule: Do unto others what you would that others do unto you. The freedom of conscience and of speech. Respect for the opinion of others. Sincere devotedness to truth, to what is beautiful, what is good. The moral uplift and material progress of humanity. Equal rights for all. Social justice.

When early in 1923 the lodges of the Grand Orient convened to consider, among, other things, a revision of the constitution, the delegates of the Symbolic Rite (St. John's Lodges) adopted Maruzzi's Five Points as basic principles. The General Convent of the Grand Orient unanimously approved of this.

Having agreed on these principles, the Grand Convent now considered their application to the problem of Fascism. After protracted debates a communique was issued on Feb. 3, 1923. It contained the following passage:

The General Convent discussed under the presidency of the Grand Master the question, how our conception of the duty towards our country has to be interpreted at this crisis in the national life. The very exhaustive, fruitful debate, in which brethren in high political position participated, showed, as the Grand Master in his final address summarized it, that Masonry can never develop into a political party, that, on the contrary, it must in the interest of the ideal of patriotism always stand above the

parties. Therefore also at this hour that exhibits all the symptoms of a revolution, the Masonic Society may not and can not abandon its tradition that our civil life is firmly founded on the principle of the sovereignty of the people.

This statement, of course, implied a challenge to Fascism which aimed at the establishment of an oligarchic dictatorship.

THE FASCIST HIGH COUNCIL MOVES

The stand taken by the Grand Orient was duly noted by the Fascists. Ten days after the issuance of the above cited communique, the High Fascist Council, in its session of Feb. 13, 1923, dwelt on the subject of Fascism in its relation to Freemasonry. Under the presidency of Mussolini, after a long debate, the following resolution was adopted:

The High Council of Fascism has in its discussion of the subject of Fascism and Freemasonry decreed: The latest political events and the attitude and certain decrees issued by Freemasonry have convinced us that Masonry is pursuing a program and methods adverse to the ideals and activities of Fascism. Therefore, the High Council of Fascism calls upon the Fascists who are Freemasons to choose between membership in the National Fascist Party and membership in the Masonic Society. For the Fascists there can exist only one discipline that of Fascism, only one hierarchy, that of Fascism, and only one obedience, an absolute, submissive and ever ready obedience to the Duce and other leaders of Fascism.

THE GRAND MASTER SECONDS THE MOTION

On Feb. 18, 1923--five days after the High Fascist Council had published its communique the directors of the Grand Orient convened in session to deliberate on the newly created situation. The following measure was agreed on:

The Fascist brethren have full liberty to sever their connections with Freemasonry, so that they may continue to serve loyally the cause of Fascism. Those who will take that step will prove thereby that in the lodges the love of their country has been inculcated into them as their supreme command.

At this parting of the ways, many Fascist Masons, mostly youthful enthusiasts, decided to cast in their lot with Fascism. But the by far greater number turned their back on Mussolini, though by doing so they renounced all prospects of a successful political career and other advantages that Fascism, now in power, held out to them. They cheerfully made this sacrifice in steadfast loyalty to the ideals of the brotherhood of man. Prominent among these Masons who left the Fascist camp were Cesare Rossi, Balbo and Acerbo, all three of them directors in the High Fascist Council, and the popular General Lugi Capello, the martyr of Masonry.

Shortly afterwards, Grand Master Torrigiani published his Gray Book entitled, Massoneria e Fascismo (Masonry and Fascism), Rome, 1923. He submits therein to the general public his entire material on the subject of Fascism.

In the preface of this Gray Book he replies to the fanatics who ferociously assailed the Masonic Order without being acquainted with its tenets and practices. He refers to Wolfstieg's Bibliographie der Freimaurerei (Bibliography of Freemasonry) that enumerates over 40,000 volumes of Masonic literature. They contain an immense mass of material on the idea of humanity. Many of them are to be found in the public libraries. But how many among the countless enemies of Masonry have ever taken the trouble of consulting such books ?

ANTI-MASONIC RIOTS

Several months passed without anything of consequence taking place. But occasionally there appeared in newly, founded Fascist papers various attacks on the

Grand Orient. But towards the end of 1923 and early in 1924 serious excesses of Fascist troops against the meeting places of their political adversaries occurred. A considerable number of Masonic lodges were victimized. Be it remarked though that the official Fascism strongly disapproved of these acts of violence.

First the temples of the lodges "Giuseppe Mazzoni," in Prato, and "Ferruccio," in Pistoia, were demolished. In Termoli the valuable library of the lodge "Ernesto Nathan" was destroyed. The lodge in Monteleone, in Calabrie, was entered during a military celebration. The furniture was smashed, the pictures of Mazzoni and Garibaldi, lodge emblems, insignia and the like were carried as trophies through the streets to Fascist headquarters. Also the home of the two lodges of the Grand Orient in Lucca were visited by a mob. The great triangle above the chair of the Master was pulled down and thrown on the Piazza Napoleone. The following morning policemen carried the insignia to the city hall. The mayor, a Fascist, severely condemned the action of the mob, expressed his official regrets to the Master of the Lodge "Francesco Burlamacchi" and ordered the stolen articles to be returned. Thereupon the Master sent him 1900 lire to be distributed among ten poor families of the city, emphasizing the necessity of political and religious peace. This letter, that was copied by numerous journals, met with the liveliest sympathy in all circles.

Nevertheless, a few days later fresh riots broke out in San Severo. The temple of the lodge "Luigi Zuppetta" was completely demolished, the archives destroyed, the furniture smashed and then burned.

Finally, during the night of the 23rd to the 24th of January, 1924, the rooms of the lodges in Turin were ransacked. The furniture and the archives of four lodges were carried away on an auto truck.

In a letter dated Jan. 31, 1924, Grand Master Torrigiani now appealed to the Minister of Justice for help. The latter replied in a very amiable communication on Feb. 3, stating that he had issued orders to the respective authorities to send him their reports at once. He seems to have taken his time about investigating and none of the rioters were punished. No wonder that the riots continued with increased fury. Wild scenes

were enacted in Milan, Bologna, Venice, Arezzo, Livorno, Perugia, Foligno, Spoleto, Forli, Bari, Tarento, Andria and other places. It soon became manifest that these excesses were not sporadic, but were carried out under a preconceived plan and system.

In the beginning of August, 1924, the High Fascist Council, under the presidency of Mussolini, occupied itself again with the subject of Fascism and Freemasonry. In the session of Aug. 5, Deputy Caprino declared:

The attitude of Fascism towards Masonry cannot remain an academic question. It must pass beyond the stage of mere protests and resolutions. It is necessary that the secret societies be suppressed whose existence is possible only under a liberal constitution.

The following resolution of Bodrero was then adopted:

1. Fascists cannot join Freemasonry. 2. Those Fascists who are Masons must quit Masonry at once, 3. Fascists who can supply the government with information concerning Masons who are active against the government are not permitted to discontinue this their duty.

On Sept. 16, 1924, Torrigiani addressed a letter to Mussolini protesting against the outrages perpetrated against the Masonic lodges. He called attention to the fact that even Fascist members of the parliament marched at the head of the mobs that pillaged the Masonic homes. He reminded the Duce of the merits of Italian Masonry during the World War. We quote:

Your Excellency will no doubt remember our indefatigable work during the war when, after the reverses at Caporetto, defeatism lifted its head. At that time high praise was bestowed upon us. Again we earned that for the welfare of our country in

the heavy post-war crisis when we stood up bravely against the men who set out to establish in Italy the dictatorship of one class, when we with our full force opposed to those subversive ideas our ideals of freedom and democracy. We feel that we have a right to be respected by the men who are at the steering wheel today. We have always advocated respect for every sincere conviction, tolerance towards the views of others, humanity and kindness towards our fellow men. These principles ought to be respected by the government also in these days when the fever heat of factional strife is coloring our streets with blood.

We have been falsely accused of being enmeshed in international ties, of placing foreign interests above our domestic ones. These are lies the groundlessness of which can be easily proven.

We assume willingly the "guilt" of being guardians of the ideals that have made Italy great, of the ideals of liberty, of the sovereignty of the people, of the independence of the state from dictation by an ecclesiastical hierarchy, of equal rights for all. These principles of ours should not prevent your Excellency from applying the laws also for our protection.

DOMIZIO TORRIGIANI, Grand Master.

Torrigiani's appeal to Mussolini produced no results. The authorities pretended to be indignant over the "irresponsible elements" staging the riots and promised deliverance, but a few days later fresh acts of terrorism were "pulled off." The ransacking of the lodge building in Florence aroused indignation throughout the world. Nevertheless the outrages continued in Genoa, Pisa, Venice, Perugia, Bologna, Palermo, to name but a few places. In Livorno a bomb was exploded at the entrance to the lodge rooms. In Rome, the Palazzo Giustiniani, the home of the Grand Orient, was during several nights attacked by Fascist bands who were armed with revolvers and stilettos and led to the "battlefield" in auto trucks. Only by a large contingent of carabinieri the assaults were warded off. Nobody was arrested, much less indicted.

The fact that these outrages were silently tolerated by the authorities justified the suspicion that an official blow at Freemasonry was being prepared. It came soon. A commission was appointed to collect material about Freemasonry. It shortly published the results of its investigation in a memorandum, the principal item in which was this: Freemasonry is entitled to no credit for the great risorgimento or national renascence of Italy in the nineteenth century.

The brethren of the Grand Orient evinced no fear in the face of the threatening storm. They continued to oppose the idea of a dictatorship. They continued to assert their conviction that a sane and sound government cannot be founded on terrorism, but only on democracy. Insistence on this principle marked the speech which Torrigiani delivered before a gathering of several hundred Masons in Milan in December, 1924. This address was communicated to the press. He declared that Fascism meant morally and intellectually a step backwards for Italy and that it was irreconcilable with Masonry.

On this last point both camps agreed, namely, that membership in the Masonic order was incompatible with membership in the Fascist party. And both camps drew the necessary practical deduction, to-wit, that Fascist Masons must renounce either the one organization or the other. In consequence, Bro. Dudan, a member of the High Fascist Council, was expelled from his lodge when he persisted in regarding the difference between the two organizations as a mere academic question. The Fascist Council equally disciplined officers and officials who were tardy in renouncing Masonry.

The great blow came when on Jan. 10, 1925, the cabinet introduced the anti-Masonic bill in the parliament. It was hailed with wild applause by the Fascist press. "Freemasonry is now outlawed in Italy !" exultantly exclaimed the Idea Nazionale. And on the other hand, several prominent papers, even of the government party, like the Messagero, opposed the proposed measure. They urged moderation. The followers of Mussolini kept up their aspersions on Masonry. Fresh charges were raised against it. Even the recent fall of the lira was imputed to a Masonic plot.

Nothing was too absurd, no statement too extravagant. And echoes of the accusations were heard elsewhere.

(To be continued)

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

A DESERVED HONOR

AMONG American Masons interested in educational work the name of Bro. Blight will be familiar. He has been doing a remarkable work in California as Executive Director of the Grand Lodge Committee on Masonic Education. It will be a pleasure to all who know or know of him and his work, to learn that the University of Los Angeles has conferred upon him the honorary degree of Doctor of Laws. THE BUILDER extends to him its heartiest congratulations on this fitting acknowledgment both of his services to the Craft and the educational world at large.

* * *

THE NEW ADDRESS

ONCE more we would draw attention to the changed address of the Society's Headquarters, and especially we ask the editors of the periodicals with whom we exchange THE BUILDER to note the fact and act accordingly if they have not

already done so. It makes unnecessary work for the post-office as well as delaying the mail.

* * *

ONCE A MASON ALWAYS A MASON

THIS is a saying with a respectable antiquity of tradition behind it. True, it is not very often heard among us now, except perhaps among the older members of country lodges, nor has it ever been incorporated in any official pronouncement or formula. Nevertheless it comes down to us as one of the apothegms, or pithy utterances, in which our Masonic forbears gave expression to their conception of what Masonry was and what it implied.

Every living organism, and every institution that is alive, is subject to the changes enforced by the changes in its environment; there is no standing still, and Masonry being alive is subject also to this law. Yet the conservatism and the clinging to ancient tradition that marks the Fraternity is also a real functioning force. We cannot stand still in a moving world, but our ancient constitutions and landmarks determine the lines upon which we advance. It is therefore not without reason that we are all taught to look to them and keep them ever in mind.

There are many things about the Craft as an organization that are widely different from other societies and fraternities. The new members of the Order are constantly bringing in ideas derived from their previous knowledge and experience. It is an elementary function of the lodge to teach them that such ideas do not belong to Masonry. For an example, it is not of very great or fundamental importance but will serve to show what is meant, in conducting its business affairs the lodge acts as a democratic deliberative assembly. The Master presides, and to the young Mason he seems to have the same position as the chairman or president of other bodies. It may be some time before he learns, and it may be only in "butting into it" himself, that the Master is much more than a chairman, that he decides at discretion what business

shall be discussed, in what order, and who shall speak and when, and that there is no appeal against his ruling or decisions except to the Grand Master and the Grand Lodge.

In most other societies and associations the bond between the individual and the group to which he belongs is not a very strong one. A man joins easily, and departs in the same way, and that ends it. There is an alarming tendency among us today to view the Masonic tie in a similar manner. It is from one point of view only an aspect, a constituent part, of that general development which has led on the one hand to the influx of such large numbers of men into the Craft, and on the other to the disquieting increase in the percentage of Masons suspended for non-payment of dues. In most societies to cease to pay one's quota to meet the expenses of the organization is to cease to be a member, and it is natural that the same way of, looking at the relationship should creep in, and even find explicit expression as it sometimes does. But in Masonry, there is much more than this financial bond, this "cash nexus," as Carlyle, in another connection, phrased it. In times past a clear distinction was made between membership in the Fraternity and in a lodge. Initiation did not automatically make a man a member of the lodge in which he received light. The distinction still remains even though the regulations of our Grand Lodges now make the two things concurrent; election to the degrees is also election to membership, initiation is tantamount to becoming a member. Yet a Mason can always sever his connection with his lodge, and his lodge can always suspend him for not paying his dues. Here again disciplinary measures have been extended. Originally such suspension was only from that particular lodge, his standing as a Mason in other lodges was not affected, but now as an additional sanction, and a self-protpeting measure, all lodges have agreed to honor the suspensions of each one, for that in effect is what the various Grand Lodge edicts, statutes and regulations on the subject amount to, so that in effect a man suspended in one lodge is suspended from the Craft. The danger is that this practical consequence may be used as a basis for argument that, being practically (though not theoretically) suspended from the Craft through the fact of his suspension being effective in all lodges, it follows that he is no longer a Mason, and is as much out of the Fraternity as if he had never been in it.

Although this general effect of local suspension has found a place in the ritual (there has been a marked tendency among American ritualists to insert the expression of new laws into our ancient formulas) yet it ought not to be interpreted in a way that nullifies other, and more authoritative utterances.

Too often the ritual is regarded as something merely to be learned and repeated; even its plain and obvious sense is often ignored. Naturally we must here speak darkly and allusively, but let our readers consider the relevant places and what is stated. They will see on consideration that first of all every Mason takes upon himself voluntarily, and after due warning phrased in the most emphatic language possible, certain obligations that he can never thereafter repudiate or lay aside. He may cease to pay dues, he may cease to be interested, he may forget all about it, he may even become hostile, nevertheless - because they were voluntary - those obligations remain morally binding upon him so long as he lives.

The next thing to notice is that these obligations are not to an institution, to an organization, but to individuals - to sum them all up they bind him to regard, and act towards, every other Mason as if each and every one was his own blood brother - and it is just as irrevocable and unescapable as blood relationship. However much it may be ignored, forgotten and disregarded, however unworthy a man may prove to be, so far as these obligations are concerned, once a Mason is to be always a Mason, even if suspended, and even if expelled.

* * *

FRATERNITY

ONE of our contemporaries, the Masonic Tidings of Milwaukee, reports an address given by Bro. Leo. F. Nohl before the Grand Lodge of Wisconsin, of which it says that it was "easily the sensation of the 83rd Annual Communication" of that body. We confess we do not wonder at this, though many Masons may be inclined to ask why it should be so. The following quotation, however, shows the nature of the sensation:

Bro. Nohl, speaking, as he said, for the rank and file of the Craft, expressed some of the heretofore unexpressed sentiments of the members.

He challenged the right of organized Masonry here to be regarded as one of the foremost charitable institutions.

He charged it with absolute failure to provide a suitable outlet for the social and cultural aspirations of its members.

He charged the Masters and Wardens of constituent lodges . . with neglect of their Masonic duties in failing to properly consider and prepare for the discharge of their duties at Grand Lodge Communications.

He severely criticized Masonic officials in this [Wisconsin] and other Grand Jurisdictions for neglect in failing to advocate and work for a centralized Masonic authority in this country.

And again

In speaking of the small amount of actual charitable work done by lodges in [Wisconsin] . . . Bro. Nohl advised that while Masonic property is exempt from taxation because of the supposedly charitable nature of the institution, he suggested that the exact percentage of expenditure for charity be not disclosed to the tax officials.

It is hardly fair to the Masons of Wisconsin that they should be singled out for such criticism. The name of almost any other Jurisdiction might be substituted with a good chance that the statements would remain substantially true - though there are honorable exceptions. Most Grand Lodges have funds for benevolent purposes, but generally the trustees guard it as the dragon did the golden apples of the fabled Hesperides. Many Grand Lodges have Masonic Homes and like institutions, and

credit should be given for these. But how does the sum total spent in this way compare with that spent, or owed, on costly temples and like self-indulgences?

A dreadful and pitiful story was related in the daily press recently, of a woman left a widow with five children killing them all and herself because she could not keep them. Her husband was a Mason. It is true that in this case his lodge could not be blamed, for it was in a distant city and its members could hardly have known of their brother's death, for she was too proud and sensitive to apply to them. But what of the many cases that happen every year in our large lodges when a member's death is discovered only when a notice is sent to him for the annual dues? Again it may be said, and with justice, how are the officers and active members to know? But that is just the point, for such a state of things is proof that Masonry is not functioning, that it is suffering from a sort of elephantiasis, a deadly and disgusting disease. The lodge originally was, and in theory still remains, a band of friends and brothers, knowing each other intimately, ready to help and sympathize with each other, acquainted with each other's affairs; it has become a huge institution, as impersonal (except in word and form) as a joint stock corporation. If American Masonry is going to keep its enormous overgrown lodges, it has got to develop some method or machinery within them to carry out the primary purposes of the Fraternity. The trouble is one that afflicts and has afflicted all societies grown large, and rich and powerful. The church has suffered in the same way; countries and nations also. In our case the disease might be diagnosed as fatty degeneration of the heart, and more strenuous exercise for that organ is indicated.

* * *

POLICY

THE Greek word Polis is usually rendered into English as city. It has behind it a long and interesting history. In the first place it meant a citadel, a fortress. But not such a fortress as is known in the art of civilized war (if there ever were such a thing) but a defensible place of refuge. Primitive men were what anthropologists classify as "food gatherers." They had no domesticated animals nor did they practice any form of

agriculture. A few peoples are still in this stage, notably the Australian aborigines. Certain tribes, later to become peoples and nations, gradually struggled out of this stage, and came to a parting of the ways - the differentiation typified in the Book of Genesis by Cain and Abel. Cain was a tiller of the ground, Abel was a shepherd. The agriculturist becomes naturally and inevitably a settler, a fixture in one locality. The shepherd and herdsman is, also inevitably and naturally (in the first instance), a nomad. Two habits of life were developed, at first on a level, but one with the possibilities of further advance.

The nomad threatened by enemies took naturally to flight. All nomad races developed fighting tactics based on flight with continual counter and flank attacks on the enemy. To the sedentary agriculturists flight was ruin, it was to leave their wealth and livelihood behind them, to begin life anew elsewhere, if possible. They therefore under the pressure of necessity developed the fort, the entrenched and palisaded camp. It was not a place to live in, but a place to retire to when attacked. From such camps, found all over the world, the acropolis, the fort on a hill or mountain top, grew up in ancient Greece and eventually became the city. And as the cities became stronger it became the city state.

Politeia was what concerned the citizen. It came to include the city government and its politics and its policies - its organization, constitution, its plans and aims. It is a far cry from the primitive tiller of the soil dwelling near some place of refuge to the politics of today, but the transition has been made. A policy is now not only a matter of states and communities but of societies and corporations and even individuals, a settled plan or rule of action, an aim to be consistently pursued.

The N.M.R.S. is a society, it has no politics, but does have both a polity, an organization and a machinery, and also a policy, an aim or purpose. THE BUILDER is an important link in the polity of the Society and through it the policy is furthered.

This policy, it may be redundant to repeat it, is to encourage both study and research among Masons. The two things, though overlapping, are not precisely the same. By

the one what is already known is assimilated, by the other what is still unknown is sought for, and it may be discovered.

The Editors of THE BUILDER are not infallible or omniscient, nor so foolish as to try to appear so. They are students among others, they have their own interests and presumably, their own prepossessions and prejudices. Fallible human beings cannot avoid this. What however is possible to some extent is to act impartially. It has been explained before that it is physically impossible to publish everything we receive. We have to select as best we can what is of the greatest importance and general interest. But, and we trust all will keep this in mind, once a subject has been broached, space will always be found for those who take an opposing point of view. Controversy must of course be kept within due bounds, but so long as any real contribution is being made to the discussion the pages of THE BUILDER will be available. The magazine belongs to the members of the Society and it is a their service always, within the limitations of space, as a medium to convey their opinions, conclusions, or information to others, and in respect to all this THE BUILDER's sole policy is to be impartial.

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F.&A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Past Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

FRANCIS E. LESTER, Vice-President

WILBUR L. ELSER, Executive Secretary

ALPHEUS A. KEEN, Secretary

JOHN W. BOWMAN, Treasurer

ROBERT J. NEWTON, Editor, Manager N.M.T.S.A.. Las Cruces, New Mexico

El Paso Gets New Sanatorium

Under the above heading the El Paso Herald for June 22 last has the following:

The first Catholic national sanatorium will be located in El Paso.

Sisters of St. Joseph, with their motherhouse at Concordia, Kan., have taken an option to purchase the old Baldwin sanatorium on Grandview street in the Highland Park addition. The deal was negotiated by the Mortgage Investment Company. The consideration was not given.

The property, in addition to the building, comprises nine acres.

It is planned to spend $75,000 in improvements, these being confined, for the most part, to the exterior of the building and the grounds. Recently $45,000 was expended on interior improvements. Rooms and hallways were refloored with oak; an entirely new plumbing system was installed; every room was redecorated; screened porches were glazed; new heating and kitchen equipment was added; the most modern type of refrigeration was installed, with an ice water fountain on every floor.

In addition to landscaping, present plans call for changing the exterior of the building to conform to a colonial style of architecture. Work will start shortly and it is hoped to have the place open by Aug. 15, with 125 beds.

Dr. Orville Egbert will be the medical director.

According to Bishop A. J. Schuler, El Paso's sunshine influenced the sisters to make the investment.

When the plan for the purchase of the sanatorium originally was presented to the order by Fr. Robert O'Loughran at Concordia, he explained Bishop Schuler's proposal to make the proposed institution a national Catholic sanatorium. It was on this basis the sisters decided to come here.

It has been figured that the property, consisting of nine acres, will be in keeping with the proportions of the national sanatorium planned.

"The hospitals of the Sisters of St. Joseph are located in the wheat and corn belts of the central states," said Dr. Egbert, "and, by the establishment of the sanatorium here, it is expected to bring many patients to El Paso from regions from which this city has not hitherto drawn."

The only other institution of the Sisters of St. Joseph in the Southwest at this time is an academy at Silver City, N. M.

Our readers will remember how, in the April number of THE BUILDER, there was a description on this page of a great opportunity that had presented itself of buying a sanatorium, ready built, for approximately the amount that had been recently spent in repairs to the building. It seemed a heaven - sent opportunity. At a comparatively small cost it would be possible to have had a National Masonic Sanatorium in operation before the year was out. The prospect seemed too good to be true. The sum required divided up among the different jurisdictions of the country amounted to an almost negligible sum from each. Only a short time previously the meeting of the Association in Chicago, at which so many representatives from all over the country were present, had seemed to put the movement definitely upon its feet. Those present had been greatly impressed with the need and with the work already done by the executive of the Association. With this in mind it seemed as if it could require no more than to bring this opportunity to the notice of the rulers and representatives of the Craft to ensure that advantage would be taken of the option secured on these most favorably situated buildings.

Bro. Herbert R. Holt, President of the Association and Past Grand Master of New Mexico, sent out the following appeal:

"A tuberculosis sanatorium, located in a Southwestern city, will shortly be sold under foreclosure proceedings," writes Mr. Holt. "The executive committee of our Association has inspected it, and has determined to endeavor to purchase it, if the necessary money can be secured. The institution can accommodate nearly 100 patients in the main building, which has recently been thoroughly repaired and renovated, at a cost of about $50,000. Furniture and equipment, not including X-ray and other medical equipment, will cost approximately $10,000. It is possible that we may be able to secure the institution, furnished, for about $75,000.

"There will be no immediate need for any further expenditure for repair and renovation of the main building. Later, when necessary, we can repair the other

buildings, which consist of a two-story brick, with 24 bed rooms and sleeping porches, a four-room bungalow, four small cottages and a building for employees.

"There are approximately eleven acres of ground, and the property is located in a large city which, for years, has been a Mecca for the tuberculous. There are two advantages of locating in a city: first, the availability of a complete medical staff to provide every necessary form of treatment for patients; and second, opportunities for employment for wives and children of patients.

"We appeal to Masonic bodies and Masons everywhere to open the 'Door of Hope' to our tuberculous brethren.

“Service units; the kitchen, dining rooms, etc.; patients' wards, bed rooms, sleeping porches and beds, will be named for Masonic bodies and Masons who contribute the proportionate part of their cost. By this plan of 'selling' some part of the Masonic Sanatorium to many Masonic bodies and Masons, the total cost will be distributed so that it will be easy for all to bear.

"Five years have been spent in discussion of this great problem of relief and hospitalization of Masonic tuberculars, while many vainly hoping for help, have died. If we, in our various Masonic organizations, and as individuals, will spend five minutes in action, we can, through this institution, actually begin this great and practical work of Masonic brotherhood."

This appeal fell on deaf ears, no response was made except from individual brethren. The Door of Hope still remains fast locked for lack of the golden key. It seems hard to believe but the sanatorium spoken of in Bro. Holt's appeal, is the same one as that referred to in the El Paso Herald for June 22, last.

TEXAS PROSPOSES

LAST December the Grand Lodge of Texas ordered the Committee on Masonic Service and Education to make a survey to determine the actual situation in this state with reference to the extent of tuberculosis among Masons and their families. That survey having been made, Grand Master M. A. Childers called a conference of Grand Lodge officers, and other representative members, to consider this very important matter, and formulate such recommendations for the action of the Grand Lodge as might seem feasible and practical.

This conference met at Kerrville June 3, and after many hours of earnest thought and interchange of views, the following resolution was adopted: "Be it resolved by the conference called by the Grand Master of Masons in Texas, to consider the matter of tubercular relief in this state, we recommend to the Grand Master that he submit to the various constituent lodges of the Grand Lodge of Texas, for their consideration, an assessment of $1 per capita, said assessment fund to constitute a charity and relief fund to be used to meet the present need, as disclosed by the survey of the Committee on Masonic Service and Education."

This resolution was signed by A. A. Ross, of Lockhart, Past Grand Master; W. B. Pearson, Grand Secretary; L. E. Tennison, of Clifton, chairman Grand Lodge Finance Committee; W. S. Tate, of Hamilton, former chairman of the Grand Lodge Committee on Work; H. F. Lively, of Dallas, Grand Junior Warden. Other brethren present at the conference, and participating in the discussion and decision, were: Judge M. A. Childers, of San Antonio, Grand Master; George Montgomery, of Fort Worth, Deputy Grand Master; Col. Beaumont B. Buck, of San Antonio, Grand Marshal; D.C. McCord, of Dallas, Grand Master of Grand Council; M. C. Vaughn, of Hillsboro, chairman Grand Lodge Committee on Work; Lonnie Irvin, of San Antonio, member of the Grand Lodge Committee on Work; Hon. James W. McClendon, of Austin, head of the Masonic Service Association; W. B. Pearson, Grand Secretary; Wilbur Keith, of Dallas, Executive Secretary of the Texas Masonic Service and Education Committee; H. C. Talbot, Grand Treasurer, and Robert Burns, of Kenedy. Bro. Burns was the only brother present who went on record as being opposed to the $1 per capita assessment; all others present at the conference pledged their moral support in favor of the adoption of the resolution.

Tabulation of the results of the survey, made by the Comrnittee on Masonic Service and Education, shows returns from 811 lodges in Texas, with 164 not reporting.

The total number of Texas Masons afflicted, according to the survey, is 297, classified as follows: total needing assistance, 152; total not needing assistance, 92; total not indicating, 53.

Families of Masons (wife, daughter, son) are classified as follows: total number needing assistance, 45; total not needing assistance, 76; total not indicating, 22; total families afflicted, 143.

The mothers, fathers, brothers or sisters of Masons are shown as follows: total needing assistance, 24; total not needing assistance, 16; total not indicating, 2; total, 42.

The total number of unafflicted children of afflicted Masons is reported as 264.

Sojourning Masons from foreign jurisdictions and their families, total afflicted, 57, classified as follows: total number of sojourning Masons afflicted, 53; total Masons' families afflicted, 4. A total of 36 unafflicted children of afflicted sojourning Masons is reported.

Speaking of the proposed assessment of $1 per capita, the Grand Master says: "The assessment of $1 per member, to constitute a charity and relief fund, to be used in assisting our brethren and members of their families, who are suffering from tuberculosis, or other malignant or incurable diseases, will average scarcely more than $600 for each person already reported in need of immediate aid, with 164 lodges yet to be heard from. Some of these cases may be relieved with less money, while others will require considerably more. Any less sum would be so grossly inadequate as to render the service proposed ineffective. The need of a relief fund for our brethren and

their dear ones who are suffering from tuberculosis and other kindred malignant diseases, in our Grand Jurisdiction, is daily growing more acute, and is presenting a condition that is now challenging our spirit of generosity, and the sincerity of our profession as Master Masons.

"To relieve the distressed is a duty incumbent upon all men, but particularly so on Freemasons, who are linked together by an indissoluable chain of sincere affection. To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries and to restore peace to their troubled minds, is the grand aim we, as Masons, have in view. On this basis we form our friendships and establish our fraternal connections."

In keeping with the conference resolution, the Grand Master has issued a communication to be read at summoned meetings of all lodges in Texas, asking for definite action on the following three alternate plans or propositions:

"First: Do you favor extending relief where needed to our brethren and members of their families afflicted with tuberculosis, or other malignant or incurable diseases?

"Second: Do you favor a fee of $10 for each Master Mason's Degree conferred, plus an assessment of 50 cents per member for their relief?

"Third: Do you favor, in lieu of all other plans suggested, an assessment of not exceeding $1 per member for this relief?"

* * *

A MEDICAL ENDORSEMENT

In your issue for July you have an article on "An Appeal for the Tubercular," in which I heartily agree with Bro. Behrens in everything he pleads for, and he is in a position to know.

If every Mason could only see things as the medical man does - how hopeful and enthusiastic the patients are, even in the worst stages, for their own recovery, and how anxious and sacrificing the dependents and loved ones are from every standpoint! That tuberculosis is curable in its early stages is demonstrated daily, so why not let us get busy in a hurry and help all tubercular Masons and their families in a real substantial and scientific and not in a haphazard way?

As Bro. Behrens says, "Keep up the good work for it is good; it is a burning need. In time we will see the need and Masons Will not regret the doing."

A. F. Henke, M. D.

* * *

"HELPED DAUGHTER OF DEAD BROTHER"

Sister No. 97. Grand Lodge of Indiana. Daughter of deceased brother. Masonic Relief Board of Indianapolis requested El Paso Relief Board to get in touch with girl and "offer her all encouragement possible. From what we learn she has been advised by the physician that her recovery is impossible." Investigation disclosed that patient had been sent west by the Y.W.C.A., of which she was former employee, and that she was receiving some help from them and other sources. Her physical condition was not as serious as represented but the doctor advised complete rest for four months at least.

Her brother's home lodge gave necessary help to carry her through. Patient made a fine recovery, secured employment and repaid the lodge all money advanced.

No. 9. Want dues paid. Unpaid for two or three years. Think he needs some. Let insurance drop account of no funds. Wife and two children back home.

Wife wants work.

No. 10. Believe pride keeps him from asking for help.

* * *

Mr. H. C. Johnson, Lawrenceville, III.

"I personally think this a great move and one that should meet the approval of all good Masons, as we have hundreds of brothers that are stricken with the White Plague every year that haven't the means to go to a hospital in the Southwest for treatment, and if we had an institution of the above character no doubt what it would be the means of saving the lives of our dear brothers."

----o----

RUSSIAN FREEMASONRY

[This article supplements that which appeared in THE BUILDER for June, at page 187, and is from the same source. The writer has good reasons for withholding his name. Unfortunately outside of the English speaking world, Masons too often find it absolutely necessary to conceal their connection with the Craft.]

MASONRY played a very important part in the gradual development of Russia, more especially so during the second part of the 18th century when the majority of those, who were the pioneers of European civilization in the country, belonged to the Masonic brotherhood.

After Peter the Great, when Russia definitely took the course of a gradual blending with the West, Masonry became the main channel for the penetration of ideas of progress and civilization. This took place in the days of the Empress Elizabeth (1741-1761), and still more so during the reign of Catherine II, when Masonry accomplished a great and beautiful historical achievement.

Later on, after 1780, when Novikoff was the leader of Russian Masonry, it gradually developed along the lines of Christian mysticism; this was the result of the great success, which German Rosicrucianism and after wards Martinism, together with the higher degrees of Swedish Masonry, had gained among the educate classes of Russian society.

After the French revolution, the Russian Government began to look with suspicion on all secret societies particularly on F.M. In 1792, drastic measures followed. Novikoff was imprisoned and F. M. in fact ceased to exist. The Blue Lodges, anyhow, were closed

It is only after Alexander I ascended the throne that we see, in 1805, a revival of Craft Masonry, and in 1810 it received official, though not public, recognition, and was even to a certain extent patronized by the Government. Nearly all the ministers belonged to different lodges in St. Petersburg, and undoubtedly Masonic ideas had a great influence during the period of liberal reforms by which Alexander I inaugurated

his reign; unfortunately, after the wars with Napoleon were over, Alexander I's liberalism was changed to reaction. He founded the Holy Alliance, joined the society of New Israel, and his very mysticism took a reactionary form. In all this we may with great probability suspect the work of the Jesuits, who, after Frederic II of Prussia, greatly influenced German Rosicrucianism towards reaction. A fact now proved by history.

Masonry in Russia began to work against these reactionary tendencies and in the attempt to bring on a revolution in December, 1924, the majority of the leaders were Masons. This attempt completely failed, and the results were disastrous. Masonry was completely forbidden in 1826. A few Masons escaped imprisonment and exile, and they even sometimes met in secret. Lodges, but Masonry, as an organization, ceased to exist and could not have any further influence in the life of the country. The fact, anyhow, remains that nearly for a whole century Masonic ideas permeated different classes of Russian society, and it is interesting to see that the Russian national character itself always meets these ideas with the greatest sympathy. This is very noticeable in the higher and more educated classes.

THE PRESENT SITUATION

After the revolution of March, 1917, the best elements of Russian society remained in opposition to the Bolshevik Government, because it endeavors to destroy all intellectual culture, considering it a bourgeois superstition, has in the same time openly and definitely replaced the idea of right by violence and has officially proclaimed religion to be a counter revolutionary principle, waging a merciless war against it, not only as a church, or a creed, but even as an idea or a feeling.

Under this condition the sympathy towards Masonic ideas, which had always existed, very naturally came again to light and found its expression in a revival of Russian Freemasonry. The hospitality of French Masonry of the Scottish Rite helped a great deal in this revival, and so did also the broad ideas of the Rite. The Supreme Council of France understood very well the important part which Masonry will have to play in future Russia, and assisted those Russian Masons, who have gradually created a

young but sufficiently strong Russian Masonic organization in France under the Supreme Council and the Grand Lodge of the country.

At the present moment four Russian lodges working in Russian exist, also a Lodge of Perfection and a Rose Croix Chapter, all of which work in Russian the rituals of Scottish Rite Masonry. The Grand Lodge of France and the Supreme Council have both granted great freedom to the different Russian lodges, working under their jurisdiction, with the result that even now in the Russian Masonry in Paris the peculiarities of the Russian nationality are very noticeable, and it is a faithful reproduction of what purely Russian Freemasonry was in the older days. It has again a certain religious tendency, but absolutely free of any dogmatism, and without any difference between creeds or races. The idea of striving for moral perfection is very strong and equite natural for mystical Russians. The volume of the Sacred Law is always on the altar of the meetings of every lodge, and the work is usually the study of the deeper meaning of Freemasonry. On the whole, the distinguishing characteristics of Russian Masonry are: moral improvement, absolute recognition of the principles of personal liberty, liberty of conscience and equality. The feeling of brotherhood is very strong as a natural consequence of the difficult moral and material conditions, in which the Russian emigrants have to live. Russian Masons fully understand what an enormous task awaits them, when their country will again have a normal government and will return to the ordinary conditions of political and economical life. Only a strong Masonic organization morally healthy and full of enthusiasm will be able to work for the restoration of morality and intellectual culture so utterly undermined in Russia. It will have to assemble in its ranks all those elements who have still retained some moral strength and direct them in the reconstruction of Russian society. It will have to repeat perhaps, under more unfavorable conditions, what the Russian Masons of the 18th century so successfully did. Those Masons, who developed civilization in Russia, and gradually created that peculiar national culture which so often astonished Europe and America but gained praise and admiration.

But the work will be many times difficult because Masonry will not only have to create, it will have also to destroy. It will have to destroy all the evil results of the Bolshevik rule, and the longer this rule lasts the worse it will be. The true ideas of liberty will have to take the place of violence and oppression, called proletarian dictatorship; moral ideas will have to be developed instead of the coarse material instincts which are at the base of the actual system in Russia.

It is impossible to foresee at the present moment what the future forms of government in Russia will be. They will certainly be based on the will of the nation, and on democratic principles, but when Bolshevism comes to an end, before new forms of government are solidly established, it is very possible that the country will pass through a period of reaction, and here Masonry will perhaps have a great work to do to moderate and soften the transitory period.

Russian Masonry, not only in its work but even in its innermost tendencies, has no special political creeds. People with very different political ideas meet in the brotherly atmosphere of pure Masonry and unite in the desire of realizing Masonic principles in the social and national life of Russia for the triumph of liberty, equality and brotherhood. Whatever form of government the Russian nation will establish, Masonry will heartily work for the welfare of the country. Though Russian Masons in France are not very numerous, their organization is being gradually completed, both in the Blue Lodges and in the high degrees. The four Craft lodges are ruled by a committee which in fact represents the future Grand Lodge of Russia. The Lodge of Perfection works in close contact with the Rose Croix Chapter. In conformity with the wish, expressed by the Covenant of Lausanne in 1922, the Supreme Council of France has sanctioned the existence of a temporary committee in the higher degrees, which represents the nucleus of a future Supreme Council for Russia of the Scottish Rite.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in

the review. The Book Department is equipped to procure any books in print on any subject, and will make an inquiries for second-hand works and books out of print.

GLORY. By Leonie Aminoff. Published by E. P. Dutton & Company, New York. Cloth, 426 pages. Price, $2.65.

THIS work forms the seventh volume in a series of twelve Napoleonic romances designed to follow in detail the varying fortunes of the Little Corsican. Judging solely from the present work it can be reasonably assumed that the series as a whole is designed to present a character sketch of the leading figure rather than to furnish the fascinating entertainment that might be possible with such a hero. It is interesting to contrast in imagination the differences between the author of Glory and Sabatini. The startling rapidity of movement which characterizes the man who might be termed the foremost living author of historical fiction is totally lacking in Aminoff. So far as movement is concerned the present work is funereal in character and Glory is not a book to be recommended to those who read solely for the plot.

The period depicted in this seventh volume is one of great interest, being the events preceding Napoleon's coronation and the military struggles which culminated in Austerlitz. We see the Emperor surrounded with a court of impossible nobility and we are much amused by the petty jealousies which animate many of them. The imperial dinner party at Montefontaine is an amusing bit of characterization of the retinue of Napoleon. Overshadowing all such events is the supreme ego possessing the Emperor of the French. The skill with which he manages to occupy the center of the stage, even when the Pope is his rival for attention, shows perhaps more clearly than anything else in the book the true nature of its leading figure.

One of the pleasures of reading romances of bygone days is to be able to enter into the spirit of the times, to live with the characters and enjoy life as they must have done or to suffer trials and tribulations when these fell to them. For some reason it is not possible to fall into the spirit of the present work, possibly due to a particularly irritating practice of the author in bringing present day thoughts into a century old atmosphere. It is most distracting to find one's self deeply engrossed in a certain event

and then have the train of your thoughts rudely interrupted by a discourse from a present day human. Never is one allowed to forget for more than fifteen minutes at a time that he is reading a book of fiction - a great mistake and a most annoying one.

Aside from the fact that one does see Napoleon at the height of his glory the book is poor entertainment.

E. E. T.

* * *

THE BRIDGE TO FRANCE. By Edward N. Hurley. Published by J.B. Lippincott Company, Philadelphia. Cloth, table of contents, illustrated, index, 338 pages. Price, $5.25.

ALMOST a decade has passed since the cessation of hostilities on Nov. 11 1918. In spite of that fact there are certain terms which bring to mind different aspects of the war. Those of us who lived through the stirring years from 1914-1918 will always remember the Marne, Ypres, Soissons, Chateau Thierry, St. Mihiel, the Argonne, and countless other names of like significance. Those words will to many bring back actual experiences. To those who remained on this side of the Atlantic there are other names whose significance is apparent. Occupying a position in the front rank of domestic, war nomenclature, if I may call it such, is Hog Island. DoubtIess this brings to mind much that is not pleasant. For example, we cannot help but see the pictures of ships rotting in the harbors with which the papers were filled a few years ago. We recall the unpleasant criticism that accompanied the cancellation of ship building contracts. Cries of protest against the wastage that apparently followed upon the close of the war arose. Even more insistent were the condemnations of various departments of the government for the promiscuity with which they spent money during the war.

The Shipping Board came in for its share of the criticism, and it was quite generally believed that this organization had contracted for ships for which there would be no use and which were totally unnecessary. Few Americans, aside from those in official circles, realized the problem which confronted the American Government in transporting and maintaining an army across three thousand miles of ocean, a large portion of which was infested by enemy submarines. If there were few who realized the problem then there are no more who understand the difficulties now. On the surface it seems comparatively simple. Approximately three weeks are required for a round trip between New York and Le Havre at the present time. All that was necessary was to develop a line of ships reaching across the Atlantic sufficient in number to transport three weeks' supplies for an army.

The problem takes on a different aspect when we consider that the program called for 80 divisions in the A.E.F. - approximately 2,500,000 men; that the country proposing to maintain this army had practically no ships of its own; that the need was urgent and the men had to be transported as quickly as possible; that troop ships, cargo ships, hospital ships and warships were required; that even railroad lines had to be constructed in France, that cars and locomotives had to be sent abroad to carry the supplies from the coast to the front; that ships cannot be built in a day; there are myriads of other considerations.

Everyone who reads Mr. Hurley's book will become convinced that the problem was a Herculean task and that we were fortunate in solving it as efficiently as we did. The work is a splendid tribute to the ingenuity of the American people and should be read by every thinking American.

* * *

FROM SERFDOM TO BOLSHEVISM. The Memoirs of Baron N. Wrangel. Published by the J. B. Lippincott Co., Philadelphia. Cloth table of contents 324 pages. Price, $4.20.

THE period of transition in Russia is seemingly far from completion. There are doubtless many difficulties that will have to be solved before Russia will again be in a settled state. Baron Wrangel, in the present book, tells many first-hand stories of the conditions which led up to the turbulent period which saw its most violent expression in the years between 1917 and 1920. The book does not profess to be an autobiography and it cannot be listed in that category. It is a collection of stories arranged loosely in chronological order and which furnish us with a first-hand picture of the country and its people.

A brief account of the life of Baron Wrangel will give an inferential picture of the stories he tells in a clearer manner than might otherwise be possible. This Russian nobleman was born in 1847 and saw the last days of serfdom on his father's estate. He was sent to Geneva for his education and spent some years in the administrative machinery of the Russia Empire in Poland and later as an officer in the Imperial Horse-guards. He was concerned in business and held executive rank in many important enterprises during later life. He was in 'Russia during the various stages of the revolution and in the course of his varied career knew almost everyone worth knowing in Petrograd and in official circles.

His book is devoted to vivid, amusing and often startling stories of such characters as the Jewish banker Rothstein, and Skobeloff, the "White General" of the Turkish wars, who was always in conflict with the authorities. His character sketches of Nicholas II, Prime Minister Witte, Rasputin, and others, show a keen insight on human nature.

His style, while not that of a professional writer (though in some measure this may be due to the translators), is rapid, vivid and shows what might be called a remarkable change of pace. He has a faculty for description that is quite distinctive; there is also a certain pathetic type of humor, engendered perhaps by his own sorrows; but above all a sarcasm, when he chooses to use it, which makes one shudder for those who at any time may have received a tongue lashing from him.

The book is not only interesting and entertaining reading, but educational as well. Those who are interested in Russia cannot afford to miss it, and those who would like

to know about Russia and its revolution without reading large and heavy volumes, can find just the account they want between the covers of From Serfdom to Bolshevisni.

E G T.

* * *

WITCHCRAFT AND THE BLACK ART. A Book Dealing with the Psychology and Folklore of the Witches. By J. W. Wickwar. Published by Herbert Jenkins. Cloth, table of contents, index, 320 pages. Price, $1.50.

THE author has given a very readable, if in places somewhat gruesome, account of this obscure subject. As it is written for the general reader we perhaps have no right to quarrel with it for lacking bibliographical references, especially as most of the sources of information are rare books and most of them in languages not "understanded of the people," which considering the character of some of their contents is possibly just as well. However it is a little curious that the author should make no mention of Miss Murray's work, The Witch Cult, especially as in places he goes directly counter to her conclusions and reverts to the older ideas on the subject.

From the time of Reginald Scott's Discovery of Witchcraft the tide may be said to have turned. It was however then at full flood - King James ordered the book to be burnt by the common hangman and wrote his Daemonologie to refute it. Nevertheless, though for another century and more, witch trials and witch executions continued, yet, more and more, educated and intelligent people began to turn against the idea until, in the eighteenth century, it was all relegated to the limbo of exploded superstitions; and there it remained until the rise of scientific anthropology, scarcely more than forty or fifty years ago, brought out the fact that witchcraft, or evil-working magic, was still being practiced among primitive and barbarous peoples all over the world. The difference between medicine men, shamans, witch doctors and all that ilk, and the witches and wizards they combatted, is rather a difference of regularity or

legality than of method and theory. The official magic is practiced for, and on behalf of, the whole community; private magic or witchcraft is practiced by individuals for their own benefit, usually to the harm of others. All this has now long been accepted. Miss Murray went a step further and made out a strong case for supposing that mediaeval witchcraft was survival from very primitive times. This was perhaps hardly new idea, but what was novel was the development of the thesis that it had survived in a definitely organized form, that the witch-cult was really a religion as the Tuscan witches, according to Cleland, always call it la recchia religione, the old religion.

Mr. Wickwar begins, it would almost seem, as if he accepted this position. His first chapter is headed, "Witchcraft: A Primitive Cult," and in the second, he discusses the initiation into the cult and other ceremonials, in all of which he seems to agree with Miss Murray. But when in chapter four he comes to discuss "Practical Witchcraft," he seems to swing right round to the earlier incredulous attitude and apparently takes the rather inconsistent position that those accused of witchcraft were not witches after all, that they were innocent and harmless individuals who were only accused by reason of the ignorance, malice and superstition of their neighbors, and condemned the same reasons by their judges.

Perhaps he has unconsciously confused two ideas under the one word. We may agree with him that there is no reality in magic, and that all the fantastic and oftentimes disgusting paraphernalia of witchcraft was pure superstition; but it is necessary to distinguish between this aspect of the subject and the question whether those accused of this offense did or did not practice witchcraft.

Most of us, if we heard that someone who had a grudge against us had made a wax image and stuck pins in it with the idea of causing us to feel pains, and perhaps to pine away and die, would be only amused. We would not feel amused if we suspected they were contaminating our milk with typhoid germs. But we believe in germs and do not believe in magic. If the reverse was the case, if everyone in the community believed in magic, then to practice it is a crime. And if the community knows nothing of microbes, or does not believe in them, then to sell typhoid infected or tubercular milk is not a crime.

So far as the witch trials were concerned they were conducted very much on the same lines as other trials were. Procedure was very much against the accused in any case, and doubtless many people suffered who were accused out of malice. When a whole community is in a panic stricken state, acts of injustice almost inevitably occur - we have seen instances of that in our own day.

But having allowed for this inconsistency in the author's treatment of the subject, it must be said that he has written a very interesting and readable book; and to those who wish to obtain a general idea of the nature of mediaeval witchcraft and the more notable cases, and the gradual change in sentiment, finally reflected in modified laws, it can be fully recommended.

* * *

MACKEY'S JURISPRUDENCE OF FREEMASONRY. Revised by Robert I. Clegg. Published by the Masonic History Company, Chicago, Ill. Cloth, table of contents, index, 403 pages. Price, $3.65.

SUCH a well-known work scarcely needs more notice than an announcement that a new edition is ready. It is gratifying to see that the reviser has adopted the practice of preserving Dr. Mackey's text and including his revision in a different type. It would be well if this practice would be adopted by editors generally; at least the necessity for scholars looking up originals would be eliminated and much time and trouble saved.

What is sadly needed at the present time is a consolidated history of the development of Masonic law. We hope that some earnest scholar will decide to make this his next work.

* * *

THE STORY OF LINDBERGH, THE LONE EAGLE. By Richard J. Beamish. Published by the John C. Winston Co., Philadelphia. Cloth, table of contents, illustrated, 288 pages.

Price, $1.65.

THE advertisement of this book says that "Richard J. Beamish, in The Story of Lindbergh, the Lone Eagle, tells the story with a completeness of detail that reads like a romance." He does, but he is not very much more accurate as to facts than most romances. The book is good entertainment and worth reading, as one would read any tale of adventure.

* * *

NEW BOOKS RECEIVED

The Logic of Modern Physics. By P. W. Bridgman, published by The Macmillan Co., New York. Price, $2.65.

History of Freemasonry. By H. L. Haywood and J. E. Craig, published by The John Day Company, New York. Price, $3.20. The Rise of American Civilization (2 vols.). By Mary R. and Chas. A. Beard, published by The Macmillan Company, New York. Price, $13.25.

----o----

THE QUESTION BOX

and CORESPONDENCE

FLORIDA AND THE 1842 CONVENTION

Through your columns I wish to thank Bro. Philip C. Tucker of Florida for his complimentary remarks concerning my articles on "The Effects of Anti-Masonry on the Masonic Fraternity" which recently appeared in THE BUILDER. I also desire to express my appreciation to him for his statements in regard to Florida's representation at the Masonic National Conventions of 1842 and 1843. It was in the hope of securing such additional information that Bro. Tatsch and I published our material on anti-Masonry in periodicals before issuing our contemplated book on the subject.

Bro. Tucker said, "I notice one minor fact that Bro. Eriksson omitted, not that it is of much consequence (except for historical accuracy), that is, that the Grand Lodge of Florida was not in attendance at the convention of 1842. Bros. J.P. Duval, P.G.M., and J.G. Jones were delegated from this lodge, and in 1843 Bro. Thomas Hayward attended as a delegate." In my article in the April BUILDER I cited ten Grand Lodges which were represented at the convention of 1842. This information was gleaned from a report of the convention contained in the Proceedings . . . of the Grand Lodge of Virginia . . . 1842, in which nothing was found concerning the presence of Florida delegates. My conclusion, based on Bro. Tucker's letter and the report mentioned, is that Florida elected delegates but that they did not appear at the convention. I would be glad to have Bro. Tucker cite sources so we may incorporate his information in our forthcoming book.

Bro. Tucker is quite right in mentioning that Florida was represented at the convention of 1843 by Thomas Hayward. I did not think it would contribute anything to the article to list the fifteen Grand Lodges which were represented in 1843, though the delegates are named in a report of the convention contained in the Virginia Proceedings of 1843.

Erik McKinley Eriksson, Iowa.

* * *

MANKIND AND THE DEITY

Simon Peter, in the house of Cornelius, said, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness is accepted with Him." It had not occurred to me that it was necessary for a 320 Scottish Rite Mason to declare that be was in accord with Peter's statement. I may say further that as a Methodist preacher I am in accord with Paul, who wrote to the Romans, "Because that which may be known of God is manifest in them; for God hath showed it unto them. For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made even His eternal power and Godhead."

Mankind has never been without the knowledge of the true God. Abraham was not separated from his kindred to give Monotheism to the world, but that through him and his posterity that primitive revelation which was being corrupted might be preserved and increased. Abimelech, King of Gerar, and Melchizedek, King of Salem and Priest of the Most High God, were men associated with Him in the Old Testament story. But it was a faith that was dying out; and when we come to the end of the career of Moses we have no hint of any successor of Abimelech or Melchizedek. The only trace we find of that earlier faith is a torch going out in the darkness, Balaam, a backsliding prophet who loved the wages of unrighteousness, who was slain with the sword in the war against the Midianites.

The great religions of the world have ever been loftier intellectually and nobler morally in their beginnings than in their later history. Buddhism and Mohammedanism are striking illustrations of this.

Man never discovered God. He is known only as He has revealed Himself to men. The only revelation of God that is worth much to the world today we find in the Bible and on this Freemasonry is founded.

The greatness of Confucius and Buddha is not to be questioned, but neither claimed to know anything about God. They dealt only with human conditions and relations. While it may be that Sir Edwin Arnold idealized Buddha to some extent hi his "Light of Asia," yet he undoubtedly stands out as the noblest and most pathetic figure the Far East has given to the world. His view of life was pessimistic. A. W. Wilson, in his "Abode of Snow," says of him, "It was his profound sense of the misery and worthlessness of life which drove Gautama Buddha from his throne into the jungle, which underlies all the meaning of religion which he founded, and which finds forcible expression in the Buddhist hymn, 'All is transitory, all is misery, all is void, all is without substance.' His Nirvana is well expressed in Sir Edwin Arnold's gnostic figure, 'The dewdrop slips into the shining sea.' The bubble bursts on the surface of the strain and the individual life is merged with the great source and center of all being." The oldest church the writer knows is Notre Dame, in Paris. In it he saw nothing obscene. That Christianity is much discredited by the unChristian living of men and women who have gone into Pagan from so-called Christian lands, is notorious. An African chieftain sent this message to the Archbishop of Canterbury, "Great and Good Chief of the Tribe of Christ, the humblest of thy servants kisses thy feet and begs, send us more Gospel and less Rum." That Rome has, in heathen lands, done many things that were cruel and lustful, may be granted, but I am not prepared to admit that such a charge can lie against the Protestant denominations that are conducting the great missionary operations of today in the heathen world. "I am from Missouri, show me."

C. H. Briggs.

* * *

The general drift of the interesting article by Bro. House in the June number of THE BUILDER is to assert such a conception of Masonry as is compatible only with the

Christian faith. It seems to me there are objections to this position on broad grounds as well as in detail in regard to some of the arguments used to support it.

The broad grounds of objection lie in the fact that many men following non-Christian religions have been and are accepted into Masonry. It would almost seem that the author classes Judaism and Christianity together; but this seems illegitimate. Many things can be found in the Judaic scriptures of the Old Testament that as understood by the Hebrews of the times referred to, and even as understood by Jews today, would be open to the same objections he alleges against the other great ,,ethical" religions, such as Islam, Buddhism and the rest. In other words, the Old Testament must be interpreted in a Christian sense to fit in with his scheme. I do not wish to be understood as here expressing any opinion as to the justification for so doing, I merely wish to make the point that the Jewish conception is not the Christian; yet there are thousands of Jews accepted into the Order. In the same way have Mohammedans, Buddhists,. Sikhs and followers of Confucius been accepted, and though not in very large numbers yet sufficiently to show that in actuality and practice the Craft is more inclusive than Bro. House's position would logically allow.

It would seem in fact that he has made the common error of judging other religions by their worst features, and his own by its best. This may be comforting to the individua e lever, but does not lead to a true judgment of the situation.

It is not entirely meaningless that the most commonly used Mohammedan term for God is "The Most Merciful." That the Hebrews did not believe it right to love their enemies we have the authority of Christ Himself when He said, "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy," and went on to lay down the new law in opposition to this. How was this old law worse than Plato's dictum that justice included doing hurt to enemies, a saying which would be somewhat modified in meaning in its proper context. Was it not held to be the duty of all soldiers in the late war to do what hurt they could to their enemies? The essentials are in no way changed by substituting personal enmities for national ones, for in Plato's time every individual quarrel involved the families of the participants, and the family (as today among barbarous and primitive peoples) was a war making unit. If two families, one in Sparta and another in Athens, had a bond of hospitality between them, it was quite recognized that members of such families should avoid each other

in battle, or even help each other; which from the strictly national point of view might be regarded as treason, while from that of humanitarianism it would make an approach to a limited kind of Freemasonry.

The only people who lived up to the principles laid down by Bro. House in the Great War were the conscientious pacifists - there were some. I do not wish to take too much space, but must say that it seems as if one striking and inescapable conclusion to be drawn from the Third Degree (I admit it is never enlarged upon) is that we should ruthlessly revenge deadly injuries, and should not live in the same world with our enemies - when able to send them to another. In the American ritual I believe this is even more insistently exhibited than in ours. If Bro. House will here abide by the ordinary conventions that this was justice, then he has no claim to condemn the conventions of other peoples that make it a duty to support one's family in a private war, or to resent and fight about certain classes of insults and injuries.

To sum up, it seems to me that Bro. House has read a great deal more into Freemasonry than is properly there. We are obligated to assist Brother Masons, we are only recommended to help the rest of the world. It is a Mason's duty to maintain brotherly love within the Craft, there is no duty of obligation to be at peace with the rest of the world. Masonry obliges us to a limited circle of duties, to love our brethren, in short. It exhorts and recommends the extension of this love to all mankind, but it does not make it obligatory in the same absolute sense. I submit, therefore, that the Masonic code is not equivalent to that of Christianity, but one on the level of the religions that Bro. House puts (and I believe rightly) on a lower plane.

C. C. M., Canada.

* * *

THE CHISEL AND DIAMOND

The authors of the article very much regret having disturbed Bro. F. G. G. as apparently they did. In strict truth we had not the faintest notion that anyone would find the passages we criticized worthy of defense, once the defects were pointed out.

Bro. F. G. G. has, however, apparently mistaken in some respects what we intended to say. We do not understand just what it was that gave him the impression that we confused the gavel (mason's or waller's hammer as it is now called) with the mallet. There are many varieties of hammers and mallets employed in different trades, but all are alike in respect to their being implements of impact, for striking. There are a number of different forms of the hammer used in stone work, spalling hammers, scabbling hammers, mash hammers, bush hammers and others; and these again may all have other names in different places. Most of them are used directly on the stone, as the axe, adze and hatchet are used on wood. The mallet is used only with a chisel, point or punch or similar tool. We explained the difference earlier in the article, at page 153, where, as we thought, we clearly pointed out the difference between them.

In regard to finishing the surface of wrought stone this is done in various ways as we noted in the article in the April BUILDER. The bush hammer (or "claw" tool) is used very generally on hard stone. On free stone a chisel, the edge of which is broken by a series of V-shaped indentations, is often employed. This tool leaves a series of parallel ridges like the bush hammer, but bolder and more regular in appearance. The finishing is sometimes done with a pick, point or pricket, as in what in England is sometimes called "sparrow-pecked" work. Smooth work is of course finished by rubbing with a piece of stone, and polishing is done by means of various abrasives. It is unnecessary to go into details.

We do not know if Bro. F. G. G. is speaking from experience or observation when he says that sometimes the chisel is pushed instead of struck with the mallet. It would have to be on exceedingly soft stone to be of any effect. In carving the sculptor may use all methods of finishing, including rubbing and scraping. But if scraping with a chisel it would naturally be done by holding it in both hands. To press it with the mallet would be so unhandy and inefficient that it is difficult for us to imagine anyone ever attempting it. But as technique varies so much not only in different places but also with the idiosyncrasies of the individual that we are willing to accept the

statement, only even so, it is such an exceptional use of the tool, that we do not think that it should be taken as typical, as it is in the phrase we criticized.

There are many forms of tools, gouges, drifts, punches, drills, as well as chisels, that are used chiefly by being struck with a hammer or mallet. They all have this in common that the working surface is formed at one end of the body of the tool, and the force supplied by blow or impact at the other end. In this sense such tools are all in the same class. But a chisel, properly speaking, has a cutting edge transverse to the axis of the tool, while "knife" tools of various kinds have an edge parallel to the axis. The ordinary usage of the English language also quite sharply distinguishes an edge from a point. Nevertheless technical terms frequently vary a great deal from ordinary usage and we have looked the matter up to see if a chisel were ever said to have a point. We found several instances of this use in one technical handbook, but it seems likely from the context that this is no evidence of genuine technical usage but is due to the carelessness of the author in writing.

The New English Dictionary gives no support to any such usage. This work covers both dialect and old and obsolete forms. Several pages are devoted to the word point, and considerable space to chisel. The only thing possibly favorable is the term "chisel-pointed" given as one of several examples of combination which are not explained. The only application of chisel-point or chisel-pointed we remember is to a mode of sharpening drawing pencils for ruling sometimes employed by draughtsmen.

We may be also here permitted to note the interesting fact that the technical work above mentioned, The Practical Stonecutter, by F. T. Hodgson, gives the term "boaster" as the name for a special kind of chisel. The usage did not seem fixed, but in view of the fact that "boasted" is a form of "broached" this survival of the term "boaster" in America is interesting, even if it is no longer applied to a "broach" or point.

With the opinion expressed by Bro. F. G. G. that the first quotation does refer to an actual diamond we are in hearty accord. Our point precisely was that those who framed this ritual (circa 1750 possibly) had in so doing preserved an old tradition of

which the meaning had been lost. Some may judge this transference justifiable symbolically speaking, that is a matter of opinion. Our criticism was not of its interpretation and moral teaching but of the confusion of the technique of the lapidary with that of the mason. Diamonds from certain parts of the world are often cased in a matrix of other mineral substances from which they must first be freed. But the implements used for this purpose and for "cleaving" or splitting off thin flakes along the planes of crystallization are not chisels but knife-shaped tools with a blunt edge, and are struck on the back not with a mallet or hammer but with a short rod of iron or steel. The cutting of a diamond is done by means of another diamond or by a wheel charged with diamond dust, and it has never been done in any other way for the excellent and compelling reason that nothing but a diamond is hard enough to cut a diamond. There is in fact no analogy between the craft of the mason and the lapidary except of the vaguest and most tenuous kind, and we hope we may be pardoned if we still continue to think it would have been better to have kept diamond cutting out of the ritual altogether.

A. L. K. and R. J. M.

The Builder Magazine

September 1927 - Volume XIII - Number 9

Freemasonry and Fascism in Italy

(Concluded)

TO weaken the unfavorable impression which the anti-Masonic bill had created abroad, Mussolini intimated in an interview with the American journalist, Karl H. von Wiegand that Italian Masonry had conspired with French Masonry against Italy. "I asked Mussolini," writes Wiegand, "why he was taking action against the Masons." The Duce replied: "The law is directed not only against the Masons, but against all secret societies that constitute a peril to the peace and tranquility of the state. In Germany, in England and in America the Freemasons are a beneficent and philanthropic fraternity and union. In Italy they form a secret political organization. Worse than that, they depend entirely on the Grand Orient of Paris. I wish that the Italian Masons would become what the English and American Masons are, a non-political fraternal union for mutual aid."

Already before the proposed anti-Masonic bill had become a law, official hostilities against the Grand Orient were opened. Among other things, the January number of the Rivixta Massonica was suppressed.

The Grand College and the Grand Council of the Grand Orient deliberated in two long sessions on Jan. 18, 1925, how to meet the new situation. It was agreed upon to observe an attitude of watchful waiting and to confer dictatorial powers on Grand Master Torrigiani.

The President of the Supreme Council, Ettore Ferrari, addressed a circular letter to the brethren, exhorting them to stand pat. Similarly Grand Master Torrigiani issued a manifesto to all Italian Masons in which he vigorously protested against the proposed anti-Masonic bill.

THE ANTI-MASONIC BILL IS VOTED ON

After a parliamentary committee had put a few more sharp teeth into the bill, it came up for discussion in May, 1925. The discussion was a rather onesided affair, because more than two hundred members of the opposition were absent--had been absent, one and all, for over a year, recognizing that under the Duce's autocratic methods all parliamentary procedure had degenerated into a farce. But even among those present, partisans of the administration and "rubber stamps," all of them, there manifested itself a conspicuous lack of enthusiasm for the anti-Masonic measure. Hence they had to be labored with speeches. After some lesser luminaries had spent their rhetorical ammunition, urging the necessity of the proposed measure, the Duce himself brought up the heavy artillery.

He began by characterizing his mode of warfare: "First, I break every bone in the body of my adversary, then I take him captive.... I knew what I was doing when I introduced the bill. My principle is to be good to my friends and to do all the harm I can to my enemies. For that reason I intend to fight Masonry to the limit of my resources.

"This measure," continued the Duce, "proves the consistency of my whole life. Already fifteen years ago, when I was a member of the socialistic party, I could trace the activities of the Masons. Already then I thought little of democracy, of liberalism and of the so-called immortal principles. To the consternation of the socialist leaders I advocated the necessity of a general strike and of an armed revolution. That was the primitive youthful impulse of Italian socialism. Its armed insurrection after the World War was nothing but a piece of megalomania.... During my regency I have ascertained that Masonry has its men stationed in every sphere of the national life. It is monstrous that the highest officials of the state act as informants for the lodge (Masonry) and are dictated to by it. There can be no doubt that the most delicate institutions of the government, the judicial and the educational system and the army, have been under the influence of Masonry. Such a condition is intolerable and must cease. This law will show that Masonry has outlived itself and has no place in our country. Since Masonry is antagonistic to us and has attempted to cause a division in

our ranks, we have a right to defend ourselves and to take the offensive, because an attack is the best form of defense. The law will be strictly enforced. Yesterday we may still have been drifting with the current, but now we are determined to swim against it. All the harm that this proposed measure might do us, it has already done. Moreover, Masonry across the Alps and across the sea will not hurt its own interests" [i.e., for the sake of the Italian Masons].

Although the attending members of the parliament --excluding the more than two hundred permanent absentees of the opposition--were accustomed to eat out of Mussolini's hand, nevertheless the majority of them balked at the severity and glaring injustice of the proposed high-handed bill. They voted against it.

But the Duce was not the man to countenance the defeat. He annulled the vote, "because there had not been a sufficient quorum." He resolutely set to work to bring pressure on the refractory parliamentarians, threatening them with all imaginable punishments. Having whipped them thoroughly into line, a second ballot was taken. This time these worthy representatives of a free nation voted unanimously in favor of it.

To become a law, the measure now needed confirmation by the Senate. It was a foregone conclusion that its passage by that body would be a repetition of the mock performance in the House.

The Grand Orient did not remain idle. On Sept. 6, 1925, a general meeting was called in the Palazzo Giustiani. Over 400 delegates were present, an unusually large attendance. Persecutions always have the effect of stimulating loyalty and attachment to a cause. Domizio Torrigiani was re-elected Grand Master for another term of six years and granted extraordinary powers in view of the precariousness of the situation. Giuseppe Meoni was confirmed as his Deputy Grand Master. In his inaugural speech Torrigiani declared that Italian Freemasonry would not, for any acts of terrorism, cease to protest against an illegal dictatorship that was bound to corrupt the Italian nation. With his characteristic promptness, Mussolini accepted the challenge. Two days after the meeting, on Sept. 8, he suspended two high government officials,

Cavaliere Di Francia and Cavaliere Caccioli, from service. He charged them, together with a number of Masons who were employes in the Senate and Parliament building, with corruption. He did not go to the formality of substantiating these charges by proofs, that in his mind being superfluous.

TWO SUBSEQUENT SENSATIONS

Already the next day the Duce met with an unpleasant experience. He discovered that the disciplined Caccioli was no Mason at all. As early as ten years previously he had severed his connections with the Craft. More than that, he had been a staunch Fascist all along who had taken part in Mussolini's "march on Rome." In addition, he had secretly denounced his colleague, Di Francia, on account of his pro-Masonic stand and connived at his dismissal from service. And now he had fallen into the ditch he had dug for others. The non-Fascist press took gleefully notice of the tragi-comic incident and general hilarity reverberate throughout Italy.

Another sensation followed. The whip of the Fascist party was its general secretary, Signore Farinacci. He was the Duce's faithful lieutenant, or rather willing executioner, who shrank from no methods, no matter how brutal. And he was an insatiable Mason eater Two days after the disciplining of Di Francia had been announced, an opposition journal regaled its readers; with the statement that the arch foe of Masonry, Farinacci, was an opportunist who had himself been a Mason at one time and had only renounced the lodge when Fascism offered fairer prospects to his ambition.

Farinacci not only denied the imputation but asserted that far from ever having been affiliated with Masonry, he had always been a consistent, active opponent of the secret Craft. He was proud, he declared, to be the man who had repeatedly engineered the burning and demolition of Masonic lodges. He uttered vehement threats against his "calumniators." But the "base liars" did not permit themselves to be intimidated. To the great surprise of the whole peninsula the Voce Repubblicana published all the necessary documents to prove that in 1915 Farinacci had been initiated in the Masonic lodge in Cremona. It was also shown that later on, while a railroad

employee, he did not stand well with his superiors on account of his rebellious tendencies. When he saw that the old regime was losing ground, with Fascism in the ascendancy, he not only turned his back on Masonry but became its most bitter foe.

FARINACCI'S REVENGE

This humiliating exposure poured oil on the flames of Farinacci's hatred. "Those twenty-four hours during which I have been a Mason I will expiate by energetic action against Freemasonry," he swore. As in reality he had belonged, not only twenty-four hours, but several years to the Masonic Order, he carried his threat with a correspondingly more intense ferocity into execution.

A nation-wide persecution was launched against the opposition parties, which consisted mostly of Masons and socialists. In a large number of cities bloody riots broke out. Masons, and men merely suspected of being Masons, were dragged from their offices and places of business and beaten up, their stores were demolished, lodge rooms and other property destroyed.

Particularly serious were these outrages in Florence. From Sept. 25 to 29 regular hunting parties against Masons were instituted in that city. Over fifty Masons were beaten, stores owned by Masons and socialists were pillaged, city and government officials belonging to either organization were removed from office. Scared by the wild threats uttered in the Fascist paper Le Battaglie Fasciste, a number of Masons left the city.

In organizing these riots, the Fascist leaders no doubt had a secondary object in view, namely, to furnish an excuse for the government to postpone the approaching unwelcome Matteotti trial "by reason of the reigning disorders."

On the evening of Oct. 3, 1925, a signore Luporini, vice-president of the (local) Fascist organization of Florence, together with three other Fascists, called on signore Brandelli, Worshipful Master of one of the Masonic lodges of Florence, and requested him to follow them to Fascist headquarters "to give them information concerning the Freemasons." Brandelli refused to accompany them, knowing that he would be illtreated. When they attempted to drag him along by force, his friend and neighbor, Bacciolini (not a Mason), came to his rescue. In the ensuing melee Bacciolini, presumably in self-defense, drew his revolver. A number of shots were exchanged with the result that Luporini, the Fascist leader, was killed by Bacciolini. The latter fled, but was captured and clubbed to death. Brandelli, the innocent cause of the tragedy, escaped. The Fascist assailants now broke into Bacciolini's house and set it on fire. An excited crowd gathered. The fire department appeared. Its efforts to extinguish the fire that menaced the adjoining buildings were hampered by rowdy bands of Fascist militia. The conflagration was the signal for incendiarism and bloody excesses all over the city. The police arrested a number of imperiled Masons for protective purposes, to detain them in police quarters until the storm had blown over. Several of these Masonic prisoners on the way to the stations were pulled from the hands of the overpowered policemen by the infuriated mobs and literally torn to pieces. Among those also killed were the socialist deputy, Pilati, who, during the war, had been decorated for conspicuous bravery, and the lawyer Console. The riots continued the following day, a Sunday. Fascist leaders issued a manifesto declaring that the day of revenge had arrived and that the members of the opposition should be killed. Proscription lists were produced containing the names and addresses of prominent Masons and socialists. Under the leadership of Fascist centurions the work of murder and destruction on a large scale was fairly on its way when a dispatch from Mussolini ordered a cessation of all "reprisals." Reprisals! Eighteen men killed and forty mortally wounded was the toll of these "reprisals."

The Board of Directors of the Florence Fascists was dissolved and General Balbo entrusted with the command. He published an appeal to his partisans, warning them that such arbitrary, unauthorized "reprisals" were liable to injure the good name of Fascism.

In comparison with Florence, the tumults in Rome, Brindisi and other cities were mild, though plenty of blood flowed and heavy damage was done to property. We may mention also that Giuseppe Meoni, the recently appointed Deputy Grand Master of the Masons, was with his family expelled from Rome. To lessen the tension, and

the danger his brethren were exposed to, Grand Master Torrigiani issued an order that all lodge work be temporarily suspended.

That was in the beginning of October, 1925. Peace and quiet reigned now for a few weeks, when on Nov. 4 the attempt on Mussolini's life by Zaniboni, a temporarily unbalanced socialist, caused a new flare-up of anti-Masonic activity. This time it was the government which openly and officially instituted the "reprisals." They were of an unbloody but nevertheless very tragic nature. The worthy General Luigi Capello, one of Italy's popular heroes of the World War, was destined to become their principal victim.

THE PLOT OF ZANIBONI

Normally, Italian Masonry and Socialism were not on friendly terms. Already before the World War the Italian Socialists had voted the Masons out of the party. But politics make strange bed fellows. When in the great national upheaval immediately following the war, Fascism rose to power and clearly aimed at the establishment of a Fascist dictatorship, the Socialists and Masons, being adverse to the plan, became allies, united by a community of interests. For that reason the Fascist riots of September and early October, 1925, were directed not only against Masons, but also against Socialists, as we have seen.

Nobody took these atrocities more to heart than the ardent Socialist, Zaniboni. His disturbed mind conceived a strange plot. He wanted to raise an army of 200,000 anti-Fascists, march on Rome, storm the Palazzo Chigi, take the Duce captive and place the opposition in power. He figured that the sum of 150,000 lire ($3,000) would suffice to finance the enterprise. He approached his political ally, Senator Frassati, director of the Turin Stampa, for the amount. Of course, he was turned down by the journalist who pitied his state of mind.

Having been refused the loan also by other parties, Zaniboni at last went to Rome to try his luck at Masonic headquarters. Grand Master Torrigiani was absent on a trip to

Switzerland. His friend, General Luigi Capello, was in charge of Masonic affairs during his absence, Deputy Grand Master Meoni having been banished from Rome. Zaniboni, not a Mason himself, was acquainted with Capello, having served with him on an election committee the preceding winter. He explained to him his contemplated coup d'etat by means of raising an army of 200,000 men to capture Rome and depose Mussolini. He added his request for a loan of 100,000 lire ($2,000) to finance the undertaking. The old general, a lifelong conservative who abhorred all revolutionary methods, recognized at once that the poor fellow's brain was not functioning normally. Needless to say, he flouted the fantastic idea, refused the loan and urged him to drop all thought of the silly plan. It may be mentioned here that Capello had already five months previously, in May, 1925, retired from active politics by reason of his failing health.

Zaniboni might have accepted the good general's advice to abandon the utterly senseless project, had he not been abetted in it by a pretending enthusiastic accomplice, a man named Quaglia, who was in reality a spy and agent provocateur of the police. This truly classical villain was by profession a lawyer and journalist, connected with the Popolo. The European papers, with the exception of the Fascist press of Italy, have unanimously voted him to be the very prince of scoundrels. In comparison with him, Judas Iscariot was a noble-minded gentleman. This Quaglia had been commissioned by the chief of police, Crispo-Moncada-as the trial later revealed-to "get the goods" on the leaders of the Italian Masonry, to furnish proof that they were plotting against Mussolini to establish a military dictatorship. This worthy cheerfully went to work to manufacture "proof."

He entered into Zaniboni's scheme of overthrowing the Duce with such apparent ardor and enthusiasm that the poor dupe even at the trial, after Quaglia had admitted his character as a police spy and agent provocateur, refused to believe it: Quaglia now called on Capello to obtain a loan for Zaniboni. The general flatly refused, declaring that he utterly disapproved of the absurd scheme. He requested Quaglia to try to bring Zaniboni back to his senses. Quaglia did not give up so easily. He kept on pestering the general for money. Finally on Nov. 2, 1925, Capello gave him, on the Cavour bridge, 300 lire ($6.00) as a personal loan to Zaniboni to get rid of him. This transfer of money was witnessed by another police spy, Giuseppe Alberto Mascioli, who had been conveniently stationed. Capello then took the train to Turin to arrange there for the legal disqualification (stultification) of a feebleminded son of his. He thought that Zaniboni had at last recognized the futility of his scheme and dropped it. This sum of

300 lire--Mascioli at the trial raised it to 1,000 lire ($20.00)--was the corpus delicti produced by the prosecution at the trial. This was deemed sufficient evidence to prove that the honest conservative minded old general, who had seen fifty years of military service and had been honored by his king with the highest military decorations for his important services during the war, had financed Zaniboni's plot against Mussolini. On the strength of this astounding piece of "evidence" the old general was sentenced to thirty years' imprisonment. But we are getting ahead of our narrative.

Realizing his inability to secure any substantial financial support, Zaniboni had meanwhile discarded his glorious plan of organizing an armed revolt. He was about to give up in despair, when the resourceful Quaglia suggested to him a more feasible plan: to assassinate the Duce! What could be more simple! The seething brain of Zaniboni eagerly seized upon the idea. It was decided to execute it without delay. The fourth of November was selected as the date and the Hotel Dragoni as the place for the deed. The handy Quaglia made the necessary arrangements. Under the direction of the Chief of Police he bought a rifle, rented rooms in the hotel, carefully measured the distance the bullet would have to travel and attended to all other details. When at last the critical moment arrived, the police swooped down on the pair. Zaniboni readily admitted his murderous designs while Quaglia, the agent provocateur, exchanged knowing smiles with the police officials. He now "laid bare" how Zaniboni had acted merely as the tool of Freemasonry, which had conceived the plot to get Mussolini out of the way, and intended to proclaim a military dictatorship headed by General Capello. It was the latter who, while acting chief of the Italian Grand Orient, had supplied Zaniboni with the necessary funds for the execution of the plot, the police spy asserted.

OFFICIAL RAID ON THE MASONIC LODGES

The "discovery of the Masonic conspiracy" to assassinate Mussolini on Nov. 4, 1925, furnished the government the desired pretext for summary action against the Craft. Orders were immediately issued for the arrest of Capello. It was not difficult to locate him, as he had made no secret of his trip to Turin in the affair of his afflicted son. The aged, ailing general was cast into prison and kept incarcerated until the trial seventeen months later. It was postponed thus long with malicious intent.

Simultaneously with the arrest of the old general, a raid on the Palazzo Giustiniani, the home of the Grand Orient, and on all the Masonic lodges throughout the entire peninsula was decreed. The residences of Grand Master Torrigiani and other Masonic dignitaries were also raided. All the archives were diligently searched, every document and letter was read, every nook and corner was carefully looked into. Never in the history of Italy had so extensive and thorough an inquisition been held. It lasted for several months. And what was the harvest? Nil ! Nothing incriminating was found, no trace of any disloyal activities, nothing that would justify even the shadow of a suspicion.

"The Masons had previously removed and hidden all dangerous documents." Thus the disappointed Fascist leaders explained this total absence of any incriminating evidence.

Mussolini, the indefatigable, had meanwhile rushed the anti-Masonic bill through the senate. It was now a law. This formality might have been dispensed with in the country in which the will of the Duce was the supreme law. L'etat c'est moi, being his motto. Once more Grand Master Torrigiani issued a statement to the public. Through the press he published the following declaration:

A Roman paper has accused Freemasonry whose head I am that it has paid directly, or through Br. General Capello, 500,000 lire to Zaniboni that he engineer a plot or an attempt on the life of Mussolini.

I shall request the authorities to subject me as soon as possible to an examination that this calumny may be placed in the proper light.

Today I only want to state that Masonry regards every human life as sacred, that this high conception is sworn to by every one of our Brethren, and that Masonry abhors nothing so strongly as the shedding of human blood.

This declaration was ignored and events took their course.

THE TRIAL

With the three "conspirators," Capello, Zaniboni and the journalistic Ducci, safely behind the bars, the Fascist government showed no hurry with the trial. It still hoped against hope to find some sort of real evidence, or at least some semblance of real evidence, to incriminate Capello and Ducci. At last, more than seventeen months after the unearthing of the "plot" against Mussolini's life, preparations were made for the trial, a special court was convoked to hear the case. General Sanna was designated to preside over it. However, when acquainted with the "evidence" on the strength of which Capello had been indicted, the honest old soldier, convinced of Capello's innocence, declined the "honor" of presiding over such a court. General Freri was now appointed president of this special court.

On April 11, 1927, the trial was opened. It was interrupted during Easter. It consumed altogether seven days. The accusation against Capello, presented by the Attorney General, Noseda, was based entirely on the testimony of the treacherous spy, Quaglia. He was the star witness for the prosecution. His very appearance, every grin and motion denoting the servile sycophant, made a most unfavorable impression on the journalists and the spectators present. He maintained that Capello had instigated the plot and had agreed to provide the necessary funds.

The second police spy, Mascioli, was called to the witness stand. He was well posted on Masonic activities. He testified that Grand Master Torrigiani himself had promised Zaniboni a large amount, but had later withdrawn his offer. Capello then, on Nov. 2, 1925, gave to Quaglia 1000 lire ($20.00) from his own pocket for Zaniboni to enable him to make his "get away" after the assassination. It was in the afternoon, and on the Cavour bridge, that the money was handed over. He, Mascioli, had seen it with his own eyes.

CAPELLO EXAMINED

Capello was now cross-examined. Owing to his feeble health, he had not been placed in the defendant's cage with the other prisoners. (In Italy, it seems, the defendant is treated like a criminal, or rather, like a wild beast until his innocence is proven.) He denied indignantly the charge of complicity in the plot. He gave a brief account of his part in national politics. He had been a Fascist, but left the party when its incompatibility with Masonry had been officially proclaimed. He joined the opposition then, but always kept within the limits of the law. When in January, 1925, the opposition parties organized for the coming elections, he attended meetings of the political league Italia Libera at which, Zaniboni, the Socialist, was also present. This political campaign was conducted in the customary manner, on a strictly lawful basis. After May, 1925, he had abstained from all political activity on account of his poor health. In October, 1925, he took temporary charge of the Grand Orient during the absence of Grand Master Torrigiani. It was then that Zaniboni applied for an interview which he, Capello, as substitute Grand Master granted him. Zaniboni then asked him for 100,000 lire to concentrate 200,000 men at Rome to overthrow the Duce. The ridiculousness of the plan convinced him that Zaniboni's excited mind was not properly balanced. He tried to calm him. Afterwards Quaglia called repeatedly on him, Capello, to assist Zaniboni financially, for whom he simulated the sincerest friendship. He refused to advance any money, urging Quaglia to dissuade Zaniboni from his mad project. At last, tired of being pestered, he gave Quaglia 300 lire as a personal loan to Zaniboni. He thought that the wild plan had been abandoned. "I have," remarked the old general, "never been so crazy as to support such silly plans. At present, however, after nearly eighteen months of imprisonment, it may be possible that my mind has been somewhat impaired."

He added that as an old general who had seen fifty years of service he was sufficiently experienced to know that the army would not make common cause with revolutionaries. Nor had he ever solicited foreign help against his own country, as had been charged by the prosecution. At the convention of the Associatioa Masonique International at Geneva in 1925, he had by his earnest entreaties prevented the adoption of a resolution expressing sympathy for the persecuted Italian brethren.

Questioned by the Attorney General why he had not reported Zaniboni to the authorities, Capello replied that he was under the impression that Zaniboni had given up his foolish plan after having been refused the 100,000 lire. He knew nothing of Zaniboni's plot to assassinate the Duce. Of that Zaniboni had never breathed a word to him. (It was only after the interview with Capello that Zaniboni, inspired by Quaglia, made up his mind to assassinate the Duce.)

ZANIBONI IS QUESTIONED

He admitted his intention of assassinating Mussolini. He was still convinced that Quaglia had the same intention. He denied emphatically that General Capello had any knowledge of this plan.

This statement was contradicted by the spy Quaglia, who insisted that Capello knew of the plot and fomented and financed it. "Capello knew," he maintained, "that out of the general chaos a military dictatorship would emerge and that he as an old general and as one of the leaders of Masonry would seize the government."

These and other allegations made by Quaglia were indignantly denied both by Capello and by Zaniboni. The latter jumped furiously up from his seat in the cage and, his hands extended to the court, explained: "By the head of my daughter, the only thing that has remained sacred to me in life, I swear that on the morning of the fourth of November in the room in the Hotel Dragoni Quaglia requested it as an honor to be permitted to fire simultaneously with me at Mussolini!"

When Quaglia denied this, Zaniboni jumped up again: "If there was a God who punishes lies then you would drop dead to the floor now."

Counsel for the defense, Petroni, asked CrispoMoncada, the Director General of the Police, whether he had employed Quaglia as an agent provocateur. The Director General dared not deny it.

THE ATTORNEY GENERAL SUMS UP THE CASE AGAINST CAPELLO

Though forced to admit that the investigation had not produced the slightest evidence of the complicity of Grand Master Torrigiani in the plot, the Attorney General, Noseda, nevertheless insisted that Freemasonry had its hand in it. It encouraged Capello's aspirations to become military dictator. There could be no doubt about that, he averred. It was as the representative of Masonry that Capello conspired with Zaniboni and supplied him with funds. The mere fact that Capello, the general, the holder of the highest military honors, had anything at all to do with a Socialist like Zaniboni, was a proof of his subversive plans. The following points he, Noseda, considered as definitely established:

1. Capello did not sever his connections with Zaniboni after he had been made acquainted with his plans.

2. Capello contributed financially towards the execution of Zaniboni's plans.

3. Particularly incriminating is the amount of money Zaniboni received on Nov. 3, the eve before the attempt on Mussolini's life.

4. Finally, it is extremely strange that on the same evening Capello left Rome. From all this it was clear that Capello was Zaniboni's accomplice. For that reason he, the Attorney General, demanded the same punishment for both of them-thirty years' imprisonment.

SPEECH OF SIGNORE PETRONI, COUNSEL FOR THE DEFENSE

When Petroni arose, a hush fell over the crowded courtroom.

I have accepted the defense of Capello, he commenced, in a sad hour. I have done so, because I was fully convinced of the innocence of the General. And I declare today: Capello never had any designs on the life of Mussolini. He has never approved nor aided Zaniboni's plans for his assassination. He has never intended to establish a dictatorship, much less to become dictator himself. Even to consider the mere possibility of such a thing in October, 1925, would have been sheer madness. For even if the attempt on Mussolini's life had succeeded, it could not have produced any change in the political constellation. Capello could not help knowing that at that time the people would have taken it as a bloody signal to rise not against Fascism, but against the conspirators. What could have been the motive for such an attempt? It has been charged that Capello had acted in blind obedience to the orders of Grand Master Torrigiani. But that charge has been so thoroughly refuted that even the prosecution has dropped it.

If Capello, as has further been claimed, was a man of selfish ambition who aspired to a political career, he would have acted entirely differently when in 1923 he had the choice between Fascism and Freemasonry. For he decided in favor of the latter. He had become a Fascist in 1922 because he was then convinced of the necessity of that movement to restore order in Italy. When then in the following year the High Fascist Council announced that there existed an incompatibility between Fascism and Masonry, he turned his back on Fascism, though he had been marked for the highest honors. Fascism was then celebrating unprecedented triumphs, Rome was occupied and Mussolini the hero and victor. Whoever harbored any personal ambitions, could find their fullest gratification in the Fascist camp. But Capello renounced his chance of becoming secretary of war, leader of the militia. He preferred to adhere to Freemasonry, the cause so sacred to him. That was, if one wants to call it so, the crime of Capello.

It has been asserted that Capello has accepted, a remuneration for joining the opposition. That is a contemptible calumny. It is true-and he has never denied it--that Capello has been active in the opposition. But even from these activities he had already withdrawn in August. As will be remembered, early in 1925 there had been talk of spring elections, and Capello took a place in the campaign committee of the opposition. But there was absolutely no thought of a conspiracy. Such a thing existed only in the imagination of the spy Quaglia, who has played so despicable and sinister a part. But what happened between August, 1925, and the 4th of November, the day for which the assassination was planned? At the time when the plan for the assassination took place in the head of Zaniboni, all political connection between him and Capello had already been broken off. That was the reason why Zaniboni tried to obtain money from Senator Frassati, director of the Turin "stampa." Like Capello, Frassati refused to advance the 150,000 lire wanted by him. No charge has been raised against the Senator for having failed to report Zaniboni to the authorities. Then no charge should be raised against Capello for having failed to do so.

In his need of funds, Zaniboni then went into the Friauli district, where he had friends. When he failed to obtain anything there, he left Italy. Later on he returned to Rome, where on Oct. 21 he had the famous interview with Capello in which, it is alleged, the assassination was determined upon. Zaniboni made him acquainted with his ridiculous scheme of storming the palazzo Chigi and taking Mussolini captive. He did not say a word about murdering the Duce. When he then tried to lay before him other plans, Capello interrupted him at once and said: "Enough of it ! I do not want to hear another word ! If you have debts or need a little money, I will help you out. I can loan you 5,000 lire. There can be no thought of the 100,000 lire you ask for."

In this connection there is one point that deserves our particular attention. Capello has spoken about this interview which, the Attorney General now declares, is the decisive one [in which the assassination was decided on]. But Quaglia never made mention of it in his minute reports to the police, nor did the police mention it in its reports to the Minister of the Interior. Quaglia's silence on this point is the proof of the innocence of Capello.

This interview of Oct. 21 is the essential link of the whole case. If here the evidence is not produced that Capello knew of the plan of the assassination, then the entire

accusation collapses. And I declare herewith that the Attorney General has not been able to produce the slightest trace of evidence. He has advanced a thesis with nothing to support it.

A few days after that interview Capello sent a letter to Zaniboni who had meanwhile gone to Urbignacco. That letter contained an absolute refusal [to have anything to do with the plot]. That Zaniboni understood it so, is proven by the fact that he now went with Quaglia to Milan to try to obtain money from Senator Albertini.

Capello now considered the whole matter disposed of. There, on the evening of the first of November, a young man knocks at his door: Quaglia! He brought a letter from Zaniboni in which he again begged for money. Then came the scene on the Cavour bridge that reminds one of a bandit story. There Capello gave Quaglia an envelope containing 300 lire ($6.00) for Zaniboni to get rid of him. This transaction was witnessed by Mascioli, a second police spy. An attempt has been made to puff up this envelope to the size of a huge package. But even Mascioli speaks only of about 1,000 lire ($20.00).

There is not a particle of an evidence that would point to the guilt of Capello, all depositions prove his innocence. If he is charged with conspiracy, with having worked out the strategic plans for a military revolt where in all the world are the men who should carry out his plans? Where are the arms? Quaglia has stated that it was planned to disarm the Fascist militia and thus to secure the necessary arms. But how can anybody credit Capello with so idiotic a design?

Already in summer 1925 Capello had recognized that in view of the popular sentiment it would not be worth while to spend money for an election campaign. And then that he should have gone and conceived such a childish plot? No! Never!

On the evening of Nov. 3 Capello set out from Rome for Turin to have a mentally defective son of his placed under legal guardianship. He gave his name when he

purchased the ticket. He did not go away secretly. He had ample time to cross over to Switzerland, if he had wanted to do so, as his passport was perfectly in order.

Gentlemen of this high tribunal, beware of committing an awful judicial error! You are Fascists and men of honor. The Duce has appointed you to let justice prevail. Fascism is strong. It is the state. A state is only great when it accords justice also to the adversary. I demand justice for a man who in war and in peace has always had the welfare of his country at heart. I do not ask for clemency, I ask for an acquittal.

When the counsel for the defense had finished with this appeal, the unexpected happened: the public in the galleries, though Fascist, went wild with applause, which subsided only when the presiding judge, General Freri, energetically requested silence. On him and on his fellow judges these convincing words had, of course, made no impression.

It need not be mentioned that the verdict was waited for with more than ordinary suspense. When it was announced, it fell like a thunderbolt on the court room. It declared both Zaniboni and Capello guilty of having conspired against Mussolini's life. Both were given the same sentence: thirty years in the penitentiary, the first six of which were to be served in solitarily confinement!

Strange, the defendants had expected a different attitude on the part of the court. To quote the New Zurich Gazette:

When they were all led to the defendants' cage, tied to a long chain and guarded by ten carabinieri, to hear the sentence of the court, one could notice the air of confidence on their faces. Perhaps their lawyers had held out a ray of hope to them. That was soon extinguished when the presiding judge, with a hard, chilling expression on his face, read the sentence. Only one of the defendants found it difficult to suppress the tears. The others accepted their fate in silence, in particular Capello. The chances of the old general had seemed decidedly improved after the six hours of

most eloquent pleadings by his masterful legal counsel. The hopeful smile he had exhibited before the reading of the verdict died on his pale lips.

There being no right of appeal, the sentence took effect at once.

GRAND MASTER TORRIGIANI IS ARRESTED

Hardly had this most astounding verdict been published when the Fascist press opened a carefully planned campaign of vilification against Grand Master Torrigiani. On the day following the announcement of the verdict, at five o'clock in the morning--the official record falsely stated that it was in the afternoon --a squad of secret service men descended upon the house where Torrigiani had for some time been staying with friends. After a thorough search of the premises, the Grand Master was taken in an auto to the prison Regina Coeli. Two hours later he was, without any court procedure, by an administrative measure, ordered deported to the bleak Liparian Isles to remain interned (in confino) there for a term of five years. This after the Fascist Attorney General, Noseda, had admitted in court that the inquest into the attempt on Mussolini's life had not produced the slightest evidence that would warrant an indictment of Torrigiani !

The servile Fascist papers hailed this latest outrage with the utmost satisfaction. Sneers one of them, the Popolo d'ltalia:

Now the Grand Master who has ruled Rome so long goes fettered like a low criminal into exile where the scum of the Italian society awaits him. With the arrest of the Grand Master a whole world collapses. For the rest, five years is too little for him. Torrigiani, this most powerful enemy of Fascist Italy must disappear forever from the light of the day!

FORTY-FIVE MASONS INTERNED

The "scum of the Italian society" whom, in the language of the Popolo, Torrigiani was to join on the dreary Liparian Isles, are forty-four Masons who were deported there for "administrative reasons" without even a semblance of a court procedure. Their families at home are struggling with bitter poverty.

PRESS COMMENT ON THE CAPELLO TRIAL

The Fascist press of Italy was jubilant over the outcome of the trial. Of non-Fascist papers there is, thanks to Mussolini's suppressive methods, little left outside of the Catholic or clerical papers. Though inveterate foes of Masonry, they do not permit their sense of justice to be clouded by blind partisanship. The Osservatore Romano, the official mouthpiece of the Vatican, does not hesitate to declare that no proof of the guilt of Capello was furnished. In this it concurs with the Unita Catolica. These two influential journals take great pains in putting Capello's innocence in the strongest light.

GERMANY

It would seem that the representatives of non-Italian papers encountered difficulties in getting by the censor. So at least the Roman correspondent of the Rhenish Westphalian Gazette, Catholic and anti-Masonic, intimates. We quote:

Fascism has a thousand times declared that it is wholly indifferent as to the opinion of the world. Nevertheless, once in a while it feels the need of making a demonstration to show that Fascist administration of justice is still functioning and then it conducts a trial in Fascist style. That requires a certain amount of preparation, and preparation requires time. Hence the Matteotti trial was commenced in Chieti twenty-two months after the deed, the trial of the "traitors" of Bozen (Bolzano) fourteen months after, in Verona. And so today the trial of Zaniboni and Capello takes place seventeen months after the deed before a Fascist special court in the palace of justice in Rome.

The German reader now expects a report of this trial like a thousand other such reports. He wants to be informed about public opinion in Italy and about the comment of the Italian press. He wants to know what impression the case, the court and the defendants made on the correspondent. I regret to say that I cannot serve with such news. Do not ask the reason why.

Presumably this correspondent was on the Fascist black list for excessive candor in the past and had to be on his guard. Significant in this stunted report is the allusion to the fact that in Fascist Italy court trials are unusual and are only staged occasionally to show to the outside world that there is still such a thing as an administration of justice and a court procedure in Italy, if only in name. The usual procedure is administrative, that is, a person inconvenient to the Fascist "bosses" is incarcerated without the formality of a court procedure and he remains incarcerated as long as it pleases these "bosses." Such an administrative procedure saves both time and money.

The Berlin Geimania, the leading organ of the Center (Catholic) party, is advised by its Roman correspondent:

From what people told each other in the corridors of the palace of justice, the decision could no longer surprise anybody. To an outsider Capello's complicity in the plot was not sufficiently established to justify a sentence of such severity. But Capello was arraigned before the court as the representative of Freemasonry and as Freemasonry was to be condemned, he had to be given the same sentence, as Zaniboni who had admitted his guilt.

Of the same opinion is also the Berlin Vossiche Zeitung, a conservative bourgeois paper.

The Berlin Boersen-Courier which, as the name indicates, is the organ of high finance, calls the sentence imposed on Capello a "monstrosity" which, it thinks, is the

more revolting as the Attorney General had admitted at the trial that he had been unable to find any evidence against Capello.

Indignant at the glaring injustice is also the Berlin Vorwaerts, the leading Socialist paper of Germany. It exclaims:

In the trial of General Capello no evidence, positively none whatever, has been brought to light except the deposition of an agent provocateur.

It pronounces the whole Fascist agitation against Italian Masonry with its gruesome, revolting details a spectacle particularly "loathsome" by reason of the cowardly hypocrisy of the methods employed.

The conservative Hamburger Fremdenblatt also shakes its head at a verdict of guilty based exclusively on the testimony of so despicable a character as the traitor Quaglia "which every ordinary court would without fail have declined as inadmissible."

In the opinion of the Socialist vienna Arbeiter Zeitung the trial has shown that Capello was not implicated in the plot laid by Zaniboni and Quaglia under the eyes of the police. The old general was "railroaded" to the penitentiary to serve a thirty years' sentence not by a juridical, but by a political process.

The trial in Rome, it argues, has made it clear beyond all doubt that nobody in Italy can today escape his ruin, once that machinery is set in motion against him that has crushed the General Capello. Capello is an ailing old man, weighed down by family cares, poor at the end of a glorious military career, without ambition. Through chance, or probably through private vengeance, he was marked as the banner bearer of anti-Fascism to drag him down with the banner. Here is more than the tragedy of an individual. This is not a case merely of man sinning against man. Here the highest ideal of the state, its noblest symbol, Justice, has been made the tool of special

interests, And thereby the very crime was committed that, it was pretended, was to be punished: the crime against the security of the state.

FRANCE

Edouard Peguillian writes in the La France of Nice:

The trial has nothing in common with Justice, that sacred social institution that stands forth as the supreme safeguard of men against oppression by the mighty and against the errors of those who govern. There is no longer any justice in Italy. There exists only a wild triumphant horde who blindly strike down all who refuse to kneel before them, but who, to preserve a facade of respectability, feel occasionally the need of staging an odious comedy, a shocking travesty of justice.

As the trial has shown, the plot was promoted by the Italian police with Italian money through the treacherous spy Quaglia who goaded Zaniboni, whose secretary he was, into a desperate and insane undertaking.... Through Zaniboni he was, in the person of Capello, to reach Freemasonry. This man (Capello) was accused of complicity in order to have a pretext to condemn him, and thus to strike at Masonry which Mussolini, either through fear or through hatred, wanted to compromise at any cost in order to justify his measures against it. . . A high Masonic dignitary was to be discredited, the General Capello, who by his character, his civic virtues and his popularity stood forth as one of the pillars of Italian democracy. To achieve that, Mussolini shrank from nothing. Police, agent provocateurs, everything was resorted to.

The Vatican itself has through its papers, the Osservatore Romano and the Unita Catoliea, exposed the lying accusations Fascism has raised against Freemasonry.... Fascist Italy has disgraced itself by the condemnation of General Capello whose noble personality will enter the annals of history as a martyr.

ENGLAND

The Manchester Guardian finds that the speech of the counsel for the defense, Petroni, which even the Fascist audience in the galleries felt compelled to applaud, would have convinced any English court of the innocence of General Capello. The climax of the trial is reached by the arrest and deportation of Grand Master Torrigiani. The institution of the confino or internment, to which Mussolini frequently resorts in crushing his political adversaries, emphasizes the fact that the present situation in Italy is abnormal. The great English daily believes that Fascism would more easily gain recognition as a stable form of government, if it ceased to employ such unusual measures against its adversaries. In regard to the police spy, Quaglia, the Guardian is of the opinion that if the domicile of Quaglia was transferred across the sea, every Italian, be he Fascist or not, would welcome it as a hygienic measure.

With the exception of the Fascist papers of Italy, the whole European press is in accord that the murders and other outrages perpetrated by the Italian Fascists against the Masons and Socialists and, last but not least, the condemnation of General Capello and the deportation of Grand Master Torrigiani, are a slap in the face of decency and justice. Few of the papers that comment on the trial fail to express their nausea at the mention of the spy, Quaglia. This worthy has immortalized himself as one of the classic scoundrels in history. But what are we to think of the Director: General of the Roman police, Crispo-Moncada, who hired him and concocted with him the plot to entrap Capello? What of Noseda, the Attorney General, who admitted his testimony and on the strength of it demanded and secured the condemnation of the innocent Capello? What of Mussolini, the Duce, himself who superintended the whole performance? Are they less despicable than the scoundrel Quaglia?

THE TRANSLATOR'S COMMENT

We are all more or less agreed that in the capture and trial of Christ it was not Judas Iscariot who was the most contemptible figure, but the cowardly Pontius Pilate, the proud Roman governor who failed to protect the man whom he had publicly declared to be innocent. It would seem that in the trial of Capello there is one individual who

degraded himself deeper than the villain Quaglia and that individual is General Freri the man who presided over the special court that condernne Capello. If the entire press of Europe is nauseated with the part the civilian Quaglia played in the drama, what are we to think of a high military man like General Freri who cooperated with, and solemnly crowns that nasty piece of treachery directed at a fellow-officer, a fellow-general? Can the despicability of such a person of high military rank be expressed in respectable language ?

It has frequently happened in the past that officers of the American army and navy were required at official or social functions to exchange the military salute with foreign officers. Such occasions will present themselves again. We may conceive the following situation: An American man-of-war calls at an Italian port and is given an official reception. Among the reception committee is present in uniform General Freri. The officers of the American vessel will be required to exchange the military salute with that strange specimen of a general. Will it not be a humiliation for them, an injury to their self-respect? The possibility of such a situation ever arising is perhaps remote, but it exists. It should be eliminated altogether. We owe that much to our officers. The matter ought to be brought to the attention of the American Legion and of the staff of the army and navy. Maybe at the next session of Congress some Congressman could request our government to notify the Mussolini government that if General Freri should ever participate in an official function in which American officers are required to participate, it will be interpreted as a deliberate insult to the American people. The matter in itself is trivial, but the principle involved is important. The self-respect and spirit of honor of our officers must be safeguarded at all costs.

[This suggestion is made entirely on the translator's own responsibility and we insert it at his especial request.--Ed.]

NOTE

There are, or were, ill Italy two sovereign bodies controlling lodges of the symbolic degrees, the Grand Orient of which Bro. Torrigiani was Grand Master, and the

National Grand Lodge which Bro. Raoul Palermi headed. The latter is also under the ban, in spite of attempts that seem to have been made by Bro. Palermi to convince the Fascists that none of the accusations made by them against Freemasonry in general were true of the Grand Lodge. Bro. Palermi is now in exile in Sicily.

There were, some time ago, disputes between these two bodies, and the differences between them do not seem easy to judge. The Grand Orient seems in reality to be the senior body, though the Grand Lodge claims to be, apparently by considering itself the successor of previous ruling bodies. The question is complicated by the fact that there are also two Supreme Councils, the one in connection with the Grand Lodge being regarded as regular and it would seem as if differences in the Scottish Rite has led to those in the symbolic lodges. It would not be possible to give any definite judgment on such a complicated question in a footnote. Of American Grand Lodges we believe some six or eight have recognized the Grand Lodge, and have judged the Grand Orient irregular. On the other hand the two Grand Lodges who have perhaps gone into the matter of foreign relations most thoroughly, Alabama and New York, have decided very strongly in favor of the Grand Orient. This body has also been recognized as regular by the Grand Lodges of England, Scotland and Ireland and others. From the European point of view generally, the lodges and brethren in the obedience of both bodies, would be regarded as equally regular and entitled to recognition.

----o----

Belief in God: A Historical Tenet of Freemasonry

By BRO. GILBERT W. DAYNES, Associate Editor, England

TODAY, Freemasons, in almost every Grand Lodge, recognize that an abiding belief in God--the Great Architect of the Universe--is the solid foundation upon which the Masonic edifice rests. These brethren regard all those who own allegiance to the isolated Grand Lodges that have broken away from this standpoint as renegade-

beyond the pale; and rigorously exclude such backsliders from their Lodge Meetings, as being unworthy of the name of Freemason.

This belief in God is no new tenet of the Craft: records demonstrate that it is a Landmark in Masonry co-eval with its birth. Let us therefore dig into the past and, by means of such documents as have survived to the present day, establish the truth of this statement. The connection between Speculative Masonry and Operative Masonry of the Middle Ages having been largely verified, it is essential that the documents of the Mediaeval Masons should be considered before attempting those relating to Freemasonry under the Grand Lodge of England, the premier Grand Lodge of the world.

The earliest Masonic document to which we can thus refer is the Regius Poem of about A. D. 1390. In this MS. King Athelstan is said to have made "hye templus of gret honowre," in order to "worschepe hys God with alle hys mygth." We are also told, when dealing with the points to be observed by Masons:

That whose wol conne thys craft and com to astate,

He most love wel God, and holy churche algate.

The second document of importance is the Cooke MS., a document of a somewhat later date, but supposed by many Masonic students to be a copy of a MS. even older than the Regius Poem. The Cooke MS. commences thus:

Thonkyd be god our glorious ffadir and founder and former of heuen and of erthe, and of alle thyngis that in hym is that he wolde fochesaue of his glorious god hed for to make so mony thyngis of diuers vertu for mankynd.

Also, at line 835, where the points to be observed by Masons are set out, all Masons are exhorted to love "god and holy chyrche & alle halowis."

Throughout these two MSS. there are clear indications that it was the duty of every Mason to worship God in accordance with the doctrine of the then established church: and it would be difficult to imagine any deviation from this rule when we remember that these were the Craftsmen to whom we are indebted for those wonderful sacred edifices--those poems in stone -which still are the glory and veneration of the whole world.

The next documents in chronological order are those Masonic title deeds known to the brethren of today as the MS. Constitutions, or Old Charges. There are now about 100 texts in existence, all of them slightly varying, but nevertheless so similar as unquestionably to point to a derivation from one common original. These MSS., except when following the opening sentence of the Cooke MS., invariably commence with an invocation, or prayer, addressed to the Trinity. One of the earliest dated copies of the Old Charges is the Grand Lodge, No. 1, MS., of 25th December, 1583. In it the Invocation runs as follows:

The Mighte of the ffather of Heaven and the wysedome of the glorious soonne through the grace & the goodnes of the holly ghoste yt been three psons & one god be wth vs at or beginning And give vs grace so to gou'ne vs here in or lyving that wee maye come to his blisse that neu' shall have ending. Amen.

That this Invocation originally was, or in the 17th century became, the opening Prayer of the Lodge is supported by the evidence of the Buchanan MS. (1660 1680), and the Atcheson-Haven MS. (1666), in both of which the Invocation commences "O Lord God, Father of Heaven." The Aberdeen MS. (1670) goes even further, and this Invocation to the Trinity is expressly termed "A Prayer befor the Meeting." In the Freemasons' Pocket Companion, published by J.Scott, in 1754, this Invocation is given as "A Prayer to be used of Christian Masons at the empointing of a Brother: Used in the Reign of Edward IV." We may thus feel assured that the Speculative Mason of the 18th century had no doubt as to the character of the opening sentence of

the Old Charges, and the use to which it was put at the making of their Operative Ancestors.

After setting out the Legendary History of the Craft of Masonry in some detail the Old Charges recited certain Articles and Points, or Charges, which were binding upon all Masons; and also some further Clauses which were binding on the Masters and Fellows. In the very forefront of these charges came a Charge concerning belief in God as a requisite for all Masons. This Clause, as given in the Grand Lodge, No. 1, MS., is as follows:

The fyrst Chardge ys this That ye shall bee trewe men to god and holly Churche and you vse no Errour nor heresye by yor vndrstanding or discreacon but be yee discreet men or wyse men in eache thing.

This Clause, with but trifling alterations, appears in all the copies of the Old Charges. It would, with the other Articles and Points, invariably be read to all who were made Masons; after which an Oath to observe the Articles, etc., would be administered.

Again, throughout the Middle Ages, there were in most towns of England and Scotland Gilds of Masons, and many of their Ordinances have been preserved. From these Rules and Regulations it is clear that the Mason was no Atheist but was required to profess the religion of the Established Church. For instance, in the Regulations for the Masons Company of the City of London, passed in 1481, attendance at Church to hear Mass was compulsory on certain Feast Days. Nor, with regard to this Company, must we forget that their Motto was "God is our Guide." Although disused for some centuries the substituted one--"In the Lord is all our Trust"--does not suggest any departure from the Masons' standard of belief.

Such was the condition of affairs when the Grand Lodge of England was brought into being, in London, in 1717. For how iong after this date the Christian Faith was requisite we cannot with certainty state. In 1722 the Roberts Print of the Old Charges was published, with its Invocation to the Trinity, and its clause concerning belief in

God. It was not, however, an authorized production, under the aegis of the Grand Lodge of England. Concurrently with the issue of this work Dr. James Anderson was completing the first Edition of the Book of Constitutions, and the Grand Lodge was widening its portals by dropping the definite and distinctive Christian character of the Craft.

The Book of Constitutions was published in February, 1723, and in it, amongst other things, Anderson inserted "The Charges of a Free-Mason, extracted from the ancient Records of Lodges." The first is headed "Concerning God and Religion," and reads as follows:

A Mason is oblig'd, by hiS Tenure, to obey the moral Law and if he rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine. But though in ancient Times Masons were charg'd in every Country to be of the Religion of that Country or Nation, whatever it was, yet 'tis now thought more expedient only to oblige them to that Religion in which all Men agree, leaving their particular Opinions to themselves; that is, to be good Men and true, or Men of Honour and Honesty, by whatever Denomination or Persuasion they may be distinguish'd; whereby Masonry becomes the Center of Union, and the Means of conciliating true Friendship among Persons that must have remain'd at a perpetual Distance.

This Charge might certainly have been worded more clearly, and has led some people to believe that even a belief in God had ceased to be obligatory. But it should be recollected that the Charge was probably drawn up by Anderson, a Scottish Presbyterian Minister, and was approved by, amongst others, the Rev. J.T. Desaguliers, a French Protestant Divine. It is inconceivable that either of these Clergymen would have acquiesced in the removal of that Landmark-the belief in God--from the Constitutions of the Craft; but we must remember that both of them would desire to emphasize that the Craft was open to others than those whose religion was that of the Established Church of England. Anderson's accuracy in transcription has been found at fault on several occasions, and his wording of this Charge need not be construed with minute exactness. A careful perusal of contemporary evidence will aid in its true construction, and negative the assumption of atheistic principles. The correct interpretation seems to be that the phrase "Irreligious Libertine" was intended

to designate the Freethinker of the present day; and that Anderson, in framing the clause, wanted to make it as wide as possible without including the man with no belief in God. It was not to admit the Atheist, but to enable brethren with different religious opinions to meet together in amity.

In the Second Edition of the Book of Constitutions Anderson alters the wording of the first Charge, and gives it in the following words:

A Mason is oblig'd by his Tenure to observe the Moral Law, as a true Noachilla; and if he rightly understands the Craft, he will never be a Stupid Atheist, nor an Irreligious Libertin, nor act against Conscience. In antient Times the Christian Masons were charged to comply with the Christian Usages of each Country where they travell'd or work'd: But Masonry being found in all Nations, even of divers Religions, they are now only charged to adhere to that Religion in which all Men agree (leaving each Brother to his own particular Opinions) that is, to be Good Men and True, Men of Honour and Honesty, by whatever Names, Religions or Persuasions they may be distinguish'd: For they all agree in the 3 great Articles of Noah, enough to preserve the Cement of the Lodge.

In the Third Edition of the Book of Constitutions, published in 1756, a return was made to the wording in the First Edition, irrespective of its precise meaning; but the so-called Exposures of that period show that a belief in God was requisite. The wording remained thus until after the Union of the premier Grand Lodge and the Grand Lodge of the Antients in 1813.

If we turn to the Grand Lodge of the Antients we find that the First Edition of Ahiman Rezon was published in 1756. The Old Charges are given, and the first one "Concerning God and Religion" follows the wording in Anderson's Second Edition of the Book of Constitutions. But earlier, when dealing with the principles of the Craft, Laurence Dermott has no doubt as to the meaning of this First Charge, and states:

A Mason is obliged by his Tenure to believe firmly in the true Worship of the eternal God, as well as in all those sacred Records which the Dignitaries and Fathers of the Church have compiled and published for the Use of all good Men: So that no one who rightly understands the Art, can possibly tread in the irreligious Paths of the unhappy Libertine, or be induced to follow the arrogant Professors of Atheism or Deism; neither is he to be stained with the gross Errors of blind Superstition, but may have the Liberty of embracing what Faith he shall think proper, provided at all Times he pays a due Reverence to his Creator, and by the World deals with Honour and Honesty ever making that golden Precept the Standard-Rule of his Actions, which engages, To do unto all Man as he would they should do unto him: For the Craft, instead of entering into idle and unnecessary Disputes concerning the Different Opinions and Persuasions of Men, admits into the Fraternity all that are good and true.

Also, when dealing with the duties of a Mason, Laurence Dermott states:

At his leisure Hours he is required to study the Arts and Sciences with a diligent Mind, that he may not only perform his Duty to his Great Creator, but also to his Neighbour and himself: For to walk humbly in the Sight of God, to do Justice, and love Mercy, are the certain Characteristics of a Real Free and Accepted Ancient Mason.

With the Union of 1813 came an amalgamation of the Constitutions of the two Grand Bodies thus united. An Edition of the Book of Constitutions was published in 1815, and the wording of the first Charge, "Concerning God and Religion," assumed its present form, as follows:

A Mason is obliged, by his tenure, to obey the moral law; and if he rightly understand the art he will never be a stupid atheist nor an irreligious libertine. He, of all men, should best understand that GOD seeth not as man seeth; for man looketh at the outward appearance, but GOD looketh to the heart. A Mason is, therefore, particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the order

provided he believe in the glorious architect of heaven and earth, and practise the sacred duties of morality.

Turning to the Grand Lodge of Ireland for a moment we know that John Pennell published The Constitutions of the Free-Masons in Dublin, in 1730. He copied very extensively from Anderson's earlier work, including the Charges. There is, however, a paragraph by Pennell, which is very illuminating. He says:

Let all Free Masons so behave themselves, as to be accepted of God, the Grand Architect of the Universe, and continue to be, as they have ever been, the Wonder of the World: And let the Cement of the Brotherhood be so well preserved that the whole Body may remain as a well-built Arch.

It is also in Pennell's Constitutions that we have the earliest dated Prayer, other than the Invocation to the Trinity which commenced the Old Charges. This Prayer is entitled "A Prayer to be said at the opening of a Lodge, or making of a Brother," and runs thus:

Most Holy and Glorious Lord God, thou great Architect of Heaven and Earth, who art the Giver of all good Gifts and Graces; and hast promis'd that where two or three are gathered together in thy Name thou wilt be in the Midst of them; in thy Name we assembie and meet together, most humbly beseeching thee to bless us in all our Undertakings, to give us thy Holy Spirit, to enlighten our Minds with Wisdom and Understanding, that we may know and serve thee aright, that all our Doings may tend to thy Glory, and the Salvation of our Souls.

And we beseech thee, O LORD GOD, to bless this our present Undertaking, and grant that this, our new Brother, may dedicate his Life to thy Service, and be a true and faithful Brother among us. Endue him with Divine Wisdom, that he may, with the Secrets of Masonry, be able to unfold the Mysteries of Godliness and Christianity.

This we humbly beg in the Name and for the sake of JESUS CHRIST our LORD and SAVIOUR. AMEN.

There is a marginal note, that the second paragraph was "To be added when any man is made." This Prayer subsequently appeared in Scott's Pocket Companion for Freemasons of 1754.

Contemporary with the Prayer just quoted there are three others to be found in the Rawlinson MSS., at the Bodleian Library, Oxford. Two of these are in script, and one in type print. These Prayers possess much similarity, and probably point to a common origin. The Printed Prayer commences thus:

O Most Glorious and Eternal God, who art the Chief Architect of the Created Universe! Grant unto us, thy Servants, who have already enter'd our selves into this most noble, antient, and honourable Fraternity, that we may be solid and thoughtful, and always have a Remembrance of those sacred and holy things we have taken on us, and endeavour to inform and instruct each other in Secrecy; and that this Person, who is now about to be made a Mason, may be a worthy Member; and may all of us live as Men, considering the great End for which thy goodness has created us; Etc.

Other Prayers of a somewhat later date are also preserved: they all refer to the Grand Architect of the Universe, and leave no doubt that throughout the whole period a belief in God was a prerequisite to entrance into Freemasonry.

Somewhat analogous to the Prayers -as being Ritualistic in character -the following Charge may be cited. It was printed by William Smith in his Freemasons' Pocket Companion, published both in Dublin and London, in 1735, and is headed "A Short Charge to be given to new admitted Brethren." In it the following occurs:

The World's great Architect is our Supreme Master, and the unerring Rule, he has given us, is that by which we work. Religious Disputes are never suffered in the Lodge; for as Masons, we only pursue the universal Religion or the Religion of Nature. This is the Cement which unites Men of the most different Principles in one sacred Band, and brings together those which were the most distant from one another. There are three general Heads of Duty which Masons ought always to inculcate, viz., to God, our Neighbours, and ourselves. To God, in never mentioning his Name but with that Reverential Awe which becomes a Creature to bear to his Creator, and to look upon him always as the Summum Bonum which we came into the World to enjoy; and according to that view to regulate all our Pursuits.

Let us now direct our attention to a further class of evidence, and see what individual brethren have to say concerning this fundamental belief in God. Francis Drake, in a speech to the Grand Lodge of all England, held at York on the 27th December, 1726, in concluding, states:

Let us so behave ourselves here and elsewhere, that the distinguishing Characteristicks of the whole Brotherhood may be to be called good Christians, Loyal Subjects, True Britons, as well as Free Masons.

Another early Freemason, Edward Oakley, in a Speech to the Lodge at The Carpenters Arms, Silver street, Golden Square, London, on the 31st December, 1728, said:

I therefore, according to my Duty, forwarn you to admit or even to recommend to be initiated Masons, such as are Wine-Bibbers or Drunkards, witty Punsters on sacred Religion or Politicks, Tale-Bearers, Bablers, or Lyars, litigious, quarrelsome, irreligious, or prophane Persons, lew'd Songsters, Persons illitterate and of mean Capacities; and especially beware of such who desire Admittance with a selfish View of gain to themselves; all which Principles and Practices tend to the Destruction of Morality, a Burden to Civil Government, notoriously scandalous, and entirely repugnant to the Sacred Order and Constitutions of Free and Accepted Masons.

Later on in his Speech, when dealing with false brethren, Bro. Oakley remarks that these,

not having the Fear of God before their Eyes, value no sacred Obligations, turn Rebels, and endeavour to defame the Craft.

These brethren have set out in unmistakable language their ideas as to the Character of the Craft and its vital tenets.

There still remains another class of evidence of varying value. I allude to certain early MSS., and the many so-called exposures, which have been written and published during the first half of the 18th century and even later. Some of these undoubtedly indicate Masonic customs with more or less truth. In the examination known as the Sloane MS. the following occurs:

Q. From whom do you derive your principall? A. From a greatr than you. Q. Who is that on earth that is greatr than a Freemason? A. He yt was caryed to the highest pinnicall of the Temple of Jerusalem.

In the same examination, a little further on, we have:

Q. How stood your Lodge? A. East and west as all holy Temples stand.

And yet again there is this Question and Answer:

Q. What were you sworne by ? A. By god and the square.

Next in chronological order comes A Mason's Examination, which first appeared in print in. 1723. In the course of this examination the following sentence occurs:

Then one of the Wardens will say--God's greeting be at this Meeting.

Shortly after this last named Exposure appeared The Grand Mystery of the Free Masons Discovered was published. In it we have the following:

Q. How many make a Lodge? A. God and the Square, with Five or Seven right and perfect Masons, on the highest Mountains, or the lowest Valleys in the World.

A little later comes the following:

Q. How many Lights? A. Three; a Right East, South, and West. Q. What do they represent? A. The Three Persons, Father, Son, and Holy Ghost.

At the close comes "The Free Masons' Oath," which runs thus:

You must serve God according to the best of your Knowledge and Institution, and be a true Liege Man to the King, and he'p and assist any Brother as far as your Ability will allow; By the contents of the Sacred Writ you will perform this Oath. So help you God.

There is also reference to God's greeting, and the position of holy temples, to which reference has already been made.

In 1730, two further so-called exposures made their appearance. The later one -Masonry Dissected, by Samuel Prichard -contains much that is germane to our inquiry. In the Entered Prentice's Part, when dealing with the Furniture of the Lodge, the following questions are asked and answered:

Q. What is the other Furniture of a Lodge? A. A Bible, Compass and Square. Q. Who do they properly belong to? A. A Bible to God, Compass to the Master, and Square to the Fellow Craft.

Then, in the Fellow-Craft's Degree, referring to the letter G, the under-mentioned questions and answers are given:

Q. What did that G denote7 A. One that's greater than you. Q. Who's greater than I, that am a Free and Accepted Mason, the Master of a Lodge? A. The Grand Architect and Contriver of the Universe, or he that was taken up to the Top of the Pinnacle of the Holy Temple.

Also, in the same Degree, reference is made to "God's good Greeting be to this our happy Meeting." Lastly, in the Master's Degree, there is the following:

Q. How came you to be passed Master? A. By the help of God, the Square, and my own Industry.

In many of the subsequent so-called Exposures we have still further proof of the necessity of a belief in God in every Mason. Thus we find, that the Lodge is opened "in the name of God"; the brethren pray "O Lord God, thou great and Universal Mason of the world, and first builder of man, as it were a temple"; the Initiate is required to put his trust "in God"; and the Bible is explained as one of the three great

lights in Masonry "to rule and govern our faith." These references are by no means exhaustive, but they will suffice clearly to demonstrate that a Belief in God was recognized as a Masonic essential.

In conclusion, I think it may safely be affirmed that, although there was undoubtedly some ambiguity in the wording of the Charge "concerning God and Religion" in the First Edition of Anderson's Constitutions, yet the mass of contemporary evidence available indicates an adherence at all times, by the Craft in the British Isles and elsewhere, to a Belief in God as one of its inflexible, unquestionable and unalterable tenets. The redrafting of this Charge in the Constitutions of 1815 removed such ambiguity as may then have existed, and a faithful belief in God was once more clearly shown to be a fundamental, or Landmark, in English Craft Masonry. May it ever so continue.

----o----

Beyond the Limit

By BRO. JOSE D'ARIMATHEA, Mexico

THE theme of this article has been studied by Masonic writers from divers points of view; none of them, however, have arrived at definite conclusions that might guide our brothers to correctly discriminate the enormous, mass of contradictory opinions, ideas and interpretations that are prevalent in Masonic writings. The fear of hurting the religious feelings of most of our Anglo-Saxon brothers; the ideological chaos that exists in Masonry that has rendered it almost impossible to know what is what in Masonry; the lack of adequate scientific training of some writers who, it seems, believe that Masonry is a subject that can be treated calamo currente, and finally too much living in the dead past, have prevented the clarification of various questions that daily arise in the minds of Masons who earnestly endeavor to penetrate into the secrets of Freemasonry.

The misunderstanding and confusion have reached such proportions like these: a great majority of Anglo-Saxon Masons firmly believe that Freemasonry is a religion; others maintain that Freemasonry is a splendid preparation for religion, and others, the indifferents, think that religion blends perfectly well with the principles of Freemasonry, while our Latin brothers believe that Freemasonry is purposely and specifically directed against religion. Dangerous extremes that go beyond the limit of the jurisdiction of Freemasonry.

A free mind, not constrained by fear, prejudices or any other consideration, is necessary to study Masonry because it is founded on scientific principles and it is not, as it is generally believed, merely a literary subject. I believe that I possess such a mind, and I feel that I can think and write freely under my own inspiration, using clarity and precision of expression to the best of my ability, without sugar-coated words that are entirely out of place in the process of ratiocination.

THE TOLERANCE OF FREEMASONRY

Freemasonry has no point of contact with religion, politics and racial prejudices; had not the Old Charges, Landmarks and Masonic Constitutions said anything about these limitations of Masonic activities, they would nevertheless be natural limitations, considering the peculiar characteristic of Freemasonry of being an all-inclusive institution within which all men can get together without friction, no matter what their beliefs, opinions and ideas may be, and no matter to what race they may belong. If this assumption of inclusiveness and universality is generally accepted by all Masons as something fundamental of Freemasonry, as I believe it is, then it is a logical consequence to keep Freemasonry from any contact with those matters that divide men into groups of enemies. Religion, politics and racial prejudices are the three most efficient agents for promoting discord, bitterness and unhappiness in mankind. Just try to contradict your best and closest friend on any of those subjects and instantly he will take the shape and appearance of an enraged gorilla.

Notwithstanding any interpretation that might be given to the Old Charges, Landmarks and Masonic Constitutions in reference to religion, politics and racial prejudices, these emotional negative aspects of human life have no place within the great constructive conception of Freemasonry. They are emotional negative attitudes in relation to Universal Brotherhood; they constitute our inheritance from our primitive ancestors and they are a serious obstacle to the progress of mankind.

It does not make any difference what is your conception of the brotherhood of man; it may be a Utopian conception or just a dream; it may be so only in our historic moment, or it may be a reality now or in the future; the point of view of the observer does not matter in the least. The important thing is the inner knowledge that Universal Brotherhood, be it considered just as a Masonic dream or as a Masonic idea without contact with reality, is an ally of progress because, being as it is, a cardinal emotion that attracts and builds up, it is a process of elevation and of harmony and through this process humanity evolved from the cave man. As religion, politics and racial prejudices, three capital enemies of the unity of mankind, are opposed to the cardinal emotion of brotherhood of man, hence the necessity of placing religion, politics and the race beyond the limit of Freemasonry.

PREJUDICE AND PERSECUTION

The intolerant maxim, "He who is not with me is against me," is exactly applicable to religion as well as to politics and racial matters; it is a satanic anti-social maxim that engenders hatred and, therefore, it is contrary to brotherhood of man. It is not possible to uproot by a stroke of force religion, politics and racial prejudices from the soul and the mentality of mankind; should Freemasonry engage in this task it would mean war on humanity at large and the end of brotherhood of man. You cannot change the mental attitude of man, nor wipe out of his subconscious mind by violence, the stored impressions and superstitions of past experiences; on the contrary, you vigorize them in proportion to the intensity of the violence. For these reasons Freemasonry must be absolutely neutral on these matters; it does not either attack or defend the crumbling institutions of religion, politics and the race; it only attacks in self-defense by virtue of the law of self-preservation, when its fundamental principles are violated by any man, group of men or institution of any kind, and even in this case, it does not go beyond the limit, it does not invade prohibited ground; it stands within its own

boundaries. The emotions capable of producing tremendous conflicts and horrible massacres like those produced by religion, politics and racial prejudices, have not, cannot, nor ought to have any point of contact with the soul of Freemasonry, which essentially is a force of attraction and union. When we succeed in uprooting from the subconscious mind the roots of religion, which are ignorance and fear, and the soul be free by the light of knowledge, transforming into a science what is still today an emotion of primitive man; when politics is no longer the instrument of oppression to satisfy personal ambitions and is transformed into the science of government; when the racial prejudices be blotted out from the conscience by means of brotherhood of man; when these three capital enemies be controlled and transformed by science into allies of progress, then, and only then, Freemasonry will extend its jurisdiction beyond the actual limit.

Science has never divided men into antagonistic groups for mutual destruction; science is the only means to conquer liberty; science is the liberation from ignorance, from prejudice, from the past, from fear. Science, united with the virtue of fraternal sentiment, Scientia et virtus, is the instrument of Freemasonry for the accomplishment of universal brotherhood of man; Utopia, dream or reality, Freemasonry lives only for this ideal; it is its life and its object and it shall continue to live powerful and fruitful only for the brotherhood of man. "Man standing by man, never man against man" is the motto of Freemasonry that elevates it to a higher plane than those of religion, politics and the race. Religion, politics and racial questions have plunged humanity into a fratricidal war since fear, engendered by ignorance, grasped the soul of man. You cannot dissipate ignorance by violence, therefore you cannot liberate man from fear by violence; the only means is knowledge, and knowledge cannot be acquired without the assistance of science, and science cannot help humanity without virtue. This is the great constructive task of Freemasonry.

THE FRATERNITY IDEAL.

It should be recognized by all means that it is an organic necessity of Freemasonry to safeguard this ideal of brotherhood of man in its purity and integrity, therefore, it is imperative to completely and absolutely separate the Masonic field from those of religion, politics and racial prejudices.

I say emphatically organic necessity, because I intend to convey the idea that brotherhood is the medulla of Freemasonry, therefore, Freemasonry can never perform any functions contrary to its very existence, and if it does, it commits suicide, its medulla becomes dead matter.

It does not matter what was the efficient cause of Masonry; it does not make any difference what is the Masonic tradition from 1717 up to these very days; it does not matter what is the historic interpretation of Masonic evolution; it has no bearing in the case whether or not Masonry was religious in certain stages of its evolution; at all events, it seems quite evident that it is not possible to use now the criterion of 1717 to appraise the values of ideas and things of 1927, nor is it possible to trace through the Masonic tradition what is the essential element, the true spirit of Freemasonry. We have created, developed and sublimated the sentiment of brotherhood and we have arrived at the corresponding mental conception by evolution; the sentiment and the conception of brotherhood today are not the sentiment and the conception of 1717; we find ourselves at an enormous distance from the starting point in that which relates to this sentiment and this conception; in other words, there is no relation whatsoever between the efficient cause and the teleological one, so that it is not necessary to know the efficient cause in order to determine the nature and the modus operandi of the teleological cause. Freemasonry knows now with scientific knowledge that which it did not know in 1717, that, by means of psychology, it has the power to develop within man the germ of brotherhood to the point of blossoming and fructification, and it even has the power to sow the seed to cause it to germinate in case man does not carry it within. Through this knowledge, Freemasonry has directed its life toward universal confraternity as the object of its existence.

Freemasonry is primarily interested in man individually as a spiritual unit to make him free in order to live the true life; secondly, it is interested in man as a social unit, to teach him how to live without conflicts within the social conglomeration of human beings. Freemasonry is not interested in man as a cosmic unit in his relations to Divinity, therefore, it does not intend to teach him the nature of Deity, nor the laws governing cosmic relationship. It is quite comprehensible why, in 1717, Masonry was interested in the cosmic tie that, it was supposed, united man to Divinity, for it was life in the eternal Orient that absorbed the whole interest of man, consequently, it was considered important and fundamental that a Mason should believe in the unique

living anthropomorphic God that dwelled in the consciousness of man in those nefarious epochs; but it is inconceivable that in 1927, when the dynamic of liberty has transformed primitive Masonry into Freemasonry, Freemasonry should breath the spirit of religious intolerance that characterized the Middle Ages, endeavoring to impose upon its adepts the belief in a personal God that nobody has been able to define and the adoration of a book that a great many, especially the Latin brothers, do not know even by its binding.

The "Great Architect of the Universe" is a scientific formula discovered by a profound thinker as a conciliatory means of transition from the personal god of the dark ages to the various gods formed by the fear and the imagination of man; it is not a religious formula, it is strictly a scientific postulate of a philosophy that comprehends all and every conceivable forms of god that mankind can possibly imagine, thus enabling man to meet his brother on the level under a universal formula of brotherhood.

THE QUESTION OF RELIGION

There is no religious element in Freemasonry; there might have been some in primitive Masonry. (In making this emphatic statement I am perfectly aware of the protests and disapproval of my brethren, e pur si muove. When a Mason or group of Masons introduce this element in Masonic matters, liberty disappears, harmony ceases, passional disputes arise and the sect surges with all the characteristic of intolerance and ferocity of the primitive man. Precisely, in order to avoid the cruel reminiscences of the savage man, the formula of the "Great Architect of the Universe," which by itself defines nothing and explains nothing, thus leaving everybody free to find out the incognita, was wisely created.

It is true that the formula, "Great Architect of the Universe," seems to strongly appeal to the soul of men that suffer from the "fear of God complex" (timor Dei complexus); but it is equally true that the same formula appeals to the liberal mind of the free thinker as an expression of a broadminded philosophy that includes every possible conception of God; therefore, there is no compulsory meaning attached to the

formula, on the contrary, it means absolute freedom of conscience in regard to the conception of Deity, be it religious, philosophical, purely scientific or otherwise.

We know that this broadmindedness of criterion is not acceptable to religious men who profess to be Freemasons; but we also know that broadmindedness and Freemasonry are synonymous, consequently, the man that cannot detach himself from the religious complex in regard to Masonic matters cannot be a Freemason; he may be a Mason of 1717, but never a Freemason. A true Freemason looks toward universal brotherhood unprejudiced and unhandicapped by the narrowness of the religious complex, no matter what it costs; to the Freemason no price is too high, even the sacrifice of life, to crystallize into a reality the highest ideal that a man can cherish in his heart, "Man standing by man, never man against man."

As an illustration of the consequences of the religious mental attitude applied to Masonic matters, I refer the reader to the articles, "The Basis of Masonic Unity," published by THE BUILDER June, 1924, and "Why the Grand Lodge of New York withdrew from the Masonic International Association," March, 1925.

In conclusion: Freemasonry is not a church, nor a political club, nor an organization for promoting racial hatred, nor something relating to or representing "VIOLENCE." Freemasonry is an institution where man tastes the flavor of liberty and once tasted he becomes a unit of the "Universal Society of Freemasons," notwithstanding any religious, political and racial prejudices. Free-masons means "free from the slavery of all kinds of prejudices, religious, political, racial or otherwise."

MAN STANDING BY MAN, NEVER MAN AGAINST MAN !

----o----

MASONIC CONSTITUTIONS

It has been found necessary and expedient for the preservation and good government of the Masonic family, in all countries where Masonry has existed, to form a Constitution and to frame laws and regulations, for the promotion of peace and harmony among the Fraternity to bind the several members, whether as individuals or lodges, in one bond of fellowship and to produce a concentration of all their exertions in one general endeavor to spread the divine principles of Masonry throughout their own native country, and throughout the world; for Masonic charity and benevolence are not confined within the narrow boundaries that limit Nations, Kingdoms or states, but rejoices in that universal philanthropy, which, spreading its broad pinions, soars over and around the terrestial globe, and: with a confiding eye, looks up to the celestial abodes for the consummation of all its hopes--the happiness of fellow-man. --Freemason's Magazine, December, 1841.

----o----

The Labyrinth and Its Legend

IN the Study Club article for July last year, a passing reference was made to mazes and labyrinths; since then we have received photographs of a very interesting labyrinth figure discovered at the Casa Grande National Monument in Arizona. For this (as for the photograph of the supposed "square and compass" ornament discussed in THE BUILDER two months ago) we are indebted to the kindness of Bro. Frank Pinckley, the Superintendent of Monuments in the Southwest, and Bro. George L. Boundey, Assistant Custodian, who actually took the photographs. Bro. Boundey, too, was the discoverer of the shell ornament, a fact that we inadvertently omitted to mention in the July number.

Bro. Pinckley informs us that this engraving is "on the north wall of the center room in the Casa Grande or Great House." The groove below it shows "that the design is a foot or more above the line of a floor which was destroyed some five hundred years or more ago." The suggestion of date is important in considering the origin of the figure. Bro. Pinckley has not given any of the evidence by which the age of the design

is to be judged, but if it be anything like as old as the building, then it was there before the discovery of America by Columbus.

The third photograph was of a basket pattern showing a conventionalized form of the maze with straight spoke-like divisions but which nevertheless reproduces all the turns and meanders of the older design. This is also important by reason of the insertion of the human figure apparently approaching the entrance; which seems to imply some traditional memory of labyrinths large enough to be used. This basket pattern is also curiously reminiscent of a spider web, and if we may accept; the theory of compounding or amalgamating symbols advanced by the late eminent scholar, statesman and Freemason, Count Goblet d'Alviella of Belgium, there may be here a mingling of two things. The spider is a very important personage in the creation myths of the Southwest, and is represented as leading the first tribe of men from a dark underworld upto the light of day. This again may not be without significance.

THE LEGENDS OF THE LABYRINTH

Most people have at least heard of the Labyrinth of Crete and the Minotaur, and of Theseus the great hero of Athens, but in these days when the classics are little read it may be well to briefly relate the salient points of the story, or rather of the stories, for there are several. The first deals entirely with Crete, and King Minos, Queen Pasiphae and Daedalus, the great and cunning artificer. The latter, by the way, in one story is said to have killed his nephew and apprentice because he was jealous of his having invented the compass. The late version of the tale relates that Pasiphae was enamoured of a magnificent white bull that was the pride of the king's herds. Through the device of Daedalus she had a child that was half man and half bull. This monster (very naturally) so upset the king that he had Daedalus construct the Labyrinth in which it was shut up, and in order to feed it the city of Athens had to send every year a number of youths and maidens who were one by one sent into the Labyrinth, where after wandering round the Minotaur finally found them and killed and ate them. Which is all, in spite of its classical dress, a peculiarly savage tale. The Greeks themselves, however, knew that Pasiphae was the moon and the white bull the sun, but as to this more will be said later. Let us turn to the story of Theseus. He was the son of Aegeus, King of Athens, but was born at Troezen, the home of his mother Aethra. Just as in the case of some other heroes his father left his sword to be given to

his unborn son. When he had grown to be a youth his mother sent him to Athens, and on the way he had a number of adventures, killing a number of unpleasant people, Periphetes the Clubman, Sinis the Pine Bender, Sciron, who liked to kick people over the cliffs, and Procrustes of the famous bed. When he got to Athens some masons repairing the temple of Apollo laughed at his effeminate appearance, as he is said to have had long hair and a robe reaching to his feet. They asked why such a pretty girl was allowed out alone. Theseus was angry and as the masons were out of reach, took the bullocks out of their cart and flung them over the temple roof. Here we have another curious allusion to bulls. Aegeus recognized his son by the sword, though his wife Medea in jealousy tried to have her step-son poisoned. Theseus' next adventure was to capture the fire-breathing bull of Marathon, which also killed people. This he brought to Athens and sacrificed to Apollo.

When the time came to send the next shipload of youths and maidens to Crete, Theseus insisted on going with them. Arrived at their destination Ariadne, the daughter of Minos, promptly fell in love with him (Ariadne is supposed to be the personification of Spring). She gave him a clue, or ball of thread that she had spun and also a sword. By fastening one end of the thread at the entrance he was able to find his way out again, after he had found the center, where he apparently dispatched the Minotaur with ease. The monster being dead, Theseus and the other young people, with Ariadne, started back for Athens. At the Island of Naxos, Ariadne was deserted while asleep. Dionysus found her there later and married her. Meanwhile the ungrateful Theseus sailed on to Delos, where they all landed again and "danced the crane dance" which is explicitly said to have represented the turnings and windings of the Labyrinth. Then they set sail for Athens, and with the characteristic inconsequence of heroes Theseus forgot all about a signal arranged with his father. Plutarch tells the story thus:

When their course brought them near to Attica both Theseus and the pilot were so overjoyed that they forgot to hoist the [white] sail which was to be the signal to Aegeus of their safe return [the sacrificial ship carried black sails], and he despairing of it threw himself from the rock and was killed. But Theseus, on landing, himself performed the sacrifices he had vowed to the gods at Phaleron when he set sail, and meantime dispatched a messenger to the city with news of his safe return. The messenger met with many who were lamenting the death of the king [Aegeus] and others who rejoiced as was meet and were ready to receive him with kindness and to crown him on his safe return. He received the crowns [garlands or wreaths] and

wound them round his caduceus [herald's staff] and coming back to the shore, as Theseus had not yet finished his libations he stopped outside, being unwilling to disturb the sacrifice. When the libations were accomplished he announced the end of Aegeus, and they with weeping and lamentation hastened up to the city.

Now the details of this story were regarded as important by Plutarch (and probably long before his time, too), because they were supposed to account for the origin of the ritual of the Oschophoria, the harvest festival of Athens. Among other things the mingling of rejoicing and lamentation. Lamentation for the old king or hero, dead, rejoicing for the young one safely arrived.

Theseus is a hero of the same type as Hercules, and Rustam in Persia, and some others, who pass through a series of adventures which seem to be the basis of ritual, but are more likely based on ritual. If not connected with initiatory rites they are closely parallel to legends that were, and possibly they all spring from the same origin.

THE ORIGIN OF THE STORY

It must be remembered that the story of the Minotaur and the Labyrinth as it has come down to us is not a primitive version, it is late and thoroughly edited. That is, it is apparently composed of various legends from different localities put together in a more or less connected and coherent whole, though the duplications betray the process. First may be remarked the number of times a bull comes into the tale. There are the bullocks thrown over the temple. They were yoked to a cart--and the temple belonged to Apollo, who in Plutarch's time was equated with the sun god. In several creation myths the sun is said to have been thrown into the sky, and the sun was also regarded as a wheel, which makes a connection with the wagon or chariot. Then there is the Bull of Marathon, a beast that snorted flame and fire, and is sacrificed to Apollo. And finally the great bull of Minos (1), which equated with the sun is naturally the consort of the horned moon, Pasiphae. While their supposed monstrous offspring the bull-headed Minotaur seems to be a hypostasis of the chief character in a ritual dance, who was disguised in a bull-headed mask and perhaps a bull-hide for

cloak. That a ritual dance there was is revealed by Plutarch himself, who distinctly implies its existence at Delos, and that it was in some way like or connected with the Labyrinth tale. Besides this we are definitely told elsewhere that after Theseus had slain the monster Daedalus made a dancing ground for Ariadne, and showed the young people who had come from Athens in the sacred Ship how to dance, "crowned with flowers," and that this dance also represented the turns and windings of the Labyrinth (2).

We do not have very much primitive Cretan evidence on the subject. It is taken for granted by most writers that the origin must be found in the early Cretan civilization, sometimes called Minoan, which preceded that of the Greeks and was contemporaneous with early Egyptian dynasties. This does not necessarily follow. The Greeks or Hellenes were immigrants from the north, and they might have brought the Labyrinth myth and rnaze dances with them, and later localized them in Crete. The fact that the maze (as we shall see) seems to have been indigenous in the north would be in favor of this. On the other hand the bull evidently played a great part in Minoan cult and ritual, and, so we may judge, in their myths also. And in their wall paintings the meander or key pattern, sometimes also called Greek fret, is common, some varieties being based on the Swastika. The two were closely connected.

THE LABYRINTH AND THE SWASTIKA

Mr. A. B. Cook in his great work Zeus, says that about 600 B. C. the swastika was taken to represent the Labyrinth. But there is also no doubt that in the Mediterranean countries of about the same age it also represented the sun, whatever it may have meant elsewhere. This simple swastika was elaborated alony, two lines, one towards patterns of the meander type, and the other into a formal Labyrinth consisting of a single involved path leading to the center. It will be noticed that in this typical form of Labyrinth the basic lines form a swastika-like figure, which though not regular is yet sometimes found as a variant form of this symbol, while many forms of the key pattern are obviously based on the repeated swastika. The form of the swastika is frequently elaborated as in Fig. 4, which is held specially sacred by the Buddhists (3)

There is a long series of coins struck in the Island of Crete through the late Greek period and the Roman Empire which show the Labyrinth in its typical form as an important part of the design, in many cases filling the whole space. In Fig. 5 five of these are illustrated. The three at the top shows the development of the swastika into a key pattern enclosing a square. In one of them a star (or possibly the sun) is placed, and in another a crescent moon. This square center tended to get larger and the arms of the cross to get smaller until at last it became merely a square surrounded by a meander border. In the space might appear the head of a deity, or the head or skull of a bull, or other devices.

The other line of development was into the Labyrinth proper, first square and later circular. In the square one shown is a spear head and a thunder bolt on each side. In another an owl perches on an amphora or vase laid down on its side while to the right a small Labyrinth appears. But a great many have the Labyrinth alone, with an inscription perhaps, as the KNO in the last example here given, which is a recognized abbreviation for Knossos.

MOSAIC LABYRINTHS

During the Roman period it seems almost to have become a fashionable motif for the ornamentation or mosaic floors, a bare list of the number of examples that have been found, many still in existence, would take considerable space. It may have become a stock design for mosaic workers and decorators, just as in the Renaissance period no garden in England or France was complete without its maze. Many mosaic examples also include incidents of the story pictorially represented. In the one reproduced, Fig. 6, which was found in a Roman tomb discovered in Tunis, the ship bearing Theseus and his companions is shown headed for the entrance of the Labyrinth which is closed by double doors. This is a very elaborate and intricate form. The fret or key pattern at each end is also to be noted. Some form of this frequently appears as a border to the Labyrinth itself. The other Roman example here reproduced, Fig. 7, is a graffito or scribbled inscription found on a wall at Pompeii. The words are Labyrinthus hic habitat Minotaurus; that is, "The Labyrinth, here dwells the Minotaur." Whether this was the effort of a schoolboy anxious to air his newly-acquired knowledge of Greek fable, or whether it was a sly hit at the owner of the house can only be guessed people in the locality as "Troy," "Troy-town" or "Walls at. It is proof of the familiarity with

the Labyrinth of Troy," while the stone labyrinths in Denmark and and the story of Theseus.

But the Labyrinth seems not only to have been connected with Crete, but also with Troy, and this is very puzzling. Fig. 8 is from an Etruscan vase, which shows a procesision of armed men, some mounted and some on foot, and with them a crudely drawn maze of typical form, in the outer ring of which is the word Truia in archaic letters--the word is spelled from right to left as in early writing there was no rule about this. There is another reference, which though not very explicit may be pertinent. Virgil in his great epic tells the story of Aeneas, who according to Roman legend escaped from Ilium when it was taken by the Hellenes and sailing westward settled in Italy, where his descendants later on founded Rome. Virgil pictures Aeneas leaving Troy burning behind him, carrying his aged father Anchises on his shoulders and leading his little son Iulus by the hand. In the fifth book of the poem Iulus is described as engaging with his companions in a "game of Troy," Ludus Troiae.

In this Virgil must not be supposed to have made any archeological researches as a basis for his description, he was doubtless picturing Iulus and his friends playing a game that was well known in his own time. Other writers also refer to it. It seems to have been more of a ritual than a game properly so-called, and was confined to boys or youths of patrician blood. The extraordinary thing is that the turf mazes in England are in many places traditionally known by the country people in the locality as "Troy," "Troy-town" or "Walls of Troy," while the stone labyrinths in Denmark and Scandinavia are known as "Troja," "Trojeborg" or "Troborg," which is the same thing; in Wales it is Caerdroia, which again is Troy-town. It is certainly very curious, especially when we remember that there is the town of Troyes in France, and Troytown in Cornwall. The name seems really to be a genuine Celtic one, but if so, how came the Latins and Etruscans to have a Troy festival or dance? While it might seem possible that the references in Virgil, Tacitus and others could have introduced the name into Western Europe in later times it must be remembered that the description is in no case definite enough to have led by itself to identifying it with "treading a maze," while the Etruscan vase, which links the Roman references together and explains them is of too recent discovery to have produced such a widespread effect.

NOTES

(1) Daedalus is said to have killed his nephew at Athens by pushing him over the precipice of the Acropolis. This nephew, Talos, is credited with the invention of the compasses, the potter's wheel and the saw. He also is connected with Crete in other stories, and was said to have been a brazen man who ran round the Island three times a day and was killed by Jason and the other heroes of the Argonaut's crew. He is also said to have been transformed into a partridge and thereafter named Perdix.

In the former version, Daedalus after killing him fled to Crete seeking the protection of Minos. After the birth of the Minotaur the white bull (which came out of the sea, as a gift from Poseidon, equated with the Latin Neptune) is said to have gone mad and after doing much damage swam across the sea to Attica where it ran wild in Marathan. All these stories are obviously attempts to connect the myths of different localities connected with the sun regarded as a bull. The bronze man running from Crete also seems a variant of the bull-headed man in the Labyrinth.

(2)This is also mentioned by Homer in the lliad.

(3) According to Burnouf, Lotus de la Bonne Loi, this symbol has many significations. It represents,a temple or other sacred edifice, a "species of labyrinth," a "garden of diamonds," a chain and a waist or shoulder belt of gold.

Curiously Weisse in The Obelisk and Freemasonry gives almost the same figure which he says he took from Lord Kingsborough's Antiquities of Mexico. It has not been possible to verify this, and it may be that it was not Mexican, although the passage in which Weisse speaks of it (page 162) this certainly seems to be implied.

(To be continued)

----o----

Church and Schools in Quebec

By BRO. M. W. JOHNSTON, Canada

IT is probable that in this second decade of the twentieth century there is no part of the world where the Roman Church is in a position of greater power and influence than in the Province of Quebec, not even excepting the Irish Free state. The nominally Roman Catholic countries everywhere put restrictions on the Church to an extent scarcely realized in Protestant countries. It would seem that they have "had enough." The same process seems to be under way in Ireland, too, now that that distressful country possesses a government of its own, republican in everything but name and external form, and is discovering to its astonishment that many of the ills incident to a government were not due to heartless English tyranny. Thus it is that in Quebec the result of Church domination can be seen at its best, or as that word is ambiguous in this connection, in its completest development.

In order that the present position of affairs may be made clear to American readers of THE BUILDER a few words need to be said as to the history of the Province. In 1763 Canada was ceded to Great Britain by the Treaty of Paris, being already in its possession through the capture of Quebec in 1759 by Wolfe, and the surrender of Montreal in the following year. Before peace was signed, the British by Royal Proclamation had assured to the French colonists their law, religion and property rights. And all this was formally reaffirmed when peace was made. Contemporary documents prove the deep gratitude of the Canadians--then of course entirely French Canadians--for this generosity, which their leaders both clerical and lay repeatedly affirmed to be as great as it was, to them, unexpected. In fact, until after the War of Independence the change of ownership made no difference at all to the people; the only change was that the Governor was an Englishman instead of a Frenchman, and that the new governors were less autocratic than those sent out from France.

As a result of the War of Independence and the formation of the United States out of the old British Colonies there was a considerable immigration into Canada from south of the borderland. A very large number of families and individuals, known as Tories in American history books, but who are honored in Canada under the name of United Empire Loyalists, left their old homes and, in most cases with little but such belongings as they could bring with them, trekked into the unsettled wilderness of Canada to carve out new homes for themselves. Most of them settled in Upper Canada, now the Province of Ontario, but a considerable number came up through New Hampshire and Vermont, and crossed the border into the district known as the Eastern Townships in Quebec. They were followed by other immigrants from the Eastern states, largely from New Hampshire, so that this part of Canada, up until about twenty-five years ago, was almost as American as the Americans themselves, in everything but allegiance. Their customs, habits, manners, speech, methods of farming, houses and barns were practically identical. This community formed the only compact English speaking and Protestant group of the population of Quebec, of which more than 80 per cent is French. The local government of this community was from the very first different from that of the rest of the Province. The French had introduced the feudal system into Canada. The seigneurs and the Church both had rights and privileges, which the latter to all intents and purposes still retains. The new English speaking communities naturally improvised a government for themselves as it was required, on the basis of their past habits and customs, and this gradually became officially recognized, with on the whole remarkably little friction. One of the very first things done was to arrange for schools, at first on what might almost be called the subscription plan. A log cabin would be built by a "bee" for a schoolhouse, a teacher would be hired, every household chipping in to pay the bargained salary, and taking turns to board the teacher. It was a makeshift method, but not so inefficient as might be supposed. The teachers were generally young men, aiming to become either ministers, lawyers or physicians. Though the average scholar learned little more than to read and write and "cipher," yet those with more in them had sufficient opportunity to forge ahead, and go later on to some other town where there was an academy, and from there perhaps to college.

So far as the Townships near the border line were concerned it was quite usual for young men to go to one or other of the Colleges in the New England States, as communications were more natural and easy to the south. A great part of the people had relatives in the United States, which also was a pre-disposing cause for this state of affairs. But M'Gill University was founded in 1820 at Montreal, and Academies

were started in most centers of population almost from the first. These Academies frequently had teachers competent to take students as far as what would now be second or third year Arts in a University, and often turned out more all-around educated graduates than the specialized College courses succeed in doing today in a great many cases.

In contrast to the early foundation, comparatively speaking, of a Protestant College in Montreal, Laval, the Roman Catholic institution, was not chartered until 1852, just a year before the foundation of a second Protestant University, this time in the Eastern Townships. But though the Roman Catholics had no university of their own until this time it must not be supposed that they had no educational arrangements at all. Just what, if anything, was done for the country people, the habitants, who then formed (as they still do) by far the larger part of the French population, is not easy-to discover. There was no system. Schools existed here and there where some exceptional cure or parish priest was interested; but judging by such indications as are available it is probable that a very large proportion of these people had no school education at all. Even today a very large proportion of them can neither read nor write. It simply was not considered necessary or advisable that they should be literate. They were born to cultivate the soil, pay tithes and taxes to the Church and service to their seigneurs, and produce another generation to take their place. The seignorial rights did not endure very long under British rule except for some annoying "servitudes," to use the legal phrase, attached to the land in many places in the "French country," such as liability to clear watercourses or repair roads, or pay a sort of tax or quit rent in lieu of such service. But the Roman Church has never let go anything she held under the old regime. Or rather she has let go with one hand while taking a firmer grasp with another. Though not in form established by law, she is so in effect so far as her own people are concerned, and even if one of them should become Protestant, as occasionally happens, he finds it most difficult to break out of the legal network that compels him to go on paying Church dues. This of course applies only to the habitant. The other classes, not being tied to the land, are not so much at the mercy of the ecclesiastical organization.

The professional and ruling classes up to the middle of the last century were edulcated in convents and monasteries. Girls of the same classes still go to Convent schools as a matter of course, and receive an excellent education. Perhaps rather old-fashioned now-adays, more calculated to make refined ladies capable of intelligent interest in many different things rather than young women able to make a living for

themselves. But their schools are good, and many Protestant girls are sent to them. The proportion of such pupils who become Roman Catholics is negligible and there seems to be no attempt made to proselytize. For boys there are many similar schools conducted by various brotherhoods, and these, too, are excellent. Not infrequently unmanageable Protestant boys are sent to them for the sake of the discipline which is exceedingly strict; too much so to be of lasting benefit, in fact, if such cases as have come under the writer's notice are any criterion. Most French Canadian professional men are educated at Laval, which has splendid medical and legal schools. Engineers, however, frequently go to M'Gill, after taking an Arts course or its equivalent at Laval or one of the Brotherhood schools or colleges. While conversely many Protestant law students go to the French colleges, partly to perfect themselves in speaking French, which is absolutely necessary for a lawyer practicing in the Province of Quebec.

But of course higher education is always arranged for in every country under all types of government. When it comes to popular elementary instruction it is quite another thing. In a brief article it is impossible to give any account of the development of the present state of affairs, but the school question has always been a bone of contention in Canada. The trouble arises inevitably from the opposing ideals of two races intensified by religious questions. It is doing the Roman Church no injustice to say that it is only interested ill education as a means of attaching its children to the system. Looked at fairly it is impossible to condemn this. Every Church wants to do the same. But the Roman Church seems to prefer, or if that is too sweeping, is at least very willing to acquiesce in having the great majority of children left uneducated except so far as teaching them "their religion" is concerned. Literary education for the ruling and professional classes, for the rest no more is necessary than to learn to do their work in the station and class into which they are born. They are thus docile, submissive and content, and as the Church claims, far happier. There may be some truth in this, too. But it is a totally different ideal from that of the English Protestant people, and conflict is bound to arise until by some compromise a modus vivendi is arrived at.

There was first a school question in Ontario. The Roman Church won that round. Ontario and Quebec together were originally Canada; on that ground the claims that the French had by the original Royal Proclamations at the conquest and later embodied in the Treaty of Paris, were adjudged to hold for the whole of the original Canada; it did not affect the maritime Provinces which were British long before, nor Prince Rupert's Land, long known as Hudson Bay or Northwest Territories. So

Ontario much against her will was saddled with separate schools. The battle then shifted to Manitoba, erected into a Province about 1870. After much political bickering and appeals to the courts, which were eventually taken to the final judicial authority of the Empire, the Privy Council, it was decided that Manitoba did not come under this rule. So round number two went to the Protestants. But the Church learned a lesson, and when in 1905 Alberta and Saskatchewan were made into Provinces the Dominion Government, then dominated by the French Liberals of Quebec and led by the devout Laurier, saw to it that the Constitutions of the new Provinces contained clauses requiring separate schools. These two Provinces would now like to have it otherwise, but it seems that this last bout also goes to the Church.

The question is not wholly religious, it is in large part political and racial. The Roman Church (quite naturally) would like to keep the French separate, a racial block with another language as well as another religion. By doing this they hope to eventually get control of the whole Dominion. The Western Provinces wish to break up this racial exclusiveness and make English speech and English traditions prevail. They are otherwise not specially interested in the purely religious side of the matter. This is how the matter stands generally, and though this has been something of a digression, it will help to make it easier to understand the position in Quebec. And that may be taken as an object lesson, an actual example of a Church controlled state. It is a little hard to say if the situation would remain so favorable to Protestants if Quebec were an independent Republic, as some French groups pretend to desire. Although perhaps the chief check on any open discrimination lies in the fact that in Ontario a very considerable French population is similarly at the mercy of a strong Protestant majority. Thus each dominating group has a hostage in the hands of the other, and it may be that the possibility of reprisals has helped to keep things fairly adjusted--possibly on both sides.

The organization of education in the Province is dual; that follows from the separate school system. There is a Provincial Council of Public Instruction which is divided into two permanent committees, really separate Boards, one Roman Catholic, the other Protestant. The Roman Bishops of the Province have a seat on their Board ex officio. But the powers of the two sides of this Council are really not very great. There is no compulsory education act, and the local School Commissioners or Trustees can do pretty much as they like. The Council suggests textbooks, curricula and is ready to advise. They also have inspectors, who, however, can do little more than advise and report. In certain cases the government by the advice of the Council

will make grants in aid for new school buildings, but there does not seem to be much of the Provincial revenue allotted for this purpose. The real working part of the system is the machinery of the local School Commissioners. There is a difference hetween Commissioners and Trustees, though in function they are about the same thing.

In an unmixed community, all French or all English, a School Board is elected by the tax payers, that is the owners of real estate. The board consists of six members elected for a three-year period, two retiring every year. They have full power over the schools in the Township or Municipality. They decide on the school districts, the school year, where the buildings are to be, engaging teachers and paying them. For these purposes they have power to levy a tax on all real property. If, however, there is a dissenting group of families who want a separate school, a new machine is set up. The dissenters are empowered to elect a Board of Trustees instead of Commissioners, but their powers are the same, except that they are not empowered to collect their tax. This must be done by the Secretary Treasurer of the School Commissioners, who has to transfer it to the Treasurer of the Board. This, however, is a mere formality. Each body taxes its own people and sets its own rate. The taxes on neutral property, that belonging to corporations, railways and so on, are divided pro-rata, but the tax rate on such property is that set by the Commissioners.

In the description this sounds rather complicated, but it works very smoothly, and though of course there is often some friction when a new separation is made it is chiefly due to lack of knowledge of the respective rights and duties on each side. When got into running order it goes as smoothly as any such machinery can be expected to. The two groups are really independent and have only themselves to blame if things go wrong.

During the last ten or twelve years there have been many new separations in the district spoken of above, the Eastern Townships. During the war farmers were exempted from service. The French Canadians were very generally influenced by their priests against the idea.of participation in the conflict. Some of them said, even in the pulpit, that godless France deserved to be destroyed, and that the thing to do was to let the English go and fight the Germans and get killed and the French could take possession of Canada. This is not at all exaggerated, though it was all unofficial.

However, the English speaking young men did go, while the young French Canadians, or their fathers for them, bought the homesteads of the English farmers so as to gain exemption. Prices went up, of course, to even three times normal value. However, there seems to be some way of financing this sort of thing, and the result was that French Canadians were moving in to districts where there had been very few before. The process, however, was not new, though the war accelerated it. The young English speaking Canadians are greatly drawn to the west, and thus leave the east for the French, who are always ready to buy them out. But until comparatively recently such French as were living in Protestant districts were content to send their children to the schools already in existence. Left to themselves they would have continued to do so, but so soon as there are enough to make it at all possible the priests insist on a separate school. The result is, of course, in a rural community, to diminish the efflciency all around. The Protestants are meeting this by amalgamated schools, and hiring transportation of the children. This being usually done by contract for the school year. By this means Protestant education is being definitely improved in the country, for the amalgamated schools are graded, better furnished, and have usually a college graduate as principal.

Perhaps an account of an actual case will serve as a useful example. It is a typical history, though of course the details vary in different places. During the war the influx of French families into this village was considerable, indeed in 1919 they outnumbered the Protestants by a hundred or more; but the Protestants still held three-quarters approximately of real estate. However, the Cure insisted on a separate school, and the various formalities were gone through and the dissenting Board of Trustees set up. The School Commissioners had united some years before with another village and had a combination school of very high quality. To this school the better class French people had been sending their children, the others went nowhere, though they might have gone to this school had their parents sent them. After the separate school was started, most of these better class children continued to go to the Protestant school, though their parents had to pay scholar fees. Some could not afford it. One man held out and refused to dissent as he had three children going to school. Pressure was put on him, however, with the result that he agreed to pay double taxes, which came cheaper than the scholar fees.

The Board of Trustees elected by the Roman Catholic dissentients had three members who could not sign their own names; their Secretary-Treasurer could scarcely write and had to get assistance from the Cure with his books. They appointed as teacher a

girl of seventeen who had only an elementary school education -but she knew the Catechism by heart. She was a daughter of one of the Trustees and niece of another. This was the provision for a number of children considerably larger than the Protestants. The tax rate for the French is three times that of the English, but of course it is paid on a smaller valuation and so does not bring in as large a revenue. Still the Protestants sometimes wonder what is done with the money, as the girl teacher is paid very little -even though more than she is worth from an educational point of view. From the point of view of the Cure, and one must suppose of the Church, it is all right. The children are taught in French, and they are taught the Catechism, and they go to church on every Saint's day, and possibly the brighter ones may learn to read and write a little.

It is very curious, though. The Protestant children are taught French in school (every child should learn to speak another language) but they rarely learn French. The French children are not taught English, but in mixed communities they invariably learn it and most of them speak it among themselves by preference, in spite of all the efforts of the priest and sometimes of their parents.

Thus it is clear that there are two conflicting ideals, and it may be seen why Protestants view the situation with some concern. Not with alarm for the problem is an old one and they have grown up with it. But they are determined their own children shall be educated as well as possible, and the result is, that in spite of being such a small fraction of the total population, the Protestants hold a preponderance of wealth, and far more than their own share, numerically judged, of influence both social and political -though they have to work for it. But they naturally often wish that there could be a single system of education. However, under present conditions the separate school is really their safeguard. Without it they would either sink to the lower level or be forced to send their children to private schools and thus pay twice over for their education.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

THE INVITED GUESTS

THE pages in THE BUILDER devoted to the Tuberculosis Campaign are not exactly exciting reading at any time; lately they have been very depressing. Still in spite of its being a duty rather than a pleasure we trust that all our members did read it last month, or so much of it at least as dealt with the inauguration of a Roman Catholic Sanatorium in El Paso.

This set of buildings, newly repaired, and ready furnished, a going concern, could have been purchased by the Masonic Fraternity for the same price as was paid for it by the Sisters of St. Joseph. The opportunity presented itself shortly after the general meeting of the National Masonic Tuberculosis Sanatorium Association in Chicago last November, where so much interest and enthusiasm was aroused. At the meeting were present influential representatives of a large number of the strongest and wealthiest Grand Lodges in the country. The executives of the Association were directed to initiate plans for the erection of a Sanatorium, and had every reason to suppose that they would receive adequate support. When soon after the opportunity came to buy a Sanatorium already in existence, that was to be sold to liquidate the estate of its late owner, it seemed quite providential. It was a wonderful opportunity to take the initial experimental step at a cost far below any possible estimate of erecting new buildings. It seemed as if the problem was well on the way to solution, the seed had been sown and had sprung up, the buds were ready to burst and a fruitful harvest seemed assured. Then came a sudden chill; a killing frost, in fact. There is truly much mystery about what happened. Some things we know, other things we suspect, but the result was like that in the Parable of the Wedding Supper, those invited 44 with one accora began to make excuse." The excuses were good enough in themselves, it was the unanimity with which all excused themselves that was so noticeable. There was in the parable a sequel, however; after guests had been gathered in from the highways and byways the king sent his armies and destroyed those who had been invited and burned their city. The invitation in the present case is not from the Tuberculosis Association - that is only an agent, a messenger. The word comes not from them, not even from the Craft as a whole, but from the G.A.O.T.U. himself - for so we must hold if we are not to stultify all the teaching that is given in the lodge.

Let us consider it. This Sanatorium could have been purchased by the Craft for the same price as the Roman Sisterhood paid - we had the first offer. As much more was needed to run it for the first year; $150,000 in all. In round figures $3,000 was all that was needed from each of the forty-nine Grand Lodges of the country. Three thousand dollars! We venture to say that at least ten Masons could be found in every one of them who could have given that much out of his own pocket and never missed it. We are sure that in every one of those jurisdictions there are temples and halls being erected that will cost all told much more than $150,000. We know that in many states individual lodges are building temples or halls of their own that will cost more; it is not much of a building that can be put up for that sum now-a-days. What is the matter with Masonry?

Nothing so far as the Craft at large is concerned. It may be we have too many members who have gained an entrance inspired by mercenary and other unworthy motives, but the great majority of the brethren are Masons at heart. We know that the great majority would be ready to help if the matter was only set fairly before them; not ready only but anxious to help. It is the organization that is at fault. The bitter truth is forced upon us that Freemasonry in America is not organized to carry out its primal and essential functions, the exercise of brotherly love, relief and truth. It is organized for almost anything else but that.

* * *

THE PERSECUTION IN ITALY

MANY American Masons are wondering to what extent it may be proper and legitimate for them to sympathize with the persecuted Masons of Italy. The newspapers generally have not had very much to say on the subject. They have told us, in the words of press cables, the accusations made against them, and still more briefly the denials of the accused. But they have neither given any account of the evidence and arguments for or against, or any expression of opinion or judgment upon it, such as might be made by an impartial observer informed concerning this evidence.

On the top of this is an uncertainty as to the status of Italian Masonry, and whether it is recognized or recognizable, and this uncertainty is added to by statements that Italian Masonry "like that of France" is merely a political organization. Which being so, it would seem to the puzzled inquirer that perhaps the Italian government is justified in its severe measures. A typical example of the kind of thing referred to is a comment recently made by the London Freemason on an account of the situation in an English newspaper written by a correspondent in Italy. The Freemason remarks, justly, that this correspondent not being a Mason, is dependent entirely on external sources and that he was relating what had been told him by others - apparently by those hostile to the Italian Craft. So far, so good, but then curiously, and it would seem irrelevantly, The Freemason goes on to say, that assuming these accusations are true, it can be stated without reserve that such a condition does not exist in the British Isles, nor the British Empire, or Anglo-Saxon Masonry generally. But why say this? English speaking Masonry was not in the dock with the accused.

Unsympathetic outsiders might say that those who excuse themselves do, according to the proverb, also accuse themselves. What was the connection, the association, that led to this uncalled for disclaimer? It seems that in Italy, as in England, and also in America, many government officials, civil servants, professional men, and other influential people were also Masons. It is argued in Italy that this is proof that Freemasonry was in politics, that through these officials, who were also Masons, the Masonic authorities were informed of all government secrets, and also conversely exerted influence on government policy. It is obvious that on the same evidence the same accusation could be made against American Freemasonry. It actually was made a hundred years ago, and American Masonry suffered a similar persecution as that in Italy, and upon just as good grounds so far as any trustworthy information has come to our knowledge. So perhaps the London Freemason is right, and we should look to our own defense. If this sort of thing is sufficient for the condemnation of Italian Masonry it would or might be equally efficacious elsewhere.

There is much prejudice in our minds against all Latin Masonry. There is also much ignorance. As a rule those who speak most positively know least about it. One good brother, for example, got hold of a ritual of the Grand Orient of France, and in it he found that the candidate was asked a number of strange questions, such as what his idea might be of the marriage relationship, of the rights of parents over their children,

of birth control, of suicide, or war, and a whole series covering the entire field of social relationship and duties. This brother was horrified, and the ground of his horror seemed to be that he assumed that these questions had to be answered yes or no, as the brief inquiries put to our candidates are, and that the answers required were that the would - be Mason believed in free love and abortion, and the duel and suicide and socialism, and so on, and that otherwise he would be rejected. It seems hardly necessary to say he was inconceivably mistaken. These questions are in a graduated series, and are intended to bring out what the candidate has thought about social duties, to bring out first of all that he has thought enough about them to have some opinion. In other words, to demonstrate that be is a sincere seeker for knowledge and is desirous of serving his fellowmen. After all very similar questions are asked in effect by every committee of investigation that performs its duty, not formally or of the applicant direct, but in substance and from such sources as are available.

Let us state at once, little as those who have dreams of universal Masonry may like it, that Latin Masonry as a whole, and English-speaking Masonry are quite incompatible. We may go further still if we like, in spite of certain logical difficulties it will raise, and deny them the name of Mason - in our sense of the term. The institution has followed divergent paths so far in the two groups that there seems no possible ground for any reconciliation. But all this being allowed and postulated, is it any reason why we should heap abuse upon them and eagerly believe every scrap of slander their enemies raise against them? Should not the elementary policy of self-defense, if nothing else give us pause? Their enemies are our enemies, the evidence against them is the evidence against us. That we know, as applied to ourselves, it is absolutely ridiculous does not in the least prevent its being devoutly believed in many quarters; why then should we believe it of others whom we refuse to hear in their own defense?

The essential difference between these two developments of Masonry seems to be that the Latin form takes itself very seriously indeed, and the English-speaking branches only play at being serious. This generalization is naturally only approximately and relatively true, but it indicates a real distinction. And the difference is without doubt due to difference in circumstances. We must bear in mind that so far as Freemasonry is more than a sort of social club plus an elaborate game played in solemn make-believe grown-up boys it is a serious institution; and many us take it and our obligations as seriously as we can. And we at least should be able to realize that Freemasonry and any kind of despotism or tyranny are as incompatible as

the wolf and the lamb in Esop's fable. Unless the lamb can run away, or develop teeth and claws, or put on some kind of jacket full of projecting spikes like the protective collars sometimes worn by fighting dogs, there is just one fate in store for it, no matter what arguments it may offer in defense of its innocence, and without regard to their cogency a truth. Wolves act after their kind, and dictators and other despots are quite justified in seeking to extirpate Freemasonry wherever they find it; for Freemasonry is as incompatible with despotism (however it may strive to avoid giving offense) as Christianity was paganism. The Roman Emperors from their point of view were doing the right thing in seeking to extirpate the new religion, for they saw, and the event proved them right, that it would dissolve and overturn society as it was then organized. We do not compare Christianity with Freemasonry, which is a far lesser thing, but small and great the same law applies in this respect. Therefore we must admit, looking at all the facts dispassionately, that Mussolini is justified from his position as dictator in stamping out Italian Masonry, and self-preservation being nature's first law, he is (from his unenviable position) justified in using the most unjust and cruel means to do so. So also is the Roman Church right in opposing the Craft everywhere and combatting it with every weapon, open and secret, that it can employ. Much as we may regret it, so it is. There is no need for rancor or hate in recognizing it - we do not hate a tiger because we know it would kill and devour us if it could - but we either put it in a cage or keep out of its way, or otherwise defend ourselves in case of need. And whatever happens we should not let the accusations of enemies dull our sympathies for men who are enduring one of the cruelest and bitterest persecutions of modern times, almost one might say of any time. That such things should be possible in a civilized world in this year of grace, 1927, is food for very serious thought.

* * *

PUTTING UP THE BARS

THE curious thing about the official attitude of the sovereign and independent organizations of Freemasonry in this country, with some notable exceptions, towards the tuberculosis problem is that it is not indifference, or neglect, either of which would be at least comprehensible, but an attitude of opposition, almost even of hostility. It is not open opposition, if it were the ordinary brother, who in spite of the

democratic theory of the machine has very little to say in its operation, would know where his rulers and masters stood, and where he was being led, but actions speak louder than words.

Of words there have been enough; while such action as there has been, has on the whole been not only inconsistent with, but opposed to the professions made. One great jurisdiction offers as an objection to taking part in the work of the N.M.T.S.A. that it is not a Masonic organization. This sounds well. Technically it is not; but what of that? The question really involved is whether there is a Masonic obligation to be met. Another objection, which seems to be rather a favorite, is that the funds contributed by any particular Grand Lodge will be out of its control. Again what of that? Is it a Masonic function to control funds as an end in itself? In fact the objections that are voiced are well worth close examination, and we hope our readers will analyze them for themselves and see what they really amount to.

But not only do our rulers refuse to do anything themselves, they also go further and refuse to allow any direct approach to lodges in their jurisdictions. One Grand Master even seemed to think that he could forbid individual Masons from communicating with those active in the campaign, and passing on the information received to their brethren. This seems an amazing stretch of the powers of Grand Masters. If such a development should continue and be confirmed we would have to call them Grand Dictators. However, this seemed to be either ignorance on the part of this particular official, or else an attempt to trade on the presumed ignorance of the individual brother. But why such an attitude? Is the N.M.T.S.A. a conspiracy, a subversive, seditious movement? If so why not make charges openly? But then that would need the production of proof. The point of the situation, however is this, that by this formal red-tape attitude it is made impossible to effectively appeal to Masons as individuals. If the N.M.T.S.A. could have freely circularized lodges it is probable it would have had no difficulty in raising the sum required to purchase the El Paso Sanatorium through individual contributions. We seem to hear the echo of something said to the Pharisees long ago: "Ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers."

In some jurisdictions we gather that some effort has been made, not to get the facts of the existing need in the Southwest, but to find out how many members of their own

lodges are in the Southwest suffering from tuberculosis. The reports have naturally been that the number was negligible. Naturally, because the investigations (so we judge) have been made in the usual official way. A committee appointed, questionnaires sent to the lodges, a certain number of which were sent back answered more or less off-hand by secretaries, and a report compiled based on these replies. Anyone familiar with the working of our large institutionalized lodges is aware how much, or rather how little, the officials know of the whereabouts and circumstances of absent members, and will not be inclined to lean very heavily on information thus collected.

Another thing that strikes the discerning eye is that most of the Grand Lodges who refuse to take action stress the point that none of their members are in the Southwest, or if none, so few that nothing need be done about it. But if this is to be the law and gospel of Masonry it applies equally to all Grand Lodges and all lodges. None of them will have any responsibility for anyone else. It might seem that the Southwestern Jurisdictions are beginning to "catch on." They have been rather slow and old-fashioned, many of them are still under the delusion that the old fallacy holds good, that every Mason has a claim on their help and sympathy when sick and in need. But they are learning. Texas has shown the way. A brother in New Mexico, speaking of the recommendation presented to the lodges in Texas, published in THE BUILDER last month, writes as follows:

They . . . recommend that Texas take care of its own. They are willing for us [the Masons of New Mexico] to take care of sojourners. It appears to us that they will profit by our experience. Seeing the Masons of the North and East are apparently little concerned about the fate of their sick brethren who wander to the Southwest and are unwilling to help care for them, Texas, although it also has the migratory T.B. problem in the country west of and including San Antonio, has decided to limit its activity to those of its own household and leave the sojourning brother within its boundaries to his own devices. In view of the lack in interest displayed in the problem by the North and East this apparently cold-blooded decision is justified and we do not criticize Texas. New Mexico and the other Southwestern States may be forced to take the same action.

Freemasonry we are solemnly told is not organized as a benevolent association, nor as a charitable society, and even calling it a fraternity has been deprecated in certain quarters. What then is it? And for what is it organized? Is it merely to see the wheels go round ?

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F.&A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Past Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

FRANCIS E. LESTER, Vice-President

WILBUR L. ELSER, Executive Secretary

ALPHEUS A. KEEN, Secretary

JOHN W. BOWMAN, Treasurer

ROBERT J. NEWTON, Editor, Manager N.M.T.S.A.. Las Cruces, New Mexico

The Tale of Proceedings

There is a great deal of importance and much of interest in the Proceedings of the various Grand Lodges of the U. S. A. Unfortunately comparatively few brethren are in a position to see copies of any but their own jurisdiction. It is true that the correspondence reports go a considerable distance in providing a general survey of what is being done elsewhere, but in the nature of the case these brief reviews cannot tell very much, and depend a great deal on the special interest of the reviewer. It will be instructive to read these extracts from the Proceedings of a considerable number of our Grand Lodges covering the past two or three years, dealing with the tuberculosis situation:

District of Columbia

From the Grand Master's Address; Grand Lodge Proceedings, 1924.

"Many of us are well aware of the growing desire on the part of the members of our Fraternity in all its branches to be engaged in real constructive work, something that will last, and to me the important problem for those charged with the direction of the affairs of Masonry today is not how they may increase its already large membership, but how they may direct into the proper channels and toward definite worthy ends its great latent power which up to this time has been so little utilized.

"There has been much accomplished along these lines. The call for it has been so urgent that it has everywhere been felt and it must be heeded. Some of its outlets have been along the lines of the Masonic Service Association, others along the lines of educational work, and in many instances it has been expressed by the erection of costly and magnificent temples, but with all that has been done, it is evident that only

a beginning has been made and that our Fraternity is still like a sleeping giant, capable of great things, but through indolence, indifference or lack of competent guidance, accomplishing but a small part of what it should be doing.

"Times change and men change with them. Grand Masters come and go, with varying ideas of the relative values of matters in which our Fraternity is concerned. What appears important to me may not be so regarded by my successor, but we have the comforting assurance that the policies, principles and ultimate purposes of Freemasonry are fixed and that necessarily the efforts of all are directed towards the same worthy end. Under such conditions energetic cooperation in the larger things will always produce the desired results and, if we couple with fraternal unity of action a respect for a broad tolerance of the views of others, we shall reap the reward that follows upon conscientious effort."

Report of Committee on N.M.T.S.A.; Grand Lodge Proceedings, 1926.

"This association was incorporated at the instance and instigation of the Grand Lodge of New Mexico, under the laws of that state. It is not under the control and direction of that Grand Lodge; but is to be controlled and directed by a Board of Governors consisting of members, one of whom is to be selected by, or be the Grand Master of each of the Masonic Grand Jurisdictions of the United States, and also a member selected by the governing head or body of each organization in the United States composed of Master Masons, and a member named by the Order of the Eastern Star."

The articles of incorporation are then recited in part to show the purpose of the N.M.T.S.A. and the means proposed carry it out.

"The immediate object of the promoters of this association appears to be the erection of sanatoria or hospitals for the treatment and cure of tuberculosis, and the president of the corporation has, in relation to the probable cost of such institutions, published the following statement:

" 'It is estimated that tuberculosis sanatoria can be built at an average cost of $2,500 per bed. Wherefore a 500-bed hospital would cost $1,250,000.

"'Six months to a year is required for "arrest" of early cases of tuberculosis, and a longer time for the more advanced. From $500 to $1,000 for the majority of cases, and more for a limited number of others.'

"After full investigation and careful consideration your committee has reached the conclusion that under all the conditions and circumstances it would be unwise for this Grand Lodge to become a member of, or in any manner obligate itself to contribute to the support and maintenance of this association, and it is therefore recommended that no action looking to that end be taken by it."

Louisiana

From the Grand Master's Address; Grand Lodge Proceedings 1927.

"I was strongly urged to become a member of this association [N.M.T.S.A.] or to appoint a representative to the official board. I declined to do either in the face of the report of our Committee on Audit and Accounts at the last session, which recommended that we do not participate in the affairs of the association until we were in a position to carry our share of the financial burden.

"I am since informed by your representatives to the meeting of the Masonic Service Association that the incorporation of the Sanatoria Association into a national body and the assessment which was laid by it for the erection of suitable buildings, was done through a misapprehension of the authority placed with them.

"In all cases of great disaster, such a call should have emanated from the Masonic Service Association itself, therefore that body refused to consider the proposed institution as a national body or to have the Grand Lodges assessed at the stated rate and decided that it must stand as a distinctly New Mexico measure supported by such subscriptions as were voluntarily made."

[The Grand Master was under an extraordinary misapprehension himself, and his informants too. The only meaning that can be read into his statement is that the N.M.T.S.A. was organized under the authority of some other body. This of course is simply grotesque. The Masons of the Southwest waited patiently for years hoping that existing organizations would at last cease to talk and begin to act, until in despair of this they, on their own motion and by their own authority, formed an association organized for this purpose, and for this purpose only.]

Massachusetts

From the Grand Master's Address; Grand Lodge Proceedings, 1924.

"I dream of Masonry making the other decision to try the adventure of greater service, because of the need of the time is more pressing. I vision a tomorrow that shares a Masonic understanding possessed by every man who bears the Masonic title. . . . My thoughts lead me to a tomorrow whose glory is our ability to care fully for all whose hands have grown palsied with age or sickness and who, amid the competitions of life, have no refuge except within the fortress of real Masonic benevolence. The dream will come true if you brethren say it shall."

From the Grand Master's Address; Grand Lodge Proceedings, 1925.

"Among the matters brought before the Masonic Service Association was a report by M. W. Bro. F. E. Lester, Past Grand Master of New Mexico, on the situation in the Southwest involving Masons who are suffering with tuberculosis. This report contained a careful survey that was so startling in some of its revelations and conclusions that it should receive the attention of every Grand jurisdiction in the land. The situation among Masonic tuberculars has so developed that no longer is the question one to be handled by the jurisdictions in which it exists. These tubercular Masons come from all over the United States and therefore it is a national problem not only in its requirements of attention and assistance, but also by the nature of the disease, in its possibilities of danger. Very shortly this report of M. W. Bro. Lester's will be in the hands of our Masters here in Massachusetts. Study its conclusions and its implications. It is well worthy of your attention. For some time, I do not know just when, Massachusetts is going to be invited to assist with other jurisdictions in dealing with this menace as it affects our brethren, and when that time comes I want our assistance to be adequate and readily given."

From the Grand Master's Address; Grand Lodge Proceedings, 1926.

"In November, 1922, at the fourth annual meeting of the Masonic Service Association of the United States, there was brought to the attention of the association the question of needed relief for those of our Fraternity afflicted with tuberculosis. The subject was referred to the Relief Committee of the association, which committee instructed the Executive Committee to make an investigation and survey the situation. Similar action was taken at the annual meetings of the association held in 1923 and 1924. At the annual meeting of 1925, a report was submitted. A copy of that report, which deals exhaustively with the situation, has been forwarded to me by the Masonic Service Association as a basis of its appeal to this Grand Lodge for its moral support and financial assistance to the Masonic Tubercular Relief Association. I do not deem it proper to extend this message by incorporating this report in it, but much of the data and information contained in the report will be presented to you when the matter comes before you for action. The conditions presented by the report make .q compelling appeal to our sympathies and command our admiration for the magnificent spirit and courage of the Grand Lodge of New Mexico in undertaking this work of applied Masonry.

"The Masonic Service Association has requested us to present its appeal for our help, and I heartily recommend that we extend our support. I recommend that the sum of one thousand dollars be appropriated to be paid on the order of the Grand Master to the Masonic Service Association of the United States for the use of the Masonic Tubercular Relief Association."

(This recommendation also seems to have been made under a misapprehension that the N.M.T.S.A. was in some way a body subordinate to another organization.]

Mississippi

From the Grand Master's Address; Grand Lodge Proceedings, 1926.

"Out of the Southwest there comes a cry to this Grand Lodge. In a sense it is more than a Macedonian cry, for some of our own Mississippi brethren are among those who lift up their voices in a desperate plea, 'Come over and help us.' The more responsive our natures to the spirit of brotherhood, the more attuned are our hearts to this piteous plea. The heart-gripping wail of the infant, so soon to become an orphan; the muffled sobs of the wife, so soon to become a widow - unless help comes - lend emphasis to the cry that is borne to our ears, 'Come over and help us.' It is not enough to say that our stricken brethren should have remained at home where under more favorable conditions they could have battled with this dread white plague - which in many cases would have been true. True, we point with pride to Mississippi Masonry's material contribution to the battle against this dread disease that last year claimed forty-seven of our brethren. The fact remains that many of our brethren, nursing desperate hopes, have gone to the Southwest - some sent by lodges and other friends, some going by means of their last financial assets in the hope of securing employment, but almost invariably becoming a care upon our Southwestern brethren who for years have responded nobly to the ever-increasing calls. Statistics show an alarming increase of this migration each year. Realizing that something must be done, the Grand Lodge of New Mexico has created and chartered the National Masonic Tuberculosis Sanatoria Association to act as trustee of funds received from various

Grand jurisdictions of America, in hospitalization, in supplying other needs of our stricken brethren."

Missouri

From the Grand Master's Address; Grand Lodge Proceedings, 1924.

"What do we care about the antiquity of our Fraternity? What does it matter whether our ancestors did nor did not participate in the building of King Solomon's Temple? Neither pedigree nor ancestry can make any institution or individual great. Not what Freemasonry was yesterday, or a thousand years ago, but what it is today and what it shall be tomorrow, and likewise what is each of us today and what we shall be tomorrow, these are the all-important questions to the good Freemason and the true man everywhere.

"The tree is cut down when it ceases to bear good fruit, and so it will be with Freemasonry and all other human agencies. Progress, therefore, must be the guiding star of Freemasonry. Science tells us gold may be made from mercury, sugar from linen, and that shortly the rays of the sun will be transformed directly into sugar without going through the beet at all. Thus the world moves and so it must be with our brotherhood. While we must hold fast to the fundamentals of our Fraternity and never surrender the ideal for the material, yet to be a living, growing force in the world, we must make our ideals practicable and must teach and live, both within and without the lodge room, at home, in business, those eternal truths which constitute the bulwark of Freemasonry."

From the Grand Master's Address; Grand Lodge Proceedings, 1926.

"Some one has said that if you give the Masons of America a really big program they will adopt it. This is fully demonstrated in the George Washington Memorial and

Shrine Hospitals for Crippled Children. Where could we find a bigger program or one more worthy of our attention than taking care of our brethren who are afflicted with tuberculosis? A study made of six western cities which have long been Meccas for the tubercular, shows that Missouri contributes more migrants than any ether state, except Illinois and New York. It is estimated that over one hundred and fifty of our brethren die annually from this disease and perhaps fourteen hundred more are suffering from the disease. In the language of President Wilson:

"'No repetition of figures, no emphasis of speech, nor words of warning can add to the horror and terror and responsibility which, in the public mind, attach to the gruesome devastation of this disease. People, public and private, who do not perform every act within their power to check this scourge, are almost guilty of negative murder.'

"I believe the Freemasons in America will unite in an effort to meet this vital, tragic problem and will provide sanatoria for the sick.

"The Modern Woodmen have already established a camp at Colorado Springs that is doing a great work and we can't afford to be behind in any great charitable movement.

"This country isn't half as much interested in our doctrines as it is in our deeds. I find that a great many Freemasons are greatly disturbed about the activities of certain national organizations. I am not afraid, however, of the standing of Freemasonry in the world or of the opposition of any organizations, religious or fraternal, so long as our Fraternity excels them in doing good. It would be a great help to the cause, if Missouri would take the lead in this movement and adopt a definite program at this time. I feel that this Grand Lodge is ready to act, because Freemasons from all sections of our Grand jurisdiction have called my attention to this movement and urged me to make a recommendation at this session of the Grand Lodge.

"The channel through which we can function has already been provided by the Grand Lodge of New Mexico."

North Carolina

From the Grand Master's Address; Grand Lodge Proceedings, 1925.

"I am convinced some of our lodges spend too much for entertainment and pleasure and too little for charity, thereby creating the thoughts in the minds of the profane that a Masonic lodge is simply a place for amusement. It is wrong, a grievous wrong, my brethren, that will work untold harm if we permit it to continue. One of the fundamental principles of our great Fraternity is charity, to help the needy and distressed. We should practice what we teach, for the greatest good that we can do in this world is the service we render to suffering humanity."

From an address given by the Executive Secretary of the M. S. A. to the Grand Lodge; Grand Lodge Proceedings, 1926.

"There is one thing I want to touch upon, to show you that the Masonic Service Association, which you have so ably supported since its organization, is reaching out on the basis of service. Heretofore, while we have been organized for relief we have never done anything along the line of relief except when we stepped out and helped our brethren at Tokio re-establish the American School for education there. There has been no particular occasion as far as calamity is concerned, for the association to function for relief. However, conditions have arisen, in fact, they have existed for some time, and now, under the leadership of this Association, the Craft at large will be given an opportunity to perform an obligation, to perform a duty, that should have been done years ago, the lack of provision for which has been a shame. I am sending out a bulletin on the subject which will give you all the facts. Doctor Braswell will probably also give you some of the facts during this session of the Grand Lodge. You have heard it referred to by Doctor Wicker. It would amaze you to know how many thousands of members of the Craft all over the United States are suffering from tuberculosis. It may amaze you to know that we lose 5000 members a year from death by tuberculosis. It may amaze you to know that all over the Southwestern part of the country where the climate is particularly suited for the cure of tuberculosis, there are

thousands and thousands of the Craft who are practically helpless, who go down there with no means of support, or slight means of support, in the hope that they may be able to get a firmer grasp on life and come back into health and strength. The Masons there have found the situation and have surveyed it and we have gotten the facts together, using the Tuberculosis Association and every source of information. Now your Masonic Service Association is bringing to the attention of the Craft everywhere that situation, and we are developing a plan to report to the next meeting whereby there will be definite relief for the tubercular Masons all over the country. We are organized for two purposes, one for education and one for relief. I don't know which is more important but, generally, education I think is more important. However, in this particular instance, with a condition like this in the Southwest, that is more important for immediate action. In any event we are now reaching our stride and settling into the two phases of our work for which you organized us. We raised $20,000.00 from the Grand Lodges in the jurisdiction this year for relief in that part of the country, and we will develop a permanent plan of relief to take care of the situation, and I believe it will bring the Masonic Fraternity to an eminence it has not yet reached in its own estimation and in the mind of the people generally." [The italics are ours. We have no information how or through what channels this sum was expended.]

----o----

The LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THE HARVEST OF THE YEARS. By Burbank and Hall. Published by Houghton Mifflin Co., Boston. Cloth, illustrated, 296 pages. Price, $4.25.

THIS last work of the man who was styled the "plant wizard," must be read to be appreciated. Burbank as a man had a place in the heart of America occupied by few others, perhaps it was almost unique. He was an unusual type of man, and because he was different from the ordinary human being be found himself in a distinctive position.

The Harvest of the Years is hardly a biography, though it is one in a sense. He tells about his life, his work and his thoughts in a way that is thoroughly enjoyable. It is a book that commends itself; it should be read and then re-read.

* * *

THE HUNG SOCIETY, VOL. 1. By J. S. M. Ward and W. G. Stirling. Published by the Baskerville Press, London. Cloth, table of contents, illustrated, colored plates, appendices, 179 pages. Price, $16.00.

RESIDENTS in the Orient, missionaries, merchants and government officials, have long been aware of the existence of secret societies among the Chinese, not only in China, but wherever they migrated in numbers sufficient to form a community. Various accounts of these have been published at different times, but these accounts, owing to the character of the subject and the great difficulty in checking information, were all of a very partial and sketchy nature. In China itself, apparently, opposed to the government, they became in the East Indies organizations for the protection of those who sought wealth by criminal and other forbidden means. Generally the governors of European possessions in the East forbade their existence equally with the rulers of China, and with as much, or as little, success.

There has only been one previous work that has dealt with the Hung League at all exhaustively and that was published at Batavia in the Island of Java in 1866 by Gustave Schlegel. Like the present authors his information was derived from rituals

seized by the police in raids on meetings of the Society. He was under the disadvantage of not having any other material to assist him in his task, whereas, owing to the fact that the Society was permitted for a time by the authorities in Singapore, it has been possible to get more accurate and detailed information. Bro. Stirling's predecessor in the office of Protector of Chinese, Mr. W. A. Pickering, had been received as a member of the Ghee Hin, and left, we are told, very careful notes of the ceremonies in the archives of his office. Bro. Stirling has also interrupted meetings during raids conducted by him, so that he has himself seen cross sections of the proceedings.

Bro. Ward in his preface gives the impression that in their opinion Schlegel's account left much to be desired owing to this lack of first hand knowledge. Unfortunately it has not been possible to compare the two versions; but from memory there does not seem to be any greater difference between the Java ritual in 1866 and the Singapore ritual in 1920 than exists between the rituals used in different Masonic jurisdictions. As Schlegel did not publish his text it would be hard to say whether differences were due to his misunderstanding the meaning of obscure words, or to variations in the ritual used.

One difficulty in dealing with the subject has always been the doubt whether one was dealing with one society with many ramifications, or many societies with strong resemblances. Indeed it May be most probable that it was both, that there have been similar societies each with many disguises. The present work does not help us very much to remove the uncertainty, though we are far from blaming the authors for this.

The Society described as the Hung League, or Heaven-and-Earth Society, or the Triad Society, may also be the same as the White Lily or the Golden Orchid. It may be that the Boxers of our own day belonged to it; the name ineptly, if conveniently, translated Boxer being literally "the hand (or fist) of righteous harmony," or it may have been the "Big Sword Society" that has also caused trouble.

The question of name indeed is not very clearly treated. The present designation, in British possessions at least, seems to be the Ghee Hin or the San Ghee Hin. Ghee Hin

means Justice and Prosperity; San Ghee Hin means the New Justice and Prosperity Society. The older name is Thian Ti Hwui, or as the authors transliterate the Chinese words, T'in Tei Hui, which means Heaven and Earth Society. T'in also means man and Tei, woman; heaven and earth in Chinese mythology, as elsewhere, being regarded as husband and wife. In the ritual the candidates are told that the true name is the Hung Ha or Family of Hung. The name of the Society does not seem to enter into the ritual though the word Hung is very frequently brought in. But there is no difficulty really in this question of names. Freemasons speak of their Fraternity by a number of terms, which might puzzle an enquirer on the outside were Freemasonry still as secret as it used to be. On the other hand, some of these names of the Hung League are deliberate disguises, as the name Ghee Hin above mentioned. And where an organization goes under disguise it is hard to determine whether any given manifestation is or is not part of it. In an appendix there is a brief account of a thieves society, the admission ceremonies of which seem to be based on those of the Hung League.

Another point that might have been dealt with more fully in the introductory chapters is that of the history of the Society. Here again a legitimate analogy may be made to Freemasonry. We cannot possibly estimate fully the early history of the Craft unless we have some knowledge of the general history of the period. Ostensibly and by its own tradition the Hung League was formed after the downfall of the last Ming emperor and the advent of the Manchu conquerors. Bro. Ward thinks it is much older; that may be, but as Freemasonry emerges quite definitely into a historical period in 1717, so the Hung League emerges in Chinese history about 1670 or 1680. What is said in the first chapter, which deals with this subject, leaves us rather confused, although again this may be due to the difficulty of the subject itself. The last Ming ascended the imperial throne about 1640, but there were other claimants in the field. Defeated, or deserted, the emperor fled and in despair drowned himself. However, in the south, loyalists, who now became rebels, continued to fight against the Manchu interloper, notably the "pirate" whose name was Europeanized into Coxinga. He probably was no more piratical than the Dutch, English and French traders of the time. Anyway, finding China unhealthy he descended on Formosa (apparently with considerable forces) and drove the Dutch out and established himself there. The first Ta Ts'ing (or Manchu) Emperor died in 1661 and his son K'ang Hi took his place. According to what seems to be the predominant Hung legend it was in his reign the Society was started, but according to a variant version it was in his father's reign.

Bro. Ward, however, is not satisfied to take this legend or traditional history at its face value, but is inclined to believe that the Society is much older. Let us draw another illustration from Masonry. The Craft tradition of its origin takes us back to the building of King Solomon. The MS. Constitutions go further back still, almost to the garden of Eden. Conversely they bring us down by very long steps to the Anglo-Saxon period in England. Supposing instead of this we had an official legend basing the origin of the Fraternity in the exile of the Stuarts - we would then have almost an exact parallel. In such case, the period being so comparatively recent, it would be very hard to demonstrate a higher antiquity. Nevertheless, in spite of the force of the supposition that members of the Society in giving it such a comparatively recent origin should be supposed to know most about it Bro. Ward believes that

A careful study of the ritual shows quite clearly that it could not have originated "de novo" at that period, or solely for political purposes. Large portions of it have nothing to do with politics, on the contrary they are mystical and also appear to deal with what happens to a man after he is dead

There is force in the argument, but it is a point that it may be better to leave till the other volumes appear in which we gather it will be discussed at length. But a good deal depends on what is to be understood by "de novo" in considering origins. When a society is definitely and deliberately organized by a group of people for a given purpose it is certain that they will adopt and borrow, consciously or unconsciously, from any quarter where materials may be found. A new society in the United States, hardly thirty years old, has references to mythical heroes of ancient Greece. The legend is old, the society new. The existence of old material is never by itself proof positive of antiquity.

There is another thing with which we quarrel, and that is the apparent tendency in the translation to use words and phrases that give a Masonic flavor to the ritual. The two chief officials in the initiation are called the Master and the Vanguard. Now the Society is professedly an army, an army being raised and organized to attack and destroy the hated Ts'ing or Manchu dynasty. The Vanguard is the leader or commander of the front ranks, or advance parties, and also a recruiting officer. We are told in parenthesis that the Vanguard or Conductor is a Deacon. Now while it is well enough to draw the attention of the Masonic reader to the fact (obvious as it

would be to him) that the Vanguard's function as a Conductor of the Candidates is analogous to the duties of the Senior Deacon in present day Masonry the two offices have otherwise almost nothing in common: The title of the other prominent officer is translated as Master. It may be that this is the nearest English equivalent, but we find there is also a President, whose title literally means Big Brother, and two Vice-Presidents or Second Brothers. Are they subordinate to or superior to the Masters? Grand Masters are also spoken of - are they really Masters or Elder Brothers or some such title? And is there really anything analogous to a Masonic Grand Lodge? It is described in such a way as to give that impression and yet on closer attention it is not at all clear. While seeking analogies to Masonry, the Instructor, whose real title seems to be "White Fan," might have been equated with that important officer in European Masonry, the Orator.

It would have been much more satisfactory if the Chinese titles could have been given, and their literal translation, and any analogy or resemblance to the officers of a Masonic Lodge left to the perspicacity of the instructed reader; or at most put in an explanatory parenthesis or note. But instead there seems a constant tendency to substitute Masonic terms for the Chinese ones. In one place the five provinces or executive divisions of the Society are called Provincial Grand Lodges. Why? It implies a supreme Grand Lodge - and why the term Grand Lodge anyway? Does it really correspond to or represent the Chinese terms? One or two such instances would have passed unnoticed, but they are too frequent not to cause some doubt. And as we have no text the matter cannot be determined by reference to the original.

Bro. Ward is such an enthusiast for his theory that Freemasonry is a modern representative of a primeval mystery religion, which has descended in some form or other in every continent and among every race, that his critical faculties are dulled. He knows, for in places he says so, that Freemasonry as it is today is widely different from that of two hundred years ago, that there is much in present day rituals that is without any claim to antiquity, yet he seizes on the slightest resemblance between the present ritual and any religious ceremony or folk custom from anywhere in the world. The method is not convincing for it is radically unsound.

It is a great pity, too, for this importation of the Masonic element injures the value of the work for the general student, and that value is very great. There is no doubt that

from the anthropological point of view the facts about this society should be put on record and made accessible. It is, we must revert to it, a very great pity that the translation was not accompanied by the text. It is true that not many read Chinese, but the publication of the text is always both a guarantee of the translation and the permanent means of correcting or improving it. Is it too late to publish it? We suggest to the authors and publishers that a fourth volume with the texts would enormously increase the value of the work.

In spite of the things that we have reluctantly felt bound to criticize we must commend both the authors and the publishers for this venture. It was called for. Schlegel's work is scarce and inaccessible, at least so we have found. Doubtless there are some copies in this country, but we have been unable to hear of one. The cost of the production must have been very heavy. The paper, printing and illustrations deserve the highest praise, and though the price will inevitably limit the sale we believe that libraries at least should secure a copy while it is possible; public libraries as well as Masonic ones. There is little likelihood of a new edition for many years to come, and the present issue runs only to fifteen hundred copies. One might say it is worth buying as an investment alone.

* * *

A HISTORY OF FREEMASONRY. By H. L. Haywood and James E. Craig. Published by The John Day Company, New York. Cloth, table of contents, index, bibliography, 326 pages. Price, $3.20.

WHEN Bro. Robert Freke Gould published his monumental History of Freemasonry some thirty years ago, he gave to the Craft a work which contained the fruits of a lifetime spent in Masonic research. Of course, Bro. Gould was preceded in his work by the eminent American scholar, Dr. Albert G. Mackey, but where Bro. Mackey was a pioneer in the field of sound Masonic scholarship, Bro. Gould was what might be termed a finished product. Mackey did not have access to much information that was brought to light after his time and which Gould used to make his work more accurate. The time has arrived when we can safely say that much evidence has been unearthed

which would change some of the conclusions reached by the English historian. In a field where conceptions are changed, and where new facts come to light with such rapidity as is the case in Masonic History, it seems that the time has come when another detailed history of the Craft such as those written by Mackey and Gould is needed.

But an even more urgent need of the Craft has been a short elementary history of the Fraternity which would be readable, accurate, and at the same time sufficiently interesting to appeal to the average Mason. The first such work given to Craft literature was doubtless Bro. Gould's Concise History of Freemasonry. This work was an outgrowth of the larger effort that preceded it, and has been, since its publication, the best short history of Freemasonry extant. There are many faults that could be found with Bro. Gould's work, few, if any, of which have to do with the accuracy of his statements, though it must be said that more recent research has done something to change some of the views he expressed. Many of these faults are eliminated by the present volume of Bros. Haywood and Craig, though in other respects their work does not compare with that of their eminent predecessor.

The style of Bro. Gould makes all of his writings rather difficult reading. He is not as lucid as is desirable when the elementary student or average Mason is taken into consideration, but even more unfortunate is the faculty he has of saying everything that bears on any particular point in more than one place. I do not mean by this that he repeats himself, but the arrangement of his material is faulty. This difficulty is overcome in the present work by the simple expedient of cross reference. Where it happens that specific material has more than one place in the development of Masonic history it is, generally speaking, included in the earliest chronological development of the subject and later events upon which such material has some bearing refer to it. Following such a plan makes it simple to complete the picture as the reading progresses and is a great help to the student as well. Each chapter of the book deals with a certain phase of Masonic history and everything that can be included is mentioned in that chapter. The subdivisions would almost make separate papers though there is a unity running through the work which hinds it into a harmonious whole.

In the eyes of the present writer there is at least one fault to be found with the work. The authors have devoted almost half of their scant space to a discussion of theories relating to the Comacines, Roman Collegia, and other possible sources of Freemasonry. Granted that the space given to these discussions is all too meagre, it does seem that the historical period of Masonry, meaning by this the sixteenth and seventeenth centuries, should warrant more than ninety-five pages of letter press. This is the period about which we know most; it is also the period in which Craft customs are most clearly defined. For this reason it seems that a more detailed discussion of the period immediately preceding the formation of the Grand Lodge should be included in the work. If we take as a basis for calculation the amount of space given to the origins of Freemasonry, the book to be properly balanced should run to at least five, and possibly six hundred, pages.

There are one or two typographical errors in the work which seem to have escaped the proof readers. One of them is of little consequence, being merely the printing of 1919 in place of 1719 on page 224. The context would make it apparent to the most casual reader. Another is of more importance, and is one of those errors which is likely to be particularly misleading. The text on page 251 reads "Later the English and Irish bodies rescinded these actions and assumed a neutral attitude toward the contending English factions." It is evident that the first use of the term English is incorrect, but it would be somewhat difficult for an elementary student to make out precisely what was meant; of course, it is Scottish that is intended.

The work is written in a lucid and easily read style, which is a great advantage in any work intended primarily for beginners in the study of Masonic history, but it has another feature which recommends it even more highly. A thing too frequently missing from Masonic literature is accuracy; either facts are misinterpreted, undue weight is given to part of the evidence, or there is some other fault which makes it necessary to say that a certain work should be read with caution. There is no need for such statements in connection with the present work, though there are a few points where some questionable statements have been made. Only one of the inaccuracies, however, is of any great importance, and it is only because honest criticism is the sincerest form of flattery that mention is made of them.

The most important of the mistakes occurs on page 259, where the authors state that the Antients had a system of four degrees, of which the Royal Arch was the fourth. But it has always been supposed they worked seven. It is certain at least they laid great stress on the Past Master Degree, which with the Royal Arch makes at least five. The point to be criticised is that the authors make a positive statement that there were no more than four degrees where the evidence makes such a conclusion a bit uncertain to say the least. It seems likely also that the Ancients were responsible for the development of the Most Excellent Degree. While there is considerable doubt as to just what degrees were worked in Ancient Lodges besides the three Craft Degrees and the Royal Arch, there certainly were more than four.

The authors of the present work have accepted the conclusions of Dr. Mackey and his school relative to the Chevalier Ramsay and d'Harnouster. These may be as true as any other, but it does seem that some consideration should have been given to the opinion of Bro. Gould who held that Ramsay did not have sufficient interest in the Fraternity to have invented the degrees which have so frequently been attributed to him. It cannot be doubted that he was greatly interested in the Craft at a certain period, but that the interest was sufficiently sustained either to have given him the opportunity of making such inventions, or to warrant the supposition that he did formulate new degrees is very doubtful, and, so far as the present writer knows, no one has satisfactorily answered the arguments that Gould brought forward on this subject.

A rather interesting statement is to be found in the following paragraph:

Declining either to be out-done by the brethren of London or to join them, the Masons of York met on Dec. 27, 1725, and proclaimed themselves a Grand Lodge under the resounding title of "The Grand Lodge of All England." They themselves appear to have given to the London body the title "Grand Lodge of England," understanding by the word "all" a subtle distinction. Charles Bathurst was elected Grand Master and a full set of Grand Lodge officers was chosen. The new body boasted of itself as "the first Grand Lodge ever held in England" and harked back to the legendary assembly in Prince Edwin's time in support of that assumption.

It would seem that there was more than merely the desire to outdo the London brethren in the matter of inclusiveness in the title adopted by the York brethren. They had a precedent before them in adopting the title of the Grand Lodge of All England in that the Archbishop of Canterbury is the Bishop of all England and the Bishop of York is the Bishop of England. This situation seems to have come about when the North of England actually belonged to the Angles, and consequently was actually England. After the union of the Northern and Southern Kingdoms the present nomenclature came into being. May not something of the same idea prompting the York brethren, who claimed direct descent from the fabled Assembly of 926, have bad something to do with the name they adopted?

It is to be hoped that there will be a second edition of the work in the very near future and that the authors will take advantage of the reprinting to amplify certain portions of the work, and to eradicate the minor discrepancies that have crept in. The book is one that is sorely needed by the Craft, and because of its intentionally elementary character it should be as accurate as it is humanly possible to make it.

E. E. T.

* * *

ASK ME, BROTHER! Compiled by Bro. Chas. H. Merz. Published by the Macoy Publishing and Masonic Supply Company, New York. Cloth, 165 pages. Price, $1.75.

THE author's name is well known to that part of the Craft in America which reads Masonic literature. He has been a frequent contributor to the Masonic press, and is himself the Editor of the Sandusky Masonic Bulletin, a most excellent little magazine. He is probably best known by his work advocating the claims of Guild Masonry or the Modern Operatives.

The present work consists of a series of "tests" each made up of twenty-five questions, except test number forty, which has twenty-six, thus making in the whole series exactly one thousand and one questions.

The questions are in the first part of the book, the answers at the back. They are discursive and thoroughly miscellaneous in character and do for Masonry what the similar tests and questionnaires, now so frequently inserted in our newspapers, do for the whole field of general knowledge.

Naturally in such a work there will be deficiencies and errors. We do not know whether the author submitted his MSS. to other students for criticism and suggestions, but we are inclined to think he did not, which is a pity. Although not intended as a work of reference, it may very well be taken as authoritative by such readers who have no means of checking the answers from other sources. The danger perhaps is not great but there has been, and still is, so much error and mis-statement confidently advanced as authentic truth regarding Masonry that it is a moral obligation on every Masonic author to take every means possible to avoid strengthening old errors by repeating them or giving rise to new ones.

----o----

THE QUESTION BOX

and CORRESPONDENCE

PRIVILEGE OF THE OLDEST LODGE

In the regulations for processions in Mackey's "Ritualist" occurs the following paragraph:

When the Grand or Deputy Grand Master is present, the Book of Constitutions will be borne before him. The honor of carrying this book belongs of right to the Master of the oldest Lodge in the jurisdiction, whenever he is present, in allusion to the fact that the Constitutions of the Order were originally vested in that officer, and that on him the business of the Grand Lodge devolves, in case of the absence of all the Grand officers, and also because it was a custom adopted soon after the reorganization of the Grand Lodge of England, for the Master of the oldest Lodge to attend every Grand Installation, and taking precedence of all others, the Grand Master only excepted, to deliver the Book of Constitutions to the newly installed Grand Master, thereby to remind him of his obligation to preserve the ancient landmarks and constitutions inviolate.

This regulation would seem to place the Master of the oldest Lodge in the jurisdiction in the position of a virtual officer of the Grand Lodge.

Can you tell me (a) whether any jurisdiction so recognizes him apart from this regulation, (b) whether he is entitled to any rank or title such as "Very Worshipful" and (c) whether there is any special regalia provided by any Grand Lodge for him?

Possibly New York, Massachusetts, Iowa and other leading jurisdictions have some practice regarding the matter.

Reginald V. Harris, Canada.

* * *

THE DISTURBANCE IN VIENNA

The following is an extract from a letter received from an Austrian correspondent. For good reasons, both personal and for the sake of the Craft in his country, his name cannot be given:

It is more than likely that the riot which we have just overcome in Vienna will give rise to exaggerations from various sides. I believe it to be my duty as a Masonic correspondent to report to my friends from a point of view not party bound (in my unfortunate country everything and everybody is) and thereby to rectify probable wrong views.

To understand our situation, which I have described to you in some of my former communications, I will have to sum up: When the old monarchy was destroyed by the so-called treaties of peace, a torso of a state was left, unable to live or to die, either economically or politically. A lot of industry was left to us and at the same time we were deprived of provinces producing agricultural products and raw material, which hitherto had consumed our industrial articles. Unprepared for democracy, republicanism was forced upon a population rather retrograde, or at least ultra-conservative in the main. The prominent feature in our political constellation was the weakness of the bourgeois class. In fact, it is still nearly entirely devoid of political influence.

The result was the population falling asunder into three political parties: Social-Democracy, Christian Socialism and Pan-Germanism, fighting desperately with one another. Social-Democracy, unfortunately (confronted with the other parties), is the representative of progress, while Christian Socialism and Pan-Germanism are reactionary. Socialism is represented by the working classes (with the exception of a minority organized by the Christian Socialists) and by an influential group of intellectuals, among them the rising youth of the country.

Christian Socialism (which is clearly to be understood as neither Christian nor Social, but simply as a descriptive political sign board) allies employers with the peasants and their furnishers in the country. This party is allied with the third in strength, Pan-

Germanism, which draws its forces from the intelligentsia of provincial towns, high school teachers and their students. These two retrograde parties have no common platform except fighting Socialism and joining in Anti-Semitism; in consequence of this latter point of their program the Jews are largely driven into the Socialistic camp, where an official anti-Jewish feeling does not exist, nor is admitted.

The Federal bodies show a majority composed of Christian Socialists and Pan-Germans, provincial towns are more or less socialistic, and Vienna especially, with its industrial population, forming a Federal State and counting one-third of the whole of Austrian inhabitants, is decidedly socialistic. It would lead us too far here to show the different means by which these majorities have been obtained, but it is worth mentioning that there is not a single political representative body offering a seat to the class of industrial or commercial employers - economically speaking - their representatives being elected on a political and in no way economical program, and thus dispersed among the various political clubs.

There is no effective power and authority, as no authority can exist without executive power. The three parties consequently have formed their own (clandestinely armed) forces: The Socialistic "Republikanische Schutzbund" (Union Protecting the Republic), the Christian Social "Heimwehr" (Home Defence) and the Pan-German "Frontkampferbund" (Union of former front fighters). Of course, their mere appearance in uniformed bodies provokes the other parties, and in the country even more or less innocent meetings may lead to conflagrations.

Such was the case a few months ago in Schattendorf, a village in Lower Austria, with the sad result of one Socialist and one boy shot by the Front-fighters. Three of these were brought before a jury, which, however, acquitted them. Such acquittals, having happened already in former cases, and various other apparently unjustified sentences (although in non-political cases) that had been pronounced recently by Viennese juries, had roused public excitement, especially among the Socialists. They demonstrated in masses before the Palace of Justice against what they call "Class-Justice." It must be stated that our Socialists as a rule show good discipline on such occasions, but they cannot control the irresponsible elements of a radical mob which intrude themselves.

A number of such extremists got the upper hand; they stormed the Palace of Justice, threatened the judges and set the edifice on fire; they prevented the fire brigade from approaching the fire, although the Socialist Burgomaster himself wanted to guide the fire engines through, and the House of Justice was nearly completely burned out. By the way, it has nothing to do with Punitive Justice and contained only the Highest Judicial Offices, Courts of Appeal, the Register of Landed Property, Commercial Courts and such like.

The police force was in consequence armed with rifles and they discharged volleys into the riotous crowd. In the further course of things police stations were attacked and a number of policemen were killed and wounded, the streets in various other quarters had to be cleared by the same means. The excitement was the greater as more than fifty dead and many hundreds of wounded are to be lamented, amongst them mere curious onlookers. The riots lasted two days, not generally, but locally; on the third day the town was quiet again as far as order in the street goes.

But of course this has economical and political consequences. Demonstrating against the government the Socialists proclaimed a general strike (excepting all business and traffic connected with victuals) for forty-eight hours; after that the strike continued only with railways, postal, telegraphic and telephone services until further notice. It must be noticed that the Socialistic leaders behave with remarkable calmness. They publish quieting bulletins and freely state that they abhor civil war with its dreadful consequences, openly admitting that they have no majority in the country, that their comrades would therefore be exposed to retaliation and that intervention on the part of foreign countries (especially intended are Hungary, Italy and Czecho-Slovakia) was to be dreaded.

A Municipal Guard of Security chosen from the ranks of the Republican Protectors and under the command of the Socialistic town authorities has been constituted. Calm now reigns but serious economical consequences are certain; as in regard to foreign visitors, who left Vienna by motor cars and air craft in a panic, and who will not be likely to encourage their compatriots to come to see Vienna.

"It is an ill wind that blows nobody good." If these deplorable events could remind the world that Austria, this Austria thrust into disaster by cunning diplomacy and political silliness cannot continue to exist as it is now limited, the poor victims of this outbreak will not have suffered in vain.

I cannot yet say anything on the political consequences mentioned above as we have to await the result of parliamentary negotiations, the Socialists of course doing their best to create difficulties for the other parties.

* * *

THE WARDEN'S COLUMNS

In one of the volumes of the Universal Masonic Library edited and published by Rob Morris in the middle of the last century (unfortunately I do not now remember which one it was) I read something about the columns or truncheons of the Wardens about which the brother from California asks for information in the last number of THE: BUILDER.

From this I understood that in the early existence of the Grand Lodge, there was an extra officer in the lodge known as Deputy Master. He had his station on the right of the Master in the East. The Senior Deacon's place was on the right of the Senior Warden in the West, and the Junior Deacon's place was on the right of the Junior Warden in the South. The two Deacons had their emblems on a little column at their places or stations, the emblem being a dove. When the office of Deputy Master was abolished the Master took the Senior Deacon to him near the East and the Senior Warden took the Junior Deacon to him in the West, but the Deacon's emblems remained in their old places. In the course of time the emblems were removed from the tops of the truncheons, but the truncheons or columns remain in their original places, and are therefore distinctly different from the columns at the entrance porch.

Please do not think that I give this as an authority. I have only jotted it down from memory and am not at all certain that my source of information is the best.

J. A. R., Texas.

The office of Deputy Master still exists in Scotland. The theory, which we do not remember to have seen before .. is interesting. Perhaps some of our members may be able to tell us who was originally responsible for it. We fear, however, that there are difficulties in the way of accepting it; the chief of which is the fact that the Wardens seem to have had columns before the office of Deacon (in our present sense of the title) came into being.

* * *

THE STUDY CLUB

You will recall that some time ago I wrote to the National Masonic Research Society requesting information to direct us in the organization of a Study Club. It was very kind of you to furnish the information desired and you have been of great assistance in enabling us to solve some of the difficulties that have arisen in connection with the early struggle for existence. Our club is now flourishing and it has occurred to the members that possibly our experiences would be of some value to the Craft at large.

If, before going into detail on this subject, I may trace the development of this idea it might be of some assistance to you in deciding the question which is the principal object of this letter. Many of us have felt for some time that the Study Club section of THE BUILDER would have more effect if it were devoted to assisting in the promulgation of Study Clubs rather than in helping clubs already in existence to

pursue their studies along certain lines. This matter has been discussed in some detail and we have often thought of writing to ascertain whether or not such a plan would be practicable, but have always felt that it seemed like criticising those who were in a better position to judge the needs of Study Clubs than we, until we noticed the editorial in the July BUILDER. One of our members offered the suggestion at the last meeting that perhaps the re such a plan had not been followed in this department was there was not enough material coming in to make it practicable. This gave us an idea, and it seemed that if our plan were adopted it might be possible for us to repay in some small way the debt we feel we owe the N.M.R.S.

In accordance with the plan we had in mind, a new office was created and it was entitled "The Builder Correspondent." The duties of the office were not defined, and it was decided that if our suggestion were not adopted we would discontinue the office. I was chosen to occupy the new office and was instructed to write suggesting the plan we should like to follow.

Perhaps, for the time being, it will be necessary to carry out the old scheme for the Study Club Department of THE BUILDER until a sufficient number of clubs adopt the plan we have in mind to make it possible to fill two or three pages each month with reports from club representatives.

If it were possible to have a sufficient number of letters from correspondents reporting on the meetings and the various problems that come up for discussion and the way in which they are solved, it seems likely that there would be some tangible material brought forth that would be of infinite value to the newly organized group. This, I think, is the goal toward which we should work. I can speak for my own group in saying that we would be glad to furnish you with a short account of our meeting each month for such use as you care to make of it.

In the event this idea meets with your approval, if you will advise me I shall be glad to send you a report of our next meeting.

B. R. Johnson Arizona.

Our correspondent raises the precise question that has been under consideration for some time past as was intimated in THE BUILDER for July. One of the difficulties has been precisely the one suggested in this letter, that of securing sufficient material of the kind required.

We have had quite a good deal of correspondence on the subject and have decided to open the Study Club Department in October on new lines, or rather reverting more to the original ones. The object will be to make it of use to those who wish to organize Study Clubs, and those who have the responsibility of directing them. We will welcome letters and brief articles on the subject.

* * *

THE KNIGHTS OF MALTA

I would like to ask a question. What relation, if any, does the Order of Knights of Malta, that is operating in the United States that one hears of occasionally in the papers, have to the original order spoken of in the review of the Pilgrimage of 1926 in THE BUILDER for March?

F. J. K., Florida.

We are not quite certain to which organization you refer. There are three orders in the United States at the present time that are known by this name. There is first the

Masonic Order. Secondly the recently introduced branch of the original order. The letter by Bro. Burton E. Bennett in THE BUILDER for March gives practically all the information at hand about this. However we presume that officially this will be known as the Order of St. John, its proper title. The third is designated Order of the Knights of Malta. It claims to be legitimately descended from the original order in Scotland, a branch of which was formed in Canada in 1870, from which it was introduced into this country. It is a Protestant and fraternal organization. If further information be required we suggest that you write to John G. Miles, P.O. Box 356, Wilkinsburg, Pa. Mr. Miles is Supreme Organizer of the Order, which we understand is engaged in an active campaign to increase its membership all over the country.

* * *

GEN. JOHN C. FREMONT

I would like information concerning Gen. John C. Fremont, who is being claimed by the Roman Catholics. Have you any information as to whether be was a Mason, and if so, anything concerning his Masonic record? These people are very fond of claiming those who made history for our country. I wonder if they will claim Mr. Marshall, of New York.

F. H., New York.

Have any of our readers any information that would help to answer this question?

The Builder Magazine

October 1927 - Volume XIII - Number 10

Reason and Religion

BY THEODOR G. MASARYK Translated from the German by BRO. JACOB RUEHL, CHICAGO

THIS article was written about twenty years ago and was later translated from Bohemian into German and published in Freier- Gedanke, a Liberal periodical. One of the foremost Germanic Masonic magazines, "Die Drei Ringe," recently reprinted it. So far as we know it has never before been made available to English readers. It will not be necessary to recall that Bohemia was, and is, a Roman Catholic country, yet one in which the martyr John Huss remains a great memory. These facts, however, must be borne in mind for the full appreciation of what the President of the Czecho-Slovakian Republic had to say long before his people dreamed of their present independence. The article has been somewhat abridged in places.

UPON any man with average intelligence the fact that Rome is losing power must impress itself. I remember in 1870 when I was a student, the effect the occupation of Rome by he National Italian forces had upon many, and especially upon the more thoughtful of the younger generation. This occurred at the moment when Pope Pius IX declared himself infallible. I was at that time beginning to have doubts as to the Catholic faith, and I remember how the fact affected me that nobody in Europe intervened against the Italians; not a hand and not a sword was moved, only the Swiss mercenaries of the Pope, for pay, and pro forma, defended a Rome deserted by the Catholic world. The ecclesiastics looked for a Crusade against victor Emmanuel, but Europe, Catholic Europe, remained indifferent. The capital of the Papal states, Rome, spoke with 153,000 votes for annexation to Italy; for an independent Pontifical state only 1507 votes were cast.

On July 13 of the same year the new dogma was accepted. The Pope became the absolute ruler of the Catholic world. Simultaneously the protector of the Pope,

Napoleon III, head of "Most Christian" France, made preparations for combat against the Protestant "barbarians," the Germans. Blow after blow fell. The world was astonished by the German victories, that beginning in August, ended within a month with the capture of Napoleon. I cannot say how I, as a Catholic, suffered at that time.

At the Peace Conference at the Hague in 1899, the intelligent Catholic read in the papers that the Pope demanded a seat but that Italy protested against it-- and the Pope was not invited. The theologians cannot realize how such a short telegram affected the Catholic reader. Almost unobserved it began to dawn upon the minds of such that Rome was without authority. In the same way the reader followed day by day in the press how the people of a Catholic country, the French, broke away from Rome. He saw that throughout the world the sympathies of progressive and decent men were on the side of the French, he saw that Rome had no argument for its demands but outworn custom and habit, and so he began to wonder why this Church should cling to a temporal state, what need had a church of temporal power, he thought of Jesus-- and the result of his thinking was against Rome, and against the Church.

In this fight between Church and state [the reference is to the conclusion of the Concordat and the expulsion of the Monastic orders from France. Tr.] the intelligent man recalls the whole history of the French Church, of the rise of Gallicanism, of the demand for a National Church. He remembers how the first Napoleon cynically used the Papacy and the Church for his schemes of conquest and political domination. And then how his downfall buried French Catholicism which had existed in dependence on the Concordat between the Emperor and the Church. He sees how the French Republic in its fight for democracy and political liberty found its arch- enemy in Rome and the Church, and as a result of all this he is gradually convinced that the Roman Church is incompatible with political and social liberty. The conviction is confirmed by the news that comes daily, the meaning of which gradually makes itself clear. No argument, no treatise, only brief items of news by telegraph or telephone, undermine his belief and destroy his habit of submission to the Church.

Theology is not based on experience and free critical examination. It is based on an authority which claims its qualifications and privileges from direct revelation --the conserver of which it is. Science is based on experiment and reason. These facts cause

the differences between science and theology, and naturally, as I am convinced, a conflict that is irreconcilable.

SOME ERRORS OF THE CHURCH

This opposition between theology and the modern standpoint, Rome by means of the Index, and in our own time by the Syllabus, has practically stereotyped into a formal code. In regard to the Index I have proved in my Lecture on Science and Religion [in the Almanach for Students, 1906] that it rejects all thinkers of modern times, philosophical and historical authors, poets, novelists, and of course all theological writers who have made even the most modest attempt to progress beyond the mediaeval standpoint. In short, the Index represents the old and impossible world.

It is natural that the Church should have this agency of the Index, but it is characteristic how it is worked. Such an institution should have academic direction, it should make critical selection and well elaborated judgments. In actual fact it is unsystematic, incomplete and uncritical. The Index proves that individual authors were condemned for personal reasons. The machinery is that of a crude, unintelligent Inquisition with the spirit of a tyrannical police department. It is characteristic of the Catholicism of our time that Leo XIII, the philosopher, issued the Index himself, and by his constitution in 1897 acknowledged the ecclesiastical censorship in harmony with the old rules arranged for the new Church. The Church teaches that it is the duty of bishops to censor, each in his diocese, all books and school affairs; and thus in the Austrian Concordat between the Government and Rome might be read

The bishops have all liberty to censor books dangerous to religion and the Church. The government, too, must use every means to limit the circulation of such books.

Hand in hand with the Index goes the Syllabus of 1864, that horrible formula of eighty paragraphs by which all modern civilization is condemned; anathema sit, let it be accursed, is the continuous burden of this manifestation of obscurantism and exclusiveness, of intellectual egoism and lust of power. Some theologians have tried

to weaken the impression made by the Syllabus, by asserting that it does not represent an absolute rule, that though of course an official manifesto it has not the whole authority of the Church. This is only evasion and excuse which confirms our standpoint. We men of intelligence see how Rome suppresses its best minds. As soon as any reform tendency shows itself, as not long ago the so-called Reform-Catholicism, its leading representatives are put on the Index and a large number of men of distinction find themselves unintentionally in conflict with Rome.

That Rome is incapable of working scientifically we have continuous evidence. The educated man can read how often she has erred. The intelligent Czecho-Slovakian finds in the history of his own country how the Council of Constance condemned opinions of John Huss that he never held. The intelligent reader finds this unscrupulousness continually repeated. For instance, Hermes, a liberal theologian of the 19th century, was condemned for having advanced theses he never uttered. His disciples asserted positively that they condemned these opinions but that Hermes never taught them.

Czecho-Slovakia has a classical example of these unscrupulous methods and the credulity of the Roman Church in the beatification of John of Nepomuk. Evasions here are of no service; Rome made a mistake. The general opinion was that there were two Johns, and that one of them was beatified; but he never really existed. The Grand-Vicar of Pomuk could not have been sanctified for he was everything else but a decent respectable man, and very far from being a saint. In W. W. Tomuk's History of the city of Prague he says:

I do not agree either with the older or the modern writers who acknowledge the Grand Vicar John von Pomuk as a Saint and take him for Saint John of Nepomuk, for the simple reason that the beatification of John Nepomuk by the Holy See was not intended for him but for someone else.

Tomuk did not have sufficient courage or historical conscientiousness to state the real truth that there was no such person as this second John in the history of Bohemia. But we are satisfied, he exposed the error made by the Church.

THE ORIGIN OF INFALLIBILITY AND THE IMMACULATE CONCEPTION

The intelligent man reads how the new dogma of the Infallibility of the Pope originated. I remember very well (I was at that time in the sixth class of the Gymnasium) how I used to read in the papers the news about the Council at the Vatican, and how these reports excited me. I came to the conclusion that the Council was nothing but a Parliament with a minority and majority and other divisions. I became aware of the fact that the best and most outstanding ecclesiastics and theologians were against the new dogma. I read of Cardinal Schwarzenberg, of Bishop Strossmeyer, of Doellinger and others, and I was informed how, by the intrigues of the Jesuits, the resistance of the minority was subdued, how the theologically untrained Pope depended upon the majority of theological analphabets [illiterates], Asiatic dignitaries and others of the same caliber to decide for the new dogma--the dogma which was published to the Catholic world as a revelation. At that time, still only a young man, I was not able to judge the matter objectively, and did not see how the whole affair was connected with the evolution of Catholicism. But I could see this much from the daily papers that the determination of this dogma was reached in a most improper way. Today of course I know that it had previously had its supporters, especially among the Jesuits; but that its proclamation was the acme of Papal absolutism I did not realize, an absolutism utterly contrary to the true conception of the Catholic Church.

The Dogma of the Immaculate Conception of the Virgin Mary stands upon the same grounds. According to the New Testament, Mary was the wife of Joseph and gave birth to other children besides her first born, Jesus. Of these there are four mentioned in the Bible as his brothers. St. Paul, the real founder of the Church, states in several places that all men since Adam are sinful, that Christ only is without sin.

Following the apotheosis of Jesus came that of his mother, and, by some, even of his father. Especially was the virginity of Mary exalted by the monks, and from this came, by logical development, the belief in her immaculate conception [that she, too, was born without sin]. In the East the common people developed an intense veneration of Mary as the Mother of God. At the beginning of the eleventh century

the paying of religious worship to the virgin came into vogue. This cult played a fatal role against the Reformation in Bohemia. The Jesuits used it as an effective means to Catholicize the country. Through the history of this dogma we can see how the Catholic doctrine has developed by quite human conceptions only.

As early as the fourth century the layman Helvidius published a letter in which he denied the perpetual virginity of Mary. He referred to the passages in Scripture which mention the brothers of the Lord. Against him Hieronymus (circa 384) wrote a defense of the doctrine, based on the sophistries and evasions which are yet offered by theologians. St. Augustin, in his defense of the perpetual virginity of Mary, admitted that it could not be said absolutely that she was without sin. After him no definite decision was made by the Church. Indeed one great teacher, St. Anselm (1109), taught definitely that Mary was like all mankind.

In the twelfth century the vogue of the worship of the virgin Mary came to England from the Orient, as to France and other countries. At that time some theologians began to advance the doctrine of the Immaculate Conception. Other prominent teachers rejected these new opinions, in especial St. Bernard, "the last Father of the Church." Alexander of Hales was another, also Albertus Magnus, St. Bonaventura, and among them must not be forgotten St. Thomas Aquinas, whose system of philosophy has been officially adopted by the Church. Duns Scotus, the great opponent of St. Thomas, took the contrary view in this matter [in favor of the new doctrine].

In the meantime, "Celebrations of the Conception," as they were then called, had become fashionable. Miracles of all kinds took place. St. Brigit had a vision in which the virgin appeared and informed her that her Conception had been without sin. Unfortunately the great mystic, St. Catherine of Sienna, also had a vision in which the same virgin revealed to her that this was not the case. The differences of opinion rose to a very high pitch and brought confusion into the Church. The Council of Bale decided in favor of the Immaculate Conception, but at the same time contrary opinions were published. The Council of Trent was very careful in its decision, under the guidance of the wise Pope Sixtus, who prohibited the teaching of new dogmas, though he was favorable to the observance of the Festival of the Conception. Theologians continued the dispute in their Latin treatises, but the Church favored

among the common people the cult of the Virginity. After the Council of Trent the Jesuits joined with the Franciscans to propagate and support both the new cult and the dogma. Alphonse Liguori stated that the prayers of Mary were direct commands and so powerful that they could be heard in hell. He relates how a Franciscan monk saw in a vision the heavens opened and two ladders leading up to it, one red, the other white. At the top of the red one stood Christ, on the white one stood the virgin Mary. People who tried to climb up the red ladder fell down continually till a voice admonished them to climb the white ladder. To them Mary reached out her hand and without difficulty they crawled into Paradise.

Pope Pius IX endorsed the opinion of Liguori; in the encyclopedia of 1849 he said:

Our salvation rests in the virgin Mary if there is for us any hope, any spiritual salvation, we obtain them from her.

It may be seen that the Catholic Trinity thus became a quadruple Deity, and in this union of four persons the Queen of Heaven has superior rank. Pius IX asked the bishops for their opinion in this new dogma. Many warned him against it, among them Cardinal Schwarzenberg, but the committee to which the controversy was referred sided with the Jesuits.

The decision of this committee is of importance not only to laymen but to theologians also. The Jesuits proclaimed the maxim, never before heard of, that the Church needs no proof from Scripture to support its dogmas, the traditions were sufficient. Concerning these traditions it was also established that it was not necessary that they should reach back to the time of the Apostles. In conformity with these new rules the new dogma was promulgated.

We see from the history of this doctrine that it is in conflict with the Bible. Not only is it contrary to the words of the Apostles and the evangelists, but also to the recorded utterances of Jesus himself, who repeatedly mentions his family. The dogma is inconsistent also with the teachings of the Apostolic and later Fathers of the Church,

and of its greatest doctors and teachers also. It represents merely the crystallization of popular custom and belief, without any warrant in Scripture. Thus it was through necessity that the Jesuits devised their new rule that dogma could be founded upon tradition alone. Thus it must be noted well that the authority of tradition becomes greater than that of the Bible, the divine revelation.

It is clear to all thinking men that incorrect principles will lead to incorrect conclusions. The divinity of a human being born of a woman leads logically to the divinity of that woman herself. And that again to the divinity of her parents, and so on indefinitely. The critical history of these doctrines kills every revealed dogma. This pertains to the dogma of the Immaculate Conception, and also to that of the Infallibility of the Pope.

Let us bear in mind that these dogmas are supposed to be a revelation from God, though history gives us plain evidence they were derived from the impulses and the folly of masses of men during centuries, and their development can be traced during the course of time. It is not my intention to analyze such theoretical problems, but an example will be instructive.

To show to what absurdities this new dogma must lead, in the year 1903 the Redemptorist monk, George Freund of Munster, published a sermon on the Veneration of Mary. In it we read:

Mary, while yet unborn in the womb of her mother, St. Anna, had the full use of her understanding and reason. We are bound to believe that she knew more, before she was born, of God and the hereafter, the meaning of the world and the end of mankind than all the greatest men of science can ever know by thinking, by study or by prayer.

Such things are dumbfounding, but they are interesting, too. In Catholicism the old saying of Tertullian is constantly reiterated and acted upon, credo quia absurdum est, I believe because it is impossible.

ROMAN CATIIOLICISM AND SUPERSTITION

All that has been said leads us to consider the relationship of Catholicism to superstition. Catholicism does not hesitate to use the crudest forms of superstition for its own benefit. Some theologians from time to time oppose this exploitation of ignorance, but in Rome, from the Pope down to the simple priest, superstition is the characteristic of the Vatican. Of this I shall quote some examples. One characteristic superstition concerns Freemasonry. Personal experience has brought it home. The Roman Catholic press has again and again published statements that I am a Freemason in spite of my assertion that I am not (1). It is not my purpose to accuse this press of deliberate falsehood, the interesting point is that the rulers of the Church cannot account for my activity, and that of other leading Catholics who are in conflict with Rome, than by imagining that this opposition on our part is inspired, supported and paid for by a powerful secret Order of Freemasons. Rome is constantly warring against Freemasonry. Roman Catholic literature depicts the Order as a hideous organization which ultimately is derived directly from the Devil, and that therefore its sole object is to fight against God. The Papacy and the Jesuits see in Freemasonry the founders of united Italy, and for that reason they will never cease to make war upon it. The Jesuits are continually "discovering" ostensible and abhorrent intrigues on the part of Freemasons in order to gain reactionary rulers and statesmen to their side. The history of Freemasonry is today accessible to everyone who wishes to be informed upon the subject. I, myself, have written an article about it in Nase Doba [a Czech periodical] because I saw that the continuous clerical anti-Masonic propaganda was liable to mislead even the liberal Bohemians.

In close connection with these superstitions about Masonry comes that concerning Ritual murder. I have investigated the case of Hilsner; readers may find in the work by Hermann L. Stark, Blood; In the Faith and Superstition of Mankind, the origin of this myth, and how it is kept alive (even in spite of the protests of some of the more liberal Popes) by the clerics of today. In Bohemia the Catholic papers, with the lead of Bishop Brynych, still supports belief in it, and the number of followers he finds is evidence of how deeply it is rooted in the minds of the people (2).

Das Freie Wort of Frankfurt published some years ago the news of the discovery in the Lateran at Rome of two very curious relics, namely the Praeputium and the Umbilicus of Jesus. Some Catholic papers protested against it and tried to discount the report. This gave rise to a controversy in which it came out that these relics were venerated in other Italian cities, and in places outside of Italy, even at the present time.

Of course there are other relics that draw attention. In the Lateran are venerated the Ark of the Covenant, the Seven Branched Candlesticks of the Temple of Jerusalem, the Rods of Aaron and Moses, the Tables of stone engraved with the Ten Commandments, parts of the Manger which served Jesus as a cradle, fragments of the five loaves and two small fishes with which he fed the multitude, the towel with which he wiped the feet of his disciples, his garments without seam, his scarlet robe, two small phials containing the blood and water that came out of his side when pierced by the centurion's spear. Some of the blood of John the Baptist and his leather girdle, and so forth. In other places is shown the milk from the breasts of the virgin Mary. In the Papal chapel are shown the sandals of Jesus, two bones of John the Baptist, the bread of the Last Supper, a piece of the stone upon which Jesus sat when he was baptized, and more of the same kind.

To sum up we find in these instances sufficient evidence that the Catholic Church favors and fosters superstition, that it retains customs and beliefs that will not bear critical examination. In all these cases it is obvious that we have nothing but pure superstition. But in spite of it, theologians, and not only theologians but the highest ecclesiastical authorities, and the Pope himself, uphold such superstition and propagate it. This system can never be harmonized with science and scientific philosophy. Here we have two worlds standing one over against the other, not only different in respect to intelligence but also in morals.

OBJECTIONS TO CATHOLICISM

My main objections against Catholicism indeed are not intellectual. My doubts sprang from ethical considerations. From a consideration of the inefficiency of the system

from a philosophical standpoint, I began to realize the Catholic distinction between piety and morality. I saw that those called atheists were better men, sometimes much better men, than the Catholic theists. I saw, as I can see now, that the Catholic Church uses as her advocates and apologists morally inferior and degraded men. Wherever there is a politician or a lawyer, or a savant, who has been ostracized from his profession, the clerics made use of him. Such cases stare us in the face here in Bohemia. Any observant person can convince himself that the official Church of today not only refuses to lead but actively resists all progress in social matters. The community is not being guided by ecclesiastics but by laymen. It is laymen who are organizing the campaign against alcoholism and prostitution; laymen are the leaders in political affairs and social service, while the official Church supports all the old abuses and is on the side of everything reactionary. The Church bows before the powers of the world, and Catholicism becomes more and more merely nominal-Christianity.

The average man today sets morality higher than orthodoxy, and the chief thing is that he does not separate morality from piety. A thing is not sacred to him if it be immoral. I shall not here venture a complete analysis of the situation, I will only touch on one concrete aspect of this, the question of sexual morality. Catholicism borrowed from Judaism and Paganism those religious ideas that led to a one-sided, unnatural and maimed asceticism. Owing to this asceticism the Catholic Church holds an utterly wrong and crude idea of woman and of marriage. Some exceptions are to be found both in the Old Testament and among the Fathers of the Church who defended marriage and a true ideal of womanhood, but in the history of the Church we find that unnatural and wrong opinions gained the upper hand, that celibacy was held to be spiritually higher than married life. This is a dangerous mistake, married life, too, is pure, and often purer than celibacy, which is frequently life unmarried but not a pure life. The morality of celibacy originated in a conception of masculine superiority which degrades the wife and the mother and the family below the level of the man--the priest. The celibacy of the priest is claimed as the very acme of morality--but this conception creates a twofold ethical standard, an aristocratic or sacredotal morality and a plebeian one. As early as the letters of St. Paul in the New Testament we find celibacy advised, but in the beginnings of Christianity celibacy was not an institution. This developed when the Papacy needed soldiers for its Ecclesia Militans (Church Militant) and since then the opinion had predominated in the Catholic Church that marriage is merely a union of the body and a safeguard against immorality. This view was definitely laid down by Alphonse Liguori. Every Catholic, who is able to observe life with understanding, can see the influence of the ethics of celibacy.

A special field of Catholic morality is the so-called Pastoral- Medicine. This furnishes evidence of how far apart religious opinions and motives are from those of humanity and morality. The Pastoral-Medicine takes especial account of the unborn child in order to add another soul to the Church in case the mother is in danger of her life, therefore the baptizing of the unborn child is approved. Liguori defends this and states that a child can be validly baptized according to the rites of the Church if the consecrated water can be brought into contact with the child by means of any instrument. In doing this the mother's life is sacrificed to save another soul for the Church; while on the other hand science endeavors to save the mother. Science seeks to save the mother for her husband, her other children and for society in preference to the undeveloped infant, the Pastoral-Medicine prefers to gain a new soul even if it is an embryo. In the year 1895 Rome formally approved of craniotomy (i.e., the breaking of the infant's skull at childbirth). The brutality of this Pastoral-Medicine is shown in a case that occurred in Belglum which became a subject of discussion in the Belglan Parliment in 1903. A pregnant mother lay at the point of death. The sister of Charity handed to the husband a butcher knife with which to cut open the woman's abdomen in order to baptize the child and save it for the Church. The Clerical Deputy Delporte, a practicing physician, declared to the aroused Parliament, "I do it regularly for I must save a soul wherever it is possible."

The brutality of a defectively founded religion manifests itself in great numbers of cases, committed, not on unbelieving Mohammedans or Jews, but on Christian heretics. How heretics were treated we Czechs know only too well. How the Counter-Reformation under the leadership of the Jesuits converted Hussites, Bohemian Brothers and Protestants to Catholicism. We know it through the Inquisition, through the Massacre of St. Bartholomew and other undeniable events.

In defense of the Inquisition and the burning of heretics, amongst them Master John Huss, the Catholics say they were not executed by the Church, but by the Civil Government. That this is not true is demonstrated by the Papal states where heretics were burned. Furthermore, the Church never disapproved of this penalty. The ecclesiastical fathers knew what would happen to John Huss when he was condemned by the Council, it is therefore only a quibbling evasion to make the state responsible for the cruelties of the Inquisition. Besides Doellinger proved that the Inquisition was chiefly the work of the Popes, and that the Church, if it again could make use of the

stake, would certainly do so. Some zealots have openly expressed themselves to this effect. Amongst them the well-known Bishop Hefele, who in the year 1870 said that the Hierarchy did not lack the will to again establish the stake. In 1895 one could read in the Latin Roman periodical, Analecta Ecclesiastia, the sentence, "Blessed are ye scorching stakes."

The well-known journalistic leader of the French Clericals, Venillot, pronounced the well-known sentence, "We demand of you liberty in the name of your principles, but we deny you liberty in the name of our own."

This is the Catholic Clerical morality and politics.

NOTES

(1) Die Drei Ringe states positively that Masaryk never joined the Masonic Fraternity.

(2) This refers to the continually recurring stories by which Anti- Semites rouse the mob to violence, of the Ritual-killing sometimes by crucifixion, of Christian children by the Jews.

----o----

TESTING PROFICIENCY

We observe that the Grand Lodge of Mississippi, and the Lodges under her jurisdiction, enforce with great rigidness, the ancient regulation of requiring that candidates for the second and third degrees have made themselves proficient to advance. The candidate petitions, and is balloted for on each degree, being first required to satisfy the Lodge, or a committee, that he is qualified for advancement –

otherwise he is rejected. This is in conformity to the ancient usages of the Craft. It is not, however, we regret to say, now very generally observed. It would be better for the Institution if it were. We should have fewer nominal Masons, and more active Masonry. – Freemason's Magazine, February, 1842

----o----

The Labyrinth and Its Legend

(Concluded)

AN interesting Suggestion has been made in regard to the origin of the idea of labyrinths. It is known that in primitive fortification the method employed to strengthen the entrances, naturally the weakest places, was to make the approach between an inner and outer wall, so that an advancing army would be exposed to attack on the flank. In a survey of the ancient city Dibon in Moab, where the famous Moabite stone was discovered, Dr. Duncan MacKenzie discovered traces of very complex defenses of this kind. There was one opening that led up a long way between two walls and ended in a cul-de-sac, so that an enemy attacking there would be trapped. Close by was another opening which led up a similar lane between two walls inside the first one that was apparently a true entrance. In discussing this he points out that defenses of the same kind existed in other ancient Mediterranean cities, as at Mycenal and Tiryns. But the same plan is found elsewhere, in a very elaborate form, for example, in the fortress ruins of Zimbabwe in Rhodesia, which are possibly of Semitic origin. The same kind of defense is also found in the larger pre-historic earth-work forts, and in the ruined cities of South America. In all such examples of fortification it is noticeable that the direction of the entrance always necessitates turning to the left, which made it difficult for attackers armed with spear and shield to protect themselves. It would be too dogmatic to say that such an idea had no effect on the labyrinth tradition, and where origins are shrouded in obscurity one guess may be as good as another. But though the prehistoric city of Ilium, the siege of which was sung by Homer, was very possibly defended by labyrinthine walls, it is but slight evidence that its fall should have come to be celebrated in maze dances not only in

countries about the Aegean Sea, but also all over the rest of Europe. Knossos had no walls at all so this could have had no effect in developing the Cretan myth.

That the maze was not only a fashionable decoration of the houses of the rich under Imperial Rome, but survived long after is eyond doubt. In the Latin countries it became closely associated with Church architecture; why, it is difficult to say, unless it is another case of pagan ritual being adopted and adapted by the Church. Very often the goal was called Jerusalem, so that walking along the various turns to the center was undertaking a mimic pilgrimage. There is no proof that this was ever seriously done as a substitute for a real journey in fulfillment of an awkward vow, or a too severe penance, though it may have been. Probably the theory is a guess based on the fact that some mazes did have the name Jerusalem marked in the center. In other cases, as at Amiens, portraits of the bishop who built the cathedral and the three master masons who did the work occupy the center space. In Rheis Cathedral there was a very elaborate labyrinth (1) drawing of which is reproduced at Fig. 3. This is of special interest, for though the five figures in the octagonal spaces are seemingly in clerical garb, three are holding Masonic instruments. One has a large square, one is drawing a circle with a pair of compasses, the third holds a pair of compasses and seems to contemplate a geometrical figure, a triangle, base up, from one end of which three radiating lines have been drawn.

PRIMITIVE LABYRINTHS

In the British Isles and Scandinavia the remaining labyrinths are almost all either turf cut mazes, or marked out with stones. So much did they enter into the life of the people that the Norsemen made them in Iceland, where curiously they are called Volundrhaus, Weland's House. Weland or Wayland Smith, as he is named in English legend, is the northern counterpart of Daedalus, and this is another coincidence.

Of course it is hard to prove the age of a turf cut or rock marked maze. They may be ages old or only a few years. Some in England seem to have been made within a hundred years or so, others have been remade. Fig. 4 gives a view of one in Rutland, of unknown antiquity. In Figs. 5 and 6 two illustrations are given from works

published in the 17th century. The Runic Cross is from a work by the Danish antiquary and physician, Olaf Worm, published at Copenhagen in 1643, while the stone labyrinth is from the Atlantika of Olaf Rudbeck which appeared in 1695. John Aubrey, whose name is well known to students of Masonic history as the chief witness for Sr Christopher Wren being a member of the Fraternity, makes many allusions to mazes both old and new, and states in one place that they were inherited from the Danes, apparently on the authority of these two Scandinavian writers. Mazes of this same type have also been found in Finland or Lapland, where, however, they are called by the name Babylon instead of Troy. This rather makes one wonder if the old folk rhyme now degraded to the nursery:

How many miles to Babylon?

Three score and ten.

Can I get there by candle-light?

Yes, and back again.

had anything to do with a maze dance. Mr. A. B. Cook emphasizes one important fact, and that is that the distribution of the labyrinth corresponds very closely with that of rude stone monuments, cromlechs, standing stones and stone circles and avenues (2), and he endorses the conclusion of Dr. Krause that so far from these primitive countryside labyrinths being imitations of the Labyrinth of Crete, the latter was but a single representative that had the fortune to be enshrined in the literature of Greece.

Thus far we see that it is apparently entirely European. It cannot be asserted of course that there are no labyrinths in Asia. Lack of evidence proves nothing unless the thing in question has been carefully looked for and no research has been made in this direction. There are megaIithic monuments in various parts of Asia, and if the relationship suggested by Mr. Cook holds good some form of labyrinth might be looked for, too, though perhaps in a modified form. Perhaps after all the Buddhist Swastika illustrated in the first part of this article is essentially the same thing. The coin types of Crete have shown development on two lines, the labyrinth proper and the labyrinthine Swastika.

But this apparent absence of the labyrinth in Asia makes it all the more surprising that it should be found in America. W. H. Matthews in his recent work on the subject gives a drawing from an unpublished Spanish MS., Fig. 7, apparently an account of travels in America in the years 1761-1762. It is stated that the design was scratched in the sand by a Pima Indian who told the traveler it was the plan of a building. Some twenty years ago Dr. J.W. Tewkes made inquiries of the Indians if there were any such building known to them. One old man informed him the figure was used in a child's game called Tcuhiki, the House of Tcuhu. Tcuhu is the Badger, who with the spider led the first people up from the underworld. The Badger dug a spiral hole through which they climbed up into daylight. Probably the Spanish traveler misunderstood what he was told, and took the "House of the Badger" to be the plan of a building. Dr. Tewkes was later misled by his statement and inquired for an actual building. The Casa Grande engraving has presumably been discovered since then.

THE QUESTION OF ORIGIN IN AMERICA

Mr. Matthews suggests that the figure was introduced into South America by the Spaniards. This is rather a desperate hypothesis, for it is hard to imagine why the Spaniards should have imported it, and still less why the Indians should have borrowed it. It might perhaps have been made part of a floor pattern in some church, as a matter of tradition by imported workmen--but how did it get to Arizona? It is pretty certain that the Spanish conquistadores did not amuse themselves in spare moments by making mazes and dancing in them, they might have done it at home as part of an old local festival, but there would be no likelihood of their doing in the new world what was only a survival in the old and the real purpose of which was long forgotten. Had they guessed its origin it would have been matter for the Inquisition.

Yet, how else is the presence of a figure identical in its convolutions with English turf mazes and Cretan coin designs to be explained in the desert country of the Southwest? It seems as much a mystery as the elephant heads and reminiscences of Buddha poses in the ruins of South American civilization. It is known in a comparatively restricted area, an inland area, too, and so far as can be discovered nowhere else in America. With all its inherent improbability the hypothesis of its

introduction to the Pima Indians by some eccentric Spaniard seems the most plausible explanation - if it were not that the Casa Grande example is apparently older than the advent of the Spaniards. Could it then have been some stray Norsemen who introduced it a few centuries earlier? Had there been any such, lost and adopted into Indian tribes one could believe that they would have been far more likely to have introduced it than the zealously orthodox Spaniards. Had the figure been dlscovered on or near the East coast this would have seemed quite possible; but actually it is in a locality almost as far as possible removed as it could be from any suppositious contact with Norse or Icelandic influence. Though it always remains possible that some individual or other came by chance or bad fortune to peoples and places far removed from his own, the influence of a single man is not, normally, likely to be perpetuated.

Another possible theory is that it was independently developed. There are patterns used for decoration and ornament by the Indians of Mexico and Central America, which the evidence of archeology shows to be of great antiquity, that are labyrinthine in character. Fig. 8 is from a terra cotta stamp for impressing a colored design on the body. It fits in with a series showing spirals or concentric circles, in some cases having a small Greek cross in the center, that might be explained as conventional representations of the sun. Some of these show a tendency to become square in outline and then begin to approach the key pattern, which we already know was in Mediterranean countries closely connected with the Swastika, which itself was a sun symbol. Fig. 2 is from Venezuela and shows this key pattern development and it may be compared with the steatite plaque of early Egyptian work, Fig. 9, which it very curiously resembles, though the Egyptian form approaches more nearly the typical labyrinth. The upper part of this design represents in linear outline two human figures seated with hands joined over some object between them.

Fig. 1 shows a copper belt buckle from the Caucasus, with a spiral pattern in the form of the triskele, which is a three-limbed form of the Swastika. It must be remembered, too, that the Swastika in many forms appears to have been generally known and used in ritual ornament by all the American Indians. But then, even if the Swastika is closely related to both the true labyrinth and to spiral and key pattern designs, there is the difficulty that the true labyrinth seems to be intended always as the plan of the path of a ritual dance or procession to which these other designs are not well adapted; and further that the possible varieties of true labyrinths are innumerable, as the later example, Fig. 3, shows. The mosaic labyrinth from Tunis given last month is another

example. It is almost too much to suppose that just this one set of convolutions should have been separately and independently developed by the Pimas, or their predecessors who built the Casa Grande.

POSSIBLE ANTIQUITY OF THE MAZE

The only remaining hypothesis possible is first to suppose, as Krause, Cook and Frazer are inclined to do, that this form is of enormous antiquity, that it was part of the ritual heritage from the earliest pre-historic races of mankind, and so spread over the world. But then why did it survive only in Arizona and not elsewhere on the American continent? The theory is possible in Europe where it has survived everywhere, but fails for Asia, Africa and America. It seems, therefore, that until fresh evidence is forthcoming that the problem must remain unsolved.

But however the isolated American examples are to be accounted for, and their interpretation is bound up with their origin, we are in a position to draw some fairly definite conclusions about the labyrinth in Europe and the Mediterranean countries. The classic story, in the first place, explicitly connects the labyrinth with dances of young people, both at Crete and in Delos. The Etruscan vase is evidence of a processional dance in Italy which is confirmed by the allusions by Roman authors to a "game of Troy" played or celebrated by children or youths. We know nothing directly of the purpose of the church pavement mazes, or the Scandinavian stone labyrinths, but we do know that in England they were used, again by young people, as a sort of game. There are many allusions in English literature (3), to treading "quaint mazes in the wanton green."

Dr. Stukely, who was made a Mason just after the organization of the first Grand Lodge in England (because, as he informs us in his diary, he expected to find in Freemasonry a survival of the ancient mysteries), devotes a chapter in one of his books to the subject of mazes, and offers the opinion that they were ancient British relics, constructed as a running course for the exercise of Roman soldiers! But he also says that

lovers of antiquity especially of the inferior classes, always speak of 'em with great pleasure, as if there was something extraordinary in the thing, though they cannot tell what.

Mr. W. H. Matthews, who cites this, also quotes another recent author (4) who describes one of these mazes situated in a hollow on the top of a mound known locally as the Fairies' Hill, and says that when he wrote there were people still alive who had "trodden it on summer evenings and knelt at the center 'to hear the fairies singing.'" And a letter is quoted dated 1866 saying that the writer personally remembered "running the maze in and out" at Alkborough in company with others, and of the villagers playing May-eve games there "under," to use his own words, "an infinite persuasion of something unseen and unknown cooperating with them."

This may have been pure fancy on the part of an old man, yet it does describe that feeling of "presence" and exaltation that those sensitive to such things often feel when engaged with others in some joint action, especially those charged with an emotional content. Such as a solemn church service, an initiation ceremony, or even a platoon of soldiers ready to "go over."

POSSIBLE EXPLANATION OF THE LEGEND

Let us return to the classical myth and see what can be made of it. It has already been noted that it is a late and sophisticated story on which ancient editors and scholars have done their worst to make it consistent and coherent, and that it is probably composed from more primitive local myths of much simpler character. The localities expressly mentioned are Crete, Naxos, Delos, Athens and Troezen. Undoubtedly there were local myths told in each place, that at a latter time were fitted together. Through this process we get the duplications of the wondrous sun bull, fire breathing, the consort of the moon, yoked to the solar chariot, thrown up into the sky, or over the temple of a sun god, by a young hero who has had attributed to him the labors and adventures of the sun in passing through the round of the seasons.

Then the story brings in, and on its face explains, certain springtime festivities, and the ceremonies of the harvest home when seed was set aside for the next year's sowing and the tabu removed from the newly garnered crops. Furthermore there is all through beginnings and endings, the birth of the Minotaur, the death of the Bull of Marathon, which another story expressly tells us was the same beast that was the leader of Minos' herd. There is the death of Aegeus and the advent of Theseus to take his place--as well as the death of the Minotaur. There is the love story of Ariadne and her desertion at Naxos, in fact when examined critically it seems to be built up of repetitions of the age old theme of the rejoicings of the spring time, and the mourning of autumn, tempered by hope for the new spring to come; all parallel with the widespread folk customs and rites of "carrying out death," the "harvest doll," "crying the neck," and the May Queen and King.

The Mummer's play and sword dances of the English folk, though now displaced very often in their season, was probably descended from a springtime festival and rites such as those performed by the ancient College of the Arval Brethren at Rome in the month of May. In the Mummer's play there is often a character masked as an animal, there is also regularly a fight between two champions, one of whom is killed and afterward restored to life. If the figure of the Minotaur was, as Mr. Cook believes, the projection of the chief character in the sun dance at Knossos, and possibly the son of the King, then his death at the hands of Theseus can be simply accounted for by supposing the ritual representation of the death of the old year being combined with the tradition that originally the leader of the dance had worn a bull mask, a grotesque detail that the aesthetic taste of the Greeks had eliminated in the later form of the ritual.

The subject is very far indeed from exhausted, but enough has been said to show that this curious figure found in an ancient Indian ruin in Arizona is linked up with an ageless ritual "myth" in the old world that has features of marked significance to Masons interested in the antecedents and origin of the mysteries of the Craft. "Treading the maze" is closely analogous to circumambulation, the checks, turns and returns are open to symbolic interpretation and with it all is the tale of a ritual death in the center - "the King is dead, long live the King," thus with a slight change might the newly-raised Master be hailed.

NOTES

(1) This labyrinth was made in 1240 and was composed of blue marble of different shades. It was destroyed by the orders of a Canon of the Cathedral in 1779, who objected to children playing on it while he said Mass.

(2) Thomas Wilson in The Swastika (Report of the Smithsonian Institution for 1896) gives a map (page 905) showing the distribution of this symbol throughout the world. So far as Europe is concerned the Labyrinth distribution coincides with that of the Swastika, while Arizona seems to be about the center of its distribution in America. Should labyrinth forms be discovered in India it would begin to look as if there were a significant connection between the two things everywhere.

(3) Notably in Shakespeare, as in the Midsummer Night's Dream, Act iii, Sc. 1, also in King Lear. Spencer also alludes to them in the Faery Queen.

(4) A.H. Allcroft; Earthwork of England.

----o----

Could a Freemason Forget His Initiation?

By BRO. ROBERT I. CLEGG, Associate Editor, Illinois

IS it possible that a man could forget? There is a remarkable instance on record which at least suggests something of the sort. My old friend, Bro. A. M. Mackay, a Past

Master of Lodge St. David of Edinburgh, No. 36, sends me some notes on the subject which he prepared for the annual festival of St. John in December. He had during my sojourn in his beautiful city exhibited with very pardonable pride the several interesting treasures in the archives of his lodge. Among them were the items prompting the inquiry at the head of this article.

Arthur, son of viscount Wellesley, and afterwards famous as the Duke of Wellington, was born in Ireland some time in 1769, the exact date and place now being undetermined. He is believed to have been initiated in Lodge No. 494, at Trim, County Meath, Ireland, in 1790, where his brother Richard, in 1781, and his father, in 1775, had preceded him in Masonic membership. Of these and other details there are references of interest and value in the History of the Grand Lodge of Free and Accepted Masons of Ireland by Bros. John Heron Lepper and Philip Crossle, which may be supplemented to advantage by the particulars to be found in the Ars Quatuor Coronati, xv, 100; Miscellanea Latomorum, volume ii, pages 28, 47, 75; Robert F. Gould's History of Freemasonry, original edition, volume ii, page 254. These several allusions also contain references to other sources of information but the foregoing are ample as guides to the readers of this summary of the situation.

Bro. Mackay reminds us that there is in possession of Lodge St. David, Edinburgh, No. 36, a holograph letter of the great Duke of Wellington written four months prior to his death, which occurred on Sept. 14, 1852. This letter has been framed with its accompanying envelope, addressed in the same hand to "James Shand Esq. N24 Royal Circus Edinburgh NB." Attached to the back of the envelope is a fine impression, in red sealing wax, of the crest of the Duke. The letter reads:

London, June 14, 1852.

F. M., The Duke of Wellington, presents his compliments to Mr. Shand. He has received his Note and begs leave to inform him that he does not belong to the Society of Freemasons. James Shand Esq.

In the holograph of the recipient, Bro. James J. Harvey Shand, an Edinburgh lawyer and Right Worshipful Master of St. David during the years 1852 and 1853, there is inscribed at the foot of the letter: Presented to Lodge Edinburgh St. Davids as a memorial of the inauguration of the Wellington statue by their affectionate brother James J. H. Shand, R. W. M.

The lodge minutes of the period make no reference to this letter, or to the circumstances under which it was penned by the distinguished Field Marshal, but the probability is that it was in reply to a communication addressed to him by Bro. Shand in view of the projected Masonic inauguration of the equestrian statue erected in his honor at Edinburgh. This took place on the anniversary of the Battle of Waterloo, June 18, 1852, four days subsequent to the date of the Duke's reply.

It is interesting to note that the letter quoted was not the only one written by Wellington disclaiming any knowledge of "the Society of Freemasons." In the previous year a Bro. J. Walsh had approached the Duke for particulars of his initiation and was favored with the following reply:

London, October 13, 1851.

F. M., The Duke of Wellington presents his compliments to Mr. Walsh. He has received his letter of the 7th ult. The Duke has no recollection of having been admitted a Freemason. He has no knowledge of that association.

Notwithstanding these disclaimers, sufficient evidence exists to show that, at an early age, the future Field Marshal was initiated into the Craft in a lodge working at Trim, County Meath, Ireland. Tradition has it that the locale of the initiation was the family residence at Dangan Castle, but it would appear that his strenuous career as a soldier precluded the Duke from taking any active part in Freemasonry. This, in conjunction with the fact that at the time he penned the foregoing letters he was in his eighty-third year, suggests that after a period of sixty years the ceremony of his initiation had escaped his memory.

The Lodge of Trim, of which the Duke and other members of his family were members, received its charter on May 7, 1772, and was placed No. 494 on the roll of the Grand Lodge of Ireland. Its existing records, of the eighteenth century, consist of two manuscript books, denominated respectively the Rule Book and the Roll Book, the former containing the various by-laws adopted from time to time and the latter a list of members.

The first of the Wesley family to sign the Rule Book was the Duke's father, the Right Hon. Garrett Wesley, first Earl of Mornington and viscount Wellesley. He was proposed for initiation on July 4, 1775, and on the 29th of the same month was raised to the degree of Master Mason. On St. John the Baptist's Day in June, 1776, Lord Mornington was installed and proclaimed Grand Master of Ireland. He held that position for one year. His heir, the Hon. Richard Colley Wesley, second Earl, afterwards Marquess Wellesley, brother of the Duke, was also initiated in the lodge, probably on July 31, 1781, when his fees were paid. He also--in the year following his initiation--was installed and proclaimed head of the Craft in Ireland.

The third of the family to sign the Rule Book was "A. Wesley"--the Hon. Arthur Wesley, afterwards Duke of Wellington, then serving as a Lieutenant in the 12th Light Dragoons, and attached to the Viceregal Court at Dublin as A.D.C. to the Lord Lieutenant. He was born in April, 1769, and did not use the surname of Wellesley until about twenty-nine years of age, when his eldest brother, Lord Mornington, adopted that spelling of the family name. As in the case of his father and brother, no date is appended to his signature in the Rule Book, but the corresponding entry in the Treasurer's book shows that the admittance fee was paid on Dec. 7, 1790, and it may be presumed this was of his initiation. As already stated, the tradition of the lodge at Trim, which usually met in the Grand Jury Room there, places the ceremony of initiation at Dangan Castle, the residency of his brother, Lord Mornington, where the meetings were held as often as the convenience of the Grand Master or the well being of the lodge demanded. No. 494 at this period might almost be considered the family lodge of the Wesleys of Dangan, just as the town of Trim was their pocket borough. During the month in which he joined the Craft young Wesley was seeking the suffrages of the electors there, and in this he was successful. There is no record of his having gone further than the Entered Apprentice Degree, but he can be traced as a subscribing member of the lodge until 1795, when he embarked for service in India.

The lodge at Trim continued to prosper until the union of Great Britain with Ireland, in 1800, when the times changed, consequent upon the exodus of the county magnates and gentry residents in the district from among whom the candidates for initiation had been principally derived. In 1838 there were only three surviving members resident in the town, and in that year Grand Lodge was petitioned in their name to entrust the charter to several brethren resident in Dublin, well-known members of Lodge No. 2 there, who had affiliated with No. 494 for the purpose indicated. The Grand Lodge sanctioned the transfer, and the Dublin Lodge has continued to work to the present day under the Warrant originally granted to Trim. Following the transference, the new Secretary, Bro. Edward Carlton, an eminent Dublin attorney, wrote to the Duke of Wellington asking permission to call the lodge by his Grace's name, but this was declined.

London, August 13, 1838.

The Duke of Wellington presents his compliments to Mr. Carlton. He perfectly recollects that he was admitted to the lower grade of Freemasonry in a Lodge which was fixed at Trim, in the County of Meath.

He has never since attended a Lodge of Free Masons. He cannot say that he knows anything of the Art.

His consent to give this Lodge his Name would be a ridiculous assumption of the reputation of being attached to Free Masonry; in addition to being a misrepresentation.

The Duke of Wellington hopes, therefore, that Mr. Carlton will excuse the Duke for declining to comply with his suggestion.

E. Carlton, Esq., No. 14, Dame street, Dublin.

This letter is interesting from the fact that the Duke admits having been admitted into the Craft. Shortly after his death, further light was thrown upon his attitude to Freemasonry by his old Peninsular comrade, Field Marshal Viscount Combermere. The latter, as Provincial Grand Master of Chesire, presiding at a meeting of that Province at Macclesfield on Oct. 27, 1852, referred to his old chief's connection with the Order in the following words:

Another year had rolled over and many changes had taken place. Amongst the foremost to be regretted was the death to the nation of his Commander, the great Wellington. He had been associated with him since 1793. Perhaps it was not generally known that he was a Mason; he was made in Ireland and often when in Spain, where Masonry was prohibited, in conversation with his Lordship, he regretted repeatedly how sorry he was his military duties had prevented him taking the active part his feelings dictated; for it was his (the Duke's) opinion that Masonry was a great and royal art, beneficial to the individual and to the community.

Bro. W. J. Chetwode Crawley, who wrote the article on "The Hon. A. Wesley and the Lodge at Trim," Ars Quatuor Coronati, xv, in 1902, refers to the above paragraph quoted by Bro. Mackay. This information, by the way, appeared in the Freemason's Quarterly Review on Dec. 31, 1852. Dr. Chetwode Crawley's opinion was that Lord Combermere's recollection of the sentiments he had in 1852 credited the Duke had become faulty after the lapse of nearly fifty years.

But there seems good reason to believe that the Duke was initiated and that in course of time, a great gap of the period from 1790 to 1851, over sixty busy warring years from the far East in Asia to the near West in Europe, the Iron Duke forgot the occasion when in a country lodge of his native land the initiatory ceremony was performed upon him.

At Edinburgh, on the far-famed Princes street, there is a bronze equestrian statue of Wellington. St. David Lodge, with other brethren comprising some twelve hundred, took part in the unveiling of that monument with Masonic ceremonies under the auspices of the Grand Lodge of Scotland. At that time Bro. Shand was Right Worshipful Master of Lodge St. David and probably it was because of this enthusiastic occasion that he communicated with the Duke and this led to the receipt by him of the highly interesting document now in possession of the brethren of his lodge.

Out of the evidence pertaining to the membership of the Duke of Wellington, and it is somewhat contradictory, there emerges a suggestion that may with many reach the force and weight of a moral. Fathers find pleasure in sons becoming members of the Craft. Our happiness is then all the more substantial when the son petitions because it is the outcome of a conscientious conviction and not just a habit in the family. Sons and fathers surely fraternize all the closer when the search for Masonic light was prompted by the strengthening revelation of an affectionate living manly model, not just the bare example of relationship and nothing more.

Somehow there lingers the impression that the Duke in early life joined the lodge because it was expected of him, the urge being mechanically of the head rather than the warm impulse of the congenial heart. So, entering casually he escaped Masonic initiation. Upon the roster might appear his name. But he doubtless stopped all progress with the payment of his dues. In the work he had no part. Neither for himself, nor from him to others did initiation blossom unto education. From him Craft influence failed. Memory waned. Freemasonry stagnant, became barren. In that direction one may find a cause for the strange case of the Duke. We fathers have here a lesson. May our sons indeed become real brothers in the faith Masonic.

----o----

THE BUILDER October, 1927

Witchcraft

A Brief Discussion of Two Modern Works

By BRO. ERNEST E. THIEMEYER, Missouri

SHAKESPEARE'S Macbeth brings to mind the three old hags who hover over the witches' cauldron, and this picture or some derivative of it illustrates the general conception of the members of what doubtless was the most sorely persecuted sect in the Middle Ages. That such a picture is no more than a creation of the fancy may, or may not, be true, but it is certain that all witches were not of this kind. In an effort to ascertain the exact status of the people who were termed witches, their beliefs, acts and deeds, scholars have written many volumes. A library of witchcraft, if it were possible to build one, would be of no inconsiderable size. Most of the works dealing with the subject are either in old English, French or Latin, and consequently are not available for the general public, which is perhaps just as well. Aside from this they are very rare and there are not many who are able to obtain the texts for study. In the past few years, however, there have appeared two books dealing with the subject which makes it possible for anyone sufficiently interested to learn something about the witches without depending upon the popular superstitions and the numerous references found in literature. Miss M. A. Murray's Witch Cult of Western Europe was published in 1921, and Mr. Montague Summers' History of Witchcraft and Demonology appeared in the closing months of 1926. The books are very different in scope as well as in style, and of the two doubtless Mr. Summers' work is the one which will attract the attention of the general reader. Its style accounts for this in large measure because it is more easily readable than the work of Miss Murray. Mr. Summers professes to be at variance with Miss Murray and for the benefit of the reader who does not wish to become a student of the subject it will be well to come to some conclusion regarding the evidence offered by both writers.

It is quite possible that much of the supposed difference between these two scholars hinges on the interpretation of the word Devil. Mr. Summers takes for granted that the word means the personal Devil of Mediaeval theology, while Miss Murray has

another meaning to import. In explaining the organization of the cult, Miss Murray says:

The Cult was organized in as careful a manner as any other religious community; each district however was independent, and therefore Mather is justified in saying that the witches "form themselves after the manner of Congregational Churches."

The Chief or Supreme Head of each district was known to the recorders as the "Devil." Below him in each district, one or more officers--according to the size of the district--were appointed by the Chief. ... At the Esbats (local gatherings) the officer appears to have taken command in the absence of the Grand Master, at the Sabbaths the officers were merely heads of their own covens, and were known as Devils or Spirits, though recognized as greatly inferior to the Chief (1).

Mr. Summers has taken the language of the records as literally meaning the personal Devil above mentioned, and in this he follows those who wrote them. On the basis of this rendering of the word, Mr. Summers is perhaps entitled to his conclusions, but it has been shown that the actual meaning of the word was no more than a title for the Chief of the Coven. In view of the fact that he is described as appearing at different times to the members of the cult and in different, though it must be said, similar disguises, and that the records of the witch trials frequently connect one appearance in a given costume with another in a different impersonation as though both manifestations were one and the same person, it may be safely concluded that the Devil to whom the witches referred was not the ecclesiastical devil, but the head of the cult in a particular section, and as such enjoyed the veneration of the witches in much the same way that the Indian medicine men were revered by their followers.

While it may appear that we are ready to discard Mr. Summers' conception of the devil of witchcraft entirely, such is not the case. Undoubtedly there were certain elements of Satanic worship which found a place in the witchcult. An investigation of this phase of the question would be very interesting, but it is not essential to our argument. It seems hardly fair, and certainly it is not in accord with the traditions of good scholarship, for a man who is supposed to be writing a history of witchcraft to

give no credence to the opinion of a contemporary who has supported a theory with a mass of evidence equal to that brought to bear by Miss Murray. Doubtless there are some mistakes in the work of Miss Murray; it hardly seems possible that such a work could be perfect, but the whole tenor of Mr. Summers' book is to point out the mistakes, such as they are, with a view to discounting the whole of Miss Murray's work.

Miss Murray's work was the first of the two to appear and in the five years since it came from the press it has been very generally accepted by students. Since her case is backed by detailed evidence at almost wearisome length to the ordinary reader, it does not seem unfair to demand of Mr. Summers that he offer proof of his contention that Miss Murray's theory of the Witch Cult is wrong. The later writer adheres, or seems at time to do so, to the older school of thought in regard to witches. Miss Murray, if the widespread acceptance of her theory can be taken as ground for the assertion, has proved that the old school was wrong. It now becomes necessary for the adherents to this line of thought to prove that they are right.

In an effort to ascertain whether or not this purpose has been accomplished, it is necessary to present the theory Miss Murray supports. In her own language,

Ritual Witchcraft--or, as I propose to call it, the Dianic cult-- embraces the religious beliefs and ritual of the people known in late mediaeval times as "Witches." The evidence proves that underlying the Christian religion was a cult practiced by many classes of the community, chiefly, however, by the more ignorant or those in less thickly inhabited parts of the country. It can be traced back to pre-Christian times, and appears to be the ancient religion of Western Europe. The god, anthropomorphic, or theriomorphic, was worshipped in well-defined rites; the organization was highly developed, and the ritual is analogous to many other ancient rituals. The dates of the chief festivals suggest that the religion belonged to a race which had not reached the agricultural stage, and the evidence shows that various modifications were introduced, probably by invading peoples who brought in their own beliefs. I have not attempted to disentangle the various cults; I am content merely to point out that it was a definite religion with beliefs, ritual, and organization as highly developed as that of any other cult in the world (2).

Such a clear statement of intention needs no elucidation. It may be as well, however, to point out that Miss Murray sub-titles her work A Study in Anthropology. Her method of presenting evidence is such that it would take a student versed at least in the elementary principles of anthropological research to come to any very clever understanding of the proof. Miss Murray does not write for the beginner, and many things are taken for granted which, if elaborated, might assist the elementary student in forming a more accurate opinion of the value of her work. On the kind of evidence presented Miss Murray says:

The evidence which I now bring forward is taken entirely from contemporary sources, i.e., the legal records of the trials, pamphlets giving accounts of individual witches, and the works of Inquisitors and other writers. I have omitted the opinions of authors, and have examined only the recorded facts, without however including the stories of ghosts and other "occult" phenomena with which all the commentators confuse the subject. I have also, for the reason given below, omitted all references to charms and spells when performed by one witch alone, and have confined myself to those statements only which show the beliefs, organization and ritual of a hitherto unrecognized cult.

In order to clear the ground I make a sharp distinction between Operative Witchcraft and Ritual Witchcraft. Under Operative Witchcraft I class all charms and spells, whether used by a professed witch or by a professed Christian, whether intended for good or evil, for killing or for curing. Such charms and spells are common to every nation and country, and are practiced by the priests and people of every religion. They are a part of the common heritage of the human race and are therefore of no practical value in the study of one particular cult. (3)

Mr. Summers is high in his praise of Miss Murray as an investigator though he has objections to the method followed:

Miss Murray has worked out her thesis with no inconsiderable ingenuity, but when details are considered, historically examined, and set in their due proportions, it must

be concluded that the theory of a continuity of an ancient religion is baseless. Her book is called A Study in Anthropology, and here we can, I think, at once put our finger upon the fundamental mistake. Anthropology alone offers no explanation of Witchcraft. Only the trained theologian can adequately treat the subject. (4)

This seems rather an astounding assertion in view of the fact that anthropology has taught us all or at least the greater part of what we know about witchcraft among primitive peoples, to say nothing of the magic rites and ceremonies which have been unearthed through the efforts, not of trained theologians, but of anthropologists. It is true that much of the evidence has been collected by missionaries doubtless trained in theology and often not directly interested in anthropology. Trained anthropologists have in many instances taken the evidence collected by trained theologians and by proper application of the comparative method have reached conclusions which few if any theologians, even those who had made the investigations, would care to contradict. Why then should anthropologists be excluded from the field of witchcraft ? I think that no one would doubt the assertion that the witches had a definite place in the culture of Medieval Europe. If it had, it certainly falls into the field of anthropologists, since racial cultures are a part of their realm of activity. It is true, doubtless, that the mass of material dealing with witchcraft was compiled under the guidance of the clergy, but that, of itself, does not preclude the possibility of revision at the hands of competent scientists. On the whole the statement taken from Mr. Summers' work seems to be a thinly veiled attempt to qualify the author for the task to which he has set himself to the exclusion of those who do not possess similar qualifications.

It is my opinion that Mr. Summers would have done better if he had produced evidence in support of his assertions instead of directing his efforts at the disqualification of other students on the ground of improper training. His arguments would be more convincing if he produced actual evidence instead of his own word for support. Let us take the following quotation as an example:

There is in particular one statement advanced by Miss Murray which goes far to show how in complete unconsciousness she is fitting her material to her theory. She writes: "There is at present nothing to show how much of the Witches' Mass (in which the bread, the wine and the candles were black) derived from the Christian ritual and how

much belonged to the Dianic Cult; it is, however, possible that the witches' service was the earlier form and influenced the Christian." This last sentence is in truth an amazing assertion. A more flagrant case of hysteron-proteron is hardly imaginable. So self-evident is the absurdity that it refutes itself, and one can only suppose that the words were allowed to remain owing to their having been overlooked in the revision of a long and difficult study, a venial negligence. Every prayer and every gesture of Holy Mass, since the first Mass was celebrated upon the first Maundy Thursday, has been studied in minutest detail by generations of liturgiologists and ceremonialists whose library is almost infinite in its vastness and extent from the humblest pamphlets to the hugest folios. We can trace each inspired development when such an early phrase was added, when such a hallowed sign was first made at such words in such an orison. The witches' service is a hideous burlesque of Holy Mass, and, briefly, what Miss Murray suggests is that the parody may have existed before the thing parodied. It is true that some topsy-turvey writers have actuaally proclaimed that magic preceded religion but this view is generally discredited by authorities of all schools. Sir James Frazer, Sir A. L. Lyall, and Mr. F.B. Jevons, for example, recognize "a fundamental distinction and even opposition of principle between magic and religion (5)."

There is too much material in the above quotation to make a detailed analysis possible. In the main it may be said that his argument is well-founded. The quotation from Miss Murray is one of those errors to which we made reference earlier in the discussion. As a matter of fact it has no direct bearing upon the essentials of her theory and is relatively unimportant. The main objection is that Mr. Summers makes assertions without any supporting proof. Especially is this true when the last part of his statement is considered. Mr. Summers quotes sir James Frazer in such a manner that one uninformed would be led to believe that this great authority holds that religion preceded magic. This is simply a case of Mr. Summers twisting the evidence to suit his needs, as will be seen from the following:

Yet this antagonism (between magic and religion), familiar as it is to us, seems to have made its appearance comparatively late in the history of religion. At an earlier stage the functions of priest and sorcerer were often comblned or, to speak perhaps more correctly, were not yet differentiated from each other (6).

And again in another place:

If an Age of Religion has thus everywhere, as I venture to surmise, been preceded by an Age of Magic, it is natural that we should enquire what causes have led mankind, or rather a portion of them, to abandon magic as a principle of faith and practice to betake themselves to religion instead. (7)

Truly two astounding statements coming from the man Mr. Summers quotes in his own favor. Even more astounding indeed, when those who have read the first two volumes of Mr. Frazer's work know that they are devoted almost entirely to an attempt to prove that magic really preceded religion. There is only one conclusion that can be drawn and that is that the "trained theologian" is not always the scholar he is supposed to be.

It has come to be a canon of anthropology that myth and ritual are extremely tenacious. By this it is meant that we find many instances where the old underlying legends and ritual practices have been fused into new ones. The events related, the characters, and the ceremonies persist. The details vary, and the names of characters are very often changed. Mr. Summers recognized this changing character of myths and ritual, but his theological training would not permit him to accept the obvious conclusion though it is accepted by many who are doubtless as well trained in theology as he. He says

that here and there lingered various old harmless customs and festivities which had come down from pre-Christian times and which the Church had allowed, nay, had even sanctified by directing them to the right source, the Maypole dances, for example, and the Midsummer fires which now honor S. John Baptist, is a matter of common knowledge. But this is no continuance of a pagan cult (8).

What then is it ? Nothing more or less than the absorption by a new faith of what belonged to an old. The distinction between this and the anthropological teaching is precisely nothing (9). Sir James Frazer refutes Mr. Summers in incontrovertible

terms. For further substantiation of the absorption of pagan festivals by the Church of Rome the reader is referred to Mr. E.K. Chambers' The Medieval Stage, vol. I, pp. 228-248. These pages do not include all the references, but will do much to show that Mr. Summers' hypothesis is untenable. For those who do not care to look further, we may select a few rather telling quotations:

The position (between the Church and Pagans) was aggravated when, probably in the fourth century, the Christian feast of the Birthday of Christ came to be fixed on Dec. 25, in the very heart of the pagan rejoicings and upon the actual day hitherto sacred to Sol Invictus (10).

Continuing on the same subject Mr. Chambers offers the following explanation:

The enemies of Roman orthodoxy were not slow to assert that it merely continued under another name the pagan celebration of the birthday of Sol Invictus. Nor was the suggestion entirely an empty one. The worshippers of Sol Invictus and in particular the Mithraic sect, were not quite on the level of the ordinary pagans by tradition. Mithraism had claims to be a serious and reasonable rival to Christianity, and if its adherents could be induced by argument to merge their worship of the physical sun in that of the "Sun of Righteousness," they were well worth winning (11).

That there is nothing here presented to show that the Holy Mass may have been derived from the ceremonies of the Dianic Cult is granted, but certainly the evidence bears out Miss Murray's contention that it is possible. We have seen pagan festivals incorporated in the celebrations of the church in other respects, and there seems no reason to doubt that they may have found their way into the Mass, Mr. Summers' opinion to the contrary notwithstanding. We have seen something of the evidence on the one side, but Mr. Summers refrains from making mention of the evidence to support his thesis. Miss Murray did not say that this was the line of descent, neither did she state it as a probability, but only offered it as a possibility; it does seem likely that there is a chance that Miss Murray's opinion merits consideration.

What has gone before shows the standpoint from which Mr. Summers considers the subject of witchcraft. It is left for the readers to decide whether the purely scientific consideration of evidence followed by Miss Murray, in which she goes back to the actual records and discards the opinions of the students is to be taken as the most sensible and the best founded method of research, or whether Mr. Summers' dogmatic following of the teachings of scholars, who most modern students believe to have been mistaken, is to be accepted. There is, I think, only one answer.

The question of Mr. Summers' disqualification of anthropologists as investigators in the field of witchcraft has been mentioned earlier. It now becomes evident that more could be said in relation to this point. To close the argument one question might be asked: What right has a trained theologian, whose subject is "the science that treats of the existence, nature and attributes of God, especially of man's relation of God," to say that none but those with this training have the equipment to deal with witchcraft?

Unfortunately Mr. Summers is not as definite in his declaration of purpose as is Miss Murray. There appears in his book no statement of his theory, unless the following can be so interpreted:

In the following pages I have endeavored to show the witch as she really was--an evil liver; a social pest and parasite; the devotee of a loathly and obscene creed; an adept at poisoning, blackmail, and other creeping crimes; a member of a powerful secret organization inimical to Church and state, a blasphemer in word and deed; swaying the villagers by terror and superstition, a charlatan and a quack sometimes; a bawd, and abortionist, the dark counsellor of lewd court ladies and adulterous gallants; a minister to vice and inconceivable corruption, battening upon the filth and foulest passions of the age (12).

Not one thing therein offers any constructive criticism by which a new, or even an old, conception of the witch can be placed in the stead of Miss Murray's idea. Miss Murray's work admits the degenerate character of the Witch Cult in Medieval times, and she may even admit, with no harm to her theory, the "powerful secret organization inimical to Church and state." Mr. Summers' characterization of the

witch and her cult has nothing to do with its origin. Mr. Summers wants to claim the medieval inquisitors were right, and that the whole order was invented by the devil, that is, by Satan. His rhetoric seems intended to produce an impression favorable to accepting this. It would seem, however, that the degradation was due, not to the devil, but to the persecution of the cult and its survival among the poor and wretched of the age.

Mr. Summers forgets himself when he says:

But it must not for a moment be supposed, as has often been superficially believed, that Witchcraft was a product of the Middle Ages, and that only then did authority adopt measures of repression and legislate against the warlock and the sorceress .... Even pagan emperors had issued edicts absolutely forbidding goetic theurgy, confiscating grimoires, and visiting necromancers with death. In A.U.C. 721 (about 40 A. D.) during the triumvirate of Octavius, Antony and Lepidus, all astrologers and charmers were banished (13).

It must be remembered that in pagan times religion and state were more closely connected than at present, even in Christian history has this been true. Neither can we forget that the people legislated against in the edicts mentioned by Mr. Summers were incomers, Orientals and Greeks. It is quite generally agreed that the Roman religion was based largely upon magic. It may well be the case that the persecution of witches in pagan times was due to a motive similar to that which actuated the Inquisitors. The sect may have been one which was old even then, anthropology would entitle us to this conclusion. These practitioners may have been conducting rites and ceremonies which did not meet with the approval of the religion of the state and consequently they would be subject to imperial edicts. The mere fact that it existed in 40 A.D. or thereabouts would tend to confirm Miss Murray's hypothesis, especially when it is remembered that Paul, who brought Christianity to Rome, was in Corinth in 51 A. D. and did not reach Rome until several years later.

It must be said that when the theological point of view is left out of consideration there is not one shred of evidence which on its own merit contradicts Miss Murray.

There is, however, much that tends to confirm it. When it is considered that Mr. Summers is doubtless writing with the consent of his ecclesiastical superiors, his treatment of the subject is easily understood and it can be discounted as you please. The evidence in Mr. Summers' work is of value in spite of the ex cathedra pronouncements of the author against any theory that seems to cast the slightest shadow of error upon the Catholic authorities who were responsible for the Inquisitorial methods.

NOTES

(1) Murray, M. A., The Witch Cult of Western Europe, p. 186.

(2) Murray, op. cit., pp. 11-12

(3) Murray, op. cit., p. 11.

(4) Summers, Montague, The History of Witchcraft p. 45.

(5) Summers, op. cit., pp. 42-43. The last quotation is from Frazer's Golden Bough, Part I, vol. I, p. xx. Third Edition, 1911.

(6) Frazer, J.G., The Golden Bough, abr. ed., 1925, p. 52.

(7) Frazer, op. cit., p. 56.

(8) Summers, op. cit., p. 43.

(9) For details in connection with St. John's Day, Midsummer Day, and Midsummer Fires, see Frazer, op. cit., Index under St. John and Midsummer Fires.

(10) Chambers, E. K., The Medieval stage, vol. I, p. 238.

(11) Chambers, op. cit., vol. I, pp. 241-242.

(12) Summers, op. cit., p. xiv.

(13) Summers, op. cit., p. 11.

----o----

The Grand Architect of the Universe

By Bro. R.J. Meekren

IN some respects the series of articles on the Masonic requirement of a belief in God has been disappointing, in spite of the very great interest of the articles themselves. We have had revealed some very wide divergencies of opinion; but that such divergencies existed was well known before, it was the hope of finding some common, some agreed, understanding, that the series was projected. Only one contributor, however, really endeavored to meet the question as to what was required in Masonry as distinct from his own individual creed; Bro. Covey-Crump in his article "The Freemason's vision of God" did make a serious attempt to do this from the point of view of the English ritual.

The first article by "A Lay Brother" was a confession. It tells the intimate personal history of the transition from the unthinking acquiescence of youth in what seems to have been most inadequate religious teaching to the doubt and scepticism so frequent among young men as they reach maturity. That the story is a typical one everyone with experience must admit. The traditional and stereotyped teaching of the average Sunday School does not prepare young people to meet the questionings and doubts that will inevitably arise as soon as they come in contact with the wider life of the world or gain an acquaintance with science and philosophy in our Colleges and Universities. This general failure is realized by all who are conversant with the facts. It is intensified by the breakdown of anything like religious life and training in the home, even where the parents themselves are devout church members. Such training while not likely to be more effective intellectually than that of the Sunday School does at least form habits which the weekly lesson cannot do. And habit is a stronger anchor to faith than knowledge for most. A Lay Brother's experience was therefore a typical one, and the fact that he felt it so was one reason he gave for preferring to remain anonymous. The unusual feature (we are afraid it is unusual) is that he did not rest in the agnostic or skeptical state of mind but went on and reconstructed out of the

ruins a new, if somewhat nebulous faith in a Something in and behind the world making for righteousness; to adapt Matthew Arnold's well-known utterance.

This article attracted more notice than any of the others so far as that can be judged from letters received. A few correspondents were scornful, thinking the article immature or foolish; a judgment that is hardly fair, for given the same circumstances almost any young person's mind will react in the same way from unthinking acceptance to active if superficial disbelief. And left to themselves, unaided by those who have gone through doubt to a deeper experience, they do very well indeed to come back to anything like a religious belief.

Other correspondents were bitterly opposed to the tentative creed expressed. Some went so far as to say that not only should the Lay Brother never have been admitted into Masonry but that he should be forthwith expelled. But the great majority sided with him, the article has been copied and it has been read before Masonic gatherings where it has met with approval. It is of course impossible to estimate percentages among several millions of men from a handful of letters, but there is no doubt that among those readers of THE BUILDER interested enough to let us know what they thought, those who approved the standpoint of the article were in a large majority.

FUNDAMENTALISM AND EVOLUTIONISM

The second article was by the Rev. Dr. Briggs, a Past Grand Master of Missouri. He wrote from the standpoint of Missouri Masonry, as he interprets its rules and requirements. It seems that this Grand Lodge requires a signed declaration from the applicant that he believes in "one living and true God," and it is apparently also necessary to believe in the divine authority of the Bible. We gather also that in his opinion evolutionary theories cannot be reconciled with the Bible, but whether or not he draws the conclusion (which would seem to follow) that those who believe in evolution cannot believe in the Bible as inspired and are therefore debarred from Masonry does not appear. It would seem, in fact, that Bro. Briggs really holds that only those professing belief in the creed of one of the Protestant denominations are properly eligible to Masonry. We suppose he accepts or excepts, Hebrews and

Unitarians, as we believe members of both these faiths are actually accepted by Missouri lodges; but the position does not seem wholly a happy one from the purely logical standpoint, for if the Jew and the Unitarian may reject the New Testament wholly or in part, why may not others reject the first chapters of Genesis?

In the third article Bro. Norris came to the defense of the Lay Brother. Possibly in doing so he lessened the value of what he had to say. He pointed out a number of difficulties in the Bible, which appear as soon as any attempt is made to determine what the Bible actually teaches about God. In subsequent correspondence with Dr. Briggs he explained that his point was that on its face there were contradictory estimates or conceptions of the Deity in the Old Testament and that these needed to be explained. Dr. Briggs seems to agree that this is so, too, though we presume they would not agree on the explanation. From the point of view of evolution and progressive revelation these things are not difficulties at all, but merely vestiges of the different stages reached in the religious development of a people. Dr. Briggs states plainly in his first letter that "Freemasonry does not attempt theological definitions but leaves each Freemason free to interpret the Bible himself." But are not the statements that God is one and is a living God, theological definitions? And is not the evolution of religious ideas one mode of interpreting the Bible?

The Rev. John J. Lanier, priest, poet and mystic, made the next contribution to the discussion by setting forth his reasons for believing in God. In his article he made an effort to get beneath the surface of credal and dogmatic forms of words to real conceptions and meanings. His conclusion seems to be that as personality seems to be the highest thing we know that we must ascribe personality at least to God, which implies personal relations between God and man. He essays the difficult feat of distinguishing divine immanence in nature from pantheism. It is difficult, not because the distinction is unreal, but from the deficiencies of language in defining such matters.

GOD IN THE ENGLISH RITUAL

Bro. Lanier was followed by the Rev. W.W. Covey-Crump whose article has already been mentioned. In England there is a definite progression in the terms used for the Deity in the different degrees, such as does not exist in any American ritual, though a number of Canadian Jurisdictions follow England in this. In the first degree God is presented as the Grand Architect, the Archetypal Workman, the Builder of the World. In the second degree He is known as the Grand Geometrician of the Universe. The first conception is that of work, energy, constructive or creative power. The second is that of knowledge, design, prescience. In the third degree He becomes the Most High.

This progression is impressive, but it seems to raise certain theoretical difficulties. Many Masons, whose orthodoxy has never been impugned, even if their speculations are rejected by scholars today, have supposed Freemasonry to have been in some sort derived from, or connected in origin with the mysteries of antiquity, and the object of these mysteries (so it has been supposed) was to keep and conceal the knowledge of the one true, and we suppose, living God. Now ex hypothesi these Ancient Mysteries took fit candidates who knew only of many false gods, and revealed this truth to them by stages as they were able to receive it. The English ritual seems to follow this method in form; but in practice seems to demand that the candidate shall fully know and believe what the Mysteries are supposed to teach him. It seems something of a dilemma. The American rituals are free of any such difficulty.

GOD OF MASONRY A CHRISTIAN DEITY

The next contributor was another clergyman of the Church of England, Bro. House, who seems to quite definitely claim that the Masonic conception of God is identical with that of Christianity. In this he is the successor of a large school of Masonic authors, of which Dr. George Oliver was a notable representative. There is no doubt at all that Masonic tenets can be interpreted in a Christian sense, the Rose Croix grade or order is really a Christian version of the third degree, or rather was in its original form. Every Mason who wishes to do so may so interpret Masonry, and is free to seek to persuade others to adopt his views, but to us it seems that Bro. Covey-Crump has a juster appreciation of the minimum requirements of Masonry, and it is on the minimum requirements that its universality must rest. Bro. Ferdinand Oudin also takes this view, and it would seem that he was prepared to accept even a lower minimum. Bro. Carter then followed with an attempt, perhaps too philosophical for

those without special knowledge, to show that as "all roads lead to Rome" so all speculation concerning the First Cause or Origin of things will bring one to an essentially theistic belief, if only followed honestly to the end.

HISTORY OF THE BELIEF IN GOD REQUIREMENT

The last article of the series, by Bro. Daynes, reviews the historical setting of this requirement. This is of quite a different character from any of the others, but certainly has its place in any attempt to clear up the obscurities and confusions of thought that evidently exist on this important subject. Bro. Daynes has marshalled, in the scholarly way that all acquainted with his work have come to expect from him, all the early evidence on the subject. There is a clear case that as far back as we have any record till the time that Anderson published the Book of Constitutions the Christian faith was assumed as a matter of course in Freemasonry. The Old Charges forbid heresy as they do disloyalty and treason to the king. And in view of this the Grand Lodges, such as those of Northern Europe, which demand Christian belief as an essential requirement, have a real justification. They can claim truly to have held closer to the original tradition than the Masonry of the rest of the world.

But there is the possibility that in holding fast to the original form of Christian Masonry they may have departed from the original spirit. English Masons are charged to be loyal to their king-- American Masons to be loyal to their flag and constitution-- the requirements are very different but the content is the same, namely, that they should be good law-abiding citizens of their country. Heresy in olden times was very much in the same class as treason, it was an offense against the law, and therefore we cannot build too much on the ancient articles forbidding it. There is a real difference, and practically a great difference in accepting a situation that exists, and taking sides in a controversy. The first really means that the point has never been raised.

CORRESPONDENCE

Some of the letters that were received have been published in the Correspondence Columns of THE BUILDER. They were fairly typical, many others were equally worthy of publication, but limits of space made it impossible. On looking through them the present writer does not see anything that has not been brought forward in some form in the discussion. As has been alrea.dy noted the majority favored the liberal or modernist side of the question, agreeing with the Lay Brother and Bro. Norris.

One Missouri Mason in reference to the article of Dr. Briggs says that he believes:

. . . matter is only the manifestation of life. We could not see life if there were no matter. Force and matter cannnt he separated. Some philosophers claim there is no matter at all that it is all life or force that we see. ... Even if chemistry should produce life artificially as Haeckel expected would eventually be done, still we have to ask whence the force in the matter which becomes living? Here we have no other answer but - God.

A Montana brother says:

The average Mason realizes that there is a Supreme Being, differing only as to what that Supreme Being is.

The remark is perhaps trite, but it is the fruit in this case not of reading or scholarship, but of the experience of an aged Mason on the edge of that bourne from which no traveler returns. Another brother also nearing the bound of life says that man:

As the "last word" of creation, so far as we know, and endowed with Reason and a capacity for progress and self improvement . . . [finds it] unthinkable to believe that matter was created out of nothing by a Creator that created himself. From this premise we find ourselves in the world or universe of Nature . . . governed by the

universal laws of nature and that this means nothing more or less than Nature's God, to which many have bowed in the past, and thus, it may be, have lived better than they knew.

He goes on to quote the beliefs of such men as Burroughs and Edison. This way of thinking, confused as it appears, seems to be that of many Masons today. It shows two things at least, dissatisfaction with traditional religion as it has been presented, and yet a clinging to the idea of God in some form or other.

RESULTS OF THE SERIES

The discussion as a whole then seems to have done nothing but develop the differences of opinion and belief that every observant Mason knew existed. But to do this much is to the good. And though the more orthodox or fundamentalist may think, and even say, that the modernist and liberal minded have no place in the Craft, we do not at all expect that they will begin preferring charges against them.

The fact is that while American Grand Lodges insist on belief "in one true and living God" or some equivalent formula, and while articles reiterating certain stock sentiments periodically appear in the Masonic press, and are constantly being repeated by lodge orators, more especially Grand Lodge orators, and while the great majority of American Masons accept it, apparently, as the "proper thing," yet never in actual practice do we hear of a lodge inquiring what a candidate means when he says he believes in God. To some, words and forms of words do not seem to mean very much, and they are precisely those who are most rigid about the exact pronunciation of the local Shibboleth. If a man says that he is going away tomorrow, or promises to pay a sum of money next week, the meaning is clear and unmistakable. But when we begin to discuss things that lie deeper uncertainty enters, and the deeper we go the greater becomes the doubt that we really mean the same thing when we use the same words. To people who have never thought, or whose thinking is superficial, it is simple--God is God, and if a man professes belief in God, belief in God is what he means.

Some years ago when the question of the recognition of French Freemasonry was being discussed, during and just after the war, it was urged on one side that the Grand Lodge of France maintained the formula in its rituals, the "Grand Architect of the Universe." Against this the Conservatives agreed upon an argument that became a sort of slogan, that the requirement was a religious belief in God and not a philosophical one. This sounds well, and it is fairly clear what is meant by it, or at least the kind of thing intended. It meant practically that the use of the formula "Grand Architect of the Universe" was no good, or at least insufficient.

PHILOSOPHIC AND RELIGIOUS BELIEFS

But what is the difference between a philosophical and a religious belief? It can be taken two ways. A religious belief may be taken as that of one who accepts the creed of some religion--accepts it on the authority of that religion. Then a philosophical belief is one held by a man who belongs to no organized religion, is not a church member, does not accept the creed of any denomination, but has by his own meditations and reasoning arrived at a belief in God. This does not seem to be what was intended at all. There are probably thousands and thousands of American Masons who belong to no church, or at least do not accept the authority of any church or religious system as binding upon their beliefs and opinions.

The other alternative is that a religious belief is one tinged with emotion, with personal feeling, that with belief in God, goes reverence, awe or love. Then (if the two terms are really meant to be antithetic as appears from their use) the philosophical attitude is the one that accepts a God as a First Cause or Primal Origin, as demanded by the nature of our minds, but is otherwise indifferent to it. This is probably nearer what those who used the terms had in mind; but are there not in our churches plenty of people who accept the belief but to whom it makes no real difference? Is there a clergyman or minister of the Gospel who has not preached about and at such people ? And it cannot be denied that there are many of them in the Craft. Men too indifferent about God to think about Him much less deny Him. We all know them. They pass muster, as they do in the churches, as long as they pay dues and make contributions - but while these pass anyone who thinks outside the limits of orthodoxy is at once condemned by the orthodox group. But which of the two is really the most irreligious? Of course we know what dead wood will do, it will stay where it is put, even if it rots. While what is alive is incalculable and therefore cause for apprehension, for it may go in the direction we don't want it to go.

Is it then all a matter of our own personal prejudices -- or rather of group prejudices? We don't like to have our own creeds called by this name, yet we at least are prejudiced in their favor. What is it but prejudices in favor of sectional Shibboleths, that keeps the different Christian denominations from uniting into one church? We make the lesser things of more importance than the greater. The great thing in Christianity is the revelation of God in Jesus Christ--Christianity is that or nothing. All the orthodox sects agree on this--yet they cannot agree otherwise. Is it not something the same in Freemasonry? If it be anything it is a Fraternity of just moral, upright men, but when the question of recognition arises the character of the men judged never enters into consideration at all.

MASONRY AND RELIGIOUS TOLERATION

But the fact remains that in spite of our accepted formulas there is no attempt to make them real. Perhaps history may help us here, as it so often does, to obtain a clearer idea of the situation. What first strikes us, both from the present day state of Masonry throughout the world and the facts of its past, is that (as is natural and perhaps inevitable) it faithfully reflects the prevailing sentiments and conditions of the community. In Mediaeval England it condemned heresy, as Bro. Daynes has shown us. Heresy of course meant Lollardism first of all, Wiklifism and later perhaps Protestantism. Still later Masonry became Protestant and Papistry became the heresy, and also treason against the king. Later still, when the ideas of tolerance first began to emerge in society, Masonry suddenly proclaimed a most tolerant attitude. Anderson's statement was truer perhaps than he knew, that Masons were always charged to be of that religion which was practiced in the country where they lived. Whether so charged or not, thus Masons always have been. But literally what he said implies that religion was a matter of no consequence to Masonry, and to save trouble the Mason should profess whatever the state required.

The "Moderns" were more tolerant than the "Ancients" even though there was some reaction from Anderson's first proclamation of religious, that is credal, indifference. The two organizations drew their membership from different social strata. There was no cheap rationalist press in those days, and though Deism and other liberal ideas

were prevalent in the upper circles of the community it had not touched the lower classes from which the lodges of the "Ancients" were recruited. Thus we find they were more definite in their religious requirements than their rivals.

Today we find that in those Protestant countries where religious indifferences have not yet become widespread that Masonry is Protestant, and Christian. Perhaps this is not the whole story, for this Christian Masonry is also very exclusive and aristocratic, and as long as it remains under present conditions it will never lack all the candidates it needs, any more than the Order of the Bath does in England or the Legion of Honor in France.

On the other hand in Roman Catholic countries Masonry is agnostic, perhaps atheistic, in the sense at least that the majority of its members are probably atheists. The reason for this is obvious. Atheism is the normal reaction of the educated thinking men in all Roman Catholic countries to the religious teaching given them in childhood and youth. That this is so. is a simple matter of statistics, whatever may be the reason for it; it is what we find in every such country from South America to Poland. And as the average man ascribes any faults or failings he thinks he has discovered in his wife to womankind in general, so the educated man of Roman Catholic countries ascribe to all religions the superstitions, abuses and inconsistencies they see in the religion of their families.

Thus we find at the two extremes that Masonry takes the color of the mental and spiritual outlook of the classes from which its recruits are drawn. In Roman Catholic countries the only classes from which they can be drawn. How then is it with us? It would look as if the same rule were at work in America, too. More and more our churches are bewailing the indifference and defection of their members. Less and less does the younger generation seem inclined to take their parents' places in organized religion. The churches are striving by semi-commercial methods to keep going, by advertising, by sensational services, by social activities, anything and everything but doctrinal dogmatic, religious teaching.

The average man, the man we rub shoulders with in the street car, with whom we do business, or meet in lodge, does not deny God, he simply never thinks about Him, he has no interest in the subject. His. religion is summed up pretty well by a statement often heard, "If a man tries to live a fairly respectable, honest life he will be all right in the future," if there be a future, about which he is not sure. It is utterly useless to deny that this average man is not represented, fully represented in the Craft. He is there, and if we are honest with ourselves we must admit he is there, just as in many cases he is still a contributing member to some church or other.

It has nothing whatever to do with the argument, logically speaking, but it may possibly help towards relieving some readers of sundry suspicions that may have been aroused as to the purpose or tendency of this article. The writer is a communicant of a respected and orthodox Christian Church, and he is a Churchman before he is a Mason. If it were conceivable that circumstances should arise that would make it necessary to choose between the two, with whatever regret, he would abide by his church and give up Masonry. To a convinced Christian there can be no comparison between his religion and anything else in the world. It may be for this reason that he is inclined to think that not only is Freemasonry not a religion, but it is only (if at all) a very humble handmaid of religion. Religion stands on its own feet, whether Christianity or Theism, and the support of Freemasonry really seems something of an impertinence. Freemasonry is a wonderful thing, it embodies a most noble ideal, and it is wholly consistent with true religion, but if we realized its true functions, the fact that it was not something else than it is would not disturb us.

----o----

MASONRY AND CHRISTIANITY

Since the advent of the Prince of Peace, Christianity and Masonry have gone hand in hand in the work of charity and love. Before that happy epoch, as a writer has observed, alms houses and eleemosinary institutions were unknown. Poverty (except among the Masons) was without a friend, and the humble supplications of distress were lost amid the proud pursuits of ambition, the wild and terrible clangor of arms

and the sweeping desolations and cruelties of persecution, anarchy and despotism.--Freemason's Magazine, January, 1842.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

MASONRY TO BLAME

OUR Vienna correspondent whose letter regarding the recent riots in that city appeared in THE BUILDER last month, was justified in his desire to put the facts of the situation before American Masons. Already Fascist accounts of the affair are being repeated in the newspapers of this country which lay it all to the dark intrigues of International Masonry. These intrigues, if you please, are designed wholly towards beginning a new world war apparently, with what object does not appear, however. We suggest to Fascist organs that it might be in revenge for the unjust treatment of Masons in Italy; but even so it would seem - to the purblind eye of common sense - rather like biting one's nose to spite one's face, or the alleged Chinese method of getting even with an enemy by committing suicide on his doorstep.

The Fascist organ - all newspapers in Italy are Fascist organs now - Il Levere has the following to say:

What was the news which came out of the chaos at Vienna? It was this: The armed intervention of Italy in Austria. This news was to trouble Europe and bring about war. Who wants this? International Masonry.

This seems to be constructed entirely out of the fears of the conservative elements in Austria that JugoSlavia or Italy might take advantage of the disorder.

The paper goes on to speak of Russia:

It is easy to speak of the third international, communism and agents of Moscow, but the people forget that the first cause of all trouble is the socialist, Masonic democracy, and that perhaps without Kerensky there would have been no Lenin.

We Fascist Italians must see that around our frontiers is established a Masonic democracy which is more dangerous than any Asiatic danger.

Central Europe and the Balkans, until 1934, will be the field of action for Masonry, which has sworn death to Fascism. Fascism has sworn death to Masonry and has already given proof of its pitiless strength.

See how beautifully it all fits together! The Russian case is to back up the Austrian instance. Freemasonry is aiming at world chaos. Mrs. Nesta Webster would be glad of this confirmation of her theories. That Masonry did not and does not exist in Russia doesn't matter in the least! There is a Russian Masonry, but it lives in exile, chiefly in France. The exiles have become Masons since their flight from Russia. The last thing we can imagine them aiding and abetting is Bolshevism. However, gaps in the evidence never disturb the wolf in his indictment of the lamb. Fascism was glad to have the support of Masons (not of Masonry) when it was weak. Now it glories in its "pitiless strength" and ruthless injustice. Why? It is hard to say. The article by President Masaryk on another page gives in one place what may be a clue. The Roman Church believes (or professes to) that Freemasonry is Devil Worship, that Masons are sworn to Satan's service, and therefore to fight against everything good. The readiness with which the incredibly ridiculous inventions of Leo Taxil were believed shows at least a hatred not easily realized by American Masons. As Fascists

have entered into a close confederation with the Papacy it may be that this persecution is part of the price of the Church's blessing upon them and their works.

* * *

COMING

THE first installment of a long promised work, The Shadow of the Vatican, by Dr. Leo Cadius, a writer well known to our readers, will be found in the pages of THE BUILDER as soon as the present preliminary series is completed, which will be before the end of the current volume. It goes without saying that the forthcoming series will maintain the high standard of scholarship set by previous articles from the pen of this author. Until the publication of the first of THE BUILDER's articles on the subject of the Roman Church in May of this year, the vast majority of such material appearing in the Masonic press dealt with the relations of the Church to our Fraternity. This is perhaps only natural since it is this phase of the question which is most interesting to Freemasons, and for the additional reason that it is very difficult to find anyone really qualified to write about the Church itself. So far as we know, there has never been a series of articles similar to The Shadow of the Vatican published either in the Masonic press or by any commercial publisher.

The work of Dr. Cadius does not deal with the doctrines and dogmas of the Church. Almost any theologian is qualified to discuss these points, and for the most part they would be rather dull reading. An even more important reason for excluding them from the discussion, however, is the fact that when all is said and done we would doubtless be no nearer a solution of the problem than we are at present.

To fully appreciate the value of The Shadow of the Vatican, it must be borne in mind that the author is a Roman Catholic theologian, and that what he has to say bears the stamp of one who knows the Roman Church as no Protestant possibly could. This fact enhances its value materially, because it does not permit of any possible charge of

prejudice. The author is publishing it in a Masonic periodical because he has learned that other publishers fear the power of the Hierarchy.

Dr. Cadius is a well educated man, possessing the highest of scholastic qualifications. His past work is an adequate guarantee that he will not indulge in the blatant, unreasoning criticism which is to be found in many modern periodicals. His style should be well enough known to our readers to need no comment. It is sufficient to say that a correspondent who was at one time a professor of English Literature has written that there is "something reminiscent of Charles Lamb" in the writings of Dr. Cadius. The Shadow of the Vatican shows that it is written by one trained in research where it is necessary to eliminate personalities and weigh evidence carefully. Because of this fact his revelations carry all the more weight.

It has been said that there is no discussion of dogma to be found in its pages. What, then, is the subject of the work? The question is difficult to answer, but we might say that it is a problem in citizenship; a problem in government; and a discussion of the methods of government which are to be found in the Church itself. Too much emphasis cannot be placed upon the fact that it is an unprejudiced pronouncement, scholarly and impartial in tone, but none the less a severe indictment of Hierarchical methods. The Shadow of the Vatican aims to show the American people, both Roman Catholic and Protestant, that there is a real need for them to investigate and understand the present Church Politic. It endeavors to show that there is a real danger, and one against which we should be on guard.

Above all this is a higher motive. The work is designed to lead us to an understanding which will be mutually satisfactory, where hatred and prejudice will have no place, and where there will be a real religious freedom, both mental and physical, and where intersectarian prejudices will cease to exist. In other words, it aims to teach us "to regard the whole human species as one family, the high, the low, the rich, the poor, who as created by one Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other." It tries to show why this happy state is at present impossible, and what can be done to make it a future possibility.

* * *

FREEMASONRY AND RELIGION

A CORRESPONDENT has posed a question that is definitely in line with the series of articles that are being published in THE BUILDER on the implications of the requirement of a belief in God, but which has not been covered by the preceding discussion. It is a very penetrating question and certainly needs consideration. Of course all Masons would say offhand that the answer was in the affirmative; it is on the ground that the affirmative answer is correct that thousands of men have become Masons; but curiously it seems doubtful if many could give a reasoned account of why they so believe.

The question is this: Can an intelligent person consistently hold to the philosophy or religion of Masonry (so far as it can be said to have either) and at the same time accept literally the doctrines of Christianity?

A slight change has been made in the wording of the question, as in the letter it refers specifically to an accompanying pamphlet which briefly sets forth the essential articles of faith in the Lutheran Church, but it manifestly applies to all orthodox Christianity. As is fairly well known this church, or a part of it at least, is uncompromisingly hostile to Freemasonry, and will not admit to full communion any Mason who does not renounce his connection with the Craft, and this chiefly on the grounds that the above question must be answered in the negative.

In the letter it is stated that the writer has found among Masons a great variety of opinion, and much ignorance. While it is asserted that Freemasonry is a world-wide, universal institution accepting men of all races and nationalities and of all religions, there is uncertainty whether it is, as an institution, committed to any religious system. Some holding that it is essentially Christian and others asserting that it is antiChristian "in the sense that it rejects some of the most fundamental doctrines of the Bible."

Of course there is a stock answer to this, that Freemasonry is not in any sense a religion, and acknowledges every faith and creed. And to many it will seem that this is the last word and that there is nothing more to be said. Nevertheless there are logical difficulties in the way of fully defining the position which are not always fully realized. All Masonic authorities in English speaking countries insist, first that Freemasonry is not a religion, and secondly that every Mason must profess the fundamental and essential tenet without which religion can hardly exist, that is, a belief in God.

In spite of the unhesitating acceptance by the great majority of Masons of these two postulates it is doubtful if most of them have realized the debatable character of the conclusions that follow from them. In order to accept the above statement it is necessary to assume that though belief in God is an essential to religion it cannot constitute a religion by itself, and also that there is some underlying conception of God that is common ground to all religions.

It is not necessarily to be understood from this that there is no answer to these difficulties, but only that the problem is seldom realized, and more seldom discussed. We have an institution to which are admitted on equal terms men of the two great unitarian creeds, Islam and Judaism, with the Unitarians, who as a body historically seceded chiefly from the Congregational Church; and besides we have those who adhere to all the denominations of orthodox Christianity, ranging from the Holy Orthodox or Eastern Church itself to the minor Protestant bodies of the West, and also members of various other sects that are unorthodox and others that would be classed as pantheistic. Now it is a theological question of great complexity to reach any definition that would be true of all these religions that at the same time would be anything more than the barest abstraction, the mere empty form of a Deity; it is even open to doubt whether more than such an empty form could possibly fit the case. There is, however, a side path which may be taken, and which is perhaps the proper answer, and that is that every Mason is to think that his conception, his belief is the true one, and that he accepts the beliefs of others who differ from him, as evidence of good will on their part and a sincere desire to come at the truth (as he sees it) but which they are prevented from fully seeing by reason of inherited prejudices and erroneous teaching. This is the tolerant attitude, and tolerance is certainly a Masonic

virtue, even though nowhere mentioned by name, but though unnamed it is implied everywhere all through the Masonic system, ritual, symbolic and constitutional.

Supposing then that this is the answer to the second part of the problem, and that we need not bother with the complicated theological questions that seemed to be involved, what is to be said to the first of two suppositions, that belief in God is not in and by itself a religion? To begin with comes the question what is to be understood as a religion. In the sense of a church it is not, of course, but in the sense of a creed it seems difficult to answer with a sweeping negative. If belief in God is more than mere assent to a verbal formula without meaning, and certainly more than that is generally understood, it is practically impossible to believe in God without believing something about Him. To give content to the word we must conceive Him, for example, as eternal, omnipotent, omniscient, or the reverse; as personal, super-personal or impersonal; as beneficient or indifferent, and so on. And by the time we have selected the attributes which we believe to inhere in the Deity, we have a full fledged creed, to which it will be very difficult to deny the name of a religion in that sense, and which certainly is some justification for the contention of the churches who denounce the Masonic Institution as a secret theistic religion.

But here again perhaps the same by-path will permit us to avoid the impasse. Freemasonry is not a religion because every man who enters it brings his own religion, and keeps it, taking nothing from Masonry but its tolerance - to which of course he must have been disposed or he would never have come.

But we are not fully clear of the difficulties yet for this brings us face to face with another question. What are the limits within which the individual Mason's beliefs must lie? The series of articles that have been appearing in THE BUILDER have so far not thrown very much light on this point. Most of them have done little more than exhibit, what was obvious to begin with, that very different conceptions of God were held by members of the Craft. Practically everyone willing to accept the local formula, and profess belief in God, with or without some qualification or attribute, is accepted without further question - so far as this point goes at least. This is an eminently practical method, and is justified by its results we may say, but it is something of a disgrace to the supposedly intellectual character of Freemasonry that the philosophical and metaphysical aspects of the requirement have been so little

studied. There have been floods of orratory and reams of rhetoric, going about and about the question, and glossing over all the difficulties, but very little serious thought. Apparently the position may summed up thus, tentatively at least: that we require that everyone who desires to join us should have some religion, but that it has never been agreed exactly where the line should be drawn; that while in the great majority of actual cases we are all in practical agreement, there are different opinions as to the exact limits that should be set.

But it is precisely this understanding of the situation which is the reason that certain churches forbid their members to become Masons. Other reasons may be added based on misunderstanding and misinformation, but this is really the essential point. Freemasonry has a religious character because it demands a religious test, and therefore it is not a truly neutral organization like a professional society, say, or a social club. On this ground it would seem that any organized religion with an intolerant creed is justified on its own premises, or at least is consistent, in condemning it. In the little pamphlet above referred to we find for example a statement that "to ignore or deny one [of the Persons of the Trinity] is to disavow all." And another to the effect "that the Bible in all its words is the Word of God" and "that it is the only divine truth known on earth." Further, "all unbelievers will be sent into eternal condemnation," and what is to be understood by unbelievers becomes clear in the statement that "at the Last Day all those human beings who die without faith in Christ will be consigned to the same hell of eternal torment and doom," to which the fallen angels are already condemned.

This is of course intolerance pure and simple, and men who so believe are right to eschew Masonry. But essentially Islam is equally intolerant, and though our liberally minded Jewish brethren may dissent it seems true that Judaism is in some places (and it must be confessed very naturally) as intolerant of Christianity as some Christians are of Judaism. In a sense it is so natural as to be almost inevitable, that an ethical religion should be intolerant. Polytheism is broad and inclusive, a new god is simply added to the pantheon; India has thousands of gods and goddesses. But the higher and purer a religion becomes, the more it holds its followers morally and spiritually and the more certain they become that they are right; and the corollary of that certainty is that others are wrong. There is a higher level still, we believe, but not easy to attain, and that is that our rightness does not exclude the rightness of others even though we cannot see how logically conflicting beliefs can be reconciled in the same system of truth. This tolerance is a positive thing, it is hard to attain. It is hard, for instance, to

believe that Christ is God, and that Salvation comes only through Him, and yet admit that the Unitarian or the Mohammedan also believes in and worships the same God, and that God will receive them according as they followed the light given them. There is a much easier form of tolerance which is really incipient unbelief and indifference. The former, truer tolerance would hardly be condemned; men possessing it may found in every church and every creed - not many, but here and there one or two. The other tolerance is what our religious opponents see in Freemasonry and condemn. And are they altogether wrong? Is such tolerance really an asset? Practically it may be some extent, but it comes back to what is perhaps the real point of the question with which we started, can an intelligent person who believes in a definite positive creed hold to the religion and philosophy of Masonry? It is possible that it is this implication that leads many brethren who are sincere and earnest Christians to interpret Masonry in a Christian sense. This is their undoubted right so long as they do not seek also to force it on their brethren as the only interpretation. But on the other hand it certainly seems that those whose beliefs are as exclusive as those quoted above are right, and fully justified, in remaining outside, and possibly even in condemning the Fraternity.

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F.&A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Past Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

FRANCIS E. LESTER, Vice-President

WILBUR L. ELSER, Executive Secretary

ALPHEUS A. KEEN, Secretary

JOHN W. BOWMAN, Treasurer

ROBERT J. NEWTON, Editor, Manager N.M.T.S.A.. Las Cruces, New Mexico

The Tale of Proceedings

(Concluded)

New York

From the Grand Master's Address; Grand Lodge Proceedings, 1924.

"We sometimes hear the expression that 'charity begins at home.' Masonic charity begins at home in the sense that we are obligated to take proper care of our own needy brethren, their widows and orphans, but Masonic charity should not end at home. We are taught that 'Freemasonry is neither bounded by geographical lines nor circumscribed by race, creed or time,' and that 'wheresoever destitution exists, there it is Masonic duty to relieve.' Our lodges are constituted in the name of 'universal benevolence' and in the dedicatory ceremony we pray that the Fraternity everywhere may be inspired to such deeds of benevolence as shall prove a constant joy to all mankind. Masonry teaches us that our charity shall be 'as boundless as the wants of our fellowman'."

From the Grand Lodge Proceedings, 1926.

Almost four pages of the Grand Master's address is devoted to the N. M. T.,S. A. and the tubercular problem. The situation in the Southwest was described, largely by quotations from reports and appeals made by the association for assistance. He then went on to say:

"Inasmuch as New York is mentioned as being second on the list of the six states furnishing the most migrants, and that New York furnishes a large part of the migration to the Southwest, and that Masons form a part of the migration of the sick to the Southwest, I sent to the Master of each lodge a letter requesting him to have the Secretary send to the Grand Secretary at once a list giving all the names and addresses of the members of his lodge at present residing in Arizona, Texas and New Mexico, and have the Secretary, where it is known that the brother was afflicted with tuberculosis, to so indicate on his list, and advise what has been done in his case; at the same time a copy was sent to the District Deputy Grand Master of each district with a request that he follow the matter up. Out of 965 lodges, reports have been received from 884. These reports show there are 217 of their members residing in Texas, Arizona and New Mexico; 192 of this number are in good health as far as the lodge records show; two were afflicted with tuberculosis, but have recovered, and 23 are at present afflicted, and are there for their health; some of these are in good circumstances; some being cared for by their relatives; none apparently have asked for assistance at home. These reports are not to be taken as final, for the reason that reports from 81 lodges are missing, and for the further reason that the present physical condition of each member will have to be checked up, and should any of them be unable to meet the expenses of the treatment they require, and in the proper way, assistance should be promptly furnished them in the same manner as though they were residents here, together with the expense of distribution to the individuals through whatever agency may be selected in each state, whether it be the association referred to, or otherwise, and as the Trustees of the Masonic Hall and Asylum Fund do not have the necessary funds, I recommend they be supplied with such funds as they may find to be necessary. This would seem to meet the following requirement in a publication of the National Masonic Tuberculosis Sanatoria Association, sent by M. W. Bro. Miller, reading as follows: 'We propose to make an effort, which we have faith to believe will be successful, to interest Masons of the United States in this

problem to secure their help to meet this need. The Masons of the Southwest will give their time, what money they can afford, and their talents, to work out this problem in the future, as they have in the past, if our brethren in the North, South, East and West will help us to take care of their own members who come out here and sooner or later appeal to our local lodges for help.' "

As a result a recommendation was made to Grand Lodge as follows:

"By direction of the Grand Master, a joint meeting of the Elective Grand Lodge Officers, Committee on Constitution, Committee on Jurisprudence, Trustees of the Masonic Hall and Asylum Fund, Chief Commissioner of Appeals and Judge Advocate, was held on Tuesday afternoon, May fourth, 1926.

"Consideration was given to the matter of tubercular relief and the matter of the National Masonic Tuberculosis Sanatoria Association.

"The following resolutions were adopted to be presented to Grand Lodge:

"I, Resolved, That the sum of ten thousand dollars be placed in the possession of the Trustees of the Masonic Hall and Asylum Fund to be used by them for tubercular relief, and that the Grand Lodge be requested to make said appropriation for that purpose from the Permanent Fund.

"II, Resolved, That the matter of the National Masonic Tuberculosis Sanatoria Association be referred to the Elective Grand Lodge Officers and the Committee on Jurisprudence for consideration and report."

From the Grand Lodge Proceedings, 1927.

The following is from the report made by the Joint Committee on Jurisprudence and Constitution on the subject of the N. M. T.,S. A., and its recommendations were adopted:

"The object of this enterprise is worthy and one that appeals to all. As is known, many people who become afflicted with that dread disease, in their search for health and life, migrate to certain Southwestern states of our country, where the climate is thought to be helpful for them. Many of these become indigent and sometimes objects of charity. Our brethren in Arizona, New Mexico and some of the bordering states, endeavoring to alleviate this distress, have or are about to organize a corporation and through it build and maintain a sanitarium for such; while principally for Masons and their families, it is intended to benefit all thus suffering. They are asking the other Grand Lodges of our country to join with them in this undertaking. There are three main objections to our so doing. (a) It is not a Masonic organization except as it is organized and will, presumably, be managed by Masons, largely for the benefit of Masons. (b) It is an out of the state corporation; by associating ourselves with it, formally and officially, we would subject ourselves financially and possibly otherwise to the laws of a foreign state with all the incumbent dangers to such a situation. The distance is such that we could have no real voice or part in its management or control. (c) The third is, perhaps, of minor importance, but nevertheless must be given its place in the determination. When this matter first came up, our then Grand Master, M. W. Bro. Rowan, caused to be made a careful survey of our membership with a view of determining about how many would likely benefit from such an infirmary. It transpired that out of our large membership there were but one or two who came within its intendment. Our lodges, with the aid of the Grand Lodge, are caring for most of these needy brethren and their dependents, in the Adirondacks.

"Last year we contributed $10,000 toward the help of these sufferers and doubtless will send them from time to time additional sums. From all aspects it seems better not to embark in an enterprise where the financial responsibility is not only unknown but inherently dangerous.

"We therefore recommend that the matter of the National Masonic Tuberculosis Sanatoria Association, so far as membership of the Grand Lodge therein is concerned, be not approved ond that the invitation to become a member thereof be respectfully declined."

To this report is appended a copy of a letter by M. W. Bro. Frank L. Simpson, Grand Master of the Grand Lodge of Massachusetts, to M. W. Bro. Herbert B. Holt, of New Mexico, in relation to the foregoing.

This letter from Bro. Simpson to Bro. Holt, copies of which were sent by him to all the Grand Masters in the United States, is very long, but in spite of that should be published for the benefit of the American Craft. It gives one the impression that Bro. Simpson wrote rather as a lawyer to his brief than as a Mason. Attention should be given to the three objections stated. Note the element of doubt introduced with the word "presumably." They are well worth analysis.

* * *

Oklahoma

From the Grand Master's Address; Grand Lodge Proceedings, 1927.

"[The N. M. T. S. A.] is an association organized and incorporated by the M. W. Grand Lodge of New Mexico to act as an agent, or trustee, for all Grand Jurisdictions that will cooperate with it in the relief and hospitalization of consumptive Masons, and I feel that this is a worthy association and one that all Master Masons will support. I wonder how many of the brethren realize that there are 91 deaths from tuberculosis among the Masons of this state every year, according to the figures compiled by this association? Oklahoma has 396 hospital beds to care for approximately 1233 citizens who die annually of tuberculosis. The figures shown

above were prepared by the recently organized National Masonic Tuberculosis Sanatoria Association which was chartered by the Grand Lodge of New Mexico 'to act as an agent or trustee; to receive and administer funds contributed or acquired for the relief of Freemasons and their families; to secure hospitalization of the sick; to render service according to the need and our ability; to erect and operate sanatoria; to aid in the prevention and the treatment of tuberculosis among Masons and their families; to disseminate knowledge as to the cause, treatment, relief and cure of tuberculosis.' From my own knowledge this association is doing good. One Master Mason from a lodge near my home town has been cared for by this association and he tells me that they have visited him many times and were always willing to render every service within their power. I feel that we would be remiss in our duty as Masons were we to fail to contribute to this association. The money that we pay in salaries and expenses of our Masonic Service Association, if contributed to organize relief such as this association officers, will, in my opinion, be contributed to real Masonic service. It is impossible for the Grand Lodge within whose jurisdiction lies the mecca of our tubercular brethren, to give aid to each and every one who requests it, however worthy they may be. Statistics gathered by the association show that 90 per cent of the tubercular brethren who go to the and region in search of relief appeal for help to some charitable association in less than one year after their arrival. The city of El Paso, Texas, estimates a 600 non-resident, sick Master Masons in that city. Albuquerque has 200 cases, and Denver, Colorado Springs, Los Angeles, Phoenix, San Antonio, and many other smaller cities and towns have more than their proportionate share. To meet these conditions the Grand Lodge of New Mexico was compelled, in self defense, to create or incorporate a legal Masonic institution to handle problems which arise, when brethren from their Grand jurisdictions, our own included, come to them every day for help. The recent Chicago meeting of the Masonic Service Association considered this problem and was so impressed with the need for prompt and definite action that it has undertaken to issue a call for funds for organization work.'

"I am quoting literally from literature sent out by this association. I feel that our Grand Lodge should take some action towards recognizing this association and that we should contribute our bit toward the care of our unfortunate brethren."

* * *

Vermont

From the Grand Master's Address; Grand Lodge Proceedings, 1926.

"One of the worst scourges of the human race is tuberculosis. The awful ravages of this dread disease are familiar to all of us but up to very recently it has not been presented to us in the light of a distinctively Masonic problem. To our brethren in the Southwest it has been such for years and they have borne a steadily increasing burden in the ministering to the needs of the thousands of Masons who are led to seek the benefits of their invigorating climate in the usually vain search for health and strength.

"The report of a special committee to the Masonic Service Association said last year:

" 'For more than a generation consumptives have gone to the Southwest seeking the benefits of a mild climate, most of them without adequate means of support. These numbers of indigent, migratory consumptives have created a problem which during the last fifteen years has engaged the study and attention of charity, welfare and health organizations, and of the United States Government. Some ten years ago the National Tuberculosis Association estimated that 10,000 or more hopeless cases went to the west every year and that more than half of them soon became objects of charity.'

"In 1920 in six southwestern cities a total of 7319 consumptives was found. Sixteen per cent of them made application for assistance within a week after arrival, one-third within a month, 50 per cent within three months and 90 per cent within less than a year after coming to these cities.

"Of these unfortunates hundreds are Masons and in many cases that fact is discovered by accident or when it is too late to give the sufferer any lasting help.

"The 725 sick Masons in El Paso, and 250 in Albuquerque, are but samples of the Masonic tubercular population of the great Southwest who have gone there by thousands in hope of relief and in the great majority of cases have become a burden on the lodges there, a burden of which far too little is carried by the home lodges.

"For the purpose of centralizing this work under the authority of a responsible organization the National Masonic Tuberculosis Sanatoria Association was formed under the auspices of the Grand Lodge of New Mexico on the eighteenth of February and is now being recognized by our Grand Lodges as a proper channel through which to contribute to this most distressing need. To them Massachusetts has sent a thousand dollars, New Jersey the same, Connecticut $500, and other jurisdictions according to their ability. This is a work in which we should be represented and I recommend that we make a contribution of $200 to this association."

And in conclusion he said:

"Brethren, I wonder if we are open to criticism of being content to float about in the eddy of indifference when the current Masonic life, activity and thought should have carried us to higher and better things, to larger fields of usefulness and service. Ignorance may be bliss, but is far from folly to be informed regarding the Masonic progress of the day and the various organizations bearing the approval of the Fraternity which have come into being during the last few years. We cannot stand aloof indefinitely and continue to hold up our heads among our brethren round about. The time has gone by, if it ever was, when Masons can proudly consider themselves as considerably better than the average run of men and by so doing justify failure as good citizens. More and more insistent comes the demand for deeds in the place of words, and less and less are claims taken at their face value and respect given to traditional virtue and merit claimed by the descendants by those whose possession of those qualities in ample measure distinguished them among their brethren.

"There is no surer way to dry up sympathy, kindness and regard than indulgence in that feeling of superiority which is the natural result of dwelling upon past

performance or record. Others care nothing for alibi and not much more for history, and we face the ever-growing demand that organizations as well as men be judged according to achievement.

"Our mission is service, and that implies and demands far more than good ritualistic ceremony or excellent floor work. These are well, and the emphasis placed upon them is well bestowed, but they are too highly valued if they are regarded as anything more than the means to an end, and that end is the bringing of the elect and through them those whom in some degree they influence into a place of larger outlook on the great problem of life, of deeper sympathy with our brothers in need, of high resolve to do our part in making the world a cleaner, brighter and better place in which to live. Such is the nature of our engagement as Master Masons, and to these duties we are bound by the most solemn ties."

* * *

Virginia

From the Grand Master's Address; Grand Lodge Proceedings, 1925.

"Exultant claims of superiority and exceptional worth for our Order are but sounding brass and tinkling cymbals unless supported by concrete evidence of efficient service to mankind in either a moral or practical sense. Euphonious phrases alone never relieve a widow's want, nor will high sounding platitudes stop the cravings of a hungry man. Comfortable surroundings and wholesome social intercourse stimulate interest in lodge meetings, and should not be discountenanced or discouraged in any Masonic community. This, however, should not and does not alter the fact that the relief of distress, the protection of the widow and orphan, and the kind and sympathetic ministrations to those who have a just claim upon our affections is the solvent and indisputable guarantee of our merit, and the best assurance of posterity's favor.

"Freemasonry is as mysterious in its operations as it is in its origin. It came into my life in a trail of domestic sorrow. A beloved kinsman stricken with a lingering illness languished for months ere his spirit took its flight from a tenement of suffering. During all this period of anxiety, Freemasons, true to their calling, ministered to his every want. It was a ministry beyond my understanding, this subtle power which drew men from different walks in life, for such they were, to act the part of gentle Samaritan. Here indeed was the incarnate and overt spirit of God leading gently His children through the agency of a temporal order to do His bidding and serve His cause. I sought this brotherhood, was inducted into its light and from then until now, by Heaven's permission, it has been the medium through which I have rendered to mankind the best service a moderate intellect and feeble body would permit."

* * *

Wyoming

From the Grand Master's Address; Grand Lodge Proceedings, 1926.

"This association [the N. M. T. S. A.] was incorporated in 1925 by the Grand Lodge of New Mexico, for the purpose of extending needed relief, through hospitalization and other means, to Masons afflicted with tuberculosis and to their families.

"New Mexico, Texas and Arizona, having equable climates, have become Meccas for these sufferers, who have invaded these states named in such numbers that it is beyond the power and financial means of the communities to afford relief to all. In two cities alone, El Paso, Texas, and Albuquerque, New Mexico, there are nearly one thousand tubercular Masons, 75 per cent of them from other jurisdictions, many of them dependent wholly on charity.

"I have received many letters and printed circulars from Grand Master H. B. Holt, of New Mexico, President of the Association, stating the aims of the organization and inviting the cooperation of all jurisdictions. The movement has received the endorsement of the Masonic Service Association and of the National Tuberculosis Association, and a majority of the Grand Jurisdictions has accepted service on the Board of Governors, being represented either by the Grand Master or a Past Grand Master. At the earnest solicitation of President Holt, I recently consented to serve on the Board, such acceptance not committing this Grand jurisdiction to any definite action.

"I have at hand all of the correspondence and much printed matter pertaining to this subject, and would respectfully suggest that it be referred to a committee to investigate and make report during this session; or, if that be found impracticable, to work in conjunction with the incoming Grand Master, and make report at the next session of the Grand Lodge."

* * *

From the Review of Templar Proceedings, by Grand Recorder Ray V. Denslow, of Missouri (1925).

"It has been estimated that the value of the Templar uniforms actually owned in the United States today is almost $50,000,000. Almost $2,000,000 is invested annually by those who are knighted.

"All this by an Order whose novitiates formerly took upon themselves the vows of poverty, chastity and obedience. Such an investment in Masonic temples would give us one hundred half-million dollar temples; the annual investment would build forty $50,000 temples or give a splendid competence to 4000 deserving widows and orphans.

"Is it worth the expense?

"The writer can take you within a radius of three hundred miles and show you anywhere from five hundred to a thousand uniforms never removed from their original wrappings; he can take you into almost any jurisdiction and show you 75 to 80 per cent of the uniforms not in use in a single year. The percentage might be decreased during Triennial year, which leads us to the question of what is to be gained by the vast amount of money expended tri-annually in attending the parade of the Grand Encampment. The writer's own jurisdiction will, no doubt, expend upwards of $100,000 in making this trip; the writer confesses that he himself intends to be a member of the party, and yet, after all, he wonders whether the end justifies the means.

"Extravagance and luxury were the two great causes which contributed to the downfall of the Ancient Order of Knighthood. Is history to repeat itself in the downfall of the modern Order? Whether we attempt to pass out by way of the south, the west or the east, we are waylaid by the railways, the hotel keepers and the uniform makers, so that eventually we may have to put on the garments of poverty, which will necessarily result in chastity and probably obedience.

"What can be done? Let us return to our ancient obligations; let us devote our substance to the relief of the distressed widows and orphans; let us rally to the defense of innocent maidens and the Christian religion, not a religion of show, but a religion of practice.

"If it be necessary, or if it be thought wise, to wear the distinguishing mark of the Templar, let us at least try to bear out the tradition by endeavoring to wear the true Templar costume, which is just as essential as the true Templar cross. A parade of thousands of Knights, thus garbed, would be like a breath from the feudal days, a vision of the chivalry of the Middle Ages, and a spark of the religious enthusisam which incited many of another century to perform acts of charity and deeds of pure beneficience which spread their fame both far and wide.

"Let us return to our ancient customs and principles."

Comment on all this seems hardly called for. The story told by these quotations is on the whole a saddening one, at least to those who think that the Craft should be organized to give effect to the responsibilities and obligations voluntarily assumed by every Mason.

----o----

THE STUDY CLUB.

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

The Formation of a Study Club

A Practical Illustration of the Work of the National Masonic Research Society

The following excerpts are taken from one of our files and show step by step the formation of a Study Club by a group of interested Masons. Names and places have been intentionally omitted, but will be furnished to anyone who cares to address an inquiry to the Society.

In accordance with the new plan for this department, we are publishing these letters because they are valuable in assisting others in the formation of Study Clubs. There is, ready for publication, a series of articles relative to a Study Club formed under the

auspices of the National Masonic Research Society which will appear from time to time in the pages of THE BUILDER. However, the Study Club Department is to be devoted primarily to correspondence which might furnish clews to those who are undertaking the organization of Study Groups, and which might be of assistance to those Clubs already under way. For this reason, the series above mentioned may be interrupted at any time in order to make room for important correspondence.

THE following letter is the first in the series relative to the formation of a Study Club in a Western city, and with its succeeding correspondence indicates the manner in which the N. M. R. S. aids the work of developing intelligent study of Masonic history and principles:

A few of the members of this lodge are anxious to organize a Study Club. Some time ago I received several leaflets relative to such clubs from the National Masonic Research Society. I have just been appointed Acting Chairman of the Committee on Masonic Education in our lodge and I hope to get a real Study Club started - one which will grow and spread "further light in Masonry." I would appreciate your sending me any information you may have relative to the first problems confronting us in the organization of such a Club.

In reply to this letter the Society wrote as follows:

The first difficulty which confronts any Study Group is the problem of what to study. It seems quite difficult for beginning groups to select a starting point and carry out anything in the way of systematic study. We have recently published a new Syllabus of Masonic Study which covers the ritual and symbolism of the three degrees in a manner particularly designed to meet this need.

The Syllabus is a course in ceremonial and symbolical Masonry covering the first three degrees. The design is such that it carries the candidate through the ceremony in ritual sequence, explaining as it progresses the symbolism of each ritual act. The Syllabus itself is in outline form and is divided into convenient sections, each

accompanied by a list of references to the necessary textbooks. These references mention not only the name of the book, but the pages on which the information will be found. It is so arranged that a student having the textbooks is able to select his reading in accordance with the course. In the case of a Study Club each subdivision could be made the topic for one meeting. The leader could prepare his talk from the references and the other members could read such portions of them as they saw fit. This would prepare them to take part in the evening's discussion.

Some two weeks later we were pleased to receive the following letter from our correspondent:

Last night, at an invitational gathering of certain brethren of my lodge, we organized a Study Circle which we have named the ..... Masonic Research Club.

It was my privilege to be instrumental in promoting this meeting and we derived a great deal of benefit from the suggestions, advice, etc., contained in the leaflets which you sent, together with the information in your letter to me.

We are planning to commence our study with the Symbolism of the First Degree, and work on through the three degrees.

Upon motion of one of our members, which was duly seconded and unanimously carried, we voted to make all Masters and Past Masters, who desired to join us in our work, honorary members of our Club.

In our city we have two Blue Lodges. Our idea in naming our Study Circle the Masonic Research Club was, to have it maintain itself, thereby making it possible for t brothers of both lodges to become members of our club. This, we believe, will help to more strongly unite the two lodges in the interests of Freemasonry in our locality,

and will do much to promote a more cordial and sincere feeling of Brotherly Love among the Craft.

It is our intention to establish a Question Box, in the ante room of the lodges, for the benefit of the curious, interested members of the Fraternity who desire more light as to the "whys and wherefores" and who desire to know what it is all, about.

We feel very fortunate in having a Master who is particularly interested along these lines, and who will cooperate with us in every way possible, and particularly by announcing in open session of the lodge the date of our meeting, and allotting us certain time for replying to the queries received in the Question Box.

In our reply the only thing which might be of interest to the general reader is the excerpt printed below:

The Question Box idea seems particularly good. Doubtless you will run into questions from time to time that will stump you and to which you will not be able to find answers conveniently. Please bear in mind when such an occasion arises that the National Masonic Research Society stands ready to place all of its resources for work of this kind at your disposal. We will either prepare an answer to your questions or send you the material from which you can prepare your own answer, whichever seems best suited to the case, or as you may select.

The correspondence has continued very much along the same lines and there is little more of interest. The club is flourishing and they have sent in several questions in accordance with the plan above suggested. The following extract shows the extent of this progress:

We have started the work of study as outlined in the Syllabus and at our next meeting the Study Director is going to have different brothers read a portion of the text and then hold this portion open for discussion.

Our membership is now fifteen and we are all very much interested in the work.

In order to show that the work of the Society was beneficial and appreciated, we quote the latest communication from this Club:

At the regular meeting of the …… Masonic Research Club held on July 15, 1927, the brothers assembled being very grateful for the help furnished by the Society at the time we were organizing our Club, upon motion duly made, seconded and unanimously carried, adopted the following resolution:

"that a copy of the Constitution and By-Laws be sent to the National Masonic Research Society of St. Louis, Mo., for the purpose of advising them of the progress of the ..... Masonic Research Club and as a mark of appreciation of their efforts on behalf of the Club."

Pursuant to the wish of the brothers the Secretary was instructed to attend to this matter and enclosed herewith pleas find a copy of the above mentioned Constitution and By-Laws.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

GENTLEMEN MARCH. By Roland Pertwee. Published by The Houghton Mifflin Co., Boston. Cloth, Table of Contents, 323 pages. Price, $2.15.

WHO of our readers has ever heard of Roland Pertwee? No, this is not one of those "Ask Me Another" tests, but an honest question. I must confess that until I saw the announcement of his new novel he was totally unknown to me. I hate to make such an admission for two reasons. In the first place it is not pleasant to admit ignorance, and in the second, which is by far the more important, for seven years I seem to have missed some of the most delightful entertainment that has been offered to those who enjoy light fiction. It was with no little trepidation that the reading of Gentlemen March was undertaken. I put it off as long as possible, for no particular reason, except that I dreaded the possibility of its being one of those dull novels that one so frequently finds today. It was undertaken one evening when the humor for more serious reading was off on vacation. The book was finished the same evening with the consequent loss of sleep and with the resulting inefficiency the next morning. It is not a particularly arduous task to read a three hundred page novel in one evening. Usually one reads about one hundred pages and looks over, or over looks, as you prefer, the balance. That means two hours at the most. This was different, however. It was impossible to skip anything. One never knew around which corner, or over which page, something new was going to happen. You could not afford to skip through it, and you did not want to, either. This was my introduction to Roland Pertwee. I hope I shall come to know him better. (I learned a little more the other night, but that comes later in the story.)

Even those who profess to read nothing but non-fiction find it, necessary to get away from the serious thoughts of scholars once in a while and hide in the realms of romance. There is no more invigorating relaxation to my mind than a good story of

adventure. Doubtless you know what is coming, but I cannot resist the temptation to mention the man who, to my way of thinking, has done more to place adventure upon the highest plane of fiction than any other living author. Rafael Sabatini has for several years past been my idol and ideal when it came to this type of literature. I do not think that anyone will ever usurp the place occupied in my mind by that story of the French Revolution which first brought Sabatini before the great mass of people. Scaramouche was, and still is, his masterpiece. Those works which have come since do not reach the same pinnacle. They are excellent reading, no one can deny that, but somehow they fall short of the above mentioned melodrama. His earlier works show the effects of immaturity, but the plots are vivid and packed with dramatic incidents that are sufficient to hold almost anyone on the edge of his chair, and if he becomes too deeply impressed he is likely to fall off. I have found that the best place to read books of this kind is on the floor. It obviates all possible danger, and gives ample opportunity to allow your mind full sway.

Now this fellow Pertwee comes upon the scene. In many ways I wish he had remained in the fastnesses from which he came. I shall have to spena no little time in the next few weeks trying to catch up with what I have missed. The short biographical sketch to be found on the wrapper of Gentlemen March tells us that like Aubrey Beardsley (whoever he was), Pertwee was born in Brighton and that he began his career as an artist working under John Singer Sargent and Alma-Tadema. Later he forsook the palette and brush for the stage and played under the management of H. B. Irving. (That is the second unknown who has received publicity from the publishers.) Pertwee says that he always did write, but that until the war it was only for his own amusement. During the war he began to write seriously. Short stories came first and then his first novel, Our Wonderful Selves, was written in 1918 in a convalescent hospital. So much for the author. I find I am about nine years behind time and insist that I shall have to catch up very soon.

The story of Gentlemen March must be read to be appreciated. Briefly the action concerns Nicholas Cheyne who meets a school-girl in Paris, and of course, it is always "of course" in a case of this kind, falls in love with her. He learns that Natalie is heir to the throne of Sciriel, which seems to let him out, accordingly he tries to conquer his love by enlisting in the Foreign Legion. After seven years of service Nicholas discovers that the Great War has brought about the overthrow of the reigning house of Sciriel. He departs from the Legion to seek and rescue Natalie, whom he thinks of no longer as a Crown Princess, but as a woman to whom he may

once more aspire. The rest of the story you can imagine, but don't try to do more than picture the ending. The adventures of Nicholas in Sciriel form the most fascinating bit of adventurous literature it has been my pleasure to read in a long time.

As has been indicated there are other novels by this same writer. I do hope there are not too many, because the busy season is coming on and it will be necessary to devote some time to other work. The fact that I read Rivers to Cross one night was mentioned earlier. It is necessary to say just a word about that book. It is a worthy predecessor to Gentlemen March and if these two books can be taken as a criterion a word of warning will also be necessary. I began Rivers to Cross on the way home. I had an engagement for the evening and was late in keeping it. Arriving home considerably later, I saw the book again, and finished it in the wee small hours of the morning. Whatever you do, and whatever you want to do, don't miss reading Gentlemen March. If you like this sort of fiction you will want to read more of Pertwee; if you have no liking for it read it anyhow, and then read Scaramouche. I venture the opinion that you will be haunting the libraries for the rest of Pertwee's books, and not a few of Sabatini's. But above all things don't start any of them unless you have an evening totally free, and with no strings tied to it. Of course, it makes no difference if you don't mind missing a night's sleep, but if you start Gentlemen March or Rivers to Cross, you will finish them before morning.

* * *

THE MESSAGE OF THE POETS. By, John J. Lanier. Privately printed. Limited Masonic Edition (125 copies). Cloth, table of contents, 159 pages. Price, $5.00. Ordinary edition; $2.50.

THIS is a strange little book; it would be difficult to give it a label and put it in its right place. Most books follow certain broad lines, they are novels, books of verse, histories, or they treat of some special subject. This treats of poetry it is true, but to say that would not give an adequate idea of what it is. Bro. Lanier, who is at heart a poet himself, sets out ostensibly to tell us the place that poetry should take in our lives, but he goes on far beyond that into the inescapable facts of birth and life and

death, and the tragedy of the world, and what is at the back of it all. This he does partly in his own words and partly in the language of poems quoted to illustrate his point.

The following quotations may give a better idea of what is to be found than any description:

If the world were such a world as we would like the Almighty to make for us, we should be jelly fish to the end of time. We never should have any physical, mental or spiritual backbone. The world is hard and full of dangers of all sorts; and ought to be so, for in no other kind of world can men and women be made brave, generous, noble, fearless and godlike. This is the purpose of God . . . and if one objects to being such a person this is the worst of worlds to be in.

And again:

The awards are not given because of what we have thought about God, or even how we have treated Him, but because of what we have done to our fellow man.

God shall say unto us, "Verily I say unto you, inasmuch as you have done it unto these my children, even unto the least, you have done it unto me."

This is not new of course. People have been reading it in the Bible for centuries - and yet official and formal religionists are always smothering it up with their version of the "traditions of the elders."

Speaking of the family tie he says:

It takes something tremendously strong to hold the family together after it is made. In fact it takes the strongest thing in the universe. And at times it is a terrific strain even upon this greatest of all powers. What is it? It is love. Nothing less than love can work this miracle.

The book deserved better of the printers and the proof readers. But that is probably incidental to the work being done locally by printers unused to book work; so perhaps the critic should not be too severe. In these days it is a great risk and a great expense for any but a writer of "best sellers" to publish a book, and we believe this was well worth publishing.

* * *

DOCUMENTS ILLUSTRATING THE HISTORY OF CIVILIZATION IN MEDIAEVAL ENGLAND (1066-1500). By R. Trevor Davies. Published by Methuen & Co. Cloth, table of contents, index, 413 pages. Price, $3.65.

THE title of this book is a very accurate one, it is a collection of documents, and they do illustrate the history of Mediaeval England, which includes the civilization of the period; but in spite of that it is very misleading. One would naturally expect, after wading through the title, a dry-as-dust work of reference; and a casual glancing through the book might confirm the expectation, for it looks like that kind of book. But if one stops to read a few sentences the illusion is gone, the veil is rent, and one is apt to be lost till someone else impatiently says it is time for supper or bed or something else equally unimportant. Even the extracts from Domesday book have an interest, and the trial of a horse-thief in the thirteenth century, in spite of its ritual dialogue, moves on as swiftly to its denouement as in the court of Judge Lynch himself with a jury of Vigilantes, only the condemned was allowed to have his shrift from a priest before he was hung.

The regulations in the Statute of Winchester regarding clearing the highways are interesting - two hundred feet on each side was to be cleared so as to leave no covert for an ambush; and every man had to have "harness" and weapons according to his means and rank "for to keep the peace." And "view of armour" (which was an inspection of arms where every freeman was a soldier) was to be made twice a year.

The chronicle of Jocelyn of Brakelond, a monk of St. Edmunds, is very exciting in places, especially where be tells of the election of Samson, master of the novices, to be abbot. The abbot of St. Edmunds was a very important person, and the king had much interest in the election. Samson was by birth of the lowest classes, his election put him on an equality with the greatest nobles. The king was suspicious, the monks timid, they wanted Samson but were almost too frightened to say so. But their choice was justified, the new abbot pulled the monastery out of the slough of debt and disorder into which it had fallen, and though he had disputes with the monks and the king and the burghers of St. Albans, all respected him, and in the end loved him.

There is a long extract from the journal of the Sieur de Joinville, who accompanied St. Louis, King of France, on the Crusade. This gives a very vivid picture of the campaign with many sidelights on the customs and manners of the time. When he left home, he says he would not turn his eyes towards Joinville for fear his heart would melt at the thought of leaving his home and children.

Froissart's Chronicles are readily accessible, being in most public libraries, and the passages quoted are those best known, the description of the English campaigns in France and the prowess of the Black Prince. Perhaps the most interesting, to those who do not already know them, are the selections from the Paston letters. These are between members and friends of the Paston family, and show at once how amazingly like ourselves people were then, and yet how different their lives. The quaintest thing is perhaps the letter of Margaret Paston to her "Right Worshipful Husband" (she calls him "dear heart" in other places), asking him to send some crossbows and "quarrels" and "wyndacs" to wind the bows up with, because the house "was so low that there may none man shoot out with no long bow though we had never so much need," also she wants some short poleaxes to keep within doors, presumably for the inmates to use on any unwelcome intruders. The times were evidently rather lively - also the lady was not afraid of double or even triple negatives.

Probably it is better to get the original works, Froissat, William of Malmesbury, Giraldus Cambrensis, Sir John Maundeville and the rest; but for those who have them not this book will give at least a selection of the treasures to be found i these old chronicles of the past.

* * *

PLANT AUTOGRAPHS AND THEIR REVELATIONS. By Sir Jagadis Chunder Bose. Published by the MacmiIlan Co. Cloth, analytical table of contents, illustrated, appendix, index. Price, $1.95.

IT may seem rather curious to introduce a book by quoting from the Appendix. But as this is taken from the Inaugural Address on the occasion of the dedication of the Bose Institute at Calcutta in 1917 it would naturally say something of the author's work and the purpose or ideal inspiring it. This is one thing he said:

The excessive specialization in modern science has led to the danger of losing sight of the fundamental fact that there can be but one truth, one science, which includes all the branches of knowledge.

There can be little doubt that this is the fundamental postulate of all scientific research. The scientist, who is very, very seldom a philosopher, takes the naive metaphysics of common sense for granted. He assumes that things, the facts of the world are real, and also that they are explicable. And on this assumption he would also look for real and intelligible connections between different sciences, or branches of science, only that he seldom thinks about it, being too much occupied and his field of vision too much circumscribed by his labors in his own mine or quarry. The author went on:

India, through her habit of mind is peculiarly fitted to realize the idea of unity, and to see in the phenomenal world an orderly universe.

The world that, as he had just remarked, appears at first sight to be so chaotic and disconnected. It was this that led him "to the frontiers in the different sciences" and "to the border region of physics and physiology" where he was amazed

. . . to find boundary lines vanishing and points of contact emerging between the realms of the living and non-living. Inorganic matter was found to be anything but inert. . . . A common reaction seemed to bring. together metal plant and animal under a general law. They all exhibited the phenomena of fatigue and depression, together with possibilities of recovery and exaltation yet also that of permanent irresponsiveness which is associated with death.

In a sense this is not entirely new; for instance, it was observed long ago by practical men whose work made it important, that metals appear to suffer from fatigue, and that being allowed to rest the weak places are strengthened; but the observation was rather of the loose and inaccurate type of every day judgments, where we arrive at conclusions, or impressions, from accumulated experience, without being able to give any definite account of the matter, statistical or analytical. This has, however, been one of those things that comparatively few people knew and still fewer had thought about; in regard to plants it is far otherwise. Hundreds of thousands of people are intimately concerned with these, and have observed their habits, have seen how the roots of seedlings will go down and the shoots come up; or rather how shoots and leaves will seek the light, as the roots will burrow for moisture and food. People who love flowers, and they are many, will often in a half-ashamed way say that it seems that plants actually respond to care and attention beyond the mere provision of favorable conditions. While other people cannot keep them alive no matter what they do. This may be superstition, but it is folk lore in the general sense, and the raw material of science.

It is a case of interest and attention after all. For many people have denied, and some do deny, that animals have any intelligence, or even feeling, and act accordingly.

They are no worse than others, less sympathetic and less observant still, who seem to think almost that other races of mankind than their own are without sense or sensibility; and also speak and act accordingly.

Sir Jagadis Chunder Bose has brought to bear on this borderland all the technique of modern exact science. The science that depends on measurements of the greatest refinement, of strict records and repeated experiments. He had of course to devise apparatus for the purpose, much of which is clearly described in the present work. Machines for magnifying and recording the most minute movements, devices that make the growth of a plant visible, that show how it varies, sometimes even in a negative sense, shrinking instead of growing. As a result of his experiments he has discovered that the flow of sap in plants is caused exactly in the same way as the flow of blood in animals. It does not depend on pressures, or attraction, capillary or otherwise, but is due to the rhythmic expansion and contraction of the cells in the vascular fibres, each cell acting as an undifferentiated and microscopic heart, forcing the sap received from its neighbor below into the one next above. The movement is so small, the cells of course being visible only under a microscope, that it could not be detected without such apparatus as the author has invented.

In the same way rudimentary powers of movement have been detected which in principle are analogous in every way to the muscular activity of animals. And more than this a real nervous system is shown to exist. Very simple indeed, compared with that of mammals or human beings, about in the same ratio as a toy telephone would be to a large telephone exchange in a big city with all its connections, but nevertheless functioning in the same way, even to the distinction between afferent and efferent nerves and the existence of reflex arcs. Of course there is nothing like a brain in any plant, scarcely anything indeed that could be called a ganglion, but yet something that is parallel and for the purposes of plant life equivalent.

These discoveries, which it is truly not too much to call startling, will give much food for thought to those who are not satisfied to rest content with the appearances of things and the transitory and illusory values of the forum and market place. It is not a new line of speculation that the whole creation runs in an ascending scale from the so-called inanimate to man, in whom intelligence shows possibilities of bursting the bounds of the material, but these new facts will do much to stimulate speculation on

these lines, and may lead to further and undreamed of discoveries. From this point of view perhaps the book disappoints us a little. The experiments on metals, which have apparently been performed, and perhaps on other kinds of inorganic substances, too, are only alluded to and not described. For this reason it is impossible to judge what inferences should be drawn from them. Perhaps the author intends to give us an account of these later; we sincerely hope that he will. It seems the more necessary, as it would appear that in some ways he has not broken entirely free of the shackles of occidental thought. There are superstitions in science as elsewhere - and myths. This is becoming recognized, and a number of recent works have more or less clearly pointed it out. The myths of science deal with imaginary reasons or causes for phenomena observed. The "caloric" of the older physicists was such a myth, it may be the electron of today is also one, but that is aside. We note two places specially where it may be that the author has held closer to such hypotheses than there was any need, and where if he broke away it might lead to a truer understanding, and indeed it would seem to a conception more in line with Indian philosophic thought. In the one he assumes as a matter of course that plant energy is solar energy, stored up presumably in the latent form called molecular. He here briefly alludes to experiments, but does not describe them. Which is a great pity, for without knowing what they were it is impossible to judge how far the result is justified. Everything savoring of vitalism is usually rejected at sight by scientists, who it may be by constantly so doing are blinding themselves to other possible interpretations of the facts, possibly even blinding themselves to certain unobstrusive facts which would disturb the orthodox theories based on the universal application of the conservation of energy and its corollaries.

The other thing was less important, yet would fit in with the above. In discussing the nerves of plants and equally the nerves of animals, he accepts apparently without question the current scientific ideas, and speaks of the passage of the impulse or message along them as being molecular action. Now the unit of the organism is the cell, not the molecule. And the molecule after all is only a hypothesis of another branch of science. The cell can be seen, dissected, its structure known; the molecule is, if it exists, far too small to ever be seen, because it is smaller than the shortest light waves. The nerve action is no more properly molecular (or only as much) as muscle action, or the action of a hammer on the anvil, or a wheel on the road. There is a perfectly simple explanation of nerve action, based on the unit cell. If a number of men stand in a row holding hands, a signal can be sent along the line, by pressure, shaking, pulling or pushing. If each man repeats with one hand what the man on the other side has just done, the signal will pass to the other end , the last man may be instructed to do different things according to the signal. Practice and attention will

quicken the rate at which the signal will pass, inattention, fatigue and like causes, will reduce it. The nerve consists of a string of cells in contact. We know even the undifferentiated cell is sensitive and capable of movement to some degree. By supposing the message is passed from cell to cell by some very faint movement received and recognized and passed on by each one accounts perfectly for all the phenomena without any need to bring in hypothetical (mythical) valves or molecular action, or even the passage of energy such as an electric current. For though it is true that cell action seems to be accompanied by electric disturbance, this may well be only an accompaniment, a by-product of cell action.

These considerations, however, are not intended as criticisms, but rather as suggestions that might possibly lead to the opening up of yet new vistas.

The book is popular in the best sense, it requires no special knowledge of science, either physics, physiology or biology. Any intelligent educated reader can follow the description of the experiments and appreciate the inferences drawn from them. The style is easy, fluent and lucid, and the matter, as has been indicated, is of the greatest interest to those who want to know bow and why and the meaning of the world in which we live.

* * *

NEW BOOKS RECEIVED

A History of the Ancient World. By M. Rostovtzeff, published by the Oxford University Press, New York, 2 volumes. Price, $5.25 per volume.

Freimaurerisches Lesebuch, ein Einfuhrung in das freimaurer-ische Schriftum, Vol. II. By Dr. August Horneffer, published by the Verein deutscher Freimaurer, Leipzig.

* * *

AN ITEM OF INTEREST

In conjunction with the present series of articles appearing in THE BUILDER it is of interest to note that the September number of The Converted Catholic, the monthly magazine of Christ's Mission in New York City, contains much interesting material along the lines of our own series. A special article is devoted to the letter from Hugh Manity, published some time ago in our pages. Christ's Mission was founded more than forty years ago by the late Father James A. O'Connor, who had been a priest of the Roman Church, and has, in that period, been of service to over 150 priests, some of whom are today carrying on successful pastorates in Protestant churches. A former priest, now pastor of a Presbyterian church in New York City, recently brought to Christ's Mission a Spanish priest who had been exiled from Mexico. Steps were immediately taken to provide such assistance as he required. The article contains the story of this priest. An account of the incidents leading up to the break with the church by the founder of the Mission, as described by him in an open letter to the late Cardinal McCloskey in 1893, is also contained in the special article to which reference has been made. It is with no little interest that THE BUILDER notes the fact that our series has aroused the thoughts of others and that publicity is being given to our articles.

* * *

THE ETTRICK SHEPHERD

James Hogg, the poet - more properly known as the "Ettrick Shepherd" - was initiated into Masonry on the 7th May, 1835, by Brethren of the ancient "Lodge Canongate Kilwinning" (Scotland), specially convened for the purpose at the village of Inverleithen. After the ceremonies were over, he acknowledged the kindness of the

Brethren in the courtesy they had shown him, in convening a Lodge specially for his accommodation; and remarked, that "his mind had been deeply impressed with the solemn moral injunctions he had received." He afterwards became "Poet Laureate" of the Lodge. And it is not a little remarkable that the same office should have been held by his illustrious countryman and Brother, Robert Burns, at the time of his decease. It had remained vacant during the interregnum. Mr. Hogg continued warmly attached to the Brotherhood until his death, which occurred at his residence, on the banks of the Yarrow, on 21st of November, 1835. It was an event that did not fail to impress every son of genius and reader of taste, on both sides of the Atlantic, with a deep and melancholy interest. He was, perhaps, taken all-in-all, the most remarkable man that ever wore professionally a shepherd's plaid, and one of the sweetest poets that ever framed a lay. He was buried on the 27th, in the Ettrick Church-yard, closely adjoining the cottage in which he was born. The funeral was attended by a crowd of mourners such as has rarely been witnessed in the pastoral valleys of the Ettrick and Yarrow. - Freemason's Magazine, January, 1842.

* * *

AN ANNOUNCEMENT

THE BUILDER is pleased to announce that beginning on Oct. 17 and continuing six weeks through Nov. 28, The Christian Science Monitor will publish a series of articles on What Masons and Kindred Groups Are Doing Today. The articles will be world-wide in scope, and special treatment will be given to the work outside of the United States; particular efforts are being made to see that the benevolent enterprises of no organization in the general Masonic family are omitted. It will be seen from this that the purpose of the series is designed not so much to depict the ritualistic side of the Craft with its acknowledged benefits to the initiate, but the educational and charitable side - the influence of which reaches far beyond the confines of membership. We are advised by the Editorial Department of The Christian Science Monitor that a special rate is being made to those who desire to subscribe to the paper during the progress of this series. We feel certain that all of our readers will be interested in seeing what is to be said about the National Masonic Research Society as well as the other organizations which will be featured. For any information relative to

the series you may address your communications to the Society, or to The Christian Science Monitor, Back BayStation, Boston, M

----o----

THE QUESTION BOX

and CORRESPONDENCE

SWEDISH MASONRY

The following correspondence will prove interesting to those who are interested in the relationship of the different branches of the Masonic Fraternity throughout the world. The first letter is from an American Mason now domiciled in Sweden to a Swedish Mason who has long been resident in the United States. The two that follow are from these two brethren respectively to THE BUILDER. The Swedish Mason has been, and is, recognized in America as a brother, the American Mason is not recognized as such in Sweden. Were it not that the whole question of recognition is beset with the most absurd anomalies this would be disturbing. As it is it is just another case. The letters follow:

On Jan. 22, 1924, 1 received through Mr. H. L. Haywood an interesting description of the Swedish Masonry, written by you. This letter from you is lost, but I remember you said that Freemasonry in Sweden is practically the same as in Michigan and I remember you gave a description of the twelve degrees in Sweden. I wish very much I had that description now.

I have been in Sweden since November, 1926, and located near Stockholm, where I have relatives and friends who are Freemasons and whom I often visit. I have tried to gain admission to a lodge in Stockholm through Kabinettskammarherre Berndt Hay, whose duty it is to investigate all foreign Freemasons whether they are accepted or not. He said I could not gain admission on my papers, which I showed him, because, he said, the Swedish Masonry does not recognize the bodies to which I belong.

I am a member in good standing in Zion Lodge, No. 1, Detroit, since 1913; Michigan Consistory, 32 degrees, since 1915, and Moslem Temple since 1915.

May I ask, did you ever visit a lodge in Stockholm or any other place in Sweden? If so, when and where? To what Masonic bodies do you belong? Maybe the Swedish Masonry recognizes the Commanderies in Michigan, but not the Scottish Rite Bodies or the 32 degrees, or maybe nothing at all in the Northern Masonic Jurisdiction of the United States. Perhaps they have communication with the Southern Masonic Jurisdiction of the United States only, and not the Northern? Could a letter of recommendation from you to someone here help me in any way to gain admission, to be accepted and taken as a Mason? Then I certainly would appreciate it.

I ask you these questions because I have written to Walter N. Glass of Detroit without any good result.

It seems very peculiar to me that I am not taken as a Mason here, although I belong to the Freemasonry of the world. There must be something wrong somewhere in the Fraternity.

Eric H. Peterson, Sweden.

This is to thank you very much for your kind letter of April 9, pertaining to Swedish Masonry.

Since I received your letter I tried again to obtain admission in the First Degree of St. Erik's Lodge in Stockholm. which is a Blue Lodge or a St. John's Lodge. It was the 28th of April.

Then I went along with an old friend of mine, who is a Seventh Degree Mason in Stockholm and who was certain that I should gain admission. We were dressed in full dress suit, as is the custom here at all Masonic meetings. When we came to the tyler to register, I was asked if I ever visited here before. I said no, but I showed my dimit from Zion Lodge, No. 1, in Detroit. The tyler asked if Admiral Arvid Lindman had approved it and signed it. I said I did not know it was required and asked if I could see him here tonight. He was not there.

My friend then said he should go, in and ask the Worshipful Master. He came out to the ante-room and informed me that it was necessary for me to go and see Mr. Berndt Hay and have him see my dimit, approve it and sign it.

My friend got peeved but it could not be helped. He called up Mr. Hay over the 'phone and asked if I could be allowed to visit lodge tonight, but the answer was that I could come and see him tomorrow at 11:30 a.m.

We went and the next day at agreed time we were received by Mr. Hay in his office. He was the same man I visited once in January for the same reason, only at that time I did not have the dimit, which I received in March. Hay did not seem to recognize me. I introduced myself, told him my errand and showed him my dimit. He read it and regretted that Swedish Masonry does not have any connection with the Grand Lodge of Michigan and for that reason I could not obtain admission. He said he was sorry therefore, but he could not help it. It might be, he said, for some reason long before our time.

I told him I was very much surprised to learn that a member of the Free and Accepted Masonry of the world was not received and welcomed in a Swedish lodge. I asked him if Swedish Masonry has connection with any Grand Lodge in the U. S. A. He said, "Yes, with certain states." I asked what states but he would not tell.

Consequently, here it does not seem to be the question whether a man is a Mason or not, a question which is answered by Masonic grips and words. It is simply: Are you a Mason from the U. S. A., nothing doing. And I would like to know why and I am certain thousands would like to know the same thing. It does not conform to the great Masonic principle, brotherly love.

I am a Mason and I am proud of it. I have been refused recognition by Swedish Masonry without any examination or investigation except the question what Grand Lodge I belonged to. But even at that I do not think that a Swedish Mason would be refused admission into a Michigan Lodge if he try admission.

But I think the Grand Lodge of Michigan stands insulted by the declaration of Berndt Hay in Stockholm as not acceptable by Swedish Masonry. He said the Masons in the U. S. A. are working in a different order than the Swedes, and yet, I understand, that all true Masons are working under the principles laid down by the first Grand Lodge of Masons, formed in England in 1717. The Grand Lodge of Michigan is, I understand, working under those principles. If the Swedes are true Masons, they should work under those same principles and, as a matter of course, members from Michigan should be accepted as Masons in Sweden and everywhere else in the world.

I saw on a Masonic chart the other day that Swedish Masonry is called "IXth Masonic Province 1780." Its motto under its coat of arm is: "Veritas persvadet." The name of its various lodges I give on a separate sheet, enclosed.

I think it should be in the interest of Masonry in the U. S. A. to investigate this deplorable condition, the feelings between Swedish Masonry and American Masonry. And because you said in your letter you wanted to learn the developments of my

efforts to obtain recognition, I have written this letter. It will, no doubt, be interesting for you to read it and maybe it contains matter worthy of research.

Eric H. Peterson, Sweden.

Some few weeks ago I had a letter from Bro. Eric H. Peterson, dated Hesselby Villastad, Sweden, and enclosed with it a copy of a letter sent to you in which he tells me that the St. Eric Lodge at Stockholm, a St. John's or Blue Lodge, refused him admittance to its meeting, and that this refusal later on was ratified by an official of the Swedish Grand Lodge.

This behavior of the Swedish Masons perplexes me very much and I think that the matter ought to be examined not so much on account of Bro. Peterson as on account of the principle involved. I have advised Bro. Peterson to present the matter to his lodge and to have this take the matter up by the help of the Michigan Grand Lodge. If you would support him in some way or other possibly a decision of far-reaching importance could be had.

Undoubtedly the Swedish Grand Lodge will assert that it is master in its own house and that it has a right to decide whether or not it will give a foreign Mason admittance to its meetings; but an assertion of this kind will be in conflict with its claim of being a link of the great international Masonic brotherhood and the obligations which according to its rite are laid on the brothers. The Swedish Grand Lodge has no right to claim to be inside the great Masonic brotherhood and at the same time scorn a brother who proves that he belongs to it. This could be a disclaimer of the basic principle. A lodge is no private club, any more than a house of devotion, and has to be opened to anybody who proves that he is a member of good standing. As remarked, really I believe that the question ought to be taken up.

By the way. The June copy of THE BUILDER contains an interesting article in relation to Freemasonry in Russia. Undoubtedly you remember that Leo Tolstoy in his novel, War and Peace, describes the initiation of a Mason. The description is not

imaginary but the ceremonies related are undoubtedly those of the Swedish Rite of the first part of the nineteenth century. According to the mentioned article in your paper the Swedish Rite played a great role in the Russian Masonry and even in the first part of the said century had jurisdiction.

C. B. Olivarius, California.

Unsatisfactory as the situation seems it is hard to say what can be done. The only pressure that one Grand Lodge can exert upon another is to refuse recognition. Such a weapon loses all its force when the cause of offense is refusal to recognize. That this situation is of long standing, as Bro. Hay intimated to Bro. Peterson, may be seen from what Gould has to say in Chapter xxvi of his History, which deals with Masonry in Northern Europe.

The history of Freemasonry in Sweden possesses an interest peculiar to itself. The Swedes appear to have fallen away from the simple teachings of the Craft as easily and early as the other nationalities of Europe, but with this difference, that instead of flitting from one Rite to another, constantly seeking variety, they have remained steadfast to their first heresy, and still work the same ceremonies that originally riveted their attention about 1760. These ceremonies are in great part their own invention, although based-not improbably-upon the degrees of the Clermont Chapter; and as they have only been adopted by one Grand Body in Prussia, and by Denmark, Sweden has ever since been practically outside the circle of Freemasonry - a distant connection only of the great Masonic family. This want of intimate Masonic intercourse, combined with a marked absence of indigenous Masonic literature, is the reason that any history of Swedish Freemasonry can be no more than a sketch.

It seems that the Freemasonry of Scandinavia, including Denmark, adopted the Rite of Strict Observance, and these three countries became Provinces of that system. That is how Sweden calls itself the IXth Masonic Province, as Bro. Peterson observes. The Rite ceased to exist elsewhere, and apparently was considerably changed in Scandinavia, yet the old style is retained though the provinces with lower numbers have long since passed into oblivion.

* * *

PAPAL INFALLIBILITY

I will appreciate very much any information you may be able to give on the following:

1. (a) Is there any other Pope, besides Pius IX, that was a member of the Fraternity? (b) In the affirmative case, is there any documentary evidence supporting the same?

2. The Council of Rome (Vatican Council) was held in the year 1870 with the main purpose of making as a Dogma of Faith the infallibility of the Pope. In that Council many were against it. It has been said that Bishop Strossineyer delivered a very strong speech or rather sermon against it in the presence of Pius IX. Can you furnish the undersigned a copy of the said speech? Was the Bishop excommunicated or punished for such a behavior?

3. Do you know of any history written on the Popes? Please furnish me the title of the book, its price and where to secure it. G. J. M., Philippine Islands.

Taking the questions in order. In regard to the first, it has been frequently stated that Pope Pius IX was a Freemason, but Bro. Arthur Singer, of Germany, in his book, The War of Rome Against Freemasonry, devotes a chapter to the subject and exhaustively discusses every rumor and scrap of evidence that has been brought forward to prove this assertion. He comes to the conclusion that nothing has been demonstrated. Pius came of a family of very liberal tendencies, and a number of his male relatives were, or had been, Freemasons, but that is all that is certain. The most therefore that can be

said is that it is barely possible that in early youth he had been initiated. So far as we know this has not been asserted of any other Pope.

At the Vatican Council the minority of bishops who were opposed to any pronouncement on the doctrine of infallibility was about 20 per cent of the whole number present. They were, however, exceedingly influential in that they comprised a majority of the outstanding scholars and theologians of the church. The minority, however, was gradually reduced by every kind of personal pressure brought to bear individually, but even so 88 voted against it and 62 gave it only conditional assent. This, however, was only at the preliminary ballot. When it came up for confirmation the dissenting minority, in order to avoid embarrassment for themselves and for the church, requested leave of absence of the Pope and left Rome. Two of them only remained and actually voted against the final confirmation. These two, however, made their submission almost immediately afterwards.

During the discussions many very strong utterances were made against the adoption of the dogma. Bishop Strossmeyer objected to the clause which described Protestantism as pestis, that is, an unclean or poisonous thing, and as a "fountain of naturalism." He was interrupted by outcries and had to Ieave the tribune, nevertheless the clause he objected to was Iater removed.

As the sessions of the Council were all secret there is, so far as we know, no authentic account or report of the speeches. The best accounts of the Council as a whole are in German and not very easily obtainable. In Dr. Dollinger's work will be found a great deal against the dogma, but not any account of what was said at the Council.

Strossmeyer with all the other dissentient bishops eventually submitted. They could not well have been excommunicated for opposing the dogma before it had been accepted. They avoided it afterwards by their submission.

The following works can be procured on the history of the Popes: History of the Papacy in the 19th Century, The History of Rome and Popes in the Middle Ages, Papal Monarchy and The Popes and Their Church.

* * *

In THE BUILDER for May, 1927, on the first page appears an article entitled "Masonry and Religious Persecution in Mexico," by Bro. Jose D'Arimathea.

To the mind of the writer this is the most profound article on the spirit of Masonry we have read in many years. The analysis of Masonry is clearly and distinctly drawn, it also portrays religion and gives the adept confirmation of his conclusions after a careful and complete analysis of the two great opposing forces for the cultivation or control of the human mind in this age.

If it were within our power we would try to pass this message on to every thinking mind within the body of the Craft throughout the world. His is a mind that stands out clearly above and beyond all the writers of the age who are today seeking either self-aggrandizement and notoriety on the one hand or the clear portrayal of the spirit of Masonry, unselfishly, on the other, seeking only as we see him, to remove a part of the tarnish from the Shekinah with which it has been besmirched by the corrosion and corruption of the ages.

This brother finds sanctuary for his soul 'neath the shade of the trees beside the babbling brook, or on the banks of the shining river that flows through the sands of time he has become emancipated from the tyranny of fear and the thralldom of superstition and has tuned in with the cosmic reservoir from which has emanated all inspirations, deities and divinities throughout recorded history. He has discovered the real stumbling block in the pathway of progress that has dwarfed, blighted and retarded the enlightment of every age, beyond question he has parted the veil and permitted those who have eyes to see "the land that is fairer than day."

The writer regrets that few there be who can see and realize the presence and effectiveness of that golden thread that traces its way through the warp and woof of time which, when discovered and incorporated in daily life and followed through concentration and application actuated by desire, leads on and on to that city four square. And He showed me a pure river of water clear as crystal proceeding out from the throne of God and the lamb.

May you continue to increase the effectiveness of THE BUILDER by the selection of such articles as this, so that when life's fitful fever is over you will have erected a monument to Masonic endeavor that will endure as long as stone and bronze shall last and tradition go on from lip to lip. That the generation of men yet to follow may not lose sight of the relative relationship of the lambskin and untempered mortar.

A. J. Caldwell.

----o----

FOR SALE

Copies of The Story of the Craft by Lionel Vibert, Evolution of Freemasonry by D. D. Darrah, and Beginnings of Freemasonry in America by M. M. Johnson, slightly dog-eared and with erasures on front and back fly leaves; all new editions. Address offers to the Society.

The Builder Magazine

November 1927 - Volume XIII - Number 11

Masonic Charity in England

By BRO. GILBERT W. DAYNES, ENGLAND

THE subject of charity is one that should always be of perennial interest to every Freemason under whatever Constitution he may own allegiance. From the MS. Constitutions, or Old Charges, of the Operative Masons of mediaeval England we have ample evidence that the custom of granting relief to brethren, who were in want, had been in vogue for centuries before the dawn of the Grand Lodge era. Dr. Robert Plot, writing in the 17th century, alludes to this custom, as one of the predominant characteristics of the Craft at that time.

Coming to the period of Grand Lodge, in Anderson's Constitutions of 1723, we find it laid down in the Charges of a Free-Mason, under the heading Behaviour towards a strange Brother:

But if you discover him to be a true and genuine Brother, you are to respect him accordingly; and if he is in want, you must relieve him if you can, or else direct him how he may be relieved. In the earliest lodge, and other, records in England, we find frequent testimony that the Freemasons contributed towards the "relief of indigent and decay'd Brethren." This relief, or charity, extending in scope as the organizations grew, has become systematized. in several different ways, in the United Grand Lodge of England, and in its subordinate lodges.

In 1724, a proposal was made in the premier Grand Lodge:

That in Order to promote the Charitable Disposition of the Society of ffree Masons and render it more Extensive and beneficiall to the whole Body a Monthly Colleccon be made in Each Lodge according to the Quality and Number of the said Lodge and put into a Joynt Stock.

Some years elapsed before anything materialized, but in 1729 lodges commenced making donations to Grand Lodge towards this Fund of Charity; and thus was begun, in as small and modest a manner as possible, a scheme to relieve distressed Freemasons. The Grand Lodge of the Antients, shortly after their formation in 1751, also inaugurated a Charity Fund, to which each member of every lodge had to contribute quarterly. Upon the Masonic Union of 1813 the general Funds of both Grand Lodges became united, a Board of Benevolence being constituted to dispense the Fund of Charity.

THE BENEVOLENT FUND

The Fund of Benevolence has been growing steadily throughout the 19th and 20th centuries, and is augmented yearly by a contribution of four shillings ($1.00) from each subscribing member of every London lodge, and two shillings ($0.50) from each subscribing member of every Provincial and Military Lodge (1). District lodges are exempt from this payment. Each lodge makes this payment out of its general funds, and the brother's annual subscription to the lodge covers this outgoing. For the year 1926 the income of the Fund of Benevolence was 50,526 pounds ($252,631.02) and out of it, in addition to casual relief, grants were made amounting to 33,984 pounds ($169,922.50). At the beginning of 1927 the Fund stood at the sum of 257,469 pounds ($1,287,347.08).

THE CHARITIES

In the next place there are the three great Masonic Charities. They comprise the Royal Masonic Institution for Girls, founded through the influence of Chevalier Bartholomew Ruspini in 1788; the Royal Masonic Institution for Boys, founded by

the exertions of members of the United Mariners Lodge in 1798; and the Royal Masonic Benevolent Institution, which had its inception in 1835, although the Home at Croydon was not erected until 1850. The annual income of these three Charitable Institutions is derived principally from the result of their respective yearly Festivals. Once every year each Institution holds a Festival, and it is usually presided over by some distinguished brother, generally a Provincial Grand Master. This leads to a considerable amount of healthy competition, the brethren and lodges in the chairman's Province endeavoring by their donations to exceed the results achieved in previous years. This vigorous and stimulating rivalry has resulted in the augmentation of the Funds of the three Institutions to quite an appreciable extent. For each of these Festivals brethren from all over the country volunteer as Representative Stewards, and collect as large an amount as possible, both from lodges and from individual brethren, many of whom become Stewards on the lists of the Representative Stewards. As every Steward, whether a Representative Steward or not, has to contribute a sum of not less than ten guineas ($52.50) some lists assume substantial proportions, and there are generally several over 1000 pounds ($5000.00) at each Festival. It is customary, in the majority of lodges, to send up a Representative Steward yearly, each Institution being supported in turn. In such cases the Master, or some well-known brother, with especially persuasive powers, acts in that capacity. To help brethren who do not feel able to contribute, in one payment, the substantial sums required to enable them to acquire permanent voting power in the Institutions, Benevolent Associations are formed all over England, which make a regular collection from their members; and from time to time, when funds permit, ballot for the privilege of becoming a Life Governor, or Life Subscriber. In 1927 there were 19,669 Stewards for the three Festivals, and the total sum realized was 223,743 pounds ($1,118,719.25). This was exclusive of the Festival of the Mark Benevolent Fund, which resulted in a collection of 9,048 pounds ($45,244.10).

THE MASONIC HOSPITAL

Another Institution, which has the generous support of the Fraternity, is the Freemasons' Hospital and Nursing Home. This had its beginnings during the Great War, although mooted before then. Since 1919 it has, through the liberality of lodges and brethren, acquired an endowment fund of over 160,000 pounds ($800,000) besides paying its way so far as its annual income and expenditure is concerned. In connection with the Hospital there is also a Samaritan Fund, to assist necessitous brethren to defray the small hospital fees. This fund, for the year ending June 30,

1926, received by donations from the Craft the sum of 3,876 pounds ($19,380.91). Many Lodges of Instruction, for instance, have collection boxes for this Samaritan Fund, and at each meeting every brother is invited to place at least one penny in the box. It is surprising how these small, but regular, gifts mount up, besides giving each brother a really personal interest in the work of this Institution.

LOCAL CHARITIES

In addition to these Central Charities there are, of course, many others. All the largest Provinces, as well as many of the smaller ones, have their own local Institutions, most of them raised and maintained upon a most generous basis. These funds do not come into the Masonic limelight, but they nevertheless receive openhearted and liberal support, given in the true Masonic spirit; without thought of advertisement, or advancement in Masonry.

Then, one step further removed from the central organization, there is the charity provided by individual lodges. We have already seen how each lodge contributes towards the general Fund of Benevolence. In addition, annually, if its funds permit, it contributes to one or more of the great Masonic Charities already referred to, as well as endeavoring to augment its own Charity Fund, created to relieve, as far as possible, the distress of any of its members who may fall upon evil days. The amount required each year to satisfy these claims is obtained in many ways, and much depends upon the individuality of each lodge. In some cases frugal meals and simple refreshments enable substantial sums to be given to charity; in other cases the net fees from all initiates and joining members are placed in the Benevolent Fund; and in yet other cases collections are made at each lodge meeting for the same fund. This last method is almost universal, and brings nightly before the brethren the claims of charity. In some lodges this regular collection is made for some specific object, and not for the Charity Fund generally. I remember once in a lodge I visited an appeal was made for a Christmas present for the daughter of a deceased brother being educated in the Girls' School and a capital response was the result. In this way, too, local charitable objects, not Masonic, are assisted, sometimes occasionally, but often annually. From the Lodge Charity Fund any necessary casual charity can be dispensed, and it is from this fund that any deserving brother of the lodge, or his widow, or children, can be helped whilst awaiting the more permanent assistance from the Fund of Benevolence, or one

of the Central Institutions, or it may be even in augmentation, if necessary, of any such assistance.

In most lodges, to assist in the proper disposal of the charitable funds, the Worshipful Master annually appoints an almoner. Besides looking after the distribution of casual charity he deals with any case of distress within the ranks of the lodge. This brother reports to the lodge his activities, and makes such appeals for help in money, or other assistance, as may be required.

Having briefly passed in review the various Charitable Institutions and Benevolent Funds organized by the United Grand Lodge of England, and its dependent lodges, which I think it will be admitted are wide reaching and ample in their scope, let us not in conclusion forget those individual brethren--the fount of these benevolent schemes--whose regular donations and subscriptions enable them to fulfill their objects. By brethren, when framing or revising lodge by-laws, making their annual lodge subscription sufficiently large to provide adequate funds for charity, by the regular contribution of brethren to the charity collection made each lodge night, and by the substantial contributions of brethren to the Central and Provincial Charity Institutions, such brethren have endeavored to carry out in practice those precepts, concerning the relief of the distressed, which are so forcibly illustrated within the lodge. These brethren have realized that what Freemasonry is to anyone depends upon what that person puts into it, whether in service or in money.

NOTE

(1) Amounts given in dollars are only approximate, the English pound is figured at $5.00, the shilling at 25 cents. The shillings and pence have also been ignored. [Ed.]

----o----

The Roman Church and Marriage in Quebec

By BRO. F.G. VIAL, Canada

THE Old World tone to be found in New Orleans and in certain corners of the state of Louisiana represents a slight approximation to what is found in Quebec. Whatever of the romantic and bizarre survives on the lowest reaches of the Mississippi is overlaid by Americanism and can only be discovered by the curious in by-paths and out-of-the-way places. In Quebec, however, the life and manners of the people are obviously of a different kind from that which prevails in the rest of North America. It is a difference which, as it were, hits the traveler in the face. The inhabitants are for the most part French-speaking and very jealous for the preservation of their mother tongue, while their religion, an aggressive Romanism, is of the very texture of their individual and social life.

To appreciate this divergence from North American type it is necessary to study the history of the Province, and indeed the history of Canada. Quebec is virtually the survival of a Franco- American Empire. The sixteenth, seventeenth and eighteenth centuries witnessed a great colonial expansion from Europe. Spain, France (and in a measure, Holland) struggled with England to establish their own settlement and absorb those of their rivals. The remnants of the Spanish Dominions are found in the Republics of Central and South America. The English are found north of the Rio Grande. Where are the French? The answer is, in the Province of Quebec.

OLD FRANCE IN THE NEW WORLD

During the seventeenth century through the efforts of intrepid voyageurs, coureurs du bois, and missionaries, the French Empire extended in a vast and wavering semi-circle from the rocky shores of Cape Breton to the mouth of the Mississippi. But the vital part of this immense territory was on the banks of the St. Lawrence. Here was the heart of New France; the rest were sprouting limbs.

It was New France; just as the settlements on the northern Atlantic coasts were New England. Not new in the sense of a connection with modern France but new as an extension of Old Royal France, France of the pre-Revolutionary days. Thus by a paradox New France is Old France, a survival. In Canadian history the French period is described as the Ancien Regime, and the Ancien Regime in all essentials is with us now in the Province of Quebec. And it is maintained and fostered by the Roman Church. Consequently, it has no sympathy with modern Republican France. The France of today is the enemy of much that the French Canadian holds dear--his faith, his sacred traditions, his family life. This partly explains the French Canadian reluctance to fly to the succor of France in the Great War. Even the emigres priests from Old France are not popular. A recent writer says (1): "I have heard a French Canadian priest say in broken English to a Protestant from the Province of Ontario, 'I feel that I have more in common with you than I have with the French priests who are flocking into this country.' " There is a difference of spirit and of atmosphere.

Certainly the culture of Quebec is unique. French in speech--the speech of Racine and Bossuet; Roman Catholic in faith, half-feudal in organization: all this exists in a land, British in allegiance and with the outward apparatus of twentieth century civilization. The effect is picturesque--in the extreme. And what is it which has caused the persistence of a type which otherwise flourished only in the days of Richelieu and Colbert ? It is above all the influence of the Roman Church in the Province of Quebec. Nowhere perhaps in the world is that influence either more prevalent or on the whole more beneficent than in French Canada.

THE ROMAN CHURCH ESTABLISHED

And the Roman Church maintains its influence chiefly by guarding with jealous care the home Iife of the faithful. As far as possible the French Canadian is segregated from the social life of British Canadian fellow-citizens. Association with Protestants is reduced to a minimum. Inter-marriage is strongly deprecated and when it occurs its effects, inimical to the faith, are overcome by a consistent and sedulous policy. The Church is ever vigilant in protecting its children from the poisons of heresy and secularism. This can best be done by the prevention of mixed marriage; when this is impossible, or inexpedient, by nullifying its ill effects.

For the danger is a real one. There is a powerful minority in the Province of Quebec, mainly in the south and west which is British in origin, English in speech and reformed in faith. Nor does it stand alone; it is united by kinship, faith and manners with the rest of English speaking Canada. At the time of the conquest there was a dream of converting the French Canadian to the Church of England, and if priests of that communion in sufficient numbers and with special gifts had been available, no one can say what might have been the result. But the Quebec Act, passed by the British Parliament in 1774 A.D., blasted all hopes of Anglicizing the habitants. True indeed, the British criminal law was introduced but the civil law of the Ancien Regime was left unchanged. The Bill gave the Church the same privileged position it had enjoyed under French sovereigns. The whole ecclesiastical system which had irritated Frontenac was smiled upon and strengthened by the English administration.

Thus, fortified by the civil power the Church took measures to strengthen and safeguard its authority over its children. For a considerable time these measures were defensive. Aggression was inexpedient. In the case of "mixed" marriages, i.e., marriages between Roman Catholics and those of other faiths, the Roman clergy were generally acquiescent to a "fifty-fifty" arrangement. A marriage would be solemnized according to the rites of the bride concerned, there being "a gentleman's agreement," though sometimes in writing, that the male issue of the marriage should follow the father's faith; the female the mother's faith. Among the friends of the writer's boyhood there were several who came under the operation of such an understanding and from the social point of view it seemed to work very well.

THE OBJECTION TO MIXED MARRIAGES

But it was not satisfactory to the hierarchy of the dominant Church. Part of the issue of such unions was avowedly heretical; the other part was perniciously, though subconsciously, relaxed in its allegiance to the Holy Faith. .The results of such marriages were inimical to the authority of the Church. What was to be done? The answer in effect was, let such unions be tabu. When such marriages are contemplated let the parties concerned know well that they shall not have the blessing of the Church unless the non-Roman makes his (or her) peace and becomes a convert. If still

recalcitrant insist that while the marriage cannot receive the full blessing of the Mother Church it may yet be solemnized in a hole- and-corner fashion by the priest in the sacristy or vestry, on the express stipulation that the issue of the union, whether male or female, is to be brought up in the Roman Church. Should the parties to the proposed contract be so rebellious as to have their union solemnized by some non-Roman minister then shall it be null and void. The parties to it are living in mortal sin; the issue of it is illegitimate--in the view of the Roman Catholic Church.

Now this attitude, which to many seems repulsively uncompromising, is quite logical and constitutional. It is the glory of British rule to give sects, orders and communities within its sovereignty full liberty to regulate their internal affairs and maintain their own discipline. Furthermore, the Roman Church in the Province of Quebec was given special recognition by the Quebec Act, and subsequent legislation, reaching down to the Act of British North America (1867). No civil authority, no powerful and clamorous faction, can take away rights and privileges so amply guaranteed and repeatedly re-enacted.

THE LIMITS OF ECCLESIASTICAL AUTHORITY

Yes, indeed, the Roman Church has the right to regulate and discipline the life and conduct of its own members. Nor can any pressure from without affect this right. It is inalienable. Even when the Church, to take an example germane to our subject, declares null and void in its ecclesiastical courts a marriage of one of its members to a non-Roman solemnized by a minister of another faith, can anyone legitimately protest the procedure. It may be deplored; it may be viewed as intransigent and uncharitable, but it is a matter of internal discipline. True, the rights and liberties of a non-Roman are involved in this case, but it is unnecessary for him to be affected by it. Provided he stands by his guns the ecclesiastical decision does not affect his civil status. He is still in the eyes of the state a married man. If he can secure the complacence of his partner contracted to him by a process recognized as valid by the civil authority he may live happily ever after. The hierarchy may thunder in vain. The decision of ecclesiastical courts do not affect the civil status of citizens. They may, however, and generally do, lead to domestic infelicity, the breaking up of homes and final separation.

But here's the rub! So strong is the influence of the Church in the Province that its decisions gradually came to acquire quasi-civil authority. Fortified by the Ne temere Decree, the Roman hierarchy succeeded, or almost succeeded, in converting the civil courts into a rubber stamp for the registration of ecclesiastical verdicts. The judiciary of the Province of Quebec is a body of high-minded and learned jurists but most of them belong to and are sincere supporters of the dominant faith. Those who deal with matrimonial causes are almost invariably so. Under various acts passed by the highest legislature of the Empire, the rights and privileges, somewhat indeterminate yet vast, of the Church in French Canada had been restored and confirmed (2). It would require a lengthy and expensive legal process to define and de-limit such powers even in the matrimonial field. Until such definition and de-limitation can be secured, it were wise and expedient to adjudicate according to the well-known convictions, sometimes the recorded findings, of the ecclesiastical authorities. In making this commentary the writer is not attempting to read the motives of our learned judges; he is rather recording the impression conveyed by their verdicts.

The situation has caused a general feeling of uneasiness even among enlightened French Canadians, and naturally much more among English non-Romans. It did not seem right that the civil law of any part of His Majesty's Dominions should be over-ridden by the law of a foreign power (for that is what it amounted to) no matter how august it might be. The Law of the Roman Church in the Province of Quebec is with slight local and immaterial modifications the Canon Law of that vast international polity which has its seat, not in the Parliament House of Westminster, but in the Vatican at Rome. Was it equitable that the status conferred on a citizen by the law of the land should be abrogated at the behest of an authority which claimed to be independent of, and superior to, the state? According to British jurisprudence the subject is at liberty to contract a marriage with another provided he complies with the law, which is easily ascertainable and largely tolerant. The marriage thus contracted may be annulled for certain cogent reasons. There is no marriage if it can be proved that there was not mutual consent, that it fell within the prohibited degrees of consanguinity, that it was bigamous, that there was inability to consummate the union in either party. This is annulment of marriage, not dissolution of it, not divorce. It is necessary to keep the distinction clear although the effects are practically the same. In the case of annulment the courts declare that the union does not, and never did, exist in law. There has been no marriage. In the case of divorce the courts recognize that the union did exist but on grounds which are sufficient to them they set aside the union which previously existed. In Canada, at least in Eastern Canada, there is only

one ground on which divorce is granted, and that is adultery. The instrument by which a divorce may be obtained--I am speaking of Ontario and Quebec--is a Committee of the Federal Senate; the Provincial judiciaries do not deal with divorce although it is possible that Ontario will ultimately possess her own divorce courts. At present in both Provinces if relief is sought recourse must be had to this Committee of the Federal Senate, and I understand that the procedure is both awkward and expensive.

ANNULMENT FOR DIVORCE

In the civil court of the Province of Quebec appeals for divorce are never heard and therefore never granted. However, a practice has grown up of declaring marriage null and void ab initio; and that on a number of grounds other than those which are recognized in the rest of the Dominion and other parts of the Empire. These are based on Roman Canon Law and include differences of religion. Hinc illae lacrimae ! To many it seemed intolerable that in a British commonwealth a system of law should function which not only claimed independence of the civil law but on occasion controlled it.

Accordingly, some years ago a case of annulled marriage was carried from Canadian Courts to the Highest Court of Appeal in the Empire, the Privy Council. The annulment had been granted originally because the persons involved, nominally at least, Roman Catholics, had been joined together before some Protestant minister. The bond growing irksome to one of the contracting parties, conscience awoke. The claims and discipline of Mother Church, for a long time stilled, began to exercise the spirit of her erring son, and he at length took steps to terminate his life of sin. Under the influence of the ecclesiastical law above mentioned the civil courts of the Province declared the marriage null and void on the ground that, both parties being Roman Catholic, the marriage had been solemnized by other than a Roman priest. The case was clear-cut and definite in its challenge to the law of the state and, in the opinion of opponents to the growing practice of deference on the part of the Civil Courts to the ecclesiastical law, formed a proper subject of appeal. The ruling of the Privy Council, when it was finally delivered in a weighty and carefully worded report, was to the efect that a marriage solemnized before a duly appointed official and performed in a manner recognized as valid by the Civil Law was a true marriage. Its

validity did not depend on the religious status of the parties contracting the union, nor of the ecclesiastical affiliations of the official performing the ceremony. Since the parties involved in the test case had complied in every way with the laws of the land, and were, under their regulation, united, theirs was a true marriage. The previous annulment was quashed.

It were interesting to follow the further development of this domestic tragedy, but the personal, the intimate human touch has been lost in the cloud of legal controversy out of which, on the farther side, has issued clearly a vindication of the civil law in its relation to one of its most important functions, that of marriage. And that was, and is, the danger point.

For although the principle of the independence and paramountcy of the Civil Law in relation to marriage has been theoretically vindicated, the courts of the Province still occasionally grant annulments of marriage for reasons other than those recognized by the state. In the background of the court's handling of such cases looms up the Canon Law of the dominant Church. However, all care is taken, since the decision of the Privy Council in the test case aforementioned, to avoid overt collision with the Civil Law. There is evasion, not open defiance. The decisions, or the influence, of the ecclesiastical courts are never in evidence. For instance, annulments of unions unsatisfactory to the Church are frequently obtained by a rigid interpretation of the regulation (in the case of minors) which calls for parental acquiescence; or by a liberal interpretation of what constitutes "undue influence," "duress," and lack of consent.

Therefore, in spite of the Privy Council's decision, the situation is by no means clear and unequivocal. The Provincial judiciary tries to apply the law of the land with scrupulous justice but its hands are tied and its imagination hypnotized by the mighty influence of the Roman Church which by the Quebec Act secured for itself the full enjoyment of its religious law, and the privilege which had been accorded to it under the Ancien Regime. There is the dilemma. The relation of civil and canon law within the Province of Quebec has yet to be thoroughly thrashed out and until it is, the possibility of dangerous collision is never absent. The only feasible method of clearing the ground is for each aggrieved party to appeal, and yet appeal, until every debatable detail has been settled. Few aggrieved parties have the patience, the

courage, the public spirit, and the financial resources for such undertakings. The Church has. So there you are!

NOTES

(1) A Canadian Manor, George M. Wrong, p. 194. (2) After the conquest.

----o----

So long as the people of a country or a state are all of the same religion the distinction between civil and religious law does not become clearly apparent. The civil rulers will give religious requirements the force of law. It is not until different religions are strongly represented in the same political unit that the distinction will appear. The first method attempted is to recognize one religion and permit others under restrictions. But in the fact of the democratic ideal of freedom and self-government this position is anomalous, and eventually all religions have to be put on the same basis.

Marriage, in our present form of society, has a well defined legal aspect concerned with the rights of women and children, which is quite distinct from any religious requirements and is purely a matter of public policy. The tendency is to equate it with other forms of contract and to make it voidable by mutual consent. The churches have a perfect right to impose their own rules on their own members under the sanction of suspension or termination of membership, but such rules are additional to those of the state and not substitutes. No religious body can claim that its private rules shall have legal effect without claiming in effect a favored position. And to grant such a claim is to nullify the basis upon which democratic government rests.

----o----

Pioneer Masonry in the Northwest Territory

The Story of Nova Caesarea Harmony Lodge, No. 2, Cincinnati

By BRO. HENRY BAER, Ohio

Public Notice

WHEREAS, many good citizens of the Territory, with a design to check the incursions of hostile Indians now at war with the people of the United States, have voluntarily entered into and subscribed their names to certain articles; each name having a sum annexed thereto, and have severally bound themselves, their heirs, etc., to pay the same as in the same articles are mentioned:

We, the subscribers, therefore being nominated and appointed to superintend the business of collecting and paying the money thus subscribed, hereby give notice that the following arrangement is made for the reward to be given for Indian scalps to be taken and produced within the period of the 18th day of April last past and the 25th day of December next ensuing, and within the boundaries following, to-wit: Beginning on the Ohio, ten miles above the mouth of the Little Miami, on a direct line then northwardly, the same distance from the said Miami, until it shall extend twenty-five miles above where Harmar's trace first crosses the said Little Miami, until it shall extend ten miles west of the Great Miami, thence southwardly, keeping the distance of ten miles from the said Great Miami to the Ohio; thence up the middle of the said River Ohio to the beginning; that for every scalp, having the right ear appendant, of the first ten Indians who shall be killed within the time and limits aforesaid by those who are subscribers to the said articles, shall, whenever collected, be paid the sum of one hundred and thirty-six dollars; and for every scalp of the like number of Indians, having the right ear appendant, who shall be killed within the time and limits aforesaid, by those who are not subscribers, the Federal troops excepted,

shall, whenever collected, be paid the sum of one hundred dollars, and for every scalp, having the right ear appendant, of the second ten Indians who shall be killed within the time and limits aforesaid by those who are subscribers to the said articles shall, whenever collected as aforesaid, be paid the sum of one hundred and seventeen dollars; and for every scalp, having the right ear appendant, of the second ten Indians who shall be killed within the time and limits aforesaid, by those who are not subscribers to the said articles, except before excepted, shall, whenever collected, be paid the sum of ninety-five dollars.

Cincinnati-- Levi Woodward Darius C. Orcutt James Lyons

Columbia-- William Brown Ignatius Ross John Reily

Committee

Advertisement in the Centinel of the Northwestern Territory of .... 1794 Woodward and Rose were members of Harmony Lodge.

HAD the Indians been watching the Ohio with their accustomed vigilance late in the year 1788, they would have beheld several covered flatboats descending in midstream, their sides pierced with loopholes to receive the ready rifle, bearing the first contingent of settler families to the Miami Purchase. This was a large tract of land in southwestern Ohio, purchased from our government by a group of Jerseymen headed by Judge John Cleves Symmes, a member of Congress, and was part of the great Northwest Territory.

But the savages were either in winter quarters or in a peace conference with General Arthur St. Clair, Governor of the Territory, at Fort Harmar, opposite Marietta, so this initial advance into the country was made in comparative safety. Marietta, over 250 miles upriver, had been founded on April 7, of this year, by pioneers from

Massachusetts led by the redoubtable General Rufus Putnam, and was the first permanent white settlement in Ohio. The next was that on the Miami Purchase aforesaid, on Nov. 18, which was named Columbia. During the winter two other log hamlets sprang up within its limits, Losantiville and North Bend. All three fronted on the river; at their back stretched an unbroken forest, tenanted only by wild beasts and hostile Indian tribes.

Discovery of the beautiful Miami country is credited to Major Benjamin Stites, veteran frontiersman and Indian fighter of the Pennsylvania border, while leading a party of Kentuckians in chase of a band of Indian horsebhieves in 1786. This was the portion of the territory long known to the whites as the "Miami Slaughter House," by reason of their many bloody battles with the savages, following murderous raids of the latter into Kentucky. It was Stites who was instrumental in causing the purchase of this land by Symmes and who, together with Ephraim Kibby, his old trail companion, headed the first emigrant families to a settlement in southwestern Ohio. Both were early members of Nova Caesarea, or N.C. Harmony Lodge to use its abbreviated and more convenient form of title.

THE FOUNDING OF CINCINNATI

In 1789 Fort Washington was erected by soldiers at Losantiville, of which General Josiah Harmar, head of the army, assumed command. That it was here located is probably due to this point being considered the most exposed and dangerous, laying opposite the mouth ot the Licking, the favorite crossing place of Indian warbands on their way to raid the Kentucky towns. Fort Washington became the most important military post in the Northwest and was the base of all army operations for many years.

Kentucky, the "dark and bloody ground," was settled during the years of the Revolution, its occupation being attended by great loss of life, the savages resisting every step the encroachment of the whites on land that had long been their hunting grounds. Her earliest Masonic lodge, Lexington, No. 25 (now No. 1), was formed through Virginia authority, dated Nov. 17, 1788, at a time when fighting with the

redskins had by no means ceased. This was the first permanently established lodge west of the Alleghenies. The Grand Lodge of Kentucky was founded in 1800, to become the mother of Freemasonry in the Mississippi valley.

To Losantiville, in January, 1790, came Governor St. Clair, arriving by boat from Marietta, to erect a county which he called Hamilton, and to locate here the seat of government for the territory. Historians relate that upon beholding from his craft the collection of rude huts and log cabins in the mud on the river bank, he queried in tones of disgust, "What in hell is the name of this place, anyway?" Being told, he promptly changed it from Losantiville to Cincinnati, after the famous society of the Cincinnati, of which he was a member, formed at the close of the Revolution by officers of Washington's staff.

INDIAN ATTACKS

All was remarkably quiet and peaceful for a year or more following settlement. Then with the movement of many of the pioneers to points far out in the wilderness, where they built their homes or else stockade stations that housed several families, the savages rose in all fury and began a war of cruelty and bloodshed which lasted for five years. Cabins were plundered and stations attacked, cattle and horses run off, scores of the settlers slain and scalped and numbers taken prisoner, until the less stout-hearted fled in terror to bhe safety of eastern homes or to large towns in Kentucky. A reprisal raid by General Harmar in 1790 was without much effect and the enemy harrassed the settlements with greater vigor than before.

One of the stations attacked was that of John Dunlap, the first afflliated member of N.C. Harmony Lodge, its handful of defenders withstanding for two days the onslaught of several hundred yelling demons under Blue Jacket and the infamous renegade white, Simon Girty. This fight, in January, 1791, was the fiercest and longest sustained in the history of Indian warfare in Hamilton county. Together with the numerous hand-to-hand encounters along the border, these were scenes that had long witnessed their counterpart in the "dark and bloody ground" of Kentucky.

THE FOUNDING OF HARMONY LODGE, NO. 2

In the midst of all, but a few months following the fight at Dunlap's station, Masonic brethren on the Purchase petitioned the Grand Lodge of New Jersey for a warrant to form a lodge at Cincinnati, then yet a tiny log village sprawled between Fort Washington and the river. Included among the signers of this petition were the distinguished soldiers, Generals St. Clair and Harmar. That such an attempt was made to erect the Great Lights of Masonry in a wilderness country, with the warwhoop of the savage resounding throughout the Ohio valley, bespeaks a love of the Order, determination and courage of the highest degree, and would almost surpass belief. This is perhaps the only, and certainly the first, instance where the formation of a Masonic lodge was attempted in the West, or anywhere, under similar conditions and circumstances.

The second expedition against the Indians was that led by Colonel James Wilkinson, an early member of the lodge. This occurred in the summer of 1791, and while far more successful than Harmar's, the enemy continued unabated their murderous attacks and forays along the border.

Sept. 8, 1791, is a date most memorable to Masonry in southwestern Ohio, for on this day the Grand Lodge of New Jersey, sitting at Trenton, acted favorably on the petition of their pioneer brethren and issued a charter under this date, which named Dr. William Burnet as Master, John Ludlow, Senior Warden, and Dr. Calvin Morrell, Junior Warden, of a lodge of Ancient York Masons ". . . in Hamilton County in the Territory Northwest of the River Ohio," to be known as Nova Caesarea (New Jersey) Lodge, No. 10. This body has since been styled Nova Caesarea Harmony Lodge, No. 2.

Dr. Burnet, who had made the long and dangerous journey to obtain this authority, was prevented from ever returning to the West by the death a month later of his father, Dr. William Burnet, Sr., chief physician in the Continental Army, and likewise a Mason. This unfortunate circumstance, with the Indian war, delayed the arrival of the warrant for more than three years.

Dr. Burnet, Jr., was Senior Warden of Newark Lodge, No. 2, of Newark, N.J., at the time he came to Ohio. Now resuming his place in its official line, he became Master in 1792. John Ludlow (1), named as Senior Warden in the warrant, an intrepid pioneer settler, had been a member of Royal Arch Lodge, No. 10, A.Y.M., of Baskingridge, N.J. He likewise found it impossible to serve the lodge when it was organized late in 1794, through having moved his home far out in the wilderness, an exceedingly dangerous undertaking. Of the Masonic history of Dr. Calvin Morrell, who came to the territory with Dr. Burnet, nothing is known. He was present, however, and in his station in the South as Junior Warden, at the institution of the lodge.

A TERRIBLE DISASTER

Following Harmar's ineffectual campaign, General St. Clair had assumed command of the military. With the usual complement of regulars, militia and volunteers, he started bravely forth from Fort Washington to vanquish the redskins. All went well until he reached a point about 100 miles north of Cincinnati. There his force of some 1500 was quietly surrounded by the enemy and in a battle which commenced at early dawn on Nov. 4, 1791, literally cut to pieces. The casualties exceeded 900, of which two-thirds were killed and scalped and the rest wounded. There were no prisoners, and as related in after years by Indians taking part, their arms were weary from wielding the tomahawk and scalping knife. Quoting from the graphic account of Jacob Fowler, noted hunter and a Mason, who turned for a last look as he fled from the scene of carnage: "The dead and dying laying around, their freshly scalped heads reeking with smoke in the heavy morning fog, looked like so many pumpkins through a cornfield in December."

St. Clair's was the worst disaster ever befalling the whites in the history of Indian warfare in America. Many of the Craft lost their lives on this bloody day, the list being headed by brave Major- General Richard Butler. Numbers of the settlers, who had accompanied the expedition as volunteers, were among the slain. From the fact that there were but seven brethren present at the organization of the lodge, and these

not all resident on the Purchase during the years c the war, it is probable that of those killed some were Masons who had signed the petition to form a lodge; at Cincinnati.

With the situation now truly grave, General "Mad Anthony" Wayne (also a member of the Craft) succeeded St. Clair as commander. At the head of a new and carefully drilled and equipped army he started north after the savages, but, unlike his predecessor, with a band of experienced scouts in the lead. Finally coming in contact with the confederated tribes near Toledo, Ohio, on Aug. 20, 1794, in a brief but bloody battle known to history as "Fallen Timbers," he administered such a terrific beating to the redskins that the backbone and power of their confederacy was completely and forever broken.

THE INAUGURATION OF THE LODGE

Early in December of this year the charter of the lodge arrived from New Jersey and the brethren proceeded to their long delayed organization. This took place on St. John's Day, Dec. 27, 1794, when seven Master Mason pioneers made their way to the house of Jacob Lowe, who kept inn at the sign of "General Wayne." Those composing this little group were Dr. Calvin Morrell, J.W., John S. Gano, Elias Wallen, Patrick Dickey, James Brady, John Allen and Edward Day.

Wayne's victory, while decisive, had brought but a nominal peace. Danger yet lurked on the trails, with Indians who had passed the lines of his army hanging about and waylaying and murdering travelers. Conditions had become so bad in this year that there was inserted in the Centinel oJ the Northwestern Territory, the first newspaper at Cincinnati, an advertisement offering a premium for Indian scalps. Among its several conditions was the grewsome requirement that the right ear was to be appendant to each. It is interesting to note that of the six subscribers to the offer, two, Levi Woodward and Ignatius Ross, became members of N.C. Harmony Lodge. Not until August, 1795, when the famous Treaty of Greenville was consummated by Wayne, was there a reasonable assurance of safety. From this it would appear indeed likely that the seven brethren went armed to Lowe's tavern, which was situated, it is believed, in an isolated spot on the river bank west of the village.

Here the Great Lights were erected, illumined by tallow candles, which cast their flickering glow into the gloom of the wilderness, signalizing the coming of organized Masonry to a remote frontier and the beginning of a labor that has gone on unremittingly ever since. After effecting the usual temporary organization, tihe main business of the evening was the election of officers. This was held with the following result: Edward Day, Master; John S. Gano, S.W.; Dr. Calvin Morrell, J.W. (named in warrant); James Brady, Treas.; Elias Wallen, Sec'y; John Allen, S.D., and Patrick Dickey, J.D. The meeting was then closed in "good harmony."

Bro. Day, Master, was but a very recent arrival in Cincinnnati, having served until late in this year as Commissary-General under Washington in the Pennsylvania Whiskey Rebellion. He was Past Master of Joppa Lodge, A.Y.M., of Joppa, Maryland, and a zealous and highly skilled member of the Craft. In his travels Bro. Day had gained further advancement in Masonry and came to Ohio a Knight Templar, probably the first of that rank to cross the Alleghenies.

THE PROBLEM OF INSTALLATION

Installation of officers on Jan. 7, 1795, found the lodge faced with the embarrassment of having no spare brother qualified to act as installing officer. Fortunately, however, the difficulty was bridged by the timely appearance in the meeting of Captain Isaac Guyon, commander of Fort Washington and Master of the Army Lodge. With his able assistance and that of Bros. Wallen and Allen, who were Past Masters of lodges in northern Ireland, the ceremonies were satisfactorily performed.

How the brethren managed without the services of a Tiler in their first days is not known. It was not until the initial stated communication on Jan. 21, that another member was secured and made to assume this undoubtedly cold and lonely post. This was through the admission of John Dunlap, of Ireland, a redoubtable surveyor, at whose station had occurred the desperate fight with the Indians in 1791.

On this same night the first petition was received. This was signed by Captain Ephraim Kibby, veteran of the Revolution and noted scout and Indian fighter of the early West, who won especial fame as leader of Wayne's "Forty Famous Scouts." This band was recruited from among the best Indian fighters of Ohio and Kentucky and rendered valuable service to the American army on its march to victorious Fallen Timbers.

Both Kibby and Major Stites were fine types of the borderer, being tall, lithe and active and possessed of remarkable strength and endurance. Books doubtless could be written of their many strange and thrilling adventures and exploits, if indeed they had ever made them known. A few have come to hand and the writer is tempted to recount some of them, but space and the purpose of this article forbids. This much can be said, however, the company of both was sought for years by the red enemy, who would have liked nothing better than to have effected their capture. So eagerly did they covet the person of Kibby, that he was once chased for twenty-four hours, but succeeded in making his escape. For Major Stites, whom they blamed for the loss of their land, the Indians had an especially warm reception in store intending to burn him at the stake. But the wily old borderer eluded all their attempts at capture and lived to be initiated in the lodge, which was in 1799. What Boone and Kenton and Robertson and Sevier were respectively to Kentucky and Tennessee, so equally important and valuable, if less conspicuous, can be said to have been the services of these two sterling backwoods characters in the winning and settlement of southwestern Ohio.

THE LODGE BEGINS ITS LABORS

Working meetings of N. C. Harmony Lodge commenced on March 4, 1795, with Captain Kibby as one of the first to kneel at its rude altar. Among those initiated or admitted in this year were a number who had served in the Revolution, as well as in the Indian War. Quite singular to note, the services of one of these, Captain John Whistler (2), was with the mother country. An Irishman by birth, while fighting on the side of the British, he was taken prisoner at Burgoyne's surrender in 1777 at Saratoga. After the war he came again to America and enlisted in the U. S. Army, being severely wounded at St. Clair's defeat. Captain Whistler was the progenitor of a

famous line of soldiers, engineers and artists, the celebrated painter, James Abbott McNeill Whistler, being a grandson.

An initiate of especial worthy mention was Captain Robert T. Benham, an old associate of Kibby and Stites on the Pennsylvania border. While serving in the frontier militia he was a principal in one of the most strange, thrilling and terrifying experiences ever recorded in the annals of the West, the full details of which are to be found in the "National Cyclopaedia of American Biography." This took place in 1779, on the Ohio, opposite Clincinnati, when a force of some seventy whites was ambushed by an overwhelming number of savages and, with the exception of Benham and a dozen others, butchered and scalped. Captain Benham was an early arrival in the village and saw service in all the Indian campaigns, likewise being badly wounded at St. Clair's defeat.

On June 24, 1795, was held the first celebration of St. John the Baptist Day. Among those to grace the festive board as visiting brethren were Governor St. Clair, Colonel Winthrop Sargent, Territorial Secretary, and Judge John Cleves Symmes, chief promoter of the Miami purchase. During the festivities "the usual number of Masonic toasts were drank" and the members entertained by a band of music "which played at intervals grand, majestic and harmonious sounds, and the whole evening spent with hilarity, which has ever clistinguished this social band of brothers.

Dec. 27, 1795, witnessed the initial celebration of the anniversary of St. John the Evangelist. During its course the following eleven toasts were drank:

1. Our Brother George Washington, the friend of Masonry and of man. 2. The Grand Lodge of New Jersey--may they continue to he respectable. 3. To all the fraternity around the Globe. 4. May this lodge ever be distinguished for Love, Peace and Harmony. 5. To all those who steer their course by the Three Great Lights of Masonry. 6. A proper subdivision and application of the 24-inch gauge. 7. The absent brethren of the lodge. 8. Every brother who maintains a constancy in love and sincerity in friendship. 9. May no Freemason wish for more liberty than happiness, nor more freedom than tends to the public good. 10. May the hearts of Freemasons

agree, though their heads may differ. 11. May every society instituted for the promotion of virtue flourish.

Occurring in those early days, it is to be imagined that an analysis of the contents of the punch bowl into which the brethren dipped, would have shown an alcoholic content greatly exceeding that allowed by law today for beverage purposes. Saints John Day celebrations, which drew the attendance of all within reach of the settlement, were events of great moment in the lives of the pioneer Masons, who, in their lonely existence on the border, eagerly looked forward to the times twice each year when they could fraternize and enjoy the fellowship of a Masonic gathering. Hence, taken together, it is not to be wondered that at these functions the members attained to a certain degree of mellowness and sentiment.

That the lodge was kept quite busy in its first year is attested by the high mark of forty-four meetings held. In this time the membership grew from seven to forty-two, comprising a conglomerate and picturesque lot, there being soldiers, scouts and Indian fighters, surveyors, traders, tavernkeepers and ferrymen, with a sprinkling of doctors and lawyers--much the usual miscellany found in lodges of the early West.

COMMEMORATIVE SERVICE FOR GEORGE WASHINGTON

A minute of unusual note is found under date of Feb. 1, 1800, the brethren conducting a funeral ceremony for George Washington. At the head of a large procession, composed of troops from the fort, led by Captain Edward Miller, a member of the lodge and personal friend of the late President; the militia, civil authorities and citizens, they repaired to the "grave" of the deceased, conducted the ceremonies and rites of the Order in ancient form and returned to close lodge. Washington having died on Dec. 14, 1799, the holding of these obsequies more than six weeks later would strikingly illustrate the slowness of communication in those days.

Ohio was officially admitted a state in the Union early in 1803. To this time but two Masonic bodies were in operation within her confines, that at Cincinnati and

American Union Lodge, of Marietta. This last was a famous traveling military organization of the Revolution, which had been reopened on Ohio soil on June 28, 1790, after having lain dormant since the war, by Captain Jonathan Heart, Master at the close of hostilities, who, again in the army, chanced to bring with him to Fort Harmar its old authority of establishment. This, in the form of a commission, under the name of John Rowe, Grand Master, was issued by Richard Gridley, Deputy Grand Master of the Massachusetts Grand Lodge (Moderns), in 1776. But one other of its original members was present, General Rufus Putnam, the balance assisting in the revival of this old army lodge being made elsewhere, but now immediately admitted to membership therein. Captain Heart, who again became Master, was so unfortunate as to be numbered among the slain at St. Clair's defeat in the following year. He was a gallant soldier, of long experience and wide learning in the Craft, and a skilled architect, as is here shown by his splendid drawing of Fort Washington, done in 1790.

FORMATION OF THE GRAND LODGE OF OHIO

From 1803 four other lodges sprang into existence in Ohio--Erie, No. 47, of Warren (G.L. of Conn.); New England, No. 48, of Worthington (G.L. of Conn.); Amity, No. 105, of Zanesville (G.L. of Penn.), and Scioto, No. 2, of Chillicothe (G.L. of Mass.). In 1807 it was proposed by Erie Lodge that a Grand Lodge be formed in the state. As a result, early in January, 1808, delegates from all six bodies met in Chillicothe, then the capital, and founded the M.W. Grand Lodge of Ohio, electing General Rufus Putnam as first Grand Master, "a fitting recognition of his services as a soldier, statesman and Freemason." He, however, was forced to decline the honor by reason of his age and infirmities. Thomas Henderson, Master of the lodge at Cincinnati, was chosen Deputy Grand Master.

When Ohio charters were issued and the lodges numerically designated in 1813, the latter body became known as Nova Caesarea Harmony Lodge, No. 2. The suffix "Harmony" is thought to have been acquired through adjustment by the Grand Lodge of an old difference among its members, although there is evidence of its being an unofficial designation from the beginning.

Upon American Union Lodge was bestowed the coveted Number 1. This, however, it did not receive until 1816. Immediately after helping to form the Ohio Grand Lodge, the brethren at Marietta defaulted from their agreement and operated as an independent body for a number of years. Finally, after being declared an irregular organization by the Grand Lodge in 1815, some of its members withdrew and petitioned for an Ohio charter and the formation of a new lodge. This was granted in January, 1816, in the style American Union Lodge, No. 1. There were now two lodges at Marietta bearing the same name, the majority membership, probably the army faction, continuing to labor under the original authority of 1776, which they stubbornly refused to surrender, claiming adherence to and the protection of the Grand Lodge of Massachusetts. This body, in 1819, after being appealed to by the latter, upon investigation were prompt to deny jurisdiction. As there is no further record that these old brethren ever ceased in their rebellious stand, in all probability they held the fort to the end.

The lodge chartered in Ohio as American Union Lodge, No. 1, was represented in Grand Lodge until 1825. For a period of nearly twenty years thereafter no delegates were in attendance at its communications. From 1830 the lodge was inactive for thirteen years, doubtless by reason of the anti-Masonic war. Then in 1843 its charter and other effects were restored by the Grand Lodge, and from 1845 American Union Lodge, No. 1, has been one of its most faithful and loyal constitutents.

From the foregoing it can readily be seen that the lodge at Cincinnati is not only the oldest body under Ohio charter, but has much the longest continuous history, being steadily in operation from the date of organization in 1794. That it rightfully should have been accorded the honored Number 1 is the opinion of the official historians of the Grand Lodge in their History of Freemasonry in Ohio. Elsewhere in this work is noted the following tribute to the Old Lodge at Cincinnati:

Loyal to Freemasonry under all the vicissitudes incident to a pioneer existence, and to the Grand Lodge while it was under the ban of fanaticism and persecution, N.C. Harmony Lodge never wavered in its fealty to or attendance upon the M.W. Grand Lodge of Ohio throughout the whole of the so-called "Morgan Excitement," from 1829 to a variable later date according to local influences prevailing at that period.

In days when duelling was a common practice, especially in the West, a land of free and independent spirits and fiery tempers, two early members of the lodge, Captain Thomas Ramsey, U.S.A., and John Sheets, became involved in disputes and sought settlement on the "field of honor." The first occurred in 1818, on Bloody Island, near St. Louis, a favorite duelling ground of the vicinity, when Captain Ramsey was shot and killed by Captain Wylie Martin, a brother officer (3). A few years later Bro. Sheets, while Grand Master of Indiana, engaged in mortal combat with another, and was so unfortunate as to take the life of his opponent. This, of course, ended his career in Grand Lodge and very likely caused his retirement from the Order.

HARMONY'S FIRST TEMPLE

For three decades N.C. Harmony Lodge met in rented quarters. Finally it was realized a dream of long standing when, on St. John's Day, Dec. 27, 1824, thirty years to the day after the lodge was organized, the brethren held their initial meeting in a temple of their own. This edifice, finished in 1823, is believed to have been the first of its kind erected west of the Alleghenies. It was situated on part of the large lot (100x200 ft.) at Third and Walnut streets, generously donated to the lodge in the will of Judge William McMillan, an esteemed early member. Built of brick, two stories in height and of the plainest design, its dimensions were about 35x70 ft., the cost of construction totaling nearly $2,500.

To Cincinnati and to the new meeting place of the lodge came, in the year 1825, the three most distinguished men and Masons of their time--General Andrew Jackson, "Old Hickory," the hero of New Orleans, Past Grand Master of Tennessee and later President; Lafayette, the celebrated patriot of two countries, and the illustrious DeWitt Clinton, Governor of New York and Grand Master for fourteen years. Their respective visits to the lodge were each the signal for an immense turnout of the Craft, who came for many miles around in Ohio and adjoining states to assist in extending a fitting weleome and entertaining the renowned visitors. Especially was there an overflow crowd in evidence when the beloved Frenchman arrived and was introduced from the altar to those present. As a mark of esteem and regard in which he was held,

coincident with his coming, a new lodge was formed and named in his honor, Lafayette, No. 81, which is still in existence.

This was the second local offspring of the "Old Lodge," as she was by now called, her first witnessing its birth in 1817. In years following she became the parent of quite numerous progeny, which grew up in health and vigor around her. This pioneer body was not only the incubator of Masonry in Hamilton county and adjacent territory in Ohio, but a veritable breeding ground for the Craft in the West, numbers of its members being found in the tides of emigration early sweeping past the city and traced as founders of first lodges.

A COMPANION IN ARMS OF GEORGE WASHINGTON

Minutes of Nov. 26, 1833, record a most sad but nevertheless interesting event. This was the conducting of the funeral of Colonel John McKinney, an aged veteran of the Revolution and War of 1812, who in bygone days had visited in N.C. Harmony Lodge. During the services it was made known, doubtless to the surprise of many, that Bro. McKinney had been "Senior Warden under Gen'l George Washington, by Whom he was Initiated." (Underscored as in minutes.)

Research disclosed McKinney, then a Lieutenant, as a charter member of Pennsylvania Union (army) Lodge, No. 29, formed in 1780 in the Pennsylvania line. Among others enrolled are noted the names of the then colonels, Josiah Harmar and Richard Butler. Bro. McKinney served throughout the war with the Pennsylvania troops and was probably a native of that state. However, if he was there made a Mason, his name has not been found in any of its Masonic records. From this the statement as to his induction by Washington might be true, but lack of written evidence would preclude its acceptance as conclusive proof. As to his serving under the latter as Senior Warden, after the war McKinney was long a government employe at the Capitol and it is possible that at some time he paid a visit to Washington's lodge at Alexandria, Va., and there was accorded the honor of taking the West opposite his old commander.

By 1845 the first temple had so far outlived its usefulness that a second edifice was built on the lot, the other being left standing. This was likewise of brick, but much larger, measuring 115x66 ft., and was of three stories, its cost approximating $32,000. It stood but for some dozen years, when it too was forced to give way before the march of progress and constant expansion of the Fraternity, and was razed, together with all other buildings on the property. In its place was erected a monster structure covering the entire site, which at its completion, in 1860, was considered the largest and finest Masonic temple in the land, costing, with its furnishings and equipment, about $185,000.

The lodge over a period of not quite four decades had built three temples, at an aggregate cost of nearly $220,000, hardly a trifling figure for those days. This is a record probably without parallel in the history of the Craft in America. It was not until 1923 that its brethren were able to balance their ledger, having been continuously in debt for 100 years. As aptly characterized by the speaker of the evening at the meeting of celebration when the last canceled mortgage was burned, it was "a debt honorably made and honorably paid."

ILLUSTRIOUS MEMBERS OF THE LODGE

The names of many men of distinction and renown adorn the membership roll of N.C. Harmony Lodge, such as Judge William McMillan, the first to step ashore at Cincinnati, Territorial Congressman, the benefactor of Masonry in Hamilton County by his bequest of the lot at Third and Walnut streets; Major-General John S. Gano, of the War of 1812, an original pioneer settler and member, Deputy Grand Master; General James Wilkinson, Commander-in- Chief of the U. S. Army; Judge Jacob Burnet, the mightiest figure in the Northwest Territory, U. S. Senator and Deputy Grand Master; Thomas Worthington, U. S. Senator and Governor of Ohio, said to have been its most constructive statesman; Alexander A. Meek and John Sheets, who helped found the Grand Lodge of Indiana and became Grand Masters; Dr. Alexander Duncan, U. S. Congressman for several terms; Theodore Sutton Parvin, initiated in 1838, father of Masonry in Iowa and Grand Master, a nationally known member of the Craft, Grand Secretary of Iowa for nearly fifty-eight years and founder of its world's renowned Masonic library; Samuel Reed, Grand Lecturer of Ohio, foremost Masonic scholar and lecturer of his time in the West; William B. Dodds, Grand

Master of the state for two terms, 1854-5; his son, Colonel Ozro J. Dodds, distinguished soldier of the Civil War and U. S. Congressman, and Elam P. Langdon, "The Temple Builder," quiet and unassuming, a factor of inestimable worth in the erection and successful operation of the first two temples constructed by the lodge, and the most zealous and hardest working member ever on its roll, skilled writer and literary genius, who knew well Andrew Jackson, William Henry Harrison and others of the great.

The list of visiting brethren, exclusive of those already named, presents quite a notable array, with Colonel Return J. Meigs, hero of the Revolution; his son, Judge Return J. Meigs, Jr., famous war governor of Ohio; the illustrious statesmen and cabinet officers, Thomas Corwin, John McLean, Alphonso Taft, George M. Bibb and William T. Barry; General William Lytle, daring borderer and Indian fighter of early days, and many others. In addition are found the names of numerous Grand Masters and others of high standing in the Craft of Ohio and other jurisdictions, and those of visiting brethren from virtually every state in the Union, as well as from many foreign countries, who came to "sit in the Old Lodge."

In the matter of Masonically educating its members the lodge took early steps, there being inaugurated, in 1812, the first system of lectures and instruction. As soon as the fame of the accomplished Benjamin Gleason and Jeremy L. Cross, disseminators of the Thomas Smith Webb work, reached the West, their services were sought in Cincinnati, where each in a series of meetings lectured before the brethren. Then came the celebrated John Barney, of Ohio, followed by their own Samuel Reed, and the famous Cornelius Moore, Enoch T. Carson and others distinguished for their Masonic learning or skill as ritualists.

THE EXERCISE OF CHARITY AND RELIEF

Of its record for charity and relief dispensed over its long history, N. C. Harmony Lodge can well feel proud. Strange as it may seem, in days when the country was young and quite poor, until the War of 1812 scarcely a single notation of a call for assistance is to be found on the minutes. From this time on, however, appeals were

without end for several decades. Especially was this the case when emigration began pouring down the Ohio, the main gateway to the West, in a never ending stream, with many families and individuals reaching the city without means of proceeding farther, this in days before organized relief bureaus existed. Deaf ear was turned to none found worthy, and no distinctions were drawn. Such a boundless limit naturally resulted in severe drains on the lodge charity fund and other resources. Often its treasury was depleted. At these times the members would take up a collection in the lodgeroom and, if necessary, canvass the town for subscriptions from others of the Order. For a lengthy period a regular system of payroll for needy widows and orphans was maintained, some of the names remaining thereon for a number of years. Calls for relief and charity continued to mount, the peak being reached in 1840 and 1841, when a total of nearly $2,000 was expended for such purposes in these years. This is a remarkable record when it is compared the purchasing power of a dollar in those days with that in the present--probably in the ratio of four or possibly five to one. Later, at times like the terrible cholera epidemic in New Orleans of 1853, the great Chicago fire, the disastrous Johnstown flood and San Francisco earthquake, to cite but major instances, the Old Lodge of Cincinnati upheld her reputation as a ready and liberal giver and contributed with the foremost to the relief of the Masonic distressed. And thus it has ever continued.

Naturally a lodge with such a long span of existence can boast an interesting and valuable collection of relics and antiques. Listing but the principal, there is its most prized possession--the original charter from New Jersey of 1791; a personal letter written and signed by George Washington in 1789, to Chief Justice John Jay; the commission of Judge William McMillan as U.S. District Attorney for Ohio, issued and signed in 1802 by Thomas Jefferson, President, and attested by James Madison, Secretary of State; a beautiful Masonic officer's apron, presented in 1784 to Dr. William Burnet, Sr., in New Jersey; the certificate of membership in Royal Arch Lodge, No. 10, Baskingridge, N. J., of John Ludlow, dated May 6, 1786; that of Elias Wallen in Rathmelton Lodge, No. 448, Rathmelton, Ireland, granted in 1789; the first document of similar character issued by N. C. Harmony Lodge to John Allen in 1795, and an old black Masonic chair, with square and compasses inlaid in gold, which tradition says was occupied by Lafayette on the occasion of his visit in 1825. Another interesting item is a daguerreotype portrait of Griffin Yeatman, who was actually the first initiate on the rolls of the lodge, though Capt. Kibby was the first to present his petition. Bro. Yeatman remained an active member on the lodge register from 1795 till his death in 1849. In addition to these reminders of the past, the lodge is fortunate in possessing a full set of minute books from the date of organization, and virtually

every other record of importance, a rare boast for a Masonic body dating its inception back to eighteenth century days.

THE CENTENNIAL ANNIVERSARY OF HARMONY, NO. 2

Seemingly no notice was taken of the fiftieth anniversary of the lodge. But its centennial birthday in 1891 was fittingly recognized in a monster celebration and homecoming at the old temple lasting two days, topped by an elaborate banquet on Sept. 8, attended not only by its own and the members and officers of local lodges, but Grand Lodge officers and distinguished Masons of Ohio and those of other jurisdictions throughout the country. The 125th milestone, in 1916, likewise was not permitted to pass unobserved and was quite a pretentious affair, nor did the 135th anniversary fail of fitting recognition. Not the least point of interest at these times was the display of relics, with the original charter of 1791, of course, the center of attraction. This ancient document, written on sheepskin, is still in a remarkable stage of preservation, and plainly shows the creases where it had been folded against the breast of its carrier, who rode horseback or walked the long distance from New Jersey.

Never striving for a large membership, by the close of the nineteenth century the roll of the lodge showed possibly 175 names. Conservatism in this regard, combined with its extensive property holding and a quiet existence, naturally had bred a reputation for exclusiveness and won for long the opprobrious title "Blue Stocking Lodge." However, with the new order of things of a later day and the impetus supplied by the World War, the membership has more than doubled, until now it stands at some 435, and the designation "Blue Stocking" become but a memory.

After meeting in temples on the same corner lot for exactly a century, the lodge in 1924 disposed of its third building and the ground site which it had so long possessed, for a consideration approaching a quarter of a million dollars. It still meets therein, however, and is patiently waiting the day when it can move into the mammoth new Masonic Temple, rapidly nearing completion in the heart of downtown Cincinnati, but a few squares distant from the old location. This magnificent structure, solely

devoted to purposes of the Fraternity, is being erected by the various Masonic bodies and individual members of the Craft in the city, at a cost of $4,500,000. It covers a ground area greater than any other edifice of its kind in the land, and when finished promises to be the "last word" in Masonic temples of the present day, as was its predecessor in 1860.

Perhaps needless to state, in the matter of subscription to the above, N. C. Harmony Lodge widened the purse strings to their fullest extent and gave with the foremost. Some day, when the conditions of the sale of her property will have been met, she will assume rank among the wealthiest lodges of the United States. To this thanks alone are due one of her earliest members, Judge William McMillan, who, with vision to the growth and needs of the Fraternity in future years, thoughtfully bequeathed to his brethren the large lot at Third and Walnut streets, which at the time of purchase by him in 1795, for about $2, was probably used as a cow pasture. So closes the story of this pioneer Masonic organization, the first regularly chartered body through Grand Lodge authority in the Northwest Territory, but the high lights of which have been covered in the foregoing.

NOTES

(1) Thanks are due Bro. David McGregor, of New Jersey, for the information concerning the Masonic connection of Dr. William Burnet, Jr., and John Ludlow.

(2) This brother was captured at the surrender of Detroit, Aug. 16, 1812. He thus had what must surely be the almost unique experience of having been taken a prisoner of war first by the Americans and then by the British, in both of whose armies he had successively fought.

(3) For the particulars of Captain Ramsey's death by duelling, the writer is indebted to Bro. Ray V. Denslow's valuable work, Territorial Masonry.

An additional note may be in order in respect to the curious "scalp" advertisement. The Centinel of the Northwestern Territory was the first newspaper to be published in the territory. It was a weekly, the first number appeared in November, 1793. The

period during which the committee agreed to pay the bounty on scalps ran from April 18 of 1794, but the advertisement did not actually appear till May 17--a month later. It appeared thereafter weekly until Aug. 20 or until Wayne's victory made the settlers feel more secure. Copies of this old journal are very rare and the only complete file, so far as is known, is now in the library of the Ohio Historical Society.

The author would also like to acknowledge his indebtedness to Bro. Bratton for his helpful kindness in making the drawings from which two of the illustrations have been taken.

The following additional information has been condensed from an article by Bro. Baer in the Tri-State Mason.

It is interesting to note that although easily the oldest of the more than twenty subordinate bodies under jurisdiction of the Parent Body the numerical designation "2" was bestowed upon N.C. Harmony Lodge. This point has long been debated and conjectured by those familiar with the histories of our two earliest lodges, an impartial review rather inclining the belief that No. 1 would have been its rightful designation. In this regard the historians who so ably wrote The History of Freemasonry in Ohio have this to say:

". . . Why it (N. C. Harmony Lodge) was not designated as No. 1, as it rightfully would seem to have been entitled, was doubtless in accordance with the resolution of the convention of 1808 that lodges should be numbered in their order 'beginning with the charter of most ancient date,' no defection then being anticipated. Another reason perhaps added weight thereto that it would be an inducement to American Union Lodge to become loyal to the Grand Lodge and thereby have the distinction of being designated as No. 1 on the roster of subordinate lodges."

American Union Lodge was a traveling Army Lodge chartered by the St. John's Grand Lodge of Boston, in 1776, several months prior to the signing of the

Declaration of Independence. This St. John's Grand Lodge was really a Provincial Grand Lodge constituted by the Grand Lodge of England in 1753.

----o----

FREEMASONRY AND THE CRISIS IN CIVILIZATION

By Bro. B.L. Frank, Vienna, Austria

THIS important article by a learned and philosophical Austrian Mason deserves careful reading and consideration. The idea of two separate and antagonistic strains in our civilization explains much that otherwise is obscure and chaotic. Evolution is as possible in the sense of degeneration as in that of progress, and the unethical traditions in civilization constantly influence communities and nations to take the lower path. Freemasonry is exhibited as one of the influences tending to true progress.

We are standing at a crisis in our civilization. The fact is not only observed by the foremost intellectual men of all nations, but every educated and thinking man feels that the cultural basis upon which his life has been founded is shaking. Serious apprehensions are aroused as to the welfare, both physical and spiritual, of the next generation.

The very foundations of the complex organization of our civilization are being attacked and torn down by hostile influences. The most solid institutions appear unsteady, many are falling, abysses are opening, differences enlarge and deepen between men and nations, the sources of development and prosperity seem to be drying up, a flood of immorality, social, industrial and political, overwhelms mankind, a torrent of discontent breaks the fetters of old unbearable oppressions, but also destroys the works and values of generations, and sweeps men into new tyrannies

and despotisms. And in it all we see the trouble and difficulties increased by irrationality and wrong-headedness; just as when confronted by a physical emergency, fire or earthquake, a few only possess sufficient presence of mind to overcome panic, so the majority--often guided by unscrupulous leaders--rage against each other and make the evil worse. And many of the best stand aside inactively.

In such case can Freemasonry, the upholder of work and morality, look on idle and hopeless ? An immense field of action lies open before it; not a new one. Old and familiar tasks have become more urgent; ends that it was designed to serve throughout the course of centuries are concentrated in the short space of our own lifetime. Freemasonry cannot afford to await a future reconstruction, for it is itself a part of our endangered civilization; Freemasonry must save itself by helping to uphold the organism of our culture, threatened indeed, but in great part still standing.

But one question to begin with, what is culture ? Among the many definitions that have been offered I choose that of the eminent Swiss sociologist, Forel, as suiting best my purpose. He says:

Culture is the inherited and transmitted accumulation of human performance and values.

This description is adequate also in respect to the laws of evolution by which our entire spiritual and material life is ruled. C. F. Meyer, the poet, a compatriot of Forel, has compressed it into these brief words:

The Dead rule all Life.

We are, at the same time as we possess, the inheritance of our ancestors; thus life, and consequently culture, is an inheritance.

Forel's conception also allows discrimination, relatively of course, between good and bad cultures, corresponding to the ethical and relative conceptions of good and evil. We shall here be able to distinguish the ethical, social, useful and good from the unethical, nonsocial, noxious and evil as genuine contrasts. We cannot claim cultures or civilizations as positively bad or good, but only after considering their influence and the predominating elements of which they are composed; both good and bad components affect one another within their own circle and moreover act upon other systems of culture and reciprocally are influenced by them.

THE ROOT MOTIVES OF ANTAGONISM AND WAR

Antagonism and conflict between civilizations may generally be observed in world history, but Europe, and in especial Central Europe, has for many centuries been conspicuously the field of battle between alien cultures, which there have mingled and mutually penetrated each other. My own country Austria, and Vienna in particular, being situated in the very storm center between a number of cultures bears manifest marks of this conflict and interpenetration. The mere geographical situation of Central Europe determines its character as simultaneously the suffering object and the adjusting subject between not only East and West but North and South. Touching only the most salient points we have the conflict between German barbarism and Roman paganism, Asiatic savagery and European civilization, and consecutively or simultaneously the German, Roman, Greek and Judaic-Christian cultures. The effect of the struggles between these has turned European history into a mere enumeration of wars.

To the present day there has been no final adjustment or settlement between these alien and contrasting civilizations, and this fact alone is sufficient to explain our cultural disharmony. There is no doubt, for instance, that Greco-Roman culture had much to do with the development of the German race, distinguished by poets and thinkers from barbaric tribes, a race which still fosters humanistic learning and education more than any other nation in the world, but this is accompanied by the invigoration of pagan traditions (which of course also survive elsewhere) derived from the civilizations of Greece and Rome.

This pagan influence in Europe is combatted by Judaic-Christian Ethicism. As has been said by Prof. Ellwood of the University of Columbia, "A Society in which power and pleasure are openly avowed as the ends of individual and group action is pagan." So also was Rome with its imperialism and brutal individualism, Greece with its sensuous Aestheticism developed into the Sophistic doctrine of the good being identical with pleasure, and the Germanic tribes with their joy in fighting and plunder. These individualistic principles are easily and without argument to be distinguished as anti-social, and bad or evil in a Masonic sense. They are opposed by the fundamentals of Judaic-Christian Culture based on love and mutual assistance which are social and good.

THE DUAL ASPECTS OF OCCIDENTAL CULTURE

The cultural state of Europe is thus seen to be a temporary stage of the continuous conflict between the antique pagan and the Judaic-Christian cultures. The egoistic, anti-social (and therefore bad) system has been, and will be, in unremitting conflict with the altruistic, social and good. Europe is the field, and occidental civilization the object, of this everlasting struggle.

We may now note the characteristics of what for brevity may be called the "bad" culture.

Lust of power and plunder.

Commercialism and Materialism devoted to acquiring and possessing material wealth.

Trusts and Tariffs which injure the community for the benefit of groups and individuals, enhancing the cost of necessities and lowering the standard of living.

The worship of Mammon, of outward appearance, luxury, idleness, and immorality, economic, social and private.

Revenge, dueling, drinking, disregard of the beauty of nature, cruelty to the weak and to animals.

War, the perfecting of murderous weapons and equipment, militarism and imperialism aiming at the subjugation and exploitation of weaker groups and peoples.

The joint effect of these manifest themselves in war and class conflict. They sufficiently characterize the modern barbarian.

Together they result in despite of man.

On the other hand the good culture opposes to these horrors its own acquisitions.

The Arts and Sciences, and the technics which embellish and ameliorate human life.

Peace, mutual understanding and tolerance.

Improvement of health, eugenics and care for the coming generations.

Love of nature and animals.

Social sympathy and ethics, activities useful to the whole community.

Justice, kindness, tolerance, good-will and mutual assistance.

Together these result in the love of man.

This patent contrast between the good and the evil strains in civilization as a whole reached a point of tension that arrived logically at its discharge in the great war. The evil elements, commercial jealousy, lust of power, envy and vindictiveness between the nations and their leaders drove the world into the catastrophe long dreaded and even foretold by thoughtful students of sociology and history. But the electric tension was not neutralized nor the atmosphere cleared in the outbreak--this hope, this consolation in extremis with which men of insight had taken refuge, was cruelly deceived. The treaties of so-called peace have not solved one single problem, they have replaced old injustice by new wrongs. The four war motives mentioned above have not been replaced by motives of peace, but instead have been augmented by new dangers of conflict. The masses, pacific at heart, are not yet strong enough to enforce peace. Cultural disharmony in Europe appears to be increased to such a degree that we are forced to stand in fear of a repetition of the atrocious attempt to settle the conflict between the good and the bad in our culture by violence. This uncertain, unsettled, fluctuating state of affairs, calling for clarification and decision, keeping alive the worst fears and suspicions, is what I understand as the Crisis in Civilization.

THE IMMEDIATE CAUSES OF THE CRISIS

This Crisis originates immediately in the downfall of political powers and disturbance in economics. The old authorities in the defeated countries have been abolished, the new ones have not yet found safe anchorage in the public mind. Democracy has but a limited significance as an authoritative ideal, and the worshippers of the old idols are not yet converted to the new gods. Lost ideals have not been replaced by new, and this combined with material loss has brought them to despair.

But equilibrium has been lost in the victorious countries, too, the old authorities have lost their prestige --dictatorships, parliamentary crises, radical changes of government, debased currencies and strikes mark various degrees of this far-reaching disturbance; and these internal wars are also paid for in cultural values exactly as are external ones.

Culture is menaced, too, by the economic distress of the after-war period, because it depends to such a degree on material welfare. Like its implacable adversary, war, civilization needs money, that accumulation of material wealth which we call capital. Lack of money hinders the advance of science, makes research impossible and hampers art and literature, for artist and scientist must both live. All the higher and finer values of civilization suffer from a lowering of the standard of life. Culture flourishes only on a golden ground.

To discuss the possibility of a solution of these difficulties through war is so alien to Masonic thought that it need not here be touched upon, but it is obligatory to consider all peaceful possibilities. The best statesmanship is being directed to this end. Pacifism, Pan-Europeanism, Reconstruction of Religion, Socialism, these have all been suggested as remedies, whether as a pretended privilege of one party or as the spiritual property of all the well disposed of mankind, and finally, as I firmly believe and hope, Masonry, the most important intellectual interests of which are connected with all these movements in its quality as an element in the "good" culture.

We have nothing to do with party politics as Masons, and we have nothing to say about them here. We are all living in the world, we read the newspapers, we know what is passing, and we naturally do not accept llitical speeches, articles and

manoeuvers without close scrutiny and criticism. But we should acknowledge and encourage every political idea that aims at internal and external peace, and consequently at the salvation of civilization. Such as, for example, the Inter-parliamentary League of Peace, the League of Nations, and the agreements summed up in the name of "Locarno" and more recently of Thoiry.

UNFORESEEN CONSEQUENCES OF THE PEACE TREATY

The dictated treaties of peace broke down the protecting walls formed by the Germanic Empires against Asia, both physical and spiritual. The Bolshevism now endangering Europe sprang, as did the conflict in European civilization itself, from Asiatic culture (or un-culture?) being influenced by a doctrine alien to its find, disposition, character and racial conditions; i.e. by Marxian Socialism. Europe having, for the sake of opportunistic motives, treated Russia as Eastern Europe instead of Western Asia, is now helpless and unprotected confronted by the results of its past political attitude.

While European statesmanship is searching for preventives against revolutionary attempts from the east, America in the west has an increasing influence toward mitigating our cultural crisis, official statements of nonintervention notwithstanding. The American people feels that the politics of the victorious powers must forcibly lead to war again. It does not agree with this turn of affairs and takes ostentatious pains to make it clear that the United States does not intend to meddle with European politics, because it does not feel disposed to become an accomplice in their consequences.

But there, nevertheless, exists an effective influence exercised by America. An ethical wave originating in the United States reaches our shores. Through the means of innumerable publications, lectures and visits both of idealists and practical men, American influence is felt. The Rotary Club, the Society of Friends, the Odd Fellows and other associations are spreading their principles in Europe, and scientists and literary men, and leaders of public and industrial life communicate their notions of ethical democracy to us.

It is clearly to be observed, also, how both science and religion are at work to educate the American people to fight the evil within the individual as well as to lead the community to a better state, to solve social questions from above by incessantly accentuating the duties of men, as holding possessions, as employers and in the family; and in many notable instances success is observable. The obvious means of such endeavors is to educate the public in social insight and knowledge. We know, too, that in this American Masonry takes a leading part.

EUROPEAN OPINION OF AMERICA

I feel bound here to venture a remark that I have frequently had occasion to express in my own circle. Continental Europe is rather inclined to prejudge the Americans as hypocrites after what has happened. I strongly reject this view as superficially unjust and thoughtlessly generalizing. Men who desire to lead mankind to a better future may be idealists with human insufficiencies, but it is inadmissible to criticize them as hypocrites because their good- will cannot keep pace with the cruel emergencies of practical life. So it was with President Wilson whose idealism was not able to cope with the shrewdest and most malignantly intriguing politicians that Europe could pit against him. It must serve us, the beaten and ruined part, as a sort of comfort to have seen him forsaken as a compromising weakling by his own people, so devoted to firmness and solidity.

There is still another proof of America's intention to bring Europe to its senses. She squarely refuses, or efficaciously limits, credits to militaristic nations. We know American Masons to be proud of all the great sons of their country, beginning with George Washington, and of the Constitution devised by Masons and filled with Masonic spirit.

Thus Europe in its distress stands between eastern revolution and western evolution, between the antagonistic extremes of Bolshevism and Americanism.

The second force tending to preserve culture is Pacifism. This has followed highly theoretical and sentimental paths, as powerful antagonistic influences have made reasonable and practical action impossible. It was allowed to take its own way, it was given, conditionally, platonic sympathy, and even a Palace of Peace was erected in its honor at the Hague, but that was almost all. The Pacifists confronted by the interests of armed dynasties and their plotting diplomatists, and the violent politics of the ruling classes had to limit themselves to resolutions in favor of peace. The means available to the pacific movement were unsuitable and insufficient and consequently the result was completely negative.

THE UNITED STATES OF EUROPE

The German Naumann's idea of "Middle-Europe" was doomed by the collapse of the Central Powers, especially as it was born of war necessities. It has been replaced by Coudenhove-Kalergi's Pan- Europeanism, which while including both the objects of Pacifism and "Middle Europe" starts from another point of origin. It is not based on the sense of power, since broken down, it is not restricted to the economic field, and is based on the political facts of the actual situation. The Pan-European does not beg any longer for peace, he claims it in the name of reason. Pan- Europeanism is the first attempt to replace the theoretical pacific preaching by a practical organization of the determination or will to peace. The Pan-European idea disdains to win sentimental support by flattery, it appeals to reason by logical arguments. Coudenhove's "United States of Europe" (1) is a precursor of our Masonic dream of the United States of the globe. Based on facts he shows us that already Pan-Asia and Pan-America are not too remote consequences of the realization of PanEurope, and this would mark the last step to Universal Union. This is one side of the question- -its shell.

But Coudenhove flatly denies the possibility of solving the crisis in European civilization without combining with it the consideration of social problems. He demonstrates the impossibility of preserving our occidental culture without social justice. This is the nucleus of the question, challenging the active interest of Freemasonry.

While Pan-Europe is limited to one, though very important, section of the social question, the aspirations reaching toward a social religion touch the totality of mankind.

The existing religions and particularly their practical operation, do not appear competent to lead to the triumph of the ethical and social elements of our civilization over the pagan and individualistic components it yet contains. The search after a universal religion includes the doubt whether the Mediterranean religions are strong enough to break the power of those surviving pagan influences to which the present crisis is to be ascribed.

The world problem, ultimately leading to the great war had crystallized into rivalry between the Protestant powers of England, America and Germany. The Catholic powers, to say nothing of the Mohammedan ones, had previously lost their imperialistic impulse. We have, ourselves, witnessed the last phases of this crumbling down, the loss of the Spanish colonial dominions, the foundation of new states at the expense of the Austro-Hungarian Monarchy and the Turkish empire. And we have witnessed also the complete failure of religious ethical influence when we had the grotesque combination presented of Protestant Germany, Catholic Austria and Mohammedan Turkey fighting against Protestant England, Catholic Belgium, Italy and Portugal, Free-thinking France, Orthodox Russia and Buddhist Japan; all of them accompanied by the official blessings of their respective priesthoods. Religion, as an element of culture uniting mankind, had abdicated in favor of Nationalism disuniting humanity, and had even suffered itself to be prostituted to nationalistic ends. The whole world is experiencing the consequences of this in the general lowering of moral standards. Advanced minds, as well as souls longing for happiness, join in an ardent wish for a new, a better and more effectual religion uniting men in their efforts to save cultural values from destruction --for a Social Religion.

NEW RELIGIOUS MOVEMENTS

West and East both, in this respect, affect Europe, situated between them. An article by the Sociologist, Dr. Ellwood, on Social Religion and Humanitarian Masonry (2)

has reached us from America. He opposes the religion of Jesus and a Social Religion in harmony with science, freed from the trammels of dogmatism to the paganism of reactionary churches.

It is most striking to a European to see this Western Christian meet the Indian scholar, Santayana, in his views: "Christianity is pure Judaism reduced to its spirituality," and to note Ellwood's conclusion: "We have to resolve whether in reconstructing our future we want to follow the leadership of (ancient) Rome or that of (Christian) Judea."

While Ellwood is disseminating his ideas as an academic teacher by publications and university lectures delivered to thousands of students and scholars, information also comes, in the ancient mode of verbal tradition, of another projected world religion from the East. It has existed since 1852, and counts already a million adherents all over the world, Bahaism.

This system arrives by the oriental way of contemplation at the same conception that Ellwood does in his Social Religion by means of scientific research. It represents an extract from the teachings of all the original prophets, it proclaims no dogmas of faith and admits of no priests. It leaves the interpretation of the conception of God as an almighty universal Power or Person to the discretion of every single Bahai. Its chief principles are as follows:

1. The totality of mankind forms one unity. All prejudice against men, nations or races must be done away with.

2. All religions must be melted down to form a higher one. One God - one Religion.

3. Universal Peace must be secured by an all-comprising League of Nations and an International Court of Arbitration.

4. Every one in every country must learn a common Universal Language beside his own.

5. Every one is equitably entitled to the material and spiritual blessings of this life.

6. The Search for Truth is every man's duty. No maladjustment between true religion and true science is to be admitted.

7. The best Education adapted to individual endowments must be facilitated for both sexes.

8. Equal rights for men and women. No serfdom to be tolerated.

9. Every one to be obliged to work. People out of work and without resources to be cared for by the community.

10. The evil effects of the Capitalistic Social Order must be obviated by a wise regulation of inheritance and a well-devised socialization.

11. Every community and state to install a House of Justice as an institution of legislation, administration and public care.

12. Bahaism is the one, only, Universal Religion.

This canon characterizes Bahaism as a super-Religion. It says nothing unacceptable to the adherent of any other creeds, if he be not a dogmatist or a fanatic. But in essentials it shows again how many ideas of social and ethical value run parallel with Freemasonry, and how near the latter, truly conceived and practiced, comes to religion. Those who proclaimed two hundred years ago:

yet 'tis now thought more expedient only to oblige them [i.e. Masons] to that Religion in which all Men agree,

appear in the light of our modern search for a Universal Religion as prophets of the highest order.

SOCIALISM CRITICIZED AS A SOLUTION

Socialism strives for a more or less precipitate transformation of cultural values. As socialism itself has accumulated the human performances and values of long periods of evolution, it, too, must be considered a form of culture. It has gained a most important position by the side of Rome and Judea, from which it influences occidental civilization as a principle of "good," in the constructive, altruistic and social sense, yet at the same time as a principle of "evil" in the destructive egotistical and anti- social sense; anti-social in reference to the present organization of society, either employing capitalistic methods or fighting against Capitalism. Socialism strives to dominate our culture.

Here again it is remarkable how socialistic radicalism decreases from east to west--from Russia to America. The Asiatic form of the lust for power and plunder, and the exploitation of the weaker obviously causes quite other, ruder and more brutal counter-actions in Russia, Roumania or Hungary than do the politer European forms used by the Capitalism of the Western Industrial States. Consequently reaction against radicalism takes different forms in Hungary with its aristocratic, Germany with militaristic, and Italy with Roman-machiavellian traditions; the different cultural foundations do not admit of the same pattern of action on the same social elements in each case. The simple confrontation of representative names, Trotzki in Russia, Kun of Hungary, Adler and Bauer in Austria, Kautzky and Ebert in Germany, Jaures and Herriot in France, MacDonald in England and Gompers in the United States, shows at a glance the different results of the same socialistic impulse when applied on dissimilar levels of culture.

In stating these facts we have to remember that will combines both sentiment and reason. The further north and west we go in Europe the more reason is found predominant over sentiment. It is not by chance that we speak of western civilization standing higher, or northern nations being more energetic. And so among them the local position of socialism allows reason to overbalance feeling. The masses of England and America still find more power and usefulness in their trade unions than in politics. To be sure the capitalistic classes of these countries are more positive and less spell-bound by dogmas. And by the way, in their socialism as in so much else, the German excels in methods, the Anglo-Saxon, the American, in practice.

In fact, we see that the socialism of the north and west stands more reasonably on the basis of evolution, while that of the east and south, directed by feeling, prefers revolution. Here, where it chiefly operates by exciting the passions of the masses in order to attain political and economic power to destroy the present social order, it supposes itself to be able to abolish the fundamental principle of Evolution that governs all creation and existence. It opposes that accumulation of values in which we have seen culture subsists-- which is Civilization. It renders the crisis more acute, this belief that it is able to destroy capitalism offhand without any consideration of the fact that it is an organism, grown historically in the womb of time, through thousands of years. It aggravates the evils of the situation by refusing to see capitalism as it is, a mere transitory phase, a temporary form of economical development which goes on continually changing as long as human beings live together.

But social construction cannot be founded upon social negations. It is wrong and misleading to accentuate the social question as a class problem merely. It is much more than that, being the common problem of the human race. When party Socialism attains this conception it will be able truly to serve mankind, then only will it act constructively, for then only will it have become ethical in the widest sense. Thiers, the philosophic President of the French Republic, said sixty years ago

Socialism will be ethical or it will not be.

The changes in the production of material goods wrought by machinery, technical development and scientific knowledge created the capitalism which, united by the evil cultural components of our civilization, individualism, militarism and imperialism, led to modern industrialism. An abundance of riches amassed by individuals, classes and nations have led mankind astray. In regard to ethics, it has led to hatred and envy and to worship of material success, to contempt of altruistic ends and disregard of the spiritual. In the material sense it has led to class conflict and war.

THE CURE OF BOLSHEVISM

Everyone who wishes to help in saving our civilization must do his best to remove the fundamental motives of class conflict. Coudenhove in his Pan-Europe shows most convincingly that an auspicious solution of the present crisis is only to be hoped for by digging away the fostering soil in which Bolshevism grows by social improvement, for Bolshevism is nothing but the radical extreme of Socialism.

Of course social questions cannot be solved without an opening of money bags; but unfortunately the possessing, and especially the ruling, classes do not want to do so, of their own free will. England has practiced this method for a long time, opening the safety-valve instead of sitting down on it, as other nations did. She has understood that class contrasts must be bridged before they lead to an explosion of open fighting between the possessors and the non-possessors, the costs of which would have to be borne by the whole community. Thus it is that centuries have passed since England has had a revolution. We here get a little insight into British character and culture, which otherwise are rather enigmatical to the rest of the world: conservatism not rendering progress impossible, no class has been inclined to sudden passionate eruption. The British could only be driven into the great war because their conservatism had been urged to a pace of progress and business competition too sensibly-opposed to their conditions and habits. The attitude of wide circles among them against socialism may be characterized best by the description, Social-Liberalism.

Many years back, in 1874, when Socialism was first entering the realm of practical politics, the philosopher and sociologist, Friedrich Albert Lang, said:

I take it as certain that the new age will not triumph except under the flags of a great idea, which wipes out egotism and replaces restless work for mere individual success by the new goal of human perfection in human society.

I have had to consider Socialism at such length because it is that "great idea," or more exactly, will be, when it no longer applies to one class only, driving it into conflict with all others. Simply to replace the advantage of one group by that of another, and

thus merely transferring advantage and success, cannot, from a social point of view, be considered as increasing cultural values or as enriching or improving civilization.

THE UNITY OF CIVILIZATION AS AN ORGANISM

Post-war events are hammering with painful blows into the minds of the thinking part of mankind the recognition of the fact that national welfare depends upon that of the whole of mankind; it makes no difference that gold, for instance, has passed from England to America, or Alsatian potash or Lorraine ore to France, or Silesian iron and coal to Poland, in all cases both winners and losers are suffering. Injury to social justice, to the supreme principle of "good" in our culture, has been perpetuated by employment of the means of the "bad" strain or element in civilization.

But it is natural that social injustice can create only an unjust social order, and vice versa. Every injustice is untenable in the long run; the question is, how long will it last ? To abruptly shorten this period is the aim and intention of revolution, and its essence is a sudden, violent and passionate action against a social order that grows unendurable. Its contrary, evolution, seeks the same end considerately and deliberately, by slow steps, supported by reason.

There is scarcely more left of the results of the great French Revolution than "Human Rights" (more or less theoretical) and the many other revolutions, small and great, witnessed by our grandfathers, fathers and ourselves have left scarcely any ethical gain to us worth mentioning. It is the ethical element only, that serving the community, augments cultural values, and consequently raises the level of civilization. The abolition of torture and servitude, the emancipation of the Jews, the general public school system, and universal suffrage will serve as proofs of the fact that lasting cultural values are not due to violent outbreaks but to reasonable evolution.

A second most important fact is also to be noted. The lasting results of revolution are never such as are aimed at by the revolting group itself for group-egotism, but only

those of benefit to the whole community, that is to say, those of altruistic and consequently ethical value.

THE INFLUENCE OF FREEMASONRY

There thus seems to prevail an intrinsic law which allows us to predict that of the subversive movements of today, whether arising from the right or left [as Bolshevism and Fascism], nothing will remain that is not of benefit to the whole of mankind. And assuredly the cultural crisis which we are discussing will not be resolved by revolution but only by evolution. A characteristic principle of evolution is adaptation, and applied to the whole of human society this means coordination; or in practice the adjustment of contrasts. Envy and hatred are not qualified to serve this end, and so we may hope they will weaken, and finally be discarded as unsuitable means. And then the question of whether and in what way the situation of the proletarian and working classes is to be improved would disappear, and we should approach the question of questions, how to better Human Society as a unit. Then the weapons, too, will be ennobled, and the movement, social in a higher and wider sense, will take another path, that of enlightenment and veracity, of honest leadership, and most important of all, fighting the "evil" in our own breasts by a truly ethical education.

We must see clearly that truly conceived, Socialism is nothing else but Brotherhood. Socialism embracing mankind is the conception of the unity in all human society; the very same ideal that is represented by Masonry, which regards all men as potentially brothers whom it seeks to unite in the fraternal bond.

A further result arises from this discussion by way of corollary, and that is the conviction that Freemasonry has nothing in common with revolution and that its contribution to the preservation of the highest culture values of our civilization must be in the line of evolution.

Consideration of the topic of Culture in its general sense shows that there is no single field of ethical or material action that is apart from Masonic work; thus the very

existence of Masonry forms a contribution to the reconstruction of civilization. There is no ethical advance, no spiritual movement, and generally, no development of mankind without the cooperation of the "good," because every thought embracing mankind, and consequently Masonry rightly understood, issues out of the good and ultimately is rooted in the sentiment common to all men, the vision of a better world yet to come. From all other associations and societies embodying the principle of "good" we differ externally, or in form, only by the G. S. and W. Internally, and this is the decisive factor, by the three doctrines of the Masonic Creed, Self Knowledge, Self Control, and Self Improvement. The primary forms to which all Masonry may be reduced, however far they may reach, however deep they may penetrate into the depths, however they may aspire to the height, run as follows:

For motive, the human longing for happiness For object, the fraternal union of mankind For path, the advance of Ethics, the fight against evil and the practice of good And finally, for means, that which constitutes the very content of Masonry and is the final conclusion of Masonic wisdom, Work.

NOTES

(1) Pan-Europe by Richard M. Coudenhove-Kalergi, with a foreword by Nicholas Butler. Published by Alfred H. Knopf, New York. (2) The Reconstruction of Religion, a Sociological View, by Charles A. Ellwood, Ph. D., Professor of Sociology in the University of Missouri. Published by the Macmillan Co., New York.

----o----

Admission to the Light of Masonry should be more than an incident in a man's life story: it should be a new, and a dominating, factor of the first magnitude. It cannot take the place of a new birth; but it may, and ought to, be an apprenticeship in the workshop of life. There is nothing about the symbol and sign of Masonry that does not derive its chief, and often its only, meaning from the fact that it represents the labor ideal of the petitioner, and also of the brother who has had experience of the

wonders of the sunlit way in which is perfect light. If men do not want to become perfect builders, let them eschew Masonry; for all Masons are, or should be, builders first and foremost. Freemasonry represents the ethical and practical side of religion. It stands for the whole duty of man. It is a constant reminder of the brothers of the lodge that they must fear God and keep His Commandments. [London Freemason.]

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

THE STUDY CLUB

AS our readers have doubtless observed the character of the Study Club Department has been changed on its resumption last month. This step has been taken after much consideration. Originally it began with detailed courses of work which clubs could follow, but after the ground had been covered for elementary work the articles naturally took on a more advanced character. But though this change came about quite naturally, there really seemed to be 'no distinction between Study Club articles and those in the body of the magazine.

Our present plan is to devote two or three pages each month to such material as may prove of use to those in charge of Study Groups or who seek to form them. We ask the cooperation of our members in this. That they will use these pages to give the benefit of their experience, or to pose the problems they have met. What we are doing is frankly an experiment, and only if it seems to fill a real need will it be continued.

* * *

A CRITICAL ERA

THE article by Bro. Frank on the Crisis in Civilization may not prove altogether easy reading, for two chief reasons. One that the author is expressing himself in what to him is a foreign tongue, the other because he has so much to say, in small compass. The hasty reader may easily miss much of what is intended. For this reason a few reflections and comments may not be amiss.

The basic idea of the article is that in our civilization, our culture as a whole, there are two antagonistic strains, good and evil. The one, so far as we occidentals are concerned, derived from Judeo-Christian ethical And altruistic teaching, the other from Paganism. It is an arresting conception and even if we do not agree with it, it is stimulating to constructive thought. At bottom, however, it seems as if the two tendencies have their source in the good and evil to be found in each one of us.

Western civilization is nominally Christian, though the old term Christendom is now little used. But organized Christianity from the time, roughly, that it became a religion recognized and favored by the Roman Empire suffered from the intrusion of the worldly minded and self-seeking. Most heresies and schisms have been due either to attempts at reformation, or to struggles for worldly ends under cover of religion and often to both. For as soon as a reformation becomes a going concern it, too, begins to attract the self-seeking.

Bro. Frank's argument also demands the conception of the unity of history. History, it must be remembered, runs into the present, and the present leads us moment by moment and day by day into the unknown future. There is no break in the chain of events, the news of today becomes the history of tomorrow, unless we know the history of yesterday we cannot understand the news of today, and unless we rightly apprehend that we cannot forecast the future, or what is practically important direct our present action. Nations, like individuals, and because composed of individuals, seek incompatible ends. They do not want to be grasping or unjust, but they want material advantages which are not to be obtained except by a disregard of the rights of other peoples. The fact is, that as yet social groups, whether classes or nations, have

not yet attained the ethical plane, they still function on the non-moral level of animal groups, of the herd and the wolf-pack. This is only beginning to be realized, because these classes and states and nations are composed mainly of individuals who are moral beings, and who naturally take for granted that they collectively act according to moral standards. The English speaking peoples are perhaps most prone to this self-deception, which makes them seem hypocritical to the rest of the world. But the stark realism of the Imperial German government which openly proclaimed non-moral motives, and the logical cynicism (as it appears to us) of French statesmen had its good side. The open expression of the real motives of state - craft and diplomacy, shocking as it is to the individual, is a diagnosis of the disease. To know the disease is the first step to a cure. But on the other hand our hypocrisy shows a desire, feeble perhaps, but still a real one, to raise the group relations of mankind to a higher level. Put the desire and the knowledge together and something may be accomplished.

Again, it is hard for us to feel that there is a crisis. It is never the prosperous who see anything to criticize in the social economy, and this is as true between nations as between classes. There are a hundred-odd million people in America who are phenomenally prosperous as a result of the war - in Europe there are some three or four hundred million who are desperately struggling to keep afloat. There is never any catastrophe that does not benefit somebody, and as Bro. Frank says, to shift the burden from one group to another is no solution of the problem, whether it is a class struggle or a conflict between nations. Science and mechanism has in effect made the world smaller, civilization is so complex that nation depends on nation as the hand does on the foot.

A word of explanation may be advisable in regard to two terms used by Bro. Frank, pacifism and socialism. In this country they are to a large majority of people in very bad odor, because they have become labels for groups propounding extreme doctrines. Unfortunately there are no other words for the larger tendencies. Obviously the pacifism referred to in the article is not that of the peace at any price people, but that of those who think war is a great evil and that it is worth some thought and perhaps some sacrifice to avoid it. So, too, in the case of socialism. It here refers to the whole group of political reformers who seek in some way to improve the distribution of the wealth produced by human effort. That it is not fairly distributed, that is, distributed in accordance with higher ethical ideals, will be admitted by anyone who has reflected on the inequalities to be found in every community.

Finally Bro. Frank, from the standpoint of European Freemasonry, believes that the Craft has its part to take in seeking a solution of present day problems. Here is perhaps the most debatable point in the whole article, for English speaking Masonry has habits and traditions totally diverse from any such conceptions. We have been content to exhort our members to be "good citizens" and to let it go at that. Is it possible that this also is an extreme view? Is there not perhaps some mean, some attitude which would definitely aid in the achievement of social ideals without entanglement in party politics? This is one of the questions raised, and one which may be worthy of consideration.

* * *

MISINFORMATION

AN English writer, Sir John Fraser, has been contributing a series of articles to the Sunday Times of London on conditions in Italy. In these he has had occasion to touch on the official account of the repressive measures taken against Freemasonry in that country. Excerpts from his second-hand statements (for he is not a Mason) are beginning to appear in the Masonic press of the United States. One of these gems of misstatement is the following:

In France Masonry is distinctly anti-Jewish, whilst in Italy most Jews belong to Masonic Lodges.

Sir John may be a very eminent journalist but he seems to have allowed his Fascist informants to pull the wool over his eyes completely in regard to Freemasonry in Italy. This might lead to doubts as to the accuracy of his information on other matters, but with that we are not concerned. Just what the object of the precious bit of propaganda above quoted may be is not apparent, but doubtless there is one. It hardly seems necessary to point out to readers of THE BUILDER that whatever sins of

omission and commission French Freemasonry may be guilty of in our eyes, racial prejudice is not one of them. It is to be doubted if a group of men freer from this than French Masons are could be found anywhere. While on the other hand the sweeping generalization of the second statement, that "in Italy most Jews" are Masons, carries its own refutation on its face. There are, or were, approximately 25,000 Masons in Italy, which even supposing them to be all Jews would make the Hebrew population of the Peninsula absurdly small. We suggest that any opinion or statement offered on the authority of Sir John Fraser on the subject of Freemasonry be regarded with the gravest suspicion, unless and until it is fully confirmed from more trustworthy sources of information.

* * *

JUSTIFICATION

WE have to justify ourselves in the use of this word in the editorial comment on persecution in Italy, in the September number, to be precise in the last paragraph on page 279.

A brother writes, "No one is ever justified in doing wrong," a statement with which everyone will heartily agree. But when he proceeds to deduce from this that we were wrong in saying that dictators and other despots, including Mussolini, are justified in seeking to destroy Freemasonry, we beg leave to demur. The writer chose his words in that passage with great care, and "justification" seemed to convey the precise meaning intended.

The trouble seems to be that some of our readers (there was more than one who seem to have mistaken the meaning of what we said) assume that there is only one meaning to the words "justify" and "justification," that is, the absolute ethical one. But this is not so. The printer, for one, "justifies" the lines of type when making up the forms. But disregarding technical use let us take an illustration from daily life. The street is very muddy, but fifty yards away is a clean paved crossing. From the point of view of

keeping his shoes clean a man is justified in going down to the crossing and coming back on the other side. But suppose he has to catch a train and has only just time to do so, then he is justified in disregarding the mud and dashing straight across.

But it may be said that it is rather a heavy word to use in such a trivial matter, which may be granted. But it would not be too heavy for such matters as business decisions, investments and the like, in which no moral element appears. Yet we may go further and admit that though the word can be used in a neutral sense from the ethical point of view, that nevertheless the word does have an aura or penumbra of ethical associations, which was precisely why it was chosen in the passage criticized. There was an ethical background in this case, and while no one can ever be "justified in doing wrong," questions of what is wrong and what is right, under given circumstances, are often the most difficult and puzzling life has to offer. We, most of us, can judge offhand whether a thing is right in our own case, but it is often hard to be sure how close that judgment coincides with an absolute moral standard.

We are all normally moved by mixed motives in our actions, and for the larger number of people those motives are quite respectable. Some good, some noble, some indifferent morally speaking, and generally a few that it would make us feel rather naked and ashamed to express fully in plain language. For it is quite possible to be moved to an action by some mean and unworthy consideration, at the very same time that we are inspired to it by honorable and unselfish ones - so complex are our minds! In fact, not only is it possible, it is quite common, perhaps even normal.

The result is that our instinctive reaction when we meet opposition is to see only bad motives in those on the other side, just as when someone disagrees with us we easily think him a dumbell or a silly ass, if not a congenital idiot. Though we ignore the seamy side of our own motives, we are quick to divine that side of the motives of our opponents. The trouble being, that in proportion as we do not reflect, and seek and ensue justice, we see only the good on our side and the bad on the other. Justice requires that we take everything into consideration.

This habit of mind is not easy to acquire, rather it is very difficult, yet it is certainly a Masonic ideal and one greatly stressed in the lecture of the First Degree. It does not follow, because we learn to see that our enemies have justification from their point of view, and in their circumstances, for what they are attempting against us, that we must allow that justification to be absolute, or that we are not justified in opposing them. The Roman Church is not a synagogue of Satan and Mussolini is, we quite believe, a sincere patriot. He may be this, and yet be vain and theatrical and a much smaller man than his followers take him to be; just as the Papacy may be worldly wise and tyrannical in its policy. In short, we are never justified in refusing to give the devil his due.

----o----

FURTHER NOTES ON THE ROBERTS CONSTITUTIONS OF 1722

By BRO. J. HUGO TATSCH, Associate Editor, Iowa

Masonic students are very much indebted to Bro. W. J. Williams, of England, for his article in the recently issued Part I, Ars Quatuor Coronatorum, Vol. XXXVIII, entitled "The Roberts Constitutions of 1722 and the Work of Brother J. Harris." It adds some interesting facts to the knowledge we possess of the two existing copies of the very rare Roberts Constitutions.

This little book has been the subject of two articles from my pen. The first appeared in "The Master Mason," Washington, D. 1C., (March, 1924) under the pseudonym "The Bookworm," graciously bestowed upon ine by Bro. Joseph Fort Newton during my connection with "The Master Mason." The second was published in THE BUILDER (May, 1926) under my correct name. Craftsmen interested in the subject are referred to these articles.

Until 1923 the, copy in the Iowa Masonic Library, purchased at the Spencer Sale of 1875 in London for Bro. Robert F. Bower, of Keokuk, was thought to be unique,

There is no question as to its genuineness; the copy is in its original state other than the restored lower half of page 23 (which should really be page 25, having been incorrectly numbered by the printer). A comparison of the Iowa copy with the reproduction in the volume of A.Q.C. cited, indicates very clearly that Bro. J. Harris, who made the restoration of the page in the Iowa copy, did not have another copy to work from. This is to be seen clearly when on perceives the difference in the opening line of the Old English text of the obligation on page 23, for Bro. Harris inserted the word "here" therein. Also, the initial "I" in the original has a depth of two lines, whereas in the restored text it has only one. The second to eighth lines also differ as a natural result of the variations introduced in the very beginning. Reference to the two illustrations accompanying this article will make this clearer. It is rather remarkable that Bro. Harris should have come out so closely in the ninth and final line, yet which also has a variation in that the word "the" of the original was inserted as "these." Of course, he would end his restoration with the word "Councils," for the text on top of page 24 would indicate where to stop.

Those who have copies of the N.M.R.S. facsimile reprint will find on page 18 the text of the obligation used by Harris when he made his restoration. This, coupled with the original text remaining on page 24, would give him a guide for his lettering. Why he did not finish the ornament on page 24 of the Iowa copy cannot be conjectured; for, as the English specimen shows, the cuts on pages 19 and 24 are identical. I am inclined to suspect that the work was interrupted, for not only is the ornament incomplete, but Bro. Harris also omitted the signature letter "D" at the foot of page 23, as is pointed out by Bro. W. J. Williams. Bro. Lionel Vibert also mentioned this in his learned comment in Miscellanea Latomorum, October, 1923.

----o----

PRIESTS AS FREEMASONS

L'Acacia, the French journal of Masonic, social study and action, has, on page 540, June, 1927, a contribution by "C. B." in which be makes curious reference to a Roman Catholic priest.

"Referring to the (Roman Catholic) priests in Freemasonry, I had a friend in childhood who became a pastor. After losing sight of him for a long time, I discovered him some thirty years later, more priest than ever and even more surprising a Freemason, authentic and certified. He said his Mass regularly, had several times been a missionary, had some mistresses, gave me the consecrated host or communion, and breakfasted with we on Good Friday. He was no fool, quite the opposite. He has now been dead for three years; was always Priest, Monk, Reverend Father Dom X. . . . asleep in the peace of the Lord and armed with the Sacraments of the Church, said the announcement. I will tell you all about it some time or another, because it is as interesting as the movies, the venomous offense came coursing through his existence pledged to God or devil. What did he deceive? The Church? So much is certain. Us? And why? That will be for us to examine together being aware that it only proves once more that the heart of a priest is unfathomable."

----o----

SCHILLEIR AS A FREEMASON

For a long time any proof of Schiller's affiliation with Freemasonry has been lacking. Only in 1911 the Masonic press published a letter of Sept. 9, 1829, in which two members of the Lodge in Rudolstadt regret the discontinuation of their lodge, which has been honored by Schiller's membership in it. However, the records of this lodge do not show anything in regard to Schiller's initiation, yet this cannot be taken as denial. But Franz Luedke in the "Literary Echo" furnishes a new proof of Schiller's Masonic affiliation. It is a poem, which the poet Anton V. Klein, born 1746, published on the occasion of Schiller's death, and which in its caption refers to the passing away of the Masonic Brother Schiller. Klein, who met Schiller in Mannheim, was business manager of the palatinate "German Society," with which Schiller affiliated in 1784. He induced Schiller to write "Don Carlos" in Iambic meter, and may have interested him for Freemasonry, because Schiller's "Letters About Don Carlos" show that the poet was much occupied reflectively with the ideas of Freemasonry. In Rudolstadt he strengthened the connections with Freemasons and must have affiliated with the Rudolstadt Lodge from Jena or Weimar.

(Translated from Auf der Warte by Bro. R. I. Clegg, Ill.)

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F.&A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Past Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

FRANCIS E. LESTER, Vice-President

WILBUR L. ELSER, Executive Secretary

ALPHEUS A. KEEN, Secretary

JOHN W. BOWMAN, Treasurer

ROBERT J. NEWTON, Editor, Manager N.M.T.S.A.. Las Cruces, New Mexico

Masonic Tubercular Relief

[An address by Herbert B. Holt, P.G.M., President of the N.M.T.S.A., prepared for the Masonic Relief Association of the United States and Canada at its recent meeting at Denver, Col. Owing to Bro. Holt's unavoidable absence it was not delivered.

This is an important document, as it resumes the history of the movement from its inception to its present status, dealing to some extent with the opposition that it has met. Unfortunately the exigencies of space have made it necessary to present it in two installments.]

IT is peculiarly fitting that the members of the Masonic Relief Association should meet in the beautiful city of Denver to consider, among other subjects, this great problem.

Denver is one of the numerous communities of the West and Southwest, upon which is imposed a great and increasing burden incident to the relief and care of tuberculars, who come from every part of the United States seeking climatic advantages.

In an article appearing in the September number of the "Journal of Out-door Life," Bro. Robert J. Newton pointed out that Denver is the apex of the "Tuberculosis Triangle" of the United States. He shows that a line drawn upon the map of the Southwest, from Denver to San Antonio, Texas; thence to Los Angeles and back to Denver, would enclose therein a vast triangle having an area of approximately 3,500,000 square miles. All of this territory is famous throughout the world as having a climate that combined with proper care and treatment, is best calculated to arrest the progress of tuberculosis in practically all except the most advanced cases.

For more than a generation, and in fact for over one hundred years, consumptives have been migrating to the Southwest, seeking. alleviation of their suffering and a longer lease on life. Because of this migration there has developed one of the greatest and most tragic problems of relief, calling for united and concerted action, similar to that which was carried out for the relief of war sufferers in Europe when all of America joined in contributing for the relief of the homeless, sick and destitute.

Few realize the magnitude of the problem of relief for tuberculars sojourning in the Southwest. Although the subject has been investigated by the United States Public Health Service and the National Tuberculosis Association, and the results of the surveys published by the Federal Government, as "Public Health Reports," nothing has been accomplished, and no concerted plan has been adopted for the relief of these unfortunates.

In 1913 and 1914 the first survey of the Southwest was made by the Public Health Service, as the result of an incomplete survey of the situation by the "Southwest Conference on Tuberculosis." It was estimated that there were probably 30,000 consumptives in West Texas, 27,000 in New Mexico and 20,000 in Southern California. No estimate was made for Arizona and Colorado. Shortly before this, the National Tuberculosis Association officially stated, "It is probable that not less than 10 per cent of the people in this territory have tuberculosis themselves, or have come to the West because some member of their family has had it."

The present population of the "Tuberculosis Triangle" is estimated to be three million people, and if the aforesaid percentage applies today it enables us to realize that the Southwest is called upon to solve a tremendous problem in the care of those who are indigent.

The Public Health Survey also revealed that migration was apparently increasing at the time of the survey.

In 1920, the National Tuberculosis Association sent an investigator to six cities of the Southwest - Denver, Colorado Springs, Phoenix, Los Angeles, El Paso and San Antonio. In these six cities it was found that within a period of one year some assistance had been given, through some charitable agency, to 7,319 tubercular indigents. With those sick there were 9,315 others, members of their families, who were also objects of charity, making a total of indigent, or partial indigents, of 16,734, supported wholly or in part by public charity. Included in the group there were 5,347, under sixteen years of age, living under conditions most conducive to infection because of their tender years, when danger of infection is greatest. That this danger is real is shown by the fact that one-tenth of the sick were children under four years of age.

In 1920 there were 1,635 tubercular recipients of aid in the city of Denver, one to every 156 inhabitants. A total of $129,00.0 was expended for relief, equivalent to a per capita tax of over fifty cents on each inhabitant of the city.

In that year, in Colorado Springs, there was one indigent tubercular to every 78 of the population, and the cost for their care represented a per capita tax of $1.00.

Conditions were similar in the other cities mentioned, with Phoenix bearing the heaviest burden, having one indigent to every 58 of the population, and spending $1.75 per capita for their care.

Surely no other part of the country bears a similar burden for the care of sick who are non-residents, non-tax payers and who have not previously contributed to the upbuilding of the community which cares for them.

Is it fair or just to the communities of the Southwest to impose this burden upon them without aid from some source?

In 1925 the same investigator was again sent by the National Tuberculosis Association to several of the cities mentioned, to check up the Findings of the 1920 survey.

The result of the second study revealed that migration had increased during the four or five intervening years.

In the 1920 report, the following statement appears: "None of these cities has anything like adequate provision - medical, relief, or institutional - for caring for the tuberculous persons, whether resident or non-resident. From what can be learned from the records it would seem that there is no attempt at a coordinated policy or program of rehabilitation of the tuberculous anywhere."

In 1925 the investigator said: "After four years, that statement is still true."

THE MASONIC ASPECT OF THE SITUATION

At the last Annual Communication of the Grand Lodge of New Mexico, there was adopted an amendment to the By-Laws, providing for the creation of a standing "Committee on Masonic Boards of Relief" charged with the duty, among other things, of corresponding with this great Association, and with other similar Associations, with a view to evolving the best methods for dispensing Masonic relief.

The subject of Masonic Tubercular Relief, upon a broad National scale, has been given intensive study by the New Mexico Grand Lodge for a number of years.

It was first considered by the Grand Lodge of Texas, at the December, 1921, Annual Communication, when a committee of three was appointed to study the subject, in

cooperation with suggested similar committees to be appointed by the Grand Lodges of New Mexico and Arizona; with a view to evolving a comprehensive program, upon a national scale, for the relief and hospitalization of Masons and members of their families, afflicted with tuberculosis.

At the February, 1922, Communications of Arizona and New Mexico such committees were appointed, and the three committees thus named organized as the "Tuberculosis Sanatoria Commission" of the three Grand Lodges.

A report, with recommendations, was submitted to the three Grand Lodges involved at their next Annual Communications.

The basis of the report was an estimate made by the National Tuberculosis Association, that at that time, with an estimated Masonic population of 2,500,000, there were probably 4,700 deaths from tuberculosis annually, and approximately 42,400 living cases.

In 1926, it was estimated by the same Association, that from the cause mentioned, any group of 3,250,000 American males, over twenty years of age, will sustain an approximate annual loss of 4,309 lives, and the approved ratio of nine living cases, for each death, shows approximately 38,681 living cases among adult males alone.

There are approximately 3,250,000 Masons in the United States. Applying the multiple of 5 indicates a total Masonic population of over 16,000,000.

The Texas Grand Lodge Committee was discontinued after the 1924 meeting; but it is reliably reported that another committee appointed at the 1926 Annual Communication will submit a report in December next, recommending that Texas take care of its own in existing hospitals. Although San Antonio, El Paso and some of

the smaller communities of the state have many sojourning sick Masons, Texas has evolved no plan for aiding them.

Arizona has a Convalescent Camp at Oracle, about forty-five miles from the railroad, where it has cared for a very limited number of ambulatory cases, but does not always have a resident physician or nurse. The Grand Lodge of Arizona deserves great credit for doing its utmost to care for its own afflicted members and for sojourners.

Profoundly impressed with the solemn obligation devolving upon American Freemasons to provide organized relief for its tuberculars, and realizing the imperative necessity for action, in 1925 the New Mexico Grand Lodge took the initiative, and through a duly authorized committee chartered the National Masonic Tuberculosis Sanatoria Association, and inaugurated an intensive publicity campaign to acquaint American Grand Lodges and American Freemasonry with the purposes of the organization and the needs, with a view to securing cooperation and financial assistance from all Masonic organizations and Masons, regardless of jurisdictional lines.

In addition to the publicity campaign a survey was instituted to ascertain, if possible, the number of Freemasons and members of Masons' families afflicted with tuberculosis who were sojourning in the Southwest.

The report submitted at the Chicago meeting of the Association, disclosed a record of 1,693 Freemasons and 321 members of their families in the Southwest; and, in addition, there were found 532 Masons and 493 relatives of Masons sick in hospitals in other states; a total of 2,225 Masons and 814 relatives of Masons, or a grand total of 3,039.

It is certain that those figures would not begin to represent the real total number of cases, either in the Southwest or in the remainder of the country.

What percentage of those cases were indigent is unknown.

The Association has received many letters from all parts of the country, seeking admission to our "Masonic Sanatorium," which is still non-existent.

The Grand Lodge of New Mexico is proud of the fact that when its annual $1.00 per capita assessment for tuberculosis relief has been paid in, on the first of the coming year, the next annual report to be submitted at the Annual Communication in February next will show that the Masons of New Mexico have paid practically ALL of the overhead expense of the Association and the effort to induce American Freemasons to join in the movement. Surely no one can justly criticize the New Mexico brethren for spending their own money in the effort to perfect the organization of the Association by inducing other Masonic bodies to cooperate in the accomplishment of the great humanitarian objects contemplated by the Association.

New Mexico thus took the leadership and the initiative in Masonic Tubercular work, actuated by a sincere belief in the ideals and teachings of the Order, confident that the Craft would rise to the great opportunity for real service and a practical application of Masonic principles. The writer of the Missouri Review of the "Proceedings of Grand Lodges," appropriately summarized the situation in the following words appearing upon Page 149 of the Appendix to the 1926 Proceedings of the Grand Lodge of Missouri, to-wit, "The Tuberculosis Sanatoria Association of New Mexico is perhaps the most significant movement before the Masonic public, and unless we are very much mistaken this enterprise will soon capture the imagination of the entire Fraternity. If it succeeds in doing this we may look for the largest outburst of philanthropy the world has ever known in this or any other country."

Thus we initiated the movement which at its inception was largely financed by the local [New Mexico] Grand Lodge.

In the first year of operation twenty-six Grand Masters were persuaded that the obligation existed and that the efficient handling of the problem demanded

comprehensive organization of effort, and they evinced their interest and approval by accepting service on the Board of Governors, or by appointing some interested brother for such service. At the Annual Meeting in Chicago, last November, the Association had reached the high tide or peak of the organization work designated to create an Association, to be governed by leading Masons from each and every Grand Jurisdiction, the scope of the activities of which would be national in fact as well as in name.

Some Masonic leaders have criticized the plans for the government of the Association, claiming that its affairs would not be under direct Masonic control. It is difficult to understand how the enterprise could be more directly or effectually under Masonic control than through the medium of a Board of Governors consisting of one duly appointed and authorized representative from each and every Grand Jurisdiction. Others have decried the magnitude of the enterprise and expressed the fear that it could not be successfully handled.

The problem, the solution of which is involved, is of such vast magnitude, both from the humanitarian and the economic standpoints, as to call for and demand an organization of the magnitude and scope called for by the plans of the Association. If the leaders of Masonic thought and action in the various Grand Jurisdictions would forget jurisdictional lines, if the scales would fall from their eyes and enable them to envisage the project, and if they would permit the rank and file of Masonry to be circularized in their respective Jurisdictions the financial aspects of the problem would be speedily solved.

(To be continued)

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

A Rural Lodge and Its Study Club

THE following letters tell in detail of the organization of a Study Group in a small lodge. The N.M.R.S. was not the direct agent through which the club was formed, but the correspondence is so interesting, and depicts so clearly the results to be obtained through a study of Masonry, that we are very glad to bring it to the attention of our members and the Craft generally. We shall welcome any similar accounts of efforts in this field.

December 1, 1926

Dear Brother _____

A certain question has been puzzling me for some time and seems to require help from "higher up," so I turn to you as one who best knows the limitations, disappointments and handicaps of the rural lodges for an answer.

How may we, of the rural lodges, learn more about Freemasonry? True, we have our D.D.G.M's who, once or twice a year, visit us and exemplify a degree or two, and go away. Surely there's more to Masonry than that. We pay our money, we take our degrees, and we have a word and a pin in common with our brothers, and that's nearly all. There must be more to Masonry than that.

Of the hidden meaning that enshrines our signs, tokens or words, we know nothing. Surely an institution as old as ours must have had an historical past, with its own allotment of hopes and fears, of traditions and folklore. It does not require an active imagination to believe that an institution so impressive and honored must have influenced the contemporary life of both initiate and profane, have moulded the politics of the state and left its imprint upon contemporary Christianity.

We know that it holds within its embrace the tenets of a multitude, upon its rolls are the names of nation-wide significance, of poet and philosopher, sage and seer, but of their Masonry we know nothing.

Then, too, our interest need not stop short at that invisible political line that marks the limit of this Grand Jurisdiction. When we cross that line we should not step out into a place of utter darkness carrying only a word and a button to light the way.

Unfortunately the income of most of us is limited. We pr ably have not the cash wherewith to travel extensively and visit freely.

Neither have we ready access to a convenient Masonic library and the books published are not available to many who must count their pennies to meet the annual dues.

I saw the dedication of the new Masonic Temple at St. Louis, and as I stood looking up at that huge pile of steel and stone, I contrasted it with the humble lodge hall at ____ or the one here in ____; I marveled at the prodigious power of many united brethren working for a single cause.

The ponderous stateliness of that Greek Ionic edifice impressed me with the fact that while races, creeds and language may change, and the original medium may crumble into dust, the beauty of the design remains and that which is fundamentally right will endure.

So will Freemasonry endure. But the perfect execution of the design depends upon the perfection of the unit. So won't you tell me how we can become more polished, and by so doing receive and in turn reflect and give "still more light?"

This letter has run on to an unprecedented length. But on reading it over there is much that I am unwilling to leave out. So I'm sending it all.

Yours fraternally,

December 3, 1926.

Dear Brother _____:

Your very interesting letter of Dec. 1 came this morning, and I was glad to receive it for several reasons and particularly because you thought I would have a sympathetic viewpoint on the problems before you.

Your letter puts the same inquiry that I have received in various other forms from different lodges and members of lodges, and an attempt to find out how universal is this same longing that you so well express is one of the purposes of ____

Now the problem of knowing more about Freemasonry depends upon three things:

1st. A willingness on the part of the members to devote some time to a conscientious study of Freemasonry.

2nd. A willingness to approach Freemasonry with an open heart to love the Institution.

3rd. A willingness to make an honest endeavor to live and practice among our fellow men the principles which we have learned to love from our study of the Institution.

All of this sounds easy and I can dash the thing off in a letter with very little effort, but the great problem is to get the other fellow to see this viewpoint and endeavor to practice it.

I have in my own mind a great many things, ____, but since you have written me such a frank appeal, and as I feel in my own heart that there are many lodges and many Freemasons who feel exactly as you do, I am going to make a personal suggestion in which I will be very glad to cooperate.

In the first place there must be a disposition upon part of the individual brother to want to know, and a willingness to make the effort to find out. If you with four or five or six other brethren of like inclination would be willing to make the experiment I will use every endeavor to aid you.

This is my concrete suggestion for a beginning: That you four or five brethren agree among yourselves to attend the meetings of your lodge every time possible on your regular meeting nights. After the lodge has closed, or during a session of it, if no objection is made, you will agree to read a chapter in a book on _____ and then discuss it among yourselves, each attempting to answer the questions that arise in his

own mind and giving his viewpoint to a fellow member. Allow the other brethren who desire to remain and join in the discussion to take part.

If any question arises on which you desire additional information, if you will write me I will endeavor to answer your questions or let someone else answer them, as I happen to be in touch with other agencies better informed than I.

If you four or five or six brethren will agree to try this experiment during the coming winter I will make a present of the book to your lodge and forward it to you as soon as I have your reply.

The reason I am willing to undertake all of this is that I would like to use your lodge as an experiment to show what can be done by brethren who will consecrate themselves to the task of becoming intelligent, loving and living Freemasons. I know that this study and thought and discussion has bad a wonderful influence on my own life and I believe thoroughly that if conscientiously tried it will have a similar influence on the lives of others.

This is all I have to offer as a solution to your inquiry at the present time because other things I have in view not only for your lodge but for others will take too long to develop for your immediate benefit, but they will come in due time.

Let me hear from you and your brethren at your earliest convenience because there is no time to start like the present and I assure you and the brethren of _____ Lodge, No. __, that I will do everything in my power to assist them in any way I can. I hope that you and the other brethren will feel as free to write me as frankly and as freely as you have, and that together we may work out something to your good.

Fraternally yours,

December 8, 1926.

Dear Brother _____:

Your suggestion for _____ Lodge, No. __, in the matter of obtaining more knowledge of the symbolism of Freemasonry found a hearty welcome not only from me but from a number of the Craft whom I consulted upon the question.

I have found six or eight of the "old guard" who can be depended upon to come to lodge regularly, anyway they have promised their cooperation in giving the Study Club idea a thorough try-out, and I will hold myself personally responsible to report to you the progress, together with such other features as you wish to know.

Personally, I believe that anything that will work here ought to work anywhere, and I am very eager to start, for I too expect to see results.

If you will be kind enough to send the text we will try to "start the new year right." Many thanks for your offer. Fraternally,

December 17, 1926.

Dear Brother _____:

Today I received the book that I thought would be best for you and the brethren to start with, and under separate cover I am forwarding it to you.

I hope that it will prove interesting and that in addition to what the book says, each of you will think about the questions it raises and discuss them with the other fellows.

As I said before, if any questions come up about which you would like to make further inquiry I will try to answer them; in the event I cannot or do not know, I will seek the information from others.

Please make it clear to the brethren that I am more than interested in this matter and will do anything that I can to aid in your efforts. Fraternally yours,

April 19, 1927.

Dear Brother

Your valued letter of last Friday reached me this morning and, on preparing to answer it, I find that I am out of stationery. Rather than face the mud and rain to go to town for a fresh supply, I have improvised this which I hope you will pardon.

We find here that spring, summer and fall are much like other seasons in lodge work, especially in visiting neighboring lodges, for ice, snow and bottomless roads rather work against us when we attempt to go by auto. Also at home the boys out in the country come to lodge much more regularly in the summer when roads are good and stay as long even if the nights are short. During winter the whole countryside "holes up" and goes into semi-hibernation, only to come forth with the spring violets and the customary Easter flood.

With us, at ____, the petitions coming in promise degree work on every meeting night until July at least, so we shall probably follow our old custom and steam right along through the hot months. Besides, it isn't so hard then to get them started next fall.

In January we went to __, meeting the Grand Master, Grand Lecturer and our own D. D. G. M. for a very profitable district meeting.

____ had invited the rest of the county as their guests to a district meeting April 12, but the meeting had to be postponed because of the incessant rain. On their last meeting night two carloads of men from here visited ____ and assisted in the raising of Bro. ___ to the sublime degree of Master Mason. ____ Lodge, of __, furnished Bro. _____ to confer the degree and Bro. to deliver the lecture. The candidate's brother, Bro. _____, acted as Junior Warden and your humble servant, Senior Warden. ____ was in high good humor, and consented to deliver the charge. ____ made a good candidate, and a good time was had by all.

I've been rambling on without much reference to the main point at issue, but before I address myself to it, allow me to digress enough to say that a new attitude seems to prevade the Society out here in the "mail order belt" ____ I refer to the increasing number of young men, 21 to 25 years old, who are coming in. There was a time when it seemed to me that Masonry was an older men's lodge, and the average age of the Shriner was about fifty; now most of our petitioners are less than thirty and many are less than twenty-five. I do not know whether this applies in the larger towns or not but it seems general in the rural districts.

During the past year our local lodge took a new "lease on life," so to speak. We got a few young members interested, and whenever occasion permitted and the roads were passable, a car or two would visit our neighboring lodges, and when we got back we always allowed news of the trip to reach the editor of the local paper, who was glad to mention it, since news is sometimes scarce, thus we allowed the community at large to know the lodge still lived.

Then we got a building suitable for the purpose at a price we could afford to pay and converted it into a hall of our own. This, together with its subsequent alteration, was a seven days' wonder, and our little community seethed with excitement for weeks. Then I wrote you, you suggested a study course, sent the book and we agreed to try it.

There's only one point that you failed to cover, the idea started out a frail weakling, struggling for recognition, but it caught on and grew and spread like an epidemic of measles in a district school. You may have pictured some zealous brother leading it along like teaching an infant to walk, but it didn't go that way.

About eight of us sat around the stove and discussed the first chapter, then gave the book to the Secretary to keep for us until our next meeting. The next meeting night we didn’t get farther than "firstly," for one brother had a copy of “Morals and Dogma," another had "High Twelve" and "Low Twelve,” and still another had something else, and when we adjourned, at 1 a.m., one man who had missed the first lesson requested that he be allowed to borrow the text so he could catch up.

There's where the Study Club idea began to get out of bounds. When that book showed up two weeks later it was thumb-worn from Alpha to Omega, and copies of the Grand Lodge Proceedings that hadn't been dusted since the dry year, 1901, were hauled down and read over and over. The text book had, I found on diligent inquiry, been read completely in those two weeks by no less than seven men, and was still going strong. School books, classics, histories, all available literature that might have a bearing on the Craft, guild and origin of Masonry was at a premium.

Then, and coincidentally occurred the discussion of the phenomena uncovered. In the lumber-yard the manager and a half dozen Masons held forth around his little stove, while at the depot the sounder begged frantically for attention while the agent and some four or five other Master Masons argued the architectural details of the original Temple.

Out on the street any day could be seen groups of two or three Master Masons close together talking earnestly in low tones and glancing furtively up and down the street. The deadly thirst for knowledge was bearing fruit.

Then came petitions! More than we had had for years. Every meeting saw us with work on hand. No longer was it possible for us to read and discuss, even if the discussion could have been confined to the beaten track.

But the book had been read and discussed much more thoroughly in their leisure hours than would have been possible in the lodge. I know that, because from the most diverse corners comes the suggestion that our working tools are not right, the working tool of the first degree ought to have a sharp edge like a poll-axe. That the globes on the pillars do not conform exactly with what they should be.

Yes, the changes, when warranted, are being made to conform with the strictest requirements, and each day I am surprised to find how far the ramifications of Masonic knowledge extend through and pervade all other things.

The petitions still come in, the reading still goes on, and the lodge plans to buy, from money on hand, a few good books to keep the interest alive.

The members are eagerly behind the plan, so you can begin to see why we think it best to go right ahead through the summer. We can't wait until next winter - couldn't stop now if we wanted to.

I don't know whether this lodge is an exception to the general rule or not, but the plan certainly has worked like magic for us. It might not do so well everywhere, but our present plan is to buy more books from lodge funds, make the Tiler into an ex-officio librarian and see what comes out of the mill when the grist is ground.

Also, I was very much interested in the copy of the ____ you sent me. Do you think such a bulletin or news-letter would be practical in the ____ District, comprising the ____ lodges in ____? How about trying it with a mimeograph for a starter?

I see I'm about out of wrapping paper so I will just use the rest to thank you once more for the idea, the book and the suggestion, and add my firm belief that the plan will do a lot to help any lodge that will consent to try it.

Fraternally,

----o----

TEMPLE COMMITTEES TAKE NOTICE

It is with no little pleasure that THE BUILDER is permitted to announce the latest developments in connection with the Study Club whose correspondence with the National Masonic Research Society was published in the Study Club Department last month. The Club adopted the name of the Glendale Masonic Research Club and is located in Glendale, California. The correspondent for this organization advises that a new Masonic Temple is to be erected in Glendale and that provision has been made by the building committee for a room to be used by the Research Club. This action can be taken as conclusive evidence of the fact that the recently organized club is, doing good work and that there is a decided need for such organizations in Masonic circles. We are pleased to make this announcement and to recommend the practice to other committees who have charge of building operations. Later we hope to give the constitution and rules adopted by this Club.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THE MENACE OF FREEMASONRY TO THE CHRISTIAN FAITH. By Rev. C. Penney Hunt, B. A. Published by the Freedom Press, Nottingham, England. Paper, 12 mo., 64 pp. (no date; probably 1926). Price, 40 cents.

IT is very refreshing to read what non-Masons think of the Fraternity, especially such views as emanate from the Protestant "antis." The opinions expressed are not only amusing at times, but also very amazing, and very aptly illustrate the old adage, "A little learning is a dangerous thing."

Our poor Masonic Fraternity! By certain Protestant ministers it has been called the "handmaid of religion"; the author of the volume before us takes the other extreme and calls the attention of "the Christian public to a menace which, if not checked, may imperil the very existence of the Church. In recent years Freemasonry has so entwined its tentacles around the official section of the Church that only the rank and file, taking the trouble to understand the teaching of Masonry, can save the situation."

It is futile to attempt replies to such attacks upon the Masonic institution. Intelligent brethren who are Masons at heart are not concerned with the sophistries of our antagonists; such members as are influenced by them are not interfered with in any

way if they wish to withdraw from the Craft. Somehow or other, Freemasonry manages to survive.

It is a noteworthy fact that our bitterest foes are those who have pledged allegiance to a dogmatic institution. It is their failure to grasp Freemasonry's non-dogmatic attitude which makes them such ridiculous opponents. It is pathetic to see them pore zealously over Masonic literature, pick out a phrase here or another there, and then hold it up to the world as evidence of what Freemasonry is. To show their imagined fairness, they point out the fact that the sources cited are "official" or have been approved by Masons somewhere.

These self-appointed critics are utterly incapable of understanding that Freemasonry has no creed, no dogma, and imposes no arbitrary rules, regulations or practices upon its members. They cannot realize that Freemasonry leaves it to each individual to make his own interpretation of the symbols and allegories of the Craft, and does not require him to subscribe to any restrictive set of regulations, other than those which sound morals and proper ethics impose. Any Mason well read in our literature can cite "authorities" who disagree among themselves on subjects ranging from matter-of-fact history to the most intangible philosophy, yet this does not mar the relations among them as Masons or in any way affect the work of the Fraternity.

The little book before us runs true to the form followed by all ecclesiastical opponents. Their religion or their creed is the only one; therefore, anything not conforming to it is anathema. Rev. Hunt says, "Freemasonry is the worship of God. . . . Such worship is other than 'through the name of Jesus Christ.' No Mason can or wishes to deny that." Rev. Hunt will find many who deny it, and can deny it; and these very brethren taking sides against the Rev. Hunt would be surprised to find that there are Masons who agree with the dominie. More confusion!

Another basis for misunderstanding - both on the part of non-Masons and Masons - is a failure to understand that the Freemasonry is not an organization for mass action. Freemasonry as an institution does not endorse any movement, support any party or uphold any particular creed. It does its work through the individual member as such,

and teaches him to exemplify the principles of the Craft in his personal life and in his associations with his fellowmen. He can do this as a Rotarian or as a member of a labor union; he can perform his Masonic duties of citizenship as a Republican or as a Democrat; he can demonstrate fraternity and exemplify charity as a sectarian adherent of any of the great world religions, Jewish; Buddhist, Christian, Mohammedan and the like. It is these things which our opponents simply cannot understand. Owing to the futility of their efforts in attacking an institution impregnable to such assaults, it is to be regretted that the zeal, energy and time thus wasted are not used to constructive purposes in furthering the interests of the organizations to which they are devoted.

Masons should not hesitate to read anti-Masonic literature. It gives us concepts otherwise undreamed of; it points out avenues for study which are not encountered in our usual walks of Masonic life. Above all, such books and pamphlets strengthen our faith in Masonry, and the necessity for the Institution when such crass ignorance and intolerance exist.

J. H. T.

* * *

THE DOLLAR MASONIC LIBRARY. Published jointly by the Commission on Masonic Education of Michigan and the Bureau of Social and Educational Service, New York. Ten volumes, paper. Price, $1.10.

THERE is no doubt that in recent years a great change of heart has come over those who officially guide and control the destinies of the Craft in the United States, at least in respect to "Masonic Education." The original attitude, many years ago, of officers of lodges and Grand Lodges towards the Masonic press and Masonic literature was suspicion and distrust. This was followed by indifference and neglect, amounting in many cases, apparently, to absolute ignorance that such a thing as a Masonic book or a Masonic magazine existed or could exist. Now the pendulum has swung right over and there is hardly a Grand Lodge in the country which has not its Committee on the

subject, and scarcely a Committee that is not publishing pamphlets, courses and suggestions for the improvement of Masons in Masonry and encouragements and inducements to get the habit of reading about it. This is all very much to the good. There is not yet very much fruit to show, but there is no reason for impatience - the seed must germinate, then will follow the shoot, in due time the bud and the blossom, there being no frosts or droughts or other mischances in the meantime.

The present collection is really a quite ambitious effort. In these days of high cost, printing is not done for nothing, and from the lowest point of view the set is a good dollar's worth.

In detail, the first volume is an Introduction to Freemasonry (79 pages), by Bro. H. L. Haywood, former editor of THE BUILDER, and one of the best known and most popular Masonic authors in America. This gives a brief but admirable account of what Speculative Masonry is, how it functions, and how it came to be.

The second volume is a collection of Masonic verse, Songs of the Craft, by Bros. Nesbit, Malloch and others. Masonic "poetry" is a delicate subject. On the whole it is exceedingly bad, and much of it is not even verse let alone poetry in any but a courtesy sense of the words. This selection, perhaps because it is no more than forty-eight pages, is on a remarkably high level.

In the third volume, Freemasonry and the Drums of 'Seventy-Five (95 pages), Bro. Sidney Morse has written a stirring patriotic tract telling of the influence of Masons in the War of Independence.

Volumes four and five are sketches and essays, humorous and serious. Our Lodge Portrait Gallery (63 pages), by Bro. Roe Fulkerson, and Twice Two Is Four (80 pages), by Bro. Malcolm Bingay and others. These have previously appeared in The New York Masonic Outlook and doubtless many will be glad to have them in more permanent form.

Volume six is a reprint of Bro. Rudyard Kipling's well-known story, The Man Who Would Be King (63 pages). Volume seven, Facts and Fables of the Craft (32 pages), by Bro. Haywood. Volume eight is a selection from the writings of Bro. Joseph Fort Newton, whose popularity is perhaps even greater than that of Bro. Haywood, who is also responsible for the ninth volume, The Walrus and the Carpenter (63 pages), which again is reprinted from The New York Masonic Outlook, consisting of olla podrida of information and comment, serious and not so serious.

The tenth and last volume is The Little Masonic Dictionary, by Bro. W. L. Boyden, Librarian of the Scottish Rite Library at Washington, D. C., which ranks with that at Cedar Rapids, Iowa, and is one known to Masonic students the world over. The Dictionary, small as it is, seems to be a most accurate little work, and should be of very great value to the young Craftsman, until he graduates, and gets himself something larger and more comprehensive.

Those responsible for this collection are to be congratulated on their work, and we are sure that no one who gets a set will ever regret the dollar he spent in doing so.

* * *

HISTORY OF NEWARK LODGE, No. 7, F. & A. M., 1827-1927.

No place, no date. Cloth, 254 pages; illustrated.

THIS is a volume which the critical collector of books will approach with interest, for it has the outward appearance of being a fine piece of work. The book is substantially bound in blue cloth, with a die stamped title in gold and white. Opening the cover, we are met with a peculiarly composed title page, but which gives no hint as to the location of the lodge, the author of the book or the place and date where it was printed. From a preface, following a picture of the author, we learn that he is the

historian of the lodge, R. W. Bro. J. Edward Blackmore; but we are still in darkness as to the location of the lodge itself. Mention in the preface of the name of Bro. Isaac Cherry, Grand Secretary, strengthens one's impression that Newark Lodge must be in New Jersey, but not until we turn several more pages is this confirmed by the appearance of the jurisdiction's name. Finally, after turning through the entire volume, the name of the printer and his location is found on the very last page.

As is the case with many local lodge histories, the volume before us is the output of a house which very apparently does not print many books. It lacks the distinguishing marks that a real book should possess. There is no proper title page, no table of contents, no index; in addition, chapter headings are also lacking.

The author, however, has made excellent use of the material available in the form of original records and minute books which were lost for many years. He has presented a chronological account, and has illustrated it profusely with reproductions of documents, portraits and pictures. Brief biographical sketches are given of the Masters for the various years, and generous excerpts from the original records are presented where such action is advisable. The Morgan Affair, the Anti-Masonic excitement, and the proposed formation of a General Grand Lodge in 1847 are some of the larger movements touched upon in the decades prior to the Civil War.

The Civil War period, 1861-65, is well reflected in the pages of this volume. The lodge gave of its membership to the martial forces; the chaplain, Rev. Bro. John L. Lenhart, lost his life on board the "Cumberland" in its encounter with the "Merrimac," and a most interesting letter of his is reproduced in the volume; in 1865, the lodge participated in the funeral obsequies of Abraham Lincoln; a reception to Albert G. Mackey, "who had remained loyal to the Union during the rebellion and had especially endeared himself to the fraternity in alleviating the suffering of prisoners of war at Charleston, many of whom were members of the Order," is recorded. Thirteen hundred Masons were present, at whose hands Mackey was presented with a purse of $2,000 and Mrs. Mackey with silverware.

Post-war activities include donations to brethren by Portland, Maine, who had been rendered homeless by a disastrous conflagration on July 4, 1866; Southern brethren in Rome, Georgia, so recently "enemy territory," were sent $50 in 1867. In 1878, Worshipful Master Edwin A. Waterbury (the oldest living Past Master of the lodge) introduced the custom of presenting a lambskin apron "to every candidate, for him to take home as his property."

The volume closes with a folding plate showing all of the officers for one hundred years, and a list presenting the name of all brethren who were members, with the dates of admission and cessation. A statistical table indicates the growth year by year, beginning with twenty-two charter members in 1827, and showing a roster of 542 in 1927. An analysis of the figures in the light of contemporaneous events is most interesting.

Such books as these should encourage other lodges to preserve their history in readable form. They are of great value to the general Masonic historian, for with their aid he can draw conclusions and read the trend of the various periods with greater accuracy.

J. H. T.

* * *

THE RISE OF AMERICAN CIVILIZATION. By Charles A. Beard and Mary R. Beard. Published by The Macmillan Company, New York, 1927. Cloth, table of contents, index, illustrated. Vol. 1, 824 Pages; Vol. 11, 828 pages. Price, $12.50.

THIS work might well have been styled The Economic Interpretation of American History because of the emphasis it places on the influence of economic forces. Even the sub-titles of the two volumes, which are labeled The Agricultural Era and The

Industrial Era, respectively, reflect the viewpoint of the authors. The titles of many of the chapters such as "Agricultural Imperialism and the Balance of Power," "New Agricultural States," "The Sweep of Economic Forces," "The Politics of the Economic Drift," "The Triumph of Business Enterprise ... .. Imperial America," and "The Machine Age," also reflect the general tone of the account.

It is well that such an interpretation should be presented and it is fitting that Dr. and Mrs. Beard should be the authors. In these two writers we find the very unusual combination of a man and wife both of whom appear in Who's Who in America because of their individual work as writers. Dr. Beard, an exprofessor at Columbia University, has published no less than seventeen books, including a college text-book entitled American Government and Politics and which has gone through four editions, and a Contemporary American History, published in 1914.

However, Dr. Beard's most distinctive contributions to the field of American historical literature have been his Economic Interpretation of the Constitution published in 1913, his Economic Origins of Jeffersonian Democracy, which appeared two years later, and his Economic Basis of Politics, which came forth from the press in 1922.

Mrs. Beard is the author of an excellent Short History of the American Labor Movement, first published in 1920 and revised in 1925. With her husband she has previously collaborated in publishing two books for use in secondary schools, their titles being History of the United States and American Citizenship. It is evident that the authors are eminently qualified to essay an economic interpretation of the history of the United States.

The authors provide no preface to explain their viewpoint or to offer acknowledgments of any kind, but the publishers in their announcement assert that the work "offers for the first time in brief compass a complete and rounded interpretation of American history and American life." This statement might challenged rather easily on the ground that the interpretation is neither "complete" nor "rounded." It would take by far more space than has been used and would call for

treatment of many phases "of American history and American life," which are mentioned little or not at all. For instance, it might be asked why the authors should omit mention of the Anti-Masonic movement or why they should neglect the significance of the widespread fraternal movement which directly affects at least 25 per cent of our population. Why neglect practically altogether military events if the interpretation is to be "complete and rounded?"

It is evident that the authors have desired to produce a synthesis of various viewpoints, for early in the work (I, 124) they say, "In reality the heritage, economics, politics, culture, and international filiations of any civilization are so closely woven by fate into one fabric that no human eye can discern the beginnings of its warp or woof. And any economic interpretation, any political theory, any literary criticism, any aesthetic appreciation, which ignores this perplexing fact, is of necessity superficial." In spite of this statement, the reader comes away from a reading of the books with a definite impression that the complete synthesis has not yet been written.

There are chapters in which the authors have painted vivid pictures of American cultural life, but even here they find the economic influence paramount. One of the best chapters is the final one in the first volume. It deals with the period of about three decades before the Civil War and is titled "Democracy: Romantic and Realistic." Here we read of "imported thought-patterns," the "boisterous religious revivals," the development of science, the movement for women's rights, and the rise of cities. We see the famous writers of the period - Emerson, Cooper, Holmes, Lowell, Hawthorne, Whitman and others - classified as being on the "left" or "right," according to whether they were radical or conservative in their economic and political views. The theater and the field of music come in for attention as do painting, sculpture and drawing. The multiplication of newspapers, the increased facility of communication, the establishment of the public school system, and the spread of higher education are other phases of the period treated in this very interesting chapter. In a similar manner the period of the eighties and nineties is treated under the title of "The Gilded Age."

It is interesting to note the modern terminology which the authors have applied to early periods of American history. What is generally styled "The Critical Period," together with the period of the drawing up and putting into effect of the Constitution, receives the title, "Populism and Reaction." The period inaugurated by Andrew

Jackson's accession to the presidency is labeled "Jacksonian Democracy - a Triumphant Farmer Labor Party."

The authors have dealt with the period of the Civil War under the unique title "The Second American Revolution." The armed conflict, as they see it (II, 53), was merely "a transitory phase" of the Civil War, for "at bottom" it "was a social war, ending in the unquestioned establishment of a new power in the government, making vast changes in the arrangement of classes, in the accumulation and distribution of wealth, in the course of industrial development, and in the Constitution inherited from the Fathers. Merely by the accident of climate, soil, and geography was it a sectional struggle."

Taken altogether, these volumes are very much worth while. As the publishers say, "To read it may be to agree or to disagree, but the book cannot be ignored." Some will find more than others with which to disagree but no person who pretends to keep informed on developments in American history can afford to neglect this work. The cynical attitude towards what are commonly regarded as American ideals will probably arouse the ire of some. Especially is this cynical attitude apparent in the treatment of the World War and foreign relations in general.

It is doubtful whether a reader would gain much from a reading of this work unless he was first fairly well grounded in American history. Such a work as Hockett and Schlesinger's Political and Social History of the United States or Muzzey's The United States of America, might first be read with profit to fix in mind the chronology and systematic arrangement of the facts of our history. Certainly, unless one has so grounded himself, he would have difficulty in following the account by the Beards, who, while presenting many facts, generally in a painstaking manner, have made little or no attempt to follow the commonly accepted arrangement.

The printing has been excellently done and errors are hard to find. Obviously, in mentioning the new states added to the original thirteen (I, 507), Vermont is meant instead of New Hampshire. It is regrettable that footnotes and bibliographical references were not employed. The ordinary reader will not miss them but some

students would like to know the basis for numerous statements. To mention a writer occasionally in the body of the books seems hardly adequate for it is certain that the works of others were drawn on. To give a few individuals credit and omit mention of others hardly seems fair.

The style is interesting throughout and there can be no hesitation in pronouncing the volumes very readable. The fact that the books have already gone through several printings is further testimony that there is a considerable element of people in the United States who will read thought provoking literature if it is written in an interesting manner.

E. M. E.

* * *

A HISTORY OF THE ANCIENT WORLD. Vols. I and II. By M. Rostovtzeff. Published by the Oxford University Press. Cloth, table of contents, illustrated, index. Volume I, The Orient and Greece, 418 pages. Volume II, Rome, 387 pages. Price, $10.50 to the set or $5.25 per single volume.

ONE of Jane Austen's characters sums up a discussion of a new acquaintance with the remark that he is also handsome, which young men ought, if possible, to be. To be handsome, if possible, is an obligation on books no less than on young men, and the authorities of the Clarendon Press have spared no pains to enable Dr. Rostovtzeff's History of the Ancient World to meet this obligation. Strongly, yet sedately bound, as befits a learned work; printed in large clear type on pages with sufficient marginal space for the pencilled comment of the enthusiastic or dissentient reader, and lavishly provided with beautiful plates illustrative of ancient life and art, the two volumes are a delight to the eye. Indeed, so beautiful and interesting are the illustrations that no one into whose hands the work falls will be likely to turn to the perusal of the text until each has been carefully examined, and many studied a second and third time.

But when the reader does turn to the text, he will find that the form of the book, excellent though it is, does not outweigh or dwarf the matter. Based on courses of lectures delivered at Wisconsin University and Yale, the work has a two-fold object, "to collect those fundamental ideas and views, concerning the main problems of ancient history . . . gained from long years spent in the study of the subject," and to serve the needs of those who, either as part of their college course, or for their private interest, "wish to acquaint themselves with the general course of development in the ancient world." It has, therefore, a two-fold appeal, to the specialist interested in learning Dr. Rostovtzeff's views on, and solutions of problems he has encountered in his own studies, and to the general reader seeking to acquire some knowledge of that ancient world in which our modern civilization originated.

In a work with a two-fold object, unity can only be secured by subordinating one aim to the other; and Dr. Rostovtzeff has sought primarily to sketch the rise and decline of ancient civilization for the general reader; avoiding the "strictly scientific form" and omitting the "scientific apparatus" which would have been natural had he been writing chiefly for the specialist. He has thus produced a most readable book, in which one may follow the course of development, political, social, religious, economic and cultural, from the first dawn of organized life in Sumer, Akkad and Egypt, to the decline and fall of the outworn Roman Empire in the fifth and sixth centuries A. D. On this side, perhaps the most delightful and valuable aspect of the work is the feeling of life it gives to the history of the ancient world. As Dr. Rostovtzeff traces, for example, the varied activity of the Hellenistic Age, and notes its similarity to the world of today, the reader can feel the restless movement of the time, and lose that sense of something dead and buried which so often oppresses the student of the past.

For the specialist, the chief interest of the book will naturally lie in the fundamental ideas on the main problems of ancient history at which Dr. Rostovtzeff has arrived; such, for instance, as the view that the decline of ancient civilization was due to a psychological cause. "What lies at the root of this steady reversion of civilized man to the primitive state of barbarism? Wherever we observe this process, we note also a psychological change in those classes of society which have been up till then the creators of culture. Their creative power and creative energy dry up; men grow weary and lose interest in creation and cease to value it; they are disenchanted; their life is

no longer an effort towards a creative ideal for the benefit of humanity; their minds are occupied either with material interests or with ideals unconnected with life on earth and realized elsewhere. In this latter case the centre of attraction shifts from earth to heaven, or from earth to a world beyond the grave." A view which, it may be noted, explains the marvellous attraction of Christianity for the men and women of this time.

It is not, of course, to be expected that all of Dr. Rostovtzeff's opinions will win unqualified assent. Many students, to take a couple of examples from the survey of the Greek States, will be inclined to doubt the statements that "the real power belonged to the apella or popular assembly" at Sparta, and that the Cleisthenic Council of Five Hundred at Athens was "an endeavor to govern by means of a House of Representatives." Granting, in the first case, that the apella elected the Ephors, this does not seem enough to offset the facts that the assembly only voted on measures submitted by the magistrates after discussion by the Council; that the officials could break up any meeting before a measure was formally adopted if the decision were unpleasing to them, and that the habits of discipline ingrained in the Spartiatae by the Lycurgan system would render them subservient to control, thus making the power of the apella more nominal than "real." In the second case, it seems more than doubtful that any idea of "representative government," as we understand the term, occurred to the ancients, and surely, if the Council had been intended to act in a "representative" capacity, the monthly committees, which practically transacted the Council business, would have been composed of five members from each of the ten tribes instead of the fifty members of a single tribe, by which fact nine-tenths of the tribes were not really "represented" in any given month. Such disagreements on the interpretation of our scanty information are, however, inevitable, and will add to, rather than detract from, the interest of the book.

One feature of the work which is especially notable is the way in which the author keeps before his readers the interrelation and inter-action of the different sides of ancient life, and the light thrown on the course of development in one sphere of human activity by contemporary conditions in other aspects of life. How the economic situation, for example, will provide a solution for perplexing problems of politics, while for the general reader Dr. Rostovtzeff has provided a book which triumphantly meets the two all-decisive texts, that it should hold the interest and attention from start to finish, and that on reaching the conclusion the reader should

not be satisfied with a single perusal, but should desire to re-read the whole work and linger here and there over specialty attractive chapters.

E. E. B.

* * *

IN SAVAGE AUSTRALIA. By Knut Dahl. Published by the Houghton Mifflin Co. Cloth, table of contents, index, illustrated, 320 pages. Price, $6.25.

THERE is a school of Masonic students who are convinced that the origins of our institution are to be found in the remote past - more remote than conservative scholars are willing to admit. This group is interested in savage ceremonials, many of which show remarkable resemblances to the ritual of Modern Freemasonry. The Australian bushmen in particular have initiatory rites which parallel those of our Fraternity and as a result they have come in for a large share of investigation. Resulting from this attitude on the part of certain students is an interest in any book dealing with Australia.

When the present work was announced it seemed that it might throw some new light upon this phase of research. The reader is, however, doomed to disappointment. The surprising thing is that a man whose powers of observation are as keen as those of Mr. Dahl has spent several years in the Australian bush and succeeded in acquiring only the most superficial knowledge of the initiation ceremonies. This shows quite clearly the secrecy which the native is capable of maintaining, and makes our debt to Howitt, Spencer and Gillen, and others even greater than has heretofore been admitted. These men succeeded in gaining the confidence of the natives and learning much of their inner life. Dahl, on the other hand, has learned little or nothing.

There is no intention to detract from the value of this book, but it is necessary to point out that so far as Masonic study is concerned the work is useless. Mr. Dahl is a naturalist and his observations deal primarily with the fauna of the country. His adventures are interesting, and told in an entertaining manner. The drawings which illustrate the work were made by the author, and they are most commendable. It goes almost without saying that they add materially to the interest of the work. The book is one that may be read with profit by anyone and it is a very valuable contribution to the knowledge we possess of Australia.

E. E. T.

* * *

WHAT CHRIST MEANS TO ME. By Wilfred T. Grenfell. Published by Houghton Mifflin Co., Boston. Cloth, 82 pages. Price, $1.35.

THAT Jesus of Nazareth has had a very great influence upon the life of every Christian will be denied by no one, I believe. It is nevertheless true, that very few of us have tried to picture the exact part that Christ has played in moulding our lives. When we come to discuss concrete illustrations of the Christian influence it is frequently found that we have to do some rapid thinking before the precise example comes to mind. This state of affairs may be due to the fact that we have lived in a Christian environment, and that we accept Christ and His teachings in much the same unconscious manner that we accept green as the name of a color commonly found in the leaves of trees. The average human does not stop to ask why leaves are green. Our acceptance of Christianity (and this implies the acceptance of Christ) is, at the present time, of the same sort. We do not ask why we do believe as we do, it is sufficient for our every day needs to accept what has been accepted for centuries.

Dr. Grenfell has asked himself what Christ has meant to him and the book under discussion is his answer to that question. It is interesting to read simply because the author has ventured into a field that is rarely touched. There are, however, other

reasons for reading the work. It is not a philosophical treatise. It is easily read and as easily understood. There is entertainment on every page for those who seek that form of reading. But above all Dr. Grenfell has told us what Christ has meant to him during the years he has served in Labrador as a medical missionary. The man is unique and so is the book, and this should be enough to arouse anyone's interest.

* * *

NEW BOOKS RECEIVED

A Concise History of the Ancient and Accepted Scottish Rite in the U. S. A. By John F. Furness. Privately printed.

Loge Liebe Leben, ein Buch der Weihe. By Reinhold Braun, published by the Verein deutscher Freimaurer, Leipzig.

Hindu Mysticism. By S. N. Dasgupta, published by The Open Court Publishing Company, Chicago. Price, $2.15.

The Message of the Poets. By John J. Lanier, published by the author, Norton, Kansas.

The Quest of the Golden Stairs. By Arthur Edward Waite, published :by the Theosophical Publishing House, London. Price, $4.00.

----o----

THE QUESTION BOX

and CORRESPONDENCE.

THE DIVINE ATTRIBUTES

Space will not permit enlargement upon the following thoughts provoked by reading Bro. Carter's article in THE BUILDER for August under the above beading. But as one who has arrived at a satisfactory (to himself) solution of the great problem of all the ages, I submit the following brief remarks:

1. In the sense of time, or duration, there can be neither a First nor a Final Cause.

2. I believe that Life is eternal; that there was never any time when it began; that there will never be a time when it does not exist.

3. Wherever finite Life exists, it is struggling for more life, higher life, or, as the Scriptures express it, "more abundant life."

4. I believe in the Oneness, the unity of the cosmos. Therefore, I believe in the ultimate (in the sense of supreme) unity of life, from which all individual life emanates.

5. The tyro in mathematics learns that infinity is not measurable quantity. And so, analogically, but none the less certainly, when we speak of life and mind, the finite cannot group and comprehend the infinite.

6. We can only apprehend (as distinguished from comprehending) the infinite, either quantitatively or qualitatively. This faculty of apprehension is called in common language, Faith.

7. Faith begins where logic, by its finiteness ends. Every scientific conclusion, whether by induction or deduction, is based upon taking for granted certain fundamentals, which we call axioms.

8. Life and mind are apprehended by the movements and physical results which we attribute to them as the moving cause. We cannot see life and mind, or sense them in any other way.

9. Logical processes are not only finite in their foundation, but there is a limit at the top, just as there is a limit to which sky-scrapers can be erected. Here, again, we walk by faith, the foundation of all our logical expectations and the conviction of all future aspirations.

10. Through faith, I believe that the Oneness of mind and life as stated in No. 4, above, is what we call God.

11. I cannot conceive of mind and life, either as the One, or as the Many, without purposiveness; hence I attribute to the One a purpose in distributing itself among the Many. If this seems illogical and inconsistent with the Infinite and Absolute, my answer is, that the purposiveness of the Infinite is in itself infinite and eternal, and in that respect differs from the purposiveness of finite minds just as the infinite differs from the finite.

12. I believe in the benevolence of the laws which govern the lives of the Many; my limited knowledge of those laws teaches me that they favor the enlargement of life within limitations, as to the individual; but, so far as I can see, without limitation, or

at least, only within the limits of tremendous expansion, as to the development of the genus or the race.

13. As life in all its endless forms as we know it is, generally speaking, striving for higher, greater, more abundant life, I take it that it is right for the individual to aspire to higher and more abundant life. To assert that it is wrong is the acme of pessimistic philosophy.

14. Speaking again generally, death is a transitional process from life in an old form to life in a newer, and if the environment is favorable, the latter form will enjoy a higher degree of life than was enjoyed by the old. The stalk and the blades of the corn of this year die and rot; but the seed, when planted under favorable conditions, will spring forth in an improved form, with a greater yield than the old.

15. But the life of the individual, taking life as a whole, has a higher purpose than merely the perpetuation of its own life. That purpose is the perpetuation of its species. This purpose may, or may not be, in all cases, a conscious idea, but the impulse is there, everywhere where life exists.

16. My conclusion, therefore, is that the individual lives for the species, and not the species for the individual.

17. Believing that Life is right, I derive the ground upon which I build my system of ethics and morality; whatever conduces toward a higher and more abundant life for the species is the duty of the individual, and hence it becomes the duty of the individual, if occasion demands it, to sacrifice itself for the species or the race.

18. "What are we here for?" The very asking of the question implies an apriori conception of purposiveness; and therefore I cannot escape the conviction that the One has an infinite purpose in distributing itself among the Many in all the

innumerable forms of life. What that purpose is, cannot be better answered than in the old catechism: that God created man for His own glory. And my trust in Him, or It, is as implicit as that which the child places in its earthly father. "I know not what awaits me," but "He knows." And whatever that purpose is, it is right.

L. B. Russell, Texas.

* * *

ANTI-MASONRY

I have been interested in the articles in THE BUILDER relating to anti-Masonry. Was there anything in the practice of Masonry or the conduct of its members, prior to the Morgan Episode, that made a more fertile field for anti-Masonry? Was Masonry, or were Masons as such, engaged in any political activity that invited attack?

A. W. Gage, Florida.

Your question has been covered in Bro. J. Hugo Tatsch's article, The Rise and Development of Anti-Masonry in America, 1737-1826, published in THE BUILDER for August, 1926. Briefly, the ground for the Morgan excitement and its aftermath was really broken during the first quarter of the nineteenth century through continued confusion of Freemasonry with the Illuminati of Europe, through the opposition of religious zealots and the misconduct of Masons themselves. There is no question that the Masons held high political offices, and that this fact aroused jealousy and emnity. Perhaps this feeling was aggravated by a spirit of braggadocio on the part of some Masons.

E. M. E.

* * *

THE STYLE OF A KNIGHT TEMPLAR

There is a proposal being discussed in Canada to change the form of address in the Order of the Temple. The present style has always seemed to me to be incorrect and entirely at variance with proper usage. As I understand it the proper form of address or reference to a Knight is to use the title Sir with his Christian name, as Sir John or Sir William. But I am not sure how a group of Knights should be addressed. Have you any information as to this? What, for instance, is the present usage in England when any of the existing Orders of Knighthood are convened, as the Bath or the Garter? I do not like the form that is being proposed here, Brother Knights, and if any change is to be made it seems as if it would be better to find out what is the correct form and adopt that rather than invent a new one.

A. J. W., Canada.

We are very much interested to hear that in Canada there is talk of changing the style of address in the Masonic Order of the Temple, and we quite agree with our correspondent that the phraseology now employed is not in accordance with general usage. It is really a source of wonder that such solecisms as "Sir Knight John J. Jones" or "the Sir Knights of Jerusalem Commandery" ever came into existence. The Order has of course an undoubted right to use any language it may choose, but seeing that there is manifest in its ceremonies a desire to reproduce as far as possible the forms of the original Order it is strange that a detail that could have been so easily corrected as this should have been allowed to pass.

For the individual the correct address, as our correspondent says, would be Sir John, and if necessary to distinguish between two of the same Christian name, then Sir John Jones would be proper. Originally a Knight was distinguished by the name of the land he held or the place where he was born, as Sir Godfrey de Harcourt, or Sir John of Hainault, though very early a surname (which was often a nickname) was sometimes used. Indeed our modern surnames are mostly derived from the place of birth or habitation, the occupation or a descriptive nickname of some ancestor.

By the middle of the fifteenth century the use of the surname in speaking of a Knight seems to have been usual, as Sir Thomas Howes and Sir John Tatteshall, two Knights mentioned in the Paston letters. Both these surnames however were undoubtedly place names in the first place, and would have been "of the Howes" (or the Hollows) and "of Tatteshall." At this period it had become usual to use the style "Sir Thomas Howes, Knight," in addressing letters, or in deeds and other legal documents, while as a signature the title was omitted, and the form would be John Paston, Knight. This addition was necessary in the first case because the title (Sir was not exclusive. It was proper also in addressing those who were not Knights, as for example, priests. Even now in England it is necessary to use this form in description as the title belongs equally to baronets, so that we find such forms still in full use as Sir John Smith, Kt., and Sir Thomas Jones, Bart.

In the middle ages it was proper to address a stranger, who was wearing the dress and ornaments of Knighthood, as Sir Knight, just as a strange cleric would be addressed as Sir Priest. Officials also were addressed by the title of their office as Sir Steward, or Sir Seneschal. But Sir Knight would not have been used when the proper name was known except perhaps in contempt. It was in fact just about equivalent to the vulgarism sometimes heard, "Mister Man."

A group of Knights could not possibly have been addressed as :Sir Knights. Sir is not an adjective and Sir Knight is not a compound word. Sirs Knights is awkward and redundant. The terms actually used. judging from mediaeval literature, were either "Sirs" or simply "Knights," both of which would still be correct. Very often the adjective "gentle" or "fair" was used also, as "gentle Knight, I pray your favor," or "fair Knights, let us ride forth."

Knights who belonged to an Order may however have been addressed by their fellow members by some other title. It must be remembered that most Orders were originally associations of Knights in the same sense as Freemasonry is a fraternity of freemen, that is, Knighthood was a qualification of entrance. The Order of the Bath was an exception to this, but it originally seems rather to have consisted of Knights created by the King of England in full form and ceremony, instead of being "dubbed" on the battlefield, which was the most usual practice. Thus, until modern times at least, it would not have been properly an order at all, but more like the whole body of the graduates of a university. In lay Orders of Knighthood, the term Companion may have been used, though we have found no definite information on the point. But the title of the lowest rank in such orders actually is Knight Companion as distinguished from Knight Commander. Originally the distinction was Knight Bachelor and Knight Banneret. The former having only his personal attendants, the latter being leader of a troop.

In the monastic orders, such as that of the Temple, or the Hospitallers, it seems that "Brother" or "Brethren" was used between the members themselves, but they most certainly would not have used Brother Knight, nor in the lay orders, Companion Knight. It would be either Brother, or Companion, or else Sir, with or without the personal name or title of office. In Latin the Knights Templar were called Fratres milites Templi, and though miles was used in mediaeval Latin as an equivalent for Knight, it properly means soldier. In any case as far as can be judged the phrase was only used as descriptive of class or grade, there being the Fratres milites, the Fratres capellani, or chaplains, and Fratres servientes; so far as can be judged they addressed each other as brother, or its equivalent in the language spoken. Brother or brethren would thus seem to be historically most correct; but Sir or Sirs, or Knights would also seem to be proper, but not any of the combinations now being proposed or which are now in use.

* * *

FOURTEEN OR FIFTEEN DAYS

I have your letter in reply to mine in which you state that in your opinion it should be fifteen days in the second section of the Third Degree. As I said I had read some time ago that it should be fourteen days, but I could not remember the book.

I have now rediscovered the source of my information. It is in the Revised Mackey's Encyclopaedia of Freemasonry and reads in part as follows:

Fourteen. It is only necessary to remind the well-informed Mason of the fourteen days of burial mentioned in t legend of the Third Degree.

The article then goes on and gives several symbolical meanings attached to this period.

This is not written in a spirit of controversy, but simply to give the other side of the story. The second section of the Third is so full of symbolism of the most importance that it has always been my special study.

L. B. R., Idaho.

This matter of the period of time is one of the details of the legend of the Third Degree on which there is much variation. The opinion given to which our correspondent refers did not, however, concern what should be "correct," but what was related in the oldest versions known to us. In the first place the rituals of several jurisdictions of the United States certainly say fifteen days. From such indications as exist it would appear that Webb and Jeremy Cross also so taught their pupils.

In England, however, no definite period is given. It is merely stated to have been a considerable time; but in Browne's Master Key, a ritual in cipher published towards the end of the 18th century, stress is laid on the time when H.A.B. was first missed, and generally missed. In old French rituals the time before his absence was realized is said to have been seven days.

But the very first witness we have, Prichard, in 1730 distinctly says fifteen days, and this really, in our opinion, was the original tradition, for no early evidence that we are acquainted with contradicts it. The "Modern" version, which is the basis of the present English ritual, simply omits to say anything definite. That of the "Ancients," which underlies American rituals with one or two exceptions, generally retained the statement; until the ritual revisers of the period of revival after the depression of the Craft due to Anti-Masonry got in their work. This "correction" has never become universal fortunately.

It is very probable that Mackey was right in supposing the time to have an astronomical reference, that is to the lunar period between the full moon and the next new moon. Each phase is very nearly seven days, and a lunar month for practical purposes is twenty-eight days. But the period between the full and the new moon may very properly be said to be fifteen days, in the same way that "Monday week," for example, is the eighth day from Monday, not the seventh. The fifteenth day is the first day of the new moon, which would appear to be the point of the symbolic connection.

And in reference to the interpretation of the ritual it may be said that in the past altogether too many alterations have been made in the interests of schemes of interpretation, and superficial consistency. The thing that should be done is to find out so far as it may be possible what the original phraseology, or at least the oldest available phraseology, actually was, and then if possible assign a meaning to it. If that cannot be done it is no reason for removing a ritual landmark. Someone may come after us who can solve the riddle; our first duty in regard to the ritual is to preserve the old tradition.

----o----

WANTED

We are desirous of securing the January, 1914, issue of the "American Freemason" for our lodge library. Perhaps some one of your readers may be able to let us have it or give information as to where a copy may be found.

M. A. Barr, Muscatine, Iowa.

The Builder Magazine

December 1927 - Volume XIII - Number 12

Masonic Charity in America

By BRO. E. E. THIEMEYER, Research Editor

IT is almost immediately apparent that there are difficulties in the way of any attempt to compare English Masonic charitable activities with American. If we should endeavor to analyse the latter in the manner adopted by Bro. Gilbert W. Daynes in his article on Masonic Charity in England, we would be confronted with the task of writing not an article but a book, and a sizable volume as well. In treating the English side of the question there is only one Grand Lodge to be considered, but in this country there are forty-nine jurisdictions which would require consideration. There are wide variations in the amounts expended for charity by the various American Grand Lodges which make any attempt at generalization almost impossible. It is necessary, therefore, that certain things be taken for granted, and that other matters receive no mention whatever. The purpose of this article is not so much to show what we are doing as to throw some light upon what we are not doing.

So far as existing American Masonic charities are concerned they may be grouped under three or four heads. By far the most important is the Masonic Home --we are not interested in the others. Almost every jurisdiction in this country maintains some sort of an institution for the care of the aged and the orphans. These homes are designed to fill the same need as the English institutions, but whether or not they do so is a matter of considerable doubt. There is not much that can be done for those who are approaching the end of their span of life. Their requirements are, in most cases, limited. The providing of a comfortable and congenial home, with opportunities for recreation and amusement, is about all that can be offered. It seems that the American Mason is as capable of providing this need as is his E1nglish brother. Capability is not really the criterion, we are as capable of doing anything in the way of charity as efficiently and effectively as the Masons of England, but the question is, Do we measure up to our capabilities? There is some question on that score even in the case of our homes for the aged. It is not necessary to enter into that phase of the matter at

this time. For the present it may be granted that our Masonic Homes, so far as this function is concerned, are equal to those of the Grand Lodge of England.

When it comes to the orphans an entirely different problem confronts us. There is an obligation to those of our brotherhood to see that their children are fitted to become useful members of society. The ramifications of that problem are too numerous for detailed analysis. The American Masonic Homes depend largely upon the public school systems for the education of their charges. This is somewhat different from the practice prevailing in the Royal Masonic Institution for Boys, and the similar school for girls. These homes are really boarding schools. The children are given a good education, even to training in a trade or profession if the student shows ability along some particular line. So far as the writer has been able to learn, there is nothing of the kind in American Masonry. It is certainly true that an education is provided, but it is only an education of sorts. Usually it ends with high school, and in some cases a course in a business college finishes the schooling. This is not really first class equipment for the struggle for existence which is to follow. The reason for this practice is not far to seek. There are too many organizations, you may say, or the funds are lacking. Perhaps both of these are true, but one is reminded of the story of why a man could not buy an automobile. He had thirty Ieasons according to his own confession. The first one was that he did not have the money, and the other twenty-nine made no difference.

According to the latest proceedings published by two American Grand Lodges, one of them considered among the three wealthiest jurisdictions, and the other just about average on this score, the total income for Masonic charities, meaning by this, homes and charity funds, was approximately $650,000. The total membership of these two jurisdictions is approximately 320,000. In other words, these two jurisdictions comprise slightly over 10 per cent of the total membership of the Craft in America, and since they are above the average in wealth, they may be fairly taken as a criterion for the rest of the Masonic Fraternity in America. In order to make the estimate as favorable as possible we will take the expenditure of $650,000 as 10 per cent of the total spent by all jurisdictions, and adopt the usual estimate of the number of Masons in this country, namely 3,000,000. We then have the interesting fact that 3,000,000 Masons spent a total of six and one-half million dollars for organized Masonic charity, an average expenditure of $2.17 per member.

Let us make a comparison with the English figures. According to Bro. Daynes, the three Royal Masonic Institutions, for Boys, for Girls, and the Benevolent Institution, had an income last year of $1,120,000 in round numbers. The United Grand Lodge of England has an approximate total of 250,000 members. We thus arrive at an average expenditure among the English Masons of almost $4.50 per member. Remember this fact, it is important, THE ENGLISH MASON SPENT MORE THAN TWO AND ONE-HALF TIMES AS MUCH FOR THE MAINTENANCE OF THEIR HOMES AS THE AMERICAN BROTHER SPENT IN ALL ORGANIZED GRAND LODGE CHARITY. Are you proud of that ?

When we take all English Masonic charity into consideration the figures are even more impressive. The total revenue of the English charities during the last year was approximately $1,450,000, an average of almost $6.00 per member. At the present time we are, not interested in the other funds, but there is food for thought in the mere fact that there are such things as the English Benevolent Fund in existence.

The picture of American Masonic Homes in comparison with those of England would, perhaps, be more interesting if it were interpreted in another way. A country with twelve times as many Masons as the Grand Lodge of England is spending, in caring for its aged and orphans, approximately four times as much money. There is one other interesting feature that has thus far been left out of consideration entirely. The English Masonic Homes are not supported by per capita taxes automatically deducted from the annual dues of the members. The funds are acquired chiefly by subscription, and apart from any dues paid by the members to their lodges.

The question of what individual lodges do for their distressed brethren or their dependents has been left out of consideration in both English and American instances. The discussion has confined itself wholly to organized Grand Lodge charity.

In view of these facts it seems apparent that it is time for an awakening in the American bodies. A question may be asked in conclusion: Is American Masonry spending for the erection of massive temples and costly edifices money that should be spent for charity ? In doing this are we not listening to our ritual exhortations to

practice charity and misinterpreting them so that in fact we preach charity and practice vanity ?

----o----

"Understandest Thou What Thou Readest?"

By BRO. C. GORDON LAWRENCE, Canada

THERE are two great text books in Freemasonry. They were commended to your attention early in your Masonic career. Without some knowledge of them you can never become proficient in our art, nor can you share largely in our mysteries. They are the Books of Nature and of Revelation.

From the Book of Nature we may learn much about the character of our Supreme Architect. Evidences of a wise and mighty plan present themselves to the enquiring mind. We learn that the Great Spirit who was the Builder was the Designer as well. The beauty of the design bears witness to the spirit of an artist.

From the immensity of space we learn of His infinite greatness. From the immeasurable power of natural forces; the sun's power to hold all the innumerable worlds in place; the irresistible power of the tides; the terrible power of the earthquake. From such as these ye learn how omnipotent is their Author. From the certain succession of day and night, summer and winter; from the regular return of the planets in their courses, we learn how orderly is the mind of the Great Designer. From the glory of the sunset, and the wonder of the snowflake, and the sigh of the night wind, we know that in Him wisdom and strength are combined with beauty. "The sun's look and the sea's voice and the earth's wonderful breath" all bear the impress of the Divine Artist.

THE MYSTERIES OF NATURE

The Book of Nature is beyond our limited comprehension. Mankind has proceeded but a little way in an attempt to read it. After all the centuries we are still like little children just beginning to learn the art of reading. But our efforts receive constant encouragement. Before the dawn of history men in Chaldea and Egypt had begun to study the stars. At last the telescope was invented and turned toward the sky. "I have seen farther into space than any other man," said Herschel. "I have seen stars so far away that the light from them can only reach the earth after a journey of many years.

An undreamed-of section of Nature's Book was opened for us by the invention of the microscope. Louis Pasteur and others, who were still at work when we were born, uncovered for us the infinitely small. In the days of the Hebrew psalmists it was considered a grand experience, rare no doubt to the Jew of that day, to "go down to the sea in ships and see the works of the Lord and His wonders in the deep." But we live to see even greater wonders in a single drop of water.

Chemistry, in the modern sense, is an entirely new science. The discovery of radium by Curie is only the better known of many equally wonderful that have been made in our lifetime. Elements and forces entirely new to us must now be taken account of in our reading of Nature's witness to her Creator, and a restatement of natural philosophy becomes necessary.

We shall never exhaust the treasures of the Book of Nature. Our little day ends before we have fairly begun the task. The multiplicity of interests that have arisen from the division of labor distracts our attention.

THE VOLUME OF THE SACRED LAW

There is also to be studied the Book of Revelation. "As a Mason, you are to regard the volume of the Sacred Law as the great Light in your profession." The Book of Nature shows us God portrayed in the inanimate part of the universe. In the Book of Revelation we see Him reflected in the mind of man. But the image is not constant. It changes according to the ability of mankind to reflect it. In the words of Robert Browning, it "decomposes but to recompose again."

In the early ages of history the almighty nature of the Deity was uppermost in man's mind. He is realized then as a terrible person who must be satisfied and propitiated with costly sacrifice. In that stage of revelation the human attitude to the Creator is that of fear.

There came in the course of time the realization that the infinite might of the Creator is controlled according to a purpose. He is not subject to whims nor sudden fancies. He does not act from caprice nor from spite. His purpose is right and His character is that of righteousness. With this development in man's idea of God there came the problem how to explain what appears to be the unfair treatment afforded to many whose lives are apparently exemplary. The inscrutable mystery of pain still remains to taunt us. But notwithstanding difficulties insuperable men came to believe that God is altogether upright and holy.

At last the ideas of might and holiness are supplemented by a discovery of His tenderness and mercy. To speak of the dawning consciousness as a discovery is only to look at the development from man's side. If you prefer to say that God revealed these truths about Himself, you imply that the human mind had become sufficiently qualified to receive them. The Divine Master does not pass His apprentices to a higher degree until they have made themselves fit to receive it. The mystery of the Divine tenderness could not have been communicated to those who had not yet been initiated into the knowledge of His righteousness. "To him that hath shall be given," for he alone has the ability to receive.

By God's tenderness is meant His sympathy with and provision for the weak and the unfortunate; His pity for the wayward and the oppressed. The Book of Revelation

proceeds to record that in the reign of Caesar Augustus came One who penetrated more deeply into the mysteries than any before and who assures us that "God is Love."

The human mind had all through the ages been qualifying itself to perceive new features of the Divine countenance. The human character had been coming gradually to such a state that it could more adequately receive an impression of the Divine. Mankind is ever trying to place itself in proper position to receive an ever grander expression of the Most High. To attain to that proper position is man's part of the great process. Always in the mind of the Master there is the desire to enlighten the suppliant. Always in the suppliant there has been something to hinder complete vision. Who knows how often by a Hand unseen the human race has been guided along the path of progress? Achievement is no less human because it has been inspired from on high.

AND THESE TWO AGREE

So we have, my brothers, these two great Books of Nature and of Revelation. They each proclaim, but in a tremendously grander style, just what we have tried to express in hymns and psalms and music and ceremonial, viz., the greatness and the holiness and the loving-kindness of that Great Spirit in Whom we "live and move and have our being." Freemasonry requires of us a due attention to them both. Neither alone is sufficient for proficiency in our art. It may be (let us say it reverently) that neither is yet complete. God, we may be sure, has not yet exhausted His resources. The Great Designer has plans (is it not likely?) that are not yet outlined on His Trestle Board. Why should we suppose that He has ceased to plan, and to create, and to adorn? Why should we suppose that we have received already all that He has to reveal? Because the first degree is wonderful may not the next be more wonderful still? This little taste of life has afforded its achievements, its triumphs, its satisfactions. Here in the midst of numerous hindrances, with a desire for the better only faintly experienced, we have never the less enjoyed at least a glimpse of the Light Supernal. But awaiting our fitness to appreciate them are all the possibilities that can originate in the loving mind of an Infinite Parent.

HOW SHALL WE UNDERSTAND?

On a certain occasion an officer of a royal household was returning from a pilgrimage to the Temple, and "sitting in his chariot he read Esaias the Prophet." There approached him one who courteously enquired, "Understandest thou what thou readest?" His reply was that which comes to your lips as you attempt these great text books in Freemasonry, "How can I except someone should guide me?" The bewilderment which overwhelms us as our eyes are opened to the Light, our inability to comprehend the Heavenly Wisdom, our fear of misinterpreting what concerns us so greatly, these compel one to ask that "someone should guide me."

The Guide, my brothers, is never lacking. Along a path unknown, led by a Hand unseen, mankind proceeds on its way toward perfection. For the Architect is Himself the Builder, the Author is Himself the Interpreter, God is Himself our Guide.

----o----

The Birth

MANKIND has a curious habit of using tabu names for things of religious import, and this is as true of the uncultured savage as of civilized men; or perhaps the stress should be the other way about, it is as characteristic of ourselves as it is of primitive man. A few samples will suffice to show that this is true. A priest seems much more exalted than an elder, which is all the term properly means, and more so is a bishop than the simple overseer who was chiefly charged with the finances, such as they were, of the early Church. We speak of the font, which is but a spring or fountain, and of the chalice when we mean a cup. But perhaps these terms are too ecclesiastical to count. Then what of the Scriptures, which are merely writings, or the Bible, which is simply the books?

A tendency so universal must surely have an equally comprehensive source in human nature. Those things that are sacred or holy, that mean most to us in our inner lives, are not easily or lightly spoken of; and as language changes (as every living language is constantly doing) conservatism clings to old names for holy things, till at last they have become obsolete and we have forgotten practically what they really mean. This instinctive tendency is in itself a wholesome one, but it may easily lead to barren formalism, to a complete divorce of religion from common things, and the separation of those higher conceptions and ideals that alone make our daily life and its drudgery and petty interests ultimately worth while.

It is in this way that at the end of the year we celebrate the festival of the Nativity, scarcely realizing that we are using a word borrowed from another language that means simply "the birth;" and birth is very much a matter of common life--a matter of stable and byre, and hovel and slum, as well as of the palace and the palatial modern hospital equipped with all the resources science has placed at our disposal. Birth is a thing that concerns us all, as much as meat and drink, and raiment, and houses and lands and cold cash, and sleep and death. Whether we speak figurative]y of the birth of events or ideas, or literally of living beings, of souls clothed in flesh and blood, birth implies ever the relation of parent and offspring, mother and babe.

Beginnings and endings--that is for the individual. Endings and beginnings--so for life as a whole, which goes on from generation to generation. Are the two separate, or are they but different points of view ? Does the individual begin absolutely at birth and end finally as such in death ? We do not know, at least not as we know that two and one make three, or that day comes with the rising of the sun. Whether there be an ultimate essential difference between knowledge and belief is a question of philosophy, but practically there is a plain distinction. We believe perhaps--or perhaps not--but we do not know. Now, it seems, we may not know-- but we can believe.

Thus, it would seem, it has ever been. Prehistoric man buried his dead with food and fire, weapons and ornaments. Why ? There is no record to tell us what he thought or believed, but what he did tells us silently that, perhaps, in some dim fashion he looked for a new beginning after the end--a beginning anew. Mors janua vitae, "death the gate of life," death is birth into new life. And this was not only guessed at for man

himself, but it was seen to be true also of nature; and, confirmed by correspondences and analogies, the guess grew into belief. To say the belief was first a guess is to say nothing of its truth and validity. All discovery is born of guesswork, surmise is confirmed by evidence, conjecture leads to experiment, and so to knowledge, even of the most rigidly scientific type. Man guessed, and then believed; perhaps in this case without sufficient proof, that is a point each must determine for himself, but at least it seems as if it were in some sort of necessity.

In the midst of winter, when the warm pleasant days were gone like a dream, and the sun retrograded further and further to the south, and the nights grew longer and longer, it might well seem that the end had come, the end of all things, the winter to be followed by no springtime, the night never to be dispersed by another dawn. How should man know? Even though summer they are dead, and of the dead it is not necessary to had followed winter before within his memory and that speak evil. They were part of the world against which of his fathers, was that proof that it would continue so both Jew and Christian bore testimony and they had to do? It is not logical proof and he did not know. be fought with any weapon at hand. But looked at in What wonder if he resorted to magic to renew the life the perspective of history, they were but stages--stages that was necessary to his life, to bring it again to a new birth ? And when the days did again begin to lengthen, visibly and palpably, and the sun to rise higher every day, it was little wonder that here was set the beginning of the new year.

But countries and climates differ. In eastern lands and in the south, the seasons are not the same as we know. It is the coming of the rain that is so ardently desired, that causes the earth to blossom and become fruitful. In the north it is the return of the sun. Christmas, the birthday of the Lord, is a western feast, that spread eastward. The heathen Angles and Saxons of Britain, so the Venerable Bede tells us, kept the feast and called it modra niht, the night of the mothers.

The Mothers! How strange--and yet is it ? We are reminded how all over the ancient world, behind the pantheon of the gods of Olympus, ranged in their ordered hierarchy, existed the worship of the nameless Mothers. We hear of them in scattered references and stray inscriptions, but no contemporary record has revealed the mystery of the rites performed in their honor. In villages and obscure cities they were

worshipped, and here and there they emerged into the light of day, and stood veiled and mysterious with the other deities. Demeter at Eleusis, and Bona Dea, the good goddess, at Rome. But of their rites none ventured openly to speak. In Asia was the Mountain Mother, worshipped in caves and on rocky peaks--she was one and many, here Cybele, there Artemis of the Ephesians, many breasted and nurse of all life. Astarte, too, or Ashtoreth, as her name appears in the Old Testament, the abomination of the Gentiles. What are such as these to us ? Once they had living and powerful cults. Carrying over the crude naivete of primitive thought into a high culture they became, in their orgiastic rites, rather incitements to evil than expressions of fundamental human needs. The Prophets and the Apostolic fathers denounced them bitterly and vehemently. But now they are dead, and of the dead it is not necessary to speak evil. They were part of the world against which both Jew and Christian bore testimony and they had to be fought with any weapon at hand. But looked at in the perspective of history, they were but stages - stages from which some were already passing. Let us remember that any cult may deteriorate and decay, even the highest, and that other forms of the worship of the mothers were refined and spiritualized apart from Christianity. The figures of Isis suckling the infant Horus, and Krishna in the arms of Devadetta. Not wholly spiritualized indeed, nor in the minds of all devotees. But it is not fair to judge possibility and trend by the conservatism of peasants, whether in India or Egypt or modern Europe, whether of heathen cult or Christian.

The early church was not interested in such things as anniversaries. The first day of the week commemorated the Resurrection; and the Passover in its Christian guise, became the feast of Easter. Even in the second century and later the remembrance of the Birth was not only deprecated but opposed. It was of no importance; the Epiphany--the showing forth, the revealing or exhibition--of Jesus as the Christ to Jew and to Gentile in the persons of the shepherds and the wise men from the East and to the multitude at Jordan where John baptized--this first became a day of observance. The objection against the remembrance. of the Nativity was that the birth-days of the Emperor, who was also a god, were celebrated as a religious festival. Perhaps, too, in the background lay an unexpressed fear of the parallel between those dark veiled Mothers of mountain crag and rocky cleft, of the wild maenads (who were matrons, not maids) and that gentle mother who brought forth her first born in the stable at Bethlehem, and laid Him in a manger "because there was no room for them in the inn."

Beginnings and endings; endings and beginnings. The old Mothers died; they faded into vague figures of folk-tale and folk- observance, hags, witches, vampires, and their place was taken by Mary, the mother of the Lord according to the flesh. Did they die? Or have they survived in a new and more spiritual avatar? Or did the Virgin inherit from them part and place, as the younger generation ever does from the elder? That they were figures of myth and mysterious ritual, while Mary was a young woman of Judah, of the lineage of King David, who lived in the time of the Emperor Augustus, makes no difference; many a real person has become a figure of tradition and myth. Perhaps in some degree a mythology grows up about every human being who is remembered. But in this case the parallels between the child born to be savior, and redeemer, and His mother, and those earlier mothers and their sons that men had projected and externalized from their needs and yearnings and their ideals and hopes, was too deep and too far- reaching to be denied, and little by little the symbols of the old came back, more or less changed and disguised, and attached themselves to the central figures of the new faith.

It is surprising when we come to examine closely how little we are definitely told in the Canonical Gospels on the subject when compared with the wealth of detail supplied by legend. St. Matthew tells us of the doubts of Joseph and how they were resolved by an angel who appeared to him in a dream. He also tells of the magi who had seen a star and had come from the east to worship the new- born king. St Luke relates how the annunciation was made to the Virgin Mary, and how it was that she and her husband came to Bethlehem--because of a census ordered by the Roman government. And how the night of the birth other angels told it to certain shepherds. Meagre material, it would seem, to serve as foundation for the superstructure erected upon it. The earliest representations of the Birth are from the Catacombs; they are not many. Here the mother is represented seated, with one, two or more figures, representing the magi, offering gifts. She is clothed as a Roman matron, while the men are in Phrygian dress. Phrygia was hardly "the East" from Palestine, but it was far east of Italy, and so it served. In the fresco, a reproduction of which is shown in Fig. 6, there are two bearing gifts. In another fourth century painting, from a tomb, there are four symmetrically disposed, two on each side of the seated mother. St. Luke says nothing of the number of wise men who followed the star, but he mentioned the three gifts which very early took on symbolical import, gold, frankincense and myrrh, and soon it was taken for granted that they were three who bore them. It was supposed also that in their own lands they were kings; and then the symbolism was carried further and they were supposed to be of different racial stocks to represent the better all nations and languages, and of different ages to represent all

states and stages of human life. In a fifth century relief at Ravenna they have thus become three, but they are still all young and in Phrygian cap, cloak and trousers.

In another relief, now in the Lateran Museum (Fig. 2), which is probably fourth century, they are shown as three, but other details have appeared. The mother is seated, the swaddled babe, absurdly disproportionate in size, lies in the manger under a low shed roof before which stand an ox and an ass. Between the crib and the mother is a young man with a crooked staff who is probably one of the shepherds. Behind the three "easterners" is an elephantine camel as a further label to designate who they are and whence they came. Thus early did the two main types of representation of the mother and the child appear. Perhaps one of the earliest of the crib is a fresco from a tomb in the cemetery of San Sebastiano. It is very crude, and shows the babe alone with the heads of an ox and an ass seen over it. In a fragment of a sarcophagus of about the year 340, the babe lies on what seems to be a low mound (perhaps a pile of hay!), by it is a young man with a curved rod in his left hand who seems to beckon others who approach. Then come the ox and the ass, and then the first of what may have been several shepherds. The first only remains, and the hands of another behind him holding a branch of laurel. The mother does not appear in either of these, and in this they are almost, if not quite unique. And indeed, even here she may have been shown originally in the parts of the work now lost.

Since the Renaissance, representations of the circumstances of the Nativity have been of three points --the annunciation to the Virgin by the Angel Gabriel --the vision of Joseph is rarely if ever treated; the adoration of the shepherds in which the babe lies in a manger, or naked on the ground; and last the homage of the three kings, in which the mother seated holds the child in her arms. Often the stable has by this disappeared, or become a palace, and the Virgin is crowned and clothed in royal robes. But the quaint wood-cut by Durer, shows stable, ox and ass, and the exotic camels. Here the three kings are of different ages and races, the youngest being a negro. In Fig. 5 by the same artist is the Nativity. One elderly shepherd worships at a distance from the kneeling mother, while Joseph draws water from the well. The buildings are half ruinous and represent such a wayside hostelry as presumably might have been found near Nuremburg in his day. But Durer was not typical though he reproduced the type, even the dilapidated buildings and the pitcher of water were traditional details with a long history behind them, perhaps also the tree growing on the ruined wall. In the beautiful picture by Tintoretto at San Rosso in Venice, the mother seated on the hay in a loft above the stalls where an ox is lying, lifts the

covering from her babe lying beside her to show it to the wondering shepherds and shepherdesses, while the light from the opened heavens streams through the broken roof, where the beams make three crosses, a dark foreboding of the future.

In the painting of da Fabriano, now in Florence (Fig. 3), another conception is seen. Joseph is asleep, the ox and the ass are lying down. The mother alone adores the babe. In the distance the angel is awaking the sleeping shepherds. The stable is here a cave, and this was another traditional detail.

The ox and the ass were appropriate enough. The mother laid her babe in a manger we are told. A manger implies a stable, a stable implies the animals. But there were other reasons, or other meanings. Two generations ago it would not have been necessary to explain that every passage in the Old Testament that would bear it was given a Messianic interpretation, was supposed to be prophetic. Perhaps it was so, even when there is obvious contemporary meaning enough. In Isaiah is that wonderful millennial passage in which occurs the verse

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion and the fatling together, and a little child shall lead them.

But it is in the first chapter that it is said

The ox knoweth his owner, and the ass his master's crib, but Israel doth not know, my people doth not consider.

So it seemed that even the ox and the ass came to adore the new- born king, while the ruinous building signified the end of the old dispensation, of the stiffnecked people who rejected their Lord. But perhaps there was also a dim memory of sacred animals

connected with the Mother. Diana of the Ephesians suckled beasts as well as men. We can never be sure when a tradition is wholly dead.

From the Renaissance onwards, artists observed more or less, according as they broke the fetters of tradition, the unities of time and space in their representations of the birth. But by the eighth or ninth century a grouping had become stereotyped that persisted even to the fourteenth century and later. Of this the two reliefs shown in Figs. 1 and 7 are early and late examples. In them the mother reclines in the center, beyond her is the babe lying in the manger, behind that again stand the ox and the ass. Above are angels, one of which on the right speaks to the shepherds, whose sheep and goats, which again are made symbolic, occupy the lower right-hand part of the group. Below on the left sits Joseph, generally in an attitude of depression, and with an expression of doubt and despondency. Under the mother are two women who are engaged in washing the new-born babe. All these details constantly reappear. Often enough the star is shown, sometimes the three kings with their gifts, as in Fig. 7, where they are still in Phrygian garb. In Fig. 1 this space is unusually occupied by the annunciation. The dove is shown descending upon the veiled woman who listens to the angel. There is another strange feature about this relief of which no explanation has been given. The figure which by all analogy should be Joseph has horns distinctly showing on the head. By itself it might be taken that Joseph had been replaced by Moses, who was often thus represented owing to a mistranslated text in the Vulgate. The colossal Moses of Michael Angelo is horned. But here we have more than horns, from under the shrouding cloak appears a cloven foot. Was the doubt that Joseph had felt concerning the chastity of his affianced bride here made to symbolize the doubt and fear of the Adversary at the birth of the Redeemer who was to destroy his kingdom? It is hard to say.

If Giovanni of Pisano had any such thought as this it is another indication that with the growing feeling for historic unity this traditional aspect of Joseph was felt to be incongruous with the rejoicing at the birth. In the later groups of this type his expression is changed, and later his attitude also, though for a while he remains seated in his corner. But he is now made to look at the mother and child with wonder and reverence and love.

The two nurses or midwives have no warrant in scripture, though they constantly appear. Like the ox and the ass they seem appropriate enough, but it is to be doubted if so persistent a detail was derived merely from its congruity. It is probable that they are taken from the Apocryphal gospels, in some of which two midwives are made to give unwilling testimony to the virginity of the mother. But the washing of the infant, wrought by Giovanni with such loving care and truth to life, recalled another aspect of the Epiphany-- the baptism at Jordan.

There were two other details that appeared very early, one of which is well known, and the other has hardly ever been noticed, though artist after artist put it in. The first is that the stable became a cave. There are strange compromises in composition in order to combine a rude or ruined building with a rocky cleft or grotto. But often the building disappears entirely. Again we are haunted by the parallel--the mountain mother, Bona Dea, worshipped in the form of a stone-- the earth mother whose sacrifices were offered in a pit --heroes whose mothers bore them in caves--Mithra who was born of a rock, and whose rites were celebrated in caves.

But it is impossible to think that the cave of the Nativity derived directly and consciously from this. Undoubtedly it was introduced as a bit of realism, when pilgrimages to the Holy Land became frequent and many knew as a fact that the birthplace at Bethlehem was shown in a cave. Was there any genuine tradition of a real fact here? Had it been locally handed down from generation to generation? Again it is impossible to determine, all that can be said is that caves are common in Palestine and that they have been, and are, frequently used as stables and sheepfolds. Yet on the other hand it is precisely in Asia Minor that the Mountain Mother was supreme, and the mystic birth in a cave celebrated for unknown ages.

The other detail is less persistent as it is less prominent; indeed only by considering a series of such representations does its presence make itself felt; and that is the tree. In Fig. 1 it does not appear in the group, but is shown at the right in the form of a geneological or Jesse tree--showing the ancestry of the Lord. In many others it is, and probably the artist thought it no more, a natural adjunct of the scene. Yet there it is again and again-- Durer puts it in. In very early representations its presence is more obvious because of the work being more crude. In Fig. 3 is the sapling against which the sleeping Joseph seems to lean. Fig. 7 seems at first sight to be exceptional for its

period; in other ivory carvings of the same type it occurs again and again, but closer inspection shows on the winding ledge what is probably intended for a budding bush or shrub. And finally, in that early fragmentary relief mentioned above remain still the hands of a figure holding a laurel branch, here conceived, doubtless, as the sign of victory. But generally the Christian intended the tree of life guarded in Paradise and now again made accessible to mankind, or else that other tree which legend said grew from seed of its fruit planted by Adam, out of which, in the fulfillment of the ages the cross was constructed. But again, behind all this there is the disturbing memory of the tree in the mother cult. The Asherah, and the green trees on the mountain tops spoken of in prophetic denunciations, the pine tree of Attys--but what need to go further. Again the parallelism disproves nothing, only it sometimes causes wonder whether true prophecy was found only in the pages of Holy Writ.

The story that is so briefly and allusively told in the Gospel clothes itself inevitably in images of our own experience. Tell it to a child and it thinks at once of such things as it has seen--a barn behind the house, with horse or cow stalls. And in the experience of men at large traditional memory has so predominant a place, that the details of old legends could not but creep in. Barred out consciously at the door they came in unobserved by cracks and crevices. The evangelists were interested chiefly in the life and death of the Lord; at first, writing as they were for those who even if they had not seen him with their own eyes may have had converse with those who had, the birth was taken for granted. But later came those who could not believe that the God- head would have stooped to the material world, who held that His body must have been an illusion, an appearance, or at least composed of some higher and more spiritual substance, and that He appeared suddenly, without parentage or human relationship; and then it became necessary to insist that He came into the world as every man. As He Himself said, men seek for signs and wonders, and none are vouchsafed. Why should they be ? The miracles lie in the facts, the common things, of daily life. Throughout the ages mankind had looked for a child to be born--a child who should grow in strength and wisdom, and go forward and do the things that his fathers had not been able to do. And in the fullness of time the child was born, who was to be Savior, the Christ, whose name was to be Wonderful, the Prince of Peace. Thus through the centuries the story has been repeated, and set forth in painting and sculpture, as the artist was able. Hieroglyphics, picture writing, all of it, on different levels. Mnemonics for each to clothe from his own memories. The mother raising herself on her couch to look at the wonderful baby in its manger cradle, still all her own; or adoring in the stillness of the night while others sleep. Common events in every life, repeated a thousand times every day in palace and hovel, yet ever new and miraculous, could we but understand.

Birth is an initiation, a bringing to light, a revelation of hidden mysteries. All rituals symbolize it, according to the cultural level either crudely and with direct realism, or obscurely and with refined allusions. To enter upon any new path is in a sense a new birth, to take new responsibilities, to come into new relationships, to learn new truths, to enter upon mysteries. But to be reborn or twice born implies also death. Here again is a circle, the turning wheel of life--or of the law. Death and birth--birth and death. Wherever we make a beginning one follows on after the other, and it matters little where we begin, at least so far as the symbolism is concerned. Out of darkness into light. Out of the light of day into the darkness of the tomb and thence to be reborn to new life. There is initiation and initiation. Formally and ritually into the knowledge of formal mysteries; really and spiritually so far as we may--so far as we earnestly seek. The Christian is baptized into the Way, the washing of water symbolically represents the cleansing from sin, the entering on a new life, a new search. It is an initiation ritually, it may be the beginning of one in truth and reality. Initiation is a beginning, in ire, to go, to enter in. So the Latin conceived it; but to the Greek it was the end, telos, the completion, the consummation, perfection; thus St. Paul wrote of those who were perfected, initiated. And he set forth a yet deeper symbolism, that baptism was a ritual death, shared with the Lord, in which the old was left behind, and a new creature born. But he, like all teachers and prophets, was concerned with the reality and not the form.

So the shepherds watching their flocks by night saw the heavens opened and the glory of God, and heard the angelic choir singing-- "Peace on earth, good-will towards men." Or as the Vulgate has it, "Peace on earth to men of good-will." To them comes that peace that passeth understanding, that the world does not give nor can it destroy. But other versions have another reading. Peace on earth, content to mankind--contentment--eudokia--satisfaction, fulfillment--because a babe had been born and was lying in a manger. And they rose up and came with haste and found Mary, the mother and her child, he that was to come, the Desire of all Nations.

----o----

The Essenes in Masonic Literature

By BRO. R.J.MEEKREN

IN the second volume of THE BUILDER it was stated, in an answer to a question regarding this mysterious sect, that Da Costa was the first (in his sketch of a history of the still more mysterious Dionysian Architects) to trace the genealogy of Freemasonry through the Essenes. This is yet another instance to prove how difficult it is to discover when a given opinion first arose, and the danger of making definite pronouncements in such cases. Da Costa wrote in the first decade of the nineteenth century; the first mention of the Essenes in connection with Masonry that the present writer has been able to find (and it is highly improbable that there will be anything very much earlier discovered) is in 1730. It is to be found in that rare and curious work, A Defence of Masonry, published anonymously in December of the above year. It has since been proved that the author was Martin Clare, who was Junior G. W. in 1735, and who, owing to a careless and misleading utterance of George Oliver, has been confidently supposed by later writer to have been an early "tinkerer" with the ritual.

The Defence of Masonry is obviously written by a man of considerable learning, and one who was a forerunner of all the school of students who have sought to explain the usages of the Craft by references to religious and other customs gathered indiscriminately from every possible source. Unfortunately he was not an accurate scholar by any means, and it seems very probable that he may be ultimately responsible for a number of statements which have been repeated time after time but which have no foundation in fact. One example is the account given of the death of Hipparchus the Pythagorean. It is not directly connected with our subject, but Josephus (one of our two chief authorities) describes the Essenes as being like the Pythagoreans; a statement, however, that is only to be taken as a descriptive analogy suited to the Roman public for which he wrote, and not as implying that he thought, or intended to assert, any connection existed between them. The passage here referred to in Clare's work runs as follows:

. . . there was a false brother, one Hipparchus, of this sect [the Pythagoreans], who, out of Spleen and Disappointment broke through the Bond of his Oath, and

committed the secrets of the society to writing, in order to bring the Doctrine into contempt. He was immediately expelled the School as a Person most infamous and abandoned, as one dead to all Sense of Virtue and Goodness; and the Pythagoreans, according to their custom, made a tomb for him as if he had been actually dead. The Shame and Disgrace that justly attended this Violation of his Oath threw the poor Wretch into a Fit of Madness and Despair so that he cut his Throat and perished by his own Hands, and (which surprized me to find) his memory was so abhorred after Death, that his Body lay upon the Shore of the Island of Samos and had no other burial than in the sands of the sea (1).

If this surprised the author, it certainly surprises us still more when we find that the authority he gives, Book V of the Stiomateis of Clement of Alexandria, says no more than the following, and this merely as a casual illustration to the subject he has in hand:

Indeed they say that Hipparchus the Pythagorean being accused of writing the [esoteric teaching] of Pythagoras in plain terms was expelled from the school, a pillar being raised for him as though for one dead....

The words in brackets do not appear in the original Greek, but are understood from what has immediately preceded this sentence (2).

It is hard, however, to think that the author of the Defence deliberately fabricated the additional details. He cites also Iamblichus and Porphyry, both of whom wrote lives of Pythagoras. The latter, unfortunately, has not been accessible, so that it has been impossible to see if anything to the point is to be found in it. Iamblichus, however, does say something of a certain Hipparchus, it was not an uncommon name. This is in a rather lengthy rebuke or exhortation addressed to him by one Lysis, which begins thus:

lt is reported that you philosophize to everyone you may happen to meet, and publicly, which Pythagoras did not think fit to do. And these things indeed, O

Hipparchus, you learnt with diligent assiduity, but you have not preserved them . . . [from the vulgar or common herd presumably]. If, therefore, you will abandon these [practices] I shall rejoice; but if not you will be dead in my opinion . . .

The remainder of the speech has nothing more to the point but merely goes on to give the arguments for not teaching the esoteric parts of philosophy without strict discipline and proving of character beforehand, and Hipparchus is not again mentioned by name. Nevertheless the beginning certainly does sound like an official reprimand with a veiled threat of condign punishment. In another place Iamblichus tells us that any disciple or student who failed to "make his grade," or who was deemed unsuitable for other reasons, either intellectual or moral, was loaded with gifts of gold and other wealth from the common treasury and dismissed from the school; after which a pillar was raised for him as if he were dead, and if they met him afterwards they pretended he was a stranger. This form of rejection of the unfit disciple would most likely be used for the expulsion of an offending initiate also. Still we have here no suicide, or leaving the body on the seashore. A little further on, however, there is a brief remark on a person called Hippasus, who was said to have belonged to the school, and "divulged and described the method of forming a sphere from twelve pentagons," in consequence of which

he perished in the sea, as an impious person, but obtained the renown [i.e. in the profane world] of having made the discovery.

The most charitable supposition, and inherently the most probable, too, is that the passage in the Defence was written without verification of the references, and that several different passages had been confused in the author's memory. His general purpose in writing might also excuse some departure from his authorities, if under cover of that he really intended (as seems certain) to convey a special meaning to the initiated. But however legitimate this might be in itself it was dangerous, as the event has proved; for unlearned and careless and enthusiastic writers have copied and recopied it as literal fact. In any case it shows the necessity of caution in accepting what he says later on about the Essenes.

This latter is all comprised in one paragraph of some length, and as authority for the statements made the Vita Contemplativa of Philo and the Antiquities of the Jews of Josephus are cited. Curiously the most detailed description of the Essenes given by Josephus is not in this work, but in the Wars of the Jews; and in the Antiquities he refers to this account as a reason for not in that place describing the sect at length; which is another indication that Clare quoted from memory. But the matter in the last part of the paragraph is all taken from Philo, and does not deal with the Essenes at all, but with the Therapeutae of Egypt. Of course, it has been often asserted that they were one and the same organization with the Essenes, but the fact remains that Philo speaks of the Essenes as living in Palestine and the Therapeutae in Egypt, and gives no indication whatever that he regarded them as the same. Besides, the Therapeutae admitted women to their society which the Essenes did not, and further, they anointed themselves with oil in the usual Oriental manner, while oil was regarded as a defilement by the Essenes. It therefore seems impossible to suppose any close connection between the two sects. The passage of especial interest in the paragraph under discussion is as follows, the italics are in the original:

But before he was receiv'd as an establish'd Member, he was first to bind himself by solemn obligations and Professions, to do Justice, to do no Wrong, to keep Faith with all men, to embrace the Truth, to keep his Hands clear from Theft and fraudulent Dealing, not to conceal from his Fellow-Professors any of the Mysteries, nor to communicate any of them to the Profane, though it should be to save his life; to deliver nothing but what he received [of these mysteries, presumably] and endeavour to preserve the Principle that he professes. They eat and drink at the same common Table, and the Fraternity that comes from any other place are sure to be received there; they meet together in an Assembly, the Right-hand is laid upon the Part between the chin and the Breast and the Left-hand let down straight by their side. All this is very specific, and very exciting. Let us follow it up and see what has been done with it by later writers. The Defence was reprinted with the second edition of Anderson's Constitutions in 1738, and thus its contents were widely disseminated though the original work practically passed out of existence. One curious mistake was perpetuated, which definitely proves that the editor, James Anderson, did not verify the author's references; nor have we seen that it has been noticed elsewhere. The author of the Defence cites Josephus' Antiquities, Book VIII, Chapter 2, for the account of the Essenes mentioned above. As a matter of fact this chapter tells us about the wife of Solomon, his wisdom and riches, and his correspondence and treaties with Hiram of Tyre for the building of the Temple, while the first reference made to the Essenes comes in a much later chapter and, as already noted, his principal

account of them is in another work altogether. The other authority given is Philo's Vita Contemplativa but no specific reference is given (3).

In his Lexicon of Masonry Mackey has the following statement, under the heading "Essenes":

Philo, of Alexandria, who in two books written expressly on the subject of the Essenes has given a copious account of their doctrine and manners, says that when they were listening to the secret instructions of their chiefs, they stood with "the right hand on the breast a little below the chin, and the left hand placed along the side." A similar position is attributed by Macrobius to Venus when deploring the death of Adonis....

He does not, however, give any reference for this last statement. The first part is certainly not a literal copy of the passage in the Defence any more than of Philo. We now learn, also, that the attitude was one employed by the Essenes, and assumed by inferiors when listening to their superior, and that they are standing. Also that the hand is now laid on the breast, whereas before it was on the part between the breast and the chin, which one would naturally take to be the neck.

The Lexicon was published in 1855; in the article on the same subject in the later Encyclopaedia this passage was deleted for some reason, though otherwise the account was expanded. Perhaps in the meantime Mackey had looked up the original ! Before coming to that, however, we will give another quotation from a well-known English Masonic author, John Yarker. In his Arcane Schools (page 157) he gives us yet another development--he says:

When addressing their Chiefs they stood with their right hand below their chin, and the left let down by the side.

The Chiefs are now dignified by a capital letter ! But the phrase "let down by the side" is peculiar, and reminds us of that in the Defence, "and the Left-hand let down straight by their Side." It is not quite a natural way to describe the attitude in the modern usage of the English tongue, and it looks almost as if Yarker had followed Mackey, but with the Defence version in his mind at the same time. Yarker gives no references at all, but he goes on to say that "a select class of the Essenes were termed Therapeutae," which is simply baseless guess-work hazarded in favor of a theory, though again it is possible he took the opinion from someone else. It is only a step from saying the Therapeutae were the same as the Essenes to saying they were a higher degree. Whatever the arguments may be worth for the hypothesis that the latter were an Egyptian branch of the Essenes, recruited from the Hebrews resident in that country, and they are certainly far from conclusive to say the least, as we have seen there is no shadow of reason for supposing them a select class or inner circle of the sect. Rather the reverse seeing they admitted women.

It is now high time to go to the original and see what Philo actually did say. He is describing the Assembly of the Society, at which, as has been said, women were also present, though separated by a screen from the men, just as was customary in the Christian Church at a later time. He says:

On the seventh day the various members meet for common worship. They arrange themselves according to age, sitting on the ground, the right hand between the chest and the chin, but the left tucked down along the flank. The senior recluse then delivers an address to which all listen in silence (4).

If Mackey did look this up it is no wonder he so completely dropped his earlier statement. But then he should have said so and exploded the fairy tale. It would be interesting to know who first adorned the tale by inserting in the account given by the author of the Defence, which is accurate enough so far as it goes (though misleading by its omissions) the detail that Philo was describing a posture taken, or gesture made, while standing? It was not like Mackey to have drawn on his imagination in such a case. So far no earlier version has come to light, but in view of the difficulty that dogs every attempt to discover the real origin of any assertion or statement of this kind, this is in no way conclusive that Mackey was the culprit; it is most probable he copied it from someone else.

As another instance to show how easy it is to make a slip, no less an authority than Robert Freke Gould, in the first chapter of his Concise History (it remains unamended in the Revised Edition), makes the following statement:

That two members of this singular sect, on meeting for the first time, at once recognized each other by means of signs,

and as the paragraph in which this occurs begins:

The references to the Essenes by ancient authorities are brief and unsatisfactory. We leal n, however, that, etc.,

the reader natural]y concludes that the points in the summary that follows had direct authority in these brief references of ancient writers. Bro. W. Wynn Westcott in his paper on the subject before Quatuor Coronati Lodge (5) says that "in a recent letter" (1915) Gould admitted that he could not give "any original authority for this statement." If he had been able to do so it must have been from some document hitherto unknown to students. It was evidently a case of "Homer nodding," the reiterated statement copied by one uncritical writer after another slipped in by accident.

That the Essenes would naturally be thought of by Masons seeking to find traces of the lineage of their Fraternity was really inevitable. The articles in THE BUILDER this year by Prof. Strauss are proof enough, for he built up his hypothesis without knowledge of the fact that it had ever been advanced before. If, as he maintains, their proper name in their own country was Banaim, Builders, he has produced another argument, one that, so far as we know, Bros. Yarker and Rosenbaum alone among Masonic writers have touched upon, and Yarker did not develop it at all. He got the suggestion apparently from de Bunsen, who so far as the present writer is aware was not a Mason. It is supposed by this last that a tradition passed from the "Egyptian and

Jewish Gnostics" into Christianity, and that "it had the doctrine of a spiritual development which transformed them into living stones, hence denominated Banaim or builders, that is of a bodily temple, and therefore they neglected the material temple of Jerusalem."

Presumably he had in mind the allusions of St. Paul to building, and living stones, and to Christ as the "headstone of the corner." The coincidences are indeed striking and they have been freely used in framing the rituals of the various grades superposed on the three symbolic degrees. But returning to Gould's statement about the Essenes, where did his idea that they had secret signs for recognition come from?

They were a sect of the Hebrews at about the time of the beginning of the Christian era, but they were more than a sect, for they were organized in an ascetic or monastic fraternity. This at least seems quite clear. Also they had apparently a form of initiation, including a baptism and an oath. They wore a white garment, by Masonic writers freely called an apron, but which was probably a loin cloth, and carried a paddle or hatchet. This latter was probably very small and easily portable; its use (for the curious who do not know) is given in the Book of Deuteronomy in Chapter 23, verse 13, though there it is described as being part of the spear, the weapon of the nomad herdsmen, probably an enlargement of the butt. Besides this they had grades; a secret teaching imported "figuratively," which is of course taken to mean by allegories and symbols; and finally they aided and assisted each other, and strange members were welcomed and greeted as if well known.

The combination of all these points is too attractive an analogy to Freemasonry not to have found supporters; and in the manner only too frequently exemplified, inferences were drawn and glosses freely inserted in the text, which were then copied as if it all came from the original.

Let us now consider the peculiar attitude or gesture described by the author of A Defence of Masonry; his interest in it is evidently that he supposed it to have some ritual significance (as perhaps it did) and that it might have been used as a sign for

recognition, like the bending of the ankle by which Lucius in the Golden Ass recognized the priest of Isis. Add to this the statement of Porphyry that

. . . though meeting for the first time, the members of this sect at once salute each other as intimate friends (6),

and the thing was done. Nothing more was needed than to put the two together and we have evidence conclusive--to the uncritical--that the Essenes had signs and tokens just the same as Freemasons. The trouble is that the second statement quoted says nothing whatever about the means of recognition but is confined solely to the way in which stranger members were received. It does not exclude such private means of course, but neither does it imply them or require them; while if there were such signs, there is no reason whatever to suppose that one of them was the attitude taken in the assembly, squatting Oriental fashion, on the ground, the knees drawn up, the left arm under the outer garment down by the side, and the right hand up near the left shoulder--if anyone doubts the description let him try it by sitting down on the floor with a dressing gown wrapped round cloak wise. Whether a ritual posture or not, it is a very natural one.

In spite of all this we cannot dismiss the Essenes entirely, as at least a subject of interest to Masonic students. Though it is really impossible to make out any direct connection between them and Freemasonry-- an institution indigenous to Northwestern Europe so far as anything is certainly known of it--nevertheless Essenic sect has the twofold interest of being a fraternity possessing certain mysteries and of being native to the country in which Masonic traditions and myths are centered. The Essenes come on the stage for a little while and then vanish. It cannot be said dogmatically that they existed before we first hear of them, but it would be very improbable that they had no antecedents. Even if their organization was not much older than the record we have, we may yet on socio-psychologic grounds almost certainly postulate some previous institution on which it had been modelled, and from which a tradition had filtered down more or less directly. To pursue this speculation would exceed the limits of the present article, but it may be recalled that the late Bro. W. Simpson in a work (7) published nearly thirty years ago, advanced the hypothesis that the Book of Jonah was based on the myth or narrative version of an initiatory rite, and collected references that tend to show that such rites may have existed from

early times among the Hebrews. Whatever may be the final judgment on this hypothesis, it is at least a very interesting one, and as the book in question has been long out of print the subject might well form the basis of some future article.

In conclusion it may be pointed out that the final reasons for disbelieving in any connection between the Freemasons and the Essenes lies in the very considerations which have been taken by the advocates of the theory as pointing to its probability. The traditions of the Craft all point to the Holy Land, Jerusalem, the Temple, to Jewish rites and sacred teachings, while its mythical heroes bear Biblical names. If all this were a real inheritance it would be impressive. Unfortunately, the further back we can trace the mysteries of Masonry, the poorer they become in this material and the richer in elements that belong to ritual survivals of a Western European type. The conclusion is obvious that the Hebrew element is largely adventitious, and it is almost completely demonstrable that by far the greater part of it has been borrowed and adapted during the strictly historical period of Freemasonry, or more precisely since 1730. This however can only be dogmatically asserted here, the proof must be sought in the story of the evolution and development of the Masonic and quasi-Masonic rituals and their symbolism, whenever that can be written.

NOTES

(1) As the Defence of Masonry is professedly a reply to Masonry Dissected, the best seller of the day (it had run through four editions in the preceding three months) we may suppose that Martin Clare so framed this passage as to administer a sound slap to Samuel Prichard, who describes himself on the title page of his pamphlet as "late member of a Constituted Lodge." The curious story told by Laurence Dermott of the fate of one Tom Tadpole, whom he asserted to be the author of The Three Distinct Knocks, and the unhappy end of the "learned gentleman that wrote the pamphlet entitled Boaz and Jackin" who "in a fit of jealousy cut his throat on Thursday, the 8th day of September, 1763," seem to have been actuated by similar motives. These are related in a note to the "Address to the Reader" in Ahiman Rezon.

(2) For the text of this passage and the translation the writer is indebted to his friend (and brother) Prof. F.G. Vial. B.D., D.C.L., who has made an especial study of the works of Clemens Alexandrinus

(3) The passage intended is apparently in chapter 3, but it gives very little information.

(4) Hastings, Encyclopedia of Religion and Ethics v. Therapeutae.

(5) A.Q.C., Vol. 28, p. 73.

(6) Gould, History of Freemasonry, Vol. 1, p. 28, note 5 (Yorston Edition).

(7) Simpson, The Jonah Legend

----o---

Joshua ben Joseph

BY BRO. L.F. STRAUSS, Massachusetts

THIS article has already appeared in the "Banner of Israel," but Bro. Strauss regards it as an important link in the development of his researches as set forth in the two articles on the Essenes which appeared in THE BUILDER for May and July respectively, and has obtained the permission of the publishers of the above-mentioned periodical to reproduce it here. It will, we believe, be interesting as it views familiar things from a point of view that is probably unfamiliar to many of our readers.

Sabbath morning.

The congregation is assembled in the synagogue at Nazareth. The law, the books of Moses are laid on the altar. The adult members of the congregation are called up by their names to assist according to custom in the reading of the law. Now the name of

Joshua ben Joseph resounds clear and distinct, and there steps forward a figure in human form, clad in the garments of the men of his time.

What did he look like? What was the outward appearance of that figure which came forward at the call of Joshua ben Joseph ? Thousands of artists have exercised their imagination trying to conjure up a figure, a face that would correspond to the conception in the minds of millions of the being which has become their guide, their model, their hope and refuge and which when on earth answered to the call of Joshua ben Joseph.

His parents were pious Jewish people. Mary, his mother, presented herself at the Temple in Jerusalem for purification according to the prescribed ceremonies after the birth of a son; she presented her son for redemption within the prescribed period. At the time of his "barmizfa"--a ceremony scrupulously observed by orthodox Jews in our own day--the boy is brought to the Temple in Jerusalem. After this ceremony which in a way corresponds to the Christian practice of confirmation, a boy is recognized as a member of the congregation; he has a vote, a voice in the assembly; from now on he is responsible for his own actions. This fact readily explains the silence of the Gospels in regard to the parents of Jesus when relating the subsequent career of Joshua ben Joseph, the Messiah, or Jesus, the Christ.

Where were spent the years between his twelfth year, the time of his "barmizfa," and his thirtieth year, which marked the beginning of his career as teacher, as guide of the human race and the Light of the World ? Traditional Jewish lore makes him join the Order of the Essenes.

If the knowledge of the whereabouts of Jesus between his twelfth and thirtieth year were necessary to the sons of men, it would have been given.

The annals relating the life of Jesus deal mainly with his acts that took place between his thirtieth and thirty-third year. In these annals we are presented with a most graphic account of the sayings and doings of a most extraordinary being who was walking up

and down the hills and valleys of Judea, "doing good," healing the sick, exhorting to righteousness and proclaiming the glad tidings that the Kingdom of God is at hand, that it has come.

In answer to the question, "Art thou he that should come, or do we look for another ?" he points to the fulfillment of the signs that w ere to mark his coming. In answer to the definite question, "Art thou the Messiah ?" the answer is, "I am."

The annals given to the world of the life of Joshua ben Joseph, known the world over as the Lord Jesus, or Jesus of Nazareth, give us a very brief account of his career. While we have four separate records, these present in but a slightly differentiated form a few details in the life of the most wonderful being that ever visited our earth in human form. There are some things in connection with these records that will strike a thinking man as strange, very strange even when considered from the human standpoint.

The nature of man is selfish; our own personality projects itself often unconsciously, sometimes even against our will, into our thoughts and works. The writer of a book wants first of all to impress his personality upon the minds of others. Now, the very opposite attitude do we find in the writer or writers of the Gospels, the biographies of Jesus. In place of self-glorification we find self-depreciation and a self-effacement that has no analogy in human history. It matters not whether the Gospels are the work of his immediate disciples or the work of their followers. Disciples or followers sink completely into the background before a great luminous figure that has stood, and stands today, as the Light of the World.

How high Joshua ben Joseph must have towered above his contemporaries can be seen in the self-related actions of his chosen disciples. How little they could understand. How crude, how small, was their mental, moral and spiritual capacity when placed by themselves alongside their Master ! The much praised Peter--what a braggart! The sons of Zebedee thinking most of all of their own place in the coming Kingdom !

There is no reason to suppose that this self-depreciation was intended, or that the writer was conscious of any self- depreciation. One aim can be distinctly recognized, and that is, to present the Master in as truthful a light, in as graphic a manner as possible.

This self-depreciation is not natural, is not human, and must be looked upon, when considered from a human standpoint, as a factor in a super-human that is a divine guidance in the giving of the narratives which we call today the Gospels.

In connection with this, I wish to emphasize the fact that "the things of the Spirit" are "spiritually discerned." The natural man receiveth them not, is utterly incapable, unfitted, to grasp the inner meaning of life, the essence of religion, the relation of man to his God. From this it follows that in order to derive any benefit from, or to have an insight into the message revealed in the Gospel, spiritual discernment is an absolute prerequisite.

Rabbi A. Levi once said before the Congregation Keneseth Israel: "About 1897 years ago (it is not known at what part of the year) there was born in Nazareth, to humble Jewish parents, one Joshua ben Joseph, or Latinized, Jesus. At the age of twelve he appeared in Jerusalem and saw enough to leave an indelible impression on his mind. Nothing is later heard of him till the age of about thirty. He then appears in the role of a reformer opposed to the formalism of the Pharisees and the materialism of the Sadducees. He traveled around after the manner of teachers in Israel, preaching his belief in Moses and the prophets and his conviction that heaven and earth might pass away but no jot or tittle of the law would. He appeared to have been a believer in the mission of Israel to be a blessing to humanity."

Human intellect sees in Joshua ben Joseph an ideal man. We use once more the words of Rabbi Levi, who, after referring to the execution of Joshua, or Jesus, for which he blames the Roman governor, declares: "Thus thro' the hatred of the Roman governor there was condemned to an ignominous death, one of the noblest teachers in Israel, one of the brilliant glories of the Jewish people; but he was a man, an ideal man, he was not God, he was godly. He was not the Son of God, but the son of God as all men

are. . . . Do we reject him? Never as a pious reformer, as a conforming Jew, as a brother worthy of profound esteem, respect and love. Do we then accept him ? Never as a God, the Son of God, or the Messiah."

Rabbi Levi here states the position of millions of Jews. It is the position based on human reason, the conclusion formed by human intellect unaided by the spiritual eye. Yet even human intellect can see, or can be made to see and in fact has seen something more.

Let us look with the mental eye at the successive visible scenes following the execution of Joshua ben Joseph.

"Smite the shepherd, and the sheep shall be scattered." How well do these words of Zachariah describe the situation. The Rabbi has suffered a most ignominous death. No miraculous interference had prevented the execution of the Great Teacher as some of his disciples had confidently expected. Their cause was irretrievably lost. The man in whom they had so much confidence was defeated.

Hope, the last human anchor, was gone. Despair, black despair, filled their hearts. We read, "The disciples fled," eager to seek a place in which to hide their shame and confusion.

And then there took place a miracle, the only undisputed miracle in all annals of human history, indisputable, on account of its visible effects in our own day. A coward is changed into a hero, a small band of trembling fugitives into a troop of heroes, who went fearlessly to the four corners of the earth and conquered a hostile world. What power had wrought this miracle ? Let us give the explanation and conclusion formed by Jewish intellect: "That the movement did not end with the crucifixion, but gave birth to that belief in the risen Christ which brought the scattered adherents together and founded Christianity, is due to two psychic forces that never before had come so thoroughly into play. First: the great personality of Jesus which had so impressed itself on the people of Galilee as to become a living power even

after his death. Second: the transcendentalism or other-worldliness in which these penance doing saintly men and women, of the common classes in their longing for godliness, lived. In entranced visions they beheld their crucified Messiah expounding the Scriptures for them, and breaking the bread for them at their feasts, or even assisting them when they were out on the lake fishing (1).

"It was not the living but the departed Jesus that founded the church (2)."

The question now arises, what produced these "psychic forces that never before [or ever afterward] had come so thoroughly into play?" Could these "psychic forces" which revolutionized the world, and overcame the Roman Empire, have been generated through hallucination ?

Human mind, the unspiritualized intellect, cannot help but recognize a force which "never before had come so thoroughly into play." What generated this force? What answer has the rationalist to this question ? The effect of hallucination ? But not even a Hindu yogi tries to satisfy hunger through conjuring up a picture of food.

Again: "It was not the living but the departed Jesus that created the Church." The "departed" Jesus ! How could the "departed" Jesus have done this when "dead," if he had been a man, a dead man ? Will some rationalist answer this question?

At another place in the Jewish Encyclopedia we read: "There are utterances of striking originality and wondrous power, which denote great genius. He certainly had a message to bring to the forlorn, . . to the lost sheep of the house of Israel (3), to the outcast, to the lower classes, to the 'Amharez,' to the sinner, to the publican; and whether the whole life is in reality a poetic imagination, in him the Essenic ideal reached its culmination."

We might agree with the writer in the Jewish Encyclopedia when he says: "To explain the mental and moral greatness of Jesus, his wonderful career, the logical thinker need not recur to the hidden ways of mysticism; a careful study of his historical environment will readily account for that extraordinary phenomenon." We must not forget that he was the child of an extraordinary people, a people that had been set aside thousands of years before for a great specific purpose; a people at whose start its legislator held up the ideal: "Ye shall be unto me a kingdom of priests and an holy nation. Ye shall be holy: for I the Lord your God am holy."

As already stated, up to the time of his execution, there is nothing in the life or career of Joshua ben Joseph that human reason cannot explain, or explain away.

The pivotal point, the crux of the question comes when the unprejudiced and sincere mind considers the situation that took place after his execution. These scenes cannot be explained away from the rationalist's standpoint because their effects are clearly visible, not only in the nineteen hundred years which have passed and gone, but they are seen and felt all around us, they are manifest in the hundreds of millions of human beings to whom no name is dearer and sweeter than the holy name of the Lord Jesus, whose profane pronunciation they call blasphemy.

As I am writing these lines I wonder what it was that caused the writer in the Jewish Encyclopedia to say, "It was not the living but the departed Jesus who created the Church." Now if such were the case could there be any other explanation than that he had triumphed over death and was at the seat of power? Must not then his mission have been from God? Must he not have been the Messenger promised to our ancestors thousands of years ago; must he not have been in truth the Messiah who was to become the Light of the World?

NOTES

(1) Jewish Encyclopedia, Vol. 3, p. 51.

(2) Ibid, Vol. 3, p. 169.

(3) Matt. Ch. 10, V. 6.

----o----

A Curious Masonic Watch

Communicated by BRO. G. M. READE, Minnesota

PROBABLY a good many brethren have had their attention drawn to "Masonic" watches that are now being supplied by those firms that manufacture and supply Masonic charms, jewels and so on. The advertisements would lead anyone to suppose that this was an entirely new idea; and perhaps so far as the designers and manufacturers are concerned it may be. However, this is not so. Our eighteenth century brethren were very partial to these Masonic watches. In those days mass production was yet unknown, and each watch was an individual work of art and craft, made entirely by hand. Many of these designs were most elaborately wrought. The old watch and clock makers spared no pains upon their work, and it made no difference whether it was on the exterior or the interior working parts. In some old clocks the very wedges that keyed the frame together were filed into ornamental curves, and engraved with designs almost too small to be seen without a glass, while the wheels instead of having straight and plain spokes were cut out into beautiful and fanciful patterns of pierced work, filed out with the true artist's care.

This tradition still persisted in the eighteenth century, and in watches of the period the covering plate, or "cock" that protected the movement was highly ornamented with pierced designs and engraving. It was only natural that some should receive Masonic designs, either specially to order, or to attract Masonic purchasers. The second of the illustrations gives a good idea of a watch of this type. There are hundreds of such movements to be found in museums.

The first illustration shows a watch which is perhaps now quite unique, though originally it had a mate. It is in the possession, or rather in the care, of one of the lodges in Belfast, Ireland. The present owner is the great-grandson of the man for whom it was made, a Bro. Edwards who was an aide de camp to General Stopford in the Peninsular War. It was made by a watchmaker named Bannerman, who apparently had left his work bench and listed for a soldier. Whether he made it during the campaign or not does not appear, but it is possible. Nor do we know if he was a Mason. Bro. Edwards designed the face himself, and gave Bannerman the order to make the watch for him to this design.

It happened after their return home, that Bro. Edwards was at a Masonic banquet at which the then Duke of Suffolk was also present, and the latter happened to see the watch and said, "Halloo, Edwards, what have you there?" Bro. Edwards handed it to him and told him about it and at the Duke's request a second watch was made identical in every respect. These two were the only ones. Whether the second is still in existence is unknown.

The arrangement of the emblems is very skilfully and appropriately done, and the putting the sun in the place for "high twelve" is very ingenious, while outside the minute circle below "low" six is the crescent moon and stars.

The description is as follows: In the center is the circle and parallel straight lines. The point is represented by the main pivot for the hands. Below is the letter "G" and above the volume of the Sacred Law. The first figure is a single column of the Doric order, with what appear to be flames issuing from the capital. This may refer to the pillar of fire in the wilderness. In the margin above it is the trowel. Two is represented by the two brazen pillars of the porch of the Temple, adorned with network and surmounted by globes. Above it is the square ashlar. The enamel has been chipped and cracked here and the ashlar is not easy to make out. Three is made of the three burning tapers or lesser lights. The margin has here been broken away so that the emblem above is lost. Four is made of a Doric column and a pair of calipers. The object above is unrecognizable. Five is the square, and in the margin are the "emblems of mortality." Six is composed of the Charter or Warrant in a roll, a dagger or sharp instrument and

a Corinthian column. Below is the moon and stars. Seven is ingeniously formed from the compasses and ladder with "three principle rounds." The margin is broken here, too, so that the second emblem is missing. Eight consists of the folding twenty-four-inch rule or gauge, and a two-legged derrick from which is suspended a perfect ashlar by means of a lewis. Though partially broken, we can see plainly the sprig of Acacia and the hill top. Nine is made of three columns, Doric, Ionic and Corinthian, the two latter crossed. The two black marks in the margin are indecipherable and appear to be injuries or holes in the enamel. Ten is built up out of a long-handled "setting maul," a gavel and a chisel. The emblem above appears to be the beehive. Eleven is composed of the square, level and plumb, and above them the 47th Proposition of Euclid. Twelve, as before mentioned, is symbolized by the sun, above which is the All-seeing Eye.

If the second emblem at figure ten is really intended for the beehive, and it looks much more like it in the original than in the reproduction, we have two symbols now no longer in use in Great Britain but which have always been in use in America, the second being the trowel. On the other hand there are the lewis and chisel which are still explained in the former country but which seem never to have been known in this.

----o----

The Land of Behest

By Bro. F. BENSON, Illinois

AT this season of the year the thoughts of all Christians are directed toward a little country on the eastern coast of the Mediterranean Sea. It is scarcely two hundred miles long and from East to West probably does not average more than seventy-five. Not only does the Christian world revere this almost insignificant area on the Earth's surface, but it is the Holy Land for the Jew, Greek, Moslem and Christian alike.

Geographies call it Palestine, our Old Charges or Manuscript Constitutions refer to it as "The Land of Behest" and add that it is now called the Country of Jerusalem.

It is indeed remarkable that one of the world's smallest countries should have been the battlefield of so many nations for thousands of years, and that for its possession has been shed the blood of countless multitudes. All this has been done for religion, not one faith, but many. The paradox lies in the fact that, in spite of its gory history, this country was the birthplace of the Prince of Peace. To this event do modern Christians owe the fact that their eyes are turned toward the Holy Land during the present season. Whether Jesus the Christ was actually born on Dec. 25 we do not know, and after all does it make any difference? The Nazarene lived and died for humanity Modern Freemasonry should be existing for the same cause. The feast of Christmas has come to be considered an occasion for rejoicing and for the exercise of good will toward all. It is the time of year when we dream of Brotherly Love, of peace on earth and good will towards men. It should not be necessary for the Mason to have such a season since the practice of this virtue should be a part of his endeavor the year round, but it hurts no man to be reminded occasionally that there are others on this mundane sphere and that a part of his thought should be directed towards them.

"The little town of Bethlehem," the birthplace of Christ, and so the birthplace of Christianity, lies a short five miles to the southward of the Jaffa Gate to the Holy City. A splendid road passes through the Plain of Ephraim, and suddenly the well, where tradition says the "three wise men" stopped to water their camels and saw reflected in the water the star which led them to the manger of the Christ-child, comes into view. Farther along is the Tomb of Rachel, the wife of Jacob and the daughter of Laban. This spot is one revered by Jew, Christian, and Mohammedan alike. Then comes Bethlehem, which means "House of Bread," and which besides being the scene of the Nativity was the childhood home of David and the scene of the beautiful story of Ruth, his great-grandmother.

The accompanying illustration is somewhat deceptive, as at a casual glance Bethlehem seems to lie in a valley. In reality it is upon a hill in the center of a gigantic cup, and the "Little Town" overlooks several valleys, one of which is still known as the Field of the Shepherds.

An interesting feature of a visit to Bethlehem is the Church of the Nativity, built about 330 A. D. over the cave reputed to be the very stable in which Christ was born, and on which spot the Romans had formerly built a Temple to Jupiter. The outside of the church is very simple and plain, but on the inside there are forty-four huge Corinthian columns, taken from the pagan temple that earlier stood on the site. The building has the appearance of being very old and the pagan columns lend dignity and simplicity to the whole. Steps lead down to the grotto now called the Chapel of the Nativity, and where the manger is still shown. The cave is about forty feet long by twelve wide and ten high. It has stone walls and a marble pavement. Near the altar is a silver star in the pavement with the Latin inscription Hic de Virgine Maria Jesus Christus natus est. It was in this cave, so the tradition says, that the angel warned the Holy Family to flee to Egypt.

Not far from Bethlehem are the pools of Solomon which, as the picture indicates, are fairly well preserved, though the masonry shows indications of their great age. The rugged nature of the country is plainly visible in this illustration.

Jerusalem itself is sufficiently interesting to warrant an article of its own. It was originally named Salem, and later Jebus. Doubtless its present name is derived from a combination of the two. It is built on two hillsides and the valley between, with deep gorges all about it.

The present site has seen some eight cities, so that the streets upon which Christ walked are in some places a hundred feet or more below the present level but the old street lines remain. The two hills on which the city stands are Mount Moriah and Mount Zion, each about 2500 feet above sea level. The place is a natural fortress. Its present population is about seventy thousand, of which probably forty-five thousand are Jews, ten thousand Moslems, and fifteen thousand Christians, the great majority of whom are Greek Orthodox. All of the modern section, more than half of the city, both in extent and population, is outside the walls which fenced the "Old City." These walls are in splendid condition and built of a yellow limestone, which is as well the material for most of the old houses of the city. The walls are about forty feet high and from twelve to fifteen feet thick, level on top with watch towers at short intervals.

Some of the rocks were actually put in place by the masons of Solomon, Herod and Agrippa. Of the eleven gates only six are open, the others having been walled up many years ago.

Through the gate called "Golden," one finds his way to the holiest of the many holy places in the city. Mount Moriah is venerated by the three religions which are prevalent among the inhabitants of Jerusalem. Surrounded by a rock wall and containing about thirty-six acres it composes about one-sixth the area within the city walls. It has been a place of religious sanctity for thousands of years. Here Abraham was about to sacrifice his son Isaac when he was shown the ram caught by its horns in the thicket; here David built his palace and erected an altar unto the Lord; and here, too, King Solomon built that Temple, which has been marveled over by succeeding generations. To this spot was conveyed the cedar from Lebanon which formed so large a portion of the structure and which was floated down the sea coast to Joppa, thence carried overland to the seat, of building operations on the Mount.

Much of the enclosed area is now open, but it is all paved, and there are beautiful colonnades standing in the open court. A magnificent marble pulpit is erected in the court which is used for services on certain feast days when the mosque is wholly inadequate for the accommodation of the vast crowds, sometimes numbering more than twenty thousand. These buildings and the Church of the Holy Sepulchre suffered much damage in the recent earthquake. The Mount is some 2400 feet high and still rises in three separate terraces as it did in Solomon's time, and these are yet designated the Court of the Gentiles, the Court of the Israelites and the Court of the Priests, though it is centuries since the Temple worship ceased.

Near the northwest corner of the enclosure stands a beautiful minaret on the site, it is said, where the Roman soldiers rescued St. Paul from the mob. This spire is plainly visible in the left and to the rear of the accompanying illustration. At the opposite corner is a subterranean structure now known as the "Stables of Solomon." It is reached by a short stairway, and has over a hundred massive stone columns. If built by Solomon, it was probably used by him as a storehouse, but there is no doubt that it was actually used as a stable by the Crusaders. Inside this area is the Mosque El Aksa. It was formerly a Christian Church and is the largest single structure in Jerusalem, measuring 272 by 184 feet.

The object of greatest interest on Mount Moriah at this time is this Mosque of the Caliph Omar. It is built over the rock which was probably used as a threshing floor in ancient times by Orman the Jebusite, and which marks the site of offering on this sacrificial hill. The rock is directly under the great Dome of the Mosque, and still is in its original position and natural state, being in fact the apex of Mount Moriah. It is about six feet high and sixty feet long by twenty to forty feet wide. Although the rock is fenced off by a high wooden railing and a circular grill or screen of iron erected by the Knights Templar, which no one is permitted to enter, the grooves across the face to carry the blood from the sacrificial offerings of olden times are still visible. It was from this rock that the Prophet Mohammed, sitting on his favorite horse, ascended to heaven, horse, rider and all. The Mohammedans vouch for the veracity of this statement. It is also believed by the followers of the Prophet that Gabriel will stand on this rock and blow his trumpet on Judgment Day and that all souls will immediately rush there to be judged by Mohammed and Christ. Under it is a cave, in which is a well, called by the Moslem the Well of Souls.

The Mosque was built about the year 700, but it was enlarged by the Crusaders who thought it was King Solomon's Temple. It was while occupying the Temple that some of the Crusaders formed the Order of Knights Templar. It was again enlarged by the Moslems about 1600. The Dome of the Rock stands on an irregular platform some ten or fifteen feet high, with marble steps leading up from the Cardinal Points, and terminating in beautiful arcades, over a pavement of marble mosaics and flagstones. The building has eight sides and is a perfect octagon set in a circle 177 feet in diameter. Each side measures sixty-six feet seven inches in length. The lower portion of the building is covered with marble slabs and the upper with glazed and colored porcelain tiles in the Persian style of the sixteenth century, while on the frieze are cut verses from the Koran. The dome is one hundred fifteen feet high, nearly as large as the dome of the United States Capitol, and is of a greenish copper color; it is surmounted by a crescent of gold. The building on the inside, on account of the iron grill work, gives one the impression of being circular. The roof and walls on the inside are covered with glass mosaics and beautiful arabesque carvings. The roof is supported by marble columns, probably taken from the temple built by Herod, and the floor is of marble, but covered with very rich Turkish rugs. There are also beautifully carved arches over the metal doors, and the light filters in through stained glass windows, which gives a soft and mysterious illumination to the interior, and especially is this light pleasing as it falls on the marble pulpit.

The Dome of the Rock is regarded as a perfect specimen of Byzantine Architecture and has been copied in many parts of the world. In the Temple area there are, in addition to the buildings mentioned above, Moslem schools and dwellings, and there are several altars in the open court.

The area is regarded by the Moslems as so sacred that neither dogs nor smoking is permitted within it. It is said that no Jew will enter this section lest he might walk on the sacred ground which the sanctum sanctorum of King Solomon's Temple once occupied. One is inclined to think of this spot on the day that the Queen of Sheba, from the Southland, with her great retinue, paid a visit to the wise and sometimes wicked King Solomon. She presented him with 120 talents in money, many precious stones, and great stores of spices, but the wily old King only put a little more gold dust in his flowing hair to make it sparkle in the sunshine, poured a little more perfume on his robe of state, exhibited proudly his gold chariots, diamond crown, many warriors and servants, gave the "old lady" a big feast, wished her a pleasant trip back home, and bade her a fond farewell, for with his seven hundred wives and three hundred concubines he was as satisfied to spend his last years on the throne wickedly as he had been to pass his first years as a ruler wisely. That is, judged by our modern ideas concerning morality.

The Holy City, in fact the entire country of Palestine, is rich in Biblical lore. There is, perhaps, no more interesting place in the world, but above all the interests of modern Palestine the fact that it was the birthplace of Christianity, with all that that means, stands out most forcibly.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

THE STUDY CLUB AGAIN

A CERTAIN brother, who shall be nameless, being sufficiently familiar with the Editorial Staff to treat it with undue levity, insists that it is pure waste of time to write editorials as nobody ever reads them. At times we fear there is more painful fact than jest in the assertion. Another brother recently complained of the change in the Study Club Department, saying that from a sort of post-graduate course it had descended to the kindergarten level, apparently not having read what we said about it last month. Surely the advanced students owe a fraternal duty to those brethren who are in the kindergarten class, to use his term, and to assist them to obtain further light by easy stages. At least, we frankly admit, without the financial support of those in the kindergarten and the elementary grades we should not be in a position to do much for the post-graduate students.

As we said last month, the new departure is an experiment, and if not successful will not be continued. In fact the department would probably be eliminated. The proper place for advanced articles is in the body of the. magazine. We may add, for the benefit of those who were interested, that the authors of the Study Club articles during the past two years intend to continue the series. The next subject to be taken up will be the Lights of the Lodge. We gladly forgive our critic in this case because of our gratification in finding that there was one member of the Society who read the Study Club articles with interest and appreciation.

* * *

"THE SHADOW OF THE VATICAN"

IT may be as well to explain once more what these articles are and what the purpose of the author is in publishing them. He is, as we have said, a priest of the Roman Church. He is one of those - of many, so he believes - who are dissatisfied with the administration of the affairs of his Church in this country, with the autocratic methods of its rulers, and the abuses and intrigues to which they give rise. He is writing primarily for the members of his Church with the hope that perhaps some redress may be found. His criticisms must therefore be read as those of a friend however severe

they may seem. It may be well to repeat that we are fully satisfied that he has no personal motives, no axe to grind, no grudge to satisfy. He is not one who has had reason to feel that he has been passed by in preferments, or that he has suffered any personal injustice. We have no hesitation in saying that we believe that his object is simply what he says it is, the faint hope (for it is very faint) that his open criticism may lead to some crystallization of the latent discontent that he believes to exist among the members of his Church in the United States, which will lead to a relaxation of the present Italian domination, to something more of self-determination and to a reform of the worst of the abuses of which he complains.

The articles, then, being addressed to members of the Roman Church by one of themselves, what have we to do with it?

The author would have greatly preferred to publish them in some Roman Catholic periodical; but unfortunately that was out of the question. He, therefore, tried the secular press and found that that was equally impossible. He was given to understand that it would not do to offend the Church, of which it seems the press of the United States is mortally afraid. It is a serious allegation, but one that has been made before, more than once. And we can say that facts have come to our knowledge, since the manuscript was first submitted to us, that go to show that not only are the daily newspapers afraid to publish anything that might offend the Roman Church, no matter how true it may be nor how much the interests of the public might demand it, but that even the more weighty and serious magazines and reviews have the same fear. Furthermore, the author found that it would be difficult to publish it in book form unless he took all the expense and risk upon himself and acted as his own publisher. That was the situation so far as he was concerned, and he bad practically given up hope of his work ever seeing the light of day.

Now a man can write an article or a book criticizing the Methodist, or the Episcopal Church, or Christian Science, or the system of public education, or the Army, or the Navy, or the Government, and he will have no special difficulty in finding an editor or a publisher to accept it. Any institution in the country, and the country itself, can be freely criticized - but the agents of publicity fear to touch one favored organization. Why?

The answer is fairly simple. Leaving aside those periodicals and publishing houses that are controlled by Romanists, there is a fear, justified or not, that the members of the Church in question will act as a unit to injure the business of such publicist in any and all of the many ways that this can be done by concerted action. There is no need to enumerate them here, it is enough to say that it needs little imagination to see that the financial effects might be serious.

It may be that in certain quarters religious intolerance still survives. There may be Protestants in this country who still believe Romanism to be idolatry, and who apply to it all the prophetic denunciations of the Old Testament, and the Apocalyptic ones of the New concerning the Scarlet Woman, and Babylon the Great, but truly we do not think there are very many, or that they have much weight. If there be any uneasiness in the minds of non-Romanists, and there is evidently a good deal, it is due precisely to such situations as the one just described. It is not religious antagonism or intolerance that exists, the Roman Church is not viewed with apprehension as a church or a religion, but as a potential political power with aims quite alien, even if not necessarily opposed, to those of the state.

Let us say here as distinctly as possible, for the benefit of those who read hastily, that we are not here asserting that it is so, all we say is that many believe it to be so. That is the situation from the public point of view.

What then is our position in the matter as Masons, as an organ of Masonic research?

We stated editorially last May that

. . . numbers of Masons in this country think and take for granted that Freemasonry is an anti-Roman Catholic institution.

We repeat it. Regardless of the fact that there is no warrant for such an opinion in any ritual, code or constitution in any Grand Lodge in the United States, regardless of the fact that every Mason who has any knowledge of what Masonry is or stands for, knows that it is not so, it is yet true that a very large number of the members of the Fraternity simply take it for granted that it is anti-Roman. And this brings the matter within the purview of any organization engaged in Masonic education. And that is the situation from THE BUILDER'S point of view.

Yet perhaps not quite all. It may be objected that it would have been sufficient to have merely repeated once again that Freemasonry in religious matters as in politics is neutral, that tolerance of all opinions and beliefs is incumbent on the Mason. But this has been done scores and hundreds of times. Every Masonic orator says it on almost every occasion; every Masonic journal repeats it every so often; and, such is the working of the human mind, often enough the very brethren who in one situation believe that Masonry is antiRomanist will in another applaud these same sentiments or even give utterance to them.

When a man seeks medical advice concerning some symptom, a persistent pain in the eyes, let us say, or a sore that will not heal, the physician is not content to give him an opiate or a salve. He makes a full examination of his patient's physical condition. It may be the symptoms betoken the advance of some serious disease. It is evident that merely repeating that Masonry is tolerant and neutral has only a narcotic effect. The underlying causes of the situation need inquiring into.

THE BUILDER takes no sides in the discussion, nor are we responsible for the opinions of the writers of the articles we have published. Our part was merely to make reasonably sure that they knew what they were talking about and kept within the limits of courtesy and fair criticism. We have rejected a number of other articles that did not in all respects meet these requirements or were not relevant to the problem. The address of Theodor Masaryk that appeared in the October number did in places verge on the savage, and is perhaps also not entirely just, but it is at least by a man brought up in the church he attacked, and who, by his own confession, sought to remain in it. Our chief reason for reproducing it was to exhibit how largely this forecast of twenty years ago has been falsified in the event. He thought the Church was in a decline, that the then comparatively recent formulation of the dogma of

Papal Infallibility was going to be increasingly detrimental to it. Instead there has been a revival, especially since the war; the Church is becoming, it would seem, more aggressive; and internally, Ultramontanism, the Italian dominance, seems stronger than ever. It is precisely that centralization, that autocracy of Rome, that gives rise to the abuses and tyranny which Dr. Cadius (and others) hold to be detrimental to the spiritual activity of his Church, and that also inspires many non-Romanists with the fear that the Roman Church is a sort of army of occupation controlled from a foreign country. A revival of nationalism, of some measure of self-government of the Church in different countries, would seem to be calculated to remove the complaints of the one party and the apprehensions of the other.

Bro. A. J. M., whose letter appears in the correspondence columns, is inclined to question the relevance of the two articles on schools and marriage in the Province of Quebec. This rather brings home the fact that THE BUILDER is to an extent not always realized an international journal. We must grant that from the Canadian point of view they are not particularly et propos, because conditions are rather different there. We believe that it is those who have the least contact with Romanists who fear them most, and who are most intolerant. There is no doubt that Protestants and other non-Romanists in the Province of Quebec are less concerned about alleged intrigues and far-reaching plans to dominate the country than those of Ontario, where they do not live so intimately with their Roman Catholic fellow-citizens. And there is a moral to be drawn from this fact. Familiarity is said to breed contempt, but it also leads to friendliness. One cannot well go on suspecting and fearing people whom one finds in daily life to be kind and honest neighbors - at a distance one can imagine anything. Furthermore, as the two articles mentioned show incidentally, and it could easily be confirmed with a wealth of evidence, the non-Romanist in Quebec feels perfectly secure. The Roman Church does not interfere with him or his concerns, he is perfectly free in the pursuit of happiness and well being in his own way. Whether it would continue so if Quebec was a sovereign state or not is another question, but a purely academic one, and communities are not, as such, interested in academic questions.

Another difference between Canada and the United States is that the Roman Church is in the former country practically identified with the French Canadian people. Canada is engaged in the difficult and idealistic experiment of harmonizing two races and two cultures and two languages, each of which necessarily must modify the development of the other, but neither of which has any right to dominate or obliterate the other, nor yet the power to do so. It is doubtful if the British statesmen, who a

hundred and more years ago were responsible, had realized the difficulties whether it would have been attempted; but whether blundered into or not the experiment was worth making.

In a Roman Catholic country, the state must inevitably in some way recognize the church. In recognizing it, it to some extent controls it. Even in republican France the government makes reciprocal arrangements with the Church, and it has a real power of influencing and modifying the temporalities of the Church, which is all that the state is interested in. But in such a democracy as the United States the position is quite different. The state cannot recognize any church, and therefore cannot exert any control over its affairs. If, therefore, and the whole question lies in this "if," the members of any church or any society, act as a disciplined unit under their leaders in all public affairs they may easily obtain the influential position of holding the balance of power. It was precisely the apprehension of such an eventuality that led in many quarters to condemnation of the Ku Klux Klan quite as much as alleged acts of overriding the laws and usurping quasi-judicial powers. But if a purely American organization may be judged and condemned on this ground, why not one that is governed and controlled by a foreign authority? It all depends on the "if," on a question of fact; do the members of the Roman Church act as a political unit?

It is on this question of fact that Dr. Cadius will, we believe, throw some light. He presents a picture of the working of the Church from within. Such an account will give much more direct information than any amount of observation from without. The question of course will still remain how far it is an accurate picture, and just what bearing it may have on the problem as a whole. We are not judging or thinking for members of the N.M.R.S. nor for Masons generally. All we can do is to provide such material as seems relevant to the question, and to exercise such care as we can that the authors are responsible.

A final question may be asked. Supposing that on investigation it is found that the apprehensions and the disquiet felt by so many have some real justification, will any advance have been made towards removing that erroneous opinion existing among ill-informed members of the Craft that Masonry is as an institution hostile to Romanism? It must be confessed, the issue in that event would appear doubtful. But that cannot be helped. If a man's eyes are troubling him, his physician may find that it

is not new glasses he needs but a course of treatment for indigestion. Clear thinking will solve the question; but it is necessary to think before one can think clearly. American Masons must learn to distinguish between their obligations as Masons and their duties as citizens, and not lay the burden of the latter upon Freemasonry as some seem inclined to do.

It had been our original plan to begin the publication of this series of articles in the October number of THE BUILDER. It would seem that a word of explanation is due to our readers. Certain obstacles arose, and the date was set on to November. Unfortunately the hindrances were not all removed in time to get it into that issue. It then seemed better to defer it to the beginning of the coming year, for the obvious reason that the whole series would thus be in one volume.

We regret this delay very much, but it may be that some advantage will arise from it. The series will all be in one volume, and it has been decided to make the several installments longer than was originally planned so that the conclusion will appear not much, if any, later than was originally intended.

* * *

PROPER OBJECTS

CANDIDATES for the mysteries of Freemasonry are supposed to be men of mature age, of reasonable intelligence, of good character, and sufficient ability to at least earn their own living and expend their earnings at their own discretion for themselves and their families, if they have families. Seeing that these are qualifications necessary for the candidate, one would suppose that Freemasons in general form a body of mature men, of reasonable intelligence, and so on, down to being able to spend their own money at discretion. Very quaintly, however, it is being asserted in various quarters, and the chorus seems to be growing, that when these mature men of average intelligence, etc., etc., are gathered, organized, or congregated into a lodge that they no longer have these qualities, and that consequently their powers of discretion

should be limited by new laws, regulations, decisions and rulings in addition to those we already have. In other words, we are in the presence of a new Landmark in the making. Lodge funds are to be used only for Masonic purposes.

One argument advanced sounds very well. Money paid into the lodge treasury in the way of dues and fees is "in the nature of a trust fund." If it be dissipated by payments for non-Masonic purposes, however innocent or worthy in themselves, what is to happen when a need arises for the exercise of relief - when some brother falls ill and requires assistance - when he dies and his family are left destitute? Some lodges, very few unfortunately, like the wise virgins in the parable do make preparations for future contingencies. Some put aside all initiation fees, others a percentage of their receipts, others budget a certain sum each year to go into a reserve for such purposes. But here is the amazing thing. Masonic funds being as it is said in the nature of trust funds cannot be used except for Masonic purposes. A contribution to a hospital, to a local or national charity, to a fresh air fund is not Masonic. But banquets, entertainments, cigars, furniture, fixtures are Masonic. A lodge may spend all its money without reproach for these and their like. It may even go into debt for them, and the surveyors of Landmarks say not a word. But imagine their outcry if any misguided lodge were to borrow money to contribute to some charitable or benevolent cause.

After all, what business is it of anyone else what the members of a lodge choose to do with their own money? They are free to fix what amount they please for annual dues. A minimum sum they must have to meet the amount due to the Grand Lodge, what more they may choose to add to that is their own affair. And it being their own money it is equally their own affair how they spend it - whether on Masonic suppers and cigars or un-Masonic charities. Has the exercise of benevolence to those in distress become an un-Masonic action? Is it un-Masonic for a group of Masons to collectively engage in a charitable action?

The question of lodge reserves is another matter entirely. If a Grand Lodge enacted that its constituent lodges should set aside a certain amount annually for every member of the lodge, or so much for every candidate initiated, that would be a different matter. Most Grand Lodges, however, have deemed it better to have a collective reserve under Grand Lodge control. But outside of such specific enaction it really seems an unwarrantable interference with the plain rights of a lodge to rule how

it shall expend its own money; especially to forbid it to spend it for charitable or benevolent purposes.

Nowhere else in the world but in America has such dictation ever been dreamed of. In all other countries Masonic lodges frequently contribute to such objects, and it is considered most proper that they should. A lodge whose members collectively act in this way will not be likely to fail in its obligations to distressed brethren.

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F.&A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Past Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

FRANCIS E. LESTER, Vice-President

WILBUR L. ELSER, Executive Secretary

ALPHEUS A. KEEN, Secretary

JOHN W. BOWMAN, Treasurer

ROBERT J. NEWTON, Editor, Manager N.M.T.S.A.. Las Cruces, New Mexico

Masonic Tubercular Relief

(Concluded)

IN my Annual Address to the Grand Lodge of New Mexico in February last, in discussing this movement I made the following observations:

My faith in our Fraternity is strong enough to cause me to believe that if given the opportunity, through the sanction and cooperation of the Masonic leaders of the several Grand Jurisdictions and the officers of all other Masonic bodies, every American Freemason will gladly contribute at least $1.00 per year for the relief and hospitalization of our brethren and the members of their families who are afflicted with tuberculosis.

The responsibility for the financing of this work and for salvaging Masonic lives and homes in such manner, rests primarily upon the Grand officers and leaders of American Grand Jurisdictions, and upon the officers of all Masonic bodies.

In the name of our sacred and binding obligations, and in the name of our afflicted brethren from whom is emanating the Grand Hailing Sign of Distress, I implore the Masonic leaders of thought and action to extend to our brethren this opportunity to practice the great teachings of our Fraternity and to aid in financing this humanitarian movement.

Millions of dollars are garnered in the treasuries of Grand Lodges and constituent Lodges; and more millions in the treasuries of other Masonic bodies, and in those of organizations affiliated with or claiming some connection with Freemasonry. These millions are growing into more millions. Why this great accumulation of wealth? For what useful purpose is it designed? Is it for the construction of costly Temples or to enable the Craft adequately to finance some great work for the relief of, and genuine material service to, the Fraternity and humanity?

Shall we continue to levy assessments for the erection of great Masonic edifices and Memorials, while closing our purses and shutting our eyes to the distress of our sorely afflicted brethren and turning a deaf ear to appeals for funds in aid of a relief program designed upon a National scale, the financing of which would require the contribution of but the insignificant sum of $1.00 per annurn by each American Freemason? Shall not a comparatively small portion of the accumulated and hoarded wealth of the Fraternity be annually contributed to a general fund to be administered as a sacred trust by the Sanatoria Association, organized by the Masons and controlled and directed by representatives of each Masonic Grand Jurisdiction, for the benefit and relief of our afflicted brethren and their families? Are not the lives of Freemasons, and those of their wives and children, more valuable to the Fraternity and to America than mere wealth alone? Aye, are they not wealth itself?

I quote the words of the poet, Gray, in his beautiful "Elegy in a Country Churchyard":

"III fares the land, to hastening ills a prey.

Where wealth accumulates, and men decay."

Following the Chicago Meeting, acting under authority there conferred, an appeal was made for contributions, upon the basis of fifteen cents per capita of Masonic membership. Before Masonic bodies had time to act upon the appeal, we had an opportunity to purchase a Sanatorium in El Paso, Texas, in first-class condition, for about fifty cents on the dollar of its real value.

The cost, including furniture and equipment, would have been $75,000.00. Our first appeal was immediately supplemented with a full statement concerning the opportunity to acquire a "going hospital, wherein immediately to commence our work of relief."

These appeals were made to every Masonic Grand body, including the Scottish Rite, the Shrine, the Grotto, and the General Grand Chapter of the Order of Eastern Star. The response was negligible.

Shortly thereafter the great Mississippi Flood became a menace, and the brethren of the states directly affected were compelled to make plans for the relief of those who were, or would be, in distress. More than $500,000.00 was contributed to Flood Relief, and the Cause of Masonic Tubercular Relief was lost sight of in this dramatic disaster. Freemasons contributed liberally to aid flood sufferers and to replace property losses, but would not or did not visualize the necessity and duty and obligation to respond to an appeal for aid in the effort to save Masonic lives, Masonic families and Masonic homes.

In my aforesaid address to the Grand Lodge of New Mexico, in discussing our first appeal the following observations were made, to-wit:

The economic phase of our problem affords an interesting study, and provides convincing and conclusive evidence of the importance and value of salvaging the health, the lives and homes of our tubercular brethren; but the controlling and actuating motive is and should be OUR OBLIGATION.

Our appeal for funds with which to finance the work will demonstrate, during the present year, whether or not American Freemasonry has a soul. It will demonstrate whether or not we observe the letter or the spirit of the law; for: "Faith without works is dead."

Our first appeal for funds, upon the basis of fifteen cents per capita, calls upon each American Freemason to contribute at least the price of one good cigar for the assistance and relief of his sick brethren. The cost of attempting to collect this sum from each individual would be prohibitive. Hence we ask that each Masonic body contribute that amount from its treasury, in which event there will be no expense of collection. If there are no available funds in the treasury, we ask that each Masonic body circularize its membership, either constituent Lodges or individual members, asking for voluntary contributions. We believe that such action will provide average contributions far in excess of fifteen cents per capita.

If, during the ensuing year, contributions from all Grand Lodges average fifteen cents per capita, the total sum contributed will equal $487,500.00. With this amount it is proposed to construct an initial or first hospital unit of one hundred bed capacity, at an estimated cost of $250,000.00; to set aside $100,000.00 for the first year's operating expense; and an equal amount for home relief work, and hospitalization in existing sanatoria, pending completion of the Masonic Sanatorium; to continue the educational and publicity campaign and to carry on the administrative work.

My remarks upon this subject concluded as follows, to-wit:

Some Grand Jurisdictions are wealthier than others and are financially able to care for their own members, whether they do or not. According to our conception of Masonic obligations, they are binding upon us, no matter where a needy brother may be found; our obligations are not limited by State lines or by any other boundaries. We are, or we should be, one common brotherhood. Shall we continue as forty-nine separate organizations, not interested in each other's problems, and not interested in our own brethren if they wander from their homes? Or shall we unite as one family to care for those who have fallen by the wayside, who are down and out through no fault of their own?

A national organization has been perfected and a plan outlined, a Design has been placed upon the Trestleboard, whereby succor and relief may be afforded to our tuberculous brethren. If they are longer neglected their blood will be upon our hands.

It has fallen to our lot to speak for these brethren of our "Grand Lodge of Sorrow." They are a great, inarticulate mass, scattered in thousands of homes throughout this great, free and wealthy land of ours. They cannot personally make their plea to the Fraternity. Therefore, in their name we have made a plea to the Masons of America, to stretch forth their hands to aid our fallen brethren and to assist in raising them again, to stand among us as men and Masons.

In the great true heart of American Freemasonry is to be found the answer to our appeal.

Many and varied have been the reasons assigned by the various Grand Jurisdictions which have declined or failed to join the organization or to respond to the appeals for cooperation and financial assistance.

There has been borne in upon our minds the conviction that jealousy upon the part of certain leaders of the Masonic Service Association has engendered a spirit of antagonism, or lack of sincere, genuine cooperation. It has also been demonstrated that numerous Masonic leaders are fundamentally opposed to a national organization of this or any other character, and believe in zealously safeguarding the sovereignty of each Grand Jurisdiction, and limiting Masonic relief work of every and any character strictly within the confines of their several jurisdictions, coupled with the assertion that they will take care of their own tuberculars within their own borders if they will stay at home and that they will even take care of their own, thus afflicted, who may migrate to more favorable climates in the hope of obtaining relief; but as to the latter assertion, our experience has demonstrated that its fulfillment is the exception rather than the rule; and I am confident that this statement can be corroborated by the experience of other Grand Jurisdictions within the confines of the great "Tuberculosis Triangle." It is contended by some opponents of the association that the admittedly superior climatic advantages of the arid and semiarid Southwest

are not essential to the treatment and cure of tuberculosis; but it is a noteworthy fact that statistics have revealed that by far the larger percentage of tuberculars who have migrated to those regions were advised so to do by their local physicians.

It is not my purpose to discuss or argue with reference to the two schools of thought upon this subject. Suffice it to say that the basic and primary purpose and object of the association was not the establishment of Sanatoria in any particular section of the country, but to arouse the Fraternity to a realization of the impelling obligation and imperative necessity to organize upon a broad national scale to deal with the great problem. It should be remembered that tuberculosis is an infectious and communicable disease, wherein it differs from certain other diseases to which the human flesh is heir and the death toll from which is great; and it should also be remembered that tuberculosis is a great menace to the children of the adult brethren or parents who may be afflicted with the disease and that it is highly important to educate the public as to the best means not only of prevention but for cure.

Other opponents of the project urge that the movement is a departure from the fundamental teachings of the Order, chief among which is training the individual Mason to practice individual charity.

It seems to me that one of the fundamental teachings is service; and that the character of the service demanded by the magnitude of the tuberculosis problem is such as to render it imperatively necessary to organize upon a basis and scale commensurate with the magnitude of the situation now confronting the Masonic Fraternity.

One of the greatest difficulties encountered has been that incident to the succession in the leadership of the various Grand Jurisdictions. Grand Master Charles F. Roberts, of the Grand Lodge of the District of Columbia, aptly said:

Times change and men change with them. Grand Masters come and go, with varying ideas of the relative values of matters in which our Fraternity is concerned. What seems important to me may not be so regarded by my successors, but we have the

comforting assurance that the policies and ultimate purposes of Freemasonry are fixed, and that necessarily the efforts of all are directed towards the same worthy end.

It is not my purpose here to challenge the sincerity of any brethren whose opinions differ from mine or from those entertained by my intimate associates in the conduct of the affairs of the association. For them as men and Masons I entertain the highest respect and fraternal regard but from my viewpoint it seems deplorable that American Freemasonry cannot unite in this great cause, and contemplation of the apparent apathy and indifference, and inability or unwillingness to envision the cause from a broad national standpoint, "maketh the heart sick."

The sanatorium which we had an opportunity to purchase in El Paso and which should now be in operation as the "First National Masonic Sanatorium," was purchased by a Catholic Nursing Order, and is now rendering service as a Catholic Sanatorium. It was financed in short order, without fuss or feathers; there was an immediate and adequate response to the call for the requisite funds.

It has been said that the establishment of such a Masonic Sanatorium would constitute a standing invitation for migratory consumptives. The answer is: suppose this were true; are we not organized for the great fundamental purpose of contributing as largely and expeditiously as possible to the relief of our tubercular brethren and members of their families afflicted with the dread disease, in the effort to salvage and restore them to health, activity and economic production at the earliest possible date? Time will not permit an elaboration of the economic features of the problem. Suffice it to say that upon the basis of statistics of the Metropolitan Life Insurance Company of New York the total economic loss from the death of 4,309 American Freemasons who die each year is over $93,000,000.00.

The foregoing observations indicate that the prospects for the successful consummation of our work of organization are not encouraging at the present time; but "Rome was not built in a day" and it may well be that several years must elapse before our hopes are fully realized.

However, as a result of the campaign of education, there has been stimulated in many jurisdictions a marked degree of activity in the line of tubercular relief work.

Defeat is not recognized or admitted. The facts are thus laid before your organization; and your advice and counsel are solicited as to the best method for attaining the great objective. Your members have studied and worked upon relief problems, and by virtue of their knowledge and experience should be able to offer invaluable suggestions.

The abandonment of the movement would be tantamount to admitting that Freemasonry cannot function outside of Jurisdictional lines, or upon a national scale; that its protestations are as "sounding brass and tinkling cymbal"; that it does not practice what it preaches; that it has been "weighed in the balances" and found wanting, and that it is incapable of that degree of cohesion and coordination essential to dealing efficiently and effectively with the existing situation. American Freemasonry is on trial, and will stand or fall according to the final answer to our sick brethren, standing in the Northeast corner, pleading for help, which has been so long withheld and the failure to render which has resulted in the death of so large a number while we have debated among ourselves.

How many more Masonic lives will be sacrificed, how many more Masonic homes will be destroyed before the sleeping giant of American Freemasonry arouses to meet the need and to fulfill our sacred obligation?

What is your answer, what do you advise and what will you do?

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

An Educational Committee and Its Work

THE Grand Lodge of Saskatchewan, through its Committee on Masonic Study and Research, has been bringing to the attention of the Craft in that jurisdiction various matters relating to the Craft degrees. The last year was devoted to the Second Degree, the preceding one to the Entered Apprentice ceremony and the present season is to carry the work through the Third Degree.

The program for the current year is quite comprehensive and is reprinted below to enable our readers to know what is being done in that locality as well as to assist existing Study Clubs in the arrangement of programs. References, as recommended by the Study and Research Committee, are included for convenience.

NOVEMBER - Opening Third Degree. Review of previous degrees.

Ward's M. M. Handbook, p. 16.

Meaning of Masonry, p. 124.

DECEMBER - Preparation, Exception, Prayer, Circumambulation.

Sanderson's Examination, p. 79.

Mackey's Symbolism, p. 141.

Street's Symbolism, p. 144.

JANUARY - Obligation, Points of Fellowship.

Sanderson's Examination, p. 81.

Street's Symbolism, p. 155.

FEBRUARY - The Legend of the Degree.

Ward's M. M. Handbook, p. 74.

Mackey's Symbolism, p. 228.

Haywood's Symbolism, p. 268.

Address of M. W. Bro. Thornton given in full in the book of Essays published by the Regina Masonic Research Club.

MARCH - Sprig of Acacia, Eccl. xii, The Lost Word.

Sanderson's Examination, p. 91.

Mackey's Symbolism, p. 249.

Street's Symbolism, pp. 157-161.

Haywood's Symbolism, p. 256.

Ward's Moral Teachings, p. 57.

APRIL - Apron, Working Tools.

Ward's M. M. Handbook, p. 62.

Street's Symbolism, p. 145.

MAY - The Completed Temple. The qualifications of a M. M. or when is a man a M.M.

Ward's M. M. Handbook, p. 106.

Mackey's Symbolism, p. 86.

JUNE - Closing Third Degree. Summary of the Symbolism of the Third Degree.

Ward's M. M. Handbook, pp. 101 and 106.

Sanderson's Examination, p. 58.

The Committee further recommends that each of the above subjects be consulted in Mackey's Encyclopaedia.

The following books are kept by the Grand Lodge and are recommended by the Committee:

The Builders.

Sanderson's Examination of the Masonic Ritual.

Ward's Handbooks.

Street's Symbolism.

Mackey's Symbolism.

Haywood's Symbolical Masonry.

Wilmhurst's Meaning of Masonry.

Moral Teachings of Masonry.

As a guide to the method of treating the various subjects the Committee has supplied the following outline covering the November topic:

"The opening of a lodge in any degree is of the greatest importance, for, depending entirely upon how well that duty is performed will the work of the degree be appreciated and become of personal benefit. Although lodge work is carried on by the assembled brethren we should not forget that the meaning is personal and individual, each degree only adding to and strengthening that of the former degree, reaching its climax when the candidate passes through the valley of the shadow of death to behold that bright and shining morning the meaning of which the Master is at some pains to make plain to the Master Mason who henceforward is expected to follow that light implicitly.

"Going back then to the First Degree we discover that: The candidate is prepared without the lodge - is admitted to a lodge already opened by the method used in that degree. He is in darkness (without knowledge) and is to be trained or taught that the degree is only a preparatory school in which is exhibited symbolically all things that he must avoid, and also those he must practice and emulate in order to be in a fit and proper state to be advanced to the Second Degree and permitted to explore into the secrets and hidden mysteries of nature and science; and it may be here asserted by the experience expressed by all ancient initiates - without true preparation the laborer labors in vain, for nature does not give up her secrets for any purpose less noble than for the highest benefits of mankind.

"Having learned that the purpose of all nature is for the benefit of mankind and that even man must sooner or later pass through another great and mysterious change to another life the opening ceremony of the Third Degree prepares all his mental processes to pass through the ordeal; an ordeal that is beautifully told but of its real significance the raised or resurrected Master Mason alone can tell for no two receive quite the same impression yet once assembled with their brethren the result would apparently be the same.

"It will at once be apparent to the student who analyzes the motive of each degree that a detailed opening of the lodge in each degree is the only one that can be of value to the 'seeking' Mason, for the reason that the mind is raised by complete and successive stages to an appreciation of the final epoch and transition to another life.

"To come out of the turmoil and strife of our everyday life, to rush into a serious contemplation of the higher and sacred truths which Masonry attempts to unfold to its members is impossible without the three steps of opening which are the means of inducing that peaceful, quiet and contemplative attitude necessary to Divine union."

References: Any brother preparing a paper on this subject should first read one or more of the following books: The Meaning of Masonry by Wilmshurst; The Magic of Masonry by Powell; Ward's M. M. Handbook.

The circular letter sent to all lodges by the Committee on Masonic Study and Research embodies the following suggestions for arousing interest in the programs.

"It might be possible for neighboring lodges to adopt similar programs and then on one or two meetings arrange a fraternal visit, the visiting lodge giving the paper and the home lodge leading in the discussion.

"After a paper is given it is important to get a discussion on the topic as it is generally acknowledged that this does as much if not more good than the paper itself. In order to facilitate this work it is suggested that a copy of the paper be given to the Brother, who is to lead the discussion, a few days before the actual meeting. This gives him a chance to emphasize the points that appeal to him, to look up any references he may wish, and be in a position to offer the friendly criticism that causes a general discussion.

"It is essential too to have a 'question box' at each meeting and your Committee are prepared to take care of any questions that come up which cannot be answered by any brother present."

The work of Masonic Education in the Jurisdiction of Saskatchewan seems to be most ably handled. The above outline of their program for the coming year is comprehensive, and the material furnished with it seems to carry a number of concrete suggestions which might be adopted to advantage by many American Grand Lodges.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

FREIMAURERISCHES LESEBUCH, Eine Einfuhrung in das Freimaurerische Schriftum Band II, by Dr. August Horneffer. Published by the Verein Deutsches Freimauer, Leipsig. Boards, analytical table of contents, 183 pages.

THIS "Freemason's Reader" is highly interesting and instructive. In it we are given enlightening glimpses into the German Weltanschauung, there is no real equivalent for the word in English; the German world-view, way of looking at things, may serve. The work is made up of a selection of speeches and addresses made by leaders in the

realm of German thought and life, by scientists, philosophers and statesmen. Of course a statesman may speak like a scientific philosopher, and conversely a philosopher may be scientific and even statesmanlike.

The student of psychology will find much valuable material, material that constitutes a striking body of evidence for the supremacy of the subjective over the objective world - "things are not what they seem"; that is, things exist for the individual as they impress themselves mediately through his prejudices, predilections, and according to his understanding, upon the inner man, the ego, or, according to Prof. Freud, the superego.

Of quite special interest are two addresses, the one by Kaiser Wilhelm I in 1853, when he was fifty-three years old, and the other by his son, Kaiser Frederic I, in 1883, at the age of fifty-one. What a contrast! The latter is sufficiently brief to be quoted in full:

We must not rest in our search, our examination and exploration. We ought not to maintain or support the traditional simply because it has become valuable, and dear to us, as a heritage, because it has become a cherished habit. As far as we are concerned we should ever be mindful of the principle, not stagnation but progress.

A similar contrast is presented to the reader in an address by Johan Gottlieb Fichte in 1803, and a discourse by Dr. Horneffer, the editor of the book, in which he enunciates a set of ideas or doctrines. Fichte says:

Just as, in the eyes of a Freemason, the earthly purpose is to the eternal, the heavenly purpose, so is the profit, interest and advantage of the state in which he (the Mason) lives to the profit and advantage of the whole of humanity. . . . In his (a Mason's) inner being, patriotism and internationalism are inwardly united, the two are in a definite relation. Patriotism actively constitutes internationalism, humanity constitutes the idea, the ideal. The first is appearance, the second the inner side of the appearance, the invisible in the visible world.

The ideals presented by Dr. Horneffer are very widely different:

Germanization and Humanization are one and the same thing. There is no abstract humanity. . . .

The Master of Nazareth stood above patriotism as an ideal only in so far, and because, he was more than human. In so far as he was human he was a child of his time. For every people internationalism must be conformed to patriotism. . . .

For this reason we German Freemasons are opposed to political equalization just as we reject human equalization. God has made us Germans. . . .

Our author here represents, mirabilissime dictum, the general attitude, the standard, the ideal of a large majority of the human race, but in the opinion of the present writer this was not the ideal of the founders, the pioneers of our organization, the Fraternity and Society of Freemasons; and it was not the ideal of, nor is it in accord with the teachings of Him from whom we learned to say, "Our Father, Who art in Heaven." For if He is our Father, then all human beings are brothers in fact; and of this He gave us one great lesson, one great example when He washed His disciples' feet.

L. F. S.

* * *

AN OUTLINE INTRODUCTION TO THE HISTORY OF RELIGIONS. By T. H. Robinson, D. D. Published by the Oxford University Press (Milford). Cloth, 244 pages. Price, $2.15.

THIS is an admirable book for those interested in the origins and the comparative study of religions. There is an increasing body of seekers after true knowledge as opposed to the knowledge of dogmatic assertion. The latter of course has its value which varies in proportion to the truth it contains. But a true student cannot remain satisfied under any tutelage which precludes investigation and discussion.

Fortunately, Dr. Robinson is not dogmatic. He is meticulously careful in avoiding statements of preference. One feels that he is bent only on eliciting facts, allowing them to speak for themselves.

But there is more in the book than facts; there is the correlation of them. The arrangement of material follows a plan that is both logical and natural. One cannot claim that it is also chronological because, in dealing with the primitive ages of human development, it is not always possible from the evidence to state the time-order of religious progress; in the strictly historical periods other considerations carry more weight than mere chronology. In order to illustrate this latter point, let us turn to the concluding chapters of the volume (vii-ix). Chronologically, Islam is the latest monotheistic phenomenon. Yet it is not by any means the most significant in wealth of content, or in evolutionary power. Islam is a static religion. Accordingly the author treats of Islam first, and reserves the place of honor to Christianity as the climax in an age-long spiritual pilgrimage (pp. 178-207; 208-244). No one nurtured in the bosom of Christian civilization will quarrel with him for that.

Those who have browsed among the pages of Frazer's Golden Bough and read carefully Otto's Idea of the Holy will be interested in the author's treatment of the feelings and beliefs which group themselves about such words as mana, psyche and pneuma, anima and spiritus. The discussion arises in the course of a masterly review of the various types of theory which are based on the available facts of primitive religion (pp. 30-46). In this section the author also separates clearly the belief in the

prolongation of life after death from the religion of primitive man. Monotheistic faiths exhibit the two in close conjunction, belief in the continuity of life here and beyond the grave depending upon belief in God. But the evidence seems to indicate that originally these two lines of thought, or better, instinct, were collateral and independent of one another.

Although Hebrew history and prophecy are the special province of Dr. Robinson, his statement of the monolatrous conditions of pre-exiled Israel does not appear convincing. While many scholars will accept his affirmation as descriptive of the religion of the masses, the teaching of Amos and Hosea is undiluted monotheism (pp. 102-3; 167-171).

Nevertheless it may be said that the book is lucid, eminently readable (with occasional gleams of humor) and strongly to be recommended not only to beginners in the study of religion, but also to more advanced students who desire to see the subject of their investigation presented in a concise yet panoramic form.

F. G. V.

* * *

HOW TO WRITE: A Book of Helpful Suggestions on Various Phases of Writing. Published by the Corona Typewriter Company, Inc., Groton, New York. Price, $1.25.

“THIS book, if you follow its suggestions carefully, will make money for you." Indeed a most enticing sentence with which to open a volume!

Yet truth compels me to admit that it is one of the best little books I have ever read on the subject. Above all, it is intensely practical; it tells in simple and well chosen words just what you wish to know. It is the sort of book which every magazine editor prays his contributors will read before burdening him with manuscripts such as I have seen in my day.

Brue Barton contributes a chapter on "Developing a Style." It is as terse and to the point as his own well-read editorials. Ray Long, now vice-president and editor-in-chief of the International Magazine Company, which publishes, among others, such magazines as "Good Housekeeping," "Harper's Bazaar" and the "Cosmopolitan," presents a chapter, "The Writing of Fiction," which prompts one to drop his work and start right out on one of those fine ideas which come in the silences of the night but which fall so flat after the next morning's breakfast. Mr. Long's articles are illustrated by practical examples, and leads one to the chapter on "How to Prepare a Manuscript," so that it will possess the ear marks of a professional writer and have a better opportunity of acceptance.

The little book closes with a bibliography of literature on writing. The titles are excellent ones, really selected with care, and not put in merely to fill the space.

The volume is recommended to all writers, especially to those of the Masonic Craft, even though contributions to Masonic literature are not productive of the money which is promised in the introduction of How to Write. But perhaps efforts to produce Masonic literature may be good practice for manuscripts of a more remunerative nature, for, after all, it is continuous practice which develops a writer. Even Masonic scribes are paid occasionally for their labors; I speak from experience!

J.H.T.

* * *

THE ROYAL ROAD TO ROMANCE. By Richard Halliburton. Published by The Bobbs-Merrill Co., Indianapolis. Cloth, table of contents, illustrated, 3,99 pages. Price, $5.25.

THE fact that Mr. Halliburton's first book was published two years ago may be reason enough for not noticing it in review columns of the press. It would doubtless be more timely to make mention of his later work, but it is of so little importance compared to the earlier effort that the preference is given to The Royal Road to Romance, an interesting and thoroughly enjoyable book.

Mr. Halliburton, a Princetonian, enjoys the plague of the wanderlust. The choice of words may be criticised in the above sentence, particularly by those who are plagued by the same desire for wandering, but in this case the word "enjoy" describes the sensation more nearly than any other. The author had the craving for travel and actually satisfied it and therein does he differ from most of us.

The story can be told in few words, but the author consumes a volume of almost 400 pages and not one of them should be omitted. The present writer would not object if the narrative were carried to twice its length. It is no more than the adventures of a young collegian filling the interval between school and the business world with a "vagabond voyage around the world," to use a phrase of his predecessor, Harry A. Franck.

The trips of Franck and Halliburton differ in many ways. Their itineraries are not the same, and their observations show marked differences in character. Franck is a student of life and his tale palls at times because of his minute descriptions of customs, though the tale is interesting nevertheless. Halliburton, on the other hand, is a romanticist and revels more in the beauty of a landscape than in the peculiarities of its people. Both are keen observers; both are college men, and both gained their desired ends. Their aims were different and their tales vary accordingly, but this is not the time for such comparison.

To enumerate all of the bright spots in the journey of Halliburton would require more space than is available. It is impossible to forget his ascent of the Matterhorn, possibly because when the summit was reached Halliburton was awed by the scenery while his companion was engrossed in the more prosaic thought that there was one place in the world where it was possible to spit a mile. Paris is interesting primarily because it recalls places and events and not for any unusual happenings in the tale. The visit to Andorra, a little republic in the heart of the Pyreness, is a fascinating bit of narration, and Gibraltar furnishes anecdotes enough to satisfy anyone.

All of this is overshadowed by the night spent on top of the Pyramid of Cheops. A foolish prank you may think, but none the less a stopping place on the Road to Romance. It is no more than a way station however, because we are enthralled by the beauty of the Taj Mahal and a night spent in its gardens. Romance must have been in the air that night, but for the satisfaction of a craving for romance could anything have been more healing than the Valley of Kashmir? There is the romantic ballad, one of the Indian Love Lyrics, you must know it, the Kashmiri Song, it is one of the most romantic bits of music I know, and from Halliburton's descriptions the country lives up to its reputation.

The narrative follows the established rules of story telling, and leads to a climax in Japan, but not before the author has had many interesting adventures in the South Seas. The midwinter ascent of Fujiyama alone is the most thrilling adventure of all and in some ways the, most romantic.

So far as the book itself is concerned there is little to say, except that it is up to the standard set by the narrative. It is well bound and printed on a good quality of paper. The illustrations are well done and copious in quantity. The Royal Road to Romance is a book everyone should read and it is suitable for presentation purposes.

E. E. T.

* * *

RESEARCH TRANSACTIONS

ARS QUATUOR CORONATI, Vol. xxxviii, Parts I and II [1925].

THE Quatuor Coronati Lodge and its Secretary and Editor, Bro. W. J. Songhurst, are to be congratulated on the progress being made in catching up with the arrears in publication, due to the war and the consequent period of depression. At the present rate of progress the normal state of affairs may soon be looked for. During the year 1925 W. Bro. J. Heron Lepper was Master of the lodge, which, it is needless to say, is one of the highest honors in the select circles of Masonic scholarship. We trust that many of our readers will make the acquaintance of the valuable History of the Grand Lodge of Ireland, recently reviewed in THE BUILDER, of which he and Bro. Philip Crossle are the joint authors.

The first paper in the two parts under review is one by Bro. Boris Telepneff on Russian Freemasonry in the reign of Alexander I. The history of the Craft in Russia is very obscure, and any new light upon it is very welcome. The first definite historical starting point seems to be the Provincial Grand Mastership of Gen. James Keith. He was appointed in 1740 by his brother, the Earl of Kintore, then Grand Master. He had been in the service of Russia for some years at the time of this appointment.

During the reign of Catherine II, Masonry seems to have flourished greatly, in the higher social circles especially. There are rumors that Paul I, who succeeded Catherine in 1796, was a Mason, but they are unsupported by any real evidence. It was at this time that the Knights of St. John were driven from Malta (1798) by Napoleon and an attempt was made to reestablish them in Russia. Paul I took up their cause, and is said to have made all the Masters of Lodges in Russia promise him personally never to open a lodge without his permission, and in return made them Knights of Malta. Freemasonry thus became dormant, or at least concealed any activity that may have existed. When Alexander followed Paul there were great hopes that the lodges might be permitted to resume their labors because of the new Emperor's known liberal tendencies. In 1803 the prohibition against secret societies

was relaxed in the case of the Masonic Fraternity, and Alexander himself became an initiate.

There were two tendencies manifested in the Craft. One towards Christian mysticism, the other following French liberalism, and presumably also the scepticism that went with it. To these were added the Swedish system, which derived directly from the Rite of Strict Observance. This, as is well known, was an exclusively Christian system, and still is for that matter. The government found this apparently a useful instrument and favored it accordingly while the lodges under French influences were regarded with suspicion.

However even those lodges which were approved were under strict supervision; all were required to furnish lists of members, times of meetings, and so on. Bro. Telepneff thinks that this had the effect of driving some of the more liberal lodges underground.

The Swedish Strict Observance, with its absolute subordination, enslavement it might almost be called, of the Craft degrees to the higher grades did not appeal to the German and Germanophile element, with the result that Schroeder's rite was introduced. This and Fessler's rite were at one in seeking to return to the "original plan" of Masonry and restoring directive power to the Craft proper. The result was much dispute between the opponents of the "High Grades," and those who supported them in their privileged position. The disagreement reached such a pitch that in 1815 two Grand Lodges were formed out of the members of the Directorial Grand Lodge Vladimir, which before this was at least nominally the ruling body of the Craft. It is impossible to give even a sketch of the story of these two bodies. The one holding by the Swedish Rite was more cohesive, but much the weaker numerically. The other attempted no supervision of its constituents, who were free to work as they saw fit. Bro. Telepneff points out the gradual deterioration that set in, both in spirit and in the quality of membership. The final result was that many Masons became thoroughly dissatisfied with the developments and some even communicated their fears to the government and advised the suppression of the whole organization. It would seem that the lodges did not actually become political centers, but they did, apparently, in many cases, serve as stepping stones or antechambers to secret societies of a revolutionary type. The Emperor, after much hesitation, finally issued a decree

closing all the lodges, and in August, 1822, the last meeting was held to hear the edict read and to act upon it and thus pass out of existence. The real reason for this was not the decree, but the fact that the spirit had departed from the Russian Craft and only the shell remained to crumble at the first shock.

Students of the ritual will be interested in a very full account that is quoted from the Russian author A. P. Stepanov of the form of admission in 1817 in a Russian lodge. It tallies closely with the briefer accounts given by Tolstoi in some of his works, and is parallel to French forms of the same period.

The following paper was one by Bro. Geo. W. Bullamore on the Antiquity of the Third Degree. This was pretty severely handled in the ensuing discussion, especially by Bro. Daynes. In his method, however, there does seem to be some justification for Bro. Bullamore. The facts are all pretty well known by this time to all students of Masonic origins, and those new ones that have occasionally turned up in recent years are nearly all of the same kind as some one or more of those previously known. The problem is very much that of the archeological expert who tries, for example, to reconstruct a Greek vase from a miscellaneous heap of pottery fragments. In museums such reconstructions can sometimes be seen where the pieces are fastened to a core of plaster or other material, and many of the fragments perhaps do not even touch the surrounding ones. We have a number of isolated scraps of evidence and the problem is, to find some pattern into which they will all fit. Items that really connect exist, but there are many that stand by themselves; and presumably reconstruction will always be hypothetical, and depend on the imagination and preconceptions of the individual.

The bias that Bro. Bullamore exhibits, and it has affected many besides him, is that of trying to find evidence for things that developed later than 1730 before that date. Leaving aside his suggestions regarding the Knights Templar, he seems quite seriously to hold that "Mark" Masonry existed, at least in the form of a class of Masons he denominates "Mark Fellows," and he quotes Bro. Vibert's surmise:

That in operative days the mark was not selected or conferred without some sort of formality conducted in open lodge.

Some formality we may indeed surmise, as the minutes of Mary's Chapel and other like records indicate. The newly entered Mason selected his mark, and it was "booked," and a fee was paid to the Clerk for doing so. As the author of the Confession remarks:

The day that a prentice comes under the oath he gets his choice of a mark to put upon his tools, by which to know them. . . . Hereby one is taught to say to such as ask the question, where got you that mark? A. I laid one down and took up another.

Which, cryptically, alludes to the fact that the fee for registration was "one mark Scots." Here we have a simple formality, but hardly a ceremony. The most probable hypothesis to account for the use of "Mark Masonry" is that it was a deliberate attempt to preserve the custom of choosing a mark, once universal and as much a matter of procedure as registering the apprentice's name, but which with changed conditions had gradually lapsed.

Bro. Bullamore's theory seems to be that there were three kinds of Masons, each with a fraternity and ceremonies and secrets of its own, the plain Masons, who seem to be the same as the layers; the Mark Fellows, who were stone-cutters and carvers; and the Masters who were architects. By an amalganiation of these elements he would account for our present three degrees. To revert to our illustration of piecing broken pottery, it seems rather like increasing the size of the core in order to find places for all the fragments far enough apart so that no one could say positively that some intervening part is not conceivable that would connect them. Naturally the only way to disprove such a reconstruction is to find some other arrangement that brings the pieces closer together, and perhaps puts some of them in actual contact.

Rather much is made in the paper of the introduction of the chisel in the 12th century. This undoubtedly marked an epoch in technique, but the use of the chisel does not

mean that the axe or gavel-hammer was discarded. It continued to be used for roughing out the work and would form part of every mason's kit. Early ornament was not worked with the axe but with the pick, and in effect the pick was chisel and mallet in one - only it needed far greater manual skill, just as the adze needs far more skill than the plane. On the other hand work could be done with the chisel that would be practically impossible with the pick, so that, as has happened in other crafts, a new tool lessened the skill of hand necessary but opened new avenues of development.

One more thing only can be touched on: in his reply at the end of the discussion Bro. Bullamore advanced some evidence that seems on its face to indicate that the "book" mentioned in most of the Old Charges, upon which the oath was taken, was not the Bible, nor even the Gospels, but the book or roll of the Charges itself. This opens up a new question altogether, and one that needs further discussion.

In Part II there is a paper by Bro. W. J. Williams on Alexander Pope, and another by Bro. J. Heron Lepper on Irish Ambulatory Warrants with the rather romantic title of "The Poor Common Soldier." Both are of very great interest. It may surprise most people to learn that Pope was a Roman Catholic and even more to learn that in addition he was a Freemason. However, as Bro. Lepper stated in the discussion up till about a hundred years ago, the majority of Masons in Ireland were Roman Catholics, and Bro. Williams pointed out in his paper, the Grand Master was himself a Roman Catholic in the year that the name "Alexr. Pope" first appears in the list of members of the lodge at the "Goat at the Foot of the Hay Market."

It was the late Bro. Chetwode Crawley who first suggested that the Alexr. Pope of the list referred to was the well known poet. Bro. Daynes, who always proves himself a most vigilant critic, points out that Bro. Williams has not brought us at all nearer to certitude on the point. Pope is not a rare name, nor yet is Alexander. There is no proof that the Freemason was also the poet. But Bro. Williams, in his reply, said he had merely taken the suggestion for whatever it might be worth, and showed from Pope's writings that, whether a Mason or not, he freely satirised the Craft and its members.

Bro. Lepper's paper adds a lot of new information regarding military lodges, many of which came to America at one time or another, and were very influential in shaping the form that Freemasonry took in this country when it declared itself independent. A very interesting argument is offered that the lodge Parfaite Egalite registered under the Grand Lodge of France, as belonging to "the Regiment of Walshe" may have had some documentary proof of its claim to have been constituted in 1688. Originally this was an Irish regiment in the service of James I and which later fought for James II against William of Orange in Ireland. From thence what was left of it went to France and entered the service of the French King. As Bro. Lepper says if students of Trinity College in Dublin were joining the Fraternity in 1688 why not (and indeed a fortiori) the soldiers?

This part concludes with the account of the annual summer outing of the lodge in 1925 by Bro. Lionel Vibert. This time the visit was made to Dorset, which is a country rich in antiquities of all periods, from prehistoric times to those that in comparison are but of yesterday. The members of the lodge who made the pilgrimage seem, as usual, to have had a very interesting and enjoyable time.

* * *

IN THE PILLORY. By John Bond. Published by the Fellowship Forum, Washington, D. C. Cloth, illustrated, table of contents, 76 pages. Price $1.10.

IT seems strange that anti-Catholic propaganda so often falls into the same errors as pro-Catholic publicity. That such is the case is strikingly illustrated in the present volume. There is no need to go into great detail, but the underlying principle of all propaganda seems to be the publication of facts, expurgated to meet certain needs. In other words it is generally impossible to say that a bit of pro-something or anti-anything publicity is fallacious in its premises if the propagandist knows his business. The facts may be absolutely correct, founded upon the best of historical evidence, and yet be so written as to give a false impression. This is, of course, not deliberate lying, but it is the very essence of the science of propaganda.

In the Pillory is clearly an illustration of this type of publication. The book is well written, devilishly clever in its construction, and doubtless will succeed in its purpose. John Bond is by far the best writer on the staff of The Fellowship Forum. He has a way of telling the truth, as far as he goes, and the result is far more effective than the blatant criticism so often seen in the pages of some periodicals. The book deals with the Pope Alexander VI, Roderigo Borgia. The reputation of the fumily is too well known to require much comment. Their dissoluteness is known on every hand and when it is expressed in modern English the effect is enormous. The impression is gained immediately that any organization which permitted such license and immorality is, and cannot help but be, as immoral at the present time. That is precisely what Bond wants to convey.

Before more is said I should like to make the statement that I hold no brief for the Roman Church, but I do like to see fairness in criticism.

It has been said that we cannot understand a man until we know the times in which he lived. There is the secret of Bond's book. Instead of telling anything about the moral standards of the fifteenth century, he proceeds to allow us to judge by modern rules of conduct. That Alexander VI was worse than even his times seems possible, but it does not appear that he was very much worse. There have been other churchmen who had illegitimate children, others who poisoned those who stood in their way, and doubtless others who indulged in the Bacchanalian orgies which characterized Alexander VI. These were not so severely criticised, and their escapades are not so we known. The mediaeval period was steeped in this sort of thing.

The book should be read by everyone. It is interesting, but it needs an historical background of the period to modify the effect of the horrors depicted. It must also be remembered that the "Counter-Reformation" was really a great reformation in the Roman church, even if not on lines that Protestants would approve. It would also be possible to argue that if it had occurred earlier there would never have been any Protestants. However, in the nature of things, when the corruption had so completely affected the central organization, the impulse to reform could only be supplied from without, which made the revolt labelled "the Reformation" a necessary antecedent.

M. T.

* * *

THE SON OF MAN AND THE NEW NATIONS. Published by the Danite Publishing Co. Paper, 24 pages.

WE are not familiar with the precise creed of the Danite organization, and it is not easy to fathom the meaning of this pamphlet. It seems to be rather eclectic, based upon the Bible, especially the apocalyptic parts, Revelations and the more obscure prophets. But with this is apparently material drawn from the Kabbalah, Alchemy and other mystical schools, including Astrology. Vegetarianism seems to be also part of the creed which would there parallel Buddhism. The end of the world, or day of judgment, seems also to be looked for, though not exactly in the traditional way apparently, while California it seems is to be the center of a new world order in the millennium to come.

* * *

THE FOUNDERS OF THE REPUBLIC. By Claude G. Bowers. Paper, 36 pages. Twentieth Century American Novels, by William Lyon Phelps. Paper, 28 pages. The Foreign Relations of the United States, by Paul Scott Mowrer. Paper, 34 pages. A Study of English Drama on the State, by Walter Prichard Eaton. Paper, 32 pages. Published by the American Library Association, Chicago. Price, 35c each.

THESE are reading courses, each prepared by a recognize authority in the special field. They are component part of a much larger group of pamphlets published by the American Library Association under the general heading Reading With a Purpose. It is the design of each of these courses to sketch briefly the field to be covered and to suggest certain books which will enable one to gain a working knowledge of the

subject without following the haphazard practice so common among readers generally. There is no intention upon the part of the compilers of these reading curricula to limit the list to those books of which mention is made, but merely to suggest a point from which to begin a systematic study of any particular subject. It is only natural to suppose that anyone who read the books prescribed will find references to other works which will encourage him to delve deeper into the subject he has chosen. A strong recommendation for following these courses is the moderate price of each of the books recommended and the fact that all of them will be found in any good public library. It is not necessary to buy the texts, though it does seem likely that anyone having a real interest in any of the subjects will want to own those books which are mentioned in the course, as well as others which may suggest themselves. The average total cost of the books to which reference is made is between $20.00 and $25.00 for each course.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE WAYFARERS' CLUB IN ARIZONA

The Wayfarers' Club, located at Whipple, Ariz., was organized Dec. 1, 1920. Its membership consists of Master Masons who are patients at this U. S. Veterans' Bureau Hospital, and who are suffering from tuberculosis, ex-patients, physicians at the hospital and a few subscribing members from brethren who reside in Prescott. Patients in this hospital come from all states of the Union, and only about 5 per cent from the State of Arizona.

Initiation fee is $1 and dues are 50 cents per month. Patients not drawing compensation or those whose financial conditions will not permit, pay no dues.

The assistance of this club is extended to all sick or disabled Master Masons, whether members of the club or not.

The purpose of this club is to care for their more unfortunate brethren, distribute flowers, speak words of cheer and perform those acts of kindness and brotherly love which their home lodges are unable to do on account of their distance from the brethren.

To accomplish this, it is necessary to have funds with which to work. The various Masonic bodies in this state and from afar have contributed from time to time to this work. At present our funds are low, and we are taking this method of appealing to you for assistance.

There are no salaried officers in this club and the following statement for the fiscal year, July 1, 1926, to June 30, 1927, will give you an idea of bow our funds are used:

Receipts

Balance carried over	$118.79
Dues collected	163.00
Donations	228.51
Dividends from defunct bank	130.18
	$640.48

Expenses

Flowers $187.85

Stationery and printing 46.75

Entertainment, charities, etc 388.91

Balance 16.97

$640.48

This club is sponsored by Aztlan Lodge, No. 1, Prescott, Ariz., and has upon various occasions been given the approval of the Grand Lodge of Arizona, whose officers are honorary members of this club.

To soothe the unhappy, to sympathize with their misfortunes, to compassionate their miseries, to relieve the distressed, and to restore peace to their troubled minds, is the great aim we have in view.

If this work appeals to you, if you believe in it, if you want it to be done, may we not hear from you at an early date?

C. W. BANGS, President.

W. H. MARSHALL, Secretary.

* * *

THE TEUTONIC CROSS

In your July issue W.B.S. asks in regard to the origin of the Teutonic Cross, which he finds used in the Scottish Rite of Freemasonry.

The Teutonic Cross is known in heraldry as the Cross Potent. It is also known as the Cross of Jerusalem, although the latter is usually shown with four small crosses added, one in each angle.

The Cross Potent acquired the name Teutonic Cross through its use by the German pilgrims. The Teutonic Order was organized in Jerusalem about 1190. Their dress was a mantle with a Cross Potent embroidered in gold. Emperor Henry VI gave them the black Cross Potent. Later King John, of Jerusalem, added to this a Double Cross Potent, gold. Then Emperor Frederick Il added an Imperial Eagle in an escutcheon in the center of the cross.

This cross is described in heraldry as "A Cross Potent, sable (black) charged with another Cross Double Potent, or (gold) and surcharged with an escutcheon argent (silver) bearing a Double-Headed Eagle sable (black)."

J. H. Logie, California.

* * *

SOME CRITICISM

I do not see what object is to be gained by "attacking" the R. C. Church. I feel that the Masonic Order and the R. C. Church are so diametrically opposed that there can

never be any rapprochement between them, and the antagonistic attitude of recent articles will do much to disturb that neutrality which has existed between the R. C's and Anglo-Saxon Masonry for some years. I cannot help expressing the fear that politics may possibly be at the bottom of this anti-Catholic campaign and, if such is the case, then it strikes me as not only a very dangerous movement, but contrary to the principles of the Order as a non-political institution.

You will not, I am sure, think that I would bar all references to Roman Catholicism in a Masonic journal. In a research magazine I think that they should be confined to the contacts made between the two organizations in their historical aspect, or in the exposition of divergence in their respective dogmas.

I do not see what the article on the Quebec school question or that on the Quebec marriage laws has to do with Masonic research, though, of course, of great general interest. I think the first article dealt very fairly with the subject, but the second seems dangerously critical of the Quebec Bench. To attempt to deal adequately with the paper would necessitate looking up some of the recent annulment cases, and would be much better handled by a lawyer, but I will make a few general observations.

The paragraph headed "The Limits of Ecclesiastical Authority" is a true statement of the case, but I do not agree with the writer's conclusions that the decisions have gradually acquired quasi-civil authority.

There is a tendency among those unfamiliar with the Code - particularly amongst newcomers to the Province - to criticise it in other particulars besides marriage, but familiarity with it engenders respect. This has been my own experience.

The article in the Code concerning impediments to marriage reads . . . the other impediments recognized according to the different religious persuasions . . . remain subject to the rules hitherto followed in the different churches and religious communities.

I recall that a very recent decision annulled a marriage between two of the Jewish faith because of an impediment recognized by their Church.

The solemnization of marriage confers certain civil rights upon the parties contracting it, which remain, even if the marriage is not, recognized by the various religious communities (not necessarily R. C.). For example, unless a contract is made before marriage, the parties become common as to property (i. e., on the death of one of the consorts, the other takes half of the estate. This is putting it roughly). Surely, if persons find themselves married in the eyes of the law by a marriage unrecognized by their Church, it is but equitable that they should be able to sue for an annulment of that marriage, and the civil rights created by it.

The practice of declaring marriages null and void ab initio has always existed in Quebec, certainly since the promulgation of the Code in 1866, and the grounds, as I have shown above, are not confined exclusively to Roman Canon law, nor is it true to say that "the Courts still occasionally grant annulments of marriage for reasons other than those recognized by the State." Further I find no reference in the Code to "undue influence" or "duress" as grounds for annulment.

What objections can be raised to a marriage being annulled “on a number of grounds other than those recognized by the rest of the Dominion?" Quebec is a sovereign state in matters of marriage, the provinces retaining control at the time of confederation. Art. 185 of the Civil Code reads: "Marriage can only be dissolved by the natural death of one of the partners; while both live, it is indissoluble." Consequently no action for divorce can lie in the Quebec courts. If a petition for divorce goes to the Federal House, it is granted on division only, the R. C. members voting against every petition.

I have developed criticism of this article more than I intended, and am afraid that my comments are not very well ordered.

A. J. M., Canada.

The above is part of a letter to the Editor. As our correspondent suggests that perhaps the author of the article referred to may not fully appreciate the situation, we may say that Prof. Vial is a native of the Province of Quebec; that he was born and educated in Quebec city, where the English speaking residents are a very small minority, and that he has a very wide acquaintance with French Canadians both in town and country, and that there is no one who is less likely to "attack" the Roman Church. Neither is THE BUILDER attacking it, as we have once more explained in the editorial columns. At the same time Bro. A. J. M. gives another point of view that requires consideration.

* * *

THE KNIGHTS OF MALTA

Since THE BUILDER has given to its readers a good deal of information about the Knights of Malta and since one branch of Masonry confers this degree, it may be of interest to Masons to know the correct way to address the Master of the parent stem of the Knights of Malta. This is especially true since recently the Pope of Rome has introduced into this country this most exclusive order which in Europe admits only nobles of high and long degree.

Up to the 17th century the members of the college of cardinals were addressed as "Most Illustrious" and "Most Reverend." In the forepart of the 17th century Pope Urban VIII ordered that the cardinals (princes of the church), the electors of the Holy Roman Empire and the Master of the Order of Malta, should have the title of "Eminence" and should be so addressed.

In 1806 the Holy Roman Empire was dissolved as it was feared that Napoleon would make himself Holy Roman Emperor. This left this title of honor only to the members of the Sacred College and to the Master of the Knights of Malta.

As the Knights in this country belonging to the Roman branch are mostly millionaires and considered equal to the members of the oldest European nobility, should their Master, and themselves by courtesy, personally be addressed as "His Eminence"? Burton E. Bennett, Washington.

A further letter has reached us from Bro. Bennett containing a newspaper clipping of an Associated Press report describing the marriage of Princess Anna of France to Prince Amedo of Savoy on Nov. 5 of this year. The point of interest in the present connection is that the bridegroom is said to have been in the uniform of a Lt.-Col. of Artillery and "wearing his many decorations, chief of which was the Order of Annunciata and the Order of Malta."

In regard to the question raised as to the proper title of address of the members of the Order in the United States we have no information at hand. If any of our readers knows the answer we should be pleased to insert it as a matter of curiosity.

* * *

MASONIC FUNDAMENTALS

It would seem that in my recent articles I have failed to make my position clear. Bro. R. J. Meekren on page 304 of the October BUILDER says: "It would seem in fact that Bro. Briggs really holds that only those professing belief in the creed of one of the Protestant denominations are properly eligible to Masonry."

Permit me to say I do not hold any such opinion. Freemasonry has nothing to do with the creeds - we leave these to the churches. All I insist upon is that a man shall accept Masonic fundamentals.

Before I was initiated in Cooper Lodge, No. 36, at Boonville, Mo., in December, 1879, 1 had stated in my petition that I was a firm believer in the one living and true God. Early in my Masonic career I was taught that no man, especially a Freemason, should ever engage in any great or important undertaking without first invoking the aid and blessing of Deity. I was told that in the beginning God created the heaven and the earth, that the Holy Bible was one of the Great Lights, that it was God's inestimable gift to man, and it was commended to be the rule and guide of my faith and practice. Since then I have served as Worshipful Master, High Priest and Commander. I was elected Grand High Priest in 1894, Grand Master in 1899, and am now Grand Prelate of the Grand Commandery of Missouri. I have been President of the Convention of Anointed High Priests of Missouri and Sovereign of St. Andrew's Conclave, No. 11, Red Cross of Constantine, have been a Royal and Select Master since March, 1888, and a member of Ararat Shrine since June, 1889, and for a number of years a 32 degree Scottish Rite Mason. I have attended five Convocations of the General Grand Chapter of the United States, have visited Grand Lodges of other states and seen the Masonic degrees conferred in other Grand Jurisdictions and have yet to learn that the instruction given me when I was initiated has become obsolete.

But on the contrary the Grand Lodge of Missouri has always stood by these fundamentals. During the past year I installed the officers of seven lodges. In each instance I required the Master-elect to admit "that it is not in the power of any man or body of men to make innovations in the body of Masonry." The man who does not accept these fundamentals ought not to petition a lodge for admission.

There may be many good men who do not believe what Freemasonry teaches. Let them make fraternities of their own. Let them found the Grand Imperial Order of Snollygosters and take in every good fellow who does not like to retain God in his knowledge, but Freemasonry is good enough and broad enough for me. I am not willing to accept any doctrine of Human Brotherhood which has not as its basis the Fatherhood of God. On that rock Freemasonry builds and stands secure.

C. H. Briggs, Missouri.

* * *

THE HOLY CROSS

It is a striking coincidence that the college fraternity to which I belong bears a strong similarity in symbolism to the Lodge of the Holy Cross, of the Island of St. Croix, Danish West Indies. The fraternity "Sigma Chi" founded in 1855 at Oxford, Ohio, uses a white cross as its main emblem. This without its academic and fraternal symbols is a facsimile of the main emblem of Lodge of the Holy Cross, instituted at the aforesaid location in 1779.

G. N. Black, Ontario.

While the coincidence is certainly striking and perhaps Bro. Black is entitled to draw the conclusion that there may be some connection between the lodge and his college fraternity, I am inclined to think that he is carrying the symbolism a bit too far. I too, am a fraternity man, though not a member of Sigma Chi. I recollect several years ago hearing Dean Thomas Arkle Clark of the University of Illinois, one of the best known and most thoroughly posted men in the field of college fraternities, make reference to the fact that a great many colleges used a cross in one form or another as a part of their emblem. It was his opinion that the cross almost always symbolized the crucifixion. A student of symbology will agree that this is most likely in a Christian country. Perhaps Bro. Black is as familiar with college fraternity badges as the writer and it will not be necessary to mention more than Alpha Tau Omega, Sigma Nu, Phi Delta Theta, the last uses a sword which is no more than a modified cross, to call to mind the similarity. It is perhaps coincidental that the Sigma Chi cross and that of the lodge are the same, but I am firmly convinced that a better and more likely source for the symbolism would be the New Testament and not the lodge at St. Croix.

E. E. T

The Builder Magazine

January 1928 - Volume XIV - Number 1

The Shadow of the Vatican BY DR. LEO CADIUS

THIS series of articles is written by a member of the Roman Church.

He is still a member of that Church end has no desire to leave it.

The articles do not touch on any matter of faith or doctrine, and while severely critical of the administration are in no sense an attack upon the church itself.

His purpose in writing them is the hope that the abuses he describes and the conditions which foster them may be removed.

Our purpose in publishing them is to give our readers an intimate inside picture of the actual working of the ecclesiastical machinery which may help them to judge to what extent the doubts and apprehensions that exist in the minds of many American Freemasons are well founded.

It is the author's opinion that the reforms he proposes would not only be to the advantage of Roman Catholics but would largely remove the suspicions of so many thoughtful non-Romanist American citizens.

THERE exists among the American non-Catholics a considerable amount of antagonism to the Roman Catholic Church. In the opinion of the average American Catholic this is due to inherited blind prejudice, to misinformation concerning Catholic doctrines and practices, to sectarian jealousy and similar causes. This is no doubt very frequently the case, but not always.

These articles propose to show that non-Catholic apprehension of the growing power and prestige of the Roman Church in this country is not altogether unjustified. Certain features of her present constitution render her a formidable

menace to the freedom of the American Republics They are also an insult to the national self-respect of the American Catholics themselves. These objectionable features could be easily eliminated without doing violence to the original basic constitution of the Church which we Roman Catholics consider divine, that is, instituted by Jesus Christ, and for that reason unchangeable.

I am optimist enough to believe that if the Vatican could be induced to make concessions to the reasonable demands of modern democracy, national self-respect and national self- determination, a good deal of the opposition to the Roman Church would vanish. We might look forward then to a continuous period of religious peace and mutual good-will, and that is what every right-minded person desires. As matters stand at the present, the American Catholics themselves live in fear of religious persecutions which will curtail their freedom. Such a thing ought to be avoided. Why not discuss the problem openly and in all good nature and

arrive at a mutually satisfactory understanding that will insure for us a permanent religious peace?

THE ITALIAN HEGEMONY IN THE CATHOLIC CHURCH

According to our Catholic textbooks of theology, the Roman Catholic Church is a monarchy, an absolute monarchy; we may add the most absolutistic of all monarchies. All power and authority is concentrated in one person, the Roman Pontiff, more commonly called the Pope. He is surrounded by advisory boards of his own selection, the College of Cardinals, the various Congregations and Commissions. He is not bound by their findings. There is no Synod or Parliament to limit his powers. He may convoke an Ecumenic Council of all the Bishops of the Earth. They may unanimously pass a decision or define a doctrine. He can summo jure, by a supreme right, reject their unanimous decision and force them to subscribe to his own decision which may be diametrically opposed to theirs. It is true he is only infallible when he speaks ex cathedra. But he is to be obeyed whether he speaks ex cathedra or not. Very few of the papal decrees fall under the ex cathedral class. Most of them belong to the non- infallible category. But they

are to be obeyed just the same. Any Catholic who presumes to oppose them will be excommunicated, if the Vatican finds it worth while.

The Pope's position is therefore assuredly a most favored one. To fill this most privileged of all offices has been for more than four centuries the cherished monopoly of a small body of Italian ecclesiastics, the Italian Cardinals. The Roman Catholic Church is a world organization, an international body if ever there was one but its supreme government is reserved to one race, the Italian.

The method by which the Italians have kept themselves in power has the merit of classical simplicity. Each Italian Pope, in creating new Cardinals, saw to it that his compatriots retained the majority in the Sacred College. This Italian majority would upon the demise of a Pope elect with unfailing regularity an Italian for his successor. This happy result was then credited to the Holy Ghost, who is believed to have a voice in the selection of Popes and Bishops, in fact, to guide and direct that selection. From the facade of St. Peter in Rome, then, the joyful news would be announced to an expectant world: habemus papam! "We have again a Pope!" Thanksgiving services would be held in every parish throughout the Catholic world.

The last non-Italian Pope was Hadrian VI, a native of Utrecht in Holland. He was a saintly, exemplary Pontiff, a shining contrast to his immediate predecessors and his immediate successors. He was unpopular with the Romans. This was in 1523.

The seventy years during which, in the fourteenth century, the Popes, all Frenchmen, resided in Avignon, through the connivance of the Kings of France, have been styled the Babylonian captivity of the papacy.

The four centuries of uninterrupted Italian domination, beginning in 1523, may be called the Egyptian bondage of the Church. It has been a period of tribulation during which she has become fettered and gradually stripped of her worldly

possessions in almost every country. On the other hand, she has been spared the curse of a schism and by reason of her poverty has advanced spiritually so that, despite the colossal defection due to rationalism and religious indifferentism, her present prospects are splendid. It would be useless to discuss the merits or demerits of the Italian monopoly of the papacy. God alone knows on what side of the ledger the balance is to be looked for. One thing is certain, that such monopoly is unjust and unfair to the non- Italian nations.

As a curiosity it may be mentioned that the youthful but very energetic and flourishing church in the United States has so far been privileged to cast a single vote at the election of a Pope. That was the vote of Cardinal Gibbons, Archbishop of Baltimore, at the conclave in 1903, in which Pius X was chosen to succeed Leo XIII. It matters very little whether American Cardinals participate in a conclave or not. They, like all other non-Italian Cardinals, must cast their vote for an Italian candidate or waste it. Their vote, therefore, has only a complimentary and complementary value. That is all the power, or shadow of a power, the Holy Ghost, whom the Italian Oligarchy regards as its flunky.

It is significant of the incredible mental enslavement of modern Catholics - there prevailed quite a different spirit in the Middle Ages - that nowhere in the world does the Catholic press and Catholic public opinion dare to protest against the Italian mononoly.

THE SELECTION OF AMERICAN BISHOPS

While the American Catholics have practically no voice in the election of a Pope, the latter has everything, positively everything, to say in the appointment of American Bishops.

Until recently, in the case of a vacant bishopric, two ecclesiastical bodies were empowered to express a preference for a successor. They were the so-called

irremovable pastors of the diocese and the bishops of the particular ecclesiastical province. Each body would select three names to be recommended to Rome.

For instance, when Archbishop Feehan of Chicago died in July, 1902, the twelve irremovable rectors of the Archdiocese chose, by secret ballot, three candidates to fill the vacancy. The bishops of the ecclesiastical province of Chicago, that is, the bishops of Alton, Belleville and Peoria, all in the state of Illinois, forwarded another list of three candidates to Rome. Bishop Quigley of Buffalo happened to be one of these three candidates. He was selected by the Vatican as Archbishop of Chicago. The Vatican was not required to consider these two lists, but quite frequently it would consult them.

This custom of sending names to Rome has been abolished. The Vatican has thereby taken from the American common clergy the last semblance of representation. As regards the American laity, it never had a voice in the affairs of the Church. In the place of according the American Catholics more freedom and respecting their wishes in the appointment of bishops, as would be in keeping with the spirit of the time, the Italian Oligarchy is steadfastly centralizing its power and tightening its stranglehold on the American Church.

At whose recommendation, then, does Rome choose the American bishops?

Influential members of the American hierarchy are, no doubt, frequently consulted. For instance, if a bishop of the ecclesiastical province of Baltimore dies, the Archbishop of Baltimore may succeed in placing his choice in the vacant episcopal chair. He may, and again he may not.

A certain American archbishop, now dead - let us call him Mulholland - was credited with having filled twenty-one vacancies in the American hierarchy with favorites of his. Most of them were poor episcopal timber, some of them utterly unfit. Hence the clergy humorously surnamed Mulholland "the episcopal abortion

clinic," his nominees being thus delicately designated as abortive in regard to their high office.

Here is how Archbishop Mulholland filled a certain vacancy in his ecclesiastical province. The clergy and the laity of the orphaned diocese forwarded a monster petition to the Vatican that the Vicar General, a very able and popular priest, be appointed bishop. The "interference" displeased Mulholland who, moreover, entertained a dislike for the said Vicar General. He promptly used his strong influence with the Vatican to have a certain Father Fullrath appointed. The following trifling incident will shed light on Bishop Fullrath's character. Getting worsted once in an argument with a priest, he was so completely overcome by his temper that he spat in the priest's face. Now, even the fiercest anti-Catholic will not harbor so low an opinion of the Catholic episcopate as to consider such a man a typical bishop. This poor prelate is clearly insane, not far from a raving maniac. Still, he has been permitted for considerably over a decade to torment his diocese, clergy and laity alike. He may afflict them for another decade or more.

Religious orders and associations, notably the Jesuits and the Sulpicians, no doubt have had, and are still having, their fingers in the American hierarchic pie. These two organizations specialize in educational work. Naturally, they like to see pupils of theirs - who are not members of their organization however - promoted to bishoprics. The Sulpicians are an association of French, Canadian and American priests with headquarters at Issy, near Paris, France. At the beginning of the present century, over twenty American bishops were believed to be proteges of theirs.

European governments, European prelates, European noblemen, European noblewomen, sisters and nieces of Italian cardinals, European scholars and others are also believed to have placed favorites of theirs, usually naturalized American citizens, in American episcopal sees.

The following story is current among the American clergy. It was at the beginning of the world war that a certain important American bishopric adjoining the

Canadian frontier became vacant. The Vatican was about to appoint for the post a certain native American prelate of German extraction. The British government got wind of the matter and intimated to the Vatican that it would regard the appointment of a German American to so influential a position right at the Canadian border as a distinctly unfriendly act. The Vatican yielded and appointed a man of non-German descent. The Kaiser's government duly learned of the affair and in turn protested to the Vatican. To placate the Wilhelmstresse, said German-American prelate was shortly afterwards promoted to a very important Archbishopric somewhat remote from the Canadian boundary.

The story may be fiction, but it could easily have happened. American Catholics see nothing wrong or unusual in the interference of European governments in the affairs of the American Church.

To sum it up: American and European prelates and monks, European monarchs, European statesmen, European scholars, European noblemen, European petticoats - all are credited with having placed favorites of theirs in American episcopal sees.

There is one class of people that is utterly innocent of ever having nominated American bishops. That class is composed of the common clergy and laity of the American Catholic Church - American Catholics, in short.

ZAMBO

But why should their wishes be consulted? These innocent lambs will welcome with parades, banners and brass bands any and every shepherd whom the Vatican has been pleased to place over them at the recommendation of some known or unknown Tom, Dick and Harry, or Rosina, Peppina and Carmela, or - if persistent and widespread whispers are true at the recommendation of Simon the Magician.

An employee of the Chicago Tribune tells me that in the office of that great paper the following motto is hung up in a conspicuous place: "See to it that the sucker does not get an even break !"

That same motto could be displayed to great advantage in the Vatican, the seat of the world's greatest autocracy. An autocracy has always and everywhere bred suckers. Who could imagine a Czar, a Kaiser, a Sultan of the olden days, without an entourage of courtiers and sycophants? The Vatican, being the most absolutistic and most solidly founded of all autocracies, is naturally a paradise for suckers.

The Popes, of course, know it. Of the good and humble Pope Pius X (who died in 1914) the following incident was recorded by the daily press: Upon his accession to the papal throne, he had his three spinster sisters brought to Rome where he rented for them an apartment in the vicinity of the Vatican. A young Italian ecclesiastic immediately secured an apartment in the same building. The Pope heard of it and suspecting the Monsignore to be prompted by ambitious designs, he strictly forbade his sisters to associate with him or even to talk to him.

The leading element in the American Church is composed of the Irish Americans. They are, as everybody knows, gifted with a particularly keen sense of humor. The utterly ridiculous system by which American Bishops are selected could not fail to intimate to Pat some of its ludicrous possibilities. And thus the following naughty little story originated:

For the last fifteen years or so the Vatican has in the matter of the appointment of American Bishops been guided by the advice of Cardinal Simoni. This part of the story is by all accounts not fiction, however, but fact. The name Simoni, of course, is fictitious as are the other names in this little tale which, let us hope for the rest, is also pure fiction.

Cardinal Simoni, residing in Rome, has a spinster sister who presides over his household. Signorina Peppina is her name. she has a little pet dog, a French poodle, named Zambo. Next to her Most Eminent Brother, there is nothing so dear to Signorina Peppina as her little Zambo with his bright and sweet features. "angel face" she calls him in the exuberance of her affection.

Somehow or other, American ecclesiastics who were anxious to be promoted to a nice bishopric, or, if they were already bishops, to an archbishopric, found it expedient to court the good-will of Signorina Peppina. In deference to the old admonition, "Love me, love my dog," they do not fail to extend their ingratiating attentions to cute little Zambo. They stroke caressingly his fur, tenderly pat him on his carefully groomed head, playfully kiss his paw. It is even claimed - a gross fabrication, no doubt - that the attitude of this little poodle occasionally decides the appointrrtent. If he, for Heaven knows what reason, shows an aversion to a candidate, or his procurator, and distrustfully growls at him, his chances are doomed. While the glad wag of the tail and a friendly welcoming bark may secure the appointment to the bishopric or archbishopric.

The great and prosperous American Archdiocese of Cosmopolis becomes vacant. Bishop Murphy of X is Cosmopolis becomes vacant. Bishop Murphy of X is one aspirant to the dignity, Bishop Stark of Y another, and there are fifty or a hundred more who are believed to have a prospect.

Bishop Murphy sends Monsignore Cashman to Rome to promote his candidacy, Bishop Stark sends Monsignore Longreen. Cashman arrives first on the ground and pleads his cause with so remarkable an effusion of golden eloquence that within a few days he secures the appointment for his master. Everything is arranged and the cable boy is getting ready to flash the important news to the United States that His Holiness, the Pope, has appointed Bishop Murphy of X to be Archbishop of Cosmopolis. Monsignore Cashman pays a farewell visit to Signorina Peppina. He carries with him a little box with exquisite jewelry, stones of the purest ray serene, an envelope containing a substantial block of thousand lire notes, and a suitable present for Zambo. All went well so far, but now something truly tragic happens. As he is making a deep farewell bow to the Signorina, he has the misfortune, big, heavy man that he is, of stepping on the snow-white, busy, silky tail of little

Zambo who had been frisking and frolicking behind the Monsignore's feet and was at that moment scratching off the effects of a flea bite. That fateful flea bite! The poor poodle emits a succession of high-pitched howls that pierce like so many stabs the motherly heart of Signorina Peppina. The Monsignore offers his most profuse apologies. But the Signorina was disconsolate. And so, shortly, was the Monsignore, for the appointment of Bishop Murphy to the archepiscopal see of Cosmopolis was cancelled.

The same day on which this indescribable tragedy was enacted, Monsignore Longreen arrives in Rome. He calls at the American College and here learns to his most profound consternation that Bishop Murphy had been promoted to Cosmopolis. But his sorrow was destined to be short-lived, for the same evening he is advised at the headquarters of a certain religious order that the appointment had been revoked. Electrified by this great news, he sets out the next morning with hope-swelled bosom to the residence of Cardinal Simoni, and, needless to say, does not neglect to pay his respects to Signorina Peppina and her Zambo. For the latter he has a diamond studded collar, the masterpiece of a Paris jeweler. He acquits himself of his task with so fine and deft a touch that he readily obtains the appointment of Bishop Stark.

Bishop Stark, now Archbishop of Cosmopolis, takes possession of his metropolitan see. He enters the great city of Cosmopolis like a conquering hero. The valedictorian committees from his former diocese - in which he was, incidentally, extremely unpopular - and the reception committees from Cosmopolis fill several special trains. The press agent has done his stuff. The people of Cosmopolis see in their new archbishop a second St. Ambrose, in fact, a very close imitation of Jesus Christ Himself. Hundreds of thousands line the streets and shout their welcomes to him. The Mayor of Cosmopolis and the Governor of the State drop devoutly on their knees before him and reverentially kiss his ring. Fifty thousand Catholic men march in parade with flying banners, followed by a still larger number of pupils the parish schools, colleges and academies with flags and scarfs in the national colors. In a great public banquet the new Archbishop is feted by the most prominent citizens of Cosmopolis, representing all colors, races and creeds. All these honors would have been Bishop Murphy's if his procurator, Monsignore Cashman, had not stepped on Zambo's tail.

Moral to American Catholic ecclesiastics who nurse an ambition to climb higher in the hierarchy: Do not step on Zambo's tail.

TIIE CORPORATIONS SOLE

The Catholic Church in the United States is divided into 14 archdioceses and 91 dioceses. Most of then corporations sole, that is corporations in which all power is vested in one individual, the Archbishop, Bishop, respectively.

Some of them are financially strong. I inquired once of an official of one of the largest banks in Chicago about the credit of the Archdiocese of Chicago. "It is rated all the way from fifty millions to two hundred millions of dollars," was the reply. At another bank I was told that one hundred million dollars was a conservative estimate. Credit, of course, does not mean cash assets. The Archdiocese of Chicago has debts. They are covered many times over by the real estate value of the church property.

This large credit does not include that of the more than four dozen of religious orders, monks and nuns, that are conducting educational and charitable institutions in the Archdiocese. Their holdings represent an aggregate investment that runs easily into eight figures.

The legal title of the Archdiocese of Chicago is: Catholic Bishop of Chicago. It was created by a special act of the legislature of the State of Illinois in 1845. It is a privileged corporation. The Securities Commission of the State of Illinois has the power to investigate corporations operating in that state. But it has no power to investigate the corporation sole know as Catholic Bishop of Chicago. That right is reserved to the Pope of Rome.

The Archdiocese of Chicago has never issued a financial statement. No American diocese ever has so far as I know. If the clergy and the people want to obtain a glance of their financial standing, they will have to petition the Pope. Such petition has never been sent to Rome and never will be. Nobody dares to take the initiative. This applies presumably to every American diocese.

When the Pope picks out arbitrarily an Archbishop of Chicago, he appoints him thereby sole custodian of a gigantic credit conservatively estimated at one hundred million dollars. With this credit the new Archbishop can do as he pleases. He can use it for personal uses. It is all left to his conscience and his discretion. He is accountable only to the Pope, who will not investigate. And if he could be induced to order an investigation, he would no doubt let Zambo select the investigating commission.

Since its establishment in 1845, the See of Chicago has had seven Bishops, Archbishops since 1880. Of these seven, two have gone insane, the Bishops O'Regan and Duggan. In such a corporation sole there is always a vast financial credit at stake. It is all risked on the mental health and business judgment of one individual, the Bishop or Archbishop.

If I mention here the Archdiocese of Chicago as an example to illustrate a certain phase in the state of the Catholic Church in the United States, it is because I happen to be better acquainted with it than with any other American diocese. I have nothing to say about the present Archbishop of Chicago or his predecessors in office except that two of them became insane.

As we have seen, the Pope selects the American Bishops arbitrarily at the recommendation of Zambo or of God knows whom. The office of an Archbishop of New York, Chicago, Boston or Philadelphia may look like a big "job" to an ordinary mortal. It is quite a negligible position in the eyes of the Italian dignitaries at the Vatican. There are over a thousand dioceses in the world and many of them

larger than New York with its Catholic population of a million and a half, not including the million Catholics of Brooklyn. The Pope cannot be expected to know the individual he chooses to fill a vacant American bishopric. He has to rely upon the recommendation of his advisers, a coterie of Italian ecclesiastics said to be centered around Zambo. If Zambo wags his tail at a candidate, the latter will qualify for office. He will be entrusted at the same time with the very considerable credit of a powerful American corporation sole to do with as he pleases. If Zambo growls at the candidate, he will not qualify.

By Zambo, of course, I mean the system. But, for all I know, the little French poodle may be very much of a reality. In an immense concern like the Catholic Church all possible things have happened and are likely to happen again.

In ancient Rome, previous to the time of the Caesars, a few powerful politicians or military leaders would distribute the provinces among themselves and their henchmen. After a successful election, consuls like Sulla, Cinna, Caesar, Pompey, Lepidus would divide the spoils: "You take Spain, you Gaul, you Asia Minor, you Africa," and so on.

In modern Rome the Italian ecclesiastics distribute American ecclesiastical provinces and corporations sole ad libitum - all for the glory of God.

The little Fortnightly Review, published by Mr. Arthur Preuss at St. Louis, Missouri, plays sometimes the role of an enfant terrible in American Catholic journalism. It prints news that the other Catholic papers prefer to ignore. Mr. Preuss - for the rest strictly orthodox and rather conservative - may justly style himself the chronicler of the neglected truth.

In the number of Feb. 1, 1924, the Review had the following item:

A Petition With a Lesson

About the middle of December there was filed at the Massachusetts State House a bill that would take away from Cardinal O'Connell the custodianship of the church property of the Archdiocese of Boston and give the same to a board of trustees, to consist of the Archbishop of Boston; his vicar general; a member of the Knights of Columbus, to be elected by the grand knights of the diocese a member of the Catholic Order of Foresters to be elected by the chief rangers of that organization; and a woman, to be a member of the female auxiliary of the Ancient Order of Hibernians, and to be elected by the presidents of the various branches.

The two clergymen, according to the bill, would hold their places permanently, but the other trustees would be elected for terms of two years each. The salary of the archbishop, as chairman of the board of trustees, would be $15,000 a year, that of the other trustees, $5,000 each. Another provision of the bill is that the present corporation sole shall immediately give an accounting to the new board of trustees of all church funds and all property! (See Boston Herald, Dec. 19, 1923.)

This bill, which was filed by Senator H. S. Clark upon petition of George F. A. McDougall, of Dorchester, a Catholic layman is a plain symptom of dissatisfaction, not to say distrust on the part of the Catholic laity of the Archdiocese of Boston, inspired largely, we believe, by the famous Keith bequest.

According to the Review, young Paul Keith, son of the founder of the Keith theatres, bequeathed to Cardinal O'Connell of Boston real estate and personal property appraised by the Massachusetts Probate Court at $1,892,056.00. The actual value is more.

It would seem that some of the Catholics of Boston were curious to find out whether the Cardinal had appropriated the money for himself or turned it over to

the Archdiocese. They will have to wait a long time before their curiosity will be gratified.

The bill introduced by Senator Clark was withdrawn by him shortly afterwards. The day is far off on which American Catholics will be granted an insight into their diocesan finances. They dare not displease the hierarchy. And each and every member of their hierarchy is chosen arbitrarily by a foreign autocrat, the Holy Father in Rome, in whose election not a single American citizen had a vote.

And little Zambo is the Pope's right hand "man" in the administration of the Catholic Church in the United States.

STATUS OF AMERICAN PRIESTS

As has been stated, the Archdiocese of Chicago is a corporation sole created by a special act of the legislature of the State of Illinois. The legal status of a priest is that of a servant of the corporation sole. The Archbishop can remove him from his pastorate as an employer dismisses a servant or other employee. If the pastor refuses to vacate the rectory, the Archbishop invokes the law. The civil court will issue an order, a writ of restitution, requiring the sheriff to eject the pastor. This is typical of the other American dioceses.

But there is the Canon Law of the Church that guarantees certain rights to the "common" clergy. One of these provisions specifies that the bishop cannot remove a pastor without a canonical cause and a canonical procedure. Such causes are heresy, unworthy conduct, inefficiency, physical disability, and the like.

The code of Canon Law is a most admirable collection of laws that every jurist will admire. In Europe it is more or less faithfully observed, because in most countries

there exists an agreement between State and Church. The bishops have to watch their step.

In the United States it is different. The Church and State are separated. The bishops are unhampered as long as they keep in the good graces of Zambo, who is the Pope's unofficial plenipotentiary deputy, and consequently the Supreme Head of the Church in the United States. As far as this country is concerned, then, the Canon Law of the Roman Catholic Church is a farce. There are cases when it is observed. But these cases are the exceptions and exceptions merely prove the rule.

If an American pastor feels that he has been unjustly deprived by his bishop and resolves to defend his canonical rights, he will find that all the chances are against him. In the first place, he has to look for an ecclesiastical court of appeal. If he belongs to a diocese, not an archdiocese, then the archbishop of the particular ecclesiastical province is the immediate court of appeal. For instance, if a pastor of the Diocese of Columbus, Ohio, which belongs to the ecclesiastical Province of Cincinnati, wants to appeal, then the Archbishop of Cincinnati, as the metropolitan, is the judge to appeal to. But if the priest belongs to an archdiocese, for instance, Chicago, he has no immediate court to appeal to. It is true, according to Canon Law an archbishop is required, upon assuming office, to appoint a judge of appeal for his archdiocese. Some neighboring bishop would be the proper man for that office. He has to be approved by the Vatican and would then be the permanent judge of appeal for that archdiocese. But no American archbishop has taken the trouble of designating a judge of appeal. Nor has the Vatican seen fit to remind them of their duty. Hence a pastor of an archdiocese, having no immediate judge of appeal, will have to have recourse to the Papal Delegate in Washington. But the Delegate is a very busy man. Few priests have ever received any satisfaction from him.

AN UNEQUAL CONTEST

In litigation between bishop and priest, the bishop defrays the expenses from the diocesan treasury. in a prosperous diocese he can appropriate hundreds of

thousands of dollars for that purpose, should it be necessary, and nobody is wiser of it. For, as has been -said before, an American bishop issues no financial statement. He is accountable to the Pope only, who never investigates. The bishop can, at the expense of the diocese, hire the best legal talent both in Civil and Canon Law. He can engage the services of a detective agency to annoy the "rebellious" pastor.

The latter, on the other hand, has to search his own pockets for the necessary funds for the litigation. If he is impecunious, as most priests are, there will be no litigation. Few are familiar with Canon Law. The bishops do not encourage the study of it. If a litigant pastor makes one false step, overlooks the merest technicality, the case is killed. Canonists are scarce: to consult one it is not unusual for a priest to travel five hundred miles: the bishop can afford to summon one; many a bishop has a canonist for his secretary.

Litigation often lasts several years. During that time the bishop resides in comfort in his sumptuous mansion and lives on the fat of the land. The ousted priest is, pardon the expression, like a stray dog. No pastor in his diocese dares to take him in for fear of incurring the ire of the bishop. If the latter is known to be a favorite of Zambo, no bishop in the whole country dares to grant him an asylum.

If the Civil Law should favor him, he nevertheless cannot avail himself of it. For any Catholic, be he priest or layman, who presumes to cite a bishop in a civil court, is ipso facto excommunicated. A bishop may arraign a priest or layman before the civil court, but not vice versa.

He may plead the case before the court of public opinion, if he can succeed in arousing interest. Public opinion, however, usually takes it for granted that a bishop is good and just and will not discipline a priest without due cause. The general public has no idea what peculiar characters have slipped into the hierarchy by kissing, in person or by proxy, the paw of Zambo. It would be a miracle if it were otherwise - what can you expect under the Zambo system? Still, I am glad to state that, in my honest opinion, most of the American bishops mean to be just, and

many of them are even kind-hearted. But some of our highest dignitaries are thoroughly detested by their clergy. The nearer to the Church the further from God is a good old Catholic saying that is not without a grain of truth. About these matters the general public is left in the dark. The daily press will not hesitate to publish facts, or even mere charges, that militate against a priest, but it will not dare to print anything unfavorable to a bishop.

THE SERVITUDE OF THE SECULAR CLERGY

The Catholic clergy is divided into two classes, the diocesan priests and the monks. The latter constitute about one-fourth of the total. These religious orders are little democracies embedded in the great world autocracy of the Catholic Church. They elect their own superiors. But the diocesan priests, and that means the great bulk of the American Catholic Clergy, have no voice in the selection of their superiors, the bishops. They have to accept whomsoever Zambo places over them.

To sum it up, the bulk of the American Catholic Clergy lives in a state of servitude or semi-slavery. When the padrone (bishop) is kind, just and prudent, this paternalistic form of government works admirably. Nothing better could be desired. But when he is an arrogant tyrant, he can mop the floor with his subjects. They will submit to it. There is no redress against him as long as he knows how to keep on the right side of Zambo. That is not difficult for a strong corporation sole with vast financial resources.

These American priests are at the mercy of their bishops who owe their powerful position to the Holy Father in Rome, the greatest of the world's autocrats. He appointed them arbitrarily at the recommendation of Zambo or of God knows whom. These American priests, generally well-treated, though often ill-treated, serfs - but always serfs - of the appointees of a foreign autocrat, are the principals of parish schools in which more than two million children of America are being educated. These serfs, subjects of the most absolutistic of foreign autocrats, are instilling into the minds of over two million American children the principles of democracy, equity and national self-respect.

(To be continued)

----o----

The Masonic Activities of Robert Burns

By BRO. ALBERT FROST, England

W.BRO. FROST, who is P. P. A. D. C. of . West Yorkshire, England, and has attained the thirtieth degree of the Scottish Rite (which means a great deal more in England than it does in this country), is an authority on the life and work of Robert Burns. Part of the substance of the present article appeared some time ago in the London "Masonic Record," but it has been re-written and a good deal of new information incorporated. As the birthday of the famous poet comes in January, a day much regarded by all Scots and those of Scottish descent the world over, the occasion is fitting. There were a number of valuable articles on the subject in the early numbers of THE BUILDER but there has been nothing in recent years, so the present article will, we believe, prove very interesting to our readers.

THE fact that the immortal Robert Burns was a "Son of Light" is well known throughout the Fraternity the world over, but that he was a very zealous and enthusiastic Mason is not so generally known. From the day of his initiation at the age of 22 to the time of his death, his interest in the Craft never subsided. Wherever he chanced to be located we find him identified with a lodge, as we shall see later. The "true spirit" was evinced in him from the commencement of his Masonic career, and with a fervor and magnetism which were characteristic of his sparkling nature.

He was initiated in St. David's Lodge, Tarbolton, on July 4, 1781 - a village a few miles distant from Alloway Kirk, Ayrshire, where he first saw the light of day. Whether the ceremony was conducted at the Bachelor's Club, or at the Cross Keys Inn, otherwise known as Manson's Tavern, is an open question. The brother who had the distinction of conferring the initiatory rites was Alexander Wood, a tailor of Tarbolton. The minute recording the event is brief to a degree - "Robert Burns in Lochly was entered an apprentice Joph Norman, M". He was passed and raised in the same lodge in October of the same year, the record being likewise brief:

Robert Burns in Lochly was passed and raised, Henry Cowan being Master, James Humphrey Senr Warden, and Alex Smith Junr, Robert Wodrow, Secy, and Jas Manson Treasurer and John Tannock Taylor and others of the brethren being present.

Probably "Taylor" is an error of transcription and should be "Tyler."

James Humphrey was a "character" in the lodge, possessing a remarkable genius for censoring Ministers of Religion, and a propensity for expressing adverse views on Theological subjects. Often did he find himself at grips with Burns, whose opinion is expressed in the "Epitaph on a noisy polemic":

Below thie stanes lie Jamie's banes

O, Death, it's my opinion,

Thou ne'er took such a bleth'rin' bitch

Into thy dark dominion.

Formerly there were two lodges in Tarbolton - St. David's and St. James', which became united under the name of St. David's in June, 1781, a month before Burns'

initiation. The following year Burns and others seceded and reconstructed under a Charter from "Mother Kilwinning" St. James' Lodge, the present number of which is 135 - "Tarbolton Kilwinning, St. James'." The meetings were held at the Cross Keys, of which Bro. Manson was the Landlord and also the Treasurer of the lodge. If anything remains of this historic building it is but the ruins, which should at any rate have been preserved in memory of its glorious past, and particularly so in view of Burns' wish expressed so touchingly, and with an almost broken heart in his "Farewell" to the brethren:

And you, Farewell! whose merits claim,

Justly, that highest badge to wear !

Heav'n bless your honor'd, noble Name

To Masonry and Scotia dear!

A last request, permit me here

When yearly ye assemble a' –

One round, I ask it wi' a tear,

To him the Bard that's far awa.'

Masonic pilgrims from all quarters of the Globe turn their faces towards the commodious premises which the lodge now possesses, for in it there remains quite a collection of valuable relics of the Poet. The old Minute Book containing records in his own handwriting under his own signature. The Chair which he occupied as Master: the Gavel he used, and the Apron and Jewel which he wore. The Candlesticks are there, and an old Tyler's sword of the period. The Bible he presented to the lodge is preserved; but probably the possession most treasured is the letter he wrote from Edinburgh in August, 1787, regretting that it was beyond his power to be present, concluding with the verse:

Within this dear mansion may wayward contention

And withered envy ne'er enter.

May secrecy round be the mystical bound

And Brotherly Love be the center.

The reviving of St. James' Lodge called Burns into very early prominence, for within three years of joining the Craft he became the Deputy Master, often conducting the proceedings of the lodge:

Oft honour'd with supreme command,

Presiding o'er the Sons of Light.

Whether he attained to the position of R.W. Master is doubtful; it is more than likely that some local dignitary was the nominal head of the lodge, whilst the duties were principally conducted by Burns or some other officer of the lodge. Being so, it is quite permissible for the Minutes to be silent on the subject.

The congenial companionship of Burns and his unswerving devotion to the Order, became landmarks to the brethren. If any proof of his devotion is wanted take a single instance of his anxiety to assure the attendance at the Annual Meeting and Procession which were held on June 24 - Lodge Tarbolton, Kilwinning St. James'. Fearing his friend Dr. Mackenzie would consider his duty to his patients weighed heavier with him than his duty to the lodge, Burns addressed to him a note in verse as a reminder of the occasion, which had its effect:

Friday first's the day appointed,

By our Right Worshipful Anointed

To hold our grand procession

Our Master and the Brotherhood

Would a' be glad to see you.

Evidence of his good humor and congeniality is no where better expressed than in his address to the De'il." With affected seriousness he narrates the alarming consequences of collusion with that dreaded personage. The stanza runs:

When Masons' mystic word an' grip

In storms an' tempests raise you up

Some cock or eat, your rage maun stop

Or strange to tell

The youngest brother ye wid whip

Aff straught to hell.

His bursts of eloquence on many occasions were popular diversion at the festival board; his facetious improvisations a source of wonder and merriment to all the brethren - more particularly to those who came under his magic spell. When in serious mood, the poetry which made him famous sprang from his lip and heart like "fragrance on the breeze." There is scarcely any side of human nature upon which he did not exercise his innate genius. His poems are a library in themselves - and must be the envy of all psychologists, whose science will never be understood without some supernatural manifestation.

He possessed an insight which is given to few, but even he realized how men can so easily be misinterpreted. With the very best of intentions one may become the greatest offender.

O wad some Pow'r the giftie gie' us

To see oursel's as ithers see us.

It wad frae many a blunder free us.

The social friendly honest man –

Whate'er he be

'Tis he fulfils, great nature's plan,

And none but he.

As a farmer in Mossgiel, Burns was a failure, and he decided to test his fortune in Jamaica where he had obtained a post as Book-keeper on an Estate. He took farewell of St. James' Lodge, Tarbolton, in a lyric so touching and so noble that by the time he got to the last stanza the tears were rolling down the cheeks of the brethren. It was sung to the tune, so popular at the time, "Good Night and joy be wi' you a'," and with such a pathos and passion as to produce a profound lasting impression:

Adieu! a heart-warm fond adieu!

Dear brothers of the mystie tie!

Ye favoured, ye enlightened few,

Companions of my social joy!

Tho' I to foreign lands must hie

Pursuing Fortune's slidd'ry ba',

With melting heart and brimful eye,

I'll mind you still tho' far away

There is a difference of opinion as to who was responsible for Burns being diverted from his intention to migrate to Jamaica. It is however more than likely that it was his staunch friend and counsellor Prof. Dugald Stewart who turned his thoughts in the direction of the Scotch Metropolis. With such an influential introduction to the brethren of the Canongate Kilwinning Lodge, Edinburgh, he was assured of a hearty fraternal welcome. His straightened circumstances were the means of his close friend Bro. Garvin Hamilton rendering him financial assistance in the publication of his poems.

_____ the poor man's friend in need,

The gentleman in word and deed.

The first edition was published in 1786 (Kilmarnock) followed by a second edition twelve months later. So successful was this issue, that Bro. William Creech, the publisher, was enabled to hand over to the Poet a sum of money which exceeded his vainest expectations. Smellie was the printer; Alex Nasmyth the painter and Bengo the engraver - all brother Masons. By this success the current of his life is turned and he -

Takes a share wi' those that bear

The Mallet and the Apron.

From this time Burns became a deservedly popular member of the lodge. Hailed and toasted - on one occasion by the Grand Master as "Caledonia's Bard" - he grew in general favor. Without assuming affecting airs he bore his honors with

dignity. His conduct and manners were commendable; his intellectual energies were stimulated and he merited the acknowledgments which were showered upon him. He always rose to speak with an ovation; his forcible and fluent language - almost invariably unpremeditated - met with general approbation.

It was no small distinction for Robert Burns to be appointed Poet-Laureate of the lodge. Although his innate genius would have found recognition in any sphere, it is very appropriate that many illustrious Freemasons of nearly a century and a half ago should discover this "Ploughman Poet," by whom they were not only immortalized, but who in no small measure ennobled and enriched the Order by his many references to it. There is a vein running through many of his later productions which nothing but Freemasonry could have inspired, and his association with the Brotherhood very materially assisted in the deveIopment of his talents.

Of his contemporaries we know but little. Lexicons and Encyclopedias make little mention of them. In his satires Burns himself gives us the best insight into the character of many of them. Even Lyon's Freemasonry tn Scotland (1) makes but scant reference to them. Of their eminence, however, there is no doubt.

Amongst those who were proud to call Burns their companion and friend are Lord Elcho, Earl of Glencairn, Earl of Eglinton, Earl of Buchan, Sir William Forbes, Alex Cunningham, and many others whose names bespeak some importance in Scottish Freemasonry, and of whom short biographical sketches are to be found in "A Winter With Burns" published in the year 1846.

The photograph reproduced from the rare mezzotint is very interesting insomuch as it gives what may be taken to be a true representation of those present on March 1, 1787 - the great occasion of Burns' Inauguration, and typically depicts varieties of dignity and of expression and affability, presenting him in the light in which he was regarded by his brethren during the time he formed the center of attraction. The original painting is hung in the Freemasons' Hall, Edinburgh, and is well worth a visit to see.

Alex Ferguson, Provincial Grand Master of the Southern District at this time, and also Master of Canongate Kilwinning Lodge, is seen in the photograph presenting the poetic wreath to Burns, who has been conducted to the Chair to receive it.

The figure and face of Burns are pronounced to be a most faithful likeness; his gracefulness and modesty are characteristically delineated. The D.C. is William Nicol, Professor of Languages, who gave Burns tuition in Latin, immediately behind whom stands Louis Gauvin, a French Tutor of high repute. He taught Burns the French language, and afterwards expressed his conviction that no ordinary pupil could acquire in three years what Burns assimilated in three months. Other Masonic luminaries depicted are, Grand Master Sir William Forbes on the Master's right; James Dalrymple; Sir John Whiteford; Lord Monboddo. In the forefront is Lord Napier who laid the foundation stone of the College of Edinburgh, in which ceremony the Craft took no small part. James Boswell, the biographer of Dr. Johnson, is seen with clasped hands in the center of the picture, whilst standing to the left is Nasmyth, the Landscape Painter. A prominent figure is Francis Grose the Antiquary, who is in conversation with James Gregory, the talented Physisian. Scarcely any of these brethren escape notice in Burns' Iyrics.

It would appear that the gathering was more of an informal character typifying a free and easy style. Whether in the ordinary lodge meetings the brethren were so placed is questionable, but if the manner in which the Minutes of the Canongate Kilwinning Lodge were kept is any criterion, then we should imagine that informality was the order of the day, for although it is on record that the W.M. proposed Burns as a joining member on Feb. 1, 1787, yet there is no subsequent minute of his appointment to the Poet-Laureateship a month later. The first mention of his having held the office is recorded in the Minutes dated Feb. 9, 1815. The omission may be accounted for by the Canongate Kilwinning Lodge not being singular in its slackness.

The Minutes for many years prior to the period of Burns' attendance are brief to a degree, and this may account for the infrequency of the allusions to him who was not then the distinguished Poet he afterwards became. It will not, however, be

denied that the Inauguration did actually take place, as the lodge has unimpeachable testimony from the brethren who were present on the occasion, and saw him wear the jewel of his office - evidence of the event.

It may be noted that prior to the publication of Freemasonry in Scotland (1) an interesting correspondence took place on the subject of the Laureateship between the Author and the Secretary of the Canongate Kilwinning Lodge, which goes to show that Lyon preferred to go into print with a distinct bias against Burns' appointment, rather than sift the evidence provided, with the result that not only was Burns depreciated but the lodge also. Why this should have been so is not easily comprehensible. If Lyon had any doubts on the generally accepted connection of Burns with the lodge they could have been removed at the time - instead of which we have a "History" which so far as Burns is concerned is not impartial; making isolated statements that do not convey the actual facts to the reader. The Secretary of the Canongate Kilwinning Lodge, Bro. H. E. Peacock, wrote to Lyon at the time of the preparation of his History:

It is my duty to inform you that there is ample evidence of the Poet's association with this Lodge, to which Lyon replied: I recognise the satisfactory nature of the evidence, but your delay prevents my being able to submit a slip of my remarks - the printers being close up to that particular part of my MSS.

If this be the sole reason why Lyon so summarily dismisses Burns from his History then it is still more difficult of comprehension.

W.J. Hughan states:

On March 1st, 1787, Bro. Burns was invested as Poet-Laureate of the Canongate Kilwinning Lodge, No. 2, Edinburgh - the painting to commemorate the event having been executed by Bro. Watson, a member of the same lodge.

So great a Freemason as Hughan must have had sufficient grounds for his assertion.

If further evidence be needed it is provided by the Minutes of Canongate Kilwinning Lodge under date Jan. 16, 1835, which state:

It was proposed by R.W. Bro. M'Neill, Master, and seconded by W. Bro. Turnbull, Substitute Master, that it was expedient that the honorary office of Poet-Laureate of the Lodge, which has been in abeyance since the death of the immortal Brother Robert Burns should be revived, and that James Hogg the Ettrick Shepherd, on whom his poetic mantle has fallen should be respectfully requested to accept the appointment as the highest tribute to his genius and priorate worth which the brethren had it in their Power to bestow.

Neither can the records contained in that priceless little volume, A Winter With Burns, be discredited. The narrative rings so true, and it was so widely circulated at the time that it was rather late in the day - 27 years afterwards - for Lyon to doubt its accuracy, and at a time when very few of his contemporaries were alive.

Alexander Ferguson, the hero of the Song of the Whistle (the original manuscript of which was sold by auction in Edinburgh in March, 1887, for two hundred and thirty guineas), was the brother who conferred upon Burns the title of Poet-Laureate. The lodge Minutes dated March 1, 1787, bear witness to this - signed by himself and also Charles More, Deputy Master, and John Mellor, Advocate. J. W., William Dunbar - writer to the signet, was Senior Warden, and afterwards in some "tattered rhymes," Burns himself mentions the Laureateship in the following lines:

Latin Willie's reek noo raise,

He'd seen that nicht Rab crowned with Bays.

I have dwelt on this aspect of the Poet's Masonic career at some length because my researches leave me with the confirmed opinion that the incident is well authenticated; but notwithstanding this it is a pity that there should have been left room for doubt.

Incidentally, I may mention that there is in the Library of the Quatuor Coronati Lodge A Collection of Masonic Songs and Entertaining Anecdotes by Garvin Wilson, Poet-Laureate of the Lodge St. David. This was published in 1788 and dedicated to the Rt. Hon. and Most Wor. Lord Elcho - Grand Master of Scotland 1786-1787.

Therefore it may be that whilst the office was not officially recognized by the Grand Lodge of Scotland it was a title not uncommonly given as an honorary one to those who made the entertainment for the brethren.

Let us follow the Poet a little further afield. Proud as Tarbolton is that Burns was their offspring, yet that pride is shared by others also, Edinburgh probably taking first place; afterwards Kilmarnock, where he became a joining member of Lodge St. John Kilwinning. Whilst it has been stated by one writer that Burns' poem commencing "Ye Sons of Old Killie" had reference to Canongate Kilwinning Lodge, it will not now be denied that it bears direct reference to Kilmarnock, of which "Killie" is an abbreviation. Bro. William Parker is W.M. and proposes Burns as an Honorary Member, which is unanimously received. Burns is called upon to make acknowledgment, and that spontaneous effusion is the result:

Ye sons of old Killie assembled by Willie,

To follow the noble vocation

Your thrifty old mother has scarce such another

To sit in that honoured station.

Ye powers who preside o'er the wind and the tide,

Who marked each element's border

Who formed this frame with beneficent aim

Whose Sovereign statute is order!

Another brother of the Kilmarnock Lodge is Tam Samson, a worthy old sportsman, who confides to Burns his fears that his end is near at hand, and expressed a wish to die and be buried on the Moors. On the inspiration of the moment Burns composed the Elegy:

The Brethren o' the mystic Level

May hing their head in wofu' bevel

While by their nose the tears will revel

Like ony bead

Death's gien the Lodge an unco devel,

Tam Samson's dead !

Tam was not altogether pleased at being numbered amongst the dead, whereupon Burns promptly added the "Per Contra":

Go, Fame, an' canter like a filly

Thro' a' the streets an' neuks o' Killie,

Tell ev'ry social, honest billie

To cease his grievin'

For yet, unskaith'd by Death's gleg gullie,

Tam Samson's livin!

For nine years afterwards the worthy Samson lived to revel in the limelight into which the Poet had thrown him.

Burns visited the "Ancient" Lodge at Stirling, but the page in the attendance register bearing his signature is missing, which is taken as conclusive evidence of his visit. He was also a joining member of Loudoun Kilwinning Lodge Newmilns - on the nomination of Garvin Hamilton. In October, 1786, he attended a Lodge at Sorn and later at Irvine. In 1787 along with his friend Robert Ainslie he was admitted a Royal Arch Mason at St. Abb's Lodge, Eyemouth - at an "encampment" specially convened to do honor to the Poet.

At other lodges he was not an infrequent visitor. The last five years of his life were spent at Dumfries, where he was made a Freeman of the Burgh. In 1788 he became a member of St. Andrew's Lodge held in that town which he attended with regularity, taking part in the ceremonies and subsequently attained to the Chair of Senior Warden. His last recorded attendance is within three months of his death. The Minutes state that Burns was "the most distinguished brother, the Lodge has been privileged to receive within its portals."

Although no mention is made of his decease, it is more than likely that the brethren paid a last appropriate tribute to the memory of so distinguished a brother. The

Apron he wore and the Gavel he used, together with the Minute Book, by some unknown means got into the auction room. Fortunately they were rescued by the timely intervention of Sir Michael Shaw Stewart, Grand Master 1873-1881, who presented them to Grand Lodge, where they now form part of an interesting collection of Masonic relics.

Far from uninteresting is the incident of his affection for "Highland Mary" - Mary Campbell. To her memory he subscribed some of his most beautiful inspirations. The Bible he presented to her was inscribed with his Masonic Mark. After finding its way to Canada it was sent back home to be deposited in the Monument erected to the Memory of Burns on the Banks of the Doon, where it is now to be seen. The Burns' Family Bible is in possession of the Trustees of the Monument, by whom it was purchased 26 years ago (1900) for 1500 pounds, and is now one of the most valued treasures of Alloway Cottage.

Undoubtedly Burns' connection with Freemasonry in Edinburgh was the most interesting era of his life. Certain it was that during this period his genius was appreciated and rewarded. Of his consummate love for, and interest in, the Order, there remains no shadow of doubt, and had it not been for his revolutionary political views, openly expressed whilst being in the Excise, and his disgust of conventional prejudice, he would have risen to a great height in the social sphere without the loss of his most ardent admirers. There is always the possibility of being wrong in viewpoints, no matter how convinced one may be that he is right. In Burns' case he was probably wrong. In any event, he had the courage of his convictions:

A fig for those by law protected!

Liberty's a glorious feast!

Courts for cowards were erected

Churches built to please the Priest.

Burns died prematurely at the age of 37, on 21st July, 1796, at his residence in Dumfries, and his remains were interred in a humble grave. Afterwards they were transferred to the Mausoleum in the same churchyard. Shortly before his death he wrote:

The pale moon is setting beyond the white wave

And time is setting with me.

A lodge bearing the name of "Robert Burns' Lodge," constituted before the union in 1818, probably gives some significance to the fact of the monument being erected to the Poet's memory in 1820 - 24 years after his death. At Doon Brig, the vicinity of his birthplace, the foundation stone was appropriately laid by Sir Alex Boswell, "Worshipful Deputy Grand Master, of the most Antient Mother Lodge Kilwinning," at which ceremony the Masonic Lodges in Ayrshire were without exception represented. A full account of this is given in "Preston's Illustration of Masonry."

A good edition of Burns' Poems is that published by the Oxford University Press, edited by J.H. Robertson, in which they are placed in order of popularity, and it is significant that the "Address to the De'il," "Tam Samson's Elegy," and the "Lament for Earl of Glencairn" are amongst those considered to be his highest achievements.

In the vale of human life

The victim sad of fortune's strife

I thro' the tender gushing tear

Should recognize my Master Dear

If friendless, low, we meet together,

Then, Sir, your hand - my friend and Brother.

NOTE

(1) This is the short title. The work is generally cited as History of the Lodge of Edinburgh (Mary's Chapel), No. 1, by David Murray Lyon.

----o----

A PRAYER IN THE PROSPECT OF DEATH

O Thou unknown, Almighty Cause

Of all my hope and fear!

In whose dread presence, ere an hour

Perhaps I must appear!

If I have wander'd in those paths

Of life I ought to shun –

As something, loudly, in my breast,

Remonstrates I have done -

Thou know'st that Thou has formed me

With passions wild and strong!

And list'ning to their witching voice

Has often led me wrong.

Where human weakness has come short,

Or frailty stept aside,

Do Thou, All-good - for such Thou art –

In shades of darkness hide.

Where with intention I have err'd,

No other plea I have,

But, Thou art good, and Goodness still

Delighteth to forgive.

[Robert Burns]

----o----

The Man, Burns

THAT Robert Burns lived his life as well as made poetry about it and that he was accepted by his own people, not only in the form of a cult since his death, but also

during his lifetime are two things that are remarkable about him. Primarily a lyric poet, his songs dealt with life as he lived it and those who heard them responded. He was closely in touch with reality and his verse was not moulded in accord with any preaching fashion. For this reason, perhaps, it is ageless. He was a moralist at heart, though his behavior caused much scandal among the conventional and straitlaced. He appeals to all who set reality above hypocritical propriety and respectability, and because of this he will probably be read and appreciated as long as the English language is spoken.

The following brief notes on the life of Burns are drawn entirely from the Cambridge Edition of Burns' works. It is in no wise original work but purely a condensation of the material contained in the introduction to this volume of his poems. For this reason, as much as any other, it must be read with more understanding than is generally accorded to a biographical sketch. Readers must remember the times in which Burns lived, the conditions surrounding his life, and then judge, not by present day standards, but by the standards of the time. It is impossible to make allusions to this phase of Burns' life in the space allotted and the fairness of the readers must be trusted to make up for any lack of explanatory material.

Robert Burns was born on the 25th of January, 1759, and was the eldest of seven children. His father, William Burness (or Burnes), and his mother, Agnes Brown, came of yeoman stock - one a native of Kincardinshire, the other of Ayrshire. William Burness began life as a gardener, and was plying his trade in the service of one Fergusson, the then Provost of Ayr, when, with a view of setting up for himself, he took a lease of seven acres in the parish of Alloway, and with his own hands built a two-roomed clay cottage. In December of 1757 he married Agnes Brown, his junior by eleven years. She was red-haired, dark-eyed, square-browed, well-made, and quick-tempered. He was swarthy and thin; a man of strong sense, a very serious mind, the most vigilant affections, and a piety not even the Calvinism in which he had been reared could ever make brooding and inhumane.

The Scots peasant lived hard, toiled incessantly, and fed so cheaply that on high days and holidays his diet consisted largely in preparations of meal and vegetables and what is technically known as "offal". He was, however a creature of the Kirk;

the noblest ambition of Knox was an active influence in the Kirk; and the parish schools enabled the Kirk to provide its creatures with such teaching as it deemed desirable. William Burness was a very poor man, but he had the right tradition; he was a thinker and an observer; he read whatever he could get to read; he wrote English formally, but with clarity; and he did the very best he could for his children in the matter of education. Robert went to school at six; and in May of 1765 a lad of eighteen, one John Murdoch, was engaged by Mr. Burness and four of his neighbors to teach, and accordingly began a little school at Alloway. Murdoch was an intelligent pedagogue, especially in the matter of grammar and rhetoric; he trained his scholars to a full sense of the meaning and the value of words; he even made them turn verse into its natural prose order and substitute synonymous expressions for poetical words. One effect of his method was that Robert, according to himself, "was absolutely a critic in substantives, verbs, and participles," and, according to Gilbert, "soon became remarkable for the fluency and correctness of his expression, and read the few books that came in his way with much pleasure and improvement."

Robert had had about two and one-half years of Murdoch's tuition when the school broke up and Robert and his brother fell into their father's hands, and for divers reasons, Gilbert says, "we rarely saw anybody but the members of our own family," so that "my father was for some time the only companion we had." It will scarce be argued that this sole companionship was wholly good for a couple of lively boys; but it is beyond question that it was rather good than bad. The elder Burnes conversed with the boys on all subjects as if they had been men and was at great pains, as they accompanied him in the labors of the farm, to lead the conversation to such subjects as might tend to increase their knowledge or confirm their virtuous habits.

Robert was a voracious reader and no book was so voluminous as to slacken his industry, or so antiquated as to damp his research, with the result that before he was very far in his teens he had a competent knowledge of ancient history with something of geography, astronomy, and natural history. At thirteen or fourteen Robert and Gilbert were sent to Dalrymple Parish School to better their handwriting. The summer after the writing-lessons at Dalrymple, Robert spent three weeks with Murdoch at Ayr, one over the English Grammer, the others over the rudiments of French. This latter language he was presently able to read, for the

reason that Murdoch would go over to Mount Oliphant on half- holidays, partly for Robert's sake and partly for the pleasure of talking with Robert's father. Thus was Robert schooled. It is plain that in one, and that an essential particular, he and his brother were exceptionally fortunate in their father and in the means he took to train them.

The next years form a period of stress and hardship. Shortly before the breaking up of Murdoch's school the elder Burns had leased a farm at Mount Oliphant. The land was the poorest in Ayrshire, and inasmuch as the venture was started on borrowed money things did not progress as well as they might. To add to the difficulties the generous master died about 1775 and the Burns family fell into the hands of a factor. According to Robert Burns this factor is pictured in the "Tale of Twa Dogs." Fortunately the lease had only two more years to run and in 1777 William Burnes removed his family to Lochile. The nature of the bargain was such as to throw a little ready money in his hand at the commencement or the affair would have been impracticable. The next four years the family lived in comfortable circumstances and at this place Robert's gay and adventurous spirit began to free itself. His admirable talent for talk found fit opportunities for exercise and display. The reaction set in and he took life as gallantly as his innocency might, wore the only tied hair in the parish and was recognizable from afar by his fillemot plaid. He was made a "Free and accepted Mason", founded a Bachelors Club, and took to sweethearting with all his heart and soul and strength. He had begun with a little harvester at fifteen, and at Kirkoswald he had been enamoured of Peggy Thomson to the point of sleepless nights. His love rarely settled upon persons who were richer than himself, or who had more consequence in life. To condescend upon one's women is an ideal to some men, it certainly was so with Robert Burns. Apparently he held it was an honor to be admired by him; and when a short while hence (1786) he ventured to celebrate, in rather too realistic a strain, the Lass of Ballochmyle, and was rebuffed for his impertinence - it was so felt in those unregenerate days - he was, 'tis said, extremely mortified.

It is no more than natural that this period should see the beginning of his poetry. The wonder is that so little of it was deemed too good for the fire. His loves during these Lochlie years, whether plain or pretty, were all goddesses to him, but it was not until after this period that he began rhymiing to any purpose. We are assured

that his Lochlie love affairs were all "governed by the strictest rules of modesty and virtue, and from which he never deviated until his twenty-third year."

It was natural and honorable in a young man of this lusty and amatory habit to look around for a wife and to cast about him for a better means of keeping her than farm- service could afford. In respect of the first he found a possibility in Elison Begbie, a Galston farmer's daughter, at this time a domestic servant, on whom he wrote (they say) his "Song of Similes," and to whom he addressed some rather stately, not to say pedantic, documents in the form of love- letters. For the new line in life, he determined that it might, perhaps, be flax-dressing; so, at the midsummer of 1781 he removed to Irvine, a little port on the Firth of Clyde, which was also a center of the industry in which he hoped to excel. Here he established himself, on what terms is not known, with one Peacock, whom he afterwards took occasion to describe as a "scoundrel of the first water, who made money by the mistery of Thieving"; here he saw something more of life and character and the world than he had seen at Mount Oliphant and Lochlie; here, at the year's end, he had a terrible attack of vapours; here, above all, he formed a friendship with a certain Richard Brown. According to him, Brown, being the son of a mechanic, had taken the eye of "a great man in the neighbourhood", and had received "a genteel education, with a view to bettering his situation in life." His patron had died, however, and he had perforce to go for a sailor. He had known good luck and bad, he had seen the world, he had the morals of his calling, at the same time that "his mind was fraught with courage, independence, and magnanimity, and every noble and manly virtue"; and Burns, who loved him and admired him, not only "strove to imitate him" but also "in some measure succeeded". Brown was Mephisto to Burn's Faust and "here", says the Bard, "his friendship did me a mischief, and the consequence was that soon after I assumed the plough, I wrote the enclosed Welcome." This enclosure, to Moore, was that half- humorous, half-defiant, and wholly delightful Welcome to His Love-Begotten Daughter, through which the spirit of the true Burns - the Burns of the good years: proud, generous, whole- hearted, essentially natural and humane - thrills from the first line to the last.

Burns returned to Lochlie in March, 1782. The prosperity of the preceding years was coming to a close and through a quarrel that went to the courts the elder Burnes was dispossessed. Thus was the quarrel ended and with it ended the career of William Burness. He died in February of 1784. Robert and Gilbert secured

another farm - Mossgiel - in Mauchline Parish, two or three miles from Lochlie in the late days of 1783 which would seem to show that in spite of the serious state of the affairs of their father, the family credit was not impaired.

William Burness had paid his children wages during his tenancy of Lochlie and the elder four, by presenting themselves as his creditors for wages due, were enabled to secure a certain amount of "plenishing and gear" wherewith to make a start at Mossgiel. It was a family venture, in whose success the Burnesses were interested all and severally, and to which each one looked for food and clothes and hire (the brothers got a yearly fee of 7 pounds apiece); and, as all were well and thoroughly trained in farming work, and had never lived other than sparely, it was reasonable in them to believe that the enterprise would prosper. That it did not begin by prospering was no fault of Robert's. He made excellent resolutions, and what was more to the purpose, he kept them - for a time. He "read farming books" (thus he displays himself), he "calculated crops", he "attended markets"; he worked hard in the fields, he kept his body at least in temperance and soberness, and, as for thrift, there is Gilbert's word for it, that his expenses never exceeded his income of 7 pounds a year. It availed him nothing. Gilbert is said to have been rather a theorist than a sound practician; and Robert, though a skilled farmer, cared nothing for business, and left him a free hand in the conduct of affairs. Luck, too, was against them from the first; and very soon the elder's genius was revealed to him, and he had other than farmer's work to do. Robert could do his work, and prided himself on the straightness of his furrows; he was, however, scarcely cut out for a successful farmer except, it may be, under certain special conditions. He was bursting with intelligence, ideas, the consciousness of capacity, the desire to take his place among men; and in Mauchline he found livelier friends and greater opportunities than he had found elsewhere. Being a Scot, he was instinctively a theologian; being himself, he was inevitably liberal-minded; born a peasant of genius, and therefore a natural rebel, he could not choose but quarrel with the Kirk - especially as her hand was heavy on his friends and himself - and it was as a Mauchline man that the best of his anticlerical work was done. Then, too, he was full of rhymes, and they must out of him; his call had come, and he feel to obeying it with unexampled diligence. It is from Mauchline, too, that his affair with Betty Paton over and done with, and, to anticipate a little, his affair with Jean Armour left hanging in the wind, he starts on his career as amorist at large.

In the November of 1784 Elizabeth Paton bore him a daughter - "the First Instance", so he wrote above his Welcome, "that entitled him to the Venerable Appellation of Father." The mother is described as very plain-looking, but of an exceedingly handsome figure; rude and uncultivated to a great degree, with a strong masculine understanding, and a thorough, though unwomanly, contempt for any sort of refinement; withal, so active, honest, and independent a creature that Mrs. Burns would have had Robert marry her, but "both my aunts and Uncle Gilbert opposed it," in the belief that "the faults of her character would soon have disgusted him." Thus it was that the marriage was not concluded.

It was at Mossgiel that the enormous possibilities in himself were revealed to Burns; and it was at Mossgiel that he did nearly all his best and strongest work. The revelations once made, he stayed not in his course, but wrote masterpiece after masterpiece, with a rapidity, an assurance, a command of means, a brilliancy of effect, which makes his achievement one of the most remarkable in English letters. In all of his work, however, he had the good sense to concern himself with the life he knew. The way of realism lay broadly beaten by his ancestors, and was natural to his feet; he followed it with vision, with humor, with inspiration and sympathy, and with art; and in the sequel he is found to be one in the first flight of English poets after Milton, Chaucer, Shakespeare.

Elizabeth Paton's child was born in the November of 1784. In April of that year, a few weeks after the general settlement at Mossgiel, he made the acquaintance of Armour the mason's daughter, Jean. She was a handsome, lively girl; the acquaintance ripened into love on both sides; and in the end, after what the dates prove to have been a prolonged and serious courtship, Jean Armour fell with child. Her condition being discovered, Burns, after some strong revulsions of feeling against - not Jean, one hopes, but the estate of marriage - gave her what he presently had every reason to call "an unlucky paper," recognizing her as his wife; and, had things been allowed to drift in the usual way, the world had lacked an unforgotten scandal and a great deal of silly writing. This, though, was not to be. old Armour - "a bit mason body, who used to snuff a guid deal, and gey af'en tak' a bit dram" - is said to have "hated" Burns; so that he would "reyther hae seen the Deil himsel' comin' to the hoose to coort his dochter than him." Thus a contemporary of both Armour and Burns; and in any case Armour knew Burns for a needy and reckless man, the father of one by-blow, a rebel at odds with the

Orthodox, of whom, in existing circumstances, it would be vain to ask a considerable living. So he first obliged Jean to give up the "unlucky paper", with a view to unmaking any engagement it might confirm, and then sent her to Paisley, to be out of her lover's way. In the meanwhile Burns himself was in straits, and he had half a dozen designs in hand at once. Mossgiel was a failure; he had resolved to deport himself to the West Indies; he had made up his mind to print, and the Kilmarnock Edition was setting, when Jean was sent into exile. Worst of all, he seems to have been not very sure whether he loved or not. The tangle which resulted from this doubt on his part is interesting, but too lengthy to be detailed here. It ended by the deserter finding himself deserted and his pride, inordinate in a peasant, was cut to the quick. In effect, his position was sufficiently distracting. He had made oath that he would not marry Jean; then he had practically married her; then he found that nobody wanted her married to him - that, on the contrary, he was the most absolute "detrimental" in all Ayrshire; when, of course, the marriage became the one thing that made his life worth living. He tried to persuade old Armour to think better of his resolve; and, failing, ran "nine parts and nine-tenths out of ten stark staring mad." He took occasion to refer to Jean (to David Brice; 12th June, 1786) as "poor, ill-advised, ungrateful Armour"; vowed that he could "have no nearer idea of the place of eternal punishment" than "what I have felt in my own breast on her account"; and finally confessed himself to this purpose: "I have tried often to forget her: I have run into all kinds of dissipation and riot . . . to drive her out of my head, but all in vain." Long before this, however - as early, it would seem, as some time in March - his "maddening passions, roused to tenfold fury", having done all sorts of dreadful things, and then "sunk into a lurid calm", he had "subsided into the time-settled sorrow of the sable widower", and had lifted his "grief-worn eye to look for - another wife". In other words, he had pined for female society, and had embarked upon those famous love-passages with Highland Mary.

Little is known about Mary Campbell, though she forms an interesting episode in the life of Burns. The speculation and theorizing which have run rampant concerning her makes interesting reading, but one cannot advance one theory and reject the others. Space will not permit of this, and it is sufficient to say that they were never married.

By this time the end of Mauchline, and of much besides, was nearer than he knew. Probably sent to press in the May of 1786, the Kilmarnock Volume was published

at the end of July. Most of, if not all, the numbers contained in it were probably familiar to the countryside. Some had certainly been received with "a roar of applause"; Burns, who was not the man to hide his light under a bushel, was given to multiplying his verses in MS. copies for friends; he had been "read into fame" by Aiken the lawyer; so that Poems, Chiefly in the Scottish Dialect was, in a sense, as "well advertised" as book could be. Its triumph was not less instant than well-deserved; the first issue, six hundred copies strong, was exhausted in a month. But Burns himself, according to himself, and he was ever punctiliously exact and scrupulous on the score of money, was but 20 pounds in pocket by it; the Kilmarnock printer declined to strike a second impression, with additions, unless he got the price of the paper in advance; and for some time it seemed that there was nothing but Jamaica for the writer, Local Bard and Local Hero though he were; so that he looked to have sailed, in mid-August, and again on the 1st September, and at some indeterminate date had "conveyed his chest thus far on the road to Greemock", and written that solemn and moving song - far and away the best, I think, and the sincerest thing he left in English - The Gloomy Night is Gathering Fast.

But for one or another reason, his departure was ever deferred; and, though on the 30th October (some ten days, it is surmised, after the death of Mary Campbell), he was still writing that, "ance to the Indies he was wonted," he'd certainly contrive to "mak' the best o' life wi' some sweet elf," on the 18th November, "I am thinking for my Edinburgh expedition on Monday or Tuesday come s'ennight " In effect, an "Edinburgh expedition" was natural and inevitable.

He reached the capital on the 28th November, and was hospitably entertained by Richmond - to the extent, indeed, of a bedfellow's share in the clerk's one little room in Baxter's Place, Lawnmarket. Through Dalrymple of Organefield he got access to Lord Glencairn and others - among them Harry Erskine, Dean of Faculty, and that curious, irascible, pompous ass, the Earl of Buchan, and Creech, the publisher, who had been Glencairn's tutor, and who advertised the Edinburgh Edition on the 14th December. He saw everybody worth seeing, and talked with everybody worth talking to; he was made welcome by "heavenly Burnett" and her frolic Grace of Gordon, and welcome by the ribald, scholarly, hard- drinking wits and jinkers of the Chrochallan Fencibles. He moved and bore himself as easily at Duglad Stewart's as in Baxter's Place, in Creech's shop, with Henry Mackenzie and

Gregory and Blair, as at that extraordinary meeting of the St. Andrew's Lodge, where, at the Grand Master's bidding, the brethren assembled and drank the health of "Caledonia and Caledonia's Bard - Brother Burns." To look at "he was like a farmer dressed to dine with the laird"; his manners were "rustic, not clownish"; he had "a sort of dignified plainness and simplicity."

What is really wonderful is the way in which Burns kept his head in Edinburgh Society, and stood prepared for the inevitable reaction. Through all the "thick, strong, stupefying incense smoke", he held a steady eye upon his future. In the long-run his magnaminity suffered a certain change. The peasant at work scarce ever goes wrong; but abroad and idle, he is easily spoiled, and soon. Edinburgh was a triumph for Burns; but it was also a misfortune. It was a center of conviviality - a city of clubs and talk and goodfellowship, a city of harlotry and high jinks, a city, above all, of drink; a dangerous place for a peasant to be at large, especially a peasant of the conditions and the stamp of Burns. He was young, he was buckishly given, and he was - Burns.

After residing some months in Edinburgh he began to estrange himself, not altogether, but in some measure, from the society of his graver friends. . . . He suffered himself to be surrounded by a race of miserable beings who were proud to tell that they had been in company with Burns, and had seen Burns as loose and as foolish as themselves. It is evident that the distractions and the triumphs of Edinburgh continued the work which the mistakes and follies of Dumfries were to finish ten years later.

The Edinburgh edition floated - Burns cleared about 450 pounds from it - he fell in with Mrs. M'Lehose; he instantly proposed to "cultivate her friendship with the enthusiasm of religion". This affair lasted for some time and seems to have been one sally of these years which was wholly honest and straight. It must be confessed that this was due to the woman and not to the man.

Very early in 1788, Jean Armour - brought some time in the preceding summer "pop, down at my feet, like Corporal Trim's hat" - was expelled from her parents'

house and took refuge at Tarbolton Mill. There Burns found her on his return, and thence he removed her to a house in "Mauchline toun," to the particular joy, a short while after, of Saunders Tait. A very perplexing series of circumstances follow. The Edinburgh widow and the reunited Jean Armour occupy his affections alternately. Some time after 7th March, 1788, he escorts Jean to a place of seclusion, and the affair is closed when he marries her on April 7th.

Meanwhile he had taken Ellisland, a farm in Dumfriesshire, of Miller of Dalswinton, with an allowance from his landlord, a worthy and generous man, of 300 pounds, for a new steading and outhouses. His marriage at last made formal and public on the 5th August, 1788, the bride and bridegroom appeared before the Session, acknowledged its irregularity, demanded its "solemn confirmation," were sentenced to be rebuked, etc., and were finally "absolved from any scandal" on the old account. It was not until November, however, that Burns and Jean set up their rest in Dumfriesshire; and even so, they had to go, not to their own farmhouse, it was not ready for them until August of 1789, but to a place called "The Isle," about a mile away from it. By the end of July, 1789, Burns had resolved to turn his holding into a dairy farm to be run by Jean and his sisters, and to take up his gaugership in earnest; and on the 10th of August he learned from Graham of Fintry that he was appointed exciseman for that district of Dumfriesshire in which Ellisland is situate. The work was hard for he had charge of ten parishes and must ride two hundred miles a week to get his duty done. He developed into an officer at once humane and vigilant and it is told of him that he could always wink when staring would mean black ruin to some old unchartered alewife (say), hiss first year's "decreet" - his share, that is, of the fines imposed upon his information - was worth some fifty or sixty pounds.

He was unable, however, to overcome the amorous ways of his youth and while he married Jean in the April of 1788, Anne Park bore him a child just ten days before Jean was delivered of his second son (in wedlock) - on; the 9th of April, 1791. Jean was magnanimous, and while no one knows what became of Anne Park, it is; known that her child was nursed with Jean's own. It is furthermore worthy of note that Anne Park is the last of Burns' mistresses who has a name. It is known that this was not the last, and he kept up his trick of throwing the lyric handkerchief till the end. All through his last illness he is tenderly solicitous about his wife, be it

remembered; yet the deathbed songs for Jessie Lewars are the best of those closing years.

Whatever the sequel, it may fairly be said for Ellisland that Burns and Jean were happy there, and that it saw the birth of Tam o' Shanter and the perfecting, in the contributions to Johnson's Museum, of the Vernacular Song. The last we know, was Burns' work; but he had assistants, and they did him yeoman service.

The story of the Dumfries period is one of decadence; and, even if it were told in detail, would tell us nothing of Burns that we have not already heard or are not all too well prepared to learn. In a little town, where everybody's known to everybody, there is ever an infinite deal of scandal; and Burns was too reckless and too conspicuous not to become a peculiar "sock-shoy" for the scandal-mongers of Dumfries. That he fought against temptation is as plain as that he proved incapable of triumph, and that, as Carlyle has wisely and humanely noted, the best for him, certain necessary conditions being impossible, was to die.

The precisian has naught to do at this grave-side; and to most of us now it is history that while there was an infinite deal of the best sort of good in Burns, the bad in him, being largely compacted of such purely unessential defects as arrogance, petulance, imprudence, and a turn for self-indulgence, this last exasperated by the conditions in which his lot was cast, was not of the worst kind after all. Yet the bad was bad enough to wreck the good. The little foxes were many and active and greedy enough to spoil a world of grapes. The strength was great, but the weaknesses were greater; for time and chance and the necessity were ever developing the weakness at the same time that they were ever beating down the strength. That is the sole conclusion possible. And to the plea, that the story it rounds is very pitiful, there is this victorious answer: that the Man had drunk his life to the lees, while the Poet had fulfilled himself to the accomplishing of a peculiar immortality so that to Burns death came as a deliverer and a friend on the twenty-first of July, 1796. This sketch may well be concluded with the following verses from his own Epitaph:

Is there a man whose judgment clear

Can others teach the course to steer,

Yet runs himself life's mad career

Wild as the wave?

Here pause - and, through the starting tear,

Survey this grave.

The poor inhabitant below

Was quick to learn and wise to know,

And keenly felt the friendly glow

And softer flame;

But thoughtless follies laid him low,

And stained his name.

Reader, attend! Whether thy soul

Soars Fancy's flights beyond the pole,

Or darkling grubs this earthly hole

In low pursuit;

Know, prudent,- cautious, self-controI

Is wisdom's root.

----o----

The Compasses

BY BRO. S. PFRIMMER, Indiana

SITTING in the little library of Pisgah Lodge, No. 32, Corydon, Indiana, the first week in May, 1927, browsing through the annual reports of the Grand Lodge of Indiana, I came across Past Grand Master Gay's Review of the proceedings of the Grand Lodge of Montana for 1925. Bro. Gay wrote with seeming enthusiasm and approval as follows: "The splendid report on the subject of 'Compass or Compasses?' is given by Bro. R. J. Lemert, which concludes with the following recommendation which was adopted:

"This is perhaps the ancient symbolism of the Square and Compass, and we should not destroy or becloud it by over- anxiety to conform to the etymologies of the outer world. Much of the most Sacred symbolism of our institution has been lost forever through the honest but unskilled tinkering of amateur ritualists. Let this Grand Lodge not add to the confusion within the Temple.

"For these and other reasons, with which the committee was not willing further to burden the Grand Lodge, it was recommended that the word 'Compass' be once again given sanction in preference to 'Compasses' wherever it appears in our work, written or unwritten."

At once the question arose, why should Reviewer Gay refer to this action of the Grand Lodge of Montana with such enthusiasm and apparent approval ? Upon inquiry, I was informed that the Grand Lodge of Indiana had a few years ago adopted a ritual which used the word "Compass" instead of "Compasses," but a

record of this action had failed to appear in the Grand Lodge report. This at once opened up a field of investigation. I had been giving the degree lectures for forty-nine years, always using the word "Compasses" and had never had its correctness questioned. I did not know what practice prevailed in the Masonic world and for the purpose of discovering this I wrote to the Grand Secretaries of the Grand Lodges with which Indiana has fraternal relations. I have received sixty-eight answers. Of these sixty-two Grand Secretaries answer that the word in use in their Grand Jurisdictions is "Compasses." Six say "Compass." I am giving a list of the Grand Jurisdictions with answers and comment, if any:

Alabama - Compasses.

Alberta - Compasses.

Arkansas - Compasses. "Compass" is the nautical instrument for steering.

Arizona - Compass.

British Columbia - Compasses

California - Compass.

Colorado - Compasses.

Connecticut - In Connecticut the preferred terminology is the plural, Compasses.
Delaware - Compasses.

District of Columbia - Compasses.

England - I return your letter of the 4th of July with the word "Compasses" inserted therein, this being the method of description in the English Jurisdiction. P. Coville Smith, Grand Secretary.

Florida - Our Monitor gives it Compasses.

Georgia - Compasses.

Guatemala - Compasses is called in this Jurisdiction.

Idaho - Compasses.

Iowa - Compass.

Ireland - In reply to yours of the 29th ultimo, the Masonic Emblem referred to is known under the Irish constitution as the Compasses. H. C. Shellard, Grand Secretary.

Illinois - Compasses.

Kansas - Compasses.

Kentucky - Compasses.

Louisiana - Compasses.

Maine - Compasses.

Manitoba - Compasses.

Maryland - Compasses.

Massachusetts - Compasses.

Michigan - Compasses.

Minnesota - Compass. I am well aware that the best authorities sanction the word "Compasses", and I am personally of the opinion that the same is the only correct designation.

Missouri - Compasses (Monitor).

Mississippi - Compasses.

Montana - Compass.

Nebraska - Compass. Although the authorities seem to be nearly all against us.
Nevada - Compasses.

New Brunswick - Compasses.

New Hampshire - Compasses.

New Jersey - Compasses.

New Mexico - Compasses (Monitor).

New South Wales - Compasses.

New York - Compasses.

New Zealand - Compasses.

North Carolina - Compasses.

North Dakota - Compasses.

Nova Scotia - Compasses.

Ontario - Compasses.

Ohio - Compasses. Past Grand Master Belt, Chairman of the Ritual Committee for Ohio, in answering the question "Compasses" says, "I never heard any other from anywhere on earth."

Oklahoma - Compasses

Oregon - Compasses always in all work.

Pennsylvania - Compasses.

Prince Edward Island - Compasses.

Quebec - we invariably give it in the plural, Compasses, as distinctive from a Mariner's compass.

Queensland - Compasses.

Rhode Island - Compasses.

Saskatchewan - Compasses.

Scotland - Compasses.

South Australia - Compasses. The great Oxford dictionary supports this usage.

South Carolina - Compasses.

South Dakota - Compasses

Tasmania - Compasses.

Tennessee - Compasses.

Texas - Compasses.

Utah - Compasses.

Vermont - Compasses.

Victoria - Compasses.

Virginia - Compasses, never Compass.

Washington - Compasses.

Western Australia - Compasses.

West Virginia - Compasses.

Wisconsin - Compasses.

Wyoming - Compasses.

After completing this survey, the compiler turned his attention to Masonic dictionaries and encyclopaedias.

The first volume of Oliver's Universal Masonic Library (30 volumes) is a Masonic Dictionary. In this dictionary, the word "Compasses" only is used, and this seems to be true in all of Dr. Oliver's writings, so far as I have been able to discover.

Albert G. Mackey, in his monumental work, Encyclopaedia of Freemasonry, seems invariably to use the word "Compasses." The following quotations from this work are given under the heading:

COMPASSES. As in Operative Masonry the Compasses are used for the admeasurement of the architect's plans, and to enable him to give those just proportions which will ensure beauty, as well as stability to his work; so, in Speculative Masonry, is this important implement symbolic of that even tenor of deportment, that true standard of rectitude which alone can bestow happiness here and felicity hereafter. Hence, are the compasses the most prominent emblem of virtue, the true and only measure of a Mason's life and conduct.

And under

SQUARE AND COMPASSES: These two symbols have been so long and so universally combined to teach us, as says an early ritual, "to square our actions and to keep them within due bounds," they are so seldom seen apart but are so kept together either as two great lights, or as a jewel worn once by the Master of the Lodge, now by the Past Master.

Again, we find this:

The Bible, square and compasses are technically said to constitute the furniture of a lodge.

And also:

GREATER LIGHTS: The Bible, and the Square and Compasses.

Bro. William L. Boyden's Little Masonic Dictionary says,

COMPASSES: one of the most prominent of the emblems of Masonry.

SQUARE AND COMPASSES: the badge of the fraternity.

The furniture of a lodge, the Bible, Square and Compasses.

GREAT LIGHTS: the Bible, Square and Compasses.

Bro. Charles H. Merz, author and editor of the Sandusky Masonic Bulletin, in his unique book, Ask Me, Brother, says the furnishings of a lodge are

The Holy Bible, Square and Compasses.

And again:

The word "Compass" may be used only to indicate the cardinal points; as a geometrical instrument, the word in Masonry is always "Compasses."

One of the important products of Masonic learning in the last century was Bro. Mitchell's Common Law of Masonry, and in an inserted Dictionary of Masonic terms uses the word "Compasses" only.

A letter from the Grand Librarian of the Grand Lodge of England, the oldest Grand Lodge in the world, says:

In reply to your letter, the use of the word "Compasses" (in the plural) by Freemasons of the English Constitution is in no way a use peculiar only to the Craft. It is the proper English designation of this particular instrument used by many professions and trades besides its symbolic employment by Freemasons. The word "Compasses" is, however, really an abbreviation, for colloquial conveniences of the full name which is "a pair of Compasses", just as the word "Scissors" describes, for shortness sake, a "pair of Scissors", another instrument which like the Compasses consists of more than one distinct part and so may rightly be denominated in the plural.

The Secretary of Grand Master's Lodge, No. 1, in the jurisdiction of the Grand Lodge of England, says:

So far as my observation and research have gone the word "Compasses" is always used and not "Compass."

The Secretary of St. John's Lodge, No. 1, Boston, Massachusetts, reputed to be the oldest lodge in America, writes that they use the word "Compasses" and he presumes they have always done so.

Bro. Lionel Vibert, Editor of Miscellanea Latomorum and Past Master of Quatuor Coronati Lodge, says:

The facts are pretty clear. Compass in the singular means for us the Mariner's compass. The emblem is the Compasses.

We now turn to "the etymologies of the outer world." Chamber's Encyclopaedia has:

COMPASS, Mariner's is the name given to the instrument by which sailors are enabled to steer their course on the ocean and out of sight of land.

Much more is given, but no reference to the mathematical instrument.

And then says,

COMPASSES, instrument for transferring and marking off distances, or for drawing circles. etc.

The International Encyclopaedia has four pages devoted to "Compass" - not once referring to the mathematical instrument And follows this with

COMPASSES, a mathematical instrument for transferring or marking off distances (and for this purpose often called "dividers") or for drawing circles. The common compasses or dividers are composed of two rods or legs joined together by a pivot joint at one end and pointed at the other.

The Encyclopaedia Americana says:

COMPASS, MARINER'S: an instrument to ascertain directions at sea by means of the attraction of the earth for a movable magnet or a set of magnets.

Considerable space is given to a discussion of the subject, but no reference is made to the geometrical instrument. But this is followed by another heading:

COMPASSES: mathematical instrument used for describing circles, measuring lines, etc.

The Funk and Wagnalls Standard Encyclopaedia says:

COMPASS or Mariner's compass, a magnetic instrument used to indicate the direction of a ship with respect to the magnetic N. and S. Iine.

This discussion continues for four columns. No reference is made to the architectural instrument.

Then comes:

COMPASSES, instruments for transferring and marking off distances or for drawing circles, etc.

The following letter was written to the Editor of the Standard Dictionary:

Under the word "Compass" in the Standard Dictionary, you provide for thirteen definitions. You use twelve of them in defining things other than the mathematical instrument. After the number 7, you say, "see Compasses." And then in regular alphabetical order you say, "Compasses, noun, plural. An instrument consisting of two branches or legs, etc."

Are we not justified in concluding that you mean that "compasses" is one of the few nouns that have no singular? Chamber International, Funk and Wagnalls, The Americana, Mackey's (Masonic) Encyclopaedias, as well as Oliver's (Masonic) dictionary, all confirm this view. While Webster's, the Century and Stormonth's dictionaries practically do so.

I shall be greatly obliged to you for a reply.

To which the Editor replied:

Yes, compasses and scissors are words in the same class. "Compass" singular has a totally different meaning.

The Century Dictionary defines "Compass" under 10 headings. Under number 8, it says:

A mathematical instrument for describing circles or for measuring figures, distances between two points, etc.; commonly plural. Compasses consist of two pointed legs, etc. and then quotes Milton -

"In his hand He took the Golden Compasses, prepared In God's eternal store, to circumscribe This Universe and all created things."

Webster's Dictionary devotes 10 headings to the definition of "Compass." Nine of them refer to other things than the geometrical instrument. After number 8 it says:

8 (usually plural). An instrument for describing circles transferring measurements, consisting in its simple form of two pointed branches or legs, joined at the top by a pivot; called also pair of compasses. Compasses have generally one pen or pencil point, those with two sharp metal points for measuring are specifically called dividers.

Then in regular alphabetical order comes this:

COMPASSES, noun, plural. An instrument for describing curves, measuring, etc.

GEOMETRY OR MASONRY, ORIGINALLY SYNONYMOUS TERMS

Bro. H. L. Haywood's pamphlet, The Walrus and the Carpenter, which is included in the Dollar Masonic Library, gives us a glimpse of the mathematics of Masonry. Writing of the Forty- seventh problem of Euclid and its reputed discoverer, the Great Pythagoras, Bro. Haywood says:

There is more substantial evidence to show that he founded a School of mathematics to make special studies of the righted- angled triangles. That theorem which showed up in Euclid as the forty-seventh proposition was attributed to him - in itself sufficient to establish ever enduring fame for any man. This proposition, you will recall holds that the sum of the squares of the two shorter sides of a right-angled triangle is equal to the square of the hypotenuse. For ages before Pythagoras the Egyptians had known on the basis of a rule of thumb that any

triangle, the sides of which are in units of 3, 4, and 5 is a right-angled triangle; it is possible that Pythagoras generalized this into his own theorem.

The importance of this theorem in the history of mathematics, and even in the history of exact thinking in general, cannot be exaggerated. "No proposition in the whole of mathematics has had such a distinguished history," writes Bertrand Russell one of the greatest of all living mathematicians. "Everything in geometry, and subsequently in physics, has been derived from it by successive generalizations."

This problem at once becomes intensely interesting, and important to every Master Mason. The symbolism of Masonry being so closely connected with the mathematical sciences, I wrote to the Department of Mathematics of a number of Universities and Colleges asking what name they applied to the geometrical instrument used in describing circles. Here is the result so far as obtained:

Amherst College - Compasses.

University of Arizona - A pair of Compasses. A pair of Dividers. This is not a magnetic Compass.

University of Arkansas - Compasses.

Birmingham-Southern University - Compasses.

Brown University - Compasses.

Cambridge (England) University - Compasses.

University of California - Either but Compasses more common.

Chicago University - Dividers or Compasses

Columbia University - This is known as Compasses, i.e., an instrument often called Compass, but "Compasses" is scientifically correct, the magnetic needle, a circle or space being a Compass. The above is also referred to often as a pair of Compasses.

University of Colorado - Plural drawing instrument for measuring, describing circles, etc. (Webster).

Connecticut Agricultural College - Compasses. Dartmouth

University - Compasses.

University of Delaware - Compasses. Compare the word scissors.

Earlham College - Compasses.

George Washington University - Compasses. See Funk & Wagnalls, or any other good dictionary. J. T. Erwin.

University of Georgia - Compasses. R. P. Stephen.

Hanover College - Usually plural.

Howard Payne University - Dividers

University of Illinois - Pair of Compasses. Not Compass.

Indiana University - Compasses.

Indiana Central University - Compasses.

Iowa State University - Dividers or Compasses.

University of Kansas - Compasses.

University of Kentucky - Compasses.

University of Maine - Compasses.

University of Manitoba - A pair of Compasses.

U. S. Military Academy - Pair of Compasses or Compasses.

Massachusetts Institute of Technology - Compasses.

University of Michigan - I prefer the plural Compasses, or a pair of Compasses.

University of Minnesota - This looks like a pair of Compasses.

University of Missouri - Compasses.

University of Montana - Compasses. See dictionary.

U.S. Naval Academy - Compasses. (See Webster.)

University of Nebraska - Compasses.

University of Nevada - Compasses.

University of North Dakota - Compasses.

University of Notre Dame - An instrument used in drawing, for describing arcs, circles, etc., is called "Compasses". An instrument used in surveying, for determining courses and directions from a magnetic needle is called "Compass".

Oakland City College - Compasses.

Oberlin College - The term applied to the above is Compasses or a pair of Compasses. Ohio State University - Compasses.

University of Oklahoma - Compasses.

University of Oregon - Compasses

University of Pennsylvania - Pair of Compasses.

Princeton University - Compasses (or Dividers).

Purdue University - If used in drawing, "a pair of Compasses". If used in measuring, "a pair of Dividers".

Rollins College - Compasses.

Rose Polytechnic Institute - Compasses.

University of South Carolina - Compass

University of Southern California - Compasses.

University of Tennessee - Compasses.

University of Utah - Compasses.

Taylor University - Compasses.

University of Vermont - Compasses.

University of Virginia - Compasses.

Wabash College - I would call the above "Compasses" or "a pair of Compasses."
University of Washington - Compasses is technically correct. I prefer the term "a pair of Compasses".

Western Reserve University - Compasses.

West Virginia University - A pair of Dividers or Compasses.

Wyoming University - (Pair of) Compasses.

Yale University - Pair of Compasses or Dividers.

DIVIDERS is given in dictionaries and by mathematicians as synonymous with COMPASSES.

The following excerpts are taken from Brothers and Builders, Bro. Joseph Fort Newton, and will form a fitting conclusion to this article:

THE HOLY BIBLE

Upon the Altar of every Masonic Lodge, supporting the Square and Compasses, lies the Holy Bible. The old, familiar Book, so beloved by so many generations, is our volume of Sacred Law and a Great Light in Masonry. The Bible opens when the Lodge opens; it closes when the Lodge closes. No Lodge can transact its own

business, much less initiate candidates into its mysteries unless the Book of the Holy Law lies open upon its Altar. Thus the book of the Will of God rules the Lodge in its labours, as the Sun rules the day, making its work a worship.

THE SQUARE

The Holy Bible lies open upon the Altar of Masonry, and upon the Bible lie the Square and Compasses. They are the three Great Lights of the Lodge, at once its Divine warrant and its chief working tools. They are symbols of Revelation, Righteousness, and Redemption, teaching us that by walking in the light of Truth, and obeying the law of Right, the Divine in man wins victory over the earthly. How to live is the one important matter, and he will seek far without finding a wiser way than that shown us by the Great Lights of the Lodge.

The Square and Compasses are the oldest, the simplest, and the most universal symbols of Masonry. All the world over, whether as a sign on a building or a badge worn by a brother, even the profane know them to be emblems of our ancient Craft. Some years ago, when a business firm tried to adopt the Square and Compasses as a trade-mark, the Patent Office refused permission, on the ground, as the decision said, that "there can be no doubt that this device, so commonly worn and employed by Masons, has an established mystic significance, universally recognized as existing; whether comprehended by all or not, is not material to this issue." They belong to us, alike by the associations of history and the tongue of common report.

Nearly everywhere in our Ritual, as in the public mind, the Square and Compasses are seen together. If not interlocked they are seldom far apart, and the one suggests the other. And that is as it should be, because the things they symbolize are interwoven In the old days when the earth was thought to be flat and square, the Square was the emblem of the Earth, and later, of the earthly element in man. As the sky is an are or a circle, the implement which describes a Circle became the symbol of the heavenly, or skyey spirit in man. Thus, the tools of the builder became the emblems of the thoughts of the thinker- and nothing in Masonry is

more impressive than the slow elevation of the Compasses above the Square in the progress of the degrees. The whole meaning and task of life is there, for such as have eyes to see.

THE COMPASSES

In our study of the Square we saw that it is nearly always linked with the Compasses, and these old emblems, joined with the Holy Bible, are the Great Lights of the Craft. If the Lodge is an "Oblong Square" and built upon the Square (as the earth was thought to be in olden time), over it arches the Sky, which is a circle. Thus, Earth and Heaven are brought together in the Lodge - the earth where man goes forth to his labor, and the Heaven to which he aspires. In other words, the light of the Revelation and the law of Nature are like the two points of the Compasses within which our life is set under a canopy of Sun and Stars.

----o----

THE BUILDER January, 1928

The Kabala

Bv BRO. L. F. STRAUSS, Massachusetts

IN the May number of THE BUILDER last year appeared an article entitled The Essenes; in July was published Freemasonry and the Essenes. These two articles constitute a kind of introduction to this one. In Freemasonry and the Essenes attention was called to Masonic terminology and nomenclature of Hebrew-

Aramaic origin. A repetition here of this list may be of interest; furnish food for thought.

Adonai - Lord; used by the Jews in place of Jehovah, the name of God.

Adon Hiram - Adoniram - The Lord is exalted.

Ahiah - I Kings iv, 3

Ahiman - Rezon. Derived from a very old and obsolete Hebrew word and used as title to a book of instruction in the Grand Lodge of York. [Actually it first appears as the title of the Constitutions of the "Ancient" Grand Lodge in London, compiled by Lawrence Dermott. Ed.]

Abbadon

Abda

Abif

Aholiab

Balgulkal - obsolete Hebrew

Bel

Bendekar

Bereith

Boaz

Breastplate

Cedars of Lebanon

Cherubim

Chased

Cohen

Emeth

Enoch

Ephod

Levite

Manna

Melchizedek

Melech

Miter

Mizraim

Maamah

Peleg

Pentalpha - Solomon's Seal

Rabboni

Sabbaoth

Sanhedrim

Seal of Solomon

Sephiroth

Shaddai

Shamer

Ephraimites

Ezel

Gabaon

Gedaliah

Giblim

Haggai

Hiram Abif

Immanuel

Jachin

Jacob's Ladder

Jah

Jehosaphat

Jeharak

Kabbala

Kadosh

Kamea

Lebanon

Shekel

Shekinah

Shiboleth

Shield of David

Signet of Serubbabel

Tabernacle

Tetragammaton

Tomb of Adoniram

Solomon's Seal

Tubalcain

Twelve Lettered Name

Two Lettered Name

Zabud

Zadok

Zedekiah

Zeredha

Zerubbabel

To this list of Masonic terms we will add the word Ain Soph, one of the most important figures in the Zohar (crown of the Kabala). This term Ain Soph was referred to in an article entitled the Freemason's Vision of God, by W. W. Covey Crump, a clergyman of the Church of England and Master of Quatuor Coronati Lodge. This also appeared in THE BUILDER for last May.

Now what is, what means, what is contained in the Kabala? We will give a brief outline of the "idea" as reflected in the minds of recognized "authorities."

Webster's Dictionary, abridged definition: Esoteric Theosophy.

Encyclopedia Brittanica: An interesting exposition is here given; four lengthy pages. But - in the opinion of Strauss - after reading these four pages, the average reader, even the scholar, will know as little or as much as before. This selection of the information given in the Encyclopedia Brittanica may be of value to the innocent reader:

In the Middle Ages, especially during the first period of the Renaissance and again at the period of the Reformation this Kabala was something of a factor, especially in the minds of Pico di Mirandola, Johann Reuchlin, Cornelius Agrippa, Theophrastus, Paracelsus, Robert Fludd, etc., etc. Through Mirandola's power of persuasion Pope Sixtus wanted Kabala taught to divinity students of the Holy Roman Catholic Church.

Some points given in the Encyclopedia Brittanica should be of interest to students of Philosophy and Theology, and to seriously minded members of the Order of Free and Accepted Masons.

Article in the Catholic Encyclopedia, "A little scratched will serve" (Bacon-Shakespeare). We will give a few significative excerpts:

1. Its application has greatly varied in course of time and it is only since the eleventh and twelfth centuries that the term Kabala has become the exclusive appellation for the system of Jewish religious philosophy which claims to have been uninterruptedly transmitted by the mouths of the Patriarchs, Prophets, Elders, etc., ever since the creation of the first man.

2. Several of its doctrines recall to mind those of Pythagoras Plato, Aristotle, the Neo Platonists of Alexandria, the oriental or Egyptian Pantheists and the Gnostics of the Earliest Christian Church [Capitalization is by Strauss].

German Encyclopedias; Brockhaus and Meier: one-fourth of a page. Contents - Negation.

La Grande Encyclopedie: In the opinion of Strauss this Encyclopedia is the fairest, the best, the most impartial published in Europe or America. On our "subject" we find six large pages.

The true Caballe dates in reality, as we will see later, only from the thirteenth or fourteenth centuries. But its origines are very ancient.

Why print "Does not date in reality only from the thirteenth or fourteenth centuries" and then "But its origins are very ancient"? Should not origines constitute a kind of beginning?

The Gnosticism of the Jews is found already in the Old Testament, and the foundation of its metaphysical theory and the colors in which it is clothed. Everyone knows what an important part is played by Wisdom in the different books of the Bible in Proverbs, the Book of Job, the Wisdom of Jesus the Son of Siraeh and in the Wisdom of Solomon. [The last two mentioned being in the Apocrypha.]

One of the most striking proofs of the influence exercised by secrets, doctrines and mystical ideas upon the Jews of Palestine towards the end of the second Temple is furnished by the sect of the Essenes.

The Glory, or the Word, which under the influence of Plato and the Stoics became with Philo the famous Logos or the Word. . . . [The italics are by Strauss.]

The Zohar was earlier considered as a very ancient work. It was usually attributed to Simeon ben Jochai (2nd Cent.) but today there is no doubt that it was born in Spain at the end of the thirteenth century, etc., etc.

Wrong; the name Zohar saw then the light of day, but contents, doctrines, propounded were transmitted orally centuries B. C.

La Grande Encyclopedie gives a very lengthy and learned exposition of the doctrines, the idea found in the Kabala. Time and space does not permit here an elaborate presentation or a critical view.

Encyclopedia Universal Ilustrade Americana Europea says of the Kabala that it was:

1. An oral tradition among the Jews that explained the sense of the Holy Scriptures.

2. In the ancient Jewish literature the whole body of religious doctrine with the exception of the Pentateuch.

3. At the beginning of the tenth century of our era the cabala was considered as a secret science, a system of Theosophy.

This Spanish-American Encyclopedia devotes four full pages and, strange as it may seem, gives an impartial presentation of the case. Nueva Encyclopedia Italiana. Two pages. Presentation is not deliberately unfair, principle of hypothesis is strongly accentuated, contents not of sufficient value (opinion of Strauss) to be given space in THE BUILDER, or time in the mind of the reader.

The Encyclopedia Americana: Presentation free from bias. Four pages.

Cabana designates the mystic law of the Jews and the practice based thereon.

Historically considered the Cabala antedates by many centuries the work devoted to the exposition of its theorists and the inculeation of its practices, etc., etc.

Indications are plentiful in both the Apocrypha and the pseudo-Epigrapha, notably in the Enoch books and the Testaments of various Bible heroes pointing to the acceptance and currency of Cabalistic concepts at the time these extra canonical books were composed, etc.

Jewish of the late pre-Christian, and Christian Gnosticism of the early Christian centuries may be looked upon as its predecessors.

The Neo Platonic and Pythogorean character of the book's theorizing is evident. To some sectaries the affirmation of the treatise seemed too strongly anthropomorphic. They therefore posited between God and Universe a Mediator the PRINCE of the WORLD, to whom they imputed all acts of creation and to whom they referred the corporeal description of God found in the Bible....

In brief, the main contentions of the Kabala are these: God is unknowable in His own essence. He is the EN SOPH the limitless, infinite. He is the HIDDEN OF ALL HIDDEN. He is the negative as far as he is cognizable by man, etc., etc [Capitalization is by Strauss.]

The Americana gives quite a philosophical interpretation: A knowledge, an understanding of the real, the inner, meaning of the Kabala cannot of course be expected.

Encyclopedia of Religion and Ethics, edited by James Hastings. Six large pages. Selections follow:

The famous admonition of Sirach not to see that which is too wonderful for thee, etc., etc.

This would seem to imply a tendency to Esoteric doctrines on the part of the Essenes.

Kabalism denies the "Creatio ex nihilo" and the possibility of knowing God, etc., etc.

Presentation is fair, free from "conscious" bias; good intention but Christian Orthodoxy - "Fundamentalism" - color the vision.

The New International Encyclopedia:

The designation for a mystical system of philosophy, which arose among the Jews at the beginning of the common Era, as a reaction against the sober and austere form assumed by Rabinnical Judaism. It attained a great vogue after the twelfth century, spread among Christian scholars in the 15th and 16th centuries and still prevails among the Jews of Eastern Europe though now dying out, etc., etc.

More than "a little scratched," therefore will not serve.

Now again, what is the Kabala?

When L.F. Strauss became a member of the Ancient or Modern "Order of Free and Accepted Masons," when he studied and examined carefully what had been presented to his physical ears; when he - did what is generally expected from a scholar - such as he is supposed to be - made some extensive researches; Strauss rubbed his eyes to ascertain whether he was dreaming or was really awake. Next he examined his intellect and then scrutinized his "NOUS" (Supraconscious self) to make sure that everything was all right in the upper story of L. F. Strauss.

Masonic nomenclature, Masonic symbolism taken, borrowed, "stolen," from what might be called the innermost shrine of Judaism. A shrine, the existence of which, in the opinion of Strauss, was no longer known or recognized, was in fact, decried and rejected by official Christianity. L.F. Strauss, through strange exceptional course of events had been made to see that what is called Christianity may be likened unto a jewel taken from this innermost shrine or unto a child reared and trained for its mission by the Builders, the Guardians of this Shrine.

As L.F. Strauss had intimated in previous articles, a society and organization known in history as the Essenes, but whose real name, whose self-designation was Banaim (which term means Builders or Masons) was the Builder, the Providential Guardian of this Sacred Shrine.

A number of secular, half-informed critical historians, make Jesus an Essene; John the Baptist is universally recognized as a member of these Essenes, John the Evangelist shows himself a member of this order by his presentation of the Gospel. The Apostle Paul informs us that he had sat at the feet of Gamaliel, a distinguished, a prominent member of this brotherhood. In Paul's presentation of the figure of Melchizedek there stands revealed a definite knowledge and a willing, joyful,

acceptance of Essenic, that is Kabalistic, Weltanschauung philosophy, theosophy religion. There cannot be a doubt in the mind of a careful unbiased student that St. Clement and Origen, two of the most prominent Church- fathers, and some other leaders of primitive Christianity had been initiated into Essenic Kabalistic wisdom.

Upon the table upon which this article is written lies a book recently discovered, and considered a treasure, by L.F. Strauss. A treasure, because this book is in a way a star witness. In its presentation of Masonic lore this book affirms, confirms, the main view and interpretations of L.F. Strauss. The author of this book is Albert Pike, in whose memory a Masonic monument has been erected in Washington. The title, Morals and Dogma of the Ancient and Accepted Scottish Rite of Freemasonry.

This book by Albert Pike is a great work, a wonderful, a most marvelous presentation of the garb, the dress in which were, are, clothed the doctrines, the ideals of Ancient and Modern Freemasonry. Albert Pike in the opinion of L.F. Strauss had not only entered the outer court, but his mental eye had been opened, he had a distinct inner vision of a glorious temple, and even of an inner shrine, which, in the opinion of L.F. Strauss, Albert Pike had actually tried to enter.

Albert Pike in this book makes many favorable references to the Essenes; in one place he has even given the name, the word Banaim, without seeming to recognize its significance and relation. He refers to the connection of our two Johns with the Order of Essenes, its teachings and activities.

This book by Albert Pike contains with appendix more than a thousand pages. In this short article a full presentation of the "case," the Weltanschauung, of our author (a recognized leader in Freemasonry) cannot of course be given. We will also state that on some points the belief, the philosophy, the Weltanschauung of L. F. Strauss is somewhat different from the interpretation given by Albert Pike. The latter's references to some Graeco-Roman sages, especially to Pythagoras, produced an inner and outer smile, in the mind and upon the lips of L. F. Strauss.

What interests us, however, in the work of Albert Pike, are his many references to the subject now under consideration, the Kabala. In a way this Kabala constitutes the foundation, furnishes the basic principles of the Masonic doctrines, ideas and ideals presented to the reader. As this book contains, as already stated, more than a thousand pages, a few quotations only can be given.

Kabala consecrates the alliance of the Universal reason and the Divine Word. . .

Kabala contains a doctrine of logical, simple, absolute....

Kabala contains a source of many doctrines....

Kabala furnished the material for the Roman de la Rose. KABALA gives to MASONRY secrets and symbols....

Kabala an entire perfect, unique theology in the secret traditions.

Kabala in active realization, the magic of words, is "Hermeticism."

Kabala taught the unity of God and embodied a pure Philosophy.

Kabala teaches the emanation of all from infinite light. .

Kabala the Ancient of Days existed before everything... .

Kabala the Hebrew traditional philosophy....

Kabala the supreme Being in the Unknown Father. . . .

Kabala the Key of the occult sciences and gave birth to the Gnostics.

Kabalistic doctrines known to the Templars....

Kabalistic and Hermetic Rose Croix....

Kabalistic books furnished the doctrine of the Hermetic philosophers.

Hermetic Philosophy, whose principles and teachings, ideas and ideals, in the opinion of Strauss are in accord with the doctrines given in Kabala, existed (again in the opinion of Strauss) thousands of years before the Kabala was conceived.

This Universe, this world of ours (again in the opinion of Strauss) existed much longer than the average man imagines. Continuing quotations from Pike:

Kabalistic doctrines concealed under its emblems in the Apocalypse.

Kabalistic doctrine, like Masonry, tends towards spiritual perfection

Kabalistic doctrine of emanation, the origin of the Christian Trinity.

Kabalists have chiefly studied the question of the nature of Deity and the beginning of the Universe. . .

Kabalists' opinion concerning souls is Platonism and comes from the Chaldeans. . . . [Nix! Strauss.]

Cabalistic clavicules, Ezekiel and the Apocalypse have occult explanation.

Cabalistic expressed the perfect number, 10, by a Tau cross....

Albert Pike gives us also numerous references to the Zohar (in a way the crown of the Kabala). These references are too lengthy and too significative to be given in this brief article.

In correspondence with our Bro. R. J. Meekren, L. F. Strauss was given the information that Bro. Pike had obtained his knowledge about Occultism and the Kabala largely from Maurice Constant, whose nom de plume was Eliphas Levi.

This caused L. F. Strauss to investigate Eliphas Levi, and Strauss was pleased and feels grateful to his informant.

After a brief investigation he will say this: Eliphas Levi was one of the few favorites of Fortune who had come near the ideal expressed by Nietsche in Also Sprach Zaratsushtra, near the position in store (ultimately) for the members of the Genus homo, near the position recognized by the great ones, the Philosophers, the Prophets of the race; of which position Bulwer Lytton gives us a vivid glimpse in his strange book entitled Zanoni: a position to which Campanella refe in some of his writings. [See Sonnets, translated by J.A. Simonds and Civitas Solis.] This Campanella spent thirty years of his life in a dungeon, the prisoner "Our Holy Father the Pope" and the Holy Inquisition.

The philosophy, the theology, the doctrines enshrined, stored up in this position, could be given or to a selfish untutored world in a form veiled, very much veiled. The Platonists, Origen definitely informs us, when called upon to choose, preferred to express the selves in too veiled a manner rather than too plainly or openly.

Giordano Bruno has seen far and deep. Had expressed himself too openly? And was he therefore punished by "Providence"?

Jacob Boehme, one of the greatest of seers, was, harmless; because his vision is beyond the reach, above the understanding of the multitude and the intellectual critics.

Cosmic Consciousness by Maurice Bucke, contains most valuable information for those already initiated.

This book, La Clef Des Grands Misteres, is a most markable presentation of a wonderful world, of a subject usually called Occultism, Mysticism, occasionally even Spiritualism. Our author presents his ideas, his interpretation of this strange world in three hundred and fourteen pages.

"Eliphas Levi" had glimpses of a superworld which glimpses disclosed to him a realm, strange and wonderful; but he, in the opinion of Strauss, was not a trained philosopher, did not fully realize the meaning and interpret correctly the scientific cosmic significance of the things he saw with his inner eye. A few extracts:

One very important from first part:,

God Himself creates Himself eternally, and the Infinite which He fills with His work is an infinite and incessant creation.

This word "infinite," like most people's clothes, covers a multitude of "sins", or rather misunderstandings, errors, mistakes.

The second part of this book is devoted to a something our author calls a supplement, and is entitled Articles Sur La Kabbale.

A few excerpts which Strauss thinks of interest:

Catholic Dogma is derived from, based upon the Kabala, but carefully veiled and modified.

The word, God, expresses an ideal unknown in itself but well known under the diverse ideas which man makes, conceives, and expresses under the name, God.

The Kabala which is the Mother of Exact Sciences, does admit a doubt when authorizing a hypothesis and speaking the religious sense and the name by which

Man expresses his idea of the Infinite and the Invisible, the Kabala, we declare predicates His necessary existence because the verb indicates Being, as reflection indicates body .....

Kabala distinguishes between the real Being of God and the human conception or idea, to which is given the name Adonai or Jehovah. . . .

It is for this that the Kabbalists have distinguished the real being of God from the idea of him in the [mind] of man.

Eliphas Levi was born a member, a son of the Catholic church. He remained a good Catholic, not, of course, in the eyes, the judgment, of Our "Holy Father the Pope." Some of his views will not be endorsed by American Protestants.

Protestantism, for instance, is able to produce enthusiasm only rarely and in isolation.

Protestantism is a religious negation rather than an affirmation.

Predilection, prejudice, ideas instilled into our mind during our childhood, continue as a force, as a factor, in our opinion, our interpretation, even in the mind of an Eliphas Levi.

Men who are too good or too liberally minded are disabled [lit. out of the conflict].

Sad but true !

Truth is set in the concourse [put where all can see] but those who find her are condemned to silence, otherwise everything would be ended.

Endorsed by Strauss.

It is for this that it mras said by the Christ, "I speak in parables that seeing they should not see, and hearing they should not understand. Otherwise they would be converted and would be saved."

Satis, satis! Enough, enough.

Eliphas Levi is considered, by our Editor, to have been the teacher, the guide of our good brother and recognized leader, Albert Pike. Ergo, the words of both should be of interest to the brothers of the Order of Free and Accepted Masons and to the readers of THE BUILDER.

But frankness ! What will, what would be, the benefit derived from the reading of the works by these great authors for the large majority of living members of the genus homo, even if or when these readers are also members of our Masonic Society?

The things presented, the ideas, the doctrines, the subjects discussed are so strange, so mysterious, so incomprehensible to the mere intellect. We are here reminded of the sage's declaration, Wer den Dichter will verstehen muss in Dichter's Lande gehen. Who would the poet understand must travel to the poet's country. In fact, in the opinion of L. F. Strauss, the ideas, the doctrines, the subjects presented by Eliphas Levi, or Albert Pike, are about as strange, as mysterious and

incomprehensible as are, to the large majority of our brothers, the ceremonies, forms, and nomenclature used in our lodges. Why this opus and modus operandi? What justification, what purpose? We mentioned the declaration by Plato and Origen. But have we not also the words of the Master given in the sermon on the Mount, "Do not give that which is holy to dogs. Cast not pearls before swine;" and the words of the Apostle Paul: "You are still babes and cannot stand strong meat" (or shall we say "drink?"). Why this secrecy?

The time for revelation, for publication had not yet come. In correspondence with our editor, this brother was informed that Arthur Waite (in the opinion of Strauss a great writer, a great student, a great theosophist, a good Mason) had secured in his (our Editor's) mind, an improved appreciation, a higher valuation, of our present subject, "The Kabala."

Arthur Waite has written many wonderful books of interest to searchers after Truth and especially of special value to members of Masonry. Will here recommend:

The Secret Tradition in Freemasonry, The Occult Sciences, The Real History of the Rosicrucians and The Secret Doctrines of Israel, i.e., The Kabala.

We might here also mention the great work published a few years ago by a noble Frenchman, P. Vulliaud, of one of whose books our Editor expressed in correspondence a favorable opinion. The book now in our mind is entitled La Cabbage Juif. A "great" work, two large volumes. La Cabbage Juif presents a learned exposition of Mysticism, in general, and Jewish Esoteric Occultism in particular. A brilliant description of a most marvelous temple. Our Frenchman, in the opinion of Strauss, even saw an inner shrine which he, our Frenchman, failed to enter.

The second half of the second volume is devoted to a learned, a scholarly refutation, of the claim of Masonry, to a connection, a relation, with La Cabbage Juff.

The idea! La Cabbage Puff, the divinely revealed wisdom that has furnished to the Holy Roman Catholic Church some of its most important dogmas and doctrines! How preposterous! What a presumption! we must here, of course, take into consideration that our noble Frenchman was born a Catholic, wished to be considered a faithful son of his Church, and did not want to offend Our Holy Father, the Pope, in his official court.

This present article is intended as a kind of introduction to a subject - the Kabala. L. F. Strauss here wishes to call again attention to the three other introductory articles published in THE BUILDER, one in the month of May, the other in July, the third in the December edition.

For the benefit of the forgetful reader, or new readers of THE BUILDER, the writer wishes to emphasize a few points: the nomenclature, the symbolism, used in the Masonic Lodge, is taken from a something called The Kabala.

An organization known in history by the name Essenes, are the fathers of this Kabala. The popular name of these Essenes was Chasidim, the self-designation was Banaim, which name or word means in English, Builders, Masons.

Kind readers recall, reflect: Maha Banaim.

As a kind of "reference" to the reliability, the trustworthiness, of this Kabala, Strauss will reiterate: The heliocentric doctrine "quoted" in the July number was an integral part of the Essenic secret doctrines.

A doctrine of evolution which contained features recognized by William James, but which was not elucidated on account of not yet being scientifically established, was also a part of Essenic teachings.

In the textbook not yet written, this kind, this form, these basic principles of evolution - wie die gute Mutter schafft - as Goethe said - will be given in the textbooks, the school books of future generations.

As scientific astronomical progress made possible and assured acceptance of heliocentric doctrine, and prevalent theories of the doctrine of evolution - although considered still by some unbiblical - so, the progress made in modern astronomy, the discoveries, the doctrines of Theodor Fechner (whose main work has been translated by Strauss), whose strange metaphysics the Encyclopedia Brittanica calls the master key to "Modern Thought." (This should read "future" thought in the opinion of Strauss.) Some features in the doctrine of Relativity make possible and advisable the publication of some of the secrets, some of esoteric doctrines enshrined in a work called the Kabala, the fountainhead, the textbook of Free Masonry.

So in a subsequent article L. F. Strauss intends to give in plain language, with simple words, some highly interesting Kabalistic doctrines.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

THE VATICAN AND ITS SHADOW

WE begin the New Year and the new volume of THE BUILDER by presenting the first installment of "The Shadow of the Vatican." Our readers will now be able to judge for themselves what the character of these articles really is. There seems to be no object in repeating what was said on this subject last month as to the reasons that have led us to publish them, but it may be as well to insist once more that we take no responsibility for the author's statements. We are satisfied that he is in a position to know what he is talking about, and we have every ordinary everyday assurance that he is a man of probity and honor, but this does not absolve our readers from making their own judgment upon his work.

One condition in his Church upon which he strongly animadverts seems, according to recent news items, to have been removed, formally at least, and that is the Italian dominance in the College of Cardinals. We say formally for the fact that the new appointments now place the Italian Cardinals in a bare minority will obviously not end their power of control. But it is a step towards an administrative reform, and it is not impossible that the shadow of these articles has gone before, and had something to do with the inauguration of the new policy. This is not at all impossible (we will not venture to say improbable) as they have been read in manuscript by several influential churchmen, and have been much talked about privately.

We say again that it is our belief that the revival of administrative autonomy in different countries, and especially, of course, in America, in the Roman Church, would remove as a consequence most of the features that rouse the apprehensions of Protestants and nonRomanists generally. As things now are this Church is not only extra-national, but is also highly centralized and ruled absolutely from a foreign country; and this again, not only in matters of faith and doctrine, which in itself might be tolerable, but also in matters of administration down even to minor details. And this it is that inevitably makes everyone who does not accept the Papal claims either in spiritual or temporal affairs justifiably suspicious.

But there is one thing that must be constantly borne in mind and that is that this condition is one for the action of the citizen and not of the Mason. It is the

neutrality of Freemasonry in regard to religious creeds that is the chief count in the indictment against it, for this neutrality is feIt to be more dangerous than hostility. Masons as such must never be tempted to leave this impregnable position. As citizens they must act as their duty dictates according to the best information they can obtain.

* * *

THE T.B. SITUATION

THOSE who have taken the trouble to read the pages of the Northeast Corner during recent months will have gathered that the obstacles. confronting the National Masonic Tuberculosis Sanatoria Association have been increasing rather than diminishing, and becoming more and more insurmountable as time went on. As the Grand Lodge of New Mexico was the prime mover in the formation of the Association it was felt by the Board of Governors that before any final steps were taken a full report of the whole situation should be presented to the Grand Lodge at its next communication.

Several courses of action are possible, but it seems obvious that with the general refusal of the other Grand Lodges of the country to cooperate it will be useless to try and continue along the present lines. and trying to meet the need through the agency of an official national organization.

Under the circumstances it will be best to defer all comment until after the report of the Association has. been considered by the Grand Lodge of New Mexico. But it may be as well to recall here what THE BUILDER undertook to do in support of this cause, and the reasons for so doing. When the Association was organized the first step was the essential one of bringing the situation to the attention of the Masonic Fraternity and making the need for some action in the matter as widely known as possible. Two avenues were available, and both were attempted. The

first was the regular official channel of correspondence with the Executives of the various Jurisdictions. The other, intended to gain the support of the members of the Craft at large, without which no official action could be either decided or continuous, was the medium of the Masonic Press.

Unfortunately comparatively few of the Masonic periodicals of the country were willing to give much space or emphasis to the subject. An occasional paragraph would appear here and there; gradually to become more and more infrequent, until latterly all mention of the subject has been entirely dropped with very few exceptions. In saying this we are merely stating a fact without the least intention of making any criticism. We presume for one thing that, as in the case of the Grand Lodges, the Association failed to convince the editors and proprietors of the various Masonic Journals. The reasons for this failure are doubtless complex. They may be the same as those which caused the majority of the Grand Lodges to withhold support or they may be quite different, we do not know, and not knowing do not presume to judge. We suspect however that they were widely different in different cases.

Another condition entered into the situation. Of only a few Masonic periodicals can it be said that they have a truly national circulation, and of those few we believe that there is little question that THE BUILDER is most evenly distributed throughout the whole country. Besides that, its readers comprise the most thoughtful and influential members of the Craft.

It seemed therefore, once the need was made clear, that it was our duty as Masons to use our exceptionally favorable position to support the movement, and it was for this reason that we placed a certain amount of space in our pages at the disposal of the N.M.T.S.A. so that their message could be fully presented to our readers in any way that seemed to them most fitted to produce results. For the contents of the Northeast Corner the Editors of THE BUILDER have no responsibility, other than the general one of giving this opportunity to the Association to approach our readers. We have fully supported the work in its general aspects in the editorial columns, and have from time to time emphasized those features of the problem that seemed to us most essential.

So far as we can gather from letters received during the whole period that the Northeast Corner has been a regular department of THE BUILDER, a majority of our readers have approved this action. Indeed if the proportion of our correspondents who favored it to those who did not is at all representative of our readers as a whole it would not be too much to say that the latter form a minority quite negligible in point of numbers. And such objection as has been offered has not been disapproval of the T. B. Campaign itself or of any doubt of the pressing nature of the problem, but solely on the grounds that it was not appropriate in a magazine expressly devoted to Masonic Research.

The force of this we concede. We can only repeat what we said on this point at the very first, that though this is not a matter of research, yet we are all Masons before we are students, and our Masonic duties have the prior claim upon us. It seemed then, as it seems now, a matter of obligation that we should do whatever lay in our power to help. And in any case, if this subject has proved to be of interest to any substantial number of our readers, it would be justified on that score alone, even if they were not a majority. It is hardly possible to make everything that appears in THE BUILDER of equal interest to

every one of our readers. Any reader of any periodical must inevitably find some of its contents dull ,or uninteresting, and the only practical ideal is to arrange it that everyone may find something that appeals to him in each issue.

Before leaving the subject we may add that we have received unofficial information that the work of the N.M.T.S.A. has at last borne some definite fruit. We understand that at the recent meeting of the Grand Lodge of Texas an assessment of twenty-five cents per capita was levied for the relief of tubercular Texas Masons. Restricted in scope as this action is it is yet a great step in the right direction and we congratulate the Texas brethren on having taken it. If only every other Grand Lodge would follow this example and proceed to make adequate provision for their own tuberculars the problem will be solved in what after all may prove to be the most satisfactory way. Providing of course that the tubercular Masons now in the "Tuberculosis Triangle" are transported back to their own states as soon as provision has been made for them. This is essential, for it must never be forgotten that the problem is not an academic one, but that hundreds of our

brethren are slowly dying of disease and privation in the Southwest and that the pressing and urgent need is to provide them some adequate relief. If the means so far suggested to this end will not serve, others must be devised.

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F.&A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Past Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

FRANCIS E. LESTER, Vice-President

WILBUR L. ELSER, Executive Secretary

ALPHEUS A. KEEN, Secretary

JOHN W. BOWMAN, Treasurer

ROBERT J. NEWTON, Editor, Manager N.M.T.S.A.. Las Cruces, New Mexico

The Tuberculosis Triangle

By BRO. ROBERT JESSUP NEWTON, New Mexico

THE following article is reprinted from the "Journal of the Outdoor Life." It is a general presentation of the problem by one who is thoroughly familiar with all its aspects. Whether national or local sanatoria are the better means for meeting the need, or whether a combination of both, the point that it is necessary to grasp is that it is a national and not a local question. If every state and every city was equipped to took after its own people, the need would be met of course, but what is to be done with the sufferers already in the Southwest?

PLACE a ruler upon the map of the Southwestern United States and draw a line from San Antonio to Denver, 815 miles; then a second line from Denver to Los Angeles, 850 miles, and a third line from Los Angeles back to San Antonio, 1220 miles, and you have enclosed within a vast triangle approximately 350,000 square miles of mountains and valleys, high tablelands, or mesas, and deep canyons, deserts and irrigated valleys, ranging from sea level to peaks more than two miles high. This great empire is the "Tuberculosis Triangle," famous throughout the whole world, as the "Promised Land" of health and healing to the unfortunate victims of the Great White Plague.

Even before the days of the gold rush to California and, in fact, more than a century ago, the migration for health began. It is continuing and increasing today. The biographies of many men who later became prominent in the history of the Southwest show that they came as health-seekers. The pioneers of this pilgrimage sought the semi-arid climate of Southwest Texas and the old Spanish city of San Antonio, and as the passing of years brought settlements and safety throughout the entire "Triangle," those who followed after them pushed on to the Pacific Coast

and spread out over the whole of this vast area, until today there is scarcely a town in Western Texas, New Mexico, Arizona, Southern California and Colorado, which has not its quota of health-seekers.

The belief that tuberculosis is curable prevailed five hundred years before Christ. Hippocrates wrote that, "phthisis, taken early, can be cured." The belief that change of climate is beneficial existed at least as far back as the first century of the Christian era. Celsus, a Roman writer who lived in the first half of the First Century, A. D., author of a comprehensive encyclopedia, of which only the eight books de medicina have come to us, in which he gives an account of the whole medical system of the time, recommended change of climate and life at sea. Galen, a celebrated Greek physician, born about A. D. 130, long the supreme authority in medical science, advised a dry hill country. Another writer of ancient days said, "If you have a phthisis go into a high mountain, take a cow and live on the fruit of the cow."

There is a deeply grounded belief in this country, among sick and well, that consumptives can be cured, or their lives prolonged, if they will go to the Southwest. That popular faith in the healing virtues of the climate of the "Tuberculosis Triangle" is well-founded, is proven by the experience of many thousands who are now living in this and region. Concrete evidence of the restoration to health of many thousands exists in the cities and towns they have built in the Southwest, for the growth and development of many communities from sleepy Mexican villages, or Indian pueblos, into live and hustling American municipalities is largely due to the consumptives who, having recovered their health, had sufficient intelligence to remain within the confines of the "Tuberculosis Triangle."

Many of these cities and towns with a real appreciation of what has made them grow and prosper have capitalized the experiences of their citizens and advertised their climate as their greatest asset. While this advertising and publicity is addressed to the wealthy and the well-to-do, it has equal drawing power for the poor and the indigent and has helped to develop and intensify a problem that has assumed serious proportions and that is becoming more serious every year.

The poor man with tuberculosis, and most of them are poor, believes that if the climate of the Southwest is good for his well-to-do brother of this "Grand Lodge of Sorrow," it is equally good for him. So he sets forth with the high hope and optimism, which is symptomatic of tuberculosis, and often with a wife and several children, to "chase the cure." He proposes to seek "light work" or to "rough it," little realizing that there are fifty or more candidates for every "easy" job, and that ranch work is strenuous and impossible for a man who is A.W.O.L. from the hospital and the grave. So they start out like the seekers of the pot of gold at the end of the rainbow, and to most of them the search is fruitless. They come to grief and after a year or more of suffering, prolonged beyond the time they would have lived at home, for it is hard to die even of tuberculosis in the Southwest, they come to journey's end in a ward of some county hospital or poor farm where they find shelter f or the last few months or weeks of life.

THE NUMBER OF TUBERCULOSIS MIGRANTS

How many have come in a century of migration will never be known. How many come every year? How many are now living in the Southwest? No one can say. Estimates can be made but they would be only estimates. Even the number of those who die cannot be given, for complete and accurate death records are not kept in all places.

In a survey made by the United States Public Health Service in 1913 and 1914, facts were secured from health authorities, county and municipal officials, charity societies, hospitals and every agency having any contact with the tuberculous. Definite information could be secured only about those who, because of indigency, were forced to appeal to some agency for help and Who were a liability to Southwestern cities and towns. Little information could be gathered about those who were an asset to these communities, those who brought capital and new life into the business of the Southwest.

It was estimated, by the Public Health Service investigators, that there were 30,000 consumptives in Western Texas, 27,000 in New Mexico and 20,000 in Southern California. No estimates were made for Arizona and Colorado. Just prior to this survey the National Tuberculosis Association estimated that 10 per cent of the population of the Southwest was tuberculous, or had come to the West because some member of their family was afflicted. The number of deaths of tuberculous migrants does not give any real idea of the number of living cases in the Southwest for hundreds and thousands go home to die.

Study of the death records by the Public Health Service investigators in 1913-1914 of three principal cities showed an increasing number of migrants coming to these cities each year during the preceding ten years and led to the following conclusion:

"The actual number of cases migrating is increasing, and this in spite of the dissemination of information regarding the curability of the disease in other climates and the erection of large institutions for its treatment in the East."

Ten years later Miss Jessamine S. Whitney, an investigator for the National Tuberculosis Association, came to the same conclusion. This would seem to indicate a continuous increase in the number of sick coming to the Southwest during the past twenty years.

On Feb. 6, 1926, the United States Census Bureau stated that the approximate population of the territory embraced within the "Tuberculosis Triangle" on Jan. 1, 1920, was 2,912,000. If the estimate made by the National Tuberculosis Association more than ten years ago is applied to the present population of the "Triangle" there would be more than 300,000 people living in this territory because they or some member of their families have, or have had tuberculosis.

CLASSIFICATION OF MIGRATORY CONSUMPTIVES

The migratory consumptive has been divided into four classes by one of the writers of the Public Health Reports. The consumptive of wealth and ample means is placed in the first class, for he often becomes an asset to the community in which he locates. The second class is composed of those who have only moderate means, and who, if they recover, may also become, in time, productive citizens of their adopted city. Indigent consumptives, both those Who are indigent when they arrive and those who may become indigent after their arrival, are placed in a third class, and the fourth class is composed of the tuberculous tramps.

Those of the first and second class may again be divided into three subdivisions of hopeless, doubtful and favorable cases. The hopeless, rich or poor, should never make the journey. But who is competent to say which cases are hopeless when every Southwestern city and town has a number of more or less prominent citizens who proudly tell you of their coming to the Southwest "on a stretcher" and who have recovered their health. The doubtful cases may do well, if no unforeseen contingency, physical or financial, arises, while the favorable cases might have fared equally well at home.

Of the indigent cases there can be only two classes, doubtful and hopeless, for chances for recovery are in direct proportion to the amount of aid which may be extended to the patient by some agency and also to his physical condition. Within the geographical "Tuberculosis Triangle" there is an economic Triangle and its three points are money, intelligence and climate. He who wins into the first Triangle of tuberculosis must also be able to enter into the second, for without money and intelligence to use it climate is of no avail.

Consumptives of the first and second class do not enter into this tragic problem unless through a change of circumstances they "graduate" into the third and indigent class. They have contributed much to the building up of the West. Their money, initiative and intelligence have built cities and towns.

There are those who claim that this influx of capital and of people more than offsets the cost of caring for the indigents who come. This might be true if a balance could be struck somewhere and the profits, if any, devoted to the care of the indigents. While this is the oldest part of the country in history, it is new in modern civilization and lacks the public institutions supported by general taxation that are long established entities of northern municipalities. It also lacks the highly-organized, completely financed charity societies to aid the public welfare work. Therefore, the care of these cases is a problem that defies solution.

(To be continued)

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

Constitution and By-laws for Study Clubs

THERE have been numerous requests in recent months for a draft of a Constitution and By-laws suitable for adoption by Study Clubs. In answer to these correspondents we are publishing herewith such an outline. It is a modification of the Constitution and By-laws of an organization now functioning and comes well recommended by the brethren in that group.

The fact that it is short and permits of much elasticity is very much in its favor. It must be borne in mind that a Study Club should not be overburdened with officers,

committees and general organization. It must be flexible and informal to as great a degree as is possible.

ARTICLE I

NAME

Section 1. The name of this Club shall be .....

ARTICLE II

OBJECT AND PURPOSE

Section 1. To seek further light in Masonry.

Sec. 2. To study and familiarize ourselves with the Allegoric and Symbolic meaning of the Masonic Ritual and the history of Freemasonry from such books as authorized and originate from constituted authority.

See. 3. To report on assigned topics which will be followed by discussions at regular intervals.

ARTICLE III

MEMBERSHIP

Section 1. The membership of this Club shall be limited to all Master Masons in good standing of the _____ Masonic District, who are desirous of gaining further knowledge in Masonry.

Sec. 2. All Masters and Past Masters are Honorary Members of this Club.

ARTICLE IV OFFICERS

Section 1. The officers of this Club shall be a President, VicePresident, Secretary, treasurer, Study Director and Assistant Study Director.

ARTICLE V DUTIES OF OFFICERS

Section 1. The President shall preside at all the meetings.

Sec. 2. The Vice-President shall assist the President and preside in his absence.

See. 3. The Secretary shall keep a faithful and accurate record of the proceedings of all the meetings. Attend to all the correspondence of the Club. Receive all moneys collected from the members and pay same to the Treasurer and take his receipt therefor.

Sec. 4. The Treasurer to receive all moneys from the Secretary and pay out same by order of the President with the vote of the members present.

See. 5. The office of the Secretary and Treasurer may be combined until such time as their duties require separation.

Sec. 6. The Study Director and Assistant Study Director shall assign Study Topics and prepare questions for discussion.

ARTICLE VI

DUES AND FUNDS

Section 1. Each application for membership shall be accompanied with a fee of $1.00.

Sec. 2. The dues of the Club shall be ten cents per month per member payable at each regular meeting.

See. 3. Additional funds of this Club may be derived from assessments, if, when, and as necessary, by a two-thirds majority vote of the members present.

ARTICLE VII MEETINGS

Section 1. The place of meeting shall be at the ..... in unless otherwise specified by a majority vote.

See. 2. The regular meetings of this Club shall be held on the ____ of each month. The meetings shall be called to order at 7:30 p. m. and closed at 9:00 p. m.

See. 3. Special meetings may be called at the order of the President. Special meetings not to exceed more than one in any calendar month.

ARTICLE VIII ELECTIONS

Section 1. The election of Officers shall take place at the ..... regular meeting in December and they shall be installed the same evening.

ARTICLE IX

Section 1. Robert's Rules of Order shall govern the business procedure in this Club.

ARTICLE X

Section 1. This Constitution may be amended only at a regular meeting and by a two-thirds vote of the members present, provided such amendment be presented and read at the regular meeting next previous to being voted upon.

It is quite possible that in most places even this form of constitution is more complex than the need will call for. For example, the President and Director might in many cases profitably be combined as well as that of Secretary and Treasurer. Article IX is quite possibly unnecessary; the business of the Club outside of the study and research work will naturally be very slight, and no questions of order will be at all likely to arise. In regard to the discussions on topics assigned no rules are required but those of the ordinary courtesies of debate. They must naturally be as free as possible to give everyone the fullest opportunity of contributing his quota to the discussions. This is the end to be constantly kept in view, that every member is to take his part in the proceedings, and nothing calculated to hinder this should be admitted.

* * *

STUDY PROGRAMS

The Grand Lodge of Saskatchewan, through its Committee on Masonic Study and Research, is continuing the work which began so auspiciously this fall. The outline program for the work of the present season was published in full in THE BUILDER. We have the detailed outlines for all of the topics, including January, on file in this office and will be very glad to furnish them to those who were interested in this work.

It would be well to publish these more detailed outlines in full in this department but their nature makes it inadvisable to do so.

The outlines are valuable aids to Study Clubs who find themselves confronted by the problem of what to study, though it must be borne in mind they are prepared to meet the needs of a specific Grand Lodge and may need some modification before being entirely suitable for use in a subordinate lodge owing allegiance to some other Grand jurisdiction.

Once more we congratulate the Grand Lodge of Saskatchewan upon the efficiency of its Masonic Study and Research Committee.

* * *

RECENT DEVELOPMENTS IN GLENDALE

We are just in receipt of advice from the Glendale Masonic Research Club that the Worshipful Master of one of the two lodges interested in this organization has seen fit to appoint members of the club on the Lodge Committee on Masonic Education. This may constitute a tip for the Masters of other lodges.

This live wire organization has accomplished much in the seven months of its existence and the plan calls for a presentation of their latest activities in a forthcoming number of THE BUILDER.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given

in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

LABOUR AND REFRESHMENT. Edited by J. S. M. Ward, M. A. Published by The Baskerville Press, Ltd., 161 New Bond St., London. 1926. Cloth, table of contents, index, illustrated. Price $4.00.

“THE purpose of this book," the editor informs the reader, "is to indicate subjects which will appeal to various types of men, and to show how such subjects can conveniently be compressed into a reasonable space." The purpose has been accomplished, and the subjects dealt with range from an enquiry as to whether the Christian Mysteries are extinct to a discussion, contributed by Bro. V. S. Stevens, of the meaning of Brotherhood in Freemasonry, with two pieces of fiction thrown in for good measure.

The Rev. W. A. Wigram, D. D., contributes two papers, one concerning the Ancient Mysteries in Modern Greece, and the other dealing with the migration of Phoenician deities, as well as a review of Bro. Ward's book, "Who Was Hiram Abif," which has already been dealt with in these columns. "What Is Freemasonry" is the title of another chapter in which W. Bro. H. V. Watch, of Sydney, Australia, develops an effective parallel between the teachings of the Craft and the hidden mysteries of nature and science.

Bro. R. V. Harris, the Historian of the Grand Lodge of Nova Scotia, is responsible for an article on the Early History of Freemasonry in Canada, and although it contains a mass of dates and facts the writer has -succeeded in presenting his information in an interesting and connected narrative. We notice one slight error, Lieut. Guinnett, the first Provincial Grand Master of Quebec, held his commission in the 47th Regiment, not the 27th, an error which can safely be attributed to the printer. In asserting that Lodge No. 156, warranted in 1755 by the "Moderns" in the 8th or King's Regiment, was the first military lodge warranted by that body, does Bro. Harris disregard the lodge established by it in 1750 and attached to the 31st Foot because it did not actually possess a documentary Warrant? Bro. Harris

refers to the service held in the Recollet (not Recollect) Church on the installation of the Duke of Kent as Provincial Grand Master of Lower Canada, but so that an incorrect inference may not be drawn from this fact it should be borne in mind that this building, which was the property of the Recollet Fathers, was used jointly by the Protestant and Roman Catholic communities at that period.

To turn to Bro. Ward's own contributions to the volume. Bro. Ward is an enthusiast in the endeavor to connect the modern Craft with the past, and in searching for the "missing links" catches at every straw to bolster up his ingenious theories. He appears to be a disciple of that early school of Masonic writers whose works, in the light of modern criticism, are no longer acceptable, and the strained parallels and overdrawn coincidences which he puts before the reader with such frequency are not only unconvincing but irritating. It is to be regretted, too, that a writer of his attainments should permit himself to fall into those inaccuracies which, with but little care, he could avoid.

In his discussion of the descent of Freemasonry through the Companionage, Bro. Ward relies on the Livre du Compagnonnage, published by Perdiguier in 1841 (this was the second edition, not the first, which appeared a year earlier), but supports the claim that it possessed the Hiramic Legend. His quotation from Gould in rebuttal of the belief that the legend was introduced into the Companionage from Freemasonry does not carry conviction, and Bro. Ward's witness-in-chief (Perdiguier, 3rd Edn. 1887) himself expresses the view that it was borrowed from the Craft, while Saint Leon (1901) gives the whole text of the legend, which is clearly taken from a French translation of a contemporary English Lecture. Bro. Ward tells us that the guilbrette is really the greeting known to all Master Masons, but the similarity is not very profound, nor is it conceded that the guilbrette was actually given to a deceased companion. Much is made of the "howling" at the funeral of a companion, but this was not a practice confined to the Companionage, nor was it common to all three branches for the Sons of Solomon (which included the Masons) did not howl at all. No reference is made to the use of soubriquets to designate the various classes forming the Companionage, and with this practice in mind, the use of the word "Louveteaux" as applied to sons of companions loses the significance which it is suggested it possesses.

In "The Passing of the Operatives" Bro. Ward strongly sustains the contention put forward a few years ago by Bro. Clement Stretton, and rejected from lack of evidence, that the Modern Operatives possessed and had worked continuously from the pre-Grand Lodge era the original rites of the Craft. The production of a Minute Book of the Warrington Operative Stone Masons' Society, founded in 1832, is not evidence of the earlier existence of the Operative Ritual, and will fail to convince the critics of the merits of Bro. Stretton's views as Bro. Ward scornfully anticipates.

A. J. B. M.

* * *

SPLENDOR. By Ben Ames Williams. Published by E. P. . Dutton & Co., New York. Cloth, 570 pages. Price $2.65.

IN general it may be said that readers of fiction are divided into two classes: those who read solely for the story and those who seek the motive which may lie beyond the printed page. In other words, there are readers of lines and others who endeavor to read between the lines. Unfortunately the readers in the latter class are as few as the worth while books which are at present being produced for them.

It is this last group who will find welcome relief from the usual type of best seller in Ben Ames Williams' Splendor. I seriously doubt the possibility of Mr. Williams' work becoming a member of the most popular class, though more readers who were capable of enjoying the work would help to subject it to this distinction and would consequently elevate the plane of American fiction.

The story as it appears in print is nothing as compared to the unprinted background from which it rises. I have always admired Mr. Williams as a spinner of yarns, and he has told his tale with the usual facility in the work under discussion. It is more of a character sketch, better, a group of such sketches, than a tale, though it has a plot which is ample and well worked out. Perhaps not in precisely the same station in life, nor under the same conditions have each of us seen this drama of life unfold, nevertheless we all know the characters in the tale as friends. Mr. Williams has pictured each of them with such clarity that they are easily recognized. Doubtless this contributes, in no small measure, to the enjoyment of the book.

There are so many phases of the book which are worthy of more than passing mention that another volume could be written in describing it. Among other things there is a picture of and a tribute to the world of journalism such as has appeared before in cases all too rare. The period in which the action takes place - from about 1870 to the present day - is one which is interesting because of the revolutionary changes which have taken place. The newspaper world felt this transition; it was reflected in transportation systems, and in modes of private travel as well - the horse, the bicycle and the automobile. The family life of the world at large was influenced materially by the change iii lighting equipment, from gas to electricity. Other things there are, but we have accepted all of this as a matter of course, and it is only when we have a rare moment of contemplation that we realize the wonders which have taken place in the past half century.

There is a certain Splendor in this march of progress. Mr. Williams has presented it in an intangible way, the more charmingly because of the intangibility. One sees the hero of his tale as a son of a blacksmith, enjoys with him the sparks which fly from the anvil into the neutral gloom of his father's shop, and becomes a part of this childish splendor. We continue to live through the trials, and tribulations of an ordinary, it might almost be said mediocre, existence; through youth with its ambitions, love and marriage; through a fatherhood, the joys of which are marred by death and a frustrated ambition; through manhood and its joys in the life of the children and its grief as they part for college, and later marriage. One cannot help but see a renewal of the more youthful happiness in the joys of grandchildren. But behind all of this stalks the terror of a decline - comes the day when there is no longer forward progression in the business world and a backward step sets in. There is nothing unusual in all this as it is pictured on the pages of a book, but

behind it all is a certain something, which comes to mind time and time again. It is ephemeral; it has no lasting quality; it cannot be mirrored in cold black letters; there is a warmth, a satisfaction, a joy in the life we see. This is Splendor.

* * *

SOME THOUGHTS ON BUDDHISM. WHY I BELIEVE IN BUDDHISM. By Alice Leighton Cleather.

DID JESUS VISIT INDIA AND TIBET? By Basil Crump. Privately printed.

THOSE who without knowing much about the subject are interested in Buddhism will find considerable material in small compass in the first two of these little pamphlets, the first of which has a number of illustrations - chiefly of different art types of the Buddha from various oriental countries. The author has especially studied the cult in China, where according to the ordinary authorities, it exists only in a debased form. She however presents an entirely different picture.

In the second pamphlet her subject leads naturally to a revelation of part of her own personal experience. Like so many other devotees of this religion she was directed towards it, apparently, by the works of Madame Blavatsky. Dissatisfied with an inadequate presentation of Christianity which she, in company with thousands of others, finds repellent, and not inclined to look for the underlying reality and truth in her hereditary faith, she found eventually a spiritual home in the system founded by Sakya Muni. The upholders of narrow and unspiritual dogmatic systems have much to answer for, even though they are so certain that their orthodoxy is the only path to salvation. On the other hand if the earnest seekers after truth would work as hard to find out the truth about Christianity as they do to master exotic cults, they might find that what they sought for was right at hand. Still it is only too natural to reject the gold when it is presented in the form of an

unattractive ore, to throw away the chaff without stopping to sift out the good grain.

The third pamphlet contains a discussion of the claims that have been made at various times that Jesus, previous to his three years' ministry in Palestine, had visited India and Tibet; and had thence derived much, if not all, of his teaching. The author rejects the Tibetan part of the story entirely, on the authority of the explorer Sven Hedin, with whose views he seems to agree. In regard to India be appears inclined to leave the question undecided, admitting the case is not proved, but evidently feeling that it may be true nevertheless. This is only natural, as if the central figure of the Christian religion could be shown to have been taught by the occult schools of the far east, Christianity could be made out to be only an adaptation or secondhand version of the true religion. This conclusion would not, however, necessarily follow, even if the truth and antiquity of these legends were demonstrated beyond reasonable doubt. And that they ever will be, or can be, seems highly improbable.

The general tone of the pamphlet is to be commended. Too many writers of the author's school of thought indulge in mere assertions, just as so many Masonic writers have done - and still do. Mr. Crump however does endeavor to limit himself to the evidence and to go no further than it warrants. But in reality the problem he deals with is very complex, and it is possible to account for the traditions without admitting their historical truth.

* * *

DEATH COMES FOR THE ARCHBISHOP. By Willa Cather. Published by Alfred A. Knopf, New York. Cloth, 303 pages. Price $2.65.

WHEN Imperialism meets Republicanism, or more precisely, when Monarchy meets Democracy, there is likely to be a struggle; not merely a wrestling match

where the pinning of the shoulders for a matter of five seconds or so constitutes a victory, but a matching of grips where victory means life, and defeat, oblivion. Such was the stage which was set for Monsignor Jean Marie Latour, when he was sent as a missionary priest to the New Mexican wilderness of 1861. The territory which was to constitute his parish, or diocese, had for centuries been under Spanish control, and was accordingly a part of the Episcopal see of Mexico. There was no mere battle, but a war, in which the first victory only foreshadowed other struggles to come. The first task to confront Father Latour was to establish himself in his new charge. But there is no need to tell the story, let those who may be interested seek information in the original.

The book is less of a tale than the picture of a character; and one sometimes feels that the two-fisted, hard-drinking, heavy-weight champion of the Lord, Father Joseph Valliant, should have been the hero instead of the gentle Monsignor Latour. The latter seems out of place in the roughness which surrounded him, and perhaps would have been better qualified for a village cure in his native Auvergne. The will of God, published through a committee of Cardinals, ruled otherwise however, and it was not until late in life that Father Joseph donned his own mitre. Perhaps some day we shall have the story of how he carved his diocese from the wilderness to the north; and what a story it will be!

On the whole, however, there is little complaint that can be made of the story given us. If, at times, Miss Cather falls into the attitude of a highly devoted member of the Sodality of the Blessed Virgin, it is not often enough to be irritating, and her ability as a skillful story teller overshadows it all. The writing throughout is in her best style; simplicity without ornamentalism and yet relieved of monotony, could characterize the technical side of the work. As a piece of writing it is her best work. T.

* * *

HAPPINESS. By William Lyon Phelps. Published by E.P. Dutton & Co., New York. Cloth, 49 pages. Price $1.10.

THE pot of gold at the rainbow's foot, which, in many cases, symbolizes happiness, has no real place in this short essay by Dr. Phelps. It will take no more than an hour to read, but one can spend many pleasant days contemplating the material of which it is composed. Coupled with Dr. Phelps' definition, which is really not a definition of happiness, but a description of a happy person, and which reads as follows: "The happiest person is the person who thinks, the most interesting thoughts" should be another one, "The City of Happiness is in the state of mind." The elaboration of the first of these definitions composes the subject-matter of the essay, which is in Dr. Phelps' most pleasing style. No further recommendation should be necessary.

T.

----o----

THE QUESTION BOX

and CORRESPONDENCE

STAMPS

The stamps I received from the readers of THE BUILDER the last year helped me to have a year of much joy.

I am still flat on my back but free from pain.

At Christmas time most of the post offices will use what are known as pre-cancelled stamps, the kind with cities names printed over the face of each stamp.

I would be happy to have you and your friends save them for me. All I ask is that they do not peel them off the wrapping paper or cut into the perforation teeth at the sides.

James H. Cooke, P.O. Box E, Carmel, Cal.

Unfortunately this letter was not received in time to insert in the December number, so that we fear the stamps on Christmas parcels this year, unless already saved, will have been permanently filed in the W.P.B. or its domestic equivalent. However, we are very glad to know that readers of THE BUILDER have remembered Bro. Cooke during the past year and trust they will not forget him in 1928.

* * *

THE BIBLE IN MASONRY

Could you give me any information concerning the time when, and circumstances attending, the introduction of the Holy Bible as the Great Light in Masonry?

C. J. W., California.

At the beginning of last century, Webb placed the Bible with the S. and C. under the two heads of Great Lights of Masonry and Furniture of the Lodge. Browne's Master Key, published not long before Webb's Monitor, spoke of it only as part of the Furniture, as also Preston in his Illustrations of Masonry. A work published in 1760 which might be described as an illicit ritual, has in its account of the initiation an address by the Master to the Candidate in which the Great Lights include the Bible, but in the appended lecture or catechism, these are called Furniture, and the Great Lights are said to be what have since been called lesser lights. Lesser lights are not mentioned, so far as we recall, before the publication of Webb's Monitor. Instead three "Fixed Lights" are spoken of which seem to have been explained as three windows to the lodge, E.,S. and W. In 1730, another illicit ritual speaks again of the Furniture as in the 1760 Lecture, the Great and Fixed Lights are also the same.

These Great Lights were spoken of in France, and presumably elsewhere in Europe, but not the Fixed Lights nor the Furniture. About 1730 in Scotland, or precisely, in the old Lodge of Dumfries, there is some evidence that the B. S. & C. were described as the three pillars of Masonry. A description also of the Bible as the foundation or support of the ladder of the Theological Virtues is also met with, in the latter part of the 18th century.

In France the Holy Book was not the Bible but the Book of the Gospels - or possibly the New Testament. There are indications that this was also the original practice in the British Isles, especially before the Reformation. But it is very possible it persisted in places into the 18th century.

In primitive or pre-Grand Lodge Masonry the candidate was probably required to take two or three oaths or solemn promises. The first was to abide by and keep the ancient charges. This he promised with his hand on the book as they were read to him. Another was to be a loyal law-abiding citizen, and to aid and assist his brethren. The third was an obligation to secrecy. This last was probably in quite a different form from the others, and the book may not have figured in it at all.

It has been suggested that the book on which the first oath was taken was the Book of Charges itself, this however needs more evidence, as it does not seem very probable in itself.

In conclusion it would seem that the Bible, or the Book of the Gospels, whichever may have been used, was introduced first not as a symbol but simply as an additional sanction to the oath. That once admitted as part of the necessary furniture of a lodge it finally came to be regarded as the Great Light was under all the circumstances inevitable, but the process has never yet been fully traced.

* * *

THE RELATIONS OF SWEDISH MASONRY

I am in receipt of your kind letter of July 21 and will say that I will be pleased to see those letters you mention published in THE BUILDER, and the sooner the better.

Only a couple weeks ago I received a letter from the secretary of Michigan Consistory, A. & A. S. R., dated April 28, 1927, and a letter from the secretary of Zion Lodge, No. 1, enclosing a letter from the Grand Secretary of the Grand Lodge of Michigan dated June 20, 1927.

The contents of these letters I think ought also be published for the information of American Masons. For that reason I enclose copies of these two letters and submit them to you for publication with the letters that have already appeared in THE BUILDER.

Referring to the statement in the first letter I would like to add that I heard from a man last week, that the Grand Lodge of Sweden is in fraternal relations with the Grand Lodge of New York, U.S.A. If such be the case - and that can be investigated then - I would like to know why is not and can not the Grand Lodge of Michigan be in fraternal relation with the Grand Lodge of Sweden. It seems to me that the Grand Lodge of Michigan should have the same right to such fraternity as the Grand Lodge of New York.

Eric H. Peterson

Mr. Herbert L. Smith, Secretary.

New Masonic Temple,

Detroit, Mich.

Dear Bro. Smith:

I am in receipt of yours of the 29th instant with copies enclosed of letters from Bro. Eric H. Peterson.

The fact is that the Grand Lodge of Michigan is not in fraternal relations with the Grand Lodge of Sweden, in fact then are very few if any of the Grand Lodges in the United State that are in fraternal relations with the Grand Lodge of Sweden consequently, I do not see any way to help Bro. Peterson out. It is unfortunate, indeed, the condition he is in if he is going t continue his residence in Sweden. Of course, if he comes back to this country or removes to any other country where we hav4 fraternal relations with their Grand Lodge, he could speedily be taken care of. I very much regret the situation he is placed in, but as above stated, I know of no way to help him out.

Sincerely and fraternally yours,

Lou B. Winsor, Grand Secretary,

Grand Lodge of F. & A. M., Michigan.

Mr. Eric H. Peterson,

Villastad, Sweden.

Dear Bro. Peterson:

It is true that ALL FREEMASONS do not recognize each other as FREEMASONS. Whether or not Freemasonry fails because of this is a debatable question. No doubt that is the original intention, and is yet, and it is gradually working to that end. It is something akin to the saying of the great Roosevelt, who said, "I do not believe in war, but suppose the other fellow does not believe as I do?"

Perhaps it is also true that "All Grand Jurisdictions of Freemasonry in the world should take it as their duty to communicate with each other and to recognize each other." But suppose one or more Grand Jurisdictions does not so think? The membership in either is helpless, is it not? I am sure that the spirit of Americanism would gladly take, and no doubt has taken, steps to be in fraternal relationship with all Grand Jurisdictions throughout the world. Here is where the great "slogan" of "Brotherly Love" comes in on the part of our great American Freemasonry. Brotherly love for all mankind is the basic principle upon which American Freemasonry is founded. BUT suppose our brotherly love is not acceptable? Does

that minimize Freemasonry here in America? There is no doubt that Scottish Rite Masonry of Michigan and the United States desires fraternal relationship the world over. Our "Brotherly Love" to all mankind does not entitle us to visitation in other jurisdictions where we have no fraternal correspondence. We may have charity for our neighbor, but he may refuse our admission to his household. . . .

Fraternally yours,

Walter N. Glass, Secretary,

Michigan Sov. Cons., Valley of Detroit.

The Grand Lodge of New York appears to be in fraternal correspondence with most of the European Grand bodies with the exception of those in Latin countries and Denmark, Norway and Sweden. Consequently it would seem that Bro. Peterson's informant was in error on this point.

* * *

THE KNIGHTS OF MALTA AND THE ORDER OF ST. JOHN

In regard to the article in the December issue of THE BUILDER about the Knights of Malta. I am a member of the Knights of Malta, as well as a member of the National Masonic Research Society, and I thank you for the space you have given in THE BUILDER for information about the Knights of Malta. However, I will say that I have never heard anyone addressed as His Eminence, which is the first question asked. The next question raised is to the proper title of address of the members in the United States; the only one I have ever known given is Sir Knight Companions for the members, and Sir Knight Commander and so on for the officers.

The Grand officers are addressed as Grand Sir Knight. I enclose an application blank, which has some history of the Order on it, any of which you are welcome to publish, as well as anything in this letter. Any further information that I can give you will be glad to do so.

R. P. Myers, Pennsylvania.

Bro. Myers has misunderstood the subject of Bro. Bennett's questions. The further communication that immediately follows will show that the latter has found the answer to them himself, at least in part.

In the historical notes on the form sent by Bro. Myers it is claimed that the English branch of the Order is the sole legitimate existing "Language" and that the American Order of the Knights of Malta was instituted by the Scottish Branch of the English "Language." The claim may be based on facts, but we would warn our readers that it would hardly be safe to accept it without satisfactory evidence. The American Order even if legitimately descended has apparently been affected by the Masonic Order of Knights of Malta as it has practically the same officers, with presumably the same functions. The existing branches of the Order of St. John, Roman Catholic and Protestant both, do not have these officers and have nothing like a ceremony of initiation. Bro. Bennett says in his letter that:

The Knights of Malta, known officially as "Knights of the Order of the Hospital of St. John of Jerusalem," is the oldest military order in Europe. It was founded in 1048.

The Order is governed by what is known as a Grand Master. It consists of seven chapters, six of which are in Europe and one in the United States. The American

chapter was recently established in New York City with ten charter members. Cardinal Hays, Archbishop of New York, is the head of the chapter.

It is stated that the American chapter is the first one to be established in three hundred years.

There are two Protestant branches of the Sovereign Order of Malta, one in England and one in Germany. None can become members in Europe of any of the branches of this Order except nobles of long and high degree. It is the most exclusive, and the most important military order in the world. The doors of the oldest and highest of the European nobility open as if by magic to all members of the Knights of Malta.

In Masonry a degree known as the Knight of Malta is conferred in a Commandery of Knights Templar.

The Purpose of the Roman Catholic branch of the Knights of Malta is to raise funds for charitable uses. The Great War has caused such great changes in Europe, especially among the old nobility, that the Grand Master of the Order, with the sanction of the Pope of Rome and his advisers (probably at their suggestion), thought it necessary to establish a chapter in the United States, to elect to it American multimillionaires so as to obtain funds for charitable purposes, and thus making them "cousins" of the old European nobility.

A further letter has been received from Bro. Bennett with additional information regarding the advertising the Order of St. John seems to be obtaining recently. He writes:

Mention of the Order of Malta, or reference to it, is lately being made in many publications. It is surprising how widespread this is, it almost reaches the plane of propaganda.

Last night I took up the December National Geographic Magazine, and in the leading article, "Pageant of Jerusalem," was the following:

"Taking a car, we rode down the Bethlehem road toward the citadel. On the right, high above the Opthalmic hospital, flies the flag of the Venerable Order of the Hospital of St. John of Jerusalem. [Also known as the Knights of Rhodes and the Knights of Malta.] Eight hundred years ago noble knights and occasionally fair ladies set forth from England, France, Germany, Austria and other parts of Europe to wrest the Holy Land from the Saracens, and under the flag of the Knights played a great part in the history of the city.

"Today the Grand Priory in the British Realm is living up both to the traditions and motives of the Order: Pro Fide (for the Faith) and Pro Utilitate Hominum (for the Service of Man). It maintains the eye hospital to which people come from all parts of Palestine, Transjordiana, Syria and even Irak."

* * *

ARMY AIR CORPS MASONIC CLUB, HAWAII

This communication from a small group of Masons, isolated in the midst of the Pacific Ocean, is exceedingly interesting. It could be wished that brethren nearer home would make as good use of their opportunities to make an advance in Masonry.

Twenty-four hours "as the ship flies," but seven days by steamer from San Francisco, in the vast waters of the Pacific, are situated the Hawaiian Islands. In this group of Islands is the Island of Oahu, and as a possession of the United States, Old Glory flies on the tropical breezes. Following this beautiful flag, as thousands of Master Masons do, there is a group of Flying Hirams stationed on a small island called Luke Field in the heart of Pearl Harbor.

These flying brothers, isolated from the larger portion of Oahu Island, dwell in unity as Master Masons and have formed a club known as the "Luke Field Masonic Club." They meet once monthly at a dinner and discuss subjects of interest and enjoy the good fellowship of their brethren.

The club's membership numbers sixty or more members, and enjoys the prestige of having as a member the Past Commander, Major P. E. Von Nostrand, 32d, and Post Adjutant Lt. Leon E. Sharon, 32d.

Surely in this remote district this brotherly companionship out of military formality can be appreciated by all.

The Editor's articles in THE BUILDER have served, on several occasions, as excellent subjects for discussion and general comment.

The present officers of the club are:

President, Bro. O.R. Kelsey; Vice-Presidents, Bro. Boyd Ertinne and Bro. Alfred Granger, while the Secretary and Treasurer is the present writer.

Wallace H. Williams.

* * *

THE HOLY CROSS AND SIGMA CHI

Bro. G. N. Black did not find the reply to his letter by E. E. T. particularly helpful as he was already aware of the facts stated therein. He still thinks that there may have been some connection between the members or some of them, of the Danish Lodge Hellige kors (Holy Cross) in the Island of St. Croix and the founders of the Sigma Chi Fraternity, and he would like to get into communication with any members of the latter who are interested in seeking for its origins. This Danish lodge was instituted in or about the year 1775, and its history is quite fully treated in a paper by Bro. Rasmussen in A. Q. C., vol. 37.

The Builder Magazine

February 1928 - Volume XIV - Number 2

The Shadow of the Vatican

By DR. LEO CADIUS (Continued from January)

THIS series of articles is written by a member of the Roman Church.

He is still a member of that Church and has no desire to leave it.

The articles do not touch on any matter of faith or doctrine, and while severely critical of the administration are in no sense an attack upon the church itself.

It is the author's opinion that the reforms he proposes would not only be to the advantage of Roman Catholics but would largely remove the suspicions of so many thoughtful non-Romanist American citizens.

AMONG the Catholic common clergy and the educated laity there exists a deep-rooted dissatisfaction with the present organization of the hierarchy. And, no doubt, there are even some bishops who secretly resent the selfishness of the Italian clique that has for centuries been monopolizing the government of the Church and is ever reaching out for new power.

Then why do they not lift up their voice in protest? Why do they not start an agitation to break the chain ?

There is nothing to prevent the Catholic laity from launching such a movement, provided it is not aimed at the foundation, at the basic principles, of church government. But the laity is not accustomed to have a voice in ecclesiastical

matters. It feels unfamiliar and insecure on such ground. It has been taught to pay and to obey, to hang on to the apron strings of the clergy.

Also America is a young expanding nation, barely emerged from the pioneer state and engrossed with the development of the immense material resources of this vast territory. This is a materialistic age. The atmosphere of our country is distinctly commercial. We cannot reasonably expect the young American church to be able to boast of proportionately as great a number of educated laymen, of scholars, thinkers and idealists, as we find in France, Germany or Great Britain. And only well-educated men would muster sufficient self- confidence to consider the gigantic task of reorganizing an unwilling and almost all-powerful hierarchy. It would be tackling not a national, but a world problem.

As regards the Catholic episcopate, most members of this august body are presumably well pleased with the present hierarchic system. They got there under the systerm They attained under it their high ecclesiastical dignity, their position of power and prestige and (often) of wealth, either by their own efforts, or through the kind, and unsolicited, recommendations of some friend and patron. How many of our bishops would be wearing a mitre, if the nomination lay in the hands of the common clergy and the laity?

Every American bishop proclaims it on his official documents that he is bishop "by the grace of God and favor of the Apostolic See." By Apostolic See is meant the ltalian Autocracy. In presuming to criticize that governmental system, he would appear to be guilty of ingratitude, of attacking the benefactors that have raised him to his exalted dignity, of, so to speak, biting the hand that has fed him. And not only would he by such criticism irretrievably ruin his chances of further promotion, but he would, if he persisted in it, sson face "demotion" and other disciplinary procedure. Rome would impose silence on him under penalty of removal from office and of serving sentence behind monastery walls.

THE RIGHT OF FREE SPEECH

And what about the lower or "common" clergy, the plain priests who have no such prelatical handles to their names as Right Reverend, Most Reverend, His Lordship, His Grace, His Eminence? Is there no such thing as freedom of speech among them?

Theoretically there is.

Practically, there is just as much as there was at a certain meeting of the Amalgamated Brass Beaters Union in Chicago. Its purpose was to elect officers. Mike Dugan had been the president and autocrat of the Union. It was his intention to remain at the helm. His faithful lieutenant, the redoubtable Terry Killduff, presided over the meeting. Several speakers had been heard, all advocating the reselection of Mike and his ticket. "Now, before we proceed to ballot," said the chairman, "I want everybody to have a chance to speak out his mind. We believe in free discussion. Has anybody got something to say?" A man known to be an anti-Duganite arose. "Mr. Chairman, I do not quite agree to - " Before he had finished his sentence he was knocked down from behind. There ensued a prolonged pause. "Does anybody else want the floor?" suavely inquired the herculean Terry. More silence. "Well, then, if everybody seems to agree to the reselection of Mr. Michael Dugan, I do not see the need of a ballot. Mister Secretary, please put it on record that this meeting of the Amalgamated Brass Beaters Union reselects unanimously, by acclamation, Mr. Michael Dugan for president."

There exists as much freedom of speech in the Catholic Church today as the peace advocates enjoyed in Italy, Bulgaria, Turkey, Rumania and the United States after the small, but resourceful, war factions in those countries had prevailed on their respective governments to take the plunge into the world war.

There is this one difference, however: the suspension of free speech in the war-stricken countries was temporary; in the Catholic Church, it has lasted for centuries. It is not so much due to repressive legislation on the part of the Vatican

as to a subtle intellectual penetration in virtue of which the Catholic masses are kept in peaceful submission. An oligarchy of cardinals, backed by the heads of a few powerful religious orders, has been perpetuating itself in power. It styles itself the divinely constituted government of the Church, and it is accepted as such by the Catholic people for whom it is no less than the mouthpiece of the Holy Ghost. To criticize this government means to attack the Church, to rebel, to sin against the Holy Ghost. Not only will the oligarchy, or its agents, frown on the wretch of a critic, and (if worth while) take action against him, but practically the entire Catholic press, in its pious loyalty, will empty the vials of its wrath or derision on the miscreant.

A bishop, priest or layman may submit opinions or advice to the Vatican. He will be given courteous hearing. But the opinions must not be of an uncongenial nature. A suggestion, for instance, that the Holy Father internationalize or democratize the government of the Church would decidedly not be countenanced.

REASONS FOR SUBMISSION

There is another reason why the American clergy submits without protest to the aggressions of the Italian autocracy. The average American priest is a builder. He is engaged in material construction, in the erection of churches, schools, convents, rectories. From the first day of his pastorate to the last, he is beset with cares and worries about financing his enterprises. He has to tax his brain to the limit to raise the necessary funds. Add to it the burden of his spiritual ministration. He has not the time nor the inclination, nor has he sufficient familiarity with theology and church history, to concern himself with hopeless theories of a new constitution for the Church. He is a pragmatist, not a dreamer. He will not bump his head against a massive stone wall, he will not assail an impregnable fortress. He will not borrow trouble, invite derision, or persecution. He has the American gift of caution and adaptability. He will rather endure oppression than burn his fingers by resisting it. Submission to authority is a trait characteristic of the adherents of the Roman Church. It is one of the sources of her strength. It is also one of the causes of her colossal losses. It works both ways.

IS EMANCIPATION POSSIBLE?

If the American Church is to be emancipated from the yoke of the absolutistic Italian Oligarchy, the initiative will have to be taken by the American non-Catholics, as an act friendly to their Catholic fellow citizens and also for the protection of the American ideals of democracy. For, as we have seen, the American bishops and priests are tongue-tied. Their economic security, their chances of promotion to ecclesiastical honors, to power and wealth, are involved. The American Catholic laymen are either indifferent about the subject, or, if interested, feel diffident or incompetent of approaching it.

It is probable that the Knights of Columbus would favor such emancipation, but there is little, if any, prospect that they will broach the subject. In the first place, who would agitate it? Assuredly not the Catholic press of the United States. It is, in its entirety, with the possible exception of the previously mentioned Fortnightly Review of St. Louis, subservient to the hierarchy.

Let us assume, for the sake of the argument, that the Knights of Columbus did resolve to identify themselves with the emancipation movement. A simple mode of procedure for them would be to draw up a petition requesting of the Holy Father that he inter-nationalize and democratize the government of the Church. They could, presumably, without great effort obtain millions of signatures of American Catholics. It would be a monster petition. It would have to contain a definite program of reorganization. The program would have to be formulated with the greatest of circumspection under the guidance of expert theologians and church historians. It could not conflict with any of the basic principles of the Catholic faith. It would have to be theologically unobjectionable.

Allowing now that such a monster petition is correctly formulated and duly forwarded to the Holy Father, what would he do? He would reply in a most benevolent, paternal tone. He would adduce a list of reasons why he cannot comply with the request. One of them would presumably be, that, the nations of the world being still aflame with hatred engendered by the great war, the internationalization

of the government of the Church at this time would be too risky an experiment to be given a trial. In fact, that it would not be feasible, that it would lead to schisms. And the like. A good statesman, like a good lawyer, is never at a loss for arguments to plead his cause. The Holy Father will counsel patience. Yes, after the world has returned to a normal and stable condition, he will most gladly consider the proposal and give it his most careful attention. He will then proceed to sugar-coat the pill with a lavish effusion of expressions of his high regard for the great and glorious American people, of the deep love he harbors for them, of his profound, undying gratitude for the past generosity of the American Catholics. He will invoke the divine blessing upon them, and thus the performance will end, like a successful church service, with the Apostolic Benediction.

Still, one never knows. Let the Knights of Columbus stage the experiment. It would be a spectacle worth watching. It might lead to interesting developments.

But let us suppose that the Knights did not permit themselves to be sidetracked by honeyed talk. Let us assume that they insisted upon a revision of the constitution of the Church along the lines of democracy and international justice, and that they threatened, in the case of refusal, to withhold their contribution to the Peter's Pence. What then?

The Holy Father could (and most likely would) reply by dissolving the Order. The Knights are a powerful organization; some non-Catholics credit them with greater influence in the affairs of the American nation than is exercised even by Freemasonry (1). This is obviously an exaggeration, about 85 per cent of the members of the United States Senate and of the House of Representatives belong to the Masonic brotherhood. Nevertheless, nobody will deny that the Knights are one of the dominant factors in the life of the nation. A stroke of the Pope's pen, and the Knights are decreed out of existence, as Pope Clement the Fifth in 1312 by a stroke of the pen wiped out the great Order of the Knights Templar. Such is the power of the Pope, the head of an absolutistic foreign oligarchy!

However, all this seems to be idle talk. It is extremely improbable that the Knights will ever undertake the burden of such a petition. And even if they entered upon the project, the American hierarchy would soon prevail upon them to abandon it.

It would seem that the deliverance of the American Church from the yoke of the Italian Oligarchy can only come through the kind offices of our non-Catholic fellow-citizens. How this could be effected, we will see later.

THE ELECTION OF BISHOPS

We Roman Catholics believe that the bishops are the successors of the Apostles. The first vacancy in the episcopate was caused by the death of Judas Iscariot. He was replaced by the Apostle Matthias, who was elected by popular vote. The bishops of the early Christian era, such as St. Ambrose, St. Augustine, St. Martin, St. Nicholas, were chosen by the clergy and the people. But if I suggest today that we return to that custom of the primitive Church, that we let the Catholic clergy and the people of each diocese directly or through delegates nominate their bishops, I am guilty of rebellion against the divine constitution of the Church.

Up to the year 1925 the Catholic clergy of Ireland had the privilege of nominating their bishops. In May, 1925, an American priest had the "impudence" to inquire of the Papal Delegation in Washington, D.C., why that privilege was denied to the American clergy. A few months later, in the fall of 1925, the Vatican issued a decree depriving the Irish clergy of that privilege. I have not as yet heard that anybody in Ireland dared to protest against that high-minded measure.

If Zambo, the little French poodle, nominates our American bishops, we may expect that a little English bulldog belonging to some Cardinal's sister in Rome will nominate the bishops in Ireland.

The following incident is said to have taken place during the present generation: An American bishop made his quinquennial visit ad limina, that is, a pilgrimage to Rome to visit the graves of the Apostles St. Peter and St. Paul. At this occasion the bishop calls on the Holy Father to report to him on the state of his diocese. Said American bishop had been denounced to the Vatican as having been indifferent about the welfare of the Italians in his district. His reception was, accordingly, sub-zero.

"And what have you done for the Italians in your diocese?" the Pope frigidly asked the empurpled culprit during the audience.

"Holy. Father, what have you done for the Italians in your own country?" the American retorted. "Of all the Catholics that come to the United States, the Italians are the most backward both in attending and supporting their church. I have in my diocese ten different nationalities represented. They all manage to keep up their own churches and schools - all, except the Italians. They have to be subsidized by the other nationalities. A good-sized Irish, or German, or Polish congregation will build a magnificent church and fill the large edifice six times and oftener on Sundays. For an Italian congregation of the same size a little shack will do and one Mass is sufficient. In my diocese the churches are crowded to the doors. Here in Italy I see the churches empty on Sundays, barring a few women and children. Holy Father, I ask again, what have you done for the Italians in your own country?"

The audience did not last very long and the American bishop departed without the customary benediction.

It is to be feared that there is one thing wrong with the above story, namely, that it is merely - a story. It is extremely improbable that there ever lived an American bishop who had sufficient courage to utter even one word displeasing to the Holy Father.

APOSTOLIC FREEDOM

In the Acts of the Apostles we are told: "And in those days, the number of the disciples increasing, there arose a murmuring of the Grecians against the Hebrews, for that their widows were neglected in the daily ministrations." The little difficulty was promptly adjusted.

Today the discontent is over that preferment of the Italians in the government of the Church which has endured for centuries. But the murmuring is done by the timid Catholic clergy and people in a subdued voice, behind closed doors, lest the Italian taskmasters hear it. St. Paul was not afraid to administer a rebuke to St. Peter when the latter practiced dissimulation in the issue of eating with the Gentiles. We read in the epistle to the Galatians: "But when I saw that they walked not uprightly unto the truth of the gospel, I said to Cephas before them all: If thou being a Jew, livest after the manner of the Gentiles, and not of the Jews, how dost thou compel the Gentiles to follow the way of Jews?"

If the Apostle of the Gentiles lived today, he would step up to the successor of Cephas in Rome and say to him: "Thou bemoanest this world war, the most appalling of all catastrophes. Thou deplorest the selfishness of the nations and the greed of individuals that threaten to provoke another more destructive war that will leave the whole human race in a state of universal hopeless chaos. And thou thyself arrogatest to thyself and to thy nation unjust special privileges. Thou deniest to the flock of Christ equal rights with thy Italians. How canst thou expect the nations of the world to respect international justice, to foster a spirit of universal brotherhood and love, when thou, the greatest moral potentiality on earth - when thou, thyself, art tainted and blackened with unpardonable selfishness, art persistently practicing international injustice ?"

Yes, the Holy Father is most anxious to see a permanent world peace established on the basis of international justice. He is willing to do anything and everything towards the realization of that happy ideal - anything and everything except practice social justice himself. He is an untiring advocate of social justice. Suum

cuique! To introduce the reign of social justice throughout the world he is willing to do anything and everything - anything and everything except practice social justice himself. Ask him to restore to the Catholic clergy and laity their former rights, their just share and voice in the government of the Church, and you will find that either he has become a deaf- mute or else he will fulminate an anathema upon you.

COMMON ERRORS ABOUT THE CATHOLIC RELIGION

As we have seen, the American Catholics permit themselves to be used as a door mat by a small Italian Clique in Rome which I have symbolized under the name of Zambo. We must give them credit, however, for defending their rights at home against any aggressions on the part of American non- Catholics. They watch with jealous eyes against any encroachment on their interests by the daily press, the theater, the movies, the legislatures, the business houses.

One reason for this lies in the fact that they are a minority in this country. A minority is usually compact, spirited, aggressive, resentful, ready to raise its bristles at the slightest provocation.

Another reason is found in the circumstance that the Catholic religion is so much misunderstood and misrepresented. The Catholic feels that he is something of a martyr and this strengthens his attachment to his church.

Here are some of the most common errors one meets even among educated, fair-minded non-Catholics:

1. ADORATION OF THE VIRGIN MARY.

To adore means to accord divine honors. The Catholic considers it the greatest possible crime against God to adore any creature, even the Mother of Jesus Christ, the Son of God.

2. DISRESPECT FOR PROTESTANT MARRIAGE.

The opposite is the case. The Catholic religion teaches that the marriage between two Protestants is valid and a sacrament. If a Protestant man would put his Protestant wife away, even on the ground of infidelity, and marry another woman, he could not be received into the Catholic Church unless he previously divorces his second wife. The Catholic, therefore, holds the Protestant marriage vows more sacred than many Protestants themselves regard them.

3. PAPAL INFALLIBILITY.

The Pope is infallible only as teacher of religion and morals when he speaks ex cathedra, that is, solemnly as the Head of the Church. As a private theologian he can err in matters of faith and morals, and needless to say, in everything else. His position is somewhat analogous to that of the Chief Justice of the Supreme Court of the United States. The Chief Justice as a private lawyer can err, but when he delivers an official decision as Chief Justice then the question is settled and there is no higher appeal.

In their boundless reverence for the Pope, however the Catholics let him actually be infallible in practically everything. That is, they dare not criticize him even when such criticism would redound to the benefit of the Church. For example, the rule of Zambo over the American Church is unjustifiable and indefensible but no American Catholic dares to criticize it.

4. THE IMMACULATE CONCEPTION.

It means that the Blessed Virgin Mary was free from the stain of original sin from the very first moment of her existence in the womb of her mother. The original sin is, according to Christian fundamentalism, the spiritual stain or disability inherited from our first parents, Adam and Eve, wherewith every human being is born. It is washed off in baptism.

The Immaculate Conception is not to be confounded with the Virgin Birth of Christ. Much less does it imply that the conjugal act by which children are conceived in holy wedlock, is sinful.

5. CONVENTS.

No sane person can possibly lend credence to certain insinuations made against the convents by irresponsible and vile sheets. The nuns are good and holy women, worthy of every admiration and respect.

In the interest of democracy and humanity, however, some convents could bear inspection. I know one large community of over a thousand nuns, most of them school-sisters, educated American girls. They conduct a long string of academies and parish schools. This community was founded over fifty years ago. The sisters have never had to this day an opportunity of electing a Superior, neither by direct nor by indirect ballot. A small clique of tyrants perpetuates itself in power a la Zambo. The case has been reported to the Papal Delegation in Washington, but to no avail. The suspicion seems justified that the Superior, the "Venerable Mother," sends occasionally a fat check to Zambo in Rome. The community is financially very strong.

Another large community not far from the headquarters of the one just mentioned, has only very recently had its first chance of electing a Superior, after it had smarted for a long time under Zambo rule.

It would be a service to humanity if every state in the Union established a Bureau of Cults to investigate these religious institutions and all other public institutions, Catholic and non-Catholic alike, every five or ten years. I sincerely hope that the Knights of Columbus would rather encourage than thwart the creation of such Bureaus. Convents have nothing to lose, but rather a good deal to gain, by such investigation. They should be visited by women inspectors, of course.

These inspectrices would frequently be surprised to learn how little is done by the Catholic parishes and pastors for the comfort of the school-sisters. Often twenty or thirty of these noble, self-sacrificing women are packed together in a small building like herrings in a keg. They have to manage, with a minimum of modern conveniences, on the small salary of three hundred dollars a year per teaching sister. Across the street lives the Reverend Father in a luxuriously furnished stately mansion with the latest of everything in the line of comfort. If the good nuns received the tenth part of the attention he bestows on the welfare of his pet dog, they would consider themselves transferred to paradise.

6. CELIBACY.

The celibacy of the clergy has great advantages and serious disadvantages. Hence it has been styled by Catholic churchmen the perpetual question. Non-Catholics who condemn it should remember that to every Catholic priest in the United States there are at least one hundred unmarried men of the same age. Nobody seems to bother about them. Then why pick on the priest?

Above are but a few samples of a long list of misunderstood Catholic doctrines and practices. These misrepresentations irritate the Catholics and tend to consolidate them. Many a lukewarm Catholic who sees his religion distorted warms up to it again.

It may surprise some Protestants to hear that the Catholics are rather indifferent about other people's religion. The word Protestant is rarely heard in a Catholic pulpit and when it is mentioned it is done in a respectful, non- controversial way. An attack on Protestants and their religion in a Catholic pulpit is something extremely rare. These rare instances are, however, well advertised in certain periodicals.

OBJECTIONABLE CATHOLIC DOCTRINES

It must be admitted that some of our officially approved textbooks of Catholic Theology contain doctrines that are a source of just apprehension to nonCatholics.

I confine myself here to citing two from two modern standard works that are being used as textbooks in Catholic seminaries the world over. They are the Theologiae Dogmaticae Compendium (Compendium of Dogmatic Theology), by Hugo Hurter, and the Summa Theologiae Moralis (Sum of Moral Theology), by Hieronymus Noldin. Both authors, now deceased, were Jesuits and professors in the theological faculty of the state university of Innsbruck in Austria.

In the eighth edition of his compendium, volume the first, No. 446, Hurter quotes the Italian Jesuit Palmieri:

On account of the positive, though indirect, subjection of the civil authority to the authority of the primate (papacy), the Roman Pontiff can not only forbid the civil

authorities any measure that would hurt the church, but he can also prescribe to them (the civil authorities) anything that is necessary, or even very useful, for the (welfare of the) Church; for he has the power to loose and to bind in everything that is conducive towards the good government of the Church and towards the right administration of the Christian commonwealth.

Palmieri then continues to demonstrate how papal independence from all civil authority, including the exemption of the Catholic clergy from the jurisdiction of the civil courts, is conducive to the good of the Church.

The Pope's claim that the civil authorities are subject to his authority will not secure any advantage for the Church, for he cannot force the governments to respect his demands. He merely engenders distrust and hatred of the papacy and of the Catholic religion. The Catholic people have to suffer for it.

In the nominally Catholic Latin countries, in which the papacy asserts all sorts of divine rights and prerogatives, there is continuous friction between the state and church. In soi-disante Catholic France, priests and bishops had to serve as combatants in the World War. In the mostly Protestant Nordic countries, in which owing to the separation of the (Catholic) Church from the state, the Pope asserts no such prerogatives, the Church progresses and prospers. During the war the priests were exempted from military service. The world may be, after all, not so hostile to religion. It seems as if it wants to say to the papacy: "If you come around with your divine rights, you will get nothing and less than that. But if you come and ask for courtesies and accommodations, you can have everything that is reasonable."

The other author mentioned was Hieronymus Noldin. In the thirteenth edition of his Sum of Moral Theology, published in 1920 by Felieian Raueh in Innsbruck, Vol. III, No. 67, he declares in the treatise on baptism:

67. De infantibus haereticorum - The Children of Heretics:

It is certain that the Church has the right to baptize the children of heretics and to prevent them from being imbued with the errors of their parents, because heretics, being subjects of the Church, can be compelled to observe the divine law. The Church, however, does not make use of his right of hers, because she cannot prevent that children of heretics are brought up in heresy.

By "Church" the author means, of course, the Roman Catholic Church. She looks upon heretics as her subjects, because they, being baptized, are Christians. She asserts no claim whatsoever on nonChristians.

68. De infantibus infidelium - The Children of Infidels:

1. Ordinarily, it is not permitted to baptize the children of infidels without the knowledge and consent of their parents, because, if such baptized children are taken away from their parents, the natural right of the parents (to their children) is violated; while, if they are left in the custody of the parents, an injury is done to the Sacrament on account of the certain danger that these children will not be raised as Christians.

Moreover, in regard to the children of Hebrews, there exists a special legislation of the Church that they be not baptized without the consent of their parents.

2. A contingency may arise, however, when children of infidels may and should be baptized without the knowledge and consent of their parents:

(a) when they (the children) are in danger of death.

(b) when they happen to be outside the custody of their parents or guardians, so they may be raised in the Catholic faith

Note - When a non-Catholic child has been, licitly or illicitly, baptized without the knowledge or consent of the parents, it has to be taken away from them, if they are infidels or Jews on account of the proximate danger of perversion (in faith). A child of heretical parents, however, may be left under their custody, as long as they do not deny their faith in Christ.

How this theory works in practice, the following illustration will show:

It happened about the middle of last century when the pope still enjoyed possession of civil authority over the central part of Italy, the Patrimontgm Petri. Bologna belonged to the papal territory. A little Jewish boy, Edgar Mortara, son of Momolo Mortara, a resident of the city, fell dangerously ill. There was little, if any, hope for his life. The Catholic servant-maid, in Christian charity, clandestinely baptized the boy to open to him the gates of heaven. Contrary to expectation, he recovered. The maid, troubled in conscience, confided her action to a priest. He notified the papal authorities. On June 23, 1858, little Edgar, who had been christened Pio, in honor of the then reigning Pope, Pius IX, was forcibly abducted by them from his heart-broken parents and placed in a Catholic institution to make sure of his Christian education. He became later, of his own accord, a priest of the Augustinian Order, felt supremely happy as such and never ceased to thank God for his good fortune in having been raised a Christian. Thus the abduction that had aroused a storm of indignation throughout the world ended happily for the principal party concerned.

Few Catholic laymen, if any, and not many priests, are acquainted with this "divine" right and duty of the Church to abduct, under given circumstances, the children of non- Catholics. For all practical purposes, it is a dead-letter, nowhere in the world has the Church the power to enforce it. But the interesting question remains: would she enforce it, if she was able to? The last pope to wield secular power, Pius IX, did enforce it, and Catholic theologians to this very day are teaching and defending this "divine" right.

As long as it is asserted, Latin Freemasons will consider themselves justified in persecuting the Church as an enemy of the freedom of conscience.

As the Catholics continue to form a rapidly rising percentage of the population of the United States, American non-Catholics will naturally ask: If American Catholics should ever attain a numerical preponderance, would they lend themselves to carrying out a papal policy that encroaches on the religious liberty of others? To that question one can only answer that the present-day American Catholics would most intensely hate such a papal policy; but whether they would dare oppose it is a different proposition altogether. The present-day American Catholics have permitted themselves, without the slightest protest, to be stripped of every vestige and semblance of self- determination.

Would it not be to the interest of religious peace and to the interest of the Catholics the world over, if the papacy waived, in an official pronunciamento, some of its "divine" rights, such as the "positive, though indirect, subjection of the civil authority to the Roman Pontiff," and the forcible catholicization, under given conditions, of the children of non-Catholics?

It is with reluctance that I quote these two objectionable passages from the textbooks of my revered teachers, Hurter and Noldin. Personally, they were tolerant, kind-hearted, amiable, saintly priests, endowed with as large a portion of common sense as any human being ever enjoyed. They loved to see people cheerful and happy and always relished a joke.

One will ask: how then could they give utterance to such fanatical doctrines? The answer probably is: these doctrines are an inheritance from a narrow minded, austere age in which pennywise sophistry often triumphed over Christian charity and common sense. Instead of relegating these mischievous, trouble-breeding tenets to the junk pile, the scholastics, who dominate Roman Catholic theology, continue to venerate them as sacred relics. They are dangerous relics, these

skeletons in the closet. But are they really relics? Is it certain that there is no life left in those bones? Has the papacy made up its mind never to enforce these fanatical doctrines again? This is a pertinent question the government of the United States ought to send the Vatican with the request: R.S.V.P.

----o----

The Board of Editors

THIS collection of miscellaneous information is not intended to be humorous, even if some may think it funny. It has been prepared for the special entertainment and delectation of the eighteen brethren concerned and any ribald brother who proceeds to laugh will be excluded from the meeting; otherwise invited to skip the succeeding pages. It doesn't concern anybody else but ourselves anyhow.

The printer began the New Year very well by turning the Board of Associate Editors into a Board of Directors. The mystery has not yet been fathomed but perhaps he thought, perhaps (dreadful thought!) he had reasons for thinking, that one was needed, and intended it as a not too delicate hint. The Editor-in-Charge (please no one ask why) being "off the job," did not notice this nefarious deed until it was too late. He wishes to say, if anyone will listen, that it won't occur again, if he can help it, as he does not want sixteen directors directing him into the straight and narrow way. He has not got time to go any other way.

The idea of this collection of biological - no, biographical specimens - well, that again is hardly the word either, but let it pass, everyone ought to know what we mean - arose by chance, as most brilliant ideas have a way of doing. We insist the idea is brilliant. It dawned upon some of us that we really knew very little about each other, and in order to get acquainted it was decided to introduce ourselves to each other, and also to the members of the Society and the public-at-large, so far as it cares to pay the entrance fee to the show. But it is chiefly for ourselves, and we

won't mind a bit if everyone else looks the other way and talks very fast about something else.

It must be admitted, or asserted, that certain members of the Board haven't played fair. If only we could have sent a traveling Inquisitor with a portable rack or a set of thumbscrews in his suit case, we might have gotten fuller and less evasive confessions. Failing this we might have invented some details to fill up the gaps; and it would have served these few slackers right if their life histories had been expanded in the light of unfettered imagination and fancy free. However, the high standards of THE BUILDER prevented, and we reluctantly gave up all thought of indulging in this pleasure. We stick to the evidence, such as it is, no matter how fragmentary the story may be.

Still there is enough to show what a remarkable lot we are. Our chests swell inches as we think of it. All kinds, shapes, sizes and ages are represented. There are five, for instance, who are or have been engineers - a goodly proportion. Six served in some capacity in the war, from the humble private in the ranks to Chaplain and Lieutenant-Colonel. Five there are who have had legal training - some thought better of it, but others have become successful in that profession. Nine are, or have been, editors - by vocation - or otherwise connected with the press - a state of affair perhaps not so remarkable when one comes to think of it. There is one clergyman, one statesman, two accountants, three stamp collectors, four scout masters, five especially interested in work for boys and education. Finally all of them are, of course, students and most of them are married.

This all totalled up makes a very large and imposing Board. Any one good at addition can find the total, but we are not going to give the answer, and do not desire correspondence on the subject.

Thus we begin with

Louis Block

Was born in Davenport, Iowa, in June, 1869, in which place he has lived all his life. He was educated in the Davenport public schools and later entered the State University, from which he graduated in due course. He entered the legal profession in which he has been eminently successful. He was married in June, 1893, to Cora Bollinger and has three sons.

Bro. Block was made a Mason in Trinity Lodge, No. 208, at Davenport, being raised to the Sublime Degree of Master Mason in February, 1895. He took the Capitular Degree, in Davenport Chapter, No. 16, and became a Knight Templar in St. Simon of Cyrene Commandery, No. 9, in January, 1901.

He was Master of Trinity Lodge for three years in succession, from 1899 to 1901. In 1899 he was appointed to serve on the Committee of Appeals and Grievances of the Grand Lodge. In 1905 he was elected Senior Grand Warden. In 1907 he became Deputy Grand Master and in 1911 was elected Grand Master of Iowa. For three years before this he had acted as Fraternal Correspondent, and after his term of office as Grand Master he was again chosen for this important task for which he was so well fitted. He served his Grand Lodge now in this capacity for a quarter of a century.

In 1899 he was exalted to the Royal Arch in Davenport Chapter, No. 16, and in 1901 became a Knight Templar in St. Simon of Cyrene Commandery, No. 9. In 1904 he was elected High Priest of his Chapter and in 1908 became Grand High Priest of the Grand Chapter, R. A. M., of Iowa. He took also the degrees of the Ancient and Accepted Scottish Rite and has been successively Venerable Master of Adoniram Lodge of Perfection, No. 4; Wise Master of St. John's Chapter, Rose Croix; Preceptor of Coeur de Leon Council of Kadosh, and finally received an honorary 33rd Degree in 1907. In spite of his long Masonic life his interest in the Craft remains unabated, and his annual report on Fraternal Correspondence is one of the outstanding features of the Proceedings of the Grand Lodge of Iowa.

George Henry Dern

Was born in Dodge county, Nebraska, in 1872. He was the second child of John and Elizabeth Dern, who were both natives of Germany and among the pioneer settlers of the state.

He was educated in the Hooper public schools, the Fremont Normal College and the University of Nebraska. In between times he worked at various things, in the grain and lumber business, and in the County Treasurer's office. He stood high at the University both in his studies and in athletics. In 1894 he was captain of the, football team that won the Missouri Valley championship.

After graduation he went to Salt Lake City and entered the employ of the Mercur Gold Mining and Milling Co. Beginning as bookkeeper, he steadily advanced until he was made General Manager of the company in 1902. This position he has held ever since, though he has also acquired many other mining interests. In collaboration with T. P. Holt he developed a new process for treating ores, and devised the Holt-Dern furnace for low grade silver lead ores. He organized the Tintic Milling Company, and has been consulting engineer for other important firms.

Though so active in his profession be has found time for literary and public affairs. He has been on the School Board of the town of Mercur, and is a member of a number of clubs and professional associations, including the University Club, the American Political Science Association and the American Economic Association.

He was married in 1899 to Lottie Brown, of Fremont, Neb., and they now have five children.

In 1924 he stood for the office of Governor of Utah. His opponent was running for re-election and had the well organized Republican machine backing him. Bro. Dern stood alone. He had been in the State Legislature for some years, however, and had become known as a man with sound ideas and an ambition to make the management of public affairs as honest and efficient as those of private concerns. Against all expectation be defeated his opponent by a large majority. Since then he has been fully engaged by the cares of office. He has emerged as a statesman in his attempts to obtain a solution of the vexed problem of the Colorado River. It is impossible to go into the matter here, but while maintaining the rights of his own State he has endeavored, by not claiming more than was right and just, to induce the other States concerned to agree. He has also defended the rights of the States against the encroachments of Federal bureaucracy.

Bro. Dern was initiated in Wasatch Lodge, No. 1, at Salt Lake City in 1897. He was elected Master of the lodge in 1902. While at Mercur, though retaining membership in his Mother Lodge, he did so much for Rock Mountain Lodge, No. 11, that he was made an honorary member in recognition of his .services, a distinction very rarely granted in Utah.

He has been Grand Representative for Texas since 1904, Grand Lecturer in 1910 and 1911, and passing through the Grand Warden's chairs in -succession became Deputy Grand Master of the Grand Lodge, of Utah in 1912, and Grand Master in 1913.

He was exalted in Utah Chapter, No. 1, in 1898, became a Knight Templar in Utah Commandery, No. 1, in the same year, and received the 32nd Degree of the A. and A. S. R. in Utah Consistory, No. 1, in 1904. In 1925 he was created K.C.C.H. and in 1927 received the 33rd and last degree of the Rite. In spite of his manifold duties he takes a part in the ritualistic work of the 31st and 32nd Degrees.

His contributions on Masonic subjects have all appeared in THE BUILDER. Bro. Dern has a clear and incisive style, and strong common sense, which makes everything he writes interesting and worth reading. Even his official utterances have this quality of holding the attention of those who have no direct interest in the subjects and problems involved.

N. W. J. Haydon

Was born in the small but ancient town of Newton Abbott in Devonshire, England, in 1871, his father being a physician and a member of the local Masonic Lodge.

In 1889 he left England and came to the United States and was for a time settled in Minnesota. From there he went to Manitoba, and after four years went to St. John, N. B. Two years later he returned to the United States and found employment at Lowell, Mass. Here he became a member of the Theosophical Society, being introduced thereto by his employer, Bro. A. H. Hobson, who was also a Past Master of William North Lodge. This was in 1896. In 1899 he went to Boston, and in 1901 returned to -Canada and finally settled in Toronto. He was married in 1904 and has one daughter.

Bro. Haydon was initiated in William North Lodge, Massachusetts, in 1897, but transferred his affiliation when he went to Toronto, where he became a member of the newly instituted Riverdale Lodge. In 1913 he was among the group of brethren who were active in forming the Central Masonic Bureau, which was organized to assist the Toronto lodges in selection of material. Of this he was at first Assistant Secretary and later Secretary. The Bureau proved itself so useful that it was later adopted into the Constitutional Machinery of the Ontario Craft.

In 1920 he became an Associate Member of Lodge Quatuor Coronati and became its Provincial Secretary for Ontario in place of R. W. Bro. H. T. Smith who had resigned. The same year he was active in the formation of the Toronto Society for

Masonic Research, of which he became Secretary-Treasurer, an office he has held ever since.

He was exalted in St. Alban's Chapter, R. A. M., in 1921, and admitted to Adoniram Council in 1925. In the same year he paid a visit to Boston and Lowell and by special dispensation of the Most Illustrious Grand Master of the Grand Council of Massachusetts, R. and S. M., M. W. Bro. Arthur Prince, who had been Senior Warden of William North Lodge at the time of his initiation, he received the degree of Super-Excellent Master, which had not then been worked in his own Council in Toronto.

His hobby is stamp collecting, though of late years it has been forced into the background. He has been a regular contributor to the Masonic Sun, of Toronto, for many years, and his contributions to THE BUILDER will not need mention here. He is in part author of First Steps in Freemasonry, a very useful little book published by the Toronto Research Society.

Robert Ingham Clegg

Vice-President of the National Masonic Research Society as well as an Associate Editor, he has been active in the organization from the start, and has been a frequent contributor to the columns of THE BUILDER. He is Editor-in-Chief of The Masonic History Company, of Chicago, Ill., and the revisor of Dr. Albert G. Mackey's famous books, the History of Freemasonry, Encyclopedia of Freemasonry, Symbolism of Freemasonry and Jurisprudence of Freemasonry.

A mechanical engineer by profession, a member of the American Society of Mechanical Engineers, the Civil Engineers' Club and the Cleveland Engineering Society, and the Institution of Mechanical Engineers, he has served as chairman of the Committee on Constitution and By-Laws of the American Society of Mechanical Engineers, and until his frequent absences from his home city of

Cleveland, Ohio, was active in engineering and other civic bodies there, serving also as vice-president and chairman of the Business Committee of the Board of Education, a position of joy and usefulness very much to his liking and a service only interrupted by protracted out-of-town work.

He has long been identified with technical and trade journalism and was engineering editor of the first journal in English devoted to the automobile, and since then an editor of leading metallurgical and other scientific publications in Cleveland and New York, also editing various reference books for engineers.

He is a Past Master of Tyrian Lodge, No. 370, Cleveland Ohio, and Past President of the Past Masters' Association of that district; Honorary Past President of the Past Masters' Association of Hamilton county, Ohio, and honorary member of the Library Association at Cincinnati. A member of Cleveland Chapter, No. 148, R. A. M., Cleveland Council, No. 36, R. & S. M., Holyrood Commandery, No. 42, K. T., Cleveland Chapter No. 139, O.E.S., and a Sovereign of St. Benedict Conclave No. 34, of the Red Cross of Constantine, all of Cleveland, Ohio He has occupied the appointive office of Grand Historian of Ohio.

For a number of years he was President of the Cleveland Masonic Temple Association and served as a member of the two building committees chosen to erect the combined structure in Cleveland housing the Scottish Rite, the Shrine and the Grotto, as well as the York bodies, and he has occasionally also given his services gratis as an engineer and Freemason in the design and erection of Masonic temples elsewhere in Ohio and other States of the Union. A similar advisory and working service was long ago also rendered by him in the organization of Masonic Study Clubs through the medium of THE BUILDER and other magazines. He is an honorary member of the Masonic Study Club of London.

While studying at the British Museum and the various Masonic Libraries in Europe, he received many additional Masonic degrees. A list of these appeared in the printed proceedings for 1924 of the Grand Lodge of Ohio as follows:

Received the Royal Order of Scotland, Degrees of Herodim and the Rosy Cross, on the nomination of several Officers of the Grand Lodge of Ireland at a meeting held in Edinburgh on July 4, 1924, the Earl of Elgin, Grand Master Mason of Scotland, presiding. In Newcastle, Northumberland, received the degrees conferred in Royal Kent Tabernacle, of Time Immemorial Antiquity, the principal as well as the appendant degrees being, among many others, Holy Royal Arch, Knight Templar Priest, Knight of Patmos, etc. In London received the degrees of St. Laurence the Martyr, the Red Cross of Babylon, Knight of Constantinople, the Grand Tyler of King Solomon, the Secret Monitor, Grand High Priest, and Ark Mariner. In the Metropolitan College of the Societas Rosicruciana in Anglia was given the Zelator grade and afterwards advanced by the College of Adepts through further stages to the Seventh Grade.

He is a Steward of the Rose and Lily Council of London, a member of the Correspondence Circles of Quatuor Coronati Lodge, No. 2076, also of London, the Lodge of Research at Leicester, England, and the Lodge of Research at Dublin, reading at the latter's invitation a paper at Belfast on "Irish Influence on American Freemasonry." He enjoys honorary membership in lodges as far asunder as Cleveland City Lodge, No. 15, Cleveland, Ohio, and Dundee Saint Mary's, No. 1149, of Scotland, the ceremony in the latter case being made all the more memorable by the presence of the officers and brethren from Mary's Chapel Lodge, No. 1, of Edinburgh, who journeyed to Dundee especially for this occasion.

He is also a life member of the Verein Deutscher Freimaurer and of the Ligo Framasona, the latter an international group of brethren each in possession of two or more languages.

He has also recently contributed several articles in the series of essays on the Masonic Survey for the Christian Science Monitor and has for years written for many publications of the Craft here and abroad.

He has received the Thirty-third Degree of the Ancient and Accepted Scottish Rite.

In the Society of Operatives in England he was given the Seventh Grade of Operative Mason.

He is a Past President, and was also for some years chairman of the Committee on Resolutions of the National League of Masonic Clubs, and is also a Trustee of the Educational Foundation organized to endow in perpetuity a Professorial Chair for Diplomatic and Foreign Service, a project in line with the expressed desire in the last will of Bro. George Washington, our first President of the United States.

Joseph Edgerton Morcombe

Was born at Cardiff, in Wales, September, 1864. He omits to say when he came to America, or give any details of his private history. He became a Mason at Cedar Rapids, Iowa. The contiguity of the famous Masonic Library of the Grand Lodge of Iowa was of great service to him, and also the influence of the late Bro. T. S. Parvin. After the death of the latter, Bro. Morcombe wrote his biography at the request of the Grand Lodge. He also held the appointment of Grand Historian and was on the Committee of Fraternal Correspondence.

Bro. Morcombe is at present a member of Lodge Educator, No. 554, San Francisco Cal.; Rabbi Chapter, No. 103, Storm Lake, Iowa; Maple Valley Council, No. 25, Ida Grove, Iowa; San Francisco Commandry, No. 41, K.T.; San Francisco Consistiory, No. 1, A. and A. S. R. and Abu Bekr Temple, A.A.O.N.M.S., Sioux City, Iowa. Of this he writes:

"Here is the usual array of bodies, not always an indication of Masonic knowledge. Let me hope however that from some of these grades I have learned a bit here and

there and that I am not altogether ignorant of the meaning and purpose of the ancient Craft."

And he adds:

"Masonic office holding has never appealed to me, nor have I ever been attracted by ritualism to the extent of memorizing and reciting set forms of words. I have rather sought to find significance than to be content with phraseology."

He became a frequent contributor to the Masonic press and in 1909 became the editor and publisher of The American Freemason, at Storm Lake, Iowa. The magazine was undoubtedly one of the best Masonic periodicals ever published. It was a great loss to the American Craft, did they but realize it, that it became necessary to discontinue during the war. It brought together a group of writers and students that it would be difficult to say has ever been matched before or since, even by THE BUILDER. The war was responsible for many losses, and this, for Masons, was not the least.

Bro. Morcombe later started the National Trestleboard in San Francisco, a periodical later merged with THE BUILDER. He then became Editor-in-Chief for the Masonic Publications Corporation. He is now editor and part proprietor of the Masonic World, also published in San Francisco, and he bids fair to make this magazine one of the outstanding Craft journals of the United States.

It will be seen from this record that American Masonry owes a great deal to Bro. Morcombe. He believes in the Institution even after more than thirty years labor in and for it, and the many disillusions that must have come in that time. He says that to him it "is a wonderful potentiality, to be used, perhaps, at some crisis" in the world "for immense benefit to the race and to our civilization." And also that be finds in it "a simple yet sufficient philosophy of life, which is saying much in this time of confusion and restlessness."

If Bro. Morcombe, has been chary of relating the facts of his personal life, these quotations will help to reveal the man.

Charles Clyde Hunt

Bro. Hunt has been interested in the National Masonic Research Society since its very inception, for he is one of its founders. Several years before the Society itself was formed, Bro. Hunt was active in Craft educational work in Iowa, and in 1912, as a member of the Committee on Masonic Research of the Grand Lodge of Iowa, rendered a report which can really be considered as the seed from which the N. M. R. S. grew. He has been a Steward of the Society since 1914, and has served as Secretary since August, 1923, when the Society's headquarters removed from Iowa to St. Louis. Numerous contributions from his pen have appeared in THE BUILDER, notably his report on the Thomas-McBain Masonic Fraud Case, at Salt Lake City in 1922. Bro. Hunt was one of the government's witnesses at that time.

Bro. Hunt was made a Mason in 1900, and served his lodge, Lafayette, No. 52, Montezuma, Iowa, as Master from 1904 to 1908. He was active in the educational work of the Grand Lodge, and in 1917 entered the Grand Secretary's office as Deputy to the late Newton R. Parvin, who was also an active supporter of the N. M. R. S. and one of its original officers. He was appointed Grand Secretary in January, 1925, and six months later elected to that office by an overwhelming vote which has been repeated each year since.

As a member of the Capitular Rite, Bro. Hunt has served Royal Arch Masonry of Iowa as Grand High Priest (1919-20) and is now a member of the educational committee of the General Grand Chapter, R. A. M., of the United States. His year as Eminent Commander of Apollo Commandery, No. 2, Cedar Rapids, Iowa, came to a close last December. Bro. Hunt is a Mason of the 32nd Degree of the Ancient and Accepted Scottish Rite, S. J., where his services have been utilized in local degree work.

Bro. Hunt's greatest work in recent years has been his inauguration of modern methods and index systems in the Iowa Masonic Library, of which he is the ex-officio Librarian. Beginning with the Clipping Bureau, which he introduced while still Deputy Grand Secretary and Librarian, he has made the contents of the institution available to brethren unable to call at the library in person. He has gathered about him a corps of' individuals specially trained in the exacting requirements of a large library, and has developed an esprit de corps which sets out his administration as a new epoch in the history of the institution. The Grand Lodge Bulletin, which is sent free to all Iowa Masons upon request, has been changed from a quarterly to a monthly, and now ranks as one of the representative periodicals of the American Craft. A complete reclassification of the Library has been made, preparatory to the publication of a Newton Ray Parvin Memorial Catalogue, in which the Masonic literature of the library will be fully listed.

Thoroughly conversant with Masonic jurisprudence, Bro. Hunt has written a Masonic Trial Manual for use in Iowa, and he has also compiled a most copious index for the Masonic Code of Iowa and a similar volume for the Grand Commandery, Knights Templar of Iowa. During the past year, an index has been prepared for the Proceedings of the Grand Lodge of Iowa, A. F. & A. M., from 1844 down to date, which comprises more than 50,000 references. This touches not only upon Iowa, but through the indexing of the Correspondence Reports, is an intricate network in which Masonic activities of national importance in all American jurisdictions for the period covered can be caught.

With all of his abilities in Masonic fields, Bro. Hunt is not a one-sided man. He acquired a college education through his own efforts (B.A., 1892, Grinnell College, Iowa), and for a time thereafter taught school. His ability as an accountant was used for the public good through twenty-two years of service as Deputy and county treasurer, and as State Examiner of Iowa. He is also active in church work, and holds membership in several civic welfare organizations. A man of family, Bro. Hunt has had the hearty interest and support of his wife in his labors, and has two sons and two daughters who have made a marked success in their own fields of educational endeavor.

F. H. Littlefield

Was barn at Avon, Mass. His parents were of the old New England stock. He was educated in the public schools and later at Thayer Academy at Braintree, the school founded by Gen. Sylvanus Thayer, father of West Point Military Academy. He entered Harvard University but left to enter journalism, removing to Jacksonville, Fla., where he read law and was also on the editorial staff of the Jacksonville Times-Union. Thence lie went to Indianapolis, where he was on the staff of The Sentinel for a time. Removing to St. Louis he continued newspaper work in executive positions on The Republic, The Globe-Democrat, The Star and other daily and class journals. In 1917 he became interested in fraternal publications and organized the Standard Masonic Publishing Co., acquiring "The Missouri Freemason," one of the oldest and best established Craft periodicals in the United States. He became an Associate Editor of THE BUILDER, and in 1923 was elected Executive Secretary and Treasurer of the National Masonic Research Society. It is not too much to say that it is owing to Bro. Littlefield's efforts that the Society was brought through a difficult and critical period, and its members owe him a greater debt than many of them realize.

He is married and has one son, who is also a Mason, a member of the same lodge as his father.

Bro. Littlefield was initiated in Duval Lodge, No. 18, at Jacksonville, Fla., and later transferred his membership to Occidental Lodge, No. 163, of St. Louis. He was elected Master in 1918, serving through 1919.

He received the Capitular Degrees in St. Louis Chapter, No. 8, R. A. M., and was later made a Knight Templar in St. Aldemar Commandery, No. 18, of which he was Commander in 1925. He is also a member of St. Cloud Conclave, No. 42, Red Cross of Constantine and Hiram Council, No. 1, Royal and Select Masters. He received the degrees of the Ancient and Accepted Scottish Rite in Missouri Gonsistery, No. 1, and is a member of Moolah Temple, A.A.O.N.M.S. He has been very active in real Masonic affairs, serving from time to time on important

committees, such as the Building and Finance Committees of the Masonic Temple of St. Louis.

He is a member of the Missouri Athletic Club of St. Louis, the Rotary Club and other similar organizations.

David E. W. Williamson

Was born in California, how long ago he does not say, but not too long and not too short one would judge. He started in life as a civil engineer, but took to writing, and since then has been chiefly engaged in newspaper work in California and Nevada. For the last thirteen years he has been editor of the Reno Evening Gazette. His chief hobby seems to be the acquisition of languages, with the study of archeology and ancient history, but takes an interest in modern history as well. He is a communicant of the Episcopal Church and a member of the Vestry of Trinity Church in Reno. He is married and has a son, who is also a Mason.

His family has the Masonic tradition, his father and both his grand-fathers were Masons, his father and his father's father being also Knights Templar.

Bro. Williamson has contributed a number of valuable articles to THE BUILDER, all marked by strong common sense, and what is not too common, sound learning. He has a marked gift of discriminating criticism, of which the article in THE BUILDER for May, 1922, is a good example.

He is a member of Reno Lodge, No. 13, also of Reno Chapter; he belongs to the Council of Royal and Select Masters and is a Knight Templar. He has held the office of Chaplain in Reno Lodge for several years; is a Past High Priest of his Chapter, a Past Grand Chaplain of the Grand Chapter, R. A. M., of Nevada, and

present Grand Chaplain of the Grand Council, R. and S. M. He took the degrees of the Ancient and Accepted Scottish Rite in 1921, and is, now Prior of the Consistory.

He became a member of the N. M. R. S. in 1920, through having been shown a copy of THE BUILDER. This induced him to write to Bro. H. L. Haywood who introduced him, by letter, to other members of the Society with similar interests to himself. He became an Associate Editor in 1922.

Charles F. Irwin

Was born in the Borough of Bellevue, Pa., and educated in the schools there and at Pittsburgh. Is a graduate of Washington and Jefferson College and studied for the ministry in the Western Theological Seminary of Pittsburgh, with a post graduate course at Oberlin College, Ohio. He has held a number of pastorates in different parts of the country, and done specialist work for the State Sabbath School Association of Pennsylvania. Served a year and a half as Chaplain in the U. S Army during the war, and is now a pastor at Wilmerding, Pa. He is married and has one son and several daughters.

He has been much interested in work for boys, and has been a leader of a number of clubs for them, and conducted summer camps or Boys' Cities. He is also interested in the DeMolay Order, to which his son belongs.

His Masonic career was determined by family tradition, as his father was a Mason and Past Master of Alleghany Lodge, No. 223, of Pittsburgh. He was initiated in Kedron Lodge, No. 389, at West Middlesex, Pa., in July, 1903. Later he joined his father's old lodge. When he went to Ohio in 1907 he dimitted and joined Belle Centre Lodge, No. 347, at that place, of which he was elected Master in 1914. He joined Lafayette Chapter, R.A.M., at Bellefontaine in 1911, Logan Council of the same place, and Bellefontaine Commandery, of which he is Past Commander. He

dimitted from Lafayette Chapter in 1920 and became a member of Eaton Chapter, at Eaton, Ohio, where he was elected to the office of King. His military service prevented his going further in office. He took the degree of the Ancient and Accepted Scottish Rite at Dayton, and also joined Hamma Chapter, O.E.S., at Belle Centre, of which Mrs. Irwin and his daughters were also members, Mrs. Irwin being a Past Worthy Matron.

Bro. Irwin is interested in archeology and in Military Masonic bodies and is a collector of Masonic relies. In connection with this he has made, partly under the auspices of the N.M.R.S., a card index of more than 12,000 Masons who were in the American Expeditionary Forces, and is still adding to it. He has also much data on the various Masonic clubs and like organizations and military lodges that came into existence during the war. It is his hope to make these unique records as nearly complete as is humanly possible.

He has published a number of articles along these lines, some in THE BUILDER, and during 1927 a series that appeared in "The Master Mason" under the title of The Quest of the Twelve Fellowcrafts, which is the story of Masonic club life during the war. An archaeological article appeared in THE BUILDER, The Walum Olum, which was of great interest.

His present chief interest looks forward to the day when his son can enter the Fraternity, with the hope that some day another Past Master's jewel may lie beside those of grandfather and father.

Ray Vaughn Denslow

Was born at Spickard, Mo., in March, 1885, being the son of William Marvin and Malinda Caroline Denslow. He received his education in the public schools of his home town, at Blees Military Academy, Macon, Mo., Macon High School and the University of Missouri, from which he graduated in 1903 with the degree of A. B.

He was editor of the Trenton Daily News from 1909 to 1911; Assistant Postmaster from 1911 to 1921; National Supervisor of the Order of DeMolay for Boys from 1921 to 1923, when he was elected Grand Secretary of the Grand Chapter of Royal Arch Masons; Grand Recorder of the Grand Commandery of Knights Templar and also Grand Recorder of the Grand Council of Royal and Select Masters in Missouri.

His special interest is the history of the Middle West and the State of Missouri in particular. He is the author of the interesting and valuable work on the beginnings of the Craft in the West, Territorial Masonry, and is also an associate editor of Walter Williams' History of Northwest Missouri.

He is a member of the Sons of the American Revolution, of the Missouri Historical Society, the Acacia Fraternity and the International Rotary. He was married to Clara Alice Merrifield, of Mason, Mo., and has one son, born in 1916.

Bro. Denslow was initiated in Censer Lodge, No. 172, at Macon, in March, 1906, and went on in due course to take the degree of the Royal Arch Chapter, the Council of Royal and Select Masters, the Knights Templar, Red Cross of Constantine and the Ancient and Accepted Scottish Rite. He is Past Grand High Priest of the Grand Chapter of Royal Arch Masons of Missouri, has been created K.C.C.H. in the Scottish Rite and is now Grand Senior Deacon of the Grand Lodge of Missouri and General Grand Master of the Third Veil of the General Grand Chapter, R.A.M. He is also on the Committee of History of the General Grand Council and Editor of the Missouri Grand Lodge Bulletin, as well as Associate Editor of THE BUILDER. Bro. Denslow is also a bibliophile and has in his collection some very rare and curious books.

Jesse Meigs Whited

Was born at Carlin, Nev., in November, 1876, and received his education in the Nevada public schools, later going to Stanford University (1893-1896) and later graduated from the University of California with the degree of L. L. B.

He is engaged in insurance, representing a number of companies in an executive and other capacities. Is now Agent General for the Central Surety and Insurance Corporation of Kansas City, Mo.

During the war he was the Director of the Executive Committee which recruited and equipped the Masonic Ambulance Corps as the 364th Ambulance Co., U. S. A. He was an honorary member of the Corps.

He has been greatly interested in work among boys, and is active in the Associated Boys' Council of San Francisco and Secretary of the Public Schools' Welfare Association. He was elected active member in 1921 of the Grand Council of De Molay and has since them been Grand Marshal and Active Member in Charge of Northern California and Nevada, and is National Trustee of the De Molay Endowment Fund. He is also National President of the Delta Sigma Lambda, the De Molay College Fraternity, and a member of the Commonwealth Club of California, the State Bar Association, and of the Alumni Associations of the University of California and Stanford University.

He was initiated in California Lodge, No. 1, and raised in September, 1907. He was elected Master of the lodge in 1916. In the Grand Lodge of California he has been on the Committee of Masonic Education since 1917 and was chairman in 1921; served on the Committee on Charters in 1924 and on the Correspondence Committee since 1918, with a few intermissions. He belongs also to California Chapter, No. 5, R. A. M., California Commandery, No. 1, K. T., and to the San Francisco bodies of the A. and A. S. R., in which he has served as Venerable Master in 1915, Wise Master in 1916 and received the 33rd and last degree in 1918. He joined the O.E.S. and was Worthy Patron in 1914 of King Solomon's Chapter, No. 170. Is also a member of Islam Temple, A.A.O.N.M.S., and of the Past Masters' Association of California, of which body he has been Secretary since

1920. He belongs also to the Ancient Egyptian Order of Sciots, and served as Pharaoh in 1923-24, and is editor of the Sciots' Magazine.

Bro. Whited is a member of the Correspondence Circle of Quatuor Coronati Lodge and is a Steward of the N.M.R.S as well as Associate Editor of THE BUILDER.

Arthur Caswell Parker

Was born in the Indian Mission Settlement of Iroquois, Erie County, New York, in 1881. His father, a teacher, graduate of Albany Normal School, was the son of the leading chief of the tribe, and held the office of Secretary for many years. His mother was of Scotch ancestry. It was inevitable under these circumstances that the son of this marriage should grow up in an atmosphere of books. They were his first toys. His grand father, the Chief, took great delight in reading Milton and Shakespeare to his little grandson. It was in this home library that he first became acquainted with Masonic literature, for in it were such works as Harris' Masonic Discourses, Mackey's Lexicon, and Masonic Guide.

Bro. Parker was educated in the Reservation Schools, the High School of White Plains, the Dickinson Seminary of Williamsport, and Rochester University, from which be graduated with the degree of Master of Science.

In 1902 he became field assistant of the American Museum of Natural History; then in 1903 Field Archeologist for the Peabody-Harvard Museum of American Archeology, and in 1906 received the appointment of State Archeologist for New York, with offices in the State Education Department.

Always interested in his own people he became Organization Secretary of the Society of American Indians in 1911, and after four years' service in this office was

elected President. He founded the "American Indian Magazine" and was its editor for four years. He also founded and was first President of the New York State Indian Welfare Association, and fought proposed legislation detrimental to the interests of the Indians' for many years, being consulted on these matters by Presidents Roosevelt, Taft and Wilson. In 1919 he was Secretary of the New York State Indian Commission and did much to help solve the complex problems confronting the State in regard to Indian affairs. In 1923 he became Chairman of the Committee of One Hundred, of which many noted men and women were members.

He also organized the New York State Archeological Association and the Albany Philosophical Association, and for many years was active in Boy Scout work.

In 1925 he became Director of the Rochester Municipal Museum, and his work in this institution led to great improvements in methods. He is Vice-President of the American Association of Museums, and is one of the leading proponents of modern museum administration which seeks to make of such collections a popular university of visual instruction. His official publication, Museum Service, is regarded as an authoritative text on this subject.

Bro. Parker's archeological works are numerous, the State of New York has published seven including the two volume Archeological History of New York. He contributed two volume to the Buffalo Historical Society's publications, The Last Grand Sachem and Seneca Myths and Folktales. Of more popular works are Skunny Wundy and Other Indian Tales and The Indian How Book. He has also published various works of American Ornithology.

He joined Sylvan Lodge, No. 303, at Sinclairville, N. Y., and was raised in November, 1907. It was natural that he should seek to become a member of the Craft as there was a strong Masonic tradition in his family. One of his great-uncles was Gen. Ely S. Parker, who was Gen. Grant's Military Secretary, who was instrumental in founding several lodges in New York and has been Worshipful

Master of most of them. Gen. Parker was a full-blood Seneca, and the Head Chief of his Nation.

Bro. Parker later joined Masters' Lodge, No. 5, at Albany, and in that city he became a member of Temple Chapter, No. 5, R. A. M., of which he was the historian. He also joined DeWitt Clinton Council, R. and S. M., Temple Commandery, No. 5, K. T., and Buffalo Consistory, A. and A. S. R. In 1924 he received the 33rd Degree and became a member of the Supreme Council. In the same year he was admitted to the Royal Order of Scotland.

His work on Masonic subjects has led to the production of the two booklets, American Indian Freemasonry and Secrets of the Temple, which were published by the Buffalo Consistory. A more scientific work was the essay on The Masonic Motif in Iroquois Silverwork, which was published in the American Anthropologist in 1916. His articles in THE BUILDER include, The Double-Headed Eagle, Indian Freemasonry and The Ark of the Covenant. He has other works in hand and in the press.

Jacob Hugo Tatsch

Was born in Milwaukee, Wis., in January, 1888. He was educated in the public schools of that city; attended George Washington University, Washington, D. C., and Coe College at Cedar Rapids, Iowa.

In 1905 he entered the banking profession with the Old National Bank of Spokane, Wash., advancing through various departments until his election as assistant cashier. He resigned this position to enter the foreign departments of New York and Boston banks in 1919 and in 1922 was elected assistant cashier of the Union Bank and Trust Co. of Los Angeles, Cal.

Being offered an opportunity to devote all of his time to Masonic research, Bro. Tatsch came to Cedar Rapids as research assistant with the National Masonic Research Society, of which he was made a Fellow in 1922. He was appointed assistant secretary of the Society in 1923, in which capacity he also served as assistant editor of THE BUILDER. When the Society removed its headquarters to St. Louis he entered the employ of the Masonic Service Association of the United States, Washington, D. C., and became the manager of its book department and also assisted the Rev. Joseph Fort Newton as associate editor of The Master Mason.

Unsatisfactory conditions prompted Bro. Tatsch and two other department managers to resign in August, 1924, and after an assignment to active duty at the Army Finance School in Washington, where he was the first reserve officer to graduate from the institution, he entered the Iowa Masonic Library at Cedar Rapids to work in the German and French sections for two months; but upon the death of Grand Secretary N. R. Parvin, he was offered a permanent engagement as assistant to Bro. C. C. Hunt, the new incumbent, and then took office as curator and associate editor. One of his outstanding accomplishments is the change which he inaugurated in the Grand Lodge Bulletin, which had become a monthly publication in 1.925 upon recommendation of Grand Master Ernest R. Moore and the hearty approval of the Grand Lodge.

He was made a Mason in Oriental Lodge, No. 74, Spokane, Wash., in 1909, and was elected Worshipful Master for the year 1914; he was appointed Junior Grand Deacon of the Grand Lodge of the same state during the year 1914 and Grand Orator for 1917-18. He received the Scottish Rite Degrees in Oriental Consistory, No. 2, Spokane, in November, 1909, and has held various offices in the Rite in that city. He was a member of El Katif Temple of Spokane, but received the Capitular Degrees in Washington, D. C., as a candidate of Trowel Chapter, No. 49, R. A. M., Cedar Rapids, in 1924; the Cryptic Degrees in Palestine Council, R. and S. M., Cedar Rapids, in 1925.

Always interested in Masonic research he joined the Correspondence Circle of Quatuor Coronati Lodge, No. 2076, in 1912, and for many years has been one of its most active local Secretaries in the United States. He is also a member of the

Correspondence Circles of Lodge of Research, No. 2429, Leicester, England; Lodge of Research, No. 200, Dublin, Ireland; Manchester Association for Masonic Research; Merseyside Association for Masonic Research, and Somerset Installed Masters Lodge.

Two honors accorded Bro. Tatsch in 1927 were the election to membership in the Authors' Club of London, and Authors' Lodge, No. 3456, restricted to members of the club. This was made possible through his activities as an author, for in addition to numerous contributions to the Masonic press of the United States and countries overseas - where his articles have appeared in German, French, Dutch and Norwegian - he has written several books. His first was Short Readings in Masonic History, which went into two editions in 1926, and is now being translated into Spanish for publication in the Bulletin of the Grand Lodge of Cuba and for circulation in book form in Latin America, generally. German and French translations are also under way. He also brought out High Lights of Crescent History, a readable account of Crescent Lodge events from 1851 to 1926. Bro. Tatsch is an affiliated Past Master of that lodge in Cedar Rapids, and for his work was presented with one of the lodge's Past Master's pins. A third book, Freemasonry, in the Thirteen Colonies, is now in the hands of the Macoy Publishing and Masonic Supply Co., of which Bro. Tatsch was elected vice-president recently. He is also the firm's literary editor. A fourth volume is to be completed in 1928, written in collaboration with E. M. Eriksson, Ph. D., The History of Anti-Masonry in the United States, 1737-1927, of which some of the chapters have appeared in THE BUILDER. Masonic Bookplates, written with Winward Prescott, M. A. (Harvard), is also on the press for distribution early this year. Bro. Tatsch has also translated Wilhelm Begemann's Friederich de Grosse ,under der Alte and Angenommene Schottische Ritus, on behalf of the Supreme Council, A. and A. S. R., S. J., whose history has been written by Bro. Charles S. Lobingier, 33rd Degree, Grand Cross.

Bro. Tatsch's many years of bank training have made him intensely practical, and this has also been stimulated by his military experience. Beginning as a Captain in the National Guard of Washington during 1917, he spent the closing months of the war in the Military Intelligence Department, and upon signing of the Armistice reverted to the National Guard Reserve until 1922. In 1924 he was commissioned Captain in the Finance Department, Officers' Reserve Corps, and last March passed

his examinations for promotion to Major. He is now President of the Iowa Department, Reserve Officers' Association of the United States, and is a member of the Corps Area Advisory Board of the Seventh Corps Area, U. S. Army, Fort Omaha, Neb. Two of his articles on Army finance are a part of the official texts for students at the Army Finance School and the Correspondence Courses. In event of a major emergency, Captain Tatsch will be on duty at the school as instructor.

During his residence in Washington he served as Secretary of Washington Chapter, No. 3, National Sojourners, and is also a member of Washington Camp, Heroes of '76. He is a charter member and a trustee of the Cedar Rapids High Twelve Club, was Scoutmaster, Boy Scouts of America, 1919, graduate Scout Masters' Training Course, and received a medal for displaying qualities of unusual leadership in the work. He was a member of Spokane Council, Boy Scouts of America, in 1919.

Robert James Meekren

Was born in London, England, in June, 1876. At the age of fifteen he went to Canada, and lived on a farm in Quebec Province for six years. He returned to England and took an engineering course at the Polytechnic, after which he returned to Canada. He married, in 1901, the eldest daughter of the late Dr. John Meigs, of Stanstead, Quebec, in which place he made his home. His wife died in June, 1907.

A member of the Anglican Church he served as church warden for many years, and also as lay reader. He organized the first troop of Boy Scouts in Canada outside of the cities of Ottawa and Montreal. This work engaged a great deal of his time until 1915. He was also a School Commissioner for Stanstead for a number of years.

He enlisted in the 4th University Company of the P. P. C. L. I. and went overseas in November of 1915. He went to France in the early spring of 1916 and joined the Battalion then at Ypres. In June he was buried in a bombardment, suffering injuries to the back. Was taken prisoner and was several months in hospitals at Courtrai

and Julich. In the autumn was sent to a convalescent camp (so-called) at Stendahl, where he remained until the end of December, 1918. Returned to England via Copenhagen and was in hospitals there and in Canada till September of the next year when he was discharged at his own request. It was not, however, until 1920 that he was able to do very much. ;Since then his general health and strength has gradually returned.

Bro. Meekren joined Golden Rule Lodge, No. 5, at Stanstead in May, 1911, and was raised the, September following. In 1914 he entered the newly formed Lively Stone Chapter, No. 16, being exalted to the Royal Arch in March, 1914. In July of the same year he took the Ineffable Degrees of the A. and A. S. R. in Newport Lodge of Perfection, receiving the remainder in Burlington Consistory, Burlington, Vt., in 1920. He was elected Master of Golden Rule Lodge in 1922, and owing to the accident of death and removal, was elected also as First Principal of Lively Stone Chapter for the same year; the double duty making it necessary to devote practically the whole time to the work.

In 1920 he became a member of the N.M.R.S., and some time after joined the Correspondence Circle of Quatuor Coronati Lodge. He became an Associate Editor of THE BUILDER at the end of 1923, and in 1925 came to St. Louis to assist Bro. H. L. Haywood, then Editor-in-Chief. He took full charge when Bro. Haywood's health made it necessary for him to give up this part of the work, he being then Editor of The New York Masonic Outlook as well.

Bro. Meekren has written a good deal, but published very little excepting ephemeral articles. The most important work on Masonic subjects outside of what has appeared in THE BUILDER was an article, The Sublime Degree, written mostly in 1914 but not published until 1915, when it appeared in the Tyler-Keystone, then edited by the late Bro. Campbell.

His chief interest is the study of Philosophy, Comparative Religion and kindred subjects. His hobbies, which he cannot now indulge, are gardening and making and mending things mechanical, from clocks and watches up.

A. L. Kress

He is a native of Iowa where he was brought up and educated. He took up the profession of engineer and has specialized latterly in industrial relationships. In the exercise of his profession he has been in different parts of the United States and lived for more than a year at Halifax in Nova Scotia. In recent years he has been in the employment of the United States Rubber Company, being in charge of the efficiency work of their subsidiary factory at Williamsport, Pa. Recently he has been made Assistant Manager of another of the company's factories at Hartford, Conn.

In 1923 he obtained third prize for the best essay on the Relations of Capital and Labor in a competition arranged by the American Economic Association. He is also Senior Member of the Taylor Society, the membership of which is composed of professional industrial engineers.

He is married but has no children. His hobby is collecting United States postage stamps and old Masonic rituals, the latter a very expensive game, even if the collector knows it and has lots of patience.

Bro. Kress joined Bethel Lodge, No. 319, at Garner, Iowa, in December, 1914, and was raised in January, 1915. Was appointed Senior Deacon in 1916, but removing in April of the same year was forced to give up his chances of going through the chairs of the lodge. He still, however, retains his membership in his mother lodge. He is also a member of Bethel Chapter of Royal Arch Masons, No. 116, and of Bethel Council of Royal and Select Masters, No. 33, both of Garner, Iowa. In 1915 he acted as proxy for the Master of his lodge at the Communication of the Grand Lodge of Iowa, this being permissible under the rules of this jurisdiction.

In 1922 he came into touch with Bro. Meekren through Bro. H. L. Haywood, then Editor of THE BUILDER, both having been working on the obscure but interesting subject of the history and evolution of the Masonic Ritual. In collaboration they have pushed their researches to a very considerable extent, and have collected between them an imposing mass of material.

Bro. Kress has published numerous articles in the Iowa Grand Lodge Bulletin and in THE BUILDER. A partial list follows: How Iowa Got Its Ritual; The Masonic Ritual in the United States; Cagliostro and the Lodge of the Reunion of True Friends (a translation from the French); Masonic Ritual in the U. S., Fact vs. Fiction; The Carmick MS.; Frederick or the God of the Fable (translated from A. Lantoine's Histoire de la Franc-Maconnerie Francaise); Frederick, Fact or Fable.

He also assisted in the preparation of two series of articles that have appeared in the Study Club Department of THE BUILDER, dealing with The Form of the Lodge and The Precious Jewels.

Reginald V. Harris

Was born at Londonderry Mines, Nova Scotia, in March, 1881, the son of Rev. Canon V. E. Harris, D. C. L., and Emma Chandler Troop.

He was educated at Amherst Academy, Amherst, N. S., Trinity College School, Port Hope, Ont. (twice Governor-General's medallist), and Trinity University, Toronto. (Prince of Wales Prizeman and Duke of Wellington scholar, in Mathematics.) B. A., 1902; M. A. (Toronto University), 1910; M.A. (King's College, Windsor, N.S.), 1912; D.C.L. (University of Bishop's College, Lennoxville, P.Q.), 1924. He was admitted to Nova Scotia Bar, 1905; practiced law in Manitoba and Nova Scotia, and appointed King's Counsel, N. S., in 1922.

An Anglican in religion and active in the work and polity of the church, Bro. Harris is especially interested along its educational lines, being a Governor of both King's Collegiate School and the University of King's College and Chancellor of the Diocese of Nova Scotia since 1923.

He has held and still holds many important positions in connection with civil, educational and various forms of philanthropic and social service work, both local and Provincial.

He is a prolific writer on municipal, educational, historical and Masonic subjects, is author of "Organization of a Legal Business" and "The Trial of Christ from a Legal Standpoint." From a large collection of essays of very high quality, submitted by a great number of able contributors from every portion of the Empire, he was the winner of the first prize of one hundred guineas, offered by the "Standard of Empire" (London) for the best short essay on the "Governance of Empire."

He was a lieutenant in the 246th Battalion, C.E.F., during 1916-17, Staff Captain, Military District No. 6, 1917-18, and Chief Public Representative, Military Service Act, 1918. He was created esquire, Order of the Hospital of St. John of Jerusalem in England, 1917.

In 1907 he married Ethel W. Smith, daughter of Edmund G. Smith, and has two sons.

Bro. Harris was raised in St. Andrew's Lodge, No. 1, in October, 1913, and was elected Worshipful Master in 1918. In 1920 he was elected Secretary of his lodge and is still serving in that capacity. He is, the author of History of St. Andrew's Lodge, No. 1, 1750-1920, and is a member of Keith Lodge, No. 17, and Honorary Member Royal Standard Lodge, No. 398, E.C.

In 1923 Bro. Harris was elected Grand Historian of the Grand Lodge of Nova Scotia, which position he still holds. He is the author of Annotated Constitution of Grand Lodge of Nova Scotia and a History of Freemasonry in Nova Scotia; also the author and producer of "Masonic Play," "As It Was in the Beginning." He is also Grand Representative of the Grand Lodge of Quebec, near the Grand Lodge of Nova Scotia, Secretary of Nova Scotia Lodge of Research from 1915 to the present time and author of numerous lodge histories. Bro. Harris is also a member of the Correspondence Circle of the Lodge of Research, Dublin.

He was exalted in St. Andrew's Chapter, No. 2, on February, 1915, Halifax; High Priest, 1923; O.H.P., 1923; Grand Archivist, Grand Chapter, 1923; Grand King, 1924; Grand Archivist, 1925; Grand High Priest, 1926; re-elected, 1927; Author of Annotated Constitution, Grand Chapter, 1922, and Supplement, 1927.

Knight Templar, N. S., Preceptory, No. 5, Halifax, 1919; Presiding Preceptor, 1923-5; member of History Committee, Sovereign Grand Priory of Canada. Author of The Early History of Knight Templarism in Nova Scotia (a pamphlet), 1922; Annotated Statutes Sovereign Great Priory of Canada, 1926. Fourteenth Degree A. & A. S. R., Victoria Lodge of Perfection, April, 1915; 18th Degree, Keith Chapter, Rose Croix, November, 1917; M. W. S., 1924-6; 32nd Degree, N. S. Consistory, July, 1918; Second Lieut.-Commander, 1922 to date; Author of History of Scottish Rite in Nova Scotia, 1926; Whom Seek Ye? (an address to Scottish Rite Masons), 1925.

Charter member of the Royal Order of Scotland; P. G. L. of Nova Scotia, August, 1925.

Gilbert William Daynes

Was born at Norwich, Norfolk, England, in March, 1885. He was educated at the King Edward VI School in his native city, and later read for the law. He was

admitted a Solicitor in 1906, taking second class honors in his final examinations, and became a partner in the firm J. C. W. Daynes, Son & Keefe. Was Under-Sheriff for the City of Norwich in 1926, and auditor and Committeeman of the Norfolk and Norwich Incorporated Law Society.

In 1902 he joined the 1st East Anglian Brigade, Royal Field Artillery, and in 1905 commanded the Battery that won the King's prize. He also commanded the Territorial R. F. A. team that visited Canada in 1907 which won the cup given for field artillery practice. He went on the Reserve in 1912 but rejoined on the outbreak of war and served with the 21st Division in France in 1915 and 1916. Was mentioned in dispatches and in 1918 was promoted Lieutenant-Colonel. Received General Service Medal and Victory Medal and was awarded the Territorial Decoration in 1920.

He is a member of the Anglican Church and has served in many capacities; he has been Representative at the Norwich Diocesan Conference and on the General Purpose Committee since 1922.

He is one, of the original members of the Norwich District of the Historical Association, and is now its President. He is also a member of the Authors' Club.

In June, 1913, he was married to Margaret, the youngest daughter of Henry ffiske. They have three sons.

Bro. Daynes was initiated in April, 1920, in Union Lodge, No. 52. Like many other English Masons he is a member of a number of other lodges, and was a charter member, as we would say in America, of St. Giles Lodge, No. 4569, and its first Junior Warden. He is a Past Master of Norfolk Lodge, No. 2852, and Senior Deacon of Quatuor Coronati Lodge, of which he became a full member in 1925. He is Secretary of the Norfolk Installed Masters' Lodge, No. 3905, and became a

member of the Authors' Lodge, No. 3456, last year. He is also a member of the Correspondence Circles of many Research Lodges and Associations.

He was exalted in Royal George Chapter, No. 52, in 1921, and has helped to found Sincerity Chapter, No. 943, of which he is now Principal Sojourner.

In 1922 he was advanced in Walpole Mark Lodge, No. 92, Mark Masonry in England having its own separate organization. He took the Royal Ark Mariners in 1922 also, and became a Knight Templar in Cabbell Preceptory, No. 69, in which he is now Captain of the Guard. He has taken a number of other degrees and orders which are unknown in this country, and besides these the Rose Croix and the 30th Degree of the A. and A. S. R., and also the Royal Order of Scotland. He is a life governor of the Royal Masonic Institution for Girls, the Royal Masonic Benevolent Institution and other like honors.

In 1922 he won the Masonic Record Silver Cup for the best essay on Masonic subjects - that taken being the Growth of Speculative Masonry. He is the author of the following works, Untrodden Paths of Masonic Research, Two Hundred Years of Freemasonry in Norfolk and The Birth and Growth of the Grand Lodge of England, 1717-1926. He has also contributed many articles on Masonic subjects to the Masonic press in this country as well as in England, besides those which have appeared in THE BUILDER. He has read papers before many of the Research Lodges and Associations in England including Quatuor Coronati.

Most of his spare time, in fact, is devoted to Masonic Research, his chief interest being the history of the Craft in the period before and after the formation of the first Grand Lodge, but he does not neglect the symbolical and philosophical aspects of the Masonic system. Beside this his chief recreations are tennis and boating.

Ernest E. Thiemeyer

Was born on March 30, 1900, in Baltimore, Md. At a very early age his family migrated to Chicago, Ill., and in November of 1906 to St. Louis, which has since been his home except for a brief period in 1911 and 1912 when the family lived in Pittsburgh, Pa. He was educated in the public schools of St. Louis, finishing his high school course in June of 1917 at Soldan High School in that city. After a brief period of commercial work he applied for foreign service with the American Red Cross and in September of 1918 went overseas with that body. Until Thanksgiving of that year he was stationed at an advanced warehouse located at Varennes a short distance northwest of Verdun. He went to Coblenz with the American Third Army and remained on the Rhine until February of 1919.

In the fall of that year he matriculated at the University of Missouri and was elected to membership in the Phi Kappi Psi Fraternity. During his college career he served in various capacities in his chapter and in December of 1921 was elected undergraduate member of the National Executive Council from his district, an office he held until April of 1923. His principal college work was done in physical sciences and romance languages.

Early in 1924 Bro. Thiemeyer was elected to membership in Tuscan Lodge, No. 360, and has been active in the work of that organization since his raising on June 10, 1924. Early in the following year he became interested in Masonic research and it has been a hobby with him ever since. He was exalted to the Royal Arch in Cabany Chapter, No. 140, in January, 1926, and became a member of Missouri Consistory, No. 1, A. & A. S. R., in December of 1927. Shortly thereafter be joined Moolah Temple, A.A.O.N.M.S.

He became a member of the Correspondence Circle of Quatuor Coronati Lodge in the spring of 1926 and an unofficial member of the N.M.R.S. about the same time. In the spring of 1927 he became Research Editor of the Society's journal, THE BUILDER. His Masonic articles all appeared in THE BUILDER, the most important of these was undoubtedly the discussion of the Hiramic Legend and the Medieval Stage which appeared in 1926. He has in preparation an important discussion of the records direct and indirect that concern the formation of the first

Grand Lodge in 1716 and 1717. Another task that has been under way for a longer time but which will earn the gratitude of all Masonic scholars when it is completed is a combined index of Ars Quatuor Coronatorum. to the last volume published. It is hoped that this may be finished in the coming year. Those who have ever undertaken the work of making indices will have some conception of the amount of work that has had to be done.

Thus the tale of our staff is told, and their tales are ended. We trust the play on words may be forgiven, we will not stigmatize it as a pun. It has taken more space than was expected at the first, but then, it is not often that an Editorial Number is put out, and we may be forgiven, we hope, for thus thrusting ourselves forward into the public eye, if on no other grounds, then because it is a first offence. And truly we have found it most interesting; perhaps others may, too. Why not?

----o----

The Initiation of George Washington in Tableau

Recently some of the students of Richmond University and brethren of Fredericksburg, Va., reproduced in the costume of the period the initiation of George Washington. In this representation, so far as possible, every accessory was as in the original ceremony. The Bible used was the one on which Washington was actually obligated. It would seem that the idea of recalling the customs and manners of the Masonry of two centuries ago is in the air. Such dramas and tableaus have given rise to the greatest interest where they have been put on, and any lodge desiring to entertain and instruct its members should certainly consider the possibilities along this line. The following article tells how it was recently done in Canada with great success.

AN EIGHTEENTH CENTURY LODGE REPRODUCED

Last October Bro. Milborne, whose name will be familiar to readers of THE BUILDER, "produced" in his lodge, Westmount, No. 76, Province of Quebec, a reconstruction of the proceedings of a lodge in the early eighteenth century. This has been done a few times before in recent years, once at least in England and two or three times in the United States. Bro. Milborne's presentation is, however, an entirely independent piece of work. The following account is taken from the Bulletin of Westmount Lodge. For the benefit of those not familiar with Canadian geography it may be mentioned that Westmount is a city contiguous with, but independent of, the City of Montreal:

After the regular business of the lodge had been transacted the "Right Worshipful Master," his Wardens, Secretary, Senior and Junior Entered Apprentices, and brethren of the 18th century lodge were expected to appear. To attempt to adequately describe the proceedings, it is first necessary to give the reader some idea of the surroundings, so that the imagination may picture the lodge of the period. Two long tables, parallel; at one end is placed the table and chair of the R.W.M., the space between the tables being used by the candidate. The lodge is held in an upper room of an old London tavern and Mine Host (Bro. C. A. Hewlings) is also Tyler of the lodge, indeed he is the first person to appear, clad in serviceable cloth and wearing a large white apron. His first duty was to provide the tables with candle sticks and to light all the candles. It was noticed he occasionally rested - always in the more comfortable chair of the R. W. M., in fact, he made a hasty retreat when some of the early brethren arrived, and, be it noted, the costumes and flowing locks of these men of 1727 were most becoming, indicating that they were men of substance and of good Society. At last the Master and his Wardens appear, greetings are exchanged and the brethren take their places.

With brief ceremonial the lodge is opened, the R. W. M. using a prayer taken from the Grand Lodge MSS., 1583. Bro. Secretary (Bro. J. W. Armstead) was asked to read the minutes of the last meeting. These were prepared from actual 18th Century Lodge minutes and were most interesting. It was noted that among moneys received were fines inflicted for swearing in open lodge. All was well until Bro. Heasley enquired quite innocently what had become of the money subscribed by the brethren for the erection of a new Freemasons' Hall. This matter seemed to

arouse the interest not only of the 18th Century brethren, but of the audience in general. The R.W.M. solemnly informed the lodge that a site had been secured, which was at present being occupied by McGarr's Hackney Stand, beyond which he had no further information, a declaration which brought forth an outburst of laughter. The business of the lodge - all motions being moved, seconded and thirded - and the passing of accounts, brought one brother to his feet with the startling information that he had in his travels discovered one of the lodge's Past Masters languishing in Fleet Street gaol for the non-payment of his rent which amounted to 3.3.0. No further plea was necessary, for the generosity of the brethren found expression in a unanimous vote to pay the debt and secure the release of the imprisoned Freemason. Bro. Secretary, who had all along made valuable use of the time taken in discussion, by scratching away in his minute-book with a long quill, painstakingly "blotting" his writings with a find sand from a "shaker," rose to ask where the money was coming from. The R. W. M., pointing to the strong-box on the table which, by the way, was secured by three padlocks of different makes and sizes, asked Bro. Secretary to state the position of the lodge funds. The brethren seemed surprised to, learn that of a total of 22.14.3 1/2, 19.17.8 was set aside in a "Tercentenary Fund" and could not be touched for many, many years.

This situation was altogether too much for the Westmount brethren who recalled the "Semi-Centennial" Fund of more recent date - it was to laugh! So provoked was Bro. Parkes (W. Bro. Jas. S.) that he gave expression to his indignation in terms which he said warranted the use of strong language, to which he gave vent only to be fined sixpence for swearing twice in the lodge. Bro. J. W. (Bro. A. G. Ray) collected the fine, which the offending brother increased in anticipation of further lapses. "What the d-," cried Bro. Parkes, "have the generations to come done for us?"

After the commotion had subsided, Bro. Rorke (W. Bro. H. B.), read to the brethren a letter (prepared by R. W. Bro. R. Chas. Young) he had recently received from his son in North America. This missive proved of great interest in its description of the influence of the French from Upper Canada down to the Mississippi Valley, and in its references to the accession of George II to the throne, and to the death of the scientist, Sir Isaac Newton.

Little can be described here of the Ceremony of Making a Mason, save that the ritual of the period was closely followed, from the introduction of the candidate (Bro. C. V. Sifton) by the Tyler, to the concluding ceremony in which he was provided with a mop and pail. The candidate gradually progressed, receiving the charge at the hands of the Senior Entered Apprenti6e (Bro. C. E. Whitten) followed by the reading of the ByLaws. The ritual throughout, strangely worded, fundamentally as today's, was delivered by Master, Wardens and others, as readily as though it were a matter of daily habit.

During the delivery of the lecture, which took the form of a dialogue between Master and Wardens, the brethren were "called off" half a dozen times when they refreshed themselves with good rye bread and cheese, Mine Host seeing to it that the punch flowed freely. After the toast to His Majesty the King, the brethren loaded their Churchwarden pipes and thus created a truly friendly and Masonic atmosphere.

The candidate was toasted by Bro. Senior Warden (W. Bro. H. A. Mitchell), the brethren drank his health in the style peculiar to the times and the initiate was suitably hesitant in his reply. The brethren sang together "The Enter'd 'Prentice's Song." Bro. "Dr." Atkinson also received a toast in recognition of his gift to the lodge of a complete set of jewels, which gave the R. W. M. the opportunity of referring to the Grand Lodge instructions of 1726 and 1727 regarding the wearing of jewels. Then came a quartette, "Guardian Genius of Our Art Divine," a delightful roundelay rendered by Bros. Perrins, Rendall, Loiselle and the R. W. Master.

The closing of the lodge was musical too, when the brethren all sang the catch, "Hark! The Hiram Sounds to Close." The brethren did not disperse, however, before drinking, at the behest of the jovial Tyler, to the health of "all poor and distressed Masons." The brethren then left their seats and, surrounding the R. W. M., drank his health as a mark of loyalty and affection.

Space does not permit even a passing reference to practices and rites which were so fully exemplified throughout the evening. Two hours and a half slipped by as a dream, the visitors and brethren in attendance listening with rapt attention throughout. An outstanding feature of the evening was the general freedom in the proceedings, although the degree work was carried out with the utmost decorum. It was a wonderful performance, revealing a mass of detail, a wealth of Masonic history, a masterly exposition of Craft lodge work, and a brilliant exemplification of Eighteenth Century Masonry in which each member contributed a definite part under the capable direction of W. Bro. Milborne. At the conclusion of the special proceedings the 18th Century brethren retired, but were recalled when the lodge was "called on." W. Bro. Piper addressing W. Bro. Milborne and his brethren expressed the profound appreciation of all present, voicing the opinion that Freemasons of this jurisdiction would do well to keep in the front ranks, one who had by diligent research work and careful study made such a delightful and instructive evening possible. W. Bro. Milborne replied with customary modesty, paying tribute to the splendid support of all who had taken part.

The large gathering adjourned to a hall downstairs where R. W. Bro. R. Chas. Young proposed the toast to the Grand Lodge of Quebec, which was responded to by M. W. Bro. W. W. Williamson, who, in referring to W. Bro. Milborne's work, that Grand Lodge honors might appropriately fall to him. R. W. Bro. W. R. Allen proposed the toast to W. Bro. Milborne and the brethren of the 18th Century Lodge, expressing the hope that the work of the evening might be preserved for the future. W. Bro. Milborne in returning thanks again referred to the willingness and loyalty of all who had assisted him, mentioning in particular W. Bro. Hayman who had done considerable work behind the scenes.

It was a great event and those who were privileged to attend will long remember the ceremonies and proceedings of an Eighteenth Century Lodge of Freemasons.

There are two ways in which such a dramatic effort as above described might be carried out. It might be made a sort of drama in full costume, seeking to reproduce as accurately as possible the spectacular features, with the social atmosphere of the period. This was the way in which Bro. Milborne staged it. The other way is to do it strictly from the ritual point of view, reproducing the ceremonies as then worked

as if they had come down to us without any change. This latter has the merit of being very much easier to put on, and though not so generally attractive would be fully as effective from the educational point of view. Where it is not possible to arrange for the expense of proper costumes this latter mode of presentation is to be recommended.

The primary difficulty in the great majority of cases will be to obtain what may be called a "book of words," for naturally there are not many lodges that number among their members brethren capable of doing what Bro. Milborne has done. However this difficulty is not insuperable. The ritual part of such a presentation could not well be printed in full, though a good part of it might be, the parts that may be said to correspond to what is given in our Monitors. If there were any demand this might be done. For the remainder typed copies could be made for properly accredited members of the Society.

The amount of work necessary to get up such a presentation would vary with the amount of elaboration demanded. If only the ritual work was to be reproduced the number of brethren participating would not need to be more than eight or nine, and of these most would be almost supernumerary. The ritual proper is (or rather was) worked entirely by the Master and Wardens. It would thus call for only three participants to commit much to memory. Though if it were desired the work could be divided up to some extent. The part of the Master is by far the longest of these, and of the two Wardens the Junior has the largest share.

It would also give an opportunity for an explanatory lecture showing how these old and long forgotten usages are connected with those of today, though if put on in more elaborate form there would hardly be time for this on the same, occasion. Lodges and study clubs desirous of putting on attractive and informing entertainment might do well to consider the possibilities in this.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

THE PROBLEM OF RECOGNITION

IN the Question Box last month there were some letters dealing with the lack of fraternal relationship between the Grand Lodges of this country and Swedish Masonry. This follows some others that appeared last October. The case in which Bro. Petersen finds himself is peculiar and unpleasant. A Mason in good standing, member of a regular American lodge, he is denied recognition in Sweden. No Anglo-Saxon Grand Lodge has ever denied the legitimacy and orthodoxy of Swedish Masonry, nor has Sweden ever openly declared non-recognition of English speaking Masonry, though there are some grounds for thinking that we are regarded by Sweden in much the same way as we ourselves regard French Masonry, as being apostates from the "original plan." However, the Swedish brethren are too polite to say so definitely in official pronouncements.

The whole subject of recognition is in inextricable confusion, and very badly needs a complete and impartial discussion, which obviously is beyond the scope of an editorial article. But there is one point that comes out in the letter of Bro. Glass to which special attention may here be drawn; he says he believes that American Freemasonry would gladly be in fraternal relationship with all Grand jurisdictions in the world (excepting, we presume, the Masonry of France, Belgium, Spain, etc., which American Masons generally denounce as irregular, clandestine and spurious) and would "gladly take steps" to this desired end. The point we wish to bring out here, and leave to the consideration of the members of the Research Society, is that in America we have by, degrees evolved an entirely new theory of recognition. Originally the matter of visitation and recognition of an individual brother was wholly in the hands of the lodge or the individuals concerned. Each case was decided on its merits. Later when rival Grand Lodges got to squabbling they arrogated to themselves the power to forbid members of their lodges to recognize in any way members of the hostile organization. This led to the theory of the power of excommunication, the power to sever fraternal relationship with another jurisdiction. Still the older concept held good, that all Masons, as such, were ipso facto in fraternal relations, unless and until in any given case these had been formally ruptured. But now we have arrived at a new doctrine altogether; it

has crept upon us unawares, no Grand Lodge so far as we know has ever deliberately announced it as being henceforth its policy, no Masonic jurist has ever discussed it or definitely ruled upon it, it has simply "growed," like Topsy. It is assumed generally by Masons, and especially by what we may call "official" Masonry in this country, that fraternal relations do not exist until they have been definitely negotiated and reciprocally and formally declared between individual jurisdictions. In other words the underlying theory of Masonic Fraternity has been completely reversed, turned end for end, without anyone realizing or being able to say how or when it came about. The new theory, current everywhere in America, logically negates the ideal of Universality. Freemasonry, according to this, is not a universal Fraternity, but a collection of societies each in a water-tight compartment, between which communication may be established when any two of the high contracting sovereign powers so choose.

The matter is really more complex than appears in this bare statement of course, yet that complexity only conceals this change, and the new conception of fraternity that this widely received principle is fostering in the Craft at large. But the universality of Masonry has been one of its greatest attractions; it is still taught in our rituals; and the ordinary brother devoutly believes in it. Is it really necessary for our Grand Lodges to negate it in their practice and to develop principles of law (or new landmarks) to justify their action in doing so? We are not now suggesting any answer, we are merely raising the question, which certainly seems to be of sufficient importance to be "maturely considered and resolved upon" by the leaders and thinkers of the Craft.

* * *

CRITICISM

PROPERLY speaking the word criticism signifies the act of passing judgment, or a judgment passed, upon any given subject, ranging from a work of art or a book to our neighbors' domestic affairs. But it implies more than giving an opinion, a criticism is a judgment based upon a full and impartial examination and discussion

of all circumstances bearing upon whatever is being criticised. It follows from this that there is nothing in the word itself that implies unfavorable judgment or condemnation. On the other hand there is no doubt that the word has come to have this connotation, improper as it may be, in common every-day usage. When it is said, as certain cynics are apt to assert, that ladies when met together frequently indulge in criticism of absent acquaintances, it is understood not that they are impartially discussing their characters, but that they are picking out flaws in their dress, their housekeeping or their conduct generally.

In certain matters of more impersonal nature, the word is generally understood in its proper sense, in discussing books or scientific hypotheses, no one assumes the critic is seeking only for grounds of condemnation, but there is no doubt that in the measure in which the personal element enters into the matter so is criticism taken to be adverse only.

It is only natural after all. A critic must be impartial, he must separate good from not so good, wise from foolish, logical from sophistical. But this means that he must bring into view faults and errors and weaknesses. The fact that he also brings out the strong points and the virtues does not count, for they are, by the individuals concerned, taken to be so obvious that only the wilfully blind can fail to see them. The critic is therefore instinctively regarded as an enemy, and criticism is thus understood to be something prevailingly hostile.

This is an unfortunate state of affairs, for until people learn to bear criticism and to profit by it no advance is possible. Everyone recognizes this in certain relations of life. That of pupil to teacher, of employes to employer and the like. It is as between equals that criticism is so easily resented and felt to be unfriendly at least. This simply means that we instinctively shrink from the truth, and, as little children, feel like striking out at the table leg against which we have bumped our heads.

All despotisms are exceedingly sensitive to criticism, nothing but praise and flattery is welcome. This is the basis of the repression of free speech and a free press under any government of this character, whether it is the despotism of an

aristocracy, an oligarchy, or an autocrat. There is no need to cite examples - history is full of them. So are the chronicles of history in the making, our daily newspapers. Russia and Italy may be mentioned as examples in excelsis. But what is not realized fully is that a democracy can be despotic and tyrannical, too, and even more so the Boards and Bureaus and Committees by which a democracy must perforce function. No such body welcomes criticism, and the more permanent it is the more resentful is it, or its members for it, of any whisper of doubt or disapproval of the heaven-born perfection of its acts and resolutions and rulings.

It comes to this, a group of men are picked out in some way - they may be appointed, elected or self-chosen - to get something done for the community, or organization, or whatever social group it is they may be acting for. Between themselves, by discussion, examination and criticism they arrive at some conclusion, some plan, and this is later presented to those for whom they are acting. Naturally they feel that further discussion will only go over the ground they have already 'traversed, and this will make them feel somewhat impatient to begin with. Then if their conclusions are traversed they naturally feel that this may be for insufficient reasons. They are apt to forget that they are only delegates and agents, and that they have properly only to inform and submit to their principals some plan or proposal for approval or rejection. Instead they take rather the position that they are leaders and governors, and that no one among the governed should question what they have decided. Political and ecclesiastical hierarchies exhibit this resentment of criticism in the highest degree, but it is apt to appear in any group, delegated or voluntary.

An example in point, it is only one, and happens to be the latest, arose over an expression of opinion in a Masonic periodical recently. It was in reference to a subject very much in the minds of many members of the Craft - the public schools. The editor said that legislation often had unexpected and unforeseen and sometimes undesirable results, especially when it was along entirely new lines. This is so true that no one, we think, would venture to deny it. He said more particularly, that legislation along certain lines, legislation which has been strongly advocated by many Masons, might possibly lead to results diametrically opposite to those intended. That to centralize the control of the public schools would make it, in some respects, easier for any given group to obtain complete control, which under present conditions was practically impossible.

He immediately was told that he was "attacking" this project, and it might seem that in this it was implied that he also was indifferent to the improvement of the educational system.

We cite this purely as an example of how a perfectly reasonable criticism may be taken to be an exhibition of hostility. And hostility being thus assumed, that it furthermore implied opposition to the aims and objects for which the proponents of the plans criticized are working. Stated generally, no one can refuse to admit that the pointing out of flaws in an argument, or defects in a plan, is not necessarily the action of an enemy, it may be equally that of a friend who wishes the project to succeed or who strongly desires the end sought for, and is therefore anxious that the means shall be adequate to attain that end.

But there is another important function of criticism in public and semi-public affairs, the exercise of which is even more apt to be taken as hostile, as an attack, than is the discussion of plans and projects; and that is the criticism of administration. Executives, especially when not large-minded men, are very much inclined to take criticism as personally hostile to themselves, and they very easily confuse their administration with the organization administered, and thus go on to argue that any question raised concerning their own official action is directed against the organization itself, and perhaps even against the objects it has in view. Amour propre, human vanity and self-interest lead to this almost inevitably. But this should all be discounted, and will be discounted among sensible men. To take another concrete example, we are inclined to criticise the tactics of the National Masonic Tuberculosis Sanatoria Association. We believe that its executives have made certain mistakes in their efforts to reach the end sought for, the adequate relief of destitute tubercular Masons. But surely no one is going to believe that THE BUILDER is therefore hostile to this object, or even to those devoted brethren who formed the Association and have given to it so freely of their time, their thought and their money.

We have adduced these two concrete cases, but there are and have been many others. One case there is in which criticism is inevitably taken to be hostile in its

character, and that is where the plan, project or administration is such that any questioning, any examination at all, shows up such inherent defects and weaknesses as to make it obviously indefensible. In such a case the critic, no matter how friendly he may feel, no matter how innocently he may have approached the subject, will inevitably be regarded as an enemy. When a man builds a stone wall he does not mind if the passer-by leans against it, or pushes it, for such action merely proves its strength. But if it be a house of cards that has been built, then anyone who approaches is suspect, and even to breathe near it is an attack.

In this we are only in the presence of the universal short-comings of mankind, and the imperfection of human wisdom. But though we must allow for it, yet the right of criticism must be maintained, And especially is this true in a democratically governed country or institution, in which every individual and every member has his definite share of responsibility in its government and administration. We have to learn both to criticise fairly and honestly, and to endure it patiently without assuming that those who criticise us are personally hostile to us.

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F.&A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Past Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

FRANCIS E. LESTER, Vice-President

WILBUR L. ELSER, Executive Secretary

ALPHEUS A. KEEN, Secretary

JOHN W. BOWMAN, Treasurer

ROBERT J. NEWTON, Editor, Manager N.M.T.S.A.. Las Cruces, New Mexico

The Tuberculosis Triangle

By BRO. ROBERT JESSUP NEWTON, New Mexico

(Continued from January)

THE fourth class of migrant, the tuberculous tramp, is usually a young man, and he and his kind are wanderers in the Southwest, sometimes working, but more often living off the community in which they happen to be at the time. , Physically they are much below par and therefore unable to perform continuous manual labor, the only kind for which most of them are fitted.

The extent of their wanderings is remarkable as is the length of time they can keep going before death. If they apply for help and an effort is made to put them in touch with home or friends, they are on their way before an answer is received. A pitiful remnant of pride will often cause them to use a false name. Applications for

help to officials and organizations are usually for aid to get to some other town, and most communities are glad to be rid of them at that small price. They are a pitiable and a miserable class, attributing their decline in strength to the poor climate of the place they happen to be in and always seeking "the greener grass of some far pasture." They travel in a circle within the "Tuberculosis Triangle" until death finally meets up with them in the ward of some county hospital or poor house. They are fortunate to find even that shelter for the last few weeks or months of life. Some of them leave behind a heritage of widows and orphans, nearly all of whom are infected with tuberculosis, to be cared for by public and private charity.

THE NUMBER OF INDIGENTS

How many of these indigent migrants there are in the Southwest cannot be estimated. One principal reason for this is that they do not "stay put." Not only do they migrate to the Southwest, but they migrate in the Southwest.

In 1920 the National Tuberculosis Association made a study of the six leading Southwestern health resort cities to ascertain the number and the needs of the indigent tuberculous. These cities were Denver, Colorado Springs, Phoenix, Los Angeles, El Paso and San Antonio. It was found in these six cities that within a period of only one year some assistance had been given by some charitable agency to a total of 7319 tuberculous indigents. With the sick, and also objects of charity, were 9315 other members of their families making a total indigent group of 16,734 supported in whole or in part by public and private charity. Included in these family groups were 5347 children under sixteen years of age, all of them living under conditions most favorable to infection, during the tender years when the danger of infection is the greatest. That this danger is real is shown by the fact that one-tenth of the sick were children under the age of fourteen and 1 per cent of the sick were children under four years of age.

The degree of destitution of these unfortunates may be judged by the fact that 16 per cent of all non-residents made application for help within one week after their

arrival, 33 per cent within one month, 50 per cent within three months, and 90 per cent within less than a year.

That few of them received any permanent benefit or received adequate help is shown by the fact that at the end of the year 54 per cent had been lost sight of and could not be traced; 13 per cent had died; 10 per cent were known to have removed from the city and only one-fourth remained in these six cities.

The extent of the burden of caring for these indigents may be gauged by the fact that Phoenix, with a population of 29,053, had one indigent tubercular to every 58 of the population, with a total of 499 cases, of whom 426 were men of the "tramp" class. The cost to Phoenix of caring for these cases was $51,000 in the year 1920 or an average of $1.75 per capita of population; Colorado Springs, which is about the same size, population 30,105, had one indigent to every 78 of population, a total of 385, of whom 235 were males. It cost this city about $32,000, or $1 per capita, to care for these sick in 1920.

Why do the sick, and especially those without money to supply their needs, leave home and friends to travel several thousand miles to a strange country in which they might have a difficult time to make their living if well and strong?

The fame of the southwestern states as the most healthful part of the country and the beneficial effects of its climate are the magnet that draws, and will continue to draw, countless thousands. The belief that climate alone is all that is needed for cure or "arrest" of tuberculosis is primarily responsible for migration of consumptives. The study of six cities made by the National Tuberculosis Association, which dealt almost exclusively with the problem of the indigent tuberculous, revealed the fact that more than one-half of these cases came on the definite advice of their physicians.

Physicians who give such advice consider the medical aspects of the case and fail entirely to give consideration to the economic features in each case-the finances of the patient, present and future, his chances for earning a living at his trade or occupation or his adaptability to another means of livelihood.

The patient - panic-stricken - who has often heard that the Southwest is the one and only chance for life for a consumptive, asks himself, "Why should I risk my life by staying at home?" He believes that a few months of the life-giving ozone of the Southwest will heal his lungs and give him new life and vigor. So he sets forth, often accompanied by wife and children, with not much more than his railroad fare, giving no heed to the problem of food, shelter and medical care at his journey's end.

In some instances patients have been helped to go West by county, municipal or village officials, who thus seek to avoid the expense to their own tax-payers of the care of a sick citizen.

The hope of employment brings many. They intend to do "light work" until they are strong again. Or they plan to "rough it" on a ranch. They little realize the number of candidates, like themselves, for every job of light work, nor do they understand the strenuous nature of ranch work.

The advertising of many Southwestern cities and towns is doubtless responsible for a large part of the migration and for the fact that such migration is increasing. Since climate is its greatest asset, it is to be expected that the Southwest will capitalize it. Chambers of Commerce and business organizations have seen other cities grow in wealth and population because of the influx of consumptives with money, and it is very natural and typical of the Southwest that they should also go after their share of this "business."

So it is that the tuberculous have come and are coming in increasing thousands, and what to do with them is a question which the Southwest is now putting up to the nation. Absence from their home states, after a certain time, deprives them of citizenship. Residence in the Southwest for the same period automatically makes them citizens of the state in which they have settled. Their work in their northern or eastern homes helped to some extent in building up the communities in which they lived; they were an asset. But from the day they come into a Southwestern state most of them are a liability.

Whence come these sick? What states and cities contribute the most of these vast hordes of unfortunates who go forth from the place of their birth and residence, from the large cities of the East to the small towns of the West; from the great Mississippi and Ohio River valleys and from the low plains of the Gulf Coast into the high mountains of the West, changing the habits and environments of a lifetime, adventuring forth sick, weak and suffering on a journey which many would hesitate to take if they were well, strong and in good financial circumstances.

According to one of the Public Health Reports, the states of Illinois, Ohio and Missouri contributed 32 per cent of the sick who died in Western Texas and whose bodies were shipped home, and if there are added to these figures the numbers who came from Kentucky, Tennessee and New York, these six states furnished 48 per cent of these migrants.

The National Tuberculosis Association found in their 1920 study of indigent cases in Los Angeles, Phoenix, Denver, Colorado Springs, El Paso and San Antonio, that the following states in the order named furnished one-half of these pauper and semi-pauper consumptives: Illinois, New York, Missouri, Ohio, Pennsylvania, Michigan, Indiana, Kansas, Nebraska, Oklahoma and Minnesota.

The sources of migration are nation-wide and there is no state and probably very few cities of any size which are not represented by some of their sick citizens in the Southwest. None of these states or cities have manifested any concern as to the

fate of these unfortunates. None of them have contributed anything to their support and some of them, unofficially, encourage migration to rid themselves of a burden of care and support.

WHAT DOES THE HEALTH-SEEKER FIND?

None but a Victor Hugo could chronicle the experiences of these "Miserables" in their, too often, vain search for health and life in a hostile land. The statistical records of busy, under-staffed charity organizations and the brief records of over-crowded municipal and county hospitals and poor farms cannot be expected to show what they have suffered and endured.

First, let us consider the needs of a consumptive if he is to have a chance for life. What must he have and what is his chance to get it?

Medical men will disagree about many things but they all agree on four cardinal needs for every consumptive, no matter where he be, north, south, east or west, in home or hospital. These four things are in the order of their importance, rest, outdoor life, proper nourishment and medical supervision. These four items can be bought if one has the money and the intelligence to pay the price. But the percentage of migrants who have the price is distressingly small, and the number of those who have the price and who have sufficient intelligence to pay it is likewise small.

Not many can realize the length of time that must be spent in "chasing the cure" before they can again take up their business or occupation. A year or more of care and proper living is required and failure to realize that fact means defeat and death.

(To Be Concluded)

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally, it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

A LODGE IN MEDIAEVAL TIMES. A Dissertation. Paper, 12 pages. Lionel Vibert.

THE EVOLUTION OF THE SECOND DEGREE. (The Prestonian Lecture for 1926.) Paper, 15 pages. By the same author. Both privately, printed.

THE value of these two pamphlets is not to be measured by their size, though no one who is acquainted with Bro. Vibert's previous work will need to be told this.

The first was read before Constitution Lodge, No. 3392, last September and is one of the most interesting and illuminative descriptions of the status of the mediaeval Freemason and the conditions under which he worked and the nature of the organization to which he belonged that we have ever come across. While the student will be familiar with the materials from which it is constructed, yet he will be interested to view the picture Bro. Vibert constructs out of his data, and will

find very little to question. The brother who knows nothing of the subject will find himself led back into the past by simple and easy stages, and will probably finish by wanting to know still more about the early history of the Craft.

It was just remarked that the student would find little to question. However there are a few minor points on which 'we do not quite agree with the author. We are told that the Craft organization would have to enable the Mason to know where there was work, and to establish his status as a Craftsman and also to enable the masters to be "quickly apprised of every new discovery because Gothic [architecture] was a science which developed with astonishing rapidity." It did, its advance was as marked and as wonderful in its way as the advance of the physical sciences have been in the last hundred years, but we are not sure whether Bro. Vibert intended all that many readers might understand from the first statement. In view of the often repeated, but groundless contrast drawn between the "traveling Cathedral Builders" and the mere common Gild Masons, and of confidently asserted claims for some central school or executive body which furnished plans for every Gothic building in Europe, it seems well to point out that no such machinery is necessary to explain the facts. Rapid as the development of Gothic seems in historical perspective, it would not actually be so in the life time of the individual Mason. There have been almost revolutionary changes in machine shop practice in the last thirty years, but no engineer or skilled mechanic has ever at any time felt that things were changing too fast for him to keep up with them. And to men trained in any occupation the barest description or even a mere hint, or casual inspection of new work, will be sufficient to give them a grasp of any new invention or improved process. Yet there were two things about the Mason's fraternity that did directly encourage the spread of new ideas. One was the provisions that made it not only possible but easy for men to move from job to job, and the other the rule that no point of technique was to be withheld from a fellow mason as a personal trade secret. Masters in all crafts undertook to teach their apprentices all they themselves knew - all their most cherished trade secrets - but the mason was bound to instruct his fellow whenever he saw he was likely to spoil his work for lack of knowledge and skill.

One is rather inclined to doubt the absolute nature of the statement that "no one not a member of the Fraternity could under any circumstances gain admission" to the working lodge or shed where the stones were cut. There is every probability that

casual strangers would be kept out, but it does not seem likely that the employer - especially when a nobleman or church dignitary - could well be refused admission it he desired it. There would be no practical reason to object to it. The conservative British workmen of all trades object strenuously, or did, to visitors coming into the sanctum of their daily toil. But if they "pay their footing," good feeling is at once restored. We can well believe that the feeling was much more vigorous in the Middle Ages, but still it is hard to see how a Bishop or an Abbot or an Earl or Duke could be kept out of a building put up at his own charge where work he was paying for was being carried on. Of course the men might "down tools" and quit the job – only such employers as those mentioned had, or took powers of summary jurisdiction; and short and sharp methods were taken with strikers in those days. It is possible that a fairly considerable number of churchmen, abbots or, more likely, priors, sacristans and monks, were interested in technique and design, and so became speculative members of the Craft, but we doubt if there would be many among the aristocratic lay employers of masons who would be moved by any such curiosity. What would interest them, if they heard of it, would be that masons belonged to a widespread Fraternity whose members were all mutually bound to assist each other. In days of constant warfare many a man in high position, or even lowly knights and esquires, might have joined such an organization purely as a sort of accident insurance policy. The benefit, in feudal times, would be mutual, for the local magnate, lord of the manor or whatever he was, could greatly aid and assist his operative brethren without much trouble to himself.

The "elaborate rules as to hours of work" at York Minster probably only embodied ordinary usage, not only among Masons but in all crafts. The hours are very much what they used to be in English machine shops and factories. While German customs at the present day are almost identical, both in the changes between winter and summer, the second breakfast, and the afternoon spell off - only coffee is drunk instead of beer as a rule.

It is stated also that in France and Germany the parallel organizations of the Compagnonnage and Steinmetzen, not having any number of speculative or honorary members, died out when conditions changed. This is not by any means certain. The Compagnonnage was still alive in parts of France twenty-five years ago-performing its ancient rites at the burial of a companion-and there are some reasons to think that certain survivals of the Steinmetzen organization continued

their existence up to the time of the war at least. But of course it is quite obvious that such survivals are on quite a different footing to the process in the British Isles where the trade fraternity gradually lost its operative members, but nevertheless grew and expanded by the increasing accession of speculatives, until its character was completely transformed.

Two other things one is inclined to quarrel with. Why should it be assumed that the builders of flying buttresses and lofty vaulting should work on "very primitive scaffolding?" They had wood in plenty and ropes, and with these materials it is simple enough to make scaffolding as safe as any used in construction today, even under the eye of the strictest building inspector. The carpenters who did the framing of the timbers that support the roofs of the old cathedrals, or that, for instance, in the central spire of Salisbury, did not do primitive work, and one must believe that their methods of staging and centering for arches and vaults were as adequate as any used today.

The other thing is the use of the word gild for the mason's organization. It must be admitted that it is not easy to choose any one word to denote it, as it seems to have been sui generis and thus to have no class name. It was a society, a Fraternity of which local groups were sometimes called Companies or similar terms; and Bro. Vibert himself has clearly shown that it differed from the Gilds in every point that distinguished the latter. If some note had been made that the word was used as a convenience merely, and for lack of a better, there would have been less chance for the hasty reader to go astray.

In the second of these two booklets, the Evolution of the Second Degree, the theory advanced in his first Prestonian Lecture in 1925 [See BUILDER May, 1926, p. 157] is further developed. Scholarship, like politics, generally progresses by reactions from one extreme to the other. From an uncritical acceptance of the traditions of the Craft at their face value Masonic students swung round to the position that originally there was but a single form of admission by which men were made Masons, and that this form was so simple and bare that it was hardly correct even to describe it as an initiation. This however was going too far, as this view ignored or unduly minimized a large part of the evidence. Another reaction set in the opposite direction with the theory of two original grades and ceremonies

of admission. The first consisted of the entrance or "making," which marked the stage of the apprentice, and the second that of Fellow and Master, by which the apprentice when his time was completed was passed as a Master of his Art and a Fellow of the Fraternity. This theory is now very generally accepted, but it embraces a number of divergent conceptions which roughly fall into two groups: those which suppose the present Third Degree to be an invention introduced about 1725 or 1730, and those which suppose that it was our Second Degree that was invented and inserted between the two older grades, which corresponded in essentials with our First and Third. Bro. Vibert holds the latter view, which again is probably the one most in accord with all the evidence as well as the one most generally held by students. So far, however, no one has suggested any very good reason for the invention or compilation of our present Fellowcraft. The usual view is that it was to fill out a symbolic group of grades or steps, and to complete the analogy with the three ancient ranks in the operative craft. The late R. F. Gould supposed the starting point was, all in a misunderstanding of the ambiguous language in Article xiii of the Regulations in the first Book of Constitutions. We may allow full weight to both considerations and yet feel that neither, singly or both together, could really have been sufficient cause. It is the particular merit of Bro. Vibert's lecture that in it he has most ingeniously worked out a definite motive for the framing of a new Second Degree.

In brief, his theory is that it all hinges on the "Old" Regulation xiii, or that particular clause which enacted that "Apprentices must be admitted Masters and Fellow-Craft only here unless by dispensation," that is only in the Grand Lodge, so that it has the same starting point as that of Gould. These Regulations - we do not know how much Anderson "revised" them - were supposed to have been approved by the Grand Lodge, that is by the General Assembly and Feast of the London Masons in June, 1721. It was about this time that the Fraternity began to rapidly expand in numbers, which brought to the forefront the problem of constituting new lodges. This problem Bro. Vibert holds necessitated serious innovations, and the way in which it was met he suggests is reflected in certain of the Regulations and in the "Postscript" of the first Book of Constitutions, which gives the form of constituting new lodges, stating it was first used by the Duke of Wharton when Grand Master.

The situation that then arose, so Bro. Vibert thinks, was something as if Masters of Lodges could only be qualified for office in Grand Lodge. The original second grade, Master or Fellow, could only be given in the Grand or General Lodge, and at the same time none but Fellows (or Fellow-Craft as Anderson called them) were eligible to office. It meant that the Grand Lodge could dictate to the private lodges who they must choose for their Masters and Wardens. This might have caused discontent and in order to evade the Regulation advantage was taken of its ambiguity - it apparently spoke of two things, Master and Fellowcraft. Elsewhere Fellowcraft was stated to be the qualification of office. The old superior grade had been really Master and Fellow, so Anderson's Scotticism was assumed to be something different, and a new qualifying grade was supplied somehow, by someone, out of the original first grade, the Apprentice. Some things were duplicated, others were reserved in the first step and made peculiar to the new second. By the time this clause of Regulation xiii was repealed, in November, 1725, the new division of the First Degree into two parts had become firmly established, though with the authority to "make Masters at their discretion" the lodges no longer needed it in order to control their own private affairs.

Attractive as the theory is, especially in offering a real tangible motive for the innovation, yet as the reviewer said in commenting on Bro. Vibert's first Prestonian Lecture, there are a number of gaps in the evidence and the argument. It requires first of all the supposition that Regulation xiii was actually enforced. We can fully agree "it was none of Anderson's devising" and yet doubt whether it was ever anything but a dead letter.

Of course if it was devised by Payne in order to control the new lodges it would be natural that there would at least be an attempt to enforce it; but suppose it was only the embodiment of a traditional belief that originally apprentices were made free and passed as Masters and became Fellows only at a general meeting (or lodge) of the whole Craft in the district, we could imagine that while everyone agreed it was proper and right, yet the inconvenience on the one hand and habit on the other united to make it inoperative from the first; and that it was finally repealed merely because it was unenforced and unenforceable. While it is true that the fact that the Grand Lodge minutes make no mention of any "passings" does not prove anything - negative evidence never proves anything absolutely except under practically impossible conditions - it may give rise to a strong presumption. And in this case

the presumption seems very strong indeed that if apprentices were passed Masters in Grand Lodge their names would have been recorded, because this would qualify them for office, both in the private lodges and in the Grand Lodge itself. At the very least this silence leaves the question open.

Another point that it is not easy to give assent to is the suggestion that it was a complete innovation, in and about London, to form new lodges. Even granting that no new lodges had been formed within the personal knowledge of the London Masons of 1716-1720, yet it is hard to believe that they were not all fully aware of the tradition that any seven, or perhaps five, Mason-, could form a lodge. Indeed it could be argued that Dr. Stukeley was initiated by a casual lodge having no permanent existence. This is at least as good an inference from his statement that "We had great difficulty to find members enough to perform the ceremony" as the one Bro. Vibert draws from his mention, in recording the meeting in June, 1719, that Grand Master Payne "read over a new sett of articles to be observ'd," which is that these articles (or regulations) were imposed "on Grand Lodge by his (Payne's) own authority," and that we may doubt if the Grand Lodge had even then "assumed any administrative functions." Strictly speaking to approve and adopt new regulations would be legislative and not administrative.

Nor again can we accept without question that the phrase in Regulation i (as it appears in the first edition of the Constitutions) "Any true lodge" implies that in 1722 the Grand Lodge was already regarding all groups of Masons who had not submitted to it as rebellious and clandestine. The phrase "true and perfect" appears in several of the old Catechisms in place of the more general "just and perfect" as the description of the lodge and in the Dumfries Kilwinning MS. No. 4, Anderson's phrase appears exactly, "the true lodge of St. John." It is just as val'd to argue that it was another Scottish phrase which Anderson used quite naturally, and the fact that it was left out in the second edition might possibly be taken as confirming such a view.

The confusion in the use of familiar terminology which for us has stereotyped significance but which in the early eighteenth century was not only differently employed but also fluid in its meaning does indeed make the task of interpreting the scattered references left to us very difficult. The paper by Bro. Herbert Poole

(A. Q. C. Vol. xxxvii) is referred to as suggesting that perhaps there were two systems in existence previous to 1716, an Operative and a Speculative. It depends on what is to be understood by system in this connection. If it is to be taken that the speculative lodges employed forms and ceremonies that had no counterpart among the Operatives we must confess that we do not so understand Bro. Poole. We should understand his position to be that the speculative tended to amalgamate the two original grades into one and to make their candidates Fellows at once, thus in effect eliminating the Apprentice grade. Undoubtedly there were wide variations in usage then as there are now, and if this be all that is intended the statement can be accepted, but hardly if we are to understand that there were essential differences between the two classes of lodges.

Bro. Poole's theories seem to be a development of those advanced by Speth long ago, while those of Bro. Vibert in some respects carry on the hypothesis of Gould. On the whole with each new rearrangement of the evidence we seem to be getting Pearer to some general conclusion that may be safely accepted. The great merit in Bro. Vibert's work is that he has faced and attempted to answer the question why the original system of two degrees should have been expanded into three.

* * *

TRANSACTIONS OF THE DORSET MASTERS LODGE, No. 3366. 1926-27.

THIS Research Lodge has been in existence eighteen years, and has steadily grown in strength from its inception. The inaugural address of the Worshipful Master installed for the year 1926-27 dealt with the very interesting subject of signs and symbols, and their universal use throughout the world. It would seem, however, that W. Bro. A. H. Yeatman depended too much upon Bro. J.S.M. Ward, who with all his erudition and brilliant talents as a writer is not a wholly safe guide in the obscure paths of esoteric research. Bro. Yeatman, too, seems to have accepted certain statements made by Bro. Ward as being within his own personal knowledge, when it actually appears that the information was derived from other authors.

We note also that he accepts the theory that the Royal Arch was originally part of our present Third Degree, and that that again in the first place was merely a "ceremony-with-secrets." Attractive as this hypothesis has been to many Masonic students, it has by no means passed beyond the stage of conjecture, and it is to be doubted if it ever will be more than this.

The second paper was by Bro. F. W. Bilson and dealt with the Origin and Purpose of Freemasonry. Bro. Bilson has the distinction also of being a Past Master of the Leicester Lodge of Research. He states his purpose to examine the claim made in the Charge given to the candidate on his initiation that Freemasonry is an ancient institution. Undoubtedly it has existed for well over two hundred years, but does this age, respectable as it may be, constitute it as "ancient" and of time-immemorial origin? He proposes to answer the question, at least in part, by a consensus of the conclusions of Masonic students.

One statement he made quite at the beginning, and repeated in the body of the paper, arrests attention at once, incidentally as it is made. It is that Dr. James Anderson, "Author" of the Book of Constitutions, was the first Secretary of the newly organized Grand Lodge of 1717 or 1716. Naturally this was taken up in the discussion that followed, and was defended on rather curious grounds. Supposing that at first there was no secretary appointed at all, he asserts that Anderson was in 1722 appointed Junior Grand Warden, and that "at that time he was engaged upon important secretarial work on behalf of Grand Lodge," and that "to relieve him of some of the routine clerical work" Win. Cowper was appointed to a newly-formed office of Grand Secretary in 1723, but that in fact he was "little more than Anderson's assistant." And to confirm this he adds that this new office was at first so little esteemed that "its occupant was not admitted a member of Grand Lodge until 1741."

It has been well remarked that a statement incapable of proof cannot be refuted. Bro. Bilson's argument leaves one rather bewildered. The office of secretary was instituted to give Anderson an assistant to deal with routine matters, yet Anderson was in effect Grand Secretary before that, because he was engaged in "important

secretarial work" for the Grand Lodge. This must refer to the compilation of the Book of Constitutions, for there is no indication anywhere of his being engaged on anything else on behalf of the new organization. Is such work properly called secretarial? Is not secretarial work properly the keeping of records and attending to correspondence? The existing minutes of the Grand Lodge begin with an entry dated June 24, 1723, in such a way that it is obvious that they are the continuation of a record previously kept in some other book now lost. Anderson is recorded apparently as the second of two brothers whose names are bracketed together as "G. Wardens." There has, however, been an erasure which in the photograph of the page is clearly shown, the deleted passage being quite legible. It reads "who officiated for Mr. William Hawkins." In the end of the book is a record of the Grand officers from 1717 and under the year 1722 appears another alteration, not an erasure this time but an insertion. First appears the name Mr. William Hawkins, and then in another hand the words "who demitted and then James Anderson A. M. was chosen in his place." This insertion is almost certainly Dr. Anderson's own handwriting. Whatever inferences are to be drawn from these facts it seems certain that in no sense of the word was Anderson secretary of the Grand Lodge in 1722.

Further, to say that this office was held in so little esteem at first that it was not till eighteen years later that its occupant was formally made a member of Grand Lodge is misleading and seems to be based on a misconception of the meaning of the records. The secretary must at first have been regarded as a member of the Grand Lodge, not ex officio, that was unnecessary, because every Mason in the London area was regarded as a member. As the character of the Grand Lodge changed from a General Assembly of the Craft held once a year, to the representative body it now is, it became necessary to legislate expressly on this subject. Bro. Wm. Cowper certainly was not regarded as of no consequence in Grand Lodge affairs for we find him in the following year not only a member of a most important committee but chosen as its chairman; the committee had among its members the Duke of Montague and Dr. Desaguliers. Perhaps too much attention has been given to this point, which really has nothing to do with the main argument, and it would not have been noticed had not Bro. Bilson been so determined to defend it in his reply. It would not have been in the interests of accurate scholarship, of which there is all too little among Masonic writers, to have let it pass.

Bro. Bilson first briefly describes the various theories that in turn have held the field, beginning with Hutchinson and Preston and Dr. Oliver, who assumed that Freemasonry was a survival of the Ancient Mysteries. To this list Dr. Stukeley might have been added, and it should also have been noted that Dr. Oliver greatly changed his views in later life.

He then says that the next school of thought "unfortunately started with a preconceived idea," that Masonry was a very ancient institution. This school in which he classes Hughan, Speth, Lane and Gould, supposed Speculative Freemasonry was derived from the Operative Masons, and that they thenceforth "set themselves to discover the history of these Churchbuilders." The brief sketch of the way in which these scholars reached their conclusions is very misleading, however. It did not depend solely on the records of the Grand Lodge being "in order as far back as 1717," which is not, as we have seen strictly true, for they only begin in 1723, nor on the old Lodge in St. Paul's Churchyard being the one chiefly concerned in the new organization. All the contributory evidence, so overwhelming in its mass, drawn from the records of the old Scottish Lodges, those of York, and others in England, is completely ignored.

The political theory is then mentioned, the late Bro. Hextall being quoted in its favor. We are not quite sure where he bad expressed the opinions cited, but it is certainly going beyond the evidence to suppose that the papers which some overscrupulous brethren destroyed in 1720, according to Anderson had anything to do with plots and conspiracies.

Prof. Robison is also quoted as an authority on this point. His name, by the way (perhaps the printer is at fault) appears as Robinson, a mistake that is frequently made. But Robison wrote his Proofs of a Conspiracy in 1797-seventy years later, and is a good witness only for the continental lodges of his own time, if indeed to be relied on even in this. The initiation of Ashmole is also adduced in favor of this theory. The "third degree" legend being regarded as an allegory of the martyrdom of King Charles 1. But Charles was still alive in 1646 with armies still in the field. Besides the fact that Ashmole's fellow candidate was a colonel in the Parliamentary forces does not seem possibly to admit any political purpose or aim in the lodge at Warrington. AshmoIe's later preferment was by no means unsuitable

to his learning and his social position, and if political gratitude entered into it, his open service in the Royalist army is surely sufficient without supposing any secret-society activities as well.

A brief picture is given of the old Operative organization, based on the older conjectures, and stressing its impermanence and lack of records. This we would not quarrel with though it is incomplete, but when we are told that it was customary for each lodge to have two gentlemen or non-operative members, namely a Chaplain and a Doctor, it must be said that there is not the slightest evidence in fact for any such state of affairs; nothing indeed but the wholly unsupported statements of the late Bro. Stretton made in support of his "Operative" organization, the so-called Gild Masons. That this is the source of his information becomes a certainty when shortly after we find him repeating Stretton's fantastic fairy tale of Anderson as Chaplain of "St. Paul's Lodge" making gentlemen Masons at five guineas per head.

The state of society in the early 19th century is then sketched, and the need for some reform organization stressed. Sir Thomas More and Francis Bacon are mentioned as describing ideal states. There were other and later inventors of "Utopias" who might have been mentioned, notably Harrington's Oceana, which might seem more relevant than More's ideal government, but Bacon's Island of Bensalem did have a kind of semi-esoteric priesthood in "Solomon's House," a fancy that has much intrigued imaginative Masons. It had three ranks and had rites and ceremonies and so on, and the implication here is that it would serve as a model for the later actual society of Speculative Free Masons, for in short Bro. Bilson does not believe that Freemasonry is properly to be called ancient.

Hughan, Lane and Oliver are all cited to prove this, and Bro. Vibert in support of the fact that in 1723 only two degrees were known. Then follows a discussion of the early exposures. The impression we gather from this part of the paper is that these were produced by operative Masons who were thoroughly dissatisfied with the goings on of the new Speculative Grand Lodge. In spite of having supposed that many Operative Masons may have visited the Grand Lodge in their character as Masons and then gone away to oppose it, Bro. Bilson goes on to state that the only connection between the old Operative organization and the new Speculative

system was that some working masons might have been Freemasons, and he concludes by supposing that "antiquity" was feigned as an attraction to outsiders in early days, and now that the society has two solid centuries of proved existence it can well forego the claim to immemorial antiquity.

The paper was not allowed to pass unchallenged. Bro. Yeatman took up the defense of Masonry's antiquity though we are hardly prepared to accept his arguments without reserve, especially when he draws upon the mythical Dionysian Artificers and the Leyland-Locke MS.; though in making a distinction between Freemasons and Gild Masons he is in very reputable company. Bro. Symes, Deputy Provincial Grand Master, also demurred to the opinions expressed in the paper, and especially to the idea of the Masonic Ritual having been invented by a Frenchman and a Scottish Minister "collaborating in a London lodging."

In his reply Bro. Bilson especially attacked the so-called "Transition Period" as having been invented as a necessary link between the old Operatives and the new Speculatives. Like many other writers, he has much contempt for the Operatives, mere rude uneducated mechanics, of whom it is "unbelievable that they practiced any, even the crudest, system of morality." He finally poses three questions which he says that "the stoutest supporters of the continuity theory" will answer in the negative, while yet a negative answer implies, in his opinion, lack of any real connection between new and old. The questions are these: (1) Was there before the eighteenth century any such organization such as was founded in 1717? (2) Was there any such sequence of degrees such as was in existence in 1725? (3) Was there any ritual in existence? The present reviewer, in all candor, must admit that his reading of the available evidence would force him to answer all three questions in the affirmative. There was, or the earlier Masons believed there was, an organization such as the Grand Lodge set out to be, a General Assembly of the Craft. There was such a sequence of degrees as we now have consisting of the essentials of our first and third, between which the second was interpolated between 1723 and 1730, and there was undoubtedly a ritual.

Bro. Wilkes had a very interesting paper on the true purpose and character of Freemasonry, taking as a text the description so well known that it is a system of morality veiled in allegory and illustrated by symbols. The discussion is one that is

very difficult to summarize. The author apparently does not believe that this peculiar system is any older than the 18th century, thus agreeing with Bro. Bilson, at least in part. But we may allow the peculiar system expressed in present day English rituals to be far from ancient and yet maintain the existence of the essentials of the ceremonies and of some of the symbols from an undetermined antiquity preceding the eighteenth century. The paper as a whole is very stimulating and provocative of thought. It is a subject which every Mason must investigate for himself and find an answer as he can, for no one can answer for him.

The lodge also had an address by Bro. J. S. M. Ward, on the subject of some recent observations made by him on the antiquities and folk customs of North Africa. He stresses as usual his so-called "Sign of Preservation" which he sees everywhere; but though some new facts are adduced in support there was little of moment added to what may be found in his work Freemasonry and the Ancient Gods. Bro. Ward is always interesting, and if he could only bring himself to be more critical would do good work in his chosen field. Bro. Bilson took him to task in the discussion, and the reviewer's feeling is that he is ready to agree with each in his criticism of the position of the other!

The Rev. W. S. Hildesly in "Churchmen and Masonry" ably upheld the propriety of members of the clerical profession becoming Masons if they so desire. A position with which all Masons will naturally agree; yet a discussion of the views of critics and opponents is always interesting, and also agreeable, when ably handled by an advocate on our own side!

The remainder of the volume is devoted to various dedications and other ceremonies in the county which are of course chiefly of local interest, and to Part II of Freemasonry in Dorset. The first appeared in the previous volume.

* * *

THE SECRET HISTORY OF PROCOPIUS. Translated by Richard Atwater. Published by Pascal Covici, Chicago. Cloth, frontispiece, glossary, 286 pages. Price $20.50.

THE writings of fourteen centuries ago seem somewhat belated subjects for review in a modern periodical. Most of the classical writings are so well known that they need no introduction to a present day public. When a new edition of such a work is produced one occasionally sees a brief paragraph mentioning its salient features, but Procopius is different. His works are not well known, doubtless many of our readers have never even heard of him. It is with this explanation that a brief account of the man and his work is made available for readers of THE BUILDER.

Though most, if not all, of Procopius' work that has come down to us was written in Constantinople during the reign of Justinian, he was not a Latin by birth. Some time about 500 A. D. Procopius was born in Caesarea; he was doubtless one of the Samaritans to whom he makes reference as adopting Christianity, not from the conviction that it was the true religion, but from convenience. The profession of rhetorician appealed to him and by 527 he had gained sufficient fame to be appointed secretary and aide to the great general, Belisarius. As such he accompanied the general on the campaign against the Persians.

Procopius met with considerable success in this post and continued to serve in the Vandal campaign in 533 and against the Ostrogoths in Italy in 535. After the capture of Ravenna in 540 he returned to Constantinople to write, or complete, his "Military Histories." These works are of high merit and have been acclaimed as particularly brilliant when compared to the low literary level of his age. In these writings Procopius seems to have been fairly careful to write as much of the truth about the campaigns he had seen as could diplomatically be told under a jealous Emperor. He did, however, praise the real greatness of Belisarius more highly than Justinian thought necessary.

Thus did the author incur the imperial hatred of his dissolute ruler, and to save his own head he set to work on a description of the "Edifices" erected by Justinian

throughout the Empire. By filling this work with almost slavish flattery the Emperor was appeased - so delighted in fact that Procopius was made a Senator. Such compensation was not sufficient to appease the conscience of the scholar and he determined to write the whole truth about the autocrat - would that some modern writers also could suffer similarly from the pangs of conscience. Certain it is that they would have no occasion to fear, as Procopius did, for their lives. Thus it was that the Secret History came to be written.

The work was completed during the thirty-second year of Justinian's reign, or in 559 A. D. Obviously it could not be published during the lifetime of this dissolute monarch. There seems to be some reason for not publishing it at an even later date since it was lost to the world until the latter part of the 16th or early 17th century when it was unearthed in the Vatican Library. The first English translation appeared in 1623 and in 1548 we hear of one of the Vatican librarians lamenting its loss. The date of its reappearance can, therefore, be fixed as some time between those dates.

So much for the history of the work, the book itself hardly deserves the title of a history. It is really a collection of incidents scribbled at random as they occurred to the author. In its present form the work owes much to the translator. The chapter heads, so Mr. Atwater says, are a "whim of the translator." They are reminiscent of Boccaccio and Rabelais, cleverly executed and of themselves entertaining. More than this, however, is a debt of gratitude due Mr. Atwater for the evident fidelity with which he has preserved the subtlety of expression which must have been in the original.

The price will seem prohibitive to the ordinary book buyer, even if the edition is limited to seven hundred and sixty copies, each numbered and autographed by the translator and the typographer, Douglas C. McMurtrie. One would expect that the book would be a perfect sample of the printer's art. So it is in general appearance, but appearances are deceiving. The paper is of excellent quality, the binding reasonably good, and the makeup is pleasing to the eye. But the chief purpose of a book, after all, is to be read, and it is here that the disappointment- comes. The type is quite new, designed especially for the purpose by Mr. McMurtrie - he calls it the "Procopius." It is based on the appearance of a Greek manuscript in uncial

characters. Like some people's handwriting, it looks very nice till one comes to read it. In addition the composition is not up to the standard one would expect. Frequently the spacing between words is so insufficient, that with the unfamiliarity of the type one has to stop to decipher the words intended. There are also typographical errors, some of which are really inexcusable. Two of them are obvious at a glance, "opposite" for "opposite," on page 184, and on page 226 "with" appears as "wtih." And who can imagine Washington "walking the shows of Valley Forge" as he is made to do on page 8?

And yet, even for those who read Greek, the work is almost unattainable, and to have an intimate picture in English of the Byzantine court life and its amazing intrigues may overbalance all the deficiencies to which attention has been called. The strange figure of Justinian, faithless to everyone but his tigerish wife, and by no means faithful to her in the ordinary sense of the phrase. Cruel, cold, avaricious, spendthrift, avid of flattery, wandering about his palace at all hours of the day and night, never sleeping except in snatches, never eating except in hasty snacks taken at any odd time, so that people thought he was a warlock or a wizard or worse.

He was well mated in Theodora his wife. Now Theodora means God's gift, but she was a strange gift to any country as its queen. If Byzantium deserved her it must have been worse than has been supposed. Her favorite sport was to drop her callers into the cellar, otherwise the palace dungeons. Men would go to see her, not often by their own will, and no more would be heard of them. She and Justinian pretended to work against each other. Theodora would have people made away with whom Justinian pretended to favor, and he would do the same for her; and doubtless they were both much amused by the dismay of their victims when they found that royal favor meant so little. It is an amazing and incredible picture, and yet it has upon it the stamp of truth. If the Eastern Empire was so rotten at its heart it was due to fall before the Turk. The Turk has been bad in his day but it would be impossible for him to have been worse than this.

M. T.

* * *

UN PRECURSEUR DE LA FRANC MACONNERIE, JOHN TOLAND 1670-1722 SUIVI DE LA TRADUCTION FRANCAISE DU PANTHEISTICON DE JOHN TOLAND. By Albert Lantoine. Published by Emile Nourry, Paris. Price 30 francs.

THE author, whose valuable Histoire de la Franc-Maconnerie Francaise was reviewed in THE BUILDER for April, 1926, began his present task with the idea merely of writing a brief introduction to a translation of the Pantheisticon into French; so, at least, we gather from the last paragraph of his essay. It seems that this curious work, the last published by Toland, has never been published before in France, although the translation was possibly made not long after 1720, the year in which the original appeared. Bro. Lantoine seems to think that it was made by some one of the esprits cultives et curieux de savoir, amateurs of knowledge, dilletantes in the original sense of the word, of whom there were so many at that time. The manuscript was carefully bound "in calf" as a valued possession. Its history is unkown.

In considering how to best present it in a series now being published by the firm of Emile Nourry on "Modern Initiates" the first of which was Joseph de Maistre Franc-Macon [see THE BUILDER, Sept., 1926] Bro. Lantoine discarded the idea of attempting to make a comparison of the formulas of Toland's Socratic Societies with the Masonic Ritual as quite useless. He thought that the only way to make the work intelligible, was to give an account of the intellectual movements of the time, and Toland's reactions to them.

The Pantheisticon was printed for private circulation only, in a very limited edition. It however very soon reached the hands of people who were greatly outraged by it, who took it as the service book of an atheistic church so to speak. It was assumed by these critics that this ritual was a parody of the services of the Church of England. Except that it is put into a responsive form, between the President and the members, it seems really to the impartial mind no more to resemble any form of church service than it does the Masonic Ritual. But considering the point of view of Toland's opponents - and Protestants, English

Churchmen and Roman Catholics were all at one in condeming him - there is no wonder that controversialists of the latter church were very eager to equate the "Socratic formula" with the forms and ceremonies of the Masonic Table Ledges of the day. Deschamps goes so far as to say that "the ritual of these [Socratic] reunions is almost word for word the same as that of the [Masonic] tenues de table actuelles." Which could, it seems, have only been written by one not well acquainted with one, or other of the things compared, unless deliberate dishonesty be supposed. Lantoine, however, finds the connection with Freemasonry to be much more of the spirit than the form, although there are some very curious coincidences, as when he says that the numbers will in general be no more than the Muses and not less than the Graces, but the most perfect that of the Planets. That is, that each Sodality should not consist of more than nine or less than three members, and that seven was the perfect number.

Again they were to meet especially on the days of the solstices and the equinoxes. The addition of the latter days however rather detracts from the significance (if any) of the former. There are other turns of thought and phraseology which seem to parallel those familiar to Masons, but we must judge that Lantoine is right in thinking effort expended on working out such parallels would be wasted. Toland himself gives the Symposia of the Greeks, the conversations at the banquets of Socrates and his followers, and the esoteric and exoteric teaching of many of the philosophers, as the source of authority for all he has, to say, and it seems perfectly adequate to account for everything, except perhaps the idea of a formal ritual. Toland writes as if these Sodalities actually existed.

Perhaps, such groups did exist, indeed it is almost certain there must have been such. But whether any of them had a regular organization is much more doubtful, and that any ever used Toland's proposed formulary most doubtful of all. It is altogether too much a thing of the pen. It could hardly be said with any comfort, and there is nothing inspired in it, however eagerly the ideas expressed might have been seized upon by inquiring minds dissatisfied with a dull and dogmatic theology. However, the question greatly intrigued Toland's opponents - almost as much as the earlier question whether the Rosicrucians were more than an elaborate hoax.

Toland was born in the north of Ireland, and brought up in the Roman Church. At the early age of. sixteen he left it and became a zealous Protestant. It was not a matter of fancy or chance, but the beginning of a restless questioning mind, critical of all dogmas, to diligently seek out the truth for himself. He studied in Edinburgh, at the University of Leyden and later at Oxford, where he began to write the book that put him "into the limelight," so to speak - Christianity Not Mysterious. It was intended as an apology, a defense of the Christian faith, but in trying to found it on reason, he overturned a lot of cherished dogmas concerning miracles and revelation, and also doubtless came near to heresy regarding the doctrines of the Trinity and those connected with the person of our Lord. So that his work roused fiercer and more bitter opposition than an open attack on religion by a professed atheist would have done, had such a thing been possible in those days. His effort would doubtless seem very innocuous today, but things were very different then.

He was freely called an atheist, but be never admitted that he was one. He went further and further along the path of rationalism until he reached a position about midway between what we might now describe as monism and pantheism. As Leibniz said in a letter in reference to one of his works, Origines Judaicae,

I admit that one cannot do too much to break down superstition, provided that means are given at the same time to distinguish it from true religion.

But to do this, the critic entering upon the task of "thunderstriking" superstition and error, finds very difficult if not impossible. These movements of the mind go by reactions just as in the material realm, and the first tendency is to make a clean sweep. It is the task of others to follow the destructive critic to find and restore the truths he overlooked or rejected. It is seldom that the same individual is great enough to do both. Lantoine quotes Horace Walpole:

I cannot see that there is less bigotry in trying to make conversions against than to religion,

and adds "that all strife leads to injustice," which is only too true. Were men like Toland allowed to develop their ideas without opposition it is very probable that they would not go so far. And that is as true of our own day as of any other.

The intellectuals of the period were practically all Deists, and their opponents were continually insisting that Deism was but concealed or disguised atheism, just as the Monism of Ernst Haeckle is so considered by our fundamentalists. Lantoine quotes the clever definition of de Bonald:

A deist is a man who in his short existence has not had time to become an atheist.

This too was possibly as true as general statements concerning men and their minds can be. Deism and Theism really mean the same thing in etymology, but the latter term, by usage, denotes one who, while in much the same position as the deist, is not moving in the same direction. The deist is passing from dogmatic religion towards unbelief, the theist is reacting from unbelief in the contrary direction. After all the fiercest warfare is always about the things that from the truly religious point of view (as distinguished from what may be called the ecclesiastical) are non-essential.

Toland then, as one of the foremost champions of the revolt against religious intolerance, set forth an idea of God, the Supreme Being, as the cause of order in the world, as immanent in nature as we would say. This, Lantoine thinks, is equivalent to the essential Masonic conception of the Grand Architect of the Universe; he says specifically that:

It is the point, the single point, upon which it is possible to rally all beliefs.

He is contemptuous of the attempts of certain French Masons to distinguish between the "stupid atheist" of the Book of Constitutions and the intellectual or philosophical atheist. If we understand him aright he holds that the conception of the Grand Architect is a symbol within which freedom of thought is assured, and he says that in view of its history it was, aside from anything else, an act of ingratitude for the Grand Orients of France and Belgium to erase it from their formulas. So far from being a restrictive dogma it is the standard of religious and intellectual freedom.

There are a few things in which we believe the author to be mistaken. It was not Anderson who suppressed the Invocation to the Virgin in the Old Charges. That only appears in the oldest copies. Those that Anderson had before him invoked only the Trinity. The Virgin doubtless disappeared from Masonic documents after the Reformation. However Anderson, or the Grand Lodge, did go a step further and replaced the Trinity by the Grand Architect of the Universe. But then the invocation with which the old MS. Constitutions began was omitted entirely, while Christian references in the ritual remained till 1813. In the first Charge, "Concerning God and Religion," the Deity is not so much as mentioned, except obliquely in the term "stupid Atheist." Which is exceedingly curious when one comes to consider it, seeing its author was a Presbyterian minister. The Presbyterians have not been distinguished for a wide tolerance in the past; at that period it would be more accurate to describe them as most tolerant. How then did it come about? Frankly there seems to us to be a mystery that has not yet been explained. The present work brings the point out quite clearly, which is well, for we all take the present state of things entirely too much for granted.

Another thing Bro. Lantoine insists upon is the essentially Protestant character of English speaking Masonry, which implies also its anti-Catholicism. The fact may perhaps be admitted, but is it not due to the fact that Masonry is colorless in regard to religion, and so takes the shade of its members in any country or community? Freemasonry undoubtedly became in a sense, Protestant after the Reformation; it was a Protestant institution, in this sense, and this sense only, that was revived or reorganized, but this Protestant character consisted in the Protestantism of Masons and not in the Fraternity itself. In other words Anderson merely restated in his own pompous words what had always been true, and still is, for that matter, that Freemasonry, as a speculative system, has always been concerned with morality

and brotherly love - with those things against which, as St. Paul remarked, there is no law. And this is the essence of Anderson's statement that

. . . though in ancient times men were charg'd in ever country to be of the Religion of that Country or Nation, whatever it was, it is now thought more expedient only to oblige them to that Religion in which all Men agree.

And this explicit statement was doubtless made in London in 1723 because there was only in form a "Religion of the Country." Actually there were Dissenters of all kinds, from Papists to Independents, not to speak of the Deists, as well as the established Church of England. It was merely making explicit what already existed.

There are a few errors of proof-reading in regard to English words and names. One, which many English and American writers are guilty of, spelling the name of Prof. Robison as Robinson. Considering the many pitfalls that the English Ianguage offers there is remarkably little to call in question. It is a book that every thinking Mason with a knowledge of the French language should undoubtedly read.

S. J. C.

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

Sustaining Interest in Study Clubs

THE general rule which applies to all organizations is equally forceful in the case of Masonic Study Clubs. It is a known fact that all clubs retrograde immediately their organization has been perfected to such an extent that the proceedings take upon themselves the character of routine. The human intellect, particularly the intellect of a group, is so constituted that constant repetition becomes something of a bore. If these generalities are applied to Study Clubs something of a concrete illustration of the problem we have in mind will emerge.

A group of men, perhaps only six or seven, contemplate the organization of a Study Club. They are all interested in learning something about Freemasonry, be it symbolism, history, philosophy, or what not. As a general rule they are not clear in their own minds as to what they want to study or what is best for them to discuss. The first period is taken up with organization and there is work enough for all. Quite frequently speakers are invited to discuss various Masonic subjects and there the thing stops. There is no systematic discussion of any phase of Masonic Research. A haphazard schedule naturally results in a loss of interest. There is no set task to perform.

At the present time there is a way to eliminate this difficulty. The National Masonic Research Society has, from its inception in 1915, endeavored to assist Study Clubs in planning their work. The outcome of their experience has been the production of a Syllabus of Masonic Study. If the hypothetical Study Club under discussion decides to follow this course, the dangers of an unsystematic study are eliminated. The course is designed to follow the candidate through the ceremonies of the Craft degrees explaining the symbolic import of each step as it occurs. For fear we may be misunderstood let it be stated that there is no reason for eliminating outside speakers solely on the ground that a course of study has been adopted.

We are somewhat ahead of the argument and can discuss this phase of the question to better advantage a little later. The first lessons will carry interest of their own weight, but there is a danger even here. The meetings must be varied or the evils of routine will again manifest themselves. It is the avoidance of this difficulty which constitutes the main purpose of this month's discussion. Something must be done, but what?

One of the most helpful ideas was originated by the Glendale Masonic Research Club of Glendale, Calif. This Club was organized early in 1927 and draws its membership from Unity Lodge, No. 368, and Glendale Lodge, No. 544. These lodges jointly publish each month a sixteen-page Bulletin, an illustration of which appears on this page. In the number for August, 1927, appears under the heading of "Questions and Answers" the following note by the Editor:

A column under the above heading will appear each month in The Glendale Masonic Bulletin for the benefit of members of the Fraternity. All Masons are urged to avail themselves of this privilege and use it whenever possible. There is no doubt but that most of us have a question regarding the history of Freemasonry that we would like to have answered. All one has to do is to sit down and write your question on a slip of paper and hand it or mail it to any officer of any Masonic organization in Glendale. The editor of the Bulletin will be glad to receive any questions and will see that they are turned over to the proper authorities.

The Questions and Answers column will be supervised by The Glendale Masonic Research Club and the officers of this Club desire that as many Masons as can attend the meetings of this interesting body. At the present time the meetings are held at the home of Willard Roberts, 506 St. Clair St., Glendale.

The queries that have appeared from month to month have been interesting and thoroughly instructive. It must be recognized that there are certain prerequisites to following such a plan. First, some form of lodge publication, or local journal whose pages would be opened to the members of the Study Club. Equally as important is a collection of authoritative Masonic works from which answers may

be compiled. While a lodge periodical has its advantages it is not nearly as essential as many would think. If there is any Masonic journal published in your vicinity the editor, I am sure, would be more than pleased to allot certain space in each issue to a Query Column. One could through such an arrangement reach even a larger number of Masons than would be possible in a magazine whose circulation is limited to members of one or two lodges. The editor would probably be willing to include a short announcement with each group of questions published, telling how the answers are obtained and giving directions as to the procedure necessary.

Some of the questions would doubtless be of sufficient importance to warrant their being used as topics for Study Club meetings. The propounder of the query might be invited to attend and take part in the meeting as well as hear his subject discussed in an authoritative manner. On such occasions the regular order could be set aside and some variety would be lent to the formal course being followed. The Study Club would gain by having matters brought before it which might otherwise be missed; the periodical would add interest to its columns; but most important the Study Club would obtain publicity in a way otherwise impossible and there would certainly be an increase in attendance at the meetings and in all likelihood an increase in active membership.

It is in the matter of books that the National Masonic Research Society can be of greatest benefit in following out such a plan. The texts required to study the Syllabus would be sufficient to answer most questions. If the answers are not readily obtainable therein, the Society stands ready to prepare answers to any queries sent to its office. There are several ways in which we can be of service. The simplest, of course, is by preparing an answer for you. Of necessity this is the most unsatisfactory plan. We do the work and you simply read the answer. That is not a complaint and should not be construed as such. We are here to serve you and are more than willing to cooperate in any way. The other more difficult method is for us to compile information from which you can prepare your own answer. This method often entails our going through considerable material in order to sort out the varying opinions and submit them for your consideration. In a brief discussion we can only touch upon such service, but there is one other way in which your wants can be fulfilled. If a question is received and it is your desire to use it for a meeting, we will plan the discussion for you and where possible send you all of the material necessary for the proper presentation of the subject. It becomes evident

that you do not need any vast library to carry out such a program as the Glendale Masonic Research Club has inaugurated.

There is still another way in which a Study Club can maintain its interest. Unfortunately it would not be practicable in a small lodge, but Study Clubs in such lodges are often community affairs - several lodges joining to maintain the group. In such cases it will frequently happen that ceremonies are sufficiently numerous to make the plan effective. There is one large lodge in a northern state which has a Study Club. Meetings are held once a week, rather too often, I think. The plan they use could be modified to some extent to meet local conditions. Here is the procedure as we have it. Meetings are held for Master Masons at which time only subjects of general interest to M. M's are discussed. Other meetings are held primarily for the newly-made Entered Apprentices, at which time they are told something of the ceremonies through which they have passed and the symbolism is explained to them. The same sort of meetings are held for F. C's and newly-raised M. M's. The arrangement is a splendid one. It will work in any community where three or four candidates could be found who were going through the degrees on approximately the same schedule. Attendance by these initiates could be made compulsory if necessary, but with by far the larger majority of candidates it will be found that they are more than glad to have the opportunity to learn something of the Order. Here again is there an opportunity to keep Study Club membership on the increase. The older Master Masons will find much of interest in these candidates' meetings and the material for their own gatherings can be of a more advanced nature.

Still another plan has been suggested by a Study Club in Arizona. Here it has been the practice during the past year to intersperse talks on Masonic subjects with addresses on matters of interest to the state at large. It would be well to follow this plan with caution, however, for one will soon find the Masonry being shunted to one side to make room for the discussion of local problems.

From these suggestions it is comparatively easy to see that there is much that can be done to maintain interest in the Study Club when it begins to border on routine. There is no reason why such a group should not devote itself to a broader field than

those who are merely members of the Club. A wider range of activity will be of much assistance in obtaining new members and will enable the Club to progress.

Another matter worthy of consideration and one which must be reserved for future discussion is the problem of bringing the new members up to the same level in Masonic knowledge as those who have been members for some time.

* * *

AN INVITATION

At the time this section of THE BUILDER was changed to its present form it was admittedly an experiment. Thus far it has met with the approval of our readers and there seems to be no reason for a return to the old practice. There has been a considerable quantity of material sent in, either in such shape that it formed an article in itself, or in the form of queries which suggested difficulties that were being quite generally encountered.

Our purpose in making the change was to be of assistance to those who were actively engaged in Study Club work. We hope that the articles of the past several months have proved instructive and helpful. In accordance with this policy, and equally in line with the purpose of the founders of the National Masonic Research Society, we extend to those interested an invitation to send their queries to us. We will be pleased to cooperate in any way possible with those having some difficulties in their Study Club work.

In addition to this we should be very glad to receive accounts of your Study Club, the work it is doing, or any unusual enterprise it has undertaken. Help us to pass the word along and be of assistance to other Study Clubs. What may seem trivial to

you may be of considerable importance to some other Club It may help them to solve a problem.

May we reiterate: It is our desire to be of service, we would appreciate your help and your cooperation.

* * *

A REQUEST

It is indeed unfortunate that we cannot always answer queries relative to Study Clubs and Research problems on the day they are received. Our wish is to answer every question in as authentic a manner as is possible. With this aim in view we have established connections with students the world over and it frequently happens that your query is referred to some specialist in the particular field for answer. Then, too, some inquiries which reach this office require a considerable amount of research. In many instances this is slow work.

In order to assist us in securing information for you we would greatly appreciate your setting a date by which you must have a reply. This will be a great help and we will endeavor to have the answer in your hands not later than the specified date and as much earlier as is possible.

* * *

No symbolism can be more simple, more profound, more universal, and it becomes more wonderful the longer one ponders it. Indeed, if Masonry is in any sense a religion, it is Universe Religion, in which all men can unite. Its principles are as

wide as the world, as high as the sky. Nature and Revelation blend in its teaching; its morality is rooted in the order of the world, and its roof is the blue vault above. The Lodge, as we are apt to forget, is always open to the sky, whence come those influences which exalt and ennoble the life of man. Symbolically, at least it has no rafters but the arching heavens to which, as sparks ascending seek the sun, our life and labor tend. Of the heavenly side of Masonry, the Compasses are the symbol, and they are perhaps the most spiritual of our working tools.

----o----

THE QUESTION BOX and

CORRESPONDENCE BOX

SWEDEN AND NEW YORK

In your Question Box of the January BUILDER you have published three interesting letters under the caption "Relations of Swedish Masonry," to which you add a statement which is not quite correct. The Grand Lodge of New York has been in fraternal relations with Sweden, Denmark and Norway for many, many years.

Recognition has been extended also to the Spanish Grand Lodge of Barcelona, although we have not yet established full fraternal relations, biding the receipt by Grand Lodge of a report from the Committee which visited Barcelona and made a thorough investigation of Masonic conditions under that Grand Jurisdiction. Fraternal relations with the Grand Orient of Italy were established in 1923. Perhaps Rumania also might be counted among the Latin Jurisdictions, and then our recognition of the Grand Orient of Rumania would furnish additional proof that your statement is not quite true to fact.

You are no doubt aware that our relationships with the lodges in Continental Europe were based on direct examination, in each country, of the character of the Grand Lodges there existing. They were formed after assurance that the Grand Lodges recognized actually met in every way the conditions laid down by our Grand Lodge for exchange of representatives as a guarantee of fraternal relationship.

We feel sure that you will make the necessary corrections. It is a pleasure for us always to furnish information as to our relations with foreign Grand Lodges and the reasons for such relationship.

Robert Judson Kenworthy, G. S., New York.

We are very glad to insert this correction relative to the Grand Lodge of New York and that of Sweden. We are also glad to learn that New York has been able to establish and maintain fraternal relationship with the Grand bodies of Scandinavia as well as with those of most of the other countries of Europe. New York deserves for this, with one or two other of our Grand Lodges, the fullest credit and the gratitude of every thinking American Mason. We may say in excuse for the mistake made last month that there was not time to refer the matter to the Grand Secretary, and we assumed from the fact that these Grand Lodges were not referred to in the New York Proceedings in the list of those with which the Grand Lodge had fraternal relations that therefore, according to the doctrine now generally accepted in America, they did not exist. We are doubly glad to learn that there are fraternal relations in this instance, and that lack of express mention does not, in New York, imply lack of recognition.

* * *

RITES AND HIGHER DEGREES

Wishing to petition for some of the higher degrees in Masonry, I would like to know where I can get information regarding the two rites, the number of members in each and which lead in the West, and some of the fundamental differences, if they can be told.

A. C. S.. Colorado.

The question of rites and degrees has been treated a number of times in THE BUILDER in the past, but as back numbers and volumes are not always accessible, and as junior members of the Craft and our Society need information, it seems advisable to touch on the Subject again.

Both terms are very loosely employed by Masons. It would perhaps be too much to say inaccurately employed, seeing no proper use has ever been authoritatively determined; nevertheless the observance of distinctions of meaning would lead to less confusion of thought.

Strictly speaking there is no higher degree in Masonry than that of Master Mason. There are, however, many degrees that were framed with the definite idea on the part of their inventors that they should be higher; higher in the knowledge imparted and also higher in honor and power. It has been the attempt to establish such claims that have been responsible for many unseemly quarrels and schisms in the Craft during the past hundred and fifty years and more. Nevertheless it is the opinion of almost all instructed Masons that there is nothing in the Masonic system higher in any real sense than the Third Degree. Yet the term is so convenient to describe the degrees and orders that follow this, that it probably win continue to be retained in the sense of higher or more advanced in numerical order. That sense can be allowed, the trouble is that the younger brethren will (till it is explained) naturally take the term in other senses as well.

There exist in the United States two systems, or rather aggregations of degrees and orders, which are usually called the York and the Scottish Rites, respectively. There are one or two others in a dormant condition that may be neglected. Of these two the Scottish Rite is, in a sense, a system and a rite properly so-called. The York Rite is not a rite in the same sense, though not much less Systematic. It would be necessary to go too extensively into the origin and history of "high" degrees to explain their relationship, or the relationship of their parts to each other in the respective "rites."

A rite is defined, Masonically, as a system of degrees under one governing power. It is in this sense that the Scottish Rite is properly so termed as it is ruled by the Supreme Council, the York "Rite" is governed by a succession of Grand bodies, Grand Lodges, Chapters, Encampments and, perhaps, Councils, if the Cryptic Degrees are included. Really the definition of "rite" could be changed, only then it might include those appendages to American Masonry, the Shrine, the Grotto and their too numerous offspring, such as the Cedars of Lebanon and the Knights of Birmingham and like organizations, which whatever else they may be are no part of Masonry.

Of all the "high" degrees the Royal Arch is the oldest and most closely connected with the degrees of the "blue" lodge, that is, the three degrees of Craft Masonry. The Council degrees fit in fairly well with the Chapter system, but the Chivalric Orders of the Temple and of Malta have no connection at all, except, as one might say, a geographical one. The original Knights Templar having had their church at Jerusalem on the same site as King Solomon's Temple, whence their name.

Some of the degrees of the Scottish Rite also have fairly close affinities to Craft Masonry, though not so close as the Royal Arch. There is also a variant form of the Royal Arch, but so different in detail it is not easy to recognize it as such. The others are very heterogeneous and cover almost every period of history since King Solomon to Frederick the Great, and they are not in any order, historical or otherwise, so that the term system is almost less applicable than in the York Rite.

Something may be said as to the names. It is often said that "York" is an entirely erroneous title for the "rite" which it designates. "American Rite" has been suggested as a substitute. This however is not much more accurate for the same hierarchy of degrees and orders is practiced in the British Isles and Empire, with of course various differences such as exist between all rites and degrees, even when nominally the same thing. "York" is just as correct and well founded as "Scottish." Neither are to be understood geographically, both originated in a desire to emphasize antiquity, and of the two York seems the most respectable in origin, if there be anything to choose between them. Its history is briefly this: York is mentioned in all the old Manuscript Constitutions (a series of documents ranging in date from the fourteenth to the eighteenth centuries) as the place where the Craft was organized in England under Prince Edwin in Saxon times. "Ancient York Masonry" then came at a much later time to be understood as the Masonry practiced at that time at York. The phrase was especially used by the "Ancients" to emphasize their adherence to old customs in contradistinction to the "Moderns" who were supposed to have followed after innovations. As most American Grand Lodges are descended more or less directly from the Ancient Grand Lodge, the term was preserved and later became a convenient label to distinguish one set of degrees from another, and by its convenience it is justified.

The term Scottish or Scotch has an analogous though not exactly parallel history. About 1745 or somewhat earlier a grade or rank of Scotch masters appeared in France. Members of this degree claimed all the rights and privileges in a "blue" or "craft" lodge, that now pertain to a Grand Master. They could remain covered, they could take the gavel from the Master in the East and preside in his stead; they could even nullify a vote of the lodge. These claims were apparently made on their own authority and strangely enough were in some cases allowed. Though called Scottish (Ecossais) this degree seems to have been French in origin, but it claimed to derive its being and authority from Scotland, and especially from Mother Kilwinning. Far off fields are green! Kilwinning Lodge at that time quite probably knew of no more than the original two degrees, Entered Apprentice and Fellow of the Craft (or Master) and certainly knew no more than our three. However sheltered by this fiction the Ecossais' idea rapidly grew and developed into systems of degrees, which later were lumped together in larger and larger groups till at the beginning of last century, or the end of the eighteenth, the Scottish Rite we have

today received its final form. The date selected will depend on whether we accept the Frederick the Great tradition or not.

A final word may be said about the term "blue" lodge. When all these new degrees and rites were being first propagated the question of differences in clothing became important. Originally all required the use of aprons. As blue had become the special color of the Craft, the Royal Arch selected red or scarlet, the Knights Templar took black. And at one time it was customary to speak of blue, red and black Masonry, meaning these different bodies. Blue is the only one that has survived. It is no more logical than any of the others, but it must be useful or it would not have persisted, and its usefulness is as sufficient warrant as in the case of other terms, and for that matter of any word or name.

As for the practical side we would rather not advise. It is possible that the Scottish Rite is numerically stronger in the West than the "York" Rite bodies, Chapter and Commandery. Personal preference must decide, but we believe that to begin with the Chapter may prove most satisfactory.

* * *

THE ANNAPOLIS STONE

A clipping has been sent to me which gives a brief account of the stone discovered in Nova Scotia in 1827, upon which was the date 1606 and a "splendidly cut square and compass," which is supposed to have been cut by early French explorers. Can you give me any further information about this?

E. W. H., England.

This was fully discussed by Bro. R. V. Harris, Associate Editor, in THE BUILDER for October, 1924; it hardly seems likely that anything more can be said on the subject.

The inscription was cut on a rough piece of local stone, which to begin with made it impossible that it should be "splendidly cut." The date, however, is very deeply and clearly marked; for the rest this cannot be said. Some have even thought the marks were accidental scratches, but Bro. Harris is of the opinion that it was part of the inscription, and that it was intended to represent the square, and compasses, It must be admitted on the other hand that this does not appear very evident in the photographs we have seen of the stone.

Bro. Harris' conclusions are as follows: that it was probably a grave stone; that it marked the resting place of a member of the French Colony founded at Port Royal in 1604 by Champlain, and that the individual may have been one of the artificers - carpenters or stone cutters - attached to the Colony.

That it was just as likely to have been a carpenter as a stonecutter is made clear by further quotations in Bro. Harris' article, which might easily be added to. A modern instance may be adduced. In the town of St. Anne de Bellevue, on the Island of Montreal, is a small wooden building used by a friendly society of carpenters - charpentiers et menuissiers, upon which appears the square and compass in the usual arrangement. The society is purely French Canadian in membership and is dedicated to St. Joseph. In view of the strong prejudice in French Canada against everything pertaining to Freemasonry, it seems impossible to believe that this emblem was borrowed; it is doubtless an independent tradition.

Whatever the purpose of the Annapolis stone, it can be safely said it was not Masonic in our sense of the term as Speculative Masonry did not then exist, except possibly as a nucleus of moral and symbolic teaching in the Operative organization.

It may be added that the stone has most unfortunately been lost. It was sent to Toronto in 1887 to be built into the wall of the new building of the Canadian institute, and this is said to have been done. But either the inscription was not exposed or else it has been covered with plaster. In any case no one knows where it is.

* * *

MASONIC RINGS

I have had several arguments with different brethren regarding the way a "Masonic Ring" should be worn. Some claim that the proper way to wear it is to have the points of the compasses towards the hand and wrist. I claim that they should be towards the tips of the finger just the Masonic button is now usually worn so the compasses point towards the face, as a reminder that you are a Mason. I should be greatly obliged if you will clear the air in this argument, for "Light" is what we are searching for all the time.

F. F. M., Connecticut.

The question is one that quite frequently is asked. One might indeed call it a "hardy perennial." We regret to say that there is no answer to it, it is a matter wholly in the hands of the individual. He is not obliged to wear a ring, or a button either. In some countries it is considered bad taste to do so, in others it is not always safe; in America, however, it is the general rule. It still, however, remains a purely personal matter. A brother can wear any badge or emblem he may choose or may design for himself, and he may wear it any way that pleases him. Some men prefer to wear a ring so that other people see the square and compass right side up as it were. Others hold it a purely personal matter and wear it so it is right side up for

themselves. The idea of having the compasses point towards the face is new to us. Surely on the same grounds the compasses on a Masonic ring should be towards the body. This would be a reminder under one's own eyes, the button would only serve before a looking glass. We believe that F. F. M. had better agree with his brethren to disagree, each holding to their own way, being justified by their own purpose in doing so.

* * *

MEANS OF RECOGNITION

"What was the Origin of Masonic Signs?

"Fable and imagination have traced back the origin of Freemasonry to the Roman Empire, to the Pharaohs, the Temple of Solomon, the Tower of Babel, and even to the building of Noah's Ark. In reality, it took its rise in the Middle Ages along with other incorporated crafts.

"Skilled masons moved from place to place to assist in building the magnificent sacred structures - cathedrals, abbeys, etc. - which had their origin in these times, and it was essential for them to have some signs by which, on coming to a strange place, they could be recognized as real craftsmen and not impostors."

The above question and answer will be found on page 261 of The Wonder Book of Knowledge, compiled and edited by Henry Chase Hill. First published in 1918 by the John C. Winston Company at Philadelphia.

No fault can be found with the answer. It is submitted because of the fact that it is included in a book where it might be least expected to be found.

A. E. Tatton, Philippine Islands.

The Builder Magazine

March 1928 - Volume XIV - Number 3

The Shadow of the Vatican

BY DR. LEO CADIUS

(Continued from February)

THIS series of articles is written by a member of the Roman Church.

He is still a member of that Church and has no desire to leave it.

The articles do not touch on any matter of faith or doctrine, and while severely critical of the administration are in no sense an attack upon the church itself.

It is the author's opinion that the reforms he proposes would not only be to the advantage of Roman Catholics but would largely remove the suspicions of so many thoughtful non-Romanist American citizens.

LET me say in advance that Zambolinus is a fictitious character.

Not so many years ago a young, but influential, Italian ecclesiastic came to our shores. Zambolinus, an impecunious young American priest, borrowed two thousand dollars from a Polish pastor to entertain the Italian. Zambolinus, by the way, is not of Polish extraction. He worms his way into the good graces of the interesting visitor. He has a very attractive financial proposition to make him. Through this Italian who was destined to have a very brilliant career, Zambolinus obtains a letter of introduction to Signorina Peppina in Rome. He is admitted into the sanctum of Zambo. He understands so well how to humor the little French poodle that he becomes his chief favorite. It is for that reason that he is surnamed Zambolinus.

Zambo being, as has been stated, the Pope's chief deputy in governing the Catholic Church in the United States, Zambolinus, as the poodle's foremost favorite, figures as the power behind the throne. Many a clever American prelate has attempted to supplant him in the assertion of Zambo. But none has ever succeeded in eliciting nearly as many friendly wags of the tail from him as has our tricky Zambolinus.

Having the instincts of a Prussian drill master Zambolinus rules his clergy with a rod of iron. He walks rough shod over them in utter disregard of the canon law that guarantees them certain rights. There is no appeal against his tyranny. The all-powerful Zambo protects him. So there is nothing left for the priests, the highly educated moral leaders and educators, but to jump through the hoop as he cracks the whip. Byzantinism has become rampant where it was formerly unknown. Simony, the sale and purchase of ecclesiastical offices, such as pastorates, is practiced openly. The pronunciation of the Latin has also been changed. In the place of the ancient per omnia saecula saeculorum wherewith the priests formerly ended the orisons of the High Mass, they are singing now in unison: per omrtia shekels

Zambolinus, as custodian of the credit of a prosperous corporation sole - built up mostly by the financial sacrifices of the good Catholic working people - is fond of worldly splendor. The draperies in his episcopal residence cost over fifty thousand dollars; his bedroom suite fifteen thousand dollars; his automobiles are insured for thirty- five thousand dollars. At a small banquet he gave in honor of a distinguished visitor of the Zambo Brotherhood, the roses alone cost about a thousand dollars. The hotel bills he runs up while vacationing at the seashore have become a national topic in ecclesiastical circles. At great occasions, a galaxy of purple prelates and papal knights with cape and sword surround his throne. It surely pays to court Zambo - as far as this world is concerned. Compare with his the life of a lonely mission priest in southwestern Texas who inhabits a hovel, feasts on peas and stale bread and makes his circuit on an old nag or in second-hand Ford.

Zambolinus is not without his commendable qualities. He is an able, vigilant administrator. He shirks no issue. He is prompt, no procrastinator. But by reason of his great personal extravagance, his insatiable vain-glory, his ingratitude, his double-dealing, his lack of veracity - strange traits in a bishop - and, most of all, by reason of his tyranny, he is detested by his subjects, the people as well as the clergy. He must have been the recipient of numerous threatening letters. At any rate, he rarely, if ever, ventures forth into public without a bodyguard of detectives, over a dozen or more at times, all furnished by the city of his episcopal see.

On account of his unshakable and unbreakable "pull" with Zambo, the domineering, vindictive Zambolinus is feared by practically the entire American hierarchy. The Knights of Columbus are, so to speak, the secular arm of the American Catholic episcopate. They carry out its policies. It is obvious that they entertain a great respect for the wishes of Zambolinus who, through the grace and favor of Zambo, is something of a dictator in the American Church. Under these circumstances, he is a great potential factor in American politics: city, county, state and national. He may not have the power to nominate presidential candidates, but he should easily command sufficient influence, by exerting a little pressure on the hierarchy, to prevent the nomination of any presidential candidate, on either the Republican or the Democratic ticket, whom he dislikes.

It is not probable that Zambolinus takes much of a hand in secular politics. His ambition lies in a different direction. But if he wants to, he can hold the balance of power in a presidential campaign.

He is a formidable potentiality in the political life of the nation. This prestige he owes to Zambo, the symbolical Italian-owned little poodle in Rome; to Zambo, the deputy of the Holy Father, of the most absolutistic and most powerful autocrat in the world.

But let me repeat that Zambolinus is-merely a fictitious character.

NATIONAL SELF-RESPECT

The Catholic Church has made remarkable progress in this country. Thanks to her iron-clad unity and her perfect organization, she can achieve great results with a minimum expenditure of brains, initiative and money. Ample credit is due to her splendid system of parish schools. Also the improved facilities of transportation, notably the automobile, have highly benefited the country districts. Magnificent churches, academies, colleges, elementary schools, hospitals have grown like mushrooms out of the ground everywhere in the last thirty years. An efficient publicity service has been organized to disseminate Catholic literature. The Knights of Columbus have developed into a powerful body whose influence is felt throughout the nation. Without going into further details, we may safely state that the resources and equipment of the Roman Church in this country is vastly, nay infinitely, superior to those of thirty or forty years ago.

She is also putting up a fairly successful fight against race suicide. And although our new immigration laws favor the Nordic nations, nevertheless she seems to gain more by immigration than all other denominations combined.

All in all, if the Roman Church keeps up her present rate of increase - and there is no reason apparent why she should not - we will have to figure with the probability that in half a century from now the Catholics will preponderate numerically over all non-Catholics combined. In other words, the population of the United States will in a majority be Roman Catholic.

That also means - laugh, kind reader, laugh - that Zambo of Rome will be the undisputed dictator of the American Republic. By Zambo is understood, of course, our present hierarchic system. For the literal Zambo, the little French poodle, will be dead. He will be succeeded by some other Zambo, or Fido, or Caro, some bulldog, terrier, pug, dachshund, spitz or mongrel owned by some Italian Cardinal's relative.

A STRANGE FORECAST

We may conjure up already in our minds the future pilgrimages our presidential candidates will make to Rome to secure Zambo's endorsement. How deferentially they will kiss his paw ! How they will shower presents upon him! What generous election pledges they will lay at his feet!

The year 1976 will be the second centenary of the United States. By that time one-half of the population ought to be Catholic, according to present prospects. My prophetic vision tells me that in that year Zambo himself in person will visit the United States to grace the Philadelphia exposition. The Atlantic fleet - navy or air - will accompany him across the ocean as an escort of honor. At the twelve-mile limit the official delegates will welcome him. He will enter New York in triumph. The President of the United States will reverentially kneel before him to kiss his paw. The army will pass before him in parade. On a specially built train, painted in cardinal red, he will tour the country amid one continuous ovation. All the governors of our sovereign states and the mayors of our metropolitan cities will hasten to render him homage with bended knees.

The crafty King Louis XI of France made his barber his principal adviser. The mentally brilliant King Frederick the Great of Prussia was largely swayed by the instinct of his two pet dogs. He distrusted anybody at whom they might suspiciously sniff. The Czarina Elizabeth of Russia - oh, well, all history illustrates abundantly that in autocracies the most ridiculous things imaginable have happened. The Vatican is the most absolutistic of all autocracies. Nowhere in the world, with the exception of Ireland since 1925, is the Vatican's control as absolute as it is over the Catholics of the United States. So we may confidently look forward for many a ludicrous stunt pulled off under Zambo rule, for many a rare treat for our American sense of humor.

But supposing now that the American sense of humor is not sufficiently developed to welcome the thought of having Zambo for a national dictator, what then?

There is but one answer to that question. The American non- Catholics will have to see to it that their Catholic fellow- citizens become emancipated from the rule of Zambo.

STATE CONTROL OF THE CHURCH

In most of the so-called Christian countries, the pope's power is defined and limited by the existing concordates between the Holy See and the respective governments. These agreements guarantee a certain amount of protection to the Church. But, on the other hand, they also restrict her freedom. She had to accept them under duress. The state arrogates to itself control over her. Union of state and church usually means servitude of the Church.

In the United States of America the Church is not hampered by these limitations. The papacy has a free hand. It has made the most of this rare opportunity. The result is that the American Church with her immense resources, the fruits of the generous sacrifices of her adherents, is completely controlled by the masterful Italian Oligarchy. The latter arbitrarily selects the bishops and appoints them custodians of the diocesan finances. These care-takers are accountable to the pope only. If the faithful want to obtain a glimpse of their financial status, they have to petition Rome.

While in many an American diocese the clergy and the people are dissatisfied with the financial administration of their bishop, I have to learn yet of an instance of a petition for an investigation being forwarded to Rome. They lack the courage. The priests are peons, the lay people unaccustomed to have a voice in ecclesiastical affairs. Neither the Catholic nor the secular press dare to print a word displeasing to the Roman Catholic hierarchy. The state and federal legislators fear it, speak only in whispers of its power. Money, the financial resources of over one hundred American dioceses, the moral prestige of the sacrosanct bishops, their potential influence in politics and business - all these factors combined form an unassailable

wall of protection for the existing hierarchic system. This system, with its colossal power, the Roman Pontiff holds in the hollow of his hand.

The American Catholics are far from being pleased with this state of affairs. The common clergy and the thinking part of the laity would like to have a share in the management of their respective dioceses and in the appointment of bishops. Some of the bishops also feel keenly their humiliating status of lackies to the Italians. But they are all tongue- tied - bishops, priests and laymen.

The pope is safe-guarded against all criticism by the reverence due him, in the Catholic mind, as Vicar of Christ on earth. Under the protection of this cloak of reverence, he has stripped the young church of America of every vestige of self-determination and home-rule. He selects the bishops as he pleases, the bishops appoint the pastors arbitrarily. Thus we have the unworthy spectacle of American priests fawning on their bishops, of American bishops courting Zambo.

A Zambolinus considers the Catholic Church the greatest democracy in the world. In a way it is. A sufficiently bold and unscrupulous youth who knows how to "work" this Italian Oligarchy, can easily attain the position of right-hand man of the papal viceroy in Washington and make himself national dictator of the Church, under Italian supervision.

There are, of course, many American Catholics who differ from him. In their mind, the present constitution of the Church is a slap in the face of democracy and an insult to American self-respect. But they are powerless. A bishop or priest who raises his voice in protest, is promptly crushed. A layman does not feel qualified to pass an opinion in such a matter. But bishop, priest, or layman, he cannot make himself heard, if he tried. For the press, Catholic or secular, is also tongue-tied. And a criticism voiced in a Protestant publication would be interpreted as an unfriendly act, inspired by anti-Catholic bias. Thus any protest directed against the high-handed Italian monopoly would be a pebble cast into the ocean; it would not oven raise as much as a bubble.

THE ACTUAL SITUATION

- To sum it up: The Roman Catholic Church in America is helpless in the grip of the Italian octopus that chokes any and every aspiration of national self-respect and democracy. Delivery can only come from the outside, from the American non-Catholics, if their interest can be aroused and if they master sufficient courage to meet the issue.

I may be mistaken, but it seems to me that even non- Catholics who are kindly disposed towards the Catholic Church and lavish in their praise of her remarkable vitality, strength, consistency and other distinguishing features, feel somewhat uncomfortable at her rapidly increasing prestige and power. They are under the impression, and justly so, that the present constitution of the Roman hierarchy will slowly but surely develop into a formidable menace to American democracy and national self- respect. But in delicate regard for Catholic sentiment and susceptibilities, and in broad-minded disinclination to meddle in other people's religion, they dare not suggest a change of the hierarchic organization.

The only American non-Catholics who speak openly of a Catholic peril are the patrons of those scurrilous sheets that revile everything Catholic, past, present and future. They stoop to the lowest misrepresentations and patent calumnies. They usually sail under Protestant flag, to the deep chagrin and disgust of all fair-minded intelligent Protestants.

These fanatics, however, are right in one thing: There is a Catholic peril.

Not that the Catholics would ever conspire against the government. Nothing is further from their mind. The Catholics have always and everywhere been loyal to

the lawfully constituted authority. Even to a government that persecuted them and deprived them of their just civic rights.

The danger lies somewhere else. The day seems to be in sight when the Catholics, by their mere numerical preponderance, will have it within their power to control the government. That in itself would constitute no peril whatsoever. There is no doubt that a Catholic President, assisted by a preponderantly Catholic Congress, would continue the government along the established lines. Catholic mayors and predominantly Catholic city councils in New York, Chicago and Boston have not differed from non-Catholic administrations, nor have Catholic governors in Illinois and New York from non-Catholic executives.

With a Catholic majority in the United States, the power of the Roman hierarchy, now already considerable, would be paramount. The priests, moral peons, can be intimidated into paying homage, obedience and money to the bishop, where the latter has no right to demand them. I could name two important archdioceses in which the priests, with gnashing of teeth, are paying such tribute. Through these peon- priests a bishop can, if he wants to, exact successfully not only money and homage, but even political obedience of the Catholic people. The atmosphere of reverence protects him against public criticism. Under these conditions, the officials of the city, state and government can be intimidated into submitting to the dictation of the bishops. In a preponderantly Catholic America, the entire system of government, city, county, state and federal, the educational system, our state universities, could thus be easily controlled by the Roman Catholic hierarchy.

HOW IT MIGHT WORK

Even that need not necessarily cause any alarm. A broad- minded and just hierarchy will respect the freedom of conscience, will recognize merit, will encourage the progress in science and culture, will foster social welfare and economic justice.

But here is the danger: the American Catholics have absolutely no voice in the appointment of their bishops. That right is invested in the Italian Autocracy. The American episcopate is completely enslaved, body and soul, by said Autocracy. Yes, even bodily. The American bishop proclaims it in his official documents that he is bishop "by the favor of the Apostolic See." Through this favor he enters into possession of the episcopal residence and of the episcopal revenues. A withdrawal of this favor means dispossession for him.

Under the present hierarchic system, in a predominantly Catholic America, the Italian Autocracy would be the long distance but actual supreme government of the people of the United States. The President and Congress will represent an eviscerated nominal government with no more than a shadow of power.

Under the present hierarchic system, the American candidates for public office will scramble for the favor of the Zambolinuses as the American Zambolinuses are scrambling for the favor of the Italian prelates and of their relatives and servants.

Under the present hierarchic system, there will rest with some Italian cardinal's sister, with some Italian cardinal's secretary, with some Italian Friar Joseph, the decision whether a Republican or a Democrat shall occupy the White House. Presidential and other elections will be mere mock performances.

Under the present hierarchic system, a future President will be enabled to style himself truthfully:

"N. M..... by favor of the Apostolic See, President of the United States of North America."

XI

UNCLE SAM AT THE CROSS-ROADS

Personally I am acquainted with only about twenty American bishops. That is less than one-fifth of the American hierarchy. However, I have met priests from all parts of the country. From their conversation I have received the following impression of the American Catholic episcopate:

About one-third of the bishops are men of conspicuous ability and merit. It is for that reason that they have been chosen by the Vatican. Some of them are men of outstanding merit. But they are not to be found at the top of the hierarchy.

The second third are mediocre men who owe their dignity to somebody's unsolicited kind recommendation. They can hardly be blamed for accepting the "greatness" thrust upon them.

The last and very influential third are men who kissed, figuratively speaking, the paw of Zambo.

Byzantinism is in the ascendant. From present indications it would appear that in thirty years from now about four-fifths of the American hierarchy will be members of the Zambo Brotherhood. Why not all, or nearly all of them ? Because Zambo finds it to his own interest to award a bishopric occasionally - usually an unimportant one - to a man of merit, to a man who has not kissed his paw.

The American Catholic bishops as a rule do not dabble in politics, at least not openly, for fear of arousing Protestant susceptibilities; also for other reasons.

Occasionally, though, they make use of their potential political power, either in the interest of public morality or to hand a plum to a favorite of theirs.

Here are two instances:

In a certain American metropolis the Democratic party intended to renominate a certain judge of the juvenile court. Said judge had proven himself utterly unfit for his office. Among other things, he had in open session put questions in unprintable language concerning abnormal sexual aberrations to mere children. The Archbishop of the city sends word to the party leaders that if they nominated that misfit, he would, contrary to all usage, publicly oppose him. They dropped him.

The other instance:

In spring 1926 a little celebration was held on the outskirts of an American metropolis in honor of the Archbishop. A Protestant United States Senator was one of the principal speakers. At the close of the celebration the Archbishop, shaking hands with him, remarked: "Senator, I want to ask you a favor. Could you not get for Mr. A. the position of -____ ?"

The position mentioned is an important federal "job" and from the point of view of Prohibition a very interesting one. Mr. A. is a well-known Catholic politician.

"I will do my best, Archbishop," replied the Senator.

Three months later Mr. A. received the federal appointment. He is a good and capable man, well qualified for the position. There is nothing wrong about his appointment. Many an office-holder may perhaps owe his position to the

recommendation of some Protestant bishop. Why should not a Catholic bishop recommend somebody for office? But here is the difference: a Protestant bishop owes his power to American citizens who elected him bishop. A Catholic bishop owes his power to Zambo, the representative of a foreign autocrat.

Zambo is a factor in American political life. He has been distributing patronage all along. He has nominated candidates and he has defeated candidates. His power is growing in leaps and bounds. Slowly but surely the day is approaching when Uncle Sam will find himself at the mercy of Zambo.

Zambo will in all probability be a broad-minded, easy-going master. He will be strict in but one thing: He will insist on very strict laws regarding divorce. He may prohibit divorce altogether. Outside of that, he will not interfere with personal freedom. On the contrary, he will be too tolerant towards vice and corruption. All in all, he will be a good-natured, open-minded, congenial master with plenty of human sympathy. He will give abuse and take abuse. His rule will in many ways resemble that of the Tammany Hall of the olden days but with a greater regard for decorum and public respectability.

I have heard the opinion expressed that Cardinal O'Connell of Boston was the political sponsor of President Coolidge. I am fully convinced that this is a "false alarm." But - and this is important - it might easily have been the case. To whom does a prelate like Cardinal O'Connell owe his great power and prestige? His official stationery will tell you: "William Cardinal O'Connell, by the grace of God and favor of the Apostolic See, Archbishop of Boston." He is an appointee, an agent, of the Apostolic See, of the most absolutistic of all autocracies.

THE POSSIBLE REMEDY

If the American non-Catholics really want to prevent their country from becoming a papal satrapy, they will have to take action. I can see but one course open to them: to emancipate the American Catholics from the yoke of the Italian autocracy.

It is all-important that the rescue crew, that volunteers to engineer this emancipation, proceed in a strictly objective, dispassionate, friendly way. All antiCatholic bias will have to be suppressed. The American Catholics are, after all, well-meaning, loyal citizens, sociable and open-minded, who rather believe in parading their faults than their virtues. They are the victims of circumstances. They have been slowly and imperceptibly subjugated by the subtle Italian autocracy.

The first step should be to arouse the Catholics to a realization of their humiliating situation. Their parish schools offer a convenient handle.

These schools are a valuable asset to the nation and to the church. They teach sound Christian morality based on the fear of God. They inculcate respect for lawfully constituted authority. They foster a spirit of loyalty and patriotism.

There is just one fly in the ointment. These schools are also instrumental, unconsciously, in creating an atmosphere of servile reverence for the Italian oligarchy, which despises democracy and ignores national self-respect.

A CONFLICT OF IDEALS

The American non-Catholics are aware of this. There exists a widespread propaganda to safeguard national ideals in the common schools. The State of Oregon passed a law prohibiting private primary schools. The federal courts declared this law unconstitutional, because encroaching on the natural right of the parents to select whatever education they deem best for their children.

This decision of the federal courts might be challenged. In most civilized countries, America included, there are compulsory school laws forcing parents to provide a certain minimum of education for their children. According to above decision, such compulsory school laws would also infringe on parental rights. Nobody views them in that light, however. On the contrary, these compulsory school laws are considered beneficial and in keeping with the spirit of progress.

If a sovereign state of the Union has the right to prescribe a minimum of elementary education, may it not also claim the right to insist that in the parish schools the American ideals of democracy and national self-respect be protected ?

If the Soviets conducted in this country private elementary schools - as they are doing in England - in which two million American children were taught communistic and anarchistic ideals, would the state or federal authorities have the right to close these schools? I am not prepared to answer that question, but I am convinced that the American Catholics would clamor for the suppression of those schools without concerning themselves much about the natural rights of the Soviet parents to select for their children whatever education they consider most suitable.

In England, a bill has been introduced recently into the Upper House, demanding the suppression of the Soviet schools far teaching anarchism and immorality.

There is no such perversion taught in the Catholic schools. On the contrary, the opposite ideals are being fostered. But there is being instilled also into the minds of two million pupils of the American Catholic parish schools the deepest possible reverence, the strongest possible attachment, to a foreign absolutistic system: the Italian Autocracy.

The spirit, if not the letter, of the Constitution of the United States surely ought to empower the state legislatures and the federal government to employ the means necessary to protect the American ideals of democracy and national self- respect. The State Legislatures and Congress would be acting according to the spirit of the Constitution, then, if they adopted a legislative measure to the effect that:

Only such organizations or individuals as conform to our traditional ideals of democracy and national self-respect can be authorized to conduct private elementary schools .

THE CHURCH AND AMERICAN IDEALS

The great question then would be: Does the Roman Catholic Church, in its present hierarchic form of government, conform to the American ideals of democracy and national self-respect ?

I, for one, would answer: No !

If the Roman Catholic Church adopted a representative form of government, as has, for instance, the Protestant Episcopal Church;

1. If the administrative powers be invested, say in an Upper House of the Bishops and a Lower House of the common clergy and laity;

2. if the members of both Houses are chosen, indirectly, through popular vote;

3. if the Pope, the Supreme Executive of the Church, be elected in a truly representative form that accords equal, pro rata, recognition to the various nationalities constituting the Church:

Would the Roman Catholic Church then conform to our established standard of democracy and national self-respect ?

I would answer: Yes.

Let us assume now that the Federal Government felt authorized to close the Catholic parish schools, because the present hierarchic form of government of the Roman Church does not conform to our traditional standard of democracy and national self-respect: what would the effect be?

The parish schools being of paramount importance to the Church, more important even than the very houses of worship, the American Catholic hierarchy would be compelled to petition the Pope that he accede to the reasonable demands of the American government and that he reorganize the government of the Church on a representative basis.

Could not the American bishops of their own accord petition the pope to this effect, without being forced by the Federal Government?

They could: but they would never muster sufficient courage to do so. Never, unless they are compelled to. They would never, even in the humblest and most apologetic language, presume to submit to the Holy Father a petition that would displease him and his Italian advisers.

It would no doubt be an easy matter to convince our Congress that the Italian Autocracy, with its absolute control over the American Catholic hierarchy, is developing into a rapidly growing menace to American independence. In fact, it is already a formidable menace.

But quite a different thing would it be to persuade Congress - or the legislature of a state with a large Catholic population - to take action against the menace.

Its attitude would probably be like that of a well-known Chicago judge. When a certain alderman, a powerful politician who had been caught in the meshes of the law, was assigned to his court to be sentenced, he threw up his hands: "Please don't pass the buck to me!" Congress will want to pass the pleasure of taking the Italian bull by the horns on to some future Congress. However, under pressure, it would accept the inevitable.

Here is one mode of procedure that might be followed: Let a bill be introduced into the House requesting the Administration to recommend to His Holiness the Pope, residing in Rome, Italy, to change certain administrative and doctrinal tenets of the Roman Church that constitute a source of apprehension and anxiety to the liberty-loving people of the United States. The changes suggested are:

1. That His Holiness the Pope reorganize the government of the Church on a representative basis that would accord to the Catholic clergy and the people the power to elect its ecclesiastical superiors and to share in the administration of the temporalities of the Church, and also would accord to the various nations constituting the Roman Church, a fair, pro rata, representation in the Supreme Government of the Church. a government of the United States is aware of the fact that the Roman Church in its original constitution is not a republic and that the spiritual powers of the hierarchy of the Roman Church are not derived from the consent of those governed, but are derived from the Sacrament of Holy Order. The Government of the United States, therefore, does not suggest a change that would conflict with the original constitution of the Roman Church, but on the contrary

suggests a return to said original or primitive constitution and, perhaps, the perfecting of said original constitution along the lines of modern electoral methods.

2. That His Holiness the Pope repudiate the claim of the papacy, as voiced by approved Catholic theologians, that all civil authority is subject to the Roman Pontiff.

3. That His Holiness the Pope repudiate the claim of the papacy - that the Roman Pontiff has the divine right to force, under given conditions, the Catholic religion on people unwilling to embrace said religion.

If His Holiness the Pope should reject these demands, what then?

The Federal Government could, through the regular channels, adopt the following measures:

1. Close the Catholic parish schools.

2. Demand the withdrawal of the Papal Delegate in Washington, as, under those circumstances, his presence in the United States would be a source of apprehension and discomfort to the liberty-loving American people. Moreover, in case of a great religious excitement, his safety could not be guaranteed.

3. Require of every Catholic citizen who wants to exercise the right of the ballot, a two-fold oath:

a. that he, the Catholic voter, repudiates the claim of the papacy that all civil authority is subject to the Roman Pontiff;

b. that he repudiates the divine right of the Roman Pontiff to compel, under given conditions, non-Catholics to embrace the Catholic faith.

Needless to say, this oath should also be demanded of every Catholic candidate for office.

4. That in every textbook of United States history used in American schools, a brief chapter be inserted explaining the reasons why the American government adopted those measures in regard to the Catholic Church. It ought to be made clear to the rising generation that the government was forced to take these steps in the interest of the freedom of conscience and of lasting religious peace.

5. Place an "embargo" on the Peter's Pence.

6. Exclude Catholic immigrants.

These measures would be merely the opening skirmishes in the gigantic struggle.

If the American Government demanded of the papacy the repeal of the absolutist and intolerant laws that disturb the religious peace of the world in general, and of the American people in particular, it would confer a signal favor on the vast majority of the American Catholics. Of course, tongue- tied as they are, they could only give their secret approval. They would, however, come out in the open, if among the more than one hundred bishops there were found one man sufficiently

courageous to endorse publicly the action of the government. But this is not to be hoped for.

(To be Continued)

----o----

New Mexico Resolves to Carry On

IT is not often that THE BUILDER undertakes to publish news. But so many of our readers have been profoundly disappointed at the prospect of the complete failure of the campaign for the relief of tuberculous Masons that we have felt obliged to make space for the good news that has just reached us in the following telegram from M. W. Bro. H. B. Holt, President of the Association.

THE BUILDER, St. Louis, Mo.

Grand Lodge adopted report and recommendations. Jurisprudence Committee revised resolution, which was also adopted, recommending that the Association change its name to Masonic Tuberculosis Association. Also recommended changing Article four of charter to make the Association the agent or trustee of the Grand Lodge of New Mexico. Also recommended changing Article six to provide for the election of the Board by the Grand Lodge of New Mexico, or the appointment of Board members by the Grand Master, not limiting membership to New Mexico brethren. The resolution also reaffirms the recognition of the obligation upon the Fraternity to relieve the sick, and the conviction that organized effort is necessary, and that the entire Fraternity should unite in the work, and function through the Association. The resolution favors continuance of the effort to arouse the Fraternity, and pledged Grand Lodge assistance in securing action by

other Grand Lodges and Masonic Bodies. It directed the Grand Master to make the appeal in the name of the Grand Lodge. It also pledged the continuance of the one dollar assessment on New Mexico Masons. When the Association Board adopts the suggested amendments the organization will then be an Association of Master Masons incorporated by the authority of the Grand Lodge of New Mexico, and controlled by it, to secure aid for and furnish relief to tuberculous Masons, and members of their families sojourning in the Southwest, seeking the benefits of the climate; and also to secure action by Grand Lodges and Masonic Bodies for relief and hospitalization of tuberculous Masons and members of their families in every state.

H. B. Holt.

The recommendations spoken of in this communication formed part of the report presented by Bro. Holt, as President of the Association to the Grand Lodge. An advance copy of this was sent to us, but too late for publication in this issue. We give, however, the recommendations below, and will print the remainder of the report in the April number of THE BUILDER.

RECOMMENDATIONS

The action taken by this Grand Lodge with reference to this Report will determine the fate of the National Masonic Tuberculosis Sanatoria Association.

The Association was sponsored and its Charter applied for and obtained by authority and direction of this Grand Body; and there is here presented for determination the question of whether or not steps shall be taken to dissolve the corporation, or an effort made to perpetuate its primary objects through amendments of the Charter, changing the plan of organization; or, whether or not it is advisable to abandon the existing legal entity, and substitute some other agency through which to administer tubercular relief; or, whether or not this Grand Lodge

shall entirely abandon tubercular relief work except such as strictly relates to brethren of this Grand Jurisdiction and their families.

If the existing legal entity is not perpetuated, it will be necessary to consult the donors of relief funds as to the disposition to be made of same.

If the existing corporation is not dissolved, and its Charter is amended as above suggested, no complication will arise as to administration and disposition of relief funds with the possible exception of such as may have been specifically donated for building purposes, and as to those it is our belief that authority may readily be obtained to expend them for tubercular relief.

If the movement in which we have been engaged did not involve the lives and homes of Master Masons, it would be easy to reach the conclusion that we have done our utmost, and that our responsibility is ended; but consciousness of the fact that there is involved the welfare and lives of so many indigent brethren and members of their families, suggests that we should discuss the question from the standpoint of our obligations as Masons.

If defeat is not conceded, and if this Grand Lodge shall determine to "carry on," notwithstanding the indifference and apathy toward, and ignorance of, the great problem, until, like the importunate widow of the Scriptures (Luke 18:2-5), by our constant repetition of appeal and argument, we compel a hearing and secure action by the great body of American Freemasonry, then, as stewards of this trust, it would appear to be our duty to point out the way whereby another, and perhaps successful, effort may be made.

A studious review of the whole great effort to date, reveals the outstanding, significant and regrettable fact that American Freemasons, as individuals, have not been permitted to consider and act upon our appeal, because Masonic leaders in the

several sister jurisdictions, with few exceptions, have declined to authorize or permit the circularization of constituent lodges and their individual members.

Our plan of organization contemplated an association of Grand Lodges and other Masonic bodies, for relief on a national scale.

Not only has our effort to perfect such an organization failed, but the Masonic Service Association has lost many of its member Grand Lodges; and it is evident that there is a growing prejudice against national Masonic associations - no matter how worthy the object.

If this Grand Lodge shall approve the suggested amendment of our Charter, and if same is amended as suggested, the existing corporation would thereby become an Association of Master Masons, rather than of Masonic bodies; which, however, would still constitute a legal entity or corporation sponsored by and largely under the control and direction of this Grand Lodge, by virtue of the fact that all New Mexico members of the Fraternity are members of the existing Association, and would continue so to be; and members of the Board of Governors would be chosen from individual Masons of Grand Jurisdictions, who might signify their willingness to serve by reason of their interest in the work, and their membership in the Association.

And it is possible that the future development of the movement may ultimately result in the accomplishment of our primary object and purpose.

And thus, having a legal entity, so sponsored and directed, this Grand Lodge would be in position to appeal to sister Grand jurisdictions and other Masonic bodies, for financial aid, and such appeal should emanate from this Grand Lodge; and the funds of the Association might ultimately prove sufficient to provide for the activities of the Fort Bayard Relief and Sojourners Club, and similar activities - whereby the general fund of this Grand Lodge would be relieved to that extent.

Should it be determined to recommend the dissolving of the existing corporation, it will immediately become incumbent upon this Grand body to determine through what, if any, agency relief work shall be administered.

In the event of such decision, it would seem advisable to create a more or less permanent agency, in the shape of an appropriately named committee of five or seven members, who shall be appointed or elected - the minority number for a period of two years and the majority for a period of three years, and thereafter their respective successors to be chosen for terms of three years.

Such an agency, if created, should be clothed with full administrative and discretionary powers, through the medium of appropriate legislation by this Grand Lodge.

The third alternative is that of abandoning organized tubercular relief work, except such as is strictly required for our own indigent tuberculars and their families, and the continued maintenance and support of the Fort Bayard Relief and Sojourners Club.

The adoption of this policy would be in line with that advocated and pursued by many of our sister Grand jurisdictions; but would be contrary to our conception of the fundamental teachings of Masonry.

We are taught and understand that all Masons are our brethren, regardless of the Grand jurisdiction from which they hail, and that it is our duty to respond whenever we perceive the Grand Hailing Sign of Distress.

Due regard for our obligations precludes the ignoring of the appeal of any distressed worthy brother no matter whence he comes.

As individual Masons we are taught to practice charity and to be truly benevolent, but organized charity is absolutely essential in order properly and adequately to deal with the great problem which confronts American Freemasonry today.

We are of the opinion that this Grand Lodge would do well to consider the first mentioned proposition. Therefore, in order to initiate discussion of the whole subject and to present the primary proposition in such form that it may be acted upon, we submit the following proposed resolution, to-wit:

RESOLUTION

WHEREAS, the President of the National Masonic Tuberculosis Sanatoria Association has reported to this Grand Lodge inability to complete organization of the Association along the lines prescribed in the original Charter, and has suggested that the Charter be so amended as to change the name, method of government, and plan of organization;

THEREFORE, BE IT RESOLVED: That this Grand Lodge recommends that steps be taken to amend the Charter- of said Association, as follows, to wit:

FIRST: That the name of the Association, wherever same appears in the original Articles of Incorporation, or Charter, shall be changed so as to read "Masonic Tuberculosis Association."

SECOND: That Article VI, with the exception of the Proviso therein, be amended so as to read as follows, to-wit:

All the affairs and business of this corporation shall be under the control of, and shall be conducted by, a Board of Governors chosen by and from the membership of the Association at each annual meeting and/or of such other and/or additional members as from time to time, during intervals between annual meetings, may be named by the existing Board of Governors or the executive committee.

And be it further resolved that this Grand Lodge reaffirms its recognition of the obligation devolving upon the Masonic Fraternity to make adequate provision for the relief of worthy brethren and members of their families who are victims of tuberculosis; and its firm conviction that adequate relief can be afforded only through the medium of an efficient organization; and that the burdens incident to providing adequate relief for indigent brethren and members of their families, victims of tuberculosis, who migrate to the Southwest in search of climatic advantages in the hope of regaining their health, should be assumed and borne by the Fraternity at large, through the medium of an agency such as that which is here involved, through which only can the problem be efficiently and economically handled.

And this Grand Lodge therefore favors a continuance of the effort, heretofore so earnestly made to arrest the attention and arouse the interest of American Freemasonry and to enlist the financial aid and assistance of individual Masons and of Masonic bodies throughout the United States; and pledges a continuance of its financial support to the further efforts and work of the Association, and its active cooperation in the renewed and continued effort to secure requisite financial assistance from other Grand jurisdictions and Masonic bodies.

The proposed amendments, if made, will so change the name of the Association as to meet objections made to a "National" Association, and also the opposition to the establishment of a "National Sanatorium."

They will also so change the method of government and plan of organization as to meet and eliminate objections by some Grand Masters to participating in the management of the Association or assuming any responsibility for its financial support.

And, under the proposed change, members of the Board of Governors may be selected from any Grand jurisdiction, from among interested Masons who are desirous of aiding and assisting in the work.

The effect of the amendments will be to provide a legal entity, sponsored and controlled by this Grand Lodge, to which other Grand jurisdictions and Masonic bodies may be induced to render financial aid, as the result of direct appeals for aid emanating from this Grand Lodge, without becoming committed to continuous appropriations, but the support once afforded, would doubtless be continued as long as merited.

And in addition it will also be possible for the Association to make direct appeal to individual Masons for support.

By the adoption of the proposed resolution, this Grand Lodge will reaffirm and declare its allegiance to the movement, and its sponsorship of the Association heretofore created by its mandate.

It is for us to determine whether or not we shall "carry on" as proposed in the foregoing resolution, or what alternative course of action shall be pursued.

REPORT ON TUBERCULAR RELIEF IN ARIZONA

This report was presented to the Grand Lodge of Arizona and was adopted at the annual communication held last month.

To the M. W. Grand Lodge, F. & A. M., of Arizona:

Your Committee on Sanatoria reports that progress has been made during the past year in the effort to secure cooperation of other Grand Bodies in the operation of the sanatorium at Oracle, Arizona.

It now appears probable that the cooperation and assistance of the Grand Lodge of New Mexico and its constituent corporation (the N.M.T.S.A.)

(organized for benevolent and charitable purposes to secure financial assistance from other jurisdictions and Masonic bodies for the care of Masons and their families who are suffering from tuberculosis)

may be secured to assist in carrying on this work which the Grand Lodge of Arizona has had in hand for several years, as considerable progress has been made along these lines during the past year in conference with Grand Lodge officers of New Mexico and other jurisdictions.

Your committee therefore recommends that the Grand Master be authorized to continue negotiations with the Grand Lodge of New Mexico and other Grand Jurisdictions and Masonic organizations, as may be necessary, to the end that all assistance possible may be secured by the Grand Lodge of Arizona in carrying on this work.

Fraternally submitted,

THE COMMITTEE.

The determination of the brethren both in New Mexico and Arizona to continue their efforts to meet the need for the relief of tuberculous Masons and members of their families in spite of the discouragement of the past year is very good news indeed, and we know that all members of the Research Society will desire that the new attack upon the problem will be crowne with a successful issue.

----o----

Saint Patrick and the Snakes of Ireland

By BRO. H. S. DARLINGTON, Oklahoma

WHERE is not much that is truly authentic in the tales about Saint Patrick; yet we may be certain of some of the events in his life, which were connected with his mission of driving the "snakes" out of Ireland.

His father probably held some manner of public office under the Roman governor of Britain. Patrick in his youth was named Sucat, and was apparently born in Wales about 389 A. D. He was captured by Irish raiders on the coast, when about sixteen years old. For six years he was held a prisoner, during which time he seems to have learned the language of his captors, and also he seems to have heartily learned to hate the Druidical religion.

He effected his escape, and reached Europe or Africa in a ship. He mentions crossing a desert before reaching Gaul. But that "desert" is probably the symbolical path of asceticism which is barren of spiritual blossoming until priesthood has been attained. In Royal Arch Masonry, the candidates go blind-folded over the terrible desert of ignorance and ancient faiths, all the way from Babylon to Jerusalem. The worst is then over.

Sucat seems to have stayed for fourteen years or thereabouts in France. How much of that time he put in studying for orders we do not know; but we do know that he studied under the direction of the Bishop of Gaul, and received the name of "Patricius." He was commissioned to go to Ireland to convert the poor benighted heathen to the true faith, and to counteract the spread of an independent sect of Christians who were working in the southeastern part of the Emerald Isle. Patrick, however, went into northern Ireland, thus leaving the sect in question unmolested; and so it remained until fused into the Church of England at a later date.

Either accidentally, or purposely, Patrick broke the taboos of the Druid priests on May-eve, when sacred or "new" fire was made throughout the locality, by diffusion from a single flame. The Druids were really staging a dramatization of their doctrine of the manner in which the Promethean fire, or the blaze of forethought was brought into the dark mind- realms of mankind. Patrick's actions were looked upon as sacrilegious, as they really were; and thus his conflict with the Druids began. Patrick and Christianity won the trial, and the Gospel was spread over the island rapidly. His particular mission and hobby was the persecution of the Druids, and the suppression of their rites and practices. He broke into their circles and their schools in the groves. He broke into their temples, such as they were, and smashed their idols, when they had any. In fact, Patrick and his followers seem effectively to have banished the Druids from Ireland, if they did not also exterminate many of them, which is not at all unlikely.

THE LEGEND OF THE SNAKES

It was in that work of extirpating the Druidical faith, and in driving out the priests called "Druids," that Saint Patrick gained that strange zoological distinction of having driven the "snakes" out of Ireland. The Irish peasant, however, absurdly imagines that the zealous missionary actually ridded the swamps and meadows of literal reptiles, in spite of the fact that small serpents are still found in Ireland. In fact, the ecclesiastics of the Roman Catholic Church seem to have fostered this view of what Saint Patrick did. They did not understand that the term "snake" was symbolical.

It was the Druids who were the "snakes." They called themselves "snakes." They were proud to call themselves "serpents" and especially "adders." They had degrees of initiation into their priestly and philosophical secrets. The candidates or those of the lowest order seem to have been called "vipers." They lived as it were, far down from the sunlighted hill-tops. The vipers lived in the swamps and lakes. The "adders" seem to have been the highest order, and were the Druids proper. (1) They were supposed to be spotted with milk-white markings of the light of wisdom and purification. They symbolically lived upon the hill-tops, and were "Spotted Adders" basking in the sunlight of truth.

Far and wide, the serpent is called the emblem of wisdom and knowledge. The Druids looked upon themselves as having won the wisdom of the serpents. Even Jesus said: "Be ye wise as serpents." But the Druids prided themselves on spiritual and cosmic wisdom, rather than on the carnal wisdom that the serpent conferred when "Adam knew his wife." The Egyptians tried to show that the brow of Pharaoh was the seat of wisdom by representing the uraeus twined about his head.

A student of Druidical lore by the name of Davies has translated the poems of a Gaelic bard named Taliesin. In the "Ox-pen of the Bards," this poet says:

I am a singer:

I am a tower:

I am a Druid:

I am an architect:

I am a prophet:

I am a serpent:

I am love...

Thus he identifies himself as a Druid with the serpents. In the "Battle of the Trees," the same bard also says:

I have been a spotted adder on the mount . . .

I have been a viper in the lake . . .

Drest in my priest's cloke

And furnished with my bowl.

The bard is apparently speaking of the initiations through which he had passed in being made a Druid of high order. Evidently, he passed through something analogous to the degrees of primitive secret societies, or of Freemasonry. The Druids are well known to have had at least three degrees which were conferred most solemnly at night. The first and lowest was the Eubates, the second, the Bards; and the third, the Druids. The candidate went through a symbolical death, being buried in the West, and then was resurrected in the East in the Third Degree. There were probably other degrees that had to be passed, too.

THE MYSTIC EGG

The Druids in their rituals staged the idea of "world renewal," and they taught the doctrine of reincarnation of the soul, as a means of spiritual purification and salvation. They taught the immortality of the soul, and the final resurrection of the dead. These ideas were beautifully symbolized by means of a small golden egg, or by a colored glass egg, which, as an emblem and a silent promise of a new life, was hung about the neck by a chain.

Pliny says he saw one of those eggs, and he tells what he heard concerning it. He says it was covered with a membrane or integument; but he seems not to have examined it further than to state that the membrane was studded with small cavities. They probably represented eyes by which the Druid saw and knew all things. Pliny does not state whether there was a golden, a glass, or a vitrified-clay egg within the covering. Perhaps very few of them were really of gold. Many of the glass ones were of several colors. Pliny describes the one he saw as an "involved ball"; and by that we assume he means that it was a sphere or egg enclosing several other eggs concentrically, after the manner of the Babylonian conception of the universe, world within world.

The egg was supposed to be produced in the froth of a knot of serpents, and from them it shot forth or was tossed up. At such a moment, the plucky man would snatch the egg or catch it in his cloak, and ride off at full speed, with the snakes in pursuit. The thief had only to cross running water to make himself safe, because the "adders" could not or would not continue. The egg was also said to send its rays to a distance. It was called a "Token of Life," and "the splendid product of the adder." These statements have reference doubtless to dramatic events in the rites of passage. The egg in the cloak is no doubt the candidate himself wrapped in his own cloak. It is he who is shot forth, tossed up, or as he would say "raised" in radiant wisdom by the concerted teachings of the closely knitted knot of brethren who circle about him in single file, circumambulating like a snake.

The running water that he crosses has reference to baptism, whereby symbolically the candidate accomplishes a new birth. Then having come to the status of the "twice-born men," the adders no longer pursue him, for he is on a par with them. (2) As a finished mental and spiritual product of the esoteric teachings of the adders, the tyro becomes a splendid jewel, a radiant ball, or a golden egg, a perfect

Ego. Then he is entitled to wear the golden egg, as the insignium of his order, even as a Mason wears his emblem. The egg is his proof offered to others that he has been shown the secrets of Life in its fullness of immortality, radiance, wisdom, power and influence. All in all, the ideas were most noble and poetical ones.

The one unquestioned good that Saint Patrick did accomplish was the suppression of human sacrifices or the remnant of it that the Druids in Ireland practiced. Their rites of "world renewal" involved the symbolical representation of the destruction of the wicked souls, by the tossing of a basket- full of criminals all ablaze into the sea, from off a cliff. After ten years labours, Saint Patrick went to Rome for the first time. He came back with several parcels of holy bones, and with them, he introduced the cult of cadaver worship into Ireland. Even though the Cross superseded the luminous egg as a symbol of Irish religion, we have nevertheless retained the egg in its brightly colored form, as the emblem of the resurrection, and which is conferred especially upon children on Easter Sunday. Easter was a great fete-day with the Druids, but not with the early Christians. So after all, the "Splendid Product of the Adders," was not wholly extirpated from the Emerald Isle, even if Saint Patrick did succeed in driving the "snakes" out of the land.

NOTES

1. This contrast between adders and vipers is not borne out by the zoological facts. They are both names for the same species of viperinae. [Ed.]

2. It would probably be well to offer some proof for the bald statement in the foregoing text, where it was asserted that the candidate fleeing with the stolen egg, is not pursued farther than the stream, because therein, he is purified by a baptismal rebirth, lifting him spiritually to the status of the "Snakes.". The following quotation seems to substantiate the writer's interpretation. It is taken from Conway's "Demonology and Devillore," N.Y., 1889, page 3:

"William Craft," an African who resided for some time in the kingdom of Dahomey, informed me of the following incident which he had witnessed there. The sacred serpents are kept in a grand house, which they sometimes leave to crawl in the neighboring grounds. One day a negro from some distant region encountered one of these animals and killed it. The people learning that one of their gods had been slain, seized the stranger, and having surrounded him with brushwood, set it on fire. The poor wretch broke through the circle of fire and ran, pursued by the crowd, who struck him with heavy sticks. Smarting from the flames and blows, he rushed into a river; but no sooner had he entered there, than the pursuit ceased and he was told that, having gone through fire and water, he was purified, and might emerge with safety."

The candidate for Druidical honors seems to have purified himself by a baptism in water alone, for no mention appears to be made of any requisite baptism by fire. In the one case, the offender emerges from the stream, forgiven for having stolen a "snake's" egg; and in the other case, he is forgiven for having killed a snake. In either case the snakes are sacred.

----o----

The Dionysiac Artificers; A Masonic Myth

By BRO. DAVID E. W. WILLIAMSON, Nevada

MANY Masonic writers, especially in recent years, have adopted the assumption that the ancient Dionysiac Artificers of Ionia were an organized brotherhood of architects and builders, the forerunners of the Craft if not its actual founders. It is disconcerting, therefore, to discover in absolutely none of the Greek and Roman authors of antiquity a single mention of them in connection with the structural arts. Misled by their own failure to verify the pretentious footnotes cited in Alexander Lawrie's History of Freemasonry, the first edition of which appeared in Edinburgh

in 1804 and the second edition in 1859, some very eminent brothers here and abroad have been made the victims of an imposture that in the interest of truth should be exposed.

The first suggestion of the Dionysiac Artificers as a possible fraternity of Masonic character was made by Professor John Robison, a Scotch mathematician, secretary to the Royal Society of Edinburgh, who in 1797 published a book entitled Proofs of a Conspiracy Against All the Religions and Governments of Europe, Carried on in the Secret Meetings of the Freemasons, Illuminati, etc. His purpose was probably political in some way, but so far as the book itself was concerned on its face it was an attack on Freemasonry's interference with government and included English Freemasonry as well as that on the Continent in its indictment. In his second edition he recanted his statements about the Craft in Great Britain. On page 20 of Proofs of a Conspiracy Professor Robison says among other things:

We know that the Dionysiaes of Ionia were a great corporation of architects and engineers who undertook, and even monopolized, the building of temples and stadia, precisely as the Fraternity of Freemasons monopolized the building of cathedrals and conventual churches in the Middle Ages. Indeed, the Dionysiacs resembled in many respects the mystic fraternity now called Freemasons.

Robison, as a scholar at a time when the classics were essential as part of the equipment of an educated man, must have been aware that as architects and engineers the Dionysiac Artificers were unknown to the ancients. At any rate he limited himself to pointing out pretended points of resemblance and he did not go so far as to say that the Dionysiac Artists and the modern Freemasons were the same. It remained for Lawrie's History of Freemasonry eight years later to take Robison's statement as the basis for a long chapter in which the unqualified assertion was made that the two were identical. Lawrie was a bookseller in Edinburgh in 1804 and because of the vogue of his book (as Robert Freke Gould, Masonic historian, suggests), he later became Grand Secretary of the Craft in Scotland. But he was not a man of education, and the very learned air of his production led to the general belief that he had employed someone else to write it. On May 9, 1863, Notes and Queries (London) published a statement that at the sale of the library of Dr. Irving, a note in the doctor's hand-writing was found in a copy

of the History in which it was stated that Lawrie had asked Irving to write it and on his declining had employed David Brewster. Brewster, who afterwards became famous through his discovery of the diffraction of light, for which he was knighted, was a young man at the time, a recent graduate of the University of Edinburgh, who was supporting himself by furnishing articles to encyclopedias and current magazines, and, if he was the author of Lawrie's History he must have regarded it as an occasion for a jeu d'e'sprit, for he certainly knew his Greek and Roman writers. But a single putative note is hardly sufficient evidence that Brewster had anything to do with it. Nor is it necessary to assume that the author of the book was a man of great erudition, for the Dionysiac idea was ready to his hand in Robison's Proofs of a Conspiracy and the classical quotations were easily available at Lawrie's own book-shop in Lempriere's Classical Dictionary, which had been first published in 1788 and of which there had been many editions.

The chapter of the History in which the Artificers are discussed appears on its face to be a very learned affair, with copious footnotes. It treats of the Dionysia, or mysteries of Bacchus, by way of introduction, tells of how they were interwoven with those of Ceres and gives some particulars of the Eleusinian mysteries at Athens, with references to Plutarch and Herodotus. Then it says:

As Bacchus was the inventor of theatres, as well as of dramatical representations, that particular class of Masons, who were employed in the erection of these extensive buildings, were called the Dionysian Artificers, who possessed the exclusive privilege of erecting temples, theatres, and other public buildings in Asia Minor. They supplied Ionia and surrounding countries with theatrical apparatus by contract; and erected to Bacchus, the founder of their Order, the magnificent temple at Teos. These artists were initiated into the mysteries of their founder, and consequently into those of Eleusis. (History, page 25.)

For the statement that they were employed in the erection of extensive buildings and were called Dionysian Artificers, Aulus Gellius, lib. xx, c. 4, is given as the sole authority, while to sustain the rest of it the especial references that would carry weight in regard to "the magnificent temple at Teos" are to Strabo, lib. iv. Let us first turn to Aulus Gellius, whose work is called Noctes Atticae, using the copy of the original as published by Teubner at Leipzig in 1903, the text edited by Carolus

Hosius. Here is book twenty, chapter four, to which Lawrie refers his readers, translated:

Unseemly and shameful fondness and lust of players; and words written upon it by the philosopher Aristotle.

A wealthy youth, pupil of the philosopher Taurus, had as companions in his pleasures and pastimes some comedians, tragedians and flute-players. They call this race in Greece the artificers of Dionysus. To lead the youth away from fellowships and social intercourse with stage players, Taurus sent him these words copied from Aristotle's book called General Problems and ordered him to employ himself daily in reading it: "For what reason are the Dionysiae Artificers for the most part worthless? Because, with as little as possible of reading and studies and barely sufficient skill, they form a fellowship to share in the manner of living and because they are in difficulty most of the time on account of their incontinence. Each is skilled in providing unskilled thines."

This quotation, it will be noted, is solely about shiftless and dissolute actors and flute-players, yet it is the only citation made by Lawrie to sustain his statement that the Dionysiac Artificers were employed in the erection of extensive theatrical buildings ! The fraud practiced upon the reader by Lawrie is at once apparent, but the rest of his statement may well be quoted here in its essentials. On page 27 of his History he resumes his theme thus:

About a thousand years before Christ, the inhabitants of Attica . . . sailed to Asia Minor, drove out the inhabitants seized upon the most eligible situations and united them under the name of Ionia in compliment to the majority of their number, who were natives of the province. In a short time the Asiatic colonies surpassed the mother country in prosperity and science. Sculpture in marbles and the Doric and Ionian orders were the result of their ingenuity... . For these improvements the world is indebted to the Dionysian Artificers, an association of scientific men who possessed the exclusive privilege of erecting temples, theatres and other public buildings in Asia Minor.. . . These artists were very numerous in Asia and existed

under the same appellation in Syria, Persia and India. About three hundred years before Christ a considerable body of them were incorporated, by command of the kings of Pergamus who assigned to them Teos as a settlement, being the city of their tutelary god.

The History goes on to say that they had words and signs of recognition, were divided into lodges, and each separate association was under a master and presidents or wardens; that they had a general meeting once a year, used utensils in ceremonies "some of which were exactly similar to those that are employed by the Fraternity of Freemasons," and that the richer provided for the less fortunate brothers. Therefore, says Lawrie:

We are authorized to conclude that the fraternity of the Ionian architects and the Fraternity of Freemasons are exactly the same. . . . In their internal as well as external procedures the Society of Freemasons resembles the Dionysiacs of Asia Minor.... We are authorized to infer not only that the Dionysiacs existed before the reign of Solomon, but that they assisted this monarch in building that magnificent fabric which he reared to the God of Israel.

The only ancient author to whom Lawrie's History refers for these statements and who directly mentions the Dionysiac Artificers is Strabo. The first footnote in the Lawrie work says: Strabo, liber iv, and two other footnotes repeat it - Strabo, liber iv. Book iv of Strabo never mentions them, but is principally a description of the western European lands, Britain and the Alpine regions. All that Strabo has to say about them is found in his fourteenth book, chapter 50, 29, and it is as follows: [translation in Bohn's library]

Next to Colophon is the mountain Coracium, and a small island sacred to Artemis, to which it is believed that the hinds swim across to bring forth their young. Then follows Lebedos. distant from Colophon 120 stadia. This is the place of meeting and residence of the Dionysiac artists (who travel about) Ionia as far as the Hellespont. In Ionia a general assembly is held and games are celebrated every year in honor of Bacchus. These artists formerly inhabited Teos, a city of the

Ionians next in order after Colophon, but on the breaking out of a sedition they took refuge at Ephesus- and when Attalus settled them at Myonnesus, between Teos and Lebedos, the Teians sent a delegation to request the Romans not to permit Myonnesus to be fortified, as it would endanger their safety. They migrated to Lebedos and the Lebedians were glad to receive them on account of their own scanty population.

There is nothing in this about a fraternity of architects and engineers or builders, nothing about their having the exclusive privilege of erecting theatres temples and public buildings and nothing to justify the idea that they were stonemasons or masons of any sort; yet it is the reference made by Lawrie and out of it Prof. John Robison also must have drawn whatever he knew about the Dionysiac Artificers. Other footnotes in Lawrie's History name Herodotus, Anacharsis Plutarch, Livy, Gillies' History of Greece, Chandler's Travels in Asia Minor, Chishull's Asiatic Antiquities, lonian Antiquities by the Society of Dilettanti, Josephus' Antiquities and Potter's Antiquities. The Anacharsis on whom he relies is the hero of Barthelemy's fictitious Anacharsis en Grece, and the archaeological lore of the French numismatist has been superseded by modern scholarship. Anacharsis was published in 1789 as admittedly a work of fiction and was a widely read work in the original French. Gillies' History of Greece, published in 1786, was really a potical document for the Whig party in Great Britain and, though once widely read, never had any value as history. Chandler was a classical scholar and an able man, but he discusses the settlement of Ionia and not Dionysiac Artificers in the places mentioned by the footnotes given by Lawrie, except with reference to their settlement in Teos, in which Chandler, as would be expected of a scholar, follows Strabo, whom he illuminates by the knowledge gained in his own wide travels. Chishull is not mentioned in any encyclopaedia and the writer cannot trace his works. Of Herodotus, Livy and Plutarch, Lawrie quotes them only in connection with the Dionysia, the Bacchic mysteries, and the worship of Dionysus, and not as authority for any statement, whatever, about the Artificers, with which as an obvious matter of fact they have nothing to do.

But, if the Dionysiac Artificers were not builders, what were they? Precisely the "comedians, tragedians and flute- players" of whom Aulus Gellius speaks in his Noctes Atticae, as already quoted in this article, and they continued as such in classic period without much change, spreading in the early years of the Christian

era to many parts of the Roman Empire outside of the region where they lived in Strabo's time. Writing in the Journal of Egyptian Archaeology for July 1924, on "The Castanet Dancers of Arsinoe," Professor W.L. Westermann of Cornell University says:

Among the members of the Dionysiae guild at Ptolemais we find listed a cithara player, a singer to cithara accompaniment, a dancer, a flageolet player for tragic performances, and trumpeter (page 143).

The earliest reference to Dionysiac Artificers that the writer has been able to find occurs in Aristotle's Rhetoric, iii: 2,10, where, speaking of deducing a metaphor from a higher class if it is desired to cry it up and from a lower if it is wished to cry it down, he gives this example:

And someone speaks (of the courtiers of Dionysus) as Dionysian parasites: they, however, call themselves artificers.

The word translated "parasites" is in the original kolakoi, meaning "flatterers, fawners," and that rendered by "artificers" is technitai, which is interpreted in Liddell and Scott's Lexicon: "theatrical artists, musicians as well as actors." Concerning the passage quoted from Aristotle, Buckley in his translation of the Rhetoric says:

Dionysokolakas: This term, by which the tribe of flatterers seem to have been exposed to ridicule on the stage, was ingeniously borrowed from the name of the patron of the theatre Dionysos; they, however, thought proper to change one theatrical appellation for another more respectable and dignified themselves by the name technitai. This, as well as the corresponding Latin term, artifices, seems to have been commonly applied to actors, musicians, etc.

There is one reference to the Dionysiac flatterers or parasites in Polybius (History, xvi: 21, 8), where they are found in Egypt, not building temples or theatres, but enjoying the bounty of the pleasure-loving Egyptian general Tlepolemus. Says Polybius:

For though he (Tlepolemus) had complete control of the exchequer, he spent the greater part of the day in playing ball and in matches with the young men in martial exercises- and directly he left these sports, he collected drinking parties and spent the greater part of his life in these amusements and with these associates. But that part of his day which he devoted to business he employed in distributing, or I might rather say in throwing away, the royal treasure among the envoys from Greece and the Dionysian actors, and more than all among the officers and soldiers of the palace guard.

Here the word translated "actors" is the same technitai that Buckley translated as "artifices" The English is rendered in this quotation from the Macmillan edition of Polybius, London, 1889, edited by E. S. Shuckburgh, M. A., from the Hultsch text.

Two ancient writers are cited in Frazer's Pausanias and have been drawn to the writer's attention by Bro. R. J. Meekren, editor of THE BUILDER. They are Pausanias and Athenaeum Fraser says (book 1, chapter 2, 5) of Dionysus the Minstrel:

We know from Athenaeus that the "artists of Dionysus" had a precinct in which sacrifices and libations were offered.

From the Corpus Inscriptorum Graecorum he finds that one of the two priests of Dionysus the Minstrel was chosen from

the guild, partly religious, partly theatrical, called the "artists of Dionysus."

It is Athenaeus who quotes Poseidonius (Poseidon. apud Ath. 212 D), and Poseidonius gives a graphic, if brief, picture of the noisy doings in the precinct to which Frazer refers. His Greek is crabbed, but he tells to

men, women and children expecting largesse, sallying forth pell mell, altogether, to the temple; even the poorer men, to support whom at the common tables fees are collected; youths growing their first beard and the artificers of Dionysus, and all behaving with arrogance and jeering at the state. ... Rich and poor they parade in procession which is a sacred affair, many arrayed in shirts of bright colors that drag along.

There are two inscriptions in the Corpus Inscriptorum Graecorum, as published by the classical scholar and antiquarian Philipp August Boeckh, which he restored. The restoration perhaps is the one that forms the basis for Frazer's deduction about the priest of Dionysus the Minstrel being selected from the artists of Dionysus, but the inscriptions are very defective and Boeckh does not pretend to certainty, owing to the extensive lacunae. Transcribing the uncial Greek into English letters, the first inscription spoken of, one found on the lower front of an interior gate at Ammoehosti near Salamis (Famagusta), is as follows:

OLYMPIADAT . . . . . .

THEODOROYTOY . . . . . .

BASILEOSTOYSTI . . . . . .

KAIARCHIEREOSTOYSTI . . . . . .

KYPRONGRAMMAT . . . . . .

TECHITON . . . . . .

By dexterous measurements and surmises from other inscriptions, this is restored by Boeckh so that it could be translated:

In (such an) olympiad, a sacred gift (of such a woman) from the king of the same birth, the commander of the army, the admiral, the chief priest of lower Cyprus, the chief clerk, the Dionysian Artificers.

The other inscription discussed by Boeckh is equally unsatisfactory. Both appear to be a statement of the officials and corporate bodies that have contributed toward the erection of a gate or monument and the Dionysiac technitai are mentioned in each.

Citations from Pausanias by Frazer, book one, chapter two, 5, and book seven, chapter three, describe the city of Teos and Lebedos, and one sentence in the former, translated by Bro. Meekren and forwarded to me by him, is of importance because it confirms Strabo's statement about the general meeting to the extent of telling of the building where the preparations are made for the "processions which are conducted annually and at other intervals."

From the quotations already made, it should be unnecessary to point out the absurdity of imagining that these strolling players, the Dionysiac Artificers, were ever employed on the Temple of Solomon as expert stonemasons or in any other capacity. If they ever had been domiciled in Tyre or anywhere on the Syrian coast, the fact would certainly have been stated by Strabo, but he is specific that their headquarters were in Ionia and he enumerates the cities in which they lived from time to time. There is no record of the Ionians as a people before the eighth century, B.C., and Homer uses the name but once. As King Solomon's temple was built in the first half of the tenth century, B.C., and as the first mention of the Dionysiac Artificers is found in Aristotle, who flourished in the fourth century, it is hardly necessary to do more than call attention to the fact that the temple had been built, razed and built again before the guild of Ionian actors ever was organized. Of

Lawrie's statement on this point, therefore, it must be said as Robert Freke Gould said of him in connection with assertions about the Sinclair deed in Scottish Masonry: "We look in vain for any corroboration of this assertion, for it is simply untrue."

From time to time there have appeared references ts the work of Hypolito Da Costa in an effort to support the belief that the Dionysiac Artificers were really ancient Freemasons. Da Costa published in London in 1820 a small book entiled: Sketch for the History of Dionysian Artificers. What it has to say about the Artificers exactly follows the statement in Lawrie's History even to the very words and the only citation germane to the subject is that from Strabo, which is the same that is made by Lawrie. Obviously Da Costa, who had some reputation as a Masonic student, was a victim of Lawrie's deception, as many others have been since his day.

----o----

The Rosicrucians

By BRO. A. J. B. MILBORNE, Canada

IN 1887 appeared a book, now long out of print, entitled The Real History of the Rosicrucians. Now, forty years later, comes another work by the same hand, that of Bro. Arthur Edward Waite, the wellknown student of occultism and mysticism, whose many laborious and beautifully written books would alone make a library on these subjects. In the new volume, The Brotherhood of the Rosy Cross, he takes up the old subject "as one who can speak now, not only with different and much further knowledge on the internal side, but as one who has travelled various paths belonging to its sacred world." Bro. Waite is acknowledged to be an authority, not only on Rosicrucianism, but on those subjects pertaining to sacramental religion and higher mysticism, all of which he has studied devotedly throughout his life,

and which are the theme of his many books. There is an interrelationship between Bro. Waite's works, and the volume under review is not only a history of the Brotherhood of the Rosy Cross, but another step towards that height to which he has so zealously and devotedly directed his course - "the Life Which Is Hidden With Christ in God."

At the outset the claims of the mythical precursors of the Order are dealt with in no uncertain manner. Those put forward on behalf of Raymond Lully and Count von Falkenstein and that made by Karl Kieswetter as a direct descendant of the last chief of the Brotherhood, inspire no confidence; those asserting the association with the Order of Paracelsus, Cornelius Agrippa and Dr. John Dee are set aside, and the contention more recently advanced by Mrs. Henry Potts, W.F.C. Wigston and Harold Bayley that Francis Bacon was connected with the Brotherhood is disproved by analytical and pungent criticism.

Bro. R.F. Gould (not C.F. Gould as appears on pages 80 and 435) in his Concise History of Freemasonry writes that Benedictus Figulus affirms the existence of an association of physicians and alchemists in the fourteenth century the object of which was discover the Philosopher's Stone. Bro. Waite says this may be true, but that Bro. Gould has been misled by the story that this body was merged in the Rosicrucian Order about 1607.

The Militia Crueifera Evangeliea, formed possibly by Simon Studion in 1586, and acknowledged to be an occult evangelical fraternity, is found to be identical with the record of the later body in respect of doctrine and symbolism, though distinguished from it by its distinct Second Adventist viewpoint. Three witnesses are produced in support of its claim as a forerunner of the Brotherhood of the Rosy Cross and critically examined - Professor J.G. Buhle, who derived his information from Wirtembergisches Repertorium der Litteratur, which in its turn derived from Simon Studion's Noametria, an unprinted book described as a brief introduction of all mysteries in Holy Scripture and the universal world, and containing the first intimation of the Rose and Cross in symbolism; C.G. von Murr, the author of an essay on the True Origin of the Rosicrucians and Masonic Orders, published in 1803, and Melchior Fischlin. Bro. Waite adds in an appendix that "The Militia was no more than a field in which the Order may have sprung up."

Proceeding, the author is persuaded that the philosophical and theosophical position of the Rosy Cross belonged to Christian Kabalists, who believed the Zoharic literature bore testimony to the fact that the expected Messiah was Christ; but he asserts that Heinrich Khunrath, an illuminated Christian Kabalist of the period, casts no light on the historical origin of the Rosy Cross, nor is any basis found for the alleged connection with it of Jacob Bohme, the German theosophist. In discussing a book - La Prophetic du Comte Bombast - published in 1701, attention is drawn to the fact that Dr. Francois Allary, to whom the publication is ascribed, describes the nephew of Paracelsus as being a Chevalier de la Rose Croix, a title "which is so familiar in High Grade Masonry after 1754," and it is found "not a little curious in 1701, from a Masonic standpoint, when it is moderately certain that there were not even three Masonic degrees."

Scrutinizing all the evidence, Bro. Waite discovers no trace of the Society prior to the seventeenth century and expresses the view, under reserve, that the Rosy Cross was in embryo in 1604, that the Naometria of Studion was its first memorial, in the sense of a precursor, and that its doctrine was held in common by many theosophists at the end of the sixteenth century.

THE OFFICIAL DOCUMENTS

Turning next to a consideration of the official publications of the fraternity, Bro. Waite says it is certain that prior to 1614 (the probable date of the first printed publication of the Fama Fraternitatis) the peculiar set of notions and the prevailing atmosphere which characterized Rosicrucian documents are to be found in the writings of Valentin Weigel, a Lutheran mystic, who Gottfried Arnold asserted was the founder of the Order, and also in those of Egidius Gutmann, mentioned by Arnold as a member. Weigel died in 1588 or many years before the Rosy Cross had been heard of, and Gutmann, Bro. Waite maintains, was not a member, though he may be considered as a precursor of the Order in that he represented its attitude and mental feelings.

The Fama Fraternitatis, which contains the legend of the mythical founder of the Brotherhood - Christian Rosy Cross - relates the circumstances under which the Order came into being and accounts, after its particular fashion, for the supposititious transmission of secret knowledge from East to West, was originally issued accompanied by a reply thereto by Adam Haselmeyer. Haselmeyer claimed to have seen the original manuscript in 1610 though it was in existence fifteen years earlier if the evidence of Julius Sperber is accepted. The fraternity is described as being versed in Higher Magia and pure Kabalism, and as possessing a hidden art of healing and the secret of the transmutation of metals, but the author finds "the root of all was in certain written memorials, which were a heritage from the past." The Universal Reformation which was bound up in the original issue of the Fama, and as a result was accepted at the beginning as an official document, was the work of an Italian satirist - Frajano Boccalini, and in Bro. Waite's estimation has no title to consideration as a Rosicrucian publication.

The Fama Fraternitatis was followed by the Confessio Fraternitatis R.'.C.'., which furnishes the first date in Rosicrucian history - 1378, the year of birth of Christian Rosy Cross - but it is found to be an unsatisfactory document, though corresponding more or less to the expose promised in the Fama.

The third Rosicrucian document - The Chemical Nuptials of Christian Rosencreutz - is an allegorical romance or parable woven about the legendary founder of the Order, and does not contain any contribution to its history. Bro. Waite now supports the view that this singular work was the production in his early youth of Johann Valentin Andreae, and has revised his former opinion set forth in his earlier book that it was incredible as a boyish effort. It was published in 1616, and he considers it unquestionably a contribution to the Rosicrucian philosophy.

The thesis of Professor Buhle that the series of publications was part of an elaborate hoax planned by Andreae is examined at length and the conclusion is reached that there is nothing to justify the alleged authorship by Andreae of the Fama and Confessio, nor to support the claim that he was even a Rosicrucian, though it is admitted that Andreae was one of a close corporation from which the tracts emanated.

Summing up the documentary evidence before him, Bro. Waite finds in the Fama an early vistage of a design which developed subsequently under the protection of the Rosy Cross, namely the spiritualization of alchemy, and in this design he traces a reflection of the Lullian philosophic system.

The publication of the Fama created considerable stir in Germany and the Confessio stimulated the production of much literature, not only in support of the movement, but also hostile to it. This literature is discussed under four heads: (1) the letters and pamphlets of those seeking admission to the Order, in response to the invitation extended in the Fama; (2) independent tracts on various branches of occult science and philosophy dedicated to the Brotherhood; (3) critical tracts in examination of Rosicrucian principles, and (4) dubious and palpably fraudulent documents.

An interesting chapter is devoted to the Kentish philosopher - Robert Fludd - and his association with the Brotherhood of the Rosy Cross, to which he was drawn by its possession of the basis of philosophy and the supreme secret of medicine. He wrote in defence of the early Rosicrucian pamphlets in 1616, and in his later works conceived the Brotherhood to be working under the impulsion of the Holy Spirit and to be endowed with spiritual virtue and the higher Divine Grace. He thus spiritualized the Order even as he did Alchemy - in which the Philosopher's Stone became the Power of God. The writings of Robert Fludd are found to be of some importance as a presentation of the Secret Tradition in Christian times, and a development at large of the Rosicrucian philosophy. A commentary on the debated question as to the actual existence of the Rosy Cross as a corporate entity is obtained from Fludd's last work - Claris Philosophiae et Alchymiae Fluddanae - where he "puts on record his personal conviction that all persons whatsoever may and shall be accounted as true Brethren of the Rosy Cross if they are rooted firmly in the Christian faith, confirmed in the knowledge of themselves, and consciously built up on that cornerstone which is Christ Spiritual." Bro. Waite affirms his belief that Fludd was acquainted with Studion and was by him brought into the circle of adeptship, but that the Order was not formed by him, though he may have belonged to something at work under that name.

The connection of Maier, the great German alchemist, with the Brotherhood is then taken up. His first publication was issued in the same year as, if not earlier than, the Fama (1614), and as no mention appears in it of the Rosy Cross, Bro. Waite concludes he was not then connected with the Order. His entrance into the debate is sufficiently late to give the quietus to those who suppose that he visited England commissioned to spread its claims, though there is no question that he travelled there as an alchemist. Maier comes to the defense of the Rosy Cross in 1617, when was published his Silentium Post Clamores, and he espoused its cause until his death in 1622.

After dealing with the history of the Order in Germany, France and Holland, in the course of which Bro. Waite examines the many pamphlets put out by its apologists and assailants, the reader is brought back to a renewal of interest in the Order in England following the publication in 1650 of two tracts by Thomas Vaughan writing under the pseudonym - of Eugenius Philalethes. The extravagant and mendacious histories of the Order involving Elias Ashmole, Vaughan and others, written by contemporary and later writers receive energetic condemnation - "a considerable number of lying witnesses being driven out of court, carrying with them the baggage of their mischievous and idle fictions." The connection of Elias Ashmole with the Brotherhood is dismissed as a legend, unsupported by any evidence, though it is conceded that his contributions on the subject of Alchemy are a reflection of Rosicrucian doctrine.

THE EIGHTEENTH CENTURY REVIVAL

Just as in England, Rosicrucianism fell into a state of somnolence, so in Germany, nothing is heard of the Order during a period of at least seventy years, or until 1710, when Sigmund Richter published the Laws of the Brotherhood. A change is now noted in its form and spirit, and the Society divided into two branches called respectively the Rosy and the Golden Cross under an Imperator. The first trace of ritualistic observances also appears in the use of a very simple form of acception "comparable . . . to the method of conferring the Liveries still prevalent in certain City Companies of London," "probably not unlike the mode of making an Enter Apprentice and communicating the Mason's Word in Scotland," and recalling "exactly the procedure indicated by some of the Old Charges of English origin."

From the publication of Richter's Laws in 1710 until 1777 there is no evidence as to the nature of the secret workings of the Holy Houses, but in the latter year a new epoch in the Golden and Rosy Cross opens with developed ceremonial forms and under Masonic auspices. Bro. Waite gives an abstract of the Legend of Foundation and finds it to vary but slightly from that of the Secret Tradition in Israel. "The Legend is notable otherwise as formulating for the first time, and on the authority of the Order itself what may be called the once familiar and even popular thesis which represented Speculative Freemasonry as emerging from a Rosicrucian center." The Order was also Christian and maintained the doctrine of the Blessed Trinity, but after a detailed examination of the rituals and instructions of the grades "it emerges with considerable clearness that the concerns of the Golden and Rosy Cross in the year 1777 notwithstanding the spiritual and religious atmosphere by which it was encompassed, had no other purpose than the physical medicine of men and metals."

THE PARALLELIAM TO FREEMASONRY

In discussing the revival of interest in the Rosy Cross, Bro. Waite refers to the revival of Freemasonry in 1717, which he contends, was due, not so much to the formation of a Grand Lodge, or to the fact that Freemasonry came into public favour, but to the developments in its ritual. These developments, he says, "must, and can be only, in the present state of our knowledge, relegated to post-1717, and most probably are the work of the period between 1724 and 1726." Just as mere vestiges of ritual are found in the operative documents of the Masonic Fraternity, so does Bro. Waite find corresponding vestiges in the Rosicrucian laws of Richter. "There was no borrowing one from another, since neither had aught to lend." There is also the natural parallel between the Apprentice Mason who learned the mystery of his trade and the Novice of the Rosy Cross, who acquired Hermetic secrets, as both were communicated under a pledge of secrecy. This, then, "is how Masonry stood in relation to the Rosy Cross, until the former had earned its titles . . . by the high magic of Rites" and the Rosy Cross passed under its banner.

The Masonic grade entitled Rose Croix is first heard of in France in or about 1754 under the obedience of a Council of Emperors of the East and West, being numbered eighteen in its sequence of twenty-five grades.

It was the only grade that had any Rosicrucian complexion and the author finds its sudden appearance after a hundred years without trace of the Rosy Cross in France, one of the most unlikely things that ever occurred in Masonic history. The belief is affirmed that it came from a Rosicrucian source, and that it stands at the present day as it stood then "the Christian answer to Masonry, the Christian intent and meaning impressed upon the Craft grades, their completion and their crown." "The Rosy Cross is for the eighteenth degree of the old Rite of Perfection precisely that which it was for Robert Fludd, namely the Cross of Calvary steeped in the mediatorial blood of Christ" and Bro. Waite says, "there is no question that the eighteenth degree in its valid and orthodox form as the Word discovered and communicated, carried on the Rosicrucian claim to possess the key of Masonry, to be actually its fons et origo and to deliver its final message.

The chief occult personages in France during the second half of the eighteenth century - the Comte de Saint Germain, Cagliostro and Martines de Pasqually, and the contentions put forward by their respective protagonists are discussed. The survival of the Order in Germany during the same period is followed up and the connection with it of Frederick William II, and his chief advisers, Bischoffswerder and Wollner passed in review. The reorganization of the Brotherhood in 1777 did not, however, eliminate undesirables and malcontents, and as a result other Rites and Orders became established in the likeness of the original and advancing corresponding claims. Among these were the Initiated Brethren of Asia, which was active in Austria and Italy, and the Fratres Lucis. Both lapsed gradually and passed out of sight at the beginning of the nineteenth century.

THE ROSICRUCIANS IN RUSSIA

The Rosy Cross is followed to Russia which it entered upon the auspices of German adepti and, with Masonry, became identified with Martinism. It appeared

to connote a purely spiritual movement, centers about the person of N. Novikoff, and ends in 1792 with his arrest and imprisonment by the Empress Catherine II. An interdict was laid on all Masonry in 1797, removed by Alexander and applied again more rigidly in 1822, but, Bro. Waite adds "we know that suppressions of this kind do not kill institutions which have anything vital in them, they disappear from public gaze, and find a place in catacombs or in the very crypts of palaces" and he believes, from reports which have reached him, that the Rosy Cross was still subsisting in Petrograd before the war, though he surmises that it has degenerated into the older occult activities.

Another phase of the Rosicrucian mystery is entered upon in 1794 when a certain Comte de Chazal, a resident of Mauritius, received Dr. Sigsmund Bacstrom into a Societas Roseae Crucis. The document recording the reception is epitomized and the conclusion is drawn from its analysis that this sodality is not to be identified with the Golden and Rosy Cross, but is attributable to the system of which Richter was the spokesman or even to some earlier development.

The circumstances attending the formation of the existing Rosicrucian Society - otherwise Societas Rosicruciana in Anglia are examined, and an analysis is given of the manuscript The Star Rising in the East, the product of a Major F. G. Irwin, who organized a similar society in the West of England about the year 1874 and which apparently passed out of existence a few years later. In the opinion of Bro. Waite neither of these societies reflect anything from the past of Rosicrucian history.

Summing up the results of his exhaustive enquiry, the author concludes that "there were several schools within the general circle of the Order. . . (1) those of the astral workings, activities and fruits of the magical paths in their distinction from the Higher Magia . . . (2) those which confessed only to dedications in physical alchemy, like the Reformation of 1777 and (3) those for which the Kentish philosopher Fludd stood up a most valiant champion more than a hundred years before." "The various associations and sodalities which have claimed the generic title exhibited in the early 17th Century, rose up in their day, advancing their particular claims, and they died also in their day." "It is above all things probable that their connection one with another was in the bond of union furnished by an

identical name and a certain consanguinity of intention, whatever the intention was." Traces of spiritual intent are discovered in the disjointed progression of the Order, and reflections of the speculative theosophy of the Zoharic and Kabalistic schools are found in its doctrine. But the links are broken everywhere, "that which remains, however, is the Rosy Cross, a body of Christian symbolism, variously interwoven and clothed in various forms."

Finally, Bro. Waite takes the position that "Though many associations sprang up successively and concurrently under the implied and expressed claims connoted by the same recurring denomination, though their history is chequered enough, though that which is called originally the House of the Holy Spirit may have been occasionally a den of thieves, the sacramentalism of the sign remained, and - again in the natural evolution of things - it was antecedently and above all things probable that there would come about (1) a reversion to the one only and valid message of the sign; (2) a desire on the part of some who knew and were of the elect that the Rosicrucian House of the Holy Spirit should become or again be consecrated to the Holy Spirit of God. It is this transformation which has come to pass in fact. The old Rosicrucian Tree of Life in Kabalism has become the Tree of Life in mystical experience on the ascent of the soul to God. The light of the Rosy Cross under such new birth in time is the light of the world in Christ. The path of the progress through the mystical Grades and Worlds is the path of the soul's return to that center from which it came forth, or even to God who is its end. After this manner is adeptship transformed by sanctity, the key and secret of all being the translation of ritual into life. The term and crown of all is a great mystery of attainment.... The new spirit has changed not the old name, which is of catholic and perfect meaning in the world of types, but it has changed the body of the thing and has given it a robe of glory." "The Rosy Cross is not a Rite in Masonry, and does not demand now, as it did once, a Masonic qualification of members, yet the key of Masonry is there, for it is a mystery of new life, of figurative or mystical death, and after these experiences there is a Great Mystery of Raising. But it is all in the light of the Sun in Christ shining at the zenith-altitude in a heaven of soul, no longer in the substituted and penumbral rays of the Craft Mason, which have been called darkness visible."

Such is the lofty spiritual note upon which Bro. Waite reaches the end of another path in his quest.

In spite of the difficulties engendered by the successive transformations which the Brotherhood of the Rosy Cross has undergone, the mass of myth and legend which surrounds its origin, and the hindrances created by the extravagant claims of earlier commentators, Bro. Waite has given a remarkable and valuable contribution to our knowledge of its history.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

A REVIEW OF THE TUBERCULAR CAMPAIGN

IT was, in July, 1926, that THE BUILDER definitely assigned two pages every month to the N.M.T.S.A. for the forwarding of their campaign to inform the Masonic Fraternity of the facts about the tubercular situation and the crying need for a real solution of the whole problem. The management of this department has been entirely in the hands of Bro. R. J. Newton of New Mexico, under the direction of the Executive Committee of the Association. We mention this last because we gather that had Bro. Newton been permitted he would have answered directly with facts and figures and names and dates many criticisms levelled against the Association and its aims. The Executive Committee, in the spirit of Masonic amity, did not wish to hurt anyone's feelings, not even to the point of demonstrating that such critics were mistaken or were ignorant of the facts. The motive was one that we must sympathize with, and even admire, yet it is more than possible it was mistaken. One cannot make omelettes without breaking eggs. It is hard to move numbers of men, harder still to move official groups, without making many uncomfortable at the very least. Many of us are uncomfortable and ashamed that the problem exists at all, or that it should have been allowed to grow to such

proportions with no real effort to meet it, and still more so at the gratuitous difficulties that have been put in the way of amending the situation.

THE BUILDER had received communications from New Mexico on the subject, as presumably had the other Masonic periodicals of the country, and while sympathetic had not felt called upon to take any particular part in the campaign. We confess this freely. It perhaps will in part account for the fact that the Masonic press has really on the whole given so little support to the movement. It was not until Bro. Newton came to St. Louis and told those of us here personally about the situation, including some things almost incredible, things that could hardly be published, that it became clear that Masonic obligation bound us to do whatever we could, and to use THE BUILDER as a means of communicating the facts to the Craft. The obligation lay upon the Executive of the Society and the Editors of THE BUILDER in their character as Masons. It lay equally on the members of the Society. However uninteresting, dull or monotonous the pages of the Northeast Corner may possibly have seemed to some of our readers, it was, as we conceive it, our duty to publish these facts and appeals, and the duty of our readers to consider, and act upon them as opportunity served. The fact that members of the N.M.R.S. are students, and THE BUILDER a research journal, not concerned as such in matters of passing moment, does not absolve it or them from the primary Masonic obligations, and we do not apologize for having used to this end a channel of communication designed for other purposes. Nor, so far as we are able to guage the feelings of members of the Society, is any defense necessary, for with almost no exceptions our correspondents have expressed the deepest interest and concern in the movement.

When the N.M.T.S.A. was first organized it seemed to be a long step towards solving the problem. Questioning was expected. The Grand Lodges and the Craft at large had a right "to be shown," to have the facts laid before them and the need demonstrated. That the new Association would be actively opposed did not even occur as a possibility. But it has been; and the opposition has been strong enough to bring it to a standstill. And this because, it may well be, it was not forced to come out into the open. We do not now intend to discuss this opposition, but its strength, or its mass, lay, it would seem, in the very natural and human dislike of lodges, of lodge officers, perhaps even of Grand Lodges, to admit that they had failed in meeting their responsibilities towards their own members stricken with

tuberculosis. Those who had failed those who had sent sick brothers to the Southwest and said they could do no more, those who had suspended absent brethren for non-payment of dues, who might have been found to be sick and destitute had inquiries been made, did not like to have the facts brought home. We can all see that they would not like it, and that the natural reaction would be to doubt the facts presented, and to seize upon any side issues which could be criticized, and in doing so obscure the real object in view.

This we say is the natural reaction. No one likes to be told of mistakes or errors, still less of being remiss in duty. And when any of us are charged with such dereliction, we instinctively defend ourselves; the lines such defense will naturally take will be precisely those upon which the N.M.T.S.A. has been criticized and its efforts opposed.

THE BUILDER has not criticized hitherto, but it has never undertaken to support the Association blindly. So long as there seemed some hope that this particular effort might succeed it did not seem to be conducive to the end in view to do so, for this was the only thing to be considered. Besides we fully admit that "hind sight is better than foresight," and that we did not see things that are now fairly clear. But it may be advisable to discuss the conduct of this attempt in order that the next effort may avoid the snares and pitfalls in which the first seems to have got entangled. For we must repeat, though this attempt may have failed, the problem remains, in every state growing steadily more acute, and American Masonry must find some remedy or stultify itself.

The first thing-it seems only a trifling detail, but such trifles sometimes have far reaching effects-the name the Association adopted was against it. Not only was it too long and too clumsy to be used conveniently in either speech or writing, but it gave an opening to the opposition by seeming to insist upon what was really a subsidiary question. Had it been called "The Masonic Tuberculosis Association," or even "The Masonic Tubercular Relief Association," it would, we believe, have been much better, and might have made a material difference to the outcome. In conversation, in giving addresses, in writing letters, the name was altogether too cumbersome. Even when initials only were used it was awkward. It is possible that the adoption of a short title with a swing to it, a title that was in itself a "slogan" or

rallying cry, would have helped to turn the balance from failure to success. At least those who know anything of advertising will not be inclined to minimize this possibility.

But the more definite defect of the name was that it concentrated attention, not upon the need of relief, but upon one particular method of affording it. In other words it would seem that it was a mistake to have included the word "Sanatoria." The project to provide one or more of these institutions for the treatment of Tuberculous Masons was open to reasonable objection from several directions. It was and is a thing about which there could be diverse and opposing opinions. It has been the chief point of attack on the part of critics, and in criticizing this means to the end, the end itself has been forgotten. Again, a perfectly natural and human thing to do, one that might have been, and perhaps ought to have been, foreseen. Looking back at least, it would appear to have been almost inevitable that this conception would arise. Then the vexed question was raised whether there be any special advantages in the climate of the Southwest for the treatment of the disease. Many physicians say there is not, others believe there is. Where doctors disagree laymen can take their choice, and the doubt thus raised offered another excuse for inaction and delay.

Then those Jurisdictions which already have public and private sanatoria of their own, or were planning to have them, naturally felt that they were not called upon to assist in building or buying other institutions elsewhere. These Jurisdictions are not many, but they are influential out of all proportion to their number. Their attitude counted for a great deal to make or mar the success of the Association. It made no difference that the spokesmen of the latter disclaimed any intention to force the member Jurisdictions into adopting this one plan of action; there was the word "Sanatoria" in its title to outweigh all protest and explanation.

Further it opened the way for another objection. It was said that to start hospitals for tuberculosis would lead to demands for hospitalization of other diseases. Cancer was one especially mentioned in this connection. This argument is very plausible, and we have no doubt helped to lead many to an adverse conclusion who did not stop to consider that cancer patients, or people suffering from most other diseases, do not leave their homes to gain health, or at least do not migrate to one

particular locality. It was also forgotten that tuberculosis is an infectious disease, which the others that have been mentioned are not. The effectiveness of this objection lay in the obscuring of the essentials of the problem by confusing it with the means proposed to solve it. If it were merely a question of curing the tuberculous why should that disease alone be provided for? The fact that three relatively weak and poor Jurisdictions are by force of circumstances being made to bear an undue proportion of the burden of the whole country was lost sight of - though it is the crucial point, the very heart of the situation, the thing that makes it a national and not a local concern.

Though the considerations which led to it are worthy of the greatest respect, it seems also to have been a grave tactical error not to have replied to objections as they arose. It is well enough to turn one's face to the smiter as the Gospel bids us - but not when we are engaged in defending the rights and claims of others. We believe this absence of adequate open reply under attack was also misunderstood by many, and was made capital of by others. Naturally, to those who did not know, silence was taken to mean that there was no defense. A long letter was sent out by one Grand Master, formally to the Grand Master of New Mexico, in effect it was a circular letter to the Grand Masters of the country. It was a very able presentation of all the arguments against national action, and especially against the N.M.T.S.A. It took, and made the most of all the confusions of the real issue, such as those we have touched on. The central need for action was dismissed lightly as much exaggerated. It was an exceedingly able forensic, ex parte, argument against the contentions of the T.S.A. This letter had a tremendous effect, it is not too much to say that it was devastating. Why? Because it was unanswerable? Not at all; anyone familiar with the facts could have answered it, but the Executive Committee thought, so we understand, that it might lead to unfraternal recrimination if its fallacies were exposed. But in the meantime the influential Masons of the country were allowed to assume that no defense could be made. We are inclined to think that this was the turning point. Had the charges been met, for they amounted to that, there was still some hope of success.

Another mistake we believe, it was again done from a desire not to hurt anyone's feelings, was the omission of names, dates and places. There have been published in the Northeast Corner many brief records, each one a condensed tragedy. They were merely samples from the records of the Association. The names of lodges and

jurisdictions were withheld. Naturally everyone said, "Well that couldn't happen in my lodge - that wouldn't be permitted in our jurisdiction." As a matter of fact they came from all over the country. In a few cases they were challenged, but with one exception every statement was made good.

Two Grand Lodges at least, possibly others also, must be credited with making an attempt to find out how many of their members were among these tubercular migrants. Unfortunately they sought their information through official channels. Naturally their inquiries produced negligible results. How many lodge secretaries know anything about absentee members, their health, wealth or even, often enough, their whereabouts? Let us be fair, how can they know? There are very few lodges whose secretaries give their whole time to the work, and it would take all one man's time to keep in close touch with all the members of even a moderately large lodge, as lodges go in this country. It followed that this method of gaining information was foredoomed to futility. Credit is due to the Jurisdictions that made inquiry, they at least were in the van, they recognized a duty, but it was most unfortunate they were so easily satisfied.

What is the answer to the problem! For one thing it shows the enormous difficulty of getting coordinated official action, whether through some connecting organization or informally. The answer may be to take a short cut and meet the need by an organization of individual Masons. We know that thousands of Masons want to have something done, and if it cannot be done officially the next best thing is to do it through some organization that is. not official, that is composed of just Masons, Masons who do desire to put into practice the principles and precepts of the Fraternity.

* * *

A CHANGE OF PLANS

THE preceding article was written when it seemed as if there was no prospect of usefully continuing the work of the N.M.T.S.A. or its corporate existence. A few months ago the Editor of the Masonic Chronicler of Chicago, whose editorial articles are always worth reading, deplored the prospect of such an "ignominous failure for Masonic Charity" and expressed the wish that "some miracle might happen" to save the project. At almost the last moment the miracle seems to have happened. The brethren who have sacrificed so much for this work have conquered their profound discouragement, and instead of recommending the dissolution of the Association, have made plans to continue the work along somewhat different lines. The same considerations expressed above seem to have led them to similar conclusions, and the President of the Association, Bro. H. B. Holt, in his report to the Grand Lodge of New Mexico suggests the amendment of its constitution in such wise as to make it an Association of Masons under the supervision of the Grand Lodge of New Mexico, and also to change its name to the Masonic Tuberculosis Association. These recommendations will be found on another page. We hope to give the report in full next month, it has reached us too late for insertion in this issue.

It appears, from the report, that the one dollar per capita tax paid by the brethren of New Mexico, has almost entirely paid for the expenses of the publicity campaign. This disposes of the rather cruel insinuation that has been made in some quarters that the Executive of the N.M.T.S.A. appealed for funds for the relief of sick brethren and spent them in advertising. As Bro. Holt says, the New Mexico brethren had a perfect right to spend their money as they thought best, and it is not easy to say that they were not right. At least it is now-a-days the accepted procedure to advertise any need for relief in a large way, and in making this decision they were in the best company. In any case the campaign has been most economically managed, and the running expenses have been kept down to the lowest possible figure.

The first thing that is proposed is that the reorganized Association shall take up the management of the Tuberculosis Camp at Oracle, Arizona. Hitherto this has been open only in the summer time. It is hoped to make it more useful by providing medical attendance, which has hitherto been lacking, and perhaps increasing its capacity. Other openings will doubtless present themselves, and we feel confident

that this new plan will meet the approval, and receive the support of the members of the Craft.

* * *

MASONIC EDUCATION

One of the most recent developments in the field of Masonic Educational activities is the recent edict of Grand Master Will H. Fischer of California. The plan for the conduct of Education in that jurisdiction constitutes something of a radical departure from the practice which has been in vogue for a number of years past. The whole purpose of the new movement may be summed up in the following brief paragraph:

The time has come to bring into our lodges some up-to-date information concerning arts and sciences of modern civilization, and to interpret for the benefit of Masons the bearing of these arts and sciences upon the affairs of modern life. Degree work alone, although of extreme importance, will not hold attendance up to the desired level. Masters universally desire a good attendance record. Careful execution of this program is the one certain way to secure an increasing attendance and an increasing interest on the part of new members.

It appears from this, and from the subject which has been announced, "The Automobile," that the intention is to bring into the lodge extraneous material. It will be interesting to watch developments and to learn of the success of the plan.

At this distance it is impossible to judge why such action seems necessary. We can readily see the value of discussing matters that have some bearing on the Masonic Fraternity, and still are divorced from the cut and dried research that is being

carried on by Masonic students. There are dozens of such topics which might be mentioned. Why not a series on Masonry in Business; Tuberculosis and Masonry, or better, the part of Masonry in Combatting Contagious Diseases; Masonry and Education; Masonry and Charity (in the sense of working with established charities)?

The crying need of the Fraternity today, as I see it, is something to link it with everyday affairs - something to make it a vital and integral part of a man's moral existence. There is a need for encouraging the practice of Masonry outside the lodge. A program with this aim in view should be successful and would accomplish the desired result without divorcing Masonry from the educational activities. It would be a consolidated program rather than two separate ones as California seems to propose.

----o----

THE NORTHEAST CORNER

Bulletin of the National Masonic Tuberculosis Sanatoria Association

Incorporated by Authority of the Grand Lodge of New Mexico, A.F.&A.M.

MASONIC TEMPLE, ALBUQUERQUE, N. M.

OFFICERS AND BOARD OF GOVERNORS

HERBERT B. HOLT, Past Grand Master, President

RICHARD H. HANNA, Vice-President

JAFFA MILLER, Vice-President

FRANCIS E. LESTER, Vice-President

WILBUR L. ELSER, Executive Secretary

ALPHEUS A. KEEN, Secretary

JOHN W. BOWMAN, Treasurer

ROBERT J. NEWTON, Editor, Manager N.M.T.S.A.. Las Cruces, New Mexico

The Tuberculosis Triangle

By BRO. ROBERT JESSUP NEWTON, New Mexico

(Concluded from February)

WHAT chance has a man or woman who has to work for partial or entire self-support under such circumstances?

There is no nourishment in fresh air and sunshine. The consumptive has that in abundance, but that simply tends to emphasize the need for plenty of nourishing food. A sick man might get along for many months of the year in the Southwest without a permanent shelter. And for the same months his need for clothing would be small. He may even recover without medical guidance; but he cannot get along without food and his quest for it, or means to get it for himself, and for the wife and small children who too often accompany him, is the supreme tragedy of his hopeless existence. For this reason the average "lunger" fights a losing fight from the date of his arrival.

Many cases do not consult a doctor after their arrival or at any time during their stay in the Southwest. Their home physician told them all they needed was fresh air. They write to him for advice and he gives them "absent treatment" which takes no account of the effect of altitude or of their actual condition. Some patients have spent several years in the Southwest with no appreciable gain in health or strength.

So much for their physical condition and their needs. What kind of reception awaits them in the land of fresh air and sunshine? With the exception of an intelligent few who have made arrangements in advance for care and treatment in a sanatorium, the consumptive must find a place to stay after his arrival in his chosen city or town. The man without much money may find it easier to get accommodations than his richer brother if the latter shows any visible signs of his disease, because hotels and boarding houses which cater to the well-to-do cannot give shelter to a consumptive whose condition is apparent, and every new arrival is, in a sense, under suspicion. The demands of healthy guests make it impossible for a sick man to gain admission, or to remain long in most hotels and boarding houses. This is even true of the cheaper lodging places with any number of regular guests.

In many resort cities, the advertisements of rooms for rent, specify "no sick." In one city an ordinance requires segregation of the sick and well, and boarding houses which propose to care for consumptives must record that fact and not accept healthy boarders. However, in many boarding houses though every guest may cough you will never find a case of tuberculosis. They are all suffering from hay fever, nervousness, rheumatism, heart disease, stomach trouble and other ills.

Consumptives are compelled to resort to "light housekeeping rooms" and will live, cook, eat and sleep in one room often with one or more members of their families. Thorough cleaning and disinfection after removal of such cases is practically unknown.

The same hesitancy about accepting consumptives in hotels, boarding houses and rooming houses extends to hospitals, except those exclusively for the treatment of such cases. The same reason is given, the objections of other patients suffering from other illnesses to the presence of consumptives.

Because of his financial condition the average consumptive is compelled to resort to the cheaper restaurants and live on the coarsest and commonest foods. The "good nourishing food" prescribed by his physician is beyond his reach.

In the business world the same condition exists. It is common for an advertisement for help to specify, "No invalids nor sick need apply." Other employes resent the presence in their midst of a recognizable case of tuberculosis. The searcher for "light work" finds strong competition for every possible job and also finds the pay to be much "lighter" than the work. Willingness to work for mere expenses is manifested by many more than can be employed. The ambition of most cases to "rough it" on a ranch cannot be achieved, because such work is strenuous and is performed by Mexicans to a large extent.

"Homesickness" is another factor in the miseries of the average "lunger." He is not wanted and is made to feel that in every place frequented by healthy people. Because of this he is driven to solitude or to the society of others ill like himself, or to the society which preys upon his kind if they have any means. It has been truly said that "homesickness has slain its thousands."

One popular method of caring for the tuberculous sick in some places in the West and among a certain kind of public official is to "pass them on" to the nearest large city. A consumptive can always get a railway ticket to some other point if he will only use it. This relieves the town of his present residence, of any further expense of handling him. The injustice done him and the community to which he is sent is not given consideration. It is also true that this method is practiced by officials and organizations of cities and towns in other parts of the country, and the practice of "dumping the sick" on the Southwest has brought forth loud protests from many places.

In the report of the National Tuberculosis Association of the 1920 study of Denver, Colorado Springs, Phoenix, Los Angeles, El Paso and San Antonio, Miss Whitney said: "None of these cities has anything like adequate provisions - medical, relief or institutional - for caring for tuberculous persons whether resident or non-resident." In the 1925 report this statement was repeated, with this addition: "After four years that statement is still true." If this is true of these six largest cities, it necessarily follows that it is also true of every city and town of the "Tuberculosis Triangle."

The question was asked at the conclusion of the report: "Are these cities going to be able to meet this increasing and continuing burden? If so, how? If not, what is to be done about it?"

This is the question that now concerns the Southwest. Burdened with a present large population of indigent tuberculous men, women and children from other states, and with every train adding to that burden, "What is to be done about it?"

Hospitals have been provided for pay patients and with some exceptions are profitable investments. In nearly every city you will hear of some doctor who has become rich by operating a tuberculosis sanatorium. Capital is always quick to take advantage of opportunities and if the need existed for more pay institutions, doubtless they would be built. But the great, real and continuing need is for more sanatoria to care for the sick who cannot pay their way. "What is to be done about it?"

To accuse the Southwest of being uncharitable, callous or indifferent to the condition of the sick and their needs would be unjust to the best people of the United States. Many of them have traveled the rough and rugged road, this Via Dolorosa, and have great sympathy for the sick and they are willing to and do extend a helping hand. By far the larger portion of the monies expended in Southwestern cities for relief by private charitable agencies is spent for relief of

non-resident tuberculous cases. In the city of El Paso an average of $1,000 a month for thirty-four months was expended by the Masonic Relief Board for the care of non-resident tuberculous Masons alone.

No matter what the grand total expended in all cities and towns of the Southwest, by charitable agencies, institutions, fraternal and other organizations and by individuals, it is insufficient to meet the demands and the need.

WHAT IS TO HE DONE ABOUT IT?

There are some who have advocated state quarantine laws against consumptives. Of course they mean the, indigent cases only. This would not be a quarantine against sickness but against poverty. Publicity was the panacea offered by tuberculosis workers. They proposed to and did broadcast the story of the hardships of the indigent consumptives in the Southwest and warned the sick person not to go to the Southwest unless he or she had at least $1,000 or the equivalent of support for one year. Unfortunately this campaign of education "boomeranged" for the sick man without money construed this as an endorsement of climate. He figured that it meant that the tuberculosis societies believed that climate was a good thing for the man with some means. Therefore it was equally good for him. In spite of all this publicity, the National Tuberculosis Association, in its latest report, conceded that migration is on the increase.

The question propounded by Miss Jessamine S. Whitney, statistician of the National Tuberculosis Association, who made studies of the indigent migratory consumptive problem for that Association in 1920 and 1925, "Are these cities going to be able to meet this increasing and continuing burden? If so, how? If not, what is going to be done about it?" remains unanswered to this day.

There is probably no single solution of this problem. It will take the work of many agencies, both public and private, to meet the need. Hospital care for these indigent

consumptives is the primary requisite, preferably hospital care in their home states. With the exception of Connecticut, Massachusetts, Minnesota, New York and Rhode Island, no state has anything like adequate provision for its consumptive population, according to the standard set by the National Tuberculosis Association of one hospital bed for every annual death.

There will always be migration and nothing can stop it. Hospitals must be provided in the Southwest for these people, because the lack of such sanatoria, in years past, has meant the sacrifice of many valuable lives.

It is impossible for northern and eastern states to build institutions in southwestern states because of constitutional limitations. On the other hand, the Federal Government can and should make some provision for these unfortunates, in existing federal hospitals, in additional federal hospitals to be built, and in existing public and private hospitals.

Organized groups of people should care for the members of their own groups. The Modern Woodmen of America have one of the finest sanatoria in the world at Colorado Springs, and there are many similar and smaller sanatoria established by churches and other organizations. If every such group in the country would adopt a plan for hospitalization of its sick, the number of available hospital beds in the country would speedily be doubled.

Recently the great Masonic Fraternity has taken up the problem of hospitalizing consumptive Masons. The Grand Lodge of New Mexico organized the National Masonic Tuberculosis Sanatoria Association and is enlisting the help of other Grand Jurisdictions in the effort to build one or more Masonic Tuberculosis Sanatoria.

In addition to the hospital care of cases, large sums are needed annually to give emergency and home relief in the Southwest. This money will have to come from other states to supplement the contributions of the people of the Southwest.

There is need for a great central organization which will act as a clearing house for all relief agencies in the "Tuberculosis Triangle" and co-ordinate the efforts of such agencies. Its influence among them would be in proportion to the financial help it could give in the solution of their problems. There is little doubt that these social workers would welcome such an addition to their forces, for they are fighting a hard fight and in addition to the burden of work for non-resident sick they have a large and increasing problem with the indigent Mexicans.

We are pleading particularly for the white man, the American citizen, born and raised in this country, who through no fault of his own is down and out, a stranger in a strange land, sick, homeless and helpless. He is a victim of our imperfect civilization, a by-product of our insanitary city, the inevitable result of the failure to hospitalize some other victim of tuberculosis.

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

The Problem of New Members

LAST month in this Department we discussed various methods of sustaining interest in Study Clubs after they had become functioning bodies. The discussion was based largely upon the assumption that a given objective varied sufficiently to avoid the possibility of monotony or routine creeping into the meetings would accomplish the desired result. If we do secure and maintain a maximum of interest the problem of new members is not so important. There comes a time in the history of every organization when new members are essential to its welfare and progress. No matter how interesting the meetings are made certain of the original membership is going to drop out. There are numerous causes for this situation. Among them might be cited the motive which impelled last month's article. Loss of interest - a dying out of the enthusiasm which first prompted the members; leaving the city; and a multitude of such excuses that could be cited. There are two problems which confront every Study Club when this situation arises. First, how to secure new members to keep the group alive, and second how to interest the novices once they have joined.

These two phases of the question are inseparably linked with the problem of maintaining interest.

Last month's article pointed out the manner in which new members might be brought to the Club though this was accomplished indirectly. It might be stated that any activity assumed by the Club would be a successful aid to increasing the membership. There is something more to the problem than finding this activity however,

The Study Club has certain well defined characteristics. In most cases it is an extra-lodge activity. As such it does not obtain general recognition among the members of the lodge or lodges from which its membership is drawn. Before it can hope to increase in size it must do something to bring it to the attention of the lodge as a whole. There are several ways in which this might be accomplished. The meetings of the Study Club should be set sufficiently far in advance to permit of their being announced in the lodge Bulletin, or included with the announcement of lodge meetings. The membership of the lodge as a whole should be invited to attend the meetings and to join the Club. A small percentage of the membership will take advantage of this situation - frankly, not enough to accomplish the desired

result. Something more than just this is necessary. Occasional meetings with well qualified speakers will add more to the occasional attendants. The publication, as suggested last month, of a Question and Answer column in a local Masonic periodical will help gain the necessary publicity. The presentation by the Study Club of programs before the lodge is another method of keeping the Club before the membership as a whole. If the members of the lodge can be made to realize that the Club is really for their benefit they will be willing to help in its activities. What will help more than all of these is for the members of the Study Club to talk about the work they are doing whenever the opportunity presents itself and don't forget to add an invitation to attend the next meeting.

It is not so difficult to get new men into the Club as it is to keep them there once they are members. A Study Club is a progressive organization. When it is first formed everyone is on an equal footing as a rule. No one knows very much about Masonry even though every member does know the ritual from memory. Even those who think they know something will often find that what they do know is inaccurate, or even wholly wrong. These men develop along certain lines, most of them at about the same rate. They have been together for several months, learned many things they did not know before, and which are unknown to those who come in as new members. The great danger in this condition lies in the fact that soon they will be discussing in their meetings things which are beyond those new to the subject. When this stage is reached it will perhaps be well to increase the number of meetings though satisfactory results may be obtained in other ways. In any event, the only way to maintain the interest of those just on the threshold of Masonic knowledge is for the older members to act as instructors to the younger ones. Every other meeting might be conveniently set aside to discuss the more elementary problems for the benefit of those not so far advanced.

Such meetings will do good for the older ones as well as the newcomers. It is hard to realize how much that one hears slips by. New things will develop; new light will appear on old subjects and the review will help to fix more firmly the lessons learned earlier. So far as the new member is concerned, he will know that he is being helped over the rough spots and that the members of the Club are trying to help him along instead of leaving him to flounder through the maze as best he can. He will reach the higher level sooner for having the path made smooth and before very long he will be keeping pace with the rest.

Just here it is necessary to show again the value of the systematic study of Masonry. Unless it is studied along some prescribed line, the older members have a heterogeneous knowledge that does not fit together. They know more than the younger men, but it is so poorly arranged in their own minds that there is no chance for them to be of real assistance to the beginner.

If some course of study such as the Syllabus of Masonic Study published by this Society is followed, a certain point in the education has been reached. It is an easy matter, in the course of a few review meetings, to cover the ground again and help the newcomer to reach the point at which the older members are working. The new ones can read the texts and with help cover the ground much more rapidly than could the original members with no local assistance.

It is only natural to suppose that the deeper issues will come up for discussion at times. It would be very unfortunate if the work of Study Clubs was confined indefinitely to what might be termed the grammar school of Masonic education. The discussion of such problems will hardly find a place in the average Study Club; not because they should not appear therein, but because it frequently requires much work and thought to bring such subjects to a place where they can be clearly presented.

When a Study Club finds itself with a number of such advanced students it will find them very willing to help the younger men along. Occasionally they will have a paper to present, usually in some special field in which they have found particular interest. Such essays can be read when occasion arises and it may even be possible for these advanced scholars to group themselves in a smaller circle, an adjunct of the original Study Club, for the sole purpose of working out more difficult problems.

This really brings us to problems which will be solved of their own accord. There is no need for discussing them at this time. The principal purpose of this article is

to suggest some way in which the beginner in Masonic study can find himself and become acclimated in a Masonic Study Club. That he should be compelled to do this of his own accord is as absurd as that a child should be expected to acquire an education without assistance. Just as it is the duty of parents and teachers to instruct the rising generation is it the duty of those versed in Masonic lore to assist in the education of his less informed brethren.

----o----

The Good Will Tour of Bro. Lindbergh in Central America

Communicated by Bro. Jose Oller, Panama

AS a member of the Masonic Fraternity and in my capacity of member of the National Masonic Research Society, I have been making known in this country the good works and services that every day is rendered by the Society to the Fraternity in general, and especially the journal which is received by some of the brethren here.

In 1923 I was Grand Master of this jurisdiction and I wrote an article on Freemasonry in Panama, in which I was glad to associate M.W. Bro. A. D. H. Melhado and the then Grand Secretary Bro. Victor Jesurun. The article was published in the September number of that year, in THE BUILDER, by the courtesy of Bro. Haywood. Since that time I have been gathering new data about Freemasonry in Panama, and have something more that would extend and enrich that work. I am still compiling more on the subject, for a further article in the near future.

On the occasion of the presence in Panama of Bro. Colonel Charles A. Lindbergh, who is a member of one of the St. Louis lodges, I took part in his entertainment in Masonic circles here. In connection with this I have written a few words about his visit to this city, and I am glad to enclose herewith two photographs showing the presentation gift made especially for him on this occasion.

Bro. Colonel Charles A. Lindbergh, of world fame and renown as the first man to cross the Atlantic Ocean alone by air in his famous plane the Spirit of St. Louis from New York to Paris in May, 1927, was good enough to accept the kind invitation of Don Rodolfo Chiari, President of the Republic of Panama, to include Panama in his good will tour to Central America. The. city of Panama is located at the Pacific entrance of the Panama Canal, and is the capital of the Republic of Panama. Bro. Lindbergh, who is a Master Mason and a member of Keystone Lodge, No. 243, of St. Louis, Mo., was fraternally received and entertained by the Grand Lodge of Panama, at an emergent communication on the morning of the 10th of January, 1928; he was enthusiastically greeted by his Panamanian brother Masons, in whose names the Most Worshipful D. Leslie Sasso, Grand Master, presented him with a most significant gift, which we describe hereunder and publish a photographic copy of, for the interest of the Craft.

This globe, representing the world, is made of twenty-five pieces of Panama native mahogany, not including the two pieces representing the North and South poles, which are made of a native cedar called "amarillo." The twenty-seven pieces forming the entire sphere were put together with a very fine white glue, and each point at the ends is protected with brass screws, solidifying in this manner the entire globe. The part that appears in relief over the smooth surface represents the five portions of the inhabited world, and the smooth surface represents the oceans and seas. The relief is one-quarter of an inch thick as an average. The measurement of the globe outside, without taking into consideration the part in relief, is thirteen inches in diameter, while the inside diameter is of twelve inches, and three-eighths in the hollow, thus giving the globe itself a thickness of five-eighths of an inch. Over the lower part of the globe in the inside rests a hatter's block made of light mahogany covered with blue velvet. The interior of the upper half of the globe in its concavity is also covered with blue velvet to which is combined a white silver color hem that unites in the center point at the top. At the right and over the Atlantic Ocean there is a carved shield over which there is in basrelief the

following dedication sentence: To Brother Colonel Charles A. Lindbergh, the Masons of Panama. January, 1928.

The book, which represents the Holy Bible, is made of a variety of selected native woods, while the covers are of mahogany of a special and beautiful variegation; the part representing the leaves of the Holy Bible is made of "amarillo," which, with its light gold color, gives the impression of the real body of a book; this part is in the form of a drawer of singular construction, covered in the inside with blue velvet at the bottom. In this drawer is deposited a sheet of parchment upon which is written in Spanish a few appropriate words of greeting to Bro. Colonel Charles A. Lindbergh from his brother Masons of Panama. The souvenir leaf bears the signatures of the Masons of this jurisdiction that could be located within a short time. The message of greeting on the parchment reads as follows.

Souvenir from the Masons of the Republic of Panama, to Brother Colonel Charles A. Lindbergh, on the occasion of his visit to this country, on his renown aeroplane SPIRIT OF SAINT LOUIS. Panama, January 9th, 1928.

The back of the book, which represents the binding, is of a red wood known by the name of "red cacique." This wood is also of a very fine quality. The Masonic emblems on the back of the book are made of various pieces of wood, viz.: the compasses and the letter "G" from "naranjo," and the square and borders are of walnut wood. These are inlaid over the "red cacique" half-round surface of the binding, in the upper part of which there is in bas-relief the word S:. Biblia in Spanish, meaning Holy Bible.

The book measures seventeen inches long, is ten inches wide and three inches high. The sphere is fastened on the book by means of two good sized brass screw bolts. This magnificent piece of work was executed by Mr. Juan Jose Lugo, cabinet maker of the city of Panama.

Inside the globe was placed a very fine Panama hat as an additional gift for Bro. Lindbergh's personal use.

The emblematical Masonic scope of the gift is, as conceived by its designer, the writer of this article, that the world rests on the Bible; covenant between spirit and matter, in the quality; the material world being in need of the spiritual realm in order to exist.

Bro. Lindbergh, while in Panama, paid a tribute to the Liberator of South America, Simon Bolivar, by presenting a wreath of flowers to the monument of this Spanish-American hero. After being entertained by the Panamanian government, and in our best social circles, he left for Havana, previously to which he went to Bogota, capital of the Republic of Colombia, and to the city of Caracas, capital of Venezuela, South America, where he was received with great enthusiasm. His good will tour has been without doubt a very great success.

----o----

Why Imported Books Cost So Much

By GEORGE P. BRETT

The following has been published as a pamphlet by the well known Macmillan Company. It appeared first in the New York World in November, last year, and its subject matter was commented on editorially under the heading of "A Tax on Learning.”

Some of our members have asked, and probably many others have wondered, why imported books are now sold at prices so high that they are almost prohibitive. This explanation will doubtless be of considerable interest to all book buyers, and for this reason we have obtained permission to reproduce it. By making the facts known it may be possible to create a body of public opinion on the matter that will lead to the removal of this unnecessary bureaucratic obstacle to the advance of learning.

NOTWlTHSTANDING the great increase in pleasurable occupations that has come about in the last dozen years or so, pastimes which were previously unknown or enjoyed only by the very few, reading still holds its place as the one resource always to be depended upon for the great majority of our people.

As evidence of this truth, it is only necessary to point out the enormous increase in number and circulation of our popular magazines, notwithstanding which the best sellers among the books of the moment still hold a foremost place.

It seems rather a pity that the publishers and the booksellers, aided by the reviewers, should have fostered this craze for the reading of the best seller, valueless and inappropriate as many of the books of that class are for the information, interest, or even pleasure of hosts of their readers. To many of us the rereading of an old and tried favorite would give greater satisfaction.

It is riot surprising, however, that the public has turned for its "pleasures of reading" to the best seller of the moment, as, until the last few years, there has been absolutely no guide to the quality and value of the ten thousand or more new books each year poured unceasingly before the public from the presses of the publishers. Latterly, this has been remedied by the laudable work of the American Library Association in publishing, from time to time, lists of the most worthwhile published books, appraising their values so that any discriminating reader may, by consulting these lists, be informed as to whether a book of any class among the miscellaneous publications of the day is really worth his while or not.

Unfortunately there is no such guide to the large class of more serious and semi-professional books which form so large a part of the output of our best publishing houses, and the extension of the American Library List to include such professional and special books would be of the greatest use to the student and the scholar if the list were made complete and authoritative, as is the case with the list of books of general literary interest.

Imported books of this class, many of them of great importance (I may mention, as examples, Professor Whitehead's well known works on the "Principles of Natural Knowledge" and the "Principle of Relativity With Applications to Physical Science") are as necessary to the student, the professor, and the directors of our educational institutions as are the tools of his trade to the carpenter, the mason, or the clerical worker, notwithstanding which the circulation of such books in recent years has not kept pace, largely owing to their cost, with the growth of our public interest in the development of science and education.

Many of these books which are so necessary as the tools of his trade to the special student and educational worker are the productions of foreign scholars attached to the great universities of Great Britain and other countries, and such books, owing to their small circulation and their appeal only to students and scholars, are seldom printed in this country and are usually imported in small quantities for those to whom their use is necessary.

Students and others who need such books in their work are seldom gifted with this world's goods in abundance and are often in receipt of most moderate salaries as compared with modern standards. It accordingly follows that the price at which such books are sold is a most vital matter from the standpoint of those who use them.

In the year 1903, an attempt having been made by the Custom House appraisers to increase greatly the dutiable value of books imported from abroad, which would

have resulted in considerable increases in their prices to students, the importers of such books in New York appeared before the Board of General Appraisers in an effort to have such books declared dutiable at the then prevailing rate of 25 per cent on the cost of the books to the importers rather than on the advanced and fictitious cost advocated by some of the appraisers before whom these books were entered for assessment. After a long controversy, which was carried on partly in the newspapers and partly with the Custom House officials, the case was referred for final action to the Board of General Appraisers, who, after hearing fairly all the evidence, decided that books should be admitted into this country at the cost to the importer for the purposes of the assessment of duty; and the practice of so admitting these books at the cost to the importer plus the then existing duty of 25 per cent prevailed from 1903 for a period of nearly fifteen years, with the result that books necessary to the student and the scholar were not advanced in price, as would otherwise have been necessary, and were sold at a much lower price than is possible today.

In the year 1913 a new Tariff Bill was enacted in which Congress, evidently with the laudable intention in mind of reducing the cost of such books to students and others, lowered the duty on them from 25 per cent to 15 per cent. That it was the intention of Congress to reduce the duty on these classes of books mostly or solely is evidenced by the fact that in the new bill many other classes of books which are competitive from the American publishers' and printers' point of view were raised from the normal rate in various ways.

Apparently the action of Congress in reducing the duty met with objection on the part of the Treasury, and in 1918-19, through its Board of Appraisers and Customs Courts, the question of value of the imported books on which the new duty of 15 per cent should be assessed was again raised, and, notwithstanding the arguments of the publishers -arguments which convinced the Board of General Appraisers in the years 1902-03 - the Customs Court declared that the duty should be assessed not upon the cost of the books but upon a fictitious price, which in many or most cases was double and in some cases more than double the actual cost of the books to the importers, the effect being that the books in question now paid a greater amount of duty under the reduced rate as authorized by Congress than was previously paid on such books at the higher rate of 25 per cent and the prices of these books to students and others were of necessity greatly increased.

There seems no reasonable excuse for this successful attempt on the part of the Treasury, through its Customs Court, to nullify the deliberate intentions of Congress, and the students and others who use books to which this new ruling applies apparently rejoiced too soon at the attempt of Congress to reduce their burdens. As has been pointed out above, books imported from abroad now cost these consumers more in relation to their foreign price than was the case before the duty was nominally reduced by Congress from 25 per cent to 15 per cent.

Even although under a strictly narrow legal interpretation of the wording of the Tariff Act, backed by a report from a customs agent which was biased, incomplete, and inaccurate, there is perhaps warrant for the ruling which was put into effect, it seems without doubt that common sense should govern the matter, as was the case in 1903, rather than a merely technical, narrow, legal ruling on the actual words used, the evident intention of Congress having been to reduce the duty, whereas the ruling of the Customs Court above referred to actually increases it, and the benevolent intention of Congress has been frustrated by the bureaucratic methods of the Treasury.

When this somewhat high-handed ruling was made there seemed little doubt that it was a war measure, and I accordingly, while appearing by attorneys at the hearing before the Customs Court, made little serious effort to influence or combat the Customs Court's decision, especially as the increased duty, as is always the case, could be handed over to our customers by the simple process of raising the prices.

It is time, however, that we went back to the saner view of this matter that prevailed for fifteen years, between the years 1903 and 1918, especially as the increased duty received by the Treasury was not large, the sums involved being tens of thousands rather than millions of dollars, and no appreciable increase of revenue resulted.

The fact that these imported books, as I have already said, fail to sell as well as formerly, largely on account of their increased prices, undoubtedly points to the fact that students and others are doing without, as best they can, books which are necessary to them in their daily work, and a relief from this condition is certainly greatly to be desired.

----o----

A BIBLIOGRAPHY OF THE ORDER OF THE TEMPLE

We have received advance notice of what will undoubtedly be a most valuable work for students interested in the Order of Knights Templar, whether Masons or otherwise. It is entitled Bibliographie de l'Ordre des Templiers. The author is M. Dessubre, and there will be a preface by Albert Lantoine. It is being published by the firm of Nourry, Paris. The edition is a limited one of five hundred copies. If ordered beforehand the price is 40 francs. It contains bibliographical details, not only of printed works, but also those in manuscript that have never been published. It should be in every Masonic library.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given

in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print,

THE BROTHERHOOD OF THE ROSY CROSS, being Records of the House of the Holy Spirit in its inward and outward history. By Arthur Edward Waite. Published by William Rider and Son. Illustrated, index, 649 pages. Price $9.20.

For an account of this work see the article by Bro. Milborne on page 78 of the present issue.

THE SECRET TRADITION IN ALCHEMY; ITS DEVELOPMENT AND RECORDS. By Arthur Edward Waite. Published by Alfred A. Knopf. Cloth, Analytic Table of Contents, Appendix, Index, xxii and 415 pages. Price $5.25.

EVERYONE knows that there were such people as alchemists, and that they sought the philosopher's stone, or a sovereign elixir by which gold and silver might be made from baser metals and life indefinitely prolonged; and it all seems a fantastic mixture of gullibility and knavery that would be quite impossible in our day and with the general diffusion of knowledge that characterizes our culture. It is probable too that most people, even well read people, have a hazy idea that alchemy was a product of seventeenth and eighteenth centuries and was a kind of illegitimate by-product of the intellectual movements begun in the Renaissance and liberated in the Reformation. It may come as something of a shock to find out that its literature is almost as old as Christianity, beginning apparently in the third and fourth centuries and continuing till it was eclipsed by the rise of the modern science of chemistry.

This and much other curious information of the same kind the reader may glean from Bro. Waite's pages; but this is not what he has set out to tell us. The present

work is one in a series, the last in the series he tells us, and thus can only be judged as a part of the whole - as another wrought stone added to the edifice begun, now many years ago. Bro. Waite's preoccupation is with mysticism, and in many previous books the list is a very long one - he has investigated secret mystical traditions ranging from the Kabbalah to Freemasonry. Wherever there was said to be an esoteric school, or any group or organization composed of those who had known, or who were seeking, those ineffable experiences that are the basis of mysticism, there has he diligently labored with the endless patience of the scholar, and with the pen of a poet he has written what he has found for those who can understand. He has sought everywhere, even in the most unlikely places; in the fancies of modern magic, and the mysteries and mystifications of occultism as well as in the works of the mystics properly so-called.

It follows therefore that only incidentally does he tell us of what alchemy was and whence it came, and how it was transmitted from generation to generation and from country to country. Yet, though only incidental to his purpose it happens that it was necessary to treat it in considerable detail for the purpose in view.

It has been said, that there was really no difference between chemistry and alchemy, that the latter was but the chemistry of its day and merged into the modern science in due time. The founders of our chemistry began as alchemists; men such as Van Helmont and Boyle, for example, were in the transition stage, starting from the traditional conceptions and working from them by truly scientific methods. It may therefore well be asked, what has chemistry and its forerunner to do with adventures of the spirit in heavenly things and visions that may not be uttered? And here it may be said at once that, for the author's main purpose the present work is in the main negative. It is in short an examination and criticism of a claim that the true purpose of the alchemists had nothing to do with physical things, but with an inner transmutation of the soul; and that all the paraphernalia of processes and vessels and furnaces were but a set of fantastic symbols and allegories. He takes, first of all, two writers of the last Century as protagonists of this mystical theory. Mrs. Atwood, who published A Suggestive Inquiry Into the Hermetic Mystery in 1850, in England, and General E. A. Hitchcock who, seven years later, gave to an unheeding public in America his Remarks on Alchemy and the Alchemists, apparently in ignorance of Mrs. Atwood and her work. The interpretation of alchemical literature suggested by these two writers is first

examined and criticized on its own grounds, and then the whole subject is discussed, beginning with Egypt and the Byzantines, through Syria, and the Arabians to Mediaeval and Modern Europe, to see how far the literature bears out their hypothesis.

As has been intimated the result is mainly negative. It is demonstrated that from the first the alchemists, with some exceptions at the last, were not seeking spiritual regeneration in alchemy, but the secrets of the transmutions of material substances, and especially of metals. They were, as Bro. Waite puts it:

Self educated seekers at the dawn of physical science, they tried all things that came their way, and bought their experience hardly, without a band to guide. Among martyrs of science, they may deserve to bear their palm. Unenlightened and unequipped, they laid the foundation of a providential and life saving knowledge.

But then he adds that we may find also

. . . . that their furnaces were erected occasionally "on a peak in Darien," and that through the smoke of their coals and their chemicals they beheld illimitable vistas, where the groaning totality of Nature advanced by degrees to perfection. "A depth beyond the depth and a height beyond the height" opened beneath and above them, and glimpses of glorious possibilities in all the kingdoms overlighted their barbarous language and transfigured their strange symbols, The explanation is not that they were spiritual masters . . . But in those days a world of wonder opened wherever any quest began, because it was ever pursued in a great unknown, the unmeasured Cosmos of Nature, where never a plummet could sound the vast abysses and never a shaft of thought penetrate the starry heights. The occasional greatness of alchemical literature is accounted for in this manner, while at the same time its intimations of spiritual realities are reduced within their proper limits.

The quotation is a long one, but though from an early chapter in the book, it gives very clearly a summing up of the result of the investigation in its main outlines.

The question naturally arises bow it came about that a mystical interpretation of alchemy could have arisen. That it was popularly supposed to be connected with sorcery and witchcraft we can understand well enough; or that alchemists may have dabbled in astrology and the Kabbalah seems quite natural. To the ordinary intelligent reader these things all seem to be very much in the same class - but this does not explain how the theory arose that it bad no concern with metals, except the figurative gold of the heart. The answer seems to lie in a curious impasse to thought created by the literature of the subject, from the beginnings of it down to its conclusion. Excepting a mass of spurious works made to sell in the latest period, and some other doubtful books, there is, it appears, a prevailing note of sincerity running through it all. In spite of himself a man's work bears the tokens of his honesty, or his lack of it, for those who can see, and these tokens of honesty are here apparent. Yet these books assert not only an unwavering belief in the possibility of transmutation, but also its attainment. Now how can men go on, generation after generation, honestly and sincerely asserting that to have happened which is impossible? Fraud and gullibility are explanations that do not meet the case at all on a critical examination. Thus the possibility that they were speaking of something quite different from their ostensible subject of discourse might seem to be the solution.

And this general possibility is made more plausible by the fact, as appears in the present work, that some of the later alchemists, and those who were speculatively interested in the subject, did understand it mystically. Not, however, exclusively so, but, so to speak, additionally so. Boehme and Vaughan, one not a practiser of the art at all, and the other apparently only a dilettante, took it in both senses, as being true on different planes according to the old Hermetic maxim, "As above so below." The Rosicrucians, and later, certain Masonic rites and degrees, seem to have sought both the physical and the spiritual Stone at the same time; and (in the latter case at least) do not seem quite to have known just which it was they wanted most. It might be said in their defense that they supposed the key, when found, would unlock all doors.

Another question may arise in the reader's mind, quite apart from the author's purpose. Here we have presented to us a panorama of a persisting search down through the ages by men of many nations and of all ranks and degrees. Not fools, not blind dreamers and nothing more. Many of the most notable minds in the history of our civilization are numbered among them. They experimented persistently. At hazard doubtless, but even at hazard and on false principles how was it they accomplished so little in the way of chemical discovery? These alchemists were men of equal intelligence and gifts to our chemists and physicists today, why then did they not do something, attain something in their age long search? It is a puzzling problem and raises a suspicion, that is borne out in other matters, that nothing can develop till the time be ripe. But there may be a more direct cause too. For some reason, and it is one of the mysteries of the subject, every alchemist who wrote on the subject felt be was under an unevadable obligation to write in cryptic and symbolic language, to say nothing plainly, perhaps to make it impossible for anyone to understand who did not already know. And more than this, it seemed that none would tell another seeker plainly of what he had himself discovered. Every man, therefore, had to begin absolutely at the beginning and rediscover everything for himself. When with Academies and Royal Societies men began to plainly communicate what they had found to their fellows, progress began and continued at an ever accelerating rate. Why did it take so long to learn that team work was the only way to conquer Nature? The answer does not yet appear.

There are a few typographical errors, all of an obvious kind, only one calls for note, on page 286 "of" is put for "or." The others are chiefly the insertion of letters that do not belong.

For those students with a leaning towards the occult, this, and we may add, the other works of Bro. Waite, should certainly be read. There are so many blind leaders of the blind in this field. Bro. Waite combines with his other qualifications an accurate and painstaking scholarship. The reader can be assured that he will not be led astray by mis-quotations, by guesses in the guise of facts, or enthusiasm running far in advance of knowledge. M.

* * *

THE MARYKNOLL MISSION LETTERS. China, Volume II. Published by the Macmillan Co., New York. Cloth, 402 pages. Price $3.10.

THE village of Ossining, New York, is the railroad station for two institutions of a widely divergent character. The one is the state penitentiary at Sing Sing, the other is the Roman Catholic mission house of Maryknoll, the headquarters of an exclusively American society that trains missionaries for China and Korea.

The Maryknoll society was organized in 1911 by a southern priest, the Rev. Thomas Price, who, after having labored for over twenty-five years, in North Carolina, decided at the age of sixty to devote the eve of his life to mission work in China. He founded the society, went to China, and there succumbed to the hardships of his calling. He is buried near Hongkong.

The society grew and flourishes, spiritually if not temporally, and is sending band after band of enthusiastic priests, brothers and nuns to the Celestial empire and the Hermit Kingdom where they have established numerous missionary centers. These pioneers of Christian civilization send occasional reports to the headquarters in Maryknoll. From these communications The Maryknoll Mission Letters have been extracted and arranged, the first volume of which appeared in 1923, the second in 1927.

These letters unveil to us an interesting picture of present day conditions in China. They are written in a happy vein. Genuine undiluted American optimism and humor ooze from every page. They are far from being sad reading. When the missionary Father strikes good pot luck, a well cooked chicken or goose, and fairly comfortable sleeping quarters, he enjoys these rare treats and says so. When he has to go without his meal and night rest, or has to sleep on the crowded deck of a dirty junk amid a jam of not over cleanly peasants with the tail of a crated pig tickling his nose, he manages nevertheless to see something funny in the situation. And a

holdup by bandits or a forty mile hike over muddy roads are not without their charm. There is no cloud for him without its large silver lining.

There are plenty of clouds, to be sure. The country is torn by a seemingly endless civil war and is infested by bandits. The terms soldier and bandit are usually interchangeable there. The looting and burning of villages and towns are not uncommon occurrences. And there are the abominations of heathenism. To mention but one: when the Chinese mother discovers that her new born babe is a girl, or a crippled boy, she will just as likely as not throw it into the alley to leave it perish.

The missionary rectifies things as best be can, to the full extent of his very limited resources - probably nowhere in the world will a dollar stop more misery than in China - and where he cannot help for lack of men and money, he simply resigns himself to the inevitable with as much equanimity as possible. He has to keep up, and be evidently succeeds in keeping up, his optimism and his sense of humor. This mental attitude is as necessary for him as is his daily bread amid those uncongenial, squalid, depressing surroundings. It braces him up. The game is young, he says. As our schools and free dispensaries, our orphanages and other charitable institutions increase and multiply, our facilities to accomplish good also expand.

The Maryknoll Letters are entertaining, cheering, instructive and exceedingly edifying. In this age of flapperism and of jazz, of selfishness and of crime waves, of fascism, bolshevism and all sorts of dangerous experimentalisms, they are refreshing and inspiring. Some of the Letters betray a remarkable felicity at diction and power of description. The reader feels himself almost an eye-witness to the scene. We express the hope that the book will have a very large circulation, that the admirable zeal and enthusiasm of the brave missionaries will never abate and that the good Lord will bless their work and make it prosper most abundantly.

C. L.

* * *

THE MOB. By Vicente Blasco Ibanez. Published by E. P. Dutton and Company, New York, 1927. Cloth, 395 pages. Price $2.50.

THE victory of mind over reverse circumstances is the theme of this book. It deals with the lives of a peculiar group, we may almost say race of people known as the "rag-pickers" who live on the outskirts of Madrid, in the Cuarto Caminos. From these people is derived the name of the book, "The Mob." They were a poverty stricken, famished horde, gathered at the feet of Spain's capital who feed upon the city's refuse and filth.

Using one of the members of this group to develop the main theme of the story, the author proceeds to make of the book something more than a novel. He makes of it a kind of sociological discussion of the conditions in Spain showing the unfairness of class distinction. Isidro Maltrana, the character with whom we are interested by the varied circumstances of his life, has had the fortune, or misfortune, whichever way one cares to judge after reading the book, to have gained an education vastly superior to his companions in the Cuatro Caminos. He must have inherited his capacity for learning from his father who was not a rag-picker but followed the honest profession of a brick-layer. But the shiftless part of his nature he inherited from his mother's side. His mother dies early in the story but there is Mariposa, his grandmother, who gladly takes it upon herself to look after "the wise man," as Isidro is called. This dirty old woman lives like a pig in a hut which she shares with her two horses. But we are not so much concerned with her as we are with Isidro. In the beginning his actions seem to be losing efficaciousness, his life seems to be surrounded with confusion, and he is striving for a clue to some sound order and authority.

Throughout the book this character holds our pity. There is little for him to do; his unmethodical and eager studies have annulled his will. He had spent his life

finding out what thousands of beings thought throughout the centuries, and when the contingencies of life called for action, he was weaponless, with no strength to keep on going. He contributed spasmodically to a newspaper in the city. But the members of the staff accused him of "possessing the poison tree of knowledge." They gave him a free hand to write whatever came into his head, but when he published three articles on Ruskin and an article on beauty, Nietzsche and imperialism, and the harmonies and discordances between socialism and the doctrines of Darwin and Haeckle, they could not restrain themselves any longer. Months afterwards in the editorial rooms they still laughed about those columns.

It was always thus with the unfortunate Isidro, his mind was above his surroundings but he lacked the necessary means to place himself in the proper environment. He was from the first an ardent lover of Hellenism; he wanted to see things in their charm; he wanted to invest human life with a kind of aerial ease, clearness and radiancy. He wanted to make it full of what Ruskin would call sweetness and light. With this end in view he persuaded the beautiful Feli, daughter of the ferocious trapper, or poacher, Mosco, to run away with him to live as man and wife in El Rastro. For a while the couple live in the shabby apartment of a religious fanatic, Brother Vicente, and are very happy. Isidro writes a book for which he receives an amount of money large enough to appease their wants for a while. But with the knowledge that he is to become a father there comes a sudden drop in his exuberant love of life. He felt that the leaded cloak of the years had fallen on his shoulders and he saw the poverty in which he lived in a blacker and sadder light.

The couple found existence harder and more difficult every day. The weariness of poverty paralyzed their activity and to add to their discomfiture Brother Vicente learned of their illegal relationship and asked them to leave his house. Black despair followed. They became just another two of the "mob," seeking only a roof and enough food to keep them from starvation. They moved to Cambroneros, a section of the city inhabited by gypsies. In this heterogeneous population the gypsies formed a world by themselves, an independent society within the miserable horde camping around Madrid.

It is interesting to note here the author's knowledge of gypsy life. It is one of the most interesting chapters in the book, showing the quaint customs and traditions that surround this nomad race. Ibanez shows them to be a people of fiery imagination who live by continual lying and stealing. But these people are kind-hearted and prove very friendly to the poor couple.

The details of the story from here on are depressing and the action moves very slowly. Isidro proved unable to cope with the reverses of fortune and finally sent Feli to the community hospital. He then spent his days wandering about the streets of Madrid seeking work. He was afraid to go to the hospital and inquire whether or not he had become a father because Feli had asked him to bring her flowers and he could not aff ord to buy them. "Poor mutilated fly!" They had pulled off the wings with which he was born and an evil fate amused itself by pushing him along and shouting: "fly!" He finally went to the hospital however and found that he was the father of an ugly little boy, greatly resembling himself. Feli died a few days later.

It was this event that rejuvenated Isidro's soul and here is where the theme, the victory of mind over reverse circumstances, manifests itself. From the steps of his grandmother's dirty little hut, where he had taken his son to be cared for, be spent long hours in contemplation. Looking down on the capital it seemed to him "domineering and triumphant, crushing its surroundings with the aid of its greatness. It could not see the famished mob gathered at its feet. It was beautiful and ruthless." Isidro mentally examined that avalanche of misery and from his contemplations he reached the conclusion that what the mob needed was leaders. He decided that "if the serfs of poverty like himself, instead of cowardly lowering themselves to the mighty, offered in their service what they had learned, endeavored to organize the horde," that conditions would change.

But it was not only this awakening to facts that changed Isidro's life, it was his love for his son. This iron love made of him another man. He decided to succeed so that his son could march on without getting dirty. Thus the mind is victorious. So ends the book leaving the reader much food for thought and contemplation. In portraying these sordid conditions Ibanez has focused his lens so that no detail is left blurred. It is a good story, not quite so powerful, perhaps, as The Four Horsemen of the Apocalypse, but certainly fully as interesting.

M. B.

* * *

DER SCHRIFTSTELLER DER EINSTIGE GENERAL DER INFANTERIE ERICH LUDENDORFF ALS "WAHRHEITSSUCHER" IM LICHTE DER DEUTSCHEN PRESSE VERSCHIEDENSTER RICHTUNG. EINE KLEINE BLUETENLESE. Compiled by Ernst Paul Kretschmer. Published by Adolf Forker, Leipsig. Paper, 96 pages. Price one mark.

IT is a somewhat lengthy title for a booklet of 96 pages and it means "The writer, the former Infantry General Erich Ludendorff as 'Seeker after Truth' in the light of the German press of the most divergent political creeds. A little anthology arranged by Ernst Paul Kretschmer of Gera." It is, as the title indicates, a selection of utterances of the German press concerning General Ludendorff's booklet of 82 pages against Freemasonry. Said booklet is entitled, Vernichtung der Freimaurerei durch Enthuellung ihrer Geheimnisse, that is, "Annihilation of Freemasonry through the revelation of its secrets." It appeared in Munich in August, 1927. Ludendorff himself is the publisher, a Munich bookseller acting as distributor. Within three weeks 27,000 copies were disposed of, by November 50,000 copies; in November an additional edition of 25,000 copies was in print.

From a long list of absurd charges Ludeneorff raises against Masonry we select a few: "Masonry brings its members into conscious subjection to the Jews . . . It trains them to become venal Jews . . . The higher-ups in German Masonry are forever lost to the Fatherland . . . German Masonry is a branch of organized international Masonry the headquarters of which are in New York. There also is the seat of Jewish world power."

According to him, America's entry into the World War was brought about by the Jesuits, the Jewish society of the Benai Berith and the Masonic Grand Lodge of New York. These three bodies conspired together to ruin Germany and Austria Hungary. Yes, yes, the Jesuits entered into an unholy alliance with Jews and Freemasons to destroy Austria Hungary, the only extant Catholic world power! It was due to the intrigues of these three accursed organizations that the Central Empires lost the war. Kaiser Wilhelm and the Czar Nicholas both lost the throne, Ludendorff avers, because they were not Masons.

In the Odd Fellows he recognizes an organization made up of Jewish Freemasons.

At the end of the war a certain Dr. Wichtl, of Vienna, published a book with similar charges against Freemasonry. Ludendorff refers to Wichtl's book as a Masonic publication! No wonder the socialistic Volkszeitung of Bremen comments:

The "Revelation" betrays an ignorance in matters of history that borders on the fabulous. And such a mixture of ignorance and credulity comes from Ludendorff, a man who for several years was all powerful in Germany! A horrible disclosure, showing what imbecility sometimes rules the world!

The former Quartermaster-General of the German armies does not fail to call attention to the heinous oaths through which Masonry imposes silence and obedience on its members. If a Mason is caught divulging one of the secrets of the Order his tongue and his entrails are torn out!

One cannot help pitying the German papers that, owing to Ludendorff's prominence, are forced to comment on these absurdities and to refute them. In reply to his accusation that the German Masons are hirelings of the Jews they point to the fact that more than two-thirds of German Masonry belong to the Grand Lodge of Prussia to which only Christians are admitted. They cite the names of

distinguished Germans who were members of the secret craft: King Frederick the Great of Prussia, Emperor William I, Emperor Frederick II, Grand Admiral von Tirpitz; famous writers like Goethe, Lessing, Wieland, Herder, Rueekert, Kleist; heroes of the wars of liberation (from Napoleon) like Bluecher, Stein, Gneisenau, Scharnhorst and others. They were all blind, ignorant tools of a nefarious Jewish sect! As are also, in Ludendorff's opinion, Premier Briand, Herr Stresemann, President Coolidge and other noted contemporaries.

It is not probable that of the 80,000 Masons in Germany a single one lost a moment's sleep over the threatened annihilation of the Order. Ludendorff has given them a welcome opportunity to vindicate the Craft before the German public and to remove many an inveterate prejudice. Nor have they omitted to mention that thousands of them served under him during the war and risked their lives at the front while he, the Quartermaster-General, directed the movements of the armies at a safe distance from the front. They feel it keenly that this same man should now defame and vilify them as disloyalists and traitors to their country.

And thus a proud, tall cedar of the Lebanon has fallen. The former Quartermaster-General, one of the most brilliant military leaders and organizers in all history, has stooped to become a defamer of a well-deserved class of his fellow citizens.

And how does Hindenburg, the idol of the German people, stand in regard to Masonry? On July 14, 1926, he granted an audience to representatives of the Old Prussian lodges. He expressed his pleasure in receiving the assurances of their loyalty. He added that there was a Masonic tradition in his own family, his two grandfathers, both of them veterans of the wars of liberation (from Napoleon) having been Freemasons.

C. L.

* * *

EGYPTIAN STUDIES. By Isobel Holbrook. Privately printed.

THE pamphlet is, according to the author, largely based on two books by W. Marsham Adams. The House of the Hidden Places, and The Book of the Master, published nearly thirty years ago and both very difficult to obtain. These works dealt with the Great Pyramid and the "Book of the Dead."

It is needless to say that the title "Book of the Dead" is one used by Egyptologists for their own convenience, to denote a tremendous collection of funerary texts found carved on the walls of Royal Tombs, painted on coffins and written on papyrus. In very few cases was the whole used, there were four versions each with many variants. These consisted of so-called chapters, each of which is really an incantation, and these might come in any order. The collection as a whole is very ancient, and some of its parts were ancient when the collection was first put together. So much for the opinion -of those whose training and work gives them the best possible right to be heard.

Miss Holbrook's pamphlet treats these texts as a ritual of initiation, and the Pyramid as a temple for the ceremony. Like so many other works of this class there is an imaginative and spiritual value aside from anything historical. The attempt to explain part of the funeral texts by referring them to the chambers and passages of the Pyramid is very ingenious, and the lessons inculcated are above reproach. Some Masons, more especially Scottish Rite Masons, may find this version of the ageless essentials of initiation of interest, and some things might be used as illustrations of Masonic teaching. But it is only right to insist that there is no probability at all that the Pyramid was a temple of initiation. What the component parts of the funerary texts were is impossible to say. They may in the dim prehistoric past have had some connection with initiatory rites, perhaps parts of them were used in such rites at a later period, as passages of Scripture are with us, but that as they stand, they compose a connected ritual is quite untenable, and there is no doubt whatever that in historic times their value was purely magical, they ensured a blessed hereafter to the deceased.

* * *

NEW BOOKS RECEIVED

MIND AND PERSONALITY. By William Brawn. Published by G. P. Putnam's Sons, New York. Cloth, Table of Contents, Index, 330 pages. Price $3.75.

An attempt to obtain a synoptic view of personality, as considered from the standpoints of the various sciences. It is in the nature of an interim report on the subject, since the material furnished by psycho-pathology continues to flow in an abundant stream, and the working out of its philosophic implications is a task that cannot be hurried. Enough is now known to warrant the drawing of provisional and tentative generalizations.

* * *

THE MAKING OF A STATE. By T. G. Masaryk. Published by Frederick A. Stokes Co., New York. Cloth, Frontispiece, Table of Contents, Index, 453 pages. Price $6.35.

A discerning historical interpretation both of the process of Czecho-Slovak redemption from Hapsburg servitude, and of the war as a whole. Wider in range than any "war book" yet written, it is a comprehensive examination of the philosophy of national, international and social life by a philosopher-statesman whose principles experience has vindicated. It deserves not only to be read, but to be studied throughout the English speaking world.

* * *

CHRISTIANITY. By Charles Guignebert. Published by the Macmillan Company, New York. Cloth, Table of Contents, 507 pages. Price $4.75.

The main lines of thought in this book may be best understood by remembering that it is an endeavor to describe and account for the formation, successive modifications and final destruction not only of dogmatic assertions of religions in general, but of one particular religion, studied as a concrete reality. It is above all with facts, their significance, consequences and connections that it deals. It is history and tries to delineate the main outline of Christianity so as to show that a religion not only in its dogmas, but also throughout the ramifications of its whole organism, undergoes the process of evolution.

* * *

SYMBOLISM, ITS MEANING AND EFFECT. By Alfred North Whitehead. Published by The Macmillan Company, New York. Cloth, Table of Contents, 88 pages. Price $1.65.

The author defines symbolism thus: "the human mind is functioning symbolically when some components of its experience elicit consciousness, beliefs, emotions and usages, respecting other components of its experience." His thesis is "that symbolism is an essential factor in the way we function as a result of our direct knowledge."

* * *

THE TRAVAIL OF THE SOUL. By Katherine Tingley. Published by the Woman's International Theosophical League, Point Loma, California. Cloth, Frontispiece, Table of Contents, 291 pages. Price $2.15.

A theosophical textbook which can be highly recommended to those interested in the subject.

* * *

AS MAN TO MAN. By Conde B. Pullen. Published by the Macmillan Company, New York. Cloth, Table of Contents, 302 pages. Price $2.65.

This book constitutes a series of definitions of the dogmas and principles of the Roman Catholic Church explained in a discursive manner by the editor of the Catholic Encyclopaedia.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE WARDENS' COLUMNS

In the May, 1927, issue of THE BUILDER a question was submitted by C. B. R., of California, relative to the symbolism of the Wardens' Columns.

In the reply it is held that outside of the position of the columns in "calling off and on," there is no symbolism attached thereto.

Inasmuch as the lodge is said to be governed by the Master and Wardens acting together, may it not be said that the columns are symbols of their authority in the same manner that the "fasces" were the badge of the authority of the Roman magistrates, or the sceptre, the ceremonial emblem of authority borne by a sovereign, sometimes referred to as the "royal mace"?

The columns are generally alluded to as the Wardens' Columns, but are they not generally furnished in sets of three, one being for the Master? How does this third column fit into the scheme? Should it be raised on the Master's pedestal at the opening of the lodge and remain upright until the lodge is closed, or should it be lowered during the second section of the Third Degree ?

A. E. T., Manila, P. I.

We must confess to being uninformed as to the "Warden's Columns" being sometimes furnished in sets of three, but would feel that if this be the case it could be quite confidently asserted it was an innovation brought in by manufacturers of lodge furniture and has neither antiquity nor any authority behind it. If it has anywhere been introduced (and we suppose it has by implication from what Bro. A. E. T. says) it is still, fortunately, very far from common.

There is no doubt that the two columns represent first the two pillars of the porch of K. S. T. and second, that they mark the stations of the Wardens, and in a sense the office of Warden itself, as the gavel may be said to represent that of the Master. It does not work out perfectly, for the Wardens have gavels or mallets too. But in

processions the Master carries his gavel, while the Wardens carry their columns only.

The only excuse for giving the Master a column (against the consensus of ancient usage) would be to make the three refer to the principal supports of the lodge, referred to in the lecture of the First Degree, the pillars of Wisdom, Strength and Beauty.

* * *

PUBLIC INSTALLATION

I have been informed that in the United States the installation of the officers of a lodge are frequently conducted in a public way, with ladies and others present, who are not Masons. I should like to know if this is true, for it seems very extraordinary. How can the Master of a lodge be installed except in a lodge, and if it is in a lodge, how can those not Masons be present ?

E. H. S., Canada.

This question opens up several points on which it must be confessed we have not at hand much definite information. In the first place it is an undoubted fact that, in some jurisdictions at least (we do not know how many), public installations are permitted. Their permissibility is based on the fact (alleged) that there is nothing secret in the installation ceremonies. In a sense this is largely true, practically the whole of these ceremonies are openly printed in Monitors and Codes, with the exception only of the modes of salutation, and so on, which are only alluded to. On the other hand, it might be argued that on the same grounds a candidate might be given the charge in public, as that too is printed at length in the same manuals.

However, there is a certain respectable precedent. Dedication and installation are somewhat analogous in character, and when Freemason's hall was dedicated in London in 1776 ladies were present, and other non-Masons too apparently. However, in this case the Grand Lodge was opened in another and closely tiled room, and entered the hall in procession. Later the ladies withdrew and the hall was tiled while certain ceremonies (which nevertheless were quite fully described in printed accounts) were performed. These done, the ladies were re-introduced, and at the end of the proceedings the Grand Lodge retired in procession and was closed in form in the place where it was opened. It would seem that only in some such way can the public installation of officers be carried out. Still, in the United States there has been a distinct tendency to degradation in these ceremonies, the distinctively Masonic and secret part has been progressively curtailed and forgotten, in some states at least, until at last the idea has arisen that there is nothing secret in it at all. The funeral ceremonies have also suffered from a parallel degradation to an even greater extent. We hope when occasion serves to be able to obtain more definite information upon this very interesting subject.

* * *

THE GRAND LODGE OF SWEDEN

With the greatest interest I have read your editorial in the last copy of THE BUILDER in relation to Recognition and I agree with you that the question ought to be taken up by the different Grand Lodges and that undoubtedly for practical reasons it should be advisable that the American Grand Lodges make the first step to attain a general international understanding in relation to it. The absurdity of the present condition is evident and undoubtedly not in accordance with the idea, underlying Masonry, of an universal brotherhood.

As an illustration of the correctness of your editorial I will relate an incident of which in the latter days I have got knowledge but although I am not committed to any secrecy as far as the incident regards I omit the names.

A short time ago a young Danish Mason addressed himself to the officers of a Masonic lodge in California handing them a letter from the Worshipful Master of a Danish Masonic lodge in which the California lodge was asked to do the Danish lodge the favor to confer upon the young Danish Mason the Second Degree, as be had had to leave Denmark before, according to the rules, it had been allowed to do it.

The letter from the Worshipful Master was backed by a letter from the Secretary of the Danish Grand National Lodge, of which according to the letter King Christian X is Grand Master, certifying that said Danish lodge was a lodge of good standing under the Grand Lodge, working according to the Swedish Rite, and asking the California lodge brotherly to comply with the request of the Worshipful Master.

Of course I can not relate what decision the Grand Lodge of California is going to take-personally I don't think that it can comply with the request on account of certain differences in the rites, which undoubtedly the Worshipful Master has overlooked - and in reality this is irrelevant as the point is, that a Danish Grand Lodge, working according to the Swedish Rite, recognizes an American lodge while the Swedish Grand Lodge, working according to the same Rite does not recognize another American lodge of the same good standing. This needs no commentars.

C.B.O., California.

This letter, by a Swedish Mason, now a citizen of the United States, throws some further light upon this confused question. The following is part of a letter from a Danish correspondent, who seems to have a different view of the general state of

affairs. We believe a return to true Masonic doctrine in this matter, that fraternal relations exist till formally broken off, would remove at least some of the perplexing inconsistencies that surround the subject.

I believe I can explain why many American brothers are refused as visitors iii lodges of Swedish Rite. I have, long before the war, seen an article, I don't remember where, explaining that in the United States the Old Charges were considered a landmark, and that many Grand Lodges had taken notice of the fact that the Swedish Rite declined to acknowledge this landmark. In consequence, a considerable number of American Grand Lodges had black listed the Swedish Grand Lodges, thus refusing their members as visitors. I saw a list of the relations of the American Grand Lodges and, as far as I remember, more than half of them did not recognize the Swedish Rite. Of course, the Swedish Rite, in return, does not recognize them. The American Grand Lodges were quite right in acting so, for the Swedish Rite has nothing in common with the Anglo-Saxon lodges but the name Freemasonry. Their doctrines and principles are in most respects quite opposite. They have, therefore, always endeavored to conceal their deviations, and striven to maintain their connection with the English Grand Lodge which, to a small Continental Obedience, is the door opening out to the wide world. By means of interrelationships of Royalties the English Grand Lodge has hitherto been prevented from examining the question of whether the Swedish Rite should be placed inside or outside of Freemasonry.

P. A. F., Denmark.

* * *

THE LESSER LIGHTS

I am interested in the question submitted by Bro. J. M. Lowndes, of Wyoming, in the December number of THE BUILDER for 1926, in regard to the proper way to place the "lesser lights."

Before taking up the question of placing, I desire to call attention to the fact that there seems to be a difference of opinion on the part of the different jurisdictions as to what the lesser lights really are. In some jurisdictions the lesser lights are said to be the sun, moon, and the W. M., of which the lights ("lights" meaning the candles or electric light bulbs attached to the stands) are the "representatives," while in others attention is directed to these actual "lights" with the statement that they are the lesser lights and represent the sun, moon, and W. M. The latter expression may be intended to mean the same as the former, but it certainly does not convey the same meaning as it is stated.

The first three paragraphs of your answer to Bro. Lowndes' question are clear, at least I believe that I have interpreted them correctly in the diagrams submitted herewith, numbered 1 to 5. Diagrams Nos. 1, 2 and 3 depict the three ways described in the second paragraph of your answer. Diagram No. 4 is the radical departure to which the third paragraph of your answer is devoted.

The last two paragraphs of the answer were no doubt perfectly clear to Bro. Lowndes, but as neither his question, as stated, nor the answer give the Wyoming practice, nor am I familiar with either the Wyoming or the Oklahoma practice, it is not clear to me how the lights were shown on the "old French charts."

Paragraph 4 of your answer states that the lights are placed in the N. E., S. E. and S. W. corners and that this arrangement applies equally to Wyoming, Oklahoma and the old French charts. The "corners," however, are not clearly located. My diagram No. 5 is based on the supposition that the lights are grouped around the, altar. Is this correct, or do your "corners" refer to the lodge room?

You have described five different groupings. There is yet. another way of grouping which I have shown in diagram No. 6. The lights are grouped about the altar, one light in the N. E. corner, another in the N. W., and the third in the S. W. corner. The corners refer to the altar itself. This manner of placing the lights is the practice in the jurisdiction of the Grand Lodge of the Philippine Islands which follows very closely the ritualistic procedure of the Grand Lodge of California. This arrangement of the lights, I have been led to believe, is common to a majority of the Grand Lodges in the United States. Is that a fact?

How many of the groupings depicted are now in use in the United States ?

A. E. T., Manila, P. I.

It is impossible to reproduce the diagrams sent by Bro. A.E.T., but we believe anyone can reconstruct them from the description referred to. One careless error crept into the reply to Bro. Lowndes in regard to the usage Bro. A.E.T. refers to as No. 4. Instead of "northeast" it should have been "southeast quarter" of the lodge room, i. e., southeast from the Altar. The question was dealt with very fully by Bro. Atchinson in THE BUILDER for September, 1918, who gave eleven different arrangements actually in use in the United States, a fact that had escaped our attention.

It should have been made clearer too that the old French Charts and plates do not show the same arrangement, nor is any one of them really exactly the same as the Wyoming method. This because in the eighteenth century the altar or pedestal was in the East in front of the Worshipful Master, while the lodge proper was held to be the diagram on the floor to the west of this pedestal. The candles were placed at the corners of the diagram, sometimes two in the west (S. W. and N. W.) and one in the East (sometimes S. E. and occasionally N. E.) or again sometimes two in the East and one in the S. W. In representations published in England during the same period the lights are arranged in a triangle with its base somewhat north of the median line of the diagram, and the apex in the South.

Taking this as the original usage it is possible to see how the English and American customs diverged. As the officer (and brethren) moved back from the diagram the lights might be taken with them because they had always marked their stations. Conversely they might be left in the middle of the room because that was where they had always been. It would depend on which consideration seemed most important. Then when the diagram got modified into a carpet or board or chart, and the pedestal was moved away from the Master to the center of the room and became the altar, the candles would be arrange about this last. The one thing that was constant throughout was that the arrangement permitted the interpretation that on light was toward the East, one to the South and one to the West, without too obvious incongruity. The whole subject need thorough investigation, and it is hoped that in the not to distant future the "Lights of the Lodge" will be fully discussed in THE BUILDER.

* * *

EIGHTEENTH CENTURY WORK RECONSTRUCTED

In your February issue you run an illustration of an eighteenth century lodge. It may interest you to know that Science Lodge, No. 50, at Sandusky, Ohio, has been doing this work in full costume for some ten years past. The work was dramatized by the writer and has been given in a number of cities in Ohio and Michigan.

I am enclosing one of our programs. It might interest your readers to know that we have been doing this work for so many years. I believe Bro. Morcombe was the first to do this work but I have never seen his play.

C. H. Merz, Ohio.

We are very pleased to publish the above letter. It shows that the possibilities of reproducing in a dramatic way the usages of our predecessors have occurred independently in more than one quarter, and should be proof of the practicability of this way combining a most interesting entertainment with instruction Bro. Merz sent with his letter a copy of a program, from which it would appear that his reproduction of an 18th century lodge, When Temples Were Inns, is very similar to that arranged by Bro. Milborne in Montreal. If any of our readers know of other reconstructions put on in their lodges we should be glad to have the particulars.

* * *

CORRECTION

May I be permitted to point out an uncorrected misprint in my review of Albert Lantoine's recent book in the February BUILDER, as it completely reverses what I wished to say. I the next to the last paragraph on page 60 I wrote "The Presbyterians have not been distinguished for a wide tolerance in the past; at that period it would be more accurate to describe them as most intolerant." I am made to say however that they were most tolerant."

Needless to say I do not wish to reflect in any way upon the Presbyterian churches. Toleration at that time was regarded by all religions as a vice, not as a virtue. It was a pandering to evil. The Calvinist standpoint is logically as ex elusive as that of the Roman Church. Granted that either on is right it follows that everyone else is wrong.

S. J. C.

* * *

THE ORDER OF DE MOLAY

Many of our members are keenly interested in the Order of De Molay for boys. We have been asked on behalf of the Grand Council to give publicity to its new address. Order of De Molay, Frank S. Land, Grand Scribe, 201 East Armour boulevard, Kansas City, Mo. Whereto all concerned give good heed.

The Builder Magazine

April 1928 - Volume XIV - Number 4

The Shadow of the Vatican

By DR. LEO CADIUS

(Concluded from March)

THIS series of articles is written by a member of the Roman Church.

He is still a member of that Church and has no desire to leave it.

The articles do not touch on any matter of faith or doctrine, and while severely critical of the administration are in no sense an attack upon the church itself.

It is the author's opinion that the reforms he proposes would not only be to the advantage of Roman Catholics but would largely remove the suspicions of so many thoughtful non-Romanist American citizens.

NEEDLESS to say, only a non-Catholic Congressman could introduce the above suggested bill - let us call it the anti- autocracy bill - into the House: namely, that the federal government request the Vatican to re-organize the hierarchy in conformance to the demands of modern democracy and international justice and to retract such doctrinal tenets as are obnoxious to the freedom of conscience. A Catholic Congressman sponsoring this bill would be promptly advised by the Vatican to withdraw it, under penalty of excommunication. He could, however, help the good cause by endorsing the bill. He would have to act at once, though, before the pope had time to threaten with excommunication any Catholic supporting this measure.

If those American Masons who fraternize with the Knights of Columbus, approached the local chapters of the Knights in this matter, they would most

probably meet with a sympathetic reception. It would be the mission of the Knights to explain to the Catholic public, secretly of course, that the measure was not intended against the Church, but was an act friendly to the Catholics. Its object is to free them from the yoke of the absolutistic Italian Oligarchy. Present conditions will inevitably lead to a clash, disastrous to the Catholics and hurtful to the nation. Why not tackle the problem now in an amicable, open above-board manner?

Let Congress and the state legislatures take the initiative and set the stone rolling. Let the question be afterwards submitted to the voters in a practicable and acceptable form.

Vox populi, vox Dei! "The voice of the people is the voice of God!" It was at one time an honored maxim in the Catholic Church. But that was long, long ago.

The attitude of American citizens who accept titles of nobility from European rulers has frequently been the butt of unfavorable criticism in the daily press. The enactment and enforcement of a law prohibiting the acceptance of such titles under penalty of forfeiture of American citizenship would no doubt prove popular.

Such a law should certainly include His Eminence the Cardinal. The cardinalate is not strictly a clerical dignity. Laymen have held it in days past, frequently in exchange of political or financial considerations. A cardinal belongs to the nobility. At European courts, he is assigned the rank of a prince. The titles of Papal Count, Knight of St. Gregory and similar offices in the papal court also might be proscribed as incompatible with the American brand of democracy.

And what about the Monsignore? The American priests will laugh at this question. The Monsignore is harmless. He is a priest who is permitted to wear some of the insignia of a bishop; particularly a purple gown. But he has no episcopal powers. He is in the same relation to a bishop as "near- beer" is to beer. He looks like a bishop, talks like a bishop, walks like a bishop, but he lacks the authority and

power of a bishop. The "kick" is missing. "It is exclusively a matter of millinery," to quote the late Archbishop Feehan of Chicago, who refused his clergy permission to accept the honor. Formerly it was awarded in recognition of merit. Of late it has been distributed so promiscuously as to become the laughing stock of the rest of the clergy.

The Catholic clergy all over the world is getting tired of this ecclesiastical peacockry. But the Vatican needs the not inconsiderable fees for issuing the Monsignore diplomas since the Peter's Pence from impoverished Europe has dwindled down to next to nothing. Thus a flood of purple millinery has been released on money flushed America. It is one of the "horrors" of the world war. The country will survive it.

If Congress enacted a law proscribing, under penalty of the loss of American citizenship, all titles of foreign nobility and near-nobility, including the cardinalate, papal throne assistant, prothonotary apostolic, the plain monsignore, papal count and all papal knighthoods, 95 per cent of the American Catholic clergy would applaud. They would do the applauding with mitten-covered hands, though, to muffle the sound, lest the Italian taskmasters and their American overseers should hear it.

Needless to say, the ancient and strictly ecclesiastical titles, such as archbishop, bishop, dean, and the academic degrees should not be affected by such a law.

RELIGIOUS ORDERS AND CORPORATIONS

The Catholic religious orders, monks and nuns, have to their credit splendid achievements in the dissemination of science and education, sound Christian morality and civic virtues. In addition, their good and holy lives, lives of continuous self-sacrifice and unremitting devotion to the highest Christian ideals, are in themselves an inspiration and a source of edification.

Nevertheless, if the American Government should ever find it necessary, for the protection of American ideals, to go on the warpath against the selfish Italian Oligarchy, it may have to consider the advisability of closing all the educational institutions conducted by these orders. The monks exercise a great influence at the Vatican. A timely intimation to them that their schools are imperiled will induce them to use pressure on the autocracy. The Jesuits alone own in the United States over forty universities and colleges. Some of them can boast of a very large attendance. For instance, Fordham University in New York has an enrollment of over 6,000 students; Marquette University in Milwaukee, 5,000 students. These religious orders would leave no stone unturned to save their institutions.

It would seem, also, to be high time that the legislatures of the American states occupied themselves with the corporations sole of the Holy Roman Church. The Catholic citizens ought to be afforded an opportunity of learning something about the disposal of their church funds.

Such corporations ought to be abolished. They might be converted into Directorates of Five, or Boards of Five Trustees, to consist of the bishop, his vicar general and three lay members. These three lay members could be appointed by a Diocesan Finance Committee of Fifteen, seven priests and eight laymen, elected by the diocesan clergy and laity in secret ballot. To this Committee of Fifteen the Directorate of Five could be accountable. If a diocese should refuse, by order of the Vatican, to comply with such a state law, the State should assume temporary control of the diocesan finances. There is an immediate need of a campaign of education to enlighten the American public on the papal peril, but such a campaign should beware of two pitfalls.

First. It should steer clear of all anti-Catholic bias. Barring a few non-essential theological idiosyncrasies, there is nothing wrong with the Catholic religion. Nor should such agitation attack the institution of the papacy. It is an essential part of the Catholic religion.

Second. Though directed against the usurping Italian Autocracy, such a campaign should be free from any aspersion on the Italian race. The latter is in no way responsible for the selfishness of the Autocracy which is even at this very day opposing the unity of the Italian people. Every cardinal, when receiving the red hat, promises under oath to uphold the papal claim to secular power. The secular power means the disruption of Italy.

NATIONALISM IN THE CHURCH

This propaganda against the Italian Oligarchy ought to be made international. The immediate aim should be the temporary establishment of national churches. These should unite then into a world church, elect a pope, a Bishop of Rome, who would temporarily take up his residence in one of the smaller countries of Europe, such as Switzerland or Belgium; or, if parts of Italy joined in the secession, in some Italian city. That would give the Roman hotel-keepers and merchants something to think about.

I am fully aware that I am advocating a schism in the Church. We are living in the midst of a world upheaval. National self determination is in the air. Poland, Czecho- Slovakia, Lithuania, Latvia and other nations, oppressed for centuries, have become independent republics.

As the reader may remember, Italy, the pope's own country, entered the world war avowedly for its national aspirations. This was the very expression, and the only pretext it used. His Holiness, Pope Pius XI, then known as Monsignore Achille Ratti, is said to have been one of the most ardent of patriots. What is sauce for the goose, ought to be sauce for the gander. Other people have also national aspirations. They clamor for no territorial aggrandizement, as did the Italian government in 1915, but they have a right to demand a just share and representation in the government of the Catholic World Church.

This demand should be submitted to the Holy Father in the form of a petition. If he sees fit to ignore it, the Catholics should emphasize it by withholding the Peter's Pence.

This suggestion will, no doubt, shock the pious ears of ultra-Roman American Catholics. If they will consult the pages of church history, they will find that more than once the faithful had to exercise pressure on the ecclesiastical authorities in the interest of religion. The conclave of Viterbo, 1268-1271, furnishes an illustration. The fifteen cardinals who convened upon the death of Clement IV, were divided into two camps, a French and an Italian. The conclave had lasted already over two years and still there was no agreement in sight. The people of Viterbo lost patience. They induced the local authorities to shut the cardinals up in the episcopal palace. The captain of the city, Ranieri Gatti, uncovered the roof of the palace to see, if by chance, the inclemency of the weather would hasten the warring factions to reach a decision. This drastic measure had the desired effect. Theobald Visconti, Archdeacon of Liege (he was not a cardinal, not even a priest) was elected to the papal chair. He took the name of Gregory X. The conclave had lasted over two years and nine months. To prevent the recurrence of so scandalous a delay, the new pope promulgated a new constitution governing the papal elections. According to this, the cardinals were to be kept in close confinement during the conclave. If after three days of balloting no decision had been reached, they were to be given only one dish at dinner and supper for the next five days. Thereafter, the menu was to be reduced to bread, wine and water. This argumentum ad stomachum, or appeal to the stomach, proved a great accelerator. For the next conclave, in January, 1278, lasted only one day.

If the Catholics throughout the world want to obtain their just share in the government of the Church, they will have to use coercion against the Italian Autocracy. If the refusal of the Peter's Pence should not yield the desired results, there will be but one alternative left: rebellion against the papacy. The responsibility for such a step, which means a split in the Church, would rest on the selfish Autocracy.

What the world wants today is peace. What the world is doing today is preparing for another, more destructive war. Into the recent war the world was plunged by

surprise. Into the coming war, it is going with the eyes wide open. Sane statesmen, like David Lloyd George and William Howard Taft, and other thinking observers everywhere are unanimous that only a moral regeneration of the human race based on religion can avert a world catastrophe. Justice, social, economic and international justice, is the foremost need of the day. The pope is recognized as the greatest potential moral force today. How can a world peace founded on justice be expected, with Social and International Injustice sitting in the very chair of St. Peter ?

The organization of the Roman Catholic hierarchy on principles of justice and fair play is the key to world peace. It is the most important problem before the world. It is everybody's business.

The Special Privilege that is still occupying the Chair of St. Peter, has no desire to vacate. It has to be dislodged by force. The Catholics will have to rise in rebellion. They will have to renounce allegiance to the Italian Autocracy and elect a new pope in a fair international election.

This intimation is no doubt most offensive to pious Catholic ears. But, as a French proverb has it, you cannot make an omelette without breaking the egg. You cannot have world peace without a just pope, and you cannot seat a just pope without deposing the Italian Autocracy.

The whole difficulty could be easily solved, if the pope of his own accord reorganized the government of the Church along the principles of international justice and of democracy - democracy, as far as the original constitution of the Church permits. It permits a degree sufficient to satisfy the spirit of our times. Mentally enslaved as our modern Catholics are - there prevailed quite a different spirit in the Middle Ages, Dante is an illustration - they are too timid to even petition the Holy Father for such a reorganization. As long as they are willing to submit to his absolutism, he will not think of making free citizens out of them.

Salvation can only come from the non-Catholics. Our Protestant brethren could offer up public prayers that God in His infinite mercy may infuse into the mind of the pope a sense of international justice, a gift so urgently needed in the interest of world peace. Mentally emancipated Catholics - there are a few of them - may utter for the same purpose private prayers in the secrecy of the innermost recesses of their homes.

Uncle Sam is still a free enough man and a big enough man to safeguard his ideals of democracy, freedom of conscience and national self-respect.

He is still a free enough man for that. He will not be in a generation or two hence, unless he builds his protecting wall now.

CATHOLICISM IN GERMANY

Let us assume now that a movement should be launched to emancipate the American Catholics from the yoke of Italian Autocracy in the Vatican. It would gain in momentum, if a similar movement was started also in other countries. In Czecho-Slovakia the ground is well prepared for it. Immediately after the world war a large organization of Czecho-Slovak priests was formed that aspired to a certain amount of self-determination. It has been checked temporarily, but it is far from being crushed.

In France the nationalistic tendency known as Gallicanism has never been fully eradicated. It needs but a spark to flare up again.

However, it is in Germany where the most important battles would be fought. Of all the Catholics in the world, the Germans are intellectually the most emancipated

or, if you prefer, the least enthralled. That they are enthralled to some extent by the Italian Autocracy must be admitted. All Catholics are, everywhere.

German Catholicism, aroused to united action by the Bismarokian persecution misnamed the kulturkampf, has, roughly speaking, held its own amid the incessant and well- conducted onslaughts from rationalism, Protestantism, kaiserism and most of all from socialism. It has succeeded in keeping about ninety per cent of its adherents loyally attached to the Church. It has won for itself an honored position in the German intelligentsia. It has acquired valuable experience in social welfare work and in the advancement of socio-economic justice; so much so, as to prompt Doctor Stoecker, the Kaiser's court preacher, to exclaim: "The Catholic Church has solved the social problem splendidly." He meant the Catholic Church in Germany. For in the Latin countries she has been, until very recently, conspicuously inert.

No matter from what point of view it is regarded, German Catholicism stands forth as a practical, complete, eminently successful philosophy of life. After the spectacular collapse of November, 1918, it was the one solid rock that saved the Empire from chaos and utter ruin. German Protestants have gratefully acknowledged this.

If the German Catholics can be induced to take up the cudgels against papal absolutism, it will mean the death knell of the Italian Autocracy. For by their achievements they have secured for themselves a certain prestige among their co-religionists the world over that has not been entirely obscured even by the blind hatred of the world war. They have not only the intellectual equipment for the task - as for that matter have many Catholics in other countries - but I believe. a certain predisposition for it.

THE CHURCH AND POLITICS

In the United States, the entire daily press and nearly all the large reviews, magazines and other periodicals show the most profound respect for the power of Zambo. They dare not print a word that would displease him.

On the European continent, particularly in Germany, the vastly larger and more influential portion of the press has been more or less outspokenly anti-Vatican all along.

An American Catholic who advocates the overthrow of Zambo's throne has to consider himself fortunate if he can find a little Protestant weekly or a socialistic publication that will publish his article. In Europe, with the possible exception of Great Britain, he will have the pick of the large publications at his disposal.

While the greater section of the German press may have been anti-Vatican chiefly through religious prejudice, it cannot be denied that the Vatican has been guilty of indiscretions that irritated even leading German Catholics of the strictest and most orthodox type.

An example is furnished by the septennate question. In 1887, Bismarck introduced into the Reichstag a program of military appropriations to be extended over a period of seven years (septennate). The Catholic or Centre party which held the balance of power, opposed it. The crafty chancellor asked Pope Leo XIII to use his influence with the obdurate Centrists. The Pope complied with his request. In consequence, the appropriations were approved, despite the protests of the great Centrist leader, Ludwig Windthorst, who opposed the Pope's policy. Windthorst, in his despair, is said to have relieved himself in the following strain: "There we are! we German Catholics have always repudiated the accusation that we are being dictated to by the Vatican! And now the Pope meddles in a purely internal affair of the empire that has nothing to do with religious interests! He wants to prove that our adversaries are right, that we are Ultramontanes! Is he out to destroy the Centre party?"

"Ultramontanes" was one of the uncomplimentary epithets applied to the German Catholics, because they were believed to receive their political instructions from across the Alps, that is from the Vatican. The Centrists always indignantly denied this allegation, declaring with Daniel O'Connell, the great Irish patriot: "We take our religion from Rome, but not our politics."

The late English publicist, W.T. Stead, based on this one case of papal interference in German affairs the rather extravagant claim that whenever the Kaiser wanted an additional army, he had to obtain first the Pope's permission.

To this same Pope Leo XIII, whose wonderful diplomatic acumen was so highly extolled by the Catholic press, is ascribed the remark: "As the Italian race once ruled the world through the military might of ancient Rome, so it now rules the world through the Catholic Church." He may have been falsely quoted, but he might just as well have made that remark. His actions bore it out and approved Catholic theologians accord the Roman Pontiff a divine right to world rule.

THE GERMAN CATHOLIC PARTY

The German Catholics made a somewhat spectacular change of front at the end of the world war. Let me quote from a well- written article by Doctor von Boetzlaer in Der Fels, a Catholic monthly published in Frankfort-on-Main. In No. 9, vol. XIV (1921), of Der Fels Doctor Boetzlaer reproduced the following climax from a speech delivered by the Jesuit Cohauss at the National Convention of the German Catholics at Aix-la-Chapelle, 1912:

Authority possesses something sublime, something enchanting. Where authority appears adorned with purple and crown, a sacred tremor pervades the multitude; all noise is muffled; reverentially everybody makes room. The faithful Christian beholds in the legitimate Kings something of the divine splendor; he recognizes the Anointed of the Lord. And because he fears the Majesty of God, he also pays to

God's representatives on earth the tribute of reverential obedience. Where the fear of God reigns, there also the Kings reign; there they stride with dignity through the masses of the people. And because we Catholics hold dear the faith in God, for that reason we are also loyal to our Kaiser. They have denounced us as second class patriots. When the opportunity will arrive when the thrones will totter, it will be seen that we Catholics are not second class, but first class patriots. We stand loyally by our Imperial House, because we stand loyally by the House of God.

The patriotic effervescence of the good Jesuit was received with an explosion of thundering applause. It will be remembered that in 1912 the Jesuits were still exiles from Germany, exiles by order of the Kaiser's government. They were forbidden to establish community houses, to teach, to do parish work. They were tolerated as individual residents, but subject to expulsion at any moment.

Doctor von Boetzlaer then recalls the joint pastoral letter of the Catholic Bishops of Germany, dated Nov. 1, 1917:

True to its past, the Catholic people will discountenance any attack on our reigning houses and our monarchic constitution. We shall always be ready to defend the altars and the thrones against external and internal enemies; against the revolutionary powers that want to erect a visionary future state on the ruins of the existing order; against those secret societies that have vowed the destruction of altar and throne.

On June 30, 1918, the leaders of the Centre (Catholic) party issued a manifesto containing the sentence:

"We believe in a strong monarchy."

That was when the Kaiser was still in power.

Less than five months later, in November, 1918, after the flight of the Kaiser, when the Monarchy was abolished and the Republic proclaimed, Herr Spahn, the leader of the Centre party, endorsed the new republican constitution with the following declaration:

According to Kant, the Republic is the best form of Government. The German Empire is a Republic in which the sovereignty is invested in the German people. Our political conditions are the result of historical development. The past and the present have been severed by the revolution. But the German nation has remained undivided. As pillar of our constitution has remained Rousseau's principle of the sovereignty of the people.

That was a rather sudden transition from the "divine splendor of the throne" and "the strong monarchy" to the adoption of the French atheist Rousseau's principle of the sovereignty of the people. LOYALTY TO ROME

Like their American co-religionists, the German Catholics at their conventions and banquets never fail to assert their "unswerving loyalty and fidelity to the Holy See." The American Catholics usually add a paean to the "Paternal heart of our Holy Father that is ever afire with love and solicitude for his children." This last effulgence is not in vogue in Europe. It is an American specialty, a bouquet thrown in with the Peter's Pence.

A bill, similar to the one suggested for our Congress, could be introduced into the Reichstag to the effect that in the German elementary schools only such religion may be taught as conforms to national self-respect.

The question then will be debated whether the Catholic religion conforms to German national self-respect. Over two- thirds of the members of the Reichstag are non-Catholics. Unlike their colleagues in the United States Congress, they entertain not the slightest fear of the Vatican. One reason for this lies in the entirely different alignment of political parties in Germany.

Let us suppose that the Reichstag passed a resolution suppressing the Catholic religious instruction in the elementary schools unless the Vatican revised the Constitution of the Catholic Church along the lines of international justice and national self-respect. What would the German Catholics who form one-third of the population of the Empire do? Would they persevere in their "unwavering loyalty and fidelity to the Holy See" or would they qualify it to an "Unswerving loyalty in all things that are just and reasonable?"

I believe that they will choose the latter course. They will repeat the performance of November, 1918. As they then suddenly discovered that the Kaiser was not the Fatherland, they will also at once discover - what many of them have known all along - that the selfish scarlet-robed Italian clique in the Vatican is not the Roman Catholic Church, but rather an incubus on the Church. They will petition the Holy Father to comply with the request of the German government. If he should snub their petition, they will take steps towards the establishment of a temporary German Catholic National Church that would renounce its allegiance to the Pope until he condescends to recognize the principle of national self-respect and international justice.

If the government of the United States in the interest of the American ideals of democracy and national self-respect forwarded a similar request to the Vatican the Zambo Brotherhood would no doubt raise a tremendous howl. But I am convinced that if the government stood firm, ninety-five per cent of the American Catholics, after having recovered from their shock, would with a sincere heart endorse the action of the government in its palpably just demand, even to the extent of forming temporarily an American National Church. The Zambo Brotherhood would submit with a Scowl, but it would submit. That breed is not made of the stuff that is willing to become a martyr for any cause, be it religion or country. It caters to the side that is in power.

That experiment could be repeated successfully throughout the world, leaving the Italian Autocracy in the end isolated. It would probably not require an extraordinary large sum of money to launch such a movement.

The Italian Autocracy could advance against it no other theological reason than its unenunciated dogma, which it however regards as first and foremost: "Jesus Christ has founded a world church to serve as an instrument for the aspirations of the Italian race to world rule, and as a productive milk cow for an absolutistic Italian clique."

GOOD WILL

In a large work entitled Daniel and the Revelation the Adventist, Uriah Smith, accuses, on page 161, the papacy of having put fifty millions of Christian dissenters, such as Waldenses, Albigenses, Protestants, etc., to death. The Catholic reader will smile at this "mild" exaggeration and, no doubt, the average nonCatholic reader will also shake his head in wonderment at this strange imputation.

In his book, Concerning the Stability and Progress of Dogma, the Jesuit Lepicier, professor of theology at the College of the Propaganda in Rome, while admitting that Catholic rulers have persecuted and slaughtered heretics, asserts: "There is no example in history of the exercise of the right of the sword by the Church herself." He means to say that no pope or papal commission has ever ordered the execution of a heretic.

Uriah Smith and Father Lepicier represent two extremes. The first turns mole hills of papal religious intolerance into mountains. The latter wants to whitewash the papacy altogether. Lepicier seems to have overlooked a long list of victims of

papal intolerance; for instance, the ex-Dominican Giordano Bruno, who in 1600 was sentenced to death, for heresy, by a papal tribunal and burned at the stake in Rome by papal executioners. Nor can the Church be absolved from complicity in the execution of Jan Hus and Girolamo Savonarola. The latter, incidentally, was not a heretic, but merely an over-zealous reformer, or rather, a too daring and too persistent critic of the abuses of the papal court. The great historian, Dollinger, in his Prophesies and the Prophetic Spirit, page 163, comments: On the 23rd of May (1498) he was executed, according to the judgment of the Pope, as a heretic; according to the opinion of his Order (Dominican) and of his numerous disciples, as a witness to the truth. An office was dedicated to him as a sainted martyr and persons who were themselves canonized at Rome, such as Catharine Ricci and Philip Neri, have honored and invoked him as such.

About a quarter of a century ago the late Jesuit historian, Emil Michael, declared in a lecture at Innsbruck, Austria: "Scandals among us Catholics must not be minimized." He merely emphasized anew a principle followed by other leading modern Catholic historians, such as Ludwig von Pastor and Johannes Jansen, who in their monumental works laid bare with perfect candor the past errors and misdeeds in the Catholic fold. They have not injured the Catholic cause thereby. At any rate the Vatican has seen fit to bestow special honors on them.

In 1900, the Calvinists erected in Geneva, Switzerland, a monument to Michael Servetus, the Spanish Unitarian, who was by reason of his religious convictions put to death in that same city by the order of John Calvin. In thus honoring the martyred heretic, they intended to expiate a crime perpetrated in a dark, bigoted age by their fanatical co- religionists.

This emphatic condemnation of a wrong committed in the name of their religion has no doubt raised our modern Calvinists in the esteem of their fellow Christians and of all right- minded people. It has strengthened the cause of religious tolerance. It means a step closer to Christian unity.

Let us hope that some day the Vatican will consider it a good policy to follow the edifying example of these Calvinists by rearing a monument in expiation of acts of religious intolerance perpetrated by Catholics. It would decidedly tend to allay the apprehension of future acts of Catholic intolerance, it would promote good will among men, if the Pope erected on the square of St. Peter in Rome a statue of St. John the Evangelist, the Apostle of Love, with the inscription: "This monument has been erected by the Catholic Church in memory of the unfortunate victims of Catholic religious intolerance."

Some time in the spring of 1926, the Rev. S. Parkes Cadman, President of the Federal Council of the Churches of Christ in America, was quoted by the daily press to the effect that: "Before Christian Unity can be attained, there will have to be many a prominent funeral."

The press did not inform us as to what funerals the distinguished gentleman had in view. He might have appropriately mentioned Protestant Individualism and Papal Absolutism. But while Protestant Individualism only hurts the Protestants themselves by leading to endless divisions, Papal Absolutism outrages the Catholic flock and at the same time menaces the freedom and religious peace of the world. The government of the Roman Catholic Church could stand a thorough overhauling in conformity with the demands of international and social justice. This reorganization could be effected without violating a single dogma of the Catholic faith. There is not the slightest prospect of the Vatican renouncing any of its usurped rights. The Italian clique that has now for over four centuries monopolized the government of the Church has no intention whatsoever of relaxing its throttling hold on the Church. It has recently stripped the American Catholics of the last vestige of a representative form of government. It has only last year deprived the Irish clergy of the right of nominating their bishops. The Italian Autocracy is an insatiable glutton for power. It is ever tightening its strangling grasp on the Church. It will crush any Catholic who dares to protest against it.

As regards the people of the United States, if they want to prevent their country from becoming a papal satrapy, they will have to force their government to take protective measures. In conclusion we may adopt the warning of the Elder Cato,

Ceterum censeo omnem autocrattam esse delendam, for the rest I hold that every despotism should be destroyed.

----o----

Notes on Two Franklin Medals

By BRO. J. HUGO TATSCH, Associate Editor, Iowa

RECENT researches in American Craft history of Colonial times brought in their wake a number of Franklin references which bear upon his Masonic activities in France. Among the notes are several which warrant the title of this brief article.

Franklin, as is well known, represented the struggling Colonists at the court of France, and left that country for America in September, 1785, after a sojourn of eight and one-half years. He fraternized abroad with his Masonic brethren to such an extent that he was elected Venerable Master of the Loge les Neuf Soeurs of Paris, May 21, 1779, and was re-elected for another year. R. W. Bro. Julius F. Sachsel is authority for the statement that "In the year 1782, Franklin served as Venerable (Worshipful Master) of the Lodge," which may be correct as far as the word "served" is concerned; yet I doubt it. The elected incumbent of the oriental chair for 1781-1783 was the Marquis de La Salle, forty-six years of age when he took office and was very evidently capable, physically and otherwise, of discharging the duties of his office. A list of officers for 1783,, which carries his name as ex-Venerable, gives him the title of Lieutenant Colonel, commanding a battalion of the garrison at Vermandois. Franklin had, however, officiated as Senior Warden at a Lodge of Sorrow, held Nov. 28, 1778, in honor of Voltaire, in whose initiation 2 he had assisted the previous April 7, 1778. Voltaire had died May 30, 1778.

The medal depicted herewith was not described by Ernst Zacharias in his Numotheca Numismatica Latomorum, a work which appeared in 1840 as a series of eight pamphlets; but it is mentioned as No. 36 in Theodore Merzdorf's Die Denkmuenzen der Freimaurerbruederschaft (Oldenburg, Germany, 1851). The next reference to it that I have been able to find is its inclusion as No. XII in a list of thirty-nine "Medals of Franklin," in an article by this title in Volume VII, "American Journal of Numismatics," January, 1873, by W. S. Appleton. It is described as follows:

[BENJAMINUS FRANKLIN; bust of Franklin, facing the left.] Rev.

LES MAC.'. FRANC.'. A FRANKLIN M DE LA L DES 9 SOEURS O.'. DE PARIS 5778. 5829 PINGRET F.; the masonic emblem of Jehovah in a triangle surrounded by rays, with a serpent coiled in a circle, and around this a pair of compasses and a square, entwined by olive branches; above, are seven stars; at the left, a mallet, and at the right, a trowel. Bronze, size 26.

This medal is also listed as No. LIX in William T. R. Marvin's The Medals of the Masonic Fraternity Described and Illustrated (Boston, 1880). The statement is made therein that the Provincial Grand Lodge at Rostock, Germany, has a specimen of this medal in lead; also that "The obverse of this medal was muled with another reverse, not Masonic, and published by Durand, 1819, in the 'Series Numismatica.' The die of the Masonic reverse cracked, and the Medal is rare." This medal is XI in Appleton's list of Franklin medals.

Marvin goes on to say:

From the abbreviation M, on this Medal, the Lodge is thought by some to have been claimed the honor of having Franklin for its Master; but we know of no authority for that supposition, and it is more probable that the letter is an abbreviation for Member. He was a member of a Lodge in Philadelphia, when he

went abroad as Ambassador. Those interested in pursuing the subject further will find a full statement of what is known in regard to it in the "American Quarterly Review of Freemasonry," Vol. 1, page 217.

As we have seen, Franklin was Master in 1779 and 1780 of the Lodge of the Nine Sisters of Paris, as shown through various sources, but most conveniently through Louis Amiable's Une Loge MaVonnique d'Avant 1789: La R. L. Les Neuf Soeurs (Paris, 1897). The account referred to by Marvin in Albert G. Mackey's "American Quarterly Review," is an article by Rob Morris entitled "Two Well-Known Masons," and treats of Washington and Franklin. It incidentally gives an interesting account of Voltaire's initiation. Morris' article, let it be said for our brethren in Germany who may chance upon this article, also appeared in "Latomia" (Freimaurerische Vierteljahrschrift), Volume XVI, Part I, page 20 (1859). Still further notes about the Franklin medal are to be found in "Latomia," Volume XXV, pages 281-2.

It is in this last cited issue of "Latomia" that we find an interesting comment upon the date "5829" which appears on the medal under discussion. Morand, in his Catalog de livres manuscr. et imprim. sur la Fr. M. (Paris, 1856), page 22, No. 367, gives the date as 1829, which when considering the cutter of the dies, A. J. P. Pingret, who was born at Brussels in 1798, must be correct. Another theory is that the medal is a reissue, otherwise, why would the Masonic date 5829 appear upon the reverse of the medal? At least, such other restrikes of various Masonic medals are known to exist.

The Medaillenwerk, Band IV, of the Hamburgische Zirkel-Correspondenz (Hamburg, 1902) lists this medal as No. 470; it is from photogravure illustrations in this volume that the present illustrations are taken. The notes call attention to Merzdorf's error in attributing the date 1778 (5778) in the medal, and state that this refers to the lodge, and not to the issue of the medal. It should be said that the name of the die cutter, printed as "Firgret" in the Hamburg publication, is incorrect; it should read "Pingret," as given in a previous paragraph. A footnote to Vol. IV states that the orthography is subject to probable corrections owing to existing uncertainty based upon illegibility. The name has been verified by my personal examination of the medal itself, of which the Iowa Masonic Library has a

specimen, obtained with the Bower Collection in 1882. Bro. Bower paid $6.02 for it at the sale of the Marvin Collection in New York, June 21, 1881.

The obverse of the medal described also appeared on one described as No. XI in Appleton's list, previously cited. It is not Masonic, but is described as follows:

XI. BENJAMINUS FRANKLIN; bust of Franklin, facing the left. Rev. NATUS AN. M.DCC.VI. BOSTONIAE IN AMERICA FOEDERATA OBIIT AN. M.DCC.XC. SERIES NUMISMATICA UNIVERSALIS VIRORUM ILLUSTRIUM M.DCCC.XIX. DURAND EDITIT. Bronze, size 26.

THE SILVER MEDAL OF 1783

Marvin describes this medal as follows:

LVIII. Obverse, Bust of Franklin, facing the left. (This medal is IV in Appleton's List of Franklin Medals. See Journal of Numismatics, Vol. VIL, p. 49.) Below in small letters, BERNIER. Legend, BENJ. FRANKLIN MINIST, PLENT. DES ETATS UNIS DE L'AMERIQ. SEPT. MDCCLXXXIII. Reverse, On a rocky hill a circular temple, within and near which are Nine Muses at work. At the right, F. B. Legend, DE LEURS TRAVAUX NAITRA LEUR GLOIRE. [From their labor springs their glory.) In exergue, DES NEUF SOEURS. Silver and bronze. Size 19. This Medal is very rare.

A specimen is in the Library of the Grand Lodge of Pennsylvania at Philadelphia.

I have not been able to find any illuminating references to this medal, but it is my conjecture that it was struck about the time of the treaty of peace between England

and the Colonies, signed at Paris, Sept. 3, 1783. Franklin was one of the signers. A medal commemorating the signing of the treaty was sold at auction in New York, Oct. 13, 1884, and from a reproduction of it in the Bangs' catalog of that date, it is apparent that Franklin is depicted thereon with three other men.

An illustration of the reverse of the Franklin medal issued by the Lodge of the Nine Sisters, also appears on page 155 of the Amiable book cited. The obverse depicts Nicolas-Christien de Thy, Count de Milly, who succeeded La Salle as Master of the Lodge in 1783. De Milly died September, 1784.

NOTES

1 Benjamin Franklin as a Freemanson, by Julius Friedrich Sachse, Litt. D., Librarian of the Grand Lodge of Pennsylvania (Philadelphia, 1906, page 107).

2 The date of Voltaire's initiation is erroneously given in many instances as Feb. 7, 1778. This is due to a misinterpretation of the words "second month of the year 1778." The Masonic year, in this particular instance, began March first, not January first; consequently the second month was April of the vulgar computation. My authority for this is Amiable (op. cit. p. 64), who says, in speaking of a date: "The original should have said the second month, and not the fourth, since the Masonic year begins March 1, conforming to a very ancient tradition."

----o----

Compasses; Singular or Plural?

By BRO. R. J. MEEKREN

THE question whether the mathematical instrument should be called "Compass" or "Compasses" when referred to in the Masonic ritual, is one that rises sporadically in the American Craft; usually to be answered "yea" or "nay" by some severe ritualist with all the finality of a pontiff speaking en cathedra. The question seems trivial to many of us, and it may be considered a waste of time and space to discuss it. Yet when a triviality is thrust upon us by some authority saying thus it is or is not, as the case may be even the most long suffering may be stirred up to rebel, and to refuse the burden of the yoke our own "doctors of the law" would fasten upon our necks.

At bottom, it would appear, this question of whether an unaccented duplicate sibillant syllable should or should not be pronounced rests upon the widespread belief that there is, or was, or at least ought to be, an absolute authentic and correct ritual, complete and unalterable in every word, period, semi-colon and comma. There certainly has never been such a thing, and it is impossible to believe that there ever will be.

In his article in the January number of THE BUILDER, Bro. Pfrimmer exhaustively and overwhelmingly demonstrated that the general usage of the English speaking world at large, and of the Anglo-Saxon Masonic world in particular, is to say "Compasses." But it is not at all likely that a mere counting of noses will convince those who abide by "Compass." Nor can we condemn them for this. They may be, like Athanasius contra mundum, in the right after all, and the majority wrong. The question cannot be wholly determined by popular vote. It has been said, slightingly, of the great Arian controversy in the early Church that it was merely a question of a single iota, the letter "i." It is true that the words homoousios and homoiousios are very like each other in form, and differ only by one letter, yet there is a very real difference in meaning, the difference between same and similar, between identity and likeness. In our own hairsplitting contest however there is no difference of meaning, we are all in perfect agreement about the thing referred to, the question is purely grammatical. And the real question would seem to be is anyone in the wrong? Excepting, perhaps, those who insist that others are.

Bro. Pfrimmer has given us the facts concerning present day usages. The Committee on Ritual of the Grand Lodge of Montana, to whose report on the question, Bro. Pfrimmer refers, based their conclusion on a survey of the historical evidence. In this the present writer agrees with the committee. The Masonic ritual contains many archaic expressions and obsolete verbal forms, and we may well object to needless emendations made with the idea of "correcting" the ritual. The committee says:

In the final analysis, this Grand Lodge is not called upon to consider the literary usage of the word. It is interested chiefly in Masonie usage. Our ritual teems with words and expressions that have long since passed out of every day speech.

With this every brother who has any feeling at all for the antiquity of the institution will agree. It would be well if those authorities who have changed "heal" into "hail" and have invented some modern phrase or other to take the place of the perfectly correct (if obsolete) phrase, "an oblong square," will take good heed to this and govern themselves accordingly.

It must be said to begin with, that an absolutely exhaustive examination of all Masonic references to the mathematical instrument the designation of which is in question would be a task presenting very great difficulties, and no matter how much time was spent upon it there would still remain uncertainty whether every reference had been noticed. The following series of quotations is to be taken as representative only, and not as a complete list. The earliest reference of a Masonic character that I have been able to find is the well known inscription at Melrose Abbey, which may be dated approximately about the end of the 15th century. There are a number of different versions of it current, due presumably to parts of it being defaced; the following is perhaps the most correct:

Sa: gays: ye compas

evyn aboute truith & laute do: but: doute

be halde: to: ye: hende qo

iohne morvo

which may be modernized as

So goes the compass even about

Truth and loyalty do but doubt

Behold to the end quoth John Morvo.

Curiously enough the old MS. Constitutions have no references to any implements but the "mould square" and rule. The only exceptions so far as I can recall are the Dumfries-Kilwinning MS., No. 4, mentioned below, and the Melrose MS., No. 2, of date 1674, which forbids letting "loses" ("cowans" or "rough layers") know

.... ye privilege of ye compass, Square, levell and ye plum rule.

In that group of documents of uncertain origin and date, which contains catechisms, or lists of questions and answers, there are also some pertinent references. The Mason's Examination, published in the Flying Post, 1723, tells us that a lodge is composed of

A Master, two Wardens, four Fellows, five Apprentices with Square, Compass and Common Gudge.

The Mystery of Freemasons of 1730 repeats the last part of this verbatim. The Chetwode Crawled MS. has the phrase.

..... by the Square Compass and Common Judge.

The Dumfries Kilwinning MS. No. 4, of about 1730 1740, has three references. The first part of the MS. contains a version of the Old Charges and in the legendary history it gives the curious detail that Prince Edwin endowed the Fraternity.

. . . wt squares of go!d and compasses of silver tipt wt gold & perpedieular plums to be pure gold yr trowals of silver wt all yr other instruments conform

The charges in this MS. are followed by a catechism and in this we are informed of three pillars in the lodge which are

. . . ye square, the compas & ye bible.

Later on we learn that the master is known by his "habit" of clothing which is

. . . yellow and blew meaning the compass we is brass & Iron.....

Although perhaps not directly relevant to the question, the curious sheet of memoranda headed Institution of Wrightship which was discovered with the MS. catechism entitled the Institution of Freemasons may be mentioned. The Wrights were a Scottish institution and had a fraternal organization remarkably like that of

the Masons. They included all the crafts connected with building other than Masons. This MS. has the following cryptic item:

2. Practical or Government

Rule, Sqre, and compasses or

Sqre, Plumb and Rul etc.

true comradeship.

In the records of old Scottish lodges we find two entries of interest in the present connection. In the minutes of the Lodge of Dunblane of 1720 and later we are told that certain brothers were made fellows of the Craft and

. . . passed from the squair to the Compass.

The phrase seems to have been used fairly regularly for a few years and then dropped. (1) The other is from an inventory of the property of the Lodge of Peebles in 1727 which included

.... square, tow and compass (2)

We now come to those printed works that purported to give the Masonic ritual of the time. Just what value they have in this connection is doubtful, but for completeness sake some of them may be quoted. The earliest is Prichard's Masonry Dissected, first published in 1730. The following are the references in point:

E. A. Q. 23 . . . the compass extended to .

A. 38 Bible, compass and square.

A. 39 Bible to God, Compass to the Master . . .

A. 71 In a yellow jacket and blue pair of breeches. N. B. The yellow jacket is the compasses, and the blue breeches the steel points.

M. M. A. 5 From the square to the compass.

In later editions of this work a long list of toasts was added among which appear the two following:

To all that live within Compass and Square.

and

May every brother learn to live within the Compasses and watch upon the square.

In 1753 the Mason's Confession appeared in the Scots Magazine. This is a confused account of the usages of operative Masons in Scotland in the first part of the 18th century. In describing the form of taking the oath the "confessor" says "he is made to kneel," a posture that he had come to regard as popish, idolatrous and sinful, and that "the open compasses" were pointing to his breast. There is one other reference which occurs in some questions and answers later on.

What's a Mason's livery?

A yellow cap and blue breeches (meaning the compasses).

In 1760 appeared The Three Distinct Knocks, an anonymous work purporting to give the catechisms of the "Ancients." In 1762 another work, called Jachin and Boaz, was published which claimed to give the ritual of both the "Ancients" and "Moderns." Both these works, as Masonry Dissected seem to have been very popular as they were reprinted again and again. Jachin and Boaz was really nothing more than a reproduction of the catechisms in The Three Distinct Knocks, with a description of the ceremonies of the "Moderns" prefixed to it. In this there are ten references to the instrument in question. The first is in a "Description of the Regalia" that follows an "Advertisement." It is really an explanation of the frontispiece, an emblematic Masonic design. We find the following:

The compass and square, to square our actions . . .

The plumb level. compass and plumb rule . . .

Then comes an account of the arrangement of a lodge and its officers

....to the Master's ribbon hangs a rule and compass . .

while

. . . the other officers carry the compass alone; also that

. . . the grand officers' aprons . . . carry the rule and compass. the emblems of the order, and finally that the Bible is opened before the Master

. . . with the compasses laid thereon, and the points of then covered with a . . . square.

A diagram is given representing the lodge and in thee explanation appears

B. Past-Master, with the sun and compasses, and a string o cords.

In the account of the ceremony we are told, first that upon a stool

. . . are placed the rule and compass:

and then that the candidate holds

. . . a pair of compasses

in regard to which we are told in a note that the "Ancients"

. . . used a sword or spear, instead of a compass.

After this comes the Catechisms from The Three Distinct Knocks. In these are three references only, as follows:

E. A. Bible, Square and Compass. ... the Compass to keep us within bounds with a men

F. C. ... supported by the points of the compasses, forming a square . . .

M. M.... both points of a pair of compasses ...

And then in an appended account of the installation of officers there is the following description of their jewels:

The Master . . . has the rule and compass, and square hanging to a ribbon round his neck . . .

The Senior and Junior Deacons have each . . . the compass hanging round their necks.

The Past Master has the compasses and sun, with a line of cords about his neck.

These three works were all reprinted dozens of times. There were others of a similar character but as copies have not been at hand they may be allowed to pass, and we can go on to consider some books that have a real claim to authority. The first is William Preston. We find, in his Illustrations of Masonry, the form compasses three times, one in the Installation Ceremony, where we are told that

. . . the Sacred Law, with the square and compasses, the constitutions, the minute book, the rule and line . . .

and the rest of the working tools are "separately presented to him." The other two references are each in an order for processions, one for laying a foundation stone, the other for dedicating a lodge. In almost identical phrase we are told of the

Bible, Square, and Compasses on a crimson velvet cushion.

Preston's great antagonist Laurence Dermott chose the other form of the word. one mention only has been discoverable, and that is in the clever skit on the "Moderns" in Ahiman Rezon that he for some reason or other chose to call a "Philacteria." In this he says:

. . . some of the young brethren made it appear that a good knife and fork in the hands of a dexterous brother, over proper materials would give greater satisfaction, and add more to the rotundity of the Lodge, than the best scale and compass in Europe.

Coming to America we find that Thomas Smith Webb in his Freemason's Monitor consistently used the same form as Dermott, Compass, while Jeremy Cross, Webb's pupil, in his Masonic Chart as consistently says Compasses.

There is one more work to be examined, and it is rather illuminating. This is Browne's Master Key, a ritual in cipher published in 1802. In it we find the following references. The figures refer to the number of the question and answer.

E. A. 95 . . . a pair of compasses extended . . .

96 Why were the compasses extended . . . As the compasses were then . .

160 The bible compass and square . . .

161..... so is the compass and square when united. . . .

162..... the compasses to the Grand Master in particular

164 Why the compasses to the Grand Master . . . The compasses being the chief instrument . . .

In the answer to question 183 we find compasses twice, and in that to 217, the singular form, compass, appears, as it also does in the M. M. 26. It is quite possible that there are other references that have been overlooked, for it is exceedingly easy to miss them. But certainly enough have been adduced to show quite conclusively that Browne had not the faintest idea that one form was right and the other wrong. And this is the impression produced by the whole collection of references that have been here given. The shorter or singular form of the word would seem to have been the favorite, but from the time the Masonic Institution emerges into the light of historical record the plural form has also been used apparently quite indifferently and with no sense that it was incorrect.

It would be possible to let the case rest at this point, and claim Masonic freedom to use either form of the word at will by virtue of ancient and well founded tradition. But it may be possible by going a little further to reach a positive conclusion in the matter. Bro. Pfrimmer consulted most of the standard dictionaries, which of course all say, what everyone knows, that it is correct to say "Compasses" in ordinary speech. This does not, however, touch the position of those who claim that "Compass" is the correct Masonic usage. The editors of Webster's Dictionary seem to have a sneaking wish to assert that common usage is wrong in this case. This attitude is more than balanced by that of the New English Dictionary, whose editors consistently use the common plural form in every reference they themselves make to the mathematical instrument. Under the head of "Compass" there are five long columns of close print in small type. The derivation of the word is first discussed. Its origin is not certain, but is supposed to be from the Latin cum, with, and passes, a stride or step. The prefix however may be only an intensive and not the preposition. The root meaning seems to be that of measurement, and if so,

the instrument got its name from its use as a measuring appliance. The Latin name for it, however, is not compassus, but circinus.

After this the different meanings of the word are taken in order under numbered sub-heads. Thus I. Measure, proportion, regularity, etc. II. Artifice, skillful device, etc. III. Mathematical Instrument. Under this appear a long list of compounds, bow-, beam-, calliper-, hair-, elliptic-compasses and the like. The instrument is then described, and it is said that with this designation the word is "now general in the plural." No preference is expressed for either form, though as has been noted the editors consistently use the plural themselves.

There then follows a long list of quotations, the use of the singular form, then of the plural and last of the phrase "a pair of compasses." The earliest appearance of the word is in a MS. of date 1340:

A tour faire of yuory . . . craftely casten with a compas.

The last quotation given with the singular form is from Emerson's Essays:

Defined by compass and measuring wand.

The first quotation with the plural form is from Eden, 1555;

We took oure compases and began to measure the sea coastes.

The earliest use of the compound phrase is singular in more than one sense, it is of date 1556.

Have a payre of compasse aptelye made for to draw the circles.

Now the brethren who argue this question seem generally to have forgotten that it is not an isolated phenomenon in our language. There is no need to look for such reasons as that suggested in the Montana report that the plural form of compass came into use to distinguish the instrument from the mariner's compass, when that became generally known in Western Europe, for there is a small but well defined group of words which are also generally, or invariably, used in the plural, while the object denoted is singular. These things can all be preceded by the phrase "a pair of," such as pincers, tongs, scissors, trousers, breeches, corsets and the like. Some of these words are very old, others are of more recent origin. The older ones were originally used in the singular form, the modern importations, such as pantaloons and trousers for example, have taken the plural from the first, apparently to conform with the established idiom.

One characteristic is common to the things designated by this group of names, they consist of two parts identical or very similar in shape. An examination of the history of some of these terms may afford some further light on our own problem. It may be noted that this "pair of" business is especially an idiom of the English language, though not entirely unknown in others. As for example in French, Ciseaux, scissors, is a plural form, of which the singular means a chisel. According to the dictionaries, ciseaux may be preceded by One paire de, a pair of, though it is seldom met with in actual use. But other words, which in English are plural, are always singular in French, as pantalon, calecon, corset. Compas is also always singular. Why the English language should have come to dwell on the duality of such objects is rather mysterious, but the fact is patent, and its final development lay in the transition period between Middle and Tudor English though it began a good deal earlier. We have seen that the first appearance of the plural form "Compasses" was in the sixteenth century. Let us now look at the history of some of the other words of the same kind.

Both alphabetically and in point of time, bellows is one of the first. It goes back to earliest Teutonic times. In Old English it was Blaest-bel, which is to say "blastbag." In the eleventh century it was belg or bylg the last letter not being our present "g" exactly, for it changed into beli and bely. Chaucer about 1390 used it in both singular and plural. After 1400 it became belies and bellis, and in 1500 belwes, belows. Some people still say "a pair of bellows," and according to our usage it is not inappropriate for the fireside appliance.

Among the B's we find also breeches. This is another ancient Teutonic word, bred brace, in Old English, in old Norse brok and braekr. In 1100 it is still brek, Wicklif used breche in 1380, and Caxton as late as 1480 has breche. But breches appeared as early as 1205, and Wicklif also had the plural brechis, while in 1500 it had become breechys.

Corset is a much older word than might have been supposed. It is still singular in 1299, but this perhaps is not so strange as it was equivalent to corslet. In 1387 Trevisa has corsetts, Caxton has corsettys, although the singular form, corset, continued to be used, like compass, right down to the present time. Now, owing to the influence of Paris on the nomenclature of feminine garments, it bids fair to supersede the plural form altogether. Callipers need not be more than touched upon. Originally a distinguishing epithet for a special kind of compass, they have become quite independent in the speech of the men who use them. In 1588 we have calleper compasses, in 1627 we are told that "Compasse callipers" are "like a paire of compasses." The bow-compasses of the draughtsman may be spoken of shortly as "bows." which is a parallel development, though it has not got beyond the drawing office, and is hardly an established usage.

Two more words only will we consider, both interesting as having taken the plural form very early, and that the corresponding words are used in the plural in some other languages. The first is the ill-omened gallows. In Old English it is galga and galgan, singular and plural respectively. In middle English the plural form prevailed and the singular became unusual; in the thirteenth century it was galwes, Caxton has "gallows" and "a pair of gallows," the latter form of course referring to the two upright posts. Coverdale, in 1535, goes back to the singular form, "make a gallow of fiftye cubites." Shakespeare has "gallowes," but Robertson in 1693 again

goes back to gallow. The German form of the word, der Galgen, is plural, the French gibet is however singular.

The last word is tongs. This in German is die Zanye, a plural form, and in French, les pinces, or tenailles, both also plural. The Old English is tang. We have tong in 725, tang in 1000, tonge in 1250. Wicklif has toenge, but the Venerable Bede, as far back as 800, has tangan, a plural form, and the Durham roles, contemporary with Wicklif have

j par de Tangs

and later we have 1412, tangos; 1500, taingis; 1660, tongues, and so late as 1816, tangs.

It will be noticed that with the older words of this group the change in usage from singular to plural comes roughly between the thirteenth and fifteenth centuries, some earlier and some later. We cannot be certain that the records always give us even the approximate date of the change, but it is probable that they do so closer in respect to the words of every day use as tongs and breeches for example, while on the other hand a specialized instrument like the compasses would be less frequently mentioned. It may be noticed also that "tongs" which appears to be perhaps the earliest to take the plural is also found to take the plural in other languages also, or at least in French and German. Words of this dual nature that were adopted after the period of transition took the plural form from the first, of which pantaloons, and its colloquial abbreviation pants, may be taken as an example.

There is nothing unusual in the use of two words, or two forms of a word, for the same thing. It is a phenomenon of all languages. At the same time there is usually some reason for the use of one form rather than another, though not at all necessarily the same reason in every case. It may be no more than euphony or

economy of effort, or it may be to denote a distinction or contrast of meaning or for the sake of variety. English is a strongly accented and highly rhythmical language. Those to whom it is their mother tongue seldom realize the fact unless they have given special attention to the subject, but it is so. We all alter the length of the vowels and slide over unstressed syllables according to the context in which words and phrases are put. We do it instinctively and unconsciously. When a foreigner, or a child learning to read, is told the pronunciation of the common demonstrative "the," with a long vowel, and proceeds to use it thus in a sentence it sounds very funny. All of our common words have many slightly different pronunciations according to their place in the sentence, and this quite aside from the elisions, allowable some, and others merely slovenly, that are in constant use. For example, the comic pages of our newspapers make out that the average American says "lotta" instead of "lot of." There is no doubt "lotta" is easier to say; one has only to try it to see. It is good usage to say I'll for I will; don't for do not, even shan't for shall not. But there are countless other incipient elisions that we all make on occasion that are never represented in spelling. It would be an endless and hopeless task to try to do so. If now we go to the passages quoted earlier in which the compasses are mentioned in one or other form, it will be found at least by those with an ear for rhythm and accent that to use the other form in that place is often not so euphonious, would take a little more effort to say or would not run so smoothly. In some cases this is not apparent possibly the whole context might make a difference in these but there are some definite enough to illustrate the point. "Square and Compass," or "Bible, Compass and Square" are smoother and easier than the plural. But not in "The Holy Bible, Square and Compasses." Here the rhythm demands the last syllable. Browne's "Why were the compasses extended?" is smoother than the singular form would be, though "The Compass extended" is better standing by itself. It all depends on the rest of the context and where the stresses come.

Now the Masonic ritual in America, in spite of the revising, improving and general tinkering it has undergone for a hundred years past at the hands of committees and custodians of the work, Grand Lecturers, and like authorities, is still in great part an oral tradition, or at least took its form as an oral tradition. And it is precisely in oral transmission that this instinct for quantity and accent will have most effect. Much of our ritual is of the nature of free verse, it has an unmistakable swing and rhythm. The newer portions, composed on paper, have not got this rhythm at all, and sound heavy and dull by comparison. The suggestion that finally arises from all this is that when we say "compass" (as most of us do on occasion) we are not

using the singular form of the word at all but an elided plural, and that if we spelled it with accuracy we should write compass'.

Whatever may be thought of this suggestion, and it is nothing more, it does seem that we are justified in drawing the conclusion that both forms of the word have been used by Masons for the last two hundred years and more, and that we may all continue to use both according to our own feeling for euphony without shame or fear, as in all probability most of us have been doing without realizing it.

NOTES

(1) History of the Lodge of Edinburgh, Murray Lyon, page 416.

(2) 0p. cit., page 77.

----o----

A Mission in Syria

By BRO. JOHN W. SHUMAN, California

WESTERN Christian Missionary work has been going on out there in the land of the Bible for over a century and although the educative features have been working only for about fifty years, it is only in recent years that big strides have taken place along this line. The pleasant and wholesome memories of service as a physician with the troops in the American Expeditionary Forces were still so fresh in mind that "the call" to Syria was happily and wholeheartedly received. It seemed a grand

and glorious opportunity to do more good in medical work, for a greater number of needy people.

The call to serve mankind has always found willing listeners those willing to hear, keen ts act and sticklers for performing the same "for the good of the service." For this reason there are many preachers, teachers, doctors and free-givers of the wherewithal (cash) in the service of Missionarying. It is correctly estimated that "Missionary work is the most worthy of causes here on earth." However, there are several types of Missionaries. Some are quite sincere; some are only superficial; whilst others are "gold diggers." The latter two classes cast discredit upon any service.

There are few venturesome souls who have not at some time been called crazy, foolish, and other harsh words. When folks, friends and relatives (especially the latter) were informed that we were "turning Missionaries" they objected with spoken and written words of advice, scorn, and criticism few praised the decision. Many of those offering discouragement didn't even know where Syria was; some spelled it Assyria, others spoke of cannibals, heathens and pagans as native residents of Asia Minor; some even wrote letters of reference for us to carry to their "powerful and influential" friends at Moscow and Hong Kong, in case we got into serious trouble. All of which goes to show that our education is too often woefully "short" concerning the other fellow's country, also concerning his religion and his customs.

Syrians and Missionaries were seen and studied from the time we stepped on board the S. S. Bragga until we stepped off the Madona a year later; for on the Bragga there were old and new workers en route to their respective stations in Syria, Palestine, Turkey, Persia and Cypress. Missionaries were not exactly strangers to us, but we had never witnessed them in action on their own stamping ground; we had heard their talks and read their letters, concerning "the handicaps, drawbacks, need of clothes, food, money, etc., etc.," to the home-folks. But here began opportunities to see to the bottom of things, to see below the superficial. The reader must already realize that it is impossible for anyone to see Syria without seeing the Missionaries, for they are an important part of the population of that country.

AMERICAN SYRIANS AND SYRIAN AMERICANS

On the same boat there were many Syrians (Moslems, Druz, Jews and Christians) going back for either a visit, a wife, or on other business. One Syrian Durzi, who had been an American property owner for twentyfive years, he owned practically the entire Virginian town in which he lived, had made the trip back to Syria six times, for his wife and five children had never been to America. From the start our little group mingled with all firstclass passengers and some of the others playing games, singing and talking as most healthy sea-voyaging people do. The Missionaries stayed on the upper deck aloof, stiff, and reserved. This segregation of themselves was just a repetition of the old mistake of sectarianism and congregationalism.

The first Saturday night on the boat the Bulletin Board carried nothing referable to the morrow; this seemed odd, for there were three full-fledged Christian Protestant Missionary ministers aboard. With the consent of the captain, who was delighted, "Sunday services at 9 a. m. in the dining room collection for the French seamen's widows and orphans" was billed. A quartet was rounded up and one parson was persuaded to "work." The church was crowded and the captain's and purser's caps were filled with shekels. The ice was broken and the services on the next three Sundays were well worth while.

THE PORT OF JOPPA

We saw the Orient for the first time when the anchor was dropped, on a Saturday, at Jaffa (Joppa), the old Phoenician city which is now a part of Palestine, ruled by Great Britain. There is no harbor there, so the Oriental boatmen came out to sea to take off the cargo. There was a wind and the sea was choppy. Their style of boat has not changed much since Jonah's accident with the whale in that same end of the Mediterranean Sea. The boats were and oar and sail-propelled and manned for the most part by Mohammedans. The wind blew hard and threatened to blow off their

scant clothing, viz., white banded caps (fezes) and knee-length shirts; a few of the boatmen, evidently chiefs, wore the baggy trousers, such as you see on our Shriners during parades, only not nearly so clean; all were barefooted. Some passengers amused themselves by tossing coins into the sea and watching the boy divers recover them. English pennies were in demand but a United States quarter of a dollar was discarded, after it scrutinized and bitten, as being "counterfeit," fort it was explained, "The bank would not pay on it." It was different with a silver dollar, it seems to be well-known in Asia Minor.

In reference to the baggy trousers, they don't quite reach to the ankle; the crotch extends to below the knees; the upper legs and girth have yards of material; a draw-string pulls them together and holds them up when properly tied; a wide and many colored sash, for a belt, hides the knots, loose ends, wrinkles, etc.; then there is an immense pocket at each side of size sufficient to carry a big family wash in. The reason I know so much about these garments is because I borrowed a pair from a servant of the Yankee Consul to wear at a masquerade one night a few months later; during that party someone asked me the question "Doctor, why are the Moslem's trousers so large?" All my guesses did not come close, for the answer was, "There is a belief that when Mohammed comes the second time he is to be born of man, hence man's preparedness!"

While the men were taking off cargo that day a boxed-up touring car slid into the sea and sank; but on Sunday, the day following, naked divers with ropes and an old hand windlass reclaimed it from its watery grave, in plain sight of all. As they yanked in union they shouted in tune, "Y Allah ! Y Allah !" ("Oh, God!" so the Missionaries said, but the Syrians "It is the same as 'Heavho!' or 'Come on!'")

Sunday night sailing slowly, because we were not to arrive before daylight, up along the coast the lights from light-houses were plainly visible; especially was this true of that on Carmel; that historic mountain where Elijah, to the disgust of King Ahab, showed up his, and Baal's, false prophets. After Mount Carmel came Tyre and Sidon and after them Beirut, the capital of Syria. The morning was clear, and the lofty Lebanon Mountains, where Solomon got the cedars from King Hiram to build the first Temple, dominated the landscape. To the new-comers it was a never-to-be forgotten sight that beautiful panorama was indescribable no one can

blame Missionaries for enjoying life there. There were no docks or big-ship-wharfs there so the anchor was dropped and boatmen came to the ship's "side stair," or ladder, and there took off the passengers and their possessions.

ARRIVAL AT BEIRUT

Meeting the newcomers is quite a jolly occasion everywhere; it seemed to be an especially joyous affair in Beirut that morning, judging by the number of representatives from the mission fields, Near East Relief Organization, mercantile game and populace who were on hand to welcome those from "the home land."

We landed bag and baggage, a little wet on account of being splashed by struggling boatmen. The boatmen, like cab drivers, were out for "fares," and like taxi drivers they worked by "fare and foul" means. The boatman sent out for us didn't get us but another one did. The story came out later that he had "listenedin" when the boatman who was to get us received our description. That's an example of how cute and industrious the native is he is not at all dumb. When he had landed us and got our luggage and group into cabs (arabias) and was asked "How much?" his answer, then new to me but later I found quite characteristic, was, "Whatever you think, Effendi." The amount offered was less than half he then demanded, stating that he had broken his back lifting and carrying one of our wardrobe trunks. Finally the matter was left to a third party, the treasurer of the A.U.B., who, by the way, was paying all expenses. He simply told the man, "Here is your fee." He took what he gave him, salaamed, thanked him profusely and departed. It was our first lesson in economics in Syria.

That night we slept under bed-mosquito netting, in one of the A.U.B. college dormitories, for the first time in our lives; but gladly missed the rocking of the boat! Without the netting mosquitoes and sand flies would literally have eaten us up. As it was our hands were badly bitten, because we were careless with them, letting them lie against the net so that all the insects had to do was to stick their suckers through and take their fill they sure did like foreign blood by the way they went to it!

HOUSE AND HOME IN SYRIA

The house assigned us by the University was the twenty-four-room house in which Dr. H. Graham had lived and held his medical office for many years. The "tram" station, just in front of the door, was called "Graham." The house faced the beautiful blue Mediterranean Sea. It was difficult to keep our children seated at the table during meal times for the dining room overlooked the street and the sea and if they weren't stretching their necks to see a camel-train go by on the street it was, O looky, there comes a French battleship!" Syria, since the World War, is mandated by France.

The door-bell, like all the rest of its kind in Syria, was rung by a long wire or rope with handle hanging down alongside the door the bell jingle-jangling away off somewhere in the middle or back part of the house, and the door was opened from upstairs by a rope or wire.

The largest room of the house was sixty by twenty-five feet, which made a nice place for the children to play and their elders to dance in. Am not sure that it was ever used for the latter prior to our occupancy, but all of Madam's parties were well attended by the community. Some came, "only to look on," but they could not keep their feet quiet when the music got under way.

We had arrived in Beirut at the tail end of "the five dry summer months," during which time not a drop of rain falls and at the time when insect life is most abundant, especially fleas, moths and mosquitoes; the latter hatch out in the garden pools (Berikehs) used for irrigation, in the damp soil, and the pools by the sea. They attack night and day and all the year necessitating the mosquito netting for beds:

Madam called our house "the Ark" for, she said, "it contained a pair of nearly every creature that Noah took aboard his ship, viz., fleas, mice, mosquitoes, rats, flies, moths, bugs, cockroaches (some two inches long; we caught them in mouse traps!), cats (not pets), scorpions, lizards, dogs, centipedes, spiders (as big as mice), and other animals too numerous to mention."

The first morning she would not leave her bed until two ten-inch lizards had been chased from under her bed; and just when they had climbed well up on the wall where they would be good insect catchers (no one should kill these friendly reptiles) Grandma screamed for "Help !" and was found standing guard, just in front of her chamber door, over a six inch centipede, which became a total wreck after a number twelve shoe was Stamped on it. We never put on our shoes thereafter without first examining their interiors for spiders or centipedes.

The cleaning, unpacking, buying additional furniture, employing and breaking in servants, etc., were all problems mostly for the wife. And servants should be trained; for example, when she found the "Femme de chambre" using the dishrag to wash the bedroom crockery, she made her stop it. When a U. S. lady first goes out there the native ways are not to her liking, so she goes at things "lickety-split" to make them American-like; which is quite right, for if sanitation was 100 per cent in Syria there would be far less sickness with its complicants and end results.

THE ORIENTAL SERVANT

The servant problem is not any nearer solution in Syria than in any other land; although the wages are not so much, the upkeep bill is; for one thing each servant has many cousins who visit and must be fed. Dicron, an Armenian lad, whose father (a Christian minister) and mother were killed in Turkey, was Madam's house boy; he did all her marketing, interpreting and errands.

As Dicron was Armenian it was quite natural that all the other servants were Armenians. We tried to have a Syrian table-maid, and did have one for two weeks, but the Armenian odds were against her so she resigned. But not until she taught us a few of the Arabic names for the table utensils and most of the foods. We enjoyed many of the native dishes but the cook's attempt at pie brought peals of laughter from the whole family and made for indigestion. The crust was almost an inch thick and mighty tough.

Our house had one of the few "modern" bathrooms; few people had American tubs; almost all baths were wash tubs. Ours consisted of a tub and a large copper kettle, like the ones in which our grandmothers used to make plum jam and apple butter, set so that half was in the bathroom and the other half in the kitchen. One Saturday afternoon the cook made a fire under said kettle, heating the water to desired hotness. Then, through a faucet, it was run into the bath tub. The maid and cook washed our two lads the first Saturday their mother not knowing anything about it until afterwards but never again! Those young men had "Never suffered such indecencies as a stranger giving us baths," and "If we got to stand for such stuff we are going home."

Charcoal was the fuel for cooking and is toted from door to door by the charcoal peddler on his little ass, or wee donkey, some of them not much larger than a St. Bernard dog.

Among the servants was the laundress, the cook's mother, who came on Mondays and got through on Tuesdays maybe. She sat on the floor of the wash house with a high copper tub three feet across by ten inches deep in front of her. The water was heated in another big kettle over a wood fire, the clothes were wrung by hand. The natives did most of their own washings in the sea, also their bathing. After our wash-lady had finished, she heated up the bath tub water and "cleaned up." The native irons for ironing clothes have a lid which can be lifted and the hollow part filled with red hot charcoal, which will retain heat for hours. They preferred these to the electric irons which Madam took to Syria.

THE FAUNA OF THE COUNTRY

To the rear of the house was a big garden in which there were beautiful flowers and delicious fruit. There was also a spacious yard for hanging out the wash, and for the kids' baseball games, also a chicken-run at the back. Chickens recall the fact that Madam and her servants did not do well with them. When visiting the Druz they gave us a dozen hens and roosters Dicron brought her some more, and she went into the business as they do in Southern California and was just as fortunate. She got excitement, but was out money and chickens. Possibly it was the "pip" that carried them off, if that's the disease that "takes them during the night and leaves no dead chickens behind."

As to other live stock, the two rabbits died. They were gifts from the cook's brother, a junior medical student wanting, quite naturally, to get on the good side of the doctor. The mother rabbit died in child-birth, the father presumably from a broken heart. Jeanne's dog "passed on" one night in spasms due to too much strychnine in his meat diet. It came in over the garden wall he was a noisy pup at night. A cat enveloped Grandma's canary, a gift from my Arabic tutor.

The blood-sucking bugs, however, thrived well. They seemed to prefer foreign (Frangi) blood rather than the home brew; and whoever says bugs don't have individuality doesn't know what he is talking about, for in the matter of appetite fleas and bedbugs rush madly from me to my wife and literally chew her up, whilst flies and mosquitoes don't care much for her, but dearly love me; and she can pet spiders, while a poor picture of one looks real enough to me; and if one toddles across the floor I can arise from chair to table without being conscious of how I got there.

There was electricity only part of the time, so candles had to be kept on hand. Street cars (trams) and automobiles were becoming numerous, but the streets were so narrow that one could not break the speed limit without "breaking a leg" or something else.

The ill smells, the dirt and filth in the cities and villages, which shock the newcomer, are not noticed by the one who has become oriented. In America my wife could never eat butter that was not fresh, but eight months after she was in Syria she smacked her lips after taking a bite of butter that was so strong it could have thrown strangler Lewis. Today, looking back, she says, "I sort of miss the Syrian smells."

A Missionary of North Syria just wrote, "There have been changes here in the past thirty years but the young ones don't see them, and it is impossible to make radical changes, so we must go slow and gradually then we forget to keep going."

Hardships of life are soon forgotten and only the pleasant memories stick; so it was in no time at all that we were relishing goat and garlic scented Armenian-Arabic food, with some of the American kind mixed in; sleeping scratchfully with ideas and other night biters; and talking Arabic with plenty of American accent. As Syria is mandated by France everyone tries to speak French, but Arabic is the language of the country. It should be remembered that the teaching, in all departments, in the American University of Beirut is in English.

THE STUDY OF LANGUAGES

A tutor was furnished who taught me Arabic from six to seven p. m. each day, with the result that in four months I could conduct a medical consultation and write prescriptions in Arabic. Necessity forces one to do many things and it is the first requisite in learning a language. Arabic is certainly different from any language I ever attempted. It is full of strange gutturals, has a novel syntax and there is a big difference between the written language and the speech of ordinary conversation, the latter being the "Common," the former the "High Arabic." One should speak the language of the country in which he expects to live or carry on.

Few Americans speak Arabic really well. As stated, it is important to be well acquainted with the native language, for example, the Arabic words for dog and heart sound quite alike to the foreigner. An American Missionary praying in Arabic, before a group made up for the most part of Moslems, prayed that "God would turn the dogs (he meant hearts) of these folk to God." Dog is a favorite term of the Moslems for the "unbeliever."

It is said, "Exactness is not in the Syrian vocabulary." One evening while making hospital ward rounds with Adjunct Professor Yennikomshion he promised to remove the fluid from a man's chest "before the students the next morning." Imagine my chagrin when the next day I found that he had withdrawn the fluid "before the students had arrived." He had been speaking English for twelve years but interpreted the remark to mean "before their arrival," instead of to "demonstrate in front of the students."

The natives are worse than the Irish with the use of blarney. Several tried to "kid me" into believing that I spoke Arabic very well after I had been there but a month; which gives one an idea how easily one may be misled if he is willing! The native is kind and politie some are to be admired; others well, it is the same the world over.

During the first week there were quite a number of social functions for the "new Professor," which taxed one's memory for faces and names, especially the latter. For example, there were Faiz Abd-ul Malak and Yakub Abd-ul Masih, the first two names on the senior class roll in medicine. The fact that the first name meant "Slave of the King" and the other "Slave of Christ" helped to differentiate a little, but it took usage to get correctness.

The social festivities were taken on by Madam, the one naturally best fitted to handle them. She said, "You will need every ounce of steam to put over your work," and I did. During the first week she had over one hundred callers; and they are more jealous about visiting and returning calls over there in that community life than on a United States Army Post. For a long time she was in disgrace

because she had failed to make a "call" on a certain lady upon her (the lady's) regular receiving day. Madam had called on another day but that did not count.

During our first week there the Missionaries of Beirut were returning to the city from their summer mountain (Lebanon) homes, fifteen to twenty miles distant. During the summer this is the practice, the college is closed so there are no duties for the teachers. Many enjoy a jaunt to and through Europe. The hospital is closed down, all but one pavilion, which liberates four-fifths of the nurses and doctors to vacations. Sickness, however, takes no vacation.

----o----

The Tuberculosis Campaign

The Report Presented to the Grand Lodge of New Mexico

AS President of the National Masonic Tuberculosis Sanatoria Association, I submit herewith an account of our stewardship together with some observations upon the history, development and the present status of Masonic tubercular relief and the efforts to effect a national Masonic organization for the relief of Masonic brethren and members of their families who are afflicted with tuberculosis.

New Mexico is one of the few states of the West and Southwest upon which is imposed a great and increasing burden incident to the relief and care of tuberculars, who come from every part of the United States seeking climatic advantages.

For more than a generation, and in fact for over one hundred years, consumptives have been migrating to the Southwest, seeking alleviation of their suffering and a

longer lease on life. Because of this migration there has developed one of the greatest and most tragic problems of relief, calling for united and concerted action, similar to that which was carried out for the relief of war sufferers in Europe when all of America joined in contributing for the relief of the homeless, sick and destitute.

Few realize the magnitude of the problem of relief for tuberculars sojourning in the Southwest. Although the subject has been investigated by the United States Public Health Service and the National Tuberculosis Association, and the results of the surveys published by the Federal Government as "Public Health Reports," nothing has been accomplished, and no concerted plan has been adopted for the relief of these unfortunates.

SURVEYING THE CONDITIONS

In 1913 and 1914 the first survey of the Southwest was made by the Public Health Service, as the result of an incomplete survey of the situation by the "Southwestern Conference on Tuberculosis." It was estimated that there were probably 30,000 consumptives in West Texas, 27,000 in New Mexico, and 20,000 in Southern California. No estimate was made for Arizona and Colorado. Shortly before this, the National Tuberculosis Association officially stated:

It is probable that not less than 10 per cent of the people in this territory have tuberculosis themselves, or have come to the West because some member of their family has had it.

The present population of the "Tuberculosis Triangle" is estimated to be three million people, and if the aforesaid percentage applies today it enables us to realize that the Southwest is called upon to solve a tremendous problem in the care of those who are indigent.

The Public Health Service Survey also revealed that migration was apparently increasing at the time of the survey.

In 1920 the National Tuberculosis Association sent investigator to six cities of the Southwest-Denver, Colorado Springs, Phoenix, Los Angeles, El Paso and San Antonio. In these six cities it was found that within a period of one year some assistance had been given, through some charitable agency, to 7,319 tubercular indigents. With those sick there were 9,315 others, members of their families, who were also objects of charity, making a total of indigent, or partial indigents, of 16,734, supported wholly or in part by public charity. Included in the group there were 5,347, under sixteen years of age, living under conditions most conductive to infection because of their tender years, when danger of infection is greatest. That this danger is real is shown by the fact that one-tenth of the sick were children under four years of age.

In 1920 there were 1,635 tubercular recipients of aid in the city of Denver, one to every 156 inhabitants. A total of $129,000.00 was expended for relief, equivalent to a per capita tax of over fifty cents on each inhabitant of the city.

In that year, in Colorado Springs, there was one indigent tubercular to every 78 of the population, and the cost for their care represented a per capita tax of $1.00.

Conditions were similar in the other cities mentioned, with Phoenix bearing the heaviest burden, having one indigent to every 58 of the population, and spending $1.75 per capita for their care.

Surely no other part of the country bears a similar burden for the care of sick who are non-residents, nontaxpayers and who have not previously contributed to the upbuilding of the community which now cares for them.

Is it fair or just to the communities of the Southwest to impose this burden upon them without aid from other states, or the Federal Government?

In 1925 the same investigator was again sent by the National Tuberculosis Association to several of the cities mentioned, to check up the findings of the 1920 survey. The result of the second study revealed that migration had increased during the four or five intervening years. In the 1920 report, the following statement appears:

None of these cities has anything like adequate provision - medical, relief or institutional - for caring for the tuberculous persons, whether resident or non-resident. From what can be learned from the records it would seem that there is no attempt at a coordinated policy or program of rehabilitation of the tuberculous anywhere.

In 1925 the investigator said, "After four years, that statement is still true."

THE MASONIC ASPECT OF THE SITUATION

At the 1926 Annual Communication of the Grand Lodge of New Mexico there was adopted an amendment to the by-laws providing for the creation of a standing "Committee on Masonic Boards of Relief" charged with the duty, among other things, of corresponding with the Masonic Relief Association, and with other similar associations, with a view to evolving the best methods for dispensing Masonic relief.

The subject of Masonic Tubercular Relief, upon a broad national scale, has been given intensive study by the New Mexico Grand Lodge for a number of years.

It was first considered by the Grand Lodge of Texas, at the December, 1921, Annual Communication, when a committee of three was appointed to study the subject, in cooperation with suggested, similar committees to be appointed by the Grand Lodges of New Mexico and Arizona, with a view to evolving a comprehensive program, upon a national scale, for the relief and hospitalization of Masons and members of their families, afflicted with tuberculosis.

At the February, 1922, Communications of the Grand Lodges of Arizona and New Mexico such committees were appointed, and the three committees thus named organized as the "Tuberculosis Sanatoria Commission" of the three Grand Lodges.

A report, with recommendations, was submitted to the three Grand Lodges involved at their next Annual Communications in 1922 and 1923. The basis of the report was an estimate made by the National Tuberculosis Association, that at that time, with an estimated Masonic population of 2,500,000, there were probably 4,700 deaths from tuberculosis annually, and approximately 42,300 living cases.

In 1926 it was estimated by the same Association that any group of 3,250,000 American males, over twenty years of age, will sustain an approximate annual loss of 4,309 lives from tuberculosis, and the approved ratio of nine living cases, for each death, shows approximately 38,681 living cases among adult males alone. There are approximately 3,250,000 Masons in the United States. Applying the multiple of 5 indicates a total Masonic population, or family, of over 16,000,000 persons.

The Texas Grand Lodge Committee was discontinued after the 1924 meeting. Another committee appointed at the 1926 Annual Communication submitted a report in December, 1927, recommending that Texas take care of its own in

existing hospitals, and in their homes. Twenty-five cents per capita was levied, to provide a fund for relief. Although San Antonio, El Paso and some of the other communities of the state have many sojourning sick Masons from other states, Texas has no plan for aiding them.

Arizona has a Convalescent Camp at Oracle, about forty miles from the railroad, where it has cared for a very limited number of ambulatory cases, but does not always have a resident physician or nurse. The Grand Lodge of Arizona deserves great credit for doing its utmost to care for both its own afflicted members and for sojourners.

AN ORGANIZATION IS INITIATED

Profoundly impressed with the solemn obligation devolving upon American Freemasons to provide organized relief for its tuberculars, and realizing the imperative necessity for action, in 1925 the New Mexico Grand Lodge took the initiative, and through a duly authorized committee chartered the National Masonic Tuberculosis Sanatoria Association and inaugurated an intensive publicity campaign to acquaint American Grand Lodges and American Freemasonry with the purposes of the organization and the needs, with a view to securing cooperation and financial assistance from all Masonic organizations and Masons, regardless of jurisdictional lines.

In addition to the publicity campaign a survey was instituted to ascertain, if possible, the number of Freemasons and members of Masons' families afflicted with tuberculosis who were sojourning in the Southwest.

The report submitted at the Chicago meeting of the Sanatoria Association, in November, 1926, disclosed a record of 1,693 Freemasons and 321 members of their families in the Southwest; and, in addition, there were found 532 Masons and

493 relatives of Masons sick in hospitals in other states, a total of 2,225 Masons and 814 relatives of Masons, or a grand total of 3,039.

It is certain that those figures would not begin to represent the real total number of cases, either in the Southwest or in the remainder of the country. What percentage of those cases were indigent is unknown.

The Association has received many letters from all parts of the country seeking admission to our "Masonic Sanatorium," which is still non-existent. Assistance has been extended to a limited number. The primary object, believed to have been based on sound business principles, was first to acquaint the Fraternity with the facts and convince them of the necessity for cooperative organized effort, in order most effectually to deal with the great problem and thereby secure the measure of financial assistance requisite for consummation of a comprehensive program for home relief and education and hospitalization in existing local sanatoria and the ultimate building of Masonic Sanatoria.

NEW MEXICO PAYS FOR PUBLICITY CAMPAIGN

The Grand Lodge of New Mexico is proud of the fact that with the total of its annual $1.00 per capita assessment for tuberculosis relief paid in, in 1928, the financial report submitted at this Annual Communication shows that the Masons of New Mexico have paid practically all of the overhead expense of the Association and of the effort to induce American Freemasons to join in this movement. Surely no one can justly criticize New Mexico Masons for spending their own money in the effort to perfect the organization of the Sanatoria Association by inducing other Masonic bodies to cooperate in the accomplishment of the great humanitarian objects contemplated by the Grand Lodge.

New Mexico thus took the leadership and the initiative in Masonic tubercular work, actuated by a sincere belief in the ideals and teachings of the Order,

confident that the Craft would rise to the great opportunity for real service and a practical application of Masonic principles. The writer of the Missouri Review of the "Proceedings of Grand Lodges" appropriately summarized the situation in the following words appearing upon page 149 of the Appendix of the 1926 Proceedings of the Grand Lodge of Missouri, to-wit:

The Tuberculosis Sanatoria Association of New Mexico is, perhaps, the most significant movement before the Masonic public, and unless we are very much mistaken this enterprise will soon capture the imagination of the entire Fraternity. If it succeeds in doing this we may look for the largest outburst of philanthropy the world has ever known in this or any other country.

Thus we initiated the movement, which has been largely financed by the New Mexico Grand Lodge.

In the first year of operation twenty-six Grand Masters were persuaded that the obligation existed and that the efficient handling of the problem demanded comprehensive organization of effort, and they evinced their interest and approval by accepting service on the Board of Governors, or by appointing some interested brother for such service. At the Annual Meeting in Chicago, November, 1926, the Association had reached the high-tide or peak of the organization work designed to create an Association, to be governed by leading Masons from each and every Grand Jurisdiction, the scope of the activities of which would be national in fact as well as in name.

THE QUESTION OF CONTROL

Some Masonic leaders have criticized the plan for the government of the Association, claiming that its affairs would not be under direct Masonic control. It is difficult to understand how the enterprise could be more directly or effectually under Masonic control than through the medium of a Board of Governors

consisting of one duly appointed and authorized representative from each and every Grand Jurisdiction. Others have decried the magnitude of the enterprise and expressed the fear that it could not be successfully handled.

The problem, the solution of which is involved, is of such vast magnitude, both from the humanitarian and economic standpoints, as to call for and demand an organization of the magnitude and scope provided for by the plans of the Association. If the leaders of Masonic thought and action in the various Grand Jurisdictions would forget jurisdictional lines, if the scales would fall from before their eyes and enable them to envision the project, and if they would permit the rank and file of Masonry to be circularized in their respective jurisdictions, the financial aspects of the problem would speedily be solved.

In my Annual Address, as Grand Master, to the Grand Lodge of New Mexico in February, 1927, in discussing this movement I made the following observations:

My faith in our Fraternity is strong enough to cause me to believe that if given the opportunity, through the sanction and cooperation of the Masonic leaders of the several Grand Jurisdictions and the officers of all other Masonic bodies, every American Freemason will gladly contribute at least $1.00 per year for the relief and hospitalization of our brethren and the members of their families who are afflicted with tuberculosis.

The responsibility for the financing of this work and for salvaging Masonic lives and homes in such manner rests primarily upon the Grand officers and leaders of American Grand Jurisdictions, and upon the officers of all Masonic bodies.

In the name of our sacred and binding obligations and in the name of our afflicted brethren from whom is emanating the Grand Hailing Sign of Distress, I implore the Masonic leaders of thought and action to extend to our brethren this opportunity to

practice the, great teachings of our Fraternity and to aid in financing this humanitarian movement.

Millions of dollars are garnered in the treasuries of Grand Lodges and constituent lodges, and more millions in the treasuries of other Masonic bodies, and in those of organizations affiliated with or claiming some connection with Freemasonry. These millions are growing into more millions. Why this great accumulation of wealth? For what useful purpose is it designed? Is it for the construction of costly temples or to enable the Craft adequately to finance some great work for the relief of, and genuine material service to, the Fraternity and humanity?

Shall we continue to levy assessments for the erection of great Masonic edifices and memorials, while closing our purses and shutting our eyes to the distress of our sorely afflicted brethren and turning a deaf ear to appeals for funds in aid of a relief program designed upon a national scale, the financing of which would require the contribution of but the insignificant sum of $1.00 per annum by each American Freemason? Shall not a comparatively small portion of the accumulated and hoarded wealth of the Fraternity be annually contributed to a general fund to be administered as a sacred trust by the Sanatoria Association, organized by the Masons and controlled and directed by representatives of each Masonic Grand Jurisdiction, for the benefit and relief of our afflicted brethren, and their families? Are not the lives of Freemasons, and those of their wives and children, more valuable to the Fraternity and to America, than mere wealth alone? Aye, are they not wealth itself?

I quote the words of the poet, Goldsmith, in his beautiful "Deserted Village":

"III fares the land, to hastening ills a prey,

Where wealth accumulates, and men decay."

Following the 1926 Chicago Meeting, acting under authority there conferred, an appeal was made for contributions, upon the basis of fifteen cents per capita of Masonic membership. Before Masonic bodies had time to act upon the appeal, we had an opportunity to purchase a Sanatorium in El Paso, Texas, in first-class condition, for about fifty cents on the dollar of its real value.

The cost, including furniture and equipment, would have been $75,000.00. Our first appeal was shortly supplemented with a full statement concerning the opportunity to acquire a "going hospital," wherein immediately to commence our work of relief.

THE RESPONSE NEGLIGIBLE

These appeals were made to every Masonic Grand body, including the York Rite bodies, the Scottish Rite, the Shrine, the Grotto, and the General Grand Chapter of the Order of Eastern Star. The response was negligible, because shortly thereafter the great Mississippi flood became a menace, and the brethren of the states directly affected were compelled to make plans for the relief of those who were, or would be, in distress. More than $500,000.00 was contributed to flood relief, and the cause of Masonic tubercular relief was lost sight of in this dramatic disaster. Freemasons contributed liberally to aid flood sufferers and to replace property losses, but would not, or could not, visualize the necessity and duty and obligation to respond to an appeal for aid in the effort to save Masonic lives, Masonic families and Masonic homes.

In my address as Grand Master in 1927 to the Grand Lodge of New Mexico, the following observations were made, in discussing our first appeal:

The economic phase of our problem affords an interesting study, and provides convincing and conclusive evidence of the importance and value of salvaging the

health, the lives and homes of our tubercular brethren; but the controlling and actuating motive is and should be our obligation.

Our appeal for funds with which to finance the. work will demonstrate, during the present year, whether or not American Freemasonry has a soul. It will demonstrate whether or not we observe the letter or the spirit of the law; for "Faith without works is dead."

Our first appeal for funds, upon the basis of fifteen cents per capita, calls upon each American Freemason to contribute at least the price of one good cigar for the assistance and relief of his sick brethren. The cost of attempting to collect this sum from each individual would be prohibitive. Hence, we ask that each Masonic body contribute that amount from its treasury, in which event there will be no expense of collection. If there are no available funds in the treasury, we ask that each Masonic body circularize its membership, either constituent lodges or individual members, asking for voluntary contributions. We believe that such action will produce average contributions far in excess of fifteen cents per capita.

If, during the ensuing year, contributions from all Grand Lodges average fifteen cents per capita, the total sum contributed will equal $487,500. With this amount it is proposed to construct an initial or first hospital unit of one hundred bed capacity, at an estimated cost of $250,000; to set aside $100,000 for the first year's operating expense, and an equal amount for home relief work and hospitalization in existing sanatoria, pending completion of the Masonic Sanatorium; to continue the educational and publicity campaign and to carry on the administrative work.

My remarks upon this subject concluded as follows:

Some Grand Jurisdictions are wealthier than others and are financially able to care for their own members, whether they do or not. According to our conception of Masonic obligations, they are binding upon us, no matter where a needy brother

may be found; our obligations are not limited by state lines or by any other boundaries. We are, or we should be, one common brotherhood. Shall we continue as forty-nine separate organizations, not interested in each other's problems, and not interested in our own brethren if they wander from their homes? Or shall we unite as one family to care for those who have fallen by the wayside, who are down and out through no fault of their own?

A national organization has been perfected and a plan outlined, a design has been placed upon the trestleboard, whereby succor and relief may be afforded to our tuberculous brethren. If they are longer neglected their blood will be upon our hands.

It has fallen to our lot to speak for these brethren of our "Grand Lodge of Sorrow." They are a great inarticulate mass, scattered in thousands of homes throughout this great, free and wealthy land of ours. They cannot personally make their plea to the Fraternity. Therefore, in their name we have made a plea to the Masons of America, to stretch forth their hands to aid our fallen brethren and to assist in raising them again, to stand among us as men and Masons.

In the great true heart of American Freemasonry is to be found the answer to our appeal.

Many and varied have been the reasons assigned by the various Grand Jurisdictions which have declined or failed to join the organization or to respond to the appeals for cooperation and financial assistance.

PREJUDICES AGAINST NATIONAL ORGANIZATIONS

It has been demonstrated that numerous Masonic leaders are fundamentally opposed to a national organization of this or any other character, and believe in zealously safeguarding the sovereignty of each Grand Jurisdiction, and limiting Masonic relief work of every and any character strictly within the confines of their several jurisdictions, coupled with the assertion that they will take care of their own tuberculars within their own borders, if they will stay at home, and that they will even take care of their own, thus afflicted, who may migrate to more favorable climates in the hope of obtaining relief; but as to the latter assertion, our experience has demonstrated that its complete fulfillment is the exception rather than the rule, and I am confident that this statement can be corroborated by the experience of other Grand Jurisdictions within the confines of the great "Tuberculosis Triangle." It is contended by some opponents of the Sanatoria Association that the admittedly superior climatic advantages of the arid and semi-arid Southwest are not essential to the treatment and cure of tuberculosis, but it is a noteworthy fact that statistics have revealed that more than half of the tuberculars who have migrated to those regions were advised so to do by their local physicians.

It is not my purpose to discuss or argue with reference to the two schools of thought upon this subject. Suffice it to say that the basic and primary purpose and object of the Association was not the establishment of sanatoria in any particular section of the country, but to arouse the Fraternity to a realization of the impelling obligation and imperative necessity to organize upon a broad national scale to deal with the great problem. It should be remembered that tuberculosis is an infectious and communicable disease wherein it differs from certain other diseases to which the human flesh is heir and the death toll from which is great; and it should also be remembered that tuberculosis is a great menace to the children of the brethren or parents who may be afflicted with the disease and that it is highly important to educate the public as to the best means not only of prevention but for cure.

Other opponents of the project urge that the movement is a departure from the fundamental teachings of the Order, chief among which is training the individual Mason to practice individual charity, apparently outside of the Fraternity.

It seems to me that one of the fundamental teachings is Service; and that the character of the service demanded by the magnitude of the tuberculosis problem is

such as to render it imperatively necessary to organize upon a basis and scale commensurate with the magnitude of the situation now confronting the Masonic Fraternity.

One of the greatest difficulties encountered has been that incident to the succession in the leadership of the various Grand Jurisdictions. Grand Master Charles F. Roberts of the Grand Lodge of the District of Columbia, aptly said:

Times change and men change with them. Grand Masters come and go, with varying ideas, of the relative values of matters in which our Fraternity is concerned. What seems important to me may not be so regarded by my successors, but we have the comforting assurance that the policies, and ultimate purposes of Freemasonry are fixed, and that necessarily the efforts of all are directed towards the same worthy end.

It is not my purpose here to challenge the sincerity of any brethren whose opinions differ from mine or from those entertained by my intimate associates in the conduct of the affairs of the Association. For them as men and Masons I entertain the highest respect and fraternal regard, but from my viewpoint it seems deplorable that American Freemasonry cannot unite in this great cause; and contemplation of the apparent apathy and indifference, and inability or unwillingness to envision the cause from a broad national standpoint, "maketh the heart sick."

OPPORTUNITIES LOST

The Sanatorium which we had an opportunity to purchase in El Paso and which should now be in operation as the "First National Masonic Sanatorium," was purchased by a Catholic Sisterhood, and is now rendering service as a Catholic Sanatorium.

It has been said that the establishment of a Masonic Sanatorium in the Southwest would constitute a standing invitation for migratory consumptives. The answer is: Suppose this were true; are we not organized for the great fundamental purpose of contributing as largely and expeditiously as Possible to the relief of our tubercular brethren and members of their families afflicted with the dread disease, in the effort to salvage and restore them to health, activity and economic production at the earliest possible date? Time will not permit an elaboration of the economic features of the problem. Suffice it to say that upon the basis of statistics of the Metropolitan Life Insurance Company of New York the total economic loss from the death of 4,309 American Freemasons who die each year is over $93,000,000.00.

The foregoing observations indicate the impossibility of an immediate successful consummation of our work of organization along the lines originally planned and as embodied in our charter; but "Rome was not built in a day," and it may well be that several years must elapse before our hopes are fully realized.

However, as a result of the campaign of education there has been stimulated in many jurisdictions a marked degree of activity in the line of tubercular relief work.

Defeat is not recognized or admitted. The facts are thus laid before the Grand Lodge and your advice and counsel are solicited as to the best method for attaining the great objective.

PROSPECTS OF THE FUTURE

The complete abandonment of the movement would be tantamount to admitting that Freemasonry cannot function outside of jurisdictional lines, or upon a national scale; that its protestations are as "sounding brass and tinkling cymbal"; that it does not practice what it preaches; that it has been "weighed in the balances" and found wanting, and that it is incapable of that degree of cohesion and co-ordination

essential efficiently and effectively to deal with the existing situation. American Freemasonry is on trial, and will stand or fall according to the final answer to our sick brethren, standing in the "Northeast Corner," pleading for help, which has been so long withheld and failure to render which has resulted in the death of so large a number while we have debated among ourselves.

How many more Masonic lives will be sacrificed, how many more Masonic homes will be destroyed before the sleeping giant of American Freemasonry arouses to meet the need and to fulfill our sacred obligations?

What is your answer, what do you advise and what will you do?

Before calling upon you to answer this question, I should like to state that there is a real and insistent demand, on the part of Masons and Masonic magazines and newspapers, that New Mexico should continue the effort to secure action for relief of our suffering brethren. Foremost in the ranks of our supporters, who counsel us not to abandon the fight, stands THE BUILDER of St. Louis. For several years these friends of our cause have devoted two or more pages each month to articles telling the story of our efforts and the need, and in addition they have always given us powerful editorial support. The nation-wide interest in the movement is due, in no small measure, to their splendid efforts, which it is our pleasure and duty to here acknowledge, with heartfelt appreciation.

Bro. F. H. Littlefield, Executive Secretary of the National Masonic Research Society, publishers of THE BUILDER, and the editor of THE BUILDER, Bro. R. J. Meekren, urge us to "Hold the Fort," and continue this work, adapting our plans, as far as possible, without the sacrifice of principles, to meet the objections made to methods.

Bro. Walter L. Stockwell, former President of the Masonic Relief Association of the United States and Canada, and Grand Secretary of the Grand Lodge of North

Dakota, and incumbent of many other Masonic positions of trust and influence, writes as follows:

While I do not want to urge the, New Mexico brethren to take on any proposition which they cannot handle, I do hope that you will not give up without making one last earnest effort to get the attention of the Craft in this country.

The Masonic Chronicler, a Masonic newspaper of Chicago, recently published a long editorial, in which it mistakenly announced that the National Masonic Tuberculosis Sanatoria Association would be dissolved. It reviewed the situation in the Southwest, the need for cooperative action to meet the situation and our efforts to meet that need, and concluded with the following statement:

It is a sorry task to have to record so ignomious a failure for Masonic charity. It is humiliating to have to contemplate a situation in which cooperation in so worthy a work as that of saving to Masonry a large number of afflicted brethren apparently is so completely lacking. It grieves one to know that the Fraternity the country over is content to see the brethren of these three states struggling with their excessive burden and not off er a helping band; all the more so as part of the burden justly belongs to almost everyone of the Grand Jurisdictions of the United States. It is no wonder that the National Masonic Tuberculosis Sanatoria Association throws up its hands in defeat and intends next February to ask the Grand Lodge of New Mexico for its dissolution. Would that some miracle might happen between now and then to save the project and insure support for its grand and glorious work.

THE REPORT OF THE COMMITTEE

In the last number of THE BUILDER we gave the recommendations presented to the Grand Lodge of New Mexico by Bro. H. B. Holt on behalf of the N.M.T.S.A. which embodied certain amendments to the charter of the Association. These recommendations were referred in the regular course to the Committee on

Jurisprudence, which made certain changes and additions. The recommendations as adopted by the Grand Lodge of New Mexico are as follows:

RESOLUTION

WHEREAS, The President of the National Masonic Tuberculosis Sanatoria Association has reported to this Grand Lodge inability to complete organization of the Association along the lines prescribed in the original Charter, and has suggested that the Charter 'be so amended as to change the name, method of government, and plan of organization;

Therefore, Be It Resolved, That this Grand Lodge recommends that steps be taken to amend the Charter of said Association, as follows, to-wit:

FIRST. That the name of the Association, wherever same appears in the original Articles of Incorporation, or Charter, shall be changed so as to read "Masonic Tuberculosis Association."

SECOND. That sub-paragraph (1) of Article IV be amended so as to read as follows:

(1) To act as an agent or trustee for and in behalf of the Grand Lodge of Ancient, Free and Accepted Masons of New Mexico, to receive and administer funds contributed, or acquired, for the relief of Freemasons, and members of their families, or others, suffering from tuberculosis, or who may be in distress from other causes; and, generally, for any and all of the objects and purposes herein enumerated.

THIRD. That Article VI be amended so as to read as follows:

All the affairs and business of this corporation shall be under the control and management of a Board of Governors chosen by the Grand Lodge of Ancient, Free and Accepted Masons of New Mexico, at its next Annual Communication, and annually thereafter; and in the interim between Annual Communications the Grand Master shall have authority to fill vacancies in such board, and to appoint additional members thereof.

Provided, until the first meeting of the Board of Governors, for the creation of which provision is herein and hereby made, and thereafter, if so authorized by such board, the Executive Committee hereinafter named, or the duly appointed and designated successors of the members of such committee, shall have and exercise all of the powers conferred upon the Board of Governors by this Certificate of Incorporation, the Laws of New Mexico and/or the By-Laws of this corporation when said Board of Governors is not in session, subject to such restrictions, limits and regulations as may be imposed by such Board.

And Be It Further Resolved, That this Grand Lodge reaffirms its recognition of the obligation devolving upon the Masonic Fraternity to make adequate provision for the relief of worthy brethren and members of their families who are victims of tuberculosis; and its firm conviction that adequate relief can be afforded only through the medium of an efficient organization; and that the burdens incident to providing adequate relief for indigent brethren and members of their families, victims of tuberculosis, who migrate to the Southwest in search of climatic advantages in the hope of regaining their health-should be assumed and borne by the Fraternity at large, through the medium of an agency such as that which is here involved, through which only can the problem be efficiently and economically handled.

And this Grand Lodge therefore suggests the foregoing proposed amendments to the Articles of Incorporation, or Charter. of the existing corporation, and when such amendments shall have been adopted-favors a continuance of the effort

heretofore so earnestly made to arrest the attention and arouse the interest of American Freemasonry and to enlist the financial aid and assistance of individual Masons and of Masonic bodies throughout the United States; and pledges a continuance of its financial support to the further efforts and work of the Association, and its active cooperation in the renewed and continued effort to secure requisite financial assistance from other Grand Jurisdictions and Masonic bodies.

And Be It Further Resolved, That the Most Worshipful Grand Master of this Grand Lodge shall be, and he hereby is, authorized and directed, in the name of this Grand Lodge to make such appeals for contributions as from time to time may be required or deemed necessary for the accomplishment of the objects and purposes of the aforesaid Association, receive such contributions, and disburse the same through the aforesaid Association for the furtherance of its objects and purposes, and shall report his acts and doings relative thereto to this Grand Lodge at each Annual Communication.

And Be It Further Resolved, That when the aforesaid proposed amendments shall become effective, any and all funds which have heretofore accrued, or which may hereafter accrue to this Grand Lodge, to and for the use and benefit of the National Masonic Tuberculosis Sanatoria Association, shall be paid over to, or covered into, the treasury of said Association under its new name, as designated in the amendments to such Articles of Incorporation, and thereafter, until otherwise ordered, the annual assessment now levied for said National Masonic Tuberculosis Sanatoria Association shall be levied for said Association under such new name.

Your Committee unanimously recommends the adoption of said report and all the aforesaid Resolutions as hereinabove amended and set forth.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

THE MASONIC TUBERCULOSIS ASSOCIATION

ON another page will be found the report of the President of the National Masonic Tuberculosis Sanatoria Association to the Grand Lodge of New Mexico. We received this before the March number of THE BUILDER went to press but too late to do more than insert the recommendations made. This report in a sense must be regarded as the swan song of the N.M.T.S.A., in the passing away of which the Masonic Tuberculosis Association is to be born. Let us hope, to change the metaphor to another fabled bird, to enter like the Phoenix upon a renewed life in which more definite results will be achieved.

The N.M.T.S.A. however has not been without achievement. There can be no doubt that the local interest in the tuberculosis problem that is showing itself in various jurisdictions throughout the country owes a great deal to the campaign of the organization founded by New Mexico, and for which the Masons of that Grand Lodge have paid out of their own contributions to the cause. For it may as well be repeated again, in case anyone has failed to note the fact, that New Mexico contributed to the, funds of the N.M.T.S.A. practically the whole amount that was expended for organization and educational purposes, leaving the funds contributed from elsewhere to be devoted to the purpose of temporary relief.

There seems to be at the present moment, however, a distinct reaction everywhere against the idea of combined action. This is, we believe, unfortunate. The Grand Lodges of the United States, sovereign and independent as they are, have necessarily many problems in common, problems that could be most efficiently solved by combined action. But such things observe the law of the pendulum. At the close of the war, the impotence of the Craft in its divided state was so impressed on the leaders of the Craft that everywhere there was a desire to find some way to coordinate the work of Grand Lodges and to concentrate the latent power of the Fraternity. But now the ideals of independence are having their turn, and there is some danger of their being allowed to run to seed.

We suggested last month in our summing up of the situation that in view of the fact that it seemed at present out of the question to secure official cooperation in the tuberculosis cause that it might be well to try to secure individual support, by making the new organization a body of Master Masons, and not a group of Grand Lodges. We were greatly gratified, when we received the advance copy of the recommendations made by Bro. Holt, that this plan had occurred to others, and that the executive of the N.M.T.S.A. proposed that the amended constitution should provide for this. We want to make it quite clear that we in no way wish to blame the brethren of New Mexico, but a comparison of the amended recommendations as passed by the Grand Lodge with those presented by Bro. Holt will show that the reaction has set in with them also. No one familiar with all the circumstances can possibly blame them for deciding to withdraw within their own boundaries; but we cannot help feeling it is unfortunate and much to be regretted. Bro. Holt's proposals made it clear that any Mason could contribute to the fund of the new M.T.A. and thereby become a member of it. It is true that the amendments proposed and adopted do not bar this, but they do seem to stress the fact that the M.T.A. is to be an organization especially of the Masons of New Mexico; that its control will be entirely in the hands of the Grand Lodge of New Mexico, in that its executive will not be elected by its members, but appointed by the Grand Lodge.

Practically this may make little difference at the moment, but it does seem to bar out a line of possible advance, one that at least has not yet been tried. We believe, from such information that has come to us, that there are many Masons who would be glad to support the movement. As long as it has moved in the superior cycles of Grand Lodge orbits, the individual has felt that it was not his place to intrude. The stress in the past has all been laid upon the membership of Grand Bodies as such, although the Constitution of the Association distinctly, though not prominently, provides for individual memberships. Article VIII provides for the membership of all Master Masons of New Mexico, in virtue of their contributions to the Association's funds, paid through the Grand Lodge, but the final clause adds with those specifically mentioned are also included.

. . . such persons as may contribute money, services or anything of value to further the work of the Association.

It does not say so, but we presume that such persons are eligible for membership, not that it is automatically conferred upon them. Article VII also provides for the establishment of branches, local societies or committees, which the Association has power to recognize or regularize by charters or warrants. These two articles remain unchanged, so in spite of the control of the Association now being vested solely in the Grand Lodge through its appointive power; there is nothing to prevent the admission to membership of Masons generally, nor the establishment of committees, branches and chapters in other states. We trust, therefore, that the natural discouragement of the brethren in New Mexico will not lead them to neglect the possibilities that here exist, possibilities that as yet there has been no very definite attempt to realize.

That the original difficulty still stands in the way must be admitted - the refusal of many Grand Masters to permit the lodges in their jurisdictions to be circularized; which would be the obvious and easiest way to bring the matter to the attention of the whole Craft in the U. S. A. But there are other ways of obtaining the result, which though less direct and slower in operation might in the long run prove as successful, and that is to work through those individuals who have expressed their interest and made contributions.

For the benefit of those who would like to compare the original and amended recommendations with the Charter of the N.M.T.S.A., we remind our readers that the latter was published in full in THE BUILDER for September, 1926. The original recommendations appeared last month, and the amended ones will be found on another page in the present issue.

In view of the changes thus made the Northeast Corner department is to be discontinued. Bro. R. J. Newton, who has done so much for the cause, and who was editor of and entirely responsible for what appeared in the pages devoted to the work of the N.M.T.S.A., has ceased to be actively engaged therein. In plain language his task has come to an end with the change of plan. He was engaged largely as publicity manager, and as the reorganized Association does not intend to continue the "propaganda," there is nothing further for him to do. But his interest in

the cause remains, and though no longer an official of the organization we know that he does not intend to cease his efforts to further this great work.

As for THE BUILDER, while the regular appearance of the Northeast Corner thus comes to an end, our pages will always be available for any articles or communications upon the general subject. We know that a great many of our members are keenly interested in the problem, and feel as we do that it is nothing to be proud of that the Craft as a whole has proved so im potent in meeting this need, and for this reason, if for no other, we shall keep them informed of all developments in the situation as they occur.

* * *

MAKING AT SIGHT

RECENTLY the daily press of Philadelphia has published accounts of the making of Governor John S. Fisher a Mason "at sight" by the Grand Master, assisted by most of the Grand officers of the Grand Lodge of Pennsylvania. The natural result has been to raise once more the questions, what, how, why and by what right is this done? A number of our correspondents have written about it, and one or two 1have asked us to say something more on the subject. It was discussed from all points of view in THE BUILDER for February, 1925, and at page 204 of the same volume was a communication from Bro. Sir Alfred Robbins, Chairman of the Board of General Purposes of the United Grand Lodge of England, in which it was shown that English Masonry is even more democratic than our own, in that not one letter of the law is ever relaxed even for the most exalted persons. There was a later communication in the following volume (page 177) from. Bro. Haydon, which affords a ray of light in the obscurity, in that it gives some tangible evidence as to the time and place of the first appearance of the doctrine that this power pertained of right to the office of Grand Master of Masons.

That there is much misunderstanding as to what is implied by making Masons "at sight" is only to be expected. Naturally the newspapers get it all wrong. One report says about it:

The ritual procedure is impressive and the act is to permit the candidate, to be received into the Order without passing through the usual form of passing from one degree to another.

This is excusable enough in a non-Mason, but what shall we say of the good brethren who seem to think that the Grand Master takes a profane into a retired corner and says, "by the power invested in me I make you a Mason" and proceeds to administer an oath and communicate secrets? This is really not at all exaggerated, absurd as it sounds. In actual fact the making a Mason at sight, as it is carried out today, is precisely the same ritually as the normal procedure, the difference lying in the quite external features that all the usual time intervals are dispensed with, the one between petition and ballot, and those between the degrees. Perhaps too the ballot is also omitted - as to this we have no information. Even so, we presume, though it would be very embarrassing, that any brother present could object if he thought fit. The only other difference is that the lodge in which the work is done is formed occasionally, or temporarily, for the purpose, and ceases to exist as soon as its special task is done. The candidate thus being left in the position of an unaffiliated Mason, or rather of a Mason whose lodge has returned its charter.

Bro. Robbins has shown that this is now impossible under the Grand Lodge of England, because there the Grand Master is shorn of the powers of dispensation that certainly appear to have been generally allowed to inhere in his office at the first in England, and still do in most American jurisdictions, even where the making at sight privilege is expressly denied. Bro. Haydon pointed out that the first appearance of the power in formal terms was in Dermott's Ahiman Rezon, in which he probably made explicit what was implicit in Irish usage. American Masonry undoubtedly received the idea from this source.

This privilege of the Grand Master, where it still survives, is a complex one. It is made up of a number of different powers, most of which are normally exercised separately by American Grand Masters. The first is the power to grant a dispensation for the formation of a lodge, and to recall it when granted. If he can grant such a dispensation to others, he can grant it to a group associated with himself. So in respect to the dispensing with the constitutional intervals of time. A hundred years ago, and less, such dispensations were very frequently granted, sometimes for very slight reasons. Applications were acted upon, the candidate ballotted for and initiated all at the same meeting. Earlier still, in the eighteenth century, lodges constantly dispensed with these intervals at their own discretion. At first without any objection at all. It was only when the risk of such proceedings became evident that it was forbidden. Thus the Grand Master is only doing on very special occasions what every lodge did once whenever it so pleased.

But the history of the privilege seems to reach back further still, to the days when it was the inherent right of any Master to gather a group of brethren and form a lodge for the purpose of making someone a Mason. So it would seem that this much discussed privilege is a case of survival and gradual restriction, till one Master Mason only, in any given jurisdiction, is allowed to exercise the right once possessed by all. However, one change has been made, doubtless through lask of clear understanding of the antecedents of the privilege. The "making a Mason" properly means no more than initiation, while now passing and raising seem always to be included. These additions really make the old phrase distinctly a misnomer. In the old lodges of Scotland it was very usual for five or seven members to make a Mason by themselves, but he had later to be received and passed a fellow at a regular meeting of the lodge. In fact, in one or two lodges this procedure would seem almost to have been the normal one.

Thus it appears that this right is a picturesque survival of the long distant past, and it would seem to be a great pity to demolish it where it still exists. It can do no harm. But naturally great care should be exercised in choosing the candidate where it is exercised, and to us it appears that no one actively engaged in political life should be chosen; at least not until he has entered the elder statesman class and has won the respect and admiration of his opponents as well as of his friends.

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

The Internal Organization of a Study Club

MUCH has been said from time to time about various methods of forming Study Clubs. One of the difficulties which arises early in the career of any Club is the matter of internal organization. What officers should we have, what committees, and dozens of questions of similar character find their way into the office of the National Masonic Research Society.

If we think for a few moments, it will be easy to see that a Study Club should be burdened with as little machinery as is possible. The machinery should be simple and at the same time elastic. There are two reasons for expressing such a view. In the first place, the risk of meetings running to interminable length due to a great amount of time being occupied with routine affairs is lessened materially. The second reason is much more important, however. Study Club meetings are intended primarily for the study of Masonry. If too many formalities are injected into the meetings, there will not be that feeling of freedom to speak which it is essential should exist in all such gatherings. The new members will feel backward about expressing their views on the subject under discussion. There are others who do not feel at ease when on their feet before any sizable gathering. Such men will sit by and say nothing unless some effort is made to draw them out. It should be an ambition with every Study Club to encourage these members to speak, to make them feel at ease, and thus to place them in a position to assume their rightful station in the lodge. Informality will do a great deal to help this situation.

There should be as little routine business brought before the meetings as is possible. Just as soon as Study Club meetings begin to last until the late hours of the night you will notice a considerable falling off in members. If the meetings are held not too frequently and are so managed that only interesting programs are prepared there will always be a good attendance and a thoroughly interested membership.

Usually there is recommended a corps of officers composed of a President, a Vice-President, a Secretary-Treasurer, a Study Director, a Librarian when necessary. The officers might well form an Executive Committee, with enough lay members, to avoid the danger of a deadlock in Committees. Other than this no officers should be necessary.

The duties of the President and Study Director might be combined, but that plan has some objections. If the President has no more to do than preside at the meetings of the Club as a whole and the Executive Committee when in session, there is the advantage that be has his mind free to watch the progress of the meetings and to observe the members who have or have not spoken. He can judiciously encourage those who lag behind to say a few words, and gradually bring them into the regular discussions. This should be his sole duty aside from the formal ones which are naturally associated with the office.

The Vice-President really needs no special mention. He should assume the duties of the President in the absence of the latter, and should cooperate by being of any assistance which seems necessary. It would be well if he could assume all duties which might be delegated to him by the President. In other words he should be thoroughly cooperative and the right-hand assistant to the presiding officer.

The formal duties of the Secretary-Treasurer are too well known to make an elaborate discussion necessary. It would be as well for us to consider the advantages of combining the two offices in Study Club work. The funds handled

are usually so small that there is no need to burden a separate individual with their care. It often happens that the Treasurer is not needed at all since the lodge from which the Study Club draws its members pays all expenses. In such cases there is absolutely no need for a Treasurer. In any group, however, which is self supporting there must be dues, no matter how nominal. There should be some officer to care for the funds, and since they are usually very small the Secretary can conveniently fill both offices. He has the greatest need for funds, for his notices, stationery and other incidentals. Practice has shown that it is best to combine these two offices.

The Study Director will probably be the hardest worked member of the organization. Upon him devolves the duty of planning the programs, of seeing that interest is maintained, and of securing or assigning the topics for discussion. The members of the Club should be willing to cooperate with him in every possible way. He, on the other hand, should see that he does not usurp too much of the time of any one member.

The Club as a whole, when first organized, should arrange to adopt a definite program for study. They should consult with some competent authority and ascertain the best procedure to follow. Clubs generally are most interested in symbolism, and this is usually the starting point. The National Masonic Research Society has prepared a course of study covering this phase of Masonic research. It is arranged in convenient outline form with topical references. Each group of references should furnish enough material for one evening's discussion. We are always glad to furnish full details. Whatever subject is adopted the Society stands ready to prepare outline courses for Study Club work.

Knowing, then, that there is one source from which such information can be obtained, there is nothing to do but decide the course to be pursued. With this information available the job of the Study Director is very much simplified. All that is necessary is for him to assign the topics in rotation, seeing that every member has his turn. That is the routine work.

There is more to the office than just that, however. There will be questions raised which need investigation. The Study Director should assign these questions to various members to report at the next meeting. Some of them may be sufficiently ,important to warrant a whole meeting being given to their consideration. Decision in such matters should be left with the Director. Where special investigation is required and the references are not readily obtainable the National Masonic Research Society may be consulted.

It is very important that the Study Director be left a wide latitude in all matters as soon as the Club has adopted a definite program. Unless he is given a free hand his work is likely to be hampered and the results less noticeable. It is usually important for the members of the Club to offer all cooperation possible and to accept cheerfully all tasks that may be assigned to them. Even more important is the necessity for each member doing his particular task promptly and to the best of his ability.

The Executive Committee should be permitted to handle all business affairs of the Club. They should endeavor to work out all details and to make the necessary recommendations to the Club in such a way that a minimum of time will be occupied in the regular meetings.

If these suggestions are followed out the Club will function efficiently and effectively. There will be no occasion for friction and the maximum of results should be accomplished with a minimum expenditure of effort.

----o----

The Ark of the Covenant

By BRO. CHARLES H. MERZ, Ohio

THE ark of the covenant is a legitimate appendage to the Third Degree, although it is also mentioned in many of the higher Orders. The Helvetian Ceremonies provide that "In the middle of the procession is carried the ark of the covenant, covered over with a veil of blue, purple and crimson silk. It is carried by four of the oldest Masons that can be found in the whole company. The age of the Masons and not of the lodge is here to be observed. The furniture of the ark is the Old Testament, salt, clay, a pair of compasses, etc."

The ark was a kind of chest or coffer, placed in the Sanctum Sanctorum, with the two tables of stone containing the decalogue, written with the finger of God, and containing the most sacred monument of the Jewish, or any other religion. Along with the ark were deposited the rod of Aaron, and the pot of manna. At the east end of every synagogue the modern Jews have a chest which they call "aron," or ark, in which is locked up the Pentateuch, written on vellum in square characters.

The descriptions of the ark are somewhat meager. We learn that it was made of shittim wood. It is supposed to have been the wood of the burning bush, which was once held in veneration in Royal Arch Chapters. The shittim wood had a very close grain and was capable of receiving a very high polish. From its aromatic qualities it was exempt from the attacks of worms and decay. We are told that it was made by Aholiab abd Bezaleel, under the direction of Moses. It was appropriated to such a sublime office, that all persons were forbidden to look upon it or touch it under penalty of death a penalty which fifty thousand men of Bethshemesh suffered for this offense only.

The ark was overlaid within and without with pure gold. In size it is described as being about three feet nine inches long, two feet three inches wide and of the same extent in depth. On the side it had two rings of gold, through which were placed staves of shittim wood, by which, when necessary, it was borne by the Levites. The entire covering was of pure gold. The covering was called "kaphiret," from

"kaphar," "to forgive sin," hence the English name of "mercy seat," as being the place where the intercession for sin was made.

Sacred chests, bearing much resemblance in principle to this ark, have been found in different ancient and modern nations.

The ark is described as being surrounded with a golden rim or cornice, which was denominated a crown, is reference to the ornament that was worn by monarchs as a symbol of their dignity. This fillet of gold served also to support the mercy seat, which constituted the lid or cover of the ark. The propitiatory was not made of shittim wood overlaid with gold, like the ark, but consisted of one plate of pure beaten gold, surmounted by two cherubim, formed out of the same mass, and was so constructed as to fit exactly the inside of the crown, that no interstice might be perceived.

In view of this rather indefinite description of the ark, it is interesting to learn that two London artists, George Dennison and Frank Ingerson, have designed a reproduction of the "Ark of the Covenant" for Temple Emanuel in San Francisco. The design which appeared in the New York World some months ago is here reproduced. Bronze, gold, old cedar and exquisite jewel colored enameling makes up this remarkable piece of craftsmanship. Recent research has thrown much light upon Solomon's Temple and its furnishings, and our cherished ideas on many subject are undergoing radical changes. Correspondence with the Rabbi of Temple Emanuel discloses the fact that this ark has been reconstructed according to accurate descriptions, and it is therefore of particular interest to the Masonic student. The ensigns of the twelve tribes of Israel are found on front and two sides of the ark, and the double triangle or Seal of Solomon is depicted on the front. The design is so different from all ordinary ideas of the ark that it is singularly striking and beautiful.

----o----

LIBRARY ACTIVITIES IN LOS ANGELES

For some years past a number of the lodges in Los Angeles have been building a Masonic Library in that city. Bro. Thomas S. Southwick, a member of Pentalpha Lodge, No. 212, is librarian and has long been actively associated with the work. The following description of what has been accomplished during the past calendar year has been condensed from the report of the librarian which has just come to our notice, and which was previously published in The Masonic Digest.

The report goes to show what a very important function a library has in raising the general level of Masonic knowledge. In fact no sustained effort along these lines can be carried on without one. Lodges elsewhere might profit by the example.

The Grand Lodge Committee on Education, under the direction of Bro. Reynold Blight, has greatly stimulated the interest in study clubs and individual reading. As a result, there has been such a demand for books on special subjects that it has been necessary to purchase many extra copies of the same title. During the past year, we have purchased 160 books in this way. Many volumes have been donated to us.

The brethren have shown an interest in the Library as never before, and every day there are requests from bibliographers on Masonic topics, not only from our local students, but from those of other counties. Special clubs have come to us from San Francisco, Tulare, Santa Barbara and Riverside. Many brethren have expressed their appreciation of the assistance the Library has given them, and several letters from other states have been received commending the work we are trying to accomplish. One of our students stated that he had received more benefit from the Library in three months than he had in twenty years of lodge attendance.

But, unfortunately, the lodges do not appreciate the Library sufficiently to give the necessary financial and moral support as they should, but as time passes and the

brethren become better acquainted with Masonic books, we believe the value of our collection and its influence for good will be adequately recognized by all.

The quantity of literature on hand requires more space. Our present shelf room is limited. We should have larger quarters or possibly a building of our own. We hope in time to add more books on travel, general history, poetry, the arts and sciences, which make for civilization, and miscellaneous matters to our collection.

Symbolism seems to be the most popular study. Esoteric Masonry has an attraction for many and it is always interesting to the earnest student. Frequently all of our titles on symbolism are in use outside the Library. We recommend on this subject the works of Mackey, Finlayson, Lawrence, Buck, Haywood, Stewart and Ward.

The Builders and The Religion of Freemasonry, both by the Rev. Joseph Fort Newton, are read and re-read by very many of our borrowers. There are few, even among the students of Masonry that have caught more than a glimpse of the real meanings of our philosophy, and these two books, the most popular of all Masonic titles, present Masonry as a dynamic, vital spiritual force, uplifting humanity throughout the world, and suggesting to our inner consciousness the desirability of building up a temple that is eternal in the heavens.

This Masonic library was organized in June, 1926, by Los Angeles Lodge, No. 42, Pentalpha Lodge, No. 212, and Southern California Lodge, No. 278, which lodges have since contributed to its financial support to the present date.

It has an equipment of tables, chairs, book-cases, pictures, etc., and has over one thousand feet of filled book shelves. The books are classified as follows: Masonic History, 200 volumes; Masonic Research, 125 volumes; Masonic Magazines, bound, 150 volumes; Masonic Miscellanea, 650 volumes; Foreign, mostly Masonic, 120 volumes; Old books (100 years or more), 50 volumes; Religious and Philosophical, 280 volumes; Sacred Books of the East, 14 volumes; Education, 44

volumes; California, old, 59 volumes; all others, mixed, 1280 volumes. Also 11,385 reports of Proceedings of Masonic Grand bodies, bound into 2088 volumes.

This collection of Proceedings, one of the largest and most valuable in the country, has been made possible by the kindly cooperation of many of the Grand Secretaries, is short only about 2600 annuals of all those issued in the U. S. A. since 1733. Some of these 2600 annuals were never printed, owing to the Civil War and anti-Masonic agitation. The value of this collection cannot be estimated; one hundred thousand dollars could not duplicate them.

Also, proceedings of foreign jurisdictions, 144 bound volumes and many unbound.

To make them durable and more useful to students, we bind them as soon as we have sufficient to make up a volume.

For the convenience of many brethren we have several hundred books in our branch libraries in some of the lodges.

Members of every lodge in the city and vicinity borrow our books, and occasionally by those of outside counties.

We loan daily 25 or more for students' use, and many others for general reading.

The privileges of the Library, at present, are offered without cost to any Master Mason.

The directors are planning to incorporate under the name of "The Masonic Library of Southern California," and a proposition is being thought out for an endowment.

The Library is now supported by forty-four Masonic bodies, who extend an invitation to the other forty-four lodges to join them in the support of this educational boon to the brethren.

We have suggested the affiliation fee of one cent per member per month as a minimum, until it reaches the maximum of five dollars per month.

We should be recognized as the Masonic educational center of the Southwest. Most of us are only in the kindergarten class of Masonic philosophy and need more knowledge. We have before us in our Library the source whereby we may graduate into a satisfying perfection of our Masonic life, if we will only take the trouble to seek for it.

This Library is used chiefly by the younger members of the Fraternity and this interest on the part of young Masons will produce intelligent and better Masons. If all the study clubs, which have been the means of bringing so many to the Library, were to cease, there would still be a large number of interested patrons, desiring to make themselves better acquainted with our principles, to warrant its fullest development. It is to be hoped that everyone will use their influence to this end.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for

this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

A PILGRIMAGE TO PALESTINE. By Harry Emerson Fosdick. Published by, the Macmillan Company, New York. Cloth, table of contents, bibliography, indices, colored frontispiece, 294 pages. Price $2.15.

IF you purchase Dr. Fosdick's book in the hope that you will find another book of travel of the usual type you are doomed to disappointment. The book is a travelogue, but of a very different sort from those usually met. The author has departed from the general run of such works in that his book is not the log of a trip, but rather a historical sketch of Jerusalem with comments on the present condition of the locations upon which history was made. It is arranged chronologically, from a historical rather than a travel viewpoint. The plan adopted is something of a relief from the routine, and contributes largely in making this work one of the most interesting books on Palestine it has been my pleasure to read.

There is certainly an advantage in this systematic treatment. It gives an opportunity to present a picture of Palestine from the dawn of civilization to the present time in concise, form and in a manner which makes one believe he is reading of events which might happen today instead of centuries ago. The descriptions of the land in its present state, with Dr. Fosdick's gift for picturing Biblical history, has a strong tendency to unconsciously roll back the curtain of time and help one to live in the days of Nebuchadnezzar, the Philistines and even of Christ.

To say that all of the vividness of this book is due solely to the plan is to be mistaken. Dr. Fosdick is an entertaining writer, though he occasionally shows the influence of his profession and is inclined to become oratorical in spots. The lapses are not numerous enough to be bothersome to the reader, in fact, to some extent, they add to the charm of the book. This is particularly true when he enters into a glowing description of some locality, impressive of itself and teeming with history.

He reflects the enthusiasm of a talented speaker living again in a spot which has endeared itself to him. It makes one feel almost as though he were listening to the learned Doctor expound the history with which he is so familiar upon the very spot. From the technical side the book is a scholarly and thoroughly masterful presentation of the subject.

So many people have a smattering of Palestinian history that to discuss any of the places mentioned by Dr. Fosdick would be useless repetition. Even so the present work will give these readers an opportunity to piece their knowledge into a systematic pattern and give the proper prospective to the whole.

When it comes to the Palestine of today there are few equipped to discuss the subject authoritatively. We hear much of Zionism and of what the Jews are doing in Palestine today, but we know little of the situation as it relates to the Arabs and Moslems in the Holy Land. Dr. Fosdick devotes a chapter of perhaps a little more than average length to this question. It is one on which he has, first-hand information and he speaks as one who has seen the situation. The dangers which lie ahead of this movement are discussed in cold impartiality as well as the benefits to be derived from its success. The book would be valuable if all other material were omitted. Certainly all Jews should read it, all Christians should be acquainted with the facts, as for the Moslems who may read this, they too should be acquainted with the truth. The question of the future of the Holy Land is interesting to all adherents to these three faiths. Britain has avowed its support to the Zionites, it has also guaranteed the security of existing religions in the Holy Land. There is a problem entailed that should be interesting in its solution. It is a question of methods to be followed - certain practices will doubtless lead to the downfall of Zionism unless they are stopped. This is true in spite of the well known vim, vigor and vitality of the Hebrew race. T.

* * *

DIE GRUNDGEDANKEN DER FREIMAUREREI IM LICHTE DER PHILOSOPHIE. By Otto Heinichen. Published by Alfred Unger, Berlin. Third enlarged edition. Paper, 138 pages. Price, paper, $1.00; cloth, $2.35.

THE Basic Principles of Freemasonry in the Light of Philosophy is the title of this meritorious little volume. And that means, gentlemen, that we are going to have metaphysics for luncheon. We trust that your stomach is sound and logical. The menu is written not in French, but in German. For the convenience of those who are not familiar with the "Schoenste Lengwidsh" we shall translate it:

Speisekarte

Appetizer: Faust Cocktail (Cauda Gallorum Mephistophelis is the botanical name).

Soup: Creme of Transcendentalism a la Fichte.

Fish: Soul realism boiled in parapsychic research. Driesch sauce. Goethe chips, German fried. Puree of mental values.

Roast: Criticism of Pure Reason en casserole. Nietzsche kohl in Zarathustra sauce. Chopped nature realism. Badische tripes a la Windelband.

Pudding: Categorical Imperative mit whipped Indeterminism cream.

Beverages: Primitive Phenomena. Nontotalism. Permissorial Liberty.

Sollgesetzlichkeit on draft.

Music by the Schopenhaner Glee Club

There is plenty of good substantial food at this luncheon. It is well cooked and nicely served. But the drinks are, despite their suggestive alluring names, soft. No kick in them. The banquet is dry, bone-dry.

It is a good many years since metaphysics, transcendentalism and similar delicacies were fed to us on the school benches. We have not tasted them since. It is therefore with a decided awkwardness that we follow the author of the Grundgedanken into the realm of the abstract. In the darkness of our mental obtuseness we walk slowly; inch by inch we grope our way down into the caverns of subconsciousness and up to the dizzy heights of Nietzsche's Superman, of whom, incidentally, only a mouldy skeleton remains. Often we pause to wipe the beads of perspiration from our brow as one weighty deduction after another is stuffed into our bag of fresh philosophical knowledge "All Gaul is divided into three parts," said Julius of old. So are the Grundgedanken. And as in the case of ancient Gaul these three parts differ very much in size.

In the first, and very short chapter, we learn that Freemasonry stands on two legs: the one is the liberty of conscience, the other is symbolism. Liberty of conscience is not to be understood here in the common acceptance; civic freedom to choose your own religion. It means here the absence of dogmatism or, to be more exact, the reduction of dogmatism to a minimum; for it cannot be avoided altogether, neither in religion, nor in science nor in philosophy, not even in agnosticism.

On these two very short but powerful legs rests the body or trunk, the second chapter; this comprises three-fourths of the book. It consists of three sections with numerous subdivisions.

A. Masonry and Science.

B. Masonry and Ethics.

C. Masonry and Religion.

This last section ends in a disagreement with the Apostle St. Paul who in his Letter to the Hebrews speaks of Faith as an unwavering expectation of what we hope, an expectation that does not doubt what it does not see. Heinichen frankly declares that he sees therein a double error. To quote: "To suppress doubt and to dictate to faith: these are the two greatest sins against the holy Spirit of Reason."

The author thereby enters the field of theological controversies. Anglo-Saxon Masonry is not interested in them. It neither endorses the Letter to the Hebrews nor does it reject it, or any part of it. It is neutral about it.

Having viewed the legs and the trunk of the Grundgedanken, we come now to the brief third chapter, which represents the head that sits on the torso: it is a resume of the whole.

Heinichen cites Goethe and Kant extensively. With them he asserts the existence of God and the immortality of the soul. He also believes in the supernatural. He is on the whole a clear, cautious reasoner who skillfully substantiates his contentions. The book contains multum in parvo. It is intended chiefly for non-Masons. If they are not afraid of making an excursion into the field of metaphysical speculation, they will find themselves rewarded by an excellent exposition of the aims of Freemasonry - of continental Freemasonry.

C. L.

* * *

THE MORAL STANDARDS OF DEMOCRACY. By Henry Wilkes Wright. Published by Appleton & Co. Cloth. Table of Contents, 300 pages. Price, $2.15.

THE book before us is written by a professor of philosophy and social ethics in the University of Manitoba. It is probably intended rather for students than for the lay reader, requiring close attention to get the author's meaning. His English is a model for a work of this class; he is quite accurate and discriminating in setting forth his views; and his vocabulary is amply adequate. At times he rises almost to poetic flights of imagination which are very fine indeed.

In his preface he admits a threefold complexity in man that renders generalization difficult in all efforts to discover the natural laws by which his social relations are governed. The human organism is a three-in-one complex - a system of physical energy, an individual life, and a self-conscious person. To unfold and determine accurately the extent to which these three phases interact upon each other and upon the external world, and their reactions from reciprocal forces and external stimuli is necessarily a stupendous undertaking. But despite the magnitude of the task, he ventures into the field with confidence by positing two axioms: First, that rational human intelligence and will inherently possess a general uniformity of perceptions and logical processes which enables every normal person of mature years to apprehend and arrive at similar conclusions respecting the main fundamentals of life; or, in simpler but less scientific language, "to see things alike." Second, that this normal intelligence and will always expresses itself in bodily movement in a manner somewhat similar to the motor responses of distinct to external stimuli. By this he explains, is not meant that the conceptions and judgments of intelligence in the finality leads to conscious action, which is admitted as a matter of course, but that, after intelligence has freed itself by the processes of experience and thought from direct dependence upon external stimuli, it still expresses itself in incipient

movements of the larger muscles, or still other slighter movements more or less imperceptible of special mechanisms like that of the speech organs.

In the first chapter he treats of the meaning of democracy and defines it, preliminarily to further discussion, as "the fullest and freest and most comprehensive type of human association made possible by the intelligence and will which is common to all men." Again, it means the opportunity for all persons to participate in a common good. It means equality, not in a mathematical distribution of physical comforts and pleasures, but in the enjoyment of those goods which are common and indivisible. He admits that the proposed conception of democracy is rather normative than realistic. But as the motor responses of human individuals are originally determined by instinct and reflex, while intelligence acts independently of external stimuli, and yet is closely related in its operations to unconscious instincts, he devotes the second chapter to instinct and intelligence.

Here, although the author does not say so, he evidently regards intelligence and instinct as intimately related, notwithstanding that at first blush they seem to belong to different worlds. Advancing psychological science however has brought them into the same category through the study of mind in response to stimulus, the method of study called behaviorism. While denying its conclusion that it can dispense with consciousness in the psychological sense, and vigorously opposing this conclusion with more or less extended argument, he credits behavioristic psychology with the discovery of the fact that intelligence expresses itself through mute and mostly invisible movements of the organs of oral and written speech, gestures, changes of facial expression and slight movements of the larger muscles, all of which movements have come to symbolize the meanings previously expressed and understood through verbal language. Instinct, therefore, being after a brief existence accompanied by consciousness, is guided by perception of the stimulating cause, and as experience gathers around the motor response, intelligence reorganizes the scheme of reaction to the stimulus in accord with the probable conditions of the future as well as the present, instead of meeting it impulsively for the moment only. Hence the author's first conclusion is, that the functions of instinct and intelligence are reciprocal. Instincts are inborn patterns of action common to men and many animal species for making adjustments to environment necessary for the continuance or promotion of life. Intelligence

directs instinctive responses so that they may subserve and promote the welfare of the individual during the whole of his life including the future as well as the present.

But intelligence is not confined in its operations to the simple direction of instinctive responses. It correlates and classifies instincts, bunching them together in logical order with the power of enlisting them in the accomplishment of its own purposes through the instrumentality of a sentiment called the selfregarding sentiment - as we understand it, a sentiment which shapes our movements not only and alone with reference to our own choice or convenience, but also with reference to our being a unit in a larger class, i. e., the association in which we live. Intelligence thus rises from the position of servant in the beginning to that of master and controller of instinctive action. As a second step in the discussion the author therefore concludes that intelligence, by virtue of its capacity to generalize and classify instincts and responses, is able to evoke, organize and direct a number of instincts.

But the function of intelligence is expanded still farther. It engages effectively and continuously in the reorganization of the activities, whether instinctive or habitual, by which the ultimate ends are realized; in common parlance, in pursuit as well as in the final possession of the ends sought. In doing this it endows the stimulating object with certain qualities which give it a distinct character and location in the world of objects. These qualities reflect the permanent interests of the individual as a unitary center of activity which seeks to maintain its own existence and to obtain its own satisfaction.

The third chapter considers the possibility of realizing the social ideal in the attainment of the highest communal satisfaction, and asks: Does humanity constitute a community organized upon a different and higher plane than that of natural existence? The author believes that his basic axioms of community of human intelligence and will, and intelligent motor responses and reactions, open up possibilities of enlarged social life and an enriched social intercourse. But he admits that these desiderata are for the most part academic and unrealized; that in the present condition of society they have not even developed into a generally recognized ideal, but remain only a more or less casual idea which, as Mark Twain

said of the weather, is much talked of but nothing done about it. And he "reaches the heart" of the inquiry to which he has devoted himself in the present volume in propounding this question: Are there any motor activities arising out of these two basic premises that, either single-handed or in any measure of combination, are capable of bringing home to the individual the infinitely varied content of unrivaled experience? Translating this technical statement into every-day vernacular, is it possible by human effort directed by human intelligence to establish the kingdom of heaven here on earth? And he thinks it is possible.

The different forms of human association through which the perfect society is ultimately to develop are then considered, of which there are three - exchange of ideas (discussion), laboring together for a common purpose (cooperation), and the mutual and reciprocal enjoyment of the esthetic (imaginative sympathy) in contemplating the true, the beautiful and the powerful, thus covering the fields of science, art and industry. From these premises and all that has preceded in the general discussion, the objective of human association being the greatest good to the race as a whole - or, better, the objective being to enable every member of the community to participate equally in those community benefits which are not susceptible of division and distribution separately to individuals, but whose enjoyment is enhanced by the fact that they are the subject of common enjoyment to all, the moral character of the definition itself extends the province of human association entirely beyond the doctrine of laissez faire, and the purely material or utilitarian view. The ideal of the "perfect society" is therefore the ideal of democracy, for no less comprehensive union and cooperation than that of all persons on terms of strict equality will afford to all its members that full and free participation in a common good which democracy demands; and the author therefore believes that there is no reason for deriding the efforts to realize it as Utopian and hopeless.

In laying the foundations for moral standards in democracy the author naturally and appropriately emphasizes education as the principal factor, and this must take place in three different directions; toward intellectual alertness and intellectual honesty, practical competence and loyalty, and imaginative sympathy. These three are considered in separate chapters in detail, and interestingly treated; but after all, they mean simply that we have heard long ago about the threefold education of the head, the heart and the hand. No doubt the author's analysis and definitions are

more accurately and psychologically scientific than the familiar slogan and therefore more acceptable to specialists in sociological studies, but the lay mind apprehends the simple statement much more easily. The book concludes with a chapter on Democracy and Social Life, in which he arrives at a conclusion that will meet with universal approval from humanity at large, and that is, that the family circle and the domestic hearthstone are, after all, the foundation upon which the realization of the democratic social ideal depends, for the simple and obvious reason that the individual gets his initial outlook upon the social world and his primary experience of personal association from the family life into which he is born, and therefore that the family must remain the foundation of civilized society and the cornerstone of democracy.

The present reviewer finds much to commend and agree with in the book. Granted the unexpressed premises upon which all such works are founded - namely, that the principles of sociology can be reduced to an accurate science through a biological process of reasoning - it seems to us that the author has made out a strong case in proving his thesis. Every reader will, of course, determine this for himself. Moreover, whatever may be the solidity of his logical foundations or the lack of it, his exposition of individual morality and standards of conduct is in line with the foremost idealism of modern thought. It would be impossible if attempted, to give an adequate idea of his discussions in detail, or to note many minor points upon which we would differ, and we have no hesitancy in pronouncing it a masterly exposition of the principles of social morality from the psycho-biological viewpoint.

However, we have arrived at conclusions generally similar regarding the supremacy of society over the individual through a cosmological, rather than a biological premise. There is an infinite and eternal energy operating throughout all time and space, so far as we can see or judge, which manifests itself to our senses in cosmotic processes that appeal to that common intelligence of humanity which the author takes for one of his premises. This energy displays a supreme perfection of intelligence such as man can never hope to attain. This supreme intelligence must be purposive, because the human mind cannot conceive of intelligence without purposiveness; the concept is apriori in the human babe as soon as it begins to ask questions. To ask what a thing is, is to ask an explanation of what it is for. Keeping this in mind, and beholding life everywhere in countless forms, we

find always the will to live and to reach out for more life, for enhanced satisfaction, and observing the life processes, we see that this will to live not only aspires to higher life for the individual, but for the offspring, and in most forms of animated life and even in many forms of vegetation - the individual will freely sacrifice its own life for that of future generations. There is a purpose of some kind underlying every life; and in all the gregarious types of animals, the flocking together even though it be instinctive and social, serves the purpose and is so used, of protecting the life of the herd, and especially that of the young. Man, with his superior intelligence, never could have perpetuated his species except through some form of association, beginning, of course, with the family, but families must have been associated very early after man's appearance upon earth for mutual protection as well as from the social instinct. The distinguishing feature, biologically considered, which sets man apart from the lower animals is his ability to recall past events and organize his experiences for the guidance of his future actions. But he made very slow progress until he had devised some means of perpetuating the memory of his experiences and handing it down to future generations; and this was finally accomplished through the visible signs which we call writing.

As to whether the perfect society will ever at any time be realized is with this reviewer a matter of serious doubt. But he believes that wonderful progress has been made during the millenniums of man's existence, and will continue to be made in the future; not so much through the development of sociological science by the learned, but by and through a kind of intuitive intelligence - broader in its nature than mere instinct, and yet largely lacking in that self-conscious thought which lies at the basis of scientific inquiry. Each generation has made, and each generation of the future will, in a general way, make more or less progress in solving the problems of life for the future. Much more could be said along this line, but the limits have been already reached, merely stating our basis for standards of morality is, that whatever promotes more life, higher life, more exquisite life in the race is right; and whatever hinders, retards or operates unfavorably to such enlargement of life for the race is wrong; and that the trend of society is more and more in the direction of recognizing its truth with each succeeding generation.

L. B. R.

* * *

NEW BOOKS RECEIVED

BOLSHEVISM, FASCISM AND DEMOCRACY. By Francesco Nitti, Translated by Margaret M. Green. Published by The Macmillan Company, New York. Cloth, Table of Contents, Frontispiece, Index, 224 pages. Price $2.90.

The title conveys something of the intent and content of the book. It is a scholarly discussion of the comparative merits of the various forms of government predominant in world affairs at the present time.

MEN OF DESTINY. By Walter Lippman. Published by the Macmillan Company, New York. Cloth, Table of Contents, Illustrated, 244 pages. Price $2.65.

Brief accounts of the men of destiny who are taking part in the affairs of modern government. It is limited to Americans of the present day and does not include any who are not now living.

----o----

THE QUESTION BOX

and CORRESPONDENCE

GEN. WARREN AND GEN. REED

Have you any definite information in regard to the Masonic affiliations of Generals Joseph Warren and Joseph Reed?

Frederick Hooker, N. Y.

Unfortunately we are unable to find any reference to General Joseph Reed as a Mason. This is not, of course, conclusive evidence that he was not a member of the Fraternity, but this field has been so thoroughly covered that it is hardly likely that a man of General Reed's prominence has escaped investigation.

General Warren was a Mason, a member of the Lodge of St. Andrew in Boston. The records show him to have been received as an Entered Apprentice on Sept. 10, 1761, passed to the degree of Fellowcraft on Nov. 2, and admitted to membership on Nov. 26. On Nov. 30, 1768, Joseph Warren was chosen Master. The records on May 30, 1769, say that Joseph Warren, Master of St. Andrew's, was made Grand Master of Masonry in Boston. See also the article by Bro. Baird in THE BUILDER, Vol. VIII, page 372; also Vol. X, pages 78 and 110.

* * *

THE PROBLEM OF RECOGNITION

The following letter was received from Bro. Hunt, Grand Secretary of the Grand Lodge of Iowa, and deals with the attitude taken by that jurisdiction in this important matter:

Replying to your letter I take leave to quote from our Grand Lodge Proceedings. In the Proceedings of the Grand Lodge of Iowa for 1911, page 381, I find that the following report was adopted by Grand Lodge. I quote from the report only that portion which relates to the question you raise: "As your Committee is informed, this Grand Jurisdiction is in fraternal accord with all legitimately organized Masonic Grand Bodies of the world, with, perhaps, two or three exceptions, as to which there may be room for doubt as to legitimacy, and as to one or more of which there may be other objections. In making this statement, as to so general a recognition of Grand Bodies, we must not he understood as saying that this Grand Lodge has taken affirmative action as to such recognition, but it is in active fraternal accord with such bodies, and to as great an extent as if there had been in each case an express recognition. Your Committee, in this connection, chance the statement that as to all legitimately constituted Grand Lodges recognition is presumed until in some manner brought in question, when the facts essential to legitimacy must be made to appear.

"Having said that recognition is presumed in particular cases it seems important to place some defined meaning on the word ‘recognition,' so as to know how much is comprehended in its presumption. So far as we know no specific meaning has been applied to the term as employed in Masonic parlance, and we are left to state our own conclusion, which is that a simple recognition is an acknowledgment, and, as applied to Grand Lodge recognition, it is an acknowledgment of the conditions or facts essential to a legal recognition, as, that it is a properly constituted Grand Lodge. If not properly constituted, it cannot legally be recognized. If properly constituted, it may or it may not be recognized, depending upon the will and wishes of the lodge taking the action, for recognition of a legally constituted lodge is not obligatory, and other facts than those pertaining to its legitimacy may be considered."

The last paragraph quoted indicates that in the case of undoubtedly clandestine bodies, such as the Thomson Organization, such recognition is not presumed.

I take the following from a report adopted by Grand Lodge in 1922. See Proceedings of that year, page 154: "Your Committee on Recognition of Masonic Bodies recognizes the fact that Masonry is or should be universal. While we do not

deem it best to endeavor to name every Grand Lodge that we would consider as regular and legitimate, we believe that when there is only one Masonic governing body in a country or territory that such Masonic body should be recognized and its members permitted to visit in Iowa lodges, unless for good and sufficient reason we refuse recognition, or unless the legitimacy is questioned or denied. When there is more than one Masonic body claiming jurisdiction we would suggest that recognition be withheld until such time as the Masonic standing shall become unquestionable."

I take the following from a report adopted by the Grand Lodge of Iowa in 1925. See Proceedings of that year, page 163: "Our Grand Lodge is in fraternal accord with all legitimately organized Masonic Grand Bodies of the world with but few exceptions. In the report on Fraternal Correspondence you will find the Grand Lodges in the United States and other English speaking Grand Bodies which we feel we are recognizing as legitimate Grand Bodies through the active fraternal accord with such Grand Bodies. It has been our theory and doctrine that to all legitimately constituted Grand Lodges, recognition is presumed until challenged in some way."

In two of these reports, there is an indication, or rather, statement, that a legitimate Grand Lodge should be able to trace its descent from the Grand Lodges of Great Britain. However, we have never gone to the extent of saying that we, would not recognize a Grand Lodge whose lodges could not so trace their descent. We have in the past recognized Grand Lodges whose lodges were organized by Scottish Rite bodies. We do claim, however, that a Grand Lodge to be entitled to recognition must have supreme authority over the Masonic degrees in their own jurisdiction.

You may be interested to know that the M.S.A. has a committee working on this subject. The Conference of Grand Masters recently held in Washington, recognizing the importance of this subject, also ordered a committee to make investigation and report at a subsequent conference.

C. C. Hunt, Iowa.

* * *

MAKING MASONS AT SIGHT

I am enclosing a clipping from a Pittsburgh paper, which states that Governor Fisher of this state was made a Mason at sight, March 7, 1928. Would like to have you publish same in THE BUILDER as well as anything you wish to add on the subject. For instance, it has not been long since I read several articles in THE BUILDER on the subject of Making Masons at Sight.

One writer spoke about William Howard Taft having been made a Mason at sight; he said that it was like coming down through the roof when the Tyler was asleep. As most of us think that everyone should pass the ballot as well as travel the road, whether he be Governor or a common workman, would like to see you give a good article on the subject.

R. P. M., Pennsylvania.

The clipping says in a sub-head that this was a "rare honor" conferred on the Governor. It states that:

By special dispensation of the Grand Master of the lodge of Pennsylvania, the chief executive was made a "Mason at sight," an honor said to be but rarely conferred. This ceremony waives formalities in the awarding of the first three degrees.

The account is vague and it is evidently written by a nonMason. "Making a Mason" does not by itself imply more than Initiation, so it is not clear if Bro. Fisher is an E. A. or a M. M. "Waiving formalities" may be properly understood as those of petition and investigation, but the phrase seems in the mind of the writer to imply omission of part of the ceremonies.

The articles Bro. R.P.M. refers to were a series of briefly expressed opinions on the subject by brethren of more or less prominence in the Craft. They appeared in the February number of THE BUILDER for 1925. A wide difference appeared in these opinions, which are probably irreconcilable as they depend more on feeling and point of view than on pure reasoning.

We might add that wherever a Grand Master has the power to grant a dispensation for the formation of a lodge, to dispense with the statutory interval between petition and ballot, and between ballot and initiation, he obviously has the power, by exercising all three rights at one time in his own presence, to congregate a number of Masons and form them into a lodge and proceed to initiate the candidate selected for this honor. It seems that it can be properly called an honor, and for that reason should never he exercised except where no question as to the fitness of the recipient could possibly arise.

* * *

WEARING A RING

If a Master or Past Master of a lodge will wear his ring with the square open towards his body and others wear theirs with the compasses open towards theirs, then their hands will be in the same relative position as they were in giving and taking the obligation. At least it is so in this jurisdiction.

We suppose the brother - who neglected to give either his name or address - has reference to what was said on this subject in the February number on page 64. So far as we know what our unknown correspondent says is true for most jurisdictions, but we must confess that we fail to see the point exactly.

The three following queries were on the same sheet, but we have answered them separately for convenience of indexing:

* * *

The Lesser Lights

In what jurisdiction (if any) are the lesser lights displayed in all three degrees?

Under the Grand Lodges of the British Empire the custom is, we believe, invariable, not only to display them in the Second and Third Degrees, but to light them before the opening of the lodge, and to keep them burning till it is closed. The lesser lights are always candles, electric and other imitations being severely frowned upon. In the United States, on the other hand, it is quite general to light them only during the work of the First Degree, and often only for the few moments while they are being explained to the candidate. But we have very little definite information at hand upon this particular point and would be glad to have any readers send us the usage in their own lodges, and also any variations with which they may be acquainted.

* * *

French Freemasonry

What other Grand Jurisdictions, if any, besides Missouri, have refused to recognize French Masonry because they have removed the Holy Bible from their altar?

L. D., Missouri.

Your question can be more easily answered by saying that practically all the English speaking Grand Lodges, both of America and the British Empire, refuse recognition to French Freemasonry. There are a few exceptions. It must be remembered that there are three "obediences" in France besides the Co-Masonic Droite Humaine, these are the Grand Orient, the Grand Loge and the Grand Loge National. The latter is recognized by the Grand Lodge of England. The Grand Loge is recognized by Alabama, California and in Canada by Manitoba. There are, we believe, one or two others besides these.

There is much ignorance regarding French Freemasonry, the Grand Loge and the Grand Orient are not to be judged together. The former has made no essential changes in its rituals. So far as the Bible is concerned it is not correct to say it was removed from the altar as from the first it never formed part of the furniture of French Lodges. It must be remembered that the Bible is not regarded in the same way in France as in Protestant countries, and its presence or absence would never have meant the same thing to French Masons as it does to us.

* * *

Modes of Wearing the Apron

I understand that in the various jurisdictions there are different ways of wearing the apron, especially in the Second and Third Degrees. Why is this so, and what do these different methods signify?

This is one of those minor points upon which there is no general agreement. In other countries the rank to which a brother has attained is designated by the apron itself-in the First Degree it is plain, while in the Second there are two rosettes placed in the lower corners. The Master Mason has a third rosette on the flap or bib, and the Past Master replaces the rosettes by three "levels" or inverted T's. This is hardly symbolism, though perhaps there might have been some significance in the last mentioned device. But there is a real difference between a designation or mark of distinction and a symbol - or if the former be called a symbol it is one of the very lowest denomination, and would be in the same category as letters and numbers when used as distinguishing marks.

However the earliest method of distinguishing the rank of Masons was in a different mode of wearing the apron. This first appears definitely about 1760, when in one work (of rather doubtful authority it must be confessed) we are told that the Apprentice had to wear his apron wrong side out so that the bib was concealed. The Fellowcraft wore his with the bib turned up and fastened to a button on the vest. The earliest aprons were provided with a buttonhole for this purpose.

There are reasons for thinking that in France members of those higher degrees that claimed special privileges in Craft lodges (which, it would seem, were often allowed) also turned up a corner of their aprons if they did not happen to have with them the jewels and other insignia of their exalted rank. It is barely possible that this was the origin of the triangular aprons used in so many of the so-called "Scottish" or Ecossais degrees.

The original form of apron used by operative Masons, whether of linen or leather, was large enough to really cover all the parts of the clothing likely to come in contact with the work. Such aprons are still worn by both masons and carpenters in Europe. It is quite common when a man is moving about for a corner of the apron

to be tucked up into the string in order to get it out of the way and leave more freedom to the legs. It does not of course signify anything as to status, it is simply a matter of individual convenience. Thus on an early occasion of the laying of a foundation stone by the Grand Lodge of Scotland it was recorded that the procession returned "in due form, with the right corner of their aprons tucked up." As the procession was composed of all grades of Masons there was no question of distinction in this. It may have been done as following operative custom, but this would merely lead us to the same conclusion.

In the earliest American usage there is no doubt that rosettes and other adornments were employed. Later the custom seems to have been that the Master Mason turned up one corner of his apron, and the apprentice the flap. Some jurisdictions still retain this in their instructions but qualify it by saying the Master does not actually do so, as a general practice, either for convenience or uniformity or some like reason. This leaves in practice no distinction between the Fellowcraft and Master. Other jurisdictions have therefore modified their ritual by transposing the method of the Second or Third Degrees, or else by making the Fellowcraft turn up both corner and flap.

Though a good deal has been written on this subject at one time and another, it does not seem that all the information bearing on the subject has yet been collected. It would be well if brethren in a position to do so, looked for any evidence of a variation or change in their own jurisdictions. If we knew what actually has been the history of the usage in different States we would be in a better position to determine why changes were made.

* * *

A BOOK WANTED

The Book Department has had an inquiry for Our Inheritance in the Great Pyramid, by Piazzi Smith. If any of our reader have a copy they wish to dispose of, we would like to hear from them.

* * *

THE AMERICAN FREEMASON

I am trying to complete a set of the American Freemason founded and edited by Bro. Morcombe. If any readers of THE BUILDER have in their possession copies of this periodical that they would be willing to dispose of, I should be very glad to hear from them.

M. A. Barr, Muscatine, Iowa.

The Builder Magazine

May 1928 - Volume XIV - Number 5

The Ark of the Covenant With Israel

BY BURTON E. BENNETT, Washington

THE Ark of the Covenant with Israel of the Old Testament plays a leading part in the Chapter and Council degrees. It is also known as the Ark of the Testimony and the Ark of the Revelation. It is called in the Chapter and Council systems of our American Rite the "Substitute Ark."

The Chapter consists of four degrees, Mark Master, Past Master, Most Excellent Master and Royal Arch. The Council has two degrees, Royal Master and Select Master. The story of the making of these degrees is a long one and only a short sketch can be given here. The Royal Arch was manufactured first. It originated in France, passed over to England where it was amplified and then came here. It ruined the soul of Ancient Masonry and made it commonplace by finding that for which it should have forever striven. The other degrees were mostly made in America, probably by Webb. All were put into form here. The Council degrees were claimed by the Southern Jurisdiction of the Scottish Rite until 1870, when it released all control over them. All of these nine degrees tell further about Solomon and his Temple. The Ark, or Substitute Ark, as it is called in these degrees, occupies such a prominent position that it is well for Masons to know, to some extent, the true history of the Ark of the Bible.

The Ark was a chest made of acacia wood. It was about three feet nine inches long, two feet three inches wide and two feet nine inches deep. It was covered without and within with gold. Two golden rings were placed on each side of the Ark through which were passed poles of acacia wood by which the Ark was borne. It was carried by two men, one in front and one behind. The top of the Ark was covered with a gold slab on which were two cherubim.

The Ark was carried by the Levites. This class performed all religious functions. The true priests were descended from Aaron. The other Levites did the menial tasks. The Levites as a whole were descended from Jacob by his wife, Leah, through their son Levi. Later when the Jewish religion had become firmly established, and the Temple built at Jerusalem, all altar services were performed by the Aaronite priesthood. The other Levites, who were really servants, were not allowed to approach the altar. An ordinary person doing so was subject to the death penalty.

When the Israelites had a first real sacred and religious Ark the abode of their great God Yahweh cannot, of course, be determined. It was, probably, after they had settled in South Palestine. Yahweh was their great God, their war God. His abode was in the venerated Ark. With it came victory; without it came defeat. Tradition connects the Ark with Moses and the Exodus. It was by no means the only holy thing upon which the Israelites relied in their journeyings and final subjugation of the promised land. Probably it was at first the protector of the two tribes of Joseph, Ephraim and Manasseh. It appears in the beginning not to have been the protector of all Israel, but only of the tribes that first came to Judah. The Ark was not always with them. Sometimes it was taken from them. Long periods of time pass without any mention of it. Sometimes it was not even considered ancient. But it was the abode of their great God Yahweh, continued with them during the conquest of Palestine (perhaps sometimes in memory only), and finally became lodged in the Temple that Solomon built at Jerusalem.

THE SETTLEMENT IN EGYPT

The Bible tells a story about Jacob and his family in Palestine. According to it, one of his sons, named Joseph, was sold by the other sons to Arab traders, who took him to Egypt and sold him there. He attracted the attention of some government official, became a government official himself, and finally rose high in the service. He even became the king's chief adviser. Due to a famine in Palestine, Jacob sent his sons to buy wheat in Egypt. Joseph recognized his brothers, made himself known to them, and advised them to come, with the whole family, to Egypt. The

migration was made with Jacob at the head. Joseph obtained a grant of land for his kin in Goshen, and here they settled. Jacob's other name was Israel, and from him the twelve tribes of Israel were descended. They grew from a family to a people and lived in Egypt some four hundred years. Another version says two hundred and fifteen years. The accepted story is that they were persecuted by the Egyptians and escaped under the leadership of Moses and Aaron. It is certain that on account of dynastic changes in Egypt the government turned against them, but whether they escaped, or were driven out of Egypt, is uncertain. Egyptian chronicles of about this time tell of some slaves escaping over the border. But there is no knowing whether this referred to the Israelites. The Israelites returned to Palestine, reconquered the land of their fathers, established a kingdom first with Saul and then with David at its head. All this was done during a period of some three hundred to four hundred years. This kingdom is said to have arisen to great magnificence under Solomon, the son of King David.

The journey from Palestine to Egypt is an easy one, and it is just as easy to return. The Israelites were a small family when the famine began; Egypt was a mighty kingdom. For centuries, even before Abraham is said to have wandered into Palestine with his people and his flocks from Babylonia, it had dominated Palestine. Its princes were subject to the mighty power of Egypt.

EGYPTIAN RECORDS SILENT REGARDING HEBREWS

Egyptian monuments do not mention the Israelites, and Egyptian civilization appears to have made no impression on them. It is reasonable to suppose, however, that one member of a family in Palestine was sold as a slave in Egypt, rose to high power there, and his people came there and he provided well for them; that in time they greatly increased and remembered dimly the circumstances of their coming; that on account of governmental changes in Egypt they were so harassed that they were glad to get out; that they returned to the country where their ancestors had lived hundreds of years before, and on account of better knowledge acquired from Egypt finally conquered the people that remained and founded a united kingdom.

The two great characters in this Israelitish-Egyptian story as related in the Bible are, of course, Joseph and Moses. Joseph was a practical man, a financier comparable to our great captains of industry, combined with a genius for government. Moses was a practical man, too, a born leader of men, a prophet. Joseph lived in the 17th century B.C., Moses in the 13th century B.C.

Joseph was a younger son beloved both by his father and mother. They made for him a coat of many colors. His brothers envied him. They determined to get rid of him. They sold him, as we have mentioned before, to slave traders going into Egypt. The traders saw that he was not a common youth, held him for a high price, and sold him to one of the great men of the Egyptians. He was no ordinary slave. He must have had an engaging personality, combined with high intelligence. This is shown by the episode of Potiphar's wife. This story becomes more complicated when we consider that Potiphar was, probably, a eunuch. Egypt at this time was one of the largest empires in the world and possessed a civilization that ranks with the great ones of any time. Born in a poor country, among poor people, stolen from home while young, thrown as a slave into the midst of a rich and cultured people of a mighty empire and finally to rise to be the premier of its autocratic king, Joseph became one of the immortals of ancient history.

Moses was different from Joseph, not so human, not so lovable; more of a prophet, a mediator for the finite with the infinite. But he is so bound up with myths and legends that we know very little about his true life and character. He is changed into a hero almost as mythical as Hercules. The story of his birth and rise is only a tale told of many ancient heroes. The name "Moses" means "boy," or "infant." This shows that he was not considered of enough importance to have a real name, or was a foundling. But he possessed a mighty soul, a great intellect. He became the leader and lawgiver of his people, and is easily the outstanding figure before the Christian era.

THE ARE AS THE ABODE OF YAHWEH

The Ark was the protector of the Josephine tribes. It does not seem at first to have belonged to all Israel. Possibly different portions of Israel had their own Ark. It is only after the destruction of Jerusalem by Nebuchadnezzar that we get detailed descriptions of it. By this time it had become lost and was never recorded. The post-exilic story is that it came with the Josephites out of Egypt and remained with them until deposited in the Temple at Jerusalem. It became merged in the Temple. The God of Israel that had heretofore dwelt in the Ark dwelt thereafter in the Temple, and thenceforth little attention was paid to the Ark. Whether it was destroyed by the Egyptians, when they invaded Palestine and took Jerusalem, or during some of the civil wars, or by the Babylonians when the sacked Jerusalem, is not known. During the Babylonish Captivity the Israelites became a different people, more refined, more civilized, more spiritual. Their religion was placed on a vastly higher plane. How much of this is to be attributed to Babylonian culture and knowledge is uncertain. So spiritual did the Hebrew religion become in later times that it was sung that the venerated Ark had been raised into heaven to remain until it was brought back to Earth by the Messiah.

That the Ark was the abode of Yahweh; that when moved He came out of it to direct the Israelites; that in war He fought their enemies and defeated them, and when they rested He returned to it, is certain. By this it can be seen that He was a spiritual being. But in the Ark there must have been some symbol of Yahweh, their mighty God. The question is, what was it ? There have been advanced many different views as to what the Ark really contained. Scholars have widely differed. Some claim that it was only an empty box, blessed by the priests and carried by the priestly class who proclaimed to the people that in it was their great God, Yahweh. Others maintain that serpent worship was still a part of their religion and that the Ark contained sacred serpents. It has been argued that as the original abode of Yahweh was on Mount Sinai the Ark contained some meteoric stones obtained there. The accepted view, however, is that it contained the tables upon which were engraved the laws of Moses, known as the Decalogue. Therefore it is meet for us to know what the Decalogue really is. The story is that it was first written by God upon two stone tables which were broken and that then Moses had it carved upon two new stones and put into the Ark. The Decalogue is, of course, the Ten Commandments. It is stated that God gave the Commandments to the Israelites at Mount Sinai so that all the people heard them. There are two statements about this in the Bible that contradict each other. Critical Bible scholars agree that the Ten Commandments, in their present form, date from some five hundred years after the time of Moses. Image worship continued in Israel long after Moses' time, and one

of his descendants was an idolatrous priest. David, even, had images in his house, and in some parts of Israel image worship was established by law. Moses himself made a serpent of brass which was worshipped from the time of the Exodus until David established his capital at Jerusalem and continued to be worshipped there until at least 700 B. C. If Moses did prohibit image worship the prohibition was not very effective. In a short article like this we can only make the statement that the Commandments do not seem to fit in with the time and surroundings of Moses. They reach to many different times, and many different peoples, and many different sources, before and after Moses.

The most reasonable and satisfying explanation as to what the Ark contained is that in it were the bones of Joseph. In Egypt Joseph said that he wanted to be buried in his boyhood home, where his father and other relatives were buried. When the Israelites, or Jacobites, left Egypt under the direction of Moses and Aaron it is almost inconceivable that the bones of Joseph should be left behind. With the passing of the centuries the fame of Joseph had grown. He had become a god to Israel. Why should not the Ark be built, and in it placed his bones ? The gods of the Egyptians must have been detested by the persecutions that the Israelites had received for years before the Exodus. Before coming to Egypt they had many gods. Even each family had its god. Whatever religious ideas Abraham had brought with him from Babylonia had been forgotten, or at least so distorted as to be unrecognizable. The long centuries in Egypt had wrought great changes. Perhaps they still continued to have their personal and household gods as their kindred still had in Palestine, but it seems certain that they had one great and mysterious God that outranked all and whom all worshipped. It is highly probable that they had spiritualized Joseph into their great God, Yahweh, whose symbol was his bones. This may not fully have become true until after their return to Palestine, and perhaps it took a long period of time to reach the sublimity of a god. It must be admitted that if the bones of Joseph were in the Ark they would be highly venerated; in war that they would be carefully protected, and in such protection defeat would often be turned into victory, and finally that the Ark and his bones would be revered. It is but a step from reverence and veneration to worship. The children of Israel possessed but one Joseph when worship came, how could they have but one God ? Ancestor worship is the easiest kind of worship.

The myths and mysteries and legends of the past are slowly being dissipated by the searchlight of science and reason. Mankind must not lose Abraham, Joseph, Moses, David or Solomon, or the other great figures of the Bible, but it has a right to know as much truth about them as advancing scholarship and intellect can uncover.

NOTE

The article by Bro. Parker in THE BUILDER for 1926, page 45, may usefully be read in conjunction with this. Also the very valuable monograph by Prof. Arnold, The Ephod and Ark, upon which Bro. Parker based the interesting hypothesis that the Ark of the Covenant was a class of sacred objects and not unique as the Old Testament narrative in its present form would make it appear. [Ed.]

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS AND R. J. MEEKREN (All rights reserved)

EVERY Mason has learned a traditional account of the various grades of Craft Masonry, and this term may be stretched to include more than the three degrees of the "Blue" or "Symbolic" Lodge, in especial the degrees of the Chapter and the Council. Aside from the fact that to an educated and intelligent man these legends bear on their face the stamp of the purely mythical, every Masonic student has inevitably become aware in the course of his reading that there have been definite theories advanced as to their origin, the more drastic of which practically denudes them, and by implication the Masonic ritual also, of any real antiquity at all.

It is perhaps rather curious that, though there have been a good many articles in THE BUILDER upon the general subject of the degrees, and some dealing with the origins of the Third, or Master Mason's Degree, yet there has been practically nothing about their origin as a system, although a good deal in regard to this has by many contributors been taken for granted. It had to be taken for granted, because to enter upon the subject as a whole would have led them too far afield. Yet the difficulty remained for most of their readers to obtain an adequate idea of the status of the problem. A very real difficulty, for the information is scattered through a large number of books and periodicals, many of them very scarce and hardly to be obtained in the ordinary way, except by chance. It is partly on account of this inaccessibility of the sources of information that it has happened that not a few painstaking and scholarly writers have been themselves led astray through lack of complete information.

There are two works that are, however, readily available which contain dissertations upon our subject: Mackey's History of Freemasonry and Gould's Concise History. The student should certainly read both. Gould's Collected Essays, which also is still in print, has quite a good deal on various disputed points, though it must be said that it is not very easy to follow by one who has no previous acquaintance with the subject. Also Bro. H. L. Haywood gave a brief account of the general situation in the fourth volume of THE BUILDER, but without going into any detail.

But the two writers first mentioned were more concerned with setting forth their own opinions than in giving an account of the development of the different theories and the arguments advanced to support them. And it is this that we propose to do. We regard this series of articles as being part of the Prolegomena to the history of the Masonic Ritual upon which the present authors have been collaborating for a number of years. This latter subject is so extraordinarily complex that it can only be dealt with piecemeal. No Mason will need to be told how intimately the question of degrees is bound up with the ritual. If some definite standing ground can be found as to the origin and antiquity of our present degrees a number of important points will have been fixed in regard to the ritual. Our present purpose, therefore, is to present, as fully as is practicable, the history of this more limited

question, with the arguments and evidence and full references, with the hope that it may save others from much wearisome and often fruitless search.

THE SCOPE OF THE DISCUSSION

It must be confessed that we have been unable to make an absolutely exhaustive examination of everything that has been said upon the subject. This perhaps is of the less consequence seeing so much that has been advanced is really of no value whatever. In any case it would have been practically impossible. We believe, however, that we have collected everything of real importance.

The chronological order will be followed roughly, though merely for the sake of convenience, as it is not so much a history of the problem that we wish to present as a clear idea of the facts available as evidence, and the deductions drawn from them and the hypotheses devised to interpret them. It will be seen that there has been a definite development of opinion; that what at first seem quite irreconcilable interpretations are really connected, and that there has been a convergence of opinion towards agreement. That complete agreement will ever be reached is not likely in so difficult an investigation. For this reason we propose to give the actual evidence as fully as possible so that our readers will, as we hope, not only be informed of what opinions have been advanced and by whom, but also will be in a position to judge and criticize for themselves.

The earlier Masonic writers accepted all the traditions and legends at their face value. This was true even when they were men of some pretensions to scholarship and learning. When the Book of Constitutions was first published it is true that Dr. Anderson's account of the History of Masonry was scoffed at by profane critics, yet we must not judge him or them by our own standards. These same critics were accepting other fables as serious history. Though there was much scepticism in intellectual circles yet it was rather a general attitude of doubt than a careful and painstaking criticism. It may be said that scientific history did not come into existence until the nineteenth century, though of course like everything else it had its forerunners and predecessors in previous centuries. Also it may be said, too,

that the methods of scientific history were not brought to bear upon the records of Freemasonry until within the memory of men still living. It was inevitable, then, that such writers as Anderson, Martin Clare, Dermott, Preston and Dr. Oliver should accept tradition for fact, without any real attempt to sift the truth from pure fable. This naive belief in Masonic legends is by no means a thing wholly of the past, but it is probable that the great majority of Masons who read anything at all about the Institution to which they belong, are aware of the difficulties, inconsistencies and absurdities which a literal acceptance of tradition involves.

Even such a credulous and enthusiastic writer as Dr. Oliver, whom we have just mentioned, who published his first book more than a hundred years ago (in 1823 to be precise), was gradually forced into a more critical attitude during his long life of literary activity, as his later works here and there quite plainly show. He is especially mentioned here as he appears to have been the first, so far as we have been able to discover, to advance a theory that has had many later supporters, and which still influences the opinions of many today. This theory is that the degree (or Order) of the Royal Arch was fabricated by the so-called "Antients" or by Laurence Dermott, their real leader and moving spirit, by the simple process of cutting the original third degree in two. It has been called the "mutilation" hypothesis; and some such idea as this was possibly in the minds of those who framed the peculiarly worded statement sanctioned by the United Grand Lodge of England at the Reconciliation of Antients and Moderns in 1813,

.... that pure Antient Masonry consists of three degrees and no more; viz., those of the Entered Apprentice, the Fellow Craft and the Master Mason (including the Supreme Order of the Holy Royal Arch (1)).

This definition of the original, simon-pure, brand of Masonry was, however, much more probably a compromise between the two systems of the Ancients and Moderns, rather than intended as a historical verdict. Dr. Oliver's accounts of what happened are as little to be accepted without examination and confirmation as Dr. Anderson's before him. His theory is beautifully simple. The "Antients" to him were purely schismatic, what in America would now be called clandestine. As propaganda they, or Dermott for them, devised a more complex series of degrees, ending with the Royal Arch. In reality they gave nothing more to their initiates

than the original and regular Grand Lodge (i.e. that of the "Moderns”), but made them go through more grades to obtain it (2). For this reason, it was supposed (i.e. that the Royal Arch was truly part of the Third Degree) it had to be retained at the Union, yet because it had now become a separate entity it was distinguished from it; really a most illogical position to take, and one that could only be possible, we may perhaps say, to the English, with their concern for what will work in practice and their total disregard for, and sublime indifference to theoretical consistency. The weakness of this whole hypothesis is manifest upon examination; it leaves quite unaccounted for the fact that the "Moderns" had long worked the Royal Arch themselves; that Dermott, so far from inventing it, regularly received it in Ireland before he ever came to London; that it was in existence quite a number of years before the "Antients" organized their Grand Lodge (3); and finally, that the Grand Lodge of Scotland never recognized it at all, though giving no more in the Third Degree than was communicated in England.

A word may be said here on the terms Antient and Modern. Although there is now really very little excuse for misapprehending them yet there still seem to be brethren who, deriving their knowledge from the works of earlier writers, are inclined to suppose the former, or their leaders, to have been clandestine impostors, and the latter legitimate and regular. So far as the latter adjective goes, the Moderns were the ReguIars, for they first used this term as a description of their lodges, and added it to the older general epithets, "just and perfect," or "right" or "true." Regular in the first place meant connected with and subordinate to the Grand Lodge of 1717. Whether intentionally or not it was a very diplomatic move, as the inference naturally seemed to follow that all other Masons and Mason's lodges were irregular, whereas they were simply independent, remaining in all respects as "just and perfect" and legitimate as the "regulars" themselves. The distinction really, as first used, was exactly analogous to that in the Roman Catholic Church between "regular" and "parochial" clergy. The latter are not in any sense irregular, the former are called regular simply because they are under a Rule (regulus), or in other words belong to some Monastic Order and are subject to its special discipline. So the "regular" Masons were those under the newly formed Grand Lodge, who submitted to its jurisdiction. They were presumably free to give up their own independence if they so chose, but they had no right to legislate for those who did not care to join them (4).

The older writers, having little but Anderson's account to go upon, assumed that Masonry was practically extinct in 1717, and that those who formed the Grand Lodge were the last remnant who by this action saved and revived the Institution, and that all Masons since that time are descended from them. Even today, scholars who certainly know better are sometimes led, in the carelessness of enthusiasm, in making a speech or proposing a toast, and even in writing, to assert that the United Grand Lodge of England is the Mother Grand Lodge of the World. As rhetoric this may pass, for in a limited sense (if we can properly regard it as the same organization as that of 1717 one might say it was rather a daughter with two mothers!) it does seem true that it was the parent of the Grand Lodge organization of Freemasonry. In the sense that all Masons in the world have derived their Masonry from it, it is not only not true, but a very misleading assertion. Even Hughan fell into this erroneous way of speaking while intent on endeavoring to prove that the differences between Antient and Modern were really negligible (5). In truth the four lodges that formed themselves into a Grand Lodge at the Goose and Gridiron Tavern were but a small minority, a very small minority indeed, of those then existing. There were others, equally "just and perfect," "right" and "true," all over England, Scotland and probably Ireland, and, as is all but certain, even in London itself. The Grand Lodges of the two latter countries owed nothing (at that time) to England or to London, except the idea and the example; and it is far from certain that even the idea was a wholly new one. In fact it seems to have been an attempt to revive the General Assembly spoken of in the old MS. Constitutions, whatever that may have been, and it is possible that other attempts had been made before, and failed, leaving no record. The "New Articles" that appear in one group of these documents may, like the "New Regulations" of Grand Master Payne, have been the work of some earlier attempted reorganization, and such a supposition would give some basis for Anderson's describing the action taken in 1717 as "reviving the quarterly communications." But this by the way. Originally the Assembly seems to have been a general court, in the old sense of the word, or as we would say today, a general meeting, composed of every Mason in a given district. Such actually was the London Grand Lodge in the first years of its existence. The same idea probably underlay the later action of the old lodge at York, when on certain special occasions it called itself a General or Grand Lodge. Presumably every Mason within reach of York was in theory supposed to attend and take part in its proceedings. What the lodge at York tried to do was done elsewhere, as notably in Scotland by Mother Kilwinning and in Germany by Royal York of Friendship.

Now according to Anderson's account in his revised edition of the Constitutions, George Payne, Esq., upon his election and installation as Grand Master in 1718

desired any brethren to bring to the Grand Lodge any old writings and records concerning Masons and Masonry, in order to shew the usages of Antient times; and this year several old copies of the Gothic Constitutions were produced and collated.

Two years later he was again elected and Anderson notes that

This year at some private Lodges, several very valuable manuscripts (for they had nothing yet in print) concerning the Fraternity, their Lodges, Regulations, Charges, Secrets and Usages (particularly one writ by Mr. Nicholas Stone, the Warden of Inigo Jones), were too hastily burnt by some scrupulous Brothers, that those papers might not fall into strange hands.

We must put these two statements with that in the prefatory note to the General Regulations, that they were

Compiled, first by Brother George Payne, Esq. when Grand Master A. D. 1720, and approved by the General Assembly at Stationer's Hall on 20th June, 1721. Next by order of the Duke of Montagu when Grand Master, the Author, James Anderson, compared them with the Antient records of the Fraternity and digested them into this method with proper additions and explications from the said records; and the Grand Lodge having revised and approved them, ordered 'em to be printed in the Book of Constitutions, on 25th March, 1722.

From this it would appear that the chief concern of the new organization was legislation and regulation, and not ritual. In the second of the three excerpts the

words "Secrets and Usages" seem to go beyond this, however, and also another statement, that the meeting of Grand Lodge (Dec. 27, 1721) at which the committee was appointed to examine Anderson's manuscript for the Book of Constitutions

was made very entertaining by the Lectures of some old Masons.

It would certainly appear from this that there was some interest in the ritual, indefinite as the notice is. We cannot be absolutely certain whether the word "lecture" is here used in the present Masonic sense, or the more general one of every day speech, but it would almost seem that the probability is in favor of the former interpretation, and it might perhaps be regarded as additional confirmation of this that he also uses the word "bright" as a technicality for a brother well conversant with the usages of the Craft.

THE GRAND LODGE AND THE RITUAL

However though undoubtedly the members of the Grand Lodge were occupied to some extent with the ritual, it would be a grave mistake to suppose that it was taken up in the way it would be today if a new Grand Lodge were organized. There would be less danger of misconception in the British Isles, and Europe generally, where very great liberty has always been used by individual lodges in this matter, than there might be in America. The method adopted was embodied in Regulation XI:

All particular lodges are to observe the same usages as much as possible; in order to which, and also for cultivating a good understanding among Free Masons, some members of every Lodge shall be deputed to visit the other Lodges as often as shall be thought convenient.

And in the second edition Anderson adds to this that

The same usages, for Substance, are actually observed in every Lodge; which is much owing to visiting Brothers who compare the usages. This shows us that exact uniformity did not exist, but that practically this rule had produced something approaching general agreement in ritual essentials. Anderson's remark of course applies only to London, and the area so quaintly described as "within the Bills of Mortality." Outside of the London district much wider variations undoubtedly appeared.

A frequently quoted passage from the introductory pages of Dermott's Ahiman Rezon (7) may help to give some further light on the subject. He has just previously been commenting on Anderson's brief statement that Sir Christopher Wren "neglected the office of Grand Master," which he accepts as a fact, and explains as due to the unjust and ungrateful treatment he received at the hands of the authorities, as well as to his age, ascribing the decay of Freemasonry to the disgust and indignation of the brethren generally at this action, and their refusal to accept the new nominee of the King. This of course is all unhistorical, there being no evidence whatever that Wren was Grand Master, or even a Freemason for that matter (6), and still less that his successor in the office of "Surveyor of the Royal Works" was ipso facto Grand Master. However, Dermott after stating that though inactive in London

. . . the Lodges in the country, particularly in Scotland and at York, kept up their ancient formalities, customs and usages, without alteration, adding or diminishing, to this hour, from whence they may justly be termed the most ancient, etc.

from which he leaves his reader to infer that his Grand Lodge, being in fraternal relationship with Scotland at least, was likewise entitled to be styled "Ancient." And then in the next paragraph he goes on to make the statement above referred to, which runs as follows:

About the year 1717 some joyous companions, who had passed the degree of a craft (though very rusty), resolved to form a lodge for themselves, in order (by conversation) to recollect what had formerly been dictated to them, or if that should be found impracticable, to substitute something new, which might for the future pass for Masonry amongst themselves. At this meeting the question was asked, whether any person in the assembly knew the Master's part. and beings answered in the negative, it was resolved, nem. con., that the deficiency should be made up with a new composition, and what fragments of the old order found amongst them, should be immediately reformed and made more pliable to the humours of the people.

And he then goes on to give an intentionally ridiculous and fantastic account of the changes made, which, nevertheless, quite obviously hints at the differences in the ritual forms of the two organizations for those able to read between the lines.

This whole passage till comparatively recently was taken as absolutely baseless, ill-natured, slander. But the juster view of the position of the Antients and their claims has led to a material change in this judgment. What Dermott wrote is obviously "propaganda," but he was too clever a controversialist, and we may fully believe, too good a man and Mason, to deliberately publish what he knew to be false. It was some forty-seven or eight years after the event that this was written, which though a considerable period was not too long for personal reminiscences to have come to him at least at second hand. He naturally put them in as unfavorable a light as possible for his opponents, but it is not straining probability to suppose that some information may have reached him other than the official account given in Anderson's second edition of the Constitutions. The points specially to be noted in what he says are these: first, that those who formed the Modern (but senior) Grand Lodge were Fellowcrafts but not Master Masons, that, secondly, they invented a third degree, and last, that there was considerable uncertainty among them as to what was ritually correct. The possible significance of the first two points will appear later. The last would be fully accounted for by supposing that a number of varying usages were represented. As we have seen from what Anderson himself says, this would appear to have actually been the case, and there is other evidence to the same effect that we shall have to consider in due course.

So far what has been said is merely clearing the ground for the discussion of the question in hand. The whole matter is so exceedingly complex that it is very difficult to present it clearly, and still more difficult to present it impartially. Any attempt at simplification would almost of necessity involve treating it from an ex parte standpoint, and though the present authors have their own opinion, as will appear in the sequel, the intention here is to present the evidence and not to argue for any special conclusion.

THE REACTION FROM TRADITIONAL VIEWS

We noted that Dr. Oliver, toward the end of his career, had given up the traditional history and legends of Freemasonry, and to those familiar with the character of his many works the fact itself will be significant, for he was the complete reverse of a sceptical or critical scholar, and the evidence would have to be very strong to make him discard his earlier belief. His change of attitude, however, was not very clearly or definitely made, nor did he give his reasons in any detail.

The next author of note in this connection was David Murray Lyon, who published his History of the lodge of Edinburgh in 1873, six years after Dr. Oliver's demise. Just how much influence, if any, the belated scepticism of the elder author had upon the views of the younger we have no means of estimating, but from Lyon's own references to his predecessor it may have been considerable. He was certainly familiar with Oliver's works for he quotes him on this very point. The credulous enthusiasm of the one would produce a mental reaction in a historian of Lyon's type, which would be further reinforced by his predecessor's later and rather reluctant reversal of opinion. However it was, Lyon played the part of an iconoclast in Masonic tradition.

His work deals, as its title indicates, with the history of the old Lodge of Edinburgh or "Mary's Chapel," but in dealing with this he was obliged practically to write a history of Freemasonry in Scotland. In his work he gives in full the Schaw Statutes, the St. Clair Charters, and copious extracts from the minutes of the Lodge of Mary's Chapel (the earliest of those still extant being dated July, 1599) and

quotations from the minutes of other old lodges of the seventeenth and early eighteeth centuries. Upon these he bases the following conclusions regarding Scotch Masonry, to which he strictly confines himself. That the operative craft of Masonry was fully organized from an early date, though he does not allow anything very definite before 1590; that the Masons possessed a secret spoken of as "the Word;" that this was communicated to those newly entered in a simple ceremony, great stress being laid on its simplicity; that there is no trace of any further secrets than this Mason Word, which apparently was communicated to Apprentices; that the passing of "Fellows of Craft" could not have been a degree in the present sense of the word because Apprentices were present when the new Fellows were "received"; and that from a very early period a considerable number of nonoperatives, mostly of high social position, became members of the lodges, and in some cases presided in them, although most of the old lodges retained a genuinely operative character much later than was the case in England. Two further conclusions are obvious, though not particularly stressed, that the later Speculative system was intimately connected with the earlier Operative organization when it was introduced or came it being, and that the Speculative Masonry of the London Grand Lodge in 1721 was sufficiently like that of the Operative Masonry of Edinburgh to enable the secretary of Mary's Chapel to record, under date of Aug. 24 of that year, that

. . . John Theophilus Desaguliers, Fellow of the Royall Societie and Chaplain in Ordinary to his Grace James Duke of Chandois, late Generall Master of the Mason's Lodges in England, being in town and desirous to have a conference with the Deacon, Warden and Master Masons of Edinr., which was accordingly granted, and finding him qualified in all points of Masonry, they received him as a Brother into their Societie. (8)

From this entry, and the two following ones, dated Aug. 25 and 28, on which days it seems that a number of socially prominent men petitioned and were "admitted and received Entered Apprentices and Fellow-Crafts accordingly," Lyon concluded that Desaguliers had come to Scotland on a missionary expedition.

There can be but one opinion as to the nature and object of Dr. Desaguliers' visit to the Lodge of Edinburgh. In the interval between his initiation in London and his

affiliation as a member of the Scottish Fraternity, he had been a prime mover in instituting the English Grand Lodge; and had in conjunction with other learned craftsmen been engaged in the fabrication of a "Master's part," in the preparation of a constitution for the newly formed body, and in the catechetical arrangement of its lectures (9).

He goes on to say that he was no doubt "animated by a desire for the spread of the new system" and that it appears probable that, through his social position, he had influenced the attendance of the Provost and Magistrates and other city magnates to apply for entrance to the Masonic fellowship "in order to give a practical illustration of the system "with which his name was so closely associated," and goes on to say

.... it is more than probable that on both occasions the ceremony of entering and passing would, as far as the circumstances of the Lodge would permit, be conducted by Desaguliers himself in accordance with the ritual he was anxious to introduce.

In comment on this we must say that there seems to be a good deal of conjecture in this statement, especially for a member of a school of Masonic research that so strenuously objects to conjectures when made by others. All we are told definitely is that the officers and members of Mary's Chapel found Desaguliers "qualified in all points of Masonry" whatever that may have meant exactly to the "Clerk, Ro. Alison," who recorded it. "All points" seems to suggest something more than a single word as the solitary secret of Masonry. It is true that Lyon himself says (10):

. . . if the communication by Mason Lodges of secret words or signs constituted a degrees term of modern application to the esoteric observances of the Masonic body then there was, under the purely Operative regime, only one known to Scotch Lodges viz., that in which, under an oath, apprentices obtained a knowledge of the Mason Word and all that was implied in the expression.

What was implied by the expression is more fully set out just before:

But that this talisman consisted of something more than a word is evident from "the secrets of the Mason Word" being referred to in the minute-book of the lodge of Dunblane, and from the further information drawn from that of Haughfoot viz., that in 1707 the word was accompanied by a grip.

Lyon therefore seems to admit, rather grudgingly it would appear, for he does not put it definitely, that what was known as the "Mason's Word" by the world at large, (11) implied a secret ceremony exceedingly "bare and simple" though and certain accompaniments, such as the grip definitely mentioned at Haughfoot, and possibly (or probably?) a sign or signs. Such a set of secrets might well have been all that was meant by Alison's phrase "all points of Masonry."

But Lyon proceeds to conjecture that Desaguliers not only wanted to propagate the new secrets alleged to have been fabricated by himself and others in London shortly before, but that he exemplified (as we should say) the new "part" or degree, at the two following meetings. Now the record apparently, at least as quoted by Lyon, does not even say he was present, though we must allow that the Doctor's visit most probably did have some connection with the rather exceptional influx of highly placed Candidates. The fact that Desaguliers had been invited by the authorities of the city of Edinburgh to give them advice, as a scientific expert on hydraulics, on a proposed system of waterworks would account for it in part. This fact, which, apparently, was not known to Lyon, tends very much to lessen the probability of the supposition that the "learned Doctor" was there chiefly in the capacity of a propagator of new degrees. That he was something of what in America would be called a ritualist would seem to follow from the fact that he was chosen, according to Anderson, to act as Master of the "Occasional Lodge" in which the Prince of Wales was made an "Enter'd Prentice and Fellow Craft" at Kew on Nov. 5, 1737, but as Gould points out (13) the statement that he was the "fabricator" of a "Master's Part" is itself pure conjecture, based upon nothing more than the further purely hypothetical supposition that such a part was fabricated, and that such an outstanding figure in the new organization, from his ability and education, might plausibly be supposed to have had a finger in the pie.

We may conclude, it would seem, considering all the facts, that Desaguliers was present at these two subsequent meetings of the Lodge of Mary's Chapel; it may be safely said indeed that it would have been strange if he were not; but that he took a prominent part in whatever ceremonies were performed is pure guesswork; and that he exemplified the ritual of a quite new degree seems impossible, for he would first have had to communicate it to the officers and members of the lodge before it could be given to the candidates. The more the point is considered the more impossible it is seen to be. why should the conservative members of this ancient lodge, who had such a "guid conceit" of themselves, accept a novelty from a "Southron" ? And except as a novelty, which he, as one of its inventors, could communicate as he pleased, he could hardly have given it, for the very simplest form imaginable of any Master's part that corresponded to our Third Degree would need at least three to carry it out. On this ground alone Lyon's theory would seem impossible.

NOTES

(1) Gould, Concise History, Revised Edition, p. 261.

(2) Oliver, Revelations of a Square (1855), Chap. 4, p. 91. He says the "refractory brethren . . . commenced the practise of a species of Freemasonry unknown in former times. They instituted a novel degree, which they called the Royal Arch, compounded out of a portion of the third degree, and from various continental innovations, which gave them a vast advantage in the minds of curious and unthinking persons, over the pure and ancient system practiced by the old Grand Lodge" (i. e., the "Modern" Grand Lodge), and he intimates the same thing in other places. See his Origin of the Royal Arch Degree and Discrepancies of Masonry.

(3) Gould, op. cit. pp. 235 and 252.

(4) The statement in the text needs modification of course. Though it is far too big a subject to dispose of in a note yet it may be said here that there was a shadow of a right. Had the first Grand Lodge remained an annual Assembly of all Masons in London, and restricted its jurisdiction to the London area it might have claimed, on

the basis of the Old Charges, to be the sole arbiter of things Masonic within its own limits.

(5) Hughan, English Rite, p. 123.

(6) Gould, op. cit. p. 100. See also his larger History.

(7) Ahiman Rezon, second edition, Address "to the Gentlemen of the Most Ancient and Honorable Fraternity."

(8) Lyon, History of the Lodge of Edinburgh, p. 150.

(9) Ibid p. 151.

(10) lbid. p. 23.

(11) Gould, op. cit. p. 182, gives three instances between 1649 and 1691 where the phrase was used by non-Masons.

(12) Gould, History of Freemasonry, Yorston edition, vol. 3, p. 38.

(13) Ibid, vol. 3, p. 39

----o----

The Kabala and Freemasonry

By BRO. L. F. STRAUSS, Massachusetts

IN THE BUILDER for May, 1927, there appeared an article entitled The Essenes; in July was published Freemasonry and the Essenes; in the January number 1928 appeared an article entitled The Kabala. These three articles constitute a kind of introduction to this one.

Whence! Whither goest thou?

This question audible on top of a mountain, in the depths of a valley, on the shore of the ocean, becomes especially impressive when the wanderer in a dark night from the summit of a hill catches the first glimpse of the rising sun, or when standing on the shore of the ocean he or she watches the King of Day coming out from the bottom of the sea. At such a moment a luminous ray seems to fall into the innermost depths of the human soul and a something in our being seems to obtain a momentary glimpse of a strange, mysterious land filled with most wonderful things and promises. For the production and the obtaining of such a glimpse, once upon a time, long, long ago, and for the Eleusian mysteries had been instituted.

After such a glimpse and the song of the birds how cheerful, the sight of grass, of bush and tree, of flower and blossom, how brilliant and how cheerful! How glorious to a Grecian youth this hour was! Demeter appeared in the most charming garb. Proserpina lovingly extended her luminous arms; the wanderer, the candidate, stood bewildered. The inner illumination, the outer intoxication is expended; the ancient initiate awakens and finds himself in the realm of grim and hoary Pluto. A modern investigator in a similar condition would have recourse to the most recent paragraphs found in Freud, or having a predilection for metaphysics, he would theorize about supra-consciousness, and the subliminal self.

"A name, what's in a name? A rose by any other name would smell as sweet." As Goethe said: Und wo die Begriffe fehlen da stellt ein Wort zur rechten Zeit sich ein; when concepts are lacking names are substituted. The story is old, oh so old! Philosophized over by thousands of demagogues in rhapsodies ! What does it mean? For human guidance in the domain of philosophy we will recommend Heraklitos, Plato, Spinoza, Kant, William James. In the domain of metaphysics we will give Pythagoras, Jacob Boehme and Swedenborg.

THE BLINDNESS OF THE HEART OF MAN

From time immemorial the Power from on High has been working to arouse in the heart of man a realization of the importance of this question: Whence and whither? As an answer, as a means for an end, religion has been substituted. Special messengers have brought the glad tidings: "Glory to God on High and Peace to Men of Good Will."

Has all this been in vain ? A strange, a very strange story, an impressive warning, is recorded in the Book of Books: the story of a deluge in which all flesh was destroyed except Noah and his three sons. A most wonderful explanation or rather elucidation of this "catastrophe" is given in the Kabala from which Freemasonry has its nomenclature and its symbolism. In commemoration of this event we are given a most hopeful promise and as a token of this promise the is presented with the seven-colored rainbow.

So Freemasonry presents to the valiant wanderer some most beautiful scenes, and in one is given a strange act and in the midst of this act we hear in a most impressive, or what is intended as a most impressive, tone of voice, the word, "Search."

Oh, how they have longed to whisper, to shout into the ears of the helpless sons of men, the proper, the divinely revealed directions which lead to The Promised Land.

In vain? No. But how undeveloped is the ear, how dim is the eye, how primitive the intellect, how weak the will, how slow the step of the hesitating wanderer! The zealous guide reproves and encourages; with an aching heart he exclaims like unto the Apostle Paul. "Ye are still babes and cannot stand strong meat.

After this introduction we will now come to our subject, to the secrets enshrined in the Holy of Holies of an organization formed by the genus homo and known to the sons of men by the name of Modern Freemasonry.

What a strange, what a wonderful panorama is here presented to the eye, what strange words are whispered into the ears of the wandering candidate! Never has the ingenuity of man worked so assiduously, so strenuously, so mysteriously in order to stir to activity hands and feet, to inspire with renewed zeal the heart and mind, to arouse at least a sincere desire for information.

But the Angel sighs and the Devil laughs: "Love's labor lost." We even hear or read in print: "Honorificabilitudinatibus." What does this mean ? Who cares to know?

There comes here an awful, baffling question. What is greater, the intensity of ignorance or the degree of indifference? But courage! Onward, onward! whispers here an inner voice.

THE WONDERS OF THE COMMONPLACE

A child is born, a human child; the eyes open, the child sees, it feels, it hears, it tastes, it smells. Mother and father furnish whatever is needed for the sustaining of life; of life, to an outside observer, still unconscious.

The child, the new member of genus homo, finds him or herself in a world in which he or she soon feels perfectly at home, in which home everything is so simple, so natural, so self-evident. Cause and effect, action and consequence, work and compensation, merit and reward. How simple, how natural everything is and

seems. Strange? What is strange? Does not every eye see the same things the same way?

A chick comes from an egg. This always was and this always will be. The average farmer's wife, the most intellectual savage, cannot be influenced by the most brilliant eloquence, the most logical reasoning, to see here anything strange.

The flights of Colonel Lindbergh, how wonderful they seem now to the eye when seen in the paper, to the ear when heard in a discussion. In a short, in a brief span of time when airships will sail daily, when airplanes will be as common as autos are today, how simple, how natural will they seem. They will have become just as simple, just as natural as the telephone, the telegraph, the radio.

Now again to our subject: O son of man, whence and whither? The answer, the true answer, the only answer of real value, is old, very old; divinely revealed it has been given to the genus homo thousands, thousands of years ago.

Why has this answer not been made public property ? Why was it not proclaimed in a loud voice ? Why was it not written or printed in letters black or golden on papyrus or on sheets of modern paper?

Why do Plato and Origen inform us that whenever they had to choose between stating anything so plainly that some not yet ready might understand, or so obscurely that some ready would fail to grasp, they, Plato and Origen, preferred obscurity to plainness of speech or script ?

This awful oath of secrecy administered to the candidate in Freemasonry !

There comes to the mental eye a wonderful scene: a Teacher, speaking from the top of a mountain to an eager audience: "Do not give that which is holy unto dogs. Do not cast pearls before swine lest they turn and rend you and their second state is worse than their first." Strange, very strange this declaration of the Master seems to the uninitiated, the great multitude.

In a preceding article entitled "The Kabala" (the recognized textbook of Freemasonry), this writer intimated that the wish is father to the thought. In his opinion the time had come when some of the secrets so carefully veiled in Greek mysteries, in the Hermetica, by Plato, in the Kabala and in the shrine of Masonry may, can, shall be given to the sons of man.

Now comes the question, which secrets ? How much? In what dress?

WILLIAM JAMES, A TRANSCENDENTAL THINKER

This writer also affirmed in a former article that William James, the recognized foremost American thinker, had, in the last ten years of his life, through his own mental unfoldment, aided by providential factors, come to an understanding of this our Universe, of its origin and destiny; close, very close, to the tenets, the teachings, the doctrines proclaimed and reflected in the Kabala, the textbook of Freemasonry.

As providential factors we may consider: First, the father of William James was a Swedenborgian minister, a learned theologian; second, the training received by William James included physics, physiology, materia medica, psychology and metaphysics. The psychological views, theories, doctrines of James have become tenets in the textbooks on psychology in European schools and colleges; the metaphysics of William James have been woven into the textbooks of philosophy in our schools of theology. Understood? In the opinion of the writer, one-tenth. The third providential factor is this: William James became an investigator of

Psychic Phenomena and an Associate and for one period President of the Society for Psychical Research. Fourth providential factor: William James in the last ten years of his life became familiar with the work of Theodore Fechner.

FECHNER THE FOUNDER OF PSYCHO-PHYSICS

The Encyclopedia Britannica calls Theodore Fechner the "Father of Psycho-Physics" and in the article on Metaphysics, after treating the reader to four pages of closely printed extracts from his doctrines, it remarks: "We have dwelt on these curious metaphysics of Fechner because it contains the master key to the philosophies of the present moment."

Ye Gods ! A living illustration of the fact that some things printed even in the Encyclopedia Britannica may not constitute the truth and bringing a warning, an admonition, "do not judge others by yourself." The philosophy of Fechner is appreciated, his doctrines, his Weltanschauung is accepted, is endorsed, by the writer of the article on metaphysics in the Encyclopedia Britannica, is accepted by William James, by some theosophists, by L. F. Strauss, and possibly a few others; but there is today, as far as this writer can find out, in this our world, on this planet Earth, no school, no textbooks on philosophy or theology where the Weltanschauung, the doctrines, the tenets, the theories of Theodore Fechner are presented.

Oh, there is one admirer, even follower: Elwood Worcester, Rector of Emmanuel Church, in the city of Boston. In the preface of his book, The Living World, he says:

This book owes its existence, its substance, and whatever merits it possesses to one of the greatest and least appreciated thinkers of the 19th century, Theodore Fechner. The effect of his personality and of his thought meant a turning point in my life and his influence has deepened in the passing years. Fechner, like Balzac,

was so absolutely original and so far in advance of his time that his words fell on unheeding ears.

The greatest of Fechner's works can be compared only with the sacred books of the nation. They are inspired and they contain a true revelation of God.

I have called it the Living Word in memory of the ZendAvesta which Fechner believed to have that meaning.

The Weltanschauung, the main tenets of Fechner, are given in his final work entitled "The Daylight View" versus "The Night View." Fechner indicates that he considers his own interpretation of life and of human destiny as a "Daylight View" when compared with the other now-existing philosophies and theologies.

Now again The Kabala.

To the contents of the article The Kabala published in the January number of THE BUILDER we will add a few things that recently came ante oculos. George Frederick Parsons says:

That Balzac must have studied the Kabalists is quite clear. They taught, however, that matter, heat and motion were in fact condition of matter. But then the Kabalists held what modern science cannot bring itself to, namely, that between spirit and matter there is no real barrier, that spirit informs all matter, etc.

Macoy Masonic Publishing Company seems to recognize something of special merit in the book entitled Comte de Gabalis, by De Pillars, a French priest and

nobleman. We will select from this book a few gems that should bring enlightenment or at least food for thought.

In its original form the system of esoteric Masonry was identical with that of the Kabala (1)....

The Cabala, a sacred book of the Jews, is an occult interpretation or key to the Scriptures and contains explicit revelation of the art of communing with spirits. Tradition states that it has been transmitted from Adam and Abraham by a continuous chain of Initiates to the Hebrew race today. The Cabala can be read in seven different ways. Its inner mystery has never been written, but is imparted orally by Hierophant to disciples. In its original form the system of esoteric Masonry was identical with that of the Cabala. . .

He who seeks divine knowledge will surely find it, for the divinity in man ever strives to render unto him his lost birthright. No sincere efforts to solve God's mysteries passes unheeded by the Silent Watcher within....

We are but a little part of God. .

The philosophers told that the relation of God the Creator to His creation has been the same in all ages, that all creeds evolved by man are but man's concept of this religion and in no wise can alter it; that the truth regarding the fatherhood of God, sonship of His messengers, the great teachers of humanity and brotherhood of all His creatures, is superior to creeds and religions and will unify them when once comprehended. In love we find the secrets of divine unity. It is love that unites the higher and lower stages and uplifts everything to that stage where all must be one. . .

The Kabalist acts solely according to the principles of nature, and if strange words and symbols are sometimes found in our books they are only used to conceal the principles of natural philosophy from the ignorant.

These ignorant, tristissime dicta number 9999 out of a 10,000 of the genus homo, and 999 out of 1000 members of Freemasons (in the opinion of L. F. Strauss) belong to the same category, that is, to the ignorant. We will restate one baffling question: what is greater, the density of ignorance or the degree of indifference ?

Continuing our quotations from the Comte de Gabalis:

I and my Father are one. .

Agla is here used for the ineffable name of the Sun behind the Sun which is the last word in Masonry. . .

I call upon Thee, O Living God Radiant with Illuminating Fire! O Unseen Parent of the Son! Pour Forth Thy Life-Giving Power and Energise the Divine Spark! Enter into this Flame and Let it be Agitated by the Breath of Thy Holy Spirit. Manifest Thy Power and Open for Me the Temple of Almighty God which is within this Fire. Manifest Thy bight for My Regeneration, and Let the Breadth, Height, Fullness and Crown of the Soul Appear, and May the God Within Shine Forth!

We may quote here the following passage from the poet Browning:

Truth is within ourselves, it takes no rise From outward things, whatever you may believe: There is an inmost center in us all Where truth abides in fullness and

around, Wall upon wall, the gross flesh hems it in, This perfect clear perception which is truth, A baffling and perfecting carnal mesh Blinds it and makes all errors, and to know Rather consists in opening out a way Whence the imprisoned splendor may escape, Than in effecting entry for a light. Supposed to be without.

The discovery of radium upset the scientifically established principles of matter; the thirty-seven primary substances, although predicated, analyzed most learnedly and explained, yet melted and disappeared into an airy nothing and are today no longer printed in the textbooks of our schools and colleges; the Doctrine of Relativity not yet analyzed, and in the opinion of this writer not understood, modified (according to the Encyclopedia Britannica our conception of the law of gravitation formulated by Sir Isaac Newton. How small and insignificant these changes of tenets, these modifications of opinion and belief will appear when compared with the "revolution" in the mind of man, even in the minds of scientists, philosophers and theologians, when the secret doctrines of the Kabala will have been given to the world. We will give one change which is to be expected: the scientific parlance about the temperature and its changes upon this our planet; the explanations given for the greater heat in British Columbia when compared with the temperature in Labrador; of Ireland when compared with corresponding latitudes in Russia or Sweden; the Gulf Stream, the Japanese current! Who laughs? Generations yet unborn will smile at some of the tenets in our school books, just as we smile today at some of the strange explanations given in the textbooks of our fathers, concerning this phenomenal world. The Doctrine of Evolution; the ignorance of scientists was pointed out by this writer in the words of William James, printed in the July number of THE BUILDER last year, and it was pointed out that here also the teachings, the doctrines, presented in The Kabala would supply the deficiency, correct errors of scientists, philosophers and theologians.

There are more things under heaven and on earth than are dreamt of in your philosophy, Horatio.

After a careful deliberation and consideration it was decided to give as a first introduction to our Kabala, in place of Kabalistic nomenclature, the Weltanschauung of Theodore Fechner and then present to the reader the elucidation of this Weltanschauung by William James, America's greatest thinker.

A brief extract from the Encyclopedia Britannica on Fechnerian philosophy:

The Day-view is the view that God is the psycho-physical, all-embracing, the law and consciousness of this world. It resembles the views of Hegel and Lotze in its pantheistic tendency. But it does not, like them, sacrifice our personality, because, according to Fechner, the one divine consciousness includes as a large circle includes small circles. By this ingenious suggestion of the membership of one spirit of another, Fechner's Day-view also puts nature in a different position; neither, with Hegel, subliminuting it to the thought of God's mind, nor, with Lotze, degrading it to the phenomena of our human mind but identifying it with the outer appearance of one spirit to the other spirit.

Here follows an interpretation of the foregoing by the author of this article: This, our planet, called Earth, Mother Earth, is a conscious, struggling, rejoicing, sorrowing, evolving Being. Our bodies are parts, a part of the body of this, our Mother Earth. Our ego, our self, our consciousness, our suband supra-conscious self is a part of this, our Mother, or Father of this planet called the Earth. The physical part of this planet is a part of the solar system; the solar system is a part of this, our Universe, sometimes called the Infinite. Now, the consciousness of Father and Mother Earth is a part of the consciousness of the Holy, Holy, Holy Being, that ensouls this solar system; this solar Universe and this solar system, this our Universe constitutes our Father Who is in heaven.

THE TRUTH BEHIND PANTHEISM

The Word in our Bible, the Logos of Heraklitos, of Philo, of John the Elder and of Paul, the Apostle of the Gentiles: "There is no death." All forms of life, even the animal and vegetable kingdoms have a continuous existence in the bosom of Mother Earth and in this bosom resides the force that makes this our world go its round in a predetermined way in a given direction. William James said in his Hibbert Lectures in 1899:

The vaster orders of mind go with the vaster orders of body. The entire Earth on which we live must have, according to Fechner [and the Kabala as well], its own collective consciousness. So must each sun, moon and planet. So must the whole solar system have its own wider consciousness in which the consciousness of our Earth plays a part. So has the entire starry system as such its consciousness.

Later on James says also:

The earthsoul he passionately believes in, he treats the earth as our special guardian angel; we can pray to the earth as men pray to the saints (2).

Let us now return to Fechner himself:

Quite similarly then we must suppose that my consciousness of myself and of yourself, although in their immediacy they keep separate and know nothing of each other, are yet known and used together in the higher consciousness, that of the human race, say into which they enter as constituent parts.... Think of the Earth's beauty, a shining ball, sky and sunlit over one-half, the other faded in starry night, reflecting the heavens from all her waters, myriads of light and shadows in the folds of her mountains and windings of her valleys, she would be a Spectacle of rainbow glory, could one only see her from afar as we see parts of her from her own mountain tops. . . . The landscape is her face, a peopled landscape, too, for man's eyes would appear in it as diamonds among the dewdrops. . . . Every element has its own living denizens. Can the celestial ocean of ether whose waves are light, in which the Earth itself floats, not have hers higher by as much as their element is higher, swimming without fins flying without wings, as by a half-spiritual force through the half-spiritual sea." . . . . Yes, the Earth is our common guardian angel who watches over all our interests combined.... Where is no vision the people perish. Few professional philosophers have any vision; Fechner had vision.

Satis! Satis! Quod sufficit. NOTES

(1) Comte de Gabalis, page 4, Commentary by the Brothers.

(2) The reader may compare this with the ideas expressed in Bulwer Lytton's esoteric novel, Zanoni.

----o----

The Chief Workman

IN the clash of different theories of the origin of Freemasonry one thing seems to be universally accepted, and that is that our Speculative Fraternity in some way derives from the organization of the working stone masons of the Middle Ages. The connection between the two, however, is very far from being agreed upon, and three or four different methods or types of explanation may be distinguished. Perhaps it might be better to say that there are two chief tendencies, each of which is again subdivided. One group holds that a Speculative system was always the possession of the Operative Craft, the extreme traditionalists believing that everything that exists now always existed, while others would contend only for some embryonic germ of symbolism that began to develop as the Operative features died out. On the other hand are those who, having a supreme contempt for the mere artisan, or mechanic, however skillful he might be in his work, hold that everything of a Speculative nature was deliberately imported by superior men, philosophers, mystics, occultists, aristocrats or what not, for the purpose of transmitting their teaching or executing their purposes, using the Operative organization as a mask or veil. These again may be subdivided into those who would set the period of this introduction of an alien purpose into the Craft far back in the centuries, perhaps in the time of the Crusades, perhaps even earlier, while others would put it at a more recent date, say towards the end of the seventeenth century, or even later.

In such cases, the fewer facts we have at command the wider is the scope of speculative fancy in propounding hypotheses. The more we learn about the subject the more difficult it becomes to discover an explanation into which all the facts will fit without straining or distorting them, yet at the same time the greater becomes the probability of the accuracy of the interpretation that does coordinate them. For this reason those who are interested in the fascinating problem of origins cannot afford to neglect the history of architecture, and especially the architecture of the Middle Ages. And, for our special purpose, the problem of the architect must not be neglected.

Unfortunately there is much misunderstanding on the subject, and indeed not a little downright misinformation also. Many years ago J.W. Papworth, an English architect, published an essay on the Superintendents of English Buildings in the Middle Ages. It appeared in the Transactions of the Royal Institute of British Architects in 1887, and though reprinted later, is exceedingly difficult to obtain. Since then other writers have taken up the subject, but mostly in a form not readily available to the non-professional seeker for information. In Mr. M. S. Briggs' recent work, The Architect in History, much information of a most valuable character is put into popular form. The work is interesting and suggestive from the first to the last page, but the part dealing with the Middle Ages is of especial value to the Masonic student.

Mr. Briggs is himself an architect, and while this puts him in many ways in an especially advantageous position to deal with the subject, it may also have some disadvantages, notably that of finding some difficulty in seeing the wood on account of his proximity to the trees. However when he says that

.... the design and erection of every large and complicated building in the past involved the control of some masterbrain, that no group or committee could have taken its place,

it will be agreed that he is speaking as an expert and that his opinion must be given the fullest consideration.

In order to do justice to what he has to say later it may be well to give another quotation dealing with the meaning of the term, or rather with function of the architect. After some discussion of various definitions, and a disclaimer of any attempt to venture on the "thorny topic" of the difference in scope between architecture and building, he says

To most of us, Ruskin's definition that, "Architecture is the art which so disposes and adorns the edifices raised by man . . . that the sight of them contributes to his mental health, power and pleasure" is far preferable to Sir Gilbert Scott's dictum that, "Architecture, as distinguished from mere building, is the decoration of construction." The latter view, constantly fomented by Ruskin himself, did infinite harm to English architecture in Victorian days, and is still too common among the general public, but especially among engineers, who persist in regarding an architect primarily as one who applies ornament to structures.

He quotes Ruskin again where he states only a sculptor or painter can be an architect, and then gives his own conception

. . . that the architect is simply one who designs buildings and superintends their erection: they may or may not be "ornamental," but to constitute works of architecture they must be both well proportioned and well constructed.

In this it would almost seem that the author had not fully analyzed his own conceptions. The first clause of his definition is perfectly clear, but then there seems little in it to differentiate the architect from the engineer; architecture would be only a specialization of engineering arising from purely external and practical reasons, similar to those that give rise to the differences between other branches of engineering. But when he brings the idea of proportion into architecture, he is adding something to the function of the architect which does really differentiate him from the engineer. The designing done by the architect is of a different character, it not only includes good construction and adaptation to the purpose, but

also the effect from an aesthetic point of view and thus something like the "ornamental" of Ruskin and Scott, to which he so strongly objects, has crept in unawares.

It is quite the thing now-a-days to have great scorn and contempt for Ruskin, but it may be that the grounds for this are largely not in what Ruskin meant, but what he was supposed to mean, both by his disciples and his critics. He wrote and lectured so much and over so long a period that it was hardly possible for him to have been always consistent, and his own highly artistic method of expressing himself led him to emphasis and exaggeration in many cases where he had some special purpose in view or particular point to make. A writer is entitled to be judged by the whole of what he has said, but the more he has written the more difficult will be the task of doing this, and the more probability that he will be judged by some partial utterance that has impressed itself on the critic. Ruskin seems to have regarded architecture as sculpture on a large scale, and certainly in all his criticism of art he always emphasized the importance of the proper disposition of "masses" which one can only take to be essentially the same thing as proportion. So that the architect becomes one who conceives and plans and superintends the erection of structures that are well proportioned. And that essentially brings his work into the circle of the "fine arts," however close he may be to the frontier of mere building or engineering.

THE PROBLEM OF AESTHETICS

But this brings us to the root of the general problem of which that of the function of the architect is but a special case. What is the relationship between the artist and the artisan, between making something useful and making the useful thing also beautiful? Prehistoric man carved his bone implements in such wise that we can see in them real elements of taste and beauty, though it is sometimes not easy to realize their utilitarian character. Modern savages do the same. Indeed it would seem, making a sweeping generalization, that mankind tends always to make the things that he most needs, also the things most beautiful.

Consider all through the ages, the care and pains taken in ornamenting weapons, especially in times and places where weapons were of the highest importance to the individual. That the buildings most important to a community should be those on which the greatest pains are taken to make beautiful, imposing, magnificent, is but an outcome, it would appear, of this general tendency. The artist always begins by being an artisan; or it may be put the other way about with equal truth. There has probably been no social organization where the divorce between the two things has been so complete as it is in our own civilization, characterized as it is by the super-specialization due to the employment of machinery and its logical outcome in mass production.

To begin with, the individual with the innate capacity to make things can make anything within the scope permitted by his circumstances. The great artists of the Renaissance were not freaks, or even exceptions, except in degree. Leonardo, Michael Angelo, Cellini could turn their hands, and their minds to anything. In the chronicles of the Hebrews we are told of more than one craftsman who was able

.... to devise cunning works, to work in gold, and in silver and in brass, and in cutting of stones, to set them, and in carving of timber, to work in all manner of workmanship.

This was probably a set formula to describe such an artist as those mentioned above, a master workman; and, as Mr. Briggs points out, the qualifications that Vitruvius desiderates make it

. . . evident that an architect was expected to be at least a Jack-of-all-trades, if not an Admirable Crichton,

under the Roman Empire.

From what we now know of the evolution of culture, it can be actually shown that trades and professions to use our terms were differentiated along different lines in different periods and places. Societies develop like living organisms, and specialized occupations come into existence and are transformed into something else in obedience to growth and changes in the whole body politic, whether the unit be large or small. Specialization is a characteristic of organized society, it is developed partly through the differences in aptitude in gifted individuals, but much more by the inertia of the habits of the mediocre majority. The larger the unit of society becomes, the more specialization is found as a general rule. In a pioneer settlement every man learns by necessity to do almost everything required. In a modern city there is hardly a person who makes or does anything in its entirety excepting perhaps those we call "artists" and even they seldom, even for affectation's sake, make the instruments of their art for themselves.

WHO WERE THE MEDIAEVAL ARCHITECTS?

This being so, the search for the men who functioned as architects do now is beset with additional difficulties. While reason compels us to acknowledge that every great building must have had its master workman, its "chief carpenter" if we take the word architect in its primary signification, where are we to look for him in any given case? Was he a professional man or an artisan? Was he solely a designer and superintendent, or was he also a craftsman? Was he trained specially or did he emerge from the rank and file owing to chance or superior ability? But these questions cannot be answered till we have first investigated the structure of the social organism and the lines of cleavage, or of development, which specialization followed. For example, the College of Pontifices of ancient Rome by their name were bridge builders did they ever build bridges? Were they responsible originally for the sacred bridge over the Tiber, and then through the magical and religious ceremonies annually carried out in connection with it gradually evolve into a body of priests? We cannot say, for priests they were as far back as even legend goes, only the incongruous name is left to excite our curiosity. In our own days we have seen the village blacksmith developing first into a mender of bicycles and then into a garage man. It is clear then that when we go seeking the architect in history we must beware of looking only for a man with a "professional" training, receiving "fees" instead of wages, and limiting himself entirely to the making of plans and superintending their execution. This state of affairs is not a necessary one, it is not

dictated by the nature of things, however natural it may seem to us. Really it is quite an arbitrary arrangement, and many other possible divisions and combinations of functions are possible for those who build, and it is probable that at some time or other during past ages most of them have actually been in effect.

It will follow also that from different allocations of function and specialization modes of training will vary likewise. At bottom there are only two ways of learning an art, that of apprenticeship and that of pupillage or in other words of the workshop and of the school. And really in essentials these are the same, only in the one the apprentice is made as useful as possible in real work, he learns new things as occasion calls for them in that work. In the school, on the other hand, the work is only an exercise and is otherwise without purpose, while the training is systematic and the time required is thereby shortened. We today tend more and more to teach everything by the method of the school, it has manifest advantages, but what is not always realized, it has disadvantages, too. One constant tendency is for the school to drift away from practice, and become an end in itself.

PROFESSION OR CRAFT?

We may reasonably assume that in the past the designers and superintendents of great and important edifices were trained as apprentices, except where there are specific grounds to suppose the contrary. In some form or other this is the natural way for youth to learn how to work. But there is one thing which seems to be almost everywhere taught only, or chiefly in schools, and that is reading and writing. In such primitive modes as the hieroglyphs of Egypt, the cuneiform alphabets of Mesopotamia and the ideograms of Chinese, to learn to read and write is a long and arduous process, and is indeed an occupation in itself. On account of the importance of records to government, the scribe is inevitably brought into close contact with the chiefs and rulers of the community, and almost as inevitably tends to share in administration. Thus the knowledge of letters becomes almost everywhere the equivalent of a profession.

As however alphabets were simplified the time necessary to become "literate" is reduced, and a tendency is then observable for all upper classes to learn to read and write, and from that naturally to gain acquaintance with what has been recorded in writing in the past. Thus literacy becomes a mark or test of social rank and the status of an occupation may be judged by the fact that those who follow it are or are not able to read and write. Historically this is the basis of the difference between those occupations we call professions and those designated crafts and trades. A lawyer or physician must be able to read and write, a carpenter or blacksmith may be illiterate and yet a perfectly competent workman.

From this criterion, rather than from the confusing records of the value of his remuneration in wages or fees, we may judge the status of the architect in ancient times. The architects of ancient Greece were not only able to read, but very frequently themselves wrote books on the subject of their profession. And under the Roman Empire, as has been already mentioned, Vitruvius insists that the architect should have a thorough general education, the equivalent in fact of university training today. Even in the Middle Ages when literacy was rather the mark of the ecclesiastic than of the gentleman there are indications that architects not infrequently had this qualification; which raises quite a number of questions that in the preset state of our knowledge would not be altogether easy to answer.

APPRECIATION OF BEAUTY IN THE PAST

The fact that architects in ancient times were modern enough to write books about their work brings up another problem. What were their ideals? What was their conception of their work? Did they distinguish architecture from "mere building?" There is a disposition in some quarters to suppose that they did not. Mr. Briggs quotes a recent author, F.P. Chambers, who does not believe the Greek artist had "any highly developed aesthetic gifts" and he bases his opinion on the fact that such descriptions of buildings as have come down to us are concerned only with their size, materials and cost. Mr. Briggs tells us that he finds it difficult to accept such a radical view; although later on he is himself inclined to emphasize the absence in existing records of any reference to aesthetic feelings or ideals among mediaeval craftsmen. This really opens up the whole problem of aesthetics, and its relations to the other departments of human activity, far too big a subject to be

discussed parenthetically. Nevertheless certain things must be taken into consideration in order to fully appreciate the position of the architect. It is highly probable that many races, perhaps most peoples below a certain cultural level, have no conscious idea of seeking for beauty for its own sake. Possibly it was the Greek mind that first considered and discussed the idea of beauty as a thing by itself. It is also possible true, that except in a highly self-conscious civilization, men never do clearly distinguish beauty from fitness or adaptation to an end. But even if all this be granted it is a very different thing from saying that there is no perception of the difference between a beautiful object and one that is not, even when each is equally well adapted for some utilitarian purpose. This appreciation may be expressed not in aesthetic terms at all but in those of construction or value. And here we have as an added difficulty the curious or, if one will, significant fact that the object that is perfectly fitted to its purpose is usually, or seems so to us, beautiful in its own right. It is also rather significant that words that have come to be used to designate the idea of beauty in its various kinds and degrees seem, in their origin, to mean either good or valuable, well made, finished or perfected, or else desirable or pleasing. This implies that the conscious discrimination of beauty is a secondary development, as on general grounds is to be expected, but it also implies that, vague and indeterminate as the feeling was, it was nevertheless a powerful factor in all creative arts.

In regard to the craftsmen of ancient Greece, and their patrons also, it might well be argued that they did not speak of beauty in the things they made and the structures they reared for the simple reason that it was taken for granted, seeing that there was nothing made by them that was not beautiful. A parallel might here be drawn with Japan so far as it is untouched by occidental influences. There too we find a people whose humblest handicraftsmen work and feel as artists. In fact the dictum of Lao Tse might be quoted that when people begin to concern themselves with names it is because they have lost the things, when they begin to speak of virtues it is because they are no longer virtuous; so we might say that our theories of aesthetics and our discussions as to the essential difference between an art and a trade, an artist and an artisan, are due to the lamentable fact that the world we have made for ourselves to live in is by no means altogether a beautiful one.

Just as we cannot believe that the elegant proportions of Greek monuments simply happened by chance, without intention on the part of the builders or appreciation

on that of the beholders, so it is impossible to conceive that the craftsman of the Middle Ages did not find pleasure in the achievement of his work. Perhaps it was not always fully appreciated for not a little of it was so placed that it was almost impossible for it to be even seen by anyone not armed with a ladder, or powerful glasses, had such aids to vision then been known. The Mediaeval Mason may have been quarrelsome at times, and indolent so are some artists. He may at times have scamped his work when it did not interest him. He may have put nothing concerning the proportions or the elegance or beauty of the buildings he erected into the accounts and contracts relating to them we would not find much aesthetic appreciation in such documents today but he must have had some feeling about these things, and a more or less definitely conscious purpose to embody them in his work, even if he had not many words for discussing them.

Mr. Briggs gives a list of what he calls fallacies concerning the Mediaeval architect that are very widely accepted as fact. They are enumerated in condensed form, as follows:

There was no independent director or architect.

Control was exercised by an artisan, not by "an educated professional man."

No plans or working drawings were used.

Design was purely traditional, nothing being borrowed from other countries or earlier times.

The Masons worked purely for the Glory of God and not for a living.

The "Master Mason" was confined to one job at a time, that he "learned his trade at a bench, and not in an office or school," that he was usually a monk, and that he gloried in being anonymous.

It would seem rather sweeping to call these points all entirely fallacious, they seem to be on very different levels in that regard, and indeed Mr. Briggs qualifies the statement in the next paragraph where he says:

It cannot be denied that some of these fallacies have a foundation in fact; but it is equally certain that they are inaccurate when used as sweeping generalizations.

A fallacy with a foundation in fact sounds a bit paradoxical, but taking the statement as a whole it is clear enough what is meant. These commonly received propositions are certainly fallacious if offered as a full presentation of the facts. The author discusses them in order and it will be convenient to follow him in this. With regard to the first "fallacy" it would seem as if everyone must agree on sober thought. There must have been an architect in control at the erection of every building of any importance, in the Middle Ages as at any other period, that is, so long as we stick to Mr. Briggs' definition of architect one who makes plans and supervises their execution. At least planning and superintendence there must have been by some one. No art was ever produced by a committee, and the theory of control by a school or a guild is even more possible. That men of one school, with a like training, will understand each other better, and so need less directing and instruction must be granted, but the very feature dwelt on by enthusiasts, the apparent spontaneity of the greatest examples of Gothic architecture is in truth an indication of the completeness and adequacy of the control of the master mind. Incidentally the author quotes Prof. Hamilton Thomson as ridiculing the Comacine theory. He is one of those who incline to the derivation of Comacinus from macinus, a mason; co-macini being merely associate or associated masons.

A number of other authorities on architecture are also quoted, who in their laborious and comprehensive researches have found no trace of the existence of the legendary "travelling Gilds of Freemasons," Prof. Prior indeed saying:

This guild, if it existed, must also have had a supernatural power of hiding its tracks, for in all our accounts and records are no references which can be twisted into a consciousness of a Freemason guild.

But here again we must make sure we know exactly what is the "subject of discourse." Prof. Prior and the other authorities quoted cannot be understood as denying that there were guilds and other associations of Masons and other craftsmen concerned with building, for that would be to imply that they had not even superficially made themselves acquainted with the evidence. What they deny is the often repeated statement that the builders of the Gothic cathedrals throughout Europe were a closely organized body of men, acting under a highly centralized control, like an army, and like an army sent hither and yon without reference to national frontiers at the behest of the authorities of the Church.

On the other hand the organizations that we know did certainly exist, do seem to have had a faculty, if not a supernatural one, of keeping themselves very much in the background. Indeed we might say that it is in some sort only by accident that evidence of the existence of the associated Steinmetzen gilds in Germany, the Compagnonnage in France, and the Freemasons in Britain came to be known to the world at large a world never very much interested in the matter it may be added.

WAS THE FREEMASON A MERE MECHANIC?

After a rather lengthy but valuable discussion of the terms used for the person exercising the functions of architect, and having arrived at the conclusion that in England the most usual one was "Master Mason," Mr. Briggs comes to his second "fallacy" that the mason was an artisan rather than an artist or professional man. But here it would seem that supporters of both the opposing views are thinking in terms of the present day divisions of labor. With us a profession is entered deliberately. A young man decides to be an engineer, architect, artist or sculptor, and he trains for that career from the beginning. Mr. Briggs justly concludes that as

the Master Masons, or at least those who had ability and had gained some reputation, were clothed and treated as gentlemen, they therefore held a position equivalent to professional status. But it does not follow from this that they started with that status, or even the expectation of it, as a "gentleman apprentice" does in a modern engineering works. The author hardly comes squarely to grips with this point. It would seem to be something like the evolution of the merchant or manufacturer. As soon as he is doing business on a large enough scale, he ascends out of the ranks of humble trades-people and shop-keepers, and enters more or less easily the upper circles of society.

For those who scorn the "mere mechanic" it must again be repeated that from the Renaissance on the artisan was depressed, those who controlled and employed him ceased to have the same training, which inevitably caused deterioration in the initiative and inventive powers of the craftsman and the quality of the apprentices. The Mediaeval Mason was a sculptor almost as much as he was a stone cutter, and while the master workman must have laid down the general plans, and the type and scope of the mouldings and carving, it is practically impossible that he could have designed it all in detail the work itself proves that he did not in many cases. Doubtless he often said what it was he wanted here or there; but as the modern architect leaves details to subordinates, so did his predecessor the Master Mason.

In regard to plans and drawings the contention that none were used at all is absurd. But the author admits that it is hardly possible that they were made in such detail, or so exactly as they would be today. He says justly that the only explanation possible of such a method of building as that proposed would be "the inability of the Master Mason to draw" plans. That a man able to design a building and with the training of a carver and sculptor should be unable to draw plans would be a contention too absurd for anyone to make. But, what settles the matter, we not only have contemporary references to plans and plots and draughts and models, but a good number of them are still in existence. The interesting portrait of Master Eudes de Montreuil, architect to the King of France, which is here reproduced, shows him at work upon a plan drawn upon a roll of vellum, with scale, pencils and drawing pens and inkstand beside it. An interesting fact is noted from Salzmann's English Industries of the Middle Ages that does not seem to have gained the attention of Masonic scholars. This is that there was, at times at least, an adjunct to the working lodge of the masons which was called the "trasour" or "tracyng house," which must

have been the equivalent of the modern drawing office. Another author, F. deMely, states that in France the working drawings were made at the site while the building was in progress, and that they were made on slabs of plaster. This is a confirmation of the suggestions made in the Study Club last year (BUILDER, January, 1927) that a surface of plaster would serve very well for laying out details full size.

The remainder of the fallacies may be dealt with more summarily. The question of tradition is one in which misapprehension easily arises, as it is not a clearly defined term. Gothic art was traditional as compared with the ecclecticism of the present time, but within certain limits there was never a more original, inventive, daring school of art in the history of mankind. The tradition indeed made for freedom; the one thing, it would seem, that the Mediaeval Craftsman could not do, whether he was mason, carpenter, painter, Wordsmith or armorer, pewterer or goldsmith, was to copy or reproduce anything exactly. Everything made had in it at least so much of novelty or originality that it was made rather by eye than by strict measurement which does not at all mean that the craftsman was unable to make accurate measurements when he wanted or needed to do so.

For the rest, the Mediaeval Mason was just like other people, he worked possibly with interest and pleasure, but certainly for his living, and for fame and reputation. When he had proved his ability and had gained reputation he was often employed as a supervisor or consultant, and not infrequently had charge of a number of buildings at once. So far from being always a monk or cleric, after, possibly, the earliest period, he was generally a layman. He probably did learn his craft at the bench, but he learned to draw plans on the drawing floor, or on parchment in the "tracyng house," and finally he was as normally pleased at having his abilities and his work recognized as other people.

Mr. Briggs' book is made more useful and interesting by the many illustrations which are given, several of which have been reproduced in addition to the one already mentioned. The drawing of the porch of Regensburg Cathedral should settle once for all the question of plans and working drawings. It is a bit of work that no modern draughtsman would be ashamed of. The drawing of scaffolding for the erection of a dome is most interesting. It is later than our period strictly speaking. The solidity and the care for safety evidenced by the handrails are hardly

what might have been expected. By the way it is put together it seems more like a permanent structure than temporary work.

The drawing of the apprentice bracket at Gloucester Cathedral was made by the author himself, and may be compared with that published a good many years ago in Ars Quatuor Coronatorum (Vol. xii, p. 59). It is supposed to commemorate the death of the master's apprentice due to a fall from a scaffold. The bracket has no apparent use, and in its outline takes the form of a square, which in itself is a curious and perhaps significant fact.

----o----

The Gebalites

By BRO. D.E.W. WILLIAMSON, Nevada

And the land of the Giblites, and all Lebanon toward the sunrising. Joshua, xiii:5

And Solomon's builders and Hiram's builders and the Gebalites did fashion them. I Kings, v:18 (R. V.).

And Solomon's builders and Hiram's builders did hew them, and the stone-squarers. I Kings, v:18 (A. V.).

The ancients of Gebal and the wise men thereof were in thee thy calkers. Ezekiel, xxvii:9.

THREE thousand Moslems answer the Muezzin's call to prayer today in the decayed old town of Jebeil on the Syrian coast three thousand, of whom not one knows that the broken columns in the vineyards and the ruins within the walls tell of what was once regarded as the oldest inhabited spot on earth. This is the Gebal of the Bible, the Gubla of the Assyrians, the Byblos of the Greeks, whence the Gebalites came who aided King Solomon in building the temple at Jerusalem, and long centuries before Solomon's time it was the KPNY of the Egyptian inscriptions. (1) In later years it was regarded by all Phoenicia with the same veneration that Moslems of modern times have for Mecca and until well within the Christian era was visited by thousands. But among its natives it remained Gebal or Gubla; and thirteen centuries after Christ, although in the meantime it had been under the rule of Roman and Byzantine emperors, Persians and Arabs and Turks, when the Crusaders captured it in 1103 they found a city there still recognizable under the name of Giblet as the same once visited in the dim past by Egyptians before the Pyramids were built. Today, as Jebeil, it is but slightly altered in its sound.

Once this city-state, independent from its earliest existence, and governed by its own prince, until Pompey seized it and beheaded Cinyras, the last of them, was to have been the inheritance of the Israelites as part of the Promised Land, for it is included in the account of "the land that yet remaineth" in the Book of Joshua [xiii:5], but the Israelites stopped long before they reached the sea and the next that is heard of the Gebalites (Giblim) is when it is stated in 1 Kings v:18 that "Solomon's builders and Hiram's builders and the Gebalites did fashion them (the heavy stones), and prepared the timber and the stones to build the house." This is the wording of the Revised Version. The King James's version says "stone-squarers" instead of Gebalites, the older translaters having confused the word Gibli with one greatly resembling it, which will be explained during the course of this article, but they took care to make a marginal note in which they gave the alternative meaning "or Giblites." The error is principally interesting to Masons because, owing doubtless to the original misinterpretation in the Authorized Version of the Bible and not understanding the marginal reference, those who devised one of the advanced degrees in Freemasonry adopted Giblim (Giblem) as a significant word. It is also interesting because it seems to have led to so eminent a scholar as D. G. Hogarth's speaking, in the Encyclopedia Britannica, of these people as being noted for stone-cutting and ship-building, when as a matter of fact

there is no ancient Egyptian, Babylonian or Hebrew authority for imagining that they had anything whatever to do with stonecutting up to the time of the temple or long after, if ever. They were shipbuilders and a maritime people, and it is characteristic of the unchanging East that their successors in the town, not improbably their very descendants, are still said to find a livelihood in the sea.

GEBAL AND EGYPT

The maritime character of Gebal had been recognized for centuries, and it had long been believed, from the importance of Byblos (Gebal, Gubla) in the Osiris myth, that it was to this point that Snefru, last king of the third dynasty in Egypt (about 2900 B.C.), sent forty ships as stated on the monuments. (2) Egyptologists had agreed that in this or the following dynasty

Egyptians established themselves on the coast of Canaan and had a colony in a port which was in maritime relation to the coast of Asia Minor. (3)

This belief was fully justified when in 1921 and following years, M. Montet, the noted French archaeologist, found the remains of an Egyptian temple on a site that appears to have been a sanctuary even before the first Egyptian dynasty. The connection was kept up throughout the Old Kingdom until the temple was badly damaged by fire in the time of Pepi I (2575 B. C.) and the last traces are lost with Pepi II, who came to the throne in 2535 B. C. The ships that were sent to Punt (supposedly the present Somali land) in the Old Kingdom were called Byblos-ships, which Frankfort thinks may have been because of their being built of wood from Lebanon, obtained at Byblos. (4) There seems to have been a long period of centuries during which the tie between Byblos and Egypt was forgotten; but at some time after the expulsion of the Hyksos from Egypt, probably under the pharaohs of the eighteenth dynasty, it may be deduced from the report of Wenamon, that the princes of Byblos again recognized the supremacy of Egypt. Wenamon was sent by Hrihor, high priest of Amon in the reign of the decadent Rameses XII [about 1100 B. C.], to obtain cedar of Lebanon for the repair of the sacred barge of Amon at Thebes. He was robbed of his money and credentials by a

prince of the Thekel, one of the Philistine tribes, and was subjected to many humiliations before obtaining his timbers. He succeeded in his errand only by recalling to the King of Byblos the manner in which that prince's ancestors had dealt with the Egyptian pharaohs in the past and the greatness of the god Amon, which those ancestors had admitted. Wenamon's account leaves the impression of Byblos as a great marine city with a prince whose power was widely acknowledged, for when wrecked in Cyprus and his vessel seized, he threatens the Cyprian queen that should the crew be killed by her subjects the prince of Gebal will seize and kill ten crews of hers. The effect of the threat is not known because the rest of the papyrus is lost. (5) But Wenamon was not the only Egyptian to feel the contempt of the Gebalite princes, as is indicated by the fact that forty years before his time a body of envoys sent by the pharaoh to Byblos were detained there until they all had died some seventeen years later.

Less than three hundred years prior to Wenamon's misadventures a very different condition of affairs presents itself to the reader, for then a prince of Gebal paid generous tribute to a ruler of Egypt who happened to be that strange figure in ancient history, the arch heretic Akhenaton [1375-1358 B. C.], and despite all his pleading the Phoenician prince got nothing in return. It is an especially interesting historical period because in the Khabiri, who now appear as invading Syria and Palestine, overcoming old cities and seizing upon territories, Egyptologists think they perceive the Aramaeans, a Semitic people closely related to the Israelites; and some writers even go so far as to see in them the Hebrews, themselves. There is certainly a close similarity in the two names, for the first letter in the word Hebrew in the original is "ayin," which has no English equivalent but which at that time probably was a clearly enunciated aspirate, which may have made the name of the Hebrews sound as if written Kibri. Be that as it may, in 1890 several hundred clay tablets were found at Tell el Amarna on the Nile 190 miles above Cairo and were brought to Sir Flinders Petrie. (6) On being deciphered they turned out to be state documents, principally letters to the Egyptian ruler Akhenaton, and to his father, from the kings of Babylon, Assyria and elsewhere, and from the Egyptian governors in Syria, telling of the revolt in progress in Syria against Egyptian rule. The advance of the Khabiri was causing many of the Egyptian governors to desert to the new power.

In one of these letters, Ribaddi, prince of Gebal and apparently Egyptian governor general for Northern Phoenicia, opens the correspondence by telling of the disastrous invasion of the Khabiri and complaining of the disloyalty of a certain Abdashirtas. The latter writes asking that Ribaddi be superseded as governor and protesting his own faithfulness. Zimridi, governor of Zisu, writes that all the Egyptian cities except Sidon have been taken by the Khabiri. Akhenaton does not appear to understand the situation for he tells Ribaddi to send ships and protect the coast cities, but Ribaddi replies that he cannot because now it is the Khatti (the once mysterious Hittites) who are attacking and plundering his lieges, and in another letter he warns the pharaoh that the Khabiri will soon have all the land unless troops are sent and that Sidon has already gone over to the Mitanni and the Khatti. His unanswered letters extend over five years, and tell of a tragedy in which Gebal finally falls after Ribaddi has seen the people sell their children for food to Yarimatu (which Petrie locates as Laodicea, the modern Latakia, famous for its tobacco), has witnessed the sale of his own son and daughters and the ruin of himself and his family. During his absence in Beirut, it is a significant indication of the independence of the people of his city that they address a letter in their own name, "the people of Gubla," to the pharaoh, asking for succor. His own end is not known, but he was probably executed by the Amizu. who took the town.

THE GODS OF GEBAL

Hundreds of years went by. In the nearby Palestine, David created a great Jewish kingdom and the magnificent Solomon reigned after him, [building the temple to which, probably as allies of Hiram of Tyre and Sidon, the Gebalites sent construction experts. Then the Jewish kingdom was rent and ultimately destroyed. But during all these years Gebal grew in wealth and importance, especially as a great religious shrine. In its earliest years Gebal worshipped a female goddess; this cannot be questioned, for Ribaddi in one of his letters to Akhenaton says: "May the Goddess of Gebal give power to the King." The stele of Jehawmelek, king of Gebal, found in the ruins of the town, shows that the chief deity at or before this time was Ba'alit, the feminine form of a city god (ba'al), and the strong probability is that this was one of the forms of the Great Mother of the Gods, combining the attributes of Cybele and Astarte (Ishtar), who was worshipped in all Mediterranean cities and surrounding territories, and who was the chief goddess of those ancient cities of Crete the ruins of which have been excavated by Evans. But even in the

earliest times there was associated with the Great Mother a male god of subordinate importance, variously known as Attis, Atys, Tammuz and by the Greeks as Adonis. In some way this originally subordinate deity became, in course of time, the more important of the two at Gebal (which it may be necessary again to say is the same as Byblos) and it is possible that there may have been at least at first some association with the myth of Osiris, but it is as Adonis that this male deity becomes the great god of Byblos. Close by is the river Adonis (now Nahr al-Ibrahim), which in the spring of the year, at the beginning of the rains, runs red (owing it is believed to the red earth through which it flows in its course), and the people of Syria believed that it was discolored by the blood of the god. His worship was widespread, even in Judea, for it is Ezekiel who says:

Then he brought me to the door of the gate of the Lord's house toward the north, and, behold, there sat women weeping for Tammuz. (7)

Tammuz was the real name of this god, it may be pointed out, and Adonis, his Greek designation, is simply the Semitic Adonat, "lord," by which title he was generally called.

There is some Masonic interest in this worship of Adonis (Tammuz) at Byblos because several writers on the mysteries of Masonry have thought that they saw a close resemblance between the rites of the Syrian god at Gebal and those of the Craft. Says Mackey:

There must evidently have been a very intimate connection between . . . the workmen of the first temple and the inhabitants of Byblos, the seat of the Adonisian mysteries. (8)

And he goes on:

The enquiring Mason will readily see the analogy of the symbolism that exists between Adonis of the mysteries of the Gebalites at Byblos and Hiram the Builder in his own institution.

Investigation, however, shows that the resemblance is meagre. According to one version, Adonis was killed by a boar, according to another he killed himself. Aphrodite mourned so much at his loss that the gods of the lower world (Hades) permitted him to return to the face of the earth for six months every year, the other six months to be spent with Persephone in Hades. The ceremonies are baldly described by Maternus Julius Firmicus (346 A. D.), who in his De erroribus profanarum religionum say that

on a certain night while the ceremonies of the adonia lasted an image was laid out on a bed and bewailed dolefully. After long lamentations light was brought in; then the mouths of the mourners were annointed by the priest who whispered: "Trust ye, holy ones, in your restored god, whose pains have procured our salvation." Upon which their sorrow was turned to joy. (9)

The account given by Philo, a Hellenist writer of the first century of this era, shows that the affair was not so quiet. In truth the ceremonies were sexual orgies without any restraint. In The Golden Bough Fraser has given a complete description of the rites in which it would be quite impossible to detect the faintest similarity to any Masonic ceremony. (10) He bases his account on Lucian's well-known Syrian Goddess.

GIBLIM AND STONE SQUARERS

How the translaters of King James's Version of the Bible happened to select "stone-squarers" for Giblim is quite easily explained. First, they knew nothing about Gebal, in all probability. The word, by the way, is regarded by Hebraists as a possible corruption of the true sound, which it is likely was as if written Gubb-la.

Second, there is in Hebrew a word GBL, which means to bound, to border (there are no vowels in the original Hebrew writings). So they probably reasoned that the Hebrew WYGBLWM meant (as Thenius actually renders it) "and they bordered them," which they would consider to mean "bordered the stones," i. e. squared them, and therefore they were "stone-squarers." In his German translation, Luther made no such error but gives the German equivalent of the Hebrew as die Giblim. The Vulgate of Jerome says: Porto Giblii praeparavant ligna et lapides, etc. Indeed, Jerome says in his version that the masons (caementarii) of Solomon and of Hiram only hewed the stones. "Then," as he puts it, "the Giblites prepared the timbers and stones." The original translaters into Greek evidently decided that their Hebrew copy of the original must mean something different from Gebalites, because they took a Greek word of similar sound and wrote "kai ebalon" (and laid), making the verse read: "And the sons of Solomon and the sons of Hiram hewed and laid them" (referring to "the great and costly stones" of the previous verse in the Greek version). The sense is not very clear in the original, anyone will be candid enough to admit, but one thing is plain, which is that not on the Egyptian monuments, not on the stele of Jehawmelek, not on any Phoenician inscription, not in the Egyptian papyri and certainly not in the Tell el Amarna letters, is there any reference to Gebal as the home of stone-cutters and the record shows that the weight of authority is against so translating the verse in Kings. And it is purely as shipbuilders that they are referred to by Ezekiel in his twenty-seventh chapter.

NOTES

(1) Journal of Egyptian Archaeology, Vol. XI, 308.

(2) Breasted "History of Egypt," 260, 115.

(3) Sayce, “Ancient Egypt" (magazine), 1923, p 98.

(4) Journal of Egyptian Archaeology, Vol. X, 80 87

(5) Breasted, "History of Egypt," 513 et seq.

(6) The Tell el Amarna letters have been translated in full by Hugo Winckler and there is a useful summary by Sir Flinders Petrie published under the title "Syria and Egypt," London, 1898.

(7) Ezekiel viii:14.

(8) Mackey's Revised Encyclopedia, Vol. II, p. 22, "Mysteries of Adonis."

(9) Quoted in Taylor's "Diegesis" and by Jastrow in "History of Religion."

(10) "The Golden Bough" (one volume edition), 335 et seq.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

ANOTHER PLAN OF ACTION

DURING the past few years THE BUILDER has undertaken to chronicle the progress of the effort to secure hospitalization and home relief for tuberculous Freemasons, and the story of this movement makes interesting reading.

From its inception in 1921 in the Grand Lodge of Texas, up to the present time, it has been a record of which. American Freemasonry cannot be proud, for it has demonstrated the apparent impossibility of united action by American Grand Lodges in any national program, no matter how worthy the purpose. There can be no advantage in discussing the why and wherefore of this fact, but the fact remains.

From more than one quarter has come the suggestion that Freemasons, individually, should undertake to do that which the Fraternity as an organization, or organizations, cannot or will not do. Many precedents exist for such action. Many bodies have been formed, and exist, through which Freemasons carry on certain work, or seek recreation, because the Fraternity does not actually meet

these particular needs. Among such organizations the Shrine and the Grotto will occur to everyone at once.

It seems, therefore, that other and perhaps more serious-minded brethren can, if they so desire, create an agency which may provide for the needs of worthy brethren in distress, in addition to and supplementing the aid which may be given by the Masonic Lodge, and we believe there are many brethren throughout the United States who will gladly support a movement of this kind whose primary object would be the relief of the sick and tuberculous Mason.

In our consideration of this problem we have learned that some Texas brethren have anticipated us and over four years ago, despairing of securing united action through official channels, formed an association of Freemasons for the relief of the sick and needy, under the name of the Order of the Hospital of St. John, with the special purpose of providing for the migratory tuberculous brethren who seek the healing climate of the Southwest.

Before this association had had time to function in any large way, the Committee of the Grand Lodge of New Mexico advised some of the Texas brethren of their intention to secure a Charter for the National Masonic Tuberculosis Sanatoria Association and through it to seek the active assistance of the Masonic bodies of the United States in meeting the problem. The newly-formed Order determined to "mark time" and await the result of the effort to be put forth by the Grand Lodge of New Mexico through its incorporated tuberculosis sanatoria association.

With the result of that effort readers of THE BUILDER are familiar, and nothing further on that score need be said here. The Masonic Tuberculosis Association, as an agency of the Grand Lodge of New Mexico, will renew the appeal to all the Masonic bodies of the United States for financial assistance, without any obligation or responsibility for management or continuous support for tuberculosis relief work. Such support will be forthcoming to some extent, but it is doubtful if it will be of sufficient volume to finance the building or purchase of a hospital. The

work will probably be limited to home relief and hospitalization in existing institutions.

The leaders in the organization above referred to have therefore determined that the time has come to resume activity, and to renew the effort to enlist in their ranks such Freemasons, and others, who may be in sympathy with the movement to provide for the needs of the sick and afflicted among their brethren and who wish to serve them actively as did the Samaritan of the Scriptures. To all such the Order of the Hospital of St. John extends an invitation to enlist for the service of humanity.

The June issue of THE BUILDER will carry details of the plans and purposes of the Order formed over four years ago and now entering upon a field of national usefulness. We believe that the new Order of St. John will provide the avenue or the agency through which those who are interested in the relief and hospitalization of our sick and needy, especially our tubercular brethren, can at last unite and render constructive service.

* * *

PROPER SUBJECTS

THERE is a question that is very seldom explicitly brought up, and that possibly has never been fully discussed in all its bearings, which seems rather curious seeing how nearly it touches the interests of a large number of Masons. The question is, what is proper to be published in a Masonic periodical?

Put thus in its simplest form it implies the further question, what subjects are improper in such a publication? And also on what grounds is such propriety, or

lack of it, to be judged? It is when the last questions are asked that uncertainties begin to arise, for it is probable that most would think the answer to the question in its primary form too simple and obvious to need any consideration. Almost any Mason would be ready to give an answer as to what should be done in any given case, but would hardly know what to say if pressed for reasons, or at least for general rules on which his reasons could be based.

Historically there has always existed an element in the Craft averse to any publication at all of things referring to Masonry. Even the printing of the Constitutions seems to have been regarded in 1723 as a dangerous innovation, coming close to a violation of the Landmarks. In many countries there is strong objection to the publication of any information about lodges or their membership, excepting only in official proceedings and the like, and in many jurisdictions this is a matter of definite regulation, with serious penalties for any infringement of the rule. There has been, however, a steady evolution in this matter and probably those who object in principle to the printing of Masonic books and journals are now in a very small minority.

The objection of such ultra-Conservatives must command our respect, though obviously we can hardly agree with them. Their position is based on tradition, and in an organization that is so essentially traditional as Freemasonry the conservative has always a right to be heard. But every organization that is alive, like every living organism, must adapt itself to changes in its environment. While we must hold to our traditions, we must also modify them where it becomes necessary to do so for the greater benefit of the organization. It is needless here to point out how greatly traditions have been modified in the last two hundred years, but the change, and all it implies, from an operative to a purely speculative fraternity is enough to show what is meant. In the face of this transformation the partial lifting of the veil of utter reserve and secrecy that is involved in the publication of Masonic books and magazines is but a trifling matter. In any case it has been demonstrated by experience, that not only has no harm been done to the Craft by such publicity, but many and great advantages and benefits have resulted therefrom. Few, if any, would seriously advocate the forbidding of all such publication by Grand Lodge action.

Granting then that Masonic publications, whether books or periodicals, are legitimate and proper we come to the question with which we started, what reserves are to be made in their content, for some reserves there must be. There seems little doubt that many Masons would be inclined to take for granted that the same rule applies to a Masonic magazine in the choice of subjects as is laid down in all our Constitutions in regard to matters discussed in the tiled precincts of a lodge. It is a most natural thing to carry these inhibitions over from the one to the other, but a very little reflection will show that there is no real parallel. One difference is apparent on the most casual consideration, and that is that certain things are freely spoken of in lodge that cannot possibly be put into writing, let alone into print. If the analogy is incomplete in such important matters as this it would seem to have broken down altogether, for after all it is only an analogy. With some very few exceptions in the more conservative jurisdictions, there is no attempt made whatever, either by official supervision or by regulation, to exercise control in the matter. There is just one reserve that necessarily applies to every Masonic writer or publicist, just as it does to every Mason in his everyday dealings and conversation, and that is the obligation to avoid any revelation of Masonic secrets.

But granting that there is no law of general application regarding the matter, is there any recognized convention or rule of propriety by which we may judge what is fitting and what is not? And even where some form of official censorship exists, by what standards should those, on whom the duty falls to give or withhold permission, make their decisions? The more closely we look for something of this sort the more difficult it is to answer the question. Naturally a Masonic magazine, like all class or specialized periodicals, tends to restrict itself to certain subjects. But this is only a particular instance of the general law governing all journals that in order to exist they must publish what interests their readers. One does not look for material of a purely literary interest in a trade journal, for instance. In an engineering periodical, or a medical one, we expect articles on professional subjects. Engineers and physicians as individuals have, like everyone else, diverse interests of a general character outside their profession but they read their professional journals only for information on the common interests of their occupation, and go elsewhere for other matters. Every periodical tends in some degree to specialization; even those of a general literary character so select their material that readers soon know the kind of articles or stories they may expect. It is the same, naturally, with Masonic publications, which may properly be put in the category of specialist or professional literature. That is to say, Masonic magazines

may naturally be expected to confine themselves solely to matters connected with Masonry. And having said this it might seem that the question has been answered.

But is the answer more than a verbal one? Has more been done than simply to put the question in different phraseology? What are the matters connected with Masonry? A trade or professional journal is usually very highly specialized, and the limits of its field of interests quite distinctly marked. Are there any such clear delimitations in respect to our own subject? Freemasonry can hardly be said to be specialized in this sense. It touches the life and intellectual interest of the members of the Fraternity on all sides. To mention just a few subjects that have a real or adventitious connection with it - Architecture, Mathematics, Ethics, Philosophy, Anthropology, History, Occultism and Comparative Religion. In fact it seems to open up avenues into every serious interest of human life.

Naturally such subjects are treated from the standpoint of the Craft as a speculative system, if not explicitly at least implicitly. Those who write as Masons for Masons may be expected to keep within hail even if they leave the strict limits of Masonry - supposing such limits exist, which is at least questionable. So that this restriction seems to be one of treatment rather than one of subject. And that is a subjective rather than an objective criterion.

A further question arises: are there any special restrictions on a periodical especially devoted to Masonic research which do not apply in other cases? There seems to be some misapprehension about this, natural enough in the circumstances. The great majority of Masonic students and authors have been concerned especially with the history of the Craft, and thus Masonic research has come to be almost synonymous with Masonic history, illogical as this really is. In fact any subject that has any connection with Freemasonry is a possible subject for research.

It is all a matter of treatment. As has been said there are few major subjects that have not some aspect that is of Masonic interest. Everywhere there are mistakes and errors to be corrected, new connecting links to be noted, principles to be

established and different opinions to be discussed. And this equally on the practical side as on the purely speculative. Only one kind of thing in general may seem inappropriate in a research periodical, what is rather indefinitely included under the head of "news." Yet even news, when it is important and of general interest, cannot be wholly excluded, for the news of today is the history of tomorrow.

Thus it would seem that no restrictions can be made before hand, and that the governing principle is not limitation of subject but the method of approach.

----o----

Masonic Research; What Is It?

IT is very unfortunate that popular usage has made it necessary to refer to the acquiring of Masonic knowledge as Research or Study. To the average person both of these words have connotations which are, to say the least, unpleasant. There is nothing more natural than for us to associate study with school, and research has come to have a meaning which is even deeper than mere study. In other words the individual Mason has come to think that in order to learn something about his Fraternity he has to return to his school days, that he must almost begin with the three R's again. The National Masonic Research Society has doubtless had its part in the development of the terms mentioned. It has always been our practice to refer to Masonic Research, Masonic Study, Text Books, and in fact to use many other terms which are associated with formal study, or words which have little use aside from purely educational fields. Equally unfortunate is the fact that there seem to be no other words which will convey the meaning it is desired to express to the average Mason. The situation is very much like that in which the philosopher finds himself. He is limited in his use of words to those which are in the language. Occasionally such a man will coin a word of his own, but generally the practice is to use a word which is understood by everyone and to assign a meaning to it which fits in with the author's own idea of things. It is often necessary to consume pages with such definitions. One of the most difficult tasks in writing is to make some abstract quality sufficiently concrete for the general reader to grasp the meaning.

The writer may have a conception of the term in mind, but may be at a loss as to how to put that particular idea on paper in an understandable way. This is the precise situation in which we find ourselves when we come to discuss Masonic education. There is no doubt but that when we mention Masonic Study and Research we do mean the acquiring of a Masonic education. That naturally sounds like the statement of a professor offering a new course of study. Really that is precisely what we are doing, but it is the desire and ambition of the Society, and many of those interested in Masonic study to make it an informal course, to make it both interesting and entertaining, and above all to divorce the idea from that of going to school. Something of what we are trying to accomplish and the way in which it may be done will be indicated as we proceed. In this way we hope to show that we are really using two terms which have one connotation in general usage and quite another when applied to Masonry.

In the first place research does not necessarily mean the delving into the nooks, crannies and out of the way places. That is, of course, what is meant when we refer to scientific research. If we speak of a man doing research work in physics, chemistry or any of the sciences, we naturally think of him as having acquired all of the fundamental knowledge necessary, and having attained that perfection in his work which enables him to endeavor to travel a bit farther along than any other man has done. It is precisely that idea of working on the outskirts of knowledge that makes the difference between Masonic research and other research. In the one instance the scientist is attempting to deal with the things outside the realm of all human knowledge. But, in another sense, from the very first day he began to study his subject, he was doing research work. He was working along the borders of his own knowledge, gradually broadening his field, and consequently extending the borders of his own knowledge until in his field his knowledge equalled that of other people. He then found himself at a point where books were of no real assistance to him, and he had to figure things out for himself, because no one had previously covered exactly the same ground.

You would not think of beginning the study of chemistry with technical works on radio-activity. You would naturally look for some popular, but authentic work dealing with the fundamentals of the subject. Let us look at Masonry in the same light. There is no more reason for the seeker after Masonic knowledge looking for his elementary training in such works as Mackey and Gould's Histories, or A.Q.C.,

than there is for the chemical novice beginning with the study of atoms and electrons. I think it likely that there never was a man who passed through the Masonic Initiation who did not find some question raised by the ritual that he would like to have answered. The ritual is the foundation, the basis, upon which the whole fabric of the Masonic Fraternity is erected. Does not that seem to indicate a logical place for a beginning?'

If, then, we should begin with the ritual, how are we to make the start? The logical place to enter into any field is through the gate. If you were going into a pasture you would not try to climb the fence, unless that seemed the easiest way to get in. Even though it did seem easier than walking a little distance to the gate you might find obstacles in the form of barbed wire and torn clothing which would have made it easier in the long run to have gone to a little more trouble at first and found the entrance. The Masonic ritual is just like a fenced pasture. It has a gate, and it has a fence; in other words, you have two methods of approaching it. You may endeavor to ascertain its meaning, or you may seek for its origin. It depends largely upon where your interests lie which method you follow. It seems to me, however, that the gate to the study of Masonic ritual is its meaning; the origin must, therefore, be the fence. If you step immediately onto the first rail of the fence, you are likely to come away with badly cut hands or torn clothing. It is full of obstacles which will discourage your entering through that means. Frankly, we know very little about the history of the Masonic ritual except in a very general way. You will constantly be running up against blank walls, down blind alleys, and you will find that with all of your effort you do not cover any great distance. Returning again to the pasture simile, you have learned that what seemed the shortest path to your objective has been the most difficult after all.

Suppose now that you walk down the road to the gate and take the smoother way. You are anxious to learn something of the meaning of the ceremony. Incidentally it may be stated that this is the field of inquiry which becomes apparent to by far the larger majority of Masons. There have been more books of a popular nature treating this phase of Masonic Study than in any other. Most of them are written in such a way that the ordinary individual can read them and thoroughly enjoy their contents. This seems, then, the best place for a beginning. It is very foolish to start the study of anything with the dryer aspects of the subject. If we begin with the

more interesting phases we naturally stimulate a desire for knowledge which will make the more technical reading interesting, if not actually fascinating.

This is where general Masonic study differs from ordinary school work. We begin where we actually want to begin, we learn those things we want to know, and we gain our pleasure through a feeling of satisfaction that we have acquired something we really wanted to have.

It is not, precisely speaking, a satisfaction; it is more of a stimulation. The satisfying of our elementary wants leads us to other thoughts. We are anxious to know more about this, or that, phase of our subject. Then begins the most enjoyable part of research work. When this stage is reached you have a hobby, now the only thing left to do is to ride it. Carry it along with you, live with it, think about it, read about it. you won't find it hard work, but you will find a welcome relaxation from the routine of the day, and even more than that, you will find yourself delving into subjects that you may have ridiculed in the past, and doing it from pure enjoyment. I can recall very well one experience of my own. When I first started reading about Masonry I ridiculed the men who searched through musty volumes trying to ascertain whether the letter "a" or the word "or" was used in a certain place, and then erecting an argument upon the result. It seemed a tedious proposition, the kind of thing that would never interest one, though the result did have more than passing interest after someone else had done the work. It was not more than a year or two later that I found myself spending hours poring over Anderson's First and Second Constitutions with precisely the same object in view. Not, of course, looking for just those words, but at any rate trying to learn whether Anderson had used the same terms in his second edition as he did in the first. was it tedious? Not a bit of it. It was a fascinating job. I had an object in view, and that was the only way in which the object could be attained. The incentive was present and with sufficient motive no task is too routine to be pleasant.

You may say, that is all right in your ease, but it wouldn't fit mine. But it does fit yours. You are doing that very thing every day of your life, if you will only think about it for a few minutes. You go to your office every morning to do precisely the things that you did yesterday, or the day before, or the week earlier, and to do them in exactly the same way that you have been doing them for months and years,

perhaps. They are routine matters to you. All business problems fall into certain categories, and every problem in a given class is treated in the same way. I should venture the opinion that 95 per cent of the work done by the average business man is routine, the kind of work that is mechanical with him, and he does it only because there is an incentive for him to go on. He wants to live, perhaps to make someone else happy, to keep his home intact, or any one of a thousand things you might think of.

So it is with Masonic research. Things will always reduce themselves to a routine sooner or later. It cannot be helped. The routine of Masonic study and research is one of the most fascinating I have yet encountered. It is furnishing interest and enjoyment to thousands, perhaps even hundreds of thousands of men. If it is interesting to them why should it not be interesting to you? Are you missing something that will help you enjoy life more intensely than you have in the past? There can be no harm in making an investigation and you may find that there is something in it that will prove to be of great value to you in many ways.

----o----

A MASONIC KINDERGARTEN

The following letter is from an enthusiastic and resourceful brother in Toledo, Ohio. He has succeeded in working out in detail the general principle that we always insist upon when our advice is asked regarding the formation of a Study Club or like organization: that to be really successful everyone belonging to it must be put to work, and be given his share in the enlightenment of the brethren.

It is really much more difficult for a Director to accomplish this than it is for him to arrange for a series of talks or lectures, and too often the line of least resistance is followed, with the result so graphically described by Bro. Devine.

It is of course difficult at a distance to gauge the circumstances of a projected Study Club, with the result that we perforce have to confine ourselves to generalities in a great many cases. And besides it is a rather delicate matter to suggest that the brothers concerned know so little of Masonry that they should start in the Kindergarten class. It is for them to recognize the fact, and for those who do, Bro. Devine's plan, with modifications to fit special circumstances, will prove exactly, what they are looking for.

I have something to tell you that I think will please and interest you. I would have told you of it long ago, but wanted to feel sure of the success of the venture, its benefits, its permanency, and its general results before reporting outside the circle of the lodge. Here is the story:

Lotus Lodge, No. 625, Toledo, Ohio, is conducting a Masonic Study Club, and, so successfully, too, that its progress is attracting the attention of the other Toledo lodges, and the system adopted bids fair to be copied by them and (if you will pardon me) may eventually be the plan which will be used in every lodge in the country. I say this only because the plan is so simple of operation, and yet so effective that it takes hold immediately - spontaneously one might say - and leaves the students hungry for information and busy thinking and studying, in my opinion, forever after, for once having taken hold they cannot let go.

Having read of all your suggestions in THE BUILDER for organizing Study Clubs, and having heard from brothers here who are well informed in Masonic symbolism, etc., and yet knowing of no such clubs operating successfully, except for a short period, I came to the conclusion that there might have been too much teaching and not enough studying - too much lecturing and perhaps too heavy material - too much one-man study, and the others listening – forgetting - and fading out of the picture. One brother attains a record of being well versed in Masonry - the others give up hope of ever learning very much; the class disbands and nothing of a permanent value is accomplished.

How to overcome this was the problem, and now I am submitting the plan for your opinion on how near we may be arriving at the solution, giving you as a criterion the results of the Lotus Study Club.

The plan:

Simplicity is the keynote. Fearing that too elaborate a plan to begin with might mean a short life, then death, I proposed the following, which being accepted we proceeded to function accordingly.

What it may develop into as to officers, dues, etc., the future will determine. To get started, to keep going, to interest, to instruct, to stimulate that interest, to have the class do the research work, to head them toward the Light, to keep them moving, ever seeking - this was the desired object, and now here is what has been done in four meetings.

We meet on regular meeting nights after business, going into session about 9 p. m.

First Meeting, Feb. 10. No Teacher. A Director; T. C. Devine.

Present, twelve members, all with a sort of a let's-see-what-it's-all-about look, not sure of themselves. This look soon vanished.

Short talk by Director on Object and Purpose.

Object. To improve myself in Masonry.

To further seek the Light of Masonry.

To learn the meaning of Masonic symbols, allegory and metaphor.

To learn more about the work, of the phraseology of the ritual and so on.

Purpose. First, to study and learn all I can.

Second, to be able to arise on my feet and explain what I know briefly and intelligently.

Third, to increase my vocabulary.

Five words are given to look up and to use.

It was impressed on their minds that no one can speak in public or even converse intelligently without knowing his subject, and the subject here is Masonry.

There followed a series of questions. Not to be answered, however, but simply to arouse interest. No embarrassing questions, no trick questions, no difficult questions. The purpose is to simplify.

The Director in his talk asks concerning the First, Second and Third Degrees, from the time of Entrance into the Lodge until the end; the Points of Entrance, the Cable Tow, Circumambulation, Divesting, etc., and inserts a constant, "Why?"

Everyone present has one of these symbols assigned to him to look up, and is told that at the next meeting he will be called upon to rise to his feet and talk three minutes on his subject. (Bear in mind that with one or two exceptions these are brothers who never talked before an audience in their lives, Rough Stones to be made into Perfect Ashlars.)

The Director then reads a carefully selected, short article on Symbolism, perhaps a short poem illustrative of the meaning Of allegory and metaphor. The Director then gives them a Jewel (at every meeting) to take home with them - a Jewel that cannot be lost, bought, sold or stolen. They wonder now what sort of a Jewel this is. The Director then requests them all to rise to their feet, and now a carefully selected Jewel - from a bound volume of THE BUILDER - of about six or eight lines, is first read to them, then they are asked to repeat after the leader, after which he drops out and they recite alone.

The Jewel. Memorized by the Class.

We are all like children playing on the seashore, picking up here a pebble and there a stone, with the whole ocean of truth unexplored before us. - Sir Isaac Newton.

A few minutes explaining the meaning of this, the necessity of gathering information from authentic sources, the proper authorities to seek for data. Then, Goodnight.

So, for the first meeting. I shall conclude here, and at the risk of fatiguing you continue with subsequent meetings in another letter, giving subjects assigned, response and experience to date.

Thos. C. Devine.

----o----

THE PENALTY OF THE THIRD DEGREE

At the first meeting of our Masonic Study Club one of the brothers propounded a question that we are unable to answer so I am taking the same up with you and would thank you for any information you can give us on the subject. The following is the question: The third ruffian, being a Fellowcraft, described the penalty of the Master Mason's Degree. How did he know it? M. D. R., Montana.

This question is one that is continually being raised. It would almost seem that it has been asked at some time or other in every Study Club that has been organized since the Study Club movement began. For this reason we are going to try to, show, as clearly as is permissible, how it can be answered. It will be necessary of course to do this with reserve, and brethren interested will have to interpret what is said in the light of their own knowledge.

In the first place the three degrees give us a story in broken installments, a good deal of which comes out incidentally and by implication. The story is that of the instituting of Freemasonry at the building of the Temple.

No serious student now takes this story as literally true, but whether regarded as history or as allegory it is natural that we should demand consistency in it, that its details should be coherent. The particular point that is raised in the question is only inconsistent when we confuse the issue and forget what it is that is being done. Or more plainly it is due to lack of imagination. It is something as if in a theater watching a Shakespearean drama we held the apparition of a negro boy in a semi-military uniform offering peanuts and popcorn (or the more aristocratic chocolate and cigarettes) to be an inconsistency in the plot of the play.

We will briefly touch on the chief points in this story so far as that is allowable. Its framework comes from the accounts in the Old Testament and Josephus. We learn that Solomon resolved to build the Temple his father, David, had projected. He obtained from the King of Tyre materials and skilled workmen, including an architect and master craftsmen who took charge of the whole work. At the same time a levy of the tribes of Israel was raised to supply the labor necessary. These "bearers of burdens" are equated with the Entered Apprentices, and this really is a grave discrepancy, though not often noticed. Perhaps we can resolve it by assuming that the most eatable of these laborers were taught the art of masonry, and became in due time Fellowcrafts. These two grades we are told were organized, and the organization thus adopted became later the first and second degrees of Freemasonry. But the story as we have it goes further than this. It is implied that the architect and the two kings formed a master's grade, which they only possessed, but which they promised as a reward to all faithful and diligent craftsmen when the temple was completed. Of course the three Masters could not be supposed to supervise every detail of the work, so we are rather obscurely told of a superior class of craftsmen who acted as foremen or overseers, but it is perfectly clear that these officials were not Master Masons.

Now the story goes on to tell us that owing to an unexpected and tragic occurrence the secrets of the Master Mason's Degree were lost, and it became impossible to carry out the promise that had been made to the craftsmen. The chief secret of this degree was the Word, and perhaps the stress that is laid upon this has helped to obscure the fact that not only was the Master's Word lost, and the other secrets, but also everything else that went with them, including the ritual and obligations of the rank or degree, whatever we may suppose them to have been. The proof that this is so, even though it is not definitely stated, is that the substitute ritual deals with

matters that had not happened when the real one was framed, as we suppose, by Solomon and the two Hirams in conference. Furthermore these things, the memory of which is supposed to be perpetuated, were not secret. Had there been newspapers at the period, they would have been front page stuff with some headlines. They would be known to the workmen, and to all the inhabitants of Jerusalem, women and children as well as men. There are certain things said to have happened that we must imagine were kept from general knowledge, but the greater part of what occurred must have been public in the nature of the ease.

The misunderstanding arises when we confuse two points of view. Actually the drama is a ceremony being performed in a tiled lodge of Master Masons. But we must not carry this objective fact into the story, any more than we inject the peanut and candy boy into the plot of Hamlet. From the point of view of the story the lodge room, like a stage, represents at different times the Temple, the country about Jerusalem, even to Joppa, and King Solomon's council chamber. At no time is it supposed to be a lodge of Masons till the very end, when we may suppose that King Solomon instituted a substitute master's degree at the raising of H. A. Certainly up to this point there is no question of a Master's lodge, for such a thing was, according to our story, non-existent. There were only two Masters living, while it required three at least to form a lodge.

When all these considerations are kept in mind it becomes clear that in the incident referred to in the question there is no inconsistency, for the Master's Degree as we know it, the substitute degree, was not then in existence. What the real one was we are naturally not bold. We must therefore interpret the history that the character referred to invoked this particular penalty because he thought the others that had been mentioned were inadequate; and that afterwards Solomon agreed with him in this and adopted it as a sanction for the obligation of the new Master's Degree, just as he did various casual signs made by certain brethren on another occasion.

These considerations are all strictly confined to the internal consistency of the story or drama taken by itself and on its own grounds. There is besides this the strictly historical aspect. Reverting to the analogy of the theater, we have already distinguished the stage and the auditorium, now we have the point of view of the literary critic, the discussion of the play itself, and how the author came to write it

or if he really did write it and not someone else under his name. From the historical point of view we ask how did our present ritual come to develop out of the ceremonies in use in 1730, which were very different in their details? And confining ourselves to the question of the penalties, we may say that it would appear that at the time the first grand Lodge was formed there were none included in the obligation. At that time it appears that there were only two degrees, and it is not certain that there was any special form of oath administered in the second or superior one, which was, by the way, equivalent to Master Mason and not Fellowcraft. But though the penalty was not mentioned in the obligation it was known that there was a traditional punishment inflicted on any Mason who broke it, and this punishment seems to have combined the Penalties now distributed among our three degrees.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THE ARCHITECT IN HISTORY. By Martin S. Briggs. Published by the Oxford University Press. Cloth, table of contents, list of illustrations, index, 400 pages. Price, $3.90.

AN exceedingly interesting account of a subject about which there is a very great deal of ignorance and misapprehension. The book gives in small compass what is

known of the status of the architect in the ancient world, with chapters on those of Greece and Rome respectively. This is followed by one on the Middle Ages. When the author comes to the Renaissance he limits himself to Italy, France and England, and for modern times to England only, This procedure being the necessary result of the fact that to treat the subject fully in every civilized country would require a series of volumes.

It is a book that the layman can fully appreciate and should be read by all Masonic students interested in the pre-history of the Fraternity. The work is discussed fully at page 139.

* * *

THE ROMANCE OF REALITY - The Beauties and Mysteries of Modern Science. By Beverly L. Clarke. Published by Macmillan & Co. Illustrated. 252 pages. Price, $2.40.

THIS is a charming book. It is an exposition for the benefit of the general reader of the fundamentals of modern science. It makes at least partially comprehensible for the great mass of people who have neither time nor opportunity for study of the deeper things of physics and chemistry some of the mysteries of electrons, atoms, energy, beat, light, electricity, magnetism, radio, and even that inscrutable puzzle to the ordinary man, the theory of relativity. The author shows a sense of humor in giving commonplace similes and comparisons that is entertaining as well as instructive. The book will not make scientists, and it was not so intended, but it is one of the very best we have seen to serve the purpose of the author, which was to add to the sum total of general culture in a small way, and everybody who can get it should read it.

L. B. R.

* * *

FREEMASONRY AT A GLANCE. Answers to 555 Questions. By Reynold E. Blight. Published by the Masonic Digest. Cloth, index, 67 pages.

WE think that this convenient little handbook will have to be added to the list of works of reference that every Study Club should have. It is based on the author's experience with the work of Masonic Education of the Grand Lodge of California, and it will meet a real need.

Bro. Blight modestly disclaims any pretensions to scholarship, but after all it requires a good many of the qualities of scholarship to select the material for a compilation of this kind. And even though the "character of the work makes unavoidable a seeming dogmatic finality to many of the answers" this is necessary in the first stages of acquiring knowledge of any subject. It is not until the student has acquired some elementary knowledge of the subject, whether Masonry or Mathematics, or History or Chemistry, that he can safely begin to exercise his own judgment, and criticize the first steps along which he was led by dogmatic authority.

Certain of the answers we are inclined to think might be amended with advantage, and we offer the following criticisms rather as suggestions for the preparation of a second edition, which, if the work meets the response it deserves, will probably be needed.

We are not familiar with the California ritual, but for general use, it would seem more appropriate to put the reference to Ecclesiastes in Q. 40 under the third degree instead of the first, and Q. 94 which refers to the "Theological Ladder" in the first instead of the second, though in each case this arrangement may be correct for California.

In Q. 54 the French phrase Dien me garde is said to be the origin of the term Due-guard. An article by Bro. Atchison in THE BUILDER for January, 1922, supported this derivation, but there is a much simpler and more direct explanation. In English and Continental ritual forms the brethren "come to order" at certain times in the proceedings. In some 18th century rituals this posture is called "the guard" which gives a perfectly straightforward meaning. The "due guard" would thus be the "guard" proper for that occasion or degree.

Q. 55. It might be added that the use of the word "hele" for covering, roofing, thatching still persists in English dialect.

Q. 111. It is the opinion of a good many students, among them apparently the late R. F. Gould, that the essentials of the third degree existed as a separate grade with its own ceremonies, from "time immemorial."

Q. 116. It might be added that these Regulations first appeared in the Book of Constitutions published by Dr. Anderson in 1723.

Q. 127. It might be better to modify the statement to "it is said that the Hebrews always planted Acacia on their graves," for in truth it is very doubtful if such a custom really existed.

Q. 134. In regard to the Beehive as a Masonic emblem Bro. Bullamore in A.Q.C., Vol. XXXVI has shown that it was current long before the date of the schism of the Ancients and Moderns. It was very common in European Masonic designs. The earliest definite date is on a medal from Brunswick bearing date of 1744, but it was undoubtedly used before that.

Q. 239. Though it was said by his enemies that Cagliostro's real name was Balsamo it is at least doubtful if this was true.

Q. 264 and 265. In view of Bro. Williamson's recent criticism of the myth of the Dionysiac Artificers in THE BUILDER it would seem better to recast these answers completely.

Q. 267. It would be more correct to say "What were the Collegia?" or better still "What were the Collegia Fabrorum?For "Collegium" had as general a meaning in Latin usage as "society" or "association" has with us. There were "collegia" of all kinds of people, from the mutual benefit and burial societies of slaves up to the colleges of the augurs and pontiffs.

Q. 268. It might be added that some competent authorities hold that the word "Comacine" is really a form of "Commacine" or "Commacon," that is, associate or fellow mason.

Q. 280. This is the extreme iconoclastic view of such students as Murray Lyon. It does not really seem probable, in view of all the evidence, that the form of "making a Mason" was ever normally merely the communication of a word and nothing more.

Q. 280. While the statement is perfectly true, still the minutes of Mary's Chapel are antedated by those of the defunct Lodge of Atcheson's Haven.

Q. 280. The best authorities are all inclined to agree that Ramsay had nothing whatever to do with revising the ritual or inventing new degrees, though the references to the Crusades and Chivalric Orders in his famous oration may

possibly have given others the idea from which some of the new grades were constructed.

Q. 296. There is an obvious misprint in the name of Sayer, the first Grand Master in 1717.

Q. 310. The "Moderns" had used that term for themselves long before the Grand Lodge of "Ancients" was formed, and it was not until Dermott began to use it against them that they objected to it.

Q. 402. The reviewer must confess complete ignorance as to the claim that is made for George Wither as the first Masonic poet. It seems very dubious on general grounds. He would he inclined to say that Matthew Birkhead, the putative author of the Entered Apprentice's Song, had a more plausible claim. If poems with metaphors or figures drawn from the building craft are to be taken as evidence instances could be found much earlier than the sixteenth century.

Qs. 406 and 408 might well be consolidated or at least put in consecutive order.

Q. 429. It would be more accurate to say that Lord Kitchener was Provincial Grand Master of the Punjab, there being no independent Grand Lodges in India.

Q. 530. While it has been suggested that the Broached Thurnal was a tool, Bro. Dring has proved practically beyond question that it is derived from Orrial or Urnal, a kind of free stone once in demand for fine work.

Q. 543. This conception of the status of the "Mason's Dame" seems to be drawn from the Modern Operatives or so-called "Gild Masons." Where the term is used in

the old MS. Constitutions it undoubtedly refers to the Master Mason's wife, whom the Apprentice, being an inmate of his Master's household, was bound to respect and obey. It was purely a practical regulation and had nothing whatever to do with the "lodge."

This list of suggestions may seem rather formidable, but really it is less than four per cent of the total number of questions that they affect. This speaks very well for the care that has been exercised in the compilation; and in almost every case the opinion expressed is widely accepted or at least has the support of some authority, and it is not impossible that the reviewer may be wrong.

There are one or two misprints which undoubtedly have already been detected by the author, in the annoying way misprints have of seizing attention after it is too late to correct them.

* * *

THE ROMAN CATHOLIC CHURCH IN THE MODERN STATE. By Charles C. Marshall. Published by Dodd, Mead & Co. Cloth, table of contents, appendices, bibliography, 339 pages.

MOST people will recall the correspondence published in The Atlantic Monthly last year between Mr. Marshall and the Hon. Alfred E. Smith, an encounter that must have struck all thinking readers as only a preliminary skirmish. Mr. Marshall has now deployed his main forces and heavy artillery - to continue the military metaphor.

Perhaps this may suggest a wrong impression - it is not a heavy book; in spite of the fact that the work is a very complete setting forth of the evidence, with

argument thereupon, it is clearly and interestingly written, and will hold the attention of the reader from first to last, no matter on which side of the controversy he may be aligned. Though there is the mark on every page of the highly trained legal mind, the author has nevertheless succeeded in presenting his case in such a way that every intelligent reader can follow it without difficulty. It impresses one, in fact, not so much as the argument of counsel but more as the impartial summing up of a judge, although, of course, the work is in a sense ex parte, being professedly the presentation of the complete and final irreconcilability of the claims of the papacy with the modern idea of the state. The tone of the argument is beyond reproach in respect to form; Mr. Marshall treats the Roman Church, its authorities and defenders, with a constant courtesy and consideration that the reviewer is inclined to suspect will irritate many of those on the other side even more than would the bitterness and invective which once disfigured religious and theological disputes, and which is not entirely unknown at the present time. This tone is, however, only the natural result of the author's own position as a member of a church that has always contested the exclusive claim of Rome to Catholicity. To him, therefore, the Roman Church is Catholic, and the Pope is, by historical claim, the patriarch of the west, and the schism between the churches in communion with him on the one hand and the Eastern churches, the Anglican Communion and, we may add, the Old Catholics on the other, is to be deeply deplored.

This admission, however suspicious of it ultra-Protestants may be, is the traditional attitude of the episcopal churches not in communion with Rome, and has in it nothing of weakness or of concession based on expediency. As is demonstrated in the book itself, the claims of the papacy form the barrier, a seemingly impassable one, that separates the Roman Church from the rest of Christendom.

But it must not be supposed that there is any discussion of the theological aspects of the situation, or even any direct argument concerning the validity of the papal position. Mr. Marshall confines himself consistently and steadily to the single purpose in view - adumbrated in his Open Letter last year - which is, to set forth clearly just what the position is, what is claimed by and for the Pope, and the impossibility of reconciling those claims with the very nature and idea of the modern democratic state, with especial reference, naturally, to the Constitution and

fundamental principles of the United States of North America. Probably this is best described in the author's own words. He professes a

. . . profound veneration for the religion of the Catholic Church, Greek, Roman and Anglican, East and West, excepting insofar as it asserts a church sovereignty by divine right as an article of faith or unites itself to the secular State as the religion by law established,

and then he says that the purpose of his work is to

. . . present the situation between the Church of Rome and the modern State, not from the viewpoint of any religious or sectarian prepossessions but from that of the disinterested observer.

So far as a presentation of this kind is humanly possible one who is not at heart indifferent to the matter in dispute it would seem that Mr. Marshall has succeeded in what he set out to do. He takes the theory and principles embodied by the Constitution of the United States as representing the "modern State," and the actual government of the country as a very close approximation to it. This theory is in a nutshell that of government based on the consent of the governed. Mr. Marshall does not think that the "modern State," regarded as an ideal, has yet been embodied in any existing political unit, in which opinion all intelligent observers will agree with him, and be apparently desiderates "a further development of both the Church of Rome and the secular state" to bring about "a synthesis that shall give to the world Christianity and Democracy in a noble equilibrium." A desire (it can hardly be a hope, at least not in any predictable future) in which all could agree as a formula had it been said, "the Church and the secular State." It is not wholly clear whether this is what is really meant or not.

The method which the author has chosen to deal with the subject is to take in the first place, official Papal pronouncements, such as the Constitution Pastor

Aeternus, the Syllabus of Pius IX, the Encyclical Immortale Dei, and so on, and then to discuss them in the light of the comments and explanations of Roman Catholic authorities. The Catholic Encyclopedia is constantly cited, for example. A glance at the bibliographical list of authors and works referred to will show how extensively Mr. Marshall has pursued his researches in this direction.

Naturally, in any number of people, whether a religious, social or political group or organization, there will be varying views as to its tendencies, principles and aims, and the looser the organization the greater will be the divergence in this respect. One would look for something very near the irreducible minimum of uniformity possible in such a highly disciplined body as is the Roman Church, but strange to say it is not very apparent. At least it seems difficult to get any Romanist to admit that any given citation has authority, or that it means really what the ordinary usage of language would lead the inquirer to think. If theologians or canonists be quoted we will be told they do not speak for the Church, if papal utterances are referred to we are warned that they are to be understood in the light of the explanations of theologians and canonists. It perhaps would be unkind to say that the doctrine of the Roman Church is as elusive as that of a political party, but the difficulty is a real one to any fair minded controversialist, and one wonders what is the use of such minute definition in dogmatic teaching if it cannot be cited as final in regard to the position taken by the Church, as such, on any given point. All the resources of language have been used, apparently, in such documents as the Pastor Aeternus, to take one example, to make explicit the, most tremendous claims on behalf of the Pope, of spiritual and temporal sovereignty over all Christians - all baptized Christians, that is - and then the utmost ingenuity of the keenest and most subtle minds is expended in showing that such statements do not bear the significance that the careful and precise language in which they are framed would lead us to suppose. Practically this is very convenient, the papal utterances always remain in reserve, but an interpretation can be produced at any moment that modifies them to meet the exigencies of any particular case. And then such interpretations can always be repudiated as being merely individual and without authority. Let us hasten to say that this state of things is not unique, but we naturally expect to find it in associations, religious or otherwise, that make no claims to divinely guided inerrability.

At the present time not only the practicability, but the theoretical validity, of the theory of democratic government is being called in question throughout the world. It may be that the present forward movement, observable in all countries, on the part of the papacy, is closely connected with this, that it is another symptom of the unrest and discontent that seethes under the surface of our occidental civilization. That there is such a forward movement is obvious enough to anyone who has kept even superficially in touch with the course of world events. Only a few years ago, actually, it seemed to everyone that we had reached a practical modus vivendi in regard to the relations of religion and politics - church and state. There was a state of equilibrium, even if hardly to be described as a noble one. But that no longer seems to exist. The relationship of the religious groupings of men to those of purely a political nature seem yet to be far from being harmonized. The case is a simple one when in fact the allegiance of the citizen falls in a grouping that is conterminous with his religion. In a savage tribe, in the City State of ancient Greece, in Republican Rome, this is the situation that we find, and so long as it continues the problem does not arise; even the most acute minds hardly even perceive its existence. The "tolerance" of the modern state is not in origin due to a scientific analysis, and a separation of distinct and disparate things, but is historically a compromise based on bitter and protracted struggles to suppress "heresy" and "false religions." Struggles carried in some cases to the point of extermination of the dissidents, and in fact only successful where carried to that extreme. Thus the question arises, is this separation of religion and government really the final ideal, is it anything more than a compromise, not based on principle but on mere expediency, which will require modification and perhaps negation as circumstances change? It is too big a subject to be more than mentioned here. But in fact civil government seems truly to have sprung from the practice of religion, or, if that seems too sweeping, at least the two things have sprung from the same root; and they have, until only yesterday in the history of the race, always been inextricably mingled. Kings were originally priests or "medicine men" or representatives of deities, or even deities themselves. As priests became kings, new priestboods came into being to mediate between king and people, and in time gained power as they could, and perhaps became rulers again in their turn. All possible combinations arose; though not until the rise of the purely ethical religions that accepted converts regardless of race or caste, was it possible for the modern form of the problem to emerge.

The earlier forms of religion were "patriotic," the welfare and existence of the community, tribe, people, city, nation, were bound up in its observance. Patriotic

religions are by no means wholly of the past. The real religion of Japan, perhaps of the German Empire before the way, perhaps of the United States now, is patriotism. It has been said that religion is what men are ready to persecute others for, or to endure persecution for themselves, and it may be that so far from being truly tolerant the "Modern State," so far as it exists in reality, is merely indifferent to the creeds called religious, but actually has its cult, its national symbols, and fervid loyalties, not to say idolatries, for which it is prepared even to sacrifice human life upon occasion.

Such matters are however as yet academic, and certainly beyond the limits to which Mr. Marshall confines himself in the work under review. They are mentioned only because it is upon this background of the unanalyzed and highly debatable that the practical question is presented to us in fact. Without some consciousness of the problems that lie in this background it is difficult to get a true orientation of the problem that is raised. It is a problem of which many good people refuse to admit the existence, both Roman Catholics and others. And while others may admit a theoretical incompatibility between the two sets of claims, they prefer to believe that the equilibrium of compromise that seemed so settled yesterday has not been and will not be disturbed. No one likes to be told disturbing things, and it is human to transfer the natural distaste for the warning to the person who gives it. Yet it is not wisdom to refuse to see an approaching conflict, especially if there is the possibility of taking action to avert it. It is impossible to take such action without fully understanding the tendencies and motive forces that underlie the external situation.

The elements of a clash between religious belief, or the rules of an organized religion, and the State of which, those holding such faith, or belonging to such church, are citizens or subjects are always present. Such opposition has occurred even when the majority of the citizens were members of the church - this because even under the most elastic forms of democracy, and much more so under other forms of government, it is possible for the two mechanisms to function out of harmony with each other. Every religion, worthy of the name, holds some beliefs that its members not only regard as worth living for, but (in theory at least) worth dying for too, if the need arise. And such beliefs imply rules of action. And if such rules of action conflict with the laws of the state then the faithful adherent will say always, "I will obey God before man, I will keep the divine law before the human

law." To the state, and the remainder of the citizens composing it, such people are fanatics or bigots, or at the least perverse and misguided enthusiasts. Such were the early Christians in the Roman Empire, such were the Jews in the days of Antiochus Epiphanes, such have been many heretics since who seemed to those who did not share their beliefs to be merely obstinate and perverse. So far, therefore, as the inherent possibilities of conflict arise it is essentially the same in any form of belief. Mr. Marshall says more than once, however, that as compared with the Roman Church, which claims obedience to its laws, other churches only offer their teaching as opinion. But it would seem that in reality he does not mean exactly what his expression might imply, for his contrast is not between religious beliefs, but between sovereignties. Nevertheless it might have been better to have put it differently. It is not in the kind of claims made for it that the Roman Church is different from others, though they are distinguished by their particularity and comprehensiveness, it is not even in the claim that the state should be subservient to the Church, for Judaism, Mohammedanism and New England Congregationalism have all made the same claim in their day; it is not even in the claim of a divinely guided head, set by some miraculous means beyond the possibility of error, for Mormonism and Doweism, and Lamaism and many others have had the same feature, it is rather in the special combination of these elements that marks the Roman position. It is not only a church but an international political power. It is not only that but a highly organized autocracy. Thus not only is there the inherent possibility conflict that exists between any religion and the secular state, but there is the added possibility of conflict existing in the relations of a foreign or external authority, and finally, in the democratic state, the possibilities of conflict between the ideals of freedom and despotism.

There is another feature of the situation as it exists in the ,'modern state," as that is conceived by the author, the state that seeks to separate entirely all matters concerning religion, all spiritualities, from purely secular and temporal affairs. It is so far an unrealized, and perhaps unrealizable aim, on account precisely of the "twilight zones" which the author discusses in his final chapters, having adopted the term coined by Cardinal Gibbons. But, so far as this separation has been effected, so far as the state ignores religion, so far it lays itself bare to control through its own machinery by any religious body sufficiently strong and well organized, that is, through normal political methods available of right to all citizens. An established Church is to some extent a regulated Church. In older countries centuries of conflict have produced checks of various kinds, concordats, laws of succession and so on, by which the state protects itself. The pure secular

democracy is open at any time to capture by legitimate constitutional means by an organization of which it does not recognize the existence. As democracy works out, a well organized minority that knows what it wants or whose leaders know what they want - can usually get it.

But whatever may be the final outcome of the evolution of the state in the future, near or distant, one thing is certain, and that is that the Constitution of the United States presupposes certain principles - as Mr. Marshall puts it, the "State which Jefferson created" claims that the seat of moral sovereignty lies in the "Civic Primacy of the People," and he concludes thus:

The seat of moral sovereignty in the state must rest either in the Civic Primacy of the People, which holds itself responsible to everyone, or in the ecclesiastical primacy of a Sovereign Pope, which holds itself responsible to no one. The primacy of the People and the primacy of the Pope are the sole claimants of that moral sovereignty. It cannot rest in both. The choice is with mankind.

From what has already been said it will be apparent that the reviewer at least is not prepared to admit this antithesis as absolute. The Jeffersonian conception does not seem to be the final form of the state. But that admittedly is as yet an academic question. What is quite clear is this, that the people of the United States, of all creeds, including Roman Catholics, have committed themselves to a certain form of government, and that being the case, the question as put does arise. But how it is to be answered is another matter altogether.

* * *

PROOF OF ROME'S POLITICAL MEDDLING IN AMERICA. Published by "The Fellowship Forum," Washington, D. C. Cloth, 125 pages. Price, $1.10.

WITH the exception of the preface of twenty pages, this little volume consists chiefly of extracts from official reports of the National Catholic Welfare Council submitted by the Council to the Roman Catholic Hierarchy of the United States assembled in conference in Washington, D.C., Sept. 22-23, 1920. If we are informed correctly, said Welfare Council was shortly afterwards dissolved by the Pope as being prejudicial to the power of the American Archbishops; but upon remonstration to him by some of the lower hierarchs it was resuscitated under the name of the National Catholic Welfare Conference. It is by all accounts a very active and influential concern. It comprises six departments: (1) The Executive Department, (2) Department of Education, (3) Department of Press and Publicity, (4) Department of Laws and Legislation, (5) Department of Social Action, (6) Department of Lay Organizations.

From these extracts it is apparent that the National Catholic Welfare Council has occasionally taken a hand in politics, for instance in the state of Oregon where it opposed legislation hostile to the private schools. We can see no wrong in such activities. The American Catholics have a perfect right to employ campaign literature and the ballot to safeguard what they consider to be their religious interests.

The N.C.W.C. is not a political faction. It conducts a bureau that watches our two great political parties in the interest of the moral and socio-economic welfare of the nation in general and in the interest of the Catholic religion in particular. We recognize in the N.C.W.C. a great political potentiality. If it should feel called upon in the eventuality of some great national issue to resort to political action, we credit it with sufficient influence to command the bulk of the Catholic vote roughly estimated at ten millions. That would normally decide a national election. Potentially, therefore, the N.C.W.C. holds the balance of power in national politics. We do not believe that it has so far seen fit to demonstrate its power as the political action committee of the American hierarchy. It has taken part only in minor political campaigns, as in the state of Oregon, and on the whole contented itself with acting as the political watch dog of the hierarchy. We have no reason to doubt that its aims are the best and purest and that its work hitherto has been anything but beneficent or at least legitimate. What may cause a certain discomfort to the impartial observer is this: the American hierarchy which possesses in the N.C.W.C. a sharp political sword is arbitrarily appointed to office by the Pope, a foreign

autocrat. It is he also who has created the N.C.W.C. and it exists only by his permission. It is his political weapon in the United States. One cannot help wondering at the possibilities of this great dormant power in the hands of a foreign autocrat. We must hope for the best.

The book is unquestionably thought-provoking and is superior to much so-called literature produced from Anti-Romanist sources. It labors, however, under the defect that it makes some uncalled for attacks on the Catholic religion as such and raises exaggerated charges against the papacy. For instance on page 15 it is claimed:

We believe enough has already been said to show very clearly that the papacy is in quest of temporal power, that if it had the might, it would bring America under its dominion as completely, as tyrannically and as bloodily, if necessary, as it did Spain in the days of the Inquisition.

The author has no cause to question the loyalty of the American Catholics. They stood the supreme test of it when they wholeheartedly supported the government in our recent war with Spain, a nation entirely Catholic. To wantonly insult the Catholic citizens of the country is to create sympathy for them, and this again simply tends to promote the interests of the Vatican.

The author has conclusively proven that the N.C.W.C. is a powerful political weapon in the hands of the Pope, but so in truth are certain ultra-Protestant organizations, through their immoderate attacks upon Roman Catholicism. The one is supported with Catholic money, the others with Protestant money. The Pope has every reason to be well pleased with both.

C. L.

* * *

MASONRY IN THE FORMATION OF OUR GOVERNMENT, 1761-1799. By Philip A. Roth. Published by the author. Cloth, table of contents, indices, illustrated, 187 pages. Price, $2.50.

THERE is one subject that is of perennial interest to American Masons, and that is the part played by members of the Fraternity in the early history of the country - indeed at all periods of its history. The little book now under review will meet a real need, and a copy should be in the library of every lodge that has such a thing, and every Study Club needs a copy among its works of reference. Sooner or later questions will arise whether such a figure in the story of the past was a Mason and if so, where and when was he made, and what offices did he hold in his lodge or Grand Lodge.

It is very hard to make the ordinary Mason realize the amount of tedious labor that is required to gather material of this kifid. They seem to think that the records of the past are as full and complete and as easily accessible as they are in this day of card indexes and loose leaf binders. As a matter of fact records in the old days were very sketchily kept in a large number of cases, and later no one cared anything about preserving such as were made. It thus happens over and over again that we know a man was a Mason through some casual incident, as that he held office in a Grand Lodge, that he had a Masonic funeral, or that he was spoken of as a Mason by someone in a position to know; while so far as any lodge records go no trace of his initiation or membership remains. A case in point is that of John Jacob Astor. We know definitely that in 1798 he was elected Grand Treasurer of the Grand Lodge of New York, and that is the only proof we have that he was a Mason. There are many other similar cases. It may well be that tradition may be correct that this or that noted man was a Mason, yet without some definite record it is not safe to accept mere hearsay. Another source of difficulty in getting at the facts is the great reserve practiced by Masons in early days. Benjamin Franklin, for an example, was an enthusiastic Mason, he was Grand Master of Pennsylvania and a member of the famous Lodge of the Nine Sisters in Paris; yet he never mentions Freemasonry in his autobiography.

Bro. Roth has arranged his material in a very useful way. The text gives us the history of the period with special reference to those historic figures who were Masons. As these are mentioned in the text, a biographical footnote is given arranged on a uniform plan. First a brief sketch of the chief incidents of the individual's life and at the end, in bolder type, what is known of his Masonic connections, with the source of the information. For reference a complete table of names is given after the table of contents.

A very large number of illustrations have been collected; there is a portrait of every personage of consequence who is mentioned, and many other old cuts are reproduced that add greatly to the interest of the work.

So far as we have been able to test the statements made, the work seems to be painstakingly accurate. And as the author gives his authorities it will be always easy to check what is said in any particular instance.

M. W. Bro. H. W. Dixon, Grand Master of Wisconsin, has officially approved and endorsed the book, and while this is in these days rather a matter of form, it is in this case fully justified, and we can say that it ought to meet with a warm welcome not only from the brethren of Wisconsin, but also by the American Craft generally.

M. T.

* * *

OLD SWORDS. By Val Gielgud. Published by the Houghton Mifflin Co. Cloth, 296 pages. Price $2.15.

THERE are fashions in everything, not only in clothes but also in ideas, in science and philosophy - where the prevailing mode is dignified by the term zeit geist - but also in fiction, and it is of fiction we now speak.

Indeed it is obvious, on reflection, that the tales people make up to tell others will reflect their desires and aspirations, and the popular tales will be those that fit the desires and aspirations of the majority. This can be seen without any instruction in Freudian complexes. In the same way such tales will be put in the framework of the possible or the real, as that is apprehended by the story teller and his hearers. In a bygone age the machinery involved magic and genii and gods from the machine, because they were all believed in as part of the scheme of things. In the much maligned and despised Victorian era civilization and convention and propriety and good manners were believed able to cope with all physical and moral difficulties, and the happy ending was demanded. But the generation that has been through the war sees things differently. Civilization is but scenery on a stage, it is only to the children and the country cousins that it seems real and enduring. Most of us know too well that it is not. We have seen it shaken, we have seen the flames of hell behind it, glowing luridly through the lath and painted canvas - and all this is reflected in the fiction of the day. Disillusionment is the keynote.

The author of the present work is of Polish descent and of English birth and education. We guess a grandson of one of the refugees of 1863. He seems too healthy-minded to be able to acquiesce in pure pessimism, so he picks up the pieces finally in an almost conventional happy ending, for which he is to be commended. The latter part of the tale - or rather the tale proper - is breathlessly thrilling, but the setting of the scenery is done too much in view of the audience. He has tried to combine a family saga with a tale of adventure, and technically the attempt is a failure; but it has given him an opportunity to draw a vivid sketch of pre-war Russia, and after-war Poland, or at least of the Russo-Polish frontier. The horrors depicted may seem overdrawn, but we doubt very much if they are. Very terrible things have happened in Eastern Europe since 1916, and though the author's knowledge does not seem to be first-hand, it is much of it, we fancy, not more than secondhand. But perhaps to dwell on this is beside the mark. It can be said that after glancing through Book I to get some idea of the antecedents of the characters, one enters upon a really exciting and well told story, in which the interest grows till the very dramatic end.

M

* * *

A BRIEF HISTORICAL SKETCH OF PORT CREDIT CHAPTER, No. 280. By Henry T. Smith. Privately printed.

THE author is Grand Scribe E. of the Grand Chapter of Ontario. The Chapter, the first history of which appears early in its life, was only instituted seven years ago. But there is some interesting pioneer history connected with the hall in which it meets, and which apparently is the property of Mississauga Lodge, No. 524, under the Grand Lodge of Canada in the Province of Ontario, to give it its full and rather perplexing title. At least it is confusing to those who do not remember that Canada was originally what is now divided into the Provinces of Ontario and Quebec, and which even in the memory of some of us still living were called Upper and Lower Canada.

The district was settled by United Empire Loyalists, people who on this side of the line were known and hated as Tories. However the hate and the reasons therefor have long passed, and everyone can admire the great sacrifices made by these emigrants to the northern wilderness for the sake of their loyalties.

In 1838 it was decided to build a new Methodist church. The work was carried out by the settlers with the aid of the Indians. Everything was done locally, even the nails were forged in the village blacksmith's shop.

The memory of pioneer days is rapidly passing away, and it is well that wherever possible such reminiscences should be recorded in permanent form.

THE International Masonic Association with headquarters at Geneva is publishing its Year Book of Universal Masonry (Annuaire de la Maconnerie Universelle). Owing to various reasons and perhaps lack of available funds, this has not been published for several years. It contains very useful information and statistics concerning Masonic bodies in all the countries of the world, drawn from official sources. The information is given in three languages, English, French and German. The address of each Grand Lodge is given and a list of the Masonic Jurisdictions recognized by it. The names and numbers of subordinate lodges, with the locality of each and the address of the secretary is a useful feature. It is not confined to symbolic Masonry, but gives also information regarding the Supreme Councils of the A. and A. S. R. and also Grand Chapters of the Royal Arch and Grand Commanderies of Masonic Knights Templar. The subscription price is five francs, Swiss; with postage and duty, probably about $1.50. We are very glad to hear that this is coming out again, as we have found it in the past a most useful work of reference; in spite of the fact that the last edition is now sadly out of date.

----o----

BOOK RECEIVED

Masonic Speech Making, by J. Walter Hobbs. Published by Masonic Record, Ltd. Cloth, Analytical Table of Contents, 118 pages. Price, $1.50.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE REVIEW OF "LABOUR AND REFRESHMENT'"

The enclosed letter from Bro. J. S. M. Ward speaks for itself. I have never found you unfair or refusing to give the other fellow's side even if you did not agree with him. So I am sending it along . . . If you don't want to use it, send it back to me and I'll print it.

Cyrus Field Willard, California.

Dear Bro. Willard:

Many thanks for your letter of Jan. 31. I was delighted to hear from you after so long a time. It was very good of you to take up the cudgels on my behalf with the critic who reviewed Labour and Refreshment in THE BUILDER, but his strictures on my views on the Companionage are not the section to which I take most serious exception. His last paragraph on the Passing of the Operatives contains, I am sorry to say, a deliberate distortion of the facts set out by me, an action I consider most discreditable to any reviewer, much more to a Brother Mason.

His phrase is this: "The production of a Minute Book of the Warrington Operative Stone Masons' Society, founded in 1832, is not evidence of the earlier existence of the Operative Ritual, and will fail to convince the critics of the merits of Bro. Stretton's views as Bro. Ward scornfully anticipates."

From this the reader of the review is entitled to believe that the only evidence of the existence of Operative rituals is this Minute Book of the Warrington Lodge,

whereas any person reading my article will find that the Minute Book was merely one of the corroborative pieces of evidence I produced.

Far from this being the only evidence, I quote from the actual rituals, still preserved in the archives of the Amalgamated Union of Building Trade Workers. The first of these is a written document of uncertain date but clearly preceding 1834, when it was replaced by printed rituals, and I print long extracts from it. The second document consists of a small eight page pamphlet entitled, "The Initiation Parts of the Friendly Society of Operative Freemasons." It was printed about 1833 or 1834. The proceedings are mostly in prose and shortened, whereas in the third document, another printed ritual of about the same date, there are verses, as there are in the written manuscript.

My article also quoted from R. W. Postgate, "The Builders' History," who likewise has definite references to certain ceremonies of initiation. Postgate is a Trade Union Official, not a Speculative Freemason, and somewhat contemptuous of us.

In addition I dealt with the evidence of Mr. William Williams, General Secretary of the Operative Stone Masons and Quarrymen, who not only showed that initiation ceremonies connected with a skeleton had at one time formed part of the Operative Trade Union System, but added that there were still secret rites carried out by the Quarrymen of Portland.

These were the facts on which my article was based, the testimony of a living witness and of three definite documents, whose exact whereabouts at the present moment I disclosed, thus enabling any critic to check my statements with the originals, and this reviewer, because they would tell against his line of criticism carefully ignores them, thus deliberately misleading anyone who has not seen the article itself.

Quite candidly it seems to me that THE BUILDER is so utterly biased that it is waste of time to expect any attempt at fair criticism at its hands.

I should like you to get the book and read the article for yourself and see whether my strictures are not fully justified. If you are subsequently moved to write to the Editor on the point you would be doing a real service to Masonic Research. There are two schools of Research, the old one, the so-called Authentic School, to which the Editor of THE BUILDER seems to belong, and the new School of Anthropological Research, to which I belong, but a paper of the position of THE BUILDER should at least refrain from making deliberate mis-statements, or if you like, at any rate, misleading statements.

Sincerely and fraternally,

J S M Ward

Bro. Ward is quite correct in asserting that he has produced evidence of the existence of a ceremony among Operative masons in the year 1832 - possibly a little earlier, and if this was the purpose of the article under discussion, he would be fully justified in his complaint. But he sought to prove, by the same evidence, the continuous existence of operative lodges, with ceremonial forms, from the pre-Grand Lodge era "up to 1832." Your reviewer found nothing in "The Passing of the Operatives" to strengthen the claim "for the truth of Stretton, and those like him, who claimed that they had found the dying remnants of genuine Operative pre-Grand Lodge Masonry." It was the particular emphasis which Bro. Ward laid upon the Minute Book of the Warrington Operative Stone Masons' Society, and the appeal he made to the magic of the name Warrington that prompted the criticism.

As to the MS. and Printed Rituals submitted by Bro. Ward, Mr. Sidney Webb, in his "History of Trade Unionism" finds them "nearly identical with those adopted by many of the national unions of the period, and [they] were largely adopted by the Grand National Consolidated Trades Union of 1834." Mr. Webb agrees with Mr. Postgate, quoted by Bro. Ward, in thinking that the Ritual was borrowed from

the Woolcombers' Union. Indeed, a similar ritual was published in Character and Effects of Trades Unions (1834) as that used by the Woolcombers. Further, there was a striking resemblance between the ceremonies, etc., of the Leeds Clothiers' Union, established about 1831, and those of the Builders' Union, the predecessor of the Operative Stone Masons' Society. Mr. Webb quotes a statement by a John Tester, who had been a leader of the Bradford Woolcombers' Union in 1825, and who published a series of letters in the Leeds Mercury of June and July, 1834, that "the mode of initiation was the same as practised for years before by the flannel weavers of Rochdale, with a party of whom the thing, in the shape it then was, had at first originated. A great part of the ceremony, particularly the death scene, was taken from the ceremonial of one division of the Oddfellows . . . and all that could be well turned from the rules and lectures of one society into the regulations of the others was so turned with some trifling alterations." In another letter Tester says the writer of the lecture book was Mark Warde. Mr. Webb says that Tester is not implicitly to be believed ' but that it seems probable that the rites of the unions were copied from those of an Oddfellows' Lodge, with some recollections of Freemasonry.

A. J. B. M.

[We have always thought that the distinction Bro. Ward has in mind, which he first suggested in his interesting and provocative work Freemasonry and the Ancient Gods, would be more accurately and happily expressed by the terms Historic and Comparative. Masonic research would be greatly impoverished if the comparative method was barred. Nevertheless, it must be borne in mind that it can never give the same degree of certainty that the historical method does, though to balance this its scope is much more extensive.

We would like to say once more that THE BUILDER is not responsible for the opinions expressed by our reviewers, and we are sure that there is not one of them but would properly resent any editorial dictation in regard to the way in which they were to deal with a work submitted to them for criticism.

Those interested in the subject of discussion may be referred to the article in THE BUILDER August and September, 1925, by Bro. Springett, and that by Bro. Meekren in November and December of the same year. Bro. Rippon also contributed an article to the discussion in February of the following year. Ed.]

* * *

THE PAPAL ORDER OF MALTA IN THE U. S. A.

The following Associated Press dispatches from New York clear up two points in regard to the Knights of Malta, or rather the Roman Catholic branch of the Knights of Malta, to wit: (1) that the Roman branch has established a chapter in the United States and (2) that in Europe only noblemen are members of this order.

As we know there are two other active branches of this order, one in Berlin dominated by the Hobenzollerns, and one in London of which King George V is the head. There is also a branch at Vienna, now somewhat dormant, controlled by the house of Hapsburg-Lothringin. These branches are all legitimate and trace their origin back to the first founding of the order at Jerusalem during the first crusade. One has no precedence over another. It was founded as a charitable order and is known officially as the "Knights of the Order of St. John of Jerusalem." It is also known as the "Knights of Rhodes" and the "Sovereign Order of the Knights of Malta." The Knights are also known as the "Hospitallers." The Knights of Malta is one of the oldest, proudest and most influential orders in the world. No one can belong to it in the Old World except a mighty nobleman, or in the New World except a mighty personage.

Of course there are the Masonic Knights of Malta, as there are the Knights Templar, and Knights and Princes of the Scottish Rite, but no historian wants to go into their history if he does not want the non-historians to call him all kinds of names and turn their backs upon him. The first dispatch is as follows:

New York, Saturday, April 7 - Cardinal Hayes has been informed by cable from Rome that he has been named grand protector of the American chapter of the Knights of Malta by decree of Prince Thuri, sovereign grand master of the order.

The Knights of Malta is a Catholic charitable organization and the American chapter was created last year by Pope Pius XI. In Europe only noblemen are members of the order.

The second dispatch which is from Rome, seems to confirm my idea that the Roman Catholic Knights of Malta are for the purpose primarily of assisting charities at Rome. If this is true the European streams have become so dried up since the war that the Pope has found it necessary to tap the golden streams of America.

Rome, Tuesday, April 10 - Pope Pius today received John J. Raskob, chairman of the finance committee of General Motors. Mr. Raskob is a charter member of the American chapter of the Knights of Malta.

The pontiff expressed deep appreciation for the contribution of the Knights of Malta for the upkeep of the Hospital of the Infant Jesus in Rome, in which the Pope is extremely interested. Since this gift of 500,000 lire (about $25,000) the institution has been able to care for 400 instead of 240 poor Roman children.

Should you consider it advisable to give the readers of THE BUILDER more information on this subject you are at liberty to publish this letter.

Burton E Bennett Washington.

* * *

PLURAL AND SINGULAR

On page 106 of the April, 1928, number of THE BUILDER Bro. Meekren intimates that blaest-belg is a later form than blaest-bel. The latter is only a scribal blunder. He says Zange and Galgen are plural forms. The brother is mistaken. Galgen happens to have the same form in both numbers, but so do sheep, deer, fish and many others.

Chester N. Gould, Illinois.

I must thank Bro. Gould for pointing out the regrettable "scribal blunder" in the article referred to. "Blaest-bel (i) g" is what should have appeared. Though even then the final "g" is only representative of the Old English letter.

In regard to Galgen I fear I must leave Bro. Gould to fight it out with the dictionaries. Deutsches Worterbuch of the brothers Grimm seems to bear out the statement that Galgen is a plural form with a singular (as well as plural) meaning. Galge is said to be the Middle High German form of the word, and that Galgen is the neuhochdeutsch; but it is added that it "is still also galge in the 17th century [aber auch galge im, 17 jahrh.]."

Zange I willingly withdraw; it was suggested as a plural form and I accepted it without sufficient consideration. Really it heips my general contention that the idiom under discussion is especially an idiosyncrasy of the English language.

In regard to sheep, deer and fish, and similar words, I should describe them as singular forms from which, for the sake of euphony (or some other reason), the plural ending has been dropped. "Sheeps," or rather "ships," is still current usage in English dialect, however. The plural form "fishes" is in common use together with the uninflected form, and it would not be easy to formulate a definite rule as to where one should be used and not the other. I have also frequently heard the plural "deers" among country people, which I am inclined to think is a survival of old usage. Shakespeare uses the form "trouts" which is now never used by educated people.

A is obvious that in dealing with words of this anomalous character it is quite possible to class them in different ways according to the point of view. The group of words dealt with in my article I should describe as plural in form, while those like "deer" and "sheep" are singular in form, though the two groups are alike in that the one form serves for both singular and plural meanings.

R. J. M.

* * *

THE CORRECT FORM OF THE SQUARE

There has been a discussion among some of the brethren in our lodge as to the right shape of the Mason's square. One brother says that it is wrong to have it marked with inches as that is a carpenter's square. I would like to know what you think about it.

T H. P. Illinois.

This question was dealt with in the Study Club for December, 1926, and February, 1927, in the series of articles on the "Precious Jewels." We expect the brother who thinks there is an essential difference between the carpenter's and Mason's squares derived his opinion indirectly (if not directly) from what Albert Mackey says in his Encyclopaedia. We give the passage in full:

SQUARE. This is one of the most important and significant symbols in Freemasonry. As such, it is proper that its true form should be preserved. The French Masons have almost universally given it with one leg longer than the other, thus making it a carpenter's square. The American Masons, following the delineations of Jeremy L. Cross, have, while generally preserving the equality of length in the legs, unnecessarily marked its surface with inches, thus making it an instrument for measuring length and breadth, which it is not. It is simply the trying square of a stonemason, and has a plain surface, the sides or legs embracing an angle of ninety degrees, and is intended only to test the accuracy of the sides of a stone, and to see that its edges subtend the same angle.

This is one of the occasions when this eminent student ventured into a field beyond his own knowledge, and attempted to decide a matter of fact from insufficient data. For actually there is not, and never has been, any essential difference between the squares used by carpenters and stone workers. At least not such differences as Mackey assumes. He seems to imply that French Masons were guilty of an innovation in making the square with unequal limbs. This is rather funny, because the French (and the Masons of Europe generally) have merely maintained the original form, while English speaking Masonry, or rather the designers of Masonic jewels and furnishings in English speaking countries, have introduced a new form for the sake, apparently, of its greater symmetry. From Mediaeval times up till the end of the eighteenth century all representations of Mason's squares show one limb longer than the other. In looking over a series of Masonic designs of different dates it is possible to observe the gradual lengthening of the shorter limb and the shortening of the longer one, till it is sometimes difficult to be certain at first glance if there be any difference between them.

There is absolutely no difference in the use of the square in different crafts. In all the square is used to test work, but also to set it out. And a square with a graduated scale on it is at times just as great a convenience for the stonemason as for the carpenter. When workmen made their own squares there would be no uniformity in size or proportions, and very few would be graduated, though apparently this was sometimes done. It is rather curious that the cut which illustrates this article in Mackey's Encyclopaedia actually shows a square with one limb longer than the other.

* * *

BOOKS WANTED

I would like to obtain a copy of The Unwritten Word by Dr. Marsh. I do not know where it was published but if any readers of THE BUILDER know where a copy can be obtained I should be very glad to hear from them.

J. R. Williams, Enterprise, Miss.

Another correspondent would like to obtain a copy of Letters on Masonry and Anti-Masonry Addressed to the Hon. John Quincy Adams, published in 1832; and yet another would like to obtain Symbols and Legends of Freemasonry by Finlay Finlayson.

The Builder Magazine

June 1928 - Volume XIV - Number 6

A Militia of Mercy

By BRO. R.J. NEWTON, Texas

BEGINNING in December, 1921, at the Annual Communication of the M. W. Grand Lodge of Texas, an effort has been made to unite the forty-nine Masonic Grand Jurisdictions of the United States, and other Masonic bodies, in a national humanitarian service organization to provide home relief and hospitalization for tuberculous Freemasons and tuberculous members of Masonic families.

More than six years have passed and the effort has not succeeded. When it is remembered that American Freemasonry did not unite during the World War for welfare work among the soldiers, at home and abroad, perhaps the failure to secure united action by the Craft in this work of salvaging sick men, women and children, who have some claim upon the Fraternity, cannot be charged to those who have worked for years in the face of heavy odds and every discouragement, to arouse the Craft to a recognition of the need for unity of action against tuberculosis, the greatest enemy of the American home today.

A strong sentiment has developed among the leaders of the Fraternity against any kind of national Masonic association, or organization. Perhaps they have good reason for such sentiment and we have no space to devote to argument to meet their opinions. The sentiment of the rank and file, the great inarticulate mass of American Freemasonry, may differ from the leaders' wishes and opinions, but it is difficult to secure any expression of their desires.

The National Masonic Tuberculosis Sanatoria Assoclation secured the interest and approval of twentysix Masonic Grand Masters, who either accepted a place on the

Association's Board of Governors, or appointed a representative upon the Board. Failure to win the approval and financial support of their Grand Lodges resulted in withdrawal from the Board and caused its disintegration. By eliminating the words, “national" and "sanatoria" from the name and by changing its plan of organization and curtailing its purposes, the Masonic Tuberculosis Association hopes to secure some measure of cooperation and financial support from Masonic bodies for a modified program of relief work.

Apparently it will become increasingly difficult to secure continuity of interest and action in any national Masonic association of official character, no matter what its aim or purpose. The different objections raised by the rulers of the Craft to any form of national activity are too numerous to be recited here. Some feel that any national association might develop into a national Grand Lodge, or create sentiment in favor of a national Grand Lodge, and few or none look with favor upon such an institution. Some contend that each Grand Jurisdiction and every Masonic Lodge should care for its own sick and help its own needy. However, few are doing so on an adequate scale, and few are making plans to do so. Where hospital care and home relief is provided in the home state, it leaves unsolved the problem of helping those who have migrated, and who will later migrate to the Southwest, seeking the benefit of the milder climate of that section.

In the face of proof of the need for a Southwestern Tuberculosis Sanatorium to save the lives of sick brethren from many states, and in spite of appeals for financial assistance for them, few Masonic leaders were found who would recommend that their lodges, or Grand Lodges unite in financing the erection, or purchase and operation, of a national tuberculosis sanatorium located in the Southwest.

So the effort to unite Masonic Bodies in the establishment of a tuberculosis hospital has not met with success. The final appeal made by the Tuberculosis Sanatorium Association was for funds with which to purchase an existing hospital in the city of El Paso, Texas which could have been purchased for $65,000 and which would have housed approximately one hundred patients. The response to this appeal was almost nil. The Sisters of St. Joseph purchased this hospital and it is operating today as St. Joseph's Sanatorium and rendering good service.

Apparently little difficulty was experienced by the Sisters in financing the purchase and operation of this institution.

THE MASONIC TUBERCULOSIS ASSOCIATION

The Grand Lodge of New Mexico will again appeal for financial help to all Masonic Bodies. They will not ask contributors to assume any part of the responsibility for management or to undertake to give continued support for the relief work they will undertake to do through the Masonic Tuberculosis Association. The latter will do what it can with the funds thus contributed. The movement to provide relief and hospitalization will not die, because it is the right thing for Freemasonry to do and it will be done. It must and it will be carried on, by those who believe in it, until it comes to a definite and successful conclusion.

In the past it has not been possible to appeal to Freemasons individually to assist in tuberculosis relief work, which was under the auspices of a purely Masonic body or association, because the approval, or consent of the bodies to which they belonged first had to be secured. It is now proposed to enlist the brethren, and other men and women, who believe in the principle of brotherhood, of relief and charity, and who have a real desire to serve their brethren and their fellows in an organization for humanitarian work.

THE ORDER OF THE HOSPITAL

Good men and women in sympathy with practical movements for the good of humanity, are invited to become Founder-Members of the Order of the Hospital of St. John of Jerusalem, which is a modern American revival of the ancient brotherhood which succored Pilgrims and Crusaders from the dawn of the Christian era, developed into the great medieval Order for the care of the sick and helpless, and serves the people of many European countries today.

Fraternity and charity to our own - in that respect the "Knights Hospitaller" will be in a sense similar to other fraternities with whose work you are familiar. But beyond that, and filling a place in the nation, our state and our community which no other fraternal organization has ever sought to fill to as great an extent, it is planned to lend a helping hand to sick and suffering humanity.

A National Sanatorium in the Southwest for consumptives - Protestant General and Special Hospitals in the large centers of population - relief of the sick, the poor and the helpless in our own home towns, through our own efforts and by cooperation with existing public and private organizations and institutions for public health and charitable work - all these and more are embraced in our program.

Anyone contributing any amount to the organization expense of the Order will thereby become eligible as a Founder-Member. The fee for initiation into the Preceptory, or Lodge of the Brethren of St. John, is five dollars, payable upon application. The fees for the four Orders of Knighthood are five dollars each, payable when conferred.

Wives, daughters, mothers and sisters of male Founder-Members will be admitted for one-half these fees. Later the fees will be increased. The dues will be small.

The "Knights Hospitaller" in various countries, except that they work each in their own way to achieve worthy ends of relief, are not under any common authority; in some countries they are altogether Catholic, in others Protestant. The Order in America, as in England and Prussia, is established as a Protestant organization. All Protestants of good character, eighteen years of age and over, are eligible to be elected members, and pending the establishment of Priories and Preceptories in the various cities and towns, application may be made direct to the Grand Commandery.

Our country needs this Order, and the time is not far distant when those who now enroll will be justly proud of the fact that they were Founder-Members of it.

THE PURPOSES OF THE ORDER OF ST. JOHN

Planned to fit the needs of any American community, large or small, is the program of the Hospitaller Order. Some part or parts of the following plan may be adapted to the needs of the smallest village or the largest city. Members of the Order will study the needs of their communities and seek to meet them as an organization in a practical way. Our motto is "For the service of humanity" and it is our purpose to help people help themselves.

I. RELIGIOUS

To propagate the principles of the Christian religion and to practice the teachings of the Founder of Christianity.

II. CHARITABLE

The encouragement and promotion of all works of humanity and charity in the relief of sickness, distress, suffering and danger, by the founding of institutions for such purposes under the auspices of the Order, and through cooperation with existing organizations and institutions in such work; to instigate movements, either state, county or municipal for the public relief of distress; and to cooperate with existing organizations having these aims in view. And finally, the extension of the great principle of the Order: Pro Utilitate Hominum.

III. INSTITUTIONAL

The establishment, and maintenance of a National Tuberculosis Sanatorium in the Southwest for the care of members of the Order, Masons and others.

To secure public provision for the care of indigent, migratory tuberculars.

The establishment and operation of General and Special Protestant Hospitals, and, in particular, of Maternity and other hospitals for the care of women and children, in cities where the local branch of the Order may be able to maintain such institutions.

The provision of Clinics and Dispensaries for the care of out-patients of hospitals.

The support of Visiting Nurses for home visitation and care of the sick.

The foundation of Training Schools for nurses and hospital workers.

The establishment and operation of Convalescent Homes.

IV. PHYSICAL TRAINING

The securing of Special Schools for the care and education of physically defective children.

The establishment and operation of Training Camps for the physical education of men and women, boys and girls.

V. HEALTH EDUCATION

The instruction of the Protestant public in the elementary principles and practice of nursing and hygiene, especially of the sick room.

VI. FIRST AID

The instruction of persons in rendering "First Aid" in case of accident or sudden illness and in transport of the sick or injured, and the promotion of popular instruction in methods of caring for sick and injured in peace and war.

VII. PUBLIC HEALTH WORK

To do all things which will promote the health and well-being of our home communities and of members of the Order and such other persons as may need or desire its services.

VIII. WAR WORK AND CALAMITY RELIEF

To furnish aid to the sick and wounded in war or during any calamity, and the promotion of such permanent organization for this purpose as may be at once available in time of war or in the event of any calamity.

The organization of Ambulance Corps and Nursing Corps.

The manufacture and distribution, by sale or presentation, of ambulance material, and the formation of ambulance depots in or near the centers of industry and traffic.

IX. RECOGNITION OF SERVICE AND BRAVERY

The award of Medals or Badges and Certificates of Honor for Humanitarian Service and for saving human life at imminent personal risk.

X. EXTENSION

The formation of City or Town branches of the Order to extend and carry out its purposes as above stated and as enlarged and developed in the future.

PLAN OF ORGANIZATION

The following is an outline of the form of organization of the "Knights Hospitaller":

THE PRECEPTORY

The unit of the Order is the Preceptory, or Lodge of the Brethren of St. John, the local branch, which consists of all members of the Order residing in and about the city or town where the Preceptory is located.

The duties of the Preceptory are relief of the sick and the poor of its city or town; aiding the Priory in the establishment and operation of a General or Special Hospital and in securing necessary public, state, county, or municipal hospitals, and aiding the Grand Commandery in the establishment and operation of a National Tuberculosis Hospital and in securing public tuberculosis hospitals; health education and first aid instruction of all members; public health work, campaigns for cleaner cities, etc.; cooperation in the Order's work in time of war; relief work in calamities; and the carrying out of the general purposes of the Order.

Three or more persons may secure the establishment of a Preceptory in their community by first joining the Order and then filing their petition for a charter.

THE PRIORY

The Priory is the union of all Preceptories in one or more counties, or in a certain designated territory or part of the State having within its area one of the large centers of population in which the Order plans for the establishment of a General or Special Hospital.

It will be the duty of the Priories to establish and operate General and Special Hospitals or to contract with existing hospitals for the care of the sick, including both pay and charity patients, with preference in the admission of patients to members of the Order and their families, Masons and Protestants.

THE PROVINCE

Every State and Territory of the American Union and all countries in North and South America will be a Province of the Order, under the supervision of a Provincial Prior who will have administrative jurisdiction over all work of the Order within its boundaries.

THE GRAND COMMANDERY

The sovereign authority of the Order rests in the Grand Commandery, which will determine the policies and direct the work of the Order throughout the United States, its Territories, and other countries, direct the National Sanatorium, which shall be conducted for the care of persons suffering from tuberculosis with preference in the admission of patients to members of the Order and their families, and Masons and Protestants, and grant charters to Priories and Preceptories.

RITUALISTIC WORK

The Preceptories will be authorized to confer the First Degree only - the Lodge of the Brethren of St. John. The four Knightly Orders will be conferred by the Priories. The Honorary Orders of Knighthood and Grand Crosses will be conferred by the Grand Commandery.

ST. JOHN'S HISTORY

The Order of the Hospital of St. John of Jerusalem, although one of the most ancient of existing societies, with Grand bodies in several European countries, has not previously been organized in America.

Medieval legend sets the beginning of the Order in the days of the Maccabees, with King Antiochus as the founder and Zacharias, father of John the Baptist, as one of its first Masters. A hospital existed in Jerusalem, with rare interruptions, from the very earliest centuries of the Christian era. This hospital was in the charge of the "Poor Brethren of St. John."

In the eleventh century there existed a Latin hospital, established by Charlemagne. This was destroyed by the Saracens in 1010, and in or about the year 1023, certain merchants of Amalfi purchased the site and built thereon a new hospital for pilgrims, dedicated to St. John the Baptist. From that day the Order ceases to be legendary and becomes historical.

This hospital at Jerusalem rendered important service to the Crusaders, and after the Holy Land fell into the hands of the Christians great gifts of land and treasure were made to it and the "Poor Brethren" became the "Knights of the Order of the Hospital of St. John of Jerusalem."

Originally the Order was purely eleemosynary, but later it took up the armed defense of pilgrims as a part of its functions and became an aggressive military force, joining in the defense of the Holy Land. It grew in strength and importance and branches were established in all parts of Europe, with the highest nobility of all countries serving in its ranks. Though originally instituted to serve a local need at Jerusalem, it became a universal society.

While the Knights Templar, which were also in existence at that time, were a purely military organization, the Hospitallers were primarily a nursing brotherhood, and although this character was subordinated during their later period of military importance, it never disappeared. In all their establishments the sick gave orders and the brethren obeyed. The Hospitallers, moreover, encouraged the affiliation with their Order of women, who devoted themselves to prayer and nursing the sick and wounded.

In 1291 the Holy Land had ceased to be in Christian hands and the Order was expelled. In 1309 it was established in Rhodes, which island was its home for more than two hundred years. From 1529 to 1798 its headquarters were in Malta. It was virtually destroyed in 1798, but was later reconstituted in various European countries and has grown in strength and usefulness until the present day.

The Order now exists in Germany and Italy as Roman Catholic bodies and in England and Prussia as a Protestant organization. The English body, which had then been several hundred years in existence, was chartered by Philip and Mary about 1550 and was rechartered by Victoria. It numbers among its members the royalty and nobility of England and rendered important service during the Great War through the St. John's Ambulance Association. It maintains at the present time a hospital in Jerusalem.

The Order of the Hospital of St. John of Jerusalem is now established in America as a Protestant organization. The primary purposes which it hopes to accomplish, according to its articles of incorporation, are: (1) The establishment and maintenance of a national hospital for the care of tubercular patients; (2) the establishment and operation of general and special hospitals throughout the United States.

The national headquarters of the Order will be maintained in the Advertising Building, St. Louis, Missouri. Local branches will be formed and chartered in all parts of the country to carry out these purposes.

CONCLUSION

The Order of the Hospital of St. John asks for the cooperation of all brethren, and the members of their families, who wish to serve their fellow men.

Older than the Order Of the Temple, tracing its lineage back to the dawn of the Christian era, and with a record of continuous service up to the present day, the Hospitaller Order has a long and glorious history of service and sacrifice in behalf of the poor, the sick and injured.

The work of the Order will not be limited to the care of the tuberculous. Nor will it be entirely limited to the members of the Order, to Freemasons and members of their families, or even to Protestants, although primarily designed to serve them. There is a great need for more, and larger, general medical and surgical hospitals in the cities and towns of America. There is a great need for Special Hospitals, for tuberculosis patients, for heart disease, for maternity cases, for cancer patients, for chronic and incurable cases of all kinds, etc. There is a great need for convalescent homes. These and other institutions may be provided by local branches of the Order of St. John according to local needs and according to the ability of the local branch of the Order to meet such needs.

In many cities and counties the local branch of the Order may take the initiative in securing, or cooperate in securing, county or municipal provision and support for the hospital needs of the city or county through bond issue campaigns, etc.

Many cities and counties need the services of clinics, or of additional clinics, and of public health visiting nurses. These may be provided by local branches, or county or municipal provision of same may be secured by local branches.

Many of the smaller cities and towns have no organized charity work and in such places the local branch of the Order may undertake to do the work usually carried on by Charity Societies.

A working branch of the Order can render great service and meet many needs and enlist its membership in every line of charitable, public health and social work, if it recruits a large membership and secures necessary finances.

The Order of the Mystic Shrine has been called "The Playground of Freemasonry." Today it is more than that because of its great service to childhood in its hospitals for crippled children. Perhaps the time may soon come, when the Order of St. John, whose membership will be largely composed of men and women with Masonic affiliations, or who are in complete sympathy with the principles and teachings of Freemasonry, may be called the "Service Branch" of the Craft, its "Life-Saving Crew," or "Red Cross Unit"; its "Ambulance Brigade or Hospital Corps." It may become, in truth, Freemasonry's "Militia of Mercy."

And this, even though membership in St. John is not based upon Freemasonry, or limited to Freemasons There are many men and women, who are Freemasons at heart, who will be glad to enlist in any way that they may serve the Craft, even though afar off. The qualifications for St. John are the same as the qualification for Freemasonry, in every respect, except the physical.

An Order like St. John, with its marvelous historical and religious background, whose chief objective is "Service," could not function, or succeed without admitting women to membership. They played an important part in the work of the Old Order in Europe and the Holy Land. They will likewise render great service in the New Order.

All men and women, who believe that any Brother or Sister, who for any reason is in distress, should be aided, with the primary object of helping them to help themselves, are members of the Order of the Hospital of St. John, AT HEART. They will be welcomed as members, IN FACT.

----o----

General James Oglethorpe: Benefactor and Freemason

By BRO. GILBERT W. DAYNES, Associate Editor, England

AMONGST the many outstanding and remarkable personalities of the 18th century there is one whose association with Freemasonry gives him a more than passing interest to the members of the Craft. James Edward Oglethorpe the youngest son of Sir Theophilus Oglethorpe (1650-1702) of Westbrook Place, near Godalming, Surrey was born in the Parish of St. James, Westminster, London, on the 1st June, 1689. It has been stated that he entered the English Army as an Ensign in 1710, but there is a regimental tradition, based upon old MS. Lists of Officers, that he received his first Commission in the 1st Regiment of Foot, or Grenadier, Guards in 1706. It is believed that his entry into the Army was through the influence of the Duke of Marlborough. He soon saw service abroad, but returned to England some time before the 9th July, 1714, when he matriculated at Corpus Christi College, Oxford. He could not, however, have continued his undergraduate course with any regularity, because we find him a Captain-Lieutenant of the 1st Troop of the Queen's Life Guards, and leaving England to join the Army of Prince Eugene, whose aide-de-camp he became before the close of the same year. He served with distinction throughout the Turkish Campaign, and was present at the siege and capture of Belgrade, in 1717. In connection with this campaign, James Boswell, in his life of Dr. Samuel Johnson, relates that, at a dinner on the 10th April, 1772,

The General told us, that when he was a very young man, I think only fifteen, serving under Prince Eugene of Savoy, he was sitting in a company at table with a Prince of Wirtemberg. The Prince took up a glass of wine, and, by a fillip, made some of it fly in Oglethorpe's face. Here was a nice dilemma. To have challenged him instantly, might have fixed a quarrelsome character upon the young soldier: to have taken no notice of it might have been considered as cowardice. Oglethorpe, therefore, keeping his eye upon the Prince, and smiling all the time, as if he took what his Highness had done in jest, said "Mon Prince (I forget the French words he used, the purport, however, was), that's a good joke; but we do it much better in England;" and threw a whole glass of wine in the Prince's face. An old General who sat by, said, "II a bien fait, mon Prince, vous l’avez commence:" and thus all ended in good humour.

After peace had been concluded between the Emperor and the Sultan, in 1718, Oglethorpe returned to England. On the death of his brother Theophilus he succeeded to the family estate at Westbrook, and resided there for some years. In October, 1722, he was elected one of the Members for Haslemere, in Surrey, and represented that ancient Borough and Market Town in Parliament continuously for 32 years. Lecky, in his History of England, in the 18th century, says of him:

Though a man of indomitable energy, and of some practical and organising talent, he had no forensic ability, and he was both too hot-tempered, too impulsive, and too magnanimous to take a high rank among the adroit and intriguing politicians of his time.

Oglethorpe would probably have remained an undistinguished member of Parliament had he not devoted his energies to improving the conditions, in London prisons, for prisoners for debt. This subject he made preeminently his own, and, by what he accomplished in the amelioration of that great national evil, became, perhaps, the most notable of the philanthropists of his day.

At this period imprisonment for debt was the cause of a vast amount of misery and ruin; and until Oglethorpe turned his attention to the matter glaring abuses in connection with its enforcement went on unchecked. In 1716 it is estimated that about 60,000 debtors were incarcerated in English and Welsh prisons. The mortality amongst these wretched victims was very high. Oglethorpe's notice to this appalling state of affairs was attracted, apparently, by the imprisonment in the Fleet of a friend of his, Robert Caster a man eminently skilled in Architecture, and the author of The Villas of the Ancients Illustrated, a costly folio produced in 1728 who had fallen from affluence into hopeless debt. Owing to his inability to pay even the accustomed fees of the Warder of his prison he was consigned to a house in which smallpox raged, where he contracted the disease and died. In 1729 Oglethorpe secured a Parliamentary enquiry into the terrible conditions obtaining in the Fleet and the Marshalsea, which was afterwards extended to those of other goals. A Prison Visiting Committee of 14 members of the House of Commons, with Oglethorpe as Chairman, was appointed. The Committee commenced their labors by visiting the Fleet and examining some of the debtors. It may be noted in passing that amongst the prisoners examined was Sir William Rich, Baronet, who

was a Freemason, having been a member of the Lodge at the Fleece in Fleet Street, London, in 1725. Many atrocities were revealed as the result of the three Reports of this Committee of Investigation, and their exposure put a stop to much barbarous and deliberate illtreatment; although Bambridge, the Warden of the Fleet, and other gaolers, who were indicted for their treatment of prisoners, were acquitted for lack of sufficient evidence.

Oglethorpe's endeavors in connection with prison reform did not exhaust his activities. A pamphlet entitled The Sailor's Advocate was first published in 1728. This was attributed to Oglethorpe, and in it the evils of impressment and other abuses countenanced by the Admiralty were clearly exposed. On the 31st July, 1731, he was created an M.A. at his University. During the same year he was elected a Director of the Royal African Company, of which the King was Governor, and in the following year became its Deputy Governor.

The Prison Inquiry with its disclosures particularly the hard lot of prisoners for debt brought to Oglethorpe's attention the problem of pauperism generally; and with a view of solving this problem he became the pioneer of, and took the leading part in, the movement which resulted in a Royal Charter being granted for a new Colony in America south of the river Savannah called Georgia, after King George II. In February, 1730, Oglethorpe met Viscount Percival, then M. P. for Harwich, in the Lobby of the House of Commons, and gained his sympathies with regard to this project. Thereafter long and protracted negotiations took place between the promoters and the Government. At one time it looked as if nothing would materialize, and Lord Percival in his Diary, early in 1732, states that he told Horatio Walpole, when discussing the matter:

We apprehended there was still a distrust that we sought our private advantage, whereas we had no view but serving the public, and I did not know how we came to be such knight-errants.

However, on the 9th June, 1732, a Charter was at last granted to Viscount Percival (afterwards 2nd Earl of Egmont); Edward Digby (eldest son of the 5th Baron

Digby); George, Lord Carpenter; James Oglethorpe, M.P.; George Heathcote, M.P.; Thomas Tower, M.P.; Robert Moor, M.P.; Robert Hucks, M.P.; Roger Holland, M.P.; William Sloper, M.P.; Sir Francis Eyles, M.P.; John Laroche, M.P.; James Vernon, Commissioner of Excise; William Beletha; John Burton, D.D.; Richard Bundy, D.D.; Arthur Blaford; Samuel Smith; Adam Anderson, and Captain Thomas Coram. Several of these gentlemen were Freemasons. For instance, George, Lord Carpenter was a member of the Lodge at the Horn, Westminster, in 1723, becoming Senior Grand Warden in 1730. Roger Holland acted as Junior Grand Warden on 13th April, 1732, although the name of his Lodge is unknown. John Laroche was, in 1731, a member of the Lodge at the Prince Eugene's Head Coffee House, St. Alban's Street. Mr. George Heathcote may perhaps be identified with the Mr. Heathcote of the Lodge at the Rummer Tavern, Charing Cross, and Mr. James Vernon may perchance be the Mr. Vernon who was a member of the Lodge at the Bedford Head, Covent Garden. It is also quite likely that some of the other Trustees were Freemasons, as we know James Oglethorpe to have been, although there is no record of then having been initiated. As will appear later on in this article there are records in the Colony of Georgia proving that Oglethorpe was a Freemason, but at present we have no evidence to show when or where he was made. In view of the interest taken by the Grand Lodge of England in this scheme of colonization, and the cooperation Oglethorpe received from well-know Freemasons, it is reasonable to suppose that he was made in England prior to the granting of the Charter in 1732.

In 1732 Oglethorpe published A New and Accurate Account of the Province of South Carolina and Georgia, and also An Essay on Plantations; or Tracts Relating to the Colonies, wherein he expounded his theory as to the advantages and general object to emigration. The settlers for the new Colony were selected from the unfortunate but worthy indigent classes who had failed in England, and also from the oppressed and persecute Protestant sects from Europe, particularly those from the Bishopric of Salzberg. In addition, the Colony was intended to exercise a civilizing and missionary influence upon the surrounding Indians, while inserted in its Charter was a most memorable clause absolutely prohibiting the introduction of slaves. One further clause may be quoted, which shows quite clearly the character and ideas of the promoters:

And for the greater ease and encouragement of our loving subjects and such others as shall come to inhabit in our said colony, we do . . . grant establish and ordain that forever hereafter there shall be a liberty of conscience allowed in the worship of God to all persons inhabiting . . . our said province, and that all such persons except Papists shall have a free exercise of their religion, so they be contented with the peaceable and quiet enjoyment of the same, not giving offense or scandal to the government.

The Trustees were to receive no salary, payment, fee or profit from the undertaking, nor be able to obtain any grant of land in the Colony.

Deputations were granted by the Trustees to influential people to enable them to collect money on behalf of the scheme, and subscriptions came in freely from private persons of every rank, as well as from various public institutions. The government supported it, and the Duke of Newcastle (himself a Freemason) and others remitted their fees of office upon the granting of the Charter, amounting to some hundreds of pounds. Southey, in his life of John Wesley, says:

No colony was ever established upon principles more honourable to its projectors: nor did the subsequent conduct of the Trustees discredit their profession.

Freemasons added their contributions to the rest. From the Newcastle Courant of the 30th December 1732, we learn that a Lodge, which does not appear to have ever come upon the roll of the premier Grand Lodge, "ordered a considerable sum of money to be distributed among the poor families sent to Georgia." A little later a subscription from all the Lodges under the premier Grand Lodge was organized for the same purpose. In the minutes of the Quarterly Communication, held at the Devil Tavern, Temple Bar, on Tuesday, 13th December, 1733, it is recorded:

Then the Depy Grand Master opened to the Lodge the Affairs of Planting the new Colony in Georgia in America, and having sent an Account in Print of the Nature

of such Plantation to all the Lodges, and informed the Grand Lodge That the Trustees had to Nathaniel Blackerby Esqr. and to himself Commissions under their Common-Seal to collect the Charity of this Society towards enabling the Trustees to send distressed Brethren to Georgia where they may be comfortably provided for.

Proposed that it be strenuously recommended by the Masters & Wardens of regular Lodges to make a generous Collection amongst all their Members for that purpose.

Which being seconded by Br. Rogers Holland Esqr. (one of the said Trustees) who opened the nature of the Settlement, and by Sr. William Keith Bart. who was many Years Governour of Pennsylvania by Dr. Desagulier, Lord Southwell Br. Blackerby and many others, very worthy Brethren it was recommended accordingly.

The Depy Grand Master and Br. Blackerby Treasurer informed the Grand Lodge that they would wait upon the Noblemen, and others Persons of Distinction, who are Members of this Society; for their Contribution to the charity of Georgia.

On the following 18th March, a further resolution was passed, at a Quarterly Communication held at the same place, which was as follows:

Resolved That the Masters of all regular Lodges who shall not bring in their Contribution of Charity Do at the next Quarterly Communication give the reasons why their respective Lodges do not contribute to the Settlement of Georgia.

The Grand Festival was held on the 30th March, and the next Quarterly Communication recorded was on the 24th February, 1735, but in the minutes of neither of these Meetings are there any references to this matter. Thus, from Craft

Records, we cannot tell the extent of the support given by the Freemasons to this deserving object. There seems, however, little doubt that this Colonization had the special sympathy and active support of the Brotherhood, no doubt on account of those Brethren who, headed by Oglethorpe, set the enterprise in motion.

On the 1st November, 1732, a meeting of the Trustees was held at which it was resolved that a civil government should be established at Georgia; that the first town to be erected should be named Savannah; that powers under seal should be entrusted to James Oglethorpe; that a surgeon and apothecary should go with the first settlers; and that the Rev. Henry Herbert son of the late Lord Herbert of Cherbury a Church of England Clergyman, should go a voluntary chaplain until a paid Clergyman could be supported and found. After attending this meeting Viscount Percival records in his Diary:

Thus, I hope, with the blessing of God, this noble, charitable disinterested and profitable design to the nation will take root and flourish, having taken all possible care for its success.

At length the move westward took place, and on the 16th November, 1732, Oglethorpe sailed with 35 families (comprising 120 persons) in the ship, Ann, commanded by Captain Thomas. They embarked at Graves-end, and arrived at Charleston Harbor, South Carolina, on the 13th January, 1733. The only casualties on the voyage were the deaths of two children, both under three months old. Oglethorpe thus became the first Governor of Georgia, a position he retained for nearly 20 years, and throughout that period not only received no salary or recompense, but expended large sums out of his own private fortune.

By the 31st January, 1733, the settlers had arrived at the site of the future town of Savannah. They set to work to clear the site for the buildings to be erected and Oglethorpe at once got on terms of amity with the Indian tribes, who inhabited the district. On 12th March he wrote to the Trustees as follows:

This province is much larger than we thought, being 120 miles from this river to the Alatamaha. The Savannah has a very long course, and a great trade is carried on by the Indians, there having above twelve trading boats passed since I have been here. There are in Georgia, on this side of the mountains, three considerable nations of Indians.... One of these is within a short distance of us and had concluded a peace with us, giving us the right of all this part of the country: and I have marked out the lands which they have reserved to themselves. Their King comes constantly to church, is desirous to be instructed in the Christian religion, and has given me his nephew, a boy who is his next heir, to educate.... We agree so well with the Indians that the Creeks and the Uchees have referred to me a difference to determine, which otherwise would have occasioned a war.

This same month the new Colony was visited by three or four residents of South Carolina, one of whom in an account of his experiences wrote;

Mr. Oglethorpe is indefatigable, and takes a vast deal of pains. His fare is but indifferent, having little else at present but salt provisions. He is extremely well beloved by all the people. The title they give him is Father. If any of them are sick he immediately visits them, and takes great care of them. If any difference arises he is the person who decides it. Two happened while I was here, and in my presence, and all the parties went away to outward appearance satisfied and contented with the determination. He keeps a strict discipline; I neither saw one of his people drunk nor heard one swear all the time I have been here. He does not allow them rum, but in lieu gives them English beer. It is surprising to see how cheerfully the men go to work, considering they have not been bred to it. There are no idlers here; even the boys and girls do their part. There are four houses already up, but none finished; and he hopes when he has got more sawyers to finish two houses a week. He has ploughed up some land, part of which is sowed with wheat, which is come up and looks promising. He has two or three gardens, which he has sowed with divers sorts of seeds and planted thyme, with other pot herbs, and several sorts of fruit-trees. He was palisading the town round, including some part of the Common. In short, he has done a vast deal of work for the time, and I think his name deserved to he immortalized.

In due course the town of Savannah was erected, to be followed subsequently by other settlements, such as Abercorn and Ebenezer, when other parties from England and the continent of Europe had followed, including many of Count Zinzendorf's Moravians.

On the 10th February, 1734, the first Lodge of Freemasons in Georgia was organized and became known as "The Lodge at Savannah." The founders seem just to have met together, without any formal ceremony of constitution, and to have appointed James Oglethorpe as their first Master, an office he seems to have held until he left the Colony about nine years later. He was succeeded, in 1743, by Noble Jones, who was the first initiate of the Lodge, having been made between the first Meeting and the 25th March, 1734. The formal Constitution of the Lodge did not take place until 1736, after the arrival of Roger Lacey. In Anderson's Constitutions of 1738, amongst the "Deputations sent beyond Sea," there is the following entry:

Weymouth Grand Master granted ..... Another to Mr. Roger Lacy, Merchant, for constituting a Lodge at Savannah of Georgia in America.

The only other Masonic reference to Oglethorpe that I can find is contained in A Memoir of General James Oglethorpe by Robert Wright, published in 1867, in which it is stated:

There is, or before the late strife there was, in Savannah a Bible his gift to a Masonic Lodge.

Oglethorpe spent a busy 15 months in exploring portions of his Province and organizing such parts of it as were being settled. There were defensive posts to be selected and manned. The town of Savannah had to be laid out, not merely for the present, but with an eye to its future possibilities and magnitude. The settlers had to have buildings erected for them as speedily as possible. Then, too, the

neighboring State of South Carolina had to be visited and numerous points settled, besides many meetings with the Indians and arranging treaties with them. As the Colony grew, and fresh settlers arrived, judicial and administrative powers, at first exercised by Oglethorpe alone, had to be delegated to others competent to carry them out.

In March, 1734, Oglethorpe committed the charge of the Colony to Mr. Thomas Causton, the Trustees' Storekeeper, with the title of Bailiff, and proceeding via Charleston, South Carolina, returned to England, arriving in June, 1734. He received a great welcome on reaching London. In the Gentleman's Magazine Mr. Urban offered a prize for the best design for a medal to commemorate Oglethorpe's benevolence and patriotism. It was subsequently cast, but after a few specimens had been struck off the die was destroyed.

Whilst in England Oglethorpe obtained two statutory enactments for the benefit of the new Province. One was an Act prohibiting the importation and sale of rum, brandy and other distilled liquors, and the other was an Act for rendering the Province of Georgia more defensive, by prohibiting the importation of black slaves or negroes. Governor Belcher of Massachusetts, and a brother Freemason, strongly approved of these measures, and in a letter to Lord Egmont stated:

I have read Mr. Oglethorpe's State of the New Colony of Georgia once and again; and by its harbours, rivers, soil, and productions, do not doubt that it must in time make a fine addition to the British Empire in America; and I still insist upon it that the prohibitory regulations of the Trustees are essential to its healthy and prosperous condition.

On the 20th October, 1735, Oglethorpe sailed from Gravesend, and was accompanied by John and Charles Wesley the Methodists who were to superintend the moral and spiritual welfare of the Colony. Although the vessel got as far as St. Helens it was detained for several weeks by bad weather, and it was not until the 10th December that it finally stood out to sea, arriving at Georgia on the following 4th February. Charles Wesley did not stay long in the Colony, and was back in

England in December, 1736. His place was subsequently taken by George Whitfield, who reached America in May, 1737. In the following year John Wesley, too, returned home to answer certain complaints made against him, and his commission seems to have been revoked. George Whitfield has preserved an interesting note upon Freemasonry, which Dr. Richard Rawlinson copied and forwarded in the following letter to his friend and Masonic brother, Thomas Towle of London:

Dr. Sir

As you preserve all relating to the Subject of Masonry I send you this from Mr. Whitfields Continuation of his Journal Lond. 1739. Oct. pag: 6.

Savannah in Georgia Friday 24 June 1738

To the great surprise of myself and people was enabled to read Prayers and preach with power before the Free Masons, with whom I afterwards dined, and was used with the utmost Civility. May God make them servants of Christ, and then, and not till then will they be free indeed.

What notions this Gent has of the Craft you may guess by his surprise and wish.

I am Sr. Yours to command,

13 Jany 1738/9 R. R.

It was during this decade that Alexander Pope immortalized James Oglethorpe by extolling his abundance of that Masonic virtue Charity. In his Imitations of Horace, Epistle ii (1733-1737), Pope wrote these well-known lines:

One driven by strong benevolence of soul Shall fly like Oglethorpe from Pole to Pole.

Back once more to the Colony, Oglethorpe was kept busy adjusting differences, satisfying discontented settlers and superintending the formation of several new settlements, including the town of Frederica. A considerable part of his time was spent investigating and dealing with the problem of defence against the Spaniards, including conferences with the Spanish authorities. Peremptory demands by the Spaniards for evacuation of part of the territory occupied by the settlers created further difficulties, and brought Oglethorpe's military qualities into full play. Troubles from within also added to Oglethorpe's anxieties. It was at this juncture that he received the following letter from Mr. Verelst, the Trustees' Secretary:

The Earl of Egmont, Mr. Vernon, and Mr. Thomas Towers give their service to you, and they with the rest of the Trustees have directed me to renew their desire for your presence in England as early as may be, for the approaching session of Parliament, which is expected to meet about the middle of January next; for without your presence they have no manner of hopes of any further supply, and then Georgia will be in a melancholy state.

This letter had its effect, and on the 29th November, 1736, Oglethorpe once more left America. When back in England he enlarged upon the Spanish danger. His Majesty sanctioned the raising of a corps for the protection of Georgia, and appointed Oglethorpe General of all his forces in Carolina as well as in Georgia. He was also appointed Colonel in that year, and on the 5t July, 1738, Oglethorpe, for a third time, embarked for Georgia.

On his reaching the Colony, Oglethorpe at once resumed control. In November, 1738, an attempt was made on his life by some mutinous soldiers, but it fortunately miscarried, the soldiers being caught and the ringleader executed. An arduous task now fell to Oglethorpe's lot, but by gaining the goodwill and friendship of the Indians, and thus creating a strong bulwark between the Colony of Georgia and the neighboring Spanish Colony, as well as by his clever defence he saved Georgia from the Spaniards during the years that followed the outbreak of the Spanish War of 1739.

Owing to serious financial matters Oglethorpe, in July, 1743, once more crossed the Atlantic. The English Government, by failing to honor his bills, cast a very heavy monetary burden upon Oglethorpe, from a part of which apparently he was never relieved. William Stephen was left in charge of the Colony as Deputy Governor, subsequently becoming President of the Colony when a form of civil government was established under a President and four Councillors. Lecky, in summing up Oglethorpe's rule over Georgia, says:

The administration of Oglethorpe was marred by some faults of temper and of tact, but it was on the whole able, energetic and fortunate.

John M. Bolzius, a pastor who accompanied some of the Salzburg refugees to Georgia in 1734, in his Journal, speaks of Oglethorpe, during the period just closed, as

a Man having great reverence for God and his holy Word and Ordinance; a cordial love for the servants and children of God; and who desired to see the name of Christ glorified in all places.

On the 15th September, 1744, at the age of 55, Oglethorpe married Elizabeth, only surviving daughter and heiress of Sir Nathan Wright, Baronet, of Cranham Hall, Essex.

Just as Oglethorpe was about to return to America once more the Jacobite Rebellion of 1745 broke out, and, promoted to the rank of Major General, he was attached to the forces of the Duke of Cumberland. He was repulsed, with some loss, at a minor engagement at Clifton in Westmoreland. His conduct in connection with this reverse became the subject of an enquiry by Court Martial in September, 1746; but although he was acquitted his military reputation suffered. On the 13th September, 1747, he was promoted Lieutenant Colonel, and was finally raised to the rank of General on the 22nd February, 1765.

Upon returning to England Oglethorpe resumed his place in Parliament, and after the Rebellion was over was continually in his place. In 1749 he was successful in getting an Act passed exempting the Moravians in England from the necessity of violating their religious convictions. About 1765 he ceased to sit in the House of Commons having failed to get re-elected. Throughout his Parliamentary career he was thoroughly independent and consistent. His political principles were high Tory, but he was a loyal subject and a strong advocate of the Protestant Succession. Bills for the benefit of commerce and the amelioration of grievances received his wholehearted support, and his success may be gauged by what he effected rather than for what he said.

In 1749 Oglethorpe was a candidate for the Royal Society. His Certificate of Candidature reads as follows:

The Honourable Lieutenant-General James Oglethorpe of Lisle Street, London.

A gentleman well versed in Natural History, Mathematics, and all branches of Polite Literature, being desirous of becoming a Member of the Royal Society, we whose names are underwritten do from our personal knowledge of him and his great merits recommend him as one who will be a useful member and every way qualified to promote the designs of our Institution.

This Certificate of Candidature was signed by William Hanbury (1728), Cromwell Mortimer, M. D. (1728), Peter Collinson (1728), Mark Catesby (1733), Sir Hans Sloane, Bart. (1685, and P.R.S. 1727-1741), Charles, Lord Cadogan (1718), and Martin ffolkes (1714, and P.R.S. 1741-1752). Oglethorpe was duly elected on the 9th November, 1749, and was admitted a week later. Such interest as he had at first in the Society must have subsequently evaporated, as on the 9th June, 1757, he was in arrear with his Subscriptions, and the records of the Society show that, as a consequence, he was "Ejected out of the Society."

In the later years of his life Oglethorpe was the friend of Johnson, Boswell, Goldsmith, Burke and Reynolds, several references being made to these friendships by Boswell in his Life of Dr. Samuel Johnson. Even before he became acquainted with the Doctor he was an ardent admirer of his works. In May, 1738, Johnson published his poem, London, and according to Boswell,

One of the warmest patrons of this poem on its first appearance was General Oglethorpe, whose "strong benevolence of soul," was unabated during the course of a very long lifethough it is painful to think, that he had but too much reason to be cold and callous, and discontented with the world, from the neglect which he experienced of his publick and private worth, by those in whose power it was to gratify so gallant a veteran with marks of distinction. This extraordinary person was as remarkable for his learning and taste, as for his other eminent qualities; and no man was more prompt, active, and generous, in encouraging merit.

In 1768 Boswell published his Account of Corsica, and shortly afterwards he tells us that the General called on him and said, "My Name, Sir, is Oglethorpe, and I wish to be acquainted with you." Continuing Boswell tells us:

I was fortunate enough to be found worthy of his good opinion, insomuch, that I not only was invited to make one in the many respectable companies whom he entertained at his table, but had a cover at his hospitable board every day when I

happened to be disengaged; and in his society I never failed to enjoy learned and animated conversation, seasoned with genuine sentiments of virtue and religion.

In passing I may mention that James Boswell was certainly a Freemason under the Scottish Constitution, and was one of those who subscribed to Wellins Calcott's Candid Disquisitions on Masonry, published in 1768.

The friendship between Boswell and Oglethorpe no doubt brought the latter into close touch with Dr. Johnson, and from 1772 onwards there are several references by Boswell to Dr. Johnson dining with the General. For instance, on Friday 10th April, 1772, Goldsmith being amongst those present, an interesting discussion on duelling took place, the General asserting that "undoubtedly a man has a right to defend his honour." He also took part in a controversy concerning apparitions, and quoted from his military experiences. Then, again, at a dinner in April, 1778, we learn that "General Oglethorpe declaimed against luxury." The last recorded occasion was in 1783 when Boswell states that "the General said he was busy reading the writers of the middle age." Some two years later, on the 1st July, 1785, General James Oglethorpe died at Cranham Hall in Essex.

Smollett, in his History of England, refers to Oglethorpe as "a gentleman of unblemished character, brave, generous and humane." Robert Wright, when summing up the General's life in his Memoir, before quoted from, states:

Oglethorpe's was no selfish benevolence; his sympathies were not absorbed by his own schemes; he was ever ready to assist the worthy, in whatever form was best suited to their wants or desires. Few books of merit were published in his time to which he did not subscribe in many cases for several copies, and while he liberally contributed to public charities, his private benefactions were considerable.

And thus we take leave of a man and a Mason whose life was one of singular variety and usefulness, and throughout which the principles and tenets of the Craft shine forth with steady brilliance.

NOTE

The following works were consulted: Encyclopedia Britannica Boswell's Life of Johnson, Lecky's History of England in the 18th Century, Turberville's Men and Manners of the 18th Century, Wright's Memoir of General James Oglethorpe, Transactions of the Historical Society, 4th Series, Vol. VI, and A.Q.C. Vol. XI. The quotation from the Records of the Royal Society was kindly supplied by the Assistant Secretary of the Royal Society.

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS AND R. J. MEEKREN

(Continued from May)

IN discussing the visit of Dr. Desaguliers to the Lodge of Mary's Chapel, and his reception as a brother, fully "qualified in all points of Masonry," Murray Lyon says that the fact that the members of the lodge and the learned Doctor

. . . so thoroughly understood each other on all the points of Masonry, shows that either in their main features the secrets of the old Operative Lodges of the two countries were somewhat similar, or that an inkling of the novelty had already been conveyed into Scotland.

Not impossible, of course, however unlikely it may seem, supposing a novelty to have existed. In this case some of those present who had received it might have assisted; but it is all guess-work, and guess-work founded on conjecture at that, for there is no proof that any new degree had then been invented. The very first known allusion to an invention is that in Dr. Stukeley's diary, under Dec. 28 of the following year, 1722, where he speaks of making two friends members of the Order of the Book, or Roman Knighthood. (1) Even if the Master's part was deliberately fabricated there seems no reason that has so far appeared to make us suppose it was done before August, 1721, the date of this occurrence.

Lyon also advances another argument in the following passage:

Some years ago, and when unaware of Desaguliers' visit to Mary's Chapel, we publicly expressed our opinion that the system of Masonic Degrees which for nearly a century and a half has been known in Scotland as Freemasonry, was an importation from England, seeing that in the processes of initiation and advancement conformity to the new ceremonial required the adoption of genuflexions, postures, etc., which in the manner of their use the country being then purely Presbyterian were regarded by our forefathers with abhorrence as relies of Popery and Prelacy (2).

Whatever weight this psychological consideration may have is all against the acceptance of a novelty from England, so at least it seems to us. The country was not less Presbyterian in 1721 than in the years before that. There is really far more likelihood of "genuflections" having survived in an old secret ritual to which each individual was introduced separately and to which he got accustomed in the corporate atmosphere, than in the acceptance of such ceremonies by the Craft en masse, or at least by lodges, as an importation from another and prelatical country.

In saying this we are not here advancing any alternative hypothesis, but only that, without the entirely conjectural premises imagined by Lyon, the natural conclusion from the facts cited would be this, that whatever the Masonry of London in 1721 may have been, it was sufficiently like that of Scotland to enable a member of the premier Grand Lodge to "work his way into" the "head lodge" (as the Schaw Statutes call it) of the Northern Kingdom. Gould (3) says of the incident that it

. . . may mean that Desaguliers passed a satisfactory examination in all the Masonic Secrets then known in the Scottish metropolis, or the words italicized [i. e. in all points of Masonry] may simply import in Masonic phrase that the two parties to the conference were mutually satisfied with the result.

This seems, whether so intended or not, to throw a cloud of innuendo over what in itself seems fairly clear. The phrase in the minute book is sufficiently in line with our present terminology to make very good and obvious sense. Gould's two interpretations either mean the same thing, in which case one was only a paraphrase of the other and hardly worth while, or else they imply, the one that Desaguliers may have been in possession of Masonic secrets unknown in Mary's Chapel, or that other considerations besides those included in our phrase, "strict trial and due examination," were taken into account (such as, for instance, his known position in the London organization) and that actually there may have been little or nothing in common, esoterically speaking, between them. Gould, in a number of places, both in his History and in various essays and articles on the subject, insists on the difference between English and Scottish Masonry at this period, and it might almost seem that his intention here was to lessen the force of a record that implies there was no essential difference in ritual matters. Certainly the natural implication of the whole record is that Desaguliers was formally and Masonically examined; such an examination would necessarily be in a mode that would also satisfy the examinee of the right of the examiners to question him. And finally the phraseology used does not indicate the slightest recognition of any deficiency of Masonic information in Mary's Chapel.

Gould seemed to depend entirely on Lyon for his estimate of the esoteric side of the early Scottish Craft, and it is now necessary to see what the considerations were from which the latter drew his conclusions. The first in order, and one that he

dwells on repeatedly is the following provision in the Schaw Statutes. These it mart he understood were formulated by the King's Master Mason in his official capacity, and had the force of law; although like all such regulations they were based on the customs and usages of the trade; and it may be added that the various provisions run closely parallel to those of the Old Charges. The passage in point is as follows:

Item, that na maister or fallow of craft be ressauit nor admittit wtout the numer of sex maisteris and twa enterit prenteissis, the wardene of that ludge being ane of the said sex and that the day of the ressauyng of the said fallow craft or maister be ordlie buikit and his name and mark insert in the said buik wt the names of his sex admitteris and enterit prenteissis, and the names of the intendaris that salbe chosin to everie persone to be alsua insert in thair buik. Providing alwayis that na man be atmittit wtout ane assay and sufficient tryall of skill and worthynes in his vocatioun and craft (4).

On this Lyon remarks:

The presence of so many masters was doubtless intended as a barrier to the advancement of incompetent craftsmen and not for the communication of secrets with which entered apprentices were unacquainted, for the arrangement referred to proves beyond question that whatever secrets were imparted in and by the Lodge were, as a means of recognition, patent to the intrant (5).

The last sentence seems somewhat obscure, but we take it that here the "intrant" is the candidate for the mastership, and that it means he already knew the secrets. He goes on to say.

The "trial of skill in ,his craft," the production of an "essay piece," and the insertion of his name and mark in the Lodge book, with the names of his six "admitters" and "intendaris," were merely practical tests and confirmations of the applicant's

qualifications . . . and the apprentice's attendance at such an examination could not be otherwise than beneficial to him because of the opportunity it afforded for increasing his professional knowledge.

To this one is inclined emphatically to dissent. Presence at an examination may help a prospective candidate in several ways to prepare to pass one himself, but not very much in gaining skill and knowledge and the apprentice's instruction was in the hands of his intenders. This could hardly have been "professional" instruction, which he would receive in due course working for his master. Another point, in the clause of the statutes referred to the requirement of the essay and examination comes last, as a proviso, and might be taken quite naturally as referring to a prior condition that had to be met, more especially as it is laid down at greater length in a preceding clause. Further, the reference to intenders does not read as if it referred to those who had instructed him as an apprentice, who were now being discharged, but as appointed to instruct him as a fellow of craft. But in what should he need instruction, seeing he had just passed an examination as to his professional fitness?

He refers to this again (6) after having given some typical excerpts from the minutes of Mary's Chapel ranging from January, 1600, to March, 1603. He notes that in such of these items as refer to the passing of fellows and masters that the custom of the lodge agreed with the old Statutes of 1598. Then a little later he makes the statement that

The attendance of apprentices in the lodge during the making of a fellow-craft is confirmed by the minutes of Nov. 26, 1601, Nov. 10, 1606, Feb. 24, 1637, and June 23, 1637. This fact demolishes the theory propounded by the representatives of the Grand Lodge of Scotland at the Conference on the Mark Degree, held at London in April, 1871 viz., that apprentices "were merely present at the constitution of the Lodge" for the reception of fellows of craft or masters, but "were not present during the time the business was going on."

Only one of these four critical entries is given by him, which runs as follows:

Tertio Martij 1601. The qlk day Blais Hamilton, prenteis sum tyme to Thomas Weir, present warden and frieman and burges of Edinbruch, is admittet and ressavit in fallow of craft of the massoun craft, and he's done he's dewitie in all poyntts as effeirs, to the satisfaction and contentment of the dekyn, warden, and haill Mrs. of the said craft undersubscriving and marking; and upon the haill premisses the said Blais Hamiltoun askit and tuik instruments fra me notar publico underwritten the scribe. Ita est Mr. Gibsone no'rious. (7)

The signatures and marks of those present, other than the secretary, are not given. Hamilton evidently received from the latter a legal instrument or certificate of the fact that he had been admitted a master, which would entitle him to the freedom of the trade in the city of Edinburgh. The point of the entry from Lyon's point of view must lie, not in its form, which is quite normal, but in the fact that it can be demonstrated that some one or more of those who signed it or appended their marks can be shown to have been at the time only apprentices. Thus if the name of such an individual be found in an earlier minute which records his being entered as an apprentice, and again in a later one as being received as a fellow, then it would follow that when he attested the intervening record he was an apprentice and present at the proceedings. He does not mention however the name or names in point.

Nevertheless it is not obvious how such records, whether few or many, demolish the theory alluded to above. To do so logically requires an unexpressed premise. Put formally the argument runs

N. or M. was an apprentice. He signed the minutes.

Therefore, an apprentice was present during the whole proceedings of the lodge.

It is obviously a non sequitur as it stands, and requires the introduction of some such step as this;

Everyone signing the minutes was present in the lodge throughout the whole proceedings.

Quite obviously this would be a pure assumption, though of course it might be in any given case a true one. Nevertheless the fact that Masonic lodges all over the world, outside the United States (and in the United States before 1830 or thereabouts) require in theory the presence of all grades when the lodge is formed and opened, and that those of a lower degree retire when there is any work to be done in a higher one, and return when that is concluded, it would seem that the theory of the Scottish representatives at the Mark Degree Conference is not disproved by these minutes, though they do not, of course, establish it. But it remains a possibility.

One more assertion is made by Lyon in favor of his thesis, and that is that apprentices were sometimes elected to the chief offices Deacon or Warden of the Lodge of Kilwinning. He cites no record but seems to promise it later on in his work, though this we have been unable to discover. Gould however (8) refers to an account in the Freemason's Magazine for 1863 of this old lodge, as a reference in support of the same assertion, and in another place (9) he states that the Earl of Cassilis was elected a Deacon (principal officer) though not received as a Fellowcraft till the next year. This gentleman distinguished himself, by the way, at the battle of Marston Moor, fighting for King Charles I. Ashmole was also in the Royalist service, acting as a Quarter Master at Oxford, the Royalist headquarters, while Col. Mainwaring, who was initiated with him at Barrington, was in the Parliamentary forces. The possible significance of these and like facts Robert Moray or Murray, for example, was initiated by some members of the Lodge of Edinburgh at the siege of Newcastle a few years before has, curiously enough, never been emphasized. There may have been other and more practical reasons than mere curiosity, or desire for good fellowship, that prompted these men of high social position in stormy political periods to seek to unite themselves with a widespread fraternity. However, returning to the subject in hand, it certainly seems that the election of an earl, who had just joined the lodge, to the chief position was

at least exceptional, and probably a purely formal honor. It seems that an active deputy was also elected to do the work. There have been cases where a lady has been appointed honorary colonel of a regiment, but it is not to be supposed that she would know very much about its administration and discipline. The position of the apprentice was by the nature of the case subordinate, and his election to preside over a lodge would be exceptional even if the question of degrees be left entirely out of consideration. Each such case would have to be judged on its merits. Gould insists very strongly on the differences between the Masonries of the two kingdoms, and we believe there was a great difference; but it lay rather in their organization and their relationship to the body politic than in the esoteric secrets, whatever these may have been. The lodges in Scotland seem to have taken the status and functions, to a varying extent, of gilds, a status and function that was really foreign to their original character and purpose, and this led to all kinds of compromises and complications. Thus it seems that grown men, though fully competent professionally, and actually employing other men, and even having apprentices of their own, in some cases ranked only as Entered Apprentices (10). Such individuals could have been apprentices only in a purely formal sense, and were in fact small masters, without the "freedom" of the city. When matters got into such an abnormal state the further anomaly of choosing an apprentice to preside does not seem so extraordinary. We have then to consider its real bearing on the claim that receiving a "fellow craft" involved no further esoteric ceremony.

In the two cases cited by Gould (11) the latter was where a nobleman was chosen, apparently in his absence, and a deputy elected to do the work. This hardly seems a safe instance to build on. In the other we are told that apprentices were "not infrequently" chosen to preside pro tem, when the Deacon was absent. This again is not conclusive, and could hardly be so unless there were a definite record of an apprentice acting as Deacon or Warden when other apprentices were received as fellows. This would certainly be an amazing anomaly in any case, whether there were secret ceremonies or not.

There is just one more point to be made before we pass on from the consideration of Lyon's views; and that is why did the Schaw Statutes, and other regulations based on them, insist that no one was to be received as a fellow without at least six masters and two apprentices? Lyon's suggestion as to the masters is possible enough from the practical point of view, but there is no practical reason for the

apprentices being there. The supposition that it was for its educative value is simply ridiculous. Lyon was unacquainted (at least he gives them no consideration) with the vestiges of ritual evidence that have come down to us. It certainly seems that this regulation merely embodied a ritual requirement. If so it is quite impossible to say what the presence of apprentices really implied from the bare record that they were there.

SUMMARY OF LYON'S ARGUMENT

We have given so much space to Lyon because his conclusions have been largely used by the other proponents of the single initiation hypothesis in its various forms. And it may be as well to briefly summarize his position. He insists that the legal requirement for the presence of apprentices when a fellow or master was received is proof that there were no ritual secrets involved peculiar to the higher rank which were unknown to the lower. This is really the chief foundation of his argument. He further deduces from the bare and laconic references in the early records of the old lodges and from the fact that in some cases individuals has apparently "made masons" single handed, that the ritual or ceremony must have been of the barest and simplest character, consisting (we judge, though has does not definitely say so) of the administration of an oath of secrecy and the communication of a word, which may also have been accompanied by a grip, and possible a sign or signal of some kind. He minimizes the effect of the few minutes that seem to hint at something more as being exceptional, although he uses the equally exceptional cases, of men ranking as apprentices being chosen to preside in the lodge, to support his own contentions. He also advances a psychological argument based on the Presbyterian prejudices of the Scotch which would tend to make them object to "genuflexions"' and other like ritual elements, as Popish and superstitious, and that in consequence they would not have employed anything of the kind in their form of "entering apprentices," or "making masons," though he does not seem to think that this prejudice would have tended to hinder the adoption of such ritual practices imported from England in the eighteenth century!

HUGHAN’S THEORY OF DEGREES

From Lyon we go next to William James Hughan. It must be remembered that all the brethren we have mentioned were partially contemporary with each other. It does not appear, so far as we have been able to discover in their work, that Oliver ever corresponded with Lyon and Hughan, but he did with Mackey and Albert Pike, and these two latter brethren were in touch with them. The views of all four were thus, apparently, worked out more or less in communication with each other before they were published.

Hughan's name is associated chiefly in connection with the manuscript Constitutions or Old Charges. Although sundry copies had been previously published in the Masonic press, in full or in part, he was the first to issue a critical edition of as many as were then known. In a paper read before Quatuor Coronati Lodge in 1897 he says that he and Lyon had been working on this subject for over thirty years, and that it was their considered judgment that

. . . until the second decade of the last century [1720] there was but the one simple ceremony never were brethren required to leave the lodge because a higher degree was to be worked for which they were not eligible but whether Apprentices, Fellow Crafts or Master Masons, all were equally entitled to be present, irrespective of any notion of Degrees whatever. In other words, so far as we can determine, in the light of duly authenticated facts distinct and separate Masonic degrees are never met with, alluded to, or even probable, prior to 1716-7 (circa) (12).

He goes on to say that he believes in the great antiquity of the Fraternity, in the continuity of the Freemasonry of today with that of the Middle Ages, but insists that "the antiquity or continuity of Freemasonry is one thing, and that of Degrees quite another." In which statement all must agree. The paper referred to contains a summary of the argument and the kind of evidence on which his opinion is based. In matters of this kind reference to the original documents is really essential for complete judgment; with the best will in the world to be fair and impartial a writer's selection of evidence will be colored by his own views. This we painfully realize in trying to fairly summarize the arguments of these brethren with whose conclusions we do not ourselves agree.

A CHIEFLY NEGATIVE ARGUMENT

Hughan states his purpose as being that of examining "the chief arguments in support of the alleged antiquity of two or more distinct Masonic ceremonies," so that in a sense it is rather critical than constructive. His criticism can be more compendiously handled when we reach the arguments on the other side, at present we will pick out the evidence offered for his own view that has not already been mentioned in presenting Lyon's argument. Yet, as Dr. Chetwode-Crawley pointed out in discussion, his conclusion does seem to rest more on lack of positive evidence for, rather than unambiguous evidence against, which makes it very difficult to summarize his argument. He says:

As to the proof of the existence of two or more separate degrees in England, prior to the last century, where is it to be found? Certainly not in any of the "Old Charges" which were the common property of the Lodge Company, or Fellowship, and were more Specifically addressed to the Apprentices though all grades were addressed therein: "Brethren and Fellows" included all the craftsmen in the Lodge when the scroll was read; an examination of the text of any or either of these ancient documents exhibiting the fact that three classes were then recognized and usually termed Apprentices, Fellows (or Journeymen) and Masters; the last of the trio sometimes meaning a Master Mason (being a skilled workman or employer) and at other times the Master of the Lodge, according to the context, and as illustrated in my "Old Charges of the British Freemasons," 1895.

These old Regulations reminded the senior brethren of their duties as well as instructed the neophytes. Had there been distinct degrees during the 17th century, it is not easy to explain such a uniform silence thereon in all these scrolls, particularly in the later versions containing the "New Articles," first met with about two hundred years ago. (13).

From this extract the negative character of the argument can be seen. The assumption is that had there been two or more secret ceremonies appropriate to the two or more grades that are mentioned, they too would have been distinctly spoken of. This is possible, but hardly certain, especially as there is only the barest allusion to anything esoteric, other than trade secrets, in any case. So little, indeed, that it would be even possible to argue, except for some of the latest documents, very close in date to the period in which degrees do appear, that there was absolutely nothing of this sort implied. Another point that might be made is that these "scrolls" seem to have been used in some places after the critical period, and it might be argued if used then in conjunction with a degree system why not before? But this could of course be countered by saying it was in such cases due to the inconsistencies consequent to a period of transition.

He refers to the initiation of Robert Moray at Newcastle, by certain members of the Lodge of Mary's Chapel, present with the army at Newcastle in 1641. The minute runs as follows:

At Newcastell the 20th day off May 1641. The quilk day ane serten nomber off Mester and others being lafule conveined doeth admit Mr the Right Honerabell Mr Robert Moray, General quarter Mr off the Armie off Scotlan, and the same bing aproven be the hell Mester off the Mesone of the Log off Edenbroth, quherto they heaue set to ther handes or markes. (14)

The important part of this may be modernized and Englished thus:

The which day a certain number of Masters and other [members] being lawfully convened, did admit [as] Master the Rt. Hon. Mr. Robert Moray, Quartermaster General of the Scottish army, and the same being approved by all the Masters of the Masons of the lodge of Edinburgh they have set thereto their hands or marks.

Hughan comments on this by saying that

The title of Master, thus conferred, was complimentary only, not a "degree," for even at the "making of masters" then, and for many years subsequently, the presence of two Apprentices was necessary to make the ceremony complete.

For this he refers to the provisions in the Schaw Statutes that have been already discussed in dealing with the position of Murray Lyon.

He then goes on to the initiation of Elias Ashmole at Warrington some five years later. The entry in the diary is as follows:

1646, Oct. 16, 4:30 p. m. I was made a FreeMason at Warrington, in Lancashire, with Coll. Henry Mainwaring of Karincham in Cheshire. (15)

There is no further allusion to the Craft till 1682 when he attended a lodge at Masons Hall in London on March 11, having received "a summons to appear" the previous day. He says:

Accordingly I went, & about noone were admitted into the Fellowship of Free Masons, Sir William Wilson Knight, Capt. Rich: Borthwick, Mr. Will: Woodman, Mr. Wm. Grey, Mr. Samuell Taylour, & Mr. William Wisc.

I was the Senior Fellow among them (it being 35 years since I was admitted). There were present beside my selfe the Fellowes after named:

There is no need to give these names here, but he concludes by saying they all dined.

. . . at a Noble dinner prepaired at the charge of the New accepted Masons.

Regarding this Hughan remarks:

Ashmole was made a Freemason in 1646, and other gentlemen were likewise "accepted" in 1682, whatever that may mean; just as we read later on of other receptions at Alnwick, Scarborough York, etc., but there is not the slightest reference to more than one ceremony, neither do we ever meet with entries of meetings at which Apprentices were excluded because of not being eligible for a higher degree.

And he goes on to say that "we know there were visitations" by members of English and Scottish lodges between the two countries so that there "must have been some common basis to work on." From which it would follow apparently that there being no more than one degree in Scotland there was only one in England. This however is not explicitly stated, and it is obviously not conclusive. A Scottish E.A. might visit an English lodge today and be present all through the proceedings if there were no work in a higher degree.

It will be noted that Hughan says that certain "gentlemen were 'accepted' in 1682." Ashmole speaks of them as the "Newaccepted Masons," but he previously said they "were admitted into the Fellowship of Free Masons," and in the next sentence uses the same word of himself. What is obvious is that Ashmole became a Fellow when he was "made" in 1646, and that the candidates on the later occasion were also made, or admitted Fellows. But Hughan says that to suppose there were two ceremonies performed on the same occasion, two degrees conferred at once, "is wholly fanciful."

He then refers to the lodge at Chester mentioned by Randle Holme, and the "Accepcon" discovered by Conder in the records of the Mason's Company of London, but we get only further instances of individuals being "made" or "accepted." He quotes Conder as authority that in the records of the Mason's Company the term master often described "one able to undertake work as a Master of his Art or Craft," and that

There is no evidence of any particular ceremony attending the position of Master Mason; possibly it consisted of administering another and a different oath from the one taken by the apprentice on being entered and presented by his Master.

In commenting on this Rylands (also a member of the Mason's Company) said in a note to this article:

On being made free the man became a member of the Company and a fellow of the Craft, though this term is never used in the Books at the same time he was "admitted to be a Master," Mason understood, as he was not Master of anything else. (17)

This is important, as it shows that the impression these two authorities had gained from their close study of the records of the London Company was that Mastership, if it were not merely another name for the same status as Fellowship, was the necessary qualification to become a Fellow.

To return to Hughan, he next refers to Plot's often quoted account (18) and the note made by Aubrey respecting the "adoption" of Sir Christopher Wren (19) in which as in the records of the Mason's Company there are no references to a second degree. As both authors were non-Masons this does not seem to carry much weight. The next reference is to the Alnwick minutes and orders, the latter dating from September, 1701. The fifth of these requires:

Thatt noe mason shall take any Apprentice [but he must] enter him and give him his charge within one whole year after.

And the ninth runs

There shall noe apprentice after he have served seven years be admitted or accepted but upon the Feast of St. Michael the Archangel (20).

Michaelmas, Sept. 29, was the day these "orders" were confirmed and is called the "Gen (11) Head Meeting Day." Hughan says that the minutes, which run from 1703 to 1757, contain:

Not even a solitary reference to Masonic degrees, the "admittances" (or Initiations) from first to last being recorded in the customary manner.

He adds that this lodge (which was to the last operative in character) never surrendered its independence though "there was undoubtedly a common bond" between it and lodges under the newer regime. As for example a visitor was present at a meeting on Christmas Day 1755 from Canongate Kilwinning Lodge of Edinburgh, long after the three degree system was established elsewhere. The inference does not seem altogether to support Hughan's opinion.

Indeed Gould remarks, in his History, that throughout the entire series of the Alnwick records, with the obscure exception of the twelfth of the "Orders," there is nothing from which, taken by themselves, even "by the greatest latitude of construction," it could be inferred that secrets of any kind were communicated to the brethren of this lodge. It would almost seem that this proves too much. If no

esoteric secrets are referred to at all, except in one rule which might well be understood as referring only to trade and personal affairs, how is the absence of degrees supported by these records ? The apprentices were "entered and charged," the fellows were "made free and admitted," that is definitely recorded, but no hint is given as to what was implied by these phrases. It seems open to any interpretation. The point is quite important; the records have to be interpreted in any case, and such interpretations are inferences. No one inference is more "fanciful" than another if made with due regard to logic.

NOTES

(1) Gould. History of Freemasonry, Vol. 3, p. 40, note 6.

(2) Lyon. History of the Lodge of Edinburg, p. 153.

(3) Gould. Op. cit., Vol. 3, p. 17, note 3.

(4) Lyon. Op. cit., p. 10.

(5) lb., p. 17.

(6) lb., p. 74.

(7) Ib., p. 73.

(8) Gould. Op. cit., Vol. 3, p. 56, note 3.

(9) Ib., Vol. 2, p. 15.

(10) Lyon. Op. cit., p. 31.

(11) Gould. Op. cit., Vol. 2, p. 14, and Vol. 3, p. 56.

(12) Ars Quatuor Coronatorum, Vol. 10, p. 127.

(13) lb., p. 128.

(14) Lyon. Op. cit., p. 98.

(15) The entries are given in full by Gould. Op. cit., Vol. 2, p. 264, and also Concise History, pp. 112 and 116.

(16)Conder. Hole Craft and Fellowship Masons.

(17) A.Q.C., Vol. 9, p. 36.

(18) Gould. Concise History, p. 119. See also the larger History.

(19) Ib., p. 120.

(20) Gould gives the Alnwick Statutes in full. History, Vol. 3 p. 14, et seq.

(21) Hughan. Masonic Sketches and Reprints, American Edition p. 112. Also Gould, Concise History, p. 191 and the larger work Vol. 3, pp. 23 and 153.

----o----

The Legend of the Cross

By BRO. CHARLES H. MERZ. Ohio

WHILE there is no symbolism of the cross to be found in the early degrees of Ancient Craft Masonry, probably because it was regarded by the inventors of these degrees only in its character as a Christian sign, yet we find it referred to under the name of the "rode" or "rood" in the Halliwell MSS. of the 14th century. The early Operative Masons made frequent allusions to it and in the high degrees it forms an important symbol.

No matter what interpretation be given to it, it must always prove an interesting subject for study.

The unconsciousness that the cross had any other relation than that pertaining to the crucifixion of Jesus illustrates a prevailing lack of historical knowledge. Far back in the twilight of the pictured history of the past, the cross is found on the borders of the River Nile. A horizontal piece of wood fastened to an upright beam indicated the height of the water in flood. This is one, so-called, origin of the cross.

The cross has been revered by every nation as an emblem of life and regeneration. It bespeaks evolution in religion. It is the product of time, beginning with one thing and ending with another. It is found in Peru, Egypt, India, Assyria, Chaldea, Babylonia, China, and Phoenicia.

The figure of a man seems inseparably connected with the cross but this figure was a later addition. It had its origin with the Hindus who portrayed the god Vittoba as a man crucified in space. The Secret Doctrine states that not one of the world's Saviours actually suffered death on the cross, that crucifixion is a spiritual and not a physical fact in nature, symbolizing a sacrifice.

The early Christians revered the cross as the way of the truth and the life. They had no knowledge of a crucified Saviour. Jesus was worshipped as the lamb. In the course of time the lamb was pictured as leaning against the cross. About the year 680 A. D. it was decided to substitute the man for the lamb. It is stated that the earliest figure on the cross was one crucifix presented by Pope Gregory to Queen Theodolinda of Lombardy. It is certain that while the cross as a sacred or mystic symbol dates from the remotest antiquity, and its use as an instrument of punishment is scarcely less ancient, there was no connection between the two before Christianity.

The symbolic cross of many shapes may be resolved into four primitive forms:

(a) The Greek cross found on Assyrian tablets, on Egyptian and Persian monuments, and on Etruscan pottery.

(b) The crux decussata or oblique cross, vulgarly called St. Andrew's cross, no less common in ancient sculptures.

(c) The Latin cross or crux immissa, found on monuments, coins, and medals, before Christ.

(d) The tau cross, crux commissa, or patibulata, a mystic symbol of very ancient origin, probably a phallic emblem, thought by archaeologists to be the oldest form, the Greek cross being its double.

(e) The crux ansata, the tau cross combined with a circle, as in the hands of the Egyptian divinities the symbol of life and immortality.

There are extant many legends of the cross. The Talmud, held by the Jews in as high esteem as the Bible; contains hidden in its depths innumerable pearls and many priceless treasures. At the same time it contains many passages whose conceits are puerile. It presents many strange mixtures of history interwoven with fiction, as well as many curious illustrations of the Masonic system.

The following Mediaeval legend will prove interesting and instructive:

Adam was weary of life and longed to die. Calling his son, Seth (Sut, Set or Typhon), he said: "Go to the gates of Eden and ask St. Michael to send me some of the oil of mercy God promised me when he thrust me out of Paradise." Seth replied, "I know not the way." "Go by the valley that lieth to the eastward," said

Adam. "There is a green path along which you will find blackened footprints, for where my feet and the feet of your mother trod in leaving the Garden, no grass has since grown."

Seth found the gate guarded by an angel with a sword of fire, but he was allowed a glimpse of Paradise. He saw a fountain through which the water rolled in four mighty rivers. Before the fountain was a gigantic tree, bare of leaves and fruit. Around its trunk a terrible serpent had writhed itself, burned the bark and devoured the leaves. Beneath was a precipice that reached to the depths of hell. The only human inhabitant was Cain, who strove to climb the tree to re-enter Paradise, but the roots, as if instinct with life, turned around the murderer, even penetrating his flesh. Appalled, Seth raised his eyes to implore mercy and gazed at the top of the tree. Its head reached into heaven, its branches were covered with flowers and fruits, and, most beautiful of all, a little babe was listening to the songs of seven white doves circling 'round him, and a woman, more glorious and lovely than the moon, bore the child in her arms. The angel refused the oil of mercy, telling Seth that it could not be bestowed until 5,500 years had elapsed, but, in token of future pardon, he gave him three seeds from the Tree of Life, and commanded him to bury them with his father.

When Adam heard the message, he laughed for the first time since his transgression, and said: "Oh, God, I have lived long enough. Take my soul from me." Adam died the third day after Seth's return, and his sons buried him in the Valley of Hebron. The seeds produced three saplings, which marvelously became one, yet were distinct in nature. This sapling Moses found and plucked as his rod. As the prophet was punished for his presumptuousness in not calling upon God when he smote the rock the second time, he was not permitted to carry the rod into the Promised Land, so he planted it in Moab.

David, being moved by an angelic vision to transplant it to Jerusalem, sought for it three days before he found it. On his way to the Holy City, divers miracles were wrought, sick were healed, lepers cleansed, etc. The monarch planted it in that part of his garden to which he repaired for private devotions. He begirt it with twenty rings of sapphire and built a wall around it. In time the tree became gigantic, and Solomon desired to use it as a column in the Temple but cut it as they might, the

workmen found that it became miraculously either too long or too short for their purpose. In anger it was thrown aside. A woman named Isbylla sat upon it to rest. Suddenly her clothes took fire, and she prophesied that Christ should hang upon that beam. Whereupon the Jews beat her to death and then threw the beam as a footbridge across a stream that it might be trampled under foot. When Balkis, the Queen of Sheba, visited Solomon, she refused to walk over it, but worshipping it, took off her sandals and forded the stream. And she declared to Solomon that upon that holy wood the Savior of Adam and his posterity would suffer. Thereupon Solomon commanded that the beam should be overlaid with silver, gold and jewels, and placed it over the doorway of the Temple which faced the rising sun. Solomon's grandson, Abijah, coveting the treasure, stripped the adornments from the wood, and, to conceal the theft, buried the beam in the ground. A spring welled forth from the spot, which in after times was known as the Pool of Bethesda, and the angel to whom was committed the care of the sacred wood at times "troubled the water," and the tree, giving forth its virtues, healed the sick.

At the time of the crucifixion of our Lord, the wood floated to the surface, and from it the cross was formed, in which were four species of wood, the palm, cypress, cedar, and olive. When St. Helena, the mother of Constantine, visited Jerusalem, the spirit having infused into her the wish to discover the cross of our Lord, she called together the wise men and Elders of the Jews, who, much fearing, sought anxiously among themselves what this assembling could mean. one of them, Judas by name, said: "I know that she wishes to learn where is the wood of the Cross upon which Jesus was crucified, but beware lest ye reveal it, for as soon as the Cross shall be found, our law will be done away. I have learned from my forefathers, one of whom, Zaccheus, was the father of Stephen."

But the Jews agreed upon no account to reveal where was the wood of the Cross. But when the Empress terrified them with threats of death by fire, they pointed out Judas as a just man and the son of a prophet who was skilled in their law and traditions. The old man being obdurate, St. Helena commanded him to be cast into a pit, to starve until he disclosed the truth. He endured the agony of hunger for six days; on the seventh he yielded and led the Empress to Calvary. Upon the sacred mount was a temple of Venus that Satan had subtly caused Hadrian to build in order that when the Christians came to that spot to worship, they might be charged with adoring the pagan goddess. Judas, having prayed, the earth trembled and a

fragrant odor was diffused. St. Helena commanded the pagan temple to be destroyed and the ground ploughed up. Then Judas began to dig vigorously, and at the depth of twenty feet he found three crosses. They could not, however, distinguish the Cross of Christ from that of the thieves. And about the ninth hour, a dead man was carried by and Judas laid the first and the second cross upon the dead man, but he moved not. Then he laid the third cross upon him, and he came to life. Judas was converted by this miracle and later became Bishop of Jerusalem. St. Helena desired the nails that held our Savior to the Cross, and Bishop Quirlachus, having prayed, the nails immediately appeared upon the ground, glittering like gold. The Empress adored them and placed one in the crown of her son, Constantine; another was forged as a bit or placed upon the bridle of his war horse in verification of the Prophet's words: "In that day shall be upon the bells (bridles) of the horses: Holiness to the Lord." (Zech. xiv20.) The third nail she reserved for herself, but, being in a dangerous storm in the Adriatic, she threw it into the sea, which until that time had been a whirlpool. Some say there was a fourth nail which was placed in the statue of Constantine.

The Cross she divided; part she sent to her son, and the rest she enclosed in a silver shrine and left it at Jerusalem, and she appointed the Feast of the Invention of the Holy Cross to be celebrated every year. Chosroes, King of the Persians, subdued all the kingdoms of the East. Coming to Jerusalem, he fled, terrified, from the sepulcher of the Lord yet he carried away the portion of the Lord's Cross left there by St. Helena. Wishing to be adored as a god, he built a tower of gold, silver and precious stones, and placed therein images of the sun, moon and stars. Giving up the kingdom to his son, Chosroes, he enthroned himself in the tower as the Father, and put' the Cross on his right in place of the Sun, and a cock for the Holy Spirit.

Then the Emperor Heraclius came with a mighty army to recover the Cross. They met by the Danube, and the two princes fought on the bridge, agreeing that he who was victor should dispose of the army of the other. Heraclius, commending himself to God and the Cross, won the fight and immediately the whole army of the Persians became Christians and were baptized. Heraclius offered to Chosroes that, as he had revered the Cross after a fashion, his life should be preserved. Refusing this, Heraclius straightway beheaded him, but because he had been a king, he ordered him to be buried. The tower was destroyed, but the gold and precious stones the Emperor gave to the churches the tyrant had destroyed. Heraclius took

the Cross to Jerusalem. As he would have entered the gate, the stones of the gate descended and closed the gate like a wall. The angel of the Lord appeared, holding the sign of the Cross, and said, "When the King of Heaven went to His passion by this gate, He went not arrayed as a King on horseback, but humbly upon an ass." Then the Emperor took off his shoes and took the Cross of our Lord and bore it humbly to the gate. The gate opened and the precious tree of the Cross was reestablished in its place.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

ST. JOHN OF JERUSALEM

WE wish to draw especial attention to the article on an earlier page by Bro. R. J. Newton. The Order of St. John during the centuries has been known by many names. As most of our readers know it still exists in three acknowledged branches, while a fourth also claims continuous descent.

The curious thing is that the Papal Order and the Protestant Bailiwick of Brandenburg are both hostile to Freemasonry. The first because it is papal, the second because it is aristocratic, and the German aristocracy are now engaged in an anti-Masonic movement, apparently in order, first, to excuse the failure of their oligarchy in the disasters of the war, and second, to aid a national-royalist movement with the aim of reestablishing their privileged position. Yet the Order began with a group of men who devoted themselves to the far from pleasant task of caring for the sick. It was only by accident and force of circumstances they became a military order. And though this change did come they never forgot, as the Templars did, their original purpose. To care for the sick and protect the weak and helpless.

The new Order of St. John of which Bro. Newton tells us makes no pretentions to antiquity. It was founded under analogous circumstances to the older one. Those who organized it saw numbers of pilgrims seeking health, destitute and helpless, and they banded together to aid them. Being all, or nearly all, Masons they were familiar with the story of the ancient Knights of St. John, and thought, appropriately enough, that to emphasize the example of those truly Christian men of eight hundred years ago, they might adopt the same name; for really to them, as Masons, it had a double significance.

Since it began to be seen that the effort to meet the tubercular problem in the Southwest through an official organization was likely to fail, we have received letters from many correspondents asking if it would not be possible to form some more flexible association that would not be hampered by the precedents and traditions that hem our Grand Lodges in so strictly. Owing to the self-abnegation of the Order of St. John we hardly knew of their existence. As Bro. Newton tells us, the members agreed to stand aside and give the N.M.T.S.A. a clear field. Now that they have taken up their task again we cannot see how better those brethren who have been interested can help than by affiliating with it.

Its object and purpose is both Masonic and Christian in the widest sense. Among the many societies and fraternities that exist for social purposes, for amusement or for show, this aims at service. Service to those who need it most. It is organized to cooperate in any possible way with existing means for combatting sickness; and while it aims in the future to found its own hospitals, it plans, to begin with, to use funds collected to assist needy brethren to obtain treatment through existing agencies. What may be done in the future remains to be seen, but something can be done now through even the smallest contributions.

* * *

A PLEA FOR UNITY

THE problem of the universality of the Craft on its practical side, that of recognition, is perhaps the most highly controversial of any question before us today. It is not only a matter of disagreement, but of disagreement with heat. For this reason it is apt to be avoided and passed over, except by those who hold extreme views, and do not care whether they disturb fraternal good feeling or not.

The appeal for unity issued by a very influential group of Masons in Holland deserves serious consideration. The "Great East" of the Netherlands is Masonically most respectable, in age and in its Constitution. It is fully recognized by the British Grand Lodges, and if any of our American Jurisdictions fail to do so it is without any adequate reason. Yet insistent as the Masons of Holland are upon those Landmarks which we regard as a sine qua non, they are more tolerant than we are. They realize far better than we can the conditions under which the Masons of other European countries have labored and suffered and they are not prepared to excommunicate them.

Really we have paid no attention to the character and qualities of the men to whom we deny the name of Mason, we have stood rigidly upon the letter of our interpretation of the law. We have been ready to believe the worst slanders their enemies have invented about them, we have refused to take any steps towards a reconciliation. And most curious thing of all, looked at objectively, we have been very much inclined to glory in this attitude.

The unrecognized Masons of Europe have maintained a most dignified attitude. They have been reviled, and described in most unflattering terms. They have never responded in kind, They have been refused all fraternal amenities, yet they have never refused to assist an Anglo-Saxon Mason in distress. They have done it without any question. It was enough for them that he was a Mason.

The question is, are we really satisfied with this situation? Could not some way out be found to heal the breach of unity? Our histories praise the efforts of those who

healed the schism between the Ancients and Moderns a hundred years ago - in the face of the bitter opposition of extremists on both sides. Will historians of a hundred years hence have cause to praise us - or not?

* * *

PLURAL MEMBERSHIP AND RESEARCH

THE question of the advantages and disadvantages of restricting the membership of the individual Mason to one lodge only have been debated pro and con from several different points of view. In our opinion the objections to plural membership are not very weighty; the one chiefly dwelt upon by those who oppose it is the difficulty it would create in compiling Grand Lodge statistics. In fact it comes down to one particular difficulty, that of being able to tell exactly how many men are members of the Order. Far be it from us to decry the value of exact knowledge in such matters, but, valuable as statistics of all kinds certainly are in their place, it does nevertheless seem as if those who object upon this ground are seeing the matter out of true perspective. They would hardly, we presume, be prepared to maintain that the primary object of the Masonic Institution is to produce statistics, or that the chief function of Grand Lodge machinery is to compile membership lists. These things are obviously very secondary, and while they naturally and properly bulk very largely in the minds of those whose official duty it is to keep the records, yet even these brethren would hardly be prepared to say that the higher objects of Masonry should give way and be subordinated to them. And besides this it is far from clear that there is any insuperable difficulty in devising means to keep exact tally of the totals where plural membership may be permitted; but we do not wish to go into that aspect of the question here.

The Grand Lodge of New York at its last communication accepted the report of a committee that had been investigating the question and enacted certain amendments to its code recommended by the committee, the effect of which is to enable a New York Mason to belong to two (but not more than two) lodges in the state at the same time. The committee seemed to feel that to belong to three lodges

at once might be, in some unspecified way, a source of some kind of danger. Still a step forward (or backward) towards greater freedom has been taken. In by far the greater number of cases the brother desiring to affiliate with a second lodge will be moved by a desire to retain membership in his mother lodge, and to have at the same time the privilege of membership in the place of his residence. But though this will probably be the principal motive for a time, it is possible that it may open the door to that bogey of many good brethren, the "class lodge."

The term seems to have been unfortunate in that it has been assumed that the only meaning it had was that of lodges graded according to the standards of “society," the "four hundred" or its local equivalent. The class lodge in this sense we actually have with us, more or less, in every large center of population, only as it is not so called it is not recognized as such. The class lodge is a lodge of Masons who have some special bond of interest. Men, as a rule, do not group themselves according to social rank, and the kind who do are not likely to be Masons, even in name. The class lodge in the sense of the term in which it is intended to be understood, can hardly exist where Masons cannot belong to more than one lodge at a time. Most members of class lodges (where they exist) are also members of other lodges. Most of them join their class lodge by affiliation, and retain their connection with their mother lodge. A physician can affiliate with a lodge of physicians, an architect with an architects' lodge, but equally the railroad man, the electrician, the carpenter, might also have lodges of their own. There is no more harm in such interests drawing Masons together in lodges than outside them, so long, and the proviso is important, as they are not obliged to belong only to the class lodge if they would enjoy the privilege.

We quite expect that objection will persist in view of the unfortunate associations the name has been given in the minds of most American Masons. There is one kind of class lodge, however, that no one has yet objected to, and that is the one devoted to study and research. No more than any other kind of class lodge can the research lodge exist unless dual membership at least is permitted. They have been attempted in different states where this was not allowed, but in no case successfully. Either the Constitution stood in the way, or not enough Masons could be found who were willing to dimit from their old lodges to join the new one. But with dual membership the door is opened wide, and we are looking forward, as one of the first and most important results of the action of New York, to seeing a Research

Lodge established there that may worthily emulate the labors of those in other parts of the world.

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

The Purposes of a Study Club

AT a recent conference of Masonic librarians and educators held in Cedar Rapids, Iowa, a detailed report of which will appear in a forthcoming number of THE BUILDER, Study Clubs were quite generally discussed. There was a wide divergence of opinion as to what should be expected of these groups, though there was very little of a tangible nature that developed in the discussion. This was not due to the fact that no decision could be reached, but to the fact that this particular phase of the question was not the principal theme. Such opinions as were brought to light were merely incidental.

The purposes and ambitions of Study Clubs are more or less clearly defined. The aim most generally accepted and most widely known is, of course, to teach the members of the group something about Masonry. There are other less appreciated purposes which will come in for their share of the discussion a little later.

The first thing to be considered is the fact that, generally speaking, in a newly organized Club the members are in what might be termed the kindergarten stage of

Masonic knowledge. They have, to begin at the very beginning. Before the Club can hope to accomplish very much along other lines, it must acquaint its members with the fundamentals. The usual beginning is the symbolism of the ritual, leading into the history of some of the symbols, the general history, and the jurisprudence and philosophy of the Craft. When a point has been reached where all of the members know the basic facts in these subjects we are ready to branch out and do something else.

As a matter of fact a great many Study Clubs die at this point, simply because they lack initiative to find other fields to conquer. There is plenty to be done and it is only a question of finding the tasks particularly suited to the needs of the individual organization. Some things suitable in large lodges would be impracticable in a smaller group. It cannot be hoped that any brief article could suggest all possible ways in which the Club could serve the lodge. All that can be desired is to make some suggestions that will assist the members of Study Clubs in finding their proper place and in enabling them to continue their work.

In the first place, there will be in any group a few men, perhaps only one or two, who will be interested in delving into the more recondite phases of research. Such members should be encouraged. Their researches will be of benefit to the Club and will enable those who, through lack of time or inclination, find it impossible to go into the deeper phases of the subject, to learn more about the Craft without doing a vast amount of reading and digging. These more advanced students should be given opportunities to present their findings to the Club at large. Let them read papers at some of the meetings. Such a practice will help to avoid the danger of falling into a rut and developing a cut and dried routine which might grow boresome. If they are in need of material the National Masonic Research Society is ready and willing to help if they will only ask for what they want. If they care to submit their manuscripts to us for publication we will be glad to consider them.

There will doubtless be new members coming on. These men will be fresh and will have to begin at the bottom. The older members can assist them in making a start. An occasional meeting, as many as are required by the influx of new members, can be set aside for a discussion of more rudimentary phases of Masonic Study. Even the members who have been over the same ground will find many new things

cropping up. There will be additional discussion which will doubtless bring to light questions which have not been raised before.

One large lodge in a central western state has a Study Club meeting each week. One meeting each month is devoted to the Entered Apprentice Degree, one to the Fellowcraft and the balance to the Master Mason Degree. All of the candidates are invited to attend the meetings devoted to the degree they have just attained. This may work very well in a large lodge where there are five or six or more candidates each month. A variation of the plan could be adopted even to a very small body. As an illustration let us go to the other extreme. In a small country lodge where perhaps there are only one or two candidates each year, as these candidates progress up the Masonic ladder, Study Club meetings could be devoted to the degree they had attained. All variations between these extremes are possible. One advantage of such a plan lies in the fact that each candidate is formally initiated into the Study Group. He gets the habit early in his Masonic career and becomes a real prospect for membership.

A question and answer service might be maintained. The lodge bulletin, if one is published, will furnish a medium for answering queries, or they can be answered in open lodge. Members of the lodge will frequently propound questions which cannot be answered on the spot. These can be referred to members of the Study Club for report. There are a vast number of Masons who have questions in their minds, but who do not ask them because they don't know anyone who can give them the answer. These queries will come to light if the brethren ire told that members of the Study Club will be glad to investigate and report back at the next meeting of the lodge. A Master willing to devote a small amount of time each meeting to a service of this sort will find attendance bettered because of an increased interest in the meetings. There is something new coming up every evening. The brethren generally will soon become interested in these discussions, and not only will the lodge prosper through this new interest, but the Study Club will gain new members.

A variation of this scheme is to invite the members of the Study Club to present programs before the lodge. Either one speaker could consume the whole time

allotted, or several short talks might be given. Subjects are plentiful and there is no danger of draining the well dry.

While it may seem that we have drifted somewhat from our original topic actually we have not. The illustrations cited are simply methods by which the Study Club may increase its field of usefulness. They are all illustrations of how a secondary aim of Study Clubs can be carried out. As soon as the members of the group become sufficiently proficient they should start out on a campaign of assisting their less informed brethren along the path they have followed. More precisely, the Study Club should first teach its own members, and then become a center for the teaching of others.

It is an old axiom that one cannot teach everything he knows. A man's knowledge of a subject must be greater than his spoke or written word about it. As the Study Club progresses, and a it sets out upon its campaign of teaching, it must be born i mind that the teaching group must keep ahead of the pupils Don't, therefore, lose sight of the fact that you must progress in the Study Club as well as in the lodge. Vary your field, when you seem to have exhausted one subject begin on something else. No one person can hope to know all that is known to the human race, and no one Mason can hope to know all there is to know about Masonry. Masonic Research is one way of seeking after light - like the symbolic search of the fraternity, the quest is endless.

----o----

An Appeal for Unity

IN September, 1924, several brother Freemasons belonging to the jurisdiction of different Grand Lodges met together in The Hague in order to discuss the following questions:

1. What is it that keeps Freemasons, who are spread over the whole world, divided?

2. In what manner can the dissension be altered into unity?

Their discussions led to the compiling of an appeal, translated into four languages, and signed by the members of the gathering, in which they submitted for consideration, a solution of the two points which have been and still are the principal cause of estrangement, viz., recognition of the Grand Architect of the Universe, and the attitude adopted by Freemasons in regard to political and religious questions.

Although in no way commissioned by the Grand Lodges to which the Brothers belonged, and although their gathering was in no way of an official character, they nevertheless hoped, in view of their earnest endeavors, to be allowed to take the liberty of presenting their appeal before all the recognized Grand Lodges for their consideration, and to be able to depend on their support.

It would occupy too much time and space to give in full all the replies we received to this appeal. Much, very much enthusiasm on the one hand, doubt and a reserved attitude on the other. Both answers were greatly appreciated. Others apparently considered it not worth the trouble even to acknowledge receipt of the summons and to reply Why not ? It was not egotism which caused us to make these endeavors! Are not Brotherhood and Tolerance the two great signs which distinguish Freemasonry from the profane societies which exist on ethical, philosophic and philanthropical grounds? Then why not stretch out a helping hand to those who because of the apparent lack of forbearance, apparent lack of brotherhood, want to try to alter it into an all-binding solidarity?

It therefore appeared, on the one hand, from the answers received from the Grand Lodges, that the need of more unity and combination was generally recognized, whilst at the same time, on the other hand, practically no help could be hoped for from those sources in order to obtain a solution as we had hoped. The objections appeared to devolve principally upon the following:

1. Did some of the Grand Lodges, members of the Association Maconnique Internationale, think that we had encroached upon the path of the A.M.I., and that the attainment on the desired union ought to be left to that society?

2. Were they of the opinion that our endeavors would be in opposition to the Ancient Landmarks ?

Neither of these two objections is just.

Far from underestimating the value of the steps taken by the A.M.I., the originators of the appeal intended that their endeavor should support the efforts of the A.M.I. towards creating unity between the Grand Lodges. The fact of the meeting of the originators having no official character is sufficient to prove that there was no question of competition with the A.M.I. It is clear, therefore, that there must be some misunderstanding.

This is also the ease with the objections in regard to the Landmarks.

None of the originators had the slightest intention of meddling with them in the least.

Thus here again a misunderstanding.

Will this therefore say that because the support of the Grand Lodges cannot with certainty be relied upon, a fresh endeavor to attain the ideal must immediately be dropped ? The writers of this letter do not think so. The object, viz., the unity of the members of the Order, is too important.

By reason however of the experience gained, as outlined above, we conclude that the way in which we went to work was not the right one. At least it is clearly shown that it was a mistake for us to first approach the boards of the Grand Lodges themselves with a view to obtaining their support. We forget that these bodies are bound by their own rules and statutes, and if they thought that the appeal was in any way in conflict with those statutes and rules, no matter how sincere the object of the appeal, they could not give their support.

It appears to us, however, that the desire to attain concord between the Grand Lodges is paramount throughout the whole of the Brotherhood of Freemasonry. How could it be otherwise? Wherever a desire for unity expresses itself, no matter in which walk of life, the Brotherhood of Freemasonry cannot remain behind. The harmony among brethren of all countries must be advanced, should Freemasonry not wish to be considered a lie.

We now think it advisable to follow another path, viz., that we, together with some earnest and foremost Brothers in other countries, gird up our loins to grow by common study more acquainted with the reasons that prevent today the effectuation of the so hoped for concord between the Grand Lodges and with all that may unite us, in order to get a better view of the road the Grand Lodges have to go in the future.

Nowadays everywhere in the world the opinions about these subjects are different and the manner in which they are treated is different too. The cause may be looked for in the difference in nationalities, national characters, history and the personal surroundings of the members of the Order. Everyone has the same ideal but the

point from which they view the ideal is different, according to the race to which they belong, the country in which they were born, the surroundings among which they were reared. It is as if each one takes a different road, yet all these roads lead to the same goal.

These surmises are reciprocated in the words of Anderson: that "a mason is obliged by his tenure to obey the moral laws and if he rightly understands the art he will never be a stupid atheist, nor an irreligious libertine," and also "although in ancient times masons were charged to be of the religion of that country, it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves."

If the Order takes this principle and builds thereon it will become a centre of unity by quickening friendship between people who would otherwise remain divided. Vide Anderson in his Constitutions of 1723.

However much the efficiency of the Constitutions may be altered, yet the quoted words hold their full power; we ought to take their meaning in and revive it among the great Brotherhood of Freemasons. Alas, on the contrary a great many of them do not understand that meaning any more. Partly hence the lack of agreement among us.

Another reason of that discord is the fault which has gradually arisen in some Grand Lodges, in making the Order and the Lodges subservient to special politic interests and special religious dogmas. For the sake of harmony among us, it ought to be avoided. If there is anything what tends to disharmony in the lodges, discussions on dogmatic and political subjects will do. The Order is great enough to respect every opinion regarding religion as well as regarding polities (in the sense of party polities). But because of this, because the members must be free to exercise their own opinions in this respect, such subjects ought to be kept out of the lodge, in any ease it ought never to influence any resolution passed in lodge. They ought to be prohibited in lodge.

We wish to recommend the above to your earnest consideration.

If you, like us, are convinced that unity must obtain instead of the dissension prevailing at present, we would request you to give your whole-hearted support to our efforts towards this end. In our opinion the best way to obtain unity are efforts to induce in words and in writing the positive idea of Freemasonry to the consciousness of all Freemasons spread on the surface of the earth, that little by little the hearts of the brethren may approach each other more and more.

Therefore, in the first place, we would request you to work with us, insofar as to use your power in your Masonic circle to lead the thoughts of your fellow brethren towards the bridging over of that gulf which keeps the brethren divided, so that this Masonic idea may obtain more and more supporters, which in the end must lead to an increase in peace and happiness among the peoples of the earth.

We therefore urgently request you to take the necessary steps to arrange for the following questions to be considered and answered by one or more eminent united brethren in your circle to be selected by you:

a. Ought not the Order of Freemasonry which is spread over the surface of the earth to set the example for the Building of a Temple of Humanity founded on Love, Harmony and Justice ?

b. What must and what can be done to counteract the dissension which exists also internationally in our own community ?

c. What must and what can be done to give Freemasonry which has "Brotherhood" at the head of its ideals a prominent place in the growing community of active lovers of peace outside the Tessellated Border ?

d. Would you be prepared to give us active help by:

1st. Causing these questions to be the subject of consideration in the lodges in the jurisdiction of your Grand Lodge and, if possible, giving same your personal direction, and

2nd. Advising us as briefly but at the same time as completely as possible of the result of such considerations ?

Finally we bring to your attention, that the questions mentioned above may be answered in as detached a way as possible, also that narrow national views should not be considered the only decisive ones, in order that a conclusion may be drawn which will satisfy Freemasons in all countries.

In this way we hope to establish through our agency an international, intellectual and spiritual contact, however without putting anyone under the least obligation or binding you in any way. We suggest that discussions on these points will meet other questions, asking your attention, f. i.: What is the real value of our symbols and rituals in regard to our work? Are rituals and symbols only accidental or do they constitute the starting point of our work? Is there any practical aim to be pursued by all Grand Lodges in order that in the future human society may be ruled by the Masonic idea of Humanity?

We propose forming the replies received from you into a sort of pamphlet to be printed and sent to the brethren in all countries We do not believe it impossible that

our effort may involve the issuing of a periodical to be published regularly though on unfixed dates, apt to imbue the hearts of the brethren with the ideal of the universal brotherhood.

With sincere fraternal greetings.

A. ARIENS KAPPERS, Merchant and Consul, Amsterdam.

Rev. A. E. F. JUNOD, Late Ministered Wassenaar near The Hague.

Colonel W. A. F. G. BOLKEN, Amersfoort.

H. CARPENTER ALTING, Late Director of the Civil Service of the Dutch East Indies, The Hague.

A. J. HOOIBERG, Librarian of the Great East of the Netherlands The Hague (VanBeuingenstraat 12), to whom your letters maw be addressed.

The Hague. March. 1928.

----o----

MASONIC SATANISM

The following from The Fortnightly Review of St. Louis, Mo., for May 1, 1928, will probably be of interest to readers of THE BUILDER. The Fortnightly Review is an exceedingly high class Roman Catholic periodical of a religious and literary character. The item here reproduced should not be taken as representative of the general nature of its contents.

Under this title [Masonic Satanism] M. Pierre Colmet, in La Revue Internationale des Societes Secretes (Paris, Nov. 13, 1927, Vol. XVI, No. 46), quotes from a circular letter issued by Charles Bernardin, member of the Conseil d'Ordre of the Grand Orient of France and Master of the Lodge "Amis de la Verite" at Metz, through the Masonic journal Acacia, a passage in which that worthy asserts that one of his best friends, a monk who died three years ago in good standing in the Catholic Church, became a Freemason in his youth, and not only continued his affiliation with the Masonic sect after his ordination to the priesthood, but rose to high dignity in the Order, and did not hesitate to deliver consecrated hosts to Freemasons for purposes of desecration.

"This priest," says M. Bernardin, "was no fool; quite the contrary. . . Whom did he deceive? The Church. No doubt about that? Us? And why?" He adds that his object in pointing out this ease is to encourage his fellow Masons to search the records of the Masonic Order for traces of other renegade priests who disobeyed the Church and incurred excommunication by affiliating with Freemasonry.

M. Colmet, who is an Anti-Masonic author of note, prints this horrible story under the title "Satanisme Maconnique." He finds it not at all incredible in view of many similar cases for which he says there is authentic proof. He refers to twenty such cases, among them that of the Abbe Boullan, whose life has lately been published by the Librairie Chacornac, of Paris, under the title, L'Abbe Boullan, sa Vie, sa Doctrine et ses Pratiques Magiques. Boullan was the prototype of "Docteur Johannes," a character in Huymans' Labas.

As regards the circular letter of M. Bernardin, M. Colmet points out two interesting points: first, this prominent Freemason's open avowal that consecrated hosts are still sought for by Masons and that he (Bernardin) himself did not hesitate to accept specimens from the apostate monk to whom he refers; secondly, that in spite of the respect he professes for his ecclesiastical accomplice, he did not fully trust him. M. Colmet thinks that this distrust was founded not on the character of the renegade priest, but on the suspicion that the hosts he gave to his Masonic friends for purposes of "ritual profanation," were not validly consecrated. "He suspected this wicked priest either of having drawn back before this terrible abuse of the sacerdotal power and to have merely pretended to give up the body and blood of his God, or perhaps, of not having had, because of his unbelief, the strict intention necessary for the efficacious use of the sacramental formulas."

That the so-called "Black Mass," at which these hosts are supposed to be used, still takes place under the auspices of the Grand Orient of France is confirmed, according to M. Colmet (who cites as his authority the venerable founder of the Revue Internationale des Societes Secretes, Monsignor Jouin), by the recent testimony of a dying woman, who positively declared that she had attended several such ceremonies performed by apostate priests, for which she herself had furnished the hosts, and that the reason why hosts were stolen from Catholic churches for this abominable purpose was that the Masons themselves do not trust those priests.

The whole thing points to a dark chapter in the history of human perversion, and if the statements quoted above were not based on such good authority, we should hesitate to take notice of them.

In the number for May 15, appears a letter signed Sacerdos, part of which we quote below. The "great fakir" alluded to is presumably Leo Taxil, whose real name is said to have been Gabriel Jogand. The extraordinary hoax he perpetrated has very largely been forgotten, but we believe La Revue Internationale des Societes Secretes must have had his inventions in mind.

The letter of Sacerdos, addressed to the editor of The Fortnightly Review, says:

In your article of May 1 on "Masonic Satanism" you wind up by saying: "If the statements quoted above were not based on such good authority, we should hesitate to take notice of them."

While reading this, I could not help thinking of that great fakir (I do not recall his name) who wrote years ago several volumes on "The Three Point Brethren." You remember what great excitement his writings caused, and how he was finally exposed. It seems that periodically horrid tales make the rounds about Satanic cults and Masonic secret machinations. I remember, when I was a boy going to high school, a somber, darklooking house in a side alley was pointed out to us as being the gathering place of Masons, and as a temple wherein the devil was worshipped. We would avoid passing the place, and when we did pass it, a shudder would go through me.

About 30 years ago, the daily papers were writing about a house in the city of Paris, where devil worship was practiced. Even the pictures of the place were published and some of the scenes inside. At that time I was preparing for a trip to Europe, and I copied the address of that particular place and took it along, with the picture of the place. When I was in Paris, I made it a point to investigate. But I could not find the address given in the paper. I inquired in the neighborhood, and no one knew or had ever heard of such a place. So the whole thing must have been a sensational humbug.....

The remainder of the letter describes a Montmartre Cabaret with the lurid name the cabaret of Heaven and Hell." It seems to have been a silly and disgusting place intended to take in and take the money of visitors to Paris seeking thrills in an imitation underworld provided especially for their benefit. It of course has absolutely nothing to do with Freemasonry.

----o----

THE COMPANIONS

The criticism in the January number of THE BUILDER, of Bro. J. S. M. Ward's discussion of the descent of the Freemasons from the "Companions," in the collection entitled From Labor to Refreshment, is another one of the "cock-sure" pronunciamentos by one who is as equally guilty of inaccuracies as the one he accuses of that fault.

Gould says in his Concise History of Freemasonry, page 60:

The literature of the Companionage that has sprung into existence since 1839, seems to me remarkable in itself, and when taken with the allusions to the society of much older dates a problem is presented, its possible derivation from the same sources of origin as our Freemasonry, which though doomed to slumber in the present, will yet, I hope and believe, be partly if not wholly solved in the future.

Not only is Ward correct in asserting that Freemasonry came to us through the "Companions," as Gould intimidated, but he is also right in saying that they had the Legend of Hiram.

This is shown conclusively in Les Origines Compagonniques de la Franc-Maconnerie by M. Henri Gray of Paris, and published in L'Acacia, the organ of the Grand Orient of France, which I have translated into English and for which I have vainly sought a publisher.

As so few Masons know anything about the "Companions" I may quote, from my introduction as translator, the following passage:

The Compagnonnage was and is a trade-union of several trades, existing today in France, which is mystical in its tendencies and so secret in its nature that it existed for centuries in France, almost unknown. Since 1725, when Freemasonry is said to have been established in France, it has lived there alongside the Masonic bodies, practically unknown to most of the Masons of that country.

The word "Compagnonnage," according to the French dictionary, means "trade-union" while the word "Compagnon," from which it is derived, means "companion, associate, colleague, fellow, journeyman or trade-unionist."

In France the regular second degree of Masonry is called the degree of the "Compagnon" and hence corresponds to our Fellowcraft Degree.

From time to time as knowledge of their existence leaked out they were exposed to the persecution of Church and State. Some of their practices were condemned, as far back as 1541 by an edict of Francis I.

It is therefore not strange that the reviewer of Bro. Ward's work should be ignorant of the historical fact that the Faculty of the Sorbonne (Theology) in 1655, in their printed condemnation of the acts of the Companions of France as sacrilegious, brought out the fact that the Companions claimed to have been organized by King Solomon himself at the building of his Temple and the Companions of the rival and seceding bodies, the Children of Maitre Jacques and those of Pere Soubine, brought the charge against the Children of Solomon or Traveling Companions (Masons) that it was they who killed Hiram and in proof of their statement appeared clad in white gloves "in token of their own innocence."

Another peculiar fact is that the Freemasons of France do not prepare their candidates for initiation as we do in America, but the Companions do so at the present day.

If we consider the term "Companion" as used in the Royal Arch, with the statement of Dr. Oliver that the Royal Arch was brought from France by Andrew Michael Ramsay in 1730, the year Gould says he was in London to receive membership in the Royal Society and his degree of D.C.L. at Oxford, we may get some idea of what happened. If we could only get hold of Father Helyot's monumental work, Histaire des Ordres Monastiques, Religieux and Militaires, which Gould says Ramsay read and which appeared when Ramsay was in Paris publishing his "Life of Fenelon," we might find the source of many of the higher degrees, so-called, which later appeared in France and which Ramsay is said by French historians to have formulated. This contained an account of the Companionage and the condemnation of the Faculty of the Sorbonne.

Henri Gray in his work says:

Strictly speaking all ancient gilds, fraternities, brotherhoods, etc., that are not in possession of the Solomonic legend are not to be confounded with the Companionage.

For that reason, be concludes the Regius poem is of Germanic origin, since Freemasonry is of the Rite of Solomon while the Four Crowned Martyrs' bodies are of the North of Europe and did not possess the legend of Solomon and of his Temple, the property of the Masonic society.

As Gould points out on page 88 of his Concise History in relation to the statement of Perdiguier that he thought the story about Hiram was a Masonic invention:

It should be borne in mind that Perdiguier was neither a Freemason nor a stonemason of Solomon . . . Also a propos of chien [dog], a title bestowed on all the Companions du devoir. he [Perdiguier] says, "It is believed by some to be derived from the fact that it was a dog which discovered the place where the body of Hiram, architect of the Temple, lay under the rubbish, after which all the companions who separated from the murderers of Hiram were called chiens or dogs."

This shows the Hiramic Legend imbedded in the customs of the warring bodies. In the Old Charges, from the time of Charles Martel and King Athelstane, down to the great fire of London in 1666, the French Companions composed of stonemasons, carvers and sculptors, came over to England bringing their legend of Hiram. They were an organization of the South of France where the Pointed Arch (the Gothic Style) was introduced by Foreign Companions from Palestine, as Prof. Hayter Lewis, P. M. of Quatuor Coronati Lodge, points out in Gould's Concise History. Henri Gray says in this regard:

Those who are authors of books on the Companionage, studies and works of history on the subject, and who are not members of the Society of Freemasons have reached the conclusion that in ancient times the Companionage and Freemasonry were one and the same thing. The specialists in the history of labor and the working classes, like M. Levasseur for example, who do not embarrass themselves at all with the mysterious side of the two societies, think the same also. For them the mystery is only the form. That which is more serious to them is the real purpose for which the workers have been led to form secret associations. Among these scholars there does not seem to have been a single doubt as to the identity, in the beginning, of Freemasonry and the Companionage.

He has also tersely described the Companionage by a definition which fits the Operative Masons equally well.

The Companionage is a society of workmen who connect its legendary formation back to the construction of the Temple of Solomon and of which the most ancient members were the stone cutters.

And he as a Freemason adds, ",On these two points the Companionage holds an interest for us."

Much more might be said on the subject and it is the hope of the writer that some day his translation of Henri Gray may be printed, as there are many facts therein which are not known to English speaking Freemasons, especially the Masons of America who have obtained their conceptions of Masonry largely from the work of English writers.

It was the Companions of France who brought their legend of Hiram to England, especially after the strike at the building of the Cathedral church of Orleans in 1287, when the church authorities tried to catholicize the workers of France, and the Foreign Companions from Italy and Greece, many of whom were non-Christians, left the work. They only had to travel about fifty miles to, be in English territory which at that time extended from Normandy down to Marseilles, diagonally across France, when Edward I was King of England, the king who Ramsay said had brought the Masons back from Palestine with him. There is a prolific field here which has been well cultivated by Henri Gray.

C. F. Willard, California.

I have re-read what I said in my review of Bro. J. S. M. Ward's article in Labour and Refreshment on the subject of the Compagnonnage, and I do not find any "cocksure pronunciamento" as stated by Bro. Willard, or evidences of dogmatism, which perhaps would be a kinder expression to use in a discussion of a Masonic subject.

I simply stated that Bro. Ward supported the claim that the Compagnonnage possessed the Hiramic Legend, and within the narrow limits of a brief review, examined some of the evidence put forward by him. While such an examination may have leaned towards the counter-viewpoint, there was no definite opinion expressed by me. Indeed, in view of Bro. Gould's statements "How long before the year 1840 the legend of Hiram (or Adonhiram) had obtained currency among the stonemasons of the divisions . . . must remain a matter for speculation" (Con. Hist. Rev. Edn., p. 42), and "whether, in 1839-41 it was of ancient, or comparatively modern date, is a point on which opinion may possibly be divided" (Ibid. p. 44), I would hesitate to dogmatize. Whatever may be the value of the review it has fulfilled a purpose in directing attention to this most interesting subject, and drawing a useful contribution from Bro. Willard.

Bro. Willard emphatically supports Bro. Ward's assertion that Freemasonry came to us through the Compagnonnage, but he is unfortunate in his quotation from Gould's Concise History to support his own statement that this authority intimated such was the case, for "its (i. e., the Compagnonnage's) possible derivation from the same sources of origin as our Freemasonry" is not the same thing at all.

I was fully aware of the condemnation of the organization by the Doctors of the Sorbonne in 1655, but the fact that the Companions claimed to have been organized by King Solomon at the building of the Temple does not prove the existence of the Hiramic Legend any more than the legend of the Craft in the M.S. Constitutions does. Nothing further as to legend save that as to its origin, appears in the Sorbonne disclosures

One of the difficulties which beset the enquirer into the question of the possession of the legend is that pointed out by Bro Vibert, of distinguishing "between references to Hiram as the architect and builder, and the definite narrative with which we are familiar and which alone constitutes the Hiramic Legend."

The Hiramic Legend does not seem to be definitely mentioned as being in the possession of the Compagonnage until after the establishment of Freemasonry in France. Mere was a legend of a murder, and, as it was almost an invariable thing, from very early ages, and among all peoples, to connect a tragedy with every building of importance, in fact or in legend, as pointed out by the late Bro. Speth, it would be surprising, indeed, if the Compagnonnage, from the very nature of its personneI, and its claim to originate from the building of the Temple, had not such a legend. The question narrows itself to this, who was the victim?

Bro. Count Goblet d'Alviella says "it is not inadmissible that a fellow, initiated by chance into some Masonic lodge, would impart to his "companions" the information that he has learned the real name of their first Master, and that this name is Hiram or Adonhiram; but the new name would only be accepted if there was a previous legend to which it could attach itself. The science of Mythology teaches us that names are much more easily altered or exchanged than legends. The hero varies, the myth remains." Might not this previous legend have been that of the murder of Maitre Jacques? Against this view, however, there is the evidence, apparently sufficient, in the opinion of Bro. J. E. S. Tuckett, that Hiram and Jacques both play some part in the legend of the foundation of the Compagnonnage. But even a story rightly belonging to one might, he says, in process of time, became transferred to the other.

Bro. Willard refers to the fact that the mode of preparation in France differs from that practised in America. The French Masons, however, prepare much as the "Moderns" did in 1760 and probably earlier, and the fact that the "Companions" of today conform to our method, if this be a fact, is of no value to our present enquiry, for they may have borrowed from the Craft. What would be of value is the determination of the custom in each body prior to the introduction of Freemasonry into France.

Bro. Willard is unhappy in quoting Dr. Oliver's statement that the Royal Arch was brought from France by the Chevalier Ramsay in 1730, for in The Freemason's Treasury (Lecture xlvii, p. 298) Oliver himself admits that the supposed evidence on which that assertion was founded is groundless. He is, however, inaccurate in stating that Gould asserted that Ramsay had read HeIyot's Histoire. What Gould

did say was this: "In 1714-19 Helyot's great work . . . was published at Paris. The third volume contains the History of the Order of St. Lazarus of which Ramsay was a Knight. Who can doubt that he read it?" (Hist., Vol. 3, p. 343, Yorston Edn.)

In regard to the last paragraph of Bro. Willard's communication I confess myself at a complete loss to understand precisely what he means. What difference could it have made in the year 1287 if the Companions did only "have to travel about fifty miles to be in English territory?" The argument seems to require us to understand that the English were non-Catholics, but surely Bro. Willard does not mean to imply this. While it is probably true that there were in remote corners, and under cover, many survivals of paganism, yet everyone was professedly a Christian, and all Christians in Western Europe were "Catholics." And though it is also undoubtedly true that the Church then, as now, suspected all secret organizations, and was quick to impute heresy, there would have been no greater liberality in this regard under English rule than under French.

A. J. B. M.

----o----

WE MAY BE ABLE TO HELP

Masonic bodies needing building or other funds are invited to communicate with THE BUILDER.

We may be able to help you solve your problems and secure the funds you need.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

No. 4. THE ROYAL SOMERSET HOUSE AND INVERNESS LODGE. By Dr. A. W. Oxford. Published by Bernard Quaritch, London. Cloth, table of contents, illustrated, appendices and index. 316 pages. Limited edition, published by subscription at 2.12.6.

THE mere mention of No. 4 on the rolls of the Grand Lodge of England should cause every Mason to pay attention, if nothing more. Practically everyone knows that four lodges met and "revived the Quarterly Communications" which grew into the present Grand Lodge organization. Naturally, therefore, when No. 4 is mentioned the hearer wonders whether this was one of the Four Old Lodges. The answer is that it was and is. It was the fourth of the four, the one which met at the Rummer and Grapes Tavern in Channel Row, Westminster. It subsequently moved to the Horn, and came to be known as the Old Horn Lodge, No. 2, after the demise of the lodges originally Nos. 2 and 3. On Jan. 10, 1774, it was united with, and took the name of, the Somerset House Lodge, which was founded in 1762. At the Union in 1813 it again became No. 4 and has held its original number to the present day. Prior to this it was variously numbered 4, 5, 4, 3, 2. Though it might be proud to have been listed as No. 2 and to bear that designation today, what could be more appropriate than that 217 years after the Union of the Four Old Lodges that No. 4 has its original number. In spite of the fact that this is largely a matter of chance (the vagaries of English lodge numeration are too complicated to be noted here) certainly Royal Somerset House and Inverness Lodge is more

fortunate than Antiquity, No. 2, which finds itself in the peculiar position of being the oldest of the Four Old Lodges, and still not enrolled as No. 1.

This mention of Antiquity leads us to note the fact that the present Nos. 2 and 4 are the only ones of the Four original lodges which are still in existence. Some years ago Bro. W. H. Rylands wrote the first volume of a history of No. 2. More recently, within the past year in fact, Bro. Firebrace has produced the second volume, and the intention is to reprint the first volume which from the first has been very scarce, in sufficient number to enable those who have the second volume only to complete the set. Thus it is that we have had a history of the other of the Four Old Lodges which is still working. It is most fortunate that No. 4 should also decide to give its history to the world.

We have seen that the Old Horn Lodge amalgamated with that of Somerset House in 1774. It maintained its identity under this name, with fourth place on the roll, until Nov. 25, 1828, when it was united with the Royal Inverness Lodge, which had been established in 1815, and its name was changed once more. By permission of H. R. H. the Duke of Sussex, the then Grand Master, it became Royal Somerset House and Inverness Lodge, its present title. The lodge is acting by "immemorial constitution," a privilege it shares with Antiquity, No. 2, and Fortitude and Old Cumberland, No. 12. Its history from the earliest days is, therefore, a part of the history of Freemasonry.

It might here be said that Dr. Oxford intends his work primarily for the members of the lodge. As a result, we are told, it is written in a form quite different from what it would have been adopted had the intention been to cater to the general reader. The present writer has no idea what different form Dr. Oxford may have had in mind, unless it be that he would have adhered more closely to the existing minutes of the lodge. Such a plan would have given Masonic students generally the opportunity to quote exactly from the minutes, instead of from Dr. Oxford's resume of those documents. There would have been advantages in this, but it would of course have been accompanied by a distinct loss of readability. As the work stands it is intensely interesting. It avoids the constant repetition which makes the reading of actual minutes so dull. In fact, the reviewer found the work of such absorbing

interest that he read it in one sitting. A unique experience, with any other Masonic work of equal length and standard of scholarship.

Unfortunately the first extant minute book of the lodge begins in 1783. This leaves a great gap in the early years of the history that must be filled in from other sources. The history of the lodge, and of Somerset House Lodge up to the time of the amalgamation in 1762, and from there to 1783, has been reconstructed from the records of the Grand Lodge and other sources. The resume of the minutes from that date has already been mentioned as of great interest. Included in the work is a list of the members of the lodge taken from various sources. There will be occasion to mention some of these later.

The precise date of the formation of No. 4 is unknown, but Dr. Oxford thinks it was not earlier than 1712. It could not, of course, have been later than 1716 because we find the Four Old Lodges holding a preliminary meeting in that year at which it was decided to revive the Quarterly Communications and Annual Feast the following year. At first the lodge seems to have met on the third Friday in each month; a little later the date was the second Thursday.

At the time of the revival the membership of No. 4 was 71, as compared with 22 for the lodge at the Goose and Gridiron, 21 for that at the Appletree, and 15 for that at the Crown AleHouse. Perhaps it is not strange, therefore, that No. 4 seems to have played a most important part in early Grand Lodge affairs. Aside from this majority strength, however, the character of the membership of No. 4 seems to have been an important factor in its dominance of the new organization. The first list of members shows not more than two who were, or might have been, operatives. The balance were of high social rank, peers, officers of the Army, Magistrates, members of Parliament, several of them connected with the Royal Household, and one of them the Envoy to the Court of Sweden. Perhaps, therefore, it is not strange that three of the most famous men in Masonic history held their membership in No. 4. George Payne (Grand Master in 1718 and 1720), the Rev. J. T. Desaguliers (Grand Master in 1719 and Deputy Grand Master in 1723-4-6), and the Rev. James Anderson, who produced the first two editions of the Book of Constitutions in 1723 and 1738, respectively, were all members of the lodge which met at the Rummer and Grapes in 1716. In later years we find the name of Thomas

Dunckerley, who played a prominent part as the founder of Somerset House Lodge in 1762 on board H. M. S. "The Prince," on which he was then the gunner.

On June 24, 1727, the Grand Master nominated Payne, Folkes and Sorrel, the first and third being members of No. 4, "to be three of the Committee of Seven for Managing the Bank of Charity." At the same time he nominated Nathaniel Blackerby to be Treasurer.

Blackerby was also a member of No. 4. This office he held until April 6, 1738. The reason for his resignation is very interesting and is quoted in full.

It was proposed and carried that the Treasurer should give and find security for the money in his charge. "The Treasurer then stood up and thanked the Brethren for the honour they had done him in continuing him so long their Treasurer, but told them that he could not be insensible to the Indignity offered him in the above Resolutions and the ill-treatment he had met with in the Debate and that he resented the same in the highest manner. And then resigned his office of Treasurer and promised to send next morning to the G. S. a Draught on the Bank for the Ballance in his hands." He was never again present at Grand Lodge.

No. 4 was not slow in showing its confidence in its old member, for the London Daily Post of April 22, 1738, states that "On Thursday last there was a numerous appearance of Persons of Distinction of the Society of Free and Accepted Masons at the Lodge held at the Horn Tavern in New Palace Yard, Westminster, when his Grace the Duke of Richmond having resign'd the Mastership of the said Lodge, by the unanimous Consent of all the Members present, Nathaniel Blackerby, Esq. (the late Treasurer of the whole Society, formerly Deputy to the Lord Kingston, when Grand Master, and also to his Grace the late Duke of Norfolk) was chosen Master of the Lodge."

The Treasurer's accounts were not quite in order, for his successor reported on April 13, 1739, that the balance handed over to him included "promissory Notes 16.18." It was "ordered that the Treasurer do cause Application to be made for the payment of the said Notes for 16.18."

On June 30, 1739, "the Treasurer informed the Lodge that he had caused Application to be made for the Payment of the Notes for 16.18 mentioned in the Minutes of the last Q. C. And thereon found that the same were Promissory Notes under the hand of Br Batson payable to Br Blackerby the late Treasurer and were taken by him some years past instead of so much money due to the Gd Charity."

Batson, a member of No. 4, had been Deputy Grand Master from 1731 to 1734.

Following this controversy the attendance of the lodge officers at Grand Lodge was very irregular, and owing to this non-attendance "at the general meetings of the Society," the lodge was off the roll for four years, being restored in 1755.

There are many other points one would like to discuss which are raised in this really fascinating history. To even mention them would occupy altogether too much space. The History of No. 4 is so closely interwoven with the History of Modern Freemasonry that the field opened by this single volume has contact with almost every branch of Masonic research.

There are only three hundred copies of the work available. Brethren who are desirous of adding what will be an almost priceless possession to their libraries have need to hasten if they would not find the supply exhausted.

E.E.T.

* * *

THE QUEST OF THE GOLDEN STAIRS. By Arthur Edward Waite. Published by the Theosophical Publishing House, London. Cloth (4to.), table of contents, 176 pages. Price, $3.85.

A MYSTERY of Kinghood in Faerie," so runs the second title. It is not a fairy story, but a story of faerie, which is not quite the same thing. It is the story of a mystic quest, and itself a mystery because of its many meanings, and meanings within meanings. It is an allegory, if one will, but not an allegory with a simple interpretation. Preeminently is it one that each must read as he can, and interpret according to his own knowledge. It is worth reading for its beauty alone; like a song in an unknown language, the melody alone may give pleasure, or bring tears - while yet the words may he far more than the music if one but knew them. It may be that youth will not have experience enough of life to fully understand the story that is told. Age may have lost the power of vision. Who then may interpret it? Perhaps the old who have remained young at heart, possibly youth to whom sorrow has too early brought the knowledge of the years. But, one would judge, prosperous middle-age will understand as hardly as a rich man can enter the Kingdom of Heaven.

Bro. Waite has, during a long life, patiently investigated every path that gave promise of leading out of the present world of material things - the world of desire and decay and death - into what is beyond. All the schools of occultism, magic and mysticism, and everything parallel or analogous to them. He has written of them indefatigably, so that the very list of the titles of his books is amazing. He has written with the meticulous accuracy of the scholar but concealed it under a style of the highest literary art. He has written mystical poems with much of the same quality as this book of Quest, which indeed is a poem in prose. It may be, seeing that in one of his most recent works he intimated that the task he had set himself was done, at least so far forth as a man may hope to finish - it - may be that, "under veils," he has told the story of his own seeking. Indeed it could hardly be else, in some sort at least; yet it is not very significant, for the truth of life and spirit is

wide and many faced, and can only be told in allegory and symbol. Then if the tale be true for the teller it is true for the hearer also, each seeing his own particular truth.

Be this as it may, it would he absurd, both in the strict sense of impossible and the colloquial sense of ridiculous, to attempt to explain or interpret such a work as this. Those who have loved will understand, those who have had sorrow will know, for love and sorrow each impose a quest.

Something may be said of the means used to the end. They are simple, like the singing of a bird. That is much; it were better if one knew the language of birds, but for that one must taste the dragon's heart, as in the ancient tale of Sigurd. This tale has some power of gramarye, it takes us straight into an enchanted land, far from the sordid world of every day. Far? "To him who can open a door which leads within to Faerie the end is everywhere" and "There is no Faerie but Faerie, and it is not there but here." And yet again, "From over the way, from anywhere over the way, out of a great distance, to those who are meant for Faerie, comes Faerie at the appointed hour."

The effect is produced largely, it would seem, by a certain inconsequence of description, studied or instinctive, which continually intrudes upon the story, like leitmotives in the music of Tannhauser or Parsifal. Description largely of English landscape, it might seem, by or near the narrow sea, and this, as by some spell, leads straight, as the voice of the nightingale did an earlier poet, to those

. . . magic casements on the foam

Of perilous seas in faerie land forlorn.

But this land is not forlorn or perilous, even though it has

a darksome forest of fir-trees . . . an worn chapel, bidden in a little hollow, overgrown There also flourished the deadly night-shade, be monk's hood, with other plants of bale, exhaling unhallowed incense in the dews and darkness.

But chiefly it is a bright and beautiful country, as when in the beginning of the quest we are told that the Prince was

….moving presently through the middle place of a woodland, where the linden whispered secrets and beneath it were sweet waters which answered in light and shade. Many secrets are held in the deep brown wells of Faerie. He came in his faring to a clear and shining pool. A host of red foxgloves in Faerie congregated about the marge.

Later, however,

. . . he went betimes through the forest to visit the Haunted Well. Who follows the lizard's track shall come to the spring's, source; but he found that the well was dry, and all that he saw was a green lizard crawling among the stones. . . . It was, a bright, bright day, running with golden hours. O tales told by the throstle and birds that chant legends: there was singing of birds everywhere; and the wind, full of scented secrets,. whispered and crooned among answering leaves, and dappled shadows on grasses. It might have been eventide when silence fell for a space, and then the shrill voice of a lark pealed in the empyrean without stint in its ecstasy. There are worlds beyond wells in Faerie, and wells in the world of song. A fountain deeper than these unlocked in Prince Starbeam's heart and flowed over in saving tears. So opens the heart in Faerie, and so in other where.

Again,

They prepared the body of the Master for his cold bridal of the grave. "Lay me not down at the West: I would look to the East in Faerie." Was it Death on a white horse which rode through the marish chase in the light of the setting moon? Was it Death that rode in splendor? Was it Death in radiant armour that passed from the room of death, with echoing footclanking on stone stairs? Who brought the ghostly to the old porch of the House? Who carried the Banners before, which flowed and plunged in the mist? And whither, of your mercy, turns the Path of Souls which leads to the Bright Land under a Bright Sky? Is this the World of Faerie or do we look for another?

Because of a Magic Ring the Prince is pursued and hunted .by enemies:

But yesterday and today and - as it seemed - forever the chase went on. I have heard that he hid among bracken while horses and riders passed; I have heard that he crossed the water; there are rumors of wreck and rescue, whether on lake or sea. I have heard of wooded valleys, and he tarried in the valleys of silence. . . . There are houses in lonely woods and grey towers by very secret meres which keep the memory of his presence. . . .

But at last the fugitive came

…. to the bleak shore of the lonely ocean, when heavy clouds covered the face of heaven. The receding tide took out the cold gray sea, a penetrating mist began to fall. . . .

Towards the ending of the Quest

They were following a narrow path which went up a certain hill. O storied hills and mountains far away; at the hill top they saw through unmeasured distance the lights of a long promontory going out into the sea. In the wind and moonlight they went down that hill and they came to the Dream Tower, the place of sleep and vision, the sleep and trance of Faerie. . . . O path of dreams and path of knowing of dreams; who tells in the morning glory a dream by the light of the moon?

One more description. The Prince

. . . passed through the forest as one who goes unawares but straight to the destined place. . . . Wait until the trees of the forest begin to speak in the heart. . . . He heard the leaves as they whispered; he heard and understood. He knew that he moved on the threshold of strange new things to come. 'The morning glory of bindweeds shook their bells at him, telling of secret ways and things beyond thought in the forest. He knew not the hour or the day, except that the time of the end stood at his door of life. . . . O the wild light, the wine light, the light of the earth and air: they tinctured and scented his way. The wisp light, the gold light through lattice work of leaves wrote words of strange meaning as it filtered through glens and hollows. The air that breathed through lattices was air that brought a message; the message contained a secret; the secret needed a key; but the key was in the heart of the pilgrim.

But it is enough and more. Those for whom the book is written will understand. To begin picking out passages is not to know when to stop. Yet one must conclude:

For the Lion and the Lamb are at peace in Faerie, the Dove is in the Eagle's nest; there are golden waters, rivers of waters of gold, footmarks of enchantment, wings for rainbow flight; there is a Spirit of the woods beside me clothed in green samite, singing through a herb garden of savours; And this is the very end - I bear my faithful witness - to the Quest of the Golden Stairs and the Way of a Crown in Faerie.

* * *

CHRISTIANITY, PAST AND PRESENT. By Charles Guignebert. Published by the Macmillan Co. Cloth, analytio table of contents, 507 pages. Price, $3.85.

THE author is Professor of the History of Christianity in the University of Paris. His position and previous work guarantee the quality of the present volume in regard to scholarship. Nothing is said about a translator on the title page, so that we may suppose that it was either written in English in the first place, or that Prof. Guignebert made his own translation. An occasional phrase or sentence here and there rather bears the last supposition out, where the construction is not really English nor yet quite like a too - literal translation from a French original. But there are very few of these places, and in general the style is decidedly vivid and graphic, especially considering the subject of which it treats.

The position of the author is that of the critical school, which treats the phenomena of Christianity quite objectively and without belief in its divine character or origin. Though believing Christians seldom make the distinction, this attitude is quite different from that of the enemy of the church, or of religion. The latter uses the critic's work as an armory where he finds his weapons - but so also does the Christian apologist if he be abreast of the times. This does not mean that the critic is always right, or even right at any time, for that matter.

Though the author endeavors to explain away everything of a supernormal character he is yet very sympathetic in his treatment. One supposes that his general position would be that religion in some form is a psychological necessity for mankind collectively, and that, as being so purely human and natural, no man should scorn it even if he has peeped behind the scenes, and knows the strings and rods which move the puppets on the stage. An Olympic attitude, which will annoy some religionists much more than the bitter attacks of professed atheists and self-styled rationalists.

The book is divided into three parts. Many Protestants might feel like condoning the first one for the sake of the last. The first part deals with primitive Christianity - the person of our Lord, his character And work, as reconstructed by the critic, and then the transformation of an insignificant Jewish sect into a world religion through its fertilization by Hellenistic philosophy and theosophy. It is headed the "Creed and the Church." The second part treats of the Mediaeval period under the heading of "Theology and the Papacy." The last takes us from the Reformation to the final triumph of Ultramontanism in the Vatican Council. The author, though it must not be for a moment supposed he ignores or is uninformed regarding Protestant and other non-Roman churches, does regard things from a viewpoint in which the Roman Church is central and perhaps most important. This is only natural, and perhaps inevitable under the circumstances. Everyone is limited and biased by his own environment in some degree. Which is equally true of critics as of authors.

To readers who have not some acquaintance with the progress of Biblical criticism, and history of religion, much of the Introduction, and the first part of the book, will seem rather incomprehensible and perhaps disturbing. It is not easy to accept the objective attitude towards things which really count in our own lives. However, we must allow for the presumed basic metaphysical premises of the author, that there cannot be any divine element in any form of religion. This being done, the picture drawn may help even the most ""fundamental" believer to distinguish between essentials and non-essentials in his own inherited system of beliefs. Religions are social organisms, they do grow, evolve, decay and die. They have important resemblances to each other which are concealed in the traditional attitude that "my religion is the only true one and every other is utterly false."

But granting all this, to the present reviewer (here revealing objectively his own presuppositions) the account given of the life and death of the Carpenter's Son seems much like a blind man writing a treatise on optics. If the great majority of men were entirely color blind, their descriptions of things seen would be found lacking in an essential element to the abnormal individual who was not. As his, contrary-wise, would seem fantastic and absurd to the majority.

The picture of Christ as a Gallilean of the lower class, uneducated but with an urge to take up the role of a prophet in order to announce the immediate coming of the Day of Jehovah, the Day of Vengeance on the enemies and oppressors of Israel, has its own difficulties. These are not concealed by the author, though he does not dwell upon them. So also, his reconstruction of the steps by which a reforming "Adventist" sect of Judaism grew into the Catholic Church again presents other difficulties. We must be frank. There are difficulties every way we turn. That is one unique thing at least about the crucified Nazarene - no explanation seems fully adequate and satisfying It is something like a mathematical expression, containing an incommensurable quantity. We can write it in many ways. We may transform it so that a, b, or c, or x, or y is the incommensurable, and take our choice. But whatever we do the surd remains somewhere. After all it may be that the explanation arrived at by the early Hellenistic Fathers and the Doctors of the Church is no more unintelligible objectively than that of the most thorough going rationalist. It all depends on our primary conceptions of the universe. If we take it to be an order or system in which there is no place for the divine, for leading or guidance or even concern, on the part of a supreme intelligence or personality, then we must make the rationalistic hypothesis do as best we can. It would seem that too often the critics, who are seldom metaphysicians, do not see this at all. For one thing, most of the defenders of orthodox conceptions are equally oblivious to such considerations, and insist on non-essentials even more strenuously, sometimes, than upon the essentials.

The second part of the work covers the ground that is more or less familiar to everyone who has read anything at all about Church History, though the author has brought out with exceptional clearness the purely human and social tendencies which later on caused the development of the papacy. The tendency of every religion, as with every other social motive, is to evolve an organization, or we may say, an organism. The living principle of a religion, the emotions experienced in common, the insight or visions of some communicated to others, crystalize into a body of beliefs which may later be systematized into a formal creed. Then ritual will develop, and a hierarchy; and inevitably all these external things, which form the body of the religion, are taken as of divine origin, and necessary. Just as a man thinks of his hands or feet as part of himself, even though he may know quite well that his body began in an undifferentiated gerin cell, and that he may lose limbs and organs and still continue to live and work without any deficiency in his personality. So in a religion it is the simple believer and the mystic who are the source of its life, even though the organization may develop and harden to the

point where it is practically dead-like the finger nails and epidermis of a man, or the scales of a snake or fish, or the shell of a mollusc. These are the products of living activity, but there is no life in them and they have become inert, and subject to mechanical forces and laws only. In a religion the organization ceases to be spiritual and becomes secular and worldly. It is precisely as it reaches this stage that those who benefit by it are most insistent as to the divine, origin of the whole machine; which in a sense is true enough if the divine governance of the universe be granted - only at this stage the defenders of the status quo (and their privileges under it) conceive divine operation in the most mechanical way. The author says the church

….. ought not to have let her official doctrine be confined and cramped in formulas that were too abstract and unyielding. Finally her organization should have preserved some elasticity and not have become set hard and fast in a uniformity incapable of adapting itself readily to the varying needs of the men of different nationalities who constitute the Christian body. Just the contrary however occurred.

This is put hypothetically as if it had been a matter of conscious decision and choice. In reality of course it is a natural development, apparently an inevitable one. Institutions evolve as unconsciously as the living organism grows.

Thus step by step the papacy developed, becoming a true monarchy, tending "more and more toward narrow centralization" with "pretensions without limit and an autocracy beyond control." That revolt against the system which we call "The Reformation" was very incomplete and one-sided in many ways, precisely because it was a revolt, and was developed in a state of war. Protestantism, to group, as the author says, "quite artificially, all the various churches born of the opposition to Roman pontificalism" turned to polemic rather than to seeking for truth for its own sake, and tended to react from everything distinctive in the older system regardless of its value. The counter-Reformation of the Roman Church, resulting in the reformulation of doctrine by the Council of Trent, reacted again from Protestantism, and as the author judges the result, succeeded in so hardening and crystallizing the Roman system that no real growth or development was thenceforward possible. The Index was established to guard the mental innocence

of the faithful from contamination, and a catechism prepared "which states the faith in accurate, if not lucid formulas, accessible, if not intelligible to all."

'The Chapter on Liberalism is most interesting and valuable. It sums up the opposition between "clericalism" and all free search for truth, whether in science or history. This opposition, constant and violent, has produced the natural result. Says the author:

It would be foreseen that constantly meeting the church as an obstacle the liberals and the scientists would be led to pause and ponder over her, make a tour of inspection and put her solidity to proof; in other words, that they would verify the grounds of the pretensions made by theology to tell the sole truth and to impose it everywhere.

Unfortunately scientists and liberals are also human, and they, like the Protestant reformers before them, also reacted - and rejected truth and error together. Many of the theoretical conclusions of scientists as to the nature of the universe, as many judgments of Biblical critics, are ultimately based on the unconscious and uncriticized assumption that there is and can be no divine influence in the world.

In the last chapter the last state of the Roman Church is discussed. This will perhaps be the most interesting in the whole work to the general reader. The author finds that

The official church is dominated by the letter and by superstition; she has become incapable of holding her own effectively against them and she no longer seems to believe that any attempt to do so is to her interest. This is, indeed, equal to submission to her own death. . . . As a matter of fact the orthodox systematic theology does not receive any solid support from the majority of the faithful, who cling to the practices of religion alone, and no longer try to comprehend its dogmas.

In other words ignorance is the rampart behind which the Roman Church defends herself. Ignorance of doctrine, and everything else so far as possible, on the part of the mass of believers, while the clergy have to be trained in an atmosphere from which the "air and light from the world without" are carefully excluded. For deprived of all means of re-adaptation to modern knowledge the Church

. . . can do no more than reassert itself. It does so by publishing in an incessant stream books of apologetics more or less well composed, which [however] are hardly read by any but those who have no need of them.

This immobility of death that be sees is only spiritual. He is fully aware of the great activity of the Roman Church, of its forward movement all over the world.

She has modernized her ways . . . taking as her pattern the measures usually adopted in political struggles. She makes use of aggressive newspapers which feel no scruples concerning Christian charity and delicacy. . . . She has put her confidence in the influence of the press, and so, in addition to her own journals she directs or inspires numerous publications of all kinds carefully edited to suit all stages of development and culture. . . . Finally she has her own electoral policy and her political directives. She takes a hand in the great game played by the various parties centered round every government. In particular she tries to retain her influence in the education of the young, or to recover it where she has lost it.

And this, of course, with the keenest appreciation of the fact that her strength lies in the ignorance of the great mass of her members.

He writes specially of France and European countries, but he adds:

The hour is approaching when the battle will be waged as eagerly in England, the United States and all countries in which the 'Church feels herself menaced by state schools which are laic and unsectarian.

This activity is, as he says, one of the most interesting of post-war world phenomena. It has secured Catholics "more consideration and gives them better standing" and has strengthened their political position greatly.

All this is flattering and it may be of practical importance to an extent it would be risky to exaggerate, but what advantage does Catholicism itself derive from it? Are its dogmatic assertions re-established by it in their full value in the judgment of a greater number of human beings?

It is, in other words, spiritually dead or dying, but remain a huge and powerful machine, the sheer inertia of which will carry it for a long time yet. This is a judgment that the believer in Christianity will not be wholly ready to accept how ever completely he may reject the peculiarly Roman dogmas The Spirit moves "where it listeth" and its influence and power are incalculable.

It is too bad that so important a work should be disfigured by so many annoying evidences of lack of careful editing. There are a few typographical errors; as Vanini, who was born in 1586, is said to have been executed as a heretic in 1919! But the mistakes specially alluded to, and which are hardly excusable, often make the sense of the passage obscure. As on page 391 there is an unwanted preposition in the sentence "express alike of the economic wretchedness . . ." On page 435 we have, "It is well to remember that Voltaire, who minded the appelation 'I'Infame,' looked carefully, nevertheless, after the devotional needs of his Ferney peasants." The sense of the passage seems to demand that the phrase "who minded" should be understood as "who delighted in" or "gloried in." There are also many places where a plural subject has a singular verb or vice versa, and other like evidences of lack of care in the final preparation of the manuscript. These disfigurements should be remedied in the second edition, which it is certainly to be hoped will be found necessary, as it is a work that should have the very widest possible distribution.

* * *

THE SYMBOLISM OF THE GODS OF THE EGYPTIANS. By Dr. T. M. Stewart. Published by the Baskerville Press, London. Cloth, table of contents, illustrated, index, 120 pages. Price, $4.25.

SYMBOLISM in all its branches is a subject of intense interest to all Freemasons. The reasons for this are not so deeply hidden as it may seem at first thought. Quite early in the Masonic ceremony the candidate is taught that the Fraternity is a "beautiful system of morals, veiled in allegory, and illustrated by symbols." Almost immediately the thinking candidate begins to wonder about the symbolic import of the ritual. Even the older members of the Craft are seeking the symbolic light. No question is so frequently heard in gatherings of Masons as what is the meaning of this or that portion of the ceremony.

Since this is true it is not surprising that any book dealing with the subject of symbolism is welcomed by the members of the Craft at large. One of the beauties of teaching by symbols lies in the fact that the individual is entitled to interpret the lessons according to his own views. This is also one of the principal dangers of the method, for symbols, while they may be subject to individual interpretation, must be construed along certain well defined lines. Variation within certain limits is permissible, but the basic boundaries must be known and care exercised not to overlap the limits of propriety - symbolic propriety.

This leads us to another point, and one which is of particular importance in connection with Bro. Stewart's work. There is a school of Masonic scholars of which Bro. J. S. M. Ward is perhaps the foremost exemplar which believes that Freemasonry has its roots in the initiation ceremonies of primitive peoples. This group of anthropological workers finds evidence sufficient to satisfy themselves of the existence of Masonry from the most remote times. They find resemblances not

only in Ravage ceremonials, but in the religious rites of the Chinese, Hindus, Egyptians, Hebrews, Greeks and other races of higher cultural development.

Bro. Stewart, while not explicitly stating such a thesis, implies the existence of Freemasonry among the Egyptians. He uses freely the wording of the Masonic ritual in explaining the symbolism of the Egyptian gods. This is most unfortunate, since it tends to lead the unsuspecting reader to fall into a trap which is only too much in evidence in the path of the unwary. As an illustration of what is meant by the foregoing may the writer cite from an incident from personal experience? At a Masonic gathering a few years ago the principal speaker, a clergyman, made the assertion that history teaches us that Freemasonry descended from the Egyptians. The writer challenges any Masonic student to produce one bit of evidence that will withstand the tests of historical criticism and that will prove Masonry's descent from the Egyptians, and just for the sake 0 argument the Greeks, Hebrews, Hindus, Chinese, and more primitive races may be included. That there is a lot of inferential evidence must be admitted; by following the comparative method, so fruitful in ethnological and anthropological research, we are led to suspect that there may be some truth in the assertion that Masonry comes down to us from the most remote antiquity. But there is a wide difference between saying that Masonry may have evolved out of the dim past, and flatly stating that it has developed through countless ages and that history proves this development.

Many things can be inferred, and much good result from the inferential method of research, but with all members of the anthropological school of Masonic research, including Bro. Ward and Bro. Stewart, we find fault, and a serious fault at that. Their evidence is presented, for the most part fairly, though the present writer has found cases where quotations were not quite accurate, but even that may be passed over at this time, we are all liable to err. But granting that the facts are as stated, the conclusions drawn are not presented to the reader with that fine distinction between possibility, probability and certainty which characterizes the true scholar. Why should men who are indulging in research in fields where all conclusions are to some extent doubtful at the best, and where any opinion is based only upon partial evidence, and where definite and conclusive proof can never be obtained, express their views as facts instead of as probabilities? What right has any one to say that the Masonic Fraternity is known to savages simply because they happen to make a sign closely resembling a Masonic sign, or because they have a rite of

circumambulation which parallels ours? Numerous instances equally as pointed could be cited as illustrations of what is meant.

Dr. Stewart in his book now under discussion has developed a symbolic system about the Gods of the Egyptians which is in accord with Masonic teachings. But by the use of Masonic language in defining his symbols, a practice greatly to be deprecated, he has given the impression that Masonry is descended from the Egyptians. There is no doubt but that there are parallels in Masonic symbolism and Egyptian teachings, but that is no reason for assuming, or even appearing to assume, that the religion of the Egyptians, which seems to have consisted of a symbolic searching after spiritual enlightenment, and which according to Dr. Stewart consisted of three grades, which he calls degrees, is identical with Masonry and this is true no matter how closely the two systems resemble each other.

It seems that from very remote ages one of the chief characteristics of human intelligence has been a seeking after immortality. Races and peoples have conducted the search in very different ways, they have been striving to reach the same goal, and it is not at all surprising that there has been a constant duplication of effort with widely divergent systems of symbols, but with many varying symbols having precisely the same meaning, and still further with the same things adopted by different peoples to convey the same meanings. It is not surprising that the serpent, regardless of locality, has been made the symbol of death and resurrection, or rebirth. All snakes enter a period of lethargy, shed their skins and come forth as seemingly new creatures. Is there any reason for believing that the Egyptians, or any other race had such a hold on the sum total of human intelligence, that they were the only ones to discover a significance in this natural phenomenon? It seems much more reasonable to presume that the human mind working along the same lines arrived at the same conclusions in different parts of the world. Lack of communication and interchange of ideas would account for much in the way of duplication of symbols.

Too much space has already been devoted to a discussion of matter somewhat extraneous to Bro. Stewart's book. The work is valuable to the student of symbology, not so much for anything new that it brings out, but because it does

give in comparatively brief form the symbolic system of the Egyptians. This system is developed along mystical lines. Bro. Stewart is of the opinion that the Egyptians were monotheistic, and that all of the minor gods were merely manifestations of the one supreme deity. Just how he reconciles this theory with the fact that all of the gods were worshipped is hard to understand. It looks to the present writer as though the system was comparable with that of the Greeks. That it was polytheistic and that one particular deity was merely the ruler, the chief, or king of the other gods. Even Dr. Stewart's work, in spite of his assertions of monotheism, bears out this view.

For this and like reasons, the reviewer would hesitate to recommend the work to any reader who is not in possession of a clear critical faculty, and some general knowledge of the subject as a guide. The work is too valuable to be ignored, and at the same time too misleading to be read without caution and due attention. It must be read with an open mind and in a sufficiently leisurely manner to enable one to analyze the value of the work. The evidence adduced must be weighed carefully and one must question every assertion of fact. Only by doing this can one separate the wheat from the chaff and gain arty benefit from the reading.

E. E. T.

* * *

CONCORDIA: DER GEDANKENKREIS DER LEHRLINGSGRADES. (Ideals for the Apprentice.) Alfred Unger, Berlin. Cloth, index, 203 pages. Price, $2.25. (Also bound in paper.)

THIS book presents the latest information, gives a good picture of the German Masonic world. We have here a graphic account of interest to ordinary readers, as well as to the most. learned psychologist, scientist and even philosopher. Some

features of the picture presented are highly interesting, deeply instructive and therefore ought to be widely distributed.

The book, besides a number of philosophical observations and idealistic suggestions, contains eighteen orations by leading German Masons, delivered on festive occasions to the German members of the Craft. Our orators in their mental flights again and again reach those lofty heights from which are seen, alongside the material, commercial, mercenary struggle of the genus homo upon the physical plane, some strange scenes and landscapes, in which the inner eye recognizes the country promised by the Religious Teacher to those that love Him, keep His commandments, do their duty, Build now their House for their future domain.

Some of our German orators remind their audiences that for building successfully the builder must ward off the allurements of Lust, Greed and Pride; must overcome the attacks of three vicious Highwaymen.

As already stated our book contains eighteen orations, and places before the reader a judicious selection of the ideals of German thinkers, leaders in the realm of Freemasonry. The best oration - in the opinion of the critic - is by Bro. August V. Reinhardt. This brother, in his oration entitled "The Ideals of the Mason," gives as his leading question, "What is the destiny of man?" and answers: "To become like unto God." We are here reminded of the Master's answer, "Is it not written in your law, I said Ye are Gods?"

But there are two sides to most questions. This statement brings ante oculos the late Rev. Charles Crane, the father of the well known living Masonic orator, the Rev. Henry Crane. Charles Crane, in answer to frequent declarations by the present writer, "There are two sides," never failed to answer: "Yes, a right side and a wrong side."

In this our book we meet a few strange exemplifications of German presumption. We read on page 195, Unsere deutsche Freimaurerei steht nicht auf der fast beschamend elementaren Stufe wie die in America: "Our German Freemasonry is not at such an almost shamefully low level as that of the United States."

Now, philosophy teaches that good, bad, high, low are relative terms, belong to the realm of subjectivity. We are here reminded of the most popular song in Germany: Dentschland, Deutschland Uberalles: Germany, Germany above everything. In one lecture the audience is treated to a part of the song, Deutsche Sitte deutsche Treue deutscher Muth und deutscher Sang: German costumes, German manners, German courage, German song.

Patriotism may become pride. Pride, even national pride, constitutes a fall, a bow to our third Highwayman, to the one that gives the fatal blow.

The oration by Bro. Reinhald Taute Gera constitutes another most vivid illustration of "There are two sides," and the answer, "Yes, a right side and a wrong side."

We are given instructive features, elevating thoughts and logical reasonings, but we read also:

Some say that Masonry has a Christian foundation only, demonstrated by the fact that the Bible is presented as the Great Light. How then can we admit as Masons, Israelites or Mohammedans?

Le monde est une chose bien &range, says Moliere. In the lodge it is always the Old Testament that is presented to the hands of the candidates, and should not these German Freemasons reflect? Consider: not only the Old but also the New Testament was written by Jews, Israelites, Hebrews, Semites. "A name, what's in a

name? A rose by any other name would smell as sweet." Strange, the fact that Jesus (Joshua ben Joseph), the Apostles, Paul, the two Saints John were Jews, seems altogether unknown in the Christian world, seems hidden in the deepest "subconscious unconsciousness" even of Protestant Ministers, Bishops, Cardinals and Popes.

Another feature of the other side: By some of our German orators, the year 1717 is given as the beginning of Freemasonry. This supposition constitutes a kind of parallel to the reasoning which makes Luther nailing his "protest" in the year 1517, the beginning of Christianity.

L. F. S.

* * *

AN HISTORICAL SKETCH OF ST. ALBAN'S LODGE. By Bro. Henry T. Smith. Privately printed for the Lodge. Paper, illustrated, 44 pages.

IN this small brochure we find another of the short lodge histories which are becoming increasingly popular. These works will doubtless be of inestimate value to the research workers of the future.

The most interesting feature of the present work is the fact that the first Master of St. Alban's Lodge (1913) is now a Past Grand Master of the Grand Lodge of Canada. He is also a Catholic.

* * *

THE RECORDS OF ANTIQUITY, No. 2

WE are informed that the reprint of the first volume of the Records of the Lodge of Antiquity No. 2 is very shortly to go to press. The second volume by Bro. C. W. Firebrace was reviewed in THE BUILDER in July of last year. By subscribing now Masonic students and libraries can make sure of obtaining copies. We understand that those who have not purchased copies of the second volume may obtain the two when the reprint is issued for 4-4-0 net. This, with duties and carriage, will probably make the cost to American subscribers approximately $30. It is needless to inform members of the Society that this is an opportunity that will not occur again, and that the complete work will inevitably increase in value in the future.

* * *

SCHILLER AS FREEMASON

For a long time any proof of Schiller's affiliation with Freemasonry has been lacking. Only in 1911 the Masonic press published a letter of Sept. 9, 1929, in which two members of the lodge in Rudolstadt regret the discontinuation of their lodge, which had been honored by Schiller's membership in it. However, the records of this lodge do not show anything in regard to Schillers initiation, yet this cannot be taken as denial. But Franz Luedke in the "Literary Echo" furnishes a new proof of Schiller's Masonic affiliation. It is a poem, which the poet Anton v. Klein, born in 1746, published on the occasion of Schiller's death, and which in its caption refers to the passing away of the Masonic Brother Schiller. Klein, who met Schiller in Mannheim, was business manager of the palatination "German Society," with which Schiller was affiliated in 1784. He induced Schiller to write "Don Carlos" in iambic meter, and may have interested him for Freemasonry, because Schiller's Letters About Don Carlos show that the poet was much occupied reflectively with the ideals of Freemasonry.

[Translated from Auf der Warte by Bro. R.I. Clegg, Illinois]

----o----

THE QUESTION BOX

and CORRESPONDENCE

CONCERNING A TITLE

In June, 1925, THE, BUILDER advertised Gibson's "Builders of Man or the Story of the Craft." My publishers at once wrote to Gibson whom we had threatened with legal proceedings for this infringement of my title. He replied that he knew nothing about your advertisement. I wrote to you on July 1, 1925. As a result a correction was printed in the August number, on the last page.

I am more than surprised to see that in the May, 1928, number you have again infringed my title and repeated the advertisement of Gibson's book with the title he was made to withdraw. I must ask you once more to correct the advertisement. Gibson himself is dead, but that is no reason why THE BUILDER should try to unload their stock of his book under a description which infringes my rights.

Lionel Vibert, England.

The correction referred to appeared on page 256 of Vol. XI, and ran as follows:

We have received information of an error in the title of a work given in our book lists in the June number. When the book was first published it was under the title as given in our catalog, The Builders of Man: The Doctrine and History of Masonry, or the Story of the Craft. The secondary title was later changed to the Romance of the Craft.

We tender our apologies to Bro. Vibert. The repetition of this slip is as annoying to us as it is to him. It was due in the present instance to the preparation of the copy for the advertisement from an uncorrected catalog card. The personnel of the Book Department having been completely changed since 1925 there was no one with any recollection of the matter.

In justice to the Society, however, we must add that the Book Department has no stock to unload. As Bro. Vibert explains, the publishers changed the title page of the work in consequence of his threatened action. So far as can be discovered no copy of this work under the title objected to by Bro. Vibert, has ever been sold through the Society. The publishers are, we suppose, a reputable firm, and would have called in any unsold copies of the work in its first form; and we are quite sure that the author, a Clergyman of the Church of England and an Honorary P. G.S. W. of the Grand Lodge of Iowa, was quite innocent of any intention of infringing upon the copyright of a brother Mason. At this time, it is impossible to find out exactly how the mistake arose, but most probably the title was taken in the first place from the publisher's original announcement, and no one ever noticed that it did not agree with the title page of the book, which naturally is always referred to by the short title only, The Builders of Man. It is, by the way, a very valuable work in its own field, and has not had the attention it deserves.

* * *

FRENCH FREEMASONRY

I have read with pleasure, as usual, the April number of THE BUILDER. I believe I should, however, offer further information regarding the question of Bro. L. D. of Missouri regarding the French Masonic Obediences. There is indeed some error in the reply. It is possible that the Grand Lodge of Missouri has refused to recognize the Grand Lodge of France because the latter does not work with the Bible, but in the case of other jurisdictions, though this may be the motive advanced, it is not the real one. The Bible on the Altar does not constitute a [universal] landmark, because French Freemasonry has never officially used it, which nevertheless did not in the past interfere with relations between it and the other Masonic powers of the world. And even today, the United Grand Lodge of England, rigorist as it is, exchanges representatives with the Grand Loge Alpina of Switzerland, the lodges of which, for the greater part, do not use the Bible.

What has caused all this trouble in the relationship of French Freemasonry with that of Anglo-Saxon countries was the suppression in 1877 by the Grand Orient of the formula "To the glory of the Grand Architect of the Universe." Rightly or wrongly this action was taken in other countries to have been a declaration of atheism. And although the Scottish Rite continued to observe its ancient traditions without "proclaiming it on the housetops," American ignorance concerning conditions in France has confounded both the same condemnation. But I would not speak of American ignorance, for it is evident that your Masonry numbers among As members many who are informed of the difference which exists between the Grand Orient and the Grand Lodge of France. Still the great majority of American Masons evidently know nothing of French Freemasonry. Little by little, however, information is spreading, and the Grand Lodge of France (Scottish Rite), which invokes the Grand Architect of the Universe and which permits its lodges (though without making it obligatory) to use the Bible, is not only recognized by the Grand Lodges of the States to which you allude but also, by others. The following is the list of its official relations with America: In Canada, the Grand Lodge of Manitoba; in the United States, the Grand Lodges of Alabama, Arkansas, California, the District of Columbia, Iowa, Kentucky, Louisiana, Maine, Minnesota, Nevada, New Jersey, Oregon, Rhode Island, South Dakota, Texas, Utah; in all seventeen.

When the other jurisdictions come to make an honest and impartial investigation, there is little doubt that they will join these mentioned, to the end that Masonic union may be completely re-established between the two countries.

Your reply counts among French Obediences the National. Grand Lodge, and you remark that it is recognized by the Grand Lodge of England. How should it be otherwise seeing it is but a daughter institution in disguise, planted in our territory? This Grand Lodge calls itself National in order to impress Masonic powers in other countries. In truth, except for the titular Grand Master and a few Frenchmen who are there to aid the illusion, its lodges are composed of foreigners, English in a very large majority.

I do not wish to attack this Grand Lodge, we are too tolerant to even wish it any harm, but it is a little unfair upon its part to call itself National. And this has no other purpose than to mislead Masons in other countries, for here it deceives no one. On this point, as upon every other point mentioned in this letter, it is easy to furnish proof.

There are in the United States some Grand Lodges, as that of California, which have allowed themselves to be taken in by the professions of this Grand Lodge. The fact that it is recognized by the Grand Lodge of England, and puts the Bible on its Altars, has seemed to them sufficient reason for this, when in reality there were more important questions to consider; the nature of its working and its quality as French. Now this status of a French Obedience it in reality does not possess. In my opinion the Grand Lodge of France should refuse relations with Grand Lodges that recognize it, for it is in reality what you call Clandestine.

The reason that the Grand Lodge of England refuses to recognize the Grand Lodge of France is because the latter refuses to sever its relations with the Grand Orient, which it considers schismatic. The Grand Lodge of France, though it has steadily refused to follow the errors of the Grand Orient, is not able to consent to break with it. This would be a fatal action in the face of the attacks to which Masonry is subject in France by the Catholic Party. Above all ritual questions stands that of the

"front" that must be maintained against an implacable enemy, an enemy our division could not fail to embolden and strengthen. We do not desire that the Clerical Party in France should reduce French Freemasonry to the point to which Fascism has brought the Freemasonry of Italy.

I greatly wish I could make the Masons of your country realize this situation. I do not despair of this, and the time will come, I hope soon, that all your Grand Lodges will render justice to the loyal attitude of the Grand Lodge of France to the traditions of Freemasonry as it has received them.

Albert Lantoine, France.

* * *

THE GRAND LODGE OF FRANCE

In reference to the item in the April number of THE BUILDER, page 128, under the heading, "French Freemasonry," I submit the list of American Grand Lodges that are in fraternal relationship with the Grand Lodge of France. In addition to those you mentioned, Alabama, California and Manitoba, there are: Arkansas, District of Columbia, Iowa, Louisiana, Maine, Minnesota, Nevada, New Jersey, Oregon, Rhode Island, South Dakota, Texas, Utah and Kentucky.

Louis Goaziou, Colorado.

* * *

THE ARK OF THE COVENANT WITH ISRAEL

The article with the above heading in THE BUILDER for May reminds one of Dr. Albert Taylor Bledsoe's comment on a book written by a Frenchman: "He gives us some new things and some true things, but his new things are not true things, and his true things are not new things."

Bro. Bennett tells us that the serpent of brass which Moses made "was worshipped from the time of the Exodus until David established his capital at Jerusalem and continued to be worshipped there until at least 700 B. C."

The simple statement in II Kings, eighteenth chapter and fourth verse that Hezekiah "brake in pieces the brasen serpent that Moses had made; for unto these days the Children of Israel did burn incense to it, and he called it Nehushtan" hardly warrants the sweeping claim that it was worshipped from the Exodus to 700 B. C. "Nehushtan" means "a piece of brass."

Again he says "the most reasonable and satisfying explanation as to what the Ark contained is that in it was the bones of Joseph." We can concede that this is new but not that it is true.

'The bones of Joseph were taken out of Egypt and the Ark was made in the wilderness. Several articles are named as having been deposited in the Ark, but not the bones of Joseph.

Further on he says of Joseph, "He had become a god to Israel." We admit that this is new but do not believe it is true. There is no proof that the Israelites "had spiritualized Joseph into their great God, Yahweh, whose symbol was his bones."

Of the Ten Commandments he says there are two statements "in the Bible that contradict each other." Here we must join issue. The two accounts in Exodus and Deuteronomy differ slightly in verbiage but are in no sense contradictory. He says, "Critical Bible scholars agree that the Ten Commandments in their present form date from some five hundred years after the time of Moses." Here again we dissent. Some critical scholars may hold that view but there is no general agreement to that effect among them. There are strong commonsense statements that are a sufficient answer to the critics that are trying to minimize the work of Moses and assign the Pentateuch to a period later than the days of David.

1. The Pentateuch does not name Jerusalem.

2. The term Lord of Hosts is not in the Pentateuch.

3. Music formed no part of the Mosaic Ritual.

Until David's day Jerusalem was a Jebusite stronghold. He conquered it and made it the capital of his kingdom. When you tell me that the so-called Five Books of Moses took form long after Jerusalem became the glory of Israel, the Holy City of God's chosen people, and yet its very name does not appear in these books you are presuming on my credulity.

Again the term Lord of Hosts runs through Old Testament literature. These five books which do not contain it are certainly older than those portions in which it so frequently appears. Further David was known as the "sweet singer of Israel." Music, instrumental and vocal, became prominent from his day in the worship rendered by the Israelites. We are asked to believe that there were literary forgers long after David's day, so skillful as to invent a ritualism which they falsely assert took form hundreds of years earlier in the days of Moses, and to give it an antique form kept, out of it all reference to music which was then so prominent in Hebrew worship. My answer is "tell it to the Marines, the Sailors won't believe it."

C. H. Briggs, Missouri.

* * *

THE CABLETOW

In the Question Box Department in the April, 1926, issue of THE BUILDER, under the heading "The Cable Tow," the opinion is given in the last paragraph that the explanation given in the ritual makes the symbolism apply to the strength of the obligation. What is meant by the expression "the strength of the obligation"?

The dictionary definition of the word "obligation" most applicable in one sense is "duty imposed by promise." But it seems to me that when we speak of the obligations taken at the altar we do not mean the "duty imposed." A connection has been made between the candidate and the Fraternity. The obligations (three) are the promises made by the candidate whereby a duty is imposed upon him. The first set of promises made a strong tie (connection); the second set doubles the strength, making the tie stronger, and the third set makes a three-fold tie. The word “obligation" as you use it seems to convey the idea of "contract" or "promise."

The symbolism of the ritual, leaving out the question of position, seems to apply not so much to the strength of the promises made as to the bond or tie that binds the candidate to the Fraternity.

A. E. T., Manila, P. I.

The expression Bro. A. E. T. quotes we acknowledge was rather hazy and indefinite. The sense intended was the binding power or nature of the obligation.

The word itself means "a binding," obligare in Latin is to tie up, and ligamentum is a band, cord or string. It would thus have been more definite, and perhaps more accurate, to have said simply that the C. T. was a symbol of the Obligation.

We do not however quite see the force of our correspondent's remarks about "a duty imposed by promise." The duties are imposed by the promise or vow after the individual has made it. This does not at all affect the voluntary nature of the act of promising or vowing; but once that act has, been performed the obligation rests upon him and imposes these duties. Nevertheless we do not think that there is any real difference between us, we are merely trying to say the same thing, each in his own way.

* * *

THE SHADOW OF THE VATICAN

May I ask whether the important articles by Dr. Leo Cadius, published this year in THE BUILDER, are to be made available in pamphlet or book form? I believe that these articles should be given the widest circulation possible, as they are a testimony from inside the Church as to the conflict between its principles and purposes and our American ideals.

T. M. B., Massachusetts.

* * *

BOOK WANTED

I should very much like to obtain a copy of the Symbols and Legends of Freemasonry by J. Finlay Finlayson, which is now out of print. If any reader has a copy of this work he would like to dispose of I should be glad to communicate with him. C. E. Martin, c/o

* * *

SET OF THE BUILDER FOR SALE

I have all copies of THE BUILDER, of which 1915, 1916, 1917 are bound. All in good condition. Force of circumstances make it necessary for me to dispose of these. Will accept any reasonable offer.

Charles Miller, California.

Those interested may address Bro. Miller in care of THE BUILDER.

* * *

THE AMERICAN FREEMASON

I am trying to complete a set of the American Freemason, founded and edited by Bro. Morcombe. If any readers of THE BUILDER have in their possession copies

of this periodical that they would be willing to dispose of, I should be very glad to hear from them.

M. A. Barr, Muscatine, Iowa.

The Builder Magazine

July 1928 - Volume XIV - Number 7

The Order of St. John of Jerusalem

A Historical Sketch By BRO. R. J. NEWTON, Texas

THE Order of St. John has a long and honorable history. It is said that a hospital for pilgrims had existed at Jerusalem from the third century on. Charlemagne seems to have founded and endowed a Latin hospice towards the end of the eighth century. This probably combined the functions of a hostel (or hotel) and that of a hospital. Jerusalem was in the hands of the Saracens from the time of its capture by Omar in 637, but he and his successors interfered but little with the affairs of the resident Christians and the pilgrims, with some exceptions. In the year 1010 Abu Ali alMansur, the Fatimite Caliph of Egypt (himself the son of a Christian mother, and reputed to have been insane), ordered the destruction of the Church of the Holy Sepulchre and other Christian buildings in Jerusalem. Some years after his death in 1020 some merchants of Amalfi, a city of Campania in Italy, purchased the site of Charlemagne's institution and founded a new hospital which was put in charge of monks of the Benedictine Order, and this was later dedicated to St. John the Baptist. The master of this hospital in 1087 was a certain Gerard, of whom very little is known, but he gained the favor of the Crusaders under Godfrey de Bouillon, and was enabled after the capture of the city to enlarge the institution of which he was the head. At this time the "rule" was changed from the Benedictine to that of the Augustinian Friars.

The fame of the hospital spread throughout Europe and gifts were made to it, by princes, prelates and nobles, of lands and money. In 1113 the Pope took it under his especial protection, and Gerard was entitled, by the bull of Paschal II, as the "Institutor" of the Order of the Hospital of St. John.

The change from a purely charitable and religious institution to a military one probably came about under the successor of Gerard, Raymond de Puiz. This does

not seem to have been deliberate, but to have been due to force of circumstances. The Saracens were renewing their efforts to win back the Holy City, and defenders were doubtless at a premium. With the example of the Templars before them, it was only natural that those brethren of the Order who had previously been soldiers should have taken their weapons again in the emergency. However, though it became military it did not at once take on that exclusively aristocratic character that marked it in later times. The rules enacted by Raymond provided that the brethren were to be bound by the usual three monastic vows, chastity, proverty and obedience. They were to claim nothing for themselves but bread and water and coarse raiment, "since our Lord's poor, whose servants we are, go naked and sordid, and it is a disgrace for the servant to be proud when his master is humble." They were to wear the cross on the breast of their "capes and mantles" and were not to bear arms except when "the standard of the Cross is displayed" in war against the infidel.

The clothing of the brethren is said to have been black in peace and red in war, and in each case the cross was white. This usage has continued to the present day.

There were nuns of the order also, doubtless to care for female pilgrims, and these also wore the white cross on a hooded mantle of black over a red robe.

From being a local institution it rapidly expanded, and it had houses at various places in the East and on the pilgrims' route, and all over Europe as well. Like the Order of the Temple it was made independent of the local ecclesiastical authorities by repeated papal bulls. Though its character to some extent was changed by this wealth and prosperity, yet it must be said that its original purpose was never forgotten. There were hospital wards as we would say in all their houses; the best physicians and surgeons of the day were retained in their service, and the rule that the sick were masters and the brethren their servants was never wholly lost sight of. Unlike the Templars the affiliation of women to the Order was encouraged, and these ladies engaged actively in nursing the sick.

This great increase in numbers, and the acquiring of property largely in the form of landed estates necessitated a much more elaborate organization than had been necessary for the original hospital at Jerusalem. The head of the Order, the Grand Master, had perforce to be an administrator as well as a soldier. In fact he was, under feudal conditions, to all intents and purposes an independent prince. The organization adopted, or evolved, followed the lines familiar at the time, of devolved responsibilities. The Grand Master was to the other chief officers as a king to his chief barons. Through them the hierarchy passed down to the provinces, the priories and so to the commanderies, which were the smallest unit. The chiefs of these administered the estates and endowments of the order in their locality. The division into "Languages" was a later development, but sprang naturally out of the Provincial administration. It is possible that this form of division was intended to obviate the suspicion and jealousy of the rulers of the different countries in Europe consequent on the rise of a new nationalism in the thirteenth and fourteenth centuries. The example of the fate of the Templars doubtless helped them to see the danger.

The later history of the Crusades is far from being a wholly edifying one. The domination of the Holy Land by the "Franks" was, or largely became, a commercial, or at least an economic business. Without adequate support from Western Europe it was only a question of time before the growing power of the Saracens forced the intruders out of Syria. And as intruders they were regarded not only by the Mohammedans but by the Oriental Christians as well. It does seem, however, that with the decadence of the Crusaders generally, the Knights and Brethren of St. John kept on the whole to a higher level. As has been noted they never forgot the claims of the sick, nor did they forget the claims of the weak. They fought the rear guard action of the ebbing occidental invasion. While the other warriors returned home they resisted obstinately at every step, and first at Rhodes and later at Malta they formed a bulwark against the aggressive attacks of the oriental hordes that, but for them, might quite possibly have overwhelmed a divided Europe piece-meal.

It will be impossible in the limits of a brief sketch to do more than to mention the heroic defense of Rhodes against the enormous forces of Muhammed II in 1480, under the leadership of Peter d'Aubusson; or the still more heroic defeat under Grand Master de l'Isle Adam in 1522 by Suleiman the Magnificent. From Rhodes

the Knights withdrew to Candia in Crete, where they remained for a few years till the Emperor Charles V gave them the Island of Malta, with Tripoli in Africa. The latter possession they lost in 1551. Eleven years later the Ottoman fleet under Dragut attacked them in great force. They were besieged for nearly four months, during which 25,000 Turks are supposed to have been killed, including their leader. The Knights of St. John were again fortunate in having another heroic Grand Master, Jean de la Valette, under whom they withstood the fiercest attacks, until long delayed relief appeared in sight. Whereupon the Turks raised the siege and departed. It was the last serious attempt of the latter to conquer their ancient enemies in their stronghold; and though the Knights saw much fighting through the following centuries they remained in secure possession of Malta till 1798, when the feeble von Hompesch surrendered to Napoleon without a struggle. This really ended the career of the Order as a sovereign independent entity, although it did not cease to exist.

At the time of the Reformation in England, the Knights refusing to take the Oath of Supremacy were deprived of their estates and other revenues, but the Order was not definitely suppressed for some reason. However, it naturally became extinct with the death of its members.

In Scotland the preceptor, Sir James Sandilands, surrendered the property of the Order to the Crown. This was in 1547. It seems to have been something of a bargain, for he was created Lord Torpichen, and a considerable part of the estates was returned to him as his own property. There has been a claim made that the Order was continued under his headship as a Protestant organization.

In the time of Queen Mary steps were taken to revive the Order in England, but though a Royal Charter was issued nothing was actually done owing to the death of the queen and the accession of her sister Elizabeth. However the charter was not revoked, and it remained in abeyance until 1834.

After the final collapse of the first Napoleon there was an effort on the part of the Order to obtain a new sovereignty. Malta was out of the question, as it was too

valuable to England for her to relinquish it, but there was a hope that they might regain Rhodes or some other island in the Eastern Mediterranean. Doubtless largely with a view to securing the support of the British Government steps were taken to revive the English Langue. In 1826 the Commission that had been instituted by the French Knights as an emergency administrative body appointed Sir William Peat as Prior for England, and he qualified for office under Queen Mary's charter. Thus, though the English Order has not had a continuous existence, it does have a legitimate descent.

It has justified its existence by quiet but persistent work for the sick. The Ambulance Association was formed in 1877 under its leadership and in considerations of the value of this movement Queen Victoria granted a new charter to the Order eleven years later, under which its later work has been carried on. The following account of the later developments is taken from a pamphlet published by the Order:

What was done for field hospitals by Florence Nightingale has been done for ambulance work generally by the St. John Ambulance Association. For nearly forty-five years its powers and organization have been steadily developing, not only in the British Isles, but throughout the Empire, so that India, Canada, South Africa, Australia, New Zealand and all the other Dominions have now their own splendid organizations.

It was soon found that those who had received instruction in first aid and home nursing and had passed their examinations should be banded together to work in unison, and for this purpose the St. John Ambulance Brigade was formed as an offshoot of the St. John Ambulance Association. It may be said to have begun on the occasion of Queen Victoria's Jubilee in 1887 and has ever since steadily grown. The first war service of the St. John Ambulance was during the South African and Chinese Wars of 1899 and 1902, when upwards of 2,000 men went to the theatre of war and 70 of them laid down their lives in carrying on their work.

This war proved the expediency of establishing regular reserves for the naval and military authorities, a step which was taken with their most cordial cooperation, and on the outbreak of war in 1914 these reserves were called up.

On the 1st August orders were received from the Admiralty to mobilize the Royal Naval Sick Berth Reserve, the peace establishment of which was 1,200, out of which 849 men reported at their respective naval depots within forty-eight hours of the receipt of orders for their mobilization. Orders were received on the 4th August to mobilize Military Home Hospital Reserves, 2,000 strong, and by the 10th all members of this reserve had reported at their respective hospitals. On the 6th August the War Office called for 450 men to proceed with the Expeditionary Force immediately and the call was promptly answered. Following these demands the recruiting in the Brigade was continued with greatly renewed zeal in order to meet the constant demand of the naval and military authorities, and at the close of the war no less than 21,986 members of the St. John Ambulance had served with the naval and military forces. Amongst the chief work of the Order should be mentioned the St. John Ambulance Brigade Hospital at Etaples. The hospital was originally situated at Etaples and was designed for 585 beds, with splendidly equipped operating theatres, X-ray room, laboratory, dental surgery and all other necessary adjuncts to a first-class hospital and so superior were its personnel and equipment that the hospital came to be regarded as the autotype of a military hospital. On the 19th and 31st May, 1918, the hospital suffered severely from hostile air raids which resulted in death of eleven patients and four members of the hospital's personnel and many more casualties. Material damage was so great that the hospital had to be closed and was moved to the heights above the village of Deauville, and re-opened shortly before the Armistice.

A most interesting and successful experiment was carried out at Southport where an open-air hospital of 500 beds was formed by the local units of the St. John Ambulance, guaranteed financially by headquarters. This hospital proved entirely successful and demonstrated the fact that even cases where the lungs were involved did best in a hospital constructed on the open-air principle.

The ladies of the Order were in no way behindhand, and immediately on the outbreak of war formed a committee which was engaged chiefly in the despatch of

surgeons and nurses for service abroad and in establishing and maintaining a warehouse from which nursing and medical comforts of all sorts were despatched.

In time of peace the Order is ever at work instructing tens of thousands annually in first aid to the injured, nursing and the elements of hygiene, and at the time of writing no less than 1,447,095 certificates of proficiency have been awarded. It is from these certificated workers that the ranks of the Brigade have been recruited, and that body has been enabled to carry out its programme of help to the injured on public occasions and processions. This work, though most under the notice of the public eye, represents by no means the bulk of the work of the St. John Ambulance, for there are the innumerable eases of injuries, great and small, which occur in factories, mines, railways and other industrial occupations, and here, though not in the limelight, the ambulance men are at work.

The British Ophthalmic Hospital at Jerusalem is another important undertaking of the Orderfounded in 1882, it continued its work amongst the population of Palestine and the neighboring countries until it was forced to close owing to the hostility of the Turks. On the entry of the British Forces into Jerusalem the hospital, which had been used as an ammunition depot, was blown up by the retiring Turks. It has, however, now been rebuilt and is continuing its work as of old.

The spirit which inspires the Order of St. John has its roots in the earliest years of chivalry, when the Knights of St. John combined for the first time in the history of the world the art of healing with valor as soldiers of the Cross. Through the centuries the Order has continued with a history more full and stimulating than that of any royal dynasty.

In England, the Order of St. John includes among its officers and members the greatest and oldest names of the realm. The King himself is its Sovereign and Patron. The Duke of Connaught, Grand Master of the United Grand Lodge, is the Grand Prior. The sub-Prior is the Earl of Scarbrough. The Prelate is the Archbishop of York, the King of Norway, the Prince of Wales and Prince Arthur of Connaught

are Knights of the Order, and the list of the members of the Grand General contains many of those most notable for their services to their country as statesmen or as soldiers and sailors.

The Order of St. John in America plans to function along the same practical lines of humanitarian service which has distinguished the English Order above every other branch of the Hospital Order in other European countries. The record made in England shows what can be accomplished by a fraternal order existing for service only and the hundreds and thousands of Freemasons, and others, who have sought an opportunity and agency through which they can help their fellows will now find it in the Order of the Hospital of St. John.

----o----

A Grand Lodge Acts

PERHAPS it is the high privilege of the Grand Lodge of New Jersey to save a Lost Cause, or at least, a cause which many of those not actively engaged in the movement may have come to consider as lost.

From New Mexico come great tidings. Past Grand Master Herbert B. Holt, President of the National Masonic Tuberculosis Sanatoria Association, writes that Grand Master Samuel E. Wood of New Mexico has received a check in favor of the Tuberculosis Association in the sum of $21,878.90, which represents the total contribution of the Masons and members of the Order of the Eastern Star of New Jersey for the cause of Masonic tuberculosis relief. Of this total, $12,299.00 was contributed by members of Masonic Lodges, and $7,672.00 by members of the Eastern Star, the balance being represented by interest on the fund.

In forwarding the contribution the Grand Master of New Jersey wrote that it was sent "with the express request and distinct understanding that it is to be used exclusively for actual relief and hospitalization of Master Masons, their wives and children."

In commenting upon this generous donation, Bro. Holt writes:

This represents the most munificent contribution which our association has thus far received. It speaks more eloquently than words of the true spirit of Masonry which prevails among the brethren of the Grand Jurisdiction of New Jersey. Its receipt has given us new hope and courage. We shall now press forward toward our ultimate goal.

New Jersey's contribution comes at a time when apparently there was no more hope of securing any official action or assistance for Masonic tuberculosis relief, and it therefore has a value far in excess of the amount of money contributed, in that it will give the brethren of New Mexico new strength and courage to continue their self-imposed task.

New Jersey's action proves two things. First, that a cause that is right is never lost, and second, that Freemasons, anywhere and everywhere, will, when given the opportunity, always respond generously to the call to aid and assist their distressed brethren. The chief obstacle to the movement for relief has been the apathy and indifference of Masons in official positions, and their unwillingness to permit any appeal from the Southwest to be presented to the Masonic bodies under their supervision.

New Jersey's action is a challenge to every other Masonic Grand Jurisdiction in America. A precedent has been created, a tradition has been established, and a landmark has been founded, and those who worship at the shrine of this Masonic trinity may now, perhaps, be able to turn their gaze toward their brethren in need.

Other Grand Lodges have voted small contributions paid out of Grand Lodge funds. A few have levied a small per capita tax. But New Jersey permitted an appeal direct to its constituent bodies, and to the Eastern Star, and this contribution is a voluntary free gift from individual Masons and their female relatives, for the succor of their suffering brethren. It is an evidence that Freemasonry, in America, can function to fulfill its obligations.

All honor to New Jersey. May its noble action help to arouse renewed interest and activity in every state for the help of our numerous brethren and the member, of their families, who are afflicted with tuberculosis. May it cause every Mason in official position to consider seriously whether he has been a stumbling block or not in the way of his brethren, in denying to them the opportunity and the privilege of serving their brethren in need.

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS AND R. J. MEEKREN

(Continued from June)

IN dealing last month with the arguments of William James Hughan in support of the theory that our present second and third degrees were invented some time during the interval between the definite organization of the Grand Lodge in June, 1717, and the publication of the Book of Constitutions in 1728, we had noticed that the minutes of the old lodge at Alnwick, like the pre-Grand Lodge records of the old lodges in Scotland, spoke of entering apprentices and admitting fellows, without any indication of what the terms used implied in the way of ceremonial, esoteric or otherwise, and suggested that aside from some interpretation based on

other considerations these references were indeterminate in their bearing upon the problem.

Hughan next refers (1) to the "admission into the fraternity" of six gentlemen at Scarborough in 1705, and the Rules and Minutes of the old lodge at York. The former, which bears the date of 1725, provide only for the "making of a Brother," or "to make a Mason," which proves, he thinks, "the simple and primitive character of the regulations." The minutes use only the formula "admitted and sworn" varied by "sworn and admitted." Yet, as he points out, Dr. Drake, in his famous speech made on St. John's Day, Dec. 27, 1726, referred to three degrees under the initials E.P., F.C. and M.M., though the minutes go on to 1730 recording the swearing and admission only of candidates (2). One point which Hughan did not seem to have considered was that these records make no reference to any grades, apprentices do not seem to be mentioned at all, nor yet fellows. The head of the lodge was a President, though some of the brethren presiding signed themselves "master," as in 1725, followed by the two wardens, bracketed together without further distinction.

A number of other minutes and records of lodges subsequent to the formation of Grand Lodge are cited and discussed, the first being those of the lodge meeting at the Swan and Rummer, which was instituted Feb. 16, 1725-26, the two years being given because it was in the awkward period of transition between Old and New Style of dating. These minutes we unfortunately have not been able to consult. Hughan however definitely states that the degree of Fellow Craft (3) is never mentioned, but he says that this is not remarkable as the secretaries of lodges often ignored this ceremony even during the following decade when it is known from by-laws and other records that it was duly "sandwiched" between the first and third degrees. Consequently the omission in this case is not, in his opinion, conclusive that it was not being worked in this particular lodge. On the other hand it does not prove that it was.

According to the citation made by Hughan, at the meeting on June 8, 1726, Dr. Desaguliers and the Earl of Inchiquin being present as visitors, four gentlemen, including a lord and a baronet,

Were admitted Into the Society of Free Masonry and made by the Deputy Grand Master,

that is by Dr. Desaguliers. The terms "made" and "admitted" may be important.

The first reference in these minutes to the grade or degree of Master is under the date of April 29, 1727, and gives four names bracketed together with the brief note appended:

Were admitted Masters.

Hughan says that the first of these names, that of Jno. Dixon Hammond, Esq., appears "in the minutes of a remarkable meeting" in the previous month, March 26, with the remark

by Dispensation of the G. Master this Gent, was admitted.

What was remarkable about this meeting does not appear unless it was this entry. This is important as showing that the term "to admit" was not used in a specialized sense as applying to any particular grade or ceremony.

It may be noted also that this lodge was about a year old, if this year 1727 is reckoned New Style, as we presume it was. The next reference to Masters is under date of March 31, 1729, two years later, when in an entry headed

At a particular lodge held for passing of Masters . . .

we are told

The Masters Lodge was formed and the following brethren were admitted Masters .

followed by six names and this,

Brother John Emslie having been Recommended as a worthy and good Mason he was passed Master at the same time.

It appears that two of the six first mentioned brethren had been elected as Wardens of the lodge at a meeting on the 26th of the same month. There having been three meetings apparently between the 26th and the 29th, inclusive. It seems also that they were installed after being "admitted." But it may be better to quote what Hughan says in full, seeing we have not been able to refer to the original:

Two of the six who were thus made "Masters" or Master Masons, viz., Nelthorpe and Aynsworth, had been elected as Wardens at the previous Lodge held on the 26th of the same' month, and were so invested immediately after their becoming Masters, but certainly not because thereof, the third degree not being a qualification for office at that period (4).

The last statement refers to the first Book of Constitutions of 1723, where almost incidentally it is said

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or Overseer of the Lord's work,

which is adapted without very great change from the phraseology of the old MS. Charges or Constitutions (5).

As Hughan held that our three degrees were in existence in 1723, that is that the present F.C. and M.M. had been invented and super-posed upon the original simple initiation, he very naturally interpreted the reference to the "Master's Lodge" in the minute of Mar. 31, 1729, as indicating the working of a "third" degree at that date, or rather, of the third degree, as is indicated by the use of conjunction "or" between "Masters" and "Master Masons" in the quotation above. That this numerical designation is no more than his interpretation of these minutes is definitely indicated a little further on, where he says, in parenthesis,

The next entry respecting the third degree (though not so called) is dated, etc.

There seems to be nothing of special importance in the remaining quotations from the records of this lodge. The entry of April 14, 1731, uses the phrase "passed" instead of "admitted":

Bro. Roul and Bro. Shipton having a desire to be passed Masters, the Master's Lodge was formed and they were passed accordingly.

The new term is used in the other citations, but we cannot say if the older word was disused completely after the above date.

Two quotations from old by-laws are also given which are important, taken in conjunction. Lodge No. 71, meeting at the Barbican, constituted in January, 1730. required each new member

To pay two Pounds seven shillings at his Making, and received Double Cloathing. Also when this Lodge shall think Convenient to confer the Superior Degree of Masonry upon him, he shall pay five Shillings more.

The term "superior" being comparative seems to imply two grades only. Hughan does not discuss this at all, nor yet the following from the by-laws of Lodge No. 83 meeting at the Three Tuns constituted in December, 1731,

. . . for making the sum of Three Pounds three Shillings, And for their admittance the sum of five Shillings, and every Brother who shall pass the Degrees of F. C. and M. shall pay the further sum of seven shillings and sixpence.

Both these Codes were framed in 1732, so on the face of it one lodge worked two degrees and the other three. The notable point is not that No. 83 practiced our present system, for we know from Prichard's work that three degrees were in existence in 1730, but that there was still a lodge in London that apparently provided only for two. Possibly the clause was copied without alteration from some earlier set of by-laws. But then again, it may equally have represented the actual usage of the lodge.

A brief reference is also made to the records of other old lodges which

. . . illustrate the working of both the F.C. and M.M. Degrees; as those of the old Lodge at Bath (now No. 41) from 1733; whilst others, similar to a still older lodge at Lincoln, arrange for the Master Mason's Degree being worked (By-laws, A.D.

1732, and Records 1734, etc.), but do not provide for the Fellow Craft's ceremony. Doubtless the latter was known to and practiced in the Lodges, whose Secretaries are uncommunicative on the point, as in the others, whose Scribes inform us of all three being worked. It is probable that the term "making" often included the First two Ceremonies; the third being left to convenient opportunities when the Master's Lodge was convened, or in many instances never communicated at all, the brethren being content as Fellow Craft Freemasons.

We have quoted this at length because it seems a curious argument from one who so greatly objected to inferences and suppositions when made by others, and who so constantly exhorted them to keep strictly to the evidence. "Doubtless" the "Fellow Craft's ceremony" was "known to and practiced" though no mention was made of it. "It is probable" that the first degree and the second (that "doubtless" was worked) were often included in the term making. But none of this is here on record.

The curious minutes of the Philo-Musicae et Archtecturae Societas were also quoted. This Society was an early instance of an "appendant" organization, having been inaugurated in February, 1725. It required its members to be Masons, and considered it had the power to form a lodge to initiate those who wished to become members who had not the necessary Masonic qualification. On the old theory it would seem that its members had this "inherent right," but the Grand Lodge naturally did not like it. These minutes on their face seem to refer to our present three degrees, and Hughan took this view of them, but as this point will have to be mentioned later it may be passed over here.

The question also of the interpretation of the references in the first and second editions of the Book of Constitutions was also discussed, but this also may be more conveniently treated when we come to the views of R.F. Gould. We may just quote the following from the close of Hughan's paper:

As respects the "Book of Constitutions," I consider the regulations of 1723 and the alteration agreed to in 1725, concerning the "Making of Masters," are alone

sufficient to prove that the three degrees were known to the English Craft of that period, the uniform silence as to the trio of an earlier date, suggesting that the Ceremonies were arranged subsequent to the inauguration of the premier Grand Lodge.

Hughan expressed his views elsewhere than in the discussions of Quatuor Coronati Lodge; in fact they were fully crystallized long before the lodge was founded. A great many volumes of old periodicals have been gone through without much result so far as discovering any further argument for his views. In 1873 he replied at length in the London Masonic Magazine (6) to a review of Lyon's History of the Old Lodge of Edinburgh by the Rev. A.F.A. Woodford, in which he argued for the antiquity of three degrees. In his reply to this review Hughan rather takes, as he undoubtedly had the right to do, the position of an expert giving his dogmatic conclusions from prolonged study of the evidence. He says that nowhere is there any record from the sixteenth century "to the first half of the second decade of the eighteenth" of any assembly of Masons working ceremonies or communicating "secrets" from which any portion of the fraternity was excluded, or denied participation. He admits the existence of three grades or ranks, those spoken of in the Old Charges as Masters, who had men working for or under them, Fellows and Apprentices, but says that

. . . so far as the records throw light on the customs of our early brethren the apprentices were as welcome at the election and reception of masters as the latter were required to participate in the initiation of the former.

He might have put it more strongly and said that not only were apprentices welcome, but that their presence was required by the Shaw Statutes, as we have already seen. He goes on to say:

We are quite willing to grant for the sake of argument that a word may have been whispered in the ear of the Master of the lodge (or of Master Masons) on their introduction or constitution in the lodge, but supposing that such were the case, and we think the position is at least probable, the three degrees are so far from being

proved as before, especially as we have never traced any intimation ever so slight of a special ceremony at the "passing" of Fellow Crafts peculiar to that grade, and from which the apprentices were excluded.

And further on he emphasizes this opinion:

We must reiterate our conviction that whatever the ceremonies may have been at the introduction of Fellow Crafts and Master Masons anterior to the last [the eighteenth] century, they were not such as to require the exclusion of apprentices from the lodge meetings . . . in other words we can only fairly advocate that to have existed of which we have evidence.

It must be borne in mind that in this earlier expression of his views he is arguing against the existence of three degrees of M.M., F.C., and E.A., while at the same time, it would seem, he believed that three grades existed, that is, that the Master was a grade or rank above that of Fellow, and not merely a Fellow holding an office in a lodge or acting as an employer or supervisor. The last sentence cuts both ways for it might be argued that there is no evidence in these old records (with one or two exceptions) for any initiatory ceremony at all.

In a letter to the Grand Lodge of Ohio (7) a few years later he asserted that

It is quite clear that the evidence submitted by Bro. Lyon proves that Modern Freemasonry was introduced into Scotland by Dr. Desaguliers in 1721. Before, however, the Past Grand Master was permitted to visit the Ancient Lodge of Edinburgh he was examined, and found to be "duly qualified in all points of Masonry," so that whatever differences (or additions) there might have been between Modern and Ancient Freemasonry they were not sufficient to obliterate the original character of the society or prevent visitation.

This is one more indication of how much Lyon's work was built upon. If the foundations fail the superstructure must fall. "Modern" and "Ancient" in this passage of course are to be understood generally, and not in their partisan sense during the schism between the senior and junior Grand Lodges in England.

We may now pass on to other exponents of the single initiation theory. In the discussions in Quatuor Coronati Lodge John Lane and Edward Macbean strongly supported Hughan's position, as did also Murray Lyon in a letter to him, but these brethren adduced no new evidence.

It will be noted that, so far, the discussion has been confined entirely to documentary records, statutes, bylaws and minutes, and early references to the Fraternity. Hughan was not inclined to place much weight on ritual evidence, though in criticizing the opinions of his opponents he referred to it. We now come to the American student, Albert Mackey, who did argue from this point of view. In his Encyclopedia, however, under the heading of Degrees (8) the conclusion is based chiefly on the external evidence. He says that "it is now [in 1874] the opinion of the best scholars, that the division" was the work

. . . of the revivalists of the beginning of the eighteenth century that before that period there was but one degree, or rather one common platform of ritualism; and that the division into Masters, Fellows and Apprentices was simply a division of ranks, there being but one initiation for all.

Then he continues with the startling assertion that

In 1717 the whole body of the Fraternity consisted only of Entered Apprentices, who were recognized by the thirty-nine Regulations, compiled in 1720, as among the law-givers of the Craft, no change in those Regulations being allowed unless first submitted "even to the youngest Apprentice."

We see what he means, of course, but it is very awkwardly, even inconsistently, stated. He then goes on to observe that in Anderson's Constitutions

.... the degree of Fellow Craft is introduced as being a necessary qualification for Grand Master, although the word degree is not used.

And he adds that in Regulation xiii

. . . the orders or degrees of Master and Fellow Craft are recognized in the following words: "Apprentices must be admitted Masters and Fellow Crafts only in the Grand Lodge."

This quotation is not quite correct, and the passage will have to be considered later. But neither the 1723 or 1738 editions have the phrase "in the Grand Lodge" though that is undoubtedly the meaning of the actual words, "admitted . . . only here." He then points to the change made in the revised book of 1738 in the fourth article of the Charges which definitely states the progression of the Candidate through "Entered Prentice," or "Free Mason of the lowest degree" through that of Fellow Craft to Master Mason," which does not appear in the earlier version, and from all this he deduces that

The division of the Masonic system into three degrees must have grown up between 1717 and 1730, but in so gradual and imperceptible a manner that we are unable to fix the precise date of the introduction of each degree, a conclusion which seems to have been inspired by Findel.

Now there is reason in the suggestion that the new system was the result of a growth or evolution, seeing that it was propagated with no recorded objections or disputes; but the introduction of two new superposed inventions, as he apparently envisages the process, is neither growth nor evolution, and could hardly have been imperceptible.

THE PRINTED CONSTITUTIONS

A brief reference is made to the Grand Mystery first published in 1724 (though he says 1725) as being "the earliest ritual extant" and as making no reference to degrees. Actually another "ritual," the Mason's Examination, was published in 1723, and there was yet another, earlier still, of which no copy remains, but evidently he had not then heard of these, nor perhaps later we may presume, as he does not mention them in the fuller discussion embodied in Chapter xxxii of his History. But before considering this it may be as well to dispose of the arguments based on references in the first edition of Anderson's Constitutions and the changes made fifteen years later in the second. Mackey of course was not the first to point out their significance but he may have seen it independently. In the first book we are told the Apprentice is to look forward to being made a Fellow Craft, and then perhaps to being elected Warden or Master; the Fellow Craft thus appearing to be eligible to any office in the Craft. The Tyler of Grand Lodge was to be a Fellow Craft, the Committee to examine visitors at the annual feast were to be Fellow Crafts, as also the Treasurer and Secretary of Grand Lodge. Naturally these officers would have to be of the highest degree known in the lodge. In constituting a new lodge the Master and Wardens were "among the Fellow Crafts" before installation, and finally the ultimate secrets of Masonry were only to be obtained by the "key of a Fellow Craft." In the second book all these passages have been systematically amended to read "Master Mason" instead of Fellow Craft. These were not the only changes it may be mentioned. In the first edition there was a distinct tendency to call the annual gathering, or assembly and feast, a General Lodge, and to restrict the term Grand Lodge to the quarterly meetings of the Masters and Wardens of particular lodges. In the revised book the term General Lodge has been everywhere deleted and Grand Lodge substituted, doubtless to be in accord with the disuse of the other and earlier term among members of the Craft.

The fourth charge in the first edition (10) has a long and rather obscure sentence:

Only Candidates may know that no Master should take an Apprentice, unless he has sufficient Imployment for him, and unless he be a perfect Youth, having no Maim or Defect in his Body, that may render him uncapable of learning the Art, of serving his Master's Lord, and of being made a Brother, and then a Fellow Craft in due time, even after he has served such a Term of Years as the Custom of the country directs.

This is a cumbersome adaptation of the language of the Old Charges, and leaving out the intermediate clauses it states negatively, that:

No Master should take an apprentice . . . unless he [have no defect that would render him] uncapable . . . of being made a Brother, and then a Fellow Craft in due time.

In the second edition this passage has been much changed, and the clause of special interest in the present connection runs as follows:

....that, when of Age, and Expert, he [the apprentice] may become an Enter'd Prentice, or a Free Mason of the lowest degree, and upon his due improvements a Fellow-Craft and a Master-Mason, capable to undertake a Lord's work.

The fiction of operative usage is carefully retained, but the highest grade now appears to be Master Mason, although the meaning is not absolutely unequivocal, as Master Mason might still be taken to mean Master of a lodge. But the next paragraph bars this interpretation. for it runs:

The WARDENS are chosen from among the Master-Masons, and no Brother can be a Master of a Lodge till he has acted as Warden somewhere, except in extraordinary Cases.

Regulation xiii deals with the Quarterly Communications, and states that

.... all matters that concern the Fraternity in general, or particular Lodges or single Brethren, are quietly, sedately, and maturely to be discoursed of and transacted: Apprentices must be admitted Masters and Fellow-Craft only here, unless by a dispensation. Here also all Differences, that cannot be made up and accommodated privately . . . are to be . . . decided:

and a right of appeal to the Annual Grand Lodge is provided for.

Mackey argues that the clause after the colon, about Apprentices being admitted Masters and Fellow Craft, is an interpolation. It certainly does seem to be an after thought, but it does not follow that we must conclude, as he would have us, that it was inserted after the manuscript had been submitted to the Grand Lodge for approval. Mackey supposes it to have been done surreptitiously by Anderson, at the instance of Dr. Desaguliers, to pave the way for the introduction of his newly invented degrees, and possibly connived at by some other members of the Grand Lodge. But the approbation and license to print give the impression that the manuscript was very fully considered; and in the second edition Anderson states, in the chronicle of events after 1717, that at the meeting of the Grand Lodge on March 7, 1722,

The said Committee of 14 reported that they had perused Brother Anderson's manuscript, viz., the History, Charges, Regulations and Master's Song, and after some Amendments had approved of it.

The awkward clause may quite well be an interpolation, as Mackey suggested, and yet one made regularly and in order by this Committee, or else in Grand Lodge. There is no reason to doubt this statement of Anderson's, and amendments to motions and by-laws are frequently interpolations that are quite as awkward as this. We shall have to return to the consideration of this clause again, so here we will only note that in the second edition it was repealed and made to read, according to Anderson,

The Master of a Lodge, with his Wardens and a competent Number of the Lodge assembled in due form, can make Masters and Fellows at discretion.

But he also made a change in the wording of the "Old Regulation" itself, making it read:

Apprentices must be admitted Fellow Crafts and Masters only here unless by a Dispensation from the Grand Master.

Thus, by reversing the sequence of "Masters" and "Fellow Craft" he has made the original enactment fit the new three degree system.

All this is also "interpretation." Mackey here apparently followed Gould, though it may possibly be that he reached this conclusion independently. It depends on when this part of his work was written, and that seems impossible to determine exactly. At least Gould has priority of publication. This will have to be further discussed when we come to the consideration of the views of the latter authority, when Hughan's comments will also have to be taken up again. Mackey, though at one with him in regarding both the second and third degrees as inventions made after 1719 as he insists there was but the one simple admission till that year, yet agrees with Speth and Gould in holding that in 1723 a two degree system was in existence. The possible permutations are confusing to say the least !

We may now go back and consider Mackey's arguments for the hypothesis of an original single ceremony of admission with one set of esoteric secrets. He quoted the thirteenth article of the Regius MS. (under the title of the Halliwell MS.) which deals with the Master's duty to instruct his apprentice. Mackey interprets the last two lines

That he the crafte abelyche may conne Whersever he go undur the sonne

to refer to means of recognition, and says that it implies that

He was to be invested with the modes of recognition common to all, whereby a mutual intercourse might be had. It was not that he was to know just enough to prove himself to be an apprentice, but he was to have such knowledge as would enable him to recognize in a stranger a Fellow-Craft or Master in other words, he was to have all they had in the way of recognition.

Old English is not very easy to understand. These verses might be paraphrased;

That he the craft ably may know Wherever he may go under the sun.

Mackey has taken "craft" to mean "the Craft" in our modern sense of the word, the members of the Fraternity at large. Of course it means the craft or art of operative masonry. But in any case the argument is a curious one. What kind of secrets would enable an Apprentice to recognize a Master as such that would not make it possible for him to pass himself off as one?

In his next quotation he is on more solid ground. This is the "third point," and gives a metrical version of a rule that appears in all the Old Charges, that the Mason is

....to hele the counsel of his fellows in lodge and in chamber and wherever Masons meet,

as the Cooke MS. has it; or as it is said in the William Watson MS.

That every Mason keep true councell both of Lodge & Chamber all other Councells that ought to be kept by way of Masonrie.

But there is nothing that is necessarily to be taken as esoteric about these "councells," or the "secrets" of his Master or Dame, that in later versions of the MS. Constitutions the Apprentice is charged to keep. Aside from ritual tradition these could be best and most naturally interpreted as referring only to trade and business secrets, and domestic privacies.

NOTES

(1) In the paper read before Quatuor Coronati Lodge in 1897 A.Q.C., Vol. x, p. 130.

(2) Ibid, p. 131.

(3) Ib., p. 134.

(4) Ib. p. 135.

(5) "And that . . . they should ordain the wisest of them to be Master of the Lord's work;" which, with variations, appears in the "charges" that, according to the Legend of the Craft, were delivered by Euclid in Egypt.

(6) Masonic Magazine (London 1873-74), Vol. i, p. 108

(7) Ibid (1867-77), Vol. iv, p. 418.

(8)The article will be found unchanged in the Revised edition Vol. i, p. 203.

(9) Mackey; History of Freemasonry (1905), Vol. iv, p. 975 et seq (In the Revised edition, Vol. iv, p. 1030.)

(10) The citations from the 1723 Book of Constitutions have been taken from the reproduction in Vol. i of Kennings, Masonic Archaeological Library, edited by the Rev. A.F.A. Woodford; and for those from the New Book of 1738, the reprint in Quatuor Coronatorum Antigrapha, Vol. vii, edited by W. J. Hughan has been employed.

(11) Mackey: op. cit., Vol. iv, p. 949.

----o----

The Papacy and the State

By DR. JOANNES GALLICAN

IN the January and February numbers of THE BUILDER a splendid article by Dr. Leo Cadius appeared, which was very instructive and showed a great deal of thought. The matter of bringing about the reforms that he desiderates is one that presents very grave difficulties..

It is not my desire in the following article to arouse the animosity of any Christian organization, but rather to show the origin of the papacy as we now understand it, which means the Roman Catholic Church in action; and if, by arousing honest discussion of the facts involved, we can once and for all remove the cancer of the seemingly growing religious strife in this country so needless among real intelligent Christian people, such as the United States holds within its confines.

GENERAL HISTORY OF THE PAPACY

Christianity arose in the East, Greek being the language of the common people and also the language of the New Testament, the rites of the Church were conducted in Greek. Christianity was bitterly opposed by the Roman Empire until Constantine was converted to Christianity, when it became the official religion of the Empire.

He divided his provinces into dioceses and the Church adopted the same division. The Council of Nicaea, called by Constantine and held in 325 A.D., the first of the Ecumenical Councils, recognized three patriarchates, Rome, Alexandria and Antioch. To these were subsequently added Constantinople and Jerusalem. When the Empire was divided there was only one patriarch in the West, viz., at Rome, while in the East there were two, Alexandria and Antioch; Constantinople and Jerusalem were later added as shown above. Each of these patriarchs was sovereign within his own territory; the early Church was governed by an oligarchy of patriarchs; there was no thought of a despotic monarch nor of the papacy as at present organized. The bishop of Rome was only called upon to act as a referee when any differences arose between brother bishops; even then his decisions were not always put into execution, nor even respected, unless the dissenting patriarch was condemned for heresy, as was Honorius I, bishop of Rome in the seventh century, for maintaining "one will" in Christ.

After the power of the Roman Empire was concentrated upon the Italian peninsula with provinces extending all over the known world, the bishop of Rome occupied a position of great prestige and vast power. In 1054 A.D. the Western Church separated from the Eastern Church. There never had been complete harmony

between them; the Eastern Church used the Greek language in its liturgy, the Western used the Latin; the former remained dependent upon the state, the latter was to a large extent independent.

The bishop of Rome was assuming unconferred powers; while Western Christians accused the Eastern patriarchs of being disloyal to the See of Rome. Then the Western Church introduced the words Filioque into Nicene Creed, causing a complete separation. At this period the patriarch and bishop of Rome assumed the title of pontifex maximus (the pope), and the Western Church became the Roman Catholic Church, while the Eastern Church was henceforth known as the Orthodox Church, consisting of the four patriarchates of Constantinople, Antioch, Alexandria and Jerusalem. They remain so to this day (1).

THE LANGUAGE IN WHICH THE FIRST MASS WAS CELEBRATED

In the time of our Lord three particular languages were common throughout Judea. They were, in some sense of the word, the languages of the world in those days, viz., the Hebrew, Greek and Latin. The first, better known as the SyroChaldaic, or more properly the Syriac, was the language of the greater part of Judea, especially of Jerusalem itself and its environs, and without a doubt, was the vernacular of our Divine Lord and His Blessed Mother. This can be proved almost to a demonstration, both from the common consent of critics and from the numerous Syriac expressions that we find here and there in the New Testament yet in their original dress, such as "talitha cumi," "eloi, eloi, lama sabacthani," and "ephphetha," all of which are Syriac, with a few euphonic changes made to suit Greek ears.

The second, or the Greek, obtained a large sway in Palestine also, as St. Jerome testifies (2), and various records show. "And this glory," says Brerwood in his Languages and Religions, "the glory the Greek tongue held in the Apostles' time, and long after in the Eastern parts (3)."

The third, or the Latin, had obtained a far wider sway in the Holy Land in the time of our Lord and His Apostles than either of the other two, for it was the language of imperial Rome; and as Judea was a Roman province at that time, and for years previous, it was but natural to expect that the language of Rome would be forced on the conquered people. But as we shall have occasion to treat of these languages more fully a little further on, we dismiss them with these brief remarks, and take up the subject that heads our article, viz., in what language was the first Mass offered?

Eckius, a learned German divine and antiquarian of the sixteenth century, was the first who broached the opinion that Mass was celebrated everywhere, in the beginning, in Hebrew. But this cannot be sustained for the ablest liturgical writers and linguists hold that in the days of the Apostles Mass was celebrated in the language that prevailed in those places whither the Apostles went to spread the light of the Gospel; hence, that at Jerusalem it was celebrated in Syriac; at Antioch, Alexandria and other Grecian cities, in Greek, and at Rome, and throughout the entire West, in Latin.

As the first Mass then was celebrated at Jerusalem, it is an opinion which it would be rash to differ from, that the language in which it was offered was the Syriac (4).

In the minds of many of the Roman Catholic people of the world the only official language used in the administration of their sacraments and of the Mass is the Latin. Many assume, also, that all priests of the Roman Church, and those in communion with Rome, are celibates. The following quotations from The History of the Mass by Father O'Brien prove conclusively that neither supposition is true.

THE LANGUAGE IN WHICH MASS IS CELEBRATED TODAY THROUGHOUT CHRISTENDOM

The Catholic Church of today celebrates the holy Sacrifice of the Mass in nine different languages, viz., in Latin, Greek, Syriac, Chaldaic, Sclavonic, Wallachian, Armenian, Coptic and Ethiopic.

Latin This is the language of the Mass in the entire West and in a few places in the East, and has been so, without change from the beginning of Christianity. It may, in fact, be called the vernacular language of the Western Church.

Greek At the present day Mass is said in Greek by the Uniat or Melchite Catholics of the East. They are to be found in Syria, Jerusalem, Russia, in the kingdom of Greece, in Italy, and in several places of Europe; and they comprise the Mingrelians, Georgians, Bulgarians, Muscontefs and others. These Catholics are allowed by Rome to retain all their ancient rites such as consecrating the Holy Eucharist in the leavened bread, giving Communion in both kinds, saying the Creed without the "Filioque," and putting warm water into the chalice after Consecration. Nay, more, the Holy See even allows their clergy to marry. They have three patriarchs, residing respectively at Antioch, Alexandria and Jerusalem; and they use three different Liturgies for the celebration of the Mass.

It is true, however, that Father O'Brien adds:

When we say the Holy See allows the Eastern clergy in her Communion to marry, we must not be understood as implying that she allows those who are in Sacred Orders to do so. This would not be true. Her discipline in this matter is precisely as follows: Marriage is allowed all the inferior clergy from the subdeacon, exclusive, down. Should any member, then, of this inferior body be promoted to Sacred Orders, whether to be subdiaconate, diaconate, or priesthood, he is allowed to retain his wife and do for her as best he can from his living, but he can never marry again. Should he do so he would be degraded and forbidden to officiate. There is no such thing allowed or heard of as a clergyman getting married in Sacred Orders. If he is not married when a subdeacon he never can be afterwards. And as for bishops, patriarchs, metropolitans and the other great dignitaries of the Oriental hierarchy, the rule is that they must be single men. Hence it is that all, or nearly all

the Oriental bishops, are taken from the monasteries; and this is the rule with the schismatics (5) also.

Besides these there are the "Old Roman Catholics," who in 1870 refused to accept the dogma of Papal Infallibility, represented in this country by one Archbishop, Henry Cornell Corfora, who resides at Chicago. It permits its clergy to marry, allows the Latin, English and other languages; mention is here also made of "The American Catholic Church," with Archbishop F. Lloyd, Primate, whose headquarters are in Chicago, at 64 West Randolph St. This Church has also retained valid Holy Orders, is thoroughly American in ideals, receiving Apostolic Succession from the Patriarch of Antioch, the very seat of Catholicity. They believe in absolute separation of Church and State, their clergy may marry, auricular confession is optional, the sacraments are administered in Latin or the vernacular of the country; their members can and do join Masonic and any secret orders so long as they profess a belief in a Supreme Being. The Roman Pontificale is rigorously followed in administering Holy Orders to its clergy.

The pope is a despotic monarch, has complete control of his subjects, both temporal and spiritual. This has always been so.

The popes have been responsible for eight crusades. Pope Innocent III preached a crusade against the Albigenses and placed Pierre de Castelnan at its head in 1204, and afterwards the legates Milon and Arnaud Amalric as well as Simon de Montfort and the crusaders in 1209 obtained possession of Beziers and there slew 60,000, among whom were some Catholics.

Carcassone also soon fell into their hands The legate ordered his troops to slaughter all in this city without distinction of age or sex. Thirty thousand persons, including women and children, perished in one day and when one of the crusading officers affected with carnage came to the legate to inquire by what signs he could distinguish heretics in the crowd, the legate replied, "Kill, kill. God will know which are His."

The principle of action in this war was identical with that of the crusades against the Turks. The pontiffs of those times thought it right to exterminate by the sword the unbelievers whom they could not convert whenever their presence became dangerous to the Church and to society, or was supposed to be so.

Heresy was then regarded as rebellion against the State no less than against the Church. It was a crime of the deepest dye and worthy of the severest punishment. It was impossible to exaggerate the note of the evil or to devise means too severe for its suppression.

Let us remember that the present reigning pope in his recent Bull or Encyclical on "Church Unity," speaking for his Church, said,

We have received the deposit of faith from the Holy Ghost and anyone who knowingly refuses to join our Church, if in his own mind he feels that our Church is the only true Church, for him there is no salvation.

Inasmuch as the papacy was not thought of until the conversion of Constantine, how and from whom was the deposit of faith received? It is regrettable that the mere mention of historical data at the present time arouses such a storm of protest from many well meaning persons. It is regrettable that there should be religious hatred in any country, and if the papacy is divinely inspired by the Holy Ghost it is a peculiar negation that its early history should be written in blood. The papacy has time and again killed thousands and tens of thousands because they called themselves heretics; time and again preached the righteousness of crusades, and if American Roman Catholics only understood the history of the papacy and compared it with the teachings and life of Christ they would perhaps then learn to know really what real religion is. Romanists in this country support a despotic monarch, a nobility that they know nothing of; pay tribute and blind obedience to an institution that is neither Catholic nor Apostolic, an Institution that is political first, last and all the time and has very little real religion, simply to perpetuate a

hierarchy of princes of the Church, papal knights, ministers accredited to foreign governments under the names of papal delegates, legates, nuncios, and so on.

The papacy never presents a financial statement of its condition, and the laymen are never expected to ask any questions, they are assessed for the construction of churches, schools, academies here and abroad, subscribe to all the magazines, papers; every parish is taxed for the support of the different colleges and seminaries and for the education of students for the priesthood, while many of the clergy are living lives of luxury and have fortunes to leave to their immediate families.

In attending services in the different parishes in many parts of this country about five minutes are spent in reading Gospels of the Sunday and thirty minutes in begging, or rather hounding, the people for money; so much so that a friend of mine was very careful in purchasing his new home in a certain diocese to avoid certain sections where they were building new churches.

Dr. L. Cadius' remedy to ameliorate the conditions he so eloquently depicts, viz., through the Knights of Columbus, is a hopeless task. The Knights of Columbus would not even dare to allow a lecturer to present the history of the papacy from some of their own publications, and how can any reform be brought about when the pope can excommunicate at any time and for any reason he sees fit. There is not a Judge of one of our Supreme or higher Courts that will even dare hear a case in which the prelates or princes of the Roman Catholic Church are concerned, and this is in free America, not Soviet Russia. What is the remedy?

As free born Americans why not organize and support an American Catholic Apostolic Church, having the real Apostolic Catholic faith and the primitive sacraments acknowledging complete separation of Church and State, where all of the clergy are allowed their God created rights to marry, and where every incentive to live upright lives is held out, that thoroughly believes in a sound public school educational system; a Church that has no princes nor nobility, a Church thoroughly liberal in all countries and climes, a Church that permits its clergy and members to

membership in the Masonic or any fraternal association as long as they profess a belief in a Supreme Being, a Church that does not "double cross" Masonry in America, only to wage war on it in France, Italy and foreign countries. Would to God we had such a Church in this country.

Not until we come right out and show on what false premises the Roman Catholic Church and papacy stand and how insulting the Encyclical of the pope on church unity is to the millions of educated, liberty-loving Americans, and letting the world really know where we stand on this question, will there be real peace and brotherhood. And if this were done, all religious strife would disappear. I doubt whether even the Ku Klux Klan would fight such a program.

The way to successfully fight the false position of the papacy is to refuse to open up our pocket-books directly or indirectly; then let them keep their Canon Law with their forged decretals, their papacy, their hierarchy, their nobility, and all the corruption that goes with it in the country that desires it, and this will bring them to their knees quicker than anything else.

If America is to retain true freedom from all religious strife, several matters must be thoroughly understood and forever settled. There should be no room for any political interference of any religious sect or creed with the state or government and a church which must needs have the police powers to enact and enforce its creed of faith is neither Christian nor religious.

We have proven that the position of the Roman Catholic Church and papacy as expressed by the pope in his latest Encyclical is false, since Christ never founded the papacy nor the Roman Catholic Church; Christ founded an Apostolic Catholic Church. The Roman Catholics of America as citizens are the equal of any others, and those who claim America to be a Protestant country are as much in error as the Romanists. There is no room in America for a bigot, be he Romanist or Protestant, and anyone seeking office on such claims should be defeated continually and exposed to ridicule. It is regrettable that those of us who came from the Isle of Saints are prone to rancor and bigotry, and I must confess we are very quick to

show it upon the slightest occasion. Our priests are continually preaching against the public schools as "Godless," as being responsible for loss of religion and morals. If this be true I would suggest that all Roman Catholic teachers be employed in Roman Catholic schools and institutions of learning and let Roman Catholics support them without any hope of taxpayers helping them out, because the atheist's and agnostic's child has the same equality according to our Constitution as the Romanists.

The pope is a despotic monarch as a temporal sovereign. As pope he is the head of the Roman Catholic Church. These are the claims of his Church and while the Romanists of America may never attempt to rule as they have in European Catholic countries, it may also be true that our American Roman Catholic priests are different; but until the entire papacy as at present organized is overthrown it would be a sad day for free American institutions to put the balance of power into the Roman Catholics' hands, or any other sect.

If the Knights of Columbus are attempting to organize the young boys of Italy with Mussolini's help that is their affair; nor should it concern Americans as to their reasons for so doing. All liberty-loving Americans should stamp out the professional ex-nun, and any periodical or magazine that continually strives to stir up religious rancor or hatred. The personnel of the Roman Catholic clerical and religious ministry are morally as good as any of the learned professions in America.

It is to be regretted, however, that Roman Catholics, who in this country preach so much broadmindedness and tolerance regarding their Protestant neighbors and the large fraternal orders, as Masonry, Odd Fellows, etc., are very intolerant of these same organizations in Catholic countries. Go to Ireland or the Province of Quebec to organize a Lodge of Masonry and report back the welcomed Oh, yes, the Romanists tell us that the Freemasons of Italy, France, Austria and the European countries are not like those of America. I have made it a point to interview Masons in this country as to their views on evolution, belief in a Supreme Being, and find the ratio the same; and according to the Roman Catholic Church, not one Mason have I met would pass muster.

A Wall Street banker recently told me that all the solid business financial interests should encourage the Roman Catholics of this country to prevent the Soviet system of Russia from taking a foothold in America; he was a 33rd Degree Mason; personally admitted the falsity of the papacy as to its divine origin; admitted the Roman Catholic Church was simply a part and parcel of the old Apostolic Church, but that it was a good business arrangement to have a responsible head, as the pope is, of a highly centralized government, even if he was a despotic monarch; admitted our system of electing presidents hadn't proved successful nor beneficial, and that as a solid business proposition he encouraged the missionary labors of the Roman Catholic Church; and this evidently is the opinion of many business people of America.

I have no reliable method of finding out just what the Soviet Government means, much less what they are accomplishing. I do know about the Roman Catholic Church here and in Europe, and if we are to retain a free government, of, by and for the people, as founded by the framers of this Constitutional Government, let us one and all, at all times and in all places, demand a complete separation of Church and State and refuse to allow any sect or creed to lobby bills or enact laws to perpetuate the religious teachings of their peculiar sect or creed.

NOTES

(1) Strictly speaking the title of the Eastern Church is the "Holy Orthodox, Catholic and Apostolic Church." That of Rome is the "Holy Roman Church," also Catholic and Apostolic. The conception of the Roman Church as actually including the other churches of Western Europe did not reach its final evolution till the nineteenth century. The term Catholic, or Universal can in its full sense apply only to the Christian Church as a whole. A division of the Church can properly call itself Catholic as an integral part of the Church Universal, or it can do so controversially by unchurching all other churches.

(2) St. Jerome, Proem, 1, 2, Com. Eptst. ad Cabal

(3) Brerwood, Languaves and Religions, p. 9.

(4) Bona, Re. Liturg. 207; Gavantus, Thesaur, Saer. Rit. 16, 17; Kozma, Liturg. Sacr. Cathol., p. 111.

(5) The "Schismatics" are those of the Oriental Church who steadfastly refuse to acknowledge the papal claims.

(6) [The writer seems to be somewhat misinformed here. In Quebec the comparatively few French Canadians who become Masons are subject to petty persecution in their own social circles, but there is no general opposition, nor can there be under the Constitutional safeguards, to the flourishing Grand Lodge of the Province. The same is true of Ireland. Ed.]

----o----

"The Religion of All Good Men"

Communicated by BRO. LOUIS BLOCK, Associate Editor, Iowa

THIS address was given by Rabbi Hirschberg in the auditorium of Medinah Temple at Chicago, on the occasion of the Feast of Atonement last year. It is a wonderful plea for religious charity and tolerance in the true sense of the word. The Rabbi is not a Mason, we understand, but he has, nevertheless, given utterance

to the belief of all thinking Masons, that the essentials of true religion should draw men together and not separate them.

THESE holy days of ours, friends, and especially this solemn night, reveal as nothing else the philosophy of the Jewish religion. More than that of any other day, the ritual of Yom Kippur plainly indicates what is the ground-work and foundationstone of all Jewish belief and practice. Would we understand the real essence of Judaism, we need but consult those utterances of our Bible and prayer-book that are inseparably identified with the observance of this day. Whether it is the passionate declaration of an Isaiah, rebelling against the social abuses of his day, whether it is the flaming appeal of an Amos, crying out against the hypocritical pomp of the Temple service and the corruption of the priests, or whether it is the eloquent utterance of a Micah, phrasing in words that can never die his immortal definition of religion:

He hath told thee, oh man, what is good and what the Lord doth require of thee, but to do justly, to love mercy and to walk humbly with thy God:

there is, in reality, but one supreme theme to which they are all attuned: to win men back to God, to turn them away from evil thoughts and vain pursuits, to dedicate them to a life of loving service every day in the year, to foster a finer feeling of fellowship in the world, to free men's minds from the galling chains of prejudice, to bind their hearts with indissoluble bonds of brotherhood and love. This is the one melody, the one divine note, the supreme motif of the Kol Nidre anthem, the keynote of all the prayers of this holy night. All others are but minor chords that blend harmoniously with this major symphony.

Those who are still under the impression that this day is chiefly concerned with the mechanics of religion, prayer and fasting, ceremonial, creed and custom, may be surprised and shocked at such a revelation. They may consider me an iconoclast for making such a statement, but there is indisputable and incontrovertible evidence to support the contention. In fact, if we read the prophets with an open mind, dismissing all our inherited beliefs and traditions, there can be no doubt as to

what religion meant to them and what they considered the prerequisites of a religious life, and the proper, the most fitting, observance of this day. Judaism, as they understood the term, was something more than a profession of faith or a declaration of principles. It was something more than a church or a synagogue, an elaborate ritual, an inspiring song-service or an eloquent sermon. It was life itself, the entire gamut of life, with all its play of light and shadow, comedy and tragedy, laughter and tears. Nothing was foreign to life. And so they interpreted religion in terms of human service and human brotherhood. What other interpretation than this can be given to such immortal utterances as:

Rend your hearts and not your garments. Cease to do evil, learn to do good. Let justice roll down as waters and righteousness as a mighty stream. Ye shall do no unrighteousness in judgment. Ye shall not curse the deaf nor put a stumbling block before the blind. Just weights, just measures shall ye have. Love thy neighbor as thyself.

What are these and countless other inspired passages, if they are not the mighty preachments of liberal-minded men, wedded to the broadest kind of universalism, world-embracing in its scope, with no geographical bounds and no racial limitations whatsoever? No narrow-minded, hide-bound sectarians these, but ambassadors of God, champions of humanity, praying and working to make life more clean and decent, to usher in an era of peace and good-will that would spell out the betterment and the happiness of the race, not Israel alone, but the whole human family.

And we, who are the spiritual heirs of the prophets, their religious legatees, are unalterably committed to just such an interpretation of religion. That is why, on such a night as this, the real leaders, interpreters and spokesmen of Judaism, devote their sermons to an enunciation of twentieth century problems rather than to a plea for the conservation of all the ancient rites and practices. We do not believe that just because a thing is old, it is therefore sacred and inviolate. We would not make a fetich of the dead past while ignoring the living present. We do not feel that the ancients knew all that could possibly be known about God and man. We have a profound respect for their piety and zeal, but we are unwilling to admit that the very last word, the very last chapter has been written in the story of religion. We

feel that the book of revelation is not closed, that God is speaking to the heart and soul and mind of man today as He spoke to the ancients and that new times and new conditions call for new interpretations and a new vocabulary in keeping with the trend of modern thought and scientific discovery. If we could only get men, who have been alienated from religion, because of their belief that it is fossilized and static, to understand this, if we could convince them that there is just as much liberal and progressive thinking in the domain of religion as there is in that of science, I am sure that their antagonism would quickly be destroyed. For they would soon discover that we are not afraid of the truth but rather welcome the search-light of investigation and knowledge. We want to open wide the windows of our minds and let in the light so that superstition may speedily disappear and error be no more. We want no blind alleys, no darkened rooms where ignorance festers and superstition breeds. And as we do not fear the truth, so de we not fear any honest exploration in the realms of knowledge. It is only the darkness of fanaticism and bigotry of which we are afraid. Into the laboratory of the scientist, into the study of the scholar and the archaeologist, we go undaunted and unafraid, confident that the more we learn, the more we discover, the more light that is thrown on what is now obscure, the greater, the profounder our reverence for the Supreme Power that rules the universe.

FREEDOM THE LIFE OF TRUE RELIGION

Our one aim, our sole desire is to strike off the shackles from the minds of men that they might be free to think for themselves and to decide for themselves, free to believe or not to believe, free to pray or not to pray. our only regret is that the day, envisioned by the prophets and for whose speedy coming we earnestly pray, "when every man might sit under his own roof-tree and none there will be to make him afraid," has not yet been realized. In this respect our system of education has been thus far a dismal failure; in spite of all our institutions of learning the vast majority of men are still victims of inherited fanaticisms and bigotries. And the saddest thing of all is the fact that their number is not confined merely to the ignorant and uneducated, but even college graduates and university professors are guilty of blind and unreasoning hatreds. Amongst all the varieties of the human species, amongst all the millions upon millions of people in the world, the rarest specimen of all is an absolutely unprejudiced man, without any preconceived opinions, whose judgments are based solely upon the facts, whose decisions and convictions

are the result of inexorable logic and whose only concern is the naked and unvarnished truth. A modern Diogenes, lantern in hand, would have as difficult a time finding such a man in Chicago or New York in 1927 as did his ancient predecessor, the Greek philosopher, when searching for an honest man in the city of Athens twenty-three hundred years ago. We like to think of justice as the artist conceived her, blindfolded, holding in her hands evenly balanced scales. That is our democratic ideal, that is the principal upon which our republican form of government is founded, equal rights to all, special privileges to none. And yet, how many of us even faintly measure up to that ideal in practice. Who of us, in this congregation tonight, can honestly and sincerely say that he is free from the slightest taint of prejudice and that he approaches every question with an open and unbiased mind? How many of us even try to put ourselves in the other man's place and see any given question from his viewpoint ? How many of us are willing to admit that he may be right and we may be wrong?

And it is right here, I believe, that is to be found the crying fault of the present generation, its lack of gentleness and consideration, its brutal disregard of tender sensibilities. Our age is brilliantly intellectual. We are blessed with a wealth of genius. Sometimes I fear that we have too much brain and would be infinitely better off if we had a little less and a little more heart, a little more human sympathy and understanding. The world, unfortunately, has not yet rid itself of its encumbering ostracisms and taboos, its petty class distinctions, its superficial aristocracies of birth and fortune. Even in the church, within the sacred precincts of the House of God, the last place where it ought to exist, the very first place where we ought to find a spirit of absolute equality, there still exists the absurd, the ridiculous notion of a preferred class. Think of it, friends, men and women, pious members of the church, have yet to gain a broader and more liberal outlook upon life, a finer feeling of fellowship and tolerance. Tolerance, how I hate that word, how I wish it could be completely expunged from the dictionary and the thoughts of men! How it smacks of that snobbish superiority and arrogant condescension against which this day so passionately protests. Tolerance, how contrary to the challenge of this holy night, the challenge to meet together, not as master and slave, but as equals, children of the same Father, members of the same great human family, with equal rights, equal privileges and equal duties. "Have we not all One Father, has not One God created us all?"

RELIGION AND HUMANITY

It is the challenge, friends, that finds its noblest expression in the glorious vision of One God and one Humanity. Here is an aspiration whose sublimity the flight of time has not dimmed, whose nobility all the battering rams of scientific criticism has not destroyed. For untold ages, the Jew has cherished this lofty hope. It has always uplifted and inspired him, it has been his strength and stay even in the darkest years of persecution and oppression. He read it in his Bible, he recited it in his daily prayers, he taught it in his schools and over the doorways of his House of Worship in every age and in every clime, carved the inscription, which is vocal with this same noble aspiration: "My House Shall be Called a House of Prayer for All Peoples."

When all has been said, this is the one outstanding, distinguishing and dynamic principle of our religion. It is the only genuine test of real religion; not its theology, not its conception of the universe, not its speculation about a vague hereafter, but its power to fire the hearts and souls of its devotees with a consuming passion for humanity that transcends all the barriers and bounds of sectarian prejudice. Has modern science with all of its inventive genius, modern philosophy with its cold and mechanistic theory of the universe as a blind and ruthless machine, formulated any thought comparably as fine and ennobling and inspiring as this? Suppose the Bible is an intensively human document, suppose it is not the best or most authoritative history or treatise on the origin of man, grant that there are many imperfections and defects in it and, yet, may we not ask without the fear of contradiction is not its vision of a world-at-peace, the rude alarms of war stilled forever, swords beaten into plowshares and spears into pruning-hooks, is not the vision of a united family of man, all hatred and tolerance banished forever, and completely under the domination of a loving and universal Father, the sublimest conception that has ever dawned upon the mind of man?

LOVE AND GOOD WILL TO ALL MEN

And is not this the most urgent need of the present hour? I am only too ready to admit that it is highly important that we have a reasonable and enlightened faith to which a thinking man can readily subscribe. It is highly important that we be ever ready to welcome the truth no matter whence the revelation, that we be hospitable to the latest findings of careful scientific research and investigation and learn as much as we possibly can about the universe in which we live. God only knows that we need light, more and more light to illumine the stygian darkness of ignorance and chase away the shadows of superstition and blind credulity. I would be the last person in the world to oppose any honest effort to get at the truth, but let us not forget that, important as it is to break asunder the shackles that enslave the mind, even more important is it to sunder the chains that shackle the heart and soul. We need something more than science and logic and philosophy to satisfy the hungry heart and the starving soul of man. Life is something more than a mere cold abstraction or mathematical theorem and there is something more urgent and pressing today than the proof of the doctrine of evolution. There is need as there never has been need for the emancipation of men from every kind of hatred and intolerance. Above every other need of the present hour is the vital need for a recognition of the inalienable, the God-given right of every human being to live his own life, think his own thoughts, obey the dictates of his own conscience, be the captain of his own soul, the master of his own destiny. Call no man great, no matter what his fame, be he even the President of these United States, who has not done everything in his power to bring this about, to put an end to all the antagonisms that set man against man, nation against nation, religion against religion and bring about an era of good-will and better understanding that will stress instead the heritage that we all hold in common. "Have we not all One Father, has not One God created us all?"

Under the dome of God's temple of humanity God, who is the universal Father of all, who knows no favorites and will tolerate no distinctions, with whom there are no high and no low, no proud and no humble under that dome, wide and high and all-embracing as the overarching skies, there are no reserved seats for the high and mighty and powerful of the earth, but there is room for all His children, men of every creed, color and nationality, white, black or yellow, American or European, Jew or Christian, Protestant or Catholic, Fundamentalist or Modernist, believer or unbeliever. Such is the lesson that this day teaches above every other lesson. Such, indeed, is the fact that, according to the prophet Isaiah, the Lord hath chosen to break every yoke and let the oppressed go free. Such is the ministry to which we are asked to dedicate ourselves tonight. In it there is a defense of the down-

trodden, a brief for the widow and the orphan, the sorrowing and the heavy laden. Oh! that we might begin that ministry this holy eve and see in the man struggling, toiling at our side not a hated adversary but a loving brother, with the same desires, hopes and dreams that we possess oh! that tonight we might hear this evening whisper of peace and goodwill, pardon, forgiveness and reconciliation and speed the coming of the day when "men will no longer hurt nor destroy in all God's holy mountain, when the earth will be full of the knowledge of the Lord as the waters cover the sea." Oh ! that tonight we might attune our hearts to the music of the Kol Nidre song and prayer:

Brothers hear the sounds which now invite

"Men," they plead, "let love God's sons unite

Let hate take flight. Love ye for God is love

Forgive like God above. Burdens sore make light,"

and thus make our atonement by achievement of our at-onementat-one with God, at-one with man !

----o----

BRO. JOHN T. THORP

We have received a copy of the Leicester Mercury of May 24, published in Leicester, England, in which is an account of a presentation made to Bro. John T. Thorp, whose name is well known to American Masonic students. The brethren of Leicester gathered to do him special honor, and the Deputy Provincial Grand Master, Lt. Col. Oliver, presented him with his portrait in oils.

Bro. Thorp became a Mason as long ago as 1870. In 1875 he was installed as Master of John of Gaunt Lodge. In 1892 he was the first Master of the famous Leicester Lodge of Research. It is as Secretary of this lodge that he is best known in America. He has edited the lodge proceedings from the first, and has superintended the publication of reprints of a number of rare and valuable workson Masonry, including a number of those of the late Bro. Hughan.

In 1900 he became a full member of Quatuor Coronati Lodge, to whose transactions the well-known Ars Quatuor Coronatorum he has contributed a number of valuable papers.

He has won honors not only in the Craft but outside as well. He is a Fellow of the Royal Historical Society, of the Royal Society of Literature of Great Britain, of the Royal Society of Antiquities of Ireland, and of a number of similar institutions in various parts of the world.

Bro. Thorp is now well advanced in years and it seems well that he should receive these deserved honors while he is yet with us. We are very glad of this occasion to contribute the felicitations and good wishes of members of the Research Society to one who has done so much for Masonic scholarship.

----o----

MASONIC SATANISM

Seeing that we quoted the Fortnightly Review on this subject in the last issue of THE BUILDER it will be only fair to reproduce the following from the number for June 1, which shows that the original story is as incredible to intelligent Roman Catholics as it is to us. The quaint thing about the situation is that the Freemasons

of France are supposed to be atheists, and yet believers in the real and miraculous effect of the valid consecration of the elements in the Eucharist. The paragraph referred to is as follows:

Apropos of the article on "Masonic Satanism" (F.R., XXXV, 9, 181 sq.) an eminent Catholic physician and author writes to us: "I find it very hard to bring myself to think that men would do such things unless they were distinctly disequilibrated. The mentally alienated often do things of this nature. I am inclined to think, however, that there is something wrong also about the reporter. For instance, the woman who reported when dying that she had been present at black masses by apostate priests, would have exactly the same place in my mind as the women who, during the witchcraft delusions, confessed to attendance at the witches' sabbath and direct communication with the devil, even succubation, if there is such a word, and all the rest. Such people are affected by a combination of hysteria and mental alienation. The Leo Taxil matter and the way that a lot of our otherwise sensible people fell for that delusion or counterfeiting always comes back to me in this connection."

----o----

Richmond-Randolph Lodge, No. 19

A Historical Sketch

ONE cannot help but be fascinated by the City of Richmond in that aristocratic State of Virginia. It is full of historical associations, yet charming in its modernity. It is, perhaps, a bit unfortunate that the older section of the city has become an ant hill of industry. Modern business buzzes around the curios of a century and more ago with a vitality that distracts from the quiet of meditation that one would prefer in contemplating such reminders of times long past as is the home of Richmond - Randolph Lodge, No. 19. The commission house which flanks the lodge hall upon

one side, and the other equally squalid commercial enterprises which surround it upon every hand, are certainly not in keeping with the antiquity of the building and the air of an American Masonic shrine which should envelop it. The large frame building seems out of place among the more modern brick structures and its air of quiet refinement seems particularly inappropriate to its present environment. Still the fact remains that this structure is one of the oldest, if not the oldest, Masonic building in America.

The present writer understands that Pennsylvania claims to have possessed the first building erected solely for Masonic purposes, and in order to avoid any controversy and the necessity for searching out the facts of the case it is the intention to qualify the statement of Virginia brethren and to leave our colonial friends to settle the matter between themselves. There is at least no doubt in his mind but that the brethren of Richmond-Randolph Lodge can claim the distinction of holding their meetings in a building which has been used for strictly Masonic purposes for a longer period of time than any other.

The origin and history of this temple is most interesting, and doubtless readers of THE BUILDER Will Welcome an opportunity to learn something of its past existence. In order that credit may fall where it is due, let it be frankly stated that the following description is taken, by special permission, from the account compiled by Bros. M.J. DeWitt, W.A. Clarke, Jr., A.J. Clarke and C.P. Eldridge, the historical committee of the lodge.

The structure was built by Richmond Lodge, No. 10 (then No. 13), in 1785. During the first century, until 1878, to be precise, the building was occupied jointly by Richmond-Randolph Lodge, No. 19, and Richmond Lodge, No. 10, at which time No. 10, changed its place: of meeting to St. Alban's Hall. It is interesting to note. that No. 19 has met regularly in the hall for over one hundred and forty years. The title to the old hall was held by trustees of these two lodges, but the title to the ground on which it stood was clouded, and for a long time there was a tradition that. the land had been donated, and that it would revert to the heirs of the original owners should it no longer be used for the purposes originally intended. An investigation undertaken in order to perfect the sale of the rights of Lodge No. 10 to Lodge No. 19, in 1883, has. brought to light some interesting facts.

The first Grand Lodge in Virginia was assembled in Williamsburg, Va., on Tuesday, 6th of May, 1777. The first lodge in Richmond was chartered on Dec. 28, 1780. It assembled at the Raleigh Tavern, and was known as Richmond Lodge, No. 13 (now No. 10). The Grand Lodge assembled in Richmond on 14th November, 1784, in the "Lodge Room" in the city of Richmond, and Edmund Randolph appeared as the Representative of Richmond Lodge, No. 13. We can only conjecture as to the location of this lodge room, but it was probably in McGuire's school house, then next to the present site of the Mason's hall.

A building which would serve as a suitable lodge room, and also as a permanent location for the Grand Lodge, soon became necessary, and, accordingly, on the 12th of August, 1785, Gabriel Galt sold to "George Anderson, Alexander Nelson, Foster Webb, Jr., Alexander MeRobert, Patrick Wright, Samuel Scherer and John Grooves, a committee from Lodge No. 13, a lot of ground fronting 80 feet on the back street, opposite Mrs. Warrocks," an d engaged, "under a penalty of 9500, to convey the above ground in fee simple and make a deed for the same whenever required to do so."

Steps were then taken to erect a hall upon this lot. The cornerstone was laid by Most Worshipful James Mercer, Grand Master, assisted by the officers and members of Richmond Lodge, No. 13, Oct. 12, 1785.

RAISING MONEY BY LOTTERY

On Dec. 27, 1785, the Legislature passed an act authorizing "the Society of Freemasons of the City of Richmond to raise, under the direction of the Common Hall (now the Common Council) of said city, a sum of money not exceeding 11,500, by way of lottery, for the purpose of erecting and completing a Freemason's Hall in said city." The Common Hall, at a meeting held Jan. 2, 1786, appointed a committee, consisting of John Marshall, Recorder, Gabriel Galt, Foster Webb, Jr., David Lambert, and John Beckley, to form a scheme of lottery

agreeably to the above act. The committee reported, Jan. 9, a scheme which was adopted, and managers were appointed. This scheme for raising money did not seem to meet with much success, and at the expiration of one year the managers reported that but few tickets had been sold.

NEW LOTTERY SCHEME

About this time the Common Hall, it appears, had abandoned the hope of raising money by the lottery scheme. There was much complaint on the part of those who had purchased tickets and the managers desired to be relieved.

At a meeting held April 13, 1787, it was

Resolved, That the Society of Freemasons be requested to nominate a committee to call upon the lottery managers to render an account and to receive the money for tickets sold; that they be required to give security in the sum of X5,000, and that they (the committee from the lodge) be appointed managers of said lottery, according to the following, which was only one third of the original scheme.

This scheme provided for the raising of 500 instead of 1,500, as was first proposed. It is probable that the building had not been raised above the first story at this time; that it was roofed over, and served as a lodge room and a hall for public meetings of citizens.

This first story is built of brick, and it was the original design to erect a building of that material, but after the abandonment of the most ambitious scheme of raising 11,500, the plan was changed; the remaining stories were constructed of wood, and the Hall, as it now stands, was fully completed Dec. 10, 1787. And now the

members of the lodge were sorely perplexed as to how the money should be raised to pay the debt incurred. The lottery scheme appeared a failure.

The difficulty of raising money at this time is easily accounted for when we remember that, on the 9th of January, 1787, a most disastrous fire had destroyed between thirty and forty houses in Richmond, and swept away property of the value of more than 1130,000. But there were some members of the lodge who bad determined the enterprise should succeed. John Marshall came to the front to awaken enthusiasm and restore harmony. Lodge No. 13 was, in 1786, renumbered as Richmond Lodge, No. 10.

On the 29th of October, 1787, Richmond-Randolpn Lodge, No. 19, was chartered, with William Waddill as Master, John Dixon, Senior Warden, and David Lambert, Junior Warden. The members of the two lodges then went earnestly to work; the remainder of the tickets in the lottery were sold, and the drawing took place in the Hall June 10, 1788, when over 2400 was realized. This amount served to satisfy t h e clamors of the workmen or a time, but there was still a large sum due on the building. May 28, 1791, William Booker, the contractor, filed his bill in the County Court of Henrico, praying a sale of the building for t he payment to him of the balance of 247, 18s., 2d. This sum was, however, advanced to the lodges by Joseph Darmstadt an d the suit dismissed. The Hall was not completed and the lodges were receiving numerous accessions to their membership, and among them were many of the most influential citizens of Richmond.

The debt which had embarrassed them was gradually reduced and several years of prosperity followed.

All the business of the lodge was then transacted in a lodge on the First Degree of Masonry, and a lodge on the Fourth Degree was opened whenever it became necessary, for the purpose of raising a Master-elect to the degree of Past Master. The Steward's Committee were the almoners of the lodge, and made regular reports at every meeting.

The annual festivals of St. John the Baptist and St. John the Evangelist were occasions of much interest, and the following extract from the Richmond Gazette, Jan. 4, 1788, will show how they were celebrated:

Thursday last (Dec. 27) being the Festival of St. John the Evangelist, the ancient and honorable Society of Free and Accepted Masons of lodges in this city went in procession from their hall, with a band of music, to the church, where their Chaplain delivered a very suitable discourse, after which they returned, in the same order; and in the evening they concluded with a grand ball.

At this time the Masons' Hall was the most popular place in the city; with the exception of the court house (Main and 22nd streets), it was the only building east of Shockoe Creek in which public meetings could be held. The large room on the ground floor was in frequent use as a place of amusement, for public and political meetings and for religious worship. Three times a week Monsieur Capers instructed the "youth of both sexes in the most approved court dances and the latest and most popular figures and steps." Here tke citizens assembled to instruct their delegates to the convention; on the absorbing topic of the adoption or rejection of the Federal Constitution. Here grand balls were given on the Fourth of July and also

on the 22nd of February, the anniversary of the birth of the illustrious General George Washington, whose exertions, under the smile of heaven, have been productive of freedom, happiness and glory to a grateful people.

Here the Hustings Court of the city was held when the General Court was sitting in the court house, and John Marshall as recorder was having his first judicial experience; and here, on Sunday afternoon, "dissenting ministers" proclaimed the new era of religious freedom and preached the gospel of Christ.

In 1792 the question of title to the property was agitated. Gabriel Galt had died in 1788 without having made a deed to the property, and the original trustees, with two exceptions, had died or removed from the city. At the August, 1792, term of the County Court of Henrico, the surviving trustees filed their bill in chancery against the widow and heirs at law of Gabriel Galt, praying that they might be required specifically to perform the contract of said Galt with them, and make a deed conveying the property. The cause remained on the docket until the August, 1794, term, when a decree was rendered requiring the defendants, within thirty days, to execute a deed conveying the property to John Marshall, Joseph Darmstadt, John Moody, Alexander Yuille, Thomas Nicholson, Julius B. Dandridge, Jacob L. Cohen, Jacob Ege, John Steward, William H. Fitzwhylson, John K. Reed, John Crawford, John Dixon and Samuel McCraw in trust for the sole use and benefit of the Richmond Lodges, No. 10 and No. 19, and their legal representatives and successors forever.

The original deed was doubtless executed, but it is no longer in existence. At that time there was much doubt as to the proper office in which deeds to property in the city of Richmond should be recorded. Some were recorded in the County Court of Henrico, some in the Hustings Court of the city, others in District Court, and many in the office of the General Court. It is presumed from a recital in a deed to another lot on the same square, that the deed to this property was recorded in the General Court, the records of which have all been destroyed. The record in the suit above referred to is, however, sufficient to show that lodges 10 and 19 have an indefeasible title to the property.

This history of the old Hall and Lodge No. 19 is indeed full of interest. Patriots, warriors, statesmen and philanthropists, whose fame was not confined to one hemisphere, have been seated around its lodge altar. From the Grand Lodge, assembled within its walls, have emanated the charters of nearly all the lodges in the state. While it is true that the Grand Lodge had its birth elsewhere, yet here it was nourished to vigor and manhood, and the "Masons' Hall, on Franklin street, between 18th and 19th street, Richmond, Virginia, may justly be regarded as the cradle of Virginia Masonry.

Worshipful William Waddill was the first Master of No. 19 and commenced his administration with four members - three besides himself, viz.: David Lambert, John Dixon, Sr., and John V. Kautzman. David Lambert was appointed Secretary and John V. Kautzman, Tiler. The remaining subordinate officers were appointed as members were received. WorshipfuI William Waddill's administration extended over a period of two years and was very prosperous, having held one stated meeting and ten occasional meetings during the month of December, 1787, and a total of forty-nine meetings during the two years. Twelve brothers joined the lodge, twenty-two persons were regularly initiated, eleven were passed to the Degree of Fellowcraft, and ten raised to the Sublime Degree of Master Mason. During this period there were no deaths, no withdrawals, and only two persons recommended whose characters were not good and were consequently rejected.

Erection of Master's Chair in the Hall, Sept. 7, 1791. The lodge having agreed to the proposition for the erection of a Master's Chair and other accommodations in the lodge room, the Master appointed Bro. Crawford, Senior Warden, to inform No. 10 that the lodge desired concurrence in the same. Lodge No. 10 concurred, and at the next meeting of the Grand Lodge, Oct. 29, 1791, the Grand Lodge resolved to pay one-third of expenses, not exceeding fifty pounds. The chair thus erected in the lodge is now in good condition, and used regularly by the Master of No. 19, and was purchased in England. The Grand Tiler's sword, used by the Grand Tiler of the Grand Lodge at this time, was presented to No. 19 by Worshipful Bro. John Dove, and is now suspended over the same chair.

At this time all the business of the lodge was transacted in the First Degree.

Sept. 5, 1792, the lodge purchased ten tickets in the Richmond Lottery, gotten up to build a bridge over Shockoe Creek. They drew blanks.

On Oct. 3, 1793, the Worshipful Master of No. 19 received a letter under seal of the Grand Lodge from Right Worshipful Thomas Matthews, Grand Master, appointing Bro. William Waddill "Inspector-General of Lodges."

The first penitentiary house in Virginia was built in Richmond and the cornerstone laid on the 12th day of August, 1797, and of American Independence the XXII, by Richmond-Randolph Lodge, No. 19, assisted by the other lodges of the city and Manchester.

The following is a copy from the Lodge Records, "Oct. 6, 1824, at a stated meeting of No. 19, held this evening at Masons' Hall, a communication was received from Richmond Lodge, No. 10, through Worshipful Bro. John Dove, concerning suitable arrangements for the reception of Illustrious Worshipful Bro. Lafayette." A preamble unanimously adopted appointing a committee to confer with committees of sister lodges, and to carry into effect such measures as may be deemed by them proper for paying due respect to our illustrious brother, General Lafayette, when he shall have arrived in this city and directed the Tiler to draw upon the Treasurer for any expenses attending the illumination of Masons' Hall.

Reception, etc., to Worshipful General Lafayette Saturday, Oct. 30, 1824. At a called meeting of Richmond-Randolph Lodge, No. 19, held at Masons' Hall, in the city of Richmond, the lodge was opened in the First Degree of Masonry in due form. On motion of Worshipful Brother Cabell, seconded by Brother Ives' Worshipful Brother Lafayette was unanimously elected an Honorary Member of this lodge. On motion of Brother Ives, Brother George Washington Lafayette (a son of Gen. Lafayette) was unanimously elected an Honorary Member of this lodge. On motion of Brother Anderson, Brother LaVasseur was unanimously elected an Honorary Member of this lodge. The lodge was then called from labor to refreshments.

The lodge, after having joined in a procession, proceeded to the Union Hotel (corner Main and Nineteenth streets) to partake of a dinner provided in compliment to Brother General Lafayette. The lodge then escorted that brother to his lodgings at the "Eagle Hotel" (corner Fifteenth and Main streets) and returned to the Masons' Hall and resumed labors. Wor. Bro. R. A. Carrington was Master at this time.

The signatures of all the foregoing honorary members appear on the recorded by-laws of No. 19 preceding the record of this meeting and reception (and have been inspected by thousands of Masons from all parts of the world).

At the Nov. 3, 1824, meeting it was resolved that the Master and Wardens of No. 19 procure appropriate certificates of membership, written on parchment, and present them to the brethren recently elected honorary members.

W. Bro. Gen. Lafayette died on 20th of May, 1834, and this lodge held suitable memorial exercises to pay the last sad tribute of respect to our deceased brother June 23, 1834.

The lodge was called Thursday, July 9, 1835, to pay the last sad tribute of respect to our deceased brother, Worthy Brother John Marshal, Chief Justice and late Most Worshipful Master of the Grand Lodge of Virginia. The procession formed and moved to the county court house, where they met the body, and thence proceeded to the house of the deceased, on the corner of Ninth and Marshall streets, where a suitable discourse was delivered, thence to Shockoe burial ground, where the body was interred with the usual Masonic honors. Judge Marshall was A member of No. 10. Why No. 19 buried him is not known. There is no record that No. 10 participated.

We will close this historical sketch with an impressive scene in No. 19, Dec. 17, 1872.

At this meeting a most impressive scene was witnessed - that of initiating the grandson of our esteemed Worthy and ever useful Worshipful Grand Secretary, John Dove (Win. B. Isaacs, Jr., son of Wm. B. Isaacs, Sr., Past Master of No. 19). This occasion called forth feeling remarks to the time (1817) when No. 36 Lodge

was amalgamated with Lodge No. 19, and some twenty or more members of No. 36 were nominated and elected members of No. 19, and returning their charter to the Grand Lodge of Virginia. Shortly thereafter (June 24, 1820) Bro. John Dove became Master of No. 19, continuing, he said:

"In 1842 the father of this candidate (Wm. B. Isaacs, Sr.) became a member of No. 19, and has continued a member to this evening." Turning to the Worshipful Master, he said: "Thus, Worshipful Sir, you see what very rarely occurs, if it ever occurred in Virginia, or elsewhere, three generations in good standing, and present members of our respected lodge, No. 19, over which a John Marshall and Edmund Randolph presided."

Then turning to his grandson (the candidate), Bro. Dove explained to him the importance of keeping well in mind the impressive ceremonies he had just gone through; and, concluding, he said:

"The infidel may scoff, the unbeliever sneer, the renegade denounce; yet will we strive to emulate her noble teachings, and bound by the ties of brotherly love and affection, continue on until the last setting sun sheds its golden rays upon the unshaken dome of Freemasonry. But the crowning commentary on this word 'brother' and the inestimable value of its relations to society is to be found in the august words of Him who spake as never man spake, when He said, 'Ye have heard it said of them of olden time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment; but I say unto you, whosoever is angry with his brother, without a cause, shall be in danger of the judgment; and whosoever shall say to his brother Raca, shall be in danger of hell fire.' Thus, my brother, may we always appreciate our noble institution."

The lodge was one hundred years old Oct. 29, 1887, and celebrated its centennial Oct. 31, 1887, at 8 o'clock, Worshipful Master Judson Cunningham, Master. The lodge history was read by Wor. Charles P. Rady (now deceased), Historian of the lodge, and many stirring addresses made, some of the speakers being Grand Master Drankard, Judge B. R. Wellford, Col. Thomas J. Evans, Senator William

Lovenstein and R. W. William B. Isaacs, Grand Secretary, and others. And thus could we proceed with the ancient history of the ancient lodge, No. 19, until volumes would be consumed.

RELICS AND PRESENTS

In January, 1904, Bro. W. A. Clarke, Jr., while rummaging about the hall for any relies of the past of historical value, found in the bottom of a closet three heavy brass candlesticks, or columns, each 21 inches high and of Doric, Ionic and Corinthian styles of architecture, an old Bible, and an old ballot box. The candlesticks were green with canker, and were turned over to Bro. W. A. Beard, of this lodge (now dead), who had them cleaned and polished. He gave the opinion of expert brass moulders, who had examined them, that they were very old - at least one hundred years old (opinion given 1904), as they were probably made before the art of core-making was discovered, being cast in two lengthwise sections and brazed. The lodge ordered them to be mounted on suitable pedestals and to be used as the burning tapers about the altar. They are fine specimens of brass work and have been much admired by the brethren. What they were used for in the past is not known, but they now serve a very appropriate purpose.

The old wooden columns or candlesticks of Doric, Ionic and Corinthian styles of architecture, originally used about the altar, are kept in the cloak room of the lodge, though not now used. They are probably as old as the building, and from the best information obtainable were in use until 1838, when the "appropriate chandelier" over the altar, given to the lodge by St. James Episcopal Church, replaced them.

The old Bible is in a fairly good state of preservation. The fly-leaf contains the following inscription in ink: "Richmond-Randolph Lodge, No. 19, August, A. L., 5795" (or 1795). This Bible was printed in "Cambridge, England, 1773, by John Archdeacon, printer to the University," and no doubt adorned the altar of old 19 for a long time in its early years.

The ballot box is rather a small one, and appears to be very old. On its sides is painted: "Richmond Lodge, No. 10, and Richmond-Randolph Lodge, No. 19." It contained a quantity of white and black peas, which were probably used for ballots.

The large and handsome triangular shaped brass chandelier now suspended over the altar was presented to No. 19 on May 2, 1838, by the Vestry of St. James Episcopal Church, in appreciation of the "very handsome and spirited manner in which Lodge No. 19 complied with their request to lay the cornerstone of the new church."

NORTHERN CAVALRYMAN'S SABRE

On Tuesday, Dec. 20, 1898, a motion was unanimously adopted instructing the trustees to place on deposit with the Valentine Museum, corner 12th and Clay streets, this city (in trust for the lodge), the old blue crockery which was in use in the dining room of Masons' Hall for over one hundred years. The set consists of six large dishes, three cups, two saucers and fourteen small plates, all that remains of the original set. They are very old and beautiful specimens of blue China. There are three different patterns or designs in the set, the most beautiful being the willow.

At one of the meetings of the lodge held after the evacuation of Richmond, at the close of the Civil War, and while the city was under military control, a number of Northern soldiers who were Masons visited the lodge. One of them wore his sabre at his side. Before entering the lodge he divested himself of his sabre and hung it on a hook in the cloak-room. After the lodge closed he went away and forgot his sabre, and it is still in the hall, a reminder of those dark days of civil strife. Neither the sabre or belt contains a name or anything to indicate its ownership.

When the city was under military control some of the older members of the lodge, fearing that some harm might be done the old Hall by disorderly soldiers, waited

upon the commandment of troops and asked for its protection. That officer (Gen. Godfrey Weitzel, a Mason) was pleased to grant their request, and a guard was placed at the Hall whenever the sentinels were posted, and no harm was done it. Mr. John W. Fergusson, an old citizen of Richmond (now deceased) informed the writer that he well remembers seeing the sentinels around Masons' Hall in those days.

On Jan. 17, 1888, Bro. C. W. Ragland, through the Worshipful Master, Judson Cunningham, presented the lodge with a handsome set of Wardens' columns, which were received on behalf of the lodge by Worshipful C. P. Rady.

On Tuesday, June 18, 1889, Bro. J. M. Newell, through Wor. Bro. C. P. Brady, presented the lodge with a very handsome set of Deacon's rods, made of walnut and jointed with silver bands, inscribed: "Presented to Richmond-Randolph Lodge, No. 19, by J. M. Newell, 1889." Worshipful Judson Cunningham accepted the rods in behalf of the lodge. On the same evening Bro. A. B. Crowell presented the lodge, through Worshipful Judson Cunningham, three gavels made of wood from the Libby Prison.

The Mason & Hamlin organ in the lodge room was given the lodge some years ago by Bro. E. H. Fergusson.

During the administration of Worshipful Judson Cunningham, Bro. (now Worshipful) Ed. E. Richardson presented the lodge with a large steel knocker, made by himself, for the lodge room door. It consists of the square, compass and letter G, and the knocker is a metal gavel.

Among the pictures in the lodge room is a photograph of His Excellency Most Worshipful Edmund Randolph, after whom the lodge is named; a photograph of Bro. William J. Riddick, for eighteen years Secretary of No. 19; a photograph of the gavel used by Worshipful Brother George Washington in laying the

cornerstone of the Capitol of the United States at Washington, and subsequently used in laying cornerstones of many important buildings in this country, and a picture of the Hon. Mrs. Aldworth, the only woman ever made a Mason.

Bro. P. M. Slaughter presented the lodge with a pretty Masonic emblem, composed of beautiful minerals and metals from the Rocky Mountains, all enclosed in a neat frame.

A history of the old Hall would be incomplete without a reference to the faithful old negro janitor, Joshua Henley, or Uncle Josh, as he is familiarly known. He was over eighty years old when he died, and a genuine old-time Virginia darkey, a type of whom, unfortunately, so few remain. He became janitor in 1867 and remained until February, 1904, when he was relieved by the trustees of active duties, given a pension by the lodge, and a home secured for him, in appreciation of the thirty-seven years of faithful service he rendered in taking such good care of the property entrusted to him. Although not required to do so, he came to the Hall every meeting night as long as he lived. Upon giving up his charge, he turned over to the trustees eight massive iron keys of ancient design, which he said were given him when he took charge of the building. Most of the big locks which they fitted have been removed and modern locks with small keys substituted. The old keys will be preserved as relies of the past.

An eventful evening was held Monday, Feb. 8, 1909, when Worshipful Leonard G. Roberts, Master of St. John's Lodge, Boston, Mass. (chartered July 30, 1733), the oldest lodge in America, visited No. 19, to pay a fraternal visit from the oldest lodge to this, the oldest Masonic building in America. He was accompanied by Grand Master Joseph W. Eggleston and other Virginia Grand Lodge officers. The officers of No. 19 were all clad in colonial costumes. The address of Bro. Roberts was most masterly. No. 19 presented St. John's Lodge a framed picture of the Hall and a set of working tools made of wood taken from the building. The fraternal relations thus established between these two lodges were further cemented when, on Oct. 30, 1922, R. Wor. Harry N. Shepherd, Past Master of St. John's Lodge, visited No. 19 and presented it with a large and handsome silver facsimile of the seal of St. John's Lodge, on the reverse side of which is inscribed: "Presented to

Richmond-Randolph Lodge, No. 19, A. F. & A. M., Richmond, Virginia, at its 135th anniversary, Oct. 30, 1922, by St. John's Lodge, Boston, Mass."

All of the records of the lodge, from its institution to the present time, have been preserved and are safely kept in a fireproof vault. From them and from other sources a much better history can be written, which we will leave for a more competent historian to write.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

ITALIAN FREEMASONS

A CORRESPONDENT, an American Mason of Italian descent, wishes to know why American Masonry has not given any sympathy to the trials and persecutions to which Italian Masons have been subjected in their own country. We presume that an official expression is what is intended, for there have been many sympathetic reports of what has happened in the American Masonic press generally.

The situation from the official point of view undoubtedly presents difficulties. In the first place a majority of our Grand Lodges did not "recognize" either of the two Italian governing bodies, the Grand Orient and the Grand Lodge. There have thus been many good brethren who have taken it for granted that Italian Masonry was a political and irreligious organization and was only meeting its more or less just deserts. This general prejudice, based though it is on ignorance of actual conditions, has had its effect.

Recently there has been a kind of treaty arranged between Mussolini and the United Grand Lodge of England, in which the Italian dictator acknowledges a difference between the Masonry of England and that of Italy. As this has been reported in the Masonic press it would, at first glance, appear to be an impertinence on Mussolini's part and a little undignified on the part of the United Grand Lodge. It has been the occasion of some complacent self-congratulation that English speaking Masons are not as their brethren of other nationalities, but of far superior clay. Really this is not at all a just or exact estimate of what was done. The Italian laws and edicts made no exceptions, it was a crime for any citizen of Italy to be a Mason, a crime to be avenged on his relatives if he were out of reach. The Grand Lodge of England was only doing its duty in seeking to gain an exemption from the strict application of these laws to those Italians who were resident in England and were members of English lodges. Mussolini, to save his face in agreeing to such exemption, had to differentiate between the two brands of Masonry. Thus he was enabled with some superficial show of reason and consistency, to hold Italian Masonry guilty of all the crimes and treasons of which it has been accused, while making the exceptions in favor of English Masons of Italian allegiance. No one however is likely to believe that this exception was made from any real conviction of a difference. It was a matter of political and diplomatic expediency solely. In the eyes of autocrats all Freemasonry is equally pernicious. Its very virtues only make it more dangerous to despotism. Like the early Christians in the Roman Empire, it is not what Freemasons do, but what they are, that the reactionary forces are afraid of. In countries possessing free institutions this is most difficult to realize.

Thus to some extent, official action of the kind desiderated by our correspondent has been inhibited by prejudice and misinformation as to the facts. But there has been another, and much more fraternal motive as well. One that has definitely operated in the case of those more enlightened Grand Lodges that knew the real character of, and had recognized, Italian Masonry. This was the well-grounded fear that such action could do no good, and was practically certain to do great harm. Grand Master Torrigiani himself begged his friends in other countries to take no such action; and his fears were justified, for the protests that were made by various European Grand Bodies only added fuel to the fire of persecution. However such abstention from official expression of opinion need not be interpreted as lack of sympathy. Nor does there seem to be any logical necessity to construe it into a

prohibition of any mention of the subject, or presentation of the facts, either in Masonic lodges or other assemblies of Masons.

* * *

THE SCOPE OF RESEARCH

IN the May number we expressed ourselves editorially upon the question of the scope of a Masonic journal, what subjects may be considered proper to discuss in its pages, and what improper. And as such questions can hardly be answered without some guiding principle we attempted a preliminary analysis for the purpose of trying to discover something of the sort. So far as we are aware it is a point that has hardly ever been explicitly raised and certainly has never been fully discussed.

Since then we have had some interesting letters from several members of the Society, who seem on the whole inclined to disagree with the position taken, though on the other hand there is not much more agreement between their several points of view. One brother, for example, comes directly to cases. He grants a wide liberty in the choice of subjects to Masonic periodicals generally, but would restrict it in the case of a research organ such as THE BUILDER. Rather unfortunately he did not give his reasons for this judgment. We are inclined to believe that he is not alone in this view, however, and it may be well to consider this aspect of the general problem more closely, for there seem to be certain misapprehensions that obscure the judgment. Such an opinion must rest, it would seem, upon a conception of what Masonic Research is, and we suppose that this conception must be a narrow one. There is some cause for this, if not any very good reason. Masonic Research began and has developed almost entirely upon the purely historical side. This is due, however, to purely extraneous conditions, for "research" is not merely a synonym for historical investigation. The history of the institution had become so swathed in and distorted by myth and legend, that this was naturally the place where those brethren who desired to know the truth began their labors of clearing away the rubbish and laying foundations for a new and

more stable structure. Thus, for the mere reason that the great majority of really sound Masonic students have dealt with historical aspects of the Craft, it has been quite natural for everyone to think that Masonic research had to do only with Masonic history.

But, surely, it only needs to state this in so many words for everyone to see that it is a wholly arbitrary and needless limitation. After all, any subject whatever that has a connection with Freemasonry (and there are few major subjects that do not touch it somewhere) is a proper subject for investigation by critical and scientific methods. There are mistakes and errors to be corrected, principles to be established, new connecting links to be noted, and everywhere differing opinions to be noted and discussed. Here again, as we said previously, it resolves itself into a question of treatment rather than any arbitrary delimitation of subject. Not even "news," which in general is out of place in such a magazine as THE BUILDER, can be wholly excluded. There are many things that are "news" at the time they occur, that should be recorded for their historical value, as well as, often enough, as illustrating the various tendencies and "movements" that are always affecting every living organization in a changing world.

So we are told that nothing bearing at all on practical matters; nothing dealing with the problems of the moment, should ever be a subject of research, nor discussed in the pages of THE BUILDER. The doctrine seems rather strange. While we are far from holding that intellectual curiosity should be set to labor in fetters solely for the sake of practical activity, nevertheless it is a happy coincidence in the nature of things that any item of knowledge may turn out to be of the most practical value, and it is certain that the average intelligent man (either in or out of the Craft) will support research of any kind chiefly for the sake of its practical value. It is for the reason that Masonic study has been so abstract that the majority of Masons have neglected it and passed it by.

The advocacy of any special cause or movement is, from this restricted view of which we speak, very improper in a research periodical. Our support of the Tuberculosis Campaign has been criticised on these grounds. We have defended this before on the grounds that we are Masons first and Masonic students second, and that certain duties and obligations rest upon all Masons alike. This defense we

hold to be quite sufficient. But it can further be insisted that there is a real place for research in such questions as this. There is information to be collected, verified and disseminated for one thing, and the best methods to solve the problems presented can only be decided after full discussion. We might here paraphrase the well-known passage from Milton and say that we do not love a "cloistered knowledge" that avoids the arena of practical affairs, and its "dust and heat." The facts concerning any need for Masonic benevolence cannot be barred from the purview of Masonic research, nor the investigation of ways and means of exercising it. It is only on arbitrary limitation that this appears even plausible. Research cannot be divorced from action. Ultimately, even if only at times indirectly, all knowledge acquired has a bearing on what we do and how we do it.

* * *

TOLERATION

EVERY word that is not limited to the simplest and most definite signification is capable of being used with different shades of meaning and thus of collecting very different associations in the minds of individuals. It is in this way that words change their significance, and either ascend the scale or become "degraded," as philologists say. The word charity, one of the noblest in origin in our language, is an example of a word on the downward path. Taken by the translators of the English version of the Bible to represent the Greek word for love, in its purest and highest meanings, it has come to be too often used for cold and heartless almsgiving. Toleration is another word that is frequently misused in the same way. In both cases the tendency to degradation in meaning is due, it would seem, to the employment of the words to designate actions or attitudes unworthy of the name. Virtues are always being imitated in outward show for selfish ends, and words are always a convenient cloak.

Through its misuse toleration is coming to mean to many Masons an unworthy laxity and indifference of opinion. Less generally, it is taken as designating an arrogant and snobbish condescension. This tendency should be checked if possible

for there are other words to use for these purposes and we need the word toleration in its proper sense, just as we need the word charity. The language would be definitely the poorer if they were lost.

Toleration of other people's beliefs and opinions, does not imply a self-sufficient indifference to them nor yet a lack of any belief or principles of our own. Toleration properly speaking can exist only between equals. We do not tolerate the naive ideas of children nor yet the ignorance of the illiterate. Tolerance is really the same thing in the realm of opinion and belief that probity and honesty are in material things. It is a recognition on its own plane that other people have a right to their own opinions just as they have a right to their goods and chattels, and the wealth they have lawfully acquired.

The analogy is illuminating. No community or aggregate of human beings is perfectly logical and systematic. Its customs, conventions, laws and regulations are the result of an evolution determined by practical considerations. By compromises and adaptations to meet new situations with the least possible alteration and disturbance of existing habits and customs a modus vivendi is arrived at. A state of affairs that, difficult as it may be to realize, is always to some extent fluid and unfixed. We find, therefore, that the individual is not free to possess any and every kind of material objects without restriction, and still less entirely free to make, transport or buy and sell them. Poisons, narcotics, explosives and the like will occur at once as being in this category. In exactly the same way, no community, civilized or savage, is absolutely tolerant in regard to ideas and opinions. The intolerance may be in any given case a mistaken policy, but its motive is sound enough. A social unit instinctively condemns ideas that have, or seem to have, a tendency to disrupt it.

We no longer burn people at the stake for heresy, and we are apt to plume ourselves on the fact. But it is far from assured that we have really made much advance, except perhaps in humanizing the penalties provided by our laws. Heresy once meant the disruption of the social organism. To understand the situation we should substitute political for religious doctrine. Communists to us are what the Albigenses or Lollards were to Mediaeval states.

Toleration is thus an ideal, like liberty, but it is an ideal that could only be realized in an ideal state. Toleration is indeed only the formal expression of liberty in the realm of opinion and belief. It remains always to some extent a compromise, and the limitations to freedom of thought, like those to freedom of action are purely practical, and should not be greater than are necessary to prevent interference with the rights of others or the well being of society. We are slowly learning that repressions and inhibitions are worse in their effects than the diseases they are employed to cure, both in the body politic and the individual mind. Tolerance, in this sense, is an essential characteristic of Freemasonry. Not fully or logically worked out perhaps, but generally in advance of the community at large. And in Masonry, toleration is felt to be the result of knowledge and understanding of the position and point of view of those with whom we disagree.

----o----

THE SQUARE

Communicated by Bro. Chas, H. Merz, Ohio

I have read with interest the communication by T.H.P., of Illinois, in the May number of THE BUILDER. It calls to mind the following item which appeared in a recent issue of the Sandusky Masonic Bulletin, which was apropos of the following statement quoted from another periodical:

"It (the Gallows Square) is the ordinary carpenter's square, one leg 18 inches long and the other 12, which makes it look like a gallows if stood on end, the short leg ready to swing the culprit. One sees it occasionally in old Masonic illustrations. But the real Masonic square is a little try-square, the legs of which are equal."

In comment upon this the Bulletin said:

There are some things in this connection which the writer of the above paragraph has not taken into consideration. There is a form of square proper to be used as a "Great Light" in each degree in Masonry, and there is a manner of placing the proper symbolic geometric figure in each degree. Masonry I founded on geometry. The compasses and square are called second and third Great Lights. It has been asserted that square of equal limbs has no place in Masonry, and that the square of unequal limbs is not a Masonic implement. What wonder that there is confusion on this point.

The square of equal limbs (equilateral triangle) is the representative, in geometry, of the Divine in its essence or being; the right-angled triangle (the square) represents the Divine existence, operation, or works. Each has its own proper and peculiar place in the degrees. The reasons may not be given here.

Again, the Operative Mason's Square is the true square of Freemasonry, and it is met with more frequently in early symbolism than the so-called Speculative Square.

It is sufficient to say here that the square mentioned in the above quotation as the gallows square pertains more particularly to the E. A. and F. C. Degrees. It is not proper to explain its particular use and positions in these degrees, but they may be readily learned by every Mason with a little study and reflection. Reference to the accompanying illustration will help make this clear.

The square of equal limbs finds its application particularly in the second section of the Master's Degree. The rightangled triangle is the prime symbol throughout the "work" in all the degrees, and equilateral in the finality. The Masonic student who

is desirous of informing himself upon this subject more fully, will find much to interest him in Bromwell's Masonic Geometry and Symbolry Restored.

[It is curious how mistakes concerning easily ascertainable matters of fact are copied by one writer from another with never a thought of verification. By the "carpenter's square" in the quotation given above is presumably meant the steel square so widely used in this country. Its dimensions are, however, the blade twenty-four inches long and two inches wide, the "tongue" or shorter arm, sixteen inches long and one and a half inches wide. Many masons use this same kind of square, though there is one expressly made for stone cutters which differs chiefly in the size, the tongue being two feet long and the blade two feet and a half-thirty inches. It is not graduated so finely, showing only eighths of an inch instead of sixteenths. But it must be remembered, and insisted upon, that this type of square is a modern American invention. No argument can be based upon it regarding the "proper" or original form of, mason's square. Ed.]

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

Lodge Quatuor Coronati, No. 2076

EVERY reading Mason, no matter how superficial his interest in Masonic Research, has at some time met with the letters A.Q.C. Reference to the list of abbreviations used in the text will tell him that these letters stand for Ars Quatuor Coronatorum. Less frequently he encounters the letters Q.C.A. In like manner he

learns that these mean Quatuor Coronatorum Antigrapha. To many neither of these inscriptions mean very much, but the Masonic student recognizes therein the sign of Lodge Quatuor Coronati, and the implied meanings are many. The American Mason generally knows little or nothing about this famous research body. Only too frequently he is unable even to pronounce the name. It is because everyone in the least interested in Masonic Research should know something about this lodge that we are devoting this month's Study Club page to it.

For nearly half a century No. 2076 has been functioning as a Research Lodge. The oldest body of its kind in the world, it set for itself at the very beginning the highest of Scholastic standards. It has maintained those standards through all the years of its existence. In spite of the fact that other lodges have Since been chartered with similar purposes, Quatuor Coronati still stands upon the pinnacle, and the aim of every research writer is to see his name included among the list of contributors to the Transactions of this lodge, which have for their title, Ars Quatuor Coronatorum. Such an inclusion immediately places an author in the forefront among Masonic scholars.

The Transactions of the Lodge are published three times each year. The three parts, together with the title page, St. John's Card and Index which accompany Part III of each year's publication, constitute one volume. Included in the Transactions are accounts of every meeting of the lodge, the paper read at each meeting, what was said in the discussion of the paper, and occasionally other treatises which have not been read, but which are deemed worthy of inclusion in this publication.

Before leaving the subject of the publications of the lodge, let us briefly touch upon the history, aims and membership of the group itself. Chartered in 1884 as the pioneer Research Lodge in the world, it had for its first Master, Sir Charles Warren, whose name is so well known in connection with archaeological work in Palestine, and equally noted for his brilliant record in the military forces of England. Associated with him was George William Speth, whose work on Builders' Rites is still eagerly sought, though rarely obtained, by Masonic students. Bro. Speth became the first editor of A.Q.C., and the Lodge Transactions owe much of their present form to his untiring effort in this field. Bro. Speth was succeeded in this position by Bro. W. H. Rylands, an indefatigable worker and

frequent contributor to the publication, as well as editor of Volume I of the Records of Antiquity Lodge, No. 2. This work has long been unobtainable and just recently has been reprinted under the editorship of Capt. Firebrace, who scarcely a year ago had published the second volume of the lodge history. Bro. Rylands was followed by Bro. W. J. Songhurst, the present Secretary of the lodge and editor of its publications.

Membership in the Inner Circle, or rather the active membership of the lodge, has always been limited to forty by the bylaws. The high literary and Scholastic standing of the founders has insured the maintenance and the qualifications originally set. It has never happened, in the forty-four years of the lodge's existence, that the membership roll was filled. Among the many well-known names to be found upon it are those of William James Hughan, who first published a critical collection of the old MS. Constitutions, Robert Freke Gould, the famous Masonic historian, and Count Goblet d'Alviella, statesman and scholar, author of the much sought after work, The Migration of Symbols. Without special reference to their accomplishments may also be mentioned, Dr. Chetwode Crawley, W. Wonnacott (both unfortunately deceased), John T. Thorp, Arthur Heiron, E. H. Dring, Lionel Vibert, J. Heron Lepper and Gilbert W. Daynes, the names of whom are all more or less familiar to American Masonic students. Is there any reason for wonder that Quatuor Coronati Lodge still ranks first among bodies devoted to Masonic Research?

The purposes of the lodge are set forth as follows:

1. To provide a center and bond of union for Masonic students.

2. To attract intelligent Masons to its meetings, in order to imbue them with a love for Masonic research.

3. To submit the discoveries or conclusions of students to the judgment and criticism of their fellows by means of papers read in lodge.

4. To submit these communications and the discussions arising thereon to the general body of the Craft by publishing, at proper intervals, the Transactions of the Lodge in their entirety.

5. To tabulate concisely, in the printed Transactions of the Lodge, the progress of the Craft throughout the world.

6. To make the English-speaking Craft acquainted with the progress of Masonic study abroad, by translations (in whole or part) of foreign works.

7. To reprint scarce and valuable works on Freemasonry, and to publish manuscripts, etc.

8. To form a Masonic Library and Museum.

9. To acquire permanent London premises, and open a readingroom for the members.

There is no need to comment upon the methods followed for accomplishing these aims except to say that the lodge owns its own domicile at 27 Great Queen street, and there maintains a library, museum and reading-room. The seventh clause has been in part fulfilled by the publication of ten volumes of Reprints, the Q.C.A. earlier mentioned. The first six objects are fulfilled by the publication of the Transactions and the establishment of a Correspondence Circle in conjunction with the Active Membership.

It may be said now that a complete set of A.Q.C. of which thirty-eight complete volumes have been published, is very difficult to obtain and, unfortunately, those sets which are in existence are not always available to students of Freemasonry. There is doubtless, no more complete and no more accurate source of information relative to Masonic history available than A.Q.C. Practically every theory of the origin of the Institution is discussed therein; almost every outstanding character in the early history of the Grand Lodge is represented by a biographical sketch; the ritual is traced from its earliest beginnings; in fact A.Q.C. occupies much the same position in the world of Masonic knowledge as the Encyclopedia Britannica occupies in general knowledge.

Membership in the Correspondence Circle is open to Master Masons owing allegiance to any Grand Jurisdiction in official communication with the United Grand Lodge of England. Such 3 members enjoy all of the privileges of active members except voting and holding office. There are some 3600 members of this group at present. It is the desire of the lodge to increase the membership to approximately four thousand. During the past fifteen years Quatuor Coronati Lodge has been laboring under severe handicaps. Due to the war and the rapid increase in the price of everything connected with printing, they have been unable to publish all of their Transactions. At the present time this deficiency has been reduced to approximately two years. We are informed that there is much valuable material ready which should be made available to the Masonic student through the medium of Q.C.A. This will be done as soon as funds are available.

Two methods of accomplishing these purposes are suggested. The members of the Correspondence Circle have been asked to assist in increasing membership in this group, and a publication fund has been established. THE BUILDER welcomes the opportunity to be of service to Quatuor Coronati Lodge and is sure that there are many American Masons who will be more than willing to cooperate in this movement to promulgate Masonic knowledge. We are not positive, but we believe that every member of our editorial Staff is a member of the Correspondence Circle. For the information of the members of the Society, the joining fee is twenty-one shillings, approximately $5, included in this fee is the first year's dues and the complete current volume of the Transactions. The annual dues are 10s. 6d, about

$2.50. In addition to new memberships subscriptions in any amount are solicited for the publication of additional volumes of Q.C.A. It is our understanding that with 500 additional members and a publication fund of approximately $8,000 the lodge will have ample money to bring its work up to date. With 4,000 Correspondence Circle members it will be possible to carry on as before the war, without increasing the fees, which are today the same as they were forty-four years ago. It may be well to state that none of the funds solicited are for the purpose of paying debts. The lodge is free of all but current obligations. The additional funds are to be used entirely for publication purposes.

Subscriptions to the Publication Fund and applications for membership in the Correspondence Circle should be by postal money order made payable to W. J. Songhurst, Sec'y, 27 Great Queen St., London, W. C. 2, England. We shall be very glad to recommend any member of the N.M.R.S. for this purpose. Lodges and Study Clubs and Libraries are eligible for membership as well as individual brethren. We shall be glad to furnish any additional information required to those interested.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THE LEGISLATION OF THE CRAFT. By Lionel Vibert, P.D.S.G.W. Madras, etc. Inaugural Address delivered at Bristol on Sept. 29, 1927, as President of the Bristol Masonic Society. Paper, 15 pages. Privately printed.

TWO PAPERS read at the 150th Anniversary of the Founding of the York Lodge, No. 236. York and the Craft through the Centuries. By' W. Bro. Lionel Vibert. Also, The Founding and Early Years of the Union Lodge, No. 504, by W. Bro. W. R. Makins. Paper, 39 pages, privately printed at York on the presses of W. Bros. C. B. and G. V. Johnson.

BRO. VIBERT, who as is well known to readers of THE BUILDER is an authority on the early history of the Craft, has touched on a subject, in the first of the two pamphlets under review, that has not received anything like the attention its importance deserves. The paper is a very brief one, and within its narrow compass it was naturally impossible to do much more than mention a number of points that one could wish to see fully developed. Bro. Vibert divides the consideration of Masonic Legislation, or Jurisprudence, into three periods. One before the gilds and fraternities had been made the subject of civil enactments. The second, that during which Masonic regulations were modified under the pressure of the requirements of the state, the third being the era of Grand Lodge Constitutions. The first period lasted to the reign of Henry VI, Bro. Vibert holds which will not mean much to most American readers. Perhaps if we substituted the name of Joan of Are it might be better appreciated.

The Black Death or, as it is now called, bubonic plague, so reduced the population of England in the years 1347-1350 that the economic balance of the, social organism was totally upset. The ruling classes tried hard to keep wages and prices at the old level, but in spite of laws and penalties the lack of supply to meet the demand had its effect. The first Statute of Laborers was passed in 1351, re-enacting an Ordinance of two years earlier. From that time on such laws were repeatedly re-enacted, with apparently but small effect, as the preambles of each successive act confesses. At first they confined their provisions to agricultural laborers and servants; but very soon artificers were included as well, among them Freemasons.

The Masonic code of the earliest period is represented only by the Regius Poem and the Cooke MS. The law is divided into three parts, Charges, Manners and what Bro. Vibert calls "the Rule." 'This term appears to be taken from the passage in the Cooke MS., that "kynge adhelstone," and his council, for the great default found among Masons, "ordeyned a certayne reule" among them, that once a year or once in three years, "congreciones" should be held in different provinces and "countries."

The Charges in these two earliest documents are chiefly concerned with the relations of Masons to the public and their employers. The "points" of the "Manners," or as the Regius MS. calls them Plures Constituciones, deal almost entirely with the behavior, morals, of the individual Mason and his relations with his fellows.

Bro. Vibert says the Charges and Manners are fairly clear, but

… whether owing to faulty transcription or to a faulty MS. that the Scribe was working on, the Rule has come down to us in a very confused manner.

This is quite possible, yet it seems fairly plain that the two accounts provide for periodical assemblies, called congregations, in different centers, of all the Masons working or domiciled within the surrounding district, up a radius of sixty miles according to some later versions. And that such "congregations" had power to legislate, if there were need, for the whole Craft within the district, but their particular function was that of a, court to decide disputes, punish offenders, and to "pass masters," if a modern phrase is permissible, examining the candidates', (whether apprentices who had served their time, or others is not, said) and giving them their charge.

Bro. Vibert holds that such assemblies were regularly held up till the period of the various Statutes of Laborers. In the third year of Henry VI an act was passed

specifically forbidding the "yearly congregations" and "general assemblies" of the Masons. This was in 1425, but in 1460 a statute was enacted that prohibited "all alliances and covins of masons and carpenters" and "the congregations, chapters, ordinances and caths betwixt them made." Bro. Vibert thinks the law of Henry VI was effective and that the assemblies were no longer held. He bases this belief upon the fact that the later versions of the Constitutions divide the laws of the Craft into two parts instead of three. The "Rule" disappears, and the articles and points of the two earliest documents become "Charges General and Special"; as he says:

. . . it is significant that there are now no instructions as to the Assembly beyond the bare recital that the Mason is bound to attend it and there to stand to the award of his fellows.

An additional confirmation is instanced in the complaint of the Masons at Norwich in 1491 that "since they are forbidden to convene their meetings they are unable to appoint masters and frame or enforce regulations."

There is no doubt that the question is a very obscure one. The Statutes undoubtedly had effect - at times and in places. It is hard to say that they were effective equally everywhere, and we know they were not effective all the time. The fact that all the later documents continue to insist on the absolute duty of masters and fellows to attend the Congregation or Assembly may be significant of their continued existence here and there sufficiently at least to keep the tradition alive. The point is not one of mere antiquarian curiosity, for if such general assemblies did persist in some form or other, then the Grand Lodge of 1716-1717 was not the complete, innovation it is now generally considered to be by students of Masonic history.

The first of the two papers in the second pamphlet is a sketch of the history of Masonry in York. The first part deals with the early legends that ascribe the organization of the Craft in England to the Assembly held there under the Athelstan or Edwin. There is much information concerning the customs and regulation of working Masons during the Middle Ages, to be derived from the documents in the archives of York Minister. Much of this is quite well known, but

it is possible that valuable information still awaits discovery by diligent research workers.

The records of the old lodge at York begin in 1712. The usual interpretation of the facts concerning it, which Bro. Vibert takes for granted, is that an old lodge had existed there for an indefinite period - perhaps a very long one, perhaps not - and that moved by the reorganization of the Fraternity in London by four old lodges there, it decided to form itself into a Grand Lodge. Our strict legalists of the older school have always been inclined to hold this a highly irregular proceeding upon the grounds that a Grand Lodge must be formed out of several - three at least private or particular lodges. That the York body borrowed the term "Grand Lodge" is practically certain, but that in doing so it changed its character or claimed new powers is not at all certain. We are peculiarly liable to interpret the scanty vestiges of the past in the light of our present organization, and to suppose that the terms we use meant the same thing then that they do now. The York records can quite consistently be interpreted in another way altogether. The St. John's Day meetings of Masons in York may have been regarded as an Assembly, in the meaning of the Old Charges, at which every Mason within reach was supposed to appear - even if in 1712 this might have been more in theory than practice. If so, the use of the new and more magniloquent term "Grand Lodge" instead of "General Assembly" may have been effectually concealing the fact that the ancient traditional organization persisted at York till well within the "Grand Lodge Era."

Bro. Vibert concludes with a discussion of the origin and original meaning of the term "York work." There has been much confusion about the term, and its origin has been ascribed to downright dishonesty on the part of Laurence Dermott. But we must agree with Bro. Vibert that Dermott meant, not Masonry as practiced at York in his own day, but the original Masonry of the traditional York Assembly, which the Ancients claimed to have maintained in its purity as against the innovations and improvements of the Moderns.

The second of the two papers is a sketch of the history of York Lodge, No. 236, originally Union Lodge, No. 504, the 150th anniversary of which was the occasion of both addresses. Bro. Makins is a Past Master of the Lodge and an authority on

the history and antiquities of the Craft in the North of England. He has been for some years now Assistant Librarian to Grand Lodge.

When the York Lodge was founded the old Lodge of York was still in existence, and there was also a military lodge warranted by the Ancients at work in the city.

It is rather curious to note that even in a new lodge authorized by the Moderns in 1774 that Provincial affairs were mixed up with the private business. It thus happens that in the minutes of the Apollo Lodge under date of 1777 is recorded the petition of several brethren to receive authority to form themselves into a lodge - the lodge in fact that became Union Lodge and has continued its existence to the present day. It would seem that in York it was hard for Masons in the 18th century to distinguish clearly between a private lodge and a general governing body such as we call a Grand Lodge. It may be that there is much yet to be learned from the Masonic records of the North of England if we could only find the right key to unlock the secret of their meaning.

M.

* * *

SYMBOLISM: Its Meaning and Effect. By Alfred North Whitehead. The Macmillan Company. Cloth, Table of Contents, 88 Pages. Price, $1.50.

THE author of this little book is a professor of philosophy in Harvard, with degree of Doctor of Science from five different universities, LL.D. from another, Fellow of the Royal Society, and Fellow of Trinity College, Cambridge University. It consists of three lectures delivered in 1927 and published by the University of Virginia.

Insofar as the man of the street can apprehend the meaning of words, the title is misleading. The Mason, for instance, who understands that the lamb is a symbol of innocence, that the Bible is a symbol of divine truth, that light is a symbol of knowledge and darkness of ignorance, and so on, will find but. little in the book that is of direct interest. It is a book for metaphysicians, but not for poets.

Saying this, however, is not to belittle the book. It is a profound discussion, briefly combining the sciences of being, knowing and thinking from the metaphysical realistic angle, in its application to the psychological processes of the development of civilized society.

Broadly speaking, in the author's use of language, all knowledge is symbolic. It might seem at first blush as if he were a pronounced idealist and skeptic as to reality. For, "things-in-themselves" cannot pass through the alembic of the brain. All the knowledge we derive from sense-presentations is representative and not real. The landscape does not become a part of us merely because its lights, shadows and colors have left a sense impression upon the nerves and organs of sight. It is only an image, or picture of the landscape that we retain. And the author calls this image or picture a symbol. So with all sense-presentations, whether through sight, hearing or the modifications of feeling.

But the author is in fact a metaphysical realist. He reminds the present reviewer of Sir William Hamilton's view that we must accept the revelations of our senses as true. "The root of our nature cannot be a lie." In the author's view, that direct knowledge which comes from "presentational immediacy," or what is usually known as sense perception, is infallible; what we have experienced is experienced beyond all possibility of doubt. It is not in the experience that we are liable to err, but in the symbolic reference of perceptive data, by which are induced actions, feelings, emotions and beliefs about things, which are mere notions without that exemplification in the outer world which the symbolism leads us to suppose.

He defines symbolism thus:

The human mind is functioning symbolically when some components of its experience elicit consciousness, beliefs, emotions, and usages, respecting other components of its experience. The former set of components are the symbols, and the latter set constitute the "meaning" of the symbols.

The organic functioning, whereby the transition is made from the symbol to the meaning, the author calls "symbolic reference."

This symbolic reference is an activity of the percipient, although it may be intuitive. The author calls it "self-production," and bases moral responsibility upon it. "The potter," he says, "and not the pot, is responsible for the shape of the pot." There is no indication of religious belief, however, in the author's discussion, either of pantheism, or of old Tom Carlyle's distinction of "pot-theism," despite this reference to the pot. On the contrary, the determinism of Carlyle appears to be substituted by freedom of the will in self -production.

We are somewhat in doubt as to the author's all-inclusive treatment of symbolism. For instance:

If you are a poet and wish to write a lyric on trees, you will walk into the forest in order that the trees may suggest the appropriate words. Thus for the poet in his ecstacy - or perhaps, agony - of composition the trees are the symbols and the words are the meaning. He concentrates on the trees in order to get at the words. . . . For us, the words are the symbols which enable us to capture the rapture of the poet in the forest.

It is true that words are signs, or symbols, of ideas. In their original adoption they must have been purely arbitrary and conventional signs, without any symbolic reference whatever beyond the mere recall of the idea signified. They only become actually symbolic as distinguished from a mere sign, after they have become a part of the unconscious mechanism of thought. But after they become symbols, our judgment is that they remain symbols, and the poet, instead of symbolizing language with trees, simply uses the symbols of language to symbolize the feelings induced by the trees.

While the first lecture is devoted to sense perception under the phrase "presentational immediacy," the second treats of "causal efficacy," which includes both the subjective and objective sides of perception in its cognition of phenomena as simple cogs in a world unified as a relational whole in space and time. He attributes this cognition to pure perception, and not to a subsequent judgment. He disputes Hume's skeptical view that thinking and judging are mere habits of thought on the one hand; and on the other he disputes Kant's position that such judging is a category of thought. It is this view of "causal efficacy" on the part of the author that distinguishes him as a metaphysical realist from the skepticism of Hume or the idealism of Kant. His view of time is that it is the scope of concrete succession rather than the mere scope of duration.

The conclusion of the second lecture is that symbolism provides the higher animals with the power to forecast with some degree of probable accuracy the features of the immediate future, but not infallibly, and therefore with the risk of error and consequent disaster.

The third lecture is so full of matter that it is impossible to give an intelligible synopsis of it. It is entitled "Uses of Symbolism." Man's attitude toward symbolism is an unstable mixture of attraction and repulsion. But however much you may expel it, it ever returns. It is inherent in the very texture of human life. When you eliminate symbolistic ceremonials from state affairs, at once private institutions began to develop the masquerade. It would seem that the author is hylozoistic in his biological views. For instance:

A rock is nothing else than a society of molecules indulging in every species of activity open to molecules. I draw attention to this lowly form of society in order to dispel the notion that social life is a peculiarity of the higher organisms. The contrary is the case. So far as survival value is concerned, a piece of rock, with its past history of some eight hundred millions of years, far outstrips the span attained by any nation.

The general conclusion of the book is that the progress of society is dependent upon its symbolism, and this symbolism is undergoing constant changes in the effort to adapt itself to the continual changes in social life and ideals. The differing meanings evolved from symbolic reference as made by individuals divides them into two classes, conservatives and radicals, comparable to the two forces operating in circular motion, the centrifugal and centripetal; one tending to centralize power at the expense of freedom, and the other to fly off into space at a tangent at the expense of integrity.

It is the first step in sociological wisdom to recognize that the major advances in civilization are processes which all but wreck the societies in which they occur - like an arrow in the hand of a child. The art of free society consists first in the maintenance of the symbolic code; and secondly in fearlessness of revision, to secure that the code serves those purposes which satisfy an enlightened reason. Those societies which cannot combine reverence to their symbols with freedom of revision, must ultimately decay either from anarchy, or from the slow atrophy of a life stifled by useless shadows.

Taken as a whole, it is both interesting and instructive to the student of sociology from a metaphysical and psychological basis; but the rhetorician, unless he combines his rhetoric with profound thought on the deeper things of life, would do better to give it a wide berth.

L.B.R.

* * *

AMERICAN INQUISITORS: A Commentary on Dayton and Chicago. By Walter Lippmann. Published by the Macmillan Co. Cloth, table of contents, 120 pages. Price, $1.35.

THIS is an exceedingly clever and amusing book, but it is much more than merely clever and amusing. It really is one that every American interested in the future of his country should read, more than once. This includes every thinking American Mason.

People in the mass are exceedingly easy to lead - either in the safe path, or far astray - by catch-words, slogans, platitudes in short by "bunk." Even the "debunking" of the moment, so much affected by our "civilized" circles, is nothing but the familiar stuff turned inside out. 'So long as the majority of people are not really educated but only trained - it makes no difference with what scholastic paraphernalia the training is given - the minority who think, or try to think for themselves, must always expect to find every new and corrective statement of truth transferred into a truism and used as a formula for popular consumption. It is discouraging, but so far it seems to be the way humanity has wobbled and staggered along the path of progress like a kitten that has not yet got its eyes open. So long as the majority are not able to appreciate the thought of the intellectual leaders of the race, so long many things that in themselves are simple, obvious and practical, will in truth be outside "practical politics." By the time the new idea has reached the mass mind it has become crystallized into a platitude or dogma, and the intellectual pioneers have gone far beyond it.

It is the fate of the pioneer. He is regarded as a fool by his contemporaries, and as a hero by their grandchildren. It is the conservative, safe, unprogressive, practical people who have ridiculed or persecuted the inventor, philosopher and prophet since men were men. It is the same conservative, safe, unprogressive people who have always grabbed the profits, material, moral or spiritual, of the men they persecuted, as soon as by use and wont, and the evidence of their eyes, the new

idea had been demonstrated through the labor and sacrifice of their natural, but never recognized, leaders.

In these three lectures delivered at the University of Virginia on the Barbour-Page Foundation, Mr. Lippmann has raised in a few pages more questions than could be easily answered in many times their number. It may be asked, perhaps, to what end - seeing that the average man will ignore their implications, will probably fail to see them, even if he be persuaded to read the book; which he may well do for the sake of its humor.

The device is adopted of imagining a conversation between Socrates, Jefferson and Bryan, on the question of the relationship of church and state - religious and political creeds. Like most Socratic dialogues the subject is left unsettled - only one is left with a devastating sense that a lot of sacred principles, maxims and dogmas are not much more than mere platitudes, if not sheer humbug.

The author insists, and all who have considered the events of recent years as a whole must agree with him, that the Scopes trial at Dayton, and the Thompson episode of Chicago, are merely two typical and specially dramatic instances of what has been occurring over and over again throughout the country. He asserts, too - and this will undoubtedly rouse instant dissent, though it will be hard to prove him wrong - that the Fundamentalists and Patriots have a much stronger case than the intellectuals have perceived. He says, indeed:

These assaults upon the freedom of teaching have been supported by the ignorant part of our population, the spokesmen of these inquisitions have often been mountebanks, and invariably they have been ignoramuses. As a result, educated men have been disposed, partly because they were sincerely contemptuous, partly because they were prudent, to treat the whole matter as a farce which would soon break down of its own absurdity.

"Partly because they were prudent"! The author says that he is convinced that had "Mr. Bryan at Dayton been as acute as his opponents he would have conquered them in debate." In other words, the intellectual minority, consciously or unconsciously, have taken advantage of the stupidity of their opponents, because it would have been much more difficult to meet the issue squarely on its merits.

To make this plain Mr. Lippmann proposed in his lectures to take the part of the Advocatus Diaboli, and argue the case for the modern suppressors of heresy - or the suppressors of our modern heresies - because as he says, there "is no advantage in winning a cheap victory because the opposition has a poor lawyer."

However, this is not really much encouragement for fundamentalists - reIigious or political - for he also says:

. . . it is a curious fact that in the conflict between reason and authority, the conflict itself is a victory for reason. Authority is always on the road to defeat when it has to appeal either to force or reason. It is secure only when it rests upon unquestioned habit. Inquisitions and heresy haunts are therefore invariably the signs that reformation and emancipation are under way.

The difficulty is that we live in a world of change, where nothing is certain, nothing is clear, where we have to continually stake our future on the present - it is, in the favorite scientific slang of the day - a purely "relative" world. But men have to act, and those who are disinclined to reflect, or whose daily labor leaves them no time for it, earnestly desire certainties - rules of action. The human mind creates these certainties for itself, and is naturally disturbed when they are questioned. Being disturbed it is naturally indignant with the questioner. Hence, the sentence of death passed on Socrates - and the dismissal of the modern school teacher who believes in modern science. Perhaps the real fault of the latter is that he makes a new dogma out of his science, not one whit better in principle than the old ones be opposes.

The world being transitory, its conditions constantly changing, men are not really standing still, or sitting comfortably under metaphorical vines or fig trees, but are careering along at a dizzy speed in a high-powered automotive vehicle. Because it proves safe to turn one way here gives no absolute rule for steering, or for putting on the brakes or "stepping on the gas." As Socrates is made to say:

Your Washington was willing to shed blood in order to defy the constituted authorities. Your Lincoln was willing to shed blood to uphold the constituted authorities. They have both been justified. There can be no rule of conduct. That which brave men do with wisdom lesser men make rules to justify.

And that pretty well sums it up. The lesser men do this because they follow on in the footsteps of the last great leader - the one immediately before them - and because they must have a rule of thumb to work by, being unable or unwilling to think for themselves. We may conclude with one more quotation. Socrates having led Mr. Jefferson and Mr. Bryan into an impenetrable thicket of contradictions consequent on the application of their principles of freedom of conscience and majority rule, is asked point blank what he would do himself, and he replies, "I'd re-examine my fundamental principles." If the book will lead others to do likewise, it will be well worth the hour or so it will take to read it.

* * *

CREATION BY EVOLUTION. Edited by Frances Mason. Published by the Macmillan Company. Cloth, table of contents, illustrated, index, 371 pages. Price, $5.25.

WE see that this symposium on evolution is dedicated "To those who seek evidence of Nature's Universal Method of Creation and to those who find the story of inexhaustible interest." Under this dedication should appear a bold-faced solid capital line reading, "All others keep out." Possibly you will question the propriety

of such a warning, but unless the Fundamentalist, or better, the opponent of Evolution, wishes to have his faith shaken to its very roots, he had best not read the modern story of Genesis, which, to use a formula I have previously expressed, has replaced the Book of Genesis.

The immediate consequence of such a statement as that just made will probably be to rouse dissent and disappointment in some quarters, but those who are inclined to criticise and censor may be answered in the words of David Starr Jordan:

Does any educated person now respect the dictum ascribed to Archbishop Ussher, who said 200 years ago, that "Heaven and earth, center and circumference, were created all together at the same instant, with clouds of water, on October 24, 4004 B. C., at 9 o'clock in the morning?"

That query, propounded by the Chancellor Emeritus of Leland Stanford University, may be supplemented with the pronouncement of James McCloud, a Presbyterian minister of Lexington, Ky., in 1818, when Darwin was a small boy:

Progressive evolution is the universal plan. Everything which we meet in the world around us, matter and mind, every individual and all congregated masses, begin their course as germs and unfold in slow progression. . . . The faculties of all intelligent creation, all that you call mind, all that you call heart, are framed for an interminable series of evolutions. . . . It is not mainly the mould of this mighty frame of things which establishes it, it is the fact that creation is eternally unfolding new resources and presenting itself under successive and amazing combinations of which no creature in the universe had imagined it capable.

But it is too late in the day to argue the cause of evolution with anyone. Frankly, the reviewer holds to it and is satisfied with the evidence and considers it so preponderant that he can only say to those who, after reading this book, do not accept it, "There are none so blind as those who will not see."

The work is one which has long been needed. If it is read open-mindedly and with a sense of fairness one cannot but be convinced of the weight of the evidence in favor of evolution. The work is composed of twenty-four separate articles, each intended to cover a particular phase of the subject and each written by a specialist in his field. Thus all of the evidence upon the subject is marshalled for the reader's consideration.

The plan of the book is admirable and carries out the purpose of the editor as stated above. Not only are the articles authoritatively written, but each chapter is accompanied by a list of reference works which will enable those interested in learning more about that particular branch of the subject to follow their inclinations as far as they wish.

Above all the work is interesting, not merely sufficiently so to hold attention, but grippingly. One reads it with all of the ease of the lighter types of literature. It presents at the same time a picture of the universe that, so far as the present writer knows, cannot be obtained from any other source without a vast amount of reading and study. The authors avoid the use of technical terms as much as possible and consequently avoid the too frequent mistake of specialists who are apt to speak in language, compendious for their own purposes, but obscure to dullness to everybody else.

One could not begin to discuss any one of the many points that are brought up in the several essays, but one is sufficiently important to merit comment. The popular conception of the theory of evolution is simply that man was once a monkey. The absurdity of this belief is strikingly shown in this new book. If it does no more than correct this false impression the book will have accomplished a great deal of good and will be worth all the effort that may have been expended in its compilation.

It is curious that the controversy should have to be fought again in this country fifty years after the rest of the, civilized world had made up its mind to accept it. What is to be understood as evolution? David Starr Jordan says:

The theory of organic evolution is, in brief, that in our world no living thing and no succession of living things remain exactly the same for any period of time, long or short; and furthermore, that all change is orderly, never the result of accident or caprice or favoritism.

Apply that to one's own body. Are we the same today as we were yesterday, or the day before? The chemical changes which take place in the body are concrete evidences of evolution.

But let us take another definition. J. Arthur Thomson, Regius Professor of Natural History in Aberdeen University, says:

Evolution just means that the present is the child of the past and the parent of the future.

Dr. Edwin Grant Conklin, Professor of Biology, Princeton University, says:

Evolution means only the transformation of an earlier into a later stage according to natural laws.

The present work should go far to remove prejudice and misunderstanding, if it meets the reception that it undoubtedly deserves.

M. T.

* * *

AL SMITH, THE POPE AND THE PRESIDENCY: A Sober Discussion of the Church-State Issue. By Theodore Schroeder. Published by the author. Cloth, table of contents, 212 pages.

MR. SCHROEDER has a fine vein of sarcasm and ironic humor. Those who are really quite certain about their position and beliefs may read him with much interest and considerable amusement. But those who have any secret doubts, conscious or unconscious, will do better to avoid him as a pestilence if they do not wish to have their peace of mind disturbed.

Upon the title page is a brief explanation of the circumstances which led to the author producing his book himself. It seems that the subject is so "unimportant" that "most of the many publishers consulted refused even to consider the manuscript." This we can quite believe, not on the grounds of unimportance, nor of intemperance of presentation, but because the author, taking no sides, like an Irishman at Donnybrook Fair, hits wherever he sees an available head. In a subsequent leaflet advertising the work he remarks:

Letters already received indicate that every organized prejudice can find some displeasure in this book. Is there no prejudice anywhere in favor of the METHOD of a sober discussion of this question?

This is an example. None of us like to have our own beliefs described as an "organized prejudice," and we all flatter ourselves that we are in favor of the method of sober discussion. We can test the soundness of this private opinion by

observing the equanimity and patience with which we can listen to arguments in support of some one of the many highly erroneous and pernicious beliefs held by other people, who in general, aside from these, appear to be quite respectable and fairly intelligent.

The book is written, as its title suggests, about the now historic Marshall-Smith correspondence of last year. It will doubtless be remembered with what a remarkably unanimous chorus of enthusiastic approval the majority of the newspapers of the country received Governor Smith's reply to Mr. Marshall, in curious contrast to the timid reception of the latter's Open Letter. To the thoughtful citizen, who has some interest in his country's future, that phenomenon alone pointed to an unhealthy condition in the body politic. When in any community or state there are subjects which must not be discussed, then there is danger ahead for free speech. And when speech is no longer free, freedom herself is ready to depart. This is true regardless of what the tabu is upon - whether prohibition, historical textbooks, or the relations of church and state. Freedom is never lost at a blow; tyrannies and despotisms do not spring fully armed from the earth. They grow silently in the shadow like pestilent weeds. And there are always those who are momentarily profiting to say "Peace, peace," and "Hush-hush," when any attempt is made to check or uproot them; and always many more who are unable to remember from yesterday or foresee tomorrow, who will join this chorus of the "yes men," to use the latest term for the breed. It is possible that the most significant thing about this book is the refusal of publishers to have anything to do with it.

This is not to say that it has no significance in itself. Very much the contrary. It contains an acute, subtle and detailed examination of the question that was raised by Mr. Marshall. To this is prefaced four chapters on church history in special reference to its relations to the state. This is not particularly illuminating, as it is merely retelling an oft-told tale. While it could hardly have been left out, seeing so few people now-a-days know anything of the history of the church, there is yet the danger that always lies in condensed synopses of this kind; necessarily selective, bias is almost certain to creep in. We must judge the church in the past by the circumstances of the age, which is precisely what cannot be done in any such brief account. It is perhaps for this reason so little use is made of history in judging

problems of the present - it is so easily turned to the uses of propaganda. As easily indeed as statistics.

It seems to the present writer that neither Mr. Marshall nor Mr. Schroeder have realized that we are in a period of transition. Political theories always begin with the existing state of affairs. The theory of feudalism, for example, was founded on a practical condition that had come about as naturally and inevitably as the interlocking of gangsters, bootleggers and corrupt politicians in our large cities, and for much the same reasons at bottom - or to use a more respectable example, the consolidation of financial and commercial interests. No nation or people has ever yet had a wholly consistent form of government, or a permanently fixed one. Every state is the resultant of internal forces, that is, a result of compromise. As soon as any given compromise becomes relatively stable, it is rationalized, and eternal and immutable principles are deduced from it, which become the pet platitudes of politicians and sometimes even of statesmen. Mr. Marshall believes in the "civic supremacy of the people," we gather that Mr. Schroeder, though he does not definitely say so, is a "secularist," and Governor Smith himself, in his reply to Mr. Marshall, professed his adherence to the principle of the separation of church and state. But that is just the question - is it a principle? Mr. Schroeder shows in how many different ways the phrase may be understood, and also that everyone actually tends to understand it in accordance with his own general system of prejudices and beliefs, religious and otherwise. But the still more fundamental question remains - is this political "Principle," enshrined in the American Constitution, an eternal truth, or a dogma, a mere formula expressing in a convenient and compendious way a compromise that hitherto has worked without too much friction? And if it is this last only, is it a compromise that will continue to work? Or has the balance of internal social and religious forces been gradually changing so that sooner or later some new arrangement will have to be made?

It is not a question that can be answered off hand, it cannot well be answered at all – safely - without much study and thought, but it is one that every intelligent American citizen should consider, and Mr. Schroeder's book, if it does not supply any answer, will certainly be of assistance in pointing to new viewpoints and opening up an approach to the essentials of the problem.

S. J. C.

* * *

ANCIENT RECORDS. Published by the Ancient Records Publishers. Cloth, 120 pages. Price, $2.50.

THE book appears to be a collection of tracts printed separately and now issued in a single volume. The several titles of these are: The Secret Law; The English Alphabet; The Arabic Numerals; The Zodiac; Blessings of Israel. The dedication is to "the Sons of God," and on the title page we are informed that the work is

An interpretation of very ancient records which seem to have been left to humanity by a people who lived in an erudite age, one from a long forgotten past, wherein God was One. Language was one language, the people one people under divine law.

Most Masonic students have taken a keen interest in symbolism in general as well as the more particular geometrical and architectural symbolism familiar to all. This leads many of us to read a wide variety of works which purport to interpret and elucidate a most difficult subject.

The present work gives some very interesting interpretations of figures included in a complicated chart. The central figure is a triangle on each side of which is another triangle in which are inscribed a pyramid, a cube and a sphere or the three geometrical manifestations of the Great Geometer. Around this is constructed the manifestations of the spiritual principles which are symbolized by the alphabet, the numerals and the zodiac.

The zodiac was probably the earliest systematic astrological symbolism, and numerical symbolism has been used from ancient times. Present knowledge of their full significance, however, is problematic and the present interpretation is useful only as it stimulates philosophical speculation. The "Blessing of Israel" shows correspondence between the twelve tribes of Israel and twelve officers of a Masonic lodge. This also is only useful as a process of thought stimulant.

S. H. S.

* * *

FOLLOWING CHRIST. By Charles Lewis Slattery, D.D. Published by Houghton Mifflin Co., Boston. Cloth, table of contents, 167 pages. Price, $1.15.

THE book has evidently been written for Episcopalians, not for the general public, and more especially for those who have been initiated (baptized) and become learners of the wisdom contained in the forms and ritual of the church.

It postulates and explains the duties and service of those who have been confirmed and have taken upon themselves the full obligations of fellowship in the church and the method adopted, and the reasons for the method by which Episcopalians are expected to work and live, as they journey through life "following Christ."

Short concise paragraphs tell of the church's history, of the vestments, their use and meaning.

In another section the evolution of church architecture, the chancel, choir, altar, lectern are briefly, authoritatively and pleasingly told.

The book is not only interesting and informative, but lays down a line of conduct, which by following truly the individual must surely benefit.

The book can be read with profit by anyone who wishes to know the joy of a church service centuries old carried majestically along, by the use of a beautiful ritual.

W. H. W.

----o----

THE QUESTION BOX

and CORRESPONDENCE

HISTORY OF ST. ALBAN'S LODGE

I would like to ask you to make a correction in the next issue of THE BUILDER.

On page 190, in the June number, you noticed the History of St. Alban's Lodge, and the reviewer makes a statement that is wholly incorrect, doubtless due to a too hasty reading of the paragraph referred to.

M. Wor. Bro. F. W. Harcourt, the first Master of this Lodge, is not and never was an adherent of the Roman Church. The paragraph on page 7 of the History refers to his father, Bro. Michael Harcourt, of whom it says that although a Roman Catholic he "was opposed to Separate Schools and was also a Freemason."

I am taking this upon myself as the author, R. W. Bro. H. T. Smith, is away at present and I know he would wish to have the correction made at the earliest opportunity.

N. W. J. Haydon, Canada.

Your reviewer wishes to apologize for the error, which was due, as Bro. Haydon suggests, to a too hasty reading of the passage in question.

* * *

AN AMAZING STATEMENT.

In the June BUILDER, in an article on "The Legend of the Cross" Bro. Chas. Merz of Ohio tells us "The early Christians revered the Cross as the way of the truth and the life. They had no knowledge of a crucified Savior."

Paul, who is a better authority than Bro. Merz, in an Epistle whose authenticity is generally recognized, says, "I am crucified with Christ; nevertheless I live." (Gal. 11:20.) Again he says, "But God forbid that I should glory, save in the Cross of our Lord Jesus Christ by whom the world is crucified unto me and I unto the world."

(Gal. VI:14.) To the Corinthians he wrote, "But we preach Christ crucified." (1 Cor. 1:23.) "Crucified under Pontius Pilate" has always been believed and preached in the Christian Church.

C. H. Briggs, Missouri.

* * *

THE CRUX ANSATA

In the June number of THE BUILDER Bro. Chas H. Merz gives us a paraphrase of the "Legendary History of the Cross." In this he says in listing various forms:

(e) The crux ansata, the tau cross combined with the circle, as in the hands of the Egyptian divinities - the symbol of life and immortality.

The crux ansata in the hands of Egyptian divinities does not consist of the tau cross combined with a circle, but with an oval, or rather an egg-shaped loop, the two combined representing the male and female principles, and can only symbolize the generating and creative attributes of the Deity.

Ernest E. Murray, Montana.

* * *

THE ARK OF THE COVENTANT.

Bro. C.H. Briggs of Missouri in the June BUILDER offers some criticism of my article on the "Ark of the Covenant" printed in the May number of THE BUILDER. I am always glad to have any mistakes that I make corrected.

My authority for three of the statements that he criticizes is the article in the Encyclopedia Britannica, Vol. 7, pages 907 and 908, by William Robertson Smith, LL.D., editor of the 9th edition of the Encyclopedia Britannica; professor of natural philosophy, Edinburgh University, 1863-1870; some time professor of Oriental languages and Old Testament exegesis Free Church College, Aberdeen; appointed one of the Old Testament revisors, 1875; Lord Almoner's Professor of Arabic, Cambridge, 1883; author of "The Old Testament in the Jewish Church," "Lectures on the Religion of the Semites," etc., and Stanley Arthur Cook, M. A., editor of the Palestine Exploration Fund; Lecturer in Hebrew and Syriac; formerly a Fellow of Gonville and Caius College, Cambridge; examiner in Hebrew and Aramaic, London University, 1904-1908; author of "Glossary of Aramic Inscriptions," "The Laws of Moses and the Code of Hammurabi ... .. Critical Notes on Old Testament History," "Religion of Ancient Palestine," etc. They say:

Even Moses is said to have made a brazen serpent which, down to Hezekiah's time, continued to be worshipped at Jerusalem. . . [The only certain date in Hezekiah's time is 801, B. C.]

In the narrative of Exodus the relation of the "ten words" of xxxiv to the words spoken from Sinai xx, 2-17, is not so clearly indicated, and it is generally agreed that the Pentateuch presents divergent and irreconcilable views of the Sinaitic covenant . . .

But the general result of the study of the Decalogue as a whole, in connection with Israelite political history and religion, strongly supports, in fact demands, a post-

Mosaic origin, and modern criticism is chiefly divided only as to the approximate date to which it is to be ascribed. The time of Manassah has found many adherents, but an earlier period, about 750 B. C., is often held to satisfy the main conditions; the former, however, is probably nearer the mark.

I pass over the rest of Bro. Briggs' criticism, although there is ample authority for every statement made.

B. E. Bennett, Washington.

* * *

THE COMPAGNONNAGE IN QUEBEC

In THE BUILDER for February, 1928, on page 64, in re "The Annapolis Stone," it is said:

In the town of Ste. Anne de Bellevue on the Island of Montreal, is a small wooden building used by a friendly society of carpenters (charpentiers et menuisiers) upon which appears the Square and Compass in the usual arrangement. The society is purely French Canadian in membership and is dedicated to St. Joseph. In view of the strong prejudice in French Canada against everything pertaining to Freemasonry, it seems impossible to believe that this emblem was borrowed and it is doubtless an independent tradition.

There would be no difficulty in explaining this, or the Annapolis stone with its date of 1606 and the Square and Compass, if we accept that these things are the product of members of the French body, the "Compagnonnage," which ante-dates modern

Freemasonry and of which modern Freemasons as a rule are in total ignorance. Members of this body naturally went to Canada, when it was settled by French workmen, and used the symbol of the Square and Compass (Equerre et compas) which was the common property of the three Devoirs, the Enfants de (children of) Solomon, the Enfants de Maitre Jacques, and the Enfants de Pere Soubise. "The stone cutters and joiners (menuisiers) who recognize Solomon say that this King in order to recompense them for their work gave them a Devoir (Charge or Obligation) and united them fraternally in the precincts of the Temple, work of their hands." [See Le Livre du Compagnonnage. Agricol Perdiguier, Paris, 2nd edition, 1841, page 20, beginning Les tailleurs de pierres, etc.]

The carpenters at one time all belonged to the children of Pere Soubise. The menuisiers (joiners) were divided, one section belonging to the children of Solomon, and the other to the children of Maitre Jacques, who is, according to a legend, Jacques de Molay. The members of the Devoirs of Maitre Jacques and of Pere Soubise admitted only Roman Catholics, after the strike at the Church of the Holy Cross at Orleans, which church was begun, according to the Encyclopaedia Britannica, in 1287.

The children of Solomon admitted those of all religions, hence they called their Devoir, the Devoir de Liberte. The Roman Church attempted to catholicize the workmen of France, and did; while the "Foreign Companions," as the stone cutters called themselves after the strike, refusing to become Roman Catholics, went over into English territory and from thence into England which was the cause of the building of so many edifices in stone and the development of the operative art in that country.

It is easy to see how the Catholic carpenters of Canada have used this emblem, for the Square and Compass was used in the Companionage from the earliest times. In 1551, during the reign of Francis I, an edict was issued against them. On page 61, of Perdiguier's book, we read:

L’equerre et le compas sont les attributs de tout le Compagnonnage, car on pense, je l'ai deja dit, que le mot 'compagnon' derive de compas,

which is in English,

The Square and the Compass are the attributes of the whole Companionage, for it is thought, as I have already said, that the word companion is derived from compass.

We may say here, in passing, that those who are striving to have Masons use the singular form Compass, are correct etymologically and that form is imbedded in our California ritual. On page 64, Perdiguier says:

The stone cutters celebrate the festival of the Ascension and the carpenters that of St. Joseph,

like the Canadian society, which was undoubtedly a branch of the Compagnonnage. It is easy to see that a member of this society could have carved the Square and Compass on the "Annapolis Stone" in 1608, as they were in existence and used this emblem when the edict was issued against them in 1551. It may also explain the legend of the Jews coming from Lisbon to Newport, R. I., and bringing the "degrees of Maconrie" and initiating Abm. Moses "at Mordecai Campunall's house after synagog" in 1658. We know that the Faculty of the Sorbonne fulminated against the Compagnonnage in 1655, and gave their ceremonies in full, and at which time the ceremonies of initiation had extended to the trades "without the Compass," that is, to trades which did not use the Square and Compass in their daily work.

In the "Book of the Companionage," page 24, Perdiguier says, quoting the letter of King Hiram to Solomon after saying that the latter had formed the earlier branch, the stone cutters, "Now I am sending you a man expert and skillful," and in a footnote, on that page he adds:

Cet homme expert et habile est sans doute, cet autre Hiram que l'on considere comme l'un des architets du temple. (This expert and skillful man is without doubt that other Hiram that they consider as one of the architects of the Temple.)

Perdiguier was not a stone cutter but a joiner, and yet he says on page 39 "They wear also white gloves because they have not, so they say, dipped their hands in the blood of Hiram."

There are many other facts and sayings in the literature of the Companions, which I shall bring out later, that shows that it was known that the body of Hiram was placed in a certain place and how that place was discovered where under the rubbish lay the body of Hiram, architect of the Temple, as he relates.

This shows the existence of the Hiramic Legend among the Companions of France as early as 1551 and by analogy, in 1287. At some time, the writer hopes to bring out a book on the Companions which will give more of these facts and show how Masonry came into England from France and that Desaguliers adapted it in modern Freemasonry, when he and George Payne made the laws and regulations of English Freemasonry.

C. F. W., California.

* * *

THE FIRST (?) MASONIC FUNERAL

Apropos of Bro. Williamson's article on the Dionysiac Artificers, as being only a group of disreputables associated with Greek theaters, it may be interesting to note the following which I quote from the Transactions of the Lodge of Research, Leicester, 1922-23:

The Weekly Journal or British Gazatteer of Jan. 12, 1723 - "Mr. Birkhead was last Saturday night carried from his lodgings in Wych Street to be interred in S. Clement Danes: the pall was supported by six Freemasons belonging to Drury Lane playhouse; the other members of that particular lodge, with a vast number of other Accepted Masons, followed two and two; both the pall bearers and others were in their white aprons."

Bro. Matthew Birkhead was Master of Lodge No. 5, now Lodge of Friendship, No. 6. He was a comedian and dancer at Drury Lane Theater, and sufficiently important there to receive an annual benefit performance, one being on June 10, 1713. He appears to have been partly responsible for the famous "Entered Apprentice's Song," which appears in the first (1723) edition of Anderson's Constitutions.

J. W. N. Haydon, Canada.

* * *

THE LETTER "G"

I would appreciate it if you will furnish me with some information in respect to the use of the letter "G" with the square and compass as the Masonic emblem. This question was recently discussed at a meeting of our lodge, wherein a number of brethren participated. With one exception it was asserted by the speakers that in London they had observed the Masonic emblem of the square and compass with the letter "G."

This only adds confusion to my mind for I have frequently heard it stated that English and Scotch lodges do not use the letter "G" with the square and compass, any more than Masonic publications in those countries show it in their cover designs. I am therefore very much interested in learning the facts regarding this subject.

I would also like to know if the lodges of non-English speaking countries use an emblem differing from the emblem of the American lodges, and if so, in what particular.

C. B. R., California.

This is a question that might be gone into more thoroughly than it is possible to do so here. There are several aspects to it. How, or through what stages, did the square and compasses come to be, par excellence, the emblem or distinguishing mark of the Craft? How and when did the, letter "G" come to be so intimately associated with it, as it now is in America? And what is the real status of the square and compasses, with or without the letter "G," regarded as an emblem?

We might, briefly, take this last question first. All such distinguishing emblems or designs are individual and voluntary, although there is little doubt that the tendency in American Masonry is towards regarding the, square and compass, arranged in the well known way, as part of the Masonic system, to be defended and regulated

as such. This may not be altogether desirable - but then there are other tendencies still less desirable.

The first two subsidiary questions may be taken together. The vogue for personal adornments with Masonic designs seems to have set in towards the end of the eighteenth century. Watches, signet rings, seals were the natural vehicles for such designs. At first they were of a complex type, like miniature trestle boards, or Webb's "Master's Carpet." Some were very ingenious and pleasingly arranged. However, when reduced in size such designs became indistinguishable except on close examination, and when the desire rose to advertise one's membership to the world at large, it was necessary to simplify it. Doubtless many other factors led to simplification other than the one mentioned. In the, British Isles, so far as our information goes, such articles of a personal and metallic kind as bear Masonic designs usually have the compass and square simply. In Europe, France, Germany, Holland, Switzerland, and so on, such designs generally include, with the square and compasses, other implements,. The triangle or triangular level is common, perhaps most common, but mallet and trowel are very frequent also. Often a five-point star appears where the "G" does in the common American emblem. Now in the old complex designs the letter "G" usually appears, and is very frequently enclosed in a five-point star, sometimes plain and sometimes radiated. Historically, it would seem the process of simplification has gone further in Great Britain than in America, and that, as in many other things, the Masonry of Europe is most conservative of all.

It is quite possible that American visitors to England have seen the letter "G" associated with the compass and square. Such exceptions do not make or break a general rule. There are Masonic temples in America that have the emblem of the square and compasses without the letter "G" carved upon the cornerstone or in some other equally prominent position, but even two or three swallows do not make a summer, and such exceptional cases, due probably to the architect's whim or ignorance of accepted usage, most certainly do not nullify the obvious fact that the inclusion of the letter is the general rule in America.

The Builder Magazine

August 1928 - Volume XIV - Number 8

Gematria and the Letter G

By BRO. L. F. STRAUSS. Massachusetts

IN every Masonic lodge room there is presented for special notice, exhibited for particular consideration, the letter G. At all Masonic expositions, shows or manifestations, on Masonry's golden or gilded emblems, on all the so very varied Masonic symbolic configuration, we find embedded, and as it were enshrined, this letter G. On special occasions, feasts and celebrations, this letter looks with glowing radiance upon the assembly of Free and Accepted Masons.

Now the question arises, or rather should arise, what is the significance of this letter G. that it should be given such an all-surpassing prominence in the Masonic realm? What was the idea or ideas, what was the object, the purpose of the pioneers, the founders of Modern Freemasonry in giving such an illustrious position to this character or symbol?

This emblematic G is a cogent illustration of the phenomenon that the large majority of human beings, wanderers upon this planet Earth, spend their lives, and finally complete their destined pilgrimage, without ever troubling themselves about the goal, or the purposes of Providence or God. The ratson d'etre of things, of the world, does not take up much of their attention. They spend little of their valuable time in wondering at the things which they feel, smell, taste, fear or see. The would-be teacher or monitor is told in irritated voice: "What difference does it make ?" In other words. "What can I buy for it?" The how, where, why and when, gives no trouble to the average good American, German, or French citizen.

Now this letter G is too conspicuous, too prominent, to be left altogether out of consideration by the honorable "Guides of the Worthy Members of Modern Freemasonry." So in one carefully arranged scene, at a definitely appointed time, the Guide gives the Candidate a brief elucidation of this so conspicuous, so omnipresent figure. In reverential voice, with solemn mien, the Candidate is informed that the letter G has a double meaning; that being the first letter of the two words, it represents two ideas: the mensurable material, and the incalculable spiritual and divine. The Guide, of course, simply repeats the memorized phrases, the words he himself was told when he was a Candidate.

A little reflection should bring this consideration: the letter G is the initial letter for the word God in the English and Germanic languages only. yet it is as conspicuous, as omnipresent, in the Italian, French, Spanish, Slavic and Albanian lodge rooms as in the English American-Germanic lodges. The initial letter of the word for God in the so-called Romance languages, Latin, French and Italian, is D; in Slavic languages B. and in the Albanian language is P. Why then in these countries is this letter G not changed into D, B or P?

Again, geometry is only a small part, a short section of the great domain called mathematics. The school child has his troubles with arithmetic, the student has his or her difficulties with algebra, trigonometry, calculus, etc. why enthrone geometry for this special consideration, meditation and reverence? "The hardest thing in the world is to think," says Emerson.

In this connection we will add this: the Candidate sees, in the course of his Masonic career, some strange things, some very remarkable scenes and sceneries; he hears some strange words and phrases in the memorized proclamations of the Masters, the Chiefs, the High Priests. But the large majority of the honorable members of Modern Freemasonry are in the same mental condition, or enlightenment, about Freemasonry as would be a well-trained, docile, puppy or kitten on the subject of art, when puppy or kitten is carried through a most magnior munificent palace or art museum. Its eyes might be directed and steadily turned toward some special, highly valued paintings or pieces of sculpture, and yet our patient kitten or puppy, like unto a member of the Free and Accepted Masons, will

not ask a single question, will not even wonder, no matter what is placed before its healthy, innocent eyes.

Now let us return to our letter G.

What is this letter G. ?

It is for one thing the initial letter of the word Gematria. But what is Gematria? The word itself constitutes a kind of combination of two others, of the two words Grammateia and Geometria. Geometric "Grammateian" principles were applied by sages called Kabalists, in their search for the principles, the laws, that are operative in the evolution of life, in the structure, the Building of this our Universe. The proper use of this geometric-grammateian principle furnished to these Hebrew-Jewish-Israelitish sages and theologians, the key to the hidden, the fourfold meaning, of what is today known as the Old Testament.

The Jewish Encyclopedia gives us a very learned treatise on the subject of Gematria, six long pages in reduced type, a great part in the Hebrew-Aramaic-Neo-Hebrew language. The writer of this article in the Jewish Encyclopedia is a great scholar, a modern "Intellectual," therefore a little skeptical. We will give a few quotations:

In Cabalistic literature the use of Gematria has been greatly extended and its forms have been developed in many directions. The principles on which the Gematria rests is not stated in traditional literature, but it may be assumed is essentially the same as that which is found in the Cabala, though in the latter it has been developed along the lines of cosmogonic theories.

A theoretic basis: all creation has developed through emanation from the En Soph (En Soph is an important Masonic emblem or symbol). The first degrees of that evolution are the ten Sephiroth; from the last of which, the “Kingdom" developed the twenty-two letters of the Hebrew alphabet. Through the latter the whole finite world has come into existence. These letters are dynamic powers. Since these powers are numbers, everything that has sprung from them is number. Number is the essence of things, whose local and temporas relation ultimately depends on numerical proportion.

Everything has its prototype in the world of spirits, that spiritual prototype being the term from which the thing has been developed. As the Essence of things is numbers, the identity of things in numbers demonstrates their identity in Essence, etc., etc., etc.

The writer here wishes to call attention to a few articles recently published in THE BUILDER, a "Scientific Masonic Magazine." These articles, entitled "The Essenes," "The Kabala" and "Freemasonry and the Kabala," will also give this information: the nomenclature, the symbolism used, employed, pronounced in Freemasonry is Kabalistic, that is, is taken, borrowed from the Kabala. The progenitors of this Kabala were an Order called in history Essenes, the selfdesignation of the members of this Order was Banaim., which word translated into English means "Mason," "Builder." The aim of every member was to become Rab-Bana, that is a MasterBuilder.

Albert Pike, the only American Master-Builder to whom the Order of Free and Accepted Masons has erected a monument, and this in the city of Washington, has built his literary structure upon the doctrines of these Kabalistic Banaim, and on page 202 of his book calls particular attention to these Rab-Banaim, Master-Builders, and he emphasizes the fact that the Kabala furnishes to Masonry secrets and symbols.

Modern historians, and even some novelists, claim these Essenes Banaism to have been the founders, the pioneers, the propagandists of Christianity. A use of

Gematria is recognized by the true Initiate in many pages of the Old and New Testaments. The Jewish Encyclopedia here points to Genesis (1) XIV, 14, where the number 318 is equivalent Eliezer, (2) XXXII, 1-6, (3) Ezekiel V, 2.

An instructive illustration or exemplification of Gematria is furnished by "Christian" Kabalists. The form here prescribed and the principles involved are, or should be, of special interest to members of an organization known by the name of "Modern Freemasonry." These Christian Kabalists, of whom the church fathers, Clement and Origen, are the most illustrious and best known representatives, were potent factors in the formation of Christian theology, and the propaganda of the Christian faith.

Christian Kabalists made a special use of the words IOANNES (John) and IESOUS (Jesus) and BAPTISMA were also used. This may be exemplified by a quotation from a book recently published by two unrecognized modern British students of Gematria, Frederic Bligh Bond, F.R.I.B.A., and Thomas L. Lea, D. D.

Here then is a case in which the Gematria value of the spelling might be looked to for light, if our theory be correct, and it must be admitted that the name IOANES has an undeniable importance in view of its divine origin in the gospel narrative. The numerical value of IOANES (Joanes) is 1069, a number not apparently related to the general scheme of mystic numbers which subsists in the writings, but as IOANNES (Joannes) the form generally formed and employed by the old Scribes and which is also to be seen in the Cosmic MS. of the Pitis Sophia, it is 1119, and this it may at once be said, is an important number in the mystical geometry of the Aeons, and is actually the number of the first.

Aeon in the books of IEOU and is directly connected with the number 634. The French author, Honore Balzac, in Louis Lambent and Seraphta, proclaims a philosophical theology in striking accord with the teaching of the Kabala. In this work he presents a world, ideas and doctrines, in striking agreement with the teachings given in and by Gematria. On one page, the page before me is 104, this

French genius enumerates laws, principles that are stated in nearly the same words in the Zohar (Crown of Kabala). Following are some of these laws:

Everything in this world (iei bas) exists only by movement and by number.

Movement is in some sort number in action.

Movement is the product of a force engendered by the word and by a resistances which is matter. Without the resistance movement would be without result, its action would have been infinitely small. The attraction of Newton is not a law, but an effect of the general law of universal movement.

This is a kind of "Einsteinian" relativity proclaimed in 1835.

Now, Gematria is old, very old. But, dear reader, so is the so-called Atomic theory, so is the mis-called Copernican system of astronomy. Not only Pythagoras and Plato had taught this so-called Copernican or Heliocentric theory, but it was also taught by the Essenes Banaim and had been discovered through the modus operandi and quaerendi, called Gematria. This "Heliocentric" doctrine, with Pythagoras and Plato as well as Essenes, was of course one of their "Masonic" secrets.

Our friend Albert Pike in his great work presents us, in the final chapters headed "Knight of the Sun, Prince Adept, and Sublime Prince of the Royal Secret," the most brilliant exhibition and illustration of the modus operandi and opus quaerendi of his friends the Kabalists. The modus and opus operandi is, as we found out, called Gematria.

Our friend Albert Pike strongly emphasizes the fact that Graeco-Roman sages had employed the same, or similar, modus and opus. Now the question might arise whether the Kabalist Banaim had borrowed doctrines and ideas from the Pythagorian adepts or Eleusinian Mystics or vice versa. This question has been debated, we will leave it here undecided. In our opinion, no borrowing was necessary. Veritas habetur clara eternaque. Seeing at all times depends upon the eyes of the seer.

When the human race is ready for the reception of an idea it is precipitated upon terra firma by the Higher Powers. Again and again a new idea comes to, a new discovery is made by several individuals at the same time; in evolution we have Darwin and Wallace, in mathematics, in calculus, Newton and Leibnitz.

The great Masonic authority, Albert Pike, thinks that Pythagoras had his instruction in Judea from Daniel and Ezekiel. This writer does not endorse the opinion of Albert Pike.

Now, son of man, remember the declaration ascribed to King Solomon, "there is nothing new under the sun." one might see a kind of contradiction in this Solomonian proverb in the scientific dictum "nature never repeats." But to this scientific dictum should be added the word "exactly." No two things are exactly alike. So that every human voice even has its own peculiar flavor.

The reader has now been told a lot about ancient Gematria; he might have heard of strange Pythaorean, hermeticmathematical, astrological, superstitions, and now, lo and behold, here comes a great, a recognized, modern scholar and scientist, a Doctor, a Professor, at the University of Tubingen. He wrote for the March number of the Preussische Jahrbucher, a conservative German Scientific magazine, a long article entitled "Mathematik und Kultur." Our professor had presumably never studied the Kabala; had probably never heard the word Gematria; yet in his article he tells us of some new, strangely mystical, German discovery in the realm of mathematics; discoveries which remind the initiate of doctrines, of ideas and ideals found in the Gematria. Our professor informs us that these strangely mystical

"new" discoveries have been found useful not only in theoretical science, but are utilized today in the pursuits of modern industry, such as chemistry, radio-activity and so on.

In this article our learned professor endeavors to place upon a scientific basis occult teachings about mathematics, the mystical potency of number, in the unfoldment, the manifestation of life in this our universe.

As these new doctrines are presented in eight printed pages we can give here a few quotations only. Among many other things Dr. Knapp tells us:

The Pythagorean succeeded in making a discovery of far reaching significance; they ascertained the laws of Harmony in sound and were able to place these laws upon a Numerical Theoretical Foundation.

That is, Gematria. He theorises in many words about the importance of this discovery, about the intimate connection, the complementary features possessed by two seemingly heterogeneous elements: Mathematics and Music. Our professor writes:

The Pythagorean school endeavors to make number, or, more clearly expressed, the relation of numbers, the innermost basis of life and nature.

Alongside of Harmony of sound, the Pythagorean affirmed with keen speculation the harmony of the spheres, i.e., the doctrine that in the complementary motions of sun moon and planets there is operative the principle of Numerical potency or power, which law or power resembles, is identical with, the law or power operative in the law of sound. This law in a way is "twin" and becomes affective and effective in the life of men.

Again Professor Knapp says:

Now I wish to declare that this discovery of the Pythagoreans has found, has experienced a resurrection, a most potent revival in most instances, in the different races. Such as the modern "Quantum Theory." Here we learn that relation between numbers furnishes for man the mirror in which he finds the unfoldment of Life.

Yet further we find the following:

The study, the investigation by the ancient Greeks of the Kegelschnitten [i. e., the analysis of the principles involved in the formation of the circle, the eclipse, the parabola and hyperbola] presents a highly interesting field of investigation. Appollonius of Perga gave to this mathematical study his whole lifetime, and we have from him an elaborate presentation of his results in eight books. Some inductions and deductions had seemed strange and mystical. But a few thousands of years later Kepler discovered that planets and comets in their evolution around the sun move in courses indicated and designated in this Kepelschnitten so that what had seemed mathematical playfulness or tomfoolery had the most surprising cosmic significance.

And still further we read:

Let us return to our Pythagoreans; their Einsichten, their recognitions and the hope of new discoveries gave their study of mathematics a value superior to all other occupations. The Structure, the nature of the Cosmos, was recognized as having a mathematical basis. They did not postulate this mathematical basis for the realm of exteriors, the phenomenal world, alone. For in their judgment the sense of Harmony enters deeply the interior, the human sphere, and thus they made mathematics the basis of all knowledge. We do not know what definite knowledge

was reached, what discoveries in the realm of science was made by the Pythagoreans. One thing we do know: they utilized as a fact, or rather as a factor, the potency of numbers. They taught that number, whole number, was at the beginning, was in a way the Source of the evolution of Life in the bosom of Nature and that the relation between numbers furnished for man the mirror in which he could see the unfoldment of life.

And yet again he says:

At yet another point in modern progress do we see the potency of the "whole number." I wish here to call attention to the principle of periodicity in the realm of chemical elements, to the fact that every element has a definite whole number, order-of-and-for-process, which order determines so completely the character, the nature of the elements that Max Born, a recognized authority, maintained that the theory of physics and chemistry will become a problem of numbers.

Professor Knapp is here in accord with a statement made by Lord Kelvin in his last visit to this country when speaking to the student body at Cornell University. In this speech he remarked "The great work of the twentieth century will be in the reconciliation of the life seen with the life unseen, by means of psychophysics." To this recognition are due some commercially important discoveries in the German chemical industry.

One more quotation we will make from our professor:

An uneducated individual will not be able to imagine a nonEuclidian geometry, that is a geometry in which matter such as the three angles of a triangle make not 180 degrees, and yet Gauss, and especially Rieman, had posited, had worked with, these non-Euclidian principles. And we know today that the Theory of Relativity postulated by Einstein is based upon this non-Euclidian geometry.

Again in Greek history we find that mathematics was revered as the Queen of Science. And now we might say here a few swords about the relation of mathematics to the principle of Philosophy

Here our professor gives a dissertation too lengthy for a presentation in this sketch.

These declarations are strange, very strange when made by a modern scholar. Our scientists have always looked, and the majority of them today still look askance, at the sphere of the spiritual, the mystical; in other words, the realm of Religion. The claims of the theologians were smiled at, were deemed beneath the honor of an investigation by a real scientist and now the great Gauss is quoted by our professor as saying:

But all search, every effort was in vain; finally a few days ago there came success; the success was not due to my efforts, my struggle, my powers. Success came like unto a flash of lightning; the problem was solved through the Grace of God.

Now what is the purpose of Gematria? Gematria furnishes a solution for three problems.

1. Gematria teaches the nature of the Cosmos, the origin of this our Solar System.

2. Gematria teaches the Nature, the Purpose, the Destiny of man the Genus Homo.

3. Gematria shows to the personality the road on which the wanderer can, eventually must reach his destination.

The new philosophy has coined a new term, supraliminal consciousness, and we would like to refer the American reader to the father of psycho-physics, Theodore Fechner. The question of course comes up, what is this supra-liminal consciousness? The phenomena so long rejected by scientists, such as clairvoyance, clairaudience or telepathy, are today "explained" as manifestations of this "supra-consciousness." The scientists would find useful information for the solution of these problems in the study of an occult treatise called Kabala, considered by some as divinely revealed; and in a certain modus operandi designated by the letter G. and called Gematria.

----o----

American Army Lodges in the World War

By BRO. CHARLES F. IRWIN, Associate Editor, Pennsylvania

THERE is one topic that always has a charm to the Masonic student. It is the existence and history of the various Field Lodges that sprang up during our various wars and ministered to the Masonic needs of the Craft during the time of stress. The presence of such Army Lodges on American soil dates in the far past and is in fact one of the pioneer features of Masonry in the Western Hemisphere. These Field Lodges first came in the British regiments years prior to our Revolution and kept appearing through every war we have had.

It may prove somewhat of a surprise to the Masonic public to learn of the number of such institutions that either were stationed permanently in various American cantonments, or traveled across the ocean and accompanied the military units to the end of the foreign service.

We have been working upon this fascinating problem for a number of years and as a result are prepared to publish in THE BUILDER some papers either from the original leaders in these lodges or from their printed reports that are now accessible to the general Craft. The study of these papers will, we are convinced, present very strong arguments as to the value of the Field Lodge in times of national emergency. The cross section of army life displayed by these papers will stir up within the genuine student a desire to continue further into the subject.

If this series of papers does no more than arouse such a spirit in all our Grand Lodges we shall regard our labor as successful. Occasionally a detached story comes in to our department that by investigation can be linked up to one of these Masonic organizations and thus the material is slowly accumulating into a valuable treasure.

The first of the series is a paper on Montana Military Lodge No. 1, by its first Worshipful Master, Major L. A. Foot, of Helena. Worshipful Brother Foot has been advancing in the line of the Grand Lodge of Montana, and has also been Attorney General of that state. His paper displays a keen discernment on Masonic principles and merits a close consideration by all readers. We are deeply indebted to him for his careful preparation of the paper.

In a future issue of THE BUILDER we will have the complete story of "Army Lodge A" of the 113th Field Artillery, of the Grand Jurisdiction of North Carolina, which accompanied this regiment throughout the war in France and brought home a most enviable record and tradition. Other lodges will appear as their story is shaped up into a unity from the various fragments that have come to us from various sources.

History of Montana Army Lodge No. 1, U. D.

By BRO. L. A. FOOT, Montana

At the time of the entry of the United States into the World War there was considerable discussion among the various Masonic Jurisdictions of the United States relative to the advisability of granting dispensations for Army or Field Lodges in the United States Army. In many instances petitions for such lodges were denied, under the belief that the plan was not feasible, but the question continues to be a live one, and the writer submits this article on the experiences of one of such lodges, hoping that the record of the Army Lodge of Montana's jurisdiction may prove of benefit and value to the Craft in the future.

Army Lodges were not an innovation of the World War, Masonic history proves that a number of such lodges existed in Washington's Army during the Revolution, and it is not at all certain that the first lodge on American soil was not an Army Lodge. Why, therefore, any jurisdiction should have hesitated to grant a dispensation in the late war the writer is at a loss to understand, but doubtless apparently good and sufficient reasons existed.

On the 25th day of March, 1917, the Montana National Guard was mobilized for service and assembled at Fort William Henry Harrison, near Helena, Mont. The regiment (then known as the Second Montana Infantry, later to become the 163rd United States Infantry) had but recently returned from service on the Mexican border. During that service those belonging to the regiment who were Masons had several times discus the advisability and desirability of petitioning the Grand Lodge of Montana for a dispensation to organize an Army or Field Lodge. However, when it developed that the regiment was not to enter Mexico, but was merely to perform guard duty on the border, the idea was abandoned.

When the call to duty was again sounded, however, and with an assurance of active service in a foreign land presented, the idea was again revived, and finally a call for all Masons in the regiment to meet at a certain time and place was sent out. So many brethren responded to this call and so much enthusiasm for the plan developed that the result was the appointment of a committee to take the matter up

with the Grand Master and officers of the Grand Lodge of Montana with a view of obtaining a dispensation for a lodge that might be taken to France, there to furnish to those wearers of the lambskin in their country's service the joys of fraternal comradeship only to be had within the mystic circle of Masonry.

The Grand Lodge of Montana met in its Annual Communication at Helena, and the writer, delegated by the soldier Masons of the Second Montana Infantry, appeared before its altar and presented the petition, duly signed, asking that a dispensation be granted to form a Field Lodge under the name of Montana Army Lodge No. 1, to accompany the regiment to the battlefields of Europe, or wherever its duty might call it.

The Grand Lodge received the petition, and by a unanimous vote authorized its Grand Master, Most Worshipful Bro. Francis D. Jones, to issue the dispensation prayed for, and appointed a committee consisting of the Most Worshipful Grand Master and Most Worshipful Past Grand Masters E. C. Day and H. S. Hepner to prepare the dispensation granting such powers as in their judgment were necessary to accomplish the purpose desired.

All things being in readiness, Montana Army Lodge No. 1 was duly constituted by M. W. Grand Master Jones in the Consistory Shrine Temple at Helena on Sept. 8, 1917, with the writer as W. M.; Bro. Jesse B. Root, Senior Warden; Bro. Wm. O. Whipps, Junior Warden; Bro. Jos. P. Sternhagen, Treasurer, and Bro. Willard E. Olson, Secretary. The appointive officers installed at the same time were as follows: Bros. George A. Wright, Senior Deacon; D. E. Hawley, Junior Deacon; A. E. Johnson, Senior Steward; W. E. Wilson, Junior Steward; Jos. Writenour, Tyler; H. N. Johnson, Marshal, and Wm. Pippy, Chaplain.

The jewels and furniture of the lodge were the gifts of the three Helena Lodges, Helena Lodge No. 3, Morning Star Lodge No. 5, and King Solomon's Lodge No. 9, the square and compasses being made for the purpose by a Helena silversmith from pure Montana silver. All these jewels and other articles were returned to the Grand

Lodge and are now deposited in its archives among the other historical relics of Montana Masonry.

Three days after the institution of Montana Army Lodge No. 1, the regiment departed for Camp Greene, North Carolina, on the first step of its journey to France.

No meetings of the lodge were held in the United States although permission to meet at Camp Greene was asked and received from the Most Worshipful Grand Master of North Carolina, and the use of the beautiful lodge rooms in the Masonic Temple in Charlotte, North Carolina, was tendered to the lodge during its stay at Camp Greene. The limited time the regiment remained there and the arduous work of preparing for the voyage across the seas prevented the acceptance of the offer of the kind brethren of Charlotte who overwhelmed the brethren of the division with their attentions and kindness.

On Dec. 14, 1917, the regiment sailed from Hoboken, N. J., on board the "Leviathan," formerly the Hamburg-American Liner "Vaterland," for France and the great adventure. Being unconvoyed the vessel took a course far north of the usual lines of travel.

The day of Dec. 21 found the ship somewhere off the coast of Iceland, and all members of the lodge feeling that they had their "sea legs." The first meeting was held in the stateroom occupied by our Senior Warden, which not being designed for lodge purposes, caused an overflow of the brethren into the bathroom. The Master and Senior Warden were provided with chairs, but the Junior Warden was compelled to occupy a seat on the side of the berth, while the Secretary and other officers and brothers made themselves comfortable on the floor. Nothing daunted by cramped quarters, the lodge was duly opened. Two petitions for degrees were received and other business transacted, and the lodge was duly closed, somewhat hurriedly, however, as a bad sea had risen and some of the "sea legs" were found to be not as stable as their owners had fondly believed.

The two petitions were subsequently favorably acted upon and both candidates elected, one of whom was killed in action before any degrees could be conferred. The other was duly raised and is now a United States Consul in China.

No further meetings were held for several weeks, during which the 163rd Infantry, and necessarily the officers of the lodge, were scattered about over France, but finally the regiment was re-assembled in the St. Aignan area on the Cher River, and meetings were resumed. The Division Commander, General Robert Alexander, himself a brother of the Jurisdiction of Kansas, gave the lodge permission to meet in a room in a school building which was in use in the daytime for military purposes, and several meetings were held there, until finally the trustees of the school entered objections to its use as a lodge room by Freemasons and it had to be abandoned.

At the first meeting held in this school room a general notice was sent out to all Masons in the area, and the result was four solid hours of examining visitors before the lodge would be opened. There was no work for this meeting, so the time after the lodge was opened was devoted to a "get acquainted" meeting, the W. M. calling the roll of the states and brethren present answering for their respective jurisdictions. The result was almost unbelievable, as 23 states and Porto Rico were represented by brethren at the meeting.

At the second meeting a third degree was conferred by courtesy for Helena Lodge No. 3 of Montana. Both Wardens of the Army Lodge were absent on military duties, as well as were several other officers, so the Master called for volunteers from the brethren present to assist in the work. Seven different states were represented by the brothers taking part, several by Past Masters, and owing to the difference in the work of the seven different jurisdictions, the Master was kept extremely busy maintaining Matson during the evening.

Early in the spring of 1918 the regiment was moved to Montrichard, and several meetings were held at that place, one of the most interesting of which was held in a cave of a single room, without seats of any kind, at which were raised two brothers whose orders took them to the front lines the following day. The altar at this meeting was an empty "Corn Willie" box; the officers and brethren sat, tailor fashion, upon the stone floor; the preparation room was all of France, roofed by the starry sky. But the spirit of the brotherhood of Masonry was present and the impressiveness of the degree was enhanced by the thought that on the morrow the two brothers being bound to us by unbreakable ties, were to take their places in the firing line; that they were going from us, fresh from our altar with their newly assumed vows upon them, possibly to attend their next meeting in that Celestial Lodge on High. However, I am glad to record that both brothers returned, and today are honored members of the Craft.

Near Montrichard lives an American, a Mr. Wells, the owner of a fine large chateau. This gentleman, learning of the existence of the lodge, although not a member of the Craft, tendered the lodge the use of a fine large room in his chateau and several meetings were held there by the Senior Warden while the Master was performing military duty at the front.

An incident occurring at Montrichard seems worthy of mention. A French Mason, having made himself known to a number of American Masons, informed us that there was an interesting place in the village and led us to a cave in the rocks. Entering we discovered a large room of probably twenty by thirty feet in size, cut out of the solid rock. At the east end of the room were three steps of stone and carved in the rock wall were the Sun, Moon and All-seeing Eye. The ceiling was curved and still retained the remains of a representation of the starry canopy. The walls were decorated with pillars of the different classes of architecture. At one side we discovered the winding stairs with the proper number of steps, each bearing its appropriate symbol, and terminating in a small chamber whose walls were decorated with various signs and symbols familiar to Masons.

The front of the cave, which evidently had been of masonry, was gone, and the place was crowded with articles of machinery and a rabbit hutch. The small chamber at the head of the winding stairs was fitted up as a bed chamber, and at

the time of our visit, quite late in the evening, contained a sleeping peasant whom we disturbed, but who accepted our apologies with a smile and resumed his slumbers. We desired to hold a meeting of our lodge in this old lodge room, which our guide informed us had been first prepared for Masonic purposes nearly three centuries before, but owing to the impossibility of properly closing the front, we were unable to do so.

The French Lodge which originally used the cave as a meeting place is still in existence, having moved from Montrichard to Tours some thirty or forty years ago.

Several other meetings were held at Montrichard in a mushroom canning factory which the American Forces were using as a warehouse, the lodge room and preparation room being constructed in the center of the large room by erecting walls of boxes and bales of army supplies.

After the Armistice the Army Lodge met more regularly at St. Aignan, where a fairly good room was secured on the third floor of a building. Here several brothers received their degrees and learned their lectures.

At the last meeting held an investigating committee made its report on an applicant. When the ballot box was called for, it was missing. This ballot box consisted of a cigar box divided into two compartments, with the lid in two parts, and the ballots were red and white army beans.

However, the absence of such an article could not long deter the functioning of Montana Army Lodge, and two tin dishes were promptly produced, into one of which were placed a number of silver and copper French coins. The whole was then covered with a cloth, and the candidate duly elected with silver French 50 centime pieces.

Among the Montana Masons serving in the A. E. F. was the Right Worshipful R. E. Hathaway, Senior Grand Warden Elect of the Grand Lodge of Montana. Early in the spring of 1919 the mails brought to the writer a proxy issued by the Most Worshipful Grand Master of Montana, Bro. E. M. Hutchinson, empowering him to convene a special communication of the Grand Lodge of Montana for the purpose of installing Brother Hathaway as Right Worshipful Senior Grand Warden. Brother Hathaway, who was then in Paris, was communicated with, and on March 29, 1919, he arrived at St. Aignan, where, in compliance with the authority granted, a Special Communication of the Grand Lodge of Montana was convened and he was duly installed in his office.

Inasmuch as this is probably the only instance in American Masonic History where a Grand Lodge of an American jurisdiction was convened on foreign soil, the minutes of that meeting and a roster of the acting Grand officers and brethren present might bit of interest to the Craft. We give them as follows:

A Special Communication of the Grand Lodge of Montana A. F. and A. M., was held at St. Aignan, Loir-et-Cher, France this 29th day of March, A. D. 1919, A. L. 5919. The following officers were present:

Bro. L. A. Foot, Act. W.G.M. Bro. W. C. Riddell, Act. S.G.W. Bro. L. A. Buchanan, Act. J.G.W. Bro W. E. Olsen, Act. G. Sec'y. Bro O. S. Perry, Act. G. Treas. Bro. R. O. Osborne, Act. S.G.D. Bro. J. P. Webber, Act. J.G.D. Bro A. E. Johnson, Act. S.G.S. Bro W. E. Wilson, Act. J.G.S. Bro. G. R. Austin, Act. G.Tyler. Bro. C. S. Winn, Act. G. Marshal.

Brothers as shown by Tyler's Register.

Lodge was opened in form on the Third Degree at nine o'clock p. m.

The Acting G. M. then read the following:

Proxy appointing L. A. Foot, W. M. Montana Lodge No. 1, U. D. to install R. W. Brother Robert E. Hathaway as Senior Grand Warden.

To all to whom These Presents May Come-Greetings:

Whereas, at the Fifty-fourth Annual Communication of our Grand Lodge, held in the City of Billings on August 21 and 22 1918, R. W. Brother Robert E. Hathaway, now in the Medical Reserve Corps of the United States Army in France, was duly elected R. W. Senior Grand Warden; and,

Whereas, he was not present to be installed into said position by virtue of such election; now, therefore, know ye:

That we, Ernest M. Hutchinson, Grand Master of the Grand Lodge of Ancient Free and Accepted Masons of Montana, reposing full confidence in the Masonic skill and ability of Brother L. A. Foot, W. M. Montana Army Lodge No. 1, U. D., do hereby appoint him as our special proxy and representative to install R. W. Brother Robert E. Hathaway as R. W. Senior Grand Warden of the Grand Lodge A. F. and A. M. of Montana, according to the ancient customs and rites of the Fraternity, requesting that due return be made to us of this, our proxy.

Given under our hand and the seal of our Grand Lodge at Whitefish, this 19th day of October, A. D. 1918.

Ernest M. Hutchinson, Grand Master Attest: Cornelius Hedges, Jr.

Grand Secretary (Seal of Grand Lodge).

R. W. Brother Robert E. Hathaway was then introduced and duly installed as R. W. Senior Grand Warden of the Grand Lodge A. F. and A. M. of Montana.

After the ceremony, R. W. Brother Hathaway made an address to the assembled brothers expressing his satisfaction and pleasure at being installed into his high office by a subordinate lodge of his own Grand Lodge in France, and thanking the officers and members of Montana Army Lodge No. 1 for their efforts in his behalf.

There being no further business to come before the meeting, Lodge was closed in form on the Third Degree at 10:30 p. m. Peace and Harmony prevailing.

W. E. Olsen. Act. G. Sec'y.

L. A. Foot Act. W. G. M.

TYLER S REGISTER OF MONTANA ARMY LODGE NO. 1, U. D. St. Aignan, France, March 29, 1919.

R. E. Hathaway, Glendive No. 31, Glendive, Mont. L. A. Foot, Choteau No. 44, Montana and M. A. L. No. 1, U. D. Wm. C. Riddell, Helena, Mont. Curtis Winn, P. M., St. John's Lodge No. 17, Albany, Oregon. H. W. Bateman, Choteau 44, Choteau, Mont. A. E. Johnson, Mont. Army Lodge No. 1, U. D. J. P. Webber, Silver Bow No. 48, Butte, Mont., and M. A. L. No. 1. G. N. Austin, Sandstone No. 34, Baker Mont., and M. A. L. No. 1 W. L. Hurlburt, Star in the East, New

Bedford, Mass W. E. Olsen, Valier, Mont., and M. A. L. No. 1. V. E. Landon, Excelsior 22, Council Bluffs, Iowa. W. T. Barker, Mt. Vernon, Malden, Mass. Philip Abraham, Oblong City 644, Oblong, Ill. Edward Hambrecht, Hamilton 79, Canajoharie, N. Y. Vernon A. Hammond, Rock Creek 685, Harriet, Ark. Albert E. Davis, Covenant 753, Brooklyn, N. Y. William Reed McCathran, Osiris 26, Washington, D. C Kris M. Solberg, Virginia Falls 171, Merrill, Wise. Robert D. Ashley, Cradford 470, English, Ind. Frank M. Good, Adoniram 517, Akron, Ohio. Oliver S. Perry, Montana Army Lodge No. 1. Nathan B. Gillispie, St. George's Lodge, Barkston, Mass. James A. Krall, North Star No. 46, Glasgow, Mont. Louis B. Meyer, Enfield No. 447, Enfield, N. C. Bernard Ettengen, St. George No. 6, Sehenectady, N. Y. Lyman C. Ward, Llano, Texas. J. Emory Tribbey, Washburn Lodge No. 421, Washburn, Ill. Edgar W. Martin, Athens, West Virginia.

Excluding the special communication of the Grand Lodge of Montana, above mentioned, Montana Army Lodge No. 1 held eighteen meetings at which were initiated thirteen candidates, eleven of whom were raised. The Lodge received requests from American Grand Jurisdictions, through the Grand Lodge of Montana, to confer 103 courtesy degrees. With most of these requests it was impossible to comply as the candidates were never, due to the exigencies of war, near enough to the lodge to present themselves. A number of such requests were complied with and we would have been only too glad to care for them all had circumstances allowed.

In the eyes of the writer the greatest benefit of the Army Lodge was the fact that within its sacred precincts alone could soldiers of all ranks meet on an equal footing, free from the somewhat undemocratic restrictions of army regulations governing the associations of officers and men. In an army made up, as was ours, of men from all walks of life, the rule of the old regular army that there must be no social intercourse between the enlisted and the commissioned personnel proved galling, and nowhere save in such a place as was provided by the Army Lodge could this condition be avoided. the Mason is a social being; he wants to meet his brothers on the level, and he does not want a little thing like a General's stars or a Corporal's chevrons to make any distinction between him and them. When he was on the drill field or in the trenches he believed in as strict compliance with army regulations as he did in the Landmarks of his Lodge, but he wanted a place where all rank could be forgotten, where he could meet his brother who wore the stars or

the eagles and his brother who distinguished the insignia of a private soldier as equals. Such a place he found in the Army Lodge, where the Tyler looked upon military rank as in the same class with cowens and evesdroppers, and where the military salute was displaced by the fraternal handclasp.

----o----

The Ancient and Illustrious Order of Knights of Malta of the Continent of America

Communicated by BRO. WILLIAM A. GRETZINGER, Pennsylvania

BRO. GRETZINGER is a Past Grated Commander of Quaker City Commandery, No. 422, of the Knights of Malta. In view of the recent revival of interest in the Order of St. John, this presentation of the claims of the American Order to be directly and continuously descended from the original Knights of the Hospital of St. John of Jerusalem is query welcome. The crucial link in the chain of evidence is concerned with Sir James Sandilands, and what is said of him in the article should be read with the closest attention

THE Order of the Knights of Malta was originally divided into eight languages, or nationalities. These were, in order, Provence, Auvergne, France, Italy, Arragon, England, Germany, Castile. These were thus divided long before the modern frontiers were drawn. Provence and Auvergne are now part of France. Arragon and Castile are in Spain. The language of England, sixth in order, included also the Scottish branch, though politically the two countries were then quite separate. It is from the Scottish branch of the Sixth Langue that the Order in America is descended.

History informs us that several centuries ago some merchants from Amalfi, in Naples, being struck with the misery to which pilgrims were exposed on their road to the Holy Sepulchre, obtained permission from the Caliph of Egypt to erect a church and build a monastery near the site of the Holy Sepulchre at Jerusalem, which they dedicated to St. John the Baptist or the Almoner, A. D. 1048.

They entertained all pilgrims that came for devotion and cared for the distressed among them. They became eminent in their devotion, charity and hospitality, and were called Hospitallers of St. John of Jerusalem, to distinguish them from the Knights of the Holy Sepulchre. They took the Black Habit of the Hermit of St. Augustine and on the left breast wore a cross of eight points.

The cross was a white cross or an eight-pointed fishtail Maltese cross, signifying:

(a) Its whiteness the emblem of that purity of life required in those who fight for the defense of the Christian faith and live for the service of the poor and suffering.

(b) The four arms representing the Christian virtues: Justice, Prudence, Temperance, Fortitude.

(c) The eight points representing:

Patience, Repentance, Charity, Humility, Sincerity, Faith, Justice and Mercy.

(d) The eight points representing the eight original languages.

(e) The eight points representing the eight original flags.

(f) Representing the compass in its cardinal points in: The Angles: North, East, South, West.

The Points: Northeast, Southeast, Southwest, Northwest.

(g) Representing: Earth, Air, Fire, Water.

(h) Representing the four beasts and four great angels.

In war they wore crimson with a white cross, but in their monasteries and on the day of their profession, the black garment only.

Paschall II, Bishop of Rome, by a decree appointed Peter Gerard, a native of Provence, their Provost and Guardian. By the same decree it was provided that the successor of Gerard was to be fairly elected by the brothers. The first election resulted in electing Raimond Du Puis to the Grand Mastership and he extended the original design of nursing and feeding the sick and poor to that of affording pilgrims and strangers a safe escort from the Holy City to their own home. (The country between Jerusalem and the nearest point of embarkation for Europe being inhabited by the opponents of Christianity who used every means to destroy all those who bore the name of Christian.)

The Hospitallers, a short time afterwards, petitioned that they might become a military order without relinquishing their religious habits, and this petition was granted. The Patriarch of Jerusalem armed them himself and received their vows to defend the Holy Sepulchre with the last drop of their blood, and to combat infidels

wherever they should meet them. On the conclusion of the ceremony, the Knights of St. John offered their services to the King of Jerusalem, and afterwards, with Knights Templar, became the principal supporters of that ruler.

When the Knights of Malta were reorganized on a military basis, A. D. 1118, the Master's Assistants formed themselves into a chapter or council, and statutes and rules were instituted for their guidance.

THE SIXTH LANGUAGE

We will now turn our attention to the Sixth Language, the Scottish portion of which survived the main body. As already stated, the Sixth Nation or Language was England, including Scotland, Ireland and Wales. It consisted of three priories, and was governed by a Chapter composed of representative officers from each priory. The principal officers of the Chapter being the Lord Grand Prior, who was Lord Lieutenant of England, and sat in the English Parliament as Premier Baron of the Realm; the Lord Prior of Torpichen, who was Bailiff of Scotland, and sat in the Scottish Parliament as Lord St. John; the Lord Prior of Kilmainham, who was Bailiff of Ireland; the Turcopolier, the Conservator, the Procurator, the Grand Crosser, the Grand Chaplain, the Grand Secretary, etc.

The Grand Priory was situated in the Parish of Clerkenwell, London, and contained a church, a hospital and an inn. A magnificent edifice, founded by Lord Briset and consecrated to the services of the Order in 1185, by Heraclius, Patriarch of Jerusalem. It was set on fire by the rebels under Wat Tyler, in 1380, and burned for seven days. In its widely varied decorations, both internally and externally, it is said to have contained specimens of the arts of both Europe and Asia, together with collections of books and rarities, the loss of which in a less turbulent age would have been a subject of national regret. The building was finally repaired by the Lord Grand Prior Dotwra in 1504, and is still rich in the monumental grandeur of the Knights of Malta.

When the Knights Templar were suppressed in 1312, the whole of their extensive possessions in the British Isles were bestowed to the Knights of St. John, thus enriching the Order very considerably. They thereafter held estates in almost every country of the three kingdoms.

The English and Irish branches were suppressed in 1540, by act of Parliament (statute 32, Henry VIII, chap. 24) intituled:

An act concerning the lands and goods of the Hospital of St. John of Jerusalem, in England and Ireland, to be hereafter in the King's hand and disposition.... That the lords, spiritual and temporal, in this present parliament assembled, having credible knowledge that divers and sundry of the King's subjects, Knights of Rhodes, otherwise called Knights of St. John, otherwise called Friars of the Religion of St. John of Jerusalem, in England, and of a like house in Ireland . . . have unnaturally, and contrary to the duty of their allegiance, sustained and maintained the usurped power and authority of the Bishop of Rome lately used and practised within this realm, and have not only adhered themselves to the said bishop, being a common enemy of the King our Sovereign Lord, and this realm, unruly upholding and affirming, maliciously and traitorously, the same bishop to be Supreme Chief Head of Christ's Church, . . . it should be most dangerous to be suffered or permitted within this realm. Or in any other of the King's dominions, any religion being sparks, leaves and imps of the said root of iniquity.... That it were and is much better that the possessions in this realm, and in other of the King's dominions appertaining to the said religion, should rather be employed and spent within this realm, for the defence and surety of the same, than converted to and among such unnatural subjects which have declined from their natural duty of obedience daily doing, and attempting privily and craftily, all they can to subvert the good and godly policy in which this realm and all other of the King's dominions now stand, &c.

It is then enacted -

That the corporation of the said religion, as well within this realm, as within the King's dominions and land of Ireland, by whatsoever name or names they be founded, incorporated or known, shall be utterly dissolved and void to all intents and purposes, and that Sir William Weston, Knight, now being Prior of the said religion within this realm of England and land of Ireland, shall not be named or called from henceforth Prior of St. John of Jerusalem, in England, but shall be called by his proper name of William Weston, Knight, without further addition touching the said religion. And that likewise John Rauson, now Prior of Kilmainhlam in Ireland, shall not be called or named from henceforth Prior of Kilmainham in Ireland, but only by his proper name John Rauson, Knight, without further addition touching the said religion, nor any of the brethren or confereres of the said religion, in this realm of England and land of Ireland shall be called Knights of Rhodes, nor Knights of St. John, but shall be called by their own proper christian names and surnames of their parents, without any additions touching the same. . . . It is furthermore enacted that if the said William Weston, Knight, or any of his brethren or confreres of the Hospital or House of St. John of Jerusalem in England, &c.; and if the said John Rauson, Knight, or any of his brethren or confreres of the said Hospital or House of Kilmainham in Ireland, &c., do use or wear within this realm, or within the said land of Ireland, or elsewhere, in or upon any apparel of their bodies, any sign, mark, or token heretofore used and accustomed, or hereafter to be devised, for the knowledge of the said religion, or make any congregations, chapters or assemblies, touching the said religion; or Maintain, support, use, or defend any manner of liberties, franchises, or privileges heretofore granted, &c., the parties so offending shall incur, &c.

Here follows a list of penalties incurred.

So far as England and Ireland were concerned this act gave an abrupt ending to the Order, but fortunately the Order existed where King Henry had no jurisdiction. We must not, however, overlook the magnanimity of "old King Hal." The act from which we have just quoted was sufficiently magnanimous to leave the two Priors the dignity of knighthood, and to grant a pension to each of the then officers of the Order to continue during their lifetime. This kind of magnanimity may not be considered wholesome, but the late Right Hon. W. E. Gladstone, M. P., acted on the same principle when, in 1869, he despoiled the Protestant Church of Ireland, and doubtful as the honesty of the principle may be he found a majority of the

British House of Commons could sufficiently stultify their consciences to permit of their voting for the Church-Plunder Bill, and believe that they were really magnanimous in doing so. Truly, in point of honesty we are not much better than "old King Hal" and we should therefore be sparing in our denunciations of his policy.

Although this statute never was repealed, an attempt was made by Queen Mary of England to revive the Order, in the hope that the Priests of the Order would aid her in her bloody work of undoing the Reformation by the extermination of Protestants. Cardinal Pole was her adviser, and she (or rather they, for the Cardinal had a greater hand in it than the Queen) appointed Sir P. Tresham, Prior; Sir R. Shelly, Turcopolier; Sir Peter Felix de la Nuca; Baili de Aguila, and others of the knights into a corporation or Priory of the confraternity of St. John of Jerusalem in England. In the reign of James II we again find the Order existing in England under the Duke of Berwick as Grand Prior. It is scarcely necessary to point out that on both occasions the order was popish.

Early in the nineteenth century the Order was again resuscitated in England, this time on a legal footing, and by virtue of powers granted in 1827 by the Commander de Dieune, and others, forming a capitulary commission delegated to act by a chapter general of the Languages of Provence, Auvergue, France, Arragon and Castile, being a majority of the eight Languages, held at Paris under the presidentship of Prince Camille de Rohan (Grand Prior of Aquitane in 1814), whose proceedings were sanctioned and afterwards confirmed by the Lieutenant of the magistery and the sacred council at Catania. Under these powers Sir Robert Peat, D.D., chaplain to King George IV., was installed as Grand Prior in 1831. and as such took the oath de fideli, but it was found necessary to revive the corporation before the court of King's Bench, which was accordingly done on the 24th February, 1834. These formalities were gone through at the instance of Sir Lancelot Shadwell, Vice-Chancellor of England, who was soon after elected a Knight of the Order. Sir Henry Dymoke, of Scrivelsby, succeeded Sir Robert Peat, D.D., as Grand Prior in 1837.

The Order thus resuscitated was strictly Protestant, and was understood to be so by the conference of five out of the eight languages, at which the order of

resuscitation was granted, and by whose authority a Protestant clergyman who was chaplain to a Protestant king was ordained as Grand Prior. Even in those latter days of the Order's infirmity, when it was slowly but surely dying out on the Continent, the Pope had no authority and Protestantism was no crime.

THE ORDER IN SCOTLAND

As already stated the Scottish branch of the Sixth Language outlived the parent stem. It is here and here only that we have an unbroken chain of existence. Here Henry VIII. of England had no jurisdiction; here the European resolution had no effect; here there was no necessity to suppress the Order on account of the religion of the Knights, they being foremost amongst the reformers.

The Order was introduced into Scotland by "the sore saint," King David I. (1124-1153). James VI., when viewing the tomb of his great ancestor in Dumfermline, referred to him as "King David," when one of his nobles reminded him that it was "St. David," James replied, "Aye, he was a sore saint for the crown." The finest preceptory was established at Linlithgow, and in due course the Order was governed by a Grand Priory called the Grand Priory of Torphichen. The Grand Prior had a seat in Parliament under the appropriate title of Lord St. John. He was by virtue of office a member of the Grand Chapter, or Supreme Council of the Sixth Language, a body which was presided over by the Grand Prior of England.

The Scottish Knights do not appear to have had the same zeal for crusading which characterized their continental brethren. Probably the unsettled state of the country may account for their lack of zeal in this matter. When people have more than enough to do at home, they don't as a rule go abroad; and the civil wars of the thirteenth century kept the Scots very much at home. Yet they were not insensible to the spirit of the age, and they have left their mark on many places in the country. Thus Jordanhill, near Glasgow, has an interesting connection with the Crusaders. Some of the Knights Templar, after their return from Palestine, settled near Jordanhill at the village now called Temple. The general appearance of the district so reminded them of the country around the Jordan that they gave it the name of

Jordanhill. A little west of Jordanhill is the village of Knightswood, which also owes its name to the Crusaders from its having been the forest in which the Knights hunted. Auchtermuchty, in Fifeshire, bears the name of a Knight of Malta. The late Sir Samuel Auchmuchty, of the 57th Regiment made the following statement:

My two uncles, Sir Samuel Auchmuchty, for some time commander of the British forces in Dublin, and Sir Benjamin Auchmuchty, took much interest in the Knights of Malta. I have heard the latter frequently speak of them, and from traditions in my family, I know that our ancestors were originally Knights of Malta, and emigrated from there to Scotland. They founded a town in Scotland, called from them Auchtermuchty, and a sword is to this day preserved in our family, once the property of one of those Knights.

From the death of Scotland's royal saint (David I.) in 1153 till the conversion to Protestantism of Sir James Sandilands in 1553, exactly 400 years, there is little to record. At what date the Grand Priory was established in Scotland is, we fear, lost in the antiquity of the ages; but we have it on record that Archibald, Magister of Torphichen, held the office of Grand Prior in 1252, and his successors appearing in the following order, all of whom received their appointment from the Grand Master:

Alexander de Welles annointed 1291

Ranulph de Lindsay.....” 1298

William de la More.....” 1315

David de Marr ..... “ ..... uncertain

Edward de Brenne ..... “ 1386

John de Rynnaige ..... “ 1410

Henry Livingstone ..... “ 1449

William Meldrum ..... “ 1453

William Knowles..... ” 1463

George Dundas ..... “ 1514

Walter Lyndsay.....” 1530

James Sandilands ..... " 1547

It was undoubtedly through the instrumentality of Grand Prior Sir James Sandilands Lord St. John of that period, and the last holder of that long honored title that the reformation of the Order, which converted it from a popish confraternity to a Protestant fraternity in Scotland was effected. It certainly cannot be said of him that he hid his light under a bushel; when the light of the Sun of Righteousness penetrated his own soul, he reflected the brightness of that soulsaving light upon those around him. This distinguished reformer, liberator and guardian of the regenerated Order, was the second son of Sir James Sandilands of Calder, and Marietta, daughter of Archibald Forrester of Corstorphine. He was initiated into the Order at Malta, and there received his knightly education under the eye of the Grand Master. He was recommended by Sir Walter Lyndsay, on his decease, as a person well qualified to succeed him in the office of Grand Prior of Scotland. He was accordingly appointed to that position by a bull of Grand Master Homedez, dated at Malta, April 2, 1547. He was an intimate friend of the great reformer John Knox, and had long been favorably disposed toward the reformers. By the persuasion of Knox he was led to publicly renounce the Roman Catholic religion in 1553.

M'Crie referring to him in his Life of John Knox, states that

After his return to the south of the Forth he (Knox) resided at Calder House, in West Lothian, the seat of Sir James Sandilands, commonly called Lord St. John, because he was the chief in Scotland of the religious order of Military Knights, who went by the name of Hospitallers or Knights of St. John. This gentleman who was now venerable, for his grey hairs as well as for his valour, sagacity and correct

morals, had long been a sincere friend to the reformed cause, and had contributed to its preservation in that part of the country. In 1548, he had presented to the parsonage of Calder, John Spotwood, afterwards the reformed superintendent of Lothian, who had imbibed the Protestant doctrines from Archbishop Cranmer, in England, and who instilled them into the minds of his parishioners, and of the nobility and gentry that frequented the house of his patron. Among those who attended Knox's sermons at Calder, were three young noblemen who made a great figure in the public transactions which followed Archibald, Lord Lorne who succeeding to the earldom of Argyle at the most critical period of the Reformation, promoted with all the ardor of youthful zeal, that cause which his father had espoused in extreme old age, John, Lord Erskine, afterwards Earl of Mar, who commanded the important fortress of Edinburgh Castle during the civil war which ensued between the Queen Regent and the Protestants, and died Regent of Scotland; and Lord James Stuart, an illegitimate son of James V., who was subsequently created Earl of Moray, and was the first Regent of the Kingdom during the minority of James VI.

We have noticed statements to the effect that it was at Calder House that John Knox first administered the Sacrament of the Lord's Supper in the Protestant form, but we are not anxious to lay claim to doubtful honors. According to M'Crie, this event took place in St. Andrews, in 1547 which date is prior to the conversion of Sir James Sandilands. But we will let M'Crie speak for himself:

His (Knox's) labors were so successful during the few months that he preached at St. Andrews that, besides the garrison in the castle, a great number of the inhabitants of the town renounced Popery and made profession of the Protestant faith by participating of the Lord's Supper. This was the first time that the Sacrament of the Supper was dispensed after the reformed mode in Scotland, if we except the administration of it by Wishart. in the same place, which was performed with great privacy immediately before his martyrdom.

Although Lord St. John had openly professed his acceptance of the Protestant faith, he continued to exercise all the functions of his office as Grand Prior, and as shown by the preceding quotation, his influence was over the best and foremost men in the country. Calder House, as the residence of the Grand Prior, would

naturally be a rendezvous for the Knights of the Order, but as we have seen it was also a rendezvous of prominent politicians. Either these politicians were Knights of the Order, or the Order and the Grand Prior had an abnormal influence over them. It was under the protection of the Grand Prior that they received both their religious and political education. That two of his respected guests became Regent of the kingdom and a third entrusted with an important command under the reformed, or Protestant government, taken together with the duties entrusted to him personally, point very plainly indeed to the enormous influence he wielded, and wielded for good.

On Oct. 1, 1557, he was still in communication with the Grand Master and Chapter at Malta. Thus proving conclusively that his conversion to Protestantism did not in any way affect his relations with the body.

On Feb. 27, 1559, we find him as one of the signatories to the offensive and defensive treaty between Queen Elizabeth, of England, and the Lords of the Congregation, i.e., the Scottish Protestant party.

When, on Aug. 24, 1560, the Scottish Parliament abolished popery, the work of the reformers had been so well done that only three men raised their voice against the proposal, namely, the Earl of Atholl and Lords Sommerville and Borthwick "The clergy spake never a word." Lord St. John was on this occasion selected by Parliament to go to France and lay their proceedings before the Queen (Mary) for ratification. It is said that upon that occasion the Cardinal of Lorraine sought to load him with reproaches for his conversion to the Protestant religion, which step was, however, ably defended by that chivalric Knight to the utter confusion of the wily Cardinal.

The manner in which he carried out this rather delicate task is best shown by the manner in which the Queen appreciated his services on this and other important occasions.

On Jan. 24, 1563, we again find the Protestant Grand Prior and the Popish Queen face to face. This time he went at the request of the Grand Priory, to hand over to the Queen the lands and possessions of the Order, together with the dignity of Lord St. John, which he held as chief of the Order; and this for the purpose of freeing himself and his Knights from certain obligations of their Sovereign a task which few men would care to take in hand.

The Queen accepted them in the most gracious manner, and in order to show her great respect for the man who thus divested himself of the rank and title of a peer, she returned to him as a personal gift the lands of Torphichen, and at the same time re-created him a peer of the realm under the title of Lord Torphichen.

From this time forward the Order has been separate from the state, and therefore from under the eye of the historian, a circumstance which forces us to be content with side-lights being shed across our path, while other matters are under review, until we again come into the full light of documentary evidence.

The first matter which presents itself to the mind of the thoughtful companion is, did Sir James Sandilands resign the office of Grand Prior when he gave up the local dignity of Lord St. John, or did he retain office till his death in 1596? Some writers have assumed that he resigned, but we fail to see where the circumstances justify the assumption. The object of giving up the lands, etc., of the Order, was beyond doubt that the relations of the Order to the Crown would be that of civilians. Had the Grand Prior intended to resign, his renunciation of the Order would have secured the end in view without risking the displeasure of the Queen. His mission to the Queen was no personal matter, he was acting for the Order as a whole with a view to their continued existence apart from the state, and they obtained the object of their desire. The Order continued to exist, and whether Lord Torphichen continued to hold the office of Grand Prior or not, he positively did continue to be a leader in the Protestant cause, where he led the same men as he led as Grand Prior. We have never seen any valid reason put forward as to why he should have resigned, while there are many reasons why he should have retained office; but we are content to rest our case on the fact that all the trouble he took in gaining release from state control would have been superfluous had he intended to

resign. We therefore conclude that he retained office till his death, on 29th March, 1596.

That the Order continued in a publicly recognized manner is shown by the fact that about the year 1572, David Seaton, with a portion of the Scottish Knights, separated themselves from the then Protestant fraternity. He retired to Germany where he died in 1591, the remnant of the seceders ultimately finding a shelter under the wing of the first lodge of Scottish Masons at Kilwinning, Ayrshire, where they introduced the Orders of St. John, which are still given in connection with (Blue) Masonry. We again get a glimpse of the Order in 1643, when it was reintroduced into Ireland for the protection of Protestants who had suffered so severely by the Irish rebellion of 1641. This was the Second Grand Priory of Ireland, and be it noted, founded and established by the Grand Priory of Scotland. That this branch was still in existence in 1795 when the Loyal Orange Institution was founded, is shown by the fact that at a very early date the Orange and the Black had become inseparably connected. In some cases separate warrants were held, while in others certain degrees were given under an Orange warrant, and those wishing to travel further had to apply to a Black lodge. These facts point to two conclusions: 1st, That the Orange was a popular endeavor of the Knights of St. John to accomplish the object for which the Order had been reestablished in 1643, namely: The protection of Protestants, and is therefore the natural offspring of the Ancient Order. 2nd, That the Knights of St. John were very lax in the performance of their duty when they allowed their degrees to be given under the jurisdiction of a body actually free from their control, although a friendly body, and it may be a body founded by them. That this was a blunder is now recognized and the practice forbidden. While endeavoring to be just in our criticism we must not forget to be generous. It was this blunder which brought about that close relationship which has kept the older Order alive, and without which it assuredly would long ago have shared the fate of the continental branches.

We will now turn our attention to documentary evidence; for this purpose we have had free access to all documents held by the Imperial Parent Grand Black Encampment of the Universe. Strange as it may appear, the oldest of these are of Irish origin, but before looking into the more ancient of them we will note one of semi-modern date. The report of the Third Grand Priory (or Lodge) of Ireland, or to be more correct, the report of a Committee to Grand Lodge on 11th April, 1850,

re The newly instituted Grand Black Chapter of Ireland. In the report they refer to their own origin and antiquity coming through the Scottish reformers, and they assert that "The Order never was dissolved and that they held the chain of transmission which was perfect in all its links." Here we have an authoritative declaration of the unbroken continuity of the Order, from the time the political history of the country lost touch with the Order, until the time of giving their report, i.e., to 1850; and from the tenor of the report the Order was in a fully organized condition in 1807. This latter is implied, not stated, but the former general statement covers the period, so that we may not distress ourselves about the implication. We have before us while we write a very old copy of Rules belonging to the Royal Black Association (of Ireland), they are undated, but they must have been compiled prior to the year 1820, and may have been compiled as far back as 1795, which would only have necessitated a change of the monarch's name; which is common practice at the death of a monarch. In its "Prefatory Observations" it sets forth that "It should be understood that this Order is entirely detached from that of Orangemen (with the exception that no person, unless he has passed the Degrees of Orange and Purple, can be admitted), and it ought not to be supposed that it entrenches on the rights, privileges or immunities of that system. It is calculated to instruct and inform those who are desirous of obtaining a knowledge of Divine Truth, and Sublime Mysteries, and to cultivate that harmony which should exist amongst true Protestants."

Amongst other things provided by this code is a declaration to be read, by the Master, to candidates previous to their initiation:

Whereas our Christian forefathers, the Knights of Malta, who joined a holy bond of brotherhood, to support all kings and states against Turks and infidels. we, the members of the Royal Black Institution, will as far as in our power lies, imitate their glorious acts and great achievements, with our lives and fern tunes, to support and defend his present majesty George IV, his heirs and successors, so long as he or they maintain and defend the Protestant religion and the present Constitution.

Rule III provides -

That a regular visiting officer shall be received at the different lodges in Dublin, for the purpose of communicating their progress to the Grand Lodge; and such lodges as do not meet in the Metropolis shall, by their Secretary, communicate to the Secretary of the Grand Lodge, annually, their progress.

The code goes on to give the obligation which is substantially the same as that still in use. Of course the name of the Sovereign given is George IV., and it was sworn to, a custom long since abolished. It also gives the prayers to be used at the opening and closing of lodges. These are identical with those in use at the present day.

That the Order was in good working condition both in Scotland and Ireland, long before the time we might limit for the code quoted from above, will be seen by the following documents:

The first we will look at is headed "No. 155, Grand Black Order of Orangemen: Monaghan Regiment." It has the royal arms on the left, and the skull and crossbones on the right with the words "God be our guide" under the royal arms, and under this a broad black ribbon with an equilateral seal in black wax. The text is as follows:

To all Brother Knights of the Grand Black Order of Orangemen, to whom these presents come greeting. We, the Master Deputy-Master, High Priest, Secretary, &c., of the Assembly of Knights of the Grand Order of Orangemen, held in Princes Town, England, do hereby certify that Brother Sir James Henry was by us dubbed a Knight of this Most Grand and Sublime Order, on the 30th day of August, 1814, &c.

We need not quote further, as what follows are commonplace formalities. It concludes thus:

Given under our hand and seal of Assembly, held in Princes Town, this 31st day of August, 1814.

(Signed) JNO. SEAVEN, Master

JOHN M'CLELLAND, Deputy-Master.

FRANCIS HAWKSHAM, High Priest.

JOHN LAVERTY, Secretary.

From this document it would appear that Companion Henry had been initiated the night before he left the regiment, and brought his certificate with him.

Our next belonged to a Companion of more experience. It is headed with an arch wherein are shown emblems of all the degrees. On the left margin above the ribbons are the royal arms, with the words, "King and Constitution we will support." The text runs thus:

Loyal Orange Association, New System, No. 155. Now we, the Master, Deputy-Master, Secretary, &c., do strictly charge you to withdraw yourself from brethren that walketh disorderly

We, the Master and Deputy Master, of No. 155, of true Orangemen, do certify that Brother James Henry has regularly received the colours affixed to this certificates &c.

The degrees represented by the colors affixed are orange, purple, black, scarlet, old blue and royal mark, and concludes thus:

Given under our hands and seal of our lodge, in our lodge room, in the County of Monaghan and Kingdom of Ireland and town of Glasslough. Dated this 12th day of June, 1816.

(Signed) DANIEL PRASHEY, Master.

JOS. MILLS, Deputy Master.

THOS. SOMMERS, Secretary.

and countersigned "Jos. Mills, Grand Secretary."

Our next is a written document almost as neat as copper plate. The kingdom is not stated. It is headed "Royal Black Association, No. 3," and is a certificate of "Brother Sir Thomas Burgess," who has been

. . . duly initiated into the Mysteries and Secrets of a Royal Arch Black Knight Templar . . . having taken the sword in hand against all Turks and unbelievers. We therefore recommend.....

It is dated 2nd March, 1821, and bears the signatures

JOHN PATERSON, Master.

RICHARD MARKS, Deputy Master.

WM. M'KEY, High Priest.

JAMES CARSON, Grand Pursuivant.

Bro. Burgess became a member of No. 24, and we judge the document to be from No. 3 of the Grand Lodge of Scotland.

We now turn to a parchment certificate, which is still in good condition, and issued by a lodge holding its authority from the Grand Black Lodge of Scotland. It runs thus:

God is our Guide. Royal Black Lodge. Honourable Protestant Association: 1st Royal Regiment. "And God said let there be light and there was light."

Now we, the Master, Deputy-Master, &c., do Strictly charge you to withdraw yourself from brethren that walketh disorderly. In the name of the most holy, glorious, and undivided Trinity, the Father, Son, and Holy Ghost, we grant to Brother John Nixon this certificate from No. 16 Warrant, of the Magnanimous and Invincible Order of Royal Black Lodge Association of Lodge No. 16. held at Banzalore, in the East Indies.

We need not copy the document further. It is dated 1st August, 1829, and is signed by

JAMES GIBSON, Master.

A. BLAIR, Deputy Master.

WM. HALLIDAY, High Priest.

J. R. BAILLIE, Pursuivant.

The colors affixed represent the degrees up to and including the green.

These are the oldest written documents to which we have had access, but they are sufficient to prove the existence of the Grand Lodge of Scotland when No. 16 warrant was issued, and that it (No. 16) was working in Bangalore on 1st August, 1829, whither it had removed with the regiment some time previous, therefore an old lodge at the date given. This certificate alone gives the death-blow to the theory so often promulgated, that the Grand Lodge of Scotland was founded in 1831; but when taken together with the other documents quoted we are carried far back beyond the time when the Grand Lodge of Ireland ceased to exist; therefore impossible for them to have granted the letters of authority, held by Grand Master Donaldson, for the reorganization of Grand Lodge in 1831, they being nonexistent for at least seven years before the event. Moreover, No. 16, of the Irish Grand, was working at the same time as the No. 16 to which we have referred, and continued to work in Ireland up till 1834. When we add to this fact that the Grand Lodges of Ireland publicly declared their Scottish origin, and were justly proud of it, is it too much to ask, or to expect, that we should hear no more of such foolish fancies being promulgated as facts? Whether the wish be father to the thought or not, the persistence with which it has again and again been put forward proves that the wish is not wanting. Had it been possible for them to prove their case, it would have been done many years ago. They cannot prove a case because they have no case to prove.

Our next is rather a peculiar document consisting of a series of resolutions referring to financial affairs, in which fines are imposed for certain offenses, such as absence from the regular meetings of the lodge, arrears of dues, etc. In each case the resolution closes with the reminder that if they (the members) fail they will "receive the benefit of a committee." What that means must be plain to the greatest dullard, so far at least as modern notions carry us; but those who have been privileged to read the "Old Maltese Laws" and the "Old Scotch Laws" will be aware of the fact that the committee had to be paid by the offending member, or members, according to a printed scale. This document is headed Saturday, 12th September, 1829, and begins thus: "At a committee meeting of the Royal Black

Lodge, No. 24, held in M'Culloch's, it was resolved, &c." Only one of the resolutions is of any importance to us, namely, No. 3, which gives us some data as to the age of the lodge, and places beyond dispute the claim of its members that Ancient St. John's, Glasgow, No. 24, is the oldest subordinate Black Lodge in the Universe.

The resolution refers to arrears extending over "the last twelve months," and giving details of meetings held on the following dates: 24th February, 24th March, 12th August, 31st August, 26th October, 24th November, 24th February, 24th March, 24th April, and 24th May. The year dates are not given in above details, but they plainly show the existence of the lodge on 24th February, 1828; and the fact that the committee dealt with an accumulation of arrears proves the existence of the lodge for a considerable time prior to that date.

The document bears the seal of the lodge which is a neat little thing, one inch in diameter. Round the outer circle are the words, "Loyal Black Association, No. 24," and in the center a skull and cross-bones, surmounted by the Latin words, Memento mort Remember death. The signatures appended are: Taylor Rankin, Hugh M'Hutcheon, William Gemmell, William Dickson, and William Kilpatrick.

On being presented to the lodge it was approved and signed "Henry Burnside, M." and "William Dickson." In connection with the foregoing we have the following promissory note:

"Glasgow, 24th October, 1829.

two months from date 1 promise to pay to Royal Black Lodge, No. 24, the sum of Ten Shillings sterling.

(Signed) WILLIAM KILPATRICK.

JOHN ALLAN, Witness.

We now come to a very important document a Grand Lodge Warrant which evidently implies a reconstruction of some kind; probably necessitated by the introduction of Orangeism into Scotland, and the consequent flooding of the Order in Scotland by members from Ireland who were, as a matter of course, Orangemen. From this time forward the Order in Scotland had been closely connected with the Orange Institution. That the reorganization of Grand Lodge was a legal one is shown by a letter from the Grand Secretary, on behalf of the Grand Council, to the Grand Master, requesting him to attend a subsequent meeting of Grand Lodge, and "to bring with him the letters authorizing them to reorganize the Grand Lodge." So whatever the change was it was legally effected, and Grand Master George Donaldson held the letters of authority.

The warrant is one of a lot lithographed for issue to subordinate lodges, altered to suit the purpose of Grand Lodge. We give it as altered. (It was surmounted by the Royal Arms):

Royal Black Association

HELD IN GLASGOW 'GOD IS OUR GUIDE'

In name of the Most Glorious and Undivided Trinity. Amen.

We, the Grand Master and Officers of the Grand Black Assembly of Scotland, &c., held in Glasgow, do hereby authorise and empower our well beloved brother, Sir

George Donaldson to establish a lodge of true and worthy Black Men, and to act as Grand Master thereof, this being his Warrant; also to issue out Warrants,

Given under our hand and seal of our Grand Assembly, at our Lodge Room, 24th June, A. D. 1831, and of Royal Black, 4344.

(Signed) Sir GEORGE DONALDSON, G.M.

Sir ANDREW WILLIAMSON, G.T.

Sir WILLIAM JOHNSTONE, H.P.

Sir JOHN ALLAN, G.S.

On Black and Scarlet Ribbon

Sir ANDREW KETING, D.G.M.

Sir JAMES HENRY, G.P.M.

We again return to Lodge No. 24. This lodge has in its possession an old warrant of the pattern referred to, but as we have proof of the existence of the lodge long before the granting of this warrant, we are forced to conclude that it is not the original, or first, warrant, but a renewal of one previously held, probably exchanged for the purpose of bringing them into conformity with the new state of affairs created in 1831. The heading of this warrant is the same as the Grand Lodge warrant already given, and the text is as follows:

Lodge No. 24. Held in Glasgow, County of Lanark. We, the Grand Master and Officers of the Grand Black Lodge of Scotland, &c., held in Glasgow, do hereby authorize and empower our well-beloved brother, Adam Thomson, to establish a lodge of true and worthy Black Men, and to act as Master thereof, this being his Warrant.

Given under our hand and seal of our Grand Assembly, at out Lodge Room, 24th March, 1833; and of Royal Black, 4346.

(Signed) Sir GEORGE DONALDSON, G.M.

Seal. Sir ANDREW KEATING, D.G.M.

Sir ANDREW WILLIAMSON, H.P.

Sir JAMES HENRY, G.T.

Royal Black Lodge of Scotland, &c

Sir JOHN M'KEAND, G.S.

Sir ADAM THOMSON, G.P.M.

This warrant is in good condition and in the original frame.

This lodge (No. 24) has in its possession a copper plate on which is engraved what appears to have been the emblematic heading of a warrant, and must have been the property of Grand Lodge. It must also have been of an ancient date, as we are not aware of any existing document taken from it. For the benefit of our readers we here give a copy, taken from the original plate.

We have before us another warrant of the same design as the one given in connection with No. 24. This one is No. 99, and is granted to James Scott, of Johnstone, on 24th March, 1854, and has written (with pen and ink) on the back thereof what is called “A Dispensation of Knights of Malta," while No. 24 warrant has no such endorsement or dispensation, and therefore (presumably) not entitled to confer the degree of Knights of Malta. The dispensation runs thus:

Grand Assembly Rooms, No. 71 Nelson Street, Glasgow, 24th March 1854. By the advice and consent of the Very Right Worshipful the Grand Master and Office-bearers of the Parent Grand Black Encampment of the Universe, I, Sir Hans Newell, Grand Chancellor in virtue of said office, do hereby authorize and empower our truly and well-beloved friend and constituted Knight Companion, Sir and Brother James Scott, and each of his successors, to hold a Sub-Commandery of Knights of Malta in the town of Johnstone, in the County of Ayr and dominion of Scotland (of course this is a simple yet important error. Geographically the Town of Johnstone is in the County of Renfrew) to act Commander thereof and perform all the requisites of said Royal Illustrious Grand Black Order of Knights of Malta.

Given under my hand, at Glasgow, this 24th day of March, in the year of our Lord, one thousand eight hundred and fiftyfour.

(Signed) Sir HANS NEWELL, Grand Chancellor.

God Save the Queen

A little later we have the revised copy of the laws applicable only to Commanderies and Sub-Commanderies of Knights of Malta. (They bear no date but the context proves them to be contemporary with the revised laws of the "Black" which were sanctioned by Grand Lodge, in February, 1854). The first page is a warrant, of which the foregoing dispensation may be accepted as an advance copy, the only differences being that in the printed warrant they use the words "Great Chancellor," and the second paragraph runs "do empower and authorize our trusty friend and constituted Sir Knight Companion, &c." Following the dispensation is the "Declaration of Knights of Malta," and the "Caution to Candidates," both of which are identical with those now in force.

From these documents it would appear that the degree of Knights of Malta was only conferred by such lodges as held this special dispensation or warrant. At any rate they prove that the ordinary warrant of a Black Lodge was insufficient. This accounts for some lodges conferring the degree, while others did not confer it; and this certainly applies to the Irish as well as the Scottish lodges.

We now get a glance at the condition of affairs in the Grand Lodge of Ireland, in a letter addressed to Henry Burnside, evidently the Master of No. 24.

Strabane, 27th May, 1830.

Sir and Brother,

I received yours of the 10th inst., enquiring about the Grand Black Lodge. I am sorry to say that that establishment has been badly conducted these last four years, but I think there will shortly be a change in its affairs. I have written several times during the last two years, but could get no satisfactory account from them. We will shortly have an entire change in the Orange system, its laws and government-which I hope will be more Satisfactory in every department-which, when it takes place, I will send you the particulars.

The remainder of the letter is of a private nature testifying to the good character of Wm. Battersby, and is signed "Dan. Cook, Martin B., L. No. 13; and of O.L., No. 250."

We have quoted this letter at length because it is the first evidence we have of the degenerate condition of the Grand Lodge of Ireland, which as a matter of fact was dormant at the time this letter was written although Bro Cook seems not to have been aware of it. Later on we have proof positive that warrants were not obtainable

in 1825. On Feb. 11, 1832, we have an application for a warrant to work in Airdrie, Lanarkshire. The names appended are David Lindsay, Samuel Black, Henry Rollins, Joseph M'Gowan, John Craig, John Graham, Charles Birch, William Laughlan and Samuel Robinson. The warrant granted was No. 32. In this encampment we were duly initiated into all the mysteries of the Order in the year 1869. We may be pardoned for adding that in our boyhood we were personally acquainted with three of the above-named applicants Joseph M'Gowan, John Graham and William Laughlan.

The Sixth Language is being perpetuated at the present day in Scotland by a body known as the Imperial Parent Grand Black Encampment of the Universe with headquarters at Glasgow. In the year 1870 the Order was first introduced into America and an encampment was chartered at Toronto, Canada, from which it soon spread to the United States, and in 1875 the Supreme Encampment of America was chartered by the Imperial body of Scotland, but a few years later the charter was revoked and cancelled by the Imperial body for disloyalty and departing from the ancient landmarks of the Order.

Some of its Subordinate Commanderies, however, remained loyal to the Imperial Encampment. They continued to carry on the work and in 1884 formed themselves into a Grand Body. Their growth was most remarkable, and on June 1, 1889, the Supreme Grand Commanders of America was chartered by the "Imperial Parent Grand Black Encampment of the Universe," and under this charter the Supreme Grand Commandery of America is granted the sole power on the Continent of America to issue charters to Grand and Subordinate Bodies.

In the Court of Common Pleas No. 2, for the County of Philadelphia, as of December Term, 1883, No. 566, a charter was granted the Grand Commandery of the Ancient and Illustrious Order of Knights of Malta in accordance with the Provisions of the Act of Assembly of the Commonwealth of Pennsylvania as approved the 29th day of April, A. D. 1874, which charter is recorded at Philadelphia, the 23rd day of January, 1884, in Charter Book No. 8, page 375, etc.

In the same Court an amendment was presented to change the name of the Grand Commandery of the Ancient and Illustrious Order of Knights of Malta to the Supreme Grand Commandery of the Continent of America of the Ancient and Illustrious Order of Knights of Malta on which a Decree of Court was allowed and duly recorded at Philadelphia in Charter Book No. 26, page 408, on the 23rd day of September, 1901.

The badge design of the Order was duly patented by letters at Washington, D. C.

The badge design of the Order has recently been protected at Harrisburg, Pennsylvania, under a recent Act of Assembly of the Commonwealth of Pennsylvania.

The title of the head of the Order in 1889 was Most Eminent Grand Commander, subsequently changed to Sir Knight Supreme Commander, for titular head Supreme Body, and Sir Knight Grand Commander for Grand Jurisdictions.

----o----

The Master of Mount Vernon

By BRO. E. E. THIEMEYER, Research Editor

PERHAPS of all the titles conferred upon George Washington none was closer to his heart or described more completely the ambitions of the man than that which heads this article. The man whose knowledge and genius had led him to the highest pinnacle of success envied no one, desired no glory, and still he could not help but become the greatest American.

After the close of the Revolutionary War, Washington returned to his home on the Potomac. That he had at last attained his fondest desire is amply attested by the following quotation from one of his letters to the Marquis de Lafayette, who had by this time returned to his native France:

I have not only retired from all public employment, but I am retiring within myself. Envious of none, I am determined to be pleased with all; and this being the order of my march, I will move gently down the stream of life until I sleep with my fathers.

In itself a sufficiently simple statement, but it is couched in terms of such supreme contentment that no one could doubt the satisfaction that the writer was gathering from the experience.

We can imagine Washington, after those strenuous years of war and pestilence, happily situated in the massive colonial mansion which overlooks a broad sweep of the Potomac. Here he was surrounded by every intimate thing which he held dear. Here he was free, answerable to no man but himself, literally lord of all he surveyed. The amiable companion of his domestic joys and sorrows was with him; the Manor house rang with the artless prattle of their two adopted children; his friends and his family were within visiting distance; but above all he could gather up the tangled threads of the rural life that he loved and weave of them a beautiful fabric of comfort and consolation for his declining years. Such was his dream, but such was not his destiny.

Washington had been wealthy at the beginning of the war. Probably he was the richest man in the colonies. During the hostilities he gave freely of himself and his fortune. At its end he was no longer vaunt though the hardships through which he had passed had left him strong enough to enjoy life, and he had not lost the desire to retrieve his fallen fortunes. We can picture him at this time as a vigorous and industrious planter. For recreation there was fishing, fox hunting, visiting, cards, travel and other favorite diversions. Southern hospitality was no empty phrase at

Mount Vernon. There was a constant stream of visitors, and the house was rarely without company.

We cannot imagine a Washington content to sit by and delegate the management of his vast estates to others. To the man who has always been active and industrious, industry becomes a habit, and even in the retirement he loved Washington was constantly busy.

The man is the topic of the present discussion only incidentally. It is a new book about him that is the main interest. What a pleasant task it must have been for Mr. Joseph D. Sawyer to investigate the life of such a character. Perhaps many persons could acquire as much joy in a work of research, but could others put into words their findings ? Many of them could do so, but their work would not bubble over with the pure joy of doing which stands out so prominently from the pages of Mr. Sawyer's work. The author has been indefatigable in collecting facts; he has been painstaking in recording them; but like all great accomplishments it has been a labor of love and all of the creator's love for his creation appears in the pages of this work.

The story of Washington is told in an intensely interesting manner. The author's style is easy and readable. Even the chronological table of Washington's ancestry takes on an interest usually lacking in such accounts. Most of us know that Washington's family came from England, but very few of us know anything about the ancestral home of the Washingtons. In the first two chapters Mr. Sawyer has told us something of Sulgrave Manor, and he has pictured the stock from which George Washington sprang. I have no desire to go into this subject; were there nothing else in the book than those two chapters, and the illustrations that accompany them the book would be worth while.

The mention of illustrations gives us an opportunity to say something of the physical appearance of this work. The composition cannot be passed over without some commendation. The type is clear, legible, and pleasantly spaced. No matter how interesting the book, unless it is readable in make-up it is not all that it should

be. There is no doubt but that the type, paper and illustrations add materially to the interest of this work. The paper has a glossy finish which is usually somewhat difficult on the eyes, but illustrations are so profusely scattered through the text that to use any other material would have been impossible. Some 1500 illustrations are included in the work. Many of them have never before been published, and the gallery of some 200 portraits of Washington is notable in itself. It is possibly unfortunate that some of the facsimiles of letters and documents did not reproduce well enough to be easily read, but this is a minor defect since in most cases a complete transcription is given in the text. They are all decipherable if one cares to expend the energy. It would be too bad if the binding were not of the durable kind, but even here the publishers have lived up to the highest standards. The student will be overjoyed to find that the book is substantially bound in such a manner that the leaves lie flat when open. Taken all in all the book is a masterpiece of the publisher's art. I do not mean by that that it is highly ornamented or that it rivals the hand-tooled books that one frequently sees, but for mass production no better work could be produced.

It is not surprising that in a work which excels in so many respects we should find the first mention of Washington as a Mason that, to my knowledge, has been made in a biography published under purely nonMasonic auspices. There is contained in its pages a complete record of Washington's Masonic career and an account of the work that is being done by the Fraternity today in erecting the George Washington Masonic Memorial. It is unfortunate that there are some minor errors in this section of the work. Only one of them, however, is of enough consequence to warrant specific mention here. In referring to the Signers of the Declaration of Independence Mr. Sawyer says that nine of them were Masons. We know positively of thirteen, and there are indications which point to more of them having been members of the Craft. Fortunately this is an error on the conservative side and Mr. Sawyer, who by the way is not a Mason, is to be congratulated for not having fallen into the too common error of asserting that fifty or more of the Signers were members of the Fraternity.

It would be interesting to Masons generally to know how many of the characters mentioned in Washington were Masons. It would require some little research to be certain of the ground, but a goodly number of Masons could be found with ease. John Paul Jones, Benj. Franklin and Pulaski are a few who come to mind at once.

A very interesting illustration which, unfortunately, cannot be reproduced, appears in the first volume. It represents John Paul Jones at the Constitutional Convention. Its principal interest lies in the fact that the three central figures were all Masons, Jones, Franklin and Washington. Probably this painting is the only one in existence which pictures these three prominent Colonists together, and it is striking that all of them belonged to the Fraternity.

Mr. Sawyer has included so many illustrations in his text that it is difficult to choose from them for the purpose of illustrating this review. Many of those used are copyrighted and it is impossible for us to reproduce them. The author and the Macmillan Company have' been very courteous in permitting us to use illustrations from the text. It has been our desire to make those used as representative as possible.

The first one is from a photograph of the statue by Jean Antoine Houdon that stands in the Capitol at Richmond, Va. Two views of this are given, and this one was selected because it gives in a marked degree the impression of height. It is now far from generally realized that Washington was an unusually tall man, and of exceedingly powerful physique.

During Washington's tenure of the Presidency a very large number of portraits were made. The State of Virginia voted one thousand guineas for the purpose of having a statue made. The French sculptor Houdon was selected for the work, and arrangements were made through Franklin and Jefferson, who were then in France. Houdon decided he could not do justice to the work from a portrait only, one by Charles Willson Peale had been sent for the purpose, he sailed for America and reached Alexandria in October, 1785. Washington recorded the event in his diary

.... after we were in bed, about eleven o'clock, Mr. Houdon, sent from Paris by Dr. Franklin and Mr. Jefferson, to take my bust in behalf of the State of Virginia, with three young men assisting arrived here . . .

Thus it will be seen that this statue is probably, in every way, the most accurate representation of Washington's appearance, face, figure, attitude and dress that is in existence. It cost the State of Virginia the artist's fee of some five thousand dollars and his expenses, and is now beyond price. To say it is worth several millions is absurd. There is probably not gold enough in the world to tempt Virginia to even think about selling it.

We cannot recommend Mr. Sawyer's work too highly to the Masonic Fraternity. Aside from the principal character there are dozens of men mentioned who were Craftsmen. It is fascinating to read through the pages and realize the prominent part that our Fraternity played in the Revolution. To the student of Colonial Masonry there will be suggested numerous fields for research. If all of the possible lines of inquiry were followed to their ends there would be enough to occupy several men for the balance of their lives. From a purely profane standpoint, however, it can be truthfully said that Sawyer's Washington deserves to be ranked with the great biographies of modern times.

----o----

The Degrees of Masonry: Their Origin and History

By BROS. A. L. KRESS AND R.J. MEEKREN

(Continued from JULY)

IN dealing with the primitive esotericism of the Craft, and the forms and ceremonies, if any, inherited by the new Grand Lodge organizations in the British

Isles, from the old Operative system, Murray Lyon, as we have seen, practically ignored ritual evidence. In fact from his History alone we should hardly even suspect that there was any. Hughan did touch upon it slightly, but only because those he opposed had to some extent used it in support of their contentions. He expressed his opinion that either it was spurious, or else too late in date to have any bearing upon the question at issue. In the revised edition of his valuable work, The 0rigin of the English Rite (1) expresses himself to this effect in several places. Nevertheless, both he and Lyon did accept, apparently in an uncriticized way, so much of the ritual tradition or tradition of ritual that is inherent in Freemasonry as to lead them to understand the bare and laconic pre-Grand Lodge records in the sense that there was something of a secret and ceremonial character practiced in the lodges, although, as we have pointed out, this is hardly a necessary conclusion from the evidence of these records by themselves.

Albert Mackey, whose arguments we are now considering, did however go into this aspect of the subject more fully (2); though, apparently, he was only acquainted with The Grand Mystery of Free-Masons Discovered, of 1724, Prichard's Masonry Dissected, of 1730, and the Sloane MS. No. 3329 of unknown date, but probably between 1700 and 1720. It was thus impossible for him to treat the matter adequately. Two or three of these documents have been discovered since, but the Mason's Examination and the Mason's Confession were well known when he wrote, and it seems curious that he was not familiar with them. As this evidence will have to have its turn later we need only to touch on the salient points of his argument on this score.

He notes first that in the Grand Mystery (3) there is no reference to degrees. This is not true of all these documents, and the Grand Mystery itself actually makes a distinction of class in two questions and answers:

Q. What is a Mason? A. A man, begot of a man, born of a woman, Brother to a king.

Q. What is a Fellow? A. A Companion of a Prince.

This is very slight by itself, and for its full significance needs to be compared with parallel passages in other versions. But Mackey goes on to quote the Sloane MS. 3329 (4), in regard to the formation of the lodge, where it is said:

What is a just and perfect or just and lawful lodge?

A just and perfect lodge is stwo Interprintices, two fellow craftes and two Mast'rs . . .

so that by his own showing the (apparent) silence of the one is balanced by the definite statement of the other, though he, of course, interprets the last quotation as referring to status only, and not to degrees. He takes these documents as representing old operative ritual, and as he sees nothing in the Catechism that definitely refers to higher degrees and more restricted secrets, he infers that they did not exist. The argument is good so far as it goes. The Sloane MS. has, however, some additional matter in which a "gripe for fellow crafts" and a "master's gripe" are spoken of. In this passage he certainly has put his finger on a real difficulty for the proponents of the two degree hypothesis, although on its face it seems to support the older and traditional belief in the antiquity of the present system rather than a single initiation. The difficulty from the former point of view will have to be discussed later. Mackey seeks to show, first, that the difference between these two "gripes" is trifling, and second, presumably along the lines of his interpretation of "the threttene artycul" of the Regius MS., that they "distinguished" the higher grades but yet were known to all Masons, including the apprentices, just "as the number of stripes on the arm distinguish the grades of noncommissioned officers in the army."

In the MS. there are two variant forms of "their master's gripe" described, and the second is introduced by the words

. . . but some say the mast'rs grip is the same I last described only, etc.

Now the last described was the one coming immediately before, for the "gripe for fellow craftes" is the one first described. But Mackey misunderstood the passage, and that he did so is concealed in a broken quotation. He cites it thus (5):

. . . the close of the passage leaves it uncertain that the "gripes" were not identical, or at least with a very minute difference. "Some say," adds the writer [i.e., of the MS.], "the Master's grip is the same" as the Fellow Crafts "only" and then he gives the hardly appreciable difference.

But the MS. does not say "the same as the Fellow Crafts," but "same as I last described," and this can only grammatically, and in common sense, refer to what actually had last, that is, just previously, been spoken of; and that in fact was the Master's, not the Fellow's, grip. In other words, the MS. describes a Fellow's "gripe" and two variant forms of that of the Master's, which have a slight, but in spite of Mackey a quite appreciable difference between them.

Another argument is drawn from this MS., and here again it seems Mackey fell into error, possibly through having an inaccurate copy before him. He says:

The manuscript speaks of two words, "the Mast'r Word" and "the Mason word." The latter is said to have been given in a certain form, which is described. It is possible that the former may have been communicated to Masters as a privilege attached to their rank, while the latter was communicated to the whole Craft. In a later ritual [this refers to the Grand Mystery] it has been seen there were two words, "the Jerusalem Word" and "the universal word," but both were known to the whole Fraternity.

Had he written: "The first is said to have been given in a certain form . . . It is possible that it may have been communicated to Masters," and so on, the passage would make sense. In the MS. there is at the very end an oath, so headed, which begins:

The Mason word and everything therein contained you shall keep secret . . .

Immediately before this are two paragraphs describing formal salutations, the second of which begins:

Another they have called the mast'r word . . .

This word is given, and it seems to be another form of the word " "Maughbin" which appears in several other of the old catechisms. What the "Mason word" was is not said, it may have been another term for the "Mast'r word," or we may perhaps interpret it, as Lyon seemed willing to do (though rather reluctantly, it must be said), as a phrase implying all the esoteric secrets and mysteries of Masonry. The two words spoken of in the Grand Mystery as the Jerusalem word and the Universal word respectively are Giblin and Boaz, but in the Essex MS. (6), which is an independent variant form of the same catechism, they are given as Giblin and Maughbin. This fact, which of course was unknown to Mackey, really cuts the ground from under his argument in this place, whatever it may be worth on its own premises.

He bases a further argument on this oath, and says it

. . . supplies itself the strongest proof that during the period in which it formed part of the ritual, that ritual must have been one common to all classes; in other words, there could have been but one degree, because there was but one obligation of

secrecy imposed, and the Secrets, whatever they were, must have been known to all Freemasons, to the Apprentices as well as to the Master (7).

This, we fear, rather in the nature of special pleading. The Grand Mystery, and the other two documents which are variant forms of it (8), all give a "Freemason's Oath," which has nothing about secrecy at all. It runs

You must serve God . . . be a true liege man to the King and help and assist any Brother so far as your ability will allow. By the contents of the Sacred Writ, etc.

But immediately, or closely following it, in all three documents is the "Freemason's Health," in which occurs the phrase:

..... to every faithful Brother that keeps his Oath of Secrecy.

The obvious inference is that the oath actually given was not the only one. Mackey, as also others, has argued as if these stray memoranda, for that seems to be their character in every case but that of Prichard's exposure, were complete rituals. We cannot quite hold Mackey fully excused, as he was acquainted with the contents of the early French publications, such as L'Ordre de Franc-Macons Trahi, and here we find three degrees fully fledged while only one form of oath is given.

THE THEORY OF DELIBERATE INVENTION

Mackey's theory of the origin of the two higher degrees of Fellow Craft and Master Mason is very simple, and in such a complex situation its very simplicity lays it open to doubt. He lays it all to deliberate and conscious invention.

It is now [about the year 1880] very generally admitted that the arrangement of Freemasonry into the present system of three degrees was the work of Dr. Desaguliers, assisted by Anderson, Payne and perhaps some other collaborators. The perfecting of the system was of very slow growth. At first there was but one degree, which had been derived from the Operative Masons of preceding centuries. This was the degree practised in 1717, when the so-called “Revival” took place. It was no doubt improved by Desaguliers, who was Grand Master in 1719, and who probably about that time began his ritualistic experiments. The fact that Payne, in 1718 "desired any brethren to bring to Grand Lodge any old writings concerning Masons and Masonry in order to show the usages of ancient times," exhibits a disposition and preparation for improvement. (9)

Which, interrupting, we may agree seems a very justifiable conclusion, but surely not "improvement" along the lines of "innovation" and "pure invention." He continues:

The First and Second Degrees had been modelled out of the one primitive degree about the year 1719. The "Charges" compiled in 1720 by Grand Master Payne recognize the Fellow Craft as the leading degree and the one from which the officers of lodges and of the Grand Lodge were to be selected.

This of course assumes that the Regulations as printed in 1723 were exactly the same as those Payne compiled and submitted for the approval of Grand Lodge on St. John Baptist's Day, 1720, at Stationers Hall, when the Duke of Montagu was installed as Grand Master. This is not certain, for there is no way of proving it; and as a matter of fact Anderson definitely states that they had been edited and "digested" into a "new method" by him. Indeed, Mackey himself, as we have seen, suggested an alleged interpolation in Regulation xiii. He goes on:

Up to this time [1723] we find no reference to the Third degree. "The particular" lodges conferred only the First Degree. Admission or initiation into the Second

Degree was done in the Grand Lodge. This was owing to the fact that Desaguliers and the inventors of the new degree were unwilling to place it out of their immediate control, lest improper persons might be admitted or the ceremonies be imperfectly performed.

Here we may observe that there is nothing whatever to show that this requirement was ever anything but a dead letter. The existing minutes of the Grand Lodge (10) begin June 24, 1723, and this particular regulation was repealed at the quarterly communication held Nov. 27, 1725 the proceedings of eight meetings being recorded previously; in none; of them is there the slightest reference to any passing of Fellow Crafts. From this it would seem, that either it had never been carried out and the lodges had made their own members Fellow Crafts, or else that between June, 1723, and March, 1722 (or perhaps June, 1721, if this clause appeared in the original Regulation as submitted by Payne), the Grand Lodge worked overtime and made sufficient Fellow Crafts to qualify all the Masters and Wardens of the many new lodges that were being instituted. The only other possibility is to suppose that the qualification had been disregarded, and that there were no Fellow Crafts outside the little group surrounding Desaguliers and Payne and those active in the supposed plan to transform Masonry into a new and purely speculative system. Really it would seem this last supposition would fit Mackey's theory of conscious and deliberate innovation the best.

To go on with his account of the steps taken by the inventors of the new degrees in carrying out their alleged plans:

After the "Revival," in 1717 (I use the term under protest), Desaguliers had divided the one degree which had been common to the three classes into two, making the degrees of Entered Apprentice and Fellow Craft. It is not to be supposed that this was a mere division of the esoteric instruction into two parts . . . we may believe that taking the primitive degree of the Operatives as a foundation there was built upon it an enlarged Superstructure of ceremonies and lectures. The Catechism of the degree was probably changed and improved, and the "Mason Word" as the Operatives had called it, was transferred to the Second Degree, to be afterwards again transferred to the Third Degree.

After this, Desaguliers continued to exercise his inventive genius and consummated the series of degrees by adding one to be appropriated to the highest class, or that of the Masters. But not having thoroughly perfected the ritual of the degree until after the time of publication of the Book of Constitutions, it was probably not disseminated among the Craft until the year 1723.

Here Mackey is in agreement with Hughan, who thought that the Mason's Examination, which appeared in the Flying Post the same year, proved that the "Master's Part" was then in existence as well as the Fellow Craft. This, too, will have to have consideration later.

Mackey also discussed (11) the account given by Laurence Dermott, in the second edition of Ahiman Rezon, of the origin of the "Modern" (i.e., the senior) Grand Lodge, which he thinks may reflect some recollection of the invention of the degree of Master Mason, and, indeed, it is not improbable that it is founded on some actual report, at first or second hand, that a degree was added to the old system. 1764 was not too long after 1720 to be bridged by the life of an individual as has already been pointed out, and Dermott had been a Mason a good many years before he wrote the words quoted.

We may add that Mackey also adopted the "mutilation" theory of the origin of the Royal Arch (12), which Dr. Oliver had supported in later life; so that on his showing, the "Mason Word" was progressively transferred from degree to degree until it finally found a resting place in that "Supreme Order."

THE OPINION OF ALBERT PIKE

Albert Pike was quoted by Hughan as among those authorities who agreed with him, but we have been able to find no new argument advanced in his published

works. Indeed he seems to have depended largely, if not entirely, on the conclusions reached by Murray Lyon, and Hughan himself (13). We may, therefore, dismiss him without further consideration in the present connection. But it is noteworthy, and rather curious, to see how the proponents of the single initiation theory have depended on the conclusions reached by Lyon, based on his consideration of the ancient Scottish records. His conclusions were inferences, but these brethren were all more than a little inclined to object to the inferences of others who held different views, not as illogically drawn, but simply as being inferences.

THE TWO DEGREE THEORY

We have now examined the case for the existence only of a single admission ceremony practiced by Masons before the Grand Lodge era (14). As against the traditional view that three degrees existed from time immemorial it carries very great weight. So much so that it is probable that any critical mind would accept it. However, it is not the only alternative, and we now come to the consideration of the arguments of G. W. Speth, who may be regarded as the protagonist of the so-called "Two Degree" theory, though R. F. Gould became a very prominent supporter of it too. It would appear, though, that Speth was first in the field. He broached it in various lectures to Masonic audiences (so we gather from scattered allusions) and in articles in various periodicals, among them the old Keystone of Philadelphia. We have not been able to trace all these scattered articles and references, but it fortunately does not seem necessary for our purpose, as both Hughan and Speth presented their respective cases before the Quatuor Coronati Lodge and, so far as can be judged, resumed every argument in support of their respective views that seemed to them to be of weight. Speth regarded his paper, which was read the year after Hughan's, as a reply thereto. This we will now consider.

He begins by a caveat (15): He says that Hughan's strongest argument was the lack of direct evidence for more than one degree, and this he admits is the chief difficulty he has to face. His task is to marshall the indirect evidence which Hughan and Lyon were inclined to rule out as inadmissible. On this question of evidence something will have to be said in the sequel so it may be passed over

here, but Speth might almost have said that there was no direct unequivocal evidence (other than ritual and tradition) for any "degree." It really seems curious that no one engaged in the discussion saw this. Tradition apparently blinded them.

He then divides the question by periods, which he classes as the purely Operative, the mainly Operative, the mainly Speculative and the purely Speculative, though he makes it clear that there are no sharp clearly defined boundaries between them. The purely Operative period is in fact quite hypothetical, or at least pre-historic in the strict sense, because as far back as we have records we find non-Operative members in the Fraternity. But we must presumably postulate such a period; and in it, some time before the fifteenth century let us say, the Old Charges were formulated and introduced, with a legendary account of the invention and progress of Geometry and Masonry.

The first argument is that something was necessary to distinguish the fellow in order to prevent an apprentice running away and passing himself off as a fully qualified craftsman. In the discussion following the paper Hughan was unable to see why this would be more necessary among Masons than in any other Craft. Lane seemed inclined to think it doubtful that the apprentice received any secret mode of recognition. And if the one degree theory is to be adopted it would really seem more feasible to suppose the initiation came at the end of the apprenticeship rather than at the beginning. But as Speth pointed out in reply boys became men much earlier in life in those days. There are cases of boys of sixteen leading armies in the field, while Hughan's objection was met by pointing out the peculiar conditions of the Craft, that Masons were migratory, and, outside the larger towns, free to work anywhere.

Speth then made the point that our present nomenclature is. from the operative point of view, incorrect, as the apprentice became a Master first, a master of his craft, and thus was eligible to become a Fellow of the Fraternity; and in this Conder (16) agreed with him, stating that this was certainly the case in regard to the London Mason's Company. Speth also asked if it was probable that such an important occasion in the Craftsman's life as the end of his servitude as an Apprentice was likely to pass "without some ceremony to mark the occasion." Hughan (who answered every argument adduced categorically) asked why more so

in the Mason's craft than any other? And if there was a ceremony, why it should be esoteric? In respect to the first question it might be said that there was something in the nature of a ceremony in other crafts. There would be the formality of release, and the young craftsman, even to our own day, had to stand treat. In regard to the second it can only be countered, why any secret ceremony at all? If the implied argument is good it covers the initiation as well.

The next point rests on the passages in the Old Charges that have already come before us in discussing Mackey's views. It is the phrase "hall and bower" in the Regius MS. and "lodge and chamber" in the others. Now to

..... kepe all the counsells of yo'r fellowes truely, be yt in Lodge or chamber

as the Grand Lodge Roll No. 1 has it, might possibly refer to two sets of secrets; but, as we noted before, there is nothing on the face of it to lead us to think so; one would naturally take them to refer to trade and personal matters. But the curious thing is that several of the Old Catechisms make the Hall and Kitchen a mark of distinction between the Fellow and the Apprentice. In the Mystery of Free Masons (17), published in 1730 the question

Did you ever dine in the Hall?

is asked to distinguish a "Brother Mason" from an "Enter'd Apprentice" who had only been in the kitchen. By itself then this argument carries little weight, but yet Speth's interpretation is not to be brushed aside as requiring no consideration at all.

THE COOKS AND REGIUS MSS.

The next argument advanced is drawn from two passages in the Cooke MS. This was reproduced in Quatuor Coronotorum Antigrapha with a commentary by Bro. Speth himself. In this he advances reasons for holding that this MS. consists of a copy of the oldest form of the Charges now existing, prefaced by an extended legend or history of the Craft, and that though the Regius MS. is older than the Cooke yet the latter in part is a copy of the same code that the author of the Masonic poem had before him and which he versified, and further that it is probably a more primitive version still, as the Regius has a number of additions which seem to be amendments to the original.

The two passages that Speth thought significant in the present connection are as follows, both being from the part of the document that is supposedly the copy of an older code. It has briefly announced the spread of Masonry "from londe to londe and fro Kyngdome to Kyngdome" and says that in the time of "kynge adhelstone" the craft was reorganized in England on account of "grete defaute" found among Masons, and it was consequently ordained that "fro provynce to provynce and fro contre to contre," that is presumably from county to county, "congregacions scholde be made," by masters of "alle maisters Masons and felous in the forsayde art," which in modern English would be "all master masons and fellows of the aforesaid art or craft," and then, that at such congregations

..... they that be made masters schold be examned of the articuls after writen, & be ransakyd whether thei be abulle and schulde receyue here charge that they schulde welle and trewly dispende the goodys of here lordis.

Which means that they who are "to be made masters" are to be examined as to their knowledge of the law of the craft and their technical skill, and then "to receive their charge" that they will honestly conserve the interests of their employers. After this follow the "articuls," of which there are nine, and these again are followed by nine "poynts." The latter concern the private relations of Masons to each other, while the articles seem to refer to those with their employers. In other words the articles were regulations that had probably the force of civil law, while the points were by-laws governing the internal economy of the Craft. These having been recited, the narrative returns to the conduct of the assembly with the words:

Whan the master and the felowes be for warned ben y come to suche congregaiones . . .

And it goes on to say that, if required, the sheriff or mayor shall be an assessor or

. . . felow and sociat to the master of the congregacion,

to help him keep order and maintain the right of the realm. And then comes, apparently, the first order of business:

At the fyrst begynnynge new men that neuer were chargyd bifore beth charged in this manere . . .

Now in his commentary (18) Speth says of this

The first business was to charge men that had never been charged before. It is impossible to read this otherwise than that apprentices who had served their time were here declared free of the craft, master workmen, admitted into the fellowship.

In other words that it was a restatement, in the form of an Order of Business, or Agenda, for the Assembly, of what had previously been said in the historical account of the organization of the Craft in England. Or that the charging of "new men" was the same thing as the "receiving their charge of those that were to be made masters." This was in 1890, eight years before the paper we are considering was written. In the interval Speth seems to have changed his mind, for he now contrasts these two passages and says of the latter:

"New men that never were charged before" must be the newly entered apprentices,

and goes on to say that in later versions of the Constitutions it seems to be indicated that this obligation was

. . . administered at the lodge at, or shortly after, their entry, pointing possibly to the gradual obsolescence of the assembly.

No one seems to have noticed this reversal of opinion except Upton. However, Lane said that the Charges generally, that is the written documents, were addressed to "Every man that is a Mason," and were either given to Apprentices or Fellows. If to the former why was there a separate set of "Apprentice Charges?" If to Fellows, the phrase "new men" seems inapplicable. To this, it must be observed, that the special Apprentice Charges do not appear till late, and thus the point raised hardly affects any argument concerning the early period, the "purely Operative," represented by the Cooke MS. Also it might be contended that "new men" were those who had learned the trade outside the Fraternity, and wished to join, or were being forced to join it as in our own times men have been forced to join trade unions. This would of course imply that the original of this MS. dated back to a time when the Craft organization was being introduced into England, or into parts of England, where it had not existed before.

Lane also said that there was no indication in the Cooke MS. of anything esoteric about this charging of "new men" or making of masters, which is quite true. There is no hint anywhere of anything secret, excepting the third point

..... that he can hele the councelle of his felows in logge and in chambere and in every place ther as Masons beth,

though instead of this he quoted the equivalent passage from the Carson MS.

to hele . . . the counsel of his fellows in Lodge and in Chamber and all other Counsels that ought to be kept by way of Masonry

or as it appears in other places "Masonhood" or "Brotherhood."

In this Lane appears to be justified; to see anything beyond the proper reserve and reticence concerning trade secrets, and the business and personal affairs of the associates of the individual Mason, his fellow workmen and employers, is an inference. But if this, being only an inference, is to be held as conclusive against the existence of something esoteric in the "making" and "charging" of Masters it is equally conclusive against the existence of anything esoteric at all at the time when the Charges were formulated.

NOTES

(1) Hughan, Origin of the English Rite of Freemasonry, published first in 1884. The revised edition appeared in 1909; a third edition, edited by John T. Thorp, was published in 1925.

In his revision, Hughan, on page 23, admits that the discovery of the Chetwode Crawley MS. Catechism head some weight in favor of a primitive two degree theory, more especially as it is in part corroborated by the cryptic note in the minute book of the old lodge at Haughfoot, of date 1702. However, in spite of this concession, his opinion was not really shaken. On page 37 he dismisses the ritual remains as in his opinion worthless, and on page 24 quotes a letter from Murray Lyon, in 1897, as saying he was "more than ever convinced that we are right in our views" on the question of degrees.

(2) Mackey: History of Freemasonry, Vol. iv, Chap. xxxii, p. 926. (In the Revised Edition it is Chap. 76, Vol. iii, p. 977.) The discussion is carried on in the succeeding chapters.

(3) This Catechism is reproduced in the Appendix to Gould's History of Freemasonry. In the Yorston Edition, this is to be found in Vol. iv, p. 280. The Mason's Examination is also given.

(4) This was discovered by J. G. Findel in the Sloane collection of MSS. in the British Museum. It was published by the Rev. A.F.A. Woodford, and according to Mackey, by W. J. Hughan in the Voice of Freemasonry, October, 1872, in the National Freemason for April, 1873. It was reproduced again in the Montana Mason for October, 1921. The Catechism contained in the MS. is given in Finders History of Freemasonry, App. C. Mackey apparently intended to publish it also, judging by a statement in Chap. xxxii, p. 927, but the passage referred to in the note merely tells us where it was to be found. Possibly his publishers decided to leave it out. We have used a transcript made from the original MS.

(5) Mackey: op. cit., p. 969.

(6) In the British Museum. It has never been published.

(7) Mackey: op. cit., p. 971.

(8) The Essex MS. already mentioned, and the Institution MS., which was published in facsimile by Bro. A. F. Calvert, in the Transactions of the Authors' Lodge, No. 3456, in 1919.

(9) Mackey: op. cit. p. 991.

(10) These were published in the Reprints of Quatuor Coronati Lodge in 1913, Q.C.A., Vol. x. The minute referred to is on p. 64.

(11) Mackey: op. cit., p. 998.

(12) Ibid., p, 1108 and Vol. v, p. 1238.

(13) Hughan (A.Q.C., Vol. x, p. 131) cites Pike's Origines. In this work Pike offers as his chief argument the authority of Hughan's own conclusions.

(14) German Masonic students, as Kloss and Findel took the same view. Findel indeed was the first to advance it. So far as we have been able to consult their work, no further arguments appear than those already discussed. The chief one, on which all the others depend, being that elaborated by Murray Lyon that Apprentices were present in the lodge when Fellows were admitted or received.

(15) A.Q.C., Vol. xi, p. 47, et seq.

(16) A.Q.C., Vol. xi, p. 72, also Hole Crafte, p. 58, and A.Q.C., Vol. ix, p. 35, et seq.

(17)This is not to be confused with the Grand Mystery; the Catechism given is a variant of that in the Examination.

(18) Q.C.A., Vol. ii. The commentary has no page numbers. The passage quoted is on the next to the last one.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

FORBIDDEN TOPICS

WE all know that certain subjects are absolutely barred from discussion in Masonic lodges.

Not only may they not be discussed but they cannot even be raised. It is one of the things that every Mason has at his tongue's tip, and is ever ready to pass on to the inquiring non-Mason. It is true, that in many cases, were the question then asked, "Why?" the informant would be non-plussed. For to most it is more a sacred, immutable, tabu, rather than a rule based on reason.

Of course, the intelligent Mason, thus posed, would soon think of reasons, even if they had not occurred to him before. "The members of our lodges," he would say, "belong to different political parties, and to different churches, and so discussion of these things would create a risk of breach of harmony and brotherly love. And indeed this is the very reason that is given for the rule where it first appears in the Book of Constitutions of 1723, although it there appears more as a by-law than as a dogma. However, this is aside from the aspect of the subject we wish to discuss here.

So imbued with this idea has English speaking Masonry become in the two centuries and more that have elapsed since Dr. Anderson first deprecated "private piques and quarrels" and "quarrels about religion, or nations or state policy," that it has come to be assumed, quite generally, that this prohibition is general in its scope, instead of being strictly applicable only to the private assembly of the lodge.

The question in this form, especially affects the Masonic author and publicist. It is true that in a rough way it has been answered in practice, but it is without any clear idea of the principles involved. If every topic that trenched on religion, to take that alone, were deleted from Masonic literature, probably a good half of what has been published would disappear. Yet, owing to confusion of thought upon the subject, at any time the Masonic writer is liable to criticism on the grounds that he has transgressed this fundamental rule.

As we have seen, the reason given for the first form of this law was that it would lead to lack of harmony and disunion among the brethren. But though this is true enough, and adequate enough too, there is more behind it. Certainly, everything and anything that would lead to disunion is to be avoided, but that does not mean that every subject about which there may be disagreement should be suppressed, as would be only logical if this were all that is implied in the rule. There are few subjects upon which there is full agreement, there are many which no one would dream of barring from discussion, even in the lodge that are highly controversial. It is, therefore, not merely the existence of differing opinions, or even of warm dispute and opposition, that is the fundamental, underlying factor. It is not even so

much that Masons might be thereby opposed to each other upon grounds that are external to Masonry, though practically this consideration has great weight. At bottom it is that an assembly of such a private and secret nature as is a Masonic lodge is not a fitting or proper place for such discussion; and to have permitted it, would have laid the Craft under deep suspicion by governments and established churches, or have given real, tangible grounds for such suspicion where it already existed.

Freemasonry reorganized itself in 1717 as neutral in regard to these matters. Perhaps it had always been so, we can quite believe it was; but we know certainly that from the time it emerged into the light of history it definitely sought to be a center of union between good men who otherwise would remain disunited. It stressed character, and deliberately ignored those things which have always been the active cause of dissension and strife. To admit, therefore, any question of this nature into the lodge would inevitably have given it the appearance at least of being in some sort a political or religious body. But does this affect in the same way discussion that is public and open to the whole world, as are the contents of a book or magazine?

It would certainly seem that this element of publicity makes an important difference. And then it must also be remembered that the terms politics and religion have very wide and comprehensive meaning. We must not allow ourselves to be blinded by regard for mere words. It is not enough to say politics is politics, or religion is religion, that gets us nowhere. Freemasonry certainly has a very close contact with religion, if in no other way, through the fact that it is an ethical and moral institution, and that morals have always in human history been most intimately associated with religion. In the same way it may have contacts with politics in the wider and accurate sense of the term. What is usually understood is, properly speaking, party-politics. For this reason the word is usually avoided for fear of misunderstanding. But this may help to conceal the real connection. For example, such matters as patriotism, good citizenship, law enforcement, education and the like are all political in the general and proper meaning of the word. It would be absurd to say that everything relating to the duties and obligations of the citizen was alien to the Mason as such, when these have had a most prominent place in the Masonic code from the first. The propriety of the interest remains even

if they become questions of party strife, though admittedly such a condition makes discretion much more necessary.

Religion, like politics, is a word of wide and vaguely defined meaning. It has two fairly clearly marked sides. Religion proper, as a spiritual interpretation of the universe, or as a system of belief; and religion in a secondary sense, as an organization or hierarchy based on a common belief or set of dogmas. In the first sense it comes in contact with Masonry, as has been said, through ethics. Also, through the general requirement of so much of religion as is implied by profession of a belief in God. In the other sense there is also contact, of a different kind. Certain religious organizations, churches, have opposed and condemned Freemasonry, just as certain political organizations, states, governments, have opposed and suppressed it.

In such circumstances some consideration of these matters is forced upon us. The actual facts and conditions bring the matter into our purview however reluctant we may be to touch them. Masonry is a universal institution. It is by its own principles (not always fully lived up to, unfortunately) tolerant of religion, race and politics. It ignores, in other words, the three chief factors that, in the history of mankind, have bred division and strife, and has sought to unite them on the basis of justice, morality and benevolence. It is, as we all know, bitterly opposed by another world-wide institution. Opposed not only in polemic, but with actual persecution, whenever and wherever circumstances have made it possible. Do our principles forbid mention of the fact? It is intolerance to discuss the underlying causes for this hostility? Masonic tolerance is after all our own rule for ourselves, and we alone are judges as to how and where it applies.

We submit that the presentation of any facts throwing light upon the situation directly or indirectly is justifiable, and is in no proper sense of the word intolerant. There are precedents of great weight for the historical treatment of the subject. But what difference in principle is there between the relating of what has occurred in the past and giving information concerning the present? Or even forecasting the future? The only difference is the practical one that it may be more controversial. But what essential sin is there in controversy, if it be kept within the bounds of fairness and courtesy?

Finally, are we limited merely to answering wild accusations made against the Fraternity, or defending it from unprovoked attack? Have we no right to consider what this organization really is that is so hostile to us. Is it intolerance to recognize the facts, or to show that the divergence or opposition is complete and irreconcilable? We have indeed scriptural ground for recognizing the utter futility of saying "Peace, peace," where there is no peace. Intolerance is quite another thing. It is the child of prejudice, as prejudice is the offspring of ignorance. A frank discussion may reveal a state of opposition, but as one may, when necessity arises, fight without hate, so it is possible to oppose without intolerance.

* * *

MASONIC SATANISM

In the June number of THE BUILDER we reproduced, as a curiosity, an item under the above heading which was taken from the Fortnightly? Review. Last month we gave, from the same source, a letter from a Roman Catholic physician expressing common sense doubt of the truth of the original tale, based on general grounds. The editor of the Fortnightly in the issue for July 1, then invited us to discuss the subject. We shall be very glad indeed to publish any development of the accusation, whether by a Romanist or anyone else, but to discuss it ourselves is rather embarrassing. It is rather like the famous question, "Have you given up beating your grandmother?" To take the matter seriously is to artificially give it a weight that it does not possess in itself.

In saying this we have no desire to make any reflection upon those to whom it seems perfectly credible. We suppose any story, no matter how preposterous in itself, if only repeated often enough, will find believers. And the individual is always powerfully influenced by the presence of a group of believers. So that, wherever there is any predisposing motive to belief, no matter how baseless, or

how irrational, the fact that others have accepted it will in itself seem a proof that the thing asserted is true.

Again, all men, even the very best, are naturally prone to believe evil of an opponent. It is, indeed, an almost inevitable emotional response to any kind of conflict. Many Protestants, for example, believe the most impossible and ridiculous things about Roman Catholics. No proof is asked for, or rather constant reiteration is proof enough. Even if something like critical questioning arise, it is generally settled by some process as is expressed in the proverb "Where there's smoke there's fire." If, says the "critic," these things are stated so conclusively, and they are not denied, they must be true. The "critic" of course is not situated as a rule to hear of any denials, and if he does meet them, he can easily explain them as the natural protective reaction of the guilty to always claim innocence whenever accused. Humanity at large is not just by instinct. Justice and impartiality are high virtues gained only through the most severe self-discipline.

The accusations of heresy, witchcraft and diabolism were made against Freemasonry almost from the first possibly even before the historic period of the Fraternity begins. Lest this be taken as a proof of there being basis in fact for them, let us remind those who would so conclude that the same kind of accusations were made against the early Christians. Every association of an esoteric character is subject to this kind of thing, which is only another natural human phenomenon. The motives are mixed, resentment and jealousy at being on the outside probably form one component. It is assumed that there is only one possible motive for concealment, that is, the wicked or shameful character of the secrets in spite of the common knowledge that there are many other respectable and laudable reasons for secrecy in every day life.

The Fortnightly Review specifically asks:

..... whether THE BUILDER regards the reports upon which our article was based as trustworthy, and if so, how it explains this anti-Christian tendency of a portion of European Freemasonry, or if it considers that these and other reports, no matter

how apparently well founded, are false, how are we to explain their repeated confirmation by European Masons and the fact that they are so persistently circulated? All we are after is the truth.

It is in the confidence that the editor of the Fortnightly Review is quite sincere in the last sentence that we are taking the trouble to try and throw some light upon the subject. We think that if he will consider the nature of his question he will admit that there is in it a shift from the original point. It refers to an alleged "anti-Christian tendency." Truly Satanism and the black mass and the rest of the diseased phantasies that probably did once exist, are anti-Christian in one sense, though not in the same sense that Atheism or Materialism are, for the former require a lively faith in Christianity as a starting point.

There is here some room for misapprehension owing to lack of definition in terms. Atheism and Satanism and such names are freely used as opprobrious epithets in theological controversy. From certain points of view Atheism may be called Satanic, or Satanism described as Atheistic. Yet there is a real difference between the practice of black magic (if anyone does practice it) which demands a belief in spiritual beings and powers, and the Atheism based on materialistic views of the universe which denies the existence of God precisely because there is seen (by the Atheist) no place in the world for anything but mechanism and mechanistic determinism. The two things may be equally inimical to religion but they are not at all consistent with each other. The point is an important one, for it is very easy to argue from the one sense to the other.

Another source of misconception lies in the possibility of confusing anti-clericalism with irreligion. Here again it depends on the way in which words are used. The "clericalist," the member or supporter of a hierarchy of any kind, naturally identifies the machine, the organization, with its purpose, its raison d'etre. Thus autocrats or oligarchies always identify themselves with the state or country they rule, anyone who opposes them or their administration is a traitor and an enemy to his country. So anyone who criticizes a priesthood or religious officialdom is accused of being an enemy of religion. After all it does not much matter how the words are used, as long as they are used in the same sense all through an argument. Unfortunately this too often is not the case.

We have entered into this preliminary discussion, which may have seemed somewhat irrelevant because the question we are asked by our contemporary really covers a good deal more than the original assertions which have given occasion to it. In respect to the alleged Satanism revealed by the writer in the Revue des Societes Secretes, the letter we publish from Mr. Goaziou on another page shows conclusively (if it were necessary) that the whole thing is a tissue of misrepresentations. We simply decline to give it even so much adventitious importance as would result from denying it.

We do not think that it would be accurate or just to describe, even the Grand Orient of France as anti-Christian, though it is undoubtedly very strongly anticlerical. There are no religious or anti-religious tests required by it. We do not know what statistical tables as to the percentages of various types of religious belief (or lack of belief) among the members would show, but we do know that some among them are Protestant Christians and some are orthodox Jews. An organization in which religiously minded men can find a place is not in the strict sense anti-religious, even if a majority of its members are individually non-believers, or even inclined to hold all religion to be a primitive survival, or an emotional outlet. The point is that not even in the most condemned and heretical Masonic Obedience is the organization hostile to religion. We use the word here in its general and vague sense. Anyone who identifies religion with some given religious organization will naturally dissent from the statement. We do not wish to argue about words. Religion is used commonly in this general sense and we know of no other word to take its place. Perhaps we can give precision to what we are trying to say, by putting it thus: even under the Grand Orient of France, which probably a large majority of Anglo-Saxon Masons believe to be atheistic and definitely hostile to all religion, there is nothing to prevent any theist, any member of any organized religion, from joining it. The inference is that the Grand Orient, as such, is not concerned with religion at all, again in the general sense of the word. That it is anticlerical no one would dream of denying. Naturally, anyone, as we have said, who defines religion so narrowly as to make it practically synonymous with a particular religious organization will insist that its anti-clericalism implies its hostility to religion. But then at the same time every other church and sect also becomes anti-religious in precisely the same sense.

Every organization, of any kind, secular or religious, tends to evolve a hierarchy, and a hierarchy involves that spirit and tendency, that in this particular case is generally known as "clericalism." Freemasonry itself is not by any means immune from this general law, though its fundamental principles are totally at variance with anything of the sort; so much so that Masonry can never agree with any kind of absolutism. The matter may be summed up in this. We all fall far short of the spirit of our creeds, but we are generally in advance of the letter of our dogmas.

In conclusion we would repeat our invitation to anyone who desires to present any proof or argument that there are anywhere Masons or groups of Masons who indulge in black magic, or even in studied disrespect and insult to the religious beliefs of others. We will gladly give him all the space he needs to develop his thesis.

----o----

ST. JOHN AND THE MASONIC PRESS

In spite of hot weather and the accompanying lassitude in all things fraternal and in the work of all organizations, the announcement of the plans of the Order of the Hospitalof St. John seems to have strucIc a responsive chord among Craftsmen in all parts of the country.

The Masonic press seems also to be interested. The following editorial reprinted from the Masonic Chronicler of June 23, 1928, is typical of references to the Order of St. John which are now appearing in the various magazines and newspapers of the country. In addition many letters have been received from other papers giving promise of articles and editorials to be published later:

PROPOSING A "MILITIA OF MERCY"

Antedating by some time the Ancient Order of Knights Templar, the Order of Knights Hospitaller of St. John of Jerusalem was formed in the early days of the Christian era. Its principal function was to care for the sick. Through the centuries it has existed until the present time, being now an active organization among Roman Catholics in Germany and Italy and under Protestant auspices in England and Prussia.

An effort, it appears, is about to be made to establish the modern Order of the Hospital of St. John of Jerusalem in the United States. The particular emergency which has brought about the contemplated attempt is the failure of the National Masonic Tuberculosis Sanatoria Association of New Mexico to obtain aid, endorsement and cooperation from the Masonic jurisdictions of this country. It will be remembered that this national sanatoria project was launched by the Grand Lodge of New Mexico, in sympathetic coordination with the Grand Lodges of Arizona and Texas, to provide help and hospitalization for the hundreds of tuberculous Masons, and their dependents, who in their efforts to arrest the progress of the dread "white plague" had migrated to the southwest and become unable to provide for themselves, thus throwing a great burden of charitable work on the Masons of three sparsely peopled and not wealthy states. It will also be recalled (with shame, we hope) that Masonic organizations refused to extend the help asked for. Various alibis and sophistries, as well as a few well- grounded objections, were heard from many quarters and the project was doomed to failure as a national movement. The Masons of New Mexico are resolved, it is understood, to persevere in the work as well as they can in their necessarily limited way.

It is the plan of the promoters of the Order of the Hospital of St. John of Jerusalem, operating from a general headquarters in St. Louis, Mo., to organize local Preceptories in the cities and towns, which shall be united in Priories in certain designated territories in the counties and large cities, which in turn will be under the jurisdiction of Provinces or state-wide bodies and the whole governed or directed by a Grand Commandery or national assembly. An ambitious program has been devised, with departments of religious, charitable, institutional, physical

training, health education, first aid, public health, war activity and calamity relief, and recognition of service and bravery work. These organizations are to be conducted like most fraternal secret societies, conferring degrees with a ritual of their own and getting their support from fees and annual dues.

Though sponsored by Masons the Order will not be confined to members of our fraternity. Any Protestant eighteen years of age or older may seek membership, the qualifications for which are to be much the same as those required of prospective Masons, with the exception that wives, daughters, mothers and sisters of members may be admitted at half the rates asked of men.

A writer in THE BUILDER Calls the Order of the Hospital of St. John of Jerusalem a "militia of mercy," and such it may prove should its promoters succeed in launching it successfully on the sea of fraternalism.

Many letters have also been received from brethren who have been, and still are, interested in the work of Masonic tubercular relief, in which they express their approval of the new plan and effort to secure action. Many inquiries are being received from brethren, who apparently have not carefully read the announcement in the June BUILDER of the plans and methods of work. For the benefit of these it may be worth repeating very briefly what is proposed.

First, it is desired to aid and assist tuberculous Freemasons, and tuberculous members of Masons' families, who are resident in the Southwest, seeking health. This relief work will be carried on in conjunction with the work of the Masonic Tuberculosis Association, if possible. Relief will be given in their homes and by hospitalization in existing tuberculosis hospitals until the day when a Masonic Tuberculosis Sanatorium can be purchased or built.

Second, it is planned to continue the effort to induce every Grand Lodge to take some action for relief of tuberculous Masons in their own home states. It is hoped

that in time each Grand Lodge will vote an appropriation, or an assessment for that purpose, the money to be expended in home relief and in hospitalization in existing institutions. In many states, where a State Tuberculosis Hospital exists, arrangements can be made for hospital care, all or part of the expense of same to be borne by the Fraternity.

Third, wherever the need exists, and a Priory of the Order of St. John can be formed for the purpose with sufficient numerical strength and financial resources to do so, it is planned to establish a general hospital for the care of medical and surgical cases. Where there is need for another hospital, frequently there exists a need for some other type, or kind, of institution, which may be established by a Priory of St. John.

Fourth, in many of the smaller cities and towns, there is no organized charity society to provide for the needs of the local sick and poor. In many places where a charity society exists, it does not command the full support of the people. In both such cases, a Preceptory of the Order may be established and render great service.

The above is but a brief outline of what may be accomplished. There are many other phases of work which can be taken up later when the Order is firmly established, or may be taken up now in some places. Public health work and first aid and calamity relief in times of disaster, are but a few of the lines of activity which will appeal to some.

The plan of organization is simple. The Grand Commandery is the sovereign body. A Provincial, or Great Prior, will be designated in each state who will have charge of all work in his Province. His position corresponds to that of the S.G.I.G. of the Scottish Rite. Priories will be established in key cities where later it is desired to establish a hospital or other institution. Priories correspond to the Scottish Rite body in that they will have jurisdiction over a certain number of counties, the population of which will be expected to support the Priory Hospital when established. The Preceptory, similar to the Masonic lodge, in the smaller places

will aid in the maintenance of the Priory hospital and carry on their own work of relief, etc., in their own towns.

The Degree of Brother of St. John only is conferred by the Preceptory, and the revenues from this, from dues, from benefits, entertainments, etc., must go to support the Preceltory work. The Priory will confer the first degree on those resident in the Priory city and in addition will confer the four orders of Knighthood. The fees will go to the support of the Priory work, to a hospital building fund, etc.

A plan for financing hospital construction, through financial campaigns which contemplate seeking gifts for that purpose, the entire amount of the gift to be returned to the donor's estate at his death, is under consideration and if adopted wiIl be announced later.

It seems to be feasible and has been carried out for financing hospital building, colleges, and other and similar institutions.

The immediate and urgent need is for the right man, in every state, to come forward and volunteer for service as Provincial, or Great Prior, to take entire charge of the organization and executive work incident to the establishment and carrying forward the plans of the Order. A beginning has been made in several states and it is hoped that every state will soon be assigned.

* * *

A BOHEMIAN MASON VISITS AMERICAN LODGES

(Summarized from Die Drei Ringe by C. L.)

THE European Mason is inclined to be a one-sided academician, the American Craftsman a one-sided materialistic practitioner. This is in essence the verdict arrived at by Bro. Dr. Ludwig Brajjer, honorary member of the Lodge Munificentia in Karlsbad, Bohemia, who had spent one-half of the year 1927 in the United States. It was not his first visit to our shore. A whole-souled Mason, he missed no opportunity of attending lodge activities, visiting Masonic libraries and charitable institutions and gathering all available information about the progress of the American Brotherhood. Some of his impressions he published in a very interesting communication to Die Drei Ringe, of Reichenberg, the official monthly organ of the Lessing Grand Lodge in Czecho-Slovakia, in the number of December, 1927.

He finds that the European Masons walk on the stilts of a sterile idealism. They still consider it their primary mission to promote the ideals of democracy and an abstract humanitarianism. They love to parade worn out slogans like, "to educate humanity, to build up the temple of humanity, to promote the social aims of humanity, to search after truth." These high sounding phrases largely fill their program. Intoxicated by them, these European Masons rather commonly neglect the practical opportunities waiting at the door: mutual aid and social recreation.

Hence, Bro. Brajjer feels refreshed in the atmosphere of practical charity and social activity that envelops the Craft on our side of the Atlantic where barren theories and abstract ideas are at a discount. He points with admiration to the many flourishing charitable institutions maintained by the American Fraternity for its ailing and indigent members and their families. He mentions in particular the Masonic Orphans' Home in Utica, N. Y., which he calls the greatest of its kind in the Masonic world; also the Old People's Home in Tappan, N. Y. He was also deeply impressed by the fact that when the cyclone devastated Florida, the Masons were the first to rush aid to the afflicted, the Grand Lodge of New York alone raising several millions of dollars. And he was edified by our diligence in visiting sick brethren and attending to their needs. This emphasis of charitable and social work deserves full recognition, he believes, though thereby Masonry has become in the eyes of many chiefly a mutual aid society or a social club. The fondness of club life and recreative activities he finds more pronounced in the German speaking lodges of America than in the English speaking ones. The Germans, he

notes with satisfaction, are indefatigable in arranging "gemuetliche" evening entertainments, lectures, dinners, balls, picnics, parades and all sorts of "fests." Which reminds us of the delightful observation of an Irish lady of our acquaintance: "Give a German a flag and he will march behind it all day long." But the parade usually leads to a fine luncheon with congenial beverages and a general good time. Fritz is no fool.

Nothing on earth is perfect. Bro. Brajjer is not blind to the fact that this accentuation of practical humanitarianism and sociability in American Masonry is accompanied by a certain neglect of Masonic dogma, history and lore. He ascribes this partly to the somewhat materialistic, practical American mind, partly also to the more variegated make-up of the American membership. In Europe Masonry is almost entirely recruited from the educated bourgeois. In America the Craft includes a large contingent from the small tradesmen and working classes.

Though the European Mason enjoys the advantage of a higher education, Bro. Brajjer nevertheless finds that when it comes to team work in the initiation ceremonies, the American Brother shows himself more familiar with the ritual. He knows his part by heart, while Brother Hans or Brother Wenceslaus nervously thumbs the pages of the ritual until at last he finds his text.

To sum it up: European Masonry labors under an excess of dogmaticism and abstract idealism to the neglect of practical humanitarianism. In America the opposite prevails: a one-sided pragmatism fostered at the expense of Masonic study and dogmaticism. A happy mixture of European dogmaticism and American pragmaticism would be a desirable ideal.

While we readily admit our deplorable lack of interest in the academic side of Masonry, we fear that Bro. Brajjer bestows on us too generous a praise when he extols the depth and width and height and other dimensions of our fraternal charity. So at least we are tempted to opine when we think of the general apathy towards our National Masonic Tuberculosis Sanatoria.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

WASHINGTON. By Joseph Dillaway, Sawyer. Published by the Macmillan Company, New York. Cloth, Table of Contents, Index, Profusely Illustrated, two volumes. Volume 1,640 pages; Volume 2, 619 pages. Price $20.75.

THIS is probably the final word upon the "Father of His Country." Every possible source of information has been searched, and the results presented fully and frankly without any predisposition to make the national hero either more or less than human, but shows him as what he was a great man. An extended review of the work will be found at page 237.

ORIGIN OF THE MASONIC DEGREES. By the Rev. F. deP. Castells. Published by A. Lewis, London. Cloth, table of contents, index, 450 pages. Price, $4.00.

BEFORE anyone attempts to discuss the origin of Masonic degrees he had best define his terms. The subject is one of great interest and one on which

comparatively little has been written. Naturally everyone is interested in knowing where and how and why our ceremonies originated and the fact that so few writers have definitely treated the subject from this point of view may seem to call for explanation. Yet the reason is fairly apparent. To discuss origins it is naturally necessary to discuss the thing, the origin of which is being sought. In the case of Masonic ritual this is obviously all but impossible. One who attempts such a discussion soon finds this out for himself. The need for precise definition of terms is not so immediately apparent, and it seems to be less apparent to authors than to the laity. The resulting confusion is anything but desirable and misconceptions are far too general to be passed without some notice. Perhaps what is meant can be more clearly demonstrated through illustration than in any other way.

The title of the work under discussion would naturally lead one to expect a discussion of the historical developments of the Masonic degrees. As a matter of fact the author pretends that this is what he is giving his readers. He begins by condemning all who have preceded him in investigating this field and the reader is led to expect a quite different treatment of the subject. The impression is conveyed that much new material is about to be offered. But when he has read half through the book the reader begins to awaken to the fact that the author seems to have no clear conception of what he is driving at, and finally it becomes clear that it is not historical origins that are being discussed, but philosophical ones. The whole book is a strange mixture of history and philosophy.

Everyone will grant that if we wish to trace the moral origin of Freemasonry we must go back to the day when Johnny Caveman was Worshipful Master of Stone Hatchet Lodge, No. 1. As a system of morals the Masonic Ritual is as old in its teachings as man. We find the same lessons being taught in the most primitive of peoples. This one fact has led to more confusion in the minds of Masonic authors generally than any other. The teachings of our ritual are older, perhaps hundreds or thousands of years older, than the oldest existing religion. But there is no more reason for saying that Masonry is as old as its teachings than there is for asserting that Masonry borrowed its teachings from other sources. If we accept the ritual definition of Masonry we might accept the former view. That definition is not complete, however. Masonry is more than a system of morals. It is an organization of a definite character. In the strictest sense Freemasonry, as we know it, does not begin until 1716. We know, indeed, that the Modern Fraternity was an outgrowth

of a previously existing organization, but is not the same thing. Nor was the transition from the old to the new the act of a moment. It was a development of many years duration.

Our Speculative Craft bears, organically, some resemblance to a parasite. It started inconspicuously enough, but in the course of centuries the parasite consumed the host. It is only because we know and have definite evidence to support this "parasitical" theory that we have any reason for going beyond 1716 in our search for origins. Certainly we can hardly hope to go beyond the Operative Society which was the host of the parasitic Speculative Fraternity.

Returning to the discussion of degrees - if we grant what has just been said, we must necessarily confine the discussion of t origin of degrees to the usages of the modern organization an its predecessor, until such time as the chain is carried farther into the past through the medium of historical research. All of this leads to one conclusion - if it cannot be shown historically that Freemasonry had a direct connection with such organizations as the Rosicrucians or the Kabbalists, we have no grounds for asserting that they were connected simply because we find the same symbols or philosophy in each. We must first prove the historical connection before the symbolic resemblance can be taken to indicate more than a borrowing of ideas - which is the simplest way of accounting for it.

Without vouching for the truth of any statements in Bro. Castells' work we submit the following as a sketch of his theory. The Royal Arch is the apex, the summit, the ne plus ultra of Masonry. It is the oldest part of the system, and therefore is original Masonry. The Craft degrees were invented for special purposes, and it was not until the Mason attained the Royal Arch that he became a Master. He cites the Order of Harodim and the Masters' Lodges as evidence. There his history ends and his speculation begins. A long discussion of the Kabbala and its Masonic import follows. It may be that if his first postulate is granted the rest follows logically; but to at least one reader the evidence is wholly unconvincing. It might carry more weight if the author had had the consideration for his readers to cite his authorities, and refrained from being quite so dogmatic. The following is an illustration:

Thomas Vaughan in his works declared himself to be a disciple of Agrippa, and he claimed that the traditions of the Kabbalah are sacred truth, giving us as a sample the Great Mystery of Jacob's Ladder, which we still find incorporated into Craft Masonry. He said: "Here we find the two extremes - Jacob is the one, at the foot of the Ladder, and God is the other, who stands above it. The rounds or steps in the Ladder signify the middle nature, by which Jacob is united to God." The Craft Mason of today endorses all this, and says that "rounds or staves" represent the Three Cardinal Virtues of Faith, Hope, and Charity, by which we also draw near to God.

In the first place, where in Thomas Vaughan's work is the above statement found? Next, when did Jacob's Ladder come into Masonry? So far as we can recall there is no authentic reference to the ladder as a Masonic symbol before the latter part of the eighteenth century. There is indeed the passage in the second of the famous Two Letters to a Friend, published in 1725, praising the Gormagon Society and depreciating Freemasonry in the guise of a candid friend:

Alarming Reports and Stories of raising the Devil, of Witches, Ladders, Halters, Drawn Swords and Dark Rooms, have spread Confusion and Terror.

And there is the well known coarse and obscene engraving of Hogarth's, The Mystery of Masonry Brought to Light by the Gormogons, which seems to be the graphic counterpart merely of the "Letter."

As a contribution to the real history of Masonic Ritual and the origin of degrees the work will be disappointing to students, and it is to be feared misleading to others. But it will scarcely be fair to leave it at that. It would appear to be in reality a continuation or sequel of the previous work, the Antiquity of the Royal Arch. Read from the point of view of a symbolical interpretation it has an interest that will make a strong appeal to a large number of Masons, especially those who are little interested in history but attach great importance to symbolism. And after all, without the symbolism the history would be of little moment.

M.T.

* * *

RECORDS OF THE LODGE ORIGINAL, No. 1. Vol. 1. Second Edition Revised. Edited by Bro. W. Harry Rylands. Privately printed. Cloth, table of contents, illustrated, index, 436 pages.

GREAT events in Masonic literature are altogether too rare owing largely to the difficulties of publication. Occasionally, however, something happens which is of more than usual importance. For many years prior to 1911, English Masonic students had been bewailing the fact that the records of Lodge Original No. 1 were almost inaccessible. The lodge itself seems to have realized that it would be of great assistance to those who were seeking to find the origins of things Masonic to have those records available. In the Transactions of Quatuor Coronati Lodge, the famous English Research body, prior to this date, one finds references here and there regretting that these records should be so closely kept. Suggestions for their publication were frequently made. In 1911 the first volume of these records was published. Bro. W. H. Rylands, the editor, did not tell us bow long they had been in preparation, neither did be mention whether Quatuor Coronati had been an influence in causing them to be brought to light. We are left in total oblivion as to how long this step had been contemplated by the Lodge of Antiquity. The characteristic caution of the English is sufficient to assure us that it was not decided on the spur of the moment. The painstaking care shown by the work itself attests the time spent by Bro. Rylands in its composition.

This first publication, however, was only a step in the right direction. For some reason the first edition of Volume I was limited to one hundred copies, none of which were for sale. A few volumes were presented to outstanding Masonic libraries, the remainder found homes in the private libraries of the members of the Lodge of Antiquity, which, since the Union, has been No. 2 on the Grand Lodge

rolls. Thus it happened that the records were made more accessible, but still their availability was restricted to a very few. The first volume brought the records up to the year 1779 and a part of the plan was to publish the remainder of the minutes in subsequent volumes. Bro. Rylands did not live to complete his self-imposed task. For fifteen years the matter stood as it was left by the Past Master of No. 2, who besides editing Volume I of the Records was Secretary of Quatuor Coronati Lodge and Editor of Ars Quatuor Coronatorum. During all of this time scholars bemoaned the scarcity of the first volume.

In 1926 under the able editorship of Captain C. W. Firebrace, Volume II made its appearance. This volume was reviewed in detail in the July number of THE BUILDER for 1927. Perhaps because of the urgent pleading of the world of Masonic Research, this volume was published in an edition of 300 copies. It was understood at the time of its publication that if the sale warranted, a sufficient number of Volume I would be reprinted to complete the sets. This explains the appearance of the second edition of the first volume.

The whole Masonic world owes the Lodge of Antiquity and its two able editors a debt of thanks. The now existent 300 sets of the Records of Lodge Original No. 1 will make it sufficiently accessible for Masonic students generally to consult the work. This is of the utmost importance since the Lodge of Antiquity has enjoyed an existence longer than that of any other lodge in England, and was one of the four that organized the first Grand Lodge.

To attempt anything like an adequate account of this important work is impossible at this time. The late Bro. Wonnacott reviewed it very exhaustively in Volume XXV of A.Q.C. As has been said, there are only 300 sets available. Probably most of these have already been subscribed for, so that those interested will have to act promptly if they hope to secure a copy. It is a work of pre-eminent value for the student, and enough copies should be secured for our Masonic libraries, at least, to make it as accessible in America as in England to those who require to consult it.

Some mention of the salient points in the history of the Lodge of Antiquity may be mentioned. This was the lodge with which Sir Christopher Wren was connected. It met at the Goose and Gridiron in St. Paul's Churchyard. In this tavern, be it remembered, was held the meeting on June 24, 1717, where the General Assembly and Annual Feast were revived. This, together with the additional fact that it was placed as No. 1 on the records, may point to its seniority among the London Lodges. It will be recalled that the first meeting which had to do with the reorganization of the Craft was held at the Apple Tree Tavern in 1716. There must have been some reason for the gathering on St. John's Day in the summer following being held at the Goose and Girdiron. Either it was traditional for the Annual Feasts to be held in the vicinity of the cathedral or it was done because this inn was the meeting place of London's oldest lodge.

Perhaps the most interesting part of the two volumes is the account of the quarrel between the Grand Lodge and the Lodge of Antiquity. For here, for the first time, the story of this break and how the Original No. 1 came to act as the Grand Lodge of all England South of the Trent has been fully told from the actual records. Just in the middle of this quarrel Volume I ends. Volume II takes up the thread and carries the history down to the present day.

There are some differences between the first and second editions of Volume 1. Since these should be a matter of record, it may be well to, quote Bro. Firebrace's Preface to Volume II where these changes are outlined:

Bro. Ryland's text has been left practically unaltered. The book has been divided into chapters, some printer's errors corrected, and a few slips of the Editor amended. Where, in the light of further knowledge, a larger correction or addition was required, footnotes refer the reader to the "Notes and Corrigenda to Vol. I," printed in Volume II, Appendix F.

In the first edition some of the earliest minutes were reproduced in facsimile, and reference is made to these in the Introduction. These were eighteen in number, and consisted of seven pages of notes and a list of members dated 1721 from the old

Book E, a page of the Minute Book dated 1736, and nine pages of signatures of members between 1737 and 1767. The extracts from Book E are all printed in the text, and facsimiles of the notes, purporting to be Minutes between 1721 and 1736, are of no value to establish an early date of entry, as it is admitted that they cannot have been written in Book E before the year 1768. The facsimile signatures are those of members who are quite unknown, and their names are found in the text and in the list of members printed in Vol. II, Appendix E. For these reasons and on account of the expense of reproduction, these plates have been omitted. For the same reason it has not been found possible to reproduce the colored prints of the Heading and Colophon of the "Antiquity" Roll of Old Charges. The other illustrations remain, but the Engraved Lodge Summons of 1760, the list of members of 1776, and the Lodge Certificate of 1788 (incorrectly described as the original one of 1777), are reduced in size. Two new plates are added, the actual Lodge Certificate of 1777, which is particularly interesting as being the one given to William Preston on Feb. 18, 1778. and the Lodge Summons attributed to the year 1769, to which reference is made in Vol. II, pp. 319-321. The original of both are in the Library of Grand Lodge, and I am indebted to the late Bro. Wonnacott, the librarian, for permission to reproduce them. Many of the corrections also, which are noted in Appendix F, and are now inserted in the text, are taken from his review of the first edition, printed in Trans. Quatuor Coronati Lodge, Vol. XXV, 1912, p. 165, et. seq.

To estimate the value of these two volumes to posterity would be difficult, and about all that can be said at this time is that the recent publication of the second edition of Volume I of the Records of Lodge Original No. 1 brings to a culmination one of the most important incidents in the history of Masonic Literature.

E.E.T.

* * *

BUILDERS OF MAN; The Doctrine and History of Masonry or The Romance of the Craft. By John George Gibson. Published by the Northumberland Press, England. Cloth, table of contents, 248 pages. Price, $1.85.

BY some oversight, the cause of which cannot now be ascertained, this work has never been reviewed in THE BUILDER, although it has been advertised on the cover at least twice. We know this, without an examination of the files, through Bro. Vibert who raised objection to an error in the title. It was the most recent of these occasions that led the present writer to read the book, which he had never done before. This led directly to the opinion that it would have been much better named without the sub-titles, neither of which are especially appropriate. It is not a history of Masonry in any strict sense of the word, nor yet is it "romance." However, this is perhaps a minor matter as no one will ever remember or speak of it except by the short title, The Builders of Man.

The Rev. Dr. Gibson was (for we understand he is no longer living) a clergyman of the Church of England. This church is known for its practical tolerance and comprehensiveness. It contains Catholics and Protestants, Modernists and Fundamentalists, Mystics and Formalists. Not entirely without internal friction it is true, but yet apparently without much danger of schism or measures of repression, and this in spite of recent happenings. This helps us in part to understand Dr. Gibson's position. One gathers from the pages of his book that he was eclectic in his opinions, choosing them here and there as they seemed to fit in with his vision of the truth. He was broad enough to see in all forms of religion, even the most primitive, a seeking after good, and some apprehension of the source of all good. In a sense he took upon himself the mantle of Dr. George Oliver; at least his vision of the essentials of Freemasonry seems much the same. Dr. Oliver interpreted the spiritual aspects of the Craft to his own generation in terms they could understand. Terms more alien to us almost than if he had lived a thousand years ago instead of in the last century. Dr. Gibson naturally uses a Ianguage more familiar to us. Perhaps it is the result of a natural bias, but it would seem almost that his ideas are on a higher spiritual level, and, will make a more permanent appeal.

The underlying idea of the book would seem to be that Freemasonry is a greater thing than its formal organization at any given time. Part II is entitled "History,"

Part I, being no more than a sort of introduction. The reader should be on his guard here. Dr. Gibson is not to be taken as an authority on Masonic History. He seems to have accepted much of the theories of such writers as the late Bros. Yarker and Churchward. Writers who, like himself, were more interested in the symbolism and allegorical value of their theories than their literal accuracy as a record of humdrum fact. But with this caution in mind no harm will be done.

Bro. Gibson holds that the living principle of modern Freemasonry has been that which has led man from primitive savagery to the highest state of civilization. All who have built in and for mankind, whether materially or morally, intellectually or spiritually, have been Masons - not in the narrow and formal sense, but in their hearts - and they have sought for the true word, even though the substitute we know was never whispered in their ears. This is a high and inspiring conception. The author is possibly inclined to think that this spirit always was embodied in some kind of organization, and also that there may have been some physical continuity of such organization as well, yet this is not forced upon the reader; while on the other side it is constantly insisted that it is spiritual continuity and not the material that really counts.

This makes the relationship of Masonry to religion a very important point, and many readers may find the author somewhat paradoxical. But that may be the only way to express a complex truth. One might say that as be sees it the essence of religion is one with that of Masonry. That Masonry is the practical aspect of belief touched by emotion, as religion has been defined. Paradox is hard to avoid in dealing with words of such general and hardly defined meanings. On the whole it is a pregnant and stimulating idea.

Bro. Gibson's style is worthy of his theme. It is easy and flowing at all times, and where occasion demands rises to the level of true poetry in prose form. For the Mason who is not satisfied with the essential, though elementary moralities of the ritual, there are few books that will be more helpful in setting him upon the way to higher illumination. Not a will o' wisp withdrawn in mist, but a light that will lead him to the service of his brother men and the ennoblement of his own character.

M.

* * *

INFORMATION FOR ROYAL ARCH MASONS AS TO MARK MASTER, MOST EXCELLENT MASTER AND ROYAL ARCH DEGREES. By Henry T. Smith, Grand Scribe E. Canada (Province of Ontario). Privately printed. Paper, 12 pages.

IN this little pamphlet Bro. Smith has put together some useful elementary information regarding the Chapter degrees that will answer many of the questions that will rise in the candidate's mind after he has passed through them. Indeed it might be very useful for preliminary information to the Master Mason who is contemplating presenting his application to the Chapter. Naturally it refers especially to the Canadian ritual, which in many respects is quite different from that used in the United States. There are several illustrations and diagrams which assist the reader in understanding the text; an especial one showing the arrangement of the furniture of a chapter, proper placing of the banners, the working tools and so on.

The author gives a brief sketch of the place of the Royal Arch in the Masonic system, in which he follows the older authorities, whose conclusions are not so well established as they once were considered to be. It is doubtless correct to say that "as late as 1758 the Moderns had no Royal Arch Degree." It would be equally correct to say that they had none as late as 1813, in the sense that the Senior Grand Lodge never recognized the Royal Arch. But this is not to be taken as meaning that some Modern Masons did not possess and work the Royal Arch, either in 1813, 1758 or earlier. The difference between Ancients and Moderns being that the degree or order was recognized officially as part of the Masonic system by the first and was officially ignored or repudiated by the second.

There is a limited sense, too, in which we may admit that the original ritual of the third degree contained the germ of the Royal Arch, in that, apparently, so far as we have any evidence, the lost word was at first said to have been found. Somewhat later, there seems to have been a modification of this. The word was not lost, but changed, and incidentally it was told what the original word was. This was obviously an unsatisfactory arrangement, both dramatically and symbolically; and naturally it was modified and improved by the addition of the new motif of the secret vault, which was worked out along two divergent lines in Britain and France. But the subject is still very obscure, and may always remain so.

Bro. Smith, too, seems to follow older sources in saying, by implication, that the rise of the Ancients is to be dated from 1738. Really it was twenty years later. However, it is perhaps hardly fair to criticize what is after all only an introduction. The only reason for doing so is that these erroneous ideas are very widely held, and are constantly being repeated, and it is only by as constantly taking them up that there is any hope of spreading knowledge of the actual facts so far as they are known. Outside of these few paragraphs on the first and second pages there is nothing to find fault with. The progression of the degrees is touched upon with brief indications of the lesson of each in the ordered system, culminating in the Royal Arch. The silver shekel, the Ark of the Covenant and the Banners of the Twelve Tribes are among the other topics dealt with.

M.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE ARK OF THE COVENANT

For the information of Bro. Briggs, and of all interested Masons, I deem it wise in addition to my communication last month, to give my authority for the suggestion in the May number of THE BUILDER that the bones of the Patriarch Joseph formed the contents of the Ark of the Covenant.

Professor Stanley A. Cook, one of the greatest of English Biblical scholars, author of The Religion of Ancient Palestine, Critical Notes on Old Testament History, The Laws of Moses and Hamurabi, etc., says:

"Whether the ark contained some symbol of Yahweh has been a subject of much discussion . . . As the palladium of the Joseph tribes it has even been suggested that the bones of Joseph were treasured in the ark."

I will take advantage of the opportunity also, to point out a typographical error which makes a difference of a century in the date of King Hezekiah. 801 B. C. should have been 701 B. C.

Burton E. Bennett, Washington.

* * *

MR. MARSHALL AND HIS CRITICS

In the review of Mr. Schroeder's recent book, Al Smith, the Pope and the President, in your July issue, it is stated that I "believe in the civic supremacy of the people." Whether this statement is correct depends on the meaning attached to the words "believe in." The civic primacy of the people is not properly the object of belief, being more of a fact than a theory or principle. It is possible that your reviewer has acquired the notion that I am a defender of unlimited State Sovereignty and a worshipper at the altar of "majorities." Late reviews in Roman Catholic Journals both here and abroad, of my recent book, The Roman Catholic Church in the Modern State, seek to give this impression and the Rev. Bertrand S. Conway, of the Paulist Fathers, in The Catholic World for June states that I am "a defender of the theory of unlimited State Sovereignty," according to Hegel and Austin, and that I "make State Sovereignty the final determinant of morals."

The fact is that I execrate the Hegelian State and the Austinian conception of State Sovereignty, and have very flatly so expressed myself in the book Father Conway attempts to review. It is wholly devoted to the maintenance of the moral supremacy of the individual conscience against the moral supremacy of the State as well as against the moral supremacy of the Pope as defined in the Vatican Conciliar decrees of 1870.

There seems to be a conviction in Roman Catholic thought that to escape the Hegelian State one must take refuge in a "Hegelian" Church, and that if one rejects the majority as the final determinant of morals he must accept Papal Supremacy and Infallibilty - as such determinant.

One may not "believe in" the "Civic Primacy of the People" and yet may utilize it in moral determination if it is the only alternative to Papal Supremacy de fide and jure divino.

To the latter a large part of the world interposes vigorous objection, and asserts its rights of self realization towards God. Such assertion does not mean the negation of a teaching and sacramental church but it does mean the negation of a juridical church claiming for its Supreme Pontiff, by the ordinance of Christ and superior to

all human consent and will, a Supremacy and Infallibility over the moral life of man.

Modern society must in the end agree with Burke that it cannot exist unless a controlling power upon will and appetite is placed somewhere. It is manifestly absurd and grossly oppressive (until "America is made Catholic") to claim that the controlling power should be placed outside the State in the Supreme Pontiff of a Church of which only a part of the civic community are members. The only alternative, unsatisfactory like all things hum - an though it may be, is to place it where the modern state places it - in the civic primacy of the people in which we all share, and balance it there with the moral supremacy de jure of the individual conscience - a conscience that is not mere choice or whim but the serious reaction of man to the divine impulse at the basis of human society. There is a universal church which offers no conflicting juridical order to that of the State - the formless church of Father Tyrrell's thought, which, as he said, underlies the hierarchical organization and in the life of which "God's spirit exercises a silent but sovereign criticism and his effectual judgment is made known not in the precise language of definition and decree but in the slow manifestation of practical results." In that Church there is a controlling power upon will and appetite. Of that Church all Christians will concede that the Roman Catholic Church is a part but they cannot concede that it is more than part, or that, with the State, it alone constitutes the two powers of papal theory and claim, or that all Christians are bound by their duty of hierarchical subordination and true obedience to submit to the Pope in matters which belong to faith and morals under the penalty of loss of salvation.

The civic community which recognizes the de jure moral supremacy of the free conscience is the antithesis of the Hegelian State and a book whose argument, however unconvincing, asserts the moral supremacy by divine right of the individual conscience against the moral supremacy of the State cannot justly be assailed as defending unlimited State Sovereignty merely because it protests against an unlimited Papal Sovereignty by Divine Right.

Charles C. Marshall, New York.

* * *

MASONIC SATANISM

I have been reading the June number of THE BUILDER and have noticed the item entitled "Masonic Satanism." I am not at all surprised at anything that appeared in the Revue Internationale des Societes Secretes, but it is interesting to learn that an American Roman Catholic should pay any attention to what it may have to say about Masonry.

I have at hand the copy of L'Acacia (June, 1927) from which it professes to quote. At page 534 is a paper by M. Charles Bernadin dealing with the history of a Masonic lodge at Metz in the period preceding the French Revolution. In this he points out the relatively large number of priests who were members or visitors of the lodge, indulging in some ironic raillery at the elasticity of their consciences in thus joining a forbidden society. He remarks that he has published elsewhere an account of a lodge at Angers of which, in 1883, "almost all the members were ecclesiastics." But nowhere in this paper does he suggest that any special search should be made for such cases. One might judge indeed that in his opinion they were so common that it would not be worth while. What he does advise, and is indeed the chief purpose of his paper, is that in every old lodge someone should be appointed to make an inventory of all the old documents in the archives, making copies of any that are unique or of special interest, and that duplicates of these lists and copies should be sent in to the Grand Orient for the purpose of making them available to students of Masonic history.

In a post scriptunt he adds the following, which is evidently the basis of the garbled account in the Revue Internationale des Societes Secretes:

Apropos of Freemason clergymen, I had a friend of childhood days who became a priest. After having lost sight of him for a long time I ran on to him again some

thirty years ago, more of a priest than ever, and still more than that, an authentic Freemason with a diploma. He said mass regularly, held missions, had mistresses, gave me consecrated hosts, and lunched with me on Good Friday. He was not a fool, quite the contrary. He died three years ago, to the last "Priest, Monk, Reverend Father Dom X -, resting in the peace of the Lord and fortified with the Sacraments of the Church," as it says in the obituary notice. Some time or other I will tell you all about this, for it is as interesting as the moving pictures.

Was his life vowed to God or to the Devil? Whom has he deceived? The church? That is quite certain. Us also? If so, why? It would be very interesting for us to investigate it further, were it only to prove yet once more that the heart of a priest is unfathomable.

The second sentence hardly bears out the supposition that he became a priest after he was a Mason, nor does the casual reference to the reception of consecrated hosts indicate any such fantastic mental aberration as is supposed by the journalistic hack in the Revue.

Louis Goaziou, Colorado.

* * *

FRENCH FREEMASONRY: A REPLY

I should like to make a few remarks concerning the letter signed by Albert Lantoine in the June number of THE BUILDER, under the heading "French Freemasonry."

The name "Albert Lantoine" is so well known, being that of the French historian, that it would be interesting to know whether the letter in question is supposed to come from "the" Albert Lantoine or not.

I happen to know that Lantoine's knowledge of English is extremely limited, and that it is impossible for him to have written such a letter in English, and it is extremely doubtful whether he could, as stated in the letter, have enjoyed reading the April number of THE BUILDER. (That of course is his loss!)

But whoever wrote the letter, there are certain parts of it which are very misleading, in connection with the Grande Loge Nationale. It must be remembered that the question of recognition is a very delicate one, and that every Grand Lodge has a special committee which deals very carefully with every demand for recognition, and I consider that Lantoine is insulting the intelligence of a number of very distinguished Grand Lodge officers, when he suggests that such Grand Lodges as England, Scotland, Ireland, Missouri, Western Australia, Canada, Massachusetts, New York, etc., have been taken in by the claims of the Grande Loge Nationale. Every Grand Lodge deals with claims for recognition in its own particular manner, and a casual letter in THE BUILDER, signed with a distinguished name, is not the right method to pursue to obtain such recognition. Indeed the only result of such a letter is to mislead a number of earnest students of Masonry.

But there is one point which does need attention, and that is the part played by Englishmen in the formation of the Grande Loge Nationale, in 1913. Now in 1913, what was the exact position? It was this: A number of Frenchmen had discovered that regular Freemasonry as they understood it was non-existent in France. A number of Englishmen also, found that regular Freemasonry as practiced by the Grand Lodge of England, was non-existent in this country. Those of you who realize how much you would miss your lodge if you lived in a town or country where regular Freemasonry did not exist, will readily understand how this small body of Frenchmen established cordial cooperation with the English Masons living in France. The result was that the Grande Loge Nationale was formed by the Lodges, Centre des Amis, No. 1; La Loge Anglaise, No. 2 (At Bordeaux); and almost immediately, by the St. George's Lodge, No. 3. This small Grand Lodge

immediately applied for recognition from the Grand Lodge of England, and obtained it. To suggest for a moment that the Grand Lodge of England formed our Grand Lodge as one of its branches is grotesque, and can only be accounted for by Lantoine's extremely limited knowledge of English.

Our little Grand Lodge has grown and is growing. At present we have:

17 Lodges working Emulation in English.

3 Lodges working Emulation in French.

1 Lodge working the Rite Ecossais Rectifie in French.

1 Study Lodge, where papers are read in English or French.

One other French Lodge is to be consecrated in October, and others are in the making.

We admit that the number of French Lodges is small. But remember that we are pioneers and must go slowly; and remember also that to the average Frenchman Freemasonry means a society which is political and anti-clerical. (The anti-clerical tone of Lantoine's letter is of course obvious.) We are out to spread regular Freemasonry in France, but I repeat that our chief difficulty is that Masonry as practiced by the Grand Orient and Grand Lodge of France has a very dubious reputation and we are extremely careful in our choice of French candidates. But the English in France are fully alive to their responsibilities and to their limitations. They have no wish to control the Grand Lodge at all, and they are quite content go to their own lodge and receive the moral refreshment such lodges offer. As an example of what the English are doing, let me quote one instance. Last week I was present at the installation meeting of the Lodge, Centre des Amis, No. 1. Three years ago among the eleven officers of the lodge there were two Frenchmen and nine Englishmen. At present there are ten Frenchmen and one Englishman (and he has lived on the continent for over twenty years). The Englishmen held office until

there were Frenchmen able to fill these offices, and when such Frenchmen were available, the Englishmen stood aside but continued to support the lodge as ordinary members, and this is the role of the Englishmen in our Grand Lodge, to stand aside when Frenchmen are available.

I have said already that this is not the time or the place to discuss our claims for recognition, and I am not authorized to do so. But I should like to state:

1. The Grande Loge Nationale insists on having the V. S. L. open at its meetings, and insists on the obligations being taken therein.

2. The Grande Loge Nationale forbids all discussion of a religious or political nature.

3. The Grand Lodge of France says that lodges may, if they wish, use the V. S. L., but it remains in close cooperation with the Grand Orient.

4. The Grand Orient forbids the use of the V. S. L. and of the words "G. A. of the Universe."

5. It is a well known fact among students of French Masonry that the Grand Orient (and therefore the Grand Lodge of France owing to their close association) meddle in political matters. Indeed most of the Grand Orient Masons I know try to justify this, and do not attempt to deny it.

Let me conclude by saying that the Englishmen who have been initiated out here are very proud of belonging to a French Grand Lodge. We claim to be doing something towards spreading those principles which (are maintained by most of

the Grand Lodges in the world, and we continue to make progress under the guidance of our distinguished and well beloved French Grand Master, Charles Barrois.

W. J. Coombes, France.

[We must apologize for having omitted to note, in publishing the letter referred to above, that it was a translation. Ed.]

* * *

THE OLDEST MASONIC BUILDING

In the July number of THE BUILDER, at page 206, 1 see that it is stated that the first building erected for Masonic purposes was that owned by the Richmond-Randolph Lodge and occupied continuously by the lodge since it was built in 1785. I would like to call your attention to the New Age for May of this year, in which is an article by Bro. S. M. Gary (page 301) on the Royal White Hart Lodge, No. 2, at Halifax, N. C. In this it is asserted that Benjamin Franklin built the first house for purely Masonic use in America. This was located on Chestnut Street, Philadelphia, between Seventh and Eighth Streets, and was put up a little prior to 1769. It was torn down in 1801. The second such building to be put up exclusively for Masonic purposes was that of the Royal White Hart Lodge at Halifax, N. C., as mentioned above, in 1769, as the old minutes show, and the building has been used continuously since, and is still in use by the lodge.

John S. Wood, North Carolina.

[We had seen the article in the New Age referred to by Bro. Wood, but the one published in THE BUILDER last month was prepared before the other had come to hand. As the matter now stands it would seem that the Royal White Hart Lodge has the better claim to the oldest temple continuously used, though we do not intend to assume the role of arbiter in such question. Bro. C. W. Cramer, in an interesting article in The Mountaineer Mason, Vol. I, Nos. 8-9, tentatively arrives at the same conclusion.]

The Builder Magazine

September 1928 - Volume XIV - Number 9

Napoleon the Mason and the Pope

By BRO ERNEST E. MURRAY, Montana

HISTORIES dealing with Napoleon and his biographers can generally be divided into two classes; on the one hand we have him represented as a military genius, regenerating France, a man of ambition, determination and strength, an example for all to follow in overcoming obstacles, and on the other we have him branded as the greatest adventurer the world has ever known, the scourge of Europe, the ruination of France.

The former accentuate and magnify his victories in war and minimize his blunders, playing up small incidents such as relieving a sentry, giving up his horse to a wounded officer, while the latter revile him for forsaking his armies in Egypt and Russia, his treatment of his wife Josephine, his every act attributed to unworthy motives, and so forth, and so forth, the one glorifying him and the other condemning him.

That he was a great general in an age when good generals were conspicuous by their absence must be granted, but Wellington was a greater general as he conquered all the French armies opposed to him and commanded by Napoleon's Marshals and finally the army under the direct command of Napoleon himself. Of the rest he was an ordinary man with man's shortcomings and weaknesses.

But there is one aspect, although continually referred to in all histories and by his biographers, which I think has not been sufficiently analyzed that of his Destiny. Napoleon continually harped upon his destiny, he is continually referred to as the "Man of Destiny."

Just what did he conceive to be his destiny? To conquer and dominate Europe? Undoubtedly but why? Why should he conceive it to be his destiny to do this? Let us consider certain facts.

To maintain that Napoleon was without religion is ridiculous; no man who believes that he is destined and used by the Supreme Being to take certain action can be without religion. He certainly was not orthodox, if there were any orthodoxy immediately following the French revolution. Dogma and ceremonial religion did not appeal to him, but he recognized that these were necessary for certain minds. One of the complaints made against him by critics is that in Egypt he posed as a Mahommedan. What is there irreligious about that? The formulae of the Mahommedans is "God is God and Mahommed is His prophet." They recognize Moses and Jesus as His prophets, too, and venerate them. Can any Christian deny that God is God?

As soon as he was elected First Consul he realized that to ensure peace of mind to the masses and to stabilize the state a concrete religion was necessary for them, and to that end he concluded a concordat with the Papacy. The terms of this concordat were unique; there never had been one like it and none since.

At the revolution the lands and other property of the Roman Church had been confiscated. The people were as incensed against the Church as much as they were against the nobles. The terms of the concordat were, inter alia:

It established the Roman Church but only as subordinate to the State.

The bishops and archbishops were to be appointed or reappointed by the First Consul.

The sequestered estates were not to he restored to the Church.

When it is considered that the Roman Church at this time had a strangle hold on most of the states of Europe these conditions are the more remarkable. Spain, Italy, Austria and most of the states of Germany formed part of the Holy Roman Empire, their rulers recognizing the Pope as the Supreme Pontiff and Temporal Ruler.

Napoleon was a Freemason; that he was a "Blue" Mason we are sure; very possibly he had taken some of the "Scots" degrees and others that abounded on the continent, wherein liberty of thought, conscience and action were inculcated. The American Colonies had rebelled and formed themselves into a Republic where the State was supreme over all other associations of men. To preach liberty of thought to the French at such a time would very probably have caused thousands to become atheists. As a wise administrator he was awake to the uses of a concrete religion as a preservative of order and so made this concordat with the Church of Rome as a measure of expediency, but he took the precaution to demand that he nominate bishops and archbishops no foreign priesthood for France. It realized a false hope in the Church of Rome as we shall see.

As a good Mason he desired education for the people, and proceeded to see that they had it. In the concordat he agreed to let the Church have elementary schools. If the local authorities cared to submit to this or have schools of their own he did not object. But he at once proceeded to establish State controlled secondary or higher grade schools. He established technical schools and in 1806 the educational edifice was crowned by the seventeen academies of the University of France.

Having established religion in France as a necessary prerequisite for becoming a great nation, what was his attitude to the Church of Rome? He found cause of quarrel with the Italian States, marched an army there, took possession of the Papal States and forced the Pope to sign a treaty very much contrary to the Pope's liking.

Note his action at his coronation. He forced the Pope to attend the ceremony and all went well so long as the religious ceremonies continued. When the Pope proceeded to place the crown on his head, Napoleon bruskly seized the crown from the Pope's hands and crowned himself. Many histories comment on this act and refer to it as his bad manners, impulsive effrontery, and so forth. But was it not a deliberate act to demonstrate to "His Holiness" that the crown of France was no longer in the giving of the Church of Rome ? Was not the Pope deliberately brought there for that purpose to make no mistake about the lesson that the State was superior to the Church?

Later when his son was born he compelled the Church to again officiate at his baptism in state, and immediately proclaimed him King of Rome. As a church he recognized the Pope as priest only; by every act he proclaimed that he possessed no temporal power. At one time he had the Pope prisoner in France.

Spain, Austria and the states of Germany who acknowledged the Pope as the supreme earthly as well as spiritual ruler were invaded and conquered and members of his family and his Marshalls, owing their appointment to him, were placed upon the thrones of those countries.

When he placed his brother Louis on the throne of the Netherlands, the country which had been the worst victims of the Roman Church in the preceding century, he instructed him to be the patron of the Masons.

When in 1806 Francis II of Austria regained the throne of that country he dropped the "Holy Roman" title and called himself Emperor of Austria. The Holy Roman Empire had ceased to exist. Had not Napoleon fulfilled his destiny to destroy the power of Rome? What would have been the history of Europe had there been no Napoleon?

Having fulfilled his destiny his "star" began to wane first the debacle of Russia his army driven out of Spain by the British the banishment to Elba the 100 days of temporary triumph to be followed by the final and complete disaster of Waterloo.

At the time of his election as First Consul the Church of Rome dominated Europe. Who was to dominate the Pope or the people represented by their kings or presidents? Did not Napoleon believe that he was destined to be the means to destroy the Papal domination ? It would appear so.

But the Papal domination was not utterly destroyed, it was but subjected. The Papacy has obtained control of other nations, notably in Mexico and South America. Again they have been subjected but not utterly destroyed.

With all his many faults Napoleon was a pretty good Mason. He had courage which many of us lack.

----o----

A Masonic "Who's Who"

FOR the first time in the history of its fourteen years of existence, the National Masonic Research Society is launching a campaign to build up an adequate membership among the Freemasons of America.

The growth of the Society has been steady, but rather slow during these years. Its work has increased faster than its numbers and because of that fact expenditures have exceeded income. As the Society is not, and has never been subsidized by any Grand Lodge or other Masonic body in the past, and as its revenue must come

entirely from membership fees, the obvious way in which the increasing expense has to be met by building up a larger membership.

Happily this effort can be combined with another plan of the National Masonic Research Society for the Duplication of a book which has long been needed by the Craft. There has never been any kind of a national register, record, directory or reference work which gave information about the brethren throughout the whole country who are active and interested workers, or who have achieved prominence in their states or in national life. That a volume of this character will be of great value is certain. So the Research Society has determined to publish it and make of it an agency, or avenue through which a greatly increased membership, with the resulting increase in financial support, may be obtained.

It is planned to make this reference work a Biographical Directory of the Membership of the National Masonic Research Society and to publish it under the title of "Masonic Who's Who in the United States and Canada."

The preface of the prospectus of "Who's Who" carries the following statement of the Society's plans and purposes in the publication of this volume:

PREFACE

In publishing this work the National Masonic Research Society follows a precedent established in England, where a similar volume recently published under the title "The Masonic Who's Who," contains Masonic and general biographical details of prominent Freemasons owing allegiance to or in communion with, the United Grand Lodge of England.

The history of America is written in the biographies of the men who, having lived as Masons, have made the Fraternity the greatest potential power for good in our country today. Freemasons founded the United States of America; Freemasons have guided its destinies to its development into the greatest world-power of the ages. The generations, which have passed from the stage, building wisely and well, have left a sacred trust which the Freemasons of today must safeguard and transmit to those who will follow.

Some two hundred years ago the first Masonic lodges were formed in America. The exact date of the first is a matter of controversy, a question into which we have no intention of entering. Benjamin Franklin was made a Mason early in 1731. It is practically certain that the lodge in which he was initiated was self-constituted and had been in existence for some time. It is as probable, too, that similar lodges were working elsewhere. The year 1730 may therefore be taken as a proximate date for the emergence of Freemasonry in America into the light of definite history, as 1717 is taken as the beginning of Masonry as now organized in England.

The Bi-centenary of the latter event fell during the dark years of the World War, and but little notice could be taken of it. Some commemoration should be made by American Masons of their own two hundredth anniversary, and for this purpose a compromise date must be agreed upon. It would seem that the year 1930 might, as above suggested, be accepted for this for a number of reasons besides the considerations already mentioned, and the National Masonic Research Society has decided to contribute its part to its observance in a way for which it is peculiarly qualified, by publishing a National, or rather International, Biographical Roster of living Masons who have rendered outstanding service to the Fraternity, or who have other claims to distinction through their achievements in public service, science, literature, art or the various professions.

There are three and a half million Freemasons in the United States and Canada, and the records of the lodges contain the names of men known to the public at large in every occupation and walk in life; names, which, like that of Abou Ben Adhem, are found "leading all the rest" in every phase of the multifarious activities of our complex civilization.

Yet to a very great extent these men remain strangers even to each other's names, for those brethren who become nationally known as leaders and rulers of the Craft are after all but a small fraction of the number who have achieved distinction in their own life work. To meet this situation, at least in part, the National Masonic Research Society is publishing, for the first time in America, this Biographical Directory of Freemasons of the United States and Canada, to be a medium through which the brethren of the North, South, East and West may become more fully acquainted with the personalities and activities of men hitherto scarcely known to them, although bound to them by the Mystic Tie.

In such a work the exigencies of time and space, not to mention cost, make it necessary to limit the names included to a very small percentage of the total number of Masons, and this necessity for selection creates a very serious problem at the outset. He would be a bold man who would undertake the task by himself, and even a board of editors, no matter how able, would find it a task full of difficulties. Fortunately there is already in existence a list of Masons which actually contains a very large proportion of those who by their qualifications and work are worthy of a place in a Masonic Who's Who, and that list is the membership roll of the National Masonic Research Society. It will doubtless come as a matter of surprise to very many of the members themselves to find how representative of the really prominent Masons of the Continent this roster is, as well as inclusive of those whose work and service to the Fraternity deserves to be recorded in permanent form but who in very many cases are scarcely known outside the limited circle of their own lodges.

It is for such reasons that we have decided to limit this first effort to our own members exclusively. Doubtless there are many other Masons who have valid claims for inclusion in such a work, the omission of whom will make it to that extent incomplete. This is greatly to be regretted, but the limitations that the necessities of the case have compelled us to set will make it quite clear why such omissions have come about. With the experience gained in the preparation of the first edition we hope that later on it may be possible to make it more nearly and fully inclusive.

A book of biographies becomes increasingly valuable with the passing of the years. To have been included in the first Masonic Who's Who in America will be a real and coveted distinction. It is one which those included will have deservedly won for themselves whether by actual research or educational work, or in giving definite and practical assistance to make it possible for the Society to function and pursue the objects for which it was founded.

As membership in the Society is open to any regular Master Mason without restriction as to citizenship or nationality, it has upon its roll a small but very select and important group of Masons in other countries. It would be invidious to omit them for the sake of strict conformity to the title of the volume. Their inclusion will help demonstrate the ideal of Universality which to the Fraternity has been a guiding beacon, and it will be the means of introducing to American Masons the names of active workers in the Craft in other parts of the world.

The following Table of Contents has been tentatively adopted. It is given here to indicate the scope of the projected work.

TABLE OF CONTENTS

Preface Abbreviations Brief History of Freemasonry The Blue, or Master Masons' Lodge and Grand Lodge The York Rite The Scottish Rite The Red Cross of Constantine The Royal Order of Scotland Freemasonry Throughout the World Auxiliary Organizations Masonic Statistics Masonic Press Biographical Membership Roster of the National Masonic Research Society (With Portraits of Foundation-Members and Fellows)

Geographical Index (Biographies by State and Post Office Address)

Necrology. In Memoriam

(Brethren Who Have Recently Passed to the Grand Lodge Above)

Educational Announcements. (Schools and Colleges)

Business Announcements

When the National Masonic Research Society was organized and chartered, provision was made for different classifications of membership as is usual in all such organizations. Up to the present time, with a few exceptions there are no members other than those who subscribe three dollars annually and receive THE BUILDER every month. It is now proposed to enroll more of this class of members and in addition members of other classifications so that a larger measure of financial support may be secured. The following statement gives the classifications, conditions and privileges of membership.

The membership of the N.M.R.S. is composed of Freemasons who are students of the history and teachings of the Craft, of those who seek to apply the principles of Freemasonry to modern life in the belief that Applied Freemasonry will solve most of the problems of today, of those who have rendered outstanding service to the Fraternity and of others who, having achieved success and distinction in their respective vocations, have given their support to the N.M.R.S. to enable it to carry out the purposes for which it was formed. Following is the classification of the membership with their privileges and fees:

Members: The membership fee is Five Dollars for two years, or Seven Dollars for three years. Members receive THE BUILDER (the Society's official journal) for the period of their membership. The name and address only of the members will be

listed in the N.M.R.S. Biographical Directory, or "Masonic Who's Who." Present members of the N.M.R.S. may assure such listing by payment of membership dues for one or two years from date of expiration of present membership.

Sustaining Members: The membership fee for Sustaining Members is Ten Dollars for one year, or Fifteen Dollars for three years. Sustaining members receive THE BUILDER for the period of their membership and in addition will receive a copy of the N.M.R.S. Biographical Directory or "Masonic Who's Who" including a brief biographical mention of the member printed herein.

Contributing Members: The membership fee for Contributing Members is Twenty-five Dollars for period of three years during which time the Contribing Member will receive THE BUILDER and in addition a copy of the N.M.R.S. Biographical Directory "Masonic Who's Who" including a complete biographical sketch of the member printed therein.

Life Members: The Life Membership fee is One Hundred Dollars and Life Members will receive THE BUILDER for life and a copy of the N.M.R.S. Biographical Directory or "Masonic Who's Who," including a complete biographical history of the Life Member.

N.M.R.S. Foundation: Freemasons contributing any larger amount to further the work and purposes of the N.M.R.S., and to assist in establishing the N.M.R.S. as a Masonic Research Foundation, similar in character and scope to other scientific and education foundations, will be enrolled as Foundation-Membership of the N.M.R.S. with all the privileges of Life Membership and with additional privileges which will be explained by letter to interested inquirers.

Fellows of the Society: Freemasons who have rendered outstanding service to the Craft, and who are nominated by interested brethren, may receive election as Fellows of the N.M.R.S. which honor carries with all of the privileges of Life and

Foundation Memberships. Space limitations for biographies will not rigidly adhered to in the cases of brethren who he rendered service to the Craft, our country and humanity.

It may, perhaps, be timely to remind our membership of the reasons for our existence and for that p pose a restatement of the Society's objects as recited the Charter is published in this connection:

The Grand Lodge of Iowa authorized the format and incorporation of the N.M.R.S. in 1914 for the following purposes:

The collection and preservation of all materials value in Masonic study.

The stimulation and guidance of Masonic intercourse, among Masons of diverse interests.

Promotion and supervision of Masonic meetings specific study and discussion.

The collection and circulation of data bearing upon various specific Masonic activities.

The foundation and management of funds for l financial aid of Masonic students.

To produce and publish courses of Masonic study.

The publication of books and pamphlets upon Masonic subjects.

To publish a magazine devoted to the study and interpretation of the history, philosophy and purposes the various Rites, Orders and Degrees of Freemasonry.

The Society is best known for the publication of THE BUILDER, a monthly magazine which is unique and peculiar in that it is probably the only publication in the world devoted to the study of Masonic history and teachings, with the very practical idea of applying the lessons so learned to present day problems. This is but one phase of the Society's work for it is also a clearing house for Freemasons throughout the whole world who seek information about any Masonic subject or phase of Masonic history or activity. In addition the Society is encouraging and directing the organization and operation of Masonic Study Clubs in many states.

The invitation is extended to all active and interested Freemasons and to those whoa re prominent in their respective vocations and in their various communities to join the National Masonic Research Society. With a membership of this high character the Society will be enabled to render a still greater service to the Craft and the Society's Biographical Directory will thus become THE "Who's Who' of the Masonic Fraternity, and a reference work that is greatly needed.

----o----

Governor De Witt Clinton

By Bro. BURTON E. BENNETT, Washington

DE WITT CLINTON was born in Orange County, New York, on March 2, 1769. His grandfather was born in Longford County, Ireland, in 1690, and came to America in 1729. The family came, originally, from England. Clinton's father was a brigadier general in the Revolutionary War, as was also his uncle, General George Clinton. His uncle was eighteen times Governor of New York state. His family were Democrats and followers of Thomas Jefferson.

De Witt Clinton was graduated from Columbia College, New York City, with the class of 1786. This great institution of learning has kept pace with the growth of the republic and is now, probably, the greatest school of learning in the world. At the age of 29 years he was elected a member of the New York Assembly and started on a career of public service that has few parallels in American history. For thirty years he was the great northern Democratic leader. In 1812 he came near wresting the party leadership from the South when, for the Presidency, he received 89 electoral votes to 128 for Madison.

Clinton was a member of the New York State Senate from 1798 to 1802, when he was elected a senator of the United States. He resigned from the United States Senate, however, to become mayor of the city of New York, which office he held from 1803 to 1807, 1808 to 1810 and from 1811 to 1815. He was also at the same time state senator, 1806 to 1811, and lieutenant-governor, 1811 to 1813. In the early days of the republic to be governor of a state, or even mayor of a great city like New York, was considered a greater honor than to be a senator of the United States.

Like Governor Samuel J. Tilden and President Grover Cleveland, De Witt Clinton was opposed to Tammany Hall. But he was too powerful a person, too great a personality to be held down by it. He is the greatest statesman that New York state produced during the first half of the 19th century, and perhaps the greatest she has ever produced. Certainly he is only rivalled by Tilden and Roosevelt, and in this estimate Horatio Seymour and Grover Cleveland and Governor Smith are not forgotten.

In 1817 Clinton was elected governor of New York and reelected in 1820, serving two terms. A man of phenomenal political judgment, he refused to run for a third time as he felt that Tammany would beat him. Tammany at this time was led by Martin Van Buren, a man of great political sagacity. Afterwards he became a protege of President Andrew Jackson and through his influence President of the United States. When Tammany came into power Van Buren could not keep his "braves" in check. Clinton, in 1824, was removed as canal commissioner. He was the father of this great waterway. The people of the state stood aghast and determined to save Clinton from the clutches of the tiger. That same fall he was again reselected governor by an overwhelming majority. He died in 1828 while still governor.

It is said that the so-called "spoils system" can be traced back to Clinton. But this is not true, as he was not in favor of replacing worthy officials with his own henchmen. Conditions were different than now. When he came into power in New York state all offices were filled by Federalists and it was necessary, in order to carry out his policies, to replace those with real authority by men whose views of government coincided with his own. The "spoils system" really dates from Andrew Jackson's time. But even this was no "spoils system" at all, compared with subsequent development, and especially with what we have today.

In order to recognize the true greatness of this man the legislative measures that he sponsored must be examined. To recount them all would require too much space in a short article like this. That he visioned the future and endeavored to prepare the rising generation for the duties of citizenship is shown by his work in behalf of the New York public school system; that he placed human rights above property rights is shown by his work in repealing the laws of imprisonment for debt, and that he possessed a spark of the divine is shown by the efforts he put forth in the abolishment of human slavery in the state of New York.

De Witt Clinton was a far seeing man. He had visions equal to any of the prophets of old. He was a statesman in the truest sense of the word. Human history shows but few such examples. In addition to what we have heretofore shown his work in building the Erie Canal shows this most clearly. He worked unceasingly on the canal for more than fifteen years. As early as 1810 he secured the appointment of a

commission to report to the legislature the best course for a canal from Lake Erie to the Hudson River. After many trials he had the great honor, as governor in 1825, on the completion of the canal, to preside at its dedication. New York City thus became the outlet for all of the great Northwest. The mighty growth of New York City, and of the Empire State, can be dated from this time. Not only numerous villages sprang up along the line of the canal but great cities like Utica, Syracuse, Rochester and Buffalo. The canal not only furnished an outlet for the wheat and other products of New York state, but for the whole Northwest. It gave impetus to the growth of cities on Lake Erie, Lake Michigan and Lake Superior and to the building up of their vast tributary territory. Mighty Chicago arose and imperial New York became the greatest city of the New World, the greatest city in the whole world, and is now the greatest one that time has ever known.

The natural outlets of the Northwest are through the St. Lawrence River by way of the Great Lakes and through the Gulf of Mexico by way of the Mississippi River. The natural outlet of Western New York is through Lake Ontario by way of the Genesee and Oswego Rivers, and of Northern New York through the St. Lawrence River and Lake Champlain by way of streams flowing into them, and of New Jersey, Pennsylvania and Eastern Ohio through Delaware and Chesapeake Bays by way of their streams. No man can even dream of the mighty traffic from this great empire centering in New York City were it not for the Erie Canal. Whether, but for the canal, the metropolis of the Western World would have been on the St. Lawrence or on the Delaware or Chesapeake Bays, or at the mouth of the Mississippi River, can only be surmised. But we can conjecture, judging from Chicago, that it would have been on one of the Great Lakes.

Nearly one-sixth of the population of the United States is in the Empire State and one-third of its wealth is centered in its great city. Where is the man that can point to a more constructive statesman or to a prophet with truer vision or to a finite being that possessed more of the infinite than did DeWitt Clinton?

De Witt Clinton joined the Masonic Fraternity in 1793. The Grand Lodge of New York was established only six years before, 1787. Then it was composed of thirteen lodges, six "Ancient," six "Modern" and one of undetermined origin. All early New York Masonry went back to the regular Grand Lodge of England. It was

not till 1776 that the Schismatic Grand Lodge gained a foothold in New York. It came with the British army. Gradually the "Ancient" lodges disappeared from the roll, the last one going in 1827. New York Masons, therefore, are, for all practicable purposes, pure Free and Accepted Masons. They can trace their ancestry back to the first regular Grand Lodge of England and through it to the mixed operative and speculative lodges that went before, and through them to the old operative Masons, and through them to the Ancient Guilds. Clinton joined the Masons in 1793 and the next year was made Master of his lodge. In 1806 he was selected Grand Master of the Grand Lodge of New York. Governor Clinton was a member of the Chapter, Commandery and Consistory. He was a 33rd Degree Mason of the Scottish Rite. He was a leader in both Rites and gave the same force and energy to both that he gave to civic affairs. In 1816 he was elected General Grand High Priest of the General Grand Chapter of the United States. The Sovereign Grand Consistory sitting in New York, in 1814, instituted the Grand Encampment of Knights Templar and appendant orders for the state of New York. Governor Clinton was elected its first Grand Master and was reselected annually thereafter till his death on Feb. 20, 1828. On June 20 and 21, 1816, a convention was held in Masons' Hall, New York City, and the General Grand Encampment of the United States of America formed. Delegates from eight Councils and Encampments were present, to-wit: Boston Encampment, Boston; St. Paul's Encampment, Newburyport; Washington Encampment, Newport; Darius Council, Portland; Ancient Encampment, New York; Temple Encampment, Albany, and Montgomery Encampment, Stillwater. Governor Clinton was elected General Grand Master. The other officers were Thomas Smith Webb, D.D.G.M.; Henry Fowle, G.G.G.; Ezra Ames, G.G.C.G.; Rev. Paul Dean, G.G.P.; Martin Hoffman, G.G.S.W.; John Carlyle, G.G.J.W.; Peter Grinnell, G.G.T.; John J. Loring, G.G.R.; Thomas Lownds, G.G.W.; John Snow, G.G.S.B., and Jonathan Schiefferlin, G.G.S.B. Governor Clinton was reselected General Grand Master in 1819 and in 1826 and served as such till his death. In 1823 he was elected Sovereign Grand Commander of the Supreme Council for the United States of America, its territories and dependencies, which office he also held until his death. This occurred in March, 1828, five years later.

The last two years of his life saw the beginning of, the Anti-Masonic movement which swept so many lodges out of existence and caused thousands of Masons to forsake the Craft. Governor Clinton made a public effort to stem the tide at its beginning, by offering a reward of one thousand dollars, either for the production

of William Morgan, or for information that would lead to discovering his whereabouts.

"Careless of personal wealth," as Bro. McClenachan says, "he left little fortune but his fame." And Andrew Jackson said that in his death "New York had lost one of her most useful sons and the nation one of its brightest ornaments."

----o----

Relief Corps of the Order of St. John

IN THE BUILDER for June in the announcement of the plans of the Order of the Hospital of St. John of Jerusalem, the following general statement was made concerning the first aid work, relief in calamities and in time of war:

First Aid:

The instruction of persons in rendering "First Aid" in case of accident or sudden illness and in transport of the sick or injured, and the promotion of popular instruction in methods of caring for sick and injured in peace and war.

War Work and Calamity Relief:

To furnish aid to the sick and wounded in war or during any calamity, and the promotion of such permanent organization for this purpose as may be at once available in time of war or in the event of any calamity.

The Organization of Ambulance Corps and Nursing Corps:

The manufacture and distribution, by sale or presentation, of ambulance material, and the formation of ambulance depots in or near the centers of industry and traffic.

Recognition of Service and Bravery:

The award of Medals or Badges and Certificates of Honor for Humanitarian Service and for saving human life at imminent personal risk.

It should be clear to all that this form of service will not be in competition with any other existing organizations, nor with the work of physicians and surgeons, but that it will be in cooperation with all other institutions and agencies dedicated to such service.

The general purposes of the Relief Corps will be to enlist and train layworkers through the medium of first aid classes, to aid and assist physicians and nurses, in time of disaster. Also to organize layworkers, nurses and physicians into disciplined units which can offer and render service to the civil and military authorities at such times and to maintain a volunteer organization that will always be available, on call, for any emergency at home or within reasonable distance of its headquarters.

That there is much needless suffering, and sometimes deaths, due to the mishandling of injured persons in accidents and calamities by unskilled, though willing people is without question.

In discussing the need for first aid instruction of the public the following statement is made in a publication of the English Order of St. John, whose St. John's Ambulance Association has rendered great service to the nation, prior to and during the war and at the present time. The work of this Association will be reviewed at a latter date.

"By rough handling, or even the mere want of the slightest knowledge of how to support an injured limb, a simple fracture has been made compound, or even complicated. The method of arresting bleeding from an artery is quite easy, yet thousands of lives have been lost, the very life blood ebbing away in the presence of sorrowing spectators perfectly helpless because none of them had been taught one of the first rudiments of instruction of an ambulance pupilthe application of an improvised tourniquet. For example, a dockyard laborer had one of his legs almost torn off by a hawser, and although he was at once taken to the hospital fatal results ensued, owing to his companions having fastened splints around the leg instead of improvising a tourniquet. Again, how frequent is the loss of life by drowning, yet how few persons, comparatively, understand the way to treat properly the apparently drowned."

United States government statistics, published in official bulletins and in the daily press, show an appalling loss of life every year from accidents on railways, on the highways, and city streets, in industries and the mines. The loss of lives due to drownings is likewise very high. Doubtless many of the injured, and apparently drowned, might have been saved, if adequate first aid and the appliances necessary, in some cases, were immediately available. Because of the ignorance of the bystanders in even the simplest of first aid measures, many valuable lives have been lost.

Many railroads, factories and mines have first aid crews, enlisted from among their own workers, but the number of those who have been trained for such work in this country is all to few, as is evidenced by the high death rate from accidents and calamities. The need for general instruction of the public and of special training of groups of lay men and women, in all of the large centers of population and the

smaller cities is obvious. It is a peculiar fact that America has been training its boys and girls, through the Boy Scout movement and similar work among girls, to render first aid, and has neglected to give such instruction to the adult population. Why should such heavy responsibility be placed upon the children and why should our men and women refuse to assume the burden?

The Order of the Hospital of St. John, "a fraternal organization with a social welfare purpose" will endeavor to meet this need with the expectation that, as it grows and becomes active in hundreds of the cities and towns of America, an army of volunteer workers will come into being, trained to give unselfish service in every calamity, large or small, that may befall any individuals, or community, anywhere.

It is expected that this work will have a strong appeal to the thousands of men who served in the World War, and that many of them who had experience in the hospital and medical corps, will enlist for service in St. John. They will furnish the leadership for local relief corps wherever established and will take the initiative in the organization of the work in many places.

The work of establishing a general medical and surgical hospital in any city through a Priory of the Order of St. John will take time and patience but the organization for calamity relief may be started at once in any city or town. First, a priory of the Order must be established by those interested. As stated in THE BUILDER for June, Priories will be chartered in cities or towns where it is planned, in time, to establish a Priory Hospital, and such cities and towns, with their surrounding "trade territory" must have sufficient population to support a hospital when established. The Priory, when organized and established, may proceed at once to form a Relief Corps, which will be a part of the Priory's work and under its general direction. The Relief Corps may work in connection with any existing hospital, by agreement, until the Order's Hospital may be established by the Priory.

A Corps Captain is the first officer to be selected. A former officer of the American Expeditionary Forces, or of the National Army is the logical man for the place, if he can be secured. He should be allowed to select his lieutenants, and other officers to be assured of having a harmonious working group.

A group of physicians must be enlisted. Their first duties will be to prepare a series of lectures on first aid and relief work for the instruction of the lay members of the Corps. The responsibility of training the men and women members of the organization for efficient service rests upon them and they will measure up to it.

Some of the physicians and surgeons can serve as instructors and others as field workers when the call for duty comes, but an adequate number should be enlisted to assure a sufficient number for service with the Corps in the field. All physicians should be given the rank of Captain, but will be subject to the orders of the Corps Captain.

A large number of nurses should also be enlisted, both graduates and undergraduates. They will assist in the class work as well as in the field. Graduate nurses will have the rank of sergeants and undergraduates the rank of corporals.

Next will come the enlistment of layworkers, both men and women. A Relief Corps when fully recruited, will consist of one hundred and eight men and women, as officers and privates, the same as a company in the army. The Corps will be divided into six squads of sixteen men and women each and every squad will be specially trained for certain duty, along the following lines:

Squad No. One Ambulance Duty. Obtaining and driving ambulances to the nearest hospital, or to the extemporized hospital, or to a train which will take them to the nearest large city for hospital care.

Squad No. Two Transport of injured. Obtaining the train accommodations for injured and escorting them to the nearest city for hospital care.

Squad No. Three Intelligence duty. To be composed of men and women. Listing all wounded and injured and dead. Notifying relatives. Obtaining hospital accommodations, or extemporizing same.

Squad No. Four Nursing squadron. To be composed of nurses only, who will aid Squads Nos. One, Two and Three, as needed.

Squad No. Five Commissary. To be composed of women, who will provide coffee and food for injured and for workers.

Squad No. Six Orderlies. To be composed of men and women, who will do messenger duty for officers, doctors and nurses, as needed.

While the total enlisted strength of the Corps will be 108, this will not include the physicians. It will also be wise to enlist a number of alternates to take the places of men and women who may not be able to go when called upon. On the other hand a Corps can be organized at half strength if need be, and render good service.

The period of training will be fixed by the Medical Staff which will issue certificates of proficiency, to be countersigned by the officers of the Priory, to those who complete the course of study and stand examination. In time the Order of St. John, through its Relief Division, will prepare a complete course of instruction, with all necessary printed forms, to assist in the work of organization and training. Those who assist in the formative period of this work will be called upon to aid in preparing the course of study which will be adopted later for general use.

Other details of the work will be developed and worked out by those who are first in the field in the organization of this service for the suffering. No one man, or group of men, is competent to prepare a complete plan of action at this time. The advice and assistance of those who learn by actual experience will be invaluable in the formulation of the rules and regulations which will later be adopted for the carrying on of this work. When the time comes to do this "book" work, the assistance of the United States Army, the American Red Cross and similar organizations will be sought.

Certain regalia and uniform houses have been asked to submit sketches and designs for uniforms for both men and women workers and an attractive and inexpensive uniform will be adopted. Many other fraternal organizations have their "uniform ranks" which are principally for show purposes, but the Relief Corps of the Order of the Hospital of St. John will be a uniformed body for practical service to humanity. In time its uniform will have an honored place in every parade in every city.

Brethren and sisters who are interested are invited to open correspondence with the Grand Commandery of the Order, Advertisers Building in St. Louis, if they wish to initiate the movement to form a Relief Corps in their home city.

----o----

THE BUILDER September, 1928

American Army Lodges in the World War

By BRO. CHARLES F. IRWIN, Associate Editor

THERE is always a profound sense of satisfaction when a Mason is privileged to discover and secure the facts concerning a Masonic enterprise of unusual merit and thus preserve the same to future generations of the Craft. The following story pieced together from records and communications from a group of former members and leaders of the Army Lodge A is one of these circumstances.

Quite a number of Military or Field Lodges came into existence during the World War, and we are striving to secure records of the same, and intend to present them in THE BUILDER from time to time. By this means it is hoped to make generally accessible information concerning Masonic activities in war time that comparatively few brethren know anything about, as well as insuring that it will not be forgotten in time to come.

One of the most interesting accounts of our American Field Lodges during the World War is afforded us through the courtesy of M. W. Bro. Claude L. Pridgen, P. G. M. of North Carolina. Dr. Pridgen has passed through all the offices within the range of the Grand Lodge of North Carolina and has always been a keen student of Masonry.

A number of years ago I came upon the evidences of the Military Lodge over which he presided and opened up a correspondence with him. He most kindly turned his attention from his medical practice to dig up the records of the Field Lodge with the results as hereafter shown.

The record includes the petition for a dispensation with a copy of the dispensation empowering the group to perform the duties of a lodge. It further carries the story across the waters into France and gives a graphic description of their work in France. The return is described and the closing of the lodge.

These brethren from the southland have given us a broad cross-section of the type of fellowship that prevailed throughout the Army and Navy both at home and abroad. This story is to me more thrilling than the story of the Argonauts, for it is authentic and leaves behind it a broad stream of unselfish devotion to principles that undergird the highest type of manhood.

To Past Grand Master Claude L. Pridgen, P. G. M. George Norfleet, and Bro. Col. A. L. Cox, Grand Secretary W. W. Willson and others, this story is dedicated, together with the large number of Master Masons of North Carolina who enabled Army Lodge A to function in the brilliant manner in which it did.

Army Lodge A of North Carolina

By BRO. A. L. Cox

THE One Hundred and Thirteenth Field Artillery, being almost one hundred per cent North Carolinian to start with, was naturally a hot bed of Masonry. All North Carolina believes in the principles of the greatest of all secret orders, the fraternity of Masons; and no good "Tar Heeler" figures on living out his allotted span and dying without having been raised to the degree of Master Mason.

When the regiment had had time to get settled and there was opportunity for casting about and getting acquainted with one another, there were found many brethren in the Regiment, some of them of high rank. The Brigade Commander was a Mason of the most enthusiastic type, as was our Colonel, Lieutenant Colonel, our three Majors, and nearly all of the line officers. There were Masons among the non-commissioned and enlisted personnel in large numbers. We had the bucks of the batteries; cooks, muleskinners and incinerator experts.

Some one studied out a plan for an army lodge, an organization of brothers who could "meet upon the level," with rank for the moment laid aside and all enjoying maternal intercourse. The plan met with universal approval and a petition to the Grand Master for a Dispensation was started. The name designated in this petition was for "Army Lodge A".

By a happy coincidence, Major Claude L. Pridgen, commanding officer of the Sanitary Detachment, was at the time Grand Master of the Grand Lodge of North Carolina. He arranged for the issuance of a Dispensation which in due time was received. Copies of both the Petition and the Dispensation appear at the conclusion of this history.

The first meeting of the lodge was held in the Masonic Temple at Greenville, South Carolina, on Jan. 12, 1918, it being opened by the Grand Master, Bro. Claude L. Pridgen, himself. It is to be noted here that the meeting was held in South Carolina, which Grand Lodge most graciously granted to her sister Jurisdiction the privilege of carrying on work within her territory. It is one added testimony to the unfailing courtesy not only of South Carolina, but of Masonry in all the states of the Union, and dispels the fears that the rights of sovereign lodges might be trespassed upon in the creation of Field Lodges in time of war.

At this meeting Sergeant Joseph H. Mitchell, of the Sanitary Detachment, was elected Worshipful Master; brigadier General George G. Gatley, commanding the 55th Field Artillery Brigade, was elected Senior Warden; and Colonel Albert L. Cox was elected Junior Warden. Thus at the outset the regiment displayed that democracy of fraternal fellowship that speaks so highly for the Craft wherever it may be stationed.

The officers who served at this first meeting were as follows:

Wor. Master, Joseph H. Mitchell.

Senior Warden, George G. Gatley

Acting Junior Warden, Alfred L. Bulwinkle.

Acting Chaplain, Claude L. Pridgen.

Acting Senior Deacon, Benjamin R. Lacey, Jr

Acting Junior Deaoon, Louis A. Hanson.

Acting Senior Steward, Erskine E. Boyce.

Acting Junior Steward, Ralph S. Sholar.

Acting Tyler. Karl P. Burzer.

Thomas S. Payne of the Sanitary Detachment was elected Secretary of the lodge and Erskine E. Boyce, Adjutant of the second Battalion, was elected Treasurer.

At a subsequent meeting the following permanent officers were appointed by the Worshipful Master:

Chaplain, Claude L. Pridgen.

Senior Deacon, B. R. Lacey, Jr.

Junior Deacon, John E. Burris

Senior Steward, Samuel T. Russell.

Junior Steward, Julian M. Byrd.

Tyler, Karl P. Burger.

The following standing committees were also named:

Finance: Claude L. Pridgen George G. Gatley, Benj. R. Lacey, Jr.

Reference: Alfred L. Bulwinkle, Erskine E. Boyce, Albert L. Cox.

Oxford Orphanage, Thomas S. Payne, Karl P. Burger, Samuel T. Russell.

The lodge meetings were always interesting, but it was the first that will linger longest in the memories of those who were present. It was the first experience of meeting on the level the assembled Masons had had for many months. They had been in the Army for more than six months. The distinctions of rank are well defined and rigidly enforced within the military service. For the first time Brother Buck Private met Brothers Brigadier General, Colonel and Major on an equality of footing as Master Masons, with no one the worse for the experience.

Brother Buck discovered that Brother Brigadier was a human being, and not the tyrant he had gazed at from afar with fear and trembling, and this discovery he carried back to his less favored comrades, and thus Army Lodge A became a source of benefit to the regiment from its inception. The good it accomplished can never be fully estimated.

At the first meeting of the lodge there were short addresses by General Gatley and Major Pridgen, but the most important action taken was to direct the newly elected Master to go to Raleigh, N. C., to the meeting of the Grand Lodge and there to formally present to that body their Petition for a Charter for Army Lodge "A".

The following is the Petition which Worshipful Bro. Mitchell carried to the Grand Lodge:

TO THE MOST WORSHIPFUL GRAND MASTER OF ANCIENT, FREE AND ACCEPTED MASONS IN NORTH CAROLINA:

THE UNDERSIGNED PETITIONERS, being Free and Accepted Master Masons in Good Standing, having the prosperity of the Fraternity at heart, and willing to exert their best endeavors to promote and diffuse the genuine principles of Freemasonry, and for the convenience of their respective dwellings, and other good reasons, respectfully represent:

That they are desirous of forming a new lodge at *113th Field Artillery, (N.C.N.G.) U.S.A., of Camp Sevier, S.C (which is....miles from the nearest lodge in this Jurisdiction); to be named Army Lodge A.

They, therefore, pray for a Dispensation to empower them to assemble as a regular lodge to discharge the duties of Masonry in a regular and constitutional manner, according to the ancient forms of the Order and the regulations of the Grand Lodge.

They have nominated and do recommend Brother Sergeant Joseph Henry Mitchell to be the first Master- Bro. Brigadier General George G. Gatley to be the first Senior Warden- Bro. Colonel Albert L. Cow to be the first Junior Warden, of said Lodge.

If the prayer of this Petition shall be granted, they promise a strict conformity to the edicts of the Grand Master, and the constitution and laws of the Grand Lodge.

Claude Leonard Pridgen

George G. Gatley

Albert L. Cox

Alfred L. Bulwinkle

Benjamin R. Lacey, Jr.

E. E. Boyce

Otto E. Millican

Louis A. Hanson, Jr.

Samuel T. Russell

Ira T. Wortman

Joseph H. Mitchell

Ralph L. Sholar

John E. Burris

Thomas S. Payne

Karl P. Burger

William L. Futrelle

Dudley Rogers

Julius M. Byrd

This Petition was duly presented to the Grand Lodge by W. Bro. Joseph Mitchell, whereupon Grand Lodge authorized the issuance of the following Charter of Dispensation:

SIT LUX ET LUX FUIT No. Army Lodge A.

WE

THE GRAND LODGE

OF THE MOST ANCIENT AND (Seal) HONORABLE

FRATERNITY OF FREE AND ACCEPTED MASONS

OF NORTH CAROLINA

IN AMPLE FORM assembled, according to the Old Constitutions regularly and solemnly established under the auspices of Prince Edwin of the City of York, in Great Britain, in the year of Masonry 4926, viz.:

The Most Worshipful George S. Norfleet, Deputy Grand Master

The Right Worshipful Henry A. Grady Senior Grand Warden

The Right Worshipful Jas. A. Braswell Junior Grand Warden,

Do by these presents

appoint, authorize and empower our Worthy Brother Joseph Henry Mitchell, to be the Master; our Brother George G. Gatley to be the Senior Warden; and our

Worthy Brother Albert L. Cow to be the Junior Warden, of a lodge of Ancient Free and Accepted Masons, to be, by virtue hereof constituted, formed and held in Camp Sevier, which Lodge shall be distinguished by the name or style of Army Lodge A, Number ..... ,and the said Master and Wardens, and their successors in office, are hereby respectively authorized and directed, by and with the consent and assistance of a majority of the members of the said Lodge, duly to be summoned and present on such occasions, to elect and install the officers of the said Lodge, as vacancies happen, in manner and form as is, or may be prescribed by the Constitution of this Grand Lodge.

AND FURTHER, the said Lodge is hereby invested with full power and authority to assemble upon proper and lawful occasions to make Masons, and to admit members, as also to be and perform all and every such acts and things appertaining to the Craft as have been, and ought to be, done for the honor and advantage thereof, conforming in all their proceedings to the Constitution of this Grand Lodge, otherwise this warrant and the powers thereby granted, to cease and be of no further effect.

GIVEN under our hands and the seal of our Grand Lodge, at the City of Raleigh, in the United States of America, this 4th day of January, in the year of our Lord one thousand nine hundred and eighteen and in the year of Masonry five thousand nine hundred and eighteen.

(Signed) W. W. Willson, Grand Secretary.

Claude L. Pridgen, Grand Master.

Prior to the granting, however, of this Warrant or Charter for Army Lodge A to meet and work, there was issued a Dispensation as follows:

SIT LUX ET

LUX FUIT

THE GRAND LODGE

OF

NORTH CAROLINA

BY THE

RIGHT WORSHIPFUL

GRAND MASTER

TO ALL and every OUR Right Worshipful and loving Brethren, Greeting:

KNOW YE, That the Most Worshipful Claude Leonard Pridgen, Grand Master, at the humble petition of our Right Worshipful Brethren: Claude L. Pridgdn, George G. Gatley, Albert L. Cox, Benj. R. Lacey, Jr., E. E. Boyce, Otto E. Millican, Louis A. Hanson, Jr., Samuel F. Russell, Ira C. Wortman, Joseph H. Mitchell, Ralph Law Sholar, John E. Burris, Thos. S. Payne, Karl P. Buryer, William L. Futrelle, Dudley Ropers, Julius M. Byrd, Alfred L. Bulwinkle, of the Ancient and Honorable Fraternity of York Masons, and for other certain reasons, moving our Most Worshipful Grand Master, doth hereby constitute the said Brethren into a REGULAR LODGE OF FREE AND ACCEPTED MASONS, to be opened at 115th Field Artillery (N.C.N.G.) in the U.S.A. at Camp Sexier, S.C., by the name of Army Lodge A. At their said request, and from the great trust and confidence reposed in every of the said brethren The Most Worshipful Grand Master doth hereby appoint Joseph Henry Mitchell, Master Brigadier General George G. Gatley, Senior Warden, and Colonel Albert L. Cow, Junior Grand Warden, for opening said lodge and governing the same until the first Annual Communication of the Grand Lodge after the date of this Dispensation.

PROVIDED, however, that this Dispensation is based upon the express condition, that said lodge shall secure the services of - one of the grand Lecturers of the Grand Lodge of North Carolina; become proficient in the authorized work of the Grand Lodge, and file with the Grand Secretary a certificate from said Lecturer certifying that at least five of its members can each confer the three degrees in Masonry efficiently and according to the authorized work of the Grand Lodge. Failure of the lodge to comply with this condition for six months from date shall render this Dispensation null and void, and it shall be returned to the Grand Secretary's office, unless the time is extended by the Grand Master.

It is required of our friend and Brother Joseph Henry Mitchell to take special care that all and every of the said Brethren of the said lodge, as well as those hereafter to be admitted into our body by said lodge, be REGULARLY MADE MASONS and that they do, and observe and keep all the Rules and Orders contained in the BOOK OF CONSTITUTIONS, and that the ANCIENT LANDMARKS be strictly attended to; and, further, that he do cause to be entered, in a book kept for that purpose, an account of the Proceedings of the Lodge, which, when done, is to be transmitted to the Grand Master with a list of those Initiated, Passed and Raised and otherwise disposed of under his authority.

Given at Raleigh, under the hand of the Most Worshipful Grand Master, and the Great Seal of Masonry, This 4th day of January, A. L. 5918, A. D. 1918.

Claude Leonard Pridgen, Grand Master.

Attest: W.W. Willson, Grand Secretary

BROTHERLY LOVE, RELIEF, AND TRUTH.

At the next regular meeting, which was held on Jan. 19, 1918, the lodge was legally dedicated and consecrated and the officers, elected at the first meeting, lawfully installed. Grand Master Pridgen presided at the ceremonies and there were many visiting brethren present. At this meeting the first petitions for degrees were received, this being from Lieutenant Joseph A. Speed, and Lieutenant Henry P. Ledford of the Sanitary Detachment; and Privates Aaron T. Salling and Harry B. Register, also of the Sanitary Detachment. It became necessary to ask the South Carolina Grand Lodge for permission to confer degrees within its Jurisdiction. This permission was readily granted.

The lodge was much gratified to learn that the Grand Lodge of North Carolina had accorded the new organization a warm welcome and was proud of its new offspring. Past Grand Master Pridgen brought from the Grand Lodge of North Carolina an offer to donate $500.00 toward a Masonic Club Room for the soldiers of the regiment, and from St. John's Lodge, No. 1, Wilmington, N. C., a further donation of $50.00 for the lodge. The project met with disfavor when the Camp Authorities were approached, and it was abandoned. It was also learned that the War Department had prohibited secret meetings within the limits of all Army Camps and arrangements were made to hold all meetings for secret work thereafter in the Masonic Temple at Greenville, S. C.

The first meeting of the lodge in March was featured by a visit from Most Wor. Bro. George S. Norfleet, Grand Master of North Carolina. He had been elected in January to succeed Major Claude L. Pridgen The Grand Master took a great deal of interest in Army Lodge A and offered it every encouragement. He gave the lodge a beautiful silk flag which was carried with the lodge throughout the war and after the regiment's return to the United States, presented this emblem to the Grand Lodge of North Carolina. Unfortunately, the minutes of the lodge were not well kept at all times. The first secretary of the lodge was transferred to another outfit and the lodge lost his services and the work was passed around from hand to hand. Such of the records as are still available record the election of the following candidates for degrees.

Liston L. Mallard

L. W. Gardner

W. T. Dixon

Ferdinand D. Fink

Roman L. Mauldin

Walter W. Pollock

Thomas A. Lacey

Arthur B. Corey

Carey E. Dorsett

Herbert M. Thornburg

Thomas L. Gratham

Wilbur C. Spruill

J. E. Lambety, Jr.

Sam. N. Nash

Hugh C. Pollard

Lewis Norwood

Wilbon O. Huntley

John W. Brookshire

Frank W. McKeel

Rufus C. Miller

Eugene Allison

Charles R. Davis

Otway C. Fogus

There is also recorded at various meetings in the United States and in France and Luxembourg, the election to membership in the lodge of various Masons, among them being the following:

Sidney C. Chambers

R. B. Newell

W. R. Thompson

J. P. Bolt

Thaddeus G. Stem

J. T. Gross

J. T. Lewlie

N. O. Reeves

Enoch S. Simmons

R. L. Atwater

R. L. Vaughan

E. W. McCullers

H. G. Coleman

L. B. Grayton

D. T. Moore

J. C. Fortune

G. P. Norwood

W. E. Baugham

Christian E. Mears

C. T. Scott

G. N. Taylor

A. L. Fletcher

L P. McLendon

C. L. Gross

J. M. Lynch

J. W. McCawley

Nelson L. Nelson

Zena O. Ratcliffe

The last regular meeting in the United States was held on May 1, 1918. Moving orders came soon after and no regular meeting was held until after the regiment had completed its period of training in France and had been actively engaged in the fighting on the Toul front for two weeks. On Sept. 7, 1918, in the little village of Sanzy, on the outskirts of the Foret de la Reine, Army Lodge A met in special communication to initiate Thomas I. Graham, W. T. Dixon, and Stewart Barnes; the first two having been elected as candidates for the degrees and the last named as a courtesy to Watauga Lodge, No. 273, of Boone, N. C. This point was only a few miles from the front and the sound of guns and the muffled roar of exploding shells furnished a strange accompaniment for the solemn words of the Masonic ritual.

There was no regular or special communication after that until after the Armistice, when meetings were resumed in a shack in the Foret de la Montagne, on the

Woevre Sector, which Headquarters Company honored with the title of "Messhall." Here at a meeting held on Nov. 16th, 1918, the following new officers were elected:

W. M., Albert L. Cox, the former J. W.

S. W., Karl P. Burger, the former Tyler.

J. W., Christian E. Mears.

Treasurer, Erskine E. Boyce.

Secretary, George N. Taylor

At a subsequent meeting held at Colmar-Berg, in the Duchy of Luxembourg, the following appointments were made:

S. D., John E. Burris

Chaplain, B. R. Lacey, Jr.

J. D., W. Reid Thompson

S. S., Ralph L. Sholar

Tyler, Dewitt T. Moore

J. S., Cleve L. Gross

The following Standing Committees were appointed:

Oxford Orphanage: John E. Burris, Chairman- John M. Lynch, Harry B. Newell.

Finance: A. L. Fletcher, Chairman; Harry B. Register, Lennox P. McLendon.

Reference: Alfred L. Bulwinkle, Chairman, Wm. L. Futrelle Rov L. Vaughan.

These officers served throughout the remainder of Army Lodge A's existence.

The lodge did a great deal of work for other lodges in various states, a service which it rendered gladly. It also kept "open house" for all Masons everywhere. Comparatively few of the Masons of the regiment transferred their membership to Army Lodge A, but those who did not were welcomed just as warmly at every meeting as if they had transferred and the Masons of other regiments of the 30th Division, while in the United States, and of various units with which the regiment served in France and with the Army of Occupation were always invited to all meetings of the lodge and many a homesick Mason was cheered and comforted by the experience.

The Book of Minutes, which is now the property of the Grand Lodge of North Carolina, records meetings in various parts of France, at the little town of Bous, just a mile from the Moselle River in Luxembourg; at Colmar-Berg and at Bissen, in Luxembourg; and at Jouy-Sous les Cotes, in France. The last meeting on French soil being held on Saturday, Jan. 18, 1919, just before the regiment entrained for Le Mans, to rejoin the 30th Division.

The last regular communication of the lodge was held aboard the U. S. S. Santa Teresa, on March 15, 1919, en route from St. Nazaire, France, to Newport News, Va. It was marked by a large attendance of visiting Masons from the ship's crew, and everybody enjoyed the very unusual lodge meeting aboard one of Uncle Sam's great transports, headed for home. At this meeting Arthur B. Corey, Sam. N. Nash,

Rufus C. Miller, Herbert N. Thornburg, Lewis Norwood, Charles R. Davis, Wilbur C. Spruill and John W. Brookshire were given the degree of Entered Apprentice.

With the close of this meeting Army Lodge A passed into history. It was not regularly dissolved until the regiment was demobilized, but in the rush and hurry attendant upon demobilization, it was impossible to hold other meetings. Under the charter of the lodge, the membership of the old Masons who constituted Army Lodge A automatically reverted to the home lodges from which they had received dimits and the new Masons were certified to Lodges having jurisdiction over them.

Army Lodge A did a great deal of good, underwent many odd and unusual experiences, and brought into the Masonic fold a fine lot of young men. It aided materially in maintaining the morale of the regiment in all kinds of trying circumstances. It helped the Masons of the regiment to keep in mind the high principles of their great order. It served to remind the officers of the regiment of the fact which all officers in all armies are sometimes apt to forget, that they were only men, clothed for a time in authority, but no whit better than the men under them. It served also to bring about a clearer understanding among the enlisted personnel of the heavy load of responsibility their brother officers carried, and by so doing it helped to make the regiment what it was. The lodge never forgot its obligations to provide for the widows and orphans and contributed largely to every good cause. Fifteen hundred francs, at that time equivalent to $275.00, was contributed to the A. E. F's French Orphans' Fund.

The Roster of Army Lodge A, A. F. & A. M., was as follows:

Allison, Eugene Atwater, R. L. Bailey, R. A. Baugham, W. E. Bolt, J. P. Boyce, E. E. Brookshire, J. W. Bulwinkle, A. L. Burger, K. P. Burris, J. E. Boyd, J. M. Chambers, S. C. Coleman, H. G. Corey, A. C. Cox, A. L. Crayton, L. B. Davis, C. R. Dixon, W. T. Dorsett, C. E. Fink, Ferdinand Fletcher, A. L. Fogus, O. C. Fortune, F. C. Futrelle, W. L. Gardner, L. W. Gatley, G. G. Graham, T. I. Gross, C. L. Gross, J. T. Hanson, L. A. Huntley, W. C. Lacey, Jr., B. R. Lacey, T. A. Lambert, J. E. Ledford, H. P. Leslie. J. T. Lynch, J. M. Mallard, L. L. Mauldin, R.

L. Miller, R. C. McCawley, J. W. McKeel, F. W. McLendon, L. P. Mears, C. E. Mitchell, J. H. Moore, D. T. Nash, S. N. Nelson, N. L. Newell, H. B. Norwood, G. P. Payne, T. L. Pollard, H. C. Pollock, W. W. Pridgen, C. L. Norwood, L. Ratcliffe, Z. O. Reeves, N. O. Register, H. B. Rogers, Dudley Russell, S. T. Salling, A. T. Scott, C. T. Sholar, R. L. Simmons, E. S. Speed, J. A. Spruill, W. C. Stem, T. G. Taylor, G. N. Thompson, W. R. Thornburg, H. M. Vaughan, R. L. Wortman, Q. O.

Thus the annals of this most interesting lodge of World War days come to a close. The following letter from the organizer of the lodge will form an interesting addition to the record:

Capt. Charles F. Irwin,

Wilmerding. Penn.

My Dear Sir and Brother:

I am at my country home with no typewriter and if you will excuse pen I will hasten to reply to your letter which was forwarded to me by Bro. Willson, Grand Secretary of the Grand Lodge of North Carolina.

As you will realize I am far from home with no data here and it would be impossible for me to write with any accuracy an article such as you wish. I think the Grand Secretary has the minutes of our "Army Lodge A". Col Cox, Raleigh, N. C., or Lieut. Col. S. C. Chambers, Durham, N. C., was to write up the minutes of this lodge, giving the movements and battles engaged in as preface to each minutes. Whether this has been done or not I do not know.

While at Camp Sevier, Greenville, S. C., we were all sore because the K.C. were holding Mass every morning and entertaining our men and the "Y" did not seem to be able to compete. The "Powers that were" turned a deaf ear to all our pleadings for the same privileges as the K.C.

After an interview with Sovereign Grand Master George Fleming Moore, in Washington, I was convinced that Masonry had no chance for recognition and at the request of many I. as Grand Master, granted a Dispensation to Army Lodge A to meet and act as other lodges anywhere on earth where no other Grand Lodge whom we recognized held jurisdiction. The Grand Lodge of South Carolina waived its rights and allowed us to meet in Greenvilleb S. C. The lodge was formed with my Sergeant Joseph H. Mitchell, Sergeant Sanitary Detachment, 113th F.A., as Master; Brigadier General George Gatley, 55th Field Artillery Brigade, S. W.; Col. A. L. Cox, 113th F. A., as J. W.; Capt. B. R. Lacey (now pastor of Atlanta Presbyterian Church), S. D.; I was Chaplain.

There were many clamoring for admission. At this time a brother came and said that he leased the government the land on which the Camp was located and when he did so, he reserved a part in the center of the Camp, intending to use it for stores, etc. He offered us this land free of charge for a Masonic building. The Grand Master of South Carolina and the Grand Master of Tennessee met with me and Deputy Grand Master of North Carolina (George Norfleet) and decided to erect a two-story Masonic building in the center of the Camp on the ground given us for this purpose. (The 55th F.A. Brigade was composed of troops from Tennessee, South Carolina, and North Carolina.)

This building was erected and the lower floor devoted to entertainment of all soldiers regardless of outfit or religion. Writing material, magazines, eats, a nice clean lounging place was provided. The upstairs was Strictly Masonic and in regular Masonic form. The lodge met here regularly under waiver from Grand Lodge of South Carolina until we left for France. We admitted from many states, Initiated, Passed and Raised a goodly number of profane and were a very live, active lodge.

We sailed for France but did no work going over-no place and too crowded, and everybody too Seasick. We landed in England, and as our Grand Lodge recognized England, our lodge held no meetings there although we got together and talked and planned for the future. The Grand Lodge of France had requested recognition from me before we sailed but I had replied (and the Grand Lodge sustained me) that we could not recognize France until she put the Bible back on her Altar. So as we had not recognized France our Lodge held meetings and did work in that country in many places- in the S.O.S. at Coetquidan and in shot-up Cathedrals at the front. We held one meeting in the Cathedral at Verdun and got a perfect Ashlar for the lodge from its ruined wall. We held a meeting at St. Mihiel and get a Rough Ashlar that was knocked out of a wall there which we brought home with our lodge. Our jewels were made from the brass shells we captured from different German positions and from shells we fired in victorious action.

In the Argonne Forest we did degree work in an old dugont with guards placed on watch for eavesdroppers and the shells were falling about us. We met in Belgium and also near the palace of the Duchess of Luxembourg and here the lodge voted many francs to care for the orphan French children at Paris. Some of us crossed the river into Germany but as our troops did not move over we held no regular lodge meeting there.

Our final meeting abroad was held aboard ship in the salon in the middle of the Atlantic Ocean with Masons from all parts of the world present. We initiated an Entered Apprentice.

The lodge was always true to form and a stickler for doing everything as required by the Grand Lodge. Every visitor was examined by a committee and all work done exactly as prescribed by the Grand Lodge of North Carolina.

Shortly after organizing, the regular election was held and all officers moved up one step. Before disbanding I think another election was held and Colonel Cox was Master when the lodge returned.

Yours fraternally,

C. L. PRIDGEN, M. D.,

P.G.M. Grand Lodge of N. C.

In another letter, Colonel A. L. Cox made this interesting reference to the jewels of the lodge, in addition to the mention made above:

The lodge jewels which were made by members of the lodge from shell cases used in action by 75 mm. guns of the regiment have been presented to the Grand Lodge of North Carolina. The Deacon Rods made from rammer staffs, the Perfect Ashlar secured from the Cathedral at Verdun, and the Rough Ashlar secured from the Cathedral at St. Mihiel, were also presented to the Grand Lodge.

There were many learned brothers in the lodge and the work at all times was splendidly put on. The lodge held regular communications before leaving this country and also in England, France and Luxembourg and the final meeting was held in the middle of the Atlantic Ocean on board the S. S. Santa Teresa. While meeting at and near the front, guards were at all times put out adjacent to our meeting place to detect communications from felons and eavesdroppers.

The following is from a letter from Bro. Willson, Grand Secretary.

This lodge surrendered its charter as soon as it was mustered out of the service. It was chartered on Jan. 16, 1918. Their stated meetings were held on the third Saturday night in each month. They were chartered with eighteen members and they surrendered the charter with forty-seven. They conferred degrees upon the high seas, in France, and one degree, I think in Germany.

It would seem that the last reference is probably to the meeting held in Luxembourg.

In closing this article we may express the hope that the Grand Lodge of North Carolina may have had photographs taken of the Jewels of this remarkable lodge as well as carefully preserving the latter themselves. It would also be a valuable addition to their archives to secure, as far as possible, pictures of the different localities where the lodge met, as well as portraits of the members.

BIOGRAPHICAL NOTES

General Albert L. Cox resides in Raleigh, N. C. Born in Raleigh, N. C., Dec. 1, 1883. Raised in William G. Hill Lodge, No. 218, June 2, 1908. Dimitted from the same to join Army Lodge "A". Upon surrender of the charter of the Army Lodge "A", on March 29, 1919, automatically reinstated in his mother lodge.

Joseph H. Mitchell, first Master of Army Lodge "A", North Carolina, resident of Wilmington, N. C. Initiated in Central Cross Lodge, No. 187, and Raised in the same, Sept. 8, 1905. Dimitted from same and affiliated with Louisburg Lodge, No. 413, on May 5, 1908. Dimitted from same in 1912, and affiliated with St. John's Lodge, No. 1, at Wilmington, N. C., July 9, 1912. On July 8, 1917, he dimitted from St. John's Lodge, No. 1, to become a member of Army Lodge "A". Upon surrender of the charter of this Military Lodge, March 29, 1919, he was automatically restored to membership in St. John's Lodge, No. 1, at Wilmington, N. C.

Bro. W. W. Willson, Grand Secretary of North Carolina, to whose kindness and unfailing courtesy we have been so much indebted in obtaining the records of Army Lodge "A", and putting us in communication with its members, was called to the Grand Lodge above on July 15th. His death will be a great loss to the Grand Lodge he served so faithfully and efficiently, and we desire to extend our sincere sympathy to his friends and to the Craft of North Carolina generally.

----o----

The Degrees of Masonry: Their Origin and History

By BROS. A. L. KRESS and R. J. MEEKREN (Continued from August.)

WE have now to consider the later periods into which Bro. G. W. Speth divided his consideration of the vexed problem of the origin of Masonic degrees. (1) The first, as we have seen, was the "purely Operative" period, and the only evidence concerning it is almost entirely confined to the scanty indications to be discovered in the old MS. Constitutions, from the Regius and Cooke onwards. These scattered fragments are in themselves so obscure that it is practically impossible to construct any system at all out of them except upon some hypothesis based upon other considerations outside of and apart from them. Thus it came about that all the contestants could find support for their own theories in these documents in spite of the fact that these theories were mutually contradictory.

The next two of Speth's four periods are the "Mainly Operative" and the "mainly Speculative." It might almost have been better to have treated them as one under the head of the "Transition Period," though this term has been more usually applied to the few years between 1717 and 1730. It would, however, be very advantageous to enlarge its scope, for this limitation is a very narrow and almost artificial one.

Presumably adopted, in the first place, before it was realized that the process of evolution from the Operative to the Speculative status of the Craft began long before 1717, perhaps a century or more, and continued long after 1730. Indeed one might bring the later limit of transition down to 1813, when, with the Union of the Ancient and Modern Grand Lodges, the last traces of Christian doctrine were eliminated from the rituals of English Masonry, though a few are still left in those used in America.

As a matter of fact Speth has very little to say about his "mainly Operative" period, even less than for the "purely Operative." He remarks that

. . . the accession of gentlemen to the membership must have been gradually on the increase and that it is scarcely conceivable that the operatives, whose object in admitting these gentlemen was doubtless to insure their Patronage and good will, should have failed to admit them at once to the full membership, i.e., fellowship. We cannot suppose for one moment that a seven years' apprenticeship was demanded of them.

And then he goes on to add:

Possibly they were entered at one lodge meeting and passed to the fellowship at the very next annual head-meeting day.

By which he means, presumably, not the meeting of the lodge in which they were entered, but the next general Assembly, or Congregation, as the Cooke MS. terms it. He then argues that;

If so, in course of time the procedure would be simplified, especially if the annual assemblies were being neglected, and the two degrees would be conferred consecutively at the same meeting.

In other words, the lodges began to exercise the functions of the Assembly, in respect at least to making Masters, or in other words, "Passing" or "admitting" Fellows. Speth however insists that the designation of these honorary, or gentlemen, members would be Fellows, not Masters, because they would be in no sense masters of the craft, although they were Fellows of the society. Yet we find a number of instances in 17th century lodge records in Scotland where such gentleman Masons are distinctly spoken of as masters as well as "fellows of craft," though undoubtedly the latter seems to have been the more usual form. Two examples may be cited from the minutes of Mary's Chapel. The first, of date May 20, 1640, it is said that the members of the lodge

. . . doeth admit amoght them the right honerabell Alexander Hamiltone, generall of the artillerie of thes kindom, to be felow and Mr. of the forced draft

And on Dec. 27 (St. John's Day) 1667 the Rt. Hon. Sir Patrick Hume was

admitted in as fellow of craft (and master) of this lodg. (2)

In fact, if they were honorary members there is no reason why they should not also have been honorary masters. Speth goes on to draw a conclusion from this presumed passing of gentlemen masons to the fellowship at one time; he says:

If we admit these suggestions as plausible, it would be necessary, even at the entering of gentlemen to exclude the apprentices, because the admission to the fellowship was to follow on immediately, and we should thus be able to account

for the chief characteristic of the next period of transition, that of the mainly speculative, when only one ceremony is indicated and all mention of apprentices ceases.

This naturally gave an opening to those who took the other side of the question to retort, "If, as you admit, there was only one ceremony at a later period, why suppose two at an earlier one?" But the weakness of his argument is more apparent than real, as there does not seem any necessity for supposing that the apprentices were excluded from their normal share in the proceedings, whatever these were. The later silence in regard to this grade could be very simply accounted for; in lodges of purely non-operative membership there would never be any apprentices, unless as was actually done at Haughfoot and Dunblane, special rules were enacted to forbid the "entering" and “passing" (whatever the terms may have implied) on the same occasion. The first of these two lodges, on Dec. 27, 1707,

. . . came to a generall resolution that in tyme coming, they would not, except on special considerations, admitt to the Society both of apprentice and fellowcraft, at the same tyme, but that one year at least should intervene betwixt any being admitted apprentice and his being entered fellowcraft. (3)

In most of the old lodges the terms "admit" and "pass" was generally used of making fellows, and "enter" of apprentices, but the Haughfoot minutes seem to have reversed this usage. It may be noted incidentally that this lodge met once a year on St. John's Day in winter, but that any five members (or presumably, more than five) were regularly empowered "to admit and enter such qualified persons as should apply to them."

The Dunblane minute is not perhaps so significant, though it is dated Sept. 1,1716, a year before the four lodges in London had held the momentous assembly from which the Grand Lodge was born.

It is enacted that in tyme coming there be no meassones or others entered and past by the members of this Lodge at one and the same time (except such gentlemen who cannot be present at a second diet.) (4)

But failing such a definite regulation it would come about naturally and inevitably, whether entering and passing implied two secret ceremonies, or one, or none, that if all the members of the lodge were non-operative, and received to fellowship (or full membership) at one time, the apprentice rank would not exist not because it was unknown or disused, but because no one remained an appentice for more than a few minutes. And this would quite naturally account for its not being mentioned.

The next stage of Speth's presentation of his argument can be treated more briefly, though it actually takes a good deal more space; but as it deals with evidence that has already been discussed, it will not be necessary to cover it in detail. The initiation of Elias Ashmole is taken first, and Rylands' proof that the lodge at Warrington was nonoperative in character is quoted. Rylands laboriously hunted through wills and parish registers till he was able to show that most of those mentioned as present by Ashmole were landed gentlemen of the neighborhood. The lodge at Chester to which Randle Holme belonged was also non-operative in the main, though its members were chiefly burgesses of Chester. To some extent the same thing seems to have been true, in the seventeenth century, of the "Accepcon" connected with the Mason's Company at London. The Old Lodge at York was also non-operative, though one instance is recorded of admitting two members gratis because they were working stone masons. And, if we admit its existence, the lodge at Doneraile which initiated the Hon. Mrs. Aldsworth was certainy non-operative. Plot's account is mentioned, which speaks of Freemasons as "Fellows of the Society." In all these instances there is no mention of apprenticeship, those who were admitted or accepted were thereupon spoken of as Fellows.

It is obvious that all this is compatible either with "entering" as an esoteric ceremony and "passing" a mere form, or the other way about, entering a form and passing a secret ceremony, or even with the supposition that there was nothing worthy of being called an initiation at all.

Speth sums up this part of his argument by supposing that, during the transition between his two intermediate periods, the lodges with non-operative members

. . . gradually dropped the apprentices from their meetings, and finally became, what we next meet, assmblages of gentlemen.

But, as we have suggested, the dropping of the apprentices, or their exclusion (which Speth assumed) would be automatic as the lodge became non-operative in character, if honorary members were passed to the fellowship immediately after entry. It does not seem necessary to suppose, however, that operative lodges ceased to exist in England, though it is quite probable that they would become less and less permanent. The Scottish lodges, superintending, as they did, all trade matters in their district, naturally kept records of their proceedings. But it is quite possible to suppose that English working masons went on with their traditional ceremonies when apprentices were indentured with their employer, and when they had served their time. One thing alone would keep the custom alive, and that would be the treat the young craftsman had to stand all round. It is, however, quite possible, or even probable, that the usage was a dying one, and it may have been well nigh extinct by the beginning of the eighteenth century; but again, it may not. In the absence of records it is impossible to be certain; yet in the scraps of old Masonic usage that turned up about 1720 and later it seems to be taken for granted that a gentleman Mason might pretty confidently expect to find a "free brother," as the Sloane MS. puts it, wherever stone masons were working; and there are strong indications of a tradition that the presence of a working mason was necessary to make the action of a lodge valid.

Speth then takes up another aspect of the situation he has assumed; were the members of the non-operative lodges of gentlemen masons acquainted with the secrets of the apprentices? And he says;

If so, then as we only know of one ceremony being usual, the two degrees must have been practically welded into one.

To support this he advances the fact that we never hear of more than one oath. Randle Holme only gives one oath, according to which the secrets are only to be communicated to the "masters and fellows," apprentices not being mentioned. Aubrey, who said the adoption "was very formally adds that it is "with an oath of Secrecy." Pritchard contains only one oath, and for that matter, as we have already noted, the early French rituals of 1745, and even later, have no more. Yet this is not conclusive, for, as we have also seen, the Grand Mystery implies another oath besides the one given. The oath mentioned above is in the handwriting of Randle Holme, and is bound up with the copy of the Old Charges known as Harleian MS. No. 2054 and what seem to be a sheet of lodge accounts. It runs as follows:

There is seu'rall words & signes of a free mason to be revailed to y'u w'eh as y'o will answ: before God at the great and terrible day of Judgm't y'u keep secret and not revail the same to any in the heares of any p'son W [whomsoever?] but to the Mrs & fellows of the said Society of free masons so helpe me God, &c. (5)

But this lodge at Chester (if we may judge from the fact that the Charges are also in Holme's own handwriting) also administered the oath contained in all these documents to abide by the several articles and points. In fact it would seem that this lack of specific reference to more than one oath does not prove there was no more than one. And the Chetwade Crawley MS. (6) (which was discovered some years after this paper of Speth's was written) distinctly says that the oath was "administered anew." But even this document, like the Grand Mystery, seems to imply yet another oath not given, possibly because it was embodied in the charges.

There now follows an argument which seems rather questionable, and it was naturally taken up in the discussion. Speth said that

. . . the necessity of two degrees arose from the absolute need of two signs or modes of recognition, and if, therefore the gentlemen received both degrees, they would have been in possession of more than one.

Lane retorted that "a multiplicity of signs and words" exist today, any of which would serve for recognition, and that their combination would not justify us in assuming (presumably from the outside) that each one presupposed "a distinct and separate degree." Which is quite true, and it may be said, though the point did not arise in the discussion, that it is obvious that a single word or sign would never serve as a permanent means of recognition. It would have to be surrounded and guarded, as it were, by others, in order that two strangers could step by step assure themselves each of the other's right. In fact, precisely what might be understood by the Scottish phrase "the secrets of the Mason word." But besides this we have a "multiplicity" of means of recognition given in the Old Catechisms which are not ritual in character (though they may, some of them at least, have obscure ritual references) but are purely practical; such as coughing, or clearing the throat three times; putting the left stirrup over the saddle when dismounting from a horse; saying that a stone lies loose, or is hollow; asking where the master is; or throwing one's handkerchief over the left shoulder and the like. So that the reference by Holme "to severall words and signes," Aubrey's "certain signes and watchwords" and Plot's "certain secret signes" prove nothing to the point, though the doggrel verses from "the Prophecy of Roger Bacon" may refer to more than this:

ffree Masons beware Brother Bacon advises

Interlopers break in & Ispoil your Divices

Your Giblin and Square are all out of door

And Jachin and Boaz shall bee secretts no more.

This is appended to the Stanley MS. of the Old Charges, and from internal evidences is known to be of a date between April, 1713, and August, 1714. There is also the doggrel verse in the Mason's Examination:

An enter'd Mason I have been

Boaz and Jachin I have seen

A Fellow I was sworn most rare

And know the Astler, Diamond and Square

I know the Master's part full well

As honest Maughbin will you tell. (8)

This, Hughan contended, proved not two, but three degrees; which is quite possible seeing it was published in 1723, at the same time it does not necessarily have to be so interpreted if we suppose Master and Fellow were synonymous terms. Another version (9) of this catechism, the Mystery of Freemasons, was published in 1730, said to have been found "Amongst the Papers of a Deceased Brother." This has a note that is very much to the purpose. Having given the questions about the Kitchen and Hall, by which an "Enter'd Apprentice" was to be distinguished from a "Brother Mason," there follows another about age to the same end, and then the following:

N.B. When you are first made a Mason you are only enter'd Apprentice (10) and till you are made a Master, or as they call it, pass'd the Master's Part, you are only an enter'd Apprentice, and consequently must answer under 7, for if you say above [7] they will expect the Master's Word and Signs.

Note. There is not one Mason in a Hundred that will be at the Expense to pass the Master's Part, except it be for Interest.

Incidentally one might ask what interest would induce Masons to be at the expense? To qualify for office in the lodge? But in any case, as late as 1730, when

the present three degrees were certainly known, this document appears to envisage only two, of which the superior one was the Master or Brother Mason. But "Brother Mason" would seem to be equivalent to Fellow, or Fellow of the Craft. Of course the note may have been interpolated by an editor who was a nonMason, so that as evidence it is dubious; but as an indication it may have some value. As Speth remarked, though the spurious rituals published after this imply three degrees, they also reveal, by all kinds of discrepancies and inconsistencies, an original two degree system.

The last period, the purely speculative, can be dealt with very shortly. The evidence of the first edition of the Constitutions is brought forward, which has already been discussed. Speth says of the Grand Lodge that

.... it was admittedly looked upon as replacing the assembly.

He could well have put it more strongly and said that it was a conscious effort to revive the Assembly, and actually was an Assembly for a few years. It was the force of changed circumstances that turned it into a representative body such as we now understand by a Grand Lodge. If, therefore, there was a tradition that the passing or admitting of masters was a matter for the Assembly, and not for any chance gathering of seven masons, it would fully account for the clause in Payne's Regulation xiii requiring this, just as the changed circumstances and increased numbers would at the same time tend to make it a dead letter.

In regard to this Speth countered Hughan's interpretation that the Regulation implies that the three degrees had already been completed in 1721, or at least in 1723 when it was published, and that the order of the words, "Masters and Fellow Craft," and the subsequent change in the second edition to "Fellow Craft and Master," was without any significance, by pointing out that if three degrees were originally referred to, then the minute recording the repeal of the clause, which mentions only "Masters," produced the extraordinary result that the lodges could make Masters but that Fellow Crafts could only be made in Grand Lodge.

He refers also to Dr. Stukeley's statement that he was

. . . the first person made a Freemason in London for many years. We had great difficulty to find members enough to perform the ceremony. (11)

Speth was inclined to see in this remark, concerning an event which took place (according to Stukeley's diary) on Jan. 6, 1721, an evidence of the difficulty in finding Masons competent to work the second degree, that is to pass Masters or Fellows. That the difficulty was anything but accidental, or so to speak, local, that is within the limits of the Doctor's friends and their acquaintance, is a little hard to believe, if there really was a second traditional ceremony. Really there is nothing in what he says to give the least indication that he here referred to a second part and not merely to the "making" or "entering." Stukeley does indeed seem to have been concerned in an attempt to institute another degree or society, but whatever the "Order of the Book, or Roman Knighthood" may have been it seems to have died still-born. (12) The suggestion that the difficulty mentioned by him was due to his desire to go beyond the first grade was quite unnecessary from Speth's point of view. Having argued that in lodges which had ceased to have any Operative element in them would inevitably tend to amalgamate the two ceremonies into one, it only served to weaken his case to suppose that the occasional lodge formed to initiate Stukeley worked them separately, or as would be implied by the suggestion, that the two grades were given separately in London. Such a supposition really fitted Hughan's theory much better, that the three degrees had already been invented by the leaders of the Grand Lodge, for being recent inventions it would be only natural that but few would know them. However it is probable that in this Speth was following Gould, who had, in his paper on Dr. Stukeley, (13) made the same suggestion some years before. Neither this interpretation, nor the opposing one that fits Hughan's theory, really follow from what Stukeley actually says in his various allusions to the event. In his autobiography he remarks under the year 1720, that:

His curiosity led him to be initiated into the mysteries of Masonry, suspecting it to be the remains of the mysteries of the antients, when with difficulty a number sufficient was to be found in all London. (14)

He gives no hint how he came to "suspect" that Masonry was a survival of the ancient Mysteries, and still less what conclusion he came to after his initiation. His account is quite consistent with the hypothesis that he was satisfied as to its antiquity, and this is strengthened by the fact that his interest was much greater and more lasting than that of his predecessor Ashmole. This second allusion to the difficulty in collecting sufficient number to form a lodge can only be interpreted (seeing that we know for a fact that there were Masons enough in London to form a number of regular lodges) as referring to his own circle. Like so much else of the evidence it is ambiguous; it can be made to fit into the most widely opposite theories.

NOTES

(1) A.Q.C., Vol. xi, p. 41, et seq.

(2) Lyon, History of the Lodge of Edinburgh, pp. 80 and 81.

(3) A.Q.C., Vol. xvi, p. 178, also Gould History, Vol. ii, p. 68. It was the regular custom in this lodge for those who were made Masons to be "entered" to the lodge by a "commission" of five members. Apparently any five members might thus act though the "commission" was renewed at each St. John's Day meeting of the lodge. This may be Significant in view of the requirement in the MS. Constitutions that no one is to be made a Mason without five or six or seven Masons present and consenting. The numbers required vary in the different versions.

(4) Lyon op. cit., p. 416.

(5) Gould, Hist. Vol ii, p 308

(6) A.Q.C., Vol. xvii, p. 9i. Hughan gives here a brief account of this MS. and its discovery. Like at least one other MS. Catechism it was found in an old book, the

original owner of which was unknown. Expert opinion, based on the character of the handwriting, puts the approximate date as 1730. Hughan is contemptuous of this group of documents, but seems, rather unwillingly, compelled to admit that this one (perhaps because it has never been published) may afford some light on the usages of the period.

(7) A.Q.C., Vol. 1, p. 127. Speth here, as early as 1888, argued that this piece of coarse, not to say obscene, doggrel, was an important indication of the character of the Masonic ritual previous to the formation of the Grand Lodge. His analysis of this "Prophecy of Brother Roger Bacon . . . woh Hee writ on ye N: E: Square of ye Pyramids of Egypt" has been universally accepted as demonstrating that it must have been composed between after the Peace of Utrecht and before the death of Queen Anne, the first ten lines consisting of cryptic allusions to important events that occurred at that time. He stresses the phrase "Interlopers break in," and suggests that it may refer to the influx of non-operatives, who were gaining control by sheer force of numbers, and were inclined to modify the old customs or introduce unheard of novelties. At least it does seem to indicate Masonic activity and evolution before 1716.

(8) Another version of these verses is given in Prichard's "Master's Part," but broken up for catechetical purposes. As the "Dissection" presents three degrees under their present names the line "A fellow I was sworn most rare" has been edited into "A Master Mason I was made most rare."

(9) So far as we know this document has not been recently published. Gould (Op. cit. Vol. iv, p. 278) says it first appeared in the Daily Journal, Aug. 15, 1730. Chetwode Crawley (A. Q.C., Vol. xviii, p. 141) says it was copied in the same month by The Dublin Intelligence. Franklin (before he became a Mason) reproduced it with some small variations, in The Pennsylvania Gazette of Dec. 3rd following. But it was reprinted in London in the form of "broadsheets," and it may have been from one of these that he took it. It was reproduced many times and under different names, such as The Grand Whimsey, The Puerile Signs and Wonders of a Freemason and so on. The Catechism is obviously a version of the Mason's Examinations

(10) Or, as a MS. copy, discovered a few years ago by Bro. Songhurst, has it, "you are only entered an Apprentice," a variation that may be of importance in regard to the origin and intention of the term "Entered Apprentice." This MS. was also found in an old book under similar circumstances to the Chetwode Crawley MS. The

handwriting and paper appear to be consistent with its being at least as old as 1730, and it may be an independent version.

(11) Gould Concise History, p. 223, also the larger work, Vol. iii, p. 36 and A.Q.C., Vol. vi, p. 127.

(12) Gould History, Vol. iii p. 40, note 6.

(13) A.Q.C., Vol. vi, p. 141.

(14) Ibid., p. 130.

----o----

Masonic Symbols of the Minoan Period

THE discovery of the remains of a great civilization that preceded by many centuries that of Greece, and that was apparently centered in the Island of Crete, gives rise to some of the most interesting problems in archaeology. For one thing the Minoans seem in many ways to have been extraordinarily modern, or what we are pleased to think of as "up-to-date."

In the great palace at Knossos, which was discovered by Sir Arthur Evans at the beginning of the present century and gradually laid bare by his excavators in succeeding years, many surprising and intriguing features are to be found. Not least among them was the so-called "throne-room" and the hall of the double axes. Recently our Greek contemporary Pythagoras, which is the organ of the Supreme Council of the A.A.S.R. at Athens published a lecture delivered in a lodge there in February of this year, by Bro. Spiridean Monsouris. This has been translated into English by Bro. Eustis Eliople of the Henry L. Palmer Lodge, No. 301, of Milwaukee, Wis. Both the translator, and the editor of the Palmer Templegram, desire that all credit for this should be ascribed to their lodge. The lecture contains

suggestions that most Masonic students will feel much caution in accepting, yet there are undeniable coincidences that at least are exceedingly interesting.

THE Cretan Civilization dates back to about 3500 B. C., and differs vastly from that of Ancient Greece of 400 to 300 B. C. Attention has again been called to it through the excavating operations undertaken in 1900 A. D., by Sir Arthur Evans and others of like fame and reputation for reliability.

Most of the treasures of this remarkable Cretan Civilization were found in the enormous palace at Knossos, on the island of Crete, the domain of Minos. There, in this wonderful palace at Knossos, was discovered a separate section, or sanctuary of ceremonies, and it has been established positively that in this sanctum certain mysterious and religious rites were performed with symbolic exercises. There also has been found the so-called Hall of the Royal Throne, in which the ancient Cretans held their symbolical assemblages.

Sir Arthur Evans made a minute study of the various signs and marks found there. In his book, "The Palace of Minos," he expressed himself definitely: "It is impossible for anyone to have the least doubt that this Hall of the Royal Throne was intended and used for religious ceremonies; during my visit there it gave me indeed the impression of being a Masonic Lodge."

This Hall is rather small and at its North wall still stands the throne, constructed of alabaster, on a raised dais, ornamented and canopied. On either side of it are to be found frescoes, mural paintings, of winged lions interspersed with irises, the lions turning their heads toward the throne as if they were guarding it. This throne corresponds with out present-day W.M's chair. To the left and right of it are permanent benches and this arrangement shows similarity to our rows of seats.

Entering the hall from the left there is a mysterious underground cavern with a stairway leading into it, and it has been verified by archaeologists that this room

was always kept dark and apparently served the purpose of a purifying and meditation chamber, in which there were duly prepared all those desirous to be initiated into the Cretan mysteries. To the South of the throne there are other sections with various ceremonial designs carved into the wall.

At the main-entrance of the Hall there are two giant square stone-pillars. All archaeologists and architects have been able to discover, that these pillars ever supported any part of the building. They stand erect and independent, a magnificent symbol, and undoubtedly correspond with our pillars in symbolic meaning.

Among the many other ceremonial relics found, forming a basis of this ancient form of deistic worship, are various curiously carved objects of bone having the appearance of flowers, calyses, birds, etc., and others having the form of seeds of the pomegranate.

The most interesting frescoes to us as Masons are one consisting of alternate black and white squares, and another representing the famous Rhytophorous, or bearer of the cornucopia (the horn of plenty), wearing an Apron. These two objects of interest have been removed to the Museum of Crete.

Also there were found many statuettes holding their hands outstretched in various positions. The most important one, found by Elnouth Bossert, has its hands in the exact position of an Entered Apprentice. Others have their hands over their hearts, forehead and in still more significant positions, representing signs similar and analogous to Masonic signs of higher degree, which the oath of secrecy forbids us to divulge or describe in detail in print.

As it is known that the ancient Cretans were allied with the ancient inhabitants of Asia Minor, it is not improbable that these two peoples had common mysteries.

Let us endeavor to bridge the gap of time and we must admit, that the mysteries performed at Knosos, Crete, have the identical symbolic meaning as the relics found in Antioch, Asia Minor, and Eleusis, Attica, Greece, and bear close alliance to those of the Temple of Sol-om-on.

----o----

The Message of Masonry

By BRO. CHARLES A. ELLWOOD. Missouri

AUSTRIAN Masons are studying the question of spreading more efficaciously the ideas and principles of Masonry in their country; the General Masonic League, the National Group of Austria, organized the proceedings by the following scheme. Austrian Masonry counting not more than 1600 members must ask whether the principle of selection, on which they are based, really serves the propagation of Masonic doctrines, which is and must be their aim. Selection not carefully circumscribed may in the contrary lead to excluding rather wide circles from joining our Order, instead of encouraging them to enter it. Thus Austrian Masonry might come to represent an extreme limiting itself to a small number of intellectuals in touch more or less with one section only of their people (six and one-half millions) but consequently limited also in its social influence and material success.

The other extreme seems to be personified by American Masonry extending over such a great portion of the population that the tenth part of its adults is gathered within the bounds of the Temple of Humanity. No wonder they are able to perform most striking and visible effects!

Bro. Frank of Vienna [known to readers of THE BUILDER through a number of excellent articles] was charged to inform his brethren concerning American Masonry at large, in a discourse held on March 19. He showed by the aid of Statistics the gigantic results obtained by large numbers and clever organizing; large sums can be raised for the building of temples, for efficacious works of public and Masonic beneficence, for Social progress in general and for education especially; and also that "number" by no means necessarily forms an obstacle to intellectual and spiritual action or evolution, which is naturally led by the "few"; and he explained and described such performances, and even their influence upon polities in the higher sense.

Bro. Frank came to the conclusion that Austria could not possibly try to transplant American conditions upon Austrian ground, but that very much was to be learned from American Masonry, and, properly adapted, could serve immensely to the benefit of the Craft, in spite of the serious difficulties standing against Masonry in Austria.

Following this, Bro. Ellwood had been invited by the above mentioned Austrian Branch of the Universal Masonic League to express his views on Quantity and Quality, before the same Masonic group, which he did on April 16. Thus the same question was answered by a representative of one of the smallest and by one of the largest Masonic entities. Bro. Ellwood has been most enthusiastically received by the Viennese brethren and cordially cheered by his audience, his lecture being highly admired and appreciated the more as he delivered it in the German language.

The Viennese lodges will subsequently sum up the ideas expressed by the two discourses, they will be discussed, and a report will be submitted to the Grand Lodge of Vienna, whose Grand Master, highly interested in the movement, assisted at both meetings. B. L.F.

[Dr. Ellwood is Professor of Economies at Missouri University, Columbia. He is a member of Acacia Lodge, No. 602, and of the Consistory of Western Missouri. His address was published in the April number of the Wiener FreimaurerZeitury. It is published here at the Special request of Bro. Frank. Ed.]

PERMIT me to express, first of all, my deep appreciation of the privilege of meeting and addressing the Freemasons of Vienna, and of bearing fraternal greetings in an official way, from the Masons of America to the Masons of Austria.

Austria and the United States have much in common, though apparently widely separated. Both, in spite of their different situation, have developed a cosmopolitan spirit and in both the conflicting tendencies of our civilization have come to intense expression. Both are vitally interested in promoting the peace of the world and in finding some solution of the problem of our civilization. It should not be difficult, therefore, for the Masons of Austria and America to do something more with their Freemasonry than merely to cultivate fraternal goodwill; it ought to be possible for them to develop to some degree fraternal cooperation. The Masonic Order throughout the world must, indeed learn to cooperate, to work together, if the ideals of Masonry are ever to be realized or even to survive; and perhaps a beginning of such cooperation has been made by Austrian and American Masons.

It has not been customary among Masons to speak of the "message" of their Order. Yet surely it has a message for the world which was never more sorely needed than at the present time. For our present world is one of suspicion, distrust, dislike, and disunity, yes even of hate and mutual destruction. Never was the world in more pitiful need of a message of toleration, fraternal unity, and constructive work than at the present time; and this is the essential message of Freemasonry. In some way or other the gospel of toleration, fraternal unity, and constructive work must be preached to the classes, nations and races of the modern world, or else our civilization will go under. We Masons call ourselves "builders"; it is high time that we demonstrate to the world that we are able to "build" and to cooperate on a world scale in our work.

UNITY THROUGH TOLERATION

First of all, of course, comes the great Masonic doctrine of toleration. Classes and nations, not less than individuals, live through mutual appreciation. But there can be no mutual appreciation among men until they learn to tolerate each other's differences. Toleration is the first step towards appreciation and cooperation. It has been no accident, therefore, that the Masonic Order, as an order of builders, has stood so strongly for liberty and toleration in human development. Liberty and tolerance should not only be exemplified within our Order, but in some way or other should be preached to the world. It is a matter of pride to me that I belong to an Order, which unites Christians, Mohammedans, Jews, yes even Buddhists and Confucianists, in one fraternity. The great Italian historian and apostle of democracy, Guglielmo Ferrero, has shown in his latest work that mankind is being driven by all the forces of history steadily towards unity, even against its will; that even the wars of the last four centuries have resulted in the greater unity of mankind; and that no other destiny is possible for mankind than one of social unity. For he shows that to create unity out of isolation and diversity is the very essence of the historical process.

But men foolishly resist human unity. Classes, nations, and races, brought into contact with one another, suddenly become aware of their differences, and each begins to emphasize his own superior qualities. Class, national and racial pride assert themselves, and these all too frequently develop into class, national and social hate. Objectively unity is being forced upon mankind; but subjectively men still resist unity. This makes the process needlessly painful. It should be the work of the Masonic Order to teach men that unity is the destiny of mankind, and that this unity ought to be cultivated in the sympathies and sentiments of the individual soul, in order that the process of achieving objective unity in our world may be hastened and that out of unity may develop the harmony and the brotherhood of mankind. It has long been the boast of the Masons that their Order has done even more than the churches to make the brotherhood of mankind a reality. Let not this be an idle boast ! Let it become a practical program ! It is already in part such; but it would become even more practical if all Masons understood that the historic mission of their Order is, in one sense, to mediate and promote this process of world unity. A vital part of the message of Freemasonry is, therefore, the inevitableness of the fraternal unity of mankind.

THE ROYAL ART OF SPECULATIVE BUILDING

Finally, the great Masonic doctrine of work, of constructive work, is a message sorely needed by our world. Our age is a critical one, and like all the critical ages of the world's history, it has tended to make criticism merely destructive and negative. It has forgotten that civilization is built up only by constructive labor. The forgetting of this fact is the main source of the "Bolshevism" of our age. It is too intent upon asserting its rights and too little solicitous of its duties. Duty, in fact, is a concept held up to ridicule, as a mere superstition. Pleasure is the idol of the hour. But duty and work are nearly synonymous, and those who repudiate duty usually end by evading work also. They seek not to render the greatest service to mankind but rather the easiest way possible through life. No socially healthy human world can be built upon such a basis. When our human world has been built soundly, it has always been built by labor and love, and it can be built in no other way. Destructive criticism there must be at times when institutions need to be changed; but our world can never be built by destructive criticism. It must be built by intelligent constructive effort. Work, next after intelligence, is what produces culture; or rather, should we not say that culture is produced by intelligent work? Cooperation in all constructive work is what our world manifestly needs; and this is the message of Freemasonry.

But we Masons must remember that the world can never be saved by exclusive organization. It must be saved by an inclusive order which will in some way or other comprehend all men. If we have any mission it must be to promote the growth of such an order, which shall embody the great doctrines of Masonry namely, toleration, fraternal unity, and constructive work in an objective social world. As Bro. Frank has said in effect:

There can be no ethical advance, no general development of mankind, without the cooperation of all the good. How, then are we Masons to reach all the good? Are we to seek to bring all the good, liberal, progressive men in every country into the Masonic Order? Or should the Masonic Order be composed of carefully selected individuals who are fitted to lead?

Here we come to the question of "Quantity verses Quality" in Masonic bodies. The Masonry of the United States and of continental Europe have followed opposite paths in this matter. Of the four million Freemasons in the world, over three million are found in the United States. One out of every ten of the adult men of the United States is a member of the Masonic Order. The result of this popularization of Masonry has not been altogether good. Masonic Lodges in the United States have a great deal of "dead wood," of merely nominal adherents, among their members. Moreover, the American Lodges have quite generally come to neglect the higher work of Masonry in the way of philosophical and ethical teaching, and have tended to become formal and ritualistic bodies, throwing the whole stress upon symbols which each individual is allowed largely to interpret as his fancy dictates. The inclusion of great numbers within the lodges seems to have lowered its tone. To some extent it may be due to the fact that American Masons feel that their political and social battle is won. The Masonry of George Washington's and Thomas Jefferson's day stood for very positive democratic, social and political ideals; but these ideals were written into the Constitution of the United States; and since then, American Masons have felt that their work was to guard the social and political order already established.

APPENDANT ORDERS AND HIGH DEGREES

It is noteworthy, however, that out of the general body of Freemasons in the United States there has developed special bodies of higher degrees which have tended in a measure to re-introduce the philosophical and even to some extent the social and political aspects of Masonry. This is especially the case with the Scottish Rite Bodies. There are now more than half a million Masons in the United States in these bodies which represent the higher degrees. They are supposed to be a carefully selected group. Of course, not all the members of these bodies are true leaders in their communities, but they include a surprising number of leaders in every line, and especially in economic lines. The development of such bodies of higher degrees, if their members are selected for distinguished leadership, is one solution of the problem of leadership.

It might seem that I regard the development of Freemasonry in the United States as ideal and as affording a model for European Masons. But that is not the case. Masonic bodies of every sort in the United States are still too apathetic to social and political conditions which are in manifest contradiction to Masonic principles. They no longer universally manifest that enthusiastic loyalty to democracy which characterized American Masonry in George Washington's day; nor is there much effort in American Masons to develop intelligent social and political leadership. Lectures on philosophical, social and political principles are almost entirely absent from American Lodges. European Masons, on the other hand, perhaps just because they are persecuted and because they have not won their battle in some countries, have kept alive the consciousness of the social and political ideals of Freemasonry. They undertake more definite social and political education of their members. European Masons are few in number as compared with American Masons, but they are a carefully selected group which has better kept alive the real spirit of the Masonic movement. For example, in America we have at present, so far as I know, no great social and political philosophers of Masonry, such as you seem to count in European ranks. Yet obviously we need the stimulus of many such men. European Masonry can do much for American Masonry if intellectual contacts can be established between them. It can re-awaken American Masonry to a consciousness of its great social mission and responsibilities, and incidentally get it to scrutinize more carefully the quality of its membership.

On the other hand, American Masonry sets before European Masonry the example, not only of popularization, but also of differentiation. Masonry needs not only a large popular following to accomplish its mission, but also within it a body of men carefully selected for distinguished leadership. Indeed, the sole problem of Freemasonry, as I see it, is how the few can lead the many. It is a problem of social leadership. European Masonry must devise ways of reaching and leading the masses; American Masons have the same problem, but in a different form. They must devise ways of selecting and developing a body of distinguished leaders. European Masonry needs to expand and popularize the Masonic movement. American Masonry needs to concentrate and to dedicate itself more fully to the realization of Masonic ideals. Only thus can the message of Freemasonry namely, toleration, fraternal unity, and constructive work be spread effectively throughout our human world.

In my opinion, the spread of Masonic doctrines is not wholly dependent upon the size of Masonic lodges. It is rather a question of the effective social leadership which the lodges can furnish; and effective leadership depends upon the quantity and quality of their educational work. Now it is notorious that the education of adults unto new and ideals is a difficult task, while the education of the young, if they can be re-echoed, does not present the same difficulties. We must devise means, therefore, of conveying to our youth the idealism of the Masonic movement, if we would economize our energy. I would commend, therefore, to my European Masonic brethren the De Molay movement. It aims to inculcate into our young men while their character is forming the principles of Masonry and to educate them practically for the responsibilities of democratic citizenship. The message of Freemasonry can be effectively spread only through schools for the dissemination of Masonic ideals, which shall bring these ideals to the open minds of the young. The De Molay movement opens a way to reach the minds of the young. It should, therefore, be developed by the Masons of all countries, as perhaps the surest means of promoting the Masonic movement and of establishing Masonic principles.

In conclusion, let me congratulate the Masonic lodges of Vienna upon their excellent educational program, as revealed by many of their monthly programs. They are setting a standard for Masonic lodges of the whole world which it will be difficult for many of us to emulate.

In thus building the minds and souls of men, they are engaged in the truest sort of Masonic work.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

IT is very curious how completely the nature and constitution of the Order of the Eastern Star is misunderstood in Great Britain, and quite generally for that matter, in the British Empire. We are moved to this remark by the following pronouncement by the Rt. Hon., Lord Ravensworth, the Provincial Grand Master of the Province of Durham in the North of England. As reported in the London Freemason, he said, in his address to the Provincial Grand Lodge, that he had been given considerable anxiety by the "recrudescence" of the Eastern Star. He proceeded as follows:

Now it is a direct command from Grand Lodge that no Brother is to have any sort of truck whatever with the "Eastern Star," which apparently is a spurious form of Masonry presided over by women, and in which women attend. It is absolutely against every Masonic tradition that such a thing should obtain; it is against all our obligations, and I must ask that you should be very firm in having nothing whatever to do with this thing in any sort of way.

Reading this with attention one is almost compelled to believe that what our noble and right worshipful brother really said must have been condensed by the reporter till it has become almost unintelligible. But even allowing for this it would seem as if Lord Ravensworth had completely confused the Order of the Eastern Star with the lodges of the English branch of the Drotte Humaine, known also as Co-Masonry.

This last, indeed, does come under the designation of spurious Masonry, as that is defined, for it does actually work Masonic ceremonies, according to French rituals, while admitting both sexes to membership. But it is rather hard on Rob Morris to confuse the female adoptive order that he founded with an organization that would have crisped his hair in horror had he ever heard of it.

As we understood the objection to the Eastern Star in England, it was chiefly upon what would seem to most American Masons a mere technicality that it was refused

any recognition. Masonry in every country has its own special traditions and customs in addition to those that are general or universal. This is a fact that most Masons forget, or never learned, sometimes with very unfortunate results. The Eastern Star was of American origin, and its constitution was naturally designed to fit in with American Grand Lodge customs and regulations, just as its inception especially filled a need in a partly settled country. A glance at its history will bring out what we mean.

All Masons owe not only certain duties towards their brother Masons. but also to their near female relatives. This is a logical consequence from the fact that the greatest injuries, and conversely the greatest services, may be done to a man indirectly through wife, or sister, or daughter. While apparently the lax moral standards of the present day do not emphasize this, it is too much a matter of instinct and of natural feeling to ever be otherwise. It was thus that certain methods of making this part of the Masonic obligations more effective came into being early in the last century. Where they originated no one knows. They filled a need, and presumably the need gave them birth. There were several of these arrangements; some of them are on record some not. They had various names, in some cases quite explanatory of their purpose such as "The Mason's Wife." In some of them there was a simple improvised ceremony, but the essential of all of them was that certain signs, and other means of calling attention, were communicated by Masons to their female relatives under a promise of secrecy, which same signs were communicated to all and sundry Master Masons as opportunity served. The Thian Ti Hwui or Hung League did the same thing in China, only rather more logically and efficiently. A set of signs for female use was communicated to each member, which he could communicate at his discretion to his wife or daughter. This ensured that every member would recognize such signals, which the haphazard methods among American Masons did not.

When Rob Morris collected several of these incipient feminine organizations, and enlarged and improved them into an independent Order for women, he still had the original purpose in view. Each Chapter was under the patronage of a Mason, probably because the women of that day were generally incapable of anything like executive work, and all Master Masons were to be urged to attend, and thus become better equipped to fulfill their obligations to the womenfolk of their brethren in the time of need.

Naturally and inevitably, once it was started as an independent organization it began to develop along its own lines, and this development has been accelerated in the complete change in the conditions of life and improvement of communications. The practical side of the original form of the Order has become in actual fact unnecessary. Yet it does fill a social function very efficiently, and without any special danger to Masonic Landmarks or traditions.

We have now to consider what was found incompatible with British Masonic rules and customs. The Constitution of the Order provided that membership was to be restricted to Master Masons in good standing, and their near female relatives. The crux was in the requirement of good standing. American Masonic Codes and customs made no especial secret of membership rolls. Presumably in most cases, convinced of the usefulness of the organization as a means of carrying Masonic duties into effect, the various Grand Lodges saw no reason to forbid the secretaries of lodges furnishing information, thus the arrangement worked very well. But in other countries membership is regarded as one of the lodges' most private concerns. Not even a Mason has any right to know anything about the membership of another lodge. This tradition of privacy is one of the original and most ancient ones in the Craft, which American Masonry has long abandoned. It is not to be condemned therefore but neither is the Masonry of other countries to be denied their right to maintain the older ideas.

It is thus obvious that without a radical change in its Constitution the Eastern Star could not exist in Great Britain. Just how it could be modified so that the Order could retain its character permanently without official information is not easy to say. Something has been done along these lines, we have no definite information about it, however. But, these changes made, we fail to see what objection can remain if English Masons and their families find pleasure in the pretty ceremonies of the Eastern Star. They have nothing Masonic about them, and make no practice to have. And while the practical value may now-a-days be almost nil, yet the same may be said of Masonry itself in that particular respect.

In this day of feminine independence it might seem more appropriate if the ladies were to eject their Patrons and male members, and carried on by themselves, without any regard or connection with the masculine Fraternity. It is not likely this will happen, possibly because, as certain cynics would have us believe, women as a sex are not clubbable, are not interested in the feminine equivalent of fraternity. But the real factor will be the past history of the Institution. Springing as it did from a need to make effective a certain part of the Masonic obligations, a tradition has been created that could hardly be uprooted without killing the organization entirely.

* * *

THE LIBRARY

JUST so the reader will not think that he has started on a discussion of Masonic Libraries, we wish to advise that the title is taken from the department in THE BUILDER which goes by that name. The fact that we wish to discuss book reviews is ample justification for the selection.

If we analyse the duties which arise from the practice of reviewing books in any publication it becomes apparent that there is a two-fold aspect to the problem. On the one hand there is a duty to the reader of the periodical to give him a fair and impartial judgment of the book. Weighed against this there is a duty toward the publisher which might be summed up in the same way - to furnish a fair and impartial judgment of his product. There can be no doubt as to which is the most important. There is no difference between the two. The debt is one of honor in either case and must be lived up to so far as human frailty will permit.

There is still another aspect to the case. In the event that the reviewer does not consider a book up to the highest standards, or if he finds in its pages inaccuracies that should be corrected, to whom is his first duty? Should he smooth over the

rough places for the benefit of possible sales or should he endeavor to protect readers who may not be as familiar with the subject from falling into the traps that the inaccuracies may place in his path?

Perhaps an illustration of this question will not be out of place since our present purpose is to discuss these last two questions. In the course of a review of one of the best books we have had the pleasure of reading in recent years the writer found a few mistakes so far as Masonic facts were concerned. The author of the book is not a Mason, as a result he did not have available the material that naturally comes to the Mason who is interested in learning about his fraternity. This was a minor detail in a book filled with the soundest of scholarship. In view of the high standards of this work should we have passed the errors unnoticed and allowed our readers who might be interested in the book to fall into the same error or should we call attention to them to the possible loss of the publisher and discredit of the author?

There is another illustration which will serve to present one side of the story and we will insert it before making mention of the action taken in the example above given. Some time ago one of our reviewers severely criticised the work of one of the Masonic students who is becoming increasingly popular. It so happens that reviews of this author's works have appeared in THE BUILDER with some frequency in the past. For the most part the reviews have been unfavorable. There is no need for our readers to gather the impression that we were antagonistic to the author. We were anything but that, nevertheless we felt that our duty to our readers came before any other and that as long as we were satisfied in our own conscience that we were being entirely fair and impartial that we could not pass over the errors. In one of the books reviewed we found an actual misquotation. Whether it was intentional or not we do not presume to say. The fact remains that the manner in which a certain authority was quoted in this writer's work fitted in better with the author's idea than the way that it originally appeared in the text. Be that as it may. The error was called to the attention of our readers. In the case of the last book reviewed our reviewer discovered what he thought to be an inaccuracy, and he criticised it rather severely. We are taking no part in the argument. We do not presume to dictate what our reviewers shall say and what they shall not say. Their opinions are their own and as long as their consciences are clear we are satisfied.

The publisher of these books has refused to furnish us with copies of their publications for review. That is the stand taken by one publishing house.

To return to the first example. When the mistakes were called to the attention of the author he wrote and thanked us for finding them, stating that he was gratef ul to us for assisting him and that he would be careful to eradicate the errors in the case of a revised edition. We suggested that his manuscript be submitted to a man who was an authority on that phase of Masonic research in an endeavor to have any other possible errors corrected. We were thanked for our trouble and believe we have made a friend of the author.

We leave it to others to decide which course was correct. We have been consistent in both cases. The reaction has been entirely different. There is no desire on our part to be unjust. Every publisher is entitled to a fair and impartial judgment upon the books reviewed. When we cannot be fair to ourselves and fair to our readers in giving a book a favorable review, should we be favorable to the publisher to the extent of deceiving our readers? The answer is obvious.

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

Reports on Cedar Rapids Conference

IN the June number mention was made of the Conference of Masonic Librarians and Research Workers held at Cedar Rapids, Ia., last May, and a fuller account of the proceedings was promised in due course.

Some delay was inevitable, as the brethren who read papers naturally desired to put them into shape for publication, and in any case it seemed better to wait till the vacation season was over, and lodge activities revived after the summer quiescence.

The following account of the Conference was prepared by Prof. Charles S. Plumb of the University of Ohio at Columbus for the Ohio Mason, in the pages of which it appeared on June 1st. It will serve admirably for an introduction to the papers themselves.

Bro. Plumb, who is Grand Historian of the Grand Lodge of Iowa, is also one of the foremost workers in Masonic education in the country, and there are few, if any, with longer experience. He holds very decided views on the subject which will be apparent to readers of his valuable article to be published later.

A conference of brethren interested in Masonic library work was first suggested by some of the Wisconsin Masons, which resulted in Bro. C. C. Hunt, Grand Secretary and Librarian of the Grand Lodge of Iowa issuing a provision for such a conference to be held May 10th and 11th at Cedar Rapids, Ia. All told about 25 brethren were present, of whom but five were present at the Detroit conference the preceding May.

Besides members of the Iowa staff, there were seven from Missouri, four each from Wisconsin and Pennsylvania; one each from Washington, D. C., California, Texas, Illinois and Ohio, and several from Iowa.

The original plan was to especially discuss books and libraries, but the program broadened into the wider field of Masonic education. Brother Hunt of the Iowa Grand Lodge, opened the meetings by a statement of the intended purposes, and he acted as chairman of several sessions.

The purposes of Masonic education were discussed by Brothers Robert I. Clegg of the Masonic History Company of Chicago; R. J. Meekren, editor of THE BUILDER, official journal of the National Masonic Research Society, St. Louis, Mo., and F. H. Littlefield, Executive Secretary of the same society.

It seemed to be the concensus of opinion that the field of Masonic education was a broad one, although Brother Shepherd of Wisconsin thought a study of the ritual the most important factor in Masonic education.

The operation of a Masonic library was first discussed by Bro. William L. Boyden, Librarian of The House of the Temple of the Supreme Council (Southern Jurisdiction) of the A. & A. S. R. at Washington, D. C. He was followed by Bro. William J. Patterson, Assistant Librarian and Curator of the Grand Lodge of Pennsylvania; and he by Bro. Southwick, Librarian of the Masonic Library Association of Los Angeles, Cal.

Brother Boyden called attention to the various phases of Masonic thought that had its schools and writers, and emphasized the importance of certain phases of it, such as history, biography, research, etc. He looks for the creation some day of a great international Masonic library.

Brother Patterson gave in some detail interesting references to the early developments in Freemasonry in Pennsylvania.

Brother Southwick emphasized the value of Masonic records, the importance of instructive talks after each of the first three degrees, and making use of books as easy as possible to the brethren.

The educational activities of the Grand Lodge of Wisconsin were briefly discussed by Bro. Silas H. Shepherd, chairman of the Committee on Masonic Research and Education of the Grand Lodge of Wisconsin. He told in some detail of the development of the Wisconsin work, and stated that they started with $100 a year to carry out their plans, and this was the amount allowed for some years; but the Grand Lodge now gives them a much more generous financial support. He spoke strongly in favor of study clubs, but agreed that to be a success they needed inspiring leadership.

Brother Crosby, a member from Wisconsin, representing the Grand Lodge, also spoke on the Wisconsin situation, and especially told of the introduction of talks before the lodges. He does not believe in any initiation taking place at stated meetings, but that after the necessary business, talks of value should be given.

The general activities of the Grand Lodge of Iowa were most interestingly and instructively placed before the members of the conference, through 136 lantern slides, displayed on a screen in a darkened room. It was a remarkable exhibition of the important work conducted in Iowa. This was presented by Bro. Frank S. Moses, P.G.M., Secretary of the Masonic Service committee of the Grand Lodge of Iowa.

Traveling libraries, their selection, operation and promotion were considered by Bro. J. Hugo Tatsch, Curator of the Iowa Grand Lodge Library at Cedar Rapids. The first library of the kind was started in Iowa in 1909. In 1911 the Grand Lodge allowed $500 for promoting this traveling library work. They have 30 to 40 libraries of 20 or more volumes out at one time, and right at the time of this meeting 793 books were on the road. The Grand Lodge owns from six to 50 books of one kind, according to demand. They have a sheet system of record for each lodge in the state, on which they record a list of books sent, and how used by the

lodge. The traveling library is a commendable thing in the opinion of the Iowa people.

Study Clubs, their organization, literature, programs, leadership, etc., was introduced by Bro. Meekren. An extended discussion followed, in which it seemed agreed that a study club, consisting of a small group of those interested, was a fine thing, under good leadership. There are but very few such clubs at present in actual operation. Bro. Shepherd told of such a club at Madison, Wis., that had met every Wednesday for quite a period of time and with great success.

Masonic journalism was discussed at first by the editor of the Masonic Tidings of Milwaukee, Wis., Bro. J. A. Fetterly. He was followed by several other editors of Masonic periodicals. With one exception, the editors were rather pessimistic on the support given by the Craft, and felt that their efforts were not appreciated. The one shining light in this respect, was the editor of a local lodge paper, named LIGHT, published at Marshalltown, Iowa. He contributed a good gleam of sunshine through the foggy atmosphere offered by the other leaders of the Craft. Several Grand Lodge Bulletins, however, should not be included in this class, as they serve quite a different purpose from the regular subscription journal. These were discussed interestingly by representatives of Iowa and Missouri Grand Lodges.

Bro. Anthony F. Ittner, Grand Master of the Grand Lodge of Missouri made interesting and forceful comments in general on the topics discussed. He thinks Masonic editorials have been too pessimistic - that the editors will never get anywhere unless they sound the optimistic note.

The delegates were treated with very cordial hospitality while in Cedar Rapids. They were shown through the new Scottish Rite cathedral, and regarded it with special favor as a fine structure for the city. The Shrine Temple was not very accessible to the brethren, and but very little was shown of its interior. The High Twelve Club of Cedar Rapids gave a very fine luncheon to the visiting brethren on Friday. Brothers Clegg and Ittner sat at the head table and as spokesmen expressed the sentiments of the other guests. The representatives of the Grand Lodge of Iowa,

in every capacity, were most hospitable and kindly and contributed much to make this a most pleasant and profitable conference.

The following is the official report compiled by the staff of the Iowa Masonic Library and is reprinted from the Iowa Grand Lodge Bulletin for the added details that it gives.

The interest and enthusiasm of Bro. Phil A. Roth, Secretary of the Masonic Service Committee of Milwaukee, is primarily responsible for a conference of Masonic librarians and educators which took place at the Iowa Masonic Library, Cedar Rapids, May 10 and 11. Bro. Roth had visited us twice in 1927, and carried home such glowing reports that several other Milwaukee brethren made plans to visit the Library early this year. As leaders in study and research work of other jurisdictions heard of this, they suggested that the visit of the Wisconsin brethren be made an occasion for others to join with them, whereupon Bro. C. C. Hunt, Grand Secretary and Librarian, tendered an invitation to them to do so.

Meetings of Grand Lodges and other Masonic bodies interfered with the plans of several brethren to be present as representatives of libraries and educational activities in their respective jurisdictions; but on May 10 the following were registered:

WISCONSIN: Silas H. Shepherd, Chairman, Committee or Masonic Research and Education, Grand Lodge of Wisconsin, Milwaukee. Phil A. Roth, Secretary, Masonic Service Committee, author of "Freemasonry in the Formation of our Government," Milwaukee. James A. Fetterly, Editor "Masonic Tidings," Milwaukee. Henry A. Crosby, Librarian Scottish Rite Library, Milwaukee.

MISSOURI: Anthony F. Ittner, Grand Master of Masons in Missouri, St. Louis. Byrne E. Bigger, Deputy Grand Master Hannibal. Dr. Arthur Mather, Grand Secretary and Librarian, Trenton. F. H. Littlefield, Executive Secretary, National

Masonic Research Society, St. Louis. R. J. Meekren Editor, "THE BUILDER ' " official journal of the National Masonic Research Society, St. Louis. R. J. Newton, National Masonic Research Society, St. Louis. E. E. Thiemeyer, Research Editor, "THE BUILDER," St. Louis.

OHIO: Robert I. Clegg, Past Grand Historian, Grand Lodge of Ohio, President Masonic History Company, Chicago. Chas. S. Plumb, Grand Historian, Grand Lodge of Ohio, Columbus.

PENNSYLVANIA: William Dick, Librarian and Curator, Grand Lodge of Pennsylvania, Philadelphia. Win. J. Patterson, Ass't Librarian and Curator, Philadelphia. Win. H. Shreve, Philadelphia. Alfred C. Lewis, Librarian, Allentown Masonic Library, Allentown.

DISTRICT OF COLUMBIA: William L. Boyden, 33d, Librarian of the Supreme Council, Ancient and Accepted Scottish Rite, Washington.

CALIFORNIA: Thos. S. Southwick, Librarian, Los Angeles Masonic Library Association, Los Angeles.

Iowa was represented by Chas. C. Hunt, Grand Secretary and Librarian; Harry A. Palmer, Deputy Grand Secretary; Frank S. Moses, P.G.M., Secretary, Masonic Service Committee; J. H. Tatsch, Curator and Associate Editor; and Nathan L. Hicks, Editor of "Light." Members of the local library staff, especially Miss Lavinia Steele, Assistant Librarian, contributed to the special features of the program.

The Conference was called to order by Bro. Hunt at 10 a. in., Thursday, May 10. In a brief address he announced the origin and objects of the meeting. Bros. Robert I.

Clegg and R. J. Meekren followed with talks on "The Purposes of Masonic Education," in which they presented their views on Craft educational activities. The discussion which followed their remarks was typical of those which came after each principal subject of the two days' program, for all of them revealed the deep and studied interest in the educational work of Freemasonry.

"The Operation of a Masonic Library" was covered in three presentations. Bro. Win. L. Boyden of Washington, D. C., led with a paper on the large library which was of general interest, and applicable to the activities of the Iowa Masonic Library. Bro. Win. J. Patterson, Assistant Librarian and Curator, Philadelphia, gave some interesting historical and statistical data pertaining to the origin and growth of the Grand Lodge Library of Pennsylvania, and related experiences in connection with visitors to the institution. As in Iowa, the Craft of Pennsylvania take much pride in their Library and support it generously.

The problems of the smaller library, one which is designed to cater to local needs, were elucidated by Bro. T. S. Southwick, as based upon his experiences as Librarian of the Los Angeles Masonic Library. It is supported by many of the Los Angeles lodges through a small per capita appropriation, and was recently incorporated. The Los Angeles brethren are planning to erect a building to house the rapidly growing collection of books, periodicals and proceedings. Bro. Southwick's enthusiasm revealed itself by his presence at the Iowa Masonic Library at all available hours; one morning be got here as the janitor was opening the building at 7 a.m. He stayed over until Saturday evening in order to devote more time to his activities at the Library.

The afternoon session was opened by the reading of letters of regret from those who could not attend. This was followed by the presentation of a Grand Master's apron from the Grand Lodge of Pennsylvania to the Iowa Masonic Library for its collection. It was gratefully accepted by Bro. Hunt on behalf of the Library.

"The Educational Activities of the Grand Lodge of Wisconsin" by Bro. Silas H. Shepherd, Chairman of the Committee on Masonic Research and Education, was a

recital of most interesting facts. Beginning with a meagre appropriation a number of years ago, the Committee has not only covered its program of addresses, but has prepared printed matter eagerly sought after by students, and has also fostered traveling libraries. The Grand Lodge of Wisconsin has no library of its own; hence the Committee found it necessary to aid lodges and brethren on this respect. Bro. Shepard told of the library of Palmer Lodge, No. 301, Milwaukee with more than one thousand volumes. This lodge sets aside every stated communication for an address on a Masonic topic. The lodge also has a Study Club with an average attendance of sixty.

Bro. Shepherd's talk, and the discussion which ensued, was followed by a stereopticon address by Bro. Frank S. Moses, P.G.M., Secretary of the Masonic Service Committee, on "The General Activities of the Grand Lodge of Iowa." This address, which is available to Iowa lodges through the Service Committee, evoked much applause and comment. It gave our visitors a comprehensive idea of what Iowa Masons are doing in the name of Masonic charity and education.

One of the lengthiest discussions was that on "Study Clubs." This was led by Bro. R.J. Meekren, P. M., Editor of "THE BUILDER," the official journal of the National Masonic Research Society, originally incorporated in Iowa but which now maintains its headquarters in St. Louis. He told of the study club movement in various parts of the United States, and how individuals, lodges and Grand Lodges were taking an active part in making the facts of Masonic history and symbolism available to seekers for further light.

"Library Classification" was informally discussed at the same time in a separate room by those familiar with the technical operation of a library. This was led by Bro. Wm. L. Boyden, Librarian of the Supreme Council Ancient and Accepted Scottish Rite, Washington, D. C.. and Miss Lavinia Steele, Assistant Librarian of the Iowa Masonic Library. Miss Steele has evolved a simple yet highly scientific classification by means of which our Masonic books are being recatalogued. It is adaptable to small libraries, and flexible and detailed enough to meet the needs of a large one such as ours. Its preparation has attracted attention in both Masonic and general library circles, and was therefore of interest to those confronted with problems such as ours.

Thursday evening was utilized to good advantage by the visitors in going through the Library and holding informal chats with each other on topics of mutual interest. It was reported the next morning that some of the brethren found so much to talk about that they did not retire until the wee small hours.

The Friday sessions began with a talk by James A. Fetterly, Editor of "Masonic Tidings" of Milwaukee on "Masonic Journalism." He gave an entertaining and instructive talk on the problems of the commercial Craft journal, as distinguished from subsidized periodicals. His remarks were interspersed with amusing and witty comments. It was evident from his address why "Masonic Tidings" wields an influence in Wisconsin and has become one of the representative Masonic journals of the United States. He urged more cooperation between official Masonry and the Craft journal in the commercial field. and showed how each could help the other in activities of mutual interest and concern.

M. W. Bro. Anthony F. Ittner, Grand Master of Masons in Missouri, in the unavoidable absence of R. V. Denslow, editor of the "Missouri Grand Lodge Bulletin," spoke on the preparation of their publication. It presents articles of historical and biographical interest, but carries little or no local news, this being left to the so-called commercial publications of Missouri. As in Iowa, much interest is being taken in Missouri in such historical articles, and their continuation was strongly urged.

Bro. C. C. Hunt followed with an account of the Grand Lodge Bulletin of Iowa, stating how it appeared originally twenty-nine years ago as a Library bulletin, but was now covering a larger field. Statistics were presented showing the appreciation accorded to it by the Iowa Craft, and how it was being utilized in bringing to the newly raised Master Mason a larger and deeper concept of what Freemasonry is and what it stands for.

"Local Lodge Bulletins" were discussed by means of a paper written by Bro. W. H. Braun, Editor of "The Palmer Templegram" of Milwaukee, and read by Bro. Phil A. Roth. Bro. Nathan L. Hicks, Secretary of the Masonic bodies at Marshalltown, and Editor of Light," contributed in a vital manner to the discussion by setting forth his experiences. His talk was so interesting, and so replete with valuable information, that he was urged to elaborate his notes into a paper, which he has promised to do. Copies will be sent, together with those of other papers, to all institutions represented at the conference.

The discussion which followed brought out the fact that Grand Lodge periodicals and local lodge publications were heartily welcomed by the commercial journals, for they served to create a larger interest in Masonic reading and thus developed a body of Masons who would seek other avenues for instruction and information. This was personally testified to by Bro. James A. Fetterly and Bro. F. H. Littlefield, both of whom are interested in Masonic journals having paid advance subscriptions.

Inasmuch as the topics of "Mutual Cooperation" and "Comment in General" had been covered in the discussions and informal evening talks, these features of the program were dispensed with. The conference closed at noon with the hope that a similar informal meeting of Masonic educators could be held next year. No organization was affected, it being deemed best to assemble annually as opportunity afforded.

Brothers Robert I. Clegg, William Dick and Wm. L. Boyden acting as a Committee on Resolutions, presented the following, which was adopted by the visitors:

"RESOLUTION OF GRATEFUL APPRECIATION. We brethren from several widely separated Masonic Jurisdictions - far asunder in distance but closely united in fraternal purpose - do here place upon record our cordial thanks for the truly affectionate hospitality given to us so generously by the officials of the Grand Lodge of Iowa at our exceedingly enjoyable and decidedly profitable meeting in Cedar Rapids, May 10-11, 1928, and we would particularly mention Brother C. C.

Hunt for skilfully guiding our informal sessions with tact and efficiency, to Brother Frank S. Moses, P.G.M., for his illustrated lecture upon the activities of the Grand Lodge, to Brother J. H. Tatsch for his ' constant cooperation, to Miss Lavinia Steele for much light upon Masonic book classification and cataloguing, and to all the Library staff for their splendid, untiring and earnest labors for our common good."

Committee on Resolutions,

Robert I. Clegg,

William Dick,

Wm. L. Boyden.

No entertainment was provided by the Grand Lodge for the visitors, it being the wish of those in attendance that the entire time available be devoted to the work of the conference. Through the courtesy of Bro. Cogswell, 33d, Deputy for the Sovereign Grand Inspector General of the Supreme Council, Ancient and Accepted Scottish Rite in Iowa, the visitors were conducted through the beautiful new Consistory building, of which the cornerstone was laid by the Grand Lodge of Iowa in 1927, and the structure dedicated by Grand Lodge in April. Thursday noon Brother Hunt was host to the visitors at a luncheon, while on the following day the Cedar Rapids High Twelve Club, an organization of Master Masons which meets every Friday noon for lunch, invited the distinguished visitors to meet with them, and later furnished cars through the courtesy of Mr. W. B. Clausen for a sight-seeing tour of the city.

----o----

BRO. LOUIS BLOCK

Bro. Louis Block, Past Grand Master of Iowa, who from the inception of the National Masonic Research Society has been one of its strong supporters, being both a member of the Board of Stewards of the Society, and an Associate Editor of its organ, THE BUILDER, has recently been appointed as Deputy for the Supreme Council of the Southern Jurisdiction of the Scottish Rite in Iowa. We are sure that our members will be pleased to hear of this honor conferred upon one who was actively concerned in the foundation and organization of the Research Society.

Bro. Block was born in Davenport, Iowa, in June, 1869, and has resided there all of his life. He was educated in the public schools of that city and later entered the University of Iowa at Iowa City, from which he graduated in due course. He was married in June, 1893, to Cora Bollinger and has three sons. He is a lawyer by profession and has attained no little prominence as a barrister.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THE LOST KEYS OF MASONRY: The Legend of Hiram Abiff. By Manly Hall. Second Edition. 125 pages. Hall Publishing Co., Los Angeles.

THIS is a remarkable book to have been written by a non-Mason. It is dedicated to "The Ancient Order of Free and Accepted Masons." It only goes to confirm what many persons have known for a generation - that actual initiation into the Order is not an indispensable qualification for Masonic research; though this brochure is hardly a work of research, rather it is one of brilliant imagination. The author has evidently studied everything in print touching the Masonic ritual, and to use the language of a beautiful poem by Bro. Reynold E. Blight respecting the author:

Not a Mason himself, he has read the deeper meaning of the ritual. Not having assumed the formal obligations, he calls upon all mankind to enter into the holy of holies. Not initiated into the physical craft, he declares the secret doctrine that all may hear.

In the introduction we are told that Masonry is essentially a religious order; but we soon learn that what is meant is an order of a universal religion. He tells us that twelve Fellow Craftsmen are exploring the four points of the compass, and asks:

….. are not these twelve the twelve great world religions, each seeking in its own way for that which was lost in the ages past, and the quest of which is the birth-right of man? . . . Masonry is a religion which is essentially creedless; it is the truer for it. . . . No truer religion exists in all the world than that all creatures gather together in comradeship and brotherhood for the purpose of glorifying one God, and of building for Him a temple of constructive attitude and noble character.

The author further informs us that in the work he is undertaking

. . . it is not the intention to dwell upon the modern concepts of the craft, but to consider Masonry as it really is to those who know, a great cosmic organism whose true brothers and children are tied together not by spoken oaths, but by lives so lived that they are capable of seeing through the blank wall, and opening the window which is now concealed by the rubbish of materiality. When this is done

and the mysteries of the universe unfold before the aspiring candidate, then in truth he discovers what Masonry really is.

From the foregoing excerpts, and from other incidental indications, a suspicion arises that the author is a theosophist; and this suspicion is confirmed by the subsequent chapters. This gives us a key to the intention of the author and the meaning of his book. There is nothing in theosophy which is at variance with Masonry, indeed there is much in common. The theistic faith, the Fatherhood of God and the brotherhood of man, and the interpretation of spiritual truth under the form of symbolism, are fundamental processes of thought in both. Moreover, the author allegorizes the legend of Hiram Abiff very beautifully. Whether, however, his knowledge of mythology and the history and evolution of religion is as complete as might appear upon the surface, is perhaps open to question.

The general scheme of the book is to symbolize creation (using the term generally) from chaos to cosmos by the Masonic legend; following the introduction, he presents a cut of the Tabula Smaragdina, the Emerald Tablet of Hermes, which is said to be "the Most Ancient Monument of the Chaldeans Concerning the Lapis Philosophorum." This is one statement, which is not modified at all, which places his critical knowledge in doubt. The "Emerald Tablet" is classed by authorities on these matters as a production of the Middle Ages, one of the products of the pursuit of alchemy. One scholar gives its date as 1541. This tablet is said to contain the name of Hiram, which is interpreted to signify a triune substance - three aspects of creation, but one in source, matter, energy and life.

The remaining chapters of the book can only be mentioned by their titles, but these will indicate the general plan: First is the Prologue, "In the Fields of Chaos;" then come chapters on "The Candidate;" "The Entered Apprentice;" "The Fellow Craft;" "The Master Mason;" "The Qualifications of a True Mason;" and finally the Epilogue, "In the Temple of Cosmos: the Priest of Ra." There is appended besides, a short address to the Order of De Molay.

To the Mason who delights in symbolic imagery, the author presents a feast, much of it of original conception; but it is to be feared that most of it will be above the heads of the great body of the craft. And, after all said and done in the elucidation of symbolism, the body of everyday Masons, like the workers in a beehive, must depend far more on common sense to keep them within the bounds of fraternity of man and fatherhood of Deity than upon these profound depths of poetry and rhetoric. We commend it to the student of Masonic symbolism as containing much of interest. The illustrations are by J. Augustus Knapp, and are, the spirit of H. A. rising in a blaze of glory from the tomb; the Emerald Tablet already mentioned; the three murderers, perverted thoughts, uncurbed emotions and destructive actions, standing over the remains of their victim, which is the spirit of human life; the Candidate at the Gates; the Master Mason; the Grip of the Lion's Paw; and the Dweller on the Threshold.

L.B.R.

* * *

SECRET SOCIETIES IN THE LIGHT OF THE BIBLE. An address by William Leon Brown. Published by the National Christian Association. Paper, 22 pages. Price 10 cents, net.

THERE is no indication as to the time, place or occasion of this address. Mr. Brown is evidently very sincere and earnest, and most anxious to lead those whom he conceives to be in the "way of destruction" to safer paths. All members of all secret societies (or rather fraternal organizations with secret ceremonies of admission and private modes of recognition) are soul destroying, but Freemasonry is the arch-offender, because it is in a sense the parent of all the others. Thus the address really deals with the Masonic Fraternity, as the primal and greatest culprit. His information is derived from a number of books, eight in all, which he supposes to be authoritative because he found they were all in the Scottish Rite Library at Chicago. These books are the Lexicon of Freemasonry, The Symbolism of Freemasonry and the Masonic Ritualist, by Albert Mackey, with The Encyclopedia

of Freemasonry by Mackey and MacClenachan (really an edition of Mackey's Encyclopedia, itself an expansion and enlargement of the Lexicon). The Traditions, Origins and Early History of Freemasonry by A. T. C. Pierson, Chase's Digest of Masonic Law, The Freemason's Monitor by Thomas Smith Webb (evidently a modern edition) and two more works, the titles of which are not given, by Daniel Sickles and the Rev. E. A. Coil respectively, the latter a Unitarian minister, and (we judge) on that score alone outside the pale. This actually makes nine instead of eight, and in addition he quotes a "cipher ritual" which he tells us he obtained without question or difficulty from a well known Masonic publishing firm. In addition, and on the other side, he had the Bible.

Masons, of course, will not be impressed by his "authorities," even if their books are to be found in Masonic libraries. What the religious minded anti-Mason can never seem to understand - presumably because to him all truth is always enclosed in a rigid system of dogma, outside which no truth is to be found - is that there is no authority in Masonry. Pierson may interpret things his way, Mackey in his, but every brother has equal freedom, to think, to interpret, to speak and to publish. Consequently, what the accusation resolves itself into finally, both from the Protestant and Romanist point of view, is that Freemasonry is not an organization professing and teaching the creed held by the particular opponent. Masons hold the inclusiveness to be the chief attraction of the Craft, that in it men of all creeds who are moral and virtuous, can meet on a common platform. But this the sectarian (Romanist or Protestant) cannot bear the thought of. Tolerance is to him (in practice) the greatest of all heresies. Thus the opposition is irremediable, we can only accept it, and be thankful that we do not live where such minded people have power of life and death over us.

The old objections based on the alleged Masonic oaths and penalties are brought in. There is here nothing new; it was all said, ad nauseam, by the anti-Masons a hundred years ago. But here again we can understand. The same type of mind the fundamentalist mind, that takes the symbolical and poetic language of the Bible, as prosaic literal fact - nay more, takes the letter of the English translation of Hebrew and Greek, as absolutely the very utterance of God - will naturally take the symbols and forms and allegories of Masonry literally also. It cannot be helped; it takes all kinds of people to make a world, as the proverbial wisdom of the race puts it, and if our friends cannot tolerate us, we must, to be true to our own principles,

try to be tolerant of them. At least Mr. Brown is temperate in his language, and has a sincere regard for our welfare. For this we thank him.

* * *

EDUCATION FOR TOLERANCE. By John E. J. Fanshawe. Boards. 30 pages. Published by Independent Education, New York.

THIS is a booklet reproducing an essay in the February number of the magazine Independent Education. The editor of the magazine, Frederick J. Haley, says in his foreword that it "evoked favorable comment, and is now published in this form in response to many suggestions that it be given a wider circulation."

A careful study of its contents, brief as they are, we think fully justifies its reproduction for permanent propagation of the thoughts of the author. The main theme is the danger of war between the United States and Great Britain. He first alludes to the "marked strain of sentimentality rampant in the American people," and says "it is indeed difficult to reconcile the keen business acumen that raised America to industrial supremacy with the failure to understand many of the fundamental principles used to solve abstract social problems." He also calls attention to the tendency for mechanical organization for the correction of every error, real, or supposed, humorously illustrating his position with a supposed case of a society for the distribution of chocolate drops among the poor, which obtains the name, minus actual aid either financially or otherwise, of numbers of men in high social and political position, for "indorsements," and points the illustration with the fact that chocolate drops in overdoses are likely to produce incurable indigestion.

From this stand he remarks that "just now the particular field that is overtaxing the time and energies of the sentimentalist is the establishment of friendly relations between the United States of America and the British Empire. This is most

unfortunate because there is no problem before the world today more delicate. Upon its outcome depends the future course of civilization. Here is no place for the novice. The question of Anglo-American relations requires the entire time, brains and experience of such men as the Hugheses and the Hoovers, the Balfours and the Baldwins. They cannot delegate to those of lesser abilities the execution of their policies."

Premising that there are numerous errors and fallacies underlying this particular breed of sentimentality, he thinks the most flagrant one "perhaps is that of assuming we are one and the same people, and that because, by chance, we have derived our language, our laws and our literature from England, we should therefore be friendly with the British Empire." He shows that this fact, instead of being promotive of peace, is more likely to involve us in war, because, as a matter of fact, "we are not the same people," but are "two very distinct and different peoples," with different ideals and different motives underlying our actions.

As an instance of how a common language, common laws and common traditions failed to prevent a bloody war he cites the War between the States of the Union in 1861-1865, and shows that opposing sentimentalities between the South and the North, that each in its place obscured the real issue or causes which brought about the war. "All the sentiment against slavery in the North grew up after two centuries of slave-holding in the New England States had demonstrated that it was an unprofitable venture," - and "no objection to slavery was made in the New England States so long as it was profitable." The North wept "copious tears over Uncle 'Tom and Old Black Joe, while the South waxed sentimental and belligerant about States' Rights. Thus were the real issues beclouded, and one of the most deplorable and devastating cataclysms in history was brought about."

The entire essay is so closely packed with sound, common sense, we can only say further that the author's remedy for the errors mentioned is education along two lines of fact: 1. That both nations are profoundly interested in maintaining prosperity, and 2. That self-preservation against the combined forces of the world necessitates permanent peace and amity between the two great English-speaking nations. It is strictly a business proposition from which all sentimentality should be eliminated. The author thinks, that with these two nations owning most of the

unsettled habitable portion of the globe, and the other peoples of the world having seething millions, constantly increasing in numbers, who must find an outlet in a few generations or reach the saturation point of population, all gush should be set aside and the younger generations of both England and America be taught to give and take as between them, recognizing and tolerating national differences of view just as the different members of a single family have to tolerate each other; to sum up the essay, as between these two great nations of the world, "united we stand, divided we fall."

L. B. R.

* * *

A PEPYSIAN GARLAND. Edited by, Prof. Hyder E. Rollins. Published by the Cambridge University Press and the Macmillan Co. Cloth, 491 pages. Price, $7.65.

THIS collection of "broadside" ballads of the period 159616,39 has been selected chiefly from the collection made by Samuel Pepys. Pepys bequeathed his library and his famous diary to Magdalene College, Cambridge. With the other works were five large folio volumes, the first title page running thus:

My Collection of Ballads. Vol. 1. Begun by Mr. Selden; Improv'd by ye addition of many Pieces elder thereto in Time; and the whole continued to the year 1700. When the Form, till then peculiar thereto, vizt., of the Black Letter with Pictures, seems (for cheapness sake) wholly laid aside, for that of the White Letter without Pictures.

Professor Rollins reproduces eighty ballads, seventy-three of them are the most interesting seventeenth century ballads in Pepys's first volume (none of them of a

later date than 1639) and of the remainder six are from the Bodleian and one from the Manchester Free Reference Library. As a picture of the social conditions of the time they are exceedingly interesting and especially so to Freemasons seeking all possible light upon the era leading up to the time when the Grand Lodge was in 1717 put formally into action at London. The ballads are not to be judged as poetry, but as Professor Rollins points out they were in the main the equivalent of modern newspapers:

They have always interested educated men, not as poems but as popular songs or as mirrors held up to the life of the people. In them are clearly reflected the lives and thoughts, the hopes and fears, the beliefs and amusements, of sixteenth and seventeenth century Englishmen. In them history becomes animated.

To us the one showing "a worshipful company in the making" is of the liveliest significance. This is of the year 1606 and none will deny the interest in this account of how the 1041 porters in London formed a corporation and secured a hall for meetings. The broadside had three illustrations, one in which a porter is shown standing idle with an empty basket, next as walking with a heavy load, and third as setting out in holiday attire for a meeting of his society, they were headed: "At the first went we as here you see," "But since our Corporation, on this fashion," "And to our Hall, thus we goe all," typical of the advancement made in their fortunes, social standing, and happiness by this congregation into a brotherhood of their calling. Other trades and occupations are mentioned in the selection of ballads but this one is particularly noteworthy. It is headed "A new Ballad, composed in commendation of the Societic, or Companie of the Porters." The author was one Tho. Brewer and it was printed by Thomas Creed, to be sold "at the syne of the Eagle and Childe in the old Chaunge." The date is 1605. The first stanza runs as follows:

Thrise blessed is that Land

where King and Rulers bee,

and men of great Command

that carefull are to see,

that carefull are to see,

the Commons good maintainde

by friendly vnitie,

the proppe of any land.

There are some more of these pious and loyal sentiments, and thus introduced we come to the subject proper of the ballad:

As plainly doth appeare,

by that was lately done,

for them that burthens beare,

and doe on businesse runne:

the Porters of this Cittie,

some being men of Trade,

but now the more, the more the pitty

by crosses are decayde.

By this we learn definitely, what we would naturally expect, that the porters were recruited, at least in part, from the failures and broken down men of other classes.

Now they that were before

of meanest estimation,

by suite haue salude that sore,

and gainde a Corporation:

excludes, and shuts out many

that were of base esteeme,

and will not suffer any

such person bide with them.

But such as well are knowen,

and honest Acts imbrace:

among them theiIe haue none

that haue no biding place:

among them theile haue none

(as neare as they can finde)

but such as well are knowen

to beare an honest minde.

Evidently what was done was to limit the number of regular porters to those who had definite domiciles and were "under the tongue of good report." This limitation would give all in the company more employment by barring out casual labor.

For now vnto their hall

they pay their quarteridge downe,

attending maisters call,

and fearing maisters frowne,

there seeking for redresse

and right if they haue wrong,

there, they that doe transgresse

haue that to them doth long.

The administration and discipline of the new company followed the lines of the older ones. There follows three stanzas describing the old punishment for theft (an obvious and constant temptation to the porter) which was no less than the time honored "riding on a rail." We are told this was not very effective, and that the new penalty of expulsion worked much better, for it meant loss of employment.

If there be any one

of them, a burthen takes,

and with the same be gone:

their hall, the owner makes

sufficient satisfaction

for that that he hath lost:

the theefe without redemption,

out of their numbers crost.

It is a better order

then that they bad before,

when as the malefactor

was on a coultstaffe bore:

for th' owner tis much better,

but forth' offender worse,

to taste this newe made order,

then ride a wooden horse.

That shame was soone slipt ouer,

soone in obliuion drownde,

and then againe, another

would in like fault be found:

not caring for their credit,

and trust another time,

this order therefore as a bit

to hold them from that crime.

There follows a stanza dealing with the fines laid on those who disobey the rules of the company, and one of these rules was that of "first come first served" in regard to a job.

All iarres and braules are bard

that mongst them might arise,

first commer, first is serude,

where as a burthen lyes,

if one be ready there

he must his profite take:

all other must forbeare

and no resistance make.

Then we learn, that again following the traditions of the older companies, a charity fund had been established for the assistance of the sick and infirm members.

Such as haue long bin knowen

to vse this bearing trade,

and into yeares are growen,

(so that their strengths decayde)

they can no longer labour

as they haue done before,

the Companie doth succour

and maintaine euermore.

There follow some general reflections on the necessity of rule's and regulations and then we are told of their attending church in a body to bear a special sermon, which again was an old Guild custom, and is still remembered by Freemasons.

These and a many moe

good orders they haue, sure,

to make rude fellowes know

their stoutnesse, doth procure

but their owne detriment and

losse, if they could see't:

and likewise to augment

their generall good, there meete.

For great is the number

of this Societie:

and many without order

can neuer setled bee;

but things will be amisse,

as oft it hath bin knowen,

the number of them is,

a thousand fortie one.

They all meete together,

most hansomely arayde,

at Christ church, to heare there

a sermon, for them made

There markes of Admittance

made out of tinne, they bare

about their neckes in ribbons:

the chiefe, of siluer weare.

From this we learn that the members wore badges by which they were known. It seems probable that these would be worn regularly so that prospective employers could know whether they were engaging a member of the company or not. It would seem that the organization was not a chartered or official one. Its name does not appear in the list of the London Companies and its discipline would thus be voluntary, yet not less effective for that. This formation of a new gild in London in 1605, or before, is very interesting, and throws a sidelight on the social history of the period that may have significance for Masonic students.

* * *

DIE LOGE ZU Z. Ein Auszug aus dem Reise-Journal eines unterrichteten Maurers. Published by Alfred Unger, Berlin, 1927. Paper, 76 pages. Price, 4 marks.

THE title means: The Masonic Lodge at Z. An extract from the travel memoirs of a proficient Mason.

The author of these memoirs, Ignaz Aurelius Fessler, is an interesting personality. Born in 1756 at Czurendorf, Hungary, of German parents, he entered at the age of seventeen the Capuchin Order. The restless spirit of the time, known as the Sturm-und Drang Periode - period of storm and stress - of German thought, made its way even into the seclusion of the cloister. The rigidly circumscribed dogmatism of the Roman Church soon proved an irksome fetter to the insurgent mind of young Fessler. He left the monastery, and in 1791 he joined the Evangelical Lutheran Church. In 1796 he transferred his domicile to Berlin where he engaged in a many-sided, fruitful literary activity. His favorite studies were the philosophy of Marcus Aurelius, Seneca, the Fathers of the Church, mysticism and, above all, Masonic history and lore. He left a permanent imprint on German Masonry.

In the summer of 1802, Fessler went on a journey in the course of which he visited the city of Z. The identity of the city is not disclosed. He was agreeably surprised to find not only a Masonic lodge, but a lodge in which the Masonic ideals flourished exceedingly. He was edified and enthused by what he discovered there. He published his impressions the following year in a magazine named Die Eleusinien, a periodical that expired after a brief existence of but two years.

The present simple, but elegant little volume is a reprint of a portion of these travel memoirs. In its facile, fluent, diction it contains valuable information for the student of Masonic teaching. It is thought-provoking and, in its degree, inspiring.

* * *

LESSING'S NATHAN THE WISE. Translated from the German. Edited by Ernest Bell. Published by David McKay. Cloth, 174 pages. Price 55 cents.

THIS is one of a series of pocket translations of the classics. The name of Gotthold Ephraim Lessing is well known - by reputation at least - to all educated people. It is not so well known, outside of the Craft in Germany, that he was an ardent Mason, and that Masonic influences are to be seen in his literary work. Early attracted by the theater he produced a considerable number of plays, comedies and tragedies both. In later life today the transition sounds strange he became pre-eminently interested in theological questions, theoretical and practical, and in 1779 he finished Nathan der Weise, a drama in which he embodied in poetic form the ideas to which he had been led in respect to religion, and especially in regard to what was then regarded almost as heresy by every sect, religious tolerance. Those who have the degrees of the Scottish Rite should be especially interested in this dramatic representation of the cIash between Christian, Saracen and Jew, but every Mason may read it with profit who would know what tolerance really is.

----o----

THE QUESTION BOX

and CORRESPONDENCE

HOW SHOULD THE APRON BE WORN?

We had a discussion the other day as to how the apron should be worn. Most of the members of our lodge tie the apron under their coats, but there is one brother who insists we are all wrong and ties his outside. It looks rather funny to me, because the back of his coat is all wrinkled up, and I would like to know if there is any rule about it, and if so why?

G. S. P., Maine.

This is another of those details upon which there is no general agreement. We believe that in some jurisdictions it is made a matter of regulation that the apron should be outside the coat. On the other hand, it is the general usage of American Masons to wear it underneath. Where a definite rule has been adopted it is very probably directly or indirectly due to the influence of the regulation in England, which is to the effect, that in evening dress the apron is worn under, and in morning dress over, the coat. As the wearing of evening dress is almost universal in English lodges, even when meeting in the afternoon, it follows that, if we ignore the difference between a "swallow tail" coat and a "lounge jacket," that in fact the apron is generally worn under the coat by English Masons. We suppose this difference must not be ignored, however, without danger of incurring the penalties of lese majeste, or high treason, or something equally terrifying. Of course if the two species of the garment are buttoned up, in the one case the apron still remains visible in all its glory (in England with its border of ribbon and rosettes - or other emblems for higher ranks) while in the other it is partially obscured. We may suppose this is the real reason for the English rule.

In this country, where the same rule has been adopted, it is usually supported by an appeal to "operative" practice. It is argued that the apron is designed to protect the clothing and therefore must be worn outside everything else. Those who appeal to Caesar must go to Caesar. In operative practice the apron is not worn over the coat for the workman takes his coat off. If he has occasion to put it on during working hours, he naturally puts it on over his apron. In this country the overall has supplanted the apron among stone masons, but in countries where the apron is still worn this may be verified by the observant even at the present day.

It does not really seem, however, that there is any need to make operative usage a rigid law. We think that Bro. G. S. P. has given the real answer himself. To wear a belt or girdle of any kind outside a loose jacket, normally unbuttoned, not only looks awkward, but is awkward. A girdle or belt can be worn very well over a frock coat, or uniform tunic, which is shaped to the figure and has sufficient skirt to fall below it. But the rule :that some good brethren would force upon us, would make us all look rather ridiculous unless we took to formal dress. Perhaps that is the motive underneath. But so long as American Masons adhere to informality in this regard, we believe that custom, as it usually does in such matters, offers the

best solution, and that the apron girded on under the coat, is not only more convenient and comfortable, but also more dignified.

* * *

MASONIC EMBLEMS WORN BY WOMEN

Is a woman, the wife, mother or daughter of a Mason, entitled to wear the Masonic emblem?

O.P.S., Nebraska.

This is one of those simple seeming questions it is impossible to answer off hand with "yes" or "no." The difficulty here lies in the word "entitled." It may mean is such a practice permissible in law? Or is it recognized (or forbidden) by Masonic authority? Or is there any precedent or custom in favor of it? Or it might mean no more than is it fitting or in good taste ? We suppose that the second or third interpretations is what was in the mind of our correspondent.

The wearing of emblematic devices by individuals has in the past always been regarded as a purely personal matter. As such there has never been any regulatory action taken concerning it on the part of Grand Lodges, although it must be confessed that certain tendencies of recent appearance are in this direction.

The only ancient Masonic device or design of an official character was the well-known armorial bearing granted to the Mason's Company of London, and later assumed by the Freemasons all over England. In the same category we might put the arms or seals adopted later by Grand Lodges and their subordinate lodges.

These very properly are subject to regulation, but they have a character entirely different from any trinket or ornament an individual may choose or design for himself. And if there be no regulation for the Mason, it is obvious that still less can there be any for one who is not. Grand Lodges cannot legislate for those not under their jurisdiction. The time has long since passed, if there ever were one, when a man could be held responsible for what his feminine relatives might choose to.

The propriety of the practice is another matter. There is some reason to object to a man wearing a Masonic emblem if he is not a Mason, but that does not hold in regard to a woman doing so. There is, too, some warrant in tradition for it. In a past generation, when women were more dependent and less able to look after themselves, to have been able to claim the good offices of a Mason in any emergency was of real value, and it seems that when a woman had to travel alone, her husband or father not infrequently gave her some such token to carry with her. It would, therefore, seem that while "entitled" is hardly the best word to use, that a woman is at liberty to wear Masonic emblems and that there is no reason to object to, it. In any case we do not see how it could be prevented.

* * *

LEO TAXIL

Under the heading "Masonic Satanism" I notice on page 205 of the July number of THE BUILDER, a reference to Leo Taxil. I have come across the name before and would like to know who he was and what he did. Can you enlighten me?

G. J. B., Oregon.

The story of the great imposture concerning Palladian Masonry and Luciferism is almost completely forgotten by the present generation, though for some ten or twelve years at the end of last century it was a topic of literally world wide interest. Leo Taxil was the assumed name of one, Gabriel Jogand Pages, was born (it is said) at Marseilles in or about the year 1854. He is also said - but such a cloud of mystification and downright lying obscures the facts that it is hard to arrive at certainty in these details - to have been educated in a Jesuit College, from which he departed in a reaction from discipline and religion. He became a hanger-on of journalism, an author of pornographic literature and a retailer of scandal about the clergy.

Again it is said, though French Masons have denied it, that he was initiated in some unspecified lodge, in (according to his own account, which is not evidence) the year 1881. He is supposed to have received only the first degree, and was either expelled, or quarreled with the lodge and departed of his own accord.

In or about the year 1885 he pretended to repent of his sins and sought reconciliation with the church, bringing as a sort of gift, or fruits of repentance, weird and wonderful tales of crimes, blasphemies, obscenities, and conspiracies against all law and order and religion, in and behind the Masonic Fraternity.

He drew for his materials, it would seem, upon the accusations against the Templars, the accounts of black magic given by Eliphas Levi, which were then a subject of general curiosity, and perhaps (though this is doubtful) got some material from American anti-Masonry. All this he mixed up into a fantastic hodgepodge, exceedingly interesting in its way, if taken in small doses. The raison d'etre of Masonry, according to him, was the worship of Lucifer, the archfiend. This included the practice of every imaginable obscenity and every form of sexual vice. Albert Pike was made the high priest, and an imaginary Diana Vaughan was the high priestess.

It is too long a story to tell in any detail. The amazing thing is how, in spite of the warnings and protests of many cautious and sensible men among them, the

hierarchy of the Roman Church, from simple priests up to Cardinals, and even Pope Leo XIII himself, accepted the unsupported assertions of the impostor as absolute truth. The deception was finally exploded by Taxil himself in a most dramatic way, and with unblushing effrontery, for the reason that he saw the game was nearly up, and decided to make the exposure himself and gain an opportunity to publicly deride the victims of his hoax.

Curiously, Roman Catholics were not the only people to believe the tales. Many American Masons appear to have accepted them as a picture of Latin Freemasonry, carefully excepting references to Pike, Mackey and other American and English Masons; who, of course, they were sure had been included by accident or malice. This seems incredible, but it is stated on good authority to be true. Romanists were to be excused in part for their credulity, it is natural to believe evil of people to whom we are opposed. We rather suspect that the tales of Satanism related by the Revue Internationale des Societes Secretes are only echoes from Taxil's inventions, with all reference to their origin conveniently forgotten.

* * *

THE SECRECY OF THE BALLOT

A question has arisen in which I disagree with the other Past Masters of my lodge and apparently also with the rulings of our Grand Masters. The accepted view is that no one may reveal how he voted in the ballot on an application for membership. I maintain that in common sense, anyone who has cast a black ball has, if for any reason he sees f it to do so, a right to reveal the fact. I understand perfectly that almost everywhere the law is interpreted to forbid his doing so, but I insist that the secrecy of the ballot is expressly designed to protect the objecting brother or brethren, and that therefore the secret is his secret, not the lodge's, nor Masonry's, and being his, he may reveal it at his own discretion. The position of the objector is quite different from those who vote favorably. No one of the latter may reveal how he voted because if one did, all might follow in turn, and if all did,

the objecting brother would be discovered by elimination, and the secrecy of the ballot, designed solely to protect the objector, would be violated.

I know I am in a minority, but f would like to know how others think about it, and whether the point has ever arisen before.

L.S.T., Canada.

Our correspondent is quite right in saying that in most jurisdictions a brother revealing the fact that he voted against an application would be liable to the pains and penalties of the regulations guarding the secrecy of the ballot. It is not the only instance in Masonic law where the object of a regulation has been quite forgotten, and the rule has become an end in itself. The ballot box is in any case a sign of weakness. In an ideal lodge it would be quite unnecessary. There would be so much mutual trust and confidence that anyone who objected to an applicant would feel quite free to do so openly, certain that no one would take offense. Such lodges are, unfortunately, very, very rare. The secret ballot is therefore a necessity.

There are other anomalies, connected with the subject, to he found in various places. In quite a number of jurisdictions an application must go to a ballot even if the committee of investigation reports unfavorably. This seems absurd. An unfavorable report should certainly count as a rejection. The rule has, indeed, actually permitted applicants, who had been unfavorably reported on, to be elected, than which nothing could be more ridiculous, if it were not so serious.

We must agree that Bro. L. S. T. is right, but that it will not be safe for him or anyone else to exercise the right, until Masonic legislators and executives come to realize that the secrecy of the ballot is not an original landmark of the Craft, or one of the hidden mysteries of Freemasonry, but in fact, a concession to the weakness of the brethren, and a sign imperfection of the internal life of our lodges.

* * *

WHY IS A MASONIC LODGE?

Since you invite perplexed Masons to consult you on matters pertaining to the Craft, I venture to submit a question which may be in the minds of many who perhaps may consider it disloyal to even utter it.

Why is a Masonic Lodge?

I came into Masonry some few years ago after passing middle age. My wife's prejudices against any lodge kept me out for some years. But when I entered the Lodge it was with the same reverential feelings that I, as a much younger man joined the church.

I have been a faithful attendant upon all lodge meetings, both the stated communications and the few special meetings we have during the year to confer degrees. Our communications rarely have much of interest to attract us. There is little real business to be considered. The degree work is always interesting to me.

But what is there for us after we become Masons? What is there to do besides initiating new members? The teachings of the Craft I find are the same as the teachings of the church, though presented in different form. The principles are not peculiar to Masonry, the truths taught us are age-old.

There is to me, at least, a sense of restraint in a Masonic lodge room which limits fellowship. At least it is not the same fellowship which we have in our Rotary meetings where I meet the same men whom I meet at Lodge.

As to charitable work, there are at present none of our membership who need help, nor have any for a long period. As we grow older some of us may, and the Masonic Home will shelter us. Certainly our own Lodge could do nothing for us because the dues collected will not permit the creation of a charity fund. What relief we give to other than Masonic cases is now done through a collection. The good women of the town take care of charity cases and we as business men help through them. Of course we help to support the Masonic Homes for aged brethren and their wives and for children of our unfortunate brethren, but we are scarcely conscious of this help we give because it is taken from us in our annual dues.

Therefore, as I see it, the Masonic Lodge has no program. The church teaches the same truths that Masonry teaches. The luncheon clubs furnish a livelier fellowship. The charitable work of a general nature is done by other agencies and we collect no funds for our own charities, if there be any such. Therefore, I ask, what is there for Masonry to do? We are forbidden to take any part as Masons in our country's politics, so what is there for us to do? I read nothing in any Masonic publication of any national effort that Masonry has adopted to put over, except the George Washington Memorial, and that calls for nothing but a financial contribution from the rank and file.

So, my good brother, tell me, "Why is a Masonic Lodge?" At least, why is it in the small town? It may be something else and something different in the big city. Of that I have no knowledge. But the real purpose of my question is to find out why an organization of such great size, such large influence, and with such tremendous potentialities for accomplishment is doing nothing to which we as Freemasons can point with any pride.

I anticipate that some brethren will tell me that we are building character and training men to serve their country and their fellows. To him I say that if we do not

develop our character and get that training in the public school, the Sunday school and the church, long before we become Masons, there is not much material worth working on in a Masonic lodge.

F. V. J., Kansas

[This letter raises a very penetrating question, or rather several questions. It does not seem at all easy to answer them generally and fully and at the same time convincingly. It is a problem. Doubtless the problem is one of those complex ones made up of many different elements, probably in different proportion in different cases. We hope that others will give their views on the subject, for it is obviously one for general discussion. Ed.]

The Builder Magazine

October 1928 - Volume XIV - Number 10

Cryptic Degrees and the Supreme Council

Being part of a chapter in the projected Official History of the Ancient and Accepted Scottish Rite

BY BRO. CHAS. SUMNER LOBINGIER, Washington, D. C.

THE degree system set forth in the Mother Supreme Council's Manifesto of 1802 will repay careful study.

Besides those degrees which are in regular succession, it reads most of the Inspectors are in possession of a number of detached degrees given in different parts of the world and which they generally communicate free of expense to those brethren who are high enough to understand them; such as Select Masons of ‘27.

Whether this last was the designation of one degree only or of more than one is not here specified. Waite, who seems to have given more attention to the proper allocation of the Cryptic degrees than any other writer, tells us (1) that they "are a part of Adonhiramite Masonry, being concerned with the personage in question after his arrival in Jerusalem." Of the two degrees classed as Cryptic, that of Royal Master, he continues,

. . . in respect of its motive is almost identical with the Grand Tyler of King Solomon. It is also an integral part of Adonhiramite Masonry, and is concerned with the attainment of the Great Secret communicated to a Master Mason. . . The ritual which next concerns us, being that of Select Master, takes us again to the vaults, which tradition supposes to have existed immediately beneath the site of the

Holy of Holies. The degree is really a variant of Masons Elect of 27, or at least it is an offshoot from the same root (2).

Questions involving the origin of these degrees and their relation to the Scottish Rite and to the Mother Supreme Council have occasioned much discussion in recent years. Waite (3) informs us that the class to which they belong "are all prior to the year 1779 and some of them considerably earlier." The earliest date assigned for their use in this country is in connection with the Charleston Lodge of Perfection which was organized in 1783.

Alluding to the recital above quoted from the Supreme Council's Manifesto of 1802, Bro. George W. Warvelle says:

This statement is the basis of the Scottish Rite claim of dominion over the Cryptic degrees, and while it is possible that among the side degrees of which "most of the Inspectors" were in possession, there might have been that of Royal Master, yet there is no proof that such was the fact. But even conceding that it may have been known to some of the members it was nevertheless individual property and the Supreme Council never officially asserted a jurisdictional right thereto until fifty years afterwards (4).

Bro. Warvelle could hardly have known that

The first Council of Royal and Select Masters organized in Georgia, was Adoniram Council, No. 1, of this city, for which a Dispensation was granted by the G.C. of the 33d in Charleston, in October, 1822. That Dispensation has been lost or mislaid. In 1826, our Grand Council was first organized. I was on the Committee of Correspondence who called the Convention for the purposes.

One of the first acts of this new body was to recognize the Supreme Council by formally voting to furnish it with a copy of the Proceedings (6). Surely this was not only asserting, but confirming, a jurisdictional right within twenty years after the Manifesto. Under date of Feb. 7, 1825, Grand Commander Holbrook wrote to Giles F. Yates of Schenectady:

The Royal and Select Masters, as mentioned by Cross in his Chart and in the Masonic Library, were first conferred in this city about forty years ago, and the Deputy Inspectors 25th Degree (as they were then called) were empowered to give them. Brother Myers, I think, was the person who first gave them in Baltimore, where they continued for some time to flourish, but at length they become nearly dormant, when a gentleman on his return from Europe revived them with a vigor that has caused them to spread through the Eastern States. Cross received them from that source, and then he gave an authority to confer them in South Carolina, for two dollars fee, but the Select Master was garbled, and had lost a good part of the signs and words, etc. The man who was making money by so doing was glad to pay for the knowledge of the Degrees in question. The authority for conferring these Degrees Royal and Select has always been attached to the charter for Grand Council of Princes of Jerusalem. But there are several Bodies of Royal Arch Masons which are chartered for these Degrees expressly (7).

That the Mother Supreme Council continued to assert such right is apparent from another letter (8) dated March 24, 1828, written by Yates, which contained the following:

Our G. Council of P. of Jr. has no formal Charter, although our Charleston friends promised to send us one, and enquired whether we wished to have authority given in the same to confer the Degrees of Royal and Select Master. We answered in the affirmative. Subsequently, however, Bro. Holbrook wrote that no formal Charter was necessary, they having regularly recognized us and confirmed our authority as a G. Council in their official communications.

It will thus be seen that, early in the nineteenth century, the Mother Supreme Council had acted officially regarding the authorization of bodies to confer the cryptic degrees. Certificates executed a year later, but avowedly based upon statements of one or more charter members of said body, then still living, point to its working of these degrees just as it had worked the Royal Arch and just as one of its sister bodies later worked that of Mark Master. On Feb. 10, 1829, Perez Snell, who, on that day, likewise received from the Mother Supreme Council letters of credence (9) authorizing him "to confer or to communicate..... all the detached degrees," etc., appears to have written the following certificate:

Supreme Council Chamber Charleston, S.C.

10th Feby., 1829.

I hereby certify that the "detached Degrees," called Royal and Select Master, or Select Masons of 27, were regularly given by the S. Gr. L. of P., Sublime Grand Lodge of Perfection 32 (No. 2 in the U.S.A.) established by Br. Isaac Da Costa, in Charleston, in February, 1783, one of the original members of which M.I., Most Illustrious Brother Moses C. Levy, is still alive and a member of it to this day, without ceasing to be so for a day.

And further that at the first establishment of the Gr. C. of P. of J., Grand Council of Princes of Jerusalem in Charleston, 20th February, 1788, by the Ill. Deputy Inspector General, Joseph Myers, B. M. Spitzer and A. Forst, Br. Myers (who succeeded Br. Da Costa after his decease) deposited a certified copy of the degrees from Berlin in Prussia to be under the guidance and fostering protection of the government of the above named Grand Council of P. of J. 33.

Br. Myers shortly after this (20th February, 1788) resided sometime in Norfolk, Richmond and Baltimore previous to his removal to Europe, and he conferred or

communicated a knowledge of these degrees upon a number of brethren in those cities The original copy is still in my keeping and (10) .....

..... Agreeably to the obligations of the same and the Grand Constitutions governing those degrees, viz., Royal and Select Masters of 27, it is correct and lawful to give them either to Sublime Masons who have arrived to the Kt. of the 9th Arch (13th) or to Companions of the 3d Arch Royal Arch Masons.

March 15, 1830. M. H.

The foregoing (12) appears in Moses Holbrook's autograph ritual of the Cryptic degrees, and is initialled in his hand writing, under date of March 15, 1830. The book has been referred to by numerous writers (13), is now in the Supreme Council's Library, and is under my eye as I write. It may be objected that Snell here certifies to much that could not have been personally known to him; but it must be noted that he relies on Moses C. Levy, a charter member of the Lodge of Perfection then living.

In the same year when the Snell certificate appears to have been executed the South Carolina Grand Chapter had before it a circular (14) from the Maryland Grand Chapter asking it, with other Grand Chapters, "to take the said degree (Select Master) under your recognizance and control." The circular was referred to a committee of which Moses Holbrook was chairman and which reported as follows "upon the propriety and expediency of the different Grand Royal Arch Chapters . . . assuming jurisdiction and authority over the Royal and Select Masters Degrees."

They have ascertained that the respectable brothers and companions, Dr. F. Dalcho, Dr. Isaac Auld, Dr. James Moultrie, Sr., and Moses C. Levy, Esqr., with many others received their degrees in Charleston in February, 1783, in the Sublime Grand Lodge of Perfection, then established in the city (Charleston), of which

body three of the above named brothers are still living, venerable for their years and warm attachment to the glorious cause of Free Masonry, and highly respected and esteemed in the community where they have so long and so honorably sojourned and they are still members of the same sublime body. Your committee have further ascertained that at the original establishment of the Grand Council of Princes of Jerusalem in this city, on the 20th of February, 1788, by the Illustrious Brothers Joseph Myers, Barend M. Spitzer, and A. Forst, Deputy Inspectors-General from Frederick II., King of Prussia, Brother Myers then deposited in the archives of the said Grand Council of Princes of Jerusalem certified copies of the said degrees from Berlin, in Prussia, which were to be under the future guidance and fostering protection of the above named presiding body. The above named three respectable brethren and companions are, and have steadily been, members and officers of the said body of Princes of Jerusalem; their evidence, therefore, must be conclusive upon these points. Your committee are informed that the above named Brother Myers, previously to his return to Europe, while pursuing his mercantile concerns, resided some time in several of the cities of Virginia and Maryland, where he communicated a knowledge of the degrees in question.

The committee further state that the Grand officers and the Sublime Council of Inspectors-General have been since 1783 steadily in the habit of conferring the degrees in question under their authority in the Southern and Western States. Your committee have seen and perused the first copy of these degrees that ever came to America, and old copies of charters that have; been returned by Councils in States where Grand Councils have been formed, and the bodies surrendering have taken other charters for conferring the degrees from such Grand Councils of Royal and Select Masters thus formed.

From these statements the Grand Royal Arch Chapter will readily perceive that these degrees have been under a regular and independent Masonic protection and authority for more than forty-six years, and that they were thus circumstanced in the United States of America at a period long antecedent to the establishment of Grand Royal Arch Chapters, or even of Chapters of Royal Arch Masons, in any part of the world. (15)

Bro. George W. Warvelle in commenting on this report observes:

Now Dalcho was born in 1770 and at the date in question was therefore but thirteen years of age. Nor did he come to Charleston until 1799, when he resigned his position in the army and entered into medical practice with Auld. I cite this to show how little reliance there is to be placed on this document, which, for so many years, has been quoted as practically infallible (16).

What he says of Dalcho is true but it is not true of all the others mentioned in the report. Moses C. Levy, e.g., was not only living at the time but was old enough to have received the Cryptic degrees in 1783; for he was married prior to 1778 (17). The certificate quoted above from Holbrook's copy of the ritual mentions Levy only as one of the original members of the first Charleston Lodge of Perfection and even if he alone received the Cryptic degrees in the year of its formation, it suffices to establish their priority under the Scottish Rite. On this point Pike (18), a great lawyer, had said, speaking of the same South Carolina report:

If we cannot believe Masons of the loftiest character and standing testifying to facts within our own knowledge, how are we to believe tradition? Which of the legends in the York Rite has testimony as good to support it? Either this testimony is true, or all Masonry is one hideous lie.

Among the degrees which Abraham Jacobs received from Moses Cohen in Jamaica in 1790 were

Knight of the East, Prince of Jerusalem, Knight of the East and West, Select Mason of Twenty-seven, Grand Maitre Ecossai . . . Knight of the Rose Croix, Grand Pontiff, Grand Master ad vitam, Prussian Knights in two degrees, Knights of the Royal Axe . . . Patriarch Noachite and Sovereign Knight of the Sun (19).

"This," observes Drummond (20), "is the first mention of the Select Degree that I have seen or of which I know." But he overlooks Levy and the information l which he gave to Snell.

Bro. Warvelle (21) contends that "the only authentic evidence respecting the early exploitation of the Select Master's Degree comes from Baltimore," and "that the true birthplace of Cryptic Masonry in this country, if not in the world, is not Charleston but Baltimore (22)." A further examination of his argument reveals that this "authentic evidence" consists mainly in a blank dispensation (23) signed by Eckel and Niles and reciting that one Henry Wilmans

.... did by and in virtue of the powers in him legally vested establish, ordain, erect and support a Grand Council of Select Masons in the City of Baltimore.

This is said to have occurred in 1792 and on March 12 of the same year we have a record (24) showing Wilmans as a visitor at Baltimore Union lodge, No. 21 (chartered by the Virgina Grand Lodge), in which he is described as "P. M., No. 13, Charleston." There is no lodge of that number at Charleston (now West), Virginia; but at Charleston (originally, and at that time still, called Charlestown) South Carolina, St. John's, No. 13, was a well-known lodge to which one or more Active Members of the Mother Supreme Council belonged. Wilmans, as Grand Inspector General, established a Lodge of Perfection at Baltimore and all probabilities point to his having received his degrees and authority from Deputy Inspector General Myers at Charleston. Certainly no other authority has been found for Wilmans. Bro. Warvelle admits that "where Wilmans obtained his degrees, or from what source he derived his powers, is not known (25)." Yet three years later we find him stating (26):

The primary dissemination of the degrees, in organized bodies and finder constitutional authority, must be conceded to Wilmans and Eckel at Baltimore.

The italics are ours. What "constitutional authority" can one possess if the "source" from which "he derived his powers is not known?" If Wilmans had any "constitutional authority" at all it came ultimately from the Mother Supreme Council. Moreover, Niles himself is on record as declaring at this very time (1817) that:

There is reason to believe that this degree was in use long before those of Most Excellent, or Mark Master.... We have been told that a regular Chapter of the Select was held at Charleston, S.C., many years ago; but believe it has declined (27).

Here is a distinct acknowledgment by one who received the degree from Wilmans that the latter did not "invent" it and a suggestion of Charleston as its probable source.

A fundamental feature of Bro. Warvelle's challenge of the Scottish Rite origin of the Cryptic degrees is the claim that each originated separately and had at first no connection with each other. "If," he says (28), "the Charleston body would show but a doubtful title to the Select Degree it was positively without any in respect to the Royal." But Waite, who appears to have studied them more than any other writer, tells us that the Royal Master

.... in respect of its motive is almost identical with the Grand Tyler of King Solomon. It is also an integral part of Adonhiramite Masonry, and is concerned with the attainment of the Great Secret communicated to a Master Mason. ... The ritual which next concerns us, being that of Selected Master, takes us again to the vaults, which tradition supposes to have existed immediately beneath the site of the Holy of Holies. The degree is really a variant of Masons Elect of 27, or at least it is an offshoot from the same root. (29)

Now it is in this last phraseology that the Supreme Council enumerated the "detached degrees" in its Manifesto of 1802. There is certainly nothing in the context indicating that only one degree is referred to. So in the earlier Jacobs' patents it is recited that

we have . . . initiated him in . . . the Grand and Sublime degrees of Knight of the East . . . Select Mason of Twentyseven . . . and further conferred on him the Sublime degrees of Knight of the Rose Croix. etc.

This language is not inconsistent with the supposition that this "root" degree, as Waite calls it, may have included, or at least given rise to, more than one. Moreover, the report of the South Carolina Grand Chapter Committee in 1829 invariably uses the term "degrees" and specifies them as "Royal and Select Masters' degrees." The fact that the two were "exploited" separately by those whom Bro. Warvelle terms "rival peddlers" is hardly sufficient proof of separate and independent origin in the face of the fact that they were worked as part of the same system (Adonhiramite) in France.

THE CRYPTIC DEGREES IN THE NORTH

We must now return to Abraham Jacobs whom we left at Kingston where he received various degrees, including "Select Mason of 27" in 1790. From there he returned to the United States and was active in Scottish Rite work in Georgia for more than a decade. (31) An entry in his diary under date of April 25, 1796, recites that he "conferred the degree of Select Masons of Twenty-seven" at Savannah on Past Master James Clarok of Solomon's Lodge (32). From 1804 Jacobs was in New York conferring degrees and establishing bodies (33) and we find the following entries in his diary (34):

January 19th, 1806. Received an application from Brother Thomas Lownds, a Royal Arch Mason, requesting to receive the Sublime degrees, in expectation of

establishing the orders in this city, conferred on him the degrees of Secret and Perfect Master.

February 2d. Intimate Secretary and Provost and Judge Thomas Lownds.

Further entries disclose that Lownds received more degrees during August, 1808, in which year Jacobs was also conferring the degree of Select Masons of Twenty-seven (35), and again in October and November, 1809, and that of Knight of the Sun on the 3rd of the latter month (36), on which date also a Council of Princes of Jerusalem was established by the newly invested brethren, with the approval of Deputy Inspector Tardy, and notice (37) thereof was forwarded, under date of Nov. 14, to Grand Commander Mitchell of the Mother Supreme Council. Under date of Nov. 6, the new body issued a charter (38) for Aurora Grata Lodge of Perfection, a preliminary meeting for which had been held in the month previous. (39) In all these movements Lownds appears to have been a prominent figure, his name being first on the list of those present at the preliminary meeting. Less than two years later we find him occupying a similar position in the meeting which organized Columbian Grand Council of Royal Master Masons, and he continued to be its Master for nearly a decade. (40) Bro. Warvelle thinks that "in all probability it (the degree of Royal Master) was fabricated by Lownds and his associates." But why resort to the theory of fabrication when Lownds had been working for a considerable time with one who possessed, and was authorized to confer, the Companion degree of Select Master? As is well said by Past Grand High Priest Hunt (41), this theory of invention by Lownds

. . . is a mere assumption and seems unlikely in view of the fact that Lownds made no claim to exclusive control of the degree, also, while Columbian Council refused to admit those who had received the degree in a clandestine way, it from the first recognized and received several who had received it elsewhere. This would indicate that it did not claim exclusive jurisdiction over the degree and that there was a legitimate and an illegitimate way to acquire it.

Bro. Warvelle (42) characterizes Jeremy L. Cross as "the great Apostle of the (Cryptic) Rite" and his patent (43), signed by Eckel and approved by Niles, as "the first authentic grant of power in connection with this (Select) degree that has thus far been discovered." But what about the Jacobs' patent of twenty-seven years earlier which authorized its recipient "to initiate brethren and constitute lodges"? Its terms were broader and it was issued by an Inspector General of the Rite which claimed authority over this degree, while neither Eckel nor Niles produced their authority and if they had any it seems to have come through Wilmans from the Mother Supreme Council. Cross was made an Inspector General by that Council about seven years after he received the Eckel-Niles' patent, and while he claimed authority under the latter (44) he could have claimed it equally in the former capacity (45). Thus, wherever we find one of Bro. Warvelle's alleged "inventors" or "exploiters" we find also a connection, either proved or highly probable, with the Mother Supreme Council, and all signs point to it as the source of their authority. Indeed, no other Masonic body in the United States appears to have acted independently in connection with these degrees until the Maryland Grand Chapter, in 1817, declared that its subordinate chapters "shall have (sic) power to open and hold Chapters of Select Masters and confer the degree of Select Master Mason (46)." On the face of it this was pure usurpation; no authority was even pretended and when the question came before the General Grand Chapter it was explicitly declared that it

and the governing bodies of Royal Arch Masonry, affiliated with, and holding jurisdiction under it, had no rightful jurisdiction or control over the Degrees of Royal and Select Master (47).

Bro. Warvelle seems to consider that both Supreme Councils in the United States were slow and infrequent in exercising their authority over these degrees, though he refers to the Mother Supreme Council's assertion of such authority in the Manifesto which was almost coincident with its inauguration. That document, it will be remembered, refers to these "detached degrees" as those which the "Inspectors . . . generally communicate." Now John Barkers whom Bro. Warvelle recognizes as active in the dissemination of Cryptic Masonry "some time during the twenties (48)," was an Inspector, i.e., an Active Member of the Supreme Council as early as 1823 (49). and Bro. Warvelle is strangely mistaken in thinking that "he had no authority from either the Southern or Northern Supreme Councils."

We have a reprint (50) of a blank patent issued to him and signed by all the other Active Members for use in conferring degrees and while the portion specifying what the degrees were has not been preserved, we may infer that it was not less extensive than those specified in one issued under date of Feb. 10, 1829, to Perez Snell which expressly authorized him "to confer or communicate . . . all the detached degrees usually given by the authority of the Supreme Council (51)." Barker, himself, had on May 20, 1827, granted such a document to Snell expressly authorizing him "to confer the degrees of Royal Master and Select Master," and signed it as "Sovereign Grand Inspector General of the 33d degree and General Agent of the Supreme Council (52)." So on Sept. 6 of the same year Barker issued a warrant (53) for a Council of Royal and Select Masters at Louisville, Kentucky, signing it in the same manner and in the following month he opened such a Council at Cincinnati "agreeably to the powers vested in him by the Supreme Council (54)." So Mackey wrote, after he had been Secretary-General for about six years:

There are many old Masons now living in the Southern and Western, as well as the Northern, States who received them (the Cryptic Degrees) from Bro. barker the accredited agent of the Supreme Council.

And in the same connection that eminent writer and Scottish Rite authority adds:

. . And, indeed, we think we may safely say, as the report we have cited plainly implies, that the Subordinate Councils now existing in the South and West, were originally organized by Royal and Select Masons who had received their degrees from and owed their allegiance to the Supreme Council at Charleston. Much documentary evidence might be cited to prove that the original possession and jurisdiction of these degrees were wholly vested in the Supreme Council (55).

When that body came to establish its various Councils of Princes of Jerusalem, they were specifically empowered "to confer the degrees of Royal and Select Master," as in the charter (56) of the New Orleans Council in 1829, and that of Natchez, Mississippi (57), in 1830. Writing in 1871 Albert Pike declared:

Every Grand Council in the Union, except those of Massachusetts and Maine, owe their being, in whole or in part, and nearly all of them wholly, to the Supreme Council, and the Massachusetts Councils were either wholly illegal and illegitimate, because self-constituted, or owe their being to the Southern Supreme Council through Connecticut by the way of New York, or directly by the instrumentality of Jeremy L. Cross (58).

Bro. Hunt (59) shows that of the thirty-five Grand Councils of Royal and Select Masters now in existence, at least foursevenths "were organized by Councils chartered, either directly or indirectly, by the Southern (Mother) Supreme Council." Moreover the Scottish Rite authorities in both jurisdictions have consistently pressed the claims of their respective Supreme Councils and especially that of the Mother Supreme Council as the source of these degrees. Following the activities of Dr. Holbrook in the third decade of the nineteenth century, Mackey (60) reasserted it in 1848 and 1850, and in the latter year the Northern Supreme Council formally asserted its claim to these degrees as a part of its heritage from the parent body (61). The latter, in its first compilation of laws, withheld from the Consistory the right to grant charters to "Councils of Royal and Select Masters, which must always receive their charters from the Supreme Council or from a Grand Council organized by consent of the Supreme Council." It also prescribed a fee of $25 for chartering a "Council of Royal and Select Masters," and a tax of fifty cents on each member thereof (62). In its next compilation it enacted that:

The Supreme Council shall have jurisdiction over the Councils of Royal and Select Masters in every State where no Grand Councils of those degrees has been established; and such Councils shall make their returns, and pay their tax to the Supreme Council (63).

When Pike took over the rituals of the Mother Supreme Council for revision he found among them, and copied (64), those of the Cryptic degrees; and in 1868 he wrote:

As to the Council degrees, or what is lately called "Cryptic Masonry," they are originally side degrees of our Rite which one could have or not as he pleased (65).

McClenachan, a distinguished member of the Northern Supreme Council, wrote in the same year:

The Royal and Select Masters' Degrees were side or detached degrees of the Ancient and Accepted Scottish Rite. In the Southern States of the Union, the Supreme Council initiated chartered, and fostered Councils of Royal and Select Masters, and as rapidly as they were self-sustaining, they become independent (66).

Such likewise has been the position taken by such eminent dignitaries and writers of the Cryptic Rite as Drummond (67), Robertson, (68) Grand Recorder Davis of the South Carolina Grand Council (69), and Past Grand High Priest Hunt of Iowa (70). Meanwhile, however, in 1852, a committee of the Illinois Grand Chapter, avowedly uninformed, reported (71) that

. . . these (Cryptic) Degrees seem to be under the control of three jurisdictions -

1 State Grand Councils. 2 The Grand Council of the 33d. 3. State Grand Chapters.

The latter acquired their always-doubtful title from the General Grand Chapter that Body repudiates them. As to the second, your committee are aware that the 33d is composed of worthy, eminent, and substantial Masons; but from whence they derive their exclusive authority, your committee do not know.

It was to this passage and to the South Carolina Grand Chapter report that Albert Pike referred when, as chairman of the Arkansas Grand Chapter Committee on Masonic Law and Usage, he asked:

. . . that and all other Grand Chapters, whether they have any more authentic information as to any one single fact of Masonic history or tradition, than we have quoted, as to the jurisdiction over the Council degrees belonging of right to the Supreme Councils. (72)

(To be concluded)

----o----

More About Stephen Morin

By BRO. CYRUS FIELD WILLARD, California

IT is curious how various bits of news about Stephen Morin are struggling to the surface, to show his high standing in the Grand Orient de France.

Thory, Clavel, Rebold, Gould, and Rebold's recent successor, Lantoine, seem entirely ignorant of the high rank that Stephen Morin enjoyed among the dignitaries of the Grand Orient, such as the Duc de Luxembourg, the Duc d'Orelans, Bacon de la Chevalerie, Savalette des Langes, Dr. Guillotin and many others, whose names were signed on certificates with his of which I have given photostatic copies in other publications.

This high rank he would not have enjoyed had he been a Jew, as the detractors of the Scottish Rite have always alleged he was. It is well to bear in mind that the Jews of France were not accorded full civil rights until after the Revolution of 1789 and hence a Jew could not have signed the documents he did and associated with the peoples he did.

In the March number of the Masonic Digest last year I reproduced a Masonic certificate or patent to Bro. Noel from the Grand Orient de France, which Bro. Robert I. Clegg had framed and hung over the doorway of his office, because it bore the signature of Dr. Guillotin, the originator of la guillotine, by which he did not die, according to modern historical research. On close examination it showed among the signatures of those above mentioned and in the names of the members of the Chambre de Paris, the name "Morin" signed in the same manner as he signed his name as Master of the Lodge, La Parfaite Union, at Port au Prince, San Domingo, on the patent of Ossonde Verriere, a planter of that Island, which Sachse says in his Ancient Scottish Rite Documents is now in the possession of the Grand Lodge of Pennsylvania.

Sachse also said it was the oldest Scottish Rite document in America, but I have shown in another article, entitled A New Masonic Find, in the Masonic Digest for September and October, 1926, that the oldest Scottish Rite document was the certificate in French issued to Michel Morel Domeny by the Scottish Lodge La Parfaite Union, at New York in May, 1764, which document is now in the possession of Ossian Lang, Grand Historian of the Grand Lodge of New York. This document is signed by one who calls himself a "Past Scottish Master" and also "Knight of the East." Strange to say it also bears the signature of George Harison, the Provincial Grand Master under the Grand Lodge of England, Moderns; and this lodge was organized by him in 1760, which was considered incredible by Bro. W. Wonnacott at first, because it was not on the lists of the Grand Lodge of England and it was necessary to send on to him copies of the documents in question.

Bro. Ossian Lang is of the opinion, since my discovery, that Stephen Morin was a member of the French Protestant family of Morins that came from the Protestant city of La Rochelle in France and settled in New York in 1691 and became

members of the French Protestant Church of Saint Esprit, that this French Lodge, La Parfaite Union of New York was the Mother Lodge of Stephen Morin. He said hundreds had ransacked the list of members of lodges in France without ever being able to find the Mother Lodge of Stephen Morin. It was my privilege to show, that in all probability, the Lodge La Parfaite Union of Port au Prince that gave the patent to Ossonde Verriere and which is signed by Morin, was the same Lodge La Parfaite Union of New York which Stephen Morin had carried from New York to Port au Prince as Moses M. Hays carried his lodge from New York to Newport. Especially so since in the Verriere Patent, Morin says he is acting by the powers conferred on him by Washington Shirley, Earl Ferrers, Grand Master of England, who was the superior officer under whom George Harison was acting.

It puzzled Sachse how it could be that Stephen Morin claimed to be acting under the authority of the Grand Master of England, when his well known patent, at which Lantoine sniffs in disdain, says he is only acting under the authority of the Grand Lodge of France and the Supreme Councils of Prince Masons of France.

The puzzle which Sachse could not unravel is plain, if we accept the fact which seems clear, that Stephen Morin transferred the French Lodge La Parfaite Union from New York (where George Harison, Provincial Grand Master under Earl Ferrers, had signed the Domeny certificate) to Port au Prince, with the consent and approval of the Grand Master of the Moderns, which he would have to have in order to do this, and transplant it to a jurisdiction over which France ruled. We know that the Lodge La Parfaite Harmonie, a St. John's Lodge, which Morin was authorized by his patent to organize under the authority of the Grand Lodge of France, was actually organized, for an endorsement of that Lodge is inscribed on the Verriere Patent. But Stephen Morin was also Master of the Lodge La Parfaite Union, and acting under the power and authority of the Grand Master of England, Earl Ferrers, for he so states in his patent to Verriere which is signed by himself; and this of course he would be, if he were a member of a lodge founded in New York by George Harison under Earl Ferrers, Grand Master.

Now come additional facts about Stephen Morin.

In A History of Lodge No. 61, F. & A. M., Wilkesbarre, Pa., by Oscar J. Harvey, on page 181 et seq., which was at my request loaned to me by Bro. Wm. L. Boyden, Librarian of the Supreme Council, Scottish Rite, Southern Jurisdiction, who first noticed it, we find a long account of the manner in which the author of that book discovered "An Old Masonic Charter" and which, divorced from much prolixity, is as follows:

While engaged in historical researches a few months since, I discovered an interesting document, ancient but well preserved though discolored and marked by the hand of Time.

It appears on its face to be a Warrant or Charter granted by the highest Masonic authority in France to a number of brethren in the Island of St. Domingo, constituting them a Lodge by the title of Chosen Brethren and bearing date of "the 3rd day of the 3rd week of the 5th month in the year of Light, 5774 Annoque Domini 1774." It is printed on a sheet of parchment from an elaborately and artistically engraved plate, 18x19 inches in size. It runs as follows:

A LA GLOIRE DU GRAND ARCHITECT DE L'UNIVERS.

Sous Les Auspices et Au Nom Du Serenissime Grand Maitre.

LE GRAND ORIENT DE FRANCE A Tous Les Macons Reguliers.

UNlON FORCE SALUT

Sur la demande presentee le premier jour de la premiere semaine du cinquieme mois de l'An de la vraie lumiere Cinq mil Sept cent soixante et quatorze. par les

freres composant la Loge des "Freres Choisis" a Orient du Fond des Negres, Isle de St. Dominique, a l'effet d'Obtenir du GRAND ORIENT DE FRANCE des Constitutions pour leur Loge sous le dit titre:

Vu la decision de la Chambre des Provinces du sixieme jour de la seconde Semaine du cinquieme mois de la presente annee,-

Nous avons constituees et constituons a perpetuite par ces presentes a Orient du Fond des Negres, Isle St. Dominique, une loge de St. Jean sous le titre distinctif des Freres Choisis, pour la dite Loge. . . a se livrer aux travaux de l'Art Royal a la charge par . . . de se conformer exactement aux Statuts et reglements faits et a faire en notre Grand Orient et etre inscritge sur le tableau des loges regulieres de France a la date du troizieme jour dela seconde Semaine du troizieme mois de l'An de la vraie lumiere Cinq mil Sept cent soixante et treize, Epoque des Constitutions que le Grand Orient . . . regularisant les travaux de cette loge a l'epoque du vingt-neuvieme jour du troizieme mois, 5774.

EN FOI de quoi nous luy avons delivre ces presentes qui ont ete expediee au Grand Orient de France et scellees des Sceaux et Timbre de l'Ordre, Signees par nous et contresignere par notre Secretaire-General le troisieme jour de la troisieme Semaine du cinquieme mois de l'An de la vraie lumiere Cinq mil Sept cent soixante et quatorze.

There are three places where words have been obliterated and are shown blank accordingly. The translation following is by the present writer. It begins with the ascription:

TO THE GLORY OF THE GRAND ARCHITECT OF THE UNIVERSE

Under the Auspices and in the Name of the Most Serene Grand Master (1).

THE GRAND ORIENT OF FRANCE To All Regular Masons Union Strength Health

Upon the request presented the first day of the first week of the fifth month (2) of the year of the True Light, Five Thousand Seven Hundred and Seventy-four by the Brothers composing the lodge of the Chosen Brethren at the Orient of Fond des Negres Island of St. Domingo, for the purpose of obtaining from the GRAND ORIENT Constitutions for their Lodge under the above-named title:

Considering the decision of the Chamber of the Provinces on the sixth day of the fifth month of the present year:

We have constituted and do constitute by these Presents unto perpetuity, at the Orient of Fond des Negres, Island of St. Domingo, a lodge of St. John under the distinctive title of Chosen Brethren for the said Lodge . . . to devote himself (or itself) to the works of the Royal Art upon the condition that . . . of conforming himself (or itself) exactly to the Statutes and regulations made and to be made in our GRAND ORIENT and to be inscribed upon the list of regular Lodges of France at the date of the third day of the second week of the third month of the year of the True Light, Five Thousand Seven hundred and seventy-three (3), Epoch of the Constitutions that the GRAND ORIENT . . . regularizing the work of this lodge from the twenty-ninth day of the third month, 5774.

IN WITNESS WHEREOF we have delivered to him (or it (4)) the Presents which have been forwarded to the GRAND ORIENT OF FRANCE to be sealed and stamped with the Seals and Stamp of the Order. Signed by us and countersigned by our SecretaryGeneral the third day of the third week of the fifth month (5), of the year of True Light Five Thousand Seven hundred and seventy-four.

The author of the History of Lodge No. 61 then goes on to say:

The Warrant is signed by Le Duc de Luxembourg Grand Master, "Le Baron de Toussaint," Secretaire General and by the members of three Boards or Councils, denominated Chambre d'Administration, Chambre de Paris and Chambre des Provinces. [Note that this was shown on the photostatic reproduction of the Noel Certificate.] Among the signatures of the last named Council is that of the celebrated Dr. Guillotin, the reputed inventor of the gillotine. The Warrant also bears a certificate of registry. En La Chambre De Paris, signed by S. Morin, Secretaire

This shows without doubt that Stephen Morin, or Etienne Morin as it would have been, had he been a Frenchman instead of an American, was the Secretary of the Chambre de Paris of the Grand Orient de France in 1774, inasmuch as we have here the testimony of a reputable witness that he had seen his signature to that effect.

There is a footnote by Bro. Harvey at the bottom of page 183 which reads:

Stephen Morin was a Jew who in 1761 was appointed by the "Grand Lodge and Sovereign Grand Council" which convened at Paris, as Grand Inspector to establish in every part of the world, the Perfect and Sublime Masonry. He proceeded to the Island of St. Domingo where he resided for a number of years and executed his delegated authority for propagating the hauts grades throughout the New World personally and by deputation Thus the island of St. Domingo is of Special interest to Free Masons as having been the first home in the Western Hemisphere of the Ancient and Accepted Scottish Rite and the Source of Sublime Free Masonry in America.

The author of the History of Lodge No. 61 also gives a very long and prolix account of the capture by the U. S. S. "Trumbull" of Connecticut, during the hostilities between France and the United States (1799 1900) of the French vessel La Vengeance (6) which was taken to Norwich, Conn., Sept. 13, 1800, and sold as a prize of war on Oct. 29, 1800.

Among the prisoners sent to Norwich was a Lieutenant named Jean Pierre Boyer, a native of Port au Prince where he was born in 1776. In his possession at the time of his capture were found a complete set of regalia and jewels of a Masonic Lodge, and a variety of Masonic documents in French, such as forms for admission to the Fraternity, catechisms of the various degrees, from E. A. up to Perfect Master, communications from the Grand Orient at Paris and the Warrant or Charter above referred to, which was, at the time when the History was published, in the possession of Bro. Harvey.

He goes on to say that Jean Pierre Boyer became President of the Haytian Republic at Port au Prince in 1818 and in 1820 became President of the Republic of Hayti, which then comprised the whole island, and continued as such until 1842 when a violent insurrection overthrew his power and compelled him to fly. He died at Paris in 1850. Colonel Eliphalet Bulkeley of Norwich, and New Londont Conn., retained the "Boyer" charter in his possession until a short time before his death in 1816 (after he had removed to Wilkes-Barre in 1807) when he transferred it to Hon. David Scott, P. M., of Wilkes-Barre Lodge. The Warrant remained in Bro. Scott's possession until his death in 1839, when it passed into the hands of his daughter, Mrs. Marietta Watson. With her it remained for nearly forty-four years (1883) so Bro. Harvey relates, and on her death it was presented to Bro. Oscar Jewell Harvey, the author of the History of Lodge No. 61 (7).

Bro. Harvey was Worshipful Master of this lodge in 1879 and published his book in 1897. Bro. Boyden in looking over this book for information ran across the reference to Stephen Morin which in due time came to the attention of the writer who has endeavored to ascertain by writing to the Secretary of this Lodge where the Charter is now.

The main point, however, is that this Charter or Warrant establishes the fact that Stephen Morin was not the unknown Jew that the detractors of the Scottish Rite have endeavored to prove him to be in order to create a narrow prejudice against him and the Rite.

It is strange that the French writers and especially those who have claimed to be historians, have never been able to bring out these facts. It is probably due to the fact that they did not want to do so, any more than Gould did. Gould must have known Morin's position in the Grand Orient, as will be shown by later quotations from his writings, but he allowed his prejudices to overcome his judgment.

In the Encyclopedia Britannica, under the heading "Morin" we find the following:

Jean Morin, the most learned Catholic theologian of his age and one of the founders of Biblical criticism, was born in 1591 at Blois. His History of the Deliverance of the Christian Church (1630) brought him into trouble and gave great offense at Rome while his Declaration (1654) was strictly suppressed. His great work on penance gave equal offense to the Jesuits and to Port Royal.

This shows a family eminent in the Roman Church, and also perhaps why his family later became Protestants. There was nothing Jewish about this family.

The records of baptisms, marriages and deaths in the Protestant French Church, Saint Esprit, in New York, as furnished to me by its present minister, show that the Morin who settled in New York in 1691, shortly after the Revocation of the Edict of Nantes had driven the best blood of France to foreign shores, was the Son of a merchant of La Rochelle, the city that so bravely withstood the siege of the Catholic forces.

It is certain that Stephen Morin who, Rebold says in his Histoire des Trois Grandes Lopes under 1803, was an American, could not have held the position of Secretary of the Chambre de Paris of the Grand Orient of France, among so many of the nobility, had he not also been of good French family.

The French are now endeavoring to create an historical school in Masonry, but they seem to know very little about the history of the Grand Orient of France by virtue of authentic documents, nor of Stephen Morin's connection with it, which eventually led to the planting of the seed of the Scottish Rite in America, which in the United States alone has 600,000 members or more than ten times the membership of the Grand Orient of France today.

Gould, in dealing with Freemasonry in France, says in the third volume of his History (8):

Rebold suffered under the same defect [i.e. blinded by hatred of high degrees] combined with a prejudice against the Grand Orient. (p. 392).

On June 15, 1771 the Grand Master, the Count de Clermont, died. (p. 401) .

In the first place it will be well to call the names of the exiled brethren, among whom are Daubertin Morin and Labady. (p. 402).

In this year [1761] the faction (or Grand Lodge) headed by Lacorne and Jonville, held a joint meeting with the Emperors [of the East and West, governing body of the Rite of Perfection predecessor of the Scottish Rite] which resulted in the grant to Morin of his famous patent.

1765. At the next election, it would appear . . . that the Emperors had secured all the offices. This gave rise to violent debates and recriminations both in Lodge and in print.... As a consequence the most violent were banished....Among the exiles may be mentioned Daubertin, the former secretary of the Emperors. (p. 400).

Daubertin signed Morin's Patent as Secretary of the Grand Lodge and as Grand Secretary also of the Sublime Council of Prince Masons in France (9).

1771. The exiles were re-admitted and received with open arms and the kiss of peace . . . Oct. 17. Circular of Grand Lodge announcing past events and calling upon the Lodges in the Provinces to appoint deputies.... It gives a list of the Grand Officers [among whom were] Daubertin, Sec.Gen.Labady, Sec. for the Provinces; Maurin [or Morin] Asst. Sec. for the Provinces.... (p. 403).

A committee of definition was appointed consisting of Buzeneois, B[acon] de la Chevalerie, Chev. Champeau, R. de Begnieourt, De Bauelas, Morin, Toussainct (10), De Lalande and Bruneteau, the four latter being Paris Masters. (p. 406).

The first of the four latter is Morin, who must therefore have been the Master of a Parisian Lodge. It is well to note on this Committee the names of Counts, Barons, Chevaliers and others whose name began with "de" the mark of French nobility, and with whom Stephen Morin was associating in 1773 on terms of perfect equality, which he could not have done had he been a Jew. As Americans we care nothing about such matters except as they may be historical indices.

1773.... Buzencois being on the point of leaving Paris was replaced by Lamarque l'Americain of St. Domingo. (p. 406).

This shows there was a lodge in St. Domingo in that year, perhaps the Freres Choisis or perhaps La Parfaite Harmonie.

A commission consisting of Bacon de la Chevalerie, Count Strogonoff and Baron Toussainet was appointed to revise and examine all the high degrees. (p. 410).

The signature of Bacon de la Chevalerie is on the Clegg certificate to Noel, with that of Morin, as a member of the Chamber of Paris.

1776. The Grand Orient replaced the former committee to inquire into the high grade, by Guillotin, Savalette des Langes Morin. De la Ghaussee and De Lalande. (p. 411).

Dr. Guillotin's signature is on the Clegg certificate and also on the charter cited by Harvey in his History of Lodge No. 61. Savalette des Langes has his signature on the Clegg certificate. He was the head of the Philalethes that the Baron de Gleichen speaks of in his Souvenirs, and one of the greatest aristocrats in France. De Lalande was the founder of the celebrated "Nine Sisters" Lodge and head of the Observatory, while Brest de la Chaussee was one of those who signed Morin's Patent in 1761, fifteen years previously. Yet this shows Morin by the fact of his being appointed on this Committee to revise the high grades, as associating with the men of the nobility, which he could not have done had he been a Jew.

The Grand Master was Philip, Duke of Orleans, a close relative to the King of France, and his Deputy was the Duke of Montmorency-Luxembourg, persons with whom a Jew could not have associated at that time, as the Jews did not win full civil status until 1792, or sixteen years later. But Morin is shown as being appointed by the presiding officer, the Duke of Luxembourg, probably, as he did all the work, on the committee, to examine into and revise the higher degrees. Gould recites these facts and suspiciously remains quiet about it, although he must have known who Morin was. De Lalande as stated was the founder in 1776, the

same year, of the "Nine Sisters" Lodge which became so celebrated, and among whose members were Benjamin Franklin and John Paul Jones, two celebrated Americans like Morin, Vernet and Greuze, celebrated painters, Lacepede, director of the Jardin des Plantes, Helvetius, and later, Voltaire. As a member of the same committee of the Grand Lodge with De Lalande, it is more than possible that Stephen Morin, who was an American sea-captain, sat in lodge with Benjamin Franklin and John Paul Jones, with whom he had many things in common.

Samuel Oppenheim, the very careful author of Jews and Masonry Before 1810, has assured the writer that Stephen Morin was not a Jew, but was a sea-captain who was captured on one of his voyages to the West Indies by a British vessel in 1777. This would explain why we hear nothing further about him until the American Revolution was over.

We see by the Moyer charter, as related by the author of the History of Lodge No. 61, that he, S. Morin, was the Secretary of the Chambre de Paris of the Grand Orient of France in 1774, and a man of considerable prominence in French Masonry.

Why does Gould not show this fact plainly (10)?

Gradually, piece by piece, we are beginning to learn more about him and the part he played in French and American Masonry. If we had some organized Lodge of Research in America working on this matter instead of one lone individual we would make greater progress in placing before the world the true history of Stephen Morin who was responsible for the two great organizations of the Southern and Northern Jurisdictions of the Scottish Rite in the United States, whose combined membership as previously stated is now in excess of 600,000.

It was Stephen Morin who appointed Henry Andrew Francken, who in turn appointed Moses M. Hays who appointed Isaac Da Costa, who organized the body

in Charleston from which ultimately developed the Supreme Council of the Scottish Rite, Mother Council of the world. It is from this Mother Council that all other Supreme Councils of the world have originated.

It is for this reason that any scrap of information about Stephen Morin is of great importance.

NOTES

(1) This was the Duke of Chartres, later the Duke of Orleans.

(2) March was the first month, hence this was Aug. 1, 1774.

(3) This would be May 10, 1773.

(4) Who or what lay was, was evidently told in the places obliterated.

(5) July 17, 1774.

(6) This was not the frigate La Vengeance which was defeated in an engagement with the U.S. Frigate Constellation (commanded by Commodore Truxton) in Feb. 1800. The French frigate made her escape owing to the Constellation's mainmast having been shot away. The vessel spoken of here was a trading Schooner, pierced for ten guns, but actually only carrying eight four-pounders. The Trumbull was a sloop of war of eighteen twelve pounder guns. The frigate La Vengeance carried fifty-four guns.

(7) At the time this lodge was organized, 1794, the Pennsylvania lodges were known only by their numbers, and had no distinctive names. They were all lodges of St. John.

(8) Gould; History of Freemasonry, Yorston edition, Vol. iii, chapter xxv.

(9) See the transcript given by Gould, Ibid. p. 380.

(10) His signature as Baron de Toussainct is on the Boyer Charter.

(11) [Gould does not pretend to do more than attempt to reconcile the very conflicting accounts of Thory, Von Nettlebladt Kloss, Rebold, Jouast and Daruty in a very condensed narrative. He points out the particular bias under which each of the more important of the authors labored, estimating Kloss as most trustworthy, although he followed Jouast, "the next best," because Kloss is "too detailed for his purpose." It thus seems that Gould has disclaimed having made any original research, but depended on making the best of the existing accounts of this most troubled and obscure period of the history of Freemasonry in France. See Gould. Op. cit. chapter xxv. pages 391-392. Ed.]

----o----

The Charitable Work of the Order of St. John

ONE of the problems of the small town is the relief of members of the community who for any reason, sickness, accident, loss of employment, etc., become a charge upon the people of the city or town. Another problem is the proper handling of similar cases who drift into the town and are found to be without means to live or to get to some other place. In these days of cheap automobiles and cross-country tourists who give free transportation to such indigent "hikers," the latter have become a real problem to many towns located upon transcontinental highways.

Most towns have all that they can do, and more, to care for their own, without the added burden of providing for the needs of transient strangers. In the case of old people the problem is simple, provided the county has a home for them, but there are many localities which have made no such provision. In some arrangements are made to board aged persons in private homes, which is seldom a satisfactory method of care. Other counties make no pretense of caring and their custom in the handling of such cases is to ship them to the nearest large city with a railroad ticket and a small amount of money. This plan of unloading these eases is entirely satisfactory to officials and tax-payers for it saves them the continued cost of care for the old.

The same method is often followed in the care of the sick, especially chronic cases like tuberculosis, or any other disease which is not acute and if the patient is able to be moved. Comparatively few localities have made any provision for hospital care of their sick, except counties which have a large city or center of population within their boundaries. Many states have no provision for the hospital care of acute cases and many lack hospitals for chronic cases, except the insane. Where provision exists for the care of the tuberculous, frequently it is limited to the first and second stages and no provision is made for the advanced cases, which from the standpoint of infection of others are the most dangerous.

So the men, women and children who become sick in any small community and whose illness lasts for some time must be cared for in their own home if they are fortunate enough to have one. If for any reason the patients are homeless then perhaps a relative, friend, or neighbor will take care of them. In any event the patients do not have the best chance because home treatment, save in exceptional cases, does not offer the same hope of recovery as hospital care. Thousands of lives have been lost in America because of the lack of hospitals in the rural communities, supported in whole, or in part, by public taxation, so that sick persons can secure care and treatment, even if financially unable to pay for same.

This is true of accident cases and their recovery in direct proportion to the promptness, intelligence and thoroughness of the care which they receive. Our large and increasing army of cripples, from which is recruited the army of beggars, is often due to the lack of adequate hospital care immediately following accidents.

What can the small town do for the survivors of the sick and injured who die as the result of lack of care? A widow with small children is in a hard way in a small town. Not that the people are unsympathetic, quite the contrary, but they as a rule can only give temporary relief with money secured by "passing a list". The help given usually consists of providing for the immediate needs of food, clothing and shelter and then sending or shipping the family to relatives, friends, or to the nearest large city where there are institutions and organizations for the care of the indigent and homeless.

This relief work is undertaken as a voluntary act by goodhearted people who have been in contact with the family. The ladies of a church, the members of a lodge, or some interested group. In comparatively few places is there an organization prepared to function with some funds on hand, and with knowledge of state, county, city, or private charitable institutions and organizations which might be able to lend a helping hand in handling each particular case according to its needs. In the larger communities there are organizations known as Associated Charities, or United Charities, which fill this need, but in few places are they adequately financed to handle all of the cases which come before them, both resident and non-resident, in the course of the year.

In the Western country, the problem of relief is far greater than in the more thickly settled parts of the country because of the migration of both sick and well. It is not unusual for a broken-down Ford to bring in a family with a number of small children, and no funds, no gas, perhaps a bad tire, or some mechanical trouble that may result in the family becoming a more or less permanent addition to the population. In such cases it is far cheaper to provide for their immediate needs, especially such as may be necessary to get them as far as the next town. But provision for the care of citizens is sadly lacking. Thousands of babies come into the world, and many mothers leave it at the same time, without the attendance of a doctor. In many parts of the country where the city, town or county cannot provide hospital care for expectant mothers it would seem to be the duty of the state to do so and since women have the ballot, it is strange they do not demand it. It is a strange fact, but true in most of America, that the unmarried mother usually receives better care in some institution than a beloved wife. why the women's organizations do not take cognizance of this and work for hospital care of all mothersto-be is also one of the strange facts of American life.

The whole problem of relief of unemployment, of poverty, sickness and distress, no matter what its cause, nor where it is met, is due to the lack of constructive institutional planning. There are many thousands of organizations in America, but comparatively few are devoted to the constructive charitable work. Healthy, prosperous people do not need such organizations and usually are little interested in them. In times of great calamity they liberally respond to any appeal, but they

never think of the million or more people in this country who, at all times, need some form of assistance to tide them over an unforeseen emergency of life. There may be another million, mentally or physically sick, or crippled, who need permanent care.

There are two groups of our population to whom the foregoing does not apply in its entirety. They are our Jewish and Catholic brethren. The Jews come nearer to adequately meeting the problem of relief of their own people than any other group in America and the Catholics are next in the performance of this duty. Both groups help to some extent in caring for others in addition to their own. The Protestant group does not meet its obligations completely, though it is also true that Protestants have contributed millions of dollars for the building of Catholic institutions, and there is a vast number outside of these three groups who have no claim upon any but public charity, or the limited private charities and institutions of the larger cities and towns.

No one agency can hope to meet all the needs and it can only be met by each group doing its utmost to provide for those of its own household. Every state, city, country and town must do its full part to meet the apparently increasing burden of indigence The limitation of immigration will, in time, help to lessen the load, provided the bars are not lifted again to flood us with people who came in during the past twenty-five years, and who have cost us billions of dollars, both in care and treatment in eleemosynary institutions and in our penitentiaries, in addition to the cost of crime. The open door to Mexico is bringing in thousands of others who will be a liability for many years. The beautiful ideal of America as the "melting pot" of the nations of the world has cost Americans billions of dollars and we have found but little of value to us coming from it. Much of the poverty and crime, with the lowering of our national and American standards, is due to the unlimited immigration of the past few decades.

If the three great groups into which America has previously been divided, namely the Jews, the Catholics, and the Protestants, are to progress on anything like the same plane, then Protestantism must unite and its first duty is the care of those of its own household. We have taken much pride in our "campaigns" to save the people of other foreign countries, many of whom have no ideals, or whose ideals

are in direct conflict with ours. These millions sent abroad would have built hundreds of hospitals in America and would have saved thousands of American lives, including the lives of many American mothers. This money, properly handled, would have put thousands of American families on their feet in a financial sense and made them self-sustaining. We hear much of "farm relief" during these campaign days, and much of the farmer's troubles are due to his trying to start and operate a business without sufficient capital or are due to his ignorance of handling business. There should be plenty of money available in America to supply his needs and to teach him business methods. The city man gets his benefit of every public institution supported by public taxation, if and when he needs it. The farmer gets little, or none.

The Jewish and Catholic groups render efficient service to their own because they are organized. Protestantism is not. In the very large cities a few of the great denominations have built and successfully operate denominational hospitals. In the smaller places, where no one denomination is strong enough to build and operate a hospital, attempts have been made to combine several, or all Protestant, denominations and to build a Protestant hospital, but these efforts seldom are successfully carried through. Local differences are usually responsible. The same has been found true in some cities where an effort has been made to build a Masonic hospital because of a failure upon the part of the Masonic bodies to agree on plans for financing and operation.

For these reasons the Order of St. John has come into being in the effort to provide an agency through which Protestants, and Masons, may unite for service to the sick and needy. Through the organization of Priories in the large places a hospital may be built which will serve not only Protestants, but others who may seek its doors. Such hospitals must, of course, charge for service until such time as they can give it to those in need. In the planning of the work of St. John in every state Priories must be so located as to make hospitals available for the people of every section of the state.

It is, perhaps, looking a long way into the future to be discussing the time when the Order of St. John will be maintaining hospitals of its own. It is well known that most hospitals do a great amount of charitable work. The patients who pay their

way through their doors cannot be expected to yield sufficient profit to care for all of the charitable cases handled. For the surplus revenue needed these organizations depend upon endowments, charity campaigns, and like sources. A great many, perhaps all, hospitals have their financial worries. Funds are not available to take care of all the charity work that comes to their doors. There is an opportunity here for the Order of St. John. It can begin its charitable work within a comparatively short time of its conception in a community. Select some hospital, endow a bed, a ward, or a floor, if the necessary funds are forthcoming, and specify that this endowment is to be used only for the care of charity patients. Any hospital will look with favor upon such an endowment, and the small sum of $500 or $1,000 will be sufficient to enable a local Preceptory of the Order of St. John to point with pride to what it has accomplished.

St. John will also function in the care of the sick and needy of the smaller places and aid in the solution of that vexing problem. The Preceptory, organized and operating in small towns, may become the organized charity society or Community Fund of the town. Through its membership fees and dues, funds collected for special relief and through benefits, a charity fund can be built up to adequately care for legitimate cases of distress. Through the knowledge of the work of institutions and organizations in the larger cities and throughout the state, the Preceptory can secure necessary institutional care for some of its charges. By exchange of information, which will be developed in time, impostors can be detected and put to work for the county. While this, nor any other one organization, can hope to meet all calls for aid, St. John can do a great work in caring for some of its own group who may need help.

The Preceptory can also help in the establishment and operation of a St. John's Hospital in the nearest large center of population and will benefit by being able to secure hospital care for the sick of its own town in the nearest city. This should include the care of maternity cases to give both babies and mothers their best chance for survival.

Any few interested persons in any town may organize a Preceptory of the Order of St. John. It will speedily increase in numbers and influence as its objects and work become known. It will combine in one large and strong group the people who want

to help the other fellow to help himself and who want to help him before he needs real help, so that a little aid given at the proper time may save a larger need at a later date.

The combination of a number of Preceptory groups will make the Priory and through their united action a hospital may be established that will serve them all at any time of need. A hospital is like the fire department. You hope that you will never need it, but when you do, you want it quick and you cannot wait for it to be built.

Correspondence is invited from those who are interested in the work of the Order of St. John as outlined by this and previous issues of THE BUILDER.

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS and R. J. MEEKREN (Continued from September)

HUGHAN had definitely left the Scottish evidence out of consideration, though, as Speth remarks, it "would at first sight have told greatly in his favor," that is if read in the light of Lyon's interpretation of it. Without this presupposition one would be inclined to say that on their face the old Scottish records shout aloud on almost every page that two degrees existed from the first.

Speth alludes also to the "Masters Lodges" which appeared in London (and elsewhere, even in America) about 1730, and persisted, in name at least, all through the eighteenth century. Later on they consisted merely of the members of a

warranted lodge assembled as a lodge of masters, but at the beginning they were separate entities, composed of the members of a number of other lodges, who were masters of course, and that such lodges worked only the master's degree, and worked for the ordinary lodges which for some reason could not, or at least did not, do it for themselves. (1)

In an Appendix to the paper some remarks are offered on the nature of this original second degree. The long note in the first Book of Constitutions on Hiram Abif is adduced, and Speth says that the first mention of a name or fact cannot be co-incident with, but must be posterior to, its introduction. Hughan of course replied that this did not affect the question, as he held that the three degrees were in existence when the Constitutions were first published. But the curious fact remains that the name in this form appeared in Coverdale's translation of the Bible, and its immediate successors, all of which were so thoroughly suppressed that they are exceedingly rare. why should inventors of the 18th century have gone behind the Authorized Version for the name of their hero? However, this point was not raised in the discussion.

In conclusion Speth's theory may be thus summarized. In the Operative period the Apprentice was "made" a Mason by some ceremony of a secret character, and received certain signs and words and so on for recognition. At the end of his servitude, his passing into the ranks of free craftsmen, Masters of the Art and fellows of the Fraternity, was celebrated by another secret ceremony, in which further signs and words and so on were communicated, and that this ceremony contained the essentials of the present third degree. Then that during the "mainly speculative" period it became habitual to work both of the ceremonies at the same time, so that the "making" became merely an adjunct or preliminary to receiving gentlemen and others as Fellows. And that finally, owing to unknown causes and influences, the first "part" was divided and two degrees made out of it, producing our present system, the title Fellowcraft being given to this interpolated double of the first degree. Hughan's theory agreed with this origin of the second degree, though it is not made quite clear if he agreed with Mackey that this doublet was the first step, and the third a final addition, or whether (as would be equally possible on his premises) that the materials of the present Master Mason degree were ancient, or whether they were, as Oliver thought in his later years, and Pike and Mackey after him, merely manufactured out of whole cloth, in the years

immediately succeeding the formation of Grand Lodge, by Desaguliers, Payne, or some other individual whose name has not come down to us.

In dealing with Speth's paper we have incidentally dealt with the objections raised in the discussion, especially by Hughan and Lane. There does not seem anything more of importance left to consider in what was said by these two eminent brothers. Some others who joined in the discussion call for remark, as though brief, fresh views were advanced. The Master of the Lodge, Sydney Klein, suggested a theory something like that of Mackey-Speth said of it that in trying to prove Hughan and himself both right he would in fact prove them both wrong. He supposed that in the 11th or 12th century, during the great period of mediaeval building, there would be a greatly increased demand for masons, and that in order to train new men, an apprentice degree was "thrown off downwards." This would be in order to bind the young men who were being taught the trade not to desert those who had taught them, i. e., their masters. Later, in the 17th century, at the time of the rebuilding of London after the "Great Fire," a great stimulation of activity in the Craft resulted, and that then, or shortly afterwards in the 18th century, the present third degree was separated, or thrown off upwards, from the one that had previously been the second, and which in the earliest times had been the only one. And so finally the Royal Arch, some twenty years or so later still, was again thrown off upward from the third degree, which till then had contained all the essentials of both. This puts a great deal on the supposed second degree of the pre-Grand Lodge era, but if there were only one ceremony of initiation at the start, this does seem to be the most plausible supposition.

J. Ramsden Riley agreed with Speth that there were two degrees before 1717, but seemed inclined to think that the second was something in the nature of a qualification for office as Warden or Master of a lodge and he added:

The third degree, as we now have it, is of sufficiently later date to be considered outside the degrees question.

This position would have been much strengthened had the Chetwode Crawley MS. then been known, for that on its face seems to describe in some detail just such a second degree as he supposes. On the other hand, Riley agrees with the "one degree" supporters, by holding the present third to have been a late invention, with little or nothing in it derived from tradition.

The Rev. Canon Horsley supported Speth's supposition of the amalgamation of the original two operative degrees in the early English lodges of Mainly Speculative membership, by an analogy drawn from the Catholic Church, in the sense, of course, in which that is understood by the Church of England. His illustration was drawn from the two traditional ceremonies of Baptism and Confirmation. The first of which is an initiation into membership, the second an entering into all the privileges of communion. These ceremonies are now, in the Anglican Communion at least, generally widely separated Baptism being usual in infancy, and Confirmation delayed till years of something like discretion. But there have been times when both were performed at the same time, and there is nothing to prevent this being done in the Anglican Communion in the case of one baptised in later life. He might also have added another example from ordination. It is true that in the English Church a Candidate for Holy Orders is made to serve as a deacon for a short time before being made a priest, but in effect the order of deacons does not exist, any more than does the degree of Entered Apprentice in Masonry, for the Candidate normally remains such for the shortest possible period. In the Eastern Church the diaconate is a permanent order, as every church has to have a deacon to serve it as well as a priest; it is not merely a step to the higher order.

Edward Conder, Jr., the author of the well-known work on the Mason's Company of London, agreed with Speth that master meant, or could mean, master of the craft, and not necessarily an employer or master of the work, and that only such masters (of the craft) could become fellows, and he quoted as example the following from the records of the London Company:

Reed of Thomas Taylor ye late Apprentice of Thomas Stanley, made free ye third day of July 1634 by way of gratuitie to this house XXs. for his admission then to be a Master IIIs. IIId. for his entrance VId.

Total XXIIIs. Xd.

But he said he was unable

to accept the theory that any great secrets of the Craft, beyond the necessary sign and perhaps word, were impacted to the newly passed master.

He went on to say that it was only in there being two forms of the Mason Word in use that a Fellow could be certainly distinguished from a runaway Apprentice, but that he could not agree to there being "an extra ceremony for those who joined the fellowship," and that he thought the conditions of the period of the opening of the 18th century, the prevalence of Clubs of all kinds, the need to interest men of higher intellectual attainments, accounted for a complete transformation of the character of the traditional ceremonies, and the addition of such features as made them real initiations, and that

. . . as time went on the protaplasmie germ of mysticism which is in every society where secrecy is observed gradually developed and became a real factor under the guidance of such men as Anderson, Desaguliers and Martin ffolkes.

It would almost appear that he had misunderstood Speth to suppose one form or ceremony for the mastership, followed by another for the fellowship; but this imprersion is probably due to an unfortunate choice of expression. In any case it would seem, though he said he held to the two degree theory, that he was nearer Hughan than Speth. For he scarcely allows the possibility of sufficient ceremonial to be called an initiation to the second grade, while Hughan was willing to grant not only the possibility but even the probability of the private communication of a pass word to the newly admitted fellow.

John Yarker, the author of Arcane Schools, also supported Speth on the point that master originally meant master of the craft, and was what the apprentice became after serving his time. He made another remark which is very much to the point in considering the arguments on the other side.

The fact is we know nothing of ceremonies from minutes either Scotch or English, and we have no right to expect to know anything

Dr. Chetwode Crawley, while professing to be unable to make up his mind, quoted the historian Hallam; who said of a certain question, "A strong conviction either way is not attainable on the evidence."

But though he could not make up his mind, yet he delivered a shrewd blow at the whole structure of Hughan's argument. He said that the latter might seem to be capable of being reduced to syllogistic form, such as this;

There is direct evidence of a Degree (or secret ceremony)

There is no direct evidence of a second Degree (or secret ceremony)

Therefore,

There never was more than one Degree.

This as he said is obviously not a syllogism but a sophism, it requires some other premises, such as;

The only evidence to be admitted is direct evidence or

The indirect evidence adduced is irrevelant or insufficient or

No Degree (or secret ceremony) can have existed unless we have direct evidence of it.

Really, as has been pointed out, the direct evidence for any secret ceremony is scanty and ambiguous. But on this question of evidence, and the proper limits of hypothesis and the employment of assumptions and inferences, something more will have to be said later.

One American brother, W. H. Upton, intervened in the discussion in a letter that was almost an article in itself. He valiantly espoused the traditional belief in the antiquity of three degrees as separate and distinct entities. First stating his conviction that the Haughfoot minute alone established the fact that in Scotland in 1702, there was a plurality of ceremonies with corresponding secrets, he sets out to state his own theory. This is that the apprentice received a charge, he quotes the Alnwick rule that has been already referred to [Ante, page 174] that any Mason who took an apprentice was to enter him within one year and give him his charge, and this charge he believes was not the series of articles preceded by the "Legend of the Craft" contained in the old Constitutions, but the set of articles that appears only in a few of the latest copies of these MSS., and is there called the Apprentice Charges. This he thinks would have been suitable to his years and situation. But at Alnwick, where working stone-masons "entered" their apprentices long after the Grand Lodge had been formed, the copy of the charges used-it was used, for it was written into the first pages of the record book-has not got the Apprentice charges. Nevertheless, it is possible that in some places the apprentice was informed of the

"history" of the Craft, and then caused to promise to observe the "charges general," and, where they had been adopted, the Apprentice Charges also. And that at the end of his time on being made free, he received once more the "Charges General" and the "Charges Singular" for Masters and Fellows. The repetition causes no difficulty, for they are addressed not only to the entrants but to all present.

Upton then went on to say that after seven years the

.... Apprentice was released from his indentures whether a good workman or not. If unskillful he probably nevertheless called himself a master of his trade, but became a layer or rough mason and perhaps joined the guild masons.

This antithesis between the Freemason and Gild Masons is one of those elusive fancies that cannot be exploded because there is never any tangible evidence offered in support of it. The Freemasons were Gild Masons where there was a gild. In Scotland many of the old lodges exercised all the functions of a gild. There was no difference in Craftsmanship between the two, and though in the 16th century (and still more in the 17th) we may assume the existence of working Masons, members of gilds or companies, who were not Freemasons, that was only due to the decay of the Operative Fraternity. The suggestion, too, that only a comparatively small group of apprentices became skilled Craftsmen seems very strange. It is as a matter of fact impossible for the average youth to work continuously for seven years at a handicraft and not be proficient at the end. If he was too incapable for this, he would have been so obviously deficient that he would never have been accepted in the first place. However this is not an essential feature of Upton's theory. He supposes, in agreement with Lyon and Hughan, that apprentices were present during the "passing" of the Fellowcraft, but that the latter received certain reserved secrets, such as a word whispered in the ear, or something of that sort. At this time he supposes the Legend of the Craft was read and the oath taken to keep the articles of the Charges. Here there seems a curious inconsistency; it was inappropriate that the apprentice should receive this charge when entered, as being beyond his capacity, yet he had to be present when the fellow received it ! The Third Degree he considers to have been the same thing as the installation of the Master of the lodge, which has persisted in America as the Past Master's Degree. This installation ceremony appeared as a "Postscript" in the

first Book of Constitutions, and, though only guardedly hinted at, there was obviously some secret ceremonial attached to it. Though, on the other hand, there is nothing to show that this was something restricted only to installed Masters. Still it is possible that there is more in this suggestion than might at first appear.

Upton expressed belief, however, in the antiquity of the Legend of the Builder. He had just referred to the passage in the Cooke MS. referring to the charge to be given to those "tht be mad masters" and their examination in the "articuls aftr writen," and says:

Whether it was on this occasion, or what I have called the second degree, that the lesson connected with the widow's son was unfolded I do not venture to say .

And he sums up as follows:

When our "work" was revised, about 1723, in my opinion the Apprentice Charge was eliminated; a large part of what had been the second degree was thrown into the first; an operative lecture was put in the second degree as a graceful tribute to the past; the legend of the builder either remained in, or was transferred from the second to the third degree; and as all Fellows were henceforth to be "virtual" and not "actual" masters the "secrets of the chair" were detached from the third ceremony and reserved, as before, for actual Masters, in the old sense of that term [i. e., Masters of the lodges]; and finally, that nothing essential was taken from or added to "the body of Masonry" at that time.

This is very ingenious, but it seems very complicated, and it presupposes conscious, deliberate "ritual tinkering" on the lines of an American Grand Lodge Committee on Work, with all the modern American conception of the supreme authority of such bodies to do whatever they may choose. It is not a process that could have come about naturally, by development, it implies a thorough shuffling of the pack and a new deal ! Finally the Grand Lodge, in 1722, when it authorized

the new Constitutions, did not supersede the old custom of reading the Charges to the Apprentice, for it was directed that the new version of them in the printed Constitutions was "to be read at the making of new Brethren," which at that time certainly meant initiating "Entered Apprentices."

NOTES

(1) Lane, A.Q.C. I, 167.

----o----

HOSPITAL BUILDERS

We build no Pyramid to lift its height

In futile pride above the bones of Kings,

To publish some great Pharaoh's martial might,

Or shame the vanity of earthly things.

We raise no Monument of graven stones

To mark the spot where some great Battle raged,

Where Nation spoke to Nation in the tones

Of iron hate by crimson hate assuaged.

No pillared Hall of Justice build we here,
Nor Marble Fane, nor House of Narrow Faith;
But firm and strong these Fortress walls we rear
To buttress out the ghastly Hordes of Death,

The Death that rides triumphant on the breeze,
That taints the crystal goblet ere we drink,
That brings the strong man trembling to his knees,
And hurls its gasping victim oer the brink.

We build a Knightly Hold along whose halls
The white-clad Hosts of Healing come and go;
And from the crest of battlemented walls,
Where struggling Science marks her ancient foe.

We give our Red Cross banner to the breeze,
Where all the stricken myriads can see;
And in the face of many-fanged Disease
We hurl the gauntlet of the strong and free.

We ask not much; if in the passing throng

There be a few that bless our labor, then

We'll thank our God that we have builded strong

And sent them forth as better, nobler men.

If we be judged as we have lived and wrought,

We'll ask no grudging praise, nor sordid gold.

But only to fulfill the lesson taught

By Him who healed the suffering ones of old.

- Edward A. Mount, Jr., '94 (The Alcalde).

----o----

Notes on Freemasonry in Europe

Communicated by BRO. E. RAMMELMEYER, Utah

AT present the state of affairs in Germany remind one almost of the Anti-Masonic period in America; Masons are dragged into politics, although through no desire of their own. There are abnormal conditions, with many people out of work, and the political parties are looking for a scape-goat for all these ills.

The "Center" (Catholic) party, the largest bloc in the Reichstag, together with the so-called Voelkisch parties are accusing the Freemasons of an international compact with the former enemies of Germany, preaching reproach and calumny of the worst kind against German Freemasonry, which forces the latter to defend themselves with the truth.

These political parties cite the irregular Grand Lodge, "The Rising Sun," the Grand Master of which met the representatives of the French Grand Lodges at Bale, Switzerland, at a Masonic gathering, supposedly as representing German Freemasonry; but without any shadow of right to do so, as all the regular German Grand Lodges had forbidden their members to attend.

Die Deutsche Adels Genossenschaft, an association of the German nobility, in their official organ, the Deutsche Adels Blatt, assail the German Grand Lodges as a medium of international Judaism, and it forbids all its members to join the Masonic Order. It seems strange to note that since the war this society of the Prussian and German nobility in all its branches has a predominating membership of Catholics and their affiliated Jesuits. They inaugurated an intensive propaganda against Masonry, chiefly in pamphlet form for popular consumption, seeking to make it appear contemptible. The official organ of the Grand Lodge of the Three Globes (the oldest, and largest in membership) replied to these venomous defamations as follows:

German Freemasonry stands aloof from confessional contention. At the cradle of Freemasonry stood the thought of Tolerance, and to this thought the Germanic lodge life, and German Freemasonry has been sincere up to the present time. The three old Prussian Grand Lodges, with their more than 57,000 members, represent the Christian principle, and take as members Christians only we admit that the other German Grand Lodges, with about 23,500 members, have indeed some non-Christians among them, but their numbers in these so-called humanitarism lodges are insignificant; and if they put Humanism in the foreground, they do it nevertheless with an enlightened Christian perception. Who is it disturbs, under these conditions, the harmony of the creeds? German Freemasonry unites and takes into its fold Christians of all confessions, who by the understanding of the religious opinion of others bring themselves closer together, and encourage Tolerance

towards their fellow menall of which is contrary to the desires of the leaders of the Catholic Church, and of the Jesuits, who are perverting and opposing the thought of Tolerance completely, by striving everywhere to separate their adherents from other denominations; and always with the deliberate aim to strengthen the power of the Catholic Church. Which is working more for the betterment of the country? German Freemasonry, seeking for unity and harmony, or the Catholic Church with its policy of division and strife?

General Ludendorff, Chief of the Staff during the war, is also very antagonistic, with the vituperation, and the silliness and absurdities in his recent pamphlet, Annihilation of Freemasonry Through Disclosures of Their Secrets. This eighty-two page production is read extensively by the gullible members of the public, chiefly because it is written and published by a distinguished man.

Some of the assertions of this pathological individual are mentioned here briefly:

That Freemasonry is a cosmopolitan society controlled by Jews.

That the Jewish order B'nai Brith was acknowledged by the German Grand Lodges as a regularly accepted and constituted Grand Lodge.

That Freemasonry is the avant garde to bring all nations under the yoke of the Jews, depriving the people of their liberties.

That a Cabalistic Rabbi is a lecturer in the German Christian Grand Lodges in the higher degrees.

That the Thirty-third degree system is flourishing among the German Freemasons, but more especially the Cabalistic Order of the Kadosh, etc.

That Emperor William and Nicolas of Russia lost their thrones because they did not belong to the Order.

Although he is bitter against the Jesuits he nevertheless makes use of their writings against Masonry. The Grand Masters of the nine Grand Lodges have taken concerted action to counteract this insidious affront.

Besides these attacks to which German Freemasonry under the present condition is subjected, another is to be noted which comes from a very unusual direction. Two Presbyters (D. D.) of the Protestant Synod have been assailing the Craft in lectures and in Church periodicals, stating among other things that Masonic tenets would lead men away from the Church, and that it was a serious question whether Masons would be able to stand before the tribunal of Christ without fault, and so on. To this the Right Honorable National Grand Master of the largest and oldest Grand Lodge made reply, writing to both of them, saying among other things:

That in Berlin there are over forty Protestant ministers who are officers in their respective lodges, and many others throughout Germany, who are either Masters or officers in their respective lodges and are also Protestant ministers, from all the various theological and Church political strata. They certainly do not deny Christianity in the lodge room, which is entirely of Christian character.

Then he went on to say:

In no wise do we feel that we are put before the tribunal of Christ-but only before the tribunal of misinformed ministers and we deny to them the right to pass

judgment upon us. The verdict thereon and how we will appear before the tribunal of Christ is not of your choosing, but of Christ himself, and this is a matter we, as Freemasons, have to settle solely with our Christian consciousness.

Both ministers replied in a conciliatory manner to the Grand Master, who happens to be a dignitary in the church, and pastor of one of the prominent churches in Berlin. To this we may well apply as an addendum the pithy words of Bacon:

It is certain that heresies and Schisms are of all others, the great Scandals. Nothing doth so much keep men out of the Church, and drive men out of the Church, as breach of unity.

Against which we have the Masonic doctrine wherein all good, unprejudiced men can agree.

There is also some contention between the Christian and the so-called Humanitarian Grand Lodges. The latter are mixed in respect to the religion of their membership. There is dispute also concerning the application of this or that ritual, which at times rises to the surface with some ebullition in the various Masonic publications of the two systems; but this is only a matter of local opinion, and both systems follow the old landmarks with heart and mind.

The German Masonic publications are full of articles treating of philosophic, historic and religious issues and questions. They are written chiefly by brethren with an academic education, who are an important factor in all the St. John's lodges. Besides this Masonic events from other countries are recorded for the benefit of the inquisitive brother. The many books and pamphlets published yearly by individual brethren treating various Masonic topics may be mentioned here also, many of them are distinguished by intellectual depth and are of great value and interest.

The rapprochment between the German Grand Lodges and the Grand Orient of France and the Grand Lodge of France at Paris for an agreement and reconciliation has not made much headway, as is disclosed by the correspondence. The following is a summary, taken from the Mitteilungen, the official monthly journal of the Grand Lodge of Saxony, with a circular letter to the Saxon lodges, dated

Dresden, March 10, 1927.

With reference to the correspondence of Feb. 16, 1927, between the French Grand Masters, Messrs. Brenier and Doignon, and Br. Ries, the Grand Master of the Eclectic Grand Lodge at Frankfurt, the following statement came to me for your information.

G. Anders, Grand Master.

The statement mentioned is translated as follows:

The authorized representatives of the French Freemason organizations, the Grand Orient of France and the Grand Lodge of France, expressed a desire for a conference in regard to Masonic questions with a representative of a German Grand Lodge. They addressed a communication for this end to the Grand Master of the Eclectic Grand Lodge at Frankfurt-that Grand Lodge which in the years 1905-1908 had made the proposition to the German Lodge Union to take up the question of entering into Masonic intercourse with the French Grand Lodges.

The Grand Master of the Eclectic Grand Lodge welcomed this proposal for a meeting, and subsequently informed the German Grand Masters of its contents by

letter, and left it to their discretion to be present at the discussions. On Feb. 16. 1927, Bro. Brenier, President of the Council of the Order for the Grand Orient, and Bro. Diognon, Grand Master of the Grand Lodge of France, went into conference with Bro. Ries, the Grand Master of the Eclectic Grand Lodge. After greeting the representatives of the French Grand Lodges, Bro. Ries gave a brief resume of the character and condition of the German Grand Lodges. The French Grand Masters replied that they would completely forget the past in an endeavor to accomplish a rapprochment, for which the French Grand Lodges have repeatedly expressed their desire in various resolutions.

Bro. Ries asked the following questions:

Q. Does French Freemasonry recognize all the rights which are inherent in and incumbent on all free people, for the German people as well as others; and if so, whether the German people have the right to work in a peaceful way for a revision of S. 231 of the Versailles Treaty, in which Germany is charged with the sole guilt and being the instigator of the World War?

A. This question being of a political nature has never been considered by French Freemasonry. We will gladly submit it to our associate councellors; but the answer remains with our Convents. the Grand Lodge Parliaments.

Q. Is French Freemasonry of the opinion that there will be difficulty in a rapprochment should the French troops occupy German territory for years to come?

A. We work daily to have the French troops withdrawn from German territory. We support, in this, the policy of Briand.

Q. Are the French Grand Lodges prepared to prove their brotherly disposition by obtaining the return of Masonic property, such as libraries, matriculations, archives, souvenirs, pictures, furniture, etc., which belonged to the German lodges in Alsace-Lorraine, and which should be given back to the respective lodges?

A. We beg to receive a list of these lodges and of the desired articles. The French Grand Lodges will take an interest in this and do whatever can be done.

The Mitteilungen says in regard to the above:

In the Eclectic Journal (Bundesblatt) the Grand Master of the Eclectic Grand Lodge, Bro. Ludwig Ries, gives an explanation in reference to the meeting between Brethren of his Grand Lodge and the Grand Masters of the French Grand Lodges. The question, "What is to be done now?" Bro Ries answers as follows: we will have to await the final reply to the question through the respective Convents of the French Grand Lodges. When this answer is received, I shall send them to the other Grand Lodges and submit to their judgment whether to seek for further propositions by the Frenchmen. The attitude of my Grand Lodge to the French Grand Lodges did not change through our discussion, nor was it binding in any way whatsoever. Nor have I any idea of giving the world a fraternization Scene. But what I aimed to do was Masonic Service for our country and for humanity.

To which Bro. Gottschall, the Editor of the Mittelungen, remarks:

Nobody will doubt the best intentions of the Grand Master of the Eclectic Grand Lodge. But it would have been more prudent to have obtained the opinions of the other Grand Lodges before entering into the discussion.

In the Bundesblatt of the drei Weltkageln (the Three Globes), the oldest and largest Grand Lodge in Germany, we take the following:

In regard to the movement of the French Grand Lodges for a French-German Union, we cite a communication of Bro Wertheim, a German Freemason living in Paris, to his Grand Lodge, to the effect that politicians are numerous in the French Grand Lodges and subordinate lodges, and that according to their views the future development of Europe depends solely on the cordial relations between France and Germany, and they therefore have come to a determination to seek for an international Masonic union between the two countries, for the furtherance of an international spirit and popular sentiment. Such a union would clarify the work in the task of informing the French of what happens in the German press and vice versa. and by carefully sifting the material thus obtained for mutual understanding. But such international union has been made impossible from the moment the German Freemasons declined to entertain the proposition. Whether, or to what extent, the Eclectic Grand Lodge has come to an agreement upon the extract of the statement cited above, the Eclectic Bundesblatt is silent.

We were very anxious to hear something definite on this topic, especially since the most Hon. Grand Master, Bro. Ries, at the quarterly Grand Lodge meeting, gave out that the Eclectic Grand Lodge would not repulse such an approach, but that it must be in harmony with the dignity of the Grand Lodge and with German honor. Upon which the Bundesblatt of the Three Globes comments:

But we are, from our position hitherto enunciated opposed to any deviation, and we will not allow the pure ideal striving of our Union to be overlaid with politic, economic, or social interests.

POLAND

The seventeen German Freemason lodges in German Poland, which was reunited to the resuscitated Republic of Poland by the Versailles Treaty, and which were formerly daughter lodges of different German Grand Lodges, founded a Grand Lodge of their own, under the name, Grand Lodge of German Freemason Lodges in Poland.

The Bundesblatt informs its readers of the seventh Annual Catholic Reunion in that part of Poland, at which, besides the Archbishop and several Bishops, the apostolic Primate of Poland was in attendance; information which was taken from the Posmer Tageblatt. This dwelt first on the crisis of the Polish soul, and secondly that the Holy Father inducted the festival of the Christ-King for the Polish soul. Christ in all His glory remains today, with the demand that Poland's existence must safeguard its rights, and the question arises how Poland can be saved. It must counteract the wave of revolution which undermines the religious life. Before all things it must break with Freemasonry, which aims to suppress the Christian spirit among the nations. And so much the more should Poland break with them, because Freemasonry represents the conspiracy in favor of foreign ways and of foreigners.

ITALY

Of Mussolini's efforts against the Freemasons, the Bundesblatt says:

The Navy Department demands that all officers in the Navy and Marine must make known to the Government their affiliation with secret societies, especially with the Freemasons. Men who belonged to the Order must give date of initiation and when they took their dimit, they also must make declaration not to affiliate again.

The Hamburger Logenblatt (Grand Lodge of Hamburg) in 1927, June number, writes as follows:

The profane press brings news of all sorts and kinds about Freemasonry in Italy on the occasion of the judicial procedure against Zaniboni.

The Duce put his declaration of May, 1925, into action: "I will contest Freemasonry to the utmost, first I will break their bones in two, and then make them prisoners."

The sixty-eight-year old General Bro. Capello was condemned to thirty years in prison, and the first six years of it was to be in solitary confinement. The Grand Master of the Grand Orient of Italy, Bro. Torrigiani, was two hours after his arrest, without any court proceedings, exiled to the Liparian Islands for five years. Altogether, forty-five Italian brethren have been exiled for the crime of being members of the Masonic Order; some of these leaving wife and children behind in dire distress. For the crime of which Capello was charged, and the verdict rendered, two newspapers comment and they truly are not friendly towards Freemasonry. The Boersen-Courier said:

What really, as it appears to German comprehension, is charged against Capello, is that he belonged to an organization forbidden in Italy. But with the General, Italian Freemasonry was to be destroyed, although the most presumptuous logic failed to show actual connection with Zaniboni, and the evidence was incredible.

While Germania (the organ of the Catholic Clergy, Berlin) commented thus:

From what one heard in the corridors of the Halls of Justice, the verdict was not surprising. To an outsider, the trial has not brought out any satisfactory reason for the severity of the verdict against Capello. But at the trial it was really Freemasonry that was at the bar of judgment, and Capello was only its representative the same verdict that fell upon the guilty Zaniboni had to strike him also.

In ancient Rome the word was coined "Fiat Justitia, pereat mundus !" Today in the fascistic Rome it is forgotten.

----o----

History of North Dakota Military Lodge, No. 2, U. D.

By BRO. CHARLES F. IRWIN, Associate Editor Connected with the 164th U. S. Infantry

THE dispensation for this lodge was granted in October, 1917, to a large group of North Dakota Masons who were officers and soldiers in the 164th Infantry, U.S.A. The commanding officer of this regiment, Colonel John H. Fraine, was the first Master of the lodge.

Grand Secretary Stockwell, in commenting on this lodge, writes as follows:

I do not recall that he (Col. Fraine) made any formal report in turning over the papers and dispensation in connection with this lodge. The paraphernalia of the lodge which was largely made by the brethren overseas has been returned to our Grand Lodge Museum and is one of the most interesting collections which we have there.

Our lodge, connected with the 164th Infantry, U. S. A., held one or two meetings in Charlotte, North Carolina, before going overseas. One meeting was held on

board the transport, and I am inclined to believe the meetings in France did not exceed eight or ten.

A number of candidates were elected and received their degrees in France. We limited the right of this lodge to receive petitions from North Dakota men only. We do not care to infringe upon the jurisdiction of any other Grand Lodge and more than that, in order to be absolutely certain, we made it necessary for the name of every petitioner to be submitted to the lodge in whose jurisdiction the petitioner resided when in North Dakota.

Our further source of information of this military lodge is confined to printed reports and references found in various Grand Lodge Proceedings of the years 1918, 1919 and 1920. For example:

Proceedings of Missouri, 1919, correspondence: "Three lodges were created (by North Dakota) by Dispensation in casual form and are Military Lodges. [Note This is inaccurate. Only one was Military C.F.] The Grand Master explains at length and was doubtless supported by the council of wise members but the great majority of our Grand Lodges have refused to take such an action." This was a review of the North Dakota Proceedings of 1918.

Proceedings of Indiana, 1919, p. 98, correspondence, reviewing North Dakota,1918: "Three new lodges were instituted and ONE MILITARY LODGE was granted a Dispensation."

In the Proceedings of 1918, North Dakota, the Grand Master in his address at the annual communication referred to this military lodge in the following language:

On Oct. 30, 1917, we issued our Dispensation to the above lodge (No. Dak. Mil. L. No. 2, U.D.) upon Petition of some 45 Master Masons in the Military Service of the U. S. A., with the 164th Infantry, at Camp Greene, North Carolina. These brethren had originally been in the 1st and 2nd North Dakota Infantry, National Guard. We carefully considered the petition, weighing any objections which might be urged against Military Lodges, and decided that in the light of our previous experience (namely, the No. Dak. Mil. Lodge No. 1, which went to the Philippine Islands during the SpanishAmerican War in 1899) the advantages far outweighed the objections. This Dispensation was a lengthy one in which we endeavored to cover any possible contingency which might arise. We trust our action in this particular will have your approval. While the exigencies of the military service, particularly in things war, have prevented as frequent meetings as might be desired, still enough information has reached us to justify in our own mind the organization of this lodge.

The officers designated in the Dispensation are as follows:

Bro. John H. Fraine, W. M.;

Bro. Gilbert C. Grafton, S. W.

Bro. Frank S. Henry, J. W.

Bro. Louis L. Eckman, Treasurer

Bro. Chris J. Kunz. Secretary

We gather from the 1920 Proceedings of North Dakota Grand Lodge the following (p. 519):

The First North Dakota Regiment arrived in Charlotte, North Carolina, Oct. 1, 1917, the first mobilization point on its way to France. As soon as the regiment was formed, the men of the Masonic Fraternity at once began to talk of the

possibility of forming a Military Lodge, such as North Dakota Military Lodge, No. 1, U. D., which went to the Philippine Islands during the Spanish-American War. A petition was signed and sent to the Grand Lodge requesting a Dispensation to work as a lodge during military Service. About the 1st of November, 1917, Colonel John H. Fraine received the Dispensation, which gave North Dakota Military Lodge, No. 2, U. D., power to work the degrees and receive candidates subject to the jurisdiction of the Grand Lodge of North Dakota.

Sunday, Nov. 4, 1917, the first preliminary meeting of the lodge was held in the Masonic Temple at Charlotte, North Carolina. Colonel John H. Fraine was elected Worshipful Master; Lieutenant Colonel G. C. Grafton, Senior Warden; Major Frank S. Henry, Junior Warden; Capt. Louis Eckman, Treasurer; and Lieutenant C. J. Kunz, Secretary. As the regiment was Viable to be called at any time, the meeting adjourned subject to the call of the Master.

Nov. 16, 1917, the regiment left for Camp Mills, Long Island N. Y., and the following month was so taken up with plans for embarkation for France, that there was very little opportunity for any meetings of the lodge. The regiment embarked on Dec. 12, 1917. on what had been the German Vaterland, then renamed the U. S. S. Leviathan.

During the passage a stated meeting was held in Col. Fraine's stateroom, where as many as could be crowded in attended. One of the ship's officers loaned an electric candlestick with three lights which originally had been part of the equipment of the Kaiser's suite of rooms always reserved for him on this boat. A week was spent in England, and France was reached on the first day of January, 1918, when the regiment was immediately split up and scattered.

From the standpoint of Masonic activity the next three months were without interest. Finally enough of the officers (of the lodge) met at Gondrecourt so that Sunday, March 3 (1918), a preliminary meeting of the lodge could be held in an old hall loaned by the Y.M.C.A., which had at one time been the dining room of an

old hotel. At this meeting 36 different states Canada, England and Australia, were represented. Plans were made for active work.

March 16, 1918, a meeting was called for work in the Entered Apprentice Degree, at which Louis M. Thune, who later gave his life, received his first degree. Col. Fraine acted as Master. The altar consisted of a hotel table with two cases of condensed milk, covered with a gunny sack, as kneeling benches.

At the first meetings each man used his own handkerchief for an apron, and French girls were hired to sew on tapes, so that thereafter there was a regular supply of aprons. The three lesser lights at this first meeting were candles fastened to a triangular piece of wood nailed to a tent pole, sawed off to the proper length.

Later Capt. Grant secured a candlestick with three lesser lights from the ruins of a Roman Catholic Cathedral in the front line trenches at Xivry. The altar jewels, the officers' jewels, and the trowel were cut from the tops of men's kits by means of a pair of tinner's shears, an old pocket-knife and a three cornered file which Lieut. Hill happened to have in his possession. He and Capt. Grant first drew the outlines on the aluminum pans, and then cut them out, the task requiring most of their leisure time for more than a week. The trowel was provided with a fork handle. The letter "G" was cut from pine and covered with the lining of a bacon-tin.

The officers' jewels were fitted with blue ribbon bought at a French store and fastened with ordinary safety pins. The setting maul was a stuffed canvas canteen cover. The chimes for High Twelve were made by Capt. Grant from two 75 mm. French shell cases which were the FIRST SHOTS FIRED by one of the American batteries and which produced a tone very pleasing to the ear. The first Tyler's sword was a rusty jack-knife which he happened to have in his pocket later a U. S. bayonet was used, and still later a German bayonet was secured.

The ballot box was made from some bits of pine, and the ballots were white navy beans and cubes of pine dipped in ink. The gavel and other implements were made from various bits of wood procured from the remains of an American gun carriage which had been hit by a German shell, and the handles of two of them from the spokes of the same shattered carriage.

One of the first gavels used was one which had been brought from New York by a brother who attended the Ziegfield Follies there. Capt. Grant provided the means of having the columns and the three, five and seven stairs by having a sign painter paint them upon the reverse side of an old black poncho.

From the Proceedings of 1920, Grand Lodge of North Dakota, we gather quite a few references to this Military Lodge, as follows (p. 521):

Regular meetings were held between March 16 (1918) and the latter part of June, at about which time the regimental headquarters were moved to Langres, where meetings were resumed and continued until Col. Fraine left the regiment. There was also a two-day session, Aug. 10-11, 1918, at Gondrecourt, at which the First, Second and Third Degrees were worked on unfinished material left over from the earlier meetings held at Gondrecourt. Col. Fraine and LieutCol. Grafton came from Langres to Gondrecourt for this purpose of holding these meetings, during which eleven received the E. A., four the F. C. and seven the M. M. Degree. Complete details of these meetings are on file in the Grand Secretary's office.

In all, meetings in France were held at Gondrecourt and Turanne Barracks, Langres. Degrees were conferred at all these meetings with the exception of one. Much of this work was done at the request of various lodges in North Dakota and other jurisdictions, including Ohio, Oregon, Minnesota, Washington, South Carolina, Kentucky, Michigan and Idaho.

One of the very interesting facts about this lodge is that its three principal officers had been members of the old North Dakota Military Lodge, No. 1, U. D., at Manila, during the Spanish-American War.

In the Proceedings of 1919, p. 270, the Grand Secretary has the following to add to this fine story:

Late in March there was received at the Grand Secretary's office the paraphernalia and funds of this lodge. The paraphernalia we have brought with us for exhibition at this Grand Communication. The funds ($666.66) came to us in seven money orders, and are deposited in the Northern Savings Bank of Fargo. in a savings account in the name of North Dakota Military Lodge, No. 2, awaiting disposition by the Grand Lodge.

While we have not given the matter careful consideration, we are convinced that this money ought not to be carried into our General Fund, but rather set apart for some specific purpose having relation to the Great World War.

Acting on the advice of the Grand Master and the Jurisprudence Committee, we have issued a certificate giving the status of those elected in this lodge, and waiving jurisdiction over them in favor of any lodge in whose jurisdiction they reside, or may establish a residence. A copy of this certificate is attached for the use of any committee to which this may be referred.

On page 254 of the same Proceedings we come upon this reference:

The paraphernalia of North Dakota Military Lodge, No. 2 U. D., has been returned to the Grand Lodge and return of the Minutes and Records is expected at any time. Owing to the fact that this lodge was restricted to candidates who were bona fide

residents of North Dakota, and owing to the transfer of many men and officers there were many difficulties encountered. In spite of all these handicaps this Military Lodge held about a dozen meetings and conferred all three degrees. Some thirty candidates were elected and a number of degrees were conferred by courtesy for other lodges. At one meeting more than 100 Masons met, and nearly thirty different jurisdictions were represented. Very few Grand Jurisdictions had Military Lodges in this war, but we are confident that our Military Lodge served a useful purpose. The Dispensation will now be surrendered and the candidates who received degrees will receive certificates similar to those issued twenty years ago in the case of our first Military Lodge.

On page 511 in the 1920 Proceedings, the Grand Secretary speaks concerning these certificates:

Last year the Grand Lodge instructed the Grand Secretary to issue a certificate of membership for those brethren who constituted North Dakota Military Lodge, No. 2, U. D. We prepared copy for the same and forwarded it to Bro. J. H. Fraine, W. M., for his approval. The letter containing the copy for the certificate never reached him. We had retained no copy and hence, thinking that the original might appear, we have delayed preparing a new copy. However it is our intention to prepare this copy without further delay and have the same printed. The money in the North Dakota Military Lodge Fund is still in the Northern Savings Bank, Fargo, N. D. We have returned to Plain City Lodge, No. 449, Paducah, Ky., $30.00, fees paid by R. L. Boone for degrees conferred as courtesy by N. D. Mil. L., No. 2, U. D. Interest amounting to $35.07 has been added so the Fund now totals $671.33.

P. 516, ibid. Grand Lodge Library Report.

The Library has received ..... (names) in North Dakota Registration Book for the returning men from service who visited the North Dakota section of the Hall of States, New York City, which we received through the courtesy of Miss Harriet Wenburg.

Ibid, p. 519-21. Of outstanding importance among the additions which we received during this year are the N. D. Mil. L., No. 2, equipment .... The lodge equipment made by certain members of the N. D. Mil. L., No. 2, U. D., was brought back to Fargo and placed in the Museum by Lieut. Ernest Hill. It was displayed during the Grand Lodge Sessions of 1919 at Grand Forks and later organized into an exhibit in our Museum. The official records of the lodge contain no references to this interesting collection, hence it has seemed advisable to make a statement concerning it; a matter of record by means of this report. With the collaboration of Capt. R. F. E. Colley and Lieut. Ernest Hill, this brief sketch has been prepared.

In the Proceedings of 1919, p. 362, we come upon the list of brothers who entered this Military Lodge, as follows:

The following brothers, residents of North Dakota serving in the A.E.F., received one or more degrees in the North Dakota Military Lodge, U. D., No. 2:

Brocopp, Herman A. Carlson, Earl O. W. Drowley, George Harold Ellis, Walter Goerner, Werner C. Gram, Bristol F. (Elected) Hanson, Earl E. (Pet. Reed.) Heaton. Vinton P Moore, Cuthbert B. Moon, Glen W. Mosted, Alfred Omlie, Myron W. Oster, Hyman L. Rifleman, Perry N. (Elected) Scharnowski, Adolph H. Skinner, Forrest F. Skogmo, Harold E. South, Earl W. Stillings, Harlow C. Stillings, Raymond Stillings, Roy V. Stokke, Elmer A.

The days of the Military Lodge were now fast running to a close, and we come upon the records of its closing in the Proceedings of 1919 and 1920, as follows:

1919, Page 307 -

The Report of the Committee on North Dakota Military Lodge, No. 2, U. D. Presented by W. Bro. Theodore S. Henry who had been a Capt. and a member of the Lodge overseas. He moved its adoption. It was adopted as follows:

To the Grand Lodge A. F. & A. M. of North Dakota:

Your Committee on North Dakota Military Lodge, No. 2, U. D., begs leave to report as follows: A careful examination of the letters and other papers received of this lodge, records the fact that this Military Lodge, No. 2, performed much labor while in existence, but papers are lacking which would give us complete records of the many men who joined this Order by initiation.

Owing to the non-appearance at this time of the minutes and other vital records, the conferring of degrees, it is not possible to give complete information concerning this lodge. However, we recommend that the Grand Master be authorized to issue certificates, showing the name of the brother who received his degrees in the North Dakota Military Lodge to be in good standing in the degree which he attained, and waiving and releasing all and every jurisdictional right which said North Dakota Military Lodge, No. 2, U. D., may possess over said brother. Attaehed hereto is a form of the certificate....

There has been turned into the Grand Lodge Treasury the sum of $666.66 by North Dakota Military Lodge, No. 2, U. D., being proceeds received for degrees conferred. We recommend that this Grand Lodge issue to each charter member and each person receiving one or more degrees in North Dakota Military Lodge, No. 2. U. D., a suitably worded and engrossed Certificate of Membership, the expense of which will be deducted from the proceeds turned in to the Grand Lodge by said Military Lodge.

We further recommend that the balance of the money remaining from these proceeds form a nucleus for a Military Relief Fund, which fund shall be used for

the relief of members or their families of the North Dakota Military Lodge, No. 2, U. D. This fund shall be under the control of the Committee on Masonic Relief, and be kept separate from all other funds of the Grand Lodge. We further recommend that the Dispensation of North Dakota Military Lodge, No. 2, U. D., be discontinued. Fraternally submitted,

Theodore S. Henry James M. Cubbison Thaddeus C. Michael Albert Lowe Elmer W. Witherbee Committee.

Proceedings 1920 Grand Masters Address, P. 511.

Before commencing the review of the Proceedings of North Carolina, your correspondent wishes to acknowledge the great kindness and unbounded hospitality extended by the people of Charlotte to the officers and men of the 1st North Dakota Regiment, later the 164th U. S. Infantry, during their stay at Camp Greene. Its Colonel, Hon. John H. Fraine, and most of the field and line officers were Masons. They have written home concerning the kindness of the brethren of North Carolina in general, and the citizens of Charlotte in particular.

Our thanks are extended to the loyal Americans who opened their hearts and homes to our North Dakota boys. Col. Fraine and two companies of the regiment came from Grafton, the home of your Correspondent, and we of this city as well as the people of the whole state, feel deeply grateful for the kindness and courtesy shown these brave men who are now in the trenches of France, fighting for liberty and democracy. Nothing proves more fully that we of the North and you of the South are a United Nation, with the bitterness and misunderstanding of the past forever buried, than the spontaneous and openhearted hospitality shown by the people of Charlotte, North Carolina, to the soldiers of North Dakota. God bless you all for your goodness, and may Providence keep our boys and your boys from the supreme sacrifice that they may return to us and live and labor for a more splendid realization of the institutions of Freedom, Liberty and Justice established by the signers of the Declaration of Independence.

And now may I offer the following toast which is a sentiment unquestionably dear to the heart of all Americans, North, South, East and West:

Here's to the blue of the wind-swept North As it meets on the fields of France. May the spirit of Grant be over them all As the Sons of the North advance!

Here's to the grey of the sun-kissed South As it meets on the fields of France. May the spirit of Lee be over them all As the Sons of the South advance!

Here's to the Blue and the Grey as one As they meet on the fields of Frances May the spirit of God be over them all As the Sons of the Flag advance!

And with this beautiful sentiment expressed more than eight years ago by the Correspondent of North Dakota Grand Lodge toward our splendid brethren of the southland the story so far as we possess it is told. There are many additional experiences that might be added to it and the hope lies in our hearts that some son of that Grand Lodge will take upon himself to tell the complete story as known only to those who went through the whole moving picture of the Lodge Life can tell it. It is one more chapter of the brilliant Masonic history written during the days when the cannon's roar shook the nation. And in these days of peace the principles tested by the fire of battle are proving themselves and we confidently believe that Masonry has a vital place in the life of our nation and, God helping us, we shall ever do our utmost that the Brotherhood of the World may become not only a hope but also a fact.

NOTE

The following is the text of the certificate granted to members of Military Lodge, No. 2;

(Square and Compasses) GRAND LODGE A. F. & A. M. Of North Dakota.

(Flag) FOR GOD AND COUNTRY

This is to certify That Brother ..... was identified either as an officer, member or candidate for degrees with NORTH DAKOTA MILITARY LODGE, No. 2, UNDER DISPENSATION.

This lodge was granted a Dispensation on October 30th, 1917 and was attached to the 164th U. S. Infantry, originally composed of the First North Dakota Infantry and parts of the Second North Dakota Infantry. The 164th was commanded by COL. JOHN H. FRAINE, who was the Worshipful Master of said lodge.

Meetings were held in Camp Sevier at Charlotte, North Carolina, on board the transport LEVIATHAN, and at various points in France. A number of candidates were elected and received their Masonic degrees in this lodge.

This Certificate is given as a testimonial of our high regard for the valor and patriotic devotion which prompted these, our brethren, to respond to the call of their Country in time of national peril; and whose attachment for our Order caused them to associate themselves together in a Masonic Lodge that true Masonic light and fellowship might be known amid the storm and stress of war.

Given under our handles and the seal of the Grand Lodge A. F. & A. M. of North Dakota, this ..... day of ..... A. D. 19...., A. L. 59.....

Attest: ..... Grand Master.

..... Grand Secretary.

Within a pocket in a small lambskin apron, the flap of which was buttoned, and with blue tapes, was the following Certificate:

Grand Lodge A. F. & A. M. Of North Dakota United States of America. (Square and Compasses) presents and vouches for

..... as a worthy Master Mason, a member of ..... Lodge No ..... at ..... , North Dakota, U. S. A. and so commends him for brotherly care and lawful aid to any Mason who may find him in distress or need, incident to his Service as a soldier of the United States of America, with the assurance that all courtesies extended will be deeply appreciated.

La Grande Loge A. F. & A. M. presente et reponde pour

..... comme etant un digne maltre macon, membre de la Loge maconnique, numero ..... , situee a ..... , de North Dakota, U.S.A. La Loge ci-dessus le reccommande a le soin Fraternel et l'aide legitime d'aueun francmacon qui le trouve dans le besoin ou la misere, a l'effet de son service comme soldat des Stats Unis d'Amerique, avee l'assurance que toutes courtoises montrees seront profondement appreciees.

Die Grosse Loge A. F. & A. M. stellt vor und steht Burge fur

..... dass er ein wurdiger Meistermaurer ist ein Mitglied der Loge Nr ..... in ..... , North Dakota U. S. A., und empflehlt ihn jedem Freimaurer der ihn in der Not finden moge, als Folge seiner Pfliehten eines Soldaten der Vereinigten Staaten von Amerika, fur Bruderliche Pflege and gesetzmassige Hilfe, mit der Versicherungw dass alle Gunstbezeigungen, die man ihm ziegen mag, hochst gesehatzt werden.

Dated Fargo, N. D.....

..... , Grand Master.

(Seal)

..... , Grand Secretary.

Signature .....

----o----

LUDENDORFF WRITES; MUSSOLINI ACTS

(Translated by E. Rammelmeyer from Die Bauhuette.)

Garibaldi who unified the Italian provinces into a centralized government and nation was an ardent enthusiastic Freemason and Grand Master of "The Grand Orient of Italy." He also had a plan worked out for the unification of all European

nations, which in later years was painfully set up on legalized principles and paleontologic injustice. The respect paid to this man by the Italian people by external actions can be seen by the statues erected to him conspicuously in every city.

Before the edict to exterminate the Masonic Fraternity by Mussolini, wreaths were placed by the Craft at the foot of these monuments on July 2, the day of his death, especially by the Lodge "Cavour" in Turin.

Now it happened that some thirty odd years ago, at the solemn dedication of the great magnificent Garibaldi Monument in Rome, the Italian Freemasons had set at the pedestal a beautiful durable wreath of bronze. This was embellished with our symbols.

On a November night of last year this wreath was chiseled out and removed. By this we consider that the monument was dishonored; and more, through Facistic illogic and narrowness more infamy was brought to desecrate this wreath, the same as was done at the Masonic Temple of the Grand Orient of Italy by Facistic mob power. For in the place of the Square and Compasses were placed bound Lictor rods acrimoniously, inserted as a sign of senseless Facistic Might.

To these ancient Roman war symbols, skipping the many magnificent symbols which later centuries produced in Italian deeds of culture, an army rifle was wrought in beside the fasces; also a Bronze Book, which possibly represents the Italian Constitution, which the Duce trampled under foot.

The flare of torches of a festive nocturnal procession illuminated this vulgar, bold exploit at the pedestal, dishonoring the memory of Garibaldi whose Masonic doctrines were deeply rooted in him as a precept and creed, leading him to his great patriotic deeds and achievements.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

OPTIMISM OR PESSIMISM

THERE has been some comment about the pessimistic attitude adopted by the Masonic press.

Whether or not there is justification for the remarks is a debatable question. The criticism of the Fraternity, in which Masonic journals have participated, has been severe in the past few years. Many defects in the organization have been called to the attention of those in official circles, but as yet we have seen little inclination to remedy the trouble. One critic of the press some time ago asserted that editors should adopt an optimistic attitude. Unfortunately no definition of his meaning was given.

Let us for the moment grant that we have been pessimists; that we are continually looking on the dark side of the situation. Suppose we adopt the other attitude and praise the present state of affairs as predicting a rosy future. Will we get anywhere? We might, but on the other hand at least one person is inclined to believe that Grand Lodge officials will rest on their haunches and allow things to drift along without any constructive effort on their part.

Suppose for the moment that the Masonic Fraternity is as perfect as it is possible to make it. Can we keep it that way? More than once has it been said that nothing can stand still; everything must progress or else it goes backwards. The world is full of

illustrations of this point. No city which is not constantly widening its streets, improving its lighting facilities, and more recently, constructing airports, can hope to compete with its more progressive neighbors. Unless the improvements are made the city does not grow. New industries pass it by and its population fails to increase. It has reached its peak. Will it stay the same size, support the same industries, and have as many inhabitants for very long? The answer is obvious. Business enterprises begin to seek more progressive homes. They must keep abreast of the times. When they leave a city their employes leave, too. There is a little town not very far from St. Louis that is a typical illustration. A score of years ago it was the home of a huge glass plant. The city failed to see the advantage of electrical power. Another town five miles away seized the opportunity. The glass plant moved and now the original town is a collection of boarded houses. The Masonic Fraternity, in spite of its age-old ritual and love of tradition, must progress or follow the backward path.

It can't possibly progress with Grand Lodges content to follow in the footsteps of their forefathers. Would any Mason consent to have his home lit with gas or kerosene lamps simply because his father or grandfather had this form of illumination? The Fraternity failed miserably on the tuberculosis campaign because there were a number of objections raised, most of which could be simmered down to the f act that such a plan was a new innovation. The Order of St. John has taken the idea in hand and the Masonic Fraternity has lost an opportunity to grow.

The Craft is not perfect, it makes errors. Such mistakes should be discussed openly. There are many of them, but this is not the time to enumerate them. The optimistic note in editorial writing is splendid. No one will find an editor who is not willing to praise any undertaking which reflects favorably upon the Craft, but the Masonic editor is in a peculiar position. He is in touch, directly or indirectly, with every Grand Lodge. He sees all the errors and all the good. The evidence is all marshalled before him. A Grand Lodge errs. The editor can see the error because he sees the effect on the Craft as a whole, whereas the Grand Lodge either does not see, or does not want to see, the effect outside its own border.

It is only through the Masonic press that such errors or criticisms can be brought to the attention of the Craft. It is hard to tell how much influence the editorial

columns do have. Sometimes we are inclined to think that it is very little. The organization of Masonry is such that the pulse is not easily taken. The fact that the Grand Master is an absolute monarch during the interval between Grand Lodge meetings makes it necessary to impress one particular man or the whole thing fails. He may say no, with no reason whatever, as more than one G. M. has done, and his actions are subject to review only by the Grand Lodge. By the time this body meets the whole plan may have collapsed, whereas his support may have given the impetus necessary to put it over. As a result we stand still, we don't progress, and we will eventually retrograde.

There has been very little severe criticism of the Craft in America, except on one point. The press generally has condemned the utter failure of official Masonry to support charitable undertakings. We say that charity lies at the foundation of Freemasonry, but there is nothing on which the securing of favorable action is more difficult than a charitable undertaking. We have our homes, it is true, but Masonry will never attain the satisfaction of Masonic charitable aims until no worthy appeal for aid by a Mason goes unanswered, whether it be for financial aid, medical attention, care in old age, or what not.

We cannot be optimistic about the future of the Craft until such time as this aim is realized. We can pat ourselves on the back and say we are getting along, but we cannot follow in the footsteps of Voltaire's Candide until the outlook is vastly improved.

When one sees the failure of an organization like the National Masonic Tuberculosis Sanatoria Association, can he help but be pessimistic? When one sees a Grand Lodge of 116,000 members (and that only one of many) unable to take care of its tuberculous, cancerous, insane and incurables, can he be optimistic? Not unless he sees some steps being taken to attain the desired end, and when those steps are taken, and not until then will optimism take the place of pessimism in Masonic journalism.

* * *

VARYING VIEWPOINTS

REGARDLESS of how thoroughly the subject is treated, either editorially or in articles, at regular intervals it becomes necessary to mention the practice of Masonic scholars relative to the publication of the so-called secrets of Freemasonry. The present discussion is inspired by a pronouncement appearing recently in one of our contemporaries and which objects rather strenuously to the plain speaking of most or, at least, many Masonic writers. The writer recalls the feeling of surprise that came over him when he read his first Masonic book. To see in cold black and white things that had previously been considered almost sacred was a severe blow. THE BUILDER frequently received requests for information on the subject which show that there are those who are equally shocked. There is no need of going into detail about the situation; it is sufficiently well known as it is.

The point of view of the lay brother, if we may be so bold as to separate the Fraternity into two classes, the scholars and the others, and call one the inner circle and the other the outer circle, is easily understood. In many respects we can sympathize with them, but we suggest that they try their hand at writing on Masonic symbolism, or on the history of the ritual, and see how far they can go without speaking freely.

There are certain things which must be discussed if we are to progress. These matters cannot be brought to the attention of the reading public without verging on the ritualistic work of the Order. How are we to accomplish the desired end? Two methods seem open, one of them to fill in with dots or some other sign which says to every reader, "This is a secret, I dare not say more." The other is to adopt the practice which has come into common use and about which so much talking is done.

The merits of one plan over the other are not immediately obvious, but at the present stage of development one has very decided advantages. Suppose that scholars universally adopt the first alternative. In this case, where is freedom of speech to stop? If, for your own amusement, you make a collection of monitors from various jurisdictions and compare them you would have a difficult time in deciding where secret work begins and exoteric matter ends. The secrets of one jurisdiction are public property in another. There are the code monitors of some Grand Lodges which do not stop short of anything, and which any person with average intelligence could figure out if he so desired. That is one difficulty in the way of closing the tongues of the writing Mason, but it is, to our mind, not as serious as the second one. As soon as blank spaces are left, the non-Masonic reader is aware of the fact that secret work is the object of reference. He will, consciously or unconsciously, remember these blanks. In some other work he may find the blank filled in and immediately decides that he has learned one of Masonry's secrets.

It seems almost childish to have to draw diagrams in defense of what is going on, but that seems to be the only way that the desired result can be accomplished. The other side of the picture is a study in psychology. When the scholar speaks freely the average Mason is astonished. He readily recognizes the allusions and jumps to the conclusion that others will do the same. Therein he is wrong. Non-Masonic readers are confused by free speaking. They are unable to sift the esoteric from the exoteric. There are certain limits beyond which even the scholar will not go. There is no reason for being specific on this point.

Technically you may perhaps say that scholars are violating their obligations in this point, but practically speaking, are there any secrets in Freemasonry? There is nothing in the ritual which does not appear in other places. The mere fact that the phraseology is a bit different does not constitute a secret. The Mason does not know any more about many of the subjects to which reference is made in the ritual than the ordinary individual. The thought may be conveyed to the Mason in a way intended to make him think, but that makes no difference.

The secrets of Freemasonry are the secrets of individual thought. Some people are unable to create for themselves the thought channels which would enable them to

discover those secrets for themselves. They must be helped along the road. Whatever the student writes he cannot do a man's thinking for him, he can only endeavor to assist his reader to think for himself. It is not the hearing of a wordy ritual that makes a Mason, though we accept as a Mason any man who has heard this ceremony. A Mason is not really a Craftsman until he learns to put the words into deeds. Judging from the deeds of many who are members of the Fraternity, and from the attitude of many who are in official circles in the Craft, there are few indeed who are Masons. That, however, is another story. The student who could put the real secret of Masonry into words would indeed deserve to be classed as rara avis, so much so that the publication of his work would be a priceless gift to mankind.

We do not sponsor nor permit the unlimited divulgence of the so-called ritual secrets of Freemasonry. THE BUILDER is careful to exercise many of the subterfuges known to students to avoid pointing out the secrets, if you care to call them that, but we emphatically cannot conscientiously take part in any effort to stifle the work of students who are striving to improve our knowledge of Freemasonry.

May we close with just one question, which is worse, the student who cloaks the secrets, generally accepted as such, in a maze that is unintelligible to the profane, or the person who calls himself a Mason and yet refuses to aid a worthy brother in need of assistance?

To make the meaning absolutely clear, we refer to the lack of support accorded to the tuberculosis relief movement.

----o----

BANNERS OF MEDIAEVAL CRAFTSMEN

Communicated by BRO. N. W. J. HAYDON, Associate Editor, Can.

ONE of the important features of the 14th century was the struggle between the towns and cities and their feudal overlords. Feudalism was based upon agricultural land tenure, and grew up when such land was practically the only source of wealth. The growth of manufacture and commerce had no place in it. The feudal lords sought, naturally enough, to treat the burghers as they did the peasants, but it was found that the inhabitants of populous towns had an advantage, in certain respects, over even the knights and men-at-arms. This was due to the fact that they were always concentrated and could more easily organize. One of the chief difficulties of kings and princes in prosecuting war in those days was to keep an army together for more than a few weeks.

The burghers, as their towns grew up, organized themselves everywhere, by their crafts and trades, into guilds and fraternities, and many of the towns of that period exhibit a stronger resemblance (on a very small scale) to a confederated republic than to a modern municipality, and private wars between guilds in the same city were by no means unknown. In war the guild became a military unit, and the men of a city marched under their craft banners.

This struggle of the cities for freedom went on more or less everywhere, but during the 14th century it was especially notable in the low countries. Had the great towns of Flanders only been able to have whole-heartedly sunk their jealousies and rivalries, had they only been able to have realized that the growth and wealth of a neighbor could, in the long run, only react favorably on themselves, they would have been invincible. But this they could no more see, than their overlords could understand that unreasonable demands and exactions would slowly strangle for them the goose that laid the golden eggs.

In the long struggle between the men of Ghent and Louis de Male, earl of Flanders, the former took the offensive, and, in alliance with those of Ypres, besieged the

town of Oudenarde which took the earl's part. The earl advanced from Lille to Dendremonde against them, and the Flemings hearing of this, planned to make a surprise attack upon him. The illustration is taken from a 15th century MS. of the Chronicles of Froissart and represents this attack. Froissart says that the attacking detachment halted at a village a short distance from Dendremonde, intending to attack the following morning. Unfortunately for their purpose some of the country people carried word of their presence to the earl; and the garrison was on its guard. Froissart describes the attack thus:

Immediately on the break of day, the Flemings advanced by land and in their boats, well prepared for an instant attack. When those in the castle and town saw them approach they sounded their trumpets, the greater part of the knights and squires being already armed. The earl of Flanders, who slept in the castle, heard of the march of the Flemings, and that they had commenced the attack; on which he instantly arose, armed himself, and sallied forth from his castle, his banner displayed before him. At this time there were in the town, Sir Gossuin de Wrle, great bailiff of Flanders [and others mentioned by name]. All these knights advanced to meet the banner of the earl, and then they marched under it to the assault, which was already begun in a severe and horrible manner; for these Flemings had brought in their boats, cannons and crossbows, which shot such large and heavy bolts that when any one was struck by them there was no escape from death. Against these bolts were strongly shielded; and the earl had with him some excellent cross-bows, who by their shooting gave the Flemings enough to do.

The conflict was indecisive, but as the only hope of taking the castle by such a small force was by surprise, and that having failed, the Flemings withdrew, and returned to Oudenarde in the afternoon after having fought all the morning.

The militant party in Ghent were distinguished by wearing white hoods, and were spoken of as the "white hoods." Froissart gives the impression that practically all of the men of what he calls the "small crafts" had assumed this badge. The chief industry of Flanders was cloth making. This was subdivided into many minor occupations, such as fullers and dyers and shearers and so on. Of the five banners displayed in the boat, the middle one shows the lion of Flanders. The two to the right each bear a pair of shears extended, showing that they belonged to some cloth

working guild. The one to the left of the lion banner has an engrailed chevron, a very common heraldic "charge," below which is a small square and a large pair of compasses arranged in Masonic fashion. Above are two carpenter's axes. It is therefore not the banner of a mason's guild. To the left of that again is the fifth banner, which also bears a chevron with a level below it and two mallets above. This if not a mason's guild was probably of some closely allied craft; bricklayers perhaps.

As has been said, the chevron was a common heraldic device, and was employed with other "charges" in a great many coats of arms. It is however found so frequently as a component part of the banners and seals of guilds of the building crafts that it raises the question whether it was taken to represent a square. Against this it must be admitted that it is never depicted with a right angle, and was frequently given a wavy outline (engrailed) as in the later form of the arms of the Mason's Company in England. It would be very interesting to make a complete, or at least fully representative collection of the devices of the building guilds throughout Europe, and it is to be hoped that some day it may be done, as it may reveal some important facts.

----o----

Michigan's Unique Experiment in Masonic Education

BY G. BOSTON

The Michigan experiment seems of sufficient importance to warrant an interruption of the series of articles scheduled to appear in this Department. The N.M.R.S. heartily endorses the idea and will willingly cooperate in any way possible with other Grand Jurisdictions interested.

WHILE Masonic education has made great strides in a number of our American jurisdictions during the past half dozen years, it is useless to deny that the average blue lodge Mason has yet to read his first Masonic book. He is perfectly willing to give the time and study necessary to master the three degrees in the hope of donning his apron, but beyond that, he wants any further information pertaining to Masonic history, symbolism, philosophy, ethics, jurisprudence, etc., handed to him in concise form by able speakers. He simply cannot be induced, and I refer to the great rank and file who enter the Order and not those few who are natural scholars to dig out for himself the many fascinating facts concerning the Craft with which every intelligent Mason should be conversant, and which, of necessity, are not included in his ritualistic training.

It is the same the world over; it is those in the minority who must do the research, the digging, the polishing, if the overwhelming majority are ever to have an inkling of what it is all about. And then twenty to thirty minutes is about the longest period the average Mason will listen. Since we find ourselves in a restless, hurried age, we must face conditions as they exist and make allowance for the terrific pressure under which most Americans live, move and have their being. If Masonry has something really vital to tell a Mason over and above the regular work presented in the tiled lodge, then it must put its appeal, its instruction into the most condensed form possible. Fifty per cent or more of the pamphlets and other printed matter sent to educational chairmen and officers of blue lodges, finds its way into the wastebasket unread, because it requires putting one's eye glance to paper. We grasp and hold an idea more readily when the ear, and not the eye, is the medium.

The result? That any blue lodge educational committee which attempts to function without an adequate Masonic Speakers' Bureau is pretty much of a total loss. Summing up the situation as it existed in Michigan, it was discovered that eighty per cent of all demands made upon the Grand Lodge Educational Commission for service the past two years, has been to supply speakers for individual, group, county and district meetings. The remaining twenty per cent of the calls has been for various other forms, including illustrated lectures, reference work, the loan of Masonic books, pamphlets, etc. With its limited number of speakers, the Commission often experienced great embarrassment and delay in trying to meet the incoming calls. In addition, the necessity of sending speakers throughout the

length and breadth of the state considerably increased the cost of furnishing this line of Service.

Past Grand Master Frank T. Lodge, Chairman of the Michigan Educational Commission, together with the other four members of his committee, gave the matter serious thought. It was evident what the Commission needed most was speakers in every part of the state; speakers prepared to talk on topics of vital interest to Masons; speakers willing to give two or three evenings a year, without fee or reward, to diffuse light and information. Thus was born the idea that a state-wide Masonic Speakers' Contest might help, in a measure, to solve the problem. The results were amazing, as the contest proved to be the greatest impetus yet given the educational program. From the first, the foremost thought was not only the marshalling of talent already available, but the discovery and development of new speaking talent in all quarters.

Work on the Speakers' Contest was initiated by a series of organization meetings. The state was divided into nine districts As rapidly as arrangements could be made, a meeting was held in each district, with one of the Commissioners in charge of the evening; Worshipful Masters, heads of educational committees and all other brothers who wished to attend being invited. In addition to the consideration and discussion of established lines of service, attention was especially called to this new feature. A district chairman, who was to take active charge of the contest in his district, was elected in each instance.

The contest contemplated Lodge, County, District and State Contests, the winner in each of the three classes being eligible to compete in the next higher class. The contest was open to all Michigan Master Masons. In order to insure as great a uniformity as possible, a list of subjects, printed in bold type on large blue posters, was mailed to each lodge, each contestant being left free to choose any subject he preferred. As an incentive and to stimulate interest, prizes were offered to the winners in each class; a suitable Masonic book for the winner of lodge contests; a bronze medal for the winner of county contests; a silver medal for the winner of the district contests; and in the state contest, a diamond-studded gold medal was awarded as first prize and a plain gold medal as second prize.

The state finals in which all nine districts participated were held at the new Masonic Temple, Detroit, the night preceding Grand Lodge Annual Communication. Each talk in the finals, as in the lodge; county and district contests, was limited to twenty minutes. The speakers were permitted to use an outline of their talks, during the contests, if they so desired. The winner of the first state honor was Rev. James J. DeKraker, of Grand Haven, who gave a masterly handling of "The Apron." Second state honors went to Rev. Joseph L. Kennedy, of Rogers City, who spoke on "The Mason and His Church." The judges in all cases based their decisions on 60 per cent subject matter and 40 per cent delivery; this in the hope of encouraging non-professionals. In this first state contest, no distinction was made between professional and non-professional speakers. Michigan's experience would seem to demonstrate that such contests should be divided into two classes, one for the professional and another for the non-professional. For the non-professional, the plan pursued of lodge, county, district and state contests seemed to answer all requirements. No doubt the professional class would be better confined to two contests, district and state finals.

During the four months while the contest was under way, from January to May, the office of the Michigan Grand Lodge Commission was deluged with requests for the loan of books and reference material of all kinds. A number of the regular Traveling Library Sets were necessarily called in and redistributed in single book shipments. Throughout the state, keen interest was kept alive by the frequent visits to lodges of the nine district chairmen and the fifty sub-chairmen. Enthusiasm spread in direct ratio to their efforts. The country lodges were rather of the opinion that it was their own particular proposition and that the larger cities would have few entries; they met with a surprise, however, when twenty-six of Detroit's fifty lodges took hold in an aggressive manner and entered contestants. One of the finest of all the talks developed by this speakers' contest was that of a Doctor of Dental Surgery, a member of Palestine Lodge of Detroit, which boasts 5000 members, the largest in existence. His talk, "What Came ye Here to Do," indicated great care had been given to the preparation of every sentence.

It is satisfying to note that this experimental contest proved to be neither a small-town nor a big-city proposition. There is no longer any question as to its general

appeal. Leaders in Masonic thought, many of them state and national figures in their chosen professions, caught the vision and did their best to inspire younger men with whom they came in contact, to take advantage of this opportunity for self-development. Many contestants were put in direct correspondence with older Masons who have made a specialty of some particular phase of Masonry, and were thus in a position to give them considerable help.

Of the subjects chosen, the two which proved to be most popular were drawn from the realm of applied Masonry; one, "A Mason in His Community and Government," the other, "Masonry's Contribution to America." More than forty of the two hundred and twenty-five contestants chose the former and twenty-five the latter subject. Following is the complete list of subjects entered:

Altar, The

Archives, The

Approach to the East, The

Apron, The

Ballot, The

Beehive, The

Brotherly Love

Builders and Building Tools

Due Guard

Five Points, The

Forty-seventh Problem of Euclid

"G"

Great Light in Masonry, The

Great Teachings of Masonry, The

Hiramic Legend

Landmarks, The

Legend of the Third Degree

Lessons From the Ritual

Level and the Plumb

Liberal Arts and Sciences

Lost Word, The

Mason in His Church, The

Mason in His Community and Government, The

Mason in His Home, The

Mason in His Lodge, The

Masonic Charity

Masonic Foundations

Masonic Law in Michigan

Masonry and Business

Masonry and the Law

Masonry's Contribution to America

Michigan Grand Lodge, History of

Middle Chamber, The

My Contract With Masonry

Northeast Corner, The

Obligations, Masonic

Our Duty as Masons

Plumbline, The

Practice and Tolerance

Second Degree, Symbolism of

Square and Compass

Three, Five and Seven

Three Steps, The

Trestleboard of Friendship

Trowel, The

Two Pillars, The

"What Came ye Here to Do?"

Winding Stairs, The

Working Tools

Each week during the contest brought packages of books and clippings from the great Masonic library in Cedar Rapids, Iowa. all of which were loaned without charge. It is safe to state that at no one period in the history of Michigan's Grand Lodge has so much earnest study and reading been stimulated as during the four months of the contest. The very comprehensive "Syllabus of Masonic Study" as prepared by the National Masonic Research Society of St. Louis, Mo., was put to daily use. It proved to be a very distinct help to speakers who were not accustomed to research work, but who were desirous of getting all obtainable data on any given subject before putting the talk into their own words. For instance, one Detroiter worked up a remarkably interesting and instructive twenty-minute talk which he

has since given in a number of lodges; it is entitled "Approaching the East." By the use of the Syllabus, he was quickly able to run down all references and get his material in chronological order. Into it, he injected his own interpretation and "a wonderful job he made of it," according to his Worshipful Master's comment, the week following.

Almost without exception, if reports of those who listened in on the two hundred and twenty-five talks which were finally given are true, the winners in ninety percent of the contests were those who had not depended on their wits or fluency of speech to help them out at the eleventh hour, but rather the honors went to those who had taken the time and pains to go after the proposition in a thoroughly systematic manner, and do the necessary amount of preparatory work to make a meaty, to-the-point, twenty-minute talk.

The strongest statement that can be advanced as to whether or not Michigan considers such a contest worth while, is that a similar Masonic Speakers' Contest will be staged by the Grand Lodge Commission beginning Jan. 1, 1929.

----o----

EDUCATION AND METHODS

The following is part of a letter from a Mason of many years' experience, not only in the Craft, but in life. There is always the danger of carrying a good thing too far, and the still graver though more subtle danger of fettering the spirit of a movement with machinery and smothering it with red tape. The whole object of education is to stimulate interest. It begins and should remain individual. The Research Society, composed of individuals and working through individuals, stands upon that principle. There is much to learn in and about Masonry, but not every Mason wants to learn about it. If he doesn't it is no use to try and force him. Here the old proverb is most certainly true, the horse can be taken to the water, but he cannot be forced

to drink. It will be seen that we have here an expression of the reverse side of official educational methods. Not for a moment would we discourage such efforts, but little will be accomplished so long as they are merely official, and applied mechanically from the outside.

My experience leads me to believe that we have too many expert moralists in the field. This Education Committee, with its "short talks" pushed on the lodges, with insistence that some brother read them at every meeting, and its various and numerous official calls on the lodges to instruct them in this, that and the other, I think puts the fraternity in the position of being "fed up" on that kind of dope. There is, it seems to me, a tremendous amount of claptrap and "bull" being disseminated among the Craft. It is destroying interest rather than cultivating it. One has seen lodges talked to death by some good old brother who was always ready with forty reasons why he loves Masonry. My opinion is that the continuous forcing of all these "short talks, leaflets, pamphlets, et hoc genus omne", on the Craft is doing no good, and much harm. The average Mason is an average good citizen, and if the members of lodge have not violated their obligations, he is not a fool. He doesn't need to be told every meeting, under rhetorical forms, that lying is lying, stealing is stealing and all that kind of preachments. The truth is, a little horse play is much more attractive to the average business man who has to be serious during business hours than so much serious homily and commonplace moralizing. Arid while I have now resigned my office as D.D.G.M., because of the infirmity of age, I have tried, in my visits to the lodges, as far as possible to combine a little variety with the official lectures imposed upon me by law.

We publish this by permission though it was written as a private and personal letter. But as our correspondent does not wish to be identified we suppress even the customary initials and the name of his state.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

MASONIC BOOKPLATES. Supplemented by a Descriptive Check List of 586 Masonic Ex Libris. By J. Hugo Tatsch and Winward Prescott. Published by the Masonic Bibliophiles, Cedar Rapids, Iowa. Buckram, profusely illustrated, 158 pages. $10.00 net.

THE first impression the reviewer has on taking up this book is that it is a fine specimen of the printing art. Its very appearance and "feel" attract one to it, and when the pages are opened, and the steel plate frontispiece, two color title page and the one hundred and more full size reproductions carefully examined, no further incentive is required to read the text. The type and format are calculated to attract the reader. All in all, Masonic Bookplates is a volume which the fortunate possessors will cherish as one of the choicest works in their libraries.

The book is written for both the novice and the experienced collector. A chapter entitled "Concerning Bookplates in General" informs the reader why and how bookplates first came into existence. They were the logical accompaniment of fifteenth century books circulated when few could read. Some distinguishing mark was needed to identify books; very naturally, as a result, heraldic emblems were utilized. Their evolution through the various forms of art and ornamentation is related in just sufficient detail to satisfy the needs of the beginner. The text is of practical worth for it also tells the booklover how to go about to get a bookplate to suit his individual tastes.

The opening chapter is followed by a discussion of "Masonic Bookplates in Particular" and "Bookplates of Masonic Bodies." Herein are set forth, for the first time, the fine points which distinguish Masonic bookplates from the many other styles and varieties. These chapters are original and distinctive contributions to the literature of bookplates, and reveal a thorough knowledge of the subject. Following these chapters is one on "Masonic Engravers of the Eighteenth Century," in which sketches are presented of well known artists of their times, such as John Pine, William Hogarth, the Cole family, Bartolozzi, Cipriani, Paul Revere and Goethe the poet - all Masons, by the way - together with citations of their Masonic engravings. A large bibliography of bookplate literature, printed in many languages, shows somewhat the great amount of research the authors must have engaged in during the preparation of this work.

Of greatest value to the collector, however, is the descriptive check list of 586 bookplates. In this are given details of all known Masonic bookplates, together with biographical notes of the owners wherever this information could be ascertained. This feature also represents a vast amount of research work and correspondence which can only be appreciated by those who have attempted a similar undertaking.

The authors of the volume need no introduction to their respective groups. Bro. Tatsch is widely known as a Masonic scholar who has added to his reputation by the publication of several other books since assuming his present duties with the Iowa Masonic Library at Cedar Rapids, as Curator and Associate Editor. Short Readings in Masonic History and High Lights of Crescent History have been reviewed in these pages, Freemasonry in the Thirteen Colonies is now in the printer's hands for immediate publication.

Bro. Prescott is Assistant Professor of English at the Massachusetts Institute of Technology and has made voluminous contributions to the literature of bookplates. Among them are Canadian Bookplates (Boston and Toronto, 1919); Masonic Bookplates (Boston, 1918), a brochure of twenty-nine pages which evidently brought the authors of the present volume together as collaborators; "Bookplate Extra Illustrating" and "The Modern Trend in Some Continental Ex Libris," two articles published in the Year Book of the American Society of Bookplate

Collectors and Designers. He also wrote the foreword to Verna B. Grimm's A Bibliography of Bookplate Literature (Cedar Rapids, 1926).

It is hoped that The Masonic Bibliophiles will bring out further artistic productions of this kind. The initial undertaking, though delayed a year, has been well worth waiting for.

E. M. E.

* * *

THE LEGACY OF ISRAEL. Edited by Edwyn R. Bevan and Charles Singer. Planned by the late I. Abrahams. Published by the Oxford University Press, New York. Cloth, Table of Contents, Index, Illustrated. 552 pages. Price, $4.25.

THIS remarkable book, sumptuously illustrated, is a companion volume to The Legacy of Greece and The Legacy of Rome. In some respects, however, it presents a subject which is more baffling than those contained in what we may call the rival books, because Judaism is a living force in the world today, whereas the contributions of Greece and Rome, in the sense in which they are treated in this series, have ceased. It is easier to gauge the waters of a reservoir, or a silent pool, even with its inlets and outlets, than it is to estimate the force and depth of a moving stream.

To some the title may be misleading. The term, Israel, has many meanings. To one it calls up the picture of the patriarch Jacob, in his great spiritual struggle at Peniel when he received the designation Israel; to another the tribes as described in the Pentateuch, wandering from oasis to oasis as they took their tortuous and much interrupted journey towards Canaan; to another, it connotes the kingdom of Israel

as distinct from Judah. Indeed, this volume might easily at the first glance be regarded as a rather elaborate apology for that modern aberration, British-Israelism. A second glance would restore confidence since the book is published by the University of Oxford Press and has among its contributors Sir George Adam Smith, Professor Burkitt and Canon Box.

Israel is used in this book as a sort of synonym for Judaism. But it is more than a synonym. It is adopted as involving a continuity of culture, not necessarily of race, with the dim, patriarchal age, the Mosaic system, the teaching of the prophets, the period of Ezra, the traditions of the Rabbis whether contemporary with Christ or with St. Francis of Assisi. In fact this age-long culture is undeniable; it has its roots in the hoary past and in a simple faith directed towards one Deity whose character and attributes were growingly apprehended and finally has become established so firmly that the vicissitudes of time and experience alters it not. Unlike other cultures of the past which enrich their successors and pass away, this one exists today. The volume under review attempts to estimate the contribution of this culture to the rest of mankind.

Most appropriately the series of essays begins with a consideration of the Hebrew Genius as exhibited in the Old Testament from the eloquent pen of George Adam Smith. Nothing could be better than this overture. It is a graceful and lucid presentation of the sources of Hebrew influence and prepares one for what follows. To this succeeds an admirable sketch of Judaism in its Graeco-Roman environment from Professor Bevan. The debt of Christianity to Judaism is also briefly but succinctly treated by Professor Burkitt. To the casual reader it may appear that more should have been said upon these subjects, especially upon the latter. But when we consider that every serious work dealing with the history of religious development emphasizes the Jewish-Hellenic interaction, and that no author engaged in the study of Christian origins has failed to recognize how much in its first stages Christianity owes to Judaism, such criticism loses much of its force. Its force disappears altogether when the scope of the whole work is under review. Discursiveness here would upset the balance and destroy the symmetry of that which, as it stands, is a very fine literary achievement. When Dr. Burkitt says, "It is easy to enumerate the Jewish elements in Christianity, they are two: Jesus and the Bible," he has said everything. Dwell upon that brief statement and you will see how pregnant it is.

Dr. Herford has become familiar to many from his fruitful investigations of the Judaism contemporary with our Lord and his essay on the influence of Judaism upon Jews exhibits a sympathy with a knowledge of the people and its genius throughout the many centuries succeeding the commencement of the Christian Era. Professor Guillaume shows the immensity of the debt Islam owes to Judaism, a debt which includes not the essentials of religion alone - the monotheism common to both - but the ceremonial minutiae of the Talmud. Mohammedanism reveals Jewish influence even in its reactions. The whole presentation is full of interest but - what does Professor Guillaume mean by "tendencious traditions?" (p. 158.) It is perhaps a misprint.

The next essay by Dr. Singer and Miss Singer will be read with eagerness by all who are interested in the development of Mediaeval thought. Moreover, what Professor Guillaume says in regard to Rabbinic influence in the codifying of the tenets of Islam is seen to be true in a large degree also in later times and in a larger theatre - in the widely extended Ilamic dominions and in Western Christendom alike. The Jews were the carriers to the thirteenth centuries "the Islamic world developed its great intellectual system" which was based upon Aristotle and largely mediated through Syrians, Persians and above all Jews, who were the heirs of the old Graeco-Roman civilization. Something of Plato was also known, the Tirnaens being widely studied, while the speculations of the Neoplatonists were eagerly devoured. In fact someone has said that the philosophy of this period was "Aristotle seen through Neoplatonic spectacles" - a truth but not the whole truth. The positive sciences were stressed even to greater degree and in all this intellectual activity the Jew was the interpreter of Greece to Arab and to Persian and the link between the latter to the fresh vigorous minds of Western Europe. Many of the greatest scholars also of this period were of Hebrew stock or faith, Avicelron, Abraham Ben Ezra, Averroes, Maimonides, were all Jews of Spain. Indeed the Jew may be regarded as the pioneer of the earlier Renaissance, that of the thirteenth century. One has not in this book to complain of redundancies but - might not the maps (pp. 203 and 225 respectively) have been combined? The second would seem to be superfluous.

Although the Jew was the object of much suspicion and contempt which manifested themselves occasionally in popular massacre and later on, as in Spain, employed the quasi-legal processes of the Inquisition to satisfy their malice and mistrust, many of the best men of the Western World deprecated the persecution of the Jews. The great bishop of Lincoln, Robert Grosseteste, "by his eloquent protests and vigorous action saved groups of Jews from massacre in England." This prelate was the teacher of Roger Bacon who also entered a noble plea for tolerance towards the Jew. Far in advance of his age as he was in the scientific method of research he was yet its child theologically as the following extract discloses: "Adam, Solomon and others testified to the truth of the faith not only in Holy Writ but also in books of philosophy long before there were any philosophers so-called." [The italics are the reviewer's.]

In the Renaissance period many of the leading Humanists, as they were called, received their impulse from the Synagogue. This is true of the Renaissance itself but even more true of the parallel movement, the Reformation. Mirandola and Reuchlin were undoubtedly, on the scholarly side of the latter movement, amongst its precursors. Erasmus more interested in Hellenic and New Testament studies as he was, did not hesitate to pay a high tribute to the value of Hebrew. Luther studied Hebrew, and Calvin was more or less a master of the language.

Among the later essays in this volume perhaps the most important is that which deals with the contribution Judaism has made to the Western Law. It is customary to regard the legal system of Western Europe (and America) as being merely an adaptation of the Old Roman Law which it received through the Christianized Roman Empire. Others claim that the basis of English Law is largely Teutonic. How many consider the contribution the Hebrew bad made to the jurisprudence of Western civilization? Quite apart from the Christianizing of the pagan system which took place between Constantine and Justinian and which was necessarily Hebrew in its origin, being based upon Mosaic principles, there has always been, especially during austere and Puritanic reactions, "a harking back" to Hebrew procedure, softened sometimes, it is true, by evangelic interpretation and the Sermon on the Mount. Then, again, the presence of large Jewish communities in the midst of our Western civilization has perforce modified the law.

Dr. Selbie contributes a fascinating chapter on the Influence of the Old Testament on Puritanism. Within the Christian Church two principles are present, apparently antagonistic, but, as the reviewer believes, truly complementary. There is the warm, genial, social principle, the principle of fellowship, humanity, and good cheer representing the best in paganism and present in a very large degree in Catholic Christianity (in the true sense of the word Catholic) and there is the stern, individualistic ethical side which is the legacy of Israel and manifests itself in the ever-recurrent reforming movements of the church from the days of Tiertullian till modern times. As is most justly due Spinoza wins his meed of praise and sympathetic appreciation in M. Leon Roth's article on "Jewish Thought in the Modern World."

A brief but attractive essay concerning the influence of the Hebrew Bible on European languages is contributed by M. Meillet, while the legacy of Israel to the literature of modern Europe is dealt with most competently by Professor Magnos. The volume is fittingly concluded in the epilogue from the pen of Dr. Montefiore.

A valuable glossary and sufficient index complete a book which is a marvel of condensation and the only criticism of a general character which can be levelled against it is that too much is compressed into one volume.

F. G. V.

* * *

GOVERNOR SMITH'S AMERICAN CATHOLICISM. By Charles C. Marshall. Published by Dodd, Mead & Company. Cloth, 84 pages.

THE talented author of "An Open Letter to the Honorable Alfred E. Smith" has just published a further comment upon the relation of the Roman Catholic Church and the secular state as it applies to the Democratic nominee for the Presidency of the United States. Those who read the controversy between Mr. Marshall and Governor Smith as it appeared this spring, will not need assurance that there is none of the flamboyant diatribe that has become popular in some circles in reference to Roman Catholicism. Mr. Marshall presents his evidence in a cold, dispassionate manner, and he argues with the genius of the talented lawyer. It has frequently been said that the legal method of argument makes for dryness and difficulty of reading. Perhaps Mr. Marshall's arguments would have more of an appeal if they were accompanied by some of the prejudice that makes for impassioned statements. There is always an emotional appeal to that sort of pronouncement, but it is questionable whether it has the lasting effect of the mere presentation of cold facts. So far as the present writer is concerned the emotional appeal is always felt, but it happens that as soon as the senses have cooled down there is frequently no weight to the argument presented. On the other hand the presentation in an intelligent manner of mere facts has the effect of cumulation; in other words, the more thought that is given to the subject the weightier the evidence seems, if it is only factual evidence.

Enough for Mr. Marshall's method of presenting his subject. Our readers will be interested in knowing something of the line of thought that he pursues. It is generally recognized that the reply of Governor Smith to the "Open Letter" departed radically from the opinion commonly held regarding the relations between the church and state. The accepted view is that the Roman Church holds itself above the law of the land. Mr. Smith stated that he knew of no power in the church sufficient to influence him in matters of government. These are not his exact words, and are merely stated to give the general trend of Mr. Smith's reply. This pronouncement was hailed everywhere as being the first statement of a new Catholicism. It has been termed in the press of this country as well as abroad "American Catholicism." The real question is whether or not this new found Americanism in Catholic circles is legitimate. Mr. Marshall, by citing appropriate passages from the law of the Catholic Church, very convincingly shows that it is not legitimate and that no Catholic can abide by the laws and edicts of his church and still follow the dictates of his conscience as Mr. Smith indicates he will do.

The case is plainly made and no amount of denial upon the part of Catholics can prove it otherwise. The letter and the intent of the Catholic law is clear and no one but the Pope has the power to interpret it. The generally accepted interpretation of the Roman Catholic law as relates to church and state was confirmed during the past year by an additional letter coming from Rome. To be fully acquainted with the subject one needs only to read this book by Mr. Marshall and his previous one The Roman Catholic Church in the Modern State.

E. E. T.

* * *

THE GRAPHIC BIBLE. By Lewis Browne. Published by the Macmillan Co., New York. Cloth, Illustrated, Table of Contents, Index. 160 pages. Price, $2.65.

ONCE more has Lewis Browne, with the keen understanding of an experienced teacher, delved into the minds of the proletariat and produced a book which simplifies the very complicated subject of religion. This Believing World was an outline of the religions of the world. In scholarly, yet readable, style the author treated the customs and beliefs of all major religious beliefs. A vide gap in the religious education of most people was filled by that work. With the accuracy of the compass in seeking the North Pole, Mr. Browne has found another of the wide open places and filled it as only he can do.

We all know the Bible as the text book of the Christian religion. The Old Testament, of course, is the guide to Judaism, and since Christianity is an outgrowth or a development from the older religion, the books of the Hebrew Scriptures, together with the New Testament, comprise the Christian Bible. Unless one has no little patience and a great amount of time to devote to the study of this volume of Sacred Law he is likely to find himself lost in a maze. The story is hardly sequential, and there seems to be no real continuity. Is it any wonder that

the Sunday-school pupil finds himself facing the task of reading it with dread? Indeed it would be strange if the child of fourteen or fifteen, to say nothing of those younger, could really make anything of it. Most of the philosophy of the Holy Bible is beyond their conception unless it is put into language of one syllable, if we may use that term.

All of this need, and more too, has been felt by Mr. Browne. A part of it has come through his long experience as a Sunday school teacher. More came through his role as an uncle. The idea of The Graphic Bible found its beginnings in the following dialogue and Mr. Browne's gift for drawing.

"Whew, Uncle!" jeered Arnold almost rudely. "You ought to read Treasure Island!"

"But I have read it," I replied. "Tell me, Arnold, why do you find Treasure Island more exciting? Do you think it is truer than the Bible?"

"No, not exactly truer, Uncle. But somehow it seems more real."

"Why?" I asked. "Doesn't it tell about a place quite as foreign to you as Palestine?"

"No," the lad replied with assurance.

"But why?"

"Well, I suppose it's because I know my way around on Treasure Island. You see, Uncle, there's a map inside the cover of the book!"

Mr. Browne continues the story in his introduction:

The idea for this Graphic Bible did not first come to me as a result of that remark of my nephew. I rather think it came to me much earlier, and as a result not of a single bright remark but of a series of trying experiences. It came to me when I myself was a Sunday-school teacher and had to contend week after week with a roomful of children who did not even pretend to be interested in what I sought to teach them. They were frankly bored. . . .

And then, almost by accident, I hit on the idea of drawing crude maps on the blackboard. They were exceedingly crude, especially in the beginning. I used to scrawl them hurriedly while I talked to the class, cluttering them up with little hills and trees and forts and ricocheting arrows as the lesson progressed. But their grotesque inaccuracy seemed to make them only the more interesting to the children. At times I did not use the board at all, but instead made a sort of relief map on the floor. The desk over here became Mt. Gilboa, the chairs over there represented the hills on which the Philistines were encamped, and the chasm in between we called the Valley of Jesreel. And with the topography thus indicated, the class and I proceeded to fight out the battle between Saul and the enemy.

Originally, it was intended that the book should consist merely of maps, but as the plan grew into reality it seemed necessary to add some descriptive text. The text is meagre, only one hundred sixty pages in the whole book, and nearly one hundred fifty of them are broken by animated maps of Palestine. The story is simply told in language as animated as the maps. There is no attempt to follow the dictates of higher criticism. The story is the story of the Bible and not that of more modern critics. Those who believe the Bible to be absolute truth will find this appealing. To those who are not so literal in their conception of the Holy Scriptures it will be invaluable as a guide to what the Bible does say. Naturally the story has been cut to the bare bones; it is only a skeleton, but such a skeleton that it is fascinating to

behold. The philosophy has been omitted, the long descriptions and lists of descendants are cut from the text. There is nothing to detract from the continuity of the story and it is virtually a brief history of the Jews with maps to show where and how the events took place.

The style of the maps is interesting. The sea is peopled with ships and dolphins and all of the queer monsters that were pictured in the maps of ancient cartographers. The land is dotted with trees, fortresses, camels, and the prophet and warrior. Of course, this is not accidental. Anyone who had seen any of Mr. Browne's illustrations would immediately recognize the style of drawing. A glance through the pages of the book will convince one that the maps gain much in interest by the conscious adaptation of ancient cartographic style. They are not the flat colored splotches that have no more life than the paper upon which they are printed and which so often bedeck the walls of Sunday-school classrooms. They are illustrative of places in which people might live and breathe and have their being. Such maps make us realize that the Bible tells us of real men and real women who lived in real places and thus is the story made a true one.

At no time would such a book have been more welcome, and at no period less so. Whenever it was published it would have filled a long felt need. Parents will find it interesting and will not put it down until they have read it from cover to cover. Perhaps some are sufficiently familiar with the story to scan it hastily, but even these will find it both interesting and entertaining, as well as instructive, to people the maps with imaginary bands of pilgrims coming out of Egypt, with farmers striving to gain a living from the none too fertile soil, or with armies that cross and recross the plains, hills and valleys, occasionally fighting a pitched battle. To follow the more peaceful expeditions of the Great Teacher through Galilee and Samaria and on to Jerusalem.

No home will be complete without a copy of this latest work from the pen of Mr. Browne, and no Sunday-school teacher will find himself properly equipped unless he possesses The Graphic Bible. But aside from its purely utilitarian purposes, one who misses reading it for the mere enjoyment of doing will be depriving himself of a thoroughly enjoyable evening.

E. E. T.

* * *

LAWRENCE AND THE ARABS. By Robert Graves. Published by Jonathan Cape. Cloth, illustrated, appendix, index, 54 pages. Price, $2.90.

THERE are few people who have not at least seen newspaper references to Lawrence, and his almost mythical exploits during the war; there are many doubtless who would like to know more of the matter. It cannot be said that present work is wholly satisfying - it is like certain kinds of liquid refreshment - to imbibe simply creates a thirst for more.

The author does, however, make clear a number of things - surface mysteries - but only to reveal further depths beyond for which apparently no plummet is available.

Lawrence himself published a book, Revolt in the Desert, some two years ago. When it came out the world at large learned that it was an abridgement of another and much larger and more comprehensive work, bearing the appropriately oriental sounding title The Seven Pillars of Wisdom, which according to Mr. Graves, and undoubtedly he is right, bears an obscure reference (obscure to the ordinary occidental mind certainly) to that apostrophe to Wisdom which is to be found in the ninth chapter of the Book of Proverbs, which begins:

Wisdom bath builded her house, she hath hewn out her seven piIlars. She hath killed her beasts, she hath migled her wine, she hath also furnished her table.

Of this work only a hundred and fifty copies were printed, one hundred went to subscribers at roughly $150 each, the other fifty were given away; this, though the cost of the illustrations alone came to more than $15,000. These facts alone are sufficient to intrigue curiosity. What was in this mysterious book, produced at so great cost by a man without money - who had to write the second book to pay for printing the first? It is a question that is not fully answered by Mr. Graves, though some information is given from which the reader may divine or construct an answer to suit himself. It is apparently as unsparing an account of men and motives and actions as a human being could write. That is one thing. But that is not all; and one gathers that it was not fear of libel actions that was the motive for its private distribution. Lawrence would seem not to be the kind of man to let such trifles stand in his way did he deem it right. It is intimated, Mr. Graves' own words may be quoted, that

. . . the censor might ban as obscene some of the more painfully accurate accounts of Turkish methods of warfare, and he tells us that

A simple member of the public was shown the most painful chapter …. Then he could do no work for a week, but walked up and down …. unable to rid his mind of the horror of it.

One begins to see a glimmer of light - both for the writing and for the refusal to publish. To those with the gift of expression - in words or plastic art - the best way to forget is to record. That is as good a guess as any. If the record thus affected a reader, the writer would need to forget the reality if he wished to keep his sanity.

The present work is a connected account of the Arabian campaign; Revolt in the Desert was not. In that Lawrence minimized his part, although, amazing as it seems, that part was so extraordinary that certain reviewers accused him of an exaggerated ego in writing it. General Allenby is quoted as having the opinion that Lawrence could handle any kind of campaign as Commander-in-Chief, but that he would have to be perfectly free from control; while Marshal Foch is reported to have said, in jest it is true, when there seemed danger of war between the French

and the Arabs, that he had no intention of risking his fame in Syria if Lawrence fought on the other side. The latter story may be apochryphal, but Mr. Graves quotes General Allenby's opinion as given to him personally in answer to a question.

Anyone who wants to know what really happened in Arabia and Syria in the years of the war must read the book. It would be impossible to even give an outline in a review. It is an absorbing story in itself, the reader finds it difficult to lay the book aside till it is finished. But a number of questions are raised. One is, what is the object of war - any war? Fashion, it would seem, is as autocratic and all powerful in military affairs as in anything else. Germany had set that fashion for many years. It was at bottom as unintelligent as the mediaeval battles of massed armoured horsemen charging each other according to the rules of chivalry; as unintelligent as the fighting of two bulls. The complexity of modern armies, and their weapons throws a veil of illusion over the fact that modern war, especially as exemplified in the last one, is a mere stupid collision of brute force with brute force. The complicated organization, and the technical skill required of the individuals engaged who compose the war machine, are to be compared to the complicated organism of the living animal, the organs of which are also highly specialized and work together in a marvelous fashion had we eyes to see it. But the German theory of war was the bull's theory, seek out the mass of the enemy and destroy it. But this is offered merely because Lawrence, an amateur, whose knowledge had been gained chiefly in historical reading, considered and rejected this theory of making war; and while lying sick in an Arab tent thought out a plan of campaign, adapting means to ends, with the idea of economizing as much as possible the material and lives available. First of all he knew what he wanted to do. The war as a whole was fought by people who had no clear idea of their objects, or their value if and when attained. Lawrence's object was independence for the Arabs. He wanted to gain this with as little sacrifice of life, either of the Arabs or their enemies, as might be possible. That plan he carried out. He had to keep it to himself, however. Not only had the Turks to be deceived as to his ultimate object, but to some extent his own nominal superiors in the British forces in Egypt and Palestine had also to be kept in the dark. He had to use the objectives they thought important as bait to gain his own end. Besides this he had to preach revolution to the Arabs themselves. But again, for all this the book must be referred to.

Another question that is raised, it is perhaps a variant of the one about war, what is the object of imperialism - ever, at any time. And one might add, of civilization, at least such a civilization as ours. The Arabs live as hardly as the Apaches of the Southwest did, as fond of fighting as they, but without their cruelty. One gets glimpses of their lives, their interests, ambitions, pleasures. Our culture tends to progressively make us more and more dependent on things. The machinery we build becomes our master, as unintelligent at bottom as war. The body is indefinitely adaptable. If we live softly and at ease, then hardship and exertion become painful evils. What is really gained in the end? We have radio, and newspapers - the Arab has his story telling and poetical contests. We have competition in business, and elections - the Arab has blood feuds and tribal raids. These things are pretty well on a level, when all is said and done, for the good they do, or the harm they bring about. Incidentally one sees here and there why the Englishman is so hated in certain places and by various people. It is not what he does, but the way he does it. It is not only the alien who feels this, but his own blood often enough. One thing seems certain, that the working of what may be called the group nervous system has not yet been sufficiently studied. Why should French and British officials, army officers, diplomats, governments, have sought, perhaps still seek, imperial ends? It is of no value to the people of their countries, and the aim is impersonal to themselves. National vanity may be the explanation, but it seems inadequate.

But beyond all these questions, incidental really to the story, yet not unimportant in themselves, is the problem of Lawrence. Mr. Graves gives the impression that he cannot explain him, though they are friends. He presents him as without beliefs, without desires, without ambitions, without object in life. Is his present suppression of himself as a private soldier to be accounted for as reaction? Ten years is a long time for such reaction to persist. There was a division of loyalties, it would seem, during the war and after. There was his loyalty to his country, which was a matter of accident of birth and upbringing, and the loyalty to the weaker people whom he had helped so much in their fight for racial freedom. It was as dramatically difficult a position as an intelligent sensitive mind could be put into. A harder and coarser make-up would not have felt it perhaps; a less keen mind might not have seen it. He fought first against the Turk, and for his country as well as the Arab, yet clearly seeing that he would have later to fight, with different arms of course, his country also if the Arab was to get his right. Both fights he won, and both at the minimum cost. And now what is there for him to do - like Alexander he finds no further world to conquer. Greater than Alexander in this, that he has not

advantaged himself by the value of a penny in what he has done. Even his pay as an officer in the British Army was used only as expense money.

It is possible that Mr. Graves is not entirely on the right track about what is at the back of his hero's mind. One incident he relates gives rise to speculation. It must have made a peculiar impression on Lawrence or he would not have related it, or so we might think. It happened at Rumm, a place east of Akaba, a town at the head of the eastern horn of the Red Sea. Lawrence was bathing in a pool, his clothes lying on a rock ledge.

An old grey-bearded ragged man suddenly appeared, with a face of great power and weariness, and sat down upon Lawrence's clothes, not seeming to notice them or him. At last he spoke and said: "The love is from God; and of God; and towards God."

Lawrence later tried to get some explanation of this. All he could find out was that the old man had always been mad and . . . never answered a word or talked aloud except when out by himself or alone among the sheep and goats.

This curious occurrence may or may not be significant, but in the face of the mystery presented to us in Lawrence himself it seems as likely to be a clue as anything else.

M.

* * *

ANNUAIRE DE LA MACONNERIE UNIVERSELLE. Published by the International Masonic Association. Stiff paper, 418 pages. Price -

IT is now five years since the last issue of this exceedingly useful reference book was published. This has been due to lack of financial support in conjunction with increase in prices during the post-war period. Those who were familiar with the Annual in the past will be glad to know that it has now been brought up to date.

The book contains statistical and other information about every Grand Lodge or Orient in the world, with lists of lodges, and in many cases addresses of secretaries. In addition the Supreme Council and other bodies controlling "higher" or "philosophical" degrees are given with the names of their officers. Besides this there is a list, divided by countries, of Masonic periodicals, and other like information. The general matter is given in three languages, French, German and English.

We note in the English sections, American especially, a considerable number of errors. Unfortunately the official representatives of too many English speaking jurisdictions refuse to cooperate in any way, thus forcing the compilers to obtain their information indirectly, or from out-of-date proceedings and the like. For what reason this attitude is taken is hard to say. Even if Anglo-Saxon Masonry generally refuses recognition to some members of the International Masonic Association, almost all of its members are recognized by some English speaking Grand Lodges. An American Grand Lodge, let us say for example, denies recognition to the Grand Lodge of Switzerland on the sole ground that it recognizes the Freemasonry of France, but it does not sever connections with a neighboring American Grand Lodge that also recognizes French Masonry. The position is absurdly illogical. Under the circumstances the I.M.A. is to be congratulated on having done the work of collection and editing as well as they have. For American users it will be the foreign information that will be most valuable, and this so far as we have been able to test it can be relied upon.

----o----

UNIVERSAL LEAGUE OF FREEMASONS

(Universala Framasona Ligo.)

THE aim and desire of all beneficent and true Freemasons, is the pacification of the world and the universal brotherhood of mankind. Unfortunately it is more difficult than ever to attain this object, but for this very reason, it is all the more necessary to spare no efforts. Only a united and universal Freemasonry can undertake such an enormously difficult task; especially after the sad experiences of the late war and its subsequent period of depression and soreness. Unless strengthened by the bonds of brotherhood, it would be presumptuous to talk further of these aims In fact it would render us the laughing-stock of all clear-minded men. In addition to the various circumstances which separated the warring nations, must be added the many obstacles to be found, in our own Freemasonry - the diverging forms of instruction, the varying systems and the attitudes regarding certain venerable and symbolic Masonic tokens. The removal of the latter is the object of the "Association Maconnique Internationale" (A. M. I.).

We, the great mass of brothers from all countries, do not wish to remain remote from such a splendid movement. We are striving for the same ideals, even though our methods be different. Our aim is the international union of man and man. We do not turn to the Lodges and Grand Lodges, but appeal to the individual brother. We extend a brother's hand to him and shall feel more than compensated if he will grasp it in mutual trust, fired with the desire for peace and harmony.

We, therefore, make a call to all brethren of all lands. We will not longer remain inactive, when the nations, themselves, are drawing nearer to each other, a circumstance which has become happily conspicuous during the past years. We cordially welcome these initial steps to conciliation, even although they be hesitating ones and mainly dictated by economic pressure, and would gladly participate in their efforts for Peace.

Bro. Dr. Uhlmann, Basle, President;

Bro. Dr. Kurt von Sury, Basle, Vice-President;

Bro. Eugen Lennhoff, Vienna (Austria), Director of the International Board:

Bro. Dr. Ch. Rothenberger, Basle, Secretary;

The following are the three first paragraphs of the Statutes of the Universal League of Freemasons:

1. The Universal League of Freemasons (Universala Framasona Ligo) is an association of freemasons from regular rites. Its object is the improvement of relations among the brothers of the whole world. It strives to promote a unanimous movement for the common ideals of the brotherhood of nations and men.

This aim shall be accomplished by:

(a) Written and personal exchange of ideas.

(b) The publication of a general gazette or journal.

(c) The arrangement of meetings.

(d) The systematic encouragement of everything that may foster unity and the brotherhood of men.

(e) The publication of explanatory pamphlets and writings.

(f) The arrangement of lectures in the several countries.

(g) The engagement of itinerant speakers.

(h) Supporting and cooperating with all Masonic institutions having similar aims.

2. The League shall abstain from every interference connected with the various Grand Lodges and keep out of politics and religious questions.

3. Membership shall be obtained by means of a written entrance declaration, which grants complete freedom in everything not appertaining to the program of the League.

All those brothers, whose feelings have been aroused by the principles engendered in the foregoing Manifesto and who have the desire to cooperate in the endeavours of the League, are invited to communicate with the International Board, under Bro. Eugen Lennhoff, Bocklinstrasse 53, Vienna (Austria), and at the same time report their wish for membership. The statutes, etc., are gladly placed at your disposal. The annual membership fee is 4 s. or 1 dollar.

----o----

THE QUESTION BOX

and CORRESPONDENCE

FRENCH FREEMASONRY

J. Coombes, of France, in the August number of THE BUILDER, says:

1. The Grande Loge Nationale, which is recognized by the Grand Lodge of England, insists on having the V. S. L. open at all meetings and obligations taken thereon.

2. The Grand Lodge of France, which is not recognized by the Grand Lodge of England, says that lodges in their jurisdiction may use the V. S. L.

3. The Grand Orient forbids the use of the V. S. L.

A good many worthy Masons in the United States, on reading this, doubtless consider the condition in the Grand Lodge of France and the Grand Orient of that country as quite shocking and look upon the custom of the G. L. National as very virtuous. But the real question is, "What V.S.L. is referred to ?" If it is, as I am pretty sure it is, the Douay version of the Bible, these brethren should be told this and also that it is the Roman Catholic Bible. The Douay Bible is very correctly referred to as a "version" for it certainly is not a true "translation" of the original text. It was because this version is not a true translation that this V.S.L. was removed from the altars of lodges of the G.L. of France and upon the action of a Protestant minister. Would American Protestant minister Masons like to be obligated upon the Roman Catholic Bible? Is it the Book of their faith? Is it the book of the faith of any Protestant?

When this Douay version of the Bible was removed from the altars of the G. L. of France, the G. L. of England, severed connections with them. Now we are told that they have recognized the Grande Loge Nationale because they have the V.S.L. on the altar. Just what Bible does the Grande Loge Nationale place on their altar and obligate their members on? I, for one, would very much like to know. My sympathy and admiration is for the members of the Grand Lodge of France.

Ernest E. Murray, Montana.

Bro. Murray's letter raises a number of interesting questions, but as the matter appears to this writer, they all simmer down to the age old question in Freemasonry - "What is the Volume of Sacred Law?"

Modern Anglo-Saxon Freemasonry is pretty generally agreed that the V.S.L. is the Book of Faith of the initiate. Many, in fact most, of the Grand Lodges will not permit a divergence in the V.S.L. within its own jurisdiction. All subordinate lodges must use the same V.S.L. Perhaps the Grand Lodge of England is the most notable exception to this practice. Lodges working under that jurisdiction in India are known to use Sacred Books other than the Holy Bible. Still, no Grand Lodge thinks of severing relations with the Mother Grand Lodge of the world.

It has always been the contention of this writer that it is perfectly permissible for any lodge to have on its altar the volume that is sacred to the candidate. For the Hebrew the Old Testament might be used, for the Mohammedan, the Koran, and for other religious faiths their particular V.S.L. There is no reason, historical, traditional, or otherwise, which would prevent such a practice, but Grand Lodges have seen fit to settle the question either by direct legislation, or by precedent. Another of those instances where the Grand Lodges have taken unto themselves powers that do not and never have belonged to them. After all, the powers of the governing body come by consent of the governed so it may be all right.

It seems to be splitting hairs to the nth degree to argue about which version of the Holy Bible should appear upon the altar. Especially is this true in view of the divergence of practice within the jurisdiction of the Grand Lodge of England. If a man does not want to be obligated upon the King James version why shouldn't he be obligated upon the Moffat Bible in modern English, or the Douay version if he prefers ?

It is the desire of Masonry to make its obligations binding, and to make them as sacred as possible. If it were not for the fact that an oath taken upon a sacred

volume is believed to be more binding or more sacred than a mere promise there would be no need for any argument. If we follow the same line of reasoning an obligation taken upon the Holy Bible is more binding to the Christian than one taken upon the Koran for example. And one taken on the King James version would be more sacred to the man who believed in that translation than one taken upon a more modern version. It works both ways.

This is advanced not as an authoritative pronouncement, because there is and can be no authority which will be binding upon the whole fraternity. 'It is advanced merely as a personal opinion. Other comments will be welcomed.

E. E. T.

[The following brief reply to the letter in the August BUILDER on the subject of the Grande Loge Nationale from Bro. Coombes, has been received from Bro. A. Lantoine, Grand Historian of the Grand Lodge of France and member of the Supreme Council of the Scottish Rite for France. The letter as received is in French, which we translate.-Ed.]

I do not wish to begin a controversy about the Grand Lodge, entitled "National." Such a controversy would serve only to change divergences of opinion into feelings that would be very regrettable. I believe that the Masonry of England and that of Latin countries are too different to be mutually understandable; they do not speak the same language; and it will be better not to attempt an interpenetration that I judge to be (for the moment) undesirable.

I will permit myself only the remark, which confirms what I said; the defence, or rather the panegyric, of the Grande Loge National de France which appeared in the August number of THE BUILDER is signed "W. J. Coombes, France," and Mr. W.J. Coombes is English.

Albert Lantoine, France.

* * *

THE PAST MASTER

Through one of my good friends in Batesburg, S. C., one H. L. Fulmer, I am now a member of the N.M.R.S., and one of those fortunate to receive THE BUILDER.

To the interested Mason there are thousands of questions that might be asked, however, I have one at this time upon which I would appreciate some illumination. It is, When is a man a Past Master?

I do not recall ever having beard this question answered before, and it has come up for discussion several times. I have the honor of being Past Master of my lodge, Columbia, No. 326, Columbia, S. C. Personally, I would say that when the Past Master's Degree is conferred, the man is then a Past Master, others say that when he has finished his term of office, but in many places they serve for more than one year or term. I would like to know what you think.

H. G. W., South Carolina.

There is not only a good deal of looseness in using the term "Past Master," but there is in it not a little ambiguity. In the Masonry of the British Empire generally this is eliminated almost entirely by using an additional term. The Master-elect is installed and becomes an "Installed Master," sometimes also spoken of as "Master

in the Chair." So long as he is in office he remains an Installed Master, but as soon as he installs his successor, personally or by proxy, be becomes a Past Master.

The word "Past" may be taken in two senses, that of being passed (as in an examination) to the chair, that is the office of Master of the lodge, or on the other hand, of having held that office in the past.

Most of the British Grand Lodges insist very strongly that the secret part of installation is not a degree, which in truth seems a mere quibble with the object of not contravening the famous declaration made in the Articles of Union in 1813 between the rival Grand Lodges of Ancients and Moderns, where it was stated that "Pure Ancient Masonry consists of three degrees and no more; viz., those of the Entered Apprentice. the Fellowcraft and the Master Mason (including the Supreme Order of the Holy Royal Arch)." In accordance with this pronouncement the Royal Arch in England is regarded as if it were a separated part of the Third Degree, and the "Installed Master" is refused the name altogether, in spite of the fact that it contains every essential of a Masonic degree, including even an embryo legend. The objection to giving it the status of a degree has been so strong that the whole weight of official influence has been used to suppress the old forms of opening and closing a "lodge" of "Past Masters" and to insist that it is not a lodge but a "Board." Incidentally it may be said that recently the old lodges in England, which in spite of official opposition had retained their old ceremonies, have definitely won their fight, and are now legally permitted to continue them.

It would seem, returning to the question of the propriety of nomenclature, that if the "Past Master" be allowed the status of a degree, and aside from the English articles of Union (which were merely a compromise) there is no good reason for not doing so, and if this degree be named "Past Master," then everyone receiving it becomes a Past Master in that sense. On the other hand he is not a Past Master of his lodge until he has handed over the gavel to his successor in office.

* * *

"AT EASE" AND "AT REFRESHMENT"

Will you please explain the difference between a lodge being "At Refreshment" and being "At Ease"?

I have always been taught that a lodge was either "At Labor" or "At Refreshment," and when "At Refreshment" the lodge was in charge of the Junior Warden until such time as called to order again by the Worshipful Master.

I understand in some lodges the W. M. will declare the lodge "At Ease" and then call them to order later. Is this correct? If so, in whose charge is the lodge when "At Ease"?

S. H. T., Novia Scotia.

Only infrequently is the term "At Ease" heard in a Masonic sense. Our rituals, so far as the writer has been able to discover, make no mention of this term. Still it is a practice in quite general use and does differ materially from the lodge being "At Refreshment."

In many jurisdictions, more particularly those outside the boundaries of the United States, it is customary for absolute silence to be maintained by the brethren not taking part in the work, during the conferring of a degree. Perhaps this is where the idea of a lodge being declared "At Ease" arose. The records are strangely silent on the subject.

In practice it works out as follows: during a lull in the work (the interval between candidates, or possibly between items of regular business) the W. M. will frequently declare the lodge "At Ease." This simply means that the brethren are free to converse among themselves and make themselves generally comfortable. The doors remain closed and the lodge remains tiled. It is under the care of the W. M. and not the Junior Warden. In short the practice is merely a means of relieving the tension of a long formal meeting, without making it necessary to purge the lodge, as should be done whenever the lodge is called from "Refreshment."

This latter term implies freedom from all restraint. The lodge doors may be left open and as is frequently the case the meeting adjourns to another room for actual refreshment. Because of the absolute freedom of movement in and out of the lodge room, it is essential to purge the lodge when calling to Labor again.

E. E. T.

* * *

THE OLDEST MASONIC BUILDING

The letter of Bro. Wood in the August number on "The Oldest Masonic Building" is inaccurate about the first Masonic hall in Philadelphia.

According to Johnson's Beginnings of Freemasonry in America, page 382, "The first record of the construction of a Masonic hall in the western hemisphere is dated April 4, 1744, and concerns the lodge room of 'The Great Lodge at St. John's in Antiqua'," and from another part of the same work we learn the lodge room was 60 feet long and 30 feet wide.

The first Masonic building erected on western mainland was the Freemasons' Hall, Philadelphia, dedicated on St. John's Day, June 24, 1755, which stood on Norris, afterward Lodge Alley, west of Second street. The building was torn down in 1801, when the Bank of Pennsylvania was built on its site. The site is now within the U. S. Appraiser's Store, and the Alley is now Sansom street. A plate of part of the original subscription list for this hall, dated March 13, 1754, is on page 46, Vol. II, Old Masonic Lodges of Pennsylvania, "Moderns" and "Ancients.' The diagram showing its site is on page 46, Vol. I, Freemasonry in Pennsylvania, 1727-1907. It was sold by the extinct "Modern' Grand Lodge of Pennsylvania at auction, Oct. 1, 1785, and on July 23, 1793, one-third of the proceeds, viz., $1,533.57, turned over to the Mayor and Council of Philadelphia for a fuel fund, and was known as the Freemasons' Fund, but is now merged in the report with other similar fuel funds; this was the first o the City Trusts. See page 99, Vol. 11, Freemasonry in Pennsylvania, 1727-1907.

The cornerstone of the first Masonic Hall, on Chestnut Hill between Seventh and Eighth streets, was laid in 1809, and the dedication was on St. John the Baptist's Day, June 24, 1811 and it was destroyed by fire in 1819.

A. H. V., Pennsylvania.

* * *

"SACRIFICED A HECATOMB”

I have often given the lectures in my lodge, and it shows how a person can go on repeating things without thinking of what they mean. Recently a Fellowcraft asked me after lodge was over, what was meant by Pythagoras "sacrificing a hecatomb." I had to admit I did not know, but said I would try and find out. It is probably a

very foolish question, but I expect many other Masons know no more about it than I do. What is the answer? H. B., Vermont.

The word is a compound Greek word derived from hecaton, a hundred and bous, an ox, and means simply "a hundred oxen." It is to be found in most dictionaries, and we sometimes wonder why brethren who are puzzled by obsolete or unusual words in the ritual do not think of consulting a dictionary; it would help greatly to their appreciation of passages that are, we fear, hopelessly obscure to many Masons.

When this passage of the Fellowcraft lecture was composed probably by William Preston, classical references were familiar to most people who were not entirely illiterate, for they were constantly used by all the writers and speakers of the period The "hekatomb" sacrifice was seldom made, except by kings and rulers, and then only on great state occasions. Indeed the word was often used hyperbolically, not of a full hundred but for a considerable number. Such sacrifices were really feasts, parts of the animals only being burned in honor of the deity to whom it was offered. They were, in fact, very much to the ancients what a combined camp revival meeting and barbecue on a large scale would be to us.

* * *

WHY NOT A MASONIC NATIONAL FOUNDATION?

The daily press recently carried a news story with the Miami Fla., date line, announcing that the Benevolent and Protective Order of Elks, in their annual convention, have approved a proposal to establish a National Foundation Fund for Charity totaling $20,000,000, and that this fund will supplement the charity work of local and state bodies of the Order. No detail are given as to how this fund will be expended.

This action by the Elks raises the question why a similar fund cannot be raised by the Masonic Fraternity to provide for the care of Masonic tuberculars and other sick and unfortunate brethren. It could be done if one outstanding leader of the Craft would take the initiative and propose it. We have funds to send boys and girls to college, and for other similar and worthy efforts, but the one great principle of the Craft, Charity, remains unsupported by any Masonic Body or leader.

The Shrine has given an example of what Freemasons will do if given the opportunity. Their charity, however, is not for members of the Craft. What we need is an effort to adequately provide for those of our own household, who may for any reason need a helping hand.

The approaching Two Hundreth Anniversary of the Craft in America gives us an opportunity to demonstrate in a big way what Freemasonry can do. Let us not attempt to commemorate this important milestone by the erection of a useless monument of brick, stone and marble. Rather let us see to it that when the time comes, no sick or suffering Freemason, or member of a Freemason's family, nor any who for any reason are in need, shall be found waiting the assistance of the Craft.

The Builder Magazine

November 1928 - Volume XIV - Number 11

WHAT'S THE MATTER WITH FREEMASONRY?

The First of a Series of Outspoken Articles of Critical Analysis and Constructive Suggestion on Present Day Problems of Our Ancient Fraternity

By BRO. HERBERT HUNGERFORD

Bro. Hungerford, the author of a striking and provactive book, "Seeing Both Sides of Yourself," in the present series hopes to show Masons that there are two sides to the Institution by to which they belong. We fully expect that these articles will shock, perhaps pain many good brethren, but the only way to escape judgment by the world, for men and for societies both, is to forestall it by selfcriticism, and correction of that which needs amendment or modification.

HOW does this question strike you? Does the implication that there may possibly be something the matter with Masonry instinctively arouse an attitude of resentment? Do you feel that our beloved Fraternity, like Caesar's wife, must surely be "above suspicion and beyond reproach ?" Do you cherish any sort of subconscious notion that there is something disloyal about an inquiry as to whether or not Freemasonry is meeting the challenge of our times and living up to the principles it professes?

Instead of resenting the implication of our question, you may take just the opposite attitude. Possibly, you may belong to the "anvil chorus" of your lodge and, accordingly, our question inspires you with sort of an unholy hope that somebody is about to give the Fraternity a good "ripping up the back."

Or, you may pass over our question with the indifference that seems to characterize the great majority of those who have been enrolled in our Fraternity, with the remark: "What difference does it make anyway?" Since less than 20 per cent of our members regularly attend their lodges, and a disproportionately large number show no sign that their membership in the Fraternity has made any real impression upon their lives, it must be expected that these inactive brethren are apt to be indifferent regarding any question reflecting either credit or discredit upon Freemasonry.

On the other hand, our question may not arouse you, personally, to any of the attitudes just mentioned; yet I am sure you will admit that many of your brethren will look upon our question in one of these three ways. You may be alive to the fact that we are living in a challenging age, in which every social agency or institution, no matter how ancient its origin or honorable its history, is now being subjected to a critical analysis to determine whether or not it is keeping pace with progress and doing its full share in serving the needs of our times. Surely, a society which so emphatically advocates the seeking for light, more light, and still further light, should not shun the searching rays of a critical survey turned upon its own aims, activities and achievements. Surely, as every student of its teaching knows, the secrecy of Freemasonry was not intended, and should never be used, to hide anything discreditable to the Craft.

Yet, you will not deny that the mere suggestion of a critical study of Freemasonry will be received by many of our brethren in at least one of the three ways outlined above. This fact alone, I believe, would fully justify our series of studies, even though there were not so many additional objectives to be gained.

For example, when I mentioned the mere possibility of this undertaking to one of the members of my lodge, he immediately began to raise objections before I had a chance to explain anything further about my intentions than the fact that a critical survey of the Fraternity was contemplated. This cautious brother counseled: "Leave all the criticism of our Fraternity to outsiders. Masonry always has had plenty of enemies to point out its faults and shortcomings, and to throw brickbats at it, without any need for its own members doing any inside knocking. You ought to remember the old saying that 'It's a bad bird that befouls its own nest' and so you ought to lay off doing anything but boosting for your own Fraternity."

Now, I contend, that this "sacred cow" attitude is one of the outstanding faults of the Craft in America. Probably it is an inherent shortcoming of all secret societies. The impressive ceremonies of initiation, possibly, may suggest that there is something sacrosanct or superhuman about such a fraternity that no ordinary mortal should dare to question, much less criticise.

Should we Ostrich-like Bury Our Heads in the Sand?

In reality, Freemasonry is a gloriously human institution, and actually lays emphasis upon the facts of the frailty and weakness of the mortals who comprise its membership. Yet, if we should heed the warnings of some misguided Masonic "boosters," no one would ever venture the suggestion that anything about our Institution might possibly be improved. According to the views of these blind devotees to tradition, the Fraternity was so perfectly and divinely devised originally that it is now beyond the power of any human agency to improve its plans or programs. The real facts are that, while the roots of Freemasonry are grounded in antiquity, the body and branches of the Fraternity always have been alive and vigorous, and, consequently, always growing. Our ever green emblem, the sprig of Acacia, is not merely a symbol of individual immortality, it also suggests the immortality of our always-living and ever-growing Institution itself.

In the same way that too much self-esteem stunts the spiritual growth of any individual, so too much pride in its own superiority, with consequent resentment of criticism, hinders the growth of any society. Constructive criticism always has been the great stimulus for progress and growth of all institutions. So, in undertaking a series of investigations of the present relationships of Freemasonry with its contemporary institutions and their problems, I am breaking no precedents. Fortunately, Freemasonry has been freely criticized in the past, from the inside, as well as by its so-called enemies without its walls of secrecy.

This introductory outline of the objective of our series is not submitted as an apology but simply to clear up my readers' understanding as to my motives and to explain the means I propose to employ in conducting my investigations. In particular, I hope to make clear the cooperative character of my studies and to urge you, as a real "booster" for your Fraternity, to join with us to the end that our combined endeavors may foster the continued growth and further extend the beneficent influence of our beloved brotherhood.

During the course of this series, I propose considering every criticism that has been directed against the present day activities of our Craft, including the slurs and slams of careless or uninformed outside critics as well as the more serious observation of shortcomings by those within the walls of our fraternal fold.

Naturally, such an inquiry should start with the question as to what extent the Fraternity is living up to its own ideals and accomplishing its stated purpose. Consequently, I propose frankly to face our first question:

To What Extent is Membership Today Improving, Morals: Unbuilding Character

Surely this is a fair question, since it is in no sense a secret that the chief objective of Freemasonry is characterbuilding.

That it is a question frequently raised by outsiders, a few recent incidents will illustrate. At the annual smoker of a club composed mainly of Masons, Will Rogers, the principal entertainer for the occasion, told this story, which I am relating, without attempting to reproduce the inimitable drawl of the world-famous comedian.

"Back home in Oklahoma, when I was a boy," said Will, "there used to be an old character living in our town who made his living shooting oil wells. He used to go clattering about the country driving an old pair of mules and a rattling old buckboard which was loaded with several cans of nitroglycerine while the old well-shooter himself always was loaded with bad liquor. Nobody in our town could ever remember seeing him completely sober and, naturally, everybody expected that some day there would be an accident and he would be blown to kingdom come. But, no matter how tight the old boy got, he always appeared to be able to attend to his business. Of course, lots of folks tried to warn him of his danger and to reform his wicked ways. I remember one day my dad got to talking with this old fellow. "Jim," says dad, "are you a Shriner ? " "Nope," answered Jim. "Are you a Knight Templar?" dad inquired next. "Nope," was Jim's reply. "Well, you surely must be a Mason, aren't you ? " dad persisted. "No sir'ee, Mr. Rogers," Jim answered cheerfully. "I ain't no Mason, nor an Oddfellow, nor an Elk; I'm jest an ordinary drunkard."

This sly dig at shortcomings very generally sups posed to be typical of certain fraternal activities, which our famous comedian put over so cleverly, was recently expressed more unpleasantly, with evident intent of "getting a rise" out of our good friend Dr. S. Parkes Cadman, in a letter which recently appeared in his column in "The New York Tribune." This critic's letter to Dr. Cadman, who is one of the Grand Chaplains of New York state, asked the doctor to explain why so many Freemasons of the letter-writer's acquaintance were such "intemperate and dissolute characters," whereas it was generally understood that every Masonic Lodge is supposed to inculcate and uphold high moral principles and practices among its members. Dr. Cadman answered this critic by asserting that those Masons who are guilty of such conduct are the rare exceptions and, therefore, must not be regarded as representative of the general moral attitude and behavior upheld by the Fraternity as a whole.

Nevertheless, this criticism of the misbehavior of certain bibulous brethren seems to me quite common and I am not so sure that it is not fairly well justified. While I would by no means admit that Masons are less temperate than other men outside the Craft, still I think that the Fraternity falls far short of living up to one of the principal tenets that it professes to inculcate and practice.

However, the question as to whether by joining a Masonic Lodge a man may learn the better to subdue his appetites and improve his behavior is not the main issue of this particular inquiry. Surely it must be admitted that our ceremonials of initiation do not transform weak, frail mortals into angels of light. Likewise, it does not seem quite fair to expect Masonic behavior to rank very much above that of average human beings.

But, before passing on to another phase of this inquiry, I desire to register my protest against the common practice of meeting every criticism of Masonic morality with the threadbare retort that "Masonry is not a reform school." No one pretends that it is, because it is an open secret that lodges attempt to guard their portals by making fairly strict inquiries into the past behavior and moral character of everyone seeking admission into the Fraternity.

On the other hand, if the answer to one of the first questions put up to each candidate does not clearly state the moral objective of all Masonic activities; in fact, if the entire Masonic ritual does not instill plain principles of morality and impress the fact that Masonry is a cultural agency, definitely aiming at the betterment its members and the advancement of all humanity, then I have been sadly mistaught as to the meaning of the English language.

However, let us view this matter from another angle by considering a psychological criticism of ritualism. This particular criticism, of course, is not confined to our Craft, but is directed against all secret societies or institutions in which symbolical ceremonials constitute a principal factor. The question is:

Does Ritualism Menace Morality by Substituting Emotion for Effort?

The scientific principle involved in this criticism, which many prominent psychologists have directed against the performing of ceremonials or the reciting of creeds, is the same as the idea expressed by the Great Teacher who said, "Be ye doers of the word, not hearers only."

In brief, students of psychology argue that persons addicted to creeds and ceremonials frequently fail to make correct distinctions between words and deeds. By reciting a ritual, the individual is apt to feel that he has actually accomplished a worthy work, therefore his real deeds or doings may not square up with his moral professions.

I doubt if any unprejudiced observer will deny that this danger exists, although I believe that one psychologist has carried this criticism too far when he claims that "Freemasons are our modern Pharisees who 'love the uppermost rooms at feasts and the chief seats at the synagogue, and greetings in the markets, and to be called of men, Rabbi, Rabbi.' "

While, as I have stated, this seems a bit thick, still I believe it would not be a bad idea for every Freemason, particularly Masters of lodges, to read the twenty-third chapter of St. Matthew and, thereby, learn something about the shortcomings of those ancient addicts of ritualism, the Pharisees.

Perhaps you may never have heard any person bragging that he was "a good Mason." Possibly, you have never met a brother Mason who could recite the ritual backwards, yet has never begun to put into practice the real principles of our profession.

Anyway, even though you may never have heard this effect of too much ritualism upon the individual morality of members, surely you have heard another phase of this criticism expressed by the following question:

Is the Average Lodge of Thy Twentieth Century Merely a Decree Mill?

In metropolitan districts, this certainly is the most frequent inside complaint against the present-day activities of our order. The claim is made that most city lodges are compelled to devote their chief attention to the business of putting candidates through the mill, in order to provide necessary funds for Grand Lodge assessments and other steadily increasing expenses all down the line. In many lodges, each successive Master endeavors to break the membership and money-raising records of preceding administrations.

In a personal canvass of as many absentee members of my lodge as I could reach during my term as Master, the most frequent excuse given for not attending lodge was that the constant repetition of degree ceremonials was tiresome and boring. For instance, a certain exceptionally intelligent member, a professional man of considerable prominence, told me frankly "I would just as soon attend the sessions of a Chinese school as to sit in lodge and hear nothing but that same old stuff droned over and over again until it sounds like a mere rigmarole to most of the men on the benches."

Another frequent excuse for non-attendance was the objection to the frequent drives for funds at meetings. "Why should I come to lodge and be held up for some fund or another, when it is easier and less expensive to go out in the street and be held up by a panhandler ?"

This protest by one of our brothers, of course, is not in keeping with the spirit of Freemasonry; nevertheless, it represents a real criticism and, possibly, explains to some extent why some members seldom attend their lodge meetings. Furthermore, I am not so sure that the complaint against commercialized charity is not more or less justified by the way some of the fundraising campaigns are conducted in many lodges. It seems to me that some of our Masonic fund-raising drives contain more

of the "sounding brass and tinkling cymbal" element than they do of the real spirit of charity which "vaunteth not itself" and "is not puffed up."

Do "Button" and "Knife and Fork" Members Dominate Numerically ?

In all cases where the modern competitive spirit enters into our fraternal activities and whenever lodges strive after quantity rather than quality records of membership, this criticism against making a degree mill out of the lodge seems justified. Likewise, it doubtless accounts for another common criticism of our order, represented by the following question:

Based upon the truth of the old maxim that "There must be fire where there is so much smoke," it surely must be admitted that this particular criticism is prevalent. You hear the characterization of "button Masons" and "belly Masons" everywhere you may go. Surely you have met many whose main activities in Masonry consists of buying a pin nearly as big as a fireman's badge which they display as conspicuously as possible everywhere they go. Likewise, you will probably have to admit that there are a good many members of your own lodge who never come out to any meetings excepting the ones which provide a free feed. The popularity of the "Fourth Degree" in Freemasonry is comparable to the popularity of the "Nineteenth Hole" in golf. Some of our brethren appear to be deaf to nearly everything excepting the call "from labor to refreshment."

While this, of course, merely represents a common weakness of frail humanity; nevertheless it also indicates a shortcoming and handicap to the progress of the more desirable and praiseworthy practices in our Craft. Surely, we have "missed the mark of our high calling," if we have failed to impress our candidates with the fact that Freemasonry means far more than either social or business intercourse.

However, it can not be denied that this particular criticism is based upon fairly universal faults of human beings rather than any serious shortcoming of our

Institution. Let us, therefore, as our final question, consider a criticism which is directly and definitely concerned with our customary lodge activities.

Are Masonic Meetings Devoted Mainly to "Backpatting, Blah and Bunk" ?!

Here is a criticism that comes from a representative of our rather boisterous and somewhat obstreperous "younger generation," a young man of my own profession who has achieved quite a brilliant reputation in the magazine field. If you find the language rather loose and the criticism somewhat extravagant, please bear in mind that I am attempting to give it to you as I received it. Likewise, pray do not overlook the fact that this criticism represents a fairly common point of view among many of our younger brothers.

"I quit coming to lodge because I found that most Masonic meetings are devoted mainly to backpatting, blah and bunk. Every lodge night I used to go home with a pain in the neck from listening to some pompous old windbag spouting a lot of stewed bologna about the grand and glorious deeds of some other old windbag. Then, after the first hot-air artist ran out of gas, the old bird who had been all puffed up at hearing himself lied about so fluently would have to get up and hand back a big line of blah-blah to the big banana oil merchant who began the palaver."

If any of our older readers are unable to understand the above, get one of the younger members of your lodge to translate it. Incidentally your younger brother may give you an "earful" of information as to the attitude of the Masons upon whom the destinies of the Craft will depend tomorrow.

You will note that I have made little attempt to elaborate or comment upon the criticisms raised in the questions which have been presented. My hope has been to arouse your interest in these problems and to obtain your observations or views regarding these matters.

You may deny that any or all of these criticisms are in any degree justified. You may pass lightly over them as minor matters, deserving of little or no consideration. You may hold that these affairs should be kept under cover and never discussed in any such a public forum as the pages of a magazine. But, I contend, that if you are a true friend of our Fraternity you will frankly face these issues, and try to find out to what extent they are operative in our lodges. Likewise, if you are able to contribute your bit or observation or experience towards the solution of these problems, or in answering the questions that have been raised in this article, you will be rendering a real service to the Craft by participating in this discussion. Address your letters of comment, criticism or suggestion to the Editor of THE BUILDER.

----o----

ST. JOHN'S PUBLIC HEALTH WORK

IN the purposes of the Order of the Hospital of St John it is declared that the Order will work for "The instruction of the public in the elementary principles and practice of nursing and hygiene, especially of the sick room. To do all things which will promote the public health and well-being of our home communities and of members of the Order and such other persons as may need or desire its services." It is also stated that the Order will work for "The securing of Special Schools for the care and education of physically defective children," and for "The establishment and operation of Training Camps for the physical education of men and women, boys and girls."

It may well be said that sickness is fast becoming a prohibitive luxury in America. Those who are unfortunate enough to have had any experience with the payment of hospital bills will readily agree with this statement:

If the patient is very ill and requires a day and night nurse then the cost may be from $20 to $25 a day, plus the doctors' fees. A week or more of this and the average family sees bankruptcy ahead. Present day hospitals seem to provide for the needs of two classes of our population, the well-to-do and the poor. The first class can afford to pay hospital bills, while the poor secure some form of free treatment. The great middle class, without sufficient income to finance a hospital illness and too self-respecting to accept charity, are compelled to care for their sick in their homes.

It is the plan of the Order of St. John to provide hospital accommodations at reasonable prices for this class of our population.

The necessity for caring for the sick in the home finds the average family woefully unable to do so, no matter how willing. It may be possible to pay the bills but nursing knowledge is lacking. Neighbors and friends help out, and perhaps a "practical nurse," a partially trained woman, may be secured. There is a real need for instruction of women and girls in the "elementary principles and practices of nursing and hygiene, especially of the sick room." The public schools can and should provide such instruction. The hospitals could organize classes for the purpose. The Order of St. John will advocate that such provision for nursing education be made throughout the country, and until it is done Priories and Preceptories of the Order may provide for the organization of classes in nursing and form a staff of physicians for this purpose. This can easily be made a part of the course in first aid work which it is also proposed to organize.

A fraternal organization with a social welfare purpose may be able to render great service to the public along these and other lines. It is a project in which many Masons will be glad to assist.

----o----

American Army Lodges in the World War

BY BRO. CHARLES F. IRWIN, Associate Editor, Pennsylvania

ONE of the most hotly debated questions before the Grand Lodges during the War was the advisability of issuing either Dispensations or Charters to Military Lodges. A few only of the Jurisdictions gave affirmative consideration while the rest viewed with disfavor the entire matter. I am presenting in this issue of THE BUILDER the Military Lodge of the Grand Lodge of Indiana as a fine example of a conservative course pursued by that Grand body to show how both elements of the discussion were met in a broad and open-minded way by the brethren of that Grand Lodge. The work accomplished by this Emergency Lodge U. D. for the brief time it was in existence cannot be measured by the number of degrees conferred but by the spirit of fellowship that was cultivated in the Masonic members belonging to these state troops during the long and grilling days down in the southland. While this lodge did not get across to France, but demised upon the removal of the Indiana troops into foreign service, yet it displays for the thoughtful Mason one viewpoint in the problem of caring for members of the Craft in times of National Emergency. Though limited in its scope the experiment may be regarded as a success.

Emergency Lodge, U. D., of the Grand Lodge of Indiana

Located at Camp Shelby, Hattiesburg, Mississippi from May 29, 1918, to Selot. 16, 1918

THE steps taken in the inception, formation, labor and demise of this lodge are displayed here in rotation from the official papers now resting in the Archives of the Grand Lodge of Indiana, in its Masonic Temple in Indianapolis, Indiana.

The first paper we reproduce is the Report of the Committee on Jurisprudence of the Grand Lodge Communication of 1918 as read by its chairman, M.W. Bro. P. G. M. Harry B. Tuthill, as published in the Proceedings of the Grand Lodge for 1918.

REPORT OF COMMITTEE ON JURISPRUDENCE

M. W. Harry B. Tuthill Past Grand Master, presents the following:

On-Organization of Lodge at Camp Shelby.

To the Most Worshipful Grand Master and Grand Lodge of the State of Indiana:

A petition having been heretofore presented to this Grand Body signed by O.O. Dunbar, a member of Logan Lodge, No. 575, Indianapolis, Indiana, and three hundred other Master Masons, members of Masonic Lodges in the State of Indiana all under this Grand Jurisdiction, who are now in the army of the United States and sojourning at Camp Shelby, Mississippi, praying that they be permitted to organize, open lodge, hold meetings at suitable times and in a proper place at or near said Camp Shelby, and there under the authority of this Grand Lodge initiate, pass and raise candidates;

And said petition having been referred to Honorable W. Laurence Wilson, Most Worshipful Grand Master of the Grand Lodge F. & A. M. of the State of Mississippi, for his suggestions and approval, which approval has been given, all of which appear by letters now on file in the office of Calvin W. Prather, Grand Secretary of this Grand Lodge;

Which petition and correspondence have received the attention and consideration of your Committee on Jurisprudence;

Said Committee now reports as follows:

That all bona fide residents of the State of Indiana who possess all of the qualifications required for membership in subordinate Lodges within this Grand Jurisdiction in the army of the United States and located at Camp Shelby in the State of Mississippi, and none others, be, and they and each of them are hereby authorized to petition the Lodge having jurisdiction over the territory in which they now reside, and if two or more Lodges have concurrent jurisdiction over said territory, then to petition any one of said Lodges with such concurrent jurisdiction, and upon payment to said Lodge of the fee required by the by-laws thereof, said Lodge shall be and is hereby permitted to receive said petition, ballot upon, elect or reject said applicant, in all things according to the Regulations of this Grand Lodge.

If said candidate be rejected, the whole of said fee shall be immediately returned to said petitioner. If said candidate be elected, said Lodge shall forthwith transmit under the hand of the Secretary and seal thereof of said Lodge under Dispensation at Camp Shelby, Mississippi, a request that it proceed to confer upon said candidate the several degrees of Entered Apprentice, Fellow Craft and Master Mason in full form, in all things according to the Regulations of this Grand Jurisdiction; and therewith said Lodge shall also enclose to said Lodge, under Dispensation, the sum of five dollars to compensate it for the expense incurred in the performance of said work. Forthwith after said degrees have been conferred upon said candidate, said Lodge under Dispensation shall certify that fact to said Lodge so requesting, which Lodge shall enroll the name of said candidate on its records as a member thereof.

And to carry out the terms hereof, your Committee recommends that there issue to Brother O. O. Dunbar and the other signers of said petition, residents of Indiana, under the hand of the proper officers of this Grand Lodge and the seal thereof, a

dispensation enabling and empowering them to assemble at some convenient and proper place in Camp Shelby, or in Hattiesburg, Mississippi and there organize a Lodge of Free and Accepted Masons with Brother Lieutenant C. C. Brautigam, Past Master of Capital City Lodge, No. 312, Indianapolis, as Worshipful Master; with Brother Major Raymond C. Chambers, Past Master Excelsior Lodge, No. 41, La Porte, as Senior Warden; and Brother Captain C. R. Dunn, Past Master of Decatur Lodge, No. 571, Decatur, as Junior Warden; and that the other officers thereof be selected and appointed by said Master and Wardens; that said Master and Wardens have full power by selection and appointment to fill any office of said Lodge under dispensation except that of Master and Wardens made vacant by death, inability to act, detailed to other posts or cantonments, resignation, or by reason of such officer being sent across the seas; any vacancy in the offices of Master and Wardens shall be filled by the Grand Master of Indiana; that said Lodge be governed, and work in all things according to the Regulations of this Grand Lodge.

The existence of said Lodge under dispensation shall cease and determine when said cantonment at Camp Shelby is abandoned; and at the close of the war; or at such time as this Grand Lodge may determine, or the Grand Master be authorized to withdraw this dispensation and permission.

All of which is respectfully submitted,

Harry B. Tuthill

Lincoln V. Cravens,

Martin A. Morrison,

Orlando W. Brownback

John W. Hanan

Charles P. Benedict,

Wm. H. Swintz,

Olin E. Holloway,

Wm. E. English

Committee.

Which report was adopted.

This report of the Committee on Jurisprudence was based on the reception by the Grand Lodge of the following Petition for a Dispensation to open and conduct a Military Lodge at Camp Shelby, Mississippi:

PETITION FOR DISPENSATION

To the Most Worshipful Grand Lodge Free and Accepted Masons of the State of Indiana:

We, the undersigned members of various Lodges in Indiana who are now located at Camp Shelby, Mississippi, fraternally request that we be granted a dispensation or permission by the Grand Lodge of Indiana to organize and open Lodge and hold meetings in a suitable place near our cantonment, for the purpose of conferring the Entered Apprentice, Fellow Craft and Master Mason degrees upon men who are in the United States Service and whose residence is in the State of Indiana, and none other. This Lodge under dispensation or permission to be immediately advised of the election or rejection of men in the U. S. Service located in the cantonment, city or vicinity of Hattiesburg, Mississippi, whose bona fide residence is in the State of Indiana; if elected, five dollars ($5.00) of the fee to accompany the certificate of the Lodge in Indiana electing him, to cover the necessary expenses of conferring

all the degrees upon the petitioner for his home Lodge in Indiana. If the petitioner is rejected, the entire fee to be returned to the rejected petitioner. Immediately upon the degrees having been conferred upon the petitioner elected by his home Lodge, a certified notice will be at once forwarded to the Lodge electing him to be enrolled as a member of said Lodge. If there is any excess of money accumulated in this Special Lodge from the amount suggested to cover expenses, when the Lodge is dissolved it will be donated to the Indiana Masonic Home.

We promise and agree as Master Masons, members of Masonic Lodges of Indiana to conform Strictly to all the rules, regulations and requirements of the Grand Lodge of Indiana. The existence of this Lodge to terminate when this cantonment is abandoned or at the close of the war or at such other time as the Grand Lodge may determine or the Grand Master be authorized to withdraw the dispensation or permission.

If this petition and request meets the approval of Grand Lodge for which we earnestly pray, we recommend for the first Worshipful Master, Lieutenant C.C. Brautigam, Past Master Capital City Lodge, No. 312, of Indianapolis for the first Senior Warden, Major R. C. Chambers, Past Master Excelsior Lodge, No. 41, of La Porte; for the first Junior Warden. Captain C. R. Dunn, Past Master Decatur Lodge, No. 571, Decatur. The other Officers to be appointed by the first Master and first Wardens. We further recommend that authority be given to the first Worshipful Master and first Wardens to fill by selection and appointment any office vacated by virtue of the first officers named being detailed to other posts or sent across the seas.

Your petitioners further promise to obtain for themselves or to rent from Hattiesburg Lodge, suitable quarters in which to meet and necessary paraphernalia to confer the degrees in accordance with the ritualistic requirements of Indiana.

Accompanying this Petition for a Dispensation were the names and lodges of the Master Masons who signed it.

Upon the favorable reception of the report of the Committee on Jurisprudence the following Dispensation was issued by the Grand Lodge:

EMERGENCY LODGE U.D. at CAMP SHELBY, MISSISSIPPI.

FAITH HOPE AND CHARITY

To All to Whom These Presents Shall Come, Greeting:

WHEREAS, It has been represented to us that in a cantonment near the city of Hattiesburg, State of Mississippi, there are a large number of soldiers who are Free and Accepted Masons, who are desirous of associating together agreeably to the Constitution of Ancient Crafts Masonry, and for the purpose of Entering Apprentices, Passing Fellow Crafts and Raising Master Masons according to the known and established customs of Ancient Crafts Masonry and not otherwise.

It is ordained that no petitions can be received or acted upon from any Source whatever under this dispensation. It is further ordained that the degrees of Entered Apprentice, Fellow Craft and Master Mason can be conferred on persons who are in the service of the United States and no others. It is further ordained that the aforesaid degrees of Entered Apprentice Fellow Craft and Master Mason can be conferred only upon persons who are bona fide residents of the State of Indiana and who have been elected by the Lodge in Indiana in whose jurisdiction they reside, to receive the degrees as above indicated. Under this dispensation, the brethren aforesaid, whose petition is on file in the office of the Grand Secretary of the Grand Lodge of Indiana, are permitted to associate themselves together as a Lodge of Free and Accepted Masons for the purpose as indicated in the foregoingall these persons to adopt such by-laws for the government and regulation of the Lodge as may appear necessary for the proper transaction of any business coming before said Lodgesaid by-laws to be submitted to the Grand Master of the Grand Lodge of Mississippi for his approval; and while conforming to the General

Regulations of the Grand Lodge of Indiana, no authority is granted whatever to do any work, transact any business or commit any act that would be in conflict and contrary to the Grand Lodge or Grand Master of the State of Mississippi.

THEREFORE, I, Thomas B. Bohon, Grand Master of the Most Ancient and Honorable Society of Free and Accepted Masons, in the State of Indiana, by and with the consent of the Grand Lodge, and by their Regulations and Special Edict, do hereby constitute and appoint for the first Worshipful Master Brother C. C. Brautigam; for the first Senior Warden, Brother R. C. Chambers; and for the first Junior Warden, Brother C. R. Dunn; the remaining officers to be selected in accordance with the report of the Committee on Jurisprudence, copy of which is hereto unattached and becomes a part of this dispensation.

For the more effectual preservation of these presents, the same is hereby ordered to be recorded in the Record Book of the Lodge.

GIVEN UNDER THE HAND OF Thomas B. Bohon Grand Master of the Most Worshipful Grand Lodge of Indiana, and the seal of said Grand Lodge, this 29th day of May, Anno Domini, 1918, Anno Lucis, 5918

(Seal) (Signed) Thomas B. Bohon, Grand Master. Attest: Calvin W. Prather

Grand Secretary.

With the Dispensation now a fact, upon its arrival in Camp Shelby, the first problem to be considered was where to meet and what furniture to secure. I take from the "Reminiscences of the first Worshipful Master of Emergency Lodge, U.D.", W. Bro. C. C. Brautigam, the following history:

"One of the peculiar things that did happen occurred when we found that we could not use the lodge at Hattiesburg. We were told of a lodge at McLaurin, Mississippi (McLaurin was a lumber camp of twenty-five inhabitants). We followed up this information to find that the hall had been blown down three years previous, and the debris was piled up back of the railroad station. We were then compelled to find out where the McLaurin Lodge was meeting. We were told that the Worshipful Master of McLaurin Lodge was a brother by name of White. He operated a general store and Post Office, in fact about everything in town. Of him we inquired as to the possibility of meeting at the school where the McLaurin Lodge met. He referred us to the Board of Trustees from whom we gained permission. We did not have any equipment, so we inquired of Bro. White as to the equipment they were using. He escorted us to an old ware-room in the rear of his store. In an old barrel were twelve aprons, two deacons tops, two steward rods, a plumb, square and level. We shall never forget this peculiar incident. One of the boys who had ridden over to McLaurin on a mule, volunteered to take the equipment over to the school house. When he arrived at the school he had but five aprons left, for the mule had run away with him on his way over and scattered equipment throughout the entire distance.

"We were compelled to move all the seats in the school room to one side in order to give us ample room to confer degrees, as McLaurin Lodge had not conferred a degree in three years and had not required any floor space. We used the piano stool for the altar, the strips torn from an old curtain for cable-tow. When lodge was taken up, we locked the doors downstairs, and when the brethren wanted to gain admission they would throw rocks at the window on the second floor and the Tyler would go down and admit them provided they were properly vouched for. We were compelled to confer all degrees in the daytime as there were no lights in the building."

This Emergency Lodge having been primarily formed to care for the degree work upon Indiana material within the Cantonment of Camp Shelby, its powers were strictly limited and its labors confined within strait lines. I here attach a brief summary of this Indiana Field Lodge as it comes to me from the pen of its former Master, Bro. Lieut. C.C. Brautigam:

"On Sept. 22, 1917, the remainder of the Indiana troops stationed at Ft. Benjamin Harrison were ordered to Camp Shelby, Miss., and was formed into the 76th Brigade of the 38th Division. It was while the Hoosier Troops were in this camp that the petitions for Masonry began to pile up in the lodges at home from soldier Candidates. The lodge at Hattiesburg, Miss., was overtaxed with work, and was compelled to work four nights a week. As many as twenty degrees were conferred on Candidates each Wednesday and Saturday by the soldier Masons of Camp Shelby, which continued throughout the fall and winter of 1917 and 1918.

"In the spring of 1918 the Masons of Camp Shelby set about to have a Field Lodge in order to facilitate the work of Hattiesburg Lodge. This could not be accomplished by correspondence, which, however, did not discourage our efforts.

"Petitions were circulated throughout the Camp for signatures of Indiana soldier Masons, to present to the Grand Lodge of Indiana for a dispensation to confer degrees in the Grand Jurisdiction of Mississippi. It required about four weeks to obtain 380 signatures, which were presented to Bro. Calvin W. Prather, Grand Secretary of the Grand Lodge of Indiana. A dispensation was granted to the soldier Masons of the Camp in May, 1918, which was forwarded to us immediately after the Grand Lodge Session, but we were not able to confer degrees until June 29, 1918. This was due to the fact that the Grand Jurisdiction of Mississippi was slow in giving consent in the matter.

"Having secured the dispensation from the Grand Lodge of Indiana, it then became necessary for us to find a place to confer the degrees. The lodge in Hattiesburg, Miss., agreed to the use of their rooms, but on account of the vast amount of work which had piled up on them, we were compelled to look elsewhere. Finally we secured the High School at McLaurin, Miss., a small town about two and one-half miles from the Camp.

"On Saturday, June 29, 1918, the Emergency Lodge held its first meeting for the purpose of conferring the E. A. Degree on Mr. Harry Morganthaler, Capital City, No. 312, Indianapolis; Capt. Humphrey S. Evans, Southport Lodge, No. 270, Southport; Paul L. Myers, Samaritan Lodge, No. 105, Marion, Indiana.

"On July 13, 1918, we held our second meeting for the purpose of conferring degrees and conferred the F. C. and M. M. Degrees on Bros. Morganthaler, Evans and Myers.

"July 26, 1918, was our third meeting for the purpose of conferring the E.A. Degree on nine candidates:

Walter Good, Prince Lodge, No. 231, Princeton, Ind. Russel H. Davis, Samaritan Lodge, No. 105, Marion, Ind. Nathan Allen Cooper, Ancient Landmarks, No. 319, Indianapolis, Ind.; Emory Neal Cook, Ancient Landmarks, No. 319, Indianapolis, Ind. William R. Simmons, Terre Haute, No. 19, Terre Haute, Ind.: Howard M. Baldwin, Samaritan, No. 105, Marion, Ind. Albert L. Lockwood, Peru-Miami, No. 67, Peru Ind. E. F. Minch, Samaritan, No. 105, Marion, Ind.; and Roland B. Cooper, Mystic Tie, No. 398, Indianapolis, Ind.

"The next meeting was held on Aug. 3, 1918. The F. C. and M. M. Degrees were conferred on Bros. Good, Davis, N. A. Cooper, Cook, Simmons, Baldwin, Lockwood, Minch and R. B. Cooper.

"About Aug. 1, 1918, a request came to us to confer the F. C. and M. M. Degrees on Col. Healey of Prairie Lodge, No. 125, Rensseler. He was in command of the 151st Infantry and also the 76th Brigade. A meeting was called for the evening of Aug. 3, 1918, and I am proud to say that we had a great many of the brethren present to confer the F. C. Degrees.

"On Aug. 10, 1918, a meeting was called to confer the M. M. Degree on Col. Healey. This meeting was a grand success. All of the machines and trucks that were available were mustered into service to carry the brethren over to the little school house. After arriving, there were so many present that we were dubious as to where to put them all. However, everyone was satisfied, although a number were compelled to find seats on the floor.

"The great amount of military work that was going on in Camp about this time made it rather late for us to get started and as our Temple (or I should have said, school house) was not equipped with lights, it was necessary for us to muster in every light available, which constituted every kind, from candles to automobile lamps, which made the meeting very unique.

"On Aug. 18, 1918, the lodge met again for the purpose of conferring the E. A., F. C. and M. M. on Bros. Albert E. Mills and Walter Dodson of Shelburn, No. 369, Shelburn, Ind.

"On Sept. 7, 1918, the last meeting of our lodge was held, and the E.A., F.C. and M.M. Degrees were conferred on Bros. Thomas E. Kinnerman, of Samaritan, No. 105, Marion, Ind., and John Frank Snyder, of St. Johns, No. 20, Columbus, Ind.

"It will be noted that we have mentioned above our last meeting. We were then under orders for the great task, about to be undertaken on the other side. That task which thousands of Masons gallantly and bravely faced. Hundreds of our brave brethren are now sleeping in the Fields of Honor in France.

"In closing the history of the Emergency Lodge we wish to submit a few figures. Our receipts were $85.00 for fees and our expenditures were $29.50, which included the Secretary's fees, truck hire, postage, telegrams and incidentals, which left a balance of $55.50 which sum was turned over to the Masonic Home Fund.

"Although greatly handicapped in our efforts, every soldier brother took great pride in the acknowledgment of having received the degrees in the Emergency Lodge,

"Now that the brethren are all practically back home where they have magnificent Temples in which to meet I am positive that the respective lodges of which these brethren are members will be proud of them.

(signed) C. C. Brautigam, Worshipful Master.

When the orders moving the 38th Division from Camp Shelby came and the troops began to travel toward the coast, the Emergency Lodge Dispensation was returned as of date Sept. 16, 1918. Upon the Dispensation appears this brief notation;

Emergency Lodge Dispensation Returned September 16, 1918, when our boys went overseas from Hattiesburg, Miss.

Charles Brautigam, W. M.

Arthur Robinson, Secretary of Camp Shelby Emergency Lodge, U. D. This brief recital of the inception and activities of a prescribed Field Lodge on American soil, working busily to convey to comrades in the service some of benefits and enjoyments of the Craft and all this with the full consent and brotherly cooperation of the Grand Lodge of Mississippi, seems to refute the prognostications of those brothers throughout many jurisdictions who shook their heads whenever the matter of Field Lodges was broached.

This broad view taken by the Grand Lodge of Indiana carried into practical life the principle that "everyone shall bear his own burdens." From the record as given above we find the Hattiesburg Lodge overtaxed in the midst of most strenuous days by the courtesy work furnished them by many of those very jurisdictions that themselves refused to relieve the pressure. But Indiana by her commonsense provision of this Emergency Lodge by means of which much of the pressure was taken from the local lodge at Hattiesburg, have established a precedent upon which American Masonry in future days may wisely build.

In closing this history of Emergency Lodge, U. D., of the Grand Lodge of Indiana, I wish to bear testimony to the unfailing good will and active interest of Worshipful Grand Secretary Calvin W. Prather now gone to the lodge above, who at all times gave me the information I desired. Also to W. Bro. William Swintz, Grand Secretary, and to W. Bro. C. C. Brautigam, who gave unreservedly of the facts on file in the archives of the Grand Lodge. And I take this opportunity to say to them, in behalf of all the Craft who value the preservation of such records, "My brothers, I thank you."

----o----

Cryptic Degrees and the Supreme Council

Being part of a chapter in the projected Official History of the Ancient and Accepted Scottish Rite

BY BRO. CHAS. SUMNER LOBINGIER, Washington, D. C. (Concluded from October)

THE question of the origin of the Cryptic Degrees has thus far been considered mainly from the standpoint of external evidence. Our late Companion William F. Kuhn contended, however, that:

If the solution of the riddle of the origin of the Cryptic Degrees is ever found, it can never be obtained simply by investigating by whom and where the degrees were first conferred, but its solution rests on the relation of these degrees to existing degrees (73).

Those who regard the Scottish Rite as the source of the Cryptic Degrees need not hesitate to apply such a test. But it is obvious that it can be successfully employed only by a comparative study of the rituals and here we are confronted with the fact, or at least probability, that the Cryptic rituals of the present day are not the same as the original ones. We have seen that as early as 1825 Holbrook pointed out that in the Jeremy Cross Ritual, "the Select Master was garbled and had lost a good part of the signs and words, etc. (74)." Bro. Hunt (75), a very fair and impartial writer, on this Subject, says:

Brothers Eekel and Niles were ardent Royal Arch Masons and very anxious to have the Grand Chapter take over the control of the Select Master's degree. It is, therefore, probable that they remodeled the degree so as to make it conform to the Royal Arch as then worked in America . . . That there have been changes made in the degrees we know from several sources. For instance, we know that the Grand Bodies who have control of the degrees have frequently revised the ritual and it is fair to assume that when controlled by individuals, each would make such changes as he desired, to make them conform to his purposes. Possibly Wilmans, Eekel and Cross each made some changes. At any rate, the ritual has been changed.

Referring to another phase he adds:

It would be very easy for a Royal Arch Mason to take this part of the degree and remodel it to fill the gap in the Royal Arch Degree of the York Rite.

Bro. Warvelle, who claims (76) that "our inception may be traced by internal evidence to the Ancient York Rite," does not specify what this internal evidence is but does admit elsewhere (77) that the degree of Select Master can be made to synchronize with the 14th degree of the latter (Scottish) rite, while the scene of action in both degrees is identical, to-wit: the S. V.

Bro. Hunt (78) points out that in spite of the changes in the rituals to which he refers

there are internal evidences to support the claim that these degrees originated from the same source as those of the Scottish Rite.

He then proceeds to marshal certain items of this internal evidence as follows:

1. In the present Select Master's degree and in the old Royal Arch of Solomon reference is made to 27 workmen the number of whom could not be increased. In both degrees also there is a reference to nine arches and there is no such reference in the Royal Arch of Zerubbabel.

2. In some of the old forms of the two degrees there is a reference to some valuable secrets deposited by the Patriarch Enoch in two pillars, one of which was destroyed by the flood, and the other discovered by Noah after the water subsided. These secrets were afterward placed in the Ark of the Covenant. Webb, in the first edition of his Monitor, printed in 1797, describes the Royal Arch Degree of the Scottish Rite and in this description gives incidents which show a close association of this degree with those of the Cryptic Rite.

3. A prominent character in both the Royal and Select Master's degrees is Adoniram, an official of the time of David. Solomon and Rehoboam . . . Adoniram appears frequently in Scottish Rite Masonry but is found in York Rite Masonry only in the Council Degrees.

This last point is especially significant for we have seen that Waite (79) makes these Cryptic degrees "a part of Adonhiramite Masonry." Bro. Hunt also points out that the following aspirant's description, written in 1817, "refers to the Royal Arch of Solomon rather than the Royal Arch of Zerubbabel":

Still pressing forward for the prize, I obtained the beautiful and interesting degree of the "select mason," in which I received a golden chain of traditional knowledge extending from Enoch to H.A. (80)

These are a few of the signs which point unmistakably to Scottish Rite origin. Doubtless an accomplished ritualist, familiar with all three rituals Scottish Rite, Capitular and modern Cryptic could find many more, while none have been cited to show such similarity between the two last named. As to the first named we have seen that both the Snell certificate and the Holbrook report say that the Myers' ritual was deposited in 1788 with the Charleston Council of Princes of Jerusalem. J. Ross Robertson says: It is claimed (81) that in 1803 a copy of this ritual was made by J. Billeaud, and that it is a verbatim copy of the Myers' ritual which, in 1788, was deposited by Myers in the archives of the Council at Charleston.

In his earlier work (82), the same author had said:

There is extant a ritual of the Select Degree purporting to be made in 1803 by J. Billeaud. Bro. Drummond has examined it, had it copied, and has no doubt of its genuineness, and that it is the copy of a ritual then in use. It came to him from

Companion Wilmot G. DeSaussure, of South Carolina, who had it from Bro. John H. Honour, for a long time Grand Commander of the Supreme Council for the Southern Jurisdiction of the United States, to whom it came from his predecessor in that office, among the archives of that Supreme Council. He says:

"There is no reference in this ritual to any governing authority whatever, nor to any degree of Masonry save the third degree. It recognized no permanent body whatever, but it is a ritual of a 'detached' or 'side' degree in every respect."

This last feature is a convincing mark of genuineness and not even Bro. Warvelle questions it; indeed, he admits it by implication when he says (83) :

There is not a ritual in existence, as far as I am aware, which antedates the year 1800.

It is of the original Myers' ritual that he observes:

This ritual no one now living has ever seen. Therefore it exists only by faith. The late Comp. Pierson, of St. Paul elaimed to have seen and perused same but admits that it eontained a vow of fealty to the Supreme Council thirtythird degree which, as a matter of historic fact, was not organized until nearly twenty years afterwards. It is not unlikely that the document seen by Comp. Pierson was what purported to be a copy.

But in reality he seems to have here had in mind the Holbrook ritual, which, as we have seen, is now in the Supreme Council's Library and of which

Bro. Drummond says that "the ritual annexed is certainly not a copy of the one deposited in the archives in 1783, for the ritual of the Select Degree refers to the Royal Degree, and moreover both of them recognize the Supreme Council as the governing authority of the degrees, and that body did not exist till 1801. A comparison of this ritual with that of 1803 shows that the former is a revision of the latter with only verbal changes, and the addition of declaring allegiance to the Supreme Council and the prohibition of conferring the Select Degree on any one below the degree of a Royal Arch Mason. The introduction says the Select Degree follows the Royal Master's Degree; but the ritual is inconsistent with that. And the allusions to the Royal Arch Degree, to the Royal Master's Degree and to the Supreme Council, are evident interpolations. This seems to sustain the assertion of Companion Stapleton, of Maryland, that the allusion to the Royal Arch Degree was first interpolated by Cross for mercenary purposes (84).

Upon this, Hunt comments as follows:

It is possible that these rituals were copied from the one deposited at Charleston with the exception of the interpolations referred to by Drummond. It has sometimes been asked why if Myers actually deposited these rituals, they have never been produced. The answer given to this is that they had been destroyed in the conflagration at Charleston during the Civil War and it was not until several years after their destruction that their existence was questioned (85).

But if the Myers' ritual existed as late as the beginning of the Civil War, we may fairly assume that we have it in all essential respects in Pike's MS. copy, now in the Supreme Council's Library, of all the Charleston rituals. In the title page of those relating to the degrees of Royal and Select Master, we find the notation in Pike's handwriting "as furnished by the Sec. Gen'l. of the Supreme Council of the 33rd degree at Charleston, So. Carolina, in May, 1853." This copy, like Holbrook's and that mentioned by Pierson, does contain an allusion to the Supreme Council, which, as above suggested, is an "evident interpolation"; but it contains no allusion to the Royal Arch (of Zerubbabel) and is clearly much closer to the original Cryptic rituals than those in use by present day Councils which have come down to us with "the allusions to the Royal Arch degree . . . first interpolated by Cross." It is to the Holbrook and Pike copies both extant then, that we must resort for the

internal evidence of the origin of the Cryptic degrees; and those copies, even with the interpolation as to the Supreme Council eliminated, confirm its claims to jurisdiction over them and support the conclusion stated two generations ago that

"The Degrees of Royal and Select Masters came from France prior to 1783, as detached Degrees of the Seoteh Rite, the latter being, in point of fact, the Ecossais or 5th Degree of the French Rite, and a Degree of the Rite of Perfection, conferred in the Scotch Rite as an Auxiliary Degree, and that from 1783, if not from 1766, they were conferred by Lodges of Perfection and Councils of Princes of Jerusalem (86).

THE SUPREME COUNCIL'S RELINQUISHMENT OF JURISDICTION

But while the Mother Supreme Council never wavered in its claim to confer these Cryptic degrees as a matter of right and as a part of its heritage from the older world, still the situation produced as a result of the work of the "rival peddlers" was such as to cause grave concern to all who placed Masonic harmony in the United States above personal aggrandizement. It is to the lasting credit of the Supreme Council and the Scottish Rite leaders that they initiated the plans which ultimately brought order out of chaos and that they were willing to sacrifice their Masonic rights and prerogatives in the interest of that harmony. As early as 1848, Secretary-General Mackey, writing in one of the leading Masonic periodicals of the time, after reviewing the history of the degrees and reasserting the Supreme Council's claim said:

The matter, however, has now become inextricably confused and I know of but one method of getting out of the difficulty.. Although the Supreme Councils of the 33d, are not willing to have their authority and rights wrested from them vi et armis I have no doubt (but I do not speak officially) that for the good of Masonry, they would willingly enter into any compromise. Let a Convention of Royal and Select Masters be held at some central point. To this convention let the most intelligent Companions, legitimately possessing the degrees, whether from Councils of R. and S. M., as in most of the States; from R. A. Chapters, as in Virginia; or from

Councils of Princes of Jerusalem, or Grand Inspectors General, as in South Carolina and Mississippi. Let the wisdom there congregated be directed to the amicable settlement of this dispute. The important point is not to have these degrees placed in any particular order, but to make the mode and manner of conferring them, whether it be before or after the Royal Arch, uniform throughout the country

Commenting on this proposal Bro. Warvelle (98) says:

An attempt was made to have this convention held at Boston in 1850 during the convocation of the General Grand Chapter but it does not appear that sufficient interest in the subject could be created at that time to insure an attendance and no call was issued. With this exception, however, no one seemed prepared with a remedy, and no matters remained until 1867.

Undaunted by his first failure, Mackey came forward with a new plan. Two years later, in his own magazine (89), he contributed an illuminating and convincing article on the Supreme Council's prerogatives and their infringement, in closing which he wrote:

There is but one method of cure which we can conscientiously recommend with any hope of success, and we think it has the advantage of being a course that will do justice to all parties while it restores to these degrees their ancient landmarks. We propose then that the State Grand Councils shall retain their control over their respective subordinate councils, but that they in turn shall acknowledge the Supreme Councils of the 33d at Charleston and New York to be the chiefs of Royal and Select Masonry, with power to determine a uniform mode of work, to establish general laws for the government of the degrees, to decide all disputed points between contending Grand Councils in the respective jurisdictions of each Supreme Council, and, in one word, to exercise all the prerogatives over these degrees which are now possessed over Royal Arch Masonry by the General Grand Chapter. The objection that according to the present organization of the Supreme Councils of the 33rd, the State Grand Councils would not be represented, might be

obviated by some arrangement for the establishment, under the authority of the Supreme Grand Council, of a Chamber of Deliberation, to be composed of representatives from each State Grand Council who should assist the Inspectors in all their consultations for the general good of the order. As these degrees are detached from the regular order of the Scotch Rite degrees, such an arrangement might be made by the Supreme Councils, without any infringement upon, or interference with their inalienable prerogatives as "Sovereigns of Scotch Masonry."

Mutual concessions of this kind, would, we believe, be eminently productive of unanimity, harmony and prosperity, and without some compromse of the kind, we do not see how light and peace can be produced out of the chaos and confusion in which the Royal and Select Masters' degrees are now involved.

In the same year the Northern Supreme Council, after protesting against the "invasion of its rights and prerogatives" regarding the Cryptic degrees, announced (90):

This Supreme Grand Council, for the sake of harmony, is willing to confer and advise with our Illustrious Brethren the Southern Supreme Grand Council at Charleston, S. C., and act in concert with them in adopting such measures in reference to those degrees as may be mutually adjudged most feasible and proper, without infringing in any way whatever upon our supremaey over the said degrees.

Nothing tangible followed immediately from any of these proposals, although the Illinois Grand Chapter (91) which, as we have seen, was among the first to question the Supreme Council's "exclusive authority," adopted, two years after the announcement just mentioned, a report which contained the following:

Nothing is more to be deprecated in Masonry than conflict of jurisdictions. There ought to be one common level. It is plain to see, that the State Grand Councils are fast acquiring this jurisdiction, and your committee believe that they are the source

of authority, and ought to be, until they surrender, of their own act, a portion of their power, to a Representative head of their own Creation.

Nothing further seems to have been done for a long time by anybody outside the Scottish Rite regarding this matter. In his Allocution (92) of 1861, however, Pike devoted nearly two pages to the Royal and Select Degrees, reporting that he had invited the five Councils of Arkansas, which he had established to form a Grand Council for that state. He then proceeded to say:

It is desirable, I think that we should as soon as possible rid ourselves of all control over those degrees everywhere. Our administration of them is an anomaly; since it may very well be that more than one of our number are not in possession of them. I think it bad policy for the authorities of a Rite to administer any side or auxiliary degrees; and we, at least, have enough in our regular scale to engage our attention and task our energies. . . It seems to me that our wisest course would be, by Special Statute, to relinquish all control over them to the Grand Councils already established in the several states. Then those bodies could grant charters for subordinates in the unoccupied States, and that branch of Masonry which has had a separate and independent organization for so many years in several of the States, would be recognized as independent and distinct, as Royal Arch Masonry is, and as it, I think, has an equal right to be.

The Supreme Council approved this recommendation (93) but the Civil War came on and any attempt which might have been made to put these views into effect was rendered futile. Soon after its close, however, a statute (94) was enacted which, while recognizing the Supreme Council's continued jurisdiction over Cryptic Councils "in every state where no Grand Council of those degrees has been established," further provided:

But so soon as there are three such Councils in any such State, the Supreme Council recommend to such Councils to establish a Grand Council, and, upon the establishment of the same, the jurisdiction of the Supreme Council over such Councils shall cease.

Then at the Supreme Council session of 1870, Inspector Todd of Louisiana offered the following resolution (95), which was unanimously adopted:

Whereas, in the opinion of this Supreme Council, the time has arrived when the Degrees of Royal and Select Master are entitled to be considered as a separate and distinct organization in Masonry; there being now twenty-eight Grand Councils of Royal and Select Masters in the United States, and this Supreme Council being desirous to cede and transfer to the said Grand Councils all its rightful jurisdiction over the said degrees, and to sever its connection with the same; Therefore,

Resolved, That this Supreme Council does now relinquish all control over the Degrees of Royal and Select Masters, and leaves all Councils now under its jurisdiction, at liberty to attach themselves to the obedience of such Grand Council as they may select; and does hereby remit and release to all such Councils, all their dues to this Supreme Council; and all sections and provisions of the Statutes which refer to said Degrees, are hereby repealed.

Thus the long controversy came to an end so far as the actual conflict of jurisdiction was concerned. As an academic discussion of historical origins, it has continued, as we have seen, to the present hour. But whatever one's conclusion may be as to the merits of that discussion, it will hardly be denied that the amicable termination of the conflict and the avoidance of a perpetual feud in American Cryptic Masonry was due to the forebearance and magnanimity of the Mother Supreme Council. Following closely upon its action a national convention of Cryptic Masons was held in New York City in 1872, and after a series of other meetings a General Grand Council of Cryptic Masons of the United States was finally organized (96) in 1880.

NOTES

(1) Waite: The Secret Tradition of Freemasonry, I, pp. 158, 159. In the New Encyclopedia of Freemasonry, Vol. I, p. 5, he says:

Adonhiramite Masonry itself as the name of a specific system arose in France. It has been referred to Baron Tschoudy and alternatively to Louis Guillemain de SaintVictor. From the Grades of Royal and Select Master it follows as we have seen that it enters also into Cryptic Masonry, about the symbolical importance of which in connection with the Holy Royal Arch, I hold strong views and on occasion have expressed them strongly.

(2) Secret Tradition, I, pp. 163, 165.

(3) New Encyc., II, p. 381.

(4) Warvelle: Genesis of the Degree of Royal Master Mason, p. 6.

(5) Letter of Wm. T. Gould, G. H. P. of Ga., reprinted, Florida Grand Chapter Proc. 1849, pp. 35, 36.

(6) Proceedings, 1826, p. 6.

(7) Reprinted, Off. Bull., IX, p. 252.

(8) Reprinted off. Bull., X, p. 212.

(9) Reprinted Trans. 1857-1866 (reprint), pp. 19, 20.

(10) Note by the transcriber (Bro. W. L. Boyden): "The italics and explanations in brackets are those of the transcriber."

(11) Folger, though hostile to the Mother Supreme Council, states that the Cryptic Degrees were "conferred in Rhode Island by Myers in 1781." Ancient and Accepted Scottish Rite, p. 128.

(12) For photostat copy of original see The New Age, Vol. xxxv, p. 315.

(13) See Pike's Rep. to Ark. Gr. Chap. Proc., 1853, App. 7, where he says that G.H.P. (and Gr. Com.) John H. Honour, in his address to the S. Car. Gr. Chap. in Feb., 1853, quoted the same certificate. Robertson, The Cryptic Rite (Toronto, 1888), pp. 17, 18, also quotes from it. Other certificates of similar import are the

following, copies of which have been furnished me by Bro. C. C. Hunt, Librarian of the Iowa Masonic Library:

New Orleans, La., Thursday, June 12, 1856.

To all whom it may concern: Greeting:

I hereby certify in my official capacity as Deputy Inspector General of the 33d degree for the Southern District of the United States of America, that our well beloved Companion I. E. Elliott is in possession of a literal and exact copy of the Royal and Select Masters degrees, brought from Berlin, Prussia by the Illustrious Deputy Inspector General Joseph Myers in the year A.D. 1783, and afterwards conferred in due and ancient form, by the Sublime Grand Lodge of Perfection, No. 2 in Charletson, S. C., United States of America, and subsequently by the legitimate Councils of Royal and Select Masters throughout the United States.

In Testimony Whereof: I hereby affix my official signature as Deputy Inspector General of the 33d Degree, on this twelfth day of June, in the year of our Lord one thousand eight hundred and fifty-six and in the year of Masonry five thousand eight hundred and fifty-six.

(Signature) PEREZ SNELL,

R. K.'.K.'. S.'.P.'.R.'.S.'. Deputy Inspector General of 33d Degree for the Southern District of the United States of America.

I hereby certify that I am personally acquainted with Deputy Grand Inspector Snell whose signature is above written, and that the aforesaid signature is genuine and

authentic having been written in my presence, this twelfth day of June A. D. one thousand eight hundred and fifty-six.

I further certify that I have carefully examined both the original degrees above referred to, and compared them with the copy in possession of Past Master J. E. Elliott and hereby announce the Copy perfectly in accordanee with the aforesaid degrees as brought from Berlin in Prussia in 1783 by Deputy Inspector General Jos. Myers.

(Signature) W. P. COLEMAN,

R. K.'.K.'. S.'.P.'.R.'.S.'. P.'. of J, Grand Commander Jacques de Molay Encampment No. 2 and W. M. of Dudley Lodge No. 66 of the City of New Orleans, La.

New Orleans La. June 12th. 1856)

(14) Maryland Grand Chapter Proc., 1827, pp. 16, 17.

(15) S. Car. Gr. Chap. Proc., 1829, reprinted S. Car. Gr. Council Proc. 1909, p. 23.

(16) Gr. Coun. Proc. 1901, xxv.

(17) New Age, Vol. xxxv p. 143.

(18) Report of the Committee on Masonic Law and Usage, Ark. Grand Chapter Proc. (Little Rock, 1853), App. 8.

(19) Patent, reprinted by Folger, op. cit., App. p. 77.

(20) Robertson, op. cit., p. 25.

(21) A Review of Cryptic Masonry (Chicago, 1895).

(22) The Cryptic Rite (Chicago, 1892), p. 10.

(23) Schultz, History of Freemasonry in Maryland (Baltimore 1884), pp. 340-342.

(24)Original returns, furnished by James N. Clift, Grand Sec'y, Virginia Grand Lodge.

(25) Warvelle, op. cit., p. 10.

(26) Review of Cryptic Masonry, p. 6.

(27) CoIes Freemasons' Library and General Ahiman Rezon (Baltimore, 1817), p. 221, attributed to Niles.

(28) Warvelle: Cryptic Rite, pp. 11, 12.

(29) Waite, Secret Tradition, I, pp. 163, 165.

(30) Reprinted in Folger, op. cit., App. 77.

(31) Ibid, pp. 83 101.

(32) lb., p. 89.

(33) Ib., pp. 102 110.

(34) Reprinted, lb., p. 102.

(35) Ib. p. 110

(36) Ib. pp. 103, 106.

(37) Ib., pp. 108 110.

(38) Reprinted, Brockaway. One Hundred Years of Aurora Grata (Brooklyn, 1908), pp. 8, 9.

(39) Ib., pp. 3 5

(40) See its records (Portland, 1876), p. 3 et seq.

(41) Cryptic Masonry (Iowa Grand Council Proc., 1923, xliv).

Robertson says, Op. cit., p. 28:

He received the Ineffable and other degrees from Jacobs, and it is quite likely that he received from him also the Select Degree.

(42) Historical Notes, Illinois Grand Council Proc., 1901, p. 25.

(43) Reprinted, Voice of Masonry (Chicago, 1863), I, pp. 329, 330; Schultz, Op. cit., I, p. 338; THE BUILDER Vi, p. 64.

(44) See his Charter to the Richmond Councii. Virginia Grand Chapter Proc., 1848, p. 18.

(45) Pike: off. Bull. I, p. 398. Mackey says, Southern and Western Masonic Miscellany:

The (Cryptic) degrees were entirely conferred by Inspectors General whose authority for so doing was derived from a patent granted by the Supreme Council of the 33d.

(46) Maryland Grand Chapter Proc., 1817, p. 5.

(47) General Grand Chapter Proc., 1853 (reprint), p. 255.

(48) Ill. Grand Council Proc., 1901, App. xxv.

(49) 0ff. Bull., vii, p. 313.

(50) Ib. ix, 547

(51) Trans., 1857 1866 (Reprint), pp. 19, 20.

(52) Supreme Council Library, M 265, Pocket 1, Document 12.

(53) 0ff. Bull. Sup. Coun., x, p. 762.

(54) See its By-laws, 1836, p. 3.

(55) Southern and Western Masonic Miscellany, I, p. 43.

(56) Supreme Council Library, M-265, Pocket 1, Document 15.

(57) Ib., M-265, Pocket 1, Document 17.

(58) 0ff. Bull. Sup. Coun., 1, 399.

(59) Ia. Grand Coun. Proc., xlv-xlvii, where the jurisdictions are set out. Cf. Lee, History of Cryptic Masonry, Conn. Gr. Coun. Proc., 1872, pp. 328-338; Hatch, Jurisdiction of Royal and Select Master's Degree, Masonic Review, Vol. v, p. 193.

(60) Royal and Select Master's Degrees, Freemasons' Mapazine, viii, p. 9, Southern and Western Masonic Miscellany, I, p. 41.

(61) Proc Northern Sup. Council (reprint), Portland, 1876, pp. 45, 46, 205, 212, 214, 216; 217, where, after a recital of the history of these degrees the following appears:

This Supreme Grand Council, therefore, as in duty bound, protests against this invasion of its rights and prerogatives, and further declares and makes known, that the said degrees of Royal and Select Master, from their nature or character, the history they develop and the circumstances upon which founded, cannot, except in an anachronistic and improper manner, be conferred disconneeted from the "Ineffable degree" and "Lodge of Perfection" (fourteenth degree), and that said degrees belong not only characteristically and historically, but legitimately, to "Ineffable Masons" and "Lodges of Perfection," and do not appertain and cannot consistently and lawfully be made an aPpendage to any Masonic system except said "Sublime system," nor to any Rite except said "Ancient and Accepted Rite."

Bro. Warvelle (Genesis of the Degree of Royal Master Mason, 1893 P. 7). says of this body that "from its organization until 1844 it was practically dormant and it was not until 1860 that its present career of activity commenced." This would seem sufficient to explain any delay in assessing its authonty.

(62) Revised Statutes, 1855, Articles, vi-viii.

(63) Grand Constitutions, 1866, Art. xxi.

(64) MS. Ritual, p. 376.

(65) Letter to Gouley, Trans., 1868, p. 193.

(66) The Book of the Ancient and Accepted Scottish Rite (N. Y. 1868), p. 21.

(67) Robertson, Op. cit., Chap. v.

(68) Ib., Chap. iii.

(69) A Century of Cryptic Masonry, etc., S. Car. Gr. Chapter Proc., 1909, pp. 21-26.

(70) Cryntic Masonry, Iowa Gr. Council Proc., 1923, pp. xxxviii xlvii.

(71) Proc., 1852, p. 92.

(72) Ark. Grand Chapter Proc., 1853, p. 8, App.

(73) Gen. Grand Coun. Proc., 1921, p. 53.

(74) Off. Bull., p. 252.

(75) Cryptic Masonry, la. Grand Coun. Proc., 1923, pp. 39, 40. (76) Warvelle: Cryptic Rite, p. 15.

(77) lb., p. 5.

(78) Iowa Gr. Coun. Proc., 1923, xxxvii.

(79) Waite: Secret Tradition, I, pp. 158, 159.

(80) Cole, Op. cit., Vol. ii.

(81) The Freemason (Toronto, 1900), xix, pp. 8, 10.

(82) Robertson, Op. cit., p. 18.

(83) Historical Notes, Ill. Gr. Coun. Proc., 1901, xxiv.

(84) Robertson, Op. cit., p. 18.

(85) Cryptic Masonry, Iowa Grand Coun. Proc., 1923, xxxvii.

(86) Mellen, Ordo ab Chao, Masonic Review, xii, p. 239. Cf. Mitchell, History of Freemasonry (1858), I, p. 707.

(87) Freemasons' Magazine, viii, p. 10.

(88) Warvelle: Review of Cryptic Masonry, P 9

(89) The Southern & Western Masonic Miscellany (Charleston, 1850), I, pp. 41-47.

(90) Proceedings (reprint), 1850, pp. 206, 207.

(91) Proc., 1852, p. 93

(92) Trans., 1857 1866 (Reprint), pp. 200, 202.

(93) Ib., (Original), 1861, p. 17.

(94) Gr. Constitutions, 1865, Art. xxi, p. 1.

(95) Trans. 1870, pp. 88, 89.

(96) Warveile, Op. cit., pp. 13 15; Williams, Sketch of the General Gr. Coun., Ohio Gr. Coun. Proc., 1895, App.

----o----

The Degrees of Masonry: Their Origin and History

By BROS. A. L. KRESS and R. J. MEEKREN (Continued from October)

SO far as we have yet gone in our account of the different hypotheses advanced regarding Masonic degrees, it will be noticed that one aspect of the problem has hardly emerged, and it is really by no means an unimportant one. Practically all the scholars whose views we have considered were agreed on one point; that there had been a great expansion in the initiatory rites of the Craft. The controversy really was only about the amount of the additional matter, and whether it was pure innovation and invention, or based upon genuine tradition. The question, that so far no one had raised, was how and why this expansion came about.

We say it is not important, and for this reason. The various solutions offered for the main problem rest on a nice discrimination of the value and implications of scattered references and fragmentary and ambiguous records. Every possible interpretation must of necessity be mainly a structure of inferences based on the scanty facts; and what these inferences are will depend almost entirely on a more or less conscious preconception, or pattern, in the mind. It is obvious that to be able to show that a given explanation demands unusual and improbable motives on the part of the actors in the process is to present a very formidable argument against it, no matter how logical and self consistent it may be in itself. Conversely, if it can be shown that each step in the development was a natural one, following lines that can be observed in any human society, it will be a very strong confirmation of the theory advanced.

It seemed to be taken for granted that the great change from the ceremonial, simple, bare and crude (as it is variously said to be) of the operative Masons, to the elaborate and ornate ritual of the speculatives, was so natural and inevitable that no explanation was necessary on this point. It was casually assumed that part of it was due to the fashion of the period which expressed itself in the formation of all kinds of eccentric clubs and societies with bizarre ceremonials, and also in part due to a desire or a necessity to dress up the alleged "crude" and "imperfect" initiations

practiced by "rough and ignorant workmen" so they would have an appeal for "educated and cultured gentlemen."

But as we have said, this was only assumed, and was merely referred to in passing allusions. The value of an answer to this question as an additional test of the validity of the inferences based on the evidence had not been seen. We are not at all sure even that Robert Freke Gould, to whom we now come, definitely realized this point; though he did advance a general explanation of the way in which an additional degree was inserted in the original two degree system. His theory is that it was due almost entirely to a misunderstanding of one or two sentences in the first edition of Anderson's Constitutions. At first glance it looks very inadequate, but on closer examination there is not a little to be said in its favor. It can be shown that other "expansions" of the ritual are due to mistakes and misconceptions (1), so that the supposition is not at all improbable in itself.

GOULD'S THEORY OF THE ORIGIN OF DEGREES

An attempt to present a coherent account of Gould's position is, however, singularly difficult, except in the broadest outline. His style is discursive to extreme; he constantly interrupts the course of his argument to explore each bypath as he comes to it, and it is necessary to read him with the closest attention to avoid losing the thread of the discourse and getting lost in a maze of apparently disconnected facts. Although it would not be quite fair, without qualification, he might be described as essentially a man of strong prejudices who had painstakingly cultivated the method of impartiality. At least his prejudice on the subject of the Grand Lodge of the Ancients crops out in almost every reference to it. Legalism has had a great deal to do with the development of Masonic orthodoxies (as it has, indeed, in every traditional system) and Gould had the typically legalistic type of mind, one would judge, quite apart from his training, to which a form of law means more than the human needs and motives in which it is rooted. To him the premier Grand Lodge was legitimate; and consequently, by exclusion, that of the Ancients was illegitimate, heretical and schismatic.

This is all quite outside our subject of course, but it has a bearing upon a proper appreciation of Gould's arguments, for it certainly seems that it caused a bias in his judgment which led him to summarily reject certain statements made by Dermott in Ahiman Rezon, which if admitted as evidence would have militated against some of his conclusions, or at least would have modified them in some important details.

Another difficulty in presenting his views lies in the fact that it would almost seem as if he had to some degree progressively changed them. Of this, though, we are by no means certain; in the preface to the Concise History he expresses himself in such a way as to imply that he held the same views then, on the subject of Masonic Degrees, as he did when he wrote his large history in 1882. Yet it must be said, that were a reader to have no other source of information than the latter work he would come to the conclusion either that the author had been unable to definitely make up his mind on the subject, or even that he favored the hypothesis advanced by Findel and supported by Hughan and Mackey. He accepts and insists upon Lyon's view that the "mason word" was the only secret communicated in early Scottish lodges, even indeed going beyond him, in throwing doubt on the latter's admission that this may have implied something more than its literal meaning (2); he equally insists that in the old lodge at York intrants were merely "admitted and sworn," and gives the impression that there is no probability of there being anything more than this in other parts of England in the seventeenth century (3). Yet as we shall see he later protested against this very argument.

In a paper read before Quatuor Coronati Lodge in 1886, On Some Old Scottish Customs (4) he emphasized the comparative poverty of the ritual employed in North Britain, stating that

. . . as a simple matter of fact the only degree (of a speculative or symbolic character) known in the early Masonry of Scotland was that in which the legend of the Craft was read and the benefit of the Mason word conferred.

This belief in a material difference between the two countries is an important factor in the development of his views. Whether he regarded the Scottish Craft as being degenerate, or as having been defective from its origin, is nowhere really made quite clear. (5) But as we are not concerned to follow out the development of his thought it will be more direct to consider his later and more mature pronouncements. These will be found chiefly in the "Digression on Degrees" in the Concise History and the paper entitled The Degrees of Pure and Ancient Freemasonry (6).

In the latter he states his purpose as being to sum up.

. . . the conclusions that seem to be deducible from the evidence, with respect to the existence of Masonic Degrees in 1717 1738, and presumably from a time far more remote,

and then he goes on to say:

If we begin with the three Craft . . . degrees of today, their devolution can be traced with sufficient exactitude from the year 1723, nor is it reasonable . . . to believe that any change in the method of imparting the secrets of Masonry could possibly have been carried out by the Grand Lodge of England between 1717 and 1723. But during the period immediately preceding the era of Grand Lodges there is much darkness and uncertainty. To a necessarily great extent therefore, all speculations with regard to the more remote past of the sodality must repose on inference or conjecture; and deductions which are accepted with easy faith by some, will be rejected as irrational by others. The boundaries of legitimate conjecture cannot indeed be defined ex cathedra by anyone and the utmost we can do is to pursue our researches according to the evidential methods which have received the approval of the best authorities.

We have quoted this passage at length because while in the first part he expresses an opinion that Hughan, for one, regarded as "irrational"; in the latter part he lays down the limits of the degree of certainty we may hope to reach in this investigation in a most admirable manner, and which gives others full warrant to disagree with him!

He then proceeds to refer his readers to a paper read some years before, On the Antiquity of Masonic Symbolism (7). In this he deals with much the same subject but holds that the term symbolism is more inclusive than Degrees. He evidently used it in rather a peculiar sense, and we may take it broadly that by it he understands all the esoteric secrets of Masonry, signs, words, ritual, ceremony, as well as the symbols and emblems as usually understood. Each of these essays is along quite different lines and to adequately summarize them would take altogether too much space. We shall, therefore, adopt a shorter way, that we hope will be even more satisfactory than to follow his arguments step by step. With most of the actual evidence he builds on we have already become familiar and in consequence there is no need to take it in detail. What we propose to do is to pick out what appear to be the distinguishing features of his theories, and the arguments by which he supports them.

We have already seen one general argument by which he supports the main contention which he held in common with Speth, the inherent improbability of radical innovations being introduced in the six years between 1717 and 1723. And it would seem that this, for him, was the real starting point, when he discovered the significant differences between the first and second editions of the Constitutions in regard to Old Regulation XIII, and compared them with the entry in the minutes of the Grand Lodge of Nov. 27, 1725, repealing the clause in question and authorizing the lodges "to make Masters at their discretion."

In regard to this we have a case, not of the "easy faith" of one being "rejected as irrational" by another, but of the same thing being interpreted in diametrically opposing fashion by two such keen minds as Hughan and Gould. If we wish for an authority we can take our choice, but it will hardly be a wholly satisfactory position to depend on authority alone in such a case.

AN ESTIMATE OF DR. ANDERSON

Hughan definitely took the stand that, in the first edition of the Constitutions, the clause, "Apprentices and must be admitted Masters and Fellowcraft only here" (that is in the Grand Lodge) must be interpreted by the amendment that appeared in the second edition of 1738. He says:

At all events Dr. Anderson ought to know what he meant by Masters and Fellowcraft in 1723, and that he intended the words to refer to two distinct degrees appears to me conclusive by the editorial remarks in 1738, under the year 1725 (8).

Just what Hughan meant by the last remark we are not quite clear. In the account of the progress of the Craft up to the year 1738, that was added to the second edition, Anderson makes no reference to this amendment in the brief notice of the meeting of the Grand Lodge on Nov. 27, 1725. The note to Old Regulation XIII on page 160 of the work hardly seems to be properly called an editorial remark, as it appears in the form of an extract from the minutes of Grand Lodge. But assuming, by elimination, that this is what Hughan referred to, it may certainly be admitted as every one has done that Anderson did here intend two distinct degrees by the terms Master and Fellowcraft. It may also be admitted that Dr. Anderson knew in 1738 what he meant in 1723; but it does not at all necessarily follow from that that in the later edition he intended to let his readers into the secret. Anderson has been very freely accused of literary dishonesty as well as inaccuracy, but it seems to us not entirely with justice. His work we must remember was official, for though the publication was his own private venture apparently, he depended on the approbation of the Grand Master and the Grand Lodge. Before we cast our stone at him let us ask ourselves if no other official works are similarly inaccurate and evasive in regard to awkward facts. We all know that often enough to speak of an explanation of some occurrence as "official" is as good as to say it is to be received with caution, or even that it is to be highly suspected. But we do not have to go to such pronouncements made on behalf of governments and churches, there are a sufficient number concerned with the Craft to give the Masonic historian constant trouble. We do not accuse those responsible of dishonesty, because we realize that

such statements are expressions of practical compromises, or are ex parte justifications for action taken. If Anderson is to be held guilty, we must condemn also the Grand Lodge, which was equally conversant with whatever was concealed, and which doubtless would have rejected and condemned a full and plain statement of the case.

But this is somewhat of a digression. Gould and Hughan drew directly opposite conclusions from the same passages. As was intimated above, the facts may be fitted into a number of different patterns. We may liken Anderson's account to those curious perspective diagrams which alternately seem to represent a cavity and then a solid; or to one of the puzzle pictures that may sometimes be found in old print shops, where a study of "still life," or a landscape, resolves itself into a grinning skull when looked at from another point of view. The point of view in this case will probably be determined by some latent bias or prejudice in the student's mind. To illustrate we may quote Gould himself:

It has been too much the habit especially in America [this was written in 1893, and presumably Gould had Mackey and perhaps Pike in mind] to assume that Masonry was Scottish before 1717, and English afterwards. Thus it is contended (with regard to the former period) that as there was only one degree in Scotland, a plurality of degrees was unknown in Universal Masonry the English evidence being coolly and quietly ignored. But the tables are turned, with a vengeance, in 1723, when the Old Manuscript Constitutions "digested" by Anderson for the Grand Lodge of England, are assumed from thenceforth to govern every Mason under the sun (9).

The last statement is a little irrelevant, but it states very well that legalistic attitude, of which Gould was not himself always guiltless, which has done so much to obscure the real truth of the history and development of the Craft. But we see here one of the reasons why Gould was always so strenuously insisting on the gulf fixed between Scottish and English Masonry before 1717. The English evidence, that he says is ignored, is very scanty, and so disconnected as to be very difficult to bring it all into a coherent system, at least one that will command assent. As a matter of fact, Gould himself in the discussion of it in his History failed to definitely point out its implication. On the other hand the Scottish evidence is most abundant,

comparatively speaking; and as Speth put it, it was "laid down by a consensus of authorities" that it proves that apprentices when "entered" received all the secrets known to the Craft in that country (10). It was very natural to interpret the English remains in the light of this accepted conclusion, and this we may suppose was the unconscious influence that prevented Hughan from seeing the discrepancy between the first and second editions of the Constitutions or appreciating its real significance.

Though we quoted Anderson's version in dealing with Mackey (11) it may be better to cite the crucial passages again. In Regulation XIII, on page 61 of 1723 edition, the second clause runs;

Apprentices must be admitted Masters and Fellowcraft only here, unless by a Dispensation.

As the regulation is dealing with the Quarterly Communications the words "only here" mean "only in Grand Lodge."

It has previously been pointed out that we are not sure whether this is the actual wording of the Regulation as read over by Payne on St. John the Baptist's Day in 1721, as recorded by Stukeley in his Diary (12), but it is all that is otherwise known about them.

In the 1738 edition the Regulations (distinguished as the Old Regulations) are printed in parallel columns with a set of New Regulations that supersede them. First there is a change in the wording of the Old Regulation XIII which the reader would naturally take to be an exact reproduction of the original. It now runs:

Apprentices must be admitted Fellow Crafts and Masters only here, unless by a Dispensation from the Grand Master.

Not only have the words "from the Grand Master" been added, which is unimportant, but the order of the terms "Master" and "Fellow Craft" has been reversed. This may have a good deal of significance. The old Scottish minutes very frequently spoke of "maister" or "mester" and "fallow of craft" but rarely or never, at least we have not noticed any instance, of "fellow of craft and master." In the old Operative sense of the terms the first was the correct sequence. The apprentice having become master of his craft was eligible, or became, a fellow of the fraternity; or in other crafts, of the gild or company. But when the interpolated degree had been given the name "Fellow Craft" it was naturally less appropriate to follow the old sequence.

Against this "corrected" version of the Old Regulation appears in the second column the note:

On 22 Nov. 1725. The Master of a Lodge with his Wardens and a competent Number of the Lodge assembled in due Form can make Masters and Fellows at Discretion.

It must be admitted that in going back here to the MasterFellow sequence the note rather disturbs the argument drawn above from the misquotation of the original clause. Perhaps it was nothing but carelessness and general inaccuracy. Anderson may have been muddled between a new phrase that he used more or less consciously, and an old one that came by habit. It is hard to say. In any case we may charitably suppose that the note of the repeal of the clause was not intended to be misunderstood as an accurate transcript of the actual resolution, for it is evident from the remainder of the notes and amendments that complete accuracy was not proffered, nor, presumably, expected. The very next item, for example, begins:

On 25 Nov. 1723. It was agreed (though forgotten to be recorded in the Grand Lodge Book) . . .

With records kept in this way a paraphrase might seem as good as the actual text! It may be as well to recall that this forgotten resolution was passed at the second meeting recorded in the Minute Book. We now come to the amendment as it appears in the latter under date of Nov. 27, not Nov. 22, as Anderson, or the printer, gave it.

A Motion being made that Such part of the 13th Article of the Genll Regulations relating to the Making of Mars only at a Quarterly Communication may be repealed. And that the Mars of Each Lodge, with the Consent of his Wardens and the Majority of the Brethren being Mars may make Mars at their discretion.

Now, here we see that Anderson's paraphrase differs quite a little from the record. Not only has he inserted the words Fellows, but "a competent number of the lodge assembled in due form" is not by any means the same thing as "the Majority of the brethren being Masters." This latter is not very likely however to have been what was intended, and it might be taken that Anderson's version confirms this, for we must keep in mind that the Book of Constitutions was prepared and revised and adopted not as a history, still less a source book for history, but as a legal code. It would seem, therefore, that we can assume that what appears therein was in accordance with what was understood to be the law of 1738. Of course it does not necessarily follow that this was the same in 1725, though it may give a certain presumption that this was so.

Incidentally we may note that Hughan made a very strange slip in this place (13). He asks:

Does not the qualification, "being Masters" so late as 1738 suggest that the Degree was not then generally worked, though it was gradually becoming better known?

The "qualification" of course was made in 1725, not 1738. The error is all the stranger in that he had quoted Anderson's 1738 paraphrase just a few lines above, in which this proviso does not appear, as we have seen; even should the suggestion be accepted that it implies that the number of Masters was very limited. As we showed above, the resolution was so loosely drawn that it is hard to say definitely what it did mean exactly, though the general intention is clear enough. Hughan would appear to have been somewhat inconsistent in advancing this particular argument seeing that he held that our present three degrees were being worked in 1723, and that Regulation XIII in speaking of Masters and Fellowcraft meant just what we would mean by the terms today. For it would follow that these new degrees had lain almost dormant in the fifteen years that had elapsed. It would almost seem as if any stick were good enough to beat the dog !

NOTES

(1) We may be permitted to refer to the series of articles, "The Precious Jewels," which appeared in THE BUILDER in 1926 and 1927, for an example of this kind of thing. It is there shown how the furniture, ornaments and jewels of the lodge all sprang by a series of misunderstandings from a common root.

(2) Gould, History, Vol. iii, p. 62 (Yorston Edition).

(3) Ibid, Vol. iii, p. 116. Chapters xvi to xviii should be read to fully appreciate the statement made in the article.

(4) A.Q.C., Vol. i, p. 10. Cf., also Gould Op. cit., Vol. iii, pp. 55 70, and elsewhere.

(5) 0p. cit., Vol. iii, p. 64. In this passage Gould seems even to doubt whether there was any connection at all between the Masonry of Scotland and that of England in matters esoteric.

(6) A.Q.C., Vol. xvi, p. 28. Reprinted in the Collected Essays.

(7) Ibid., Vol. iii, p. 7. Also reprinted in the Collected Essays.

(8) Ib., Vol. x, p. 132.

(9) lb., Vol. vi, p. 76. Review of Vernon's History of Freemasonry in the Province of Rowburgh, Peebles and Selkirkshire.

(10) Ib., Vol. i, p. 143.

(11) THE BUILDER, P. 199, July, 1928.

(12) Gould, Concise History, p. 392 (Macoy Edition) also A.Q.C. Vol. vi, p. 130

(13) A.Q.C., Vol. x, p. 132.

----o----

Three Pioneer Masons of the Early West

Members of Nova Caesarea Harmony Lodge, No. 2

By BRO. HENRY BAER, Ohio)

ON a bleak November morning of 1794, a stalwart figure in backwoodsman's garb stepped with soft and noiseless tread on to the porch of a tavern in Cincinnati, being probably of a mind to indulge in something designed to warm and cheer the inner man before proceeding to the business which had brought him to town. Hilarious sounds and loud talking reaching his ears convinced the traveler that "first drink time" already was part of the history for that particular day and establishment, with indications that some had negotiated a point rather removed from their "eye-opener." About to enter, above the roistering voices he heard the boastful proclamation, "I am the best man in Ohio!" Before anyone inside could take issue with the speaker, if indeed any were so inclined, the door whipped open and the newcomer in ringing tones demanded to know what was said and who said it. “Captain Kibby !" went up a shout in recognition, then silence.

From among the mixed crowd representative of a border town that filled the place, there stepped forth a tall English officer, evidently a stranger in the vicinity, who proceeded to a cool inspection of him who dared challenge his claim to the aforesaid title. He faced a man of forty, inch for inch his equal in height, dressed in picturesque fringed deerskin, splendidly proportioned, keen-eyed, with features bronzed to the color of an Indian from a life in the wilderness, an ideal type of the American frontiersman, Captain Ephraim Kibby, leader of Wayne's scouts in the campaign against the savages then recently closed.

"I say I am the best man in Ohio," repeated the Englishman, undaunted by his survey.

"If you had said you were as good a man as there is in Ohio, there would be no room for dispute, but as it is I dispute it," was the response of the American.

"Captain Kibby, step into the room," suggested the other, and opened a door which led into the long room of the tavern. This the captain was prompt to do, being followed inside by his opponent and all the onlookers, intent on seeing the "fun."

The Britisher, undoubtedly a man of experience and reputation in duelling, had things all prepared, for on the table lay two long flintlock pistols, primed and ready for use. Pointing, he ordered, "Captain Kibby, take one of them." At the latter's ready compliance he picked up the other with the words, "Name your time and distance."

Removing the handkerchief from his neck, the American held to one corner with his left hand and cocking the weapon in his right, reached the other end for the Englishman to take and likewise prepare, at the same moment exclaiming, "Here is the distance and now is the time!" Completely taken aback at such unusual, if not positively unheard of, conditions, his rival wilted, whereupon Kibby reversed his

pistol and with the butt knocked him to the floor, while the house rang with shouts of "Hurrah for Captain Kibby!"

Little, perhaps, when making his challenging boast did the Britisher figure on the possibility of catching a Tartar, even in a rough frontier town as Cincinnati then was, where, as in all places of such character, trouble could be had for less than the asking. However, that he backed down before his American antagonist need not necessarily stamp him as being deficient in courage. Rather would it prove an unacquaintance with the ways of the West, where the favorite method of settling disputes and questions of supremacy was to engage at close quarters. Some of the more fierce among the backwoodsmen are said to have even gone to the extreme of tying their left hands together and fighting it out to the death with knives.

About a month later, on Dec. 27, 1794, there was instituted in Cincinnati the Masonic body known today as Nova Caesarea Harmony Lodge, No. 2, under its warrant of 1791, granted by the Grand Lodge of New Jersey, the delay in organizing being due to the protraction of the Indian war raging in the Northwestern Territory. The first petition for the degrees of Masonry was received on Jan. 21, 1795, signed by Captain Ephraim Kibby, hero of the foregoing near duel. Following investigation and favorable report, on March 4 he formed one of a class of three candidates who were the first to kneel at the altar of this frontier lodge likely nothing better than a wood packing box, or a stool. In due time he was passed as a Fellowcraft and raised to the degree of Master Mason.

Ephraim Kibby was born in New Jersey in the year 1754. As a seasoned veteran of the Revolution, in which he was sergeant, he emigrated after the close of actual hostilities in 1781 to the Southwestern Pennsylvania border, where resided others from his native state. This region was constantly exposed to Indian attacks and forays, and it was here that Kibby acquired his knowledge of woodcraft and developed the skill in Indian fighting that afterwards made him famous along the Ohio. Strangely, however, not many of his adventures and exploits have come down to us, but it will be here recounted the few that are known, although they are unfortunately in but the briefest outline.

After assisting Major Benjamin Stites, a noted frontiersman of Pennsylvania, in founding Columbia, the first settlement in Southwestern Ohio, late in 1788, and having a similar part in the erection of Cincinnati a month later, Kibby became one of a number of hunters employed by contract to furnish buffalo, deer and hear meat for the sustenance of the soldiers at Fort Washington. This post was constructed at the latter place in the year following, lying about five miles down river from Columbia. Once, of a party of six hunting in the forest north of Cincinnati, all were killed in battle with the Indians with the single exception of Kibby. Another time, when traveling alone, this redoubtable adventurer, whose person apparently was greatly coveted by the red enemy, was chased for twenty-four hours through the wilderness. However, being in prime condition and exceedingly fleet of foot, he finally succeeded in shaking off the relentless pursuit and safely reached his home at Columbia.

As an officer in the frontier militia, Kibby was kept fully employed in the years of the Indian war which raged for five years from 1790 and included campaigns by Harmar, Wilkinson, St. Clair and "Mad Anthony" Wayne. In that of the overconfident St. Clair he served as a spy, and doubtless was one of those to "warn him of approaching danger," but whose reports were heeded not, to the consequent slaughter of the American army. When Wayne was organizing his force in 1792, in careful preparation for what was hoped to be the final action against the troublesome tribes of the North, a first thought of this sagacious soldier was the formation of a band of frontier scouts and spies to lead the way through the wilderness. To this end Ephraim Kibby was named leader, with the rank of captain, and doubtless to him was left the selection of personnel. Its members, to the number of twoscore, were chosen from among the best and most experienced Indian fighters of the Northwest, and henceforth were known as Wayne's "forty famous scouts."

Roosevelt, in his Winning of the West, has this to say regarding the employment of these rangers:

It was on these fierce backwoods riflemen that Wayne chiefly relied for news of the Indians, and they served him well. In small parties, or singly, they threaded the forest scores of miles in advance or to one side of the marching army, and kept

close watch on the Indians' movements. As skillful and hardy as the red wariors, much better marksmen, and even more daring, they took many scalps, harrying the hunting parties and hanging on the outskirts of the big wigwam villages. They captured and brought in Indian after Indian, from whom Wayne got valuable information.... Among these wilderness warriors were some . . . known far and wide along the border for their feats of reckless personal prowess and their strange adventures. They were of course all men of remarkable bodily strength, with almost unlimited powers of endurance, and the keenest eyesight; and they were masters in the use of their weapons.

When figures with the widespread fame of Neal Washburn, Robert McClellan, Andrew and Adam Poe, Ellis Palmer, "the Injun Killer," and ferocious Lewis Wetzel, were numbered among these scouts, the choice of Kibby as leader at once would establish his superior knowledge of the Western Ohio country and testify to his great all-around skill and reputation in Indian warfare. Furthermore, it points to qualifications peculiarly essential in the command of hardened half-wild borderers, men who in their pronounced spirit of independence found it ever irksome to work under orders, and who followed a chosen leader only so long as it suited their convenience or inclinations. Unquestionably Kibby's rangers were the greatest and most daring and desperate band ever assembled on the American continent.

During the winter of 1793-4, while out on Wayne's campaign, he was scouting with the famous McClellan in a howling blizzard and zero weather. The latter after a time began to show signs of distress. Alone in a great snow covered forest and unable at the moment to build a fire, Captain Kibby, with border resourcefulness, killed one of the horses and slitting it open with his knife made a large opening in the carcass. Then gathering up the benumbed and stiffening McClellan, he placed him in the gory, but warm, aperture and in this manner succeeded in saving him from being frozen to death.

When Wayne was gradually cornering the Indian tribes in Northwestern Ohio, Kibby, in the spring of 1794, had opportunities to make several flying trips to his home at Columbia; it probably was on one of these excursions that occurred the marathon chase by the savages already mentioned. In March the captain set out with a small party of settlers and killed two Indians who had committed

depredations in that vicinity. For this he was publicly congratulated by Territorial Judge, George Turner, in a letter which was copied in the Centinel of the Northwestern Territory, the earliest newspaper. A month later the same publication notices that Kibby and ten men trailed a body redskins who had stolen four horses from their settlement, and that following a pursuit of many miles and his force overtook and defeated the enemy in battle and returned in triumph with the purloined equines.

In August, 1794, occurred the fast flying action of "Fallen Timbers," near Toledo, Ohio, when the perfectly trained and disciplined troops of Wayne smashed their way through the Indian lines in record time and put the savages to complete rout, never again to be a serious menace to the peace and safety of the white settlements of the Ohio. Although official accounts fail to note the participation of Kibby's scouts in this battle, it is inconceivable that men of their intrepid and warlike natures, after having been so conspicuously employed, would be content to remain inactive when once the firing commenced. Indeed, more than likely they were in the thick of the fighting on this glorious occasion and added materially to their collection of scalps. Their services after a time no longer required, this fierce and heroic band, whose employment had proven of such value to Wayne, returned to Fort Washington, where they were disbanded

The next known incident in the life of Kibby was the abortive duel already related, with its unusual, and, to the onlookers, disappointing climax. This occurred in the same year. It was shortly afterward that he was initiated in N.C. Harmony Lodge. Just what prompted his action in petitioning so soon after this body was organized, raises interesting conjecture. The answer, however, is believed to lay in his undoubted close association with the officers and soldiers of Wayne's army, in which a traveling military lodge was at work. This was Lodge No. 28, under the registry of Pennsylvania, formed in the spring of 1793, with Captain Robert Mis Campbell as Worshipful Master. Brother Campbell was so unfortunate as to lose his life while leading a charge early in the battle of Fallen Timbers. Numbers of Wayne's force were included among the members enrolled in N.C. Harmony Lodge during its first year, an illustration of the rush to the altar of Freemasonry that has obtained throughout all the wars of this country.

The last adventure of Captain Kibby of which there is record occurred in 1797, when he undertook the herculean task of cutting a road from Vincennes, Indiana, to Cincinnati, a distance of more than 155 miles. After completing the first 70 miles he in some manner became separated from his men in the almost impenetrable wild. After a vain search of several days the undaunted leader continued onward, blazing a path through the wilderness with no other guide save the sun, moon and stars. Being left without his rifle, he was forced to subsist almost wholly upon roots on his long and trying journey. At last Brother Kibby broke through at Cincinnati, greatly worn from hardships and exposure and reduced nearly to a skeleton from his exertions.

Not long hereafter he removed to the adjoining county of Warren, being one of its early settlers. To this time he had shown quite versatile ability on the border, having been hunter, Indian fighter and scout leader, surveyor, township clerk and road builder. Now followed his election to the Territorial and also the State legislature. After serving as inspector of Ohio militia with the rank of major, this sterling character of the backwoods, unsung in history except in one work as a "brave and intrepid soldier," passed away at Deerfield, Warren County, Ohio, in 1809, at the comparatively early age of fifty-four. Hardship and privation had their effect on the pioneers, even when they escaped the perils of the wilderness.

(To be continued)

----o----

Study of Lecture Courses in Masonic Education

By BRO. CHARLES S. PLUMB, Ohio

THE subject of Masonic education has been receiving special attention in recent years. The writer does not mean to imply that educational work has not had a place in the fraternity before that. The word special in this case, however, applies to a rather modern phase of education. At the conferences held at Detroit in 1927, and Cedar Rapids in 1928, the question was raised as to what Masonic education really is. The opinion seemed to prevail with many present, that anything whereby the Craft were benefited intellectually covered Masonic education. One definition given at Detroit that seems rational is the following: A method by which Masons will have a more intelligent comprehension of the Craft.

At the Cedar Rapids conference, Brother R. I. Clegg led with a paper on the "Purpose of Masonic Education." He emphasized the fact that Freemasonry especially relates to character, or a system of morals in action. This system he thought worthy of study. He thought this a good time to lay stress on education, following as we are a great period of extravagance. Brother R. J. Meekren was inclined to begin with the study of history in its Masonic application, and especially emphasized the study of the ritual. He referred to the operative masons and their premium on morality and the symbols emblematic of it. He thought we were really starting nothing new in modern Masonic education.

The writer has been especially interested in the various means of promoting education within the Masonic group. This has been expressed in several ways outside of the influence of the customary contact within the lodge during stated or ritualistic work. No doubt the oldest and most common method has been from special lectures. The use of Masonic books among English speaking people has played its part since the day of the first edition of Anderson's Constitution in 1723. During the course of two centuries Masonic literature has grown into great volume. Masonic study clubs are of more recent birth, and we learn of their organization in Iowa as recently as 1902 at Cedar Rapids. These clubs have not in general proven a success. At the 1928 conference at Cedar Rapids, where study clubs received much attention, it was agreed that they could not expect to be successes, unless under inspired leadership. If that was lacking, such clubs soon passed out of existence.

Masonic journals have been published many years in America, but they vary greatly in purpose and merit, and have not thus far been used as special mediums

for educational work within lodges. Some of them have played a most useful part in lodge uplift, but the influence has been more specifically on the individual. Some lodges print monthly bulletins that are a credit to the Craft, which, in their limited spheres, render good service.

A careful consideration of the lecture system might impress one with the superior advantage of this method of Masonic education, whereby considerable groups should be reached. The lecture method has been made use of in several ways. It has long been an essential factor in the degree work. Occasional lectures not related to the degrees, yet bearing on the Craft, have been given. Many lectures on the general beauties and inspirations of Freemasonry have come from silver-tongued brethren, such as usually have a wide application, and are prepared on short notice. Popular lectures have had a place in the lodge room, whereby the brethren would be both entertained and instructed, but not on things Masonic.

In his Encyclopedia of Freemasonry, Vol. 1, 1919 edition, the late Bro. Albert G. Mackey discusses at some length the subject of Masonic lectures. From this the writer offers some abstracts that are pertinent to the subject here under discussion.

Each degree of Masonry [he states] contains a course of instruction, in which the ceremonies, traditions, and moral instruction appertaining to the degree are set forth. This arrangement is called a lecture. Each lecture, for the sake of convenience, and for the purpose of conforming to certain divisions in the ceremonies, is divided into sections, the number of which has varied at different periods, although the substance remains the same.

The application of the lecture to the three symbolic degrees is then briefly explained, and Bro. Mackey continues:

It must be confessed that many of the interpretations given in these lectures are unsatisfactory to the cultivated mind, and seem to have been adopted on the

principle of the old Egyptians, who made use of symbols to conceal, rather than to express their thoughts. Learned Masons have been, therefore, always disposed to go beyond the mere technicalities and stereotyped phrases of the lecture, and look into the history and the philosophy of the ancient religions, and the organization of the ancient mysteries for a true explanation of most of the symbols of Masonry, and there they have always been enabled to find this true interpretation. The lectures, however, serve as an introduction or preliminary essay, enabling the student, as he advances in his initiation, to become acquainted with the symbolic character of the institution. But if he ever expects to become a learned Mason, he must seek in other sources for the true development of Masonic symbolism. The lectures alone are but the primer of the science.

In a rather extended consideration of the "History of the Lectures," Bro. Mackey offers the following interesting opening paragraph, which is very pertinent to the subject of Masonic education:

To each of the degrees of Symbolic Masonry a catechetical instruction is appended, in which the ceremonies, traditions, and other esoteric instructions of the degree are contained. A knowledge of these lectures which must, of course, be communicated by oral teaching constitutes a very important part of Masonic education and until the great progress made, within the present century in Masonic literature, many 'bright Masons,' as they are technically styled, could claim no other foundation than such a knowledge for their high Masonic reputation. But some share of learning more difficult to attain, and more sublime in its character than anything to be found in these oral catechisms is now considered necessary to form a Masonic scholar. Still, as the best commentary on the ritual observances is to be found in the lectures, and as they also furnish a large portion of that secret mode of recognition, or that universal language, which has always been the boast of the institution, not only is a knowledge of them absolutely necessary to every practical Freemason, but a history of the changes which they have from time to time undergone, constitutes an interesting part of the literature of the Order.

The writer has been especially interested in a scheme for Masonic education that might be consistently planned, which should not cover the ordinary processes of the lodge, and that would appeal to a fairly representative group of the Craft. With

such a thought in mind, a lecture course seemed the only feasible means of successfully carrying out the plans. Consequently, in October, 1923, at a stated meeting of University Lodge, No. 631, of Columbus, Ohio, a motion was adopted that a course of lectures in Masonic education be conducted under the auspices of this lodge. A committee of three, consisting of Bros. C.S. Plumb, L.E. Wolfe and B.A. Eisenlohr, was appointed to arrange for such a course. This leads me to a rather systematic consideration of a series of lectures on Masonic education. University Lodge occupies rooms in York Temple in Columbus, the property of York Lodge, 563. Capital City Lodge, 656, also uses the same temple. Following the first course, it was thought desirable for the three lodges jointly to promote a lecture course in York Temple.

THE COLUMBUS LECTURE COURSE

A lecture committee was authorized to arrange for and supervise the conduct of such a lecture course. The original committee of University Lodge was three. The second course was supervised by three representatives from each lodge, or nine in all. With the third course each lodge committee was reduced to two, and again with the next course but one representative was appointed from each lodge. The idea prevailed that appointments to this committee should represent men who were interested in this special kind of work, and would give it their best service. While different men have served on these committees, the writer has from the beginning represented University Lodge, and served as Chairman. Each committee man, I desire to say, rendered very worthy service, and reflected credit upon his lodge.

The primary motive of each course was to present for the consideration of the brethren, useful talks on Masonic topics that in general were not a part of the ritual, and would give them a clearer knowledge of Freemasonry in general. As the courses progressed, the endeavor was made to furnish better arranged programs. Most of the invitations extended to lecturers were accompanied with suggested topics. Each speaker was given to understand that the motive behind the course was instruction, rather than entertainment. Six courses have been conducted between 1923 and 1928.

The character of the lectures given is indicated by the following subjects, not all, but most of which were suggested by the various committees. Forty-seven lectures in all were scheduled, but seven of these were in fact more or less short talks on special subjects. The following are the subjects, under the dates given:

January 2, 1923 to June 5, 1924

Important Factors in Masonic Education, by C. S. Plumb, 32d, K.T.

Masonic Jurisprudence, by Ill. Bro. C. J. Pretzman, 33d, K.T., P.G.M. Ohio. This was unavoidably postponed until the second course.

The Grand Lodge and Its Work, by Ill. Bro. C. M. Vorhees 33d, K.T., P.G.C., P.G.M. Ohio.

Masonry and Citizenship, by Ill. Bro. J. P. McCune, 33d, K.T., P.G.C. Ohio

Masonic Architecture, by Bro. Howard Dwight Smith, 32d.

Masonic Symbolism and the Ritual, by Ill. Bro. W. L. Van Sickle, 33d

Cerneauism, by Bro. F. H. Howe, 32d, K.T.

November 15, 1923 to May 15, 1924

Masonic Jurisprudence. (Held over from first course.)

The Old Constitutions, by Ill. Bro. J. E. Sater, 33d, K.T.

Albert Pike and His Work, by Bro. Henry P. Howe, 32d, K.T.

The Ancient Landmarks, by Bro. J.A. Bauer, K.T.

Negro Masonry, by Bro. R. C. Wolcott, 32d, K.T.

Solomon's Temple, by Rev. Bro. J.J. Tisdale, 32d.

Washington, the Mason, by Bro. G.E. Wood, 32d, K.T.

The Two Hirams, by Rev. Bro. W. R. Walker, K.T.

Masonic Journalism, by Bro. Bert Brown, 32d, K.T.

My Masonic Library, by Ill. Bro. F. H. Marquis, 33d, K.T., P.G.M. Ohio

The Story of Freemasonry, by Bro. H. L. Haywood, then Editor "The Builder."

November 7, 1924 to April 17, 1925

Freemasonry in Foreign Lands, by Ill. Bro. Robert I. Clegg, 33d, K.T.

The Founding of Templar Masonry, by Ill. Bro. F.O. Schoedinger, 33d, K.T., P.G.C. Ohio. (Carried over from the third course.)

The Cathedral Builders, by Rev. Bro. M. H. Lichliter, 32d,

Our Greatest Light: The Book on the Altar, by Rev. Bro. A. H. Limouze, 32d

The Faith of Ancient Craft Masonry, by Bro. C.H. Merz, K.T.

The Story of Freemasonry in America, by Bro. H. L. Haywood.

December 21, 1925 to April 30, 1926

The Seeds of Freemasonry, by Bro. W.G. Sibley, 32d, K.T.

A Night of Masonic Poetry and Song, Supervised by Bro. Grant Connell

Immortality; by Rev. Bro. A. H. Limouze, 32d, K.T.

Lodge Characteristics and Methods, by Bro. O.C. Riddle, 32d, K.T.

The Roman Church and Freemasonry, by Bro. David B. Sharp, 32d, K.T.

November 18, 1926 to April 15, 1927

Some Reference to Masonic Education in Ohio, by Bro. C. S. Plumb, 32d, K.T.

Freemasonry and the Church, by Rev. Bro. E. A. Krapp, K.T.

Tuberculosis and Masonic Obligation in Support of Treatment, by Bro. C.L. Minor, 33d, K.T., G.M. G.L., Ohio.

Benjamin Franklin, M.W. Grand Master, by Bro. C. H. Valentine, 32d

Conferring the Entered Apprentice Degree at Bayreuth, Germany, by Ill. Rev. Bro. H. G. Eisenlohr, 33d, K.T.

William Preston and the Masonic Ritual, by Bro. E.W. McCormick, 32.

The Temple Builders, by Bro. C.C. Hunt, 32d, G.Sec. G. L. Iowa.

November 22, 1927 to May 17, 1928

Mediaeval Operative Masonry, by Bro. C.T. Warner, 32d, K.T.

Rufus Putnam, by Bro. H. H. Maynard.

Masonic Traditions, by Ill. Bro. J. P. Kuhns, 33d, K.T., P.G.C. Ohio

Chester Griswold, by Bro. R.W. Taylor, 32d, K.T.

The Masonic Ritual, by Ill. Bro. H. S. Johnson, 33d, K.T., P.G.M., Gr. Sec. Ohio.

John Snow, by Bro. J.E. Frahm, 32d.

Washington, the Man and Mason, by Bro. J.J. Tyler, P.M.

William B. Hubbard, by Bro. Simeon Nash, 32d, K.T., J.G.W. G.L. Ohio

Designs on the Trestle Board, by Ill. Bro. T. M. Stewart, 33d

Thomas Sparrow, by Bro. C.M. Vorhees, 33d, K.T., P.G.C., P.G.M. Ohio.

Masonic Philosophy, by Bro. H.C. Ramsower, K.T.

David N. Kinsman, 33d, by Ill. Bro. W. L. Van Sickle, 33d

To Set the Craft at Work and Give Them Proper Instruction, by Bro. the Rev. Dr. Joseph Fort Newton, 32d. K.T.

There are some very interesting phases to these subjects and the speakers. Certain subjects, essentially religious, were presented by clergymen. Those relative to lodge administration were discussed by Past Grand Masters of Ohio. A number of biographical studies, especially in this last course, were handled by local Masons interested in a study of noted Ohio Masons of other days. The Most Worshipful Grand Master of the Grand Lodge of Ohio and four M.W. Past Grand Masters of Ohio; one Past Grand High Priest, and three Past Grand Commanders were among the list of speakers. After the first course it essentially became a policy of the Committee to secure a distinguished Craftsman from without Ohio, notable in the educational work of Freemasonry, to act as the last speaker of the course. Twice Brother Haywood, then Editor of "THE BUILDER," was the speaker, and he was followed by Bro. C.C. Hunt, Grand Secretary and Librarian of the Iowa Grand Lodge, and by Bro. Rev. Dr. Joseph Fort Newton of Philadelphia, Editor of the "Master Mason." Both Bros. Newton and Haywood are noted authors of Masonic literature. Bro. Robert I. Clegg of Chicago, on his return from Europe, in November, 1924, gave a talk on "Freemasonry in Foreign Lands," and Bros. Marquis of Mansfield, Merz of Sandusky, Sibley of Gallipolis, Johnson and Eisenlohr of Cincinnati, and Tyler of Warren, gave valuable service as speakers.

It is noteworthy that of this long list of speakers, over a period of six years, not one failed to keep his appointment. Two unexpectedly were unable to be present as scheduled, but met every obligation in the course following. Many of the speakers used manuscript from which they spoke, while others presented their subjects informally. The method of presentation seemed to make no material difference in the interest of the audience. Emphasis, however, might be made of the fact that the committee arranging these programs was fully advised that each speaker possessed a personality and ability to address an audience that should guarantee his success as a speaker. The speakers were therefore secured with the knowledge of their fitness for the purposes contemplated.

Each lecture was free. The first and last one of the course we planned to hold on nights when no other Masonic function took place in York Temple. The other lectures, as a rule, followed a stated meeting of one of the lodges, which closed as near 8 p. m. as possible.

ANALYSIS OF TIME ATTENDANCE

The attendance at these lectures was made a special study. This was quite overlooked in the first course. In the second and other courses, we recorded attendance at some of the lectures. On Feb. 12, 1924, when Bro. Wood spoke on "Washington, the Mason," 221 brethren were present, representing 49 lodges, seven states and the District of Columbia. The maximum attendance in this second course was 300, about the capacity of York Temple, when Bro. Haywood, in brilliant style told "The Story of Freemasonry." In the third course, on Dec. 16, 1924, there were 165 present, with 36 lodges represented. On Jan. 14 in this course, 202 were present, with 39 lodges represented. Again on April 17, 1925, there were 198 present, with 48 lodges represented. On April 15, 1927. at the lecture of Bro. Hunt, 219 were present. Of these 179 were from Columbus and vicinity, and 40 from outside this jurisdiction. 45 lodges were recorded, of which 13 were of Columbus, 28 of other parts of Ohio, and 4 from without the state.

When we first began recording the attendance, we passed slips about among the brethren, on which they were requested to write name, home address, and name and lodge membership. This system was not most convenient, so we adopted a plan to give each brother before the lecture began, a small blank voting slip, on which he was requested to give this desired information. These slips were very soon written and collected, and easily classified by lodges and states.

Prior to the 1927-1928 series, we had not kept a complete record of attendance at any one course. Beginning with the sixth, we kept a careful record through to the end. This involved much work, but furnished interesting and useful information, which herewith follows. Attention here should be called to the fact that in order to obtain more room for the lecture of Bro. Newton, by a joint arrangement with the Blue Lodge Officers' Association of Columbus, and the Temple trustees, the Scottish Rite auditorium in the Main Masonic Temple in Columbus was used.

Attendance for 1927-1928 Series of Lectures

Lodges Represented

Date of Lecture	No. Present	Columbus	Ohio	Other States	Total
Nov. 22, 1927	109	11	19	7	37
Dec. 15	100	12	12	9	33
Jan. 19, 1928	192	15	26	9	50
Feb. 22	131	14	14	2	30
March 15	94	13	11	3	27
April 13	74	13	9	2	24
May 17	160	20	38	14	72

Average	165.7	14	18.5	6.5	39

The above tabular statement gives one the more important figures representing attendance. It will be noted that the attendance ranged from 74 to 460, with 165 the average. This course gives a high average because of Brother Joseph Fort Newton, on May 17. Aside from this we have had other courses that no doubt showed a higher average attendance. The record of lodges represented is a most interesting one, with a minimum of 24 and a maximum of 72. Certain factors will very readily explain the cause for the large number of lodges represented. There are perhaps 15,000 Masons living in and about Columbus. The Ohio State University has several hundred Masons, many of whom, living in and about Columbus, have never dimited from the home lodge, and in reporting, specify such membership. There are 28 lodges in the 14th Masonic District of Ohio, and the attendance from these has varied. York Lodge, No. 563, with about 2200 members, has invariably led in attendance at the lectures. On April 13 there were present 28 men from York, and on May 17 there were 90. At Bro. Newton's lecture on May 17, there were 7 lodges from this Jurisdiction represented with 23 or more members, with Humboldt, No. 476, showing 66, and Magnolia, No. 20, 46. The number of Ohio lodges represented, outside of the 14th District, ranged from 9 to 38. Brethren also drove in from approximately fifty miles away to hear some of the addresses.

During the entire course, eighteen states, the District of Columbia, Canada and Scotland were represented at our gatherings. Colorado, Florida, Georgia, Illinois, Indiana, Iowa, Kansas, Kentucky, Missouri, Montana, New York, North Dakota, Oklahoma, Pennsylvania, Virginia, Washington, West Virginia, the District of Columbia, Canada and Scotland show this wide distribution.

A careful study was made of the records of each person in attendance at this 1927-1928 course of lectures. In checking up each person was placed in the list in alphabetical order, with number of times at lectures placed against his name. The total number of persons recorded as present was 721. A large percentage of these had but one lecture to their credit. It is interesting to note that 11 of the brethren attended each lecture of the course, 9 were at six, 16 at five, 30 at four and 43 at three lectures. This comprises a list of 109 different persons, who attended from three to seven lectures in this course, which one might regard as a very satisfactory

showing. It is especially gratifying that 20 of the brethren were present at either six or seven of the lectures.

THE RESULTS ATTAINED

The beneficial effects of these lectures is rather difficult to determine. The members of the Craft understood that they were purely educational, and if they attended they were to listen to serious presentations of important subjects. There were no entrance requirements, other than that one should be a Mason in good standing. From three view points it is my opinion that these lectures bore good fruit. The brethren took a keen interest in the subjects presented, and after the meeting closed, in quite a number of instances, gathered about the speaker and questioned him for more light. A number of the local speakers engaged in considerable research in the preparation of their lectures, and became much interested in their subjects. Some of these brethren, on request, have delivered their addresses to Masons elsewhere, and so have carried forward an important purpose in this work. Lastly, within the past two years at least, it is notable that similar courses in Masonry are being introduced in other communities in Ohio. Bro. Merz of Sandusky has promoted a valuable course with Science, No. 50, and Perseverance, No. 329. At Warren, Bro. Tyler has done a similar good work with Old Erie, No. 3. Some of the Cincinnati lodges have conducted lecture courses for several years with real success. Humboldt, No. 476, under the leadership of Bro. Meyer, the Secretary, has made a notable record in holding special lectures, only partly Masonic, however, during the past several years. Just how much influence the courses held in York Temple may have had elsewhere, no one knows, but one is safe in saying any credit is surely on the right side of the ledger.

EXPENSES INCIDENTAL TO THE COURSE

The expense attending these lectures has not been a serious one. No charge is made for the use of the lodge room for this purpose. None of the local speakers charged for services rendered. Brethren from other parts of Ohio who participate have never asked more than their expenses. Only under certain special conditions have

more than expenses been allowed, and this in the case of two speakers from other states, who were given slight honorariums above their expenses. During the first two years of the courses we repaired to the banquet hall after the lecture, and the brethren were given a light supper. The third year this plan was abolished, without material injury to the attendance. However, the last lecture of this and the other bourses was by a distinguished brother from out of Ohio, on which occasion a complimentary dinner was served. Brief advertising is given in the city daily papers for one or two days prior to each lecture, and The Ohio Mason publishes a similar one, and gives generous reading notices, both before and after each lecture, and frequently publishes the address in full. The nature of the lecture course is set forth in a four page leaflet about six by three and one-half inches in size. Made of this size it easily fits in the pocket or in a standard small envelope. The first is a title page; the second a brief historical resume of the course; the third and fourth pages the program, with information regarding each subject and speaker; and finally the names of the committee in charge. The items of importance in expense have here been set forth. Anything else has been of very minor importance.

Each of the three lodges conducting this course, bears one third of the cost of the same. The course for the year 1924-25 cost each lodge $133.72; that for 1925-26, $91.00; that for 1926-27, $93.28; and for 1927-28, $107.07. In the last item of expense, however, the Blue Lodge Officers' Association of Columbus, very generously cared for the expenses of Joseph Fort Newton, but to make the item of expense uniform, it is made a part of the average for each lodge.

I should not close this rather lengthy communication without an expression of appreciation of the cordial sympathy expressed by several Most Worshipful Grand Masters of Ohio, over the lecture course at York Temple. They have shown a most kindly and sympathetic interest. Here in the city of Columbus brethren of Masonic distinction, of whom there are many, have rendered much valuable service, and contributed whenever possible to a promotion of the cause of Masonic education. We also feel a deep debt of gratitude to quite a number of our Ohio brethren in various parts of the state, who have generously and graciously played important parts in our programs.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

RECOLLECTION

TEN years ago there was a war. It had nearly come to an end, but those in the thick of it did not know that. Those years before. were a world nightmare. Sometimes, to those who lived through it, the ten years since seem to have gone by like a dream. Which was the dream and which the reality? Or is all our life here a phantasmagoria of unreality?

It is in answer to that question that religions have been taught. Masonry follows at a respectful distance, with the teaching that to do right, to be just and upright, is what alone will give permanent satisfaction to a man.

The termite, the so-called white ant of the tropics, is an industrious creature, and collectively achieves wonderful things in the way of destruction - from the human point of view - from the termite's side it is but the seeking of the collective livelihood. The curious trait of this creature is that it will not work in the open. Not that its operations are concealed exactly, but like men in the trenches it advances by sap and tunnel. It will build a covered road of mud when an open space has to be crossed. We are something like the white ant in intellectual and spiritual matters. Between our naked souls and the vast questioning abysses of the universe, the fundamental mystery of things, we erect a shelter of conventions and conventional attitudes - the mental bases of what we call our civilization.

But where are we going and what is it all about? Apparently the present generation does not care - it is enough that it is "on the way." It is doubtful if the younger generation has ever really at heart had any very different attitude; but that is not saying it is wise not to care. A man running amuck in a car in a city street is wise

and prudent compared to a community following its own momentary fancies and fashions as to what is desirable for it - intensive production and "progressive obsolescence" - oil concessions - large navies and the like. The present generation has partly forgotten the war, in another decade there will be another that has no remembrance. It is well perhaps to think sometimes what it was all about - especially as so many now speak as if it might have been avoided, was not necessary, and accomplished nothing.

On the contrary, it accomplished a great deal, and the price, though heavy, was not too great. In America the watchword was to make the world safe for Democracy. Pessimism has arisen because, so far from the world following the democratic rule, it has outside of Anglo-Saxon countries turned towards dictatorships. But here we must remember that Democracy as we understand it is not fool-proof. It is a complex machine that needs skillful manipulation. It only works among people who by hereditary experience have learned in some degree to handle it. Underneath Democracy lies a wider and deeper ideal, one that might quite well be attained in other ways than the cumbersome one of counting votes and listening to political speeches.

It is the fashion to gibe at the efforts that have been made towards putting the civilized world upon a peace basis. But one thing alone should give food for thought. Before the war, war was not only one instrument of national policy, it is not too much to say it was the instrument of national policy. Now when the tenth anniversary of the Armistice comes round, those who returned can feel that they did not serve for nothing, nor that their friends and comrades who did not come back died in vain. The nations have formally and solemnly agreed to renounce war as a means of furthering national aims and desires. It is easy to say it is merely a pious hope, that such professions do not bind, and mean nothing. It is not quite the same world as it was in 1913. Such an undertaking would then have seemed madly impossible. Performance always lags behind profession, but it yet follows. That such professions have been made means at least that the peoples have at last come to suspect that war is not inevitable in the nature of things, but that it is due chiefly to collective stupidity. As a recent writer said, "There is wisdom enough in the world; what the world needs is some machinery to apply it to its problems." In proposing the recent Peace Pact the United States has once more thrown its influence on the side of that ideal that underlies Democracy.

* * *

BADGES AND BUTTONS

WE observe with - how shall we put it - with regret, tempered with amusement, that our highly esteemed contemporary, the London Freemason, does not seem to approve of the answer to a query published in the September number of THE BUILDER.

The anonymous conductor of "The Question Box" in The Builder, St. Louis, U.S.A., answering a question as to whether a woman (wife, mother or daughter of a Mason) is entitled to wear the Masonic emblem, says that the wearing of emblems by anyone is to be regarded as a purely personal matter, and that if there be no regulation for the Mason, it is obvious that still less can there be for one who is not. "The propriety of the practice is another matter. It would seem that while 'entitled' is hardly the right word to use, a woman is at liberty to wear Masonic emblems and that there is no reason to object to it. In any case we do not see how it can be prevented." The truth of the last sentence is obvious; but that there is no reason to object to women wearing Masonic emblems shows how far our brothers in America have gone.

It had really never occurred to us that the Question Box was conducted anonymously. It has always been the editor's task, from the beginning of THE BUILDER; though after the fashion of editors, the several incumbents of that none too comfortable chair have as far as possible used the brains of brethren with special knowledge to obtain answers. In this particular instance, however, whatever of guilt and blame has been incurred must fall upon the editor's own head.

We should hardly have noticed this comment here, only that it seems that our confrere of the Freemason has got a somewhat distorted impression of what was said, and seems to think it is an indication that American Masons have diverged dangerously from the path marked out by the Ancient Landmarks. Let us hasten to reassure him, and the English brethren who gain their information of Masonic events from his pages. The opinion expressed in THE BUILDER was a personal one, not in any way official, or representing any large body of American Masonic opinion. To speak sooth we fully expected to hear about it before this.

As a matter of fact the Square and Compasses, in the "familiar arrangement," have been made much more of a sacred device in America than anywhere else in the world. It is a tendency that we feel calls for protest, though doubtless it will be of little use to make it. As we noted in the answer referred to, the only devices or designs that peculiarly belong to the organized fraternity, are first the armorial bearings granted to the Mason's Company by Edward IV in 1473, and the various arms and seals officially adopted by the various sovereign Grand Lodges - we confine ourselves strictly to the Craft. It is true that various jewels and decorations have also been formally adopted, but so far as we have been able to find out, no Grand Lodge has ever officially adopted the square and compasses, with or without the letter G, as a personal badge or mark for its members to wear, in the way that has been done in other orders and societies in regard to their emblems.

While it is quite true that a number of American Grand Lodges have been interested in, or availed themselves of, state laws forbidding, under penalties, anyone not a Mason wearing a button, pin or charm with the square and compasses upon it - for the information of our English brethren we may interject here that we believe that in some states, by the strict letter of the law, a woman could be imprisoned for wearing a "Masonic" pin - yet we repeat that so far as our information goes, no Grand Lodge has ever formally, by resolution, adopted the square and compasses. It has merely been taken for granted that it was peculiar to Masonry.

But this is simply not so. Every one of the crafts and trades that employ the square and compass as working tools, and there are several besides the masons, used this design in the past, and still use it, in some places, in the present. The "familiar

arrangement," for example, is frequently found in Germany, on houses, on tombstones and elsewhere. It may be a token of carpenters, bricklayers, stonemasons - as well as of Freemasons.

Furthermore, in regard to women wearing such ornaments, we believe it was much more common fifty or seventy-five years ago than it is today - and for reasons we indicated in the place referred to. It was done for a purpose, and a purpose to which it would seem no Mason could see objection. Doubtless it is done with the same purpose occasionally now, though the Eastern Star pin is so well known that it has largely removed any occasion for such use.

And finally is there any reason to object? As things are American Masons depend altogether too much upon badges and buttons. Instead of making themselves known to the Fraternity by the four perfect points, and to the world by the four cardinal virtues to which they refer, they put on a button or charm that anyone can buy in any jeweler's or pawnshop, and expect others to accept them as Masons on the strength of it. If our contemporary had animadverted upon this tendency of the American Craft we should have felt it to be fully justified.

But it all lies in the sense of the word "object." Can we object, properly speaking - we may dislike, be annoyed with, wish to prevent - but can we object to a thing being done that other people have a right to do? We leave aside the special cases where the law, mistakenly and improperly as we believe, has made it a misdemeanor, but in general there is no such right, and historically we have no grounds for claiming it. And besides this, unless we regard the device as a sacred, tabu object, a fetich, is there any practical reason to be annoyed or resentful? In the case of a man there is perhaps - if not a Mason the presumption is that he is sailing under false colors. But in the case of a woman there obviously cannot be any intention to deceive.

* * *

"ON OUR WAY"

SPEAKING of the distance Masons in America have gone, we note another item, although it again would not be fair to regard it as characteristic of American Masonry as a whole. It is difficult for our brethren in other countries to realize that there are not only forty-nine sovereign and independent Grand Lodges in the United States, but also (without any great exaggeration) forty-nine separate and distinct brands of Masonry. At least the different Grand Lodges vary quite as much, and often much more, in legislation, ritual and local traditions and usages, as do the three Grand Lodges of the British Isles. Having thus prepared the way and warned our English readers it is not to be taken as typical of American Masonry, we will relate the story that appears in another of our contemporaries. According to this a lady approached the Master of a lodge with a request for a petition blank, as she said she was very anxious for her husband to become a Mason. She undertook to see that the petition was duly sent in accompanied by the fee. This was sufficiently unusual, but more extraordinary still, the Master of this lodge - instead of explaining to the lady that applicants have to come entirely of their own voluntary motion and desire, and not influenced by any other person, and that therefore it would be impossible to comply with her request instead of explaining this he gave her a form, which was subsequently sent in as she had promised. What action, if any, the lodge took in regard to the matter does not appear. All that can be said is that the Master exhibited a painful lack of the most elementary knowledge of Masonic fundamental law, and no matter how expert he may be in reciting the ritual he has never begun to appreciate its significance.

There does seem to be an idea growing up among the younger generation of Masons in this country that the questions asked of the candidate are formal only, and that they should be interpreted as narrowly as possible so that their intention may be evaded by answers only formally true. Instead of being a real test to weed out applicants, who though they may be good men will not make good Masons, and there are many such, the desire is to open the gates as wide as possible, and indirectly, "to compel them to come in."

It is supposed, for instance, that "improper solicitation" is restricted to solicitation of friends who are Masons. There is no such restriction. The influence or

solicitation of a wife or mother or sister is just as improper as that of a member of the Craft. We believe that many lodges are suffering from a mass of undigested and indigestible material. It is not enough that a man should be moral, just and upright, honest and under the tongue of good report. He must want to belong to the Fraternity, he must have that element in his make-up which is lacking in a great many men, that which finds an appeal in ritualism, symbolism, and the whole idea of a universal brotherhood. Without this disposition it will be better for him, and certainly much better for Masonry, if he stay out.

This is elementary; every Entered Apprentice should know it, but apparently there is one Worshipful Master of a regular lodge who does not.

* * *

A NEW MASONIC BIBLIOGRAPHY

WHEN anyone first begins to acquire the habit of reading books, a habit that like some others is easier to make than to break, the first stage is naturally to think only of their contents. There are some people, of course, who take to book collecting, as others take to collecting stamps, coins or old china. With these we need not here concern themselves, except as they come under our first classification as readers also.

The reader of books, at first, takes them as they come. The binding, the place and date of printing, even the author possibly, are quite ignored as insignificant details. This is quite natural, for after all it is the primary purpose of books to say something of interest to the reader. But after a time it is found that these apparently extraneous facts may be of importance in more ways than at first would seem possible. When the reader begins to specialize, as sooner or later he must to some extent if he keeps on reading, he finds that in order to judge the contents of a book it is sometimes necessary to know whether it or another was first written, and so

questions of editions and date arise. Incidentally it is a bibliographical crime to publish a book without a date, and something oriental with boiling oil in it, ought to be done about it.

Anyone who uses a library of any size, public or private, finds at once the necessity of a catalog. A catalog is like a telephone or city directory, it tells us whether such a book is there, and if so where to find it. But we find that, useful and indispensable as directories are, they do not give the information we would frequently like to have, and that it will save us time and trouble to have condensed and in easily available form; and thus biographical dictionaries of one kind or another have been prepared. Their practical value is proved by the fact that not only are they to be found in every reference library, but that many individuals find them indispensable, in spite of the fact that they are all very expensive. A bibliography performs the same service in respect to books that the Biographical Dictionary does for persons. The latter is a "Who's Who," the former a "What's What."

The field of books is so enormous that bibliographies have to be departmentalized. Doubtless many educated people would be surprised to find out how many there are. There are bibliographies of the sciences, of the arts, of history, of archaeology and so on; and a good deal of work has been done in the field of Masonic literature. The descriptive catalog of Bro. Carson's library was a valuable bit of work. Wolfstieg's general Bibliography is invaluable so far as it goes. The Library of the Grand Lodge of Iowa is preparing for publication a full catalog of its treasures; while Bro. Quint is taking up the task in Germany, and with true Teutonic thoroughness is proposing to devote the rest of his life to it. In order to assist him we make an appeal to all Masonic authors and publishers to send him copies of their works, large or small, which will ensure their mention, and will greatly assist a project that will be of incalculable value to the Craft in time to come.

* * *

THE EFFECTS OF TUBERCULOSIS

The following item of news about the Missouri Masonic Home, published recently in the MISSOURI FREEMASON confirms the numerous statements published in THE BUILDER in the last few years about tuberculosis. The second paragraph is of special interest. If the parents had been cared for, in time, perhaps they would have been saved to rear their children. If they had been placed in a tuberculosis hospital, in time, perhaps the children would never have been infected. Freemasonry will now spend far more, in the effort to save these children, and later to rear and educate them, than it would have cost to save the father and mother. Whose the fault and whose the blame? Can those who have opposed the effort to establish and operate Masonic Tuberculosis Hospitals be free of guilt? Perhaps this tragic story of one Masonic family may stir the Craft to action:

A novel charge, has been on the hands of the Masonic Home of Missouri for about four months, one that was not welcomed yet could not be avoided, and one upon which is being expended every facility and care that can be commanded. The charge is a boy, between two and three years old, in whom tuberculosis had obtained more or less footing. Of course, the infant has been kept as isolated as practicable and given the utmost care in the way of diet, etc., along with every possible benefit from outdoor exposure to sunshine, and President Waggoner notes with keenest satisfaction that traces of color are being brought to its cheeks. The Masonic Home is not equipped for that sort of demand, however, is strongly mindful of its obligation to protect members of the family from contact with that or any similar dangerous malady, and probably will place the child with the State sanitarium at Mt. Vernon as soon as it reaches the age when it can be received there, now only a few months ahead.

The infant is one of four children of parents who died of tuberculosis within a short while of each other. They were Missourians, but went to Arizona in search of health, without avail. The four children were brought to the Masonic Home, being eligible by reason of the father's membership in the Order. All of them bore traces of the malady that had orphaned them, but the three older ones were removed to the Mt. Vernon sanitarium, where they are reported to be doing well.

----o----

ALBERT K. WILSON

Bro. Wilson has been Grand Secretary of the Grand Lodge of Kansas for thirty-five years. He has concurrently held the offices of Grand Secretary of the Grand Chapter, Grand Recorder of the Grand Council of the same state for the last twenty-one years and Grand Recorder of the Grand Commandery for eighteen years. Recently re-elected, unanimously, in all these bodies, he asked to be allowed to retire, not so much on account of age, but that he might be able to devote all his time to the completion of a History of Freemasonry in Kansas, a work for which he has been collecting material for a long time.

With deep regret this permission was granted in each case, and it does great credit to the generosity of Kansas Masons that his salary and honorarium is to be continued.

Bro. Wilson has always been most helpful and ready to cooperate in any way possible with the Research Society, and we are very pleased to learn that he will now be enabled to carry out a work that should be a, valuable addition to the literature of the Craft.

* * *

STEPHEN YOUNG TAYLOR

We have received an In Memoriam booklet prepared for the Grand Lodge of Alberta, A. F. and A. M. in honor of their late Grand Secretary, Bro. Stephen Young Taylor, who died rather suddenly last March. Bro. Taylor was an active friend of the N.M.R.S., which indeed has a larger number of members in Alberta than in any other Canadian Province.

Bro. Taylor was born in August, 1866, in Huron County, Ontario. He entered the teaching profession, and held various principalships in his native Province. In 1906 he removed to Calgary, Alberta, and became principal of the Alexandria Public School. Later he was on the Board of Trustees of the Calgary School District. He was Grand Master of Alberta for the years 1915-16, and the following year was elected Grand Treasurer, and the year after that, Grand Secretary, to which office he was continually re-elected until his death.

Alberta recognizes two rituals, the so-called "York" or "Webb" work, and the Canadian, which is based on that of England. Bro. Taylor was custodian of the Canadian rite in Alberta and was very active in bringing the lodges that follow this usage to a very high level of proficiency. Naturally, as a teacher, he was not satisfied with mere parrot repetition of the words, but used his position of influence to set a higher standard of understanding and appreciation of ritual forms and symbolism.

On behalf of the members of the Research Society, we desire to extend our sympathy to our brethren of Alberta for the great loss they have sustained.

----o----

THE STUDY CLUB

Papers of the Cedar Rapids Conference

We begin this month the publication of the papers read before the conference of Librarians held in Cedar Rapids last May. The first of these documents is that read by Bro. Robert L. Clegg, Associate Editor of THE BUILDER, and was the opening address of the conference. The full report of the proceedings of the meeting which was published in the September number of THE BUILDER makes it unnecessary for us to go into detail regarding the purposes of the meeting. Without further introduction we present Bro. Clegg's paper on

PURPOSES OF MASONIC EDUCATION

The very word initiation if it means anything means education. By initiation we learn. By education we are also instructed. Initiation indicates individual training. There is no initiation by proxy among Freemasons. We get it ourselves or we don't get it at all. We have it conferred or communicated. We follow guides. But we are not initiated by merely seeing or hearing or feeling even if the eye, the ear, the hand, are intimately concerned with Freemasons and Freemasonry.

Brain and heart are the principal elements in Masonic education. Knowledge deeply founded in the heart and wisdom exhibited by the mind are essentials to the Freemason. Without these he falters and falls in his Freemasonry, with them he soars in the spiritual realm.

Well, what is Freemasonry ? What has Freemasonry to teach? How may Freemasonry be taught? These questions are always suitable for Masonic discussion. No attempt will be made by me to answer them at length. At the very most all that may be undertaken will be such comments as may, it is hoped, bring forth further light.

Freemasonry refers to character. Over ten years ago, in THE BUlLDER, my definition of Freemasonry was venturesome perhaps, but it is still my opinion. Freemasonry is a system of moral knowledge in action. An older brother long ago, Bro. A. T. Pierson, said it was the Science of Sciences because it comprehends within itself that of all others. This was indeed all-inclusive but did not give that touch of human warmth that we usually ascribe to Freemasonry. Probably Bro. Gilbert Parker, the celebrated author, gets more brotherliness into it. He says Masonry is not the exposition of a manufactured article, nor is it a relevation. It expresses the underlying principles which govern all the religions which the race has loved, and it is founded upon the accumulated traditions which are necessities to humanity. May we not truly and conscientiously ask ourselves are these things not worth sincere study? Do they not deserve expression and circulation? Of course we are all well aware of the various other definitions that may be given of Freemasonry. It is indeed a system of morals explained principally by symbols pertaining to the art and science of the building trade, and impressed upon the mind chiefly by an allegory in dramatic form.

Of these most important elementary principles in Masonic ethics are, first, reverence for God as the Grand Architect of the Universe, second, love for our brethren; third, loyalty to the government of our country, and patriotism for all our country's flag represents. With faith triumphant in God, mutually encouraging hope in our cause, and abiding charity for all mankind we shall fulfill the Masonic duties of brotherly love, relief and truth.

There are other basic principles of the Masonic Institution. Of these we may here mention toleration, justice, sincerity moral rectitude. These are logical outgrowths of our first step in Freemasonry the Entered Apprentice Degree where we are taught such wise and useful lessons as prepare the mind for a regular advance in the principles of knowledge and philosophy. These are in our Masonic Institution imprinted in the memory by lively and sensible images well calculated to influence our conduct in the proper discharge of the duties of an honest, able, God-fearing life.

We may therefore not regard Freemasonry merely as a memorial, but as an example, not simply to commemorate, but to inspire. This Freemasonry of ours is

not just another secret Order in which to claim membership and accumulate degrees. None other compares with it. The history of its progress, the caliber of its real initiates past and present, the peculiar and significant methods of its operation, and its universal exposition through the centuries in all the four corners of the globe, are abundant and convincing testimonies to its unique and surpassing worth among all human agencies for good. Next to the Church of God it stands secure.

For those anxious ever to put upon us in any particular the customs and trappings of any other organization there is but one thing to say: Hands off! Initiation to the negligent may become but a dim memory, the solemn obligations feebly remembered as to substance, but may we not hope for recollection enough to maintain a fervent respect, a heartwarming love, and some pride of possession for every brother in the enjoyment of his affiliation. We all need at least to be reminded. Such is Masonic education.

To promote such a competent sentiment for proficiency, to advance with emphasis the serious claims of the Craft, and to increase the sterling pleasure and the just pride in the search for more Masonic light is for me the purpose of Masonic education.

We are builders carrying forward the designs of the Grand Architect. Our houses are not made materially to last for a few years but for many, yes, eternally in the heavens. And is there a better time to consider this education carefully than now when the rush of successive ceremonies has somewhat abated and we now face not the flood tide but rather an ebb in our rate of numerical growth? At all events we can in this breathing spell the more fittingly urge our brethren to join with us in unearthing and applying all that our Masonic Institution has to teach.

Much of this instruction is especially individual. Man is ordinarily too much a crowd. A man is often not enough of himself. Our eyes too frequently are seldom raised from the heels of the fellow in front. The Golden Rule applies to the individual. Each of us is responsible. It is a personal matter. We are not expected to wait for some magical elevation of everybody at once. Assuredly we all get raised

to loftier heights by the efforts of the enthusiastic and the stalwart who advance themselves and so lift the general average. Yet the path for each is marked out by Masonic precepts. The heights are within the range of Masonic Craftsmanship. The means to attain the goal are by the quiet study of Masonic fundamentals, the ritual, the symbolism, the regulations, the history and the objectives of its leaders.

May we not in our patient, helpful deliberation, one with another, also do something to aid each and all of us to stem the stream of so much modern reactionary movement at all events to re-direct and control the rising flood in the world of rubbish? Are we not in our civilization altogether too apt to overvalue the material and undervalue the spiritual, to overvalue knowledge and undervalue wisdom, to overvalue quantity and undervalue quality, to overvalue the body and undervalue the soul ? We often insist upon rights but usually neglect duties. In every direction there are to be seen flagrantly mistaken values for comparing play against work, standardization against originality, state against individual, noise against silence. Let us not overvalue the temporal and undervalue the eternal.

Of these preferable things is the substance of Masonic education. And the essence of it all is individual.

Right here in Cedar Rapids were held conferences of honored Masonic brethren in authority to deal with wartime problems. Here was the inception of the National Masonic Research Society with which most of us have been for years actively identified. In my mind and heart this present meeting appears as another promising step in Masonic service having the active support of these our Freemason brothers of Iowa and it is a happy omen of success that we have their cordial encouragement and hospitable reception.

At the conclusion of Bro. Clegg's address the program called for a discussion of Masonic Education by Bro. F. H. Littlefield Executive Secretary and Treasurer of the National Masonic Research Society. Bro. Littlefield was detained unavoidably and Bro. R. J. Meekren, Editor-in-Chief of THE BUILDER, was called upon to fill his place. His address follows:

MASONIC EDUCATION

I am inclined to believe that in the consideration of the subject before us we may find it useful, as in so many other things, to approach it from the historical side. And as an aside, may I be pardoned for saying that I hold that in a country with a democratic form of government, history is the most important subject the schools can teach. The children of today choose the government of tomorrow, and they need a grounding in accurate history to enable them to function intelligently as citizens. I mean history, of course, not mythology or propaganda, which is too often, in all countries, supplied in its place.

History is popularly supposed to be the very ultimate the last word in things dry, uninteresting and useless. But it is not. Everyone finds history the most interesting and entertaining of subjects; it is in regard to historical matters that everyone has the most lively curiosity only they do not know it by that name. They have in their school days been introduced to some dry bones, and told that that was the Muse of History. No one can love a skeleton; it is flesh and blood and the "skin you love to touch" that excites admiration and affection. To prove what I say, it is only necessary to call attention to the fact, which I am sure has been equally your experience as it has been ours in the Research Society, that there are no subjects on which more inquiries are received than whether such and such a prominent man was a Mason, or what influence Masons have had in the making of the Nation, in fighting its battles or administering its affairs. And what is this but history?

To return from this digression, however. I said that I believed the historical approach might enable us to see the question of Masonic education in a new perspective. It is generally agreed that our Speculative Institution was evolved out of a Fraternity of actual working stonemasons of Operative Craftsmen. To modern ears, the terms "workmen," "artisans," "mechanics," have a smack of inferiority if not social inferiority at least intellectual and cultural. It is therefore necessary to remember that a mediaeval craft was differently organized and recruited than equivalent occupations today. Now we have horizontal classification workers, superintendents, directors. Then, roughly speaking, it w as perpendicular the

employer designer, administrators all began with the training and status of the worker. Mediaeval Freemasons should not be spoken of as "mere artisans," with the present day implications of the term. This point I regard as of great importance in any attempt to evaluate the state of affairs in the original Operative organization in which our modern Freemasonry has its roots.

It would be entirely aside from the present subject to go into the probable character of Operative Masonry on its Speculative side. We know practically nothing about it directly, and it is impossible to speak of it with any assurance. But there is some evidence, aside from general considerations, that makes it quite probable that the Mediaeval Freemasons moralized upon their working tools a simple and obvious symbolism of ethical character. To some the evidence may seem conclusive. I prefer however, to distinguish always between the three levels of opinion, the possible, the probable and the certain. There has been so much loose assertion in regard to Masonic origins that it is better to be cautious.

It is also probable, perhaps highly probable, that there were ceremonies of a primitive religious and magical nature of the type with which modern anthropology and folklore have made us so familiar. These ceremonies could not have been properly placed and understood in the eighteenth century, yet they would inevitably have intrigued the curiosity of the educated men who joined the Fraternity at the time it emerges into the light of history. With the prepossessions and mental patterns of the period it was again inevitable that this ritual should have been taken as the vehicle of some great and occult secret, and that attempts should be made to interpret it in this sense. Thus we have the multitude of high degrees which all professed to give the key to unlock the mystery. The most significant and meritorious of these degrees have been collected, with many modifications, into the various rites that still exist, as the Ancient and Accepted Scottish Rite, and the so-called York Rite. Some of these degrees gave an occultist interpretation, others related the symbolism to alchemy, others were theosophical others mystical, others metaphysical. All were alike in that they assumed that Freemasonry enshrined a great mystery, and in claiming to reveal it more fully.

Thus from the first, Speculative Masonry was what we should call educational. It claimed to illuminate its initiates, to put them in possession of hidden knowledge.

And it will hardly be necessary to point out that our modern rituals assume the same viewpoint at every step. The candidate comes with a "desire for knowledge." It is through "the secrets of our art" that he is expected to exhibit to the world an estimable and virtuous character; while the central point of the initiation is the revelation of light, illumination.

In our modern programs we are, therefore, making no innovation, or breaking fresh ground, except possibly in the methods adopted; and even these are by no means wholly new. Naturally, in our rather materialistic and practical age, we are inclined more to a purely scientific treatment, yet the occult and mythical schools still flourish among us. There is no orthodox doctrine in Freemasonry and consequently there is no heresy. The brethren of mystical leanings, and those who seek occult knowledge, have an equal right with the utilitarian and historically minded. There has been, and still is, however, a tendency to belittle one aspect of Freemasonry, and that even by some brethren of the greatest eminence and authority. Just as the "mere artisan" of the Middle Ages has been despised so also have the "trite moralities" of the symbolical degrees been held up to scorn by those who sought "some great thing." This attitude has led to theories which assume that the Speculative side of Freemasonry did not belong to the Operative Masons, but that their fraternity was used as a veil or a disguise by some school of mystical or occult philosophers, or by some noble and chivalric order suppressed and persecuted. Anything, indeed, rather than admit a real fellowship with "common workmen."

Now it must be admitted that there is a difficulty here. We cannot possibly claim that any new moral teaching is given the initiate. Indeed we will not accept a candidate unless we suppose him not only to be acquainted with ethical rules, but also esteemed to be moral and virtuous in his life and conduct. At least that is the theory. What then does it mean ? Are unnecessarily and foolishly putting him into the kindergarten again when he comes to us with a graduate's diploma? It seems that it has been some such idea as this that has led to the belittling of the moral teaching of the first three degrees. But this is all a mistake. The symbolical teaching is not directed to teaching a higher, and as yet unknown morality; but to the practical end of putting what is known and understood into effect. Simple and obvious as these moral teachings may be, they are yet fundamental, and they are most hard to put into practice. We have to consider our symbolism as a whole.

Masons are builders. They do not build wholly for themselves, but for the community. There is no need for every man to be able to cut stone or lay brick, a comparatively few specialists can do all that is needed in that way. This is the reason for the exclusive character of our Institution. It is a body (supposedly) of picked men, who are trained to serve society at large. For this end we are taught to labor first to improve our own characters, not for purely self-centered reasons, but that we may build speculatively, morally, for other people to make the world a better, happier and more beautiful place to live in.

Once this practical side of Masonic teaching is grasped no one will be tempted to sneer at its being a set of obvious platitudes. Furthermore, everything else falls into its proper place about this central motive. We must improve not only our characters, but also our minds, in order to better carry out our fundamental purpose. All the various departments of Masonic study and research are subordinate to this. To some they are of interest in themselves. That is perfectly proper and natural. But they also have their place in the functioning of Freemasonry as a whole, if it is to be what Freemasons have supposed it to be from the beginning: an institution that through the co-operation of its members tends to the general betterment of all mankind.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THE LAW AND CUSTOM OF FREEMASONRY. By Lewis Edwards. Published by A. Lewis, London. Cloth, Table of Contents, Index, 253 pages. Price, $4.00.

To begin a discussion of Masonic Jurisprudence leads into complications without number. For this reason no attempt will be made to discuss the subject matter of the volume under consideration lest we use as much space as the book consumes.

If someone would attempt such a discussion of Masonic Law for each Masonic Jurisdiction in this country the task of comparison would be made less difficult than it is at present and there might come out of such works a uniform code for all of our Grand Lodges. Such a consummation is devoutly to be wished, but we fear impossible of realization.

The present work deals solely with the Grand Lodge of England. It is divided into six sections and two appendices. The titles will serve as a means of estimating their content.

Part I - Sources of the Law.

Part II - The Freemason.

Part III - Private Lodges.

Part IV - Provincial and District Grand Lodges; London and Overseas Rank.

Part V - Grand Lodge and Its Boards and Committees.

Part VI - Masonic Tribunals and Their Powers.

Appendix I - Decisions of Grand Lodge and Its Committees.

Appendix II - Recent Changes in the Book of Constitutions.

The work seems thoroughly authentic. The discussion is free from technical language and is easily readable. There have been few enough contributions to the subject of Masonic Jurisprudence and such a work as this is a most welcome addition.

E. E. T.

* * *

THE NEW MORALITY. By Durant Drake. Published by The Macmillan Company. Cloth, Table of Contents, 359 pages. Price $2.65.

THE morals of the world today, both individual, national, and international, have taken their place in the sun of comment. At various times during the past several years there have been magazine articles, and not a few books, published which professed to show us what was wrong with the world in which we live. Doubtless there will be more of this to come. Whether our morals at the present time are any better or any worse than they have been in times past is a question which might be interminably argued. It is difficult to make comparisons on anything like an intelligent basis. Morals, like everything else, are constantly changing. They must change to meet new conditions - it makes no difference whether the new requirements have to do with business, with national politics, with international affairs, or with individual conduct - the times are changing, there is no doubt about that, and changes in environment mean new problems which must be solved upon the basis of a moral code.

The real question is what shall our moral code be? Shall it consist in merely following the dictates of our own consciences? Shall it consist in following a set of laws laid down for the guidance of conduct under an environment entirely different from our own? The real problem is, shall there be such a thing as a definite, prescribed list of laws, carefully tabulated and enumerated, or shall our moral code

be a basic principle subject to application to every possible contingency, and by which we can rightly judge between exemplary conduct and wrong doing ?

A code of laws has been the standard of Christian morality for almost two thousand years. Before that the same code was the standard of moral behavior among the Hebrews for unknown centuries. This list is known as the Ten Commandments. Is it, as it stands, applicable to all of the phases of life today? Or is this code obsolete? Does it cover every possible contingency that may arise in the complicated life of the present time?

These are just a few questions which arise in connection with any discussion of ethics. Let us look backward for a few moments and endeavor to analyze the origin of morality. There are, perhaps, three definite branches to the root. One of them will not fit in with the beliefs of the dogmatic members of the churches known as fundamentalist. This is what we might call the Animal Origin of Morality. Relative to this phase of the subject Mr. Drake says in The New Morality.

Human morality has its roots far back in the lives of our prehuman ancestors. It is the product of millions of years of natural selection. Since this stern process results, in general, in the survival of the fittest structures, we may be pretty sure that morality has survived, persisted, developed because of its usefulness.

The conclusion he reaches in regard to the animal origin of morality is summed up in a very few words:

Morality is, in its early stages, as natural and unconscious a development as any other sort of animal behavior.

The origin of morality which characterizes the fundamentalist and which to a large extent differentiates him from the modernist in matters of religion is too complicated a subject to be discussed in any adequate way in a review. Briefly the "supernatural" morality owes its origin to religious development, but the result as we see it reflected in present conditions is that

By theological exposition and ecclesiastical edict, morality is stamped as, in its origin and sanctions, the expression of His [God's] will. Thus a contemporary churchman writes "God does not require actions because they are right, but they are right because He requires them, just as others are evil because He forbids them."

The dangers of the acceptance of such a moral code may be summed up in the following:

No voice from without, even of a Creator and Ruler of the Universe, could alter the duties that inhere in the very nature and conditions of human life now that it exists; such a command could not make right other than right, or wrong other than wrong. If God is a conscious Being, aware of and interested in our fortunes, he does no doubt wish us to do right; but the rightness or wrongness of an act is independent of his desire, and just as real if there be no such Being interested in it. [Durant Drake, Problems of Religion, p. 321, quoted from The New Morality.]

The ascription of morality to supernatural sources is not only irrelevant, it is dangerous. A supposedly supernatural morality is above criticism and resists improvement.

The other possible origin of morality is a kind of consolidation of the two sources already discussed and there is no need for mentioning it in any detail at the present time.

No doubt we are in a position to answer some of the questions asked in regard to the Ten Commandments a bit earlier in the discussion. First let it be made quite plain that the reviewer does not consider it in any sense necessary to discard the Laws of Moses. They are a wonderful moral guide, but is that all there is in them? These laws were written before the day of radio, telephone, telegraph, newspapers, big business, international politics, and countless other things that might be mentioned. They can be made to fit all walks in life it is true, but there is something lacking - they must be interpreted in order to fit the needs of the present day. That is fairly obvious. Then they are not literally applicable to all phases of modern life. Since, however, they can be made to conform to modern life, they are not what might be termed obsolete. There are certainly things that are not covered by this moral code of centuries ago. What are the moral duties of a newspaper toward the national government? What is the duty of the employer toward the employee? The Ten Commandments made no specific mention of these things.

But above everything else the Hebraic laws are supernatural morality. They are God's gift to the people. They must, therefore, be infallible. They must not be changed. Still, they are being changed. We believe in them as rules for the guidance of personal conduct, but we do not believe in them as rules for the guidance of nations, newspapers, or international councils. At least they do not appear upon the statute books.

If a supernaturally inspired moral code is not acceptable to modern religion what sort of a code shall we establish? Frequently mention is made of the Golden Rule. That truly seems to be the sum and substance of the whole matter. It has been said that philosophers took volumes to prove their contentions and their followers used sentences to describe their theories. This is perfectly true, even in the case at hand. Mr. Drake has taken a whole volume to say no more than that our modern moral code should be to do unto others as you would have them do unto you. But, and here is the advantage of the philosophical mind, Mr. Drake says this in such a way that the average person can see its application to every phase of modern life. The new morality of which he speaks, to use his own words, can be summed up as follows:

The morality which, basing itself solidly upon observation of the results of conduct, consciously aims to secure the maximum of attainable happiness for mankind.

Let us follow this line a little farther and see where it leads.

If conscious beings had no capacity for pain or pleasure, for sorrow or joy, there would be no sense in preferring one act to another, no meaning to morality, no possibility of any sort of evaluation (of actions) at all... Yet it is not widely recognized, at least with any clearness, that morality actually serves to foster human happiness or lessen human suffering... It is easy enough to see that most of our accepted moral ideals do serve that purpose. But what needs clearer recognition is the fact that if any one of these accepted ideals does not make for the greatest attainable human happiness, it is a cruel ideal, not deserving of our allegiance, and in need of emphatic repudiation.

What is of prime importance is to see clearly that if an act has no tendency to lessen the amount of happiness in the world, it is not wrong, and no prohibition by man or God or conscience could make it wrong.

The way to secure human happiness is to be moral; not, necessarily, to follow the code accepted by the majority in a given community, for that may be a distorted or inadequate code, but to be really moral.

Objects are not good because desired, but because, whether desired or not, they are actually means toward the enhancement of happiness.

These are just a few random thoughts gleaned from different parts of the author's discussion which help to clarify the definition of the new morality which he gives in the first sentence of his preface.

The first part of the work is devoted entirely to establishing the necessity for this definition of morality and to showing that it does fit the case. It is easily seen that the author's plan does not encompass any aim to set a definite set of rules for guidance, but to give one general rule which will enable any intelligent person to weigh his actions and determine whether they are moral or immoral.

With the arguments in favor of this view well in hand Mr. Drake launches upon a discussion of many of the important problems which confront the world today. The problems brought to the attention of the reader are treated with respect to America, but they are applicable to other nations as well. The presentation is masterly and scholarly. The following are some of the phases of modern life to which attention is called, at this time:

Self-Indulgence and Luxury. Lawlessness and Crime. Intoxication. and Bootlegging. Marital Failures. Irresponsible Parenthood. Corrupt Politics. Selfish Business. Privilege. Suppression of Opinion. Poisoned Journalism. Demoralizing Art and Literature. Dogmatism and Indoctrination. Race Prejudice. War. Isolationism.

With such an array of topics one would hardly think that a brief three hundred sixty pages would be sufficient. The real defect of the whole book is that it is too short. Mr. Drake has succeeded in writing a splendidly constructed outline for a library of modern philosophy, or better, the philosophy of modern problems. He has crammed so much into so little space that every sentence is important, not one phrase or one word can be left unread else something really worth while will be missed.

Perhaps, to many readers of this review, the subject will seem dull and uninteresting. Usually philosophical discussions do fall into this category, but there is one that is an exception to the rule. The reviewer knows one professor of philosophy who has written more than one interesting novel. Mr. Drake is not that man, but he has the knack, lacking in so many scholars, of treating serious subjects in a vein that detracts not one whit from their seriousness, but which adds a great deal to their readability and their "understandability."

E. E. T.

* * *

LENIN. By Valeriu Marcu. Published by The Macmillan Company, New York. Cloth, Table of Contents, Illustrated, Index, 412 pages. Price $5.65.

TWO methods of biographical writing which are antithetical appear to comprise about all that can be said for difference in treatment. Of course there is every gradation between the two poles and these might, perhaps, be termed other styles. Really, they are only variations. In one of the two major methods a great deal of knowledge upon the part of the reader is presumed. For example, in treating the life of a character prominent in history it frequently happens that little or no description of the events surrounding his life is included in the discussion. It is presumed by the author that the state of society which makes for the development of the character described is quite generally known by the readers. A life of Lincoln might perhaps be written which made no mention of the battles of the Civil War, because the history of this struggle is fairly well understood by most Americans. The other treatment does not presume any knowledge of current conditions upon the part of the reader and endeavors to show how closely the life of the man is enmeshed in the history of his country.

It is this latter style that Mr. Mareu has chosen to follow in Lenin. The advisability of such a practice is immediately apparent. There are few persons who know very much about the progress of the Russian Revolution. The newspaper reports of the time were garbled and, at least to me, were very confusing. Things were changing so rapidly that it was very difficult indeed to keep track of all of the developments in the new Russian Government. Baron Wrangel wrote a book some time ago which was reviewed in the pages of THE BUILDER called From Serfdom to Bolshevism. The book did not purport to be a history of the past sixty or seventy years in Russia, but contained merely personal recollections of the events which took place. Naturally the conclusions were tinged with aristocratic bias. The reign of terror centering around the transition from the second to the third decade of the twentieth century was pictured in all of its gruesome horror. This was the Russia seen by the aristocrat.

In Lenin we see, so to speak, the power behind the throne. We are shown the reasons for such actions on the part of the new government and there is painted for us the portrait of a man who was possessed of an all consuming purpose. The years of his struggle to bring this aim before the populace of his native land to endeavor to practice the theories that he had been preaching for years, sometimes in Russia, again in Siberia, not unfrequently in prison, and in more than one country in Europe as an exile from his native country. In this frank discussion of the man nothing is lost except the horror that most Westerners feel for the leader of the Bolshevist party.

Whether Lenin, whose real name was Vladimir Ilyitch Uhanov, was the tartar he has so often been pictured, whether he was a menace to modern civilization does not enter into our estimate of the man. Right or wrong in his theories one cannot help but be convinced of his morality, if we may define morality as doing the right thing according to his estimate of right or wrong. He was sincere in his opinion that Socialism was the remedy for the ills that beset the world. He worked with that aim in view. His every action was tinctured with a real desire to be of service not only to the Russians, but to the world at large. At one stage in his career he attempted to broaden the scope of his activities. The failure of the campaign led him to the conclusion that the world was not yet ready for the doctrine he was prepared to preach and he turned all of his attention to solving the problems which confronted him in his own land.

Lenin was always ready to listen to the voice of the people. He encouraged them to speak, but - strange paradox - he encouraged them to talk along lines that be dictated. Constantly in touch with the peasant he had the ability to analyze their ideas and often promulgated doctrines or policies that they wanted before they really knew that they wanted them. His analysis of popular opinion was accurate and forehanded. His ideas were always subject to change. One minute he was advocating capital punishment and terrorism because it seemed to him that that was what the people wanted. This was not in accord with his previous teachings, but when the wave of popular opinion changed Lenin changed with it and reverted to his former viewpoint. His aim was to crush opposition because it was only by full control that he could give his theories a chance.

Later in his experience he found that the absolutely socialistic state was not practicable at that time. He accordingly modified his views to some extent. The impression is given in Mr. Marcu's book that Lenin was very much an opportunist. He kept the higher aim constantly in view, but was willing to adopt any means at hand if it seemed that through this adoption his ultimate goal was going to be better served in time. In this one characteristic Lenin differed materially from the fanatic who sees only one all consuming purpose and sees no possibility of modifying his views on unimportant points. Before his death Lenin had succeeded in bringing some measure of order out of the chaos. This in spite of opposition not only from within, but from the other nations as well.

Whether or not we agree with the teachings of Lenin, we cannot help but admire him for his fervent devotion to an ideal, his earnest desire to serve the people, and his willingness to sacrifice personal gain for the common good. It is said that even after his advent to power he refused to purchase a new pair of trousers, though the ones he was wearing were old, ragged, and perhaps even grimy. For years he had belonged to the poorest of the poor, and he continued to be a member of this group even during his days of realization.

To read Lenin is to revaluate the man. To study Lenin is to gain a new estimate of revolutionary Russia. To do either needs some patience as the style of the book is

somewhat labored and the task of reading it is not as easy as it might at first seem. The early days of his life are, or at least were to this reader, dull, drab reading, but the days of power, the history of the Russian Revolution was as fascinating as any story it has been my pleasure to read. Unfortunately the publishers have not been too careful of misprints. There are a few rather annoying ones that have remained in spite of the vigilance of the proof readers. These do not materially detract from the book, but they do mar its readability.

E. E. T.

* * *

ALTAR STAIRS. By Joseph Fort Newton. Published by The Macmillan Company, New York. Cloth, Table of Contents, 203 pages. Price $1.90.

BRO. JOSEPH FORT NEWTON is perhaps best known in Masonic circles as the author of The Builders, but he has written and published numerous other works not pertaining to Masonry. This is one of his works on religion - a book of prayers that may be used either by laymen or in the pulpit. All of them express a beautiful philosophy and a goodly number would be suitable for Masonic use, though they make no pretense of being Masonic prayers. Many of the readers of THE BUILDER who are interested in securing prayers for different functions will find in Altar Stairs a book of no little value. That it is of pocket size will undoubtedly add to its usefulness.

E. E. T.

----o----

THE QUESTION BOX

and CORRESPONDENCE

WHY IS A MASONIC LODGE?

The letter under this head that we published in the September number did not bring out as much comment as might have been expected. The challenge of F. V. J. can hardly be regarded as unimportant. Is it that our readers so completely agree with what he says that there was nothing more to say, or is it that the difficulties presented were too great? For a number of years now Freemasonry in America has been in a state of rapid expansion, on the material side, in numbers and wealth. The moral and spiritual side have become obscured. There are definite signs that a period of slackness, if not of depression, is setting in and it is time for us to return to first principles. The following three letters are of interest. Bro. Feige points out what might be done, Bro. Murray and Bro. Block each tell what they have themselves found as an answer to the question.

After reading the September issue I laid it on the desk so that I would not forget to write you, there having been several articles which I wished to mention.

I shall take the last one in the number first, viz., "Why Is a Masonic Lodge?"

In my opinion a good deal of benefit might accrue were this question to be discussed quite thoroughly. I was formerly a member of the lodge in Woonsocket, S. D., and both in that lodge and in this I have on several occasions in speaking to the lodge said that if all they cared to do was to meet to transact their business and to make new members it might be as well to disband, and I can see it no other way. It seems that there are a great many things that might be accomplished by the large

number of Masons if they would only get the idea and work toward those ends, and once they were well started along these lines the idea would grow and there is no telling how far they would go and what a vast amount of good they would accomplish. Incidentally, there can be little doubt but what the average lodge attendance would be immensely increased and all who attended would be benefited more than ever before.

You have made a good attempt to get lodges generally started in work which would be of great benefit to all who participated, but it seems that in this, as in almost everything else, it is extremely hard to do the right thing and I presume that it will be a long time before it will be done.

I have every issue of "The New Age," except one number, bound up to and including 1915. I have every issue of THE BUILDER and some day when money is more plentiful I expect to have all of them bound. Then some day it will be up to me to decide how to dispose of them all in the best way. Maybe you could offer a good suggestion along that line.

E. W. Feige, South Dakota.

The letter from your correspondent F. V. J. of Kansas in the September number demands answer. As you say in the footnote to his letter, it does not seem at all easy to answer his questions generally and fully, but I would like to set forth some aspects as they appear to me.

To begin with, just what does Masonry (in the Blue Lodge) "teach"? It has no dogma whatever; that which it "teaches" is revealed only by the study of its symbols and these are interpreted differently by different people. No, Masonry has no dogma and in this respect it differs from the churches. The only thing that Masonry "teaches" is that it teaches you to think. The first thing that it asks you to give thought to is a knowledge of yourself, and where can you find a more difficult

task than that? Next, you are given to understand that you have a quest imposed upon you to determine the true name or nature of the G.A.O.T.U.; in that it differs from the churches - in what way is a matter we will not enter into here, for it is a big subject; that also is quite a task, but you are greatly aided by studying the symbols. One thing you are taught, and that is that you should educate yourself to study the arts and sciences and thus improve your mind. Only by improving your mind can you arrive at a knowledge of yourself and the true name of Deity. All churches have a different creed and each has certain tenets; these you must subscribe to in order to obtain membership therein; Masonry has no tenets and only one broad creed. Other associations of men such as the Rotary Clubs, which your correspondent refers to, have a written code of ethics. Masonry requires none such, as ethics come spontaneously as you educate and improve your mind.

As to charity. Masonry is not a "charitable organization" in the generally accepted meaning of the words. Masonic charity is charity of the mind and not confined to charity of the heart. It is not the giving of alms. As your correspondent points out, all cities have charitable organizations to that end, and therefore Masonry is not required for that purpose. Our charity is charity for the opinion of others, charity for them in their wrongful acts. Maybe the churches are too hard in this latter respect; if so then we differ from them. No, you will not find many edifices of stone and brick, you will not find drinking fountains and signs for "Quiet" in hospitals districts, with a statement that they have been erected or donated by Masons, and I do not want to see any. But we give sums of money to charitable and benevolent institutions nevertheless. In my city the Masonic bodies gave $20,000 to the hospital but you will not find any tablets or cots dedicated, recording the fact. We don't want them. The Scottish Rite gives away from $600 to $800 annually to the poor and destitute of the city. And there is no song about it. During the 35 years I have been a Mason, during which time I have belonged to six Blue Lodges, I could tell you all sorts of good deeds done by Blue Lodges; not just to brethren of the Order but to outsiders.

Masonry is not a benefit society; if it were, there would be no virtue in the benefits to its members; such benefits would be rights.

Our Kansas brother refers to Rotary and the "fellowship" therein. Now I happen to be a Rotarian and an enthusiastic one. But I have to admit that much of the fellowship lasts but an hour or so a week; we call each other by our given names for that space; it is one of the rules to do so. But in the Masonic lodge there is no rule or ordinance to this effect, but we do it. In the lodge we refer to each other as Brother Jones or Brother Smith, but it is no uncommon thing for us to refer to Bill Jones instead of Brother Jones. We just can't help it. We call each other by given names because we have an affection for each other; there is a tie that binds. If this condition does not exist in your lodge, my Kansas Brother, there is something wrong. If we could get down to the bottom of it, we would probably find that it is due to shyness. The poorer brethren hesitate to get close to the brethren who are more successful in a monetary sense. You are a Rotarian and therefore the recognized head of your classification in your city; you have a fine opportunity to put Masonry and Rotary into practice. Get acquainted; call some of the "lesser" brethren by their first names; give them a smile, a handshake that has a real grasp of friendship in it; start a topic in lodge; give them an inspiring or humorous talk; break the ice; start some social affair this winter; by spring you will be a popular brother and have some fine friends and be a good one yourself; you will get real joy out of life and find that there is a "Why" for a Masonic lodge.

E. E. M., Montana.

"Why is a Masonic Lodge?" You will have a lot of answers to that but I want to include mine. If my language seems to be too violent, you tell the brother that it is that way for one purpose - to get itself remembered. Not to offend anyone, because I love the brother just the same and maybe a little more so for giving me this opportunity.

He says "the teachings of the Craft are the same as the teachings of the church." Are they? Does his church teach "Forget yourself, forget your desire for preservation of species, forget your immortality? Travel the middle way as hard and as straight as you can to the land of contentment?" If he has a church like that - oh, brother - congratulate him. I can't find one.

Except where I can go and here the Master say, "I give it you strictly in charge ever to walk and act as such."

No church to which I have access teaches my religion. If I want further exposition of its precepts I can get it only from constant repetition of that ritual which puts thoughts in a man's mouth so tremendous that he cannot even know of their presence.

I want to hear the doctrine expounded that "God is God and He has many prophets." Where can I hear it except in a Masonic lodge room?

The Christians teach "It is more blessed to give than to receive." That is only an infinitesimal fraction of the truth which is that positively anything is more blessed than to receive for what you take will be taken from you and what you give you keep forever. Has the brother found these teachings in lodge? If not, let him stay there until he does, for I am not the only one who has found them there.

And - does the brother contend that the teachings of the church which he finds duplicated by the lodge are sufficiently well and widely taught by the church? Then every mortal knows them and neither church nor lodge need teach further. No teachings are to be taught. No teacher needs any excuse for so doing.

But as for his "real purpose" - to inquire why Freemasonry has nothing to which to point with pride - let me doubt that this is the fact and conclude by saying that if it is so it is because the Institution is innoculated with the germ of selfishness so that it is so jealous of its Grand Lodge Sovereignty - its wooden leg - that the Grand Lodges cannot surrender this insular idea and get together for the good of the Order.

Albert F. Block, Iowa.

* * *

A MASONIC BIBLIOGRAPHY

For your brotherly letter of July 26 my sincere thanks. I also thank you very much for the pamphlets. Not one of them was previously known here, even by name. You may realize how happy I was to get them. It is the American Masonic literature which is so hard to obtain and I am therefore very much pleased to have found someone who is interested in our laborious bibliographical work.

A still greater pleasure you have given me in promising to give this work in the future too your brotherly attention. It is such interest and assistance which is necessary if the work is to be complete. For a single individual working alone, such a task is impossible. Only with the support of the whole brethren can it be carried out as we want to do it. I personally have taken it up as a voluntary and gratuitous labor, because there was no one else to do it. Now I acknowledge and see in this work my Masonic life - object to which I shall devote every free hour and week, every free day and month, because I am convinced of its necessity, and the labor is a great pleasure to me.

In my dear Bro. J. Hugo Tatsch, I have found a true supporter of my undertaking and a rarely brilliant man. To him I am indebted for much valuable assistance. He has sent me The Bulletin of the Grand Lodge of Iowa, which enables me to work upon this one American periodical. I would like to work on other periodicals too, but unfortunately I cannot afford to subscribe to them as I do not have the money to spare, and no financial aid from any other source is available.

Therefore, my dear brother, I shall be very thankful to you for every little contribution and I beg you now to be so kind and give my work your brotherly attention in the future. Everything you may send will be very welcome and each new item will bring us nearer to our goal.

Hans Quint, Germany.

[Some years ago, a German Mason, Dr. Wolfstieg, compiled in two large volumes the most comprehensive bibliography of Masonic literature that had hitherto been published. He endeavored to make it exhaustive for the eighteenth century, and for the nineteenth and twentieth he aimed at listing all important works and everything published in German. The work was greatly needed and has proved invaluable to students. But it is obvious that bibliographies can never be absolutely complete. Bro. Hans Quint has taken up the task as a contribution to Masonic scholarship, and be is desirous to fill up the gaps in his predecessor's work and to bring it up to date. He also desires to include periodicals. We strongly urge that every Mason publishing a pamphlet, or book, should send him a copy for inclusion. He would be glad also to receive the pamphlets and booklets that so many Grand Lodges are now having printed and distributed. We suggest also that editors and publishers of Masonic journals would be helping a really useful work if they sent him copies of their publications, or even put him on their exchange lists.

We will be glad to forward any material to him, but it would probably be better to send it direct. His address is Dr. Hans Quint, 10 Mosenstrasse, Falkenstein i. V., Germany.]

* * *

ROB MORRIS ON ARABIC MASONRY

I have read with much interest the article "The Degrees of Masonry," which has been published in the last three numbers of THE BUILDER. The question is raised as to the number of degrees in the original rite.

I think it was in the early part of the year 1882, that I listened to a lecture delivered by the venerable Bro. Rob Morris of Kentucky, who is remembered as the founder of the Order of the Eastern Star, also author of several books, including Freemasonry in the Holy Land. In his lecture he told that one night he went out of the city of Jerusalem, down into the valley where in a tent he was given the Arabic form of the Masonic Order by several Arabs themselves, the oldest one being then about ninety years of age. After the ceremony which was only one degree Bro. Morris explained the ceremony used in this country, for the three degrees, and the aged Arab brother said, "Masonry is a mass of gold, we keep it all in one piece, while you divide it into three parts, it is all the same." When Bro. Morris offered him pay for the work, the old Arab put his hands behind him and said, "We don't sell this Holy Rite for money," or words to that effect.

I have never seen this peculiar and interesting, as well as instructive, Arabic ceremony in print, but I have told it in a Master Masons Lodge a number of times. I am an old man, now about seventy-seven years of age, but perhaps there are some other Masons living who may have heard the same lecture by Bro. Morris delivered at about the date mentioned. That Arabic Masonic ceremony, like certain religious creeds, seems to indicate a handing down for antiquity some ideas pertaining to the Astrological signs of Aries and others. The question comes, From whence did the Arabs get their Masonic degree? Perhaps some of our research brethren have delved in on that line and may be able to answer.

If desired, I can send in another well authenticated story of a Masonic nature pertaining to the American Indians at the Northwest of the United States.

A.O. Robinson, Mass.

* * *

AN AUTHOR WANTED

Could you inform me who is the author of the following verse, and in what work it was published?

To touch the cup with eager lips and taste, not drain it;

To woo and tempt and court a bliss - and not attain it;

To fondle and caress a joy, yet hold it lightly,

Lest it become necessity and cling too tightly;

P. R. Pardillio, Philippine Islands.

We regret to say it is entirely unknown to us. Do any of our readers know where it is to be found?

* * *

PUBLICATIONS WANTED

The undersigned wishes to secure volumes 1, 3 and 6 of Ars Quatuor Coronatorum, to complete a set. However the parts of unbound volumes of the same might be very useful in completing a volume.

Should any reader of T.HF, BUILDER have a copy of a Bibliography of Masonic Literature by Enoch Terry Carson, the writer would like to purchase, if for sale.

C. S. Plumb, 1980 Indianola Ave., Columbus, Ohio.

The Builder Magazine

December 1928 - Volume XIV - Number 12

Present Day Religious Questions

Does Freemasonry Help or Hinder Their Solution?

The Second of a Series of Discussions of Our Ancient Fraternity and Present Day Problems

BY BRO. HERBERT HUNGERFORD

Author of Seeing Both Sides of Yourself

Bro. Hungerford in this series hopes to show Masons that there are two sides to the Institution to which they belong. We fully expect that the series will shock perhaps pain many good brethren, but the only way to escape judgment by the world, for men and for societies both, is to forestall it by self-criticism, and correction of that which needs amendment or modification.

THE problems of religion rightly demand first and foremost consideration in this survey, because they lie at the roots of all the other questions of the day, social, political, educational and commercial. The broad objective of religion, which is so frequently obscured by petty creeds and narrow doctrines, is to develop a common faith among mankind which will be the basis of mutual understanding, confidence and good-will. With this objective in mind, it may readily be seen why the finding of a solution for our religious problems will lead to the solving of the others which disturb men's relations, and hinder the advance of civilization.

Does any brother doubt or deny that the main motive behind most Masonic activities is, or should be, religious? Surely no one can dispute that the teachings of our ceremonials are chiefly religious. Then, it certainly is a fair question to ask to what extent and in what ways our Fraternity is cooperating with other religious institutions and agencies in solving the pressing problems of religion in the world today.

Religion is rather a ticklish topic to tackle, because it is such an intensely individual or personal proposition. Likewise, it is a somewhat difficult subject to define, because the term itself has many different meanings to different persons.

It was said above that religion should develop a common faith. We may go further and use faith as a synonym for religion, and this is the meaning we shall endeavor to maintain in the present discussion. Paul's statement to the Hebrews that "Faith is the assurance of things hoped for, the conviction of things not seen" presents an excellent epitome of our conception of the term, religious faith. Patently, it deals with ideals, with considerations outside the purely physical realm.

Religion as the Answer to the Riddle of the Universe

In brief, I hold that man has formulated his religious faiths or beliefs in his attempts to answer these three great questions as to the meaning of life itself:

1. Is there a Divine Spirit animating the universe? Is there a Creative Power behind the laws of nature? Is there a God, with Whom man may commune and upon Whom man may depend?

2. What is man's place in this great universe? Is man a free moral agent? Is he the master of his fate? Can he make choices for which he should be held responsible, or is he "merely a puppet swayed by the chance winds of destiny?"

3. What takes place with the event called death ? Does man possess a soul that continues existence in a different realm? Is man's life immortal?

Handicapped by ignorance, shackled by superstitions, blinded by prejudices, through all the ages, man has been groping, blundering, struggling and stumbling on his way towards the light of truth on these questions.

The problems of religion are the inevitable outcome of this universal quest. For the quest is universal, even though some profess that they have found it fruitless, holding that life has no real meaning and man's faith has no real foundations.

As we briefly review three of the principal problems of religion at the present day, it will be apparent how and why these problems were developed out of the very nature of man himself during his long upward struggle towards the light.

The Use and Abuse of Religious Differences

The conflict of creeds and denominational warfare possibly, the basic problem of religion must not be regarded as an unmixed evil. With no desire to defend denominational dogmas, the fact cannot be escaped that the spread of religion has been due in a considerable measure to the spirit of competition fostered by the various religious sects. But, this is the only good word the writer cares to say regarding narrow denominationalism.

Chiefly, the results of dogmatic warfare have been a serious handicap to the progress of genuine religion and have resulted in many auxiliary problems which institutional religion is still struggling to overcome. From denominational competition have come the overchurched communities, still existing in many sections of the country, with under-paid and under-educated pastors whose bigoted behavior and ungodlike utterances often bring disrepute upon religion and subject it to the ridicule of its enemies.

Another consequence is the fact reported by many colleges and universities that the ministry is losing its appeal to educated men.

Narrow-minded creedalism, likewise, should be held chiefly responsible for the numerous fantastic religious fads and cults which have sprung up all over the world. Disgusted with dogmas and denominationalism, thousands have sought some sort of religious solace in these mystical societies of various classes and kinds, some of which, of course, are quite commendable.

Just as religious superstition is the inevitable outgrowth of ignorance, so blind adherence to dogmatic creeds breeds those twin iniquities, bigotry and intolerance. Recent events suggest that we should not boast too loudly about how far we have progressed towards religious tolerance since the days of whipping-posts and ducking-stools.

Action and Reaction Between Religion and Science

The second outstanding problem of religion is an offspring of tradition-bound and dogmatic creedalism. I refer to the foolish and futile conflict between religious superstition and the discoveries of science. There is no genuine justification for any issue being raised between science and religion, because each deals with a distinct realm of thought. The domain of science should be restricted to natural phenomena and things that can be weighed, measured and verified by facts. The realm of

religion, on the contrary, is in the domain of faith, entirely outside the physical or material world.

It is just as absurd for a dogmatic scientist to profess that science can disprove the things we know by faith as it is for an unscientific man to challenge the demonstrated facts of science because some of these facts seem to bump up against some of his pet religious prejudices. On the whole, however, it seems worse for the bigoted scientist to pretend to prove something that he knows that science has never either proven or disproven. It is perfectly proper for a scientist to proclaim his personal faith or theory regarding the answers to any of the three principal questions that we hold to be the basis of religious faith. But, when any professed scientist pretends that these metaphysical questions can be proven or disproven by strictly scientific processes, we beg leave to doubt his right to the title of scientist.

God, the freedom of choice and immortality may be denied as not being capable of demonstration by scientific facts; but to pretend that this settles the case against the faith of mankind is an assumption as unfounded as it is pernicious. The scientist who attempts to maintain the position that there are no truths outside of those demonstrated by the already discovered facts of science has, to use an apt vulgarism, bitten off considerably more than he can chew.

Materialism the Triumph of Pessimism

This brings up the third and most serious problem of religion, namely, the menace of materialism. According to the writer's observation of current conditions, the conflict between sordid and, frequently morbid materialism and hopeful idealism outweighs all other problems of our times and constitutes a genuine menace to the progress of civilization. On all sides today you may hear from credulous youth and half-baked adults the parrot-like slogans of cheap cynicism coined by our professional pessimists.

Since materialism, in its final analysis, is simply the triumph of selfishness and, in our usage of the term, combines commercial policies or attitudes with its philosophic theories, we propose to give further consideration to this issue when we discuss the relation of Freemasonry to our business problems. Let it suffice, therefore, in our present discussion merely mention the matter and to state our opinion that religion seems to be making less headway in the conquest of this evil than is being made in other directions.

One thing appears quite certain in the relation of this particular problem to the attitude of modern youth; namely, that, unless institutional religion provides more substantial spiritual fodder than the petty sentimentality and wornout superstition that many so-called spiritual leaders are still peddling, the trend towards hedonism and crass materialism will not be turned back. Youth today demands a faith that does not run counter to reason and reality; even though our modern youth, like his predecessors in ages, still is a seeker after ideals. But the ideals of the intelligent youth of our times must be rooted in realities.

The Contacts Between Religion and Freemasonry

The superficial survey of our present day religious problems has given merely a fleeting glimpse of a tremendous subject. Our specific objective, however, does not require that we go deeply into this phase of the subject. All we need is a brief outline or background of the problems of organized or institutional religion to enable us to present our inquiry as to whether or not our own institution, which certainly has many religious characteristics, is doing its full share of service in cooperation with other agencies and institutions which are seeking the solution of these problems.

It may be well to remind our readers that the principal objective of this series of discussions is to raise questions rather than answer them. We are making no pretense of offering our own ready-made solutions for all the problems into which we may inquire. Rather is our intention to review all problems in the light of the challenge they present to Freemasonry. We do not intend to ignore any question

that may be considered as a challenge of the times to our Fraternity simply because we are not prepared also to submit the answer to the question.

In brief, our specific aim is not to tell you something or "hand out" a few packages of information, but rather it is to challenge you, as a man and a Mason, to face the issues of the world today, from which Freemasonry cannot escape its due share of responsibility. As a world-wide fraternal institution, Freemasonry cannot avoid proper participation in all world problems.

Like the timid child who hides behind mama's skirts, many Freemasons try to escape all responsibility or even personal interest in religious problems, by pretending that the ancient landmark concerning the discussion of clearly sectarian issues might be disturbed by the participation of members of our Craft in the ways and means proposed for the solution of religious problems.

The attitude of Freemasons with regard to religious problems has been criticized, both justly and, in some ways, unjustly, from many different angles by many different religious leaders. It seems to me, however, that all the criticisms deserving of attention may be comprehended by three questions:

First, is Freemasonry antagonistic to the progress of institutional religion?

Second, is Freemasonry a competitor, attempting to provide a substitute for institutional religion?

Third, is Freemasonry in general indifferent to the welfare of institutional religion?

The criticism that Freemasonry is antagonistic to organized religion is not confined to Roman Catholics and certain division of the Lutheran denomination. I have heard ministers and religious leaders of other denominations denounce our Fraternity on this score. Likewise I have listened to the loose talk from members of our Craft which would amply justify such criticism.

Intolerance and Bigotry in the Sanctum Sanctorum

Unfortunately, it seems to me, the gates of our lodges are not barred against bigots. Nor does initiation into our Fraternity provide a remedy for intolerance. The most vociferous and pestiferous bigot I ever encountered was the Master of a lodge who was not content to practically disrupt his own lodge by his fault-finding ways and holier-than-thou behavior towards his brethren, but, as a Past Master, he managed to alienate the interests of a sufficient number of members from their lodge so that the group withdrew and formed a new lodge.

If I have rightly understood our ritual, I have never heard a better or bolder pronouncement against bigotry than the words which express the real Masonic viewpoint on religion. A bigot, I take it, is one who wants to force his particular religious viewpoints upon all others or who fails to respect the religious opinion of others.

Freemasonry should not be held accountable for the acts of some of its bigoted members. For instance, the Master of a lodge told me that I was not a good Mason because I voiced my hearty approval of the attitude taken by the Past Grand Master of New York State, Judge Arthur S. Tompkins, towards the Ku Klux Klan.

Bigotry may not be un-Masonic but it certainly is nonMasonic conduct. Surely there is nothing in the principles or teachings of Freemasonry which could possibly be regarded as antagonistic to religion in any way. But certain bigots, who have

become Masons without being divested of their bigotry, have sometimes drawn this unjust criticism against the Craft.

Freemasonry Mistaken as a Substitute for Religion

Coming to our second question, we find a criticism that is not so easily defended. While I find no statistics on the subject, from my own observation and experience, I will freely admit that a very large percentage of our members apparently hold the opinion that the broad religious teachings of Freemasonry are superior to those of any church and that Masonry, therefore, provides a more than satisfactory substitute for any other religious organization.

For an excellent example to illustrate this viewpoint, you need only turn to the letter from Albert F. Block in the Question Box Department of the November number of THE BUILDER. Bro. Block very ably presents the views of one who regards the teachings of Freemasonry as the last word in religious belief. Frequently I have heard other brethren expound the same doctrines.

I doubt, therefore, if we can deny that many Masons do feel that all their religious requirements or obligations are fulfilled by their lodge membership. Whether we can justify this attitude is the real heart of the question. It seems to me that it is a question deserving of serious consideration. But, I am only asking or repeating it; not attempting to give the answer.

Perhaps the best way to present our third question is to change it a bit so that its application is personal instead of general. In brief, are you active in contributing personal endeavor as well as financial aid to the welfare of institutional religion? Certainly, many of our brethren can answer this question affirmatively. But, there are others. How many there are among the rank and file of our Fraternity who manifest no interest in any religious activity or institution would be hard to guess.

But I venture the opinion that the number is by no means complimentary to our Craft.

Again let me repeat the point set forth in our initial article, namely, that the objective of this series is, first and foremost, to stimulate discussion so that we shall develop a genuine inquiry into the conditions and problems we are reviewing. Our purpose is to stir up sufficient interest so that more light will be thrown upon each subject under consideration.

Accordingly, I again urge every reader interested to contribute his views on any phase of each topic we take up. I have not made any attempt to draw conclusions or to make a complete presentation of all the issues involved in each subject we choose for consideration. My sole effort is to hit a few of the high spots and make my article suggestive rather than conclusive.

Why not make this a real Masonic forum, in which the vital problems of our world and our Fraternity are viewed from as many different angles as possible?

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS and R. J. MEEKREN

(Continued from November)

WE have seen how Gould and Hughan had arrived at radically different interpretations of the real meaning of the terms Master and Fellow Craft in the first edition of Anderson's Constitutions. When such a difference of opinion arises it is fairly safe to conclude that other considerations, which may be entirely in the background, are the deciding factors. We will now have to consider the matter for ourselves in order to prepare the way to appreciate Gould's position, though we can do this, fortunately, by following the arguments of the latter scholar, collecting what he had to say upon the subject from different places.

He says, in regard to the Constitutions:

It is the custom of most people to consult a work of reference in its latest form. To this rule the Freemasons have not proved an exception, and the second edition of Anderson's Constitutions . . . was universally copied from and relied upon in preference to the first (1).

As was remarked above, so far as the second edition was the official code this was perfectly proper; but of course Gould has in mind its use as a source of historical information. In another place he says:

Until a few years ago this clause [of the 1723 Regulation XIII] was very erroneously interpreted, and the fundamental principle of literary criticism the principle that an author's meaning is to be read out of his words, and not into them was totally disregarded. All commentators seem to have determined what the author of the Book of Constitutions (transcribing the "General Regulations" of George Payne) ought to have said, and then they set themselves to prove that he practically said it (2).

This means that, from the time when all personal recollections of the transition period had disappeared, until Gould observed the curious discrepancies between Anderson's earlier and later statements, or at least until Findel advanced his

iconoclastic theories, all Masonic authors took it for granted that there always had been three degrees, and that there was no significance in the variations of phrase in the first and second editions of the Constitutions, even if they so much as knew they existed. If anyone of them did notice it he deemed it of too little moment for mention.

Gould then went on to say that the General Regulations of 1721, as published in 1723, point "with the utmost clearness" to an arrangement

. . of two and not three degrees, the latter being the number which Dr. Anderson was supposed to have had in his mind when publishing his work of 1723. The simple fact being that the titles of Fellow Craft and Master Mason, which really meant the same thing in the phraseology of Scottish Operative Masons, were also used as words of indifferent application by the doctor in his "Book of Constitutions."

The passages in the Regulations which are here asserted to point so clearly to a system of two degrees are presumably such as the following:

Regulation XIII: The Treasurer and Secretary shall each have a Clerk, who must be a Brother and FellowCraft....

Another Brother (who must be a Fellow-Craft) . . . should be appointed to look after the door of the Grand Lodge....

Regulation XV: [The Grand Wardens being absent] the Grand Master . . . shall order private Wardens to attend as Grand Wardens pro tempore, whose places shall be supply'd by two Fellow-Crafts of the same Lodge. .....

Regulation XVIII: If the Deputy Grand Master be sick or necessarily absent, the Grand Master may chuse any Fellow-Craft he pleases to be his Deputy pro tempore.

Gould claimed "weighty authority" for this, as Payne, who compiled the Regulations in 1721, was elected Grand Master the year after the formal institution of the Grand Lodge in 1717, and he adds (3):

In my own judgment . . . it is not credible for an instant that the symbolism of Masonry was tampered with, and expanded at the only meeting of the Grand Lodge June 24, 1717 which took place before we find Grand Master Payne in the chair of that august body....

The "Charges of a Freemason" as "digested" by Anderson also contain several passages of the same character. In the fourth we read:

No Brother can be a Warden till he has pass'd the part of a Fellow-Craft; nor a Master until he has acted as a Warden, nor Grand Warden until he has been a Master of a Lodge, nor a Grand Master unless he has been a FellowCraft before his election.....

The last proviso seems to imply that in a Warden an Apprentice might be elected, and then "passed" in order to qualify him for office. If this be so it would undermine the argument based by Hughan on those minutes which record such elections of Apprentices to officer. (4)

In the fifth charge it is enacted that

The most expert of the Fellow-Craftsmen shall be chosen or appointed the Master, or overseer of the Lord 's Work;

and,

When a Fellow-Craftsman is chosen Warden of the Work under the Master he shall be true to both Master and Fellows.

Though we cannot be sure that the Regulations as printed were exactly the same as Payne read them to Grand Lodge in 1721, and Gould's contention that the term Fellow-Craft was unknown in England till Anderson introduced through the medium of his work, if accepted, would point at least to verbal changes having been made, yet the main argument is a strong one, for Payne would presumably have protested in 1723 had any unwarranted modifications of the text been introduced, or for that matter anything that was not quite clear. Of course on the supposition that he was one of the inventors of new degrees the force of this argument would be materially weakened. But though this has been freely asserted in the past and was the line that Mackey, among many others, had taken, it must be remembered that it is pure supposition, without a scrap of direct evidence in its favor, while the contention made by Gould is strongly supported when we compare the above cited passages with the corresponding ones in the 1738 edition. Here we find that the term Fellow Craft has been fairly consistently changed to Master Mason. In Regulation XV latter term is added, making it read "two Fellow Crafts or Master Masons," and in XVII Fellow Craft is changed to Brother. But, as in both these cases the New Regulations which supersede the old ones are quite different, it was not practically important to make the definite change in the old ones.

In the new version of the Charges we find the same thing has been done; the Wardens must be Master Masons, instead of Fellow Crafts, and the Grand Master

must have been Master of a Lodge; which of course implies his having been a Warden before that, and before that again, a Master Mason in the new sense.

Taking these facts altogether, and a more minute comparison of the two editions would strengthen the case, it is hard to avoid the conviction that some material change in the Masonic system had come about in the years between 1723 and 1738. Either the Masonic status, called Fellow-Craft in the first book, was the same as that called Master Mason in the second; or else a higher grade had been introduced in the interval, to which all the rights and privileges of the other had been transferred. Whichever way it was it does seem conclusive that there were only two degrees worked in 1723; for it would seem highly improbable that the office of Master was at that time a degree, seeing that that of Warden came in between it and the Fellow Craft; the Mastership of the lodge being reserved to those who had served in the lower office, and no one has ever suggested there were any esoteric secrets attached to the Warden's chair. Still this cannot be taken as a final argument, as there is no doubt that the Past Master and the Royal Arch degrees, when they appeared later, betrayed an origin intimately connected with the office of the Master of the lodge; so that it cannot be assumed as logically certain that this qualification had nothing to do with the addition of a third degree to the Masonic system. Nevertheless, summing up the evidence afforded by the two editions of the Book of Constitutions, it certainly seems the simplest and most obvious explanation to assume, that in 1723 the first Book presupposed a rite of two grades, and that the second one, by a few very small changes of phraseology, adapted it to fit the three degree arrangement with which we are now familiar; thus avoiding any open acknowledgment that there had been any such momentous change or development.

That to avoid any such acknowledgment was practically necessary we can easily realize by imagining some similar occurrence today. It is probable that every Grand Lodge has some skeleton that must be concealed, the existence of which has been hidden in guarded and diplomatically worded Reports and buried in printed Transactions. So we can see that any such alteration or innovation in the "manner of communicating Masonic secrets," as Gould puts it, could not possibly have been openly and plainly acknowledged at the time and the traditional cloak of Masonic secrecy was far more ample and inclusive in the eighteenth century than is regarded as necessary now.

The year 1723 is thus a critical date, and Gould evidently so regarded it. Some time after that, and before 1738, a third degree was arranged and added to the two original ones. It is immaterial for his theory when this occurred. Thus it is not a crucial point to decide whether the curious minute book of the Philo Mustcae et Architecturae Societas of 1725-1727 does or does not refer to three degrees. Gould in his History seems to accept the view that it does, referring to

. . . the evidence it affords of the Fellow Craft's and Master's "parts" having been actually wrought other than in Grand Lodge, before Feb. 18, 1726 [when old Regulation XIII was amended], is of great value, both as marking the earliest date at which such ceremonies are known to have been worked, and from the inference we are justified in drawing that at the period in question there was nothing unusual in the action of the brethren concerned in these proceedings (5).

In this view apparently most other students have agreed with him; but he later changed his opinion, and in a very complex argument sought to show that actually only two degrees were really known to the members of the Society, and that they, like Drake, Pennell and Prichard, were the victims of Dr. Anderson's ambiguity (6).

We will now try to come to grips with this hypothesis that the innovation was founded in the first place upon misconception. But even yet something more has to be premised first. That Dr. Anderson was a Presbyterian minister is well known, as also that he was a Scotchman. In a brief biographical sketch Gould says:

There seems however some ground for supposing Dr. James Anderson was born at Aberdeen, or its vicinity, and it appears to me not improbable, that the records of the Aberdeen Lodge might reveal the fact of his having been either an initiate or affiliate of that body (7).

In the first Book of Constitutions, at page 74, there is a list of names of Grand officers, and officers of lodges, subscribed to a formal "approbation" of the work. In this we find the Masters and Wardens of each lodge in numerical order. As Master of Lodge No. 17, appears the name, "James Anderson, A.M.," and on the next line, in different type, "The Author of this Book." Now there is here a very curious coincidence. In the "Mark Book" of the Lodge of Aberdeen, a book bound with clasps that could be fastened with a small padlock, we find it recorded that it was written by a James Anderson, Glazier and Mason, and Clerk to the "Honourable Lodge" in the year 1670. Following the introductory title in which this statement occurs, is a list of the members of the lodge with their marks. This is prefaced by the following heading:

THE NAMES OF Us all who Are the Authoires of and Subscryuers of this Book In order as Followeth.

In this list the name of James Anderson appears again, thus:

James: Anderson: Glassier: and: Meaasson: and: Wreatter: of: this: book: 1. 6. 7. 0.

and Maister of our lodge in the year of God 1688 and 1694,

the last evidently being written in at a later date. Gould says, in reference to this:

In a list before me of "Clerks of the Aberdeen Lodge," but which unfortunately only commences in 1709, the first name on the roll is that of J. Anderson, which is repeated year by year till 1725. At the time, therefore, when James Anderson, the Presbyterian Minister, published the English Book of Constitutions (1723) a J. Anderson presumably the glazier of 1670 was the lodge clerk at Aberdeen. Now if the author of one Masonic book, and the writer of the other, were both native of

Aberdeen, the similarity of name will imply relationship, and in this view of the facts, it would seem only natural that the younger historian should have benefited by the research of his senior (8).

He adds that of course the J. Anderson may not have been James Anderson, the glazier, and that Dr. Anderson may not have had anything to do with Aberdeen, but he adds that in extended researches directed to this end he had found nothing which would conflict with the supposition that the doctor was an Aberdonian. Gould's guess here has been since very considerably confirmed. Bros. Thorpe and Dr. Chetwode Crawley produced evidence a good many years ago which showed beyond doubt that Dr: Anderson claimed to be a fellow "townsman" with the Rev. William Lorimer, who he also said was a native of Aberdeen; and further that he was a graduate of Marischal College of the same place.

Quite recently, Bro. A. L. Miller, author of The Lodge of Aberdeen, No. 13, published an article in Ars Quatuor Coronatorum (9) in which he has been able to go a great deal further in regard to the antecedents of the "father of Masonic history." Indeed he has established a high degree of probability that the author of the Constitutions was not only a relative of James Anderson the glazier (and burgess of Aberdeen) but was actually his son. We cannot here discuss the evidence discovered and so skilfully presented by Bro. Miller, but we fancy it would produce conviction to most minds, although it unfortunately falls short of absolute demonstration. The records of the lodge are not complete, and though James Anderson the junior may have been made a Mason at Aberdeen, yet his name is not found in any list now remaining.

In view of this, the curious note of authorship in the Book of Constitutions of 1723 might certainly seem to be inspired by that in the Mark Book of Aberdeen. But, on the other hand, if Dr. Anderson were not a member of the Aberdeen lodge it is practically certain that he would never have even seen the book, much less known anything of its contents, as it was strictly provided in the Statutes of the lodge that it should be . . . kept in our Box fast locked, except at such times it is to be taken out and carried to the place appointed when there is an Entered Prentice to be received, and we ordain all our after comers and successors in the Mason Craft to have a special care of this Book . . . neither let the Clerk keep it any longer nor he

is a writing on it; neither let him write upon it but when the three masters of the keys shall be present. (10)

The Lodge of Aberdeen like all the other old Scottish Lodges used the term "Fellow Craft" and Master as synonymous terms. The ampler phrase, however, "Fellow of Craft," which appears so frequently in the other Scottish records, does not seem to have been used, so far as the published excerpts show at least. This may be taken as an added item of confirmation, seeing Anderson never uses it either.

Now at last we come to what Gould evidently regarded as of the greatest importance to his theory, possibly as its keystone. This may be baldly stated thus: Dr. Anderson, through the medium of the Book of Constitutions assuredly, and through revision of the ritual probably (or possibly?), introduced (and, one would almost judge, deliberately and of set intention) the terminology of the Scottish lodges into English Masonry; and thus so confused the minds of the brethren that they supposed there were three degrees instead of two. We give a number of typical quotations to illustrate for similar passages are to be found all through his work wherever he approached this subject.

Dr. Anderson was certainly a Scotsman, and to this circumstance must be attributed his introduction of many operative terms from the vocabulary of the sister kingdom into his "Book of Constitutions." Of these, one of the most common is the compound word Fellow-Craft, which is plainly of Scottish derivation. Enter'd Prentice also occurs . . .

The word cowan, however, is reserved for the second edition.....

Although it is tolerably clear that degrees as we now have them were grafted upon Scottish Masonry in the eighteenth century [i.e. from England], a puzzle in connection with their English derivation still awaits solution. It is this. The degrees

in question . . . viz., those of Master Mason, Fellow Craft and Entered Apprentice, bear titles which are evidently borrowed from the vocabulary of Scotland. Master Mason, it is true, was a term common to both kingdoms, but viewed in conjunction with the others the three expressions may be regarded as having been taken en bloc from the operative terminology of the northern kingdom.

The terms or expressions, Master Mason, Fellow Craft, Entered Apprentice and Cowan appear, from documentary evidence to have been in common use in Scotland, from the 1598 down to our own timed.

In the introductory article on Catechisms and Revelations in the Collected Essays, written some twenty-seven years later, he returns to the same idea.

It is common knowledge that Dr. Anderson was the author of the English Books of Constitutions, 1723 and 1738 and that in the first of these publications he introduced into Old Regulation XIII some Scottish terms, the appearance of which in the volume led to singular confusion and gave general offense. (12)

In the paper on the "Antiquity of Masonic Symbolism," we find the following:

The next question for our consideration is, did Dr. Anderson remodel the ancient ritual as well as the ancient laws of the Freemason? . . . It is probable that he did, and that we owe to him the introduction of the Scottish operative titles, and the expansion of the system of degrees though it is quite possible that the third degree, by which I do not mean a new ceremony but an alteration in the method of imparting the old ones, was the work of other hands. (13)

Here we have the quite definite expression of opinion that Anderson was a "ritual tinker" as well as a codifier of laws. Gould goes on in the next paragraph to repeat

that in 1723 only two grades are mentioned, as in the Lodge of Aberdeen, and adds:

But about 1725 the titles of Fellow Craft and Master became disjoined, and as Dr. Anderson was absent from the deliberations of the Grand Lodge of England between June, 1725, and June, 1731, it is perhaps a fair inference that he was not concerned in the alteration.

We see that the imported phrases mentioned come down to three. "Cowan" is too late to affect the argument, not appearing till 1738, and as Master Mason admittedly was not new there are really only two left. Though we may give some weight to the argument that the three terms were introduced en bloc, as Gould puts it, nevertheless the fact remains that there was actually only two new ones. Rather a slight innovation to create such "general offense" as to cause Anderson's retirement from Grand Lodge for six years. There must have been more than this, and it seems far more probable that the offense was given, as we have previously suggested, first by the printing and publishing the Constitutions, and second by the wholesale way in which they had been edited, digested and altered.

NOTES

(1) Gould, Essays, p. 223, reprinted from A.Q.C., Vol. xvi, p. 48.

(2)Concise History, p. 395

(3) Ibid, p. 396.

(4) THE BUILDER (1928), p. 197.

(5) Gould, History, Vol. iii, p. 133.

(6) A.Q.C., Vol. xvi, pp. 37 and 112. Reprinted in the Collected Essays, pp. 214, 235

(7) 0p. cit., Vol. iii, p. 44.

(8) Ibid, Vol. iii, p. 45.

(9) A.Q.C., Vol. xxxvi, p. 86.

(10) Miller, Notes on the Early History and Records of the Lodge, Aberdeen, p. 18.

(11) Op. cat., Vol. iii, pp. 45, 69, 71.

(12) Gould, Essays, p. xx.

(13) Ibid, p. 139.

----o----

American Army Lodges in the World War

By BRO. CHARLES F. IRWIN, Associate Editor

Lahneck Lodge No. 1186, of Texas, Stationed at Coblentz, Germany in the Army of Occupation

THE city of Coblentz, Germany, will forever be closely associated with the history of the American Forces that aided in the winning of the World War for the Allied Nations. This same city will be forever associated also in the most intimate manner in the Masonic History of the World War. For within Coblentz and its area flourished many Masonic Clubs and at least three American Military Lodges, each of which will be represented in this series of studies.

Lahneck Lodge is the third and last of these American Military Lodges within the Army of Occupation. The story of its inception, life and demise is told in the

official records of the various proceedings of the Grand Lodge of Texas as well as in incidental references to the same on the part of other Grand Lodge reviewers.

APPLICATION FOR DISPENSATION TO FORM A LODGE AT COBLENTZ

We will begin with the following, taken from the Address of M.W. Bro. D.F. Johnson to the Grand Lodge of Texas at the Annual Communication in 1922. Bro. Johnson has since then passed to the Grand Lodge Above, to the deep regret of all who knew him. The following is his account of the circumstances leading to the formation of Lahneck Lodge:

In January I received the application of forty-one Master Masons, also accompanied by the demit of each of them for a dispensation to form a Lodge at Coblentz, Germany. This application was accompanied by a certificate from the Grand Lodge having jurisdiction over the Masonic territory in which Coblentz is located, certifying that they did not claim exclusive jurisdiction. I, therefore, granted their application and issued a dispensation. As reference is also made to this under the heading of "Application for Dispensation to Form a Lodge at Coblentz, Germany," in which a more complete description of all the proceedings is given, I will not burden the record with a further description under this section.

The more extended account to which M. W. Bro. Johnson here refers comes at a later page of the report.

"Shortly after my installation as Grand Master, I received an application from American Soldiers of the Army of Occupation, located at and near Coblentz. Germany, asking for the right of forming a Lodge at that place. This petition was signed by eleven brothers, holding membership in Texas, and by seventy-nine Masons holding membership in various Lodges scattered over the United States.

"After many days and nights of consideration and taking counsel from some of the best informed Masons in Texas, I wrote to the Masonic Club at Coblentz, the I would grant them a Dispensation when they had conformed to certain formalities required by the Constitution and Laws of the Grand Lodge of Texas.

"On Feb. 22 these brethren wrote me as follows:

To tell you that your letter of Jan. 16 brought joy and happiness to the hearts of all American Masons on the Rhine is expressing it mildly. When Bro. Forbes presented your letter to the Club on the 3rd of February, it marked a turning point in our history, and the enthusiastic, appreciative manner of its reception by the American Masonic Club would have brought tears into your eyes, when a result that we have hoped for, worked for, and prayed for seemed to be at last realized, the singing of the Doxology seemed to be the only thing that answered. We hope the notes someway reached across the ocean to you.

"Before writing them that I would grant a dispensation I wrote to United States Senator Bro. Morris Sheppard and secured through him a statement from the War Department at Washington that the Army of Occupation would remain on the Rhine for almost a indefinite period and would probably be several thousand in number.

"These matters had scarcely been adjusted, and the details of the matter worked out, when it was announced through the press the the entire Army of Occupation would be returned to the Unite States at once.

"The news also reached the brethren at Coblenz, who immediately sent a cablegram notifying me of this fact, and asking me to hold up the granting of the dispensation, which I did, for several months, during which time there was sent to me from all over the United States demits from various Lodges, and finally on June

22 (1922) I mailed a Dispensation to the following named brothers, whose demits had been received:

John F. Griebel, a Past Master and life member of Independence, Mo., as special representative of the Grand Master, with powers coequal to that of a District Deputy Grand Master; C.O. Bailey, First Worshipful Master; H.B. Jordan, First Senior Warden; H.L. Kingston, First Junior Warden, and the following named brothers: Melvin G. Brownston, Gottfried Buettschle, T.H. Burwell, Barney Forbes, Roy M. Hare, W.H. Saddler, John Sasser, Wm. L. Wylie, Paul Audus, Walter S. Bennett, F.W. Brown, F.O. Bryson, Paul J. Casey, E.E. Cole, D.H. Finley, Andres Florin, J.E. Grimes, G.F. Hobson, L.W. Hulet, J.H. Johnson, Aaron Kapler, E.E. Lockhart, W.A. Lowenburg, J.H. McFall, J.W. McKeesver, C.E. Macey, J.W. Marshall, V.E. Miltonberg, J.H. Cross, J.A. Dolan, J.T. Priestly, H.S. Purnell, J.H. Walton, R.J. Pahnke, J.S. Patrick, H.H. Siff, J.M. Yallor, W.B. Wisely.

"This Dispensation was received in due time and on July 4 (1922) the American Lodge, working under a dispensation from the Grand Lodge of Texas, was set to work in the presence of two of the most distinguished Masons of the United States, Bro. John H. Cowles, Sovereign Grand Commander of the Southern Jurisdiction (Scottish Rite Masons), and Past Grand Commander Edward C. Day, of Montana, who were sojourning in Germany.

"And though I had understood from the first report that still another distinguished Mason and statesman, former VicePresident Thomas R. Marshall, was also present, a later letter informs me that Bro. Marshall was one day late in reaching Coblentz, and failed to witness the establishment of the Texas American Lodge in Germany on the historic day of the birth of the nation.

NAME OF THE LODGE AT COBLENTZ

"At the request of the petitioners for the dispensation, the Lodge was christened 'Lahneck Lodge, U. D.,' the petition reciting the following reason for naming it 'Lahneck Lodge':

We desire to have the Lodge named Lahneck Lodge, in commemoration of those sterling Masons (Knights Templar), twelve in number, who made the last sacrifice in defense of their beliefs. It is fit and right that on these historic grounds our Lodge should perpetuate the memory of the last of the Noble Order of Knights Templar, for it is within a stone's throw almost of our meeting place, that the last of the Knights Templar laid down their lives in the defense of those principles which we hold dear.

Phillip and the Pope conspired to destroy the organization in order that they might share between them the property which had belonged to the Knights for centuries. The Grand Master and fifty of his followers were burned at the stake by those whose chief motive was rather a desire to confiscate the possessions of the Templars, than any religious war against heretics and sinners.

The Archbishop of Maine had long cast covetous eyes on Castle Lahneck (whose ruined precincts are now hallowed by martyr blood), which shielded twelve Knights Templar, and their retainers, and armed with papal authority he proceeded down the Rhine, with many vassals and mercenary soldiefs, and reaching Castle Lahneck commanded the defenders to yield or die a shameful death on the gallows. Well aware that this would be their fate in any case the oldest Templar cried out in a loud voice that they were all prepared to suffer, like their brethren in France, and were resolved to fight to the last drop of their blood.

Against overwhelming numbers they fought, day after day, and right being on their side destroyed great numbers of their attackers, their own ranks suffered severely.

Prominent in all the hand-to-hand struggles were the heroic figures of the twelve Templars, in their white mantles adorned with the blood-red Cross. At last, overwhelmed by superior numbers, one by one they fell beneath their shattered shields and bleeding from many wounds, closed their eyes in death. Finally, only one veteran stood, with blood-flecked sword, among the dead bodies of his valiant comrades, the last survivor.

He was called upon to surrender but knowing that such enemies could not be trusted, he called down the curse of heaven on worldly priests and their greed for land, and lifted on high his sword, rushed upon his foes, and fighting heroically, fell to earth never to rise again. Thus perished the last of the Noble Order of Knights Templar. But their story is remembered by the faithful to this day. Could any more suitable or appropriate name for our Lodge be possible?

"So in acknowledgment of the wishes of our soldier Masons the name 'Lahneck Lodge' was granted them in the Dispensation.

"Immediately following the setting to work of Lahneck Lodge the members and distinguished brothers present, the Lodge was called from labor and repaired to the historic Castle, where the Lodge was called to labor, and the officers duly placed in charge.

JURISDICTION

"Doubting the authority of the Grand Master to form a new district I gave no specific territory for this new Lodge, and am referring that point to the Grand Lodge, should it approve my action in granting the dispensation to form the Lodge.

ELIGIBILITY TO MEMBERSHIP

"In order to clarify this point until the Grand Lodge could make further investigation, I ruled that any American citizen who had been on duty in Germany with the American Army, or who had lived in Coblentz district for more than six months after his discharge from the American Army, or any soldier or sailor who is an American citizen without a fixed place of residence, and who was located in an area not nearer to any working Lodge under any Grand Jurisdiction of the United States would be eligible, I also cautioned the brothers to carefully guard the latter clause, in order to prevent conflicts with friendly sister jurisdictions.

NO INVASION OF TERRITORIAL RIGHTS

"Before granting this dispensation to form Lahneck Lodge at Coblentz, I received the following certificate from the German Masonic Lodge located at Coblentz:

Coblentz, Germany, Feb. 14,1922. Friederich zur Vaterlandsliebe Lodge

To the American Masonic Club Coblentz

Dear Brethren: In the name of St. John's Lodge, Friederich Zur Vaterlandsliebe, at Coblentz, under the jurisdiction of the Grand National Mother Lodge in the Prussian States called "Three Globes" at Berlin, we hereby certify that we have no objections to the establishment of an American Lodge, which is legally under the jurisdiction of a recognized Grand Lodge in America, and will only work among Americans, resident in the Rhineland.

The newly established American Lodge will also be permitted to work in our Temple, in accordance with terms to be agreed upon later.

We would further state that our Grand Lodge has no exclusive rights to erect subordinate Lodges in this territory, and that all Grand Lodges in Germany are independent of each other, as far as the establishment of subordinate Lodges is concerned, and have the right to install subordinate Lodges in the entire German territory, even at such places where subordinate Lodges under the jurisdiction of other Grand Lodges already exist.

Fraternally yours.

For the Council of the Friederich Zur Vaterlandsliebe Lodge, (seal) (signed) A. Duckwitz, Wor. Master

"At the request of the brethren who petitioned for the dispensation, I appointed Bro. John P. Griebel, a Past Master of Independence Lodge, No. 76, Mo., as a special representative of the Grand Master with powers co-equal to that of a District Deputy, sufficient evidence having been furnished me to show his knowledge of the Arts of Ancient Craft Masonry as well as a knowledge of the Masonic Laws, and on my direction the Grand Secretary furnished the Lodge with a dozen copies of the 1921 Constitution and By-laws, together with sufficient number of the new Monitor.

OFFICERS

"Practically all officers of the Lodge at Coblentz are officers in the American Army of Occupation, ranking from Colonel down, and all are genuine American citizens with American ideals and American training.

"These brethren were so very anxious to establish the Lodge that they notified me that they would pay as much as $2000.00 of the necessary expenses to send a representative there to set the lodge to work, and though I had planned to have some distinguished Mason of the Grand Lodge of Texas do this, developments described, necessitating the long delay, made it advisable when the decision was finally made to keep the Army of Occupation in Germany, to act promptly and with the assurance that those on the ground were possessed of the proper knowledge of the laws and the ritualistic work, I dispatched the dispensation by mail without sending the delegate from Texas.

"In granting this dispensation I realized that it was fraught with many dangerous possibilities. I found no law to authorize it, but I also found that there were no laws preventing it. I, along with thousands of other Masons, had felt incensed that Masons were unable to send their delegates into Europe during the War, and work for the common cause of humanity; I had felt that Masonry had been done an injustice when Masons were denied the privilege of working in the army training camps, while thousands upon thousands of the young manhood of America were mobilized to fight for the cause which Masonry has always held as one of its cardinal virtues. I recalled that it was Masons who had founded the American Government and had written the principles of Masonry into the organic laws of the land; I thought of the stories and traditions of the traveling masons of medieval times, who had lived in huts around the buildings under construction, the cathedrals and castles on the Rhine, and the historic cities of middle Europe, who had taught and guarded the secrets of Architecture from the vulgar stone cutters and wall builders, the cowans and rough masons, and had given aught of their earnings to a worthy brother in time of distress, and I was unable to understand why our own gallant American and Texan soldier boys should not be able to teach and to guard our modern lessons of Architecture in Character Building, in benevolence and civil liberty, even when clothed in the khaki, and under the tents of the American soldier, and while located in the same old cities and towns of the ancient days.

"So, my brothers, I had this wonderful opportunity presented to me, to afford our soldier boys the privilege of forming this Lodge, and I would forever afterward have closed my lips against further criticism and bowed my head in everlasting shame had I refused this wonderful chance which has come to but few Masons, and

no matter what may be the decision of the Grand Lodge as to the wisdom and advisability of establishing the Lodge at Coblentz, it will always stand out in my mind as the crowning event of my Masonic experience and the year it has been my privilege to serve the Craft as Grand Master.

"A report under date of Aug. 21 (1922) shows that the Lodge is going along in fine shape, and to that date had conferred twelve E.A. Degrees, with two more elected to receive the same, and had affiliated three more, and had several more applications on file."

The Grand Lodge received the Grand Master's account of what he had done in the matter with approbation. The Committee on Grand Officers' Reports commented as follows:

COBLENTZ LODGE

"Since the M.W. Grand Master has himself so amplified the subject of the granting of a dispensation for the instituting of Lahneck Lodge at Coblentz, Germany, we would refrain from a restating of the facts and circumstances, save that in addition to the offering of our findings we crave the privilege of mingling the truest sentiments of our hearts with those of his own in this splendid exhibition of patriotic love for country and loyalty to duty as a man and a Mason.

"We most heartily join with him in the sentiment that seldom, if ever, has so marked a privilege come to one in his position as that of providing Masonic Lodge privileges to our brethren of the Army of Occupation during their enforced stay at Coblentz, Germany.

"It is also gratifying to your Committee that the first Master of the new Lodge is Major C.O. Bailey of Quinlan, Texas, who is now in attendance on this Grand Lodge.

"We would approve the granting of this dispensation as being amply justified in policy and having the necessary constitutional warrant, feeling that this Lodge U.D. has been formed for the convenience of our American Army of Occupation, and others in the service of this country. We offer the following, viz.:

" 'Resolved, That the act of the Most Worshipful Grand Master in granting dispensation for the instituting of Lahneck Lodge at Coblentz, Germany, is hereby approved; and be it further Resolved, That the personal jurisdiction of Lahneck Lodge No. 1186, shall be confined exclusively to the soldiers, sailors and marines, and other citizens of the United States of America, who may be sojourning in Germany as attaches of the said Army of Occupation, or as representatives or employes of the government of the United States of America.' "

The Committee on Lodges under Dispensation presented a report also in which it was stated that:

The Committee has carefully examined the minutes, records and returns of Lahneck Lodge, U. D., located at Coblentz, Germany.

We find all records to be in excellent condition and books have been neatly kept. They have been very active in their work, having initiated twenty-four, passed sixteen, and raised twelve from July 4, 1922, to Oct. 23, 1922.

We therefore recommend that a Charter be granted Lahneck Lodges No. __, located at Coblentz, Germany, with the following officers: Harry L. Kingston,

Worshipful Master; Matthew A Reasoner, Senior Warden; and Wm. L. Wylie, Junior Warden.

Following the reading of this portion of the report of the Committee on Lodges under Dispensation the strand Master said:

My brethren, this is the Lodge that I referred to you in my annual address, and which was also discussed briefly with you yesterday, in which I stated that I had granted a dispensation to this Lodge. This Lodge does not at this time have the original officers to whom the dispensation was granted, for the simple reason that some of them have been called back to the United States.

Now, brethren, I have recited the facts in the case, and I realize that the establishment of the Lodge U. D. in a foreign country, possibly, has only one or two previous cases of like nature in the Grand Lodge of Texas. This dispensation was granted to the American soldier boys, many of them from our own great State of Texas, and if there is no objection, or do vou wish to discuss this in any manner? The motion is now made that we grant them a charter at this time. Are you ready for the question?

Whereupon the recommendation of the Committee was unanimously adopted by the Grand Lodge, and this portion of the report, together with that read previously, ordered printed in the proceedings, after which the Grand Master made the following announcement:

Brethren, it has been unanimously adopted, and I shall now call upon the first Master of Lahneck Lodge, if he is in the room. I would like to introduce Major C.S. Bailey to this Grand Lodge (extended applause). Bro. Bailey, and members of the Grand Lodge of Texas, I now take great pleasure in introducing to you a native of Texas, the first Worshipful Master of Lahneck Lodge, U.D., Coblentz, Germany (much applause) .

Whereupon Major C.S. Bailey, the first Worshipful Master of Lahneck Lodge, No. 1186, Coblentz, Germany, made the following Address to the Most Worshipful Grand Lodge of Texas:

"Most Worshipful Grand Master, Right Worshipful Grand Senior and Junior Wardens, Worshipful Members of the Grand Lodge: It is difficult indeed for me, after listening to the beautiful speeches that I have heard since I have been in this Grand Lodge, to make a response before this body, but it is an opportunity that I have never dreamed, in my fondest ambitions, would come to me, to stand before this great assembly.

"I want to thank you, and I want to thank you on behalf of Lahneck Lodge, to whom you have granted this charter, and for the boon that you have given us. We are on the Rhine five thousand miles from here, but we are Masons (applause). As members of the American Masonic Club we could meet and have our social pleasures, but we missed one thing, and there it is, that altar of Freemasonry to which every Mason loves to get down and bow and worship before, and now that you have given it to us and our Grand Master has given it to us before you did, under dispensation, I want to thank you from the bottom of my heart and assure you at this time that if the Masons in Coblentz knew of your action there would be crowds and it would spread at once throughout the camp, and the men would try to express in every way they know how their appreciation of this grand thing which you have done for them. I want to assure you today that as the American Army is guarding the Rhine and guiding those native people's feet into the ways of self-government, which is the only way to help them, there are Texas Masons there who are wearing the uniform and performing that duty and fulfilling their obligations to the flag, and today, just as the organic laws of our country were written into our Constitution, the same is being written into the laws of that Province. Surely if Charlemagne returned to earth today and saw that things are not as they were when he was there, when his loyal subjects were indeed loyal, but now their descendants are being governed by those Freemasons whom he suppressed as they worked along the Rhine and built those beautiful castles, I am sure that he would feel that that great Master above, whom we all serve so loyally, had at last come into his own, and he would feel that he had certainly lost some of

his prestige, and that the Masons of the world are now reaping results from the fruits of their labor begun years ago in the Rhine Province.

"I thank you again, brethren, and will not take up more of your time now, but I shall go at once to the telegraph office and send a cablegram to Lahneck Lodge telling them of the good news." (Applause.)

Later in the proceedings of the Grand Lodge, W Bro. Bailey, the first Master of Lahneck Lodge, presented to the Grand Master, on behalf of the lodge, a beautifully engraved watch charm as a token of their gratitude and appreciation of all he had done for them. Bro. Bailey spoke as follows:

"Most Worshipful Grand Master, Grand Wardens and Brethren of the Grand Lodge of Texas: As I said today, in the few minutes I had before its closing, it is an exceptional opportunity to be presented to the Most Worshipful Grand Body, and I would that I had the power of oratory to express these emotions which stir the soul upon an occasion like this, but, being a soldier, I have been taught that in the presence of my superiors to remain just as silent as possible and many of you have had the same lesson. (Applause.)

"However, I cannot refrain from making a few remarks concerning this occasion. Four years ago the United States Army had just finished up the biggest task ever assigned to an army since the dawn of history (applause). They had just gotten their breath and stretched their legs, so to speak, and the THIRD AMERICAN ARMY, under Dickman, was marching to the Rhine, to put the finishing touches upon this task. (Applause.) In this organization were some Army Masonic Lodges, and during the time that the Third Army was on the Rhine, there was Masonic Light, at Coblentz, and in the American area. But upon the withdrawal of the Third Army, and the organization of the American Army of Occupation, all of the Masonic Bodies returned to the United States. Immediately thereupon a Club known as the American Masonic Club of Coblentz was organized. At that time it held its weekly meetings in the German Masonic Temple, through a purely business arrangement with the German brethren in Coblentz.

"At each meeting of this Club the Chaplain of this Club would always in offering his devotionals to the Supreme Grand Architect of the Universe mention the fact, and offered a prayer that at some time in the future a charter would be granted to us that we might hold a Lodge in Coblentz, Germany. (Applause.) At our banquets, which we held every month, a moment of silent prayer was always offered and in that moment and in every heart present, there was always that feeling and desire that some way, some day, we will have Masonic Light in American Army of Occupation. As to the effect of these prayers I leave that to our theological brethren, but the prayer was answer just the same, and it came from Texas the answer did (applause), and every Texan in the American Army of Occupation at last swelled with pride that Texas should come and bring us Masonic Light. (Applause.)

"In our correspondence with the M.W.G.M. of the G.L. of Texas, in his first letter to us, was wrought a lively admiration for him, and for the principles for which he stood, and for his courage and the willingless to step out into the unknown territory and take the responsibility of giving a dispensation to the soldiers at Coblentz. There were tears of joy shed upon the reading of his letter, and my brethren, it would have done your hearts good to have been at that meeting. (Applause.) In all our correspondence with him we found him to be a man who would inspire the love and affection and trust of anybody on earth, and we were more than gratified that this Grand Lodge should have such a man at its head.

"Without creating precedent, or without conceding anything for the future, upon my departure from Coblentz, Lahneck Lodge asked me as a special favor to them, and as a mark of appreciation and affection for our Grand Master, to present him with a small token, representing the great affection for him which is represented by a watch charm which has upon its unfolding the working tools of a Master Mason, all of them. (Applause.)

"It is our trust and prayer that you, Most W.G.M., will wear this and ever remember and ever feel in your heart that in Coblentz, Germany, there are loyal hearts beating for you, and whatever may arise in the future we know that your

Masonic Work is just beginning and we know that you will carry on, and we trust that the working tools depicted herein will assist you more and more as you go onward and upward. (Much applause.)

"Now, Most Worshipful Sir, representing Lahneck Lodge our prayer is that God's choicest blessings may rest upon you in your future life." (Much applause.)

To this presentation speech Most Worshipful Grand Master Johnson made the following reply:

"Major Bailey and Brethren: I recall reading a wonderful letter from Coblentz, telling me that when they received my letter advising them that I would grant them a dispensation, that the only fitting tribute that seemed appropriate at that time was the closing heir meeting with the Doxology; they told me in that wonderful letter that they hoped that somehow it would get across the way to me, into my humble home in Brownwood. I thought of that night and in my wn heart there came an echo of that song: 'Praise God from whom all blessings flow.' If nothing else had ever happened in my life to make me feel glad of the opportunity I had to grant this dispensation, it was somehow a feeling in my heart that I could feel the echo of that song and sing with them: 'Praise God from whom all blessings flow' and so, tonight, Major Bailey, I want you to feel that I hope, somehow over here in Coblentz, those brethren who are remainng there could get the echo of a prayer, as it ascends on high, and know that my heart shall allways be with them. I thank you, my brother." (Applause.)

We now come to the Annual Communication of 1923, and in the Proceedings of the Grand Lodge of Texas for that vear we come upon another reference to Lahneck Lodge. It has to do with the termination of this historic Lodge.

LAHNECK, NO. 1186, DEMISED

"By reason of the fact that the U. S. Government withdrew its Army of Occupation from Germany early in the year and all of the members of the above Lodge being with the forces, this Lodge automatically demised at that time. In contemplation of this demise, Bro. J. P. Griebel wrote me on Jan. 27, requesting a ruling upon the status of the members in the event of a demise, it being necessary that they know in advance of the Evacuation from Germany just what their standing would be, as the members would be scattered all over the United States upon their return to this country.

"This was clearly defined by law which was quoted. He also desired to know what would be the status of those who had applied to their Lodge, their fees accepted, elected, but had not received the degrees.

"To this I replied that in as much as these applicants had been legally elected by a Lodge duly constituted by the Grand Lodge of Texas, that they were entitled to receive the degrees and that their names should be made known to our Grand Secretary, who would upon further information make arrangements with a Lodge of the locality where the elected applicant was situated to have the first degree conferred, as a courtesy to this Grand Lodge, after which because of the demise of their Lodge they would be in the position of dimitted Masons as is provided for by our laws.

"This was a ruling without precedent so far as I could tell, being what I considered an emergency ruling to cover an emergency which could hardly be avoided as the soldiers who composed the Lodge had no voice in the date of their removal from Germany.

"I was advised that the belongings and funds of the Lodge would be shipped to the Grand Secretary Pearson, at the proper time. The belongings were few as the Lodge Room occupied and furnishings used were not of their own. I was advised that it was the wish of the Lodge that whatever funds it had on hand at the time of

demise be reverted to the Masonic Home. However, from the date of Bro. Griebel's letter mentioned above, I have heard nothing further from any of the brethren, and never having been advised further nor have I ever had the American addresses of any of the members so that I could make inquiry of the final outcome, do not positively know, although all troops were withdrawn, if the Lodge actually demised.

"This suggestion of doubt is expressed because of a statement by Bro. Griebel that 'there will be a number of us here for some time to come and we are going ahead and work as long as we can.' This was shortly after the order of withdrawal from Washington."

The final notice we have is found in this same volume of Proceedings. Under the head of "Charters to New Lodges" we are informed that "the fifteen charters granted to new lodges at our last Annual Communication were all issued promptly and sent out upon instructions from the Grand Master." In the list is the entry:

Lahneck, No. 1186, Coblentz, Germany.

Next, under the heading of "Donations" we are informed that the sum of one hundred dollars had been received from the lodge as "Campaign Subscription," and finally in the list of demised lodges the following entry:

Lahneck Lodge, No. 1186, Coblentz, Germany. Charter 1922. Demised 1923.

In closing this remarkable record which in its way stands unique in the history of American Military Lodges, I wish to give full acknowledgment to the unfailing courtesy and genuine cooperation of Grand Secretary W. B. Pearson; of the kindness of W. Bro. District Dep. Grand Master L. B. Russel, of Comanche, Texas,

for his interest in and practical advice in gathering this material for the history; and P. G. M. Andrew L. Randell of the Masonic Service Association. It is my hope that this record may arouse in brothers who belonged to either Masonic Lodges or Masonic Clubs during the time our American Forces were in France and other countries to get into communication with me and furnish me with a copy of whatever Magonic material they may have in order that I may give other papers as complete as the present one.

Moreover if perchance this story falls under the notice of any of the former members of Lahneck Lodge who were present at the last meetings, we shall regard it as a real contribution of Masonic value to write me so that we may aid the Grand Lodge of Texas in closing up its record of this Lodge. We have tried to obtain contact with Bro. Griebel. Does any reader know where we may locate him?

APPENDIX

DISPENSATION TO FORM A NEW LODGE (Emblem)

In the Name and by the Authority of the M.W. Grand Lodge of Texas, A.F.&A.M.

WHEREAS, a petition has been presented to me by sundry brethren, to-wit:

Brothers C.C. Bailey, Melvin G. Brownson, T. H. Burwell, Gottfried Buettschle, Barney Forbes Roy M. Hare, W.H. Saddler, John Sasser, Wm. L. Wylie, Paul Audus, Walter S. Bennett, F.W. Brown, F.C. Bryson, Paul J. Casey, E.E. Cole, J.H. Cross, J.A. Dolan, D.H. Finley, Andres Florin, J.E. Grimes G.F. Hobson, L.W. Hulett, J.M. Johnson, H.B. Jordan, Aaron Kapler, H.L. Kingston, E.E. Lockhart, M.A. Lowenberg, J.H. McFall, J.W. McKeesver, C.E. Macey, J.W. Marshall, V.E.

Miltenberger, R.J. Pahnke, J.S. Patrick, J.T. Priestly, H.H. Siff, H.S. Purnell, J.M. Taylor, J.H. Walton, W.B. Wiseley,

Residing at Colbentz, Germany, in the Army of Occupation, and praying to be congregated and form a Lodge, promising to render obedience to the Ancient Usages and Landmarks of the Fraternity and the Laws of the Grand Lodge; and,

WHEREAS, said petitioners have been recommended to me as Master Masons in good standing by the Master, Wardens and Brethren of St. Johns "Three Globes" Lodge of Germany, under our...

Therefore, I, D. F. Johnson, Grand Master of the M. W. Grand Lodge of the State of Texas, reposing full confidence in the recommendation aforesaid and in the Masonic integrity and ability of the petitioners, do, by virtue of the authority in me vested, hereby grant this Dispensation, empowering and authorizing our trusty and well beloved Brethren aforesaid to open and form a Lodge, after the manner of Ancient Free and Accepted Masons, and therein to admit and make Freemasons, according to the ancient custom, and not otherwise.

THIS DISPENSATION is to continue in full force until the next Annual Communication of our Grand Lodge aforesaid unless sooner revoked by Constitutional authority. And I do hereby appoint Brother C.C. Bailey to be the first W. Master Brother H.B. Jordan, to be the first Senior Warden and Brother H.L. Kongston, to be the first Junior Warden of said new Lodge. And it shall be their duty, and they are hereby required to return this DISPENSATION, with the original record of all proceedings had under the authority of the same, together with their returns of work, members and contributions, and an attested copy of the By-Laws adopted, to our Grand Lodge aforesaid, at the expiration of the time herein specified, and for such further action in the premises as shall then be deemed wise and proper.

GIVEN UNDER MY HAND under the authority of the Grand Lodge at Brownwood, Texas, this the 12th day of June, A. D. 1922, A. L. 5922.

(signed) D. F. Johnson, Grand Master.

Item: Notation on the back of this Dispensation: Lahneck Lodge, U.D. 6-14-1922 Pd 25.00 (copy)

LAHNECK LODGE U.D., A.F.&A.M. OF TEX.A.S

W. M., C. C. Bailey. Secy., H. H. Siff.

Coblentz, Germany, Oct. 20. 1922.

To the Grand Lodge of Texas A.F.&A.M.

Lahneck Lodge U.D., A.F.&A.M., working since July 4, 1922, under a Dispensation granted by the Most Worshipful Master of the Grand Lodge of Texas, most respectfully pray and petition the Grand Lodge of Texas to grant us a Charter empowering us to meet at Coblentz, Germany, in the Area of the American Army of Occupation, on the first and third Fridays of every month and thus permit us to continue to promise and diffuse the genuine principles of Freemasonry and to enjoy that fraternal fellowship to which, as members of the Craft, we believe we are entitled.

And we have nominated and do reeommend Brother H. L. Kingston to be the First Master, Brother M. A. Reasoner to be the first Senior Warden and Brother Wm. L. Wylie to be the first Junior Warden of said Lodge.

The prayer of this petition being granted, we promise strict obedience to the Commands of the Grand Master and the laws and regulations of the Grand Lodge of Texas.

Signatures attached.

MEMBERS OF LAHNECK LODGE RESIDENT IN COBLENTZ

Q.J. Barker, F.W. Brown, R.J. Casey, J.H. Cross, J.A. Dolan, A. Florin, J.P. Griebel, J.E. Grimes, R.M. Hare, H.M. Herff, H.L. Kingston, J.A. Lackey, E.E. Lockhard, C.E. Macey, M.A.S. Ming, R.J. Pahnke, J.T. Priestley, M.A. Reasoner, F.H. Rivers, W.H. Sadler, W.B. Shutt, H.H. Siff, J.A. Sprenger, J.T. Steffen, J.H. Walton, E.B. Whisner, M.H. Wilson, W.B. Wiseley, Wm. L. Wylie, T.F. Fieker, W.W. Sidwell, T.J. Davis, H.M. Pinkerton, C.W. White, E.E. Hagan, A.R. Crooks. Willem B. Wilton, C.O. Bailey.

The following lists of names were also appended:

FELLOWCRAFTS OF LAHNECK LODGE

Lawrence A. Deitz, Noah G. Halfton, Charles H. Voight, George J. Winters.

ENTERED APPRENTICE OF LAHNECK LODGE

Thomas J. McGrath, Tom Randel, Wm. G. Schoenwald, John F. Stever, Edward Theurich, Stewart R. Trout, Chas. H. Tooze, Russell C. Woethington.

MEMBERS OF LAHNECK LODGE RETURNED TO UNITED STATES

Paul Audus, C.O. Bailey, W.S. Bennett, M.C. Brownson, F.O. Bryson, G. Buettschle, T.H. Burwell, D.H. Finley, B. Forbes, G.F. Hobson, W.L. Hulett, B.W. James, H.B. Jordan, J.J. Johnson, A. Kaplan, W.K. Lloyd, M.A. Lowenberg, J.W. Marshall, J.H. McFall, J.W. McKeever, V.E. Miltenierger, F.E. Cole. J.S. Patrick, H.S. Purnell, J. Sasser.

Lahneck Lodge U. D., Original Petition for the Lodge received June 14, 1922. Waco, Texas. Petition granted at Brownwood, Texas, June 12, 1922, by M. W. D. F. Johnson, Grand Master.

Report of Committee No. 1, Lodges U. D. Grand Lodge 1922.

Your Committee has carefully examined the minutes, records and returns of Lahneck U. D., located at Coblentz, Germany.

We find all records to be in excellent condition, and books have been neatly kept. They have been very active in their work having initiated twenty-four (24), passed sixteen (16) and raised twelve (12) from July 4, 1922, to Oct. 23, 1922.

We therefore recommend that a Charter be granted Lahneck Lodge No. located at Coblentz, Germany, with the following officers.

W. M., Harry L. Kingston; S. W., Matthew A. Reasoner; J. W., Wm. L. Wylie.

Respectfully submitted, (Signed) W. S. Cooke, E. W. Feierabend, J M Ranth

The following news item appeared in the press on Jan. 26, 1923, with the Coblentz, Germany, heading: "Coblentz is a city of sadness; we are lonesome because the Americans have gone," which was the declaration of Lord Mayor Russell today. "Everyone was sorry to see them depart." Only General Henry T. Allen, commander of the departed American Army, and a handful of officers and men remained behind to clean up pending business. They probably will leave in a fortnight.

----o----

Three Pioneer Masons

BY BRO. HENRY BAER, Ohio

(Concluded from November)

A FEW months after the raising of Captain Kibby, came the induction into N.C. Harmony Lodge of another hero of the early West Captain Robert Benham. Like the first named, he was born in New Jersey, about 1750, from whence, as a young man of twenty-two, he removed to southwestern Pennsylvania, and eventually settled on Ten-Mile Creek. During the Revolution he served as captain in the

backwoods militia; those hardy whites who guarded well our frontiers against the incursions of the savage, throughout this struggle. In such capacity Benham underwent one of the most strange, thrilling and terrifying experiences ever recorded in the annals of border warfare in America.

Early in October, 1779, a party of about seventy westerners under Major David Rogers, with Captain Benham as second in command, were ascending the Ohio River in keel boats with a large quantity of ammunition and other supplies for use of the Continental army that had been brought up from New Orleans. After a rather uneventful journey, as they were passing the mouth of the Licking, opposite to where Cincinnati now stands, their attention was drawn to a small group of Indians landing from a canoe on a sandbar some distance ahead on the Kentucky side, who apparently had not noted their approach. Immediately there was a cry for an Indian hunt, and to satisfy the craving of his men for excitement and action Rogers ordered the boats landed.

Leaving about a dozen men in charge, he rushed with the rest of his force, all well armed, up the shore and into the forest where they had seen their quarry disappear. Spreading out to surround the place, and never dreaming of encountering more than 15 or 20 of the enemy, they were thunderstruck to see an overwhelming number of redskins, dressed and painted for the warpath, springing up on all sides in their rear. Pouring in a close discharge of rifles, the savages with horrid yells sprang upon the survivors with the tomahawk. The surprise was complete and the slaughter prodigious, the commander and 45 of his men being killed and scalped in but the shortest time. In desperation the remain fought their way toward the boats, but to their dismay found that all save one were in possession of the Indians, with most of the occupants slain. The one which got away they saw with sinking hearts pulling for midstream, manned by a crew five, to head for Louisville, over 100 miles down river. Turning furiously on the red foe and fighting for their lives, the little handful of borderers, aided by the approach of darkness, finally succeeded in breaking through the lines, with the loss of several severely wounded. Those who were able fled to the nearest Kentucky settlement, Harrodsburg, scores of miles distant, while the injured ones were run down and promptly dispatched. One of the wounded, however Captain Benham, was saved from slaughter in an almost miraculous manner.

In the last few minutes of the fighting he had been shot through both hips, and the bullet breaking bone, he fell to the ground. From the many instances noted in accounts of battles with the savages in those days, it seemed the favorite practice on both sides to aim for the middle of an opponent's body, a hit of this nature not only completely crippling an adversary but producing a greater agony and suffering. Such a shot had brought Benham low. Fortunately, in the fast descending gloom he perceived a large tree that lately had become uprooted in a storm. A man of powerful strength, he, with much pain, dragged himself into the top and lay concealed in the leafy branches. The redskins, eager in pursuit of the others, passed him without notice, and by midnight all was quiet.

On the morning following they returned to the battle ground to strip the dead and confiscate the boats and their valuable cargo. Benham, though in danger of famishing, permitted them to pass without making known his condition, knowing he would be tomahawked on the spot. He lay close, therefore, until evening when seeing a raccoon descending a tree near him, and wisely having held on to his rifle, he shot it, hoping to devise some means of bringing it within reach, when he could kindle a fire and make a meal.

With the crack of his gun the captain heard a human cry. Believing it to be an Indian he hastily reloaded his rifle and silently awaited his approach. Presently the voice was heard again, but much nearer. Still Benham made no reply, and with weapon cocked sat ready to fire should it prove to be an enemy. Then a third halloo came and with it the entreaty, "Whoever you are, for God's sake answer me." Satisfied now that it was one of his own party, the captain answered and soon they were together. It proved to be a border youth named Basil Brown of Pennsylvania, who was shot through both arms. Truly an oddly assorted and luckless pair, with Benham deprived of the use of his legs and unable to move, while his companion could walk, but with two broken arms was equally helpless.

However, it developed that each could supply what the other wanted, the captain being able to load his gun and kill game with great readiness, and young Brown, having perfect use of his legs, could kick the game to where his commander lay or

sat. Raking up brush with his feet the latter also propelled this within his superior's reach and together they managed to start their fires. Water was secured by the captain placing the brim of his hat firmly in Brown's teeth and having him wade into the Ohio up to his neck. Bending his head, he would fill the hat and return to the stricken Benham. Then, their single-course, and saltless meal, ready, the latter would feed his young friend. He also dressed his wounds with slippery elm bark, as well as his own, tearing up both of their shirts for that purpose. In this strange fashion the hapless twain subsisted for several weeks, in the midst of the mutilated and decaying remains of their comrades, suffering greatly from exposure and the lack of proper medical attention.

At last, their wounds having healed sufficiently, they made their way slowly down river to the mouth of the Licking, with Captain Benham dragging along painfully on rude crutches. Here they put up a rough shelter and lay encamped until late in November. Finally, after six weeks in the wilderness, a boat hove in sight on their side, headed down the Ohio. Hoisting his hat on a stick, Benham hallooed loudly for help. The crew, however, with one look, pulled hastily for midstream, believing them to be Indians in disguise or else white prisoners placed there as decoys, a trick successfully worked at times by the wily foe. The two were now in the deepest despair, for the vicinity was one much frequented by war parties from the North on their raids into Kentucky, and besides the coming of winter threatened them with destruction unless they were speedily relieved.

After the boat had passed down nearly half a mile, their hopes again rose as they saw a canoe put forth from the stern. This approached cautiously along the shore and reconnoitered them with great suspicion. Benham now called to its occupants, telling who he was and making known his own and his companion's condition. The boatmen, though, were still doubtful and refused to come closer. Finally it was arranged that young Brown approach the water's edge, within gunshot, and tell their story, his life to be immediate forfeit should any suspicious move be made. Only then, and with the crew not yet wholly convinced, was the canoe landed and they were assisted aboard.

A close-up of the scarecrow pair scarcely conduced to a lulling of suspicions, for both were almost entirely naked, dirty and unkempt, their faces garnished with six

weeks' growth of beard. The one, Benham, was yet barely able to hobble on crutches, though Brown, by now, could manage to feed himself with one hand. Their stories at last believed, they were taken to Louisville, where Colonel George Rogers Clark and his heroic frontiersmen were camped, freshly returned from their conquest of the Illinois country. Here their baggage, carried off in the boat which had gotten away, was restored to them. A man of iron constitution, following a few weeks' confinement in recuperating from his terrible injury, the captain fully recovered his former health and condition. Then at the first; opportunity he returned to his home and family, whom he had not seen for more than eighteen months, and who doubtless were mourning him as lost. Poor Brown, however, a lad of but sixteen, was left a cripple to the end of his days, which were many, he surviving until 1837, being pensioned by the government shortly after the Revolution.

The ill-fated ending of Rogers' journey, and the loss of the boats and their sorely needed contents, were severe blows to the American cause and brought great; gloom and dejection along the border. While making their way in boats down the Mississippi, after having left Fort Pitt (Pittsburgh) in June, 1788, at the trading post on the Arkansas River, the commander learned that the supplies already had been convoyed to St. Louis from New Orleans. However, an order being necessary from the Spanish authorities at the latter place, Rogers, together with Benham and five other picked men, proceeded ahead in a canoe to procure the same and complete other arrangements. On this trip they had the experience of nearly being captured, when in the dead of night they passed the British fort at Manchac.

At New Orleans, in the spring of 1779, the reliable Benham was chosen by Rogers to carry dispatches and letters to Louisville, probably for Clark, General Edward Hand, commander of the western forces, and Patrick Henry, Governor of Virginia, all vitally interested in the safe delivery of the supplies and return of the party of volunteers. This was a most dangerous and trying undertaking, entailing travel of hundreds of miles through a wilderness country infested with hostile savages, with the captain subsisting principally on Indian corn boiled in lye to preserve it from the weevil. Shortly after his arrival Rogers and his men came with the boats from St. Louis. Strengthened by a score of more of Clark's borderers, the entire party, now swelled to the number of some seventy, started up-river for Fort Pitt, and in a few days ran into the massacre narrated in the foregoing.

Captain Benham afterwards became one of the earliest settlers at Cincinnati, where he is said to have built the first hewed log house in 1789. He saw service throughout the Indian war in the Northwest (1790-95), accompanying the expeditions of Harmar and Wilkinson, shared in the disaster of St. Clair (1791), in which campaign he served as commissary-general, and wound up his lengthy career of Indian fighting as a member of Wayne's victorious army. In the terrible defeat of St. Clair, after the savages had completely surrounded his force of 1,500 and were engaging in wholesale slaughter, Benham at the general's request mounted his horse and was among the foremost in leading the bloody charge which broke through the enemy's lines and saved the remnant of the American troops. He was at this time again severely wounded .

For a time the captain lived in northern Kentucky, on the same ground where had occurred the butchery of the whites in 1779, from which fight he had so miraculously escaped with his life. Later he removed to a farm at Lebanon, Warren County, Ohio, from where in 1799 he was elected to the first territorial legislature. This brave old pioneer and Mason, a man of great muscular strength and activity, died in 1809, the same year witnessing the passing of Captain Kibby.

MAJOR BENJAMIN STITES

The third and last of the famous early Indian fighters and settlers to become members of N.C. Harmony Lodge was Major Benjamin Stites, descendant of one of America's oldest families. John Stites, the founder was born in England in 1595, lived in three centuries and died in 1717, at the astounding age of 122. Benjamin Stites, of the fifth generation in this country, was born in New Jersey in 1747. When still a young man he removed in 1772 to the backwoods of Virginia, in Berkeley County (now W. Va.). The beginning of the Revolution found him living on Ten-Mile Creek in extreme southwestern Pennsylvania, the outskirts of civilization, where also resided Robert Benhan and later, very likely, Ephraim Kibby.

Already of experience and prominent in actions against the troublesome Indians, Stites became captain and then major of a company of frontier militia during this struggle, with headquarters at Jackson's Fort, near the present Waynesburg, in Green County. So remotely situated was this point, in reality but a log stockade enclosing cabin homes, to which settlers fled at times of Indian alarm, that but scant reference to it is to be found in history. Laying close to the home land of the tribes in Ohio, Ten-Mile Creek was the region where Logan, the celebrated chieftain and friend of the whites, aided by his Mingoes, first glutted his vengeance following the murder in cold blood of his entire family and relatives in 1774, by a band of border roughs.

Many adventures and narrow escapes befell the lot of the intrepid Stites during his long years in the West, but, as in the cases of Kibby and Benham, only a scattering few of his experiences have come to hand, and they likewise disappointing in their want of details. In a fight with the redskins at Jackson's Fort in 1778, following their killing and scalping one of the settlers, Stites was shot in his side by a savage, but the ball luckily was stopped by his powder-horn and bullet-pouch and he was left with but a severe shock. The remarks of the major at this, directed at the particular Indian who had centered his aim upon him, have not been preserved, and perhaps all for the best.

Two years later the enemy came on a plundering raid down the Ten-Mile, driving the settler families to shelter within the fort. So soon as they were assembled, Stites set off with his men in hot but unsuccessful pursuit and was gone for three days. Leaving in too great a hurry to take along any provisions, the party had nothing to eat on the way save roots. On another occasion, but this time coming to grips with the foe, the redoubtable leader, who apparently needed no introduction to the savages and seemed their especial target, received bullets through both his hat and clothing.

Following the Revolution the major engaged in the business of trader. While he was at Washington, Kentucky, in 1786, a band of Indians marauded in the neighborhood and ran off a large number of horses, an unpardonable sin on the border. Furious at their loss, the Kentuckians hastily raised a force of mounted

volunteers and started in pursuit, with Stites, a man of courage and of known reputation in trailing redskins, one of their number and the chosen leader.

The chase led hotly along northern Kentucky to the mouth of the Little Miami River, when, after crossing the Ohio on rafts as had the Indians with the stolen horses, it was continued for 70 miles up the Little Miami Valley, until within sight of their big town near where is now Xenia. Being of insufficient strength to advance farther, the whites wheeled to the left and after a cross-country ride of some length, returned to the Ohio down the valley of the Great Miami. The homeward trip, being more leisurely, gave Stites a better opportunity of making an examination of the land. Struck with its wild beauty and fertility, the idea of founding a settlement became fixed in his mind.

Closing out his business, he hurried to far-off New Jersey, walking most of the distance, it is said, and succeeded in interesting Judge John Cleves Symmes, then an influential member of Congress. As a result the East Jersey Company was formed, which in 1787 secured by purchase from the government several hundred thousand acres fronting on the Ohio and stretching northward between the two Miamis. This tract henceforth was called the Symmes or Miami Purchase. To the Kentuckians it long had been known as the "Miami Slaughter House," from their many years of bloody battle with the red enemy, for this reason being considered by them too dangerous for settlement. However, through the efforts of Major Stites and Judge Symmes and his associates, steps toward this end were now soon taken.

By the summer of 1788 several contingents of immigrant families had been assembled at Limestone (now Maysville), Ky., where they awaited a favorable opportunity for their advance down the Ohio to found their wilderness homes. This at last arrived cold weather and with the Indians hibernating in their towns to the North or otherwise absent from their beloved "Beautiful River." During the ensuing winter, beginning with November, three separate detachments of the pioneers made their way cautiously downstream and effected as many settlements on the riverfront of the Purchase, in turn Columbia, Cincinnati and North Bend. The first, comprising some score men, women and children led by Major Stites, was made in the face of reports from hunters that 500 Indians awaited their coming at the mouth of the Little Miami, where they intended founding their village.

Holding the boats to the Kentucky shore, Stites, Ephraim Kibby and two others crossed in a canoe to reconnoiter the neighborhood. A close examination proved the report unfounded and the little party was signaled to come over. Evidence was discovered later where a band of about fifty redskins had but very recently been camped a half-mile away. Columbia, the first white settlement in southwestern Ohio and the second in the state, being but seven months younger than Marietta, nearly 300 miles up-river. In after decades it was absorbed in the steady growth of Cincinnati, first settled in December, 1788.

From the beginning Major Stites, as leader, was kept busy with the defense and other affairs of his village, which until the placing of Fort Washington at Cincinnati gave promise of blossoming into a sizable town. Thus he found it impossible to take any active part in the various campaigns against the Indians from 1790 to 1795, as had his old trail companions Kibby and Benham. Notwithstanding, this veteran borderer had his share of adventures, in common with others, in the settlement of Ohio. Perhaps more so if all were known, as the savages, with ample cause to remember him from Virginia and Pennsylvania days, had nursed a hatred of many years. This feeling was intensified by his settling on their home land, the Indians' hitherto exclusive domain. They now promised him the warmest reception within their powerburning at the stake should he ever be caught. However, the wily old major was able to thumb his nose in derision at all their attempts to capture him, and "kept his hair" to the end.

At least two such attempts on his person are known to have been made, following his leaving Pennsylvania. The first was in the summer of 1791, when a group of warriors fired upon a canoe bound up-river for Columbia and killed, wounded or captured all the occupants save a lone woman passenger, Mrs. Coleman, who escaped under circumstances that, while fortunate, certainly were not without their aspect of comedy. In the confusion and excitement of the moment the craft overturned and all were thrown into the water. Mrs. Coleman, a person large and of most generous proportions, would appear to have turned a complete somersault as she went over the side, for she landed feet first at her immersion. Immediately she set off afloat on the broad bosom of the Ohio, buoyed up by her voluminous skirts, which ballooned on the surface and bore her away from the scene. Great must have been the wonderment of the savages at such a strange spectacle, as they stood on the bank with hands shading their eyes from the glare of the afternoon sun, and

with open mouths watched the fat lady making her comfortable descent down "LaBelle Riviere." Shortly arriving at Cincinnati, Mrs. Coleman began to yell lustily for help and gallant rescuers were prompt at hand to pull her from the water. Had Major Stites been on board, these lines concerning him in all probability would never have been written.

The second attempt, recorded in brief backwoods fashion in the Centinel of the Northwestern Territory, took place in 1794, when he and a settler named Reeder set off on their horses for Cincinnati. As they rode along, keeping careful watch as usual, they suddenly were beset by half a dozen Indians, who had lain in wait along the trail. At the first intimation of danger Stites, with his border training, was over like a flash on the far side of his horse, by the narrowest margins escaping several bullets fired at him. Seemingly the major bore a charmed life. Reeder, however, was not so fortunate, being wounded in his leg and suffering a broken right arm. Seeing his friend was hard hit, the brave old pioneer swung his horse around that of the former's and kicking him in the flanks to a greater speed, rode in between as a shield against the red devils. These, their guns empty, now rushed upon the whites with a brandishing of tomahawks and uttering fierce yells, intent on taking them prisoner. But being on foot they soon were left behind, and what proved to be their last chance at the major's capture was gone glimmering, peace being brought about by the victory of Wayne in this year.

Bringing the wounded Reeder to Cincinnati, after seeing to his proper care, the indomitable Stites that night rode alone over the same trail to his home at Columbia. Evidently he took this experience to be all in a day's journey. In this connection it is perhaps in order to quote from the excellent work, Western Pioneer Biographies, by John McDonald, one of Kibby's men:

History in no age furnishes so many instances of repeated acts of bravery as were performed by the frontiermen of western Pennsylvania, western Virginia and Kentucky; yet these acts of apparent desperation were so frequently repeated by numbers that they were scarcely noticed at the time as being any other than the common occurrence of the day.

Bro. Stites lived to enjoy the benefits of his Masonic membership for but comparatively a few years, passing away at Columbia in 1804, after a life of the greatest activity and usefulness, at the age of fifty-seven. In this village which he founded he was the first justice of the peace, and other ways was engaged in the leadership from the beginning. From a note in a small manuscript book on the Stites family, now in the possession of the Ohio Historical and Philosophical Society at Cincinnati, the major died a violent death in the aforesaid year when returning to his home from Fort Washington. However, further than this meager statement the record does not show.

“UNSUNG HEROES"

In Bros. Stites, Benham and Kibby, N. C. Harmony Lodge had as members the three most noted characters in southwestern Ohio, a trio who were of the breed of hard-fighting backwoodsmen, long known to and feared by the Indians as the "Long Knives," celebrated in all works on the early West. From their many years of activity in its affairs, it is most probable that they became well acquainted with those other leading figures on the frontier Colonels George Rogers Clark, Daniel Broadhead and William Crawford, the latter of whom was burned at the stake by the savages in 1782; dashing Major Samuel McCollogh, killed in the same year and whose heart was torn out and eaten by the enemy, "to make them bold, like him;" Daniel Boone, Simon Kenton, Captains William and James Harrod and others of like renown.

Though greatly experienced and of widespread reputation in woodcraft and border warfare, they yet did not take up the business of pathfinder, hunter and scout in a professional capacity, as did Washburn, McClellan and Wetzel. Rather were they of the true type of pioneer, homeseekers who were forced through necessity to learn the ways of the redman and match savage skill and cunning in defense of their firesides and families. The moment that this danger was removed, they laid down the rifle and scalping knife and turned to the more peaceful pursuit, and their natural vocation of tilling the soil.

During their lengthy residence on the rim of settlement, Stites and his two associates responded to numerous alarms of Indian attacks and raids and had many encounters with the dusky foe. With what keen and thrilling interest one would read a full account of their adventures and exploits ! Unfortunately, their isolation kept them out of touch with civilized communities, and so, having no contemporary biographers, as had Boone in Filson, the complete stories of these Masonic pioneers are lost. The same reason of remoteness explains their tardy knocking at the door of Freemasonry, a step taken by many of their time before they left the East, the homes of this trio laying hundreds of miles removed from the nearest Masonic lodge.

All three were fine types of the frontiersman tall, extremely active, and possessed of almost unlimited strength and endurance. That they passed away in their fifties and did not reach the great age attained by some of those who came later, is undoubted testimony of the fearfully hard life of danger, exposure and harrowing experiences they were forced to undergo in the winning of the West. In remarking on the heroism, sufferings and sacrifices and accomplishments of America's backwoodsmen, Mann Butler, in his History of Kentucky, says in partial tribute,

But few have braved more, and endured more, and contributed more in the exploration, conquest and settlement of the western country than these adventurous pioneers.

To this nothing can be added.

----o----

The Beloved Community

By BRO. LORNE PIERCE, Canada

WHAT is the greatest thing in all the world?" asks the Master Builder, and Hilda replies, "Castles in the air, of course." Man forever builds his world of dreams, some ideal Republic, Utopia, New Atlantis, or some mythical yet perfect state upon Mars. Thither he transports himself and other kindred spirits, for in that fanciful commonwealth it will at last be less difficult to follow truth, find justice, experience beauty, and love to the utmost. Back through mystics and metaphysicians one may go to the beginning of time, yet always will one find the dream of some kingdom of heaven, some beloved community, where perfection has not only become desirable but also possible.

Benjamin Kidd's The Science of Power has been followed by a strange horde of books boasting the omnipotence of the new psychology. The junior clerk, dreaming of a chief executive's mahogany desk, has only to hypnotize himself with a magic formula, and the thing is done. There is nothing in common between The Science of Power and such books as You Can, but Will You? except that both make dreams and desires the antidote to the rather deadening prospect of the infinitely slow and tedious reform of the evolutionist. Many a man having read Kidd has turned a new leaf in his diary, and written Anno Lux 1. This thing is true: the kingdom comes along the highway of expectancy.

Take an outstanding illustration. We are told that there was an expectation in Israel. For ages the wistful dream of all the tribes had been that war and strife should give way to peace and compassionate understanding. Prophets declared that the Crowned One, who would be lord of the new day, would be a man of marked insight, a see-er, who would establish new standards of world values. Priests assured the people that he would institute the sacrament of a vastly more vital experience of God. Psalmists sang of the advent of one who would be sensitive to all beauty, divinely aware of true loveliness in nature and in the heart of man. The multitude of common men desired that in him they would find an advocate, who would see that justice was done to all, justice tempered with mercy and loving kindness.

Generations came and went, the torch of hope being flung from the expiring hands of the last to the newest. Finally the time was fulfilled, the world was ripe, and he came! He entered into his kingdom along the highway of expectancy, of wistful desire, of great and anguished longing. All that was best in the ideas of kingship accumulating through the ages was crowned in him. All that was divinest in the notions of chief prophets and high priests was fulfilled in him. Justice too lofty for purchase, truth too high for compromise, met at last in him. The humble citizen looked up and found in him a man, all that a man could be when he desired and dared the best. A thrill ran through the old world. The gods were dead, Marduk, Osiri Zeus and the rest. Beauty had withered. Justice and love were lifeless. Then the miracle happened. All that was best of what had survived the winnowing of time was preserved in the new Master Builder. As for the rest they yielded up their spark of life and expired. A new era had begun. Some declared that the time was so great with change that the heavens opened, that the stars moved in new orbits, that the graves were opened and death cheated, that there was music in the air. Others, sensing the fact that the dream of the ages was at last consummated, ran and shouted joyfully: "It is he! It is he!"

The chief thing to be remembered is, that the king came riding into his own upon the wings of expectancy. All that was willed and hoped and dreamed of good, to paraphrase Robert Browning, all that was divinely longed for through the generations, did at last exist.

What was possible then is equally possible now. Let a community earnestly and continuously desire and prepare for a fresh revelation of the best, and as surely as the stars obey the urge of the central sun, so shall the dream come true, "not its semblance but itself." In this all men have an important part. The new heavens and the new earth depend not so much upon parties and philosophies, upon armies arguments, as upon the earnest desire of the “chosen people." This is where Freemasonry came in.

While Masonry is, in a sense, open to the world, not all men may join its brotherhood. There are no barriers of creed, color or caste, but only those should join who are able to grasp its hidden significance. For this reason our lodges must ever remain close tyled. The process of selection must be still more perfect. The

temple we would raise is based on justice, justice operative in the daily lives of men. Our walls are built of that material out of which Parsifal, Sir Galahad, Prince Muishkin and the Carpenter were conceived, plain and substantial goodness. Broad avenues lead up to it from North, East, South and West, significant of hospitality and expectancy to universal truth. Beauty is the "dome of many colored glass" which roofs it in. And the banner over it is brotherhood.

Either we mean this, or our ceremonies are a mockery, and our obligations a farce. But we do mean it, and therefore counsel our initiates that they make a daily advancement in these truths. Daily, yet even eternity will be required to exhaust all their implications. Less time at our regular convocations should be occupied with initiatory work and business routine, and more opportunity allowed for working around the trestle-board of our ancient and divine science. Our new brethren must be received with that impressiveness for which our ceremonies are universally known. Their instruction may begin in degree work, and be continued by coaches, but it should be enhanced by the earnest questing of the whole lodge. The beginning and the end of many a lodge is degree work and the conviviality of the midnight cold lunch. What began as a community force dare not end there! What originated as a science and an art, discovering truth and erecting dreams in marble, must not deteriorate into any such insipid thing. Lodge attendance will increase in proportion as the designs of the master gain in interest and imperativeness.

The chief thing about Masonry is that it contains not so much a system of morality or ethical philosophy, as that it offers a challenge by many means to the attainment of its age-old dream the dream of a masterbuilder in a company of brothers, in other words a beloved community. Blind Homer saw more clearly than anyone else an ideal Greek. So he hung Achilles in the heavens above his people, not an argument, not a syllogism, not a creed, but a living symbol. That dream became effective in all the Greek states bordering the Aegean. Now Masonry's glory is just that. It offers no organized religious, social, ethical or other system, but it does present something much more vital and important. It consists of a beloved community held together for generations, not by an elaborate symbolism and a lofty ritual, by secret signs and words, but by an eager expectancy.

This community of desire creates an atmosphere in which the high hopes of men can reasonably be achieved. Water lilies do not flourish in the desert. Neither do truth, beauty and love blossom in uncongenial conditions. It is for this purpose we are pledged. We obligate ourselves to think truth, and thereby create an atmosphere friendly to the great teacher, when at last he shall have appeared. We bind ourselves to think beauty, and thus prepare the highway for the radiant feet of the poet and artist when finally they come with fresh surprises of loveliness. We solemnly swear to think love, and thereby cast up bridges to span the hearts of men, so that when the king comes he may find the world on the tip-toe of expectancy to receive the newest law of brotherhood.

And who shall say that the need of Masonry has been exhausted? It does not pretend to compete with select clubs and insurance societies. It offers no rivalry to the church. Although many of its ideas and symbols may be familiar to the religious denominations, it has wisely reserved for religion the most sacred characters, symbols and names known to men. On a lower plane however, and only a little lower, it carries on its supplementary enterprise. Where as religion requires confessions of faith, and subscription to clearly defined creeds, Masonry allows no such barriers. It says to all men: "Your complexion is not mine. Your language is strange. Your garments are different. But you desire truth, beauty and love; then hand to hand I greet you as a brother."

This, then, is the Beloved Community. It is the trystingplace of the best of the nations. It is a communion of likeminded people who perpetuate the dream of the ages for the best of all possible men, in the best of all possible worlds. It believes that this dream is not a mockery planted in the hearts of succeeding generations of men, but, on the contrary, it is a promise and pledge that these things shall be. It understands that society progresses only along those highways prepared in the minds of hopeful men. It is convinced that its duty is not merely to announce the coming advent, but to build a throne in the east for the worshipful master when at last he appears. He comes, the supreme artist! Can his beauty blossom in this atmosphere? He comes, the master teacher! Will his new and startling truths have half a chance in this soil? Shall he be welcomed home, or shall he be greeted with the old cries of "Heretic!" "Traitor!" and the other trite phrases of intolerance? He comes, the guileless one! Will the newest word from the Father on the value and destiny of man be heard gladly?

That is the final test. Men are still intolerant, obstinate and jealous. They do unlovely things. They fail to love to the limit. But if Masons, in the smallest lodge as well as in the most beautiful temple, would but establish the Beloved Community, this league of friendly minds, our portals would become increasingly the gateway of the elect. When the son of the highest arrives he will most surely come to his own. Some of the most eminent master builders the world has known, in art, literature, science, philosophy and religion, have possessed the passwords of our lodges. Others are on their way, each with a fragment of that truth which was lost and which we desire. Eager expectancy in the North, reverent inquiry in the East, loving solicitude in the South, beautiful tolerance in the West, desire at the Gates then a challenge ! Who knocks? A Presence crowned with beauty, robed with light! We have held fast the dream and lo! "It is he! It is he!"

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E.E. Thiemeyer, Research Editor

BOARD OF EDITORS

LOUIS BLOCK, Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C. C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A. L. KRESS, Pennsylvania

F. H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHITED, California

DAVID E. W WILLIAMSON Nevada

OUR LITTLE FAMILY QUARREL

THE Editor is making plans to gloat and if polite he would like to be able to say "I told you so."

Members of the Society are informed of the difference of opinion between the Executive Secretary and himself, for the matter was submitted to them individually in a recent circular letter. They are now engaged in determining whether the Editor's contention was well-founded. One brother only, so far, has cast his vote on the contrary side. He sent in a brief note inviting us to fight all we wanted to and stop sending him THE BUILDER. It takes all kinds of people to make a world!

This particular letter was the cause of much innocent merriment and we are thinking of having it framed.

But the campaign is by no means yet won. It is still possible that the hope of the Editor for triumph is premature, for those who have responded are far from forming a majority. If every member would only regard himself as a missionary, if he would undertake to try and get one new member at least every year, difficulties that hamper the work of the Society would be overcome. For example, the consolidated index to THE BUILDER could be printed. And there are a number of other matters of real importance that are being held up.

We might make another suggestion. This is the season of gifts - a subscription to THE BUILDER would in many cases be much appreciated as a Christmas present, and perhaps those brethren thus receiving it would become interested members of the Society. We are sure that there are thousands of Masons in America who would be glad to belong if they only knew about it.

We frequently get letters telling us that by such and such an accident the writers had seen a copy of THE BUILDER, or heard of it. It is only through the missionary activities of the present members that these potential members can be reached.

* * *

THE BICENTENNIAL OF AMERICAN MASONRY

THREE years ago, Bro. Robert J. Newton, of Texas, suggested that the year 1930 should be chosen to celebrate the two hundredth anniversary of the Craft in America. The letter in which he made this proposal was published in THE

BUILDER for July, 1925. Five years was probably too far in the future for the idea to take root, but now it is only twelve months or so away, it should be considered if any adequate celebration is to take place, or whether 1930 would be the fitting date.

There are probably other reasons for Bro. Newton's suggestion having met with no response. The apparent difficulty of deciding upon any year in view of some controversy as to where Freemasonry was first organized in this country, intensified by the amour propre of two of our elder jurisdictions, each naturally interested in the matter. Into that controversy we do not now propose to enter, though we should like later to present the respective cases in the pages of THE BUILDER, if competent brethren can be prevailed upon to prepare them. The date Bro. Newton suggested is frankly a compromise one. It is that of the granting of a deputation to Daniel Cox as Provincial Grand Master for the colonies of New York, New Jersey and Pennsylvania. This deputation was for the period of two years, and apparently Bro. Cox was in England most of this time, so that apparently the authorization was without any result, so far as we know. But the point lies in the fact that in this document the Grand Lodge of England officially recognized, for the first time, the existence of Freemasonry in America.

It is obvious upon reflection that no man could then, any more than now, be deputed to go to any place and there plant Masonry all by himself. Such deputations to individuals as we find mentioned by Anderson and others, or recorded in the minutes of the Grand Lodge, always imply the presence of other Masons in the city or country for which authority is granted. But in this case the fact is explicitly stated - in three several places - that there were brethren resident in the American Colonies.

That there were Masons in the Colonies before this date we know more or less certainly from a number of indications, and even that in some places they had formed lodges and made new brethren. Benjamin Franklin was initiated in a lodge meeting by "inherent right," though it has been claimed that this lodge was constituted under the authority of the deputation of Daniel Cox. As a matter of fact it is quite possible and even probable, merely on the basis of the mathematical laws of chance, that Freemasons were among the emigrants to America in the

seventeenth century, and if so it is also probable that they here and there formed "occasional" lodges, if not bodies of a more permanent character. In every country we find there is a period before definite history begins - not only in the British Isles, but in France and the Netherlands, as well as America.

The Bicentennial of Modern Freemasonry, Masonry organized under the Grand Lodge system, was celebrated in 1917, so far as the World War, then raging, permitted. But that was a compromise date. It was certainly not the date of the establishment of Masonry, it was not even the date of the momentous decision to organize anew, for that was taken not in 1717 but in 1716. But 1717 was the date of the election (if we may believe Dr. Anderson) of the first Grand Master of Masons, Anthony Sayer. It thus seems that this date of 1730 is equally significant to American Masonry. Without prejudice to investigations into the previous manifestations of Masonic activities, or the later "regular" constitution of lodges, June, 1730, is definitely the date when the first Grand Lodge specifically recognized that Masonry existed also in the American Colonies, and took action to take it under its wing.

The specific suggestion made by Bro. Newton in regard to such a celebration may be best stated in his own words:

The leaders of American Freemasonry should now begin, if they have not already done so, to plan for a fitting national or international celebration of this important bicentenary. A national committee, with representatives from every Grand Lodge, and from the York and Scottish Rite bodies should be formed to organize this celebration.

A Masonic World Congress should be held at some central point, or perhaps at the National Capital, with a Masonic exhibition or exposition in connection, showing the work of Freemasonry throughout the world.

We have five years to make this a worthwhile exhibition, five years to finish up work now under way, and five years in which to begin and carry through a program of constructive work which we shall be proud to exhibit to the world.

The five years is now reduced to one. But that will be time enough if action be taken without undue delay. The 1917 celebrations in Europe might be taken as a starting point in arranging plans. In London a huge meeting of the Craft was held in the Albert Hall, accounts of which will be found in the third volume of THE BUILDER. There was another celebration held under the auspices of the International Bureau of Masonic Affairs and the Grand Lodge Alpina of Switzerland. A tangible result of this was the publication of Two Centuries of Freemasonry, a collection of essays and statistics both valuable and interesting. In England Bro. Calvert published The Grand Lodge of England, 1717-1917, in commemoration of the same event.

The initiative should properly come from one of the older of our Jurisdictions, and it might possibly come from the Grand Master of either New York or New Jersey, seeing they are neutral in the friendly dispute as to where Masonry was first established in America. Perhaps better yet, if it could be arranged between them, would be to have the call come from the Grand Masters of three states mentioned in the Deputation of Daniel Cox together with Massachusetts. We submit the proposal to the Craft.

* * *

THE ORDER OF ST. JOHN NOT MASONIC

HASTY readers often jump to erroneous conclusions. It has been very definitely stated in the articles that have appeared in our pages about the Order of St. John that it was not an organization requiring Masonic affiliation as a qualification for membership. The fact that it accepts women as members implies so much to begin

with. It happens that, all its members, so far, with almost no exceptions, are either Masons or the near female relatives of Masons,. but this is accidental. There is no limit in its Constitution but that of good character and interest in the work.

We have gathered that its founders would have preferred to have made it Masonic in the same sense that the Order of the Eastern Star is Masonic, but any idea of such limitation was given up for very good practical reasons, one of the principal of these being that the Masonic Fraternity is overloaded with appendant. organizations.

As we understand the sentiment of those active in this new organization, they feel that at the present juncture there is little likelihood of any general action. on the part of the Fraternity as a whole, looking toward the solution of the tuberculosis problem. Those who, have worked for this have decided to take a new and. independent line; and in order to be independent it was necessary to cut loose entirely from any formal connection with the Craft. We have given it space in our pages not because it is a Masonic organization, but because it had its origin in a movement that was Masonic, and because many of our readers are interested. in the problem and desire to see it solved. They, with us, are very sorry, and perhaps depressed, to find that nothing could be done within the Craft; but, accepting this state of affairs, they will be glad to know that there is still the hope of doing something outside and apart from it. Though studiously avoiding any formal and technical connection with Freemasonry, it is undoubtedly inspired by Masonic ideals and teachings.

We therefore beg all our readers, and especially those. in important official positions, to take due notice that the Order of St. John is entirely independent and is. open to all men and women of good will.

* * *

INFORMATION WANTED

“EARLY and accurate information is the secret of success in war," said Napoleon or Frederick or Julius Caesar or some other great captain. He (whoever it was) might have gone further and said it was the secret of success in any undertaking. For this reason we are seeking information, for we really do want our work to be successful.

So at the end of another year, before plans for the. new one are fully completed, we want to make a very definite appeal to members of the Society. Most of them seem to take THE BUILDER as part of the fixed order of nature, that it will come out every month just as there will be a new moon. Or as city dwellers have pretty well forgotten what the moon is, we may use the electric lights in the streets as a simile. Perhaps a better one, because there is a lot of hard work, thought and constant attention behind the regular appearance of the electric lights - so also there is behind the publication of THE BUILDER.

Our magazine differs from the great majority of periodicals, in that it is not only a "class" journal, but is definitely the organ of a Society, the main link between its individual members. But it must be confessed that we are very much in the position of the officers of a lodge which has a very large membership upon its roll of whom only a handful ever attend the meetings. We are not gifted with second sight, or prophetic power of correctly interpreting what may lie beyond a dead silence. Unless members of the Society will communicate with us, we cannot tell what they think or what they would like.

THE BUILDER belongs to the Society; each member has a share in it, but like the indifferent voter at an election, if he stays away from the poll he will have no representation. What we are especially desirous of knowing is whether lack of communication means tacit approval.

It is a well known fact of human nature taken in mass, that objection, and criticism in the adverse sense, are far more quickly and fully voiced than satisfaction or approbation, but it would be of very great assistance indeed to the editorial staff to know more definitely. Have our fellow members interest enough in the work of the Society to let us know?

We would like those who are moved to respond to this request, which is not, we think, at all unreasonable, to be as specific as they can. We would like to know, for example, how the Study Club Department meets the needs of those actively engaged in that work. We know it has been of value to many, and only one brother has criticised it in any way. But we would like to know more.

Then there is the Library. Are enough of our members sufficiently interested in new books to make it worth while to continue to publish reviews; not only works of a strictly Masonic character, but others dealing with subjects more or less connected with it, or even merely of general interest? Again, we know that some brethren greatly appreciate the work of our reviewers, but we would like to know more about the attitude of the silent majority.

Then in regard to the general articles - do the members find these of a type they appreciate? It must be understood that here we have not so much scope to make changes. Our contributors are voluntary, the Society has no funds to pay for articles, and consequently we have to do the best we can with what is submitted, with very little opportunity to get specially written articles. Still if we knew how to classify our readers we could make some charges if they were desirable. For instance, a certain number of Masons are interested in the occult and mystical, others in history, others in present day problems, and so on. We try to provide matter for all tastes, no one can reasonably expect everything in THE BUILDER to be always what he is interested in; but he is entitled to find something, and to an extent commensurate with the number of others of similar tastes. But how can we decide unless we know?

It is perhaps a bad time to ask our brethren to write to us, when everyone is overwhelmed with the task of sending Christmas letters and greetings to friends. But it would not take much effort to send a postcard to say which number of THE BUILDER in the year 1928 appeared to be the most interesting. Even so much as that would be of great help if a really substantial number of our readers would do it. May we ask you to do this at least, and more if you can?

----o----

THE DEPUTATION TO DANIEL COX

On another page there is a reference to the "Deputation" granted in 1730 by the Duke of Norfolk, Grand Master of the Grand Lodge of London in 1730, to Daniel Cox. As it is not generally accessible we reproduce it here. The original document has long since vanished, but it was transcribed in full on the pages of the minute book of the Grand Lodge.

It must be remembered that the procedure at that time was totally different from what it is today. Dispensations to form lodges had not yet been considered necessary, and "warrants" or "charters" were still unknown. In other words the lodges in America would be recognized as "just and perfect" and their members received as lawfully made. "Regularity" was in effect the adhesion of independent lodges to the obedience of the Grand Lodge in London. To interpret the records of the early eighteenth century in the light of our Constitutional and Statute law is misleading to the point of falsification.

To all and every our Right Worshipful, Worshipful and loving Brethren now residing or who may hereafter reside in the Provinces of New York, New Jersey and Pensilvania. His Grace Thomas Duke of Norfolk Earl Marshal and Hereditary Marshal of England, etc., etc. . . . Grand Master of the ffree and accepted Masons of England Sendeth Greeting.

Whereas application has been made unto us by our Rt. Worshipful and welbeloved Brother Daniel Cox of New Jersey Esqr. and by several other Brethren ffree and accepted Masons residing and about to reside in the said Provinces of New York New Jersey & Pensilvania that We would be pleased to nominate and appoint a Provincial Grand Master of the said Provinces Now Know yee That We Have nominated Ordained Constituted and appointed and Do by these Presents nominate ordain constitute and appoint our Right Worshipful and welbeloved Brother the said Daniel Cox Provincial Grand Master of the said Provinces of New York New Jersey and Pensilvania with full Power and Authority to nominate and appoint his Deputy Grand Master and Grand Wardens for the Space of two years from the Feast of St. John the Baptist now next ensuing after which time It is Our Will and Pleasure and We Do hereby ordain that the Brethren who do now reside or may hereafter reside in all or any of the said Provinces, Shall and they are hereby Impowered every other year on the ffeast of St. John the Baptist to elect a Provincial Grand Master who shall have the power of nominating and appointing his Deputy Grand Master and Grand Wardens. And We do hereby Impower our said Provincial Grand Master and the Grand Master Deputy Grand Master and Grand Wardens for the time being for Us and in our place & Stead to Constitute the Brethren (ffree and Accepted Masons) now residing or who shall hereafter reside in those parts into one or more regular Lodge or Lodges as he shall think fit, and as often as occasion shall require He the said Daniel Cox and the Provincial Grand Master Depy. Grand Master and Grand Wardens for the time being taking Special Care that all and every Member of any Lodge or Lodges so to be constituted have been or shall be made regular Masons And that they do cause all & every the Regulations contained in the printed Book of Constitutions, except so far as they have been altered by the Grand Lodge at their Quarterly Meetings to be kept and observed and also all such other Rules and Instructions as shall from time to time be transmitted to him or them by us, or Nathl. Blackerby Esqr. our Deputy Grand Master or the Grand Master or his Deputy for the time being And that he the said Daniel Cox our Provincial Grand Master of the said Provinces and the Provincial Grand Master for the time being or his Deputy Do. send to us or our Deputy Grand Master and to the Grand Master of England or his Deputy for the time being annually an Account in Writing of the Number of Lodges so Constituted with the names of the several members of each particular Lodge together with such other matters and things as he or they shall think fit to be communicated for the Prosperity of the Craft And Lastly We will and require that our said Provincial Grand Master and the Grand Master for the time being or his Deputy do annually cause the Brethren to keep the ffeast of St. John the Evangelist

and Dine together on that day or (in case any accident should happen to prevent their dining together on that day) on any other day near that time, as the Provincial Grand Master for the time being shall Judge most fit, as is done here and at that time more particularly and at all Quarterly Communications he do recommend a General Chrity to be established for the Reliefe of poor Brethren of the said Provinces Given under our hand and Seal of Office at London this fifth day of June 1730 and of Masonry 5730.

* * *

THE FASCIST DICTATORSHIP

[The following article has been translated and somewhat condensed from L'Acacia for September last. It was occasioned apparently by a recent book by Gaetano Salveminii, at one time Professor of History in the University of Florence, and now apparently a refugee in England.]

When any one speaks of the Fascist Dictatorship and its shameful and criminal proceedings in Italy, there are very few bourgeois, even those of liberal inclinations, who will not reply:

"Mussolini? Certainly - his police are rather rough; his methods are not ours; but what a man! Italy in 1922 was the prey of anarchy and Communism. He subdued the subversive elements, he has been the savior of order. It is to his vigorous fist that the country, since the march to Rome, owes its tranquility and prosperity."

If things had really happened thus we would be able to understand the admiration and gratitude of the conservative world for the soldier of fortune who rendered it such services. But the astonishing thing is that there is nothing, or practically

nothing, in the myth of Mussolini as the restorer of order that is in accord with the actual facts.

It is entirely false, for one thing, that in 1922, on the eve of the March on Rome, Italy was in the grip of anarchy and bolshevism. At this time the middle-class reaction had for some time had the upper hand of communism. The morbid troubles of the after war period had run their course. There was no problem of revolutionary strikes or the forcible occupation of factories. The country would have been absolutely quiet except for the bands of fascists, which in order to turn the trick, were organizing punitive expeditions, and, with the benevolent neutrality of the government, were raiding editorial offices, burning cooperative institutions, both socialist and Christian, beating to death with clubs the followers both of Turate and of Dom Sturzo.

In reality it was two or three years before this (1919-1920) that the alleged troubles had occurred; that the communist menace, which in any case was very greatly exaggerated, had spread panic; that the workers, on strike or locked out, were occupying the factories.

At this time where was Mussolini, and what was he doing?

Expelled from the Socialist party, exasperated against his old friends, resolved to bring upon them (his own expression) "an implacable vengeance," he had set up against them his "fighting fascist organizations." But these organizations were chiefly composed of ex-socialists, old communists and anarchists, still asserting themselves to be revolutionaries, openly proclaiming a policy of taking the side of the highest bidder, and participating with other troublous elements in all the most insolent manifestations and aggressions against the "established order."

For example, when the anarchist Malatesta arrived from England, Dec. 25, 1919, Mussolini welcomed him in the warmest terms, in opposing these "imbecile and infamous socialists."

In January, 1920, the Popolo d'Italia [the newspaper of which Mussolini was editor] gave its full approval to the general railway strike. In March, 1919, when two thousand workmen at Dalmino near Bergams [in Lombardy] occupied the factories of the firms Franchi and Gregorini (it was the first case of this kind), Mussolini went there himself to felicitate the strikers.

The Popolo d'Italia on the first of April following said:

"The experiment at Dalmino is of the greatest importance, in that it shows the potential capacity of the proletariat to manage factories for themselves."

These facts, among hundreds of others, are given in order by Salvemini. His proof is decisive. In 1919-1920 Mussolini was still on the other side of the fence.

Also it is hardly necessary to be astonished that when, by this most sudden and impudent change of front, he would become a game-keeper after being a poacher, the reactionary element received him with some reserve and some distrust.

Salvemini also shows that before the occurrence of the "March on Rome" Mussolini only played a secondary part. He was put in the forefront. His popularity in certain quarters was weighed, and it was reluctantly decided that it was a necessary condition for the success of the enterprise. But what in fact was planned, with the imbecile complicity of the last bourgeois cabinet, disturbed at the growth of socialism, was a military coup d'etat on behalf of the financial interests, of which Mussolini, encompassed by generals, was to be the instrument. Thus it is

explained how, by renouncing his republican inclinations, he was content to become leader of the forces of the reactionary government.

But after the victory, those who had hoped by a single blow to save the monarchy, serve the capitalist interests and crush the insurgent fascists, discovered that they had reckoned without their host.

This successful military adventure appeared under its true colors. Supported by his subsidized militia Mussolini more and more took the tone of master, and thus inaugurated a new "subbonapartist" regime.

Trains today leave on time; this is understood. Fascist Italy wherever possible is following, at great cost, a policy of "prestige." Exchange has been bolstered. The "black shirts" keep order in Rome as the Cossacks did in Warsaw. But underneath what is there? Behind this "facade" what is really occurring? Salvemini tells us; backed by the fullest evidence. It is the "reign of the club" - the "right to kill" - the murder of Matteotti.

Perhaps, after reading these proofs, we may understand better that there are still those who are not prepared to see in Mussolini a statesman like others; or in the regime he has instituted one of those "free governments" which alone the pact of 1919 desired to enter the League of Nations.

A pamphlet by Madame Maria Rygier recently published in Brussels was also noticed in the same issue of L'Acacia. Madam Rygier apparently had a part in the "campaign for intervention," as a result of which Italy entered the war on the side of the Allies. She now reveals the "occult reasons" which explain why Mussolini so suddenly abjured the "neutralist principles" that he had been publishing in the Avanti during the first months of the conflict, and became, as editor of the Popolo d'Italia, an "agent of interventionism." It seems that the "Duce" had yielded, in this performance, to pressure from the French government; a pressure that was possible

owing to painful episodes in his past. It seems, according to Madame Rygier, that Mussolini left Italy in 1904 to escape conscription. Later he was expelled from Switzerland on account of having falsified his passport. He then took refuge in Savoy, where he became a fervent socialist revolutionary with the functions - of a police spy.

Threatened in 1914 with the exposure of his traitorous infamy he found it advisable to accept the offers of the government of Bordeaux; and pretending a sudden conversion to patriotic sentiment, he threw himself desperately into the propaganda in favor of war. He also found means to obtain generous payment from France for this amazing change of front, which has since proved to be the turning point of his career and which has led him finally to power as dictator of his native country.

[This is all very surprising and it is presented here with all due reserve. Not having seen Madam Rygier's pamphlet we are unable to judge how credible her story may be. We hope to obtain further information on the subject. Ed.]

It was long ago said that "the price of liberty was constant watchfulness," and also "none are free who do not deserve freedom," and to deserve freedom is to set it above price, above wealth and honors or ease. The Great War was fought to preserve the liberties of the world. Prussian militarism is dead, but its spirit has entered into all our free governments and will transform them if we do not heed.

----o----

Papers of the Cedar Rapids Conference

The next three papers dealt with the management and problems of Masonic Libraries. The first of these was by Bro. William L. Boyden, Librarian and Curator

of the Scottish Rite Library at Washington, which is one of the two or three largest in the world. His special subject was

THE OPERATION OF A MASONIC LIBRARY BY BRO. WILLIAM L. BOYDEN

THE subject assigned me for discussion is that of "The Operation of a Masonic Library," with particular reference to the larger one; and with this idea in view I must necessarily deal with it from the standpoint of my own experience in the latter class.

The past forty years have witnessed a most marvelous growth in the literature of Freemasonry, each succeeding year eclipsing the preceding one, until today we stand amazed, as it were, at its prolificacy. Every phase of Masonic thought has its students, its scholars and its writers. Books and pamphlets are flowing from the presses in an ever increasing stream; and as to Masonic magazines a few years ago they could be counted on one's fingers; today their number is legion, and the multitude of bulletins and similar monthly publications, of both a general and a local nature, is astounding. What might be termed learned or literary lodges have sprung into being throughout the world, and the papers and proceedings issued by them are among the most important and valuable assets of any library.

In the Bible (Ecclesiastes Xll) we read that "of making many books there is no end." If this were true in the olden times, how much more so is it true of the present, when the printing art, so wonderfully developed, has traveled to the uttermost parts of the world, and where, too, Freemasonry has spread its benign influence and its literature.

To gather and to care for the vast literary accumulations of Freemasonry of more remote times, and to collect the teeming output of the present and of the future, is the province of the larger Masonic library.

To do this, it must have means, facilities and accommodations. Where the smaller library confines itself to the more important items and those most in demand, the larger library must have everything possible; for there is no telling into what ramifications a line of research will lead the student, and he naturally expects the larger library to furnish whatever he calls for.

In my opinion the larger Masonic library should use its utmost endeavors to obtain a copy of everything printed or produced. I do not except anything, no matter how seemingly trivial from the ordinary standpoint. Of course the limitations of the finances and the capacity of the library will govern just how far this can be carried out; but what a wonderful thing it would be, could we point to some library and say that it has all the known Masonic literature of the universe within its walls.

The day is not yet however when this vision can be fully realized, but some time perhaps, when the nations of the world have been brought closer together, and Freemasonry, to use a radio expression, "hooked up" with all the Masonic stations of the world, represented by the Grand Lodges and other governing bodies, we may unite in providing at some determined point, a great International Masonic Library, supported by the Masonic Grand bodies of every country, all of them interested in seeing that everything Masonic from their own jurisdictions is fully represented. You may say that this idea is utterly impracticable and beyond all hope and reasoning. Possibly so, but great things are being done these days.

Granting, however, that this possibly wild thought is too remote for realization in the next fifty years or so, is there anyone so void of vision as to argue against the possibility and practicability of a great National Masonic Library in our own country, and that library possibly located at our national capital? Surely, if the National Grand Lodge idea, which has been before this country since George Washington's time, is not feasible, at least at present, it cannot be called an impossibility this idea of a National Masonic Library.

But I am perhaps digressing from my subject, and will abandon fancies for facts.

In addition to the many general works on Freemasonry, and the vast amount of proceedings or transactions of Masonic bodies throughout the world, an important and highly interesting branch of Masonic literature which only the larger library would be justified in collecting is that of the local histories of lodges and other Masonic bodies. Subordinate to these are the too often despised by-laws, of which there are, of course, thousands upon thousands, the accumulation of nearly two centuries. I say "too often despised" because they are generally looked upon as of practically no importance; but let me say that probably twothirds of all the by-laws that have been printed contain either a short sketch of the lodge, a roster of its officers and members, or both, and quite often other Masonic matters of interest and importance. In my own researches along historical and biographical lines some of these early bylaws have disclosed information of value and the names of world-famous people in their rosters.

Manuscripts, of which there are many, are to be reckoned with in a large library. They are usually of the various rites and degrees; some of them embracing an entire series; others, of only one or more degrees, dating generally from the latter part of the eighteenth century and the early part of the nineteenth. Sometimes these manuscripts are works of art, being beautifully written, embellished with illustrations, some plain and often some colored, and handsomely bound.

The literature of anti-Masonry we must also collect, for it is important in many ways. Its items are numbered by the thousands and include in addition to the general elusions, fraudulent manuals or rituals, so-called exposes dating from about 1724, productions of spurious and clandestine organizations, defensive and controversial works, political and sectarian emanations, novels, and many other miscellaneous topics.

Many books, non-Masonic in character, contain references to Freemasonry, sometimes slight, often at length, and of importance. The discriminating librarian will endeavor to get those worth while. Robert Plot's The National History of

Staffordshire, printed at Oxford in 1686, contains the first known reference to Freemasonry and several pages are devoted to the subject. Aside from its desirability as a Mason item it is a rarity of the English press.

It is gratifying to note the trend of present-day biographers, who are incorporating in their histories of great men some account of their Masonic connections when they happen to be of the Craft. I think I can safely say that it is of much more importance to tell us something about their Masonic lives than to impart the information that they liked a good cigar or pipe, or preferred ham and cabbage to ice cream and cake. Sawyer's Washington; Russel's John Paul Jones, Man of Action, and Winston's Andrew Johnson, Plebeian and Patriot, are recent biographies which do not hesitate to give us the information about these men as Freemasons. In the first-named book about fifteen pages are devoted to Freemasonry.

Quite naturally the large library in time becomes the possessor of many curiosities and antiques of Masonic import, as well as aprons, collars, caps, handkerchiefs or scarfs, swords, gavels, bottles, flasks, glasses, mugs, pitchers, much of which is very suggestive of the older customs of the Craft.

Then, too, there are numerous Masonic engravings, pictures, photographs and the like, patents, diplomas, certificates of all kinds. Many of these are required or presented in a framed condition, and were one to keep them in this shape, the walls could not accommodate them, and if they did, exposure to the light would ruin them.

Let us not forget that with all these mentioned matters we also have to deal with countless thousands of Masonic medals, chapter pennies, badges and souvenirs of every description.

One of the important functions particularly in the large library is to answer correspondence from all over the country on questions Masonic and quite frequent non-Masonic. These inquiries are as varied as it is possible to imagine. Most of them are sane, others saner and still others saneless. But they all have to be answered and many of them require hours of research.

The problems which confront the librarian in the care and disposition of all these diversified contents of the library, are many and unusual, and it would reach far beyond the limits of this paper to discuss them here. I have endeavored not to worry you with details, but only to touch briefly upon the high spots, so to speak, of the subject assigned me, leaving these matters for consideration on our program as the opportunity and necessity present themselves. Throughout I have stressed the vastness of the Masonic literary field, for it is vast, and the uninitiated has but to browse a while among the books and pamphlets of a large library to realize this fact. Could we have all this literature garnered into a great library, it would be numbered in volumes by the tens of thousands.

In closing permit me to relate just one amusing incident which happened years ago in our library while cataloging some nonMasonic books. Among them was one entitled Letters from Hell. In just what class to place this book was rather perplexing. As we use the Dewey Decimal Classification for our general works, it occurred to me to look through some of the sub-headings under Religion, and there we found the very thing, namely: "Future Life."

* * *

PROGRESS IN MASONIC EDUCATION IN CALIFORNIA

The article referred to in the following letter was published in March of this year. It seems that to some extent the writer of the following document misconstrued the purpose of our previous mention of the situation in California. It was our intention

to point to the new policy in California as a departure from the normal lines in Masonic education. There was no thought of being critical. Certainly the experiment of introducing subjects dealing with modern life into the educational program of the lodge was an interesting one. We said in the course of our previous notice that we would be glad to see the effect of this departure from the customary practice. It is because the following letter gives us the first information along this line that it is published in its entirety:

Under the heading of Masonic Education THE BUILDER published an article classing the Masonic educational program of the California jurisdiction as outlined by the M. W. Grand Master, Will H. Fischer, as "something of a radical departure from the practice which has been in vogue for a number of years." If the writer of the above article had waited to ascertain the effects as well as the results of this program, I am sure he would have been convinced that the Grand Master had the sole object in view of stimulating and promoting the interest in Masonic education among the Craft in California, for as a result the Masonic Educational Nights, as we term them, have had a much larger attendance than at any time before.

Those who have closely identified themselves with Masonic education and with the furthering thereof in California are well pleased with the results obtained, and for myself I can safely say that the general interest displayed by the members is far greater than at any previous meeting for that purpose, and while during former years "only" Masonic subjects would be given by the speakers at those meetings, this year the various others interspersed have created a double interest, at the end of which a desire has evolved among the members present to ask pertinent questions of the speaker, these being answered in a most enlightening manner, so that questions are put by the members at the end of each Masonic talk as well.

The result of the interest manifested by the membership at large can be seen through the greater demand of books on Masonic history, symbolism, ritual and jurisprudence, from the Masonic library of Southern California in Los Angeles, as well as from libraries in other centers where Masonic books can be obtained, and as a representative of my lodge to the Los Angeles library, I can state that it has become necessary to furnish a greater supply of books on Masonry, and steps are

now taken for the enlargement of this library which may result in the erection of a suitable structure to lodge the already overcrowded quarters.

Although the article above mentioned was published as early as March, I have withheld the comment for the reason that I was waiting to see the actual effects, thereby satisfying myself of the results. The Grand Master is indeed worthy of a vote of thanks.

Masonic education has always been of first consideration not only with those who are furthering it in California but with the Craft as a whole, and the fact that "special mention" was given to the California jurisdiction at the last conference of Secretaries of Masonic education at Detroit, Mich., is ample proof that it has played an important part in our jurisdiction, and I am satisfied that it is still on a higher level than ever before.

I am taking my own lodge (West Lake, No. 392) as an illustration, and the following examples speak for themselves: According to the program arranged by the Grand Master, on Jan. 16, we had the honor and privilege of receiving him on an official visit. He outlined to us his entire program for the year, stressing particularly the educational part which, as he expressed it, is so necessary to the dissemination of knowledge and light to the young Mason, in particular, and to the Craft in general. During the month of February we had a discussion of the first subject, "The Automobile in American Life," given by one of our own members, a brother who was well qualified to speak on the motor car. His talk was a treat to the audience. We also listened to a talk on "Masonry as a Religion," delivered in a most forceful manner by Hon. Leo. R. Yankwich, Judge of the Superior Court. In March we listened to a talk on "Aviation, Its History and Romance," given in a masterly way by one who has been flying since 1908, and was awarded the first $10,000 prize for distance, as well as endurance record.. Needless to say his talk was very interesting. For April, a scholarly address on "Masonic History in California" was very eloquently delivered by Hon. Chas. E. Haas, Judge of the Municipal Court. During May, the subject of "Crime" was assigned to our own good Bro. Eugene Biscailuz, Undersheriff of Los Angeles county, and he acquitted himself in a way befitting to the position which he has occupied for a number of years, greatly beloved by his constituents in general and by his brethren in

particular. For the month of June the subject of "Radium and Rays, the Miracle of Modern Science," was well received, same being followed by an address on "The Lambskin Apron," delivered to us by our own P. M., Lee T. Mullen, Inspector of the 73rd Masonic district, in his usual eloquent and enlightening way. For July a patriotic subject was given to us by Lt.-Col. Bro. Le Roy Smith, on "The Better America Federation; Its Aims and Accomplishments," with which the audience was thrilled. For August we had another treat, the address being ably delivered by Mr. Carl Albert, of Alabama, the youthful winner of the recent National Oratorical Contest, his subject being the same by which he won his fame, "The Constitution of the United States," and to top the climax this was followed by two well prepared papers on "The Character of Washington" and "When Is a Man a Mason," read by, two of our brothers. For September, a very interesting talk on "Insurance, the Safeguard for the Future," was very attentively listened to, and for the month of October another treat is in store for us, it being an address which will be given by Bro. Reynold E. Blight, the well-known Masonic student and author, on "Masonic Costums and Etiquette." And for the month of November the program calls for the subject of "California Courts," which will undoubtedly be assigned to the most prominent jurists of the Fraternity in California.

In conclusion I might say that as a member of the educational committee of my lodge, I was enabled to closely observe the interest manifested by the members and the results accomplished by the above program, and what is true of my own lodge is equally true of the other lodges in Los Angeles, and from the reports gathered by those in close touch and vitally interested in Masonic education the outcome of the above program throughout the entire state is not only encouraging, but most satisfactory as well. "Masonic Education" is not only "here to stay," but is making wonderful progress, thanks to live interest and foresight of the Grand Master and his well chosen committee on Masonic education of the Grand Lodge of California, the Executive Director of which is Bro. Reynold E. Blight, internationally known as a Masonic scholar.

Herman Bauling, California.

* * *

EDUCATION AND METHODS

Referring to page 313 of THE BUILDER for October, which carries a letter, or part of a letter, from a D.D.G.M. who "has resigned on account of infirmities of age," but who nevertheless, in spite of those infirmities can find time to discredit and ridicule the efforts of those many good brethren who are willing to devote some of their time and efforts toward study and disseminating the results of that study to their various lodges, I can only say that it is possibly a good thing for the Craft in general that a D.D.G.M. should resign when he arrives at that stage of mental condition where he can make light of any sort of effort tending toward education along any Masonic end.

I speak from experience when I testify to the undeniable fact that in my lodge (during two years we were having these short talks by various brethren) the attendance on the nights we had them was much better than on any other night, excepting of course the evenings when there was work in the Master Mason Degree, and of course that means a supper.

There were never any less than six and at times as many as ten brethren who would ask questions after the brother had delivered his "short talk," and at times the discussion ensuing would be of the utmost interest and value. I find, however, that in few lodges this can be kept up for long, because succeeding Masters do not care to foster or encourage anything that was begun by a preceding Master, as they seem to fear they may not be thought able to think up anything new. The distinguished D.D.G.M. (resigned) also says that a "little horse play is much more attractive to the average business man who must be serious during business hours." All I have to say in reply to that is that we have already enough circus clowns in official positions without encouraging any more, and the more of them that decide to resign from their places, the better off the Craft will find itself.

A. Wagenknecht, Ohio.

* * *

WHAT IS THE MATTER WITH MASONRY?

Being a member of the Consistory and Junior Warden of my Lodge, I thoroughly appreciate Bro. Hungerford's article. I, too, have met with the same excuses that Bro. Hungerford enumerated in his article, of some for not wanting to attend lodge. Several used the excuse that they did not like to sit in the "side lines" all the time, so why don't the older members of the Craft give the youngsters a chance at performing the ritual, who will indeed put more "pep" into it. Why do so many brothers get up and leave when the Master starts to deliver the lecture, and usually all these brethren will be found in the ante-room waiting for the "Fourth Degree." I visited a lodge here in San Diego the other night, and if all the Fraternity could only have heard Worshipful Bro. Belding deliver the Third Degree lecture they would never leave a lodge before it is closed again; of course they say all those who are privileged to deliver the lecture are not Beldings. Maybe not, but let "him with no sin among you cast the first stone."

The lodge of which I am happy to be a member and Junior Warden only puts on the so-called "Fourth Degree" when the Grand Master visits and the Master is installed; our seats are always full of seeking brethren who are seeking for more light and not more eats.

Recently a brother told me that he was on an examining committee on a man who should be rejected for good reasons, but he was afraid to report "not favorable" because he would be practically ostracized out of his lodge for turning down that certain unworthy candidate whom several wished to be elected. I have not heard the outcome yet. What is the matter with that brother's lodge ?

I remember one time when I was on an examining committee on five candidates, all of whom several of the Craft hoped would become Masons, I found one had been "kidding" the public into believing he was a Mason for years; another told me (not knowing I was examining him), "Well, if you want to get by in this world you got to belong to something, so I am going to be a Mason first and something later." Rather frank about it, don't you think, brothers? And I must say the others were equally as bad; anyway all five were rejected. (Remember there are always three or more on all examining committees and I am not disclosing my report.) Since this happened I have read in the newspapers that one is serving a sentence in a federal prison. I have lost account of the others, but just let us suppose the examining committee had been less hard-hearted. Terrible to think of, isn't it? And this probably happens once a day.

I say let each member of an examining committee practice the surgeon's law, "When in doubt, operate." Let us say, "When in doubt, reject," and be safe. I think that there should be a ruling when balloting on a candidate that all Master Masons present, whether of that lodge or not, should be allowed to ballot.

In regards to the "button and ring" Masons that Bro. Hungerford spoke about in his article, I say that it is the coach's fault that the newly raised brother puts on a ring or button that is large enough to grace the radiator of an automobile. The "youngest Master Mason" does not know what it is all about at first, and is then likened to soft cement, he can be molded into a "Trestle Board" or a drone. He should be properly instructed in the commonplace phrases and words that he can use should he desire to know if another is a member of our Fraternity without allowing the "secrets of Freemasonry to become unlawfully obtained," without having to wear a button or ring. I think the practice of wearing a button or ring should be discouraged because he who wears a square and compass is "selling" the Fraternity in that light, that he or his pin silently says, "I (the wearer of this emblem) am a member of the greatest and strongest Fraternity on earth, and you, wishing to be above approach, must follow in my footsteps in doing the thing I do and saying the things I say," and some of the brethren are very poor salesmen.

I treat all people courteously, but when I see a Masonic emblem the adage pops into my mind, "Forewarned is forearmed," and I govern myself accordingly until I

find him to be a member of the Fraternity. Usually you will find a button or ring wearer, when you ask him to visit your lodge, has for an excuse that he is afraid that he can't pass the examinations, and always wants you to visit his lodge first so you can vouch for him in yours. I don't think any man can live up to Masonry if he has forgotten so much that he can't pass an examination for admission. So I say let the women folk wear the emblems, if they are wife, daughter, mother, sister or widow of a Mason, and then they (button wearers) are not kidding anyone, for everyone knows that a woman can not be a Mason.

I hope THE BUILDER Will find space to publish this comment, and I would like to hear from Bro. Hungerford and other brothers if they have met with the same obstacles I have here enumerated in their "search for light."

W. W. W., California.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

A HALF CENTURY OF FREEMASONRY. Being Historical Notes on Mimico Lodge, A. F. & A. M. No. 369, G. R. C. Compiled by Austin Evans, M. D. Privately printed. Paper, illustrated, appendix, 98 pages.

A LOCAL history is always of interest to those who know the locality, or have connections with it or its inhabitants, but unless unusual literary ability is employed it is apt to be dull to those without the personal tie. This is of course true of the histories of lodges. It is one of the conditions of such works, and should never discourage their preparation and publication. Even if the circle of readers is restricted their value as a record of facts that might well otherwise pass into oblivion is very hard to estimate too highly.

But there are exceptions to every rule, and partly due to the circumstances, but much more to the style of presentation, and the acumen displayed in selecting material, Bro. Evans has succeeded in producing a history of a lodge, not so old but that brethren still living might have been present at its formation, yet that has seen a frontier settlement grown into a part of a large modern city.

The lodge met at first in a tavern, the proprietor of the house being the tyler. Very soon however it decided to build a ball for itself, one of the members giving the land for a site. An old photograph or daguerrotype of the first place of meeting, and a drawing of the first building erected, are included among the illustrations.

Bro. Evans adopted a rather novel method of relating the main thread of the lodge's history. For many years it was usual for the D.D.G.M's of the Grand Lodge of Canada (which by the way is not the Grand Lodge of the Dominion of Canada, but of the old Province of Upper Canada, now known as Ontario) to report on each lodge separately. Bro. Evans takes the reports on Mimico Lodge year by year, adding his own comments, and thus has made the narrative of what otherwise would sometimes be rather dull events very readable, and sometimes even amusing.

We congratulate the lodge on having such a capable historian. Bro. Evans is President of the Toronto Society for Masonic Study and Research, a body that has done very valuable work in Toronto for the dissemination of Masonic knowledge.

M.

* * *

TRESTLEBOARD SKETCHES OF OLD AND NEW WORLD MASONRY. By Denman S. Wagstaff. Published by the Masonic Periodicals Corporation, San Francisco. Paper, illustrated, 40 pages. Price 35 cents.

IN this pamphlet the author treats the history of Masonry in what he calls "pocket reference style." Naturally such treatment calls for brevity, condensation and selection. The author must perforce be dogmatic also. In respect to the history of the Craft in America Bro. Wagstaff has presented the salient facts in a way with which few will quarrel, though naturally there are disputable details. We note that he still holds the theory that the Chevalier Ramsay was responsible for the invention of Masonic degrees and rites, for which there is no proof, and from what is definitely known of him, exceedingly little likelihood. In regard to "Old World" Masonry there are some statements to which objection must be raised. The Grand Lodge of England (of 1717) did not charter the Grand Lodges of Ireland and Scotland, or for that matter anywhere else in the world. Neither did it charter any of the lodges in Ireland or Scotland which formed the Grand Lodges of those countries. Those lodges had existed from time immemorial just as the four in London had which formed the premier Grand Lodge. Consequently it is not accurate to say that Freemasonry derives from England. The Freemasonry of Scotland, and still more of Ireland, has had a very large share in propagating the Craft throughout the world.

Another slip may be noticed; Antiquity Lodge, No. 2, has no charter, or rather warrant (which is not quite the same thing), and would resent bitterly any suggestion that it needed one.

The printer is doubtless responsible for labeling the cut of "Lodge Candlesticks" as of the Thirteenth Century. They are of course obviously Eighteenth Century work. On page 11 is another matter that escaped proof-reading. In two consecutive paragraphs we are told that "Knight Templary" was first exemplified in Stirling in 1743, and then that it originated in Ireland in 1742.

The chief purpose for such pamphlets as this is to rouse curiosity and lead the uninformed Mason to seek further light in regard to the historic past of the Order, and this we may hope Bro. Wagstaff's effort will help to accomplish.

M. T.

* * *

MASKS IN A PAGEANT. By William Allen White. Published by the Macmillan Company. Cloth, illustrated, table of contents, index, 506 pages. Price $5.25.

AGAIN comes the voice from the wilderness and anyone who has been in the town of Emporia, Kansas, will agree that the voice does come from the wilderness. It has been a few years since I spent "a month one Sunday" in the town whose chief claim to fame is the Gazette and its editor, who is the author of the book under discussion.

Mr. Haldeman-Julius and the companionate marriage of his daughter threatened for a time to usurp the fame of Emporia and carry it a bit south to Girard, a wilder and more "wildernessy" place than William Allen White's home. In fact, if we carried out the quip, one could spend a month in Girard during one hour of any day in the year. However, it is books and not localities that we seek to discuss.

Mr. White is so well known as a writer, particularly as a political reporter, that he needs no introduction. He has been intimately associated with national political tendencies for nearly half a century. He is, therefore, well qualified to speak on the subject of politics. For the most part this small town editor has been severely partisan in his pronouncements. In the present volume, however, he attempts an impartial judgment of the great politicians he has known. To his credit it must be said that he succeeds admirably except in one instance. Perhaps, and Mr. White confesses the fault, his intimate friendship for Theodore Roosevelt has unbalanced his better judgment. One can hardly be blamed for overlooking weaknesses in a close friend, but one should be criticized for emphasizing them. That too is one of the penalties of having friends. In making any estimate of them we are so afraid that we might over-value their strong points that we over-emphasize their weaknesses. On the whole, however, Mr. White has succeeded in conveying to his readers the idea that he wants to convey, namely, that the work is unbiased.

Anyone who is acquainted with Mr. White's work would expect to find unusual expressions and humorous phrases in places where one is least prepared for them. This book is a typical example of the style of the author. And no more need be said.

There is no need to go into detail about the context. It is politics from Harrison to Coolidge, with an excursus on Tammany, Al Smith and "Big Bill" Thompson thrown in for good measure. The main theory that stands out is that the Presidents of these United States are usually men of the hour and the best men in their time. If the order had been changed it would have made a mess of things. Right or wrong, it is a thought worth contemplating.

Those who like Mr. White's work will not have to be encouraged to read Masks in a Pageant. Whether we agree or disagree with what is said, we cannot fail to enjoy Mr. White's book.

E. E. T.

* * *

THE GRAND CHAPTER OF ROYAL ARCH MASONS OF CANADA. By Henry T. Smith. Paper, 24 pages. Privately printed.

CONTRIBUTIONS to the collection of modern Masonic histories are becoming more and more numerous. The present pamphlet belongs to this class and will be undoubtedly of no little interest to the members of the body whose story it tells, though it may not be of any great interest to the general Masonic reader. This statement should not be taken as being in any way a depreciation of the effort expended or the value of the result. It is merely a truth that applies to the histories of nearly all modern bodies. The importance of such contributions to the bulk of Masonic literature lies not in their present usefulness, but in the aid they will doubtless give to scholars who will be working in years to come. No one will doubt for a moment that histories of the lodges in existence some two hundred to two hundred fifty years ago would have been invaluable to those of us who are doing our best to piece out the history of the Masonic fraternity in the seventeenth and eighteenth centuries. The National Masonic Research Society and its official organ THE BUILDER would be the last to discourage the practice of publishing lodge histories. We congratulate Bro. Smith upon his industry and trust that others will follow in his footsteps.

E. E. T.

* * *

FEAR: The Autobiography of James Edwards. By John Rathbone Oliver. Published by the Macmillan Company, New York. Cloth., Frontispiece, Table of Contents, Bibliography, 366 pages. Price, $2.65.

IN the eighteenth verse of the fourth chapter of the First Epistle General of St. John we read that

"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love."

If we adopt this as a text we must define three of the terms. It is to such a definition that the major portion of this discussion will be devoted. The primary need is pure definition; the secondary aim is application of the meanings to every day life.

The first word in need of clarifying is fear, but we are not going to take them in order - for reasons that will become obvious as we proceed. Love is the next term and that one we will discuss briefly, very briefly, at the present moment. The question is not what we mean when we use the word love, but what St. John meant when he said that "There is no fear in love." Very little earlier in the same book and chapter, the 15th and 16th verses of I John, to be exact, we are told that

Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God.

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

We see something of what St. John has in mind when he refers to love. It is not what we humans generally mean by the word. There is none of the love of a man for his wife, nor the love of work, nor the love of fellow creatures; it would be better to say that there is some of all of these loves implied in the words of St. John. We read that God is love. The two words are synonymous. We are taught that we are the sons of God, therefore are we the sons of love. Let us call this Divine Love and spell it with capitals to distinguish it from the more worldly things we call love.

We cannot define the intangible with precision. We Pan illustrate what we mean by examples of its effects, or we can hint at the definition, but we cannot point to any one thing that we recognize and say "This is what I mean."

The nearest to a definition of Divine Love that I know is to be found in the Songs of David, that one that we commonly call the 23rd Psalm. Everyone knows it or at least knows the sense of it, but I wish to impress it upon you and will repeat it here:

The Lord is my shepherd; I shall not want.

He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord forever.

In our references we have gone from the New Testament of the Christian to the Old Testament of the Hebrews, we must therefore draw some analogies if we are to be clear in meaning. The Lord of the Hebrew psalm is the God of the New Testament. That statement is open to severe criticism, I know, and it must be taken in a charitable way. The Lord of the Hebrew and the God of the Christian are not the same but they are both supreme beings. The difference between the two major divisions of the Bible lies primarily in the fact that the Jehovah of the Jews is a Lord to be feared while the God of the Christian is to be loved. I am somewhat ahead of myself, but an explanation was necessary. Now if we grant the sameness of Lord and God as used above, we must also grant their unity with love, the love that St. John meant. Substitute love for the Lord in the Psalm of David and the result is surprising. "Love (Divine Love) is my shepherd, I shall not want." Do you see what St. John meant by love? It is that all protecting something which gives us confidence and that enables us to carry on, "Yea, though we walk through the valley of the shadow of death."

We may not know precisely what St. John meant by love, but we do have a better conception of the meaning than we had at the beginning. He says next, "but perfect love casteth out fear:" As before we will pass the only undefined term in this clause. He continues, "because fear hath torment." Torment is new to us, we must stop and investigate further. Now the word that is translated "torment" in the English is a Greek word, kolasis, and it usually means chastisement or correction. It also means the pruning of a tree, the checking of its growth. It is evident then that St. John meant something that is not accurately conveyed by the words of the King James Version. The torment of St. John is really punishment and the clause should read "because fear hath punishment."

To define fear is not so easy. It may be almost anything. Who has not crawled into his mother's arms because he was afraid of a bad dream? Many people refuse to drink coffee at night because they fear it will keep them awake. Others, but more likely the same ones, will not light a cigar or cigarette, three on one match, because of fear of some dreadful calamity to come. There are countless other illustrations that might be cited, but these will serve to show that an analysis of our every day actions will unearth some secret fear or superstition based on fear that is responsible for a part of our deeds.

This is only a natural result of our inheritance. Fear is one of the products of evolution. There are really two major features contributing to our physical make up. One, the well-knows doctrine of the survival of the fittest; the other, not so well known, might be termed the survival of the fearful. To illustrate: The clam was once an animal capable of sustaining himself without a protective shell. He was suited to his environment and was the fittest of his time. But other creatures came into being - the environment was changed. These new animals were more powerful than the clam, they may have even been meat eaters and thus enemies of the primitive mollusk. Without a shell he was not fitted to survive. He feared for his life, and because he was fearful he grew a shell to protect him. Thus was a fear responsible for his becoming fit and capable of continued existence.

Another example, closer to our every day life, would be the rabbit. He has a burrow, but he must go out for food. On one of his expeditions he sees a dog or smells one. In the open he is no match for his enemy. The rabbit becomes frightened and scurries for his hole. He survives because he was afraid, but not only through fear, but because he was fearful in time.

We could carry on down through the apes and earliest man. Even today man is fearful. He fears snakes of all kinds, perhaps, because he knows some to be poisonous. He fears disease and he fears death, or most men do.

St. John said that "fear hath torment." We have already seen that this should read fear hath punishment. What is meant by that? In Jamieson, Fausset and Brown's Bible Commentary we find the following statements regarding this passage:

Fear is always revolving in the mind the punishment deserved. Fear, by anticipating punishment (through consciousness of deserving it), has it even now, i. e., the foretaste of it.

That seems reasonably clear, but it can be made more so. The whole of Dr. Oliver's book Fear is devoted to the explanation of this one passage. It is not a direct explanation that can be read between the lines. Fear through this anticipated punishment becomes a disease, one that preys upon the mind and unless it is "cast out" it causes real physical disease.

Let us paraphrase the whole of the verse we took for a text in the light of what we have now seen.

There is no fear in Divine Love; but perfect love casteth out fear: because fear hath punishment. He that feareth is not made perfect in love.

The span of human life is limited, we all know we must pass from this earthly sphere at some time. Some of us fear death, some of us fear incapacitation as a result of illness. Why do we fear these things? The worry about them, the fear of them brings its own punishment. As long as we are well or think we are in good health, we never think to notice whether our heart is still beating or our other vital organs functioning. Let us be placed under some tension that increases our blood pressure, or gives us an uncomfortable feeling in the stomach and immediately we wonder what is wrong. Whether consciously or unconsciously we wonder whether this organ or that one is functioning properly. We worry about our physical condition, weare fearful lest we be ill. It is a vicious circle. We "fear" ourselves into being ill; and the sicker we feel the more we "fear"; the more we fear the

worse we feel. You say, "That is all bunk, I know when I'm sick." Sure you do. You have had a shock, you eat something that doesn't agree with you and you have an upset stomach. You know your stomach is upset, naturally, it hurts.

Have you ever had an experience like this? If you are one of those who won't drink coffee in the evening because it keeps you awake, have you ever imbibed unthinkingly and wakened the next morning to remember it and wonder why you slept? In my own case I'll drink coffee whenever I choose, morning, noon, or midnight, and I'll sleep too. It doesn't affect me as it does you perhaps not. But, if I drink coffee in company with someone who fears it will keep them awake and I let myself wonder whether I'll be awake, too, I'll bet, and I'm no gambler, odds of 100 to 1 that I'll be awake, too. The thought arouses the fear and fear hath punishment. That may be a little thing, but psychiatry tells us that the effects are equally noticeable in more serious matters of life. Fear lowers the level of consciousness, and because of fear vital functions which were formerly in the realm of the unconscious come into the realm of the conscious. Keep yourself unconscious of bodily functions, keep yourself unafraid and you will stand a better chance of being a healthier individual.

How are we going to prevent fear from coming over us? Remember that St. John says "Perfect love casteth out fear." Acquire that Divine Love, the Love that may be substituted for Lord in the 23rd Psalm and believe that "Divine Love is my shepherd, I shall not want" and fear will have no place in your mental make up.

This is, after all, a feeble attempt to convey the message that Dr. Oliver does convey in his book Fear. I don't know that I have succeeded in defining it precisely, but to describe briefly the remedy for fear that he suggests is not easy. If you read his book thoughtfully you will see it.

From this description you may think the book a dull treatise you are wrong, as wrong as you can be. The publishers boas that if you read the first ten pages you will finish the book I'll go them one better. If you read the first ten pages you will finish the book at one sitting. But please don't stop there Finish it, think about it,

read it again. Then put it by for ready reference when fear and superstition begin to come back into your life. Read it as you would take medicine, study it as you would a sermon, but don't lend it to your friends unless you are sure they will return it, or unless you wish to make a donation to a good cause. This book should take the place of all of the old time home books of medicine.

E.E.T.

* * *

TASCHENBUCH, mit Kalendar. Published by the Verein Deutscher Freimauer, Leipsig. Leather, 3x4 1/2 ins. 272 pages. Price Mks: 1.75.

THE Verein Deutscher Freimaurer (Association of German Freemasons) has published annually a pocket book for the past five years, this being the fifth edition. Besides a diary and blank pages for notes and memoranda, it contains the list of German Grand Lodges, with the names and addresses of the Grand Masters and the address of the Grand Secretaries or Grand Lodge offices, followed by the lodges with the names and addresses of their Masters, date of constitution, regular meetings and so on. The lodges are arranged alphabetically by location and not grouped under their Grand Lodges. As exclusive territorial jurisdiction (which in its rigid form is purely an American development) is unknown in Europe, this is the only practicable method of arrangement.

In addition are lists of German lodges, or lodges using the German language outside of Germany, which includes Switzerland, Bohemia, Africa and America. There is a list of Grand Lodges of the world recognized by the German lodges; it is regrettable to note with how many of these fraternal relations are still suspended. It is surely time that Masonry officially shook itself free of war psychoses.

The book can be recommended as being within its limits, a valuable work of reference.

* * *

GENTLEMEN UNAFRAID. By Barrett Willoughby. Published by G. P. Putnam's Sons. Cloth, illustrated, Table of Contents, 285 pages. Price $3.65.

IN rapidly increasing numbers there are appearing from the presses of the country books which are teaching us to know Alaska as it really is instead of as a land of continual ice and snow. Barrett Willoughby, who has lived in this country all of her life, tells us, in this her latest book, something of the men that it has developed. In the publisher's catalogue it is listed among the new biographies. This is, in reality, a mistake. It is neither a biography nor a group of biographies, but a series of sketches of the lives and characters of six of the most prominent men in Alaska. None of these sketches follow the lines of biography, but it may well be that this fact accounts for their ready readability and their constant interest. There is not a dull moment in the whole of Miss Willoughby's book.

It seems that most of the stories are reproduced from magazine articles and are now making their formal appearance in book form. I have seen one or two of them in the pages of current magazines and perhaps the others have also appeared. This does not detract from the general interest of the book. Miss Willoughby has a facility of expression that makes for interesting reading and a smooth, easily flowing style that entices one to keep the book before him until he has finished it.

E. E. T.

----o----

THE QUESTION BOX

and CORRESPONDENCE

WHY A MASONIC LODGE?

I note in the September issue of THE BUILDER that Bro. F. V. J. asks the question, why is a Masonic Lodge?

In my mind and in my experience it is a very great thing. But probably I get more out of it than he does, because I belong to the one lodge and no other. I attend every meeting and take part in the work, which interests me very much. In the third place it gives me an opportunity to visit sick brethren here at Olive View. There are eleven of them who are T. B. cases. In fact I get a "real kick" out of this. They are all fine men and look forward to these visits. In the fourth place I help the younger brethren to learn the work, and finally through the lodge I meet many fine men whom I otherwise would never have known, more especially as I am very slow to make new acquaintances.

In regard to my experience I feel very strongly that we should have one large T. B. Sanatorium for Masons, and that at once. There are over three million Masons in the country, and right here there are eleven brethren who being destitute have had to find refuge in a county institution. Practically every Mason could give a dollar a year. With that such a place could be built in a year, and I believe would soon become self-supporting. Many would be more than willing to give five dollars instead of one, or even more. Let us hear from some of the other brothers on the subject. I am not a business man, but it makes me feel very bad to see our brethren sick and dependent upon others when so small a sum from each one of us would take care of them.

Arthur W. Green, California.

[Bro. Green is a recent reader of THE BUILDER and so does not know what has appeared in its columns upon this very point. We believe that the Masons of the country as a whole would gladly support such a project, if they could be reached. But they cannot be reached through official channels.]

* * *

THE BUILDER IN CHILE

I read with great interest the article on the formation of the Military Lodge of Montana, No. 1, in the last issue of THE BUILDER which I received. Adverting to another article, or notice rather, in a former issue, in which you recommended the joining of all brethren interested in Research work, or interested in reading the proceedings of Research Societies, such as the Quatuor Coronati Lodge, No. 2076, of London, I find in their proceedings, the Ars Quatuor Coronatorum, a paper by Bro. Lepper, read in 1925, on Ambulatory Lodges, and entitled "The Poor Common Soldier." This paper went into the formation of Military Lodges, and it was interesting and enlightening to learn that most of these old Military Lodges were chartered by the Grand Lodge of Ireland. As a contrast to the formation of lodges in the late war, the methods pursued over a hundred years ago, in the formation of Regimental Lodges, are very interesting, and I would suggest that if it is in line with the policy of THE BUILDER, that some extracts from that article might be reproduced. I think that as your intention is to devote a part of THE BUILDER to the history of the formation of the Military Lodges during the late war, that it would also be of great interest to your readers if extracts from the transactions I refer to could be also inserted. These warranted Ambulatory Lodges, authorized by the Grand Lodge of Ireland, had a great deal to do with the implanting of Masonry in the United States, and for that reason should be especially interesting to your readers.

Another matter I would like to consult you on is the formation of a Study Club. I have your leaflet before me, and am taking advantage to ask you to kindly give me all the information possible which would make a Study Club attractive under conditions at this place.

You had a copy of my article on the founding of Montandon Lodge here in Potrerillos, which was published in the Masonic Digest last year, and you will see therefrom that although we have about sixty brethren at this place, they belong to jurisdictions all over the United States. Our trouble, as I have already explained, with this lodge, was in the first place caused by the fact that the Grand Lodge of Chile was not recognized by many of the Grand jurisdictions of the United States, and the consequence was that we founded the lodge with only nineteen charter members. A better understanding is now showing up, and I have every reason to believe that in the course of the next few months all doubts as to the standing of the Grand Lodge of Chile will be removed and we shall have the benefit of all the brethren visiting us, although not able to join, owing to the ban on dual membership outside a few jurisdictions in the United States, such as the Grand Lodge of Massachusetts, and recently New York.

We have a properly constituted lodge and we have also a Masonic Club at Potrerillos, and my intention is to establish a Study Club to act in conjunction with the lodge, that is, after we have held our regular meeting (we work with the ritual of the United Grand Lodge of England), to close the lodge and then go on with study, which will be quite regular as we are properly constituted and warranted.

The difficulty is that our Masonic community is drawn from so many jurisdictions, and for that reason I shall esteem it a favor if you will kindly advise me as to what in your opinion would be the best course to pursue in the formation of a Study Club, having regard to the conditions of a number of brethren, amounting to about sixty, and isolated in a foreign country. And also the best method in starting with subjects which will give the attraction much more necessary in isolated regions than would of course be required in a city under more congenial conditions.

R. Gordon-Greer, Chile.

[There have been quite a number of articles, at different times, in THE BUILDER on the subject of the Military Lodges of a period anterior to the great war and their influence in the foundation and spread of Masonry in America, and elsewhere throughout the world; but as most of these are not of recent date it would seem that this suggestion is a very good one. However the present series will be running for quite a time yet, and it will probably be better to defer this until it is concluded.

The situation that our correspondent describes is very interesting, and evidently not without its difficulties. It shows how a too rigid theory of recognition leads to a reductio ad absurdum in many cases. But we do not see how it can possibly affect the formation of a Study Club. Such an organization does not need to be sponsored by a lodge. Any group of Master Masons, who have satisfied themselves of each other's regularity, can form a Club or Circle, or whatever they may choose to call it, for the purpose of improving and increasing their knowledge of and about the Fraternity. We rather suspect too, that such an isolated group will not be less keen, but rather very much more so, than the brethren in most of our cities. At least, as a matter of fact, the most useful and active Study Clubs are not found as a rule, in large centers of population. "Pity 'tis," but true it is.]

* * *

FREEMASONRY IN HINDOO SHRINES

I was very pleased to receive your letter of the 29th of May, to which I hasten to respond. Enclosed is the application for membership properly made out; you will see that I have given both my Mother Lodge in Mexico and my home lodge in England.

I agree with you in the necessity of taking with caution all the "travelers' tales" which one hears in connection with the non-Christian religious past and present and their relationship to Freemasonry. In my opinion (for what it is worth) there is none on the level of, let us say, father and son, or brother and brother, but rather on that of cousins; that is a common ancestry but so far back that although the genealogies converge the point of meeting is still over the horizon of scientific history. I had read in Freemasonry and the Ancient Gods, by Bro. J. S. M. Ward, of the admission of Royal Arch Masons to the Holy of Holies of an Indian Temple. There is outside the chief town, Port Louis, of this Colony, a temple which is referred to as the Madrassee Temple. This is probably due to the fact that almost all the odd 300,000 persons who form the Indian population came from (or their ancestors did) the Madras Presidency or the United Provinces. This temple seems to be the peculiar property of the former people in contrast to another in Port Louis belonging to the latter. The temple is a large ornate building standing in its own grounds consisting of the garden and an inner court which contains the temple proper and the priest's house or rather rooms.

One afternoon I was anxious to see as much of it as possible and presented myself at the open unguarded gate of the inner court. The priest and his family, who were in front of their rooms, received me with black looks; it was unmistakable that I was regarded as an intruder. Then it was that I remembered Bro. Ward's book in which he emphasizes the 3rd P. S. and the 2nd (English) threefold S. I tried the latter without much success, then switched to the former. At once the atmosphere cleared, and the priest approached and asked to show me over the building and to explain the questions I put. The temple is dedicated to Shiva, also known here as Mahe (pronounced Mahay) and in the temple itself were many holy or allegorical pictures of this Being. I can only compare them to similar ones met with in Roman Catholic churches. In several of these pictures Mahe is represented in the position which had gained me admission.

Among other things the priest showed me on what I can only describe as an altar, a small copper plate, about one and a half by three inches in size, on which was inscribed two interlaced equilateral triangles surrounded with a circle at the center of which was a point. To him this was very much what the crucifix is to the Roman priest. I need hardly point out to Royal Arch Masons that the symbol which was first used for Osiris is the equivalent with that from which a Master Mason cannot

err. I cannot press home what I am leading up to without transgressing the Ob., but most Master Masons will understand.

The information which I have about the Triple Esperence Lodge was supplied by a brother who is a member of the English Constitution Lodge here, but before it went dormant had been Master of the French ten times. They claimed to be the only lodge working under the French Grand Orient which had retained the old landmarks. Both he and I would, therefore, be very grateful if you could supply us with the details of the other similar lodges which you say exist and the circumstances under which they came to retain their original working.

The ritual of the Triple Esperence has been lent to me by the brother I refer to above, and, with the help of a friend of mine who is a Past Provincial Grand Chaplain of Aldernay and Guernsey, I am translating it into English. The title page states it to be that recommended by the Grand Orient and it is dated 1858. It bears a striking resemblance to that in use in the South African Lodges under the Netherlandic Constitution which work in English.

This friend read a paper a few weeks ago before the Mauritius branch of the Masonic Study Society of London on the connection between mediaeval witchcraft and Freemasonry. In it he showed the various figures ornamented with "names of power" at the center of which the person invoking the devil stood. His actual position was on the sacred symbol denoting Jesus Christ the Son of God Most High. There is in Port Louis a Hindu philanthropic religious society in connection with which I run a tuberculosis clinic for Indians; in the society's reading room is a framed picture of a double five-pointed star surrounded by a circle. Each of the points is labelled with a virtue such as faith, honesty, continence, etc., near the center is a further circle of red and white balls inside which at the center is a word AUM. In Hindu sacred literature this is generally written . . . but in this case it is exactly the same as the European fourteenth century equivalent. . . . The whole picture is entitled "the way," the parti-colored balls . . . the ups and downs of life.

Further, the servant of the Hindu gods, Rama by name, generally depicted with the monkey head, usually assumes the position of the (English) 2nd degree S., when sculptured or painted. In the same position the wizard of the dark ages stood upon his sacred symbol above described when desiring supernatural help. I draw my own inference but the whole matter is so hedged about with conjecture that I leave other brethren to do the same wherever they may lead them.

You may make use of any of the above in THE BUILDER as you may think fit, but if you do I hope that it will be understood that it is only the fruits of exploration undertaken with very little Masonic knowledge behind it and that except for the facts for which I can stand surety as their being the truth, the more the inferences drawn from them, are subjected to discussion the better will everyone be served in their attempt "to make a daily advance in knowledge." The more you ask me questions, the better I shall be pleased.

D. Drysdale Anderson, Mauritius.

It has often been asserted in communications to the Masonic press, and repeated in works of a less ephermal character, that here and there throughout the world the Masonic signs were known to and understood by members of non-Christian religious or of cryptic organizations of a mystical or religious character. The Editor has tried for many years, as a matter of personal curiosity, to obtain some first-hand evidence of anything of this nature, till the present without success. The following most interesting letter from one of our members, a physician in the Island of Mauritius, contains the account of an experience that definitely supports the stories above mentioned.

Unfortunately it has not been possible to reproduce the diagrams mentioned in the eighth paragraph of the letter, their position has been marked by periods.

* * *

THE MASTER'S AND PAST MASTER'S DEGREES

In reference to the articles on the development of Masonic degrees, can you tell me when the Master's Degree was used simply as an order of Past Masters, and how long was it thus used ?

H. J. K., Minn.

The authors of the articles referred to expect to discuss this point in due course. Here it may be said that the suggestion has been made by various writers that our Third Degree originated in this way, though on very slight grounds as we think. If so, it could not have been so used after (approximately) the year 1730, when we find the three degrees, much as we know them now, being worked in the same way.

* * *

THE AGE OF FREEMASONRY

I have been a Mason since 1883 and have been very much interested in the Question Box of THE BUILDER. I was always under the impression that Masonry could be traced back to the building of King Solomon's Temple, but it seems this is not so.

H. J. K., Minn.

We are afraid that this is true. It would be very gratifying to be able to show that the Craft really could be derived from the builders of the Temple; but it is better to adhere to facts and learn to distinguish between history and legend. On the other hand, we have a very respectable antiquity assured to us by documentary proof, and the probability of an immemorial existence before that.

* * *

ROMANISM AND IRISH LODGES

Are there at the present time any Masonic lodges in Ireland composed of members of the Roman Church?

H. J. K., Minn.

With possibly an occasional exception, such as are to be found elsewhere, we believe all Irish Freemasons are, if not Protestants, certainly not Romanists. This, however, was not the case fifty or seventy-five years ago. Bros. Lepper and Crossle have shown that in the past many lodges in Ireland consisted almost entirely of members of the Roman Church. This state of affairs was not peculiar to Ireland, but existed elsewhere, as in France and Germany.

The Builder Magazine

January 1929 - Volume XV - Number 1

Is Freemasonry Playing Its Part In Promoting the Welfare of the World Today ?

The Third of a Series of Discussions of Over Ancient Fraternity and Present Day Problems

By BRO. HERBERT HUNGERFORD Author of Seeing Both Sides of Yourself

The question that Bro. Hungerford raises in this article is one of the gravest importance, and we may certainty add, of peculiar difficulty also. It will probably be taken in very many different ways, but we hope that it may lead to a fresh scrutiny of the fundamentals of Masonry, and to consequent clarifying of ideas. For there is undoubtedly much confusion on the subject of the relation of our Institution to vital world problems, especially in the minds of the younger generation of American Masons. THE ban upon discussions of sectarian religious questions and partisan political problems in lodges has proven a wise precaution on the part of the founders of Freemasonry. Let no one misinterpret the intention of our present series of discussions as suggesting the slighting of this sensible rule for promoting peace and harmony among the brethren.

Like every good policy, however, this ban upon partisan and sectarian arguments may be stretched beyond its natural limitations so as to read into it a prohibition never intended by its originators and entirely contrary to the basic objectives which the rule itself seeks to foster.

For example, where certain narrow-minded definitions of this rule attempt to proscribe all discussions of the great problems of religion or of world welfare, in

my humble opinion, we are emasculating Freemasonry by a denial of the cardinal principles on which our great fraternity has been established.

It is easy for critics to claim that Freemasonry is not a forensic forum or a debating club. No pretence is made to the contrary. But, does anybody deny that seeking light, more light and still further light is proclaimed as the central activity for all candidates for advancement in our mystic Order ? If light-seeking does not mean investigating, discussing and studying the problems of life, what does it mean?

In brief, I contend that those who denounce this sincere effort to stimulate the discussion of present day problems in Masonic lodges have lost sight of this principal aim of our craft. We are seekers after true Masonic light. We are builders of temples not made with hands. We profess the broadest principles of benevolence and brotherhood and seek to serve humanity and advance the interests of civilization. How can we accomplish these worthy aims and endeavors unless we investigate, discuss and study the conditions of our world today, and seek to make a practical tie-up between the principles and practices of our ancient craft and the present-day problems of humanity?

Those who charge us with attempting to inject political and religious disputes into our lodges, are deluding themselves and raising up a bogeyman. While we do not prebend that weak, frail mortals will keep their discussions of any proposition entirely free from expressions of personal prejudices and partisanship, we maintain that the best way to minimize the amount of bigotry and intolerance in any discussion is through the choice of subjects of such broad and basic universal interest that the natural trend in their discussion will be upon a high plane. In other words, it is the trivial and narrow nature of the questions discussed which, generally, accounts for the airing of petty notions and unkind personalities.

Real Charity Demands Real Understanding

If we are to practice charity, in accord with the tenets of our profession that the scope of Masonic charity is without limits, certainly this means that Freemasonry is vitally interested and deeply concerned in all the real problems of humanity everywhere through the world. The conclusion inevitably follows that the investigation, discussion and study of world conditions and world- wide problems should be a definite factor in every Masonic program. If the outlook of Freemasonry is not a world-wide view-point, our professions of universal benevolence and brotherhood would certainly seem like a hollow mockery.

Yet, we must confess that the charitable aims of some lodges we have observed seem to be about as circumscribed as those of the old fellow who prayed

"Lord bless me and my wife and my son John and his wife us four and no more. Amen."

Before we can properly inquire (1) why (2), to what extent, and (3) in which ways Freemasonry ought to participate in aiding the solution of present day world-problems, we must first make some survey of these problems to discover and decide what problems are of outstanding importance. This is by no means an easy task, since we shall find no unity of opinion as to what is the most important problem before the world today. In fact, we shall find that there are almost as many claims that certain particular problems are paramount as there are prominent leaders in various phases of world affairs.

For example, a few years ago, the writer was leader of an informal group of members of the "younger generation" who, because of their propensity to engage in red-hot debates on all sorts of subjects, were dubbed "The World Savers' Club." One day, in this group, this question was raised, and as a result, on the following day I wrote a note to about fifty persons, selected somewhat hastily yet covering rather a wide range of view-points and interests and each representing real achievements in a particular field of activity.

I was both gratified as well as pleased to find that so many of these prominent persons responded so promptly and with such evident personal interest to my request that our World Savers' Club would like to have their views as to what should be considered the foremost problem before the world at that time, about four years ago.

Brief excerpts from the replies from a number of these well-known personages are presented herewith:

What is the Most Important Problem We Are Facing Today?

REV. HARRY EMMERSON FOSDICK Preacher, philosopher, author.

"The provision of international substitutes for war."

DR. FRANK CRANE Prominent philosophical newspaper writer and lecturer.

"The promotion of a League of Nations or its equivalent."

EDWARD W. BOK-Former editor of The Ladies' Home Journal who offered $100,000 for the best plan for achieving international peace.

"The achievement and preservation of peace in the world."

SAMUEL UNTERMEYER One of the United States' greatest lawyers.

"The just distribution of wealth."

REV. JOHN HAYNES HOLMES Well-known preacher.

"The re-organization of industry in terms of cooperation and democracy."

HON. GIFFORD PINCHOT Ex-Governor of Pennsylvania.

"Equality of opportunity."

UPTON SINCLAIR Leading socialist, author, publicist, publisher.

"The abolition of poverty."

SOPHIE IRENE LOEB Chairman of National Child Welfare Committee.

"Elimination of pauperism among children."

DR. CHARLES W. ELIOT President Emeritus of Harvard University.

"Shall alcoholism and venereal diseases, acting in combination as they have been doing for more than a century past, and aided as they are now by birth control and the rejection by some women of motherhood as their most desirable occupation, be allowed to extinguish before long the white race, or be resisted to the utmost by effectual means now available."

BERNARR MACFADDEN Prominent publisher and leading exponent of physical culture and sanity in sex-education.

"The general prevalence of venereal diseases."

WILLIAM J. BURNS Internationally known detective. "The spreading of radical propaganda."

JOHN FARRAR Spokesman for the "younger generation" and former editor of The Beckman.

"Shifting standards of morality among women."

NICHOLAS MURRAY BUTLER President of Columbia University.

"How to preserve personal, civil and political liberty in the face of a movement which, by the use of conformities, aims to establish law-made conformity and mediocrity for all."

CHARLES M. SCHWAB Head of the United States Steel Corporation.

"Making the most of our lives while having as good a time as possible."

CHARLES AUSTIN BATES Leader in the advertising profession.

"Making a living in a manner which shall be helpful to other people."

STUART P. SHERMAN Famous educator and essayist.

"The clear conception of an objective for our civilization. From a clear conception of an objective, we might formulate a practical and binding working philosophy. With a realistic and cogent working philosophy one could go to work at producing a type of democratic character. And thus the movement of disintegration now so observable in our society the movement towards disintegration and anarchy might be checked."

GLENN FRANK Then editor of The Century Magazine, now, head of the University of Wisconsin.

"Can modern civilization morally control and socially use the results of modern science? Every other problem is subsidiary to this."

JAMES C. PENNEY Founder of The Golden Rule Stores and publisher of the Christian Herald.

"The Home."

OTTO A. ROSALSKY Judge of the Court of General Sessions New York City.

"The religious education of the young and the reeducation of the mature, where needed."

HENRY SEIDEL CANBY Editor The Saturday Review of Literature.

"Preventing what the French call 'The petit bourgoisie' from vulgarizing our whole civilization."

DANIEL CARTER BEARD National Scout Commissioner and founder of the Boy Scouts of America.

"The land question."

While some of those whose opinions are presented here have since passed to the great beyond, I believe it will be agreed that the group, as a whole, represents a fairly broad cross-section of American leadership. So, it seems quite probable that any similar questionnaire today would bring forth a like diversity of opinion.

In brief, any broad survey of world-problems always will disclose a wide variety of view-points as to the relative importance of all these problems. So we may not

hope ever to reach a common accord or agreement as to any one or two problems being of paramount importance.

As a matter of fact, it is not of utmost importance that we reach a common agreement that one or another world-problem is of all- surpassing importance. The more pertinent inquiry is to see if we can discover a common denominator for all these problems; something that will act as sort of a universal solvent to them all.

I sincerely believe that there is such a common denominator solvent. Also, I maintain that we shall find this solvent, this cure for the ills of the world, in the basic doctrines and fundamental principles of Freemasonry. But this is a matter of such importance that I intend to devote a second article to it.

----o----

Some New Year Greetings to the Craft

WE are very happy in being able to present to readers of THE BUILDER the following letters and messages from a few of our friends among the Grand Masters of the several jurisdictions of the country. They will be instructive as indicating the special problems and immediate aims of the Craft in different sections, and also inspiring as pointing to possibilities of a practical kind, which, if followed up at all generally, may help the Fraternity to actively realize some of its ideals, and to extricate our organization from the state of inertia into which many of our keenest observers believe it has fallen to a very considerable extent. It is the beginning of another year, and we may well as Masons resolve, among other things, that we will make a definite attempt to put the principles of Masonry into our daily lives, and not leave them buried in the ritual, or as subjects for lodge oratory, which we hear with a little thrill of pleasurable emotion, and go away and forget.

Most Worshipful Bro. Hamp Williams comes first, chiefly because he is Grand Master of Arkansas; but did not the alphabet put him in this place we might have chosen him on other grounds.

GREETING TO THE LODGES AND THE CRAFT

We as Masons are trying to make a better place in this country in which to live for ourselves, our neighbors and our children. You may not belong to any church but you are certainly interested in better society which adds to our pleasure and safety. The principles of Freemasonry and the teaching of the churches to our people lessen crime and afford greater protection to us, but unless we progress there are a lot of lodges and a lot of churches in Arkansas that are going out of business. Masonry is a progressive science and we should not allow any lodge to die. When we do, it demoralizes the community and discredits the Order. If I am properly informed there are some lodges in Arkansas which are not fit places for brethren to dwell together.

What Masonry needs is evangelism, something that will set them afire with brotherly love. Nobody ever follows the icewagon, they follow the fire-wagon, which seems alive and breathes fire.

Masonry is not a mystery and there should not be anything about our lodge halls that indicate mysterious acts within their walls. They are only a mystery when their members are inactive, when the lodge hall is unattractive and "spooky-looking." Our lodge halls should stand out like beacon lights and they will if the lodges are functioning properly. If our lodge halls were inviting and our conduct one to the other was good and we kept sacred our obligations a small increase in our initiation and membership fees would not keep good men out of the Order.

Anciently they never had to solicit men to become Masons. Their own lives and acts one to another caused good men to have a desire to join with them. When we

reach a point where we need to solicit and advertise for new members and give them the degrees on the installment plan, God help us. But it may reach that point unless we wake up to a realization of our obligations one to the other.

Clean out all envy and jealousy in our minds- use a little charity and not so much prejudice; use a little salve of affection on our sore spots; supplement disappointments, regrets and vanities with a liberal supply of love and gratefulness to the great God of the Universe for life, liberty and the peaceful pursuit of happiness

Hereafter when I hear one brother Master Mason maligning another, I will at the time or soon thereafter caution him and remind him of his obligations. Have you not already agreed to do that?

Hereafter if I know of a brother Master Mason doing an unMasonic act, I will go to him and warn him. Have you not agreed to do that also?

A Master Mason who is a law-breaker and is unreliable is more dangerous to society than a man who is not a Mason and restricted only by his conscience and neither bound to God nor man by Masonic vows. Isn't that true?

Masonic lodges which have for their officers bootleggers, wildcatters and law-breakers, if there are any such in Arkansas, will not fare very well during my administration. Is this right?

Masons sixty years ago, when I was a boy, were outstanding in this country. To say a man was a Mason conveyed the idea at once that he was a good man. What does it mean today? Just what we make it mean. Are we living up to that standard ?

Belonging to the Masonic Order is one thing, to be a Mason is another. Is that true?

Wearing a Masonic emblem is to let folks know that you are a Mason, but there are other ways of proving it which are more essential and lasting. Is that true?

I pledge my Masonic lodge to which I belong that hereafter I will not speak evil of any brother Master Mason. If I can't praise him I will say nothing. Will you make the same promise to your lodge?

From this day hence, I pledge that I will watch myself more closely and be very guarded and careful to say nothing disrespectful or disparagingly of any person but more especially of a brother Master Mason or any member of his family. Are you willing to join in this pledge?

We are responsible to the higher orders of Freemasonry for the material they use and we should not be jealous or envy a brother because he has the higher degrees in Masonry. He is a child of a subordinate lodge. We are responsible for his Masonic birth and he has assumed additional obligations of fidelity which only strengthens his parent lodge and offers to the world a picture beautiful and sublime, and builds a sacred temple dedicated to God and the brotherhood of Masonry in the hearts of men.

Good Masons by the multiplied thousands are suffering and paying the penalty of those who are sailing under false colors and who are Masons in name only. What is the remedy? Turn them out and be more careful hereafter as to whom you take into your portals. Am I right?

Our churches are continually reminding us of our duties to God and our fellowmen. What are we doing along these lines?

"What does it profit a man if he gains the whole world and loses his own soul?"

HAMP WILLIAMS Grand Master

This pregnant saying of the Master, who as at this time was born into the world as a babe, is as true of institutions as of men. We may increase in numbers and in riches to the stifling of the spirit and the final death of the soul.

A WORD FROM ARIZONA

Most Worshipful Bro. Lloyd C. Henning of Arizona has been ill, and in consequence could send only the following brief greeting. But he, too, sees the same need to stress the spirit of the Fraternity:

I don't believe that I have any message relative to the jurisdiction of Arizona that would be of any particular value to the Craft at large or more particularly the subscribers to your estimable journal.

Masonry in Arizona is moving on the even tenor of its way with a healthy increase in membership. We are interested in the tubercular situation at Oracle and I think I stated that situation quite fully in a letter to the Masonic Service Association which was published in the December number of the Master Mason. I am rather hopeful that in time to come something may come of the suggestions that I have made. Since the letter was written our Grand Trustees have authorized an expenditure of $2,300 for repairs and improvements to this property. That shows our faith.

In closing I would just like to mention this thought which is perhaps not new and would not be considered any message:

It is, the longer I labor in Masonry, the more I am convinced that the good it does to its own members is something that cannot be measured or tabulated in statistics. It is within the inner man's spirit or soul that Masonry really makes its mark. I am convinced of this more than ever even in this day and age when all the old institutions of humanity are subject to ridicule. A good many of our brethren seem to be impatient that we are not making the strides that we should, or doing this thing or that thing for the benefit of humanity, but I still have faith in the merit of our Institution, which is the humble attempt to make men see for themselves the right path throughout this life.

LLOYD C. HENNING,

Grand Master.

There is a feeling abroad, and not only among our younger members, that this great organization should be doing something as such. There may be something in that idea, though it is a path that has its pitfalls and dangers. Our organization might at least be prevented from hindering group action among Masons apart from and parallel to it. But this would follow inevitably were Masons generally ruling their lives by our tenets and practicing the four cardinal virtues. It is so much easier to demand corporate action instead of working ourselves in our own sphere of action.

GEORGIA MASONRY'S TOMORROW

The Masons of Georgia have given Most Worshipful Bro. Raymund Daniel a second term of office. They are to be congratulated upon their wisdom in doing so. Bro. Daniel thus writes of:

A year of efforts to re-establish the spirit of old Freemasonry- to rechristen our faith baptized in the sacred waters of a holy past; a season of "putting our house in order"; in insisting upon respect for and observance of Masonic law, which too, upholds the statutes of the land- in clearing up old obligations, and, with such things behind us, in looking forward to and planning for bigger and better things for our Fraternity. Such was the year of the Grand Lodge of Georgia that closed Oct. 30, last.

Outstanding in the twelve months' service was the completion of the campaign for funds for building the $75,000 Tubercular Hospital for Little Children, which will also be equipped and deeded by the Masonic Fraternity to the commonwealth of Georgia as a unit of the State Sanatorium for Tuberculosis at Alto.

In upholding Masonic statutes there were unfortunate instances which demanded unpleasant action. Such instances always are to be regretted, but when remedial efforts are inspired by and performed in conscience sought of God, such actions bring out of problems the lasting results of good. Such good has been demonstrated in the Grand Jurisdiction of Georgia.

Work has been begun on the Alto Cottage, marking the fulfillment of the long cherished dream of Most Worshipful Joe P. Bowdoin, who, as Grand Master in 1922 and 1923, conceived the plan.

Every penny in the Cottage and many gifts are made up of pennies is the imperishable declaration of those who forgot the self of today and gave that little children may live to continue our world and build upward our principles.

It is doubtful if ever before members of any fraternity rallied by their individual voluntary contributions to help all humanity as the Freemasons of Georgia have. From over this Grand Jurisdiction responses came to the cry for aid. On Georgia Craftsmen abides the commendation of a Heavenly Father, Humanity and Little Children.

Gifts of every denomination have been made, from the one dollar by a blind Freemason, to whom the dollar had been given for his own wants- from the dollar by a lad who has worked for the money, on to the one thousand dollars, given by an individual Craftsman; from the three little girls, who gave a "Penny Show," and sent in their one dollar and seventy-five cents for their unfortunate little brothers and sisters, to a lodge that subscribed over $2,500.

The institution will provide fifty beds and an isolation ward of four rooms. It will be open to children of all creeds and classes.

It is the gift of Georgia Freemasonry to suffering little ones of humanity. There has been no place in Georgia for a little tubercular child.

The hospital will be located near the main building of the State Tubercular Sanatorium. It will be of similar design to the main building and in conformity with the general plan of that structure. The hospital will be two stories and a half in height at the rear, three and a half stories in front, due to the contour of the ground. The half story, or attic, will be used for the isolation ward. The building will be constructed in accordance with the purposes and wishes of the Georgia State Board of Health. It is being built with the cash contributions deposited in banks and will entail no cost more than the donations in hand. The equipment will be made possible by the $19,000 pledges of various lodges and individuals.

In the accomplishments of the past months have been laid the foundations for the coming year, for the dawn of a better tomorrow.

In the address of the Grand Master at the October annual Grand Communication, it was pointed out that "the vital duty of and obligations upon Freemasonry today are the revival of the old-time Freemasonry, brotherly love and relief, and the inauguration of a program of Masonic education along old lines that will bring pleasure and profit and create a renewed interest and attendance in lodges."

In recognition of existing necessities, Grand Lodge fraternally saw fit to adopt the following "Development Program of Nine Points," recommended by the Grand Master:

(1) The ever-increasing desire for the carrying out of the Masonic tenets of brotherly love and peace.

(2) A program of education for the development of the individual Craftsman, for the advancement of the subordinate lodge and the upbuilding of the Fraternity.

(3) Consideration, establishment and inauguration by subordinate lodges of a financial operation plan by which lodges can be placed on a more adequate and agreeable basis for the conduct of its affairs and the fulfilment of its obligations.

(4) The strengthening of lodges.

(5) The establishment of a permanent voluntary subscription fund for the Masonic Home and its proper enlargement.

(6) Advancement of the Penny Box Fund plan.

(7) Inauguration of further beneficial programs for Masonic District Conventions.

(8) Extension of the Masonic County Conventions.

(9) Development of the Georgia Secretaries' Association.

The lack of interest in lodges, the decreasing attendance of members, the consequent increasing suspensions and the drifting away of the Craft have been and are a constant source of alarm and distress to all loyal members of the Craft.

Many causes have been set forth for this condition but to the Grand Master's mind it is due to the fact that lodges, for the greater part, offer little to interest, inspire or hold the Craft. There are other associations and bodies that often afford greater pleasure and profit.

In the hope of securing some advisory program which could be suggested, at least as a basis to subordinate lodges, the Grand Master revived the former Committee on Masonic Education and appointed thereon Craftsmen who have not only considered educational advancement, but have achieved performances in these lines.

To be of assistance to such a plan as well as to the committee and the Craft, the Grand Master undertook a survey of our lodges by furnishing to lodges series of

questionnaires similar to those of the Masonic Educational Commission of the Most Worshipful Grand Lodge of Missouri.

The report of the Committee on Masonic Education was one of the most remarkable ever presented before Grand Lodge, and plans are now being formed for the inauguration of Masonic programs. Local committees on education are likewise being created in subordinate lodges.

The campaign for establishment of County Conventions is already showing wide-spread results. Educational programs are to be employed in District and County Conventions.

Particular attention is being paid to the strengthening of lodges.

Most beneficial of all, is the manifestation of unity and fraternity as Georgia Freemasonry, in a revival of brotherly love and understanding, awakes and arises in its plans for future service to God and Humanity.

RAYMUND DANIEL,

Next comes a greeting and review from the Grand Master of Illinois. Most Worshipful Bro. Louis L. Emmerson is quite aware of the pre- eminence of the ideals, but he sees also the importance of the business and administrative affairs of our lodges. The spirit cannot function as it might if the organism is not sound and healthy.

Again that tender anthem of "Peace on Earth, Good Will Toward Men" comes out of the distant past as a whispered greeting to warm the hearts of mankind. It is like

an echo of the ages. Humanity, represented by a busy world, again spreads the spirit of brotherly love and once more good will and good cheer prevail at every fireside.

And now, in this glad season, I pray that the ideals of Yuletide and their material expressions may be ever present with you and the New Year be filled with peace, plenty and happiness. It is my wish that you may find yourselves helped onward and upward to the summit of success.

The festival of the nativity, recently observed, has left with us many innate feelings toward life itself. We take a broader view of life at this season than at any other period of the year. We are lifted onto a higher plane of action through introspection.

As we turn our faces to the New Year, which has just crossed the threshold of brighter hopes, we realize that the record of another year has been folded up a year full of interest and activity. Institutions as well as men, should take stock of the past and plan for the future. The year just closed reflects much of development in our Order.

During the past year Masonry in the Grand Jurisdiction of Illinois has continued to exhibit the same qualities of broad activity in growth and stability which have characterized preceding years. We have enjoyed unusual and happy advantages, and in peace and good fellowship have been permitted to practice the noble tenets of our Order. There has been a large and gratifying increase in those things that make for effective strength.

A review of the proceedings of the several Grand Lodges reveals that in not a few instances there has been a loss in membership for the past year. It must be realized and expected that the death rate will continue to increase because many in the Fraternity are advancing in years and must ultimately pay the last debt. It must

further be realized that the Fraternity is commencing to stabilize, and that as soon as it can pass through the period of adjustment in the matter of suspensions it will reach a point when the net gain per year will attain normalcy. In times past there has been entirely too much stress placed upon numbers, overlooking the important fact that the real growth of the Fraternity lies in the development and expansion of the principles for which it stands.

As a rule Masons do not care for statistics, but facts of material interest are disclosed in an exhaustive report compiled by the Committee on Financial Research of the Grand Lodge of Illinois. This research represents an extensive and exhaustive examination into the general financial condition of subordinate lodges in Illinois. An analysis of the information obtained may be of service to Masons elsewhere, and to that end I address my remarks.

In determining upon the procedure to be followed, the committee decided that it would concern itself only with the financial condition of Illinois lodges as a whole, and not in any way go into the financial status of the individual lodges as such. In order to make a satisfactory study, it was necessary to secure from each lodge its figures of income and expense for the past year solely for the purpose of arriving at totals and averages for the state and for several groups into which the lodges could analytically be divided.

Returns were received from 804 out of 1006 lodges, or 80 per cent. The lodges reporting had a membership of 248,176 of a total membership at that time in Illinois of 290,642.

In round numbers, lodges in Illinois spend annually $2,575,000 and take in from dues $1,900,000, leaving $675,000 to be made up out of petition fees. Such fees amount to $850,000, thus leaving a credit balance of $175,000. To this is added sundry income from rentals and other sources to bring the total net income to $250,000.

The assets of Illinois lodges, totaling $8,662,800, have been grouped into four classes, comprising cash on hand, furniture and other paraphernalia, investment in Masonic temples and other investments. Sixty-two per cent of the total assets of the lodges has been pub into Masonic temples or temple stock. The liabilities outstanding against these assets are comparatively small, being only 19 per cent of the total assets.

The amount invested in Masonic temples is approximately represented by an investment of $4,406.329. The assets per capita of the lodges are greatest for those having the smallest expenses and income per capita.

It is apparent from the several analyses made of the lodges grouped according to their losses and gains in annual income that the amount of profit or loss depends in only a small number of cases upon the amount of the income from either dues or petitions. The fact that practically all lodges have accumulated some assets indicates to me that they are not operated at a financial loss every year.

From an analysis appearing in the report, it would appear that growth of lodges depends on three things: First, location of the lodge in a center of population where plenty of material is available; second, the enthusiasm and vitality possessed by the younger lodges; and third, the maintenance of lodge activities in the form of wholesome entertainments and other features aside from strictly ritual work.

While the totals for the entire state show that Masonry is living within its income and is putting aside a little money, the necessity for laying aside a larger amount is apparent. It would, of course, be almost impossible to design a standard budget that would be appropriate for each individual lodge. In preparing a budget, however, it has been suggested through an analysis of the report, that the individual lodges should give consideration to the following steps:

1. Make a conservative estimate of expected income from dues and petitions based upon the experience of preceding years.

2. Subtract the amount which it is planned to save and add to surplus for the year.

3. Apply the remainder to the various items of expense, cutting down on the variable items, if necessary, to come within the expected income.

4. From a yearly budget prepared in this way, make up a budget for each month. Monthly budgets are necessary for the purpose of checking actual receipts and expenditures with the budget so that modifications can be made, if necessary to meet reduced income or unavoidable increases in certain items of expense.

A final picture appears in the report with an analysis of the item of investment, particularly the investment of lodges in Masonic temples. This picture is alluded to as one of sharp contrasts. In the shadows is shown the sad failure of many temple projects and the vast sum of money sunk in non-earning properties. In the high lights appear the careful, conservative management necessary to accumulate the funds for these projects. Of course, this does not mean that all temples are financial failures, and it is true that a few eases may exist where the sacrifice of capital to provide Masonic homes is justifiable. In several instances it appears that the very poor returns from such investments and the consequent shrinkage in their value is evidence that these investments have been unwisely made.

Too many projects are undertaken through vanity, either on the part of the lodge itself to build a monument, or on the part of individuals to obtain the glory of promoting such a project.

Most of the temples are being financed on a conservative and businesslike plan, which is necessary to insure success just as necessary as in any private endeavor. The one real value growing out of building a temple is that it provides something for the lodges to save for. As a matter of fact, it is argued that Masonry has no other financial object outside of its own operations and expenditures for charity. The committee in its report on this phase of the investigation recommends that the Grand Lodge should give careful study to the possibility of controlling this temple situation.

From an analysis and careful study of the research made by the committee it is hoped to disseminate practical information that should be of great value in the solution of the financial problems that confront many of the lodges of today. The report made by the Committee on Financial Research is worthy of the attention of every Mason.

The true Mason, however, labors for the benefit of those that are to come after him, for his is a poor ambition indeed which merely contents itself within the limits of a single life. "The Spartan mother, who, after giving her son his shield, said 'With it, or upon it,' afterward shared the government of Lacedaemon with the legislation of Lycurgus; for she too made a law that lived after her. Long ages ago the temple built by Solomon and our ancient brethren sank into ruin when the Assyrian armies sacked Jerusalem, but the quiet and peaceful Order of which the son of a poor Phoenician widow was one of the Grand Masters, with the Kings of Israel and Tyre, has continued to increase in stature and influence, defying the angry waves of time and the storms of persecution."

The New Year will furnish us the opportunity for added effort toward the making of a stronger institution and the ultimate success of the Order will, as it does now, depend upon the energy exerted by the individual brother toward that end. We must all do our part, not part of the time, but all the time remembering that "the strongest argument for or against Masonry is the Mason himself."

LOUIS L. EMMERSON, Grand Mastor

The lesson that seems most important to be drawn from this review is that lodges should be able to meet their usual and normal expenses from their membership dues. Fees in a well-managed lodge should go to form a reserve for benevolent purposed In too many places lodges would go bankrupt had they only their dues to depend on. It is unnecessary, for even the smallest and poorest lodges can live within their income if they plan wisely and spend economically.

GREETINGS FROM MAINE

Most Worshipful Bro. Harold E. Cooke sends a brief message. To paraphrase a well-known saying "Happy the jurisdiction that has no history." The Craft in Maine has evidently been fortunate during the past year, and we wish them equally good fortune in the coming one. Bro. Cooke says:

In extending brotherly greetings and best wishes for the New Year to all brother Master Masons, I do so in behalf of forty-three thousand Free and Accepted Masons under the jurisdiction of the Grand Lodge of Maine. Our year past has been marked by the absence of anything sensational or unusual, but we have, I trust, made substantial progress in bringing the body of the Craft closer to the best ideals of Masonry, closer to our fellow-men, and through them closer to the Grand Architect of the Universe. We have been privileged, out of our own store of material things, to assist worthy brothers, not only within our own jurisdiction, but to render substantial aid to brethren in those localities which have been Scourged by tempest, flood and disease. These privileges are among the highest which Masonry offers to its votaries, and to be able to respond in such times of need is one of the greatest joys of Masonry.

We would bid our brethren, wheresoever dispersed over the face of the earth, Godspeed in all their laudable undertakings and ask to unite with them in efforts and hopes and prayers that the standards and ideals of Masonry will be held even higher in the years to come.

HAROLD E. COOKE, Grand Master

A WARNING FROM MISSOURI

We now come close to the present home of THE BUILDER. Most Worshipful Bro. Byrne E. Bigger, Grand Master of Missouri, writes thus:

In response to your kind letter of Nov. 28, I would call your attention to the fact that one thing the Freemasons of Missouri have accomplished during the past year under the able leadership of Most Worshipful Bro. Ittner, was to raise a voluntary gift of a block of twenty-five thousand dollars for the George Washington National Masonic Memorial Association in addition to the quota that the Freemasons of Missouri have heretofore contributed. For some time Missouri has been in the one hundred per cent class, and has provided for a maintenance of that one hundred per cent ratio, and in addition thereto has made this contribution as a slight token of its appreciation of the magnificent work of building the memorial.

Having well accomplished the task of national import the program for the future lays in the development of the interest and welfare of the individual lodge. Already plans have been under way and are being carried out that will be beneficial for the revival of interest and the stimulation of further interest in the welfare and prosperity of each individual lodge, large and small, in every Section of the state. To this task the Deputy Grand Master, the Senior Grand Warden, the Junior Grand Warden and myself have dedicated ourselves and in every effort so far expended the lodges have responded nobly and royally.

Having thought in terms of national interests we must not overlook the fact that the chain is not any stronger than the weakest link, and the link in Masonic affairs is the individual lodge.

In recent years the tendency has been too much to think in terms of national Freemasonry and not enough in terms of individual Masonry. American Freemasonry must learn to think in terms of both at one and the same time, because the national program cannot succeed without the individual program succeeds nor can the individual program succeed to its fullest extent without thinking in terms of national Masonry. To arise to the best interests each program must proceed hand in hand.

A whole host of Freemasons have come into Freemasonry who have not bean taught and who do not understand the fundamental and rudimentary basic principles. There has been so much mass movement that there has not been a sufficient amount of individual progress.

In Missouri the program for the coming year is to make each Freemason a better Freemason with a broader and more general knowledge of the purposes and function of the great Fraternity and thereby a more efficient Freemason.

BYRNE E. BIGGER,

Grand Master.

Bro. Bigger's warning should be heeded. American Masonry is weakest in the individual links, in this sense: that in many of them the spirit of fraternity is being lost and forgotten in a huge and imposing machine, an efficient, mass production concern for grinding out degrees. How brotherly love, and intimate friendliness and companionship are to be recovered is one of the most difficult and in truth most pressing problems facing the Craft in America. It is always something, however, to have a problem pointed out and defined. It may not carry us far, but until it has been done, no constructive plan can be devised.

NEBRASKA'S MESSAGE

The Grand Master of Nebraska, Most Worshipful Bro. Frank H. Woodland, touches on the problem of education unhappy word! Yet there is no other to take its place. First in place comes the foundation work of the ritual, then its meaning and implications:

Illness and absence from the city have combined to delay my acknowledgment of your kind invitation of Nov. 28 to send you a New Year's greeting to be published in the January number of THE BUILDER, and I fear that this delay will make it impossible to comply with your request.

Masons in Nebraska are gratified in the continued growth of the Fraternity in this state, as shown by the last published reports. This increase in membership, while small is, we feel, significant in view of the continued business depression common to most of the states in this Mid-West Section of the country. More gratifying than mere increase in numbers is the continued interest in the welfare of the Fraternity as manifested by the large number of building projects carried to completion in the last year by the Blue lodges and allied Masonic organizations in this Grand Jurisdiction, each of which, without exception, being well financed and giving every prospect that financial difficulties, only too frequently occurring in the past, will be avoided.

Even more gratifying is the evident interest of the more active members of the Fraternity in the study of the history of Freemasonry and their evident desire to perfect themselves in the ritual, as manifested by the large attendance at Schools of instruction which are carried on under the personal supervision of the Grand Custodian. As an example, the writer attended the last session of such a School the other day, at which twenty-five lodges in four adjacent counties were represented, and more than one hundred members of the Fraternity attended the all-day meeting which concluded the session of this School.

During the past year, Nebraska Masons have renewed with marked enthusiasm and Success their efforts to raise their share of the contribution of American Masons to the construction and completion of the George Washington Memorial. Their failure in the past to keep step with most other Grand Jurisdictions in carrying out this great undertaking was due to circumstances beyond the control of those now in authority. Scarcely a week goes by without our being able to credit at least one Blue lodge with having met its share, placed at $1 per member.

We therefore face the New Year with the hope and expectation that the Craft in this Grand Jurisdiction will continue in the future as it has in the past to measure up to the duties and obligations we assumed at the altar of Freemasonry, confident that the Fraternity will continue to do its share in the promotion of the peace, happiness and well-being of the state of which we are so proud.

Nebraska Masons extend through the courtesy of THE BUILDER to its brothers throughout the land their best wishes for a happy and prosperous New Year.

Frank H. Woodland Grand Master

Now we have a word from the "hill country" of the West. Most Worshipful Bro. Charles F. Cutts sketches a most interesting picture, which we could hope sometime to have in more detail, of Masonry in wild places, where men come to realize what it may mean, and what high purposes it may serve. Bro. Cutts writes:

I thank you very much for so kindly asking me to send you a word of greeting from this western land. While I grew up as a lad in the far East I have come to love and know this mountain country until it seems as if I had always lived here.

Nevada is a land of magnificent distances, a land of golden sunshine and blue skies, but our population is scattered and small in number. However we carry on the responsibilities of statehood, form social groups in fertile valleys or on the slopes of high mountains of the mining regions, living quite as wholesome lives, with as many varied activities as do our Masonic brothers in the more populous states of the far East.

Masonry had its beginning here when Nevada was a territory. It has seen lodges grow strong and fine and then disappear with the decline of our mining towns. Often though, there will be found little groups of faithful brothers who still love these ghost towns and live there, and who meet together with a fine fellowship and so carry on.

Here in this mountain land Masonry draws into a sympathetic fellowship groups of men with high ideals who have reverent respect for the ancient landmarks of this noble Institution.

The purpose of our hearts as we face the future is to bring the inspiration of these ancient symbols to meet the needs of the constantly changing conditions of our every-day life. We cannot escape the fact that the masses of humanity only move forward as they respond to the intelligent advance of their leaders. To meet fairly and frankly our responsibilities and problems as a great fraternal organization is to test our own advancement and breadth of vision. We cannot shut ourselves away from the crying voices demanding help and assistance we cannot escape the destiny of our responsibilities.

The future of mankind, the stability of a growing and more intelligent civilization, can only be assured when men have fixed in their hearts the eternal principles of righteousness and justice.

Just so long as we live together as an organized society for a common good and a common happiness, so long will it be necessary for men to plan and work for a greater and kindlier tolerance, for less prejudice and bigotry, and so create a practical, helpful spirit of cooperation.

Is it not within the power and destiny of this age-old organization, composed as it is of thoughtful representative men of their communities, to mold and change for better such forces as are known to be destructive into forces that shall make for the best and wisest growth of this structure we call life?

Shall we not learn to see that all humanity is of one blood with common hopes and fears, that the great ideal and hope of mankind is to work for a real spirit of unity?

It was an old philosopher of long ago that said, "When man will not help man the end of the world is come."

CHARLES FRANCIS CUTTS, Grand Master.

Masonry, indirectly, in the efforts and influence exerted by Masons, might be, and should be, one of the great formative social influences in favor of world peace. Peace that is merely a negation, or the result of negatives cannot live. It must be positive, active. We must live, and act for it, first in our lives and then in the life of the community. When the standards of right and wrong that Masonry, in common with the churches, upholds as between man and man, are also admitted as binding upon states and nations, then the question will solve itself.

NEW MEXICO'S ACHIEVEMENTS

Most Worshipful Bro. Samuel E. Wood, Grand Master of New Mexico, speaks of the relief work being done in that state. And relief work in the Southwest, as our readers well know, means almost entirely tubercular relief, and the relief of sojourners. We have many times acknowledged the honor due to the Masons of New Mexico for what they have done in this matter. New Jersey, too, must also receive honor for the contributions which she has made to this pressing work.

Masonry in New Mexico has had a good year. Unless there are an unusual number of suspensions for non-payment of dues we should show a fair gain in membership. A majority of the lodges are active and doing good work. Relief work is being carried on quietly and earnestly and only in extreme eases beyond the financial resources of the subordinate lodges is aid requested from the Grand Lodge relief fund.

Our Masonic Home fund totals approximately $100,000, all invested in Government bonds. This fund will undoubtedly be allowed to accumulate into an endowment fund sufficiently large that the interest therefrom will be ample to take care of our aged and infirm brethren, not in a Masonic Home, but among friends and neighbors.

The Grand Lodge revolving student loan fund amounts to approximately $4,000, and is in great demand by college and university students requiring assistance to complete their education. Great credit is due to the loan committee who have so judiciously handled this fund. The same committee is also handling the Knight Templar Educational Loan Fund with equal success.

The Sojourners' Club, at the Government Tubercular Hospital, Fort Bayard, N. M., is the particular pride of the Grand Lodge of New Mexico. The Sojourners' Club was brought into existence shortly after the close of the World War by a few of the Masonic brethren, patients and employees of the hospital with the idea of aiding their less fortunate brethren. Neighboring lodges at Silver City, Santa Rita and Hurley became interested and aided in this work in every way possible. Through these lodges the work being done was brought to the attention of our Grand

Lecturer, M. W. Bro. John J. Kelly, who in turn brought the matter before the Grand Master M. W. Francis E. Lester. Bro. Lester visioned the wonderful opportunity for service to our afflicted brethren and started a campaign to raise funds for the club. The Northern Jurisdiction Scottish Rite contributed $25,000 to erect a suitable club building, the Southern Jurisdiction Scottish Rite assisted in furnishing, and many of our sister jurisdictions have contributed liberally. The Grand Lodge of New Mexico annually contributes $1,500 towards the support of the club. The Grand Chapter, Royal Arch Masons, the Grand Commandery and the Grand Chapter, O. E. S., of New Mexico, are liberal contributors. In addition to this many of the subordinate lodges and Eastern Star chapters remember the club at Christmas time with liberal offerings.

From a relief club aiding in a small way, the Sojourners' Club has developed into not only a wonderful relief organization but has become the social center of the entire hospital personnel. Here the ladies of the post entertain their friends in the spacious and cozy tea room. Here the patients who are able to leave their beds enjoy the conveniences of the well-stocked reading room and write their letters on stationery furnished by the club. Then there is the billiard room, where the boys pass many pleasant hours. The spacious auditorium, equipped with stage projection booth, Victrola and radio, is the scene of many entertainments and social gatherings. The Club is open to all.

The Sojourners' Club is under control of the Grand Lodge of New Mexico. Its affairs are administered by a committee of three appointed by the Grand Master. Both the Grand Lodge and the Sojourners' Club are fortunate in having such a capable and efficient club secretary, Bro. Paul R. Gantz, who was one of the organizers of the club and a former patient of the hospital. Bro. Gantz not only looks after the financial affairs of the club but helps to arrange the entertainments, visits the bed patients daily, writes their letters and gives aid and encouragement in every way possible. He also makes two or three weekly trips to Silver City to shop for the boys who are not able to get out.

By means of an amplifier and ear phones all the confined patients are able to enjoy the entertainment from the radio world.

Loans are made by the club to those requiring temporary assistance, and to the credit of the patients requesting these loans, very few remain unpaid. Gifts of clothing and necessities are also made to those without sufficient funds.

The work of the club is not confined to members of the Craft, but is extended to all. There are many stories, some with tragic some with happy endings, hidden within the records of the club.

The cost of operating the Sojourners' Club varies from $6,000 to $7,000 per year. All funds are placed in the hands of the Grand Secretary and paid over to the club monthly in such amounts as needed upon recommendation of the committee and the approval of the Grand Master.

Everything in the way of hospitalization and up-to-date medical treatment is being done by the Government for our boys, but the social contact and entertainment features supplied by the Sojourners' Club has proven a wonderful aid in keeping up the morale of the patients.

At present there are 330 patients in the hospital, 50 of whom are Masons hailing from many jurisdictions. The capacity of the hospital is 440 patients and the prospects are that the hospital will be filled during the coming year.

The Grand Lodge of New Mexico deeply appreciates the aid we have received in the past from the Craft and Masonic organizations, and trust that we will continue to receive encouragement and financial support in this splendid constructive work.

The Grand Lodge of New Mexico is also sponsoring the work of the Trowel Club at the Tubercular Marine Hospital, Fort Stanton, N. M., contributing $50 per month for the work being done by this club.

The Masonic tubercular problem is still with us. Like Banquo's ghost, "it will not down." our afflicted brethren continue to come to the dry climate of the arid Southwest, "chasing the cure," many of them without sufficient funds to provide the bare necessities of life. It is pitiful to be compelled to dole out charity to these brethren when rest and hospitalization is what they need.

Our dream of a National Tubercular Masonic organization has been shattered. Many of our sister jurisdictions state that migration is not necessary, that they are willing to take care of their own at home, that the National Tubercular Sanatoria Association as instituted is too unwieldly and cannot be efficiently managed. These statements may be true, but nevertheless our afflicted brethren continue to come, and we cannot turn a deaf ear to their appeal.

At the last annual communication of the Grand Lodge it was decided to take over the work of the National Masonic Tubercular Sanatoria Association and handle this work through the Grand Lodge, placing as many of our afflicted brethren, who need hospitalization, in existing sanatoriums as our funds will permit. With approximately $22,000 that the Masons and Eastern Star of New Jersey have so generously contributed and with the $1 per capita tax voluntarily assessed by the Masons of New Mexico, we can materially aid our brethren for a time at least.

SAMUEL E. WOOD Grand Master.

THE MAIN ISSUES BEFORE THE CRAFT

Most Worshipful Bro. St. Clair Smith, Grand Master of South Dakota, calls attention to the same problem as others of his fellow rulers have done, but from a somewhat different point of view. Pride of antiquity is good if it inspires to emulation of the great achievements of antiquity. Otherwise it is but an opiate, "dope," which leads to degeneration and decay. He sums up the true function of history in a single sentence. It is indeed the only guide we have to the future, without it we are blind and can only blindly guess. But perhaps even more important in this message is the insistence that Masonry is not a mere system of copy book moralities, but is designed to aid in the exceedingly difficult task of putting those same trite moralities into life and action. It is labor, work, not talk.

You have requested an expression of opinion as to what may be done to enhance the effectiveness of Masonry in America. The purpose of this letter is to reply briefly.

The same method of keeping attention fixed on the main issue which has so contributed to the success of organized business needs application in the administration of our beloved institution of Freemasonry. The lore of Masonry, the majestic sweep of its history, its heroes, its ritualistic ceremonies with the accompanying insistence upon the right word, and its gala days have so engrossed the interests and occupied the potential of the Craft, that too small a proportion of our strength remains available for the accomplishment of its objective. In fact, so much stress has been placed upon these aspects of Freemasonry in our assemblages and in our literature, that to many these things have come to represent the institution itself. Pride in a past has become more important than the opportunities of today and tomorrow. Just as families of strong fiber have gone to seed through such a process, so will Masonry be dwarfed.

Our objective, as I understand it, is to increase the capacity of men to live wholesome, successful, satisfying lives, and by thus moulding the character of the individual, raise the level of present and future civilization. We cannot travel far on the road towards achievement with our eyes fixed on the past. Neither will men enlist themselves to the task of preserving a history. We can afford no more time for our history than is required to discover the lessons it teaches as guides for the future. Our energies and all of our intellectual powers are required in a study of the

men who constitute the raw material on which we propose to exercise our skill, and in the analysis of methods available for the accomplishment of our bask.

Masonry offers to men an understanding of the simple laws of conduct governing successful living. Because of the complexity of present day civilization men are more confused and bewildered and more in need of an understanding of the fundamental and practical laws of living today than at any time in history. Therefore Freemasonry has a larger place in our social political and economic life, and a greater opportunity than at any time during its history. It can only embrace its larger opportunities effectively by improving the efficeciney of its methods of instruction, and by adapting those methods to the psychology of the day. Men of today pride themselves in being practical above all else. Anything that can be branded as idealistic is handicapped in advance in its appeal. The lessons of Masonry are in fact intensely practical when applied to everyday life because no success can be attained without their application. We must present them in a practical as well as in an idealistic manner.

Supplementing our method of instruction need in no manner change the body of Masonry. A literature, a slogan, group discussions and councils are needed for the purpose of impressing upon the apprentice in life that not only his personal and practical interests, but his selfish interests demand that he honest. moral, just, friendly and charitable: that time is given him that he may exchange it for knowledge; that he can only succeed in any phase of his life by increasing his capacity; and that no human talent or skill expands except through use. The trade apprentice was kept in close personal contact with his instructors over a long period of time. Under our practices, when we could make the greatest impression on the life of the apprentice, we are satisfied with little more than demanding an exercise of his powers of memory. By constant reiteration we need to teach him that a true Mason gives of himself and can be no less than a certain type of rugged, wholesome, trustworthy friendly man. Every man who kneels at our altars must be repeatedly brought face to face with his personal responsibility to himself, to Freemasonry and to society to measure up to our standards. None of this should be done haphazardly, but should be followed out according to a well thought out plan. We need an organized and directed program of self-betterment.

Masonry will not long be honored and loved for what it has been. It will be Judged by the conduct of living men.

This year could well be spent in seeking new and supplementary methods of translating the lessons of Freemasonry into the lives of practical men.

ST. CLAIR SMITH Grand Master.

RELIES IN SOUTH CAROLINA

Last comes Most Worshipful Bro. William A. Giles, Grand Master of Masons in South Carolina. He speaks of the relief and benevolent work of the Craft in his jurisdiction, and it is to us exceedingly good news that South Carolina Masons have undertaken the erection of a hospital unit for tubercular cases. Every step taken in this direction will prove an incitement for others to go and do likewise:

The Grand Lodge of South Carolina extends fraternal greetings to the Craft wheresoever dispersed.

The past year in the Grand Jurisdiction of South Carolina has been one of material progress. We have no Masonic Home, instead we have a Masonic Relief Fund of approximately $160,000, the income from this fund being used to take care of aged and indigent Masons and widows of Masons in their own homes and among their own kindred and friends.

The orphans also are cared for in the home when it is possible to do so, but if not, we have an arrangement with the four denominational orphanages in the state whereby they take our Masonic orphans and the expense is borne from this fund. In

addition to the income derived from this fund we have a per capita tax of $1 on every member in the state which is used entirely in this way. Last year we expended about $31,000 for this purpose. The figures are not available for this year, but the amount is gradually growing each year.

The crippled children's hospital at Greenville is maintained and supported by the Shriners, but the Grand Lodge appropriated $1,500 this year to be used in improving and beautifying the ground. There are a large number of children on the waiting list.

The Educational Fund of the Grand Commandery has also been successfully handled and many young men and women are enabled to complete their education who might otherwise have never had a chance to do so.

But to me the outstanding work of the year was the erection of a sixteen-bed unit at State Park for T. B. patients. This is a state institution and we have the peculiar situation that a sufficient amount of money is always appropriated by the state for maintenance, but none for buildings. At the last report made to me there were over 180 on the waiting list, about 40 per cent of these being young women.

Unless outside aid could be obtained most of these would die before they could be admitted, and the Grand Lodge, recognizing this need, appropriated $10,000 to erect a unit at State Park and present it to the state. This was accepted and the building is now complete and in use. In addition to this we are now attempting to raise, by voluntary contribution from Masons and lodges in the state, a sufficient sum to erect a twenty-eight bed unit for women, and while the amount raised is yet comparatively small, I am much encouraged at the reports from the several districts in the state, and I believe we will be successful in building this unit also. I feel that this step, which was taken by the Grand Lodge at its last annual communication in March, has been the most outstanding accomplishment of Masons in our state in many years, because it is for the good of humanity in general and Masons have no claim ahead of anyone else The above gives a brief outline of what we are doing in a charitable way. our Educational Director, C. K. Chreitzberg, Past Grand Master,

is doing a fine work, and the reports from all sections of the state confirm me in the belief that the Grand Lodge made no mistake in adopting its educational plan, thus giving Masons an opportunity to learn what Masonry really means, and I think the results so far are very encouraging. W.A. Giles Grand Master

On behalf of members of the Research Society and other readers of THE BUILDER the Editor expresses his gratitude to these brethren who have taken time in the midst of the cares and responsibilities that throng upon them to send us these messages. With such leaders the Craft should go on to greater and higher achievements. We in our turn may wish them all happiness and success in their efforts in this New Year just begun.

----o----

Monks and Masons

IT is a widespread opinion among Masonic writers that our Freemasonry is descended from a "traveling gild" of cathedral builders, which formed, as it were, the engineer corps of the church, and was more or less under the protection of the Pope and under the supervision of the Bishops. The theory was first started, apparently, by Elias Ashmole, the well known antiquarian and Mason, and seems to have been later adopted, as an opinion, by Sir Christopher Wren. Masonic authors have been repeating it ever since until, in comparatively recent years, some who prefer facts to fiction have been bold enough to throw doubts upon it.

Naturally the original theory was embroidered. In book after book we are confidently assured that the early Craftsmen, and especially the masters and architects, were mostly monks; that their skill and intelligence was far superior to the general level of culture of the period; and that the Masonic ceremonies were, owing to this intimate connection with the ecclesiastical organization, largely borrowed or adapted from church ritual. Further, it followed that the cathedral

builders were quite apart from the common stone workers of the gilds and had no fellowship with them, and finally that the decay of the Operative Fraternity was due to the Reformation, and the consequent cessation of all church building.

The difficulties presented by this theory are obvious to anyone in the least acquainted with medieval history; or would have been, had any thought been given to the matter. To take the last statement: church building did not cease with the Reformation. And supposing it had done so in Protestant countries, why should it have affected those countries which remained unreformed?

Then Churches and Cathedrals were not the only buildings erected in the Middle Ages. While it is true that houses were generally of wood; there were municipal buildings, gild halls, town halls, Royal palaces; and more than all the rest put together probably, the fortifications of cities and castles. And while, very naturally, castles were not, on the exterior, embellished with mouldings and sculptures to any great extent, yet many municipal buildings were as lavishly decorated as any cathedral.

There is just one consolation that we, as Masons, may take to ourselves for this blind following of opinion in place of facts; it is that others have been equally guilty. It has been very generally accepted by everyone that to the monasteries the art and science of architecture owed its preservation and re-emergence into western civilization.

In this connection the recent work by Dr. G. G. Coulton, Fellow of St. John's College, Cambridge; is a most useful corrective. Dr. Coulton is an authority on the history of the Middle Ages, especially on the less known social and economical aspects of that restless and active period, and in this latest book, Art and the Reformation, he makes a real contribution to Masonic history, all the more valuable, perhaps, because he is not a Mason and has no intention of dealing with the subject from our point of view. He is also singular among nonMasonic authors in that, where his subject has touched upon the history of the Craft, he has gone to Masonic works. He quotes the Masonic historian, Gould, quite freely, and is

familiar with the Halliwell (or Regius) Poem and the Cooke MS. of the Old Charges; though not in the magnificent editions published by Quatuor Coronati Lodge. It is rather curious that he should have remained in ignorance apparently of these publications, and of Ars Quatuor Coronatorum the Proceedings of the Lodge, as there is much valuable material that might have been of service to him. It shows how little the sound work that has been done by Masonic students is yet known to the outside world, even among those whose special subjects parallel or even penetrate the field of Masonic historical research.

Dr. Coulton sets forth his object as being briefly to trace

. . . the rise and decay of Medieval Art, and thence to argue that its origin was less definitely religious than is commonly supposed; secondly, that its decay was gradual a logical and natural consequence of its evolution and lastly, that its deathblow came not so much from the Reformation as from that general transformation of the western intellect which we can the Renaissance.

Sixteenth century cartoon from Nuremberg, shoving lay brethren building the monastic church at Schoenau.

Art he limits, for his purpose, to Architecture and its subsidiary arts. Religion he also restricts to Christianity as conceived between (roughly) A. D. 1000 to 1600, and his general thesis is that though art parallels religion, within the period set, very closely, yet there is no good reason to hold that it was a causal relationship; we must not, he tells us

... take the line of least intellectual resistance, and assume that we can find a single secret for the explicated process of Gothic decay.

Not that he would deny all interaction between the two, that would be equally one-sided and untrue; but medieval art was not the mere creature of medieval religion, an offshoot or by-product; it was itself the result of the same social and intellectual forces that moulded and fixed the form of the Western Church.

The roots of Gothic are in Byzantine art. The great buildings of Justinian at Constantinople were the models and exemplars. From Greece, Byzantine architectural design and technique spread westward along the regular trade routes by sea and land, and their progress can to some extent be definitely traced in remaining monuments. And as the author points out, it is very significant that the commonest term in medieval documents for "mason" was lathomus or latomus, which is pure Greek. The much discussed Lombardic or Comacine school was Byzantine in origin; and as it came from the east so was it transmitted to the west and north, till it reached Germany and England.

Another point insisted on is that though the Romanesque, as this architecture of Byzantine origin is usually called, was to a large extent monastic, or at least the largest and most important edifices in this style were monastic, the Gothic was chiefly secular. The great cathedrals especially, and the parish churches, were the expression of popular feeling, and were built by lay artisans with funds contributed by the general public. The feeling was doubtless religious, but far from being wholly so. There was also civic pride and emulation, the desire to out-do neighboring cities; and also undoubtedly a genuine appreciation of the result of the work as a whole, for Gothic was a popular art and appealed to its public as the lines of the latest model car, or the last word in ultra-modern furniture appeals to the general public today.

The rise and decline of Gothic follows in the main a simple curve. Beginning with the rudest kind of construction, where immensely thick walls were required to give the strength that the inexperience of the builders could not obtain by more economical means, there was a steady advance in skill, accompanied by diminution of the mass of the walls, which became thinner as window openings were larger, until the peak was reached in the twelfth and thirteenth centuries. This is of course speaking only of churches and civic buildings, castles and city walls did not greatly

alter in the massiveness of their construction, though undoubtedly they became stronger as the masons became more skilled.

But this skill and knowledge was not attained as we should seek it now, by controlled experiment and careful calculations. It was learned by experience, and many disasters followed the more daring experiments. Dr. Coulton quotes Bishop Creighton's remark. Whenever being shown over an English Cathedral ask when the central tower fell. For they have nearly all fallen at one time or another.

At its highest the Gothic building, church, castle, hall or dwelling was the inevitable form that expressed the possibilities of the material for that particular purpose with the most perfect proportions and the minimum of effort. The ornament, which was so often freely lavished, was subsidiary. The chief structural elements were made the ornamental features, and the more important they were the more work was spent on them. The main ribs of vaults. for example, were always more elaborately moulded than the secondary ribs. The flying buttress, which mechanically is nothing but a stone prop, was made one of the most prominent decorative features of a Gothic cathedral. Gothic art began to decline when its exponents had become too clever and, like our ultra-modern schools of art, sought only for opportunities to invent something new and unheard of, to use stone like wood, or rope, or anything but what it was, and to make ornament the chief thing instead of strictly subordinate to construction. We are suffering from the same thing today. Technical skill far out-runs capacity to design or to appreciate good design. Thus Gothic had in itself the seeds of its own decay, and the skill of the craftsmen at the end was carried over to executing work in imitation of an alien and exotic style, that of Greece, or more correctly, the decadent architecture of Imperial Rome.

But we must get on to the monks, who are faithfully dealt with in the second and succeeding chapters. The author says he knows only two writers who, having gone into the question in detail, do not ascribe all the beginning and much of the development of Gothic art to the members of the monastic orders. One of these two exceptions is Kingsley Porter in his great work, Medieval Architecture. Dr. Coulton quotes a number of writers to the effect that the monks planned their churches and convents, and not only planned but did much of the work themselves,

and that the layman masons learned their craft from monkish masters. There is no need to cite any of these expressions of opinion here. They have been repeated over and over again in almost every article dealing with the operative past of Freemasonry, and in altogether too many of the more serious works on the history of the Craft. However, when so many outside the Fraternity were insisting on the same erroneous statements we can hardly blame the brethren who repeated what they supposed to be opinions based upon facts. By a careful analysis of the authorities cited in confirmation of these opinions, Dr. Coulton has found that they all directly or indirectly go back to Montalembert, the author of Les Moines d'Occident.

Dr. Coulton then proceeded to carefully verify the references given by Montalembert to prove his claim that the monks were the original artists and architects of western Europe. The latter's work purports to be a history of western monasticism from St. Benedict to St. Bernard. Dr. Coulton expresses the opinion that it is not really a history but a very elaborate party document,

. . . written by an eloquent statesman who . . . would have been a great Scholar had he given his life to scholarship but who in fact wrote these seven volumes in the intervals of polities for a political purpose. Montalembert devoted twenty pages in his sixth volume to the monk as an artist, and

. . . these twenty pages form practically the basis of all that has been written on the Subject for the last sixty years; for writers on art are not likely to find the time (even if they have the linguistic equipment and the necessary access to a great library) to verify the numerous references by means of which this great French politician seems so clearly to establish his case.

And Dr. Coulton goes on to remark that a man of world-wide reputation writing at the favorable moment can set in motion almost a n y misconception or error, especially if he be

....what James Russell Lowell once called "an inaccurate man with an accurate manner."

The result of the examination of the fifty odd references and their context cited by Montalembert was as follows:

Three could not be verified as the works cited were not available.

In twenty-one no proper reference is given, or else there is nothing to show that the artists mentioned were monks; the documents cited proving only that such and such work was done for some monastery, or in some monastery, quite a different thing from being done by monks.

In six cases the document definitely states or plainly implies that the artist was a layman.

In fifteen cases monastic artists are really spoken of, but the circumstances are abnormal. Such as those where a missionary might plan and work on the erection of a church for his converts today.

There are thus eight cases left in which a real artist is found to be a monk under what may be termed normal monastic circumstances. Considering that in the period covered there must have been at the lowest estimate half a million monks, eight artists does not seem a very large proportion.

One of the worst cases is cited; it happens to be one that has been frequently quoted as an example of monkish skill and genius, the famous St. Savin paintings. Montalembert quotes Prosper Merimee, without giving page number. When,

however, the passage has been run down in the large folio volume containing the Description des peintures de Saint-Savin, it turns out to be a statement that the artists were, not monks, but Greek painters, imported for the purpose. As a result of this painstaking investigation Dr. Coulton offers a counter generalization:

The monks who did any kind of artistic work, at the most favorable times and places, were a small minority in the community; and if we take all times and places together, the monastic artist was quite an exception. As to monastic workmen-builders, we have evidence for them only under still more exceptional circumstances.

It is impossible to quote all of the relentless proof by which this counter thesis is supported; for that the book itself must be referred to.

However, there were some cases of work done by monks, though more often by lay-brethren. At Nuremberg are a series of cartoons, probably designs for windows, which represent Scenes in the life of St. Hildegund, and the founding of the monastery of Schonau. These drawings are 16th century work and some three hundred and fifty years later than the events depicted. One of them is given in the text, which is here reproduced. It shows the church being built by the "bearded" or lay-brethren, the inscription under the original, translated, is as follows:

Lay brethren built the monastery of Sehonau led by devout love of religion.

And Dr. Coulton observes that it is quite in accordance with other instances

.... that we see no choir-monk directing the lay brethren; all are alike barbati, from those doing the roughest work to him who is taking a well-earned draught from the wine-flask.

In other cases where choir monks and even, occasionally, abbots, worked on their buildings, or like Henry of Hoxter,

.... learned how to chisel stones for the frame work of doors and windows, and to form them and square them perfectly according to their proper pattern.

This is told as a singular and remarkable instance of piety and humility, which the others admired and wondered at, and later made capital of, but were not moved to emulate.

One rather unexpected statement is made, and though no special effort was made apparently to accumulate instances, several are mentioned. This is that the mason was not always a free man. The natural response to this would be to suppose that a bondman mason must have been a layer, a rough mason or cowan. But this was not always so, and in one case mentioned it was a master mason who was a serf of William, Earl of Warrenne in the twelfth century, and in 1304 a mason's wife is a bondwoman, which makes it almost certain that he was not free either. Other instances are also given, but as they are not from England they are perhaps not so significant. It is suggested, by what the author gives on this head, though he does not say it definitely, that the rule found in the Old Charges that the apprentice must be free born, is a stage in the development of the Craft organization; that is to say, part of the general movement towards emancipation in the whole community, and at that time an innovation on the body of Masonry rather than a landmark. He intimates also that the medieval masons were rather a quarrelsome lot, and that the prohibition of swords, daggers or pointed knives in the lodge was not an idle or symbolic one. Although, and this he refers to more than once, the hammer-axe, or as we should call it the gavel, which was always one of the chief working tools, was also a most efficient weapon; one indeed that even a man-at-arms, in full mail, could not afford to despise.

Dr. Coulton touches on the origin of the term "Freemason," and is inclined to adopt the theory that it originally meant a worker in "free stone" as compared to the hard-hewer. He points out that "free," applied to the softer stone used for carving and fine work, appears before the term "free-mason," and that intermediate is the phrase "mason of free-stone." But he also suggests that later on the term took also the second meaning, of freedom to work where and when he would. In this he has come to much the same conclusion as a number of the foremost Masonic scholars who have discussed this point.

The three chapters that will probably prove of the greatest interest to the Masonic reader are those on the Freemasons, the Mason's Mark, and the Handgrip, but the chapter immediately preceding these is also of great interest, for in it the author quotes largely from the "self-characterization" of four medieval artists, taken as typical of the personal interests, ideals and mental ability of the masters of the Craft. These are the German monk called Theophilus, who wrote a general hand-book on all the arts and the crafts connected with them; the French Master Mason, Villard de Honnecourt, whose so-called sketch book, Dr. Coulton thinks was prepared for publication, in the medieval sense of the word; Cennino Cennini, the Italian painter, and last, Albrecht Durer. The first is of the twelfth century, the second of the thirteenth and the last two of the fourteenth. Actually there is a hundred and forty years' interval between Theophilus and Millard, and about fifty years between each of the last three.

Theophilus is very interesting, as he assumes that hardly anything can be bought ready for use. Not only the raw material has to be procured by the artist or artisan there was no distinction between the two but he must also make his own tools and instruments, and them also from the raw material. He concludes with a rhetorical summary of what his Little Roll of Divers Arts will teach:

. . . thou wilt here find whatsoever Greece hath in divers kinds and mixtures of colours- with all that Tuscany knows of laborous mosaic or of varied enamels with all that Arabia displays in casting or hammering or casing metal; with whatsoever Italy adorns with gold, in various vessels or carvings in gems or in bone- with all that France loves in precious variety of windows, or that industrious Germany approves in cunning work of gold, silver, copper or iron, timber or stone.

But while Theophilus seems to think the arts can be learned from his book, Cennini, two hundred years later, insists that one can only learn from a master; and that best from one master only, till the pupil, or apprentice, has advanced far enough (if he have ability) to develop his own style. It is probable that Cennini so felt because he himself had learned that way, and masters were plenty in his day. Theophilus on the other hand may have largely taught himself aided by similar handbooks to the one he compiled. At least, in North Germany in the twelfth century, the arts were not so definitely specialized as they were later on, though even in the Renaissance period the greater Italian artists turned their hands to everything on occasion, either for their own pleasure, or for their employers. There is more than one case of architects and sculptors being set to do such work as cutting stone cannon balls, making gun carriages, platforms or scaffolds, and even garden benches. But possibly these last were what we would consider art work, and they would probably be carved.

Villard de Honnecourt is undoubtedly the most interesting of the four from the Masonic point of view, as he was an architect, either in charge, or consultant or assistant, in a number of notable works, and was indeed probably responsible for the design of Cambrai Cathedral. We could wish that he had written more of his life, instead of tantalizing us with stray allusions in the notes to his drawings and designs.

In his book we find passing mention of different places he had been to. He was some years in Hungary, for example. While the studies and drawings of architectural features, windows, mouldings and so on, described as from different places, by themselves prove how he had traveled. In one note, upon which Dr. Coulton specially dwells as giving a glimpse of the intellectual life of the lodge, he says, "Many a time have masters discussed" how to make a wheel turn of its own accord. Perpetual motion, in short; and he gives a scheme of his own that he thinks might work. In another place he sketches the plan of the apse of a cathedral which he says was devised by himself and another master, Pierre de Corbie; or as he put it "invented in discussion with each other." The design would involve most complicated problems of vaulting, and that seems to have been its chief interest to

its inventors, rather than its effectiveness from the architectural point of view. He also gives solutions

....of difficult practical problems not only in stone cutting, but in carpentering, he shows the working of a saw mill, of a screw jack and how to cut a screw how to make a machine to straightening timber houses that lean from the perpendicular and the construction of a great mangonel for siege operations. He can take approximate measurements from a distance by rough and ready trigonometrical methods.... And he ends with a recipe . . . for a potion that is sovereign for all wounds: "drink not too much, for in an eggshell ye may have enough . . . Whatsoever wound or sore ye may have this will heal you."

We reproduce here one page of his notebook which is very curious. It gives a method for obtaining the proportions, by triangles and straight lines, of human figures, and animals, in different attitudes. The attitudes are precisely those that are constantly met with in medieval painting and carving. The Virgin and child, the king on his throne especially so. The man using the flail seems much more like a study from life. (1)

On other pages are more drawings of animals that seem also to have been from life, and in the case of a lion's head he expressly says that this was so.

In the chapter on "The Freemasons" there is a brief notice of the Comacine Masters, or as Dr. Coulton prefers to spell it Commacine. It is probable this is more correct. He observes that from the very scanty records of this period (the seventh century) the most that can be said is that some of the trade associations may have survived from imperial times. He notes, too, that besides the Masons there were other gilds existing or surviving, and names those of the shipwrights and the soapboilers.

He goes on to point out the causes that tended to differentiate the building crafts from all others; they have been observed before, but his opinion adds weight to them. In the first place, on large edifices there would be more men working together under common direction than in any other occupation, but that of war. Two or three hundred men may seem a small enough personnel to us, but in those days all manufacture was conducted in small workshops, and he was a master in a large way who employed more than four or five men and a couple of apprentices or so. This question of numbers alone called for something in the way of executive work. So far as finance and purchasing was concerned that was done by the employer. But the master, with even no more than thirty or forty craftsmen and their laborers under him, would be obliged to spend a good deal of time in overseeing and allocating work. The other differentiating feature was the migratory character of the craft. Though some buildings took many years to complete, many others were very rapidly built. Churches and cathedrals were put up in a far more leisurely way than dwellings and fortifications, especially the latter. Froissart, for example, gives the impression of city walls being erected, or castles rebuilt, in a few months sometimes. Doubtless the work was done largely by forced labor; even the masons and carpenters were frequently impressed for such work.

But normal conditions of employment were such that it was seldom that there were enough members of the building trades resident in one place to form, even all together, a gild of their own. For gild protection and municipal purposes they joined the gilds of other trades. Yet their constant moving in search of work made some kind of general organization almost essential in an age where, as hardly ever since, a man who had not the backing of some organization was helpless and at the mercy of any oppressor.

It is in this way that he accounts for the special laws against masons and carpenters in England. The men of other crafts were under control through their gilds. The gild had its charter and its property, and these were hostages to the government. The one might be revoked and the other confiscated. But the builders had no gilds no property, at least none to sneak of. They were here today and gone next week. Consequently the only way to get at them was to forbid the annual Assemblies, Congregations or "Chapiters," under the pains and penalties of felony. And little enough effect it seems to have had.

There is one point on which Dr. Coulton differs from our most authoritative historians. He is very much inclined to treat the Freemasons, Steinmetzen and Compagnons as all practically the same thing adapted to local conditions in different countries. From the outside this seems justified. Medieval culture was not national; we have already seen a French Master in Hungary. There were Germans in Italy, and Frenchmen in Scotland, and doubtless Scots and English abroad. In general, it is hard to say that these Craft organizations had no inter-relations. But it is also fairly obvious that, when we first definitely come to know of them, that no one of them was derived from either of the others. Excepting only, that as the Craft technique traveled west and north, it may be said that the forerunner of the Compagnnonage in France was probably the origin of the Craft in England in Saxon or Norman times.

The chapter on Mason's Marks is most valuable. In spite of all that has been written about this by Masons we do not seem to have got very far. There have been several suggestions for the systematic collection of these marks, coupled with accurate details of their position, probable age and so on. Dr. Coulton has shown what might be done. There were two distinct kinds of marks, personal marks or signatures, and position marks. The latter being perhaps the most common. Several illustrations are given of these, and we here reproduce one showing position marks cut on the drapery of statues at Rheims. The scheme here was very elaborate. The T or tau-cross was for the south side of the south door. The statues for this position were then marked in their order beginning from the inside. The north side of the central door was designated by a crescent and the others by yet other signs. There was no recondite symbolism in this, the marks were used simply as letters and numbers would be used today.

The remainder of the book is also very interesting, but it is impossible to deal with it in the space available. There is a delightful reconstruction of the breaking up of a lodge on the completion of the building and the pilgrimage of the masons elsewhere to seek new work. If Dr. Coulton were not so busy writing history he could produce delightful fiction if he chose.

In the later chapters the effect of Puritanism and the Renaissance is fully discussed, and many new sidelights are given on facts that are generally known, but of which the full significance has not been realized. The Puritan hostility to art did not cause the decay of Gothic architecture for that was already advanced. But for this readers must be referred to the book itself.

NOTE

(1) Another drawing from Villard de Honnecourt's Sketch book was reproduced in THE BUILDER, December, 1925, p. 367, which showed an elevation of two bays, inside and out, intended for Cambrai Cathedral.

----o----

American Army Lodges in the World War

BY BRO. CHARLES F. IRWIN, Associate Editor

Overseas Rhode Island Lodge No. I, U. D., at Coblentz, Germany

IN the history of the Overseas Rhode Island Lodge, No. 1, U.D., that was established at Coblentz, Germany, during the period of the Army of Occupation, we come upon a number of valuable steps that have established precedents that will have a very decided effect upon the actions of American Grand Lodges should another National Emergency arise.

The Rhode Island Lodge was a direct outgrowth of a Masonic Club already in most flourishing condition in Coblentz. With a membership reaching into the thousands this club had fixed itself in the organic life of the Army of Occupation. It had been hailed as a beneficent movement by officers in important stations in the military system. It was composed of Masons from widely scattered portions of America and other countries. Consequently the young lodge was destined to wield a most potent influence among Craft members up and down the Rhine Valley.

This origin of the Rhode Island Lodge, out of an existing Club, was not unique in our Overseas Masonic life. For of the four New York "Sea and Field Lodges," every one was planted upon soil cultivated by an already existing Masonic Club. But the good fortune of the Rhode Island Lodge lay in the fact that the A. E. F. was rapidly drawing to a close, whereas, the Army of Occupation faced a long season of service. The one group was declining, while this later one was growing.

Be this as it may be, there is a chapter of history not very widely known, which relates how nearly Coblentz came to possessing, at least temporarily, one of the New York "Sea and Field" Charters. Let Past Grand Master Townsend Scudder tell this story. It is embedded in his report to the New York Grand Lodge in 1920:

Reports From Lodges Overseas.

I was greatly enlightened on conditions in the occupied territory, by interviews in Paris, with Major W. S. Solomon, 417 Telegraph Battalion, Signal Corps, a prominent and zealous member of the Fraternity from Rhode Island, who was stationed at Coblentz, and who had, as President, undertaken the reorganization of the "Third Army Masonic Club" in the occupied territory of Germany, assisted by M. W. Wendell R. Davis, P.G.M., and by R. W. James C. Collins, then Deputy Grand Master, now Grand Master of Rhode Island, both Secretaries of the A.E.F.-Y.M.C.A. These Brethren who had been with the forces for months, in conflict, and behind the lines, and who had been in Germany for some time, since the Armistice, not only recognized the need of the Masonic Club, referred to, but had cabled the Grand Master of Rhode Island requesting a Warrant for an Overseas

Lodge with the Army of Occupation. and in due time were assured that their request had been granted and a warrant dispatched. I offered these Brethren, whatever I might decide as respects Lodge Activities in France, to hold for them one of the Warrants which I carried, until their own should arrive, or until they should be assured it had not been lost in transit. Their Warrant, a replica as to authority of those entrusted to me, arrived in due course.

Returning, now, to the story proper of the Rhode Island Lodge, we turn to the History and Roster of the Masonic Club of the Third American Army and Rhode Island Overseas Lodge, and find on page 121 the record of the formation of the Lodge.

There might arise some confusion in the mind of the average reader of the story, and he might come to the conclusion that the Club and the Lodge were both Rhode Island productions. This is inaccurate. The Club was not a Rhode Island Club. It was made up of active Craftsmen from all the Grand Lodges of the United States, as well as of Canada and other countries.

The fact is, however, that Rhode Island contributed some of the most active leaders in the Club. And these Rhode Island members of the Club came together shortly after it was formed, and conferred together as to the possibility of their obtaining a Warrant from their Grand Master to form and carry on a Military Lodge.

This desire found expression in other groups of Masons in the A.E.F. at earlier dates. For example, the Masonic Club of Base No. 1 at St. Nazaire, France, through Bro. Charles I. Cook, a very active member, sent in a request to the Grand Master of North Dakota for a Dispensation for a Military Lodge, to work at that Base. In a letter from W. Bro. W. L. Stockwell, Grand Secretary of North Dakota, this paragraph occurs:

At one time he (Charles I. Cook) tried to induce us to issue a Dispensation to organize a Lodge at that place. This we declined to do because it was planned to include in the membership many brethren from other jurisdictions and we did not believe it would be advisable for us to go outside the jurisdiction of North Dakota.

This group of Rhode Island Masons at Coblentz came together for conference and the outcome was a decision to cable a request to the Grand Master of Rhode Island for a Warrant for a Military Lodge. Accordingly the cablegram was sent. Then set in the period of waiting for the reply. They were not held in long suspense. The word came back that a Warrant had been granted and was on its way to Coblentz. Thirty-seven Rhode Island Masons signed the request for the Warrant. This dispensation was dated March 15, 1919.

The dispensation arrived in April, 1919. The word was sent round, and a meeting was called for April 24, 1919, to be held on the floor above the Masonic Club, at No. 6, Lohrrondell, Coblentz, Germany.

At the regular meeting of the Club on the Monday preceding, the announcement was made of the arrival of the dispensation and the proposed opening of the new Lodge. Within a very brief period applications began to come in for the degrees. And on the opening night fifty-four petitions were read.

A word will be useful at I this point in regard to the meeting place of this Lodge. I Like others which grew in favor with our Craft in the A.E.F., the original meeting places were always taxed beyond their capacity, and newer and larger quarters were absolutely necessary. There has always remained the lurking conviction that these large assemblages of Craftsmen in the Lodges and Clubs of the A.E.F., while the Lodges at home struggle to secure sufficient brethren to fill the chairs and transact business, was due to the fact that higher bodies and parasitic growths of appendant bodies grafted on to the Blue Lodge, and which draw on its vitality were wholly absent, which left the field clear for basic Masonry to obtain its due place in the interest of the Craft. Perhaps the Grand Lodges will take this into consideration some day when selecting candidates for its highest honors, and lean

rather to the Mason who is not mortgaged by membership in a number of other so-called higher bodies of Masonry, thereby giving his whole Masonic attention to Craft programs.

However, to return from this digression. This Rhode Island Lodge was unable to entertain the number of Craftsmen who sought its halls, and at last provision was made for the use of the Lodge Rooms of the German Lodge, "Johannes L. Friederick Zur Vaterlandsliebe," their rooms being very commodious. This Lodge has had a remarkable history, being a child of the French wars of 1812 with Germany generally known as the Napoleonic Wars. Its history will be presented in THE BUILDER as a separate article in the near future.

The first meeting for work was held on May 1, 1919, at which time five candidates were given the Entered Apprentice Degree. From this time on to the close of the Lodge almost daily sessions were held, occasionally twice a day.

The Lodge finally ceased from its labors in Coblentz on July 31, 1919. During this period from May 1 to July 31, the Lodge conferred the degrees upon 517 candidates. Four hundred and ninety-eight of these were initiates of Overseas Lodge, U. D., while 19 were courtesy work for other home Jurisdictions. This material was stamped in the history of the Lodge: '"MADE IN GERMANY."

In addition to these communications held within their own Lodge Room, the Overseas Lodge held two communications at the town of Neuweid, Germany, in the Lodge Room of the German Lodge located at that place.

In the Proceedings of the Grand Lodge of Rhode Island for 1919 is the report of W. Bro. Wendell R. Davis, Master of Overseas Lodge, in which he gives some valuable information. He states that eighty communications in all were held during the life of this Military Lodge. Fifteen of them were regular and sixty-five were special communications. Four hundred and ninety-eight E. A. Degrees were

conferred, four hundred and ninety-one F.C., and four hundred and eighty-six M.M. It is significant that the Lodge rejected ten, showing that care was maintained -throughout all their work. In addition to this work, they conferred by courtesy, fourteen E. A., sixteen F. C. and eighteen M. M. Four hundred and eighty-six signed their by-laws, thus becoming members of the Lodge. Forty-five of the forty-eight states were represented in this membership.

The Lodge was a success financially, for we find in W. Bro. Davis' report that the Lodge transmitted to the Grand Master of Rhode Island the sum of $12,858.86.

The care with which all visitors were examined as to their knowledge of and membership in the Craft is indicated by the fact that eight hundred and thirty-seven brethren submitted to this test prior to entering the Lodge Room of this Military Lodge.

In working the degrees the Lodge usually employed a larger room for the first two degrees and a smaller room for the third.

As the number of candidates were made Masons they were arranged in groups of convenient size and these groups were all thoroughly trained in the lectures of the three degrees. No home Lodge ever worked upon its material more thoroughly than did not only this Military Lodge, but every Military Lodge we had in Europe did likewise. This refutes the gloomy predictions of the officers of Grand Lodges at home who opposed the granting of Dispensations to groups of their soldier Masons for Army Lodges, on the ground that great looseness would prevail, and much undesirable material creep into the Craft. With regard to this fallacious argument I believe I am in position to pass judgment on the point after a most intimate contact with the official records of all the Military Lodges that thrived during the War. I am prepared to demonstrate that every one of them both at home and abroad took the utmost care to guard the doors, and to have thorough satisfaction as to the qualifications of every profane who knocked at their doors. Comparing the military material admitted with the great influx permitted by these same critical brethren at home, not one of our Military Lodges needs to take a back seat.

There are several fine illustrations given in the official history of this Rhode Island Lodge which I believe ought to be passed on to the readers. Take the case of Bro. H. A. Stewart, of the State of Indiana. Our Hoosier brethren ought to be proud of this candidate. He served as a chauffeur in the army. He was admitted into Rhode Island Overseas Lodge in Coblentz on May 8, 1919, receiving his first degree that night. He was passed on the 14th of the same month and raised on the 17th. That is, his course ran between the dates 8 and 17 or ten days in all. The records of the Lodge reveal this brother serving as Junior Steward on the 21st of May, as Junior Deacon on the 31st, and as Senior Deacon on June 3. On June 10, he delivered the Lecture in the F. C. Degree. M. W. Bro. Davis remarks:

In three weeks from becoming a M. M., in addition to thoroughly learning his examinations, he was able to competently fill any subordinate position in the Lodge.

Bro. Davis then calls attention to several other brethren, who within a few days after being raised, were actively at work assisting in the conferring of the degrees and lectures.

In the popular mind the average high officer in the military forces was a rather bizarre figure, tending largely to enlargement of the abdomen and circumference of the head. Needless to say that this is a fallacy. Take this incident reported by Bro. Davis:

Bro. Frank Parker was a Brigadier General in the First Division. He was entered June 10, 1919, passed on June 17. He presented himself for his examination in the lecture of the Entered Degree on June 17. He was asked to stand a personal examination from among the 22 others in the class and responded. Having received his Entered Apprentice Degree only one week previously, he had so perfected himself in the lecture that Bro. Davis remarks: "He passed a highly satisfactory examination."

The work of the Lodge having been completed on July 31, 1919, the Lodge became inactive for some time. At the 1919 Communication of the Grand Lodge of Rhode Island, the suggestion was made that the warrant or dispensation be continued on the American shores in Rhode Island, and that its work should be confined to military material, that is, those either in the active or auxiliary service or veterans of that service.

Bro. Norris G. Abbott presented the following Resolution, which was unanimously adopted:

RESOLVED, That the dispensation heretofore granted to Overseas Lodge, No. 1, U. D., to do work in Coblentz, Germany and continued in force at the last Annual Communication until this time, be further continued until the next Annual Communication, but with the provision that it shall hold its meetings and do work in the city of Providence, with jurisdiction comprising the whole state, and that it shall have authority to confer the degrees of Freemasonry upon such candidates as shall be elected from those who shall have served in the Army or Navy of the United States, or in any organization associated with said Army or Navy in the World War and who shall have resided within this Grand Jurisdiction for a period of one year prior to the time of filing his application, or shall then belong to the Army or Navy of the United States.

Following the passage of this Resolution, a second was introduced by Wor. Grand Marshal John M. Capron, who served as the Secretary of the Military Lodge in Coblentz, which also was adopted, as follows:

WHEREAS, The Most Worshipful Grand Lodge of Rhode Island has learned from the officers and members of Overseas Lodge, No. 1, U. D., of the faithful and untiring interest shown by several brethren of other jurisdictions, in the formation and work of Overseas Lodge while in Germany.

BE IT RESOLVED, That at this Semi-Annual Communication, held in Freemasons Hall, Providence, Rhode Island, this seventeenth day of November, 1919 it be the unanimous vote of the Grand Lodge of Rhode Island, that its thanks and appreciation be expressed to Brothers Lieut. A. H. S. Haffenden Washington Lodge, No. 46, Portland, Oregon; Capt. Frank P. Stewart, Argenta Lodge, No. 3, Salt Lake City, Utah, Sergt. William F. Throckmorton, Kaw Lodge, No. 272, Kansas City Kan.; Sergt. Robert S. Brown, Homewood Lodge, No. 635, Pittsburgh, Penna., Ellis H. Duvall, Moriah Lodge, No. 105, Powhatton Point, Ohio; Dr. Guy Potter Benson, Burlington Lodge No. 100, Burlington, Vt.; Sydney B. Snow, Eureka Lodge, No. 70, Concord, N. H., Rev. L. R. S. Ferguson, St. Croix Lodge No. 56, Hudson, Wisc.; Lieut. Ernest M. Myers, Las Palmas Lodge, No. 366, Fresno, Calif.; Dr. J. W. McDonald, Fairmont Lodge, No. 9, Fairmont, W. Va.; Clair H. Norton, Walnut Hills Lodge, No. 483, Cincinnati, Ohio; L. A. Patterson, Weston Lodge, No. 562, Whiting, Iowa, for their invaluable services rendered to Overseas Lodge while in Coblentz, Germany.

AND BE IT FURTHER RESOLVED, That a letter expressing these sentiments be sent to each of the above named brethren, over the signature of the Grand Master through the Grand Secretaries of their respective Grand Lodges.

The following amendment to the Constitution of the Grand Lodge was introduced at this point by P. G. M. Wendell R. Davis, former Master of the Overseas Lodge in Coblentz:

RESOLVED, That Article VII of the Constitution of the Grand Lodge be amended by the addition of the following section:

Section 25. It shall be permissible for a member of any Lodge in this Jurisdiction, being in good standing, who shall have served in the Army or Navy of the United States, or in any organization associated with the said Army or Navy in the recent World War, to become a member of Overseas Lodge formerly exercising

jurisdiction in Coblentz, Germany, under dispensation, when it is duly chartered by this Grand Lodge without losing his rights of membership in his original Lodge and it shall be permissible for any member of said Overseas Lodge to become a member of any other regular Lodge in this Jurisdiction in whose jurisdiction he may reside, without relinquishing his membership in said Overseas Lodge, notwithstanding any provisions in this Constitution to the contrary.

This Resolution was referred to the Committee on Jurisprudence with instructions to report at the Communication in May, 1920. Following up this important step we turn to the Proceedings of the Grand Lodge for the Annual Communication which opened on May 17, 1920, and find in the East M. W. James C. Collins as Grand Master. W. Bro. Collins served as a Secretary of Welfare Work in the Army of Occupation, and was one of the guiding spirits of this Military Lodge. Therefore what he has to say about it is of peculiar worth. In his address at this time he says:

No Lodge was ever established under such unique circumstances nor was ever more successful in the accomplishment of its purposes. This success was obtained only through the good judgment and the untiring efforts of its officers.

He then goes on to call the attention of Grand Lodge to the fact that

the dispensation under which it worked was continued until this Annual Communication with permission to do work in Providence upon Candidates who had been in the military service or auxiliary service of the United States in the World War, or were still in military service. Its jurisdiction was fixed as that of the limits of our Grand Jurisdiction. In the month of January, the first meeting of the Lodge in America was held. . . . They conduct their meetings clothed in the uniforms in which they saw service. . . . I sincerely hope that this Lodge . . . will receive favorable action upon its petition for a charter at this communication.... There is an incident in the activities of Overseas Lodge in this jurisdiction which is worthy of your attention. On Wednesday evening, March 17, 1920 the Officers of Overseas Lodge visited St. Johns Lodge No. 1, Providence, at its special invitation and worked by request the first section of the Entered Apprentice Degree upon

Candidates of St. Johns Lodge. I had the honor to be present that evening in my official capacity and observe the work. The work was rendered with a military precision and a finish which was most inspiring.... We were impressed more clearly than ever before how closely interwoven are our Masonic and Civil duties, that true Masonic teachings and practice stood for patriotism and loyalty to one's country.... On May 11 Overseas Lodge worked the Master Mason Degree upon twenty-one Candidates. This was the first time it had worked this degree in America.

The Committee on Jurisprudence in making its general report, took occasion to refer to the proposed Amendment to the Constitution of the Grand Lodge in order to permit dual membership for veterans of the war, in the following language:

The practice that has consistently obtained in this jurisdiction has been to limit membership to one Lodge. With one or two exceptions this is the universal practice in the several Grand Jurisdictions in this country. In a few jurisdictions a secondary membership in another but not in the same jurisdiction is permissible. The Committee expresses no opinion with reference to the advisability of establishing dual membership in this jurisdiction. It is of the opinion, however, that if this Grand Lodge deems dual membership advisable, it should be generally and not specially applicable, and that the Constitution should be amended in a manner that would make the fundamental law confer equal obligations and equal privileges in a uniformity of spirit that has ever marked Masonic legislation.

The proposed amendment in its present form does not permit the consideration by this Grand Lodge of the broader question of granting the privilege of dual membership to all Masons in this Jurisdiction. In order, therefore, to present the question for the full consideration of Grand Lodge at the present Communication, the Committee recommend and hereby propose, as an amendment to the proposed amendment now before the Grand Lodge, that a proviso be added to Section 16, of Article VII, of the Constitution, in the following form: "Provided, however that a brother may be a member of not more than two Lodges within this Jurisdiction." Section 16 of Article VII by such addition would read as follows:

"Section 16. No subordinate Lodge shall admit to membership a brother made in another Lodge, or confer the First Degree upon any person, except upon a clear ballot therefor at a regular communication; nor permit a brother admitted to membership to qualify himself as such until he shall have presented a dimit from the Lodge to which he formerly belonged. PROVIDED, HOWEVER, that a brother may be a member of not more than two Lodges within this jurisdiction.

Respectfully submitted,

J. Ellerey Husdon,

W. Howard Walker,

Joseph W. Freeman,

Walter A. Presbrey,

Herbert A. Rice.

The report of the Committee on Jurisprudence is accepted and the recommendation contained in the report is approved.

At this point Bro. W. S. Solomon, as Master of Overseas Lodge, under dispensation, presented the claims of that Lodge, with the request that a charter, in form as follows, be granted said Lodge. For this Charter see the later part of this article.

The following resolution was introduced and carried:

RESOLVED, That the dispensation of Overseas Lodge, No. 1, U. D., be continued in force until such time as said Lodge shall be regularly constituted under its charter.

Thus we learn that this notable Lodge which started upon its career as an American Military Lodge, located at Coblentz, Germany, was transplanted into the soil of the Grand Lodge of Rhode Island, to become a class Lodge, and to develop a history most enviable.

From the very beginning this Lodge attracted to its membership men who have attained high rank in the Military branches of our National Forces, as well as men who have reached the heights in civilian life. Its roster is crowded with such names, and as the years pass this Lodge will attain to the prominence that has long been held by other Military Lodges of earlier Wars, and are now engrafted into the Grand Jurisdictions in various parts of our country.

It would be invidious for us to indicate here any particular group without giving the same position to the humblest who have passed the portals of Overseas Lodge, No. 40, of Rhode Island.

Suffice it to say that these brethren have the latchstring of their present Lodge out, and they are noted for the most delightful hospitality that they display to itinerant Masons who once wore the uniform of their country, or of its auxiliary organizations.

Our highest commendations are due Worshipful Bro. Winfield S. Solomon for his constant interest in our inquiries, and his responsiveness to the many requests we have made for information concerning this Military Lodge.

APPENDIX

A most pleasing incident occurred during the life of the Overseas Lodge, No. 1, U. D., while at Coblentz. It appears that at the Communication of July 2, 1919, Bro. Lt. Col. Donald B. Sanger, who was present, presented the following:

Coblentz, Germany

July 2d, 1919

To the Worshipful Master:

I am sending you herewith the contributions of 30 Signal Corps Master Masons gathered for the purpose of starting a fund for a Lodge of Signal Corps Men. As this Lodge never materialized and Overseas Lodge, No. 1, is the home of many Signal Corps men, I feel that its purpose can best be served by donating it to your Lodge to be used at the will and pleasure of the Worshipful Master.

Fraternally yours

(signed) DONALD B. SANGER

Harmony Lodge, No. 6, Galveston, Texas.

Regarding the jewels and furniture of this Lodge the following gifts were reported:

May 28th, 1919, a valuable ancient Bible dated 1729, by Bro. Adolf Lotz of the Lodge Friederiek Zur Vaterlandsliebe

June 4th, 1919, Tyler's sword, by Bro. Major George Cockrill, A. P. M. of Coblentz. Taken from a Spartacist arrested and disarmed at Coblentz.

Gong, by Herr and Frau Julius Wegeler, Coblentz.

Masonic Diploma purchased from descendant of a member of the French Lodge stationed in Coblentz during Napoleon's War, said to bear the signatures of both Napoleon and Marshal Ney.

From Rhode Island the following presents were received:

Oxford Edition of the Bible, from St. Johns Lodge of Providence,

Silver Square and Compasses from Doric Lodge of Auburn,

Set of silver working tools by Union Lodge of Pawtucket,

Altar Cloth from Mt. Vernon Lodge of Providence,

Ballot Box, from Nestell Lodge of Providence.

DISPENSATION.

ANCIENT AND HONORABLE SOCIETY OF FREE AND ACCEPTED MASONS FOR THE STATE OF RHODE ISLAND AND PROVIDENCE PLANTATIONS.

To all to Whom these presents shall come

GREETING:

Whereas, a petition has been received by me from several Rhode Island Masons now serving with the Army of Occupation in Coblentz, in Germany; stating that they have organized and are maintaining a successful Masonic Club in that city, and are desirous of obtaining a charter for an Army and Navy Lodge; and,

Whereas, three of the petitioners are well-known members of this Grand Lodge, to wit: - Wendell R. Davis, Past Grand Master, James C. Collins, Deputy Grand Master, and Winfield S. Solomon, Past Master of Morning Star Lodge; and,

Whereas, I am convinced that the granting of this request will be of great benefit to an Masons, in that vicinity as well as to those loyal citizens of this country, who by their isolation, are at present deprived of receiving the advantages to be obtained from membership in this Ancient and Honorable Institution. Now,

Therefore, I, G. Tudor Gross, by virtue of the power vested in me as Grand Master of Masons in Rhode Island, do hereby appoint, authorize and empower our worthy Brother Wendell R. Davis, to be the Master; our worthy Brother Winfield S. Solomon, to be the Senior Warden; and our worthy Brother James C. Collins, to be the Junior Warden of a Military and Naval Lodge of Free and Accepted Masons to be by virtue hereof constituted, formed and held in the City of Coblentz, in Germany, which Lodge shall be designated and known by the name of OVERSEAS LODGE, No. 1, U. D.; and the said Master is hereby authorized to appoint subordinate officers of said Lodge, and said Lodge is authorized to adopt all such by-laws and regulations for the governance of its proceedings and labor; subject to my approval, as it may see fit, always adhering so far as conditions will warrant to the constitution of this Grand Lodge.

Said Lodge is hereby vested with full power and authority to assemble on proper and lawful occasions to elect, initiate, pass and raise candidates without the usual formalities and requirements of chartered Lodges, provided that such candidates shall be selected only from citizens of the United States serving in the Army or Navy of the United States, or in any organization associated with said Army or Navy. Membership in this Lodge shall in no wise impair or affect existing memberships in a regular, chartered Lodge.

This warrant shall terminate at the pleasure of the Grand Master, or of Grand Lodge; and shall automatically terminate if all the three Brothers named herein shall be unable to continue as active officers of said Lodge.

Witness my hand and seal this fifteenth day of March, A. D. 1919 and A. L. 6919, at the Grand East in the City of Providence in the State of Rhode Island. (signed) G. Tudor Gross,

Grand Master.

CHARTER.

To all the Fraternity to whom these presents shall come:

We, the Most Worshipful, the Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the State of Rhode Island and Providence Plantations, Send Greeting:

Whereas, on the fifteenth day of March, in the year of our Lord, one thousand nine hundred and nineteen, and of Freemasonry, five thousand nine hundred and nineteen, our Most Worshipful Grand Master did issue his dispensation to certain brethren then overseas in the cause of our country in the World War, authorizing and empowering them to open a Lodge in the City of Goblentz, situated on the Rhine River, in the Republic of Germany; and,

Whereas, the granting of this dispensation was approved and confirmed at the following Annual Communication of the Grand Lodge, and was further continued in force until the Semi-Annual Communication thereafter; and,

Whereas, the dispensation was further continued in force at said Semi-Annual Communication of the Grand Lodge until this Annual Communication with the privilege of removing said Lodge from said City of Coblentz to the City of Providence in this jurisdiction and to receive applications from those residents thereof who were formerly in the Army or Navy, or in the auxiliary service, of the United States during the World War, or who may be at the time of making their application, in the Army or Navy of the United States; and,

Whereas, in our Annual Communication this day said dispensation, with the record of their doings under the same, has been returned to us, together with a petition signed by our trusty and well-beloved brethren:

Wendell R. Davis

James C. Collins,

Harold L. McAusland,

Earl H. Mason,

Asa Cushman

Elgin G. Davis,

Charles T. Glines,

James H. Magee,

Knud W. L. Sorterup

Richard E. Golf,

John A. Hogg,

Winfield S. Solomon,

John M. Capron,

Arthur S. Vaughn

H. K. Jackson,

Arthur W. Peace,

Henry G. Marsh,

William H. Preston

James A. Tillinghast,

Walter E. Grocock,

Harry Dyson,

Howard H. Payne,

all Free and Accepted Masons, praying that they with such others as may be hereafter associated with them, may be created and constituted into a regular

Lodge of Free and Accepted Masons; and the doings of our brethren under said dispensation, having been approved by us, the petition, after due consideration, appearing to us as tending to the advancement of Freemasonry and the good of the Craft, was granted.

Now Therefore, Know ye, that we, the Most Worshipful Grand Lodge aforesaid, reposing full confidence in the fervency, prudence, and fidelity of our brethren Forenamed, have this day in our said Annual Communication constituted and appointed, and by these presents do constitute and appoint them, the said brethren, a just and legal Lodge of Free and Accepted Masons, to be hereafter known and designated by the title of Overseas Lodge, No. 40, Free and Accepted Masons, for the purpose of putting into practice the principles of Freemasonry, thereby inculcating and sustaining at all times the spirit of patriotism and loyalty to our country, giving and granting unto them full power and authority to convene as Freemasons in the City of Providence, to receive, and enter Apprentices, pass Fellow Craft, and raise Master Masons; for the payment of such compensation for the same as may be determined on by the said Lodge; as also to elect a Master, Wardens and other officers annually, to receive and collect funds for the relief of poor and distressed brethren, their widows and orphans; to make by-laws and the same to alter, amend or repeal, as occasion may require, and in general to do and transact all matters relative to Freemasonry which may to them appear to be for the good of the Craft, according to ancient usage and custom of Freemasons.

The jurisdiction of this Lodge shall embrace the limits of our Grand Jurisdiction and it shall have the right to accept applications only from those residents thereof who were in the Army or Navy, or in the auxiliary service connected with the Army or Navy of the United States and who have served in the World War.

And we do hereby require of them to attend us at our Annual and all other Communications, by their Master and Wardens, or by their proxies, regularly appointed, as also to keep just, regular and accurate records of all their proceedings, and to lay them before us when required, making due return to us of all persons whom they may have entered, passed, raised or admitted members of said Lodge. And we do hereby enjoin upon our brethren of said Overseas Lodge, No. 40, Free and Accepted Masons, that they be punctual in the payment of such

sums as may be assessed for our support; and in all things that they strictly conform to our Constitution and Edicts, and the general regulations of Freemasonry. Furthermore, we do hereby declare the precedence of said Lodge in the Grand Lodge and elsewhere to be the fortieth from us.

In testimony whereof, we, the Most Worshipful Grand Master, the Right Worshipful Deputy Grand Master and the Right Worshipful Grand Wardens by virtue of the power and authority to us committed, have hereunto set our hands and caused the seal of the Most Worshipful Grand Lodge aforesaid to be hereunto affixed, at Providence, this seventeenth day of May, in the year of our Lord one thousand nine hundred and twenty, and of Freemasonry, five thousand nine hundred and twenty.

JAMES C. COLLINS, Grand Master.

JAMES E. BEATTY, Deputy Grand Master.

JOSEPH LAWTON, Senior Grand Warden.

FREDERICK I. DANA, Junior Grand Warden.

By order of the Grand Lodge,

S. Penrose Williams,

Grand Secretary.

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS AND R. J. MEEKREN (Continued from December)

BEFORE commenting on Gould's argument as a whole that the evolution of the original primitive two degree system into our present one of three degrees, one more quotation must be given, that in some ways is very illuminating, though perhaps not exactly in the way the author intended it.

. . . I have expressed my belief that Anderson only joined the English Craft in 1721, but whatever the period may have been, his opportunities of grafting the nomenclature of one Masonic system upon that of another only commenced in the latter part of that year, and lasted barely six months, as his manuscript Constitutions were ordered to be printed March 25 1722. He was, therefore, debarred from borrowing as largely as he must have wished judging from his fuller work of 1738 from the operative phraseology of the Northern Kingdom (1).

This really seems like building a pyramid with its apex down! The second edition contained one extra Scottish term, the word Cowan." It is true that Gould brings up in support like a troop of camp followers camouflaged as reserves the mention in the 1738 book of the old custom of meetings held

. . . early in the Morning on the Tops of Hills, especially on St. John Evangelist's Day . . . according to the tradition of the old Scots Masons, particularly those of the antient lodges of Killwinning, Sterling, Aberdeen, etc. (2)

This, he seems to think, may have given rise to like statements which appear in most of the early printed exposures. But really this is putting the cart before the horse! The paragraph in question did not appear until 1738, and at least four such "exposures," three of which are quite distinct and characteristic in their contents (3), had been published before 1738, or rather before 1731, and they all contain closely analogous statements. The more reasonable interpretation is surely that we

have here a genuine operative tradition, current equally in England and in Scotland.

At the critical date of 1723 the sum total of the Scottish importations discoverable by Gould is actually two compound titles, Entered Apprentice and Fellow Craft, of which compounds the chief element in each case was admittedly known and familiar in England, so that it is only the addition of the qualifying terms, "entered" in the one case and "Craft" in the other, that can be claimed as new. It would seem that a far more natural, and perfectly adequate explanation (granting that the terms were an importation) is that Anderson, who wrote calamo currents and who evidently never stopped to verify quotations but just put down things as he remembered them, simply used the phraseology that was familiar to him as a Scottish Mason, with not the least idea or intention of supplanting or altering that which was in use in London, or even realizing that he was using terms that might be unfamiliar to his English brethren. If so, it would follow that in his mind Entered Apprentice was the same thing as Apprentice, Master Mason as Master, and Fellow Craft as Fellow, and conversely that his English readers understood what he intended as well as he did himself.

First of all, Gould's argument rests on the supposition that these terms really were not known in England before Anderson's work was published. Here we are once more presented with a negative argument, and one resting on very slender evidence. There are, roughly speaking, the Old Charges, the references of Ashmole and Randle Holme, and the accounts of Plot and Aubrey. The "Old Charges" hardly tell us anything, for they were copied from older exemplars and would not have been changed even if current terminology had been modified in this regard. And for proof of this we have only to go to Scotland itself, where we find copies of the old MS. Constitutions in which the terms Fellow and Apprentice are found without qualifying additions. The copy that was used in the Lodge of Aberdeen, which (if Bro. Miller's suggestion be accepted) was copied by Dr. Anderson's father, may be taken as a peculiarly appropriate example. It contains the normal phraseology, Fellow, Master and Apprentice, though the Statutes of the lodge speak of Master Masons, Entered Prentices and Fellowcraft.

Thus it would certainly appear that Scottish Masons must have quite understood the English terminology, and it seems pertinent to ask why English Masons should misunderstand that of Scotland; at least we can rule out the evidence of Old Charges as being quite irrelevant to this particular question. We thus have only four brief mentions, which, were they more conclusive than they are, could not possibly prove, being all earlier than the 18th century, that London Masons were ignorant of these compound terms in 1720, or even 1700. We are not suggesting that they were known, but merely pointing out the fact that the evidence adduced is altogether inadequate to prove such a sweeping negative as Gould required for his argument.

It is to be noted, as Gould points out in more than one place, that the earliest copies of the Old Catechisms, both printed and in manuscript, contain some mention of these two "scotticisms." The curious and rather exasperating thing here is that none of the manuscripts can be dated with any certainty before 1723, while all the printed versions extant are later than the date of publication of the Book of Constitutions. We have references to a catechism printed before 1723, but no copy of it exists so far as is known. Should it turn up some day, and prove to be (as we think very probable) an earlier publication of the document printed in 1723 under the title of the "Mason's Examination" (and many times thereafter under other titles) it might settle the question definitely as against Gould. Or on the other hand it might lend him strong support; though even then not to the point of absolute conclusiveness. But that this should happen is only a pious hope.

As the matter stands, the evidence of the Catechisms is tied up with the hypothesis we are considering in a very peculiar way. They do not lend it any logical support, nor do they militate against it. If on other grounds we agree with Gould that Anderson imported these phrases, then it is likely that the compilers or publishers of these effusions borrowed from him. If we doubt whether Gould is right and suppose the terms were not wholly unknown, then their appearance here will confirm our doubt. They fit either hypothesis equally well.

The case of Sloane MS. 3329 and the Trinity College and Chetwode Crawley MSS. is still more annoying (4). They have no date. From appearance, paper, handwriting and the other criteria by which experts judge the age of documents,

they are all of about the critical period. They may be earlier, they may be later. It is equally obvious that they, like the printed versions, give no certain indication. All three of them have a strongly Scottish character, over and above the use of the terms "Entered Prentice" and "Fellow Craft," or "fellow craftsman," and one is apparently closely linked up with the usages of the old Haughfoot Lodge. Gould was so obsessed with the idea that the Scottish Craft knew nothing but the "Mason word," that he had to put on one side as "exceptional" the indications plainly pointing to more than this which appear in the records of Haughfoot and Dunblane, and which are confirmed, and elucidated to some extent, by these MSS. And if the two degree system was known in Scotland as well as in England before 1723 or earlier, then the theory of misunderstanding will become still more incredible. But we will have to discuss these documents more fully later on and for the present we may leave them on one side.

WAS ANDERSON MISUNDERSTOOD?

Let us admit, for the sake of argument, that these two phrases were not known in England, and we think it is quite probable they were at least not usual or familiar; the question then arises, were they so new and unintelligible as to cause confusion in the minds of the Masonic readers of the Book of Constitutions?

There surely could have been none in regard to the Apprentice. For if, in England, he was not "entered," he was "admitted." The difference in meaning is too slight for there to have been any doubt in anyone's mind what was intended. The whole burden of the alleged misunderstanding must rest on the term Fellow Craft.

If, as seems certain the sequence in England was Apprentice, Master (of his Craft) and Fellow (the Mason being accepted as a Fellow of the Fraternity because he had become master of his trade) it would seem that it would have taken truly preternatural stupidity to suppose that Master Mason and Fellow Craft meant something different. The old sequence was not changed in Regulation XIII, and in the fourth Charge the term Master obviously means Master of the Lodge the two meanings one would suppose, were obvious enough, and usual enough, to make

misunderstanding very improbable. The two uses of the term Master were not peculiar to the Masons, they were general; and not only that, they have continued down to the present time. We all understand at once the difference between a master- workman, a man proficient in his trade, and the master, "boss," or employer. But we may here quote a contemporary writer, Martin Clare (5). In the Defense of Masonry, written in reply to Prichard's Masonry Dissected, he says:

There are a MASTER, two Wardens and a number of Assistants, to make what the Dissector may call (if he pleases) a Perfect Lodge in the City Companies. There is the Degree of Enter'd Apprentice, Master of his Trade, or Fellow Craft and Master, or the Master of the Company (6).

This seems to indicate that seven years later there was no confusion in Clare's mind about the equivalence of the old English and the Scottish terms; and as the Defense was widely circulated, and was reprinted as an appendix to the second Book of Constitutions it would further seem to show that there was not much room for misapprehension elsewhere; neither does Clare's language betray any objection to the compound terms as Gould's argument would seem to require (7).

Gould bases his belief that misunderstanding did exist chiefly on the appearance of Prichard's three degree system, but he supports it also by two other items of evidence. The first is the apparent reference to three degrees by Francis Drake, F. R. S., in his speech to the assembled Fraternity at York on the Festival of St. John's Day, 17268. The passage in question follows a lengthy quotation from Addison. Drake then goes on to say:

From what he [Addison] has said, the great Antiquity of the Art of Building or Masonry may be easily deduced; for without running up to Seth's Pillars or the Tower of Babel for proofs the Temple- of Belus alone, or the Walls of Babylon . . . are sufficient testimonies, or at least give great Reason to conjecture, that three parts in four of the whole Earth might then be divided into E-P-F-C & M-M.

We quite frankly do not have any clear idea what this means. It may be that Drake had mistaken Dr. Anderson to speak of three grades in London and did not wish to admit any fewer in York; it may be he first learned of the term Fellow Craft in the 1723 Book of Constitutions, and that Masons in the North of England had no previous knowledge of its use in Scotland; it may be that they were familiar with the terms and used them in the old way; but what actually may be properly deduced from it as it stands we do not even wish to guess. Gould held that there was but one ceremony employed at York; basing that opinion on the minutes, which speak only of candidates being "admitted and sworn." But then what did the three titles mean to Drake and those who listened to him ranks merely? Or Degrees?

Gould says:

But, as it appears to myself, Drake had evidently constructed an imaginary tri-gradal system, from a mis-reading of James Anderson's ambiguous expressions in O. R. XIII.

But why should the "Apprentices," "Masters" and "Fellow Craft" of the 1723 Regulation lead to such an imaginary construction when the "Apprentices", "Masters" and "Fellows" of the Old Charges, with which Drake must have been familiar, had not done so? The natural thing would be to interpret the new in the light of the old, and we have really nothing in the obscure reference to show that Drake, if he did borrow his terms, understood them in any other sense than Anderson in 1723 had intended them.

IRISH USAGE IN 1730

The next piece of evidence seems much stronger. In our opinion it is the one really relevant fact he offers. In Pennell's Constitutions, virtually an edition of Anderson,

published in Dublin before the end of August, 1730 (that is a little earlier than Prichard's work) we find the following addition to Charge IV (9):

No Master should take an Apprentice unless . . . [he is physically qualified and so on, and thus not incapable] . . . Of being made a Brother and a Fellow Craft, and in due time a Master; and when quailfy'd, he may arrive to the Honour of being Warden, then Master of a Lodge, etc.

When this is compared with Anderson it certainly does give the strong impression that three degrees are intended. But seeing that only a month or two later Prichard presents us with a complete sketch of a trigradal system, it will depend on our opinion of the origin of that work what significance we give to this. The curious thing is that in 1734-1735 William Smith published in London and Dublin A Pocket Companion for Freemasons, virtually a book of Constitutions, having official approval of the Grand Lodge of Ireland, which the 1730 work did not have. This follows Pennell very closely, but it omits the pregnant words "and in due time a Master."

This raises a number of questions. Was the omission intentional ? If so did it mean that more than two degrees were unknown in Ireland? Or was the Grand Lodge of Ireland seeking to suppress a three degree arrangement introduced unofficially from England, and trying to maintain the ancient system? It is impossible to say without more evidence. So far, however, as Gould's theory goes, Pennell's work is overshadowed by Prichard's Masonry Dissected, which followed it so closely.

In a number of different places, Gould has intimated his theory of how the change was effected, as for example, in the History he says (10):

It is probable that about this period [1724-25] the existing degrees were remodelled, and the titles of Fellow Craft and Master disjoined the latter becoming the degree of Master Mason, and the former virtually denoting a new degree,

though its essentials were merely composed of a severed portion of the ceremonial hitherto observed at the entry of an apprentice.

This opinion (with which, as it is here stated, we fully agree) is based on a comparison of Prichard with the other versions of the Old Catechisms. The process is by no means fully complete in Prichard, but it does show us a second degree, called the Fellow Craft's Part, which is not so much a severed portion, but a variant version of part of the old Mason's Examination or Catechism. It is a separate degree almost entirely in virtue of having a name and being set apart, rather than in its content; indeed if might almost be called a doublet of the first. However, in spite of its embryonic form it may be taken as a sketch of what later became the normal type.

Gould adduces another fact to support his contention that in 1723 the Grand Lodge recognized only two degrees. A French lodge was constituted in London in August of that year, by the Earl of Strathmore, and 'le Maitre, les Survetllants, les Compagnons et les Apprentifs [The Master, the Wardens, the Fellows and the Apprentices] were alone particularized. He goes on. (11)

Soon after 1730, indeed a system of three degrees crept into use, of which the proximate cause appears to have been the influence exercised both directly and indirectly by the spurious ritual of Samuel Prichard. But there is nothing from which we may infer that a division of the old "Apprentice Part" into two moieties each forming a distinct step or degree had been approved by the Grand Lodge prior to the publication of the New Book of Constitutions in 1738.

In an article in the Northern Freemason in 1906 he recapitulated his position (12). Referring briefly to the fact that

In Scotland, both before and long after the year 1723, the expressions "Fellow Craft" and "Master" were terms of indifferent application, meaning one and the same thing....

he goes on to repeat the assertion, which while possible (and even probable) is not as, we have said, demonstrated, that the term "Fellow Craft" was unknown in England until Anderson imported it. He then says:

The combined use, therefore, of the terms Apprentice, Fellow Craft and Master in the XIIIth of the "General Regulations" (1723) gave rise to the singular hallucination that they denoted three distinct and separate degrees which were then recognized by the Grand Lodge.

And then after running over the earliest allusions to three separate degrees, that we have already discussed, down to Pennell's Constitutions, he adds:

. . . After this the delusion assumed such proportions that yielding to the popular clamor, the two degrees inherited and hitherto only recognized by the Grand Lodge of England were by the bisection of the Apprentice part declared not only to be, but to have been, THREE.

For a historian this seems to us a very unguarded statement. Granting, as we are certainly willing to do, that the change might have been made in the way he asserts; it is going entirely beyond any evidence adduced by himself, or known to us, to say the Grand Lodge made any such declaration unless he means no more than the official approval, or acquiescence, in the changes made by Anderson in his New Book of 1738. If this was his meaning, it seems so over- emphatic as to be very misleading to any reader who has not been able to weigh all the evidence for himself.

DID THE GRAND LODGE OPPOSE THE NEW SYSTEM ?

He had been more cautious in 1903. In a paper read to the Quatuor Coronati Lodge, he said (13):

The precise circumstances under which an expansion of the original system of degrees was authorized, or perhaps it would be better to say regulated, by the earliest of Grand Lodges, have not been recorded, but there is a sufficiency of evidence from which the broad facts of the ease become distinguishable. The governing body of English Masonry evidently tried to combat the new doctrine of which Samuel Prichard was the high priest by having the "Discourse" of Martin Clare read in the lodges and doubtless in other ways. But finding the novelty had taken root and there can be no doubt that the seed from which Masonry Dissected ultimately germinated, had been sown by Anderson . . . the Grand Lodge, it is more than probable, felt bound to regulate a movement it was unable to suppress. Three steps therefore, were declared. to exist in the Constitutions of 1738 and the order of their precedence was determined by the Grand Officers, in the manner which appeared to them in the greatest harmony with the ancient and Symbolic traditions of the Craft.

We see that here, perhaps because addressing a more critical audience, he inserts a qualification, "it is more than probable" the Grand Lodge felt bound to act. It seems to us that Anderson's emendations in the New Book are rather a recognition or an adaptation of formula to a fait accompli; but perhaps this is all Gould meant. If by his Discourse, reference is made to the Defence of Martin Clare we presume the passage that we quoted above is what Gould had in mind as the reason for the Grand Lodge having it read in the lodges (14). But there is so much more of value in Clare's tract that it is hard to pick on one brief, and not especially striking paragraph, and say that that was pre-eminently the thing it was desired to disseminate. And finally, where is there the least shadow of an indication that "the Grand Officers" took counsel together on the subject? It is all pure inference, based in Gould's mind on another part of his general hypothesis which we will shortly have to consider, respecting the "order in which the two moities" of the Apprentices part were given. We now continue the quotation:

The second edition of the Constitutions, like the first, was the cause of serious trouble in the lodges, and in each ease the discontent appears to have been at its height about a year after the publication of the work. In 1739, the rearrangement of the degrees gave offense, not only to brethren who were working in the old way, i. e., according to the system of two degrees as existing prior to and after 1717; but also to all those practicing three ceremonies, who followed the method of conferring them as laid down in Prichard's Spurious Ritual of 1730. There were other causes which tended to widen the breach between the Masons who were submissive and those who were disobedient to the mandates of the Grand Lodge. The principal of these was a second tampering with the "Mason's Creed," which, at a later period, caused a further divergence of procedure between the two parties into which English Freemasons ultimately became separated. (15)

The two parties are the rival Grand Lodges of "Moderns" and "Antients," and the "Mason's Creed" is, we suppose, the first charge, "Concerning God and Religion," which was somewhat modified in the New Book; but while those lodges which continued to work only two degrees may have objected to the innovation, no evidence whatever has been brought to light, in such minutes as have survived, to show either that they rebelled on this account, or that the Grand Lodge sought, for the sake of uniformity, or any other reason, to force them to do their work in three stages instead of two. It may have been so, but there is absolutely nothing to show it.

NOTES

1. Gould, History, Vol. iii, p. 111.

2. Ibid, Vol. iii, p. 45.

3. These are the Mason's Examination published in the Flying Post of April 13, 1723, the Grand Mystery of Freemasons Discovered, published in 1725. These two Gould reproduces in the Appendix of his History, Vol. iv, p. 281. On Aug. 16, 1730 the Daily Journal published the Mystery of Freemasons, the catechism in which is a slightly variant version from that of the Examination. It was reproduced by Franklin in the Pennsylvania Gazette in the December following. In October Prichard's Masonry Dissected appeared. Besides these we really should add the Sloane MS. No. 3329 as no authority gives it so late a date as 1738. The Trinity College and Chetwode Crawley MSS. might be also adduced if it were not that they may be of Scottish origin

4. The Trinity College has on it the following endorsement, "Freemasonry, Feb. 1711" but this is in a different hand from the contents of the MS. itself, and as we have no idea who made it or when, or what grounds there were for the statement it is impossible to receive it as evidence.

5. A. Q. C., Vol. iv, p. 33; Vol. 28, p. 80.

6. Anderson's New Book of Constitutions 1738, p. 217, Reproduced in Q. C. A., Vol. vii.

7. For Gould's argument on this point the Concise History, p. 400, and Essays, p. 223, may be consulted.

8. Hughan's Masonic Sketches and Reprints (1871), p. 112.

9. Gould, Essays, p. 218. Pennell's work was reproduced by Dr. Chetwode Crawley in Caementaria Hibernica, Vol. i.

10. History, Vol. iii, p. 114.

11. Essays, p. 218

12. Ibid, p. 269.

13. Ib., p. 223.

14. We judge that it is. see Concise Hist., pp. 400-401. Compare also Wonnacott, A. Q. C., Vol. xxviii, p. 80.

15. Compare also the Concise History, p. 417.

(To be continued)

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E. E. THIEMEYER, Research Editor

BOARD OF EDITOBS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

IN REGARD TO RESEARCH LODGES

THERE are in the United States a number of local organizations, clubs, societies and associations, that are specifically devoted to Masonic Study, Research and Instruction. So far as our information goes there is no Lodge of Research.

The general rule in this country against plural membership doubtless accounts for this fact. Few Masons want to give up their ordinary lodge membership in order to join one devoted entirely to study and research. While a research lodge, on the other hand, cannot very well perform the usual functions of a lodge for several good reasons. For one, there would not be time to do both; but the most compelling is that it would be practically impossible for an applicant to understand whether a Research Lodge was what he wanted to join, and equally difficult for the lodge to know whether a candidate was likely to be of assistance in its special work. A lodge of research, to be successful, must recruit its membership from Master Masons who know what they want and who show a definite interest in learning more about Masonry.

There are several jurisdictions where the experiment might be tried. There are about twelve Grand Lodges in this country that permit, in some form or other, dual or plural membership. Of these five only, so far as our information goes, allow a brother to belong to more than one lodge within the jurisdiction: these are Massachusetts, Rhode Island, South Carolina, Virginia, and very recently New York. In these states it is open to interested brothers to form a Research Lodge.

Such a lodge does not require any different form of dispensation or charter. It is sufficient that there be an understanding, which might be embodied in the by-laws if thought advisable, that no applications for initiation should be received. If the Grand Lodge should decide to favor the formation of such lodges by remitting the

customary dues, so much the better; but this in most cases is not a heavy tax and could easily be met. The other expenses can be reduced to a minimum and the lodge dues calculated on a basis to provide sufficient income. There is no reason why, in any Grand Lodge permitting dual membership within its jurisdiction, such a lodge should not be constituted without any constitutional or legislative changes.

Naturally, such a lodge could be more easily formed in large centers of population, where there are many brethren to draw from, as unfortunately the percentage of those interested in the higher aspects of Masonry is very small. They form the elite of the Craft, and would have more influence if organized as a lodge than in any other way, and this would be very much to the good.

It would thus seem, now that it has been made possible by the Grand Lodge of New York, that the time has come for the experiment to be made. There must be a sufficient number of brethren in New York City to support such a lodge, and to make it a success. We hope that they will avail themselves of the opportunity now opened up, and not wait for the start to be made elsewhere.

* * *

A MOMENTOUS STEP RETRACED

THIRTEEN years ago, when the World War was blazing up to its height, the United Grand Lodge of England took a step that aroused a good deal of criticism and caused genuine regret in this country. This was the exclusion of members of English lodges who were of German or Austrian birth, and a declaration of non-recognition and non-intercourse with the Grand Lodges of enemy countries. The then editor of THE BUILDER spoke of it "with mingled sorrow and amazement." The amazement has long since passed, but the sorrow and regret have remained.

The members of the English Grand Lodge were by no means unanimous in this decision. The resolution was forcibly opposed, and the minority was a large one. This shows that in spite of the provocation - and provocation there certainly was - many of our English brethren felt it would establish a most unfortunate precedent.

We will briefly recapitulate the circumstances. First, the German Grand Lodges had, in very arrogant terms, repudiated the idea of universality in the Craft, and had severed all connection with the Masonry in the allied countries. But this, though unpleasant, did not raise any question as regarding brethren of German birth who were English Masons; and there were many such.

The real cause of complaint was the behavior of these brethren, behavior that was un-Masonic to a very high degree. It was not their loyalty to their country, their desire to serve it in any way, even by espionage. There is nothing reprehensible in this. If we are just, we must recognize that a German civilian was as noble and self-sacrificing in risking his life to obtain information for the government of his country as Englishmen and Frenchmen were in doing likewise - and many did. The difficulty was that the German brethren insisted on bringing the subject of the war into the lodges.

It sounds rather incredible. but we have it on the best of authority that it was true, not only here and there, but almost generally. What was difficult to understand, and is still obscure, is why the ordinary, normal machinery of Masonic discipline could not have fully met the case. To do anything to disturb the harmony of a lodge is a recognized offense, one that the Master has full power to take cognizance of summarily. Any brother refusing to submit is thereby contumacious and liable to exclusion on that ground alone. And action along such lines so far from creating a bad precedent, would have strengthened a good one.

Originally particular lodges had the power to exclude anyone who was persona non grata to a majority of the members, and the right was frequently exercised. Such exclusion did not affect the brother's standing generally, it left him much in the position of a dimitted Mason among ourselves. But lodges, both in England and

America, have been progressively shorn of their powers until they are approaching the stage of being little more than the agencies of Grand Lodges with no other function than that of running candidates through the "degree mill." It is a melancholy lesson of history that rights once lost are seldom or never regained. Instead of reviving and strengthening the old powers of the individual lodges, and encouraging them to take such action as seemed best to fit individual cases, and thus putting the matter on the eminently Masonic ground of maintaining peace and harmony in the lodge, without specific reference to any particular cause of irritation or disturbance of fraternal feelings, it appeared to be necessary to make an ad hoc rule along lines which, at the very best, were contrary to the great ideal of the Craft, universal brotherhood.

It was all the more unfortunate because the whole Masonic world is affected, willingly or unwillingly, by the action of the Grand Lodge of England. Englishmen are reputed to have many faults and failings, but impulsive and resentful action is not looked for from them. And when they do act in that way it has a very far reaching effect. In this case, we cannot help feeling, a very unfortunate one.

It is now ten years since the war ended, nine since the treaty of peace was made, and this resolution has at last been rescinded. It is now open to the English lodges to restore such of their excluded members as they may unanimously choose.

During this period, so we are informed, the lodges holding of the Grand Lodge of England have been forbidden to admit to Masonic intercourse brethren whom no one would have dreamed of wanting to exclude. In some cases, so we are informed, these brethren, though born in Germany or Austria, had lived their whole lives under the British flag, had served in some cases in British armies, whose sons fought in the Great War for their father's adopted country, and indeed in some cases have been honored by British Governments for services rendered. It certainly seems time that such an injustice was remedied, if remedied it can be.

The German Grand Lodges have received much reprobation for their action in breaking off fraternal relations. But in following their example we have condoned

their action. In any case we ought now to be free enough from war-bred passion and prejudice to be able to see that this action was really inevitable, practically speaking, on their part. Indeed it might with truth be said that it was compulsory. Aside from the pressure of mass sentiment, which was so fully organized and exploited in pre-war Germany, they would have been suspect in the eyes of their own government had they not taken the step they did. Under the circumstances it is not fair to blame them. We might have admired them more had they made themselves martyrs for the Masonic ideal, but we have no right to demand that they should have done so, even had we also been willing to sacrifice everything for that ideal - it is far from certain that we should.

One thing, however, remains. The actions of Grand Lodges have not always the importance they seem to have. Practically, and in effect, all relations between the Grand Lodges of the combatant countries were severed by the existence of a state of war. Declarations of non-intercourse were really no more than rubricating and underlining the unfortunate fact. These declarations had little or no effect on the actions of individual Masons. The present writer can vouch from personal knowledge that German Masons did in many cases aid and assist enemy brothers so far as lay in their power. Undoubtedly the reverse was also true, though of that he cannot speak so certainly. Thus in reality the formal action was not much more than what the French would call a "facade." Behind that screen individual Masons were fulfilling their obligations with little regard to the thunders of official excommunication.

We have sometimes thought that if the chief priests and rulers of our particular synagogues could be thrown for a time into the stress and danger of flood and field, battle and murder and shipwreck, destitution and starvation, and had personal experience of the workings of Masonry in such circumstances, that many questions would be seen in an altogether new light, and that some obstacles to the ideal of universality would not appear so insurmountable as they seem to do at present.

----o----

AMERICAN ARMY LODGES

THE BUILDER

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

Papers of the Cedar Rapids Conference

The paper given by Bro. William J. Patterson, Acting Librarian and Curator of the Library of the Grand Lodge of Pennsylvania, dealt with the foundation and growth of that institution, in which incidentally the salient points of the history of the Grand Lodge of Pennsylvania were touched upon.

THE LIBRARY OF THE GRAND LODGE OF PENNSYLVANIA

BY BRO. WILLIAM J. PATTERSON

THE account of the library of our Grand Lodge that is to be presented to this Conference may be more interesting if I preface it with a brief recapitulation of the chief events in the Masonic history of the State of Pennsylvania.

1. The first mention of Masonry in Pennsylvania is that contained in a letter by John Moore, Esq., the King's Collector of the Port at Philadelphia, to a friend, in 1715, in which he states that "he had spent a few evenings in festivity with his Masonic brethren in this city."

2. Thomas Duke of Norfolk, Grand Master of the Free and Accepted Masons of the Grand Lodge of England, granted a deputation to Bro. Daniel Coxe as Provincial Grand Master of the provinces of New Jersey, New York and Pennsylvania June 5, 1730.

3. Benjamin Franklin was initiated into St. John's Lodge, of Philadelphia, Feb. 1, 1730, which feet he recorded in his journal.

4. The Pennsylvania Gazette, Franklin's newspaper, announces the meetings of "several lodges of Freemasons." These lodges united in the organization of an independent Grand Lodge which did not recognize superior authority.

5. The Pennsylvania Gazette of June 26, 1732, gives notice of a meeting held by the Grand Lodge of the Society of Free and Accepted Masons at the Tun Tavern, when Bro. William Allen was elected Grand Master for the ensuing Masonic Year, and that he appointed Bro. William Pringle as Deputy Grand Master; the Wardens were Thomas Boude and Benjamin Franklin.

6. On June 24, 1734, Benjamin Franklin was elected Grand Master.

7. The first Masonic book printed in America, a reprint of Anderson's Constitutions of 1723, was published in 1734 by Benjamin Franklin.

8. Thomas Oxnard, Esq., of Boston, Mass., Provincial Grand Master of all North America, on July 10, 1749, appointed Bro. Benjamin Franklin Provincial Grand Master of Pennsylvania, with full authority. The first Grand Lodge under this warrant was held Sept. 5, 1749, at the house of Bro. Henry Pratt, "The Royal Standard," Market street, near Second, in Philadelphia.

9. The regularity of the Oxnard appointment was questioned, and on March 13, 1750, at the communication of the Independent Grand Lodge, William Allen, Esq., presented to the Grand Lodge a commission direct from the Grand Master of all England appointing him Provincial Grand Master of Pennsylvania, recognized as valid, and Grand Master Allen then appointed Bro. Benjamin Franklin Deputy Grand Master, which position he retained until after his departure in 1757 to England. The minutes of the Grand Lodge of England, Nov. 17, 1760, records him as "Benjamin Franklin, Esq., P. G. M., of Philadelphia."

10. June 24, 1755, the Grand Lodge dedicated Freemasons' Lodge building, in Lodge Alley, Philadelphia, which was the first Masonic building erected in this country.

11. On July 15, 1761, Thomas Erskin, Earl of Kelly, then Grand Master of England "Ancients," granted his warrant No. 1 in Pennsylvania (No. 89 in England) for a Grand Lodge in Philadelphia, "independent of any former dispensation, warrant or constitution granted to any person or persons in America." Under this warrant the Grand Lodge met as a Provincial Grand Lodge subject to the Grand Lodge of England according to the Old Constitutions [the "Ancients"]. This Grand Lodge continued through the Revolution and until Sept. 25, 1786, when it was resolved "That the lodges under the jurisdiction of the Grand Lodge of Pennsylvania, lately held under the authority of the Grand Lodge of England, will and do form

themselves into a Grand Lodge to be called 'The Grand Lodge of Pennsylvania and Masonic Jurisdiction Thereunto Belonging.'"

Brief Account of the Library

On June 7, 1871, the following resolution was adopted:

WHEREAS: It has for a long time been the desire of a large number of the brethren that the Grand Lodge of Pennsylvania should possess a Masonic Library that would reflect credit upon the Fraternity; and

WHEREAS: The Building Committee have, with a wise forethought, set apart a room in the Masonic Temple for that purpose;

THEREFORE, BE IT RESOLVED: That a committee of five be appointed to examine and arrange such material as may now be in the possession of the Grand Lodge, to procure, if practicable, complete sets of the proceedings of Sister Grand Lodges with which we are in correspondence, and take such other steps as may be necessary for the formation of a Masonic Library.

On Dee. 5, 1871, the Library Committee appointed by resolution of the Grand Lodge in June last, fraternally beg leave to present their first annual report.

A meeting for organization was held on the 27th day of September, at which the following brethren were chosen as officers:

Charles E. Meyer, Chairman; M. Richards Muckle, Treasurer, and John Hanold, Secretary.

Since that time many meetings have been held, all of the books, papers, etc., in the office of the Grand Secretary, Bro. John Thomson, properly belonging to this committee were received. Contributions started to come in and the Library commenced to grow.

Masonic Temple, Chestnut Street, Philadelphia, October, 1871:

The minutes of the R. W. Grand Lodge of Pennsylvania contain resolutions passed as early as March 26, 1787, and subsequently, on Oct. 7, 1816, and March 17, 1817, showing that efforts were made to establish a Library. Attention has also been at various times called to the subject in the addresses of the R. W. Past Grand Master Richard Vaux. Nothing appears however to have been accomplished, and the subject was permitted to rest until the Quarterly Communication held June 7, 1871.

The Committee on Library then solicited the membership to contribute such publications (Records, Biographies, Essays, Addresses, etc., Masonic and anti-Masonic) relating to Freemasonry as they could, thereby assisting in the collection and the furnishing of information to the brotherhood which would be accessible to all, and be productive of much good, both as to the dissemination of instruction and for the purpose of reference.

To anyone acquainted with the subject of forming a Masonic Library, the very great difficulties to be encountered will be at once apparent. The entire history of each Grand Lodge and other Masonic bodies must be gone over to ascertain when organized, when the first publication was issued and what years publications or meetings were omitted. Take for instance the Grand Lodge of Pennsylvania:

The first Masonic book published in America was printed in the city of Brotherly Love by Bro. Benjamin Franklin in 1734, being a reprint of Anderson's Constitution. This work is very rare, and would bring a high price to those engaged in collecting Masonic works.

The first publication of the present Grand Lodge of Pennsylvania was "Smith's Ahiman Rezon," in 1783, published by direction of the Grand Lodge, and dedicated to our Bro. George Washington.

The next we find is a large folio-4-page sheet, being an abstract of proceedings for 1792. The size and shape of the publication from that year seemed to vary to suit the taste of the printer or Grand Secretary, and was confined principally to lists of expulsions, suspensions, etc. In 1801 brief extracts of proceedings were published and were reduced to a size as much too small as before they had been too large. In 1823 another Constitution or Ahiman Rezon was published, which was largely taken from Anderson's Constitution.

In 1850 the present size of proceedings of the R. W. Grand Lodge of Pennsylvania was adopted.

The Library has grown and for the past 57 years of labor it has had a continuous and fruitful increase of material worthy of note, under the guidance of the members of the Committee on Library, and time has filled the book shelves and museum cases to their full capacity.

The Library is now capable of furnishing the scholar, who is in search of Masonic knowledge, the means for the study of Freemasonry in its various branches.

It is gratifying to know the interest in the Library and Museum is continually growing, and information is daily sought by the members of the Fraternity.

The Grand Lodge Library has helped in the progressive work of the Committee on Lectures in assisting the lecturers from the different districts in their labors, and by giving the brethren from the various subordinate lodges information they have from time to time requested.

The full resources of the Library are at the command of the Master Mason, and the Library staff are at all times glad to be of service.

Visitors registered in the Library for the year 1927 total 1169. They viewed the valuable collection contained therein, but it is only possible to display a portion of the museum collection owing to the lack of space.

The total number of volumes on the shelves in the Library total 19,117. The museum collection contains 7721 specimens.

There are over 210,000 Master Masons in the State of Pennsylvania, 60,000 in the city of Philadelphia; 565 lodges now hold warrants from the Grand Lodge of Pennsylvania in the state, and there are 95 lodges meeting in Philadelphia, 87 lodges meeting in the Masonic Temple, Broad and Filbert streets.

Over 60,000 Chapter Masons in the State of Pennsylvania, and between 18,000 and 20,000 in the city of Philadelphia; 153 Chapters throughout the state and 19 in the city of Philadelphia, 13 meet in the Masonic Temple, Broad and Filbert streets.

A little over 42,000 Knights Templar in the State of Pennsylvania and about 12,000 in Philadelphia; 98 Commanderies throughout the state and 8 meet in the Masonic Temple, Broad and Filbert streets.

Two Mark lodges are still in existence in Philadelphia; Girard Mark Lodge and Excelsior Mark Lodge meet each month in the Temple.

The Philadelphia Consistory, Valley of Philadelphia, now meets in its new temple, Broad and Race streets, and a large room has been set aside for a library, which, in time, will be the finest of its kind in this country.

Bro. T. S. Southwick, Librarian of the Los Angeles Masonic Library, then discussed the particular problems of the local library. The Los Angeles library is not a Grand Lodge institution nor yet the enterprise of an individual lodge. It is under the management of the Masonic Library Association, which is composed of representatives of such lodges as care to contribute. Their ideas of library management are very liberal and they seem to think that the chief purpose of books is to have them read by as many people as possible.

THE OPERATION OF A LOCAL MASONIC LIBRARY

By BRO. T. S. SOUTHWICK

LIBRARIES have their problems, which vary according to location, equipment, management, finances, etc. The library at Los Angeles is the outgrowth of a Mason's request for used magazines for the use of candidates and others waiting in the ante-room. It was soon suggested that a library association be formed. A conference with three lodges brought financial assistance of five dollars per month from each of these lodges. In time, other Masonic bodies contributed also.

The lodges nominated a library committee of two or three brethren who were known as representatives to the Library Board, and acted as an advisory directorate. Experience has demonstrated that this kind of government or management is not satisfactory, because the appointments made no reference to the selected individuals' fitness or interest in the work. Everything rested upon the Secretary who, of course, had his own business to look after. Unless the Secretary was especially altruistic, he did no more than was absolutely necessary. Most of the lodges felt a self-satisfaction if they contributed a monthly cheek, and did not advertise the library to their members. Now, however, many of the lodge bulletins give the library publicity by book reviews and items of library activities.

The library is constantly growing in patronage. Members of every lodge in the city use the books. In some of the lodges an assortment of books has been placed as a branch. We place as few restrictions as possible upon the borrower; for we want him to read the books, knowing it to be the best service we can render. Men today are so occupied that they have little time for serious reading, and we do not insist upon a brother returning a book in seven or fourteen days (some books cannot be digested in a month), but we do require that books be returned as promptly as possible after reading.

Masonic librarians think little of the intrinsic value of a shelf of books. They consider them the means to an end. A library is not merely a collection of books; it is an educational institute. Education means the development of mental faculties for better adjustment to the relationships of life. The life of man improves in direct ratio to his intellectual development.

Most of our initiates are intelligent, cultured men and desire to know the meaning of all the steps of the degrees. Unless they do understand truth through the symbols of the ritual they cannot grasp the ideals and purpose of Masonry. If these brethren were better acquainted with the library, they would know where to look for inspiration and instruction in regard to the Masonic work.

We cannot read for them. We cannot thrust a book at them, but it is our privilege to suggest books which may lead to a better understanding of the ritual and aims of the Craft. Books are the tools which help us to build high ideals, or to delve into Masonic history. A library is like potential energy; the student must release the power.

The library is of great assistance to those who are doing research work. It procures and gives out books, pamphlets and other data necessary to such studies. For the past two years, one of our brethren has been engaged in the preparation of matter that will be a reliable and valuable contribution to the Fraternity at large. He has already arranged the Masonic affiliations and the important acts in the lives of more than nine hundred past and contemporary Masons of prominence. I allude to Bro. Herman Bauling, whom some of you may know through correspondence. He is an indefatigable worker, very particular about the accuracy and his source of knowledge for his statements. We are glad that our library has been of assistance to him in many of his investigations and to furnish necessary information for his work.

We have frequent requests for reports of proceedings of our Grand bodies, and are glad to be able to furnish them, as we have made a special work of collecting this valuable matter. Such a collection contains the accurate history of our Craft throughout the country, and also many matters of special Masonic interest. Since the first issue of a Grand Lodge report, in 1734, there have been published about 13,700 of these annuals, of which we have more than eleven thousand. We have also a large number from foreign jurisdictions, and files of those from the General Grand bodies, Knight Templar Encampments, Supreme Council, A. A. S. R. of the Northern Jurisdiction, Chicago, and other Consistories. We will ever be grateful to our good friends, the Grand Secretaries, whose patience we must often have tried by our insistent requests. With the exception of about six states, we have exhausted the available supply of our Grand Secretaries. However, they possess the knowledge that they have contributed to the benefit of the Craft by placing in our library their reports and thus making them available to many brethren.

We hold monthly meetings which any Master Mason may attend. At some of these we have a speaker to address us on some topic of Masonic interest. In the future,

when conditions are favorable, we plan to have regular monthly meetings for the purpose of Masonic study, and another monthly meeting for a discussion in open form. To successfully handle these activities, we should have a building of our own. At the present time we are restricted for room, cramped for finances and handicapped by lack of interest from some of the lodges.

We believe that a Masonic library is a decided asset to the Fraternity, and now, as in the past, we are preparing our library for its work of tomorrow. Our income has been very small, but by careful buying we have collected many valuable works for research study, which we are confident will be required in the future. There are fifty thousand Masons in the lodges of Los Angeles, and there are fifty thousand transients, many of them probably permanently located with us, but unaffiliated. There is no reason why we should not in time be as important and as influential in Masonic activities as the great library at Cedar Rapids Ia. now is.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to charge without notice, though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

ART AND THE REFORMATION. By G.G. Coulton. Published by Blackwell, Oxford. Cloth, table of contents, illustrated, 26 plates, appendix, index xxii and 622 pages. Price $9.65.

THE author presents this as a source book on Mediaeval architecture and artisans. It is this, but it is much more also. Dr. Coulton is well and widely known as an authority on this subject and period, he is hardly less known for his literary gifts. Even the appendices, where not merely quotations, are interestingly written. The work will prove indispensable for obtaining a correct idea of the conditions in which the Mediaeval Freemasons lived and labored, and no Masonic student or library can well afford to be without it. For a more extended account see previous page.

BIBLIOGRAPHIC DE L'ORDRE DES TEMPLIERS (Imprimes et Manuscrits). By M. Dessubre, with a preface by Albert Lantoine. Published by Emile Nourry, Paris. Paper, addenda, tables, xv and 324 pages. Price 50 francs.

THIS work is the fifth of the series of volumes being published by the firm of Emile Nourry, The Library of Modern Initiation (Bibliotheque des Initiations Modernes), several of which have already been reviewed In THE BUILDER. A bibliography is not an exciting kind of book, any more than a dictionary, but to the student it is a working tool no less indispensable.

The preface by M. Albert Lantoine, were there space to translate it in full, would serve as an excellent critique and the reviewer can hardly do better than cite some specially informative passages from it.

He tells us that there is no subject that has been treated at once more wisely and more foolishly than that of the Templars. And there is no doubt that those who have endeavored to connect Freemasonry with them are more frequently to be put in the latter class than the former.

He quotes the motto put by Chevalier at the beginning of his great Bibliography of the Middle Ages, "Bibliography is the vestibule of Science," and says that

It is not historians who will contradict this, for they know the inestimable service rendered by those authors who with laborious tenacity task their ingenuity to discover the most complete documentation upon a given subject,

and he goes on to remark how much time a bibliography intelligently employed will save a student.

Yet in spite of the value of the service rendered by the bibliographer it seems that it is the most thankless task a scholar can undertake.

Bibliography is an extremely ungrateful task. It always runs the risk of exciting more blame than praise, for an impossible quality is demanded of it which no one would ask of any other work, no less than perfection. The omissions, which are inevitable, are picked out in a spirit of criticism which may be strictly just, but Is hardly fair. Then, some want more information regarding the value of the books cited while others, contrary wise, judge that the bibliographer . . . should limit himself merely to a dry list of titles. In short, it is most difficult to please the learned and one should never be upset by their ingratitude.

M. Dessubre has, from the reviewer's point of view, very wisely and properly conceived it his duty to give, wherever it seemed called for, some note on the nature of the contents of the books and manuscripts mentioned. In some cases quite lengthy notes. Thus in the work of Henri de Auryon, La Regle du Temple, the full Table of Contents is given, which in itself contains much valuable information.

In order to save repetition the works have been listed in strict alphabetic order by the author's name, and where more than one work comes from the same writer they are put in order of the date of publication. For cross reference there are Tables of Classification at the end of the book, by the aid of which the works on any special aspect of the subject, or of any special type, may be easily found.

The publisher has not expected any overwhelming demand for the work, as the edition is limited to five hundred numbered copies. It is, therefore, quite possible that it will not be very long before it is out of print. Every Masonic library should possess a copy, for it will be indispensable in any research work upon this most interesting and highly controversial subject.

M.

* * *

THE LIGHT OF FREEMASONRY. By Jacob Slomovitz. Published by the Author. Boards, frontispiece, table of contents, 132 pages. Price 10/6.

BRO. SLOMOVITZ is the Rabbi of a Jewish congregation in Kroonstad, in the old Orange Free State, South Africa. He is evidently a scholar well versed in the Hebrew Scriptures and the Talmud, and his interpretation of the symbolism of the Craft is exceedingly interesting, and will appeal to many Masons; though it is to be feared that not many will be able to appreciate the arguments based on the exact form of Hebrew words and phraseology. But there is enough aside from this to give plenty of food for thought.

There are two main types of Masonic students, with many who partake more or less of the characteristics of both. There are those who are interested in the history

of the organization pure and simple, and those who are concerned only with its content. To put it in a metaphor: the first, are interested in the vehicle only, where was it made, who did the work, who bought it; while the second accept the fact that there is a vehicle and are interested only in the nature of what it contains.

Bro. Slomovitz is really one of the last, but he has let some of his interest pass over to the historical aspects. The danger in such a case is that the history is apt to be colored and distorted to fit symbolical interpretations.

In the Preface and Introduction we are told that the author shortly after his initiation read a number of books about Masonry. He does not mention any by name, but one of these was evidently the History of Freemasonry by R. F. Gould. What is curious in connection with this is that the only one of the many theories concerning the origin of Masonry that Gould discussed that seems to have impressed itself on the author's attention was that it was derived from India and transmitted by the gypsies! Now Gould was a baffling writer in some respects. It was his habit to discuss both sides of every question in a most discursive way, seldom giving any indication as to what his own conclusions were. Bro. Slomovitz has quite misunderstood him here.

Among other books that came into his hands would seem to be several by Dr. George Oliver. A rather mixed diet! One hardly wonders that he set out to construct hypotheses for himself. His first suggestion is not, we fear, a very happy one. It is that Masonry was introduced into England and America by Jews from Holland, or Spain, in the last part of the 17th or the beginning of the 18th century. He accepts the story of the 17th century working of Masonic "degrees" on Mordecai Campannell - as the alleged record spells the name. But there is so much doubt about the authenticity of this alleged record, which no one but its reporter has ever seen, that as a foundation for a historical theory it is little better than a quicksand. From the purely historical point of view, the great, and one might say insuperable, difficulty in accepting a theory of the Hebrew origin of Freemasonry, is that the further back we go the less it has about it characteristic of Hebrew thought or learning. In the earliest forms known to us it contains nothing of this kind that is not obviously borrowed from the English versions of the Bible.

But this is by no means to say that Freemasonry as it exists is unaffected by the lore of Israel. This was undoubtedly largely drawn upon by ritualists and others during the eighteenth century, and is especially evident in the various "high" degrees. Including in that not only the Royal Arch but many of those grades now included in the system of the Ancient and Accepted Scottish Rite.

One is inclined to demur to a statement that "the translation of the word 'Aviv' or 'Abif' was not known to the translators of the King James version of the Holy Bible," from which Bro. Slomovitz infers that "Freemasonry was not introduced into England" at that time, 1611. With the conclusion we must agree; but it does not seem to follow from the premises. The word is translated as "father" or rather "his father," which is grammatically correct enough, although the King James translators show no indication of realizing that it was a term or title of honor, and might have been rendered as lord, seigneur, master, teacher. Doubtless they must have realized it was not to be taken literally. Actually, the first English versions were translated from the Latin of the Vulgate, which was based on the Greek translation of the Hebrew known as the Septuagint; though Jerome in his revision of the Latin version went to the original Hebrew as it existed in his day. In the Vulgate the word "Aviv" is translated into the equivalent of "his father," and thus appeared when again translated, into English, by Wiklif and his forerunners. The first English printed Bible, that of Coverdale, and the next by Matthew, and his successor Taverner, were taken direct from the original Hebrew, and in them "Aviv" is not translated, but appears as part of a proper name, "Hiram Abif." The Bishop's bible returned to "Hiram his father," and all versions since have done the same.

It would thus appear that the third degree legend probably took its present form in the few years that these versions of the Bible were in circulation. Which, however, is not saying that it was then invented or introduced.

There are a number of other points in the book to which exception might be taken from the purely historical point of view, but to enumerate them might give an

unfair impression. If read as an interpretation of the content of Freemasonry it will not mislead, and no doubt many will find it most valuable. S. J. C.

* * *

MASONIC SPEECH MAKING. By J. Walter Hobbs. Published by the Masonic Record, Ltd., London. Cloth. Table of contents, 118 pages. Price $2.00.

THIS is another of the excellent series of books published by the Masonic Record in what is now the well-known and distinctive pale blue binding. The present work is naturally prepared with a view to the habits and usages of the English Craft, which of course lessens to some extent its value to the American Mason who needs aid and assistance in these matters. Nevertheless a great deal of it could be used with only those minor additions and changes that would have to be made in any case to fit the particular circumstances, while most of the remainder would give valuable suggestions.

It is probable that the ability to speak is still more general in the United States than in England; it was certainly so a generation ago. Perhaps Americans are not quite so fond of oratory as they once were, and, the demand slackening, the supply may have fallen off. But the present work is not intended to give models for orations or the art of eloquence in general. Its scope is much more limited and practical. It covers that intermediate field in lodge life that falls between the ritual and regular addresses and speeches or lectures. Such matters as introducing and welcoming visitors, formal presentations and so on. For these are given most admirable models which it would in many cases be well worth the while of lodge officers to learn by heart.

An American Mason in looking through the book will probably be struck by the great number of occasions when such little speeches and replies may be required in an English lodge. It will indicate that there is something there that has been lost in

our overgrown institutions. An English lodge is still a workshop, ours are huge factories running on a high production basis. It may be that a perusal of the book may give an incoming Master some ideas as to what may be done in the way of lodge amenities to foster and promote the fraternal spirit. M T.

* * *

IMHOTEP. The Vizier and Physician of King Zoser, and afterwards The Egyptian God of Medicine. By Jamieson B. Hurry, M. A., M. D. Published by the Oxford University Press. Cloth, illustrated, index xvi and 118 pages. Price $2.65.

THERE is perhaps no more fascinating reading than the history of an individual who exercised a powerful influence in his lifetime, and whose record persists over a period of three thousand years. Such an individual was Imhotep, who lived in the reign of King Zoser, a Pharaoh of the IIIrd Dynasty (circa 2980-2900 B. C.) at whose court he was Vizier. The office of Vizier was of such importance and covered such a multiplicity of activities that it was entrusted to men of the most outstanding ability alone, men whose qualifications must have been far greater than the existing written documents bear witness to, for they were capable in every field of human endeavor, and conferred imperishable fame on their Royal Masters. Of these brilliant functionaries Imhotep was pre-eminent, for in recognition of his skill in the healing art he was raised to the status of a demi-god and exalted eventually to complete apotheosis as the Egyptian God of Medicine.

The son of a distinguished architect named Kanofer, Imhotep was a notable member of that profession and the author suggests that it is probable that he designed and superintended the construction of the Step-Pyramid of Sakkarah, near Memphis, the earliest monument constructed of hewn stone. This pyramid, a transition between the mastaba tombs of the earlier kings and the true pyramid form met with later was destined to become the repository of the bones of King Zoser. Imhotep is also associated with the building of the first temple at Edfu.

Reputed to be one of the greatest of Egyptian sages, Imhotep produced works on medicine and architecture as well as on more general subjects, and his proverbs were handed down to posterity.

The chief interest of this book, however, lies in the claim set forth for the recognition of Imhotep as the patronal deity of medicine, a claim incomparably older than that of his semi-mythical rival Asklepios (Aesculapius). The elevation of Imhotep to the status of demi-god had been formerly associated with the religious revival that occurred at the advent of the New Kingdom (1580 B. C.) but relying on the trustworthiness of one of Oxyrhyncus Papyri, dating probably from the second century A. D., the possibility is now assumed of his being an object of worship as early as the IVth Dynasty. The narrative of Nechautis, the writer of the papyrus in question, is related in some detail, throwing light, as it does, on the practice of incubation and the use of Temples as centers of healing.

It was not until 525 B. C., however, that Imhotep was assigned a divine father in the person of Ptah and became a member of the triad of Memphis-Ptah, Sekhmet and Imhotep. Under the possible influence of Hellenism he was gradually assimilated with the Greek god, Asklepios - the fusion of Greek and Egyptian deities being quite common. Temples were built in his honor, one at Memphis becoming a famous hospital and school of magic and medicine, while portions exist to the present day of another at Philae, his worship extending well into the Roman period. The deification of an ordinary mortal, a rare honor, is attributed by Maspero to the cumulative qualifications of architect, physician, sage and magician.

In the presentation of his subject the author has drawn on his personal researches in Egyptology, and gone to authoritative sources for material. There is a great deal of useful information in the appendixes and numerous footnotes, and an excursus on ancient Egyptian medicine will be of particular interest to the medical profession.

A.J.B.M.

* * *

THE PRESS. By Sir Alfred Robbins. Published by Ernest Bern, Ltd. Paper, 80 pages. Price 25 cents.

THE gifted author is not only a publicist of high standing, and President of the Board of General Purposes of the - United Grand Lodge of England, but, and this in the eyes of Masonic students will not be the least of his claims to distinction, he is also a Past Master of Quatuor Coronati Lodge, No. 2076.

Bro. Robbins' professional qualifications plus those of a historian, make him pre-eminetly the man to handle the subject of this little book, which is one of a series dealing with aspects of history, ancient and modern, which are largely neglected in the regular textbooks. It is usually just such by-paths that are the most interesting.

The present work covers in brief compass the history of the development of means for disseminating news. It is remarkable that, while compressed, the account is not merely a bare synopsis. A most difficult thing to accomplish. The story is told. very largely in the words of contemporaries, of the different stages the printed news sheet passed through in its evolution into the modern newspaper. We are reminded that it long existed under sufferance and supervision. That governments feared it, that those concerned with it had little favor from law, from judges or from kings and their counsellors. However, it persisted, chiefly because there was such an insistent demand. Thus gradually from irregular suppression, through hostile sufferance, the Press - in civilized countries without dictators, is free, and is a potent instrument for the preservation of the liberties of all free peoples.

* * *

SPIES. By Joseph Gollomb. Published by The Macmillan Company. Cloth, Table of Contents, 389 pages. 6x8 inches. Price $2.65.

A short history of spies which is gripping as only true stories of adventure can be. Special emphasis is laid upon some of the modern spies, but there are stories that go back into the very remote past.

* * *

THE "SOUL" OF THE PRIMITIVE. By Lucien Levy-Brukl. Published by The Macmillan Company. Cloth, Table of Contents, Index, 851 pages. 6x8 3/4 inches. Price $5.25.

It is hardly necessary to comment upon another work by this celebrated student of the psychology of the primitive. Those who are interested in the subject will find this a valuable contribution.

----o----

THE QUESTION BOX

and CORRESPONDENCE

PRESENT DAY PROBLEMS

The splendid articles you are publishing by Bro. Hungerford appeal to me as being exactly what is needed at the present time. I do not wish to decry research and study into the history of the Order. We are interested in that, of course, and proud to belong to the oldest Fraternity in existence, but still what we need is something looking to the future. Such discussions as these help us in this, and I hope we may get a lot of good ideas from the further articles that are promised us.

J. S. C., Illinois.

I think Bro. Hungerford is getting very near the danger line in his article, especially the one in the December number. It is one of the landmarks of Freemasonry that all discussion of religious questions is barred. While I have no doubt he has the interests of the Craft at heart, I hope he will not overstep the proper limits in his remarks.

M. B., Mississippi.

Bro. Hungerford, in his second article, has, in my opinion, put his finger on one of the danger spots of our American civilization, the "menace of materialism." Christ startled his disciples, we are told, by telling them that a camel could pass through a needle's eye sooner than a rich man could enter the Kingdom of Heaven. We can hardly suppose that he meant this poetic expression of practical impossibility to be taken as absolute, as covering every ease in all circumstances. As a general maxim, applicable to the majority of eases, is it not true within our own observation? It seems to me that it must be equally true of communities and nations as well as of individuals. The United States by comparison is the richest nation in the world, the richest nation that has ever been. It is not only a question of money or credit, but of wealth of goods and luxuries. Indeed things that are regarded as luxuries of the

rich, or at least of the well-to-do in other countries, with us are regarded as necessities, that even the poorest working people must have.

Is it not true that it is the races that are poorest in material things are richest in spiritual ideals, and religious and ethical leaders ? The Jews were a poor people in their own land, compared with the neighboring empires, of Egypt, Babylon; even the Philistines and the Tyrians had more wealth and luxury. The western world owes all its religions to the Jews; the contributions, if such may be called, of other ancient peoples, are current only in restricted circles of cranks and occultists.

Materialism, the dependence on material things, the feeling of self-sufficiency that great possessions give, are a hindrance and a danger to the spiritual life. Freemasonry is professedly on the side of idealism, of altruism, of high ethical standards in life. But is not American Freemasonry also in danger of a surfeit of material wealth, so that members of the Order are thinking of their own interests and ambitions rather than of opportunities to aid their brethren in need and to do good to all mankind? So at least it has seemed to me, and I welcome any honest attempt to face the situation. American Freemasonry stands by a belief in God, and in a future life; and it holds by the Bible as the rule and guide not only of our faith but of our actions. We cannot avoid contact with religious belief or religious questions; and to my mind we have been too cowardly in the past in dealing with them. It may be difficult in theory to fit in the claims of Freemasonry and those of the different churches. We can see there is a border land where they overlap. But I am sure that no religious minded Mason has ever found any difficulty in practice. Nothing in Freemasonry at least that conflicts with the practice of his religion, where his church does not arbitrarily oppose Masonry. And there it is not a matter of faith but of rules and regulations.

So let us have more of such discussions, and perhaps we may have a real revival in the Craft and begin to count by quality and not by numbers.

G. C. D., California.

* * *

FRENCH LODGES AND THE BIBLE

Some time ago I recall reading the reason why the Bible was removed from the altar of Masonic Lodges in France, but I cannot recall the particulars. It may have been in THE BUILDER, but if so I do not seem able to find it in any of the indexes.

E. P. H., Florida.

There have been incidental references to this subject in THE BUILDER, but not, presumably, deemed of sufficient importance to be noted in the index. As a matter of feet Bro. E. P. H. has been misled by the very inaccurate information that is so often and so dogmatically repeated. The Bible could not have been removed from the altar of French lodges for two good reasons, one because in the first place the Bible was never on the altar and the second because there is no altar.

Masons naturally think in terms of the ritual and usages to which they are accustomed, and the American brethren are not to be specially blamed for failing to realize what very wide variations have always existed in ritual forms; though surely those in responsible positions might be expected to inform themselves - only too often they have not.

There has always been great freedom in the matter of ritual in most European countries and especially so in France. Though Grand Lodges and Grand Orients often adopted official rituals it was seldom or never made obligatory to follow

them. Some lodges did follow the custom of Anglo-Saxon Masonry, so far at least as to use the Bible, or the New Testament, or the Book of the Gospels, in obligating candidates, and thus placed it with other paraphernalia on the pedestal of the Master of the lodge. In other places the Book of Constitutions took its place, and sometimes a Book of blank pages, which was regarded as a symbol of universal moral law.

The excommunication of the Grand Orient of France was occasioned not by any action taken regarding the Bible but on account of the official disuse of the phrase "the Grand Architect of the Universe." The story is a long and complicated one, and cannot be repeated here. But it can be said that in the light of the previous history of Masonry in France, its peculiar difficulties and the conditions under which it then existed, the action taken was, not inevitable perhaps, but certainly most natural. However convinced we may be that the severance of relations by American Grand Lodges was right, we should at least base our judgment upon the facts and not upon loose and exaggerated statements, many of which are derived entirely from the inventions of the opponents of Freemasonry, not only in France but throughout the whole world.

* * *

THE MALTESE CROSS

I have read with interest your August issue relating to the Ancient and Illustrious Order of Knights of Malta, and have noticed they claim a pointed fish-tail white maltose cross. I have seen this emblem on Templar uniforms. Who is the better entitled to it?

J. H. B., Pa.

There are two sides to this question; whether the title to this badge or emblem is to be taken as a legal one or as a moral one.

The so-called eight-point or fish-tail Maltese Cross was adopted many centuries ago by the Order of the Knights of St. John, variously known as of Jerusalem, Rhodes and Malta. It is a well recognized rule regarding heraldic bearings or coats of arms that they descend in different branches of a family, frequently with some addition or change, technically known as a "difference." The same rule was naturally applied to organizations. A somewhat similar case is in regard to the well known grant of arms to the Mason's Company of London. Many of the other Mason's gilds, both in England and even in Scotland, seem to have assumed they had a right to use them, and individual Masons also. There is no record that any objection was ever raised to this, though the grant was not made to the Craft but to the specific, independent, London gild.

In the case of the Knights of Malta there are, as the recent articles in THE BUILDER have shown, a number of recognized or legitimate branches - which can all prove their connection and descent from the original Order. These all use the ancient emblem. The Ancient and Illustrious Order of Knights of Malta claims legitimate descent, so also does the Masonic Order of Knights of Malta. It follows from the rule that if they are descended they equally have a right to this particular form of cross. Their adoption of the emblem may be taken as an indirect statement of their claim.

From the legal point of view there is first of all the question of priority of use. This is complicated further by the question whether it is original priority or priority in the United States. If either or both the claims to descent are good (no opinion is here expressed on that score) the question of original priority does not arise, for as has been said the right of one descendant does not exclude the right of another. If we take priority in the United States only, then as between these two organizations the Masonic of Malta has the better claim, as it was in existence at the beginning of the nineteenth century certainly and probably before, while the other was not introduced into this country till 1870.

But this does not fully cover the legal aspect. Designs are to be taken as a whole. The official and copyrighted emblem of the more recently introduced organization contains the eight-point cross as component part, but in combination with other elements. The cross by itself has been in use so long, and has been used so frequently as an element of designs, heraldic and other, that it must be regarded as public property.

It is not pretended that this opinion is final, but it will show the complex nature of the considerations on which the question has to be judged.

R. H. D.

* * *

MASONIC SATANISM AGAIN

The following letter was addressed to the Editor of "The Missouri Freemason," which reprinted in a recent issue all the matter that had been published in THE BUILDER under this head. The letter was passed on to us as a curiosity, and as a curiosity we are presenting it to our readers.

I have just come across a copy of The Freemason and certainly was more disgusted than amused with the piffle under the heading "Masonic Satanism."

I think you, as a Mason, and Masons are supposed to be broadminded and tolerant, to all men and creeds should have more dignity or respect for the Craft than publish such utter rotten rubbish. I do not say that you have composed the rubbish which you quote, for your comments are of a broader mind, but why publish it at

all, it only tends to keep up bad feeling. Many small towns here in the East have both Masonic Lodges and Knights of Columbus and both have combined and picnicked together. That is a feeling which should exist everywhere, but by the publication of such rubbish it only tends to keep up the feeling of hatred engendered by one of the former Popes who, because he was not allowed the passwords, etc., without the obligation of becoming a Mason (as many of the previous Popes had done) issued a Bull excommunicating all Catholics. My father was a 33rd Degree Mason in New York City. I am a Catholic and became a Mason in Scotland, as much to find out the truth of all this silly rubbish about Masons as anything. I was secretary and treasurer of a School of Instruction and left Masonry because I became disgusted with the lack of sincere interest to the codes to which each had sworn an oath to obey. Charity, one of the Masonic tenets, was practiced for self-aggrandizement within the lodge. In other words, Masonry is not what it is supposed to be and they (with very few exceptions) do not practice what they preach. I can get no assistance to employment, even from the Grand Lodge in New York City. You are hail fellow well met when you have plenty of money with Masons here, but can go to hell when you ask them to help you get employment. R. Toope, Connecticut.

The Editor was so intrigued by this communication that he wrote to Mr. Toope as follows:

I must confess I fail quite to see your point in your letter of Sept. 5th to "The Missouri Freemason." I should be glad to have it made clear.

You object to Masonic journals reproducing accusations made against the Fraternity in Roman Catholic periodicals. Do you also object to the latter doing this ?

I agree that the accusations are rubbish, and even that the adjectives you employ are appropriate, but why should we be criticized for informing our readers of what is being said about us? It is certainly of some importance to us to know it.

You also throw doubt on the truth of the quotations - but the journal in which they appeared was cited. You can write to its editor for copies if you wish to verify it.

There is no doubt that the majority of Masons are good friends with Roman Catholics as neighbors and fellow citizens, and desire so to continue. There is equally no doubt that your church as a church is very hostile to Masonry. Why pretend it is not so when everyone knows it is?

Mr. Toope is evidently a bird of passage as this letter was returned marked "present address unknown." Further comment we will leave to our readers - if comment be needed.

* * *

PAPAL BULLS AGAINST MASONRY

When did the Roman Church issue an edict against Masonry and why ?

H. J. K., Minn.

For the sake of new readers of THE BUILDER we will briefly answer this question here. The first formal condemnation of Freemasonry was in 1783, when Clement XII issued the Bull In eminent). This condemnation, which is as drastic and sweeping as it could well be, has been frequently reaffirmed since then. Full particulars may be found in the Catholic Encyclopaedia, which is to be found in

most public libraries. THE BUILDER treated the subject fully in volumes 2, 4 and 6, and also later.

The question why, is harder to answer. We can only judge by probabilities, as naturally we cannot admit the reasons officially given, that Masonry is treasonable, seditious, subversive of all true religion and piety, etc., etc. The occasion of the first Bull was the discovery of a lodge in Rome. All despotic governments are inevitably suspicious of any associations among their subjects, and much more so of one with secret obligations, signs and passwords and so on. That in itself was reason enough for the Pope, as the temporal sovereign of the Papal states, to condemn it. But not content with civil enactments and police action, he carried his opposition over into the spiritual realm, and made his condemnation universal.

That the Roman Church is justified, from its standpoint, in condemning Masonry must be admitted. The principles and spirit of the Craft are quite incompatible with those of Romanism. It is freedom and tolerance against intolerance and autocracy. The two are opposed in the nature of things. To be just we have to recognize this.

* * *

THE RED CROSS OF CONSTANTINE IN CANADA

I should like to know if the Order of the Red Cross of Constantine has ever been established in Canada, and if so, in what places.

C. E. H., Canada.

We are informed by the Rev. Bro. C. G. Lawrence, of St. John, N. B., that sixty years ago there was organized in St. John a lodge of the Masonic and Military Order of the Red Cross of Constantine and Knights of the Holy Sepulchre and St. John the Evangelist. It was registered as McLeod Moore Conclave, No. 13, by the Imperial Council of England, and the Warrant was issued by Lord Kenliss, subsequently the Earl of Bective. It was the first Conclave of the Order on the North American continent, and is now the only one in operation in Canada. The officers elected for 1929 are: Dr. Ferris S. Sawaya, M. P. S.; Stanley M. Wetmore, Esq., yen. Eus.; Albert C. Lemmon, Esq., S. G.; J. W. Duncan, Esq., J. G.; Rev. C. G. Lawrence, Prelate; Col. M. B. Edwards, Treas. The membership has been slightly increased during the past year.

The Builder Magazine

February 1929 - Volume XV - Number 2

The Practice of Freemasonry As a Solvent for World Problems

Being the second section of the discussion of the question:

Is Freemasonry Playing Its Part in Promoting the Welfare of the World Today?

The fourth of a series of articles discussing our ancient fraternity and present day problems

BY BRO. HERBERT HUNGERFORD Author of Seeing Both Sides of Yourself

Is Bro. Hungerford justified in his contention that Masonic principles fearlessly applied would solve the problems facing us today ? Could Freemasonry exercise a real influence in the world? Have Masons forgotten their fundamental ideals, so that while doing reverence to the Landmarks in word they neglect them in deed? Is Freemasonry a Fraternity or merely a social organization? Is it universal or only to some extent international? In short, Whist is it ad about, what are we doing and what are we trying to do? Can anyone tell us?

HOW AMUSING and absurd it is to have some "nervous Nellie" in our Fraternity protest that the Landmarks of Freemasonry forbid the discussion of religion in our lodges or other strictly Masonic circles. If this were true, our entire ritual would have to be revised and most of its principal tenets recast in order that our official ceremonials might not transgress our own traditional principles.

Surely no member of the Fraternity will deny that our ceremonials are discussions and demonstrations of religious and ethical principles from beginning to end. Every formal Masonic lecture is a discussion of religious ideals and an admonition to religious practices.

What our constitutional rules actually prohibit is the discussion of sectarian questions or doctrinal religious issues.

There's a world of difference between discussing a disputed doctrinal problem or a sectarian religious question and discussing the application of those broad religious principles which Freemasonry professes to uphold and to practice to the various problems which are disturbing the world today.

I am dwelling upon this fact because it seems quite necessary to get this particular point fully cleared up as we attempt to consider the pertinent question as to whether or not the principles and purposes of Freemasonry, if properly practiced, might become a solvent for the distressing questions with which our civilization is faced.

Let me remind you that I stated, in my previous article, my contention that our Fraternity contains in its basic aims and objectives, the principles and program which, if sincerely practiced, generally and regularly, by our members throughout the world, would actually prove a solvent for all the serious social difficulties of our times.

Putting it plainly and boldly, I believe with all my heart and soul that, if Freemasons throughout the whole world would begin to practice the principles and precepts which the Fraternity professes and teaches, we would set into motion such forces for human betterment that it would mean, ultimately, the solving of every present day problem.

You may regard this as a too bold and, possibly, too idealistic a prediction. But, I hope, you will at least give it due consideration.

In the first part of this particular discussion, I quoted from more than a score of persons prominent in world affairs, showing how diverse are the views as to what constitutes the foremost problem which our world is facing today. Yet I think we may be able to devise a fairly simple outline of the three principal world problems which will be sufficiently broad and comprehensive to include every major problem of our times.

Peace, Prosperity and Progress; Our World Problem

Suppose, for instance, we regard the promotion of peace, prosperity and progress as the three-fold problem of the world. This, of course, must mean universal peace, the prosperity of all mankind and the progress of all humanity everywhere. Surely, you will observe, if we provide a program and a plan that will promote all these, in the broad universal way we have outlined, such a plan or program will include the solution of all the major as well as the minor problems named by our correspondents.

Will any Freemason dispute the statement that the central tenet of our creed and the backbone principle of our Craft is the profession and the practice of universal brotherhood? In every degree, our ceremonials impress this central theme. Every emblem and symbol of the Craft relates to this central ideal, either directly or indirectly. Our reverence for the great Architect of the universe, the Father of all mankind, is simply the basic idea or the main root supporting this central trunk of our Masonic tree. The acknowledgment of our common Father of all mankind presumes the practice of universal brotherhood.

I am not pretending that Freemasons, as a rule, are practicing the principles of universal brotherhood; but I do contend, without fear of contradiction, that the central ideal upheld in all our ceremonials as the most important endeavor for all candidates for advancement in our Fraternity is to profess and to practice universal brotherhood.

Putting my proposition into a nutshell, it is my firm conviction that the practical exemplification of a truly universal brotherly love, exactly as it is plainly advocated as the central theme of Freemasonry, would do more towards promoting world peace, and advancing the welfare and common good of humanity, than any other political plan or social formula that could possibly be devised.

It is "old stuff," of course, to complain that we do not practice what we preach. Every man and Mason has it dinned into his ears the fact that we poor, frail mortals are prone to make mistakes and fall short of living up to our pretentions and professions.

Are Masonic Lodges Stressing Superficialities?

So, please do not infer that I am merely trying to find fault because we, as Freemasons, are subject to the shortcomings which all flesh is heir to. My criticism is more pertinent and more serious. Furthermore, the flaw that I point out could be remedied, whereas only through the long painful educational process of struggle and conquest, trial and error, failure and victory, will the common faults of our humanity be overcome.

What I am trying to point out and drive home is my personal conviction that most modern activities in our lodges are placing stress upon secondary matters and failing to emphasize, as effectively and fully as we should, the real Landmarks, the fundamental factors of Freemasonry.

We conduct high-pressure fund raising campaigns to build memorials and monuments. We play up the social features of our program to the limit. We rush batches of candidates through our degree mills and try to beat the records of our predecessors in office and outshine our sister lodges. All these activities are in accord with the progressive, competitive, strenuous spirit of our times. But, in making them our foremost and, frequently, our only definite objectives, it seems to me that we are departing much farther from the ancient landmarks of Freemasonry than we would by any possible discussion of religion in our lodge rooms.

What is the Central Theme of Freemasonry t

If the broad platform of brotherly love upon which the structure of our great Fraternity is established comes to be regarded merely as a pretty figure of speech and not a genuine working principle, a real fundamental factor of Freemasonry, it seems to me that it is high time for us to pause for a while that we may consider what being a good man and a Mason should really mean. If it does not mean, according to every intent and purpose of the founders of Freemasonry, that you thereby acknowledge your allegiance to the belief in universal brotherhood and the practice of brotherly love towards all mankind, then I have sadly misinterpreted what appear to me as plain statements of our professions of faith and practice.

If you still harbor the slightest suspicion that universal brotherhood is not the central theme of Freemasonry, let me suggest that you try to recall any portion of our ritual which does not set forth some ideal either directly professing or closely harmonizing with the cardinal virtue of brotherly love.

How Would it Work Out in Actual Practice?

Possibly, however, you may still wonder what are the grounds for my assertion that brotherly love, really believed and practiced, would act as a common denominator for developing the practical solution of every world problem.

Suppose, accordingly, that we attempt to analyze and resolve the ideal of brotherly love into some of its prime factors, or essential elements. As we have been dealing with our other points in groups of three, as for instance, the three-fold world problem, let us consider three elementary factors of universal brotherhood. These are by no means all the factors and, possibly, may not be the most important. Yet they will be sufficient, I trust, to drive home our point that brotherly love is the universal solvent for the ills of mankind.

Understanding, confidence and tolerance are the three great attributes of brotherly love to which I would invite your consideration.

You will readily observe that all of these elements characterize the true spirit of brotherhood. There always exists a bond of sympathy and understanding between loving brothers. Likewise, love that endures must always be built upon mutual faith and confidence. Finally, there is, between those who bear true affection towards each other, a spirit of tolerance, which overlooks common faults and condones human weaknesses and shortcomings.

Now, suppose that throughout the whole world, among all the races and peoples of every country, there existed a world-wide spirit of real understanding, genuine confidence and true tolerance, would we be so fiercely concerned in fighting over petty partisan policies or battling for the conquest of either property or political power?

Can Our Remedy for World Ills Be Applied?

I am sure, however, that it is needless for me to argue that the world-wide practice of all the elementary attributes, relations and activities of brotherly love certainly would cure the ills of mankind. Doubtless, you will admit the efficacy of the proposed remedy, but, probably, you will insist that we are today a long, long way from finding a practical plan for the adoption and application of this remedy.

I do not deny that present conditions seem to indicate that this doubtful attitude is fairly justified by the facts. We may be, according to current indications, a considerable distance from world brotherhood.

But this does not diminish the importance of the point I have been attempting to present. Admitting that world brotherhood may be simply a far-off ideal for the many millions of mankind, yet we must also admit that, among the several millions of Masons throughout the world, this ideal is not, or should not be, something in the dim and distant future. In Freemasonry, the ideal of world brotherhood is something ever present and always advocated as a real working principle of the Craft.

If world brotherhood ever becomes a universal working principle, it certainly will have to have its beginning somewhere. It is my sincere conviction that the leaven of this great ideal already has begun its work in our great Fraternity. Too slowly, it may seem to us, it is working and spreading the beneficent ferment in its influence among the more thoughtful members of our Fraternity.

If this series of discussions, in which I am attempting to act as sort of a chairman, should lead a few more brethren to see still further light on the fundamentals of Freemasonry, and should thereby, through these leaders, instill in a few more lodges more emphasis upon the real and abiding factors of our Fraternity, I shall feel that I have not labored in vain.

Again let me remind the reader, that when we call these articles discussions, we mean that our principle objective is to stimulate contributions from those who may be interested. My own endeavor has not been to present an exhaustive treatise upon each topic considered, but rather to raise as many questions as may be possible, without making my article merely a questionnaire.

The editors of THE BUILDER will be pleased to consider any comments or contributions that you may submit. Do not hesitate to write if your views are at variance with the writer's. You should not overlook the slogan on the cover of THE BUILDER. Why not do your part to help make this magazine "An Open Forum for All the Craft."

----o-----

The Degrees of Masonry; Their Origin and History

BY BROS. A. L. KRESS and R. J. MEEKREN (Continued from January. All rights reserved)

THAT any body of Masons were so much influenced by Prichard's six- penny pamphlet that they straightway gave up their old customs to follow his imaginings seems so inherently improbable that only the most definite evidence could convince us of it. However, Gould, in making this suggestion has left himself a loophole. He may be interpreted, if we read between the lines, as meaning no more than that Prichard's work represents a procedure that was then being followed in some quarters, which the Grand Lodge, or the Grand Lodge officers and their circle, judged to be not in accord with the "ancient and symbolic traditions of the Craft."

We think that this point was not really an essential part of the theory of a misunderstanding. It was based in Gould's mind, so it appears to us, upon his dislike for the "Ancients." Previous to the Union in 1813, the "Moderns" changed certain features of their ritual and thus came to differ, not only from the "Ancients," but also from the Grand Lodges of Ireland and Scotland, on the grounds of which the two latter bodies had for many years refused them recognition while maintaining fraternal intercourse with the Ancients a fact that Gould very much minimized and glossed over. (1) He insisted that the original Grand Lodge had never made any changes with the single exception of the one we have been considering the unwilling sanction of the division of the Apprentice's part into Entered Apprentice and Fellow Craft. He puts this very strongly in his smaller History in commenting on the negotiations that preceded the Union. (2)

. . . the virtual adoption of the method of working among the "Ancients" which has been relied upon as affording decisive proof of the "Moderns" having finally returned to the old ways I regard myself from an entirely different aspect, and consider that it points with certainty to "an alteration" for the first and only time, "in its established forms," by the earliest of Grand Lodges.

This is explicit. According to him the yielding of the senior Grand Lodge in matters of ritual was a surrender to innovations introduced by the "Ancients" at least so far as concerned England from Ireland.

We must take this as representing his final and mature opinion, though earlier utterances seem to conflict with it. As for example in the larger and earlier work we find These alterations [the expansion of the Apprentice's Part into our first and second degrees] if I am right in my supposition were not effected in a day. Indeed it is possible that a taste for "meddling with the ritual," having been acquired, lasted longer than has been commonly supposed- and the variations made in the "established forms," which was one of the articles in the heavy indictment drawn up by the seceding against the Regular Masons, may have been but a further manifestation of the passion for innovation which was evinced by the Grand Lodge of England during the first decade of its existence. (3)

And later still, we are inclined to think.

In the same volume, referring to the changes made by the Moderns to conform with the usage of the Ancients just before the Union, he says:

This was virtually a return to the old practice, and it will be sufficient to remark, that with the exception of the opportunities selected under the two systems for the communication of secrets, there appears to have been no real difference between the procedure (or ceremonial) of the two fraternities. (4)

With the last statement we are unable to agree, unless the term "real" be understood in an exceedingly general (not to say vague) sense. But it does seem that here he did still accept the received assertion that the Moderns had made deliberate changes (5) with a view to excluding the members of lodges which were not in their obedience. If so, he later modified his opinion, and we could wish that he had given his readers warning of the fact.

It will be necessary now to show as briefly as possible how he justified his later contention, in the face, not only of the fact that it was regarded as a matter of general knowledge in the later part of the eighteenth century, but also in view of the formal admission by the Grand Lodge of the Moderns in a resolution passed at the Quarterly Communication of April 12, 1809.

That this Grand Lodge do agree . . . that it is not necessary any longer to continue in Force those measures which were resorted to in or about the year 1736, respecting irregular Masons, and do therefore enjoin the several Lodges to revert to the Ancient Land Marks of the Society. (6)

He calls this "a lamentable exhibition of weakness and ignorance of history." He quotes Bro. Sadler on an earlier page in support of his view:

To adopt the words of Mr. Henry Sadler, "I am fully convinced that at this period the leaders of the rival Grand Lodges really knew very little of each others origin and antecedents." It would, indeed, be quite possible to show, from their own writings, not merely a sufficiency but an affluence of proof, that neither Dermott nor Preston was even superficially acquainted with the history of English Freemasonry between the years 1717 and 1751. (7)

This is undoubtedly true, but it does not follow that a tradition to the effect that a deliberate change had been made for the purpose specified, was without foundation in fact. That still remains an open question.

Gould's argument may be summarized thus. Beginning with the position, already sufficiently defined, that in England Masonry emerges into history as a two degree system, but that in Scotland it contained, on the esoteric or speculative side, only the "Mason Word" (which, as we have said, he was apparently inclined to take very literally as implying merely a single password) it followed that in his opinion when the London Grand Lodge acquiesced in the division of the first grade into two, it was fully competent to decide how the division should be made. We must ask our readers here to bear in mind that the most prominent and most definite charge made against the Moderns was that they had transposed certain words. Gould argues that whatever arrangement was followed by the Moderns was the one that was made when the present second degree was separated from the first, and whatever the merits of that fundamental innovation might be it was within the competence of the Grand Lodge to regulate it, and that this being the original arrangement, and if a different one was improper, then it was the other Grand Lodges that were at fault. That of the Ancients, and also those of Scotland and Ireland which agreed with them. (8)

The argument is a very plausible one, but its weakness lies in the impossibility of adequately accounting for the change being made in Scotland and Ireland. If

Scotland got the degree system from England, as he holds, why did it twist things round in adopting it? He suggests, in the case of Ireland, that it had the same right that the Grand Lodge of England had to divide the original first degree as it chose, and suggests that the Irish brethren were misled by Prichard. The Ancients probably got their ritual from Ireland, at least we may so think if we accept Sadler's thesis that they were in the first place chiefly Irish immigrants to London. Besides this we have Gould's own assertion (whatever it may be worth) that in 1739 there were discontented lodges following Prichard's arrangement. This, however, he ignores in the present connection. It seems therefore that his hypothesis raises a dozen difficulties in order to solve one. On the other hand he did not consider the possibility that there might have been a traditional sequence in the old Apprentice's Part, which was in itself the basis of the original division. If so, then from the standpoint of conservatism it would not be justifiable to alter it. There is evidence overlooked by Gould that this was the case. To this we shall have to come later on.

We have scarcely touched upon his discussion of the vestiges of the old ritual practice as his treatment of these seems to be merely auxiliary to his main argument. One point remains which we find still rather obscure, and that is just what he meant by insisting the "essentials" of the ancient symbolic system were the same as those we have today? He intimated indeed that he could not speak more precisely. However in his large History (9) he gives the impression that he believed the legend of the Builder to have been incorporated between 1723 and 1729, while in his paper on the Antiquity of Masonic Symbolisms he says what seems to be the exact reverse of this.

Gould bulks very largely in the discussion of this problem, not only because of his extensive acquaintance with the facts concerning it, but also from the sheer bulk of what he has written, and because, owing to the comparative accessibility of his two Histories and the Collected Essays his views are perhaps more widely known than those of any other Masonic writer, with the possible exception of Albert Mackey.

We have attempted to show that whatever degree of credence may be given to his opinions, his arguments are not logically conclusive. It is possible, it may even be probable, that no solution of the puzzle can ever be discovered which will compel assent; but it is something to know wherein certainty has not been reached. The

facts themselves, as our readers by now must fully realize, are complex and obscure, and it is impossible to adequately discuss them without entering into a complex argument. We hope that in this case we have not made Gould's obscurity still greater in our attempt to elucidate his position. With Gould what may be called the classical period of the discussion comes to an end. It seemed that, for the time being at least, all the evidence available had been brought forward and debated from every point of view, and that there was no more to do than to give judgment upon the argument. Masonic students have very generally accepted the two degree hypothesis; and though there is, as we have seen, plenty of room for divergence of opinion within those limits, yet probably a majority have taken it in the same sense as Gould and Speth; that the original second grade was equivalent to our third, and that our second has been manufactured or evolved out of part of the original first.

Thus the focus of interest shifted to the origin of the third degree and its relationship to the Royal Arch. These intensely interesting problems fall outside the limits that, for purely practical reasons, it has been necessary to lay down although seeing they are closely, one might say organically, connected, it will be impossible to avoid some mention of them, if the subject is to be shown in its true relations.

For our present purpose, therefore, we will briefly mention such contributions to the subject of the evolution of the Masonic ritual, the origin of the Royal Arch and cognate topics, so far as they bear upon the particular object of this survey.

Bro. Roderick H. Baxter read a paper before the Manchester Association for Masonic Research in 1909, on the "Old Charges," in which he briefly touched upon the question of their ritual use in early Masonic lodges. (11) Eight years later he took up an extension of this subject before the Humber Installed Masters Lodge, under the head of "The Old Charges and the Ritual," and in the following year gave substantially the same paper before Quatuor Coronati Lodge. (12) In this he summarized Speth's arguments on the subject of degrees and indicated his own adhesion to his conclusions. He showed also a number of striking parallels between passages in the MS. Charges and certain present day ritual formulas, chiefly of a hortatory character. As against the doubt expressed by Gould, whether these MSS.

were used in the eighteenth century lodges, he advanced the strong, though indirect, argument, that Anderson's Constitutions were to take the place of the old manuscript charges, and that it was directed that they should be read at the making of Masons. Whether this was ever actually done or not we do not know, and it is pretty certain that if it was done it very soon dropped out of use. But it is a fair inference that this direction was not a new thing, that in this too the printed book was intended to take the place of the older and more concise documents. This would also account for the evidences of borrowing collected by Bro. Baxter. The position might be stated thus: There was a definite recollection that the Old Charges and the introductory legend had formed part of the ritual. They became obsolete with the advent of the printed book. The latter, if for no other reason, on account of its impossible length, was never used in this way, or if used was soon disused, and so, in compensation, the old MSS. were used as a quarry by ritualists in search of material for exhortations, eulogiums, moralizings, and so on. Just as, much later, Webb used Preston's Illustrations without regard to the original place and purpose of his material. It is obvious that this kind of ritual expansion and embellishment has no direct bearing on the question of origins.

In another paper before the Manchester Association Bro. Baxter discussed the Chetwode Crawley MS. (13) and its bearing upon the "two degree" hypothesis. This MS. seems to shed a good deal of light upon the well known "Haughfoot minute," and Baxter notes Hughan's admission in regard to it, that it did give real support to the theory of an original system of two grades. A rather grudging admission it must be said. (14) Bro. Baxter however expresses the opinion that the argument in favor of two degrees is conclusive, the Chetwode Crawley MS. being an additional and convincing piece of evidence. But it must be remembered that it is possible to hold that there were two original degrees, and yet to suppose the third degree to be a modern invention. As we saw in the discussion of Speth's argument, Bro. J. Ramsden Riley was of this opinion (15), as some other students still appear to be also. Bro. Baxter, however, agrees in this with Gould, and in 1914 in a paper read before the Humber Installed Master's Lodge, he undertook to prove the antiquity of our Third Degree. (16) In the course of his argument he referred, as others have done also, to the various legends of Masonic tragedies; as those of Roslin, Gloucester, Cologne, etc., and also to the folk tragi-comedy embodied in the Mummer's play. In this, however, we must not follow him now.

The late Bro. E. L. Hawkins read a paper in Quatuor Coronati Lodge on the Evolution of the Masonic Rituals He however only dealt in this with the period ending with 1716. He covered in this very much the same ground that we have already traversed but in the discussion Bro. Dring made a point that had not definitely been brought out before and that was that certain of the MS. Constitutions, the Watson and Heade versions being specially mentioned,

... show a distinction between being made a Mason and a Fellow being received and allowed. According to those versions it was on the latter occasion (when the Fellow was received and allowed) that the Charges might be read to him. My view is that one can only form personal conclusions or opinions as to what the procedure really was. (18)

And he went on to say that the differences and discrepancies were due to the transition from the Operative to the Speculative regime proceeding at different rates in different places. (19)

In 1917 Bro. Redfern Kelley (20) discussing the origin of the Royal Arch, intimated his acceptance of the single initiation theory, with second, third and fourth degrees added in succession, but without advancing any new arguments. He however did not take it in exactly the same sense as Hughan and Mackey and the other brethren of their school, as the following passage shows:

In Ancient Craft Freemasonry there would appear to have existed from time immemorial, so to speak, a certain essential and well recognized archaic legend; and in connection with that legend a peculiar secret, which may be regarded as being one of the ancient esoteric landmarks of the Order, primitively considered- that this particular esoteric landmark, the M. . . W. . . [presumably these letters stand for "Mason Word"], was recognized under the ancient "Operative" system and subsequently under the combined "Operative and Speculative" systems; and as well under the more recent and improved purely "Speculative" system which obtained since the year 1717; and that, as a "Prime Secret," it was invariably communicated to all candidates indiscriminately, on their admission into the Order

under the primitive one degree Ritual of the Craft, as acknowledged and practiced in, and prior to, the latter year [1717] irrespective of any distinction of class either of "Apprentice," "Fellow of the Craft," or "Master" of the Guild or of the Lodge. (21)

In other words, that all the essentials of our three degrees were included in the primitive ritual of initiation. It will be remembered that Bro. Sydney Klein had suggested a very similar theory in the discussion of Speth's paper. (22) Bro. Klein, however, begins with the second degree, that is, he supposes the original initiation to have taken place at the end of the Apprentice's term of servitude, when he was made free of the Craft.

Bro. R. J. Meekren, in an article published in the Tyler-Keystone, March and April, 1918, had also developed at some length a similar theory, more like Bro. Kelley's than that of Bro. Klein. It was, however, written with insufficient information, and is another example of the difficulty would-be students so often experience in gaining access to the results of the investigations made by others. A further suggestion was made in this article that the first of the Masonic degrees to be put third in the series was not the "Master Mason" but that of "Past" or "Passed Master," and that from this as a germ the Capitular Degrees eventually were developed, i. e., the various Excellent Masterships and the Royal Arch. This, as will be remembered, was not wholly unanticipated. Bro. Upton, for example, suggested something like it. (23)

The paper by Bro. Kelley referred to above was rather severely criticized by the other members of Quatuor Coronati Lodge; chiefly on account of his acceptance of the "single initiation" hypothesis, but partly on other grounds which do not concern us here.

Bro. J. E. S. Tuckett is the next student who calls for some notice in this connection. His work has dealt more with the origins of the additional degrees, but among his postulates for these researches is this:

That before 1717 Freemasonry possessed a Store of Legend, Tradition and Symbolism of wide extent. That from 1717 the Grand Lodge selecting a portion only of the Store, gradually evolved a Rite consisting of E. A., F. C., M. M., and R. A. That the restriction of the terms "pure," "Ancient," and (in a certain sense) "Craft" to the degrees included in this Rite is arbitrary, and due solely to the accident of selection by the Grand Lodge. (24)

We believe that there is a good deal to be said for this, though we think too much emphasis is laid on the "selection," which gives the impression that it was a deliberate and conscious process. Our own feeling is that the Grand Lodge followed, rather than led, in the matter; and even that it may have been reluctantly dragged into accepting the evolving expansions of the ritual that took place in the formative period, 1717 - 1738.

Bro. Tuckett accepts two original degrees under the names of "Enter'd Mason or Apprentice" and "Enter'd Fellow or Master," and suggested that they were recast (25), the present third degree being "a dramatic representation of the older 'Master's Part.'" Which seems to imply that the latter consisted chiefly of the communication of an item of legendary history. But some years later (26) he summed up his views as follows:

The old two degrees were substantially the same as our present day First and Second.

"The Master's Part" was not a degree but a ceremony-with secrets, conferred upon but few. This was elevated to the status of a recognized degree our present Third Degree for which all Brethren in possession of the other two were eligible.

This would seem to be closely allied to the theory that the third degree was originally for Masters of Lodges (or earlier still, of employers) although this is not definitely brought out. Otherwise the theory is like that of Bro. J. Ramsden Riley. (27) But what a ceremony-with-secrets if not a degree? We are inclined to think that such a conception as this would only be possible in England, where the brethren are "teethed" on the eminently practical but absurdly illogical compromise of 1813. (28)

By this, for the purpose of English Masonic Constitutional Law the term "Degree" is defined as applicable only to the three specifically mentioned, and to nothing else. Whatever propriety this usage may have in its limited legal sphere, it must be said that from the etymological point of view it is artificially restricted, and for the historian's purposes highly inconvenient; and more than that, it tends to misunderstanding and confusion of thought. It is however useless to quarrel over words. To those who use the term in this restricted sense we submit the following schema:

Class: Ritual-unit

Sub-class: (a) Degree. (b) Ceremony-with-secrets.

We desire, though, to make it quite clear that we have used, and intend to continue to use (on the mere ground of convenience) the word "degree" for the class, amending the classification thus:

Class: Degree Sub-class: (a) Degree in English legal sense. (b) Ceremony-with-secrets.

In short, following the classic example of Humpty Dumpty in Through the Looking Glass, we will pay the word extra and make it mean what we like.

It is obvious, as we think, that the Royal Arch and the Installed (or Past) Master have every characteristic of a degree, there are in them secrets, communicated to duly qualified persons under a vow of secrecy, in a ritual that is also secret and which is accompanied by a legendary history. The special qualifications demanded are not, for the student's purpose, a relevant mark of distinction. Historically the R. A. and P. M. are intimately connected with the first three degrees of our system, and no attempt to investigate the origin of the last mentioned can be complete that entirely ignores the additional ceremonies-with- secrets that in England are denied the name of degrees, though acknowledged to be part of the "pure Ancient" system.

Bro. Tuckett has collected much evidence to substantiate in some sense the vague statements of older Masonic authors regarding the Jacobite influence in early Speculative Masonry. Interesting as this is, it is yet itself too speculative, in the ordinary, non- technical sense of the word, to be dealt with here; though if, as has been frequently suggested, the degree of Master Mason is a cryptic allegory of the history of the cause of the Stuarts and the hopes of their supporters, it could hardly be left out of account. Bro. Tuckett, however, sees the effects of this influence rather in the formation of those early "additional" grades that were termed "Scottish," or more properly Ecossois.

The Rev. H. G. Rosedale does ascribe the third degree to this cause, unfortunately without seriously attempting to support it with evidence. He says for example:

It is clear that the two first Degrees were in existence and fully recognized though possibly not in separate form before the year 1717. The full "Third" Degree did not appear as an accepted Rite till 1724, when, according to Bro. Yarker and others, the old Jacobite Lodges in London owing to the repeated failures of Jacobite plots were beginning to regain strength and when the newly-formed Hanoverian Grand Lodge had proved a success. (29)

Earlier in the same paper in which this occurs, Bro. Rosedale had argued that the division of opinion in the country at large during the religious and political struggles of the seventeenth century had been reflected in the Masonic Fraternity, even to the extent of producing groups or lodges on each side of the dispute. No reason is given for this but probability. To us it seems highly improbable. That Masons, as individuals, were divided is certain; that their political and religious differences were carried into the lodges to the extent of creating two opposed Masonries there is no evidence at all. We cannot forget that the lodge at Warrington initiated on the same occasion the royalist Ashmole and the parliamentarian, Col. Mainwaring, at the very time the Civil War was tearing the country in two. That groups of royalist Masons may have formed lodges and made Masons of other royalists is very possible, just as a group of good Presbyterian Masons at the siege of Newcastle initiated Robert Moray, but this is not at all the same thing that we understand Bro. Rosedale to assert. Still less can we accept his contention that the schism between the Moderns and the Ancients had their roots in these political and religious differences, especially as no evidence is advanced in support of the hypothesis. In justice to Bro. Rosedale, however, it must be said that he touched on this matter only as preliminary to an examination of later ritual development (which of course is outside our present purpose altogether) and so did not really attempt to prove his statements.

Bro. Rosedale followed the late John Yarker in this idea of two opposed Masonries divided on politico-religious grounds, though he may of course have reached the conclusion quite independently. Bro. Yarker seemed to be willing to admit the antiquity of the essentials of our present system, but his theory is complicated by his acceptance of the modern Operative or Guild Masons. These claims are so far apart from the main lines of this investigation that we must ignore them here. (30)

A number of other brethren have addressed themselves to the problem of the origin of the sublime degree of Master Mason. Two of these essays call for brief mention. Bro. Moir Dow in discussing "The Basis of the Third Degree," appears to accept a system of two grades as inherited by the Grand Lodge of 1717 from the old lodges which composed it; but seems to suppose that this was a comparatively recent evolution from a Single initiation. At least he thinks it

. . . highly probable that by this simple mode Elias Ashmole was "made a Mason" in 1646 . . .

and he goes on to say that

There is evidence, however, that side by side with the one Degree mode, the reception ceremony comprised two steps or stages. We know definitely that a certain point the Entered Apprentice withdrew from the Lodge Room- when the initiate received further instruction. This early evidence (based on Scottish records), is of high importance as manifesting evolution in a ritualistic direction . . . and it is therefore probable that by the close of the 17th century influenced by the increasing speculative element that the two-Degree system developed, became crystallized, and displaced in England generally the original sole Degree. (31)

The evidence, "based on Scottish records" must be, we presume (unfortunately no references are given) the "Haughfoot minute," interpreted in the light of the Chetwode Crawley MS. The hypothesis offered by Bro. Dow is a new combination of the elements. Contrary to the earlier investigators he seems to incline to the belief that the more complex two degree system arose in Scotland. We could wish that he had developed his arguments in favor of this view. We can only guess that it is based on the fact that the lodge at Haughfoot seems to offer the earliest existing record of two separate grades which comprised ceremonies with special secrets pertaining thereto. Not, we think, sufficient to produce conviction. And we might ask why a single initiation should have been divided or expanded in the 17th century, when Freemasonry was still mainly operative, if there were no earlier tradition of such division ?

Two years later Bro. G. W. Bullamore defended the "Antiquity of the Third Degree." In this paper he made some interesting suggestions. He supposes that the three classes mentioned in the Old Charge,

. . . the "Masons, fellows or freemasons" of the Apprentice Charge are the accepted Masons, Mark fellows and Master builders. These three classes would meet in separate lodges. . . . There would be no regular advance from accepted Mason or layer to mark mason or hewer and then from hewer to master. The Master's Lodge could no doubt confer the secrets of all three degrees, and in this sense might be considered to work the three degrees, but the evidence of the Old Charges favors the view that the apprentice when he had finished his time either became a fellow or else a master on account of his exceptional abilities. (32)

Or we might add, because he had capital enough behind him, or was the son or relative of a master. Bro. Bullamore further said that our present ceremonies originated from these three types of lodges, and that there

. . . are facts which suggest that distinct types of Lodges have amalgamated to form our present ceremonies. The struggle between Ancients and Moderns was far too great to have been produced by a few minor alterations in the ritual. (33)

This last may be true, and we are inclined to think it is, but as Bro. Bullamore does not tell us what these facts are on which he bases this rather startling theory of the amalgamation of quite separate units we can hardly criticize it profitably. As for the third degree itself, which presumably was that of the "master builders" in his classification of ranks or kinds of operative Masons, he apparently would explain its genesis in the light of foundation sacrifices. Not at all an original idea, of course; and though he adduces many interesting facts, yet he does not develop the argument based on them very definitely, probably because of difficulties that will be apparent to all Freemasons. (34)

Gould's argument on this point depends on the lack of precision in ascribing any date to the supposed change, either by the Grand Lodge itself in 1809, when it spoke vaguely of 1736, or by Preston or Dermott. The unrecorded motion of 1730, earlier than the publication of Prichard's work, and so unaffected by it, seems to

him the only possible place to be found for it in the record. From that it would follow, on his premises, that as the things transposed were still equally component parts of the original first grade, their order was a matter of no consequence. To that we would repeat that there may have been a traditional order within the old "Apprentice Part," and that changing this was one of the "measures adopted." If a recollection of this was handed down, and it is precisely the kind of thing that might be thus remembered, it would be more probable that both its date and the exact circumstances might be forgotten, while the main fact was remembered that there had been a transposition for the purpose of excluding unrecognized Masons or imposters. Our own opinion is that there was such an original, traditional sequence, and that it had been changed; and further that this "slogan" of the "Ancients," as it might be termed in present day parlance, merely represented the differences between them and the "Moderns"-which were many and important- and which they supposed (not unnaturally) were all deliberate innovations on the part of the latter. Though in all probability most of them were actually inherited from variations antedating 1717, many years perhaps, possibly centuries.

NOTES (1) Gould History, Vol. iii, p. 248, cf. Essays, p. 229.

(2) Gould Concise History, p. 441. Also A. Q. C., Vol. x, p. 138.

(3) Hist., Vol iii, p. 114.

(4) Ibid., Vol iii, p. 252.

(5) At least it is plausible that Dr. Desaguliers advocated something of the kind in 1730. Gould, op. cit., Vol. iii, p. 138.

(6) Hist., Vol. iii, p. 250- Concise Hist., p. 441.

(7) Ibid., p. 433.

(8) Ib., pp. 403 and 408. Also Essays, pp. 228 and 232.

(9) Hist., Vol. iii, pp. 117-119.

(10) A. Q. C., Vol iii, p. 23; Reprinted in the Essays, p. 141.

(11) Trans. Man. Ass'n, 1909-10, p. 22.

(12) A. Q. C., Vol. xxxi p. 33.

(13) Trans. Man. Ass'n 1910-11.

(14) The point has been touched on in a previous note. BUILDER, Aug., 1928, p. 248. The reference is to Hughan's Origin of the English Rite, p. 23.

(15) BUILDER, Oct., 1928, p. 299.

(16) Trans. Humber Installed Masters Lodge, 1912-1916, p. 635.

(17) A. Q. C., Vol. xxvi, p. 6.

(18) Ibid.; p. 19.

(19) The William Watson MS., Q. C. A., Vol. iii, has the following passage which succeeds the account of the great Assembly at York under Edwin. "In England right worshipful masters & fellowes yt been of divers Semblies and congregations wth ye Lords of this Realme hath ordained & made charges by their best advise yt all manner of men yt shall be made & allowed Masons, must be sworne upon a booke to keep the same in all yt they may to ye uttermost of their power, & alsoe they have been ordained yt when any ffellow shall be reeeiued & allowed yt these charges might be read unto him, & he to take his charges, and these charges haue been seen & perused by our late Soveraigne Lord King Henry ye sixth & ye Lords of ye Honourable Couneell, and they have allowed them well & said they were right good & reasonable to be holden...."

(20) A.Q.C., Vol. xxx. D. 7. "The Advent of Royal Arch Masonry.

(21) Ibid., p. 13.

(22) BUILDER, Oct., 1928, p. 299; A. Q. C., Vol. xi, p. 61.

(23) BUILDER Oct., 1928 p. 301 and others have reverted to it since. We hope to explore it more fully later on.

(24) A. Q. C., Vol. xxxii, p. 5.

(25) Trans. Man. Ass'n, 1921 1922, p. 78.

(26) Trans. Dorset Masters Lodge, 1926-1927, p. 42.

(27) BUILDER, Oct., 1928, p. 299.

(28) Already quoted, BUILDER May, 1928, p. 132.

(29) Trans. Man. Ass'n, 1919-1920, p. 21.

(30) Bro. Yarker's views are set forth, not very coherently, in his work The Arcane Schools, in which a mass of interesting material has been collected. We must confess though that we do not think the author an entirely safe guide in its interpretation. For the claims of the modern operatives, see also Carr, The Ritual of the Operative Freemasons, and Merz, Guild Masonry in the Making. The articles in the BUILDER for 1926 may also be consulted.

(31) Trans. Man. Ass'n, 1922-1925, p. 28.

(32) A. Q. C., Vol. xxxviii, p. 68.

(33) Ibid., p. 76.

(34) Readers who desire to follow this up may be referred to Bro. J.S. M. Ward's recent work Who Was Hiram Abiff ? There is much material of this kind in Frazer's Golden Bough and Tyler's Primitive Culture.

----o-----

American Army Lodges in the World War

By BRO. CHARLES F. IRWIN, Associate Editor

WE have been presenting a series of American Field Lodges that flourished during the World War, both at home and overseas. Six of these lodges have thus far been presented, as follows:

August - Montana Military Lodge, No. 1, U.D.

September - Army Lodge A, U.D., North Carolina

October - North Dakota Military Lodge Lodge, No. 2, U. D.

November - Emergency Lodge U.D., of Indiana

December - Lahneck Lodge, No. 1186, Coblentz, of Texas

January – Overseas Lodge, No. 1, at Coblentz, Germany (Rhode Island Grand Lodge)

This month we are presenting the first of a series of five Military Lodges all under the dispensations of the Grand Lodge of New York. Four of these were stationed overseas. The first of the series was at first stationed in the City of New York. After seeking for an authoritative account of Sea and Field Lodge, No. 1, I secured the following from M. W. Bro. William C. Prime, Past Grand Master of the Grand Lodge of New York, and the Secretary of this lodge. Bro. Prime was also one of the active members of the Overseas Masonic Mission that went to France in the spring of 1919 and ministered to the Craft throughout France and other Allied Countries in a most efficient manner. The history of this mission will be given in the articles on Masonic Clubs which will follow the present series. To those of us who met the warm friendliness of the Overseas Mission, and benefited by it was one of the outstanding experiences of our sojourn in France during the latter part of the War, and all Masons in the A.E.F. owe them enduring gratitude. To M.W. Bros. Prime and Townsend Scudder, and the many other fine New York Masons (not overlooking my excellent friend and brother Merwin W. Lay of Syracuse, and our dear old comrade Charles H. Huntley of Schenectady) this chapter is especially dedicated.

The warranting of Sea and Field Lodge, No. 1, provided the substructure upon which each of the other four Overseas and Field Lodges of the Grand Lodge were warranted and worked. It is my personal testimony, after having had the privilege of attending the closing Communication of Sea and Field Lodge, No. 2, at Paris in July of 1919, and having participated in the conferring of the Third Degree, in the East, that same evening, that the Ritual of New York, as used in its Military Lodges in the World War, omitted not a single fundamental of the Masonic Principles in the three degrees. That the procedure was not only dignified, but

produced a deep emotion seldom aroused by the peace time rituals. That the vow each Candidate took upon himself as stated above, was under the most profound feelings of exalted loyalty to his God, his Country, his Neighbor and Himself as phrase by phrase this obligation was given him by the Master of the Lodge.

Upon my own return to my own Grand Jurisdiction of Ohio late in the summer of 1919, I discovered that through misrepresentations, current in a number of Grand Lodges, relative to New York's Military Lodges, a Resolution had been passed by my Grand Lodge holding in abeyance all Ohio material made in a New York Military Lodge. I am happy to say that through my own personal efforts after a full explanation of the work as I had seen it, the Past Grand Masters almost to a man, led by our splendid P.G.M. Charles Pretzman of Columbus, Ohio, with ardent support of P. G. Masters Kissel of Springfield, and Flotron of Dayton, that Resolution was recalled the next Annual Communication and all Ohio material made through a Sea and Field Lodge of New York State were permitted to visit Ohio Lodges and to present their dimits for membership in the same.

One of the priceless rewards that come to a Searcher after Light in the Masonic quarries, is the friendship formed with excellent brothers in all quarters of the country. I have been forming such friendships during the past ten years and count myself among the wealthy of our land, although but an humble shepherd in the fields of our Lord. This account by Bro. Prime is so full and complete that there is nothing more to add to it, and I therefore give it just as it stands.

----o----

Sea and Field Lodge No. 1 of New York

Stationed in New York City

BY BRO. WILLIAM C. PRIME, Secretary

WITHIN approximately a month after the United States entered the Great War, the Grand Lodge of New York convened in Annual Communication, enthusiastically voted unlimited support to the Government, of men and money, and adjourned without substantial action looking to the opportunities and meeting them, which the War inevitably would offer.

Early in the summer of 1917, M. W. G. M. Thomas Penney appointed a committee on "Plan and Scope of Masonic Service During the War", who pondered over the problem which the Grand Lodge had neither attacked nor solved. The Committee's advice caused the Grand Master to reconvene the Grand Lodge (the 136th Annual Communication), on the 10th day of September, 1917. After a sincere and most telling address, the report of the Committee was presented, whereupon the Grand Lodge among other actions taken, adopted the following Resolution:

RESOLUTION

Whereas, Numerous members of the Masonic Fraternity have entered, or are about to enter, the service of the Country in its armed forces at sea and on land, in the Great War- and

Whereas, in cantonments, training camps, at sea or at the front, the influence of Freemasonry is inestimably valuable to its votaries- and

Whereas, both to members of the Fraternity and to their dependents and relatives, the opportunity and the duty to administer will presently be at hand; and,

Whereas, it may be found that the Fraternity can best administer to the souls and the bodies of its members through the time-honored institution of Masonic Lodges; now, therefore,

Be it Resolved, that Sea and Field Lodges be organized in cantonments, training camps, on vessels, and in regiments or other military units at the front, if in the judgment of the Grand Master it be wise to exercise his prerogative in that regard; and the Grand Master is requested to take such steps as in his judgment shall seem best, to establish by his warrant, wherever he may see fit Sea and Field Lodges, at home and abroad, with such authority to make Masons, and under such regulations as to dual membership or multiple membership, inspection and control, as to him shall seem proper; and also to take all Such steps as to him shall seem best and appropriate to extend the influence of Freemasonry through deputies, representatives or otherwise to and among the members of the Fraternity engaged in the Country's Service; and to render to stall sick and distressed, such aid, comfort and relief as to him shall seem fit.

Resolved, That this Grand Lodge do and it hereby does extend to sister Grand Lodges in the United States an invitation to cooperate and participate with it in the work above described and to do, if in their judgment it be wise, whatsoever the Grand Master of New York may do in the matter of warranting Sea and Field Lodges for the Period of the War.

At the same Session the Grand Lodge authorized the Grand Master to grant a dispensation to a Lodge to shorten the time between degrees, in case of war material.

The problem of Masonic Service during the War was not simple. How to render it, in what form to present it to the Masons in the service of the Country was the question.

In the Civil War some twelve Field Lodges had been warranted by New York; but the experience which our Grand Lodge had with their work and officers was not satisfactory. Little record was kept, and almost none was turned over to the Grand Secretary after the War was over, and it was almost impossible to learn what those

Lodges had done and what material had been handled. This left a bad taste and tended seriously to prejudice the leaders of the Fraternity against the proposal to authorize Sea and Field Lodges in the Great War.

Nevertheless, with this previous experience plainly in mind, the Grand Master after full consideration, on Oct. 6, 1917, by his warrant created Sea and Field Lodge, No. 1, with an unusual personnel; the warrant designating the seven Officers from Master to Junior Deacon necessary to constitute an Entered Apprentice Lodge, and authorizing it to sit in the City of New York and elsewhere as might be convenient; to initiate, pass and raise its own war material without the usual formalities required for chartered Lodges; to initiate, pass and raise war material from foreign jurisdictions on request of the Grand Master; and to pass or raise, for other Lodges in the State of New York, war material that had already been initiated. Having in mind the total omission of records or the careless keeping and more careless failure to file them, by the Civil War Lodges above referred to, Sea and Field Lodge, No. 1, had three separate complete records of all of its transactions as regards candidates, consisting, first, of complete applications

fully signed, authenticated and approved; second, its minute books containing the full record of all its proceedings; and third, a complete card index of all of its personnel as well also as the personnel of the Overseas Lodges consolidated with it, on which cards are substantially all the data contained in the application blanks and the record transcribed from the minutes of the actions of the Lodge thereon.

With this triplicate record it is not likely that, large as the number of those served may be, any loss of important material or information can occur.

At least three cantonments were in rather close proximity to New York City and several others had been established in various parts of the State of New York and several in the adjoining States nearby the New York Harbor. Troops were pouring into those stations from all over the country. Some of them had been accepted candidates for Masonry but had not yet been initiated; others had received one or more of their degrees, but had not yet been raised.

Our New York Law did not permit, nor does it now permit, a Lodge to initiate any but its own material; and the prayer from all over the country was pressing us that we find some way to help them in the situation, by initiating, passing, and raising, or of passing and raising, foreign material thus situated, as well also as some of our own Lodges in other portions of the State, whose material was due to embark for foreign service.

There was also an appeal for the sons of Master Masons, which was very potent and induced the Grand Master to include in his delegated authority to Sea and Field Lodge, No. 1, the power to accept and to confer the three degrees upon candidates who were under the age of twenty-one, sons of Masters (Lewises in fact), provided, however, that each of such candidates should be the subject of a special and separate dispensation granted by the Grand Master after thorough inquiry into the candidate's history and the reasons advanced for the conferring of this exceptional favor.

M.W. Townsend Scudder, P.G.M., was appointed the Worshipful Master; R. W. George J. Jackson, Deputy Grand Master, was appointed the Senior Warden; M. W. Robert Judson Kenworthy, P.G.M., was appointed the Junior Warden; Bro. Harold E. Lippincott, Judge Advocate, was appointed Senior Deacon; R. W. John A. Dutton (then Commissioner of Appeals, now Grand Master) was appointed Junior Deacon. The remaining personnel was of similar caliber.

The original Committee and these Lodge Officers, with the Grand Master, foresaw the peculiar character of the service which this Lodge would be called upon to perform, and they realized early the inadaptability of the regulations and ritual to such an undertaking. Practically none of the Candidates would live in New York, nor would have leave, time or opportunity to visit New York City for instruction, and the personnel of the Lodge were busy men, who could not, if they would, go to the stations of the Candidates to instruct them. Instruction and catechism would require time.

The men were all, practically, on the point of embarking. New York and its neighborhood was but a brief resting place before boarding transports for foreign service. To initiate a candidate, then to postpone his passing or raising until after instruction and examination, might involve a delay in his Masonic progression that could easily cover years, if in fact he ever went further in the institution. He might be on the seas, in the trenches, or in a "better country" before the Lodge machinery could arrange for his Masonic accommodation. It was obvious that the unusual must be done, and it was done bravely and prayerfully.

By the authority of the Grand Master, expressly granted in the warrant, the Officers of the Lodge undertook to formulate a simplified ritual for the extraordinary purpose for which the Lodge was created and adapted. This ritual, after some evolution recommended by later experience, soon reached a high degree of perfection and rendered possible a very signal service.

Sea and Field Lodge, No. 1, sat, in all, 36 times to confer degrees, always at New York City. Sometimes in the afternoon, usually in the evening, at substantially weekly intervals, save that in the first ten days of December, 1917, it sat twice in the space of five days.

These Sessions opened with the usual ceremonies, including the carrying-of the Colors. The Lodge sang the first verse of "America" with a special second verse composed during the War and which was very appropriate to the occasion. A talented quartette assisted and each degree was prefaced with a hymn especially appropriate to it. For the first degree we used "Guide Me, O Thou Great Jehovah", to the tune of "Autumn". The third degree was preceded by "I would not live alway". While the Lodge was closed with the hymn "O God Our Help in Ages Past".

The several degrees were exemplified usually by selected persons, members of the Lodge, in successive stages; the entire personnel of the Lodge however being on the qui vase to render any service which might be required. Each of these were fully equipped to take any position at a moment's notice.

In all cases the Candidates were vouched for by a Past Master of a regular chartered Lodge in the State of New York. A peculiar form of application with additional data relating to the military station of the applicant, yet covering all the requirements of the usual application, was adopted. Upon the Secretary fell the burden of verifying the data thus furnished, and the preparing of the detail of each communication; and at each Session, which opened at seven o'clock P. M., a roll call was made which revealed the class which had been summoned for the evening and who had been elected by the approval of the Master and Wardens who had passed upon their credentials. This service was rendered for the minimum fee prescribed by the Constitution of the Grand Lodge of New York; and no dues were imposed. A Lodge Card and a Diploma together with a Bible appropriately inscribed, was presented to each Candidate. In the Bible was attached a neat title plate on which the name of the owner was inscribed, together with the Lodge War Pledge, which read as follows:

We undertake to maintain our part of the War free from hatred, brutality or graft, true to the American purpose and ideals.

Aware of the temptations incidental to camp life and the moral and social wreckage involved, we covenant together to live the clean life and to seek to establish the American uniform as a symbol and guarantee of real manhood.

We pledge our example and our influence to make these ideals dominant in the American Army and Navy.

This Pledge was also administered and assented to in the course of the proceedings.

The degrees were conferred consecutively on one evening occupying in all approximately three and one-half hours. Upon one occasion Sea and Field Lodge, No. 1, took over the entire Trestle Board of another Lodge, which for some reason was prevented from working, and upon another occasion, a special Session was held in order to confer the degrees upon a class of twenty-four soldiers and sailors from another New York lodge, treating this Session, to all intents and purposes, as its own.

In some cases the rendering of the service consecutively was impossible due to the requirements of one or another jurisdiction. In all such cases Sea and Field Lodge, No. 1, did what it could and if the Candidate did not receive his entire Masonic work, in the matter of the degrees, it was not through any negligence of the Lodge or its officers.

The total number of Candidates who entered the Outer Door was 743. Of that number 439 were enrolled as members of Sea and Field Lodge, No. 1; 57 were candidates under the age of twenty-one years, that is, they were in each case a "Lewis"; 131 were Candidates of New York City Lodges; 54 were Candidates from other New York Lodges outside the metropolis; while 119 were Candidates of foreign Jurisdictions.

The largest class of candidates present at any one Session was 54. These men were arranged in six files of nine each; a man's length between each file; at a certain stage in the work, and at a signal from the East, with one accord and in perfect unison, these Candidates experienced the full exemplification of the second section of the third degree. It is to be observed that each candidate had a Conductor who attended to the ritual throughout this section.

Visitors were not welcome; while each who was present, by invitation, was so employed in a valuable service, and so occupied in his own task, that at no time was any carelessness, levity or lack of dignity observed in any of the labors of the Lodge. It was a serious and holy and intense procedure. Upon the conclusion of the work for the evening the officers with scarcely an exception, however cold or

inclement the weather, were wet to the skin through sheer nervous tension and the exaltation aroused by the occasion.

One Saturday in December, 1917, a flotilla of transports convoyed by a destroyer was due to leave the New York Harbor. Twenty-two of the personnel of the destroyer were brought in the morning to the attention of the Secretary of Sea and Field Lodge, No. 1; they were properly and singularly vouched for. Their applications made out in proper form, were passed upon, after their credentials had been closely scrutinized. At seven o'clock the Session opened, most of the Candidates being accompanied by their fathers, who of course were Master Masons. At approximately eleven o'clock on a wild winter night, they left our shores, after having been taken into Masonic Fellowship, and followed by our united prayers went out upon the troubled seas, equipped each of them, so far as we could aid them, with a new inspiration and a new Light, out to the hazardous service of the Supreme Architect of the Universe and of their country.

At each of the Communications of the Lodge a box was passed and voluntary contributions were collected, totaling in all $3,563.21. This sum, after a modest deduction of expenses for stationery and the musical services, was placed in the War Relief Fund. It is almost interesting to record that many Lodges for whom courtesy work was rendered, voluntarily contributed to this same fund.

Sea and Field Lodge, No. 1, was warranted, as distinguished from the usual authority of a chartered New York Lodge. This warrant gives life to its Lodge during the pleasure of the Grand Master. Since the Armistice and demobilization of our military forces a diligent effort has been made continuously to bring about the demission of the membership of our lodge to regular chartered Lodges.

In 1920, the Grand Master recalled the Warrants of the other four Overseas Sea and Field Lodges, and consolidated their undimited material into Sea and Field Lodge, No. 1, for the purpose of record and control. At the present date only 291 out of a total of 1,192 are still undimited. Some of these no doubt are in the other world.

Sea and Field Lodge, No. 1, still lives. Its personnel is unchanged save that in April, 1918, its Senior Warden met an untimely death and the Junior Warden was advanced to that station. Otherwise the personnel all stepped up.

On several occasions thereafter the Lodge was employed by the Grand Master as a convenient agency to sponsor patriotic occasions, and it will probably continue so long as it lives to be available for any emergent service upon the call of the Grand Master.

The particular motif of this undertaking was originally to inspire in the Candidates the virtues of decency and personal purity and respect for others. We endeavored so to exalt the spirit of the Candidates whom we served that they would not only have no fear of death should it come to them, but that they would be keen so long as they should live and the military service still embrace them, to keep themselves fit to fight if need be. It is a matter of great satisfaction that in not a few distances from time to time during the War and the years following it, letters and personal communications have been received from many indicative of their lively memory of their experiences and of the indelible lessons which were taught and which were safely received.

And a closing word with regard to our ritual. The standard ritual of the Grand Lodge of New York was used throughout with some abbreviations in the lectures, excepting that in the second section of the Third Degree a modification of the Emulation Ritual of the United Grand Lodge of England was used, adapted to the purposes of our undertaking. To those familiar with that Ritual, its appropriateness will be obvious. To handle any such company as 54 Candidates in one class in one and the same evening in the space of something less than an hour in the Second Section of the Third Degree would have been impossible by any other method. Altogether aside from the facility which it offered, the fine dignity and the absence of all levity was an outstanding characteristic of our War Ritual.

Although our method of inquiry into the qualifications may have seemed to be rather informal; however moderate or even cheap our fees may have appeared (which might have inspired some Candidates to seek membership at a material saving) yet there was but one instance in our entire experience, known to us, of any Candidate accomplishing this purpose. With that exception if it is such, we have not known of a single instance of unworthy material having been accepted by our Military Lodge.

The following comments from other Jurisdictions will be interesting and informing. The Fraternal Correspondent, in the Proceedings of Pennsylvania, for 1918, says that at the Annual Communication of the Grand Lodge of New York, held on May 7, 1918, the Grand Master, mentioning Sea and Field Lodge, No. 1, said that it conferred the degrees on 431 applicants, of whom 39 were under the age of twenty- one years. He also attended the first meeting of this Lodge, at which time his son was made a Mason. The ages of the initiates under twenty-one ranged from eighteen years and four months to twenty years and ten months. The majority of them were over nineteen years.

In the Pennsylvania Proceedings for the following year, 1919, it is noted that:

In addition it [S. & F. L., No. 1] raised about 300 Candidates for other Lodges. The total membership at the date of report was 361. It conferred no degrees after the Armistice, Nov. 11, 1918. Its future existence depended at the will of the Grand Master.

The Fraternal Correspondent of South Dakota remarks in the Proceedings of that Grand Lodge for 1920 that:

The work of the Sea and Field Lodges was closed, except No. 1, which remains in existence for the purpose of placing the Masons made in all of them in regular Lodges.

He recommended that their names so far as appropriate be given chartered Lodges of the State from time to time.

As was to be expected there was not unanimous approval of New York's action on the part of other Grand Lodges. In the Proceedings of Texas for 1921 the criticism of the South Carolina correspondent is quoted with approval, and it is intimated that the Grand Lodge of New York was acting improperly in issuing warrants for Sea and Field Lodges in France, the Texas brother adding that:

If the Grand Lodge of New York can issue a warrant for a Lodge in France, under the jurisdiction of New York, it might with the same authority set a Lodge to work in Texas or South Carolina.

The report of M.W. Bro. Townsend Scudder to Grand Lodge on the work of Sea and Field Lodge, No. 1, which was received and ordered printed in the Proceedings of the Grand Lodge of New York for 1920, is as follows:

New York City, May 4, 1920. Hon. W. S. Farmer, Grand Master. Dear Sir and M. W. Brother:

I beg to submit the following report of Sea and Field Lodge, No. 1

Since Nov. 9, 1918, no sessions save formal business sessions have been held. The last session was held on April 5, 1920, in conjunction with a regular session of Jonkheer Lodge, No. 865, at Yonkers, N. Y., on which occasion, by your permission, the officers of Sea and Field Lodge, No. 1, undertook to confer the Second Section of the Master Mason degree for that Lodge.

In March last you issued instructions to the Wor. Master to assimilate the undemitted material of Sea and Field Lodges Nos. 2, 3, 4 and 5, overseas, and that thereafter that material should be recorded and transferred in the same manner as the material of Sea and Field Lodge, No. 1. Your instructions have been carried out.

During the year 1919, 145 demits were issued, and from the institution of the Lodge to date 225 have been transferred to other Lodges. The number remaining upon the roll, untransferred, exclusive of the personnel, is 204.

Fraternally, William C. Prime,

Secretary.

The Grand Master's Address for the same year had the following reference to Sea and Field Lodges:

In my address to the Grand Lodge at its 138th Annual Communication, I stated that the warrant establishing Sea and Field Lodge, No. 1, was still outstanding, and that I had also issued warrants establishing Sea and Field Lodges, Nos. 2, 3 and 4, for work and instruction overseas.

I did, in fact, issue warrants for Sea and Field Lodge, No. 2, with M. W. Townsend Scudder as Master, at Paris, France; Sea and Field Lodge, No. 3, with R. W. Harry B. Mook, Past Master of Excelsior Lodge No. 195, as Master, at Le Mans, France; Sea and Field Lodge, No. 4, with W. Charles T. Arrighi, Past Master of Howard Lodge, No. 35, as Master, at Marseilles, France- and Sea and Field Lodge, No. 5,

with Bro. Mark E. Penney, Junior Warden of Konosioni Lodge, No. 950, as Master, at the A. E. F. University, Beaune, France.... Inasmuch as the establishment of Sea and Field Lodges was commenced in the administration of my predecessor, I should hope if my suggestion is approved that one of said Lodges may be located in Buffalo; and that I should be glad if one of them No. 2 might be located in or near my home city, Syraeuse. I should like to see them established in different parts of the State.

In the Proceedings of the Grand Lodge of Florida for 1919 is the following sympathetic account of the social activities of the lodge:

The first Army Lodge chartered by the State of New York known as "Sea and Field Lodge", has arranged to open and has now opened the club rooms in the basement of the Masonic Hall on Twenty-Third Street. It is probably the most magnificent club of its kind in the city. Large rooms opening from the main entrance have been remodeled and are furnished with costly rugs, tables, desks, chairs, full writing equipment, magazines, and every other convenience for a lounging room for the men in service. Attendants are on hand at all times, to render assistance to the visitors.

These facilities are offered only to soldiers and sailors in uniform, and all is free without a cent of charge. They also have all the privileges of the club on the top floor of the building.

The old banquet room has been turned into bath and amusement rooms. There are showers, tubs and lockers fitted with the very best plumbing, and there are billiard and pool rooms and there are rooms for checkers, dominoes, and shuffleboard The War Demonstration Committee of the Grand Lodge are keeping up these rooms in perfect shape and they are being visited by several hundred enlisted men almost daily.

In 1919 many thousands of cards were distributed throughout the embarkation centers and ports informing returning Masons of these Club Rooms in New York and extending to them every courtesy while stopping in the vicinity of New York prior to their demobilization. A photograph of one of these cards is here reproduced. It bears the seals of the Grand Lodge and of the lodge, and is signed by the Secretary. This was made out as a specimen for record.

The following circular letter was issued by the Grand Lodge of New York to all the Grand Lodges of the U. S. A., informing them of the formation of the Sea and Field Lodge and offering its services to them:

GRAND LODGE OF THE FREE AND ACCEPTED MASONS OF THE STATE OF NEW YORK MASONIC HALL. Office of the Grand Secretary.

New York, June 14, 1919. Most Worshipful Sir and Dear Brother:

The Constitution of the Grand Lodge of New York gives it jurisdiction over all men serving in the United States Army and Navy. The Grand Lodge of New York has warranted Sea and Field Lodges in France, and may warrant some in the occupied territory to serve the Craft if the circumstances justify this course. Notwithstanding the fact that under its Constitution the Grand Lodge can accept material resident of other jurisdictions when serving in the United States Army or Navy, it has hesitated so to do and has uniformly sought the acquiescence of the Grand Lodge in the jurisdiction in which the Candidate resided, when in civil life.

We appreciate fully that most Grand Lodge Constitutions have no provisions to meet conditions prevailing in war times and that few Grand Lodges have provided for waivers excepting through the medium of the local lodge within the jurisdiction of which the candidate resides.

An important part of our service to the Craft overseas is to correct the unfavorable impressions which our younger members had gained through the failure of our Fraternity to serve them independently over there as a war relief organization. It happens that much can be done to retrieve our failure and further our cause by accepting certain candidates whose influence and good will we can use for the betterment of the condition of our members.

We would like to have it understood that your Grand Lodge will not take offense if in our effort to serve American Masons overseas in some eases we initiate, pass and raise material which in civil life would belong to you exclusively.

These men will become members of our Sea and Field Military Lodges. We will carry them until they have had a reasonable time to affiliate elsewhere. We confer the degree for the minimum of $20. Of course the money is not a factor. Our sole purpose is to help our boys overseas. When the new members return they will affiliate where they belong and an affiliation fee in their ease can be made to equal the home initiation fee, if that will better suit local sentiment.

The purpose of this letter is to receive from you, if it seem to you proper, some assurances that in this Service overseas to the Fraternity as a whole the American Masonic Mission will not give offense to your Grand Lodge when it accepts candidates in the service hailing in civil life from your jurisdiction

Very truly,

Grand Secretary.

This letter aroused mixed feelings in the various Grand Lodges. Some granted this permission while others summarily refused to do so and declared summary action

against any material received by the New York overseas lodges that came from their Grand Jurisdictions. The letter, as a historical document, indicates a genuine effort on the part of New York to meet and solve a wartime emergency situation.

APPENDIX

It will be useful, as will as interesting, to put on record The Warrants by which Sea and Field Lodge, No. 1, was constituted.

Sit Lax Et Lax Fait.

I, Thomas Penney, Grand Master of Masons in the State of New York, do by these presents, appoint, authorize and empower our worthy Brother Townsend Scudder to be the Master- our worthy Brother George J. Jackson to be the Senior Warden; our worthy Brother Robert Judson Kenworthy to be the Junior Warden; our worthy Brother Arthur K. Kuhn to be the Treasurer- our worthy Brother William C. Prime to be the Secretary, our worthy Brother Harold E. Lippineott to be the Senior Deacon; our worthy Brother John A. Dutton to be the Junior Deacon of a Sea and Field Lodge of Free and Accepted Masons, to be by virtue hereof, constituted, formed and held at the City of New York, and elsewhere as may be convenient and necessary, which lodge shall be distinguished and known by the name or style of Sea and Field Lodge No. 1 and the said Master is hereby authorized to appoint subordinate officers of said lodge; and said lodge is authorized to adopt all such by-laws and regulations for the governance of its proceedings and labour, Subject to any approval, as it may see fit.

And further the said lodge is hereby invested with full power and authority to assemble on proper and lawful occasions and to confer upon candidates who have been elected and initiated members of a regular lodge of Free and Accepted Masons of the State of New York, and who have actually enlisted or been drafted or commissioned officers in the United States Forces in the present great war; the

Second and Third Degrees of Ancient Craft Masonry, without the usual interval, and without the usual proof of suitable proficiency in the preceding degrees- and, to elect, initiate, pass and raise, without the usual formalities and requirements of chartered lodges, candidates, residents of the State of New York, who have actually enlisted, or been drafted or commissioned officers in the United States Forces in the present great war, who apply therefor in writing, and who satisfy the Master and Wardens of said lodge that they are qualified, and who are about to be sent out of this jurisdiction on duty, and on payment of twenty dollars- and to initiate, pass and raise candidates who have actually enlisted or been drafted, or commissioned officers in the United States Forces on the present great war, residents of other states, who have been initiated or passed, or who having been elected members of regular lodges in their respective states, have not been initiated, upon the request of the Grand Master, and Satisfactory proof that they have paid all fees required by the laws of the jurisdiction in which they were respectively elected, as also to do and perform all and every such acts and things appertaining to the Craft as have been and ought to be done for the Honor and Advantage thereof.

Membership or Officership in said lodge shall in nowise impair or affect existing membership or officership in a regular chartered lodge.

Said lodge shall have a seal and shall have and keep all books required to Abe kept by regular lodges in the State of New York, and the same and all records to be surrendered to the Grand Lodge on the termination of this warrant.

This warrant shall terminate at the pleasure of the Grand Master.

Given under my hand and Private Seal at the City of New York, in the United States of America, this sixth day of October in the year of our Lord, one thousand nine hundred and seventeen, and in the year of Masonry, five thousand and nine hundred and seventeen.

(Signed) Thomas Penney,

(Seal) Grand Master.

Sit Lung Et Lux Flit.

Thomas Penney, Grand Master.

I, Thomas Penney, Grand Master of Masons in the State of New York, do, by these presents, simplify and enlarge the authority and power heretofore granted by me to Sea and Field Lodge No. 1, and to certain brethren appointed officers thereof, as appears by the warrant thereof, granted by me and dated on the 6th day of October, 1917, by expressly authorizing and empowering said lodge to initiate candidates who have been elected members of a regular Lodge of Free and Accepted Masons of the State of New York, and who have actually enlisted or been drafted or commissioned officers in the United States forces in the present great war, and who, for reasons satisfactory to the Master and Wardens of said Sea and Field Lodge No. 1, are unable to present themselves for initiation to the lodge which elected them, upon request of said lodge, and satisfactory proof that they have paid all fees required to be paid by said lodge, or upon payment thereof to said Sea and Field Lodge No. 1.

This supplemental Warrant shall terminate with the original warrant at the pleasure of the Grand Master.

Given under my hand and private seal at the City of New York in the United States of America this 29th day of October, in the year of our Lord one thousand, nine hundred and seventeen, and in the year of Masonry five thousand, nine hundred and seventeen.

(Signed) Thomas Penney, Grand Master (Seal)

Visitors were not received in the lodge except by invitation because of the strenuous character of its labors. The following is a copy of the invitation to the first meeting:

GRAND LODGE, F. & A. M. State of New York.

The honor of your presence is requested at the first Communication of Sea and Field Lodge, No. 1, Wednesday evening, October 10, 1917, at six o'clock.

Assembly in the Grand Master's Room, Masonic Hall, on the hour sharp.

By order of Townsend Scudder Master.

Wm. C. Prime, Secretary.

----o----

Freemasonry in Czechoslovakia

BY BRO. JOSEPH S. ROUCEK, New York

THE author of this account of Freemasonry in Czechoslovakia was born in Prague, and received port of his education in the old University there. He completed it in this country, in California and New York, and he is now on the staff of the latter institution as an Instructor in the Department of Diplomacy and Government. He is well known throughout the country as a lecturer and author, especially on subjects connected with modern history and international relations, and also on the manners and customs of his native land.

WHEN I decided to write the story of Czechoslovakian Masonry, I was quite surprised to find out that almost nothing is known about it to American Masons. My research work showed that Masonic literature contains exactly five lines about it. This seems to be rather curious in view of the fact that last May the National Grand Lodge of Czechoslovakia was accorded recognition by the Grand Lodge of New York, and that each Grand Lodge of this country received a petition from Czechoslovakia for similar recognition. If we put the story in a larger setting, it should be realized that Czechoslovakia presents a very interesting and unusual subject for the American reader. The father and maker of Czechoslovakia, Theodor Garigue Masaryk, was a personal friend of President Wilson. He declared the independence of his country in Washington, on Dec. 18, 1918, and hence Czechoslovakia considers herself a legitimate child of America. Furthermore, Masaryk married an American lady. His family connections with America and American Masonry will be mentioned later, as well as other interesting facts.

In order to appreciate the present situation of Masonry in Czechoslovakia it will be necessary to skim over a few historical facts which will give us the necessary orientation.

The history of Masonry of Czechoslovakia, or rather of Bohemia, is indissolubly woven into the history of an age-long struggle by a valorous people for their freedom. that the first was destined to be long and fierce is apparent by a glance at the map of the new Europe. For Czechoslovakia lies in the heart of the Continent, a veritable European crossroads. Lying midway between East and West, she has had throughout her history to make a choice between, on the one hand, the influences of Western culture and Western ideals, pointing to progress, freedom and constitutional government, and Eastern influence, wholly unprogressive in

character, upon the other; and very early she chose to link herself with the West. Today, Czechoslovakia forms the middle ground between West and East and North and South.

The name "Czechoslovakia" was something quite new to most Americans in 1918. It comprises two words, "Czech" and "Slovak," the former being pronounced as "check." "Czech" is identical with "Bohemian," while the Slovak is the Czech's kinsman, dwelling in that region just east of Bohemia.

But this explanation does not give a complete picture of the country. It is composed of several provinces which were included in the old Austria Bohemia, Moravia, Silesia-while the former Kingdom of Hungary included Slovakia and Carpathian Russia.

The Czechs are the westernmost branch of the Slavs, their name being derived, according to tradition, from that of a noted ancestral chief. The term Bohemia was applied to the country probably during the Roman times, and was derived, like that of Bavaria, from the Boii, who for some time before the Christian era occupied or claimed parts of these regions.

WARS OF RELIGION IN BOHEMIA

It is a matter of interest that the checkered history of Bohemia has developed in part out of the religious convictions of its people. In the history of the Czechs, religious passion has been the creative energy at the heart of their nationalism. The religious fervour of the past has been the chief impulse governing political events, and the great controlling force in the evolution of state and people. It was the conflict for religious rights and freedom that aroused, influenced and determined the nation in its remarkable medieval democracy; and it was the union of this religious spirit with the distinctive Czech nationalism that was so terribly humiliated and destroyed after the Battle of the White Mountain in 1620. These

religious wars of the fifteenth and sixteenth centuries had weakened Bohemia to such an extent that she was obliged to recognize the Hapsburgs as her rulers, who, with the assistance of the Jesuits, took revenge on the "heretic" nation by burning hundreds of thousands of Bibles and religious works written in the vernacular.

The story of the oppression of Bohemia under the Austrian Hapsburgs is too long to be told here. It is no exaggeration to say that on the eve of the World War no one even dreamed of the resurrection of old Bohemia, or of the creation of a new nation with a name as yet unknown.

Bohemia's contribution to America is greater than is commonly realized. The man who made the first maps of Maryland and Virginia, and who introduced the cultivation of tobacco into the latter state, and, for these and other services, became the lord of the "Bohemian Manor" in Maryland, was the exiled Bohemian John Herman. The parents of Phillip, lord of the Phillip's Manor on the Hudson, one of whose female descendants came so near to becoming the bride of Washington, were also Bohemian. Not a few of the Czechs came into this country with the Moravian Brethren (the Unitas Fratrum). One of the most honored names in the universal history of pedagogy is that of the Czech patriot and exile, Jan Amos Komensky, or Comenius (1592-1671), the last bishop of the Bohemian Brethren, after whom the first Czechoslovak lodge was named. His pedagogical writings constitute the foundations of modern education. Once he was invited to become the President of Harvard University. To make this story short, it might be mentioned that among others stand out Prokop Divis, the discoverer of the lightning rod, and Joseph Ressel, the inventor of the screw propeller. Antonin Dvorak was admittedly the greatest composer of his time. His "Slavonic Dances" and his symphonies are played everywhere. Invited to this country, he was for several years director of the National Conservatory of Music in New York City, during which time he made an effort to develop a purely American music, based on native, and especially Indian, melodies. The result is the "New World Symphony," the Largo of which "Goin' Home" was sung to Lindbergh when welcomed at Washington by President Coolidge after his epochal flight to Paris.

FREEMASONRY IN THE AUSTRO-HUNGARIAN MONARCHY

Because of the fact that Bohemia was a part of Austria-Hungary up to 1918, the history of Masonry is a part of the history of the Empire. It should be kept in mind that in all countries wherein the Roman Catholic clergy predominate, Masonry has always experienced great difficulty in attaining a permanent foothold. Of this fact Austria is a striking example. The Lodges constituted in the Austrian states have never had but a brief term of existence, the persecutions on the part of the clergy, and the prohibitions of the sovereigns, having never given them any time to take root.

The history of Freemasonry in the Austro-Hungarian Empire may be divided into two separate epochs. The earlier period comprises the history of the Order in the eighteenth century; extending more exactly from 1726 to 1795, in which year Masonry was altogether suppressed by an Imperial and Royal Edict in both countries. Thereafter Masonry slumbered more than half a century, and had to be founded anew, its reintroduction being due to quite other authorities, with entirely different elements and effected in other ways, than those of the past. There is, therefore, no organic connection between the earlier and the latter period, comprising modern Masonic history and life in these countries.

One distinction more. At the earlier epoch Masonry flourished as well in the Austrian dominions as in the lands of the Hungarian Crown; in the nineteenth century Masonry revived simultaneously with Hungarian Constitutional freedom; first, for a very short period indeed, immediately previous to the outbreak of the Hungarian War of Independence in 1848; and again to a more durable existence after the restoration of the Hungarian Constitution in 1867, when it received governmental recognition in the countries of the Hungarian Crown, while still remaining forbidden in Austria.

It follows from what has been said that in to recent period we can only recognize a history of Hungarian Masonry because, although there were individual Masons in Austria, yet their respective Lodges were held under the jurisdiction of the Grand Lodge of Hungary, and for ritual work they assembled only on Hungarian soil.

These facts should be kept in mind, because they are intimately connected with the history of Bohemian Masonry and with the foundation of the first Czechoslovak Masonic Lodge.

PRECURSORS OF MASONRY IN BOHEMIA

The country of the actual Austro-Hungarian Monarchy in which Freemasonry made its first appearance was Bohemia. It is strange that even before real Masonry struck its roots into her soil there are recorded a series of societies which, although in no direct connection with Masonry, yet undoubtedly show features of striking likeness to our institution. Only a few words about them.

The eldest of these societies, whose origin can be retraced as far back as the fourteenth century, is the "Fraternity of the Hoop and Mallet." Their emblem was a hoop with a mallet hanging within. They seem to have been originally a simple guild of hoopers. The list of its members, however, exhibits a great number of names belonging to nobles, knights and clergymen. So it may be assumed that very early other persons beyond operative hoopers had been "accepted" in the gild (quite in the same way as happened in England with the accepted Masons). These noble members became the ruling power before long. At the head of the fraternity stood King Wenceslaus, the governing power being vested in three captains, newly elected each year. It appears that the fraternity was once of chivalric character. Its members engaged in works of charity; they erected and endowed a church at Prague in 1382, which was given by them, with all its rights and revenues, to the "Magisters, Bachelors, and Students of the Bohemian tongue at the University of Prague" in 1403. Not long afterwards the fraternity seems to have ceased to exist. Possibly a part of the "operative" members joined the Bohemian Masons, known under the name of "JungHerrn von Prag," who took part in the building of Strassburg Cathedral [1365-1404], but who are mentioned as late as 1486.

One reason for the dissolution of the "Hoopers" may be found in the internal troubles and civil war which succeeded the execution of John Hus. The result of the Hussite Wars is well known to those acquainted with European history. Part of the Hussites later joined the Protestant Churches, but a small number maintained the doctrine of Hus in all its purity.

The true heirs of Hus were the Bohemian Brethren, the Unitas Fratrum, also known as the Church of the Moravian Brethren, or the Moravian Church, though the distinction is purely geographical. This was a religious community, the story of which offers one of the most interesting chapters in the religious history of Europe, and whose influence has done great service both to Bohemia and to the world. Their principles were grounded on pure and primitive Christianity, and emphasized the doctrine of the original equality of men, and as a consequence, the precept of a universal fraternal love, not a little reminding us of Masonry.

A few of their principles will be mentioned. The reader will immediately see their connection with the Masonic doctrines and practices.

Adults seeking admission from other evangelical bodies, which in later years meant the Lutherans chiefly, were generally received upon promise of obedience to the pastors, and of willingness to be subject to all the rules regulating the life and conduct of members of the Unity. They were exhorted to renew their vows to lead a holy life, and upon receiving the right hand of fellowship were admitted to all the privileges of the church. Those coming from the Papal Church were first admonished to consider well the step they were about to take. If the applicant professed to have carefully considered the question, he was asked to give his reasons for wishing to leave his church and seeking to join another. In case these were found satisfactory, he was admitted to the class of beginners, or catechumens, where he might become the better acquainted with the life and doctrines of the church; and the church in turn could test his sincerity and piety. Before full admission was granted, the applicant was again questioned concerning his motives in seeking admission to the Unity. Was it because he found the truth of God, good government, and wholesome discipline among the Brethren ? Has he confidence in their teachings, their discipline, their pastoral oversight and guidance? Does he accept the full right of the pastor and the lay officers of the local church to teach,

warn, admonish, reprove, and in case of need to discipline him? If his answers were found satisfactory, this private examination before the pastor and the church officers was followed by public reception to membership at the next communion. The candidate was again exhorted to steadfastness in following the truth of God to the end, and the pastor, giving the new member the right hand of fellowship in token of obedience to Christ, announced his reception into the church, and admission to all its privileges.

In putting their principles into practice, the Brethren very properly began with a gradation of their membership into four classes: that of beginners, those growing in grace, the perfect, and the fallen. The perfect were those who had attained to so full a knowledge of the things of God, and were so rooted and grounded in Christian faith, love and hope, that they were capable of enlightening others in them, and could be intrusted with oversight over the weaker members. From this class the lay officers of the local church were elected. These included the judges, the almoners, the custodians, and the sister elders. Their duties were carefully defined and strictly performed. Space does not permit their detailed enumeration; their names indicate their nature and scope. But to give an idea of the thoroughness and comprehensiveness of the ecclesiastical fabric of the Unitas Fratrum, and of the seriousness and purity of spirit which characterized it, we shall indicate some of the duties of the lay elders. They had liberty to visit the home of any member of the church, to note the conduct of husband and wife, children and domestics, to correct offenses, and to enjoin family worship both morning and evening. They were expected to prevent all possible offenses and scandals in the church. If the head of a household lay sick, it was their duty to visit and comfort him, and in case of emergency to secure provision for the proper support of his widow and orphaned children. In case any orphans or wards were left, the judges had oversight over their interests, that no injustice might be done them.

In consequence of the severe persecutions they had to endure, a part of the Bohemian Brethren emigrated at the beginning of the seventeenth century to Hungary, Poland, and the Netherlands. In the latter century they established a society of similar tendencies, which was called the "Friends of the Cross." Their main task was to spread true brotherly love, which should unite, not only the members of the society, but all mankind. Beyond that they tried to increase enlightenment by the publication of good books for the people. The last Bishop of

the Bohemian Brethren, Jan Amos Komensky, better known as Comenius, is world-famous. Komensky's manifold activities as educator, novelist, philosopher, theologian, historian, and philologist, which he embodied in some one hundred and fifty works, and his importance for world education and the progress of science in general, are of such magnitude that it is impossible to deal with them here. He is one of the spiritual fathers of Masonry, and is often called "A Mason without the Apron." An eminent authority on Komensky, Dr. R. J. Vonka, a prominent Czechoslovak Mason, has written a thesis proving that all the Masonic symbols can be traced to this eminent man

THE FRATERNITY OF THE HATCHET

At the end of the seventeenth century, and even in the first half of the eighteenth century, there existed in Bohemia another society of a similar kind, named "The Fraternity of the Hatchet (Hackebruderschaft)." It is possible they were a branch of the Bohemian Brethren, like "The Friends of the Cross" in Holland. The emblem of the fraternity was a small hatchet, which was always carried by the members. Their motto and form of oath was, "by the old hatchet," and one of their rules provided that, "no one should be admitted a member whose helve did not fit the old hatchet." The chief object aimed at by the "Brethren of the Hatchet" was the exercise of a true, faithful, and sincere friendship.

Now going back to the "Friends of the Cross" in the Netherlands, there existed about the same time Lodges of Operative Masons, which, at the end of the seventeenth century or beginning of the eighteenth century, must have united with the Friends of the Cross, the members of the latter society most probably becoming Accepted Masons much in the same as happened in England.

----o----

The Cosmology of the Freemason

Translated from Die Baguette by E. RAMMELMEYER, Utah

THIS composition came from the pen of a brother Mason who lived in the 18th century in Germany and closed his earthly life as a comparatively young man, yet rich in writings for the benefit of the Craft. Of his works one volume consists almost entirely of Masonic essays. The Freemasonry of this man, full of enthusiasm and kindly inspiration, took in the large, broad remote horizon of the profane world. In it there was no harm to anybody, but much usefulness and inspiration to the brethren.

His name was Aloys Blumauer, born in Steyr, Dec. 21, 1755. He became a Mason in 1781 in Vienna, Austria, in the Lodge Zur Warren Eintracht. His "Aeneide" and the "Prayer" had several editions, but his works are now only known in literary circles.

GREAT, extensive and comprehensive is the goal of the Mason; broad the sphere of action for his mind and heart; unbounded the field whereupon he works.

When the Mason perceives the light he is born to truth and humanity, and as far reaching as the expanse of truth is also the native place of his mind, and as far reaching as the boundaries of living humanity, so far extended is the limit of his heart. There is not in the great "All" of creation a spot which would not give to the searching mind of a Mason food for contemplation, and there is no place on the earth's surface where his loving heart would not find an object and confrontation of his rendering a kindness and service in another man.

Therefore, my brethren, we find in every zone of this earth Masons, and for this reason a good Mason in our order must of consequence be in his heart as well as in his mind a cosmopolite, following the great universal rule. Veracity is the

constituent principle of a Mason, the goal to which his mind is striving to go, the source of light his soul is thirsting for. And this element wherein he lives breathes the fragrant air of the "All" creation of the Architect of the Universe.

Everywhere in the whole visible natural order of things grows the tree of knowledge and beckons to him to nourish his mind and be refreshed and strengthened in his thirst after the truth.

As he knows that this gift of heaven is neither allotted to a certain season or climate of any country, but sprouts forth everywhere beneath the steps of the attentive wanderer, he gathers them wherever he finds them, not minding the adverse light-shy zealot who condemns surroundings beneficial to the Mason's mind, or any other "Know-All" who claims to be in sole possession of all truths and human knowledge.

Convinced that the wise hand of the Creator sowed the seed of all the true and enduring, as well as the seed of love, goodness and charity throughout all of the creation, so he never searches for the truth at one particular place only never swears on the word of a teacher who recommends his temple as the only source of light, nor does he follow a swarm of Masonic sectarians who, like the heathens, go on a pilgrimage to Delphos as the only place in search of truth.

To a Mason every knowledge, every disclosure and science is gratifying; he has no preference for confident, fixed or certain truths; he never thinks onesidedly, nor does he lean to one side more than another. The general tendencies of his mind follow a firm, steady pace, examining his way to the right and left, never faltering by flattering or fawning acclamations, nor being blended by delusive shimmer.

In whatever feigned or gorgeous garment the truth is depicted by anyone to ensnare his mind, he never hesitates or wavers, knowing that truth has an undraped body, and how could he love it on account of the draperies?

The Mason does not fear or is timid of unlimited truth, he loves it, he honors it, even if it would disturb him out of his sweetest dreams, or should deprive him of the calm and peace of his life. The glance of his eye is the sight of the eagle in the sun, never dazzled, never recoiling before the light of truth, however weaker souls may only enjoy the mixture between deception and truth and complain of eye-sores when gazing in the bright rays of truth. But he, with firm eyes, looks the truth in the face and comforts and refreshes his light-wonted spirit in its all-glorified godly shimmer.

The Freemason is tolerant against errors. He knows how difficult it is to free the truth from the dross which passes through the heads of men and often some of the latter is firmly attached in the mind to remain there.

He knows the immensity of the sphere of truth and how short the sight and small and often the wanderer's strength in search grows weary.

He knows deception in all kinds of conventions, which in hundreds of forms and formalities speak falsely against truth, and are quite often supported by power and authority, laws and anathema claiming in the realm of truth an acknowledged supremacy.

Thus, my brethren, the Mason thinks and ponders and through it, from the intellectuality of his mind, embracing the truth wherever he finds it, he grows to be a world citizen.

But if the Mason thinks as a world citizen, so must he also act as such; and the sphere of activity of his heart can not be less than the sphere of his mind, and it is impossible for him to esteem every truth without loving all men.

Therein, my brethren, we perceive the great law of equality, which is one of the brightest pillars of our royal order. Not to make all men equal, for that would be a mere chimera, but to love all men alike is the great attainable aim which the hand of Nature has set up in the heart of the Mason. The Mason serves humanity, and in all zones, under all forms of governments, openly and secretly; and therefore how could one land or one strip of this God's green footstool have the exclusive claim of his heart? The Mason loves the strict truth and weighs his fellowmen according to their mental intellect, and recognizes merit for the measure of his benefactions as he has no preference to the unworthy, should he be his brother, but preference only for the worthy.

How could he do otherwise, knowing the universal law that he must divide his esteem and affection according to the merits of the individual, and not follow his private inclinations, often detrimental to righteousness, nor to be too subservient to fraternal demands at the expense of humanity?

Regrettable to say, it is often a sad occurrence in almost all human societies, brotherhoods and orders, that the members look only towards the center of their order, often turning their back to each other; so that the boundary of their organization becomes the boundary of their participation and sympathy for humanity. But more even than this, the social motive, the beneficial, helpful, natural tendencies of men in the intimate brotherhood of their kind has contrived from time immemorial hate, persecution and insurrection.

Perpetually the Brahmin hates the Dervish, the Augur the Haruspex and the black Christian Monk the brown Monk. This seemingly inevitable course, which leads a multitude of human societies to become disputing and quarreling fractions against the well-being of humanity. The laws of our worthy and honorable Fraternity alleviate this in uniting the members in symmetrical and universal love for all humanity.

Great is this law, my brethren, but few the number who fulfill it. The heart of the Mason should take hold of all humanity; but alas, it often does not even embrace the men of a single country, the members of a society, the followers of a system, or the brethren of a lodge; the adept insults the profane; the profane defames the adept, and within the bounds of universal humanity there are religious sects accusing each other of heresy without restraint; while lodges, rendered virtually hostile through petty jealousy and envy, pursue each other; and some members provoke brother against brother, who in the very bosom of fraternal charity revive the intolerant abominations of the Guelfs and Ghibelines.

Brethren, let me turn away from this picture. I will not criticize any further; considering the high honor of our Order and the forbearance of those of our noble-minded brothers whose hearts have never been poisoned by envy or party spirit. Then let us merit the name we carry let us always be unbiased Freemasons, men of a free mind and heart, who, with unembarrassed soul, intercept every ray of truth, and love all mankind with a clean, uncorruptible heart.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E. E. THIEMEYER, Research Editor

BOARD OF EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

THE PRESSURE OF RITUAL WORK

IN a recent issue of the "Masonic World," December, 1928, to be precise, Bro. Morcombe, who is an Associate Editor of THE Builder in addition to his other

charge, refers to a suggestion made by M. W. Bro. W. A. Sherman, P. G. M. of California, in regard to the duties of the Masters of lodges. Bro. Sherman said in 1923, in an Addendum to his Annual Address:

It is the opinion of your Grand Master that in these times of rapidly increasing membership the ritualistic work of the Lodge should be separated from the executive, that while the Master should be held to accountability for the character of degree work, yet his energies should be devoted more largely to the development of fraternal relations among his members, educational programs that will instruct yet not disrupt his Lodge in short to do those things that will make his Lodge a vital force for service and understanding in the community.

The touch about the possible disruptive effect of educational programs gives food for questioning if not for wonder. But that must be left aside at present.

The suggestion embodies an idea that is far from new, and indeed one that in other countries is to some extent the regular practice. In European countries the Orator had appeared on the scene as an indispensable officer of the lodge at least as early as 1745, and while we can hardly say that he was entirely the Initiating Official, yet a very large part of the work, and the most onerous (for most men) was devolved from the Master on to his shoulders. To the Master were left the indispensable ritual acts and the short spoken formulas that were considered to be the essentials, while the Orator expounded and explained them, very frequently in his own language.

This method could hardly be adopted in working the American ritual, which is so different from any that has ever been followed elsewhere in the world, but it does show that such a plan is practicable. As a matter of fact something of the same sort is being evolved in America in those jurisdictions in which there are no restrictions as to who shall occupy the stations in the lodge. It is not at all rare to see all the chairs occupied pro tempore by brethren who are not, and never have been, installed in any office. In some places a custom has arisen that the Junior Warden shall undertake all Initiations, the Senior Warden all Passing, leaving the Raising

to the Master. And these officers again devolve a large part of their work upon volunteers.

With the large memberships that are to be found in every city, and the enormous amount of ritual work these lodges are called upon to do in the course of the year, some method of relieving the installed officers is absolutely necessary, merely on account of the limits of human endurance. But it is open to question whether the methods that are being evolved under the pressure of circumstances are the best that could be devised. One defect that is apparent is that it does not lead to the selection of Masters with executive and administrative ability. The sequence of promotion tends, from bottom to top, to stress ritual and ceremonial and to obscure the other functions of the perfect lodge. And the larger the lodge the more ability is required in its executive head for it to function as it should, a need that is too often lost sight of.

Some eight years ago the. present writer made a suggestion directed to the same end as that of M. W. Bro. Sherman. It was that of confederated or grouped lodges, in which the social and fraternal advantages of the small lodge would be combined with the financial and administrative benefits derived from large memberships. The essential point in the scheme was that all the business of the combination should be in the hands of a lodge composed of representatives of the smaller units, and which would do no ritual work. The plan would not necessarily imply dual membership, or at least it could be modified to avoid this. But, whatever plan might be adopted, it does seem that here is a field for practical research. For that something ought to be done to stem the drift of American Masonry away from the practice of intimate friendship and brotherly love is keenly felt by most thoughtful members of the Craft. We would welcome any suggestions or plans to meet the situation.

* * *

HISTORY AND EVERYDAY LIFE

THE following news item put out by the Associated Press last month is of interest in that it emphasizes the practical importance of that supposedly useless and dry-as-dust subject, history. It is a condensed report of an utterance by the President of the American Historical Association:

NEW YORK, Jan. 5. - Historical research as something useful to apply to everyday life and to the doings of politicians is forecast by Dr. James Harvey Robinson of New York, newly elected president of the American Historical Association.

Concerning the purpose of the $1,000,000 which the association plans to raise for historical research Dr. Robinson says:

"The real significance of history is a new way of seeing what things really are by following the process by which they have come about. Our churches, schools, senates, courts, diplomats and the working of our business system must be explained by a knowledge of their coming about.

"As time goes on the fund would not be applied exclusively, perhaps not even chiefly, to historical research in the narrower sense of accumulating new information.

"A fuller knowledge of the past doings of politicians would tend to make our oversight of them more exacting."

This judgment concerning the value of, or rather necessity for, a knowledge of history is profoundly true in a democracy, where every citizen has a real, if indirect share in the conduct of his government and of the policies of his country. It is sometimes said, with superficial plausibility, that history does not repeat itself.

Neither does individual experience. But every man of mature age - or at least mature judgment (and here we may include the ladies) - knows very well that there are kinds of situations, crises, emergencies, in human life which past experience will teach us how to meet and adjust ourselves to. The same is exactly true of communities and states. Only as these are longer lived than individuals the individual personal memory is not equipped to understand them without the aid of records of the past; that is, without a knowledge of history.

A striking instance of this has been painfully apparent in the recent discussions of the so-called "Peace Pact," in the Press and in the Senate both. In the November issue of THE BUILDER last year, we said that the great importance of this mutilateral treaty lay in the fact that the signatory powers, in plain and simple language agreed to renounce war, not absolutely - this is very important - but as an instrument of policy.

If our politicians and writers of newspaper articles had any real acquaintance with history, beyond the chronological scheme of dates, and the interesting stories tending to flatter national vanity, which is what passes for history in the schools of most civilized countries, they would have realized the extreme importance of this distinction. For as we said in the article above mentioned "it is not too much to say that war was the instrument of national policy," and has been for centuries. War was taken for granted, and the threat of war, more or less veiled, was the chief inducement in national bargaining. To have pretended to renounce all war, that is, conflict between bodies of armed men, would have been as chimerical as to pass a law that no one was to use violence within a state, and on the strength of such a law to disarm and disband the police.

It has been discovered since 1918 that civilized languages are lacking in their vocabularies, in that there are no definite terms to distinguish between aggressive war and defensive or punitive war. To say that there is no difference between these is, to go no further, to condemn those who fought for the liberties of this country against the autocracy of the Hanoverian George III. To say that every aggressor country will attempt to show that it is the victim may also be true. It has not been true in the past; and here again a knowledge of history would show that such hypocrisy would bear witness to a real advance; for it would show that civilized

people no longer regard war as a justifiable means to any end but that of self defense against attack - armed attack, not economic competition.

The value of this treaty is precisely in the fact that it gives formal and explicit expression to this change of attitude among civilized peoples. It does not attempt to go too far, or do too much. It makes no provision for any sanctions, for no nation is yet ready to depend on international action for its own defense. It simply gives each adhering country an opportunity to solemnly affirm the sentiment of its people that to use war, or the threat of war, to gain selfish advantages is as reprehensible and criminal as blackmail and banditry. That the majority of people in every civilized country do now believe this is undoubtedly true, and to have it formally expressed in an international declaration of policy is a step in the right direction. And no one should be so silly as to object to taking this step because it does not bring us at once to the desired goal. On that principle no one would ever do anything or get anywhere.

So we repeat once more; without a knowledge of history the free and independent voter is hoodwinked, and can be led anywhere; very possibly by interested parties who do not care what pitfalls and dangers are in the way so long as their own petty purposes are attained. Or rather, it is a case of the blind leading the blind; and we have the best authority for the end of that journey.

* * *

OPPORTUNITIES FOR RESEARCH

IT is not at all unusual to hear it said that there is little or no chance for any new historical fact being discovered by an American Masonic student. Far off fields look green - always and it is assumed that of necessity all treasure trove yet to be found lies hidden across the Atlantic, and in consequence there is nothing for us to do but look on enviously while our brethren in more favored lands dig out new

facts, while to us is left the minor and less exciting task of possibly joining in the discussion of what others have found.

With this prepossession (amounting one might say to a sort of collective inferiority complex) we seem to miss entirely the opportunities that do from time to time turn up. We may mention, as the classic horrible example, the alleged record of the "giving the degrees of Maconrie" to "Abm Moses" in the "House of Mordecai Campannall" in Rhode Island in 1656 or 1658.

This is quite fully discussed by Bro. Melvin M. Johnson in his Beginnings of Freemasonry in America. At least Bro. Johnson quotes fully from statements made by various prominent brethren at the time this matter first came to light nearly sixty years ago. But on carefully examining these statements it is to be noticed that they all consist largely of argument based on the implicit assumption that it is utterly impossible that a Masonic lodge could have been held in Rhode Island in 1656. It is a false assumption. There is nothing impossible in lodges being held then in the American Colonies, though there are features about this particular claim that give rise to doubt, but these were not touched on by the brethren who rejected it. The point, however, that is particularly worth noticing is that no one seems to have gone to Bro. N. H. Gould, the owner of the alleged record, and questioned him directly. All the inquiries seem to have been made at second or third hand. Bro. Gardner, Grand Master of Massachusetts, did write to Bro. Gould, but he could not reasonably have expected the document (if it really existed) to have been sent to him for inspection. Bro. Doyle, Grand Master of Rhode Island, "made many inquiries about these documents of brethren in Newport," but not, apparently, of Bro. Gould himself. What value have such long-range investigations to us? We are left with the painful doubt that there is a bare possibility, putting it at its lowest, that a tremendously valuable record has been lost to us because no one had the common sense, the gumption, to go to Bro. Gould himself and demand either that he show the document to competent witnesses, or else admit by his refusal to do so that it did not exist, or was not genuine. In such cases a negative result is as valuable as a positive one, though it may not be so significant.

At the present moment there are in different parts of the country several opportunities for investigation which no one in the respective localities seems to

appreciate, so far as we can discover. There is yet another in Canada, which if authenticated, will prove as significant and important as the Annapolis stone, or the Rhode Island record above mentioned. This we believe (or at least hope) the Toronto Association for Masonic Research will thoroughly investigate, and we will say no more of it now.

A correspondent sent us recently a clipping from the St. Paul Pioneer Press containing a report from St. James, Minnesota, of a Masonic medal found thirty years ago on a farm near Marshall, in the same state. It bears the date 1790, it is said. While a Masonic medal of this date may not be a fact of very great importance, it is of sufficient interest to make it worth while to have as full and accurate an account of it as is possible, put on record. It might be very useful in determining some point in local Masonic history. One can never tell in what way one fact will fit in with others.

This is one opportunity for someone. The next is an "emblem," consisting of a brass plate "about seven inches square," presumably engraved (though this is not stated) with a Maltese Cross and the letter G. It was recently discovered in digging foundations at Sioux Falls, North Dakota, under eighteen feet of earth. According to the only account of this we have seen, that in the Masonic Tribune, of Seattle, Jan. 12, 1929, it has been presented to the Masonic Library at Sioux Falls. It would seem that conditions could hardly be more favorable for making a complete and accurate report of this relic, with description and full details of how and where it was found. Yet, if we are to predict what will be done from what has been usual in the past, it is quite possible that this will be merely shown to visitors, and that in future years all that will be known of it is that it was said to have been found at such a time and such a place. It is so hard to realize the importance of fully investigating and making records at the time. The time passes and the opportunity slips away, and eventually is gone beyond recall.

Yet one more thing calls for examination, this time it in an opportunity for some brother in Detroit. Surely among the thousands of Masons in and about Detroit there is one with sufficient interest to undertake it. There is an old Masonic Apron, in the possession of a Mr. Frank Eldridge whose address is 2906 Seventeenth street, Detroit. This is a family heirloom, as the male ancestors of Mr. Eldridge

appear to have been Masons, though he himself is not one. It is said to have been made by a lady, a Mrs. Fink of London, for Hezekiah Eldridge in 1727. It is made of silk, in colors, pink, blue and white. If it really is as old as 1727, it is most remarkable, for at that time it is generally supposed that the old operative skin aprons were still in use in the lodges. We have been in correspondence with Mr. Eldridge, but have not been able to obtain any definite account of what proof or record exists of the age of this relic. We suggested to the Educational Commission of the Grand Lodge of Michigan that it was a great opportunity to set some enthusiastic brother on the trail, but we have no knowledge whether anything has been done. We can only say that if there is any reasonable proof that this apron is as old as is claimed, it is valuable, and should be secured for the Craft. Or at least photographs, and a full and accurate account of its history should be put on record.

If nothing is done when such things as these turn up, we have no right to bemoan our lack of opportunities. Rather we should be glad that they more frequently occur where there are those who are glad to seize them as they come.

* * *

EQUALITY IN MASONRY

ONE of the ideals of Freemasonry is symbolized by the Level; that is the equality of all Masons, despite the accidents of birth, education and fortune; coupled with the doctrine that all preferment in the Craft is based on merit and services rendered. However, Masons are only human, and it is natural that one who is prominent in the world should be deferred to in the lodge more than he otherwise would be.

We in America have often prided ourselves upon our republican principles and democratic habits; and have been more than a little inclined to judge our brethren in other countries as guilty of snobbery in electing men of rank to the highest offices, and in other ways giving undue consideration to members with titles or of

aristocratic birth. In view of the fact that all European aristocracies were based fundamentally on the control or possession of land when that was the only form of productive capital, and that our millionaire class is also based on the control of productive capital in other forms, we may draw attention to an item of news which, as it is going the rounds of the Masonic press, would seem to be regarded as of interest and importance.

It seems that Bro. Henry Ford, who it is said had not previously been in lodge for more than twenty years, recently visited Zion Lodge, No. 1 of Detroit, and that he was "officially recognized and given a seat in the East." We confess to not being informed whether in earlier life Bro. Ford ever served his lodge as Master; if so, he was entitled to this honor and it hardly seemed necessary to make a special point of it. But if not, wherein lies the difference in principle between this fervid welcome and electing a noble duke or royal prince as Grand Master and giving him a deputy to do the work?

----o----

THE QUESTION OF NON-AFFILIATION

[The problem of the unattached Mason has exercised the rulers of the Craft, and has furnished subject matter for the Masonic press for a hundred years and more. Practically without a single dissentient voice it has been assumed that the non-affiliated brother was, if not a rebel and traitor, at least disloyal and delinquent. It has been taken for granted that fundamental Masonic law required that every Mason should be a member of some lodge. For this, the third charge in Anderson's Constitutions dealing with the lodge, is taken as authority. But the clause, "and every brother ought to belong to one" is not mandatory. It expresses the desirability, the propriety, of lodge membership, but leaves it to the individual to make the decision. However, most Grand Lodges now penalize in some way the unaffiliated brother.

In view of this general unanimity of sentiment we were much struck by a recent editorial article in the Masonic Home Journal, of Louisville, Kentucky. Incidentally we may remark that articles by Bro. H. H. Moore, the editor of this periodical, are always worth reading. In this case Bro. Moore goes directly counter to the common opinion and as a forcible argument for the defense we have asked permission to reproduce it, as we believe it will be of interest even to those who will disagree with it. Ed.]

This question of non-affiliation is a disturbing element in our institution, yearly increasing in magnitude, which neither the animadversion of Grand Masters nor the legislation of Grand Lodges has lessened or abated; on the contrary it is thought both have rather increased the number and the obstinacy of unaffiliated Masons, and that such will be the case until there is an entire change of policy and practice, as well in Grand as in constituent lodges. It is hard to conjecture whither and how far the radical mind will lead and control in matters of this kind. The first step toward an equitable solution of this and similar questions is to stop legislation; the second is to cease calling non-affiliation a crime. Non-afflliation is not a crime, has but recently been so denominated, and that in defiance of general ancient usage, so far as can be ascertained, and is in opposition to the present practice of the oldest Grand Lodge on the continent. There is not a word in the obligations which the Mason assumes on his making, that contemplates or looks to continued membership. While in a lodge he is bound to obey its laws; laws, however destitute of public sanction, and, therefore, wanting the very element upon which crime can be predicated in case he is guilty of their infraction. Out of the lodge, by virtue of a legally obtained dimit, such and all laws of a private and particular nature no longer bind him to obedience, and so long as he violates no part of the common law of ancient craft Masonry, crime cannot, with any degree of justice, be imputed to him. There are many good and sufficient reasons why Masons do not wish to affiliate, and the attempt to compel them is as absurd as it would prove futile. It would be well to let humanity, fraternity and justice govern our councils, and the strife now looming up with angry aspect in many jurisdictions would be averted. Induce the large number of members systematically absent, except at celebrations, eats and elections, to attend the lodge regularly, and possibly their example may stimulate the non-affiliate to lay aside his indifference and seek lodge relations. At any rate, cease to denounce him, to placard his name on your lintels, to call him drone and criminal, until you can show, by a general attendance of your present

members, that a new impetus had been given to the old forces, and to them had been added new ones, and to interest, enlighten and upbuild faster and firmer the brother remaining within the lodge, than any appliance which can be found or adopted by him who stays without. We hear much of perfect ashlars and pure cement; we fear five-eighths of the former are naught but cobble stones or spawls, while the latter has no more adhesive consistency than mere mud. Anyhow, the cracks in the walls of some lodges are yearly growing in number and size, and unless master workmen are soon summoned to repair with better materials than frequently used, those walls at no distant day will crumble to dust.

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

Papers of the Cedar Rapids Conference

In continuing the presentation of the papers read at the Cedar Rapids Conference in May, 1928, we now come to the subject of Masonic Education. The title of the first is sufficiently descriptive of its contents to require no further introduction. The author is Chairman of the Grand Lodge Committee on Masonic Research and Education in Wisconsin, and is a nationally known figure in this connection. His opinions therefore carry no little weight.

MASONIC EDUCATION IN WISCONSIN By BRO SILAS H. SHEPHERD

THE work we have attempted along educational lines in Wisconsin will probably be more Satisfactory for this conference if we state the things we have attempted to do rather than those we have accomplished.

The purpose for which we started this work was to create a greater interest in the various phases of Freemasonry and while the results have not reached our hopes or expectations, we believe that a foundation is being laid for more efficient work in the future. As we have been told by Brother Clegg, Masonic Education is not something new, but has always been the outstanding feature of the Fraternity.

The methods by which it has been promulgated have however been constantly changing. Many things contribute to make this necessary; the large influx of membership of recent years has made former methods ineffective and the problem of today seems to be one of method. For this reason it is highly advantageous for those of us who are interested in seeing the Craft function to its fullest extent to discuss our problems together and benefit by the mistakes as well as the proven successful methods which we have witnessed. When we have eliminated all the errors in our methods and consolidated all the beneficial features which have been adopted in various parts of the country, it is quite probable we will have solved the great problem of Masonic Education.

In Wisconsin our work has been quite meager and elementary during the twelve years our Committee has been functioning. Our principal work has been the publication and distribution of elementary pamphlets. While these have not been as satisfactory as we would have liked to have them, we believe they have inspired in several lodges and in quite a number of individual brethren a sincere desire to go into the deeper phases of Masonic study.

The earlier pamphlets of our Committee dealt largely in the history and literature of the Fraternity. But during the past year we have published a series of pamphlets which are outlines of the symbolism of the Entered Apprentice Degree. These seem to fill a need and we contemplate a series on the Fellow Craft Degree during the coming year. While these pamphlets are simply outlines, they contain extensive

references to all the standard Masonic texts on the subject and can be used by either individuals or study groups to considerable advantage.

The most serious detriment to organized efforts to promote Masonic study is the failure of Masters of lodges to see the necessity of promoting it and giving the necessary time to its attention. In too many of our lodges the degree work takes up so much time that Masters do not feel justified in giving the time necessary for Masonic Education. Of course those of us who understand the situation realize that the degrees are of little value unless followed up by education which will make the candidate understand the forms and ceremonies which he has participated in.

Another feature of our work has been the sending of Traveling Libraries to our lodges. Commencing with two traveling libraries a few years ago, we now have twenty libraries in the field and almost half of the lodges in Wisconsin have had the use of these. These libraries not only give many of the brethren an opportunity of seeing some of the standard Masonic works which they probably would not otherwise have known about, but in several of the lodges it has induced the formation of lodge libraries which we continually urge.

Perhaps one of the most efficient methods of Masonic Education is a group of speakers. We only recently started to organize a Speakers' Bureau, and we believe when it is fully developed it will prove of great efficiency. One of the most detrimental features to the Speakers' Bureau is the difficulty in getting talented brethren to devote the time necessary to inform themselves on Masonic subjects. If these brethren could understand the keen interest which will be given to any talk by some brother who has given the subject sufficient attention to present the phases of Freemasonry which every brother is anxious to know, they would gladly respond to the work with the time and attention necessary. It seems self evident that the two principal methods of Masonic Education must be the printed page and the spoken word. It is difficult to say which of these is the more important. We believe they should always work side by side and should always have as a basis the Ritual of Freemasonry.

Countless hours are spent by brethren in making themselves proficient in the Ritual. We heartily agree that this is highly essential, but we deplore that in too many eases perfection in the Ritual has been the goal of many. After we become proficient in the knowledge of the verbal Ritual we have only commenced our Masonic Education. We have only received the key to knowledge, not the knowledge itself. The knowledge consists in the meaning of the forms and ceremonies of the Ritual. This again is not the goal. The goal itself is to put into practice the knowledge thus attained.

The efforts we have made in Wisconsin have been largely experimental and we trust that such conferences as this will help us to get on to more solid ground, and formulate methods of promulgating the meaning of the Ritual in the most effectual manner possible.

The most encouraging feature of the educational work in Wisconsin is the splendid activities of Henry L. Palmer Lodge. Several years ago this lodge started a Masonic Library which now numbers over a thousand volumes. Not only has this library a wonderful collection of books for private lodge use but it is very efficient having in continual circulation a large number of books. This lodge also conducts a Study Circle which meets every Wednesday evening of the year. This Study Circle is continually increasing in both numbers and efficiency and we believe is one of the most progressive Circles of any lodge in the United States.

My first inspiration to study Masonic literature came from the Iowa Masonic Library. The Iowa Masonic Library has always been the source of light to which I looked in times of need. The inspiration given by this great library has probably been no small part of the inspiration which has caused many other libraries to spring up, and it is quite probable that the future will see many other small libraries of the present grow into large libraries of the future.

In order to be of the greatest efficiency libraries must also adopt the most efficient methods in promoting the use of their books and in making them available to those who intend to use them.

These conferences will bring out problems in library work which ought to be beneficial to both libraries and library users.

The next paper was by the Editor of THE BUILDER, and its scope is likewise fully indicated by the title.

MASONIC STUDY CLUBS BY BRO. R. J. MEEKREN.

THIS is an exceedingly important subject though it may be that I live too close to it to see all its bearings.

In the first place the name Study Club is, I believe, a detriment to the movement, but it seems to have come to stay. We in the National Masonic Research Society have given a great deal of thought to this point, trying to devise some new term that would be less terrifying and repellent to the brethren whom we are all trying to reach, but without evolving any practicable substitute. However, as the name becomes a household phrase, it will, as all names do, become a mere label, and thus we may hope that its detrimental features will be minimized. Circle would, I believe, have been a better term than Club, because less definite. A Club implies a regular and permanent organization, a "Circle" may exist without any organization at all; and this brings me to the second point, that the Study Club, like a Sunday School, is a substitute the latter for the religious training that properly should be given to the home, the former for the Masonic instruction that should be given in the lodge. Every Master of a lodge undertakes, though few of them realize it, the education of the brethren under his supervision. Every time the lodge is opened, it is repeated that it is the Master's function "to set the Craft to work" and to give them proper "instruction for their labor." If only Masters would realize this, if only Grand Lodges would insist on it, the problem would be solved. In any ease, we should stress the fact that the Study Club is not the ideal, and that at least its members should set before themselves as one of their chief aims, the enlightening of their brethren by talks and addresses in lodge whenever occasion serves.

This movement is really no new thing. As far back as 1732 or thereabouts, Martin Clare gave lectures in his lodge. It has been frequently stated, and the error has been given very wide circulation through Mackey's Encyclopedia of Freemasonry (it has been corrected in the revised edition), that Clare was given the task of preparing a new set of catechetical lectures as part of an improved ritual; but this is pure fiction. His lectures were of a scientific and historical character.

Later in the same century William Hutchinson, as Master of his lodge, prepared and delivered a series of lectures on the origin and meanings of Masonry; his well known Spirit of Masonry, first published in 1775. Preston did compile a new set of catechisms, but he added also much explanatory material, and invented his Chapter of Harodim, as a sort of exalted Study Club for earnest minded brethren.

Others followed in the footsteps of these early Masonic educationalists, among whom I will mention only Dr. George Oliver, who not only instructed his own lodge, but also delivered various series of lectures in many other lodges also; most of which lectures he later published in book form. It is well, I think, to keep these facts in mind.

Coming to the actual working out of the organization of a Study Club, Group or Circle; conditions and circumstances vary so much that it is impossible to lay down any detailed rules, except of the most general character. We always advise the absolute minimum of machinery. There are groups functioning very successfully with no more than a director or leader, who is not even formally elected. On the other hand there is a very efficient and successful Study Club in California that is provided with President, Vice- Presidents, Secretary and Treasurer as well as Director. The best way seems to be to do with as little as possible in this regard.

Any group of this kind must have at least the nucleus of a library, whether the books are owned by individuals or collectively. Some works of reference are almost essential, Mackey's Encyclopedia at least, and a standard history is almost

as necessary. This brings up the connection of the Study Club movement with Masonic libraries. All these, that are more than mere collections of books locked up in some inaccessible room, are constantly receiving requests for information. If Masonic Education is to spread, every Grand Lodge will have to organize a library; which means not only buying books but providing a librarian to make them available. Further than this, every place where there are a considerable number of lodges should have one also. Once the movement gets started it will spread, I believe, as public libraries have in the last thirty or forty years. And libraries, eventually, and inevitably, mean readers.

The next point is what we may perhaps call the curriculum. Here again no definite rule can be laid down. It depends on the composition of the Club. A select group of reading Masons will follow their own bent. They do not need guidance. But in most cases the members are distinguished only by a desire to know more about Masonry. If, however, there is only one among them who is already to some extent a student, he will probably select the path that most interests himself, and being interested himself will have the better chance to interest others. But by far the larger number of groups have no one specially qualified as a leader, except in enthusiasm and desire to help. Every Study Club must have one or two enthusiasts or it would never be formed. It is in these eases that some kind of ready made program is a necessity.

The natural starting point of Masonic study is the symbolism and ritual. The two from this aspect are inseparable. Every Mason can be interested in this, and from this he can be led naturally into further fields. For distinctions of subject are after all rather arbitrary. One cannot go into the meaning of the ritual very deeply without getting into history for instance.

One great point in the working of a Study Group is to set every member to work, especially in the case of those who begin in the kindergarten class. Every one should be set some question to find an answer to, which he should deliver himself. Thus two purposes are served; each brother will at least remember what he has looked up himself, and he will get practice in expressing himself to others. The majority of Study Club members are not numbered among the orators of their respective lodges.

One thing should be avoided, and that is making up the program with addresses either from qualified members, or invited speakers. Unfortunately it is much easier to secure one or two speakers than it is to plan the work so everyone may take a part in the proceedings. The latter needs real work on the part of the director or leader, and I fear, too many of these, without realizing it, follow the line of least resistance.

This briefly sets forth the actual status of the Study Club movement as far as our experience goes. I should like to say a few words on possibilities. A Study Club should not be regarded as a permanent institution. We should not feel discouraged because they live for awhile and then die. They may have served their purpose. I repeat, the proper organ of Masonic instruction and education is the lodge, and ideally its director should be the Master, or someone acting as his agent or deputy; and as fully empowered in this regard as a brother invited to occupy the chair in the initiation of a candidate. We must recover the conception that instruction is part of the "work" of the lodge, and that instruction is not restricted to the formal explanations of the ritual. So completely have American Masons lost the original idea of the proper activities of a lodge that this will seem to many of them an innovation. There is no need for me to say to those present that it would be only a return to the older traditions.

Thus really we should aim at the extinction of Study Clubs by absorption into the lodges. The Clubs should be a leaven, and when the lodges are duly prepared, and "raised," they can gracefully pass out of existence.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

TRANSACTIONS OF AUTHORS' LODGE, No. 3456, London, England. Vol. IV. Edited by Albert F. Calvert, P. G. Std. Cloth, thick octave, illustrated, 467 pages.

AMERICAN Craft students are generally familiar with the Transactions, issued by the various English research lodges and associations, of which a very representative list appeared in THE BUILDER for November, 1922. An organization not so well known, because of its limited membership, but which has already issued four volumes of highly desirable material since 1915, is the Authors' Lodge, No. 3456, London, England. Membership is not only based upon Masonic affiliation with a recognized lodge, but it is also necessary to be a member of the Authors' Club of London. Hence many American brethren who would otherwise be eligible, are not able to affiliate; nevertheless, such can purchase the Transactions after the members of the lodge have been supplied. The roster appearing in Vol. IV, under review, shows 115 active and four honorary members. Among the former are five Americans.

The editor's name, Bro. Albert F. Calvert, is well known to American Masons through his numerous works, among them The Grand Lodge of England (1917); Old King's Arms Lodge, No. 28 (1899); Grand Stewards' and Red Apron Lodges (1917); Old Engraved Lists of Masonic Lodges (1920); The Grand Festival and the Stewards (1919), and The Grand Stewards' Lodge (1920). No Masonic library is complete without them; unfortunately, they are out of print and difficult to obtain. They portray Masonic life of bygone days, and contain biographical sketches of early worthies little known to Masons of this generation. For this reason one is glad to see some of Bro. Calvert's articles, particularly "Lodge Nights in the Olden Days," in the volume before us. Others of particular interest are sketches of George

Payne; Philip, Duke of Montagu; Dr. William Stukeley, and Orator John Henley, all by Bro. Calvert.

Sir Alfred Robbins contributes three articles of timely interest, "Grand Lodge and Its Work," "The Masonic Million Memorial Fund" and "Problems for Grand Lodge." His duties as Chairman of the Board of General Purposes, United Grand Lodge of England, make him most qualified to discuss the topics he presents.

Other brethren whose names will be recognized are Colonel Gilbert W. Daynes, writing on "The G.A.O.T.U. and the V.S.L."; the late Bro. The Rev. J. George Gibson, an honorary Past Senior Grand Warden of Iowa, writing on "Our Ritual"; Bro. Bernard H. Springett has an article on "Some Early Masonic Ritual"; Col. Cecil Powney writes along related lines in his article "The Craft Degrees."

Our brethren overseas have far more freedom and latitude in writing on these topics than we have in America, where the "secrets of Freemasonry" are construed to mean the text of the ritual, instead of only the essential and distinctive grips, words and signs. For this reason American brethren are often much astonished when seeing the revelatory handbooks current among English and Scottish brethren.

"Freemasons' Lodges in French Monasteries," by Bro. Springett, will be informative to many who do not know that Roman Catholics were until recent times active and devoted Freemasons. There are two articles on our "ancient friend and brother, the Great Pythagoras," one by Bro. H. C. Plummer, F. R. S., and the other by Bro. E. R. Garnsey. "Some Links Between Mithraism and Freemasonry," by Bro. H.G. Burrows, will interest Masons who are tracing Freemasonry back of the 11th and 12th centuries.

Altogether there are forty-eight fine articles, each worthy of serious reading. Brethren who have a complete file of the Transactions of Authors' Lodge, No.

3456, are to be congratulated, as only a limited number of copies was issued. Vols. I and II have long been out of print.

J. H. T.

* * *

MUSINGS OF A FRATERNAL CORRESPONDENT. By Louis Block, P. G. M. Privately printed, Iowa Masonic Library, Cedar Rapids, Iowa. Paper covers, 114 pages, index.

TO understand this book, it is necessary to know something of its author. Douglas Martin, editor of "Masonic News," Detroit, has given a terse pen picture of Bro. Louis Block in 1926 which tells its own story. "Every now and then," says Bro. Martin, "the Craft pauses in its labors and listens to a voice from Iowa. 'Louis Block,' say the brethren, 'is at it again.' And well may the brethren listen because Louis Block is one of the reasons for Iowa leading in the work of Masonic education. Another reason is the Iowa Masonic Library."

The leadership of the Iowa Masonic Library in Craft educational matters is felt outside of its own bailiwick by the publications it issues. The 1928 contribution of the Library is Musings of a Fraternal Correspondent, distributed gratis upon request. The readable volume is a collection of "Forewords" and "Afterwords" which formed a part of Bro. Block's annual Correspondence Reports to the Grand Lodge of Iowa. The chapters selected by Bro. Block for reproduction in the new book cover topics which were not only vital at the time of publication, but which will strike a responsive chord in the hearts of Masons at the present hour. Written in energetic and compelling style, they command attention, and as such have been considered worthy of reproduction in many Masonic periodicals, as is evidenced from a glance at the exchanges which all Masonic editors receive.

Readers of THE BUILDER, representing as they do the intelligentsia rather than the ritualistic automatons of Freemasonry, will be interested in what Bro. Block has to say of the Ritual. Two fine papers on this subject, entitled "The Ritual" and "Getting at the Meaning of the Ritual" state facts in terms which cannot be misunderstood. Our doughty warrior has no hesitancy in dubbing the average ritualists as "phonograph Masons" and "mechanical Masons," and it is no secret that his outspoken utterances have aroused ill will in some quarters. Yet he has accomplished what he started out to do, namely, to make ritualists think; and while we shall always have a high degree of Masonic illiteracy among those who worship the letter rather than the spirit of Masonry, it must be conceded that in Iowa Bro. Block has held aloft the torch ignited by Theodore Sutton Parvin of blessed memory and has contributed no small share to the encouragement of Masonic learning in the United States.

Bro. Block is also a vigorous opponent of side orders, and in "The Menace of the Side Orders," he tells what he thinks on this subject. Advocating lectures, readings, discussions and debates in the lodge as a means of counteracting the side orders, he says: "Perhaps if we do this we will be pouring parts green upon these parasites. But if that doesn't work we may need a new set of Masonic police regulations, that will put these bums in the bastile where they belong." Unusual language, but it expresses the unofficial attitude of the Grand Lodge of Iowa, of which Bro. Block has so often sounded the keynote. Other topics touched upon are "Masonry's Idea of World Peace," "Masonry, Religion and Politics," "Masonry and Americanism," "The Design of the Masonic Institution," etc. Each chapter is a straight-forward, clear and concise presentation of sound tonics worthy of consideration by all thinking Masons.

J. H. T.

[Readers sending for copies of the book to the Iowa Masonic Library, Cedar Rapids, Iowa, should at least defray the cost of mailing, which is ten cents. Ed.]

* * *

AN ENCYCLOPEDIC OUTLINE OF MASONIC, HERMETIC, QABBALISTIC AND ROSICRUCIAN SYMBOLICAL PHILOSOPHY, BEING AN INTERPRETATION OF THE SECRET TEACHINGS CONCEALED WITHIN THE RITUALS, ALLEGORIES AND MYSTERIES OF ALL AGES. By Manly P. Hall. Illustrations in color by J. Augustus Knapp. San Francisco, H. S. Crocker Company, 1928. Parchment and boards, folio, 211 pages, with copious index of 3; pages, slip case. Price, $100.

EVEN the most hardened of reviewers will greet this book with a sincere and hearty welcome, for it is a volume designed to command attention and respect. Its size - nineteen inches high, thirteen inches wide, almost two inches thick, with a weight of fifteen pounds - naturally attracts the eye, but these physical proportions are forgotten as one later contemplates the magnitude of the volume in its literary aspects. Accustomed as we are to machine made books, cheapened everywhere in the interests of mass output and economy of production, the weary critic literally hugs this artistic production to his bosom, for it is a delight to the eye and a feast for the soul. I know of no other book of modern times which so transports one in flights of fancy to the medieval presses of Aldus, Estienne, Plantin and Elzevir, as does this masterpiece. The craftsmen who wrought this wonderful production of the printer's art were truly inspired by the ideals of their ancient forebears.

The technical terms necessary to describe the volume in its physical aspects beggar one's vocabulary. The bibliophile only encounters them in his fancies, or in his dreams. As students of catalogues issued by venders of incunabula, we read of vellum binding, little thinking we should ever see a massive book of the present day so bound. But here it is, half vellum and boards. The boards are not the common article so described, but are substantial material covered with a fibrous paper of batik design which prepare us for the dignified Alexandria Japan so reverently fingered and turned as we page through the book. Quality is the dominant keynote; little wonder the volume won first prize at the Advertising and Printing Convention held in Honolulu in 1928.

The title page is in two colors, red and black; each page is headed by numerals - not in commonplace Arabic - but in Roman notation printed in a delicate blue. Each chapter has an ornamental Caxton initial in a warm orange and black. The text is set in twelve point Italian Old Style, a type face of sufficient density to be easy reading, yet not so heavy as to mar the artistry and symmetry of the open pages as a whole. A very noticeable feature is the manner in which each chapter, regardless of various sized illustrations with "run around" text, invariably ends at the bottom of the left hand page. The mechanical skill required to accomplish this is deserving of every commendation; and credit must also be given to the author for his part in fitting the text to the physical demands of the page. Nowhere does the text appear curtailed or abrupt. Each chapter ends with an ease and elegance of style possessed of every literary refinement.

One is struck by the beautiful frontispiece in colors; but we are rendered speechless when we find there are fifty-four such illustrations throughout the book. These are specially painted by J. Augustus Knapp, an artist whose understanding of the author's purpose is clearly revealed by his sympathetic interpretation on the canvas. The engravers who made the color plates are also masters of their art. With such perfection in the technical and highly complicated art of color reproduction, no doubt can remain as to the excellence of the two hundred or so zinc and copper etchings which reproduce the illustrations from rare tomes listed in the stupendous bibliography at the end of the volume.

But let us go on. Pages could be written about the physical aspects of the book, and then the story would not be told.

The author presents the book to his readers with a very appropriate introduction, saying in part:

Numerous volumes have been written as commentaries upon the secret systems of philosophy existing in the ancient world, but the ageless truths of life, like many of the earth's greatest thinkers, have usually been clothed in shabby garments. The

present work is an attempt to supply a tome worthy of those seers and sages whose thoughts are the substance of its pages.

Work upon the text of this volume was begun the first day of Jan. 1926, and has continued almost uninterruptedly for over two years. The greater part of the research work, however, was carried on prior to the writing of the manuscript. The collection of reference material was begun in 1921, and three years later the plans for the book took definite form. For the sake of clarity, all foot notes were eliminated, the various quotations and references to other authors being embodied in the text in their logical order. The bibliography is appended primarily to assist those interested in selecting for future study the most authoritative and important items dealing with philosophy and symbolism. To make readily possible the abstruse information contained in the book, an elaborate topical cross index is included.

I make no claim for either the infallibility or the originality of any statement herein contained. I have studied the fragmentary writings of the ancients sufficiently to realize that dogmatic utterances concerning their tenets are worse than foolhardy. Traditionalism is the curse of modern philosophy, particularly that of the European schools. While many of the statements contained in this treatise may appear at first wildly fantastic, I have sincerely endeavored to refrain from hap-hazard metaphysical speculation, presenting the material as far as possible in the spirit rather than the letter of the original authors. By assuming responsibility only for the mistakes which may appear herein, I hope to escape the accusation of plagiarism which has been directed against nearly every writer on the subject of mystical philosophy.

Having no particular "-ism" of my own to promulgate, I have not attempted to twist the original writings to substantiate preconceived notions, nor have I distorted doctrines in any effort to reconcile the irreconcilable differences present in the various systems of religio-philosophic thought.

The entire theory of the book is diametrically opposed to the modern method of thinking, for it is concerned with subjects openly ridiculed by the sophists of the twentieth century. Its true purpose is to introduce the mind of the reader to a hypothesis of living wholly beyond the pale of materialistic theology, philosophy, or science. The mass of abstruse material between its covers is not susceptible to perfect organization, but so far as possible related topics have been grouped together.

Rich as the English language is in media of expression, it is curiously lacking in terms suitable to the conveyance of abstract philosophical premises. A certain intuitive grasp of the subtler meanings concealed within groups of inadequate words is necessary therefore to an understanding of the ancient Mystery Teachings.

Running through the table of contents, it is apparent that the studious Mason will be interested in the Ancient Mysteries and secret societies; Atlantis and the gods of antiquity; the initiation of the Pyramid; the Zodiac and its signs; the life and philosophy of Pythagoras; the human body in symbolism; the Hiramic Legend; the symbolism of fishes, insects, animals, reptiles, birds, stones, metals, and gems; the Qabbalah and the secret doctrine of Israel; the fraternity of the Rosy Cross; the chapters on alchemy; symbolism of Freemasonry; the faith of Islam; American Indian symbolism, etc.

The novice in Freemasonry will be astounded by the ramifications of the volume, and to what extent of knowledge and ancient lore the author touched in his painstaking labors. The Scottish Rite Mason, familiar with many of the philosophical systems of earlier times through his reading of Morals and Dogma by Albert Pike, will find a wealth of material in this book elucidating the rituals of the Rite. The Rosicrucian Mason, affiliated with the brethren of the Societas Rosicruciana in Anglia, not to overlook the various Rosicrucian societies in the United States, will revel in the work, for it makes available information and symbols much sought after.

Masonic, Hermetic, Qabbalistic and Rosicrucian Symbolical Philosophy is a book which will have more than a mere ephemeral existence. The high cost of production (more than $110,000 outside of bibliographical volumes valued at $150,000) puts the work out of reach of the average brother; but there is nothing to deter libraries and lodges from procuring the volume. The original edition, for advance subscribers, was taken by 525 individuals and institutions; a fifth edition, numbering eight hundred copies, and of which but a few hundred are left, will most likely be the last. Hence the fortunate ones who have specimens may well treasure them, for such books appear upon the market only accidentally when the publishers' editions are sold out.

All in all, the work is one which requires careful examination and leisurely reading to be appreciated as it deserves. To reduce the lore of the ages to such minimum as this capable compilation and interpretation represents requires skill of no small degree, as will be perceived by those who merely read the list of works consulted, leaving out of the question any examination of the voluminous books themselves. With the wide diversity of opinion existing among students regarding occult topics, it is natural that there will be disagreement on the part of some with the author. Yet, be that as it may, all will agree that a herculean task has been capably essayed, and Mr. Manly P. Hall deserves unstinted credit for his efforts.

J. H. T.

* * *

GOETHE: THE HISTORY OF A MAN. By Emil Ludwig, Translated from the German by Ethel Colburn Malone. Published by G. P. Putnam's Sons. Cloth, illustrated, index, x and 617 pages. Price $5.25.

THERE are three questions which a reviewer should have in mind during the reading and discussion of a book - What is the author seeking to do? Is this worth doing? Is it well done?

The first of these questions Ludwig has answered clearly and unmistakably in the subtitle of his work, "The History of a Man," and in the "Introduction" to the English translation by Ethel Colburn Wayne. In an "Epistle Dedicatory" to Mr. Shaw the author explains his "Purpose of reconstructing the genuine man, who really lived, from the aesthetic divinity" and enabling the reader to "be a spectator of the sixty-yeared battle which his Genius fought with his Daemon, and from which he finally wrested a kind of tragic victory." Ludwig's aim, then, is to dissipate the mists in which the adoration of a century has enshrouded the figure of the greatest German writer, and paint for his readers ,a picture of Goethe as he really was. Especially does the biographer seek to direct the reader's attention to the subjective rather than to the objective side of that lengthy life, rather to the soul-struggles than to the acts and achievements of his hero.

Now this was obviously well worth doing. Nothing in history is more striking than the way in which legends grow up around the great personalities of the past until the clearcut lines and true proportions of the actual figures are blurred and magnified into a sort of historical spectra of the Brocken. And although such legends have a practical as well as a poetic value, it is essential in the interests of truth and accuracy to go back to the actual records and reconstruct the authentic individuals. This has, indeed, become one of the major literary activities of the day, partly as a result of the universal search for the truth of a Scientific era, partly, in all probability, as a reaction against the every-day conditions of life. In an age when the machine is more and more, and the man ever less, the mind turns for relief from the mechanization of existence to the study of individual character and the lives of great men. Emil Ludwig is eminently in the height of fashion in directing his energies to biography, and especially to its psychological aspect.

The question of how far Ludwig has been successful in achieving his object is more difficult and complicated, and the answer must to a considerable extent, depend upon the character and predilections of the individual reader. Many no doubt, will find the perusal of the six hundred and forty-two pages of the English

translation rather a tedious and bewildering task than a pleasure, and will regret that the mercy towards foreign readers which, as the preface explains, has abridged the German text by half, was not further extended. Such an initial feeling of bewilderment is a natural result of the method adopted by the author to depict the real man. "The book," Ludwig tells us, "will display in a slowly moving panorama the landscapes of his (Goethe's) soul," and at the same time enable the reader to witness the constant series of campaigns which the hero's Genius waged with his Daemon. This Caesarian division of Goethe into three parts - Landscape, Genius, and Daemon - is liable to confuse and perplex the reader, and lead him to regard Goethe's soul as a mere terrain on which two external powers waged a ceaseless warfare. And as the evil power seems to have won almost every battle, and the divine element to have preserved itself only by a series of strategic, if unheroic, withdrawals, the reader is apt to grow weary of the constantly repeated phenomenon of defeat and retreat.

It will frequently be with a feeling of relief that an arduous and wearisome task has been accomplished that the last words will be read, and the volume closed and laid aside. And the natural conclusion will be that Ludwig has not been very successful in the attempt to achieve the object he had set before himself.

And yet, as one reflects over what one has read, a portrait of the great German poet forms itself from the material which the author has presented. "The slowly-moving panorama" comes to rest and on the screen of the imagination there remains the picture of a many-sided individual, emotional and scientific, idealistic and practical. The Genius and Daemon of the biographer appear as the two sides of that dual nature, strenuous and practical, emotional and sensual. And Goethe stands revealed as a man endowed with the greatest scientific and literary abilities, yet prone to erotic crises in which he is tempted to turn from study and creation to love and sensual enjoyment. The depth and strength of the two sides of Goethe's character and the length and fierceness of the inner conflict in which they involved him explain his rank as the greatest of German poets. For after all this quality is the essential characteristic of the poetic temperament. It is the combination in a single person of the emotional and the intellectual, enabling the individual to strike out great ideas and present them in beautiful forms, which makes the poet. Thus the hasty verdict of failure will be revised and modified. If Ludwig has not clearly

depicted the real man, he has supplied the materials by which the reader can perform the feat for himself.

Moreover, although prone to over indulgence in a somewhat meaningless flood of verbiage, there are times when Ludwig becomes simple and direct, and achieves marked success in the living presentment of his subject. The description of the closing years of the long life is an excellent piece of work, and here and there in the earlier chapters scenes and pictures impress themselves vividly upon the reader's imagination, notably, for example, the "interior" of Frommann, the Jena publisher, at the beginning of the tenth chapter. So that moments of tedium and bewilderment are balanced by moments of interest and insight. And the final verdict will be that the volume was well worth the reading.

As has been the general rule among the biographers of Goethe, his Masonic interests are little more than barely mentioned. This is the more strange, seeing that many of his poems are of a distinctly Masonic character, and Wilhelm Meister can hardly be fully appreciated without some knowledge of the ideals and aims of Freemasonry in Germany at the period it was written. In spite of this, and the fact that having been initiated as a young man he retained and maintained his connection with the Fraternity during a long life, Ludwig has only the following brief and truly misleading references. On page 166 we are told that:

Goethe consented to join the Freemasons on the somewhat arrogant ground that he was desirous of good fellowship.

An account of the circumstances of Goethe's application and initiation were fully described in an article by Bro. Harvey McNairn in THE BUILDER for September, 1923. Goethe said in his letter to von Fritsch, the Master of Lodge Amalia, that he desired to belong to the Society of Freemasons in order to have opportunities ". . . of walking in closer union with persons I have learned to respect." This is not quite the same thing as a "desire for good fellowship" in the usual connotation of that phrase. Further Goethe made this application of his own will and desire, and not (as the word "consented" suggests) at the instance or persuasion of others. So far

indeed was this from being true that the Master of the lodge seems to have hesitated a good deal whether to act upon the petition.

The second reference in the present work is on page 303, where it is said.

He prevented the establishment of a lodge in Jena - indeed he induced a colleague there to lecture on the chaotic state of the secret societies and make a simultaneous attack in print so as to proclaim open hostility "between ourselves and the fools and knaves."

This last quotation has also been exploited by the writer of the article on Masonry in the Catholic Encyclopedia. It would go far beyond the limits of a review to fully deal with this. A knowledge of German history at the time, and Masonic history in Germany would be necessary. The article by Bro. McNairn above mentioned has something on the point; something may be found in Findel, And of course there is much that has been Written in German which has never been translated into English. In brief; Goethe was on the side of Craft Masonry as against the Strict Observance and other congeries of "high grades" that were sapping the life of the Fraternity.

The final reference is at page 457, where it is said that in later life Goethe re-established a Masonic lodge which had been closed for twenty-five years. The lodge in question was Lodge Amalia in which he had been initiated. It was dormant twenty-six years as a matter of fact. The suspension was due to trouble over the Strict Observance. Its resuscitation was largely due to Schroeder, the apostle of Craft Masonry in Germany, who won the support of Goethe and the Duke of Weimar.

This slighting of so strong an emotional and intellectual interest in Goethe's life as Masonry undoubtedly was, gives rise to the suspicion that Ludwig has not been

unaffected by the tide of anti-Masonry that has risen in Germany since the war, the prophet and protagonist of which is the half insane General Ludendorf.

Whatever may be the reader's verdict on the content of the book, he will undoubtedly be favorably impressed with its outward appearance. Messrs. G. P. Putnam's Sons have given us an exceedingly attractive volume with the stout binding, clear type and charming series of illustrations that lead one to take down a book from the shelf for the mere pleasure of feeling it in one's hands and idly turning the pages. E. E. B.

* * *

VICTIM AND VICTOR. By John Rathbone Oliver. Published

by The Macmillan Company, New York. Cloth, table of contents, 435 pages. Price $2.65.

IN his previous book, Fear, Dr. Oliver showed how closely religion and disease really are linked. This is not quite an accurate estimate of the purpose of the earlier work because the religion that is emphasized in Fear is not what most people would acknowledge as such. It is what most doctors would doubtless call mental hygiene, but to me it is much more than that. That book constituted almost as clear an estimate of the religion that I have been endeavoring to practice as it would be possible to put on paper. All of this meaning is, of course, stressed only by implication. This is not the proper place to discuss the book that Dr. Oliver wrote almost, or perhaps it is more now, than a year ago. We are especially concerned at this time with his new book that is fresh from the press.

Someone who had read Fear suggested that an "equally interesting book might be made by working out a portrait of a priest-physician with some psychasthenies and delinquents mixed in with the other fictionized characters to show with what uncanny skill he could establish healing contact with them compared to either clergymen or psychiatrists in their separate spheres." It is really this remark that caused Dr. Oliver to write this second volume, not, in any sense dependent upon the previous one, but still carrying out the idea of the first book and taking the matter just a little farther along. Dr. Oliver continues his description of what he has done by saying "This, however, proved a task beyond my strength. I have had to content myself with imagining two men, one a physician the other a churchman, and with delineating certain interesting patients whom these two treated successfully together". To see how well this aim has been realized it is necessary to read the book.

I do not think that Dr. Oliver has succeeded quite as well as he did in Fear. This may be only a personal opinion, but after reading the book I was left with a sense of dissatisfaction that was not present when I had finished the previous one. Perhaps this feeling is engendered by the fact that the author has seen fit to close the lives of both central characters in the course of this history. This hardly seemed necessary. During the reading of the book the two heroes are so much alive, so full of vitality, that one would like to think of them as actual human beings still administering to the wants of their patients, instead of being under the necessity of thinking that their work is being carried forward by others, if at all. Perhaps there is no richer reward for a life of fruitful labor than what John Vandercook has so beautifully described as "venturing into finality", and maybe I am wrong.

There is another side to this question which does give some consolation, and I leave it to others to decide whether it is this or the other that is the best solution to the problem. Certainly the two men merited some reward for the good that they did in this material world. We are accustomed to thinking that the fruits of labors, which sometimes seem altogether fruitless here, are to be harvested in "that land from whose bourne no traveller returns". Doubtless it is this that Dr. Oliver had in mind when he closed his book as he did, and possibly it is the best solution of what would have been a very vexing problem had he allowed both or either of the two to live on. The revelations which are put in print in the pages of Victim and Victor are of such an intimate nature that no man living would like to feel that he had laid his

soul so bare to the eyes of the world. When we think of this phase of the problem that confronted Dr. Oliver it seems that to have allowed them to continue their ministrations would have been to detract from the reality of the two characters.

Occasion has been taken to mention that the central figures in Victim and Victor seem to live and breathe as one pores over the pages of the book. No matter how little one may agree with the theories that are brought out in those same pages, one must admire the author for his facility of expression, his keen insight into human nature, and further than that, his skill, which at times seems far above all technique, in making his characters real. I am inclined to be envious of the style of realistic writers, but I have never met an author that I have envied as much as I do Dr. Oliver. To have his gift for expressing things that, for me at least, are beyond expression; to have his knack of making people live, breathe, and walk through the pages of a book would be a joy forever.

There was a key thought in Fear that might be singled out and made the main matter of a review of that work. This is not the case in the present work. There is too much in the way of divergent interest, too much that would have to be mentioned in explanation for any one thought to be taken as the leading principle; but there is a sentence in the New Testament, which may seem trite from too frequent use, but which in spite of that is still as full of meaning as it was when it was written centuries ago, and which sums up in a very few words everything that might be said about the context of Victim and Victor. It runs "Do unto others as you would have them do unto you."

This fits Michael Mann as no glove could possibly fit his hand. Through the trials and tribulations of more than half a generation this one thought seemed uppermost in his mind. It is by and through the practice of this doctrine that the Victim of circumstances became not only the Victor, but the lord of all he met and overcome. E.E.T.

* * *

ADVENTURES IN FLOWER GARDENING. By Sydney B. Mitchell.

GOOD ENGLISH. By Virginia C. Bacon.

FRENCH LITERATURE. By Irving Babbitt.

PIVOTAL FIGURES OF SCIENCE. By Arthur E. Bostwick. All published by the American Library Association, Chicago. Price $0.35 each.

THE name of the American Library Association is sufficient guarantee for the authoritativeness of any of the above works. In order that the titles may not be misleading, it is necessary to state that these pamphlets belong to a series which is fast becoming lengthy and to which the Association has given the general title of Reading With a Purpose. In the case of other pamphlets in this series which have come to our desk we have stated that they were well worth while, really, they are more than that because they enable the average man who has some time for reading, but lacks sufficient leisure to enable him to wander through the devious paths frequently necessary to gain acquaintance with subjects of interest, to gather, almost at a glance, the information necessary for a general understanding of the subject. Each course is accompanied by a bibliography and the texts selected are moderate in cost or may be obtained on loan from any fair-sized public library. To those interested in reading along any special line we not only suggest, we recommend, that they write the American Library Association in Chicago, Ill., for a complete list of their reading courses. Such a procedure will save much time and will in addition prevent any possibility of reading unauthentic works.

E. E. T.

* * *

MACHINERY IN THE LIBRARY. By Arthur E. Bostwick Published by the St. Louis Public Library. Paper, Index, 24 pages.

THIS pamphlet would hardly be of value to the average Masonic Library because they are too small, though it is a very good discussion of the uses of machinery in the large library. Public institutions of this nature will find the work filled with valuable suggestions, perhaps the larger Masonic libraries will find therein some suggestions that may enable them to simplify their tasks. E.E.T.

* * *

NEW BOOKS RECEIVED

WHAT IS THE MIND? By George T. W. Patrick. Published by The Macmillan Company, New York. Cloth, Table of Contents, Index, viii, 185 pages. Price $2.65.

This book belongs to the Philosophy for the Layman Series. In it the author points out how the older views of the mind have gradually given way to the realization that it is simply a term for certain operations and activities of the human organism as a whole. The reader will also find in this book a clear statement of how the psychologist looks at evolution.

THE NATURE OF THE PHYSICAL WORLD. By A.S. Eddington. Published by The Macmillan Company, New York. Cloth, Table of Contents, Index, xvii, 561 pages. Price $3.90.

The author discusses some of the results of modern study of the physical world which give most food for philosophic thought. Some of the subjects treated are:

The downfall of classical physics; relativity; time; the running-down of the universe; gravitation, the law and the explanation; man's place in the universe the quantum theory and the new quantum theory; world building; reality; causation; science and mysticism.

* * *

ARTICLES DE PARIS. By Sisley Huddleston. Published by The Macmillan Company. Cloth, Table of Contents, xii, 207 pages. 5 ½ x 7 1/2 inches. Price $2.15.

The book contains three dozen essays, in lighter vein, of the most variegated and entertaining character. Robespierre, Bluebeard, Guy de Maupassant, Anatole France, and the Last of the Bohemians are among the subjects dealt with, and the volume also includes a criticism of James Joyce's "Ulysses."

* * *

THE NEW QUEST. By Rufus M. Jones. Published by The Macmillan Company. Cloth, Table of Contents, 202 pages. 5 ½ x 7 ½ inches. Price $1.90

* * *

NEW BOOKS

The Philosophical Publishing Company, of Quakertown, Pa. announces that a new and "very important work " The Fraternity of the Rosicrucians, is now in press and shortly to be published. The very liberal offer is made by the company to donate a free copy to every (legitimate) Masonic Library in the world that wishes to apply for one. The work is to be sold at the price of $3.00.

----o----

THE QUESTION BOX

and CORRESPONDENCE

PRESENT DAY PROBLEMS

The December issue of THE BUILDER was one of the most interesting issues I have ever read.

In the article relating to Religion and Masonry, I quite agree with the author that there are too many Masons too prone to slur any of the numerous religions to be found in a small town. In this connection I am reminded of the words of the Master when He said, "Thou shalt love thy neighbor as thyself."

Religion has always made a very strong appeal to me, especially when I was younger than I am now, even if I didn't know what it was all about. But I like to go back as much as I am able to do, to the time before I became a Master Mason. That is a pretty hard thing to do sometimes. I try to recall the way my mind was running in those days. I realize now that I was groping this way and that, hunting for I knew not what. Then came the turning point. The Master Mason's Degree and the Royal Arch. It finally dawned on me that I had found what I was looking for.

Naturally, I became interested in religion again, and for a time attended a Men's Bible Class in the Presbyterian Church. The teacher of the class was a professor at the high school and a Blue Lodge Mason. The text for the first Sunday was "And whosoever shall exalt himself, shall be abased, and he that shall humble himself, shall be exalted." I was rather interested to know how the Sunday-school teacher would handle that text. I had just gone through that very thing. Indeed, when I received the Royal Arch Degree the road was very rough and rugged. Well, the Sunday-school teacher fell down flat. Right then and there I said to myself, to use a popular expression, "Masonry puts it over." And indeed it does. But that does not mean that I have lost all interest in church. I am very fond of the Presbyterian minister here, and like to listen to his sermons; but he happens to be a Scottish Rite Mason. So I have come to the conclusion that while the churches get men started in the right direction, Masonry finishes the job.

Have been reading with a great deal of interest the articles on Army Lodges. While my own father was not a member of the Masonic Fraternity, he spent forty-five years of his life in the service of his country, having graduated from West Point in 1872. The article about Lahneck Lodge, No. 1186, at Coblentz, Germany, makes one proud that he is an American citizen and a Master Mason.

H. A. M., Oregon.

* * *

IMHOTEP, PHYSICIAN AND ARCHITECT

The following item from the London Times of Sept. 6, 1928, is interesting in connection with my review of Imhotep, by J. B. Hurry, in the January number of THE BUILDER. As it may not be known to all your readers, I quote it in full. It occurred in a report of the Quarterly Communication of the United Grand Lodge of England on Sept. 5, 1928:

"Brigadier General Charles S. Wilson, the District Grand Master of Egypt and the Sudan, presented to Grand Lodge a maul which had been found in the tomb of Poser, a Pharaoh of the Third Dynasty, at Sakkara. He stated that competent Egyptologists declared that the maul was certainly not more modern than 1300 B. C., and it might date from any time back to 2500 B. C. The funeral temple in which the maul was found was believed to be the first building ever erected in stone. It was built by Imhotep, the King's Prime Minister, who was long worshipped as a god in Egypt. It had only been discovered recently that he was not a god, but a human being, and the King's Prime Minister.

"Lord Ampthill [the Pro-Grand Master] in accepting the gift, said that the maul was far older than anything now in the museum of Grand Lodge and it was fitting that it should come from a land which was deeply associated with the mysteries of the Craft."

This maul, or rather mallet, is of the same conical shape that is still used by sculptors, stone cutters, and wood carvers. It is a genuine operative implement as it shows the wear and tear of long and heavy use.

A.J.B.M., Canada.

* * *

MASONRY IN MEXICO

Occasionally I get out and read the old files of THE BUILDER as a Sunday afternoon diversion. Today I ran onto an article in the October, 1916, number

which impressed me as having enough merit to justify being reprinted. This appears on page 310 under the heading, "Mexican Masonry; Another Side," by Bro. Eber Cole Byam, of Illinois.

I lived for a good many years on and along the Mexican border, and while not prepared to go quite as far as Bro. Byam has, I realize that he is shooting pretty close to the mark.

We as Masons are prone to feed ourselves up on anything that coincides with our prejudices and as a result sometimes arrive at some very erroneous conclusions.

While this article is perhaps just a little extreme, from our own observation I cannot help but feel there is a strong undercurrent of truth running through it.

W., Colorado.

* * *

NAPOLEON A MASON

In reference to the article by Bro. E. E. Murray entitled "Napoleon the Mason and the Pope," which appeared in THE BUILDER for last September, I would like to know what grounds there are for believing Napoleon to have been a member of the Masonic Fraternity.

C. L. Y., Colorado.

This was referred to Bro. Murray, who wrote to our correspondent as follows:

As you will see I am away from home and do not expect to get back, except between trains, for a couple of weeks, and I am without any books here to refer to, so am writing this that you may not think I am discourteous in not replying, and as soon as I get back home I will quote chapter and verse. However, speaking from memory, you will find that Mackey in his Encyclopedia quotes French authors that Napoleon was made a Mason in, I think, Malta. Gould, in his history of the Netherlands, mentions that when he placed his brother on the throne of Holland, in 1805, he instructed him to be Patron on Masonry in that country. I had this before me recently when digging into Netherlands' history. Then there is in existence an old engraving showing Napoleon giving the grip and word to a Tyler at the door of a lodge. If my memory does not sadly forsake me, within the past two years one of the descendants of Napoleon presented to some museum in France his apron or other Masonic regalia. This is not conclusive evidence, I admit and it may be very hard to place the finger on a lodge minute recording his admission to the Order. About four years ago Bro. Rae Lemert, of Helena, editor of the Montana Mason and Grand Historian of the Grand Lodge of Montana, and who has a very large library of French Masonic books, several of the 18th century, went into the matter fully, as he does in all things, and wrote an article in that magazine. As soon as I get back home I will look it up and copy it out and send it to you.

In a second letter he supplemented this with the following information:

In the issue of the Montana Mason of September, 1922, there appeared a cut of a picture of Napoleon entering his lodge wearing his apron and sash. In the issue there was the following article:

NAPOLEON AND THE CRAFT

"The Great Napoleon, the famous Emperor of the French, was a member of the Masonic Fraternity, and many anecdotes are current regarding his admiration for the Institution, and his attachment to it. Engravings showing him in Masonic garb are rare, but this magazine presents to its readers this month a reproduction of one taken from a French work showing Napoleon at the entrance to his mother lodge demanding admittance, accompanied by several of his officers. Close observers will discern certain interesting features in the print."

If you desire more direct evidence than I have quoted as to his being a Mason, I am confident that Lemert will be very pleased to supply it. Similarly it is stated that some if not all of his brothers were Masons, so were some of his marshals and generals. That he was approached by the Grand Orient, when he was Emperor, to give the Fraternity his protection; that he named one of his brothers Grand Master; that he asked his brother when made King of Holland, to be protector of the Craft, and several other acts are those of a member and not merely a sympathizer.

There was an important article on this same subject in THE BUILDER for March, 1924, by Bro. D. E. W. Williamson, "Where Was Napoleon Made a Mason?" In this some evidence that had hitherto been unknown to English and American students was brought forward. This was found in a French work by Charles Bernadin, Notes to Serve as a History of Freemasonry at Nancy up to 1805, in which is quoted a statement by M. Noel, "historian of Lorrain," himself a Freemason. Bro. Bernadin says that Napoleon paid a visit to the lodge at Nancy in November, 1797, on his way, via Switzerland, from Milan to Paris.

Bro. Williamson also refers to the paper by Bro. J. E. Tuckett which is to be found in A. Q. C., vol. xxvii, p. 96, in which an exceedingly strong ease is made out for Napoleon's membership in the Fraternity, so strong that though the evidence is mostly circumstantial it only just falls short of complete demonstration. Bro. Tuckett's own summary of his conclusions are as follows:

(1) That the evidence in favor of a Masonic initiation previous to Napoleon's assumption of the Imperial Title is overwhelming.

(2) That the initiations took place in the body of an Army Philadelphia Lodge of the (Ecossais) Primitive Rite of Narbonne, the third "initiation" of the "Note Communiquee" being an advancement in that Rite.

(3) That these initiations took place between 1795 and 1798.

Hitherto one of the chief objections to admitting that Napoleon was a Mason has been found in the fact that when he was asked to become the Patron of the Craft in 1804 he requested from Prince Cambaceres to have a report "on the objects and principles of the association, especially as to what is caned the secret of the Freemasons." The question was raised by the Masonic historian Findel, and repeated by later students. Findel said:

If the Emperor Napoleon was a Mason . . . he ought properly speaking to have been well acquainted with the Institution and its tendencies without making any special enquiries on the subject.

Bro. Tuckett clears this difficulty away very easily by pointing out that in the many Ecossais rites, the symbolic degrees were regarded only as stages of the novitiate, and it was impressed upon the initiates that even the Master Mason was comparatively yet in a state of darkness, and that the true secret was known only in the more exalted grades. No one has ever suggested that Napoleon had "advanced" beyond the degree of Master, and it therefore seems not only natural, but obvious, that as Emperor he should want to know what these reserved secrets were before giving his countenance to the Institution in so definite a manner.

* * *

LATIN MASONRY

I was interested in your reply to E. H. P. in the Question Box last month. I see a number of Masonic magazines regularly, and I have several times noticed in recent years that a statement that discredits French Masonry will be copied freely from one paper to another, but if anyone writes anything in its favor, or tries to point out the real facts, this is allowed to drop as quickly and quietly as possible.

I saw just the other day an account of Latin Masonry that seemed to be dealing mostly with that of Italy, though the writer included France and Spain also. I have not got it by me so I cannot quote as I would like to do. But in spite of the facts made known by the newspapers of the world regarding the brutal treatment of men in Italy for the crime of being Masons, this brother calmly tells us that all this talk of persecution arose merely because disloyal government employee were discharged from their positions. He said also, as if it was the most dreadful crime, that Latin Masonry is anti-clerical. I can only suppose that he is so ignorant of conditions in Europe that he does not know what Clericalism means, and that he supposes that to be anti-clerical is to be against ministers of the Gospel, and so hostile to religion. Every Mason in the United States would be anti-clerical if Clericalism in the European sense existed in this country. It is commonly supposed that the result of the recent election was partly due to fear that the election of a Roman Catholic President might lead to something of the sort.

It was also said that Latin Masonry was subversive of government. It sounds well but what does it mean? What does it mean in Italy? That Masonic principles would be subversive of government dictatorship ? Were not the principles of Mussolini and his Fascisti subversive of the constitutional government? Are Masons bound by Masonic law to support any government no matter how it got into power or how it exercises power? If so, then George Washington and Paul Revere and Joseph Warren and the hundreds of other Masons who rebelled and fought against Britain should have all been expelled for unMasonic conduct. It seems we have one rule for ourselves and another for other people.

The recent statement by the Sovereign Grand Commander of the Southern Jurisdiction about European Masonry should do a lot of good, it is all the more

forceful because it is so carefully worded. I hope it may have the widest publicity. We should not go on repeating like parrots the wild stories invented by the enemies of Masonry. For they are told, and believed, about American Masonry, just as much as about French or Spanish or Italian.

R. L. C., Colorado.

* * *

THE DOLLAR MARK

I have always understood that our sign for the dollar was derived from a combination of the two letters U. S. Recently, I have seen it claimed that it originally referred to the pillars of Hercules, and that these have a remote connection with the pillars of King Solomon's Temple. Can you tell me if this is correct ?

J. F., Wisconsin.

Our information is, though we cannot give the original authority for it, that this conventional sign is derived from a coin-type of the south of Spain. The piastre, or piece of eight reals, coined by Charles V (1600-1556) at Seville, bore on the reverse two pillars with a scroll. This coin was called a "collonate," or pillar piece. It is unlikely that this was an entirely new design. The city of Cadiz was founded, it is supposed, about 1100 B. C. by colonists from Carthage, itself a colony of Tyre. The original name was Gadir, or Agadir, meaning "the Stronghold." In Latin this became Gades. To reach this place the Straits of Gibraltar had to be passed, which to the Greeks, under the name of the Pillars of Hercules, was the end of the world. As Hercules, or Herakles, was originally a Phoenician solar deity, there is

little doubt that the Rock of Gibraltar, and the corresponding hill of Ceuta on the opposite shore, were connected with Hercules, as marking the gateway of the setting sun; and the tradition would very likely survive in the south of Spain. As the two pillars of King Solomon's Temple are undoubtedly only an instance of the marking of the sacred place, or the dwelling place of the deity, by two isolated pillars, a custom common all through Syria, there is a definite link between them and the pillars of the west.

The remaining steps are comparatively simple. The Spanish coin became a common medium of exchange all through the New World; it was the "piece of eight," well known to every boy who has read Robinson Crusoe. The two pillars and ornamental scroll were naturally conventionalized until they became the two perpendicular lines through an S. which forms our dollar mark today. Thus by a long and circuitous route there is a real line of descent from the pillars of the porch.

The Builder Magazine

March 1929 - Volume XV - Number 3

Freemasonry and the Progress of Science

The fifth of a series of discussions of Ancient Freemasonry and Present Day Problems

BY BRO. HERBERT HUNGERFORD Author of The Masons of Tomorrow

The present is commonly said to be an Age of Science. It is also an age of super-specialization, and specialization leads to one-sided development. It is often amazing to find out how little some people know outside their own immediate concerns.

Speculative Freemasonry was definitely designed to be an all-round educational influence. How has this come to be so completely forgotten? How can we recover the original balance of interests in our Institution? ACCORDING to the views of many profound observers, there is but one fundamental problem in the world to which all other problems are auxiliary or incidental. This basic problem is the conflict between ignorance and education; the warfare of science against superstition, of truth against the twin falsehoods of prejudice and intolerance.

From this point of view, our present article may be considered as the keystone of our entire series of discussions of the relations of our ancient institution to the various modern problems which our world is facing today. It may readily be seen, after due reflection, how all the other social, political, commercial and religious problems of our times might be regarded as phases of this basic problem of the progress of scientific discovery and the more popular diffusion of scientific knowledge and understanding. Probably, there never has been a more excellent statement of the benefits to be derived from the solution of this basis problem than

the maxim of the Master Teacher "Ye shall know the truth and the truth shall make you free." Surely the founders of Freemasonry and the authors and revisers of our ritual must have given due regard to this basic problem of life when they designed the ceremonies whereby candidates are inducted into our Craft. Certainly the central theme of all our rituals is the leading of those blinded by the darkness of ignorance, and bound by the cords of superstition, out into the uplifting light of truth and knowledge. No one will deny the design of Freemasonry's educational aims and activities; but some may doubt whether, in our modern Masonic program, we are placing proper emphasis on the fundamental objectives of our Fraternity.

Have Our Lodges Shifted Their Objectives?

I do not hesitate to state that my personal observations of present day Masonic activities have developed the conviction that we modern members of the Craft have shifted the emphasis from the matters of highest importance and practical character-building value, which have been chiefly the cause of our world-wide influence and our worthy history. We still talk about the ancient activities, upon which the fame and credit of our institution has been established. We still profess due reverence and admiration for our ancient traditions. But, in our actual practice in most modern lodges, it seems to me that we place our real emphasis upon trivial and incidental matters, and devote most of our attention to "feeds," functions and fraternity politics.

This criticism is not directed against the essential social activities of our Fraternity. My objection is that too few lodges devote any part of their program to anything but social and ritualistic matters. The great popular educational activities of our Order are thus side-tracked, or omitted altogether.

Freemasonry Had Educational Aims

Even the most superficial study of our ritual will disclose its essential educational character. In the early days, as any student of Masonic history will testify, the educational activities of Freemasonry were kept first and foremost. In fact, it would not be wide of the mark for Freemasonry to lay claims to the credit of being one of the earliest exemplars and advocates of the now popular adult educational movement.

While it must not be denied that many foremost leaders in our Fraternity today are putting forth most commendable efforts to preserve our worthy educational traditions and still keep our educational activities in the foreground; yet I doubt if any widely and well informed observer of Masonic activities will pretend that the average lodge devotes one-tenth as much attention to affairs that could in any sense be termed educational as every lodge ought to.

The Progress of Science: What Is It?

I trust that I am not causing confusion among the Craft, or at least in the minds of those who are following this series of discussions, by referring to the progress of science as meaning the same as educational progress. The terms actually are synonymous, even though so much of the activity of our times that is labeled educational is neither scientific, nor truly deserving of the title educational.

The scientist is a searcher for truth, an investigator, explorer and experimenter with the facts of our natural world. The teacher or educator explains and gives instruction regarding the facts discovered and the conclusions deduced by the scientist. This, of course, is not the entire task of the teacher, but it should comprise his principal endeavor.

Freemasonry and Science Are in Accord

Bearing these facts in mind, it will be noted that the aims of Freemasonry are in complete accord with the attitude of science. Every Mason should be a seeker after the enlightenment afforded by truth, on exactly the same basis as the student of science.

The deepest personal impression that I have gained from a study of the structure of our organization, and the history of the institution, is a profound admiration for what appears to me the sound scientific principles on which Freemasonry is based. It would, therefore, in my opinion, be a tragedy if we permit our lodge programs to continue their present tendency towards superficialities and frivolities, without serious protest and an earnest endeavor to turn the trend of thought back to the great educational aims and activities on which the solid fame of our Fraternity has been established.

Understand, please, that this must not be construed as a protest against any wholesome social or entertaining feature of Masonic activity. It simply registers my personal opinion that too many lodges at the present day are concerned chiefly with the lesser things of Freemasonry, while they permit the greater and more worthy features to be crowded out of their programs.

While I must admit that my observations of Masonic activities have been limited principally to lodges in New York and a score or so suburban towns and rural villages, but, I should conclude from this circumscribed survey that not more than one lodge in a hundred now- a-days is placing proper emphasis upon educational matters in its regular program.

What Do Masons Know of Masonry?

This is not a plea for more dry-as-dust lectures in lodges. Neither is it a protest against a reasonable amount of fun and frivolity in our lodge activities. Wholesome fun is just as essential to character development as any other activity. But when

your lodge devotes practically all its efforts to the operation of your degree mill and to purely entertaining affairs, you certainly are missing many of the real benefits and privileges of Freemasonry.

What I deplore most in modern Masonic activities, as I have observed the same in my visits to various lodges in my section to deliver my address on "The Masons of Tomorrow," is the appalling ignorance which so many of our younger brethren disclose regarding the real fundamentals of Freemasonry.

It was my observation of these matters which first drew my attention to the work of the National Masonic Research Society, and THE BUILDER. No auxiliary of Freemasonry, it seems to me, is undertaking a task that is closer to the fundamental ideals of Freemasonry, and no present day activity in the Fraternity is more deserving of the cooperation of all lodges and the support of all thoughtful members of our Craft. The Crying Need of American Masonry Today

I have long contended that the crying need of modern Masonry is for a better understanding of the real principles and practices of the Craft. It is practically impossible, under modern conditions, to give our novitiates more than a smattering of Masonic information and understanding by depending entirely upon our ceremonials and our occasional informal lectures. Consequently a Masonic Study Club ought to be regarded at least as essential in every lodge as the Entertainment Committee.

In my travels, however, I have met with only one Study Club in the lodges that I have visited, but every lodge had an active and aggressive Entertainment Committee. I have been asked questions on Masonic matters which were such a confession of ignorance of the fundamentals of Freemasonry that it would seem to me that the questioners ought to be ashamed to ask them.

Some Little Things That Count

The blame for this condition, I believe, lies upon the Masters of our lodges, who are blinded by modern notions of "making a big show," so that they fail to estimate justly the value of certain things, which may be small in the general esteem and make little noise, but which loom large in making for the sound progress of a lodge.

I have run across any number of lodges which have had all sorts of difficulty in filling their chairs with men well grounded in the fundamental principles of Freemasonry. I have seen lodges disrupted because untrained and injudicious officials have been elected to responsibilities which they were incapable of undertaking.

All these and many other difficulties would be overcome if it should become the universal practice in our lodges for the Master to appoint an Educational Committee to take charge of organizing and conducting a Masonic Study Club. It is not pretended that the work of such a Club would make as much show as the activities of the Entertainment Committee. It would be nonsense to claim that any sort of scheme would make Masonic study as popular as Masonic entertainment. But, in the long run, I believe, the half dozen members who might meet quietly once or twice a month to study the real fundamentals of Freemasonry would ultimately contribute more towards the permanent upbuilding of your lodge than the biggest entertainment you could possibly hold, or a whole series of them.

Perhaps you think I am straying from my subject. Quite the contrary, I assure you. In fact, we have now reached the heart of this series of discussions that I have been attempting to develop.

Let Freemasonry Keep Pace With the Advance of Science

My firm conviction is that Masonic Study Clubs should not confine their research to the dusty minutiae of Masonic history, but should include among their investigations some comparison between ancient Masonic principles and practices and the present day problems of our own lives and the real world in which we live.

Of course we must delve into the history of our ancient and honorable institution in order to discover its fundamental aims and objectives. Yet the vitalizing factor of our historic research will be the connections we make between the past, the present and the future of our grand old Fraternity.

It is my sincere belief that no single activity would do more to make Freemasonry keep Pace with the progress of science than to adopt some measure for establishing Study Clubs in all lodges. I hope to live to see the day when any lodge will be ashamed to admit that it does not maintain a Study Club.

As in our previous discussions, we have not attempted to treat this tremendous topic in any degree exhaustively. We have simply aimed to hit a few high spots, but, principally, have endeavored to raise questions in the minds of our readers. Our object, you understand, is to provoke or stimulate "come backs" and thus develop genuine discussions rather than the one-sided expounding of one man's personal opinions and observations.

The editors of THE BUILDER will welcome your comment on any phase of this series of discussions. If your views are at variance with those of the writer, so much the better. If you agree with the writer's general aims, but wish to suggest other and, possibly, more practical solutions of problems involved, by all means send in your suggestions.

In the next article of this series, we expect to discuss "Freemasonry and Modern Business Problems."

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS and R. J. MEEKREN (Continued from February)

ANOTHER scholar, Arthur Edward Waite, an authority in his own field, calls for brief mention, although he does not seem to have investigated our problem very deeply himself, but depends, it would seem, chiefly upon the conclusions reached by others. Indeed he tells us that he has no direct interest in archeological matters. (1) His views are not easily summarized, because to fully understand them requires at least an acquaintance with his belief in a "secret tradition," and a "mystical quest," a subject that is on a different level altogether from that of the present discussion. He is willing to accept either one, or two grades, in the original operative system, and assumes that the present first degree is founded more or less upon the ancient ritual. (2) He notes that Speth held that the original two degrees embodied the essentials of our present system, but thinks that Gould modified this position considerably, as he says the latter held that

. . . the terms Fellow Craft and Master were interchangeable and had reference to one and the same thing, being a Second Degree, but he did not suggest that it contained the present elements of the Master Grade.

We would not like to contradict this, as we gather Bro. Waite has had better opportunities to learn what Gould's opinions really were than we have had, but, from the latter's published works, we have distinctly gathered the impression that in his opinion the original second grade did comprise the elements of our third. But perhaps this difference of opinion rests on differing idea of what the elements of the third degree really are.

Bro. Waite expresses himself as in a painful quandary. He has sought longingly to find some trace of the existence of the allegory and symbolism of the Master Builder earlier than the Grand Lodge era, but sorrowfully confesses he has not yet heard of any indication of this; although he insists, on the other hand, that it is incredible that any one of that particular period, and in London of all places, could have invented it. With this we heartily agree. It is, we believe, a psychological impossibility that it should have been invented in the 18th century. The period is either too early or too later. (3)

The Rev. F. deP. Castells has very recently published two books, the Origin of the Masonic Degrees and the Antiquity of the Holy Royal Arch. Like Bro. Waite his interest chiefly lies in the symbolical and mystical side of the subject, but unlike him he does not seem to retain so firm a grasp on fact. Bro. Waite frankly admits the lack of support given by existing evidence to the continuity of the "secret tradition," while Bro. Castells is inclined to bridge the gap by force of suppositions and straining of the evidence. As his books are easily obtainable there is no call here to set forth his views in any detail. He is familiar with most of the documents in the case, and quotes them freely. He holds the Royal Arch to be the original end of the Masonic system, and seems to believe in there having been two lines of descent, a purely Operative one, and a Speculative one concealed behind the former. Attractive as this hypothesis may be, we feel sure that the critically minded will prefer Bro. Waite's attitude of suspension of judgment, especially as there can be very few who know as much about occult and mystical schools as does the latter eminent scholar.

The Rev. Herbert Poole gave a paper before the Quatuor Coronati Lodge in 1924 on "Masonic Secrets and Ritual Before 1717." This exceedingly valuable essay however does not contain very much that is relevant to the question in hand. Bro. Poole classifies and discusses the evidence, and thence constructs a provisional sketch of the ritual forms that seem to be implied in the fragmentary descriptions and allusions that have come down to us. The only two passages referring to degrees are the following. The first is from the body of the paper:

All the sources imply (if they do not state it explicitly) that secrets were given after the oath of secrecy, and that this oath was administered at the commencement of the Masonic career of the candidate. Now since an apprentice was bound to his master for seven years, and forbidden under heavy penalties to seek work elsewhere, it would seem to be not only unneccessary, but perhaps even undesirable, for the apprentice to be able to prove himself a Mason to a stranger. Is it possible that the giving of the secrets to the apprentice indicates a "telescoping" of ceremonies for the benefit of the speculative? I doubt if full weight has been allowed to this possibility by past investigators of the problem of the number of degrees of ancient Masonry. (4)

The idea of a "continuing" ceremony is far from new as we have seen. Speth had spoken of the two degrees having "been practically welded into one" and the hypothesis had been accepted by other scholars. (5) The problem of the runaway apprentice is a real one, or at least it was. There would not have been pains and penalties so definitely provided had the phenomenon been unusual. But this is speaking of apprentices in general, in all trades. One can imagine that the temptation to run away was much greater in confined and sedentary employments. Further, in Scotland express provision is made in the Masonic code for the Apprentice to work "on his own" if his Master have no sufficient employment for him. (6) It is a point certainly requiring consideration however. There is evidence to indicate at least the possibility of such "welding" or "telescoping" of degrees, which would be a further stage of degeneration following upon a custom of "continuing" from one to the other on the same occasion.

The second passage referred to comes at the conclusion of the paper where Bro. Poole says:

Before closing, I must revert to the vexed question of "degrees." I have put this question on one side while dealing with my material; but it cannot be left there, though I do not propose to enter upon it now. I wish merely to throw out a suggestion, which I do not think has ever been emphasized, that in my opinion it is tied up with the question of "operative" and "speculative"; and that two "degrees,"' though not the same degrees, may have been worked by each- and that the operative "fellow" corresponded in some way with the speculative "master-

mason", while possibly, as I have hinted earlier, the two operative degrees were communicated at once to the speculative. Along such lines, I believe, the solution to the question recast he searched for.

We hope that Bro; Poole will not forget his implied undertaking to develop this further, because, aside from the general value that his researches would have, we are not quite sure just what he has in mind in this distinction between operative and speculative systems. We judge that he may be referring to the present third degree, and if this guess is correct, then it would seem that he, like Bro. Ramsden Riley and others, holds, in common with the supporters of one degree, that the master's grade is an innovation in Masonry, even while admitting the existence of two grades in the original system.

We now come to the last scholar whose views call for mention, Bro. Lionel Vibert. He is indeed the only recent writer who has treated this subject systematically and at length, with the one exception of Bro. Castells. The character and aim of their respective investigations are, however, radically different. Bro. Vibert treats of the subject of "Ceremonies and Degrees" in a chapter of his well known and useful work, The Story of the Craft. He has since elaborated some phases of the problem in his Prestonian Lectures, the second of which was very recently submitted to the Quatuor Coronati Lodge in a somewhat amended form; the modifications being due to such criticisms and suggestions from other students as seemed to him to have merit. As this lecture was quite fully reviewed in THE BUILDER last year (7) it will be possible to treat it more briefly than its importance would otherwise demand.

In his earlier work Bro. Vibert accepts the conclusion reached by Murray Lyon, which has since been accepted almost as an article of faith by Masonic students generally, that:

The Scottish operatives in early days had but one ceremony and that was of the simplest natured

Bro. Vibert then goes on to say:

The English had a form of admission for the apprentice, and may, on continental analogies, have had some sort of feast at all events for the apprentice, out of his indentures, admitted to full membership of the Guild. But of ceremonial beyond an oath and prayers and the reading of the Charges there is no clear evidence. Neither in Scotland nor in England was she operative master distinguished from the Fellows by the possession of any further secrets, or by anything that we should call a degree.

He then intimates the probability of some legend being preserved in the Fraternity concerning Hiram the Builder. and states his acceptance of the view that

. . . at all events by 1723, in England there were two ceremonies recognized. One was the apprentices ceremony and the other the Master's Part.

And a little further on he refers to the Miracle Play hypothesis of the origin of the Third Degree, pointing out however, that no play extant has been found that could be taken as its source. (9)

Now there here appears a chasm that is unbridged. In the indefinite operative period there is only one ceremony; for the possible feast hardly seems to come under the head, that is, in the same sense. But some time before 1723 there were in London at least two ceremonies each conferring a certain status. Bro. Vibert has made no attempt to bridge this gap. He has only undertaken to propound a reason for the two having been converted into three.

In broad outline his hypothesis is that this evolution arose out of the problem created by the need for new lodges, due to the rapid growth of the Fraternity in London in and after the year 1720. He suggests that the establishment of permanent organized bodies (in distinction to the casual lodges of six or seven Masons "well met," which formed themselves by inherent right, and dissolved immediately) was, if not an innovation altogether, regarded as such by the brethren. And that it was as a measure of control over the situation that Payne compiled his Regulations. And further, that the clause in Regulation XIII, which has been so often referred to, was devised mainly for the purpose of keeping a cheek on those who were to be eligible to office in the new lodges. Bro. Vibert does not put it quite in this way, but it seems to be what is implied in what he says.

Now the Regulations also provided that the Master and Wardens of a lodge should be "among the Fellow Craft." As the old qualification of the Master's Part could only be given in the Grand Lodge it is suggested that a new degree of Fellow Craft was formed out of the original first grades like Eve out of Adam's rib, for the purpose of qualifying those- selected for office without going to the Grand Lodge. Stating it thus baldly does not do the theory justice, and as the lecture is easily accessible we must refer our readers to it. (10)

The great attraction of Bro. Vibert's theory is that for the first time a definite, tangible, motive is suggested which does seem to be adequate to the known effect; for Gould's theory of misunderstanding would be a cause rather than a motive. Precisely for this reason it needs the closest scrutiny, for it is a general failing to be blind to the difficulties raised by an explanation that appeals to us. The chief difficulty here is that of seeing why the direct way out of the dilemma was not taken. As was pointed out in the review above mentioned, and by several of those who took part in the discussion in Quatuor Coronati Lodge, the Grand Lodge was merely the particular lodges in general council, and it is not easy to see how it could persist, as a unit, in a course that was causing general dissatisfaction to its component parts. It does not appear to us that Bro. Vibert has altogether succeeded in meeting this difficulty.

The discussion that followed the lecture revealed as many different points of view as those who took part in it. To begin with, there seemed to be no definite

agreement as to the connotation of the terms used; degree, master, fellow, apprentice, mason. And behind this, very different prepossessions in regard to what the essential elements of the various ritual forms might have been. As a result the impression is given that those taking part were, to some extent, at cross purposes. Bro. Covey-Crump doubted if "Fellow" and "Master" were identical terms. He seemed inclined to suspect that the masters, in the sense of employers, "bosses," had ceremonies or traditions of their own, while the non-operative honorary members became fellows immediately by the omission of the apprenticeship, but that, though fellows, they were not masters. In effect this seems to be bringing back the theory of an original three degrees ceremonies-with-secrets instead of two.

Bro. J. Heron Lepper also seemed to doubt the equivalence of Master and Fellow-Craft in Regulation XIII, basing his questioning on the fact that Pennell in his reprint (and revision) of the Constitutions quite unmistakably makes provision for three grades. But, as has been pointed out previously, Prichard exhibited three degrees two months later, while the Philo-Musicae et Architecturae Societas had apparently worked three in London four years earlier. (11)

Bro. Tuckett, assuming the existence of lodges and Masons throughout the country, asked why, or how, they came to adopt the inserted grade, which had no purpose or object outside the new organization? And he raised the further point, that qualification is not derived from a mere name, which was all the new degree amounted to. That is, the new-style fellow possessed no more than the old-style mason or apprentice; and he reverts to his own hypothesis that the two grades of the old system were equivalent to our first and second degrees, containing the same esoteric essentials; and that there was the additional ceremony-with-secrets (which was not a degree) containing the Hiramic legend, and commonly known as the Master's Part.

Bro. W. J. Williams also doubted the equivalence of master and fellow, and thought the use of the word "degree" in the discussion led to confusion of thought; as in our sense degrees did not then really exist. He argues, and quotes Gould in support, that master meant only master of the lodge.

Bro. Poole thus summarized his understanding of Bro. Vibert's position. Owing to the non-operative or speculative members being made members of the Fraternity the two steps as taken by them were

1. Apprentice and Fellow

2 What we now call Master

but that in 1723, though still containing the same elements in the same order, these became

1. Apprentice

2. Fellow Craft and Master

and gives it as his solution of the puzzle that the change was not an innovation but a restoration of the older (operative?) practice. That is, if we understand him, that the two ceremonies, which had been made one for the speculative because he did not serve an apprenticeship, now became two again. But this seems also to imply the original existence, in some form, of three steps, grades or ceremonies-with-secrets.

Bro. J. Walter Hobbs, however, seemed to stand by the dual system, and affirmed the two grades to have been apprentice and master, with fellow as an alternate term for the latter, signifying full membership presumably, and he pertinently points out what "a whirl of varied titles" are used in our available documentary sources. Still

he is inclined to adopt Bro. Poole's suggestion as affording a possible avenue of escape from the confusion, that the Operatives and Speculatives each worked two degrees but not the same degrees. To us this would seem to promise to make the confusion worse confounded.

Bro. Bullamore rejected the conclusion that there were only two degrees in 1723, accepting the vague hint in the letter signed Verus Commodus in 1725 (12), that there were "five orders" in the Masonic system, which "orders" he seems to accept as equivalent to degrees. The hostile skit he here referred to is hardly sufficient authority by itself, and the phrase "the fifth order" obviously refers, from the context, to the five orders of architecture.

Bro. Thos. M. Carter, while seeing a difficulty in the brief space of time in which the supposed method for evading the force of Regulation XIII came to be "practically universally adopted," sees also a moral difficulty in such a systematic evasion. This objection does seem to have weight, and we are inclined to hold that this facet of the complex dilemma is best resolved by assuming that the Regulation was merely a restatement of the old rule that apprentices were only to be passed in the general assembly, to which everybody was agreed in theory, while force of habit and mere convenience tended to make the attempted revival of the old law a dead letter from the start. There is nothing strange or unusual in that. All organizations are subject to the same experience, not only in their beginnings but even when well established, of making rules that prove quite unworkable in practice.

Bro. Daynes, referring to the statement made by Bro. Vibert, that while authority could be, and was, delegated to constitute new lodges, there was "no delegation of the power to confer the Master's Part," pointed out that it was not conclusive because the Regulation expressly adds, after the general prohibition of making Masters and Fellow-Crafts in the private lodges, the saving clause, "unless by dispensation." Bro. Vibert said that there being no record of Grand Lodge passing Masters and Fellows proves nothing, which is true; but neither does the absence of any record of the granting of dispensations prove they were not given. It may be that they were, and that the repeal of the clause was due to the absurdity of a practical annulment by dispensation. He also pointed out, what the other brethren

seem to have somewhat lost sight of, that the Haughfoot records are definitely witness to a dual system in 1702, (13) and he might have added Dunblane, a little lateral. (14)

In reply Bro. Vibert acknowledged the difficulties raised and sought to meet them. Admitting the confused terminology in the sources, he yet thinks they point to the sequence, Apprentice, Fellow and Master; changing that of Gould and Speth who interpreted the documents as witnessing to the arrangement Apprentice, Master, Fellow. He repeats that these ranks were given in two steps, and to non-operatives, in the grouping A. & F., and then M. And he insists that the character of the two steps was quite different, the first being "purely symbolic and based on Two Pillars," while the other "was associated with a Hiramic Legend." But this of course is precisely one of the points at issue; was there at that time a step or ceremony based on a Hiramic Legend? It is quite possible to deny that there was and yet hold that there were two degrees, or ritual steps; and as we have seen, this explanation has been advanced by more than one authority. It is thus only in obedience to a natural progress in the investigation that in recent years attention has been specially turned to the problem of the origin of our third degree.

Bro. Vibert then goes on to offer a modified version of his theory in view of the suggestions and criticisms that had been offered to it in its original form. It is in bare outline as follows:

The "trade system" had a symbolic step connected with Pillars. The apprentice was merely sworn (just as in other crafts we judge) but when out of his time, became a Fellow and full member of the fraternity by the symbolic steps of the Pillars.

The non-operative honorary or speculative member "must needs go through the form of being admitted an apprentice," yet nevertheless proceeded

. . . then and there to full membership. The speculative, therefore, as an apprentice, learnt about the Pillars, both of them. Nevertheless the step was really a double one- it conferred in one day the rank of full membership that in the trade was only to be achieved after years of work and sometimes not then.

We do not know on what grounds the suggestion was made, that full membership was not always attained, or how much it implies, but that is aside from the point. The italics in the above passage are Bro. Vibert's. It seems to us that the hypothesis is not the obvious or simplest way of relating the facts. While the Regulations do expressly give "even the youngest Apprentice" a voice and a vote in the annual Assembly of the Grand Lodge, or rather, concurrent with it, it does not seem that this is to be taken as indicating that the majority of Masons present ranked only as Apprentices, even in the light of the note in the Mystery of Freemasons that;

There is not one Mason in a Hundred that be at the Expense to pass the Master's Part, except it be for Interest.

Even granting that the only ceremonial in the operative period that was worthy of the name of an initiation was that at the end of the apprenticeship, it does not seem necessary to suppose, or even natural, that the non-operative who, after being sworn in as an Apprentice in ordinary form, and then straightaway given his freedom, by being passed through the initiation that normally followed years later, should be denied the rank of a fellow, and held to be only an apprentice. Or to put it another way; though for the honorary or speculative candidate, apprentice oath and fellowship ritual were combined in a continuing, or even "telescoped," ceremony, yet his status would be that of the higher, not the lower rank, and he would be called fellow equally with those who had served their full time.

Bro. Vibert then says:

While we cannot say categorically what esoteric knowledge is in every ease implied in the use of the term Fellow or Fellow Craft, it does appear as though, in the operative system, it cannot have involved a knowledge of anything beyond the Pillars. Nowhere in the Constitutions is it suggested or even hinted that the Master of the Lodge must have prior knowledge of the narrative ceremony or its accessories.

By "narrative-ceremony" is meant that embodying the Hiramic legend. Bro. Vibert further asserts that, technically, by the letter of the (English) law, a Fellow-Craft is still qualified to serve as Warden and Master of a lodge. But while this may have real foundation in fact, it seems here to becloud the issue. The question in point is not whether at a later time the letter of the law qualified for office those with the title, Fellow Craft, but, what did that title imply in 1723? And further, while it may be true that there is no hint that the brother elected to office as Master had to have the status of Master Mason (and this might be questioned) (15) it does not follow, necessarily, that "knowledge of the narrative" was not required, if it be supposed to have been, at that time, included in the grade of Fellow. Bro. Vibert of course does not suppose this. His scheme seems to be:

1. Status of Apprentice, acquired by the formality of registration, and an oath to obey his master and the rules of the trade, just as in other occupations.

2. Fellow, attained normally at end of apprenticeship, with an initiation concerning the Pillars

3. Master, a ceremony-with-secrets, originally restricted to employers, and dealing with the Hiramic narrative.

This scheme being granted his hypothesis does seem logical. That is if we grant his further contention that the office of Master of the lodge was a new thing. And this does find support in the Old Charges, and from other sources, too, in that it seems

to be implied that the individual who presided in a lodge was the senior fellow. In workshops, the master was of course the man who "hired and fired", and paid wages. Under the new regime of speculative Masonry the new lodges elected their presidents, and called them Masters. The old qualification for an employer (i. e. the "narrative ceremony") might be insisted on by analogy and we remember that Anderson takes pains to describe the speculative lodge, figuratively, in terms of the workshop; the presiding officer being the employer, in a speculative sense. But on the other hand, the new elective officer might be regarded as taking the place of the "senior fellow", who traditionally presided in such groups; in which case no further qualification was needed. The Grand Lodge, having assumed control of the "narrative ceremony," the lodges adopted the latter alternative; and then, to make more of their ritual, enlarged the Apprentice part, by adding to its bare formalities part of the symbolic content of the Fellow. The difficulty here is that Regulation XIII speaks of Fellow Craft as well as Master. That would seem to leave the lodges only the bare formality of an oath. Bro. Vibert of course assumes that the Fellow's part (concerning the Pillars) had been attached to that of the Apprentice, but if so why did the Regulation include the Fellow Craft? Was it merely pure confusion, or divergence of opinion, or what?

We are not absolutely sure that Bro. Vibert would accept this version of his theory. (16) we have tried to distinguish his postulates from his argument, and to present the latter apart from discussion of the validity of his conception of the situation. And in our opinion, that being granted, his theory seems to fit the case very well.

Bro. Vibert concludes by saying that the last word has not been said; and this undoubted fact has its compensations, for were the question finally settled there would be a distinct loss of interest in research, for it is without doubt one of the most exciting problems connected with the history of the Fraternity. Perhaps, though, the interest is after all only a derived one. We have remarked above that discussion in recent years had turned from this particular problem to that of the origin of the Master's grade. Really the question of the number of the original degrees is a flank attack upon this more significant problem, and agreement on this would doubtless greatly increase the chances of agreement on the subsidiary investigation, the progress of which we have been surveying.

NOTES

(1) Waite, New Encyclopedia of Freemasonry, Preface, p. vi.

(2) Ibid., vol. i, p. 280.

(3) It is impossible to enlarge upon Bro. Waite's theories of the Master's grade, and we refer our readers to the work already mentioned, and to Emblematic Freemasonry, Chapter iii, and especially page 52.

(4) A. Q. C., vol. xxxvii, p. 16.

(5) BUILDER, September, 1928, p. 270.

(6) Lyon, History of the Lodge of Edinburgh, p. 16.

(7) BUILDER, February, 1928, p. 56.

(8) Vibert, Story of the Craft, p. 75.

(9) The late Bro. Robert Race was the most prominent advocate of this theory, which he set forth in a most interesting and suggestive article. (See Trans. Manchester Ass'n, 1918-1919 vol. ix p. 9.) We may here remark that Bro. D. E. Williamson Associate Editor of THE BUILDER, has carefully read every Medieval play that has been published in English, French, German or Latin, and states positively that there is nothing to be found that by any Stretch of the imagination could be taken as a parallel to the legend in question.

(10) Bro. Vibert's second Prestonian Lecture is included in the Transactions of the Merseyside Ass'n for Masonic Research 1926, p. 47, and those of the Somerset Masters' Lodge for 1926 p. 562. In its amended form it appears in A. Q. C., vol. xxxix, p. 208.

(11) BUILDER, January, p. 29, and December, 1928, p. 357.

(12) Gould, History, vol. iv, p. 286.

(13) In 1707 the lodge resolved, "except on special considerations" not to "admit to the Society both of apprentice and fellowcraft, at the same time, but that one year at least should intervene . . ." A. Q. C., vol. xvi p. 178.

(14) In 1716 it was enacted "that in tyme coming there he no measons or vthers entered and passed ..... at one and the same time." Lyon, op. cit., p. 416.

(15) It could be argued, and it is the position that we are inclined to accept, that the term "master" in the Constitutions is used in two, or rather three, distinct senses: (a) Master of the Craft of the trade and its technical processes; (b) master in the sense of an employer of other masons; and (c) master, or presiding officer of a lodge. Indefinite as such usage may sound we submit that there are very few places in the Constitutions where the particular meaning is not fairly clear from the context, though there may be places where two of the three meanings are combined. As in the much discussed clause of Regulation xiii, "Master" may mean both masters as competent workmen and masters as employers. There is no contradiction or difficulty raised in such an interpretation, for the master as employer is assumed to be master of his trade. We think, however, that in this place (and in others also) the latter meaning is to be taken as the dominant one.

(16) Since this was written this resume was submitted to Bro. Vibert, and he writes us that he considers it "perfectly fair" and remarks on the confusion the matter is in due to the looseness of the terminology.

----o----

American Army Lodges in the World War

Sea and Field Lodge No. 2 of New York Stationed in Paris BY CHARLES F. IRWIN, Associate Editor

TO approach the problem of recounting the history of the several Army Lodges established in France by the Grand Lodge of New York it is necessary to make a brief survey of the efforts of the American Craft to carry aid and comradeship to the Masons who went across the seas in the service of our government during the war.

The war, as everyone knows, was officially declared in April of 1917. By midsummer troops began to cross the Atlantic as an advance guard of the later movement. As early as August of that summer a group of Engineers and others, aboard the Cunarder "Saxonia", met in one of the Ward Rooms for a delightful evening of Fellowship, and formed, for that occasion, an informal association to which they attached the name "Saxonia Lodge, Somewhere at Sea." The story of that evening will be told later in this series.

In the old Coast Defense a Club had been organized, known as the "Fellowcraft Club." And when this branch was reorganized into the Coast Artillery and broken up into a number of regiments, the parent Club was likewise separated into a group of Clubs. And among these, several went across and took root, first at Bordeaux, and later, scattered throughout France wherever the former units of the Coast Guard (now the C. A. C.) were stationed.

Meanwhile the Masonic bodies at home were busy forming various kinds of organizations, every one of which had the welfare and comfort of Craftsmen and their families at heart. Out in Missouri the Grand Lodge created an "Overseas Commission", and appointed a number of their members as a Committee to proceed to Europe and survey the situation, with a view to relief, not only to Americans, but also to all the Allied countries. The Chairman of the Committee was W. Bro. George S. McLanahan.

In the Grand Lodge of Ohio, William Melish, known and loved throughout the United States, had fathered and started an organization called the "Masonic War Relief Association of the U.S.A." This organization eventually spread beyond the confines of this Grand Lodge.

The Southern Jurisdiction Scottish Rite very early in 1917 took practical steps to survey the situation and sent to Paris Judge George F. Moore, Sovereign Grand

Commander, with several of their prominent members. The stories of all these movements will find a place later in this series.

In the Grand Lodge of New York, in the reconvened Annual Communication of 1917, a Resolution was introduced looking toward active work for the relief of American Masons within our forces and candidates for the degrees in the same. Their efforts culminated in the formation of Sea and Field Lodge, No. 1, the story of which was told last month. At the same time this Grand Lodge organized an "Overseas Masonic Mission" with powers to proceed to France and survey the Field, and, if it was deemed necessary and advisable, to issue dispensations for Sea and Field Lodges. The Chairman of this Mission was Chief Justice Townsend Scudder of the Highest Court within the State of New York. Associated with Justice Scudder were a number of the finest type of professional and business men, all leaders in the Masonic Fraternity. The story of this Mission will be made a matter of a special paper a little later.

But the story of this Mission is so intertwined in the history of the four Sea and Field Lodges of France that it is necessary for me to go somewhat into their preliminary history here. Many Craftsmen wondered during the year 1918, and in the winter months of 1918-19, why it was that the home Lodges seemed to have forgotten their very existence. It is due to these Masonic bodies to speak very frankly in this paper. And I want to say that the Masonic Fraternity was not negligent nor static during those months. Anyone who will take the trouble to secure a copy of the "Report of the Masonic Overseas Mission", issued on Dec. 31, 1918, by the Grand Lodge of New York, will find, after reading the 129 pages of this report, which is signed by every member of the Committee, why Masonry was unable to follow its members across the seas until after the Armistice. A reading of this report would be very healthy food for those Masons who still hold fond fancies as to the general friendliness that is supposed to exist toward the Fraternity throughout the United States.

Suffice it to say here that passports which were first assured to this Mission in the summer of 1918 were refused by the Government for almost a year; statements were issued that General Pershing was opposed to the entrance of the Fraternity into France in 1918, which statements he has, I am informed, since denied,

comparatively recently in fact. After the heaviest pressure was placed upon the former Secretary of War, and even the President, the only way the representatives of the forty-nine Grand Lodges of America could get to France was in the garb of the Y.M.C.A., designated as Secretaries of the same.

However, the New York Mission finally landed in France, and reached Paris in February, 1919, and proceeded immediately to obtain information as to the state of affairs in regard to Masonry. They found Judge Moore already there and assisted in opening the Paris Overseas Club. The formal housewarming of this headquarters was on the twenty-second of the same month. The Masons working at the Headquarters of the Y. M. C. A. at Paris had already formed the Trowel and Triangle Club, the membership of which was composed of Y. M. C. A. Secretaries scattered throughout France. The story of this Club will have to come later.

Judge Moore soon after returned home. The Overseas Mission fitted themselves into the scheme of things as they found them and proceeded to organize, the Y. M. C. A. authorities giving them such assistance as lay in their power. The Mission found a home at 10 Victor Emmanuel, and made this the center of their work.

As soon as practicable, members of the Mission visited all parts of the country to see what was to be done. Their experiences are being prepared now by former members of the Mission and will find a place later on in the series.

It was apparent to Justice Scudder and his companions that the establishment of a Sea and Field Lodge at Paris would be very valuable, and so under the authority of the Grand Master of the Grand Lodge of New York the dispensation issued to Bro. Townsend Scudder was put into effect, and with Bro. Scudder as Worshipful Master, Thomas Channing Moore as Senior Warden, and Merwin W. Lay as Junior Warden, Sea and Field Lodge, No. 2, Paris, France, was instituted.

Associated with these brethren were William C. Prime, as Secretary; George S. Goodrich, as Senior Deacon; B. D. Norman, as Junior Deacon; and C. B. Blackwell as Junior Deacon.

The story of this Lodge was reported to the Grand Lodge in 1920 by Bro. Scudder and published in the Proceedings of the Grand Lodge for 1920. I am here largely reproducing this report, because being told so soon after the events happened, and by the Master of the Lodge himself, the story is not only official but undoubtedly comprehensive and accurate.

Justice Scudder said:

When you appointed me Chairman of the Mission to Freemasons in the United States Forces Overseas, you also commissioned me as your plenipotentiary in territory outside the United States, with all power and authority possessed by yourself as Grand Master, in respect of Freemasons without the United States, owing obedience to the Grand Lodge of New York in respect of the relations of the Grand Lodge of New York with Masonic Grand Jurisdictions overseas, and you committed to my care four Warrants for Overseas Sea and Field Lodges exclusively military in their character, which Warrants were signed by you Dec. 24, 1918. You instructed me to complete the same by inserting the names of the seven principal officers of each at my discretion, and in case I should determine that the welfare of the members of the Fraternity from New York, with the A. E. F., required it, or would be promoted thereby, to institute said Lodges, or any thereof, as regular Naval or Military Masonic Lodges, in such places without the United States as I should see fit, for service to and with the men enlisted, drafted or commissioned in the United States Forces in the Great War, or regular members of the A. E. F. - Y.M.C.A. or American Red Cross ministering to our men.

You will discover in this paragraph that most extraordinary powers were granted by Grand Master W. S. Farmer to his Committee. How statesmanlike was his masterly foresight, and his confidence in the ability of his committee to proceed on wise and sound lines, even if far away from New York! So utterly different from

many other Grand Masters who displayed such timidity and fear as to the Masons who went with the Army, lest they might not know how to proceed nor be able to control their zeal, should they be given powers to act as Masons when abroad ! Particularly noticeable is the absence of any "strings," of fettering provisos and exceptions, to the commission granted to Justice Scudder. The soundness of his procedure, and the type of men he chose for the responsible places in the four Overseas Lodges justified this carte blanches and is in strong contrast to the hesitating and the non possums attitude, found elsewhere. Of course, these other rulers of the Craft may have been justified concerning their own members. Regarding this they were perhaps the best judges, though my own observation does not incline me to agree with them.

Bro. Scudder in his report gives the blank dispensations used by all four of Field Lodges:

SIT LUX ET LUX FUIT William S. Farmer, Grand Master

I, William S. Farmer, Grand Master of Masons in the State of New York, do, by these presents, appoint, authorize and empower our

Worthy Brother to be Master, our

Worthy Brother to be Senior Warden, our

Worthy Brother to be Junior Warden, our

Worthy Brother to be the Treasurer, our

Worthy Brother to be the Secretary, our

Worthy Brother to be the Senior Deacon, our

Worthy Brother to be the Junior Deacon

of a Sea and Field Lodge of Free and Accepted Masons, to be, by virtue hereof, constituted, formed and held at the City of New York, and elsewhere and Overseas, as may be convenient and necessary, which Lodge shall be distinguished and known by the name or style of Sea and Field Lodge, No. 2, and the said Master is hereby authorized to appoint subordinate officers of said Lodge; and said Lodge is authorized to adopt all such by-laws and regulations for the governance of its proceedings and labor, subject to my approval as it may see fit.

And, further, the said Lodge is hereby invested with full power and authority to assemble on all proper and lawful occasions and to elect and confer the three degrees, or either of them, of Ancient Craft Masonry, without the usual formalities and requirements of chartered Lodges upon Candidates, who have actually enlisted, or been drafted, or commissioned officers in the United States forces in the present great War, and who apply therefore in writing and satisfy the Master and Wardens of said Lodge that they are qualified, and in case they be sons of Master Masons, so they be over the age of eighteen years; and on payment of twenty dollars; as also to do and perform all and every such acts and things appertaining to the Craft as have been, and ought to be, done for the honor and advantage thereof.

Membership or officership in said Lodge shall in no wise impair or affect existing membership or officership in a regular chartered or warranted Lodge.

Said Lodge shall have a seal and shall have and keep all books required to be kept by regular Lodges in the State of New York, the same and all records to be surrendered to the Grand Lodge on the termination of this warrant.

This warrant shall terminate at the pleasure of the Grand Master.

Given under my hand and Private Seal, at the City of New York, in the United States of America, this ..... day of .... in the year of our Lord, One thousand nine hundred and eighteen.

Carrying with him these warrants in blank form, Bro. Scudder and his Mission set sail, and he relates what occurred as follows:

I left New York Jan. 30, 1919, and arrived in London, via Glasgow, Feb. 8, remaining seven days, which were devoted to examining into the welfare of our numerous sailors at several Naval Bases, in the United Kingdom, and many soldiers and sailors on leave in Condone or at the several rest camps. Inquiry of the proper authority of the United Grand Lodge of England led me to believe that objection would not be made to a Sea and Field Lodge at some place in that Jurisdiction if I should decide that the welfare of our men would be promoted thereby. I also studied war service and activity of the United Grand Lodge of England to the end that we might profit by the experience of our mother Grand Lodge.

I proceeded to Paris, arriving Feb. 15. We had mailed to France, in anticipation of our arrival, some fifty letters addressed to well- known Brethren with the Forces announcing our coming and giving them our address in Paris, and soliciting their advice as to the paramount needs of men in the service and particularly of our Brethren. Answers to these inquiries soon began to come in, and in addition an active correspondence commenced with Masonic Clubs which we located by various means, including advertisement in the Daily Mail, the Paris Herald and the Stars and Stripes. Through the Trowel and Triangle Club, an organization of Freemasons, who were Secretaries of the A. E. F.-Y. M. C. A., through personal interviews with officers and men, members of the Fraternity who came to us in Paris, and through a thorough canvas of the whole of France by the several members of the Mission, I endeavored to sense the situation and determine the needs of our men.

I was greatly enlightened on conditions in the occupied territory by interviews with Major W. S. Solomon, 417 Telegraph Battalion, Signal Corps, a prominent and zealous member of the Fraternity from Rhode Island, who was stationed at Coblentz and who had, as President, undertaken the reorganization of the Third Army Masonic Club in the occupied territory of Germany, assisted by M.W. Wendell Davis, Past Grand Master, and by R. W. James S. Collins, then Deputy Grand Master, now Grand Master of Rhode Island, both secretaries of the A. E. F.-Y. M. C. A. These Brethren, who had been with the forces for months, in conflict, and behind the lines, and who had been in Germany for some time since the Armistice, not only recognized the need of the Masonic Club referred to, but had cabled the Grand Master of Rhode Island, requesting a Warrant for an Overseas Lodge with the Army of Occupation, and in due time were assured that there request had been granted and a Warrant dispatched. I offered these Brethren, whatever I might decide as respects Lodge activities in France, to hold for them one of the Warrants which I carried, until their own should arrive, or until they should be assured it had not been lost in transit. Their Warrant, a replica as to authority of those entrusted to me, arrived in due course, and Overseas Rhode Island Lodge, with Bro. Davis as W. Master, did valiant service for the A. E. F. in the Occupied Territory and I am informed has been preserved as a living instrumentality for such service as may be required of it, at home. By virtue of the authority invested in me, I exchanged plenary waivers, over all material in France and in Germany, respectively, with Overseas Rhode Island Lodge and referred to it all requests for courtesy service coming to me, affecting men stationed in the Occupied Territory.

The story of this Rhode Island Lodge was given in the January number of THE BUILDER. This mention by Bro. Scudder calls attention to the perfect harmony that prevailed among the several Masonic bodies representing various groups of Masons at home. The kindly and courteous fellowship did much to deepen the loyalty of the rank and file to the Institution.

The next thing dealt with in the report is the baffling and perplexing problem of French Masonry. Bro. Scudder said in regard to this:

At the Conference of Grand Masters, held at New York May 9, 1918, the possibility of Overseas Lodge activity under New York auspices, was intimated to certain of the representatives of Grand Jurisdictions there assembled, and by some, plenary authority was granted me, to accommodate their material applying to me in France, without reference to headquarters.

Though the Grand Lodge of New York was not, and is not, in fraternal relation with any French Grand Jurisdiction, I bore letters to the Conseil Federal of the Grand Orient, and to the Grande Loge de France, and also to the Supreme Conseil of the Rite Ecossais Ancien et Accepte; also to Brother Edmond Heiseh, Senior Grand Warden of the Grand Loge National et Regulaire pour la France, and soon presented them and established most amicable and friendly personal relations with them all. With each of these Obediences the possibility of Lodge activity in France, under authority of the Grand Master of Masons in the State of New York, for the benefit of the A. E. F. was discussed, and from each cordial acquiescence was received, and offers of use of all facilities and premises belonging to them, without change, were graciously made. It would be difficult to imagine a more perfect courtesy than that shown me, and all American Freemasons with whom I came in contact, by the Masonic Authorities and brethren of France.

In this statement I am sure the host of American Masons in the A. E. F. who came to know the French brethren will agree. I had a wide contact with French Freemasons throughout France and found them invariably courteous, generous, willing to exhaust themselves to care for our Masonic needs. I also found them to constitute the highest mentality in that nation and believe that within the ranks of Freemasonry in France is to be found the great underlying stable force that keeps France poised and sound.

But returning to the story as told by Bro. Scudder:

As graphically descriptive of the condition of our men when I arrived in France, let me quote the following from an article by Katherine Mayo in the Outlook for March 3, 1920. Referring to Le Mans, she wrote:

"In order to appreciate, however, anything of what it really meant, one should be able to realize, as perhaps only an eyewitness can do, the utter depression, the weight of melancholy the general low morale of the whole body of troops held waiting in the Embarkation Center Area.

"The great machine that had been throwing men across the ocean into France was now to be reversed. All the big, nervous effort that had preceded the Armistice had stopped short. The excitement was over. A dull, long pause had ensued. Men had begun to fret and fear about their jobs at home- to ponder at leisure the possible personal cost of their war period. Mail service had been exceedingly defective. For many months, in many eases, home news had been entirely shut off. Meantime, in America, the influenza had Slain its thousands, and every man who had failed to hear from his family dreaded the possible truth.

"Under conditions as anxious as these, with little but time killing labor to occupy attention and with sailing orders still delayed, a vicious circle of thought ground on."

I saw these same conditions. Each member of the Mission saw them in every part of France where our men were. The sad story was brought to me by Masons in numbers, and by others, competent observers.

I became convinced that valuable as was the influence of the Masonic Club, it was not sufficient. The existence of Masonic life, to vary the tedium of existence, was necessary. Once established it came to the knowledge of innumerable non-Masons buddies of our brethren in the service, and they were keen to acquire the same privilege. The need for more genuine Masonic life than the Club could afford was conspicuous. If we were justified in our effort to serve in the activity of our Sea and Field Lodge, No. 1, in New York, and in our regularly chartered lodges, men about to be sent out of the country, surely in their sorry plight, if we could, it was our duty to serve them "over there."

I decided to institute Sea and Field Lodge! No. 2, in Paris, and arranged with the officers of the Grande Loge National, to rent quarters for that lodge at 42 rue Rochechouart, Paris, in the headquarters in France of that Grand Jurisdiction, and equipped our premises there with such furnishings as were needed. You had designated the personnel of this lodge in the Warrant which you had signed, and it was supplemented by Brothers Davis and Collins of Rhode Island, Kelly of Nebraska Lee of Oklahoma, Crouch of West Virginia, Eddy, now Grand Master of Michigan, Acker, Past Grand Master of Texas, and many other keenly interested and devoted brethren, hailing from all over the United States.

It sat first on April 3, 1919, and nine times thereafter, its last session being July 10, 1919, at which you were present and took part, and it conferred the degrees of Craft Masonry on 278 candidates, which included 40 candidates accommodated by courtesy for other lodges.

The full personnel, and the roster, are appended to this report together with the same information respecting the other Sea and Field Lodges temporarily located in France in the A. E. F.

Thus we have a clear and, to my mind, a very true picture of the conditions under which this Mission operated, and of the causes that led to the formation of Sea and Field Lodge, No. 2, and its companion lodges. What they meant to the Craft can never be overstated. The tonic they injected into the demoralized conditions during the period of waiting; the progress of activity which they provided; the outlet for the pent up emotions. As I sat in the East at the closing communication of the Lodge in Paris, in July, and watched the eager faces of the brethren and candidates, I was confirmed in my profound conviction that the Military Lodge is just as justifiable, and just as rational, as any civilian lodge ever was. Only those who have passed through the field conditions of war can appreciate the tremendous import of the close association afforded by the Masonic Lodge to men whose whole nature is strung almost to the breaking point.

The tabulation of statistics referred to by Justice Scudder is as follows. It covers the entire life and service of the lodge. A close study of this chart yields much valuable information.

Communications	1	2	3	4	5	6	7	8	9	10	Totals
Dates (1919)	4	4	4	5	5	5	6	6	6	7	
	3	8	18	2	15	29	5	19	26	10	
S & F Material	5	1	9	1	11	28	21	50	50	63	239
N.Y. Lodges	2		1		3						6
Other Jurisd	5		5	1	10	6	4	1	2	3	37
Totals	12	1	15	2	24	34	25	51	52	66	282
Dimitted: (1919) 31, (1920)		39									70
New York Lodges			1								1
Other Jurisd.											
1st Deg	1	1									2
2nd "	1	1	2	2	3	1	1		3		14
3rd "	2		1	2	1		1				7

Going into these statistics a little in detail we discover that the courtesy work covered candidates from Missouri, Ohio, Oregon, Texas, Washington, Indiana, Kentucky, Ontario, Georgia, Illinois, Iowa, Minnesota, Nebraska, South Dakota, California, Kansas, New Jersey, Montana, Tennessee, England, France, South Carolina.

This Mission carried with it the following authorization from a number of the Grand Lodges which had assembled at Cedar Rapids, Iowa, to discuss the Masonic situation both at home and abroad in 1918:

CERTIFICATE OF AUTHORITY OF BROTHER

TOWNSEND SCUDDER GRAND LODGE OF IOWA, A. F. & A. M. Geo. L. Schoonover Grand Master of Masons of Iowa Anamosa, Iowa.

This is to certify that at a conference of Grand Masters of Masons in the United States, held November 26, 27 and 28, 1918, at Cedar Rapids, Iowa, the following resolution was duly adopted:

Be it resolved, That Brother Townsend Scudder, Past Grand Master of New York, and the Chairman of the Commissioners appointed by the Grand Master of New York. to undertake the Overseas work among the soldiers and sailors of the American Expeditionary Force, be and he is hereby, appointed and designated as the agent and Commissioner of this Conference and the Grand Jurisdictions here represented, and those which may hereafter adopt the Constitution of the Masonic Service Association of the United States, to take charge of the overseas work contemplated and embodied in the Constitution this day adopted.

GEORGE L. SCHOONOVER, Chairman of the Conference.

Attest:

NEWTON R. PARVIN, Secretary of the Conference. December 1, 1918.

From this document it is to be seen that the Mission Overseas was acting not only for New York, but also for a group of Grand Lodges who had subscribed to the Constitution of the newly organized Masonic Service Association.

With the winding up of the work of Sea and Field Lodge, No. 2, of Paris overseas, the records of this and the other New York Lodges were returned by the Mission to New York, and deposited in the archives of the Grand Lodge of New York.

The roster of No. 2 was consolidated with that of No. 1, and provision was made to dimit all material on the No. 2 roster to the various lodges within whose jurisdiction the membership of No. 2 resided when at home. This dimitted membership was not turned adrift without further knowledge and information to the Grand Lodges involved, but full information was transmitted by Sea and Field Lodge, No. 1, to the Grand Officers of the Grand Lodges, within whose bounds the dimitted brethren resided, so that a check up could be maintained.

In spite of all this care there were wartime candidates, made overseas, who did not take up their dimits, and in these cases the brothers have been carried on the roster of Sea and Field Lodge, No. 1, of New York City.

In a letter which I received some time ago from my friend and brother Merwin W. Lay, one of the Overseas Mission. I find this paragraph:

Sea and Field Lodge, No. 2 (the Paris Lodge), has been perpetuated by a dispensation from our Grand Master to veterans of the war. and I am glad it is located in Syracuse.

Thus the brethren of New York have proceeded to do what those of Rhode Island did; they have perpetuated the names and the activities of these overseas Army Lodges. It was a wise provision, and as the years stretch out their course, more and more will these names gather to themselves memories and traditions of inestimable value to their membership and to the Craft at large.

Too much praise to the members of the Overseas Mission cannot be given. And alongside this praise must ever be added the praise for the foresightedness of those Grand Lodges which made possible the formation of the Masonic Service Association in the time of War to meet the stringent requirements laid upon the Craft by the Government, when great need arose for universal Masonic aid to the Craft under arms.

That the reader may once more be reminded of the brothers who carried on the labors of this Army Lodge, I offer the tableau of their Lodge:

W. M. Townsend Scudder, New York City.

S. W. Thomas Channing Moore, New York City.

J. W. Mermin W. Lay, Syracuse, N. Y.

Secy. William C. Prime, Yonkers, N. Y.

Treas. .....

S. D. George S. Goodrich, Bronxville, N. Y.

J. D. B. D. Norman.

Tyl. C. B. Blackwell.

I cannot close my story of this Lodge without revealing a personal contact I had with Sea and Field, No. 2, in Paris. It is my first and only opportunity to get back at dear Bro. Goodrich, who caused me to have a rather embarrassing interview with my good wife upon my return home. I had received a very distressing letter from my home parish, from a widowed and crippled aged mother, asking me to try to locate the grave of her son. I obtained leave and went to Paris, from which city I planned to re-visit the battle front and attempt to find the boy's resting place. In Paris I ran in to the headquarters of the Overseas Mission, as I was wont to do every time I went there. Having heard of the fund of money they had at their

command I resolved to try them out in order that I might testify upon return to America to the actual working of their financial scheme. I had more than sufficient money in my money belt to cover all my expenses. Nevertheless I remarked to Bro. Goodrich, who presided over the office at this time, "How about a little loan for a few weeks ?" "Help yourself," replied George. Opening a drawer in his desk he displayed enough French paper money to paper the four walls of an office. I closed my eyes, stretched my fingers to utmost capacity, and reached in. I drew out my hand holding a bundle of the money. Saying good-bye I left the office and went down to the street. Then I retraced my steps and looked into the office once more and said, "Goodrich, you never asked me for a receipt." "Get along with you," replied he, "you have sufficient credentials already. You are a Mason, a Chaplain, and officer of the U. S. Army." I wrote out an I. O. U. after this manner: "This is to acknowledge the receipt of a loan of ..... francs from the Overseas Mission, Paris." I signed my name and went out. I had assured Bro. Goodrich I would send him a French Postal Order as soon as I returned to my station. He was to send to me the I. O. U. After some time on the old battle line I returned to my station and sent the Postal Order to Paris. But Goodrich never sent the I. O. U. back to camp. After months in the service I landed in my home town in the late summer of 1919, and a few days later my wife came to me with a very serious face, and handing me a slip of paper inquired, "What does this mean? Why were you in Paris, without any money?" Goodrich had sent the I. O. U. to my American address. And to this day my wife has a reminiscent gleam in her eye every time Paris is mentioned in conversation. Thus in my earnest desire to test the generosity of the Masons at home, I created a situation that almost severed my relations with "friend" wife. I have long wanted to get back at Bro. Goodrich, and now after almost ten years I have accomplished it.

NOTE

Owing to a regrettable error Bro. Prime was designated "Most Worshipful" on page 39 last month. We apologize to Bro. Prime, and trust that this blunder may not have caused him any annoyance or embarrassment.

----o----

Some Notes on Symbolism

BY BRO. SILAS H. SHEPHERD, Wisconsin

To see a world in a grain of sand, And a heaven in a wild flower, Hold infinity in the palm of your hand, And eternity in an hour. [William Blake]

The thoughts of all the greatest and wisest men have been expressed through mythology. [John Ruskin]

A myth is a narrative framed for the purpose of expressing some general truth. A symbol is a silent myth, which impresses the truth which it conveys not by successive stages, but at once throws together significant images of some truth. [Wm. Fleming]

In a symbol there is concealment and yet revelation, silence and speech acting together some embodiment and revelation of the infinite, made to blend itself with the finite, to stand visible and, as it were, attainable there. [Thos. Carlyle]

The first learning of the world consisted chiefly of symbols. The wisdom of the Chaldeans, Phoenicians, Egyptians, Jews, of Zoroaster, Sanchoniathon, Pherecydds, Cyrus, Pythagoras, Socrates, Plato and all of the ancients that is come to our land. is symbolic. [Dr. Wm. Stukeley]

Symbolic representation of things sacred were coeval with religion itself as a system of doctrine appealing to sense, and have accompanied its transmission to ourselves from the earliest known period of monumental history. [H. C. Barlow]

In the absence of a written language or form of expression capable of conveying abstract ideas, we can readily comprehend the necessity, among a primitive people, of a symbolic system. [E. G. Squire]

The study of Freemasonry is essentially a study of symbolism because Freemasonry teaches by symbolism only. Any inquiry therefore, into the teachings of Freemasonry, should be preceded by a comprehensive investigation of the nature of symbolism in general, its origin and its peculiar characteristics. [M. R. Grant]

THE scarcity of literature dealing with symbolism seems strange when we consider its importance and how much it influences our present life, as well as the significant function it fulfilled in the development of human thought and culture.

Albert G. Mackey and Oliver D. Street have both written works of great merit on the subject of Masonic symbolism which should be more extensively read. Albert Pike was a profound scholar of symbolism, but unfortunately only published limited editions of his "Lectures on Symbolism." All these talented brethren have warned us against the errors into which we are liable to fall by either neglecting to give the symbols the spiritual significance they deserve, or by trying to give them forced interpretations.

W. H. Rylands, a distinguished brother, also warns us saying:

Symbolism is always a difficult affair as everyone knows or at least ought to know. When once fairly launched on the subject, it often becomes an avalanche or torrent which may carry one away into the open sea or more than empty space. On few questions has more rubbish been written than that of symbolism, it is a happy hunting ground for those who, guided by no sort of system or rule, ruled only by their own sweet will, love to allow their fancies and imaginations to run wild. Interpretations are given which have no other foundation than the disordered brain of the writer and when proof or anything approaching a definite statement is required symbols are confused with metaphors and we are involved in a further maze of follies and wild fancies.

While the foregoing advice is timely and needs to be always considered, we must also consider the equally important admonition of Albert Pike, who says:

The symbolism of Masonry is the soul of Masonry. Every symbol of a lodge is a religious teacher, the mute teacher also of morals and philosophy. It is in its ancient symbols and in the knowledge of their true meanings that the pre-eminence of Freemasonry over all other orders consists. In other respects, some of them may compete with it, rival it, perhaps even excel it- but by its symbols it will reign without a peer when it learns again what its symbols mean, and that each is the embodiment of some great, old, rare truth, and again, that to translate the symbols into the trivial and commonplace is the blundering of mediocrity.

Freemasonry is the custodian of a system of symbolism and we can never fully comprehend the depth of its philosophy or the height of its spiritual significance without some knowledge of the use of symbols in past ages.

Three theories have been advanced for the probable origin of Masonic symbolism. First: it has come down from times antedating the Grand Lodge era. Second: it was formulated by the brethren of the Grand Lodge about 1717. Third: it has been an evolution, which is still going on.

If either the second or third theories are correct the present paper is useless, because it deals with evidence bearing out the first theory. The evidence, from its very nature, can not be conclusive proof. If Freemasonry is really a system of symbolic teaching, which is generally conceded; and if this symbolism was undergoing a process of decay in the time immediately preceding the Grand Lodge era as R. F. Gould thinks probable, we may well seek for the earliest recorded use of symbols in general, and architectural and geometrical symbols in particular, as possible aids to a better understanding of their importance and utility.

The use of tools and implements of architecture as symbols, and a traditional history distinguish the so-called operative Freemasons of the era preceding the revival in 1717 from the many guilds of other crafts, and it is noteworthy that architectural and geometrical symbols are much more in evidence as moral and spiritual teachers than any other class of symbols. We may also note their use many centuries ago, in much the same way Freemasonry uses them today.

Going then to the records we possess of the earliest historic times in China, I find clear evidence of the existence of a mystic faith expressed in allegorical form, and illustrated, as with us, by symbols. The secrets of this faith were orally transmitted. the chiefs alone pretending to have full knowledge of them. I find, moreover, that in these earliest ages this faith took a Masonic form, the secrets being recorded in symbolic buildings like the Tabernacle Moses put up in the desert, and the Temple his successor, Solomon, built in Jerusalem; that the various offices in the hierarchy of this religion were distinguished by the symbolic jewels held by them during their terms of office, and that, as with us at the rites of their religion they wore leather aprons, such as have come down to us, marked with the insignia of their rank. I find in the earliest works that have come down to us, the square and compasses, and regulated his life thereby being then, as now, considered to possess the secrets and to carry out the principles of true propriety. Finally, I find one of the most ancient names by which the Deity is spoken of in China is that of the First Builder, or, as Masons say, the Great Architect of the Universe.

The Mysteries of this ancient Faith have now become lost, or at best obscured, though attempts at a revival may be traced in the proceedings of existing brotherhoods, whose various rituals and signs are supposed to be in some measure

founded on ancient rites and symbols which have been handed down from the earliest ages.

From time immemorial we find the square and compasses used by the Chinese writers, either together or separately, to symbolize precisely the same phases of moral conduct as in our own system of Freemasonry it has ever been accepted as a physical axiom in China that "Heaven is round, Earth is square"; and among the relies of the nature worship of old, we find the altar of Heaven at Peking round, while the altar of Earth is square. By the marriage of Heaven and Earth, the conjunction of the circle and the square, the Chinese believe that all things were produced and subsequently distributed, each according to its own proper function. And such is, in my opinion, the undoubted origin of the terms "square and compasses" as figuratively applied to human conduct by the earliest ancestors of the Chinese people.

Let us not imagine that symbols have become obsolete, or that they are not commonly used in present everyday life. The symbols used by our remote ancestors were in many cases their only method of conveying abstract thought, while modern invention and education has in a pronounced manner supplemented them with facilities for development which divert our conscious realization of the importance of symbols.

Do we doubt the power of symbols? If so, let us take those we use daily and analyze their power over our mental processes. The emblem "$" signifies dollars. As a symbol it brings us to a clear consciousness of financial affairs.. We cannot take this sign ($) and buy anything with it; but if we have that which it symbolizes we are able to procure equivalent values in necessities and luxuries. As a symbol it only partially effects our emotional nature, and is only given because of its being so generally used.

The flag of our country, Old Glory, is an emblem of the government of the United States of America. As a symbol it brings vividly into our mind yes, into our hearts and souls the high ideals which made the United States of America possible. As a

symbol of the high ideals of liberty and equality it keeps us eager to maintain and promote those ideals. For a brief moment reflect on the emotions which have vibrated your whole body as you gazed at this symbol of equality and liberty, and you cannot deny the power of a symbol. As a physical object it is nothing but cloth. The colors are used in many ways. To be sure the arrangement is very beautiful and from an artistic viewpoint we can be justly proud of our flag; but its real power is the wonderful things it symbolizes.

Likewise, let us consider the cross. To the Christian the cross is a continual reminder of the great law of love which Christianity teaches. To the Christian the cross must ever symbolize that Fatherhood of God and brotherhood of man which the Master taught.

Both the flag as symbol of equality and liberty, which are the foundation stones on which our country rests, and the cross, which symbolizes divine love, are only partially understood by the great majority. To comprehend their full significance it is necessary to understand how political equality and liberty developed, and study the religious aspirations of humanity. To express a sentiment of patriotism without a real conception of the great principles which the flag symbolizes, or profess to be a Christian and fail to love God with all your heart and soul and your neighbor as yourself, is to understand only partially the things they symbolize. So, too, with the square and compasses and other pertinent symbols of Freemasonry. They have deep significance and the power to raise the brother from the prevailing conceptions of social relationship to the highest ideals of brotherhood. Symbols cannot make any impression on the human mind, except by desire and consent. Freedom of action and even speech is sometimes restrained or prohibited, but freedom of thought is something that is inviolable. We choose whether to permit a symbol to influence us and to what extent.

The flag and the cross are the most potent symbols relating to political and religious thought on this continent, but they are by no means the only way of teaching these things. In Freemasonry, however, symbols are the very essence of the whole system. Without the symbols it would be of no more value than the many other fraternal societies which promote the welfare of humanity to limited extent. It is by these symbols and a proper understanding of their use in our lives

that Freemasonry excells. To be a member of a Masonic lodge and not understand its symbolism is as inconsistent as to be a citizen and not understand the principles of government.

The object of the present essay is to direct attention to several of the more important symbols of antiquity, as it is only by knowledge of what they have meant to people of the past that we can fully understand the general system of symbolism of which Freemasonry is custodian.

The word symbol comes from a Greek word meaning "a sign by which one knows a thing." In its general use it is a visible sign of an ideal or quality of another object. In a religious and moral or Masonic sense, it is a sign with a moral or spiritual significance.

Symbols, emblems and types are very commonly used as synonymous, but must be considered as distinct in any study of symbolic teaching. An emblem is a representation of an idea by a visible object. A type is, more strictly speaking, one thing which is a model for another, such as the tabernacle was a model, or type, of King Solomon's Temple. As H. C. Barlow says in Essays on Symbolism:

Emblems, symbols and types all have this in common: they are the representatives of something else for which they stand. Emblems and symbols often differ only in their mode of application, thus the palm-branch is an emblem of victory, but, taken in a Christian sense, it is a symbol, significant of the victory of our faith, and is given to all Christian martyrs who have thus overcome death. The anchor may be a mere emblem of hope, but when it is put for the hope of a Christian it becomes a symbol. So, also, the equilateral triangle may be nothing more than the emblem of three united in one- but, as significant of the doctrine of the Trinity, it is a symbol of the highest order.

A symbol is of the highest order when it expresses a religious dogma or philosophical doctrine, but of the lowest when it is put for a received fact, either real or legendary. Thus the anchor as a symbol of St. Clement, is of the lowest order; and so are all those particular symbols of saints by which they are distinguished from one another: as the sword of St. Paul the keys of St. Peter, the knife of St. Bartholomew, the tower of St. Barbara. etc.

The Christian church is possessor of a wealth of the most impressive symbolism. The sacraments are all symbolism of the highest type, but alas, like Freemasonry, its votaries too often go through the forms and ceremonies with very little conception of their full significance. The subjects of the medieval artists were originally symbolical, but are now simply conventional with a large majority. The Virgin and Child was introduced as a symbol of those holding the orthodox faith after the Council of Ephesus had condemned the Nestorians in A. D. 431. Barlow tells us:

The dogma of the Mother of God was of Egyptian origin, it was brought in, along with the worship of Madonna, by Cyril and his monks of Alexandra, in the fifth century.

The earliest representations of the Madonna and Child have quite a Greco-Egyptian character, and there is little doubt that Isis nursing Horus was the origin of them all. The Chinese also recognize this old pagan notion in Tienhow, the Queen of Heaven, nursing her infant son, who is usually represented holding a lotus- bud as the symbol of the new birth.

In a recent work entitled The Celestial Ship of the North, a vast accumulation of material bearing on the primitive conceptions of a divine Mother was collected. There are many traditions which point to this Celestial Ship of the North as being symbolized by the Great Bear, or Ursa Major. Miss Zelia Nuttall in her Archaeological work for Harvard University has brought together much evidence in favor of the theory that it was from this group of stars that the Swastika was originally derived. The revolution of these stars around the Poled Star annually

with one spoke of an imaginary wheel at equal angles at the four seasons of the year is, according to her theory, symbolized by the Swastika.

Any study of the highest types of symbols, or those effecting the moral and religious nature, should embrace considerable knowledge of all the religions of antiquity. In such a study we should endeavor to find those basic principles which are common to all religions, and to acquire as much as possible the viewpoint of those primitive people among which symbols were first used.

The use of symbols is prehistoric, because when man had developed to a point where he recorded his actions and thoughts he was far advanced. The first language of primitive man was undoubtedly a sign language. Spoken language developed very slowly. The first language was probably limited to things concerning physical acts and desires, such as desire for food, shelter, clothing and to express fear and pain, joy and happiness.

Sustenance and reproduction are the motive forces which actuate physical man. His mental, moral and spiritual nature are dependent on the leisure he may find from the necessities nature has imposed. He has within him faculties which are seldom developed to their capacity. Sustenance and reproduction have been perverted, and selfish desire to live on what others produce, and use reproductive natural propensities for lustful excess has diverted many of the human race from the development of the higher phases of being.

As far back as records guide us, or traditions permit us to speculate, a limited number of men have held the highest ideals and helped their fellows to a better understanding of the mental, moral and spiritual phases of life.

A primitive shepherd sending his flocks on the plains of Chaldea gazed in amazement at the starry heavens and eventually discovered that the sun, moon and stars had orderly and systematic movements. He saw the return of seasons and the

wonderful reproduction of vegetable life and in his primitive way must have speculated on the cause. The first line which primitive man saw was a circle. It was the circle of the horizon. How long after he discovered this circle and tried to reproduce it in miniature by the aid of two sticks which eventually became our compasses must remain conjecture, but we may venture purely as a probability that the circle, line and square were the first geometrical figures used by man. It is probable that even before this he may have made crude pictures gradually evolved a written language.

It required a long period of time to develop both written and spoken language to such a degree as to be capable of conveying abstract ideas that it is almost certain that such ideas were originally expressed by symbols.

The records of pictographs in discovered caves, inscriptions on monuments, vases, coins and tombs have given to us the information upon which all writers on symbolism of antiquity have based their opinions. According to these records we may consider the swastika as one of the most ancient of symbols. It is also one of the most prolific and is found in almost every part of the northern hemisphere, and in such parts of the southern as it might have been carried by migration. The swastika is considered by many writers to be a form of cross and, as such, to symbolize the four quarters of the earth in times when it was believed the earth was flat and oblong. As previously mentioned, Miss Nuttall, with many facts to substantiate her opinion, holds that it represented the movements of Ursa Major around Polaris, and symbolized the year.

The migration of symbols has followed the migration of peoples and commerce. Many symbols have been used on coins and thus in commerce the symbol has been transplanted to places where its original significance was not understood.

Another symbol of great antiquity is the Phallus. The lingam and yoni of ancient India and the Crux Ansata of ancient Egypt are the most ancient we have any knowledge of. The reproductive principle in nature seems to have led primitive man to use this symbol as the most pertinent way of expressing his ideas of the

Great Creator of the Universe. The ideas of propriety which make it so repugnant to us did not occur to primitive man. The following quotation from Primitive Symbolism, by H. M. Westropp, expresses this very clearly:

Nature to the early man was not brute matter, but a being invested with his own personality, and endowed with the same feelings, passions and performing the same functions. He could only conceive the course of nature from the analogy to his own actions. By an easy illusion the functions of human nature were transferred to physical nature. Man not only attributed his own mind and feelings to the powers of nature but also the functions of his nature- generation, begetting reproduction, bringing forth; they became his ideas of cause and effect. To the sun, the great fecundator, and the chief cause of awakening nature into life- to the earth, the great recipient in the bosom of which all things are produced, man attributed the same powers and modes of reproduction as in human nature. The human intellect being finite, man is incapable of imagining a personal god inseparable from the functions of human nature. Sex was given to them, the sun or sky were considered the male, or active power- the earth, the female or passive power. The sky was the fecundating and fertilizing power; the earth was looked upon as the mould of nature as the recipient of seeds, the nurse of what was produced in its bosom. An analogy was suggested in the union of the male and female. These comparisons are found in ancient writers.

As an example we may take this from the Greek poet and dramatist, Aeschylus:

The bright sky loves to penetrate the earth; the earth, on her part, aspires to the heavenly marriage. Rain falling from the watery sky impregnates the earth, and she produces for mortals pastures of the flocks, and the gifts of Ceres.

The later writer, Plutarch, expresses the same idea:

The sky appeared to men to perform the functions of a father, as the earth those of a mother. The sky was the father, for it east seed into the bosom of the earth which, on receiving them, became fruitful and brought forth, and was the mother.

And finally we may quote Dr. Christian D. Ginsburg:

Eminent scholars who have devoted themselves to the investigation of ancient cults, have shown to demonstration that the most primitive idea of God was that He consisted of a dual nature, masculine and feminine, and the connubial contact of this androgynous deity gave birth to creation.

Vast numbers of quotations might be made to further demonstrate the conclusions eminent scholars have arrived at regarding the prevalence of this primitive belief and also showing that it was general among all is primitive people in every part of the world, even in the ancient civilizations of the western hemisphere.

All prominent writers on Symbolism have stressed the importance of phallic symbols in the religions and philosophies of primitive people. We feel that their importance has not been over-estimated and that among the early ancestors of our race this particular phase of nature's manifestations produced in their minds a reverence which it is hard for modern people to understand.

Primitive symbols were all very close to nature. The earliest pictographs were crude pictures of animals which were probably the crudest and most elementary symbols. Geometrical symbols, of which the Swastika, Cross and Crux Ansata are the most important and interesting, were all closely allied to astrological symbols.

THE ARTIFICIAL CHARACTER OF CIVILIZATION

Twentieth century modes of life make most of us quite unconscious of nature and the great universe, except as we relax from the daily routine and seriously contemplate it. With our primitive ancestor it was the reverse. He lived in a world that, while it was crude in modes of life as we know them, was simple and very close to nature. His very existence depended on his knowledge of nature. He must observe the sun, moon and stars and regulate his life by them. To him the sun actually did rule the day and the moon govern the night. In his crude way he started the study of astronomy which eventually became astrology in which we find a most complex system of governing influences. Constellations were named after mythological and fanciful characters, each of which had its particular influence on earthly affairs. Astrology and mythology are very intimately connected and a very extended system of symbolism was developed. The zodiac with its twelve signs is the central figure of this system of symbolism, and although we are prone to ridicule astrology, it has been a most potent factor in the development of the human mind. Perhaps we do an injustice to the ancient astrologers by judging the ideas they expressed literally when much of all the expression of the ancients was figurative.

Architecture was the first mechanical occupation of man. Early in his development he learned to build crude shelter for himself and soon after built altars for worship. He next built a temple, or house of God, and with the tools he used probably associated moral tenets. The first use of tools and implements of architecture was symbols of moral virtues is lost in antiquity. They are closely associated with religion, and so, in fact, are all the symbols that have come down from the remote past. It was a religious sentiment that actuated their first use and the same sentiment that perpetuated their use. If we study them today from purely intellectual motives, we may never under stand them.

----o----

Freemasonry in Czechoslovakia

By BRO. JOSEPH S. ROUCEK (Continued from February)

IN or about the year 1680, a young Bohemian nobleman, Francis Anthony Count de Spork (born 1662), visited the Netherlands, and joined the Society of the Friends of the Cross, which, most probably, was already united with the operative Masonic Lodges. De Spork is said, in records of the time of Joseph II, to have been initiated into Masonry in Holland; although this may have happened on the occasion of his later visit to Holland, which took place about 1717. As there existed at that period no Masonic Lodges in the same sense as those that came into existence after 1717; and as, on the other hand, it is an undoubted fact that he joined the Friends of the Cross and afterwards founded the first Prague Lodge; these matters can hardly be explained except in some such way as above indicated. Another tradition tells us that Spork was initiated into Masonry in 1717 by Anthony Sayer at London, and accepted from him the power of founding Lodges in his native country; an assertion which, however, lacks probability, although Spork had really been visiting England about that time. However this may be, it is certain that Bro. de Spork founded, on his return home, the very first Masonic Lodge at Prague, on June 26, 1726. This was named the Three Stars. From this fact it is more probable that his initiation had taken place on his later visit to Holland and England, in one or other of these two countries. Its jewel exists yet. It consists of a Maltese Cross (brass) enameled blue; the upper limb exhibits the cypher 3, the center the letter S (Stern; Star), and in the other three limbs, cherubs' heads lock with four wings, all in silver. There exists also a medal struck in commemoration of the foundation of the Lodge. Obverse, a portrait of Bro. de Spork; reverse, the New Jerusalem of the Apocalypse (square with 12 gates, in the center the Lamb on a mound, above all, the name of God in Hebrew letters irradiated).

The seal of the Lodge, however, seems to have been lost. As for the members, they belonged for the greater part to the nobility; among them were the Counts Vrbna, Paradis, and Kaiserstein; but there were also many of the upper commoners, especially authors and scholars. Among them is also to be noted, Gottwald Fr. Stillenau, Spork's private secretary, a very learned man, who later went to Holland in order to maintain a continuous intercourse between the Dutch and the Prague Lodge. He afterwards wrote, under a pseudonym, a biography of Spork, in which the proceedings of the Jesuits were sharply scourged. Another member of the Lodge was Charles David, secretary to Count Gallas and afterwards to Count

Bubna, who later was appointed an Imperial Chancellor, and was ennobled in consequence. On that occasion he applied for, and received, three stars in his coat-of-arms.

Bro. Spork himself, who was the Master (then styled Grand Master) of the Lodge, had been made a Chamberlain in 1690, previous to the formation of the Lodge. In 1691 he had been appointed Governor of Bohemia, and a Privy Councillor in 1692. He did a great deal in propagating enlightenment and culture as well as laboring for the common welfare and interests of his fellowmen.

He became the Maecenas of a great number of artists and scholars. He cared for the poor and miserable. He raised very considerable foundations for charitable purposes. He was an indefatigable champion of light and progress. As was but natural this proceeding soon rendered him an object of hatred to the fathers of the Society of Jesus. They succeeded in rousing the suspicions of the Emperor Charles VI concerning him. They accused him and his friends of fighting, not only against the Church, but against the state also. An inquiry was ordered. At the head of the Commission stood a Jesuit named Konias. On the proceedings of this Commission some light is thrown by the fact that the Count's library was confiscated, and the whole contents, instead of being examined, was burnt unread. A charge of high treason was brought against the Count, and he was tried. The trial lasted seven years. No one knows what the end of it would have been had it not been for the intercession of Francis, then Duke of Lorraine (a personal friend of Spork, who in 1731 had been himself initiated a Mason), with his imperial father-in-law. So the trial was closed, and soon after Spork was re-established in his former dignities. But his sorrow had entirely shaken and broken the old man, so that only a short time after the conclusion of his trial, he entered the eternal East, on March 30, 1738.

Now to return to the Lodge. Before going further, it may not be out of place to describe where the meetings of the Brethren were held. This was in Spork's palace situated in the so-called "Angelus Garden." In the newly-rebuilt palace and the gardens adjoining it the Brethren of the "Three Stars" Lodge met for a long period. At present the Palace of the Directory for Posts and Telegraphs stands on the spot.

Other Lodges were subsequently constituted from Prague, in Galicia, Hungary, Luxembourg, Styria, and Moravia.

THE SUPPRESSION OF MASONRY IN AUSTRO-HUNGARY

The first Lodge in Vienna, Zu Drei Kanonen, was founded in 1742. The first Lodge in Hungary is known to have existed at Pressburg (now the capital of Slovakia) in 1766. A Grand Lodge for Austria and its dependencies, ruling over 45 Lodges, was established in 1748. An Imperial Edict in the following year ordered that not more than three Lodges should exist in any single town, while those that were at work in any place which was not a "Seat of Government" were summarily suppressed.

The consequences may be supposed. The newly formed Austrian Grand Lodge, together with its Provincial Grand Lodges, passed off the scene; and the general discontent of the Craft betokened the beginning of the end.

Then came the French Revolution. The Freemasons were regarded with suspicion. The Austrian Lodges voluntarily closed in 1792, and those in Bohemia during the following year. Masonry in Hungary had a somewhat longer life, but by an Edict of 1795, all secret societies in the Austrian dominions were ordered to dissolve. Since then Freemasonry in Austria has been prohibited, except for one short period, till the year 1918. In 1867, after the Civil War, Masonry was revived in Hungary, nevertheless in Austria it still continued to be forbidden.

THE REVIVAL IN THE HUNGARIAN KINGDOM

The Constitution of Hungary of 1867 did not prohibit Masonry. A Lodge, Unity in the MotherLand, was founded at Budapest in 1868, and this, with six daughter Lodges, formed, on Jan. 30, 1870, the St. John's Grand Lodge of Hungary. The three Craft degrees only, were recognized or tolerated by this governing body.

In 1869, however, a Lodge, Matthias Corvinus, established under the auspices of the so-called Ancient and Accepted Scottish Rite (after a vain application to the Grand Lodge of Scotland) obtained a warrant from the Grand Orient of France. This likewise warranted daughter lodges and they in November, 1871, founded the Grand Orient of Hungary. Ultimately the Grand Lodge and the Grand Orient amalgamated under the title of the Symbolic Grand Lodge of Hungary, on March 23, 1886. "Freedom of Conscience" was acclaimed by this Grand Lodge, and the preamble of its Statutes follows rather closely that of the Grand Orient of France. There are nominally 83 Lodges, with a total number of members of over 6,000; but in 1920 the Government closed them all. The furniture and property was seized and the funds distributed in other directions. The Masonic officials were imprisoned; The chief reason, probably, was the newly-aroused antiSemitism, which was directed against Freemasonry chiefly because the great majority of the members of the Lodges, with but one or two exceptions, were Jews.

THE SITUATION IN AUSTRIA

In Austria, after 1867, when more liberal legislation had been passed by the influence of liberally-minded Germans, old Masons, who were members of Lodges in Bavaria, Saxony, and Prussia, hoped that they would be allowed to establish Lodges within the scope of the new law concerning societies, or according to the law for political societies, the members of which had to be named to political and police authorities. The meetings were attended by police officials, who had the right to stop any speaker if, according to their judgment, he had violated existing laws. These officials even had the right to stop all proceedings of the meetings, to forbid further activity; and they were obliged to make an official report, which ended very often in subpoenas. Where state officials were concerned the treatment was more severe than with civilians. Very often the state employee was transferred, without any reason being assigned, to places where he received a

smaller salary, where there were no schools, and where there was a lack of communications, doctors, etc. It was in fact - exile.

Consequently after 1867 the Austrians became members of foreign Lodges. Many Lodges performed their work of initiation, etc., in Hungary, in such places as Neudorfel, Pressburg, situated near the frontier. It took only a half hour from Vienna to Bratislava (the Czechoslovak name for Pressburg, the present capital of Slovakia) by train. In Bratislava the Lodge remains until the present time. It still has the archives and property from the pre-war time.

INDIRECT MASONIC ACTIVITIES

In Bohemia, especially in Prague, Masons formed mutual benefit societies, only occasionally devoting their meetings to ritual work. In order to secure the possibility of meeting on the Austrian territory for purposes of administration, instruction, or social intercourse, each of the Lodges formed a parallel society with a profane name and character, publicly maintaining a social, cultural, educational or charitable purpose. Most of the Lodges also maintained special benevolent institutions.

Many other Bohemian societies had the same tendencies and interests as Masonry. Such was the well known society even in America - the Sokol, which, however, put more emphasis on physical training than on intellectual activity. The main task of the Sokol is the physical and Slovak people. In this endeavor the Sokols recognize no differences in regard to age, rank, wealth, and religious or political convictions, for they address one another as "brother" and employ the second person singular. Similar principles are followed also by the female Sokols, whose members address each other as "sister." The Sokols have grown into an organization of national education. A recent manifesto expresses their aims in these words:

We wish to train our members so that they may reflect on their view of life, their religion, and their efforts towards a high moral standard, and act according to the results of their reflections. Thus, free of all hatred, and not knowing in our midst any political, class, religious or party conflicts, we advance like one single powerful body, united by true brotherhood, and work with good spirit on the tasks allotted to us; A life. Another interesting watchword is: We will eliminate the weak by helping them to become strong.

The Sokol organization is well disciplined despite the fact that it is based on voluntary activities.

In 1914 Austria-Hungary was quite out of touch with the spirit of nationalism and democracy. Because the old Empire could not satisfy the Czechoslovak idea of freedom, a man appeared who was to lead his people to freedom. Thomas Garigue Masaryk, the first President of the Czechoslovak Republic, began his career as a locksmith's apprentice in Vienna, but the protests of his former schoolmaster persuaded his parents to let him be a teacher as he desired. He spent a year in Leipzig, Germany, where he became acquainted with Miss Charlie Garigue of Brooklyn, who later became his wife. His family relations with America continued when their son, John, recently married the daughter of Charles R. Crane, former U. S. ambassador to China. John is an ardent Mason.

In December, 1914, Prof. Masaryk fled from Austria and went abroad to become the leader in the work of national redemption. He became the chief apostle of the Czechoslovaks among the Allies; he inspired the Czechoslovak legionnaires in Russia, Italy and France. In 1915 he had been joined by Dr. Eduard Benes. The story how these two statesmen brought about the creation of Czechoslovakia is well known today. It is discussed in daily newspapers and magazines. It is of great interest to Americans to notice that Masaryk reached America on May 5, 1918, and was welcomed enthusiastically by his fellow countrymen. With the consent of Wilson, on Oct. 18, 1918, he proclaimed Czechoslovak independence. The document was written in America, in Washington, D. C., in the houses at 3620 Sixteenth street and 1125 Fourteenth street. On Oct. 28 the Czechoslovak State was formed.

Czechoslovakia never forgot this fact. Subsequent aid given to Czechoslovakia in the form of loans and food-stuff by Mr. Hoover still increased the sympathy of that country for America. Last year, on July 4, 1928, to be exact, a monument to Wilson was unveiled in presence of the Czechoslovak Government and distinguished Americans as a token of appreciation. These little facts might explain why the Czechoslovak Masons are so anxious to receive recognition from their American brethren and establish fraternal contacts as soon as possible.

INSTITUTION OF THE FIRST CZECHOSLOVAK MASONIC LODGE

When it was evident that Austria would fall, fourteen Czechs met in a private house and decided to create a Czech Lodge. It happened two days before the fall of the Empire, which was sooner than expected. Thus Czechoslovak independence was proclaimed two days after the foundation of the first Czechoslovak Masonic Lodge, viz., on Oct. 26, 1918.

Among the first members of the independent Czechoslovak Lodge are brothers who in 1927 have been wearing the Masonic apron for thirty years, and one even for thirty-five years.

Freemasonry has been placed under the ban in Russia, Hungary and Italy. In Germany a hostile campaign is being waged against it. In almost every part of Continental Europe a relentless anti-Masonic propaganda is kept up to discredit and suppress it, since the closing of the War. An unsettled economic and political situation furnishes perhaps the chief explanation. Settled prejudices offer another. Atmospheric conditions, that is the pervading something which has been called post-war psychology, may no doubt be also considered a contributory cause. The general public in Continental Europe knows next to nothing about Freemasons, who they are, what they are, and what they are trying to accomplish. This may be accounted for by either the exclusiveness of the Lodges, general lack of interest on

the subject, current misconceptions, or a more or less deep-seated prejudice among the members of the public at large.

I remember very clearly my school days; the compulsory Catholic education was assiduously directed towards influencing our minds against anything connected with Freemasonry. Quite skilfully the ministers were trying to impress us psychologically that everything connected with this Fraternity is morally degrading, antireligious and anti-social. In fact the general idea among my fellow-men and students was that the Mason was a man armed with a dagger and ready to commit any sort of murder. This psychological conviction still remains in the Central Europe of today, as I had the chance to convince myself last summer.

Furthermore, in Central Europe the state is looked upon as the highest interest. Not only from the political and economic point of view, but also intellectually and spiritually; philosophy as well as politics, religion as well as literature should serve the needs of the state. There is not space to discuss it here, but it has had an overwhelming influence upon the whole people, and especially upon religious life. It is the chief explanation of the attacks on Freemasonry, for it is assumed that it does take no account of the state, but thinks first, or only, of internationalism, pacifism, and the spiritual agencies of life. Thus, in summary, may this prejudice be accounted for. Arguing with an enemy of Freemasonry has always been a futile undertaking. Freemasonry is an experience; it cannot be explained adequately in a set of phrases, least of all to one who is prejudiced against it to begin with. This general introduction is necessary in order that the reader might realize the several limitations of the Order in Europe, as well as understand popular feeling toward it. It will also explain why an American Mason, who is not well informed about conditions does not get any opportunity to visit the Lodges, unless by accident.

THE ANTECEDENTS OF CZECHOSLOVAK MASONRY

Czechoslovakian Masons received the light from the French brethren of the Grand Orient of France. When they learned that the Grand Orient was not of the Scottish Rite, they asked to be released; and they were successful in obtaining their request.

They received authority from the Great Orient of Switzerland, situated at Lausanne.

Czechoslovak Masonry follows the so-called Scottish Rite. The third degree is worked four times a year only. At all other meetings the lodges open in the first degree and Masons of all grades are present. The forms of initiation are in accordance with the ecossats rituals, which differ in detail from those practiced in America; but recently it has been decided to conform the ceremonies to those used in America.

Brethren of unusual merit receive their degrees at five-month intervals. This is the minimum. Ordinarily it takes much longer than this, the usual period between initiation and receiving the third degree is about two years.

Today there are ten lodges of Czechoslovak brethren, with five hundred members; and in addition there are eighteen German lodges and one Magyar lodge with a membership of one thousand and fifty- three brethren. The greater number of the German lodges is due to the fact that there were German lodges, and in Bratislava, Magyar lodges, before the war, when there were no Czechoslovak lodges in existence.

The oldest lodge, as previously mentioned, is named Jan Amos Komensky, after the famous Bohemian philosopher of the seventeenth century, better known by the Latin form of his name, Comenius. The other Czechoslovak lodges are named as follows: The Nation; The Twenty-eighth of October; this is in allusion to the date of the signing the Declaration of Czechoslovak Independence. Then there is one named Work; and Bolzano. As a disciple of Kant, Bolzano was a rationalist, and, in the spirit of John Hus, demanded that religion be a moral code of love and progress, while at the same time he condemned everything that he considered superstitious and opposed to reason in Christian dogma. Another lodge is named, Truth Will Win, and yet another is named after Dobrovsky. Dobrovsky, though he had been a Jesuit father, was an enthusiastic Freemason, and throughout his work he put science, reason and humanity above everything else. It is impossible not to

be struck by the similarity of his character to that of Hus, or Masaryk, especially in regard to his frankness, love of truth and the unselfishness and kindness of heart that distinguished him, to which all hatred and jealousy was quite foreign. He was one of the Bohemian patriots of the nineteenth century. The lodge named for him is in Plzen (Pilzen), famous for its Pilsen beer, and the Skoda steel works. In Bratislava (Pressburg) is the Jan Kollar Lodge. Kollar was the first Czech poet, but his chief claim to greatness lies in the enthusiasm with which he inspired the Czechs for Pan-Slavic ideals, founded on the idealization of the past and the future mission of the Slavs to world progress. The Pavel Joseph Savarik Lodge is in Kosice. Savarik, with Dobrovsky, remains to this day an authority on questions of Slav philosophy. His work on Slav antiquities, his history of Slav literature and his work on the origin of the Slavs have made him known among all the Slavic peoples, and well fitted him to be the President of the Slav Congress held in Prague in 1848. The Road to Light Lodge is situated in Brno, Maravia. The name was taken from the title of one of the philosophical works of Komensky, written in 1642, and which had much influence in the foundation of the Academy of Science in Paris in 1666, and the Royal Society in London in 1663.

The German speaking lodges are situated in Prague, Liberec, Karlsburg, Marienbad, Zatec, Jaclonec and Brno. The one Magyar lodge is in Bratislava.

According to the Annual Year Book of the International Masonic Association for 1928, Czechoslovakia comes tenth in the proportion of membership per capita to the population of the country. It holds twelfth place in respect to the number of lodges, and is seventeenth in regard to the actual number of members.

(To be concluded)

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E. E. THIEMEYER, Research Editor

BOARD OF EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

PRACTICE AND THEORY

IT is very difficult to discern the tendencies and undercurrents in a social organism of which we form an integral part. Just as hard as it is to detect the drift of a ship at sea. Sailors have been forced to overcome this difficulty, and have learned, by reference to sun and stars, how to determine their course. Their calculations are based on observations of very minute variations of angle, and the smallest error will make very great differences in the result.

No one is disposed to laugh at a navigator for being so careful in "taking the sun" or in the calculations that ensue; but in the more complex situations of life analogous observations of small changes are usually ignored, and those who dwell upon their significance are derided as alarmists, cranks, or even (by a strange reversal) as revolutionaries. And yet, when we form part of a drifting whole our landmarks are moving with us, and it is only by faintest indications we can hope to determine our direction and the distance we have traveled.

'Some time ago, there is no need here to particularize where or when, a certain brother of influence and standing in his own jurisdiction, deprecated calling the Masonic society a Fraternity; chiefly on the grounds that so many other organizations were also so designated. More recently it has been suggested that Freemasonry is not universal, but only (to some degree) an international institution.

As descriptive of the existing state of affairs we may accept these dicta as unfortunately only too accurate. But are we to give up our traditional ideals simply because we have departed so far from them as to make it hopeless, short of a miracle, to see them even approximately realized in our own day? This certainly seems to be the fashionable philosophy in this "de-bunked" and ultra-sophisticated period. But is it not precisely against such tendencies that all ethical and religious organizations are in necessary opposition? Little as these may agree with each other, they do at least take the same attitude against things as they are by setting forth some ideal of what they should be, and by offering some method of working towards that end.

When we can be seriously told that Freemasonry should not be called a Fraternity we see, if we have the least knowledge of the past, how far we have drifted from the ideal of brotherhood. It gives us a shock; and though it is not true - yet, we can see that, in America at least, we are on the way to make it true. We can see the process in any city under our own eyes.

The lodges are growing ever larger and larger, and are yearly becoming more and more mere organizations, institutions, branches of a huge corporation that exists - for what? Quantity production of members?

And so, too, with the Universality of Masonry. Our predecessors of two hundred years ago dreamed, not only of brotherhood, but of universal brotherhood. That ideal was so embedded in our rituals that it will be very difficult to cut it out and leave much of any value behind. But is it any good reason to wish to cut it out because the ideal has never been realized? Or even that it is further from realization than it was a hundred years ago? Would not the more logical thing be to change the direction in which we are going?

It is too easy to blame others. We should rather look to our own failures. When we have come back to the course that our fundamental principles imply we would be in a stronger position to ask that others also return to the old ways.

The result of years of imperceptible changes cannot be undone in a moment; but it is not too much to demand of the leaders and official guides of the Craft that they should know in what direction we ought to be going, and to govern - themselves and others - accordingly.

* * *

A SOUTH AFRICAN PROBLEM

HISTORY never does repeat itself exactly, but it often does present cases and events of the same kind. We learn from the South African Masonic World of a grievance existing in the lodges under the Scottish Constitution in that country that closely parallels those endured by the lodges in Canada some seventy years and more ago, and which, not being amended, led to the formation of an independent Grand Lodge in that country.

The grievance was one that should naturally touch a responsive chord in the heart of the American Mason, namely taxation without representation, or at least something approximating thereto. From the pages of our able South African contemporary we gather that the situation is, that lodges holding warrants from the Grand Lodge of Scotland are required by the regulations of that sovereign body to devote the collection taken on the occasion of the installation of their officers to a Grand Lodge benevolent fund. This is a matter of obligation. In British Masonry generally, the Installation meeting of a lodge is easily the most important one in the year. It corresponds, one might say, to Easter in the Christian church, and the Installation collection is generally in the same proportion as an Easter Offertory to those taken at other meetings.

Now this money is sent to Scotland where it is used, undoubtedly, in the most efficient way for the most charitable purposes. But the point is that, probably, for one South African Mason going to Scotland, ten Scottish Masons go to South Africa. And it is highly probable that for one South African Mason needing assistance in Scotland there would be a hundred Scottish Masons needing it in South Africa. This was precisely the state of affairs complained of by Canadian Masons in 1850. They were very frequently being called on to relieve distressed brethren from England, while it was practically unheard of for a Canadian Mason to ask for aid in England; yet they were required to make the same contributions to English funds as the lodges in England.

Of course the cases are not wholly alike. The Grand Lodge of England coupled this injustice with the grossest neglect in other respects. Letters remained unanswered for years, remittances were unacknowledged, certificates took an endless time to reach those entitled to them though all fees had been paid. There is nothing like this in South Africa. Indeed the occasion for the subject being raised by our contemporary is the official visitation by a Grand Lodge deputation, by which the officers of the Grand Lodge of Scotland expect to get in touch with actual conditions in South Africa, and in the Scottish lodges working there; and no doubt the result will be to find some means of removing these unnecessary and aggravating causes for complaint.

The Grand Lodges of the British Isles are in somewhat the same position as the British Parliament. They have to act, like the latter body, primarily as local legislatures for compact, circumscribed areas with very much the same conditions everywhere; but at the same time they have to legislate for groups scattered all over the world existing under the most varied conditions possible. It is true there are Provincial and District Grand Lodges, but these have very little real power or authority. From the outside it would seem the most practical thing to give these provincial bodies a much more extensive jurisdiction in local affairs. But, if history teaches anything at all, it has made it clear that no centralized authority ever devolves any of its powers, except it be compelled to do so. And yet the lesson never seems to be learned.

* * *

QUATUOR CORONATI LODGE

MEMBERS of the Society will be interested to learn that at the last annual meeting of Quatuor Coronati Lodge, No. 2076, Bro. Lionel Vibert was elected as Secretary. Bro. W. J. Songhurst, who has so ably filled this position for more than twenty years, is going to devote his whole time to the editing and publishing the minutes of the Grand Lodge of England, a first installment of which appeared in 1913 as the tenth volume of this lodges reprints (Quatuor Coronatornm Antigrapha). This is a work of very great importance, and it is good news indeed that the lodge has so improved its financial position that it can once more take up this work of publication, so unhappily interrupted by the war.

Bro. Vibert needs no introduction to readers of THE BUILDER. We are sure that in him Bro. Songhurst will have an able and energetic successor, competent in every way to fulfill the many duties that fall to the Secretary of the foremost Research Lodge in the world. We extend our congratulations to him and to the lodge.

* * *

EXPLANATION

TO explain explanation may seem a work of supererrogation, a carrying of coal to Newcastle - importing corn to the Middle West, or any equally fatuous enterprise. But it may not be so silly to ask as might at first appear. Most people would probably conceive explanation - were they asked suddenly - as peculiarly an intellectual thing. Or to put it the other way about; that the function of the intellect

is to explain, to make clear what is obscure, to flatten out or unfold what is heaped up in confusion or involved and hidden. And really this would be a very good answer, and no less an authority than Henry Bergson (and he not alone) insists that the intellect has no other use, and little further possibility, than this.

We explain a country by drawing a map; we explain the orbits of the stars by diagrams and mathematical formulae. What we have explained is dried up, crushed flat, torn to pieces. The botanist picks a flower and pulls off the petals and counts the anthers and stamens - and so explains it. We kill a man and cut him up in pieces, or more politely and technically, dissect his body - and all is explained. Is it? Yes, if explanation is intended only to lead to action and nothing more.

But we are all held by the illusion that our explanations do explain, or at least can explain in some further, more subtle and wholly undefined, sense. We have a comfortable feeling that even if we individually have not the answer at the tip of our tongues, yet there is an explanation to be had, and that someone, somewhere, knows it and can provide it when called upon. Of this we are instinctively sure. We congratulate ourselves on the wonders (no longer wondered at) and the achievements (that have so soon become commonplace) of our age and generation, and we take it for granted that there are no more mysteries; or at least that the few remaining ones will soon be cleared up in the routine work of scientists, engineers and others.

It is an opinion that many previous generations have also held. Millions of years ago, doubtless, men were likewise congratulating themselves on the fact that they then knew it all, and that there was no more to be explained. They had discovered the appropriate songs to sing, and the flint stone would flake away under their hands, and give them beautiful and efficient knives, axes and spear heads. Or they could repeat the right evocations, and call forth the all devouring flame from the fire-drill as they twisted it. They could compare their state of knowledge and affluence with the poverty and ignorance of their forerunners, who had had no weapons but sticks and rough stones, and lacked the many gifts brought by that powerful servant fire. There could be little doubt that all mystery and the unknown had been abolished.

This is not a jest. Knowledge and civilization are as relative as all other things in the universe. The first step towards civilization, the first step up from the animal to the human, must have cost infinitely more, and was far more significant than any taken since. We deal in mathematical formulas instead of incantations - to a like end - to do things. We think that the latter were non-essential, while our formulae are important and necessary. Perhaps it is a just judgment, but we cannot yet be sure of our judgment. It is too human, and follows the age-old trail too closely.

If, and when, we stop to think what our explanations are – essentially - we see how little they explain. They relate the unknown to the known. They use familiar images and ideas to compose a picture of the unfamiliar. But this is only a process of substitution and association. What are these familiar things ? Our formulae do not deal in names of power, but in x and y and infinitesimal differences and signs of integration. We have disintegrated reality in order to understand, as we say, in the naive belief that familiarity is understanding. Whereas at every point in our lives the unknown opens out; the unknown, the. inscrutable, the incomprehensible. Omnia eat in mysteries was said long ago, but all those who have really counted in the advance of the race have known it. "Everything goes out into mystery." Perhaps to see and realize this too clearly would unfit us for the work-a-day world. Perhaps that is the reason we shut ourselves in with curtains and veils of illusion. But it is not well to forget entirely.

----o----

In proposing that the sessions of the Federal Convention, in 1787, should be opened with prayer, Benjamin Franklin said:

"I also believe that without His concurring aid we shall succeed no better in this political building than the builders of Babel. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by wisdom; and leave it to chance, war and conquest "

----o----

Papers of the Cedar Rapids Conference

The last general topic taken up at the Conference was that of Masonic periodicals and their relation to Masonic Education. This was presented under three heads: the independent journal, the Grand Lodge official organ and the lodge bulletin or leaflet. Of the second of these classes the Missouri Grand Lodge Bulletin was discussed by M.W. Bro. Ittner and the Iowa Grand Lodge Bulletin by Bro. C. C. Hunt. Unfortunately these were presented only in informal addreses and so cannot be recorded here. In regard to the first class Bro. J. A. Fetterly, Editor of the Masonic Tidings presented the following paper on Masonic journalism:

MASONIC JOURNALISM By J. A. FETTERLY, Editor, "Masonic Tidings," Milwaukee, Wis.

IN discussing Masonic Journalism and particularly privately owned Masonic journals, before an audience like this, one such owner is powerfully prompted to liberate a few thoughts that have long been held captive, and to emit some "home truths" fully warranted by the circumstanees which gave them birth.

We have been discussing "Masonic Education" and ways and means of creating a more general desire for Masonic knowledge by members of the Fraternity.

I am convinced such a desire can be created but only among the new Craftsmen. The old Craftsmen except about 10 per cent of them are hopeless from an educational standpoint. Masonry to them is made up of a lot of waste history,

wornout traditions and discredited old- wives tales, compounded with some questionable philosophy and superstitious symbolism.

The above statement may fairly be applied to 90 per cent of the present membership. The remainder are earnest, sincere, upright- minded men and some of them have a real desire for "more light."

My conviction is that we should give our attention to, and labor with, the newly-raised Master Mason. Think back on your own experience. Think of that "fine frenzy" as Shakespeare calls it, for "light" and "still more light" on Masonic history, symbolism and philosophy which possessed your mind while taking your three Blue Lodge degrees. You and I both actually hungered for knowledge of this wonderful old Craft of ours.

The newly-made Mason of today is not different. Here is the fruitful soil awaiting our labors; here the harvest crying for the reaper. Great dividends will be paid on all investments of information and knowledge planted in that ground.

It was only last year that I offered to send my magazine for a year, free of charge, to all newly raised Master Masons in Milwaukee county, if the lodge would supply their names and addresses for me.

Five lodges out of the twenty-two in the county accepted the offer in the spirit in which it was made. Most of the others did not even answer my communication. One of the largest lodges in the city refused to supply the names of its newly-raised members, because it "smacked of commercialism."

That is a fair sample of the cooperation given us by Official Masonry.

Some of us are publishing our magazines at a cost of 22.1 cents per copy and those of us who are lucky, get as high as 16 2/3 cents per copy from our subscribers. The majority of us get far less.

Yet when we are forced to run advertising to make up this deficit and to supply a sufficient margin on which to live, such advertising is actually resented. Instead of rejoicing at the thought of the improved magazine this makes possible, Official Masonry often charges us with "commercializing" our Masonic standing.

How those "Lily Whites" must suffer at the thought of the Salary paid their pastor, the Secretary of their Grand Lodge or the Secretary of their Blue Lodge! Such "commercialism" is deplorable.

At this point I want to pay my tribute to those Grand Masters and officials as well as to those lay brethren, who have given us their hearty support and cooperation. About 10 per cent of the Craft can be thus classified. They are as an oasis in an otherwise arid desert; as cool water to parched lips. Their name shall be called Blessed.

Let me, in conclusion, ask that Official Masonry be somewhat more broad-minded in its atitude toward the privately-owned Masonic journal. It is the house organ of the Craft and its management is willing nay anxious, to do all possible for the good of the whole. We appreciate our responsibility and desire to measure up to it.

Also let me repeat: The best and most fertile field of labor for Masonic education is among the newly-made Masons. To their hands we, of the older generation, must commit the future interests of our Beloved Craft. Let us do what and all we can to prepare them for their serious responsibilities.

Bros. W. H. Braun and N. H. Hicks followed with papers on the objects and scope of the lodge publication. A great many lodges publish some form of leaflet or bulletin as a matter of convenience, but a few of these attempt a good deal more than the announcement of meetings and social entertainments and the record of local Masonic gossip. Among these the Palmer Templegram and Light stand out as among the best.

* * *

THE PALMER TEMPLEGRAM Monthly Publication of Henry L. Palmer Lodge, No. 301, F. & A. M., Milwaukee, Wis. By WALTER H. BBAUN, Editor

HISTORY

OUR publication is the second of its kind of local lodge publications and made its first appearance on March 1, 1920, as a four-page leaflet containing at that time officers rostrum, monthly schedules, announcements of special events and short items of interest to the members of our lodge and those Masonic and allied bodies meeting at Palmer Masonic Temple. It appeared regularly every month of each year until 1925 when the July and August issues were combined into one single issue and has since 1925 appeared in the form of eleven issues each year. From four pages in 1920 our monthly editions have been increased to sixteen pages at present with occasional twenty page issues.

CIRCULATION

Beginning with approximately one thousand copies per month circulation in 1920 our present mailing lists number about two thousand seven hundred. Beginning with elected candidates for degrees each member of Henry L. Palmer Lodge, No. 301, Henry L. Palmer Chapter, No. 87, R. A. M., Henry L. Palmer Commandery, No. 42, K. T., and Golden Rule Chapter, No. 194, O. E. S., is placed on our mailing lists. Duplications are avoided by counter- checking and cooperation among the secretaries of the various Masonic and allied bodies occupying space in our publication. Beside our regular membership circulation we also maintain a Special "exchange"' and "courtesy" mailing list, which includes numerous local, domestic and foreign Masonic and other publications of interest to our own readers, present and past member of the Wisconsin, sister and foreign Grand Jurisdictions, who have expressed interest in our publication and a desire to be numbered among our readers.

COST

At the annual meeting of the lodge a typewritten, signed statement is rendered by the Editor giving all details of cost. The ownership of our publication resting solely in Henry L. Palmer Lodge, all other Masonic and allied bodies occupying space in it are billed monthly for such space at cost plus postage and cost of envelopes. The cost to the owners, Henry L. Palmer Lodge, per Master Mason per year delivered to home address is about ninety cents per year at present. This is paid out of the general funds of the lodge, no special assessment being levied from any individual reader.

MANAGEMENT

The responsibility for the contents of our publication rests solely with the annually appointed editors of the various Masonic and allied bodies represented in our pages. In cases of doubt, the respective editors consult with their respective presiding officer as to the propriety of any particular contribution. None of the editors expects or receives remuneration for his individual labors.

CONTRIBUTIONS

Contributions to the columns of our publication are invited at all times from any one of our readers. However, with rare exceptions, the respective editors personally provide the necessary material for their columns. All other contributions and reprints are identified by name or source, to distinguish them from original contributions of the editors. The latter kind of contributions appear unsigned.

POLICIES

The Palmer Templegram is conducted strictly on a Masonic, i.e., non-commercial, basis. No advertisements are solicited or accepted. While this policy accounts for approximately one half of the cost of our publication, its owners are willing and ready to pay for the maintenance of this principle, which we consider as the first essential of a Masonic publication. Each month's issue is mailed out to our readers on or before the 1st of the month preceding its date.

GENERAL REMARKS

In the conduct of our publication we have found the resources of a Masonic Library of inestimable help and are fortunate to have at our disposition at all times all books and records of the Palmer Temple Masonic Library, which is the largest in the Wisconsin Grand Jurisdiction and consists of little less than a thousand volumes. We aim at all times to serve the educational purposes of the Craft and each issue contains between twenty-five and eighty per cent of Masonic educational subjects. Regular correspondence is maintained with all domestic and foreign exchanges, respectively, their editors, and carbon copies of such correspondence are filed in the reference section of our Masonic Library for the perusal and inspection of all auhorized individuals. All "exchanges" are displayed,

as received, on the reading table of our Library for perusal and inspection of visitors and members.

We strongly advocate the establishment of "official" Grand Lodge publications in all Grand Jurisdictions, but with the priviso, that such Grand Lodge publications should be managed on a strictly Masonic basis and published without commercial advertising of any form. The Grand Lodge of Iowa among the few Grand Jurisdictions which have proven that such an undertaking is feasible and practical. To measure the benefit to the Craft in general of such plan in dollars and cents is beyond the scope of mathematical calculation.

CONCLUSION

The trials and tribulations of an Editor of an individual lodge publication are in complementary relation to the quality of the publication. Troubles increase in the same ratio as the quality of a publication. The more original a lodge publication and the greater the latitude permitted for individual expression always of course within the limits of Masonic ethics and good common sense the greater will be the amount of criticism received. If properly managed, this, however, will have only the effect to spur on the editors to do still better and still more individual work. The wages of sin are said to be death, but the wages of Masonic lodge paper editors are a multitude of character studies and human experiences as no other voluntary Masonic task can afford.

LOCAL LODGE BULLETINS By N. L. HICKS, Editor of "Light," Marshalltown, Iowa

THE Subject of local lodge bulletins must necessarily be treated in this paper by one whose experience has been confined to the one particular publication of which he has been in charge for the past few years. This monthly publication, LIGHT, is the official organ of Marshall Lodge, No. 108, located at Marshalltown, Ia., one of

the leading cities of the state, Masonically and otherwise. This lodge has a membership of three hundred forty, which, combined with the membership of the local Chapter, Council and Commandery gives an aggregate membership of over thirteen hundred. This Subject may be best handled under three headings, viz.: finance, editorial and results accomplished.

FINANCE

The perplexing problem confronting every publication is finance. It would be well nigh impossible to finance a local lodge bulletin where the revenue is confined to personal subscriptions. In such event it would require practically all the time of one person to obtain subscriptions and collect for them.

Our experience has been that for convenience and efficiency the best method of carrying on the work is for the lodge to turn the whole matter over to an association with authority to handle all matters pertaining to the publication as in its judgment may be deemed best. The Worshipful Master and Wardens of the lodge are ex-officio the board of governors of the association and they, in turn, appoint the editor, business manager and other members of the staff.

Advertising rates are made as reasonable as possible in order to make it appeal to the largest number of advertisers, who are all members of the Fraternity. In this connection I might say that since the publication was started over three years ago, fifteen business men and fifteen professional men have been continuous advertisers. Of course there have been a great many who bought space from time to time. Naturally, we try to cooperate with these advertisers and make money spent with us a profitable investment. Without a proper Masonic spirit in the town and a willingness on the part of the Masons to assist through advertising, a Masonic publication will find its road indeed rough and rugged.

Advertising space being limited and it being inadvisable to charge a high rate, it follows that the revenue from this Source will not cover the entire expense. It is therefore necessary for the lodge to contribute a sum which may be as much as one hundred dollars to cover the deficit.. By careful figuring last year we were able to keep our expense down to $937.98. Our income from advertising and contributions from other Masonic bodies for special pages was $902.61, leaving a small deficit which was taken care of by an appropriation from the lodge.

EDITORIAL

Editorial matter must be carefully chosen when one has only eight pages, nine by twelve inches, at his disposal for advertising, news, announcements and personal items. While we have three able Masonic writers on our staff as associate editors, who are willing to contribute articles whenever called upon, yet limits of space prevent the use of their talent as often as we desire.

At present the writer is presenting to the readers a history of Marshall Lodge, chartered in 1858. This is run in monthly installments and requires about two pages for each chapter. After much correspondence photographs of nearly all the Past Masters have been secured and from these half-tone cuts has been made for use in presenting the history. This feature has been highly complimented by old and new members alike.

At least one column of each issue is written by the Master of the lodge under the heading "Tidings from the East." This gives the principal officer an opportunity to speak intimately with every member of the lodge once each month.

Another section headed "Tidings from near and far" contains communications from members of the lodge who write in during the month preceding publication. These letters always contain the full address of the writer and thus LIGHT serves as a broadcasting station to keep the members in touch with each other and gives an

accurate knowledge of the whereabouts of each writer as he changes his residence from time to time.

A local lodge bulletin is of great assistance in the collection of dues. Many members fail to pay their dues promptly simply because they forget to do so. If they read a publication from their own lodge they are reminded of this important duty and many of them will respond.

In exchange for our own publication we receive each month copies of sixty-two of the best Masonic publications in print. These are placed in order in a magazine rack in the lodge library and are at the disposal of the reading Masons of the city at all times. At the end of the year when the files are complete, many of these magazines are nicely bound and become a permanent part of the library. Thus we are gradually building up a library at practically no expense.

Members who take part in the discussions of the monthly meetings of our study club are urged to bring in their material in written form. In that ease their papers are published in LIGHT and even the non-resident members receive the benefit of them.

Each year in January a special twenty-four page number is published. This requires considerable extra advertising to cover the additional expense. In this special number a summary of the work in the different Masonic bodies during the preceding year is given in detail; photographs of the retiring presiding officers as well as the incoming officials are published; statistical tables of historical value are presented; when space permits a complete roster of the membership of all bodies is published as well as a complete catalog of the library. Much greater interest has been shown in the lodge library since the members became familiar with its contents through the pages of LIGHT.

RESULTS ACCOMPLISHED

I regard the following as among the most important results accomplished by this publication: Non-resident members retain their membership in the lodge because they are constantly in touch with it; local Masons who are members of other lodges often petition for membership because they have been sent complimentary copies of LIGHT and become familiar with the activities of Marshall Lodge; attendance at lodge meetings is increased because the members know just who is receiving the degrees from time to time; greater interest is shown in the library and study club as the members read about the contents of the former and the activities of the latter. However if there is one result being accomplished which is outstanding it is the fact that the history of the lodge, as it is being made today, is being recorded in detail from month to month. Possibly the greatest value of the papers will be in the years to come when future members of the lodge may read about events which are transpiring today.

FUTURE OF LODGE BULLETINS

It is my opinion that in the near future there will be many lodge bulletins published. At present there are only four in Iowa to my knowledge. I have talked with the officers of several of the larger lodges and find they are paying nearly as much for printed announcements of coming events as our net expense comes to for a monthly publication. As soon as the lodge begins to realize that the expense of publication is not excessive, they will favor the bulletin idea.

Assistance is freely given by the management of other publications, whether local or commercial, and the brethren of Iowa are exceptionally fortunate in having the Iowa Masonic Library at hand to assist them in all such endeavors.

Our own publication could be made larger and very much better. All that would be required would be the services of some brother who could devote more time and effort to the work than it is receiving at present.

Sentiment in the lodge is decidedly in favor of continuing the publication indefinitely. This is especially true with non- resident members who are continually writing in expressing their pleasure at receiving it. The full Masonic report of each newly made brother is published as soon as his work is completed, also the record of each brother lost by death. In this way the member in California, New York or Canada is accurately informed of the changes in personnel from time to time.

In fact, one of the main arguments favoring a lodge publication is in the fact that it is highly appreciated by non-resident members. These brethren pay the same dues as the resident members but cannot take advantage of all the privileges of the Order because of their distance from the lodge. Resident members, for instance, may partake of a banquet occasionally at the expense of the lodge. Those members living at a distance are at least entitled to a lodge bulletin, if they so desire, when their dues are helping to support it.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N. M. R. S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice, though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that; there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

ALBERT PIKE: A BIOGRAPHY. By Fred W. Allsopp. Published by Parke-Harper Company, Little Rock, Ark. Cloth, Illustrated, Table of Contents, Index, Appendices. 869 pages. Price $3.65.

LITTLE need exists for any painstaking analysis of the contents of a book whose subject is the life of Albert Pike.

As Sovereign Grand Commander of the A.A.S.R., Southern Jurisdiction, and as the author, or at least the reviser, of its rituals his Life is sufficiently familiar to Masons generally to make anything more than the briefest comments superfluous. That he was born in Massachusetts and as a very young man journeyed into the then wild and decidedly woolly west is a matter of general knowledge. This western experience and its accompanying failure led Albert Pike into Fort Smith, Arkansas, and back to the profession of school teacher which he had deserted when he left New England. How he came to be, first an associate editor, and later owner and sole editor of the Advocate, a Little Rock newspaper, only to desert this field to read and practice law, forms an appealing story which is typically the struggle for success that we see around us even at this date. The trials and tribulations that came to Pike as a Confederate officer, the difficulties that faced him after the close of the war, and his Masonic activities complete a life that was full to the brim of activity.

The present biography is not all that could be wished. It seems that much of real interest is either omitted or treated in a dull manner. Pike's experiences on the western prairies would furnish enough material for a thoroughly exciting novel, but as it appears in Bro. Allsopp's book it can hardly be classed as interesting reading. As much might be said of other portions of the book. While the critical mood is present it may not be amiss to ask why the author deems it necessary to harp constantly upon the greatness of his subject. It seems to this writer, at least, that one of the best ways of impressing a reader with the greatness of a man is to show by the incidents of his life how far above the average he actually is. By his manner the author leads his reader to the opinion that Pike was not really so great as he says, else it would not be necessary to reiterate the statement so constantly.

Factually the book seems accurate and because of this it will prove a valuable addition to Masonic literature.

E. E. T.

* * *

ENGLISH MEN AND MANNERS IN THE EIGHTEENTH CENTURY. By A. S. Turberville. Published by The Oxford University Press, New York. Cloth, table of contents, illustrated, preface, index, xxiii and 581 pages. Price $4.25.

ONE of the outstanding characteristics of the present day is the universal passion for travel. By rail and steamer, in car and aeroplane, men and women of the twentieth century imitate Puck and put a girdle round the earth. Nor are they satisfied with journeying in space, but desire also to travel backward through time and visit the past ages of human history, to study the life of Periclean Athens or the London of Elizabeth. And as the volumes of Baedecker and the Guide Joanne are published to direct the traveller's attention to the sites most worthy of a visit in the course of his peregrinations, so scholars of the present day are producing works which may not inaptly be described as guide-books to the past. Of such a character is Mr. Turberville's English Men and Manners in the Eighteenth Century.

The period which the author has selected for treatment is one of the most fascinating and important in the whole course of human progress. It is not, perhaps, too much to say that during these hundred years the transition was made from earlier England to the England of today. Externally, the old British Empire was rent asunder, the American colonies entered upon a separate existence, and a new British Empire arose, in shape and character much as we know it. In domestic politics, parliamentary government was evolved and the periodical press created. In the sphere of economics, the machine replaced the handicraftsman; in the realm of thought natural science assumed the predominance, and ideas which are

commonplaces today, such as toleration and philanthropy, make their appearance; while Masons will recall that it was at this time that Masonry entered upon its present phase.

The importance of a period is, in general, a guarantee of its interest, as implying great characters and striking events. And there are few ages that could match statesmen and soldiers with the age of Walpole and Pitt, George Washington and Warren Hastings, of Marlborough, Wolfe and Clive. Moreover, strange as it may seem to those who recall the formal social character of the period, there are few epochs which present us with so many quaint and original personalities, personalities that have become a part of the Anglo-Saxon inheritance We know Steele and Addison and Swift, Dr. Johnson and Garrick and Goldsmith, better than we know most of the great figures of the succeeding age. For the twentieth century, the eighteenth is sufficiently remote to have acquired the flavor of the antique, sufficiently near to be easily comprehensible.

It is to this changing, many-sided and fascinating age that Mr. Turberville introduces his readers. Throughout the whole work he has kept steadily in view the two-fold function of the guide-book, of pointing out the chief features of the subject with which it deals, and of arousing an interest that will only be satisfied with personal first-hand knowledge. His book sketches in outline the various interesting developments of the age - the great historical events, the fluctuating party polities, the social, economic and artistic life of eighteenth century England. It introduces us into the cabinet of the statesman, the Pump Room at Bath, the workshops in which the inventors were creating the machinery that was to revolutionize industry, and carries us to the farms on which scientific husbandry was being evolved. The reader thus acquires a grasp of the general character of the age, and is enabled to decide which aspect or aspects will be of greatest interest to himself, and will best repay further investigation.

The second function, that of arousing the reader's enthusiasm is the more difficult to perform. But the author has triumphantly overcome the difficulty by the only possible method, that of giving just so much information as will whet, but not satisfy the curiosity. Whether a chapter deals with statesmen or highwaymen, with divines, philanthropists, or inventors, it not only presents the reader with matter of

interest, but leaves the feeling that the half or the quarter has not been told, and the desire to round out the subject by personal investigation. The book is thus in the truest sense an Introduction to the men and manners of this by-gone era. Mr. Turberville "wants us to meet" his old friends Sir Robert Walpole and Dr. Johnson and Lady Mary Wortley Montagu, and gives us just such an account of them that we shall desire to pursue the acquaintance thus made until they are our own old friends.

It is with the aim of effecting a real introduction that the book has been so lavishly illustrated. An introduction over the telephone is of little value. It is only when the parties are brought face to face that the introduction has any chance of developing into familiar friendship; and in the excellent series of illustrations we are placed vis-a-vis with the actual eighteenth century. Portraits, caricatures, broadsides like that of 1725 attacking Walpole under the presence of a hue and cry after a defaulting coachman, make us feel the eighteenth century, not as something dead and gone, but as something living and present, as an age in which we may live in the imagination among interesting people with whose persons and characters we are intimately acquainted.

E. E. B.

* * *

MASONIC CEREMONIALS FOR USE OF THE M.W. GRAND LODGE OF IOWA, A. F. & A. M., AND ITS CONSTITUENT LODGES. Compiled by Charles Clyde Hunt Grand Secretary, and the Board of Custodians. Privately printed, Grand Lodge of Iowa, A. F. & A. M., Cedar Rapids, Iowa. Cloth, 18 mo., 181 pages. Sixty cents, postpaid.

THIS pocket-size volume, received with much acclaim I through the Iowa Jurisdiction because of the manifest improvement over the cumbersome volume of

the previous edition, has particular interest for brethren of other jurisdictions because of several marked improvements in customary ceremonies. The outstanding feature is the very desirable change in the old funeral service, which has persisted in so many jurisdictions because the ultra-conservatives consider a deviation from the work as they learned it as a "violation of the landmarks" - whatever they may be. It is so difficult for the worshippers of the letter to distinguish between the essentials of ritual and those portions of our work which are monitorial. The attempt to modernize those peculiar features of Masonic ritual which are a heritage of ancient days, and which give flavor and distinction to Freemasonry, is rightfully to be decried; but to cling to the obsolete, archaic and benighted views of death, as held by the lugubrious and unctuous religionists of a century and more ago, is something which should not be upheld in this enlightened day and age. The Grand Lodge of Iowa permits marked deviation in certain of its work and ceremonies from the generally accepted text, and it is not an uncommon thing for a Master of a lodge to fit the funeral ceremonies to the beliefs held by the deceased brother in his life. In recognition of this desire for latitude, the new Book of Ceremonials has optional texts.

Another feature is the chapter on "Visitation." The subject of Masonic etiquette is a perplexing one, and with the American tendency to override form and ceremony, such as is one of the distinctive features of the British Craft, there are many flagrant breaches of established Masonic etiquette apparent to the informed brother in many lodges. The present work simplifies matters for the uninformed Master, and establishes an official procedure for the reception of Grand Lodge dignitaries. It is to be regretted that the cut illustrating the appropriate floor work was made from an apparently tentative and incomplete sketch, for the expenditure of a dollar or two would have produced a complete, symmetrical and well lettered drawing.

The volume conforms to the canons of bookmaking in the essential details. It has a preface by R. W. Bro. Charles C. Hunt, Grand Secretary, in which the development and scope of the book are set forth. A table of contents facilitates ready reference; an index to the concise volume would have been an unnecessary addendum. The type is clear and very legible; the captions are in bold face type, so that the use of the text in ceremonies where reading from a book is permissible whit not hinder proceedings. The literary features measure up to the standards which the American Craft have learned to expect from Iowa Freemasonry, and are in keeping with the

other editorial productions emanating from the Iowa Masonic Library, over which the Grand Secretary presides as en officio librarian.

J.H.T.

* * *

WHAT IS THE MIND? By George T.W. Patrick. Published by The Macmillan Company, New York. Cloth, Table of Contents, index, 185 pages. Price $2.65.

THE advanced student of philosophy or psychology will find little of interest in Professor Patrick's answer to the question "What is the mind?" The book makes no pretense of being the result of original research, but is no more than a resume of modern developments in its field. Designed to furnish this information devoid of technicality and in a language sufficiently simple to be understood by the untrained reader it is apparent that the author has set himself a difficult task. Some technical language cannot be avoided, but the scrupulous care exercised in defining such terms when they appear, is assurance that Prof. Patrick has succeeded at least passably well. Doubtless no more should be expected in a field where commonly used words like consciousness, behavior, mind, and others have connotations quite different from their common meanings.

No warning is necessary for those who are acquainted with the vagaries of language which make their appearance in philosophical and psychological works. The technical use of words in the mental sciences is somewhat difficult to the ordinary reader It might have been well for the author to have emphasized this point at the outset. However, the careful definition of terms implicitly, at least, accomplished the purpose fairly well.

The work is not as valuable for its definition of the mind as it is for the interpretation of philosophical theory that it contains. The author has endeavored to analyze the views of the most outstanding men in the realm of mental sciences, not only the moderns, but the ancients as well. It is obvious that this can only be done in a superficial way in such a short work, but the lay reader will find the comparisons of great assistance in clarifying their own views on the subject. Prof. Patrick shows with surprising clearness not only wherein these views differ from his own, but the reasons therefor.

The theory advanced by the author is a modification of behaviorism. He disagrees with those of the modern school who adhere to the view that the mind is entirely objective. This hypothesis, according to Prof. Patrick, leaves no room for consciousness, interests, thinking, and other mental activities which are not subjects for objective study.

As nearly as is possible the following quotations express in brief the views held by the author:

We seem to have arrived at a definition of mind as the sum total of those processes and activities studied in psychology, and to have given to these a definite meaning in defining them as the behavior of living beings as they adjust themselves to their surroundings in such a way as to maintain their integrity and satisfy their desires. Let us regard this definition of mind as provisional rather than final.

. . . If the mind is the name of that kind of behavior by which living beings adjust themselves and adapt themselves to their physical and social environment, why, then, many problems hitherto perplexing and disturbing become easy of solution. The mind-body problem, for instance, which has puzzled many thinkers in many ages, seems suddenly to have disappeared . . . since we now see that the mind is simply the sum of a class of activities of a living being.

This definition, too, should be considered only tentative. In the final analysis the conclusion is reached that Prof. Patrick's view is hardly more than a modification of the monad theory advanced by Liebnitz. It can be seen that there is much left open in the field of consciousness, etc., in both of these definitions.

Professor Patrick asks the following questions, answers to which form a major portion of the discussion and lead to a more complete understanding of his interpretation of the mind:

How does this view (mentioned in the definitions above) affect the reality of the mind?

What bearing does it have on the dignity and worth of the soul?

If intelligence is a form of activity of living beings, how have they acquired this capacity?

Is the human mind a kind of special creation, or has it been evolved from the simple responses of the lower organisms?

Is there no consciousness or is it the same as mind?

What are the springs of conduct?

What are the "wishes"?

Can these, too, be considered forms of behavior or must we seek an altogether different source for them?

It is in the answers to these and other questions that the value of the comparisons of philosophical theories mentioned above plays such an important part. The reader is led into complex studies too wide in implication to be touched here, but still within the understanding of the ordinary reader.

The book is unquestionably a valuable addition to the elementary literature of this subject. With the reservations above made it is easily read and understood. For these reasons, if no others, it is a worthy sequel to the other volumes in the Philosophy for the Layman series.

* * *

THE THREE MUSKETEERS OF THE AIR. By Captain Hermann Koehl, Major James C. Fitzmaurice, Baron Guenther von Huenefeld. Cloth, table of contents, illustrated, 330 pages. Price $2.65.

20 HRS. 40 MIN. OUR FLIGHT IN THE FRIENDSHIP. By Amelia, Earhart. Cloth, table of contents, illustrated, 814 pages. Price $2.65.

FLYING THE ARCTIC. By Capt. George H. Wilkins. Cloth, table of contents, illustrated, 836 pages. Price $2.65.

FLYING WITH LINDBERGH. By Donald E. Keghoe. Cloth, table of contents, illustrated, 299 pages. Price $2.65.

THE year 1928 was, perhaps, more fruitful in successful pioneering in aviation than any of those immediately preceding. Of course, 1927 saw the completion of Lindbergh's flight from New York to Paris and immediately following his effort there were two additional transatlantic flights which were eminently successful. We are not particularly interested in the achievements of that year, except that one of the books included In our list has to do with our tour of the United States made by Col. (as well as Bro. Lindbergh) under the auspices of the Guggenheim Fund. That flight in its direct bearing upon the future of aviation was perhaps as important as any of the more spectacular trips. made by other air pioneers. This tour was not commonplace from any standpoint, but it lacked the showiness that makes an emotional appeal. With precision that rivalled the crack trains on our best known railway systems the tour party arrived at scheduled stops. Their departure was not always so precise, but that part of the story is better told by Mr. Keyhoe than by anyone else. That such an extensive program could be carried out with so little deviation from the schedule speaks well for the stability of aerial transportation. Today there are few who will admit that this form of travel has not "arrived" as a permanent part of our commercial existence.

The story of the tour as told in Flying With Lindbergh is a delightful account of a trip that, while it was filled with formalities that must have grown boresome before the conclusion, furnished many impromptu amusements that kept the life of the party at a hilarious pitch. Mr. Keyhoe is an interesting and entertaining writer whose ability to make other people see the amusing side of this tour is sufficient recommendation for spending pleasant hours in reading his book.

Not so very long after the conclusion of this air tour in the Spirit of St. Louis the world was informed that Capt. George H. Wilkins had hopped off from Point Barrow, Alaska, on a flight to Spitzbergen. If this news affected others as it did me, there was no more than a feeling that it was about time. For the past two or three years the newspapers had contained accounts of the expedition under the direction of Capt. Wilkins whose expressed purpose was to explore the Arctic wastes by airplane. These efforts had successively culminated in failure as we would estimate

it, and I think there was not one who paid very much attention to the preparations that were made for the third trip last year. Doubtless this was as much due to lack of publicity as any other cause. We are informed of the difficulties that stood in the way of this last attempt and of the many trials and disappointments that confronted the explorers in their previous efforts. People had, by this time, however, become accustomed to daring flights, and I am confident that the eyes of the world were not so earnestly directed to the Arctic wastes in the spring of 1928 as they had been turned toward the reaches of the Atlantic Ocean on that day in May, 1927, when the first attempt to span this body of water from mainland to mainland was under way. There is no need to go into detail on that score, the mere mention is sufficient to cause a surge of emotion even at this distant date. Captain Wilkins in his flight over the northern wastes could not, and did not, grasp the imagination of the people as Col. Lindbergh did a year earlier. There was a feeling of trepidation when day after day passed with no word from the Australian explorer and his redoubtable aid, Carl Ben Eielson. When the word was flashed to the world that they had finally arrived at their destination there was a feeling of relief that two more gallant souls had not yielded their lives in pioneering the air.

It is not necessary to mention how interesting the account of this trip really is when we have it at first hand. Those who have read works by others who have explored the Arctic and Antarctic wastes have no need of assurance of its interest and thrill. To others who have not felt the thrill of reading about new accomplishments in the face of discouragement and danger we can only offer the advice that they begin at once. Unless they do they are missing a great many hours of real pleasure.

The adventures of the Bremen flyers as set down in their joint book The Three Musketeers of the Air are as interesting and entertaining as any book in the lot. Unfortunately they have each set down their own account of the flight and the repetition of the same story becomes just a bit monotonous before the end. After I had read it I felt that not enough space had been devoted to the efforts that were made to rescue the flyers from Greenly Island, and further that they had been a bit too brief in recounting their experiences on tour in the United States and Canada. They each tell the story of the actual flight in interesting though diverse styles. There is a certain interest in learning of the things on the flight that impressed each of these men, but even that does not take away from the monotony of an oft-repeated tale. I think a better arrangement of the story would have been for Koehl

to have told the actual story of the trip, Fitzmaurice to have devoted his attention to the efforts at rescue and the problems associated with the repair of the Bremen and for Huenefeld, who has capabilities in a philosophical direction, to have devoted himself to his thoughts during the flight and a more detailed description of their trip over this country. It strikes me that the Baron is more observant, or perhaps it would be better to say that he seems to sense the emotions of those with whom he Is associated more clearly than his companions. I think his observations on America would have added materially to the value of this volume which in spite of its defects remains intensely interesting.

Hardly had the clamor of the Bremen flight died away when the world was advised of the attempt of Miss Earhart and the Friendship crew to span the Atlantic. The successful conclusion of this flight was due in but small measure to any effort on the part of Miss Earhart, a fact which she frankly admits. In spite of this, however, one cannot help but admire her courage in taking part in the flight. Perhaps her role as passenger was, after all, the most trying of the three. It is not so difficult to venture into the unknown when you are occupied, but she seems to have had no particular duties aboard the craft and one gathers the impression that the trip was anything but comfortable though it must have been thrilling beyond measure.

Miss Earhart's style is much more amusing than that of any other author here discussed. Whether you admire the young lady or not has no real bearing upon the case. She has a sense of humor that is thoroughly amusing and a sparkle and vivacity must be present in her personality to make itself so clearly felt in her writing.

To these pioneers of the air is the public indebted for four volumes of delightful reading.

E.E.T.

* * *

THE TEACHINGS OF FREEMASONRY. By “Essex Master". Published by Cecil Palmer, London. Boards, Table of Contents, 176 pages. Price $2.00.

BOOKS on Masonic symbolism seem to find ready acceptance by the majority of Masons who devote themselves to reading about the Fraternity. For this reason, if no other, it may have been better for the publishers or the author of the work under review to have selected a title which would have pictured more accurately the contents of this volume. There are two connotations usually placed upon teachings as the word is used in titles for Masonic books. In one sense the word applies to the philosophic side of the Order and in the other to the symbolic as it does in the present instance.

But this is not a review of Masonic book titles, it is the contents of the volume that are, or should be under discussion. A brief opening chapter is devoted to "The Approach to Freemasonry." In these pages the author discusses the manner in which a candidate for the degrees should consider the institution. The conclusion that

The approach to the Craft should be actuated by a desire for the subjugation of self and the opportunity for service to humanity

is reached. This may seem to have little connection with a book dealing primarily with Masonic symbolism, but the next sentence furnishes the key to what it is all about. The author says:

Brethren who may have failed in this conception of their membership must have misread their obligations, and failed utterly to understand the meanings of things they say and do.

The purpose of the work as a whole is, therefore, to explain those things that are said and done and which are frequently misunderstood by the brethren.

The author deems it necessary to discuss the antiquity of the Fraternity before entering upon his main thesis. The wisdom of this is dubious, but since it has met with the approval of the author some consideration must be paid the views expressed. The contents of this chapter may very well be summed up in one paragraph:

Between the two schools (of Masonic scholarship), which on the one hand endeavors to weave some link of continuity from the stone builders of ancient history to the modern speculative Masonic Order, and those who refuse to distinguish any such connection, there appears to be a position favored by the present writer, which is that the texture of our ritual of today is to some considerable extent the same as the lodge rituals of the old guildsmen, and that although the objectives of the working of this ritual may be entirely different from those of earlier days, the ideals are similar, namely, to preserve the exclusiveness of an organization to inspire its members with lofty conceptions.

There is nothing with which we may find fault in this states meet. It is in brief the exact policy that this reviewer has been advocating for some time. This is not, however, the place in which to air personal views upon Masonic scholarship in general. The difficulty with the view expressed in the quotation above is not Its applicability, but the application of the author of the work now under review. He does not adhere in the later portion of his book to this opinion. In feet the reader may become convinced that "Essex Master" is a follower of the first of the two schools mentioned, and then, on another page, perhaps not far from the one that led to this conviction he will be inclined to the opposite opinion. The path followed by the author is not a middle road between the two schools of scholarship, but a

wavering lane trending first in one direction and then in another. In reading the book the present reviewer came to the uncharitable conclusion that the author was an adherent of either school depending solely upon which plan of scholarship best fitted the symbolism under discussion at the moment. It is, perhaps, unfair to base any positive statements upon such a brief work as The Teachings of Freemasonry and it may be that it is the brevity alone which conveys the above mentioned impression.

The chapter on "The Practice of the Craft" which fills nearly half of the book is indeed worthy of careful reading. Much of the material to be found in these pages is not new, but there is enough that is new to warrant a careful perusal of the whole. "Essex Master" has an ability to interpret symbols that warrants ranking his work among the best on the subject. Because the book deals with ritual workings as found in England there is a good deal that does not apply particularly to anything in American Masonry. It would be well, perhaps, to consider at some length the author's interpretation of the Apron as illustrative not only of new material in Masonic symbolism, but of the inapplicability of some of the English symbolism to American Masonry. This one symbol offers a concrete illustration on both of these points. We are not, in this country, accustomed to decorating the aprons of members in accordance with the offices that they hold or permitting the wearing of such distinctive badges in our lodges. It is not the general practice, for example, for a Past Master or even a Past Grand Master to wear in lodge an apron signifying his attainment of these ranks. It is, however, the custom in England and the author of this book has found a symbolic interpretation for the decorations that appear upon such aprons. Some scholars might find fault with this as they certainly would with the fact that "Essex Master" has found much of a symbolic nature in the shape of the apron. Both shape and the ornamentation are comparatively new in Masonic circles. It is not true that new things are necessarily without symbolic significance, but an air of antiquity should not be thrown about new things for the sake of supporting a possible symbolic interpretation. In this one respect does the author err in the symbolism of the Apron. He endeavors to show that Masons wore rectangular aprons long before the Grand Lodge era. He also asserts that the flap on the apron was triangular. It may have been so in some eases, but the impression is left that such aprons were worn to the exclusion of all others which is manifestly false when we consider the evidence. So far as that goes aprons with rounded corners were generally, if not universally worn by our operative forebears, and by speculative Masons, too, even to the present day in some places.

It is necessary to pass briefly over the last chapter which deals with the symbolism or teachings of the legend of the Temple and the drama of the Third Degree. As has been previously stated the symbolism is exceedingly good, but the history is not nearly so accurate.

Taking the book as a whole it may be stated that it is a valuable contribution to the Literature of Masonic symbolism, but the history must not be considered either as authoritative or accurate. There are, of course, statements made that are strictly true, but it takes a discerning reader to know wherein lies the true and wherein the false, and for the elementary student it is best to issue warning that all of the history should be east into the discard and more accurate sources found for such information. In the narrower field of symbolic interpretation there are more complete books, but none that are any better. This little volume can take a place in the front rank of books on Masonic symbolism.

E. E. T.

* * *

SPECULATION ON LIFE AND RELIGION. By: C. L. Kasson. Privately printed. Paper, 47 pages.

TO some extent this would appear to be a further development of a line of thought followed out in part in a previous pamphlet published by the author, Speculation on Human Life, but with much more emphasis on the spiritual and moral side. The later essay might be described as a superstructure on the foundation of the earlier one.

Every generation regards its own conventions and mental furniture as absolute, as the final and perfect standard by which all others are to be judged. This makes it difficult to realize that the vital truths of man's higher nature continually require to be translated into the language of the day - or even of the hour. More especially so, as one generation is always overlapped by older ones, which act as a conservative, and often as a reactionary force.

When translation is spoken of it must be understood as a more subtle thing than translation from English into French or Latin into German. We can there see the necessity. But this is rather a translation into a new set of ideas, and perhaps the word "restatement" is in some ways better than "translation."

When it is considered without prejudice, it is obvious that minds furnished with a set of concepts based on modern physical science, familiar with electricity and radio, and with the broad outlines of astronomical, biological and physical theories, cannot possibly see or grasp spiritual truths under the same aspects and figures of speech that our forefathers did. However the conservatives in religion may dislike it, the change of formulae is inevitable in the nature of things.

Hence the usefulness of such essays as the one under consideration. The author has grasped some of the implications of the change, not in our collective mentality, but in the counters and images of collective thought. He rightly deprecates the tendency to the standardization of our ideals, especially as the standards, while good enough of their kind are not of a very high or heroic type.

He is rather prone, like so many writers, to use the word religion too loosely. Those with sufficient knowledge of the differentiating features of the various Christian sects will see from what the reaction is made, but it would be better to define, or label more accurately. Popular protestantism took many things for granted, accepted many things literally, that are no part of religion in general, or the Christian religion in particular.

This is but a passing thought. The author does not offend nearly so much as many others. In the main we may agree with him. In other places we must, presumably, understand him, when he speaks of religion, as referring to a definite code of ethical precepts promulgated under the sanction of certain metaphysical conceptions, such as those of God, or of gods, and held together in a community knit up with more or less of ritual observance. He likens religion, any religion, in this sense, to crutches, which mankind progressively improves. It may be asked if it be possible to improve upon Christianity? Though the answer to that be no, yet it must be admitted that Christians have to return continually to the religion of Christ, for none have ever fully comprehended it.

We may conclude by one rather striking sentence. The thought is not wholly new of course, but it bears repetition. "Hell is right here on earth, and heaven might be, too." So it might if we only willed it.

M. T.

* * *

TAKING THE NAME OF SCIENCE IN VAIN. By Horace J. Bridges. Published by The Macmillan (company. Cloth, Table of Contents, Appendices, Index, 273 pages. 5 ½ x 7 ¾ inches. $2.65.

Herein is contained a challenge to young men and women to be as skeptical in their scrutiny or what is offered them upon the alleged authority of science, as they are with what is tendered for their acceptance in the name of church or Bible. It undertakes to show that certain tenets very popular at present which are derogatory to human worth and dignity are devoid of any sound foundation and that, when dissociated from a number of dogmas which we can no longer honestly receive, the reality of the spiritual universe is the inescapable conclusion yielded by the facts of our own nature.

----o----

THE QUESTION BOX

and CORRESPONDENCE

PRESENT DAY PROBLEMS

I have just received my February BUILDER and am writing to let you know how much I have enjoyed it. I was especially interested in the article by Bro. Hungerford. His diagnosis of the present situation in American Masonry seems to me to go right to the disease center in our Fraternal organization. We are paying lip service to the Landmarks, to formal rules and regulations that affect only the externals of Masonry, the dead letter of the law; while all the time the real living Landmarks, the spirit of universal brotherhood, is being smothered and stifled. And I dare say we shall soon be told that it does not exist, that there is no such thing as universal brotherhood, and that Freemasonry has nothing to do with Fraternity.

Forgive me, if I am letting myself go too much, but I do think we need a change of heart, or anyway a change of direction; and that we need to break loose from a lot of this red-tape tradition that has grown up, all tending to prevent Masonry from doing anything, or amounting to anything.

A.V.G., Illinois.

* * *

Without expressing any opinion of my own, for or against, I would like to point out that the implications of the article by Bro. Hungerford in your last issue are by no means novel or original.

He stresses universal brotherhood very strongly, and its necessary consequence, universal peace. He says that a beginning must be made somewhere and that it is "his sincere conviction that the leaven of this great ideal has already begun its work in our great Fraternity." This is all very true, and I do not suppose anyone would question it as a general statement, but when it comes to putting it in practice it is quite another thing.

However, what I would especially like to point out is, that this view is precisely that taken by the Masons of Europe. most of whom we do not recognize. They very generally - outside of Germany - hold passionately to the ideal of the universal brotherhood of mankind, and more heretical still, think that the general tenor of their Masonic obligations binds them to find ways of putting it into practice. For instance, I would refer to the manifesto signed by several brethren in Holland that you published last year under the head of "An Appeal for Unity" in the June number, page 181, and also that of the Universal League of Freemasons that appeared in October, page 318. This last especially dwells on the idea that Freemasonry, in view of its universal fraternal ideals, is inevitably bound to seek in all ways to promote world peace. I fancy that the number of American Masons who have associated themselves with this movement is negligible, even to a vanishing point.

I do not want to pose as a pessimist, but life disillusions one. I am inclined to think that the root source of the differences between American and European Masonry, under all the camouflage of the continual harping on the Landmarks, is that our European brethren will persist in taking Masonry seriously, which we do not want to do at any price.

G. H. B., New York.

* * *

Bro. Hungerford seems very anxious that readers of THE BUILDER should write and express their views on the subjects he is treating in his articles. I do not know to what extent his wishes have been fulfilled, but my own feeling is that there is nothing to say. Every thinking Mason is already in full agreement with his indictment, and no other but thinking Masons will read it. It has all been said before, possibly not so systematically, but very frequently. So frequently indeed that it has become material for the addresses of Masonic Grand Lodge officials in the lodges. Everybody agrees and applauds, but no one dreams of doing anything, least of all the official orators, who could give a lead if they took it seriously. Meantime the degree mills run overtime, and those who would like to help, if they were given a lead, get tired and bored, and cease to come to lodge, and eventually cease to take any further interest in an organization that promises so much and does so little.

J. T. T., Michigan.

* * *

I have been a reader of THE BUILDER for some years, and I feel obliged to say that I regret very much the present policy of giving so much prominence to what are called modern problems and social service activities. I think these things are very inappropriate in a research organ such as THE BUILDER is supposed to be, and that they seriously detract from its dignity. If it continues, I am afraid that I shall lose interest in it altogether.

The proper limits of Masonry are well defined. It has nothing to do with social, charitable or humanitarian work. It is, of course, benevolent, within closely defined

limits, outside which it has no right to go. Such work should be left to the churches and other organizations which are specifically intended for the purpose. Masons may, and should, associate themselves with these; but they should not import such interests into the lodges or any definitely Masonic society. To do so can only lead to confusion, and possibly to much graver evils in the long run, unless checked in time.

I trust that you win not deem this criticism too severe, but I feel that you are moving along the wrong lines and that the situation demands a protest if THE BUILDER is to be kept up to its former high standard and to retain the interest of its old readers.

D.D. H., Canada.

* * *

The last statement in Bro. Hungerford's article in the January BUILDER to the effect that he contemplates a second article on the subject may make it manifestly unfair to criticize his views at this time. However, his opinion to the effect that controversial subjects such as religion and polities should be admitted to the lodge as subjects for discussion seems improper.

Harmony cannot, in America at least, prevail when discussions take the form of debate. Too often is this illustrated by the formation of factions within the lodge due solely to difference of opinion on matters of lodge policy. If we inject subjects on which there is a divergence of opinion, regardless of how big the subject may be, it seems that this very harmony we are trying to promote is likely to be destroyed.

I have no objection to discussions of such subjects in their Masonic import appearing in periodicals and extra-lodge activities. That is where they belong.

M. S. J., Idaho.

* * *

Most Masons will agree with Bro. Hungerford and those who have preceded him in his views on religion and politics in Masonic lodges. This barring of such controversial subjects in lodge meetings has done much to further the interests of the Craft. I do not agree with Bro. Hungerford, however, in his opinion that present day problems should be talked over in lodge meetings.

In the first place there is hardly time for any adequate discussion of such subjects; farther than this, they are generally speaking as controversial as the two subjects which are specifically barred.

The view that these subjects should not be considered by Masons is false. But the subjects in their Masonic import should be brought to the attention of the Craft through Masonic journals. Such discussions would increase the interest in those periodicals, and ere long it would be found that a growing number of Masons were becoming reading members of the Craft. Ample space could be given to any important subject and those interested could read both sides of the questions if the journals would endeavor to be impartial.

Incidentally THE BUILDER could easily set the pace the rest of the publications. Why doesn't more of such material appear ?

C. R. S., Arizona.

[Ed. Note.] If brethren will furnish us with material of the type suggested above we will be very glad to publish it. There is no little difficulty in obtaining articles of this nature.

* * *

THE ALMONTE STONE

Your letter of Dee. 28 was read at the last monthly meeting of the Toronto Society for Masonic Study and Research, and it has helped to crystallize our own intentions and wishes. Our Grand Lodge will hold its Annual Communication this year at Ottawa, in July next, and some of us hope to be present and win afterwards arrange to visit Almonte.

I have written again to the Master of the local lodge, Mississippi, No. 147, and asked him for all possible information, so that we can make the best use of time and effort when we go.

It is very strange that the local brethren do not seem to have made any further effort in the matter since 1892, but neither the Master nor the Secretary have been able to tell me any more about it - except that most of those mentioned in the old newspaper report of the discovery are now dead. The Master is also the Town Clerk of Almonte, but all he knows about it is "a memory of a tradition!" Almonte is some forty miles northwest of Ottawa, and about two hundred and fifty miles from Toronto by rail, so that the expense of a journey for this alone would be rather a burden for any one of us, quite apart from the difficulties of visiting a farm some distance out in the country at this time of year.

N.W.J. Haydon, Sec.-Treas.

This was the matter alluded to editorially last month. It almost seems as if the attempt to investigate will prove to be too late, in this also. The newspaper report referred to by Bro. Haydon mentioned a proposal to cut out the part of the stone bearing the inscription and depositing it in a museum. It is possible that this was attempted by unskillful hands and the record wholly destroyed.

We have also had a letter from Dr. Austin Evans, President of the Toronto Research Society, in which he says that he has received information from an old inhabitant "that the portion of the stone bearing the Masonic marks was cut out and taken to the lodge at Almonte, but that no one seems to know whether it ever arrived at its destination or what happened to it afterwards."

Thus it seems that the prospect of obtaining any definite information is not very bright; but we hope that the personal visit of a deputation of the Toronto brethren may be the means of eliciting more, even if it is not actually possible to find and photograph and describe the actual inscription itself.

* * *

DESIGNS ON THE TRESTLEBOARD

The Master of an Ottawa lodge was recently asked, presumably by one of the younger Masons, this very embarrassing question: "When do you propose to lay lines and draw designs on the Tracing Board?" At least it would be a most

embarrassing question to ninety-nine per cent of the Masters of lodges in this country, and from what I am told, in the United States also.

Why is it that the brethren who are chosen to the most responsible positions in the Craft should so completely ignore a charge laid upon them in the most solemn manner at their installation, and of which they are reminded every time the lodge is opened? Making all allowance possible for bad traditions, timidity, ignorance and laziness, yet one would expect by the mathematical law of chance that there would be some among those chosen to guide and govern the Craft to whom the wording of the ritual would have some meaning, and who would seriously hold themselves bound to attempt to instruct their brethren, personally or by proxy. Yet as a matter of feet those who make even the least attempt at doing this are so few that their appearance is more like the return of a comet in its stupendous orbit rather than the regular procession of the sun and moon.

I am deeply curious about this. Was it always so? Have those who have sought to elevate the Craft intellectually always been a negligible minority? Is it another case of stoning the prophets in one generation and building their tombs in the next? But if so, then Freemasonry is, as a whole, operating under false pretenses. The promise of light is offered to the candidate, and then he is fobbed off with a few formal and trite moralities. Is it any wonder that so many to whom our doors have been opened, after a period of gradual disillusionment, lose all interest, and either become totally inactive as Masons, or let their membership lapse?

But what can be done about it?

A. E. C., Canada.

* * *

CANDIDATES UNDER AGE

As a reader of THE BUILDER I have enjoyed the articles edited by Bro. Irwin on Masonic activities during the war.

In the last number, I see in the account of the New York Sea and Field Lodge, No. 1, on page 41, a reference to the initiation of the sons of Master Masons under twenty-one years of age - "Lewises" in fact. And again on page 42, it is said that on one occasion there were no less than fifty-seven candidates, all under twenty-one, and each a "Lewis."

I have made inquiries of one of our Past Grand Masters concerning this, and he admitted that he knew nothing about it. Can you give me any further information about this? I always supposed it was unlawful in the U. S. A. to initiate any candidate under the legal age of majority.

B., New Jersey.

It is perfectly true that American Grand Lodges construe the requirements that the candidate be of "mature age" as meaning that he has attained his legal majority. While this is practically safe and convenient, it is nevertheless rather artificial. In many ways young men of eighteen or nineteen are mature, in other ways, very few men can be regarded as mature before they are twenty-five, or even older. Twenty-one is frankly a compromise.

The bold action taken by the Grand Lodge of New York, in view of the caution, and even timidity of most Grand Lodges in such matters, was as surprising as commendable. But we have no further information than can be gleaned from the article referred to. The argument, we presume, was that these young men were

mature enough to die for their country, and so were mature enough to be made Masons.

The subject is both interesting and important and we should be glad to hear the views of others, and to have any further information that may be available.

* * *

INDIAN FREEMASONRY

I am living in the Northwest of the U. S. A. where I have found Indians who seem to have something resembling Freemasonry, or else some knowledge of it. They use certain signs which have a strong resemblance to those in use in Masonic lodges. An old Indian informed me that these signs and certain words were originally received from the Big White Father on the top of a high mountain, but when asked further only smiled and would say nothing more.

I am, therefore, greatly interested in what Bro. A.O. Robinson Said in his letter in THE BUILDER last November, and hope very much to see a further communication from him in the near future. There are others who have lived here longer than I have who know more of the Indian mysteries. I have only been here forty-two years.

Jacob Nelson, Washington.

We would be very glad if Bro. Nelson could prevail on some of these older inhabitants to inform us of any facts in their possession.

* * *

FOR SALE

The widow of the late Col. C. Miller has a partial set of THE BUILDER for sale, comprising volumes 8 to 14 unbound. She finds it necessary to dispose of these and has desired us to insert a notice to this effect.. Bro. Miller was one of the original members of the Society and retained his membership in it to the end.

The Builder Magazine

April 1929 - Volume XV - Number 4

Freemasonry in Business

How should it work? The Sixth of a Series of Articles on Ancient Freemasonry and Present Day Problems

By BRO. HERBERT HUNGERFORD Author of Seeing Both Sides of Yourself.

How far should Masonry enter into the commercial relationships of Masons between themselves, as distinct from those that are purely social? Is there a middle way between the demands only upon the Craft of the Mason who is such in name only, and who seeks to exploit his connection therewith for his selfish interest, and the reaction of those who seem to think that no consideration or favor should be shown to a brother Mason in anything relating to business?

IN A NUMBER of our preceding discussions, we have tackled some pretty ticklish topics. Some of the questions we have raised have caused a few of our timid brethren to fear that we were treading upon dangerous grounds. In fact, in one or two cases, we have actually been accused of discussing issues encroaching upon the ancient Landmarks of our Fraternity.

But we have been undisturbed by these criticisms because we have always been clearly conscious that our only objective has been to promote the welfare of the Craft by endeavoring to throw more light upon the fundamentals of Freemasonry and, as far as we possibly could do so, by trying to stimulate the study of the whys and wherefores of the relations of Freemasonry to all the various vital problems of modern life.

As these studies of our ancient order and its relations to modern problems have progressed, doubtless, those who have been following the series have observed the pertinent fact that no problem in life can be isolated. Each particular problem, in many ways, is connected with or related to all other life-problems. So, when we attempt to discuss the problems of business as though they were separate and distinct from the problems of politics, religion, education, or any other phase of life, we must draw a purely arbitrary line of differentiation which does not exist in reality. Let us bear in mind, therefore, as we attempt to consider the relations of Freemasonry to modern business problems, the fact that many of the points we have tried to bring out in discussing other problems, might be applied most aptly in our present discussion.

A Matter of Common Criticism

At any rate, we may discuss this particular problem without fear of being accused of raising a traditionally undebatable issue. Surely all observing members of our Craft will agree that there is no subject upon which Masons are criticised more freely and more frequently than the various attitudes and relations which Freemasons hold in their business dealings. There are two extremes of business behavior which draw rather severe condemnation down upon the brothers who adopt these particular attitudes.

On the one hand, we hear constant criticism concerning certain men who attempt to work their Masonic membership in every possible way in furthering their business interests. No one can deny that some men seem to have joined our Fraternity almost solely for business purposes.

On the other hand, we hear frequent complaints that many brethren seem to feel that it would be a violation of Masonic ethics to favor a fellow-member of the Fraternity in any business way.

Surely, therefore, an issue on which there are so many differences of opinion and such a variety of viewpoints is deserving of being brought out into the light for frank examination from all possible angles. We shall not pretend to settle this issue any more than we have claimed to solve the problems or answer the questions raised in our previous articles; but we shall at least lay claim to the credit of giving frank and sincere consideration to one of the most perplexing problems of our Craft.

Masonry and Business Come in Contact

The reason why this question touches most of us so closely is doubtless due to the fact that nearly all men and Masons are obliged, in these modern days, to devote most of their time and energies to the business of making a living and a little bit more, possibly. Naturally, therefore, we are vitally concerned about any association or activity which either helps or hinders our business progress.

It seems pertinent, therefore, for us to consider at least three ways in which Freemasonry might affect our business activities. So we raise three questions which may serve to clarify our understanding of what the relations of Freemasonry should be to our business problems.

First To what extent, if any, should membership in a Masonic Lodge contribute towards a man's commercial advancement?

Second To what extent, if any, should Freemasons show preference to their fellow-members in business dealings ?

Third To what extent and in what ways should Freemasonry participate in helping to solve the outstanding business problems, such as promoting harmony between

employers and employee; the distribution of labor and problems of unemployment; the stimulation of pride in craftsmanship and the discouragement of slipshod and slovenly work, and similar matters to which leading thinkers in the business world today are giving serious consideration?

Raping Questions Is Our Objective

Perhaps it may become monotonous for me to remind my readers so frequently that my objective in this series of discussions is to raise questions for you to consider rather than to present my own particular notions as to what the answers should be. But I am obliged to mention this again, lest anyone should regard me as being so foolish as to attempt to present, or even suggest, solutions to all the problems of life in such a series of brief articles. Accordingly, please let it be understood that, whenever I attempt to answer any of the questions under consideration, I am merely throwing out a few personal viewpoints, without intending that anyone shall regard these as either complete or conclusive.

So when I offer you a few brief personal notions on these three pertinent questions, do not think for one moment that I am attempting in any way to emulate the example of King Solomon. Frankly, I believe that your own good judgment, my brothers, should enable each of you to formulate his own personal answers to the first two questions presented above. I do not believe that either of these questions can be answered arbitrarily, as the different circumstances and conditions will materially affect the answers.

Yet I have no hesitancy in stating that it seems to me that the affirmations in the opening and closing ceremonials of our lodges would become merely a hollow mockery or a lot of high-sounding but meaningless phrases, if we should attempt to take the position that the teachings of Freemasonry give an absolute negative answer to our first question. If Freemasonry was not designed to aid men in the business of making a living for themselves and their families, then the author of our ritual surely wasted a lot of words in affirmations and statements quite contradictory to this negative notion.

Of course, there must be limits to the extent to which Masonry should aid its members to gain success in business. Without professing the wisdom or ability to define such limitations, which are merely suggested in our second question, let me cite an illustration which came under my personal observation and which, I trust, will at least give you some hint as to my personal views on this matter.

A True Story of Masonic Dealings

There is a certain firm of brothers who constantly exploit their Masonic affiliations in seeking business for their concern. Some years ago this firm obtained an account from another Freemason. The latter experienced a series of those strange disasters, which seem so frequently to enter into the lives of men. The deaths of two members of his family, and the serious illness of another member, together with a failure of a business project with consequent losses, brought about a nervous breakdown. During this time, however, our brother, who was going through these difficulties, was paying off debts incurred by his business failure as rapidly as possible. For instance, his indebtedness to the Masonic firm first mentioned was reduced during three years at the rate of several hundred dollars a year, leaving a balance of a little over five hundred dollars due to the Masonic brothers. These brothers, in order to force settlement of the balance due them, put their claim into a lawyer's hands. When notified of this, our troubled brother advised the lawyer that he would immediately put his mortgaged home into the market, giving the lawyer definite assurance that the residue from the sale would be ample to pay all outstanding indebtedness. The only reply of the attorney for the firm of Masonic brothers was to serve our struggling brother with a summons, which our brother managed to settle by obtaining a loan from a friend. But, of course, legal fees and heavy interest charges were collected and added to the burdens our weary brother had to bear.

Now, the odd fact is that our brother had nearly a score of other creditors, to each of whom he was making payments in the same way he was settling the debt of the Masonic brothers, whose concern was the only one to try to force him to the wall.

What Does the True Masonic Spirit Mean ?

If this were merely an isolated instance of dealings between members of our Fraternity, it would not be deserving mention. But, it illustrates many similar cases that have come within my personal observation. Of course, on the grounds that "business is business" and has nothing to do with a man's fraternal affiliations, such conduct may be justified. But, if it represents the true spirit of Freemasonry, I have failed to comprehend the real meaning of such spirit.

If Freemasonry means what it clearly professes in the affirmations that every candidate must make in being initiated into any lodge; then, not only in personal business relations, such as those with which our first two questions deal, but also in the larger business problems of society as enumerated in our third question, the teachings of our great Fraternity, if actually carried out in every day practice, certainly would take away some of the avarice, greed and other selfish attributes of near human natures and so transform our characters that we would conduct all business transactions in the spirit of brotherly love.

If brotherly love actually should prevail among all Masons, regardless of the attitude or behavior of others, there would be enough of this leaven in our great Fraternity to permeate and transform all society. If brotherly love and dealing strictly on the square in all business transactions was the inevitable and inviolate practice of all Freemasons, how long do you think it would be before harmonious relations in all business dealings would be the general rule? How long would strife between employers and employees endure, if brotherly love were practiced on both sides? You know the answer to this, because there are business concerns which do practice this principle and these concerns never have had a strike or any other clash between employer and employee.

In a previous article I have stated my opinion that materialism in the great menace of our times. Of course, this sordid, selfish spirit always has been one of the

dominant evil forces of frail humanity. Every motive of Masonry, it seems to me, is arrayed against this evil. When we begin to conquer the selfish side of our natures and begin to live in accord with the principles we profess in our Masonic ceremonials, there is no question in my mind that we shall arrive at the solution of every problem of business.

Again, some of my readers will accuse me of "preaching impractical idealism." I frankly admit, of course, that I am not expecting all Masons to begin immediately to practice the high ideals of our profession. But I certainly shall voice my vigorous protest at any attempt to interpret these high ideals as merely "words and phrases void of meaning."

I contend that the high idealism upon which our great Fraternity was established by its far-sighted founders accounts for the permanency and the progress of the institution. Because we have thus far failed to accomplish or realize our Masonic ideals is no excuse for ignoring them or lowering our standards. As Masons, we still must remain poor frail mortals, struggling towards the light of our high ideals. Remove that light and you deal the death blow to Freemasonry.

This, my brothers, concludes our series of discussions of the relations of our ancient Fraternity to present day problems, with the exception of a final summing up of the series which I expect to present next month under the title of "The Future of Freemasonry."

I may as well warn those of my readers, who regard me as an impractical dreamer of dreams, and an advocate of impossible idealism, to skip this next article. Frankly, I intend to present my personal prophecy as to what I believe Freemasonry could accomplish and what the Fraternity would become if the majority of our lodges should begin to place proper emphasis upon the permanent and abiding features of our program, and should, consequently, change our almost universal practice of devoting all or most of our time and effort to the trifling and incidental activities of the fraternity.

Let me again repeat our invitation to any reader who may desire to challenge, question or comment upon any point suggested or any question raised by this series of discussions. After the series is concluded, the writer expects to continue his efforts towards the objectives he has suggested in these articles by acting as the general field manager of a membership campaign for our Masonic Study Clubs. As a feature of this work, I expect to conduct The Study Club Forum as a regular department of THE BUILDER. Your questions, suggestions or comments of any sort are invited for this department. Address: Herbert Hungerford, Harrisonburg, Virginia.

----o----

Some Notes on Symbolism

By BRO. SILAS H. SHEPHERD, Wisconsin (Concluded from March)

EVERY religious system has had a vast amount of symbolism in its forms and ceremonies. Much that was taught by this method has been lost to us. Such symbols as the lion for strength, the ox for patience, the lily for purity, the plumb for rectitude, corn for nourishment, wine for refreshment and oil for joy are easily traced to quite a distant past; but there are many very important symbols that are not so easily disposed of.

The original significance of such symbols as the Circle, Triangle, Square, Swastika, Crux Ansata, Serpent, Lotus and many others is more problematical.

Mackenzie, in his Migration of Symbols, has brought out a thought in clear outline which is well worthy our attention:

The early thinkers had formulated definite ideas regarding the world in which they lived long before they began to speculate regarding origins; and when their minds soared into space they carried into the other world the familiar objects of everyday life. They did not imagine that the sun was carried across the sky in a boat, like the Egyptian god Re, before boats were invented, or in a chariot, like the Hindu god Surya, before chariots came into use and horses were domesticated. Nor did they regard the heavens as the roof of the world-house which had been fashioned by a divine artisan before they had begun to build houses for themselves. The idea that there was a gate or door in the sky did not have origin until there were gates and doors on the earth.

It should not be assumed in this connections however, that the "world-tree" of Egyptian, Hindu, Scandinavian and other mythologies was necessarily earlier than the posts or pillars of the cardinal points. The tree did not probably come into prominence before it had been deified and connected with the sky-goddess Nut.

After the early artisans had constructed habitations for themselves, they imagined that the sky roof was supported by posts or pillars. The idea that there was but one pillar may go back to the time when the earliest tents were in use; the two pillars may have been first suggested by the fact that day has its entrance in the east and exit in the west. The four pillars were not introduced until man had discovered the four cardinal points.

In Egypt, as we have seen, natural phenomena suggested to man the idea that certain influences emanated from the cardinal points. As has been indicated, hot blistering winds blow for a period from the south, and a cool reviving wind blows for a period from the north, heralding and therefore, according to early belief, bringing the inundation which ushers in the season of coolness and fruitfulness. Certain deities were identified with these influences, and they came to be regarded as controllers of them.

The early Egyptians saw Egypt in the sky. The "Milky Way" issuing apparently from the region of the "imperishable stars" was the Celestial Nile, and the source of their own Nile. It was the river of night. The river of day flowed from east to west, and carried upon its breast the boat of the sun; before it carried this boat, it carried the earlier reed floats which were, according to Pyramid Text 1026, bound together by the "four youths" of the horizon for the sun-god Re and the dead Pharaoh.

The phenomena of nature were early associated with ideas of God and a future life. In Egypt the two most prominent forces of nature which the people observed by their beneficent effects on the crops were the sun and the Nile and these were soon personified and considered as gods. Late research seems to justify the charge that we have misinterpreted the word "gods" and that it was not intended to express the plurality of Deity. It is now thought that the original belief of those people was in a Supreme Being and intermediary beings, lesser than God, but greater than man. As lesser dignitaries, the sun, moon and other planets, and the characters of mythology which they later assumed, more nearly correspond to the saints of the church in its most critical period.

Mythology and astrology are intimately connected with the development of thought, and it is plausible to assume that much of our symbolism had its origin in astrology.

To primitive man all existence was divided into two categories, heaven over head and earth under foot, which is the foundation on which all mythology and cosmogonies are built. To the Israelite they appeared the works of Jehovah; to the Chinese they were the father and mother of all things, the Yin and Yang. To the early Greeks they were the first divine beings, Uranos and Gaea.

As man gradually advanced from his primitive condition other aspects presented themselves to his mind, and he began to regard their various aspects in more detail,

heaven as functifying, lofty, male and controlling the thunder and lightning; earth as prolific, passive and female. In the old mythologies heaven and earth formed a union and the sun, moon and stars were reputed as their children. The sun soon took the place as the manifestation of the God of Day and the moon as the God of Night, and in the fantasy which symbolism and mythology built around the many diverse properties of the sun and moon their different aspects took on additional personification. The sun rising out of the ocean and again sinking into it became neptune and the invisible sun which tarries in the night in the underworld became Pluto and so with many other phases of its manifestations. The waxing, waning, rising and setting of the moon gave rise to groups of sisters; the graces, fates and furies, and to many other forms of goddesses which are sad, chaste, alluring, winsome; or the moon assumes the form of some fair daughter of man, who being loved by some god, becomes the mother of gods and heroes.

It seems most probable that a few astrological symbols, originally very simple, gradually developed into the very complex system known as Greek Mythology. As centuries passed the true sense and original meaning of these myths and symbols, transmitted from father to son, was lost, and the whole was taken to be an actual fact.

It seems probable that the earliest astrologers were shepherds, and that they discovered the most prominent phenomena of the heavenly bodies, among which was the fixed position of the pole-star and the apparent revolutions of Ursa Major around it, from which it is supposed we have one of the oldest symbols, the swastika. The "All- Seeing Eye," "The Rite of Circumambulation," the "Covering of the Lodge," and the Ladder, orientation, or the situation of lodges due east and west, and the emblems in the rods of the Deacons, and the "point within a circle" are among symbols and symbolic ceremonies which may be illustrative of the probable origin of some of the Masonic symbolism. To place a proper estimate on the significance which these and many other symbols held in the religious thought of the Egyptians, Chaldeans, Phoenicians and other races it is necessary to acquire at least an elementary knowledge of their religious systems. A survey to this end would be far beyond the scope of the present outline. Reference to several Masonic writers and other generally accepted authorities will be made. There is no brief account by which we may hope to obtain a comprehensive idea of thoughts of philosophic minds from those of the earliest man who tried to realize the attributes

of Deity by His physical manifestations, to the twentieth century student who expresses ideas about God in terms which clearly prove the limitations of finite minds to comprehend Deity. The pure religion which may have been the origin of the later phallic worship was quite probably an endeavor to express belief in Deity through the manifestations of the male principle of the sun and the female principle of the earth.

As society became organized religious systems were founded. All religious systems have been to a great extent agents in both the development and the transmission of symbolism; yet in some ways they have been a cause of the loss of the original meanings attached to those Symbols.

THE ANCIENT MYSTERIES

The Ancient Mysteries (1) were originally pure and taught the great basic principles of true religion, but they eventually degenerated into gross perversions of the original purpose. In their purest state the Mysteries taught by symbols and allegories (which are dramatic symbols), the great truth of the immortality of the soul and the perfectibility of man's nature by the conquest of the physical nature by the spiritual. The fragments we possess of the judgment of the soul in the Book of the Dead and the very veiled allusions to the ceremonies of initiation warrant a belief that the truths taught were of first importance to man's spiritual growth.

The Ancient Mysteries were widely diffused over Asia, Africa and Europe from the earliest known period until the fifth century of our era. They were practiced with a variation of details but with a similarity of purpose and design. The Mystery of Osiris and Isis, which is generally considered as the most ancient, was produced in Egypt as far back as we can trace authentic history, and inferentially much further. Even with this record of its very great antiquity, some oriental scholars think it had an origin in India and was borrowed by the Egyptians.

Arthur E. Waite finds that part of the Book of the Dead (the name given by Prof. Karl Richard Lepsius to a collection of 166 texts or chapters of sacred writings of the earliest Egyptian literature found on the walls or tombs and scrolls of papyrus), described ceremonies which he believes were a rite of initiation and advancement, rather than the after-death experiences of the soul in the judgment halls, an opinion held by many scholars. Albert G. Mackey divides the Egyptian Mysteries into the three degrees of Isis, Serapis and Osiris, which was the consummation. The legend of Osiris' murder and the loss of his body; the search and recovery; its final burial; and the account given of its resurrection comprise one version of an allegory which was the principal feature of all the mysteries.

Osiris, a king of Ancient Egypt, after having taught many arts and sciences to his people, resolved to extend his benefactions still further and travel in foreign countries and educate humanity. He left his kingdom in charge of his queen, Isis, and for three years devoted himself to the task he had entered. In the absence Typhon, his brother, had conspired to usurp the throne, and at a banquet given in honor of Osiris' return brought a beautiful chest which he announced would be given to the one whose body it most nearly fitted. Osiris laid down in the chest to try it and Typhon closed the lid and securely fastened it and threw it into the Nile.

The long search for the body by Isis was finally rewarded, and it was found in a tamarisk tree which had grown up and encased it after it had been washed ashore in Phoenicia. Isis returned to Egypt with the body, but before it could be buried Typhon again seized it and cut it into fourteen pieces, which he scattered in many places. Isis resumed her search and was again rewarded, but one part, the phallus, was never found. The body was embalmed and it was announced that Osiris had risen and resumed his place among the gods. (Several variations of detail are given in the many versions of this legend, but the loss, recovery and resurrection are essentially the same in all.)

The Mysteries of Mithras are supposed to have been instituted by Zarathustra (Zoroaster), but Bactrian chronology is as difficult to determine as ancient Egyptian, consequently this period may have been anywhere from 1,500 to 5,000 years before the Christian era, according to the different systems of computation. The Mithraic rites, although differing in dramatic details, teach the same symbolic

lessons of life and immortality as those of Osiris, and are full of astronomical allusions. Mithras was worshipped as the God of Light, and the initiation into this ancient society was accompanied with extremely severe tests through seven grades or degrees. Although originating in Persia, it was afterward extended over most of Asia and Europe, and many of its monuments are preserved in European museums.

The Cabiric Mysteries were first practiced on the island of Samothrace, and are sometimes called the Samothracian Mysteries. Little is known about them, but they are generally supposed to have been instituted in honor of Atys, a form of the sun god. The principal feasts and rites were held at the vernal equinox and it is probable that the legend of death and immortality was taught by an astronomical allegory.

The Mysteries of Adonis were practiced at Byblos, the home of the Giblites, who were the supposed "stone-squarers" at the building of King Solomon's Temple; and if any historical importance may be attached to traditions relating to the building of that Temple there may be found in this connection a source of a well known Masonic legend.

The Dionysian Mysteries, instituted in honor of Dionysius, who is more usually called Bacchus, gave an allegory of immortality in a varied form. The rites of Dionysius are supposed by scholars to have given rise to the Greek drama.

The Eleusinian Mysteries, celebrated at Eleusis, a village near Athens, were probably conducted on a larger scale than any of the others and have become the most widely known of all. They are divided into the lesser and the greater, requiring a probationary period of one year before the candidate could advance. In the Greater Mysteries an elaborate procession was made in the day time, and the initiations were conducted at night. The legend of the abduction of Pereephone by Pluto, and the search and recovery for half of each year by Demeter, her mother, was exemplified in dramatic manner and is supposed to have an astronomical origin.

Cicero says:

Much that is excellent and divine does Athens seem to me to have produced and added to our life, but nothing better than those Mysteries by which we are formed and moulded from a rude and savage state of humanity; and indeed, in the Mysteries we perceive the real principles of life, and learn not only to live happily, but to die with a fairer hope.

Bro. Oliver Day Street, after treating of the Mysteries, says: Thus did ancient societies seek by means of dramatic presentation of a legend to teach the great Masonic doctrine of the resurrection and the life after death.

The Scandinavian and Druidical Mysteries are only variations of the others and have the same objects. Very little is known about them, though traces of initiatory rites are to be discovered in the Younger Edda.

The Ancient Mysteries are fascinating to those who delight in the obscure and complex portions of history; but, notwithstanding what many Masonic authors have written about the subject, they should be studied with great care and discrimination. What it is possible to verify of the belief and thought and the rites and ceremonies of those ancient societies is pieced together from fragments. These fragments are sufficient, however, to justify conceding that the Ancient Mysteries taught moral instruction by symbolic methods. Many of the forms and ceremonies and signs and symbols seem to have been either transmitted to Freemasonry or borrowed from them. It is impossible to find any direct chain of transmission, and it is also impossible to find any authentic account of such symbolic teaching being incorporated into the Masonic system at airy given period. Many writers on Freemasonry have compared the symbolism of Freemasonry with what is known of the Ancient Mysteries. Every one admits the similarity, but some doubt any transmission from them to Freemasonry as we know it.

The conclusions reached by some of the greatest students are that the most important lesson of the Mysteries was the Osirian legend. Mackey says in his Manual of the Lodge:

It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness, shining as a solitary beacon in all the surrounding gloom, and cheering the philosopher in his weary pilgrimage of life, to teach the immortality of the soul. This is still the great design of the Third Degree of Masonry.

While Albert Pike expressed the opinion in regard to Freemasonry, that

. . . those who framed its degrees adopted the most sacred and Significant symbols of a very remote antiquity used many centuries before Solomon built the Temple, to express to those who understood them and to conceal from the profane, the most recondite doctrines in regard to God, the universe and man.

Let us, however, carefully consider whether the degrees of Freemasonry were framed, and whether men of a comparatively recent date adopted some of its most significant symbols. The brethren of the period of the formation of the Grand Lodge of England did not have access to the records of Ancient Egypt. Champollion announced his discovery of the inscriptions on the Rosetta Stone as the key to reading Egyptian hieroglyphics in 1822, and any knowledge Freemasons had of the Ancient Mysteries must have been through some transmission.

The Mysteries of Osiris-and Isis are known to have been celebrated on the island of Philae as late as 453 A. D., and the most prominent of the Mysteries that influenced European thought at the commencement of the Christian era were those of Mithras.

The study of the deeper significance of Masonic symbolism will be greatly helped by the realization that most of the symbolism used at present has been transmitted through channels which sometimes perverted the original meaning, or at least obscured it; and if the student begins at the basic principle he must consider the most probable origin and original meaning of symbols. We believe that the important symbols are but few and simple, but their migrations and interfusion has brought them down to us so that we must trace them back to origins as far as possible.

It will be impossible to limit a study of symbolism to strictly historical or archaeological lines, although we must use them both as far as they can give us facts before entering upon speculation. The records we possess clearly show that the first serious contemplations which man indulged in regarding things not pertaining to his immediate physical necessities, were regarding Light and Life. The East as a place from which the orb of light appeared to come was one of the first things that started the human mind on its endless journey of inquiry into the reasons thereof, and eventually developed the present knowledge of the universe and its laws which still remains one of the profoundest subjects we may study. Life, or the reproductive principle, was also a cause of making man think and reason.

We must bear in mind that before the primitive man could develop, he must have experiences and that it was only such things as he experienced that could influence his mental Process.

NOTE.

(1) By mysteries the educated reader will not understand merely doctrines or symbols, or even secrets as such, but a system of discipline and instruction in esoteric learning which was deemed too sacred and recondite for those who had not complied with the essential conditions. Every ancient country had its sacerdotal

order, the members of which had been initiated into the mysteries- and even Jesus defended His practice of discoursing in parables or allegories, because that only to His disciples was it given to understand the mysteries of the kingdom of God, whereas to the multitude it was not given. The priests of Egypt, the Magians of the ancient countries beyond the river Euphrates, the priests of Phoenicia and the other countries of Western Asia, were all members of sacerdotal colleges that might not divulge the esoteric knowledge to the uninitiated. Even the Brahmins of India are said to have also their mysteries at the present time; and the late Godfrey Higgins relates that a Mr. Ellis was enabled, by aid of the Masonic tokens, to enter the penetralia of a temple in the presidency of Madras. That there is some such "freemasonry" existing in many of the countries which we denominate uncivilized and pagan, is probable. The early Christians and heretical sects had also their signs of recognition, and were distinguished like the initiates of the older worships, according to their grade, as neophytes (1 Timothy, iii, 6), spiritual, and perfect. The mysteries most familiar to classical readers are the Eleusinia, which appear to have descended from the prehistoric periods. Pocoeke declares them to have been of Tartar origin, which is certainly plausible, and to have combined Brahminical and Buddhistical ideas. Those admitted only to the Lesser Mysteries were denominated Mystae, or veiled- those initiated into the Greater Mysteries were epoptai, or seers. Socrates was not initiated, yet after drinking the hemlock he addresses Crito: "We owe a cock to Aeseulapius." This was the peculiar offering made by initiates on the eve of the last day, and he thus sublimely asserted that he was about to receive the great apocalypse.

----o----

Masonic Fundamentals

By BRO. C.H. BRIGGS, P. G. M., Missouri

EACH petitioner for the Mysteries of Freemasonry must declare that he is "a firm believer in the one living and true God." He is told that in the beginning God created the heaven and the earth. He is taught the importance of prayer. He is told

that "the Holy Bible is given us as the rule and guide of our faith and practice." He is taught man's immortality.

High Twelve

Lo! Judah's Lion stoops to save

His strong right hand

Is reading downward to the grave

The dead shall stand.

A grip, a word, he springs upright

The shadows fly

He basks in heaven's eternal light

No more to die.

High Twelve

The Freemason who rejects these great principles outlaws himself. Forty years ago a "progressive" Freemason who had outgrown his belief in these verities was expelled from a Missouri Lodge. The Grand Lodge by a unanimous vote sustained the action of the Lodge in expelling him and said in the report as adopted: "The 'Book of the Law' is that volume which by the religion of the country is believed to contain the revealed will of the Grand Architect of the Universe." The Jew and the Christian meet in the lodge. Each finds in the "Book of the Law" the revealed will of God, but each is left free to find his own interpretation of it.

The efforts which many critics and some preachers are making to discredit the Old Testament need not disturb intelligent Freemasons. Fifty years ago they told us the art of writing was not sufficiently advanced in the time of Moses to warrant us in believing he could have written the Pentateuch. Since the Code of Hammurabi was

discovered such critics are dumb. They told us Luke was an ignoramus because in the seventeenth chapter of Acts he used the word "Politarchs" in writing of the rulers of Thessalonica. The critics said the word was not found in Greek literature. Thirty years ago I saw in the British Museum a marble slab dug up at Thessalonica which uses that very word. It is an unusual word and Luke uses it nowhere else.

Those who wish to read a sane book on the Old Testament can find it in Professor James Orr's "Problem of the Old Testament." Robert Dick Wilson of Princeton, who knows twenty-six languages and is probably the best American authority on Oriental literature, says: "There is no book in the world which has been handed down as the Bible. There are twenty-nine Kings of Egypt: Israel, Judah, Moab, Damascus, Tyre, Babylon, Assyria, Persia; ten different countries mentioned among these twenty-nine, both in the Bible and on the monuments, so far as we can trace them. Every one of these is mentioned in the Bible as King of the right country. Every one of the twenty-nine is mentioned in the correct chronological and synchronous order. Remember, some of these kings reigned like Rameses II for sixty-two years, some for two months.

If you were going to write the history of this century, and had to get those little kings in the Balkans and Germany and Austria and Italy down right in the synchronism and in their relativity, you would find a big problem. But the Bible has its kings right."

It is the best Ancient History the world has. Dr. John Lord commences his "Beacon Lights of History" with Moses of whom he says: "I begin my review of the great actors in the world's history with the man who gave the first recorded impulse to civilization, and who is the most august character of all antiquity." He stands out in clear historic light and we know the names of Amram, his father; Jochebed, his mother; Miriam, his sister, and his brother Aaron. That he wrote the Pentateuch is far more probable than any of the guesses with which the critics have sought to discrown him. Those common sense considerations are all we need to urge as reasons for believing that the Hebrews did not blunder in regarding him as their Lawgiver.

1. Jerusalem is not named in the Pentateuch.

2. Music, instrumental or vocal, formed no part of the Mosaic Ritual.

3. The term "Lord of Hosts" is not in the Pentateuch.

David captured Jerusalem from the Jebusites and made it the capital of his kingdom. From his day dates its glory among the cities of the world. From his day music became prominent in Hebrew worship.

The critics ask us to believe that centuries after David's day, when Jerusalem had become the center of their national life, when music, both instrumental and vocal, was so prominent in their worship and when their literature named the Lord of Hosts, the most skillful literary forgers the world ever knew fabricated the Pentateuch, ascribed it to Moses, and to give it an antique cast, kept out of it the name of Jerusalem, any reference to music in worship, and the term "Lord of Hosts." My answer is, "Tell that to the marines."

The first chapter of Genesis gives the order of the creation of earth as geology unfolds it. How came Moses to be a geologist thousands of years in advance of his day? Had the tallest archangel who flames before the throne and who saw fire mist-taking form until man stood in Eden the climax of the creative work undertaken to reveal the story of what he saw he could not have put in the same space a better account than Moses has given us.

Take his statement concerning marriage: "Therefore shall a man leave his father and mother and shall cleave unto his wife; and they shall be one flesh." Jesus of Nazareth had nothing to add to that. Shallow critics have sneered at the account of the first human sin. It may be poetic in its form, but no theologian or philosopher

has ever been able to give a better explanation. It shows that sin is the assertion of self-will against God. In passing we may say that there are only three perfect pictures of the Devil in the world's literature. One is in the third chapter of Genesis, one in the second chapter of Job and the third in the Gospel narrative of Christ's temptation. The essential difference between human life and all other forms of terrestrial life is not only clearly marked in the account of the Creation which Genesis gives, but is emphasized in God's words to Noah recorded in the ninth chapter. Flesh is given man for food. This gives him the right to take animal life to meet his needs. But human life is sacred. God gives it and God can take it away. "Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man." Here is the Divine warrant for Capital Punishment, for murder. What does the Evolutionist do when he comes to this? What did the old bell cow do when she came to the fence? Went right over it. Joseph's answer to his tempters "How then can I do this great wickedness, and sin against God ?" shows as clear a conception of the double nature of sin as the New Testament unfolds. He shrank from its impurity and feared to sin against God.

The Ten Commandments given on Sinai and deposited in the Ark of the Covenant constitute the one and only moral code given to man. Jesus was not a Lawgiver. Grace and Truth came by him but the Law had already been given by Moses. Jesus interpreted it and applied it, but did not re-enact it for it had not run out and is the basis of the jurisprudence of civilized lands today. Where did Moses get that law?

The Hebrew people did not give Monotheism to the world. Their mission was to preserve a faith which had been man's heritage from the beginning, but was dying out. Abraham had as friends and associates Melchizedek, the priest of the Most High God, and Abimelech, King of Gerar to whom God appeared. But when Moses has led the Children of Israel through the wilderness and they are about ready to enter the Land of Promise no successors of Melchizedek or Abimelech are found who shared their faith in God. All we see is a torch going out in the darkness Balaam, a back- sliding prophet, who loved the wages of unrighteousness and who was slain in the war against Midian.

Your theories of Evolution break down when you come to deal with the world's Religions. Every great religion the world has known was loftier intellectually and

nobler morally in its earlier stages than in its later history. The suggestion of a recent Masonic writer that the bones of Joseph were in the Ark of the Covenant and he became their god, is absurd. Joseph's body was embalmed and an ark three feet nine inches long was not its coffin. There are many mummies in the British Museum, but I saw none stuffed into boxes three feet and nine inches long.

----o----

THE BUILDER APRIL 1929

American Army Lodges in the World War

Sea and Field Lodge No. 3, at Le Mans, France By BRO. CHARLES F. IRWIN, Associate Editor

IN our studies thus far into the American Field Lodges that were active during the World War we have covered considerable space and have already brought to the student Masons the realization that our Fraternity had a vital place in the life of the soldiers who constituted the American Forces.

Last month we had presented to us the record of Sea and Field Lodge, No. 2, which was stationed at Paris. New York in like manner has the credit of placing one of her Overseas Field Lodges at the center of the A. E. F. Forwarding activities.

To understand why Le Mans was selected -as a point of strategic importance it is necessary for you to look carefully at the war map of the A. E. F. You will there discover that of the many ports of debarkation whereby our American Forces were landed in France and distributed throughout that country, the Harbor of Brest was

the one through which the largest number of our forces passed. Now it is not only important to have a Port of Entry but the constant stream of Americans who were entering France daily had to be distributed in such manner that congestion at the coast might be avoided. The ships were arriving in such numbers that thousands of men and huge quantities of supplies were daily entering France and disembarking at its forts.

Nature and man's application of modes of transportation have made of Brittany a region especially fitted for the handling of such problems as transportation, housing, and training. It is a rugged, hilly section of France. Large sections are heavily wooded and towns are often at considerable distances from each other. Consequently it is an ideal location for the training of artillery. Thus large numbers of our Artillery Brigades were moved from Brest to camps in Brittany where they completed their preliminary practice prior to the passing up into the Battle Zones. The Infantry were moved more quickly to regions south and southeast of Paris.

Le Mans is on the main line of the railroad running from Brest to Tours and Paris. It became naturally the center around which many of the American Divisions found temporary quarters before being broken up and scattered throughout the country. The Eighty third Division for example became a Replacement Division and was practically a permanent resident of the Le Mans region. Its artillery was detached and sent forward and attached to other divisions.

Consequently, both prior to the Armistice and afterwards, hundreds of thousands of our soldiers were stationed in the Le Mans district. The welfare activities of all the accredited civilian organizations set up shop within Brittany and ministered to our men. Especially was this true of the Y. M. C. A. which established a complete organization throughout the Brittany borders and especially at Le Mans. Among the secretaries that were stationed at Le Mans was Brother Harry B. Mook, member of Excelsior Springs Lodge, No. 195, New York City. His position was one of responsibility and he threw himself into the welfare work with great zeal. He tells me that very early in the life of the Le Mans American Occupation the Masons got together. In a letter he puts it this way: several months previous to the entry of Masonry into France, a number of Y. M. C. A. Secretaries being Masons organized the AMERICAN MASONIC CLUB and honored me with the

Presidency. Our Club house was situated at 45 rue Chanzy, quite a pretentious building. The American Officers and Doughboys joined in large numbers making the undertaking a financial and social success. Here we billeted both officers and doughboys under the same roof and here they met upon a common level. A request to the Commanding Officers of the different camps brought Military Bands and Jazz Orchestras from the different units. The female element was supplied by girls from the Y. M. C. A., Red Cross, and English "Waes." The conditions in the area at that time were very depressing. Morale was at a very low ebb. The description given by Miss Katherine Mayo which was quoted in the account of Sea and Field Lodge, No. 2, last month did not overstate matters. If anything the reverse for no one who was not in it could ever fully appreciate it.

. . . the big nervous effort that had preceded the Armistice had stopped short. The excitement was over. A dull long pause had ensued. Men had begun to fret and fear about their jobs at home; to ponder at leisure the possible personal cost of their war period. Mail service had been exceedingly defective. For many months in many eases home news had been entirely cut off. Meantime in America the influenza had slain its thousands, and every man who had failed to hear from his family dreaded the possible truth....

It is little wonder that men felt as they did under such conditions, which were generally true all over France, but especially in this center through which were to flow for months the returning millions of Americans when the Overseas Masonic Commission began to study the Situation of France, from a Masonic standpoint.

The New York Mission went down from Paris to Le Mans and were conducted over the Le Mans Area. They saw the preparations that had been made to accommodate thousands upon thousands of Americans eastward moving. They saw these same thousands re-appearing westward into the Le Mans Area until over 300,000 men were billeted within the area at one time. Situations were constantly arising that demanded the wisest and most intensively directed activities to bulwark the morale of these men.

SEA AND FIELD LODGE, NO. 3, CONSTITUTED

No condition could be more challenging to a group of experienced Freemasons than this. Their problem resolved itself into a very clear proposition. Had Masonry within it upon such a condition and work out plans whereby men could be held to the highest ideals of their kind? The Masonic Overseas Mission were convinced that it did, Bro. Scudder took action. In his Report to the Grand Lodge of New York in 1920, he says:

I also instituted Sea and Field Lodge, No. 3, at Le Mans, the great Embarkation Center, with R. W. Harry B. Mook, of New York, as Wor. Master, which sat 12 times at the Temple of the Lodge Les Amis du Progres of Grand Orient, No. 3 rue Gastelier, and conferred the degrees on 203 Candidates, which included 14 Candidates accommodated by courtesy for other Lodges. Its first session was April 9, 1919, and its last June 21, 1919.

In the same volume of Proceedings, we find also the report Brother Mook made to the Masonic Mission:

M. W. Townsend Scudder, Past Grand Master of Masons of the State of New York, Chairman. Masonic Overseas Mission.

Dear Sir and M. W. Brother:

Herewith I submit a report of the activities of Sea and Field Lodge, No. 3, located at Le Mans, France.

From Aug 26, 1918 I was stationed at Le Mans, France as Regional Director of the A. E. F.-Y. M. C. A. in that area. Le Mans is approximately 240 kilometers (130 miles) in a general southerly direction from Paris, and had been early in 1918 established as a camp for the American forces, with a quota of approximately 4,000 men.

THE WITHDRAWAL OF THE AMERICAN TROOPS

Soon after the Armistice, the necessity of withdrawing the American troops from the front and from their several billets was presented to the Commander-in-Chief, and pending the determination by the Government to return the troops to America, and the method of such return it was planned that the Le Mans area, comprising roughly the territory centering about Le Mans with a diameter of 100 miles, should be expanded as a so-called embarkation camp to a capacity of approximately 325,000 men, for the purpose of providing accommodations for the men thus necessarily transferred, and for whom accommodations elsewhere, and particularly at the seaboard were entirely lacking.

The enterprise was speedily undertaken and promptly carried out, and January and February, 1919, saw a sudden, continuous and incredible increase both in the number of men stationed in that area and also in the accommodation for them.

The resources of the Welfare Workers, and particularly the A.E. F.- Y. M. C. A. were sorely taxed. Officers and men situated thus, heartsick for home, uncertain when they could be embarked, with nothing to do and little or nothing to occupy their minds, were in a moral and mental plight which can only be imagined. Naturally, coincidentally with the expansion of the area, and the congregation of large numbers of men thereat, the civilian population increased correspondingly, and among them were a large number of dissolute women from the larger cities, and particularly from Paris, seeking to prey upon our troops.

I was personally in the most intimate association with the conditions. I know whereof I speak. When I learned early in February, 1919, of the advent of the Masonic Overseas Mission it seemed to me as though a veritable gift of God was at our door. I promptly applied to you and to the Mission for assistance in the financial support of a Masonic Club at Le Mans, which you graciously and immediately granted without stint. That is another story, however, save that the Club, thoroughly established in ample and unusually comfortable and appropriate quarters, with a permanent membership of 903 men, and a roving attendance of at least 5000 additional, proved wholly inadequate for the purpose. The association of Masons which the Club afforded, and the comfortable opportunity for recreation and social enjoyment was most important, but the need for more intimate and a more genuine Masonic relation afforded was observed by their non-Masonic buddies and intimate friends, and both for nonMasons and Masons the request for lodge activities was insistent.

I presented the matter to you. The Mission investigated the situation, and you graciously issued the warrant of Sea and Field Lodge, No. 3, overseas, signed by the Most Worshipful Grand Master of New York, and appointed me Master thereof with authority to designate the other necessary officers..

THE COOPERATION OF FRENCH MASONS

The French Masons of Le Mans, owing obedience to the Grand Orient of France, most cordially welcomed us and our Masonic activities, and tendered to us, free of charge, the use of their lodge room, 3 rue Gastelier, and here Sea and Field Lodge, No. 3, was instituted April 9, 1919, by the Masonic Mission.

As Master of the lodge I did my utmost to impress upon the candidates from the A. E. F., as well as upon the Frenchmen's minds, the dignity and character of our institution, and hope with some measure of success.

The quarters of the French Lodge being inadequate, I secured the use of the Opera House, which was employed on May 2, 1919, the attendance outside the candidates testing the seating capacity of the house, about 1500.

At the request of the Mayor of Le Mans, M. Buon, who is not a Mason, I called upon him, and was pleased to learn that he was desirous of doing something for the American Mason, because he had learned the difference between American and French Freemasons in respect of their belief in God. It was through him that I secured the use of the conference room in the Municipal Dessin and found it to be what was needed, holding from three to four hundred with ample floor space, and with adequate security. Our paraphernalia was crude, but served the purpose. Our ballot box was made of a cigar box, the ballots marbles painted with white enamel, the cubes pieces of ebony ruler, the gavels potato mashers varnished, the jewels of the officers, made from brass linings of shells at the machine shop in Camp Hospital No. 52. For cabletows, we used upholstery cord, for staves we used flag poles, for canvas sheet an army blanket; for the representatives of the three lesser lights, candles bought in the department store- the altar was a table properly draped, the square and compasses came from the Engineering Corps, 83rd Division, and the Bible was one which I had in my trunk and took from my rooms at Cavanaugh's, the largest Bible available, and which bore the name in gilt letters on the cover, "Cavanaugh," who, I understood, is a member of the K. of C. and on this Bible were raised the Candidates of Sea and Field Lodge, No. 3, overseas.

The ceremonies of the lodge were marked by dignity and order. It sat April 9, 17, 24, May 2, 8, 16, 23, 29, June 6, 13, 20 and 21, and each of its sessions was very largely attended. The ceremonial and ritual were the standard of the Grand Lodge of New York, which the personnel of the lodge, hailing from all over the United States, zealously applied themselves to and mastered with singular success.

Its service was indeed a holy service and its influence benign.

In closing, I wish to express to you my thanks and the appreciation for the many kind acts extended to me by you on the occasion of our numerous meetings at

Paris, and for your helpful assistance, encouragement and advice which did much toward making our efforts so successful in Le Mans.

Fraternally, HARRY B. MOOK

Thus the account of Bro. Mook in his report em bodied in the Proceedings of New York Grand Lodge of 1920. In a letter to me Bro. Mook covers much the same ground but with some further details.

Sea and Field Lodge, No. 3, was instituted in the French Masonic Lodge Room in Le Mans, they having kindly offered the free use of the quarters. The following officers were duly installed by the Masonic Mission.

Master R. W. Harry B. Mook, New York.

Sen. Warden Wor. Wm. Higgins, New York State.

Jun. Warden Lieut. Hyson, Arkansas.

S. D Wor. Capt. Wilson, Mass.

J. D Wm. Sampson, Texas.

S. M. C. Capt. Ehrenwerth, Montana.

J. M. C Harry Young, Conn.

S. S Rev. J. C. Black, Texas.

J. S. Capt. Peterson, Ohio.

Tiler Sergt. Gilmore, California.

Treas Lieut. Taylor, Colorado.

Secy Lieut. Ross, Kentucky.

Finding the French Masonic lodge room too small to accommodate the many hundreds who tried to attend, and having the First, Second and Third Degrees to confer on 84 candidates in waiting, I hired the Opera House, seating capacity about 2,000. The lodge was set upon the stage, with scenery representing King Solomon's Temple (used by the Paris Opera co. that came here at certain seasons of the year); thrones for the Master and Wardens; a Fellowcraft team made up of soldier boys, the costumes furnished by Moran, who had his factory in Le Mans and was the costumer for the opera company. I had a special dispensation from the Grand Master of New York permitting me to confer all three degrees one night, and the number unlimited. This I found to be necessary owing to the constant shifting of the troops. Upon this occasion all three degrees were conferred in full, with just the descriptive lectures of the First and Second. We started at seven o'clock and finished at twelve.

Our Senior Deacon was the Town Major. He started out to find a larger room where we could hold our weekly meetings. He called upon the Mayor, M. Buon, who sent for me and between my bad French and his bad English, we made ourselves understood. The Mayor, a staunch Catholic, said he had heard of the American Masons and had formed a good opinion of them. He said the French Masons are a political body that threw their influence against the Church. They were mostly Atheists, which accounted for our nonaffiliation with them. He took me by the arm and led me to the Municipal De Dessin (a large hall where the public assembled to make their complaints) a place seating about 400. Upon assuring him that it would be an ideal place for us to meet, he gave his consent and furnished me with an autographed letter, giving the American Masonic Lodge the free use of the room as long as the American Army was in France. Pretty fine conduct from a Catholic to a Mason.

This courtesy on the part of one undoubtedly brought up to believe everything evil of Freemasons was certainly very remarkable. Bro. Mook went on in his letter to describe the paraphernalia used, which, as it has already been described in the report quoted above may be omitted here. He adds one detail that may be of

interest, the "setting maul" was "an ordinary hammer, with a boxing glove attached," and he then goes on to describe the borrowing of the Bible more fully:

. . . and now comes a secret. Before leaving for the other side I was quartered at the home of a friend who is a member of the Knights of Columbus. In my room on the table was a large handsome Bible. Realizing I was going over to do service for the Y.M.C.A. as a Financial Secretary, I thought this might be useful, so I borrowed it. When we looked around for the Great Light, we had nothing larger than a Testament. I thought of the Bible and during the four months that we held our weekly meetings, I raised 288 Masons on a Knight of Columbus Bible.

In the proceedings of various Grand Lodges I have come across a number of references to the military lodges with New York Warrants. Some of them have queen favorable, and some otherwise. Among the latter I found in the Proceedings of the Grand Lodge of Tenessee for 1921 the following paragraph in the Grand Master's address:

HEALING

The following were healed: Marcus Elmo Nellum, who had received the F. C. and M. M. Degrees in Sea and Field Lodge, No. 3, New York, he having received the E. A. Degree in Corinthian Lodge, March 26....

The Grand Master also referred in his address to the opinion expressed by the Grand Master of Kentucky the previous year:

He (Ky GM) criticised the reported initiation, passing and raising all in one night the ceremony of a class of over fifty men by the Sea and Field Lodge, No. 3, at Le

Mans, France, under a Special dispensation of the Grand Lodge of New York under which said S&F Lodge was working in France in 1919.

This expression of opinion naturally roused curiosity. The Proceedings of the Grand Lodge of Kentucky for 1919, in which the following letter was found, which speaks for itself:

Le Mans, France, May 3, 1919.

Right Worshipful Grand Master of the Grand Lodge of Kentucky, F. & A. M.

My Dear Brother:

From across the seas I send greetings and salutations to the Craft of Kentucky. The purpose of this letter I consider for the good of Masonic Lodges throughout our State.

It was my lot the other afternoon to visit Sea and Field Lodge, No. 3, which is located here, and I believe is working under the authority granted by the Grand Lodge of New York. Special dispensations having been granted by the Grand Lodge of New York, there was a class of over fifty men initiated passed and raised that night. Aside from the obligations of the first two degrees, there was nothing further of the ritual used. All those beautiful lessons were ignored. In the Third Degree the candidates took only the obligation and were given seats where they saw the remainder of the work "staged." This solemn degree work was put on the stage while all the candidates witnessed it as they would the season's latest hit in shows. Not a single one of the class was raised, and if the duties which accompany that act were performed I did not see them. The Master announced that he would make it his duty to see that each candidate was raised at a later date.

Having been reared in a country lodge where we know no more than to do things as prescribed in the rites and ceremonies of the fraternity, I cannot endorse this work. I would fear for my good standing if any member of Franklin Lodge, No. 28, Danville, Ky., were to find me endorsing this Masonic butchering by even my presence.

So I take this means to warn you and ask that the Craft be warned about giving their consent to waiver (sic) jurisdiction. Hoping that this year may find the Fraternity in its best condition for years and hoping soon to mingle with the Craft of Kentucky, and with highest personal regards, I beg to remain, Fraternally thine,

Allen C. Terhune.

Lt. M. G. U. S. A. Spur Camp, Le Mans, France, A. P. O. 762.

The Grand Master of Kentucky commented as follows:

I am not familiar by mouth-to-ear information, or by reading just how much seriousness or extent of thoroughness is practiced in conference of degrees of Symbolic Masonry in France, or even in our New York jurisdiction, but wherever such procedure is staged or such a large class "put through" in sieve-like fashion within a few hours, in the same breath as it were, I can see scant impression, no solemnity and but little good derived, from the standpoint of the candidate receiving "light."

When I came upon these items I copied them carefully and forwarded them to Bro. Harry B. Mook, of New York, with the request that he give me an answer to use when this account was published. In his reply to me Bro. Mook says:

On May 2d, 1919, we were compelled to hire the Opera House, seating more than 2000. On that evening we conferred the First, Second and Third Degrees on 84 candidates. The Lodge WAS SEATED ON THE STAGE (the critic failed to get this fact), with appropriate scenery, resembling King Solomon's Palace, with thrones for the Master and Wardens. The FC Team were Doughboys from our Army. We worked the three degrees in full (a flat denial to the criticism quoted by the Grand Master in his address) with the EXPLANATION OF EXPLANATORY REMARKS as the First Degree and the Middle Chamber Lectures.

It appears to us in view of the recent creation "At Sight" in the Grand Lodge of Pennsylvania of three men in one and the same day from Entered Apprentice to Master Mason, without any tests or lectures being required that the criticism of the late Grand Master of the Kentucky Grand Lodge was not warranted by the facts. I fear that much of the argumentation against the creation of Army Lodges during the War was due to the prejudice already embedded in many Grand Masters who were in position to nullify any movements that might arise within their own jurisdictions looking to the formation of such lodges. The taking of other Masons' words without due testing of them and using them to frustrate the desires of large bodies of Masons under their obedience did not, to say the least, manifest that urge that the Craft are supposed to have toward the Truth whatever way it tend.

I want to put over against all criticisms that may have found lodgement concerning the work of these Sea and Field lodges of New York Grand Lodge this letter that came to me from Hawaii some years ago:

Feb. 14, 1923. N.M.R.S. Sir:

As an explanation of my petition for membership (in the N. M. R. S.) I enclose the following data. Degrees taken at Le Mans, France, June 13, 1919. Secretary, H. W. Ross. Lodge Charter under Grand Lodge of New York. Present Headquarters, c/o Grand Lodge State of New York. Present station, Temporary. KAUAI MASONIC CLUB.

Sincerely yours, Lester W. Alexander, U. S. Engineers,

Lihue Kauai, T. H.

In other words here is one of our Army brothers who might never have had opportunity to secure the Masonic degrees had he not been in Le Mans at that time and found the New York Field Lodge there and at work. Here he is four years later still active in his attachment to the Craft far out in the Pacific.

And so the record keeps growing. The Field Lodge at Le Mans touched thousands of the Craft at a time when they were under terrific mental strain due to that terrible period of waiting that followed the Armistice. It reached beyond the Craft itself and made its impress upon native Frenchmen both Masonic and anti-Masonic, and it was a beneficent influence. It touched non-Masonic material in our A. E. F., who observed the effects of the fellowship of the members of the Craft and it awakened within many scores of them an attraction toward Freemasonry that produced in them a desire to secure light either overseas or upon their return home.

I give below a copy of the Warrant delivered to

Bro. Mook by the Overseas Masonic Mission and also a table of the work done by this lodge:

Upon the surrender of the Warrant of Sea and Field Lodge, No. 3, its books, records, furniture and all effects were collected together by the Overseas Masonic Mission and conveyed to the Grand Lodge Temple of New York where they are at present deposited. Many of the members of the lodge were transferred and consolidated with the membership of Sea and Field Lodge, No. 1, of New York City. Part of them took their demits and joined other lodges, some of them are still carried on the roll of Sea and Field Lodge, No. 1, but the lodge itself has been perpetuated, and located at Auburn, N. Y., with the permanent number, 974.

SIT LUX ET LUX FUIT William S. Farmer, Grand Master

I, William S. Farmer, Grand Master of Masons, in the State of New York, do, by these presents, appoint, authorize and empower our

Worthy Brother Harry B. Mook, New York, to be the Master, our

Worthy Brother Wm. D. Higgins, New York, to be the Senior Warden, our

Worthy Brother R. J. Hinson, Arkansas, to be the Junior Warden, our

Worthy Brother A. E. Taylor, Colorado, to be the Treasurer, our

Worthy Brother H. W. Ross, Kentucky, to be the Secretary, our

Worthy Brother P. J. Wilson, Massachusetts, to be the Senior Deacon, our

Worthy Brother W. H. Sampson, Texas, to be the Junior Deacon,

of a Sea and Field Lodge of Free and Accepted Masons, to be by virtue hereof, constituted, formed and held at Le Mans, France, and elsewhere overseas as may be convenient and necessary, which Lodge shall be distinguished and known by the name and style of Sea and Field Lodge, No. 3, at Le Mans, France.

The said Master is hereby authorized to appoint subordinate officers of said Lodge, and said Lodge is authorized to adopt all such by-laws and regulations for the governance of its proceedings and labor as may be necessary and requisite, subject to my approval and subject as hereinafter set forth.

And further, the said Lodge is hereby invested with full power and authority to assemble on all proper and lawful occasions and to elect and confer the three degrees of Ancient Craft Masonry or any or either thereof, upon candidates who have actually enlisted or been drafted or commissioned officers in the United States Forces in the present great war, on payment of Twenty Dollars; conforming in all respects and at all times to the provisions of the Book of Constitutions of the Grand Lodge of the State of New York and to the standard ritual prescribed thereby, as also to do and perform all and every such acts and things appertaining to the Craft as have been and ought to be done for the honor and advantage thereof.

Membership or officership in said Lodge shall in nowise impair or affect existing membership or officership in a regular chartered or warranted Lodge.

Said Lodge shall have a seal and shall have and keep all books required to be kept by regular Lodges in the State of New York, the same and all records to be surrendered to the Grand Lodge on the termination of this Warrant.

This Warrant shall terminate at the pleasure of the Grand Master.

Given under my hand and Private Seal at the City of New York in the United States of America, this 9th day of April in the year of our Lord, One thousand nine hundred and nineteen, and in the year of Masonry, Five thousand nine hundred and nineteen.

William S. Farmer. Grand Master.

COMMUNICATIONS OF S. & F. LODGE, NO. 3

Communications	1	2	3	4	5	6	7	8	9	10	11	
	4	4	4	5	5	5	5	6	6	6	6	
Dates (1919)												Totals
	9	17	24	2	8	16	23	6	13	20	21	189
S. & F. Material	0	6	6	78	9	11	7	11	39	40	2	
N. Y. Lodges			1	1			1		1			4
Other Jurisd				4		3	1	2		1		11
Totals	0	6	7	83	9	14	9	13	40	41	2	203

Demitted in 1919 - 33, in 1920 - 23 Total - 56

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS and R. J. MEEKREN (Continued from March)

HAVING freely criticized the work of others it is now our turn to present our own conclusions, to be the prey and sport of others. Doubtless our readers have gathered much of our views on the negative side, and perhaps something on the positive side also. But it may be well to briefly recapitulate the different types of

theory that have emerged. The naive theory that three degrees, essentially as they exist today, were part of the original system is certainly untenable, and we doubt if anyone in the least familiar with the evidence would support it. But in a modified form it still seems to persist. Bro. Tuckett's two degrees and a ceremony-with-secrets is a triple arrangement, and so in truth is Bro. Vibert's theory of two grades preceded by the formalities of swearing in the Apprentice, for the latter seems to be not much more empty of content, considered as a "degree," than the single ceremony, "crude" and "simple," of Hughan, Lyon and others.

The single initiation theory has taken different forms; all the way from the bare "entry," and the communication of a password, asserted by Gould, up to the inclusion in it of all the essentials of the present first and second degrees, and even to embodying those of the third degree as well.

The two degree theory has still more variants. It can be taken as comprising the elements of our first and third, of our first and second, and also of a bare entry as a first step, with the combined elements of our two first degrees for the second one. And still other combinations are possible. How is anything like order to be evolved out of such chaos ?

It does seem to emerge, however, that many of these conclusions have been reached, not on the implications of the evidence as it stands, but on the latter as viewed in the light of various prepossessions, themselves based on quite other considerations which do not appear in the argument, or at least not explicitly; in many cases, indeed, without any clear realization on the part of the individual that they are there, and perhaps sometimes wholly unconscious. For example, it certainly seems as if the well known American students, Mackey and Pike, eagerly accepted the single initiation theory when it was first propounded by Findel, because of their interest in the Scottish Rite. As scholars they were obliged to admit the eighteenth century origin of the "high" grades out of which that Rite was formed, and this put it into an inferior position in regard to the venerability that is conferred by antiquity. But if the significant and fundamental part of "Craft" Masonry, the Third Degree, were also an eighteenth century invention, then it would, at best, have but a few years seniority over the "Scottish" grades. This is merely one case, for such prepossessions may be observed or suspected in perhaps

most of the brethren who have sought to explain the confusing records, as indeed is in the nature of things practically inevitable. We are, therefore, going to begin by as full confession as we can make of our own prepossessions, and thus have all the cards on the table. These may be taken as postulates for the ensuing argument. Their truth is a separate question, to be argued separately. But we shall put our case thus: if they are true, then the acknowledged facts can be explained thus and thus. The conclusions reached can then be criticized in two ways; directly, on the ground whether they do or do not follow from the evidence in the light of the postulates: or else indirectly, by attacking the postulates. But the defense of the latter is outside our present limits. We can only state them here, not explain or substantiate them.

So much turns upon the question of ritual that it is necessary to make some general observations upon the subject, for strange as it may seem, there appears to be no little uncertainty in its meaning as used by Masonic writers. A great deal has been learned since our earlier scholars did their work, and there is now little excuse for haziness or confusion. Yet, even now, it seems as if most of those who touch upon the subject do implicitly regard the Masonic ritual as something that was at some time, by some one, deliberately and consciously devised, invented and propagated. That whether it is supposed that it was Desaguliers, Anderson or Payne, or whether it was some unknown personage of the Stuart or the Reformation period or in the Middle Ages, it is unconsciously assumed that the motives and objects were of a practical, didactic or ethical character, and would appeal as such to our civilized mentality. But the great mass of material now available, collected by anthropologists and students of folklore and similar subjects, presents too many parallels to Masonic ritual for such an uncritical assumption to be longer tenable. We know now how extremely tenacious folk or group memory is. How resistant it is to innovation, even though subject often enough to decay and atrophy; sometimes followed by revival. It is not an isolated phenomenon that we are investigating, as to earlier scholars it inevitably appeared to be.

AN ANALYSIS OF RITUAL

Following the general results of the anthropological sciences ritual generally may be thus analyzed. There are two obvious elements the things said and the things done. Each of these is again naturally divisible into what is essential to the purpose

of the rite, and what is merely supplemental. The supplementary may be also subdivided, but it is not necessary to do so here. The two essential elements in any rite are always closely and vitally related, the thing said is the verbal counterpart of the thing done; in the supplementals, spoken and performed, this is not necessarily so, things may be done that have no spoken formula as counterpart, things may be said, exhortations and explanations for example, unaccompanied by any action. For illustration let us take the Christian rite of Baptism. It is of the simplest possible character, there is one thing done, aspersion with, or dipping into water, with its necessary accompanying verbal formula. All beyond this in Church services is supplementary. The proof is that it can in emergency be omitted. The Eucharist is slightly more complex; it contains several essential actions, manipulation of the elements, and administration, each with its accompanying spoken counterpart. When we come to a rite like Coronation we come to something that is really complex, and primitive too, there is much more to it than merely putting on a crown. But it would take us too far afield to go into that now (1). But when we analyze the Masonic ritual from this point of view we find that it is essentially complex. There are a number of things that are absolutely necessary to be done, each with a corresponding verbal formula that is entirely apart from any explanation or exhortation, and which is quite separable from the ceremonial that inevitably grows up about the essentials of a rite when it is performed at regular intervals in a place especially set aside for the purpose. But the essentials remain, complex as they may be, entirely between the neophyte and the officiant. The latter may of course depute others to do certain things, but however customary such deputation may become the fact remains that, setting aside all questions of validity and regularity, it is still possible for one individual to do everything that is really necessary and essential in initiation. This probably will sound very startling, but we believe that upon reflection upon the things that are essential the truth of the statement will become obvious. The importance of this will appear later. It nullifies any argument from the casual methods that seem to have been by no means rare in Scotland; that the initiation of a candidate was sometimes performed by two or three Masons, or even apparently by one alone in some instances, proves nothing in regard to the character of the forms that were used.

Much of the complexity of the ritual is quite obscured in modern recensions, in which the hortatory and didactic is so preponderant in mass. Yet all this, genetically considered, consists of accretions about the primitive essentials. Viewed as consciously devised for didactic, ethical or mystical objects, the earliest ritual forms do naturally seem "simple" or "crude," but that this was their origin

and first purpose it is difficult, in the light of present knowledge, to believe. In our opinion, "archaic" and "primitive" are far more accurate adjectives than "simple" or "crude," though crude they are in one sense, and from the civilized standpoint. But the earliest vestiges of Masonic ritual remaining to us could no more have been invented de novo by medieval Operatives than they could have been by eighteenth century Speculative Masons. Their object, to our mental outlook, had originally nothing practical in them at all, they were purely magical. We do not mean that there was nothing more in the system of the medieval Masons, or more probably, of the builders' crafts; undoubtedly the old usages were adapted to the practical needs of the period, just as they have been continuously subject to adaptation ever since; and even at the beginning of the Grand Lodge era, the primitive elements had become very much what the coccyx and the vermiform appendix are in the human anatomy, i.e., residual vestiges of organs atrophied by disuse. They may (or may not) be of little importance in their later stages, but they cannot be ignored in an investigation into the history of the organism or organization.

CHARACTERISTICS OF PRIMITIVE MASONRY

The original "ceremony-with-secrets" or "narrative ceremony," that was in some way connected with the mastership, appears in its earliest known form as complex and primitive. We must insist on the complexity. It is plainly closely connected in origin (in a remote and indefinite past) with the many religio-magical folk customs that still survive in various places. The ritual dance of the Mummers or Guisers is an excellent parallel. We know, from recent collections of variations of this dance (2) that the vague plot of the drama enacted remains the same, with a significant persistence of what at first glance seem most trivial details; while the characters, on the other hand, change their names like patterns in a kaleidoscope. The earliest form of the Mason's drama, or play, or dance, has only two named characters, and the selection of these names seems quite secondary and non-essential. But we have in it a curious insistence on the numbers three and fifteen and on the points of the compass. There is a ritual death, a green bush or tree growing out of a grave, which in primitive ideas is, not a resurrection exactly, but a continuance of life; and then a real resurrection through a word of power, or evocation by a mystery name. (3)

There are, also, equally magical elements in the preliminary initiation or "making"; and it would be possible to reconstruct hypothetically a primitive original ceremony on those lines alone, without any trace of symbolic or moral teaching. There is the tabs on metals, the deisul, or sunwise circumambulation, the sacred enclosure, the contact with fetich objects, merely to mention some of the more obvious of these survivals. How these things got into the Masonic system, and what their line of transmission, is yet another question. All that is necessary to say here is, that in our opinion, they are discoverable, and that, too, not as incidental borrowings or conveyances, but as part of the very warp of the relics of operative ritual still extant.

Irrelevant as this may perhaps seem, we do think that it will help to clarify the situation. The evidence with which we are dealing is not sufficient in itself to lead to any determinate conclusion, it must be interpreted on the basis of some hypothesis. Instead of leaving others to guess at our conceptions, and preconceptions, in respect to the question, we are making them explicit. And we trust that if we draw conclusions differing from those reached by others from the same evidence, we will not be regarded as illogical or perverse, but that it will be recognized that we are looking at the facts in a different light and from another point of view.

THE DEFINITION OF TERMS

There is another source of misunderstanding, and that is the undefined and fluid terms that occur in the discussion. The meaning or meanings of the distinctive names Master, Fellow, Mason, and their variants and combinations, are really part of the problem to be solved. The term degree, also, has varying meanings; and we may here add to what has already been said about it by giving a definition of our own. It would be preferable to use some other word if there were one available, but there does not seem to be. What we desire to express by it is the concept of a ceremony in and through which certain secrets are communicated to an individual, by others who have already received them in the same way. Or it might be better to put it even more generally; a secret ceremony by which an individual enters into a special relationship to a group of others who have already passed through it.

This is a good deal more comprehensive than the ordinary Masonic sense of the word as it is now used. It is also more indefinite. This should be borne in mind in order to obviate any risk of transferring characteristics common to present day degrees to the ritual forms of the past.

THE CRITICISM OF EVIDENCE

The next thing that needs preliminary discussion is the general question of evidence. By what canons is it to be criticized, accepted or rejected, and what rules are to be observed in its use?

It may perhaps appear that this is a rather unnecessary digression, seeing that the canons of historical criticism are well established, and very generally known. While this is perfectly true, yet there are certain features in our present problem which seem to call for some reference to first principles. As we have seen in tracing the discussion of the origin of degrees from its beginning, there has not been entire agreement as to what evidence should be received and what rejected; or how to interpret what was received and how its weight was to be estimated. Hughan, for example, practically rejected the ritual documents. These do present a difficult question, and there might be a plausible case made out for their rejection as evidence. But further than this, Hughan, and Gould also, were inclined to minimize or ignore certain other documents, such as the Haughfoot and Dunblane minutes, which are undoubtedly authentic in that they are what they profess to be, records of Masonic lodges. We are, therefore, obliged to ask if evidence may be rejected because it will not fit into a certain scheme or theory ? Doubtless, put generally, every one would say no. But this is not final. Suppose that we have pieced together a perfectly logical and selfconsistent pattern out of many scattered fragments, and there are one or two left over that will not fit in, we are almost obliged to give some added weight to the pieces that fit and deduct some from those that will not.

Gould touched upon this subject in his commentary on the Regius MS. where he says, referring specially to the old Charges (4);

The value of the evidence . . . depends upon the channels through which it has descended.... Therefore leaving undecided all minor questions relating to [the particular documents under consideration] I think their inclusion among the "records of the Craft" is of itself sufficient to demonstrate the necessity of a legal system of classification being used concurrently with the philological and other methods that may be called into requisition.

We have italicised the word legal, as it is significant of the general trend of his position. He continues:

When in a court of law, ancient documents are tendered in support of ancient possession, care is especially taken to ascertain the genuineness of the documents produced and this may in general be shown, prima facie, by proof that they come from the proper custody It is not however necessary that they should be found in the best and most proper place of deposit, but it must appear that the instrument comes from such custody, as though not strictly proper in point of law, is sufficient to afford a reasonable presumption in favor of its genuineness; and that it is otherwise free from just grounds of suspicion. Where old deeds have been produced as evidences in eases of title, from collections of manuscripts made for antiquarian purposes, they have been rejected. They must be produced from the custody of persons interested in the estate.

The italics in the last passage are Gould's own. We see here quite plainly the position he was inclined to take. "Proper custody" in the case of Masonic documents would imply that a document was found in the possession of a Masonic Lodge, and also that it had always been in its archives, and further that the lodge was older than the document. A strict application of this rule would bar out all but some half dozen or so of the copies of the Old Charges. Gould was even inclined to insist, at least in 1884, that the Antiquity Roll No. 2, which had been in the possession from time immemorial of the oldest lodge in England, could not be

accepted unreservedly. His reason being that it was dated 1686, while the engraved list of 1729, "the only official publication in which the dates of origin" are given of the oldest lodges, gives the Lodge of Antiquity as founded in 1691. Therefore, he argued, the MS. was older than the lodge, and we do not know how it came into its possession. (5)

In the later pronouncement he did make the following admission:

It is true, no doubt, that the historian has no rules as to exclusion of evidence or incompetency of witnesses. In his court every document may be read, every statement may be heard. But in proportion as he admits all evidence indiscriminately, he must exercise discrimination in judging of its effect..

With which caution every critically minded student must wholeheartedly agree. But we do not think so much weight can be given to his earlier purely legalistic contention, and it is necessary to explain why.

There is a constant tendency to take laws and legal rules as things or rather objects in themselves, and to neglect the reason for their existence or for the particular form in which they are cast. We cannot blame lawyers for this attitude of mind, for it is forced upon them by their profession, they have to interpret and apply the law as it actually is. For others, philosophers or historians let us say, and pre-eminently legislators of course (who ideally should be both) the purpose of law should be paramount, and that it is a means to an end, and not an end in itself, should never be forgotten. Consider then the circumstances of a court of law. The questions that come before it affect the property, the rights and liberties, and even the lives of individuals. We must remember also that normally, behind every suit or trial, there exists a state of hostility, strife, anger or resentment between individuals. Every condition is present to induce concealment or misrepresentation of facts by the parties concerned. The legal rules of evidence, as they have been evolved under the influence of English Common Law, are eminently sound, practical and just for the special purposes in view. But when the purposes or circumstances are changed

they may no longer apply. They may become absurdly restrictive, and hamper instead of aiding the search for truth.

THE VALIDITY OF THE DOCUMENTS

Let us return to Gould's illustration. We can see why it should be required that documents upon which the ownership of property depends must be in the custody of those who are interested, in the eyes of the law; or else that it can be shown how they were removed from the proper custody, as for example, by theft. A deed is a unique document, it represents the property, there cannot be more than one. There may be copies, but each legally authenticated copy is also unique in a secondary sense. To be of any weight legally, a copy like the original must also have been made by the proper persons, attested in the proper manner, and in the custody of parties interested in the eyes of the law. Copies made for curiosity or as an exercise in writing would be of no effect no matter how accurate or exact. To take a very obvious and common example; a check has a certain value under the proper conditions; that is when it is drawn by one with sufficient funds to his credit, and that it is presented by the person named therein. A duplicate is valueless except under specific conditions, in which it replaces the original, and the latter (if in existence) becomes valueless in consequence. Photographs, drawings or other facsimiles or copies are useless for the proper purpose of checks.

The principle that seems to underlie the uniqueness of such documents is that they represent property, and for that reason cannot be multiplied; secondly, being unique they pertain to certain specified individuals who alone have interest in them, or right to them, in the legal sense. But historical documents are not unique in this way at all, while the interest is not restricted but general. Copies are as good as the originals, if exact and complete, and anyone has a right to intervene.

Gould by implication equated the Old Charges with deeds and similar legal instruments. The analogy is a misleading one. They should be likened rather to statute books and legal digests. A lawyer may cite Blackstone in an argument (we believe even yet this might be done) but the court will not ask him from what

custody he produced his copy of this author. Of course this parallel is merely approximate, as Blackstone, who was the last of a series of exponents of English Law which began with Glanville in the 12th century, built upon court records which, if not often consulted, were in existence and could be adduced in evidence.

We may however examine more closely the specific case mentioned above. In the first place Gould seemed to think that the discrepancies and contradictions between certain copies or families of the Old Charges carried the implication that some of them were faulty, inaccurate and untrustworthy. But this depends on the purpose of our search. If we are seeking the original form, then we will naturally prefer the older documents, and have a prejudice in favor of any particular item found in them. If however we are tracing the evolution of Masonic law, then the later MSS. are as important as the earlier; nor can we summarily reject one of two of the same age because they are inconsistent. Only on the supposition that there was one, central, supreme, legislative organ in the Craft could we do this. And there is not the least indication that any such a thing existed in the past any more than in the historic period, with the exception of the superficial, if natural, presumption based on the references in the different versions of the Old Charges, that the Assembly spoken of in them was an Assembly for the whole kingdom. An assumption inherently improbable, not to say impossible. Different rules could well exist contemporaneously in a number of centers, each independent, and capable of modifying old laws to fit changed circumstances.

Whether Robert Padgett copied the Antiquity Roll No. 2 in 1686, or whether there ever was such a person, is really irrelevant. Nor is it of consequence if the lodge is junior to the manuscript as Gould seemed to think, any more than it is through what channel such lodge became possessed of it whether by inheritance, in this case, of the records and archives of the Acception of the Mason's Company, or whether through some individual. Because, not only were lodges properly "interested" parties, but individual Masons were equally so. The real question is really whether or not the lodge received this particular document as an archeological curiosity, or as a valid copy of the traditional law as it then stood. The former alternative is highly improbable.

Now in the investigation that we have in hand this particular question discussed by Gould is of no consequence. So far as the evidence of the Old Charges bears upon our problem they are practically in accord. The important point is the principle involved. If we are to reject evidence on such narrow and legalistic grounds we will deny ourselves the right to consider the highly important ritual documents, which are known as the Old Catechisms, which all, with one exception, come to us from unknown, and in most cases highly suspicious sources. We, therefore, insist that the criticism of the evidence is not to be exclusively based on the ascertained history of the documents themselves, but on their contents. Naturally, we may gladly receive any confirmation that can be drawn from the legal rules of evidence, but these are not our only means of investigation nor even the most important.

Thus, just as anybody might be interested in a sonnet of Petrarch, or a folk legend, and write it down, just as any early Christian might have been interested in a letter from the Apostle Paul, just so any Mason would be interested in a copy of the Charges or notes of a (Catechism, and this interest is strictly analogous in its own field to the legal interest the inheritor of a piece of land has in the deed transferring it to his father or grandfather; though of course with much greater generality, and indefiniteness, as it would make no difference by whom, when, where or how the copies were made or acquired; neglecting here of course questions of accuracy.

There is a class of Masonic documents to which legal rules should be strictly applied, and those are Charters and Warrants, precisely because they are legal instruments. The discovery of an ancient charter of transmission or one empowering some person to propagate a rite or degree, in a museum or second-hand book shop gives no right to the discoverer or purchaser to transmit or propagate anything; and so of such documents we may demand that they be found in proper custody, or that it be shown, without any breaks in the chain of evidence, how they came to be elsewhere. But with these we have nothing to do fortunately.

NOTES

(1) Those who wish to follow this further may be referred to A.M. Hocart's work Kingship, in which Coronation, Installation and Consecration are shown to be closely related. and also that marriage ceremonials are largely adaptations of those of coronation.

(2) Tiddy, The Mummers Play; Chambers, The Medieval Stage.

(3) We may refer for a more detailed, though only preliminary expression of this view to the articles in THE BUILDER, Vol. ix, page 177, "The Origin of the Legend of the Third Degree," and Vol. x, page 67, "Mythology and Masonry."

(4) Q.C.A. Vol. i, page 11; Reprinted in the Essays, p. 11.

(5) A.Q.C. Vol. i, page 53.

(To be Continued)

----o----

Freemasonry in Czechoslovakia

By BRO. JOSEPH S. ROUCEK, New York (Concluded from March)

WHEN it was evident that Austria would fall, fifteen Czech Masons met in a private house in Prague, No. 23 Kralodvorska ul., on Oct. 26, 1918, and at this meeting it was decided to form a Czech Lodge. This happened just two days before the fall of the Austro-Hungarian Empire, which came sooner even than had been expected. Thus Czechoslovak independence was proclaimed two days after this decision to create an independent Czechoslovak Masonry.

One of the principal reasons for the founding of a new Lodge was precisely to create a Masonic center which would not be dependent on the Grand Lodge of Hungary. In this there is evident a semi- political, or at least a national, tendency, which is easily explicable if we recall the difficulties that Czechoslovaks experienced with the Hungarians before and after the war. Besides this, there was a sincere desire to have a closer Masonic relation with the Yugoslavs and the Poles. Thus, first of all, there was a need to establish a lodge under the auspices of a Grand Lodge situated in a friendly country.

The majority of the brothers who met on Oct. 26, eleven to be exact, belonged to Hiram Zu Den Drei Sternen Lodge, Orient of Pressburg; two belonged to the French jurisdiction, viz., to Les Inseparables du Progress Lodge and La Justice Lodge, both of the Grand Orient of France. Among them were members who in 1927 had worn the Masonic Apron for thirty years, and one even for thirty- five years.

The necessary preparations and the work on rituals took several months. It was not until on May 12, 1919, that seven Master Masons of Hiram Zu Den Drei Sternen Lodge voted unanimously to create a temporary Czechoslovak Lodge, named Jan Amos Komensky, under the protection of the Grand Orient of France. The light was brought to the Lodge on Sept. 28, 1919, from the Grand Orient of France by Bro. Besnard, 33d.

Italian Masons also showed their interest in Czechoslovakia. Their emissaries founded meanwhile the Lodge Narod [Nation] on June 20, 1920, the "28 Rijen" [28th of October] Lodge on Oct. 20, 1920, and Dilo [Work] Lodge on Nov. 5, 1920.

Thus it is evident that the evolution of Czechoslovak Masonry took two independent roads. One of them was represented by Jan Amos Komensky Lodge, which was under French jurisdiction, and the other by the group formed by Narod Lodge together with "28 Rijen" and Dilo, under Italian jurisdiction. Between these two jurisdictions there was no organic connection, and it is pretty safe to say that

some mistrust and prejudice existed between them. However, the efforts of individuals working for a rapprochement were successful. The greatest part of the credit goes probably to Bro. Alfons Mucha. A great impetus to the project was given when the news leaked out that German Masons in Czechoslovak territory were ready to form a German Grand Lodge. The consideration of this information led to a lengthy debate in Komensky Lodge on Nov. 21, 1922. The discussion lasted far into the night, and finally it was decided to allow three brothers to visit "28 Rijen" Lodge. The visit took place on Nov. 22, 1922. The three ambassadors received a very cordial welcome and the speeches that followed foreshadowed the desired agreement. The result was the union of French and Italian rites into one Czechoslovak organization.

Meanwhile it was felt to be important to create a Supreme Council of the Scottish Rite for the country. When Czechoslovak Masons discovered that the Grand Orient of France was not of the Scottish Rite, they asked to be released from its jurisdiction, and succeeded in obtaining this demission. On May 16, 1922, Jan Amos Komensky Lodge declared itself independent and on June 14, 1922, it was officially released from French jurisdiction. The Supreme Council of Switzerland received favorably the petition for a new authority of the Scottish Rite, and sanctioned the formation of the Supreme Council of the Scottish Rite in Czechoslovakia on May 8, 1922, which action was officially approved by the Scottish Rite Congress at Lausanne on June 8, 1922.

The formation of the Czechoslovak Grand Lodge came about as a result of the discussion in Jan Amos Komensky Lodge on Nov. 14, 1922. The Supreme Council paved the way for its formation which was realized on Feb. 25, 1923. The "Light was brought" from the Grand Orient of Jugoslavia on May 18, the following year. The Grand Lodge, however, is entirely independent of the Supreme Council, and has complete control of the symbolic degrees

Czechoslovak Masonic literature is so far very scarce, which is only natural under the circumstances. The first book to be published was The Masonic Symbols by R. J. Vonka. In this the author proves that all Masonic symbols can be found in the philosophy of Comenius, who belongs among the spiritual fathers of Freemasonry. Other works are in preparation; Comedies as a Founder of Modern Masonry, by

the same author, and A History o f Bohemian Masonry, by Dr. Joseph Volf, Past Master of Jan Amos Komensky Lodge at Prague. A regular Czech Masonic magazine is published, as well as a German Masonic magazine (Quatuor Coronati. Coetus Pragense)

SOME PROMINENT CZECHOSLOVAK MASONS

The popular prejudice against Freemasonry, which has been previously spoken of, does not permit me to write about every prominent Czechoslovak Mason. The second strongest political group in Czechoslovakia is the Catholic party. With all the advantages of property, prestige, press and church organization it can readily be realized that Roman Catholicism still exercises a wide influence over the life of the nation. It must not be forgotten that it was the only church having the official right of entry into all the schools, which are public institutions, and it had its religious teachers paid, not out of the funds of the Roman Catholic Church, but from those of the state. Also every parish had, and still has, its Roman Catholic spiritual administrators supported by the state. The enormous wealth of the church makes it possible for the Roman Catholics to maintain their many-sided press and to publish a number of papers journals and books for propaganda purposes. Besides their clergy they support a number of agitators, whose activity ranges over political rather than purely religious questions. And this activity is decidedly antiMasonic. Hence it is only natural that various prominent men in public life might be seriously embarrassed should their names be revealed publicly as members of the Fraternity.

Among those who founded the first Czechoslovak Lodge on Oct. 26, 1918 was a member of the National Revolutionary Committee which proclaimed Czechoslovak independence and created the Czechoslovak State, the eminent writer, poet, and dramatist, Jaroslav Kvapil. He was elected to be the first Master of the Lodge. Kvapil was a member of a German Lodge in Prague whose members before the revolution traveled to Bratislava to attend the ritual work of the Magyar Lodge there.

Dr. Rasin became the first Czechoslovak Minister of Finance. He was also a member of the National Revolutionary Committee. His financial genius enabled him to stabilize the Czechoslovak currency, the first state of Central Europe to do so; his accomplishment has been imitated by all Central European States. His book on the subject, Financial Policy of Czechoslovakia During the First Year of Its History has been recently published by the Carnegie Endowment for International Peace.

One of the eminent Masons, and the present Sovereign Grand Commander of the Supreme Council of Masons of Czechoslovakia, is the great artist, possibly the greatest living Slavic artist, M. W. Alfons Mucha, 33d, renowned the world over, and especially known in America for his decoration of the Metropolitan Opera House in New York City. He has recently added to his fame by the completion of his great life work, "The Epic of Slavic History," a series of twenty enormous paintings in which are depicted the most decisive events in the history of the Slavs. This great artistic achievement was made possible by Charles R. Crane, whose son was the first American minister to Czechoslovakia, and whose daughter is married to a son of President Masaryk, Bro. John Masaryk, now Czechoslovak Minister to England.

Mucha was initiated in Paris. His fame was made when Sara Bernhardt noticed his work. Mucha's Slavonic Epopejs are his gift to the city of Prague and to Czechoslovakia, with the wish that they be held in trust for all nations of Slavic blood. Not only the outstanding incidents in the history of his native land have been depicted by the artist, but also important moments in the life story of other Slavic lands, such as Russia, Serbia, Bulgaria and Poland. For this reason it is expected that the paintings, after they have been hung in some permanent place of exhibition at Prague, the Czechoslovak capital, will attract thousands of visitors from the Slavic countries of Eastern and Southern Europe, for whom such a visit will be in the nature of a pilgrimage to a sacred historical shrine.

There are other, equally, if not more famous men, who are Masons, among them one of the makers of Czechoslovakia, whose names cannot be mentioned without trespassing beyond the limits of discretion. However, to enable visiting Masons to

get in touch with these men, and the lodges, the address of the Foreign Secretary is: Mr. L. Schwarz, Vinohradska 24, Prague XVI, Czechoslovakia.

MASONIC PROBLEMS IN CZECHOSLOVAKIA

The greatest problem of the Czechoslovak Masons is to get their own temples. The difficulty lies in the fact that the Czechoslovak crown is depreciated to one-sixth of the value of the Austrian crown before the War. But conditions have improved, and international relations are amicable with all nations except, probably, Hungary. At the present scale of prices it would be necessary for every Czechoslovak-speaking brother to pay 5,000 crowns (about $152.00) in cash, should they decide to build their own temple. This sum represents the monthly salary of a Czechoslovak cabinet minister. The lodge rooms should inspire one as "Masonic Temples." The Temple is a sacred enclosure, a plot of ground marked off to be a holy place. I have visited all the Czechoslovak Lodges and I am very sorry to say that their places of meeting do not represent the ordinary requirements, with the exception of the Bratislava Temple. But this is not due to the negligence of the brothers. It is due to the general economic situation which does not permit the spending of the money that would be necessary for such a purpose. When I compared the huge sums spent in America by lodges and Grand Lodges and the comparatively insignificant sum needed to build a Masonic Temple in Czechoslovakia, I felt that a great could be done if only in the form of a loan.

Personally speaking, it seems to me that the problem before the Czechoslovakian Masons is not peculiar to them but applies to the Masonry in Continental Europe in general. The membership is made up largely of intellectuals, men of scholastic and artistic castes, who have very limited, if any, social contacts with the ordinary man. Farmers, small shopkeepers, clerks and day laborers either are not wanted, or when admitted find themselves ill at ease in the lodges. Professional men, artists, men of social idealism, find in the lodge, recreation, comfort, inspiration, and an outlet for their philanthropic zeal. All this is good. But something is lacking. And that lack keeps Masonry from realizing its full purpose. This can be accomplished only where sincere men of all walks of life can meet together and work together as a band of brothers and carry with them, each into his own social circle outside of the lodge, the moral and philanthropic impressions received within the lodge.

When it comes to seriousness of purpose, solicitude for the reputation of the Craft, willingness to serve the brotherhood, and a firm insistence that every man shall exemplify in his life the virtues that mark a true Mason, we have much to learn from the lodges over there. When it comes to making that which Masonry has to offer accessible to all men who, with moral worth, sincerity, kindness of heart and a tolerant spirit, combine willingness and capacity to serve their fellowmen, the lodges over there have much to learn of us.

The outside public can know but little, if anything, of the workings of our lodges. But all can form an opinion from the exemplars of Freemasonry, the men whom they know to be Masons and whose conduct they can observe. Where opportunities of contact and experience in dealing with Masons are scanty or lacking altogether, mendacious trouble-makers have no difficulty in propagating suspicion and hostility against the brotherhood. On the other hand, it is a question whether the Czechoslovak Masons can combat this situation, especially when we realize that the Roman Church is still very strong in Czechoslovakia. According to the first religious census of 1921, about 71 per cent of the population still describe themselves as Roman Catholics. Hence this problem will remain for many years to come, if there is any solution to it at all, as far as Czechoslovakia is concerned.

There are three things which are emphasized in America as essential in Masonry, according to Ossian Lang, Grand Historian of the Grand Lodge of New York. In his recent report, "Freemasonry Under Fire in Continental Europe," he makes the following statements:

1. Freemasonry teaches and seeks to realize the Brotherhood of Man on the firm foundation of belief in the Universal Fatherhood of God.

2. In every country Freemasons are required to be loyal to the government by law established, true to their nation and helpful to the common good.

3. Freemasonry will not tolerate religious disputes and is resolved against all polities, as was never yet conducive to the welfare of the lodge, nor ever will.

The Czechoslovak Mason may be credited with the first and the third points, though I have a suspicion that "all politics" are not entirely excluded. However, this doubt applies to all Continental Masonry, as I know from personal experience.

Regarding the second point, much more can be said on the positive side. To my mind the observance of the rule brought the greatest gain and good to the country as well as to Masonry. A little discussion of it may well serve as a concluding chapter.

THE GREATEST ASSETS OF CZECHOSLOVAK MASONRY

In order to understand this discussion it is necessary to recall briefly the history of that "coat of many colors," the Austro- Hungarian Empire. What is now Czechoslovakia was included before the War in the international political system based on the suppression of nations or on the method of ruling over small nations by a few big nations. From the earliest times the Czechoslovaks had to struggle for their life against their neighbors, especially against the Germans and the Magyars. Today the Germans and the Hungarians represent the minorities of Czechoslovakia. One would expect that the day of reckoning would repeat the old hatreds and increase the acts of revenge. On the other hand, the same old spirit never expected to accept the new political and national situation. It is one of the greatest international problems that problem of minorities, which the League of Nations was charged to cope with, if possible (2). In other words, there are a number of legal provisions which are supposed to take care of the situation. Unfortunately, the problem is primarily psychological and social, and not legal. Its solution depends more upon the behavior and psychology of each individual rather than on legal forms.

The behavior of the Czechoslovak Masonic Lodges happily presents a solution. Here is a splendid spirit of cooperation among the lodges. The German and Czech Lodges visit one another and exchange speakers. The Czechs speak German in German Lodges and the Germans speak Czech in the Czech Lodges. In Bratislava the Slovak Lodge is the regular guest of the Magyar Temple. I am lucky to say that I visited one meeting in Plzen when all the Czechoslovak and German Lodges met and the spirit of brotherhood was most touching. Here is a spirit and an influence of vital moment in Masonry, as well as in international political relations, a factor which may yet play a very important part in the solving of problems of international importance in Europe. Here the ideals of international brotherhood, tried out on a small scale, are making good.

CONCLUSION

In conclusion I should like to mention that every Czechoslovak Mason seems to be vitally and intensely interested in American Masonry. Just the opposite is the fact as far as the American Mason is concerned. My lectures and visits to many lodges of this land convince me of this fact. But the Czechoslovak Mason convinced me of his sincere interest and desire to receive the attention of American Masonry. The reason for interest my be easily deducted from what has been said earlier.

I was the recipient of a great number of requests for literature and personal advice of how American Masons might be approached. I approached many of them without getting any response at all. But we as Masons should realize that over there are our Brother Masons, not only Czechoslovaks but also others of other nationalities, who are most anxious to strengthen the fraternal ties between the Masonry of their country and that of America. It is up to the brethren here to respond.

NOTES

(1) The Czechoslovak National Grand Lodge was organized as a separate and sovereign body entirely free from any dependence on any other organization. It adheres to the Ancient Landmarks, requires a belief in God from its members and the Holy Bible is one of its three Great Lights.

There is also a Grand Lodge with concurrent jurisdiction so far as territory is concerned, working in the German language. This is also sovereign and independent and professes the same principles and conforms to the same customs as all regular Grand Lodges. Its official title is Gross Lodge "Lessing zu den drei Ringen."

(2) Those desiring to know more of these difficult problems may be referred to the author's works: The Minority Principle as a Problem of Political Science and The Working of the Minorities Treaties Within the League of Nations, both published by the Orbis Publishing co.

----o----

Freemasonry in Afghanistan

By BRO. N. W. J. HAYDON, Associate Editor, Canada

MANY readers of THE BUILDER will have read with appreciation that remarkable story of Bro. Rudyard Kipling entitled The Man Who Would Be King and have perhaps wondered how much of it was drawn from his own experience, e.g., meeting with the two wandering brethren, Peachey Carnehad and Daniel

Dravot, and how much was built thereon from tribal legends to show their tragic end and the heroic loyalty of "Billy Fish."

Recently, while indexing a series of volumes of Ars Quatuor Coronatorum, the Transactions of the Lodge Quatuor Coronati, I came across the following account in Volume xxii, pages 223-4, and, struck by its coincidence with the background of Bro. Kipling's story, sent him a copy and asked for his opinion. Bro. Kipling was good enough to reply that he had frequently heard of this legend and had talked with Afghans about traces of Masonic ritual in their country. He does not have sufficient information to come to any definite opinion, but believes it is generally accepted that there is evidence of Masonic influence in that country.

The following is the transcript from A. Q. C.:

FREEMASONRY AMONG THE AFGHANS

As a support to the theory that the Pathan tribes of the frontier are descended from some portion of the lost ten tribes of Israel, it has been urged that in appearance and characteristics they are typically Semitic. This is very true, and the rapacity and greed of the Cabuli money-lenders, who have drifted southward to prey on less warlike and more simple creditors, is notorious throughout India and Burma. Bloodthirsty, and intensely cruel, yet possessed of an independence and frankness of manner which hides treachery and duplicity, very Ishmaelites in their dealings with others, the Pathan tribesmen often seem to have been modelled on the strictest form of Old Testament morals though their standard of morality is low and their practices are incredibly bestial.

It is said that a casual romance of King David's period of wandering resulted in the birth of one Afghana, who later became captain of King Solomon's Archer Guard, and a personage of high standing, filling among other notable offices one of trust in the building of the Temple. On Solomon's death the jealousy of Rehoboam caused

him to fly for his life, accompanied by the faithful of his archers, and his wives and family. After a period spent in mercenary service, drifting ever eastward, he at last crossed the mountains and entered the service of the ruler of the trans- Himalayan tracts. Here on the death by accident or design of his master, Afghana became chief and, extending his dominions towards India, created for his sons, Isa (Isaac) and Yussuf (Joseph), satrapies on the frontier. To this day, the Isazai (people or sons of Isaac) and the Yusufzai (people of Joseph) are powerful tribes, many being enlisted in our Indian army.

The legend states that he called his land after his own name the land of Afghana, i. e., Afghanistan, and his capital and personally directed province Kabul. In I Kings ix, 13, we find that King Solomon gave to Hiram, King of Tyre, ten cities of Benjamin as a reward "And they are called Kabul unto this day." This is the legend and it is noteworthy that, some years back, an Afghan Sirdar demanded admission to a lodge in India, proved himself and was admitted. To the interpreter who was put at his service, he expressed surprise at the accuracy of the working and wondered how Masonry had spread to England. He seemed to consider the proceedings somewhat tame, a fact those who know trans-frontier tribesmen will not wonder at, for unless all blood-feuds are provisionally laid aside and the tribesmen disarm before meeting, it is difficult to understand how a Pathan lodge could meet at all, at all events how they ever part without open bloodshed, or frequent ambushes later on. The Sirdar was uncommunicative and would say practically nothing as to Tribal Masonry, but if they have a Grand Master we may well wonder who he is. Is he the Sultan of Turkey, who claims the powers of Sulieman and the Kalifat of the Mussulman world, or is he the Amir? If the latter, was the ceremony of initiation of the present Amir while visiting India a piece of characteristic Afghan bluff at which the potentate was laughing up his sleeve, or behind his apron? We know that it caused offense to his subjects. Was this the reason?

It is interesting that when the Pelly Expedition, of which my father, Commander Dawes, late Indian Navy (a member of Lodge 355, S. C.), was second in command, visited El Rindh, the capital of Central Arabia, the Emir Fazl ben Saoud responded to a Masonic grip and, later, not only warned them of danger but facilitated their escape. He was blind and losing his authority, and the Expedition were practically prisoners so investigation was hopeless. Fazl ben Saoud had been

in Alexandria in his youth and may have been initiated there, but it is possible that there may be something in the tradition that the ancient Sheba was in Arabia and that the old legend of Solomon's son by Sheba's queen may have a basis of truth. All this would point, if true, to the existence of a Masonry far older and possibly more accurate in its workings than our own, and I should be very much interested to know if any authentic writings exist bearing on the Subject.

This communication was from Bro. A. J. Dawes of Peace and Harmony Lodge, No. 834, under the Grand Lodge of Scotland. At the June meeting of Quatuor Coronati Lodge the same year, Bro., the Rev. W. K. Firminger, of Calcutta, presented a photograph of the Certificate from the Grand Lodge of England issued to Habibullah Khan, Amir of Afghanistan, dated Oct. 11, 1907. The Amir received the three degrees on Feb. 7, 1907, in Concordia Lodge, No. 3102, Calcuttas by special dispensation of the Grand Master.

There is, as has been stated, another side to this question and I offer the following transcription from Tales of Travel, by the Marquess Curzon of Kedleston, pages 72-74, in which he describes a visit of two weeks that he paid to the court of the Amir of Afghanistan, being the only unofficial Englishman to receive that privilege. I do not know whether the late Lord Curzon was a Brother of our Order but, in view of the verdict of his careful judgment, it would certainly appear that we must look elsewhere for the source of any Masonic resemblances that may be found in their ceremonial usages.

One of the subjects that interested the Amir most was his claim, on behalf of himself and of his people, to a descent from the lost Tribes of Israel. I had heard of this theory, and I had noted the distinct resemblances of many Afghan features to the Semitie type. But when I interrogated him about it he unhesitatingly proclaimed his acceptance of the legend. He declared that the Afghans took their name from Afghana, who was Commander-in-chief to King Solomon- some were descended from him, and others from Jeremiah the son of Saul. This is the conventional account given in the best- known Pushtu history, called Tazkirat-ul-Muluk, which was composed in the time of the early Duranis, who probably invented the legend.

On another occasion the Amir's eldest son, Habibulla, whose ethnology was a little hazy, told me that the Afghans were Jews, who had been conquered by Babu-Nassan (i. e., Nebuehadnezzar) in the time of Yezdigird, and deported to Persia where they lived a long time. Later on they migrated to Afghanistan, where they settled in the region of the Sulieman (Solomon) Mountains, to which, in reference to their origin, they gave that name.

As a matter of fact the Hebrew descent of the Afghans has been the subject of prolonged dispute, great authorities having argued on either side. The champions of the theory point to the marked Jewish features of so many Afghans, to the great number of Jewish Christian names (e. g., Ibrahim=Abraham Ayub = Job, Ismail = Ishmael, Ishak = Isaac, Yahia = John, Yakub = Jacob, Yusuf = Joseph, Isa = Jesus, Daoud = David, and many others), to the fact that the Feast of the Passover is still observed by the Pathan border tribe of the Yusufzai; and to the occurrence of the name Kabul in the Old Testament (e. g., 1 Kings ix, 13) where Solomon, having given King Hiram twenty cities of Galilee in return for the timber and gold presented to him for the Temple, Hiram went out to see them and was very much disgusted, "calling them the land of Kabul (i. e., dirty or disgusting) unto this day."

I believe that this reasoning is quite fallacious, the biblical names employed by the Afghans being all in their Arabic form i.e., post-Mahommedan in origin and the Hebrew word Kabui in the Old Testament having no connection, except in spelling with the Afghan Kabul. The theory of a Semitic origin is now generally discredited, but there is nothing inherently improbable in the belief that some of the Afghan tribes may have entered the country from Persia (of which language they speak a patois) and may have come at an earlier date into Persia from Syria or Assyria, the land of the Captivity. There I will leave the matter, to which I have alluded here only in order to record the opinions of the Amir.

For further data on this subject, I am indebted to W. Bro. Wm England, of Rotorua, New Zealand, in whose lodge is a brother who went to Afghanistan during the war in connection with the Secret Service in India.

In a pamphlet entitled "Ancient, no Doubt," Bro. England refers to this visit, which he had from the brother concerned, direct, and an accompanying letter describes it as a "thrilling incident," and a "weird experience" which he is awaiting permission to publish in full.

In this pamphlet he says:

The Afghans are not builders, nor possess edifices of such intricate structure as to dub them architects. Yet you all know how Bro. McDonald, of this very lodge, owes his life to the fact that an old chief acknowledged the sign of G. and D. when our brother stood, bound at the stake, awaiting torture and death.

Are we to suppose that Freemasons have gone into the homes of the Afzhans and acted as missionaries in spreading the tenets of our Order among these fierce people? It would have taken ages to insure that anyone of them would give the sign its full value, as was done in the ease I have submitted, especially when it had been given by an alien and a supposed spy.

Bro. England also refers to a statement by John Yarker (in "Arcane Schools," page 183) that amongst the Moslems is the oldest secret society in the world, and, further, quotes from a letter sent him by Bro. Willard, of California, who said that he

. . . had heard an address by Rev. Stone, a U. S. Army Chaplain, in which he recalled a visit to a Mohammedan Lodge near Cairo. The members could not, at first, believe he was a Mason because he was a Christian.

In W. Bro. B. H. Springett's Secret Sects of Syria and the Lebanon there is much evidence to connect the source of the Afghan people with the inhabitants of Palestine and archaeology appears to have proved that all the country between the eastern shores of the Mediterranean and western limits of India were comprised within the Babylonian Empire. In his Who Was Hirarez Abiff? W. Bro. J. S. M. Ward shows many ceremonial links that carry weight where documentary and inscriptional evidence is non-existent.

While no reasonable member will suggest that the two, simple degrees inherited from Operative Masons, so much elaborated in our present ceremonials, have any connection with a fraternity of undoubted antiquity, yet the hypothesis of Bro. J.S.M. Ward unites a mass of evidence from most diverse sources, in both space and time, and gives our Third Degree, curtailed as it is, a place in human effort that nothing else can hope to occupy. While, therefore, there may be no counterpart in these countries to our ceremonies born of operative usage, it does seem that the mysterious Third Degree, whose time and point of juncture with us is still to be discovered, is the real tie that binds us to a vast antiquity and a world-wide fraternity.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E. E. THIEMEYER, Research Editor

BOARD OF EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

THE STUDY CLUB DEPARTMENT

MORE than a year ago, in the autumn of 1927 to be precise, a change was made in the conduct of the Study Club Department of THE BUILDER. The new policy, which was more an attempt to return to the original one than entirely new, naturally received a certain amount of criticism, but results have shown that it was along the right lines. There has been a considerable increase in the number of study groups, and we have been able to keep in closer touch with them than ever before.

As a result of this development further changes are contemplated. Changes chiefly in the internal economy of the organization, however, and not in the general scheme. We have long felt that the personal link was needed in this work; but seeing the need and being able to meet it were two very different things. Now we are hoping to have Bro. Hungerford take over the executive part of the work. He is very enthusiastic about it, and it is hoped will be able to bring about more personal contact. The details are not yet fully worked out, but we expect they soon will be. As a first step, he will take over the Study Club Department of THE BUILDER, for a time at least, which will release Bro. Thiemeyer for other things that urgently need doing.

This new arrangement will be more in the nature of a division of labor than anything else. The preparation of courses, the providing information, answering questions and so on will be done as before at headquarters. It is the organization work, and what may be called propaganda for Masonic study, that Bro. Hungerford is to take over. For this kind of work he has both exceptional ability and wide experience. We are, therefore, looking forward with confidence to a great increase in Study Club activity throughout the country. Every such group becomes a center of light and instruction, and its influence is out of all proportion to the member actively engaged, so we trust that members of the Research Society will do all they can to help the movement along in their own Masonic circle.

* * *

EDUCATION

JUST what is education? Etymologically it means "to lead out," but it is to be feared most people conceive it as "cramming in." To have a wrong conception of a thing almost necessarily implies using it wrongly or at least not to the best advantage.

Most thinking Masons have an interest in the educational system of the country, and besides this there are strong efforts being made to interest them collectively. Whether such efforts are or are not likely to lead away from the Ancient Landmarks we do not wish at this time to express any opinion, but only to offer some reflections upon the subject as a whole which may (we hope) be a point of departure for review of old ideas upon the subject.

The fact seems to be, looked at dispassionately and objectively, that there is a growing apprehension or suspicion that our modern educational institutions and systems are not functioning so well as was confidently expected. We have no comparative statistics at hand, but it is probable that not only is more money being spent in gross, in the United States for education than in any other country, but also that much more is spent per capita on each pupil, and much more paid by each tax payer in proportion than elsewhere. Undoubtedly much the same disappointment in result is discoverable in other countries, yet the naive confidence with which it was assumed that to spend more money on education was to automatically improve results has been checked. Mere spending of money is no guarantee whatever for efficiency or results, and the recent fashion of assuming that the educational status of a community is to be determined by the amount of money allotted for this purpose is inherently vicious. The schools are not bottomless pits with an infinite capacity to absorb wealth. There must be some point where no more is needed. That amount, whatever it is, should be given of course; but concurrently care should be taken that it is used efficiently.

The problem is a complex of difficulties in every direction. Education depends on the teacher, not on the machine. It always has and always will. The teacher should

in justice be amply paid. But to pay teachers adequately is to attract people unfit for the work. And mechanical screens for sifting them out, diplomas, examinations, questionnaires, psychological tests, will never be wholly successful in eliminating the unfit. Precisely, because they are mechanical, and education is a life-process if it is anything.

This is only one facet of the complexity. There are many others. What for instance is the aim of education? Doubtless it sounds a rather silly question, but most people who have not reflected upon the matter will find that their conceptions are vague, confused and inconsistent. Is education proposed to fit the child for successfully making a living? That seems to be one component of the general conception. Undoubtedly, "education" is needed for "success." The college graduate has better chances than those who have only been to high school, and they again better than those who have only been through the elementary grade. That is, judged by averages. The temptation is strong to take this as cause and effect. Whereas it is just as possible, and we suspect more probable, that the supposed cause is merely a parallel phenomenon. It is not the going through college that increases the income index, in and by itself, but that those who are so situated that they are likely to have better chances in later life, are also given better chances in youth. And those who have ability and ambition enough to make their own way, will probably use that same energy and ability to get more education.

A prominent criminologist has recently stated that eighty per cent of convicts in his experience had never been trained to earn an honest livelihood. He thinks, and certainly it looks probable on the face of the facts, that there is something lacking in the education given in the public schools. The question posed is this: if a child is taught to earn a living, and is trained in morality and virtue will he be likely to turn to crime in later life. It is not likely; but does it follow that anything is lacking in the schools ? To put it more explicitly; a thing can only be said to be lacking or deficient in matters which properly belong to it. An animal is not deficient in not having wings, a cart is not lacking because it has no engine. Can the schools properly be expected either to teach children how to work or to develop their characters? Or to put it less sweepingly, can they alone accomplish this? It is very much to be doubted. Work is a matter of habit, and character building is certainly not a process of cramming or pouring information into empty receptacles.

The average man has very much forgotten his childhood. He remembers incidents of course, but like St. Paul, he has "put away childish things," and finds it very hard to recover the youthful point of view. But it will be very helpful in clarifying one's conceptions of what schools can be expected to do and what we have no right to expect of them, to try and recover some of the earlier viewpoint, which for most has been covered up by later opinions, accepted largely uncritically because current and popular. What is the attitude of the child in the school? How much does it bulk in his life, in his interests? The wisest teachers know that in most things that count in after life, children educate themselves; just as physicians know that the body cures itself of disease. All the physician does, all the teacher can do, is to remove or check unfavorable influences, and encourage favorable ones. A great deal, truly, but it is all indirect.

Perhaps a little personal reminiscence may make the point clearer. The writer in childhood and youth came under some twenty-odd teachers in some half dozen different schools. Most of these teachers are but the vaguest figures in memory. Five stand out very vividly. One for his utter incompetence, another as a brutal bully, a third for his gift of cutting sarcasm which hurt far more than a thrashing. Of the other two, one is remembered because of his being in every good sense of the word a gentleman, and the other for his scrupulous fairness and justice. Out of the whole group these two men undoubtedly did influence, and educate, all who came in contact with them. But it was due to nothing that would be discoverable in examinations, and the effect was not due to their teaching but their living.

The writer feels sure that if anyone will try and recall his own childhood that he will be surprised at the astuteness and adequacy of his youthful judgments of the characters of his various teachers. In many ways children do judge character more correctly, because they are more direct, and they have not learned the formulas and conventions in which we mask our real selves. But even granting the tremendous and widespread influence of the right kind of teacher - who is seldom among the highest paid - yet it is only part and a small part of the child's life. Loose statements are frequently made about the child spending most of his time at school. It is curious no one thinks of doing a little arithmetic on the subject. Leaving out Sundays and holidays, his school day is six hours let us say. Suppose nine hours

are spent in sleep, there are still nine hours left when he is not at school. It is at home and in play that the child chiefly receives his character training - whether for good or evil.

There are many other ways in which it appears probable that more has been expected of the schools than they can in the nature of things supply. These cannot be touched on here, but two points may be pressed. If the schools are to be used as a means of shirking of responsibilities on the part of parents, they cannot be wholly successful. The more they are expected to do that is outside their proper scope the greater that failure will appear. The second is that the efficiency of the schools cannot be judged merely by the amount of money spent upon them, and the sooner the financial standard of judgment is discarded the better.

* * *

J. WALTER HOBBS

IT is with very deep regret that we have learned of the death of W. Bro. J. Walter Hobbs, which occurred on Feb. 25. News of this loss to Masonic scholarship did not reach us till after THE BUILDER for March was issued. While Bro. Hobbs was not so well known to American Masons as some other English students, yet his work, The Masonic Ritual Compared, Described and Explained, has helped a considerable number of Masons on this side of the Atlantic to get some idea of the forms and ceremonies used in England. His two compact books on Masonic speaking have also proved very useful. Lodge and After Dinner Speaking, and the more recent Masonic Speech Making, reviewed in the January number of THE BUILDER.

Bro. Hobbs was Literary Editor of our able contemporary The Masonic Record, and we understand that he was one of those chiefly instrumental in founding this most interesting and valuable of the English Masonic periodicals. THE BUILDER

has had only one contribution from his pen, the article on "Royalty and Their Patronage of the Craft" which appeared in May, 1925. He was a member of Quatuor Coronati Lodge and this year, we believe, occupied the position of Senior Deacon. He has also been a member of the Research Society for a number of years.

He is survived by his wife and son, who is also a Mason. To them we extend on behalf of the Society our respectful sympathy.

* * *

BASCOMB. CLARKE

We have lost by death another brother and fellow-member of the Research Society. Bro. Clarke, under the pseudonym of "Uncle Silas," was the author of The Gospel of Freemasonry, one of the best books of its kind, and one that has had a deservedly wide circulation. He was also editor of The American Thresherman, published at Madison, wis.

The present writer never met Bro. Clarke, but he has heard of him, and how all who knew him loved him for his kindly wisdom and keen sense of humor.

Bro. Clarke was born in Lexington, Va., June 24, 1851, and would have been seventy-eight years old at his next birthday. He had an attack of influenza early in the year which affected his heart. While he seemed to recover, the after-effects remained, and resulted in a severe attack on March 11, while in his office. He recovered somewhat during the week, but on Saturday, March 16, another attack seized him from which he was unable to rally.

We have no definite information as to his Masonic affiliations, except that he had received the thirty-third and last degree of the Scottish Rite. An honor in this case to those who conferred it as well as to him who received it. To his widow and other surviving relatives we extend our heartfelt sympathy.

----o----

THE STUDY CLUB

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

Informal Conference of Masonic Librarians and Educational Workers

FOLLOWING a good example of the last two years the Grand Lodge of Wisconsin has extended an invitation for a conference of Masonic educators and librarians to be present at Milwaukee, Wis., on May 2nd, 3rd and 4th of this year. The meetings to be held in the Egyptian Room of the Scottish Rite Cathedral. This will be the third such conference, the first having been held as an experiment two years ago under the auspices of the Grand Lodge of Michigan, in Detroit. This was so successful that a second was called last year at the invitation of the Grand Lodge of Iowa, in Cedar Rapids. Those who have attended these two gatherings have gone away much enthused and prepared to enter into their work with renewed vigor.

It must be understood at the outset that there is no formal organization of any kind, though it naturally happens that the majority of those who will be in attendance have been present at the previous meetings. This is only natural, considering the nature of the subjects brought up for discussion. Only a few Masons, comparatively speaking, are actively engaged either in library work or in the

promotion of Masonic Education, and it necessarily follows that the list of those invited to each meeting will be very largely the same on each occasion.

One thing of the utmost importance to all who attend, is the opportunity to exchange new ideas and views upon subjects of interest. It so frequently happens that one person constantly engaged in the sort of activity which forms the main portion of the discussion at these meetings falls into a rut. There seems to be something in the human brain which works against new ideas. One plan of action is adopted and if it works no attempt is made to better it or to try something different. It is precisely this rut that must be avoided in educational activity. These meetings by their interchange of views keep everyone keyed up and prepared to work out new plans. The ideas advanced by one man are not necessarily adopted in their entirety, but new adaptations are found for them.

We are reprinting below the tentative program of the conference. It is easy to see the value of the meeting when the diversity of subjects to be discussed is considered. Bro. Henry A. Crosby will be Chairman of the Conference.

Thursday at 9:00 A. M.

Address of Welcome - M.W. Fred L. Wright, Grand Master

The Purpose of the Conference - Herbert N. Laflin

Opening of the Conference - Henry A. Crosby

What Is Masonic Education - What Is There to Teach – What Can Be Taught and How? Robert I. Clegg

The Purpose and Possibility of Masonic Education - A paper by Prof. Roscoe Pound

The Place a Library Occupies in Masonic Education. - C. C. Hunt

Thursday at 2:00 P. M.

The Small Masonic Library - A paper by J. H. Tatsch

The Possibility of Cooperation With the American Library Association - John T. Jenkins

The New York Grand Lodge Library - A paper by H. L. Haywood

Masonic Research; Its Methods and Possibilities - R. J. Meekren

Friday at 9:00 A. M.

The Masonic Library and Its Relation to the Social Welfare of the Community - Clara A. Richards

Study Clubs and Cooperative Effort in Masonic Education - E. E. Thiemeyer

Speakers' Contests - Frank T. Lodge

Speakers' Bureaus - Frank S. Moses

Friday at 2:00 P. M.

Education of a Corps of Masonic Speakers - W. C. Wicker

Grand Lodge Publications - Byrne E. Bigger

Masonic Journalism - F.H. Littlefield

Recapitulation of Successful Methods - Oliver Day Street

A thirty-minute period will be provided for a general discussion of each of the topics and this program is subject to additional numbers.

Future numbers of THE BUILDER will carry an account of the proceedings of this meeting. We shall endeavor to publish at least some of the papers given for the benefit of members of the Society, and possibly all of them, as we have done for the meeting held at Cedar Rapids, Ia., last year.

* * *

THE STUDY CLUB FORUM

On another page of this issue of THE BUILDER there is a brief announcement that a new departure in our Study Club Department is about to take place. Bro. Herbert A. Hungerford of Harrisonburg, Virginia, will undertake to conduct a Study Club Forum for us. Bro. Hungerford is already well known to readers of THE BUILDER for his series of articles on Freemasonry and Present Day Problems. Those who have any questions to ask relative to the organization of Study Clubs, or their management, will find Bro. Hungerford's advice most welcome. Communications for his department may be addressed either to him in care of the National Masonie Research Society, or directly to the address given above.

There will be a corps of field directors under Bro. Hungerford and in many instances these men will be able to personally cooperate with the Study Clubs seeking information and advice.

This is another direction in which the work of the National Masonic Research Society is being broadened in an effort to spread the light of Masonic knowledge over the whole of the United States.

* * *

STUDY CLUBS AND GRAND LODGES

Study Clubs as a means of acquainting the individual Mason with the history, symbolism, etc., of the Order are doubtless a good thing, but it impresses me that they are only local in influence and probably can be nothing else. Is there any way in which the Grand Lodges might be interested in a comprehensive scheme to establish Study Clubs in their jurisdictions under direct control and sanction of the Grand Lodge? It occurs to me that through some such organization more Study Clubs coupled be developed and further that a great many of our Masons who are not interested in reading Masonic books could be made to appreciate the value of them. - S.G.M., Maine.

There is no doubt but what a plan such as is suggested in the above inquiry can be made to work. It has been done and is still being done in the ease of at least one jurisdiction in this country. The Society is cooperating in this effort and thus we are familiar with the results. For some eighteen months now the work has been going forward, showing more and more forcibly that such a plan can be effective when the proper methods are followed. The brother who has propounded this query has anticipated us by a few months. In a forthcoming number of THE BUILDER the work which has been done will be discussed in detail. The story is too long to be told here, but a few facts might be given. The Grand Master of this jurisdiction asked the Society to help in his educational problem and naturally we agreed to do all that we possibly could. Thorough organization within the jurisdiction, a centralized control was effected and it was hoped that a Study Club would be organized in every lodge, or at least in every locality. Where there was more than one lodge in a community it was thought that they might combine to form a Study Club. The scheme of organizing was suggested by us and followed by the Grand

Lodge authorities. We then undertook the task of building Study Clubs and working with them in such a way that they would secure the maximum benefit from the work done. To date, Study Clubs have been organized in nearly eighty per cent of the lodges and we are now prepared to suggest a means for increasing the interest in them and carrying the work to even more fruitful conclusions. As soon as the necessary data can be secured so that we have absolutely accurate information we intend to publish a comprehensive account of the work done.

* * *

MASONRY A PROGRESSIVE SCIENCE

The very first duty that an E. A. acknowledges is to improve himself in Masonry. How many truly and sincerely attempt to discharge that duty? What would be the success of a lawyer who never looked into a law book after his admission to the Bar; a Minister of the Gospel who never read the Bible after his ordination; a doctor who never took a medical work after securing his sheepskin, or that of any other professional who does not take up postgraduate studies? And yet you find Freemasons all about you pretending to be Masonic lights who never read. Some of them, perhaps, can glibly repeat portions of the ritual, but could not give an intelligent interpretation of the same to save their lives. Masonic reading is an essential part of the education of a Freemason, and it is never too late to begin; but always better to begin early; it is the duty of the Master to impress this fact upon newly-made Masons, but if they themselves are in the class of non-reading Masons, how can we expect from them wholesome advice?

[South Australian Freemason.]

* * *

THE KNIGHTS OF MALTA IN AMERICA

The Order of Malta at one time owned possessions in America. How great they were can only be determined by a study of its archives. It was once one of the richest Orders in the world. It is the oldest. Its members are high nobles to whom the doors of kings and princes swing open as if by magic. Now that it has been reintroduced into America and some of our richest and most influential men have been admitted to its ranks, it is interesting to know when it first came to the New World and the reason for its coming.

In 1651 the island of St. Croix, of the now Danish West Indies, was acquired by France. It is the largest of these islands, is 65 miles southeast of the island of Porto Rico, which belongs to the United States, and has an area of 84 square miles. Its population is now about 25,000. It was discovered by Columbus in 1493.

In 1653 Louis the XIV, King of France, gave St. Croix to the Knights of Malta. It was then a sovereign power with headquarters in the island of Malta in the Mediterranean Sea. In 1733 St. Croix was purchased by the Kingdom of Denmark.

The Knights of Malta, also known as the Hospitallers, Knights of St. John of Jerusalem and Knights of Rhodes, ceased to exist as a sovereign power in 1798, when the great Napoleon annexed it to the French Republic. One branch of this Order continued under the patronage of the Pope of Rome, another under the King of Prussia and still another under the King of England. The one that has been reintroduced into America is protected by the head of the Western Church and guided here by the princes of that church. Burton E. Bennett. Washington

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precautions to change without notice, though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

SOLDIERS OF FORTUNE. By R. W. William M. Stuart, District Deputy Grand Master, Grand Lodge, F. & A. M., of New York. Macoy Publishing and Masonic Supply Co., New York; cloth, 12 mot, 276 pages; index; portrait Price, $2.15.

BY means of the present volume, the author has placed in enduring form a series of worth while biographical sketches of valiant men who were Masons. While there are a few brethren included who are well known as figures of history - John Paul Jones, Marquis de Lafayette, and the like, who could not be very well omitted - Bro. Stuart is to be commended for the able selections he made. So many of our prominent men have been "biographer" to death, so to speak; but the reader of the book before us will find names mentioned which are unknown to the average brother. Richard Montgomery, Baron von Steuben, Hugh Mercer, Joseph Brant, Thaddeus Kosciusko, Casimir Pulaski, Baron de Kalb strike a familiar chord; but who readily recalls John Whistler, David Gouverneur Burnet, John Anthony Quitman, William Eaton and Charles Williamson? Sketches of General Leonard Wood and Emilio Aguinaldo bring the stories down to the present day.

An item of particular interest is the proof that General Horatio Gates was a Mason. This fact, though reported in a Masonic periodical two years ago, is buried with many others like it in the pages of unindexed publications. The valuable service of Bro. Reginald V. Harris, Grand Historian, Grand Lodge of Nova Scotia, in bringing to light an obscure reference is thus placed on ready record. The Masonic student seriously pursuing his study of men and Masonry cannot afford to be

without this volume. In sharp distinction with biographical sketches that have appeared in the past, the present may be relied upon as being historically and Masonically accurate. Though the chapters are designed largely to meet the demand for light and entertaining reading, the author has made excellent use of his opportunity to give permanence to his work by careful selection and accurate rendition. Books such as these are a credit to the literature of the Craft as well as to the brethren who write them. Every lodge library and every Mason interested in a collection of choice Masonic literature will do well to add this volume to their shelves. The Iowa Masonic Library at Cedar Rapids has ordered twenty-five for its Traveling Library section, knowing from the reception given Bro. Stuart's Hand to Back (see review in THE BUILDER for February, 1927) that the new book will also have a heavy circulation.

The value of the new volume is greatly enhanced by an index of names and places, making this a ready reference feature which will be frequently consulted by those interested in the Masonic connections of Revolutionary characters.

* * *

A GLIMPSE OF GREECE. By Edward Hutton. Published by the Macmillan Co. Cloth, table of contents, fully illustrated, map and index of places. xii and 823 pages. Price $6.25.

JUST as the Bible has made Palestine a land of pilgrimage, so also will Greek literature keep alive an interest in the land whence it sprang, even when the noble monuments created by the same genius have finally crumbled to dust. Greece is a mountain land, and like most such countries, is largely sterile. Wherefore its people became travelers and traffickers in other countries, longing always to return home - for that is the magic of mountains and hills.

It is a little curious that scarcely any explicit appreciation of the beauty of the natural landscape occurs in ancient literature; or mediaeval literature, either, for that matter. This aesthetic development would seem to be quite modern, so far as its conscious expression goes. Yet it is as hard to believe that the ancient Greeks, at least, did not appreciate the natural beauty of their mountains and valleys, as to accept recent theories that they did not appreciate the exquisite proportions of their architecture, or the perfection of their sculpture. It is quite possible they did not speak of them because these things were taken for granted, because they had no knowledge and no experience of the ugly and the mean.

Mr. Hutton, and his friend Norman Douglas, made the pilgrimage together; and their conversations do indeed, as the dedication says, greatly enliven pages that are quite full of interest otherwise.

They sailed from Italy, as tourists do, and like Ulysses crossed the Ionian sea; but unlike him did not land on Ithaca. Up the Gulf of Corinth and through the "cut," the canal through the Isthmus, into the Gulf of Aegina and so to Athens. From Athens they came back by land, through Eleusis and north to Chalkis, and then west to Delphi, and so back to Megara and west again to the Isthmus and Corinth, and into Argolis and Arcadia; visiting Mycenae and Tiryns, on the way. And then still further south into Sparta. Then they went northwest to Megalopolis and Olympia, and finally north to Patras at the entrance of the `Gulf of Corinth, where they got newspapers and whisky - the last first - from a steward on a ship in port - the ship on which they said goodbye to Greece.

A bare itinerary - but to those who have known anything at all of ancient history or literature, every name is full of associations. Such a reader can only envy, and wish he could go and do likewise.

Mr. Hutton Is exceedingly severe on Lord Elgin, who "removed" the famous sculptures now in the British Museum. But a Fan must be judged by the standards of his time. Undoubtedly such collecting has done much, in the museums of newer countries, to produce the very feeling that inspires the author; that such things

Should be preserved in the land of their creation. There seems little difference between Elgin and American millionaires who buy up the art treasures of impoverished European countries. Possibly this is Nemesis; and may in time produce its perfect work by causing a revulsion of feeling among millionaires. Improbable doubtless - but who knows?

* * *

THE NEW QUEST. By Prof. Rufus M. Jones. Published by The Macmillan Company, 1928. Cloth, 202 pages. Price $1.85.

HERE is a book among many which will rejoice the heart of the spiritual-minded. It is not a treatise. It is a string of pearls, each independent of all the rest, polished up after the author's ideals and making a unified ornament without detracting from the intrinsic value of itself or of its companions.

Such a volume does not admit of a consecutive review of its contents as "firstly" and "lastly." It is a collection of essays - we might say, lay sermons, only the author is the bearer, among other college degrees, of a "D.D." The first essay is brief, under the same caption as the title of the volume - "The New Quest," in which he gives us a kind of foreword. "The 'seeker'," he says, "is not a new phenomenon, though the type of quest alters from age to age. . . . Man by his fundamental nature is a 'seeker.' He goes out like Abraham from Ur, not knowing whither he is bound - looking eagerly for a city with God-built foundations.... The variety of 'seekers' today is very great and diverse. For the most part, however, they are persons who have outgrown ancient formulations and become dissabisfied with crystallized institutions and inelastic systems, and who are eager for fresh and vital ways of life and thought. In a word, they are seekers for reality.... These essays that follow no doubt fall far short of the ideal as interpretations of reality and of fragrance. But they are honest attempts to 'speak to the condition' of the time. They seek to bolster up no sacred scheme or system. They defend no status quo, nor any pet theory."

The author draws heavily, but always appropriately, from the Bible. Mount Sinai is taken as the symbol of formal, external righteousness, quoting St. Paul in his letter to the Galatians, "for the bondwoman, Hagar, stands for Mount Sinai in Arabia, bearing children for servitude.... It has taken thousands of years and countless sacrifices to pass from Sinai to the freedom of Sons of God. We passed Sinai in a few hours by ship, but it has taken the slow process of the ages to leave behind the external forms - 'the yoke of bondage' - and to learn how to live by inward insight and experience." . . . "The pure in heart see God, not through favoritism or special privilege but because it is an eternal law of spiritual cause and effect. God is spirit and they that worship Him must worship Him spiritually and with a sense of reality. It cannot be done by prayer wheels, or mummery or jargon."

There are ten main divisions of the book, including the first, or introduction. Each except the first is divided into a few subdivisions with ,sub-bitles. The main titles are "The Heights and the Depths," in which Mount Shasta rising abruptly from an extended plain without any companion peak or range is used as a figure to represent those great characters in history who have risen above the extended plains of humanity, like Lincoln, and supremely above all, Christ. Mount Sinai and its significance have already been noted. The oil fields of California, under the head of "Submerged Energies," with the refined product, gasolene, and its driving power, is compared to the deep, mysterious urges and driving forces that control the destiny of individuals. The rest are "The New Smell," "Singular Lives," "Experiments in Heroic Love," "The Soul's East Window," "Finding the Whole of One's Self," "Going on and Still to Be," "I Believe in God," and "Complete Spiritual Health."

The intelligent fundamentalist, the liberal Christian and the moderative conservative will all find this one of the most inspiring books of the day, but the rank materialist and the atheist will get no comfort from it - not that it is in the least controversial further than to stand squarely upon the spiritual truths of the Bible divested of literalism, and to deny that religion is or can be developed in the individual soul from without; in other words, the author presents the age-old truth of regeneration and salvation in scientifically philosophic statements, but in language so simple and illustrations so plain that he who runs may read and

understand. It is one of those books that should be placed in the hands of every young person for the upbuilding of character and citizenship. L.B.R.

* * *

THE PYTHAGOREAN PROPOSITION: Its Proofs Analyzed and Classified. By Elisha S. Loomis. Privately printed by the Masters' and Wardens' Association of Cleveland, Ohio. Cloth, table of contents, frontispiece, fully illustrated by diagrams, bibliography, index of names, 215 pages.

IT is very curious, that in spite of the attention that Masons are supposed, in theory, to give to the chief of the Liberal - Arts and Sciences, Geometry, which the old MS. Constitutions so carefully endeavor to explain as the basis of all arts and crafts and scientific knowledge, there has been so much real ignorance of the subject in the Craft that the proper distinction between a Problem and a Theorem has been consistently confused. This distinction is clear and not unimportant, and is one that even the most elementary acquaintance with the subject should make perfectly clear. Yet without exception our Monitors persist in speaking of the 47th problem of the first Book of Euclid.

The Elements of Geometry, compiled by the Greek Mathematician Euclid three hundred years before Christ, probably at Alexandria in Egypt, served as a textbook till almost the present time, and it is to be doubted if modern works are really an improvement from the purely educative point of view; that of training the mind to appreciate rigid demonstration and the power to detect fallacies in argument.

The method necessarily adopted is that of considering definite propositions. In Euclid's system the Problems are very few. A problem is something to be done; as to construct a triangle equal to another, to describe a circle of given radius that will touch another circle, to draw a tangent to a circle through a given point and so on. In a theorem nothing has to be constructed (except it may be incidentally for the

purpose of analysis and proof) but in a given figure certain relations, ratios and proportions are pointed out and demonstrated. The 47th Proposition is a Theorem. A right-angled triangle is given, squares are supposed to be drawn upon each and the Hypothesis is propounded that the square on the hypotenuse is equal in area to the other two squares together, and this being stated, the demonstration follows.

This proposition, it is hardly needful to say, is really of the highest practical importance. The whole science of Trigonometry is founded on it. Navigation, surveying, engineering, all absolutely depend on it. In fact, could we imagine its being untrue, or unknown, our civilized life would come to a standstill. It might be made the subject of a most interesting study to show how, without realizing it, we depend upon the truth of this Theorem.

Its importance has naturally led to a close examination of its special features; and mathematicians, professional and amateur alike, have exercised their ingenuity from the earliest times in finding new ways of proving it. Many Masonic writers, with an interest in symbolism uppermost in their minds, seem to have misunderstood the discovery of Pythagoras in a very curious way. To them the special case of a triangle with sides in the ratio of 3:4:5 appeared the most susceptible to symbolic treatment, and so they assume that it was this that Pythagoras celebrated so elaborately and at such great cost. But special cases are often obvious and easy to prove. Science advances by transcending the particular in a general rule or law. Anyone who had to do with laying square tiles or tessarae for pavements, could hardly help finding it out. It was undoubtedly known thousands of years before Pythagoras lived. But to prove that this relationship between the squares was true of all right-angled triangles was an achievement to gladden any seeker's heart.

Bro. Loomis' study will interest only those who know or remember enough mathematics to understand it. But it is of more general interest to learn that the theoretical number of possible ways of proving the theorem is without limit. There are four typical ways of demonstrating it. The Algebraic, based on linear relationships; the Geometric (the Euclidean demonstration is the most elegant of these) which involve comparison of areas; the Quaternionic, based on vector

operations; and finally the Dynamic, derived from the concepts of mass and velocity.

The number of proofs possible is really doubly infinite; for there is no limit in either of the first two classes; though Bro. Loomis has discovered that only ten types of geometrical figures can be employed in the second group of proofs.

Of proofs actually given there are fifty-eight algebraic, and a hundred and sixty-seven geometrical ones. Of the latter, one of the most interesting is that numbered 154, which was invented by the Hindu mathematician Bhaskara. There have been some who have supposed this proof to have been the one invented by Pythagoras. It is said that Bhaskara simply drew the two diagrams required and wrote under them the single word "Behold." But of course the sceptical are inclined to question this as they do all dramatic historical tales. M.

* * *

FREEMASONRY: ITS VISION AND CALL. By the Rev. Joseph Johnson, with a Foreword by Sir Alfred Bobbins. Published by the Masonic Record, Ltd. Cloth, table of contents, 166 pages. Price $2.15.

BRO. JOHNSON is a Past Assistant Grand Chaplain of the United Grand Lodge of England. Being a clergyman his outlook leads him to the more serious aspects of Masonry, and especially in those directions where it borders on religion. To those who feel that Masonry is, or ought to be, something more than a social organization his work should have a strong appeal. But the problem of combining the ideals and aspirations of the Craft with the peculiar restrictions and limitations that its character and organization lay upon it is not easy to solve. In the following passage Bro. Johnson gives his answer to this question:

The real mission of Masonry is to build in human life an ideal Temple. Masonry provides a plan for the guidance and instruction of each workman. He has to build the Temple in his own life, and in doing this serious and earnestly, he contributes to the building of humanity as a dwelling place for the Divine Spirit. Masonry recognizes no obligation to provide solutions for the economic and political problems of society, but it does acknowledge that, if men will act upon the square with their neighbors, many of these problems will be solved.

This, except for the form, is hardly original. It might almost be described as orthodox Masonic doctrines - so far as Masonry can be said to have any orthodoxy. Yet it is a difficult position to hold, both intellectually and practically. A via media is often enough, perhaps generally, the hardest way, it is so much easier to go to extremes. The probability, based on human experience, is that the "middle way" is wisest and most expedient. But there is no certainty that a course is right merely because it lies between extremes.

In the Masonic Fraternity there are two extreme tendencies - those who would reduce its scope to a minimum, who add provisos and conditions until "the law is made of none effect." The other tendency is that of the idealists and enthusiasts who say Masonry teaches and inculcates this and this; let us "get busy" and put it into effect. It is not easy to hold to the distinction, even academically, between corporate action of the group, and corporate incitement to each member to act individually. It is difficult indeed in specific cases. We may say that this median attitude is held, not as a train is held to one direction by the rails, but as a compass needle points to the north. The one is rigid and undeviating, the other is constantly fluctuating between the magnetic attraction of the pole and extraneous impulses.

The theoretical position of Masonry in regard to religion and religious belief is a still more difficult problem than that of ethical ideals. The present reviewer is of the opinion, for whatever it may be worth, that this has never yet been fully thought out. We have got along with compromises, the intellectual weakness of which has been concealed by bold statements of antinomies. First it is this, which makes it equivalent to a religion, and then it is that, which evacuates it of all religious character.

There is nothing strange in this state of affairs, it is only an aspect of the problem of religion generally. Rigid and sharply defined creeds have been common enough, they are too natural and human not to be constantly reappearing. Freemasonry may have had its part in breaking down these "walls of partition." As the author says:

No other human order or institution has ever brought together men of such wide diversities of types, temper, training, interest and achievement and succeeded in uniting them in service for mankind and unfaltering faith in God.

If we regard it from the point of view of process, we can be patient with the confusions of thought, and the unreconciled contradictions that may exist. Masonry may be regarded thus as a leaven of tolerance and understanding; and of a leaven we cannot demand fixity and definite form. In the builder's workshop we have no right to demand that order and beauty that we hope the finished Temple will possess. Nevertheless it would be well if the more serious and religiously minded Mason would see the difficulties involved and endeavor to work them out. Progress can hardly be hoped for until the problem is fairly and definitely stated.

To take, what is a typical example, not by any means peculiar to Bro. Johnson, but so common as to be almost a matter of Anglo-Saxon Masonic creed. The fourth chapter is devoted to the Book of Freemasonry. We may quote two passages:

…. the V. of the S. L. is so interwoven into our Order so ingrained in its fiber, that we have come to feel that there can be no real Freemasonry apart from it.

This is literally true historically and ritually, but when it is added that

The absence of prejudice, superstition and intolerance from Freemasonry may be traced to the teachings of the V. of the S. L.

a question is raised. How comes it about that so many intolerant, and some superstitious, religious creeds have been based on a fervent and literal following of that same Volume of Sacred Law ? Are we not entitled to ask, is not the tolerance of Masonry derived from some other source? On its face the Bible is not a tolerant book, and few who take it liberally have shown themselves tolerant in creed - or action, when they had the power.

The second of the two passages above referred to is this:

The V. of the S. L. permeates Freemasonry with its teachings that those who come under its spell are conscious of the Divine Presence whenever they meet in the lodge.

So far as this is true, and it is true of many Masons, is there not in this ground for the complaint made by all intolerant forms of Christianity against Masonry; that it is a religion, or a substitute for religion?

While it is possible, for example, that a Mohammedan may have as adequate and true a conception of God as a Christian, yet it is certain that he drives it from a different source and clothes it in different mental imagery. Freemasonry accepts the Mohammedan, as it does any other theist, and thereby acquires an intellectual, a logical, difficulty. A difficulty which, it must be repeated, is not solved either by ignoring it, or by first stating absolutely one side of the contradiction and then equally insisting on the other. The book on the theory of Masonic relationship to religion has yet to be written.

This is not to say that the work under consideration is to he considered inadequate. It is not. The author has evidently a practical purpose in view, and for that purpose it is adapted. Logical consistency is not a characteristic of AngloSaxon thinking. Bro. Johnson has sounded a call to a greater effort, a higher ideal among Masons. His arguments are powerful; they are calculated to appeal to the great majority and from this point of view it is to be judged. It is a welcome addition to the serious literature of the Craft and it is to be hoped it may be as widely read and deeply considered as it undoubtedly deserves to be. M.

* * *

MASONIC CODE OF IOWA, 1928. (n. p.). Cloth, 363 pages including copious index. Published by the Grand Lodge of Iowa, A. F. & A. M., Cedar Rapids, Iowa. $1.50, postpaid.

THE publication of the eighth edition of the Masonic Code of Iowa adds another substantial volume to the commendable books already issued by the Iowa Craft. What William Henry Upton was to the Grand Lodge, F. & A. M. of Washington, whose Code of 1897 was so highly praised by the eminent English Masonic historian, Robert Freke Gould, so was Charles Trumbull Granger to the Grand Lodge of Iowa. Prior to the adoption of the Granger Code in 1888, the jurisdiction had no properly defined system of law - all that existed was a Code with some digests of decisions. To really get at all the regulations underlying an activity, it was necessary to scan the proceedings carefully for some unknown or vaguely remembered action or decision, and as the pioneers passed from the scene, their memories were no longer available as a source of reference. It was this state of affairs, among others, which Bro. Granger corrected; in doing so, he placed Iowa Masonry under perpetual obligation for his able efforts. He lived to see his Code pass through six editions, all of which were edited by him. As stated by Bro. Charles Clyde Hunt, the editor of the new edition, the seventh (Craig) and eighth editions "have been based on the work of Brother Granger, who still, in spirit, mingles in our councils and inspires our work."

Briefly, the main part of the new Code concerns itself with "The Charges of a Freemason," taken from Anderson's Book of Constitutions, 1723; the Constitution of the Grand Lodge of Iowa, and two lengthy divisions on "General Laws" and "Trials and Punishments." There is also a collection of authorized forms. (Let it be said at this point that Bro. Hunt is also the author-compiler of an Iowa Trial Manual, a work which has been of inestimable benefit in the distasteful but sometimes necessary procedure of a Masonic trial.)

In the features so far mentioned, the new Code does not differ from the many others published throughout the Masonic world; but it is outstanding in the fact that it has a most comprehensive and detailed index. This may not mean much to the average reader, but to the diligent user of a book, it is worth its weight in gold many times over - providing the book is worth anything. It was Lord Campbell who proposed that an author be deprived of the privilege of copyright for publishing a book without an index, and that he be penalized by a pecuniary fine. Those who enjoy the personal acquaintance of Bro. Hunt know that he is a diligent indexer, a fact which in itself speaks for the excellence of the 158 pages of index to the 182 pages of related matter. His work makes the new Code a really useful volume, and should aid materially in holding to a minimum the useless and unnecessary questions which a Grand Master perennially receives from Worshipful Masters too indifferent or too ignorant to use a Code intelligently.

The topical index is in alphabetical order throughout. Even the subdivisions, which might be preferred by some in logical sequence according to importance, are consistently alphabetical, and in this manner are also of value for academic reading. Iowa Study Circle readers will find the Index a great convenience in obtaining topics for discussion - the references are very handy, and reduce searching to a minimum. It is to be hoped that Code compilers everywhere will profit by the Iowa Code and prepare indexes accordingly.

The volume has two serious defects, or omission, which the critical user of books will observe immediately. First, there is nothing on the title page, or elsewhere in the volume to indicate where the headquarters of the Grand Lodge of Iowa are maintained; hence any non-Iowa brother desiring to get a copy of the book would not know where to inquire for it. The words "Cedar Rapids, Iowa," should have

appeared at the bottom of the title page, where now only the date "1928" appears. Second - and this is really vital - there is no table of contents, although there are forty-four chapters in the book which rightfully should be listed as such by number and title before the reading text. It would not only give a general idea of the book's contents, but would also facilitate reference when a major theme is under consideration.

Fortunately, insofar as Iowa use is concerned, the defects will not detract from the ready use of the book, for the meat of the text can be reached through the copious index which has been so laboriously and so meticulously prepared. The Iowa Mason will find the new book far superior to anything hitherto available in the Iowa jurisdiction, and he will not hesitate to give Grand Secretary Hunt, and his associates, Bro. Charles C. Clark, P. G. M., and Bro. Louis Block, P. G. M., the credit due them for their contributions to the work. Bro. Hunt modestly disclaims the credit for his efforts, but those who have been associated with him know what an effective and painstaking worker he is. The Iowa Craft are under lasting obligations to Bro. Hunt for giving them this comprehensive and usable volume for their guidance through the maze of Masonic jurisprudence. J.H.T.

* * *

THE MASONIC RECORD (London). Vol. viii, 1928. - Cloth, 306 pages; index. Price nineteen shillings, six pence.

WITH all due respect to my colleagues in the editorial field, and with full consideration of the particular phases of Masonic activities covered by them, it must be granted that there are few Craft periodicals which are worth preserving permanently. Most of them are ephemeral publications, for their contents have no enduring worth when the next issue appears. Some there are which carry learned and well written contributions on topics of historical, biographical and symbolical interest; yet as a whole my comment will hold.

European Masonic magazines, outside of the learned Transactions of the various research societies, are generally printed on medium grade paper or news print, and as such do not lend themselves to fine illustrations. A noteworthy English exception is "The Masonic Record," of London, now in its ninth successful year. It is printed on calendered paper capable of taking a 150-screen halftone, is well arranged and carries its advertisements on pages which can be removed when binding the issues, thus leaving a volume given entirely to reading matter. The news items which it carries are concise, and cover only outstanding events, such as the Masonic historian must needs observe when tracing the development of the Fraternity through succeeding years.

The important feature insofar as the American reader is concerned, is the fine articles written on a pleasing variety of subjects by capable Masons. Readers of THE BUILDER will recognize among the contributors the names of Sir Alfred Robbins, P. S. G. W.; Lt. Col. Gilbert W. Daynes, P. M.; Bro. Boris Telepneff, the authority on Russian Masonry; and C. C. Hunt, Grand Secretary of the Grand Lodge of Iowa; while brethren conversant with British Masonic affairs will readily recognize names of other prominent Masons.

Interested as we may be in the literary contributions, we also give praise to the beautiful illustrations so generously lavished upon us. Each issue has a double page inside section depicting Masonic rarefies appealing to the collector and antiquarian. Rare furniture, pottery, glassware, curios, medals, badges, aprons - all such are shown in wondrous detail, sometimes printed over a delicate tint of pea-green, lavender, light blue, etc., enhancing the inherent excellence of the cuts. Consequently a bound volume of "The Masonic Record" is not only a desirable collection of Masonic literature, but also a reference work of rare subjects. Portraits of prominent Masons also appear in large number, and are interesting to us on this side of the Atlantic because the regalia shown and the jewels worn intimate very clearly that Craft customs differ in various parts of the world.

Unfortunately, complete files of the publication are no longer available, but the Masonic booklover who would add representative works to his collection should start now on a file of "The Masonic Record." Having access to the monthly issues as they appear by consulting files at a Masonic Library, I do not have my volume

sent until the end of the year. Thus a uniform binding at very reasonable cost can be had.

J. H. T.

* * *

THE AMERICAN PARTY BATTLE. By Charles C. Beard. Published by The Macmillan Co., New York. Cloth, table of contents, bibliography, 150 pages. Price $1.65.

THIS book, the latest title to be added to a series entitled "The World Today Bookshelf," is by the general editor of the series. The name of Charles A. Beard has become very well known in the field of American History. Mr. Beard was a co-author of The Rise of American Civilization. It is sufficient recommendation to state that the same high standards are maintained in this latest product of his pen as in the earlier and larger work.

The title of the volume does not seem quite appropriate, to the reviewer at least, although in a sense it does fit the contents. But it is to some extent misleading. The reader is naturally led to expect that the book deals with party struggles in politics today. In its scope, however, the book is broader than that, and we really have a brief history of the rise of American political parities. It is easy to read and for this reason should have much influence.

The man on the streets is prone to lose sight of the issues that are inherent in either Republican or Democratic party, and of which little mention is made in party platforms. Those points stressed in the platforms for national campaigns become paramount. There is some merit in such reasoning, but the broader party principles

should always be considered; and modern, or at least, the pressing questions of the day should be viewed in the light of the main party principles. The effect of these basic ideals upon modern life should receive the utmost consideration.

There are some faults in Mr. Beard's book, but that is only natural. Any brief discussion of American politics must have its omissions. The main trend of thought is skillfully and accurately traced, and more than that, it is accomplished in an intensely interesting way. E.E.T.

* * *

THINGS TO COME. By J. Middleton Murry. Published by The Macmillan Company. Cloth, Table of Contents, 318 pages. 6 x 8 3/4. inches. Price $2.65.

"The Christian perspective is precious to me, and I am not gain" to surrender my right to use and profit by it simply because I am told by the party of orthodoxy that it is the only perspective, and by the party of rationalism that it does not exist. I claim to be, in my own peculiar way, a Christian. I am as fully entitled to my share of the Christian heritage as any believer. On the other hand, I am not a heretic, nor even a Pantheist, but simply a believer in humanity in its priest manifestations. In other words, I am a great believer in Heroes and the greatest of my heroes is Jesus."

* * *

JEFFERSON, FRIEND OF FRANCE 1793. By Meade Minnigerode. Published by G. P. Putnam's Sons. Cloth, Illustrated, Table of Contents, Index, Bibliography, 447 pages. 6 x 9 1/2 inches. Price $5.25.

The subject of this book is Citizen Genet and his relations with Jefferson. The sources are private papers of the Citizen which have been handed down in his family until the present day. The book is interesting reading and contains much hitherto unpublished material.

----o----

THE QUESTION BOX

and CORRESPONDENCE

BARON FRIEDRICH VON HUMBOLDT

We have a lodge here - Humboldt, No. 47 - and the secretary, who is a very personal friend of mine, wishes to learn what lodge Baron von Humboldt belonged to in Germany. I find there were two Barons - brothers, Friedrich and Karl - both eminent in German history a century and more ago. I have hunted among the pages in my library, but can learn of no Humboldt, a Mason. I have gone through my indexes in file of THE BUILDER and A. Q. C. and get absolutely nothing.

Humboldt Lodge here is the largest one in Ohio, and very active. Years ago a picture of Humboldt was brought from Germany and presented to the lodge. Now they wish to learn the name of the lodge he belonged to and its location. Could you, without much trouble, advise me in this matter?

C. S. P., Ohio.

It seems most probable that Humboldt Lodge, No. 476, would be named after Friedrich Heinrich Alexander von Humboldt, and not his elder brother Karl Wilhelm. The latter, though a most talented man and well known in his own country, never attained the fame that the travels and scientific researches gave to the younger brother.

Apparently neither of the brothers was a Mason, though their father was a member of the Grand Lodge of the Three Globes of Berlin, and receives mention in the history of that body. In the well known German Masonic periodical, Die Banhuette, for January, 1870, there is a contribution on Friedrich von Humboldt by H. Kunzel in which the subject of the article is described, by a phrase not unusual in Germany, as "a Mason without the apron." By this it is intended to express that an individual was in character and life all that. the ideal Mason should be. To illustrate by an American instance, we could say that Abraham Lincoln was a "Mason without the apron."

* * *

LIGHTING THE CANDLES

A question has been raised in our lodge as to the proper order in lighting and extinguishing the tapers or candles in opening a Blue Lodge.

It has been my practice to light the taper representing the W. M. first, then the one representing the J.W., and last the one representing the Senior Warden and extinguish them in the reverse order of Senior, Junior and Master.

My method of lighting seems to me about half logical and that is the sun rises in the East, reaches its meridian height in the South and sets in the West, but as to

rank of officers, the Senior Warden outranks the Junior and in the opening rises before the Junior Warden. My method of extinguishing doesn't seem very logical either as the sun should set first in the East, then in the South and then the West, but this would be somewhat contrary to rank of officers and all are on their feet when the lodge is declared closed.

I presume this is a matter of no great moment, sort of a tweedle-dee or a tweedle-dum proposition, and I probably should not be taking up your valuable time with it. But as I am appointed to the office of Senior Deacon for the coming year, and will quite likely be performing this duty several times, I will appreciate it if you will give me your ideas in regard to the same.

I am informed that the tapers are to be lighted first and extinguished last, that is the first Great Light is not to be opened or closed during a period of darkness. This I presume is correct. G. M. C., Montana.

This is a very interesting question, even if it concerns only a minor detail of lodge ceremonial. It would be very useful if we could have definite information as to the rule (if any) followed in other lodges in different jurisdictions.

The rule suggested by our correspondent seems very appropriate from one point of view, that of the symbolism of the cardinal points and the solar significance of the stations of the three principal officers of the lodge. Unfortunately, as is pointed out, this symbolism does not agree with the precedence of these officers, and consequently it is necessary to make a choice of one or the other, as they are too inconsistent to be combined.

The use of electric substitutes for candles, which is becoming so general as to be almost universal in some parts of the country, makes any formal lighting impossible, which is a real loss from both the ceremonial and symbolic point of view.

The rule that the lights should be extinguished in the reverse order to that in which they were lighted seems appropriate and is in accordance with ecclesiastical usage, if that may be taken as a precedent. Also, that the "lesser lights" should be presented before the greater ones, and extinguished after the latter have been closed.

So far as our information goes the ceremonial connected with the lesser lights has been very much neglected in the United States and we hope that this latter may be a stimulus to others to let us know and put on record, which is actually customary in different places, and what is supposed to be correct even if neglected in practice.

* * *

SCOTTISH DEGREES IN GERMANY

Is it a fact that there is no Scottish Rite in Germany as stated in this month's "New Age" (February) ? If I remember right I had a grand uncle who wore a charm similar to certain 32d emblems, and I have a hazy idea that I was told he was a 32d. H.K., Missouri.

There is no organization of the Ancient and Accepted Scottish Rite in Germany, and never has been. In the eighteenth century various degrees and rites were introduced into that country that were the forerunners of the Scottish Rite, but they seem to have had a very precarious existence. Certain of the German Grand Lodges seem to possess and confer upon a very select circle a number of high grades, but much secrecy envelops the whole subject so that it is most difficult to obtain any definite information. It is possible that these high grades pertain rather to the Rite of the Strict Observance and Knight Templar Orders rather than to the groups classed as Scottish or Ecossais. It is quite possible that some of the

emblems and symbols used in these grades are the same or similar to those familiar in the Scottish Rite. This would be accounted for by derivation from the same general sources which were used as material in the construction of all the high grades supposed to be superior to Craft Masonry.

* * *

SOME MASONIC PARALLELS

I am enclosing my subscription for next year to the National Masonic Research Society. The first three issues of the year have passed through my hands since reaching here and everybody has commented favorably. The articles, "The Shadow of the Vatican," applies here as much as to the U. S. A.; the Colony is bigoted Catholic to the backbone. The humorous part is that their local cathedral had its cornerstone laid Masonically by the then Grand Master of India, Lord Moira, and his Mark Mason's mark is on the altar steps. At a recent committee for the renovation of the structure the point was brought up whether this could not be obliterated; after much discussion it was decided to leave it!

The Sub-dean of the Anglican Cathedral drew my attention today to the account in chapter four of the second book of Kings to the restoration to life by the Prophet Elisha of the son of the woman of Shunem. It is remarkable and even without drawing the long bow, the Masonic parallel is very striking. And why did the child sneeze seven times, and why that before he received L by opening his eyes? Is it only coincidence that the story is told in this order? If no more, it is interesting and "gives one to think."

In my anthropological wanderings here I have come across another interesting point, only indirectly Masonic, it is true, but the connection is there. In certain Chinese shops are exposed for sale what at a quick glance appear to be small figurines of the Virgin and Child. But they are not, although the female is crowned.

She is Yang Hin, the queen of Heaven, and she is never complete without the child and the tiger. One knows of course that where the lion does not exist, the puma, tiger, etc., are synonymous. One at once thinks of the old Egyptian Trinity with all its related early cults and myths.

I enclose a rubbing of a "Chakri" presented to me by a Hindoo Society here in appreciation of some work I have done for them. It is their particular one and stands to them very much as does the crucifix of the good Catholic. You will notice the ten rays from the Point at the Centre; then between three circles series of ten triangles. They explain it to me thus, that only by the practice of the five spiritual virtues and their five bodily counterpart can you advance from the outer circle of the body through that of the soul to that of the spirit and that even when this is reached there is yet a long way to go before attaining to the Centre. The ten virtues cannot be practiced except with the help of the Deity hence the virtues are represented as triangles but even as man and the Deity are one so the outer circle connected through the other two is one also. They stress the feet of the Centre being an empty point as the Centre cannot be realized by the human mind. The philosophy and the expression hereof is extraordinarily like that of the Three Degrees and Holy Royal Arch.

You remember the Temple I wrote you about in which I obtained admission by means of Masonic signs; I have been there again and was enabled to spend a much longer time and to study it more closely. This time I was struck by another aspect. The priest kept on emphasizing the fact that Shiva was the god-aspect of transformation. He destroyed only to build up again or as he put it in his faulty English, he was the Lord of the Down and Up. He directed my attention to the many times repeated carving all over the structure of the god in a seated position with his wrists together over his navel, one hand bent to point upwards, the other downwards. I remember having come across the same sign with the same meaning in the myth of Quetzalocoatl when I was in Mexico. Of course this is not Masonic, but here is another sign at different ends of the earth meaning the same thing.

D. D. Anderson, Mauritius.

This letter from Bro. Anderson is as interesting as the first, that appeared on page 383 of THE: BUILDER last year. It has taken nearly three months to reach us from Mauritius and evidently it takes THE BUILDER a long time to reach Bro. Anderson. We hope to be able to reproduce a drawing of the "Chakri" in a later issue. The rubbing, though perfectly clear, is not suitable for photographic reproduction.

* * *

AN INTERNATIONAL SCHOOL

I am going to lay before you a new proposition, and that is to organize an international school in world politics in Washington, D. C., for the training of boys and girls not over twenty-one years of age, and who have already attained a certain standard of education, and who know the American language. Let us say ten or twenty pupils from each nation per year. The school, transportation board and room must be free. The students should all live and dine on the campus in order that they may become thoroughly familiar with each other's peculiarities. This would encourage a merging together of different peoples into one common brotherhood of man. Transportation could be given on a United States vessel. This would create an opportunity for Uncle Sam to visit every nation once a year, bringing graduates back to their native countries, and transporting members for a new glass to the United States. Such visits could be held annually on the same date. That day could become a U. S. day of celebration in every country in the world. The favorable effect of such a plan for the United States cannot be over-estimated.

I think that this scheme could be most easily carried out by the United States, provided that it could avoid political obstacles. The expenses would return to the United States many fold, I believe, but the underlying principle of the U. S. would be to lay the foundation for "Peace on Earth and good win among men."

I believe however that the Masons of the country could take the proposition, carry it on their own expenses, and handle it in their own way. I believe that every Mason in the United States would be willing to pay fifty cents per year for the support of such an international school. The United States government would undoubtedly be willing to donate the use of a war vessel for the transportation of the students. Masonry would acquire influence and respect beyond our imagination in every corner of the world, because the students would in the course of time become educators and officers in their respective countries. It works like magic to deal with the younger generations in our age. They are naturally communistically inclined; they are intellectual, and of an altruistic nature, but our old selfish economic and social system makes criminals out of some of them. Let us try to make Masons out of them instead.

We have arrived at a milestone in our development where it is demanded of us that we take a firm stand for the enlightenment, and the liberation of mankind. God or Nature never bee stows endless favors on anyone, sooner or later Nature demands pay, and in no uncertain terms. During the World War we could not send a man nor a dollar across the ocean. That reveals the influence we have earned among mankind. Unselfish and altruistic service to all is the true way to show mankind that we are our brother's keeper. That is the pay Nature demands.

The most of us take Masonry only like light entertainment, but the fact is that nature demands of us that we carry the heavy burden of the world's development. If we fail in this stewardship the blessings which have since 1717 been so bounteously bestowed upon us will in the future be withheld. Then we can again prepare for the stake.

Stay firm on watch all through this terror season It is slow, but sure, man will develop reason.

L. L., California.

We fear that this proposal win be considered too idealistic, not to say quixotic, to most of our readers, but it is submitted to their consideration without prejudice.

* * *

MASONIC COLLARS

My lodge has quite a few relics and curiosities that have been given by different brethren in the past. Among them is a Masonic chart that is printed on some fine material, cotton or linen. In the center is a perspective view of a mosaic pavement, with three steps up to it, and two pillars surmounted by an arch. At the far end of the pavement is a second arch, leading into an inner chamber, or temple. About this central design are disposed various emblems and symbols, which seem to include not only those of Craft Masonry, but also the Royal Arch, Knights Templar, and I think the Red Cross also. This is all very much like other designs I have seen, but there is something more that I have not seen anywhere else. Arranged round the top and two sides are the collars of the different officers of the lodge, each with its jewel; that of the Master being in the middle at the top with those of the Wardens on each side.

The design is supposed to have been an apron, but it seems to me much too large, and not the right shape. It is square, and about thirty inches along the side. It is said to be more than a hundred years old. I do not know much about such things, but I should think it might date back to 1810 or 1820.

What I am particularly anxious to know more about is the presence of the collars. Was there at one time any symbolism attached to them? If so, what did they signify? Or was it merely the natural and obvious way to carry the jewels of office? If any members of the Research Society know anything about this I would be very glad if they would discuss the subject in THE BUILDER.

H. H. D., Canada.

The relic in question is, from the description, almost certainly not an apron. There were many charts printed on fabric such as this a hundred years ago or so. It is probable that they were used to illustrate the lectures. Being on fabric they were both easily portable and durable.

So far as is known no special significance of a symbolic nature has ever been attached to the official collars. They are the convenient and natural way of supporting the jewels. Their inclusion in the design was doubtless to represent the officers necessary to the lodge, and were thus mnemonic rather than symbolic.

The Builder Magazine

May 1929 - Volume XV - Number 5

The Future of Freemasonry

The Concluding Article of a Series on Ancient Freemasonry and Present Day Problems

BY BRO. HERBERT HUNGERFORD Author of Seeing Both Sides of Yourself

In this final article Bro. Hungerford points out the reasons for an optimistic outlook in regard to the future of the Craft. The old self-gratulatory spirit is passing away. Thinking brethren everywhere are comparing our practice with our Ideals in growing discontent; and in this growing dissatisfaction and disinclination to rest upon the laurels of the past lies the great hope for the future. For the Pharisee who thanks God that he is not as other men are there is no hope, it was to the Publican who confessed his sins that the promise of the future was given.

OUR PRINCIPAL OBJECTIVE in attempting this somewhat superficial survey of our ancient institution and its relations to some of the outstanding problems of our own times has been to formulate, or, at least, to suggest some forecast of the future of Freemasonry.

In this brief summing-up of the series, please bear in mind the point previously mentioned so frequently, that our purpose is far more suggestive than conclusive. In brief, as our previous articles have attempted to stimulate your own thinking along the lines of our discussion rather than to present complete and definite plans and programs to be carried out, so this final article will not undertake to prophesy future events in Freemasonry, but will be confined to pointing out certain observable tendencies and trends.

I certainly have no desire to pose as a prophet. Yet, I have no hesitancy in expressing my faith, or, at least, my hopes regarding the future possibilities of Freemasonry, based upon observation and study of our past progress and our present activities.

The Importance of Ideals

Some of the brethren who have participated in this series of discussions by contributing their criticisms or viewpoints on various topics we have touched upon, have raised the objection that the writer's attitude has been too idealistic; that he has been advocating principles and practices of perfection far beyond the power and abilities of the poor, frail mortals comprising the membership of our fraternity to live up to in the regular course of their customary activities.

Admitting that we have been advocating ideals of achievement and practices in human relationships far above the customary behavior of ordinary human beings, still we do not admit that such criticism of our attitude is justified, because we maintain that the ideals of our institution are not one whit lower than our articles have represented them. Furthermore, when the far-seeing founders of our fraternity established it as an art to be practiced, they thereby indicated the fact that Freemasonry was to be regarded as an idealistic institution. Every art is a striving towards certain ideals of perfection which are never exactly and completely attained. There are standards of perfection in all fields of activity. Those who parade these standards and uphold the highest ideals as the goal to be aimed at by the votaries of any order, surely should not be criticized as being "too visionary." Bear in mind the fact that "where there is no vision, the people perish."

The key-note of our theme throughout this series has been our conviction that, by shifting the emphasis in our Masonic programs so that less attention is paid to non-essential or side-line activities and our major effort given to the promotion of better understanding of the fundamental principles of Freemasonry and to the

encouragement of a more universal practicing among the Craft of the true art of Freemasonry, we would thereby make a large contribution towards the solution of many of the world's problems in religion, education, politics and business.

In this final article, therefore, I propose to point out a few activities which seem to me to be indications of hopeful endeavor towards the goals of highest achievement. Because I have not hesitated to call attention to some of the faults and shortcomings of modern Masonic activities, some of my readers, possibly, may have classed me as a pessimistic critic. Possibly, however, after you have read my views as to the trends and prospects of our fraternity, you will change your opinion and put me down as "one of those incurable optimists." If you do, I shall not greatly object.

The High Repute of Freemasonry

To begin with, let me state that it is my sincere opinion, based upon a considerable amount of observation on this particular matter, that the vast majority of people in all walks of life today, outside of our Craft, look upon the Masonic Order as the greatest of all fraternities. I am not using the term as referring chiefly to size and extensiveness. I estimate that at least nine persons out of every ten hold Freemasonry in the highest esteem. If my observations are fairly accurate, the critics of Freemasonry, outside the Craft today, are few and their criticisms are, usually, feeble or futile. The caustic rantings of a few cantankerous professional scolds or fault-finders, such as Ed Howe or Hank Mencken, because some of us may find pleasure in rigging ourselves out in somewhat showy regalia, or in enjoying any of the other innocent indulgences of our various ceremonials, are but a drop in the bucket as compared to the high praise and almost universal commendation that Freemasonry receives from the general public.

Without apology for what might appear to be a somewhat egotistic attitude towards our Craft, I have no hesitancy in affirming my belief that Freemasonry is deserving of the high place in the esteem of the world that it has won for itself. It really is, I believe, the greatest fraternity in the world.

Furthermore, I regard it as greater today than ever in its history. Not for one minute do I think that modern Freemasonry is resting upon laurels of the past. Neither do I admit that there ever was a period in the history of the Craft when more of its members were deeply and sincerely concerned with the best ways of maintaining and promoting the highest and noblest ideals of the institution.

If you regard this optimistic viewpoint at variance with the criticisms of our Order that have been presented in our previous articles, let me hasten to show you why I believe these seemingly opposite points of view in reality are in perfect harmony.

Freemasonry today would be facing a serious crisis if the leaders in Masonic endeavors and activity held the same views that the world at large outside the Craft apparently holds. The wise observation that it is a dangerous condition when "all men speak well of you" applies to social groups as well as to individuals.

But, my personal observation leads to the opinion that the more thoughtful members of our fraternity are far from complacent regarding the present conditions of the Craft. Everywhere I come into touch with Masonic leaders, I find plenty of evidence of wholesome dissatisfaction which I regard as the most hopeful and healthy portent for the future of Freemasonry.

Many Cities Within Our Craft

There are thousands of Masonic leaders, I believe, who are diligently and sincerely seeking ways and means of applying the teachings of Freemasonry to the solution of present day problems. The many comments I have received on this series of articles coming from every section of the country, is one indication of this. Another of much greater significance is the generally critical tone of the principal articles in

the Masonic press everywhere, excepting in the few back-patting and personal sheets which are too few and insignificant to be deserving of serious attention.

During the several years I was connected with the staff of speakers of the Masonic Bureau of Educational and Social Service of New York State, I was afforded considerable opportunity of observing the sort of speeches which made the biggest hits with the brethren. It appeared to me as a most gratifying fact that the old back-patting palaver style of speech was not applauded or appreciated nearly as much as the plain talks containing really constructive criticism and practical suggestions for the improvement of the Order.

Unless I have failed to read aright the signs of the times, Freemasonry is on the verge of the greatest era in the history of the institution. The unusual and not altogether beneficial conditions in the Craft which came as an aftermath of the world war are now passing. We are beginning to get away from the notion that progress is denoted by increase in numbers. We are losing our liking for big drives and mass movements, the direct resultant of the various drives and campaigns which were so necessary a part of war activities. We are beginning to think in terms of Masonic quality rather than mere quantity.

In brief, I am confident that we are beginning to shift the emphasis in our Masonic programs, so that in a steadily increasing number of Lodges, the activities are being centered upon the real fundamentals of our great Masonic teachings, instead of being concerned chiefly with the least important features of Masonic endeavor.

Please do not misunderstand that I am pretending that, throughout the Craft generally, we have already Shifted the emphasis. But I do insist that the tendency in this direction is plainly discernable. It has been my privilege to visit quite a number of lodges and to discuss the conditions of our Craft with a good many devoted brethren in all parts of the country. Everywhere the same thought has been uppermost in the minds of Masonic leaders: What can be done to encourage a larger percentage of our members to practice the real art of Freemasonry and live in accord with true Masonic teachings ?

There is a practical answer to this question, I sincerely believe; an answer that has been tried and proven worthy. Granting the fact that our discussions in this series have only scratched the surface and have not delved deeply into historical research or social or economic analysis; still, I feel sure every reader who has followed the series will admit that they have all pointed in one direction.

The point repeatedly emphasized is that no changes or modifications are necessary in the purpose, plans or programs of Freemasonry in order to answer the above vital question in a plain and practical way. All we need to do is to continue the shifting of the emphasis in our Masonic programs and activities in the ways already noted as being the tendency in many Lodges.

Getting right down to brass tacks, I contend, that the Masonic Study Club Movement, as fostered and directed by The National Masonic Research Society, offers the most effective answer to the question as to how any Lodge or any group of really interested brethren may stimulate and encourage the more widespread practice of the art of Freemasonry among all their fellows and brothers.

If you are anxious to develop the true Masonic spirit among the members of your Lodge, I doubt if you can find a more satisfactory and certain way of accomplishing this commendable aim than by organizing a Study Club. You are surely aware of the difficulty of deeply impressing the principles and teachings of Freemasonry through the frequently hurried administering of initiatory rites. Neither does sitting on the side lines listening to these ceremonials or even participating in them, bring out clearly and completely the noble ideals and practical teachings of our Order. Nor will a few brief talks or lectures by well-informed brethren fully accomplish this objective. All these things will help, of course, yet you will find no other means as effective in teaching Masonic ideals and inculcating the practices of Freemasonry as organizing and conducting a regular course of readings and discussions.

You will note, therefore, that although we have reached the final discussion in our series on Ancient Freemasonry and Present Day Problems, we have really just begun our endeavors towards the practical application of the points we have attempted to present during this series.

In accepting the appointment as sort of a chairman for The Masonic Study Club Forum of THE BUILDER and general campaign manager for the extension of the Study Club Movement, I admit my deep appreciation of the honor and privilege of this service, but also wish to express my Obligations to, and my dependence upon the counsel, criticism and cooperation of my brethren in all parts of the country who have shown so much interest and given such splendid encouragement to all efforts on behalf of the extension of Masonic education. If those who have been encouraging my efforts in this series will continue their cooperation by helping to awaken interest in the Study Club Movement among the Craft everywhere and will also aid in organizing, conducting and passing along, through our Study Club Forum, any practical pointers brought out by actual Study Club activities, I certainly shall have no fears regarding the future of Freemasonry.

----o----

Where Are We Drifting?

By BRO. R. J. MEEKREN

Statistics Show Some Interesting Trends in Modern Masonry. They Are Graphically Presented in the Article Which Follows. The Light Thrown on Our Present System of Admissions Is an Important Contribution to the Craft.

WHAT is the actual condition of the Masonic Fraternity in America today? We know that it has well over three million members, and there is undoubtedly a certain prestige given by such huge numbers. But in itself this does not tell us much of real value. Those who have read, even occasionally, the Reports of our Grand Lodges during the past ten years know that there has been a great expansion since the War. They will also be aware that there has been considerable, though vague, uneasiness in regard to the increasing losses due to members dropping out of the organization. Some Grand Lodges have been so impressed by these fears that they have introduced regulations restricting the freedom of the individual Mason by denying him the right to dimission from his lodge, permitting him only to transfer his membership. Whether justified or not, this is undoubtedly an innovation in the "body of Freemasonry," although those who advocate it do not seem to realize the fact. But though such drastic attempts to stop the leaks are being made or advocated, no one seems to have any very clear comprehension of the amount of these losses and their relation to the total membership.

It is a very curious thing that this lack of definite knowledge should exist, and all the more curious in view of the fact that American Grand Lodges as a anywhere available in the Masonic world. Whenever dual or plural membership is suggested it almost always happens that the first objection advanced against it is the alleged difficulty it would cause in keeping accurate membership rolls. But such records are hardly worth while for their own sake and as an end in themselves.

As a preliminary essay in what is almost a virgin field of investigation I have prepared the accompanying charts to show certain relationships between the gains and losses in membership over a period of fifteen years. The basic figures used for this purpose have been taken from the tables that have been compiled annually since 1913 by Bro. George A. Kies, Grand Secretary of Connecticut, and published annually in the Proceedings of that Grand Lodge. Without this foundation to build upon it is doubtful whether I should ever have had the courage to undertake this task, even had time been available. Bro. Kies, therefore, should have at least half of whatever credit may be due.

As has already been mentioned, the official rulers and leaders of the Craft have very Frequently expressed grave fears in regard to losses from various causes,

especially those by suspension for non-payment of dues. Rather less frequently, doubts have been voiced as to whether the growth in the last decade has not been altogether too rapid.

There are four avenues of loss, one of which is inevitable, that is death. The other three are dimission, suspension and expulsion. The first chart shows the relationship between these last. The graphic method of showing the relationship of varying figures is now so frequently used that most people are more or less familiar with it. The curves A and B show respectively the dimissions and affiliations for each year, according to the scale of numbers on the perpendicular axis. It must be borne in mind that on such a scale only round figures can be used. But this does not affect the general accuracy of the result so far as showing the relationship between them is concerned.

One thing is apparent immediately upon inspection of these two curves, A and B. that they very closely parallel each other over the whole period. It will be noted that in 1916, and again in 1923, the distance between them increases. This distance represents in each year the difference between the number of Masons dimitted and those affiliated. It is quite possible that economic and other external causes would account for this divergence of the curves at these two periods. The normal reason for dimission is change of residence. Whenever conditions lead to a general movement of population, such divergence is naturally to be expected. Whether the later divergence that appears in 1927 can be wholly accounted for in this way is not clear. For that we must wait and see. But on the whole we may conclude that the relationship between dimission and affiliation appears to be quite normal, and the difference no greater than should be naturally expected.

The curve E shows the expulsions. While 674, the total for 1927, is altogether too many - it means that in over 600 lodges there has been careless investigation, or too little courage in denying admission to unfit applicants, yet relatively the figures are so small as to have little significance in a broad survey. And while the number has nearly doubled in the fifteen years, the rate of increase has been much less in proportion than the rate of growth. This is certainly not a discouraging feature.

The curves C and D show the relationship between suspensions and reinstatements. As in the case of A and B. the distance between these two curves shows the balance of the number of Masons suspended over those reinstated in any given year. We see there was an increase in these from 1913 to 1915, and then, after some fluctuations, a decrease. Roughly, only with larger numbers, the suspended increased at much the same rate as the dimitted Masons until 1918-1919, when they began to decrease. There is no doubt that a proportion, perhaps a larger proportion - there is no means of determining - of suspensions are due to the same cause as dimissions. Brethren move to another locality but neglect to keep in touch with their lodge. It is especially noteworthy that while 1921 showed the smallest balance of unaffiliated Masons in any year after 1915, the number of reinstatements was actually greater than the suspensions. The year 1921 was a remarkable one in several ways. It is one of the indications of the relation between dimissions and affiliations being on the whole a normal one, that this year shows no greater balance of dimits over affiliations than appears in 1925, when suspensions were rapidly increasing and, as will be seen, accessions were still more rapidly falling.

The rapid increase of suspensions is undoubtedly a very unhealthy symptom, and should be carefully considered in the light of the curve of admissions in Chart II. Though here a word of warning must be given. The difference in scale must be taken into account. Were the curve A in Chart II drawn to the same scale as in Chart I, the peak in 1921 would be roughly six times as far from the base line as the curve of dimissions in the same year in the latter chart, which would take it a long way out of the page. The greater numbers involved in Chart II necessitated the reduction of scale. The larger scale was used in Chart I in order to show more distinctly the trend and fluctuations of the different curves.

Turning now to the second chart, the curve D shows the total losses through the three causes dealt with in Chart I. The interesting fact which strikes us first is that from 1913 to 1926 this line falls well below C, the curve of the losses by death during the same period. The death rate serves the purpose of a standard of comparison. The dotted straight line drawn through C shows that deaths have very steadily increased, which is a necessary consequence of the increase in membership. The year 1919 shows a sharp increase, due doubtless to the influenza epidemic. But the following years show a decreased rate which about balances it.

Comparing this with curve D we may perhaps be justified in assuming that losses from other causes have not been critically serious. But unfortunately the year 1927 shows them to be greater than the losses by death. This may be no more than a temporary fluctuation, but it must be noted that since 1921 these losses have tended to increase too steadily, and too sharply, to be an altogether encouraging sign.

But confidence is somewhat restored by the curve of accessions, the line A. These have been so much greater than losses from all sources that, in spite of the latter, the membership has rapidly increased. Yet it is not an altogether healthy curve. It looks like - altogether too much like - a fever chart. The tremendous number of admissions from 1919 to 1921 could not possibly be normal. At least after this "temperature" there would be a period of indigestion, if nothing worse.

It is curious to note that the peak in 1921 was also, as already observed in dealing with Chart I, coincident with the lowest net loss in dimissions and a slight gain as between suspensions and reinstatements. These phenomena, it may be assumed, were all due to much the same causes, whatever they were. The same influences that led to the unparalleled influx from the outside into the Craft, led also to the renewal of lapsed memberships.

The Curve B is plotted from the total net losses from all causes, and here again cause for misgiving is shown. From 1921 on, these losses have been tending ever upward as shown by the dotted line; while, ignoring the steep drop after 1921, there has been, from 1923 on, an even sharper trend downward in accessions. This points to the two lines meeting, or even passing, in 1930; which means in effect that the Masonic birthrate will fall below the death-rate, and the organization come to a standstill, or start on the downward grade, so far as membership is concerned.

Chart III shows the cumulative gross increase over the same period. In this the scale has been still further reduced, as we are now dealing with millions instead of thousands. This increase has been roughly 2,400,000; an average of 160,000 a year, or a-little more than half of that for 1921.

In this chart the four curves are all divergent (with the exception that D is not uniformly so). This is because they show the successive totals in each year from 1912, and not merely the number for each year by itself, as in the first two charts. The greatly reduced scale also tends to iron out the annual fluctuations. The divergence between A and B shows the cumulative totals of losses from death, that between B and C the actual number of unaffiliated Masons, that between C and D the total of the suspended and expelled, while the space between D and the base line represents the number of members in good standing in excess of 1,400,000. If the base were to show zero it would have to be drawn as far below its actual position as the curve D is above it in 1923. When this is taken into account (and to visualize it a sheet of white paper with a base line ruled on it at the right distance might be laid on the page) it will be seen that the losses by non-affiliation and suspension form only a very narrow fringe or border to the area showing total membership. In short they do not give much support to alarmist views.

Coming now to the consideration of the curves in detail, we find that in 1927, in round numbers, 2,460,000 candidates had been admitted into the Order since 1912; while in the same period 444,000 Masons had deceased. In the last named year, 1927, there were 68,000 unaffiliated Masons - not a very large number when compared with millions - and 192,000 who were under sentence of suspension or expulsion; which number Is too large. According to this there were in good standing 3,157,000 Masons. This figure is between 80,000 and 90,000 less than those usually given. But there are many ways in which this discrepancy could have arisen. It must be remembered that returns come into each Grand Lodge at different times and there always has to be a certain amount of approximation. As these curves have been plotted from the positive data it is not probable that they are very far from giving the correct totals.

These curves bring out certain features that are not so easily observable in the two previous charts. They confirm the inference that the number of unaffiliated Masons is on the whole a normal one. Naturally there must always be some unaffiliated Masons - unless every Grand Lodge followed the novel method of forbidding dimission altogether. The greater the total number of Masons, the greater must be the actual number of those who, for one or other of a multitude of good and

legitimate reasons, desire to leave one lodge and join another. As this must take, at the least, several months in each case, there must always be a balance of those who are for the time being unattached. The regularity of the divergence between B and C shows conclusively that this proportion has not increased, if anything it appears to have somewhat lessened, when it is compared with the divergence between A and B. For the loss by death must in the long run be about the same among Masons as for the community at large, and thus it gives us a norm by which to judge the other losses.

The curve D does not show quite the same regularity as C, for after having diverged rather too rapidly from 1913 to 1919 it then begins to approach C, and in 1920, 1921 and 1922 runs almost exactly parallel to it, which means that the total remained stationary during those years. But after 1922 it begins to diverge again more rapidly than ever. Whether or not this is merely temporary, a result of the "indigestion" following the orgy of the years 1920 to 1923, remains for the future to show us.

This preliminary and hasty survey at least shows a very promising field for further investigation and research, in which the statistics compiled annually by each Grand Lodge may be made to give up their real significance. Every institution, as every individual, exists in time. A wider realization of this fact is one result of the popular interest in the mathematical theories of relativity propounded by Einstein. As has been well said, history is not the bare record of a series of isolated facts but the representation of a process. We cannot understand any situation unless we have some idea of how it came to be. Without some knowledge of the past it is impossible to even guess at the future. The apparent conclusion to be drawn from this consideration of the history of the growth of the Masonic Fraternity in recent years is mixed. There is no cause for alarm apparently, yet we cannot say that it is wholly healthy and as we could desire it to be.

APPENDIX

As it may be convenient for reference, the round totals as used in preparing the graphs for the article are here given, as taken from the Proceedings of the Grand Lodge of Connecticut. Except in the case of expulsions, all figures below the hundreds have been omitted, and in some eases those higher than that have been approximated; as for example, 983 may be estimated as practically one thousand.

One thing may be gathered from this table which was not represented in the charts, and that is the relationship of the number of lodges to total membership. The average membership per lodge in 1927 was somewhat under 200, in 1913 it was a little over 100. This again is a characteristic and not reassuring symptom. The average number of suspended Masons to each lodge is very nearly twelve.

Year	Raised	Died	Dimitted	Affll'd	Suspended	Reinstated	Expelled	Membership	Lodges
1913	92,280	21,636	22,660	20,700	14,400	6,498	384	1,519,000	14,114
1914	104,300	22,700	25,300	22,300	17,700	7,200	400	1,607,000	14,145
1915	104,000	22,300	25,800	22,200	19,100	6,900	450	1,681,000	14,698
1916	109,700	25,200	30,200	2.1,400	20 000	9,600	470	1,749,000	14,712
1917	117,600	25,800	29,000	23,800	19 000	9,800	400	1,822,000	14,800
1918	130,200	26,600	26,500	21,900	20,700	9,000	350	1,932,000	14,920
1919	153,000	35,300	26,400	21,200	15,900	10,800	300	2,037,000	15,069
1920	218,700	31,100	23,800	15,500	13,100	12,700	300	2,238 000	15,168
1921	293,300	29,600	46,500	43,300	12,400	12,800	300	2,521 000	15,426
1922	263,000	29,300	46,700	42,600	15,300	10,000	500	2,721,000	15,696
1923	185,400	32,400	45,000	38,700	22,600	9,600	700	2,872,000	15,951

1924	173,300	32,900	40,700	36,000	26,900	10,200	670	2,978,000	15,997
1925	170 600	35,000	40,600	37,600	30,600	11,100	700	3,009,000	16,257
1926	147 900	34,600	40,900	36,100	40,200	11,600	640	3,131,000	16,400
1927	138,500	38,800	38,000	30,900	47,900	14,200	674	3,243,000	16,470

----o----

"G"; Gematria; Theology

By BRO. L. F. STRAUSS, Massachusetts

ONCE upon a time long, long ago, there was an Organization, Federation, Community of men living, working, praying, on the banks of the Jordan and the Nile, on the shores of the Dead Sea, in the Desert of Arabia, in the town of Engada and near an oasis at the foot of Mt. Sinai. A strange confederation, a strange community of men, yea the strangest, the most wonderful Brotherhood the world had ever seen for "By their fruits ye shall know them" was once upon a time proclaimed by the Master.

Who were these men? What is the name given by the lips of men to this Community, this Brotherhood?

The appellation was coined from the Greek word meaning "holy"; from which term Josephus wrote "Essaes"; from which Philo Judaeus made "Essenoi," and Pliny the

Younger made "Essenes" (although the critic is not sure about the exact coinage of Pliny).

The name used by contemporaries and by the common people was "Hasidim," which term is translated into English by the word "saints." The designation given by the Apostle Paul was also translated as "saints."

The self-designation of this Brotherhood, which should be of special interest to Freemasons, was "Banaim." This word translated into English means Builders. The universal aim of every member, called "Banus" by Josephus, was to build a bridge between this world and the other, to become an architect under the direction of and guided by the example of the Great Architect.

The term (h)agioi, the appellation used by Paul, is of interest to the philologist. From ago, agere, egg actus we have the English active, action, actor. The Latin is closely connected with the Greek ago, ayeix, with the same meaning. The Greeks by means of the spiritus aspen that is by prefixing the sign for the aspirate, or rough breathing (for they had no letter for H), indicated a reverential feeling. Thus Paul gives "hagiois" "hagioy." This word, to a Greek mind, would indicate men working, especially active for, a holy cause. The translation of "hagioi" in our Bible is "saints." This word "hagioi" we find in Chapter xvi of Paul's Letter to the Corinthians, a chapter of great importance to the faithful, and of special interest to the historian, the scholar, the philologist, and psychologist.

A very strange phenomenon is there presented. The translation of the first two verses of this chapter is, to use a mild expression, erroneous. Here we find quite a variety of renderings, of translations. For historical, philological and psychological reasons the translators were puzzled.

Thus the Revised Version has:

Now concerning the collection for the saints as I have given order to the churches of Galatia even so do ye upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come.

What a rendering, what a translation! The devil laughs and the angels weep. We have here in Greek three terms, three words which puzzle the unsophisticated reader: " (h) agiois," "logia," "sabbatou." (H) agiois rendered by "saints" as before stated. But for the term "logia" to be rendered "collection" !

Philologically logia is related to logos, meaning "word"; to the Latin loquor, loqui from which we have the English "colloquy" and "loquacious." Then the translation of the Greek sabbatou by "the first day the week."

This last, most glaring falsification is of modern date. The Vulgate, the Latin version, is here superior, more truthful. "The sabbath," at least is faithfully kept in this translation, as by some few others, by Martin Luther for example. He kept the Sabbath, too, in his translation and for "logia" he gives "steuer" or "tax."

Now the word Sabbath is used in the Bible, in both the Old and the New Testaments, very many times; and this word always designates the seventh day of the week, a day of rest. What here puzzled the truth seeking translator was "a collection of money" or, to Luther, an "imposition of tax" on the Sabbath.

Another small point of information: the rendering of Matthew xxviii, v. I, as "end of Sabbath" is erroneous. The Greek word signifies evening, and the translation here should be "Sabbath eve." At the time of Jesus and His Apostles and in the orthodox Jewish world of today the term Sabbath eve means Friday evening, the beginning and not the end of the Sabbath. "One half of the world knows not how the other half lives" or thinks.

We will here give the literal translation of the first two verses of Paul's epistle to the Corinthians.

About the bequests (dedication) for the saints (church workers missionaries) as I ordained (decreed) to the churches of Gaiatia, so do ye also. On some Sabbath each one of you bequeath (dedicate) of his treasure (fortune) whatever to him seems befitting (becoming or proper) so that not when I come a dedication (bequest) will have to be made.

The term logia, a word of Hebrew-Hellenic coinage, translated in our Bible by "collection," was connected with the Hebrew Divine service on the Sabbath, even as in the Orthodox Jewry of today.

If in this case the term will arouses the curiosity of some readers of THE BUILDER a dissertation will be given in a succeeding article.

After this brief excursion into the Biblical realm, made primarily because in the word hagioi, translated "saints," we find a reference to our ancestors, that is, our Masonic ancestors; let us now return to our subject, to our heroes bearing such a different appellation, the Essenes, self-designated "Banaim" or Builders. From this term Builders we have our modern "Masons" and the name of our highly appreciated magazine, THE BUILDER.

Paul's hagioi furnished the pioneers the propagandists, to use a modern word the missionaries, who preached and eventually founded what is today Christianity. A miracle, a most undisputable miracle. A comparatively small number of men a group of despised, poor Jews conquering, overcoming the Roman empire, transforming, transmuting the Graeco-Roman civilization, converting the Celtic, the Germanic, the Slavonic world. What a miracle!

Here we would refer the reader to previous articles by the author published in THE BUILDER: "Joshua ben Joseph" (called "Jesus the Christ"), "The Essenes," "The Kabala," "The Kabala and Freemasonry," and "Gematria."

Learned scholars make Jesus the Christ a member of the Essenes. The Apostle Paul informs us that he had sat at the feet of Gamaliel, a recognized teacher of "Essenism." Masonic authorities make John the Baptist and John the Evangelist members of the Order of Essenes and claim them as fathers of Masonry.

In this matter the psychologist finds a strange lesson and valuable information. Some Christian historians object, repudiating the "descent." We might learn from our opponents. In the Catholic Encyclopedia we find such statements as:

Deists and continental rationalists strive to metamorphose the Essenes into predecessors from whom gradually and naturally developed Christianity, etc.

Freemasons pretended to find in Essenism pure Christianity, etc.

Why this objection to Christian Essenic relationship by the Holy Roman Catholic Church? Why this unfriendly attitude toward the Essenes? For the contemplation of the Holy Father, the Pope and his bishops we will give the opinion, the judgment of an impartial "contemporary," a careful observer, in a way an eye witness, the testimony of Pliny, a good and noble Roman.

Ab oeeidente litora "Esseni fugiunt," usque qua nocent gens sola et in toto urbe praetor eeteras mira; sine ulla femina, omni venere abdicata, sine pecunia, socia palmarum in diem exaeque convenarum turba renascitur, large frequent-antibus

quos vita fessos admores eorum fortuna fluetibus agit. Ita per saeculorum milia incredibile gens eterna est in qua nemo naseitur tam fecundia illis aliorum vitae poenitentia est.

Now this will be of interest: In The History of the World, commonly called "the Natural Historie of G. Plinius Secundus," translated into English by Philemon Holland, Doctor in Physicke, Londini, Impensis G. B., 1601," we find in the eighty-eighth chapter, headed "The People Esseni," the following rendering of the above citation:

Along the west coast inhabite the Esseni, a nation that is living alone and solitaire and of all others throughout the world admirable and wonderful. Women they see not-carnall lust they know not- they handle no money- they lead their lives by themselves and keep companie only with Date trees. Yet nevertheless the countri is evermore well peopled for that daily numbers of strangers report thither in great frequenei from other parts and namely such as be wearie of this miserable life are by the surging waves of frowning fortune driven thither to sort with them in their manner of living. Thus for many thousand years (a thing incredible and yet most true) a people had continued without any supply of new breed and generation. So mightily increase they evermore by the wearisome state and repentence of other men.

Now there might be an objection to, a denial of, Essenic fatherhood of Christianity or of Freemasonry but there cannot be, there is not a rejection, a denial of Essenic paternity of a something called the Kabala.

And this other fact is just as indisputable; the nomenclature, the terminology for Masonic presentation has been taken from that same Kabala.

In a previous article by the author, published in THE BUILDER, such a list of names was given. To this list we wish now to add the term En Soph. As the fingers

write this word the hand trembles. This word, this term En Soph in the Essenic or Banaic realm stands for the Highest, whose Representative here on the Earth is given the name Supreme Architect. In the Masonry of England the word En Soph is a most important figure of speech, in a way a leading landmark.

Right here stands, ante ocalos, one scene in Masonic panorama; the ingenuity of man is exhausted in an effort for calling special attention to some certain things, certain forms, in an attempt to arouse at least what is called curiosity; and we hear, "Search."

Let us now briefly consider the sign. The symbol, the most conspicuous and ever present letter "G." Again this writer refers the reader to a previous article in THE BUILDER, entitled "Gematria." We will here restate this much: the modus and opus operandi of a community called Hagioi (saints) Essenes-Kabalists, self-styled Banaim (builders) was, is, called Gematria. We will also remind the reader of a well known statement: "There are more things in heaven and earth that are dreamt of in our philosophy," and recall also a certain oath of secrecy. And then there comes the injunctions of the Master: "Give not that which is holy unto dogs." "Cast not your pearls before swine lest they turn and rend you." "To you it is given to know the Kingdom of heaven; to them we speak in parables."

We also wish to here remind the reader of this fact: The pre- Christian Essenes had the idea, the doctrine, of what today is called the Copernican or heliocentric theory of the solar system. The exact wording of this doctrine was given in an article published in THE BUILDER. To the Mason interested in occultism in general, and in Masonic ideas and symbolism, we recommend the reading and contemplation of Francis Bacon's New Atlantis.

In this we are introduced to "Solomon's House"; we are informed that Moses by a secret Kabala ordained the laws of Ben Salem, and are told "We are here in God's bosom, a land unknown."

"G." Idea, Primary Principle: All creation has developed through emanation from the En Soph. Remember, O remember, dear reader, En Soph constitutes one of the most important symbols in modern Freemasonry. The first degrees of that evolution are the ten Sephiroth, from the last of which Kingdom (Thy Kingdom come) developed the twenty-two letters of the [Hebrew] alphabet. Through the latter the whole finite world has come. These are dynamic powers, symbolized by the written signs we call letters. Since these powers are numbers, everything which has sprung from them is also number. Number is the essence of things.

Mr. Carey Lee of Philadelphia has written a strange little booklet entitled Equivalent Numbers of Elementary Bodies. In this he introduces the reader to a kind of Gematria in the realm of chemistry. Space allows of only short quotations. The author says:

It has been the object of this paper to develop as far as possible those universal relations existing between the atomic weights of elements, etc.

In this way, little by little, the materials are collected for future generalizations with the reasonable hope of eventually arriving at an intimate knowledge of the true constitution of the materials which compose our globe.

With the advent of Christianity there ensued a division in the realm of the Essenes. We do not deem it expedient to state particulars, to give details. There arose, there was born, a Christian Kabalism, a Greek Gematria.

The Rev. T. S. Lea, D. D., an English clergyman, informs us in his work entitled Gematria, that:

. . . it is during the last half of the 19th century that the complete connection of the earliest Christianity with Greek Mithraic and other mysteries has been brought to light. These mysteries have a connection, by no means unimportant, with the symbolism of names and numbers.

The same . . . may be said of the Essenes, the Neopythagoreans and all the many embryonic forms of Gnosticism which were like microbes in the air, naturally infecting more or less every religious growth within their sphere or influence. The disputants of past generations were unaware of most of these things. Yet the Primitive Christian was an Initiate plainly enough and had a disciplini areani, even as other Initiates. But the Christian Mysteries were unique in that they brought with them the "open door," and offered an initiation of a more universal nature than was allowed in the Eleusinian and manifold other rites which are multiplying at and about the time of the formation of the first Christian society, etc.

There is very early Christian authority for this Gematria. In the gospel according to the Hebrews, quoted by Origen and St. Jerome. (See also Acts of St. Thomas.) Hence it will be seen that the phoneen eremo is the germ of the three-fold Logus plus the power of baptism, that being the second operation of the same power of the Trinity becomes manifest. It will be remembered in this connection that Ioannes stands for the triple Logos. Three is the number of the greatest and most profound of the Christian Mysteries.

Let us now come to an exemplification of the Hebrew Gematria. The sacred Tetragrammaton, the Name of God, I H V H as transliterated into our letters (of which Jehovah is the familiar form) may be integrated in many ways. The following four are the usual ones adopted. It must be remembered that in Hebrew and other Semitic languages, as was also the case in Greek, the letters of the alphabet were commonly used to represent numbers. Alph, the first letter, stood for one, beth, the second, for two, and so on. The later letters were used for tens, hundreds and thousands. In this way any group of letters might equally spell a word or represent a certain sum. The four chief ways of enumerating the sacred Name above mentioned are the following:

(1) Jot, Hei, Foif, He=45.

(2) Yot, He, V. H.=52.

(3) Yot, Hei, Foif, Hi=63.

(4) Jot, H. V. H.=72.

Vulliaud, a French author, gives the following:

Jave=26, Adonai=25, Ahih=61, Ja he donai=91, making a total of 203. And he says in respect to this, the passage has been freely translated:

This number, 203, is equivalent to the word "beer" or fountain (strictly speaking, a well) which numerically taken, Beth 2, Aleph 1, Resch 2000, which added together is 203. This word "beer" is the symbol of the fountain or spring from whence flows the love of God (Jehovah); the power of God (Adonai), the truth of God (Ehyeh) and so on.

The same author also informs us that it is from the Kabbalistic Science that:

. . Christianity has drawn its dogmatic system, and very probably its ethics also the Essenico-Kabbalistic morality.

And he says further:

The word "Essaios" according to the most correct etymology is derived from the Syro-chaldaic word, assa, signifying, "to cure," and thus it gives us a literal translation of the Greek name Therapeutes, or in Latinized form, Therapeutae.

The Christian Greek Gematria may now be set forth. Some of these figures have been woven into the outer garments, and might be found in the innermost shrine of modern Freemasonry.

First; the name Ioannes (our name John). I=10, O=800, A=1, N=50, N=50, E=8, S=200, making a total, 1119.

Second; the name Iesous, which is the Greek form of Jesus. I=10, E=8, S=200, O=70, U=400, S=200, which makes 888. The letter represented by "o" in Ioannes is Omega, the last letter of the Greek alphabet. The "o" in Iesous is Omicron, the fifteenth, which explains the apparent inconsistency in numerical value.

The number 888 is the most significative found in the inner shrine. Eight has been called the Dominical number, it is found everywhere employed symbolically to convey the idea of Salvation, Perfecting and Regeneration; from the company of Noah onwards through the Bible, and it is nowhere more emphasized than in the name of the Lord, which teaches the doctrine of the perfected Humanity in the number 888 found in the name Iesous, which itself means Savior. There can be little doubt that this is the mystery to which Ireaeus alludes when he speaks of the "numbering of the name of Jesus."

----o----

THE PASSING OF RAE J. LEMERT

By Bro. Ernest E. Murray, Montana

THE physical organism of Bro. Rae Lemert ceased to function on March 28; the mind and the soul lives and passed on to the next sphere of the immortal cycle.

There is no death and he had no fear of it, but rather looked forward to his journey. On this earthly pilgrimage there were but two great affections to make a desire to remain and work and fight - his great affection for his wife and an equally great one for Masonry and the Masonic Fraternity. Which of these two an actions were the greater he probably could not have himself decided. Had he been given the choice where to die - either in the arms of his wife or actively engaged on Masonic work - the writer, who knew them both so well, believes he would have chosen the former, but it was decreed otherwise.

It is doubtful if a more dramatic passing for such a man could have arisen. Taking part in the Scottish Rite ceremony of extinguishing the lights, within the hour his own earthly light was extinguished and the Masonic Fraternity, the world over, had lost one of its great intellectual lights. At the close of the ceremony during the celebration of the Passover, when the brethren partook of a small piece of cold lamb and unleavened bread, he was seen to quietly fall forward in his seat. Mrs. Lemert was instantly summoned and arrived. Although medical men who were present endeavored to restore breathing, it was useless. Bro. Lemert had been called.

That he should be called at the partaking of this simple meal is likewise dramatic and significant, for he appeared to have no delights of the table - to him simple food to sustain life was all he desired and chose. Neither did he have any desire for

the simplest luxuries. Giving only such time as was necessary to his profession, he worked incessantly for Masonry. With limited means he took over the Montana Mason, knowing that it involved a great amount of work and the practical certainty of losing money. Most of the writing of articles was done by him and are treasured by the scholars of the Craft. He has left behind him a mass of manuscript, including a history of Freemasonry, as the result of many years of intense research. He possessed one of the finest private Masonic libraries extant.

The term "genius" is often lightly used, but only that word fitly described him. Possessing a most remarkable memory and an amazing reader, he had such an intimate knowledge of the contents of his books that he could instantly clinch a question by turning to the passage closing the point from any of his books. Many of his books are beyond price. He once remarked to the writer that whatever book he desired he always, somehow, came into possession of it; how such possession came about was often uncanny.

To the outside world he was always the "good fellow" and strove not to appear to his brethren in any way conscious of any mental superiority, for anything approaching flattery or ordinary praise of his abilities was abhorrent to him. Always he worked wholeheartedly for the Craft and the principles of Scottish Rite Masonry. He was a man of many parts, an attorney-at-law, a certified public accountant, a chemist of high attainment, well versed in ethnology and anthropology, a Bachelor of Arts at the age of 16, an accomplished linguist, writing fluently in French, Spanish, Italian, German and Hebrew, and no mean knowledge of ancient Egyptian hieroglyphs. He possessed a great collection of old coins aggregating great value which he started as a boy.

Those who knew him personally loved him and he loved them. They keenly mourn their loss, Ichabod. The Fraternity as a whole are not aware of the great loss they have sustained.

He held high rank in all the Masonic bodies with the single exception of the Knights Templar, which he did not join, for there were parts of the ritual which did

not coincide with his religious views. Although not orthodox in his beliefs, he joined the Baptist church, as he considered it incumbent for all Masons, as he told the writer, to be affiliated with and attend some church.

He took pride (if such a word can be applied in a man of his character) in being a Mason of the 33d - no greater Scottish Rite Mason ever lived with the exception of Albert Pike, whom he held in the greatest reverence.

His funeral was conducted by the Grand Lodge of Montana, where he held the office of Grand Historian. The attendance at the funeral service, which was held in the Scottish Rite Temple at Helena, Mont., filling it to capacity, bore testimony to the respect in which he was held.

But, as the sprig of Acacia is the symbol, although he has departed our midst, his good works will thrive and benefit mankind.

----o----

American Army Lodges in the World War

Sea and Field Lodge No. 4, Overseas, at Marseilles, France

By BRO. CHARLES F. IRWIN, Associate Editor

A CAREFUL study of the map of France is necessary to the Masonic student of the World War who would have any understanding of the intricate problems forced upon the Allies by the immense frontage on which they faced the enemy, the enormous tonnage of munitions, supplies of food and equipment, and the

transportation of troops, with the consequent overcrowding of all the available ports with the ever-increasing thousands of men not only from America, but also from Africa, South America and the East. Every point in the social register was touched in this mad, this titanic activity.

The entrance doors to France were to the North, the West and the South. Those to the North, such as Cherbourg and Le Havre, Boulogne and Calais, must be kept open in the main for the movement of the British troops and supplies; while Marseilles to the South was required for the movement of troops from the Mediterranean and Africa.

This left the three main western gateways for the unrestricted entry of the American troops and supplies, namely, Brest, St. Nazaire and Bordeaux. However, Le Havre and Marseilles were also utilized for the handling of American men and materials.

The Overseas Masonic Mission with Justice Scudder at its head, made a thorough survey of the situation from a Masonic standpoint. A careful study of their movements deepens our admiration for their grasp on the strategic values of the situation. And the indications are plain that their attention was very early attracted to the need and opportunity for Masonic work in these ports of entry and departure. Thousands of the Craft had been constantly coming and going through these gateways and many more were stationary in the permanent staff of these bases.

The reports which the Mission submitted to the Grand Lodge of New York in 1920 indicates clearly that Marseilles came under their observation very soon after they established headquarters in Paris. The story of the Masonic activities in Marseilles is set down also in several accounts rendered by W. Bro. Charles T. Arreghi, Master of Sea and Field Lodge, No. 4, Overseas, situated at Marseilles.

On March 12, 1919, Bros. Thomas Channing Moore and Merwin W. Lay, of the Overseas Mission, proceeded to Marseilles and got into touch with the active Masons at that base. They found a Masonic Club which was attempting to hold the interest of the members of the Craft sojourning there. Their stay in Marseilles was long enough to enable them to visit the several camps outside the city and to observe the conditions, social, military and fraternal. On their return to Paris they made an exhaustive report to the full Mission, as a result of which it was decided to investigate still further the situation in that base. Consequently Bro. W. C. Prime proceeded to Marseilles, where he went over the whole situation with a view to the placing of one of the Warrants therein. Bro. Prime arrived at Marseilles on April 9, 1919, a n d eventually delivered into the hands of Bro. Charles M. Conant, the Y. M. C. A. Secretary there, the warrant for SEA AND FIELD LODGE, No. 4, Overseas. Turning now to the report of Bro. Townsend Scudder in the 1920 Proceedings of the Grand Lodge of New York (page 193), we read:

The Cathedral and Fort St. Jean across the harbor.

I instituted Sea and Field Lodge, No. 4, at Marseilles, with Wor. Chas. T. Arreghi, of New York, as Wor. Master- which sat 21 times at the Temple of the Grand Orient, 24 Rue Piscatoris, and conferred the degrees on 142 candidates, which included 5 accommodated by courtesy for other Lodges. Its first session was April 16th, 1919, and its last June 4, 1919.

* * * * * * * * * *

I have before me several accounts of the forming and operation of this Lodge. Some of them are from the pen of Wor. Bro. Arreghi. The earliest is a clipping from the Masonic Standard of May 5, 1919. It is entitled "Sea and Field Lodge, No. 4." Another was published in THE BUILDER for May, 1920. This was reproduced verbatim in the History of Masonry in the World War compiled by my very dear friend and brother, Alexander P. Anderson, of Brooklyn, New York. Bro. Anderson, by the way, was the originator and active directing personality in the "Granite Club" aboard the U.S.S. New Hampshire, during the War. This Club has a

most interesting record and furnished Masons en route to and from France with Masonic entertainment. We owe much of our collection of data to Bro. Anderson's cooperation. Bro. Jesse R. Ayer, of Michigan, who served as one of the officers in this Lodge, provided us (through the kindness of Bro. James G. Frey, Editor of The American Tyler- Keystone) with a very valuable account of this Lodge, in which he served as Junior Warden.

Before giving these original accounts I wish to remind the Masonic reader of the conditions prevailing in this seaport, Marseilles. The picture is a dark one. But we must remember that all seaports contain sinister elements and Marseilles was overcrowded to exhaustion during the World War and much transpired there during the war which could not exist in times of peace. It is only just to our French Allies to keep in mind that her manpower was drained almost to the vanishing point, and that consequently she had to utilize her older men, and often inferior material, to police the sections far from the battle front. This condition impressed itself more and more upon us as we came into contact with various sections of her country during the struggle.

In the Masonic Standard for May 31, 1919, appears a communication from W. Bro. Chas. T. Arreghi, P. M. of Howard Lodge 35, to W. Bro. Harold W. Stimpson, from which the following is taken:

Marseilles, France, April 22. Sea and Field Lodge, No. 4, of Marseilles, had its first real meeting last night, and it was a complete success. Notwithstanding the great variations of ritual among the offers, everything went off like clockwork and the ceremonies were dignified and impressive. You can understand what variations would exist, as I in the East hailed from New York, the Senior Warden from California, Junior Warden from Michigan, Senior Deacon from Texas, Junior Deacon from Kansas, and Senior Master of Ceremonies from Texas. Forty-five members were elected and 35 of them were initiated in full form.

We were up against it for furnishings, but army efficiency overcame the difficulties. The Aprons were made by the Salvage Corps women- the Square and

Compasses by one of our mechanics who fashioned them out of iron- for an Altar we used a triangular shaped desk, and the Master wore as his Jewel the Past Master's medallion donated him by Howard Lodge (35, NY). The candidates were received in bunches of ten, nine and seven.

One incident would have tickled the risibilities of Howard members. Le Grand Venerable Monsieur Mognier was received by me in the East. He is the head of the 30, 31, 32 and 33 (degrees) Masons here and a most important Masonic official. I greeted him after an introduction by the Senior Warden, Bro. Conant, and thanked him for all the courtesies we had received from our French brothers. Then I ordered the Grand Honors and presented him with the gavel. He responded through an interpreter stating how delighted the French Masons were to extend to their American Brothers what hospitality they could offer and assured us of their highest esteem. Then, much to my embarrassment he embraced me before all the Lodge, and kissed me four times on the cheeks. To the credit of the Lodge, be it said, they viewed this demonstration with proper decorum. The room was well filled, there being, beside the seven charter members, about 60 visiting American Brothers and 15 French Brothers, which made a total of 117. We now have over $500.00 in the treasury; so we are quite prosperous and contemplate giving the French Brothers a dinner later on as a mark of appreciation.

In the article in THE BUILDER already mentioned, Bro. Arreghi gives a more expanded account which is here reproduced to make the present series complete:

"One day in November, 1918, in the ancient, dirty and over- populated city of Marseilles, France, four Americans were in the Officers' Mess Room in the buildings facing the Place Victor Hugo, which formerly was the home of the Faculte des Sciences, and later used as barracks for French-Algerian troops, and at that time being used as Base Headquarters of Section No. 6, A.E.F.

"The four Americans were known to each other as Master Masons and consisted of Major Charles T. Arreghi, a Past Master of Howard Lodge, No. 35, New York; the Y.M.C.A. Secretary of the Section, Charles M. Conant, of Amicable Lodge,

Cambridge, Mass.; Major Basil G. Squier, of Manila Lodge, No. 1, Manila, P. I., and Capt. Alex. H. Fairchild, of McAllen Lodge, No. 1110, McAllen, Texas. The conversation had turned on the subject of instituting Masonic activities in Marseilles a growing demand for such an undertaking having become noticeable. Bro. Arreghi stated he had written to his home Lodge inquiring as to the possibility of securing a charter from the Grand Lodge of New York State and had received a reply informing him that efforts were being made to comply with his request and also that a Masonic Commission was endeavoring to secure permission to come overseas for the purpose of starting Masonic activities.

"This meeting led to further informal meetings and talks by the four brothers, to which were invited other enthusiastic Masons. Bro. Conant then conceived the idea of a Masonic Club, and working along these lines got in touch with local French Masons who most generously offered the use of the French Masonic Temple at 24 rue Piseatoris, which had housed several ancient French Lodges, some for a continuous period of seventy-five years. The French Lodges whose home was here were "Parfaite Sincerite", founded in 1767; "Reunion des Amis Choises", 1801; "Phare de la Renaissance", 1859; "Parfaite Union", 1863; "Verite-Reforme", 1875; "Amis du Travail", 1882. The years stated are the years in which these Lodges were founded as Free and Accepted Masons, but most of them were outgrowths of more ancient Operative Masonic Societies and direct descendants of such. This building was admirably situated for the new Club, being convenient to all sections of the city where the Americans were stationed. Rue Piscatoris is a very narrow, winding street, reached from Cours Lita Litand, one of the main thoroughfares, by a series of stone stairs of varying steps, the ascent of which reminded the brothers of their progress in the Second Degree to the famous Middle Chamber.

"Arriving at the door of Number 24, one mounted another stone stairs which brought him to an open courtyard furnished with tables and chairs, and which became a most popular rendezvous where the brothers could sit warm evenings, converse and indulge in light refreshments.

"To the right of the courtyard was a door entering into the building proper, opening which one found himself in a comfortable sized room, also equipped with tables and chairs which was used by the French brethren for social purposes. The walls

bore many bulletin boards of the various lodges, Masonic pictures, portraits and devices. At one end of the room was a small stage and piano. To the left of this stage was an anteroom that led to the lodge room.

"It was in the banquet hall, as the first described room was known, there was held on the evening of Thanksgiving Day, 1918, the first meeting of the 'A.E.F. Masonic Club of Marseilles', with Bro. Charles M. Conant as President and Treasurer, and Bro. Fred. G. Redwine as Secretary. Anyone who could prove either by examination or the presentation of membership cards or certificate that he was a Mason, was eligible for admission and at this first meeting there were about 150 American Masons present. A subscription was taken up for the purposes of entertainment and the evening was most pleasantly passed in this 'get-together' meeting. Refreshments in the shape of sandwiches and coffee were procured from the Base Commissary, supplemented by various light beverages procured from the French brothers charged with the care of the establishment.

"This meeting was but the first of a series of such gatherings. The room was available for use by the Americans three times a week, and every Wednesday night an entertainment or dance was given, the talent for the entertainments being furnished by Bro. Conant, from the various Y.M.C.A. entertainers that happened to be in town at the time. The club was a success from the start. The meetings were well patronized by American Masons and on entertainment nights the room was usually packed to the doors.

"Many Americans, brought to these entertainments by their Masonic friends, witnessing the good-fellowship and perfect harmony existing, became interested and the demand for a chartered Lodge grew stronger and stronger. Bro. Arreghi in the meanwhile had been corresponding with brothers in the States in an endeavor to secure the necessary authority to confer degrees, but delays in postal transit prevented a speedy accomplishment of his request. Finally not until March, 1919, he received a letter from R.W.T. Channing Moore, who informed him that he, together with M. W. Townsend Scudder, Past Grand Master of the State of New York, as Chairman; R.W.W.C. Prime; R. W. George S. Goodrich and R. W. Merwin W. Lay, were in Paris, having come from the United States under the auspices of the Y.M.C.A., as a Masonic Commission to investigate conditions and

further the Masonic work in the A.E.F. A few days later, Bro. Moore and Bro. Goodrich arrived in Marseilles and were presented to the Club, whom they informed that a Dispensation would be granted for a Lodge in Marseilles. This good news was joyfully received and it seemed as though the ambition of the brothers in Marseilles would be realized.

"But alas, the inevitable flies appeared in the ointment, for two weeks later Bro. Prime arrived with the Dispensation. He was also the bearer of the news that the Dispensation could only be used under prewar restrictions; that only classes of not more than five could be initiated, passed and raised at a time; that two weeks must elapse between degrees; and that candidates hailing from homes outside of the States of New York, Massachusetts and Oregon would have to receive the consent of their home jurisdictions before degrees could be conferred upon them. This in view of the fact that it was probable that the Base would be evacuated by the American Forces in two or three months meant that only a few candidates could be accepted, and after a conference between Bros. Prime, Arreghi, Conant and Hood, it was decided with deep regret not to accept the Dispensation.

"Bro. Prime returned to Paris with the document, but the disappointment as voiced throughout the American Forces was so intense that Bro. Conant made a hurried trip to Paris, and after an interview with Bro. Scudder, in which the situation was explained to him, all the objectionable restrictions were eliminated, and Bro. Conant returned in triumph to Marseilles, the proud bearer of the Dispensation.

"No delay was made in calling a meeting of Sea and Field Lodge, No. 4, and it was held in the Lodge Room of the Masonic Temple, on the evening of April 16, 1919 the Charter Members being:

W. M. Charles T. Arreghi, of New York

S.W. Charles M. Conant, of Massachusetts

J.W. Bishop E. Shirey, of Pennsylvania;

Treas. Clarence E. Mayo, of Oklahoma;

Secy. William F. Hood, of Wisconsin

S.D. John Bonner, of Texas

J.D. Carrol E. Griffin, of Montana.

"In addition to the above-mentioned officers, the Worshipful Master appointed the following:

S.M.C. Alex. H. Fairchild, of Texas;

J.M.C. Jesse R. Ayer, of Michigan

S.S. Hiram Jennings, of California

J.S. John C. Fletcher, of North Carolina

Tiler Allison Webb, of Ohio.

"This first meeting was devoted to organizing and installing the various officers. On account of the temporary nature of the Lodge, the Initiation Fee was fixed at the minimum, $20.00 with no dues, as the expenses being light, no rent to be paid, etc., it was not desired to make the initiation burdensome on the applicants, many of whom were dependent on their meagre army pay. It was ruled by the Master that in as much as service abroad deprived a man of his franchise as a voter, he therefore temporarily was without United States residence and could justly claim his station as his residence and that applications would be based on these premises.

"It was decided that the seven charter members would constitute an examining committee to pass on applicants and that the applicant should be judged as to fitness for membership from personal examination, his army record and the testimony of his comrades. On account of the various jurisdictions from which the

officers of the Lodge hailed and the variation in ritual, it necessitated, as the Lodge was operating under a New York Dispensation, that they conform to the work standard in New York State. This caused a little raggedness in the rendition of the ritual at first but the rough spots were soon ironed out by little practice.

"Paraphernalia was loaned by the French but owing to the absence of an Altar, one had to be improvised out of a desk belonging to one of the minor French officers. The Bible was furnished by the Y.M.C.A. and the Square and Compasses hand-hammered out of steel by Bro. Bonner. The Aprons were made by the seamstresses of the Base Salvage Repair Shop and the Costumes of the Initiates were obtained from the same sources.

"Thirty-one applications for Initiation were acted upon, all having been thoroughly investigated; also forty (40) applications for affiliation. Affiliation in Sea and Field Lodge, No. 4, being only temporary it did not affect the status of the affiliate in his home Lodge.

"The second meeting, at which the first degree work was performed, was held on April 21, with the Wor. Master Charles T. Arreghi in the East and all the officers at their respective stations. Shortly after the opening it was announced that the Venerable Grand Maitre Aime Mognier, 33, and head of all the Masonic activities of southern France, sought admittance. He was received, together with a delegation consisting of Masters of the local Lodges, by the Master who made an address of welcome in French, necessarily short as he was not exactly a fluent speaker of that language. Bro. Mognier responded, translated as follows:

It is indeed a pleasure and an honor for me to be present at the first meeting of the American Lodge, No. 4, Sea and Field. As a member of the Council of the Grand Orient, of France, and as Worshipful Master of a Lodge of the Orient at Marseilles I assure you, my dear brethren of our entire fraternal affection. As we declared to you on the occasion of your first visit and reception at the solemn meeting of the French Rite, it is with all our hearts that we offer you in its entirety the halls of the Masonic Lodges of the Grand Orient of France. In the name of the Grand Orient of

France I salute your Worshipful Master your Worthy Officers, and you, my brethren. Our affection for America is already of long standing and today since this frightful war has permitted you to know us better, we hope that sentiments of a new and great reciprocal affection will be established between us and that our relations will be of intimate friendliness. To the glory of our Masonic ancestors, American and French, our heart is with you.

"At the conclusion of his remarks, Bro. Mognier embraced the Master and saluted him with a kiss on each cheek, in due French form, which rather unexpected honor was bravely borne by the embarrassed Master. After the Grand Honors were given the distinguished visitors were seated in the East and the meeting was continued.

"During the work, 35 candidates were initiated in full form. For the first section they were disposed of in batches of ten, nine, nine and seven. The second section was performed on one only, the others being seated west of the Altar where they could benefit by the instruction.

"Notwithstanding the unfamiliarity of some of the officers with the standard New York work, the degree was presented in a dignified and impressive manner, the trifling irregularities in ritual which existed proving to be no impediment to the effective performance of the ceremonies. At this meeting there were present the seven charter members, fifty brethren who had all been duly examined and vouched for, thirty-five candidates, and fourteen visiting French brothers, a total of 106. Receipts for the evening were $550.00, quite a fair start financially for the infant Lodge. After the meeting all adjourned to the banquet room, where a supper of sandwiches, cheese and coffee was furnished and the balance of the evening was passed in social intercourse.

"Up to and including the last meeting on June 4, there were 21 stated communications and three special meetings. June 4 was the last meeting, as Bro. Arreghi was to sail for the United States on June 7 and the Dispensation had been granted with the understanding that the Charter would lapse with his withdrawal from Marseilles; also the city was being evacuated as an American Base. Before

closing the Lodge sine die, a contribution of 2000 francs to the French Masonic Building Fund was made as part recognition of their great hospitality and use of their Temple free of rent. An artistic and appropriate memorial done by one of the local artists was framed and also presented to the French Lodges.

"Notwithstanding these expenses, the cost of several entertainments, the usual expenses of a Lodge for printing, etc., and the small fee charged for membership, there was finally at the close of the Lodge, turned over to the Grand Lodge of New York, in addition to the percentage of fees due the Grand Lodge, the sum of $678.00 to be added to the Charity Fund, or to be devoted to such other purposes as the Grand Master saw fit.

"The net results as to the activities of Sea and Field Lodge, No. 4, in respect to creating Masons were that 137 candidates were initiated, passed and raised; 5 candidates were passed and raised for other Lodges and 140 brethren temporarily affiliated, which with the original charter members of seven, made a total of 289 members after an existence of exactly seven weeks. Materially, it is evident that the Lodge prospered. Morally and spiritually it is also evident that the Lodge was an instrument of great good. Marseilles even in peace times has an atmosphere not tending toward right living, which was greatly magnified by wartime conditions. The city was congested, its normal population of 500,000 being more than doubled by the great influx of troops from all parts of the globe French and British Colonials, black and white, Asiatics, Brazilians, Americans, swarms of refugees from the devastated parts of France, and riffraff from Paris, the shores of the Mediterranean, Spain and Italy. It made the city a veritable rabbit warren of things unclean in person and mind, where vice of the most loathsome kind and crime of all varieties flourished and human life, let alone morals, wasn't worth a sou.

"In this plague-spot of rotton and noisome influences, Sea and Field Lodge, No. 4, proved a haven of cleaned wholesome character, where Masons and their friends could meet in pleasant surroundings and be free from the degrading and revolting influences of the city. In that Lodge Room, as Masons they met and conversed and as many testified it was the nearest approach to 'home' that they had encountered since their arrival on those alien shores. Here it was that they all met on that common level of true Masonic democracy where the humblest private could talk as

man to man to his colonel without the restrictions of military regulation, and in this way better understanding and closer relations were established. The Lodge exerted a wholesome effect on the entire American establishment in that section, and operating as it did in those weary, homesick days existing between the Armistice and the actual return home, it proved a steadying and uplifting influence to a sagging morale."

Bro. Jesse R. Ayer, in a letter written in the fall of 1928, had this to say about this Lodge:

Transferred to Marseilles, I soon found that the Grand Lodge of the State of New York had issued a dispensation for forming "Sea and Field Lodge, No. 4, U. D." and was welcomed with open arms. The original Junior Warden was from Pennsylvania, but he became doubtful of the attitude of his own Grand Lodge, especially when he found New York had granted a dispensation allowing the exchange of fraternal courtesies with the Grand Orient of France for the time being. The Master of No. 4 asked me to fill the chair (of J. W.), and it resulted in some of the pleasantest hours I spent in France. Faced by the differences in state rituals, we were a little discouraged as the Master was a P. M. of New York; the S.W. from Los Angeles; the J.W. (myself) from Michigan, and the S. D. from Texas. Experience on the Visitors' Committee at home induced me to advise the W. M. to start the First Degree, and the subordinate officers had an answer for every question but two, through to the end of the Third. Their words were not always just what the W. M. expected but they were good Masonry, and it worked. And when I quoted the Michigan Apron Lecture, and the Secretary (Wisconsin) vouched for it, we were directed that thereafter the Junior Warden or the Secretary would always present the Apron! We met three times a week with an attendance of from 50 to 200 and the visitors. More than once I have seen tears in the eyes of men who had not as they said been "so close to home" in months, or in years.

We met in the French Temple half way up the rue Piscatoris and the French brothers were all that could be fraternal. But on one memorable night the French Tyler was gone, had taken the key, and two Great Lights were missing. We were a bit beyond the two half- opened knives used at Is-sur-Tille, but I had in my pocket the embossed match safe I carried away from the dance at St. Nazaire. It was the

work of a moment to pry off the embossing, and voila! - the work was on ! Three (I think) Entered Apprentices were admitted that night and proved good Craftsmen.

Our officers' jewels were made to represent an army officers' identification bracelet, gold plated and inscribed, and I have mine yet. And I still have and cherish my NE VARIETUR, issued by Sea and Field Lodge, No. 4, U. D., Marseilles, France.

The latest reference to this lodge that I have found is the report of the Master, W. Bro. Arreghi, to the Overseas Masonic Mission, which is included in the report of the latter already referred to in the Proceedings of the Grand Lodge of New York for 1920. Bro. Arreghi stated that "the Warrant and all the records had been surrendered to the Grand Secretary, the regular annual report required of lodges duly made, and dues paid up on one hundred and thirty-seven members. The surplus in the treasury had been turned over to the War Relief Fund. The same procedure was followed in respect to the remaining members as in the other Overseas Lodges, the members were transferred to Sea and Field Lodge, No. 1, to the number of ninety-two, forty-six having dimitted previous to this."

The following is a copy of the Dispensation under which Sea and Field Lodge, No. 4, Marseilles, France, worked:

SIT LUX ET LUX FUIT. William S. Farmer, Grand Master.

I, William S. Farmer, Grand Master of Masons in the State of New York, do, by these presents, appoint, authorize and empower our

Worthy Brother, Charles T. Arreghi, New York, to be the Master, our Worthy Brother, Charles M. Conant, Mass., to be the S. W. Our Worthy Brother, Jesse R.

Ayer, Michigan, to be our J. W., our Worthy Brother, Clarence E. Mayo, Oklahoma, to be our Treas., our Worthy Brother, William F. Hood, Wisconsin, to be our Secy., our Worthy Brother, John Bonner, Texas, to be our S. D., our Worthy Brother Carrol E. Griffith, Montana, to be our J. D., of a Sea and Field Lodge of Free and Accepted Masons, to be by virtue hereof, constituted, formed and held at Marseilles, France, and elsewhere overseas as may be convenient and necessary, which Lodge shall be distinguished and known by the name and style of Sea and Field Lodge, No. 4, overseas.

The said Master is hereby authorized to appoint subordinate officers of said Lodge and said Lodge is authorized to adopt all such by-laws and regulations for the governance of its proceedings and labor as may be necessary and requisite, subject to my approval and subject as hereinafter set forth.

And further the said Lodge is hereby invested with full power and authority to assemble on all proper and lawful occasions and to elect and confer the three degrees of Ancient Craft Masonry or any or either thereof upon candidates who have actually enlisted or been drafted or commissioned officers in the United States Forces in the present great war, on payment of Twenty Dollars- conforming in all respects and at all times to the provisions of the Book of Constitutions of the Grand Lodge of the State of New York and to the standard ritual prescribed thereby, as also to do and perform all and every such acts and things appertaining to the Craft as have been and ought to be done for the honor and advantage thereof.

Membership or officership in said Lodge shall in nowise impair or affect existing membership or officership in a regular chartered or warranted Lodge.

Said Lodge shall have a seal and shall have and keep all books required to be kept by regular Lodges in the State of New York, the same and all records to be surrendered to the Grand Lodge on the termination of this Warrant.

This Warrant shall terminate at the pleasure of the Grand Master.

Given under my hand and Private Seal at the City of New York in the United States of America, this 14th day of December, in the year of our Lord, One thousand nine hundred and eighteen, and in the year of Masonry, Five thousand nine hundred and eighteen.

William S. Farmer, Grand Master.

----o----

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E. E. THIEMEYER, Research Editor

BOARD OF EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

R. J. LEMERT

DEATH seems to be busy among Masonic scholars. Last month we had to announce the decease of Bros. J. Walter Hobbs and Bascom Clark; this month it is Bro. R. J. Lemert.

At the request of the editor, Bro. E. E. Murray, a close friend of Bro. Lemert, has prepared a brief account of his life and work, which will be found on another page. We may add here the details of his Masonic connections, for which we are also indebted to Bro. Murray.

Bro. Lemert was a Past Master of King Solomon Lodge, No. 9, of Helena, Mont. He was a member of Helena Chapter, No. 2, R.A.M. He had twice served as Thrice Illustrious Master of Helena Council, No. I, Royal and Select Masters. He was a charter member of Helena Consistory, No. 3, A.&A.S.R., and was the first Wise Master of Helena Chapter of Rose Croix. He had received the Thirty-third and last degree of the A.&A.S.R. He was also Recorder of Algeria Temple, A.A.O.N.M.S., and was a member of Miriam Chapter, O.E.S., both of Helena, Mont.

A number of years ago he took over the Montana Mason, which he made one of the small group of really worth while Masonic journals in America. This task was undertaken in addition to the carrying on of his professional work.

It is possible that in some quarters Bro. Lemert's ability was underestimated on account of his interest in what is loosely known as "occultism." This has often been the fate of men who went against the fashionable line of thought of their day. But whatever judgment may be passed on this point, it is certain that American Masonry has lost a great student, a keen thinker and an able and incisive writer. A loss that it can ill afford to sustain.

* * *

MASONIC OBSCURANTISM

THOSE who are not actively engaged in the effort to promote Masonic education find it hard to understand many of the problems which must be faced. There is no denying, for example, of the fact that the forty-nine Grand Lodges in the United States are extremely jealous of their own traditions and laws. No one of them but has its own particular fetish of ritual. They do not criticise too severely the differences in ritual that are known to exist, but they do tacitly adopt the stand that the ritual as practiced in their own jurisdiction is the one and only authentic one, and that the others in so far as they differ from this, contain innovations which should not be adopted. In a national sense, therefore, it is a problem of how to treat matters of ritual so that no one will be disgruntled. Another thing exceedingly hard to counteract is the mass of fallacies which has been foisted upon the Masonic public by so many writers and speakers. Unfortunately such misinformation is to be found in the pages of many Masonic books regarded as authoritative. The great mass of people are inclined to accept the words which appear on the printed page as gospel. Our method of counteracting this situation is to quote several conflicting points of view and depend upon the individual's sense of proportion to decide which is the correct one. We endeavor to lead him into the right path, and to teach him how to avoid the pitfalls of misinformation by furnishing only such material as has some foundation in fact. Teaching, in this way, to weigh evidence before reaching conclusions is the only method by which we can discount the dogmatic assertions of would-be prophets with more self-confidence than knowledge. But the most difficult thing of all is to overcome the apathy of the Masonic public in general. The great numbers do not seem to have any interest in getting at the root of a problem but are willing to take anything that is said as truth.

Those of us who are interested in the promulgation of Masonic truth are frequently confronted with the same type of insidious persecution that has been, and is, prevalent in ecclesiastical and even academic circles. It is taken for granted in any sort of scientific work that the research student is about "ten jumps" ahead of public opinion. How true that is may be illustrated by an occurrence of nearly a century ago. A few years after the opening of the Baltimore & Ohio Railroad a group of school children in Ohio chose as a subject for debate the following proposition: "Resolved, that the railroad is a more practicable means of transportation than the rivers." The authorities forbad the discussion on the grounds that it was sacrilegious to make comparisons between the work of God and the work of man. Apparently it did not once occur to these ardent religionists that there was another point of view entirely compatible with their religious tendencies, and that was to the effect that the railroad was the work of God through his instrument,

man. That the whole thing was utterly foolish will be granted by every thinking person today.

That same mild form of insanity is being foisted upon the Masonic public today. It frequently happens that an effort is made to define that portion of the Masonic ritual which demands a belief in God. A Liberal cites his views, and that of people of similar bent. Some Conservative immediately wants him thrown out of the Order. The writer has had such an experience. If called upon to defend his position he, as a Liberal, would base his defense upon the premise that each Mason is entitled to worship God according to his own opinion and belief. There is another thing which should have some weight, and that is the old regulation which encouraged Masons to adopt the religion of the country in which they were working. Deep under the surface the question is resolved into a plea for tolerance. There is no reason for one Mason to make an effort to thrust his views upon another. To return to the educational significance of the thing - Masonic educators who hold to the liberal views are liable to find themselves opposed by the conservatives. The argument simmers down, in the last analysis, to the question of Masonic law. The scholar who is in a much better position to know the legal phases of the matter is often worsted in argument, but not because he is wrong, but that he prefers to accede to some petty demand in order not to sacrifice a higher ideal.

A pertinent illustration of what is meant is to be found in the recent action of the Board of Curators of the University of Missouri in suspending from its faculty Dr. Max F. Meyer and in summarily dismissing Dr. H.O. DeGraff (who incidentally is a member of the Fraternity) and a student assistant in Psychology. The cause of this action was the circulation of a questionnaire designed to furnish the material for a research paper for a class taught by Dr. DeGraff. Some of the questions were of an intimate character and dealt with relations between the sexes. It must be understood that the questionnaires were to be anonymously answered, that there was no compulsion to answer, and that the preface left ample room for any sort of an answer the recipient chose to give. Twenty-five years ago such a questionnaire circulated among young people would have been thought impertinent and perhaps even insulting. The young people of today would not consider it so. Persons who were young at the opening of the present century are considering the matter in the same light as they would have considered it during their younger days. They have

not kept up with the changing atmosphere of thought. It is unfortunate that men of this calibre should sit in judgment in such a case; that they did, is amply shown by the action of the board.

It may be asked, what has this to do with Masonic education? Simply this; we have just as many men sitting in judgment on Masonic scholars, whose thinking is centered in the past as we have in profane education. They do not know, or perhaps do not want to know, that the world has moved; that much water has gone under bridges; and that much evidence is now available which had not been unearthed when the authorities on whom they depend were active. Views of Masonic history are much changed, we now have facts where only speculation existed before. Why such a lack of progressive thinking should exist is hard to explain, but there is no denying its reality and there is no denying its hampering influence on Masonic scholarship.

The conservation of truth, and the propagation of that truth, is one of the sublimes" objects of Freemasonry. The love of tradition is so strong in Masonic circles that a custom once thought to have a foundation in fact remains a fetish regardless of how thoroughly scholars have proven its falsity. When a Masonic student mentions one of these fetishes as a falsity, he is heretical and should be expelled from the Order. We hold to the desirability of truth and we plead for the acceptance of it, but like the scientist or the religionist, if Masonic scholars step ahead of Masonic public opinion they are, if not persecuted, condemned and burned at the stake, at least denounced as innovators, destroyers of tradition, and as unfit for association with their brethren. Such may be the situation in spite of the fact that the scholar is making a serious effort to replace a modern innovation by a really ancient custom or usage, and much more in accord with Masonic tradition.

Masonic scholars may practice to the utmost three of the cardinal virtues. They must, or should be temperate in their views; prudent in accepting evidence. They must practice fortitude when they see their theses scorned by those ignorant of the facts; but they must beg for justice from those who hear what they have to say.

E.E.T.

----o----

THE ONLY TWO WAYS TO WRITE A STORY. By John Gallishaw. Published by G. P. Putnam's Sons. Cloth, Table of Contents, vii, 486 pages. 6 x 2 x 9 1/2 inches. Price $5.25.

Mr. Gallishaw has trained, examined and compared short story writers for over ten years. The result of this laboratory work is Mr. Gallishaw's assertion: "There are only two ways to write a story."

The book follows the case method of teaching that has been found so fruitful in the study of law. The text includes stories by some of the best writers of the day. Aside from its value as a text for those learning to write it is interesting reading for the case content.

----o----

THE BUILDER MAY 1929

Why Are You a Mason?

By BRO. HERBERT HUNGERFORD

A Personal Challenge From the Campaign Manager of the Masonic Study Club Movement to Every Brother Who Really Relieves in Practicing the Art of Freemasonry.

YOU might regard this as sort of an inaugural address in appreciation of my appointment as Campaign Manager of the Masonic Study Club Movement and chairman of the Masonic Study Club Forum of THE BUILDER. At any rate, you may rest assured that, after this opening address, it is my intention to devote most of the space allotted to this department to contributions from those who may offer ideas, suggestions and experiences for the practical advancement of Masonic education through Study Clubs.

It is fitting and proper, however, that I should, in accepting the responsibility of leadership in such an important endeavor, make some statement of my personal views as to the purpose, plans and possible programs of the work in which we are mutually engaging.

Even as I accept this appointment as a personal challenge for me to employ my abilities and experience on behalf of the betterment of Freemasonry through the encouragement and extension of Masonic education, so I am passing along to you the challenge of this service as your individual opportunity to do your bit in furthering the Masonic Study Club Movement.

In putting up to you personally the question, Why are you a Mason? I do not wish to be considered impertinent, but simply desirous of bringing this matter to you as a personal responsibility. Your reasons for joining the Masonic Fraternity, probably, will determine your attitude towards the Craft.

WHY EVERY MASON SHOULD STUDY MASONRY

My question might have been put even more bluntly by asking, What kind of a Mason are you ? or, I might have toned it down more politely by inquiring, What does your Masonry mean to you? But, all I am driving at is to stimulate a little self-inquiry on your part as to whether and to what extent you really believe in personally practicing the art of Freemasonry.

If your Masonry means something more than a passing impulse or fancy on your part, you certainly must be interested in any endeavor which promises to aid you "to improve yourself in Masonry."

Without reservations, I claim that the Masonic Study Club Movement affords every member of the Craft who sincerely desires to improve himself in Masonry one of the most certain and fruitful means of individual improvement and general Masonic advancement.

You are well aware of the fact that, in order to become a Mason, you were obliged to study to prepare yourself for the initiatory rites of the order. If you observed those rites carefully, you must also be aware of the fact that it was by no means the intention of the founders of the Fraternity that your study of the purposes and principles of the Order should cease as soon as you were admitted to the inner fold. On the contrary, since nearly every admonition you received during your advancement through the Degrees of Masonry impressed the fact that you were engaging yourself into an art to be practiced, you surely could not overlook the direct implication that this must mean that your Masonic study ought to be continued even more diligently after you assumed the obligations and responsibilities of membership in the Craft.

However, I would not have you consider your relations to the Masonic Study Club Movement merely from the standpoint of your personal obligation or responsibility. Rather, I would have you regard the opportunity you are offered of organizing, acting as leader, or simply enrolling as a member of a Masonic Study Club as one of the choicest privileges that you may possibly gain from your membership in our great Fraternity. PLEASURE AND PROFIT TO BE GAINED

To really appreciate Freemasonry, you should supplement the knowledge you gain through its impressive ceremonials by some study of the origin and development of these ceremonials and their symbolic meaning. Likewise, to gain a clear conception of what Freemasonry stands for and how it is related to all the problems of life, you should study something of the great historical background and the inspiring achievements that Masonry has made during its long and honorable career.

The consensus of opinion among thoughtful observers is that character, influence and happiness which, when properly combined, constitute the best achievement of success in life, can be gained only through the discovery and development of a personal philosophy of life. To build character, wield influence and enjoy happiness you must develop a fairly clear conception of the meaning of life and your relations to your world.

I mention this in order that I may offer personal testimony to the fact that, through my study of Freemasonry, I have discovered and developed a most inspiring and soul-satisfying philosophy. Also, I may add that a number of other brethren with whom I have discussed these intimate matters, have told me that their Masonic studies have brought to them an understanding of life's real values and meanings similar to those I have discovered. Accordingly, I would recommend this as one of the highest personal benefits to be derived from your Masonic Study Club.

MASONIC STUDY IN ANTIQUITY

You understand, of course, that we are proposing nothing new or unique in advising that every Mason should belong to a Study Club. Among our ancient brethren, the study of the principles and the formulation of the practices of Freemasonry, doubtless, was a fairly universal activity of the Craft. Likewise, there have been groups of Freemasons since time immemorial who have met together regularly or occasionally to study the teachings of the Order.

One of the principal objectives for which the National Masonic Research Society was chartered fifteen years ago was the promotion of Masonic education and the encouragement of Masonic Study Clubs. During ail these years, this particular endeavor of the N.M.R.S. has been carried forward with steadily increasing success. Each year there has been a greater advance in the number of Study Clubs as well as marked improvement in the programs of these clubs.

In accepting this appointment to help organize and conduct a campaign for the further extension of this Study Club Movement, let me sincerely acknowledge my personal gratitude for the excellent foundations that have been so firmly established as well as for the good work that already has been accomplished.

Let me frankly confess that my chief qualifications for undertaking the direction of this campaign is my keen enthusiasm for the work that is already being done. Possibly, another qualification may be the fact that my natural disposition is that of a "booster," although some of our high-brow brethren may not regard this admission with much favor.

No iron-clad rules and regulations and no cut-and-dried formulas are required in forming and conducting a Masonic Study Club. Of course, all new Clubs may wisely profit by the experience of their predecessors, but there is the widest possible latitude in the plans of organization as well as in the programs. Some of the most successful clubs are conducted with the least possible formality, while others equally successful adopt regular rules of government, elect regular officers, and conduct all activities in accordance with regular schedules and carefully planned programs.

The N.M.R.S. stands ready and is duly prepared to aid all types and classes of Masonic Study Clubs having really serious aims. The size of the club is of far less import than the earnestness of its intentions.

HOW YOU CAN HELP

Finally, brethren, if you believe in the importance and value of Masonic study, let me earnestly appeal for your cooperation and support in this undertaking. I am not outlining any particular plans or procedure and my only policy, as the director of this campaign, will be sincere effort to give all possible encouragement to everyone who feels in any way inclined to participate in the project; also to give fair consideration and due credit for every idea, suggestion or plan proposed by any interested brother.

I am not a "desk hound," but spend most of my time out in the field, so I may not always be able to answer my correspondents promptly. But, I assure you that every letter containing a question, suggestion, criticism or comment of any sort will, in due course of time, receive my careful attention and personal, reply. Meantime, the boys in my office will promptly attend to all requests for bulletins and data regarding the campaign and will promptly forward your letters to me for my personal attention wherever I may be out in the field.

I hope, therefore, that every brother who has a word to offer on this matter of stimulating more widespread interest and encouraging the organization of more Masonic Study Clubs, will respond to this Macedonian call. Address Herbert Hungerford, Harrisonburg, Virginia.

----o-----

JOHN PENN

Communicated by Bro. W. M. Brydon, Virginia.

In 1926 THE BUILDER published an article by M. W. Bro. Baird on John Penn, a Signer of the Declaration of Independence, as one of his series on the Memorials to Great Men Who Were Masons. In this it was said that the author had not been able to secure a photograph of the monument to Bro. Penn.

John Penn died at his home in Granville County, N. C., in 1788, and according to Winfield he was buried near Island Creek. The same authority states that in 1874 his remains were exhumed and removed to Guilford Court House, N. C., and there re-interred, and a monument erected to his memory which is shown in the accompanying illustration. This monument stands at the side of the road which goes through Guilford Battle Grounds, between the two entrances to the Grounds. The following is the inscription upon the bronze plaque built into the pediment. It consists, apparently, of an excerpt from the diary of John Adams.

IN MEMORIAM

William Hooper and John Penn

Delegates from North Carolina, 1776, to the Continental

Congress, and Signers of the Declaration of Independence.

Their remains were reinterred here 1894. Hewes' grave is lost.

He is the third signer.

Lee, Henry and Hooper were the orators of the Congress.

(John Adams' Private Diary, Vol. II, page 396.)

Bro. Baird was unable to find out anything very definite about Penn's Masonic connections. Bro. William L. Boyden in his invaluable work, Masonic Presidents, Vice-Presidents and Signers, has little more to say. He quotes the 1919 Proceedings of the Grand Lodge of North Carolina in which it was that "Colonel

William L. Taylor, of Granville County, a zealous Mason, as his father was before him, states that his father and Penn had attended lodges together in North Carolina." As in so many other eases, we know indirectly, but definitely, that individuals were members of the Craft, though no record remains of where they were made or when.

A number of John Penn's descendants still live at Guilford, one of them his grandson and namesake, though not a Mason. This family of Penns so far as has been discovered, had no connection with the better known Penns of Pennsylvania.

* * *

MASONIC FUNDAMENTALISM

In the April number, a very interesting scholarly article by Bro. C.H. Briggs, Past Grand Master of Missouri, appears, that is too strongly tinged with fundamentalism to be permitted to go unchallenged in a modernistic age.

In the first place he states that each petitioner for the degrees, must declare a "firm belief in the one living and true God." I think he has added somewhat to the context of the belief required. That may be the law under the Grand Lodge of Missouri, but it is certainly not in some other jurisdictions where a simple belief in God is required. A definition of the God is not required, fortunately, for the growth and welfare of the Craft.

One's viewpoint may be Unitarian, Trinitarian, Deistic, or Pantheistic and as Albert Pike has well said in the Morals and Dogma, "No one Mason has the right to measure for another the degree of veneration which shall feel for any God or for

the founder of any faith. We teach belief in no particular creed, as we teach unbelief in none."

Our distinguished brother says that forty years ago a Freemason who had outgrown his belief was expelled from a Masonic lodge. Possibly so in Missouri, of forty years ago, but hardly so, even in that state now, tinged as it may be with the obscurantism of the same nature which has rendered Tennessee, Mississippi, and other states a laughing stock among intelligent people. so far as their stand on evolution is concerned.

By this token, such a distinguished brother as the late Luther Burbank, 33rd degree, Honorary Member of the Southern Jurisdiction and for a long time active in his lodge in California, would be condemned, and so would Thomas Edison, so would have been the late Samuel Clements, "Mark Twain," and many another distinguished brother who could not subscribe to the creed as set forth by Bro. Briggs. All Freemasons profess belief in God confined to the center of unity in "the one religion common to all mankind," that is, "the religion of humanity."

What is your religion? That of all wise men. What is the religion of wise men? Wise men never tell. That may sum up the position as far as Freemasonry and its attitude toward religion is concerned, leaving each to find for himself that path which he judges would best serve him in preparation for the unknown. Whether that unknown be a raising again to a newer form of activity for service or whether that be simply one of the fond imaginations of mankind and the end be simply deep mystery. What matters as far as our preparation is concerned ?

One says to live this life here and now, so as to be ever prepared to hear the call, to go to meet his God, speaking reverently. Another says so live from day to day so you can look every man in the eye and tell him to go to Hell. That is to say, that being honest, and having dealt squarely, you fear nothing. It is simply a different expression of the same idea and neither is to be valued above the other.

What price fundamentalism ?

G. A. Kenderdine, Iowa.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice, though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

FASCISM, MASONRY AND THE VATICAN IN ITALY. By James P. Roe. Pamphlet No. 5. Published by the Italian Historical Society of New York. Paper, 9 pages.

IN itself this pamphlet would not call for more than the briefest bibliographical reference, but there are secondary features which make it desirable to give it more extended notice.

We are informed, in a "Publisher's Note" on the second page, that

The Italian Historical Society assembles in quarterly publications the documents relating to social reforms, economic developments and achievements, which are of interest to students and to the public at large, and which shed light on the life of contemporary Italy.

Our information is that this Society is a propaganda agency for Fascism. This is really borne out by the carefully worded statement of purposes just quoted. We have no quarrel with this Society, or its members, for wishing to propagate their views on the political and social developments in Italy, or for preaching Fascist doctrines if they believe in them; though it may be thought that their choice of title for their organization (whether adopted purposely for such end or not) is definitely misleading, tending to produce the impression that the subjects discussed will be dealt with dispassionately and scientifically.

In a letter accompanying the pamphlet, signed by the Chairman of the Society's Board of Trustees, it is stated that

The author of the monograph, Mr. Roe, is himself a prominent American Mason. He has spent much time in Italy since the beginning of the Facist Regime and he writes with authority.

After reading the pamphlet one is inclined to wonder, with what authority does he write ? The authority possessed by those fully and adequately seized of all the facts? Or the authority of counsel for the defense, of an accredited mouth-piece?

One is also inclined to question Mr. Roe's prominence as a Mason. Very possibly he, like thousands of other men, is prominent in his own circle, and we can let it go at that. But the statement in this place seems to be designed to create a favorable reception of any strictures Mr. Roe might make upon Italian Masonry. It would be taken by those without any knowledge of the subject, that a Mason would not treat other Masons with injustice.

We understand that Mr. Roe was for a number of years the English Editor of Giovinezza, the "official" Fascist organ of the U. S. A. This feet may further assist us in estimating the kind of authority with which he writes.

Coming to the pamphlet itself, it may be frankly said, to begin with, that it presents a very pretty and plausible picture which might well be accepted by anyone with no knowledge of events in Italy during the past five years or so. But it will leave even those who have only read newspaper reports gasping with amazement. There is scarcely a paragraph in the seven pages of text which does not present its flagrant misstatement or its insidious suggestio falsi. The very first sentence sets the keynote. We are told

. . . Mussolini has had to solve no greater, no more complex problem than that involving Masonic activities and the so-called "Roman Question."

Why should these two entirely separate and disparate things be linked together as one problem? Unless to carry over the undoubted difficulties and complexities of the Roman Question, that is the political problems connected with the status of the Pope, into the simple and innocuous subject of Masonry, where in truth no problem existed. There was no danger to Mussolini from the Italian Masons, either individually or collectively. Many of them were Fascists, and both of the two governing bodies of the Italian Craft acceded to every demand made by the dictator. No one could have followed the course of events, even at a distance, in newspaper headlines, without realizing that the dispute was like that of the wolf and the lamb in Aesop's fable. In reality Mussolini's action was parallel to that of Nero in dealing with the Christians. In each ease an autocrat gave over a small and unpopular group to persecution to please the majority, especially of the lower and more brutal elements of society. It is possible, as has been suggested, that he had a personal grudge against the Fraternity, on account of his having been rejected as unfit material. But this is not necessary to account for what happened. All autocrats have to pander to the populace; the attention of the latter has often to be turned from important matters by some political or social red herring confusing the scent. In this ease the Italian Masons had the ill luck to be the sacrifice.

One hardly knows how to deal with such an extraordinary complex of misrepresentation. To do so fully would take four or five times the length of the pamphlet itself, though it is only about three pages that are devoted to Masonry. We are told "Masonry in Italy was not . . . the open, benevolent and fraternal organization" we know in America. This is mostly innuendo. If Masonry in Roman Catholic countries generally is not "open" there is an excellent reason, and it is not the fault of Masonry.

"Italian Masonry was mainly a small, almost exclusive body of men, socially, financially and politically determined to maintain control of the . . . Government . . . and to combat the influences of the Roman Catholic Church." When was Masonry in any country not exclusive ? When was smallness of numbers made a sin or a crime? Why should the Masons be condemned for withstanding their age-old and most bitter enemy, the Curia, when a page or two later Mussolini is fulsomely praised for doing the same thing?

But perhaps the next sentence will explain. All "This program was part of the major political plan which sought to control government generally in Europe." Mr. Roe may believe this but all that can be said, if he does, is that he is abysmally ignorant of European Masonry, and could not possibly have sought information about it except from its enemies.

But it seems that in consequence of this "program" Italian Masonry degenerated "to a low estate, unworthy of its hallowed name and purposes." The best answer to that, to anyone who knows anything about it, is the character of the Italian Masons themselves.

In the next paragraph allusion is made to an internal quarrel that split Italian Masonry about the end of last century. What bearing this has is hard to see. From the political viewpoint a divided fraternity would be impotent even if it had political aims. But we are told that one of the groups affiliated itself "unashamedly

with the organized endeavor of the politically manipulated Grand Orient of Paris to dominate the Italian Government of whatever ruling party in the interests of the French Government."

If this truly astounding sentence had come from the pen of a "Clerical" anti-Masonic hack-writer, of whom there are so many in Europe, it would not surprise anyone. But from a man who is said to be a Mason it is appalling.

We may quote some further gems: the Fascisti found "the State undermined by the secret, illegal unpatriotic attitude and activities of men . . . who diluted their allegiance with a pretense of Masonic loyalty." What does this mean ? Allegiance to whom? And what is Masonic loyalty? The suggestion is obvious of course; but if Italy is a united nation today it is wholly due to the efforts of Freemasons. Fascism itself created most, if not all, the disorder it found.

There is one more thing only that space will permit touching upon. Statements are made on pages 5, and 9, that necessarily imply that Masonry still exists and functions in Italy, in a "purged" and "purified" state of course. We must not be too hard on the author. It is possible this was written before the final crushing of the Fraternity, and the issuance of the slogan, "Make it impossible for Freemasons to live," that has been so thoroughly carried out. But if so, then the good faith of the Italian Historical Society suffers.

The part dealing with the Vatican must make its author and publishers feel a little foolish in view of the recent alliance between Mussolini and the Pope. They should have waited a little longer.

We presume that Mr. Roe, like most people, has his living to make, but we would wish that an American, and especially an American Mason, could find a better occupation than this.

S. J. C.

* * *

HIRAM AU JARDIN DES OLIVIERS. By Albert Lantoine. Published by V. Gloton, Paris. Paper, 32 pages. Price 5 francs.

AFTER having written of Hiram Couronne d'Epines the historian of French Freemasonry writes of Hiram in the Garden of Olives." But the symmetry is rather oriental. The first work was in two fat volumes, the present one is nothing but a very slim booklet. Is the difference in size significant?

Both titles tell their own tale. The earlier work was critical, not to say sharply and caustically critical, although the utterance of one who loved the thing criticized and would fain have it amended and perfected. The little book now under review is a historical sketch of the connection of Masonry - and naturally of French Masonry in particular - with movements and tendencies leading to the promotion and maintenance of world peace.

Reading between the lines, one gathers that even in the tolerant atmosphere of French lodges there are still remains of war bitterness, and the assumption of the natural man is to be found, that loyalty is always first to the smaller group, and that it must always be, "my country, right or wrong." This is all in the sequence of evolution, and is inevitable. It takes much knowledge, and more imagination, to feel loyalty to all humanity. Perhaps it is too much to ask; perhaps mankind, as our pessimists are so fond of telling us, is incapable of it. But it is not a pleasant prospect; for the alternative is that civilization must commit suicide, stinging itself to death, as the scorpion ringed with fire is fabled to do, with its weapons of

defense - but unlike and more foolish than the scorpion, itself kindling the flames that lead to the tragic climax.

However this may be, Lantoine shows us by a series of quotations from long forgotten books, addresses, orations, poems and the like, how strongly and consistently Masons from the first have advocated peace; peace between nations, based on justice and good will. Even the reviewer, who is not unfamiliar with 18th century Masonic literature, felt not a little astonishment at the volume and continuity of the expression of this sentiment. Masons naturally began with the feet that their Fraternity was universal in its scope; that within its bond men of different races and countries became brothers. And the corollary was inevitable that what was possible among a few was not inherently impossible among many - on the same basis.

It is not logically impossible, whatever the practical obstacles may be; that much must be admitted. But the practical obstacles are many and great, and it may take more wisdom than the rulers and leaders of the nations have to overcome them. Masonry too, in expanding, has lost its cohesion; and with its schisms is losing sight of its greatest ideal - universal brotherhood. As the author says, in his Conclusion, the translation is the reviewer's:

Indeed, events seem always go contrary to its [Freemasonry's] mission; and not only do the ambitions of the great present obstacles but also, alas, the smallness of little men.

And a little later he goes on to say:

We still today, in spite of the complications which prolong a state of war, remain faithful to our program. Do we shut our eyes before realities? Perhaps. But it has been, through the course of the ages, those who looked higher and saw further, beyond the passions of the day, who prepared the way for better things.

In this lies the justification. Only the path is not an easy one, and it is to be feared that our merely formal initiations do not well prepare the neophyte to take the harder ways for the distant gain.

The book is illustrated by a striking woodcut portrait of the author in profile.

S. J. C.

* * *

THE HISTORY OF THE MOTHER SUPREME COUNCIL

By BRO. CHAS. S. LOBINGIER

THIS important work has not yet been published. The MS. has been submitted to Bros. C.C. Hunt, J. Hugo Tatsch and E. M. Eriksson, all of whom are authorities in historical research, and whose names are well known to readers of THE BUILDER.

The report was submitted to the authorities of the A. & A. S. R. of the Southern Jurisdiction, and is published in THE BUILDER by request. It runs as follows:

We take pleasure in expressing herein our opinion of the manuscript submitted to us for review by Bro. Chas. S. Lobingier, 33d, G. C., "The History of the Mother Supreme Council."

As we first beheld the huge bundle of manuscript, we involuntarily asked, "What manner of work is this?" Its very proportions tell the story of an indefatigable labor which still further amazes one as he goes through the manuscript page by page.

To begin, the undertaking was carefully charted and the outline as approved by the Supreme Council has been faithfully followed. This is emphasized by Bro. Lobingier in his introduction under "Scope and Limits," which we commend for careful reading, as it is advisable to bring this compliance with instructions before the Supreme Council when expressing an opinion on the work. The Table of Contents indicates very clearly just what subjects have been developed; and to those familiar with the preparation of historical works, it is apparent that the author selected his background very carefully, and brought not only the essential facts to bear, but gave them a judicious and sympathetic interpretation which shows him to be a historian in the real sense of the term, rather than a compiler of miscellaneous facts placed together in a more or less haphazard fashion. The work, in our opinion, will go down in Scottish Rite history with Albert Pike's "Morals and Dogma," and as such will take an honored place among the immortal documents of the Supreme Council.

Another point worthy of emphasis is this: Though the work is naturally a pronouncement in favor of the Ancient and Accepted Scottish Rite, it is clearly evident that it has been written in a very impartial manner. The arguments which have to be presented for the Rite are all supported by authoritative quotations, and are not left entirely as the personal opinions of the author. Furthermore, opposing statements - where any exist - are also quoted carefully, and where such quotations, either for or against, are impracticable, copious references are given so that the student who wishes to pursue the subject further can find the sources very readily. This not only indicates the fairness of the work, but further impresses the reader with the feet that our Rite has nothing to hide, in spite of what opponents have said in the past.

We predict that one of the book's greatest attributes, namely, the addition of copious footnotes and references, will be commented upon adversely by those who clamor for Masonic books written in a popular vein. It may be true that such additions tend to make a volume pedantic and heavy; but it is also true that in such a work as this, such footnotes and references are necessary to stamp the work as scholarly and authoritative, for by their aid the critical reader can verify the sources quoted and satisfy himself that they are correct. Only a writer who can quote no authority for his statements, who is making statements which are generally accepted as true, can afford to omit the footnotes. In this particular ease, in view of the feet that the work deals with subjects about which many conflicting views have been expressed, it is eminently fitting that all sources be cited. It must not be forgotten that this is really the first exhaustive treatment of our history which has been prepared, and as such, must be presented in such a way as to convince the impartial and painstaking critic that it is indeed authoritative and trustworthy. It is therefore all the more fitting that the author fortify his work by citing chapter and verse for all assertions.

We are much impressed with the opening chapters, which introduce the reader to the background against which our Rite stands in such splendid relief. Bro. Lobingier's knowledge of the classic past has been condensed in a most readable form, and with the deft touch of the artist, he has brought out the essential points. It is not difficult to take musty documents and dry minute books from which to present a tale of events in chronological order; but ability of a high degree is required to present both history and the interpretation thereof, and further still, to weave in the essence of a subject - in this ease the philosophy of Scottish Rite Masonry as it bears upon the conditions of the past which gave it birth. The contributions of the Renaissance, the Protestant Revolt, the Political Revolution and the Industrial and Social Revolution to the birth and development of Scottish Rite Freemasonry are concisely touched upon, and give the reader a perspective which he would not have were the story to begin with 1801, or with the period of a few decades earlier. Yet through it all runs the critical analysis of the jurist, and the reader at all times feels that his feet are placed upon solid ground. Were there any tendency to romancing and sheer invention - which those of us who know the author realize is impossible - it is apparent that such fanciful additions have no place in this truly historical work.

Bro. Lobingier has not blindly followed previous writers. He has blazed a trail of his own, and the extent of his sources is shown by his footnotes. He does not flinch from disagreeing with Gould, the eminent English historian; and, in proof of his statements, cites other English historians who followed Gould as members of representative research societies. Bro. Lobingier also analyzes Gould's treatment of French history in which he used material of a writer which he (Gould) himself criticized as being "sometimes blinded by his hatred of the 'High Degrees'."

Part I of the work, "The Historical Background," is a masterly condensation of a vast deal of material. Though a book in itself, it contains essentials which cannot be omitted from a work such as Bro. Lobingier has prepared, limited as the undertaking as a whole is to a history of the Mother Supreme Council. It is this portion of the work which we have used more than any other upon which to base our opinions, for obviously we cannot go into all of the subjects covered, by careful examination on our part of original documents and other difficult sources available only to the author. From our knowledge of Part I of the book, we have every confidence in the worth of the latter chapters and such reading as we have given them enables us to say with fullest assurance that they are written in the same careful and scholarly manner as the sections which we have analyzed more thoroughly.

Another phase of the work which has impressed us is the readable manner in which some of the simplest yet least known functions and attributes of our Rite and of the Supreme Council have been treated. The volume is more than a history; it is an encyclopedia - for it answers questions to which no one except perhaps the active officers of the Supreme Council can respond satisfactorily. The volume will do much to remove the air of exclusiveness and secrecy which pervades the activities of the Rite, and will do more than anything we know of to relieve the Rite from the charge of aristocracy and superiority which has been made about it. It contains material that every zealous devotee of Scottish Rite Masonry can use in informing the Masonic world of-the real nature and functions of the higher degrees, and in this respect Bro. Lobingier's work will have a lasting worth - something far in excess of that possessed by a volume which is looked at for a moment, and then consigned to oblivion in a seldom used bookcase.

To enumerate the various points would simply mean to recapitulate the table of contents. The work is not only a history, but it is a chart by which Scottish Rite Masonry can plot its course through the unborn years. It is history, philosophy and prophecy under one cover - history of the past, philosophy of the Rite and a prophecy of what the combination of history and philosophy will bring about in legitimate Masonic fields in the future.

To say more at this time would be redundant. Each one of us signing this report has had more than average access to the literature of Freemasonry, and ordinarily our attitude to anything new in Masonic books is rather critical, for we know much is perpetrated in the name of Masonic literature which is of no outstanding merit. Hence the privilege of examining a work such as Bro. Lobingier's comes as an experience but rarely met with. The author, by virtue of temperament, education, professional fitness and long experience in Scottish Rite Masonry, is unusually well qualified to undertake a work such as he has successfully completed. In unequivocally endorsing his labors and earnestly recommending their acceptance, we express a judgment which is based upon experience in examining other Craft and related literature, and upon hours of discussion and reading. It will be remembered that Bro. Lobingier has personally consulted with us twice during the past year, and has also been in close touch with us by correspondence. Thus we feel that we have had an opportunity for an intimate and sympathetic understanding of his assignment - one which he has completed with marked success.

We unhesitatingly recommend that the work be given your endorsement and support. We feel much indebted to you for the privilege of reviewing this volume in manuscript form, and assure you that the hours spent upon it have been most delightful ones.

Fraternally submitted:

C. C. HUNT, 32d,

Grand Secretary and Librarian, Grand Lodge of Iowa.

J. HUGO TATSCH, 32d,

Curator and Associate Editor, Iowa Masonic Library.

E.M. ERIKSSON, Ph. D., 32d,

Professor of American History, Coe College.

----o----

COMING UP THE ROAD. By Irving Bacheller. Published by The Bobbs Merrill Company. Cloth, table of contents, 5 /2 x 9 inches, 816 pages. Price $8.65.

THE sub-title Memories of a North Country Boyhood tells about all that can be said concerning this latest product from the pen of Bro. Bacheller. (Readers of THE BUILDER will recall that Dawn, Bro. Bacheller's latest novel, was reviewed in these pages some months ago and that the Masonic affiliations of the author were mentioned at that time.) The title chosen for the work is one of the most appropriate that it has been our pleasure to see in recent months. There are several conflicting thoughts that come to mind when first one sees it; the implication of a struggle up the highway of success; the mere passage of an individual along the roadway of life, and several other that might be mentioned if space were available. When one has finished reading the book, however, he sees how each of these first impressions finds its place in the scheme of the tale. There is the serene contentment that suggests a calm passage along life's road, but there are also the trials and tribulations besetting the path of the young man in his struggle for success.

All of this and more too forms a vital part of Bro. Bacheller's autobiographical sketch. Above these generalities there stands one other that seems particularly appropriate in this instance. In all of Bro. Bacheller's works that it has been our pleasure to read we have noticed a certain wistfulness, a kind of longing, that defies description, but which can be felt nevertheless. This characteristic is even more evident in Coming Up the Road. It makes one feel that possibly the author in living over the scenes he describes longed for them and possessed an actual desire to re-live them in reality. Particularly is this felt in the early pages of the book and more specifically in those chapters which describe the experiences of sap-collecting in the north woods and continue with an account of summer play on the farm. More interesting still is the tale of a camping trip into the woods. The journey was not a howling success from the standpoint of comfort and enjoyment, but one cannot help but feel that the author is describing the experience in the eyes of one who has passed the age when such a trip could be thoroughly enjoyed, but who nevertheless would like to undertake it again in the same attitude of mind in which the first journey was planned and executed.

The struggles of a young journalist in New York take up a large part of the book. They are interesting and entertaining, but more than that they are illustrative of the paths that joined to form the road along which he was toiling. Those of our readers who recall the popularity of Eben Holden at the beginning of this century will be interested in the account of how it was written, of the trials that accompanied its struggle for publication and of the success which ultimately came its way.

There is hardly a dull page in the whole volume and it takes a real effort to put it down once the reading has been started. When the final page has been reached there is a desire for more of the same sort of material and perhaps that is the best test of the readability of any volume.

* * *

HANDBOOK OF ALL DENOMINATIONS. Prepared by M. Phelan. Published by The Cokesbury Press, Nashville, Tenn. Cloth. 215 pages. Price $1.40.

IN this Compendium has been gathered particulars of the history, faith and usages of all Christian doctrines. The Old World origins and present connection with existing American sects of over fifty separate and distinct denominations, as well as the subdivisions into which many of them have been divided are concisely treated by the author.

The statistical matter prepared from reliable sources and brought up-to-date and the alphabetical arrangement of the contents render the volume very convenient for reference. The work has been carefully revised and as it is now in its fourth edition it may safely be said that it will meet the needs and expectations of those who are interested in the subject of which it treats.

A.J.B.M.

* * *

WHAT IS WRONG WITH MARRIAGE? By Dr. G. V. Hamilton and Kenneth MacGowan. Published by Albert and Charles Boni, New York. Cloth, Table of Contents, Index. 319 pages. Price $3.15.

THE question which forms the title of the present volume has an answer which is another of those things which have been long sought. It has had many and varied answers, none of them satisfactory. Perhaps the fairest criticism that could be made of the attempts to solve this perplexing problem is that none of them have been scientific. No one has actually endeavored to make use of the law of averages in determining the percentage of marriages that are successful. Even this book does not do that, but when one considers the feet that four years were spent in interviewing the 100 men and 100 women who made up the experimental group it

is readily seen that any sort of research into this field planned and executed upon a thoroughly scientific basis would require several life-times to complete.

Doubtless many of our readers will wonder why we are reviewing such a book in the pages of a Masonic magazine. It may be as well to interpolate some explanation before we proceed with any discussion of the book itself. In the first place this volume was bought by a member of the editorial staff for his own perusal and information. After reading it the conclusion that it would be valuable to Masons generally in helping them solve the problems of life was reached. No more explanation than that should be necessary. If only one of the vast number of Masons in this country is helped to a happier solution of his problems through reading this volume our efforts will have been very much worth while.

It is impossible in the short space of a review to adequately criticise the mass of detail that is compiled in the short space of three hundred pages. Any adequate attempt at such an analysis would run to almost as much length as the book itself. A discussion of the method followed will probably be much more interesting and will recommend the book with as much force as would be possible by any other method.

Dr. Hamilton selected 100 married men and 100 married women who would represent a certain stratum of society. They were supposedly normal in every respect. Not all of the subjects were college graduates and not all of them were married to each other. Several divorced persons of each sex were included. The problem was not limited solely to securing persons who were normal in every respect. The persons selected must be willing to speak frankly and freely about their affairs and all phases of their marriage. It is not easy to find such people. Few persons in this world today are willing to make themselves the guinea pigs of scientific investigation into marriage.

This problem was not the only one, neither was it the most serious one which confronted the investigators. Some means must be found by which the personality of the investigator would not inject itself into the discussion. It would be nothing

more than human nature to suggest reasons for happenings as described by the persons investigated. The results must not be distorted by the entry of a foreign element into the research. In order to avoid this possibility the questions to be asked were typed upon cards and the person questioned picked them up, read them and then made such answers as came to mind. The examiner sitting opposite did no more than take down all of the replies.

Another pitfall had to be avoided and that was that the frankness and truthfulness of each person in the experiment must be checked. By means of specially designed questions appearing at strategic points in the examination this necessary checking was obtained. It was necessary to throw out two or three answers because it was obvious that the person was not as truthful as he should have been. From this it can be seen that not only were the cheek questions present, but they were effective.

The scientific results of the investigation were published in a limited edition solely for students. The volume we are describing was written by Mr. Kenneth MacGowan, a prominent critic. It is in a very readable style though one cannot help but wish that the opportunity to go into more detail on some phases of the investigation was utilized. The discussion is brief and is limited to very little more than a presentation of the facts. The conclusions to be drawn from these facts are grouped for the most part in the closing chapter of the book, though many of them are mentioned at the time the evidence is presented.

The results of the research are such that every married man and woman should read the work if for no other reason than to help them educate their children against some of the pitfalls that await them when they reach the marriageable age. The book should be in every home in which there are children; it should be used as a text-book for the guidance of married people and for the education of the growing child.

E.E.T.

----o----

THE QUESTION BOX

and CORRESPONDENCE

BROTHERS J. W. HOBBS AND BASCOM CLARK

The following personal reminiscences and appreciation of our deeply regretted brethren, J. Walter Hobbs and Baseom Clark from Bro. Robert I. Clegg, the Vice-President of the Society, are a welcome addition to the brief notices that appeared in THE BUILDER last month. With Bro. Cleggs' permission we present them here in the assurance that it will be of general interest to our members.

What you say so well of Walter Hobbs and Bascom Clark in the current issue of BUI1DER does appeal to me. With the first I made many trips. I was in his company at Port Sunlight, at Chester, at Liverpool, at York, and frequently at Masonic meetings in London. Our exchanges of occasional letters were to me a constant delight. I have been his guest at home and always he was most congenial, sincere, enlivening and brotherly.

With Baseom Clark I have passed many hours at his office in Madison and elsewhere. We were in Atlantic City together last September with Dr. A. G. Lawrence who has also passed on.

Brother Clark did much in quiet and effective charity. He excused his charity by saying privately to me that he not only made it pay as a Masonic satisfaction but he would have his brother Masons join him in defraying the expenses!

He proposed to himself that as a writer on Masonic subjects he would make some extra money by such use of the pen. Hence the books he published. Many of them were given away but such funds as came along from these sources were used exclusively in Masonic Charity and he took great comfort thereby.

You will I am sure be interested in these few further personal details of a couple of excellent brethren whose passing has been to me a great shock.

Robert I. Clegg, Illinois.

* * *

MASONIC COLLARS

In the April BUILDER, Bro. H.H.D., of Canada, says under the heading of "Masonic Collars" that his lodge has quite a few relics and curiosities that have been given by different brethren in the past.... Was there at one time any symbolism attached to them (the collars) ? If so what did they signify? Or was it merely the natural and obvious way to carry the jewels of office?

Here H.H.D. shows that he too has been doing some thinking of his own.

Would that more of our members raised such questions as these. With all possible respect for the opinion advanced by the Editor of THE BUILDER, the writer believes that there is ample authority for stating that the Worshipful Master at least, wears a collar of elliptical form and of a celestial blue color. His collar

represents (or formerly represented) the circle of the Zodiac, which is that apparent elliptical belt of 16 degrees in width which goes round the heavens, on the middle of which the sun pursues his apparent annual course from West to East, as seen from the earth, which belt includes the planes of the orbits of all the planets. His collar is (was) studded with stars, representing the planets, which are always to be found within the Zodiacal belt, and nowhere else, as seen from the earth, the ground floor of the symbolic lodge. It is more than probable that the "signs" of the Zodiac were anciently on the collar, but, if so, they have disappeared, but the stars remain. Lodges today throw aside the "old-fashioned" collar and substitute a chain of metallic links, an invention to be attributed to the love of the regalia makers for innovations and financial gains.

Former practices are being subverted, and Masonry, as to its usages, as well as fundamental principles, is being constantly cast aside for want of knowledge, caused by negligence.

Charles H. Merz, Ohio

* * *

LIGHTING THE CANDLES

I am interested in the inquiry in the April number of THE BUILDER, from G.M.C., Montana, regarding lighting of the candles, and am glad the brother brought up the question.

The method taught in this jurisdiction is as follows: in opening we light the candles first, East, West and South, and in closing we close the Great Light first, then the candles, South, West and East; this is in conformity to the idea advanced by the

brother from Montana, that the Great Light should never be open during a period of darkness.

The use of electric substitutes is taboo in this state, and many of the lodges have discontinued their use and gone back to the true symbolism of the burning candle, until well over 90 per cent of our lodges are using candles.

G.H.K., Wisconsin.

We are glad to have this authoritative statement concerning the procedure in the jurisdiction of the Grand Lodge of Wisconsin. Bro. Keenan being Grand Lecturer in that state. The question has also elicited comment from Dr. Merz editor of the Sandusky Masonic Bulletin and author of the well known work, Guild Masonry in the Making. We give here the part of his letter dealing with this.

The question as to the proper order of "Lighting the Candles" submitted by G.M.C., of Montana, in the April number of THE BUILDER is an interesting one from several points of view. I do not regard the matter as a "tweedle-dum or tweedle-dee" proposition. The brother from Montana gives evidence of having done some thinking for himself, for which he is to be commended. That the colors, white (a modified form of the yellow), red and blue were dedicated to the three principal officers of the lodge, is clearly set forth by Cross in his Installation Charges. "This symbol (Eternal light) is also represented by a white taper, which at the opening of the lodge you (the Master) are (presumed) to light at the altar." "This symbol (red) is represented by the red taper, which at the opening of the lodge you (the Senior Warden) are presumed to light." "This symbol is also represented by a blue taper, which at the opening of the lodge you (the Junior Warden) are (presumed) to light at the altar."

G.M.C. has good authority for lighting the tapers representing the W. Master first and then the other tapers in order.

No lodge should ever permit the use of electric candelabra. By their use every vestige of symbolism is destroyed. I am aware that many Grand Masters have ruled that the electric candelabra are permissible and so they have passed upon many other questions in a manner that shows all too little knowledge of Masonic symbolism.

Thirdly, we have a letter from Bro. C. C. Hunt, Grand Secretary of Iowa, and general Secretary of our own Research Society. Bro. Hunt calls in question the tacitly assumed connection between the three chief officers of the lodge and the three lesser lights.

In the April BUILDER, page 127, is a question and answer regarding the order in which the candles should be lighted, which in my mind raises another interesting question and that is: In how many Grand Jurisdictions do the candles or tapers represent the three principal officers of the lodge? I do not find it so in the rituals I have examined. In the Work of Webb, Cross, Barney and others in this country as well as in the celebrated Emulation Work of Great Britain these tapers represent the sun, moon, and Master of the lodge. This is also the interpretation given in the Iowa Work and here it makes no difference in which order they are lighted.

Our practice also differs from that of the Montana brother as to the time of opening the Bible. With us it is the first to be opened and the last to be closed. With the first dawn of physical light the Mason finds the open bible and when his labor is finished, with the last gleam of his material light he still sees before him the open Bible. Your correspondent says: "The first Great Light is not to be opened or closed during a period of darkness." May I ask why? It is the Great Light of Masonry. It should always be available to a Mason when at labor, and a closed Bible does not give light. As long as a Mason has physical light with which to pursue his calling he should not be deprived of the open Bible to give him spiritual light.

In the Great Light we are informed "In the beginning God created the heaven and the earth"; God also said: "Let there be light and there was light"; but this was the work of the first day of creation. It was not until the fourth day that the sun, moon and stars were made. Thus the heaven was created before the earth and heavenly light before physical, all of which is symbolized by displaying the symbol of spiritual light before that of physical and extinguishing the physical before closing the symbol of the spiritual.

When we come to the end of life's toilsome journey and from our nerveless grasp shall drop forever the working tools of life, how will it seem to have someone say, "Your eyes will soon be closed in death, the Bible cannot be closed in darkness therefore your Great Light must be closed before the darkness of death settles upon you?"

C. C. Hunt, Iowa.

* * *

THE KNIGHTS OF MALTA IN AMERICA

The following communication has been received in response to the note under the above head in the April number of THE BUILDER. We fail, however, to appreciate exactly Bro. Gretzinger's point. The facts he relates are well known, to Bro. Bennett, as to every one else who has ever read anything of the history of the Knights of St. John, called variously of Rhodes and Malta. A sovereign power, however decadent, as the Order is supposed to have been in 1798, is not a negligible entity. And there is no doubt that the Knights in Malta at that time were Roman Catholic in religion, whatever the Knights of Brandenburg may have been, or the alleged survival, as a Protestant Order, of the Sixth or English "Langue" in Scotland.

In reply to the note of Bro. Burton E. Bennett in your April issue, I would like to offer the following observations:

In the year 1517 the great Protestant Reformation became an historical fact. Luther's teachings and doctrines reached the furthest civilization of the world. As far back as 1463 the Knights of St. John held intercourse with the English and Scottish Knights under Grand Master Knells. The branches that refused to accept the Protestant faith ceased to exist or had but a precarious existence for a few years, then passed away. Even the Latin or rather the heterogeneous branch that lived until 1789 on this island was weakened by Protestant Knights deserting to Scotland and England in 1557. [See Vertot's Histoire doe Chevaliers Hospitalers de S. Jean de Jerusalem, and the Encyc. Brit.]

The island was taken by Bonaparte in the outset of his expedition to Egypt, June 12, 1798. It was again surrendered to the British under Pigot, in Sept. 5, 1800. At the Peace of Amiens it was stipulated that it should be restored to the Knights. The British, however, retained possession, and war recommenced; but by the Treaty of Paris in 1814 the island was guaranteed to Great Britain.

Through these years, it will be observed, the Knights from the Island of Malta not only held intercourse but actually affiliated with those of England and Scotland.

Thus the Scottish branch was able to purify and correct its work and sustain its sometimes struggling life.

During the period of Reformation the Sixth Language accepted the doctrine of the reformed faith; and, under the leadership of Sir James Sandilands, of Scotland, assisted the sainted John Knox in establishing Protestantism in Scotland.

On the 7th day of March, 1853, the Grand Lodge of Scotland did by public proclamation establish its right to the supreme government of the Religious and Military Order of the Knights of Malta, and has since been known as the Imperial Parent Grand Black Encampment of the Universe, with headquarters at Glasgow, Scotland. The claim to this title is being perpetuated at the present day in Scotland by this body.

In the year 1870 the Order was first introduced into America, an encampment being chartered in Toronto, Canada, from which it soon spread to the United States, and in 1875 the Supreme Encampment of America began its career under a grant issued by the imperial body of Scotland; but a few years later the charter or grant was revoked by the Imperial body, and the members expelled, for violation of obligation, ceasing to be a Protestant fraternity, destroying the degree work and ancient landmarks, defying the authority of the Imperial body, changing the name and objects of the Order.

Some of the subordinate commanderies, however, remained loyal to the Imperial Encampment. They continued to carry on the work, and in 1884 formed themselves into a Grand body. Their growth was most remarkable, and on June 1, 1889, the "Supreme Grand Commandery of the Continent of America" was chartered by the "Imperial Parent Grand Black Encampment of the Universe," and under this charter the Supreme Grand Commandery of America is granted the sole power on the American Continent to issue charters to Grand and Subordinate bodies, is made the final arbiter in all questions of dispute, and is given unlimited authority on this continent so long as it maintains Protestantism, civil and religious liberty and the ancient landmarks of the Order.

* * *

A.F.&A.M. AND F. &A.M.

I should like an explanation as to the reason why we have the title, "Free and Accepted Masons" in some jurisdictions and "Ancient Free and Accepted Masons" in others, all recognizing one another though with different designations. Was this caused by their being chartered by the two Grand Bodies in England prior to the year 1813 ?

E. T. Beltz, Wyoming.

This same query, propounded by A. J. B., was briefly answered in 1916, in the second volume of THE BUILDER, p. 190. Bro. Beltz has indicated the usually accepted explanation. All Masons, between 1760 and 1813, claimed to be both Free and Accepted, but the junior organization claimed to follow the "Ancient Institutions" - hence their nickname "Ancients," or "Antients." The premier Grand Lodge had made very considerable changes in the old system, and described their modified system as Modern Masonry. This was done, without any doubt, without due reflection, or with any realization of what an excellent controversial weapon it gave to their able antagonist Laurence Dermott, Grand Secretary of the Ancients.

The Grand Lodge of the Antients founded more lodges in America than did their rivals, though in some of the Colonies the latter were the strongest. The exact sequence of events has never been fully traced out, and is a task waiting for some competent brother to take up. The actual adoption of one title rather than the other in the different states when their Grand Lodges were organized, seems in general to have had little relation to ancestry - most American Grand Lodges are descended, directly or indirectly, from both the English systems. There being no observable rule we may guess that the choice in most eases was due to fortuitous circumstances. To some influential brother preferring one or the other, or to other like considerations. Probably, as the records of the formative years of the older jurisdictions are so scanty, it may be impossible to discover in most eases what did happen. But something might be done to throw more light upon the question than we now have, and it is to be hoped that some of our budding historical students may be moved to take it up.

* * *

THE SUPREME COURT OF NEW YORK

On page 71 of the March number of THE BUILDER occurs this sentence: "The chairman of the Mission was Chief Justice Townsend Scudder of the Highest Court within the State of New York."

Bro. Scudder was and is a Justice of the Supreme Court of the State of New York; there is no Chief Justice. This is the highest court of original jurisdiction; above it is the Court of Appeals, which is a distinct body and of which he never was a member.

J. H. Vrooman, Jr., New York.

The Builder Magazine

June 1929 - Volume XV - Number 6

A Roman Catholic Grand Master

BY BRO. A. J. B. MILBORNE, Canada

OF the many brethren who have occupied high offices in the Craft in Canada, none are more affectionately remembered than the Honorable Claude Denechau, a distinguished French Canadian, who rendered valuable public service to his fellow countrymen during the formative period of the country.

Claude Denechau was a Roman Catholic, and became a Mason under the early "Modern regime in Lower Canada, and as appears from a Certificate issued by St. Paul's Lodge, Montreal, No. 12, of the P.G.L. of Lower Canada ("Ancients"), he was "haled" from Modern to Ancient Freemasonry on the 14th of January, 1800. He subsequently became a member of Merchants Lodge, No. 40, at Quebec, and was appointed Grand Junior Warden of the Provincial Grand Lodge of Lower Canada in 1805 during the Grand Mastership of H.R.H. The Duke of Kent. Appointed Grand Senior Warden in the following year, he served in that capacity until 1812, in which year H.R.H. The Duke of Kent resigned as Provincial Grand Master in order that he might accept the office of Grand Master of the Grand Lodge of England ("Ancients").

The official Circular for the year 1812 records that the Hon. Claude Denechau was "elected" Grand Master of the Provincial Grand Lodge of Lower Canada. This was an irregular proceeding for it was acknowledged that the appointment of the Provincial Grand Master was a prerogative of the Grand Master of England. It seems clear, however, that Denechau's election was merely an expedient to meet the situation which had arisen, and that steps were immediately taken to regularize his position by the application to England for a Patent. This Patent was not received until 1820, the delay in issuing it being no doubt due to the difficulties the United Grand Lodge of England was experiencing in putting its own house in order

following the Union of 1813. Denechau's unconstitutional position was clearly recognized at the time, for in The Mason's Manual, issued on the 2nd March, 1818, by the Provincial Grand Lodge, it is provided that "the appointment of the Provincial Grand Master is a prerogative of the Grand Master of England, by whom . . . a Patent may be granted. . . . The Grand Master shall be installed, agreeably to ancient usage, on the twenty seventh of December annually, provided his PATENT has been obtained." (Italics in the original.)

A Special Communication was held on the 12th June, 1820, after the Patent had been received, and the Hon. Claude Denechau was regularly installed as Grand Master of the Provincial Grand Lodge of Lower Canada, a position he held until 1823 when the Provincial Grand Lodge was divided into two Districts the Hon. William McGillivray being appointed P.G.M. for the District of Montreal and William Henry, and the Hon. Claude Denechau P.G.M. for the District of Quebec and Three Rivers. This office he held until his death in 1836.

The Grand Master's address, delivered by Denechau on the 27th December, 1821, is to be found in Graham's History of Freemasonry in Quebec, but it was not the last Charge given by him to the P.G.L. of Lower Canada, as the Quebec historian suggests, for there has recently come to light a later address contained in the printed proceedings of the P.G.L. of L. C., held on the 27th December, 1822.

As this address is of unusual interest, apart from its historical value, it follows:

BRETHREN:

It is with heartfelt pleasure that on again meeting you at the Anniversary of our Tutelar Saint, I have to congratulate you on the improving state of the Craft, and the progress it has made in this Province, since I last met you on a similar occasion.

The observations which I then thought it my duty to make on the neglect which to a culpable degree I found to prevail in the several lodges throughout the Province, have not been without effect and I have now to acknowledge the dutiful and corresponding spirit with which the Brethren have universally received the admonition, which I can only ascribe to a conviction on their part of its propriety.

Not only have the Brethren been more zealous and punctual to their Masonic duties and in their attendance to their respective lodges, but by the information I have received from the Deputy Grand Master, our numbers have considerably increased. This circumstance is the more gratifying as many of the Brethren recently initiated are from that class of our fellow subjects amongst whom prejudices against the Craft are industriously kept alive from an erroneous notion or rather pretext of the views we are supposed to entertain with respect to matters of Religion. The deception is gradually dispelling, and a steady perseverance in that probity of action which characterizes Masons throughout the world, and which in fact is the very essence of the principles of the Craft, will hasten the period when our most ancient and honorable Institution will not be less revered by our Catholic Fellow Subjects in this quarter of the Empire, than by our Protestant Fellow Subjects in Britain and elsewhere.

The great maxims of our Institution comprehend all that is valuable in Christianity, and while it embraces all that is charitable among every sect or denomination of Christians, it entertains nothing repugnant to those great truths in which every true Christian must agree. The practice of the Masonic Craft is by no means incompatible with the religious exercises of any sect of Christians or of Christian virtues that can be named.

Our duties are plain, simple and consolatory, to the Great and Omnipotent Architect of the Universe we owe our gratitude as the great basis and foundation of all the happiness we now enjoy, to the King, attachment and allegiance, to all mankind (and in a more especial manner to Brethren of the Craft) friendship Charity and brotherly love. From him who hath much wealth much charity to his poor and suffering fellow-creatures is required, and from him who hath little, not

more is required than he can consistently with his other obligations conveniently spare, from the poor it requires honesty, industry and sobriety, a due respect for superiors and all those who are placed in authority over them.

Exempt from those scandalous persecutions, to which under the pretext of religion, the Craft has and still does labour in some countries, Masonry has at all times prospered under the powerful and protecting arm of the British Government, and accordingly our lodges are proverbially Loyal. The Craft we profess instead of debasing mankind tends to enlighten, and many are the Brethren of exalted rank and eminent character whose names are foremost in Patriotism, and whose devotion to their King and Country, evince that Loyalty may be justly considered as among the first of Masonic virtues.

It is our bounden duty, Brethren, collectively and individually as far as our influence may extend among our fellow subjects to inculcate principles of Loyalty to the King and obedience to his Laws as well as the most entire confidence in the wisdom and efficiency of his Government as exemplified in our present and unequalled constitution without which there can be no rational freedom.

To you Brethren, Officers of the Grand Lodge, who have served for the last year, I return thanks for your assiduity in the duties of your respective offices, and the assistance you have rendered me in the discharge of mine, and to you Brethren and Officers of the Provincial Grand Lodge installed this day, I enjoin a perseverance in the zeal and harmony which I have witnessed in the lodges for the last year, and desire that you will afford a like laudable example to your successors as you have received from those you have succeeded. In your several lodges you are to take care that the necessary labour be duly and fully executed, you are to be regular and careful that a proper decorum be observed, and that the advice and instructions necessary to form the perfect Mason, be from time to time attended to, and imparted so that the younger Masons may have frequent occasions to improve in the Craft and qualify themselves as officers in their several lodges. I must particularly call your attention to the Returns, and request that they may be regularly made at the appointed times to the Grand Lodge, and I am confident that this request will meet with a ready acquiescence on your part.

I take this opportunity of informing you, Brethren, that our Grand Master, His Royal Highness the Duke of Sussex, has been pleased to appoint by an Instrument under his hand and seal of the Grand Lodge of England, Brother McGillivray, to be Provincial Grand Master of the Lodges in Upper-Canada a Brother of distinguished merit, and I therefore desire that whenever he may honor any lodge in this Province with his presence, he may be received with the distinction and respect due to his Masonic Rank and Station.

(Signed) C. DENECHAU,

Grand Master.

There is now on the Register of the Grand Lodge of Quebec a lodge which bears the name of Denechau. Founded in 1906, and drawing its membership from the French-speaking citizens of Montreal, it has had a steady and encouraging growth. The ceremonies are conducted in the French language. The translation formerly in use has been revised, with the result that the difficulties and harshness of a literal rendering have been removed.

----o----

The Hiram Abiffs of Other Races

By BRO. D. D. ANDERSON. Island of Mauritius

THE legend of H. A. forms the kernel of Freemasonry; it is the peg on which all that the Craft teaches is hung. Let us very briefly sum up the tradition having not only the rendering as given in "Emulation" working, but where necessary, going outside it to other sources in order to fill in the picture.

H. A., the Master Architect, paid his devotions to the Most High . . . I have so far no precise information as to where it was in the Temple; probably somewhere towards the W. where was situated the Holy of Holies. In the Ritual of the Grand Lodge of Scotland, it should be noted, he eventually tries to escape by the W. door. Emulation then states that he went to the S., to the N., and then to the E. Other rituals give a different path, but all that I have had access to agree in the main detail that death overtook him in the E. Another point of difference among the rituals are the working tools figuring in the tragedy. His grave was marked by a sprig of acacia. All the various traditions agree on this point. Some rituals stress the r .... g of the corpse on the F. P. of F. and its subsequent interment as near to the Holy of Holies as possible. Others the finding on the body of the Mystic Name engraved on a gold triangle, which with the sprig of acacia, is placed in a coffer on the altar in the Holy of Holies.

Now although these last details appear so different, the underlying meanings are identical. We must realize that it has been for long a common belief that human spirits on death enter into plants. Acacia, more than any other, is associated not so much with the actual survival of the ghost, but with the idea of resurrection. What is more dead looking than the pod containing the seeds, yet what is more certain to sprout however adverse the conditions? The sprig of acacia thus symbolizes two distinct but complementary ideas, that of immortality in the abstract and that of survival of the soul in the concrete (if it is permissible to use such a word in this connection).

The Sacred Name engraved on the Triangle of Gold is another paraphrase of the same general idea, but advanced a degree further. Ever since the ancient Egyptians pictured Osiris as the All-Seeing Eye, the Triangle has served as the representation of God Almighty, no matter how different the name by which He has gone for the time being. The removal of the Golden Triangle is another way of describing the transference of the Vital Spark, the Blazing Glory at the c .... e, the G. from the

human corpse to the Holy of Holies, that is back to the Godhead. Consequently, whether you take the tradition of the actual body being taken to the sacred spot, or others of the Triangle or acacia being placed on the altar, the idea remains the same; an actual, positive step-up of H. A. from being a mere man to a being somewhat nearer to Divinity.

We are now in a position to analyze this extraordinary myth. Stripped of all its pictorial and descriptive trappings, a man who is above the average is killed by members of the ruck of mankind because of his superior relationship towards the Deity. But instead of being snuffed out, he is elevated to rank with the Gods, and as such continues to benefit the human race. The Masonic Ceremony forces this story in a peculiar way to the attention of every Brother, thereby linking up the impersonal external teaching with the internal personality of each of its members. It is therefore of considerable interest to inquire whether we can find the same teaching in any other ceremonial practiced either in the present or in the past.

We meet it at once as the underlying motif of the best known theology of our surroundings, the Christian religion. Let us here consider the one of its facets which is pertinent to our ends. The Christian story is of a Man superior in many notable respects (conception, powers, etc.), who by reason of this superiority and of His connection with His "Father," is put to death. He comes to life again, but there is already something more of the sublime, of the untouchable about Him, and He finally "ascends into Heaven," i.e. to the Godhead where He continues to benefit mankind. The whole matter is too well known to require more than this brief reference. We should realize its importance, however, as it is the only modern religion which uses the H. A. principle. It is not contained in any other. Buddhism, Taoism, Confucianism, the beliefs of the Parsees or those of the Jews; they all use other vehicles to carry the truths as they see them into the minds of man. Even in the creed of Islam, its chief actor does not die to benefit the genuine believer. In the past, however, we find a very different state of things.

The earliest trace of the Resurrection-God appears probably in the myth of Osiris. Originally one of the minor gods of Egypt, the Spirit of the Corn and no more, he wedded his own sister, Isis, who was the personification of nature. As time went by tradition changed him into a great and beneficent king and Isis into his queen; of

her it was said that she discovered how to plant corn and taught the secret to her subjects. Osiris was possessed of a half-brother, Set, the God of Storm and Darkness. Bad brother Set killed him by luring him into his coffin by a trick, nailing on the lid and throwing it into the Nile. After many adventures Isis found the corpse, and with the help of certain other gods, revived Osiris, who thenceforth reigned as king over the dead in the Underworld, his particular seat being the Morning Star. All corpses were made to go through the adventures of Osiris, which course would then, by the concepts of imitative magic, ensure immortality for their respective disembodied spirits. Some authorities believe that an actual ceremony of initiation was made of the myth whereby the initiates guaranteed for themselves continuity after death.

In Babylonia, not long after, or perhaps even before, a different version of the same idea arose, which is summed up in the words of the Grand Old Man of the Euphrates, Ea. "Let one brother God be given, let him suffer destruction that man may be fashioned." The story goes that the great Mother, before the creation of the world, was Tiamat, the Womb of the Abyss. When the gods decided to bring the world out of the universal chaos, she opposed the scheme and was championed by a human-shaped monster, Kingu, also called in the tablets "her husband." Marduk, the leader of the pantheon, slays Tiamat and makes use of her body to form the arch of heaven. He gets hold of Kingu, who has hidden himself in Tiamat's womb, kills him and "created man out of the blood mixed with earth."

We have here the old collateral meaning of "blood" and "life," that we also find in Genesis, ix, 4. "But flesh with the life thereof, which is the blood thereof, shall ye not eat" . . . In the Tiamat-Kingu tale we find a supernatural being dying, but his spirit (the blood) continuing, and in its continuance being of use to mankind.

The passing centuries saw Babylon climbing the ladder of civilization and the modification of the older gods into newer guises. Ishtar, the nature goddess, is fertilized by her lover, Tammuz, who dies as a result of that act which is so violent as to mutilate him. From the union a son is born, who is the reincarnation of Tammuz. Each year he sacrifices himself, and were the tragedy not to occur there would be no subsequent crop to feed mankind. The myth in different forms flourished all through the Near East in early historical and classical times, the chief

actors always being the same, although disguised under a host of different names such as Astoreth, Astarte, Aphrodite, Cybele, etc., and Adonis, Attis, Pygmalion, and many others.

More recently we have an almost historical person in the shape of Hercules. He was a man strong above all others, who died at the hands of his wife. It is beside the point that he burnt himself on a funeral pyre, as the cause of his act was the poisoned shirt sent him by his better half. His after-life is depicted in the story of the eleventh and twelfth Labours, which by various erroneous trains of thought have been transferred into his earthly life. In one of these he goes to the underworld to rescue the human souls in bondage; in the other he is wafted to the Isles of the Blest where he marries the Goddess of Eternal Youth; it would be laboring the point to analyze this further story of the dying god.

We have a disguised version in Celtic mythology. Taliesin, who claimed to be the chief architect at the building of the Tower of Babel, in his previous incarnation was pursued by a woman. To evade her he changed into a bird, but the woman, adopting the form of a hawk, was too quick for him, even when he changed himself yet again, this time into an ear of corn, for she promptly ate him up. On resuming her human form she found herself to be pregnant, the baby being Taliesin, a man above men.

All over the world the legend is found in some form or other, in the present and in the past, some with minor variations, others with distinct and even striking differences, but all built upon the substructure of the death of a supernatural being under unnatural circumstances, who by his resurrection to a heavenly life benefits mortal man. But when we have attained the end towards which we set out and have contented ourselves by finding that H. A. is not the solitary hero of a single system but rather a Saviour recognized by mankind throughout the ages, we find our journey of discovery but begun. Intimately bound up with him in his many personalities are the sprig of acacia (sometimes metamorphosed into an ear of corn), the tau cross, the lion, the morning star, the emblems of mortality and many another symbol of well-known import to the Freemason. As our French friends would say "it gives one to think," which, after all, is the essence of our Second Degree.

NOTE

The following authors were consulted in the preparation of this article:

Ward: Who Was Hiram Abiff?

Fraser: The Golden Bough.

Driver: The Book of Genesis

Stewart: Symbolism of the Gods of Egypt.

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS and R. J. MEEKREN

(Continued from May)

WE now come to the consideration of the second division of the evidence, the old lodge records.

It will, fortunately, not be necessary to bring forward very much that has not already been discussed, with the exception of the Aitchison's Haven minutes, which will have to be cited in their place. The great bulk of these records are Scottish; for, beyond York and Alnwick, none exist in England earlier than 1717, and none at all before 1700. Those of Alnwick beginning in 1701 apparently and those of York in 1712 (1).

This state of affairs, which Hughan found inexplicable (2), makes it essential that the question of the relation of Scottish to English Masonry before the Grand Lodge era should be fully canvassed before we can proceed with much hope of arriving at safe conclusions; for as Gould says, there is far more involved in the reply made to this question than at first sight appears (3). We have already had it before us, and we have sufficiently indicated our own views (4), but the point is too important to be left with a mere expression of opinion. The situation may be thus described; Gould as learned counsel presented an argument based on the brief provided by Lyon. The conclusions he reached seem to have been accepted by everyone as final. Fortunately, to continue the legal metaphor, there is no statute of limitations in such matters, and no judgment at the bar of scholarship is beyond reconsideration and revision.

Gould treated this question in the sixteenth chapter of his history. While it seems fairly certain that he had not then been converted to the theory of the existence of a plurality of degrees before 1717, yet he does not ever seem to have relaxed in the least his conclusion that Scotch and English Masonry were so different that, judging by some expressions, there was really nothing in common between them. As, for example, when he tells us that the "old Scottish Mason Word is unknown" and that there is nothing to show whether it was ever, before 1736, the same as anything used in England.

Owing to his discursive style of writing this chapter requires careful reading and close attention to disentangle the various steps of his argument. As a whole it makes a general advance over the terrain of Early British Freemasonry. First one feature and then another is taken up. This tends to conceal whatever weaknesses there may be in the argument on this particular point. For in one place we are promised further discussion later on, and then we are referred back to what was

said earlier. The chapter should be re-read in conjunction with this criticism, so that our analysis may be checked (5). To give our own impressions quite frankly, it might be likened to a trial where a clever rogue is acquitted because there is insufficient legal evidence against him, although every one, judge, jurors and counsel, are quite certain of his guilt. Or putting it less figuratively, Gould so limited and restricted the significance of the facts that it was impossible to arrive at anything but a negative conclusion.

THE CHARACTER OF EARLY SCOTTISH MASONRY

The essentials of his argument seem to be the following: It is pointed out that the scanty traces of lodge activities in England prior to the eighteenth century seem to reveal only speculative (or more accurately, non-operative) bodies; with possibly, of course, some operative Masons in the membership. Only one exception to this rule exists, the operative lodge at Alnwick. But it is not properly included in the period as the existing minutes do not begin until 1701. Besides it was close to the Scottish border, and might well have been of Scottish derivation.

On the other hand, the comparative wealth of records in Scotland reveals an organization, wholly operative in character, though including a considerable number of honorary and non-operative members, in some lodges, indeed, a majority. Again there is just one exception, the lodge at Haughfoot. But this also is close to the border, and might have derived its ritual from England; and besides, like Alnwick, it is too late to be included in the period, as its earliest records do not begin till December, 1702. It is insisted that, in spite of possible inferences from the Old Charges, there is no proof, outside of Alnwick, that there ever was an operative lodge in England. Thus a presumption is raised in the reader's mind that these two exceptional cases in effect cancel each other out. The one really Scottish though in England, and the other having an English character though in Scotland.

As we have stated earlier (6), Gould went beyond Lyon in his interpretation of the phrase "the Mason Word." Lyon had said that it was evident, from the Dunblane record, that "this talisman consisted of something more than a word." This Gould

refused to accept, standing on the literal meaning of the phrase. (7) The Haughfoot reference to a grip he dismisses summarily as abnormal (8). The reference in the Dunblane minutes to "the secrets of the Mason Word" is then evacuated of its apparent meaning by the following argument.

On Dec. 27, 1729, two Entered Apprentices from Kilwinning desired to join the lodge of Dunblane and be passed as fellows of Craft. This petition

. . . being considered by the members of Court [i. e. of the Lodge] they ordain James Muschet to examine them as to their qualifications and knowledge, who having reported to the Lodge that they had a competent knowledge of the secrets of the Mason Word, then the said Lodge, after entering them apprentiees pass them to be fellows of craft of this Lodge (9).

However (according to Gould (10)) this really means little (or nothing) because, even so late as 1735 the Kilwinning "ceremony of initiation was so simple" that two persons, in that year, were "received into Masonry by individual operators at a distance from the lodge," and "being found" in lawful possession of the word "were recognized as members of Mother Kilwinning.

CRITICISM OF GOULD'S ARGUMENTS

This seems to be the real substantial argument offered by Gould in support of his position. Naturally, clothed in literary form, with the aid of forensic rhetoric, and with its weak places concealed by the many breaks in carrying it through to a conclusion, it appears much more convincing than in this summary. Whether this last is really a just analysis and exposition or not, must be left to our readers to judge for themselves. To us it seems that the logical fallacies of the argument are so obvious as to scarcely need pointing out. We have just as much right to insist that the last mentioned incident proves that "possession of the word" at Kilwinning included the "secrets of the word" spoken of at Dunblane, as the reverse. We are in

fact faced with the negative argument in an acute form. And when we consider the practical side of the question, it is seen that the inference last suggested gives the most probable result. Gould presumably understood the "benefit of the mason word" to mean the obtaining recognition as a mason among strangers. Upon reflection it will be obvious that a single word, with nothing leading up to it, would be totally inadequate for this purpose, unless, like military watch words, it were changed very frequently. Even then, there would have to be some rules as to how it was given. Gould appeals to universal silence. But the silence is not universal, for there are the exceptions. And as we have insisted at painful length, one positive instance is sufficient, logically, to overbalance the negative weight of an otherwise complete silence. Of course such a single instance must be "exceptional" as long as it stands alone. To so describe it does not reduce its force, as Gould seemed to think. To do that some other consideration would have to be brought forward to show why it should not be accepted. This indeed he tried to do by the suggested doubt raised by date and locality, but these have no weight unless we admit that the difference which he assumed between English and Scottish Masonry really did exist in this radical form.

Of course Gould (11) was too careful to state these conclusions positively, as being compulsorily required by the evidence; and we have always to bear in mind that the only alternative to this position which then presented itself was practically the acceptance of the traditional position of the antiquity of our present system and ritual. We have no desire to call in question the value of Gould's work. He cleared the ground and laid the foundations; we are only trying to continue the building where he left off. We are not demolishing any part of the structure he reared, but removing some of the scaffolding for which there is now no need.

We must go a little further, however. In the course of this argument Gould lay great stress on the date. The suggestion was that Alnwick, Haughfoot and Dunblane could tell us nothing of the state of affairs in the seventeenth century. This sounds impressive, but there is a kind of fallacy in it. Centuries, after all, are artificial periods. We may compare one with another, as wholes, just as we may compare one month with another. March is windy, April is showery. But the last week of March may be rainy and there may be high winds early in April. We cannot, without fallacy, separate the last years of the seventeenth century from the beginning of the eighteenth. There is this just kernel of truth in the suggestion

created by Gould's classification of the evidence by centuries; that we can only infer the existence of a thing before the date of its being first definitely mentioned. Yet in this case such inference is sound enough when the whole nature of the phenomena is considered, and especially the intensely conservative and traditional nature of the institution. And we need only ask that a very few years of previous existence be inferred to carry things back over the fatal (artificial) line drawn between 1699 and 1700.

That there was a difference between English and Scottish Masonry we willingly admit, and Gould has the credit for having pointed it out. It was a difference of organization and function. Where we hold that he was mistaken, and indeed went beyond legitimate inference from the evidence, is in the assumption that this external difference implied equally great differences on the esoteric side. We know that very great differences of organization during the strictly historic period, even down to the present day, have not involved differences in ritual to the point of making recognition impossible. Variations exist now, and very likely existed then to an even greater degree than now, but that is not the same thing at all (12).

ENGLISH AND SCOTTISH MASONRY ESOTERICALLY IDENTICAL

Although Scotchmen will doubtless repudiate the idea with vigor, and perhaps with heat, historically the English speaking people of Britain have a common origin and culture. The Lowlanders of Scotland are ethnologically the same race in the main as the inhabitants of the north of England. That there was ever a division between them was a political accident, largely due, it is probable, to geography. The natural assumption is that Scottish Masonry would be derived from England. There is no need to go over in detail the minor features that are common. Just one thing may be mentioned, and that is the fact that a good number of copies of the MS. charges have been found in the possession of many of the old Scotch lodges. When therefore the argument against recognizable likeness and close relationship between the Masonries of the two countries has been countered, the original and natural assumption, that internally they were closely related, once more takes its place.

There is one more argument that may be brought forward. Scottish minutes go on speaking of the "Mason Word" years after Desaguliers' visit to Mary's Chapel, where he, a London Mason, was examined and "found duly qualified in all points of Masonry." This hardly bears out the minimal interpretation of the phrase insisted on by Gould; and, once we are free of that presumption, the possibilities are unlimited. Scottish forms, under the influence of extreme Protestantism may have been, and very probably were, subjected to a process of deletion in some places, each lodge being a law to itself, but not to the point of making intercommunication impossible (13). There may also have been a process of decay and atrophy. Gould gives a sketch of Scottish history, dwelling on the many invasions the country endured, most of them accompanied by complete devastation of towns and countryside alike; and the unexpressed suggestion is given that as the arts and crafts generally declined the esoteric side of Masonry would also decay and be forgotten. This does not necessarily follow. Men could remember and transmit signs and tokens and secret catechisms even though practically debarred from exercising their craft. The process of decay would probably, we think, affect England equally. It would be merely another example of the gradual change of institutions; and one of its effects might well have been that alleged fusing of two grades into one in some non operative lodges in England in the seventeenth century which Speth suggested.

We have thus given our reasons for refusing to admit that the external differences of organization and function in the two countries in the seventeenth century necessarily require us to postulate equally radical differences on the esoteric side. Our contention is that the attempt to prove such differences breaks down under critical examination. There must have been, in the nature of things this much we may assume geographical variations, both local and regional, just as there must have been secular changes in the passing of the years. But equally, on the other hand, the intercommunication, indications of which are everywhere frequent, and the conservatism which so strongly characterized members of the Craft, must have had a strong stabilizing effect. Like an army on the march, with scouting and foraging parties on the flanks, the vanguard far ahead while the rearguard lags behind, nevertheless the organization may be supposed to have retained coherence, and to have evolved along the same lines in different places and at different rates. We say supposed, deliberately, because it is not proved, nor can it be disproved beyond all shadow of doubt. The dictum of Huxley, quoted by Gould himself, regarding that "postulate of loose thinkers; that what may have happened must have happened," is a warning. Yet there is its converse, which Bro. Tuckett has

more recently enunciated; the unconscious postulate that the critically minded often assume; that what cannot be proved cannot have happened - the pitfall of the negative argument, in other words (14). In view of all which we hold that we may assume, not only as possible, but to some degree probable, that the Masons of the two countries employed substantially the same ritual forms and possessed in essentials the same secrets. Upon this assumption we will proceed.

THE TERMINOLOGY OF THE OLD RECORDS

First we will recall that in our consideration of the Old Charges last month, we saw that they pointed to a definite dividing line between apprentices and the skilled Fellows and Masters. Further, it appears that (though far from consistently) there was a tendency to employ different terms for changing the status of the individual. An apprentice was "allowed" according to some versions, but a Mason was "made," and a Fellow was "received." Any interpretation of these vague indications by themselves is mere guesswork. But they may fit into a scheme suggested by other facts. The Schlaw Statutes and the Orders of the lodge at Alnwick do give some further precision to the hazy impression received. According to the former the apprentice was "taken" by his master; "received" either by his master or the lodge, or by both for this is not clear and "entered" to the lodge- or in the lodge records for again it is not clear. On the other hand it is quite clear that a master or fellow was "received and admitted" into the lodge; and this "admission" must almost certainly, from the way it is spoken of, have been formal in character.

At Alnwick (15) we saw that the apprentice was "entered" and "given his charge," while "Masons" were "made free," and apprentices at the end of their servitude were "admitted or accepted." Again we have the same vagueness as appeared in the Old Charges, yet an outline begins to appear, as in a clearing mist. Remembering, as we saw last month (16), that "Mason" was apparently used, sometimes, at least, as an inclusive term for the more particular designations "Master" and "Fellows," it begins to look dimly as if an apprentice was taken and allowed or entered, and at the end of his term was made free by being admitted or accepted as a fellow or master, or alternatively, made a Mason. At York the "Old Rules" of 1725 speak

only of a "Mason" or "Brother" being "made," there being no reference at all to apprentices.

Coming back to Scotland (17) we find the Statutes "ordeined" by the Lodge of Aberdeen, in 1670, giving the conditions under which an "Entering prenteise" is to be "reciaved." "Master meassons" are said to be "made," and apprentices at the end of their time are to "receave the fellowship." The last is also spoken of as getting his fellowship.

"Mother" Kilwinning in 1643 wrote into its records the clause of the Schaw Statutes relating to the passing of fellows. In 1646 four persons, one a Mason of Paisley, were accepted as "fellow brethren to the said trade"; the meetings being described as "Courts of the Mason trade of the lodge of Kilwinning." This entry probably relates to what we should call affiliation.. The next item is to the effect that five individuals, who are named, were received as "prenteisses to ye said craft."

At Glasgow, on the first day of the year 1613, John Stewart younger, apprentice to John Stewart elder, was "entered" by the Warden and Brethren, "conform to the acts and liberty of the Lodge," whatever that meant precisely to the clerk who wrote it. The earliest extant minute of the Lodge of Dunblane is dated January, 1696. In December of that year the members "ordained" a scale of fees to be paid by those wishing to join; "at their entrey six punds, and att their passing thrie punds Scots, with the ordinar dues." Twenty years later, in 1716, it was enacted that "there be no meassons or uthers entered and past by the members of this Lodge at one and the same time," excepting only "such gentlemen" who could not be present at a "second diet." Instead, those "entered" were to be "first reported prentises, and their passing ordered by the Lodge thereafter according to qualifications." Evidently the "entering" was generally done by a group of members of the lodge at their own convenience, as was apparently quite customary in Scotland at the period, and possibly in England, too.

Dec. 27, 1720, is the first of the minutes of the admissions of fellows of craft that contain the peculiar reference to the square and compass which for a number of years was regularly used by the Secretary of Dunlblane Lodge. It is worth quoting in full:

Compared John Gillespie, writer in Dunblane, who was entered on the 24 instant, and after examination was duely passt from the Square to the Compass, and from ane Entered Prentiee to a Fellow of Craft of the Lodge.

While the date of this is later than the formation of the Grand Lodge in London, yet it is hardly likely that the ripples created by that event could have had much effect in Scotland in the short interval of three years. For the present, however, we will pass on as this calls for further consideration later. Only it may be said that the phrase can hardly mean anything aside from some ceremonial to which it was a veiled reference.

The Lodge of Peebles seems to have been deliberately founded by the members of the "Honorable company of Masons" of that place, who took

. . . into their consideration the great loss they have hitherto sustained by want of a Lodge, and finding a sufficient number of Brethreen in this Burgh, did this day [Oet. 18 1716] erect a lodge amongst themselves within the said Burgh.

This makes one wonder just what the "great loss" was that they had sustained. It could hardly have been a business or financial one, as the Company or Gild should have been sufficient for such matters. It seems as if it might be a curious parallel to the "Accepcon" in the London Mason's Company. However that may be, in December the same year, 1716, William Brotherstanes was "decently and orderly" entered; while Alexander Veitch, an "enter'd prentise, made application" to the lodge and was "received." Minutes of later years up to 1725 speak of Apprentices being entered, and other persons being "received and admitted," (apparently in

most cases non-operatives who were made fellows at once. But this is not absolutely certain in every case.) A peculiarity of these minutes is that we are frequently told that these "enterings" and "admissions" were "decently and orderly" performed, which can hardly refer to anything but some ceremonial.

The minute book of the Lodge at Haughfoot begins in December of 1702, but the first ten pages have been torn out, and it is strongly to be suspected that they contained, if not a ritual, at least ritual memoranda. In 1704 William Cairncross "gave in his petition" to be associated with the lodge, and was examined and found to be a "true entered Apprentice and Fellowcraft." This shortened form of the usual term "Fellow of Craft" was used also at Aberdeen, whence it was probably transplanted to London by Dr. Anderson, and thence, through the medium of the Book of Constitutions, it has spread over the whole Masonic world.

On St. John's Day, 1706, "John Scott, brother of Sir James Scott of Gala, was orderly admitted to the Society of Apprentice and Felllowcraft." A year later a similar rule to that of Dunblane was made. The "meeting" having come

. . . to a general resolution that in time coming they would not, except on special considerations, admitt to the Society both of apprentice and fellowcraft, at the same tyme, but that one year at least should intervene betwixt any being admitted apprentice and his being entered fellowcraft.

Here we have another of the puzzling variations in terminology. It is practically certain that in this exceptional lodge (which has been taken by many students as exceptional in the sense of being sui generis) there were two ceremonies used throughout its existence. But the term "enter" is used for the higher grade and "admission" for the lower, the exact opposite to what we have been coming to accept as the normal terminology of the period.

We come finally to the minutes of the Lodge of Aitchison's Haven. These begin in the year before the earliest extant minutes of Mary's Chapel at Edinburgh, and the first entry records that "Robert Widderspone was maid fellow of Craft" in the presence of "John Fender the Warden," and seven other fellows of craft. No apprentices are mentioned. This of course does not prove that none were present, especially as the Warden was one of those who signed the Schaw Statutes which insisted that two apprentices were required at the admission of fellows of craft.

The omission was remedied on later occasions, however, as on May 28, 1599, "Johne Low was maid fellow of Craft in ye presence of Johne Fender Warden for ye present," followed by the names of six others, who are said to be "all fellows of Craft," and then comes "also of enterit Drentis Richart Petticrief [and] James Petticrief." So that the lodge was formed of seven fellows with the two apprentices that, as we have seen, were so insistently required by the Schaw Statutes.

The second minute in the book, January 11, 1598, records that "Alexander Cubie was enterit prenteis to Georg Aytoune." Two years later, Jan. 2, 1600, we find Alexander Culbie chosen by "Andro Pattene" as one of his intenders, the said Andrew being "enterit prenteis to Johne Crafurd his maister," having paid twenty shillings for "his boukin," or fee for registration, and given gloves to his "admitteris," who included six fellows and four apprentices.

These minutes favor the term "maid fellow of craft" for the higher status, but while frequently using the term "enterit" in regard to apprentices, this is varied by the expression "buikit," booked or recorded. This definitely raises the question, which has already hovered in the background, as it were, more than once; was the "entering" of an apprentice anything more than formal registration in the lodge records, in the presence of its members as witnesses? For the present we leave it without attempting an answer, though it may be noted that in some places mention is made also of the "buiking," or paying the fee therefore when fellows were "maid."

It is evident that where men's professional or occupational status is affected records must be kept. And as we have already noted, in Scotland membership in a lodge was as important to a working stone mason then as membership in a Trade Union is at the present day to the skilled workman in such trades as are fully "unionized." It is this that accounts for the fact that Scottish lodges not only made records, but preserved them also. But further than this, it also accounts for their general character. They are concerned mainly with those things that affected the rights and seniority of the members of the lodge, and for this reason it is only incidentally, and as it were by accident, that they ever tell us anything about those traditions and customs in which we are chiefly interested, all of which gives us an additional reason for being very wary of the negative argument here.

It shows the difficulty of the subject that Gould quite overlooked the significance of the record concerning William Cairncross at Haughfoot, quoted above. The phraseology irresistibly suggests that he was examined not only as an apprentice, but also as a fellow craft. But this once granted implies that this lodge was not ritually exceptional, but that there was a real community between it and the lodge in which Cairncross was entered and accepted.

Our developing picture is now a little clearer; the lines are still vague and misty, but like a composite photograph certain features begin to stand out. The difference in status between apprentices and full Masons, i. e., Masters and Fellows, Which the Old Charges clearly indicated, seem, in Scotland, at least in the seventeenth century, to have been marked by certain formalities, generally referred to respectively, as entering, and admitting or receiving.

NOTES

(1) Gould, History, Vol. iii, p. 13; and Rylands, A. Q. C., Vol. xiv, p. 6, for Alnwick. Gould, op. cit., p. 23, for York; also Hughan Masonic Sketches and Reprints, pp. 34-35. We have not been able to refer to the reproduction of the Alnwick minutes published in 1896.

(2) Hughan, Op cit., p. 19.

(3) Gould, op. cit., iii, p. 10.

(4) THE BUILDER, 1928, pp. 135, 170, 299, 332, 333; and 1929, pp. 19? 36 and 68.

(5) Gould, History, vol. iii, Chap. xvi. The argument begins on page 10, is touched on in pages 12 and 13, taken up again at pages 29 and 30. From pages 48 to 56 is an outline of Scottish history and its bearing on the existence of the Mason's craft, concluded in pages 58 to 63. Pages 10, 29 and 30 should be read in conjunction with 62 and 63, so far as Haughfoot and Dunblane are concerned.

(6) THE BUILDER, 1928, p. 332.

(7) It is possible, however, that in his cryptic manner, Gould here only intended to convey the fact that nothing more than this was proven by the evidence.

(8) Gould, op. cit., vol. iii pp. 29, 30 and 36.

(9) Lyon Hist. Edin., p. 417.

(10) Gould, op. cit., vol. iii, p. 63.

(11) Ibid., vol. iii, p. 30. Compare also vol. ii, p. 51.

(12) Every institution must perforce adapt itself to the conditions of the society in which it exists. Thus we find that every organization of more than local scope will exhibit variations, and the wider it is spread the greater these variations will be. In Scotland the lodges retained the quasi-legal status of the gilds which it is possible that the English lodges had before the fourteenth century. And it is possible that in Scotland the lodges filled the place of gilds to some extent, as that form of organization arrived later in the northern kingdom than in England. The Statutes of Laborers in England undoubtedly had some effect on the general situation, although their frequent re- enactment proves that they were as difficult to enforce as some more recent laws of prohibitory character. But the law of Henry VI which definitely forbade the Masons "to confederate themselves in Chapters and Assemblies" would undoubtedly destroy any external authority that custom and usage may have given such organizations, and would tend to drive the lodges underground. This would quite naturally account for our finding so few traces of permanent lodges in England, and no records at all before the eighteenth century. Records are a constant source of danger to an illicit organization, and casual lodges would have no use for them in any ease.

(13) So late as 1764 such a revision seems to have been made. In the second edition of his History of the Lodge of Edinburgh (Chap. iv) Lyon gives the following excerpt from the minutes of the Old Lodge of Melrose, which remained independent till well on towards the end of the nineteenth century. The Melrose brethren, it seems, decided:

"That the Mason word be administered in a simple way and manner, free of everything sinful and superstitious, only word, sign and grip, and some simple questions to distinguish a Mason from another man, and all under a promise not to reveal it, under no less a penalty than to forfeit all right and title to every benefit belonging to the lodge, and to be held in abhorrence by every brother."

Such "reforms" might well have taken place in other lodges at an earlier date.

(14) A. Q. C. vol. x, p. 52.

(15) Gould, Hist., vol. iii, pp. 14-15. The Alnwick Orders are dated Sept. 29, 1701, the "Gen'll Head Meeting Day" of the Lodge. The 5th Order has already been quoted, BUILDER, May, p. 141. The other relevant passages are:

"9th. Item. There shall noe apprentice after he have served seaven years be admitted or accepted but upon the Feast of St. Michael....

"12th. Item. Thatt noe Fellow or Fellows within this Lodge shall att any time or times call or hold Assemblies to make any mason or masons free Not acquainting the Master of Wardens

"13th. Item. That noe rough Layers or any others thatt has nott served their time or [been] admitted, shall work within the lodge . . ."

We have here the term "accepted" equated with "admitted" and possibly with "make free" also.

(16) THE BUILDER, May, 1929, p. 131.

(17) It will be more convenient to give the references in the text altogether here, as it would otherwise entail much quite needless repetition. For Aberdeen, Miller, Notes on the Early History and Records of the Lodge, Aberdeen, pp. 61-63. Also

Lyon, History of the Lodge of Edinburgh p. 423. The same chapter contains extracts from the records of Kilwinning, Glasgow Dunblane and Peebles. For Haughfoot, Yarker, A. Q. C., vol. xxvi, p. 16 - and for Aitchison's Haven, Wallace-James, Ibid., vol. xxiv, p. 30. See also Gould, op. cit., vol. iii.

(To be continued)

----o----

A Consideration of Some of the Difficulties of Squaring the Circle

By BRO. CHARLES H. MERZ Ohio

THIS paper is not intended as an attempt to set aside the commonly accepted ratio or any other, or to uphold the same; but it is written to set out, so far as opportunity permits, some of the difficulties attendant upon quadrature of the circle, and to show the rudiments of the complicated and tedious method commonly adopted of attempting the approximation of the true ratio between the diameter and the circumference.

The different methods of solving the problem of the quadrature of the circle are more than a hundred in number. The ratios of the circumference to the diameter are equally numerous. Some differences exceed eight hundredths of the circumference, while others vary as much as twenty-three hundredths.

In the mechanic arts the ratio of the diameter to the circumference is assumed to be as 7 to 22, which is accurate enough for many purposes, though it is claimed that the real ratio can never be exactly expressed in numbers. In ordinary mathematical

work it is assumed to be as 1 to 3.14159215. One English mathematician has carried out the decimal to 607 places.

The ratio between the diameter and circumference is fundamental, and any error made in the beginning is carried into all the operations which depend upon it, and the same is true of any other possible errors that may occur in the additional operations to ascertain the relation between the circle and the square.

It is of interest to note that the Masonic apron is actually an ancient Egyptian mathematical problem, based upon the principles of the Operative Mason's Square. showing a quick and very nearly perfect manner of determining a squared circle, in which the peripheries of both square and circle are of precisely equal length. Correctly analyzed, it consists of two oblongs of 3 x 4 (at the top) and two oblongs of 4 x 5 (at the bottom).

These constitute a perfect square. Setting one leg of the compasses upon the intersection of the lines that divide the square and the free leg on A or B. we have a circle the circumference of which is equal to that of the square. Lines drawn from A and B to E will be of precisely the same length as the distance from E to F which is the vertical axis of the triangle E-C-D. The relation of this to the circle squaring problem is that A-E, B-E and F-E are the radii of a circle of almost equal perimeter to the whole square. In the square taken as the base and the triangle E-C-D as the vertical section thereof, we have the precise geometrical proportions of the Great Pyramid of Gizeh.

As there are comparatively few Masons who are familiar with that most admirable work written by the late Brother H. P. H. Bromwell, "Restorations of Masonic Geometry and Symbolry," I take this opportunity of presenting some of the facts stressed by him in this connection.

The circle, though in itself intractable by any mathematical method as far as actual precision is concerned nevertheless comes to the aid of mathematicians as the sole key to unlock the treasure house of trigonometry and expose its exhaustless stores.

In all the processes in which the circle, or any part thereof, is directly involved, the ratio between the diameter and the circumference is the fundamental truth to be first ascertained-for the diameter is what may be termed the measure of the circle (i. e., the surface thereof). For it is always known or ascertainable by direct measurements. And the circumference is that which must conform, according to some ascertained ratio, which, if correct, makes all correct which it affects; but, if erroneous, infuses the error into all the results, and there it remains constantly present.

As for instance, in the case of the velocity of the rim of a revolving wheel, or the length of an arc; but not in that of the length of a radius, or of the spoke of a wheel, or the sine of an angle, for these last may be ascertained without knowing the length of any circumference, or without any circle at all. Furthermore, all proportions between the circumference and the parts of a circle, as chords, segments, sectors, etc., remain unaffected; and in calculating the diameter of one circle that shall be of twice or thrice the surface of another of a certain diameter or circumference, no harm can arise from an error in the ratio, for the operation only applies to the proportions between certain parts of one figure, or the corresponding parts in two or more figures.

But when it is sought to ascertain the area or the length of the side of a square, hexagon, or other regular polygon, or the several sides of an irregular figure, which shall be equal to or otherwise proportionately greater or less than a circle of a given diameter, the error, if any, in the ratio between the diameter and the circumference, enters at once into the work, and remains and propagates itself in every subsequent operation founded upon or involved with it in most cases increasing as it proceeds. For, in finding the content or surface, the circumference must first be known; and finding an equal square, triangle, or other figure, depends on first knowing the contents of the circle. If the ratio depended on be too great or too small, the circumference, and consequently the area or surface therein contained will be too great or too small. Hence in seeking a circle which shall contain a given surface

say, equal to a square of five on a side if the ratio should be too great, as 3.16, a diameter shorter than is correct must be assigned to the circle, in order to bring the surface within the requirement of the ratio, that is, of the square.

The several methods of computing the surface of a circle of given diameter, depend on the ratio. One method is to multiply the circumference by half the radius, or one-fourth the diameter, which is the same as to multiply the diameter by one-fourth the circumference. No doubt a correct mode, if the ratio be the true one. Another method is to multiply the square of the diameter (the square circumscribed about the circle) by one-fourth the ratio.

Still another method is to multiply the square of the radius by the ratio. By any one of these methods, the same result is obtained, whether the ratio is right or wrong and the result will be right if the circumference be right, i. e., if the ratio between the diameter and circumference, on which the latter is computed, be right; and as certainly wrong if there be error in the ratio assumed for the purpose.

The conclusions reached by ninety-eight different authors, most of them skilled in mathematical pursuits, have shown very positive but very different conclusions concerning this problem, already subjected to centuries of continued dispute. The different methods of finding the ratio are not less than forty-four, and the different ratios proposed, not less than seventy-two. The number in which the proportion between the diameter and the circumference is greater than the commonly accepted ratio is about fifty-eight. The number giving a lower ratio than the "orthodox" is sixteen, and the number of those which agree with the orthodox ratio is twenty-six. Of the whole number, one hundred and seven bear date in this century. Now every specific numerical value assigned must be wrong, except one; if any of them, by chance, should happen to be right.

The "orthodox" ratio depends for its validity on what Bromwell calls "the process of exhaustion," that is, in the sufficiency and correctness of the work in the arithmetical computations of the area of a regular polygon having a sufficient number of sides to render it substantially equivalent to a circle. No one of the

modes of dealing with a series of numbers or fractions, or known dimensions, of some part of a circle, or other figure, by multiplication, division, etc., carries with itself its own demonstration. Had such been the case, there never would have been any controversy. On the principle that several doubtful calculations make one good one, one of two solutions or both are accepted because they agree, not because either is correct. Is it possible in any such case that any one can say, before seeing the result, that the operation to be pursued is actually its own test and must be correct, or that it can be referred to a veritable test? Some of the conclusions examined are manifestly false, while some others afford nothing, except the assertions of the author, to show that the result is a ratio of anything.

If we take a polygon of four sides (a perfect square) and successively double the number of sides making it a polygon of eight, of sixteen and then or thirty-two on so on, the sides will eventually become so numerous and so short that the figure is so nearly a circle that the difference may be deemed of no consequence. However, at the same time the content or surface of each polygon must be computed at every increase of the number of sides, by means of two proportional triangles, involving multiplication, division, addition, extraction of the square root, etc., and the surface of the last polygon computed is accepted as the surface of the circle in question.

As every regular polygon (square, hexagon, polygon) may be considered as composed of as many isosceles triangles (equal sided) as it has sides the side of the polygon being the base and the two equal sides of the triangle meeting and forming an apex at the center of the polygon the circle may be regarded as a polygon of an indefinite number of sides, and consequently composed of a like number of triangles, each having two equal and two very long sides and an exceedingly short base, which is the same as the side of the polygon. Such a polygon may be regarded as having a thousand million of equal sides, and consequently composed of as many equal sided triangles. If accurately measured, such a polygon would doubtless furnish a very close approximation to the measure of a circle having a radius equal to either of the two equal sides of any such triangle. But one with a less number of sides, say 30,000, with a slight error in the computation of each triangle, might offer a grossly defective result. But it might be much worse in case of a million sides, with an error in each.

As it appears from principles not dependent on any ratio between the diameter and circumference, the circumference of a circle whose diameter is one is necessarily equal in figures to the area of a circle whose diameter is two, and whoever succeeds in finding the surface of the latter circle, is thereby in possession of the number which shows the true circumference of the former. Hence, the computation is made by ascertaining the area of a circle having a diameter of two. To accomplish this, a polygon of four sides is circumscribed about the circle, and another of four sides the corresponding sides being made parallel is inscribed within it. The outer polygon is the same as the square of the diameter, that is, its surface is equal to four, while the inscribed polygon (or square) is necessarily one-half as much, equal to two; the side of the inscribed square being to the side of the circumscribed square as the side of any square is to the line of its own diagonal so that the two squares (polygons) are in proportion to each other as any two adjacent squares inscribed in any other circles for it can always be seen that the diameter of any circle is the same as the diagonal line of its inscribed square. The object in taking two polygons is to secure a convenient basis of measurement which would be lacking if only one were used. In doubling the number of sides it necessarily comes to pass every time except in the case of the two polygons of four sides each that the angles of the inscribed polygon present themselves to the middle of the sides of the exscribed polygon and vice versa. By this a mean proportional as to surface, between corresponding parts of the two polygons, is also presented in geometrical form, susceptible of being computed by ordinary mathematical rules. The beginning of this series of duplications of the number of sides may be seen in the accompanying figure.

The forming and doubling the number of sides of these polygons is easy enough and the process may be continued until the sides become so minute that no farther division is practicable, but however far carried it would go but little toward finality, which is only to be reached by the computations. These give the measurements and demand the utmost accuracy and here is where the trouble begins. The principal cause of difficulty is error, which attends the work from first to last.

In order to reach the point at which the operator may intend to stop say at a polygon of 32,768 sides (the number usually adopted) no less than twenty-seven complicated processes each made up of several partial or ancillary operations must

be accomplished. These are each simple enough, but they are not separate and independent, so that any error, from omitted fractions or other causes, will only affect the particular calculation in which it may occur, and there stop, but they are cumulative, as will be seen from what follows:

First, a simple expression of the surface content of a corresponding part of each of the two original polygons one being 2, the other 4. Then a multiplication of these parts together and extraction of the square root of the product, leaving a remainder. Then following twenty-seven operations, including thirty-six multiplications, involving sixty- eight numbers, each containing an endless decimal fraction; also thirteen additions, each of two of the same numbers, each with its fraction, being very nearly equal to, and slightly exceeding, so many multiplications by two, the finding of thirteen quotients, and the extraction of thirteen additional square roots, each root and quotient leaving a remainder. The entire process being one unbroken series of computations, every one dependent upon all which precede it to the last. Any deficiency or excess in the first computation (which leaves a remainder) is thus multiplied and remultiplied no less than sixty times, by a factor not less than 2.8 (and reaching 3.31; or more as an upper limit, and thirteen times by two. And besides this we have the addition of two of the larger factors together thirteen times, making it equivalent altogether to eighty-six multiplications by two in a series, each multiplying the former product. And this all relates back to the first remainder, it being the first of twenty-six following in succession, each on an average through forty-three multiplications, making more than one thousand one hundred multiplications in all.

It is easy to form a square and a triangle equal in area to each other; and the same is true of any two figures bounded by right lines however different their forms, for their lines are subject to direct and equal measurement, and these being known, the included surfaces are easily dealt with. But not so with the circle. This remarkable figure has something about it almost mysterious. While it is that by which all right lined figures may be proven as to their forms, and in many cases even to their contents, yet to ascertain its own content, that is, to find an equal square or other rightlined figure, has been a special object of search and the ever a present stumbling block of mathematicians of all ages.

NOTE

It will be understood that the point raised in the article is theoretical rather than practical. All measurements are approximate, and in the ease of the circle and other curved figures we have a second approximation. The first one is the determination of the radius of the figure, and the second is that in the calculations to determine the ratio between the radius or diameter and the circumference. And though, as has been shown, any error in these calculations is a cumulative one, yet the process adopted puts a limit to the error. In subdividing the sides of the inscribed and exscribed polygons shown in the second figure, it will be seen that the perimeter of the former increases at every step, while the latter decreases. Eventually each becomes approximately coincident with the circle. Thus every step in the calculations must fall between these limits and whatever error there may be cannot be great enough to vitiate the result for any practical purpose. Ed.

----o----

American Army Lodges in the World War

Sea and Field Lodge No. 5, Overseas, at Beaune, France By BRO. CHARLES F. IRWIN, Associate Editor

TO enter into the story of this Field Lodge adequately, we are compelled to cover to some extend the entire field of the Educational Program within the American A.E.F. To most people the educational program of America within its military forces is a sealed story. And yet to those who participated in it, or who have in later years retraced the steps in the official literature of the U. S. A. and of the Y. M. C. A., the wonder of the story passes any limits that might ordinarily be established. After a thorough study of the official volumes published by the Y.M.C.A. as embodied especially in Chapter 34 of their "Service With Fighting Men," found in the second volume and covering some twenty-five pages, and after a similar study

of the two volumes officially issued by the University at Befaune, together with an extensive correspondence with many of the men who were identified in this Educational Program, and modestly stating that I had myself some limited experience as a schoolman overseas, having one of the larger Post Schools with over 500 students and a Faculty of 35 instructors, I am in a position to appreciate the work the government set out to do and how well it was done.

Early in 1918, the Y.M.C.A. turned its attention to this problem. They secured Dr. Anson Phelps Stokes, Secretary of Yalta University, to draw up a comprehensive plan. Dr. Stokes arrived in France on Jan. 18, 1918, and made a thorough survey of the entire educational field. In February he submitted a report to the Chief Secretary of the Y. M. C. A. In his plan he made provision for teaching during the ante-Armistice period, and for teaching in the post-Armistice period. His plan was approved by General Pershing in a telegram dated Feb. 28, 1918, and by letter dated March 5, 1918.

It is of course impossible for me to go further into this part of the story. Suffice it to say that some 27,000 men were enrolled in the various divisional educational centers throughout the Army.

But in addition to this secondary school work, there was a provision made for men whose academic work had been interrupted baby entrance into the war. Also others who desired to pursue post-graduate advantages while in Europe. This was made easier by the fact that the British and French Educational leaders were most sympathetic and enthusiastic about our educational program. They threw open their Universities and Colleges to our troops. This was accepted by our command, and thousands of American soldiers attended various universities in the above countries. In some of these, Masonic Clubs were formed, and their stories will be told in our subsequent series on Clubs.

But even with these opportunities there were thousands of others whom the service desired to aid. Consequently it was decided by the Educational leaders within the A.E.F. to form and open an American University along American lines.

At Beaune, France, there had been established during the war a great Hospital Center, about two miles square, containing more than 200 buildings. This was chosen as the site of the new American University. Ten miles away was Allerey, another hospital camp. Surrounded by 600 acres of farm land, it offered an ideal site for an Agricultural College. Within one month after the plan was adopted, the hospital buildings were remodeled to suit educational purposes, and one hundred and seventy-five new ones were erected.

On Feb. 7, 1919, Colonel Ira L. Reeves, former President of Norwich University, was appointed the local representative of the General Staff of the A.E.F. He became the Superintendent and Commanding Officer of the new University, and finally its President.

In collecting the specialists for a Faculty, the A.E.F. was found to contain 2600 commissioned officers alone, who had been college professors, or who were equipped to teach in such a college. Consequently a faculty was selected, second to none on the continent or anywhere in our own country.

Students commenced to arrive on March 7, 1919. Soon 6000 of them were at work on a wide range of studies. When in full action the University at Beaune had 240 courses, in 36 departments, with a total class enrollment of 13,243.

Amid such a great assemblage of Americans of College and University standing, it was natural that members of the Fraternity of Freemasons were to be found in large numbers. Indeed, contemporaneously with the appearance of the advance troops to man and condition the center, the Craft came to the front. The first attempt to foregather appears in the history of the "American Masonic Club," which was formed on March 30, 1919, just 23 days after the first students appeared. Perhaps this record has never been surpassed in the history of the Craft. Their Roster printed at Dijon, France, 1919, displays the names of 458 members. Among the

officers of this club we find the name of Col. Ira L. Reeves as Honorary President. He is a member of De Witt Clinton Lodge, No. 15, N. Y.

In the 1920 Proceedings of the Grand Lodge of New York, on page 193, in the report of P.G.M. Townsend Scudder on the work of the Overseas Masonic Mission, we find this reference to the institution of Sea and Field Lodge, No. 5, at Beaune:

I instituted Sea and Field Lodge, No. 5, at A. E. F. University at Beaune, with Bro. Mark E. Penney of New York as Wor. Master, which sat ten times at the Temple of the Lodge Reveil de la Cote d'Or, of Grand Lodge, No. 1, rue de la Loge, Beaune, and conferred the degrees on 64 candidates. Its first session was May 3, 1919 and its last July 4, 1919, at Brest. . .. of the Masons made overseas, to date . . . 8 (have dimitted) from No. 5 . . . the warrants have been surrendered to you and are in abeyance and the untransferred material, consolidated with that of Sea and Field Lodge. No. 1.

Bro. Mark E. Penney, the former Wor. Master of Sea and Field Lodge, No. 5, Overseas, made his final report to Bro. Townsend Scudder under date of April 19, 1920, as found in the 1920 Proceedings of New York, page 208, as follows:

"In submitting my report of Sea and Field Lodge, No. 5, Overseas, permit me to say at the beginning that the statements and discussions which follow are not offered as in any sense a justification, either of the request of the American Masons at Beaune for the greatest possible Masonic intimacy, or of your own action in granting one of the warrants issued by the Grand Master for the establishment of Sea and Field Lodge, No. 5, Overseas, at Beaune. The former, I venture to assert, needs no justification, and the latter is amply justified in the Grand Master's and your own desire to offer to the Masons of America a type of Masonic intercourse which, without the foresight of the Grand Master of New York, and magnanimous concern for the interests of the American soldier at home and overseas, would never have been achieved.

"Upon my arrival at Beaune I set myself to ascertain something of the status of Masonry in the camp, and to learn, if possible, the number of Masons assembled there. By personal inquiries I was soon able to gather a little group of sixteen officers and Y. M. C. A. Secretaries.

We met in one of the unused barracks, and it was decided to advertise all over the camp, a meeting of all the Masons to be called at an early date. Each member of the group offered his services to distribute the notices to a section of billets, and the result surpassed anything that could possibly have been predicted. The meeting was called to be held in the largest mess-hall in the camp, and when I arrived there, not even standing room was available inside the doors, and large numbers of Masons stood around outside, crowding the doors and windows. This condition was not merely an incident of Masonic activity at Beaune, but in the highest sense typical of what took place there until the camp broke up. The 'American Masonic Club' was formed at that meeting, with the Commander of the camp as honorary President. The prestige of the Club soon gave rise to a desire on the part of non-Masons to associate with us, and this in turn, quite naturally and inevitably, gave rise to a desire on the part of the Masons and non-Masons alike for a Masonic Lodge. "I sent a telegram to the chairman of the Masonic Mission at Paris, requesting a visit from him, and asking him if a Lodge would be possible. In response to that telegram R. W. Bro. W. C. Prime, a member of the Masonic Mission, paid us a visit, fortunately on the date of the regular meeting of the Club. We did not know of his coming until he was upon us, his letter of advice having miscarried, and in spite of the fact that no notice of his visit had been given, he was enthusiastically greeted by upwards of a thousand of Masons, whom he addressed in the evening.

"At this time there were estimated to be in the vicinity of fourteen thousand men in camp, more than half of whom were students and teachers in the University which had been created there by the American Expeditionary Forces. This is a clear indication of the type of men who were interested in Masonic intercourse. Representatives were there from all the learned professions, and among the students were many young men who had left their studies where they were preparing to become lawyers, doctors, etc., and some who expected to enter studies

leading to these professions upon their return to America. These students, and the officer-instructors were not required to do camp duty except in emergency, and thus had ample time to devote to Masonic work. As to the exact number of Masons in camp it was impossible to make a census, owing to the conditions of camp life, and the changing personnel. But a conservative estimate placed the number between three thousand and four thousand. At one time we had on our Club Roster the names of over twelve hundred Masons, and that in the earlier days of the camp.

"It was generally understood at this time that the duration of the camp at Beaune would extend throughout the summer and autumn, and perhaps even longer, and the Commander of the camp, in a personal conversation with Bro. Prime, in my presence, made the statement that, so far as anyone could foresee, the camp would remain for an indefinite period. Whisperings were heard that a renewal of hostilities might become imminent, in which case the American Camp at Beaune would continue until the American armies should be withdrawn from Europe.

"As a result of this visit and Bro. Prime's report thereof, I received, some days later, a notification from the Masonic Mission at Paris that we were to receive a warrant for a Lodge. In due time, Bro. Merwin Lay came to the camp, instituted the Lodge and installed the officers. The Commander of the Camp and his Adjutant gladly consented to act as Senior and Junior Wardens respectively. The cosmopolitan character of the Lodge may be seen when I point out that ten states were represented among the officers, and among those who attended the meetings of the Lodge, I was told by the examining committee, that during the course of the Lodge meetings every State of the Union was represented.

"The granting of the warrant for a Masonic lodge at Beaune raised the question as to a suitable place in which to hold the meetings. The buildings of all army camps, and consequently those at Beaune, were flimsy structures, inadequately lighted and heated, cheaply and hurriedly built, and in no sense adapted for the purpose of holding Masonic lodge meetings. The Commander of the Camp assured me that everything possible would be done to make feasible the holding of the Lodge in the Camp, but after careful investigation, the situation was considered hopeless. Moreover, it would be extremely difficult to procure proper furniture and keep it from being destroyed, or defiled, when accessible to strangers and enemies. In my

anxiety to find a suitable place for meeting, I consulted the Master of the French Masonic Lodge in the City of Beaune, and asked him where a suitable building might be found in the city for our purposes. He immediately offered us the use of the French Lodge rooms, their furniture and equipment, without any reservation whatsoever in regard to time and nature of their use. The spontaneity of his offer, his willingness to be of service to us, and his cooperation during our stay at Beaune, are in no small degree responsible for the success of our work there.

"The French Lodge at Beaune operates under the jurisdiction of the Grand Loge de France. It bears the suggestive title of 'Le Reveil de la Cote d'Or.' It has been for sixteen years under the guidance of Worshipful Master, or as he is called, Le Venerable, Louis Barbier, a man of broad sympathies and high intellectual attainments. He has a profound knowledge of Masonry in France, both as to its historical and philosophical expects. Through his efforts, the French Masonic Fraternity at Beaune occupies a status which is exceedingly gratifying to him, and which procured for us a welcome and a prestige socially and fraternally, which we could not otherwise have attained.

"In bringing this report to its conclusion, permit me to express the hope, in which I voice the desire of almost every Mason who had anything to do with our work at Beaune, that some means may be found whereby a closer relation may be brought about between the Grand Jurisdiction of which this French Lodge is a member, and that of American Masons in general, and those of the State of New York."

In the final settlement of Sea and Field Lodge, No. 5, we find that 52 members were transferred from the roster of the Lodge to that of the consolidated Sea and Field Lodge, No. 1. An appended list of the names of the members of this Lodge may be found in the Proceedings of New York, 1920, page 202, together with a tableau of the full staff of officers. For the benefit of the reader this latter is here printed together with the names and jurisdictions of the Lodges in each case.

W.M. Mark E. Penney, Konosioni No. 950, Syracuse, N. Y.

S.W. Col. Ira L. Reeves, DeWitt Clinton No. 15, Northfield, Vt.

J.W. Capt. Waldo P. Hair, Woodlawn Park No. 841, Chicago, Ill.

Treas. Lt. Terrence W. Gilbert, Rising Light No. 637, Belleville, N. Y.

Secy. Arch Paterson, A.E.C., Englewood No. 690, Chicago, Ill.

S.D. Joseph H. Ford, District of Columbia.

J.D. William H. Leet, Ohio.

S.M.C. Lt. I. Weinstein, Evergreen No. 51, Tacoma, Wash.

J.M.C. Maj. Spencer A. Merrill, West Point No. 877, N. Y.

S.S. Lt. E. T. Stretcher, Imperial No. 159 Portland, Ore.

J.S. Pvt. A. R. Davis, Lakeside No. 739, Chicago, Ill.

Marshal Maj. E. H. Whitehead, Cornerstone 247, Osmond, Nebr.

Chapl. Henry B. Monges, Durant No. 268, Berkeley, Calif.

Tiler James A. Davis, Flora No. 204, Flora, Ill.

O. of W. Lt. F. S. Wheeler, Burlington No. 100, Burlington, Vt.

There are several observations we wish to make regarding these New York Lodges, which illustrate the entire field of Masonic activity in the A. E. F. They touch largely upon the persistent question of French Masonry. And one of these observations concerns the difficulties which faced every one of the group of Masonic leaders when they contemplated the institution of a lodge in France. In some cases military red tape made it inadvisable to attempt to open or conduct Masonic meetings within military reservations. In other cases the inadequacy of location and buildings wherein to conduct the ceremonials of the Craft were met. In every one of the four overseas Lodges of New York the last resort was to the generosity of the native Masons. And without fail our American Craftsmen bear testimony to the unexcelled generosity and unflagging hospitality of our French brethren. Not only in the metropolitan Lodges in Paris, but also in the rural cities

and sowns scattered throughout the country, the American Masons met with this high type of men. Their Lodge rooms were thrown open for our use without money and without price. There was no intrusion, and no attempt to secure entrance within our tiled bodies, except upon invitation extended by our own American Craftsmen. In every case the French Masons who appeared before our altars were men of faith and devotion to the highest and most ancient of the landmarks of the Fraternity. Only direct contact with the conditions in France under which Freemasonry must struggle for existence can prepare the American mind to draw conclusions as to the particular cast their indigenous Masonry shall take.

In the particular case of the Sea and Field Lodge at Beaune, the environment made for a high type of thinking and living. The results were happy. The American Military Lodge that found so brief a stay within the bounds of the Educational Center of Beaune drew to itself younger and older American Masons of the very strongest character. The larger proportion of our troops stationed at Beaune were there for the purpose of continuing the educational discipline which had been interrupted when our youth was called to the colors. These young soldiers were filled with the American characteristic ambition to take the fullest educational benefits offered them. And today scattered throughout the United States are men of the professions and of business who trace back to the days at Beaune much of their inspiration and their training.

The experiment at Beaune proves that a Republic based upon an enlightened intelligence has within itself a vital influence that dares to break through conventionality and to blaze new trails for the coming generations. This was a unique experiment among all nations. A great nation pausing with its allies while an Armistice stays the actual conflict turns its attention to the intellectual needs of its men in arms and out of its resources of men and material brings into being an educational center that ranks second to no old established institution in our own or any other land. The meetings of this Field Lodge were all held in the same Lodge room at Beaune with the exception of the last meeting it ever held. This communication was held at Brest on July 4, 1919, while the bulk of the students who had trained at Beaune awaited sailing orders for home.

Wearied of the delays and restless with the exuberance of young life, there appeared to Worshipful Penney and the other officers of the Lodge the advisability of gathering their members together, with other Masons, into a farewell meeting. Accordingly the notice was issued and a large body of Masons assembled. Bro. Prime in a recent letter to me calls attention to this unique meeting and praises it in highest terms.

Thus the roll of New York Lodges in military service during the World War has been called. There was a historical booklet issued by the American Masonic Club at Beaune which presents vividly and artistically the ability of our soldier artists of the Craft. The reproduction of the cover design will be found on a previous page.

The Warrant under which Sea and Field Lodge. No 5, at Beaune, operated was identical with those of the other Sea and Field Lodges. For the benefit of readers who have not had access to my former stories of these Sea and Field Lodges, it is reproduced here.

SIT LUX ET LUX FUIT. William S. Farmer, Grand Master.

I, William S. Farmer, Grand Master of Masons in the State of New York, do, by these presents, appoint, authorize and empower our Worthy Brother Mark E. Penney to be the Master, our Worthy Brother Ira L. Reeves to be the Senior Warden, our Worthy Brother Waldo P. Hair to be the Junior Warden, our Worthy Brother Terrence W. Gilbert to be the Treasurer, our Worthy Brother Arch Paterson to be the Secretary, our Worthy Brother Joseph H. Ford to be the Senior Deacon, and our Worthy Brother William H. Leet to be the Junior Deacon of a Sea and Field Lodge of Free and Accepted Masons, to be by virtue hereof, constituted, formed and held at Beaune, France, and elsewhere overseas as may be convenient and necessary, which Lodge shall be distinguished and known by the name and style of Sea and Field Lodge, No. 5, Overseas, at Beaune, France. The said Master is hereby authorized to appoint subordinate officers of said Lodge and said Lodge is authorized to adopt all such by-laws and regulations for the governance of its

proceedings, and labor as may be necessary and requisite, subject to my approval and Subject as hereinafter set forth.

And further, the said Lodge is hereby invested with full power and authority to assemble on all proper and lawful occasions and to elect and confer the three degrees of Ancient Craft Masonry or any or either thereof upon candidates who have actually enlisted or been drafted or commissioned officers in the United States Forces in the present great war, on payment of Twenty Dollars; conforming in all respects and at all times to the provisions of the Book of Constitutions of the Grand Lodge of the State of New York and to the standard ritual prescribed thereby as also to do and perform all and every such acts and things pertaining to the Craft as have been and ought to be done for the honor and advantage thereof.

Membership or officership in said Lodge shall in nowise impair or affect existing membership or officership in a regular chartered or warranted Lodge

Said Lodge shall have a seal and shall have and keep all books required to be kept by regular Lodges in the State of New York the same and all records to be surrendered to the Grand Lodge on the termination of this Warrant.

This Warrant shall terminate at the pleasure of the Grand Master.

Given under my hand and Private Seal at the City of New York in the United States of America, this Fourteenth day of December in the year of our Lord, One thousand nine hundred and eighteen, and in the year of Masonry, Five thousand nine hundred and eighteen.

William S. Farmer

Grand Master.

----o----

MASONS' MARKS FROM AFGHANISTAN

Communicated by Bro. N. W. J. Hayden, Associate Editor,

Canada.

AS an addendum or appendix to the article that appeared in the May number of THE BUILDER, the following notes by Bro. J. T. Thorpe in the Transactions of the Lodge of Research, No. 2429, of Leieester, England, will be of interest. The accompanying illustration is from a pen and ink drawing made from a photograph and is substantially accurate so far as the inscription is concerned. This, and the following remarks upon it, Bro. Thorpe has most kindly given permission to me to reproduce:

"These Masons' marks were found by Bro. Lt. Col. W. N. Hay, C. I. E., on a scarped rock in the Afghan fortress of Spin Baldak, after its capture.

"The basis of the marks is a five pointed star, or triple triangle, known by the name of Pentalpha from the Greek pente (five) and alpha (letter A), because it shows that letter in five different positions. This figure is quite a common Masonic emblem of considerable antiquity, being typical of the bond of Brotherly Love that unites the whole Fraternity.

"Mediaeval Masons considered it a symbol of deep wisdom and it is found among the architectural ornaments of many of the ecclesiastical edifices of the Middle Ages. It has also been employed for many ages throughout the East as a charm to resist evil spirits, and it was, perhaps, with this object in view that these particular marks were cut.

"At the five points of the Pentalpha are five sets of three tens and, in the center of the figure, a pentagram and five triangles, all of which are of significance and interest to every Mason who has been exalted to the Supreme Degree of the Holy Royal Arch.

"In addition to the geometrical figures, there are in three of the four corners of the group certain Afghan characters which when translated and written in English letters, read as follows:

"Top left corner - Arnjad Khan.

Top right corner - blank.

Bottom left corner - Mahomed Aslam.

Bottom right corner - Attaulla.

"These were probably the names of the Afghan Masons who were employed at the erection of this fort."

In 1909 Bro. A. J. Dawes made an interesting communication to Quatuor Coronati Lodge Notes and Queries, A. Q. C. vol. xxii, in which certain alleged occurrences were cited which suggest that a recognizable Freemasonry might exist among the Pathans and other tribes in Afghanistan. The most interesting was the following: "Some years back an Afghan Sirdar demanded admission to a Lodge in India,

proved himself, and was admitted. To the interpreter who was put at his service, he expressed surprise at the accuracy of the working and wondered how Masonry had spread to England.

This, if true, is very interesting and curious. But without further proof it would hardly be safe to accept it.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E. E. THIEMEYER, Research Editor

BOARD OF EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

ST. JOHN'S DAY IN SUMMER

OF course all Masons know that the Fraternity has two patron saints, St. John the Baptist and St. John the Evangelist. Perhaps no one knows definitely how or why these two saints came to be considered the particular guiding geniuses of Freemasonry. There were other saints who were patrons of particular lodges and there seems to be no real reason why St. Michael, for example, was not accepted as a patron as readily as the two Sts. John. Possibly the London Masons who were the fathers of the Grand Lodge accepted the Sts. John as their patrons, or it is even conceivable that some of the lodges may have had one of them and others the other saint. The acceptance of both would thus partake of the nature of a compromise.

Some of the country lodges seem to have revered one and some the other, while there were others who accepted both. At least one lodge paid particular attention to St. Michael.

It is doubtless more than a mere coincidence that the Saints Days adopted by the Masonic Fraternity should coincide with the equinoxes and the solstices. St. John Baptist's Day, for example, comes very close to the summer solstice; they falling on June 24 and 21, respectively. St. John the Evangelist's Day is on Dec. 27, and the winter solstice on December 21. St. Michael's Day comes in September, very close to the fall equinox. These days were venerated in sun worship, and particularly in the Mithraic sect. At least one authority accuses Christianity of setting the date of its Christmas festival on Dec. 25 to correspond with the festival of the solstice celebrated by the followers of Mithraism. Mayhap some of our Masonic students see in this coincidence a reason for believing that Freemasonry is a descendant of Mithraism. They can reach such conclusions as best suit their convenience. There is no present reason for quarreling.

The thing that is interesting at this time is not the historical significance of these Saints Days, but the fact that it was almost an universal custom for lodges to hold their annual meetings on one of these days. There were other meetings, of course, but those gatherings at which all Masons were expected to be present took place on these days. Thus, one of these days was the date of the General Head Meeting Day, or the occasion of the General Assembly. Officers were elected for the ensuing year and were installed on these days.

Today the Grand Lodge of England celebrates both Saints Days.

American Grand Lodges are still following the custom so far as to mentioning the Sts. John as the patrons of Freemasonry, but the ritualistic reference to them is about as far as we go. There is no presence of St. John's Day meetings, as a general rule. There is no attempt upon the part of subordinate lodges to install on either

day, in spite of the fact that St. John's Day in Winter, Dec. 27, is close enough to the end of the calendar year to satisfy almost anyone.

It is unfortunate that the lessons ritually taught by the references to our patron saints are not more deeply impressed by some formal observance of the days that have been set aside as theirs.

We decry innovations in the body of Masonry; we protest against ritual changes; and still we let such important and ancient customs as the celebration of St. John's Day lapse. E. E. T.

* * *

INTOLERANCE AND TOLERATION

MOST words of social import and significance are very difficult to define. Technical terms, with which are to be classed those used in the various sciences, are clear and definite as a rule. But the great majority of words that are used to express human relationships are vague and general in meaning, and depend for their exact significance upon the context, upon the way in which they are used.

It follows that while they are clear enough, and adequate enough for purposes of describing the situations, actions and events of human life, they are little adapted for argument or discussion. Reflection will show that this must be so. When we use a given word in reference to some social relation or attitude, it is limited by the circumstances described, and still more by those that are understood. When we use it generally there are no limitations, and first one meaning and then another may be uppermost - which leads straight into ambiguity of expression and confusion of thought. An example may make this clear. We all know what the descriptive term

"honest" means. We understand perfectly what an "honest man" is. But an "honest woman" means, or may mean, something quite different. Again it is said "honesty is the best policy." This is perfectly clear when a certain background of social ethics and beliefs is understood, and because the background is usually taken for granted the statement seems unquestionable. But when this background is questioned or denied, uncertainty at once arises. What is honesty as a policy? What kind of policy is honesty? Is it the honesty that keeps within the law? Or is it the honesty of him who loves his neighbor as himself ? And a policy is good or bad, according to the end in view - and what is the end to which honesty is to be the means?

But this is not a word about which confusion is likely to arise, because that kind of conduct termed honest is very nearly unanimously agreed upon by all men. Even the dishonest prefer as a rule to imagine they are really honest, and they certainly desire honesty in other people. There are other terms in which this substantial agreement does not exist; "religion," for example, is one of them; and most words that are used in connection with religion are likewise variable in meaning; among them "intolerance."

It is very necessary in any discussion to define the terms we use; so much argument and dispute is at bottom little more than a logomachy, a fight about words, or their meanings. And in the case of words with a wide range of meaning it is almost always necessary to know something of their derivation and history in order to fully understand their use. "Intolerance" is evidently derived from "toleration," the privative or negative prefix "in" makes it equivalent to "the state of being not tolerant." Now when one word is derived from another it is natural to assume that the thing designated by it is also derived, or is at least later in time. But this does not follow. It may be, and often is the fact, that it has merely been distinguished later. Things that have never been questioned are often things without names, for language is a severely practical affair. Words are not invented for the sake of theoretical completeness, they come into existence only when needed to describe something new, or something newly seen. And this is the case with "intolerance." Until toleration became an important attitude, its opposite was nameless; although it is not too much to say that the thing called intolerance is not only the natural state of humankind, but of all organisms of whatever kind. For it is merely an aspect of the instinct of self-preservation, the tendency of an organized

whole to persist and maintain itself in the presence of forces that would disrupt it. If this view be correct, then toleration can never be complete, it must always be a partial attitude on a background of native and inherent intolerance.

Now should any one be inclined to deny this (with or without vehemence) he is requested to recall that it has been premised that these words have very general meanings, and that certain propositions may be true of them in one sense and untrue in another. What we are trying to do here is to get at some underlying principle of general application, and not merely to speak in vague generalities.

Tolerance, as a social attitude, is very closely connected with religion, or rather, with the strife between the adherents of different religious creeds. It is one of the stock arguments of the Rationalists (and a very telling argument, too) in their attacks on the Christian religion or religions. The argument is that the Christian religion introduced religious intolerance into a world previously quite innocent of it. Of course this is obviously not true in so sweeping a form, for no community has ever been tolerant of the infringement of established usages and customs, and no state has ever tolerated rebellion or treason.

But it may be said that we do not usually call these attitudes intolerant. And this may be admitted; for the point is, not whether they are called by the same name, but whether they are the same kind of thing. John Smith and Thomas Jones may be sons of the same mother in spite of bearing different surnames.

Let us, however, confine ourselves for the moment to religious intolerance. It is asserted that the three great monotheistic religions, the Jewish, the Christian and the Mohammedan, are alone in being intolerant, and that of the three the Christian is intolerant par excellence. This belief - for it is believed - is founded on a misapprehension. Other religions are quite as intolerant, only not about the same things. In fact it is only from the Christian point of view that this seems to be so, for the Rationalist opponents of religion are only members of Christian churches turned inside out - their hostility to religion and to belief in God being only a reaction from some form of Christian faith, and presupposes such faith. From the

general point of view of the history and. evolution of religion the intolerance of Christians is seen to be only a special case.

In all organized religions, ritual has a prominent place - in most it has the only place, it is religion in fact. Only in the three religions above mentioned has it a competitor in creed or belief. It is necessary to make this quite clear. In most religions there is no creed - the gods worshipped are indifferent as to what is believed about them. They are interested only in what their worshippers do, or leave undone. Any neglect of the proper offerings, any infringement of tabu will anger them. Consequently, such things are not tolerated. But opinion or belief about the gods has no consequences good or bad, and so that is regarded with indifference, that is, tolerated.

But on precisely the same grounds, socially and humanly, a monotheistic religion cannot tolerate polytheism. Where there are, en hypothesi, a number of deities, a few more are easily assimilated. When the Great King of Babylon, or of Ninevah, conquered a city or a tribe - the gods of the vanquished were added to the celestial court of the conqueror's supreme god, just as the captive kings became his slaves. But a monotheism cannot do this, it must, to maintain itself, deny the existence of other gods. Hence, creed becomes of equal or greater consequence than ritual.

It is impossible here to show in detail how, in the necessity of the case, this emphasis on creed became still stronger in the Christian churches. The fact that it did is undeniable; and this is sufficient for our purpose, which is to see why intolerance took the form of persecution of heresy and heterodoxy among Christians.

The reason is not very far to seek, and it is a perfectly natural and human one. Men naturally transfer or "project" their own interests into the realm of the divine. They assume their deity to be as interested in ritual as they are, if ritual to them is important. Equally if "right belief" is the chief thing to them, they may suppose God will punish those who believe wrongly. The mystic knows, of course, that neither is intrinsically of any real importance; only as some ritual and some belief,

of some kind, is necessary for men to live and act together. The reason then that wrong belief, heresy, must be combatted and extirpated, is because it is a menace to what is orthodox, whichever orthodoxy it may be. Heresy and infidelity are each a menace, because belief is subject to discussion and argument. Hostile argument shakes it. Those who are absolutely sure they are right are not intolerant of other beliefs. But churches have to consider the mental babes as well as the strong men, and policy is determined by the need the former have for milk, as they are always greatly in the majority.

An inherited belief must in the first place be imparted dogmatically. There is always a shock to the youthful believer to learn that his creed can even be questioned. The cogency of the arguments advanced against it does not matter, it is the psychological effect of the attack. Consequently no church has ever willingly permitted its creed to be discussed; it is only to be taught and expounded. Thus from the human and sociological viewpoint, Christian churches are intolerant by necessity - the necessity of self preservation and perpetuation. When to this is added the desire for dominance which is so strong in many people, and the desire for conformity which characterizes all communities - and each of these phenomena is ultimately sprung from the same root, self preservation - we are able to understand, even while we deplore, religious persecution in whatever form it appears.

Now when in any state or nation there are found two or more creeds, and the adherents of these creeds find that no one is able to abolish or suppress the others, a situation is created that necessitates a compromise, and this compromise is what is usually known as religious toleration. It is a choice of evils so far as the churches are concerned, because the mere co-existence of another creed in the community has the same effect as hostile criticism. It undermines the faith of the "true" believers insensibly. The eventual and natural result is that indifference towards religious creeds which is the distinguishing feature of so many people in all countries where religious toleration has existed for some generations. This indifference is frequently regarded as a virtue, as marking a higher stage of development. Really it is nothing of the kind. It merely means that religion and creed are regarded as of minor importance. The same people who are religiously tolerant are often fiercely intolerant on other matters which are important to them. As a matter of fact intolerance has very largely been transferred from the religious

to the political sphere, because the state now has the dominant place, and has enforced peace on the rival creeds. Therefore, it takes the place the creed did originally, and is defended in the same blind, instinctive way. This attitude, however, is not called intolerance, but patriotism - though we must remember, too, that from the inside religious intolerance is zeal and devotion. It is always hard to realize how we appear to other people.

The tolerant attitude may thus be due merely to indifference, but it may also spring from a wider knowledge and more comprehensive understanding. And we find as a constant phenomenon that the degree of intolerance exhibited is in inverse proportion to the intellectual level. The greater the ignorance the more intolerant an individual or community will be found. And this again is inevitable, for the ignorant have not the aids and resources that knowledge gives. The highest type of mind can see that all creeds and all attitudes have their reason, and some basis in truth His view is comprehensive, and so needs not be in tolerant.

This is the tolerance which is the ideal of Freemasonry. Not that it has ever been realized, or that Freemasonry alone has upheld it. But it is founded, not on indifference to beliefs, but on a conviction that all beliefs held by good men are expressions of the same, or parts of the same, fundamental verities. Yet Masonry has its intolerance, too. It cannot tolerate bad moral character in its membership, because immorality (in the general sense) is disruptive of an association of such a character - far more than it is of a church, for the churches aim at converting and raising the sinner. In this respect Freemasonry is on a distinctively lower level.

There is no intention in all this to try to change the ordinary denotation of the word "toleration." It came into being to describe a religious compromise, and as has been observed, language is purely practical. All that has been attempted is to show why intolerance is not only natural, but inevitable; and also to show why, to those who exhibit it, it seems necessary and right. Further it is to point out that toleration is not always a virtue; it may even be a vice. Only when it springs from knowledge and sympathy has it any moral value. We may even say that none but a being who is omniscient and omnipotent could be absolutely tolerant; and that in measure as we are weak and ignorant we must be intolerant, physically, mentally and morally.

True tolerance, in our sense, the Masonic sense, is not easy - it is the crown of a lifework of self-improvement and knowledge, of sympathy and understanding.

* * *

THE WISCONSIN CONFERENCE

READERS of THE BUILDER will recall that last year a Conference of Masonic Librarians and Educators was held at Cedar Rapids, a similar gathering having taken place the year before at Detroit. Continuing the example of Michigan and Iowa, the Masons of Wisconsin arranged for the third Conference at Milwaukee, which was duly held on the 2nd, 3rd and 4th of last month. The Grand Lodge Committee on Research and Education undertook the responsibility, with the active approval and concurrence of M. W. Bro. Fred L. Wright, Grand Master of Wisconsin, who indeed officially welcomed the delegates at the opening session.

Each of these Conferences has been a great success, and each has been an improvement on the previous one. Though there is nothing in the way of any organization to perpetuate them, they have proved of such value to those who participated in them that we may confidently expect them to be continued. Two or three jurisdictions are in friendly rivalry as to which shall undertake the calling of the fourth one in 1930.

In the Conference just held, more time was allowed for discussion than has been given before, and as a result this proved a more prominent and important feature. Even so, there was not time for all the papers that were prepared.

The Wisconsin Committee on Research is to publish the papers and discussions, and as soon as possible they will be presented in THE BUILDER.

As one of the delegates, the Editor must congratulate the Committee on the completeness of their arrangements and the efficient way in which everything was managed. The kindness and hospitality of the Milwaukee brethren were beyond praise. On the social side the Conference was a succession of banquets and festivities, Henry L. Palmer Lodge being the host one night and the Grand Master another. Aurora Lodge, No. 30, which follows a modified form of the old French rite in the German language, called a special meeting so that the delegates might be enabled to witness their mode of working. The first degree was exemplified, and it made the deepest impression upon all the visitors. The ceremony was characterized throughout with striking dignity and with all the old traditional formality and courtesy.

Among those present at the Conference were the Grand Master of Missouri, M. W. Bro. Byrne E. Bigger, who gave a paper on Grand Lodge Publications. Bro. Robert I. Clegg, Vice-President of the National Masonic Research Society, and Bro. C. C. Hunt, its General Secretary, discussed respectively the subjects of Masonic Education, Its Matter and Methods, and the Place of a Library in Masonic Education.

The program as arranged is given on a later page for the information of our readers.

* * *

MASONIC EDUCATION IN MONTANA

ABOUT eighteen months ago the Grand Master of Montana, M. W. Bro. William J. Marshall, invited the cooperation of the National Masonic Research Society in a proposed educational movement in his jurisdiction. As matters developed the plan

adopted was that the Research Society was authorized to approach the lodges in the state directly and urge upon them the organization of Study Clubs and the adoption of some definite program, preferably to begin with the Syllabus prepared by the Society as a first course in Masonic Education.

We were rather glad, in deciding to accept this task, that Montana is comparatively weak Masonically speaking, at least so far as numbers go; there being only a hundred and thirty odd lodges in the state. It meant a great deal of extra work of an experimental kind. Practically all of it fell on the shoulders of Bro. Thiemeyer.

Recently we have been obtaining reports of the result, primarily to present to the Grand Master. The figures are rather remarkable. Montana may be said to have "started from scratch" so far as education was concerned. In the first place the percentage of replies is unusually high, for a great many lodge secretaries are very poor correspondents outside of necessary official communications - and some are poor at that if rumors from Grand Secretarial offices are to be believed.

Many lodges were unable to do anything, not from lack of will or interest, but from sheer force of physical circumstances. The percentage of lodges which took up some form of educational work is approximately 50 per cent, which those who have experience in such matters will agree is very gratifying - small as the figures may seem to those who know nothing of the heartbreaking obstacles met with in any such enterprise.

There was no attempt to exert compulsion. We strongly advised against this; for such work has little value unless it be undertaken voluntarily, and with a real interest in learning more about Masonry. The work having been done by the advice and with the countenance of the Grand Master, and not by command, it will undoubtedly have deeper and more lasting effect.

We hope next month to present a detailed account of what has been done, as a study of what may be possible elsewhere.

* * *

J. HUGO TATSCH

It will be of interest to members of the Society that Bro J. Hugo Tatsch, who is one of the best known Masonic students of America, and whose work is well and favorably known abroad, has resigned from the Curatorship of the Iowa Masonic Library at Cedar Rapids. This, it will be generally felt, is a great loss to the Library, as it is doubtful if there is anyone in the United States better fitted for such a position.

However, the position has to be frankly faced that in Masonry, or at least in the field of Masonic education and research, the laborer is not (apparently) regarded as worthy of his hire. The same ability and effort in other occupations will bring many times the financial remuneration. In fact Masonic study is by force of the indifference and misapprehension of the great body of the Craft confined perforce to those brethren who have independent means of livelihood or to those few who are indifferent to or willing to forego material success.

Bro. Tatsch, who is a Captain in the U. S. A. Reserve, is for the time being taking a course at Leavenworth, Kan. When this is completed we understand he intends to go to New York, where there is no doubt that his talents and special knowledge will be in request. This change will not affect his connection with the Research Society we are happy to say, and he will remain one of the Associate Editors of THE BUILDER.

* * *

LIVING FREEMASONRY

According to the rules of the Order we may not ask a man to become a member of it. How then are the members to spread abroad the Masonic faith? By deeds, not words. True, the Masonic faith is contained within the covers of the V.S.L., the guide of and to Masonic life, which should be exemplified in actions, not only on lodge night but in every act and deed of the daily life. The teaching and training in the lodge should receive exemplification outside. Hence the lodge work must not consist solely in degree conferring. Degree confirming must take an equally prominent place in the curriculum. The lodge is not only the place for the demonstration of ritual but it is also the place of instruction in fundamentals. - South Australian Freemason.

----o----

THE STUDY CLUB

The Masonic Study Club Forum

Conducted by BRO. HERBERT HUNGERFORD

You Are Urged to Help Make This a Real Forum

All brothers interested in any phase of Masonic Education, especially those who believe in fostering the Masonic Study Club movement, are invited to send criticism, comments and, particularly, practical suggestions for furthering this movement. Those who are willing to help organize Round Table Discussion Groups or other Masonic Study Clubs in their Lodges or their districts are invited to send for Membership Blanks, etc., which will be supplied free of cost.

Address:

HERBERT HUNGERFORD, General Campaign Manager,

The Masonic Study Club Campaign Harrisonburg, Virginia.

WHY does the Masonic Study Club movement progress so slowly ? This is a key question. Its answer will disclose just what those who are attempting to foster the Study Club movement are up against. Let us face the facts frankly and fearlessly. Let us not dodge any feature or phase of the situation.

We know that there are many thousands of Freemasons who believe that the most vital problem of our Fraternity today is teaching our newly-made brethren the fundamental principles of Freemasonry and encouraging them in practicing these principles. In fact, I doubt if any thoughtful observer or leader in the Craft will dispute the claim that the educating of more of our members in the genuine art of Freemasonry is the paramount problem of our Fraternity today.

We know, likewise, that a fair percentage of our newly-made brethren will gladly avail themselves of an opportunity to learn more about the fundamentals of Freemasonry, providing they can obtain this knowledge without too great an expenditure of time, money and effort. From my personal observation, I believe,

that at least seven out of ten newlymade Masons would be glad to enroll for at least a primary course of studies or discussions of the fundamentals of Freemasonry.

This does not imply that more than a small minority of our brethren are very seriously concerned about digging deeply into the study of Freemasonry or would be willing to devote any great amount of time, money and effort to Masonic Study.

The enthusiasts the "dyed-in-the-wool fans" of the Masonic Study movement seem to think that any brief and superficial study of the history, symbolism or teachings of Freemasonry is scarcely worth while. Here is where we, who are undertaking this present campaign on behalf of the Masonic Study Club movement, do not entirely agree with our more learned brethren. We hold to the old principle that creeping comes before walking and walking before running. We believe that many of those who enroll for our admittedly superficial introductory courses of Masonic Study are more likely thereby to acquire a taste or desire to dig more deeply into the lore and principles of the Craft. Likewise, we believe that even a little Masonic Study is better than none at all.

We heartily approve of the endeavors of our learned brethren to develop more Masonic scholars, but we also insist that what might be termed the kindergarten class of Masonic students are deserving of due consideration.

One answer to the question which opens this discussion, therefore, is that one of the factors which has hindered the progress of the Masonic Study Club Movement, heretofore, is the fact that the courses of study recommended usually have been "over the heads" of the rank and file. Even the so-called elementary courses have been too elaborate and deep for most of us.

But, this is not the real answer to the question. Getting right down to the "brass tacks" of the situation, the reason why more Masonic Study Clubs have not been organized is due to the fact that most of those who profess to believe in the value

and importance of such clubs, simply talk about their views as to the advantages of Masonic Study and, likewise, deplore the lack of interest on the part of their brethren in this matter. But, how infrequently do these critics, these Masonic Study talkers, ever lift a finger in actually starting a Study Club? Answer this question honestly and you will find the real reason why there are only hundreds instead of thousands of Study Clubs.

To give a pertinent and practical illustration of this point. Since the writer began his series of articles on "Our Ancient Fraternity and Present Day Problems," more than two hundred brethren in all parts of the country have written to express their approval of our viewpoint that the stimulation of more Masonic Study Clubs is the most practical solution thus far proposed for the problems briefly reviewed in our series.

If each brother who has thus expressed approval will actually do his bit to form at least one Study Club, we surely will make a flying start in getting our present Study Club Campaign under way.

COMMENTS AND SUGGESTIONS

As stated in my announcement, I am anxious to conduct this department as a real forum, filled as fully as possible with comments and contributions from brothers from all sections who are interested in furthering the Study Club movement and are willing to pass along their views and, especially, their experiences for the benefit of their brethren.

This is written before our first announcement could reach many of our readers, consequently few comments and contributions have been received, excepting those from brethren who wrote me regarding my series on "Our Ancient Fraternity and Present Day Problems," which series was sort of a fore-runner for this forum. So, although some of the comments are not directly concerned with Masonic Study

Clubs, selections are presented from the letters of several correspondents, because, indirectly at least, all problems of the Craft are concerned with Masonic Study.

W. Bro. Daniel B. Robinson, 5020 W. 23rd St., Cicero, Ill., President of the West Suburban Masonic Standard Club of the 17th Masonic District of his state, sends a mimeograph outline of the program used in his Lodge during his term as Master, in the year 1927. We present a Topical Outline of W. Bro. Robinson's Course.

MASONIC STUDY CLUB PROGRAM OF PRAIRIE STATE LODGE

1-The Beginning of Free Masonry in America

2-Masonry's Place in the Early History of America

3-The Fatherhood of God and Brotherhood of Man

4-God

5-The Bible

6-What and Why Is Masonry

7-The First Degree (Symbolical)

8-The Second Degree (Symbolical)

9-The Third Degree (Legendary)

10-Review

Bro. M. E. Gore, 51 Main St., Orange, N. J., also sent us a ritual designed to stimulate interest in Masonic Study Clubs, which we regret went astray in the mails. We hope to receive another copy from Bro. Gore for our next forum.

Bro. Philip Crossle, Assistant Secretary of The Lodge of Research, Dublin, Ireland, writes a most interesting letter which, if space permitted, we would like to quote in full. But we must confine our extract to the first two paragraphs of Bro. Crossle's letter, which give the keynote of his comments. Later we hope for further contributions from Bro. Crossle telling us something of the particular methods of his Lodge of Research.

I have been reading your recent series of essays in THE BUILDER with great interest. Much of what you say about the inner meaning of the teachings of our Antient Fraternity appeal to me so much that I feel your Study Club Forum, if conducted according to your practical point of view, would be of inestimable help to Masonic students who are not carried away by fanciful theories so prevalent these days.

The inner meaning of the symbolism of Freemasonry, as I endeavor to insist upon with my brethren here, must be based upon something more sublime and practical than a peculiar system of morality, veiled in allegory, and illustrated by symbolism, a definition which has never appealed to me as embracing the foundation upon which our Antient Fraternity stands.

W. Bro. Franklin H. Reeder, P. M. of Colonial Lodge of Philadelphia, Pa., makes an excellent comment upon Freemasonry and Business, from which we quote the following brief extract:

When the question arises as to whether Freemasons should show preference to fellow members, it is easily answered by your own heart. If you are a true Mason, you will have a due regard for the rights of others, more especially our brethren in Freemasonry. As it takes not only push but pull to advance materially, we should always help a brother, when knowing him to be worthy and his cause just. Holy Writ informs us that If any provideth not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel. The Quakers

look out for each other and no one ever sees or hears of a Quaker begging. The Knights of Columbus always give preference to a Roman Catholic, and the children of darkness are wiser than the children of light. Masons should stand up more for Masons. Any true Mason will consider every other Mason worthy, unless proved otherwise, and will give him a reasonable amount of preference over a non-Mason and will do so as a privilege, and not as an obligation; and no true Mason would take advantage of such consideration and wrong his brother. One who would violate such confidence reposed in him should be regarded as an unworthy and false brother and should be treated as such.

Bro. G. A. Kenderdine, Iowa City, Iowa, takes a slightly different attitude, as shown by the following extracts from his most interesting letter:

I have been following your series in THE BUILDER with a great deal of interest. Many of your suggestions I agree with, and others, I think are counsels of perfection, but not practicable.

Let me ask this question squarely, in respect to business ethics. Can we, or should we, as an ethical proposition, expect from a brother Freemason in dealing with him, any greater degree of honesty, or service, than one can reasonably expect elsewhere? In other words, if a man is absolutely honest in his business dealings (and there are very few who don't draw the long bow sometime, as we all know. Must of us are guilty of at least gilding the lily and painting the rainbow when presenting a business proposition) but, as I say, if we are dealing honestly and giving a good quid pro quo, what more would another Mason have a right to ask or expect of us or we of him in dealing?

I don t think Masonry should be considered an exclusive virtue, although there are many who wear our badge, as someone has said recently, for the purpose of being called Rabbi, Rabbi, and being asked to eat in high places, there is no question about that. There is a growing tendency among people to prize their Masonic membership as a badge that, at some time at least, they were respectable in their

community and to wear it as a sort of certificate in that direction with no intention of working at any of the duties or responsibilities of the Craft.

Masonry seems to be more popular than ever in point of men wanting to get into it, for the reason that I have expressed. Certainly interest in the average lodge is dying down and, despite the increase in the number of brethren holding proficiency certificates, the time will come when these badge-wearers will have to receive their degrees from teams of semi-professionals at least, who may have to be hired to take time from their other secular employment in order to perform this work.

Dr. A. J. Caldwell, Amarillo, Texas, Past Potentate of the Shrine, writes a most vigorous and pertinent letter from which we quote a few paragraphs:

In every age of recorded history, when an organization becomes creed bound, and therefore, ossified, a few progressive Entities have deserted the sinking craft and sought so-called "Salvation" in the life boats of progressive thought and a greater appreciation of truth. Within the organization of Masonry there is an ever-increasing number who are becoming dissatisfied with a few rudiments of Geometry; a few unimportant traditions, the meaning of which is imperfectly understood or totally unknown, and a few maxims of morality that have been preached and practiced for thousands of years.

Unconsciously or otherwise, the organization has and is building within itself a Robot or Frankenstein monster that is both certainly and surely causing its disintegration. Physical and mental inertia must be speedily overcome, in part, if this so- called Accepted Institution remains and functions, during the oncoming centuries.

We are deeply interested and greatly concerned that we, as an organization, assist a great number within the pale, toward acquiring not only further Light but more Light than we are now giving.

Space will not permit quotations from many other interesting and helpful comments, but we wish at least to make mention of a number of brethren whose letters have given us much encouragement. Also, we want sincerely to thank each of these brothers for their promise of cooperation and support in our Study Club Campaign and give each writer the assurance that we will be grateful to have them report fully regarding their efforts and experiences in fostering or organizing Study Clubs in their localities. Letters pledging support for the Masonic Study Club Campaign have recently come from the following brethren, and with such support the spread of the movement is assured:

Prof. O. W. Dynes, University of Tennessee, Knoxville, Tenn.

Mr. Edson Davis, 191 N. Harris Ave., Columbus, O.

Mr. C. W. Sehulz, Rex Hotel, Duluth, Minn.

Mr. Alex Vanna, 1146 13th st., San Diego, Cal.

Mr. E. C. Parmenter, Belmont, Vt.

Mr. Raymond Williams, 845 S. National Ave., Fort Scott, Kans.

Mr. Ernest w. Gruss, R. No. 6, Pox 317, Houston, Tex

Mr. Samuel Pfrimmer, Corydon, Ind.

Mr. W. M. Strom Greenville, Texas.

The Easiest Way to Organize a Masonic Study Club

With Keypoint Programs for Discussion and Study, Historical, Symbolical and Ethical

By BRO. HERBERT HUNGERFORD

THAT graded courses of study must be provided which are adapted to the various ages, interests and tastes of all classes of students is a sound pedagogical principle which, I believe, should be applied to Masonic Education as well as to all other branches of knowledge.

To some Masonic scholars it may seem a sad situation that most members of our fraternity can only be interested in a superficial or extremely elementary study of the fundamentals of Freemasonry. Yet, this is a real condition and not a fancied theory. Therefore, we must face the fact that the introduction of Masonic Study into the average lodge should begin with what we might call the Primary Grade possibly, in many cases, kindergarten would be a better term.

Likewise, if we make Masonic Study appeal to the rank and file, we must accept the condition that the average Mason will not be willing to permit studies of any sort to interfere with or distract from the time and attention he devotes to the movies, sports, and other recreational and social affairs. Furthermore, the average Mason will become bored and drop out of the meetings if there is too much red tape officialism, or if the discussions go into matters too deep and mystical for ordinary understanding.

Keeping these plain, common-sense factors in mind, the easiest way to introduce Masonic Study into a Lodge is to begin without any great hurrah or whooperup speechmaking.

STARTING OUT IN THE RIGHT WAY

Experience has shown that many a time an enthusiastic Masonic orator has stirred up so much interest that a large group has begun a Masonic Study Club which, after just a few meetings, has entirely petered out, leaving those who started the club disillusioned and, perhaps, bitter over the indifference of their brethren towards "the deeper interests of life in general and Freemasonry in particular."

In every Lodge, I believe, it will be possible to discover a few members who will take a fairly keen interest in the hidden mysteries of the craft. But it is almost impossible to find out just who these members are by any check-up of the membership.

Experience indicates that the best way to discover the genuine Masonic students of any Lodge is to begin your Masonic Study Club work with a brief series of informal discussion group meetings, taking up at each meeting a topic of the most universal and elementary nature. For a few meetings of this character it will be possible to maintain the interest of quite a large number of members. But one important objective of these introductory discussions meetings will be to discover or develop a few genuine Masonic students who are likely to get together and take up more advanced work in Masonic Study.

On the other hand, my personal opinion is that every member who attends any of these introductory discussion group meetings will receive considerable benefit, so that the courses would be well worth while, even if none of the members should be encouraged to pursue the more advanced study of Masonic subjects. But, in most cases, I am sure you will find that your introductory discussions will start a number of the brethren on the way towards the keen enjoyment to be gained from digging more deeply into Masonic problems.

In presenting the following outlines for our Seven Keypoint Programs on Masonic History, Masonic Symbolism and Masonic Teachings, no apology is made for their incomplete and somewhat superficial character. It would be impossible to cover these subjects completely in seven short programs.

The reason we have arranged for seven meetings on each general Subject is obvious to all members of the Craft. The term, Keypoint, refers to the idea that each discussion is intended merely as a key to the door which opens up a broad field of information.

GROWING YOUR OWN STUDY COURSES

The brief topical outlines we present herewith are simply offered as seed-thoughts to enable each discussion group to "grow it's own" study course. We make no pretense that our outline programs are the best. On the contrary, our strong hope in offering them is that they will bring forth many suggestions and ideas for their improvement.

To change our figures from the seed-thought idea to what may be regarded as more of a Masonic comparison, our introductory outline programs are merely the rough framework for our proposed structure. We expect to modify and improve the construction of the programs in accordance with the suggestions for their betterment which we hope to draw from the experience of our well-informed brothers from all parts of the country.

Accordingly we not merely invite but most earnestly urge every interested reader to send his comment or criticism. Do not hesitate to point out any flaw or weakness that you may find, or to suggest any change or correction that you think would be an improvement. We shall gratefully welcome all comment from every possible source.

These Introductory Keypoint Programs actually will be arranged and constructed by the readers of THE BUILDER. At the outset we merely offer the topical headings for the seven meetings of each course. We propose, from month to

month, to present a more elaborate outline of questions, items of interest and suggested references for the successive topics of each of the three general programs.

In brief, these Keypoint Programs will be conducted through this department of THE BUILDER and it is hoped that a goodly number of our readers will help us knock off the rough corners and construct a fairly smooth working course or rather, three courses to be used as the best possible introduction to the study of the main phases of Freemasonry.

The best possible way, and by far the most practical plan, to aid us in developing this Study Club Campaign is for every brother interested to get together a study club group and follow the program with us. It is not necessary that your discussion group be numerous or your plans elaborate. To simply get a few interested brethren to meet once a month and discuss together the question presented will be better than to attempt a more elaborate and formal organization.

Our references will be confined to the most popular and easily procured books on Masonic subjects, which may be found in any good library. It will be unnecessary for any member of the introductory discussion group to purchase any text-books, since all the data actually required will be given in THE BUILDER. Of course, it is hoped that the discussion will encourage some members of the group to read more Masonic literature, but that objective will be gained, usually, when the leader of the group conducts the discussions so enthusiastically as to stimulate deeper interest in the subject on the part of some of those participating in them.

Bear in mind that all the abundant resources of information of The National Masonic Research Society are available to every Study Club discussion group. All you have to do is to ask and you will receive advice or information on any Masonic question.

Finally, brethren, don't overlook the point that this puts the problem of fostering the Masonic Study Club movement up to you. If you really believe that more Masons ought to be better informed with regard to the principles of the institution, you are the one who should start the ball rolling. You can do it now with the least possible expense and effort. Instead of going about criticising the Craft for being indifferent or ignorant regarding the real fundamentals of Freemasonry, let us put a little action in the place of mere talk and we shall at least start things on the way towards the betterment of our beloved brotherhood.

Seven Keypoint Introductory Programs, Arranged for Round Table Discussion Groups

MASONIC HISTORY

1-Primative Origins of Masonic Activities.

2-Legendary Forerunners of Freemasonry.

3-Early Records of Operative Freemasonry.

4-The First Grand Lodges of England.

5-Beginnings of the Craft in America.

6-Patriotism, Persecution and Progress.

7-Historical High Spots of the Past Fifty Years.

MASONIC SYMBOLISM

1-The Origin, Development and Importance of Symbolism.

2-The Major Symbols of the First Degree.

3-The Minor Symbols of the First Degree.

4-The Major Symbols of the Second Degree.

5-The Minor Symbols of the Second Degree.

6-The Major Symbols of the Third Degree.

7-The Minor Symbols of the Third Degree.

MASONIC TEACHINGS

1-The Prime Importance of Character Building Through Self-Denial, Self-Control and Self-Culture.

2-A Reverent and Reasonable Faith in the Fatherhood of God.

3-The Practice of Brotherly Love in all Human Relationships.

4-The Belief Life is Eternal and the Soul of Man is Immortal.

5-The Profession and Practical Exemplification of the Spirit of True Democracy

6-The Practice of Universal Tolerance, Unlimited Charity and Constant Loyalty.

7-The Ultimate Triumph of Truth and Righteousness.

* * *

The following is the program of the Milwaukee Conference referred to on a previous page:

PROGRAM

of

INFORMAL CONFERENCE OF MASONIC LIBRARIANS AND

EDUCATIONAL WORKERS

Egyptian Room, Scottish Rite Cathedral, Milwaukee. Wis.

May 2nd, 3rd and 4th, 1929

HENRY A. CROSBY

Chairman of the Conference

Thursday at 9:00 A. M.

Address of Welcome M.W. Fred L. Wright, Grand Master

The Purpose of the Conference Herbert N. Laflin

Opening of the Conference H.A. Crosby

What Is Masonic Education - What Is There to Teach – What Can Be Taught, and How? Robert I. Clegg

The Purpose and Possibility of Masonic Education - A paper by Prof. Roscoe Pound

The Place a Library Occupies in Masonic Education - C. C. Hunt

Thursday at 2:00 P.M.

The Small Masonic Library - A paper by J. H. Tatsch

The Possibility of Cooperation With the American Library Association - John T. Jenkins

The New York Grand Lodge Library – A paper by H.L. Haywood

Masonic Research; Its Methods and Possibilities - R.J. Meekren

Friday at 9:00 A M.

The Masonic Library and Its Relation the Social Welfare of the Community - Clara A. Richards

Study Clubs - E.E. Thiemeyer

Speakers' Contests - Frank T. Lodge

Speakers' Bureaus - Frank S. Moses

Friday at 2:00 P.M.

Education of a Corps of Masonic Speakers - W.C. Wicker

Grand Lodge Publications - Byrne E. Bigger

Masonic Journalism - F.H. Littlefield

Recapitulation of Successful Methods - Oliver Day Street

A thirty-minute period is provided for general discussion of each of the topics and this program is subject to additional numbers.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice, though occasion for

this will very seldom arise. Occasionally it may happen where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THE OFFICERS OF THE LODGE. By Frank T. Lodge. Privately printed, paper, 64 pages.

THE author, M. W. Bro. Lodge, is a Past Grand Master of the Grand Lodge of Michigan, and there is a brief foreword from the Grand Master for 1928, M. W. Bro. F. H. Newton. It is being distributed by the Grand Lodge Service Commission of Michigan. But though especially written for the brethren of that state, it contains little or nothing that is not equally applicable in any other jurisdiction of the United States.

Manuals and Handbooks for the guidance of lodge officers we have had before, and many of them are most useful. The present work is on somewhat different lines, for the author tries to keep in view, or perhaps more accurately, to develop, the symbolical aspects of their relative positions in the hierarchy of the lodge and their stations and functions, combining with this, brief sketches of their particular duties and the special qualifications demanded to carry these out in the best way. It is prefaced by a short introductory chapter touching on a few of the "high spots" in the evolution of Freemasonry from an Operative Craft to a Speculative art. The next chapter is devoted to the lodge, in part of which the formal description in the lectures is discussed and certain features specially elaborated, and part is devoted to lodge "atmosphere." Bro. Lodge evidently feels quite strongly that the lodge with swollen membership that has become a characteristic of American Masonry is not, in practice, an unmixed blessing, and he describes with approval the small lodges of England and Europe where every member is the close friend, as well as brother, of all the others. In this the reviewer is in the heartiest accord, and he is glad to find so influential a Mason as Bro. Lodge saying plainly that

. . . a large increase in the number of lodges and a corresponding decrease in the membership of each lodge would mean far greater strength and value to the Masonic institution, and we cannot too deeply deplore the tremendous increase in the expense of running each lodge which has seemed to make these modern American methods necessary.

He goes on to point out that a few very large lodges have, by special effort and devoted work, managed to maintain a high level of fraternal feeling and usefulness, but it is admitted that such as these are very exceptional.

The last chapter is headed Suggestions, and it is interesting to note the author's regret that the old Masonic formalities of the "Banquet" have been so utterly and completely forgotten in America. It is indeed a great loss. The simplest food eaten together formally, as a fraternal rite, is far to be preferred to the most elaborate meal served as in a hotel, where the only object is to "get outside" as many of the good things as possible. Bro. Lodge also regrets the old time toasts - as probably do most American Masons who have been guests of English lodges where they are still given. He describes certain old customs, not Masonic, that used to be observed. The Masons of the eighteenth century seem merely to have adapted the common usages of the day, and thus made them distinctive of the Craft. Even the use of military phraseology, "charging," "handling your weapons," "firing" and so on, was quite common practice, and is referred to in the popular songs and drama of the period.

With one point in the brief sketch of the history of drinking toasts that is given, it is impossible to acquiesce, and we believe Bro. Lodge must have been badly misled by some inaccurate, not to say untrustworthy, authority. Treacherous attacks, attempts at assassination, and the like, at feasts have never been common, either among the early Teutonic races, from whom these drinking customs were directly derived, or among any other race. Such abuse of hospitality has always been exceptional, and though the early legends and history of most peoples contain instances of it, it is almost always a crime so dreadful that the guilty party was thenceforth accursed of gods and men, till Nemesis brought him to an unhappy end. This point, in such tales, may easily be overlooked by modern readers, for

primitive story tellers never moralize, never offer judgments on their characters. The moral is in the story itself as a whole.

Another error, of less consequence, is to speak of the right as the dagger hand. The right was the sword hand, the dagger was used in the left. Except of course, that like the-table fork in eating, if used alone it would probably be in the right hand. Toasts were only drunk kneeling when they were to some person to whom special loyalty and service were due. The true loving cup has three handles, not two. It was held, while drinking, by two of them, and when passed to the next man, he took it by the unoccupied handle first and then by one of the other two. If this were done in the same way each time the cup would be rotated on its axis once for every three drinkers. Loving cups and bottles were always passed "sun-wise" round the table.

In regard to inviting all Installed or Past Masters to sit in the East, this would not be pleasant or comfortable for them as American lodges are Usually arranged. But in other countries it is held to be highly improper for brethren of this rank to sit anywhere else, and lodges are furnished accordingly, with ample and comfortable seating arrangements in the East.

With practically all of the author's suggestions we heartily agree; the restoration of these lost formalities and courtesies would go far to help us regain that intimate fraternal atmosphere we have lost in the lodge and vainly seek in the "higher" orders and the various "playgrounds" of Masonry. We hope that Bro. Lodge's work will be widely disseminated, and as widely read.

M. T.

* * *

CAUSERIES INITIATIQUES POUR LE TRAVAIL EN LOGE D'APPRENTI. By Edouard E. Plantagenet. Published by V. Gloton, Paris. Paper, index, 190 pages.

THE author is well known in French Masonic circles, and though the present work is written, naturally, as a commentary on the symbolism of the French ritual, there is much in it of great value for Masons everywhere. Indeed, perhaps, of greater value to them for it would give them an entirely new viewpoint of many familiar things, and thus reveal still greater depth of meaning. As the title informs us, it is concerned entirely with the initiation in the first degree. Other similar "causeries" are in preparation, we are given to understand, for the second and third grades. The first "talk" is on Masonic Education, and the author says some very good things. For example:

It is evident that what we are to understand by Masonic instruction cannot be in any sense assimilated to the teaching, of every kind, that society offers to every man desirous of culture, and anxious to increase his knowledge. If this were not so it would be impossible to conceive how Freemasonry has been able to build itself up; we would be unable to explain the deep rooted causes of its persistence, and we should have to admit that its universality would have been unable to withstand the solvent action of its cultural mediocrity, and its inferiority as an educational institution.

This translation is a free one, but it gives the author's meaning. He goes on to say that

Under these conditions it is obviously erroneous to pretend that it is in our power, or that we have any mission, to seek, didactically, to influence the political opinions or philosophical [and religious] opinions of the neophyte who has entered our ranks.

Which gives a rather different impression of French Masonry than that so often presented in America.

Every man has his limits and is subject to the laws of his own being, a prisoner of the prejudices inculcated by his education; how then shall the neophyte be freed from this servitude merely by passing from the street into the Temple?

Here once more we have presented to us that essential difference between American Masonry as a whole and that of Europe. The former is taken, by the majority at least, as a social affair merely, as a kind of amusement. The European Mason incurably believes that it means something, and should accomplish something.

But what should it accomplish and how ? M. Plantagenet's answer is doubtless largely personal - there is no orthodoxy in Masonry. He finds it in initiation. This implies, of course, much more than the mere performance of a ceremony.

The profane declares "I would be instructed." The ritual responds, "Give him light." Let us not confound these two terms. It is quite possible to illuminate without instruction, just as it is possible to be instructed while remaining a miserable prisoner of darkness.

A story is told of a Polish traveler in pre-war days who, vexed by the questionings of German customs officers on the French frontier, said to an English fellow passenger: "The French know nothing, but they understand everything. The Germans know everything and understand nothing." This kind of difference between people can often be observed, though such generalizations can never, at the best, be more than rough approximations. The difference is one of intelligence, which is not at all the same thing as knowledge of facts. But in the present case the reference is to much deeper levels. Perhaps the author would not agree with the description, but it seems that his understanding of Initiation is the gaining of an

experience that is really mystical. The apprehension of something beyond the world of sense. But this experience, while the emotional reactions produced by the ritual in the Candidate's mind and heart will aid, is ultimately only gained by his own effort, by meditation on the symbols offered to him. Other symbols might serve equally well; there are many roads.

The ceremony of reception, in effect, teaches us that the character of Mason is only acquired little by little, and never by privilege of age or seniority, or by the prestige of degrees, but solely by patient effort after perfection.

The ritual shows the stages and indicates the direction to be taken, teaching the apprentice how

to work upon the plane which is proper to his condition; by which labor he will elevate himself to a higher level before he is aware.

The explanations of the various symbols is different from those to which we are accustomed, for the interpretations of European Masonry have developed from those of the eighteenth century very much on a line apart from that taken in America. But the final effect is much the same. It only goes to show once more that symbols have no definite meanings - they are suggestive, and consequently never exhausted.

The book contains also a translation of the first Book of Constitutions, the author maintaining, and (as the reviewer thinks) proving, that previous translations into the French language have been inaccurate and misleading. Like most French Masonic writers he insists that the first of the "Old Charges," "Concerning God and Religion," is the universal foundation law for Masonry, and not later modifications made in Anglo-Saxon countries. The argument is one that has never been fairly met by those who would force their own religious conceptions upon Masonry.

S.J.C.

* * *

THE VATICAN-ITALIAN ACCORD. Discussed by Count Carlo Sforza, Charles Clinton Marshal and John A. Ryan, D. D. Pamphlet No. 56 of the Foreign Policy Association. Paper, 31 pages.

THE discussion was the one hundred and sixteenth of the Luncheon Debates of the Foreign Policy Association of New York, and took place the sixteenth of last March, while the new concordat between the Pope and the Italian dictator was still "front page" news. Count Sforza's reputation as a diplomat and patriot hardly needs mention. Mr. Marshall is even better known in America, since his Open Letter to Governor Smith, while Dr. Ryan is the well known Roman Catholic controversialist and apologist.

One judges from Count Sforza's address, though delicately and diplomatically phrased, that he is none too well assured as to the outcome of the newly ratified bargain between church and state in Italy. He insisted that those Italians who had, in the past, opposed the Papacy as a temporal sovereignty were, according to their lights, faithful sons of the church.

Mr. Marshall took the view that the assertions freely made that the arrangement was a private and domestic affair, not touching the interests of the rest of the world, were quite erroneous, and that the whole world might in fact be very much affected by it. His contention was that, so far as claims go, the Italian government, that is, Mussolini, acknowledged the Pope's universal moral supremacy over all nations and peoples. That in fact it is an alliance between two absolutisms, between which not a shred of freedom is left to the Italian in his native land.

Dr. Ryan made a very clever defense of the new treaty, belittling those points in which others see potential mischief, and by a series of skilfully arranged comparisons sought to give the impression that the Roman church was to get no more in Italy than any church has in the United States. All that he said is doubtless quite true, but the entirely different constitutions and traditions of the two countries make any such point for point comparison quite misleading.

The set addresses were followed by a debate which was opened by Mr. James P. Roe, whose pamphlet on Fascism, Masonry and the Vatican in Italy was reviewed in these pages last month. As was to be expected he defended the Fascist regime and sought to show that Mussolini had gained by it far more than he paid. In this most competent observers in Europe seem to agree with him - it being thought that the dictator has probably lengthened his occupancy of supreme power, for few believe Fascism is permanent. But political prophecies are notoriously dangerous - for the prophet's reputation.

The pamphlet is to be recommended to all those interested in the future of international developments, and of the part the Papacy aspires to play therein.

* * *

THE GOD OF SCIENCE. By Arvid Reuterdahl. Published by the Arya Company. Cloth, table of contents, index, xvi and 312 pages. Price $3.15.

THIS is a very curious work. At first one is inclined from general appearances to class it as one of the many freak books that are published as the gospel of some new cult, or way of life, or mode of healing. In spite of the fact that it is printed in clear type on good paper, the impression persists that it belongs in this category. Analysis seems to point to this being due to improper balance of the black and

white on the page. For the large type used should have been leaded, and it demands wider margins. In addition to this the text is overcapitalized to an extraordinary extent. This seems to have been done with the idea of giving emphasis, but emphasis has entirely been lost. The same may be said about the use of italics. A further disfigurement to the pages is the inclusion of references in the text, between brackets. It would have been much better to have followed the usual convention and put them in small type as footnotes.

Added to these external features which tend to prejudice the would-be reader against the book, there are difficulties in the arrangement and style. Apparently the intention was that the presentation should be popular - at least to some limited extent. It seems, as so often happens when men of deep erudition attempt to popularize their theories, to fall between two stools. Much of the detail given would be unnecessary were the work intended only for the expert, but at the same time it is too abstruse to be easily grasped by the intelligent but unlearned reader (it is quite certain that Dr. Reuterdahl is not writing for the unintelligent) and the result is that it is not at all easy to follow the main course of the argument.

This has not been written with any idea of belittling or derogating from the real value of the work. Indeed exactly the reverse. The shell may be hard but it is distinctly worth the effort to crack it to get at the kernel within. Naturally, the appeal will be comparatively a limited one. In the first place only the intelligent need attempt to read it, and it will certainly be easier for those with some knowledge of the methods and results of modern scientific research. And secondly only those who are really interested, for whatever reason, or from whatever point of view, in the question of ultimate origins and the real relation of man to the universe will find it worth the effort of reading. But for those so qualified it is indeed an important contribution to the subject.

Dr. Reuterdahl approaches the subject from a rather unusual direction. He is a physicist and mathematician of unquestionable standing, although he is not in the fashionable mode, the scientific bon ton of the moment. For there are fashions in science as in everything else. This is not only natural, but practically inevitable. Scientists are human beings, and like gold diggers they flock to any point where a "strike" has been made. When that ground has been thoroughly worked and

exhausted, some new line will be taken. This produces satisfactory results in the long run, but it is always well that there should be some who refuse to follow the crowd, who stand somewhere apart and give us perspective by considering things from another point of view - which in a few years may quite possibly itself become the fashionable one.

The author's main contention in the present work is that we must infer the real existence of God from the very nature of the world, taken as-a whole. That such an inference is as proper and as inevitable as the accepted inferences regarding the existence of atoms and their constituent particles, protons, electrons, and so on. But as has been said, this main thesis is continually being obscured by the introduction of detail of scientific investigations and resultant hypotheses. It would not be fair to say these have no place in the argument, but it might be said that they are somewhat misplaced. Which is to say that the argument suffers from its arrangement, or perhaps more accurately from its presentment.

The first step undertaken is really a resume' of the history, or progress of speculation and investigation into the nature of matter, leading up to the present status where the theory of its being really hypostatized energy is generally held in some form or other. In this the point is emphasized that our conclusions on these points are all inferences based on observed phenomena. Having thus linked up matter with energy, the latter is then similarly discussed, and the nonsensical nature, in the literal sense, of all mechanistic or materialistic theories of the universe is stressed. No theory, the author insists, and the present reviewer would agree that he does so with justice, that regards the universe as some kind of self-winding clock is logically tenable. Energy, at least in the various physical forms, mechanical, electrical, chemical and so on, is constantly being degraded into heat; so that if there be not a constant and infinite supply of new energy flowing into the system, everything must eventually come to a stop, a permanent equilibrium devoid of all motion - a dead world in fact. No dodging of the issue is possible. And the fact that the clock is running down implies that it must have been started, at some time. Or probably that time began when it was started.

Many scientists evade this issue by saying that questions of ultimate origins are without significance. Which, so far as any specialized branch of science is

concerned is perfectly true. But for science as a whole, for mankind in general, they are not insignificant. Upon such questions depend our conclusions as to whether the world and all in it, including men, are merely machines, or whether there be something more behind the physical and material world.

The next stage in the argument is the distinction of levels of energy ranging from the purely physical up to what the author calls "deific." At bottom the argument seems to rest on the old dilemma; is the higher to be understood in terms of the lower, or the lower in terms of the higher. At bottom, that is the fundamental question, the parting of the ways.

All through the book there is much keen, and effective criticism of the views and theories with which the author disagrees. The atheists, agnostics and sceptics - the various modern cults, Einstein and the various hyper-geometrics and super-mathematics, are touched on, and searchingly criticized, and dismissed.

One cannot help but feel that a deeper acquaintance with theology would have led to more respect for it. Theologians, one uses the past tense as there are very few today, were not fools. And no honest exercise of the intellect is wholly valueless. It is evident that when Dr. Reuterdahl (and the same is true of hundreds of other writers) inveighs against theology - dogmatic and intolerant - that they are not speaking of theology, of which they evidently know little, but of popular presentations of various religious creeds, whose preachers are anything but theologians.

The final conclusions reached by the author seem to be as follows: Personality persists - the life or mental energy in each one of us is not merely emptied into an infinite reservoir of energy, like a bucket of water thrown into the sea; but though it becomes more intimately at one with the whole, it yet retains its own entity. The Deity, who is this containing reservoir, is not an abstraction, a pantheistic inclusion of the whole universe, because It - Dr. Rueterdahl objects to anthropomorphic pronouns here - is more than the universe. While very little is said as to the character of this scientific God, it is to be gathered that It is the source and origin

of everything, and higher and greater than everything - including man. And from that, most of what is enshrined in the creeds of the world Theisms would seem to follow by logical inference.

In spite of all its difficulties it is a book that should be read by everyone who has been so much affected by the results of modern science as to wonder whether anything "scientific" can be advanced in favor of religious faith, or its essential content.

From one or two references one might suppose that the author is a Mason, but of this the reviewer has no certain knowledge. M.

* * *

THE MAGIC ISLAND. By W. B. Seabrook. Published by Harcourt, Brace & Company, New York. Cloth, table of contents, appendix, 386 pages. Illustrations by Alexander King. Price $3.70.

MR. SEABROOK is an enviable person; he is able to go out into strange places and see and hear almost unbelievable things. Most of us, even if we were able to travel at will to the ends of the earth, would see nothing but exteriors. We should take with us our habits, prejudices and inhibitions, that would raise an insurmountable barrier which could not be broken through either from without or within. The Magic Island is Hayti, that beautiful mountainous island which until recently was an independent republic of a people of negro blood. This democratic government ruled entirely by blacks has existed for well over a century. The famous Christophe, who was the central character in John Vandercook's recent book Black Majesty, was the first independent ruler of the island. Until this negro made himself a throne through revolution the island was the property of France. Christophe declared its independence, and it has to this day remained a sovereign

state, though the U. S. A. is now exercising a not very clearly defined protectorate over it.

Mr. Seabrook spent several months in Hayti endeavoring to learn something of the customs and religions of the people. Possibly due to his vivid style, perhaps to his unusual powers of observation and his complete lack of prejudice and preconception, he has succeeded in some inexplicable way in catching the very soul of the island . The reader cannot help but feel that Hayti is an island pregnant with mystery and teeming with the magic of primitive peoples. It is, in very truth, a Magic Island.

Strictly speaking the book does not fall into the category of Masonic works. It contains, however, a discussion of a peculiar type of religion that should appeal to every Mason because of strange resemblances to Masonic ritual that are to be found in some of the ceremonials. For apparent reasons it is not desirable to indicate these parallels in this review. Doubtless this statement will be taken in some quarters as additional support of the contention that Masonry practices devil worship, witchcraft, and the like. But those who are interested in seeking parallels between Masonic ceremonials and primitive religions will find much valuable material contained between the covers of Mr. Seabrook's work.

The book is divided into four parts, really it falls into two divisions. The third and fourth sections dealing mainly with those things that any cultivated, humanly sympathetic traveler might have seen. The cultivated society of the capital, the government that receives stability from the American occupation at the price of going in leading-strings. Such things are - perhaps needs must be - but it seems too bad that it should be accompanied by the introduction of hitherto unknown racial prejudices. One cannot help feeling glad that the Haytians show a proper resentment at this, and that they have a fair chance of maintaining their self-respect, if they will only be true to their own culture. Their own by adoption, of course, for theirs is a thoroughly Latin, or more specifically French culture.

The French cultural antecedents of the island account, perhaps, for the peculiar mixture of custom that is now prevalent. The primitive African nature survives along with the veneer of French civilization and strangely enough they are not working side by side, but are so completely interwoven that an entirely new culture has developed. The written language of the island is French, but the spoken tongue is Creole. The description of this tongue which forms a small part of The Magic Island should be valuable from a linguistic point of view. Mr. Seabrook's analysis is brief, but he furnishes references which will enable one to pursue a study of this blending of French with the savage African tongues if he feels so inclined.

But, as has been said, this part of the book, interesting as it is, might have been observed and set down by any visitor; the first part must surely be unique. If the cultivated classes are maintaining their culture in one way, the masses are preserving their savagery in wholly another. Mr. Seabrook is quite possibly the first person without negro blood in his veins to have been initiated into the mysteries of voodoo. It is true that sundry anthropologists and administrators have become members of the secret societies of Africa, but voodoo is not the same. It is a religion, evidently an eclectic religion. The slaves imported into the island in the old days of the French regime came from many tribes and races, and they were all superficially Christianized. The result has been a melange of many elements, that has become systematized into something quite new, though it is more pagan than Christian.

Mr. Seabrook is not a scientific anthropologist, or student of comparative religion. He is a literateur with a gift of vivid description, a boundless tolerance and apparently a complete lack of any social or religious prejudice; and with that the art of gaining the confidence of people who have the best of reasons to be suspicious and reserved with strangers.

The elements of Voodoo and Haytian witchcraft, which are not at all the same thing, it seems, will not be new to students of these subjects, though their details and the new combinations in which they appear will doubtless be welcome. The sexual characteristics seem to be strongly pronounced, as would be expected; though that is but following the fashion of the moment, as do the hideous drawings with which the book is illustrated. It may be that they will, as presumably was the

intention, heighten the effect of uncanniness and horror found in the text, but they certainly add nothing to our knowledge, as do the photographs reproduced in the appendix.

The mass of the blacks belong to either the witchcraft or voodoo sects. Both are strictly forbidden by law, but the government is beginning to take a charitable view and to overlook the legal code, thus permitting both religions to function with no more than an outward show of secrecy. This attitude is, of course, unofficial; its strength, or weakness, rests in the constables who are not immune to the persuasive powers of silver. Good Catholics, and many Christians of other denominations, would doubtless be horrified at some of the ceremonies. They are basically primitive but intermingled with their elemental character is much that is borrowed from Christianity. The Christian doctrines were, of course, brought to the island by the missionaries of the Roman Catholic Church during the French occupation, and many religious bodies have sent missionaries since. Perhaps what has actually happened in Hayti has occurred in other places that have been fruitful fields for missionary enterprise. It may be that elsewhere the missionary work has been more effective, and that what is found in Hayti is only an example of incomplete Christianization; but whatever may be the solution, the fact remains that there are Christian ceremonies grafted on to primitive religious rites in a most unusual manner, in both the voodooism and witchcraft of Hayti. This situation mayhap represents one of the sports so frequently encountered in any evolution. Instead of following the normal religious development, and finding Christianity absorbing the characteristics of its more primitive forerunners as we do in other countries, the process is reversed and the primitive has swallowed the Christian.

Reading a description of the rites practiced in these cults would incline one to the opinion that the witchcraft of Medieval Europe had come to light again. Certainly many people who did not completely understand the mental attitude of the Haytian negro would accuse them of practicing Satanism. Mr. Seabrook shows quite clearly, however, that this is not so. What has actually happened is that the primitive religions and the Christian ceremonies have been grafted into each other forming a religion different *tom either of its forebears, but partaking of the nature of both of them. The conglomeration is a queer one and would be interesting aside from the rites which recall some of Masonic symbolism. The old fertility rites

which came over into the Christian religion are found working side by side with their more modern children.

The student of these subjects will find the work of value, he will know how to distinguish the observed facts from the author's explanations, and to estimate the value of the latter. It is very strong meat, and hardly meet for babes. And those with definite religious beliefs of their own will find it a challenge that may be wholesome, if it sets them to thinking about the realities and foundations of their own creed. M. T.

* * *

THE OUTLINE OF TEMPLE BUILDING. By Frederick G. Mueller. Privately printed, stiff paper, profusely illustrated, 16 pages.

IT is very curious, indeed, considering the enormous number of Masonic Temples that have been erected in the United States, and the unsatisfied desire for yet more in localities as yet not appropriately provided, that practically nothing has been published that would be of assistance to building committees and architects in planning, constructing and financing such edifices.

Bro. Mueller is himself an architect and has come up against the problem himself, and has presented in compressed form the result of his experience. He starts from the very beginning, the organizing of sentiment among the members of the lodge or lodges and other bodies concerned in favor of building when that is called for. Then follows a brief discussion of the formation of holding companies or corporations, to assume the responsibilities of financing, erection and maintenance. Follows a brief notice of the kind of architect, and his qualifications, who should be employed. The next stage is to make up a schedule of the various purposes for which the building is to serve, as a basis for the plans. The requirements of the site, the design, and the equipment are then touched upon, and after that the all

important question of finance. To this more space is given than to any other heading. The last pages deal with the engineering, contracts and supervision of erection.

There is included a very interesting chart which shows at a glance every point that a building committee will have to keep in mind and the relative sequence of each. It would serve admirably, with modifications, as an advertising poster in a temple "campaign."

The pamphlet should be of real service, but it can only be regarded as a stop-gap. What is needed is a work of some size dealing with all the problems here mentioned in greater detail, and with full reference to actual buildings embodying various solutions, and the experience based upon them. Such a book is needed, but it is doubtful whether sufficient demand could be found for it to make the writing more than a labor of love, and the publishing a desperate venture. So probably it will not be written just yet.

* * *

HOW TO ORGANIZE THE AMATEUR BAND AND ORCHESTRA. By Ralph H. Morn, with an introduction by Willem van Hoogstruaten. Cloth, illustrated, x and 117 pages. Price $1.60.

MANY Masonic bodies have bands and orchestras, and more would like to have them. For the latter the present work will give information quite invaluable, and very probably not without value to the former.

The author confesses quite frankly that the several chapters of his book were written in the first place as a series of articles for publication in a periodical

devoted to music. This came to an untimely end before all the articles had been "run." This must have been post hoc and not propter hoc, for the articles should have kept the magazine alive had that been possible!

The author further says that he decided not to recast his material for publication in bookform, and we believe this was a happy decision, for the familiar and at times humorous style makes the chapters readable even for those not- intending to undertake the formidable task of creating an amateur orchestra or band. Incidentally a very great deal of what is said applies equally well to choir and chorus work.

The almost universal distribution of gramophones and wireless sets should lead to an increase in musical interest generally. But there is always a something lacking in such means of transmission even at their best. While the really musical will always desire to produce music themselves. And of course, there is no substitute for a band, for marches and parades.

The several chapters of the book cover the formation of an amateur band or orchestra and the various things that are necessary to make it successful, including the conduct of rehearsals and the special qualifications of the functionaries, from conductor to publicity man; the various pitfalls to be avoided are discussed and many hints given to make it easier to "put it over," all of which are evidently based on experience, and one can well believe, dearly bought experience, on someone's part. It is a book that everyone who has the idea in mind that a band or orchestra might be an excellent addition to the activities of his lodge or commandery, or of his community, should be read and re-read. And having done so, if he has not been warned off by the difficulties to be met, he will probably want to have it by him as a chart to help him avoid the shoals and reefs that such an organization is bound to encounter on the human and social side. For it is these that wreck amateur choirs and orchestras, and not lack of musical ability.

The book is well printed on good paper, and the proof reading has been most carefully done, which too often is not the case in such handbooks.

* * *

NEW BOOKS RECEIVED

ERNST og FALK, Samtaler for Frimurere. By G. E. Lessing. Translated, with notes, into Danish by P. A. Fenger. Published by Levin & Munkspuard, Copenhagen. Stiff paper, index, 77 pages.

This is a Danish version of Lessing's well known Masonic Dialogues, Ernst and Falk. Bro. Fenger has been a contributor to THE BUILDER in the past, his last article appearing in the tenth volume.

* * *

CAGLIOSTRO. By Johannes von Guenther. Translated by Huntley Paterson. Published by Harper & Bros. Cloth, table of contents, illustrated, xii and 445 pages. Price $3.65.

A rather sensational novel based on the usually accepted accounts of the life of Cagliostro. The Masonic connections of the mysterious adventurer are elaborated, though the author has rather curious ideas about Masonic Lodges and their organization. As fiction, with a vague background of fact, the work will interest many readers.

* * *

THE HOLY KABBALAH. By A.E. Waite. Published by Williams & Norgate, Ltd., London, also by the Macmillan Co., New York. Cloth, analytical table of contents, illustrated, index, xxvi and 686 pages. Price $7.75.

"A study of the Secret Tradition in Israel," critical and interpretative. The author avoids the Scylla of credulity and the Charybdis of scepticism. The work will be indispensable to those who want to know what the Kabbalah really was, and how to estimate it and its value to humanity.

* * *

WITCHCRAFT IN OLD AND NEW ENGLAND. By George Lyman Kittredge. Published by the Harvard University Press. Table of contents, notes, index, x and 641 pages. Price $6.25.

An exhaustive study of witchcraft among the English people. The author disagrees equally with recent writers who believe in the objective reality of witchcraft and demonism, and those who consider it to have been an organized secret religion. He corrects a number of erroneous, but widely accepted opinions; among them that James I was responsible for a recrudescence of the persecution of witches. The real facts seem to be that he discouraged it as much as he was able. The notes, which take up nearly one-third of the volume, will be most valuable to the student seeking for first-hand materials on the subject.

* * *

PHEIDIAS. By John Galen Howard. Published by the Macmillan Co. Cloth, table of contents, x and 287 pages. Price $2.65.

A very unusual piece of work for the present day. It is the life story of the great Greek sculptor in blank verse, as related to his friend Pantarkes of Olympia. The author has utilized all the fragmentary biographical notices of his hero, and accepts that version of his death which makes him the victim of the jealousy of the Athenians, like Socrates. The Epilogue is from the imaginary Pantarkes himself, and describes Pheidias' defense against the charge of sacrilege before the court of the Areopagus. While the modern reader is not accustomed to blank verse as the medium of a story, in this case he will be well advised to read it. It gives intimately the spiritual evolution of an artist, and could only have been written by an artist.

* * *

DE LEERLINGSINWIJDINGEN DE LEERLINGSGRAAD. BY Dr. W. H. Denier Van der Gon. Published by the Maconnieke Vereeiniging tot Bestudeering Van Symbolen en Ritualen (Masonic Association for Study of Symbolism in Ritual). Paper, table of contents, index, 171 pages.

A study of the symbolism of the Apprentice Degree in the Rite of the Netherlands.

* * *

HISTORICAL ANALYSIS OF THE HOLY ROYAL ARCH RITUAL. By the Rev. F. deP. Castells. Published by A. Lewis, London. Cloth, table of contents, index, 119 pages. Price $2.75.

A discussion of the Royal Arch ritual from the point of view of its significance in the light of what is known of its history. It naturally refers especially to the English Royal Arch, though the author exhibits wider knowledge of American rituals than is apparently possessed by many other British Masonic writers. In a sense the present book is a sequel, or at least the complement, of the earlier work, The Antiquity of the Holy Royal Arch, which was reviewed in THE BUILDER some time ago. To a considerable extent the author's views seem to be peculiar to himself.

----o----

THE QUESTION BOX

and CORRESPONDENCE

SOME FRIENDLY CRITICISM

I have received both your letters and I thank you very much for what you say. I am also emboldened to make one or two observations in regard to THE BUILDER, or rather the form in which it is presented. In doing so I hope what I say will not be construed as petulant faultfinding, indeed I am sure it will not, as it is with the intention of making things easier for the vast army of readers of the journal you have the responsibility and honor of conducting.

The first observation I have to make is in respect of notes to articles; these are assembled at the end of the article and to consult them necessitates often turning over several pages, resulting in a break of the continuity much greater than if the notes were inserted at the bottom of the page to which they referred. The next observation is in respect to the splitting of articles. Rarely is an article or installment of any length brought to a conclusion in the same position of the

journal as it begins, and I hesitate to estimate the time lost in hunting up the continuation and in turning back again carefully to avoid skipping anything.

Having said this I feel I must add that there is no department of THE BUILDER in which I do not take an interest, and I find it difficult to say which I admire most.

I note that the "Ancients" are still regarded as schismatics by at least one of your contributors, whose interesting article is flawed by a term proved years ago to be wrong. I refer to Bro. Bennett's article on DeWitt Clinton, page 262, September, 1928.

J.H., Ireland.

The Editor would endorse every suggestion made by Bro. J. H. and would gladly adopt them if -

Unfortunately he is not omnipotent (which may seem a strange confession) and things often have to be done as they can. There are difficulties, technical and other, in the way of attaining the most desirable "make up" for THE BUILDER, but we live in hope that they may be overcome.

In regard to the second matter brought up, the explanation is fairly simple. Most American Masons who read have read or consulted the works of Mackey and Gould. Both these authors, and their followers, took the older view that the Ancients were schismatics and rebels. Very few American Masons whether they read or not, have ever heard of the later work of Sadler, and his convincing proof that the old orthodox view was wrong headed and unjust, and in the first place merely propaganda for one party. Consequently it is not surprising if even otherwise well informed brethren should take the view so emphatically presented

by two writers who are held in such high estimation as authorities in Masonic history. But it is to be hoped that gradually the real facts will soak into the consciousness of those who aspire to write for the information of Masonic readers.

* * *

ARMY LODGES

As a Mason who was in the War I have been keenly interested in Bro. Irwin's articles. I did not have the luck to come across any military lodge, but I can realize how delighted I should have been had the opportunity been afforded me of visiting one; and still more of belonging to one.

Nevertheless, while I fully approve of military lodges, in peace time as well as war for that matter, I cannot help sympathizing with Bro. Allen C. Terhune, whose letter to the Grand Master of Kentucky is given at page 106 of your April number. It seems to me that the crowd of candidates put through could not have been properly assimilated. Had I been a member of a military lodge I should not have cared to see more than one or two candidates at a meeting, and they the pick of those offered. A war time lodge is a godsend to Masons in military service, but I cannot see why such a lodge should be a degree mill any more than in peace time; I do not approve of degree mills anyway. Indeed I believe that young men in the army were attracted to the Fraternity by mistaken ideas of its objects, and with motives that verged closely on the improper and interested, and that in consequence many of them who succeeded in gaining admission were bound to be disappointed.

S. T. B., Missouri.

* * *

PRESENT DAY PROBLEMS

The articles of Brother Hungerford are timely and instructive. Surely, every brother is deriving benefit from them. His assertion that the final aim of Freemasonry is the brotherhood of man cannot be wrong. This is in keeping with the teachings of all the great teachers of all time.

Whether the discussion of political subjects within the portals of the lodge would work for good or ill, is very hard to say. It should work for the better, for certainly, the whole framework of civilization depends upon politics, and the better every citizen understands them, the better will our political house be. Study is the great necessity of the day.

The article of Brother Shepherd in the March number was also very good. We cannot learn too much of the origin of things.

Among the newer books that throw light on the origin and development of Masonic signs, symbols and ceremonials are The Lost Continent of Mu, The Problem of Atlantis, Bison of Clay, and Village Life in England. The Lost Continent of Mu is especially instructive and every Freemason could read it with profit.

Frank S. Fair, Washington.

* * *

MASONIC FUNDAMENTALISM

Bro. G. R. Kenderdine, of Iowa, seems disturbed by what he calls fundamentalism in my article published in the April BUILDER. The Standard gives as the primary definition of fundamental, "Relating to or fulfilling the purpose of a foundation or ground work; indispensable; primary; essential; basal."

Certainly, I believe in fundamentals. "If this be treason make the most of it." It was reported that the engineer who built a California dam some years ago did not go down to bed rock at every point. He was not a practical fundamentalist. His modernism cost hundreds of lives.

Bro. Kenderdine thinks many Grand Lodges are not in accord with Missouri in requiring from petitioners a "firm belief in the one living and true God," and doubts whether Missouri today would reaffirm the stand it took forty years ago in a case I cited. Well, only a few years ago it did reaffirm that position. In 1927 we adopted a special report on Recognition of Foreign Grand Lodges, drawn up by M. W. Bro. Joseph S. McIntyre, Grand Master in 1923. This report has already been quoted with evident approval by many correspondents of other Grand Lodges. In my work as correspondent for Missouri, I have already reviewed the proceedings of thirty-eight Grand Lodges and have failed to notice any dissent from our position. I quote only one item of that report:

"Fifth: That every candidate initiated under said Jurisdiction shall have and express an unfaltering belief in a Supreme Being as the Father of all Mankind, the G.A.O.T.U., and shall also have and express a belief in the immortality of the soul."

Bro. Kenderdine is unfortunate in his selection of great names to illustrate his views. Their greatness lay in other fields. Long before his death Burbank stood in a California pulpit and told us that Jesus of Nazareth was a rebel against the religion and government of his day. He was incapable of intending a double-barrelled falsehood, but he did not know enough about Jesus of Nazareth to know how to tell the truth about him. Jesus was not a rebel against either the religion or government of his day. Edison's pre-eminence in his field no man dare challenge. But when in answer to a question as to the origin of in our world he said it must have come as a spark from some other world we smiled and said "shoemaker! stick to your last."

"Mark Twain" was made a Freemason in his early years. If it was true as reported that in his later years he undermined the faith of his good wife so that at the end she drifted out into the unknown without hope, we doubt if in those years he could have qualified for membership in a Missouri Lodge. The writer has Albert Pike's Morals and Dogma in his library. Easter Sunday, 1928, on the invitation of his Scottish Rite brethren at Joplin, Mo., he conducted their Easter service. The local Commandery of Knights Templar attended in uniform, and the service was open to the public. The speaker quoted freely from Albert Pike in his discourse and if he in any way transgressed the bounds of propriety a complaint to that effect has never reached his ears. Freemasonry rests upon certain great fundamentals. The writer has installed many Worshipful Masters but in every instance he has required the Master elect, before his installation, to assent to this principle.

"You admit that it is not in the power of any man or body of men to make innovations in the body of Masonry." Fundamentals do not change. The forty-seventh problem of Euclid is the same as it was in the days of Pythagoras, and the law of gravitation has not been amended since Sir Isaac Newton's day.

If Modernists want something new let them organize and develop the Grand Imperial Order of Snollygosters, but Ancient Craft Masonry is good enough for me.

C. H. Briggs.

* * *

LIGHTING THE CANDLES

In further reference to the subject brought up in my letter which was published in the Correspondence Columns of the April number of THE BUILDER, I would like to add that our Grand Secretary holds that the candles are lighted according to rank of officers, the highest or Master's candle first then the Senior Deacon's then the Junior's and are extinguished in the reverse order. He holds that the Great Lights are arranged first in opening, then the Lesser lights, while we have been in the practice of lighting the candles first.

I should be very much pleased to have you use this letter for publication as it would be interesting to learn what is the custom or the ruling in other jurisdictions on both of the questions raised; what is the order of lighting and extinguishing the candles, and also whether the candles are lighted before opening the Bible in opening the lodge and whether the Bible is closed first or candles extinguished in closing.

G. M. C., Montana.

It will be remembered that last month Bro. C.C. Hunt asked the very pertinent question if anywhere the candles or tapers were explained as representing the three principal officers of the lodge. Bro. Hunt we believe is right, in intimating that in none of the official rituals of American Jurisdictions, and we believe it is equally true of those of the British Empire, and also in those of at least some German lodges the explanation is equivalent to that given by Webb in his Monitor that the candles or tapers represent the sun, moon and Master of the lodge. However, there is an undeniable connection between these lesser lights and the Master and

Wardens, for they are placed in the same quarters as the stations of those officers, which brings them together in a symbolic interpretation. But this can only be said to be implicit in the ritual, at most, for it is nowhere given expression.

* * *

FASCISM AND MASONRY

In the issue of May, 1929, I read the review by Bro. S.J.C. of Fascism, Masonry and Italy by James P. Roe. My highest esteem to Bro. S.J.C., and I certainly do want to thank him for the way he upheld Italian Masonry. What Bro. S.J.C. says is the truth and the best comment I have seen published. Bro. Roe is quite wrong in many places in regard to Italian Masonry. I am much surprised at Bro. Roe's writing in defense of Benito Mussolini's action towards the Italian Masons, and especially about the way he links Mussolini and the Roman question and Masonic activities together.

Enclosed here with you will find a circular letter of which M.W. Bro. Domizio Torrigiani, Grand Master of the Italian Masons, wrote to Mussolini and the Italian government making a protest against the injustice of killing and destroying Italian Masons and Masonic temples throughout the country. I would like to know what Bro. Roe and the Italian Historical Society thinks of this circular and about the martyred Italian Masons who are now living in exile.

M. F., Ohio.

The protest referred to was addressed to His Excellency, the President of the Ministerial Council, by M. W. Bro. Domizio Torrigiani and was published at Rome as an eight-page pamphlet under date of Sept. 18, 1924. This was at the

beginning of the dreadful persecution of which Italian Masons have been victims. THE BUILDER has published from time to time articles on the subject. The one that appeared in July, 1925, is worth referring to in this connection, as well as those in August and September of 1927. It is only too easy for us to forget what our Italian brethren have suffered, merely because they belonged to the hated Fraternity.

* * *

MASONIC STATISTICS

The article in the May number of THE BUILDER on Masonic Statistics was an excellent one. It is just the sort of thing we need, to give us definite information instead of vague impressions. Why could it not be made an annual event, a statistical review brought up to date?

A.L.K., Connecticut.

In your article last month on Masonic Statistics you intimate that it is a pioneer effort. May I draw your attention to the fact that M.W. Bro. A.B. Andrews prepared some very interesting statistical charts covering the period from 1876 to 1926. These were published as an Appendix in the Proceedings of the Grand Lodge of North Carolina for 1928.

J.T.S., North Carolina.

I read the article in your last number concerning Masonic Statistics, and while it is very interesting I wondered whether it was worth the time and trouble. Just what

purpose can such information serve? You seem to intimate that they would be useful, I should like to know just what you had in mind.

G.S.R., Missouri.

The Editor has to confess that he was not aware of Bro. Andrews' elaborate tables and charts when the article was written. As so often happens, as soon as it was beyond recall they were brought to his attention. However, Bro. Andrews' charts, which covered a more extensive period, and included data about other Masonic bodies, were not designed to bring out quite the same relationships as those accompanying the article. But had he known about this previous work, the Editor would have given the credit which was due to their author.

The question asked by Bro. G.S.R. is not an easy one to answer definitely. It might be evaded by saying that the most useful advances in knowledge seemed perfectly useless from the practical standpoint when first made, and that if it were not for investigations made out of pure disinterested scientific curiosity our civilization would probably not have advanced very much beyond that of the stone age. But while it is profoundly true that we can never tell what value any definite bit of knowledge may prove to have eventually, yet there is one conclusion that can be drawn at once from the three charts; and that is that the number of demitted Masons appears to be no more than it normally should be, and that the loss by suspension is relatively a small one.

* * *

THE LETTER "G"

In reference to the article by Bro. Strauss in the May number of THE BUILDER, I note that Mackey says in his Encyclopedia that it is uncertain when this symbol was introduced into Masonry, and he suggests that it was later than 1730. He also points out that it has no important significance except in the English and German languages, that is, from a Masonic point of view. But he also shows that at its first adoption it was taken to refer to Geometry, the "fifth science," and in this connection he quotes Hutchinson as saying that to restrict it to a reference to Deity is to deprive it of part of its Masonic significance.

C.C.H., Indiana

The Builder Magazine

July 1929 - Volume XV - Number 7

Freemasonry in Cyprus

By BRO. C. G. TORARITIS

A COPY of this address was sent by the author to Bro. Walter H. Braun, the Editor of the "Templegram," the official bulletin of Henry L. Palmer Lodge, No. 301, of Milwaukee, Wisconsin. As it was too long to publish in the "Templegram," and as it was also of sufficient interest to merit the attention of a wider circle than the membership of Henry L. Palmer Lodge, Bro. Braun has very kindly communicated it to THE BUILDER.

Dr. Christophorus G. Toraritis is a member of the Supreme Council of Greece A. & A. S. R., and Grand Inspector General for the Island of Cyprus, as well as Representative of the Grand Lodge of Greece, a position roughly equivalent to a D.D.G.M., only relatively of greater importance. The address was given before Cimon Lodge, No. 53, Larnaca, Cypress, Sept. 30, 1928, on the occasion of the reception of a number of visitors from the British Fleet.

THOSE of the English brethren, who had attended the recent meeting of Zeno Lodge, will remember that I had promised to make a speech on the history of Freemasonry in Cyprus during the present meeting in Cimon Lodge, as I consider that the English brethren would be interested in this subject.

Consequent to my promise I am going now to deal briefly with this subject in accordance with such sources and information as I shave been able to find.

It would not be possible for any historian of the Freemasonry of modern times to overlook that of England, because your great country has undoubtedly been the mother, the light-giver, the hearth, from which modern Freemasonry has spread, not only all over Europe, but in the East and in America as well. Let us examine, therefore, how and when Freemasonry commenced to be of importance in Great Britain that we may be enabled later to study Cyprus Freemasonry as its descendant.

Anderson, in the Constitution of Freemasonry, which was published in 1723, stated that King Athelstan, grandson of Alfred the Great, the first Christian King of England, gave himself up to the construction of great buildings and for this purpose he had called in Masons from France. These Masons brought with them the Charges and Regulations of the Lodges of Roman era, known under the name Collegia Romana, and with the help of King Athelstan, they improved the constitution of English lodges. Edwin, the King's younger son, was instructed in Masonry, and through the son's recommendations to his father, the King issued a-charter, granting the right to the Masons to freely regulate their own affairs, and these Masons were to convene once a year at a general meeting or Assembly. At the first of these meetings which was held at York, and at which Edwin presided as Grand Master, there were produced the documents, of which some were in Greek, Latin and French, and on the basis of these old records the Laws and Regulations in accordance with which the Craft was to be governed in the future were drawn up. These were later sanctioned by Henry VI and the Lords of his Council, on the 24th of June, 1717. Four Masonic lodges, the only ones surviving from the troubled period of James II, met at the Appletree Tavern and established the Grand Lodge of England, still in existence, under the influence of two famous Freemasons, namely Rev. James A. Anderson, D. D., and Rev. J. Theophilus Desaguliers. Anthony Sayer was chosen as the first Grand Master. Two years later (1719) Desaguliers w a s elected Grand Master and from this time onward a great progress of the Craft is observed, many noble and wise men joining it. As I have mentioned above, in 1723 Anderson published his famous Book of Constitutions, which he dedicated to the then Grand Master, the Duke of Montagu. To these two great Masons the systematized drawing up of the first and second degree rituals is said to be due.

In very brief compass, this is how and when modern English Freemasonry was founded and the Grand Lodge of England established, that wise and powerful Masonic authority which since that time has spread, and continues, up to the present time, to spread all over the world, in zealous thoughtfulness and with an exemplary authority, our sublime Masonic principles, directing the numerous lodges under its obedience with beneficent power.

THE INTRODUCTION OF MASONRY IN CYPRUS

After this brief but necessary prologue I shall deal with the Freemasonry of Cyprus, in regard to which I should, however, mention that unfortunately the sources from which enlightenment was to be derived are very poor, and much is entirely missing. The island birthplace of Aphrodite, the Goddess of Beauty, has to exhibit two first-class stars in the Masonic firmament each well versed in Masonry: Zeno, the son of Mnassiou, the famous founder of the Stoic philosophy, who, as all of you are aware, has contributed so much to the Masonic ideal, is the first, and the second is St. Epiphanio, Bishop of Salamis, who was surnamed pentaylotte, five-tongued, as he was versed in the Greek, Latin, Hebrew, Syrian and Egyptian languages, and whose works on the Eastern mysteries, and those of Eleusinia are considered classical. Before these great minds the ages will continue to do respectful homage. But no information has been preserved of the Freemasonry in Cyprus at that time, nor during the subsequent centuries. During the Turkish occupation, although this was never positively ascertained from authentic sources, it seems likely there were certain sporadic groupings of Masons, at least among those connected with the various Consulates, and in view of the Friendly Society being a body very close to Freemasonry, and knowing that the Archbishop and the other bishops and the chief men of the Island were initiated into the mysteries of this Friendly Society, we cannot exclude the possibility that these persons, or some of them, might have been initiated into Freemasonry. But I should repeat that all these are surmises not yet authentically verified. Organized Freemasonry, and this can be fully verified, appears in Cyprus at the time St. Paul's Lodge, No. 2277, was established, and this was the first cradle of the Craft in Cyprus. The founders' application to the Grand Lodge of England to sanction the establishment is dated April 7, 1888; the sanction was granted on the 1st of August, and the installation of the lodge took place on Nov. 1, 1888. W. Bro. Harricott conducted the installation

ceremony, Bro. H. Silvester was the first Worshipful Master, and the other founders were twenty-seven in number.

The appearance of Freemasonry in Cyprus as an autonomous society commences from the establishment of this lodge. In the Masonic temple of this workshop were received the first Greek Masons, who have been the zealous apostles of the Masonic ideal all over the Island. At this stage we should stop to mention the name of a great son of Cypriote Freemasonry, an inspired worker in the field of Masonic ideals, the deeply respected and beloved old brother, John Carageorghiades, a physician, whose character will always be held forth as an example of Masonic industry and zeal. Bro. Carageorghiades was among the first shoots of the Masonic seedlings of St. Paul's Lodge, and after he had arranged for a few more Greeks to be initiated in his mother lodge, he erected, with the aid of English brethren, a second lodge in the Island, which is the first Greek Lodge, Zeno No. 18, which is now subject to the Grand Lodge of Greece.

The first Greek Lodge was established on Nov. 15, 1893, and its founders were fourteen in number. In 1892 St. Paul's Royal Arch, No. 2277, was established in Limassol. The following English Masonic lodges were also established, but unfortunately I do not know at this moment the dates of their erection; they are, St. Paul's Mark Master Lodge, No. 455, in Limassol; St. George's Lodge, No. 2402, originally in Larnaca, but now working successfully in Nicosia; and St. George's Mark Master Lodge in Larnaca.

THE SCOTTISH RITE INTRODUCED

With really great joy and Masonic pride I would acquaint you, my dear brethren, that Cyprus, and particularly Limassol, has a complete chain of Masonic workshops, that is from the lowest one, the symbolic lodge, to the highest that can exist in a country where there is no Supreme Council, namely, the Areopage, and the establishment of the various Greek lodges took place as follows:

On the 30th of November, 1899, nine Freemasons of the 18th degree established the Chapter Plato, No. 6, in the Valley of Limassol, under the jurisdiction of the most glorious Supreme Council of the thirty-third for Greece.

On the 7th of October, 1918, Cimon Lodge, No. 53, was established, under the holy dome of whose temple pan-Cypriote Freemasonry is welcoming you today, with an exceptional great joy and happiness. On the 30th of December, 1918, twelve Freemasons of the 30th degree established the highest Masonic lodge in the Island, the Areopage Cyprus, No. 3, at Limassol, empowered to grant the degrees from the 19th to the 30th, inclusive.

On the 8th of February, 1921, to complete the chain of the Masonic lodges, eleven Freemasons of superior degrees, established the Lodge of Perfection, Eleutheria (Freedom), No. 2, at Limassol, which works the degrees from 4 to 14, inclusive. As you can see, brethren, Freemasonry has now been solidly established, and has begun to spread all over the Island, establishing new lodges in nearly every one of our towns. Solon Lodge was established at Nicosia on the 18th of July, 1921; Cinyras Lodge, No. 64, at Paphos, the fabled birthplace of Aphrodite, on the 8th of April, 1923; and thirteen Freemasons established, on the 5th of January, 1928, Evagoras Lodge, No. 77, at Famagusta, which is at present occupying the place of Benjamin among the Masonic lodges in the Island and which, I am sure, will with great pleasure cede this position to a lodge in Kyrenia, the only town in the Island not yet possessing one, but in which I have great hope the Great Architect of the Universe will shortly help us to found another, when from all six towns of the Island the Masonic light will be spread in all its brilliance to the G. A. of U. and the prosperity of humankind in general and of the people living in the fatherland of the great Stoic philosopher in particular.

The Freemasons of the Island, including as well, the regular members of the different lodges, and those sojourning with us, number some 600; and it is with great pleasure that I would communicate to you that the Masonic phalanx in the Island, thanks to the praiseworthy labors of the various lodges, is continually on the increase, not only in quantity but also, and this is more important, in quality.

I am outlining the history of Cyprus Freemasonry, and I should not omit to mention that the Craft had successfully carried out a bold defensive war for nearly ten years during the famous Archbishop's question; when Freemasonry was persistently and cunningly slandered as being hostile to religion. During this conflict the Masonic unity among the brethren, and their mutual aid and support was admirable.

The foregoing is all I can say of Cyprus Freemasonry. Undoubtedly there are many and great omissions, but let us hope that in the lapse of time these will be filled up and scholars better equipped than myself will deal more perfectly with this subject, in which I shall always be greatly interested. Myself, I have simply broadly outlined it and I shall be delighted if some able writer will shortly appear to compile the same in greater completeness.

As you see, dear brethren, the Freemasonry of Cyprus owes its genesis to that of England, which, as I have mentioned above, can properly be designated as the mother of the modern European and American Freemasonry.

We Greek Freemasons are deeply grateful to English Freemasonry, and pan-Cypriote Freemasonry today, under the holy dome of a Greek lodge, addresses, through you, dear English brothers, as representatives of the English Craft, fraternal greetings, with the hearty wish that it may continue in prosperity and to ever progress, to the benefit of the highest and noblest Masonic ideals. To me, my brethren, you will, I trust, give permission to greet your Freemasonry in general, and in particular your high Masonic authority, the United Grand Lodge of England, in the name of the Grand Lodge of Greece, of which I have the great honor to be the Representative in the Island, and under the authority of which the present lodge was constituted. and continues to hold allegiance.

[At the conclusion of his address Bro. Toraritis called upon the members of Cimon Lodge to give a formal Masonic salute in honor of the Grand Lodge of England, and the visiting naval brethren.]

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS and R. J. MEEKREN

(Continued from June)

WE will now have to traverse once more the same ground (1) that we did last month, this time in order to bring out another feature characteristic of old Scottish Masonic usage, as that is exhibited in the records of the ancient lodges of that country. The often quoted clause of the Schaw Statutes relating to the admission of Fellows, requires, among its other provisions, that the reception or admission should be duly recorded, "ord'rlie buikit," in the lodge books, and that

. . . the names of the intendaris that Salt be chosin to evrie persone to be alsua insert in thair buik.

The interpretation of this is a matter open to some doubt. The indefinite phrase "shall be chosen to [for] every person" leaves us uncertain whether the intenders had been the official instructors of the apprentice who was then being "received or admitted," or whether they were then chosen to instruct the newly made fellow of craft, as such. A good deal depends on the answer we give to this.

It is to be remarked that the minutes of the Lodge of Edinburgh do not seem to mention intenders (2), so that we are unable to say whether they were appointed

there or not. This metropolitan lodge, however, seems as exceptional in its way as Dunblane or Haughfoot were in theirs. This is only one feature in which it differed from other lodges. But the most marked and characteristic difference was the sharp cleavage between employers and employed, the former seemingly to have been well on the way to becoming a caste apart. In none of the other lodges does this strong distinction appear; indeed, in the Aitchison's Haven Lodge the term "Masters" is hardly ever used in speaking of the composition of the lodge. In the excerpts published by Bro. R. E. Wallace-James, the usual formula is "the brethren," or "the brethren of the lodge," when speaking collectively, or "fellow of craft," when they are mentioned by name.

THE PROBLEM OF THE INTENDERS

The first example we will take of the appointment of intenders is that of the "entry" of William Brotherstains at Peebles in 1716, which has already been cited. He chose for his intenders, David and Richard Whyts, who were fellows of craft and masters of the lodge. Alexander Veitch, described as "enter'd prentise," was "received" on the same date, presumably as a fellow of craft seeing that he was already "entered." So that it is evident that intenders were appointed both for the newly entered apprentice, and the master or fellow craft who was received. The appointment of intenders was regularly recorded in this lodge, but there is no need to quote further and later instances.

At Aberdeen a special article appears in the Statutes forbidding any member of the lodge to

. . . teach or instruct ane entered prentise untill such tyme as he be perfyted be his Intender.

But when

His Intender and his Maate gives him over as being taught any person hath liberty to teach him anything he forgets.

And then it is enacted that if, when the apprentice "is interrogat at our publict meetings" [i. e., general meetings of the lodge] he has forgotten anything "he must pay for it," unless he could show it was something he had not been taught, in which case the intender was fined instead.

But there is nothing here to show who the apprentice's intenders were; that is, whether they were also apprentices or fellows. Fortunately the Aitchison's Haven minutes make this quite clear. In the second minute, which has already been cited, the entrant, Alexander Cubie, chose two intenders who are expressly stated to have been Apprentices. The minute gives the names of the fellows of craft, and then those of four apprentices. and adds

. . . of ye quhilk enterit prentiseis Alexander Cubie chois Archibald Glene and James Pettiecrief to be his instructoris. .

As we have already seen, in quoting these minutes before, Alexander Cubie was chosen two years later by Andrew Patten as one of his intenders, Cubie being himself still an apprentice. But this is not all. Robert Widderspone, who was made a fellow of craft two days before Cubie was entered an apprentice, is recorded as choosing George Aytoune and Johne Pedden "to be his intenders and instructouris," and these had just been named in the list of fellows of craft present. Thus we see that in a lodge whose Warden (or Master as we should say) had signed the Schaw Statutes, both apprentices and fellows of craft chose intenders, which intenders were of their own grade. Further instances could be cited in which this also appears quite unequivocally, but it is hardly necessary to do so.

There is another entry which is puzzling, and may be significant. Andrew Patten was "entered" as we have seen, on the second day of January, 1600. But on the seventh day of June in the year before, 1599, he had already been mentioned in what must be regarded as a most important minute:

Upon ye quhilk day Andro Pattene payit xx sh to his buiking and had servit VI zeiris of his prentisehip II zeiris to serve before vir witnes Johne Fender Wilzame Aytone, etc.

As the scribe was economical of words and punctuation alike we would paraphrase the statement thus:

Upon the which day Andrew Patten paid 20 shillings for his registration and [declaration was made] that he had served 6 years of his apprenticeship, [and had] two years more to serve, before the [following] witnesses, John Fender, William Ayton, etc.

This brings definitely before us that question which has appeared vaguely in the background, suggested by the variations in the phraseology of the different records. It has already been remarked that sometimes it was doubtful from the phraseology used, whether "entry" meant anything more than mere "booking" or registration. Here apparently we have the two things definitely recorded, as done at digerent times. Patten at the lowest, must have been seventeen or eighteen years old in 1599, seeing that he had then been an apprentice for six years, and this was six months before he was made an entered apprentice. This seems decidedly to confirm our suspicions that the apprenticeship of the lodge was as distinct from legal apprenticeship, as, let us say, civil marriage and church marriage are in France and some other countries. And to accept this as an hypothesis would clear up many obscurities which appear in the various references and allusions to apprenticeship in the Mason's Craft.

WHAT INSTRUCTIONS DID THE INTENDERS GIVE?

But more than this follows from these minutes. A young man of eighteen who had worked at the trade for six years must have been a fairly competent Craftsman if he had had normal ability and intelligence to begin with. What then did he need intenders and instructors for? This question becomes still more pressing in the case of the "accepted" fellow of the craft. Ex hypothesi he was a competent and skilled Mason or he would not have been passed why then did he need instructors? What were they to teach him ?

It is possible that those who have had no experience of skilled handicraftsmanship, and the way it is learned in apprenticeship which is more a soaking in of information than the result of set instruction may fail to see the full force of this question. But, though books and lessons can make things easier, and can shorten the time of pupillage if intelligently used, the technique of a skilled trade can only be learned by working at it, as we have had occasion to remark before. The only answer we can give to the question raised is that the intenders taught the neophyte the formal secrets of the society whatever they were. Perhaps those "simpel questions and answers" to which the brethren of Melrose reduced their ritual in 1764 may serve us here as the basis of a guess.

But yet another thing follows if this be accepted, and that is, that the things taught to the "fellow of craft," in spite of the fact that two apprentices at least were required to make the lodge complete, were something that the latter did not know; though the same reasoning leads us to the conclusion that they also had been taught something that was kept strictly from the outside world, cowans and un-entered apprentices alike. In short, that there were two "degrees," according to our definition of that term.

THE ANNUAL EXAMINATION

All this illuminates the various regulations and ordinances and enactments concerning periodical examinations. We have already cited the Aberdeen statute. If it be understood that the apprentice's intenders there referred to were themselves apprentices, then the point of their having full responsibility, and their liability to fine if they omitted anything, becomes quite clear in effect they also were being examined.

The tradition of such formal or ritual examinations was a continuous one in Scotland from the earliest times of which there is record into and through the eighteenth century (3). It also appears as something taken for granted in the earliest days of English speculative Masonry. So much so that the "work" of the lodges in the eighteenth century was understood to be this rehearsing of examinations, and not (as it now signifies in America) the initiation of candidates. This last, indeed, was regarded as something apart, almost as an interruption to the regular labors of the lodge. However this merely falls into place with our supposition, it hardly lends it any weight. We will therefore go back to the Schaw Statutes, No. 2, the version pertaining especially to Kilwinning. The fifth clause enacts

. . . that the Warden of Kilwinning . . . elect and chuis sex of the maist perfyte and worthiest of memorie within [the bounds of the lodge] to tak tryall of the qualificatioun of the haill masonis within the boundis foirsaid, of their art, craft scyance and antient memorie, to the effect the warden deakin may be answerable heirafter for sic personis as is committit to him, and within his boundis and jurisdictioun (4).

The conjunction of art, craft, science and ancient memory as subjects for examination is very curious and intriguing. Art and craft may refer to manual skill. Science could mean ability to make plans, lay out work and estimate costs. But what was "antient memorie" ?

The thirteenth paragraph of the Statutes returns to the subject.

Item, it is ordianit . . . that the luge of Kilwynning . . . tak tryall of the art of memorie and science thairof, of everie fallow of craft and everie prenteiss according to ather of their vocationis, and in case that thai have lost onie point thairof eurie of thame to pay the penalty as followis for their slewthfulness...

the faulty fellows twenty shillings and apprentices eleven. In this we have "art of memories as well as "science." And these were apparently divisible into "points." Here again we have a term that survived into the eighteenth century with a technical and, as one might say, speculative sense. Attention too must be called to the phrase, "according to either of their vocations," to modernize the spelling. This certainly seems to imply a different content for the "art of memorie" in the two grades or classes.

The tenth clause states the fees that all "fallows of craft at his entries is (or are) to pay to the "common box," and the value of the gloves to be given to the members of the lodge "or euir he be admittit," and then comes the proviso:

. . . and that he be not admitted without ane sufficient essay and pruife of memorie and art of craft, be the warden, deacon and quarter maisteris of the ludge. . .

Here we have "proof of memory" and "art of craft." The changes have been pretty well run on these terms, and the natural interpretation is that none of them was used very strictly. The essay was undoubtedly the "master piece" which proved the candidate's manual skill and ability to design and plan. And that is the most obvious and effective way of discovering a Craftsman's capability; and we must insist again, that this kind of capability once acquired is never forgotten, any more than one forgets how to swim or ride a bicycle once either art has been acquired.

While it must be remembered that these statutes, and the ordinances of most of the Scottish lodges, primarily regulated the craft and trade by which the masons earned their livelihood, it must not be forgotten that they seem to have been very largely

re-enactments or reinforcements of old usage and custom. To argue that their main purpose necessarily excluded reference to anything except the severely practical is to argue from an assumption; in effect the importation of our own mental habits and point of view into the past. At least the phraseology suggests more than a concern limited strictly to practical skill and knowledge of craft technique; and it would seem as if these references, and all those previously adduced, will be most reasonably treated by interpreting them to relate to some formal and conventional body of information, very probably in the form of catechetical questions and answers, concerning which it would be quite possible to examine everyone at an annual assembly, and in which it would be at once apparent whether a man had forgotten any "point" or not.

Thus our picture is still further developed. The main lines are now fairly clear and definite. The three classes of evidence so far examined, taken as a whole, are all explicable upon this suggested interpretation; and the mutual support thus given by each class to the others raises the probability of the hypothesis to a considerable degree. But the details are still missing, and for so much of these as can be recovered we must look to the last group of documents.

THE VESTIGES OF OPERATIVE RITUAL

We have already indicated that the small and curious group of documents known as the "Old Catechisms" are all of unknown origin and of dubious character. They are untrustworthy witnesses whose evidence, unless otherwise supported, is not to be relied upon. Unfortunately there is nothing else. Aside from them there is scarcely a hint as to what the ritual usages of the pre-Grand Lodge of Masons may have been.

It is to be regretted that, though the greater number of these documents have been published, and though they have been frequently discussed, and still more frequently quoted, they have never been systematically and critically examined and classified in the same way as the Old Charges have been, as by Hughan and

Begemann, to mention two of the foremost scholars in this field. It seems best therefore to briefly give some account of them here.

We have first three printed examples, all of which were published as expose's during the first years of the Grand Lodge of 1717; in consequence, it may be presumed, of an aroused curiosity upon the subject of Freemasonry on the part of the general public. The first of these in point of date is the Mason's Examination, published in the Flying Post, or Post Master of April 13, 1723. It will be remembered that the first Book of Constitutions was in print, and apparently on sale to the general public in the early part of the same year. The sanction to publish at the end of the work being dated Jan. 17, and this was probably printed just before publications

The printed Constitutions were apparently the cause of a good deal of excitement within the Fraternity, and of curiosity and gossip outside it. The Examination appears in the Flying Post as a communication to its editor from an anonymous contributor. The preface, in the form of a letter, is quite complimentary to the Craft, and introduces the communicated document as a forgery, that was pretended by its inventors to have been found among the papers of "a Fellow Mason lately deceased." As there was an earlier publication of like character (of which no copy remains) it is possible that this was merely a reprint with a new introduction.

The following year a pamphlet entitled, The Grand Mystery of the Free Masons Discover'd appeared, which contained also, "Two Letters to a Friend", signed by "Verbs Commodus." This Catechism is likewise said to have been "found in the Custody of a FreeMason who Dyed suddenly." The two letters are "propaganda" for the rival society of the Gormogons. The first of them decrys and ridicules the Masonic Fraternity, and the second eulogizes the upstart rival organization now so dead that few but scholars have even heard its name.

Six years later appeared the Mystery of Freemasonry in the Daily Journal of Aug. 15, 1730, and in the following October came the first edition of Prichard's Masonry Dissected.

The Mystery of Freemasonry (or of Freemasons) must not be confused with the Grand Mystery Discovered of 1724, as it is quite a different document. It, too, was said to have been "Taken from a Manuscript found amongst the Papers of a Deceased Brother." It may be remarked here that there is nothing inherently improbable about this having happened, not only once but a number of times. On the other hand it must also be remembered that this explanation of how such a thing came to be in hands of outsiders would be very likely to occur to a forger or fabricator, and also that the earliest example extant is characterized as an invention by the Flying Post's contributor. It follows that we cannot safely come to any definite conclusion, and must leave the question of authenticity open.

The MS. Catechisms are even more dubious as to origin than the printed ones. With the single exception of the Dumfries-Kilwinning, No. 4; they have turned up in between the leaves of old books, or in collections of papers and MSS., with nothing discoverable as to their antecedents; but again there is one exception, the Trinity College MS., which bears an endorsement in another, and later hand; "Molineux Family Papers, Freemasonry Feb., 1711." In fact so casually have these MSS. appeared that it gives some verisimilitude to the claim made by the publishers of the printed catechisms; that the originals belonged to deceased Masons.

The existing MSS. are the Dumfries-Kilwinning MS., No. 4; the Trinity College MS. above mentioned; the Sloane MS. No. 3329; the Chetwode Crawled MS.; the Essex MS. and the Institution of Freemasons, the last two of which are later than 1750; and a copy of the Mystery of Freemasons which may or may not be independent of the printed version of 1730. Finally we have the confused and fragmentary Mason's Confession, published in the Scot's Magazine in 1755, which professes to refer to a quarter of a century earlier (6); namely,. "about the year 1727."

Three of these Catechisms are versions of a common original, the Grand Mystery, the Essex and the Institution. The first was printed, as we have seen, in 1724. The two latter can be shown, by minor variations, to be independent versions, so that in

spite of their late date as copies, they support the earlier printed document. This makes it practically certain that the original version, from which all three are independently derived, must be older than 1724 by a number of years. The same thing is true of the Examination and the Mystery of Freemasons, which are also independent versions of a common original. The remaining documents all stand alone, having no specially close relationships. So far as the probable date of the MSS. can be determined from the paper and handwriting, they might all be earlier than 1717, with the exception of the Essex and the Institution. But most of them have been set later than this on account of their contents. However, as the age of these contents is a question at issue, this cannot be accepted as a conclusive argument against an earlier dating. Into this controversy there is no need for us to enter now; it is sufficient to say that all these independent MSS. are of about the same period as the printed Catechisms. Probably the contents of all are, in the main, older than 1717, but all are open to the suspicion of being modified, added to or re-arranged at some time after this date.

These rather tedious prefatory remarks have been necessitated by the fact that the documents are practically unknown to the average Masonic reader, in spite of the fact that much of the Grand Mystery is to be found in Mackey's History, and that Gould published it, and the Examination in full (7). A general idea of the nature of the Catechisms may thus be gained from these well-known works. We shall strictly limit ourselves here to such passages as may throw light on the existence of separate degrees, and these are fortunately not very numerous. And in respect to this, we shall merely inquire what it is they tell us, regardless of their general lack of authority and the uncertainty as to their date. And in doing this we shall treat them as a whole, so far as that may prove to be possible.

THE POINTS OF FELLOWSHIP

First we will take that group which may be designated by the name of its published exemplar the Grand Mystery. In each of these three catechisms we have this question and answer:

Q. How many proper points? A. Foot to foot, knee to knee, hand to hand, heart to heart and ear to ear.

By itself this signifies little to our purpose, but as has been said, these cryptic statements must be treated as a whole, and we have to interpret one by parallel passages elsewhere, when such exist. The same answer appears in the Examination and the Mystery, with the slight variation, "mouth to ear" instead of "ear to ear," but the question makes it much more significant in view of our present object. It is, "How many points be there in Fellowship ?" In view of all that has gone before this can hardly be assigned to apprentices.

In the Chetwode Crawley MS. we find this passage:

Q. Are you a Fellow Craft?

A. Yes

Q. How many points of fellowship are there?

The answer being the same as the enumeration in the Grand Mystery of the "proper points."

Returning to the latter, and the two related versions, the Essex and the Institution, we find almost at the beginning these questions and their answers:

Q. What is a Mason?

A. A Man, begot of a man, born of a woman, and Brother to a King.

Q. What is a Fellow?

A. A Companion of a Prince.

This has no close parallel elsewhere in our sources, but there is a passage in the Dumfries-Kilwinning MS. No. 4 which seems to be an echo. It will be best to give it in full.

Q. What are you?

A. I ame a Man.

Q. How shall I know that?

A. By all true signs . . .

Q. What, are you no more to us?

A. Yes, but a man, I was begotten of a man and born of a woman, and besides have several potentat kings and mighty prinees to my brothers.

The spelling in this MS. is fearful and wonderful, and punctuation is practically absent we have inserted several commas to bring out the apparent meaning.

As the first answer stands it makes very little sense, and is probably corrupt, as perhaps the whole passage. If we could suppose that the original answer was "I am a Mason," the rest would be significant.

NOTES

(1) See BUILDER, May, p. 168, note 17. To the works there cited should have been added W. F. Vernon, History of Freemasonry in the Province of Roxburgh Peebles and Selkirkshire.

(2) That is, so far as ean be judged from such excerpts as have been published.

(3) For other instances see Gould, Hist., voI. iii, p. 57 and note 5.

(4) This and the following citations are quoted by Gould loc. cit. in his notes. For the text see Lyon, Hist., p. 12, et seq.

(5) The "Sanction to Publish" at the end of the book is dated Jan. 17, 1723, and this was probably printed shortly before publication. See Vibert, BUILDER, 1923, p. 230.

(6) The Dumfries-Kilwinning was published by John Lane A. Q. C., vol. vi, p. 41; the Sloane MS. has been published a number of times; see BUILDER, 1928, p. 248, note 4; also for the Institution. The Trinity College, the Chetwode Crawley and the Essex MS., have never been published. Compare also the discussion of these documents by Bro. Herbert Poole, A. Q. C., vol. xxxvii, p. 5, et seq.

(7) In the Appendix to his large History. In the American Edition it will be found in the middle of the last volume at p. 276.

(To Be Continued)

----o----

General Washington Johnston; an Early Opponent of Slavery

BY BRO. CURTIS G. SHAKE, Indiana.

ONE day in the year 1793 there arrived at Vincennes, the "Old Post on the Wabash," a lad of seventeen years who answered proudly to the name of General Washington Johnston. Little is known of his early life, but it has been established that he was born Nov. 10, 1776, in Culpepper County, Va., near where George Washington had lived many years.

Before his migration to Vincennes, General Johnston had spent some time with relatives at Louisville, Ky. It is said that he studied law there and it is quite certain that when he left that place he had somehow and somewhere acquired the rudiments of a liberal education. Louisville was then a frontier settlement of some seventy log cabins. It had been established by Col. George Rogers Clark only fifteen years before, on the occasion of his celebrated campaign against Kaskaskia and Vincennes.

We have no account of Johnston's journey from Louisville to Vincennes. It is quite certain, however, that he followed the old "Buffalo Trace," which took its name from the fact that from time immemorial countless thousands of those animals had traveled the same route each season between the prairies of Illinois and the salt licks of Kentucky, thereby establishing a well worn trail through the wilderness. In Esarey's History of Indiana may be found a graphic account of a journey made over the same route by Arthur St. Clair and Judge Jacob Burnet, six years after Johnston had located at Vincennes. It is very interesting in connection with this sketch, because it gives us an idea of the dangers and difficulties encountered by this lad of seventeen in traversing a distance that may now be covered in a pleasurable motor jaunt of three short hours.

At the Falls of the Ohio (Louisville) they left their boat, mounted horses and proceeded on their way. About nine o'clock in the evening they discovered, at a little distance from the path they were traveling, the camp of four or five Indians, which they approached. After having shaken hands with the Indians, they procured a brand of fire, proceeded some distance further on their way, and halted for the night. Having brushed away the snow from the spot they had selected for a camp and collected a good supply of wood for the night they kindled a fire, took some refreshments, wrapped themselves in their blankets and laid down to sleep.

The next night they encamped in a rich valley, where they found an abundance of fallen timber, thus enabling them to keep up a warm fire through the night, before which they slept very comfortably till morning. During the night a couple of panthers, attracted by the light of the fire, approached sufficiently near the camp to serenade the travelers with their unwelcome music, but kept a respectful distance. The next day they encountered a severe snow storm, during which they surprised

eight or ten buffalos, sheltering themselves from the storm behind the top of a beech tree full of dead leaves, which had fallen by the side of the "trace" and which hid the travelers from their view. The tree and the noise of the wind among its dry leaves prevented the buffalos from discovering the men till they had approached within two rods of the place where the animals stood. The latter then took to their heels and were soon out of sight. One of the men drew a pistol and fired but without visible effect.. That evening they reached White River where they found an old cabin, deserted by its builder, in which a large wildcat had taken shelter, and seemed at first inclined to vindicate its right of possession. It was, however, soon ejected, and the travelers entered and occupied the premises without molestation during the night and without attempting to do personal violence to the tenant whom they had driven out. The next morning they arrived at Post Vincennes.

And now let us take a glimpse at Vincennes not the modern little city that proudly bears that name, with its well paved streets, its beautiful homes, its churches and its schools, but the Vincennes of 1793, when General Washington Johnston took up his residence there. Again we are obliged to look to contemporary sources for information. In 1796 Vincennes seas visited by Count Volney, a traveler from France. In his published works he has left us an interesting description of Vincennes and its people as he saw them, when Johnston had been a resident there but three years.

The day after my arrival a court was held, to which I repaired, to make my remarks on the scene. On entering, I was surprised to observe the audience divided into races of men, in persons and feature widely differing from each other....

They know nothing at all of civil or domestic affairs: their women neither sew, nor spin, nor make butter, but pass their time in gossiping and tattle, while all at home is dirt and disorder. The men take to nothing but hunting, fishing, roaming in the woods and loitering in the sun. They do not lay up, as we do, for winter, or provide for a rainy day.... If they trade, they try by exorbitant charges to make much out of little; for little is generally their all, and what they get they throw away upon Indian girls, in toys and baubles. Their time is wasted too in trifling stories of their insignificant adventures to town to see their friends. Thus they speak of New

Orleans, as if it were a walk of half an hour, though it is fifteen hundred miles down the river.

Speaking of the Indian population of the town he wrote:

The men and women roamed all day about the town, merely to get rum, for which they eagerly exchanged their peltry, their toys, their clothes, and at length, when they had parted with their all, they offered their prayers and entreaties, never ceasing to drink till they had lost their senses. Hence arise ridiculous scenes. They will take hold the cup with both hands, like monkeys, burst into unmeaning laughter, and gargle their beloved cup, to enjoy the taste of it the longer; and about the liquor with clamorous invitations, bawl aloud at each other, though close together, seize their wives and pour liquor down their throats, and, in short, display all the freaks of vulgar drunkenness. Sometimes tragical scenes ensue: they become mad or stupid, and falling in the dust or mud, lie a senseless log till next day. We found them in the streets by dozens in the morning, wallowing in the filth with the pigs. It was rare for a day to pass without a deadly quarrel, by which about ten men lose their lives yearly. . . They dwell separately, in mistrust, jealousy and eternal animosity. With them, what they want they have a right to, and what they have strength enough to seize is their own.

Thus we find General Washington Johnston located at Vincennes in 1793, determined to become a lawyer and inspired, no doubt, by the brilliant achievements of such men as Thomas Jefferson and Patrick Henry, back in Old Virginia. What force of character, what tenacity of purpose, what vision and what faith he must have possessed, not to have completely lost himself amid such unpromising and uninspiring surroundings! How the young man spent the first six years of his life in Vincennes is not recorded, but it is evident that he applied himself in study, by way of preparation for his chosen profession, for at the February term of the District Court of the Territory Northwest of the River Ohio, held at Vincennes in 1799, he was duly admitted to the bar the first to receive that honor west of what later became the State of Ohio.

By all present day standards, Vincennes must have presented anything but an attractive picture when Johnston became a disciple of Blackstone and nailed up the "shingle" that proclaimed him an "attorney and counsellor at law." The village was nothing more than a frontier settlement of rude log cabins. The streets were mere paths leading from one house to another. The fort, the church, and the tavern comprised all that might have been termed public buildings. The population, aggregating perhaps six hundred souls, was a motley mixture of French, Indians and Americans, the latter consisting of venturesome pioneers who had wandered up from Virginia through Gumberland Gap, by way of Kentucky. Only a few of the French spoke English and practically none of the Americans spoke French. The seat of the government was at Marietta, Ohio. There was no newspaper and no postoffice.

A FRONTIER LAWYER

The practice of law presented many perplexing problems to the young barrister. Conflicting land claims constituted a most prolific source of troublesome litigation. Sessions of the General Court were infrequent, the judges being obliged to ride the circuit, which embraced Marietta, Cincinnati, Detroit, Vincennes and Kaskaskia. At Vincennes the situation was further complicated by the attitude of the French inhabitants toward the new system of administering justice. They were accustomed to a simple and inexpensive government, very much resembling the manorial system of the middle ages. The law of the land since the time of Grozat had been called rather grandiloquently the Coutume de Paris. Evidently no one knew what the "customs" of Paris were, so the military commandant of the fort and the Catholic priest, who together had been the whole government of the French settlement for nearly a century, administered the customs of the country, somewhat after the fashion of the common law. The priest kept the vital statistics, settled all minor disputes, and, of course, officiated at all marriages. The commandant issued and confirmed land grants and administered a self-imposed criminal code in a summary manner. No wonder the French settlers at Vincennes were perplexed and bewildered, and petitioned Congress to be relieved from the blessings of freedom and self-government!

It is remarkable tribute to his character that Johnston was able to win and retain throughout his eventful life the respect and esteem of all the discordant elements that went to make up the citizenship of the community. He learned to understand the viewpoint of the French inhabitants, and mastered their language. So great was the confidence of the judges in his honor and integrity that he was permitted to address juries in French, a privilege never accorded any other lawyer at Vincennes.

Perhaps no man in Indiana, certainly none in Indiana Territory, ever held so many important offices of public trust as he did. In 1800 he was made the first postmaster at Vincennes. Three times he was elected President of the Board of Trustees of the Borough of Vincennes, an office that corresponds to that of Mayor now. In 1810 he was appointed a Justice of the Peace, a position of much responsibility in those days. He was for two terms a member of the Territorial Legislature, and was Speaker of that body at the time it petitioned Congress to admit Indiana as a state. At different periods he served as Auditor of Public Accounts, Adjutant General, and Treasurer of Indiana Territory. He was a member of the General Assembly of the state in 1821, 1822, 1826 and 1829. During the session of 1822 he was Speaker of the House of Representatives. He was twice the presiding Judge of the Circuit Court. In 1809 he published the first law book written in Indiana Territory, under the title, The Justices' and Constables' Guide. He was with General Harrison at the Battle of Tippecanoe, and upon the return of the General from that engagement, publically welcomed him on behalf of the Legislative Council and House of Representatives.

JOHNSTON'S EDUCATIONAL INTERESTS

Not alone as a public officer, but as a private citizen as well, did Johnston assume a position of leadership in the community. He frequently delivered public addresses on patriotic occasions, and a number of these were published in The Western Sun, by request of the citizens. He was one of the members of the original Board of Trustees for the Vincennes University, and the first Clerk of that Board, and throughout his life manifested the deepest interest and concern in that institution. He was likewise one of the incorporators of the Vincennes Library Company which, in 1806, established the first library in the Territory. At his death his own extensive collection of books found its way into this library, and upon the

dissolution of the Company in 1883, these passed into the possession of Vincennes University. Their well balanced variety, and the succinct marginal notes, in the bold handwriting of the original owner, stand as mute proof of his comprehensive interest in literature and the cultural pursuits.

General Washington Johnston was one of the pioneers of the old Indiana Territory and when we speak of Indiana Territory it is well to bear in mind that it embraced what is now the states of Illinois, Michigan and Wisconsin, as well as Indiana all of the old Northwest, except Ohio. He came to Vincennes at the formative period, when the future states were just beginning to develop. The Constitution of the United States had been adopted only six years earlier. George Washington had been first inaugurated President but four years before, and but fourteen years had passed since George Rogers Clark had captured this part of the country from the British. He saw the beginning of almost everything, and was himself a part of almost everything in the beginning. He reached Vincennes seven years before it was known that it would become the capital of Indiana Territory. He saw the courts and the seat of government established. He saw the territorial officers as they tardily came to take up their residence and set the wheels of government in motion. He saw, one by one as they came, bright, educated, ambitious and daring young men from the eastern states, who had each determined to make a mark for himself in the new country. He saw the settlers come and drive the Indians from their habitations and hunting grounds. He saw some men from the free states, and some from the slave states, who brought their slaves with them, all determined to carve out homes in the wilderness and on the prairies. He saw representatives come from the various settlements round about to the seat of the new government, bringing with them their various problems to be solved.

He saw William Henry Harrison come as a young man of twenty-seven to assume his duties as Governor of Indiana Territory, and he knew Zachary Taylor when he was a young army officer stationed at Vincennes. He was Harrison's steadfast friend and staunch supporter from the beginning to the end. When Harrison first came everybody was his friend, but as time wore on enemies sprang up and these tormented him and his administration continuously, but Johnston never failed him

One of the most vexing problems that arose in those early days was the question of slavery. It may seem strange to us that slavery should ever have been a serious problem in Indiana Territory, but it was one of the most difficult matters that confronted the new community. Harrison favored slavery, and this fact brought many of his friends to the same way of thinking.

It is true that the Ordinance of 1787, creating the Northwest Territory, prohibited slavery. But this was only a legislative enactment that could have been changed by Congress, and it came very nearly to the point of doing so two or three times under the influence of those who would profit by it.

In 1807 the Territorial Legislature adopted a very remarkable law respecting slavery, known as the Indenture Act. It provided, among other things, that slaves might be brought into the Territory by their masters; that within thirty days thereafter the owner and the slave might enter into a contract of indenture, by the terms of which they might agree upon a period of years during which the slave should serve the master in consideration of his freedom, and that upon the refusal of the slave to enter into such an agreement he might be removed from the Territory by his master and sold.

The following are specimens of Indenture agreements, taken from public records, as given by Col. William M. Cockrum, in his Pioneer History of Indiana.

On this 27th day of July, 18 , I, Joseph Barton, have this day set free my slave, Thomas Turner, and I hereby make and acknowledge the emancipation paper for his complete freedom. The said Thomas Turner for the privilege of being known as a free man, has agreed to indenture his Services to me for a period of thirty years from date.

(Seal) JOSEPH BARTON.

I, Thomas Turner, do hereby accept the emancipation papers for which I Sincerely thank my former master and do cheerfully agree to indenture myself to the said Joseph Barton as per the above agreement.

July 27, 18 . THOMAS TURNER.

X My own mark.

This is to certify, that I, James Hartwell, of my own free will and accord, do this day emancipate and give freedom to a negro slave, named Charles Hope, brought by me from North Carolina. In making these papers I want to bear testimony to the painstaking and careful way he has done his work, and that he is a quiet and most obedient servant and has always been very easily managed. For these good qualities it affords me great pleasure to be able to give him his rightly earned freedom. For some necessary expenses that has to be incurred before he can leave the home he has so long lived at and for the love he has for me and my family, he hereby agrees to indenture his Services to me for twenty-nine years from the 18th day of October, 18 , which is the date of this agreement.

(Seal)

JAMES HARTWELE

I, Charles Hope, do hereby acknowledge my thankfulness to my master for the kindness he has shown in setting me free and I cheerfully accept the conditions in my freedom papers and agree to serve the time Specified, or until death.

CHARLES HOPP.

X His Mark.

These contracts of indenture were assignable to any person in the territory if the slaves consented, which they were practically obliged to do. Commenting upon the last mentioned case, above quoted, Col. Cockrum in his book says:

Note the meanness of this hypocrite who made the great show of giving this negro pretended freedom with such a good certificate of character, which would make the negro more salable when he had an opportunity to sell him, and on the fifteenth day of the next November he did sell him to a neighbor for four head of horses, ten head of cattle, one hundred acres of military land, and a promissory note for three hundred dollars. The next year this negro went with his master on a pretended trip to the saline country of Illinois, but was carried farther south and was sold into slavery for life.

Johnston was a member of the legislature in 1808 as he had been in 1807. That body in 1808 was almost evenly divided on the subject of slavery; at least it was supposed to be at the beginning of the session. As usual, a number of petitions relating to slavery were presented, and these were all referred to a committee of which Johnston was the chairman.

It was not long before a report came in and this was written by Johnston himself. He read the report to the body and took the strongest grounds possible against slavery. The document was a masterly one and it must have been delivered in an eloquent manner, because after it was read, and before the body adjourned, the report was unanimously adopted.

This proved to be the death knell to the institution of slavery in Indiana Territory. The question was never presented again, and Congress never had another opportunity to comply with a request from Indiana Territory to extend slavery to any of its soil.

Johnston was severely criticised for his apparent change of front on the question of slavery. He answered his critics with characteristic candor and frankness. He acknowledged that he had allowed himself to be considered a pro-slavery man, out of deference for what he believed to be the sentiment of a majority of the people among whom he lived. But he said he had always abhorred slavery and was personally opposed to it. He said further that he had never before been confronted with the responsibility of seriously and officially passing upon the subject; that when he considered the harm that it would do posterity, and the trouble that it would surely bring to the country there was but one course for him to take, and that he had taken that course.

This report was a remarkable document. No more able or forcible indictment against human slavery was ever submitted to any body of people in the United States. It contained the cold logic of William Lloyd Garrison, the fiery eloquence of Wendell Phillips, and the human sympathy of "Uncle Tom's Cabin." It deserves to be classed among the great state papers of the period.

JOHNSTON AS A MASON

Johnston became and continued to be throughout his life a devoted adherent of the institution of Freemasonry. He was probably made a member of the order at Louisville. The community at Vincennes was more or less unfriendly to Masonry, and William Henry Harrison was a pronounced anti-Mason, but the Fraternity had a bold and determined champion in Johnston. Through his earnest and persistent efforts Masonry was introduced into Indiana Territory. On his initiative a group of members at Vincennes applied for a dispensation to establish a lodge there to the Grand Lodge of Kentucky. This was granted Aug. 27, 1807, but one difficulty after another prevented the formation of the lodge. The dispensation having expired

Johnston requested another which was likewise granted. The lodge was finally instituted on March 13, 1809, the first legally constituted lodge of the order, or for that matter the first assemblage of Masons in the territory now comprising Indiana, Illinois, Michigan, and Wisconsin.

On the occasion of the anniversary of Saint John the Baptist, 1809, he delivered a Masonic address at the court house in Vincennes, "in the presence of the members of the lodge and a respectable collection of citizens." The full text of this discourse was published by request in The Western Sun of July 16, 1809. In the proceedings of the Grand Lodge of Indiana for 1819, it is disclosed that Johnston proposed to publish in book form a collection of his Masonic addresses, but if this was done no copy is known to be in existence.

He served repeatedly in every office of Vincennes Lodge, No. 1, and was the moving spirit in the organization of the Grand Lodge of Indiana. He represented the Vincennes Lodge at the preliminary meeting held at Corydon, Ind., Dec. 3, 1817, for the organization of a grand lodge, and acted as chairman of the committee which formulated the address to the grand lodges of Ohio and Kentucky, advising them of the proposed action. For two years he was the Deputy Grand Master of Indiana, and there is a tradition at Vincennes that he purposely remained away from the Grand Lodge meeting of 1830, because he did not desire to be elected Grand Master.

General Washington Johnston died at Vincennes Oct. 26, 1833, and was buried with full Masonic honors. In 1923 the Grand Lodge of Indiana and Vincennes Lodge, No. 1, caused an appropriate monument to be placed at his grave in Fairview cemetery. His family Bible and the Masonic jewels that he wore are prized possessions of the Vincennes Lodge.

In the Vincennes Gazette of Nov. 9, 1833, appeared this obituary:

Departed this life on the 26th ult. Gen. W. Johnston, Esq., in the 59th year of his age. He was born in Culpepper's county, Va., and came to this borough in 1794 (1793). He was one of the very oldest immigrants to this part of the country. The writer of this paragraph (which is far too short and imperfect adequately to detail his merits) does not design to eulogize him now, for "flattery" cannot "soothe the dull cold ear of death," but to pay a just tribute of respect to departed worth. As a lawyer he stood deservedly high. His reading in his profession was varied and deep, and he used the advantages which he possessed for the advancement of the interest of his clients' justice. He filled many honorable offices with credit to himself and usefulness to the people. As a legislator he was discriminating, industrious, intelligent, and dignified. As president judge he preserved the sanctity of the "ermine," and was equally impregnable to the flattery and intimidation. As a magistrate he was enlightened and faithful to his trust. And in the various relations of a Christian citizen, husband and father, he was not surpassed. He was one of that noble and gallant band that presented a fearless front to the murderous tomahawk and deadly rifle on the well contested and bloody field of Tippecanoe. His death has left a blank in our society which will not readily be filled. He was buried with Masonic honors and the large concourse of citizens that followed his remains to the grave, proclaimed the respect entertained for his memory.

One writer has summarized the distinguished services rendered by General Washington Johnston in these appropriate words:

"He killed the institution of slavery and established the brotherhood of Freemasonry in Indiana."

GENERAL WASHINGTON JOHNSTON'S REPORT AGAINST SLAVERY. 1808

After a struggle of seven years the inhabitants of this portion of the British Empire in America found themselves in possession of independence as a nation, and in the institution they adopted they secured the enjoyment of a degree of personal liberty utterly unknown to any other government. But an unfortunate circumstance

darkened the cheering prospect. In every state, but especially in the southern section of the Union, an oppressed race of men, supplied by a most inhuman trade, portended the most serious evils to the American nation. Sensible that slavery in a country where liberty was deservedly so dear, and had been purchased at so high a price, presented a feature of deformity not to be justified, every state hastened to put an end to the horrid traffic.. Those which could do it without anger abolished slavery altogether, and those which from the great number of their negroes could not with due regard for their safety follow at once the dictates of justice and humanity, enacted laws for the protection of that unfortunate class of men, and then gradual emancipation. When the Northwestern Territory was ceded by Virginia to the United States, Congress obeyed the impulse of justice and benevolence and endeavored to prevent the propagation of an evil which they could not totally eradicate, by enacting in the ordinance which forms our constitution that "there shall be neither slavery nor involuntary servitude in the Territory, otherwise than, etc."

The law of the Territory entitled, "An act concerning the introduction of negroes and mulattoes into the Territory," makes it lawful for a holder of slaves to bring them into the Territory, and to keep them therein during sixty days, during which period the negro is offered the alternative of either signing an indenture by which he binds himself for a number of years, or of being sent to a slave state or territory there to be sold. The natural inference from this statement forces itself upon the mind that the slave thus circumstanced is held in involuntary servitude, and that the law permitting such proceedings is contrary to both the spirit and the letter of the ordinance, and that therefore it is unconstitutional. Your committee might add that the most flagitious abuse is made of that law. Negroes brought here are commonly forced to bind themselves for a number of years, reaching or extending to the natural term of their lives, so that the condition of those unfortunate persons is not only involuntary servitude but down right slavery. It is perhaps unnecessary to advert to the novel circumstances of a person under extreme duress of a slave becoming a party to a contract, parting with himself and receiving nothing.

That slavery though in itself unjust, might nevertheless be tolerated for reasons of expediency is a point which your committee do not feel themselves at liberty to concede. They are firmly fixed in the persuasion that what is morally wrong can never by expediency be made right. Such a pliable doctrine, if generally admitted,

would soon line our highways with banditti, our streets with footpads, and fill our exchange alleys with swindlers; but policy itself forbids the measure. With respect to population, the great and more compact middle and eastern states, compared with the southern states, justifies the expectation that emigration will proceed more from the first than the last. This observation will be rendered conclusively by the fact that the state of Virginia, older and larger than Pennsylvania, contains a body of militia of sixty odd thousand men, when Pennsylvania actually musters ninety odd thousand men.

(2) With respect to the spirit of enterprise and internal improvement, your committee cannot trespass upon the time of the house by entering minutely into the elucidation of this important Subject, upon which very erroneous opinions have been entertained. They will only observe that a general view of the different states of the union, and of their respective means of prosperity and importance, will soon convince the impartial enquirer that the hand of freedom can best lay the foundation and rapidly raise the fabric of public prosperity. The old states north of Maryland, without one single precious commodity, exporting nothing but bulky articles, present everywhere the spectacle of industry and initiation. Their style of agriculture is superior. Their mills, bridges, roads, canals, and their manufactures are in point of number without a parallel in the southern states, and they, besides other parts of the world, export to those states manufactured commodities to a large amount annually. On the subject of public improvements we will beg leave to refer the house to a document laid before Congress on the subject of roads and canals. The state of Ohio furnishes us with a ease in point, which aptly illustrates the two foregoing observations. In the short space of a few years our eyes witness it growing into importance, where but a little while before Indian hordes and savage beasts roamed without control. Farms, villages and towns are multiplying with a rapidity unprecedented in the history of new settlements. The same cause will produce the same effect. The exertion of the free man who labors for himself and family must be more effectual than the faint efforts of a meek and dispirited slave, whose condition is never to be bettered by his incessant toil. The industrious will flock where industry is honorable and honored, the man of an independent spirit where equity reigns, and where no proud nabob can east on him a look of contempt.

(3) With respect to the influence which the practice of slavery may have upon morals and manners, when men are invested with an uncontrolled power over a number of friendless human beings, them to incessant labor; when they can daily see the whip hurrying promiscuously the young, the aged, the infirm, the pregnant woman with her sucking infant, to their daily toil; when they can see them unmoved, shivering with cold and pinched with hunger; when they can barter a human being with the same unfeeling indifference that they barter a horse, part the wife from her husband and, unmindful of their mutual cries, tear the child from its mother; when they can, in the unbridled gust of stormy passion, inflict cruel punishments, which no law can avert or mitigate; when such things can take place, can it ever be expected that the milk of human kindness will ever moisten, in their intercourse with one another, the eyes of the man in the daily practice of such enormities, and will respect the moral obligations and the laws of justice, which they are constantly outraging with the wretched negro? Their passions, never controlled, will break out in frequence, which will be decided with savage cruelty, and their manners will receive a tinge of repelling fierceness, which will be too often discernible, where a proper education has not softened and expanded the heart and corrected the understanding. At this very moment the progress of reason and general benevolence is consigning slavery to its merited destination. England, sordid England, is blushing at the practice! I tremble for my country when I reflect that God is just. Must the Territory of Indiana take a retrograde step into barbarism and assimilate itself with Algiers and Morocco?

(4) With respect to its political effects, it may be worthy of inquiry how long the political institutions of a people admitting slavery may be expected to remain uninjured. How proper a school for the acquirement of republican virtues is a state of things wherein usurpation is sanctioned by law; wherein the commands of justice are trampled under foot; wherein those claiming the right of free men are themselves the most excerable tyrants, and where is consecrated the dangerous maxim "that power is right?" Your committee will here only observe that the habit of unlimited dominion in the slave holder will beget in him a spirit of haughtiness and pride, productive of a proportionate habit of servility and despondence in those who possess no negroes, both equally inimical to our institutions. The lord of three or four hundred negroes will not easily forgive, and the mechanic and laboring man will seldom venture a vote contrary to the will of such an influential being.

This question your committee have hitherto only considered in relation to the internal prosperity and happiness of the Territory. They cannot yet dismiss the subject without offering to this House two observations tending to prove that in relation to the United States the admission of slavery into this Territory is a measure which neither justice nor policy can justify. The negro holders can emigrate with their slaves into the extensive Mississippi Territory, the Territory of New Orleans, and the more extensive Louisiana. By opening unto them the Territory of Indiana a kind of monoply of the United States land is granted to them, and the middle and eastern states, as well as enemies of slavery from the south, are effectually precluded from forming settlements in any of the territories of the United States. Your committee respectfully conceive that the national legislature cannot with justice make such an unequal distribution (if they may be allowed the expression) of the laws with the disposal of which they are entrusted for the benefit of all, but especially of those states whose overflowing population render emigration necessary.

If we take a general survey of the geographical extent of the United States we will discern the system of slavery extending from the line of Pennyslvania and the Ohio river to the Floridas, and from the Atlantic to the Mississippi. By the purchase of Louisiana, where it was found existing, it may spread to an indefinite extent north and west, so that it may be said to have received a most alarming extension, and is calculated to excite the most serious fears. By admitting it in Indiana, that is to say opening to it the vast tract of territory between the state of Ohio, the river of that name, the Lakes, and the Mississippi, the comparative importance of the middle and eastern states, the real strength of the Union, is greatly reduced and the dangers threatening the internal tranquility of the United States proportionately increased.

From the above reasons, and many others which might be adduced, your committee are of opinion that slavery cannot and ought not to be admitted into this Territory; that it is inexpedient to petition Congress for a modification of that part of the ordinance relative to slavery, and that the act of the legislature of Indiana for the introduction of negroes and mulattoes into said Territory ought to be repealed, for which purpose they have herewith reported a bill.

Your committee are further of opinion that a copy of this report, and a copy of one of the petitions upon which the same is predicated, be immediately made out, signed by the Speaker of the House and attested by the Clerk, and forwarded by the ensuing mail to the Speaker of the House of Representatives of the United States, with a request that he will lay the same before Congress.

GEN'L W. JOHNSTON, Chairman of Committee. Indiana Territory, Vincennes, 19th Oct., 1808.

Considering the period this is a most remarkable document and we may well be proud that it came from the pen of a Mason.

NOTE

The obelisk marking the grave of General Washington Johnston was erected by the Grand Lodge of Indiana, as appears from the following transcript of the inscriptions on the two bronze plates on the base. That on the south side reads as follows:

ERECTED A. D. 1923, A. L. 5923, BY THE GRAND LODGE, F. AND A. M. INDIANA, AND VINCENNES LODGE NO. 1, F. AND A. M. IN GRATEFUL RECOGNITION OF THE DISTINGUISHED SERVICES OF GENERAL WASHINGTON JOHNSTON TO FREE MASONRY AND THE STATE

The tablet to the west bears these words:

GENERAL WASHINGTON JOHNSTON BORN NOVEMBER 10, 1776; DIED OCTOBER 26, 1833: FATHER OF MASONRY IN INDIANA TERRITORY;

CREATOR OF VINCENNES LODGE NO. 1, F. AND A. M. MARCH 13, 1809; FOUNDER OF GRAND LODGE F. AND A. M. INDIANA DECEMBER 3, 1817.

----o----

Freemasonry, Judaism and General Erich Ludendorff

By; BRO. L. F. STRAUSS, Massachusetts

THE future historian, the writer of history yet to be made, will be puzzled by one problem, one strange manifestation.

The phenomenon is named anti-Semitism. It is an agitation, a propaganda, of international scope, forming the substructure of political parties in some countries, and is directed towards the curtailment or complete denial of social, economic and political rights to the Jew; even towards "making it impossible for him to exist," to use Mussolini's phrase in regard to Italian Masons.

The psychologist will speculate and the historian will wonder in regard to this phenomenon, that the originators, the leaders, of the anti-Semitic movement were "good Christians," in many cases the officials and administrators of Christian Churches and denominations.

Historian and psychologist will comment on and seek to explain this strange phenomenon. Jewish converts were welcomed and generally received a fair, and even generous treatment in the Roman Catholic Church. Even in Great Britain we can point to Disraeli, and to many other Jews who have won high place and

received honorable treatment. But in Protestant countries generally, welcome has been conspicuous by its absence, and anything like a fair economic or social treatment has usually been totally denied to anyone of Jewish race. The writer of these lines has had some strange experiences in this regard. Once he was teaching philosophy in a Christian institution. He was meeting with marked success, there was a wonderful response on the part of the students but there was a conference of the authorities, and a pious official said: "What will the world say? What will people think? A Jew teaching philosophy in a Christian Institution !"

In a like case we read:

The accusing angel flew up to Heaven's Chancery with the words, and blushed as he gave them in. The recording Angel dropped a tear as he wrote them down, and blotted it out forever.

As illustration of anti-Semitism in Germany, the future historian and psychologist could mention the case and conduct of Stoecker, a Court preacher in the time of Bismarek's regime. More recent is the behavior of Ludendorff, a German general.

FREEMASONRY AND GENERAL ERICH LUDENDORFF

"We do not take possession of our ideas; they take possession of us, they master us and force us into the arena and we are but gladiators fighting for our ideas," so said Heinrich Heine.

Let us, first of all, introduce the innocent reader to our subject- object, the main, the "heroic" figure of this article, whose name constitutes one-half of our title, Erich Ludendorff, the military genius, together with Hindenburg, now President of Germany, the chief commander in the Great War of 1914-19. Meyer's

Encyclopedia ascribes to him the glory, the initial success of the German army. "For all the achievements, the successes of the German army, its victories in the East and West, credit and honor is due to Ludendorff. His labor was gigantic and so were all his contributions in German military matters." In some future textbooks of History, the student will learn, will have to memorize:

Ludendorff was the guiding "genius" in the German invasion of Belgium. His scientific strategy made possible the swift capture of Liege, the military occupation of a great part of Belgium and France, the near capture of Paris, the capital of France, whose occupation by German troops "might" have terminated the war, and for a time established the European, in a way the world hegemony of Germany. But Fata versunt aliter. Providence has decreed otherwise.

Let us return to our main, our renowned and excellent subject.

Erich Ludendorff was born April 9, 1865, in Druszewina, Posen, now a part, a province, of the Kingdom empire republic "a name, what's in a name," etc. of Poland. His father was an officer of the Prussian Army, a successful commander in the Prussian-Austrian conflict of 1866. Erich Ludendorff was a pupil of the cadet school in Plow; he was made a Lieutenant in 1882, at the age of seventeen; and naturally "rationally" became a military man. The English word military comes, is derived, from the Roman word miles, militis, which means soldier.

Now, for the understanding of the psychologically inclined reader: by race Ludendorff is, and proudly calls himself, a "Nordic." This word Nordic is intended to designate a Northman, that is, a Norman- Swedish-Norwegian - Danish -North-German member of the genus hobo. Although born in Posen, a Polish-Slavic district, he traces his paternal ancestry to Sweden, from which country also his father had taken unto himself a wife.

Erich Ludendorff, after the war, became an unsuccessful candidate for the Presidency of the German Republic. He is now a member of the German Reichstag. He has published a number of partly political, partly military publications or treatises, which have been translated into most Aryan languages, and might be found on the shelves of our Public Libraries. The latest, to readers of THE BUILDER the most interesting, achievement of Erich Ludendorff is the writing and publication of a learned, scientific, philosophic treatise on the subject of Freemasonry. This book, printed in 1927, has for its title, The Annihilation of Freemasonry Through the Revelation of Its Secrets. For an understanding, an appreciation of this purpose, this good intention, this attack by General Ludendorff, we deem it expedient to give a few historical statistical facts concerning the "Fatherland" and of Freemasonry.

Germany is a country which, before the war, had a population of a little over 65 million, and now has a population of somewhat more than 60 million. The number of members of an Order called Freemasonry, on a planet called Earth, is about four million, in the U. S. membership is about three million, in Germany is about 60,000 (Ludendorff claims 80,000). In the U. S. three men in a hundred are Masons, in Germany there is one Mason in a thousand inhabitants.

The number of Jews now living on this Planet Earth is about fifteen million, of which number we have in the U.S. about three million or three per cent of U.S. population. In Germany are living today (official statistics) 600,000, or one per cent of the German population. Ludendorff, as usual, exaggerates a little and claims one million Jews as inhabitants of the Fatherland.

As stated, the number of Masons upon a planet called Earth is about four million, of which number this writer gives about one per cent, or 40,000, as Jews. Of these 40,000 about 30,000 are in the U. S., and most of these are in the "Jewish metropolis" called New York.

THE MASONIC "SITUATION" IN GERMANY

In ancient times, that is, until very recently, unbaptised Jews were not admissible into German Masonry. At this hour in most lodges "unbaptized" Jews are not even nominally admissible, baptised Jews are nominally admissible. A few lodges welcome, nominally, all religious denominations, even Jews, as members of their Order. Now, if the number of Jews in Masonic lodges of Germany were in exact proportion to the percentage of their race to the whole population, there would be six hundred Jewish Masons; but actually we find in Germany, whose population is over sixty million, about two hundred Jews, two hundred sons of Israel, who are members of the Order of Freemasonry.

After the presentation of these facts, we will give a few excerpts from the latest book by General Ludendorff.

"The Secret of Freemasonry is the Jew. A man of any racial affinity, particularly a German, ought to recognize this fact." "To prove, to justify, to establish this declaration I [Ludendorff] will give the reader a glimpse of the dependence of German Freemasonry upon Judaism." "The Jews, of course, know but too well the secret or secrets of Freemasonry, for we read in a work by Dr. Isaac M. Wise [once upon a time a friend of this writer, L. F. Strauss, and the father-inlaw of Mr. Ochs, owner of New York Times], 'Freemasonry is a Jewish institution whose history, degrees, symbols, passwords are Jewish from beginning to end.' "

"The dependence of Freemasons upon Jewry not only renders so difficult the liberation of the German people from the yoke of enemies, but it intensifies, aggravates the enslavement and makes of some Germans, workers in the establishment of Jewish domination and Jewish world dominion. The primary aim of Freemasonry is to impress the educated, the professional leaders in industry, into service for the establishment of Jewish dominion."

"The degradation of Germans of both sexes was made possible by making a German forget that he was an Aryan, a Teuton and above everything, a German."

"There is not sufficient space to give now the whole history of Masonry. We wish to state this only: Masonry came to Germany from England about the middle of the 18th century, with strongly Jewish constituent forms and formulas; it was favored by Jewish 'Parvenus," such as Moses Mendelsohn, and was supported by the Order of Jesus." [Jesuits.]

"This World Freemasonry had made propaganda for the World War, and now prevents the establishment of truth about this war by means of Judaizing this our Universe."

"Membership in one of the highest Masonic degrees is not a test or proof of a higher initiation, of a knowledge of final designs of the Order. In one of the publications mentioned we can read to what awful, frightful things a member of the 30th Degree finds himself exposed."

"Count Hangwitz, one of our foremost statesmen, found himself in such a dilemma. He proposed the prohibition of the Order in the Congress at Verona in the year 1822."

"Rulers, Sovereigns were chosen Protectors, and then had to suffer." "Emperor William II and the Czar of Russia were not Freemasons, and for this reason both lost their throne." "Masonic members, not in Jewish Lodges, on the Planet Earth amount to several millions, first, U. S. with more than three million Masons, next England with several hundred thousands, Germany 80,000. This number 80,000 gives a good, a correct picture of German, Teuton blood. But hereby is strengthened the force of German Jews, who number about one million in Germany." [Exaggerated official statistics say 600,000.]

"Freemasons are influential officials in the German government. Streseman is a Mason. Freemasonry is a sticky, glutinous, invisible substance penetrating everything."

"The flower called Acacia is the Sceptre of Judah. "I [Ludendorff] know the Acacia to be a thornbush. In the inner realm of Freemasonry Acacia is presented as the tree of life, is adorned with blossoms white and red and impersonates Truth and Justice." "The Germans, of course, know but too well this truth or justice promised to the World by the Sceptre of Judah."

"In all Masonic Lodges shines the Star of David." "In the lowest degree, in that of apprentice, we have in Germany, in place of the six-pointed, the five-pointed star, which today has become the Jewish Soviet star a Kabbalistic symbol." "This five-pointed star represents Light, personified by the Jew priest standing in the inner shrine of the Temple of Israel when the High Priest [on the Day of Atonement] returns to the inner Sanctuary." [Some useful information here.]

"G, so conspicuous in all Masonic presentations, represents Gematria. In reality this letter G takes the place, personifies, the letter of the initial letter of Jehovah."

"Kabbala. This Kabbala is a book of Jewish philosophy, Jewish magic, dark superstition.... Gematria is vicious superstition letter and number mysticism. The Hebraic word for World War calculated by, in Gematria, equals 1914."

"The six-pointed star of David is for the Jew the creation in six days and the geometric figure of Solomon's Seal, presented in the form of a triangle."

"This star of David we find in all lodges."

"The Kabbala teaches Jewish ideas of Creation, mentions 10 concentric figures."

"The Kabbala teaches the idea, the doctrine of reincarnation."

"A tree is another Kabbalistic figure or picture for creation and is a highly venerated symbol in the realm of Freemasonry."

"The New Testament. So-called Christian humanitarian Freemasonry bases its mythology, not on Jesus of Nazareth, not on Petrus, not on Paulus, not on the four evangelists, but on the Evangelism of St. John. Here we find the first words of John: In the beginning was the Word, the Word was with God, God was the Word, etc. This is in accord with fundamental Kabbalistic Doctrine of the Logos." [Correct, Strauss.]

"The highest doctrines of moral laws and ideas about Divinity are expressed in the Kabbala by the word 'Vernunft,' reason. In the bloody French Revolution at the end of the eighteenth century this goddess 'Vernunft,' or Reason, was carried through the streets of Paris and in her name the most noble and hochrassiger, most highly aristocratic, nordic blood was shed just as now in Russia. The Jewish Vernuntt demands these racial wars."

"The Jew has but one purpose, one aim in life: To make his ethical standard a religion, a faith for the whole Universe. Christianity, Mohammedanism, is for the Jew a first step, Freemasonry is a second step."

"The Order of Odd Fellows is another tool in the Jewish effort. Here appear Moses and Aaron as Chaplains, as ministers in Levitical dresses. We even hear the 'Our Father' and the customary blessings of the Christian Church."

(To Be Continued)

----o----

American Army Lodges in the World War

The Two Kentucky Field Lodges

By BRO. CHARLES F. IRWIN, Associate Editor

MY approach to the task of writing the histories of these two Military Lodges has been postponed to the latest possible moment due to the fact that the record of these two Lodges is the most unsatisfactory of all the series we have been recording. They are also the only ones in the entire series in which their officers made no report back to the Grand Lodge, returned no records nor their dispensations. In other words, after they were granted their dispensations and started on their way, they dropped from the official sight of their Grand Lodge officers thenceforward. Only a note here and there is left to indicate whether or not they ever held a single meeting after their formal institution.

The Grand Lodge Officers attempted to obtain reports and records but in the words of Grand Secretary Hardwick:

They made no returns to us. While I was present at the setting to work of both I know of no meetings they had afterwards as the Regiments moved and I was not in touch with them and no report of any kind was made to this office.

Bro. Dave Jackson, in his 1919 report as Grand Secretary, said in reference to "Army Lodges," after first reciting the circumstances in which the two were established in Kentucky regiments, under dispensation from Grand Master James N. Saunders, that:

If either of these lodges ever held a meeting, the Grand Secretary has not been advised of it, nor has he been able to get in communication with the masters or secretaries since the organization of the lodges. When the dispensations were continued by the authority of this Grand Lodge in 1917, date of expiration was not given, but the presumption is that they expired at the termination of the war. Unless otherwise instructed, I will drop the names of these two lodges from our roster of subordinate lodges.

No action appears to have been taken by the Grand Lodge in respect to this part of Bro. Jackson's report, and apparently this was taken by him as tacit authority for the erasure of the lodges from the Grand Lodge roster, as they do not thereafter appear.

W. A. COLSTON ARMY LODGE, U. D. 159th U. S. Inf.

THE first of the two Kentucky Lodges to come into existence was designated the W. A. Colston Army Lodge, U. D. The petition came up from the Masons within the First Kentucky Infantry, that was designated by the government as the 159th U. S. Infantry. The petition is as follows and received favorable consideration by the Grand Master:

PETITION FOR A MILITARY LODGE AND DISPENSATION GRANTED

To Grand Master J. N. Saunders, Grand Master of the Grand Lodge of Kentucky, F. & A. M.:

We, the undersigned officers of the First Kentucky Infantry, having volunteered our services to the country in the war now waged, and being about to depart for foreign lands for active service with the Army of the United States; we, each of us, being residents of Kentucky, Master Masons in good and regular standing, under the jurisdiction of Lodges subordinate to the Grand Lodge of Kentucky, F. & A. M., not disturbing our present relationship to our home Lodges, hereby ask a Dispensation empowering us to meet as a Masonic Lodge at or near the military stations of said Regiment of the United States Army, and there practice the rites, perform the duties and enjoy the privileges of Masonry; and in said Lodge to receive to membership, to initiate, pass and raise soldiers of said regiment who are residents of Kentucky, who are found worthy and who possess the requisite qualifications.

William A. Colston, Falls City Lodge No. 376 (J.W.).

I. L. Shulhafer, St. George Lodge, No. 239 (S.W.)

Harris Mallenekrodt, Phoenix Lodge, No. 31, No. Carolina.

C. V. Williams, Aurora Lodge, No. 633.

F. J. Hardesty, Eminence Lodge, No. 282.

J. C. Barnes, Donovan Lodge, No. 292.

B. F. Ewing, Louisville Lodge, No. 400.

George M. Chesehier, Louisville Lodge, No. 400.

Dan Carrell, Daylight Lodge, No. 760.

Walter Byrne, Jr., Russelville Lodge, No. 17.

H. F. Rives, Solomon Lodge, No. 5.

F. S. Wright, Solomon Lodge, No. 5.

Ellis Duncan, Daylight Lodge, No. 760.

Thompson Short, Lexington Lodge, No. 1.

Hubert E. Royalty, Breekinridge Lodge, No. 67 (W. M.).

Dan F. Offut, Preston Lodge, No. 281.

The Grand Master reported that the above mentioned were all of them residents of the Commonwealth of Kentucky, Master Masons in good and regular standing, under the jurisdiction of Lodges subordinate to the Grand Lodge of Kentucky, F. & A. M., and officers in the First Kentucky Infantry, Army of the United States now One Hundred and Fifty-ninth United States Infantry, summoned to active military service in a foreign land, and said, that, without disturbing their present relationship to their home Lodges, they asked for a dispensation empowering them to meet at or near their military stations as a Masonic Lodge:

. . . and there to practice the rights, perform the duties, and enjoy the privileges of Masonry, to receive to membership, to initiate, pass and raise soldiers of said regiment who are residents of Kentucky, who are found worthy and possess all the requisite qualifications.

The Master Masons who make this petition have evidenced the highest claim to all the rights and privileges possible to be granted under the Constitution of the Grand Lodge of Kentucky; they have voluntarily offered their services and their lives in defense of their country, in vindication of the rights of outraged civilization, and in protection of peaceful homes, of guileless children and defenseless women against the most barbarous and faithless military tyranny the world has ever known. The dispensation is granted.

The petitioners are hereby authorized to open and hold a Lodge of Free and Accepted Masons at or near the military stations of said regiment, to be known as W. A. Colston Army Lodge, with jurisdiction not territorial, with the First Kentucky Infantry, now One Hundred and Fifty-ninth United States Infantry. I hereby designate Hubert E. Royalty to be Master, and I. L. Shulhafer to be Senior Warden, and William A. Colston to be Junior Warden of said Lodge, each of whom has been examined by me and found proficient in the work and lectures of the Symbolic degrees of Masonry.

This Lodge shall be governed by the Constitution and Regulations of the Grand Lodge of Kentucky, F. & A. M., and the By-laws and Rules of Order as recommended by the Grand Lodge of Kentucky, F. & A. M., and published in the authorized Book of Constitutions, Fourth Edition, pages 184-190.

All Past Masters admitted to this Lodge to retain such rank therein as though Past Masters thereof.

Given under my hand and the Seal of the Grand Lodge of Kentucky, F. & A. M., at Standford, Ky., this 27th day of August, 1917.

J. N. Saunders.

On Aug. 27, 1917, at Regimental Headquarters of the One Hundred and Fifty-ninth United States Infantry, at Camp Zachary Taylor, Louisville, Kentucky, with the assistance of the Officers of the Grand Lodge of Kentucky, in the presence of most of the Past Grand Masters of this Grand Lodge, and a large company of distinguished Masons from different parts of the State, the Grand Master instituted W. A. Colston Army Lodge and installed the Officers thereof in person.

As to any work that may have been performed by this Lodge, no returns having been made to the Grand Lodge of Kentucky and no Dimits having been brought under the notice of the Grand Secretary, all presumption is to the effect that the Lodge was dormant so far as work was concerned.

In a letter from Bro. Frank D. Rash, Louisville, Ky., Deputy Grand Master of the Grand Lodge of Kentucky, dated Feb. 16, 1929, he says:

The latest sum total of information I have been able to secure indicates that most likely neither of these Lodges held any meetings after their Institution. At least Capt. Shulhafer, S. W. of the W. A. Colston Army Lodge, tells me this concerning his Lodge. He did tell me that perhaps one social session was held on the transport en route to France.

This is the sum total of all that I have been able to glean as to the Military Lodges of Kentucky during the World War. The present Grand Master of the Grand Lodge of Kentucky is M. W. Bro. Dr. John W. Juett of Eminence, Kentucky. Bro. Juett was a Y. M. C. A. Secretary in France during the war and in 1919 was stationed at St. Nazaire, Base No. 1 in the Embarkation Service. I met him while on duty at that Base and formed a lasting and warm friendship with him. "Dad" Juett, as he was affectionately known by thousands of returning soldiers, was one of the most popular Y Secretaries in the A. E. F. and a tower of strength to our overseas Masonic activities. He was for quite a while President of the Masonic Club of Base No. 1 and through his experience and executive ability enabled that Club to do a most effective piece of work.

In the course of the years he has now reached the summit of Blue Lodge leadership in his native State. Immediately upon his induction into the office of Grand Master, M. W. Bro. Juett appointed a special committee to investigate the whole matter of the two Kentucky Field Lodges. This committee is the Deputy Grand Master Frank D. Rash of Louisville, and Bro. Rash is confidently expecting to be able to report

back to the Annual Communication of the Grand Lodge this year the complete story of these two Lodges with their records attached. The story therefore of the Kentucky Lodges is still open with bright expectations that it will be made complete so that it may accompany all the other histories of American Field Lodges.

This may be said of our Kentucky brethren. I was fortunate in meeting many of them during the war and have made a host of friends among them since that struggle and I know that they embody a host of sincere and excellent Craftsmen. There is no doubt at all but that these Masons did hold meetings and that they performed those deeds of Brotherly Love and Relief which distinguished the Craft throughout our Army.

For their own sakes our interest and our hope is that the former officers of the two Lodges will have that historic vision which will arouse them to the importance of enabling their Grand Lodge to rescue and to preserve the records for later generations.

The following notice of this Kentucky Field Lodge appeared in the Masonic Home Journal of Louisville, Ky., for Sept. 1, 1917, and was reproduced in THE BUILDER for November of the same year:

KENTUCKY GRAND LODGE GRANTS DISPENSATION FOR MILITARY LODGE

"For the second time in the history of the First Kentucky Infantry, a Masonic Lodge has been established in its ranks. During the war with Spain, just before the regiment was ordered to Porto Rico, a dispensation was granted and KENTUCKY ARMY LODGE, No. 1, U. D., was organized from among the soldiers, which flourished until the regiment was mustered out of the service.

"On last Monday night M. W. Grand Master James N. Saunders called together the officers of the Grand Lodge of Kentucky, F. & A. M., to meet in one of the buildings just completed at Camp Taylor, for the purpose of granting a dispensation to a number of soldier brethren who had petitioned for permission to organize a Lodge, to be named after their Colonel.

"The Grand Master issued a dispensation to form the W. A. Colston Army Lodge, U. D., and under direction of the officers of the Grand Lodge it was set to work. The following brethren having been selected and named in the petition as the three principal officers were installed by Grand Master Saunders:

Lieut. Dr. H.E. Royalty, Worshipful Master

Capt. I. L. Shulhafer, Senior Warden;

Col. W. A. Colston, Junior Warden.

The newly elected Master assumed office, and thanked the Grand Master for the honor conferred upon him by appointing him the first Master. The following officers were elected or appointed:

Maj. Dan. M. Carrell, Secretary

Lieut. Walter R. Byrne, Treasurer.

Capt. George M. Chesehier, Senior Deacon.

Capt. Ben. F. Offut, Junior Deacon.

Lieut. Harris Mallenekrodt, Chaplain.

Lieut. Frank M. Wright, Tyler.

"Col. Colston, when called upon for a few remarks, made a stirring and patriotic speech, referring particularly to the fact that the teachings of the Masonic Order are exactly the same principles that the United States is now fighting to uphold.

"A number of Past Grand Masters who were present were called upon by the Master for remarks, and they responded in inspiring, patriotic speeches until a late hour, after which a luncheon was served in the Officers' Mess Hall to all present."

The reference to the former Field Lodge of the First Kentucky Infantry during the Spanish-American War brings to mind the fact that the officers of this former Lodge are designated in their dispensation as follows:

We recommend that Bros. John H. Cowles, Wallace W. Morris, and Fred. W. Hardwiek be appointed Master and Wardens of this temporary Lodge, to be known as "Kentucky Army Lodge, No. 1, U. D."

John H. Cowles was Captain of Co. H; Fred. W. Hardwick was Second Lieut. of Co. H.- Wallace W. Morris was First Lieut. of Co. H.

In these names the readers of my story will be pleased to discover our Sovereign Grand Commander of the Southern Jurisdiction of the Scottish Rite, Sov. Grand Com. John H. Cowles, while in 2nd Lieut. Hardwick they will discover the genial and popular Grand Secretary of the Grand Lodge of Kentucky. They have run true to form and in the years that have passed each has come to a position of honor and responsibility, which but proves that the brethren of Kentucky are fine example of Masonry at its best.

There is a still further strain of coincidence in the two histories of the Kentucky Army Lodge, No. 1, U. D., of the Spanish-American War, and the W. A. Colston Army Lodge, U. D., of the World War. It is found in the person of Bro. I. L. Shulhafer. In the Masonic Home Journal of March 17, 1917, we find the following:

The next meeting was held on Aug. 1 in the Quartel de Infanteria, Mayaguez, Porto Rico, in the audience chamber of the Commander, the Worshipful Master being seated on a dais, over which was suspended a portrait of Alphonso XIII, King of Spain. The Fellow Craft degree was conferred on Bro. I. L. Shulhafer, Lieutenant of Company M, at the request of St. George Lodge, No. 239.

In the story of the later Kentucky Military Lodge (W. A. Colston) we read: "At the end of the petition presented to the Grand Master of Kentucky, a list of names of the petitioners." The second in this list is I.L. Shulhafer, St. George Lodge 239.

In the dispensation granted we find this line: "I hereby designate I. L. Shulhafer to be Senior Warden."

From these two paragraphs from the two stories we are glad to present to our readers the remarkable record of Bro. Shulhafer in the two historic epochs in Kentucky Military Masonry.

J. N. SAUNDERS ARMY LODGE, U. D. 160th Inf., U. S. A., Kentucky

THIS is the second of the Kentucky Field Lodges that were warranted by Grand Master Saunders during the World War. It bears the unique distinction oaf having had two names during its brief career. You will discover the name originally applied to it in the petition sent up to the Grand Master by the Masons of the 2nd Kentucky Regiment, known during the War as the 160th Infantry, U. S. A.

The story as I have obtained it from Grand Secretary Hardwick of Kentucky is as follows. It comes from the records of the Grand Lodge and the first is the report of Grand Master Saunders to the Grand Lodge, accompanied by this note: "I am sending you the portion of my address to the Grand Lodge as Grand Master, upon the subject, which shows my opinion. The Grand Lodge sustained me and continued the dispensations until the close of the war and the return of the Regiments. Upon request of the members of the Army Lodge the name 'Kentucky Rifle Lodge' was changed to 'J. N. Saunders Army Lodge.' " (signed) J. N. Saunders.

The following is the story as P. G. M. Saunders told it to me: From eighteen officers and privates in the Second Kentucky Infantry, Army of the United States, he received the following petition and made the following order:

To James N. Saunders, Grand Master of the Grand Lodge of Kentucky, F. & A. M.:

We, the undersigned officers and members of the Second Kentucky Infantry (now the One Hundred and Sixtieth United States Infantry), having volunteered our services to the country in the war now raged, and being about to depart for foreign lands for active service with the Army of the United States; we, each of us, being residents of Kentucky, Master Masons in good regular Lodge standing, under the jurisdiction of Lodges subordinate to the Grand Lodge of Kentucky, F. & A. M., not disturbing our present relationship to our home Lodges, hereby ask a dispensation empowering us to meet as a Masonic Lodge at or near the military stations of said regiment of the United States Army, and there practice the rights, perform the duties and enjoy the privileges of Masonry; and in said Lodge to receive to membership, to initiate, pass and raise soldiers of said Regiment, who are residents of Kentucky, who are found worthy and who possess all the requisite qualifications (signed):

First Lieut. J. M. Harper, McKee Lodge, No. 144 (S. W.).

Capt. K. B. Wise, Harlan Lodge, No. 879 (J. W.).

First Lieut. Ena W. Walker, Jackson Lodge, No. 731.

Capt. George W. Jenkins, Whitesburg Lodge, No. 754.

First Lieut. A. C. Cope, Breathitt Lodge, No. 649.

First Lieut. Ura W. Bryant, Island Lodge, No. 743.

First Lieut. Carter D. Stamper, Proetor Lodge, No. 213.

First Lieut. Hiram Hogg, Jr., Booneville Lodge, No. 425.

Capt. R. J. H. Spurr, Lexington Lodge, No. 1.

Capt. F. W. Staples, Lexington Lodge, No. 1.

Major Robert W. Jones, Lexington Lodge, No. 1 (W. M.).

Sergt. James Bowling, Red Bird Lodge, No. 838.

Cook, Henry Evans, St. Helen's Lodge, No. 684.

Corpl. Charles Barker, St. Helen's Lodge, No. 684.

Robert Stone, St. Helen's Lodge, No. 684.

W.O. Bradley, St. Helen's Lodge, No. 684.

Fred M. Curtis, Somerset Lodge, No. 111.

Sergt. John M. Bartley, Whitesburg Lodge, No. 754.

All of them residents of the Commonwealth of Kentucky Master Masons in good and regular Lodge standing, under the jurisdiction of Lodges subordinate to the Grand Lodge of Kentucky, F. & A. M., and officers and members of the Second Kentucky Infantry, now the One Hundred and Sixtieth United States Infantry,

summoned to active military service in a foreign land, not disturbing their present relationship to their home Lodges, ask me for a dispensation empowering them to meet at or near their Military Station as a Masonic Lodge, and there to practice the rights, perform the duties and enjoy the privileges of Masonry, to receive to membership, to initiate, pass and raise soldiers of said regiment who are residents of Kentucky, who are found worthy and who possess all the requisite qualifications..

The Master Masons who make this petition are the descendants of the home-seekers who, bearing the rifle, the Bible and the ax converted "No-Man's Land" into one of the greatest of all the American States.

Masons of such descent, Masons who voluntarily answer their country's call to patriotic duty, to hardships, to victory or to death are entitled to make such request. The dispensation is granted.

The petitioners are hereby authorized to open, and hold a Lodge of Free and Accepted Masons at or near the military stations of said regiment, to be known as KENTUCKY RIFLE LODGE, with jurisdiction not territorial, and limited to residents of Kentucky in the service of the United States with the Second Kentucky Infantry, now the One Hundred and Sixtieth United States Infantry.

I hereby designate Major Roger W. Jones to be Master, First Lieut. Joseph M. Harper, to be Senior Warden, Capt. Keith B. Wise, to be Junior Warden, each of whom has been examined by me and found proficient in the work and the lectures of the symbolic degrees of Masonry.

This Lodge shall be governed by the Constitution and Regulations of the Grand Lodge of Kentucky, F. & A. M., and the By-Laws and Rules of Order as recommended by the Grand Lodge of Kentucky, F. & A. M., and published in the authorized Book of Constitutions, Fourth Edition, pages 184-190.

All Past Masters admitted to this Lodge to retain such rank herein as though Past Masters thereof.

Given under my hand and the seal of the Grand Lodge of Kentucky, F. & A. M., at Stanford, Ky., this 25th day of September, 1917. (Signed)

J. N. Saunders, Grand Master.

On Sept. 25, 1917, upon a high hill, in the open, overlooking Camp Stanley, near Lexington, Kentucky, guarded by military pickets, who stood out of sight and hearing, and carefully tiled by two Master Masons, I opened Kentucky Rifle Lodge, U. D., installed its Master and Wardens, and, upon their appointment and election by the Lodge, installed the remaining officers.

The love and the prayers of a grateful people go with the brave boys of these two Lodges. They have voluntarily answered the greatest call our country can make to its patriotic sons; they have voluntarily enlisted in the holiest army that ever followed a battle flag. We who sit at home in the place of safety cannot, dare not, deny our soldier brothers, to the guardsmen of our homes, to the defenders of our country, the sweet ministration of Masonry in their shell-swept camps, which we, in places of security, here at home enjoy.

I recommend the Grand Lodge continue these dispensations until the close of the war and the return of what will be the two battle- scarred regiments.

J. N. Saunders, Grand Master.

Bro. Frank D. Rash, in corresponding with me, calls attention to the change of name of this Field Lodge as referred to already by me. I trust that readers will note this alteration of the name of this Field Lodge that no confusion may arise and the impression go forth that Kentucky had more than its two Army Lodges in the World War. The change of name was altered, on Oct. 18, 1917, by Grand Lodge action, in honor of the Grand Master, to "James N. Saunders Army Lodge, U. D."

In the 1917 Proceedings of the Grand Lodge of Kentucky, pages 110- 111, the following report was brought in to Grand Lodge by its Committee on Charters and Dispensations:

Two dispensations were granted by the Grand Master to form "Army Lodges". The report of the Committee which was adopted, was as follows:

We approve the action of the Grand Master in establishing these two Army Lodges. We find there will be numerous questions arising from time to time, and believe that, in as much as it seems to be the desire of the Craft to maintain Army Lodges, these two Lodges be continued under dispensation.

Your Committee is of the opinion that it would not be wise at this time to take further action. Your Committee feels that inasmuch as these Army Lodges remain under dispensation and therefore under control of the Grand Master, the incoming Grand Master be left free to handle as to any questions (sic.) arising in the future concerning territory, designation of Army unit to which the Lodge may be attached, and any other questions which may arise.

We are in a state of war, conditions are changing daily, and we feel the incoming Grand Master should not be hampered by instructions and restrictions, but should be at liberty to use his judgment in handling Army Lodges during the War. We recommend that dual membership be allowed in the ease of the members of these or any other Army Lodges which later may be established for the duration of the

war only, and that the members of these or any other Army Lodges which later may be established for the duration of the war only, and that the members of any Army Lodge under the jurisdiction of this Grand Lodge be allowed to retain membership in their home Lodges.

Just this word in closing. W. Bro. Fred Hardwick has been indefatigable in his cooperation with me in the securing of the data for this story. He is most desirous of recovering for the records of his Grand Lodge the records and books and papers of the two Kentucky Field Lodges. And although ten years have passed and more since the Lodges functioned, surely among the former officers of these Lodges there may yet remain brothers who will deem it their duty and privilege to reduce to writing and to forward the same to their Grand Lodge Officers, the story of the Lodges as they recall them.

There are bright prospects that this happy consummation is just before Bro. Rash as he labors in fulfilling the responsibility the Grand Master has laid upon him, and we are all looking forward eagerly to the next annual meeting of the Grand Lodge of Kentucky when a special order of the day will demonstrate a splendid ceremony as the lost is found and fitted into the Arch of the Kentucky Grand Lodge.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E. E. THIEMEYER, Research Editor

BOARD OF EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

THE MOUNTAINEER MASON

TWO years ago the newly organized Masonic Research Society of West Virginia inaugurated the publication of their official organ, The Mountaineer Mason, the first number of which appeared in April, 1927. It was stated in the editorial announcement that a publication was necessary to such an organization, which

. . . in order to accomplish anything of an important and enduring character, must have a means not only of permanently preserving but also of disseminating to others the result of its research work, the information gathered and collated thereby.

A secondary consideration lay in the fact that the State of West Virginia was, so far as Masonic publications were concerned, a virgin field, and the promoters believed

. . . that the position Masonry has attained in this state . . . by its growth and development in the last quarter of a century, warranted a periodical of a research nature.

It was also stated that the new magazine was absolutely non-commercial in character, but it was hoped that it would be able to pay its own way. Expenses were reduced to the barest minimum. Those responsible for the editorial and business management receiving and expecting no monetary compensation.

Bro. Prescott C. White was chosen as editor and with him were associated Bros. C. William Cramer, Gilbert B. Miller and E. M. Showalter. Under their direction a most useful and interesting magazine was issued, one that the Masons of West Virginia could justly be proud of, and which strongly merited their support.

Unfortunately the Masons of West Virginia remained indifferent, with the result that The Mountaineer Mason has ceased publication.

With the disappointment and discouragement that this has caused in the zealous brethren who have so unselfishly labored for the welfare of the Craft, who without hope or desire for reward have sought to disseminate Masonic light in places where illumination was evidently most feeble, we have the deepest sympathy. They have made a noble attempt, and like hundreds before them, they have failed - in the face of an invincible ignorance and an impregnable indifference.

When a broad survey is taken of the activities of American Masonry the observer may be pardoned if he feels pessimistic. There is a tremendous potential moral force latent in the Craft, there are enormous financial resources available, millions of dollars are as nothing. apparently. when it is a question of building luxurious temples, and like enterprises. But an attempt to raise the intellectual level of the American Craft receives the slenderest support, and in too many cases is starved to an untimely death. Even where such an effort is adopted officially, and is supported by Grand Lodge appropriations, it is subject to constant attack on the part of a reactionary minority, which is often enough supported, in effect, by a passive and indifferent majority.

Such reflections are bound to occur to the thinking Mason when confronted with such happenings as the brief career of The Mountaineer Mason. If failure was the result, it was not the fault of the laborers, and the seed they sowed was good, but it fell in hard and stony ground, and was choked, besides, with thorns.

* * *

A NEW DEPARTMENT

WE inaugurate in the present issue a new Department. Naturally it is experimental to begin with, but if it proves of value and interest it will be continued.

THE BUILDER has never undertaken to publish news in any form, and it is not going to begin now, even if a good deal of what may appear in the new Department should as a matter of fact prove to be news to many of our readers. Our contemporaries, or an overwhelming majority of them, are organized to publish Masonic news within their respective fields, and this we gladly leave to them. What we propose to do is to give a monthly revue of important and interesting events with comments thereupon when such seem called for.

Naturally the personal equation will inevitably enter into the selection of/matter for use in these special columns. And it may quite often happen that important matters will not appear interesting - at least not until their bearing is fully understood. But, though it is hardly likely that we can wholly succeed in it, our endeavor will be to insert nothing that is not worthy of permanent record.

The Society receives Masonic and other journals from all over the world. We have attempted to make our exchange list as nearly exhaustive as possible. It is doubtful if there are so many as a dozen Masonic periodicals published throughout the world that do not come regularly to this office. This puts us in a very favorable position to resume everything that is of Masonic concern wherever it may occur.

We intend further to make these columns catholic, in the widest sense. We see no reason why our readers should be kept in ignorance of what is happening among unrecognized, or irregular Masonic groups, if it appears of real interest. Whatever it may be deemed policy to ignore in official quarters, we assume that members of the Research Society are competent to make their own judgments, both about the events themselves, as well as of such comments as we may offer upon them. There has been altogether too much ignorance on the part of Masons everywhere, but especially in America, of what is occurring in other parts of the Masonic world,

and this has operated to the great practical detriment of the fundamental ideal of Masonic universality. We therefore feel that if certain things are passed over on account of ulterior considerations, such an undertaking would be positively of more harm than good.

It is our hope that this survey and review will materially aid in a wider diffusion of knowledge of the current history of the Craft, the problems before it, and lead to a better understanding of the principles upon which they are to be solved.

* * *

ARMY LODGES

LAST month we published a letter offering some criticism of the methods of working in the American Military Lodges in the Great War; in the Correspondence Columns of the present number will be found a letter from a Canadian brother who condemns such lodges altogether, and does not seem to approve even of their history being recorded. So far, this is practically all the adverse criticism that either the articles, or the Army Lodges with which they deal, have received.

As one who is in very much the same position as that of our correspondent of last month, the Editor would like to say that he cannot agree with the idea that such lodges could not adequately investigate the character of those who petitioned for admission. Every man who served in any of the armies will bear this out. In the conditions of field service the masks and disguises we all wear in civil life are stripped off. Men appear as they are, for the standards of judgment are different.. It is true that a soldier estimates his comrade by the cruder virtues. If he gets drunk, or runs after women, that means little or nothing. What does count is: can he be depended on? Can he be trusted? Will he stand by you ? Will he share his rations or his pay with you ? Will he risk his life to assist you ? And, again, every man who served will bear this out, about these things one could learn more in a week on

active service than the most painstaking committee would be able to discover in a year in civilian life.

It does, however, seem that those who were instrumental in forming the Army Lodges were too much affected by the vicious "degree mill" tradition that now has American Masonry in its grip, and is sapping its life like a cancer. The figure is not too strong. The Army Lodges should have been worked for the benefit of soldiers who were Masons, not for the purpose of making as many members as possible out of soldiers who were not Masons; and this in effect seems to have been very much what was done, whether it was intended or not. Nevertheless it was a noble experiment, and we hope that it will give rise to further discussion by our readers, so that when Bro. Irwin's series of studies is completed a final summing up of results can be made as a guide for a future emergency. And it would be useful and interesting to know whether a larger percentage of men made Masons in Army Lodges are now suspended or unattached than the average, though doubtless the figures would be hard to obtain. Perhaps this could be done for New York were someone there to attempt it.

----o----

Chronicle Comment

A Review of Masonry the World Over

A New Old Masonic Journal

Recently there has been an amalgamation of the Southwestern Freemason and the Corner Stone, under the name of Freemasonry and the Eastern Star. Claiming, according to rule in such matters, the age of its senior constituent, the new

magazine is the oldest on the Pacific Coast. It is to be a journal for Masonic homes, as its title indicates. It is going to adopt the policy of promoting Masonic principles in practical, everyday life - the home, the school, the church; and in business and politics also. It is not to be an official mouthpiece, it will be free to criticize, when criticism is called for, in the interests of constructive effort. While this is all very much what every Masonic periodical hopes and desires to be, the fact that Bro. E.P. Ramsay is editor will be earnest that in this case, at least, promise will find vigorous fulfillment. Bro. Ramsay says what he thinks; and no one, of however great influence or exalted position, can make him "soft pedal." In these days of chain newspapers, a controlled press and government by propaganda, such men are badly needed. Would there were more of them.

Negro Shriners

According to reports in the daily press a case that has been pending in the Supreme Court of the United States has been decided in favor of the Negro Order of the Mystic Shrine.

The case began in Texas as far back as 1918. The regular (white) Shrine body at Houston sought an injunction against the Negro organization to restrain them from using the badges, titles, ritual and so on of the Order. The Supreme Court finds that there is no evidence of fraudulent intent on the part of the members of the Negro body, and that the latter has obtained a prescriptive right to the use of the name and emblems and other distinctive features of the Shrine.

We cannot help feeling that appeals to the courts in such matters are, to say the least, undignified; and whatever the decision, can only do more harm than good.

"Spilling the Beans"

The Editor of the Prophet, the official publication of Oola Khan Grotto, M.O.V.P.E.R., of Cincinnati, Ohio, has an interesting article under the above title in his last issue. He discusses the origin and real right and title (if such ever existed) of the "initiation stunts" practiced on the candidates of both the Grotto and the Shrine. He remarks it would be "a stupendous task for any one fraternal organization to prove its claim that it originated these stunts." We fancy it would be not only stupendous to attempt, but impossible to achieve. Such methods of embarrassing, humiliating and terrifying candidates have been borrowed and stolen and adapted and re-borrowed until they are common property, not only of the fraternal organizations, but of school children, golf caddies and newsboys.

Michigan Considers Dual Membership

M.W. Bro. Frank T. Lodge, P.G.M., is leading a movement to put Michigan in line with those of the American Grand Lodges who permit their members to belong to more than one lodge. Those who have opposed this usually advance two objections; the first, apparently regarded as the most important, is the alleged impossibility of keeping accurate membership records. The second is an imagined difficulty about discipline. Neither difficulty seems to be much more than a mountainous mole-hill when fairly met.

The Mason's sentiment of affection for his Mother Lodge is not a thing to be scorned, or to be regarded as a kind of snobhishness Besides dual membership will permit the formation of real research lodges wherever there are sufficient studious brethren to form them.

An American Importation

We learn from a number of sources that the Masonic authorities in England are disturbed by the recent importation from America of an organization rather vaguely described as a "quasi-Masonic body." No name is given, but it seems to

have a "Supreme Grand Lodge of the World," presumably in the U. S. A., and to be headed by a Grand Dictator.

We do not know to which of the numerous fraternal organizations of this country this refers. It does not seem to require Masonic affiliation as a qualification to join it, and so, according to American ideas, it is not quasi-Masonic, and would be considered outside the jurisdiction of Masonic authorities. However, in some countries a Mason may not join any other society without permission, which is the other extreme.

Quatuor Coronati Lodge

It is gratifying to learn that Quatuor Coronati Lodge, No. 2076, the oldest and foremost research lodge in the world, has succeeded in overcoming its financial difficulties, and is apparently entering upon a period of prosperity. At the May meeting, Bro. Lionel Vibert, Secretary since the resignation of Bro. W. J. Songhurst, was able to report that the Publication Fund has nearly $5,000 to its credit. As a result, the transactions, Ars Quatuor Coronatorium (familiarly known as A.Q.C.), have been brought up to the end of 1927; and the volume for 1928 will be forthcoming before the end of the present year. We may perhaps also look forward to some more of the valuable reprints to be issued in the near future.

There were just over one hundred applications for membership in the Correspondence Circle, which the Secretary remarked was a record for a May meeting, and double the average.

Quatuor Coronati Lodge has been subjected to some criticism recently. We have long known that the members of the self-styled "Anthropological School" of Masonic Research regarded themselves as in opposition to what they call the "Authentic School," by which term they apparently mean Historical; and an English brother, in an article recently published in this country, also had some

severe things to say. But opposition and criticism of this kind is generally a stimulating influence, as it apt pears to be in this case.

W. Bro. W. John Songhurst

We learn that W. Bro. W. John Songhurst, the former Secretary and present Treasurer of Quatuor Coronati Lodge, was unable to attend the Annual Festival of the Royal Masonic Institute for Girls, owing to illness. Bro. Songhurst has served as a Patron, and Member of the House Committee of the Institution, as well as having served 27 Stewardships. It is said that this was the first time for many, many years that he was not able to be present at the festival.

Many members of the National Masonic Research Society will recall with pleasure their relations with Bro. Songhurst, and will sincerely regret his illness. We trust that it is not serious and that he is by now fully recovered.

Charity in the Masonry of England

The English Masonic press reported during May on the 141st Anniversary Festival of the Royal Masonic Institution for Girls. This is an annual affair of the English Craft and ranks with the festival for the Royal Masonic Institution for Boys as well as other charitable festivals observed by our English Brethren. It is interesting to note that over $350,000 was subscribed for the work of this enterprise. R.W. Bro. Brigadier-General Richard Beale Colvin, Provincial Grand Master of Essex, was chairman of this year's festival. His province outranked all others in contributions; the sum subscribed being over $150,000. The London Masons were not far behind with contributions of $125,000. Two lodges contributed over $5,000 each, while two others brought in over $2,500. One of these last two has only thirty members.

What could not the Masons of this country do for charity if they showed as much real interest in regard to this basic tenet of the Fraternity?

Emancipation of Irish Catholics in 1825

The Trestle Board of San Francisco publishes a letter from Col. Claude Cane, D.G.M. of Ireland, drawing attention to a fact well known in the history of the British Isles. This is, that the man to whose untiring and disinterested efforts the Roman Church in Ireland owes the greatest debt of gratitude, was Lord Donoughmore, Grand Master of Masons in Ireland. Lord Donoughmore succeeded after many years of constant agitation in obtaining the repeal of the laws which discriminated against Roman Catholics in Ireland. Indeed, he sacrificed his life to this cause, for he rose from a sick bed to attend the House of Lords in May, 1825, to move the second reading of the Catholic Relief Bill; and from the after effects of this undue exertion he never recovered - dying in August following. Lord Donoughmore maintained that in thus serving the cause of religious freedom he was but carrying out the principles of Freemasonry - which is so true as to be almost a truism.

Bro. Cane's letter seems to have been inspired by a recrudescence of Anti-Masonry in certain journals of the Irish Free State, including the government organ. Perhaps some of the supporters of the Free State government are hoping for an opportunity to ape Mussolini's "black shirts" and start a Masonic persecution of their own. Will American Masons, in that case, accept the accusations made against the Masons in Ireland as true, as they have done in the case of those made by the Fascists? They are of exactly the same kind, made in the same way, and the attack seems to have begun on very much the same lines.

Freemasonry and Fascism

We regret to see that more than one of our contemporaries has apparently accepted the pamphlet by Mr. Roe, reviewed in THE BUILDER last month, at its face value. It is a very curious phenomenon, the avidity with which so many Masons accept every statement detrimental to the Masons of Latin countries. Every scrap of abuse, every slanderous utterance, is received almost as gospel truth without the least consideration of its source. The orthodox in religion once regarded heretics in the same way. There was some excuse for that, because the differences in belief were held to affect men's eternal salvation. No one has ever dreamed of saying that unorthodox and irregular Masons will be dammed on that account in the next world; yet often enough, the same men, who say that all creeds are good, as they all lead to the same end, are bitterly intolerant in this regard. It may be that we cannot recognize these men in other countries as Masons, but that is no reason why we should join their enemies (and ours) in slandering them. At the utmost, all that can be said against them is that they are liberals in politics and free thinkers in religion; neither of which things are crimes, nor even regarded as morally reprehensible among our own people.

Ludendorff Fined for Libel

A curious case has arisen out of Ludendorff's frantic campaign against Freemasonry. Following the precedents of wartime propaganda he published in his notorious book, The Destruction of Freemasonry Through the Revelation of Its Secrets, a photograph of the members of a German Military Lodge at St. Quentin in 1916. In this photograph appeared a civilian. Ludendorff stated that this man was a Frenchman, a spy, with whom the German Masons were conferring. It turns out that this individual was a German, as ordinary common sense would lead anyone to suppose. He naturally objected and brought a suit against Ludendorff. The result has been, that in spite of all efforts to evade it, the latter has been found guilty of libel and fined eight hundred marks, or sixteen days' imprisonment, whichever he prefers. The most reasonable, as well as most charitable supposition, is that Ludendorff is insane. He is now seeking to revive the cult of the old pagan deities of the Germanic tribes.

Freemasonry in Czecho-Slovakia

The articles by Bro. Joseph R. Roucek that appeared in THE BUILDER for February, March and April have been reproduced in a large number of the Masonic periodicals of the country. We are not quite sure where it originated, but a sub-title has also been freely reproduced. This reads: "The first authoritative information on Masonic activity in the Balkans ever published in America." If a European writer spoke of New York as a city in Pennsylvania the geographical displacement would seem to us a ridiculous error. Czecho-Slovakia, or Bohemia, lies between Austria, Poland and Germany. The Balkan Peninsula is to the south and east of Austria. Prague is about five hundred miles north of Bucharest - which may be taken as marking the northern boundary of the Balkans. Presumably the error arose from a confusion between Czecho-Slovakia and Jugo-Slovakia.

Alleged Ancient Masonic Coffin

A paragraph has been going the rounds of the Masonic press in regard to an iron coffin turned up by the plow near Ferguson, Ark., and at present, it is said, in the possession of Crescent Lodge, No. 133, Arkansas City, Kan. It is "engraved" elaborately, and the ornament includes a "Masonic symbol." It is further said that when found it contained "a skeleton, a sword, bits of armor and several coins."

At the first intimation of the existence of this curiosity THE BUILDER endeavored to find out more about it. Unfortunately letters to those who might be expected to know something have been unanswered. Failing positive information it seems well to warn those who may have seen the item that the whole story should be regarded as highly suspicious. For one thing, if the coffin is made of iron it is not likely to be even so much as a hundred years old. It is greatly to be desired (though probably too much to hope for), that someone in a position to do so would investigate further.

The Eldredge Masonic Apron of 1727

For the sake of those of our readers who have seen an item which has appeared in a number of Masonic periodicals about this interesting relic (which would be much more than merely interesting were it really of the age alleged) we are glad to say that an investigation is being made at THE BUILDER'S suggestion, by a brother in Detroit. The information so far obtained is to the effect that the fabric of which the apron is made cannot possibly be so old as the family tradition of the owner would make it out. There is no documentary evidence to support the claim.

Napoleon's Masonic Regalia

The Flint Hills Craftsman of recent date carries an announcement that M.W. Bro. J.E. Fowler, Grand Master of the Grand Lodge of Washington, has presented to the Scottish Rite Bodies of the Valley of Hoquiam two Masonic collars, an apron, two jewels and a baldrick, which are stated to have belonged to Napoleon Bonaparte. The relics are all enclosed in the French lacquer box, inlaid with pearls, in which they have always been kept. We do not know what evidence there is of their authenticity.

----o----

How to Organize and Conduct a Masonic Study Club on the Round Table Discussion Plan

By BRO. HERBERT HUNGERFORD

Help to Make These Pages a Real Forum for Discussion

All brothers interested in any phase of Masonic Education, especially those who believe in fostering the Masonic Study Club movement are invited to send criticism, comments and, particularly, practical suggestions for furthering this movement. Those who are willing to help organize Round Table Discussion Groups or other Masonic Study Clubs in their Lodges or their districts are invited to send for Membership Blanks, etc., which will be supplied free of cost.

Address: HERBERT HUNGERFORD General Campaign Manager, The Masonic Study Club Campaign Harrisonburg, Virginia.

YOU must first be prepared in your heart by having a sincere and enthusiastic conviction of the benefits that your Lodge and your fellow-members will derive from a Round Table Study Club. If you are simply luke-warm towards the idea, merely thinking that it might be a good thing, it would be far better if you do not attempt to start a Study Club. A halfhearted attempt to form a club among your brethren would be doomed to failure at the outset. Unless you are filled with contagious enthusiasm for the project and go into it with a zealous determination to carry it through to a successful conclusion, it would be a mistake for you to start anything. If you think that you can give the idea a little push and leave it to go ahead on its own steam, you have the wrong notion regarding the Study Club movement.

When you yourself have a clear vision of the benefits each of your brethren will gain through his study of the history, symbolism and principal teachings of Freemasonry, and when you appreciate the advantages your Lodge will derive from having more members who are better educated in the fundamentals of Freemasonry, you will not have the least difficulty in obtaining all the cooperation and support you need for organizing a Study Club in your Lodge.

You must realize, of course, that our Round Table Study Club program is not another auxiliary Masonic association. It is not a side-line or a diversion from regular Lodge activities. On the contrary, when rightly understood and properly organized and conducted, a Study Club should be regarded as a regular and

essential feature of the program of every live Lodge. The time will come, we hope, when it will be the usual custom for the Master of each Lodge to appoint an Educational Committee, similar to the Entertainment or Finance Committees, the principal purpose of such Educational Committee being to assist the Master to encourage and promote Masonic education through Round Table Study Club programs and in various other ways.

After you have caught the vision of the good that will be accomplished among your brethren and in your Lodge, the next step is to secure the support and enthusiastic cooperation of the Master of your Lodge. Providing you present the project properly, so that the Master will see that, instead of competing against or interfering with other Lodge activities, a Round Table Study Club is bound to stimulate increased interest in all other Lodge affairs, you will have little difficulty in persuading the Master to back up your endeavors. Moreover, a properly conducted Study Club will help the Master solve one of the major problems of many modern Lodges, namely, how to discover, develop and train the future leaders and officers of the Lodge. In some Lodges today, there are officers whose ignorance of the real fundamentals of Freemasonry is almost appalling.

FIRST SECURE APPROVAL OF THE MASTER

Without the full approval and sincere support of the Master, of course, there should never be an attempt to start a Study Club in any Lodge. It will be a rare exception, however, to find a Master who will not heartily approve and support the Study Club program, providing its principles have been properly set forth and its advantages clearly presented.

Naturally, if you bring the Study Club idea to the attention of the Master of your Lodge, he will be apt to insist upon your accepting the appointment as Chairman of the Educational Committee. Unless you feel that you can render better service by remaining in the background as an unofficial sponsor and guide for the Study Club project, you should accept the chairmanship. In some cases, of course, you may find it better to urge the appointment of another as chairman; but you certainly

should stay with the project and help carry it through to a completely successful establishment. Simply to take the initial steps of starting the club and then leaving it to fend for itself would be almost like abandoning your own baby.

Before any formal announcement is made, after the proposed Chairman of the Educational Committee has agreed to accept the appointment, in conference with the Master, a small group of key men for your Study Club group should be selected, each of whom should be personally interviewed and interested in the project.

Do not disregard this preliminary personal work, if you wish to insure the permanent success of your Study Club program. An offhand announcement of the Study Club idea in your Lodge may arouse some interest. It may even get some sort of a program started; but, if you want to build your Study Club plan on a firm foundation, you must make these preliminary preparations that have been herewith outlined.

After these necessary preliminaries have been arranged, an announcement of the appointment of the Educational Committee should be made in the Lodge bulletin, also announcing that a Round Table Discussion Club will be organized for those who may be interested.

START SLOW AND GROW SOLIDLY

When the plan is explained at the regular meeting of the Lodge, let us caution against spread-eagle oratory or too much emphasis of the project. It is far better to begin with very small groups, each of whom is sincerely and seriously interested in Masonic education, than it is to start with a larger group, some of whom have little or no heart interest in the idea but have come along with the others through their casual curiosity or chiefly because their interest has been overstimulated by some high-powered speaker.

At your organizing meeting, steer clear of red tape rules and elaborate plans and programs. Stick closely to the main issue and let informality be your guiding principle. A chairman to preside and lead the discussions and a secretary to send out notices of the meetings and keep the records are all the officials required. No constitution and by-laws are needed, as the simple plan of procedure for conducting each meeting, as presented herewith, will be sufficient for all practical purposes.

The only necessary expense for each member of the Study Club group is the small cost of enrolling for membership in The National Masonic Research Society, which includes a subscription to the official organ, THE BUILDER, in which each member of your Study Club group will find full information regarding each course of study taken up in a Round Table Discussion Program, as well as other valuable information and aids towards Masonic Study. Likewise, in THE BUILDER, each Study Club member will find suggestions and ideas from others throughout the country engaged in similar activities, which will be a constant source of inspiration and stimulus for each member to attend regularly and participate enthusiastically in all the meetings of his particular group.

While there is no iron-clad rule requiring every Study Club member to enroll in the N. M. R. S. and thus become a regular reader of THE BUILDER, we feel quite certain that you will find that the modest sum required for such membership will do more than anything else you possibly could do to insure the permanent success of your Study Club program. Bear in mind that membership in the N. M. R. S. also carries other valuable benefits and privileges, such as the privilege of obtaining advice and information on any Masonic subject from a staff of specialists in Masonic Research and Education, backed by the resources of one of the most completely equipped libraries of books and pamphlets on Masonic subjects that can be found anywhere in this country. As you are aware, no doubt, The National Masonic Research Society, through its official organ, THE BUILDER, and other publications is the principal sponsor for the Masonic Study Club movement and devotes its chief endeavors to the fostering of this movement and the general advancement of Masonic education.

How to Conduct Round Table Discussion Programs

WE are repeating, in connection with this article, the Topical Outlines of the Seven Keypoint Introductory Programs for Round Table Discussion Groups, published in a previous issue of THE BUILDER.

While we believe that the logical plan of taking up these courses is to commence with Masonic History, and then to take up Masonic Symbolism, concluding with Masonic Teachings, there is nothing to prevent any group from changing this order if it seems desirable for one reason or another.

The principal point to be kept in mind in conducting every meeting is that it is a Round Table Discussion, the chief objective being to have every member participate in the program. If anyone is permitted to make long-winded speeches, or even if you bring in well-informed and highly talented speakers outside your group, you certainly will defeat the main objective for which your Study Club is organized.

It is admitted that often it is the easiest way to get some good talker to tell your group what you think they ought to know about these various subjects; but bear in mind the old tried and true pedagogical principle, "Telling is not teaching." In a Study Club, the prime objective is to encourage every individual in your group to dig out as many facts as possible by his own efforts in his own way. The job of the Chairman, leader or teacher of the group, is to inspire, stimulate and aid in this personal study and research. A good leader will never try to show off his own superior knowledge, although it must be admitted that too many teachers, even in famous institutions of learning, sometimes seem to disregard this fundamental factor.

The big task of the group leader is, first, to get the discussion properly started and, next, to steer it along right channels, so that it will not run off into side issues, or

get tangled up in a lot of technical or unimportant details. Likewise, the discussion must be kept free from personalities and must not be permitted to become merely the voicing of unbaked opinions and personal prejudices.

If you permit your Study Club group to become dominated by a few or to become, in any sense, a "one man affair," you will soon defeat your own purpose. Make every meeting a genuine discussion of all possible phases of the subject, viewed from various angles and you will have no difficulty in maintaining the interest of your group.

The simplest system for conducting each meeting is to have handed out previously to each member of the group a written question on some phase of the main topic, with the understanding that each member is expected to dig up all the facts possible in answer to his particular question and present his answer at the next regular meeting. Members should be permitted to write out their answers and read the same or make notes and present a verbal answer. Also the same question may be assigned to several members, although it will be best to confine each member to a single question.

At the meeting, after each question has been answered by the member or members to whom the question has previously been assigned, a limited time not more than three minutes should be permitted for general comment and discussion of that particular question.

After all the scheduled questions have been answered and discussed, there should be a general discussion covering all phases of the main topic and including any additional questions that may be developed during the discussion.

Bear in mind, however, that the subjects of our Keypoint Programs are so broad that it will be impossible to cover them completely and exhaustively. Furthermore, the objective of the Keypoint Programs is to stimulate a desire for further

knowledge rather than to satisfy fully the quests of those who join our Round Table Discussion groups.

If you exercise reasonable skill in steering the course of these discussions, you are likely to find that many of your group will be anxious to prolong the discussions of mooted points. Above all things do not permit this. In fact, the best possible time to break up a meeting is when everybody is anxious to have it continue. If the interest is strong at the close of each meeting, it will carry through and sustain itself for the next meeting.

In fact, while simplicity and informality should be the general keynote of your programs, this does not imply any lack of orderliness or system. Particularly, it does not mean that you should be informal or irregular as to the time and places for holding your meetings. In assuring prompt and regular attendance, nothing carries more weight than having and living up to a strict schedule for opening and closing each meeting. The final order of business at each meeting should be assigning the question slips for the next meeting. Always have plenty of these slips prepared so that every person present will be given one.

No specific recommendations are made regarding the frequency of meetings, as this will naturally vary with local conditions. We are always pleased, however, to answer inquiries on any feature or phase of Masonic Study. Since our chief endeavor is to encourage the organization of Study Clubs to aid every club in every way possible to achieve the highest possible success, we esteem it as a privilege as well as a pleasant duty to give free counsel from our experience to everyone who seeks our advice.

Pointers for Reading Service League District Managers and Other Masonic Study Club Organizers

FIRST, study the whole proposition carefully and become thoroughly familiar with the reasons back of the Masonic Study Club Campaign and the advantages which every Lodge derives and each Study Club member gains from participating in this program.

Note that a Study Club is not another auxiliary Masonic association, but should be regarded as a feature of the regular program of activities of each Lodge which fosters and supports the Study Club idea. In fact, one of the best ways of forming a Study Club in any Lodge is for the Master to appoint an Educational Committee, similar to the Social, Finance and any other standing committees, the objective of this Educational Committee being to assist the Master in promoting Masonic Education through Study Club programs as well as in other practical ways.

The advantages of providing the ways and means for encouraging Masons, particularly newly-enrolled brethren, to make some further study of the history, symbolism and principal teachings of the fraternity, to supplement the somewhat superficial and casual knowledge they gain from regular ceremonials and the occasional lectures, are so obvious that most Masters, and others who have the best welfare of the Craft at heart, will gladly cooperate in the furtherance of any practical plan and program such as our Study Club Campaign provides.

The first step, therefore, in starting a Study Club, is to explain our plans and programs so as to gain the unqualified and enthusiastic cooperation of the Master of the Lodge. No attempt ever should be made to introduce a Study Club Program into any Lodge, unless the full approval of the Master is first obtained.

If possible, as noted previously, you should persuade the Master to appoint an Educational Committee with a Chairman who is definitely interested in the Study Club Plan and familiar with its progress.

There should not be too much "horn-tooting" and "whooperup" talks in getting your Study Club group interested, otherwise, you will find that the overstimulated interest may die out before the program gets fairly started.

The best way to bring the Study Club program before a Lodge is to arrange with the Master to have a Chairman of the Educational Committee explain the proposition at a regular communication of the Lodge. There should not be any oratory and very little talking from those who are not going to take an active part in the program of the Study Club.

In any Lodge, however, no matter how quietly the Study Club idea may be presented, there will be a few members to whom the idea will make instant appeal. These naturally interested brethren will be by far the best possible nucleus of the group to begin your Study Club program. Better far to begin with a small group of brethren really interested and let this group increase gradually than to work up a big enthusiasm and get a large group to start and then have those who were simply carried along by the tide of enthusiasm drop out as soon as this tide ebbs, which, of course, it is bound to do when you take up the routine work of your Study Club programs.

These words of caution and counsel, of course, are more or less perfunctory, or what might possibly be called "glittering generalities." You must be aware, of course, that we cannot hand you an infallible formula that will enable you to organize a Masonic Study Club in every Lodge you approach.

Organization work of this kind requires tact, personality and good judgment on the part of those undertaking it. So the best we can do is to try to make the importance and value of the Masonic Study Club movement as clear and plain as possible, offer you a few general suggestions for introducing the movement in the Lodges of your locality and leave the rest to your own best judgment.

One point, however, that we wish to impress as strongly as possible is the urgent necessity that you keep as closely in touch with our Reading Service League Office as you possibly can, letting us know just how you are progressing and also letting us pass along for your benefit our advice on any point that may come up during your work. As you are aware, our main task is to help you do this organizing work successfully. We have enjoyed considerable experience, although we do not profess to know all there is to know about it. But we do feel confident that we shall be able to aid you on any matter concerning which you care to consult us.

Seven Keypoint Introductory Programs, Arranged for Round Table Discussion Groups

MASONIC HISTORY

1-Primitive Origins of Masonic Activities. 2-Legendary Forerunners of Freemasonry. 3-Early Records of Operative Freemasonry. 4-The First Grand Lodges of England. 5-Beginnings of the Craft in America. 6-Patriotism, Persecution and Progress. 7-Historical High Spots of the Past Fifty Years.

MASONIC SYMBOLISM

1-The Origin, Development and Importance of Symbolism.

2-The Major Symbols of the First Degree.

3-The Minor Symbols of the First Degree.

4-The Major Symbols of the Second Degree.

5-The Minor Symbols of the Second Degree.

6-The Major Symbols of the Third Degree.

7-The Minor Symbols of the Third Degree.

MASONIC TEACHINGS

1-The Prime Importance of Character Building Through Self-Denial, Self-Control and Self-Culture.

2-A Reverent and Reasonable Faith in the Fatherhood of God.

3-The Practice of Brotherly Love in All Human Relationships.

4-The Belief Life Is Eternal and the Soul of Man Is Immortal.

5-The Profession and Practical Exemplification of the Spirit of True Democracy.

6-The Practice of Universal Tolerance, Unlimited Charity and Constant Loyalty.

7-The Ultimate Triumph of Truth and Righteousness.

QUESTIONS FOR ROUND TABLE DISCUSSIONS

Subject: Masonic History, 1-The Primitive Origins of Masonic Activities

1-In what ways do certain Masonic activities cater to inherent human instincts, traits and desires?

2-In what respects were the earliest social groupings of primitive man similar to Masonic Orders of the present day?

3-Mention some of the earliest social orders from which modern Freemasonry may have derived certain characteristics?

4-What are the grounds for the claim that architecture was the first of all the arts?

5-To what original principles or fundamental factors do you attribute the permanent growth of Freemasonry?

6-Point out some of the relations between the arts of building and the development of principles of morality?

7-Trace the origins of modern educational principles and methods back to the invention and use of tools and implements for architecture and agriculture and to the employment of Symbols for communicating ideas.

PRIZES FOR ASKING QUESTIONS

As has been repeatedly urged, we desire to make this department a real forum, consequently we are anxious to receive comments and contributions from everyone interested to aid the cause of the Masonic Study Club Campaign.

First of all, we want our readers to help develop these Round Table Discussion Programs. To stimulate further interest in this particular matter, we will award a yearly subscription to THE BUILDER, either as a renewal or extension of your present subscription or as a gift to one of your friends, for the seven best sets of seven questions apiece on any of the topics named in our Keypoint Discussion Club Programs. As a suggestion regarding the sort of questions desired, a set of model questions are presented. Remember, we will award seven annual subscriptions to THE BUILDER, for the seven sets of questions that our editorial staff judges to be the best submitted. This contest is open to everyone, whether subscribers or not. Contributions must be received not later than Sept. 1, 1929, and announcement of prize awards will be made in the November number of the THE BUILDER. Send all entries for prizes to address below.

All brothers interested in any phase of Masonic Education, especially those who believe in fostering the Masonic Study Club movement, are invited to send

criticism, comments and particularly, practical suggestions for furthering this movement. Those who are willing to help organize Round Table Clubs in their Lodges or their districts are invited to send for Membership Blanks, etc., which will be supplied free of cost.

Address:

HERBERT HUNGERFORD

General Campaign Manager

The Masonic Study Club Campaign,

Harrisonburg, Virginia.

----o----

THE LENGTH OF THE CABLE TOW

A correspondent is quoted in the current number of the Masonic World as follows:

No church nor Masonic organization has the right to exist that is not engaged in making the community a better place in which to live.

The editor, Bro. Jos. E. Moreombe, comments thus:

A thorough and general conviction of the truth in such statement should give up cause furiously to think. There would as result be a great stretching of the scope of

the Masonic cabletow, a vast extension of the force and meaning of Masonic obligations. We are not concerned for the churches mentioned; they are doubtless well able to take care of their own affairs and to decide upon their proper course. But most of us will admit with sorrow, and perhaps with some shame, that judged by efforts for community betterment our lodges have not been conspicuous successes.

The criticism is doubtless justified - but still it is not the lodges, as lodges, but their members as Masons, upon whom this responsibility is laid. But if the latter fail therein, then the lodges are proved at fault - either in selecting unfit material, or else in not properly instructing their candidates.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice, though occasion for this will very seldom arise. Occasionally it may happen where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

HISTORICAL ANALYSIS OF THE HOLY ROYAL ARCH RITUAL. By the Rev. F. deP. Castells. Published by A.Lewis, London. Cloth, table of contents, index, 119 pages. Price $2.75.

BRO. CASTELLS has a rather low opinion of the work of such Masonic scholars as might be classed under the head of that ill-chosen term, the "Authentic" school of research; for which, by the way, if any qualification be really needed, "critical" or "historical" would be far more appropriate. It is to be feared that none of these terms can be accurately used of Bro. Castells' methods or conclusions. Every seeker after truth should cultivate an open mind, but that does not mean that we should discard all previously accepted conclusions at the advent of every new opinion, for to do so would in practice mean that we should never arrive anywhere. The line we are following may be wrong, but it is well nevertheless that it should be thoroughly explored. This consideration will serve as good reason for critical students to continue their plodding progress step by step, and not to take aerial flights borne on the wings of eclectic symbolisms. But it equally debars them from condemning those who prefer the latter method of discovery, for something may be seen by them through the mists and clouds of fancy which will prove of permanent value.

So far as can be gathered from his published works Bro. Castells' general position seems to be that the traditional ritual history of Masonry is founded on genuine fact, that it was transmitted by the Hebrew race, and that it is so closely related to Kabbalism as to be in effect an entrance or portico to the adytum of that mystical system. As subsidiary to this, he regards the Royal Arch as being Masonry proper, and infers that all lower grades were offshoots from it, designed to sift out those candidates not really fitted to receive its exalted mysteries.

This position has been very fully set out in the author's earlier works. Indeed the Origin of Masonic Degrees might well be called a study of the Kabbalah as much as anything else. The present work is much more closely defined by its title, for it is really an analysis of the Royal Arch ritual; and even if its historicity be questioned, Bro. Castells is entitled to the credit of having compared the various types of ritual actually in use. Generally such studies have been undertaken on the basis of one ritual form only.

This latest work also seems to offer indications that the author has not been content with such sources as he used in his earlier efforts, but has pursued his researches. And if we cannot agree with his interpretation of them, it must be admitted that it is

far from easy to appraise such vestiges of Masonic antiquity that remain to us; and their fragmentary character makes some assumptions necessary to extract any meaning from them.

It might seem as if in such a case one set of assumptions is as good as another. Certainly they cannot be approved or rejected in the same clean cut way as we can deal with questions of fact. They require as a rule very delicate balancing of considerations for and against, and differences of opinion are inevitable. Nevertheless such assumptions, so far as they pretend to explain and interpret historical evidence, do depend on that evidence to the extent that they must use the facts as they are found in their proper context; for anything at all may be proved by facts selected here and there, and whittled down or twisted in order to make them fit.

One serious complaint must be made about Bro. Castells' method of work, and that is the complete absence of definite references. At times modern Masonic writers are quoted, but without any indication where the statements or opinions ascribed to them are to be found. He cites old rituals, printed and in MS., but seldom gives even a clue as to what they are. Unless the reader is sufficiently conversant with the material to recognize the passages quoted, he is left entirely in the dark if he wishes to verify them, or to judge for himself, from their context, whether they really bear the interpretation put upon them. What, for instance, is the "old American Ritual" cited at pages 17, 27, 32 and elsewhere, and which it is intimated at pages 46 and 67 is one hundred and fifty years old? Is it something else from the only American ritual that he was able to find in the Grand Lodge Library, dated 1892? Of this he says that it "has the ceremonies completely remodelled" though "it contains all the essentials of our Supreme Degree." The way this is put gives the impression, possibly quite unintentional, that this ritual "produced at Wisconsin" (sic) is something new, full of innovations. As it has not been possible to identify the work it cannot be said definitely that this is not so; but it is most probable that it follows the normal American type. Indeed it may be guessed that all Bro. Castells meant to say was that it differed from the English type - only if so, he might have expressed himself with less ambiguity:

But the question remains, what is the American Ritual that is a century and a half old ? Where is it ? There are two or three at least who would travel a thousand miles or more to see it, if they were told where it could be found. As a matter of fact, one is inclined to suspect from what is said concerning the peculiar features of this ritual, that this Wisconsin publication is a reprint of part of Elder Bernard's "Light on Masonry," published in 1829, at the height of the anti-Masonic furore. But this, even if its accuracy be granted (which is at least open to question) does not take us back to the eighteenth century. And Webb stood at the dividing line between the centuries, and though we may doubt if he very greatly modified the Craft rituals, it does seem very probable that he remodelled those of the Chapter and the Commandery. And Webb became the law and gospel for American Masonry, with the exception of Pennsylvania. In actual fact there seem to be no known Royal Arch rituals extant earlier than the beginning of the nineteenth century, or the last decade of the eighteenth, either in print or in MS. If Bro. Castells knows of any he will do Masonic scholarship the greatest service if he will let us into the secret of their whereabouts.

It would seem that at about the end of the eighteenth century there were the widest variations in the Royal Arch as practiced in different places. So wide indeed that visitors were frequently re-obligated in order to communicate things they had not received in their own Chapters. As Webb standardized the American work, so was it remodelled in England, and probably Ireland, a little later on. In all cases great changes were made. The English ritual minimized the dramatic element, the American exaggerated it. In Ireland a subsidiary incident was developed as the principal motif.

On page 38 Bro. Castells refers to an "interrogatory," which he says "is taken from the Sections, which are at least two hundred years old." By "Sections" he means what in America is called a "Lecture," properly a Catechism. Now the only authority for these "Sections" that he mentions is Carlile's expose of 1825 (as at pages 15 and 20). The "interrogatory" above mentioned was not taken from any American ritual, nor is it in Carlile. Apparently it comes from some other source - but without further knowledge it would be unsafe to accept it as two hundred years old.

In dealing with the "Vaulted Chamber," he describes some ceremonies of the "eighteenth century ritual," by which apparently he means the American form, and in a suggested comparison with the English work (which refers to "three cope stones") he observes that "the mention of three 'keystones' at a later date is decidedly wrong; there could only be one Keystone." Why? If there be any point that emerges from the scraps of information we have about pre-nineteenth century Royal Arch symbolism it would seem to be that originally there were three vaults and so three keystones. And this even so late as 1825, for it is plainly so stated in Carlile. The three "copestones" of the present English work are an attenuated survival of the original three arches. Carlile is here supported by numerous Masonic designs, many of which are of the eighteenth century.

It is perhaps not worth while to discuss the arguments when the premises on which they are based seem to be so uncertain and unreliable. But we can say that the symbolical interpretations suggested by Bro. Castells are often worthy of consideration, they are sometimes striking and almost always ingenious. And in one matter we must heartily agree with him; the lectures of the three Principles, and especially that of the Ex. Z., in the English ritual, certainly do need drastic revision and curtailment. When he had to deliver them, the present reviewer was never able to look the candidate in the eye; and whenever possible he sought a later opportunity to explain their impossibilities and to try and substitute something better. The older and shorter addresses, while trite and superficial, were much to be preferred. In fact it would seem that in the attempt to make the Royal Arch a ne plus ultra, and the repository of the most awful mysteries, the ritual makers of the nineteenth century succeeded only in creating bathos. If there is little real interest in the Royal Arch by the average Companion, it is not the fault of the general conception of the degree (or Order), but the execrable taste of the furnishers and decorators who painted and gilded and fitted it out in the very worst rococo style. M.

* * *

THE HOLY KABBALAH. By A. E. Waite. Published by Williams and Norgate, Ltd., London, and the Macmillan Co. New York. Cloth, analytical table of contents, illustrated, index, xxvi and 686 pages. Price $7.75.

THIS latest work from the pen of Bro. Waite proves that in spite of advancing years his powers are in no way enfeebled nor his industry slackened. The amount of work he has accomplished is remarkable for its sheer bulk, and during a long literary life he has written nothing that, in its own field, can be safely neglected by the seeker therein. Now at an age when any man might be expected to lay down his working tools he has produced another solid piece of work, thoroughly and competently dealing with a subject about which much has been written but with little knowledge in too many cases. Every would-be occultist, every teacher or prophet of some brand of "new" thought, honest and dishonest alike, have fallen back on the Kabbalah as a fountain of mysteries, and a source of secret illumination with (on the part of most) no real acquaintance at all with the Kabbalistical texts. The term "Kabbalistic" has been one to conjure with since the Middle Ages - literally to conjure with - in the working of ceremonial magic, both black and white. But of what "it was all about," really, very few seem to have so much as guessed.

Bro. Waite, in the present work, is continuing to prosecute his search for a "secret tradition." None of his books can be properly estimated or appreciated unless this be kept in mind. And a secret tradition is the most elusive thing imaginable, as one would naturally expect.

There is a widespread school of thought - with many organized and unorganized groups within it - which holds to the general hypothesis of a religion behind all religions. This is often more than a hypothesis, becoming an article of faith in itself. Albert Pike held it, among many other leaders and teachers and prophets, and he recast the rituals of the Scottish Rite, and compiled Morals and Dogma to propagandize this view.

The hypothesis to which we refer is not at all the same thing as that underlying the scientific study of religion from the purely anthropological and objective standpoint, though there are many points of contact and resemblance. Comparative religion is not concerned with the content, the value or truth of religion, but merely with its form, its history and evolution. The attitude of the theosophical occultist -

the term will serve to designate those referred to, even if not a very accurate definition - is quite different. Here the conception is of different religions being deliberately devised systems, adapted to races and peoples at different levels, by teachers and prophets, who were the agents and servants of the hidden religion, the true religion, to which only those of the highest endowments, spiritual and intellectual, could ever hope to arrive; and they only by a long series of initiations.

There is a manifest plausibility about this view. There is so much, taking the various religions together, which they seem to hold in common. There may be even the adumbration of higher truth in it for those to whom God is not merely an impersonal, indifferent "All," and individuality in man - and beast - a mere illusion. But into this it will not be safe to venture now. What we are concerned with is that Kabbalism has been frequently and confidently adduced as one of the vehicles, or official paths, from exterior religion to the occult ecclesia; the religion behind religion, conceived as a hidden organization, a "Great White Lodge," enduring from age to age, watching over the world - with, the cynic might say, singularly little effect.

The Kabbalah is by its own claim a "Secret Doctrine." Not a doctrine of magic worked by names of power, as it has so often been taken to be; all that is mere excrescence, debased offshoots of the main stem; the true Kabbalah is a doctrine of mystical interpretation of the Holy Scripture - the Law. And here we may quote Brother Waite's own words:

It is, of course, broadly and generally, a method of interpreting Scripture, but so far as this expression is to be understood in an ordinary sense - as an actual and logical construction of the letter - the interpretation, as I have indicated already, is of no value - for the most part, at least. It is to be taken or left in the sense of its own motive, which is to establish, at any and all cost, a Secret Doctrine on the foundation of the Old Testament; and in the light of this it signified little that the Doctrine, in respect to exegesis, was arbitrary to the last degree.

Yet, so Bro. Waite judges, the "sons of the Doctrine" produced "pure and precious jewels of the spirit" amid "much dust and scoria" from the matter that passed under their hands, and he goes on to say:

It is only as if casually that the word interpretation can be held to apply in any solid sense; the Secret Doctrine is rather the sense below the sense which is found in the literal world - as if one story were written on the obverse side of the parchment and another on the reverse side.

Thus it appears that the Kabbalah is not properly either exegetical or historical;

. . . it is not of systems, schools or interpretations, it is of a living and spiritual kind. Here is, indeed, the only vital point of view from which the subject can be regarded, and it redeems the whole circle of my present inquiry from the charge of vanity. It explains also why the research has been undertaken and why its results are offered at full length to those whom they concern.

It would hardly be possible to adequately criticise such a literature as that of the Kabbalah without some discussion of its origin, its age and authenticity. The first four books (of which there are twelve in all) in Bro. Waite's work deal with this aspect of the subject; and although, as he takes pains to make clear, he is not interested in such matters as textual criticism, and dates and authorship, for and in themselves, yet his treatment is not the less thorough and painstaking on that account. It would appear that he has read exhaustively all that has ever been published upon the subject. At its own value the literature of the Kabbalah has its origin in the remote past; the Sepher Yetzirah is ascribed to Abraham, for example; but on its own account it was an oral tradition till the time of Rabbi Simeon teen Jochai in the second century of our era. The Sepher Yetzirah, or "Book of Formation" or "Creation," is regarded as the oldest extant work, and Bro. Waite thinks that there is nothing inherent improbable in its having been the work of Rabbi Akiba, shortly after the destruction of Jerusalem in the first century; although this ascription first appears more than a thousand years later. Obviously therefore it remains an undecided question. The Zohar or "Book of Splendor" by its

own account was written down by a disciple of Rabbi Simeon, and in part pretends to reproduce discourses and discussions between that famous Rabbi and his disciples. It is patently a compilation, and the materials used are of very different ages. Modern critics have ascribed it Moses de Leon, a Spanish Jew of the 14th century. Of this question Bro. Waite says:

It is useless to reason with those whose confidence is not shaken in the face of impossibilities, whose imagination can bridge all gulfs in evidence by fantastic suppositions. On the other hand there is the crass criticism which rules off a literature by a single stroke of the pen into the region of forgery and imposture.... It does not matter that this criticism is always in disgrace. It proved Troy town to be solar Mythos till Troy town was excavated; it undermined, as it believed, the Book of Daniel till fresh archaeological discoveries cast it into the pit it had dug. It is truly not less stupid, and it is far less engaging, than the opposed excess.

But extreme incredulity is only extreme credulity turned inside out, or working in a negative sense. Bro. Waite goes on to say that

. . . the history of debated questions of this kind teaches another lesson, and the closest approximation to truth is found usually in the mean of extreme views

and concludes that an unbiased consideration of all the evidence

. . . will lead us to conclude that there are elements of old doctrine in the Zohar, their exact antiquity is, in part, highly speculative, but it is quite sufficient to invest them with considerable interest, from this point of view only. Like the Sepher Yetzirah, some of it may be even referable to a comparatively remote antiquity.

Thus if we accept the indications found in the Talmuds which point to the existence of a secret and mystical tradition among the Jews,

. . . and follow them through the large mystical literature which intervened between those works and the Zohar as we now have it, we shall be led, not to the conclusion of the mere occultist and dreamer, that there was a great body of Secret Doctrine which became revealed gradually, but that there was a kernel of Tradition which was planted in the secret heart of Israel, which many watered and fostered, till the growth at length put forth, not without something of transformation and of suddenness, the strange flower of the Zohar.

If then we are to conclude, from the external evidence critically examined, that the Kabbalah is relatively old - perhaps going back to the first centuries of the Christian era - and also that it is genuine, not in the sense of coming from the authorship ascribed by tradition, but in that of being the product of a mystical school of thought within the Jewish religion, what, if anything, has it to offer to us now? Its bizarre symbolism is not of a kind to appeal to the ordinary intelligent person, even if of a religious nature. Bro. Waite tells us that the Kabbalah is the first word to appear in the western world to affirm

. . . with no uncertain voice that God is altogether without mutation or vicissitude - that wrath and judgment are of man alone, placing thus a new construction on the divine warning: "Judge not, less ye be judged"; and showing also the significance of the not less divine promise: "I will repay." Never for the true Kabbalist could this mean that God would repay the sinner in his own spirit, outrage for outrage, hate for hate. . . Amid the firebrands of the Papal Church it promulgated for the first time the real meaning of the forgiveness of sins.

This is something certainly, though it does not lie on the surface. Nor does another matter which Bro. Waite discerns, but of which none of the ordinary accounts ever gives so much as a hint. It is a "Mystery of Sex." In hag-ridden America, obsessed as it is today with real (if psychological) Incubi and Succubi this should be of

interest. But it is to be feared that this mystery is too great, that too high a price is demanded of those who would penetrate it.

It is rather curious and exceptional. All schools of mysticism have features in common, and one of the most general of such connecting links is asceticism. The attainment of the Beatific Vision, of the final ecstasy of union with God, is deliberately sought by the path of keeping the body in subjection, of self-denial and abstinence and continence. And before all continence. The oriental mystic and the occidental alike have held that only at this price could the doors be unlocked. Herein it would seem that the Kabbalah has opened another way - the way of marriage - holding that man is imperfect without woman, and that for everyone there is a spiritual partner or spouse of the opposite sex, with whom the way of perfection may be travelled. It is a doctrine that will commend itself to all true lovers. And it would serve as well as a corrective to the silly nonsense now so fashionable on this subject, which is nothing but an unreasoning and hysterical reaction from the Puritan theory that everything pleasant was wrong and all joy inherently wicked - especially when it was the joy of the lover in the beloved. But for all this those interested must go to Bro. Waite's work for themselves - the eighth Book is devoted to it, the way thereto having been prepared by those which precede it.

The eleventh Book considers the connections of the Kabbalah with other lines of Secret Tradition, real or alleged. Ceremonial magic, in the West, was (so it appears) highly Kabbalistic, borrowing freely from its doctrine concerning names and words of power - and spiritual hierarchies. Among these is a short chapter on the links between the Kabbalah and Freemasonry. It is brief, because Bro. Waite has so fully dealt with the Secret Tradition in Masonry that it was unnecessary, as well as out of place, to have said more here. After a reference to the hypotheses which relate the Fraternity to the Ancient Mysteries, the Templars and the Rosicrucians, he goes on to say that

. . . no presentation of this hypothesis has been able to survive analysis, and it is left at most with a possible connection between Masonry and Rosicrucianism a little before and after the Grand Lodge epoch of 1717. . . This being the state of the case, and the claim on antiquity which is made for Freemasonry by some of its

unwise votaries not having been urged by the institution on its own behalf outside the Rituals, there is nothing prima facie to accredit the idea that it has ever been a channel of any Secret Tradition except its own, or to warrant us in supposing a priori that it should have any distinct analogies with Kabbalism. And as a fact its position in this respect is much like that of Alchemy, seemingly fortuitous, a question of subsequent introduction, as much imputation as reality, a varnish rather than a permanent tincture.

He adds that Masonry has "attracted occultists and even mystics" and that during the Rite-manufacuring period, the latter part of the eighteenth century,

. . . alchemists, Swedenborgians, Martinists, theurgists, astrologers, all invented new Grades and new Orders, and as at this period there were also Kabbalists, so in one or two instances we hear of Kabbalistic Rites, especially of Rites and Grades which exhibit Kabbalistic influences.

And he concludes from this that as Freemasonry is not alchemy, or theurgy or mysticism, neither is it Kabbalism, though "it has been put to use in Kabbalistic as in other interests."

Further on he briefly mentions Albert Pike's interest in occultism, and such Kabbalism as was known to Pike's unacknowledged master in these things, Eliphas Levi, and says that:

It matters little that the sources from which Pike drew were of the worst rather than the best, or that though a man of wide reading, he was not a critic; for we are concerned only with a tendency and its development.

And Pike, "in spite of these limitations," did make available an amount of information on occult subjects which no previous scheme had imported into Masonry, although it is only the rites of Memphis and Misraim which claim "a distinct purpose of an occult kind."

The final conclusion is that the Kabbalistic influence is confined to the so-called High Grades, and that to interpret the Third Degree by Jewish Tradition ("outside the allegory of the Lost Word") is absurd, and;

So far as history is concerned Kabbalism and Masonry once joined hands in the sphere of the Higher Grades, and as a historical fact this is interesting, but that it otherwise significant must be left to those who affirm it.

S.J.C.

----o----

THE QUESTION BOX

and CORRESPONDENCE

A CRITIC OF ARMY LODGES

Herewith please find a total of three dollars, being a renewal of my membership and subscription for the ensuing twelve months.

Whilst writing I would like to address a few words regarding the contents of THE BUILDER. Many of your articles are of great and general interest but on the other hand there are some that cannot be classed under this heading - I refer particularly to those dealing with Overseas Lodges. These cannot be of any interest to the majority and neither can they appeal to those who are seeking historical information. Undoubtedly they were a very sad mistake from a Masonic point of view (that is the lodges) as shown from the articles themselves and from the large number of brethren who have been suspended for N. P. D. and general lack of interest in Craft affairs.

The articles in THE BUILDER often ask what is the matter with Masonry? This question can be quickly answered by any one who has read the papers dealing with Overseas Lodges. I do not for one moment accuse these lodges of being the sole cause but they form a glaring example of members being accepted without due regard to their fitness. How could any lodge decide whether HUNDREDS of men were suitable within the space of a few months ? How could ANY investigating committee decide upon character knowing only the man's army character ?

I have probably written a lot to express my mind regarding the articles in question, but the continued grabbing of material, whether suitable or otherwise, certainly needs drastic action. In my mind the only good cause the articles can afford is to prevent the Craft suffering from a like disaster at some future time at the hands of other thoughtless members of our Order.

Naturally, as a whole, I appreciate THE BUILDER or I should not renew my subscription.

Gordon Harvey, Canada.

* * *

SOME MASONIC PROBLEMS

The comments published on Bro. Hungerford's articles make me wish to speak too, even though I may also be only a voice crying in the wilderness. With the mutually opposite views of D.D.H. and A.E.C., I feel in sympathy and J.T.T. has given an accurate diagnosis. Our last Grand Master, here, held constantly in his addresses to our lodges to the opinions expressed by D.D.H. but, if they are right and the utmost limit of Masonic achievement is to become a nursing mother for the various service clubs, then I must agree with A.E.C. that "Freemasonry is, as a whole, operating under false pretenses." There seems greater need than ever for the exercise of Brotherly Love, Relief and Truth, so why keep our machinery idle?

Bro. Roucek, on page 114 (April), might have gone further and applied his "second problem" to Freemasonry the world over instead of only Continental Europe. The human qualities of our membership will not differ greatly anywhere and the old difference between Operatives and Speculatives seems reborn in the division between intellectuals and men of other types. It is likely they will always remain with us, and Bro. Roucek's solution goes far towards realizing a happy cooperation.

With this, however, there remains grave need for a sense of responsibility on the part of our Investigating Committees, through whose incompetency, largely, is due the influx of unsuitable material, which is a deterrent to efficiency in any direction of activity. A remedy against this can be found in the practice followed, I understand, by lodges in Switzerland. A local Brother, who had been stationed there during the War, spoke here several times after his return on his experiences and stressed the fact that entrance and advancement there were far more difficult than with us.

The lodge, in the city where he passed most of his service, was constantly occupied with benevolent work; not because of the demands of the War but as a normal condition by which applicants and initiates were tested before their membership could be completed. No candidate received more than one degree in a year's time and not only had his proposer and seconder to report on his behavior during the periods between these ceremonies, but the initiate had to give a written statement of his understanding thereof and of his experiences in trying to live up to them. On these reports would depend entirely his further treatment.

If my readers will stop to consider what a difference would result in the Freemasonry of North America if such a practice should by any means be inaugurated here, they will at once perceive why there is so much unrest and dissatisfaction amongst us under conditions wherein nothing of the sort is attempted. Unsuitable material would cease to obstruct Masonic progress, or make our offices ridiculous by their natural incapacity to meet such responsibilities.

This cannot be done as long as we put quantity and ceremonial so much in the place of quality and work, as at present, and allow all natural impetus to service of any sort outside our present narrow limits, to be continually turned aside from Masonic channels. The statement that we are not operative but speculative Masons, that our teachings are allegorical and without historical accuracy, should not be twisted into a reason for mere verbiage, regalia, temples and other externals.

Critics may justly point to the "Three Jewels" of British Masonry, to the Homes supported by some U. S. Grand Lodges, to the fact that 80 per cent of its revenue is earmarked for benevolence by the G. L. of Canada, in Ontario; but the core of this discontent is, like the Kingdom of Heaven, not outside but within each one of us. For we spend vast amounts which others direct into useful channels, yet as Lowell wrote - "The gift without the giver is bare." Some genius in psychology may yet earn our gratitude by devising a method whereby we can work individually to these ends, as well as pay others to do so.

N.W.J.H., Ontario.

* * *

MASONIC FUNDAMENTALISM

With further reference to "Masonic Fundamentalism," the writer has lately been making a number of addresses under the auspices of the Service Committee of the Grand Lodge of Iowa, and in every one of those addresses has stressed the fact that Masonry requires a belief in God, but does not require a definition of the term God.

It is extremely doubtful if brethren could write a definition upon which any two, or at least any considerable number, could agree. To wrangle with a fundamentalist upon these matters is vainest of vain oblations. The great names which adorn the pages of Masonry from Voltaire, Payne, yes, even Washington and Franklin and many another, were all professing a belief in "One true and living God," which would scarcely be approved among the ranks of fundamentalists.

Each Mason has a right to make such application of our teachings as he sees fit, which best approves themselves to his conscience and understanding. The writer has been for many years a Knight Templar. In becoming a Knight Templar in an American jurisdiction a man is required to profess that he is a firm believer in the Christian religion. What does that mean? He can give it any such interpretation as he sees fit. The word religion is very elastic, and even a modern Jew can, without conflict with his conscience, subscribe to that platform.

On the other hand, visiting in the Canadian jurisdiction we found that a positive statement of belief in the Holy and Undivided Trinity was a pre-requisite for membership in the Commandery degrees or Preceptories, as they are known in Canada, and elsewhere, and that the Apostle's Creed was recited as an article of faith. In some consistories in the northern Masonic jurisdiction of the Scottish Rite

an attempt is made to give the degree, a distinctly Christian interpretation, and some consistories will not admit anyone except professed Christians. Such was not the belief of Albert Pike, who was seeking to find a common denominator for all sorts and conditions of men and all kinds of beliefs, and to honor a Shrine in which all could gather and develop their common humanities for the good of all. Pike believed he had found this altar in Freemasonry and that its teachings could be elaborated and expanded through the several degrees of the Scottish Rites as written by him for the Southern Jurisdiction.

No, the writer doesn't belong to the "snollygasters," but I believe he would rather belong to them than to the "gullibles," who believe everything, and as the late Bob Ingersoll used to say, "wished there were more to believe."

Happy is it for Freemasonry, though, that there is a place for all sorts and conditions of men and beliefs and that laying aside differences of opinion we should unite under friendly auspices and in kindly consideration one of another. A study of the "Morals and Dogma," by Pike, will benefit all of us and a recognition of the fact that none of us are altogether right or altogether wrong will help us orient our opinions.

What I believe to be true and what I know to be true are very separate and distinct things. The one is essential, the other is fundamental, the one is demonstrable, the other is problematic. Believe what we will, the other party has a right to do likewise, amend his theory is as likely to be right as our own.

G. A. Kenderdine, Iowa.

* * *

EXAMINATION IN COURTESY WORK

A candidate has applied for admission, been accepted, and has received his E. A. Degree in Lodge "A." He later finds that his occupation calls him to another part of the country, too far away to attend his lodge, but there is a ledge in that town which we will call "B."

Lodge "A," through the Grand Secretary, instructs Lodge "B" to confer the Fellowcraft on before named E. A. as a courtesy to Lodge "A."

Now the question rises, is Lodge "B" required to examine the candidate and satisfy themselves that he has made "suitable proficiency in the preceding degree ? " Or may they without examination confer the F. C. Degree on the order of the Grand Secretary (no mention of examination being made in the Grand Secretary's letter) ?

My personal view is, that having the order from the Grand Secretary, Lodge "B" is perfectly in order to confer the F. C. Degree on the before mentioned E. A. without any examination; but should Lodge "A," through the Grand Secretary, instruct Lodge "B" to confer both F. C. and M. M. Degrees, I claim that Lodge "B" may go ahead and confer the F. C. Degree on the E. A., but before conferring the M. M. Degree, the usual time should elapse and the F. C. brother should satisfy Lodge "B" that he has made "suitable proficiency" in the F. C. Degree before the lodge will confer the M. M. Degree. Am I right or am I wrong ?

Your opinion on these questions will be very much appreciated.

S. H. T., Canada.

A general authoritative answer to a question in regard to procedure is impossible. Brethren are obviously bound by the particular rulings and precedents of their own jurisdiction. We may, however, offer some general reflections on the principles that should govern any decision that may be made.

In the first place the regulation of courtesy work of one lodge for another by Grand Lodge officials is a new thing. It may have grown up partly by the tendency of all governing bodies to continuously enlarge the scope of their powers; and it is quite possible that the general deterioration of self-governing ability in our lodges has made some regulation necessary. That there has been such a deterioration is hardly open to doubt, and it is largely due to the "degree mill." This has gradually changed the conception of Masonic work in the minds of the great majority of Masons on this continent. The Master of a lodge is regarded merely as a "foreman" in charge of the "mill." His function is to know the ritual, and any questions of procedure, of Masonic law or Masonic instruction are out of his province, and must be referred to Grand Lodge experts. Did the lodges arrange such matters as these between themselves directly, as they used to do, such questions as the one under consideration could hardly arise. It would be settled by correspondence simply and naturally.

The principle on which the question should be answered seems quite clear. Examination of proficiency in the formal instructions of one grade is really an integral part of advancement, and always has been. The candidate must be examined if all requirements are to be filled. But there are variations in usage as to the time and place of examination. The standard rule has always been, and still is in many jurisdictions, that examination should be in open lodge, immediately before the conferring of the next step. Where this is the rule, there really seems to be no question. The examination is to all intent a part of the following degree. Thus it would appear, that unless it be expressly stated and certified that the candidate has been examined and found proficient, that the Lodge "B" should examine him as a matter of course.

Another point arises subsidiary to this, and pointing to the same conclusion. Unless the candidate is vouched for personally, he must be examined to discover whether he be the person to whom the documents refer.

Further than this, examination is nothing that can be objected to by anyone. It is no hardship, if the Mason, of whatever degree, is proficient. And (it is another of the things that have been largely forgotten) it is the duty of the Master (in principle, though now, alas, honored chiefly in the breach of the rule) not only to assure himself of the proficiency of candidates, but of the members of his lodge also, at any and all times.

If the Lodge "B" is under another jurisdiction and there are variations in ritual, there might be some practical difficulties.. But these would be no greater than in examining a visitor. The Master and Wardens, and consequently the Past Masters, of any lodge, ought to be sufficiently conversant with ritual variations to be able to conduct such an examination, and to judge whether the visitor or candidate knew what he had been taught.

It follows from the consideration of the first question, that the second question should also be answered in the affirmative.. Both on the general grounds here advanced and the particular reasons advanced by our correspondent.

* * *

THE DIONYSIAN ARCHITECTS

Who were the Dionysian Architects, where and when did they live? Is there any book on the subject?

G. L. B., Canada.

For the usually accepted ideas about this ancient corporation or gild the article on the subject in Mackey's Encyclopedia may be consulted. For a full discussion of the value and truth of these views the article by Bro. D. E. W. Williamson in THE BUILDER for March, 1928, should be read. Bro. Williamson shows conclusively that the often repeated accounts are a tissue of errors and fabrications. The Greek title is generally mistranslated. It should be Dionysian Artificers, or better, Dionysian Artists, and better still Dionysian "Artistes," for it was a gild or association of actors and musicians, dancers, jugglers, acrobats and the like. However, this does not prove that there were no gilds of builders. It is quite likely there were, but we know nothing about then.

* * *

THE ISLAND OF ST. CROIX; A CORRECTION

How did you let Burton E. Bennett's mistake get by in the April issue, wherein he writes: ". . . the island of St. Croix, of the now Danish West Indies....?" In 1917 the American Government purchased the three islands comprising the Danish West Indies, St. Croix being one of them. Probably at one time this island contained a population of 25,000, but at present the combined population of these islands would not greatly exceed 20,000.

If I am not mistaken, the governments of Denmark and France had an agreement whereby the island of St. Croix could undergo no change of sovereignty unless the Knights of Malta were consulted; which agreement was adhered to in the transfer of 1917. Donald Lightbourn, New York.

The Builder Magazine

August 1929 - Volume XV - Number 8

The Heraldry of Freemasonry

By BRO. REGINALD V. HARRIS, Associate Editor, Nova Scotia

THE subject of the Armorial bearings of Masonic bodies is one that, so far as we have been able to discover, has never been comprehensively treated. The arms granted to the Mason's Company of London are mentioned in most of our histories; and there have been occasional articles about various partial aspects of the subject. Bro. Harris, who as many of our readers know, is Grand Historian of the Grand Lodge of Nova Scotia, presents here an account of the various heraldic devices adopted by the various Grand Lodges of the British Isles since 1717, and those of the Dominion of Canada. It is his intention to follow this up with similar articles on the arms and seals of the Grand Lodges of the United States, Australia, Europe and Latin America, as soon as he is able to collect the requisite material, a great deal of which is most inaccessible and difficult to obtain.

FREEMASONRY claims to be a science and a system of morality, veiled in allegory and illustrated by symbols. Heraldry is a sister science or system, or a cousin at least. Its beginnings go back to the immemorial and remote past; some would claim it is as early, if not earlier than the beginnings of Freemasonry itself. An old authority jocularly asserted that our first parents were lawful bearers of coats of arms; assigning to Adam a shield gules (red), and to Eve, another argent (silver); while after the Fall Adam added a garland of fig leaves, which Abel quartered with argent, with an apple vert (green), in right of his mother.

Whatever the first beginnings it is certain that the use of emblems, insignia, devices, symbols and tokens was common in the days of the Ancient Egyptian Kings, Chaldea, Greece and Rome. Among the North American Indians, families and individuals were frequently designated or represented by tokens or figures in pictorial form.

The science or system of Heraldry as we know it today, comes from medieval and feudal times. It became a factor of importance in England about the end of the twelfth century. The earliest record of a herald in England dates from 1137; in 1483 during the reign of Richard III, the Herald's College was made a corporate body, continuing as such to the present day.

Men of noble or gentle birth bore their coats of arms or family devices blazoned on the shields which they carried in battle; and with their visors down, these devices, with the crest upon the helmet, were the only means of indicating their identity. When in actual use a knight's shield was held in front of him, so that the dexter or right side and the sinister or left side covered his right and left side respectively. As a consequence, the dexter side of the shield is on the left of anyone looking at it, and the sinister on his right.

It is unnecessary at this stage of our study to go into other definitions and terms; many of them will be met with and explained as we go along; others are of no importance to our enquiry.

To mark their dignity and distinction the various guilds, associations and livery companies of early times in England were granted the right of bearing or exhibiting distinctive devices or arms. These insignia harmonized with the trade of the particular company or fellowship. The Masons' Company was one of the early and important guilds of England, and obtained its coat of arms thirty- three years after the grant made to the Drapers' Company in 1439, and was therefore fifth on the list. The arms granted by the Crown in 1472 on the recommendation of the Court of Heralds to the Company of Masons of London founded probably about 1200, were described in the heraldic "lingo" of the time as:

A field of sablys, a cheveron silver grailed, thre castelles of the same garnyshed wt dores and wyndows of the feld, in the cheveron a cumpas of blak.

or in plain English: a shield or ground of black, upon which is a chevron of silver made with indented or wavy edges; above the chevron and below, three silver castles with black doors and windows; on the chevron a black compass. This has been reproduced on the following page, Fig. 1.

The Coat of Arms of the Worshipful Company of Masons of London appears among the heraldic illuminations of several of the old manuscript constitutions or "Old Charges". In the earliest drawings of these Arms the chevron is shown engrailed; that is notched with concave curves, as it is shown in Fig. 1 and also in the left-hand design in Fig. 2. It will be noticed, too, that the castles are very elaborate, while the motto generally-used is: "God is our Guide," instead of the later: "In the Lord is all our trust."

About the year 1600 we begin to find variations. In the- Harleian Collection of Manuscripts in the British Museum we find two early seventeenth century documents illuminated with drawings of the Mason's Arms. The first, No. 6860, is dated about the year 1610, and it depicts the old form of the bearing, with the castles drawn in elaborate detail, and the engrailed chevron, but with the new motto: "In the Lord is all our trust." This is reproduced in Fig. 2. It may be remarked incidentally that the essential thing in a grant of arm is the "blazon," which technically used means the description of the bearing according traditional rules. Any heraldic draughtsman can reproduce the arms from the blazon, even if he has never seen them. But naturally his drawing will not be the same as that drawn by someone else, though every such drawing will be at once recognizable, just as words written in different kinds of lettering by different hands are legible to everyone. Heraldry is a kind of sign writing, done according to elaborate rules. Thus it naturally happened that in the course of centuries the style of heraldic drawing changed although the old bearings of families and institutions remained essentially the same.

The second MS. of the two above referred to, Harleian No. 472, is supposed to be of about 1640, or some thirty years later than the other. This, which is also shown in Fig. 2, not only has the new motto, but has towers instead of castles, while the

chevron has a plain edge instead of being engrailed. The late Edward Conder in his history of the London Masons' Company (of which he was the Master in 1894-1895) expresses the opinion that the change in the chevron was due to the fact that it more nearly resembled the square and that the tower may have been substituted as being much easier to engrave. Some time after 1717, when the original Grand Lodge of England was organized, it selected as the basis for its arms those of the Masons' Company, as already described, but to the original design certain important and significant alterations were made. The chevron became a Mason's square; each tower was given triple turrets, while the crest was changed from a castle or tower to a bird of unknown species which may have been intended for a phoenix, and finally, two beavers, symbolical of operative builders, were added as supporters, placed one on each side of the shield. Some doubt has been expressed respecting these supporters, some believing them to be otters or panthers, but the opinion of Bro. Hughan and others is that they were intended for beavers even if they did not resemble them closely. At a still later period the motto was changed to "Relief and Truth" in allusion to the basic Masonic principles. These arms continued to be the arms of the original or premier Grand Lodge of England from 1717 to 1813. A reproduction of the seal of the Grand Lodge will be found in Fig. 3. It will be noticed also that the square, level and plumb have been introduced below the shield.

The Guilds of Scottish Masons also used the arms of the Masons' Company, with what warrant it is hard to say. The Grand Lodge of Scotland impaled them with those of the country: placing the latter, the lion rampant of Scotland, on the dexter or right side (actually the left of the design) and the Masons' arms on the sinister side. As will be seen, the later form of the arms is used, with corresponding motto. The crest remains a tower.

Although the Grand Lodges of Canada and the United States are not concerned heraldically in the arms of the "Grand Lodge of all England", established at York in 1725, it will be of interest to refer to them in passing. The Seal of this Grand Lodge was oval in form, and bore on it three regal crowns, with the inscription Sigillum Edwin Northum: Regis; that is, "the seal of Edwin, King of Northumbria."

When in 1751, the Grand Lodge of England (Ancients) was established, a seal was adopted with which they sealed their Warrants, but until the present year no impression of this had been discovered. It was the belief of Henry Sadler that:

. . . it was similar to the one used by the Grand Lodge of Ireland between 1731-59, a hand holding a trowel, and that it was destroyed and all impressions of it removed from official documents and replaced by impressions from one of the Seals subsequently used in order to obliterate the trail when they were described as Irish Masons.

This was the case with all warrants issued prior to 1760. with the exception of Warrant No. 66, issued for a Lodge at Halifax, Nova Scotia, which was discovered recently by the writer. It is dated Dec. 27, 1757. As this and two other Warrants, Nos. 65 and 67, also issued for lodges at Halifax at the same time, were the first Warrants issued by the "Ancients" for lodges overseas, they were probably overlooked by the authorities when changing the seals on Warrants issued previously to 1760. From this Seal we learn that the original Seal of the "Ancients" consisted of the Square (with square ends) and compasses, the angle of the Square being upward; with a dagger with straight blade above, pointing upward; around the top of the Seal the words, "Virtue and Silence". A reproduction of a drawing made of this seal will be found in Fig. 3.

The changes made in this Seal in 1760 were very slight, and were principally in the drawing or design. The outline is a circle instead of oval, the ends of the Square are curved ornamentally, the compasses have a somewhat different shape, and the blade of the dagger is wavy or flaming, with a change in the hilt, and the inscription, "Grand Lodge London", is added.

Among the Warrants granted by the "Ancients" bearing this seal, is that for a Provincial Grand Lodge in Pennsylvania July 15, 1761. A reproduction of this is given in Fig. 3.

In 1764, new Arms were adopted by the "Ancients", though they were not generally used until 1775. Untechnically described, these new Arms consisted of a cross made of four operative squares, placed with their angles together in the center of the shield, thereby dividing the shield into four parts. In the first or upper left- hand quarter, a golden lion rampant on a blue field; in the second or upper right-hand quarter, a black ox on a golden field; in the third, or lower left-hand quarter, a man robed in crimson and ermine, with arms uplifted, on a golden field; and in the fourth, or lower right quarter, a golden eagle displayed, on a blue field. Crest; The Holy Ark of the Covenant: Supporters; Two Cherubim: Motto, Kodesh la Adonai in Hebrew characters, i.e., "Holiness to the Lord."

The main idea of these Arms was evidently derived from the banners of the four principal tribes of Israel: Reuben, Dan, Judah and Ephraim. During the passage through the wilderness the twelve tribes were encamped in a hollow square, three on each side. As to the true colors of these banners, doubt exists. Jewish commentators claim that the color of each should correspond to the color of the stone assigned to the tribe on the breast-plate of the High Priest. The four charges, man, lion, ox, and eagle, are also to be regarded as symbols of the four Evangelists, and also of the four prophetic and apocalyptic living creatures, or "beasts", as they are unfortunately called in our English translation of the Bible. The Cherubim, the Ark, the Squares, Mottos and other portions of the device need no explanation.

These arms continued to be the arms of this Grand Lodge until the union in 1813, of the two Grand Lodges, "Ancients" and "Moderns", so called, when the arms of the two bodies were impaled, or placed side by side in one shield, thus forming the arms of the present United Grand Lodge of England, the motto being changed to "Audi Vide Tace" (Hear, See, Keep Silence), a command truly significant to the initiate. The Crest chosen was that of the Ancients also, the Ark of the Covenant, the bird or phoenix of the Moderns disappearing. This has been reproduced in Fig. 4.

No change was made in these arms until 1919, when a re-grant was made by the College of Heralds by which a red bordure or frame was added to the shield, upon which appear eight golden lions, passport guardant; the Motto "Holiness to the Lord", in Hebrew characters placed over the crest, and the Latin motto "Audi Vide

Tace" beneath the shield, both being continued. A reduced photograph of this grant is reproduced in Gould's Concise History.

Before considering the arms of other Grand jurisdictions of the British Empire and the United States it is necessary to glance at the arms of the Grand Lodge of Ireland. As already stated, the original seal used by the Irish Grand Lodge from 1731-59 was simply a right hand holding a trowel. In 1760 the design was changed to a raised right arm holding a trowel encircled by the words "The Grand Lodge of Ireland".

This device will be found in Fig. 3, second in the upper row, and should be compared with the crest of the arms of the Stonemasons in the center. About 1773, a beautifully cut seal was adopted by the Irish Grand Lodge, depicting a shield, upon which were displayed the square, compasses and plumb, above which were two right hands clasped. The shield rests on the top of a globe, above the shield the blazing sun. Supporters; two cherubs with flaming swords; the whole encircled by a Hebrew motto and the Latin words: Silentio Virtute et Amore, "Silence, Courage and Love." In consequence of the Deputy Grand Secretary having decamped with this seal in 1806, a new one was adopted in that year similar to that of the Grand Lodge of England, "Ancients", which has continued as the seal of the Irish Grand Lodge to the present time.

Turning now to the Grand Lodges of the Dominion of Canada we find almost universal recognition, heraldically, of their descent from the United Grand Lodge of England.

The first lodges on Canadian soil were organized at Annapolis Royal, Nova Scotia, in 1738 and at Halifax in 1750 received their Warrants from Massachusetts and were of "Modern" allegiance. What their Seals may have been is not now known. In 1757, the "Ancients" warranted a Provincial Grand Lodge for Nova Scotia, the first established by them. Its seal was probably similar to the mother Grand Lodge, namely, the square and compasses, surmounted by a dagger pointing upward, encircled by the words "Virtue and Silence" and possibly also the words "Grand

Lodge, Halifax." When, in 1784, this Provincial Grand Lodge was revived they adopted the new seal of Grand Lodge of England (Ancients) surrounded by the words "Provincial Grand Lodge of Nova Scotia", with the motto "Kodesh la Adonai".

When in 1813 the two Grand Lodges of England were united the Seal of the Grand Lodge of Nova Scotia was changed and a seal adopted similar to that of the United Grand Lodge of England, surrounded by the words "Grand Lodge of Free Masons, Halifax, Nova Scotia".

The Seal of the independent Grand Lodge of Nova Scotia (founded by the Scottish lodges in the Province), adopted on its organization in 1866 consisted of the Ancient Arms of the Province granted by Charles I in 1621, with the Bible, square and compasses above; the square below; the plumb to the right and the level to the left. see Fig. 3, lower left-hand corner.

In 1869, when the English lodges united with it, the Grand Lodge adopted a new seal showing on its dexter (right) side the arms of the Province, and on its sinister side the arms of the first Grand Lodge of England, at first sight a rather curious error as this Grand Lodge had warranted but one lodge in the Province in 1770 and all Provincial and District Grand Lodges had been of "Ancient" allegiance. Possibly, however, it alludes to the origin of the first two lodges at Annapolis Royal and Halifax, warranted by the St. John's Grand Lodge, Boston. Surrounding the arms are various Masonic Emblems, with the motto, "Soli Deo Gloria" "To God alone be the Glory". See Fig. 4, upper right-hand corner.

The Provincial Grand Lodge of Nova Scotia exercised jurisdiction in New Brunswick from 1784 to 1829, when a Deputy Provincial Grand Lodge under England was organized lasting until 1859. In this year a Provincial Grand Lodge took its place, the seals of these two bodies being similar to that of the United Grand Lodge of England. On the organization of the Grand Lodge of New Brunswick in 1867, the arms of the Grand Lodge of England were varied by changing or substituting three spruce trees for the castles or towers; the chevron

which is argent on a red field lacks the usual compasses superimposed. Probably the substitution of the spruce trees is an allusion to the forest wealth of the Province. See Fig. 3, second in lower row.

Prince Edward Island, the smallest jurisdiction in the British Empire, adopted for some unknown reason a similar seal in 1875; in fact there is no essential change other than the name of the Grand Lodge. The seals of both these Grand Lodges are shown in Fig. 3, second and fourth respectively, in the bottom row.

The first Provincial Grand Lodge of Upper Canada (Ontario) 1795- 1822 being of "Ancient" lineage merely adopted the arms of the parent Grand Lodge of England, encircled with the words "Provincial Grand Lodge, Upper Canada", see Fig. 4, lower left-hand Provincial Grand Lodge, though there is no certainty about this. In 1844, the third Provincial Grand Lodge adopted the arms of the United Grand Lodge of England 1813, encircled by the words, "Provincial Grand Lodge, Canada West." This appears in Fig. 3, third in the lower row.

In 1856 the present Grand Lodge of Canada (in Ontario) was formed, adopting as its arms a design somewhat similar to the previous design, but showing the dexter or right side divided into two parts, the upper showing the original arms of the Mason's Company or the premier Grand Lodge of England, and below the Canadian beaver on a red field or background. The shield is surrounded by ears of wheat and an olive ranch. See Fig. 4, upper left-hand corner.

When in 1869 the Grand Lodge of Quebec was formed by 17 lodges of the Registry of "Canada", three of England and one of Scotland, it adopted arms closely resembling those of the mother Grand Lodge of the majority, those last described, but the ox in the upper right quarter looks more like a lamb, and the eagle in the lower right, more like a phoenix or some other fabled bird. In the lower half of the left side of the shield (below the arms of the original Grand Lodge of England) appears the Rose, Thistle and Shamrock entwined, an obvious reference to the three sources of Masonry in the Province of Quebec. See Fig. 5.

The next daughter Grand Lodge to be formed by lodges on the Registry of "Canada" was that of Manitoba in 1875, and again the "Canadian" design was followed in the main but on the dexter side, instead of dividing the shield into two equal quarters, the arms of the Province of Manitoba (St. George's Cross, above a buffalo) were intruded into the upper quarter up to the chevron, so as to eliminate the castle usually found below the chevron. This is shown in Fig. 4, in the upper row.

The Grand Lodges of Alberta and Saskatchewan, daughter Grand Lodges of the Grand Lodge of Manitoba in 1905 and 1906, also adopted a similar design, replacing the arms of Manitoba with the provincial arms in each instance. These will be found in Figs. 4 and 5 respectively.

The only remaining Grand Lodge in Canada, that of British Columbia, formed in 1871, struck out into new paths and adopted a design, showing Queen Victoria seated on a throne between the two conventional pillars. Above, the square, compasses and star; below, a rose in full bloom; all with the two supports found with the arms of the United Grand Lodge of England. It is shown in Fig. 4, third in the lower row.

In conclusion several observations may be made. The later Grand Lodges, Provincial and Independent, in Canada, followed very closely on the whole the heraldic precedent of the United Grand Lodge of England, even though this was not always exactly the logical thing to have done. From the aesthetic point of view the arms adopted by the Ancients were altogether too complex. A coat of arms is not a "Tracing Board." At the Union these arms became a component part of the Arms of the United Grand Lodge of England, with the result that there was a further loss in clarity and distinction. Most of the Canadian Grand Lodges proceeded to make things still worse, for their method in most cases has been to take the arms of the United Grand Lodge and make them more complicated and less distinctive still by the addition of new elements. When the simplicity of the beautiful seal of the Grand Lodge of York, or the second seal of the Ancient Grand Lodge, is compared with later designs, the loss of effectiveness in the latter

becomes very striking. However in the course of years a sentimental attachment grows up, and there is little likelihood that any of them will be changed in the near future.

NOTE

R. F. Gould, both in his large History of Freemasonry and the Concise History, has something to say on the heraldic designs adopted by the senior Grand Lodge and its later rival, the Ancient Grand Lodge, and there are interesting plates in both works. In the latter is a reduced reproduction of the latest Grant of Arms from the Heralds' College to the United Grand Lodge, which is legible with a magnifying glass. J. Ross Robertson in his History of Freemasonry in Canada, discusses the subject, and some of the illustrations in the present article have been taken from his work. There is a plate of Masonic seals in Sadler's Masonic Facts and Fictions. For Irish seals the work of Bros. Lepper and Crossle may be referred to, the History of the Grand Lodge of Ireland, from which much interesting material may be obtained. There are also many other books and pamphlets which might be referred to, but as in the main the subject has been dealt with so cursorily and incidentally the attempt to list them would not be worth the labor in the present status of the subject.

One thing more may be noted. In the drawings reproduced in Fig. 2, the tinctures or colors are indicated by letters and not by the later conventional shadings. S stands for sable, and A for argent.

----o----

Freemasonry, Judaism and General Erich Ludendorff

BX BRO. L. F. STRAUSS, Massachusetts (Concluded from July)

WE will continue with some further extracts from the work of the German General, Erich Ludendorff, which we quoted last month, the work by which he expects to annihilate Freemasonry; in ignorance, it would seem, of the fact that he is far from being the first to make the same attempt by the same means, that others have attempted the same thing before him, even so long ago as the year 1747.

Ludendorff then, seeks to Show that Masonry has nothing in common with the Christian religion, which is not wholly without point in Germany, where the Prussian Grand Lodges will accept no candidates who do not profess to be Christians. Our German General says:

"The words of the Evangelist John, in the first chapter, have no connection with the teachings of Jesus of Nazareth."

"Masonic connection with Jesus is very loose."

"Christian lodges call Him their Master and Instructor . . . represent Him as divinity approaching the human, as Adam Kadmon . . . include Him in their Fraternity, analogous to John the Baptist."

"Freemasonry teaches that Jesus had belonged to the Jewish sect of Essenes, and that he was actually a Freemason."

"The introduction of the personality of Jesus was a kind of afterthought, done for a purpose: To make Freemasonry acceptable by 'good' Christians."

"The enlightened, the really informed, the initiated, know that Christianity and the New Testament are used by, in, Freemasonry as a kind of decoy; but only as far as Christianity, as the New Testament, is in accord with Kabbalistic philosophy, Kabbalistic theology and Kabbalistic politics."

"In the mystical forms of Freemasonry the factor decisive in everything; Jewish Orthodoxy, Jewish standard, Jewish nationality, these three made into a terrific unity. . . This Jewish unification falls with terrific force upon unsuspecting innocent Germany."

"Food for thought, Freemasons call themselves Noachides, sons of Noah. The Patriarchs, of course, are also mentioned . . . Jehova in accord with Bible texts, El Shaddai, etc."

"The Devil made an alliance with Abram, later Abraham, and promised him offspring later called Isaac the first member of the genus homo to be circumcised. This Abraham is an important figure with the Odd Fellows as a model for Love, for do we not read that he sold, for a good price of course, his wife as a harlot ?"

THE TALMUD

"The Talmud is next to the Torah, the Jewish Law, and shows the hate and contempt of Jews for all people."

"It is evident that the Talmud has been the determining influence upon Masonic theories and practices."

"We read: 'Moses our teacher enjoins that we should force all men to accept, follow and obey the laws given to the sons of Noah to kill anyone who refuses.' "

"It is Jewish policy, politics exemplified both in the minor and the higher Masonic degrees, to withdraw Noah and put into his place Solomon."

"The Kings of Sweden and Denmark are Masons."

"The head of Swedish Freemasonry is a man known as Vicar of Solomon, until he actually becomes ruler; his membership is to remain a secret till his actual reign."

"The Kings of England, Edward VII, George V, were high degree Masons. [King George is not a Mason.] These Masons undermine monarchical prestige, abuse people's confidence."

"In the shadow of its authorities, Freemasonry does its work, i. e., the establishment of Jewish domination and world-power. Oh, son of man, begin to think, then act and obtain your freedom."

"The training for the breeding of artificial Jewry. King Solomon and the Old Testament. In the constitution of natural Masonic lodges we read: 'The wise King Solomon is to be called the founder and first ruler of our Order.' "

"The position of the human foot at right angles presents the Kabbalistic symbol straight walking figure of speech for upright living." [Ludendorff is a student, and as such can and does make discoveries.]

"The numbers presented in Adoniram's fancies- illusions! Three, $3^2=9$; $3^3=27$. This institutes one of the Kabbala's strange figurations."

(The number) "3 as already stated represents the creative force of Jehovah." "In the Kabbalistic dominion we have 3 empires; 9 represents the basis of the magic square; 3x3=9. Here the numbers are given in such a way as to make 15."

"Twenty-seven is the cube of 3. This cube represents a fully developed figure whose impersonation is the incorrupt and incorruptible Jew." [Put "Mason" in place of "Jew" and Ludendorff gives correct information.]

JEWISH CREATION OF THE WORLD

"The Kabbala presents creation in 10 concentric figures."

"The tree with its highest branch forming a crown is another Kabbalistic figure of creation. And the crown is one of the sacred symbols of Freemasonry. The 'Master Mason' in the lodge represents, personifies, the power, the secret of this crown."

"Freemasonry, to which many Protestant ministers belong, has accepted but little of Christianity. Even the Bible is but a symbol."

"The teaching of Jesus, according to Masonic interpretation, represents religious morality."

"The Jew with conscious malice strives to make his words into the religion of the whole world through Freemasonry."

"Dr. Hieber writes: 'We ought not to introduce theological doctrines . . . we must remain mindful of this: that if Christ had not perfected His work, His life and work would have been in vain, but as things are, His work runs into millennia.' Next Hieber shows the unification of the human and divine as configuration approaches the figure of the cube, the symbolic presentation of the Son of God. The Jewish child in Bethlehem." [Ludendorff here comes close to a Kabbalistic and Masonic doctrine.] "All Masonic brothers form, constitute, but one lodge, and the central of the one lodge is in New York, the capital of Jewry."

"The Royal art is one of the names given to Masonic work . . . the overthrow of Kings in the honor and name of the Jew King Solomon."

"Three great Lights of Freemasonry, taken from the Kabbala, are Wisdom, Beauty and Strength."

"Most German lodges do not accept unbaptized, but will accept baptized Jews. Now, do we not all know baptism cannot affect, or change, a Jew? A Jew always remains a Jew."

"Hieber, objecting to appellation of anti-Semite, rejects, refuses to accept a name of honor."

"Freemasonry makes the North the seat, the home, of Darkness; the rough and hard side of Life, the place of vice and barbarism. In the North are the rough stones representing the genus homo in primitive, uncivilized, state, to be worked upon with dagger and trowel to be made into a cube in the interest and glory of the Jew."

"The great lie, Ex oriente lux, is a Jewish claim and assertion. This lie is today upheld by Freemasonry."

This Ludendorffian presentation of the case; Humanity-Civilization vs. Freemasonry; it makes but one charge, brings but one accusation, Freemasonry has been generated, elaborated by Semites, by a something called Jews. This charge, accusation, might be denied; is at least debatable. Now, my dear Bro. Ludendorff, if a Semite, a member of the Jewish race, and likewise a member of the Order called Freemasonry, may be permitted to do so, I would ask: what about Christianity ? Whence comes Christianity ? To what race belonged Jesus of Nazareth and all his apostles ? Have not you, Erich Ludendorff, been born into, been baptized into, been "confirmed" into that religion called Christianity ? Are you aware of this: The word Christian, Christ, Christos is the Greek form or word for "Anointed," which word gives the literal meaning of the Hebrew Meschia, usually spelled Messiah? Christian martyrs in Roman courts till the third century were recorded as Novi Judaei.

The descent, the source, the origin of Freemasonry, as stated, is at least debatable, but there is not, there cannot be, a mentally sane member of the genus homo, who will deny that what today is called Christianity is an offspring, a child of something called Judaism. Has not this religion called Christianity (this offspring of Judaism) been an important factor in civilizing your race, your "Nordic" race, of which you are so proud?

Another piece of information pleasing to Ludendorff. European civilization will reach its highest state in the North. Now everything which is, or exists, has a reason, a cause, an explanation. For this, a kind of "Nordic" ascendency I will not give a reason, but will give a cause and a kind of explanation. In accord with a certain Law of Nature, the longer anything takes to develop and mature the stronger does it become. This law is operative even in the vegetable Kingdom. Fruit which ripens the most quickly, decays the most rapidly. In the North physical, mental and moral life develops more slowly than in the South. The pre-Christian Northerners, the Roman historians relate, drank the life-blood of

conquered enemies. Longevity today is greatest in the North. In aerial navigation the "Nordics" lead. The American Lindbergh is a "Nordic." In literature we have Ibsen, Boernson, Strindberg; in the spiritual world we have Swedenborg the mystic. Another piece of information: This "Nordic" ascendency will not be eternal; change and progress is the Law of Life.

Another piece of information, displeasing at first, but highly gratifying later, after securing additional, real information and an after serious reflection: The Founder of what today is known as Freemasonry was not a Jew. He was a "Nordic" for many, many generations, both on his father's and on his mother's side. And this Nordic was the greatest, the noblest, the best "specimen" of the genus homo, produced by the so-called European world.

In addition to this: you are a Patriot, and Patriotism is a virtue. Have not German, as well as British, French or American Jews, done their duty in the so-called Great War?

A further item of information: this writer was a personal friend of Prof. Muensterberg, the well known psychologist and philosopher. This scholar was a friend and adviser of Count Bernsdorff, and at a time when many other Germans had, in a way, lost their patriotism, when Germans in Turnhalle were putting pictures of Bismarck in the cellar, and those of the Kaiser into another place, Muensterberg suffered and sacrificed, and finally died of a broken heart. The writer of these lines also suffered, sacrificed and lost.

And something further: a man is good to the degree that he is unselfish, and bad in the degree that he is selfish. Every man has a duty to the self, the ego, towards family, towards tribe, towards country, and finally, towards the race. No man should seek fortune at the expense of his family, or his family's fortune at the expense of tribe or country, or his country's welfare at the expense, the cost, of the human race. And here another item of information: a teaching in the Weltanschavung of the Founder of Freemasonry it is that the human stage is not the last, the highest, the final level of life on this planet called "Earth." There is

another, a higher stage. What is this stage? A name ! What's in a name ? "A rose by any other name would smell as sweet."

And as food for thought, the following verse from Goethe may be recalled:

Des mensehen Seele gleieht dem Wasser

Von Himmel kommt sie zur Erde steigt sie

Und muss hinwieder zur Erde nieder

Ewig wandernd . . .

A recently published biography of Goethe, reviewed in THE BUILDER a few months ago, may be recommended. In this work we are informed that Goethe not only believed in the idea of re-incarnation, but that he actually remembered a previous life, in the time of the Roman emperor, Hadrian. And for meditation the utterance: "Before Abraham was, I am," and another idea found in that same book called the Bible, that a certain John, surnamed the Baptist, had once on a time been Elias.

And: "Why speakest thou unto them in parable?" asked the disciples.

He answered and said unto them, "Because it is given unto you to know the mysteries of the Kingdom of heaven, but to them it is not given."

Consider: Parables, and Masonic Symbolism.

We are told that once upon a time there was in "Heaven" a great celebration and that by angels there was a song, heard by you in childhood, "Glory to God in the highest and on earth peace to men of good will."

Now, ende gut alles gut.

----o----

The Degrees of Masonry; Their Origin and History

By BROS. A. L. KRESS and R. J. MEEKREN (Continued from JULY)

THE emendation in the answer to the first question in the Catechism in the Dumfries-Kilwinning MS. that was suggested last month may be regarded as the more probable, in that it only gives significance to what is, as it stands, a rather nonsensical response, but it also brings it into closer accord with the parallel documents. Every other catechism extant excepting this and the Trinity College MS. has a question directly demanding: "Are you a Mason ?" The other exception, the Trinity College MS. has the following:

Q. What manner of man are you?

A. I am a Mason.

Thus we may suppose with some plausibility that the original of the Dumfries-Kilwinning MS. had some such question as this last, and that would make it

probable that the third question, as quoted above, was an inquiry as to a higher grade, and that the answer embodied the same contrast as appears explicitly in the Grand Mystery and its congeners.

In the Examination, and its companion, the Mystery of Freemasons, we find further questions concerning the grade of the one questioned.

Q. Have you been in the Kitchen?

A. Yes I have. Q. Did you ever dine in the Hall?

A. Yes I did.

To these answers the Mystery appends respectively the two notes. To the first:

N. B. You shall know an Enter'd Apprentice by this question.

and to the second:

N. B. A Brother Mason by this Question.

The Examination throws its own light upon the subject. It begins somewhat differently from the Mystery. The first two questions and answers are as follows:

Q. Are you a Free Mason?

A. Yes indeed I am.

Q. How shall I know it?

A. By signs and tokens . . . from my entrance into the kitchen and thence into the Hall.

Thus here turns up once more, it would seem, the terminology we have tentatively distinguished in the Old Charges and the Scottish Minutes that is, that "Mason," or (in the Examination) "Free Mason," was equivalent to Master and Fellow.

The Mystery goes on to ask another question to differentiate the Fellow which has no counterpart in any other of our documents, though it appears in Prichard, and in the Catechisme des Francs- Macons (1). And in both it is definitely noted in explanation that it has the same purpose as it has in the Mystery. Of course in these last two publications it is quite possible that the idea was borrowed from a version of the Mystery As it appears in the latter it runs:

Q. How old are you?

A. Under 5 or under 7, which you will.

N. B. When you are first made a Mason you are only enter'd Apprentice, and till you are made a Master, or as they call it, pass'd the Master's Part, you are only enter'd Apprentice, and consequently must answer under 7, for if you say above, they will expect the Master's Word and Signs.

Now this note is quite likely to have been the work of the editor who prepared the MS. for the printer, so that if any weight is to be given to it at all, it is as reflecting the usage in or about 1730 in London. But the implication is plain that "Master" was the grade above Apprentice, and that the "Master's Part" was a second degree, in our sense of that word.

The remaining documents will have to be treated separately as the indications they afford on the subject of grades, and the secrets pertaining thereto, are almost all peculiar to one source only. We may take the Mason's Confession first. Its date of publication is late, but the anonymous author, who seems to have quite honestly come to the conclusion that Masonry was superstitious and sinful, and that it was his duty to expose it, says that his account is

.... to testify concerning that oath, word and other secrets held among the corporation of Mason's wherein I was taken under the same by sundry of them gathered together and met at D about the year 1727.

We may observe here, incidentally, that the Confession and the Sloane MS. No. 3329, are alone in being written from a hostile or critical standpoint. Omitting the editorial notes in the Mystery and Grand Mystery, which are not properly part of these documents, all the others give the impression of being memoranda of things important to remember but likely to be forgotten. The "Confessor" was admittedly a Mason, but his account is so confused and disjointed that it seems probable that he had had no Masonic intercourse for many years before he wrote it. That he was not a Mason by trade may be also surmised. On the whole it seems safe to assume that, so far as it goes, the Confession represents Scottish usage of about 1725-1750. But whether earlier or later, the lodge in which the author was entered would seem certainly to have known two degrees, but two only. He says explicitly that "a word

in the Scripture was shewed" him, which he was told was "the Mason word." And then he adds that one word is the "Mason word," and another "a fellow-craft word," and goes on to say;

The former is shewn to an entered prentice after he has sworn the oath, and the latter is shewn to one that has been a prentiee at least for a year, when he is admitted a degree higher in their lodge, after he has sworn the oath again, or declared his approbation of it.

Now the use of the term "degree" here is cause for suspicion. By the time this was published the modern system of three degrees was being worked in Scotland. The minutes of the Lodge at Kelso tell us that the new Master Mason degree was introduced there in June, 1754, and it is remarked that it was worked elsewhere; certainly in Edinburgh whence it was brought. It is very likely therefore that the "Confessor" used the terminology of the period of his writing rather than that of the time of his initiation (2). But this does not affect the fact that when he was made a Mason the Fellow Craft received secrets which were kept from the Apprentice. That there was more to these secrets than the "fellowcraft word" merely, appears at the end of the Confession, where a series of signs and signals for recognition are described. One of these (so loosely described that one cannot say the secret was really revealed) he calls the "fellow-crafts due guard"; and with this, it is intimated, there went a grip, which is as difficult to reconstruct from the description as the "due guard." And then is added, as an alternative, the five points we have already discussed, though he gives them no distinctive name. The passage runs:

. . . or placing himself hand to hand foot to foot, knee to knee, heart to heart, ear to ear, [he] says 'Great you, great you God greateth you, and make you a good Master-mason. I'm a young man going to push my fortune, if you can furnish me you will do well."

Now in his account of what he remembered of his initiation the "Confessor" gives an Apprentice salutation, which will be mentioned later in conjunction with the Chetwode Crawled MS. On the other hand all the other sources give a Fellow's

greeting or salutation of a similar character to the above. The only exception is the Trinity College MS., which is so very brief, and omits so much, that there is no significance in its not mentioning this.

It is one of the indications of an amalgamation of the secrets of the two ceremonies some time during the period preceding 1717 that this formal salutation is not differentiated in most cases as pertaining to the "Fellows," though in form it is from Masters and Fellows to Masters and Fellows, which in itself would seem to make it inappropriate for an apprentice. The phraseology varied a good deal. It might be guessed that the original form was distinguished by a triple repetition, which however in some places had become obscured. Perhaps the Sloane MS. may be taken as giving a typical form;

The right worshipful, the Mast'rs and fellows in that worshipful lodge from whence we last came greet you, greet you, greet you.

To which the reply was,

God's good greeting to you dear brother.

Prichard has;

. . . the right worshipful brothers and fellows of the right worshipful holy Lodge of St. John . . . greet you thrice heartily well.

The original of the reply to this possibly included the jingle, "God's good greeting be at this our meeting," which appears with variations in the five documents

included in the Grand Mystery and Examination groups, and also in the Sloane MS.

The Confession is certainly Scottish in origin; the Examination type, judging by certain slight indications, possibly originated in or about London. From other equally slight indications it might be surmised that the Grand Mystery versions came from somewhere geographically in between possibly the north of England. Yet in all we find definite traces of certain forms and secrets peculiar to, and distinguishing, the Fellow of the Craft or Master. There is the formal greeting or salutation, associated with a sign and a word, and "proper" points of Fellowship; and besides this, test questions and answers to introduce and pave the way to these more definite and serious proofs of the free Craftsman's status.

EARLY MEANS OF RECOGNITION

It may be remarked in passing, that to no one will the various means of recognition described and hinted at in these documents seem stranger than to a Freemason of today. It is a curious commentary on Mackey's Code of Landmarks (3), unalterable as the laws of the Medes and Persians, that in the very first of them, and the one "of all the most legitimate and unquestioned," which can "admit of no variation," we find the "Means of Recognition," which in two hundred years have themselves changed beyond recognition. Though it is probable that on the whole this change has been due to a progressive and organic evolution.

We will now take up the very curious Chetwode Crawled MS. which links up with the Confession on one point, and with the Haughfoot Minute of 1702 in regard to another. It is the only one of our sources that definitely describes a second ceremony, though as we have seen, the Confession alludes to one as following the "entry" at an interval of the year or more. The passage is not a long one, and may be quoted in full (4) After telling how the Apprentice receives "the word" the author or transcriber says:

Now it is to be remarked that all the Signs and words as just spoken of are only what belongs to the entered prentices. But to a Master-Mason or ffellow Craft there is more to be done, as after follows.

ffirst, all the Apprentices are to be removed out of the Company, and not Suffered to Stay, but only Mason-Masters. Then he who is to be admitted a member of the ffellowship is put again to his knees and gets the Oath administered to him anew. Afterwards he must go out of the Company with the youngest Master to learn the words and signs of ffellowship. Then coming in again, he makes the Master- Sign, and says the Same words of Entry as the Prentice did, only leaving out the Common Lodge. Then the Masons whisper among themselves beginning at the youngest, as formerly. Afterwards the young Master must advance and put himself in the posture wherein he is to receive the word. And says to the assembled Honorable Company whispers;

"The worthy masons and Honorable Company that I came from, Greet you well, Greet you well."

The insertion of the word "whispers" at the end of the next to last sentence seems curious. Both the Grand Mastery and the Institution have an Addendum in which casual modes of recognition are described, of which the fifth is

You must Whisper, saying thus; The Masters and Fellows of the Worshipful Company from whence I came greet you [all]

However the point is not of importance in the present connection. We will now pass to that curious fragment on the present first page of the minute book of the old Lodge of Haughfoot. It will be remembered that some preceding pages have been torn out at some time. The few words remaining were a great puzzle until the Chetwode Crawled MS. was discovered. They were recognized as being of the

nature of a ritual rubric, but their precise bearing was a matter of conjecture only. There are only two sentences the first incomplete.

. . . of entrie as the Apprentice did leaving out (the Common Judge). They then whisper the word as before, and the Master Mason grips his hand in the ordinary way.

Now the Chetwode Crawley MS. in the description of, or more properly perhaps, the memorandum on, the "entry" of an apprentice, says he is sent out of the lodge accompanied by the "Youngest Mason" to be taught the "manner of making Guard," consisting of the sign, word and postures of his Entry, and including the following salutation:

Now am I the youngest and last entered Apprentice; As I am sworn by God and St. John, by the Square and Compass and Common Lodge to attend my Master's service at the Honorable Lodge, from Munday in the morning to Saturday at night, and to keep the keys thereof . . .

The remainder is not essential for our purpose here. Turning to the Confession we find that the author says concerning the signs and words that at his initiation;

One person in the lodge instructed me a little about them the same day that I entered, and was called my "Author"

while he chose another to be his "intended until the following assembly "that time twelve-month." It is not definitely said that the newly entered apprentice was sent out of the lodge, but there is a description of his taking formal steps over three lines drawn on the ground, which seems to indicate a ceremonial re-entry and

salutation. The passage is as follows, and must be considered in the light of the excerpt from the Chetwode Crawled MS. given above;

Question: What say you? Answer: Here stand I (with his feet in form of a square) younger and last entered Prentice, ready to serve my Master from Monday morning to the Saturday night in all lawful employment.

All this leads almost irresistibly to the conclusion that at the beginning of the eighteenth century and of course by inference earlier still there were two quite distinct formal salutations employed in Scottish operative lodges, one by the apprentices, and the other by the Masters and Fellows; and that each was accompanied by certain postures and gestures, which were in effect signs of recognition; and that those pertaining to the higher grade were not known to the apprentices.

The Fellow's salutation it would appear was known and used in England in variant forms, and it may be a fair inference to assume that this implies an Apprentice's salutation also, although in that breaking down of the distinction between the two grades in purely nonoperative lodges which we believe to have occurred in some places, this may have come to be little emphasized, or even to have entirely dropped out.

Before leaving the Chetwode Crawley MS. we may note that in the Catechism which follows the descriptive note on the reception of a "Master Mason or ffellow Craft," the following query and response appears:

Q. 8th. What's the name of your Lodge?

Ansr. The Lodge of Kilwinning.

If this is to be accepted as a safe indication of ultimate origin, and there seems no special reason why it should not be, then it is an additional confirmation of our conclusion that Gould was mistaken in inferring that the bare communication of a word was the sum total of the secrets known to the Masons there; for this reference would tie it up closely with the ritual practiced at Haughfoot in 1702, which he regarded as abnormal (5).

There remain two MSS. more to be considered, the Sloane MS. No. 3329 and the Trinity College MS. These present a special problem, in that on their face they seem to speak of three degrees, under much the same names as are employed today. We have already noted that the paper and handwriting of the former has been judged, by experts having no interest in the contents, to be possibly as early as the first years of the 18th century or even the last years of the 17th. While, judged by these same external criteria, 1730 is probably as late a date as it would be justifiable to assign to it.

In dealing with Mackey's theory of the origin of the symbolic degrees we examined the arguments he based on certain features of this document (6), and it is these that now call for further examination.

We have already remarked the somewhat critical and disparaging tone of this MS. This could be accounted for by assuming that it is a compilation from various sources by the hand of a non-Mason. The author or compiler always speaks of members of the fraternity as "they." "'They discover [each] other by signs," "their gripe for fellowcrafts"; while "they say," or "say they," is a frequently recurring phrase. It is this latter especially which almost gives the MS. an air of having been written by one who had become a Mason out of curiosity but had never identified himself with the Craft, and had written down something of what he had learned in the same spirit of detachment that an anthropologist might write of the ceremonies of some primitive secret society to which he had gained admission in his study of the culture of a savage race. Whichever way it was, there is not much order or system in his account. He first describes at greater length than in any other of the documents a number of the "casual" signs or signals used to attract a Mason's

attention in various circumstances. Among these we find the description of "gripes" that is quoted by Mackey. Then comes a Catechism thus introduced:

Here followeth their private discourse by way of question and answer.

This has sixteen questions. Then we are told that:

In some places they discourse as followeth.

This refers to a group of eight questions, evidently a fragment of another catechism in part parallel to the first, and which, as it stands, ends with a form of the Fellow's Salutation and the response thereto. Then follows this addendum, which it may be assumed comes from a different source:

Another salutation is giving the mast'rs or fellows grip, saying, the right worshipful the mast'rs and fellows in that worshipful lodge from whence we last came, greet you, greet you, greet you well.

To which there is also a proper formal reply. In this reference to the "Master's or Fellow's grip" it is natural to take the two terms as synonymous, as we have found them to be in so many other places. But the previous description of the "gripes" throws some doubt upon this, and the difficulty thus raised makes Mackey's interpretation not unreasonable at the time he wrote. As he quoted this previous passage in full in a work that is accessible everywhere, there will be no need to give more here than the phrases we are specially interested in; there are two paragraphs, neither beginning with a capital letter:

their gripe for fellow craftes is clasping their right hands, etc., etc.

their master's gripe is clasping, etc., etc., but some say the mast'rs grip is the same I last described, only, etc.

Taken as it stands this differentiates the masters and the fellows, and ignores the apprentices. If we might suppose that a mistake had been made in copying, and that we should read:

their gripe is, etc.

their masters or fellow craftes gripe, etc.

the difficulty would vanish; but the emendation is rather risky. It is very true that a word can easily get misplaced or doubled in copying, as everyone who has done much of it knows only too well, but it is safer not to avoid a difficulty by altering the text, unless it is obvious on general grounds that an error exists.

If we had further information as to these "gripes" from other sources we might be able to come to a more definite decision. But there is nothing quite parallel to them in any of our documents. The Grand Mystery has a list of "Signs to know a true Mason", the fourth of which is:

To take hand in hand, with Left and Right Thumbs close and touch each Wrist three Times with the Forefinger each Pulse.

And the Institution repeats this with some changes that make it more incomprehensible still. The Examination has, in a somewhat similar list of signals, the following statement:

To Gripe is when you take a Brother by the Right Hand and put your middle Finger to his Wrist.

Wrist and pulse are much the same thing for such a purpose, and this last, which is reasonably clear, may be the original of the former. But neither is like the two "gripes" described in the Sloane MS.

Gould was quite strongly of the opinion that the Sloane MS. is later than the publication of Prichard's work, and that the compiler knew and borrowed ideas from it. Prichard describes three grips, one for each degree, and the first one, assigned to the Entered Apprentice, sounds as if it might have been a variation of the one first described in the Sloane MS. This might be taken as some confirmation for such an emendation of the text of the latter as we suggested above, especially as the "master's gripe" as therein described bears a general resemblance to the grip set forth in a note to Prichard's "Master's Degree." This would leave Prichard's Fellow Craft grip with no traditional parallel which is of course what we would expect.

If then this emendation were accepted, the Sloane MS. falls into line with all the other sources so far examined, as exhibiting two grades; some secrets being common to all Masons, and some reserved for the Masters or Fellows. But on its face it indicates three grades, although apprentices are only mentioned once, in the fifth question of "their private discourse":

Q. What is a just and perfect or just and lawful lodge?

A. A just and perfect lodge is two Interprintices two fellowcraftes and two Masters . . . [or] if need require five will serve that is two Interprintices, two fellow crafts and one Mast'r on the highest hill or lowest valley of the world without the crow of a cock or the bark of a dogg.

It must be said quite frankly that this particular variant of the description of the lodge found in each of our documents (with one exception) seems to imply the of idea of three degrees; even more so, indeed, than Prichard's version does in the parallel passage. This last tells us the lodge consists of

One Master, two Wardens, two Fellow Crafts and two Entered Apprentices.

The Mystery has:

A Master and two wardens, and four Fellows.

The Examination adds to this, "five Apprentices." There is the possibility, which we offer for what it may be worth, that the two Masters mentioned by the Sloane MS. originally referred to two officers for it would appear that there were not always two wardens in addition to a Master (or Deacon).

It may also be noted that the Grand Mystery gives:

.... Five or Seven right and perfect Masons on the highest Mountains, or the lowest Valleys in the world

which the Essex MS. and the Institution repeat; the latter changing the order, making it "seven or five."

Remembering the insistence of the Schaw Statutes on the presence of two Apprentices, this might be interpreted as referring to the constitution of the lodge before and after the apprentices were "removed out of the Company," as the Chetwode Crawley MS. puts it, when a Master or fellow was to be accepted. But the fact is that there is no consistency between the accounts, excepting only that the numbers given are generally odd. Indeed the Grand Mystery and its congeners draw attention to this by asking "Why do Odds make a lodge?" the Institution says "odd numbers" to which the answer is, "Because all odds are men's advantage"; all which he may interpret who can.

The Essex MS. has an additional series of questions, in the answer to one of which we are told that any number "from three to thirteen" makes a "perfect lodge."

To thoroughly discuss this and some other subsidiary points would take too much time and would not be worth while, but it may be noted that the subject is far from having been exhausted. We will therefore pass to the last of our sources, the Trinity College MS., which even more definitely than the Sloane seems to postulate three degrees: Master, "fellow craftsman" and "Enter prentice."

We noted to begin with that this MS. bears an endorsement "Freemasonry Feb. 1711." This is in a later hand than the body of the document, and we know neither just what it means nor why it was made. The first judgment that naturally occurs is that it is a note of the age of the document; and as we do not know who made it, or what his source of information, we are left in a state of uncertainty as to its value. But there is another possibility; it might be a note of the date at which the paper was examined and filed. It is quite plausible that some methodical person who was sorting and classifying miscellaneous family papers, not only labelled them, but made a note of the date when doing so. If this supposition were accepted it would follow that the document itself is older than the date. We believe that disinterested experts, with no knowledge of Masonic antiquities, are inclined to judge the paper

and handwriting to be of the beginning of the century, though obviously such considerations alone can hardly lead to certainty inside of fairly wide limits, thirty to thirty-five years or so (7). We have therefore to allow for this indefiniteness and endeavor so to interpret the document as to make our conclusions, if possible, consistent with either the earlier or later limits which means that they will be to the same extent tentative and indefinite, too.

The MS. contains a brief series of eleven questions and answers, for all of which, with one enigmatic exception, close parallels are to be found in most of the other documents. Then come a few memoranda regarding signs. Here we are first told of a somewhat complicated sequence of gestures called the "common sign," and then comes a short paragraph in which mention is made of a "Master sign," a "fellow craftsman's sign" and the "Enter prentice sign." They are not described, but are merely designated by words that doubtless would have had mnemonic significance to anyone who had once known what they were, but which have for a modern reader no meaning at all. The "Master sign" is said to be "backbone," that of the "fellow craftsman" is "knuckles and sinews," while to the "Enter prentice" is assigned "sinews" only. The following paragraph gives a little more detail, and each sign is coupled with a word. Thus "backbone" is stated to go with the word "Matchpin," a corrupt rendering, doubtless, of the word "Maughbin" found elsewhere.

The only thing in all this that is of concern in our present inquiry is the ascription of special secrets to three classes of Masons, bearing essentially the same titles as our three symbolic degrees. This is quite clear and unequivocal. The apparent reference to three degrees in the Sloane MS. can be removed by an emendation of the text requiring only the deletion of a single word. Here the conclusion is unescapable that three degrees were definitely recognized by the author of the document.

If we assume that it was written by, or at least owned by, some member of the Irish branch of the Molyneux family, in or about the year 1711, then we have to conclude that in Ireland the evolution of the Masonic system was earlier than in Great Britain, so far as the extant evidence leads us to suppose. The endorsement has not been questioned, we believe, except in regard to the date. And the date has

been questioned simply because it was assumed that the other evidence requires us to conclude that no third degree could have existed, anywhere, before 1723.

It is very difficult here to hold the balance true. The endorsement may be authentic enough, and yet in this one respect erroneous. That is obvious. But this is not to be proved by a negative argument. We must recall Bro. Tuckett's fallacy of the ultra-critical, the assumption "that what cannot be proved cannot have happened." The positive evidence tells us that in 1730 certainly, and probably, in 1727 or a little earlier, the three degrees were in existence in some places. It also tells us that in 1723 the Grand Lodge of London, and most of the old Scottish lodges, used a two degree system. But this does not exclude the possibility that elsewhere a third degree had come into existence. It may be considered unlikely, it may be judged more probable that the endorsed date of the Trintty College MS. is a mistake, yet the possibility remains that it may be substantially correct; and this must be kept in mind.

On the whole, we are, ourselves, inclined to the view that the MS. is later than 1711, but we do not think that the point is so important to this investigation as it may at first seem to be. Before discussing this, however, it may be remarked that, presuming the endorsement was made in good faith, and this no one has ever doubted, the fact that the month is given as well as the year certainly indicates that it was not a mere conjecture on the part of whoever made the note. one may guess at the probable date of a thing, and set down a year, but no one would be likely to specify any particular month in a year without some warrant for it. But even so, there are still plenty of ways in which error could have arisen. The date might have been copied from some partially illegible memorandum, or the information may have been received at some time previously and remembered inaccurately. All that can be said is that it was probably based on some information received, whether good or bad, or accurately or inaccurately reproduced.

NOTES

(1) Published in 1744 by Travenol. Reprinted the following year in the expose' entitled Le Sceau Romps, and shortly after in L'Ordre des Franc-Macons Trahi and in the many successive editions of those two works

(2) According to the editor's note to the Confession, the original MS. bore the date Nov. 13, 1751, and was supplemented by another document dated Feb. 20, 1752, both by the same hand presumed to be that of the "Confessor." The whole had been communicated to the Scot's Magazine "by a Mr. D B ." Thus we have no indication of the part of Scotland from which the "Confessor" came. But it is fairly safe to assume that he could have heard about the new system. On the other hand it cannot be said positively that the term "degree" was not in use before the Grand Lodge era. It was a word in quite common use to designate social rank and status.

(3) Mackey, Encyclopedia. side Landmarks.

(4) The passage is discussed by Bro. Herbert Poole in the paper previously mentioned, A. Q. C., xxxvi, p. 4.

(5) It is really amazing that Hughan was unable to see the significance of the conjunction of the Chetwode Crawled MS. and the Haughfoot minute, which he seems to have been the first to notice; he being apparently the discoverer of the MS., or at least the first to critically examine it. From the brief account he gave of it in A. Q. C., vol. xvii, p. 91, it seems it was found in the pages of an old book, the antecedents of which were not discoverable. It is hard to see how, in view of the definite date and unquestioned authenticity of the Haughfoot minute, that it was possible to remain blind to the almost compulsory conclusion, that whatever the actual date of the MS. it represented, in a variant version, the same original that underlay the usage of the lodge of Haughfoot.

(6) BUILDER, August, 1928, p. 240. For Mackey's citations see his History, vol. iv, p. 969. Revised edition, vol. iv, p. 1023.

(7) Bro. E. L. Hawkins (A.Q.C., vol. xxvi, p. 18) says that an expert judged the writing to be thirty or forty years earlier than 1711. Gould took it to be later than 1723, solely on the ground of the "Scotticisms" it contained. But what if it came from Scotland?

----o----

American Army Lodges in the World War

Sierra Madre Lodge (Sin Numero) Mexico, 1916

By BRO. CHARLES F. IRWIN. Associate Editor

SOME years ago while pursuing an inquiry into another matter connected with the activity of the Masonic Fraternity during the World War, I came across a copy of the 1916 Proceedings of the Grand Lodge of Texas, in which I found an account of a Military Lodge in connection with the Punitive Expedition led by General Pershing into Mexico in 1916. This story possessed elements of such unusual interest to the Craft that I made the resolve to follow it up at a more favorable opportunity.

Several years passed by and once more the matter was brought to my attention when copies of the 1917 Proceedings of the Grand Lodges of Tennessee and Pennsylvania came under examination, for in each of these I found the Texas story repeated, each omitting some feature, or inserting others, which indicated again that we had a rich find in this vagrant incident.

With the opening of my present series of articles on the American Field Lodges in the World War I decided that this would be an appropriate opportunity to deal with this lodge, for though not directly connected with American participation in the conflict, it falls within the same period. After much correspondence with brethren in all parts of the country, I was enabled to get in touch with a number of the actual participants in this lodge of a single communication, and I have decided to give the reminiscences of each as variants of the same story that nothing may be lost. The latest of these to come to hand is the fullest. It is from the pen of Major J. S. S. Richardson of New York City, who at that time (1916) was a New York newspaper correspondent.

Major Richardson has two photographs of a most interesting character. These are of a very unusual memento which he had the foresight to obtain upon the occasion related in the story. He ripped from his bedding roll a piece of canvas and secured the autographs of a number of the brothers present at the time. On the reverse side he drew roughly the Square and Compasses, together with the name and location of this casual lodge.

I discovered also that Sam Dreben, the scout and interpreter of the expedition, was a member of Union Lodge, No. 172, New Orleans, through a list of lodge members obtained from a copy of the 1917 Proceedings of Louisiana. This enabled me to communicate with the Secretary of said lodge, Bro. H. Waszkowski, who informed me that he had in the archives of his lodge papers which had been entrusted to him by Bro. Dreben years before. Bro. Dreben passed on to his reward some years ago. A copy of these papers, which Bro. Waszkowski kindly made for me, discloses the fact that they are a transcript of the minutes of this historical meeting in Mexico. Thus we have recovered an official record written immediately subsequent to the occasion.

Further I was enabled to get into contact with W. Bro. W. H. Faringhy, who was at that time a Quartermaster Sergeant, Q. M. C., and who now is the Master of Monterey Lodge, No. 217, Monterey, California. He was chosen as Junior Warden of Sierra Madre Lodge. He has sent me his recollections of the occasion.

Through Col. F. W. Clarke, M. C., whom I met by a happy chance, I learned that Col. Hugh Scott, M. D., M. C., now working under the United States Veterans' Bureau in Illinois, might have additional information.

Correspondence with Dr. Scott proved this to be true. He informed me in his letters that he served in the Punitive Expedition into Mexico, but that being on duty at an outstation upon the occasion of the meeting of the lodge, he was prevented from being present. However, he naturally heard all about it from brethren who participated.

From these and other sources, then, I have succeeded in recovering from oblivion a story that deserves to be recorded, and to be made more widely known than it seems to have been hitherto. It is a side light on the working of Masonry under unusual circumstances; such meetings having occurred in other days, not only in our country but wherever members of the Craft have met the world over. In most of such cases nothing but a tradition, or a bare reference, remains. It is seldom that definite and detailed record is made at the time, and we have to congratulate ourselves on having been able to recover these accounts before they were lost beyond recall, and it is to me a source of great pleasure that I have been enabled to become the agent in putting the story of this lodge upon permanent record.

In point of time the first reference we have to Sierra Madre Lodge (sin numero) is contained in the Grand Master's Address to the Grand Lodge of Texas in the year 1916. It is found under the title, "A Unique Lodge Meeting." It is based on a letter, and an enclosure therewith, sent to the Grand Secretary of Texas by Bro. John W. Elliott, Secretary of Army Lodge, No. 1105, Fort Sam Houston, Texas. The enclosure was a copy of an account of the meeting written by a member of this lodge, Bro. Elmer E. Sampson, who was with the expedition and who was chosen as one of the officers of Sierra Madre Lodge. This account is as follows:

THE ACCOUNT OF BRO. SAMPSON

Sierra Madre Lodge (without number) F. & A. M ., was opened for social purposes this 14th day of May, the year of our Lord, 1916, in due and ancient form. The brethren assembled in a pass of the Sierras, due east of the Headquarters encampment of the United States Punitive Expeditionary Forces, near Namiquipa, Mexico, the place of meeting.

Upon examination, being found adequate to be used for Masonic purposes, the several stations and places of the lodge were filled as follows:

Major Ellwood Waller Evans, Acting Regimental Commander, Tenth Cavalry, U. S. A., Annapolis Lodge, No. 89, Annapolis, Worshipful Master

Quartermaster Sergeant W. H. Faringhy, Quartermaster's Corps, U. S. A., Monterey Lodge, No. 217, Monterey, Calif., Senior Warden

Captain John Raymond Barber. M. C., U. S. A., Hiram Lodge, No. 10, District of Columbia, Junior Warden;

Sergeant Elmer E. Sampson, Company "E" E. C., U. S. A., Army Lodge, No. 1105, Fort Sam Houston, Tex., San Antonio, Senior Deacon;

Captain W. E. Burt, Twentieth Inf., Ass't Chief of Staff, Expeditionary Forces, Hancock Lodge, No. 311, Fort Leavenworth, Kan., Junior Deacon;

J. S. Stewart Richardson, New York Herald Correspondent with the Expeditionary Forces, Thistle Lodge, No. 900, New Orleans, Louisiana, Secretary;

Sam Dreben, Interpreter of the Intelligence Department, Expeditionary Forces, Union Lodge, No. 172, New Orleans, Louisiana, Tiler

In opening the lodge the Worshipful Master remarked that by meeting al fresco in a mountain crevice, the brethren of Sierra Madre Lodge were but following the example of the ancients of the Craft.

Captain Burt suggested that each of the twenty-three brethren present be presented with a copy of the minutes of the lodge that he may properly inform the brethren of his home lodge of the proceedings of Sierra Lodge. This was carried.

Captain William E. W. MacKinley of the Eleventh Cavalry, U. S. A., and of Ethan Allen Lodge, No. 72, Essex Junction, Vermont, recalled a meeting of a lodge of Bermuda, which he attended. The lodge membership consisted exclusively of officers and enlisted men of the Second Battalion, D. C. L. I. (46th Foot), British Army.

The Worshipful Master called to the East, Captain Barber who was directed to proceed to close the Lodge. Sergeant Elmer E. Sampson occupied the South in place of Captain Barber, and Sergeant Sampson's station as Senior Deacon was occupied by Lieut. C. D. McMurdo of the Tenth Cavalry, and of Faith Lodge, No. 181, Crawford, Nebraska.

The Lodge was then closed in due and ancient form. As Masons the world over, from the time of the Ancient Operative Grand Master have done, so did the brethren of Sierra Madre Lodge (without number) meet, act and part.

The brethren signed the minutes before departing. Those present not already mentioned were:

Major J. B. Clayton, Medical Corps, U. S. A., Hancock Lodge No. 311, Fort Leavenworth, Kansas;

Captain W. O. Reed, Assistant Chief of Staff, Expeditionary Forces, Springfield Lodge, No. 50, Springfield, Kentucky.

Sergeant John F. Gleaves, Signal Corps, U. S. A., Hancock Lodge, No. 311, Fort Leavenworth, Kansas;

Lieut. Henry R. Adair, Tenth Cavalry, U. S. A., Faith Lodge, No. 181, Crawford, Nebraska;

Captain R. Porter, Medical Corps, U. S. A., White Pass Lodge, No. 113, Skagway, Alaska;

Captain I. E. Darby, Medical Corps, U. S. A., Pentalpha, Lodge, No. 194, Gaithersburg, Maryland

Captain W. L. Hart Medical Corps, U. S. A., Philanthropic Lodge, No. 32, Yorkville, South Carolina;

Captain Charles E. Demmer, Medical Corps, U. S. A., Andover Lodge, No. 558, Andover, New York

Private Harry L. Heckel, Sixteenth Infantry, Clerk Headquarters Punitive Expedition, Woodlawn Park Lodge, No. 841, Chicago, Illinois

Sergeant Warren C. Bailey, S. C., U. S. A., Nebraska Lodge, No. 1, Omaha, Nebraska;

Sergeant John Hubbel, S. C., U. S. A., McKinley Lodge, No. 631, McKinley, Kentucky

Quartermaster Sergeant Robert L. Miller, Corps of Engineers, U. S. A., Harmony Lodge, No. 6, Galveston, Texas

Sergeant Frank W. Towers, S. C., U. S. A., Hiligrove Lodge No. 540, Brooklyn, N. Y.

Captain J. S. Coulter, M. C., U. S. A., Hancock Lodge, No. 311, Fort Leavenworth, Kansas;

The Grand Master concludes his narrative with these words:

While I may be criticized for burdening the record with the above named meeting of our brethren in foreign lands, yet it possessed so many unusual features, that I believed it would be of interest to you all. You will notice that these brethren were from lodges all over our great country, and we can easily imagine their pleasure in meeting together as brothers, within the tiled precincts of a lodge, where all rank and distinction were done away, and they met upon the level and parted on the square.

Our Most Worshipful Brother needed not to apologize, for in thus recording so unusual an incident he rendered the Craft a benefit far exceeding many of the conventional addresses which proceed from our Grand Easts, in which little of permanent value to the Craft is to be found with much chaff and dust.

The account found in the papers of Bro. Dreben is an exact duplication of that given by Bro. Sampson with this additional information in a note at the bottom of the paper: "News has just been received that Lieut. Henry R. Adair has been killed in battle."

And in a recent letter from Bro. Waszkowski I learn that Bro. Dreben himself "died about three years ago (1925) in Los Angeles, California."

The third variant of the story that has come into my hands is that of Bro. W. H. Faringhy of Monterey, Calif., who under date of Feb. 1, 1929, writes as follows:

BRO. FARINGHY'S VERSION

I have before me your letter of Jan. 22, 1929, to Secretary of Monterey Lodge, No. 217, F. & A. M. (of which at the present time I happen to be Master), relative to my experience with "Sierra Madre Lodge" in Mexico while serving with General Pershing's Punitive Expedition. My memory is a little hazy about that matter, as that Lodge was held nearly thirteen years ago, and I have thought of lots of other things since that time. However I will try and give it you as well as I am able to remember.

At the time, the Expedition was encamped at a place called Namiquipa, in Mexico, where I was on duty as Quartermaster Sergeant, Q. M. Corps, in the Q. M. Depot established there. One day a couple of brother Masons, I cannot recall their names, called on me and asked me to go up with some other Masons up in the mountains like our ancient brethren did and hold a social Lodge meeting. I agreed, and so a number of us went up to the top of a range of the Sierra Madre Mountains east of the camp and formed what was called "Sierra Madre Lodge, sin numero," on May 14, 1916; but it was not in the evening as it was too dangerous to be out at night, that is outside of camp. Some of the brethren rode out to the foot of the range, I should judge approximately five miles, on horses and some rode in trucks and light wagons. All were armed as we were in the heart of the bandit Villa's country. When we arrived at the top of the range we found an ideal spot and formed our Lodge.

An account of the meeting of the Lodge I will quote from a copy of A.A.S.R. Bulletin date at Fort Leavenworth, Kan., in May, 1916, as follows (here follows an exact copy of the Sampson variant):

As far as I know that was the only Lodge that ever met in which the officers and members were armed, and the Tiler instead oaf being armed with the implement of his office, had a revolver strapped on his hip instead. [See the story of Saxonia Lodge "Somewhere at Sea," of this series, for a duplication of this point - C. F. I.]

Lieut. Henry R. Adair, 10th Cavalry, was afterward killed in a fight with the Mexicans.

The variant that merits the closing of this unusual story comes to me recently from Bro. J. S. S. Richardson (Major), who at the time of the incident was War Correspondent for the New York Herald, with the Punitive Expedition. It took quite a period of time to locate Brother Richardson but at length I found him residing in New York City and he has proved most courteous and kindly in aiding in the preservation of this story. He was the Secretary of the meeting and one of its

instigators and hence his story had special value to the Masonic student. I here give his account veratim:

SIERRA MADRE LODGE (Sin Numero)

By Bro. J. S. S. Richardson, Secretary (Maj. U. S. Cavalry Reserve).

Outside Sergeant ! Sir ! Salute ! Salaam !

Inside "Brother," an' it doesn't do no 'arm. We met upon the level an' we parted on the Square An' I was Junior Deacon in my Mother Lodge out there ! Kipling.

In the light of a campfire flickering fitfully from the light wind of the Sierras sat six men. The fire was one of several in a bivouac of some 5,000 American troops. The location was the sun- dried plateau of central Chiuahua, 220 miles south of the American border.

The conversation of the recumbent fire gazers related to many things. These men had been to the four corners of the earth and their experiences were numerous and varied. In expressing themselves more than one had used a phrase reminiscent of Masonic intercourse. Suddenly the senior of the group, Major Elwood W. Evans, commanding the Second Squadron, 10th U. S. Cavalry, said: "I believe all of us around this fire are of the Craft. How about it?"

The other five each answered in the affirmative and it was Sam Dreben, trained scout, guide and soldier of fortune, who remarked they were more than sufficient numerically to convene a lodge in due and ancient form.

That started a real Masonic discussion. The six, after interrogating one another as to their Masonic woundings, constituted themselves a committee, with Major Evans as chairman, to examine other Masons who might care to attend a possible meeting. Dreben and the writer were detailed, as a sub-committee, to find an appropriate meeting place.

All of this took place on a Friday night, in the latter art of May, 1916. The troops were a part of the Punitive Expedition, under the command of Brigadier General John J. Pershing, which had crossed the border two months before to exterminate or disperse the band of outlaws which had raided Columbus, N.M., putting a portion of the town to the torch and murdering several American citizens.

The units of the expedition hitherto had been farflung and the marauding banditti now were effectively scattered. The outlaw chieftain, however, Pancho Villa, had not been captured and the American Expedition, most of whose elements were now concentrated, was yet to remain on Mexican soil for many months. This main concentration of the United States forces was six miles south of the ancient Mexican plaza of Namiquipa, which is situated on the plateau between the parallel mountain chains running north and south, the Sierra Madre Oriental and the Sierra Madre Occidental.

Early the following morning Dreben and the writer, fully armed, rode into the foothills of the Sierra Madre Oriental in search of a "Moot Room" and about five miles from camp we located an ideal place, such as might have been used by the ancients. It was an oblong clearing, almost level, set lengthwise due east and west. Surrounded with flat rocks, it was protected on the north side by some stunted trees. Dreben and I collected several of the smaller rocks and fashioned a crude altar. Also, we arranged flat stones in the East, in the South and in the West. We worked there for about two hours, then, bestriding our mounts, rode back into camp and reported to Major Evans.

Circumspectly that day word was passed among the troops that the following afternoon of Sunday, at two o'clock, a meeting of Master Masons would be held nearby. Those desiring to attend were asked to report to Major Evans that afternoon (Saturday) or early the following morning. Everything went according to schedule.

At one o'clock Sunday a strange cavalcade was seen to leave the encampment and follow the trail eastward into the hills. All were mounted and armed and I, as Secretary, carried the necessary Lodge paraphernalia strapped to my saddle. We draped the rude altar in an American flag and opened the Holy Bible in place. The Bible was borrowed from one of the Chaplains of the Expeditionary Force, none of whom, strangely enough, was of the Craft. On the top of the Bible we placed a Compasses and Square loaned by Sergeant Elmer E. Sampson of the Engineers.

Followed then the nomination and election of officers of what was proclaimed as "Sierra Madre Lodge, sin, numero" (without number). From the Worshipful Master, Major Evans, down to the squad of Tilers, election was by acclamation. After Major Evans took his seat in the East, Quartermaster Sergeant W. H. Faringhy of the Quartermasters Corps and Captain R. S. Porter of the Medical Corps, were elected Senior Warden and Junior Warden, respectively. They took their stations accordingly.

The other officers were Sergeant Elmer E. Sampson of E Company, Engineers, Senior Deacon; Captain W. B. Burtt, 20th Infantry, Assistant Chief of Staff of the Expedition, Junior Deacon; J. S. S. Richardson, Secretary; and Sam Dreben, Senior Tiler.

A single Tiler was insufficient in the circumstances for the customary function of warding off cowans and eavesdroppers. We were in a hostile country with armed fragments of the bandit group still at large. Therefore four men, mounted and armed, patrolled the precincts of the meeting from the time the lodge was opened until it was closed in due form.

Of course the work resolved itself into an exchange of Masonic experiences among the brethren, who had first seen the light of the Craft in various parts of the world and under several jurisdictions. The interesting discussion was led by the able Worshipful Master Evans, who had the God-given faculty of making everyone talk with exceeding ease and to the interest of all present.

Mother Lodges represented at the meeting were in various states in the Union, the Philippine Islands, Hongkong, Canada, and Great Britain. Much that was peculiar to Craft operations in the several localities provided topics absorbing in the circumstances.

Hardly anyone realized that the meeting had been in session for nearly three hours until a distant bugle call reminded the assembled Craftsmen that retreat was being sounded back at camp. Before closing the lodge, Worshipful Master Evans delivered a short address in which he stressed the fundamentals of Masonic relationships, the true meaning of Craft brotherhood and the all- embracing universal democracy of Masonry.

It was Major Evans who quoted the appropriate lines of Kipling with which this article is prefixed and it was he who expressed the fervent hope that in the not remote future the brethren, gathered as they were from lodges of the three continents, would meet again under the banner of Sierra Madre Lodge, Mexico, sin numero.

The parting words of the Worshipful Master proved vain however. A considerable portion of the comparatively small assembly since have passed to that far country from whose bourne no traveler returns. Major Evans himself is among that noble company; another is Sam Dreben, our genial Tiler and soldier of fortune, who was later decorated for exceptional gallantry in action in France.

Lieutenant Henry R. Adair, of the 10th Cavalry, another of the brothers, was killed a week or two after the meeting, not far from that spot, by Mexicans. He and Captain Boyd, his troop commander, fell with several of their men when they were ambushed and badly out-numbered by a force of Mexicans at Carrizal. It was that fight which really inspired the mobilization of the National Guard along the Mexican Border.

I regret to say that as Secretary of the Lodge I preserved no copy of the minutes. There is but one record of the interesting meeting still in my possession. It consists of a square canvas cut from my bedding-roll. In the center, with pen and ink, I designed the traditional Compasses and Square and lettered above and below, the legend "Sierra Madre Lodge, sin numero, Mexico, 1916, A. D." This was suspended in the East during the session and, after the meeting, I induced almost everybody present to sign his name on the reverse side of the canvas with an ink pencil. A few of those who attended left before this was done, but there are nineteen names still legible on the fragment of canvas.

The names appear as follows:

Elwood W. Evans, Major, 10th Cavalry, U. S. A.

Q. M. Sgt. W. H. Faringhy, Q. M. Corps, S. W.

W. B. Burtt, Capt., 20th Infantry.

R. S. Porter, Capt. M. C.

Elmer E. Sampson, "E" Co., Engineers.

John R. Barber, Captain.

C O. McMurdo, Vet. 10th Cavalry

S. Dreben, Union 172, New Orleans.

John F. Gleaves, Sgt., Signal Corps.

Frank W. Towers, Sgt., Signal Corps

Warren V. Bailey, Sgt., Signal Corps.

John Hubble, Sgt., Signal Corps.

Henry R. Adair, 1st Lieut., 10th Cavalry

Robert L. Miller, Btn. Q. M. Sgt., Engineers.

J. S. Coulter, Capt. M. C.

Charles O. Demmer, Capt. M. C

Harvey J. Hecket, 16th Infantry

J. S. Stewart Richardson, Thistle No. 900, N. Y.

William E. W. MacKinley, Capt. 11th Cavalry, Ethan Allen Lodge, No. 72.

By the standards of near perfection reached in most of our Masonic jurisdictions the meeting of Sierra Madre Lodge might not have been considered in any sense a finished product. We were Masonic wanderers traveling on the face of the desert far from our parental "moot rooms." We had been taught differently one from another in some details of the work, but we were a complete unit on the essentials.

One and all "we knew the ancient landmarks and observed them to a hair." If the Grand Master plumbed the thoughts of that dusty band of adventurers, he found nothing but the true gold of Masonic sincerity.

SOME OTHER REFERENCES

Bro. Richardson's account rounds out the story of this remarkable lodge, and to him we are indebted for photographs of the relics of which he speaks. Thus after

some years of search it has been possible to combine these versions of the very unusual story of a gathering of Masons upon a mountain side in a hostile country, who there exemplified those principles which we have universally been taught in our several lodges.

I endeavored to obtain an account from each of the officers of the lodge but though this was unsuccessful it is probable that everything of value has been set down in the foregoing accounts. Nevertheless I would be very glad to hear from any other brother who was present in order that his account could be placed in our archives along with the others. Should any reader know of one of the brethren present on the occasion I should be only too glad to receive his present address, or should any reader know of the passing on of any of this group in addition to those noted in this article a notification of the same would be appreciated.

Sierra Madre Lodge sin numero came into being because a group of Masons around a military campfire, relating experiences drawn from roving days around the globe, came together in thought and conversation to that mutual spot where other men have foregathered in other days and under other circumstances. Masonry once again has in this story emphasized the universality and the vitality inherent in the Craft.

In the 1917 Proceedings of the Grand Lodge of Pennsylvania (page 497) is the following reference to the subject:

"Report was made to him (Texas 1916) of a unique lodge meeting 'in a pass of the Sierras due east of the headquarters encampment of the United States Punitive Expeditionary Forces in Mexico,' commanded by General Pershing. There were twenty-three Masons present, nearly all of them commissioned or non-commissioned officers of the Army, representing about fifteen different jurisdictions. A lodge was opened and closed 'in due and ancient form.'

For the 1917 Proceedings of the Grand Lodge of Tennessee, a like reference is made to the Texas Proceedings, quoting Bro. Sampson's account in full. To which the Tennessee correspondent adds:

"This procedure may not be entirely without precedent. During his service in the Confederate Army, the writer hereof, though not then a Mason (but wanted to be as soon as old enough), heard that the Masonic Grand Lodge of North Carolina authorized and recognized Army Lodges. The Federals, however, kept the writer so constantly entertained and on the move that he could not get the degrees during the war."

NOTE

It was with the greatest difficulty that a portrait of Maj. Evans was found to illustrate this article. Through the courtesy of Bro. J. Orville Bush we learned that a portrait had been published in Rat Tat, a college magazine published at St. John's college, Annapolis, Md. Bro. Evans then Lieutenant, was Professor of Military Science and Tactics, and Lecturer on International and Constitutional law. It was found however that Rat Tat had long since been discontinued and the volume required, that for 1898 was unprocurable. At last it was found that two ladies, Miss Lillian and Miss Mable Linthieum, had a copy of this volume of the magazine, and very graciously made it available for the purpose of reproducing the portrait, for which kindness I desire to express my appreciation and gratitude.

----o----

ELEVEN YEARS A LEPER

By BRO. LEO FISCHER, Philippine Islands

[The following article has been reprinted in various Masonic publications and THE BUILDER deems it of sufficient importance to be included in its pages. Its original appearance was in the Masonic journal, The Cabletow, Philippine Islands. If this story appeals to the charitable instincts of any of our members we will he glad to act as forwarding agent for contributions.]

WILLIAM E. FAWCETT was born in New England among people to whom it comes natural to go down to the sea in ships, so he was still in his teens when he made his first voyage before the mast. The broad surges of the open sea and the whistling of a fresh breeze through the rigging never lost their charm for him. For a time he served in the American navy, then he returned to his first love, the merchant marine. Being ambitious, he studied navigation and became more and more proficient in his chosen career, until he finally obtained a master's license. In due course of time he married, and, prompted by a desire to be useful to his fellowmen and occupy himself with higher things, he applied for and received the degrees of Freemasonry in Bagumbayan Lodge, No. 4, of Manila, P. I. Early in 1918 he had reached the height of his ambition: he was in command of a deep-seagoing vessel, had a faithful, devoted wife and promising children, was a Master Mason in good standing, honored and respected among the workmen upon the Temple, and enjoyed the esteem and confidence of the rest of the world. Then the blow fell which shattered all his hopes of a quiet, happy old age, striking at that robust health of which he was so proud, tearing him from the arms of his family and the company of his brothers and fellows, and making him a prisoner under conditions that person must see for himself in order to fathom their horror he became a leper!

How he contracted the dreadful disease neither he nor anybody else has ever been able to find out. He himself believes that a fly, lighting on an open wound on his face or hand after having settled on a leprous sore, carried the germ. He was forced to leave his family and was taken to the San Lazaro Hospital, in Manila, for observation and treatment. The symptoms of leprosy, the swelling of the ears and face and the sores appearing here and there on his body, marked him as a subject for exile to Culion, that isola dolente of the South China Sea to which society, intent upon its own salvation, banishes those afflicted with the loathsome disease. After a few months' stay on the island he was, at his insistent request, and in view of the fact that the progress of the disease seemed to be checked, transferred back

to the Leper Ward of the San Lazaro Hospital, in Manila. There, at least, he could have his wife visit him and felt not so much an outcast from the civilized world.

However, the vermin-infested old Spanish buildings of San Lazaro and the fare which, while abundant and wholesome, was not what he was used to, coupled with the lack of privacy and his enforced association with people who, though he had only kindly feelings for them, were not his own compatriots, made life burdensome even there. To make our Brother's sad fate more bearable, his Masonic Brethren purchased for him a large tent which was pitched under some acacia trees in the extensive compound of the hospital. A fund was raised to buy extras for his table; a small ice-box was secured and he was furnished with reading matter and other comforts. But tents are very expensive and do not last long in the tropics. The burning rays of the sun of the 14th degree of latitude and the typhoons for which the Philippine Islands are noted, played havoc with several tents in succession and the old mariner finally moved back into the building, where a small corner, partitioned off with an improvised screen, was assigned to him, and there he is still confined now, not knowing when he will be able to walk out of his prison, a free man once more.

The place looks like a medieval prison more than anything else. The light comes in through a grated opening in the thick, massive wall. In the narrow, screened-off space stand two iron bedsteads, one being the captain's and the other that of Mason, another American leper, a mulatto. Mason, who has been a leper for a year or two, must be a godsend to the lonely old man. Cheerful, easy-going, neat and clean, with the orderliness and efficiency of the ex-service man, we found him busy preparing some extras for his and the captain's table when we made our last visit. On two small alcohol stoves standing on a table, codfish cakes and bacon were sizzling, and the big man was working silently, with evident gusto, contributing an occasional chuckle or some casual remark in his soft speech to our conversation.

Beyond the screen, among the beds of the Filipino lepers, another alcohol stove or two were in operation. The scene reminded me of a gipsy camp.

Our Brother, sitting in his canvas easy chair, has generally some grievance or the other, though he bears his fate with wonderful resignation. The treatment which he receives is too trying and the injections according to the official standard would soon kill the old man. The private physician who used to treat him with a specific of his own has given up the ease, because of interference on the part of the government doctors, according to our Brother. Be that as it may, the disease shows no tendency of giving way, though it is not making much headway, either.

On the grimy walls of our Brother's prison hang pathetic reminders of the happy days when he had a neat, snug cabin on a steamer or sailing vessel and had but to step outside to breathe the salt air and scan the wide expanse of tumbling waves, familiar to him Since his early youth. There is his ship's clock, near it hangs his barometer, and suspended from a nail are his binoculars. His master's license, neatly framed, and the model of a sail-boat, his own handiwork, vie with each other in a poor attempt to conceal the hideous we were going to say leprous walls. Day in and day out, night after night, when the terrible itching caused by the injections keeps sleep from his eyes, our Brother beholds those prison walls and on them those reminders of the days of his strength and glory.

And yet, whenever we visit him, which is none too often because those visits are by no means a pleasure, the old captain has a cheerful smile on his face and cheerful words on his lips and expresses his longing to sit once more with the Brethren in his Mother Lodge.

In all probability, Brother Fawcett will not leave the Leper Ward of San Lazaro for years to come. What he will do when he gets out is a problem that causes him considerable worry. The lodge has, for a number of years, been paying a small allowance to his wife, and our Brother is husbanding the small fund raised for him four or five years ago through the good offices of The Cabletow with jealous care, for her and his daughter's sake. His Service in the U.S. Navy does not entitle him to a pension and he has nothing to fall back on but the hundred odd dollars left of that fund.

In the meantime he bears his sad fate with a courage and resignation worthy of the best traditions of American manhood and trusts to the Great Architect of the Universe to strengthen and protect him.

The fund of which we have spoken is under the joint custody of the Grand Secretary and the Managing Editor of The Cabletow. There have been no accretions to it for several years except the interest. If any Brother feels like adding his mite to it, his gift will be gladly received and acknowledged and faithfully managed for the benefit of a Mason whose fate is one that we would not wish to our worst enemy.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E. E. THIEMEYER, Research Editor

BOARD OF EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LITTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

CATCHING THEM YOUNG

THE first year or so of Masonic life are to the members of our Fraternity very much what the years of childhood are to the adult. In them those conceptions and impressions are received, those habits formed, which dominate later life. The young Mason is in a receptive state, he craves for explanation and instruction. If he does not receive it, he is apt to gain an unworthy, or at least an impoverished idea of Masonry, which generally prevents his ever making any real advance.

Therefore, the question of arousing the interest of the newly initiated brother is of paramount importance. What we have to do is to encourage the newly-made Mason to follow the injunction given to him, to "approach the East." Here of course is meant, not the point of the compass, not the East of the lodge room, but the symbolic East, the source of light and knowledge. It is impossible for any one to actually attain this destination; it is an ideal that recedes as we advance, but in receding grows in magnitude and significance. Though we can never reach the goal yet each can make the effort to approach it, and to advance along the path. Some will go farther than others; some will fall by the way before they are well started; others progress to the frontiers of recognized knowledge; and a few, very few, will overstep the bounds of what has been accomplished and find themselves pioneering in fields never before touched by the labors of any predecessor. There are other factors into which the way of attainment can be analysed, but they need not be considered here. It is aside from our purpose in the present discussion to indicate how to encourage progress after the start has been made, for example. It is the start and the material with which to begin that we are essentially interested now.

A survey of the present situation does not seem to help us much in finding a remedy except insofar as it gives the key to the weaknesses which must be eliminated. There are in this country more than three millions of men who wear the square and compass. Of these three million possibly three per cent know any more about Masonry than was told them on the nights they received their degrees. Thus we are faced with a staggering problem. The overwhelming majority of American Masons know no more than the bare ritualistic elements of Masonry and most of them only the merest confused smattering of that. These Masons form the various categories of "button Masons." Some of them attend lodge at irregular intervals, others on anniversaries, when elections are held, others whenever refreshments are served, and still worse some never come at all. It is necessary to see no farther, here is the great weakness, to strengthen which must be the first object of any constructive work. There are before us then, two evils, one existing in the present state of the Fraternity, and one which threatens the future. Where is the best point at which to begin work ?

If strenuous efforts are made on those members who are at present uninterested observers of the workings of the Craft and we neglect those who are coming up the

ladder of initiation, a constant supply of uninterested members is being created and our work is endless. It might be stated with certainty that concentrating on the other horn of the dilemma leaves the already dying timber to the final ravages of dry rot and decay. It is for both the old and the young Mason that we have to work, but strategically the latter is far more important for the future.

These objects, however, need a two fold treatment. The two classes cannot be reached by quite the same methods, although in the final analysis the same principles and the same material must be employed. The educational efforts of various Grand Lodges, the mechanism of Study Clubs fostered by the N.M.R.S. are directed very largely towards the greater and senior class of Masons, and it is only by such means that they can be reached. But the task is difficult. The subject of the effort has been initiated perhaps several years previously, and the enthusiasm of the early period has died out, and must be revived. This phase of Study Club work will require the hardest effort and will prove the least fruitful. The other phase of Study Club work comes in bringing the new initiate into the fold of thinking Masons. There is a preliminary step to this work and it is being worked with considerable success in many cases. We refer to the presenting of pamphlets, magazines, or books to the newly initiated Mason as he climbs the three steps. The value of this lies chiefly in the fact that it shows the young Mason that there is more than a mere ritualistic formula to the Order, and while his enthusiasm is still at its highest, encourages him to make a start in "approaching the East." He is ripe to fall in with the Study Club idea and capitalize the knowledge he has acquired from the elementary works that have been given him.

Thus far we have seen a possible remedy to a bad situation. We probably never will see the day when Masonry is composed of reading or at least thinking members, even to the extent of one in three, but a reasonable goal at this time would be one in ten, and that might, and ought to be accomplished before very many years are past. While it is devoutly to be hoped for, it is doubtless beyond our wildest dreams that each of these 300,000 future readers on Masonic subjects will become students in the scholastic sense of the word. If we got only 3,000 research workers out of that number we are increasing the present member by about 2,700, and that might be judged as beyond the wildest hope. It is not research students that Masonry wants, however. They will develop if this idea can be worked out. It is interested members that are needed; men who are capable of

intelligently performing the official duties of the lodge, men who when they take part in a ceremonial understand whereof they speak, and do not merely repeat a meaningless formula memorized after the fashion of a parrot, or ground out mechanically like a gramophone, with less effect or conviction than the bird of green and iridescent plumage says, "folly wants a cracker."

The scheme is attractive and looks well on paper, but unfortunately there are difficulties and stumbling blocks in the way. One, and the most important, because it seems harder to remedy than the others, is the dearth of reliable popular Masonic reading. There is no scarcity of books, and even of popular works which the unstudious may read for pure enjoyment, much as he would read one of the six best sellers, and having, unfortunately, just as much foundation in fact. It is a dearth of reliable material that we are confronted with. There is much valuable information that is authentic, but so written that it is of interest only to the more advanced student. There are no more than half a dozen - a dozen at most - of good, authoritative yet elementary books suitable for the beginner in Masonic reading.

Doubtless every field of knowledge has been obscured with wild theories and the baseless fancies of writers with more imagination than knowledge, but none to the extent that Masonic scholarship has been. There are more hobby-riders, more constructors of systems on the basis of scraps of disparate facts, among so-called Masonic scholars than in any other subject of research. While of those who sincerely try to weigh all evidence and confirm every step taken are conspicuous by their rarity.

It is this state of affairs that makes the task of educating Masons so difficult. Misunderstandings arise and corrections have to be made and the earnest seeker after truth, who has not sufficient time to read everything of importance that has been written and weigh it for himself, becomes disgusted and joins the army of uninterested Masons.

As long as the type of scholarship remains what it is the task of overcoming the lack of interest in Masons is going to be difficult. It means hard work and

unceasing effort and the best possible use must be made of the material in hand. There are two aims that must be fostered, first, to increase the interest of new members and in those old initiates who can be reached, and second, to increase the number and the quality of authentic yet popular works on Masonry. When these tasks are accomplished Masonry will rise to heights yet hardly dreamed of, and may possibly begin to justify some of the extravagant claims made for it by our panegyrical writers and lodge orators.

E. E. T.

* * *

MASONS AT LAW

IN the appropriate circumstances it is sometimes asserted with great solemnity, and as it were unction, that Freemasonry is not a debt collecting agency. It is a very just statement, and presumably of very great importance. It therefore calls for some consideration.

First it must be presumed, considering the times and occasions when those high in the councils of the Craft utter this fundamental verity or truth, that it refers only to debts owing by and to Masons. In other words, no man should become a Mason expecting that the Institution will straightway put pressure to bear on his debtor whom he believes to be already a Mason. That certainly would be very foolish, so foolish indeed that we are inclined to ask if any one ever sought to become a Mason for such a reason.

No, on mature thought we feel sure that this cannot be the intended application, it must refer to debts contracted between Masons. But here again the hypercritical

will inquire, "Can a Mason refuse to pay his just debts?" being able to pay, understood of course. We presume a distinction must be made between Masons and Masons, that is between Masons and those who have somehow joined. Let us then continue.

Suppose U lends V some small sum of money at a high rate of interest, and, after receiving more in interest than he originally lent, wants the debt paid, which V, being in distress cannot do. They are both Masons, or at least both belong, and U indignantly demands that charges be preferred. Well, "Masonry is not a debt collecting agency" as we have been informed, nevertheless (supposing that such a nightmare situation were ever real) charges ought to be preferred - against someone.

Or take another case; M sells C certain goods and because C is a brother Mason gives him credit, perhaps without any of the customary safeguards that he would take in dealing with strangers. Later he is pressed for money, but C neglects to take any notice of his requests for payment. Or let us suppose that L lets B have fifty or a hundred dollars to help him in a tight pinch, such as may happen to anyone. Both are Masons and L simply trusts B. and takes no note or other acknowledgment - sometimes Masons, especially young and enthusiastic Masons, have been so - so - well, indiscreet let us say. That is a fairly colorless word. B forgets all about it, buys a new radio, or another car, and so is unable to pay; somehow always has some reason, quite satisfactory to himself, why he can't pay. If L asks the advice of any of his elders in the Craft, he will of course be told at once about the sacred doctrine, "Masonry is not a debt collecting agency."

So it would seem that L and M must act in the matter as if they were not Masons, they must seek legal remedies, bring the matter into court, with the public and the reporters present. The judge says, "Where is your proof of the transaction - was it made before witnesses? Have you a written acknowledgment of any kind?" And the answer being in the negative he naturally may want to know why a grown man, presumably sane, omitted such elementary precautions in a weary, wicked world. "Oh, he was a brother Mason and I trusted him." Sounds nice in cold print. Yet a case in California was decided on precisely similar grounds, the judge holding that

the defendant had used this fraternal bond to further a fraud on the plaintiff - and the newspapers of the country told us all about it.

Masonry is not a debt collecting agency we repeat, and most emphatically. Neither is it a shoe manufacturing company, nor a chain store concern, nor a financial corporation. These statements are all sublimely and absolutely true, and they all have as much to do with the essentials of such cases as we have mentioned. We fear that the tendency of Masonry today in the United States is to organize itself in such fashion as to make it impossible to carry out any of its professed ideals. Like the Pharisees of old, our leaders and rulers and legislators - and ultimately the governed are always responsible for their governors - by their "traditions of the elders," their rulings, their fundamentals and landmarks, have made Masonic principles of none effect - or at least that is the direction in which our organization is drifting.

Masonry, once more, is not a debt collecting agency, but it is a brotherhood of honest, just and upright men, or at least supposed so to be. Is a man who refuses to pays just debt an honest and upright man? Is the man who presses an unjust claim also upright and honest? Or suppose, as often happens in real life, the situations are more complex than the simple cases we have supposed and that the Ms and the Cs, and the Ls and Bs, all, as they usually do, honestly think they are in the right. The common experience of the whole world teaches us that money matters will breed quarrels and ill feeling quicker than anything else. Is not Masonry a Fraternity, a band of friends and brothers between whom no contention should exist - what does it all mean? Is not the Craft to be interested in such things? No, say our Scribes and Pharisees with one accord; our traditions, our principles, our landmarks forbid - Masonry is not a debt collecting agency. Two members of a lodge are at daggers drawn, one thinks the other should pay his debt at once, he needs his money. The other understood he could pay when he was able, and it is very inconvenient to pay. Both are angry. But the lodge must not interfere, the Master mustn't say a word, he would infringe the traditions of the elders, and disturb a sacred truth - we will not repeat it. No, the two brothers must go to the courts of law, and make their differences public, so the world can say, as once it said (oh long ago!) of Christians: "These Masons, how they love one another."

It is very strange - Masonry still survives (unchanged we fondly believe) through all the revolutions of the ages - yet a hundred years ago a Mason who sued another in a evil court before bringing his complaint before his lodge for the good offices, the arbitration or judgment of his brethren, was actually held to have committed a grave offense, and rendered himself liable thereby to the severest censure, even to expulsion. But Masonry does not change, its landmarks are fixed - sometimes one might think in the band wagon of progress - its traditions (even if new) are of the elders, and we have their word for it, it is not a debt collecting agency. But what is it?

* * *

HENRY THOMAS SMITH

WE have to announce with the deepest regret the death of one of our Canadian members, R. Ex. Comp. Henry Thomas Smith, for many years Grand Scribe E of the Grand Chapter of Royal Arch Masons of Canada and Ontario. He was one of the best known Masons in Canada, possibly the best known. Not content with the faithful and efficient discharge of his official duties, he was an indefatigable student of the early history of Masonry in the Dominion, and especially in the "Two Canadas," now known as Quebec and Ontario. Several of his works have been reviewed in THE BUILDER recently, and we understand that he was engaged at the time of his death upon a history of a Toronto Lodge.

He died suddenly on May 29, aged 69 years. We extend our most heartfelt sympathy to his wife and daughter, and his other surviving relatives.

----o----

A CANADIAN LODGE IN AUSTRALIA

There is a lodge in Montreal, the Lodge of Antiquity, No. 1, which originally under a different name opened the first regular lodge in Australia in 1814. This lodge was originally known as the Lodge of Social and Military Virtues, No. 227, R. I., and was instituted March 4, 1752, in the 46th British Regiment, known now as the Duke of Cornwall's Light Infantry.

----o----

Chronicle and Comment

A Review of Masonry the World Over

Rosicrucianism and Freemasonry

In the June number of Mercury, the official organ of the Societas Rosicruciana in America, there are two articles concerned with the Craft. The first, by Dr. Maitland A. T. Raynes, is entitled "Rosicrucian Origin of Freemasonry" and deals with the hypothesis which has attracted so many inquirers. The article does not go much beyond quoting a number of writers for and against - including Gould, Albert Pike and Ossian Lang. Dr. Raynes, accepting the hypothesis himself, suggests that the Craft was organized as a kind of "Outer Court" from which candidates could be picked for the true mysteries, and he concludes

The proportion of snobs, joiners and politicians who followed his Grace of Montagu into the Craft [in 1723] still remains as great as ever - till we are tempted to cry with the Prophet Ezekiel: "Son of Man, can these dry bones live?"

The second article attempts to answer the question: "Why the Holy Bible Is Freemasonry's Greatest Light." The answer, naturally, is along "esoteric" lines. One passage may be quoted; having pointed out several things to the credit of the Fraternity, or its members, the author goes on:

. . . recent performances are less encouraging. The promising T. B. movement flickered out, and when three million American Masons tolerate the suppression and persecution of their brethren in some countries of Europe without even demonstrating in their behalf as the K. of C. did for their Mexican co-religionists, then there is lack of centralization and in coordination of Masonic activity.

There is; the feet is obvious to every one. And it is not wholly an unmixed evil that it is so. Everyone, both of friends and enemies, seems to expect Freemasonry to act, to do things, as an organization. But this is foreign to the genius of the Craft - our work is individual. But even so the force of the criticism is not wholly evaded.

South Australia

At the Annual Communication of the Grand Lodge of South Australia in April the Grand Master, the Hon. Mr. Justice John Mellis Napier, was re-elected to office for the ensuing year. In his address he referred to the Third Australian Masonic Conference held July, 1928, at Sydney. The two following recommendations passed at this Conference were quoted by M. W. Bro. Napier. The first is in these terms:

(a) That this conference reaffirms that it is not desirable that a lodge should become so large in numbers as to prejudice members from engaging in and enjoying fraternal fellowship with one another.

(b) That this Conference is of the opinion that the membership of a lodge should not exceed 150.

The second resolution was:

(a) That a Committee to be appointed by each lodge to visit sick or afflicted members and to renew an interest in their lodge in members absenting themselves from lodge meeting.

(b) That the delivery of lecturettes upon the symbolic meaning of the several parts of each ceremony in each degree be encouraged, and that it be a recommendation to the Grand Lodges to institute circulating libraries and arrange for the delivery of lectures.

In some ways conditions in Australia more closely resemble those in this country than they do in the British Isles, and so these resolutions, especially the first, are of great interest.

It seems from some further remarks of the Grand Master, that there are variations in one of the significant points of the third degree as that is worked in different parts of Australia. It was suggested at the Conference apparently, and the Grand Master expressed his approval, that the lodges of South Australia should make changes to conform with the practice elsewhere in the Commonwealth. We have no other information as to the exact nature of the changes proposed, but it should be remembered that the desire for uniformity is not a wholly safe guide. In general it is best to hold to local tradition and usage, and instruct candidates carefully in the variations to be met with elsewhere. This is done in many lodges in Scotland, and possibly elsewhere, and is the best solution of the problem; for these variations all are valuable, both as proofs of our antiquity and as suggesting different points of view in regard to our symbolism.

M. W. Bra. Torrigiani Going Blind

The London Freemason of May 25 quotes a correspondent of the Daily Chronicle, who, writing from Paris, makes the statement, on the authority of "an address by Mussolini" - so that it must of course be true - that the exiled, or more correctly imprisoned, Grand Master, Domizio Torrigiani, has been removed from the Island of Ponza and is now in a "nursing home" [private hospital] near Parma, undergoing treatment for blindness.

Until we have better authority than that so far given, we have to doubt the granting of such a favor by the Fascist dictator. Alpine, the official organ of the Grand Lodge of Switzerland, had in its issue of April 15 a brief note to the effect that Torrigiani was going blind; that he and other political prisoners had been removed from the Island of Ustica to the smaller and still more barren Island of Ponza, and that in spite of his suffering from a very severe inflammation of the eyes (which makes any attempt to escape impossible) he is guarded constantly by half a dozen Carabinieri, and that while he was being removed from Ustica to Ponza, the steamer was convoyed by two submarines for fear of some attempt to liberate him by sea. It is to be said, however, that several Masonic journals in different parts of Europe accept this report of the Chronicle's correspondent, in spite of the unreliability of its source. It is further stated by some of them that it is a prison hospital in which Bro. Torrigiani is being treated; which makes the story sound less improbable. We may hope to learn more definitely later on, even if without much expectation of obtaining the real facts under present conditions.

The International Masonic Association

The Proceedings of the meeting of the Consultative Committee of the A.M.I. (as it is most generally known), which we held in Paris last February, have recently come to hand. The Association in recent years has met with grave difficulties financially, which hinders among other things its publication program. For one

thing it has not been able to pay the very modest salary assigned to the Grand Chancellor, who is the equivalent in many of his functions to a Grand Secretary. Bro. Gottschalk, who held the position temporarily after the death of Bro. Quartier le Tente, has renounced his claims in this respect, for which unselfish action he was fraternally thanked by the Committee.

Some criticisms had been received in regard to the last edition of the Association's Year Book (reviewed in THE BUILDER last October) in that it gave information about certain irregular organizations. It was stated in reply that the purpose of the Year Book is to supply information and that its chief value lay in its completeness. Inclusion in the Annual implied nothing as to regularity or recognition. As the Chancellor said:

If we limit ourselves to the list of Obediences that are unanimously recognized, we will not only be missing means of judging, but we will be trenching upon questions of regularity an territoriality which are entirely beyond our competence.

Another very interesting question was raised; that of the minimum requirements in Masonic ritual. The able and comprehensive report published by the Association some time ago on Jurisdiction and territoriality gives hope that useful work could be done in this direction too - though one hardly knows how it could be published.

Death of the Grand Master of the Grand Orient of the Netherlands

Masonry in the Netherlands has suffered a very great loss in the death of Prof. J. H. Carpentier Alting on April 29 of this year. He was born in 1864 at Colmschate. He was a graduate of the University of Amsterdam, and as a young man went out to Padang in the Dutch East Indies, in the year 1886, where he became Secretary of the Department of Justice and finally President of the Supreme Court. He was

made a Mason in the lodge Mata Hari at Padang. Returning home he was appointed to the chair of Administrative Law in the famous University of Leiden, in 1907. In 1919 he went back to the East Indies returning again in 1921. While in the East he was editor of the Indisch Maeonnick Tydschrift, and later of Broedereten, and was also Deputy Grand Master for the Dutch East Indies. He was elected Grand Master in 1926, which office he held till his death.

It is impossible in this brief notice to say anything of Bro. Carpentier Alting's services to the Craft and to humanity, but it is safe to say that not only was he one of the most outstanding men - and Masons - in the Netherlands, but also in Europe.

The International Conference of Supreme Councils of the A.&A.S.R.

The July number of the "New Age" has a report of the Conference of the representatives of the Supreme Councils of the Scottish Rite throughout the world. The Conference met in Paris, and the sessions were held in the Masonic Temple, rue Puteaux 8, which is also the headquarters of the Grand Lodge of France. The meetings continued from Monday, April 29, till the following Saturday. They were of course many social functions, including a reception and banquet at the Palais d'Orsay. One important question discussed was the possible revival of the Supreme Councils which have been suppressed or become dormant. It was decided that the Supreme Councils of the same continent should undertake to do what seemed best in this regard. Bro. Bareia, the Sovereign Grand Commander of Spain, spoke of the difficulties of the Craft in that country, under an unfriendly dictator and in face of the constant and powerful hostility of the Jesuits.

The Supreme Councils represented were the Southern and Northern Jurisdictions of the United States, France, Spain, Belgium, Brazil, Peru, Portugal, Uruguay, Argentine, Cuba, Mexico, Venezuela, Chile, Paraguay, Switzerland, Canada, Egypt, Turkey, Ecuador, Jugoslovakia, the Netherlands, Poland, Czechoslovakia, Roumania and Austria. Both Sovereign Grand Commanders of the United States were present, Bros. John Cowles and Leon M. Abbott. There are thirty-four

recognized Supreme Councils at present at work throughout the world, and of these twenty-six were represented.

The Scottish Rite has had, and has, many more or less active opponents, and it has been the subject of much criticism the world over. But this much must be said for it at least; it is the most active and powerful agency connected with the Craft that is making for a realization of the ideal of Masonic Universality.

St. John's Day Meeting of Quatuor Coronati Lodge

Readers of THE BUILDER will be especially interested in this meeting of Quatuor Coronati Lodge, as a paper by our Research Editor, Bro. E.E. Thiemeyer, was read by the Secretary, Bro. Lionel Vibert, seeing that Bro. Thiemeyer (to his great regret be it said) was not able to be present to read it himself. The paper dealt with the origins of the first Grand Lodge in 1716-1717, a subject about which, one might excusably think, everything possible had already been said, not once but many times. However, there was something new in the paper. Bro. Thiemeyer advanced evidence to show that the original organization was called a "General Lodge," and was probably regarded by the brethren who formed it as the same thing as the "General Assembly" which according to the Old Charges was the legislative organ and final court of appeal for the Craft. By 1721 the presiding officer had come to be called Grand Master, though the term General Master was also used as an equivalent.

The election of a great nobleman, the Duke of Montagu, who shortly after was made Grand Master of the Order of the Garter, made the term Grand Master seem more appropriate, and as a consequence the annual Assembly in London came also to be called a Grand Lodge by a natural conveyance of terms, although this did not become a fixed usage till some years later. The paper was well received and was the subject of considerable discussion.

The Eastern Star in Scotland

As has been intimated at different times in THE BUILDER, the Order of the Eastern Star as constituted in the United States has fallen foul of the laws of the Grand Lodges of the British Isles, and quite generally those of the Empire also. The following report was submitted to the Grand Committee at a meeting held on April 18 of this year:

The Special Committee appointed to enquire into the position of the Order of the Eastern Star, whose first Report was approved by the Grand Lodge on the 4th of November, 1926, have further to report that they are satisfied that the Constitution and Ritual of the Order have been altered, and, as now in use in Scotland, these contain nothing associating or claiming to associate or connect the Order with Freemasonry. The Committee are therefore of opinion that any further action is unnecessary and request that they be discharged.

The Report was approved and the Committee thanked for their services.

The earlier Report referred to as having been adopted by the Grand Lodge in 1926 was rather lengthy. It contained various citations to illustrate and establish the Masonic connection of the Eastern Star; quoted the action taken against it by the Grand Lodges of England and Ireland; and recommended, in consideration of the fact that the Order had been introduced into Scotland more than twenty years previously, and that no action had hitherto taken in regard to it, that a certain time be allowed for its Constitution to be altered in such a way as to eliminate all reference to Freemasonry. This sensible plan was adopted by the Grand Lodge, and the recent report of the committee is the final closing of the question.

Secret Societies in Ireland

Anyone who knows anything of the history of Ireland is fully aware that secret societies have flourished there like weeds in a rich but neglected soil. We noted in passing last month, that there seemed to be some indications of an incipient anti-Masonic movement under way in the Irish Free State. The government organ, we are informed, has recently published an article attacking, with equal impartiality, the Masonic Fraternity and a new organization which is apparently an imitation of the Knights of Columbus - named, after a well known Irish saint, the Knights of Columbanus.

The article asserts that Freemasonry is a corrupt organization, existing for the promotion of graft - that it enables unworthy persons to obtain positions and privileges for which they are not entitled by their ability or education. It also says that they are "all known and watched." Then attacking the Knights of Columbanus it asserts that, like Freemasonry, its purpose is graft, and the putting its members in a preferential position in regard to promotion in professional and other occupations.

It seems that this new society was practically unknown until this article appeared, and the disclosure has apparently caused something of a sensation. It is understood that the matter will be considered by the Roman Catholic Bishops at their next Synod. However, the general objection that the Roman Church has to secret societies has never prevented the Irish from forming them.

One thing must be added. Whatever this article may portend, there has hitherto been no open exhibition of hostility towards Freemasonry either on the part of the government of the Irish Free State or of the people generally. It is possible, therefore, that the article merely represents the views of the author, or else that he castigated the Masons merely in order to be able to strike at the new organization.

From another source we learn that a Roman Catholic magazine is publishing the names of all Freemasons in Dublin, as if Freemasonry were an offense. And in response R. W. Bro. Colonel Claude Cane, Deputy Grand Master of the Grand Lodge of Free and Accepted Masons of Ireland, has written to the press to say that

60 per cent of the Irish Freemasons at the time of the passing of the Catholic Emancipation Bill were Roman Catholics, and he based this statement on the records and registers which have been carefully and accurately kept by the Grand Lodge of Ireland for nearly two centuries, and not upon vague tradition. Freemasons have never been, as the Roman Catholic clerical papers are so fond of saying, opponents of religious liberty. On the contrary, they have always done their best to support it. It is apparently forgotten that, during the whole of the time in which he was agitating for Catholic emancipation, Daniel O'Connell was an enthusiastic Freemason, and frequently wrote and spoke in favor of the Order.

Some Facts About English Masonry

It has been an unwritten law of English Masonry that the Grand Lodge of England always meet in London. This precedent, however, was recently broken when a meeting was held in Liverpool and it has now been arranged that at least one Quarterly Communication a year will be held out of London.

While there is no law to the contrary, it has been customary for the Grand Master of the Grand Lodge of England to be a member of the nobility. The last commoner to hold that high office was George Payne in 1720.

According to Sir Alfred Robbins the average size of an English Lodge is 86, but the average of attendance is much higher than in either the United States or Canada. Sir Alfred Robbins, by the way, has recently been appointed for the twelfth consecutive term as President of the Board of General Purposes of the United Grand Lodge, an unusual distinction and the longest record in the history of that Grand Body.

Not only is it customary in England for a Mason to be a member of a number of lodges but he may also be the Master of more than one lodge at the same time.

Charles E. Keyser who recently succeeded Sir Frederick Halsey as Provincial Grand Master of Hertfordshire, has been Master of twenty-seven lodges.

The latest Scottish Rite News Bureau report advises that the Bro. Charles Edward Keyser mentioned in the above paragraph died recently at his home, Aldermaston Court, near Reading, Berkshire. He was 82 years of age and had nearly 20,000 votes in the three great Masonic institutions, contributed large sums to their upkeep and was known as "the Prince of Masonic Charity." That he well deserved this title was shown upon more than one occasion. For example, in 1927 when the sum realized at the Annual Festival of the Royal Masonic Boys' Institute fell about $40,000 below the sum needed, he very generously handed over a check for $50,000 to the treasurer of the institution to meet the deficiency. Bro. Keyser was a member of thirty-six lodges.

Plural Membership in Wisconsin

The Grand Lodge of Wisconsin now permits "plural membership." This simply means that a Mason in Wisconsin can belong to as many Masonic lodges as he wishes and his financial resources permit. In case of a Wisconsin Mason's residence in another Grand Jurisdiction, provided such other Grand jurisdiction permits dual or plural membership, he may affiliate with any lodge of the place of his residence. With the provision reversed a Mason from another Grand jurisdiction, but residing in Wisconsin, may affiliate in Wisconsin. In neither case will the affiliate lose his membership in his "home lodge." The Masonic status of the individual holding dual or plural membership is, of course, governed by his status in his "home lodge."

A total of about sixteen Masonic Grand jurisdictions in this country and abroad now permit either dual or plural membership. None of those who have once adopted the system have abandoned it. This is pretty fair evidence that the system works satisfactorily.

Study Circles

Evidently the idea of Study Circles is spreading beyond the realm of American Masonry. In a recent issue of the South Australian Freemason appeared an article on Study Circles. It may be of interest to brethren in America to know that the idea has been in operation in Australia for some time.

Glen Osmond Lodge has had a Study Circle in connection with its lodge for over six months. There are several study circles in operation throughout South Australia, one at Moorook on the River Murray having been in operation since 1924.

For years W. M's and officers of lodges have been ever conscious of the falling away in attendance of their members, and the lack of personal interest in their lodge's welfare, and it may fairly safely be assumed that this apparent absence of interest is due very largely to the lack of individual thought, from which brethren suffer, and that they need some lead apart from ordinary lodge meetings and the cursory study of the Ritual to help them along the paths of thought the better to grasp the treasured teachings which are there to be found for their seeking, and to make a daily advancement in Masonic knowledge.

The South African Masonic Journal carries this announcement:

"At the meeting of the Cape Masonic Study Circle held in the Refractory of the British Lodge, Capetown, on Wednesday, March 6, Wor. Bro. W. B. Know delivered a lecture on "Irish Freemasonry, Past and Present."

South Africa and South Australia have joined the ranks of those interested in the Study Circle plan. It leads us to wonder how many other countries follow this idea.

We know the research lodges in England, of course, but are there similar organizations in existence elsewhere?

Something New in Masonic Service

The New South Wales Freemason reports that advice has been received by the Secretary of the Big Brother Movement that all Royal Arch Chapters in Scotland have been circularized by the Grand Scribe E, advising Companions that on their sons' arrival in New South Wales a Scottish Royal Arch Companion will be allotted to them as a Big Brother.

Lectures have been delivered in many Chapters, and the Grand Superintendent, Lord Cassillis, occupied the Chair on one occasion. Our Scottish Companions gratefully acknowledge the interest and assistance being given to their sons.

The Secretary of the Big Brother Movement is Ex. Companion F. J. G. Fleming. His address is corner George and Argyle Streets, Sydney, and he states that he will be pleased to hear from any Companions who are willing to act as Big Brothers to one of these boys. There is no financial responsibility on the part of the Big Brother nor is he responsible for finding a position for a boy.

Reconstitution of the Lodge " Goethe" in Paris

This lodge, working in the German language, was formed in 1909, under the Grand Lodge of France. Naturally its members were largely of German nationality or of German origin, and for this reason it ceased working on the outbreak of the war. It is another sign of the lessening of war bred suspicion and hostility that it has again been revived. Many of the members are from Austria. The Grand Master of the Grand Orient of Spain was present, two D. D. G. M's of the Grand Lodge of Jugo

Slovakia the Grand Lodge of Vienna was represented, as well as several lodges in different countries. The jewels were gifts; a Swiss lodge, Fels am Rhein, gave the Master's gavel, and the Bible for the altar was presented by Bro. Muffelmann of Berlin.

----o----

Masonic Teachings and Modern Problems

By BRO. HERBERT HUNGERFORD

Help to Make These Pages a Real Forum for Discussion

All brothers interested in any phase of Masonic Education, especially those who believe in fostering the Masonic Study Club movement, are invited to send criticism, comments and, particularly, practical suggestions for furthering this movement. Those who are willing to help organize Round Table Discussion Groups or other Masonic Study Clubs in their Lodges or their districts are invited to send for Membership Blanks, etc., which will be supplied free of cost.

Address: HERBERT HUNGERFORD

General Campaign Manager, The Masonic Study Club Campaign Harrisburg, Virginia.

BEAR in mind the warning given with the first announcement of our Seven Keypoint Introductory Programs arranged for Round Table Discussion Groups in which we emphasized the fact that we were simply offering tentative suggestions which might be modified any way through the experience or advice offered by well-informed brethren. Thus far, but few suggestions have been received but one of them seems to be quite pertinent and suggestive of immediate action. Bro. Ernst W. Gruss, of Houston, Texas, in a very able and illuminating letter advises a change in the arrangement and names of the courses, thus:

1. Masonic Symbolism.

2. Masonic Symbolism Applied.

3. Ancient Landmarks and Teachings of Masonry.

4. History of Masonry.

a Abroad

b North America

c. United States

d. Home State;

e. Home County, City, and Town

With the exception of item e, the student can get his history by just reading a good work on the subject. By "History" I suppose you mean the past of the organization as we now have it and those organizations we claim to be the forerunners of our organizations.

Now, I hold a somewhat different idea of the history of Masonry. Briefly it amounts to this: Since the hour or day when man felt the desire to improve himself both mentally, intellectually, spiritually, and physically, he was engaged in Masonic Work. Thus Masonry, according to my opinion, is synonymous with

Civilization. On this basis, all those beings who have done aught for the betterment of mankind have been Masons regardless of whether not they were members of any organization. And again, all lose ancient organizations, whose object of their labors was the betterment of mankind, were Builders in the truest sense of the word, hence masons, though not called so. I do not accept the old trade guilds as the forerunners of Masonry. Just think that I should consider organizations of beer-guzzlers, rum fiends, and gluttons my Masonic ancestors, men who destroyed, but did not build the human mind, when I can follow the leadership of all those great master minds who sought to improve mankind since the beginning of human improvement. I consider it puerile to emphasize the rather far- fetched theory that the trade guilds were our Masonic ancestors. To me it shows that our Masonic Students are themselves not clear just what Masonry really is. My Masonry is a direct descendant of those ancient leaders who, tens of thousands of years ago, sought to raise their fellowmen to higher level of life. Nor do we have to borrow the symbols of the bricklayers and stonemasons for our own use. The fundamental symbols of Masonry are ages-old and date back to the time when man first began to think. This is incontrovertibly proven by the findings of archaeologists and anthropologists. No, the equilateral triangle, the square, the circle, the cross, the apron, the East, the West, the South, and others were established tens of thousands of years before guilds of bricklayers and stonemasons were thought of.

It seems to me that the points raised in this letter are well taken and, mainly, deserving of our emulation. While I do not altogether agree with the viewpoint expressed by Bro. Gruss, I can fully appreciate his point that it will be far more interesting to the newly-made Mason if we start with lessons more definitely supplementing the points that we have tried to impress in the ceremonials of our different degrees.

I am quite willing, in fact, to concede that Masonic history should be made the last, rather than the first, of our introductory round table discussions.

I am inclined, however, to believe that our first course of study in discussion groups, composed chiefly newly-made masons, should be on "The Fundamental Teachings of the Fraternity."

The causes which have brought about this conclusion on my part have been not only my personal observation of the activity of Study Club Groups but, particularly, the reaction or response to my series of articles on "Our Ancient Fraternity and Present Day Problems" which have been running during the past year in the columns of THE BUILDER. It seems to me that the considerable interest manifested by our brethren everywhere in this series of critical articles indicates that there is a definite value in tieing-up or comparing the problems of modern life with the teachings of our ancient Fraternity.

It seems to me, likewise, that this particular plan of beginning Masonic Study discussions with a brief course on "Masonic Teachings and Modern Problems" is right along the line and fully in harmony with the plan of our ritual.

It is presumed that every candidate applies for admission to a lodge because he hopes thereby to learn how to improve himself in Freemasonry. In other words, it seems to me that it is a natural and justifiable expectation of every newly-made Mason that he will find in the Fraternity practical assistance in solving his personal or life-problems. If the objective of Fraternity is not precisely this, I confess that I have failed to understand what it is.

It is absurd for any one to assume that the sole objective of Fraternity is self-improvement for its members, yet, I doubt if any one will deny that this is one of its foremost aims. This being the case, it seems a common sense proposition that each Study Club group for newly-made brethren should first be concerned with discussing the principles and practices of fraternity which ought to help every member of any lodge to live more happily, and a more serviceable and, therefore, a more successful life.

A Challenge to Inside Critics of Freemasonry

YOUR attitude in accepting or rejecting this challenge should determine whether you are a sincere, constructive critic of your Fraternity, or merely an ordinary fault-finder. My claim to the privilege of presenting the challenge is derived from the fact that my recent series of articles in THE BUILDER, on "Our Ancient Fraternity and Present Day Problems," brought me considerable commendation as well as some rebukes for being, as one writer puts it, "a bold and plain-spoken critic of our ancient and honorable institution."

I make no denial of the fact that I have endeavored to criticize our Fraternity fearlessly, but I do insist that I have always been, likewise, a friendly critic. Whenever I have pointed out what I considered an unwise or unwholesome tendency, or a serious shortcoming in the programs and activities of present-day Masonry, I have endeavored invariably to suggest changes or recommend remedies, which, I believe, would correct the conditions of which I have complained.

I object most vigorously to any implication that every critic of our Fraternity must be regarded as a "calamity howler." The Fraternity certainly is a human institution and the weakness and frailty of all mortal beings is a clearly recognized factor of our ritual. So, the ostrich-minded objectors to any criticism of our Fraternity do not disturb me in the least.

On the other hand, it is a matter of serious concern when we find so many members who do not hesitate to criticize the Craft, but appear to be unwilling or at least inactive either in putting forth any effort of their own or participating in a constructive program for changing and improving the conditions which are the cause of their complaints.

The challenge I issue, therefore, is that every critic who sincerely believes that some of the activities we emphasize in our lodge programs today are not the best and most desirable features to be put foremost; also that some of the tendencies and trends of modern Masonry do not seem to be in the right direction, is not acting in accord with the true Masonic spirit when he merely gives voice to his

objections, yet fails to do his part to bring about the changes necessary to correct the conditions which he believes should be modified.

According to my observation in our lodges today, we have too many fault-finders and too few constructive critics. In nearly every lodge you will find members who are regarded more or less as "pests" because they are always raising objections, finding fault and scolding about this, that or the other activity of the lodge; yet these fault-finders seldom can be induced to assume the leadership of any activity or even take part in any program that is designed to correct the conditions which they complain about.

I admit that this is a perfectly natural human trait, nevertheless, it is not in accord with the high ideals of Freemasonry. A person who professes to be a good man and a Mason should always be willing to back up his words with his deeds.

In my own criticisms of modern Masonic activities and tendencies, I have pointed out why I believe that the average lodge today has made a mistake by shifting too much emphasis upon the purely social and entertaining features of its program with a corresponding decrease in the emphasis upon the educational features of Freemasonry. As result of this shifting of our emphasis, it is my contention that the present tendencies are away from the ancient fundamental ideals of the Fraternity and that modern Masonry is in danger of a decline because it is failing to impress upon every newly-made brother the true teachings of the Institution. This is due mainly to the fact that the distracting social, commercial and recreational activities of everyday life have so influenced Masonic programs that we push our candidates through the "degree mills" so rapidly that we fail fully to impress upon their minds the important educational and moral lessons upon which our great Fraternity has been established.

In my series of articles criticizing these modern Masonic tendencies, I believe that I presented ample evidence to justify every criticism. I have since received considerable testimony from brethren from all parts of the country whose observations and opinions fully bore out my contentions.

Likewise, I maintain that I have not rested content with merely pointing out some of the faults and mistaken efforts in modern Masonry, but I have sincerely endeavored to devise a constructive program that will provide the things that I believe are needed to supply these shortcomings to which I have called attention. In other words, I regard the activities to supplement every lodge program with some sort of definite Masonic study as being, by all means, the best possible way to remedy the defects brought about by the overemphasis upon speed with its consequent superficiality.

I was gratified by the numerous letters of comment which my series of critical articles provoked; but I confess that I have been somewhat disappointed at the response to my appeal for cooperation in helping to devise and develop popular programs for the extension of the Masonic Study Club campaign and the introduction of some form of Masonic education into every lodge possible.

If you agree with the writer's contention that some of the activities of modern Masonry have gotten off the main track, you certainly owe it to yourself, as well as to your brethren, to do your part in helping to switch your lodge programs back to the right track.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given

in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THE HISTORY OF THE STAR POINTS. By John Kennedy Lacock. Published by the Sampson Publications, Inc., Boston Stiff paper, illustrated, 68 pages.

THIS booklet is based on a series of articles that originally appeared in the Eastern Star Magazine. These found such a wide appeal among members of the Order that the supply fell short of the demand, and it was therefore decided to reprint them, with some revision and the addition of new material.

The author has done his best with somewhat intractable material. While Jephthah's vow and its result are perfectly understandable in the light of primitive ideas and customs, and indeed similar stories can be found in folk tales all over the world, yet it is hard to draw any consistent moral from it suited to our own level of culture. One would say, if it teaches anything, it teaches the folly of making promises without knowing what they imply, with the corollary that there are times when promises should be broken. Actually, we should understand the story that Jephthah left the choice of the gift to God, to God as he and his people conceived him, and assumed, with them, that God desired the sacrifice of the maiden. In this light the story is noble and heroic, so far as the human characters are concerned.

Contrasted with the difficulties of adapting this terrible story (which is as tragic, when it is realized, as that of Iphigenia), the beautiful tale of Ruth is a great relief. While some of the motives are obscure without some knowledge of oriental ideas regarding marriage, and the completeness with which a woman ceases to belong to her own family and becomes part of her husband's, yet it is so human and natural that its appeal is universal. To talk about it, to describe it, is to spoil it - such is its delicacy. And whatever it may be in the original, the translation of the King James version is a masterpiece of simplicity and directness of style.

In the veracious history of Esther, which is a novel or romance of the third or second century B. C., we again have moral difficulties. It is a story, in very heightened colors and little regard for probability, of oriental court intrigue and harem polities. It takes a lot of skill to adapt it so as to make it fit into a scheme of occidental female virtues, and Bro. Lacock has done everything that is possible with it.

With Martha, and Electa, the ideal figure of an early Christian lady, the task is easier. Here there is nothing that needs explanation or explaining away.

The work should be of real assistance to those engaged in active work in Eastern Star Chapters and we trust it will have the distribution it deserves. S. B.

* * *

CAGLIOSTRO; CHARLATAN, ROGUE, MYSTIC AND MESMERIST. By Johannes von Guenther; translated by Huntley Paterson. Cloth and boards, 12mo., 445 pages; illustrated, $3.50, net.

CAGLIOSTRO! Truly a name to conjure with. Even to this day - as witness by the articles and books still being written - his name arouses attention and interest. And thus it is that the house of Harper and Brothers of New York and London have considered Johannes von Guenther's Cagliostro - Charlatan, Rogue, Mystic and Mesmerist a worthy addition to their series of romantic biographies.

The four hundred and more pages of this readable book held my attention and fascinated me one wild and stormy Sunday not long ago. Bending trees and wind-swept hills across the flooded banks of the Missouri stood out in sheer relief against blackened skies, in which blinding flashes of lightning and the long roll

and rumbling of celestial artillery added to the ominous spell of the book at hand. Perhaps the satanic play of the elements added to my appreciation of this interest compelling volume. Be that as it may, the work will also interest others, and especially brethren of the Craft, for throughout the entire book the Masonic Fraternity of eighteenth century Continental Europe is brought into the rapidly changing settings of Palermo, London, St. Petersburg, Strassburg, Paris, Boulogne, Sur Mer and Rome.

Let the American or English Mason be warned, however, that he will not come upon the Masonic references with any feelings of friendliness. It is instantly apparent that the author is not a Freemason, and it is also very evident that he has drawn upon the popular misapprehensions and the fictions of the eighteenth century for his so-called Masonic backgrounds. His text recalls the anti-Masonic literature of the 1780's and the 1790's - notably Robison's Proof of a Conspiracy Against the Governments of Europe, first published in 1797 and issued in many editions and in several languages. He has also availed himself of the German and French literature treating of the Illuminati. The first flush of indignation coming upon one when reading of the utterly absurd and totally impossible allegations about the Freemasons soon gives way to calmer feeling of mild amusement; one wonders how anyone could have believed such preposterous things. Still, when considering the vast amount of literature that has been written about Cagliostro in Italian, French, German, Dutch and English, and realizing that this impudent character gave the people of his time much to talk about, we continue our perusal of the book in a more appreciative frame of mind.

In the author's belief, it should be said that he is aware of the criticisms of the Craft. In an epilogue to the book, he says:

"Friends have called the author's attention to the feet that the Freemasons of the present day may feel that they have been assailed in this book, and may assume that the narrative contains attacks upon their Order. But nothing of the kind was intended; for, in the first place, the author knows much too little of modern Freemasonry to be in a position to criticise it either favourably or unfavourably. And, secondly, he does not believe that modern Freemasonry can possibly feel that it is affeeted by the foolish blunders of the past, particularly as these blunders are

more or less proved historically. For the much glorified eighteenth century, the 'gallant Age,' the 'era of enlightenment' was also a period in which much nonsense flourished, and in which every kind of tomfoolery immediately found enthusiastic admirers."

This capably written defense - for it is clever, ironical and even satirical - is in itself indicative of the treatment accorded to Freemasonry in the book. Only the capable treatment and vigorous style of the author, blended with the spirited action of the work as a whole, compels the reader onward in spite of his protests, and carries him to the conclusion of the volume with the feeling that the time spent in its perusal has been worth while. It gives him a better understanding of the antagonism existing even to this day against Freemasonry in Europe, and reminds him again that the bitter clerical opposition of the eighteenth century is equally as vindictive in the twentieth.

Aside from the Masonic references, the book presents a cross section of eighteenth century European life which can only be brought out in the form of historical romances. As the author frankly states, the volume "is a romance based on a free handling of the historical material [and] was not intended as anything more than an attempt artistically to depict the portrait of Cagliostro in accordance with the spirit of his Age and of his environment." The tale is slightly erotic in spots, but not in a manner to be offensive; the dashes of passion are in full harmony with the situations, revealing the masterly craft of the author.

Unfortunately, no facts are before me as to the author. The vigor, flavor and style of the original German very evidently has been skillfully preserved in the translation; even the illustrations are European in their treatment and subtly add to the enchantment of the printed text.

It may not be amiss to add that Masonic students will find a more acceptable account of Cagliostro in W. R. H. Trowbridge's Cagliostro: The Splendour and Misery of a Master of Magic, a work now out of print, but available through Masonic libraries. In connection with this should be read Bro. B. Ivanoff's

excellent article, "Cagliostro in Eastern Europe (Courland, Russia and Poland)," which appeared in Are Quatuor Coronatorum, Vol. XL (1927), pages 45-80. It touches upon the alleged identity of Balsamo and Cagliostro as one and the same individual, as well as upon Cagliostro's Masonic visits. The volume under review does not differentiate between the two characters.

J. H. T.

* * *

THE FREEDOM OF THE SEAS. By Alec Wilson. Published by the League of Nations Union, London. Paper, 60 pages.

THERE is little doubt that one of the greatest obstacles to the furtherance of disarmament projects is that question which is compendiously, but most ambiguously entitled the Freedom of the Seas. As things stand today the problem lies mainly between the two great English speaking political entities, neither of which is English in any but the loosest sense. Could a way out of the virtual impasse be found the cause of peace would be greatly advanced. The difficulty is that there has been too much heat and too little light in the discussion of the problem hitherto. And this is true not only of ordinary people, and the newspapers which provide material for their opinions, if not the opinions as well, but also to a very great and alarming extent by statesmen too.

The pamphlet under review briefly and clearly traces the history of the problem, and in doing so demonstrates the curious and significant feature that the problem has progressively changed during the course of the development of our modern civilization. The earliest claims were for freedom for ships to sail on the seas on their "lawful occasions" on the one hand, and on the other, that certain seas were closed, the private property of the states making the claim, and that all intruders were trespassers and pirates. England from very early times claimed sovereignty

over the "Narrow Seas," the English Channel, and the adjacent waters. Spain, Portugal and the Netherlands each made claims of exclusive rights in the Western Atlantic, the Pacific and the Indian Ocean. There has been no consistency in these claims, they were all based on self interest, or what seemed to be to the advantage of the states concerned at the moment, and every maritime nation has been as quick as a weather vane to change from one attitude to the opposite under changed conditions.

The question of the freedom of the sea in time of peace settled itself by changed conditions and force of circumstances. It was not due to any abstract sense of justice, but to the feet that the game was not worth the candle. Indeed it became ridiculously impossible, as impossible as for a land owner to claim exclusive right in the atmosphere above his land. It is Mr. Wilson's contention that circumstances are now such that the freedom of the seas in time of war has come to mean something absolutely different from what it did, and that to discuss it upon the old lines is worse than waste of time.

Two of the many changes that vitally affect the question are the conquest of the air and the feet that modern war means the active belligerency of every member of the state, from the soldier in the field to the children "cultivating potatoes in school gardens." Every article of commerce is contraband of necessity, for everything may directly or indirectly assist a country in prosecuting a war.

The solution that the author sees emerging is a simple and comprehensive one. It is not new, but it has not been accepted hitherto because of the difficulty in realizing the effects of changed conditions. Once the possibility of war between the United States and the British Empire is ruled out, no real obstacle remains between them, their interests are alike. The latter says: if we could agree that neither would interrupt each other's sea borne commerce in war time nor permit others to do so it would remove the one thing that England, the heart and nerve center of the Empire, has to fear. And this in effect is precisely what the United States has contended for under the phrase the "freedom of the seas."

The author quotes Prof. Gerould of Princeton:

If we attempt to maintain our rights in a "public" war [i. e., a war waged by members of the League of Nations against one that has broken the Covenant] we shall either break the blockade laid down by the League, in which ease we become the ally of the Power which has broken its agreement . . . or we shall be forced to make common cause with the League. The dilemma is inescapable.

And he thinks that the logic of events is forcing every nation closer and closer to the formula of President Wilson.

Absolute Freedom of Navigation upon the Seas outside territorial waters, alike in Peace and War, except as the Seas may be closed in whole or in part by international action for the enforcement of international covenants.

Towards some such conclusion as this the logic of events is leading the world. The mental inertia that characterizes humanity in the mass may make the process of realizing it slow and painful - but the logic of events always wins in the long run.

* * *

WITCHCRAFT IN OLD AND NEW ENGLAND. By George Lyman Kittredge. Published by the Harvard University Press. Cloth, table of contents, notes, index, x and 641 pages. Price $6.25.

WITCHCRAFT, and the working of magic, is a subject almost as extensive as all literature. References, allusions, descriptions, are to be found in almost every kind of book from fiction to theology. In the present volume the notes alone take over

two hundred pages, and they consist almost entirely of references. And even so, it is not to be supposed that they are exhaustive, even for the limited subject of English witchcraft. However so much of this material is merely repetition of the same kind of thing that it is by no means necessary to go through it all in order to get a just idea of the subject. It is possible to reach conclusions and make judgments even if one lacks the extensive acquaintance with obscure and rare works that is exhibited by the author of this latest work on witchcraft.

The first and the two last chapters of the book are really independent articles, previously published, as is explained in the preface. Nevertheless the reader gets the impression that they actually contain the motif about which the rest of the book is written - or motifs would be more accurate. And regarded in this light the work is to be warmly welcomed for it corrects a series of errors and misapprehensions that amount almost to superstitions, which are held by practically everyone, excepting a very few specially well informed students. The chief of these erroneous opinions is that witchcraft was a baseless illusion founded on a corrupt, or at least superstitious religious outlook, coupled with an insane desire to persecute and shed blood. That magic and witchcraft, in the widest sense, are universal, a primitive heritage of the human race, has long been known to anthropologists and students of comparative religion and folklore. But until recent years there was not much attention given to mediaeval and modern witchcraft in Europe, with the result that many older ideas still remained current; and with this a general lack of any real understanding of the situation.

Prof. Kittredge brings this out very clearly in the first chapter, entitled a "Typical Case." No one can read it without seeing that there was much to be said on the other side. Granted that the whole thing was a baseless superstition - in the proper sense of that word, a "standing-over," a survival, from the most primitive thought of the childhood of the race - yet the "persecution" was inevitable. As the author says, if not guilty in fact, the witches were generally guilty in intention. And there is no doubt that with the working of magic went, often enough, other more material and practical methods of working injury, especially the use of poisons.

In this typical ease Prof. Kittredge had before him the original depositions of the witnesses and complainants against a certain Michael Trevisard, by his name a

Cornishman and a "foreigner" in Devonshire, where the offenses occurred, Alice his wife, and his son Peter. This took place in 1601 and 1602, in the reign of Queen Elizabeth. The witnesses had all suffered grievous misfortunes of one kind and another, including loss of goods and health; all following upon curses or maledictions from one or other of the defendants, particularly the woman. There can be no doubt that the witnesses and the community believed these misfortunes to be due to witchcraft, or maleficia, and it is very likely that the Trevisards believed it too; and at least that they had sought advantage from the fear which they were held.

Witchcraft in England was an offense against the criminal law and was proceeded against in the secular courts like any other felony, robbery or murder for example. The evidence is generally of the same kind. The complaint in most cases follows some real misfortune, death or disease usually. And in the trials evidence is given of announced intention on the part of the accused to work evil against those afflicted, with or without evidence of the performance of magical rites. In general, the evidence of the injury suffered by the victim, which was real enough, and the announced, or confessed, intention of the witch, was taken as proof of guilt. And granted a universal belief that evil could be worked by magical and demonic means it must be admitted that it would seem sufficient.

The second chapter is entitled "English Witchcraft Before 1558." The special significance of the date lies in the fact that one of the author's pre-occupations is to controvert an opinion that the belief in witchcraft was an importation by the religious exiles who returned to England after the death of Queen Mary. The theory apparently being that they were imbued with the belief in the reality of compacts with the devil, and so on, during their sojourn on the Continent, and that they converted their fellow countrymen to it on their return. The supporters of this theory are nowhere mentioned by name so far as the reviewer has been able to discover, and he must also confess that he has never come across it previously. In any ease it seems so preposterous that one would suppose the least acquaintance with the evidence would dispel it. One would have thought it more appropriate to have dismissed it in a brief note, as the theories of Mr. Summers and Miss Murray are disposed of. But it is evident-that here once more we have differing views accounted for in part by an ambiguous meaning of words. What the unnamed "scholars" mean by witchcraft, and what Mr. Summers means is quite different

from what Prof. Kittredge means, and Miss Murray means something different again; though there is the less excuse for misunderstanding her position, as she clearly defines the sense in which she uses the word, and sticks to that aspect of the subject.

Returning to the second chapter the author brings samples of the evidence for the belief in, and the character of, witchcraft in England, from Anglo-Saxon times down to the Tudor period; with so much of parallel historical and anthropological evidence as to establish its character as a primitive heritage of mankind.

The succeeding chapters deal with the methods and machinery of witchcraft. The use of images and like means to work evil or good - generally evil. This in some form or other is found everywhere the world over, and at all periods. Following this comes the subject of curses, elf shot, induced madness, magical poisons and charms. Then wind raising and rain making, metamorphosis, treasure hunting, divination and so on are taken up in succession. In the sixteenth chapter we come to the witches Sabbath and the compact with the devil. In this chapter the general thesis is that the periodical meetings of witches and their worship of the devil, was all a creation of the Continental inquisitors, with the further contention that there was no basis in feet for it. Or rather, that it was built up out of the secret meetings of heretical religious sects, to whom all kinds of enormities were ascribed, mixed up with the whole paraphernalia of mediaeval demonology, and it is insisted that nothing like it ever appeared in England.

It is of course, impossible to adequately discuss the matter in the brief space of a review. Prof. Kittredge obviously disagrees with the theory advanced by Miss Murray in her witch Cult, published some eight years ago. One cannot help feeling that her argument was entitled to more consideration than a few rather contemptuous references in the notes.

Those who regard witchcraft as merely a delusion, an example of collective insanity, are ignorant of the antecedents of the phenomenon. They do not realize that it is a stage of human evolution and part of the price of the development of

civilization. Those who, like Mr. Summers, still believe in its reality, are simply in this respect at a lower cultural level. The difference between Miss Murray and Prof. Kittredge is more one of emphasis, and as it would seem, some misunderstanding or lack of comprehension on the part of the latter, due to preconception or bias, which has prevented him, not only from seeing the force of the evidence marshalled by Miss Murray, but also from seeing the full implications of some of the facts he has himself adduced.

To get the matter clear; Prof. Kittredge has dealt with witchcraft as a generally held belief. A state of affairs found not only in mediaeval England and Europe, but everywhere else. Miss Murray expressly limited herself to the subject of an alleged organization, practicing what she calls the Witch-Cult. The two theses are complementary, and not necessarily in conflict. Taking primitive peoples generally, among whom witchcraft may be called normal, we find that its methods are known to everyone, but they are especially practiced by certain individuals, who in many eases are definitely organized, and such organizations are frequently equivalent to a sort of priesthood. It is Miss Murray's hypothesis that such an organized primitive religion survived, more and more driven into concealment and into bitter hostility to dominant and militant Christianity, from pagan times down to the seventeenth century at least.

There is nothing inherently incredible in this in the light of our present knowledge of the history of religion, and Prof. Kittredge has not demolished the theory by his method of limiting and separating the evidence. He leaves Scotland out entirely, for example, although in view of the cultural relationship of the two countries we are permitted to assume that what existed in Scotland in the sixteenth and seventeenth centuries would illustrate the situation in England from one to two centuries earlier. When he deals with the most pertinent evidence of such an organization in England he weakens the force of the facts by paraphrasing the records and interspersing comments of his own. While it may be quite true that in Elizabethan England this organization had broken down, it does not follow that it had not existed, or did not then exist elsewhere. A religion implies some organization, and in the second chapter we are presented with a whole series of laws and canons which couple witchcraft with the ritual observances of paganism. When we consider in what manner Western Europe was Christianized it would have been miraculous indeed if the worship of the older gods had not survived.

When Prof. Kittredge comes to King James and the New England witches he is wholly admirable. He shows conclusively that so far from the witch trials in England being due to the fanatic zeal of the Scottish king, as everyone has taken for granted, the exact reverse is true. The trials were due to popular pressure and James did much to cheek it, counseling his judges to be very sceptical of the evidence offered in such cases.

In the same way he goes far to rehabilitating the people of New England by showing, first that they were necessarily limited by the beliefs and knowledge of their own time, and that the outbreak was comparatively very mild, and that in a remarkably short time it was suppressed.

One rather interesting item appears in the second chapter. A monk named Thomas Wryght was accused of practicing magic and of having "books of experiments." He defended himself by saying that he had used his books "for speculation merely and never for operation." This was in 1500, and is a fresh instance of the use of these words in the same way they are now used by Masons. It is probable that they are genuine tradition in the Craft to distinguish two classes of members.

M.

----o----

THE QUESTION BOX

and CORRESPONDANCE

A ROMAN CATHOLIC GRAND MASTER

You published in June an interesting article about a Roman Catholic being Grand Master of one of the Canadian obediences. In the April number of "The Master Mason" a reply is given in the question department that "no church affiliation is a disqualification to Masonic advancement in England," and instances of Catholic Grand Masters were cited.

Now, all these citations are of occurrences long ago and far away, given without any explanation of the present status between Freemasonry and the Roman Catholic Hierarchy. So that from your article and "The Master Mason's" reply, it might be inferred that today a Romanist in full communion with his church could be a supreme ruler of our Order. Just to dispel such notion I give the following quotation from Lucien Wolf's Life of the First Marquess of Ripon. The heading of Chapter xiii (Vol. I) is "From King Solomon's Throne to the Pope's Footstool," and at page 292 reads:

. . . Moreover, he [the Marquess] was convinced that, the Syllabus notwithstanding, there was no necessary incompatibility between Roman Catholicism on the one hand and religious toleration and political liberalism on the other. When, at the last moment, the attitude of the Vatican in regard to Freemasonry was made clear to him it was relatively much too small a matter to modify the grave decision at which he had arrived.

Here is a capable and distinguished Grand Master being told (in 1874) on his conversion to the Roman Catholic faith, that renunciation of Freemasonry was in order before acceptance. Yet, one can find ambiguous replies and articles in Masonic publications in 1929 such as have been alluded to herein.

Donald Lightbourn, New York

Many other cases analogous to that of the Marquess of Ripon could also be cited. We had no idea that any of our readers could suppose that conditions were the same now as they were a hundred years ago. Though the first Papal Bull condemning the Craft was promulgated as early as 1738 it was long before it was universally enforced. The subject cannot possibly be gone into here. Much has been published in THE BUILDER in the past, and may need to be repeated in the future.

* * *

THE REGIONAL GRAND LODGE OF PENNSYLVANIA

In 1924 the officers of the Grand Orient of France moved by the pleadings of a representative of the Regional Grand Lodge of Pennsylvania, entered into an agreement with it. The arrangement met with some opposition and the Grand College of Rites (the Supreme Council of the Grand Orient) refused to confirm it insofar as the degrees conferred under its authority were concerned. The agreement, therefore, has covered only the Blue Lodge organization of the Regional Grand Lodge of Pennsylvania.

Soon after his election as Grand Master (President du Conseil de l'Ordre) in 1927, M. W. Bro. Arthur Groussier started to investigate the real relations between the Grand Orient and the Pennsylvania body, as these relations had caused the Grand Orient losses of fraternal relations and individual good will. He was anxious to sever all connections with this body but did not want to be unfair or unjust. The fact, however, that the Regional Grand Lodge of Pennsylvania was not carrying out its part of the agreement made his task much easier and the Executive Committee (Conseil de l'Ordre) at its last meeting, adopted the following resolutions severing all connections with the Regional Grand Lodge of Pennsylvania.

"The Executive Committee of the Grand Orient of France, at a plenary meeting, June 23, 1929

"Having read the Agreement entered into May 10, 1924, between the Grand Orient of France and the Regional Grand Lodge of Pennsylvania, and

"Having heard the report of its Officers

"Considering, on the one hand

"That the articles of this Agreement have been but partially applied,

"That the Grand Orient of France has not been kept informed of the proceedings of the Regional Grand Lodge of Pennsylvania and has not even knowledge of the rules now in force

"Concludes

"That, for the above reasons, the relations between the two contracting parties have no serious basis and that the tie holding the Regional Grand Lodge of Pennsylvania to the Grand Orient of France has become purely nominal

"Considering on the other hand

"The rules relating to territorial jurisdiction adopted by the Congress of the International Masonic Association in December, 1927,

"Is of the opinion

"That under such conditions it is much preferable that the two Obediences separate completely

"And, therefore, terminates, on its part, irrevocably and at once, the above Agreement

"This brings about the immediate, absolute and definite independence of both parties to the Agreement."

In line with the above decision the Grand Orient of France lately refused fraternal relations to two ether unrecognized Grand Bodies in this country and also turned down an application received from a number of Masons in New York City to form a new lodge there. The Grand Orient has decided to strictly observe the laws on territorial jurisdiction adopted by the International Masonic Association.

L. G., Colorado.

Our correspondent is a native of France and a member of a French Lodge under the Grand Lodge of France, with which a considerable number of American jurisdictions hold fraternal relations. The Regional Grand Lodge of Pennsylvania was originally under the Grand Orient of Spain, and its formation was due to one of the many unfortunate conflicts between American and European ideas about territorial jurisdiction. It has taken the European brethren a long time to realize the

rigidity of American rules on the subject but the report of the A. M. I. has been widely accepted, and will probably prevent any such false steps being made in the future.

* * *

DUAL MEMBERSHIP

I notice that you have once or twice recently mentioned the subject of dual or plural membership. I am in a position to see the annual Proceedings of a number of our Grand Lodges, and from them I gather that some of the Fraternal Correspondents are very much opposed to the idea, and I rather suspect their influence has had a good deal to do with the slow progress it has made.

One argument that is often repeated is that dual membership makes it impossible to obtain accurate statistics of total membership, and it is frequently said that the Grand Lodges of the British Isles do not know what their membership really is. This seems always to be regarded by those who advance it as an unanswerable argument, that must at once crush anyone so foolish as to believe in plural membership. If it is a feet that these Grand Lodges do not know their membership figures (about which I cannot say anything) it can only be because they are not especially interested in having the information; for it is obvious that only a little ingenuity would be required to overcome the difficulty. Naturally, it would involve a little more work, but every brother who belongs to a second lodge would be paying Grand Lodge dues twice over, and the extra income thus secured should be far more than the cost of the added clerical work.

If I may be permitted to take up your space for the purpose I would like to suggest two possible methods. When a brother affiliates with a second lodge that lodge must be cognizant of the fact; for not having a dimit, it would be necessary for him to show he was a member in good standing of the other lodge. Of course the first

lodge might be in ignorance of his second membership, but not if the second one made inquiries regarding him. This could be easily made part of the procedure in such cases. Then he would appear on the roll of each lodge as belonging to two lodges.

Now if every lodge in its annual reports to the Grand Secretary classified its membership, so many brethren belonging to that lodge only, so many belonging to that and another one, it will be a very simple matter to get the true totals. The membership reports would be summed up under the two heads - say 50,000 single memberships, 1000 dual memberships. As each brother belonging to two lodges is reported twice the total of such is obviously 500, and in consequence the grand total is 50,500.

The second method would not even require so much calculation as this. If in every lodge the roll is kept so as to show primary and secondary membership. Secondary membership will be that of those brethren who join a lodge while holding membership in another. Should they dimit from the first, their membership in the second would become primary. In this ease the grand totals for the jurisdiction would be the sum of the primary memberships reported.

I can see absolutely no difficulty in working out such plans. There might be difficulty in starting them, not due to the plan itself, but to the mental inertia of those charged with its working. Compared with the records kept in any business of any size at all such differentiations would be simple and elementary. Why should the intelligence of Lodge Secretaries be deemed incapable of grasping a system of elementary simplicity when very often the same men are conversant with more complicated records in their ordinary vocation?

As for the advantages of dual membership, it seems to me they are so obvious and so great that I cannot really understand why such trifles should be regarded as a discouragement. I should say that had we to choose between exact membership totals and dual membership, that the latter would be of such advantage to the Craft

that the sacrifice of the former would be a very small price to pay for it. But we can easily have both if we only think so. J. G. G., Missouri.

* * *

FREEMASONRY IN ITALY

The following is a translation of part of a letter from Sig. Fr. S. Nitti, former Premier of Italy, now living in exile in France. It was sent to us by Bro. Charles Fama, of New York and as it will be seen, is of sufficiently great importance to be published in full:

News that has just arrived to me from Italy state that the deportation of the opponents of Fascism have never been as numerous as they have been in recent weeks. Anyone who has ever been connected at any time with the Masonic Fraternity is arrested and deported to one of the prison islands.

The ex-Grand Commander of the Italian Masonry, Ettore Ferarri, who is 86 years of age, is under imprisonment in his own home guarded by the police and can only leave his own home in the company of members of the police force.

The Vice-Grand Commander, one of the most noted attorneys, Guiseppe Leti, escaped to Paris. The Fascisti not being able to arrest him, without any reason whatsoever, arrested his son, Franceseo Leti, who was sent into exile in one of the prison islands for five years. This son, a physician, had never occupied himself with politics and was not even a Mason. He was a noted physician and did not occupy himself outside his medical profession. The Fascisti not being able to attack the father took revenge upon his son.

The present Grand Master of Italian Masonry, Domizio Torrigiani, after being imprisoned for several years on one of the islands where he was subjected to the greatest persecution and became almost completely blind, has been taken to a prison hospital in Italy.

General Bencivenga, former Republican Deputy and President of the Italian Press Association, has also been sent to one of these penal islands.

The only prominent Mason out of prison in Rome was the Deputy Grand Master, Guiseppe Meoni. A few weeks ago he was also arrested and without a trial sent to one of the penal islands for five years.

In the last wave of persecutions is to be noted the arrest of many great writers, physicians and lawyers, amongst them Guastalla Lenzi, Pavone, Cosmo and many other citizens of the greatest respectability. The Special Fascist Tribunal has just condemned to four years and eight months imprisonment two very noted attorneys, Fevrenni and Mazotti. The only accusation against these was that they had given information of the actual Fascist situation to their friends in Paris.

The slightest criticism to the Fascist regime is considered a crime. Any person who dares to criticise the evil consequences of the stabilization of the Italian Lira to Italian commerce is mercilessly treated and arrested. Never has there been a greater amount of money deposited by the Italians of Italy in foreign banks. This because everyone is convinced that Fascism is about to be financially bankrupt.

Senator Benedetto Croce, who is the foremost Italian philosopher, had the courage to criticise in the Italian Senate the Fascist-Vatican Concordat. It is said that his speech was a masterpiece, but not one word of it was permitted to be published in

any newspaper. On coming out of the Senate chambers he was attacked and beaten mercilessly by a band of black shirt thugs.

Twenty professors and students of the University of Turin sent a letter to Senator Croce expressing their admiration for his stand. The letter was opened by the postal authorities and the undersigned were all arrested and sent to jail.

A very noted author, Signor Umberto Cosmo, and a journalist of the highest esteem, a man of most conservative personality, because he dared in public to say that he admired the spirit of Senator Croce against the Vatican treaty, was sent to the penal island of Ustica.

To help the poor and destitute family of those who are in exile is also a crime.

Two noted lawyers of Milan, Signor Sehuavi and Sacerdote, were arrested because they helped financially the family of an old anti-Fascist deputy which is now in the utmost poverty.

The reserve gold of the Banea D'Italia is diminishing every day and the balance equilibrium is becoming demolished. All tentatives to float new loans in foreign countries are unfruitful. The Fascist regime feels itself shaky and therefore becomes more intolerant and ferocious.

All foreign correspondence is under strict scrutiny and control, and in a letter sent from Italy which contains unfavorable comment on the Fascist situation, is enough to cause the arrest of the sender.

There are here several dozen of ax-Italian deputies, ex-ministers and ax-ambassadors. Men who have preferred exile and misery rather than submission to the tyranny of Fascism. They cannot even write to their friends in Italy without compromising these and exposing them to persecution, but what is much worse, if anyone from Italy is caught writing to these exiles he is not only subject to persecution but also arrest.

The situation has become so acute that the end of Fascism cannot be very far.

* * *

A LIST OF ANDERSON'S CONSTITUTIONS SOUGIIT

The undersigned would greatly appreciate learning through members of the National Masonic Research Society of the addresses of owners of editions of Anderson's Constitutions in North America. This applies to original copies only. The name of the private owner or library, whether of 1723, 1738, 1746, 1756 and 1785 and condition. This information is desired in connection with a study of Anderson and his work. Bro. Lionel Vibert, Secretary of Quatuor Coronati Lodge, London, 2076, writes me he thinks there are not over forty or fifty copies of the 1723 edition in existence.

C. S. Plumb, Columbus, Ohio.

We suggest that every reader who has any knowledge of any old edition of the Constitutions now in America, outside the major libraries, should write to Bro. Plumb in care of THE BUILDER.

The Builder Magazine

September 1929 - Volume XV - Number 9

The City of Prague and Bohemian Freemasonry

BY BRO. JOSEPH S. ROUCEK, New Jersey

THIS article by Bro. Roucek is based in part on a lecture delivered by a member of the Lodge, Adoniram zur Weltkugel in June last year. It forms an interesting sequel to the article which appeared in THE BUILDER for March and April of this year. Bro. Roucek, who is U.S. Representative of the Czechoslovak Grand Lodge, is becoming widely known as a lecturer and author on Czechoslovakia and on international relations. He is now Professor of Social Science in the Junior College. Centenary Collegiate Institute, Hackettstown, New Jersey.

IT is nearly always necessary to repeat certain facts when talking about the past. Hence it is to be expected that this article will also contain certain facts which are already known to the reader. But in order to understand the present and the future, it is always necessary to enlighten the darkness of the past and deduct from it the teaching for the future. Only the one who knows the history of our institution, can say that he knows what Freemasonry is and he will understand its endeavors, efforts, tendencies and aims. Just as a traveller, who covered a part of tiresome road stops for rest in order to look back over the way he has traversed and get a new strength to continue in his journey, so we, Freemasons, have travelled, also, a hard road, full of dangers, and it is well to pause sometimes, and look back, and question whether we have taken the right way, in harmony with the teaching and legacy of our forefathers, or whether we have not overestimated and without avail wasted our strength, and finally whether we may hope that we shall eventually reach the goal. It seems that now is the time when we should look back and draw new strength. This applies especially to the brothers of Czechoslovakia. From the evolution and history of Freemasonry in that country they can get consolation and comfort, new force and power to journey on, upon that difficult but also honorable voyage. It is with gladness and satisfaction that this discussion can be connected directly with that warrior for humanity, that teacher of brotherhood, the spiritual father of our Masonry, Jan Amos Komensky [Comenius]. Any scholar whose

researches lead him into the rich literature of the origin and cause of Freemasonry and especially of Czechoslovakian Masonry, will always find himself coming back to the name of Komensky, which fact must convince him that this great man and teacher was the creator, or at least the co-creator, of the ideas which we, as Freemasons, accepted for our own, and which became the basis of our most idealistic efforts. Jan Amos Komensky laid-perhaps unconsciously- the foundation stone of the structure upon which Freemasonry works from the most ancient times till now, and adds thereto stone after stone, driven on by the hope that our descendants will sometimes finish the work the Structure of our Temple.

According to legend the stronghold of Prague was founded by the Princess Libuse, and she is said by the ancient chronicler to have made the following prophecy regarding its future: "Here I can see a great city the glory of which reaches to the stars." Every Czech has been nurtured with the hope since his childhood that one day this city would succeed in casting off the fetters which hindered it from spreading its wings and taking vigorous flight towards a glorious future. In 1918, with the suddenness of a thunderclap, the Hapsburgs were swept from their throne. Bohemia became the nucleus of the war-born Czechoslovak Republic and Prague leaped to a place among the world's capital cities.

Owing to its historical past which has linked it closely and inseparably with the destinies of the Czech people, Prague has become the head and heart of the nation, and is now the central stage of a new and brilliant development of the national, cultural and artistic life of the people. Since time immemorial Prague, by reason of its picturesque situation on the banks of the Vltava (the Moldau) and the slopes of its wooded hills, and from its many historical buildings, has been regarded as one of the most beautiful cities in Europe. In 1458 Aeneas Silvius (later Pope Pius II) named it "the Queen of Cities." Goethe likened it to "a magnificent precious stone set in the earth's crown." Humboldt placed it immediately after Constantinople and Naples. Rodin declared it to be the "Rome of the North." And to W. Ritter, the city was "original and unique in the world."

The history of Prague is for the most part the history of the nation and the State of Bohemia; there is not a stone in Prague which has not its historical significance, and consequently it is not strange that foreigners call the city a "museum of the

Middle Ages." In the same way it is easily understood why every Czech and every Slav speaks with ardour and enthusiasm of "Golden, Slavonic Prague," and why those who feel jealous and hostile towards the Czech nation should have said more than once that the Castle of Prague, the Hradcany, ought to be demolished, so that the nationalistic feeling of the Czechs could also be destroyed with it.

It is this castle which, from the historical point of view, represents the idea of the Czech State. It towers high above the city. It is a castle, a citadel, cathedral and barracks, palace and national shrine. From whatever vantage point one gazes upon Prague, the Hradcany dominates it. Begun many centuries ago, it looks as if it would last forever.

Three hundred and more years ago the incident which precipitated the Thirty Years' War took place within the Hradcany. Here the discontented members of the Bohemian Estates were assembled in 1618, when they hit upon the bright idea of throwing the two lieutenants, go-betweens, or whatever they were, of the Hapsburg ruler, out of a window. So here you may see the very spot from which the Thirty Years War began.

In 1620 the "Winter King," Frederick of the Palatinate, passed this way with his English wife, paused to be crowned, and then after a short year's reign, fled from the country that had trusted him, when his army, and the cause he was called upon to stand for, went under in a sea of blood on the White Mountain. It is only about an hour on foot to the battlefield where the army of Protestant Bohemia, after retiring before the Imperialist host, made its final, fatal stand. Then the Jesuit-ridden Hapsburg entered Prague and laid his heavy hand on all Bohemia, almost to the undoing of its people. But it is a wonderful thing, that power of a strong nation, to survive treachery and oppression until the time comes when it can reassert itself.

Prague witnessed the sequel to the defeat of Bohemia on the White Mountain, the execution of Bohemian noblemen and other leaders on the open space between the Old Town Hall and the Church of Our Lady of Tyn. There were changes going on among the sleepy houses of Prague, for the victory of the White Mountain and the

Imperialistic successes in the Thirty Years' War had brought to Bohemia a swarm of foreign adventurers, officers in the Emperor's army, who acquired the property of exiled Bohemian nobility and set about building palaces for themselves. They are interesting too, these palaces in Prague, and some of them have beautiful gardens, such as those of Furstenberg, Lobkowitz, Scoenborn, and Waldstein. Waldstein who rose no doubt on account of his ability, to high command in the Imperial Army and to a position of more real power than that of his imperial master; for which he was murdered by his own officers one night at Cheb [Eger], a place one passes through on the way from Paris to Prague.

So as Lutzow says: "When throwing a stone through a window in Prague you throw with it a morsel of history." If your outlook be academic, at your feet lies one of Europe's oldest universities, the Charles University, founded in 1348. Students of many countries and many nations flocked to Prague, witness to the fact of the city's central position in Europe, and soon the new university ranked with those still older institutions - Bologna, Paris and Oxford. The number of students increased rapidly, and by the end of Charles' reign there were some six or seven thousand of them. If you are one of those rare mortals who study history for the sake of applying its moral to the conduct of the world's affairs, then you have here a deep well from which to draw inspiration.

The prophecy of Libusa (which is pronounced as if spelled Libushay) has been fulfilled; her forecast of Prague's future place in the world has come true. IN the days of Premysl Ottokar II, Prague held a high place as the capital of a great state. Ottokar is famed for his conquests, alliances and understandings with his neighbors. He acquired a preponderating influence in the councils of Prague. Charles IV rescued this city that he loved, and made it the rallying point of Central European culture.

Then followed the great era of Protestant Reformation with John Hus. He came to Prague from his humble home in Southern Bohemia, and received his M.A. Degree in 1396, and eventually became Rector of the University. John Hus was an ardent advocate of Church Reform. He paid for it; but the fire that consumed his body at Constance, Switzerland, in 1415, was reflected time and again, angrily, in the waters of the Vltava. The Hussite wars followed; religious dissensions, strife and

turmoil, marked the following decades. Strange scenes must have been reflected in the Vltava in those stormy days, as the pageant of the history of Prague crossed the Charles Bridge. One day, with the beating of drums, a bevy of priests came from afar; they came into the market-place and there sold Indulgences. The Prager, distracted by the dissentions that rent the country, took to arms repeatedly. At last came a King of their own choosing, of their own race and faith, George of Podiebrad. He realized the importance of the capital of his native country, and from it he wove a web of treaties and agreements for the betterment of Central Europe, by the means of his League of Peace. Then Dark Waldstein formed great and ambitious plans, possibly not so altruistic as those of his spiritual kinsmen, the great men already mentioned.

And yet one after another these giants of Bohemia saw their plans brought to naught. Ottokar succumbed to the first Hapsburger that threw his shadow over Bohemia; the successors of Charles and George of Podiebrad could not stand against the forces of reaction. Waldstein perished at the instigation of a Hapsburger. Heavy banks of cloud came to obscure the fair prospect. But in 1918 the clouds rolled away again; again bright sunshine draws out the memories of Golden Prague and raises hopes of a glorious future.

Today Prague is the seat of the President of the Czechoslovak Republic, and also of the ministries and the majority of Central Offices. As the centre of culture it accommodates a Czech, a German, a Ukrainian and a Russian University; there are numerous institutions for the furtherance of knowledge of Slavonic, Latin, and Teutonic countries. It is becoming more and more the principal market of Central Europe. There are historical reasons for this. Ever since the Middle Ages, Prague has been the central market and meeting place between East and West. Nowadays Prague is one of the most important crossing-points of the great European railways. The best picture of the trade development in Czechoslovakia is the International Fair, held twice a year at Praha, from which every visitor will gain an objective view of the flourishing trade conditions of the country and its capital city.

The oldest Masonic Lodge of Central Europe was founded in Prague in 1727. The founder was the noted Count Frantisek Antonin Sporek. Sporek belonged to the richest noblesse of Bohemia; his father was a general in the Thirty Years' War, but

Sporck did not follow the profession of his father. Though he was educated in the German and French languages, seeing the spiritual poorness of the town citizens and the peasants, among whom he lived, he established a printing press on his estate, in which he had printed educational books in the Czech language. It was a secret undertaking. The Czech people always loved singing. Among the oldest Czech prints is the Kancional of the year 1509; it was a book published by the Bohemian Brethren, which church was the spiritual mother of the English Methodists, the Dutch Remonstrants and Pilgrim Fathers. In the eighteenth century the Kancionals were prohibited and the publishers were punished cruelly at the instigation of the Jesuits, who had enormous influence on the state administration at that time. The persecuted found the book of religious songs, published by Sporck very useful, because it was printed in beautiful language and the accompanying tunes were old folk melodies. Sporck gave this book free to all churches of Bohemia.

The first Freemasons met in the palace of Sporck in Prague. They recognized each other by three stars put into a triangle. Their humanitarian activity was centered in taking care of orphans, who were many in Bohemia, and specially in Prague, during those war-times. But the activity of Sporck naturally angered the Jesuits who induced the government to confiscate his printing press, his library was carried off to a Jesuit monastery, where much of it was destroyed. Sporck was imprisoned; when released he was under the police surveillance. If the rich, educated aristocrat was persecuted in this way, we can imagine how fared the townsmen and the peasants.

No wonder then that twenty years later, viz., 1742 - 1747, the Freemasons of Bohemia - the court noblemen - were turning away from the Hapsburg dynasty, which was but a tool in the hand of the Jesuits. It was at the time when the Bavarian king was trying to get possession of the kingdom of Bohemia and Prague. But his policy failed, and the Freemasons were punished cruelly, at least such as belonged to the citizenry and lower class of the nobility. Vienna did not dare do much against the high nobility. Freemasonry disappeared.

It was not until 1780, during the reign of Joseph II, who was the only sensible and enlightened ruler of the Hapsburg family, that toleration was proclaimed. It meant,

according to Joseph, that nobody was to be persecuted for his religious conviction. But it should be noted that even Joseph II did not betray his medieval convictions; he did not recognize the equality of Protestant and Jews with the members of the Catholic Church. The tolerance lasted only fifteen years. During the reign of Francis I, the lodges were abolished in 1758, and participation in their work was punished. The state employees had to take an oath that they never were and never would be members of secret societies. This requirement lasted until 1918.

It should be noted that the Sporck's brotherhood "Of the Three Stars" originated just one hundred years after the fall of Bohemian independence. It was in 1627 that the victorious Hapsburg abolished the old Bohemian Constitution and proclaimed the Renewed Ordinance, which abolished the old free election of kings; though on the other hand, the Estates retained the right to raise taxes and to administer the law. The Hapsburgs assured themselves of the loyalty of this new Parliament by removing all the non-Catholics from the country. The citizens had no civil rights. In 1727 Sporck founded his lodge. In 1827 began to be published the history of the Bohemian nation, one of the factors which reawakened the nationalistic feeling. In 1918 the dynasty of Hapsburgs fell, and from that time on, it has become possible to realize freely the aims of Sporck, after two hundred years.

The city of Prague has an outstanding place in the history of Freemasonry. Already in the old times, when the beginnings of Masonry took root, the word "Praha" was heard. The Templars, the forerunners of Freemasons, built in the old city of Prague at a little church of St. Vavrinec (Lawrence) a monastery and soon after even a Temple in the present Celetna ulice [Celetna Street]. In the fourteenth century the "Fraternity of the Hoop and Mallet" built, on the New City Square in Prague, a church in honor of the Body of Jesus Christ, and took part in the building of Strassburg Cathedral (1365-1404). As the old Viennese Goldenberg, as well as the Staronova synagogue in the Old City, were built by the workers' associations of the Middle Ages (gilds) according to the pattern of the Solomon's Temple. The immediate forerunners of the Freemasons in Bohemia were the Hussites and the Bohemian Brethren, "The Fraternity of the Hatchet" and the "Friends of the-Cross."

About the truth of these statements many historians are doubtful. We can, however, consider as the founders of Freemasonry in Bohemia the Bohemian Brothers, who gave us Komensky and the "Friends of the Cross," whose outstanding member, Baron Frantisek Antonin Sporck, was inspired in Holland, during his residence there, to suggest the foundation of the first Prague Lodge, "The Three Stars."

According to the two historians, Abafi and Svatek, the day of the foundation of this lodge was June 26, 1723. In the same year the "Constitutions of the Free Mason" was accepted in London, as prepared by the theologian, James Anderson, on the basis of Komensky's "Panegersie," as the ideal foundation of the Brotherhood.

The working meetings of the lodge were held mostly in the palace of Sporck situated in the so-called "Angeluzs Garden." The garden was named after the famous court physician to Emperor Charles IV, Angelus de Florentia. Sporck bought it, and had the old building in it renovated by a Prague builder, Kilian Diezenhofer, and the artist Vaclav Reiner. On the site of the building, which during the times of Emperor Joseph II served as the chief storehouse of tobacco, is now the Directory for Posts and Telegraphs. In 1926 a desk was placed there with the inscription: "In this place there used to be, about the year 1360, the Angelus Garden." (V techto mistech byvala kolem r. 1360 Andelska zahrada.)

It was probably the first botanical garden in Europe. Here lived for a time Cola di Rienzi, Tribune of the Roman People; and in 1356 the Italian poet Petrarca. In or about the year 1715 the house was bought by Baron Frantisek Antonin Sporck, who founded there in 1726 the Lodge of the "Three Stars." In 1736 a monastery of "Celestinek" was built there, which was abolished in 1784. After 1871 the building of the Central Postoffice was erected on the site.

NOTE

The Hradcany is composed of a number of buildings about three large courtyards. The foundations of the castle, the oldest part of the mass of buildings were laid in the tenth century, and building has been going on at every epoch since then. In the middle of the castle courtyard is the beautiful cathedral church of St. Vitus, which was founded-by the Bohemian king, John of Luxemburg, in the year 1344. The Hradcany is not only the President's official residence, but in its various apartments, of which there are over seven hundred, are housed the Chancellery, the Ministry of Foreign Affairs and other Government departments.

In the illustration showing the Tyn Church the curious twin towers are especially to be noticed. The form that Gothic architecture took in Bohemia and Eastern Europe generally, was quite distinctive. The right hand tower is somewhat more massive in proportions. The same curious lack of symmetry is to be noted in other cathedrals, as at Notre Dame at Paris. It seems very probable that this was intentional, and had a reference to the two pillars set up by Hiram the Master Builder at the Porch of Solomon's Temple, of which the one on the right hand represented strength.

----o----

American Army Lodges in the World War

The War Time Lodges of Louisiana, Ohio and Colorado

By Bro. CHARLES F. IRWIN, Associate Editor

WHEN a sudden national emergency such as the World War overtakes the nation, and our young men are rushed from their homes and peaceful pursuits to be concentrated in camps and cantonments and placed under intensive military

training, the farthest removed from every experience they have had up to that moment; when thousands of these same young men awaken suddenly to the attractiveness of the Masonic Fraternity and storm the doors of the lodges nearby their home towns, are accepted and await their opportunities to obtain the coveted degrees; when the sudden demand which all this thrusts upon an average lodge working in the neighborhood of the same cantonment, a situation is created that is beyond the powers of that lodge to handle; what then shall a Grand Master and a Grand Lodge do?

This is far graver than a hypothetical question. It is one that strikes right down into the heart of our Institution. It raises a swarm of other questions, and among them is this: Which is the better, for a Grand Master to stretch his authority a little and grant a temporary dispensation creating a temporary Field Lodge to handle this emergency work; or to issue a dispensation to the lodges already constituted and working nearby the cantonment, empowering them to break some of the fundamental Landmarks of the Fraternity; and to enter, pass and raise candidates, irrespective of the solemn charges laid upon him, "never to depart from the landmarks of the Fraternity"?

This is quite an interesting problem, is it not? And yet it was the practical situation that confronted one of the finest Grand Masters in America and it gave to his Grand Lodge some of its most intensive thinking. What we write here regarding this situation is not to be taken as a criticism but as an earnest attempt on our part to give to the Fraternity an insight into one of the situations that arose in the war and to record it in this series for future Masonic Students to analyze and to draw conclusions.

Liberty Lodge, U.D., Situated at Camp Beauregard, Alexandria, La.

"Liberty Lodge, U. D ," of the Grand Lodge of Louisiana, was the child of a great emergency. It came into being as the effort of a great Mason to attempt to solve one of the most baffling problems that our Fraternity has had to face namely, shall we or shall we not have Field Lodges in times of national emergency?

When the local situation of so many states in which training camps were established is examined, invariably it is found that the entire social structure of the surrounding countryside is disrupted. Within a few weeks hundreds and thousands of young men are assembled within restricted areas and put to work; business swells to enormous proportions, and the demands upon the citizens in general and the business men in particular are beyond the imagination of all who have never witnessed the phenomenon.

Alexandria is a fine city in the State of Louisiana. Its social and business life is the equal of any other of similar size in the country. Suddenly in 1917 the government took leases on certain ground within a short distance of the city and soon barracks, warehouses and other structures were rising from the ground. And within a few weeks the railroads were bringing trainloads of young men out of civilian life through the city and depositing them in the new cantonment. The name of this cantonment was Camp Beauregard, named for the celebrated Confederate General. It was not long until the local-lodges of freemasonry discovered that hundreds of young men within the camp had knocked at the doors of lodges both within and without the state lines, and had been accepted by their lodges. Then the mail and the telegraph lines were burdened with the flood of requests from the said lodges for the local lodges to confer the work upon these candidates by courtesy.

There was one lodge of Masons in Alexandria, Oliver Lodge, No. 84, which is within the city proper, and there was Curtis T. Hines Lodge, No. 317, at Tioga, a neighboring town. These two lodges are made up of the typical men who constitute an average city lodge; largely business men, and men who carry responsibilities upon their shoulders. Their own business responsibilities leaped within a night to proportions they had never dreamed of. And yet upon all this burden was heaped this urgent call from all over the country to confer the degrees of Freemasonry upon the young soldiers.

They did not hesitate but with the characteristic open heartedness of genuine Master Masons, "went on foot and out of their way" to respond to the call. Special meetings were arranged for and night after night, even when heavy day's business

cares had wearied them, relays of the membership of these two lodges armed floor teams and began their work.

Meanwhile Grand Master John W. Armstrong had observed all this situation. For through his office were flowing these floods of requests from other jurisdictions as well as from the lodges within his own.

He made repeated visits to Camp Beauregard as well as to the other military centers within his state. He consulted with the Masons on the ground who were bearing the brunt of the deluge. No one had any clear solution to offer to the problem he had to face, and it was a real one.

Grand Master Armstrong at length came to a conclusion. It was this, that so far as the courtesy work was concerned, it belonged to the Grand Lodge of Louisiana to care for this and not one or two local lodges. Because the appeals that came for courtesy work came, not to the subordinate lodge, but to the Grand Master of the Grand Lodge.

His reasoning was sound; and his conclusion was that he would issue a dispensation creating an emergency lodge, to be known as "Liberty Lodge U.D." This lodge was to be maintained by Oliver Lodge, No. 84. It was to confine itself strictly to the working on the courtesy material from the cantonment. But at once he seems to have met with strong opposition from Oliver Lodge, No. 84, whose members seem to have feared that this would be creating a rival lodge, and thus they refused to consent to the solution. In their opposition were sown the seeds that later destroyed the Field Lodge. Fifteen Masons constituted the petitioners who presented to Grand Master Armstrong the request for the dispensation. The opposition to the emergency lodge, however, was not confined to the local lodge in Alexandria. It appears that strong influences within the Grand Lodge itself had lined up in opposition to the dispensation. Meanwhile the flood of requests kept coming in to the Grand Master's desk.

Liberty Lodge opened and began its-work, and strove to do its bit, working side by side with Oliver Lodge, No. 84, in Alexandria, supported by Curtis T. Hines Lodge, No. 317, nearby. Brothers might differ as to modes but they were one in action.

Meanwhile the time came for the Annual Communication of 1918, of the Grand Lodge of Louisiana. It met and Grand Master Armstrong came before that body to make his accounting for his term of office. At the end of this story you will find copies of his address, together with other official papers that touch upon this lodge. If you will give his story a careful reading you will find the heart of this brother beating with a fervent regard for the young men within the camps. Further as you read the full address and consider his careful planning for the Masonic "Rest Room," which he opened in Alexandria for the comfort of military Masons, and discover its careful financing, you are compelled to the conclusion that this Grand Master was a sound thinker and doer.

But in spite of the masterly presentation of his solution to the hypothetical question with which this story commences, there were strong forces in Grand Lodge who looked at his solution from a diametrically opposite viewpoint. Who shall say whether or not they were right or wrong? The report of the Committee on the State of the Order became the spear point that struck at the Grand Master's action in issuing the dispensation. They based their adverse report upon several grounds:

1. That Liberty Lodge was instituted with less than fifteen members.

2. That Oliver Lodge, No. 84 did not approve of it.

3. That the dispensation was made to run to December 31 1918, which was beyond the limitations of the term of Grand Master Armstrong's administration.

4. That the granting of the dispensation was irregular, and illegal.

5. That Oliver Lodge, No. 84, could handle the situation by Special meetings.

The report of this committee was approved, together with the resolution attached to it by the committee. The Grand Master succeeding Most Worshipful Brother Armstrong, namely, Brother George A. Treadwell, was directed to recall the dispensation, which, upon assumption of his office as Grand Master, he did. Thus ended Liberty Lodge U. D. But the problem was not yet solved. All that had happened was that the Grand Lodge of Louisiana answered the first part of our hypothetical question in the negative.

Meanwhile Oliver Lodge, No. 84, was working overtime upon the accumulated work thrust upon Louisiana by other Grand Jurisdictions. And here let us pause long enough to notice that some of the most strenuous opponents of Military Lodges were the first Grand Jurisdictions to flood Grand Jurisdictions with requests to perform the work upon candidates from their jurisdictions, by courtesy. The same thing prevailed in the Military Lodges that went across the sea. We have already seen in previous articles how these lodges received numerous requests from Grand Jurisdictions who had fought the idea of Military Lodges, requesting these same Military Lodges to confer the degrees on their candidates. And, so far as it was possible to comply, in every case the Military Lodges gave full service. The brethren back in Alexandria meanwhile were bending under this added burden that had been thrust upon them.

Grand Master Treadwell, the possibility of a special emergency lodge being denied him, had the other horn of the dilemma to meet, namely, shall a Grand Master under any circumstance disregard the solemn injunction laid upon him, and permit the removal of the Ancient Landmarks for a season. It is a serious situation in which to place a high officer in our fraternity.

His solution of the problem is evidenced by the step taken by our excellent Brother Treadwell.

At the end of this story you will find excerpts from the Proceedings of 1919, Grand Lodge of Louisiana, as well as a review of the same by the Correspondent within the Grand Lodge of Missouri, writing in the Proceedings of the Grand Lodge of that state for 1919.

In these documents you will find that Grand Master Treadwell proceeded to issue a dispensation to Oliver Lodge, No. 84, Alexandria, and to Curtis T. Hines Lodge, No. 317, Tioga, empowering them to open and carry on special meetings strictly for the purpose of doing courtesy work. Quoting from the Grand Master's own report:

The result of the visit the had gone to Alexandria to get first- hand knowledge of his problem] was that I issued a dispensation permitting Oliver Lodge and Curtis T. Hines Lodge to initiate, pass and raise as many Candidates at one and the same time as could be conveniently and properly handled, to confer the second section of the Master Mason's Degree, when more than one Fellow Craft was raised, but the last in summary manner, so-called, and to confer more than one degree upon Candidates at one and the same Communication, all the above to apply to work for other lodges only. I am glad to report that all requests for Degree work made by the other Jurisdictions have been complied with very little delay, although since the last session of the Grand Lodge, Oliver Lodge, No. 84, has conferred 363 degrees by courtesy, and Curtis T. Hines Lodge, No. 317, 64 degrees.

The italics are mine. In other words, Grand Master Treadwell dared to remove the landmarks in order to solve the question.

The life of Liberty Lodge U. D. was like the illustration in one of our lectures. "It blossomed, budded and sprang into fruit in a day." But the frost nipped its shoots and it fell into a sere and yellow age.

Nevertheless this short-lived Military Lodge was not without benefit to the Craft at large, for it carved out a path whereby Grand Lodges may, if they will, meet a similar emergency and do their part to solve it. The work done by Liberty Lodge was identically the same as that which was done in mass formation by the two regular lodges. It was the gesture of one type of mind which is flexible and dares to cut through precedent in order that a fine piece of work might be done.

Were there no records of other Military Lodges in existence, then the wisdom of Grand Master Armstrong might not be so clear. But the unimpeachable testimony of the Military Lodges I have already described in this series is proof beyond contradiction, that the Field Lodge had its place in the great war.

For the information upon which this history of Liberty Lodge U. D. is based, we are dependent on the reports and transactions of the Stated Communications of the Grand Lodge of Louisiana for the years 1918 and 1919, together with the review of the same by the Correspondent of the Grand Lodge of Missouri, together with personal correspondence with officers of the Grand Lodge of Louisiana.

Proceedings of Grand Lodge of Louisiana, 1918, gage 30 seq.

The Annual Address of the Grand Master (Armstrong): "Liberty Lodge U.D."

The situation at Alexandria was such that it was imperative another lodge should be located at this place to take care of the enormous amount of work entailed on account of conferring degrees as a courtesy to lodges in this State and of Sister

Jurisdictions, of those who were elected to receive these degrees by their respective lodges and are now located at Camp Beauregard.

The feeling in Oliver Lodge, No. 84, was against the establishment of another lodge at this time, but they realized that something had to be done to assist the lodge, as they had so much work of their own it was nearly impossible for them to do any more courtesy work, and this class of work increasing. The problem was solved by the granting of a dispensation for a Lodge, U.D., with power to do only courtesy degree work. This dispensation has been granted to Liberty Lodge U.D., the same to continue until December 31 1918, with the hope that by this time the war will be over or that a charter will be asked for. I have granted this dispensation without cost from the Grand Lodge, and Oliver Lodge, No. 84, is to maintain same without cost to Grand Lodge.

Proc. Grand Lodge, 1918, page 157, Report of Committee on State of the Order.

The Committee on the State of the Order presented the following report:

New Orleans, La., Feb. 6, 1918.

To the M. W., the Grand Lodge of Louisiana, F. & A. M.:

Brethren:

Your Committee on the State of the Order would report that we heartily approve the earnest solicitude of the Grand Master in his desire to facilitate our soldiers in receiving the degrees of our Order, but our information is that Liberty Lodge U.D. was organized with less than fifteen members and that Oliver Lodge, No. 84, the

nearest lodge, did not approve of same. Furthermore, the dispensation was made to run to December 31, 1918, which is beyond the following Annual Communication for this Grand Lodge.

For all these reasons your committee agree that the granting of the dispensation was irregular and illegal and the same should be recalled. This situation should be handled by Oliver Lodge, No. 84, holding the necessary Special meetings to do the work. We append the following resolution:

Resolved, That the dispensation granted to Liberty Lodge U. D. be recalled by the Grand Lodge.

fraternally submitted, L. E. THOMAS, B. B. PURSER, W. B. MORRISON

Committee.

On motion, the report of the committee was received and the appended resolution was duly adopted.

Proc. Grand Lodge of Missouri, 1919, page 49 Review by Correspondent of Proc. Louisiana, 1919.

He (G.M. George A. Treadwell) recalled the dispensation of a lodge (Liberty Lodge U.D.) created, as we understand it, only to aid the other lodges in Alexandria in conferring the multitude of degrees requested by other Grand Jurisdictions for soldiers at the nearby camp. He compensated this, however, by issuing a dispensation which would seem to meet the exigency. (Quoting from G. M. Treadwell's Annual Address): "The result of the visit was that I issued a

dispensation permitting Oliver Lodge, No. 84, and Curtis T. Hines Lodge, No. 317, to initiate, pass and raise as many Candidates at one and the same time as could be conveniently and properly handled, to confer the second section of the Master Mason Degree, when more than one Fellow Craft was raised, but the last in summary manner, so-called, and to confer more than one degree upon Candidates at one and the same Communication, all the above to apply to work for other lodges only. I am glad to report that all requests for degree work made by other jurisdictions have been complied with, with very little delay, although since the last session of the Grand Lodge, Oliver Lodge, No. 84, has conferred 363 degrees by courtesy and Curtis T. Hines Lodge, No 317, 64 degrees."

In 1922, we notice in the list of lodges in the Grand Lodge of Louisiana, the following: " Alexandria, U.D. ", which would seem to indicate that the brethren of Alexandria reversed their opinion as to the need for an additional lodge within the city of Alexandria.

I give here part of a letter from Wor. Bro. John A. Davilla, Grand Secretary of the Grand Lodge of Louisiana, dated August 1, 1928:

John W. Armstrong was Grand Master during the year 1917 and that after the constitution of Camp Beauregard, as the training camp, just outside of Alexandria Oliver Lodge, No. 84 located at that point, was working nightly with different shifts of officers endeavoring to keep up with the heavy demands for courtesy work in addition to their own.

This lodge had already absorbed Solomon Lodge, No. 220, on the opposite side of Red River, and this work was centered upon

Oliver Lodge with only a little help from Curtis T. Hines Lodge No. 317, in the same parish, the location being not very distant.

Grand Master Armstrong visited Alexandria frequently and was willing to grant a dispensation for a new lodge at that point, but found that the officers and membership strongly in opposition to such a step which they felt would create a rival lodge finally. The Grand Master finally did grant a dispensation for Liberty Lodge U.D., limiting its powers to the work of conferring degrees by courtesy and fixing the time limit of the dispensation as December 31, 1918, which covered the term of his successor in office.

This Subjected him to some criticism at the hands of the Committee on State of the Order and upon their recommendation, the dispensation was recalled.

Ohio Military Lodge U.D. For the Ohio Division of the U. S. Army.

IN presenting this paper on the abortive attempt of the Ohio Masons in the Ohio Division of the United States Army to obtain from their Grand Master and Grand Lodge a dispensation to open and conduct a Military Lodge, I do so because it carries a lesson, that it may be hoped will be a guide to the Grand Lodges of America if and when the next national emergency arises.

The tragedy of Masonry during the World War lay in the unpreparedness of almost every Grand Lodge to meet and surmount the problems that a great war engenders. The fact that the usual procedure has become crystallized into rigid form under the close supervision of men who by age and temperament so often are not in close contact with the heart-throb of the Craft in the times of stress, the tenacity with which forms and traditions are held to, and the slowness with which new departures can be made, result in great hardship for the Craftsmen who in such times turn to their fraternity for its sustaining power.

Ohio 's tragedy was due to many causes: to the opposition of a Grand Master who personally could not see any use in the existence of a Military Lodge within his Grand Jurisdiction; to the political undercurrent that swept the Ohio Division while in the southern cantonment, and which political upheaval swept the beloved General John C. Speaks out of his command of that division, and at the same time removed him from eligibility to serve as the first Senior Warden in the proposed Ohio Military Lodge U.D.; to the movement of the Ohio troops from its southern cantonment by the time the machinery of the Grand Lodge had adjusted itself to the war-time situation; and, finally, to the grave mistake the petitioners made in nominating and naming for their first Master and Wardens, men who held high military office in the division. This mistake was carefully guarded against in the case of North Carolina, where a Sergeant was named for the first Master of their Military Lodge. In times of national emergency men holding high military rank are so pressed with responsibilities and cares that in the nature of the case it is impossible for them to give a Masonic lodge within their command that attention that is vitally needed by the lodge. In every ease during the past war where the Military Lodges took root and grew strong, the Master and Wardens were officers, or enlisted men, of the Junior Grades or at the most not above a regimental commander's grade.

The story of the steps taken by the Ohio Masons to prepare and present their case before their Grand Lodge are told in the Proceedings of 1917 and 1918, together with letters which I have received from officers of the Grand Lodge, and from Masons of influence in the State of Ohio. Being an Ohio Mason myself, a Past Master of an Ohio lodge, I have a special and personal interest in this story, and am trying to get it into permanent form so that it may be preserved among the other histories of military organizations of Masonry during the war.

In the Proceedings of 1917, Grand Master Joel C. Clore declares in his address to Grand Lodge:

I have received some informal requests for the establishment in the State of Ohio of Military Lodges, sometimes called Traveling or Army Lodges. I have answered these requests by stating that it would not be conducive to the best interests of Freemasonry, in my opinion to authorize such lodges. I have explained that the

Grand Master has no power in the premises, but that the initiative would have to be taken up by the Grand Lodge. I am opposed to the idea no proper place can be had for the meeting of a lodge under conditions now existing in Europe where the men are engaged in actual fighting. No proper safeguard can be thrown around a lodge of Masons.

The fallacy of this line of reasoning is now, of course, apparent to all Masons in the light of the histories of our Military Lodges which have appeared in THE BUILDER. Such lodges were able to hold regular meetings in Europe, in France, Belgium, Luxembourg and Germany, to the happiness and welfare of the Craft serving in our armed forces in Europe.

However, Grand Master Clore, in spite of his own personal disapproval of Military Lodges, gave the information to the Grand Lodge in 1917, whereupon steps were taken to meet and solve the situation. The first step that was made is to be found in a resolution prepared and presented to Grand Lodge by Past Grand Master Charles J. Pretzman, ever an ardent friend of the soldier Mason, and a believer in the value of a Military Lodge under proper rules and regulations.

Worshipful Brother Pretzman offered the following resolution which was promptly referred to the Committee on Charters and Dispensations:

Resolved, That the incoming Grand Master be and is hereby authorized to grant, in his discretion, a dispensation for an Army or Traveling Lodge or Lodges upon such conditions and with such limitations as to jurisdiction as in his judgment may be advisable, and that all petitions prepared for that purpose and now in the hands of the Brethren present, be referred to the Committee on Charters and Dispensations.

This committee in due time brought its findings upon the floor of the Grand Lodge, and by the mouth of Bro. Campbell M. Voorhees made the following report:

Your Committee on Charters and Dispensations reports that it has had under consideration the petition for a dispensation for a new lodge with the Ohio Division of the United States Army, to be named "Ohio Military Lodge U.D.", praying for a warrant or dispensation to empower them to assemble as a legal body to discharge the duties of Masonry in the several degrees of Entered Apprentice, Fellowcraft and Master Mason in a regular and constitutional manner, according to the ancient usages of the fraternity and the laws and rules of this Grand Lodge, with Bro. Frank W. Hendley, a Past Master of this Grand Jurisdiction, to be its first Master; Bro. John C. Speaks, to be its first Senior Warden; and Bro William V. McMakin to be its first Junior Warden. Said petition has been signed by some fifty brethren, members of the Masonic lodges of this Grand Jurisdiction, now in active military Service with the said division, presented to this Grand Lodge, and referred to this Committee on Charters and Dispensations, pursuant to resolution duly adopted. This committee has carefully considered said petition and the action of this Grand Lodge in reference to former petitions for dispensations for Military Lodges, and recommends that a dispensation be granted to our brethren with the Ohio Division of the United States Army for a new lodge to be named "Ohio Military Lodge U. D." under such general rules and regulations as this Grand Lodge has heretofore adopted or may hereafter adopt, and upon the payment of the fee prescribed by this Grand Lodge.

The Grand Lodge Proceedings goes on then to the discussion of the rules to govern such Military Lodges, as follows:

By M. W. Bro. W. A. Belt:

Amendment to Section 3 of the Code. To the Grand Lodge of Ohio F. & A. M.:

1

The undersigned hereby propose the following amendment to Section 3 of the Code so that Section 3, as amended, shall read as follows:

Sec. 3. Each subordinate lodge possesses the inherent right to enact by-laws for its government, provided the same are not inconsistent with the Constitution, By-Laws Rules and Regulations of the Grand Lodge or the fundamental principles of Masonry.

And to that end that these shall be preserved inviolate, it is hereby declared that no by-law of a subordinate lodge shall be of any validity until approved by the Grand Lodge, provided that so much of the by-laws of a subordinate lodge as relates to and fixes the time of stated meetings thereof and the amount of annual dues, which shall not be less than $2.00, may be altered or changed without submitting the same to the Grand Lodge for its approval, and further, provided, that where a lodge adopts the Uniform Code of By-Laws recommended by this Grand Lodge, the Grand Master approve them, and as a part of such Uniform By-Laws, a lodge may provide for trustees and their election and such provision may be approved or disapproved by the Grand Master.

Fraternally submitted, LEVI C. GOODALE IKE M. ROBINSON LEWIS P. SCHAUS C. G. BALLOU W. A. BELT F. B. WINTER CAMPBELL M. VOORHEES GEO. D. COPELAND

The copy of the rules and regulations above referred to it as follows:

RULES AND REGULATIONS FOR MILITARY LODGES.

The Committee on Charters and Dispensations having recommended that Dispensations be granted to Military Lodges, the undersigned, the Committee on Masonic Jurisprudence, respectfully report that they have had the same under consideration and recommend the adoption of the following rules and regulations.

1. Dispensations for Military Lodges may be granted by the Grand Master upon the same petitions, certificates, and prerequisites as are required for the establishment of civil Lodges, except that the consent of other Lodges shall not be required, nor a Dimit from the Lodge to which the petitioner belonged, but always provided that said Dispensations shall in every case end with the present War, and provided further, that such Lodges shall have no right to confer degrees in any part of the United States or its dependencies, but only in foreign countries.

2. Dispensations shall not be issued to any but Ohio Masons who are members of Ohio Lodges.

3. No Military Lodge shall, on any pretense, initiate into Masonry any inhabitant or sojourner in any town or place at which its members may be stationed, or through which they may be marching, or any person who does not, at the time, belong to the armed forces of the United States, nor any period who at the time of his petitioning or at the time of his enlistment or selection was not eligible to petition an Ohio Lodge.

4 Every Military Lodge under the authority of the Grand Lodge of Ohio shall so conduct itself as not to give offense to the Masonic authorities in the country or place in which it may sojourn; never losing sight of the duties it owes to the Grand Lodge of Ohio, to which communication is ever to be made and all dues and fees regularly transmitted.

5. In case of the death, removal, resignation, or permanent absence of any officer of the Military Lodge, the Grand Master may supply the vacancy.

6. Military Lodges shall make the same returns as civil lodges.

7. Any Brother joining a Military Lodge shall not thereby forfeit his membership in the Lodge to which he formerly belonged, but such joining shall operate to suspend his payment of dues to the Lodge to which he formerly belonged and of the payment of Grand Lodge dues by said Lodge for him.

8. At the close of the present war all members of such Miliary Lodges who were Masons before their connection with the same, shall immediately be restored to full membership in their respective Lodges; all persons initiated by said Military Lodge and members thereof at the close of the War shall receive certificates from the Grand Secretary of the Grand Lodge of Ohio which shall clothe them with the same rights and privileges enjoyed by the holder of a dimit.

9. At the close of the present war it shall be the duty of the Master or other Officer having the Dispensation records, jewels, papers, and other property of such Lodge in charge, to forthwith deliver the same to the Grand Secretary of the Grand Lodge of Ohio.

The above is respectfully submitted. ALLEN ANDREWS, BARTON SMITH, O. P. SPERRA, F. S. HARMON, B. F. PERRY NELSON WILLIAMS, CHAS J. PRETZMAN.

With this action on the part of Grand Lodge, the way was open for the presentation of petitions for Military Lodges within the Ohio Division. But in the meanwhile he internal cleavages along military lines had taken place and temporarily the matter was laid aside by soldier Masons.

In the 1918 Proceedings of Grand Lodge we find two notations that tell the final story of the Ohio attempt for a Field Lodge.

The Grand Master reported:

Notwithstanding the Grand Lodge at its last Annual Communication authorized the Grand Master to grant Dispensation for Military Lodges, none have been granted, for the reason that no petition has been received for the same.

At the same communication, the Committee on Charters ad Dispensations reported:

Inasmuch as petitioners for a Military Lodge failed to comply with the rules thereof, and the Grand Master not having signed a dispensation, the petitioners for same having removed to different camps, we recommend that a note to that effect be made in the minutes of this Grand Lodge and the papers in the case be retained by the Grand Lodge.

The original papers accompanying the original petition for the Military Lodge, not being in conformity with the proper form, had been returned to the southern cantonment to the original petitioners. In the meantime by the rearrangement of troops and stations, many of the original signers had left the southern cantonment and thus entirely new petitions would have to be made out. But the time for the great move across the seas had come, and no further opportunity was present for the Ohio Masons to prepare and forward their petitions to the Grand Master.

Thus the opportunity for Ohio to have had a Field Lodge dissolved into the air.

But this whole procedure has conducted to one excellent result. The way has been prepared in Ohio for any further or future movements by Ohio Military Masons to

prepare their case and present it to their Grand Lodge. Ohio has crystallized in concise form a set of rules and regulations that will become, not only for her own membership but for other Jurisdictions, that can be resuscitated in time of national emergency, and rapidly set up an Emergent Lodge for the comfort and care of her Masonic brethren serving their nation in its armed forces.

The First Colorado Cavalry Lodge. THE history is presented not as the record of an actuality, but as a Military Lodge that existed only as a hope, and an attempt that never attained fulfillment. Its story reveals a cross section of the insurmountable obstacles which made it impossible for the Grand Lodge of Colorado to complete the plans which it had put forward to meet the needs of soldier Masons in the exigencies of war. It points to the situation that will confront the Grand Lodges of America should a like great emergency arise. Owing to the organization of the national forces in time of need there are states whose quota will be so small, relatively speaking, that their identity as state troops will be merged in larger groupings of men from other states. In such a case what should be the procedure for a Grand Lodge to take when the petitions are received from their members in the army for the forming of Military Lodges?

Shortly before the declaration of war by our President, in 1917, the service men of Colorado found themselves gathered in the camps in their state preparing for an intensive course of training for war. As we would expect, the pride of Colorado rested in the cavalry troops of their state. For what else should we look for in the western country than men who had a natural love and aptitude for the saddle. In these cavalry regiments appeared almost immediately a desire on the part of the Masons enrolled to obtain from their Grand Lodge permission to form and carry on a Military Lodge. To show the attitude of mind on the part of the Grand Master I will quote from the columns of THE BUILDER for December, 1917:

The following communication from M. Wor. Bro. L. D. Crain, then Grand Master of Colorado:

In answer to your inquiry I desire to say that the Grand Lodge delegated the right to the Grand Master to institute such Military Lodges as in his judgment he might think were for the interest of the Craft. Up to the present time no Dispensation has been issued to such Lodges. There is, however, a movement on foot to organize a Colorado Lodge in one of the Units now in the service of the Government. There is one obstacle in granting a Military Lodge for Colorado Masons; we are not sure that enough Colorado men will be located in the same place, regiment or division, to support a Lodge. It is a question which has not apparently been opened, if a Military Lodge formed by the Grand Lodge of one State, can justly take soldiers from another State in the Lodge. Without discussing the point I will say I must be reasonably assured that enough Colorado material will be available to form a Lodge and to maintain it before I will look with favor upon the organization. As mentioned before a Military Lodge is now forming in one of the Camps, but no Dispensation has as yet been issued.

So much for the attitude of mind of the Grand Master. It displays a fine discrimination and good judgment as to the situation that confronted his Jurisdiction. But going back into the summer months, in the Colorado Proceedings of the same year, we find:

The formation of a military lodge was authorized by the following:

Resolved, That this Grand Lodge hereby approves the issuance of Dispensations by the Grand Master, at his discretion, for the formation of Military Lodges to be formed by Master Masons in good standing, residents of Colorado, and in the military service of the United States; provided the said lodges shall be formed and governed and shall meet, transact business, work and make reports under such rules and regulations as may be formulated by the Grand Master, which shall conform as near as the circumstances may permit to the Book of Constitutions of this Grand Lodge.

This action on the part of the Grand Lodge was produced by the reception of a petition from certain brethren within the ranks of the first Colorado Cavalry, to-wit:

PETITION FOR DISPENSATION FOR A NEW LODGE,

Presented to the Grand Lodge A. F. & A. M., of Colorado, September 18, 1917.

Camp Baldwin, Denver, Colorado, September 7, 1917.

To the Most Worshipful Grand Lodge, Ancient, Free and Accepted Masons of Colorado:

Your petitioners respectfully represent: That they are Master Masons in good standing and soldiers in the First Colorado Cavalry in the United States Service, soon to engage actively in war in defense of the primal principle of Masonry-Democracy.

In this manner we will be deprived of our active participation in Masonry, and its restraining influence and of the last honors of Masonry to those who may not survive this acid test of their belief in that principle.

It is impossible to form a permanent Lodge such as is contemplated by the Grand Lodge Constitutions, owing to the provisions therein concerning territorial jurisdictions. The history of Masonry is full of instances where Brethren in the Army have been granted special dispensations to hold Traveling Lodges with some of the powers of regular Lodges, which could meet in Lodge capacity at or near

their camps or posts and perform some of the functions of regular chartered Lodges.

It is unnecessary for your petitioners to dwell upon the wholesome influences with which not only the members of such a Lodge, but also all the members of the regiment would be surrounded by the establishment of such an Army Lodge in the First Regiment of Colorado Cavalry. Nor need we point out the service which would be rendered by this Grand Lodge to the Colorado Soldier-Mason in the amelioration of the vicissitudes of the soldier's life, not alone by affording him opportunity to continue his life as a Mason, but added thereto his life as a Mason under the jurisdiction of the Grand Lodge of Colorado.

Such a Lodge indeed should be limited to members of the regiment and as members of such regiment could not have opportunity to obtain the Masonic Degrees at their stations, there would be no conflict of jurisdiction with that of any other Grand Lodge.

The expenses incident to such a Lodge have been provided for by pledges of donations to be paid by the petitioners signing this petition, upon the Issuance or the Dispensation prayed for.

There is attached hereto the certificate of the Grand Lecturer of the M. W. Grand Lodge of Colorado, as to the proficiency of the Brethren nominated herein, to be Worshipful Master, Senior Warden and Junior Warden of said Lodge.

Certificates of each of the petitioners whose names are signed hereto, properly endorsed, certified by the Grand Secretary of the M. W. Grand Lodge of Colorado, are presented herewith

We, therefore, pray that a Lodge be established by Dispensation in the First Regiment of Colorado Cavalry with the powers of regularly chartered Lodges, under such limitations as the Grand Lodge may deem best.

We recommend that Brother William L. Hogg be appointed Worshipful Master, Harry D. Smith Senior Warden, and Dean E. Martin, Junior Warden of this Lodge, and that said Lodge be named "First Colorado Cavalry Lodge," under Dispensation.

This petition was properly introduced into the business of the communication of Grand Lodge in September of 1917, whereupon it was referred to the Committee of Jurisprudence consisting of: George W. Musser, Charles H. Dudley, and Robert M. Simons. This committee reviewed the whole situation and in due time brought back to the Grand Lodge session the following report:

Report of the Committee on Jurisprudence.

The Committee on Jurisprudence presented the following report which, on motion of M. W. Brother George W. Musser, duly seconded, was adopted:

To the M. W. Grand Lodge, A.F. & A. M., of Colorado:

Your Committee on Jurisprudence, to whom was referred the petition of Brother William Leonard Hogg and others for a Dispensation for the formation of a Military Lodge, to be known as "The First Colorado Cavalry Lodge," respectfully report as follows:

That said petition be referred to the incoming Grand Master with recommendation that the petition be granted and the Dispensation issued upon presentation to the Grand Master of such evidences of the good standing of the petitioners and other facts as may be required by him.

We recommend the adoption of the following resolution:

"Resolved, That this Grand Lodge hereby approves the issuance of Dispensations by the Grand Master, at his discretion, for the formation of Military Lodges, to be formed by Master Masons in good standing, residents of Colorado, and in the military Service of the United States, provided the said Lodges shall be formed and governed and shall meet, transact business, work and make reports under such rules and regulations as may be formulated by the Grand Master, which shall conform as near as the circumstances may permit to the Book of Constitutions of this Grand Lodge."

Respectfully submitted, GEORGE W. MUSSER CHARLES H. DUDILEY
ROBERT M. SIMONS, Committee

With this favorable consideration the brethren within the first Cavalry set to work to realize their great masonic desire. But in the meanwhile forces were at work that brought their anticipations to nought. The War Department, in its broad and Comprehensive policy of army organization found it necessary to dismount the cavalry and to rearrange its component parts so that the first Cavalry of Colorado was broken up into smaller units and lost its identity. But a number of the brethren strove even with this calamity to gather some action out of their ruined plans. The story comes to us in official form as told in the Proceedings of 1918 of Colorado. Grand Master L.D. Crain, in his address before the Annual Communication of the Grand Lodge in 1918, refers to the situation in the following words:

MILITARY LODGES

The Grand Lodge, at its last Annual Communication, authorized the Grand Master to issue Dispensations to Military Lodges under such regulations and requirements as might seem wise to him. Colorado Masons in the Cavalry Service of the National Guard, which organization was assimilated by the National Army, petitioned the Grand Lodge for a Dispensation to form such a Lodge. This petition was turned over to me with the instruction from the Grand Lodge as given above. Before the proper steps could be taken to form this Lodge, the Cavalry was ordered to California. Again, before the organization was completed, this unit was entirely disbanded, its members being assigned to various other branches of the Service. I was then asked to issue my Dispensation to a "Colorado Military Lodge" in place of a "Colorado Cavalry Lodge." This I agreed to do under certain conditions. The conditions were as follows:

First, that I be assured that enough Colorado Masons would be in a unit or division to maintain a lodge.

Second, that I be given reasonable assurance that there would be sufficient Colorado men in such divisions to furnish candidates for work, and that only such candidates would be considered by this Lodge.

The reason for my second condition is this Even in time of war I believe territorial jurisdiction should hold. If, therefore the Military Lodges be permitted to assume jurisdiction over material from another Grand Jurisdiction, then such Grand Jurisdiction through its Military Lodge could claim jurisdiction over Colorado soldiers, and this I could not accede to as their right.

The conditions imposed were such that the Brethren interested could not comply with, and the Military Lodge was not formed.

I believe it is a question if the interest of the Craft will be greatly or at all benefited by such Lodges. As Masonic Clubs perhaps, they would contribute to the pleasure of the members. In such cases purely social clubs composed of Masons would be quite as useful.

In the Correspondence Report of Alabama for 1918, the writer takes notice of the Colorado Proceedings and especially the Grand Master's address and places in quotations these words found in that address: "The Grand Master was empowered 'at his discretion' to issue warrants." If you couple this with the closing words of that same address as found above it may be that the brethren from Colorado faced the same situation that confronted petitioners from several other of the states where those in authority were not predisposed toward the whole proposition of Military Lodges.

However that may be, our comrades from Colorado were unable to realize their great desire for a lodge to accompany them into the military service and were compelled to fall back upon their own initiative and to take advantage of all the Masonic opportunities that came across their paths wherever they found themselves during the war.

We have presented this brief resume of the steps taken looking toward the formation of a Colorado Military Lodge in order that as complete a history as possible may be put on record of all that was attempted along these lines during the war.

Closing with the same thought with which this article began, we point out that to some of the Grand Lodges within states where their National Guard is not large in numbers there will inevitably come, through the plans of organization of the military forces of the Government, this same splitting up of local military organizations into smaller units attached to regiments and divisions made up of soldiers from a number of states. Thus their problem as to army lodges is immeasurably more difficult than is the problem of the more thickly populated states.

----o----

The Degrees of Masonry: Their Origin and History

BY BROS. A.L. KRESS AND R. J. MEEKREN (Continued from August)

BEFORE proceeding to a final summing up of the results of this discussion it may be well to consider a general objection to the conclusions which seem to have emerged. And it is not an objection that can be merely brushed aside, for the point raised therein fairly demands consideration.

All these catechisms that have been put in evidence are evidently, what in several cases is explicitly stated, examinations, means by which, as it is alleged, one freemason of the period could demonstrate his status to another, and be at the same time assured of that of his interlocutor. On the "Single Degree" theory of Hughan, Lyon and Mackey and their followers, no difficulty is here presented, but, if two or more degrees be assumed as being an integral part of the original deposit of Masonic tradition, the question arises: How did it come about that questions relating to a superior grade were mixed in without discrimination with the general demand, the answers to which would be common knowledge to all grades of Masons?

The general lines on which this difficulty may be solved have been indicated, but the matter is too important to be left with a merely incidental treatment, although a complete analysis would take too much time to be practicable, and could hardly be made intelligible except to those who had copies of all the documents before them.

We will, to begin with, refer once more to the Catechisme des Francs Masons. As we have it reprinted in the work L'Ordre des Franc-Masons Trahi, it is interspersed with notes, which may have been in the original publication, but some of which certainly seem to be due to the compiler of the later work. Disregarding these breaks in the continuity of the Sequence of questions and answers, we are struck at once by two obvious things. The first is that three degrees, Apprentif, Compagnon and Maitre, are refered to, each having secrets peculiar to it while the second peculiarity is that the special secrets of the two higher grades are mingled quite indiscriminately with those that are common to all Masons, including Apprentifs. This catechism as a whole, and those published by Prichard, are more complete, and cover more ground, than any of the documents we have been considering, or else they have been more subject to the process of development. It is probable that both the alternatives are true. There are indications in some of the older forms to lead us to suspect the incorporation of parallel variations. This, with elaboration and explanation, would seem to account for much of the contents of the two more developed forms - though this development in each case was independent. In Prichard we find three definitely separated parts, but in the Catechism we find a most curious inconsequence. Questions of a general character seem to form the main texture or background, while interspersed here and there are questions proper to one or other of the higher grades, and there are several that have different answers according as the one answering is Apprentice, Companion or Mastery (1). From which the necessary conclusion is that, however illogical and inconsistent it may seem, the lack of any sharp segregation of matter pertaining to a higher grade does not prove that there was no such specific allotment.

EARLY CONFUSION OF GRADES ACCOUNTED FOR

The hypothesis of a "telescoping" of grades, or that of a regular custom of conferring both at once, would each quite account for such confusion. In the one case the distinction would have more or less broken down, and in the other, there would be no practical need to keep things separate and distinct. Of course, as "telescoping" would be merely a further stage of decadence, following on after the habit of accepting candidates as fellows immediately after their entry, all the confusions in the Catechisms could spring ultimately from the same root cause.

Now the distinction between Apprentice and Fellow seems to have been almost entirely lost in the Grand Mystery and its two parallel versions, although these seem to be otherwise much fuller and more complete and more orderly in arrangement than any of the others. It would be feasible to suggest that some such arrangement was followed in the old Lodge of York at the beginning of the eighteenth century, if we may judge from its extant minutes.

In the Examination the distinction is clear, though, from the obscure description of the ceremonies with which the catechism is prefaced, it would seem to derive from a locality where there was no interval between grades, and this supposition is strengthened by the fact that the answer to the first question combines the Apprentice's and Fellow's response in one, although at the end the two grades are definitely differentiated. Its companion document, the Mystery of Freemasons, has also a mixture of grades at the beginning, and likewise at the end differentiates them, even more clearly than the Examination. The editorial note:

There is not one Mason in a Hundred that will be at the Expense to pass the Master's Part, except it be for Interest,

might point to the existence of an attempt at reform by reintroducing a real interval, as was done at Dunblane and Haughfoot, and, as we may guess, possibly in London, too - if we suppose these versions to have come from that locality.

The Dumfries-Kilwinning MS. tells us least of all, though it may be interpreted as suggesting some such intermixture as we find in the last two documents, but on the whole it seems to be rather incomplete. The Confession, confused as it is, definitely describes two degrees, though the author seems to remember little of the higher one. We could suppose that he had been well coached by his Intender during the year's interval of which he speaks, because the latter, being liable to a fine if his pupil were found not to he fully instructed, saw to it that he learned his lesson.

In the Chetwode Crawley MS., in spite of its exasperating brevity, there is no confusion at all. The questions belonging to the Fellow-Craftsman, who is the same as the Master Mason, or Mason Master, are quite distinct in the short catechism that is given, and follow in order those of more general character which were taught to the Apprentice. The Sloane MS. we are inclined to believe is a compilation by a non-Mason, and also that the material used by its author related to a two-degree system, and that, either by a pure mistake in copying, or else by being interpreted in the light of some knowledge of a more developed arrangement, it has been given the superficial appearance of referring to three grades under the names we are now so familiar with. Either explanation is possible. This brings us to the deferred question regarding the date of the Trinity College MS., and the inferences consequent thereon.

A POSSIBLE EVOLUTION BEFORE 1717

We have said that in our own opinion it is most probable this manuscript is later than the date endorsed upon it. But it remains that it is not certain that this is so; and even supposing that it is, the question arises, how much later? That is, was it later than 1723 or 1730? For while it undoubtedly refers to three degrees, under what are practically the same names that we use today (2), there is very little else that is recognizable. Its affinities seem to be much closer with the other Catechisms than to any later ritual forms. Can we then suppose it to represent a first sketch of a tri-gradal system? Or an independent line of development?

Another question; assuming the date to be erroneous, are we to give credit to the remainder of the endorsement - and accept it as having belonged to some member of the Molyneux family, with the inference therefrom that it is of Irish origin?

To use a theatrical simile, the "spot-tight" has hitherto been on the Grand Lodge of London. In the Book of Constitutions, the official records, newspaper allusions and so on, students have had definite and connected material to work upon. It was therefore natural enough to assume that all modern Masonry was transmitted through the "four old lodges" of the English metropolis. Though the earlier

extreme view, that pre-Grand Lodge Masonry had dwindled almost to a vanishing point or rather four vanishing points and then revived, and from thence spread out all over the world, is now fully recognized as untenable, yet, owing to the obscurity and uncertainty found elsewhere, attention is still pre-eminently drawn to the only place where the series of events is comparatively clear. But this needs conscious correction; we have got to keep in mind the fact that Masonry did exist elsewhere. In Scotland, Ireland and York certainly; elsewhere in England almost certainly, and in France (and also the Low Countries) very probably. The erudite French historian, Albert Lantoine, cites the Jesuit father, Louis Maimbourg, author of a history of the Crusades, as referring to the Freemasons "as a society that is believed to have been founded at the conquest of the Holy Land." And Maimbourg died in 1686 (3). This is only one of several references which point in the same direction. We quote this one because it is not very generally known. These indications may all be very doubtful and uncertain, but to quote Lantoine again, where there is smoke there is probably fire. Once we can free our minds of the natural bias that makes it difficult to realize that Masonry once existed and propagated itself very well without the elaborate machinery of Grand Lodges and Warrants and Charters, we can see that, so far from the existence of the fire being impossible, it is really highly probable; and though the evidence in itself may not be rated any higher on this account, yet its implications will seem much more in accord with the probabilities of the case. But it is no part of our present affair to argue for or against the existence of Freemasonry prior to 1717 in any particular place or country, we merely wish to draw attention that it did certainly exist elsewhere than in London, and that there is nothing in the world to force us to believe that all ritual evolution took its rise in the "regular" lodges under the new Constitution. Indeed, it is inherently probable, when we think of it, that innovations would be more likely to rise outside the new organization. Here again we may be very easily misled by the complex of inferences based on the older views that still hold their ground, though those views have themselves been rejected. The idea may still hold its place in the back of our minds that, like Athena, the Grand Lodge sprang forth fully armed, and clothed in the aegies of authority, on St. John's Day in the year 1717, all out of the empty blue, without generation or antecedents.

As a matter of fact it is very doubtful if the year 1717 can be assigned with anything like accuracy as the date of the founding of the Grand Lodge. There was a meeting of the same four lodges in 1716 which seems equally entitled to the honor. Such a movement must have had some antecedents, some incubation at least, even though we can do little but speculate about it. The New Articles in some of the

later versions of the Old Charges point to some earlier attempt to reorganize and reform the Craft. While on the other hand it could quite well be asserted that the Grand Lodge proper did not really take form until 1723, when the first records begin and the first Grand Secretary was appointed; and that previous to this there had been, not a Grand Lodge, but a General Assembly of the London Masons; either as a genuine tradition, or as a conscious attempt to reconstruct it on the basis of the Old Charges, as they were then understood. However, the point is not one that is of much consequence for our present purpose, attention has been drawn to it for one reason only, and that is to emphasize the fact that we are dealing with a living social organism at a period of accelerated evolution. And we specially wish to emphasize evolution.

THE CAUSES OF THE EVOLUTION

It is now time to gather up the various threads of the whole course of the discussion and see what answer can be given to the final question; how and why did our present tri-gradal system come into being? The conclusion we have reached is that prior to the transition period, which is represented not delimited - by the symmetrical figure 1717, the Mason's fraternity, on its esoteric side, had two distinct grades which, as we have defined the term, were "degrees." We have made no attempt to determine their content, except to indicate that the first of them comprised the essentials of our present E. A. and F. C., and that the second contained the germs of our M. M. This question, in spite of its great intrinsic interest, does not come within the scope of our inquiry, except as it bears upon the question of origins and development. It is plainly obvious that the two things are really closely and organically connected, and that the limitation is an artificial one, but such restrictions have to be made in order to make investigation possible. There is just one observation to make before we pass on, the significance of which is greater than may at first appear. The three degree system which appears definitely in London in 1730, had in fifteen or twenty years spread all over the Masonic world so completely and so silently and with so little disturbance that for more than a hundred years thereafter no one ever so much as dreamed that any such radical change had taken place. Which fact, when all its bearings and implications are considered, is in itself proof that, frowns the inside, the change was nothing like so radical as it would appear.

Starting then with the traditional Operative two degrees, with their origin rooted in an indefinite past, we find that in 1730 there was certainly a third degree arrangement in being. We also have unequivocal proof that the old and the new methods overlapped - the old system existing in scattered survivals long afterwards; while conversely it can be confidently asserted that the three degrees must have existed before 1730; for aside from various allusions of earlier date, there is the general argument that such developments must always antedate their first publication in the nature of things. Hitherto it has been assumed, as we confess we had done previous to this investigation, that a higher limit had been set in 1723 by the Book of Constitutions, which refers definitely to the old system. But we have now to accept the full consequences of the fact that the circle of lodges that formed and adhered to the Grand Lodge in the first years of its existence did not comprise the whole Craft, and were probably, in point of numbers, an insignificant minority. Thus the field in which the evolution played its part is indefinitely extended; and it becomes possible, and even probable, in the light of social experience, that so far from the Grand Lodge being a hotbed of experiments and innovations it was a conservative factor from the beginning. More definitely, we might say that while in the field of legislation and regulation it had to innovate by the necessities of its existence, it balanced this by checking so far as was possible any changes in the traditional ritual. Thus, if we had to select any name as that of a probable "ritual tinker," it would be such a man as Dr. Stukeley, in his independent lodge at Grantham, rather than Payne, Desaguliers or Martin Clare. But this desire to ascribe epoch making changes to individuals is, while natural, liable to lead us into error. Such developments are always anonymous, they grow by imperceptible changes, here a little and there a little, and the whole passed on from group to group and generation to generation. It is understood that we are speaking of the genuine article and not the manufactured imitation.

POSSIBLE DEVELOPMENT OUTSIDE GRAND LODGE.

Now we have described the Grand Lodge as being under the spotlight, while the rest of the stage is in darkness; but this spotlight gives only a relative illumination unfortunately. Still we do have here a series of events that are more or less connected, whereas elsewhere we have only vague outlines in the obscurity. The

Trinity College and Sloane MSS. are such disconnected facts, they may or they may not antedate 1717, they may or may not point to ritual evolution before that date. What we wish to insist upon is that exact dating is not possible, and further, that it fortunately is not very important whether the developments were earlier or later, for the really interesting and significant thing is the order in which they happened, and the operating conditions, causes and motives which brought them about. We shall therefore refrain from bringing together here all the scattered allusions that point to Masonic activity prior to 1717 or 1716, especially as most of them have already been mentioned, and point out some general considerations, which, though indirect, will help us to a realization of the extent of that darkened stage at the centre of which the Grand Lodge, in none too brilliant illumination, played its part.

The first of these is the extraordinary rapidity with which "regular" Masonry spread, not only in England, but in other countries. No one can contemplate this fact without having it borne in upon him that, even with American "quantity production" methods, it would have been impracticable to have made Masons enough in the lodges that are known to have existed to have founded the new lodges that were constituted under the London authority in the years succeeding 1717. The only answer is that there were already Masons, and probably lodges, who enlisted themselves in the new organization. And this not only in England, but in Europe also.

Now we are not now concerned with the propagation of Masonry or its origin in different countries, though, like the question of the content of the primitive ritual, it is a subject very intimately connected with our problem, and we have perforce to touch upon it. A suggestion has previously been made that there may have been a very practical, and even interested motive, for men of the higher classes of society entering a widespread fraternity in such troublous times as continued with brief intermissions, from the reign of Charles I to that of Queen Anne. As Hurree Chunder Mookerjee put it, when he was initiating Kim into the secrets ("quite unofficial") of his pet invention, the Sat Bhai, it might enable a man to "get his second wind" in an emergency. A Mason might find shelter and assistance when it was a matter of life and death. Let us remember in this connection that the percentage of Masons among soldiers, sailors, travellers, explorers and pioneers, has always been, and still is, very much higher than among other classes of men.

And we have to remember also that, according to the custom of the time, it was of frequent occurrence for gentlemen to go abroad and serve as volunteers at their own expense in the continually recurring wars on the Continent. And besides this, the French kings had whole regiments, recruited entirely, officers and men, from Scotch and Irishmen, most of them political exiles. And so far as the Scots were concerned, the law of averages, as we have previously noted, makes it incredible that some Masons should not have been found among these migrants. What happened in the army besieging-Newcastle in 1641 might have been repeated - without record remaining any number of times elsewhere.

There are also some further facts to be considered. It was in France preeminently that the "high grades" later on had their rankest development; but Ireland was not far behind in the invention or adoption of new degrees and orders; and secret societies, it may be remarked, have always flourished among the Irish, as among the people of Sicily and China. Now if the Trinity College MS. suggests the possibility of ritual development in Ireland previous to 1717, we have to recall that already in 1745 there was in France a degree or order of Ecossais Masonry (4). But this was not its beginning, for the first French Grand Lodge (5) added to Anderson's General Regulations, which it adopted in full, an additional one expressly denying the claims of Maitres Ecossais to dominate and supervise any lodge of which they were members, or even, as it would seem, merely visitors. Such a claim, which in spite of this new legislation was apparently often admitted by the lodges, must have had a history behind it. If Masonry was (as has been generally supposed) first introduced into France under the auspices of the Grand Lodge of London this phenomenon is quite inexplicable. But if we assume that there had been an earlier importation, by Scottish and Irish exiles (there were Maitres Irlandais as well as Maitres Ecossais) the later confusion and dissension could be explained as the inevitable conflict between the democratic ideas of "regular" Masonry and those of an autocratic development of the older and looser organization.

Very tentatively we would suggest that there is a possibility a possibility merely that not only before 1717, but earlier still, even perhaps in the seventeenth century, there existed in France, among the Stuart partisans in exile, the germ of what was later known as Macornerie Ecossaise. A germ only; bearing the same relation to the swarm of "Scottish," "Perfect" and "Elect" degrees that developed out of it that

an egg does to the hatched chick. It is certain that the first definite appearance of what is now a heavily stressed feature (far too heavily stressed one might think) in the rituals of English speaking Masonry, both American and British, a feature that has never been incorporated into the Master's grade as worked in European countries, is first found in the Ecossais and Elu degrees (6). We refer to the section concerning rewards and punishments. And we have also to remember the persistent tradition in early Continental Masonry of some relationship with Jacobite aims and pretensions. This has been denied many times as baseless, and baseless it may be for all we know definitely, yet so much smoke does seem to argue at least a little fire.

JACOBITE INTERPRETATION OF THE LEGEND.

There is a theory of the origin of the legend of the third degree which at one time had many upholders. This was that the legend was devised as a veiled and allegorical account of the "martyrdom" of Charles I. We certainly hope that no one will suspect us of wishing to revive this, but it must be pointed out, that just as the Masonic myth could be interpreted in the Order of Rose Croix as an allegory of the death of Christ, the Word Incarnate, so it could also have been interpreted as referring to the king slain by traitors, as loyalists naturally regarded them. Psychologically we can easily appreciate that it would be very natural for dispossessed men, followers of a king in exile, whether Charles or James, or both in turn, to so interpret such a legend, and further that to them would it be most likely to occur that the story was deficient in the particular point which would be uppermost in their minds justice and vengeance.

Having said this, let us enter a caveat. We ask no one to accept any of these suggestions, nor have we adopted them ourselves except so far as to recognize their being possibilities, perhaps only barely such, but still possibilities. None of all this is really essential to our further argument, we have canvassed the subject only to draw attention to that wider background upon which the evolution of the primitive degrees took place within the circle of Grand Lodge Masonry. The background we do assert was there, and it was neither inert nor inactive. To such as would deprecate such hypothetical reconstructions as useless, we would say that the facts known to us do not lead to positive conclusions, and that like

indeterminate equations in algebra the only thing to do is to work out all possible solutions to the problem. Such hypotheses have this use, that they may lead to the discovery of further facts that either support or negative them, and so help us to more solidly founded results.

Should anyone feel shocked at the suggestion that new degrees might have been in existence prior to 1717 it might be said that there is distinct evidence that one important modification had taken place in the legend long before the death of Charles Stuart. We refer to the curious fact that the earliest printed English translations of the Bible, those of Tyndale and Matthews, transliterated the name and title of the architect of the Temple as Hiram Abi, whereas the earlier manuscript versions, like the later printed ones, all followed the Vulgate in rendering the second word as "his father," or some equivalent phrase. When we remember that these two translations were condemned, and so thoroughly sought out and destroyed by the authorities that they are now exceedingly rare, it becomes to a very high degree probable that it was during the twenty years or so of their currency, roughly between 1530 and 1550, that this peculiar phrase was adopted into Masonry.

Two things only do we carry over from this discussion. One practically certain, the other possible. The first is that extraneous material was at some time incorporated into the legend of the Master from so-called Ecossais Masonry, which definitely fits in with the view that the evolutionary process within the Grand Lodge circle was affected by what we have called the background. The other is, that evolution may not have been unilateral, but may have proceeded along different lines in different places, and also that it may have begun earlier than has hitherto been supposed. And here there is one thing that may be referred to again because it is like a fixed point in a fog. It has no known antecedents, or consequents, that we know of. This is Stukeley's "Order of the Book"; mentioned once in his diary, and then silence. It is brought up simply because it shows that the possibility of creating new orders and degrees was in the air, even if the possibility that there had been any development in France or Ireland be summarily rejected.

NOTES.

(1) After some general questions comes a word assigned to the Apprentices, followed by one belonging to the next higher grade, which is given in response to the question: "Are you a Companion ?" Then follow questions about the lodge of the kind that seem everywhere to have been common to the Apprentices, and then some description of the forms of initiation. Then a second time comes the question: "Are you a Companion?" followed by one about the letter "G." which we are informed a Master answered differently from a Companion. Then comes the Apprentice's greeting, including the statement that he is ready to work from Monday till Saturday, and then a question about wages for which each grade has its own answer. Then is followed the demand: "Are you a Master?" and several others which have different answers according to grade. Indeed the latter part of the Catechism seems to be little more than a disconnected series of catch questions set down as they came to mind.

(2) The terms used actually are "Master," "Fellow Craftsman" and "Enter Prentice."

(3) Lantoine, Histoire de la Francmaconnerie Francaise, pp. 104, 132.

(4) L'Ordre des Franc-Macons Trahi. In a note to the preface the Abbe Perau speaks of "un certain Orde qu'ils appellent les Ecossois, superieurs, a ce qu'on pretend, aux Francs-Macons ordinaires, & qui ont leurs Ceremonies & Leurs Secrets a part."

(5) Lantoine, op. cit., p. 195.

(6) Compare Mackey Encyclopedia under "Elu."

(To be concluded)

----o----

Operative versus Speculative Freemasonry

By BRO. CHARLES COMSTOCK, Tennessee.

The following article was published in The Lamplighter of Chattanooga, Penn., for May and June, 1929, we are reprinting it by permission as we believe it will be of interest to many of our readers. Bro. Comstock, the author is Secretary of the Historical Committee of the Grand Lodge of Tennessee.

THE BUILDER one of the leading Masonic journals of today, published under the auspices of the National Masonic Research Society, has for some months past contained a series of articles relating to "Origin and History of Masonic Degrees," contributed by some of our foremost research workers. They have gone into the merits of former discoveries by such noted historians as Albert G. Mackey, Robert Freke Gould, Lionel Vibert and D. Murray Lyon, as well as others of more recent times, and are giving to the Craft a thoroughly complete account of the findings of our illustrious predecessors along the arduous way of Masonic historical investigation.

The writer who has been a member of the above Society since its inception in 1915, desires briefly to present to the Craft in Tennessee, and even beyond our borders where this article may find its way, certain cited facts concerning the relationship between Operative and Speculative Masonry which come not through the usual channels of our historical research.

First, we respectfully tender the statement that there are, or, at least until quite recently, have been, Operative Lodges still maintaining an active existence in the Mother Land," which claim a continuous record both written and unwritten, since the Grand Lodge of All England was established at York, England, under the supervision of Prince Edwin, as Grand Master, in the year 926 A. D. Masonic historians generally agree that whatever may have been the status or origin of this traditionally important Masonic Assembly, whether it was duly constituted as a supervising Grand Lodge, or merely as a General Assembly of the Craft, en masse, it did exert at times the authority of a governing body, and that it also functioned as a private lodge, receiving applications and entering such new Brethren as were approved. This old Lodge continued its operations for more than eight and one-half centuries, its latest record bearing date, by authentic account during the year 1791, A. D. For nearly seventy-five years, it performed the functions of an Operative Grand Lodge, under the title, "Grand Lodge of All England," after the formation of what is known as the "Constitutional Grand Lodge," or the Grand Lodge of "Moderns," at London, in 1717. During the forty years subsequent to the establishment of the Grand Lodge of "Antients," sometimes known as the "Athol Grand Lodge," while the two rival Grand Lodges followed a course of ofttimes bitter antagonism, the old Operative Grand Lodge, without contention with either of the younger bodies, pursued the even tenor of its course, in he supervision of the Craft acknowledging its obedience.

The most rational and lucid account of the facts and conditions affecting the relationship between Operative and Speculative Masonry, during the primitive days of the latter, when its ceremonials and regulations were being evolved from the customs and practices of the Operative Society, is set forth in a valuable contribution to our modern Masonic literature, entitled, "Guild Masonry in the Making," compiled by Brother Charles H. Merz, of Sandusky, Ohio, a member of the Speculative Craft in that Grand Jurisdiction, and who is also a member of one of the Operative or Guild Lodges still functioning as late as the present century in various parts of England. On June 2, 1912, at Leicester, England, Dr. Merz became regularly indentured as an apprentice to the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviors, Plaisterers, and Bricklayers, (York Division), to learn their Art, etc. This occurred in Lodge Leicester, No. 91, established at Leicester, England, in 1761, under the authority of the Grand Lodge of All England, which is known historically to have issued charters to certain

Operative Lodge during that year, even as it had for many years, and doubtless so continued until its records were closed in 1791.

Brother Merz passed through the simple ceremony of initiation practiced by the Operative Lodges, which he describes as substantially comparative to our Speculative ceremonial, and there can be no logical doubt that our present Entered Apprentice ceremonial was based on this ancient work of the Operative Craft. Furthermore, Brother Merz sets forth the regulations of Guild Masonry, which he informs us is divided into two branches, one known as "Square Masonry," performing such work as may be founded on the basis of the square or rectangle, and one designated as "Arch Masonry," covering the construction of circular or arch work, so often found in the ancient Temples and Cathedrals of bygone centuries. Each of these branches of the Operative Craft is divided into seven degrees, covering the various grades of workmen; the Entered Apprentices, one grade of Fellows of the Craft; two grades of Super-Fellows; the fifth is styled Intendent of the Craft of Free Masons; sixth, the Degree of Passed Master of the Craft; and seventh, the governing officials, composed of the Three Grand Masters, representing the two Kings and the Chief Architect.

Our modern Masonic historians have expressed grave doubts as to the Operative Society having had but one Degree, common to all grades of Craftsman. This, in the light of Brother Merz' instructive revelation, is evidently a misconception, and he cites excellent authorities to refute that assumption. He avers that we, as Speculative Masons, are much more deeply indebted to Operative Masonry for, our Ceremonials than many of our leading Craftsmen realize; and that our present day ritualism is much older than the transition period from 1717 to 1723. On this hypothesis, it is highly logical to conclude that founders of our present Speculative System of Degrees, found enough material in the Operative ceremonials of those days to form the basis of not only the symbolic Degrees, but also of the Royal Arch and its preparatory grades. After long years of participation in the ceremonials of our present System and dilligent research into the antecedents of our Craft work, the writer is convinced that the suggestions of Brother Merz regarding the origin of our Speculative Degrees, are devoutly worthy of our earnest consideration. His work is highly illuminating. He states that the Grand Lodge of England, as recently as 1911, issued a circular letter admitting that "The ritual of Freemasonry, so far as the first and second Degrees are concerned, is, in part, no doubt, derived from the

ceremonies of the Operative Guilds." The symbolism of Speculative Masonry finds its counterpart in the revelations of Operative Society, which presents in frequent instances a clearer conception of their hidden significance. In the transition from the Operative to the Speculative form, much that should be clear, became obscure in the effort to separate Speculative Masonry from the customs and practices of the Operative Society, and make it thereby a more distinctive organization. Brother Merz advances the thought that those venerated Craftsmen who developed our Speculative system of ceremonials, while they had been initiated in the Operative Society, did not attain the Seventh Degree, the grade of the three Grand Masters, and therefore they were not in possession of important mysteries and symbolic interpretations which should have been introduced into the Speculative teachings, and which would have greatly clarified the deeper significance of our ritualism. It is undeniably true that beneath the customary explanations of our Masonic symbols and emblems, is concealed a more profound spiritual interpretation which is only realized by those who may be said to "have advanced far toward perfection" in their fervent search after Truth and At-onement with Infinite Wisdom; after that which was (not)

lost, only concealed within the depths of our inner consciousness, until the "scales of doubt and darkness shall fall from our eyes and the wise purposes of the Divine Architect be displayed in all their splendor."

The Operative Craft deposited beneath the foundations of the stately edifices they erected a store of spiritual wisdom and understanding which our Speculative Builders should zealously strive to discover and bring to light, that the Craftsmen of far off futurity may profit by the knowledge and understanding of those whose genius and skill passed the test of the Chief Architect in the days when Masonry was young in point of time.

We live in a "rapid" age, whose whirling activities too often leave us little time for reflection, and frequently cause us to lose sight of that which is, in our eagerness to attain knowledge of what may be. Freemasonry, with its beautiful revelations and deeply hidden interpretations, is worthy of our thoughtful consideration. Not alone in impressive ceremonials, highly valuable as a means to an end, we may find revealed the sublime teachings, the inspiring conceptions of the Mystic Builders'

Art. That "we reap what we sow" is distinctively true of those who follow the winding way of Spiritual Craftsmanship. The highest realization of Masonry's "Hidden Mysteries," comes to the inquiring mind of him who fervently gives himself to the ennobling cause of Brotherhood, without the hope of recompense. Through secrecy, silence and darkness, lies the way of attainment, and to each earnest seeker who selfishly follows the rugged path of accomplishment and willing service, comes at last the ample compensation for his labor.

----o----

A Controversial Triangle

LAST March the Master Mason of Washington, D. C., published an article by the Rev. E. deP. Castells under the title "Masonic Research in England." It was piquantly written, being a running criticism of Masonic Research in England, of the Research Lodge, their members and of finials, and especially of the oldest and best known of them; Quatuor Coronati Lodge.

The article was later reprinted in the London Freemason, preceded by some severe comment. In a later number of the Freemason some correspondence between the Editor and Bro. Castells was quoted, in which it must be admitted the latter appeared to be somewhat lacking in candor. In the July number of the Master Mason an editorial explanation was published from which it appears that Bro. Castells was asked by them to write an article, and that, so far as the Master Mason was concerned, there was no thought or desire of criticizing the scholarship of Masonic students in England.

The Freemason, however, was not wholly satisfied, apparently holding that a definite apology was in order from the Master Mason for having published the insinuations which appeared in the original article, against Quatuor Coronati Lodge, and against its Secretary in particular.

It might be said on behalf of the Master Mason and the American readers of the article, that these veiled reflections would be a sealed book to them. Their real import would not be apprehended for lack of knowledge of the circumstances, and the article therefore did not convey the same meaning to its American readers that they must have done to our English brethren.

To those who were more or less familiar with the state of affairs in England, the article appeared to have been written solely to vent the author's displeasure with Quatuor Coronati Lodge. Fair criticism is one thing; veiled innuendos, mixed with very faint praise, are another. And the personal attack on the genial brother who for many years so ably and competently held the exceedingly responsible office of Secretary is, as the Freemason says, "ridiculous" in its content. We wish we could believe it ridiculous in its intent also.

For the benefit of those of our readers who do not know much about the brother so unfairly attacked, we would say that during his long tenure of office he has ever been ready to afford information and advice to those who applied to him, with the utmost courtesy and patience, often suggesting facts and arguments that might tend to support views with which he personally disagreed. A more candid and impartial scholar it would be hard to find in any field of learning. And with his scholarship went a zealous interest in the practice of Masonry; he having for many years given of his time without stint in labor for the benevolent activities which so distinguish the Craft in England. What motive, outside some petty jealousy or personal pique, could lead anyone to attack him is indeed hard to imagine. But, undoubtedly, it will prove another case of the "engineer hoist with his own petard."

----o----

Miles Prentice - Soldier and Mason

By BRO. A. J. B. MILBORNE, Canada.

A COMPARATIVELY unknown but captivating figure who passed across the stage in the latter half of the eighteenth century was Miles Prentice. Coming to Canada with General Wolfe's Army, he was present on the Plains of Abraham when the battle was fought which decided the fate of the City of Quebec and brought an end the domination of the French in Canada.

Quebec capitulated on the 18th of September, 1759, and a Minute Book which recently came into the possession of the Grand Lodge of Quebec records that a meeting of the brethren in the Regiments forming the garrison was held at Simpson's Coffee House on the 28th November of the same year "as soon as convenient after the surrender of this place to His Britannic Majesty's Arms." It was decided to form a Provincial Grand Lodge and Lieutenant John Price Guinnett of Lodge No. 192 I.R. (Warranted in 1748) held in the 47th Regiment became the first Provincial Grand Master.

Following the end of active military operations Prentice took his discharge from the Army, turned tavernkeeper, and became the proprietor of the Sun Tavern in Quebec, then located on St. John Street.

The Sun Tavern quickly became the rendezvous of the Masons of the City and garrison. Existing records show that meetings of the Provincial Grand Lodge of Canada, the Merchants Lodge No. 1 and St. Andrews Lodge No. 2 were held there. It is not improbable that St. Patrick's Lodge of which Miles Prentice was a member, also met at the Sun.

The first Canadian newspaper, The Quebec Gazette, made its initial appearance on June 21st, 1764; the prospectus, according to tradition, having been set up in the printing office of Benjamin Franklin. It was published both the English and French

languages, with the exception of the following advertisement which was printed in English only:

NOTICE IS HEREBY GIVEN That on Sunday, the 24th being the Festival of St. Jhon such strange BRETHREN who may have a desire of joining the Merchants Lodge No. 1. Quebec may obtain Liberty, by applying to Miles Prentics at the Sun, in St. John Street, who has Tickets, Price Five Shillings for that Day.

Miles Prentice appears on a list of Protestant Housekeepers contained in a Certificate given by General Murray in 1764. He continued to occupy the Sun Tavern until 1771 when he acquired the property now occupied by the City Post Office upon which stood the house erected in 1688, and said to be the first built of stone in the City. Many romantic stories have been woven around this old house - Le Chien D'Or - so named because of a gilt carving over the front door of a dog gnawing a bone, and now incorporated in the present building. Prentice converted Le Chiex D'Or into an hotel and boarding house which became known as "Freemasons' Hall."

In 1775 the City of Quebec was once again besieged, is time by the American forces under Generals Richard Montgomery and Benedict Arnold. The British garrison consisted of only three hundred men, and the citizens were quickly mobilized to assist in the defense of the City. An existing Orderly Book kept by Capt. Anthony Vialar records under date of the 19th September, 1775, that "Mr. Miles Prentice is appointed Sergeant Major to the British Militia and is to obey and be obeyed as such." Freemasons' Hall was made the headquarters of Colonel McLean, and the defence of the City was no doubt planned in its lower room, for the Orderly Book makes frequent reference to meetings there of the officers of the garrison. The besieging army launched its attack on the night of December 31st, 1775, and at first it seemed that the City would fall under a stroke similar to that conceived by Montgomery's former chief Wolfe. The defenders, however, were thoroughly prepared. Fire was opened on the attacking force as it reached the foot of Cape Diamond, and Montgomery fell at the first volley. His body was recovered the next day and its identity definitely established by Prentice's wife; Montgomery having been a frequent visitor at the Sun Tavern when a Captain in the 17th Regiment. Sir Gilbert Parker, in his work Old Quebec, writes that the identification

was made by the "widow Prentice," but it is clear that Miles Prentice lived for many years after these stirring times.

With the death of Montgomery the hopes of the expedition were crushed, although Quebec was not relieved until the next spring, when British warships brought reinforcements and much needed supplies.

Judge Henry, a volunteer in the American forces, who was captured during the assault, records in his Diary, that Miles Prentice was in charge of the prisoners; and under the date of the 20th February, 1776, the Orderly Book above referred to contains the following order:

Mr. Miles Prenties is appointed Provost Martial to this Garrison with the rank of Lieutenant as given him by General Wolfe in the last War. The guards are to assist him with whatever partys he may demand from them.

At a meeting of St. Andrews Lodge No. 2, Quebec, held on September 12th, 1776, Miles Prentice, who was then the Master of St. Patrick's Lodge, was present as a visitor. It is recorded that the Lodge was informed that

* * * our Sister Lodge of St. Patrick had instructed her Officers to apply to the R.W. Prov. Grand Master to request that a Grand Lodge may be called * * * and * * * that the W. M. would wait on him in Company with the Master of this Lodge for that purpose, if it should be agreeable to us.

The object of the meeting was to request

* * * that the Grand Master would be pleased to appoint his Deputy in place of our late worthy Deputy Grand Master John Aitken, who is called by the Grand Architect from Sublunary Lodges to one more Perfect and Glorious.

It was the funeral of this Deputy Grand Master which is so vividly described in the First Campaign of the Brunswickers in Canada in the Year 1776.

A few years later, in 1782, H.M. frigate Albemarle, 28 guns, under the command of Captain Horatio Nelson, visited the port of Quebec, and there ensued a romantic episode which might have changed the whole course of Nelson's career. Robert Southey, in his Life of Lord Nelson, writes that at Quebec;

Nelson became acquainted with Alexander Davison by whose interference he was prevented from making what would have been called an imprudent marriage. The Albermarle was about to leave the station, her Captain had taken leave of his friends and was gone down the river to the place of anchorage when the next morning, as Davison was walking on the beach, to his surprise he saw Nelson coming back in his boat. Upon enquiring the cause of his reappearance Nelson took his arm to walk towards the town, and told him he found it utterly impossible to leave Quebec without again seeing the woman whose society contributed so much to his happiness, and then and there offering her his hand. "If you do," said his friend, "your utter ruin must inevitably follow." "Then, let it follow," cried Nelson, "for I am resolved to do it." "And I," replied Davison, "am resolved you shall not." Nelson, however, on this occasion was less resolved than his friend and suffered himself to be led back to the boat.

The object of Nelson's affection was the youthful and accomplished niece of Miles Prentice, a daughter of one of his old comrades in arms, Sandy Simpson, a Highlander in Wolfe's Army. It is quite probable that Nelson made her acquaintance at a function held at Freemasons' Hall which at this period was the centre of the social activities of the Quebecoise.

Miles Prentice died in 1790 or 1791; for James Thompson, one of Fraser's Highlanders, to whom he was related, wrote that in 1791, shortly after the death of her husband, Mrs. Prentice took up her residence with the Thompson family. It may be added that it was this same James Thompson, a veteran of Louisburg and Quebec, who in 1827, as the oldest Mason in the City, was called upon by Earl Dalhousie to give the three mystic taps of the mallet when the corner stone of the Wolfe and Montcalm monument was laid. He died in 1830 at the age of 98.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E. E. THIEMEYER, Research Editor

BOARD OF EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

MILITARY LODGES AND JURISDICTION.

IN this month’s installment of Bro. Irwin's series of articles on Army Lodges is a very interesting account of the abortive attempt made by Colorado Masons to form a Military Lodge among the Masons called up for service in that state. As the author remarks, it brings out very clearly one aspect of the difficulties presented by such an emergency, that of the question of jurisdiction.

It is evident that it was generally assumed by those jurisdictions which established Military Lodges, simply taking it. for granted indeed, that such lodges, though working outside their territorial limits, should not accept (aside from "courtesy work" naturally) candidates whose normal civil domicile was within those limits. It

seemed a natural emergent extension of the territorial theory, so natural indeed that the possibility even of any order line of action never seems to have occurred to any Masonic authority concerned. Yet it was certainly not the only solution possible.

There is little doubt that an overwhelming majority of American Masons assume that the rule of exclusive territorial jurisdiction is a landmark, although it does not appear in that formidable list compiled by Albert Mackey, which by many is accepted as a complete statement of Masonic fundamental law. Of course, as everyone knows who has read the history of the Craft in America to any purpose, it is nothing of the sort. It is a peculiarly American development, based originally on a practical compromise to keep peace between lodges which regarded their " territory " very much as placer miners regard their claims, as a potential source of wealth.

The Military Lodges of the eighteenth century, those chartered by the Grand Lodges of Ireland and of the Ancients especially, which did so much toward spreading Masonry throughout the world - including America - were hampered by no such rules. Had they been, the work they did would have been quite impossible.

All law must be to some extent a compromise. It can only provide for the average cases that occur under existing circumstances. When these last change the law must change, too, or become a dead letter - there is no better way out. The change may be by the way of interpretation and extension, which is naturally the first thing tried, or by formal amendment.

Strictly speaking, territoriality long ago was logically nullified as an absolute principle by the compromise of "concurrent jurisdiction" in centers of population of considerable size.

A further extension of that adaptation to circumstances could theoretically have been easily applied; not as between lodges but as between Grand Lodges. They

could say; so far as the government services are concerned (for it need not be confined to the military and naval forces only) all Grand Lodges will recognize concurrent jurisdiction. That is a man in any government service of such a nature that his place of residence depends on the orders of his superiors, shall be considered as domiciled in tile United States, and at liberty to petition any regular dodge holding under an American Grand Lodge.

It is, in itself a perfectly feasible extension of the idea of concurrent jurisdiction, with which everyone is familiar. It is perfectly definite. There could be no mistake as to who would come under the rule and who not; and it is as suitable for the normal circumstances of peace as for the emergencies of war. Though in peace time the problem is not so pressing there is no doubt that a very large percentage of Masons in such government services as we have in view experienced great difficulties in obtaining residential qualifications when they sought to enter the fraternity.

We have, however, very little hope of any such arrangement being made; though we suggest it as a topic for discussion at the next Grand Masters' Conference. It is not the impracticability of a suggested new rule that prevents its adoption, for no matter how simple and workable it may be, had it a clear field, that is precisely what it never does have. It has to run the gauntlet of inertia, preconceived ideas, mental habits, not to speak of suspicions, fears, jealousies and sheer stupidity.

Bro. Irwin's articles should be the occasion of a reconsideration of all the problems involved, and it must be remembered that an emergency is a test of our habits and mode of life, both for individuals and organizations. The Military Lodges of the war years showed up a good many things in our established methods and ideas which might be improved. We hope that some real discussion of these problems may result.

* * *

SCHOOLS OF MASONIC RESEARCH.

THE title is ambiguous, but it cannot be helped. We are not proposing to discuss institutions of learning founded (and possibly endowed) to conduct researches into Masonry, or to teach the methods appropriate to such tasks. While we would be glad enough to write of such schools did they exist (or were there the least hope that in a thousand years they might exist - outside of dreams) it is the other usage of the word which we have in mind at present. And here lies the reason that the ambiguity, now we hope happily cleared away, could not be avoided. We propose to examine the idea of Schools of Research concerned with Freemasonry, because it is becoming more and more frequent among American Masonic writers and publicists to use the phrase. We shall therefore seek an answer to three questions: What are schools of research ? Are there schools of research ? Should there be schools of research?

This sounds something like the opening of an old fashioned doctrinal sermon, but our readers may be reassured, we shall not go on to "seventeenthly."

A "school of thought," "a school of philosophy," " the Aristotelian School" or "the school of Thomas Aquinas," are casual examples of a well know usage of the word. The basic idea being that of a teacher and a group of disciples or scholars. By a legitimate transfer it is used to denote a group so much alike in their opinion and ways of thinking that they might all be the followers of some one teacher, although in actual fact no such person ever existed. Is there anything like this in connection with Freemasonry ?

There obviously is. We can properly speak for example of a traditional school, an occult school, or a historical school of Masonic thought. We can with propriety describe a Masonic author as of the "Andersonian" school, pr of the school of Dr. Oliver, of that of Pike and Mackey, and in doing so we shall be following correct usage and our meaning will be perfectly clear. But a school of thought is not quite the same thing as a school of research. Indeed when the latter phrase is considered its meaning becomes less and less definite. Either it means the same thing as a

school of thought, or else it means a certain distinct technique. Now as there are schools of painting which depend on certain methods of using pigments so it might be thought that something analogous would be found among research workers. But is there ? The more one thinks of it the more difficult it is to see in what it could lie. One can be careful or careless, accurate or inaccurate, thorough or superficial, but those characteristics surely are not marks of a school but of quality of work.

Let us then leave this question and proceed to the next in search of further light. Are there schools of Masonic Research, as distinct from schools of thought? One man may be a careful, accurate scholar and yet belong to a mystical school, another can be careless and superficial and follow a realistic or critical school, so that it is something other than this that we are looking for.

It is said that in England there is an Authentic and an Anthropological School of Research - no one has yet ascribed any kind of school to America. Does this help us at all ? " Anthropological " seems to mean something, though not very distinctly. But what does "authentic" mean in such a connection? Surely not that it is the correct or true one, with the implication that all others are incorrect and false. We say surely not, because the author who first coined these terms was most insistent that the authentic school was too limited, and needed to be complemented by others, and also because he was himself the founder of what is known as the anthropological school as well as the inventor of its name. One might suspect that the alliteration had something to do with the choice of the term authentic, and that under it lay a rather vague concepion of research confined strictly to authentic written documents. But if so would it not be much better to say so? Why not have called it simply Historical Research? After all our self-styled anthropological researchers use documents; some among them have made some first hand observations and explorations, but even they depend largely on the work of others, as recorded in books and manuscripts. In so far as they use documents they are in the same boat, in regard to technique, as those they dub the Authentic School; documents can be used properly or improperly. They have not suggested that the other group use any but proper methods in this regard, and we cannot suppose that they mean that they themselves use their sources in a way that is improper. But if not, where is the contrast or distinction ?

It seems then that though there are said to be schools of research - on the other side of the Atlantic - and though there is a differentiation of subject matter, no really clear idea is conveyed nor any very useful distinction made by the terms employed. But we do seem to be raising a suspicion that the answer to the first of our questions is in the negative - or that to ask what a school of research is, is strictly speaking a question without meaning. But if this suspicion is correct then the third question goes by the board also. If "There ain't no such animal," what is the use of asking if there ought to be?

What we can do is to come back to a more correct use of terms. We can have our legendary, our symbolical and our historical schools of Masonic authorship, such designations are clear. We can have our mystical, our theosophical, our practice schools of interpretation, or of thought. Such distinctions can be made as needed. Then we can have a division of subject matter, such as the history, and the pre-history of the Institution. We can treat it archaeologically, comparatively, and psychologically. There are many divisions possible, and all of them might be useful in appropriate circumstances. But so far as the working of these different fields goes, research could only be good or bad in the various degrees of these opposing terms, positive, comparative and superlative. All truth is one, and all research should be directed to that one truth, whatever the angle of approach, or however its scope may be limited for the sake of convenience. And so, while we will always, till the millenium, have schools of thought, or of opinion, or of interpretation, there can never be more than two kinds of research, the good and the defective.

* * *

WORLD PEACE.

OUR pessimists take the position that because. there have been wars in the past, as far back as history extends, therefore there must be war in the future. The future, it is true, remains unknown to us, but while these dismal prophecies may be fulfilled, it must be remembered that the prophets will be partly responsible for the event.

That is, it is this cynical or despairing attitude which is itself one of the chief obstacles to attempts to establish permanent peace. Peace is a state of mind primarily, maintaining world peace a problem of group psychology. There is no inherent law of nature to make war inevitable. Certainly the fact that nations have fought in the past is not a cause of which the inexorable effect is that they must fight in the future. Human action is much too complex in its springs and motives for that.

While our civilization is not the only one that has ever existed, while it is an open question whether it is the highest form that has yet emerged, it is distinguished by certain features that have never previously existed except in the merest embryo. In mechanism, in complex organization, in rapidity of communications, in its means of applying the forces and potentialities of nature, it is unique. And this results in a set of conditions that have never previously existed. Our civilization has the means in its hands of committing suicide. The difference between past wars and a future war lies in two points. A war cannot in future be isolated, once started it will involve the whole world; and the means of destruction are now so adequate that once they are loosed they will probably result in the downfall of a whole organism of civilization.

Freemasonry has a certain status in this matter. As a world wide Fraternity which creates and establishes a state of peaceableness between men of all races and countries, it is logically involved in the larger issue. The Craft cannot act as an organization, that is not its method. But it can act through the influence of Masons individually; and as we have said, the cause of peace is ultimately a matter. of change of heart in individuals.

But we need some clearer distinctions, we need to be freed from mental slavery to catch words and slogans. One of these is, "no treaty can compel nations to remain at peace." Of course it cannot. Neither can a contract bind a man to do as he agreed. But an honest man keeps his word. On the whole nations have far more often kept their agreements than they have broken them. It is not the armed force of the United States that causes the nation indebted to her to make payments on those obligations. There are many other motives and forces at play besides the crude one of the possibility of the use of armaments.

Another distinction that we need - it is far more generally appreciated in Europe - is that between public and private war. Granted that, in such a general agreement as the recently proclaimed Peace Pact, some one of the nations that is a party thereto might run amuck, might start a war of the old type for its own private national ends, the pressure of world action, not necessarily at all of armed intervention, could soon bring it to its senses. With this new idea of "private war" the old theories of neutrality go by the board. The other nations are not the impartial witnesses of a duel, but are all directly interested in the cessation of a dangerous nuisance.

In America we have not fully realized the significance of the occupation of the Ruhr by France. In effect there was an invasion by an armed force. There was no war, no fighting, yet the invader was absolutely defeated, and withdrew without having gained a single point of the demands made, and in a distinctly worse position. It was passive resistance on the one hand, and world opinion on the other, that produced the result, the amazing result of vanquishing an army without fighting, and without any formal or organized action.

It is in the study of the conditions, the entirely new conditions, which spring from the interdependence of al] civilized communities, that the cause of peace can be furthered. It is in the realization that war is not only useless, but also incredibly stupid, that mankind can free itself of the collective fear psychoses, and it is here that Masonry could properly do its part.

* * *

THE PROPER SPIRIT.

Many members of the Research society carefully preserve THE BUILDER as it comes out each month, and quite a good number have them bound. But Bro. John Riekmo of Minneapolis is so proud of his complete set that he has taken photographs of it, copies of which he sent to the Editor. Under the circumstances we could not do less than make mention of it, in the hope that it may bring about a reformation of the habits of such of our members who let THE BUILDER go the way of other magazines.

An indoor view would have been more appropriate perhaps, but the one taken in the open air reproduced better, the others being rather dark.

We congratulate Bro. Rickmo on a possession that is going to be more and more valuable as time goes on. Even now it is not at all easy to make up complete sets.

----o----

Chronicle and Comment

A Review of Masonry the World Over

Florida Deals with Quasi-Masonic Organizations

The Grand Lodge of Florida, following another edict of M. Wor. Bro. Brandon, adopted the following amendment to their regulations:

The organization of any club or society by the members of the particular Lodges under the jurisdiction of this Grand Lodge, using the name "Masonic" or other term indicating connection with Masonry, which club or society becomes affiliated with

or under the control of any central power or authority or body, exercising control over such club or society, is prohibited, and all club or organizations of members of any of the particular Lodges in Florida are hereby directed to at once withdraw their affiliation with any and all central powers or bodies exercising control over them in any manner.

Any member of such club, society or organization failing to withdraw therefrom within a reasonable time hereafter, shall render such member subject to charges and trial.

Whether this would be held to prohibit the formation of Study Club or like organizations in connection with the National Masonic Research Society we do not know. If so, we naturally would regard it as regrettable, although it is evident that under the circumstances at present existing something had to be done. It is too bad, however, that the lodges themselves should not be encouraged to use their own initiative in dealing with such abuses.

The Presentation of the Apron in Florida

From the current volume of the Proceedings of the Grand Lodge of Florida, we learn that the following edict issued by M. Wor. Bro. Leroy Brandon was approved:

I have found that some of the Lodges have been making an actual presentation of a lambskin apron to the candidate in the Entered Apprentice degree. This is a very natural mistake, probably caused by the language used immediately following the symbolic presentation of the apron on page 19 of the large Monitor, where it says "or the following may be given," then giving the form to be used for the actual presentation of the lamb-skin apron which is followed by the words "take it * * * ," which naturally gives the Lodges the idea that an actual presentation of a lamb-skin apron could be made to the candidate in the Entered Apprentice degree, but these

words are misleading as it was never intended that the actual presentation to the candidate of a lamb-skin apron for his own should be given at this time, and I hereby order and direct that such practice be discontinued and that only the symbolic presentation of the apron using the short form as on page 18 of the large Monitor, and that the actual presentation of the lamb-skin apron with the long form of presentation as used on page 19 of the large Monitor be not made until the candidate has been raised to the sublime degree of Master Mason and shall have been examined in open Lodge and found proficient in the work of the Master Mason's degree.

This is a concrete instance of the divergence of American Masonic usages from the original traditions, and from the practice of the rest of the Masonic world. From the exclusion of Apprentices and Fellowcrafts from the lodge, it is a logical step to assume they are not yet Masons, and consequently to refuse them aprons It has even been suggested that the ritual presentation should be deferred till the candidate is raised. Logic without knowledge has been the cause of many fearful and wonderful modifications of the ritual.

The Rights of the Profane

What rights has a man of "lawful age, free born" and so on, in regard to the Craft? An editorial article in the Orphans' Friend and Masonic Journal, official organ of the Grand Lodge of North Carolina, in dealing with the question of the selection of candidates makes the following statement:

Every man who comes within the requirements laid down by Masonic law has the right to petition for and receive the degrees …. no Master Mason, . . has the right to defraud an applicant of a legal and moral right that is his.

We have the impression that the view here plainly stated has come to be accepted more or less definitely by a very great number of American Masons, but it is not

very often that it is stated so clearly or so responsibly. Without venturing an opinion as to what may be the rule in any particular jurisdiction, and while we are in full accord with the writer in regard to the abuses for which he seeks a remedy, it must be said that what may be termed Masonic Common Law, recognizes no rights as pertaining to a profane Whatever his qualifications it remains an act of grace and favor if he is admitted into the Craft and given membership in a lodge. He has not (according to the original usage and custom) even the right to petition. No Mason is bound to act in the matter; and where its freedom of action has not been curtailed by specific regulations, no lodge is obliged to receive a petition presented to it.

Report of the Educational Foundation Committee Grand Commandery, Knights Templar, Alabama

The report of this committee recently received shows that there is need for more funds of this character in the United States. The growth of all worthy funds seems to be slow and this is no exception The report for the year ending April 15, 1929, shows a total of $42,955.26 distributed in loans. There is a balance in the fund of $3,270 86. Collections on loans amounted to $2,162.25. During the year covered by the report 63 young men and women have received assistance from the fund. The total number of students helped thus far in the history of the fund is 245. We gather that none of the administration expense is deducted from the principal received for the support of the fund but is provided for by a special appropriation for a contingent fund. At any rate the trustees should be congratulated for being able to carry out the work they have done at a total expense of only $152.55 for the fiscal year.

There are other Educational Funds being built by the Knights Templar; we trust that they are all functioning as successfully and efficiently as the report on the Alabama fund shows.

In this connection it is worthy of note that the following resolution was enacted by the Grand Commandery of Knights Templar of West Virginia:

Resolved: That the R. E. Grand Commander be requested to issue a General Order: That Commanderies shall indicate on bills for Dues, the item:

For Educational Foundation $1.00. In accordance with the action of the Grand Encampment at Detroit in 1928. See proceedings page 205.

The above resolution was adopted and is herewith promulgated as General Order No. 1-.

An Interesting Opinion

The fact that the Henry L. Palmer Lodge of Milwaukee disagrees with the attitude of the Grand Lodge of Wisconsin in relation to Masonic Education is clearly illustrated by the following comment to be found in the Palmer Templegram for July and August:

"In contrast to the attitude of Palmer Lodge on this subject, it is evident that the Grand Lodge is not yet impressed with the urgency and need of Masonic Education. The usual about 2 1/2 cents per capita allowance was granted to the Wisconsin Grand Lodge Committee on Masonic Research, but a very nominal amount for the establishment of a Wisconsin Grand Lodge Library was denied. Henry L. Palmer Lodge, No. 301, F. & A. M., continues to hold the rather unusual distinction of spending more for Masonic Education than does the Grand Lodge for the entire balance of over three hundred lodges in Wisconsin. This, to some, may appear to be a strange relationship, but it has the very decided advantage of leaving the kind and character of Masonic Education in the hands of the individual lodges. The right of individual lodges to govern their own affairs has always been a strong point in Wisconsin's Masonic affairs. With the continuous increase in the number of the Wisconsin Masonic Lodges asking to be placed on the mailing list of our

publication in order that they may profit from our own way of 'doing things' is a very hopeful sign that we are functioning somewhat like the leaven in the loaf. We are quite satisfied to serve in this role and, no doubt, are slowly but surely creating a sentiment which will ultimately bring a real Masonic harvest."

A Difference in Usage and Etiquette

The South Australian Freemason' carries the following brief article:

"Some brethren occasionally, through want of thought or knowledge that they are doing so, overstep the bounds of prudence. They smoke whilst in regalia. This is contrary to Grand Lodge edict. More than once has attention been called to it by Grand Officers and through the columns of the South Australian Freemason. Hence it is necessary again to draw attention to it by a Grand Officer arid to mention the matter through the columns of this paper. A large gathering of brethren, representative of many of the lodges in the South Australian Constitution, attended the installation in connection with Adelaide Lewis Lodge in the Port Adelaide Temple on March 26. In responding at the social board in behalf of the Grand Master and Grand Lodge V. W. Bro. A C. Weber, G. L., who on that occasion was the representative of the Grand Master, mentioned that prior to entering Lodge he had observed brethren with aprons on in the corridor smoking. He reminded the brethren generally that they must not smoke with their Masonic aprons on. 'Brethren,' he remarked, 'it is the command of the Grand Lodge that you must not do so.'"

Payne County (Oklahoma) Masons Practice Their Preachings

The seven Masonic lodges in Payne county, Oklahoma, have organized the Payne County Masonic Hospital Association and through the cooperation of the voters of this community have secured a 99-year lease upon what was formerly the Cushing Municipal Hospital. The building was erected in 1922 after bonds in the amount of

$65,000 had been voted. An election was held a few months ago to determine the advisability of changing the hospital to a Masonic institution, and at the time it was voted to lease the hospital, complete with equipment and furnishing, to the Masonic Hospital Association of Payne County, for a term of 99 years at the rate of One Dollar per year. Application has been made to make the hospital a member of the American Hospital Association. The favorable acceptance of this application will assure the maintenance of a high standard for this new Masonic institution.

The National Masonic Research Society through its journal THE BUILDER takes this opportunity to congratulate the lodges and the Masons of Payne County.

To Smoke or Not to Smoke in California

The reported ruling of the Grand Lodge of South Australia forbidding smoking while clothed Masonically has had a reaction in California. Possibly it would be better not to use the word reaction. Frankly we do not know where the idea started, but now it is certain that South Australia forbids the practice and that California is discussing the question seriously.

The question in California differs somewhat from its overseas contemporary. In America the problem is whether or not to smoke in lodge rooms. There are many lodges in Missouri which forbid the use of the weed in its lodge chambers, but they do not attempt to prohibit the members from smoking in the ante-room even though they are "clothed." The custom is so deeply rooted in the lodge to which the writer belongs that we were not allowed to smoke in the lodge room even when we were holding instruction in the ritual work.

Whether we go so far as our Australian brethren, or whether we only limit the decree to smoking in lodge rooms, it seems that sufficient respect is due the solemn work being performed and to the sanctity of' the lodge hall to cause every lodge of its own volition to forbid smoking in the chamber whenever the lodge is in session.

The Mexican Settlement

According to the accounts in certain quarters the settlement of the religious controversy in Mexico has been a complete triumph for the Roman Catholic Church. It appears, however, that the victory was not so complete as the publicists of that church would like to have us believe. According to information the terms of the present agreement are identical with those offered to the church in 1928 by President Calles. At that time the Pope and his Mexican bishops refused absolutely to accept them, believing that if the priests would continue to refuse to say mass a religious revolution would take place which would force the government to terms. There was a rebellion, in due course, as we know, but it did not have the expected result.

It is perfectly obvious that the Roman Church in accepting the agreement realized that it was losing ground in Mexico by failure to continue religious services. Also that their religious strike was gaining for them the disfavor of the outside world.

The Roman Question in England

The controversy over the Roman Church and the education of the children of America has been one or perennial recurrence. In fact the idea of intermittence contained in those words may be a false one and cause the opinion to be advanced that it is not recurrent at all, but ever present. Be that as it may, however, the fact remains that this country of ours is not the only one enveloped in the folds of the political aspects of religious education. The Modern Churchman, an English publication, had this to say on the subject:

Everyone was aware that when the solution of the Irish Question had liberated Catholic energies for political mischief we should witness a revival of intrigue and

agitation. The Roman Catholic hierarchy has begun its campaign by issuing a questionnaire to certain Parliamentary candidates in the subject of Catholic schools, according to the results of which the faithful will be instructed to vote. As the Catholic vote in certain constituencies (especially in Lancashire) is a possibly decisive factor, some candidates have been rash or prudent enough to make promises which afterwards perhaps, they will see cause to regret. Dr Somers, a distinguished Roman Catholic, ventured, in a letter to the Manchester Guardian, to criticize the episcopal policy, and called down upon his head the epistolary fury of his co-religionists But if there are liberals among Catholics who will be offended, there are many more amongst other Nonconformists who will resent bitterly this introduction of continental methods into English politics.

"Suffer the little children," said Jesus. The priests have taken Him at His word, and over the souls of children they will wage a virulent and irrenconcilable warfare, knowing full well that weeds of superstition must be planted early if they are to make a luxuriant growth.

England's Masonic Charity Again

The English Craft propose to erect a Hospital and Nursing Home on their premises at Ravenscourt Park. The plan is to raise $1,250,000 as an endowment for this new English Masonic Institution It is hoped that this sum will be sufficient to preclude the possibility of any special festival being held for the Hospital, thus assuring the three enterprises at present functioning of the same clear field they have enjoyed in the past. i'he Masonic Record (London) devotes considerable Space to the method of distributing gifts. For example fifty guineas ($250) will qualify one as a Patron; twenty-five guineas as a Vice-Patron. Naming of beds and wards are limited to Provincial, District and Lodge contributors.

The way in which the English Craft supports a charitable undertaking is illustrated to some extent by the following paragraph:

"The privilege of naming a bed after a lodge can be secured by the contribution of $5,000 in individual and other gifts on a lodge list. We heard W. Bro. the Rev. Joseph Johnson, P. A. G. Chap., put it very simply and attractively before the Merchant Navy Lodge, No. 781, at the Abercorn Rooms, E. C., on a recent evening. He said that should this lodge with its membership of upwards of 300 desire to name a bed it could be done very simply, e. g., if 60 brethren contributed $50 each during the ensuing years which meant an average in round figures of 35 cents per week for that period, that would provide $3,000, and if 60 other brethren contributed $25 during the same period, an average of approximately 16 cents per week, a further $1500 would be provided; and then if the lodge out of its funds would make three annual grants of $165 each, thereby making the lodge Patron of the Hospital, the balance would be provided and the $5,000 would be raised. The case was put so forcibly that a number of members of the lodge there and then made substantial promises in the hope that the lodge would be induced to name a bed, and one visitor spontaneously promised $250, which promise Bro. Johnson has gladly passed on to the hospital authorities. It is within the reach of most brethren to have some share in this great movement, and it is gratifying to know that many lodges are giving the matter generous consideration."

American Masonic Lodges could learn a lesson from their English brethren.

Royal Masonic Institution for Boys

Following closely upon the heels of the report of the Royal Masonic Institution for Girls comes an account of the 131st Anniversary Festival of the Royal Masonic Institution for Boys. When figures are cited American Masonic Charity becomes appallingly meager. Here is a Grand Lodge with not many more than 250,000 members raising $375,000 for its girls' institution and then shortly afterward raising more than $410,000 for its boys' school. American Masons couldn't raise $75,000 to $100,000 to purchase a Tuberculosis Hospital and there are some 3,000,000 of them.

More Coals for the Fire

The $410,000 contributed at the R. M. I. Boys' Festival brings the total of Masonic Contributions this year to over $1,285,000. The London Freemason says this is a remarkably generous response when it is remembered that there has been a General Election, that the business of the country has been affected, and that the appeal for the Freemasons' Hospital's $1,250,000 has now been fully launched.

They don't do charity by halves in English Freemasonry.

Emulation Lodge of Improvement

It is only in America that the natural but devastating tendency to seek uniformity in matters of ritual has had its full scope. In England, as most of our readers know, there is really no official standard form. For although a ritual was approved at the time of the Union between Ancients and Moderns in 1813, yet no one now knows exactly what it was. Two Lodges of Instruction, generally known for short as Emulation and Stability - their full titles being rather cumbersome - each claim to present it in substantial purity - but they differ between themselves.

There have been many printed rituals, claimed by their publishers to present accurately the forms used in these two Lodges of Instruction, but they are officially repudiated by the Preceptors as inaccurate, and without authority. Now comes a correspondent of the London Masonic News who has the temerity and audacity to assert that every preceptor of Emulation has a printed book which he refers to in private.

It is sad but true - not only in England, but much nearer home. The feet is that the written word will always supersede unaided memory. Peoples who have no means of making permanent records develop a technique of memorizing and transmitting their traditional songs and tales and histories, and maintain them with wonderful

tenacity. But universal literacy inevitably destroys this gift in the long run. The habit of referring to the written word is too convenient, and sooner or later it invades every Sanctum Sanctorum, whatever we may pretend.

Masonic University and Its Lesson

At the installation of America Lodge No. 3368 held at Freemason's Hall, London, on Monday the third of' June Bro. the Rev. H. Gathorne Crabtree struck a keynote in his address. He said he was made a Mason in Quetta some twenty years ago. Masonry had taught him much. It was a revelation to him when he found in his Mother Lodge Englishmen, Scots, Irishmen, Hindoos, Brahmins and Moslems, all joining in the same ceremonies, and all recognizing the same G.A.O.T.U. It was a binding link stronger even than the Flag. He had found the same features in Lodges in Hong Kong and Shanghai and in all a visitor was received as a Brother. They found the same thing in England, particularly in a Lodge such as the America. If only the English-speaking Lodges of the world could get to work the peace of the world would be assured. Masonry was going to do far more as a body than they could do as individuals. It was a great ideal.

We agree as to the greatness of the ideal, but why limit it to English speaking Freemasonry ?

Freemasonry and World Peace

In Europe the opinion is general and strong that Freemasonry is properly concerned with the great problems involved in the maintenance of the peace of the world. Not only has the International Masonic Association [the A. M. I.] so declared itself, with unanimity on the part of its members, and not only has the more recently organized Freemasons League put the solution of this problem in the forefront of its objects, but nearly every Grand Lodge or Grand Orient has likewise formally expressed the same opinion.

English speaking Masonry has avoided the subject; from a vague fear, we may suppose, that it might be considered a political question. While the Masonic periodicals of, all European countries frequently contain articles on every aspect of the complicated problems, historical, psychological and practical, of the attempt to banish "private" war, between civilized countries, those of the United States rarely allude to the subject. It is all the more noticeable to find several of them recently commenting on an address made by Senator S. M. Shortridge, delivered at the centennial celebration of the Congress Street Methodist Protestant Church in the District of Columbia.

After all there seems nothing to be afraid of, the ideal of Freemasonry is Universal Brotherhood, and universal brotherhood would automatically eliminate war. Surely it is possible to work for this great aim, properly ours, without fear of en. tangling ourselves in political intrigues and partisanships.

Masonry in China

Bro. Frank M. Henry, a thirty-second Mason, whose home is in China is a member of three Blue Lodges in that country - a past master of Hykes Memorial Lodge, (Massachusetts constitution); Union Lodge No. 1951, (English Constitution); and Lodge Caledonia No. 1300 (Scottish Constitution) and also of Tientsin Mark Master Masons No. 704, (English Constitution). He states that is no Chinese grand lodge or subordinate lodges in China, as the lodges are run by the foreign population for foreigners, and no native-born Chinese can get in, as their oaths mean nothing. Membership of the lodges there shift, as the foreigners are shifted from one city to another. While he was master of his lodge there, he had seven or eight changes in the list of officers

Bro. Henry's statement in regard to Chinese Masons must however be modified in the light of' information from other sources. There are lodges which have Chinese members, who in several cases have served as Master's with honor and distinction.

And the assertion that the oath of a Chinese means nothing is far too sweeping a generalization to be true even if we had no other information to prove the contrary.

Ludendorff

There has been much comment of late regarding the sentence imposed by the Cuxhaven Court on March 27 on General Ludendorff. The former German War Lord was ordered to pay a fine of 800 marks or to serve one day's imprisonment for every 50 marks. His offense was libel committed against a photographer named Sparr.

The libel was contained in a pamphlet, entitled "The Destruction of Freemasonry through the disclosure of its secrets." Among the revelations in this publication was a photograph of' a meeting at Saint Quentin in 1916 of, the "Field Lodge of the Rising Light on the Somme." With the exception of one man in civilian dress the group shown in the picture consisted of German officers who were said to be Germans acting as spies for the enemy.

This photograph was headed, "Example of Masonic Lack of Principle." To it was attached a commentary, in which it was stated that the civilian in the group was a Frenchman and an Entente Spy. He was, however, the German Herr Sparr, whose presence in the picture was more or less accidental.

Being unable to prove his statement, the ex-Dictator, through his lawyer, exhausted every legal resource in order to escape punishment. First, he pleaded that his offense was political and was covered by the amnesty of 1926. Alternatively, he urged that his accusation was a collective one, which referred to the entire body of Masons, and could not be regarded as stigmatizing an individual. Finally, he attempted to prove that he should have the benefit of immunity conceded in certain circumstances to persons who "in defense of the public interests" utter statements which would otherwise be punishably libelous.

These pleas were all examined in the judgment and found wanting. The Court pointed out that thousands of copies of the pamphlet had been sold after the promulgation of the Amnesty Law Moreover, with specific reference to Herr Sparr's presence in the group Ludendorff had written of a "dishonoring of the field-grey coat of honor," which aroused "anger and shame."

South African Masonic Briefs

R. W. Bro. Sir Robert Gilmour of Liberton and Craigmillar, Past Grand Master Mason of Scotland, laid the foundation Stone of the Suburban Masonic Temple at Rondeboseh, on Wednesday, 20th March, 1929. Sir Robert was assisted by the District Grand Master (Rt. Wor. Bro. Thos, N. Cranstoun Day), Rt. Wor. Bro. J. Murray Wilson, D. G. Master of Scottish Freemasonry of the Cape of Good Hope, Western Prov.; Wor. Bro. W. J. Gibbon, Deputy D. G. Master, E. C.; and Officers of the District Grand Lodges of the English and Scottish Constitutions. The proceedings were conducted under the Claremont Lodge, 931 S.C. which was opened at 4 p.m., and adjourned for the ceremony, after which the procession returned in inverted order and the lodge was closed.

Rt. Worshipful Brother William B.M. Vogts has been honored by the Supreme Council of the Higher Degrees in the Netherlands by the appointment of Sovereign Grand Inspector General, 33d. He is a member of the thirtieth degree in the English and thirty-second degree in the Scottish Rite. He commenced his Masonic career as an English Mason, being an initiate of the Frere Lodge, Aliwal North, and is serving his fifth quinquennial term of office as Provincial Grand Master of the Transvaal, G. E. N.

Deportations of Anti-Facists in Italy

A Correspondent of the well known English journal, the Manchester Guardian says that deportations of anti-racists are on the increase. "Deportation" being, of course, a euphemism for transportation to the island prisons where those who have offended Mussolini are herded. The communication is so important that we give it in full.

Freemasons especially are being arrested and deported. Ettore Ferrari, Past Sovereign Grand Commander, who is now 86 years old, is under surveillance in his home and is not allowed to leave it without police permission. The Vice Sovereign Grand Commander, Giuseppe Leti, a lawyer, has fled to Paris, and as he is out of reach Fascism has, for no reason whatever imprisoned his son, Francesco Leti, and sentenced him to five years deportation. Francesco Leti is not even a Freemason; he was a chemist in Rome, interested only in his science. He has been punished for being the son of his father.

Signor Torrigiani, the Grand Master of the Italian Freemasons, has for a long time been a deportee on an island. He has suffered greatly from persecution. As he has already lost one eye and the other is in danger he has been permitted to go to a clinic. General Bencivenga, a deputy and past president of the Italian Press Association, is also in detention on an island.

There remained in Rome as representative of Freemasonry the Vice Grand Master, a lawyer named Giuseppe Meoni. Lately he has been thrown into prison, and, not by order of any tribunal but soley on the proposal of a Fascist commission, has been deported to an island for five years. Recent arrests include writers, lawyers, and doctors, among them Signori Guastalla, Lenzi, Pavoni, Cosmo, and other well-known persons.

The Special Fascist Tribunal has just condemned Signor Ferrini, a lawyer, to deportation for four years and eight months, and Signor Mazzotti for three years and four months, on the charge of having sent news and information "to the other anti-Fascists of Paris on the situation in Italy." Any criticism of the Fascist regime

is considered a crime. Persons suspected of talking of the fall of the lira and the grave economic situation in Italy are being mercilessly deported.

Senator Benedetto Croce, the greatest of Italian philosophers justly regarded as the greatest thinker in Italy, criticised the agreements with the Vatican in a long speech in the Senate. The censorship forbade the newspapers even to publish a summary of the speech. A score of writers and Turn University students signed a letter expressing their admiration of Signor Croce. The postal censorship opened the letter, and on the next day all the signatories were arrested. Among them was the son of the Deputy Treves. Some of the arrested persons are still under arrest and some have even been deported.

The belief is widespread, especially in financial quarters, in the inevitable collapse of the lira, but anyone who ventures to speak of it is deported at once.

A Proposal for an Organization of Lodge Secretaries.

We reprint below a letter addressed to the Masonic News (London) together with the editorial comment thereon:

"From time to time I have had conversations with Brethren who are Secretaries of their lodges and have found the interchange of views on lodge procedure, charity organizations and Masonic administration generally has been very useful. Now it occurs to me that if a 'Lodge Secretaries' Association' was formed it would be very helpful to some of us less enlightened Brethren and I believe that the Craft and our Institutions would benefit materially through it. In my view, in such an association as I suggest any discussion on ritual should be absolutely abandoned.

"I should welcome the opinion of any Brother who is Secretary of his lodge regarding my suggestion."

Clearly the author knows not of the Fratres Calami Lodge, 3791, limited in membership to Lodge Secretaries, which supplies this very need. Conferences on points affecting Secretaries take place at every meeting, when ordinary talkee-talkee is banned, The Lodge meetings are held in London.

Obviously any lodge composed of lodge secretaries would be an impossibility in most American jurisdictions. The Secretaries' Associations which exist in many large centers of population may serve the same purpose. Would it not be better if the discussions which take place in those Associations could be held behind the tiled doors of a lodge?

----o----

THE STUDY CLUB

Shall we Broaden Our Program of Masonic Education to Reach a Rank and File of the Craft?

By HERBERT HUNGERFORD

WE know what the "wise boys" among our brethren will say to this proposition. Not long ago I had a talk with one of them, a newly elected young Master, about this matter. Quote he

"You are all wet, old man, and wasting your time trying to interest the average Mason in anything about education. It simply can't be- done, because nine men out of ten join a lodge for the fun and fellowship they expect to get out of it. They may be dumb, but they know what they want and what they don 't want, also. They simply will not stand for anything labeled educational. Even studying their part in the ritual is too much of a tax upon the minds of many candidates. Try to put more educational features in your lodge programs and you will drive most of your members to the movies or other places of amusement. Give them lots of lively and light entertainments and plenty of good feeds and you'll get them out; but try to get the average Mason interested in anything educational and you'll see what will happen to the attendance at your lodge meetings. As everybody knows, when there is a good feed at Third Degrees, the attendance will be doubled or trebled over ordinary meetings."

This sounds fairly plausible. Apparently it represents a common viewpoint, judging from the lack of anything of an educational nature in most lodges. The indifference which most of our brethren display towards every effort to encourage the discussion of any educational question - such as the one we are now discussing, for example - tends to confirm the view that education is a dead issue in Freemasonry.

Do Our Present Programs Hold Over Members?

It may seem presumptions, therefore, for anyone to challenge this viewpoint or question the correctness of this opinion. Yet this is exactly what I venture to do, and I am basing my criticism of this commonly accepted notion upon the plain question: Are our grand balls and banquets, our smokers and beef-steak dinners, our official pow-wows and our routine ceremonials really attracting the interests and maintaining the attendance of the majority of our membership?

All available statistics indicate a distinctly negative answer to this question. In fact, the most optimistic data show that not more than twenty percent of the Freemasons throughout our country are regular attendants at lodge meetings or take any active

part in Masonic affairs. If this condition upholds the viewpoint that almost exclusive emphasis should be placed upon the social and entertaining features of Freemasonry in which most lodges have indulged in recent years, I must be vastly mistaken. I am aware, of course, that other reasons may be assigned to account for the proportionately small attendance at lodge meetings, as for instance, the claim that many men simply take the Blue Lodge Degrees in order to make their way into some of the various auxiliary orders. But, it appears to me quite logical to place the burden of proof upon those who claim that our present-day programs are exactly suited to the temperament of our times.

WHY MEN BECOME MASONS.

Every candidate coming into Masonry avows that his principle purpose in seeking admission into a lodge is to learn self-control and self-improvement. Surely this is the plain and clearly stated meaning of the candidate's answer to one of the first questions asked during his initiation.

Possibly one explanation of the distressing fact that over eighty per cent of those initiated into our lodges so soon discontinue regular attendance or active participation in lodge affairs, may be the failure of their lodge to provide anything in its program that the average man might regard as an aid to self-control or a means of self-improvement.

The monotonous routine of our degree mills, the dry-as-dust dullness of our big back-patting official affairs, and the standardized socials of the average lodge program evidently are not sufficient to satisfy the cultural aspirations of some of the eighty percent of our membership who drop out of Masonic activity about as soon as they "get their degrees. "

No pretense is made that the cultural aspirations of most of us are very lofty. Yet, I believe, that we do possess some desire to subdue our baser passions and improve

ourselves as much as possible without taking too much time or trouble about it. Few of us are dominated by any all consuming desire for self-culture. We are seeking the pleasant paths and broad roads to knowledge. Most of us are unwilling to make any serious sacrifice to acquire information or improvement. We prefer, as far as possible, to take our educational lessons in small doses, carefully sugar coated.

After admitting this, you have not eliminated the fact that the average man is an aspiring being. In various ways, feeble though they may be, he is always trying to improve. Among those who seek admission into Freemasonry, I am convinced, this universal desire for self improvement is above the average.

Personally, I cherish no illusions that elaborate or studious educational programs are likely to become popular in our lodges. Frankly, I confess that it would be difficult for me to become keenly interested in highly intellectual activities or in the Culture that is always spelled with a capital C.

On the other hand, although my own observation and experience in the field of Masonic Education has been limited, it has been sufficient to convince me that the vast majority of our members are chiefly interested in the educational aims, which originally were the dominant features of all activities of our ancient brethren. I contend that modern Masonry has made the mistake of swinging too far away from the ancient educational ideals in catering too much to the pleasure-seeking tendencies of the present day.

There seems to be plenty of evidence of a fairly general feeling among the Craft that everything is not altogether satisfactory in our programs now-a-days. But modern Masonic activities are so diversified and so complex that it would be impossible, it seems to me, to devise a limited or particular plan for Masonic Education that will meet the needs and requirements of so many and varied types of lodges. To confine a program for Masonic Education to Study Clubs or Lecture Courses means restricting our educational activities to a proportionately small percentage of our membership.

The response or reaction to my own efforts on behalf of Masonic Education has thoroughly sold me on the necessity of attempting broader and more diversified programs than we have been generally advocating heretofore. In brief, my personal answer to the question we have propounded is unqualifiedly in the affirmative.

SHOULD MASONIC EDUCATION BE DEMOCRATIC ?

I am very little disturbed over the fear expressed by some of our brethren that to further broaden our program of educational activities would mean spreading out our efforts so thinly that the results would be hardly deserving of the term educational. Possibly, I may be too deeply concerned about reaching the rank and file and interesting them in at least a few elementary educational activities. Likewise, it may be that my personal temperament is at fault in the matter of the slight interest that I take in Masonic Research or Education as an intellectual pastime to be indulged in chiefly by the Cultured Minority who classify themselves as the Intelligensia of the Craft. If my attitude toward Masonry is thoroughly Democratic, it seems to me that the institution itself contains ample authority for such an attitude. If the main principles we profess as Masons are not thoroughly in accord with Democratic ideals, then I have misconstrued the meaning of our ritual.

The only way to give a definite understanding of exactly what I have in mind in proposing that we broaden our program of Masonic Education, is for me to outline a number of the principle activities which I would classify as educational and which, I believe, might be attempted, in some measure at least by every type of Masonic lodge.

I do not mean to suggest, of course, that any lodge should attempt the entire program proposed, but that each lodge should select and carry out some of the suggested activities, adapting them to the particular requirements of the lodge.

AN EDUCATIONAL COMMITTEE IN EVERY LODGE.

First and foremost, I would advocate the appointment of an educational committee in every lodge. It seems to me entirely reasonable that along with the social, entertainment, financial and other standing committees of every duly organized and well regulated lodge, there certainly should be an educational committee whose particular duties would consist in doing everything possible and practical in the furtherance of the cause of Masonic Education among the members of the lodge.

In fact, I think the first step toward the definite introduction of Masonic Education into any lodge, invariably, should be the appointment by the Master of a Committee on Masonic Education.

The second important effort that I believe all those interested in the cause of Masonic Education should put forth is to urge and encourage Masonic speakers everywhere to devote more attention to this cause. It seems to me that many of the topics discussed by Masonic speakers are trivial as compared to the question of the whys and wherefores of Masonic Education.

Please bear in mind that I am not advocating any dry-as-dust discussions or-lectures of the purely academic side of education. Rather, I am urging that Masonic Education should always be considered from the practical standpoint of showing how the great teachings of our ancient Fraternity should be adapted and applied to the solution of the modern problems, with which all men and Masons are necessarily concerned. Let it be said, too, that the first effort of every Masonic speaker should be devoted to the verification of his facts. Too many speakers are careless in this regard and consequently depart unconsciously from the truth.

A third effort that should be encouraged in every possible way is to interest more of our members in reading books on Masonic subjects. We should do everything

possible to provide easy, inexpensive ways for distributing and circulating literature among our brethren. It seems to me that it might be a good thing to adopt and uphold the slogan-" A Library in every Lodge."

Societies committed to the cause of Masonic Education, such as the National Masonic Research Society? it seems to me, should provide suggestions and material-for broad gauge educational programs to meet the varied requirements of every type of lodge and to appeal to the interests of all classes in the Craft. Instead of devoting our attention mainly to the interests of Masonic scholars, I believe, we should also spare no pains or efforts to discover and devise the ways and means of appealing to the educational interests of all Freemasons from the highest to the lowest in aspirations and attainments.

READING COURSES AND KEYBOOKS.

Another activity that should be undertaken, in my opinion, is the publication of what might be termed keybooks or primers on various Masonic topics, the idea of each keybook being to open up the doors to a wider interest in and knowledge of the subject treated upon. These brief booklets, outlining the elementary principles of various Masonic subjects, should be published inexpensively and sold at low prices to all Masons who may be induced to purchase and read them. Personally, I am not greatly in favor of publishing booklets for free distribution because it is my impression that most folks regard anything that costs them nothing as being worth exactly what it costs.

As a means of encouraging more widespread reading of Masonic books, periodicals, and keybooks, I believe, a variety of reading courses could be outlined covering all phases of Masonic Education. These reading courses should not be elaborate or expensive but simply suggestive plans whereby an ordinary Mason could derive the most benefit from reading a few books on any Masonic subject in which he might become interested.

I believe that there are thousands of our members who have the ability as well as the desire to speak on behalf of the cause of Masonic Education but do not know exactly how to go about preparing a brief and interesting talk on this topic. I would recommend, therefore, that topical outlines and material for short addresses on various subjects connected with Masonic Eduction, should be provided at a nominal cost for all speakers requesting such assistance.

A NATIONAL MASONIC LECTURE SERVICE

In addition to providing material for such brief addresses, a major effort on behalf of Masonic Education should be to encourage the planning and conducting of Lecture courses covering all phases of this subject. There ought to be, in my opinion, not only a way of rendering assistance to those who desire to conduct a lecture course to local-talent speakers, that is the members of the lodges of a particular community, but there also should be some sort of a clearing house or national lecture bureau in which the outstanding student and lecturers on Masonic Education could be brought into touch with interested audiences. In other words, this national Masonic lecture bureau should, of course, work both ways; that is, it should supply the requests of those who are conducting Masonic Educational lecture courses and wish to obtain the services of speakers of outstanding talent outside of their own community. Likewise, the bureau in due course of time should be able to develop a wider field or forum for Masonic speakers of unusual talent.

That any program for Masonic Education, either narrow or broad, should provide plans and programs for round table discussion groups, almost goes without saying. These topics for discussion should cover the widest possible range and should, of course, appeal chiefly to the interests of ordinary Masons.

In addition to these introductory, elementary, or kindergarten courses of study, there should be study outlines, lesson questions, and text books for all grades of Masonic Study Clubs.

It will be noted that little attempt has been made in the foregoing to elaborate the various suggestions as to the channels of interest or the methods of Masonic study that have been recommended. Neither is it professed that these suggestions are complete or comprehensive. Doubtless, many other avenues for Masonic Education will be opened up and many other methods will be devised, providing the general policy of a broad gauge program should meet with approval among our readers. Our attempt has been to suggest a fairly wide variety of Masonic activities which, we feel, should be justly classed as educational, with the aim of enabling our readers to compare the respective advantages of this broader program with the present policy of confining the scope of Masonic educational work to a lore limited, yet more definitely instructive class of activities.

I have endeavored to present my views which, of course, are entirely in favor of the broader program. But I do not profess the authority to speak for the Craft at large or for any others excepting a scattering number of brethren throughout the country who have written to me expressing their approval of other articles in which I have advocated a somewhat similar policy. Consequently, we are anxious to have every Mason interested in this question present his views and offer criticism of this proposition regardless of whether his views are in accord with or opposed to the program that has been outlined. Likewise, we are particularly anxious for further suggestions on any phase of this program or any ideas for its improvement from those who may, in general, favor its adoption.

Our sole interest is that we may discover or devise a program of Masonic Education that will really meet the needs of present day problems in our Craft. Personally, the writer's experience has compelled him to conclude that our means and methods and program of Masonic Education in the past have been too narrow and inadequate to meet the requirements of modern Masonry. Yet we do not feel sufficient confidence in our own proposals to give clear assurance that our plans and program will fully solve the problem. In fact, the one point on which we feel the greatest degree of certainty is the idea that the only way to work out a program that will completely solve the educational problems of modern Masonry is to find some way to stimulate suggestions and draw upon the experiences of interested members and well informed brethren from all parts of the Masonic domain. In other words, the only program that will surely solve our present day problems will

be the one that is developed from the consensus of opinion of Masons everywhere who are interested in the cause of Masonic Education.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which allways include postage. These prices are subject (as a matter of precaution) to change without notice, though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand uncorks and books out of print.

ROBERT BURNS AND HIS MASONIC CIRCLE. By Duddley Wright. Published by Cecil Palmer, London. Cloth, table of contents, 181 pages Price $2.15,

THE statement can be made, almost without fear of contradiction, that American Masons are more familiar with the writings of Bro Dudley Wright than with those of any other English author. Those American Masons who have read his previous works will welcome the present volume of' Robert Burns. The book is written in the usual readable style but (more's the shame) is not documented. The easy readability that is characteristic of Bro. Wright makes for his works a wide popular appeal. This, of course, is highly desirable, because it will help to increase the number of reading Masons, which proportionately is so deplorably small. Possibly Bro. Wright feels that documenting his works would lend an atmosphere of scholastic stiffness to them, and for this reason omits page and line reference. Agreeing fully that documentation does give a book a heavy appearance, one

cannot help but feel that the advantage to scholars of following this practice would amply repay the trouble and overbalance what objections might be raised.

Of course, Burns lived over a century ago. It is not surprising therefore that so much has been written about him; particularly is this true when due consideration is given to the popularity of the works of the Scotch Bard. There are many biographies and numerous accounts of his Masonic connections. For this reason we should not expect to find anything very new in the present volume. New to this reviewer, however, was the controversy over Burns as Poet Laureate of Canongate Kilwinning Lodge. That Burns had held this office had always been taken for granted.

It seems that the lodge records make no mention of the appointment at the time it was supposed to take place The appointment of James Hogg, the Ettriek Shepherd, as Poet Laureate is recorded in later minutes in terms that seem to verify the feet that Burns was his predecessor. Here is one place where the lack of documentation is a nuisance.

It is a matter of common knowledge that Burns was a member of several Scotch lodges. The number ran to seven, I think. Bro. Wright makes brief mention of them. It seems too bad that more space was not devoted to this section of the work. Surely there is enough of interest to be found to make the filling of many more than 35 small pages possible, particularly when the type is so large as that used in the present volume.

If Burns' plural membership was not sufficient guarantee of his interest in the Craft, certainly there is much additional material to prove his activity. For some years he was a "Depute Master." He appears never to have lost an opportunity to commune with his brethren. The meeting at which Dugald Stewart made the acquaintance of the poet is a ease in point. This assembly was held at Mauchline on July 25, 1787, and was, as a matter of fact, irregular, as the charter did not empower the lodge to hold meetings outside Tarbolton The regular meetings were held at an inn, known as "The Cross Keys," Tarbolton, which was kept by a person

of the name of Manson. According to Bro. Wright, Burns was such a zealous Mason that he frequently held meetings in his own house for the purpose of admitting new members into the Order. While this was known previously, the present writer does not recall precisely the source of the reference. Once more the lack of documentation must be deplored.

In view of these facts one is, perhaps, entitled to presume that the governing body of Scotch Freemasonry was not nearly so powerful in the latter part of the 18th century as it is today. No modern Grand Lodge would sanction for a moment such conduct on the part of its members.

The chapter dealing with Masonry's influence on Burns is very interesting, presenting as it does, two conflicting points of view. Bro. Wright seems to be an adherent to the more optimistic party. His contention, supported again by undocumented authority, is that Masonry enabled the poet to move in circles above his own social level; that it had a cultural effect Upon him which was reflected in his life and works. The other viewpoint is that the convivialities of the 18th century Masonry made of Burns a drunkard and destroyed his moral fiber. To the reviewer it seems that those who choose to follow the second of these two opinions are projecting modern standards back into the past It must be remembered that in the days of Burns it was no disgrace to become inebriated. Contradicting this view, however, are the statements of Burns' wife and brother to the effect that they never knew him to be intoxicated.

There are many other matters that might be discussed in the remainder of this book, but in view of the fact that there is nothing very new it does not seem necessary. The final chapters are devoted to other aspects of Burns' Masonry; his Masonic friends; his publishers; Gilbert Burns, his brother; his descendants; and so on. It is all interesting and all good reading, and it will be very useful as a compendium of what is known of the life, and especially the Masonic life, of one of the most romantic figures in the annals of the literature of Scotland. J.E.S.

* * *

BIBLICAL ANTHROPOLOGY; Compared with and Illustrated by the Folklore of Europe and the Customs of Primitive Peoples. By H.J.D. Astley. Published by the Oxford University Press. Cloth, table of contents, bibliographical note, indices. Pages viii and 262 Price $4.75.

THIS work is partly made up of articles published in various periodicals, and truth compels us to say that, like so many books put together in this way, it suffers for it. Nevertheless the matter is all good, and it makes a very readable and not too erudite introduction to a subject of the greatest interest.

Taking the view that is now, in spite of fundamentalism, accepted by all Biblical scholars and theologians whose judgment carries any weight outside of their own communion, that the Scripture is a literature, not a book; that it has grown by a series of compilations and recompilations and editing, into its present form; and that in it, as fossils in the face of a cliff, we find the traces of many successive stages of religion, evolving from a very primitive stage to the highest; the author undertakes to show the connection of some of the relies of the oldest strata with the religious remains of other primitives. In this he is further exploring the field that was covered by Frazer in his Folk Lore in the Old Testament.

The author is a clergyman of the Church of England, belonging to the "Modernist" school of thought. There are a number of passages, and the last chapter especially, in which this is very obvious, and it tends to make the reader somewhat impatient. It is probably due largely to the feet already mentioned, that so much was contributed as articles to Anglican theological journals. It is rather unfortunate however, as the subject seems to demand an attitude more aloof from practical problems and the outlook of any particular communion.

This is here stated, not in criticism or derogation, but to forewarn the reader, so that he will be ready for such passages when he comes upon them, and not be unduly disturbed or irritated. For anyone who has no knowledge of the subject, but

has had his curiosity aroused regarding it, will hardly find a better book to begin with. It covers the field of primitive religion very fully, with sufficient detail for purposes of illustration, but not so much that the beginner will lose his way, as he is apt to do in such comprehensive works as those of Frazer.

What has to be remembered, or for many people (even yet) to be learned, is that to accept the results of the modern science of Comparative Religion, and the hypothesis of religious evolution does not mean denial of a belief in God or his governance of the world. While it is true that many workers in this field have little faith in the objective reality underlying religion, this view does not necessarily or logically follow from such studies. This dispute is the old one between believers and non-believers, only on a different and wider field. What the conservative and reactionary element in the various denominations fail to realize is that the views they hold were once "modernist," were the result of reason applied to such facts as were known, and were opposed by the fundamentalists of their day.

Religion began back in the prehistoric past. There is no doubt that the Cro-Magnon cave artists of Europe had a definite and quite developed religion. And since then men have been seeking after God "if haply they might find him." And always the seekers have been in danger from the mass of conservatives who preferred to give a formal assent to traditional beliefs, which did not interfere with their lives and habits of thought. The one thing the majority of people resent is to be forced to re-think their fundamental beliefs.

Perhaps a word of warning may be advisable. When the reader is told of survivals of primitive belief and thought in higher cultures, as when in the present work a parallel is drawn between the ideas of certain primitive peoples and expressions used by St. Paul in his epistles, it must not be supposed that the latter use of the form meant the same thing as the earlier one. When a man removes his hat to salute a lady, or in the presence of the flag, or in any other circumstance where he desires to show deference he is not thinking of the origin of that action, or how it came to be a sign of respect. Such survivals of words, phrases and ceremonies, have a traceable history, but they have changed in meaning. And so it is with religious survivals. In general only those things survived that could be adapted to higher purposes in changed circumstances. M.

* * *

TRIBAL INITIATIONS AND SECRET SOCIETIES. By Edwin M. Loeb. Published by the University of California Press. Paper, 40 pages.

THIS pamphlet is a useful resume of the subject of primitive puberty initiations and the secret societies of barbarous races. Mr. Loeb has found four principal elements in these ceremonies, namely:

(1) the use of the "bull-roarer," (2) the impersonation of ghosts, (3) the death and resurrection initiation, and (4) the mutilation by cutting.

The object of the essay is to collect the references to these four elements and to show that they are very wide spread within the principal area covered, Australasia and Oceania.

But the same complex of elements is also found in Africa, and in part of both North and South America. As a matter of fact it was from his investigations among the Pomo Indians of California that the study had its origin. It has to be admitted though that in the American evidence the four elements have suffered some diminution in places, though enough remains to lead to the conclusion that such cases are to be interpreted as due to decay. In some places whistles of various kinds replace the bull-roarer.

As Andrew Lang pointed out long ago this curious instrument, which is a traditional toy in some parts of the British Isles, was probably used as part of the paraphernalia of the Orphic and other mysteries of the classical world.

Mr. Loeb concludes that the tribal initiation ceremony was derived from one centre, at a remote period, and that contrary to the views of various other writers, they have no casual relation to totemism or any particular type or system of reckoning kinship; rather that the evidence points to their being an older and more primitive element in the social organism.

The essay will form a useful starting point for anyone wishing to learn more of this subject, which has proved so attractive to Masonic students who are especially interested in the question of origins. It is a starting point only, for the treatment precludes any detail being given; for that the reader must go to the works cited; or best of all, to begin with, to Tylor's Primitive Culture and Frazer's Golden Bough.

----o----

THE QUESTION B OX

and CORRESPONDENCE

MASONIC HISTORY FOR THE BEGINNER

Can you advise me what book of Masonic History I should read? I would prefer one that contained no special pleading, but approached the subject in a purely scientific manner in an honest attempt to ascertain the facts. It seems to me that what we need is scholars such as those who have done so much for the criticism, "lower" and "higher," of the Bible; in consequence of whose work more is now known about the Bible than at any previous time in history.

B. R., Wisconsin.

We have to admit, with sorrow, that the book asked for has not yet been written. There are approximations to it, but probably no history will ever be written without some bias.

The monumental works of Gould and Mackey are essential to every advanced student, but they are too overwhelming for the beginner. They each have their defects, and each author had his own particular prejudices. Nevertheless they are each impartial in respect to the evidence, and generally on all points where their special bias did not come into play.

Undoubtedly the best work yet published for the beginner is the History of Freemasonry by Haywood and Craig. Perhaps the most readable book on the subject' is J. F. Newton's Builders, a work that has served to give the initial impulse to seek further light to hundreds of Masons. But it remains that the work desired by our correspondent does not yet exist, and perhaps never will. History of that type must be sought each for himself, sifting the wheat from the chaff, in the many books, papers, essays and articles that have been and are being published,

* * *

THE CHIVALRIC ORIGIN OF MASONRY

Since you advertise THE BUILDER as "an open forum for all the Craft" I am wondering if you will answer a question for a neophyte in Masonic research.

A Masonic speaker, who claimed to have a deep knowledge of things, recently made the statement that the Fraternity originated from a Military Order of some

kind. I told him I always understood that it was an outgrowth of a purely operative mason's guild. But he insisted that the operative masons played a very small part. Which of us is right?

B. R., Wisconsin.

Probably the brother who made these statements derived them from one of the older works on the history and origin of the Craft. The myth has long since been thoroughly exploded by Gould and Mackey, yet even now it frequently reappears in articles and books; and especially in addresses given by Masonic orators. Our correspondent had better recommend this particular speaker to obtain and read Gould's Concise History, or Haywood and Craig's, A History of Freemasonry, or better still, to join the N.M.R.S. and read THE BUILDER.

* * *

THE HOLY SAINTS JOHN

If possible I should like some light upon the connection of the two Saints John with Freemasonry. I have read all that Mackey has to say in his Encyclopedia, but I still feel that it has not been fully explained. The dedication of the lodge seems clear enough but I gather that in Mackey's judgment the dedication was originally to St. John the Baptist only, but he does not offer any explanation why in that case, St. John the Evangelist was brought in. But the point that is not touched on at all is the phrase, "From the Lodge of the Holy Saints John at Jerusalem." What does this mean? Or what did it mean? Traditionally the lodge at Jerusalem antedated the Christian era by hundreds of years. If it had been from the Lodge of Solomon, it would have been perfectly clear. I should be glad of some explanation of this.

W. R. C., Illinois.

This is not at all an easy question to answer briefly. From the various explanations given at different times and places, cited by Mackey we may deduce one thing, that the reference puzzled our eighteenth century and nineteenth century brethren as much as it does our correspondent. Mackey's own theory, of reference to observances connected with the solstices, has been widely (though far from universally) accepted, and probably has something in it. He is quite correct in saying that the oldest ritual forms mentioned only a Saint John, but it is not certain, as he thought, that this was St. John the Baptist.

The dedication of a lodge probably goes back no further than the post-Grand Lodge period, 1723, at the earliest, and more probably later. But the formal dedication of lodges to St. John was the interpretation of the much older phrase "The Lodge of St. John," which we find in the very earliest ritual remains still extant. It would seem that every lodge was St. John's lodge, and the explanation may be that it was simply an allusion to a custom in older times, of an annual lodge held on a St. John's Day. It is a subject that might be further investigated with profit.

On page 203 of the July number of THE BUILDER appears the following statement by Bro. Curtis G. Shake:

"The lodge was finally instituted on March 13, 1809, the first legally constituted lodge of the order, or for that matter the first assemblage of Masons in the territory now comprising Indiana Illinois, Michigan and Wisconsin."

W. M. Bro. Israel Israel, Grand Master of Masons of Penn. issued his dispensation June 18th, 1806, for Western Star Lodge No. 107 at Kaskaskia, Illinois. The lodge was instituted September 13th of the same year, June 24th, 1808, By-Laws were adopted and signed by eighty-four members. This lodge continued to exist until

February 7th, 1829. The original dispensation is now in the office of the Grand Secretary of the Grand Lodge of Illinois.

E. R. T., Illinois.

* * *

WHAT IS GOOD STANDING?

There is a matter that has many times occurred to me when I have visited lodges in different places. Methods of procedure in such cases vary a great deal. I find, generally, that in country lodges, and lodges in small out-of-the-way towns, that the good brethren lay chief stress upon the traditional and esoteric means of recognition, while documentary evidence comes, often as not, almost as an afterthought. In city lodges, however, and the Mason who visits much, comes much more into contact with them, the documentary evidence is the first thing demanded, and indeed without it one would generally get no further. I have no objection to that in itself; a receipt for dues duly sealed and signed is prima facie evidence, and it is a convenient substitute for the regular Grand Lodge Diploma, which is a most awkward thing to carry about. The point I am anxious to raise, and would very much like to see discussed, is by what show of right the officers of lodges have to insist that the receipt for dues should be for the current year?

As I have said, I take this receipt with the seal of my lodge, and the secretary's signature, and my own signature in the margin, as prima facie evidence, no more, that I am in good standing, or rather, that I have not been suspended. But the fact that it is last year's receipt does not show that I am not in good standing. For I maintain that a Mason is in good standing until his lodge has suspended him.

The reason that this matter has been forced upon my attention is that in my own lodge, which is an old one and "set in its ways," dues are payable at the end of the year and not in advance. Last January, for instance, I got my notice that my dues were due. I sent a check to the secretary, and in return he sent me a receipt showing that I had paid up till December 31, 1928. Now when I show this receipt, I am told "This is no good, you're not in good standing." It has taken a lot of explaining sometimes; and now I come back at them, and ask what business it is of theirs how my lodge manages its affairs. Our by-laws distinctly say that dues shall be paid either at the end of each quarter, or at the end of the year. They have been in force over a hundred years, and there would be a fine fuss if anyone suggested they should be changed. But this is not really the point, it is only the occasion and bringing it home to me personally. I offer as my opinion that a Mason is in good standing till his lodge, or his Grand Lodge, takes definite action to suspend or expel him - and that as a receipt for dues cannot possibly show at any time that a man has not been suspended or expelled, that it is ultra vires for an examining committee to take the date of a receipt into consideration; that a receipt, or diploma for that matter is proof only that at one time a man was in good standing, the rest has to be decided by other means; which means used with intelligence are quite adequate. Now I would like to know what others think about it. J. J. G., Vermont.

* * *

WAS HUMBOLDT A MASON?

In the April BUI1DEB, No. 4 of the current volume, Bro. C. S. P. makes inquiry about the Masonic affiliation of the Barons "Friedrich and Karl" von Humboldt. In your reply to this inquiry you state that "Apparently neither oft the brothers was a Mason." This had always been the opinion that I had held, though I never investigated the matter

Back in the 1860's there was organized at Columbus, Ohio, a Humboldt Society. Its founders were a group of men of the highest type, who were of German extraction and who had had a German University education. The objects of the

society were cultural, intellectual and social. The organization stood for everything that was of the highest, ethically and culturally, and also patriotically. Somehow I had always believed that the high and good repute of this society induced the charter members of what became Humboldt Lodge, No. 476, to adopt the name "Humboldt" for the lodge. As a student in 1880 and 1881 I lived at the home of perhaps the most prominent member of Humboldt Society, not Lodge.

One of the oldest members of Humboldt Lodge, and the son of the oldest living member of the now defunct Humboldt Society tells me I am mistaken in my surmise, and that neither one or the other, if not both of the Humboldt brothers, Alexander and William were Masons, that he had a book at home containing the evidence. Subsequently he told me he could not find the book.

The whole question was referred by me to a competent correspondent in Germany. I have just heard from him, He has investigated the records of his own lodge. Grosse Loge von Preussen, as well as those of the Grosse Loge zu den drei Weltkugeln. The record of both these lodges do not show that either of the Humboldt brothers were members of the Masonic Order. A member of the last-named lodge, a member of considerable standing as a Masonic author and historian thinks it probable that Alex. V Humboldt, the naturalist, was a Mason. He thinks he remembers of having read somewhere that Alexander, on his first trip to South America was raised in some South American Lodge. But this is by no means established. Nor is it certain that the father of the Humboldt brothers held membership in the Order. However, my correspondent has become interested, promises to continue his investigations and to let me know the outcome. B. A. E., Ohio.

* * *

THE T.B.PROBLEM IN THE SOUTHWEST

Possibly THE BUILDER is off the subject of the relief of tuberculous Masons, and relief too, of the brethren in the Southwestern States who are struggling vainly with a problem that is beyond their power to meet, yet which, faced with the spectacle of the dire distress of those who appeal to them for aid as Masons, they attempt to meet as they can. Perhaps the enclosed item from the San Antonio Express of July 2nd may be of interest to you. There are still Masons among those who are mentioned in it as being in need of help. S. K. O., Texas.

The clipping enclosed was an Associated Press report from San Francisco, and was as follows:

Jessamine S. Whitney of New York, statistician of the National Tuberculosis Association, estimated in an address before the National Conference on Social Work here today that there were 10,000 wanderers afflicted with the "white plague," being cared for by various relief agencies in Texas, Colorado, Arizona and California last year.

Miss Whitney declared that since most of these ailing wanderers preferred the smaller towns, the burden on the finances of' the various communities was a heavy one.

Illinois, New York, Missouri, Ohio, Pennsylvania and Michigan were said by Miss Whitney to be the chief sources of these migrants. She declared the tide of migration was steadily increasing in the Southwest.

In communities like El Paso, Colorado Springs and Phoenix, said Miss Whitney, the financial burden is unusually heavy be. cause of the unusual number of afflicted wanderers appearing for treatment. She quoted figures from Colorado Springs to show that in 1920 there had been 385 indigent tuberculous persons cared for by city agencies at a per capita annual cost to each resident of $1. By 1927, she said the number had increased to 436 at a per capita cost of $2 yearly.

Miss Whitney said there had been a slight sprinkling of tuberculosis migrants through Galveston, Dallas, Houston, Fort Worth and Amarillo but not enough to create a social or financial problem. In El Paso, she said, 88 per cent of the clinic cases were tubercular migrants, in San Antonio, 18 per cent. The tuberculosis death rate in Texas is low, she said. The number of tuberculosis cases in the Denver clinic was given as 40 per cent while the corresponding figure in Colorado Springs was 66 per cent.

THE BUILDER is not "off" this subject, but there is no apparent prospect of doing anything at this time. We have said, and we still hold, that this problem must be solved in some way or American Masonry will be stultified, and will suffer accordingly. The law of the balance cannot be evaded.

* * *

THE FIRST LODGES IN AMERICA

When and where was the first Masonic Lodge instituted in the United States? Who were the first officers in it?

P. P. Z., Minnesota.

Simple as this question may sound there is no answer to it. There is no record, and there is very little chance that any definite information will ever be discovered. The whole subject was very fully treated in THE BUILDER in 1924 and 1925, by Bro. Haywood. Any of the histories of the Craft may also be consulted for such facts as are known.

The first man we know positively to have been a Mason in America was Jonathan Belcher. According to his own statement he was initiated in 1704. He was born in 1681 in Boston, Mass, and was in England at the period he claimed to have been initiated, so that nothing is proved whether there were other Masons in America at the time. Daniel Coxe was apt pointed Provincial Grand Master of New York, New Jersey and Pennsylvania, but he is not known to have ever acted in his official capacity. Henry Price was appointed Provincial Grand Master for North America in 1733, and he did constitute lodges. Benjamin Franklin in 1730 stated there were several lodges in Pennsylvania. Some time later he was made a Mason in a lodge in Philadelphia, of the origin and constitution of which nothing is known. These are fair samples of the scrappy and incomplete knowledge we have of the early days of Freemasonry in this country.

* * *

THE ROMAN CHURCH AND MASONRY

The following excerpt from a work of recognized authority, the Moral Theology of Scavini, may be of interest to readers of THE BUILDER:

Masonry is a secret society having as its aim a bitter fight against the divine authority of the church and the law. Its purpose is also to overthrow the constituted legal government. This sect has been damned by all the popes from Clement XII to our present ruler Pius IX. The penalty of excommunication is inflicted ipso facto upon all those who become members or attend meetings or participate in any of their functions. This applies also to all those who in any way give aid to the sect or he who lends favors to this sect and knowing their names or their doings does not denounce them.

Excommunication is also extended to those who read any book, statute or by-laws of such a society. This does not only apply to those who read such literature, but those also who hold such in their possession.

This excommunication is also imposed upon any one who defends such societies by writing or even word of mouth.

Alphonsus de Liquori wrote: "This sect some day will be the ruin, not only of the church, but all reigning monarchs. Those monarchs who do not take care will awake too late. These Masons, who do not have any love for God, certainly do not have any for Kings." (Vol. II, page 642.)

This is a clear exposition of the law of the Roman Church in regard to Masonry; and however individual members of that church may think or feel, when it comes to the point, by this law their conduct will be governed. C. F., New York.

The Builder Magazine

October 1929 - Volume XV - Number 10

THE CITY OF PRAGUE AND BOHEMIAN FREEMASONRY

by Bro. Joseph S. Roucek, New Jersey

(Concluded from September)

In 1729, the activity of the lodge was stopped temporarily, because Sporck, its founder and Master, was imprisoned. The Jesuits accused him of treason against the state. The process against him lasted seven years, and we must thank the influence of Frantisek, Duke of Lorraine, who meanwhile had become the husband of Maria Theresa, later Empress of Austria, and, himself a Freemason, intervened with his imperial father-in-law.

The lodge continued its activity in 1735. In 1738 Count Sporck died, exhausted spiritually and bodily. Count Ferdinand Paradis was elected his successor as Master of the Lodge. Under his rule political questions were introduced, which was hardly surprising in those stormy days. The Austrian-Bavarian War gave the Count an opportunity to support, with a part of the brethren, the Bavarian Elector, Karel Albrecht. But some of the members of the lodge were opposed to this, while yet others remained neutral. Hence the lodge was divided into three parts. Perhaps as a result of this two new lodges were founded in 1741, so that there were three lodges in Prague at that time. It was only after 1743, following many conferences and discussions, that these three lodges were united into one Czech Lodge, of the Three Crowned Stars, which was headed by Count Keunigl, a partizan of Austria. But not all the members of the three lodges agreed to this union. A part of them, especially those who belonged formerly to the Bavarian Lodge, nursed their national hatred in their hearts and the old traditions in their minds, and during the year 1743 formed a new lodge in the Old City, entitled Of the Three Pillars, which in 1752 was headed by Captain Schindler. According to the historian Svatek, the Lodge of the Three

Pillars was an offshoot of the Lodge Of the Three Stars with an affiliated lodge in Litomerice, named Sincerite.

We shall turn our interest now to the Lodge of the Three Crowned Stars, whose Master in 1758 was still Count Kuenigl. The lodge worked according to the Ecossois, or Scottish [really the French] ritual, and devoted itself entirely to philanthropic objects and banned all political debate in its meetings.

Freemasonry at that time was persecuted in Austria, and hence in Bohemia also, and even though Francis I gave it some protection, it was not recognized as legal, and the meetings of the lodges in Vienna and Prague had to be held in secret. The Jesuits, as ever, were its worst enemies, and they attempted to brand the members of the brotherhood as enemies of both the State and the Church. The persecution went so far that a meeting of the Viennese Lodge was dispersed by soldiers, and eighteen members thrown into prison. This forced the lodge at Prague to be still more cautious. First of all, they concealed their archives, which explains the fact that we have so little definite knowledge of the activity of Bohemian Masonry at this period. We know, however, that the lodge continued to work in secret. A Papal Bull was published against the Craft on May 18, 1751, while in 1762 Maria Theresa prohibited Freemasonry altogether. This also accounts for the fact that Bohemian Lodges were not recognized abroad. To remedy this the Lodge of the Three Crowned Stars sent an application to the Lodge of the Three Grenades at Dresden in Saxony, asking for recognition. The application was signed by such outstanding representatives of the Bohemian aristocracy as Counts Clary-Aldringen, Luetzow, Martinic and Thun; Barons Skoelen, Goetz, Pracht, Furztenberg, Schmidburg, and many others. The Dresden Lodge gave a patent to the Prague Lodge as a "proper and perfect lodge," but a draft was demanded for 300 dukats. The new lodge worked only a short time, because in 1764 a secret society called the "Roses and Crosses, " with headquarters at Prague, was suppressed and its outstanding members sentenced to six years' imprisonment in Spilberk, Brno, Moravia. It appears that some freemasons were also members of this Society, and thus discord arose between the two lodges at Prague and Dresden, fomented by the sinister role played by a certain Masonic adventurer who called himself Johnson. He was subsequently expelled from the lodge. The lodge at Prague interrupted relations with Dresden, and attached itself by affiliation to a lodge founded in Northern Germany by Count von Hund, famous as the head of

the then new Order of the Strict Observance, which claimed to be founded on the Templar Order of the Middle Ages. Every member or Knight of the Order was bound to the strictest subordination, hence the title "Strict Observance". Under its jurisdiction was Silesia and a part of Poland. At the request of the Lodge of the Three Crowned Stars Prague was promoted to the rank of a prefecture under the name of Radomskoy, and Baron Skoelen became the Master and named the other Bohemian prefectures.

In 1766, upon the festival of St. John, Prague was disturbed by wild rumors that the Freemasons were planning an uprising of the people, with the object of proclaiming Bohemia an independent kingdom. The rumor was quite unfounded, but the Lodge of the Three Pillars was surrounded by soldiers and proved, they were released. The renewed prohibition of Freemasonry in Austria, however, crippled the activity of the lodge for two years. Count Martinie, the Master, gave up his office, which was in 1769 by Count Kuenigl. Difficult times followed everywhere for Freemasonry. The lodges in Prague and in other Bohemian cities only barely managed to subsist. At that time most of the European governments were negotiating about the abolition of the Jesuit order, and having to fight for their own existence the Jesuits had no time to persecute the Freemasons, and the brethren could breathe more freely. After the abolition of the Jesuit order in 1773 we find there were four lodges in Prague. A famous and learned man, Count Ignae Born, Councillor of the Mint Office, resuscitated the Lodge of the Three Pillars, which was called from that time on the Lodge of the Three Crowned Pillars. This met in the Kutnohorsky Dum (the House of Kutna Hora), situated in the still existing chief square of the City of Prague, the Vaclavske Namesti [Wenceslas Square]. Besides this Count Born founded the Lodges of the Nine Stars and Honesty. The members of these lodges and some others founded, in 1773, the Orphanage of St. John the Baptist. The first director of this institution was a Professor of the University of Prague, Karel Seibt, a member of the mother lodge of the Three Crowned Stars. In this orphanage a very interesting character was employed, the quondam Jesuit, Ignac Cornova, who was the author of a prayer book for the Freemasons published in Prague in 1784, and translated into Czech in 1914, and still more recently edited by the Quotuor Coronati Coetus Pragenses (a society founded by Grand Secretary, Dr. Oskar Posner, of the Grand Lodge Lessing zu den Drei Ringen).

In 1780 Empress Alaria Theresa gave to the orphanage the Bredovsky Palace in Bredovska Street, where the of the Three Crowned Stars continued to meet until its dissolution.

The year of 1780 was a landmark in the history of the Prague Lodges. Maria Theresa died and Joseph II ascended the throne. All Masons in the Austrian dominions had great hopes in him, and for a while it seemed that he would fulfill these desires and wishes. In 1781 the freedom of the press was proclaimed, and later the Emperor announced that though he was not initiated into the secrets of Freemasonry, he recognized its humanitarian activity, and was willing to permit the formation of lodges. In consequence of this, lodges sprang up everywhere and soon, according to the historian Svatek, there was not a city in Austria where there was not a lodge.

In Prague there was formed the lodges Union and Truth and Unity. But this area of prosperity was short. The Emperor became reactionary and disappointed the hopes of a liberal regime. Under the influence of his advisers a centralizing policy was adopted, and the Emperor began to restrict Masonic activities. By a decree of December 16, 1785, he limited the number of lodges in individual cities and districts, and ordered the publication of the names of jerking programs of the lodges. For non-obedience to this edict very severe penalties were imposed.

These measures, which deprived Freemasonry in Austria of all rights, and put it under state Surveillance, caused bitter disappointment and was the occasion of internal dispute. The Grand Master-provincial Count Stampach- gave up his office, and the Lodges of Prague were disturbed by excited scenes, when different viewpoints clashed, chiefly on the question whether the order should be obeyed or not. However, after a stormy meeting in the palace of Count Canal it was decided to submit to the decree.

After the first of January, 1786, in consequence of the royal decree, only three lodges remained: Truth and Unity of the Three Crowned Pillars, the Lodge of the Nine Pillars, and the Mother Lodge of the Three Crowned Stars. The newly elected

Grand Master, Count Lazansky, announced the change to the Highest Burgrave of Prague and gave him the list of the members. On March 12, 1786, the Imperial Decree gave legal recognition to the "reformed" Freemasonry.

In the years of 1787 till 1791 Brother Wolfgang Amadeus Mozart visited Prague several times and on those occasions visited the Masonic Lodges. That beautiful work of Mozart, "The Magic Flute," originated partly in Prague, and, as it is known, Mozart took the ideal elements of Freemasonry into the fairy story of his opera.

This work of musical genius, however, proved also to be the swan song of Freemasonry in Austria, for the last year of Mozart's life was also the last year of any freedom for Masonry. With the death of Joseph II on February 20, 1790, began the period of rigid suppression of Austrian Freemasonry, and with it of Bohemian Freemasonry also.

Emperor Leopold II rescinded all the decrees of Joseph II in regard to the Fraternity as soon as he ascended the throne, and the members of the lodges, who were known to the authorities through the lists that had been furnished by the lodges, were all put under strict police surveillance.

His son and successor, Francis I, took even stronger measures, in which he was abetted by the Catholic clergy. As is well known, the clergy promulgated the reports that the French Revolution was the work of Freemasonry. In 1793 the number of the members was so reduced that it was almost impossible to continue the work of the lodges. In the first days of the year of 1794 the remaining members of the Prague Lodges decided to voluntarily cease their labors and to await the return of more propitious times. The Viennese Lodges followed suit, and thus the Craft itself forestalled the effect of a decree published in that year which absolutely prohibited Masonry in the Austrian Empire.

The Emperor let the three Prague Lodges know of his "highest satisfaction" with their decision, and "graciously" permitted them to continue the administration of their humanitarian institutions, not as Masons, but as private individuals.

In 1795 came a renewed prohibition of all Freemasonry in Austria, which prohibition, with a short intermission in 1848, lasted until the Revolution of 1918.

But even the most drastic prohibition cannot suppress the Masonic idea and thought. The faith and ideals remained hidden in hearts of a few brothers who notwithstanding all the persecution kept them alive secretly as a most precious legacy and bequest. A little spark of living fire persisted under the seemingly cold dead ashes, until the breath of a strong and mighty wind of renewed freedom blew the ashes away and fanned the spark into a new blaze, which now sheds its light in the liberated countries.

Returning to the past, a new lodge was created in Prague in 1811. During the occupation of Vienna by Napoleon I in 1809, a lodge was founded in that city under the jurisdiction of the Grand Orient of France, which survived until the Congress of Vienna in 1813. In 1811 Count Auersperg dared to found a lodge in Prague. Its existence was kept secret until 1814, when it was discovered and suppressed. At that time Pope Pius VII published a new Bull against Freemasonry, and, concurrently with this, re-established the Order of the Jesuits, while the well-known Chancellor Metternich of Austria introduced his famous police system, which suppressed even the least and most innocent expression of free thought. Bernard Bolzano, professor of the philosophical faculty of the Prague University, after whom one of the Czech Lodges is named, was a victim of the Metternich's reactionary system. It was only due to the intervention of Joseph Dobrovsky, also, a Freemason, that Bolzano was rehabilitated in 1826, and allowed his liberty under police surveillance. Various attempts of foremost Czech politicians and scholars to found associations and societies were ruthlessly suppressed. One of them, Amerling, succeeded later in getting official permission to found an educational Institute, Budec. His adherents played an important role at the Slav Congress, and during the Prague Revolution in 1848.

In February, 1849, Prof. Ludvik Lewis of Vienna revived, in Hotel Modra Hvezdu. (Blue Star), the Lodge Truth and Unity of the Three Crowned Pillars. But Prince Windisehratz brought it to a speedy end during the so-called "May Uprising." There followed a period of unreasoning persecution. In 1865 Lewis again attempted to obtain permission to found a lodge, and in 1868 a member of the Imperial Council, Dr. Foregger, supported the move. But it was all in vain.

That in the history of European Freemasonry Prague has had an important part, is evident from this brief account. The year 1918 brought a new area. As Schiller said:

Das Alte sturxt, es andert sich die Zeit under neues Leben bluht ads den Ruinen! (What is old dies, the time changes and new Life blooms from the ruins!)

In the days of October in 1918, old masks fell off, the society Charitas, which had been formed in 1909, was transformed into the Lodge Hiranz Den Drei Sternen, which later became the mother lodge of Czechoslovakia. Freemasonry was freed from its shackles, and breathed freely in the new state. It no longer had to fear its most dangerous and strongest antagonist the despotic power of the State and the Church.

What has since transpired has been described in a preceding article. It would not be amiss, however, to turn to the future and see what it seems to promise.

After the war the whole world was in a psychological state which can be described as highly nervous and antagonistic. It is the duty of us all to work sincerely for the ultimate brotherhood of humanity, after so many years of misery and oppression. Is there not for all of us Masons, without distinction, in every country, a glad prospect of a broad and limitless field of humanitarian endeavor? In the case of the brethren in Czechoslovakia they must expend more energy, because there are so few of them to labor.

It is the time to end this discussion. At the beginning we used a simile that we are on a journey, and, resting, we are looking back on the road that we have covered. We may say that we have succeeded. If throughout our road has not been and will not be the same, yet the aim remains the same, and we know that at the end of the road we shall meet and tell each other our experiences. But now--forward, brothers, only forward; we must remember the tradition, we must remember all that has been done by our brothers before us. A great task is awaiting us; we must fulfill it with courage and good will. Let us hope that at some time our universal history will conclude with the statement that the main merit for the bringing together of all nations inhabiting this earth, for its cultural and economic development, belongs to Freemasonry which sowed the seed of universal love in the hearts of the peoples, and during that time realized the idea of reconciliation, harmony, concord, brotherhood and humanity in the sense of Jan Amos Komensky:

We are all citizens of one world, we are all of one blood. To hate a man because he has been born in another country, because he speaks a different language or because he takes a different view on this subject or that, is indeed a great folly. Desist, I implore you, for we all are equally human. Let us unite all our thoughts, so that all that separates us from God, or from one another, may disappear. Let us have but one aim in view namely, the welfare of humanity, and let us put aside all selfishness or considerations of language, nationality or religion.

NOTE.

Jan Malypetr, who appears in the group with President Masaryk in the illustration on a previous page, is one of the leading statesmen of the Czechoslovakian Republic. He is an exceedingly able man, and has had a most remarkable career. He began life as a farmer, from which he has risen to his present eminent position in the councils of the state. His private estate lies near Klobuky, a little village not far from the author's own birthplace, Slany, and they have been close friends for many years.

----o----

Statistics of Freemasonry

By BRO. ALEXANDER B. ANDREWS, North Carolina

THE average man looks on a table of statistics with the same horror that he does an income tax blank or a complicated audit, which he is asked to explain to some one else. However, statistics are necessary for any business to know whether it is progressing or falling back, and in what proportion in either way.

Annually the several Grand Lodges compile statistics of membership, which in years past have been more or less noted by Masonic reviewers. In some instances several Grand Lodge reviewers have attempted to annually summarize the aggregate number of Masons, some in the entire world and some in the United States. It is regretted that very few reviewers have gone into detail of statistics, which have been kept up over a period of years. The recently inaugurated plan of Reviewer J. Edward Allen, Past Master, Wanton, North Carolina, who, since 1922, has compiled the annual review of that Grand Lodge, is well worth notice. In the review of 1928 he not only gives the table showing the statistics of Freemasonry in the United States. but also the membership figures of numerous bodies based upon Freemasonry as a prerequisite. In the same volume are statistics of the Grand Lodge of North Carolina, and General Grand Chapter, R.A.M. (50 years); General Grand Council, R. & S. M.; Grand Encampment, K.T.; Supreme Council, Northern Masonic Jurisdiction; Supreme Council, Southern Masonic Jurisdiction and the Imperial Council of the Shrine covering 30 years, then immediately past.

While statistics chronicle the happenings of events, yet the working out of statistics on a percentage basis and diagraming on graph charts present these facts much more vividly.

Taking advantage of the work of Brother Allen we find the following compiled table of statistics for forty-nine Grand Lodges in the United States for the years 1924 to 1928, both inclusive:

Table I

49 GRAND LODGES OF UNITED STATES A.F. & A. M.

(consolidated Statistics, 1924-1928

	1924	1925	1926	1927	1928	1929
Forward	2,870,854	2,990,271	3,112,600	3,178,846	3,233,752	3,283,514
Raised	174,382	163,345	146,367	137,783	126,402	--------
Affiliated	--------	34,165	33,047	33,054	30,478	--------
Died	33,908	35,165	36,492	38,614	38,629	--------
Demitted	--------	39,125	37,311	34,777	32,203	--------
Suspended. etc	25,999	34,263	45,562	48,514	51,948	--------
Net Gain	119,417	102,512	76,800	55,462	47,919	--------
Membership	2,990,271	3,112,600	3,178,846	3,233,752	3,283,514	--------

The interesting part of this table is the increase of 425,000 Masons in five years' time, yet the student in Masonry looks deeper and notes that the railings in 1928 were 48,000 less than in 1924, the suspensions for non-payment of dues were double in 1928 what they were in 1924 and net gain in 1928 was 47,919 as against 119,517 in 1924.

Is it possible on these statistics to forecast what will be the number of railings, deaths, suspensions, net gain, etc.. on December 31, 1929 (five months distant) ?

How would such forecast be calculated?

While the actual statistics are interesting, yet the true perspective can better be shown by translating these same statistics into percentages which, when tabulated, show up as follows:

Table II

CONSOLIDATED TABLE

Percentages, Grand Lodge of United States, A.F. & A. M., 1924-1928

	1924	1925	1926	1927	1928	1929
Forward	2,870,854	2,990,271	3,112,600	3,178,846	3,233,752	3,283,514
Raisings	6.143	5.462	4.702	4.334	3.908	--------
Affiliation	--------	1.142	1.061	1.039	.942	--------
Died	1.194	1.175	1.172	1.214	1.194	--------
Demits	--------	1.308	1.198	1.094	.995	--------
Suspensions , etc	.915	1.145	1.463	1.526	1.606	--------
Net gain	4.207	3.428	2.467	1.744	1.384	--------

These percentages are interesting as showing the steady decline of the railings and net gain, while there has been a steady increase in the number of suspensions. This

is very much more vividly brought to one's attention by a diagram of these percentages, which is set out on the diagram which appears on page 295.

An examination of this diagram shows very clearly the trend of the times. The affiliations are approximately 80 per cent of the demits and are a negligible quantity. The death rate is practically constant for the five years, 1.190, which is practically age 47. With the declining rate of initiates and the increasing rate of suspensions there has been a fall in the net gain. However, the net gain line shows that on the 1928 compiled statistics the net gain is apparently not declining as fast as it has done heretofore.

On these compiled statistics, by averaging the percentages upwards or downwards of (A) one year, (B) two years and (C) three years, it is possible to make a forecast of what will be the compiled statistics of the forty-nine Grand Lodges of the United States as of December 31, 1929, which statistics are hereinbelow set out and are as follows:

Table III

FORTY-NINE GRAND LODGES

Forecast for December 21, 1929

	A	B	C	D
	1 Year	2 Years	3 Years	Average
Forward	3,283,574	3,283,574	3,283,574	3,283,574
Raisings	114,334	115,286	111,313	113,644
Affiliated	27,746	28,961	28,733	28,480
Gain	142,080	144,247	140,046	142,124
Died	38,549	39,567	39,403	39,173
Demitted	29,421	29,322	29,257	29,333

Suspended	55,361	56,740	58,874	56,991
Loss	123,331	125,629	127,534	125,497
Net Gain	18,749	18,618	12,532	16,629
Membership Forecast, Dec. 31, 1929	3,302,323	3,302,192	3,296,106	3,300,201

----o----

The Degrees of Masonry; Their Origin and History

BY BROS. A.L. KRESS AND R. J. MEEKREN (Concluded from September. All rights reserved.)

WE will now return to more solid ground the Book of Constitutions. Here we find that the Duke of Wharton when Grand Master used a new ceremonial devised for the formal inauguration of new lodges and the installation of their officers. The latter forms the basis of our present Installation Ceremonial. Now it is almost (though not quite) definitely said by Anderson that there were secrets connected with this formulary, that parts of it could not be printed. Whether any such part was peculiar to Installed Masters only does not appear (1). Certainly later on the most important sections of the Installation Ceremonies became, in all essentials, a degree, as we have already noted. Out of it, or rather an archaic variant of it, came the Past Master's Degree of the American Capitular Rite. And a certain significant part of this ritual, one which bears all the marks of antiquity, points to the ceremony having been originally conceived as a third and culminating degree, just as a number of the high grades show similar marks of being composed as a fourth, that is, as following our third, or Master Mason's, degree. We cannot be more explicit.

Now here we can begin to put things together. Back in the fog is the possibility of evolution of new ritual forms on the Continent, with echoes in Britain. Then we have the very definite Installation, that certainly later on became a degree (in our sense of the term) at the very time that the balance of the evidence points to the old two-grade system still holding the ground in the Grand Lodge circle. The possible inference is, that in England the earliest "three degree" system was Apprentice, Master or Fellow, and Master of the Lodge. And as a matter of fact the last of these has continuously remained at the apex of the ritual Sequence worked in the lodge, in spite of the legal fiction that it is not a degree.

INSTALLATION AND PAST MASTER.

This inference is not particularly welcome, for it seems to complicate further an already too complicated affair. However, there it is and nothing is gained by ignoring it. Let us then proceed with the facts. This Installation business was apparently devised, or at least first used, in 1722. Between 1723 and 1730 another degree was slipped in. The Past Master's degree contains certain features that seem once to have been part of the ancient tradition of Masonry; again we cannot be explicit and must leave it to Past Masters to search and interpret for themselves. So also this later, inserted, grade contained nothing essentially new, for it was probably at first no more than a cutting in two of the Apprentice part. We may say then that the situation in 1728, or thereabouts, was roughly this. In some lodges, yet untouched by the novelties, there were two ceremonies employed, in others only one, combining the two, either in immediate sequence or "telescoped" together. While those lodges which were in the forefront of the new movement had three or four. Yet the Fellow of either kind of the older lodges had received everything that was communicated to the Installed Master of the last group, except perhaps some things that were absolutely new inventions devised to round out a ritual. This would account for the fact that the new system made its way under ground, as it were, and with no apparent disturbance; and anything that can account for so remarkable a phenomenon is indeed welcome, and by that fact alone commends itself as credible. To make the transition still easier, the first and second degrees of the new System were for many years (so it appears) invariably given together. Thus it was in effect little more than a change of nomenclature, the Apprentice of one lodge was equal to the Fellow Craft of another. The Fellow or Master of the first was the same as the Master Mason of the Second. As there were

never any Entered Apprentices of the latter lodges (seeing they were all "passed" as Fellow Crafts on the same occasion as being "made" Apprentices) there could be no confusion in visiting and communicating.

But having suggested a "how" for the process we now have to seek a "why." Which is a harder (and more elusive) nut to crack. First we must assume that there was a keen interest in the ritual, on the part of some Masons at least; and the first step of these interested brethren would be (what it always has been since) the collecting and comparing variations. And as everything was fluid, and there were no authoritative standards, there would be probably a good deal of compilation; improving one tradition by the addition of bits from others. The old Catechisms, as we have noted, contain evidences of such a process antedating our period by an unknown number of years. The next step would be rationalization. To some extent this would be a necessary consequence of the compilation work, the pieces of the mosaic would have to be made to fit. But the open field for such enterprise would be the Legend. According to the probabilities indicated by the scanty scraps of evidence, this reached our ritualists in a form very like a folktale; the master was dead - the master was alive; the word was lost - the word was found. As a ritual myth this fairy-story inconsequence was of no moment - it had the logic of its species; that is, it closely conformed to the ceremony of which it was the verbal counterpart and accompaniment. But our brethren of the "Age of Reason" knew nothing of ritual myths; they took the story literally at its face value. It was for them a history that had become corrupted by transmission through dark ages of ignorance and superstition; and they supposed, quite confidently, that to apply the standards of reason to it, and to prune out the inconsistencies, would restore it to its original form. But even so they were cautious and conservative, and though a good deal was added bit by bit as time went on, the actual changes made in the original deposit were always the least possible. A dead man could not come to life, but his body might be exhumed and reburied; being dead he could not transmit the word and so it was lost, and a substitute had to be provided, and so on.

But this elaboration apparently led to a situation where he dramatis personae of the tale came to be represented by the officers of the lodge; and in the newer version of the story two of these also had the word but were debarred by a technicality from communicating it. It might then come about, in that spirit of serious make-believe which as had so much to do with the development of Masonic ritual, that the word

communicated to the Master at his installation was taken to be the real word that had been lost. It would have a semblance of fitness it was a word that he could not communicate either to the candidate or to the Fellows (i.e., Masters) of the lodge. Perhaps the better way to express it would be to say that it was taken to represent the word supposed to be lost. Outside of the make-believe they probably knew then, as Masons take for granted now, that the substitute word is in fact and in truth the real master's word, whatever symbolism may be attached to the idea of substitution.

THE PAST MASTER AND THE ROYAL ARCH

This of course is pure hypothesis, a speculation about what might have happened. And if it did happen, it could ever have occupied the whole field or been more than a rapidly passing phase. But it affords a framework on which several fragments of fact may be hung in what seems to be an ordered relation with the whole, and which otherwise are hard to place. For instance, there is the remarkably close and intimate connection of the Installed or Past Master with the Royal Arch. And incidentally, it appears that the original Royal Arch, by a subdivision like that hypothetically suggested for the original first degree, gave birth later on to the different "excellent" masterships, and the Orders of Red Cross and Knight Templar. But there is a still closer and more significant connection between the Past Master and the Royal Arch. It is very possible that the tri-syllabic phrase which is the culminating secret of the latter grade is derived directly from that word which was taken out of the "points" of the original Fellow and made the significant word of the Installed Master. We can hardly say much about it here, at if those who have received both words will look in the right places, a series of intermediate forms may be found at lead from one to the other by easy and natural stages.

But while evolution was working upwards it was operative also in the other direction. Possibly even sooner. It would be felt almost at once that this system was ill-balanced, and unsatisfying. The climax, instead of coming at the third stage (as by all symbolical analogy it should), came second, while the third grade in comparison was an empty husk. This would give a strong impulsion to follow any line by which the balance could be adjusted and bring the climax into its fitting

place. The expedient of a division of the first grade would accomplish this with the least possible disturbance. But how would the idea of division arise ?

SOURCE OF THE IDEA OF DIVISION.

There were several things that might have suggested it. There was (on the basis of our previous conclusions) a precedent in the separation of the amalgamated two degrees in those places where such amalgamation or telescoping had existed. The investigations of our hypothetical zealous ritualists would very soon discover this corruption and seek to remedy it. The Haughfoot and Dunblane resolutions forbidding entering and passing at the same sederunt, may be taken as the results of such attempts at reform. (1)

But the discovery that a single ceremony had been really the decadent amalgamation of two distinct rites, would create a receptive state of mind for any suggestion that there had been further telescoping. Here a possible, and even probable, misunderstanding of the relationship of Masters and Fellows, as well as of "Master Masons" and "Fellow Crafts" would come in. To the brethren of this period, largely or entirely divorced from all operative connection, and in any case living at a time when, in all trades and crafts, the masters or employers and their journeymen had come to be quite distinct classes, the original equivalence of "Fellows" and "Masters" would be obscured. It would appear, from their reading of the Old Charges, that there were properly three grades. They had separated one into two, but to complete the reform required a further division.

A line of demarcation would be at once apparent. There were two words held sacred in the Apprentice grade, as there had been two in the Fellow's also. One of the latter had been taken into the new Installed Master (or alternatively, was eventually to be so transferred - the sequence does not affect the argument vitally) and so these two Apprentice words would each form the nucleus of the ritual of a degree. And, as we have seen, the first form of the division was actually more nominal than real. In 1745 in France we find the candidate still being made a Fellow at once, under the designation of Apprentice-Fellow (Apprentif-

Compagnon); and that literally described the process. The ceremony and the secrets were the same as for the old Apprentice. The novelty was all in the added name. The candidate was told that the first word belonged to Apprentices, the second to Fellow Crafts, and that he was an Apprentice-Fellow Craft. But naturally the first part of the appellation was dropped in time, and more differentiation grew up in the re-duplicated ritual until by a series of additions, constructed by analogy, the Fellow Craft Part became a full degree. Though even after this had come about the two were still customarily given at the same time, with no longer interval between them than was required for a withdrawal from the lodge by the candidate to allow its being opened in the higher grade. But eventually, the same feeling that had caused earlier separation between Apprentice and Master would lead to a real interval being demanded by the two separated, and now autonomous parts of the Apprentice ceremony.

SIMPLE EXPLANATION INADEQUATE.

We grant willingly that this reconstruction is speculative in the highest degree, but in formulating it we have endeavored to arrange all the scattered and fragmentary facts in such a way as to link them all together. We are also perfectly ready to believe that other causes and motives may have been at work, and influenced the final result. Indeed we are inclined to put it more strongly, and say that for such a complex result there must have been other causes involved. No theory that supposed deliberate and conscious invention can, in our opinion, ever be accepted as adequate. The history of such an institution as the Masonic Fraternity is a process, analogous to that of a living organism, and it is impossible in the nature of things that any simple, clear-cut theory should cover the whole ground.

The time has now come to make some brief recapitulation of the results of our discussion. This falls into two parts. The first is the attempt to discover the actual structure of the Craft in regard to grades or degrees at the critical point of the transition, that is, the year 1717, or better, the period between 1717 and 1730; the second is the more risky enterprise of reconstructing the process by which the traditional structure developed into the system now existing.

In regard to the first of these correlated efforts the really fundamental evidence upon which we have to adjudicate is that of the remaining minutes and records of the old lodges whose existence antedated the critical period of change. We venture to think that we have conclusively demonstrated from these records that two degrees, in the sense in which we have defined the term, were in existence everywhere that definite evidence of this kind is found; providing, that is, that it first be admitted that there was something of an esoteric nature initiatory ceremonies and secret means of recognition.

This conclusion is reinforced both by the dubious evidence of the Old Catechisms on the one hand, and that of the respectable but obscure MS. Constitutions on the other. These last, so interpreted, carry the two degree system back several centuries, and thus lead to the inference that this system was not only ancient, but general.

A MEDIEVAL EVOLUTION POSSIBLE

It does not of course follow that there were always two degrees in the distant past. While it is purely a matter of speculation in the utter lack of evidence, it is possible that the two-degree system was the result of an early Medieval evolution. Originally there might have been one initiation ceremony, coming at the end of the stage of pupillage, when the Apprentice became a free craftsman and his own master, in the limited sense that any man was his own master in those days. Medieval society tended strongly to restrictions, quantity production was undreamed of, and not only undesired, but would have been vigorously suppressed had it been attempted. The effort was made, both consciously and unconsciously, to prevent over production of anything, goods or workmen. This economic and social tendency tended toward the extension of the time of training by the addition of a period during which the young workman was neither properly an apprentice nor yet fully free of his Craft. The extra period of seven years prescribed by the Schaw Statutes before the Entered Apprentice could become a Fellow of Craft might be taken to indicate something of this sort, and it might be plausible to assume that in thus increasing the transition stage between the status of pupil and that of master, the initiation that marked it traditionally was cut in two, and part given at the beginning and part at the end of the period. But this is really outside

the limits of our subject even were it anything more than mere speculation. The point that we regard as established is that modern Freemasonry inherited two degrees from the Medieval institution.

Subsidiary inferences from the same evidence point to modifications due to changing social and economic conditions. The restrictions of the older order were breaking down. Competent workmen came into existence who did not belong to the old organization. In compensation, many entered it who were not craftsmen at all, except in an honorary sense, in germ a symbolic sense too, it may be, and this led very naturally to a breakdown of the distinctions between the two grades, first by the elimination of the interval between them and possibly in places, by a further stage of decay, to an amalgamation of the two ceremonies into one. But, as there was no central controlling mechanism there was no uniformity, and all stages existed simultaneously in different places. This secondary conclusion we regard as practically established, but not quite so definitely or certainly as the primary one that the two-degree system was the traditional inheritance of the Craft.

In reconstructing the stages of the evolution from a two to a three-degree arrangement we start from quite solid ground. By applying the general results of modern anthropological researches to the content of the degrees - which of course has been no more than baldly stated - for obvious reasons - we are led to the conclusion that the present third degree is as archaic and primitive in its constituent elements as the first, while a comparison of rituals reveals that the second is merely an echo or duplication of the first, or more correctly, was no more than this in its inception, while the special characteristics it now possesses bear the obvious marks of the century in which they were invented. From this, it seems to a very high degree probable that the original two grades became three by the division of the first one into two parts.

The obvious practical difficulties presented by this deduction from the contents of the degrees are apparent only, as we have shown. The fact that the new first and second degrees were always given at the same time until long after the third degree system had become general obviated the confusion that would otherwise have been created. But the psychological difficulties are another matter. To answer the question "Why " is always harder than to show "how."

Our suggested answer is no more than a guess controlled by the facts. Up to this point we believe the conclusions reached are the most probable interpretations of the existing evidence. From here on we enter the realm of hypothesis, and for this reason have done no more than barely sketch our tentative explanation.

One new point was developed, which is that we do not have, as has been generally supposed since Gould wrote, any higher limiting date for the beginning of the evolution, for Anderson's Book of Constitutions only shows that the Grand Lodge began with two degrees, and does not prove that no incipient third degree could have existed outside that organization. While very little can be built on a mere possibility, it does negate any argument founded on a presumed impossibility, which may be very important sometimes.

THE NATURE OF SOCIAL EVOLUTION.

In the evolution of a social organism, as in a physical one, every part has some effect upon the whole. Some more, and some less, naturally. Outstanding leaders, whether known to history or not, have left their mark more deeply than the rank and file that is inevitable. Payne and Anderson, Dermott and Preston, Webb, Mackey and Pike, to mention a few whose names are known to most Masons, undoubtedly had much to do with modifying the Masonic system. But only as the body was prepared to assimilate their ideas only as they took the lead along the general line of evolution along which the Craft as a whole was moving. So that on the whole we can say that even the greatest Masonic leaders and teachers have had less effect, much less effect really, than they seem to have had. And in view of all this we believe there is still plenty of room for other students to re-examine the facts and bring out fresh combinations, and further motives and movements that played their part in the final result, which we have so far missed.

We suggest that, in the nature of things, it is very probable that there should have been abortive beginnings parallel to the one that finally held the field. Just as a

number of seeds sprouting together aid each other in pushing out of the ground, while later one or two will crowd cut the rest, which finally die of inanition, or are thinned out by the gardener, so every development in a social organism is preceded or accompanied by similar or parallel movements looking to the same end.

In the first place it is not only probable, but almost inevitable, that some Masons of a curious turn of mind, and especially those of antiquarian tastes, should have speculated about the origin of the mysterious institution of which they had become members. The by- laws of the old Lodge of York (3) provided for an hour "to talk about Masonry. " Compilation of variants, and suggested explanations that had met with approval, would gradually well the ceremonies. The cold hand of logic could seize hold of the impossibilities in the ritual Myth of the Master. The word, once said to have been found, would be explained is a substitute; and this would open up a prolific field of speculation as to what the real word was, and whence it came and what it meant. And this again would fit in with speculations as to the origin of the Fraternity and its real purpose. The skit attributed to Dean Swift (4) proves that even in 1724, thirteen years earlier than Ramsay's famous oration, the hypothesis of an origin in the Crusades and some connection with the chivalric orders of soldier monks, was sufficiently widespread to be almost public property, and then there are the vague rumors of some entanglement with the hopes and plans of the partizans of the Stuarts. All these things show at least an active interest in the origin and meaning of the institution, which would form a fertile seed bed for definite formulations in ritual guise, once the idea of new grades or degrees was presented. Stukeley's "Order of the Book" may have been such an attempt at explanation and interpretation in ritual form for all we know; though equally it may have had nothing to do with Masonry at all.

But two organized interpretations did emerge eventually and have persisted and flourished till now, the Royal Arch and Ecossaism, the so-called Scottish degrees. The connection between the secrets of the Installed Master and the Royal Arch could only be explained in a Chapter of Royal Arch Masons in America, or in private in England to Royal Arch Masons who were also Installed Masters, so all that can be said here is that in our judgment it is a very close and intimate one, and that the one developed out of the other. But the Installation of the Master of a Lodge came into existence earlier than any other development is known to have done. This presents the possibility that within the Grand Lodge organization it may

have given the idea and the impetus which led to the division of the first degree into two to make a tri-gradual system. Though it remains possible that the idea, and the first essays along this line, came from outside that circle, and leaked into it against the will of its directing spirits.

If it be objected that this is all very hazy and unsatisfactory we can only say that tentative and hypothetical answers are all that the evidence will yield. We cannot get a clear-cut answer out of the disjointed and fragmentary facts. Any such answer stands self- convicted of going beyond the evidence.

Finally we would point out that these suggestions are not necessarily inconsistent with such other hypotheses as have been offered. That of Bro. Vibert, for instance, is quite compatible with them - it is only offering a double motive for what was done. Even Gould's theory of misunderstanding can be fitted in, if it be somewhat enlarged, and not confined to a misunderstanding of the phraseology of the Book of Constitutions merely. Doubtless there are other possible motives and reasons and causes that could be discovered and shown to be complementary. We hope others may follow along and pick them out of relations and connections in the evidence that we have failed to observe.

Coming now to the "very end," as signallers put it, we shall be very grateful for any suggestions, criticisms or corrections. We are hoping to republish these articles in book form, and would like to make them as useful and reliable as possible, in the hope that others may build on the foundations we using the work of our predecessors have laid. The task has been much greater than was anticipated when it was begun, and we confess that it is not without relief that we now bring it to a close.

NOTES.

(1) The passage referred to is at page 72 of the first edition and for convenience we cite the particular sentences which imply Something of an esoteric nature.

And the Candidate [Master-elect] signifying his cordial submission thereto [i. e., the Charges of a Master], the Grand Master shall, by certain significant Ceremonies and ancient Usages install him, and present him with the constitutions, the Lodge Book, and the Instruments of his Office, not all together, but one after another; and after each of them the Grand Master, or his Deputy, shall rehearse the short and pithy Charge that is suitable to the thing presented.

There is no indication here of anything not open to the members of the lodge. It is only the fact that, at some later time, the Installation did develop into a degree (in our sense of the word) that leads us to see any Special Significance in the passage.

(2) The "telescoped" ritual could very easily have grown up. In an operative lodge the non-operative entrant was an honorary member. For him the rules were naturally relaxed. The Apprenticeship was omitted; the forms might or might not be gone through, but in any case he came at once to membership and fellowship. Now gradually the number of honorary members increases, till finally the operative membership is extinct. During this change a tradition has grown up of some form of combination of the two ceremonies. After a while, the more curious and interested brethren begin to consider the symbolism or the ritual, and they come to feel that to omit apprenticeship has led to a loss of significance. They perhaps find out that in some lodges (possibly still in part operative) there are two distinct ceremonies, and they begin to urge a return to the old ways, as they understand them. But the old ways have suffered a "sea change." The apprenticeship as restored is purely Symbolical, and while the brethren of Haughfoot postulated the interval of a year, Dunblane was satisfied (as most lodges since) with simply a second meeting.

(3) Gould. Hist. vol. iii, p. 159, Rule 13. Mackey was rather scornful of this rule, but in how many lodges in his day (there is little need to ask how many now) was

any time set aside regularly to "talk Masonry?" See Mackey, Hist., vol. iv, page 1134, note 3.

(4) Chetwode Crawley in Sadler's Masonic Reprints add Historical Revelations (1898), page 375 of the reproduction. Also Lepper and Crossle, History on the Grand Lodge of Ireland, page 457.

----o----

American Army Lodges in the World War Saxonia Lodge No. 1, "Somewhere at Sea"

By BRO. CHARLES F. IRWIN, Associate Editor

PROPERLY speaking, this was not a Lodge and perhaps ought not to be granted a place among those which I have described heretofore in this series of histories. But nevertheless in order to cover as completely as possible the period of the World War with the record of the Craft with regard to organized fellowship, I feel that I should present to our readers the story.

By recalling the periods of the entrance into the War of America, we must fasten upon the date of April 6, 1917. From this date all our American interests in the War officially begin. By this point we are able to measure the promptness with which various elements with in our American Masonry responded by the gathering together of draftsmen for mutual fellowship.

Among the very first contingents of the military forces to be ordered to overseas duty were the 18th Engineers, 17th Engineers, numbers of Casuals, journeying to

Europe for future assignments, newspaper men, and the Masons of the ships crew. I have several very interesting stories connected with this occasion.

Saxonia Lodge was in reality an evening's social fellowship on the part of Freemasons traveling on the Cunard Liner Saxonia during the month of August in 1917. With the close of the evening's entertainment the "Lodge" ceased to exist and became most pleasant memory. But within its short career it demonstrates the elements of fellowship which later on sprang into existence throughout the A.E.F.

The story comes to us from two sources. From an article which appeared in some Masonic periodical, the name of which was unfortunately not attached to the page in my files. I regret exceedingly my inability to give due and public credit to this paper. Nor is the name of the author given. It is a fragment cast up upon the shore out of the mass of material being slowly rescued for the Masonic History of the great struggle. The second is contained in a letter written to me by my good friend and Brother, Alsa C. Howard, late of the regular army, and a most indefatigable Masonic student and worker. His manuscripts which he alas so generously submitted to me through the years contain a great mass of incidents of especial interest to Masonic students, for Bro. Howard journeyed around the world with the Army, and turned every opportunity that presented itself to make Masonic contacts to full account.

I might say that in addition to these two accounts, another very close and intimate friend presented me some years ago with one of the Menu cards used on the occasion of the Saxonia Lodge Incident. He was a Chaplain in the service, and it fell into his hands years ago. I refer to Dr. W. A. Atkinson, of Rochester, Penna. Unfortunately two pages are missing, those which contained the menu on the occasion, and gave the story of the incident. The story has been recovered but the menu unfortunately is lost. Being a British Liner I have no doubt that the refreshments were in line with the liberal characteristics of that people.

The story of the Saxonia Lodge therefore is pieced together from the sources that are at hand.

The first is entitled "A Lodge of Inherent Right." I quote:

In the pages of the American Mason (Philadelphia), the following relation is given which is of unusual interest in more than one particular. Especially is the narrative notable as showing that a body of Masons, thus thrown together, re-assumed an inherent right delegated to Grand Lodges under ordinary circumstances, and constituted themselves into an "Occasional Lodge" as was the custom of our Masonic forbears.

The Nineteenth Engineers, Railway, was recruited largely from among the employees of the Pennsylvania Railroad, and in company with the Eighteenth Engineers, Railway, from the Pacific Coast, sailed from New York on August 9, 1917. The big Cunard Liner "Saxonia," then used as a troopship by the English authorities, on which we were sailing put in at Halifax, Nova Scotia, and there joined the convoy which was being formed. Quite a number of passengers, both civilian and military, were on board other than the two regiments mentioned.

A few days out from Halifax the present writer had occasion to be discussing Masonic matters with Brother William H. Ingram, Secretary of Anglo-Saxon Lodge No. 343, Paris, France. It was suggested that as a large number of those on board were wearing Masonic emblems it would be a very appropriate matter to hold a meeting of all Masons on board for the purpose of discussing Masonic matters in general. The idea was deemed quite practicable, so steps were immediately taken to carry it into execution. A number of the ship's officers were found to be Masons, which facilitated matters very much. Suitable space and cooperation were provided.

Brother Howard Clarke, Major, M. C., and myself had sat in Lodge together, as had Brother Clarke and Brother William H Nelson, Captain, Eighteenth Engineers, Railway. With that trio acting as an examining committee all the members were tried and examined according to Masonic standards, and the evening of August 19,

1917, selected as the date for the meeting. The aft smoking room had been well prepared for the occasion and well in advance of 8 P. M., the hour set for the opening, all were present.

The authority for this meeting was that old Masonic regulation that permit three Past Masters, when assembled, to hold Masonic communication. Brother L. A. Nutter, P. M., Gate City Lodge No. 522, Kansas City, Mo.; Brother E. C. Boddy, P. M., Corinthian Temple No. 805, Rochester, N. Y.; and myself, a Grand Lodge official, believed we were well within our prerogatives in holding this meeting. Among those present the following members of the Nineteenth Engineers were recognized:

Clarke, Leon L., Colfax No. 378, Lowell, Indiana.

Cline, Thomas S., St. Johns No. 2, Middletown, Conn.

Harrell, C. H., Manassas No. 182, Manassas, Virginia.

Holm, John L., Lansing No. 33 Lansing, Michigan.

Joseph T. Cedwyn, Peter Williamson No. 323, Seranton, PA.

Kline, Ben. W., Logan Lodge No. 490, Altoona, PA.

Kauffman, Reginald Wright, Mt. Horeb Lodge No. 528, Phila., Pa.

Kraft, R. W., Golden Rule Lodge No. 159, Ann Arbor, Michigan.

Mallam, T. S., Logan Lodge No. 490, Altoona, Penna.

Miehe, Wm. J., Naphtali Lodge No. 25, St. Louis, Mo.

Medley, John E., St. Johns Lodge No. 115, Phila., Pa.

Murbaek, C. F., Superior Lodge No. 179, West Unity, Ohio.

MacColman, D., Concordia Lodge No. 13, Balto, Md.

Pettry, B. L., Odell Lodge No. 115, Madison, W. Va.

Wells, Frank H., Mt. Pickering Lodge No. 446, Chester Springs, Pa.

Welch, William, Mercer Lodge No. 50, Trenton, N. J.

Wightman, Frank A., Mountain Lodge No. 28, Altoona, pa.

and many others whom the writer did not happen to get the names and addresses of. The number assembled was just about the most enthusiastic crowd that the writer ever met with.

The following officers were elected and installed:

W.M. I. A. Nutter, Gate City Lodge No. 322, Kansas City, Mo.

S.W. Alsa C. Howard, Hancock Lodge No. 311, Fort Leavenworth, Kan.

J.W. Wm. H. Nelson, Green Lake Lodge No. 149, Seattle, Wash.

Sec. Wm. H. Ingram, Anglo-Saxon Lodge No. 343, Paris, France.

The name "Saxonia" was proposed and unanimously selected for the name of the Lodge, in honor of the ship on which we were at the time sailing. After opening of the Lodge a number of speeches were made by various brethren present upon Masonic topics. They were well received. A novel feature of the meeting, and commented upon at that time, was the fact that all present were wearing life belts fastened around them and automatic pistols in their belts.

My second informant, Bro. Howard, has the following story to tell of this unique event.

"SAXONIA," LODGE NO. 1. A.F. & A.M.

"Whenever indulging in Masonic reminiscences the present writer always recalls with pride and much gratification the formation and organization of Saxonia Lodge No. 1, A. F. & A. M. This occurred on board the big Cunard liner 'Saxonia' when in the danger zone, on August 19, 1917. Saxonia Lodge No. 1 was formed as the result of a Conversation between Bro. Wm. H. Ingram, of Anglo-Saxon Lodge No. 343, Paris, France, and the present writer, one afternoon while in midocean.

"The suggestion of a meeting of all the Masons on board for the purpose of cementing the ties of brotherly love and for discussing matters of Masonic interest was warmly received, and steps were immediately taken to bring the thought to fruition.

"Brothers Howard Clarke of Corregidor No. 3, Manila, P. I., Wm. H. Nelson, of Green Lake Lodge No. 149, Seattle, Wash., and myself, had sat in Lodge and could thus vouch for each other. With this nucleus to start with the members of the Craft on board were strictly tried and duly examined according to Masonic customs and usages.

"The after smoking room, through courtesy of the ship officials, was prepared and tendered us for the meeting; accordingly at 8.30 P.M., August 19, 1917, 56 earnest brethren of the Craft from among the officers of 17th and 18th engineers, U.S. Army, and the ship officers duly assembled therein for this auspicious event. After being called to order the following officers were elected and installed:

W.M. L. A. Nutter, P. M., Gate City Lodge No. 522, Kansas City, Mo.

S.W. Alsa C. Howard, P. G. C., Hancock Lodge No. 311, Ft. Leavenworth, Kan.

J.W. Wm. H. Nelson, Green Lake Lodge No. 149, Seattle, Wash.

Sec. Mom. H. Ingram, Anglo-Saxon Lodge No. 343, Paris, France.

Trs E. H. Taylor, West Cheshire No. 2977, Birkenhead, England.

M.C. A. H. Rostron, Minerva No. 2433, Birkenhead, England.

Chpl. Howard Clarke, Corregidor No. 3, Manila, P. I.

Mshl. Geo. M. Rice, Arcana No. 76, Seattle, Wash.

S.D. Wm. J. Miehe, Naphtali No. 25, St. Louis, Mo.

J.D. G. A. Kendrick, King Solomon No. 60, Auburn, Wash.

S.S. Wm. Ballyn, St. John No. 673, Liverpool, England.

J.S. C. A. Pauson, Fidelity No. 120, San Francisco, Calif.

I.G. F. Murback, Superior No. 179, West Unity, Ohio.

Tyl. T. H. Darrow, Lakeside No. 42, Sand Point, Idaho.

Org. Demon H. Evans, Green Lake No. 149, Seattle, Wash.

"The Lodge was then opened in due and ancient form.

After opening Lodge, by way of introduction, each member arose, in turn, and gave his name, residence and home Lodge. It was interesting as well as surprising to meet with members of the Craft from such widely separated places as Paris, France, and Manila, P.I.; and from Fort William, Canada, to Needles, in southern California.

"Several of the brethren then gave impromptu remarks upon matters of Masonic interest. No degrees were conferred. One interesting feature of this meeting, unique

in Masonic history, too, was the fact that all members present were wearing cork life preservers and had automatic pistols attached to their belts. This fact, to those present was but an illustration of that 'being duly and truly prepared'; it may be said also to show that even the dangers of a German submarine could not prevent the assembling of loyal Masons.

"The formation of this dodge also affords an excellent illustration of the freedom to travel in foreign countries as known in Freemasonry, and that in accordance with the teachings of the Craft, its members in times of trial and trouble never forget the lessons of the early degrees as exemplified by the legend of the widow's son.

"Among those present Bros. A. H. Rostron, of Minerva No. 2433, Birkenhead, England, who won Congressional recognition by the manner in which he drove his ship through ice floes to the rescue of the 'Titanic' survivors; and Bro. Reginald Wright Kauffman, Mt. Horeb Lodge No. 528, Philadelphia, Pa.; Bro. Hugh Wiley, Fort William Lodge No. 415, Fort William, Canada; the latter two being well-known magazine writers.

"Saxonia Lodge No. 1 was held under the auspices of the Grand Lodge of England, the Saxonia being a British ship. There is a provision in the Constitution of the Grand Lodge of England, so I understand, which provides that three Past Masters, or Grand Lodge officials, may meet and after strict trial and due examination, hold masonic communication. This is also in accordance with masonic custom from time immemorial. Therefore Bro. L. A. Nutter, P. M. of Gate City Lodge No. 522, Kansas City, Mo.; and Bro. E. C. Boddy, P. M., Corinthian Temple 805, Rochester, N. Y.; and myself were acting well within our rights and privileges."

From the minutes of this interesting meeting aboard the Saxonia, I glean the following:

SAXONIA LODGE NO. 1

Not forgetful of that great Masonic virtue Charity, a collection of $56.00 was taken up, which was turned over to Brother Rostron, to forward through his own Lodge to the Grand Lodge of England for use of same in charity work. A pretty gavel and plate was made by the ship's carpenter which was used in the Lodge meeting, and afterwards presented by the Lodge officials as a committee to Bro. Rostron at his station on the bridge of the ship. Attractive roster cards, as well as membership cards, had been prepared by Bro. Warm Ballyn, of St. Johns No. 673, Liverpool, England, Chief Steward of the Saxonia, and were his contribution to the enjoyment of the meeting. It is not known to the writer if there has ever before been a similar use of the Cunard Stamship Company's Menu Cards.

There being no further business the Lodge was closed in due and ancient form. Thus the organization and disbanding of Saxonia Lodge No. 1 came and went. It has passed into history, leaving a lasting and deep impression in the memory, of at least one of its members which as stated before, is recalled with great personal gratification.

Thus the historians whom we have come upon. There remains the Menu Card referred to above, a cut of which appears with this article. The face of the Menu is in colors presenting a fine view of the Chamber of Deputies in Paris, France. The name of the Lodge follows, together with the list of officers. The back of the card presents in fine colors a plaque displaying the letters "R F." that is, the Republic of France, together with the words Liberte, Fraternite, Egalite. The whole being topped by the words " Cunard Line." Upon the inside faces of these backs is found a Roster of the Masons who were present at the meeting, and a brief invitation in the following words:

"SAXONIA" LODGE NO. 1

Of Antient, Free and Accepted Masons

S.S. "Saxonia,”

Somewhere at Sea,

18th August, 1917.

Dear Sir and Brother:

You are respectfully requested to attend the Masonic Duties of this lodge on Sunday, the nineteenth day of August, 1917, at 8.30 P. M. prompt.

Yours fraternally,

L. A. NETTER, W. M.,

WM. H. INGRAM. Secry.

One more word in connection with this history. Within recent time I have met with one of the former soldiers of the 18th Engineers, and he informs me that it was current rumor on the Saxonia that only commissioned officers were in attendance at this event on the Saxonia. Which if it should prove to be true would detract from the full value this gathering had, as a meeting of the Masons upon board the ship. In this respect it falls far short of the historic meeting on the Sierra Madre Mountains in Mexico the year before at which ALL MASONS met upon the level and parted on the square.

In this story you have therefore one of those rare Masonic events when a group of like minded Craftsmen, finding themselves in close proximity, find a way whereby they may pass a few hours in those scenes which delight the Masonic heart wherever it may beat.

Amid the war's alarms and its terrors Masons manage to find a period wherein they may lay aside for the moment their military cares and yield themselves to the social fellowship of the Fraternity. And the incident merits being recorded among the many Masonic stories that we are endeavoring to recover and to perpetuate in this series of papers.

LIBERATION LODGE NO. 8, BORDEAUX, FRANCE.

I SHOULD hasten at once to correct any erroneous impression the above heading might give to the casual reader. This Lodge was not an American Lodge. The sole reason for giving its record in this series is because of the prominent place American Masons in the A.E.F. had in bringing it into life. My purpose is to indicate to the Masonic Student that there are fields in Masonic Research that transcend the strict lines of our American System and wherever these lines cut across the established life of our own system it is valuable for the student to have this material at hand.

In my wide survey of the Masonic situation during the World War it has been my privilege to come in contact with American Masons of all types of temperament and experience. Among this number very shortly after the war was my introduction by way of correspondence with Brother Alsa C. Howard at that time in the regular service. Bro. Howard at the entrance of our country into the war was a Sergeant in the U. S. Army. He was commissioned and at first held the rank of Lieutenant. He was promoted, in France, to the grade of Captain, then Major. Upon the return of our country to peace time conditions, he returned to his rank of Sergeant and my last intercourse with him, he was still holding that rank.

As an old Army man Bro. Howard was able to visit all parts of the world and always took occasion to visit Masonic bodies. For that reason he has a world-wide friendship with Masons of many lands.

While stationed in Bordeaux during the war, Bro. Howard became associated with a number of British Masons who were in that city in civil, diplomatic and military service for their King and Empire. Bordeaux has been closely associated in history with the British Empire and has always been regarded as a point of unusual value to the interests of the Island Government. The finest reciprocal friendship exists between the native French population and these Englishmen.

Bordeaux moreover was one of the first points in France to come under the survey of our government when it was definitely decided that America should enter the war. Its fine harbor and facilities for the erection of huge warehouses, made it inevitably one of the great ports of entry for American men, munitions and supplies. In fact during 1918-19 the great system of depots that sprang into existence at Bordeaux and the vast harbor improvements speak a brilliant word for the genius of the American engineer.

Early in the fall of 1917 American troops began to appear in Bordeaux. The 15th Engineers, a group from Pittsburgh, were the first on the ground. These were shortly relieved by detachments from the 18th Engineers and others, until at last a stream of American troops began to enter the port. Thousands became attached to the permanent personnel of the city and the adjacent camps.

Now among these thousands of Americans swarming in and about Bordeaux were large numbers of Craftsmen and inevitably they drew together until Masonic Clubs flourished in camps, single organizations, the city itself, and in 1919 in the University of Bordeaux.

The contact with the French and the British Masons came in due time and many an evening was spent in fraternal and social fellowship.

My material at hand, to deal with this situation and to tell to my readers the story of Liberation Lodge, is quite abundant and comes from all three sources, American, British and French. For general purposes I shall confine myself however to correspondence with Brother Howard and with Brother W. Hennessey Cook, an official of Lloyds, now located in Paris. Bro. Cook was the representative of the great British Company in Bordeaux during the war and was very prominent in fraternal activities. For purposes of continuity I shall reserve much of his material to the closing words on Liberation Lodge, for he has furnished me with a pen sketch of the post-war activities of this Lodge.

To understand the situation we must go back to the year 1910. At that time a large and scattered group of British Masons sojourning in France, started a movement whereby they might have Lodges in which to satisfy their craving for Masonic intercourse. As is well known the regular French Masonic organizations were not recognized by the English Grand Lodge. Consequently these scattered groups of British Masons conceived the idea of having a system in France that should be regarded by their own Grand Lodge as regular.

From a pamphlet they issued some years ago over the signature of the Grand Secretary, Bro. G. L. Jollois, they display the various steps by which they came into existence. The story is long and cannot all be given here. Suffice it to say that their organization is now known as La Grande Loge Nationole Independente et Reguliere pour la France et yes Colonies Francais, i.e., The National Grand Lodge of France. They have received recognition from the Grand Lodge of England and from a number of our own American Grand Lodges.

Were I to wander from my role as historian, and enter the field as an interpreter of Masonic movements, I might indicate where my sympathies lie with regard to this system of Lodges in France. I might also be compelled to call the attention of the Masonic world to some of the strange idiosyncracies of Grand Lodges who have recognized this system in France, who are yet at the same time supersensitive with regard to "Invasion of Territory," "courtesy toward other Grand Lodges," and such "Landmarks." But the Masonic world is full of inconsistencies and so it does not become me to enter the controversial ranks. Only this to say, that very frankly, the origin of this system of Masonry in France is plainly, according to our standards,

an invasion of the territory of another nation. The results however of this new system are happy so far as the nonFrench residents in France are concerned. But I cannot leave this trail without remarking that the desire that animates the Italian Masons residing in Pennsylvania and the non-English group in New York, and the alien group in Louisiana or Mississippi, is the same as the identical feeling that our British friends had in France when they originated the "National" Grand Lodge of France, which, when one thinks of it, is an absurdly inappropriate title. I am not placing any strictures upon this group nor indicating any personal bias one way or the other. But I am laying a background for the reader to study as this story unfolds.

Now to facts. The National Grand Lodge was instituted in November, 1913. It came through certain French Masonic groups that had agreements and understandings running back many years, together with this group of very active and fine British sojourners. By forming a concordat with the various elements involved they emerged as a Grand Lodge system. So far as I can untangle the story a few scattered French Lodges, some of which were in Paris, were taken into the system and practically reorganized with British Masons either in office or behind the whole movement. Among these Lodges were the following: "Brittanic Lodge," Paris; "Jeanne d'Arc Lodge," Rouen; "Le Centre des Amis," Paris; and "Loge Anglaise" No. 204, Bordeaux (English Register).

This Lodge was founded in 1732, figuring as No. 363 on that Register, in 1766. Its number was changed to 298 in 1770; in 1780 to 240; in 1792, to the number 204. In 1803 it passed under the government of the Grand Orient of France, and so remained until 1913, when it once more returned to the Register of the Grand Lodge of England. These things should be kept in mind in order that the American Masonic Student may be guided in his research into the French problem.

White in France during the war I noticed in the several newspapers printed for English-speaking soldiers notices of certain Masonic functions and events that puzzled me. Such for example as one that referred to the Lodge Jeanne d'Arc" at Rouen. In this notice the Installation of Officers for the ensuing year (1919) were given in full, which is a thing that is never done with our French Brethren on

account of the persecution they meet constantly from the Roman Catholic Church. The entire roster of names proved to be military men in the British Army.

In later years the movement has been gradually to turn the Lodges over to native French Masons, who are therefore producing a distinctive French Grand Lodge. But during the war it must be borne in mind that the British practically offered and dominated the few Lodges in the "National" Grand Lodge system.

And this brings us to Bordeaux, and to Liberation Lodge No. 8.

I shall now quote Bro. Howard's story, that his view of the situation may be recorded, he being one of the foremost Americans concerned in the incident. He says:

"The 18th Engineers, Railway, U. S. Army, with whom I was serving, immediately after arrival overseas, was sent to Bordeaux, France, for duty, in preparation of existing dock facilities and the construction of new docks, wharves, and storage space. This was in August, 1917. I thought that a club where Masonic matters might be discussed, ties renewed, new friendships formed, conferences held, oversight of sick and needy Brothers arranged, was practical.

"I discussed this with a number of Masons in my regiment, and as a result searched for a suitable location for a club center. I visited the "English Club" composed of resident Englishmen, and made inquiry regarding a suitable location. Some of them became very interested in our idea, and introduced me to Bro. Wm. Hennessey Cook, P. M. of Canada Lodge No. 3527, London, England. He entered heartily into our project. He however broached the situation with regard to International Freemasonry, and believed that instead of our forming a Masonic Club, that if a Lodge were instituted composed of the Masons of the three great nations, France, Great Britain and America, it would be a larger and finer achievement.

"I agreed to the suggestion and we consulted together how best to place the situation before the three groups of Masons. Bro. Cook carried the suggestion to the Grand Lodge of England; to the National Grand Lodge of France; and to the Grand Lodge of Aquitaine at Bordeaux. I tried by correspondence to put the matter in a clear light before the Grand Lodges of America."

Howard here discovered what my readers know he would encounter. He mentions a meeting of Grand Masters where the matter must have been brought to their attention and of course there was no agreement on the suggestion. Thus the American situation was an unbroken refusal even to discuss the proposition.

In the meanwhile, to return to Howard's recital:

"Our plan met with a hearty approval by the Grand Lodge of England, and the National Grand Lodge of France. Some American Grand Lodges interposed no clear objections, such as New York, Ohio, Illinois, Massachusetts, and perhaps some others; I do not recall. Others, like California and Oregon, viewed our desire with disfavor.

"With the English and French Grand Lodge ("National" Grand Lodge of France) authorities in agreement as to the formation of a new Lodge, an application was made in due form to the Grande Loge Nationale for a charter, which was granted and a date set by that body for the consecration and installation ceremonies. The following named Master Masons, in a meeting regularly called for the purpose on the evening of September 17, 1917, in due form petitioned the Grand Lodge (of France) For a charter for the new Lodge, named Liberation No. 8. The Roster of those present and whose names were attached to this petition were as follows:

William Hennessey Cook, Canada No. 3527, London, England.

Alsa Chester Howard, Hancock No. 311, Est. Leavenworth, Kan.

Frank Ralph Pearson, Charter Rock No. 410, Berkeley, Calif.

Theodore Gustave Lechten, California No. 1, San Francisco, Calif.

Ralph Bushnell Aitken, Roseville No. 432, Roseville, Calif.

Austin G. Marsh, Ely No. 29, Ely, Nevada.

John Howe, Canby No. 147, Canby, Minnesota.

John William Clay, Hollenbeek No. 319, Los Angeles, Calif.

Donald McVicar Wallace, Temescal No. 314, Corona, Calif.

Willie Willard Graham, Verde No. 14, Jerome, Ariz.

Benjamin Taylor, Francis Drake No. 396, San Francisco, Calif.

Herbert Preston, Trinity College No. 1765, London, England.

Irwin Harold Reimers, Yosemite No. 99, Mereed, Calif.

Alfred E. Middlehurst, Reno No. 140, Hutchinson, Kan.

The following named Master Masons were chosen to occupy the several stations in the new Lodge, as follows:

William Hennessey Cook - Worshipful Master.

Alsa C. Howard - Senior Warden.

Frank Ralph Pearson - Junior Warden.

The elections were unanimous and without contest. Election was by acclaim."

A pause here by us to see where we are. We find that there are 14 names attached to the petition. And of these names 12 are members of American Lodges. And of the three leading officers elected to the three leading stations, two bear the names of American Lodges. Hence our inclusion of this event among the American Series of Field Lodges during the War. Howard continues:

"Lodge Anglaise No. 204, Bordeaux, France, stood sponsor for us before the world in the founding of the new Lodge, mentioned from hereon as Liberation No. 8.

"On the afternoon of December 8, 1917, members of the Grand Lodge of England, the Grand National Lodge of France, and of the Grand Lodge Provincial d'Aquitaine, and a large number of brothers, met at the beautiful Salle Franklyn, Bordeaux, and consecrated Liberation No. 8 in due and ancient form. The consecration ceremonies were begun by M. Wor. G. M. F. Eigau, Provincial Grand Lodge d'Aquitaine, who opened his Grand Lodge, announced the object of the meeting, officially received the Grand Lodge Nationale, and then vacated all Stations to the Grand Lodge Nationale for the further conducting of the ceremonies.

"Wor. Bro. Edmund Heish, Grand Junior Warden, Grande Loge Nationale, acting for the Grand Master, installed Bro. Wm. Hennessey Crook as W. M.; Very Wor. Douglas Magnus Nicholson, Grand Treas., installed the present writes [Bro. Howard] as Senior Warden; and Wor. Bro. F. Eigau, installed Bro. Frank R. Pearson as Junior Warden. This was the most impressive installation ceremony that the writer has ever witnessed, and no doubt the other members present were as deeply impressed with the stately dignity and the solemnity which characterized the ceremonies throughout.

"The other Stations were filled at a subsequent meeting. The consecrating ceremonies were then concluded in due and ancient form and then the newly constituted Lodge closed. After the closing of the Lodge all present were invited to

a banquet such as only the best French chefs can prepare. Speeches, toasts, and a rapid interchange of wit marked this most auspicious occasion at the hour of "high Twelve" (I am sure Bro. Howard slips here, for it must have been "low Twelve." However after that splendid banquet we forgive him, I am sure !) the Lodge was closed.

"There were present Masons from eight or nine countries."

The Lodge seems to have flourished under this set of officers. They did considerable work. Quite a number of Americans were initiated, passed and raised, most of them, however, only to discover upon their return to America that their several Grand Lodges refused to recognize their regularity. In some cases known to me these were healed by proceeding along the same road that other brothers have traveled as though they had never been made Masons before.

Bro. Howard was transferred to other parts of France in the course of time and lost personal touch with the Lodge. With the exception of the following note from him, his story ends:

"Some time after the consecration of liberation No. 8, Bro. Cook informs me that the Lodge was going strong. It had at that time some 12 candidates waiting for the degrees. Fourteen applications for the degrees were also waiting." Howard then proceeds: "At the next meeting of the Provincial Grand Lodge I was elected Grand Master of Ceremonies. Later I was presented with a very beautiful 'Founder's Badge,' or jewel."

Turning now to Bro. Cook, former Master of Liberation No. 8, I quote from a letter dated Nov. 26. 1928, in which he says:

All l can do today is to give you a very few brief words on developments which have taken place in Liberation Lodge No. 8, Bordeaux, since 1918. Obviously on the termination of the war, all those Brethren who had joined and who had returned to the U.S.A., ceased to be paying members, and for a time the funds of the Lodge were hardly sufficient to carry on the work, and by the most careful economies, the W. M., Brother Preston, has succeeded in carrying on the Lodge through troubled waters.

At that time the Lodge numbered only about 22 paying members, whereas, during the war it had a roll call of about 60. Since then members have steadily increased and today they number about 38 paying members.

The various Masters who succeeded one another have shown considerable aptitude and even their good example has served to emulate interest from Norwegian and Danish Brethren.

At the beginning of this year (1928) there was a demand made to the Grand Lodge (National Grand Lodge of France), to enable the Lodge Burdigala to work with a French translation of the English Ritual. I understand that quite a large number of the members of Liberation are also members of the Burdigala and assist in the propagation of masonry in the French language.

In any case I can assure you that the Masonic keenness is fully developed by the two Lodges in Bordeaux and that they frequently send representatives to Paris to take part in other Masonic meetings which are taking place there.

I have but a few more mentions made of this Lodge in paragraphs from various Masonic friends scattered throughout our land. In a letter dated December 12, 1928, my friend, Bro. William C. Prime of New York, says:

William Hennessey Cook, who was Master of Liberation No. 8 in 1918, was then as I remember it, Manager of Lloyd's Bank, Bordeaux Branch, but was afterwards transferred to Paris, where he is now either a manager or submanager of the head office of Lloyd's Bank in Paris. Liberation Lodge was organized under the stress of the war by the influence among others of Americans temporarily located in or near Bordeaux, with Britons in charge, naturally. From my point of view it was and is entirely regular, as one of the other Lodges of the Grande Loge Nationale which was founded in 1913 under the auspices or wing so to call it, of the Grand Lodge of England, and with its kindly influence. It was a weak group and is not strong now, although no French Jurisdictions are numerically strong as compared with American. It organized a Lodge in Rouen, one in Nice, and several elsewhere, which I think dropped after the War, because the English-speaking men who formed them, mostly service men, British or Irish, moved out. I cannot tell you just now how many (American) jurisdictions recognized them. The Grand Lodge of New York has done so within the past year. I know that Iowa and New Jersey and several others did during the War and so far as I know have not withdrawn recognition.

In a paragraph from the Temple Bulletin (a publication I much regret to have no further designation to identify), entitled "Blue Lodges of the Trenches," I find the following:

Among the many beautiful evidences of Masonic Brotherhood in the trenches in western France, the founding of a new English speaking Lodge, by American soldiers of the A. E. F., is of significant interest. "Liberation" Lodge No. 8, was consecrated by French and English officers of the Grand Loge Nationale, Independent and Regular for France and the French Colonies. During the installation the Worshipful Master wore an apron used two hundred years ago in the Lodge where the ceremony took place, probably the oldest Masonic apron in existence.

William Hennessey Cook was installed as W. M., and Lieut. A. C. Howard, who had been instrumental in organizing the Lodge, became S. W.

At the meeting of the Provincial Grand Lodge, F. & A. M., held February 2, the following Grand Officers were elected in the Temple recently acquired in the city of Bordeaux: G. M. Bro. Eigau; Deputy G. M., Bro. Gendron; G. S. W., Bro. Cook; G. J. W., Bro. Maura; G. M. C., Bro. Howard; G. Chapl., Bro Perche; G. Org., Bro. Preston.

It will be of keen interest to the Craft to learn that the U. S. A. is represented in the Grand Lodge by Brothers Cook, Howard and Preston, who are also officers in the new English-speaking Lodge "Liberation No. 8."

In the Report of the Overseas Masonic Mission page 175 I have come upon this note:

Returning to Bordeaux with Brother Collins (April 6) from Camp de Souge, he (Prime) attended a session of Liberation Lodge at the Masonic Temple, occupied by the Loge Anglaise, founded in 1734 (1732) under dispensation of the Grand Lodge of England, and at various times thereafter, holding obedience to the Grand Orient, or the Grand Lodge of England, but now holding obedience to the Grand Loge Nationale, and being one of the constituent lodges which formed that grand body in the autumn of 1913.

He took part in conferring the Masonic degrees on 4 members of the A. E. F. in the afternoon, and on 8 in the evening. He also conferred with Capt. John D. Hatch and associates regarding the establishment of a Masonic Club in Bordeaux, which was shortly after established with the zealous aid and support of Brother Collins.

One other clipping is in my files. It is a part of a letter written to Bro. James G. Frey, editor of the American Tyler Keystone of Battle Creek, Michigan, by Bro. Jesse R. Aver of Michigan:

I moved from Is-sur-Tille to Bordeaux July 1, 1918, I found no Masonic Club and few Masons, at first, but a little investigation developed a Lodge under the Grand Lodge of England, meeting in an abandoned old church down town. The Master was agent for a British bank and some barriers had to be broken down before I could talk to him privately. But once identified and satisfied I had no ax to grind, the traditional British reserve thawed and several American Brothers had the pleasure of seeing the British work.

From this group of testimonies gathered through the years from such diverse and scattered sources I have tried to reconstruct for you this story. The Lodge was heavily officered by American Masons from its origin to their transfer out of the Bordeaux area and by their efforts they were instrumental in aiding to a very large degree the launching of this Lodge, which has ever since been at work under the Constitution of the National Grand Lodge of France. It is the sole example thus far discovered by me in my wartime researches where American Masons in the A. E. F. or elsewhere participated personally and actively in the formation of a Lodge holding allegiance to a Grand Lodge not American.

As to the regularity of the process from an American standpoint there can be little doubt but that these brethren transgressed seriously their American Grand Lodge Laws. From a British and French standpoint there was no irregularity, as is attested by the recognition of the lodge by both the Grand Lodge of England and the National Grand Lodge of France. It is further strengthened by the later recognition extended by the several American Grand Lodges as already mentioned.

The record is written and the story thus brought to all Masonic students interested in knowing and preserving the movements of the Craft in times of war.

Special appreciation is herewith extended to those brethren who made possible the collection and elaboration of the portions of the story as given.

----o----

If Pythagoras Returned

By BRO CYRUS FIELD WILLARD, California

IF this celebrated hierophant, "our ancient brother, Pythagoras," should reappear in our time, he might have need to put his great and powerful intelligence in touch with modern scientific learning.

So a French writer, Armand Bedarride, declares in an article he has written for the high-class French Masonic magazine, Le Symbolisme, edited at Paris by Oswald Wirth. This article is entitled "The Letter G - What Pythagoras Would See. "

As the modern discoveries concerning electrons are taking us back to the old Hermetic philosophy: "As above, so below" we cannot agree that Pythagoras did not know what we know now, only perhaps using different terminology yet the article contains such interesting Speculations and is so suggestive of other thoughts, that I have deemed it best to offer readers of THE BUILDER some of the thoughts contained herein although it is too long to give in full.

Bedarride thinks that Pythagoras would abandon many of the hypotheses that were accepted in his time, as a consequence of the insufficiency of knowledge of the phenomena of nature. He thinks Pythagoras would learn from our mathematics, our physics and our astronomy, and would be amazed at our chemistry. But after that he could unhesitatingly assert that the innumerable operations of the universe, better scrutinized now, continue to be written in abstract formulas only more learned and more numerous, that the contemporary mind finds it more and more

the case that nature "geometrizes" and its point of view will be enlarged, in place of being struck with decay.

Nothing enters into the domain of geometry and of arithmetic more than the exterior forms and the internal arrangements of crystals, each substance exhibiting certain determinate dispositions. It is also true that certain of them present several exceptional properties. If we do not yet know the cause of them, we may be certain that the cause some day will appear, marking the outlines of a new law or of an unexpected discovery.

"In passing let us salute the cube," he says, "the fundamental base of all construction." The cube, which serves as the image of our cubical stone, is the crystal of mineral salt. It is also the connecting link by which the chemical symbolism of our predecessors in hermeticism is joined to the geometry of- our ancestors, the stone cutters. If in positive chemistry a salt is the product of the action of an acid on a base, alchemically it is the action of sulphur on mercury, the prototype of the effect of the active on the passive and the symbol of regulated and balanced wisdom, of Jachin and Boaz.

Moreover this active and passive relation is indeed that of the chemistry of our laboratories; only the greater part of those who work there with so much merit and who sometimes succeed in becoming illustrious, care but very little for the philosophical power of symbolical tradition and of hermeticism.

In passing we may be permitted to recall that eminent Scientists have not had for alchemy, even the operative kind, that disdain that a great many of the specialists of our time have manifested for it, and above all the profane who believe themselves to be Scientists because they have rubbed themselves up against a few books of science. The great Berthelot, or the eminent chemist Dumas, have not considered the transmutation of metals and the synthesis of gold as scientifically impossible. It is generally known among chemists that the English chemist, Sir William Ramsay, announced that he had made gold from the baser metals, and future discoveries may show that it can be done cheaply.

But our Mason, in the search for truth, like the hermit of the Tarot, armed with his lantern, has a great deal more to see.

He will observe that human beings are "constructed" according to a plan which resides in a latent state in the grain or in the egg; he would not admit probably the existence of a force coming from without in order to put this plan to work but he would assert that this immanent force or property "geometrizes" in its turn.

The morphological variations produced artificially or the experiments in artificial fecundation, like those of Messrs. Yves Delage and Bolm, however interesting they may be from the point of view of the influence of chemical factors, would not contradict for him the principle, for the scientists themselves assert and recognize that

. . . the egg is like a star launched by an initial force in the midst of a system of stars in movement. The trajectory will be influenced and modified by the stars whose sphere of action it traverses and yet, if something may have been changed in its mass or its initial movement, it has not been what it is; it is the same way with the egg, but whatever one may do, this egg contains its "potentiality," to employ the technical expression, and we will never see a bird come out of the egg of a frog. That which changes is only the superstructures and not the formal types. [Remy Collin].

The artificial modifications are then only the consequences of the variable conditions in which one can cause the organizing and natural constructive tendency to act, but they imply and require this fundamental tendency which is realized by the indeterminate forms. Besides, the evolution of the embryo in the egg, and its passage through diverse animal types to stop at last at that of its own species, is the best proof of it.

There is nothing of miraculous nor of the supernatural in this, but a growth following the "Plan," whatever be the sense that one gives to the "Plan"; and even if it were considered as proceeding from the action of the environment, for this action would apply itself always on all object having its own vital spontaneity.

If the zoological order amply instructs us, the botanical order also gives us subjects for meditation with the regular insertion of the leaves on the stalk, following a spiral which determines the "foliar cycle" of each plant; the disposition of the leaves of each plant can express itself by a numerical formula plainly characterized. Geometry; arithmetic.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

E. E. THIEMEYER, Research Editor

BOARD OF EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

A FAREWELL.

THE boss has gone to the country, hurray! The fact that he has left his trials and tribulations behind and that they constitute a few worries is insignificant. The joy in his departure more than compensates for the tasks it is necessary to perform. The playful mood of the mice whose watchful cat is away prevails at present in the editorial office. The joy in the departure of the ogre who watches over the destinies of this journal more than compensates for the disagreeable tasks which he has left behind. In reality this is not quite a true statement of affairs because the boss to whom reference is made is not and never has been a boss in the literal sense of the

word. He says that it is impossible for him to be bossy and I believe he speaks the truth. Throughout the years of our relationship it has been more of a collaboration than anything else, with him doing most of the collaborating. The years of close association with him have been most pleasant, but it is a new experience for me to be intrusted with the make-up of thirty-two pages of magazine. I am enjoying the novelty of the situation and hope that I shall do nothing to betray the trust he has reposed in me.

Quite frankly, this is not an editorial, but an effusion of a sort that is hard to define. I am not making use of the customary " we ", but am adhering to the personal "I" because this is, after all, a personal expression. That may, in itself, constitute a breach of trust, but under existing conditions I am ready to shoulder the burden and take all of the blame.

As has been indicated, it is a new experience for me to be completely in charge of any one issue of THE BUILDER. I hope that the qualifications I possess, largely through the efforts of the aforesaid boss, are equal to the task, but that' is not what I really wanted to say. I first came to know THE BUILDER nearly five years ago. It seems nothing like that long since I had the pleasure of becoming acquainted with Bros. Haywood and Meekren, who were co-operating in the editing of this journal at that time. Masonry was very new to me then and I had all the enthusiasm for it that youth usually has for new things. I was sadly in need of someone to direct that enthusiasm into channels where it would do some good. Bro. Meekren became my guide and counsellor. I shall leave it to others to judge how successfully he fulfilled the task he set for himself. Interested as I was at that time in finding out everything I could about the Fraternity it was only natural that I should soon come to take an active interest in the affairs of the National Masonic Research Society. For almost two years I acted in an unofficial capacity. I was willing to assist in any way possible and soon found myself thoroughly wrapped up in the work that was being done. In November of 1926 I became connected with the Society as a sort of glorified office boy. No mention was made of the fact, so far as the pages of the journal were concerned, for some months, largely because Bro. Meekren and I were busily engaged in one of our most important collaborations. We were endeavoring to find a title that would be sufficiently high sounding to be applied to the sort of thing I was to do. Finally it was determined that "Research Editor" would not be too much of a prevarication so I was officially announced as

Research Editor of THE Builder. I have not yet determined the precise nature of the work to be done by that officer, but have come to the conclusion that the duties are largely composed of those things that the Editor-in-Charge dislikes doing. One of his dislikes that he has never been able to successfully load onto my shoulders is the writing of editorials, but more about that later.

The work I have done on TE[E BUILDER; is made up of almost everything. I have had my hand in the Study Club work undertaken by the Society. I have messed with dummies and made up a few of them; I have read proof, sometimes inefficiently, I am afraid; written articles, some of which were good; read books and written reviews, most of which were not so good; and from time to time I have laboriously penned editorials, all of which, if the truth is told, were rotten and which accounts for the fact that the Editor-in-Charge has not been successful in delegating this task to me. Through all of this, however, I have never had complete control of any one issue of the magazine until the present time. If you don't think that this experience is a joyous one you are just "c-a-r-a-z-y" as the flapper would say.

This, then, is the climax after three years of official connection with the National Masonic Research Society. I have been temporarily elevated to the Master's seat, and after Wink into oblivion, for with this issue I officially retire.

So it is, then, that I say " Hurray" and that I am having the most fun of my brief Masonic career, and so also with a deep-seated regret I say "Au Revoir". I use that term hopefully because I do feel that it will not be good-by. I sincerely hope that I shall be allowed to continue in as much of the same capacity as I have occupied during the past three years even though it is unofficial.

I should be most ungrateful if I did not take advantage of this opportunity to use these pages to pay a few debts. I have made many friends during the past few years. All of them I prize most highly and it is not at all a pleasant task to even contemplate bidding them adieu. Though it may happen that I shall no longer be known as one of their active associates I hope that they will always consider me as

one of their friends. Officially our friendship is severed because I shall no longer be officially connected with Masonic Research, but unofficially I have found a hobby and I expect to ride it. Our unofficial friendship then is only beginning.

One of the most pressing debts that I owe is to the work itself. I have thoroughly enjoyed every minute of it. I feel that it has added tremendously to my equipment and that it has enabled me to face the world much more competently than I could have done without it. Can I say more except. that perhaps the greatest thrill I have received in many years was to have one of my contributions read before that august body known as Quatuor Coronati Lodge? In the short space of four years I attained that goal of Masonic students and have most pleasurable memories of the fifteen months I spent in preparing the document. Now I have attained what I consider one of the most exalted positions in the realm of Masonic Research, that of Editor-in-Charge of THE BUILDER. True, it is only temporary, but the thrill to me is none the less because of that fact. I owe these two joyous experiences to the work itself which made the opportunities for me, so I say that I owe it a great debt.

But above all that I owe an even greater one to a man. That this obligation can be paid by a few lines written and published behind his back is to be doubted, more than that, it is impossible. I cannot, however, resist the temptation to say something about my relations with him whom I have facetiously called my boss, Brother Robert J. Meekren, the Editor-in-Charge of THE BUILDER. He is away at present on a much deserved vacation and his absence makes me appreciate all the more the many kindnesses he has done me. It is under his tutelage that I have done all of my work as a Masonic student, if I may be conceited enough to apply that title to myself. Without his guidance what ever I may have accomplished in this interesting field would have been impossible. As a babe in arms in research work he guided my footsteps along paths that proved to be short cuts and enabled me to accomplish much that I would have been unable to do without him. I recall the fatherly advice he gave me early in my venture into this strange realm. How frequently he counselled me and kept me from making a veritable fool of myself only he and I will ever know. Is it any wonder then that I look up to him as the one man most responsible for the measure of success I have attained in the field of my hobby?

In addition to all of these things I have always found Bro. Meekren ready to indicate evidence to me that would controvert views I had formed, or which would substantiate them, and this was equally true whether we were in agreement or otherwise. He has what I consider an uncanny/ faculty for citing evidence in such a way that you aide forced to form your own opinions instead of being guided by conclusions that he has reached through years of patient study. He may not agree with your opinions but he \can always see the merit in them. He may cite sufficient evidence to cause you to change your views, but never have I heard him say that I was wrong even though we differed. This feature of his scholarly character is perhaps best illustrated by an article appearing elsewhere in this number. Bro. Castells has replied to a critical review of his latest work on the ritual of the Royal Arch. This review was written by Brother Meekren. Our English brother has been able, as I see it, to find few places in which he could pin Bro. Meekren down. Whenever in doubt about a point in argument, Bro. Meekren carefully phrases his work so that he makes no positive statements. Unless he has incontrovertible evidence to support a conclusion, that conclusion is cited only as an opinion and not as a fact. A difference between Bro. Castells and Bro. Meekren is clearly shown in the article above mentioned for in one place Bro. Castells says that he knows he is right. I venture the assertion that if Bro. Meekren held to a similar opinion he would have said that he believed he was right, which is entirely a different thing.

However that may be, there is another thing about my boss which demands notice. He is the most pleasant man to work with that it has ever been my pleasure to meet. I shall not elaborate on that statement, but say in summing up that he is a gentleman the "like of which there is no whither" to use the vernacular.

I have not come so closely in contact with the Executive Secretary of the Society, but I am deeply appreciative of many considerations he has shown me.

And so it happens that the joy of editing one number of THE BUILDER in its entirety is tinctured with sadness over an impending departure. From the dust did I come and to the dust I must shortly return, but before I do so I must wish each and every member of the society the best the future can possibly offer; to the Society, health, good luck and prosperity; to the new friends, many of whom have become

old friends by now, a long useful and prosperous life with the personal hope that they will remain my friends for many years to come. The wishes I have for those with whom I have come into daily personal contact, among them the Editor-in-Charge and the Executive Secretary are too intimate to be put into words, but I feel sure that they know me well enough to realize the sincerity of unexpressed thoughts.

I have really been writing of my hopes, aspirations, as they lived in the past with some thought of the future, but to me it seems like writing my own death notice. I am reminded of the meteor, a flash of brightness and then oblivion and thus has my official life as a Masonic Research Worker struck me; a bright spot in my life with seeming oblivion in the future. I sincerely hope that it will be brighter than the prospects at present indicate.

ERNEST E. THIEMEYER.

* * *

PROGRESS.

THE recent headlines in the press of the country regarding the disappearance, the search, and the final location of the Transcontinental Air Transport liner, City of San Francisco, offers an opportunity to the Masons of this country, as well as to other citizens, to be of vital service to the country at large. It is not customary for THE BUILDER to comment upon matters which seemingly have no Masonic connection. We feel, however, that there is a definite tie between the unfortunate circumstance in New Mexico and many of the things for which Masonry stands. In the first place, air transportation perhaps the infant of the great industries of the country. Airplanes are running on schedule and maintaining effective communication between distant points, but no one can fail to see that this mode of travel is still in the primitive stages of its development. It has taken rapid strides

forward, perhaps outgrowing its swaddling clothes at a too youthful age. Regardless of anything that might be said on that score, the fact remains that air transportation is, or should be, a symbol of progress.

Somewhere in the Masonic ritual there is a phrase which says that Freemasonry is a progressive science. Generally that phrase is taken to allude to the several steps a candidate undergoes in his initiation. In other words, in the ordinary sense it means the same progressive development that we find in retracing from its inception any age worn path. There is another meaning to the word " progressive, " however, or it may be better to say, there is an added meaning. The word means "going forward." May we not say, therefore, that this same phrase might reasonably be interpreted to mean that Masonry stands for anything progressive or for the advancement of human knowledge, understanding, or convenience? If we accept this latter interpretation, there is every reason why we should comment in the pages of a Masonic journal upon the unfortunate crash of the City of San Francisco.

The newspapers have been making it "screamer" news for almost a week. It will doubtless be ten days to two weeks before this calamity finds itself removed from the front pages of the daily press. We are accustomed to think of the newspapers of this country as standing for everything progressive. Perhaps they do, but their attitude in this air disaster, as in other of a like nature, has tended to discourage, rather than encourage, progress.

Although the airplane is now rounding out its first quarter of a century of existence, it is still far from being a perfect machine. The railroads of this country, which have been in existence for more than a century, still have calamities. Every few months one sees in the paper an account of some wreck. Unless the accident happened in the immediate vicinity of the newspaper, a train wreck in which eight passengers or eight people were killed would receive less attention than the murder of some prominent gangster. Perhaps a column heading with a half column of letterpress, or even a full column, would be the most that would be seen in the ordinary news journal.

It seems to us that the death of eight people in an airplane is of no more consequence to the world at large than the death of eight people in a train wreck. The contrasting method of treatment, however, is immediately apparent. An airplane flies into the wastes of Arizona and New Mexico, is lost for four or five days, Ad the newspapers of the country are emblazoned with " screamers, " and anywhere from two to four columns of news on the first page devoted to it. Is the airplane receiving a square deal ? At least one writer does not think so.

One more thing. During the last few months it seems to the writer that the newspapers hype contained more reports of airplane accidents than hi been the case for several years past. These accidents have always been played up as news, given a prominent place in the paper so that you and all could read. The.effect on passenger travel by airplaine could hardly help but be unfavorable. Still, any thinking person could not fail to realize that in spite of all this publicity, airplane travel is still one of the safest means of transportation known to the world today. The writer recalls two major steamship disasters during 1929. The sinking of the Vestris was the first and the sinking of the San Juan about sixty miles from San Francisco was the second. If memory serves right, there was a total of nearly two hundred lives lost in these two wrecks. They were headline material for a few days, and then sank into oblivion. While figures are not available, I should be willing to wager that there have not been two hundred deaths in airplane accidents in the same period of time. I am willing to offer odds of a million to one that in commercial air transportation there have not been fifty lives lost during the past year. I think it would be a safe bet that there are fewer deaths per passenger mile in air travel than by any other mode of modern transportation. In spite of the large number of airplane accidents reported, remarkably few of them have been in commercial service. A few unqualified pilots carrying sightseeing passengers locally have crashed. Some injuries and a few deaths have resulted, but the major portion of airplane accidents are due to pioneering effort in the field of air development. They occur either in stunt flights, such as endurance contests and airplane derbys, or other forms of long distance flying, or in test flights of other nature. There, again, is an unfairness apparent in press reports.

A discussion of this kind could be carried to an interminable length. The result would always be the same, that the press of the country is not treating air transportation fairly and squarely. Freemasonry being, as has been indicated, a

progressive science, let us as Freemasons make it a part of our business to acquaint ourselves as thoroughly as possible with the statistics of commercial air transport. We would thus become qualified to do our share in dispelling any unfavorable effect created by the yellow journalism being practiced in this connection. Let us be really and truly progressive and do what we can to further the progress of the nation. E. E. T.

----o----

Chronicle and Comment

A Review of Masonry the World Over

Masonic Hotel for New York

The Tyler-Keystone some time ago reported that the new Masonic hotel in Philadelphia is progressing so nicely that the Masonic club of New York has decided to erect one. The plans call for a building 25 stories high, to cost about $2,000,000. The new hotel will be located at 134 West 4th Street.

Brother Burton E. Bennett

Readers of THE BUILDER will regret to learn that Bro. Burton E. Bennett passed away at his home in Seattle, Wash., on August 26th. Bro. Bennett was quite widely known for his Masonic work and a number of his literary products have appeared from time to time in THE BUILDER. Aside from Masonry he had many interests. He was very closely identified with the growth and development of Alaska and the Northwest.

Born in Central New York in 1863, he received his early education at Brookfield Academy from which he graduated in 1881. The Degree of Bachelor of Science was conferred upon him by Cornell University in 1885. From other institutions he received the Degrees of Doctor of Science and Doctor of Civil Law, He was the orator of his class at Cornell, one of the Woodford orators and a senior editor of the Cornell Daily Son.

Following his graduation from college Brother Bennett read law with E. H. Lamb of Waterville, N.Y., and with S. M. Lindsley of Utica. He was admitted to practice before the bar of the State of New York in 1887. His career as a lawyer in New York State was limited because he moved to Seattle in 1888 and bee came an important figure in civic affairs and political life in the Northwest. He served as park commissioner for Seattle for several years. In March of 1893, with the beginning of the second Cleveland administration, he was given control of patronage and became a power in the Democratic party. He is credited with being the Democratic dictator in all things political throughout this administration. In 1895 he wits appointed United States District Attorney for Alaska and was present during the great gold rushes. As District Attorney in that territory he made a notable record, successfully prosecuting a number of important criminal cases. Of 101 cases handled during his last term he secured 99 convictions. In 1898 he was the Alaskan delegate to the International Mining Congress.

That he did not neglect religion is shown by the fact that he was the first Chancellor of the American Episcopal Church in Alaska.

Bro. Bennett returned to Seattle in 1900 and in 1901 he was appointed Pan-American Commissioner by Governor Rogers of Washington. Aside from his Masonic writings he is well known for many articles on Western and Alaskan history. At the time of his death he was a member of Ionic Lodge, No. 90, F. & A. M., of Seattle, in which lodge he had held membership for thirty years. His contributions to Masonic literature ranked him as an authority on Masonic history. Much of his earlier work was polemical in regard to the Scottish Rite. We feel sure that readers of THE BUILDER will regret with us the passing of Bro. Bennett.

Recent Scottish Rite Congress in Paris

Prom April 29th to May 4th the leaders of the Scottish Rite the world over met in Paris. This congress was to have been held in Buenos Ayres in 1927, but economic conditions in Europe made it impossible for representatives of the continental Scottish Rite bodies to be sent to South America. As a result the Supreme Council of France extended an invitation to hold the congress in Paris which was accepted.

Many of the most noteworthy members who were present at the last congress in 1922 have passed on since that time. The then Vice-President of the United States, Brother Thomas Riley Marshall, who was a member of the delegation from the Northern Jurisdiction: the great student of ritual and symbolism Count Goblet d'Alviella, Grand Commander of the Scottish Rite in Belgium; and Brother Maillefer, the past President of the Swiss National Legislature, are among those who have passed on.

The continental bodies were represented fully. The two American jurisdictions sent their Grand Commanders. Canada and several South American states also sent delegates. Two newcomers to the circle of Supreme Councils, both organized since 1922, were represented for the first time, being the Supreme Council of Vienna and that of Roumania.

The International League of Freemasons

This organization of individual Master Masons held its annual convention this year at Amsterdam, Holland, on the 13th, 14th and 15th of September. In the few years of its existence it has accomplished a great deal in the way of ameliorating the evil effects of the War upon Freemasonry as a universal brotherhood. Any regular Master Mason is eligible to membership. Its objects are the realization of the ideal of universality within the Craft and the propagation of the idea of universal brotherhood of man and peace between nations. Further information may be

obtained from Brother Eugen Lennhof, 53 Bocklinstrasse, Vienna, Austria. The annual membership dues are about one dollar.

Quasi-Masonic Organizations in England

In the July number of THE BUILDER there was a brief notice of the fact that the Masonic authorities in England were perturbed over the introduction of a fraternal organization "imported from America." Further information has since come to hand. As we suspected, it turns out that the definition of a quasi-Masonic body in England differs materially from what would be understood by that term in America, Incidentally it may be remarked that the particular organization in question is said to be the Order of Moose.

In the Report of the Board of General Purposes presented at the Quarterly Communication of the United Grand Lodge in June the President, R. W. Bro. Sir Alfred Robbins, made this statement:

The Board . . . adheres to the practice Grand Lodge has always observed of permitting the Brethren to belong to other bodies which, though they may have certain ceremonies associated with them, are clearly Benefit Societies . . . While, therefore, Grand Lodge has never opposed or obstructed the existence of purely benefit Societies . . . it is bound, in order to preserve the Antient Landmarks, to call serious attention to the creation of imitative or quasi-Masonic bodies, which restrict their membership to those who take a certain vow, and thereupon participate in a secret ceremony, each unknown to and unrecognized by the United Grand Lodge of England.

It is another demonstration of the fact that Freemasonry necessarily develops along different lines in different countries and under different conditions. In other words, it can only be understood in the light of its history. Our natural impulse is to think our own way best, always. So it probably is for us, in our circumstances.

According to American ideas a quasi-Masonic body is one that requires Masonic connection as a pre-requisite for membership. Unless an organization makes some such claim to Masonic status we regard it as outside the purview of Grand Lodge authorities. It is true that in certain states edicts were issued in recent years condemning the Klan, and forbidding Masons membership therein; but this was regarded as exceptional. It was based partly on the claims made by Klan organizers that it was a Masonic institution, but chiefly for the practical reason that in those states the members of the Klan were guilty, or were generally believed to be guilty, of law-breaking, and usurping the functions of the regularly constituted civil authorities. This gave a fully sufficient reason on Masonic grounds to forbid membership in the Klan to Masons, entirely apart from the fact that it was an oath bound fraternal society with secret ceremonies of initiation

The American position is thus logical and consistent. The freedom of the individual Masons to join any society or fraternity he pleases is not interfered with except on the grounds that it is not an illegal or law-breaking organization, which clearly brings it within the scope of Masonic discipline; or that it does not claim a Masonic character, in which case it must have the approval of the Masonic authority to whom the individual owes obedience.

On the other hand the position taken by the Grand Orient of the Netherlands, and possibly other European Grand Lodges, is equally logical and consistent. Here the individual Mason is forbidden to join any other society whatever without express permission. The English rule is, as usual, a practical compromise that doubtless works very satisfactorily but which can with difficulty be logically justified without artificial and historically questionable distinctions.

It is certainly far from being a general principle of distinction that is advanced in the report. Organizations that qualify under English laws governing insurance as Benefit Societies undoubtedly do form a distinctive group, but the distinction is an extraneous one. This is minimized as much as possible in the cautious phraseology of the report: ". . . bodies which, though they may have certain ceremonies associated with them, are clearly Benefit Societies"; and a contrast is suggested

with other bodies, "imitative or quasi-Masonic" confined to those "who take a certain vow, and thereupon participate in a secret ceremony." This suggestion is not wholly unjustified for there are Benefit Societies and Benefit Societies in England, ranging all the way from mutual insurance associations pure and simple to such fraternities of respectable antiquity as the Odd Fellows, Orangemen and Forresters, in which (we believe) the benefit feature is optional, and which in all other respects are "imitative or quasi-Masonic" bodies, as these are defined in the report.

This definition, logically developed, implies that Freemasonry is the one only original society in the world to have vows and secret ceremonies, a position that no one would be less likely to maintain as a general proposition than those responsible for the report. It is very probable that the Odd Fellows did to some extent borrow from Masonic ritual usages, but it is not certain that they were, in the beginning, purely imitative. It has to be remembered that they were already in existence before the Masonic ritual had taken its present form, and that there were many other clubs and societies contemporaneous with the revival of Masonry which had elaborate rituals and oaths of secrecy. And so far as later organizations are concerned they may have imitated the Odd Fellows equally with the Masons.

But though the principle of distinction laid down is not a logical one, and is obviously ad hoc, devised to meet a particular case, American Masons must not misjudge the situation. As Salvador de Madariaga put it in a recent work, the Englishman thinks in terms of action. His judgments are never theoretical but always confined to the particular problem to be dealt with. And according to Senor Madariaga the Englishman is generally right, practically. We may assume therefore that there are in all probability good and sufficient reasons for the action taken, which it is better under the circumstances not to make fully explicit, but which are perfectly appreciated by those on the spot.

A New Persecution of Italian Freemasons

During the past few years THE BUILDER has contained many items regarding the Masonic situation in Italy. Last month there was a report reprinted from the London Freemason of May 25th regarding the growing blindness of Domizio Torrigiani, the former Grand Master of Italian Masons, who, through persecution, was exiled to the Island of Ponza. There have been many conflicting reports regarding the relations between Torrigiani and the present Fascist regime and the things that they were doing to help his blindness. No complete report is available and it is most difficult to get any accurate statements because of the strict Fascist censorship. We are informed that the Grand Secretarv of the Grand Lodge of New York, Brother Kenworthy, has twice written directly to Mussolini requesting permission to send a physician to Brother Torrigiani. He has not received a reply.

In addition to this the Freimaurer Z:eitung of Vienna for July and August, 1929, reports that the Fascists have unexpectedly begun a new persecution of Italian Masons. Many of the former leaders of the Craft in Italy who somehow were missed in previous persecutions have been sent into exile with no knowledge of any wrongdoing and without the benefit of a court trial. Among those deported is the one time Deputy Grand Master, Brother Guiseppe Meoni, who not long ago, upon the request Of a commission of Fascists, was arrested and sentenced to five years in exile. Brother Ulise Bacci, who has an international reputation not only for his Masonic activity but as the author of a fundamental text on Italian Freemasonry, the title of which, translated, is, The Book of Italian Freemasonry, and who was Grand Secretary of the dissolved Grand Orient of Italy, met with the same fate as Brother Meoni. Brother Bacci is an old man. He has lived in retirement ever since the dissolution of Italian Freemasonry.

There are now some forty brethren in exile on the Island of Ponza. The Commander of the Supreme Council, Guiseppe Leti, left Italy and found a new home in Paris. So far as is known this alone is the cause for his son's having been sent to exile for five years without court proceedings and solely on the order of the administration. The younger Leti was a chemist by trade and had never been active in Freemasonry. General Bencivenga, a past President of the Press Union is in exile on the Island of Ustica. The Past Grand Commander, Ettore Ferrarri, a celebrated sculptor, has doubtless escaped exile only because he is 86 years old and his opponents are evidently ashamed to persecute such a celebrated and famed old gentleman. The Manchester Guardian reports that he is living at home

nominally under police protection, the fact being that he is actually guarded and can leave his home only by special permission from the police department.

Some More of Italian Freemasonry

The Antwerp Metropole reports the following news from Italy relative to Mussolini's persecution of Masons:

"Mussolini could only reach an accord with the Vatican after having annihilated the Masonic Order. King Humbert, in 1895, made a move for reconciliation. He gave orders to accomplish this to Prime Minister Crispi who asked for a respite. After a few days the Prime Minister reported that he had taken up the question of reconciliation with the Grand Master of the Grand Orient who sent the following message to the King: "When the King of Italy makes an attempt to reach an accord with the Holy See we shall bring all Italy against him." It is reported that the King was very angry but that he dropped the matter entirely."

This incredible story is a good example of the tactics of the enemies of Freemasonry in Europe.

A Freemasons' Hospital in Hamburg

In the last legislative session of the Senate of the City of Hamburg, a bill was introduced providing for a loan of approximately $470,000.00 to the five Masonic Lodges in the city for the enlargement of their hospital.

This hospital today has a capacity of 72 beds. This loan will provide an additional 162 beds and will enable the Masons of Hamburg to rebuild the X-ray Department,

operating rooms, confinement department and to erect a sun-bath and dwellings for janitors. The regular bath department and heating plant are to be enlarged and brought up-to-date.

The Lodges did not have money for these necessary improvements. They decided to ask the city for support and secured it on most favorable terms. The loan bears interest at the rate of 4% per annum. It is to be redeemed in installments beginning July 1st, 1932, with a 2 ½ % premium. The Senate of the City of Hamburg went on record as feeling that it was to the interest of the state to increase the number of beds in private hospitals so that those operated by the government might be relieved of congestion.

----o----

THE STUDY CLUB

Are You a True and Loyal Builder?

A Personal Letter With Seven Pertinent Questions

BY HERBERT HUNGERFORD, Author of "Our Ancient Fraternity and Present Day Problems"

Dear Brother Hiram:

If you and I were to meet on the five points of fellowship I could not make this message to you more personal and intimate than it is intended to be. I am addressing you as an individual man and a Mason. You and I are traveling together

on the level of time toward the light of truth. We are brothers, united by that mystic tie that binds us as kindred souls, no matter how far our bodily separation may be. Therefore, I feel free to speak to you openly, yet intimately on a subject nearest to my heart and which, I trust, also may be equally near and dear to you.

You and I were told, upon being admitted to the fellowship of our great fraternity, that we should become true and loyal builders, not of any earthly edified but of a "temple not made with hands, eternal in the heavens." I propose that we pause for a moment to take stock of ourselves and enquire how far we have obeyed this admonition.

With sincere regret, I confess that I had been enjoying many benefits and some honor from my fraternity for many years before I was awakened to the realization of how far short I came from being a true and loyal builder, rendering a fair and just return in personal service for the benefits I had been receiving. Like many others, I did not then appreciate that paying my dues and fees was far from sufficient to earn the privilege of becoming a true and loyal builder. Only through a personal service, that is more than money and without price, can one obtain this high honor and rare privilege.

Upon being called upon to investigate and undertake a certain task on behalf of the Order, my eyes were opened to the serious shortcoming from which our fraternity is suffering, due to the fact that so many of its members simply become passengers, but never lend a hand either to sail or steer the craft.

Without going into the details of the discoveries I made in my study of current conditions and present problems in our Order, I think you will readily see the principal points if you will give sincere and open-minded answers to seven questions that I propose for your consideration.

HAS FREEMASONRY FULFILLED YOUR EXPECTATIONS?

Being a secret order with a traditional requirement that every candidate must "sell himself" on the value of membership, without invitation or persuasion by anyone already within the fold, naturally, you must have had a fairly definite conception of the benefits you expected to gain before you decided to seek admission into a Lodge. While you were informed, doubtless, that the benefits you would derive would be social, spiritual, mental and moral; rather than material; yet I am sure you must have expected genuine aids toward self-improvement and advancement, otherwise you never would have knocked upon the Lodge door.

Have you found what you were seeking? Have you really learned how "to improve yourself in Masonry?" Are you satisfied with what you have gained by being made a Mason?

ARE MOST MEMBERS OF YOUR LODGE ACTIVE AND REGULAR IN ATTENDANCE?

IF you are able to answer this question affirmatively, you may congratulate yourself upon belonging to an exceptional Lodge. According to the best statistics available, in the average Lodge, about fifteen per cent of the members are active and regular in their attendance, while only a small group, probably, less than five per cent of the membership, are actually active in conducting the customary programs of their Lodges.

Surely there is justification for an inquiry as to why eighty-five per cent of our membership fail to maintain their interest in our activities. The fees for enrolling in a Lodge are by no means trifling, so it certainly is a serious question as to why about six out of every seven men who become Masons seem so indifferent with regard to the privileges for which they have paid their good money.

Are Masonic activities losing their appeal to the average man? The fact that the records of gains in membership throughout the country show a steady decline during recent years, so that, unless there is a change in the near future, the time will soon come when our fraternity will be losing instead of gaining ground annually, is something that can not be lightly overlooked or easily answered by those seriously concerned with the welfare and progress of our fraternity.

ARE YOUR LODGE ACTIVITIES AS ATTRACTIVE, INTERESTING AND HELPFUL AS THEY MIGHT BE?

IF your routine consists chiefly of ceremonials and official affairs, with an essential smoker, ladies' night or other social entertainment to relieve the monotonous grinding of the "degree mill," your answer to the above question will depend upon your type of temperament. It can not be gainsaid that there are men who never tire of Masonic ceremonials, always discovering new beauty and deeper meaning in our marvelous ritual. The majority, however, whether unfortunately or otherwise, are not so enamoured of our ritualistic ceremonials that they do not become monotonous and tiresome after a while.

Therefore, if your Lodge carries on the customary program of the average Lodge of today, it may be safely predicted that your average attendance will be similar to the vast majority of all Lodges throughout the country.

While the rate of increase in Lodge membership has been steadily declining in recent years, the reports of average attendance indicate a still greater falling off. And this ebbing tide of interest in routine Masonic meetings has not been stemmed by the frantic efforts of many Lodges to introduce vaudeville stunts, moving pictures, minstrel shows and other entertaining features to compete with similar outside attractions which, it is assumed, are drawing members away from their Lodge meetings.

It is improbable, however, that any ordinary Lodge ever will be able to compete successfully against the theatres night clubs or other commercial concerns, conducted exclusively for entertainment purposes.

Since ordinary men, who comprise the rank and file in our Lodges, soon become bored by routine ritualistic meetings, and since it seems impossible to hold these members in line by socials, shows and entertainments, the big question is whether there is any possible plan to stem the tide of decreasing attendance and declining membership. Possibly we may find an answer to this question by going back to the beginning and studying the earlier activities of our brethren, in the days when the average Mason would as soon think of going without eating as missing a regular meeting of his Lodge. It is not so long ago that the average attendance in most Lodges was more than a majority of their enrolled membership.

ARE YOU AWARE THAT FREEMASONRY WAS FOUNDED AS AN EDUCATIONAL FRATERNITY?

IT is difficult for me to see why our ritual does not impress upon every Mason the dominating educational objectives of our institution. There is no questioning the fact, that, originally and up until fairly recent times, the outstanding activity of every Lodge was to aid its members "to improve themselves in Masonry." In brief, the emphasis of all Masonic programs used to be upon self- development, through definite cultural and educational activities. Just how and why the emphasis was shifted from this original motive to its present stress upon social and entertaining features, is a matter that would require more discussion than the purpose of this message requires. I am sure, however, you will not deny that it would be the extreme of exaggeration to characterize the activities of the average Lodge today as either educational or cultural.

That modern Masonic programs have been affected or infected by the spirit of the Jazz Age does not appear to be a debatable question. It is a serious problem, however, whether jazzing up our activities has proven really attractive and interesting, even to the rank and file of our fellowship, who were supposed to be

immune and indifferent to all cultural or educational influences. Certainly, the records showing a decrease in growth and a steady decline in attendance do not indicate that the shifting of emphasis from educational to entertaining programs has been altogether effective.

HAS MODERN MASONRY DEPARTED TOO FAR FROM THE ORIGINAL EDUCATIONAL OBJECTIVES?

YOU will have no doubt as to my answer to this question. I hope, however, you will consider the conditions in Masonry as you have observed them in your own Lodge and in whatever other Masonic circles you have traveled and form your own conclusions from your personal experience and observations. If you are satisfied that the present trends of Masonic activities are in the right direction, I have no desire to upset your complacent attitude. But, if you believe, as I sincerely do, and as many students and observers of Masonic tendencies also believe, that there is vast room for improvement in the programs of most of our Lodges today, I trust that you will give careful consideration to our proposed remedy.

It is our contention that the entire structure of Freemasonry is designed to emphasize its cultural character. In every degree, the ritualistic teaching is predominantly educational. To admit this is not to deny the social, ethical and moral teachings. Rather it is to stress the fact that true education, genuine self-culture, must include social, ethical and moral instruction.

In urging that Masonic programs should place greater stress upon educational activities as a means of overcoming the declining trends in membership and attendance, you will note that we can not be charged with advocating any innovation or recommending any departure from the traditional interests and activities of the fraternity. On the contrary, our plea is for a return to the ancient ideals upon which the greatness of our institution has been established.

Let it not be implied, however, that I am pleading for any sort of a backward step. Neither, should it be understood that I am objecting to the social and entertaining activities of- our present day programs. My sole objection is to permitting our social and entertaining features to dominate or crowd all educational activities entirely off the program. When we do this, I claim that we are going contrary to the traditional and true spirit of our great fraternity. Likewise, I maintain, that eliminating the educational emphasis of freemasonry is a serious mistake that hinders rather than helps the progress of the Order.

Finally, I boldly believe that most men are seeking in Freemasonry today the same ideals our ancient brethren were seeking when they founded the fraternity. I believe that men are as eager for self- improvement today as they ever have been. I believe that our candidates today have a real desire to "improve themselves in Masonry," consequently they are disappointed and drop out when they find, so frequently, that their Lodge program offers neither incentive nor opportunity for any truly cultural activity.

By the way, please bear in mind that I am not advocating that Masonry should compete with any existing educational agency or institution. I am not urging that our Lodges attempt to provide inferior substitutes for the many excellent ways and means provided in every community for obtaining a practical education or special training in any of the arts and crafts. I hold that to "improve yourself in Masonry" means a definite and distinct type of education that can not be obtained outside of our Craft because no other institution is designed to provide true Masonic education.

If you are ready to grant my contention that the present declining trends in our Order might, possibly, be arrested by introducing the right kind of a program for Masonic education, your next query naturally will be regarding the ways and means for introducing more educational and cultural factors into our Lodge programs.

HOW MUCH PERSONAL SERVICE ARE YOU RENDERING TO YOUR FRATERNITY?

THIS question, brother Hiram, that I now put up to you is the very question I asked myself after I made a study of our ancient fraternity and its relations to our present day problems. When I discovered what appeared to me to be a wrong trend in our present Masonic programs, I came face to face with the proposition of what I could possibly do as a single individual to counteract a tendency that seems to have developed considerable headway and appears to be supported by the majority of Masonic opinion, despite the plain fact that Masonry is not maintaining its usual progress under its present program.

My personal answer to the question was a resolve that I would devote as much of my time and effort as possible to helping formulate and foster a broad program of Masonic education, designed to appeal to the interests of all types of ordinary Masons from the rank and file in our Lodges. In a previous issue of THE BUILDER, my suggestions for a proposed educational program have been set forth. No pretense is made that our proposed program is free from faults and shortcomings or is adequate to meet all the demands of the situation. But it is a start in the direction toward what I sincerely believe must be the remedy for the present declining tendency in our fraternity.

If you agree in general with my contention that the greatest need in modern Masonry is again to place the dominant emphasis upon educational or cultural activities, you surely should share in this mutual endeavor.

As you are aware, the only way that any worthy cause may be developed into a movement is through the recruiting of individuals who, first, believe in the worthiness of the cause, and next, resolve to do their part toward its advancement. Which brings us down to our final question:

WILL YOU DO THREE THINGS FOR THE CAUSE OF MASONIC EDUCATION?

UNLESS you are earnestly and enthusiastically in favor of advancing the cause of Masonic education and sincerely believe that it is not only possible but absolutely necessary to devise and develop an educational program that will appeal to the rank and file of Freemasons, of course, you are not expected to accept this invitation. But, if you are in general agreement with the matters which have been set forth in this article, I am sure you will be glad to do these three things for the advancement of the cause we are advocating.

First: Spread the gospel of Masonic education by speaking a word in its favor whenever you can either find or make an opportunity to do so. If you are able to address your Lodge and explain the advantages of putting greater educational emphasis into your programs, by all means do so. If you have the ability to deliver a convincing address and can visit neighboring Lodges of your locality, you certainly may be assured of interested audiences, but, the least you can do, if you are really in earnest about the importance of Masonic education, is to speak a word in season or out of season to your brethren whenever you are able to do so. This word-of-mouth recommendation of one brother to another, you will find, ultimately will become a most effective method for advancing our common cause.

Second: Advertise the advantages of Masonic education by distributing printed circulars and booklets that will be supplied to you on request. We are planning to reprint certain extracts and articles from THE BUILDER and also prepare other leaflets setting forth this subject from various angles.

Third: Join with other brethren in all sections of the country in forming sort of a "boosters club" to work together for the cause of Masonic education. In such an association, which might be called The Loyal Builder's League, all the friends of our cause may pass along their ideas and exchange their experiences for the mutual benefit of all who may be interested. In due course of time, we believe this

association of workers for the cause of Masonic education may become a most influential and helpful force.

If you are willing to do these three things and thus do your bit toward helping devise and develop a practical program for Masonic education, the next step is to enroll. But, bear in mind that our program is not cut and dried. It is still in the making so we welcome suggestions from every source that may enable us to make our plans more attractive, interesting and helpful. Therefore, please write me freely and frankly, letting me know just what co- operation we can give to help you in doing your bit for this cause. Address your letter to Herbert Hungerford, Scarsdale, N. Y.

Broaden Whose Program?

BY BRO. CYRUS FIELD WILLARD, California.

BROTHER Herbert Hungerford has an article of peculiar suggestiveness in " The Study Club " department in the September BUILDER entitled "Shall We Broaden Our Program of Masonic Education," etc., in which he says:

"Consequently we are anxious to have every Mason interested in this question (Masonic Education) present his views and offer criticism of this proposition, regardless of whether his views are in accord with or opposed to the program outlined."

Having devoted six years as a member of the Committee on Masonic Education of the Grand Lodge of California, it is a fair presumption that the writer is somewhat interested in this subject. Furthermore it is possible that he may have obtained

some Masonic education for himself in these six years of experience which might be of value if passed on to those now coming forward in the Masonic world.

It may be necessary to go back to fundamentals and assert that the Masonic organizations, which to my mind only include the Blue Lodge, the Scottish Rite, the Royal Arch and the Royal and Select Masters, are supposed to be, from their very nature, educational and also individualistic in their teachings to develop the individual. These organizations are necessarily opposed as organizations to collectivism and mass action. They are also opposed to any religious test for membership such as is required, contrary to the universality of Masonry by one organization claiming to be Masonic, which requires of its members a belief in Christian Trinitarianism and which the writer, whose family in Massachusetts became Unitarians, could not join.

This is a primary matter of education which goes to Article 1 of the Old Charges, "Concerning God and Religion." What Masonic educator dares to speak of it or to tell the newly-made Mason that such is not a Masonic organization any more than the Shrine is. The strictures of Dr. Ernest Crutcher on the conduct of the Shriners in the public streets of Los Angeles at the time of their last convention and of which city he has been a resident for years are such that the necessity of teaching the newlymade Mason that the Shrine is not a Masonic organization is most apparent. To get that information to the public is the next step.

But really the matter of Masonic education is a matter which affects the member of the Blue Lodge. He is first a member of that Lodge, no matter what appendant degrees he has taken. He is subject to the discipline of the Grand Lodge of which he is a member or within whose jurisdiction he may reside while retaining membership in another Grand Lodge.

There are two methods of education, one by the eye (reading) and the other by the car (oral instruction and lectures).

Oral instruction has always been recognized as being something which the older brethren are supposed "to be as ready to give as you will be to receive it." The Worshipful Master is supposed to "set the Craft on work and give them the necessary instruction whereby they may pursue their labors." How many Masters who come "up the line" simply because they are "good fellows" can give any such information.

Scotland, to whom we in America owe as much as to England, had a custom of appointing for every new member one who was called "an intender" out of the elder brethren who took the new member in hand and instructed him in the meaning of the symbols, rites and ceremonies of the secret work so that the new member might get a Masonic education. Masonic education is obligatory, whether the "jazz" member likes it or not. Because we have been negligent in not providing an educator for each new member is no reason why in each Lodge such a practice, sanctioned by ancient usages, should not be established.

The Grand Lodge of California adopted the recommendation of its Committee on Masonic Education three or four years ago that every new member should be required to attend some educational meeting during the year after he became a member. The writer was instrumental in having this put in practice in San Diego where there are some sixteen Lodges in and adjacent to the city, by having the Master of each Lodge notify the newly-made Mason that he must attend the meeting of what was termed "The South Gate," where addresses were made by well known Masons and questions were answered by them and others. This was called the "San Diego idea" and was more or less discussed throughout the State and in other jurisdictions. It was successful in giving Masonic education by being obligatory to those who would not otherwise have received it.

Then one of the Grand Masters took a forward step by making it obligatory for the Master of every Lodge in the State to hold an educational meeting once a month on subjects sent out by the committee, to be addressed by a speaker or speakers of local talent.

Here is where the committee fell down. It did not recognize that it was necessary to supply literature to the one or two reading Masons in every Lodge who got their education through the eye and who could speak to their fellow Masons. Although it gave references to literature, yet the average man did not know where to go to get this literature.

As the normal schools in every State educational system educate their teachers and the school system would not amount to much without the teachers, so Masonic education cannot amount to anything unless there are provisions to educate Masonic educators. Where California fell down was in not having a traveling library system whereby libraries could be sent to each Lodge as has been so successful in Iowa, Washington and other States where the reading Mason and he who was to deliver an address before the Lodge could get the information necessary to make his speech authentic.

Our experience with the newly-made Mason in California has only emphasized the saying "Catch them young." We found them hungry for knowledge about Masonry. They want to know and this is the main idea of Masonic education, to supply the average Mason with knowledge about the institution of which he is a member and of which ordinary literature gives him no accurate information.

Thanks to Brother Robert I. Clegg I received at the same time as THE BUILDER a copy of "Proceedings of the Third Informal Conference of Masonic Librarians and Educators in May of this year at Milwaukee," and I would suggest it might be a good idea of reprinting it seriatim in that magazine. There is one idea which seemed to me of great value and that is to have the public library in each city carry a group of Masonic books.

There is always such a thing as "Grand Lodge politics" and while it is not possible sometimes, as we have found in California, to get traveling libraries going to each Lodge when asked, yet it would be easier in many instances to get the public library in the city or town to put in a few Masonic books. There is no need for the introduction of Masonic Education into the Lodge. It was there from the beginning.

It is for the rank and file to demand their birthright, for the sacerdotal class in all ages and all bodies, even Grand Lodges, have always sought to keep the multitude in ignorance that their own schemes might be forwarded.

----o----

THE LIBRARY

-

The books Reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. Occasionally it may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works arid books out of print.

THINGS A FREEMASON SHOULD KNOW. By Fred J. W. Crowe. Published by George Kenning and Sort, London. Cloth. 95 pp., illustrated. Price $1.85.

THE 1929 edition of this standard work has just come to my desk. Though primarily intended for brethren under the English Constitutions, the well written volume contains much that will interest us on this side of the Atlantic. The book has the conservative tone and the atmosphere of painstaking accuracy which marks the writings of the Quatuor Coronati brethren, and because of this, American reviewers of English books have no hesitancy in recommending the volumes to our readers.

There are eight chapters, treating of history, Old Charges, certificates (or, as we call them here, diplomas of membership), rulers of the Craft, sister Grand Lodges,

literature of Freemasonry, English regalia and the English Masonic charities. With most of these we are more or less familiar; but mention must be made of three of the subjects treated, namely, literature, regalia and the charities.

Those who join with me in my admiration and veneration of William James Hughan will rejoice in this deserved tribute:

First on the list (of brethren whose names are world-famed as Masters of the Craft) I unhesitatingly place the name of William James Hughan, because without his work as pioneer in the authentic school of Masonic history, and the ever-ready assistance and advice so freely given, the work of those who followed in his footsteps would have been impossible.

Brother Crowe also gives praise to Robert Freke Gould, Henry Sadler, Laurie and Lyon of Scotland, Dr. Chetwode Crawley of Ireland; and to Brothers Songhurst, Thorp and Vibert and brethren who are still laboring in the literary quarries of the Craft. Neither does he forget Oliver and Preston of early days, nor Woodford, Whytehead, Speth and Dring, names more familiar to us than the prophets of Israel. At least, I can call the roll of English writers better than I can name the characters of Old Testament history!

We in the United States are not sticklers for correct regalia and jewels; on the other hand, we feel we are "putting on swank," to borrow an overseas expression, when we turn out in anything but the simple cotton aprons to be had at the Tyler's desk. We stretch a point on installation night, and may wear our Past Master's aprons and jewels, but even then we feel overly conspicuous. In England, however, it is expected that the brethren wear the regalia of the rank which they have attained, and to also wear the proper jewels, being careful not to commit breaches of etiquette by wearing the jewels of the so-called higher degrees (Templar and Scottish Rite) in a Craft lodge. Brother Crowe's chapter on regalia will prove interesting reading to Americans.

Great stress is laid by our English brethren upon their three great Grand Lodge charities, the Royal Masonic Institution for Girls, the Royal Masonic Institution for Boys, and the Royal Masonic Benevolent Institution. There is also a Freemasons' Hospital and Nursing Home. These institutions are supported by lodges and individual brethren, funds being raised by outright grant, bazaars, etc. The information given by Bro. Crowe is of more than passing interest to us.

The book is well illustrated, half-tone illustrations printed in enameled paper appear frequently. A picture of the Pro-Grand Master, the Right Honorable Lord Ampthill, G.C.S.I.. G.C.I.E., graces the volume as a frontispiece. Then, too, we meet R. W. Bro. Sir Alfred Bobbins, who endeared himself to us and brought us closer to our brethren overseas by his never-to-be-forgotten visit in 1924; Hughan, Gould and Sadler are also shown.

In fine, this little volume, so packed with vital information, is recommended for inclusion in every Masonic library.

J. H.T.

* * *

FREEMASONRY: ITS VISION AND CALL. By the Rev. Joseph Johnson, with a foreword by Sir Alfred Robbins. Second edition. Published by the Masonic Record, Ltd., London. Cloth table of contents, 166 pages. Price $2.15.

WHEN last April we reviewed the first edition of Bro. Johnson’s work, rather belatedly received by us it must be said, we expressed the opinion that it was a worthy addition to serious Masonic literature and expressed the hope that it would be as widely read as it deserved. We did not suspect that within six months it

would have been found necessary to issue a second edition, or more accurately speaking, a reprint. In the past, Masonic works have more often than not been put out in very small editions, and generally at a loss both to the author and the publisher. There are indications of a turn of the tide. A number of instances have occurred in recent years where the demand for a Masonic book necessitated a second edition, and in one case, that of Dr. Joseph Fort Newton's Builders, the sales have risen to the level of a "best seller."

One of the most talented Masonic writers in America, Bro. J. E. Morcombe, recently raised the question as to whether there really was such a thing as a Masonic literature. True, there have been thousands of books published on Masonry, but how many, or better, how few of them, could be classed as literature? It must be confessed that there are not too many works that could be properly so classified. Bro. Morcombe referred, of course, to works in English. There is an extensive Masonic literature in German, and a very considerable one in Dutch, not to speak of other languages. The two specifically mentioned stand at a very high average of merit.

Bro. Johnson's work is undoubtedly to be classed as serious literature, and what is more, it appears to us to be one of the ablest expositions of the attitude of English speaking Masonry in relation to religion and morality, and on this ground alone is worthy of careful consideration. But it is more than that, it opens up countless vistas and possibilities of service to humanity and moral advancement. A better work to put in the hands of a young Mason would not be easy to find. In it he will find extensions and developments of the significant symbolism revealed to him in the lodge. It is our hope that this second edition will meet the same response as the first. S. B.

* * *

JOHN JACOB ASTOR: LANDLORD OF NEW YORK. BY Arthur D. Howden Smith. Published by J. B. Lippincott Co., Philadelphia. Cloth, 292 pages Index: Illustrated. Price, $3.65.

MASONS generally will recognize the subject of this most interesting biography as a Mason; but beyond the words, "He was a Master Mason in Holland Lodge No 8," there is nothing in the book under review bearing upon Astor's Craft activities. As one well known American Mason recently remarked, it is to be hoped that some day biographers will recognize a prominent man's fraternal connections, and will consider them at least as important as his taste for a strong cigar, or his preference for coffee with cream in it. When such a biographer appears on the scene, the craft of Masonic book reviewers will rise up bodily and invoke heaven's choicest blessings upon him. There was good reason, seven or eight decades ago, for omitting any reference to Masonic affiliations - for the subject of a biography fell in the readers' estimation if he was a Mason because of the bitter anti-Masonic feeling which followed the Morgan affair, but in this day and age, when we honor a man for his adherence to the Fraternity at a time when it took courage to be known as a Mason, there is no excuse for omitting complete accounts of Masonic affiliation. Astor was not only a Master Mason, but was Master of Holland Lodge and left a printed address which he gave in his official capacity; in addition, he was Grand Treasurer of the Grand Lodge F. & A. M of New York 1798-1801. Associated with him as Grand Master and Grand Wardens were Robert R. Livingston, Jacob Morton and De Witt Clinton, respectively.

Yet this criticism is but a minor matter, for the book is one of the most fascinating biographies it has been my fortune to read. It appeals to one because it not only presents Astor's good qualities, but also emphasizes and does not apologize for his weaknesses and faults. In this book we meet face to face a gruff old German, whose exasperating stubbornness was no different from that of thousands of his kind. Astor was superior to them because he had imaginative powers and vision, coupled with a tenacity of purpose that one cannot help admire even in the face of Astor's heartlessness.

Born in Waldorf, Germany, in 1763 - an immigrant to London at sixteen - saved $75 and funds for a suit of clothes in four years - spent $25 for the journey from London to Baltimore and New York at twenty - an attentive ear while fur traders' talk furnished the motive for a vocation when a venture as a dealer in flutes fails - these were the prelude to his real work as a dealer in furs and in real estate. "Say

what you please of our John Jacob, hate him as you may before we are done with him, his life was as packed with an essence of romance as a nut is with meat." So says the author; all who read the book twill agree with him. Forest runner - trader in fur and tea - a ship owner - an apostle of' empire - these were activities which we of today remember when Astor's name is spoken. Washington Irving (who was an intimate friend of Astor's in his time), has preserved the romance of the Pacific Northwest in his entertaining. though none too accurate, Astoria. Little do we think today that Portland, Seattle and Spokane are in a territory once under the British flag; the War of 1812 is rarely spoken of in terms of Pacific Coast history, yet its influence is still evident to the keen student. Those who have been privileged to live in the Far West and have communed with the red gods who still live in the far-reaching territory once the domain of the Hudson's Bay Company, the Northwestern Fur Company and the Pacific Fur Company trappers, will be thrilled by Mr. Smith's treatment of the historical events of the Northwest. They were all part of the prelude to "covered wagon" days. We meet Jim Bridger,.Pierre Chouteau, Marcus Whitman, Rev. Henry Spalding (whose daughter was the first white woman born west of the Rockies, and whose grandson, my friend of many years, is a brother of the Craft) and others. To dwell upon them here would rob the reader of his enjoyment of the book.

Those whose interest in Astor lies more in his activities as "Landlord of New York" will find this phase of his life extensively treated. He profited greatly through his foresight in the panic of 1837, though he paid heavily in health as a result of' the strain which the trying times brought upon him. He turned to more intellectual diversions, and gathered about him such men as Henry Clay, Fitzgreene Halleck, Washington Irving, Samuel Ward, Daniel Webster and Peter Cooper.

Through all of the book we are not permitted to forget that Astor was human. Let me quote from the concluding text in which the author paints a picture of the man:

"An arrant individualist, selfish, narrow-minded, quite blandly anti-social, he went after whatever he sought and took it by fair means or foul - and whoever didn't like it was welcome to a battle.... In his features you might trace meditation, courage and masterful resolve - and coldness, indifference and acquisitiveness. But never

brutality, intolerance or stupidity. In the final analysis, he was simply the product of a period and an environment.... Hove he would have hated himself had he been able to view some of his acts objectively, as we can, through the perspective of time!"

Libraries and individual brethren who are rounding out their collections with the biographies of great men who were Masons will find John Jacob Astor: Landlord of New York, a book highly deserving of a place on their shelves. J. H. T.

* * *

THE HOLY BIBLE: A New Masonic Edition. Published by the Oxford University Press, American Branch. Grained leather, with stiff covers, 6 x 4 1/2 inches, 283 pages. Price $2.15.

THIS edition has been prepared especially as a presentation Bible. It has a page for the record of the dates of Initiation, passing and raising and the signature of the Master and Secretary of the lodge, with supplementary pages for other details, the individual brother will like to have for remembrance. This is practically identical with the previous presentation editions published.

The Masonic Concordance has been omitted with the result that the volume is not too large to be conveniently carried in the pocket. There is no need to say anything of the make up, the quality of the paper, the printing or the binding, for these are all up to the recognized standard of the Oxford Press.

The custom of presenting Bibles to Candidates upon being raised is constantly spreading, and we do not think that a better one for the purpose could be adopted.

* * *

NEW BOOKS RECEIVED

OUR FACE FROM FISH TO MAN. By William K. Gregory. With a Foreword by William Beebe. Published by G.P. Putnam's Sons. Cloth, table of contents, profusely illustrated, bibliography, index xl and 205 pages.

The scope of the book is fully indicated in the title. It covers the evolution of the human face, by pointing out the stages of development that every feature, both exterior and internal, has passed through. The author, who is Professor of Vertebrate Palaeontology at Columbia University, does not seem to mind how much embarrassment the facts he has collected will give to anti-evolutionists. The style is semi-popular, but it is not a book for the casual or superficial reader. However anyone with a fair amount of general knowledge of scientific subjects will have no difficulty in following the argument, or appreciating the facts upon which it is based.

* * *

MUSSOLINI: THE WILD MAN OF EUROPE. By John Bond. Published by the Independent Publishing Co. Cloth, table of contents, illustrated, 206 pages. Price $2.65.

The author asserts that his sketch of the career of the Italian dictator has been written disinterestedly, without fear or favor; that he has had no special consideration, nor any injury, from the Fascist regime, and that the purpose of his

work is to enable ordinary Americans to learn the real facts in the maze of distortions of the truth found in the propaganda of paid apologists, and the rancor of victims of the regime. However, there is little doubt that Mr. Bond's sympathies lie with the latter - and perhaps it is hardly matter for wonder. One does wonder a little, however, how it was written in Rome, or rather, by what channel the MS. was safely conveyed from Rome to America.

* * *

HEGEL'S SCIENCE OF LOGIC. Translated by W.H. Johnston and L.G. Struthers, with an Introductory Preface by Viscount Haldane Published by the Macmillan Co. Cloth, two volumes. Analytical table of contents, table of categories, list of English works on Hegel, 404 and 487 pages. Price $10.35.

It is to be feared that most students of' philosophy who do not know German, have only read about Hegel; never a wholly satisfactory way of finding out what an author really said. Logic is usually taken either as a method, or a discussion of the basis of reasoning. Hegel seems to have given it almost the content of Metaphysics. This is the first complete translation that has been published in English, though the work has been discussed and quoted for more than a hundred years.

* * *

THE FRATERNITATIS ROSAE CRUCIS. By R. Swinburne Clover. Published by the Theosophical Publishing Co. Frontispiece, table of contents, addenda, xxiv and 221 pages.

An advance notice of this work appeared in THE BUILDER for February, in which the publishers generously offered to supply gratis any Masonic library with a copy on application. The author undertakes to answer the questions, when and where did the Rosicrucian Fraternity originate? By whom was it founded? And whether it was reborn from older organizations or not. The work is written apparently from the standpoint that the Fraternity has had a continuous existence till the present and is still active. The author disagrees with the recent work of A. E. Waite upon the same general subject.

* * *

LAFAYETTE AND THREE REVOLUTIONS. By John Simpson Penman. Published by the Stratford Co. Table of contents, illustrated with 21 plates, bibliography, index, xiv and 362 pages. Price $5.20.

The author has sought to correct the rather one-sided view of Lafayette's life and efforts. A very young man when he aided in the American War of Independence, he played a great part in the struggle for liberty in France, both at the time of the Revolution, and later in the Revolution of 1830. The author may perhaps be excused for not mentioning Lafayette's Masonic connection as he has not undertaken a complete biography. In spite of this omission the work is a valuable addition to our knowledge of this noble partisan of freedom.

* * *

EAST AND WEST OF JORDAN. By Albert Field Gilmore. Published by the Stratford Co. Cloth, table of contents, illustrated by 15 plates, index, xii and 191 pages. Price $3.15.

The author states that his book is based on his experiences during a visit to Palestine, Syria and Egypt two years ago. It appeared first (for the most part) as a series of articles in the Christian Science Monitor. There are very rapid changes and developments going on in what used to be thought of as the changeless East. How far these changes are more than superficial remains to be seen. But, for those who cannot go to see for themselves, the impressions of travelers are the main source of information. The chapter on the prospects of industrial development is especially interesting.

* * *

GESTALT PSYCHOLOGY. By Wolfang Nobler. Published by Horace Liveright. Cloth, Illustrated by diagrams, index, xii and 401 pages. Price $4.15.

Dr. Kohler is an opponent both of the fashionable "Behaviorism" and the "Introspectionism" that preceded it. Both, in his opinion, being founded on a too narrow conception of the machinery of the brain. Gestalt psychology takes into consideration the innate faculty of the senses to apprehend forms as wholes. Behaviorists defend their doctrines with a passion that reminds one of Fundamentalists in religion. The author comes among them as a Modernistic iconoclast - and is treated by them accordingly.

* * *

A NEW WORK BY SIR ALFRED ROBBINS

We have received an advance notice of a work by Sir Alfred Robbins to be published shortly by Ernest Benn, Ltd., London, under the title English Speaking Masonry Bro. Robbins, as is well known, is president of the Board of General

Purposes of the United Grand Lodge of England, a position he has held for over sixteen years. He is also, as most of our readers know, a Past Master of Quatuor Coronati Lodge, No. 2076.

In recent years Bro. Robbins has made a number of visitations to foreign jurisdictions as a sort of ambassador. He has thus come in personal contact with the leaders of the Craft in the United States, parts of South America, and some European countries. This double qualification of scholarship and official experience gives promise that the forthcoming work should be of the highest value. We gather that it covers the whole ground, from the transformation of a craft organization into a world-wide institution of fraternal benevolent, and - possibly - educational character, dealing, as the title indicates, with its foundation, development and special characteristics in all English speaking countries.

* * *

READING WITH A PURPOSE

The American Library Association is constantly enlarging the field covered by their Reading with a Purpose Courses. There are some six or eight titles now in the course of preparation in addition to those that have been recently published. The list of titles now deals with fifty-two subjects. The fact that the A. L. A. sponsors the preparation of these brochures and that they have selected men who are nationally known in their respective fields to compile them constitutes a double guarantee of their value.

The latest titles to be published are the following:

Advertising, by Earnest Elmo Calkins.

Geography and Our Need of It, by J. Russell Smith.

Prehistoric Man, by George Grant MacCurdy.

The Young Child, by Bird T. Baldwin.

Mental Hygiene, by Frankwood E. Williams, M. D.

Economics, by Walton H. Hamilton.

Journalism by Willard Grosvenor Bleyer.

* * *

A REPLY

In the July number of THE BUILDER there appeared a review of Bro. F. de P. Castells' new book on the Royal Arch. Bro. Castells has taken exception to some of the statements in that review, as appears in the following communication:

IN reviewing my book, Historical Analysis of the Holy Royal Arch Ritual, you admit that the word "authentic" as applied to one particular group of men engaged

in Masonic Research is "an ill-chosen word," and you suggest that "critical or historical" would be more suitable for as there are so many workers on that field, no one has a right to monopolize a term which may be equally applicable to others.

Your suggestion, however, does not meet the case, because if the brethren who have hitherto used the designation of "authentic" are to adopt the description proposed by you, they will be making an invidious distinction implying that they alone are "critical or historical." For instance, there is my book, of which you say: "It is really an analysis of the Royal Arch Ritual." If it be not critical and historical, how else will you characterize it?

You have been quite fair in stating my views. I hold with Dermott, 1756, and with a host of eighteenth century Masons, that the Royal Arch is, "the root, heart and marrow of Freemasonry," and that it is founded on historic fact. But you are neither fair nor accurate in other respects. And yet I should not complain for some of our "authentic school" friends will feel that you have been far too lenient with me and that you have "blessed me altogether," for you say:

Bro. Castells is entitled to the credit of having compared the various types of Ritual actually in use. Generally, such studies have been undertaken on the basis of one ritual form only. And again,

The symbolical interpretations suggested by Bro. Castells are often worthy of consideration; they are sometimes striking and almost always ingenious. And yet again,

In one respect we must heartily agree with him; the lectures of the three Principals and especially of Ex Z in the English Ritual, certainly do need drastic revision, etc.

The marvel is that after having said so much in my favor you part company with me. You state the good results I obtain by my method and you can see that the authentic school, however much it may have accomplished, gives no promise of ever solving the problem of our origin; and yet you will not assist me. The Authentic School has recklessly set itself against the view held by Dermott in 1756 about the Royal Arch, and I am out to vindicate that view which is at least two Sentries old, cost what it may.

Believe me, I have no personal animus against the Quatuor Coronati Lodge, or against your own National Masonic Research Society; or against any other Masonic Study Circle anywhere. On the contrary, I say: "God bless them all!" But I can see that the "Lodges of Research" are working within too narrow limits, which is unavoidable if Royal Arch matters are to be ventilated in Royal Arch Chapters only. As a rule such Lodges are looking for the object of their quest in the Mason's Craft, whereas "the genuine Freemasonry" is confessedly something radically distinct from the Craft. Naturally they cannot find anything but the "substitutions" effected two centuries ago or very little more.

The Lodges of Research are working on a line parallel to the one I am following and so the two can never meet, and yet what they are searching for is all the time very near them. My one aim is to discover the origin of Freemasonry, and in this respect I know that I am on the right track. The genealogies which fill so many pages in the Transactions of some Lodges of Research, seldom extending beyond 1717, have no charm for me. And the claims of many quasi-Masonic bodies which we euphemistically call "the Higher Degrees" leave me cold.

And now as to the points at issue between us. In my book, I refer to the American (meaning, of course, the Ceremonies practiced) of the xviiith century and you argue that there is no Ritual "either in print or in manuscript" of such sort. You even venture to say that if it existed "there are two or three who would travel a thousand miles or more to see it. I confess that what I possess is only an English reprint, without date, which I have deduced from the internal evidence to belong to the close of the xviiith century. It is in this way that I conclude that this printed Ritual "represents" the working of the Royal Arch which obtained in America "one hundred and fifty years ago."

Let us see, then, whether this assumption is justified or not. You say "there seem to be Royal Arch Rituals of the last decade of the xviiith century." I can mention only one, viz., the Deptford Ritual now in the Freemasons' Hall, London, which Bro. Sadler assigned to 1797. There are other Rituals in manuscript which may be a few years older. But please note, that when you say "the last decade of the xviiith century," you virtually say "one hundred and forty years ago." Now, inasmuch as "Exposures" are only of any value when they relate to some well-established practice, which has become fairly general, I claim that a Ritual which was paraded one hundred and forty years ago as that in use among the Freemasons, may safely be considered to represent the practice of at least ten years earlier, that is to say, one hundred and fifty years ago. This should be a great relief to you, for you will not be required to undertake a 1000miles-long pilgrimage.

Gould should be a warning to us not to be too skeptical about the antiquity of Freemasonry. He argued that the Royal Arch was something concocted about 1738 because the earliest reference to it took him to 1740 or thereabouts. Now, however, we have one document of 1725 (only eight years after 1717) where the name of some of the practices of the Royal Arch are mentioned. In consequence, Gould's "Authentic theory" (if I may so call it) has been given up.

Moreover, while you find fault with me for referring to the practice of one hundred and fifty years ago, you yourself write: "It would seem that about the end of the eighteenth century there were the widest variations in the Royal Arch as practiced in different places."

Quite so, the modern Royal Arch Chapters were bent on simplifying; hence "the variations." But in alluding to this you appear to know a great deal about the practice of nearly one hundred and fifty years ago! I suggest that you form a Chapter of Research to investigate such things; by doing so you would steal a march on us on this side of the Atlantic, where obvious things hinder.

Unfortunately I am not in a position to state what relation my American Royal Arch Ritual bears to those you name. But it is not the same as that of Elder Bernard in Light on Masonry published in 1829, because it contains an addendum of three years earlier. What I am surprised at is that after giving such ample quotations you are unable to identify it. There is Webb's Ritual, you say, but Webb "stood at the dividing line between the centuries." He was initiated in 1792, but you suspect that he did not transmit the Royal Arch Ritual of' his Mother Chapter; your words are:

Even if its accuracy be questioned (which is at least open to question), etc.

It does not seem very probable that he remodelled those of the Chapter and the Commandery.

"Open to question" . . . and "seems very probable" are too indefinite expressions to base an argument on, for unfortunately you do not give the grounds for your suspicions. If Webb be. came "the law and the Gospel" for American Masons, as you put it, I should feel inclined to believe that he re-enacted the Royal Arch Ritual substantially as he found it at the time of his exaltation.

As to the interrogatory at the Banquet between the M. E. Z. and the P. S. with which English Royal Arch Masons are familiar, I have stated that it was taken from the "sections," or Lectures; and you hasten to explain to your readers that, "the only authority for these 'sections' is Carlile’s expose of 1825."

As a matter of fact, however, Carlile's Sections are not the only questionnaire of the sort; and our interrogatory follows the Deptford Sections which are at least thirty years older than Carlile's and somewhat different.

A scholar who enjoys a high reputation in the Authentic School once said: "If anybody should say that the Sections are not as old as the Royal Arch itself, I should challenge him to assign any date to them." I will not go so far as this, but I believe they are very ancient.

And now about "the Keystone." My view is that the use of this term in the plural, Keystones, is decidedly wrong, and you dissent from me because you say:

If there be any point that emerges from the scraps of information we have about the pre-nineteenth century Royal Arch symbolism, it would seem to be that originally there were three Vaults and three Arches.

Again, "If there be any point .... it would seem to be," are too indefinite expressions for any argument. And "pre-nine" teenth century" would seem to mean one hundred and fifty years ago!

I do not deny that at one time some Rituals spoke of three Vaults and three Arches. Carlile's Exposure (1825) is one of these. But do you know of another? The Deptford Ritual, which is fully thirty years older, knows nothing of this; it only speaks of one Vault. And in this respect, the Old American Ritual appears to have conformed to that of Deptford.

The Triplication of the Vault and of the Arches was a fanciful variation of our Masonic legend. The tradition about a unique Vault is extremely ancient. We all know how as early as 364, Philostorgius mentioned its discovery, but in this account there is nothing to suggest three Arches. The tradition was kept alive through the Middle Ages but not by Christian workers for whom it had no importance. It is from Manasseh ben Israel in El Conciliador, written in Spanish and published in 1632, that we have the mediaeval version; but again he only speaks of the one Vault which had been built by King Solomon, and there is no suggestion of three Arches. If, therefore, there was only one Arch (whence the

name Royal Arch in the singular) there can only have been one Keystone, as I maintain.

Manasseh ben Israel was no ordinary Jew; he was an ardent Kabbalist, and his book helps to establish my view that it is from the Kabbalists that the Freemasons have derived all the chief elements of the Masonic Ritual (Q. E. D.). Oliver in his Origin of the Royal Arch has quoted the passage about the Vault from Lindo's English translation of El Conciliador, and I can vouch for the accuracy of the translation for I have read the original.

You say that on this point: "Carlile is supported by numerous Masonic designs, many of which are of the eighteenth century." That these designs are "numerous," I do not deny; but that "many" are of the eighteenth century and that they support Carlile, I cannot allow. There is one which dates from 1789 which was the subject of a brochure by Bro. Speth, but that one has no suggestion of either three Vaults or three Arches. I visited the Freemason's hall Library to see if I could discover the "many designs" you speak of, but I was unsuccessful. I came across one of 1801 by Finch on which was depicted one Vault with Arches. And I saw one of the Jewels said to have been worn by the "Nine Worthies" of the Antients on which there is the outline of three Arches, which do not necessarily imply three Vaults. These "Nine Worthies" were appointed in 1792, and in the Jewel was designed at the time of their appointment, that might possibly be the approximate date of the invention of the notion, which was obviously designed to make the tradition to harmonize with the existence of three Principles. In this same way the Select Masters speak of the Vault as having nine apart meets with nine Arches; a very pretty idea but quite unhistorical.

May I hope that after this elucidation you will try to help me in my self-imposed task of clearing up the problems of the Royal Arch? I have nothing to gain but everything to lose by trying to vindicate the old conception of the Supreme Degree against the opinion of the men who now direct operations in some of the Lodges of Research. Their successors, however, will do me justice. F. de P.C.

----o----

THE QUESTION BOX

and CORRESPONDENCE

COLLEGE DORMITORIES FOR MASON'S DAUGHTERS

Some seven or eight years ago the writer had occasion to spend Easter Sunday in Austin, Texas. Our Texas brethren will know without being told that the University of Texas is situated in this beautiful city, it is for others, not so well informed, that mention is made of this fact. It was in connection with the University, or more particularly the chapter of my college fraternity at the University, that the trip was made. If I may be permitted some purely personal expressions, I should like to say that my impression of the institution and the surrounding college life was anything but pleasant. I thought the school one of the worst equipped I had ever seen and my visits were not narrowly limited. At that time I had seen the campuses of some dozen or so of the larger middle western universities. The University of Texas was from the fraternity standpoint supposed to compare favorably with the other schools. But it did not.

With these impressions still in mind it was a pleasure to read in the current issue of the Texas Freemason that the Fraternity had erected a splendid girls home in Austin for the daughters of Masons. There have been numerous dormitories built for men at various educational institutions, but so far as I know this is the first time that the Masons have thought enough of their daughters to provide suitable living quarters for them.

In commendation of this work of our Texas brethren I wish to say only one thing: That the need for properly supervised dormitory facilities for women is acute at any co-educational institution. We think enough of our boys to take care of them, but the girls are left to struggle for themselves and believe me or not, it is some struggle. E T. R., Missouri.

* * *

THE FIVE-POINTED STAR

Will you please inform me in regard to the following. On the Masonic Chart there is a coffin with a five-pointed star on the side. Why is the star placed there and what is its significance? W. J. B. Georgia.

We presume our correspondent refers to a chart in the Monitor used in Georgia, of which unfortunately we have no copy at hand. However, the many Monitors that have been published all follow each other very closely, and are all directly or indirectly to be traced back to the original one published by Webb. The "Hieroglyphic" emblems are derived from The True Masonic Chart of Webb's disciple and successor, Jeremy E. Cross, whose designs have been copied with very little change, over and over again.

The frontispiece of The True Masonic Fort is a design called the "Master's Carpet," which includes all the emblems of the symbolic degrees. It was intended, and in early days was used, as a design painted on cloth or canvas, and laid down on the floor of the lodge before the station of the Worshipful Master to illustrate the "lectures" when delivered to the candidate. There is in this well-known design a coffin in the foreground, and in later reproductions a five-point star or pentagram appears on the lid. In the original design of Cross it does not appear in this place, though it is found above the letter G. between the two pillars, and under the "All-Seeing Eye."

Following the "Master's Carpet" and the title page, came a series of plates each with several emblems or designs, intended to recall different points in the three degrees. The eighth of' these showed the "chequered pavement" with a five-point star in the center. The seventeenth, dealing with the Master Mason, shows the star again, all by itself', under the legend "Second Section." The twenty-fifth plate gives the "Emblems of Mortality," and among these is the coffin, upon which is not a star, but a pentagram - though of course the outline of the pentagram is that of the star. All these separate designs have been recopied hundreds of times. In most of the later reproductions the pentagram has become a star.

Sixty years before Jeremy Cross published his Chart, there had appeared various works in France containing designs of similar import, though widely different in arrangement and detail. Two of these were reproduced in THE BUILDER for 1927, at pages 87 and 120, respectively. In each of these will be found a five-point star, relatively in the same position - between the pillars - as in the "Master's Carpet." In the earlier one the star contains the letter G. in the later one the letter appears below. In each the star is irradiated with flames issuing from between the points - the obvious reference being to the "Blazing Star" mentioned in the first lecture.

From these facts we have to infer that the five point star is among the oldest of our symbols. In the form of the pentagram it was used in ceremonial magic, and it has various occult meanings. In Masonry there seems little doubt that its primary significance was not so much in its being a star, as in its having five points. The fact that Cross Put it as the symbol for the second section of the third degree, and repeated it in connection with the emblems of mortality, should be a sufficient hint to intimate to what it referred.

In the "Master's Carpet" and the French designs, it would seem to have a somewhat extended meaning, though derived from the primary one. Briefly we might say it refers to the final illumination that is only received symbolically in the lodge, but which in its reality will come after the faithful Master Mason has finished his labors, and has received admission to the Celestial Lodge above.

* * *

THE SYMBOLISM OF THE KNOCKS

I would like to have your opinion as to the symbolic meaning of the knocks given by the W. M., S. W. and J. W. in the opening and closing ceremonies (three knocks in rotation, three times in the third; two knocks in the second, and one knock in the First Degree) .

L. B. R., Idaho.

One might say, with the man who saw the giraffe, "there ain't no such animal," but this would not be particularly helpful. There is a brief paragraph in Mackey's Encyclopaedia which mentions the use of hammer or mallet to call the workmen to labor, or to signify the hour of refreshment among German stone masons in the Middle Ages. This is taken from the Statutes of the Steinmetzen, which are given in full in Gould's History in Chapter iii, and are worth referring to.

The custom was a natural and practical one. Bells, gongs, trumpets, drums, and nowadays factory whistles, have been used everywhere and always to summon people to assemble for every kind of purpose. To use a hammer in this way in the stone-shed, or lodge, was a most obvious thing to do. It is quite likely, too, that some differentiation may have been made in the method of knocking, for different purposes, though less probably to indicate the position of the one doing it, as has been suggested by some authors.

Doubtless this use of the officers' gavels in our Speculative lodges is a survival of a genuine tradition. The distinction in regard to degrees is not so old, but it was a very natural development to indicate these by the number of knocks.

If any symbolism is to be looked for, it is in the number three, though it is intimately connected with the symbolism of the gavel. But whatever there might be of this has never yet been worked out. Here is an opportunity for our symbolists.

* * *

UNIQUE ST. JOHN'S DAY

On June 24th of this year, a St. John's Day festival was held by Chattanooga Lodge, No. 199, Chattanooga, Tenn. The present secretary of the lodge, Bro. John B. Hurley, read the minutes of the meeting held on June 24, 1869. The then secretary of the lodge who compiled those minutes was present in the person of' Bro. Capt. A. J. Gaghan. He has been a member of Chattanooga Lodge for sixty-two years.

The Builder Magazine

November 1929 - Volume XV - Number 11

Ernst and Falk

From the German of Gotthold Ephraim Lessing

Translated by BRO. B.A. EISENLOHR, Ohio

THERE appeared in THE BUILDER, vol. I, page 20, an article entitled: "Ernst and Falk." " Translated from the German of G. E. Isessing (1778) by Louis Block, P.G.M. of Masons in Iowa." In a precatory note the editor states that it was during the author's "last years that he wrote 'Ernst and Falk: Five Conversations for Freemasons'-a gem of purest ray and a treasure forever to the Order which he loved." The translator calls them not " conversations " but " discourses. " They are to be called "dialogs" here, if for no better reason than that this term is suggestive of the Soeratic dialog whose manner was well matched by Lessing's in "Ernst and Falk."

In how far these dialogs constitute "a gem of purest ray," especially in the light of the fourth and fifth dialog, here presented, each reader will have to judge for himself. There probably will be differences of opinion. The article on Masonry in the Catholic Encyclopedia, as reprinted in THE BUILDER, vol. V, p. 250, does not seem to miss the truth so very far in what it says about Lessing's opinion of Masonry, and the same would be true of other intellectuals in Germany at the end of the eighteenth and the beginning of the nineteenth century. That they did not hold such a very high opinion of the Order is not at all surprising in view of the great number of different "systems" prevailing then, or their experiences with the Johnsons, Cagliostros, and like adventurers, or the evident frauds that everywhere were being practiced under a pretended Masonic cloak. Lessing's connection with Masonry, and His Masonic works: Nathan the Wise and The Education of the Human Race, as well as Ernst and Falk are the fruits of the author's pure humanity. They are not only Masonic Classics, they have been cataloged in the classic literature of the world. Perhaps in some later articles in THE BUILDER some competent brother will attempt to discuss the author and his Masonic writings. It is

a field ripe for the reaper. Here, the translation of only the fourth and fifth dialogs is attempted. Why Brother Block did not continue the translations the writer does not know. The prefatory note about there being "five conversations" is quite correct. In THE BUILDER, vol. II, p. 201, appears the third of the five. From the note accompanying it we quote: "Herewith we present the Third Discourse, to appreciate which the reader must needs turn baek to the first two," and in the present instance, this should be amended to read "turn back to the first three," the first two appearing in vol. I, and the third in vol. II.

In very brief summary, the first three dialogs say that Masonry has its foundation in those things that are part and parcel of human society. Each man is to live with all his fellowmen so that the one shall perfect the other. Individuals are hindered in this by such things as the diversity of races, of political constitutions, differences in occupation, in social rank, and differences in creed. Freemasonry is to do away with all these differences and their infamous influence by establishing humanity as the bond that unites all human beings. Freemasonry is not instituted, primarity, to lend assistanee in extreme need, or to bestow benefactions upon others, or for purposes of amusement and entertainment. Its purpose is to exercise the individual in improving himself constantly and to assist others in the attainment of perfection.

This is "the spark" that "had kindled."

Ernst went and became a Free-Mason. What he found there forms the Subject of a fourth and fifth discourse with which the road divides. (1)

The business or translating is often a treacherous thing. Even the best translator may happen to have before him all edition of the original which is faulty, through careless editing or other reasons, and the peculiarities of the original idiom are ever with him, as will be manifest in the translation herewith presented. Occasionally the idiom defies translation. Almost at the end of the third dialog Falk says, in substance, that the Masons have never made a secret of a certain fundamental principle of Masonry. According to this principle they accept every worthy man of

proper disposition without regard to his nationality, his religion, his station in the social order. Then he continues:

Naturally this fundamental principle takes for granted the existence of men who have risen above such divisions, rather than those who intend to create them.

This translation seems justified according to two of four immediately available editions, each by a different publisher. According to the other two, Falk says something like this:

Indeed, this fact [that Masons accept worthy men regardless of their nationality, religion, etc.] seems to presuppose the existence, even now, of fundamental laws that were established by such men as have risen above these divisions, rather than that the purpose of this fait should be the establishment of such laws.

The passage as quoted above from THE BUILDER is clearer than this. But is it as authoritative? The original German is not so very clear in either of the available versions. The difference between them is merely one letter. The following translation of the fourth and fifth dialogs is based upon Gotthold Ephraim Lessing's samtliche Schriften. Herausgegeben von Karl Lachman, Dritte, auf's neue durchgesehene und vermehrte Auflaye, besoryt durch Frank Muncker. Vol. XIII. Leipzig: G. J. Goschen, 1897. This is the most scholarly, painstaking, comprehensive, and most authoritative edition of Lessing's Works that has appeared up to the present time.

Inasmuch as the author uses some English words and phrases in these dialogs, their translation into English is an impossibility. Because of that fact and others, the "flavor" of the original is lost somewhat in translation.

Lessing was librarian of the Ducal Library at Wolfenbuttel, Brunswick. The first three dialogs were accompanied by a few lines of dedication to the Duke of Brunswick, Ferdinand, who was himself a Mason. They were preceded also by a "Preface by a Third Party." Not all editions contain these. Since they did not appear in THE BUILDER, vol. I, they are given here. The first three dialogs were published in 1778, the last two in 1780, though it is pretty well established now that the fourth and fifth were written, at least in outline, before the others were, and even before Lessing was made a Mason.

DEDICATION OF "ERNST AND FALK" Dialogs 1, 2 and 3

To His Most Serene Highness, Duke Ferdinand. Most Serene Duke:

Even I was at the fount of Truth and drew from its waters. Only he can judge of how deeply I have drawn, from whom I expect permission to draw even more deeply. The people are languishing for water and are perishing. Your highness' Most Humble Servant.

Preface by a Third Party

IF the following pages do not contain the true ontology of Freemasonry I would be eager to learn in which of the innumerable writings that have been the cause of them, a more definite idea of its substance may be found.

But if all Freemasons, regardless of what stamp they may be, will be glad to admit that the viewpoint here indicated is the only one from which sound eyes see a real form, and not one from which a mere phantom shows itself to the dim visioned eye, then the question still might be asked, why no one has come out in such plain language long ago?

There is much that could be replied to this question. But one will hardly be able to find another question that resembles it more than does this one: Why did the elementary books of instruction in Christianity come into existence so late? Why have there been so many and good Christians who were neither able nor willing to give an intelligible statement of their faith?

But this, after all, would have occurred too early, in Christendom, inasmuch as faith would have gained but little, had it occurred. If only the thought had not come to the Christians to give a statement of it in a very absurd manner.

Let every individual make his own application.

FOURTH DIALOG Preface by a Third Party

AS is known, the author of the first three dialogs had this continuation in manuscript, ready for printing, when he received a pleading hint, from higher up, not to publish it.

Previous to that, however, he had communicated the fourth and fifth dialogs to some friends. Presumably without his permission, these friends had made copies of them. By a peculiar accident one of these copies came into the hands of the present publisher. He regretted that so many magnificent truths were to be suppressed and, not having received any hint, he resolved to have the manuscript printed.

If this liberty is not abundantly excused by the desire to see light east over such important subjects, then nothing more can be said in defense of having taken this liberty, than that the publisher is not an initiated Mason.

Nevertheless, it will be found, by the way, that for reasons of caution and respect for a certain branch of this society he has not, in the publication, mentioned several names which were spelled out in full.

FALK. Welcome, Ernst! Back again at last. I have long since finished my mineral spring treatment.

ERNST. And because of that you feel quite well? I'm glad of that.

FALK. What does that mean? Never has a "I'm glad of that" (2) been uttered more irritably.

ERNST. I am irritated, and it would lack but little for me to say that you are the cause of my irritation.

FALK. I ?

ERNST. YOU induced me to take a foolish step. Give attention! Give me your hand! What have you to say? You shrug your shoulders ? That caps the climax.

FALK. I induce you ?

ERNST. It may be, without intending to do so.

FALK. And yet the blame is mine.

ERNST. The man of God speaks to the people about a country which flows with milk and honey, and the people should not be longing for it? And are the people not to grumble over this man of God when, instead of leading them into this promised land, he leads them into arid deserts ?

FALK. Well! Well! The damage can't be so very great. Besides, I see that you have been working at the graves of our forefathers.

ERNST. They were not encompassed with flames, however, but with smoke.

FALK. Then wait until the smoke is dispersed, and the flame will shed light and warmth.

ERNST. The smoke will suffocate me before the flame gives me any light. And I will see that others, who are better able to stand the smoke, will warm themselves at the flame.

FALK. You surely are not speaking of people who like to endure the pungent smoke, if it but be the smoke of another's bountiful kitchen?

ERNST. So you know them, after all ?

FALK. I've heard about them.

ERNST. All the more, what is it that could induce you to trick me this way? To make a false showing to me of things whose groundlessness you knew all too well ?

FALK. Your vexation causes you to be very unjust. You claim that I spoke to you of Freemasonry without having given you to understand, in more ways than one, how useless it is that every honest man should become a Freemason? How useless only? Indeed, how harmful.

ERNST. Well, that may be.

FALK. You claim that I did not tell you, that one may fulfill the highest obligations of Masonry without being called a Freemason ?

ERNST. Rather, I remember that. However, you well know that, when my fancy has once spread its pinions, has made one flap with them- can I restrain them? I reproach you with nothing except that you held before them such a bait.

FALK. And you soon wearied of the effort to reach it. Why didn't you say a word to me about your intention?

ERNST. Would you have dissuaded me ?

FALK. Most certainly. - Who, in the case of an active boy, wound talk him into getting back into the gocart again because he still falls now and then? I'm making you no compliments. You had already gone too far to make a new start from there. No exception could be made in your case. All must set foot upon that road.

ERNST. Nor should I rue having set foot upon it, if I could promise myself better things of the remainder of the road. But, promises, excuses for delays, and nothing but promises !

FALK. Well, it's something if they are already making promises. And what is it they are giving promises about ?

ERNST. Oh pshaw, you know. It is the Scottish Masonry, the Scottish knight.

FALK. Oh yes, quite right - But based upon what promise is the Scottish knight hoping for ?

ERNST. Would that somebody knew !

FALK. And those like you, the other novices in the Order, don't they know anything either ?

ERNST. Ah they, they know so much, they expect so much! The one wants to make gold, the other wants to conjure up spirits, the third wants to re-establish the * * * (3). You're smiling, and smiling only?

FALK. What else can I do ?

ERNST. Show indignation at such nonsensical fellows!

FALK. If it were not for one thing that reconciles me with them again.

ERNST. And what's that?

FALK. That in all these dreamings I recognize a striving after reality, that from all these mistaken paths one can nevertheless see whither the true path leads.

ERNST. And from the making of gold, too ?

FALK. From the making of gold, too. Whether gold really can be made or not made is a matter of indifference to me. But I am very certain that sensible human beings will be wishing to be able to make it only with regard to Freemasonry. Also, anyone who comes into possession of the Philosophers' Stone, becomes a Freemason that very same moment. And it really is odd, that all reports about actual or supposed goldmakers that are current in the world, actually confirm this.

ERNST. And those who would conjure up spirits?

FALK. About the same is true of them. It is impossible that spirits can give ear to the voice of any human being other than that of a Freemason.

ERNST. How seriously you can say such things !

FALK. By all that's sacred! Not more seriously than they are.

ERNST. Oh pshaw! But finally these new * * *, so it please God?

FALK. O well, they !

ERNST. Do you see? You know nothing to say about them. For surely, * * * existed once upon a time, but goldmakers and spirit conjurers possibly never existed. And, of course, it is easier to say what is the attitude of the Freemasons to such creatures of the imagination, than what it is to real and actual ones.

FALK. Indeed, in this case I can only express myself in a dilemma: Either, or

ERNST. That's good, too. If one at least but knows that, of two statements, one of them is true. Well then: Either of these "would be (4) " * * *-

FALK. Ernst ! Stop before you finish your mockery. On my conscience! There It is just they who either are surely on the right road, or they are so far from it that there remains to them not even the hope of ever getting on it.

ERNST. Well, I can't help but listen to all of that. For, to ask you for a more detailed explanation

FALK. Why not ? It has been long enough now that they have been using secrecies from which to make the secret.

ERNST. What do you mean by that?

FALK. As I have already told you, the secret of Freemasonry is that which the Freemason cannot reveal even were it possible that he wanted to reveal it. But secrecies are things which, while they indeed can be revealed, were concealed at certain times and in certain countries partly because of envy, were choked back partly because of fear, were kept secret partly as a matter of prudence.

ERNST. For instance ?

FALK. For instance, in the first place, this relationship between * * * and Freemasons. It may be, indeed, that once upon a time it was necessary and well not to let anything of this be noticed by others. But now, now on the contrary it may become very harmful if they continue to make a secret of this relationship. Rather ought it to be loudly acknowledged, and all that ought to be necessary is, to determine the exact period in which the * * * were the Freemasons of their time.

ERNST. May I know it, this period?

FALK. Read the history of the * * * thoughtfully. You must hit upon it. you surely will hit upon it, and that is the very reason why you should not have become a Freemason.

ERNST. O, that I were sitting among my books this very minute. And if I hit upon it, will I get your admission that I have done so ?

FALK. At the same time you will find, that you do not need my admission. But, to get back to my dilemma again.

It is this period alone which furnishes the data for its determination. If all Freemasons who are now pregnant with the * * * see and feel this real period, well for them ! Well for the world! Blessings upon everything that they undertake! Blessings upon everything which they forbear from undertaking! But if they do not see and feel it, this period; if a mere consonance has misled them; if it was only the Freemason working in the * * * (5) who made them think of the * * *; if they merely fell in love with * * * on the * * * (6); if they merely would like to bestow on themselves and their friends nice * * * fat prebends; well, then, may Heaven grant us very much compassion so that we may refrain from laughing.

ERNST. Behold ! You still are able to get warmed up and bitter.

FALK. Sorry, yes ! I thank you for your remark, and I'm cold as ice again.

ERNST. And what do you think, which one on the two cases is the one of these gentlemen ?

FALK. I fear it is the latter. Would that I might be mistaken! For if it should be the former, how could they entertain such a peculiar project ? To re-establish the * * * ! That great period at which the * * * were Freemasons no longer occurs. Europe, at least, has long since passed it and, in matters pertaining to it, no longer has need of any extraordinary assistance. What is it then that they're after? Do they, too, want to become a saturated sponge that the higher ups will sometime squeeze dry? But to whom am I directing this question, and against whom ? Did you ever tell me, could you tell me that other than novices burden themselves with these vagaries about goldmakers, spirit conjurers, * * *? Other than children, than people

who have no scruples about abusing children? But children become men. Just leave them undisturbed! Enough, as said, that even in the toy I behold the weapons which at some time the men will wield with a sure hand.

ERNST. After all, my friend, it is not these childish things that put me out of humor. Without presuming that anything serious might be back of them, I ignored them. A cask, I thought, thrown overboard for the young whales ! But what vexes me is this: Everywhere I see nothing, everywhere I hear nothing but these childish things; that no one pretends to know anything about that concerning which you aroused expectations within me. I may strike this tone as often as I will and towards whom I will. Nobody cares to join in; always and everywhere the deepest silence.

FALK. You mean

ERNST. That equality which you indicated to me as being the fundamental law of the Order; that equality which filled all my soul with such unexpected hope: at last to be able to breathe it in fellowship with men who understand how to do their thinking in a sphere that is above all civil modifications, without sinning against any one of these equalities to the detriment of a third party.

FALSE Well ?

ERNST. It still exists? If ever it did exist! Let an enlightened Jew come along and put in his application. "O" they say, "a Jew? Of course, a Freemason must at least be a Christian. It is quite a slatter of indifference as to what kind of a Christian. Without distinction as to religion, means, only, without distinction as to the three publicly tolerated religions in The Holy Roman Empire. " Don't you think so, too?

FALK. No, not exactly.

ERNST. Let an honest shoemaker who, at his last, has had leisure for many a good thought (even though it were a Jacob Bohme and Hans Sachs (8)), let him come and put in his application! "O" they say, "a shoemaker! Why, of course, a shoemaker." Let a faithful, experienced, tried servant come and put in his application. "O" they say, "of course, people of that kind, who can't themselves select the color of their own coats - we enjoy such good company among ourselves."

FALK. And how good is their company ?

ERNST. Oh, well ! I have nothing in particular to criticize in regard to that, except that it is exclusively good company, of which one gets so tired in the world - princes, counts, gentlemen of the nobility, officers, councilors of all sorts, merchants, artists - all of these, without distinction as to their social class, have their topsy turvy fancies in the lodge, it is true. But as a matter of fact all are of one and the same class and, alas, this is - (9)

FALK. In my time things were not exactly like that. And yet!. I don't know, I can but guess. I have been outside of all connection with lodges too long a time, whatever their form may be. Not to be able to be admitted for a while into the lodge now and, to be debarred from freemasonry, these, surely, are two different things.

ERNST. How so ?

FALK. Because the relationship between the lodge and Freemasonry is like that between the church and belief. From the outward prosperity of the church we can

draw no conclusions as to the faith of its members, none whatever. There is rather a certain outward prosperity of it concerning which it would be a miracle if it could exist along with the true faith. And furthermore, both have never yet gotten on with each other. On the contrary, the one has always destroyed the other, as history teaches. And thus, I fear, I fear

ERNST. What ?

FALK. In short, this lodge business, as I hear it is carried on at the present time, it will not down with me. Having a treasury; to acquire capital; invest this capital; try to use it to make the best bargain; buy lands; have kings and princes bestow privileges; to use the prestige and power of them for the suppression of the brothers who belong to an observance different from the one which they would so much like to establish as being the essence of the thing - If this does well in the long run ! How gladly would I be willing to have prophesied falsely !

ERNST. O well ! What is it than can happen ? The State does not carry on so any longer now. And besides, among the persons that make its laws, or administer them, are probably, even now, already too many Freemasons.

FALK. Very well ! Then even though they have nothing to fear from the State, what kind of an influence, do you think, will such a form of government have on them themselves? Will they not, evidently, get back to that, from which they wanted to tear themselves away ? Will they not cease being what they claim to be? I don 't know whether you quite understand me

ERNST. Just continue !

FALK. To be sure ! Yes indeed nothing endures forever. Possibly this is the very means selected by Providence to put an end to the whole schema of Freemasonry.

ERNST. Schema of Freemasonry? What is it you call by that term? Schema?

FALK. Well! Schema, husk, dress.

ERNST. I still don t know

FALK. You surely don't think that Freemasonry always played the part of Freemasonry?

ERNST. Now what does that mean? That freemasonry did not always play the part of Freemasonry?

FALK. In other words, do you really think that that which is Freemasonry was always called Freemasonry? - But see ! It's already past noon ! And there my guests are already coming. You're surely going to stay?

ERNST. I didn't want to, but now I shall probably have to. For a twofold satiation now awaits me.

FALK. Only, at table, please, not a word.

NOTES

(1) THE BUILDER, vol. ii, p. 202.

(2) These italics. and all which follow, appear in the original.

(3) The asterisks here, and wherever they appear subsequently, represent the Order of the Knights Templar. Not of course, the American Masonic Order, but in most places the original one, and in others the pretended revived Templar Order that was making claims to the leadership of German Masonry at the time Lessing wrote.

(4) Lessing here used the English words as marked by the inverted commas.

(5) Gosche's edition of Lessing's works, Berlin, 1875, p. 26, says: "An attentive reader will easily be able to fill out the two * * * and some .'

(6) In the (second) edition of Ernst and Falk, 1781, the year of Lessing's death, this passage reads: "the red cross on the white mantle."

(7) The punctuation of the original is here preserved. The sense is not very clear. Two imprints of the 1780 edition have an exclamation point instead of the question mark, The Gosche edition has however a comma instead but by what authority? However the comma makes for clearer sense, viz., "It (this equality) would still exist if ever it did exist! With the question mark as it is given the meaning would be: "You say it still exists."

(8) The noted mystic and a well known poet of the Reformation period, both of whom were shoemakers by trade.

(9) Here the edition of 1781 has: "one and the same class, that class namely, on which time hangs heavily and whom the need to be occupied joins into one and the same class."

----o----

If Pythagoras Returned

By BRO. CYRUS FIELD WILLARD, California (Concluded from October)

WE have spoken above of certain modifications which may be produced in the egg and we ought to go further; proceeding from the idea that life is produced by physico-chemical phenomena - which is, of course, metaphysical for the experimental sciences show only a certain simultaneousness - certain scientists leave tried to reproduce artificially, or at least to imitate living tissue by beginning with the mysterious "protoplasm" which is their constituent element.

Already the study of the "Brownian movements" have shown microscopic particles in a state of incessant agitation, which appear inherent to them, and may be perhaps the first stammering of life. But they have also wished to go farther and surprise the secret of the construction and the genesis of the cell.

Von Schron, Benedikt and other scientists have tried to seize the process of the formation of crystals, but always by proceeding from a "germ crystal," as in the egg all proceeds from an organic germ. The celebrated experiments of Leduc have

shown crystalline formations imitating vegetation by letting fall a drop of a solution of sugared sulphate of copper into a mixture of gelatine, ferrocyanide of potassium and marine salt. These similitudes of plants possess some of the properties peculiar to living beings, but they are not alive. If they are a daring manifestation of the power of the human, they have not given us true living beings. Only they prove that when man reproduces the putting to work of certain processes of nature, he happens by the same effort to produce coherent forms, and not merely a vague chaotic magma - is it not still "geometry" which reappears, here artificially, there natural?

I would say as much of the experiments of Benard, or of those of Butschli of Heidelberg, with linseed oil, alkaline carbonates and water, or with the yellow of an egg, etc.: Mere one imitates the substances called "colloidal" which are at the base of organisms, and even in certain cases they have been able to form little film envelopes, microscopic cells, containing a jelly analogous to that of organic tissues. This is not the famous "homunculus" dreamed of by certain alchemists, but it is an interesting demonstration of the steps which nature follows "spontaneously" in its constructions:- architecture.

In another order of ideas, it is fitting to observe that the examination of the spectra of different flames permits us to note, by the lines that appear there, the chemical composition of the luminous focus thus analyzed. Behold then, light indicating by its shafts that which are finally seen as geometrical outlines and are the elements of the body in Combustion. And the number of the lines (arithmetic) happens to corroborate their position (geometry).

In the phenomena of acoustics the Mason will find still another reason for meditation and study of the letter G.

We wish to make allusion to the experiments which have become classic because they are so old, although they have been multiplied and perfected in our day. This is not only the problem of the proportions of the strings or sonorous pipes, of which it would be commonplace to speak; it is not only the direct graphs of the

sonorous vibrations of the tuning-fork, which give such curious designs by the combination of the two movements, parallel or rectangular; it is the action of the vibration of a sonorous environment on flames, with the old experiments of Helmholtz. There are also the curious designs formed by the stroke of a violin bow on plates sprinkled over with sand, according to the place where they produce a contact, which is combined with that of the violin bow.

At the same time we cannot help thinking of the other designs which are luminous and which the phenomena of interference produce; the effects of the polarization of light and the colored rings which appear in bi-refractory crystals. Let us remark besides, that all these designs can be expressed in numerical language: sound form and number.

The Mason in passing will salute the calculations of thermodynamics which unite by figures the calorific vibration and the mechanical effect. But he would not know that experimental psychology records sensation with figures, and that the scientist Charles Henry has noted in this manner, in equations, even the phenomena of life and of thought.

Then he would take cognizance of the results of stereochemistry, or the relations of the atoms in their grouping in the molecule and the conceptions which it inspires in the observer. Behold several composite bodies which are formed of the same constituent chemical elements. Analysis reveals no difference. What is it then which permits us to establish their identity and to distinguish one from the other, to explain why they do not cause light to deviate in the same way when it is caused to traverse their crystals.

This idea is that, in their chemical identity, that which distinguishes them one from the other, is the molecular arrangement of their elements in space, that is to say a geometrical rule. It is scarcely fifty years ago that Van t'Hoff and de Bel, relying on the work of the great Pasteur, have brought to light this new branch of science, which since has made considerable progress. It has not only cleared the minds but it has permitted the synthesis of a certain number of organic products. It is

therefore no more a reverie than all the other Scientific hypotheses, from which they have drawn the laws and the results of it remain positively valid.

It is likewise remarkable that chemistry has had to have recourse to symbolic notations, and to formulas which are a veritable algebra, permitting the noting of the composition of bodies, the results of their combinations and of their modifications by notations which one may compare to real equations.

The atomic notation employed by modern chemistry based on the admission of the atom, a notion conceived by Grecian antiquity, is moreover conformable to those which are current, although under another aspect, in the Oriental philosophy. But again we must insist that the systems and their expression are only points of view and the main point alone is of consequence for Masonic esotericism, the equivalents and the definite proportions of the combination of bodies brings to light that which we might readily call the arithmetic of chemistry, by the side of its geometry.

Ampere had already admitted experimentally that the atoms are maintained "separated from each other by repulsive forces," necessitating by this the corollary of attractive forces, like the love and the hate of the atoms, of which the old Greek philosophy speaks.

Wurtz has again taken up the same conception which is now classic, but it is an entirely different question than that of the constitution of the atom, or what Leibnitz would have called the monad, for the ancient atomist admitted the impenetrability and the indivisibility of the atoms and saw in force only a manifestation of movement, the point of view followed by the materialists of our times.

But the present scientific knowledge has left very far behind it the atoms of Democritus, and we are going to see, by the following, how they are considered today.

The multiple and Protean-formed manifestations of the atoms, according to contemporary physicists, no longer put us in the presence of a ponderable and irreducible element but they make us meet, face to face, a new geometry of which the constitutive factors will have to be determined and which will lead us to new examinations. We shall see if they take us away from or bring us closer to our point of departure.

The works of the experimentalists, our contemporaries, have demonstrated by remarkable experiments that the theory of the atom, fundamental material unity, has gone out of date and they have built a new theory of the atom, which makes of it a multiplicity, of which the units have no longer the character of matter in the sense that current language attaches to this word, nor even in any acceptation.

The scientist M. Langevin has written this:

The conception of the atom of electricity, from which the material atoms are formed, furnishes the necessary tie between matter and the Ether environment, with which it is surrounded. The atom is a complex whole formed of a centre positively electrified, called the nucleus, around which gravitate the negative corpuscles or electrons. Ether, meta-ether, energy; what matters it what they are called?

It is a kind of planetary system; it seems that the genial Pascal may have prophesied it when he wrote in his "Pensees," that he saw in his abridgment of the atom, "an infinity of universes of which each one has its firmament. its planets its earth."

The atom of each body forms thus a distinct little world. The study of the radio-active power of bodies, causing the discovery among other things of the Alpha particles, has permitted us to examine these microscopic universes.

The atom of aluminum contains around its nucleus a group of 13 electrons at varying distances. The atom of gold contains 79 electrons gravitating in six orbits around its nucleus. The nuclei themselves are of an astonishing complexity; that of aluminum contains 14 electrons and 27 protons; that of gold, 118 electrons and 197 protons and that of mercury 200 protons and 120 electrons. What would Pythagoras say today of this arithmetic, and of this geometry, proceeding from nothing in order to construct everything? Into what admiration would he be plunged in the examination of the work of Curie, of Becquerel and of Perrin?

What would he think of the algebraic calculations scrutinizing the frame of universal life and filling up the gaps in it, classifying a new chemical body in the Mendeleieff's tables, or making the discovery of an invisible planet in the sidereal spaces of the universe?

Spiritualist on materialist, the Mason can thus see his system surpassed and restored to unity with the contrary system, by the sciences which the symbol of the letter G conceals, and which seem everywhere present, in order to realize a synthesis conformable to that of the esoteric tradition.

Do we deserve to be taxed with being reactionary in spirit because we approve of our illustrious predecessors for having placed in the foreground geometry as the interpretation?

While much of the foregoing is "done over" into English in the words and expressions of the translator, there are many things not covered. In Langmuir's

postulates we find a geometrical formation of the atom and in the laboratory of the General Electric Co. at Schenectady there are young ladies who have built up models of the different atoms in accordance with the theories of Dr. Isangmuir showing the various geometrical shapes assumed.

There is an emphasis of the Letter G which is all the more effective because silent. In many lodgerooms today in America, we see even when the lodge is not in session the letter G in the East back of the Master's chair, and at the same time, when the lodge is in session and the Master assumes his jewel, there is a duplication and emphasis as he places his jewel in its proper position.

Pythagoras was a Greek born on the island of Samos in the Egean Sea, who settled in the southern part of Italy, called Magna Grecia. He required from those who wished to join his brotherhood at Krotona, that they should possess a knowledge of geometry. In fact Plato, one of his later followers, said "God geometrizes" and today we know how true this is. The Greeks called the earth, "Gea," and its measurement was "metron" hence "geometry" was used to measure the earth, the other planets and for other purposes. The letter G in Greek was called "gamma" and it was made exactly in the form of the square, the jewel of the Master, and one of the Great Lights.

The Compasses, another of the great lights, was used to circumscribe the circle, or to give the spherical form of the earth, "Gea," and this circle with a horizontal diameter and an upright line crossing in the center, the Mundane Cross, formed a square, the fourth part of a circle, the Gamma or letter G.

The sphere drawn by the compasses represented the atom, as well as the earth or the universe, following the old Hermetic maxim engraved on the Emerald Tablet, " As above, so below." Four gammas (Tetragammaton) or four squares with their ends joined at the center of a circle, make the Swastika, the oldest symbol of the world according to the Smithsonian Institution.

When you next see the letter G in the East think of this and "our ancient brother Pythagoras," who no doubt was the Master of building fraternities in Greece, who built the surviving temple of Paestum not far from Krotona, as well all the other temples that were "the glory that was Greece." Then remember that our latest scientific knowledge is taking us back to the knowledge of the ancients and the philosophy of Pythagoras who said, " God is Universal Mind." When we realize the unit of matter, the atom, is composed of electricity and has the three phases of energy, substance and consciousness, and this consciousness is universal, we begin to get an awe-inspiring conception of that Grand Architect of the Universe, who is always geometrizing, based on the latest developments of modern science.

We also see why, as stated in Anderson's Constitutions,

A Mason * * * if he rightly understands the art, will never be a stupid atheist nor an irreligious libertine.

That art is symbolised by the letter G.

----o----

The Almonte Stone

Communicated by BRO. N.W.J. HAYDON, Associate Editor

THIRTY-SEVEN years ago an alleged discovery was made of an inscription, apparently of Masonic significance, near Almonte, a town about forty miles southwest of Ottawa. It is necessary to make the statement guardedly, because, as has so often happened in like cases, no adequate steps were taken at the time to

authenticate the find. In spite of having followed up every line of inquiry that seemed likely to promise further information on the subject, one must confess that the results have been very meagre and very unsatisfying.

The first, and most obvious approach was to the local lodge, Mississippi No. 147. The secretary wrote me saying that he had no information on the subject, but would pass my letter on to the- Master of the lodge, W. Bro. R.A. Jamieson, who as it happened was also Town Clerk, and very much interested in the history of the locality. Not hearing anything further, after an interval of some months I wrote to him direct. He replied that it was the first he had heard of my inquiry. He said that he had heard vague rumors of the discovery of the inscription, but had no definite information on the subject whatever. He added that he had no means of prosecuting an inquiry along the most natural lines, as the files of the local newspaper had been removed.

The following July I met him at the meeting of the Grand Lodge of Canada (for Ontario), and obtained some further information. The files of the local newspaper, the Almonte Gazette, were in the hands of the Hon. Andrew Haydon (no relative of mine, by the way, so far as I know) and through him I obtained the first real light on the subject. He was preparing a history of Lanark County, in which Pakenham Township is situated, and very kindly looked up the original account that appeared in the Almonte Gazette. I might add that I had previously written to the Department of National Archives at Ottawa, in the hope that they might have a file of the Gazette there, but was informed that if there had ever been one it had been destroyed with many other documents in the destruction of the Parliament Buildings by fire some years ago.

As soon as the date of the discovery was fixed I made a search through the files of the Canadian Freemason and the Canadian Craftsman, but found no more than a single paragraph in the former journal. This quoted a dispatch from London, Ontario, which without giving any details, scoffed at the "discovery" as a hoax.

Since then I have had some further correspondence with Bro. Jamieson, whose inquiries have resulted in very little further information. He, however, did elicit from a son of Bro. Forsythe, the first Mason to examine the stone, that he remembered a man coming to the farm when he was a boy, to cut out the portion bearing the inscription. All those who were mentioned as having examined the stone in the account in the gazette, are now dead with the exception of R. Wor. Bro. Dr. McIntosh. To this brother I also wrote and was informed by him that, so far as he knew, the proposal to cut out the inscribed portion of the stone was carried out, though he had no knowledge of what became of it.

Bro. Jamieson wrote to me more recently to say that he was going to have the minutes of the lodge searched in order to see if any mention was made of the discovery, or of the proposal to cut out the inscription, and if this was one, how the relic was disposed of. However, nothing rather has come to hand, and though I have written Bro. Jamieson twice since, no further word from him has reached me.

The date of the issue of the Almonte Gazette containing original report was May 27, 1892. This account is here reproduced, with the heading and sub-heading under which appeared, and a reproduction of the cut which accompanied it.

A MASONIC MYSTERY

An alleged relic of 1604 discovered in Pakenham Township - How it was found - What it looks like - Speculation as to its author

Considerable interest has been created in Masonic circles in this district by the discovery of a peculiar inscription on a rock situated on a mound in an out-of-the-way place on Mrs. Joseph Dickson's farm in Upper Pakenham. The discovery was accidentally made by Mrs. Dickson's son over a year ago. He told Mr. John Forsythe, his neighbor, of what he had seen. The latter thought there was nothing of importance in the affair, and paid little attention to it until a few weeks ago,

when, during a search for his cattle, his attention was drawn to a polished rock with Masonic emblems carved on its surface. Mr. Forsythe, being an enthusiastic member of the Craft, made a careful examination of the stone, and, finding it to possess unusual interest for members of the fraternity, he communicated the result of his investigations to his brethren in Almonte and Pakenham and invited them out to inspect it for themselves. The invitation was accepted, and a short time ago Messrs. R. Pollock, J. M. Munro, A. J. McAdam and W. P. McEwen, of Almonte, and Dr. McIntosh, Major O'Neil and R. Moore, of Pakenham, enjoyed the hospitality of Mr. and Mrs. Forsythe, and during the afternoon paid a visit to the spot containing the mysterious inscription. They found a rock with a polished surface six or seven feet in length, and a couple of feet in depth, bearing an inscription that, judged by its appearance, had been placed there by an unknown hand at a very early period, as the action of the elements in the intervening period, clearly demonstrated. The writer, believing that Gazette readers would be interested, took an impression of the inscription, of which the following is a copy, but greatly reduced in size:

How such an inscription came to be carved in such a place is a mystery. If it was cut in the stone in the year 1604 - nearly three centuries ago - as the figures would seem to indicate, it looks as if some follower of Champlain (who passed through this section about the year 1603) had done the work; but of course is mere speculation. We understand that Mr. Forsythe intends sawing out the interesting relic, and it will form the nucleus of a museum in connection with his lodge - Mississippi No. 147, A. F. and A. M., G.R.C., Almonte. Some Almonte craftsmen have submitted specimens of the polished stone to a prominent geologist, with the object of gaining information as to the effects of the elements on it through the lapse of time, and every effort will be made to unravel the mystery surrounding the affair.

The description leaves much to be desired. The writer says he "took an impression of the inscription," by which is probably to be understood a rubbing. The description of the stone as "polished" is very vague, and while the dimensions given probably refer to the stone itself, grammatically they refer to the polished surface. It remains doubtful whether this surface was natural, or artificial. This makes a good deal or difference, for inscriptions cut on natural surfaces, unless very deep and on a very large scale, very rapidly become indistinct. The

photograph of the Nova Scotia Stone reproduced in THE BUILDER, vol. x, p. 295, shows such indistinctness very conclusively.

The crux of the inscription is naturally the date. The square and compass, in unusual position it is true, the hand, the trowel and perhaps even the eye, may probably be accepted as having been quite clear. The design below the trowel looks as if intended to represent a wall of rubble Masonry, either in course of erection, or else an unfinished part of the "inscription." Perhaps both. But the date is naturally very difficult to accept; and if the cutting was done on a natural surface, it is well within possibility that the second figure was 8, of which part had been less deeply cut owing to irregularity of the surface, and had thus been obliterated by weathering. The date 1804 might not be too early for a pioneer settlement in the vicinity; the ostensible date, however, seems to present such grave difficulties as to be incredible.

The whole history of this "discovery" is a striking instance of the ignorance and carelessness with which possible evidences of Masonic antiquity are treated. The project of cutting out the stone was unfortunate to say the least. Better to have left it to the weather than to have removed and lost it. On the other hand those who condemned it off hand as a hoax or imposition were equally to blame; for that was only to be decided by examination. If only such things could be carefully described and impartially judged at the time of discovery, so that if genuine they might be preserved, and if not that the fact might be authentically established! Unfortunately most of the Craft "care for none of these things," and it is much easier to come to a snap decision without information than it is to investigate. So some will believe and some will reject, according to their individual disposition, while the student can only regret that opportunities for examination were so carelessly neglected and ignored.

NOTE

Other difficulties to be solved lie in the fact that the first known white man to travel the Mississippi River, which is joined by the Indian River quite near the

Dickson farm, was Etienne Brule in 1610, not 1603 as stated above. There is, too, the opinion of the Department of Archives at Ottawa, who wrote me after receiving a copy of the photostat of the Inscription, that the form of the figures and letters is different from that in use at the date they present.

As to the suggestion that the figure 6 was really an 8, I find on examining Robertson's "History of Freemasonry in Canada", that there was no record of any lodge in the vicinity of Almonte during the era of our Provincial Grand Lodges of Upper Canada. He gives, however, details of a lodge that met at Richmond, in Carleton County, under a warrant dated 1821, which place was a village on the Goodwood River, some twenty miles southwest of Ottawa. in the Rideau Military Settlement

----o----

Freemasonry in South Africa

By BRO. WILLIAM MOISTER Transvaal

Bro. Moister, to whom we are indebted for this most interesting account of the Craft in South Africa, is the Editor of the South African Masonic World. He is also, if we have it correctly, Grand Organist of the District Grand lodge of the Transvaal.

The situation in South Africa will seem very strange to American Masons, and will be very instructive. It is a striking proof that the doctrine of exclusive territorial jurisdiction is not a Landmark, as so many believe it to be, nor is it even a necessary regulation for the good government of the Fraternity and the preservation of peace and harmony among the Craft

THIS brief survey of freemasonry in South Africa makes no pretense whatever to be a History of the Craft in this sub-continent, but is written, primarily, with the view to correcting some erroneous impressions which prevail in other countries, and also in the hope that the information may be of use to such American brethren as may visit these shores, and who would like to enjoy fraternal intercourse with their South African brethren.

I have had the pleasure of meeting a number of brethren from different American jurisdictions, and most of them have been under the impression that there is a Grand Lodge of South Africa. Let me say at once that we have no Grand jurisdiction at all in South Africa. The nearest approach to it is the case of the Grand East of the Netherlands, which body has a Deputy Grand Master for South Africa in the person of Right Wor. Bro. C. C. Silberbauer, 33d, to whom the two Provincial grand Masters are subject, he being the direct representative of the Grand Lodge at the Hague.

Just a word as to the order in which the four Constitutions were founded in South Africa. The Netherlands started with Lodge de Goede Hoop (Anglice - Good Hope) in 1772 and this Constitution was also the pioneer of Freemasonry in the Transvaal. The English, after some military Lodges which functioned in the latter part of the eighteenth and early in the 19th century, founded the British Lodge No. 334 in 1811. Scotland followed (also at Capetown) in 1860 with the Southern Cross Lodge 398, but it was not until 1895 that the Irish Grand Lodge Chartered a Lodge in South Africa, this being Abercorn, No. 159.

There are now about three hundred and fifty Lodges under all four Constitutions, English, Irish, Scottish and Netherlandic, in the Union of South Africa and Rhodesia. At present Rhodesia has no local government in the shape of District or Provincial Grand Lodges, although there is a movement to establish a District Grand Lodge under the Scottish Constitution. All Lodges in these regions work directly under their respective Grand Lodges. This was the case with many Scottish Lodges in the Union of South Africa until a few years ago, when the District Grand Lodge of the Eastern Province was established. The same remark applies to the

Irish lodges at the Cape (Peninsular) which did not come under the regime of the Provincial Grand Lodge of South Africa. But a couple of years ago the Provincial Grand Lodge of South Africa, Southern, was established at Capetown, with the Rev. Dr. Watters as Prov. Grand Master.

The territorial divisions in South Africa, would, I imagine, appear somewhat chaotic to the American brother who is used to clearly defined geographical distinctions with supreme jurisdiction in each state. Constitutionally, the boundaries overlap to a confusing extent, and as each Constitution has its own ruling with regard to "higher" degrees, the Royal Arch, Mark Masonry, and so on, it requires some study to grasp the position. Let me say one thing here; in English, Irish, Scottish or Netherlandic Lodges any brother visiting Lodges in South Africa from America will be sure of the same brotherly welcome and hospitality. All work together for the common cause and with the utmost harmony, and in many districts, have joint Funds of Benevolence, and Education, and the like, no constitutional distinction being made either with regard to maintenance or benefits.

THE ENGLISH CONSTITUTION.

There are five District Grand Lodges District Grand Lodge of South Africa, Western Division, D.G.L. of S.A. Eastern Division, D.G.L. of S.A., Central Division, D.G.L. of Natal and D.G.L. of Transvaal, under Right Wor. Bros. Thos. N. Cranstoun-Day, J.C. Duff, Joseph Van Praagh, Daniel Saunders and G.S. Burt Andrews respectively. The first District Grand Lodges covers the western portion of Cape Province (formerly Cape Colony), the second has a very wide range, extending to Matatiele in East Griqualand in the East, and as far as Heilbron in the Orange Free State. Formerly the Lodge at De Aar came under this District but has recently been transferred to the Central Division. The Headquarters of the Western Division are at Capetown, of the Eastern at Port Elizabeth and the Central at Kimberley. The D.G. Lodge of Natal has its seat at Pietermaritzburg, while that of the Transvaal is at Freemasons' Hall, Johannesburg. This last, by the way, is the only District Grand Lodge which owns its own building, in which most of the English Lodges in Johannesburg also hold their meetings. The Central Division takes in one Lodge in the Western Free State (at Koffiefontein) while several Lodges in the Eastern portion of this Province are subject to the D. G. Lodge of

Natal. I must here remark that the term " Province " used Masonically does not necessarily bear any relation to the word in a geographical sense. The Central Division is the smallest of the District Grand Lodges and governs Lodges in the Diamond Fields area and North as far as Mafeking.

THE IRISH CONSTITUTION.

As I have already remarked, the Lodges in the Cape Peninsular come within the scope of the Prov. Grand Lodge of South Africa, Southern, while all the rest of South Africa, including Rhodesia, is under the charge of Rt. Wor. Bro. Dr. J. G. Croghan who resides at Johannesburg. Although starting many years later than its Sister Constitutions, the Irish body is making splendid headway. The enthusiasm displayed by the Irish Craft is wonderful and at the Annual Stated Communication brethren travel many days' journey from the uttermost parts of South Africa to attend.

THE SCOTTISH CONSTITUTION.

There are four District Grand Lodges, Western Province, Eastern Province, Natal and Transvaal. The Transvaal D.G. Lodge includes the Orange Free State and one Lodge in foreign Territory, Friendship Lodge at Lourenco Marques, Portuguese East Africa. These are governed by Rt. Wor. Bros. James Murray Wilson (Capetown), Dr. F. A. Saunders (Eastern Province), Robert R. Peattie (Natal) and James Thompson (Transvaal). As remarked earlier, there is a movement afoot to establish a District Grand Lodge in Rhodesia.

THE NETHERLANDIC CONSTITUTION.

The affairs of this Grand Lodge are controlled from Capetown by Rt. Wor. Bro. C. C. Silberbauer. The Provincial Grand Master at Capetown is Rt. Wor. Bro. Mossir Alexander, K. C., who has the whole of South Africa under his charge, including Rhodesia, while the Prov. Grand Master of the Transvaal is Rt. Wor. Bro. William B. M. Vogts. This, the oldest Constitution in South Africa, is making good headway, although it is small, numerically, compared with the English and Scottish Craft. Some old Lodges under this banner are dormant, but a few have been revived of late years while new Lodges are being formed in various parts of the country.

As I said above, the fact that we have these four Constitutions working together, with some diversity of territorial jurisdiction, will seem confusing to brethren who reside in a country where the geographical boundaries are clearly defined, and where only one Grand body holds sway in each. The confusion is, however, intensified when we come to the "Higher," allied or side degrees, for each Constitution has its own peculiarities in this respect. For instance: In the English system the Royal Arch Degree, while worked in a separate Chapter bearing the number of the Lodge with which it is identified (although not always the same name) is regarded as part of "Pure and Antient" Freemasonry, and a complementary degree to that of Master Mason. The brother who holds the rank of District Grand Master is, as a rule, the Grand Superintendent of the Royal Arch, though this is not an invariable rule. At Capetown the District Grand Master is Rt. Wor. Bro. Cranstoun-Day, while the Office of Grand Superintendent is held by the Deputy District Grand Master, M. E. Comp. W. J. Gibbons. In all the other Districts the Grand Supt. is the District Grand Master.

In the Mark Degree the Office of District Grand Master is usually held by another distinguished brother. This degree, although it has the Duke of Connaught as Grand Master, is not actually recognized as part of Craft Freemasonry, under the English Constitution, but with the Scottish it is different. Any Craft Lodge may work the Mark degree, and some do; but in the Transvaal the degree is usually worked in a R. A. Chapter. In the English one may take the R. A. without the Mark, but not in the Scottish or Irish. And a Master Mason may proceed to the Rose Croix without any intermediate degree under the English rule, but not with the Scottish. In the last named Constitution there is a degree, "Excellent Master," which comes before the Royal Arch, and an English Companion has to retire while

this is being worked, though an Irish Companion is only required to take a short obligation, as it is considered that the Irish R. A. approximates to the Scottish sufficiently to permit the Companion to remain in the Chapter while it is being worked. There are other degrees associated with the Royal Arch in the Scottish working, the R. A. Mariner, Knights of the Sword, Knights of the East and Knights of the East and West, and the Installed Degrees pertaining thereto, as well as the Cryptic degrees. The R.A. does not appear to be worked by the Netherlandic Constitution, although there are a few Rose Croix Chapters operating in South Africa. They have, I believe, some other degrees of which I cannot say anything, excepting that they are associated with the Rose Croix system.

THE HIGHER DEGREES.

The Ancient and Accepted Rite, and the A. and A. Scottish Rite have several Chapters Rose Crois (18d). In the case of the English, there are under the control of two Sovereign Grand Inspectors General, Ill. Bro. G. S. Burt Andrews, for Northern South Africa, and Ill. Bro. J. C. Duff for the Southern portion, while Ill. Bro. James Thompson is the Sov. Grand Inspector General of the Transvaal for the Scottish body. As a rule the members of the Rose Croix are all brethren who have served the Craft with distinction, and the degree may be considered an exclusive one. After passing the Chair of Most Wise Sovereign in a Rose Croix Chapter a brother is usually recommended by the Chapter for the 30d, which is as high as most brethren ever get. There are very few (probably not more than a score) of 31d and 32d Masons in South Africa, while it is not until a brother is appointed to the charge of a territory as Sov. Grand Inspector General that he has the honour of the 33d conferred on him. There are other orders such as the Knights Templar and the Order of the Secret Monitor working here, but their numbers are limited, and few of the rank and file of the Craft enter them.

I have noticed that the "Higher degrees" seem to command a large support in America, and this is, probably, because where very large Lodges exist, the brethren naturally seek for other channels of advancement. With us the Lodge is a small unit, many Lodges containing perhaps twenty to thirty active members. We consider a Lodge of a hundred a large one. Our opportunities for advancement in the Craft proper, therefore, are greater than seems to be the case in the United

States, five to ten years being long enough in the ordinary way for a brother to attain the Chair of King Solomon, while there are the further prospects of advancement in District or Provincial Grand Lodge rank.

MASONIC BENEVOLENCE

The four Constitutions unite in supporting Masonic Charities in most Districts and Provinces. We have only one District which can boast of "Bricks and Mortar" in this respect, namely the Transvaal, which has a fine Masonic Hostel for boys at Boksburg, a few miles from Johannesburg. There is every prospect of a similar institution for girls being established in the near future, while another scheme which has been mooted from time to time is the foundation of a Hostel for aged brethren and widows. The Boys' Home is under the auspices of the Transvaal Masonic Educational Institution, while the relief of aged and indigent brethren and their widows and dependents is undertaken by the Transvaal Masonic Benevolent Fund. In addition to this, most District and Prov. Grand Lodges have their own Benevolent Fund, as has every Private Lodge.

MEETING PLACES.

The only District Grand Lodge which owns a building is that under the English Constitution for the Transvaal. Freemasons' Hall in Johannesburg was acquired some years ago, and the Offices of District Grand Lodge are in this fine building. Most of the English Lodges in the city meet there. In some other cases a building is owned jointly by two or three Lodges under different Constitutions. Most Lodges in the country, even the smallest towns, have their own building; sometimes used entirely for Masonic purposes, and sometimes let for entertainments, public meetings, school accommodation, and so on. There is now no Lodge meeting on licensed premises (i.e. in hotels or restaurants). Sometimes a Parish Hall or Town Hall is used, or a Church Schoolroom.

In the larger centres, such as Capetown, Pretoria, Johannesburg, Kimberley, Pietermaritzburg, etc., several Lodges meet in the same building which is the property of one or more of the Lodges in these towns.

From time to time talk of a United Grand Lodge of South Africa has filled the air, and some abortive attempts have been made to bring this about. Personally I much doubt if the present generation will see this consummation. Despite the many economic advantages it would offer, the ties of loyalty to the Mother Grand Lodges are too strong for severance. In the meanwhile the utmost harmony prevails between the four Constitutions, the interchange of visits being general, while cordial cooperation in Masonic Charity is the rule in all Provinces and Districts. There is much diversity of "working" for, besides the natural differences between the Constitutions, there is much latitude permitted, especially in the Scottish Craft, and one may see in Johannesburg, the M. M. degree worked in at least four different ways in as many Lodges. There is a tendency in the English Constitution to eliminate a number of "innovations" which have crept in through association with other Constitutions, and to return to "Emulation" work, a movement which has the strong support of the District Grand Masters, of the Transvaal and the Eastern and Western Divisions of South Africa.

The District and Provincial Grand Masters do a tremendous amount of travelling in visiting the Lodges under their charge. With the advent of the motor car and increased railway facilities this is easier than it was even so late as twenty-five to thirty years ago; but with all these advantages the lot of the Head of a District is a very arduous, even if a happy one.

There are now no Military Lodges, in the accepted sense of the term, in South Africa, the last of these going away with the British forces which were stationed at the capital cities of South Africa prior to Union in 1910. There are, however, two lodges in Johannesburg of which the membership is confined to those who have served their King and Country in one or another branch of His Majesty's forces. The older of these is the Transvaal Volunteer Lodge, under the Scottish Constitution, where one may see a Private in the Chair of K. S., and a Lt. Colonel in one of the subordinate offices. The other was formed only recently, under the English banner, and composed of Commissioned Officers.

In the English, Scottish and Irish Constitutions the new Worshipful Master is installed by a Board of Installed Masters mid-way in the Installation Ceremony, but the Netherlandic Constitution has no degree of Installed Master. In view, however, of the disability this would impose upon a Wor. Master of a Netherlandic Lodge visiting other Constitutions, by arrangement with the three other Constitutions this degree is worked after the Master Masons and all other brethren have finally retired from the Lodge Room. It is not an essential feature of his Mastership, and is only conferred as an act of courtesy for the reason above stated.

----o----

American Army Lodges in the World War The Proposed Oklahoma Lodge

By BRO. CHARLES IRWIN, Associate Editor

THERE came to my attention some years ago while reading the various Grand Lodge Proceedings of the several Grand Jurisdictions a copy of the Grand Lodge of Washington, 1919. In the review of the Correspondence section, p. 66, I came upon the following paragraph: (under Texas, 1918):

Army Lodges were favored by this Grand Lodge and the Grand Master of Oklahoma informed that his Army Lodge might work at Camp Bowie. Texas, assuming no responsibility for it.

This paragraph was filed for future study and investigation but the pressure of other matters caused it to lie dormant for quite a season.

A few years later I had occasion to attend the Christmas Services of Lincoln Commandery, Knights Templar, Wilkinsburg, Penn., as their speaker, and there I met Dr. Fred W. Clarke, a member of the Grand Lodge of Oklahoma, and from him received further information on the subject, and the name and address of Dr. Hugh Scott, who had been instrumental in working up the petition for the Field Lodge in 1917.

In the course of time I corresponded with Brother Scott and from him obtained a few more threads in the story. At the same time I wrote to Wor. Bro. William M. Anderson, Grand Secretary of the Grand Lodge of Oklahoma requesting from him copies of the petition if possible and additional items concerning the proposed Lodge. Bro. Anderson failed to supply me with a copy of the petition but did give me several items of information.

From these scattered data I have reconstructed a brief and very unsatisfactory account of the proposed Field Lodge of the Grand Lodge of Oklahoma, to be located in Camp Bowie, Texas. The account should be incorporated for completeness sake in the records we have been publishing in THE BUILDER, and in fact will conclude them. The following is a letter from Grand Secretary W. M. Anderson, of the Grand Lodge of Oklahoma, dated July 15, 1929:

"I have been holding response to your latest communication in the hope that we might possibly be able to locate a little additional information concerning the army lodge which was proposed by the Grand Jurisdiction of Oklahoma, but our records contain no reference to it.

"Dr. Hugh Scott was to be the first Worshipful Master, but he was transferred before the organization was consummated. There were 18 signers to the petition, which was placed in the hands of the then Grand Master, Brother Joseph W. Morris, who made a trip down there. Grand Master Morris informed me that he was going to grant a dispensation, and the dispensation was made out. When the organization failed neither the dispensation nor the petition was returned to this

office, and Grand Master Morris made no reference to it in his annual address to the Grand Lodge.

"Dr. Scott was for some time in charge of U. S. Veterans Hospital No. 90, at Muskogee, Oklahoma, but something like two years ago he was transferred to another hospital in one of the suburbs of Chicago, I believe.

"Fraternally yours, 'WM. M. ANDERSON, "Grand Secretary."

I obtained contact with Dr. Scott at the U. S. Veterans' Hospital at Maywood, Illinois, and requested from him a statement as to this proposed lodge. Bro. Scott most courteously made reply, and in his communication informed me as follows:

"An attempt was made in the Field Hospital Section of the 111th Sanitary Train, 36th Division, at Camp Bowie, Texas, in the winter of 1917 to organize a Military Lodge. The Field Hospital Section of the 111th Sanitary Train was made up largely of young men from Oklahoma. I had organized and trained these four Field Hospitals, and had a very deep interest in their welfare. The men were all of a very high type and a large number of them were Master Masons. Believing that if a Military Lodge were organized and maintained in the Field Hospital Section from Camp Bowie to France, that it would promote the morale and a deeper interest in the welfare of the members of the organization. After considerable correspondence with the officials of the Grand Lodge of Oklahoma, who manifested a very marked interest, Brother Moses Anderson, arrived at Camp Bowie, to install the officers who had been selected. However, the installation was delayed pending the arrival of Grand Master Joe Morris of Oklahoma, and by the time of the arrival of Brother Anderson and Grand Master Morris, it was my misfortune to have been suddenly transferred from the organization to Camp Colt, Gettysburg, Pennsylvania.

"I think largely because of the fact that I was the Commanding Officer of the four hospitals and had initiated the effort, that on amount of my transfer interest ceased

and all plans were suspended and finally dropped, as the 36th Division was soon ordered overseas."

To show how interested Dr. Scott was in Masonry and in its development within the military service, I am permitted to quote further from his interesting letter:

"After my arrival at Camp Colt, Gettysburg, Pennsylvania, I continued my Masonic activities and was the means of having a great number of soldiers petition for the Scottish Rite Degrees at a Consistory, the name of which I have now forgotten, but some distance removed from Gettysburg."

Going back to the proposed Military Lodge at Camp Bookie, Texas, Dr. Scott enlarges upon their proposed plans by stating:

"I do not now recall all the officers who had been Selected, but remember that the Worshipful Master to be, was Dr. C. R. McDonald, of Mannford, Oklahoma."

In another letter from W. Bro. Anderson, dated Dec. 18, 1928, he says:

"The proposed Worshipful Master of this Army Lodge was Dr. Hugh F. Scott, then a Colonel, who had charge of the Ambulance Corps of the 112th Ambulance Train at Camp Donavan in our State. Colonel Scott was transferred to Philadelphia (error for Gettysburg), Pa., just at that time and there was none to take his place as Worshipful Master of the proposed Army Lodge and so it never materialized. The demits that accompanied the petition for this dispensation were returned to the brethren who had signed the petition for such a lodge and thus it ended."

Some discrepancy is thus apparent between Bro. Scott's recollection and Bro. Anderson's statement.

Thus through the unavoidable military orders that transferred the proposed Master of this proposed Military Lodge Oklahoma was deprived of sending into the Field a fine group of enthusiastic Masons under a warrant. Nevertheless this group went across the ocean and did their duty to "God, their country, their neighbor and themselves."

With this brief sketch, which I am inserting in the series in order that the record may be as complete as possible for the benefit of later investigators into Military Masonry during the World War, I am bringing to a close this part of the labor of the love that has traced throughout the Union and across several continents traces of these officially organized activities of our American Craft. I have been exceedingly careful to make no statements based on hearsay, but have verified every one of them prior to giving them utterance.

I wish to take this opportunity to convey to my host of Masonic friends who occupy either official positions in the several grand Lodges, or were identified in official positions in the several Field Lodges, or who as members of the Field Lodges gave me unstinted assistance in the collection of data. The past ten years in which I have been collecting this material have widened my own Masonic horizon and have given me an insight into the philosophy of Masonry that could have come to me in no other manner.

The next stage of our records will cover the more informal activities of Masons which brought about the formation of Masonic Clubs. Some of the overseas lodges, it will be recalled, took their rise in, or were connected with such clubs, but on the whole the two types of organization seem to call for separate treatment. I hope to be able to commence the new series early in the coming year.

In uttering a closing greeting to my readers I would urge upon them the great value, as well as pleasure, to be obtained, in the taking up of some definite line of research, and pushing it out further and further until definite results are achieved. It is by such endeavor, pursued sometimes it may be through a sort of patient drudgery, that the history of the Craft is to be preserved and put upon permanent record.

----o----

Jephthah's Daughter

A Problem for the Order of the Eastern Star

By BRO. ROBERT C. WRIGHT, Oregon

THE object of this present discussion is, first, to supply some facts, historical and scientific; second, to put the question squarely before the powers that be in the O. E. S.; shall the legend of Jephthah's Daughter he eliminated and something more elevating and appropriate be substituted in its place?

The writer is a Past Patron and feels justified in pointing the way to something better fitted for the good old order. Therefore let us not "get all fussed up pronto" and call this a destructive attack, but sympathetically analyze the problem. Let it be determined whether or not the O. E. S. shall put its house in order and cease teaching the innocent and unthinking ones a harrowing and sordid tale which would not for one moment be considered as suitable for any ritual, if concerned with purported acts occurring today in real life.

Jephthah's origin was such that he was an insignificant person and, associating with fools, betrayed his tendency to be a fool. (Judges xi, 1-3) He is one of four mentioned in The Scripture who made imprudent vows, and the only one of these who is reported to have had occasion to deplore his imprudence. Some commentators dispute the account and say he only kept his daughter in seclusion. Others regard his acts as criminal, for he could have applied to Phinehas, the High Priest, to absolve him from his vow. But he was an arrogant soldier, and proud; therefore he said, "I, a judge of Israel, will not humble Myself to my inferior." Neither would Phinehas go to Jephthah. Therefore we are confronted with two premises, either the account is untrue and we teach untruth or it is true and we teach a crime.

Jewish tradition relates that both Jephthah and Phinehas were punished. Jephthah died by an unnatural decay of his body, fragments of flesh falling at intervals from his bones, to be buried where they fell, his body being attacked in many places. Phinehas was abandoned by the Holy Spirit. The rabbis considered Jephthah an ignorant man, for he should have known that a vow of that kind was not valid. According to Rabbi Johanan, Jephthah had merely to pay a certain sum to the Temple treasury in order to be freed of the vow. According to Rabbi Simeon ben Lakish, he was freed even without such payment. According to other authorities, even when Jephthah made the vow the Lord was angry with him.

The request of his daughter to go into the mountain to bewail her virginity lends color to the assertion that he secluded her in the manner that nuns take the vow of chastity in their chosen life. It was a custom in Israel. (Judges xi, 37-39) Had an unclean animal, which could not be offered as a sacrifice, come out of his premises instead of his daughter, what would Jephthah have done in such a dilemma? His vow and the character of the sacrifice would have been in utter conflict, and the vow would have had to fail. Was it not more important that it should fail for his daughter than for an unclean animal ?

When about to proceed, his daughter inquired: "Is it written in the Torah that human beings shall be brought as burnt offerings?" He replied: "My daughter, my vow was, whatever cometh forth of the doors of my house." She answered: "But Jacob too vowed that he would give to Yaveh the tenth part of all that Yaveh gave

him. Did he sacrifice his sons?" (Gen. xxviii, 22) Jephthah remained inflexible, and the daughter declared that she would go to the Sanhedrim to consult them about the vow, and -for that purpose asked for a delay of two months. The daughter was right. Nowhere does Jewish law require a human burnt sacrifice. The kind of sacrifice is clearly set forth for everyone "that will offer his oblations for all his vows, and for all his free-will offerings, which they will offer unto the Lord for a burnt offering." The clean animals to be offered are specified (Lev. xxii, 18-33), the law requiring the offering to be eaten the same day. If then Jephthah obeyed the law in that respect he would have been a cannibal and the whole affair degraded to the lowest order of savages. A vow, interpreted under this law, to include a human sacrifice is as unlawful as if strained to include an unclean animal. (Deut. xvii, 1) Israel was forbidden to follow the abomination of the idolators in the land of Canaan. (Deut. xviii, 9-14) Among these abominations was the burnt offering of their sons and daughters. This the Lord hateth, and what he commandeth, thou shalt not add thereto nor diminish from it. (Deut. xii, 31-32)

Even the singular vow of Jephthah could have been overcome by payment to the Temple of a penance or ransom. (Lev. iv, 2) The account seems in fact to indicate that she was consecrated by her father to a virgin life. He had no other to perpetuate his name, hence that was a real sacrifice, and the custom was such that the daughters of Israel lamented it every four years. (Judges xi, 37- 40) A perusal of the law should fully bear out what is above set forth, and convince all fair-minded people.

Three possible constructions of the legend are apparent in fulfilling the vow. First, the consecration to a virgin life. Second, release by payment to the Temple. Third, actual immolation as a burnt sacrifice. The ritual does not contemplate either of the first two, as they do not fit into its purported lesson at all. It has always taught the third.

Assume that the horrible tale is literally true, and further that Jephthah knew the law of consecration and ransom and that human sacrifice was an abomination and forbidden. Assume that he was thoroughly counselled as to all this during the two months' delay. The scientific conclusion is irresistible, that Jephthah, the arrogant soldier, who could slay forty-two thousand Ephraimites in cold blood and did not

hesitate to sacrifice his own daughter, was insane, a paranoiac. The unfortunate Ephraimites were of Israel, related to him. Human nature has not changed since that day and proof exists now. Undoubtedly Jephthah suffered from an insane delusion that because he had made the vow to the Lord it must be carried out literally. A delusion is the product of an insane belief, a false conception or idea arising from a disordered mind. Argument will convince the sane of error, but nothing will convince the insane.

In March, 1925, at Oroville, Cal., one, Sharlow, offered himself as a sacrifice to the Holy Ghost in a cult he had joined. His head and the soles of his feet were burned with the sign of the cross and from these tortures he died.

In January, 1925, a Mr. Bingaman in Pennsylvania, killed two of his children and caused his aged father to die of excitement witnessing this. Bingaman was a paranoiac with religious delusions. He told the officers: "I did right. The spirit told me to kill them and I did."

True occurrences of this kind could be multiplied, but sufficient are these. The O. E. S. naturally would not use any of them to base lessons upon, because of their repugnant hideousness. If the acts of Jephthah are equally insane, the O. E. S. is confronted with the full force of the ritualistic view it takes, which is indisputably a literal human sacrifice. The author of the ritual surely was hasty and did not give this portion of the ritual the careful study he should have given it. He had a choice beyond any question among many other women whose lives and characters are noble and elevating.

The serious question proposed in the beginning of this article is timely. It is not too late. It should be solved calmly and without prejudice, for the real good of the Order and its thousands of loyal members. Historical matter and references herein have been carefully sought out. The record is submitted for a decision. Reformation never comes until error is pointed out. When that occurs, reformation should come speedily. There should be no clinging to anything because of some fancied notion that long use and familiarity with it have clothed it with imaginary

beauty or lesson of duty. No falsehood, no hideous thing should be retained and worshipped in like manner as the savage of Africa worships his fetich. The writer hopefully awaits the day when something finer and grander shall replace this portion of the ritual.

----o----

An Old Masonic Apron

By BRO. GEORGE R. RAUB, Michigan

November, 1929

EARLY in the fall of 1928, Bro. R. J. Meekren, Editor of THE Builder, saw a description of an old Masonic apron in the Masonic Home Journal. This notice was a transcription of one which appeared in the daily press of Detroit, Michigan, during the Knight Templar Conclave held there from July 14th to 18th 1928, and which dealt with an apron in the possession of Mr. John Eldredge of Detroit and purporting to have been made in London in the year 1727. The article has been reprinted many times in Masonic journals and I am pleased to furnish an account of the investigation made to prove or disprove the authenticity of the statements made therein.

The article as published contained a description of the material and colors of the apron and stated that it was of Scottish Rite design. The balance of the account was composed of the Masonic connections of the present owner and his father, together with some historical data of the period in which the apron was presumed to have been made and a chronological list of the members of the family through whose hands it had passed.

Bro. Meekren realized that if the claims made for the apron were true, that Mackey and other authorities were wrong. Mackey says: -

Silk or satin aprons, bespangled, painted and embroidered, which have been gradually creeping into our lodges, have no sort of connection with Antient Craft Masonry. They are an innovation of our French Brethren who are never pleased with simplicity ....

A Mason who understands and appreciates the true symbolic meaning of his apron would no more tolerate a painted or embroidered satin one than an artist would a gilded statue.

According to the Transactions of Quatuor Coronati Lodge No. 2076, London Masons wore long leather aprons in 1727.

Bro. Meekren addressed a letter to Mr. Eldredge and asked for proof of the age of the apron. He was not satisfied with the reply and addressed a second communication to Mr. EIdredge who failed to reply.

It was then that Bro. Meekren turned to the Service Commission of the Grand Lodge of Michigan, whose head-quarters are in Detroit, and asked if some local Mason would be willing to investigate the story of the apron and if possible determine whether the claims made for it were correct.

The Secretary of the Service Commission delegated the task to me.

I felt that the apron would in itself constitute proof of its age. I have always marvelled at the efficacy of the scientists in changing man's cosmological conception of the universe. Nature alters, but does not eradicate; all things are homogenetic to the period in which they are created; accordingly I looked to science to give the required information about the apron. At my request Adele C. Weibel, Curator of Textiles of the Detroit Institute of Arts, agreed to make a technical examination of the apron, providing I could bring the apron to the Art Institute for examination.

With this object in view I called Mr. Eldredge and made an appointment to see him. I did not know why he had dropped the correspondence with Bro. Meekren and thought I might experience some difficulty in persuading him to submit the apron to an expert for examination. I was pleased to find that my fears were unnecessary. Mr. Eldredge is a frank, open-minded, lovable gentleman, who has seen sixty-eight years of life; he has been sober and industrious and he has no feeling against mankind in spite of the fact that at his advanced age he is still dependent upon his daily wage in a Detroit automobile factory for subsistence.

His paternal forefathers for six generations have been Masons. Mr. Eldredge said that although he held the Fraternity in high esteem he had never petitioned for membership in a Masonic lodge His father had been honored with the 33rd Degree and had devoted his whole life to its interests. As a boy he seldom saw his father, who was away from home working for the lodge. That his character had been molded by these experiences is doubtless true. He had always been interested in his home and when he married he found the whole world in the companionship of his wife His reminiscences of week-ends spent camping and fishing with his wife are interesting, but they are not directly connected with the investigation.

I was told that he had stopped writing "to the man in St. Louis," because he had told everything he knew about the apron and was at a loss to say anything more. He had no documentary evidence with which to prove the age of the apron. There had been such documents but they were destroyed in a flood in the Allegheny Valley in the 70's. However, he had an account written by his Aunt Delia, who was born in 1807, from her memory of the originals.

This apron was made by Katherine Fink and given to John Dredge in 1727 as a present and wan handed to his son Horace E. Eldredge in 1752, and Horace E. Eldredge handed it to his son Haskins Eldredge in 1786. Haskins handed it to his son Alanzo Eldredge in 1807, and Alanzo Eldredge to his son Hezakiah Eldredge in 1831, and Hezakiah handed it to his son Hykins in 1847, and Hykins handed it to his son, Frank, the present owner, in 1883.

The border of the apron is a light red. This was not the original border, I was told. The original was so badly rotted that in 1883 he and his mother, under his father's supervision, had sewed on the new one. They put it on as nearly to the original as was possible. He made the folds and his mother did the sewing. The original border, as remembered, was a sort of peach color; it was badly faded.

Years ago the Editor of the Cincinnati Inquirer had tried to buy the apron, but he had always refused to sell it. He hadn't thought about selling it until last summer. His housekeeper had explained that inasmuch as he had no one to leave the apron to he would be justified in selling it and that at his age the money that might be derived from its sale would do him far more good than would the apron.

When the Knight Templar Conclave was held they called a newspaper and gave them the story of the apron, thinking that the attention of some Mason who wanted such a relic might be attracted.

He agreed gladly to submit the apron to the Curator of the Art Institute whenever it would be convenient for me to take it there.

On the afternoon of the 21st of May, 1929, accompanied by Mr. Eldredge's housekeeper, I took the apron to the Art Institute and Mrs. Weibel examined it. Her opinion was that it was impossible for the apron to have been made in 1727. The

cloth was woven on a power loom and they did not exist at that time. The kind of a loom on which the cloth was woven did not come into existence until the last quarter of the 18th century. She thought the cloth was several years old at the time the designs were put on it, as the style of costume as shown on the two cherubims was created about 1825. On the back of the apron is found the date 1727. The ink is the color of walnut juice. Mrs. Weibel said that from the style of figures used that must have been written about 1830.

Brother Hills, Librarian of the Quatuor Coronati Lodge, was kind enough to search the old Masonic records for the name of Eldredge, but to no avail. This, of course, proves nothing because the records are only fragmentary.

I believe that the present owner of the apron has been honest and sincere from the beginning. I am positive that somewhere a gross discrepancy has crept into the family tradition. The "1727" that appears on the back of the apron might mean that the first Eldredge was made a Mason in 1727; or that the first Eldredge made a Mason was born in 1727. Someone has made the mistake of believing that the date signified the age of the apron.

I am inclined to think that there is a Masonic connection between the Eldredge family and the date 1727; but I am positive that the apron itself has nothing to do with that connection. I am willing to accept the report of Mrs. Weibel as that of a competent authority and base my further conclusions upon her statements.

----o----

A Canadian Masonic Manual

BY BRO. A. J. B. MILBORNE, Canada

THERE recently came into my possession a copy of the very rare Mason's Manual issued by the Provincial Grand Lodge of Lower Canada in the year 1818. The book is leather bound, measuring 5 1/4 by 8 3/4 inches, find contains 114 pages with an Index. It was printed at 'The New Printing Office," by T. Cary, Junr. & Co., No. 21 Buade Street, Quebec.

From the Preface we learn that "the design of this little work was suggested by the Right Worshipful Deputy Grand Master, Brother Snelling," and that it was

. . intended to supersede the inconveniences which all the subordinate lodges, and particularly those in remote situations, have hitherto suffered so much by, and to prevent the regularities they have fallen into, arising frequently from a want of acquaintance with the regulations as laid down in the BOOK OF NEW CONSTITUTIONS," unanimously accepted by the United Grand Lodge of England, at the memorable epoch when the Interests of ANCIENT and MODERN MASONS were cemented forever in one Grand Plan of perpetual Union, under the name of UNITED ANCIENT FREEMASONS OF ENGLAND" and subsequently recognized and acted upon by the Provincial Grand Lodge of Lower Canada.

The volume is dedicated to H.R.H., the Duke of Kent, Past Grand Master of Masons in Lower Canada, a wood cut portrait of whom forms the frontispiece.

At the Quarterly Communication of the Grand Lodge Lower Canada held on the 2nd day of March, 1818, was resolved unanimously that "all the Rules laid down in said Code (i.e., The Mason's Manual) shall be the sole and only Laws for the Government of the Craft, hereby repealing all those promulgated by this Grand Lodge, that are not therein contained." It was also resolved "That every person initiated into Masonry in this Province shall have a Copy of the MASON'S MANUAL delivered to him by the Secretary of the Lodge, who shall account for the same to the Grand Secretary."

In addition to the Rules and Regulations for the Government of the Craft, the Grand Lodge and Private Lodges, there is an Appendix containing the Installation and Funeral Ceremonies, various Charges and Prayers, and

. . . it being very essential, in order to preserve due decorum when the Craft are at refreshment, and on other occasions, that no songs, but such as are truly Masonic, or such as are moral and chaste, should be used, the compilers of this little work have inserted a few that are Strictly so, which they beg to recommend to the Brethren.

One of these songs was written by Bro. Thomas Bennett, P. G. S. of the Grand Lodge of Nova Scotia.

The "Short Charge to a new admitted Mason" is practically the same as that printed in the Irish Pocket Companion of 1734 (See THE BUILDER, Vol. XI, page 158), except that the phrase "the greatest monarchs in all ages," etc., has been altered to read "the greatest monarchs, governors and rulers in all ages, as well of ASIA, AFRICA and EUROPE as of AMERICA, have been encouragers of the ROYAL ART."

There are a number of Christian references in the Prayers and Charges. The Manual also contains a set of "Rules recommended to the serious attention of every Christian FreeMason" as well as "A Christian Masonic Hymn on the Nativity of our Blessed Saviour," written by the Rev. Bro. Doty of Three Rivers, Lower Canada.

Many of the Regulations are of more than ordinary interest, particularly those concerning the appointment of the Provincial Grand Master. Prior to the Union of 1813 the Provincial Grand Lodge of Lower Canada had apparently assumed

powers it did not possess, and had come to consider itself as a sovereign body. The Charters which it had granted were carried on the Provincial Grand Registry only, and few, if any, returns were made to the Grand Lodge of England. This assumption of sovereign power was not deliberate, but appears to have grown up as a result of the difficulties incident to those days when the means of communication with the Mother Country were irregular and slow, and at a time when, happily for the Craft, the spirit of Masonry was stronger than the letter of its constitutional structure. Following the retirement of H. R. H., the Duke of Kent, from the office of Provincial Grand Master of Lower Canada, to which he had been appointed in 1792 by Warrant issued under the authority of John, fourth Duke of Athole, Grand Master of the Grand Lodge of England, " Ancients, " the Provincial Grand Lodge met on the 27th December, 1811, and "elected" the Hon. Claude Denechau to succeed him. The irregularity of this proceeding is now apparent from a reading of the regulations contained in the Manual, where it is stated that the appointment of the Provincial Grand Master is a prerogative of the Grand Master of England. It is known that Denechau applied to England for a Patent, so that it may be presumed that the "election" was a temporary expedient to meet the peculiar situation that had arisen. That a Patent was essential to the holding of the office is also clear, for the Regulation goes on to provide that the Provincial Grand Master was to be installed on the 27th December annually, " provided his Patent has been obtained this phrase being in italics. W. Bro. Pemberton Smith of St. Paul 's Lodge, E.R. Montreal, has drawn my attention to the fact that nowhere in the Manual is any reference made to the Hon. Claude Denechau, the Manual itself being issued by the "Committee," and under the sanction of the R.W. Bro. William Handfield Snelling, the Deputy Provincial Grand Master, which, he writes, "shows a proper Masonic modesty and sense of discipline on Denechau's part." In spite of the absence of the Patent, Denechau, however, exercised the functions of his office, even to the granting of Warrants, but he regularized these Warrants after his Patent had been received in 1820 by ratifying them.

A curious claim is made in Regulation 9;

The Provincial Grand Lodge has also the inherent power . . . Of suspending those (Lodges) of other registers.

It is to be hoped that no attempt was ever made to exercise this power.

The Regulations provided that all the Grand Lodge Officers were to be appointed by the Provincial Grand Master; the appointment of the Grand Treasurer, however, was to be made from three Brethren nominated by the Grand Lodge. Lodge representation in the Grand Lodge was limited to the Master, Wardens and one Past Master from every warranted Lodge.

In the rules for the regulation of Private Lodges, it is provided that no person shall be initiated or admitted if three black balls appear against him; that

. . . no other Lodge shall initiate into Masonry, any non- commissioned officer belonging to a Regiment or Battalion, to which a military Lodge is attached, nor shall any Lodge initiate any military person below the rank of Corporal, except as a serving brother, or by dispensation . . .

and that;

no Lodge shall make a Mason for a less sum than Three Pounds, exclusive of the registering fee.

Graham, in his History of Freemasonry in the Province of Quebec, written in 1892, refers to the rarity of the Mason 's Manual, and although I have found references to it in the Minutes of some of the older Quebec Lodges, the only other copy that I know of is in the possession of Golden Rule Lodge, No. 5, at Stanstead, which, incidentally, happens to be the mother lodge of the Editor of THE BUILDER.

With the slow and haphazard communications of a hundred years ago it is not at all strange that with the best will in the world to abide by Masonic law, the brethren in Canada were forced into many irregularities. Even the home authorities added to these by their discrepant and sometimes contradictory actions. And in addition were the complications following on the existence of two Grand lodges in England, both warranting lodges in the new world.

The Duke of Kent was inconsistently enough recognized by both bodies, though originally belonging to neither, for he was initiated in Switzerland. But it would appear that "Ancients" and "Moderns" in Canada were on fairly good terms with each other. At least when the Duke was about to leave Quebec for the West Indies in 1794, a joint address from the representatives of the two systems was presented to him, expressing a lope that his "conciliating influence" might lead to a reunion. A hope which was well founded, for he with his brother, the Duke of Sussex, presided over the amalgamation of the two rival bodies into the United Grand Lodge of England.

The Canadian brethren had requested that he should be appointed Provincial Grand Master for the whole of Canada, and he to appoint Deputy Provincial Grand Masters for Upper and Lower Canada, respectively, and this the Grand Lodge evidently wished very much to do, only Rt. Wor. Bro. Jarvis had already been selected when this petition was received.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

BOARD OF EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

DAVID E.W. WILLIAMSON, Nevada

E.E. THIEMEYER, Missouri

-

THE RESEARCH EDITOR

IN his "Farewell" and apologia pro labore suo as Research Editor of THE BUILDER, Bro. E.E. Thiemeyer quite neglected to give any indication of his reasons for relinquishing the position. The explanation is very simple. Some time ago he got married, and he now finds it necessary to find some more remunerative employment than Masonic Research. His salary has only been a nominal one, and it was only because he had other sources of income that he was in a position to undertake the tasks he has so ably and zealously performed since his appointment some three years ago. No one but the Editor can begin to appreciate how much Bro. Thiemeyer has done, or the value of his assistance in the carrying on the work of the Society. The Editor may confess to having had some hope that Bro. Thiemeyer might be his successor, and thus provide for continuity in the work. But he knew all the time that such an outcome was hardly probable. The Research Society, the Graft in general, cannot expect young men of outstanding ability to devote their lives to such work as this, without paying something more for it than the day wages of a carpenter or bricklayer.

But we do not expect to lose Bro. Thiemeyer entirely He will take a place on the Board of Associate Editors, and we shall continue to have the benefit of his advice and suggestions. We wish him success in his new undertakings, and with his gifts and energy there is little doubt that he will attain it.

* * *

THE RESPONSIBILITY OF MASONIC EDITORS

IN the August number of the Masonic Digest, Bro. Reynold E. Blight, himself the editor, expressed himself upon this subject. We gather that the pronouncement was not made in vacuo, that is, it was not merely the exposition of a theme, but that it had reference to some local differences of opinion among the brethren in California, or at least in Los Angeles. This was made more apparent by the publication in the succeeding issue of letters from a number of brethren of prominence, warmly praising this editorial utterance.

While very much in agreement with most of what was said, there were certain statements that we could only accept with some reserve. Bro. Blight said that an "editor is not altogether a free individual," which is so true that it is almost a truism. The only editor who is free is one who owns the periodical he directs, and who is rich enough to pay all its expenses out of his own pocket. Even then his freedom is limited by various laws of the state. Few, however, are in this happy state of liberty, and the great majority of editors have to conform themselves to some extent, greater or less, to what their readers want, or at any rate to what they will stand.

It was also stated that "no individual, no magazine, can claim to represent Freemasonry. There is only one body authorized to speak for the Craft and that is Grand Lodge." Naturally, for it represents the Craft, in any given Jurisdiction. But again those who are at a distance, and who do not know the circumstances that inspired the utterance, may wonder why anything so obvious should have to be said, and what is more important, what it might be taken to imply.

In a succeeding paragraph it is said that the same rules that govern him in the lodge must guide a Masonic editor in the conduct of his publication. So far as these concern "restraint, tolerance and courtesy" and "the ideals of the fraternity" we unhesitatingly agree. A Masonic editor is a Mason, and a Mason is bound to act Masonically in all his dealings with his fellowmen, and especially with his brethren. But here is where we feel it necessary to make certain reservations. Whatever appears in the columns of a Masonic journal should be distinguished by courtesy and restraint, and whatever is said editorially should be just and tolerant, but it is not clear that this is all that is intended, and this doubt is increased by the letter of M. Wor. Bro. Will H. Fischer, in which he says:

To my way of thinking, the editor of a Masonic magazine should be sensitive and responsive to, and limited by the clearly enunciated principles, purposes and commitments of Masonry and the policies laid down by Grand Lodge.... If there is a difference of opinion as to principles, policies or procedure, or a desire to enter new fields of action, policy or discussion, the same should first be discussed and settled in Grand Lodge, or with the Grand Master, in an orderly manner.

With the particular questions at issue which it would appear are being dealt with under these general statements it would be an impertinence for us to say anything, even if we knew anything about them and had formed an opinion. But on the question of the freedom of the Masonic press we have a very decided opinion and we cannot admit that an editor has to follow the same rules in regard to his journal that the Master of a lodge has to enforce, in regard to the subjects raised for discussion. The two things are on different levels. There are matters that can be discussed in lodge that could not possibly be published, and conversely there are subjects that cannot be brought up in lodge that may very properly be treated in a Masonic periodical, precisely because its pages are open to all the world. The logical result of Bro. Fischer's understanding of Bro. Blight's article would lead to a Masonic bureaucracy, and make every editor its partizan and propagandist. Exactly the same reasons exist in American Masonry, in its present day development, for a free press, as exist in the civil state. Democratic governing machines are clumsy and very slow to act - they need the free and mobile criticism of a free press both as a curb and as a spur, according to circumstances. Grand Lodges are no more perfect than any other legislative bodies.

The limits and functions of the Masonic press is another subject that might well be elucidated by research, and we would welcome any further discussion of the subject.

----o----

* * *

COPYRIGHT

THERE has been some discussion recently as to the fitness and propriety of protecting the articles published in Masonic periodicals by copyright. Several of our contemporaries have expressed the opinion that there should be no restriction whatever on the use and promulgation of material prepared for the information and instruction of the Craft, and this is a consideration that undoubtedly carries much weight.

It has to be admitted that there has been a very low standard of professional ethics in the American Masonic Press taken as a whole. This is not the place to attempt to account for the fact, it is there and has to be regretted. The recently organized Masonic Press Association has set very high requirements for its members, and we have no doubt that in time its influence will have great and far-reaching effect. It insists on the observance of the regular established usages of publication, including the elementary and primary rule that permission be obtained to reprint articles published elsewhere, and full credit given to the publication in which they first appeared.

As the procedure of protecting a publication legally is a very simple one, it is fair to assume that the editor and publishers of any periodical not copyrighted tacitly gives a general permission to reprint articles from its pages without further formality. Though even in such cases courtesy at least would demand that it should be explicitly asked for and received.

THE Builder has been protected by copyright from the beginning, for reasons that we believe are fairly obvious. The articles and essays that have appeared in it are

all original, with very few exceptions, and for the most part have been the work of members of the National Masonic Research Society. The general copyright is intended to protect their interests. It is for the author to say what use may be made of his work.

Our position is therefore quite simple. Contributed articles appearing under the names of their authors should not be reprinted without permission. In most cases, we know, such permission will be gladly given by the contributor, unless there is some special reason for not doing so, such as an intention to republish in another form. But so far as other material is concerned we are very glad to offer it for general use, on the condition that full credit is given to THE Builder. And here we must say that when such material has been reprinted in another journal, it is hardly fair to ascribe the credit to the latter - though we have known this to be done more than once.

There has been in the past, and still is, unfortunately, an altogether improper and unjust view taken by members of the Craft at large toward authors and publishers both. The laborer in general is admittedly worthy of his hire, even the ox is not to be muzzled as he treads out the corn, but the Masonic writer is expected to work for nothing, and the publisher is expected to give his periodical away, or at least make concessions as to payment. And if either objects then they are straightway held to be "commercializing" Masonry. Really it is those who expect such favors who are exploiting Masonry, for they are demanding something for nothing on account of the fraternal tie. We believe that if consideration is given to this the misconception will be removed. It takes as much time and effort to write a Masonic article as any other, and it costs as much money to publish a Masonic journal as any other, and those who seek undue favors are themselves the commercializers.

* * *

FORCED CHARITY

FOR several months past THE BUILDER has contained brief notices of the charitable festivals of the Grand Lodge of England. There are three of these festivals held annually which are of major importance. Each one is devoted to raising funds for one of the homes operated by the Grand Lodge of England. The Royal Masonic Benevolent Institution for Girls, the Royal Masonic Benevolent Institution for Boys, and the Royal Masonic Benevolent Institution which is for old folks and indigent Masons are the recipients of the funds subscribed at these major festivals.

It is customary in England to sell jewels for subscriptions of certain sums of money to be devoted to these institutions. Stewardships are also for sale. The word "sale" is perhaps harsh, but in an uncharitable attitude is correct. Either lodges or individuals may purchase jewels or qualify as stewards. If recollection serves aright, the fee for a lodge stewardship is considerably larger than that for an individual.

THE BUILDER has commented favorably upon the amount of money raised at these festivals, and made comparisons which were none too favorable with the charity of American Grand Lodges. The recent festivals held in England produced considerably over a million dollars for charitable purposes. This is well over an average of $4.00 per member for the jurisdiction. With a system of contribution as outlined above, it is evident that these funds are in excess of any deduction from the annual dues of the members to their respective lodges, or a per capita tax by the Grand Lodge. And this in a country where government taxes approximate 35% of the income of the individual. It is immediately apparent that our English brethren take their Masonic charity with a great deal of seriousness.

We are informed by a correspondent that a very large percentage of the funds received are brought forth by social pressure exercised by lodge officers upon those who do not seem to be inclined to contribute as liberally as they should. The impression given in the letter to which reference is made, was that this practice is to be condemned rather than praised. The present writer cannot concur in that opinion, and while the following views are expressed editorially, it must be said at

the outset that they are personal, although the writer feels that the majority of the membership of the National Masonic Research Society will concur.

Let us admit that it would be much better to secure funds for charity without coercion if possible. Of course, the desirable thing is to have the members of the Masonic Fraternity take their obligations of charity so seriously that there would be no need to force them by social pressure or otherwise to contribute ample funds for the maintenance of charitable enterprises.

There is much to be said on the other side of the question. In the first place, a candidate petitioning for Masonic degrees has some sort of an idea that Masonry is a charitable institution. It must be self-evident that the funds for maintenance must come from the members. It is the general practice in America to secure these funds by a per capita tax levied by the Grand Lodge. The amount of this levy is small, but in theory the coercion exercised is just as strong, perhaps even stronger than the social pressure brought to bear by lodge officers in England. Regardless of any opinions to the contrary, the fact cannot be denied that American Masons are being forced to contribute to their Masonic homes just as strongly as English Masons. The difference is only in methods.

The second reason for preferring the English practice is that the charitable obligation is brought home more forcibly under that plan than under the American scheme. In this country a certain portion of dues is automaticaly set aside for charitable purposes. The member pays his lodge dues and assumes that he has no further obligations to his Masonic brethren. That is altogether the wrong attitude. The average American Mason will contribute to all sorts of secular charity, but will not add one penny to his dues for Masonic charity. That is perfectly all right, but it does not enable the fraternity to practice to the full the charity which it claims lies at its foundation.

It does not take a keen observer to realize that there are many ways in which money could be spent by the Masons of this country to help unfortunate members of the craft. There should not be included in this group any unworthy cause. To cite

a few examples however, we might spend money for the education of children of Masons who could not otherwise receive proper training. The Shrine hospitals for crippled children, which devote their attention not only to the children of Masons, but others as well, cannot cover the entire field. More funds could be used in this way. We might found homes for contagious cases and Masonic insane, who are not provided for at the present time. The caring for indigent tubercular patients in the Southwest has been mentioned so many times that it must be known to everyone today. If American Masons were compelled by social pressure to dig in their pocket to the extent of $4.00 per member, we would have twelve million dollars a year to devote to such worthy enterprises. In following such a practice, we would be helping others who would be willing to help us, if their obligations meant anything to them, instead of helping people in whom we have no interest whatever, except that interest of pity which any normal human being has toward one less fortunate. In other words, there is money devoted to general charity today which would do just as much good, and perhaps more, if it was devoted to Masonic charity. That these outside charitable organizations would miss the Masonic contributions is doubtful. The Masonic Fraternity would relieve them of enough charges to make up whatever depletion in funds they might suffer and Masonry be credited with adequately caring for its own. In other words, what is being advocated here is nothing more than the old adage that " Charity begins at home."

The American plan does not provide sufficient funds for these purposes, as has been said. Perhaps the English plan also fails. However, it is certain that by bringing pressure to bear, every member of the Masonic Fraternity in England is forced to realize that he is abiding by his obligations, and that is as it should be. If men will not live up to oaths of honor willingly, they should be made to do so forcibly. It would doubtless be well if the forty-nine American Grand Lodges would adopt the English plan in regard to contributions for charitable enterprises. We would have more money for charity, and American Masons would be made to realize that the Masonic Fraternity was an active organization, and not one whose emblem was a means of getting more business, or simply a form of odd age insurance. E.E.T.

----o----

Chronicle and Comment

A Review of Masonry the World Over

The Question of Plural Membership

The breaking down of the prejudice in the American Craft against a brother belonging to more than one lodge at the same time seems well under way. Not only is Michigan seriously considering the matter, but it has been definitely proposed in Idaho and New Jersey. In the former Grand Lodge two resolutions were introduced, according to the Idaho Freeman, but "on account of the importance of the subject and the press of other business the matter was withdrawn from consideration for the present."

In New Jersey the Grand Master recommended it and proposed regulations to govern it. The Committee on the Address reported it to the Grand Lodge, but on a technical objection it was laid over for action at the next Annual Communication.

The Grand Lodge of Oregon has also taken it up, and has a committee studying the problem. An article by R. W. Bro. L. W. Matthews, a member of this committee, appeared in the October number of the Masonic Analyst, from which we gather that probably the committee will not only report favorably, but will offer weighty arguments for relaxing the unnecessary restrictions that have become traditional in this country.

A Ruling on Dimits

Several of our contemporaries have been recently discussing a ruling of the Grand Master of Louisiana which appeared in the Proceedings of that Grand Lodge in

1928. This was to the effect that a lodge is justified before granting a dimit in demanding not only a payment of all dues but also a pro rata share of all the lawful indebtedness of the lodge.

As the decision was not commented on by the committee on the Grand Master's Address, it is to be presumed that it was accepted as in accordance with Louisiana Masonic Law. It has not, however, met with approval elsewhere. The Idaho Freemason points out that if this be granted, in justice the demitted brother should receive a pro rata share of the assets of a lodge also. The logic is unimpeachable. The Masonic Chronicler says that in Illinois a lodge cannot levy any assessment on its members, and the Tyler-Keystone commenting on this states that the same is true of Michigan.

There might be specific eases where such a demand might be fairly made, but stated as a general rule it is dangerous, and could possibly work the gravest injustice on individuals.

The Solicitation of Candidates

The following paragraph appeared in the August issue of the Illinois Freemason:

A good many old Masons hold up their hands in horror if anybody suggests that Masonic lodges might, with propriety, make a modest solicitation for members. If Masonry is a good thing why should we not be permitted to tell our friends about it and suggest to them that it would be to their advantage to become members of the society. The facts are that four-fifths of all petitions received in lodges today result from someone having presented the value of Masonry to a friend.

While not holding up our hands in horror, or any other emotion, we certainly believe the suggestion is a mistaken one. There is a sound practical and psychological basis for the rule that no one should ever be solicited to become a' Mason, it is not merely a tradition. It does not follow that a "good thing" for some men is a good thing for all; and Freemasonry is a peculiar institution, its nature is such that only those who are attracted to it of their own motion are at all likely to prove good Masons. It is not true that every good man can be a good Mason. In addition to being just, upright and honorable, he must have that peculiar predisposition that can appreciate ritual and symbolism and the ideal of fraternity. There are many excellent and admirable men in whom this is entirely lacking.

Masonic Emblems on Auto Radiators

Recently this subject was brought up in the Grand Lodge of New York. No definite prohibition was enacted, but the brethren of that Jurisdiction have been requested to cease from following the practice - those of them who had adopted it.

We should hardly have thought this matter of sufficient importance to mention, were it not for the feet that it seems to have aroused a great deal of interest everywhere. A large number of our contemporaries have given publicity to it, and some have commented upon it editorially. The news has even crossed the Atlantic, where it has been received with half incredulous wonder. Not wonder at the mild action taken in the premises, but wonder that a Mason should, or could, want so to advertise himself.

Revived Interest in Count Pulaski

Our friends who belong to the Roman Church have re-discovered that noble soldier of fortune and partisan of liberty, Count Casimir Pulaski, who fell at the siege of Savannah in the War of Independence. From different parts of the country we hear of various suggestions for honoring his memory. In Wisconsin a public park has

had its name changed from Lindbergh Park to Pulaski Park; in New Jersey a monument is proposed. In St. Louis there was a celebration and memorial service. Naturally those of our citizens of Polish descent are interested, and as these nearly all belong to the Roman Church, the attempt to add him to the Romanist Pantheon of national heroes is logical enough. Whether Pulaski was a member of the Roman Church himself we do not know, he may have belonged to the Moravian Church; but however this may be, he was certainly a Freemason. We need not grudge the new honors being paid to him, but the situation is rather amusing.

Withdrawal of Charges

From the Proceedings of the Grand Lodge of New Jersey for 1929 we learn that one of the decisions made by the Grand Master, M. W. Bro. W. T. Vanderlipp, was that charges preferred against a brother might be withdrawn by consent of all parties when they did not involve criminal acts in the eyes of the law. And he went on to express the opinion that where the complaint concerns money matters charges should not be received by the lodge unless fraud is alleged in the transaction.

This is a very important matter. Originally lodges took cognizance of any quarrel or dispute between individual members, and there were no formal regulations governing such eases. To obviate abuses that appeared from time to time a procedure analogous to that of courts of law has been provided in all jurisdictions. But this procedure is not at all adapted to deal with disputes and misunderstandings, and the consequence is that these are now almost everywhere ignored by our lodges, with very evil results at times.

Would it not be possible to devise some less formal and serious method for arbitrating and appeasing differences between brethren? It might go far to reviving true friendship and fellowship in the American Craft.

Alleged Find of Masonic Manuscript

It is reported that an old manuscript dealing with Masonry has been found among some old books at a farmhouse in Wisconsin. The discovery was made by Dr. B. C. Meacher of Portage, Wis. The manuscript is stated to be several hundred years old, but on what grounds this estimate was made does not appear.

We might guess, if the report has any foundation, that this would prove to be another copy of the Old Charges; but the locality seems a very unpromising one for this. It is possible it is a modern copy of one of the published versions, made by some Mason for his own use. We hope that some of the Wisconsin brethren will try to find out more about it. One of the brethren of Henry L. Palmer Lodge, or perhaps some member of the Grand Lodge Committee on Masonic Research seem to come within their province. Such claims as this should be examined at once, for as time passes the difficulties of establishing the truth rapidly increase.

The lowa Grand Lodge Bulletin

Members of the N.M.R.S. are naturally interested in the Iowa Craft, seeing that it was founded through the efforts of Iowa Masons, chartered under the Iowa law governing non-profit making corporations, and for the first eight years of its existence had its headquarters within its borders.

The Grand Lodge of Iowa has a world-wide reputation. It would not be too much to say that it stands in the very forefront of the English speaking Masonic world in regard to its achievements from the intellectual and educational point of' view. The Iowa Masonic Library, though it may have one or two equals, has no superior. Its resources have been put freely at the disposal of Masonic students the world over, and there is no reading Mason anywhere who does not know of its fame.

In conjunction with the educational work of the library a Bulletin has been issued for many years, with the object of bringing the library and its resources, and its acquisitions to the knowledge of the brethren in the Jurisdiction. The expense was met by the Grand Lodge, and it was always considered as port of the Library work. It was sent to all Iowa Masons, and to any Masonic student elsewhere who asked to receive it. It became one of the few Masonic periodicals published in the English language that was of general interest. It is no wonder that the name of Iowa stood so high in the Masonic world.

Naturally this was due, as everything worth while always is, to the efforts of a few leaders, notably the two Parvins, father and son. It is to be feared that the majority of Iowa Masons neither know nor care about such things. They do not realize they have a world reputation, perhaps they would not value it if they did. At least there were signs at the last communication of the Grand Lodge that the character of the Bulletin is to be changed. The Board of trustees suggested that "more emphasis should be placed on the Craft in Iowa." There was some flowery verbiage about the "worth while achievements of the several lodges," and how recording them "would bring renewed enthusiasm and fresh courage" to all. But the meaning seemed to be that Iowa would recede from its prominent position and would turn its attention to its internal and private affairs, and that the Bulletin should become more and more a local news sheet.

The rest of us, of course, have nothing to say. We can only be grateful for what Iowa has done, and, if this tendency should be continued, we can only regret the loss of Iowa leadership. It will come to many as a shock that even the existence of the great Library is dependent from year to year on a bare majority in the Grand Lodge, and we can only hope that this regressive tendency will go no further, otherwise we may have to mourn the fall of one of the principal pillars oft organized Masonry on its intellectual side.

An Educational Secretary in North Carolina

A recent issue (Sept. 16) of the Orphans Portend and Masonic Journal, which is the organ of the Grand Lodge of North Carolina, has an article by Bro. R. R. Saunders, who is Educational Secretary of Reidsville Lodge, No. 384. In this article he briefly recounts his experience. He apparently had to start with very little assistance and very little knowledge of what has been done elsewhere. He incidentally remarks on the failure of the Grand Lodge to "provide some system of study covering all the phases of Masonic thought for the guidance of the secretaries."

Like everyone else who has had to do with educational work he has come to the conclusion that outside speakers, no matter how eloquent or well informed, can never take the place of individual work by the members of the lodge, or study club, themselves. He states his conclusions thus:

My study of, and experience in, this phase of Masonic work has been limited and, without a pilot to guide me it has been more or less of a pioneering nature To begin with I laid down certain rules about which to build my programmed, rules which conform to the standard of common sense as far as I was able to apply it.

1st. They must be brief, they must be interesting, they must be instructive.

2nd. That the work must not be overdone by having too many meetings. I arranged my meetings of four each, one in the Spring and one in the Fall, skipping the hot summer months.

3rd. That the work must be done systematically and progressively.

Masonry is no different from any other science or philosophy and I assumed that it could not be treated any differently for practical results.

It is possible that the Syllabus published by the N.M.R.S. might serve him as a guide. It has been used in similar eases with the most gratifying results.

Masonic Education in Idaho

In the Communication of the Grand Lodge of Idaho, held in September, Bro. Curtis F. Pike, chairman, dwelt on the feet in his report that within a generation conditions had completely changed. Once the lodge meeting was a welcome break in the daily monotony of life, now it has to compete with a thousand distractions and forms of entertainment. In consequence Masonry must develop some new appeal, and the question of Masonic Education assumes more and more importance.

The committee has compiled and published a list of Masonic books to assist lodges in building up libraries, and this has apparently had some result. No definite scheme or course of study has been arranged as yet, though some lodges have formed Study Clubs. The committee looks forward to being able to accomplish still more in the coming year.

The appropriation granted the committee last year seems a very small one, only $500.00. This would seem to show that the real importance of this work has not yet been so fully realized by the Grand Lodge as it has been by the committee.

The Masonic Relief Association

From the Missouri Freemason we learn of the recent biennial meeting of the Masonic Relief Association of the United States and Canada, which was held in St.

Louis last month. This is undoubtedly the most efficient of the various organizations established to harmonize and co-ordinate inter-Jurisdictional efforts. And being the most efficient, is the least known and the least talked about. Twenty-six Boards were represented directly by their own delegates, and many of these were proxies, so that some fifty Boards were represented in all.

The agenda called for discussion of the following questions, and we are informed that it was carried out in its entirety:

Does the Masonic fraternity really relieve distress among its members, their widows and orphans?

What should be done to a lodge that fails to make provision for distress among its own members or their dependents?

What can you tell us of the lodge that makes Masons and then turns them out for other lodges to relieve when they are in distress?

What Grand Lodge requires each lodge to collect sufficient dues to maintain a relief fund to meet emergencies?

Does the Masonic fraternity countenance and conceal the identity of persons claiming to be members in good standing who are guilty of fraudulent transactions or does it expose them? Which should it do?

How can a Mason guard against a fraud or impostor if not warned and warned in an effective manner?

Is it not a feet that too much time is given to ritual and not enough to the study and acquirement of a knowledge of its meaning and application?

Is not the Masonic fraternity getting away from its original plan of relieving the distress of worthy members and their dependents ?

Is it not a fact that many lodges undertake to tie the hands of their officers and actually prevent them from relieving distress?

Is this consistent with the original plan as taught in its lectures and ritual?

There were nine papers in all, these being by Bros. John A. Davilla, Joseph L Kirk, Holland L. Kraw, J. B. Nixon, Phil. A. Roth, E. E. Axtell, Stewart Gamble, Walter L. Stockwell and Lewis E. Smith.

Between reading of the eighth and ninth papers election of officers was held and luncheon served, again in the temple dining hall. Those chosen to serve for the next two years are Stewart Gamble, Baltimore, President; Dr. John D. Henderson, Knoxville, Tenn., First Vice-President; J. B. Nixon, Toronto, Second Vice-President; Lou B. Winsor, Grand Rapids, Mich., reselected Treasurer; Andrew J. O'Reilly, St. Louis, reselected Secretary; Lewis E. Smith, Omaha, Chairman Executive Board, and these members of that body: Ira Weingrun, New Orleans; D. R. Cheney, Portland, Ore.; E. Earl Axtell, Buffalo, and George D. Riley, Jackson, Miss.

The Elimination of the Chapter

In the Introduction of the Report of the Committee on Review in the Proceedings of the Grand Commandery of Knights Templar of Illinois, the following passage appears under the above heading:

"The general impression which the writer has gained from reviewing the proceedings of the Grand Commanderies of the United States is that something must be done in order to bring the Order of Knights Templar back to its own.

"Various measures have been suggested, and in some quarters one of the outstanding has been the elimination of the Royal Arch Chapter as a prerequisite to membership in the commandery. We are living in an age of the survival of the fittest. There is no reason in the world why the Order of' Knights Templar should be called upon to propagate the chapter at its own expense. Someone has declared that if the chapter is eliminated, in the course of five years the membership of the Knights Templar will be doubled. This may be an extravagant claim, but the fact remains just the same, that the Royal Arch Chapter is a mill stone about the neck of the Order of Knights Templar.

"In this new age in which we are living when many Masonic organizations are fighting for existence, there must be a readjustment, and it should be along sensible lines. If the Royal Arch Chapter cannot stand upon its own merits, then the sooner it goes out of business the better.

"The subject of chapter elimination is receiving the attention of Knights Templars in many quarters, and it is believed that it is but a short time until the Grand Encampment will be called upon to consider the advisability of dropping the chapter, and opening admission to the Order to all Master Masons in good standing who can pass the test."

This we expect will prove a very startling suggestion to most Masons. It is another indication of the distance the American Masonic Institution has traveled in the last

thirty years or so. The basic idea of the so-called higher degrees and appendant Orders was selection. The membership of the lodge was a selected group of men, that of the chapter was selected from them, that of the commandery selected yet once more. They were the elite, the very cream of the Fraternity, three times investigated and examined, and thrice approved.

There have been in other periods and in different countries unseemly struggles between Masonic systems and Rites, but it was for power or control. The present situation would seem to be a mere struggle for existence, a sordid competition for membership, and presumably fees.

It is only one symptom - there are plenty of others for those with their eyes open. But what the remedy is no one seems to know. It does, however, seem unfortunate that those organizations connected with Masonry which make so large a showing in the public eye, and which attract so many of the unthinking because of their showy features, are nearly all at the end of the succession of grades. It might be better to break this artificial connection, it might be better even to make them open to Entered Apprentices; playgrounds and parades would seem more suitable for the novices and Masonic “youths.”

Whatever may be the right course to take in the present situation it is going to need hard and sober thinking to find it, and the policy of shutting our eyes and insisting that all is well in the best of possible institutions will have to be given up, for that way lies disaster.

Bases of Recognition by the Grand Lodge of England

At the Quarterly Communication of the United Grand Lodge of England the following "Basic Principles for Grand Lodge Recognition" were adopted:

1. Regularity of' origin; i. e., each Grand Lodge shall have been established lawfully by a duly recognized Grand Lodge or by three or more regularly constituted lodges.

2. That a belief in the G.A.O.T.U. and His revealed will shall be an essential qualification for membership.

3. That all Initiates shall take their Obligation on or in full view of the open Volume of the Sacred Law, by which is meant the revelation from above which is binding on the conscience of the particular individual who is being initiated.

4. That the membership of the Grand Lodge and individual lodges shall be composed exclusively of men; and that each Grand Lodge shall have no Masonic intercourse of any kind with mixed lodges or bodies which admit women to membership.

5. That the Grand Lodge shall have sovereign jurisdiction over the lodges under its control; i.e., that it shall be a responsible, independent, self-governing organization, with sole and undisputed authority over the Craft or Symbolic Degrees (Entered Apprentice, Fellow Craft, and Master Mason) within its Jurisdiction; and shall not in any way be subject to or divide such authority with a Supreme Council or other Power claiming any control or supervision over those degrees.

6. That the three Great Lights of Freemasonry (namely, the Volume of the Sacred Law, the Square, and the Compasses) shall always be exhibited when the Grand Lodge or its subordinate lodges are at work, the chief of these being the Volume of the Sacred Law.

7. That the discussion of religion and polities within the lodge shall be strictly prohibited.

8. That the principles of the Ancient Landmarks, customs, and usages Of' the Craft shall be strictly observed.

These requirements are very much what anyone might have expected, even to the uncertainty of meaning that envelopes such terms as "religion" and "politics," and the indefinite content of "Landmarks, customs and usages," while a critic might not find it difficult to show inconsistencies latent in the phrases dealing with the "revelation" of the Divine will. Nevertheless we may hope that these attempts at defining requirements, and stating essentials, which are now appearing in different parts of the Masonic world will lead to the removal of misunderstanding, and perhaps eventually to the realization of the almost despaired of ideal of universality.

International League of Freemasons

The fourth Congress of this league the official title of which is "Universala Framasona Ligo" was held last month at Amsterdam. The only report of the proceedings that has so far come to hand is that in the London Masonic News of September 21st. From this we learn that the organization was started by a number of Masons who were in attendance at the Esperantist Congress held at Boulogne in 1906, and was at first most concerned in advancing the cause of that universal language. It took its present form in 1913.

The President of the League is Dr. Fritz Uhlmann of Basle, who is master of a lodge under the Grand Lodge Alpina of Switzerland.

Incidentally it may be remarked that Bro. Ossian Lang, Grand Historian of the Grand Lodge of New York, was expected to attend, but was detained by illness in Vienna. The authorities of the Grand Lodge of England gave the meetings a guarded recognition, warning English Masons who intended to be present that they represented only themselves. As the League strongly emphasis the fact it is an organization of individual Masons only, this warning was perhaps not really necessary.

The Actual Situation in Italy

Reports continue to come through various channels that, if anything, the situation of Italian Masons is worse than ever. A brother who has recently been in Italy informs us that in spite of the persecution and the spies some of the lodges continue to maintain their organization and to hold occasional meetings. Naturally those brethren who are most prominent suffer most. Guiseppe Meoni, Grand Master of the Grand Orient, has recently been "deported," and even Past Grand Master Ettore Ferrari, now over seventy years of age, was threatened with the same fate. Some remaining sense of shame, however, seems to have halted this, but he is held practically a prisoner in his own house, unable to communicate with friends, or to go out except by special police permission.

Indifference or Cowardice?

Bro. Morcombe asks this question concerning the Italian situation in the October number of the Masonic World. He points out the difficulties in the way of any concerted official protest on the part of American Freemasonry; the very same conditions, it must be said, that faced it at the outbreak of the war. He also observes that no protest would have made any practical difference, an opinion THE BUILDER has also expressed. But he believes that indignation is widely felt among American Masons, or at least among those who know anything about the matter, and he thus concludes:

A few deprecatory allusions to the Italian situation can be credited to Grand Masters and others in authority, but so far no real voice of official protest has been heard. On the other hand, there have been attempts to explain the silence by asserting that Italian Masonry is political, altogether unlike our own. The inference is that, being accounted heretical, American Masonic sympathy would be misplaced. One might be justified in asking whether our Masonry, having been long dumb on every question of importance, and living a peaceful and protected life, has not grown cowardly. An expression, manfully phrased, protesting against the persecution of Italian Masons, would at least have defined our position, and would have proved to the sufferers that there was with them the moral support of the largest section of the universal society. Whether the reason for silence be indifference or cowardice, it is not to the credit of the American Craft.

A Fascist Freemasonry

This sounds like a contradiction in terms, but the latest number of Alpina, the organ of the Grand Lodge Alpina of Switzerland quotes from Italia, a journal published in Paris (on behalf of the Italian exiles we presume) an article under the heading "A Freemasonry of Fascist Adventurers." In this it is asserted that Mussolini has a pressing need of a ghost or shadow of Masonry (for reasons that might easily be imagined) and that a certain Edouard Frosini has been created Grand Master, a man "without either political or moral influence." It is also stated that reports have been received from both Vienna and Copenhagen to the effect that:

. . . this suspicious personage, who naturally acts in accord with the Fascist party, has demanded recognition. At the very moment when the Italian police are deporting the real Free Masons, he is able to constitute lodges openly, and to send diplomas and patents abroad. It is obvious that he is nothing but an instrument of the police for purposes of espionage and provocation.

This might account for sundry letters now being sent to various newspapers in England and elsewhere, purporting to be from Italian Masons, claiming that there

is no Masonic persecution in Italy, and implying that all those who were deported or imprisoned were traitors and scoundrels, and deserved all and more than they have received in the way of punishment.

Church and State in Malta

From press dispatches it appears that the parish cures of Malta, at a meeting described as "secret," passed resolutions to the effect that they would collectively express their adhesion with the Archbishop in his controversy with the Governor; that they would exert every effort to enlist the support of all clubs, societies and other organizations in thus cause; and generally to open a campaign to rouse a strong public opinion against the government in regard to the matter in dispute.

It seems also that the Papal Secretary of' State, Cardinal Gasparri, wrote to the Archbishop of Malta stating that the Maltese Government was violating the "Catholic traditions" of the island, and that he has sent an official note to Mr. Chilton, the British Envoy to the Vatican, to inform him that Lord Strickland, the Governor, was persona non grata to the Holy See.

Lord Strickland in reply has stated that he was a descendant of a Roman Catholic family whose members through generations had suffered loss of life and property, and who had endured loss of civil status and exclusion from public life on account of their religion, but who stood to the pledge made at the time of the Emancipation Bill, that English Roman Catholics "would take their religion from Rome and their politics from themselves," adding that only on these conditions could they continue to serve as ministers of the English crown.

The matter in dispute, it will be remembered, arose about a high handed attempt on the part of the ecclesiastical authorities of Malta to deport a priest, against his will, to Sicily in defiance of his rights as a British subject. This attempt Lord Strickland, as Governor, very properly vetoed - "hence all these tears."

The Grand Lodges of Germany

In answer to a correspondent the Illinois Freemason says:

The Grand Lodge of Illinois has never extended recognition to any Grand Lodge in Germany. Masonic conditions in Germany are rather chaotic, and while attempts have been made in times past to secure recognition, yet the same has not been extended for the reason that such Grand Lodges as have existed have not been able to measure up to those fundamentals which Illinois requires.

The Grand Lodge of Illinois was organized in 1823. The Grand Lodge of the Three Globes at Berlin was founded in 1744, the National Grand Lodge in 1770, the Grand Mother Lodge of the Eclectic Union in 1783, the Prussian Grand Lodge of Friendship in 1798, the Grand Lodge of Hamburg, the Grand; Lodge of the Sun at Bayreuth, and the Grand Lodge of Saxony were all formed in 1811. In origin no one has ever dreamed of calling any of them irregular, in regard to the beliefs required of their candidates, the Great Lights, and the conduct of discussion in their lodges, there has never been a suspicion of their orthodoxy from the strictest Anglo-Saxon viewpoint. The only thing that could possibly be questioned is that they have never adopted the American doctrine of exclusive territorial jurisdiction, being content to dwell together in amity within the same boundaries. German lodges have always been well disciplined, and their membership is of the very highest character.

It is true that the German Masonry severed relations with the Grand Lodges of enemy countries during the war, and with some neutral Grand Lodges also. It is true likewise that since the war it has stood aloof from the rest of the Masonic world, a course that the sympathetic observer will have no difficulty in understanding, but this does not in the least impeach its regularity, its orthodoxy, or its claims on the fraternal consideration of the rest of the Masonic world.

* * *

JAMES GUSTAVUS HANKINS

We have learned with deep regret of the death of Bro. "Gus" Hankins, for many years the editor of the Virginia Masonic Journal. An enthusiastic Mason, he gave a great deal of time and work to the Institution. He was Grand Recorder of the Grand Commandery, Grand Secretary of the Grand Royal Arch Chapter, and at one time Secretary of the Scottish Rite Bodies in Richmond, and at the time of his death he was a Vice President of the Masonic Press Association.

He was educated at Hampden-Sydney College. Later he studied law, and eventually became Chief Clerk in the office of the Secretary of the Commonwealth, which position he held through several administrations. He finally gave this up to devote all his time to Masonic work.

He had been in ill-health for a number of years, but it was about a year ago that he was stricken with the complaint that caused his death, in his sixty-second year. We offer to his surviving relatives and friends our most sincere sympathy.

----o----

Modern Problems of the Craft

Answers to Some Questions By Herbert Hungerford, Author of Our Ancient Fraternity and Present Day Problems

SINCE proposing the adoption of a program of Popular Masonic education-that is a program designed particularly to appeal to the interests of the rank and file of ordinary Masons-as a solution for many of the present day problems of our Order, a good many challenging questions have been put up to me in person and by letters from brethren. Some of these questions, which I now propose to face, even though I may not be able to give adequate answers to all of them, doubtless, are the questions arising in the minds of many of our members when they confront the problems that must be solved and the tasks that must be undertaken if Freemasonry is to meet the challenge of the changing conditions in our day and age.

1-Since Membership in the Order is Increasing Every Year, Why Do You Insist That Anything is Wrong?

I do not base my opinion that Freemasonry has shifted to a wrong direction, simply because the rate of increase in membership has declined every year for at least five years. I am quite willing to concede that our growth at one period may have been too rapid for the health of the Order. Frankly, I am far more concerned about the quantitative than the quantitative extension of Freemasonry. It is the decline in the quality of membership and, particularly, the cheapening of the quality of Masonic activities that seems to me apparent everywhere that caused the protest I have voiced.

2-Is Not the Real Spirit of Freemasonry Manifested More in the Lives of Its Members Than in Their Attendance at Meetings?

Certainly; yet this admission does not alter the criticism of a Lodge for its failure to provide a program that will attract more than five or ten per cent of its members. No one can deny that many good men and Masons seldom attend their Lodge. I claim that the Lodge is at fault if it does not provide programs which appeal to every good Mason

3-Isn't Masonry Losing Ground for the Same Reason That the Church is?

If this question means to imply that folks are no longer interested in the cultural or spiritual values of life, my own observation of the widespread interest in various other cultural activities appears to give a negative answer. But, if the purport of the inquiry is that many churches as well as many Lodges have failed to adjust their programs to keep in tune with the new cultural key- note of our times, I think it must be admitted that this surely is one cause of the decline of both institutions.

4-Isn't Our Present Masonic Problem Due Chiefly to the Fact That During the Period When the Order Grew so Rapidly Too Many Members of Low Grade Intelligence Were Admitted?

This is the classic criticism of the high-brow. The question implies that Masonry is, or should be, an aristocratic instead of a democratic institution. This is a suggestion of intellectual snobbery, which seems to me false to every ideal and contrary to every precept of our Order. The appeal of our ancient fraternity always has been and, I trust, ever will be to the common citizen, the average man.

5-Don't You Think the Big Trouble With Our Lodges Comes From Too Many Square Clubs and Other Auxiliary Organizations?

No, I do not think this is necessarily so. Doubtless some "joiners" simply use the Lodge as an entrance to some of the modern auxiliaries of Freemasonry. But, if our lodges were fulfilling their true mission and providing a distinctive cultural program that could not be obtained elsewhere, every society and fraternity connected with the fundamental organization would help rather than hinder its growth and influence.

6-Don't You Think That the Opposition of Certain Religious Denominations Has Been Detrimental to Freemasonry?

Quite the contrary. In my opinion, the greatest achievement of Freemasonry has been its firm stand against the twin evils of bigotry and intolerance. I am firmly persuaded that this has drawn more into the Order than the forces of bigotry have kept out of it. Is there anyone in these days who cannot read in the signs of the times the doom of bigotry and the ultimate triumph of the truth and light which our great institution has so long upheld?

7 Haven't You Found That the Major Fault of Masonry is Too Much Masonic Polities?

Well, I agree with Brother Cyrus Field Williard, who pointed out in THE BUILDER last month that the sacerdotal class in all ages, and in all bodies, even Grand Lodges, have always sought to keep the multitude in ignorance that their own schemes might be forwarded." So, I must admit quite frankly that some of the political activities of our "big guns" have not helped much to raise the ideals or advance the interests of the Craft. But, I also agree most emphatically with Brother Willard, that in our fraternal democracy, the rank and file are the real rulers, so if we make a genuine demand for our ancient "birthright" all good Masonic politicians will be quick to aid us in procuring all the educational advantages we may require.

8-Don't You Realize That the Worst Evil in Our Lodges is the Continuous Money Raising Campaigns, So That One Can Not Attend a Meeting Without Being Tackled for a Contribution or a Subscription, Which Makes Such a Steady Drain Upon the Pocketbook That Some Star Away From Lodge in Order to Avoid These Constant Drives?

I do not deny that there is some excuse for this complaint because, frankly, it seems to me that some of our fund-raising drives would require a considerable stretch of the imagination to be classed as charity. But, I do not think true-spirited Masons ever will complain about or dodge the appeals of true Masonic charity. Our trouble, I believe, lies in the failure of our present programs to fully impress the teachings of our fraternity and to inculcate the true Masonic spirit in all brethren admitted to our fellowship.

9-Getting Right Down to Brass Tacks, Hasn't Masonry Slumped for the Same Reason That All Cultural Activities Are Going Backwards?

Since I am unable to agree with the assumption that all cultural activities in this country are going backwards, of course, I cannot admit that this-whatever it may be - is a cause of the slacking of the progress of our fraternity. In the wide-spread sale of thoughtful books, such as Dr. Durant's Story of Philosophy for example; in the eager interest that so many people manifest in many new cultural movements such as The Humanistic Society and in the tribute that the whole world now pays to its men of genius, before they die; as in the recent celebrations in honor of Thomas A. Edison and Dr. John Dewey; all these and other present day activities seem to me to be definite indications of a genuine revival of cultural interest.

10-Why Waste Energies in Chasing the Delusion That It Is Possible to Interest the Rank and File of Our Craft in Anything of an Educational Character? Why Not Be Content to Concentrate Your Educational Efforts in Behalf of the Small Minority of Really Intelligent Members?

As I have already tried to answer this question several times, perhaps it will suffice to remind readers of what he Great Teacher said when He was rebuked for His association with and His interest in the "low-brows" of his day. "The Son of Man came not to call the righteous but sinners unto repentance." The real students and scholars of our Craft do not need more Masonic education.

11- if Masonic Education Is Such a Good Thing, Why Is There so Much Difficulty in Putting it Across?

One way of treating this would be to label it Foolish question No. 9,733,562.

A Yankee method of answering it is to ask - Can you name anything really worth while that did not require great pains and effort to establish?

12 - Why Do You Talk as Though Masonic Education Were a Newly Discovered Remedy for Our Ills, When Others Have Been Preaching the virtues of This Panacea for Years?

The answer to this simply is that I have never advocated the virtues of Masonic education either as a panacea or a novelty. Always I have tried to convey my belief that the shifting of our emphasis, so as to devote more attention to the educational and cultural features of our Masonic program, instead of an innovation or a novelty simply would be getting back to the principle on which our great Institution was originally established.

13-One of Our Well Informed Brothers Recently Gave Us an Address on Masonic Education Which Put Most of Our Members Asleep. Why Do You Insist on Inflicting More of This Sort of Thing Upon Us?

The only answer to this is that old-time classic, "You can't drive a nail with a sponge, no matter how hard you may soak it."

14 - We Started a Study Club Which Petered Out After a Few Meetings. Why Should we Try it Again?

I am not convinced that it is the best way to begin a Masonic educational program by starting a Study Club. Certainly there are many other things that may be done to introduce more educational features into Lodge programs. The chief secret of success in conducting a Study Club is having an enthusiastic and tactful leader. This type of leadership can make a success of any group activity. But it is not always easy to discover or develop such leadership in Lodge work. Yet it can be done.

15 - Our Lodge of Three Hundred Members Is Finding Difficulty in Discovering Good Men to Fill Our Chairs. Can You Help us?

What a confession of weakness this is of the present practice in a modern Lodge! If it were an exceptional situation it would not seem so pitiful; but my observation convinces me that it is a frequent problem of many Lodges. It seems to me that the cause of this serious shortcoming can be due only to one condition. The Lodge program has been so lacking in many of the fundamental educational teachings of the fraternity that it has failed to inspire and train even a paltry percentage of its own membership with any of the true ideals and interests of our Order which should make men eager for an opportunity to serve, and at the same time become duly informed in Masonic principles and inspired with the high ideals of the spirit of Freemasonry so as to assure their competence in filling any chair of their Lodge.

16 - Since Our Fraternity Is Already Staggering Under the Burden of Too Many Side-Line Societies, Why Do You Propose Another Association to Carry on Your Particular Plan of Masonic Education?

In suggesting that those of us who are mutually interested in this proposition of endeavoring to devise and develop a program that will appeal to ordinary Masons and interest them in some sort of educational or cultural activities in our Order, should adopt such a title as "The Loyal Order of Builders," I had no notion of suggesting a new society, but merely a method of co-operation in the development

of our program. We do not need another organization, but we do need some sort of a group heading under which we may formulate our plans and exchange experiences in carrying on the work we are undertaking. It seems to me that The Loyal Order of Builders is a proper and significant title for us to adopt as kind of a working slogan, so I shall be glad to hear from everyone interested in the aims we have been describing and the program we are trying to develop. Bear in mind that our great purpose is not to start something new, but rather a plan to get back to first principles in our Masonic programs, yet adopting modern ideas and instrumentalities in furthering these principles.

Address your letters of comment, criticism, inquiry or enlistment in this effort to Herbert Hungerford, The Loyal Order of Builders, Scarsdale, N. Y.

The Builder Magazine

December 1929 - Volume XV - Number 12

A Christmas Greeting

By Bro. W.J. Marshall, P.G.M., Montana

ONCE more the wheel of time has turned to that season of the year when the Christian world pauses to remember and reverence Him who came to bring good tidings of "Peace on earth, good will toward men."

On the date of a pagan festival, the Christian harks back to Bethlehem, to the birth of Jesus, to the visit of the Magi, to the wonderful story that was told the shepherds. For a day the world takes stock of its virtues and forgets its vices, to honor by unselfish kindness Him who was of all men most unselfish and most kind. Even the most inconsiderate and most hardened can feel the thrill of kindness that goes around the world at the Christmas season and can wish to be and to live as did the Great Example that God has given us.

Christmas was not celebrated during the first century of the Christian church. During this period the death of notable persons was observed rather than their birth. In the fourth century a feast was established in honor of the birth of the Savior. Although the exact date of Christ's birth was not known, in the fifth century the church ordered His birth celebrated perpetually on the date of the Roman feast of the birth of Sol. Among the Celtic and Germanic tribes the winter solstice was considered an important part of the year and they celebrated their chief festival of Yule to commemorate the return of the "Burning Wheel." Although the holly, the mistletoe and the Yule log had their original significance in paganism, yet in our celebration of Christmas the occasion is one of Christianity.

We reverence the Child that was born in the manger to the eternal glory of mankind. In the memory of that Child we seek to subdue that which is evil within us and in memory of that day church bells ring and from thousands of pulpits comes once more the beautiful story of the Son of God, who died that men might live. It is a story that loses nothing as the years go by; it is the greatest thing that the olden times have given to the fevered, frenzied present; it is the greatest happening of all time.

The spirit of Christmas is the spirit of Christ, as does the lesson of His life find its application in lightening the burdens of others. Now, of all seasons of the year, we are prompted to remember others by kind thought, word and deed, especially those who are less fortunate than ourselves. Let me remind you that it is living according to the Golden Rule and performing every duty which characterize good men and Masons. Let us endeavor to live more in harmony with the IDEAL whom God has sent for our EXAMPLE.

----o----

Ernst and Falk

From the German of Glotthold Ephraim Lessing

Translated by BRO. B.A. EISENLOHR OHIO

(Concluded from November)

FIFTH DIALOG

ERNST. At last they've gone! O these prattlers! And didn't you notice, or didn't you want to notice, that the one with the wart on his chin - let his name be what it will - is a Freemason? He threw so many hints.

FALK. I heard him well enough. I even noticed from his remarks something that probably failed to strike you. He is one of those who, in Europe, are fighting for the Americans.

ERNST. That wouldn't be the worst thing about him.

FALK. He has the whimsical idea that The Congress is a lodge; that, at last, there is the place where the Freemasons, with armed hand, are establishing their realm.

ERNST. Are there even such dreamers?

FALK. It must be so.

ERNST. And from what do you gather this freakishness in him ?

FALK. From a trait which surely will be better known to you, some time.

ERNST. By Heavens! If I knew that I had deceived myself in the Freemasons so greatly.

FALK. Be without fear ! The freemason calmly awaits the rising of the sun, and lets the lights burn as long as they will and can. To extinguish the lights, and then, after they are extinguished, only to perceive that, after all, one has to relight the stubs, or perhaps even put in other candles, that is not the affair of the Freemason (1).

ERNST. That's my thought, too. Whatever costs blood is surely not worth blood (2).

FALK. Fine! Now ask whatever you will. I shall have to answer you.

ERNST. Then there'll be no end to my questioning.

FALK. Only, you're unable to find the beginning.

ERNST. Did I understand you or did I not understand you when we were interrupted. Did you contradict yourself or did you not contradict yourself? For when you aid to me once that Freemasonry had always existed, I certainly understood it to mean that not only its essence but also its present constitution dates back to times immemorial.

FALK. Suppose that were the case for both ! In its essence Freemasonry is just as old as human society. Both could not help but come into existence together. It might be questioned whether organized human society is not merely an offspring of Freemasonry. For even the flame in the focus is outflow from the sun.

ERNST. I see that somewhat faintly. too.

FALK. But, be it mother and daughter, or sister and sister, the destinies of both have always been mutually interwoven. However human society fared, so fared also, everywhere, freemasonry; and so also, inversely. It was always the surest mark of a sound, muscular government when it permitted freemasonry to flourish along with it; just as it still is the mark of a weak, timid state, when it will not publicly tolerate what, after all, it must tolerate in secret, whether it desires to do so or not.

ERNST. Which means Freemasonry.

FALK. Certainly. For at bottom it is based not upon formal organization, which degenerates so easily into observance of routine civil ordinances, but it is based on the feelings that sympathetic minds have in common.

ERNST. And who dares to enjoin them ?

FALK. It is true, notwithstanding, that always and everywhere Freemasonry had to shape and fit itself to organized society, and the latter was always the stronger. However varied in kind organized society has been, just so many forms of Freemasonry, too, was constrained to assume and, naturally, each new form had its new name. How can you believe that the name Freemasonry is probably older than the prevailing mode of thought of the states, in exact conformity to which it was carefully considered?

ERNST. And what is this prevailing mode of thought ?

FALK. This is left for you to investigate. Let it be sufficient if I say to you that the name Freemason, to indicate by it a member of our secret brotherhood, had never been heard before the beginning of this current century. Before this time it does not authentically appear in any printed book, and I'd like to see him who will show it to me in even a written document that is older.

ERNST. That is to say, the German name.

FALK. No, no! Also the original, Freemason (3), as well as all translations patterned after it, no matter in what language they may be.

ERNST. Surely not! Stop and think! In no printed book before the beginning of the current century? In none?

FALK. In none.

ERNST. Nevertheless, I myself have

FALK. Is that so ? Did your eyes, too, get into them some of that dust which is still being thrown about?

ERNST. But Surely, the passage in

FALL:. In the Londinopolis? (4) Isn't it ? - Dust !

ERNST. And the acts of Parliament under Henry VI? (5)

FALK. Dust !

ERNST. And the great privileges which Charles XI King of Sweden, granted the Lodge of Gothenburg?

FALK. Dust !

ERNST. And Locke ?

FALK. What Locke ?

ERNST. The philosopher. His communication to Count Pembroke; his annotations to an inquiry that was written by Henry VI with his own hand? (6)

FALK. That must be quite a new find. I don 't know it. - But again Henry VI? - Dust ! And nothing but dust !

FALK. Never ! Never !

ERNST. Do you know a milder term for distortion of words, for forged documents ?

ERNST. And do you mean to say that, without being reproved, they could carry on a thing like that, with the eyes of the world on them?

FALK. Why not? Of knowing ones there are far too few to oppose all coxcombry the moment it is begun. Enough that it is not outlawed. Better it were, indeed, if no silly foolery [Geckereien] at all were undertaken before the public. For the worst of its kind, by the very fact that it is the worst and that no one takes the trouble to oppose it, may attain the appearance of being a very serious, sacred matter, in the course of time. Then, in a thousand years from now, it will be said: "Would they have been permitted to write that and send it out into all the world if it had not been true? These credible men were not contradicted then, and you want to contradict them now?"

ERNST. O History! O History! What art thou?

FALK. Anderson's sorry rhapsody in which the history of architecture is substituted for the history of the Order, this might still pass! For just one time and for those times it might have been well enough. Besides, the hocus pocus [Glaukelei] was so evident. But that they still continue to build on this boggy ground, that they still want to maintain in print what they are ashamed to assert against a serious-minded man by word of mouth, that they permit themselves to commit a forgery (3) for the continuation of a prank that ought to have been discontinued long ago, for which forgery, if a contemptible civil interest is involved in it, the pillory (3) is imposed, that

ERNST. But what if it were true that more than a play upon words prevails here? What if it were true that the secret of the Order had been especially preserved since antiquity by the members of this homonymous craft ?

FALK. If it were true?

ERNST. And must it not be true ? If not, how would it come about that the Order should take its symbols from just this craft? Just this one, and from no other?

FALK. The question is rather artful, I admit.

ERNST. And such a fact must surely have a cause ?

FALK. And it has one.

ERNST. And has one ? And has a cause other than the supposed one?

FALK. Quite another.

ERNST. Shall I guess, or may I ask ?

FALSE. If you had asked another question earlier, one that I couldn't help but expect of you long since, your guessing wouldn't come very hard now.

ERNST. Another question that you couldn't help but expect of me ?

FALK. For, if I said to you that that which is Freemasonry hasn't always been called Freemasonry, what was more natural and more immediate

ERNST. Than to ask, what else it was called? Surely! Well then, I'm asking it now.

FALK. You're asking, what Freemasonry was called before it was called Freemasonry? - Massoney (7) -

ERNST. Well, yes ! Masonry (3) in English.

FALK. Not masonry (11) in English, but masony (11). Not derived from mason, the builder, but from mase (8), the table, the festive board.

ERNST. Mase, the table ? In what language ?

FALK. In the language of the Anglo-Saxons (9). But not in this alone, also in the language of the Goths and Franks, consequently an originally German word of which various derivations are still in use or were, at least, until quite recently, such as: Maskopie, Masleidig, Masgenosse (10). Even Masoney (11) was still in frequent usage in Luther's time; only its good meaning had deteriorated somewhat.

ERNST. I know nothing about either its good or its deteriorated meaning.

FALK. But you surely know about the custom of our ancestors, of deliberating at table even the weightiest matters ? Well then, tease, the table, and masoney, a

closed, intimate company at table. And you can easily conclude how a closed, intimate company at table became a drinking bout.

ERNST. Wasn't it only recently that the word lodge almost suffered a similar fate?

FALK. But previous to the time when, in part, the masonies had degenerated thus, and had been lowered thus in the estimation of the public, they were all the more highly respected. No court in Germany, either small or great, that did not have its masoney. The old songbooks and histories are witnesses to that. Separate buildings, connected with the castles and palaces of the reigning lords, or that were located in that neighborhood, took their names from them. In recent times we have so many groundless interpretations of these names. And what need I to say to their renown more, than that the Society of the Round Table was the first and oldest "masoney" from which all others have descended ?

ERNST. The Round Table? That goes back into a very legendary antiquity.

FALK Let the story of King Arthur be as legendary as it will, the Round Table is not that legendary.

ERNST. But Arthur is said to be the founder of it.

FALL. Not at all. Not even according to legend. Arthur, or his father, had taken it over from the Anglo-Saxons, as the term "masoney" itself suggests. And what is more self evident than that the Anglo-Saxons brought over to England no custom which they did not leave behind in their native country? Also, it may be seen in a number of German tribes of that time that the natural propensity to establish smaller, intimate societies within the larger, civil society was peculiar to them.

ERNST. By this you mean - ?

FALK. All that I am now telling you cursorily, and perhaps not with the proper precision, I bind myself to authenticate, black on white, the next time you and I are in town among my books. Only now, hear me as one hears the first rumor of some great event. It tickles rather than satisfies curiosity.

ERNST. Where did you stop ?

FALK. So "masoney" was a German custom which was transferred to England by the Saxons. The scholars are not in agreement as to who were the Mase-Thanes (7) among them. According to every appearance they were the nobles of the "masoney," that struck its roots so deeply into this new soil, that it retained its tenacious hold under all subsequent changes of government and, from time to time, showed itself to be most gloriously prosperous. Especially the "masonies" of the * * * of the twelfth and thirteenth centuries stood in very high repute. And it was such a * * * "masoney" which had maintained itself right in the heart of London, up to the end of the seventeenth century, in spite of the abrogation of the Order. And here begins the time when, to be sure, the hints recorded in history are deficient. But a carefully preserved tradition that has so many intrinsic tokens of truth is ready to replace this deficiency.

ERNST. And what is it that prevents this tradition from being written down and thereby being advanced to history ?

FALK. Prevents ? Nothing prevents it ! Rather does everything about it recommend that this step be taken. At least I feel that I am authorized, and even bound, no longer to make of it a secret that is to be kept from you and all who are in the same position with you.

ERNST. Well then! You have roused my expectations to the extreme.

FALK. That * * * "masoney" then, which still existed in London at the end of the last century, but in great secrecy, had its meeting house not far from Saint Paul's Church, which was being rebuilt at that time. The architect of this second church of the world was

ERNST. Christopher Wren

FALK. And you have named the author of all present day Masonry.

ERNST. He ?

FALK. In short, Wren, the architect of St. Paul's Church in whose neighborhood an age-old "masoney" met, that goes back to time immemorial. Wren was a member of this "masoney" which he attended all the more frequently during the thirty years that the building of it continued.

ERNST. I am beginning to scent a misunderstanding.

FALK. It's nothing else! The English people had forgotten, had lost the true meaning of the word "masoney." & "masoney" (3) that was located near such an important structure, which the architect of this structure attended so diligently, what could that be other than a Masonry (3), other than a society of men skilled in building, with whom Wren is deliberating over the difficulties that present themselves ?

ERNST. Natural enough !

FALSE. Such continued construction of such a building interested all London. To get first hand reports about it, everybody that thought he had some knowledge of building endeavored to gain admission to the supposed "Masonry" - and found it to be a vain endeavor. finally - you know Christopher Wren, not merely by name, you know what an imaginative, active head was his. Before that, he had assisted in devising a plan for a Society of the Sciences, whose purpose it was to make speculative truths more generally helpful, and more profitable to civil life. Suddenly here occurred to him the counterpart of a society which, from the practises of civil life might rise to speculation. "In the former," he thought, "there would be investigated that is servicable among that which is true: and in the latter, what is true among that which is serviceable. How would it be, if I made some of the principles of the "masoney" exoteric? And suppose I conceal whatever can't be made exoteric and hide it under the hieroglyphics and symbols of that craft ? Everybody persists in thinking that the word "masoney" (3) signifies that very thing (12). Suppose I expand the "masony" (3) to a "Free-Masonry" (3) in which more people could take part?" Thus thought Wren, and Freemasonry came into existence. Ernst ! What's wrong with you?

ERNST. I feel like one who has been blinded.

FALK. Do you begin to see some light?

ERNST. Some? Too much, all of a sudden.

FALK. Do you now understand

ERNST. I pray you, my friend, nothing more ! But don't you have business in town soon?

FALL. Do you wish me there ?

ERNST. Wish? After you have promised-

FALK. Then I have business enough there. Once more ! Speaking from memory, I probably have expressed myself too ambiguously, too unsatisfactorily about some things. But among my books you shall see and understand. - The sun is setting. You must go to town? Farewell !

ERNST. A different sun has risen for me. Farewell!

NOTICE

A sixth dialog among these friends is not to be patterned after these. But the essential part of it is intended to be a critical annotation to the fifth dialog. At present it is being withheld (13)

NOTES

(1) A possible meaning for this is, that it is not the affair of the Freemason to destroy a political status or relationship and then establish one that is the same in kind or is similar to it. The Freemason permits the old order to continue, and

calmly awaits the rise of liberty. This interpretation is in harmony with Lessing's political views.

(2) It is reported by Lessing's contemporaries that he owes this doctrine to Benjamin Franklin. The latter is quoted as having said that liberty can be attained only by virtue, and virtue only by reason; that with blood alone liberty cannot be purchased.

(3) The English word is here used by Lessing.

(4) Londinopolis, an historical Discourse or Perlustration of the City of London, etc., by James Howel, Esq., was printed in London in 1657. A memorandum in Lessong's miscellaneous notes states that he knew of Howel as a "scribbler," but that he knows nothing of the book entitled Londinopolis by him. From p. 44 of this work a friend quotes to Lessing, "The company of Masons, otherwise called Freemasons, were used to be a loving brotherhood for many ages; yet were they not regulated to society, till Henry IV. Their arms Sable, on a Chevron between three castles argent, a pair of compasses of the first."

(5) Anderson, Book of Constitutions 1723, p. 33, et seq.

(6) That Locke wrote such annotations is not established, and is generally doubted now.

(7) Lessing spells it thus, but with the use of German letters. Both massoney and Masony have been adapted by the translator from the original German of Lessing. Naturally, therefore, neither is given either in the New Oxford Dictionary or in Murray's. Grimm's German Dictionary defines Masonei as a group at table.

(8) Pronounced, approximately, as mahsaay.

(9) Base occurs in Anglo-Saxon in variant forms, the commonest being mese, pronounced, probably, may say. There is an undoubted etymological connection between the stem mas, or mes, and the modern English mess. Cf. messmate.

(10) These German words are obsolete now. In part, Lessing's etymology with regard to them is undoubtedly wrong.

(11) German nouns are now capitalized, though Masleidig is not a noun.

(12) Another, authoritative, print of 1780 says here: "How would it be if I conceal whatever can't be made exoteric, under the hieroglyphics and symbols of the same craft, and expand the meaning of Masonry, as generally accepted now, into a Freemasonry in which more people could take part?" The German of the other translation above, is involved in language and seemingly contrary to good usage in construction. In this place also the English words were used for "Masonry" and "Freemasonry."

(13) No trace of a sixth dialog has ever been found among Lessing's effects.

----o----

A Curious Russian Seal

Communicated by BRO. OSCAR LEE, Indiana

THE seal or charm which is here described was bequeathed to the present owner by his uncle, John Long, who obtained it, by purchase, from a Russian. Nothing further is known of its history. As many of those who have examined it have independently been impressed by the apparently Masonic character of the design, it may be of interest to readers of THE BUILDER, and it may be possible that analogous designs may be in existence, and that from them more might be learned as to the meaning and origin of the one here described.

The charm is an amethyst beautifully engraved in intaglio. The inscriptions are all cut in reverse, to leave a correct impression when used as a seal on soft wax. The smaller cut shows the exact size of the object. The outer rim or border being the mounting, which is of silver, with a sort of crow's foot ornament engraved all around it. The amethyst is a flat oval stone, flat on the obverse side, on which is the design, and rounded on the reverse, being considerably thicker in the middle than on the edge. This side is finished by being marked with lozenges or diamond shaped quadrilateral figures, and it has been suggested by some who have examined it that these might have been intended to represent the mosaic pavement of the ground floor of the Temple.

As will be seen there is an inscription running three-quarters of the way round the edge. This, as well as the others, is in the Russian language. Translated it reads: "Remember your last hour. Never commit a sin. "

Within this inscription, at the top, is a group of objects of which the most prominent is the two Tables of the Law, given by God to Moses on Mount Sinai. The Roman numerals, from one to ten engraved upon them stand for the Ten Commandments. To the left, partly concealed, is an elaborately bound book, and to the right a pastoral cross. As the design is undoubtedly of Russian origin, it may be assumed that the book is intended for the Book of the Gospels, of which a copy, ornately and richly bound, is always to be found on the altar of every Russian Church.

These three objects are irradiated by rays proceeding from behind them and arranged in lozenge shape. Below them is a winged seytile, an obvious symbol of time. Over this is placed a square tablet, or rectangle, supporting the tables of the law, and upon it is an inscription which may be translated "Everything is threatened by Time."

Below this comes a very curious group of objects. A two handled chalice or vase, from which springs a branch or plant, upon one of the shoots of which is apparently represented what seems to be some kind of fruit, which may be intended for an apple. Next to this is a clock face, the hands pointing to the hour of nine. Then comes a square figure, containing two diagonal bars and a round boss in the centre, the meaning and intention of which is very uncertain, and lastly a lighted candle in a candlestick. Below these is a coffin, at the head of which is a skull and cross bones. Upon the coffin is the inscription, "After Death the Resurrection."

The object immediately below the coffin does not plainly appear in the cut, which is from an enlarged photograph of the seal itself, reversed to make the inscription legible. In an impression of the seal it appears quite plainly as a line separating the design from the scroll below, while there are three bosses or hemispherical protuberances, one placed at each of the three visible corners of the coffin. Whether this is merely ornamental or not is not clear. Perhaps more knowledge of Russian funeral usages and customs might explain them.

Below this line is a scroll upon which appears the word or name, Perstall, while between it and the line, and partly superposed upon each, is the Greek letter, Phi.

The translation of the inscriptions were made by the National Geographic Society, to whom the owner sent photographs of the seal. It was suggested by them that the word Perstall was either the name of a place, or possibly of the original owner. But this is only a guess, unless it should be found that such a name actually exists. It

was also suggested that the Greek letter stood for Philosophy. But this again is far from certain, as many equally significant Greek words begin with this letter. However, it may be accepted as possible.

The group of four objects above the coffin is very curious and their explanation much to be desired. The lighted candle is fairly obvious in meaning - it very probably represents human life. The clock is an emblem of time; but why is the hour of nine so obtrusively emphasized? A clock face representing time in general, would naturally have the hands placed symmetrically. While this is not absolutely certain, it does seem as if some special significance is here hidden. The branch or sprig in the vase might be taken (if we could be certain of the Masonic character of the design) as being the Sprig of Acacia; but the leaves are obviously not Acacia leaves, and the single fruit on the lower right hand shoot makes it still more certain that it is not Acacia that is intended. As a matter of fact the general impression given is that of a small rose bush, and in that case the round object might be intended for a blossom. The symbolism of the rose is as old, if not older, than that of the Acacia, though it is not of course, especially Masonic.

The whole group of emblems seems to be definitely Christian in character, but this of course does not necessarily debar them from being also Masonic. It would be interesting if more could be learned about the intention of the design, and whether it was purely individual, or whether it has definite antecedents which would lead us to some satisfactory interpretation.

----o----

Making Masonry Effective

By BRO. A. W. ALTENBERN. Kansas

ONE of the greatest tasks confronting the Craft today, if, indeed, it is not the very greatest the fraternity has ever had to face, is that of making Masonry itself effective in the life of the world. In order to avoid misunderstanding later on we must, of course, at the very beginning, come to an agreement of what we mean by "making Masonry effective." If we do not some of us are apt to be thinking of one thing and the rest of us about something entirely different, much to the confusion of us all. We need to understand, also, that a definition, to be really successful, must be simple enough to be intelligible to the ordinary person and, at the same time, it must avoid the mistake of a simple resort to synonymous terms, as sometimes happens.

In the fewest possible words, then, as well as in the simplest we can hope to command, " making Masonry effective " means putting Masonry, and all it stands for, to work in the affairs of men, more especially in the affairs of Craftsmen themselves. It may mean a great deal more, of course; but it most assuredly cannot mean less.

There may be a feeling of surprise on the part of some that any one should consider it necessary to have to say anything at all on the subject. This attitude, I think, is due to the supposition that because Masonry is old, and because lodges are found almost everywhere, it has, for that very reason, been as effectively at work in the world as we have a right to expect. But because a great deal has been laid and written on the general subject of Masonry (no other Fraternity in all history having produced such a body of literature) it does not follow, of necessity, that Masonry has been as effective as it might be or as it ought to be. On the contrary, if Masonry is to have any particular permanent value it must not be simply something to talk about; something to provide an interesting field for philosophical speculation; something, if you will, as so often happens in the case of religion, to believe; it must be instead a dynamic power working not alone for the benefit of the Craft, but for the uplift of humanity as well. This it might be, I am persuaded, with results so conspicuous as to be observable wherever Masonry is known.

Masonry may be, as I suppose we all believe, the best as well as the greatest fraternal organization in the world; but, unless its influence for good, its power for ever-increasing betterment in the life of the world, goes out in constantly widening

circles - like those which go out from the point where a pebble is east into the water - it might as well not exist at all as far as the welfare and the happiness of humanity as a whole is concerned.

Too long, much to the detriment of the world as well as to the Fraternity, many of our members have thought, and even taught, that Masonry was an organization to belong to, instead of something to be done; or, in other words, a kind of a life to be lived. It would seem, then, that before Masonry can be as effective in the world as it is capable of being, and as it ought to be, there will have to be, on the part of the Craft in general, an awakening to the realization that there is a vast difference between these two conceptions of Masonry; that, in point of fact, they have little or nothing in common.

If some one in your family, or in mine, were seriously ill and the physicians called in only offered philosophical dissertations upon the antiquity, or the beauty, or the symbolism of their system of treatment - and not only did nothing, but arrived at no decision as to what to do - until the patient died, would we not be justified in refusing to pay fees? Or even in bringing legal action for malpractice? Nay, more, would it not be our duty to do so that others might be protected ?

The question for us to face seriously is this: Has not something of this sort, on a scale I am afraid none of us fully appreciate, been going on for years in Masonry ? Are there not literally hundreds of thousands, if not millions, who still think that Masonry is simply a fraternal and social organization - something to belong to - something, perhaps, to talk about in eloquent and flowery language? How many think of it as something to be put to work effectively in the life of the world? Do we not, as Masons, need to come to grips with the truth that until all that Masonry is, and all that it stands for, is actually put to work in the world's life, we cannot expect, and have no right to expect, that the world of the future will be very different from that of the present?

Men, as Masons, differ widely as to their theories concerning Masonry, which, of course, is simply what they say and think about this great subject. But if, somehow,

we can give the majority of the Craft, or at least those who will be the fraternal leaders of the future, a real understanding - or, better still, a vision - of the vital necessity for Masonic living, as opposed to the "lodge membership idea" that so often in these days passes for Masonry, then the Fraternity will be able to take that position and function for which it was designed by its founders.

Was not the Good Samaritan made the hero of one of the greatest of the parables because he was one who practiced actual brotherhood, instead of one who regarded it only as something to talk about ? And did not Jesus find it necessary to rebuke even some of those who hailed him most loudly as the long expected Messiah, though they unquestioningly accepted the whole body of his preaching, because they so signally failed to see any particular necessity for putting what they had accepted into practice? Evidently they believed Jesus was the one whose coming had been foretold; but, in actual living, they made too wide circles around that religion of brotherhood and of the Golden Rule which had been presented to them by the Master.

Would not most of us, certainly far too many of us, be likewise found wanting if we were to be weighed in the balance, Masonically, against these things ? Are we not too content with being in good standing, or doing well whatever share of the lodge work is committed to us? And are we not too little concerned with making Masonry, from the higher point of view, really effective ? Do we not all need to understand that Masonry has not been as effective in the life of the world as it should be, largely because we have accepted the erroneous idea that, being powerful and wealthy, it will for that reason prevail whether we do our share or not ? How can Masonry be really effective if we merely belong to lodges, attend the meetings with some degree of regularity, build beautiful temples, help keep the "degree mill" running smoothly, and read what we can of that abundance of magazines and books which is available, or now and again lift up our voices to sing the praise of speculative Masonry, while we ignore, or fail to see, that Masonry can prevail only to the extent that we put on the armor with which it equips us and go forth, both individually and collectively, to put its high teachings to work in everyday life ?

We ought to begin to see, it seems to me, that Masonry will be just as effective in the life of the world - and no more - as the extent to which the Masons of any time put forth efforts to make it effective. The truth of the fatherhood of God, the brotherhood of man, the supremacy of character, the immortality of the soul; these great fundamental truths upon which all else in Masonry, no less than in religion, depend; might, from the point of view of belief, be accepted by every Mason and yet the world be no better off; for, unless these sublime truths are lived, as the great and the good of the Fraternity have tried to live them, each in his own way, Masonry cannot possibly be said to be effective in any true sense.

I do not wish, in any way, to give the impression that Masonry has been wholly without its good effect. Far from it ! Masonry has done wonders ! It has been no less successful than religion in developing its "saints," so to speak. It has done a vast amount of benevolent and charitable work about which the world knows little. In this country at any rate it has been the mighty champion of that bulwark of the nation, the public school. And in other ways, too numerous to mention, it has ministered to the wants of a needy world. But in spite of all this only a fool, or one completely blind to the facts, could assert that Masonry has been as effective in the world as it ought to have been and as it has the power to be. That Masonry, through its long history, has, in many respects, had a truly remarkable effect upon the world, there can be but little doubt. But think how much more effective it might have been if only those who have had the honor of being made Masons had done their full share to make it so ! Could not the finger of such an organization write upon the walls of Time the sentence of doom for everything detrimental to the best interests of humanity? Would it not make the zeal and enthusiasm of the old crusaders appear, by comparison, as the pageantry of children at play in the streets ?

Masonry is another such giant of power with possibilities beyond the estimation of most of us. It is not as effective as it might be because we have not yet learned how to harness and use it excepting in almost primitive ways. We still labor under the misapprehension that the geographical spread and the numerical strength of Masonry, is all that is necessary to guarantee its complete success. We fail to see, many of us, that Masonry must be operative today, as well as tomorrow; and that if it isn't more and more put into practice now the chances are all against its being any more effective at any future period than it is at present.

The world, it may be without any great portion of it knowing the actual reason, has grown weary, so it would seem, of profession without performance. Masonry will not be excepted from the judgment, therefore we must set ourselves seriously to doing our part, that whatever of true Masonry we may have absorbed, may be put into action in our daily life.

Some of us are right and some of us are wrong in our theories of Masonry, but all of us are wrong as long as anything in or about organization is permitted to rank higher than Masonic living. Masonry cannot be as effective as it might be, and rightfully should be, as long as any considerable number of its members are actually persuaded that membership in a great fraternal order is all there is to Masonry.

A good attendance at the meetings, a well appointed and well kept lodge room, a splendid exemplification of the different degrees, fine fellowship, enjoyable "feeds"; these, and all else pertaining to Masonry, are but means to an end. And the end itself ? The great responsibility of seeing that true Masonry becomes a life in the individuals who have been privileged to pass the lodge portals !

There are many phrases of Masonry with which we may concern ourselves but let us not make the mistake of putting our emphasis upon secondary considerations to the neglect of the real purpose of Masonry, which is the gradual development of the character of every individual Mason. The way, as I see it, to come somewhere near making Masonry as effective in the life of the world, as, under ideal conditions, it could be, is for each Mason to do his very best to build out of his own growing life the growing temple of the living God.

----o----

More Light on the Two Pillars

By BRO. N.W.J. HAYDEN Associate Editor. Canada

ONE of the best reasons for Masonic Research is its attempt to trace back to their - possible - origins, the legends and traditions of Freemasonry, and to show that facts of history or science may have served as their starting point.

With the ever growing popularity of our Order during the last two centuries, its ritual has been so changed and modified by Brethren who had more authority than knowledge, more desire to remove strange words and usages than patience to enquire into their actual suitability, that it is common experience today for Brethren, visiting distant lodges, or foreign jurisdictions, to be unable to recognize essential features through differences of presentation. This as been very noticeable in the over-seas lodges of British Districts, inspection of which is often a very difficult task, and even between the eastern and western Grand Lodges of the United States. The only part of our heritage from operative times which has not suffered in this manner, is that collection of material known as "The Old Charges", which was handed on or senior members to apprentices, as part of their education in freemasonry. These are not directly associated with our ritual but are comprised within that body of data, vaguely recommended to us as the basis for some daily advancement in Masonic Knowledge; consequently they have escaped the attentions of the iconoclast and "improvement." To read, and perforce smile, over their chronogical misfits will give the sympathetic mind a striking proof of the advance in education by which we benefit, compared with the jealous cloistering of that precious possession which prevailed prior to the Reformation. We can well admire the efforts of our Operative ancestors, in spite such handicaps, to make their youthful pupils competent, not only as Masons, but also in that intellectual growth which distinguishes a MAN from the animals, and the little better, slothful, minds characteristic of our pauper and "submerged" population.

Of the problems arising from statements made in these old Charges, which may be said to have been solved, are the identity of "Peter Gower", of "Naymus Grecus",

of "Charles Martel, who was King of the Franks", and Prince Edwy", who summoned the first General Assembly of the Craft, in order to improve their working conditions, because he "lovyd well masonry and masons." But her problems still await the patient probing of enquiring Brethren, and among these is the statement that two great pillars were erected to serve as receptacles for such scientific and historical knowledge as had been gathered up to that time, i.e., shortly before the Flood; and this is my present subject.

In the May and June issues of the Iowa Grand Lodge Bulletin of this year, Bro. C. C. Hunt has assembled the references to these pillars, found in the Old Charges, with his own useful comments thereon. We learn that their erection is variously ascribed to the sons of Lamech, to those of Seth, and to Enoch, the only time-feature common all three accounts being their antediluvian date.

The materials of which they were made is also variously stated to have been marble, or brass, because these would not be affected by water, and of latres (bricks) because these would be unharmed by fire. The Enoch legend tells us that he made these pillars and engraved all his knowledge on them, after he had completed the secret crypt in which he had hidden a plate bearing the Omnific Name, because he had been warned by God of the coming catastrophe. In the Seth and Lamech legends a similar reason is given for their being made, this being the only use-feature common to all variants of this legend.

HOW THE CONFUSION AROSE

As the Old Charges passed from one generation to the next, and the Reformation finally made a knowledge of the Bible possible to all classes, whether by their own reading or hearing it read, these pillars became confused with those said to have been erected by Hiram for the porch of Solomon's Temple. It is curious that, with all the information about these latter given in Kings and Chronicles, no mention of their being hollow is there made. This detail, with the thickness of the metal, is given by Jeremiah (52 :21) but it appears that the opinion was long held by those without metallurgical knowledge that these pillars were solid, the more so as we

are told (2 Kings 25 :16) that the amount of brass used was " without weight ", i. e., enormous.

Anyhow, the facts of their being hollow and used to record knowledge caused some "improver" to enlarge the ritual with the statement that "they were east hollow the better to serve as safe repositories for the archives of Masonry, against all conflagrations and inundations. " Just how these archives could be consulted, once deposited, is nowhere explained; no doubt some other "improver" will come into power, who will find that the insides of these pillars were provided with winding stairs and recessed shelving. Why should a good story be left incomplete for lack of needed details (1) ?

There is cause here for clear thinking and more exact language in the proposition that a pillar may be a record of an event, or of a symposium of knowledge and be, therefore, a receptacle or a repository thereof, without being, inevitably, hollow and "containing" this matter in its interior. We should be more accurate in our language than our unlettered ancestors and better able to express ourselves without confusion, owing to the greater flexibility and complexity of our language. Our minds receive impressions while life lasts, our reactions to these impressions make the sum total of our consciousness, but do they thereby "contain" such data within them or upon them. The daily paper contains news, that is a common expression, but the news is on its surface, even as the accounts of Assyrian officials were contained in the cuneiform letters scratched on the surface of the inch-thick clay tablet discovered in the ruins of their cities.

This point, however, is hardly germane to my title; what I hope to show as reasonable is the story that these pillars may have existed and served their stated purpose. We are familiar with the use of pillars for records, important enough to be required to endure long periods of time and great stress of circumstances, without loss. Examples, which some readily to the mind are the two "Cleopatra's Needles," so-called, although that unscrupulous beauty had nothing to do with their existence, since they were made by the orders of Rameses II, in the twelfth century B. C. The evidential value of groups of pillars dates from the dimmest recesses of the Stone Age, as in Stonhenge, to our modern War Memorials.

Confining ourselves, however, to monoliths and single, built-up, pillars it is an accurate generalization that the information they preserve is always devoted to the glorification of some individual or event, which has passed into history. Always their purpose was of a memorial nature. They pointed to the past and were intended to arouse admiration and emulation in those who might pass by, because of this past.

THE PURPOSE OF THE PILLARS

Quite on the contrary was the purpose of these two pillars mentioned in our legend. Their builder, no matter who, looked only to the future, to the advantage of generations unborn. A terrible catastrophe was impending, unavoidable, a sacrifice unprecedented, demanded by the angry gods. What could be done to offset its effects, to restore as quickly as might be the precious treasures of experience, of hard-earned knowledge, that children to come might not be obliged to repeat the same weary pilgrimage through the unknown; to bruise themselves against the inflexibilities of natural laws. Out of this vision of wrath to come, one set of saviours drew inspiration for a means to preserve the bodies of a chosen few, and another became charged with the task of preserving a synthesis of knowledge that, in a time equally certain to come the minds of a new race might benefit by that which had been won by its forefathers and a reunion effected with the approval of a benign Deity. All this, however, may be gathered, or inferred, from the Hebrew narrative, what evidence in profane history can be adduced as a source of More Light.

For many reasons I take the position that the Noachian Deluge is an echo of the last of the catastrophes which overwhelmed the island- continent of Atlantis, of the greatness of which civilization there is no need to speak here. By some cyclic law many features of its statecraft and communal life became reproduced amongst the Greeks, particularly the Athenians. The fact that the latter boasted of their advanced knowledge, opinions and practices but were shown to have originated none of them, is mentioned by Solon, who records for us the statement of his priestly hosts at Sais, in Egypt, referring to records in their care of the great nation

buried beneath the western ocean that "You Greeks, with all your arts, are but children wearing your parents' clothing" and, like modern ones, copying their words and usages. There is psychological value for us in this, in its evidence of the influence of memory, whether conscious or not.

GREEK TESTIMONY TO ATLANTIS

Another testimony, mentioned in a History of Atlantis by Lewis Spence, lies in the few known fragments of the life and writings of the Greek philosopher Crantor, who lived in the fourth century B.C., and is said to have been the first commentator on Plato. What little remains have endured to our time were gathered by one of those patient, laborious, scholars of Germany - Fr. Guil. Aug. Mullach, Ph.D., M.A., in the third volume of his Fragmenta Philosophorum Graecorum. In this, several pages are filled with the biography and accomplishments of Crantor, who must have been quite a genius in his time. Diogenes Laertius is quoted (IV 24) as stating that he [Crantor] was born in Solis, a town of Cilieia, in the 110th Olympiad, wealthy and so mature-minded that, even as a youth, he debated with the citizens of Athens on current problems. The Herr Doktor has Latinised the quotation as follows: homo bene nummatus . . . longe omnibus ingenio et doctrina praestans, . . . qui jam adolescens anteguam Athenas se conferred. The absence of certain letters from our alphabet makes it difficult to transliterate accurately the original Greek, which is also given by Mullach.

One long fragment deals with Crantor's mathematical studies of the properties of the equilateral triangle, but I am concerned here with the single short paragraph in which Crantor confirms, from his own knowledge, the statement made two centuries before by Solon that in Egypt were preserved records of an advanced type of civilization, claimed by the Athenians as peculiar to themselves, but which had previously been attained, and exceeded, by the inhabitants of Atlantis. These records are described as engraved pillars, the exact words of the Greek, put into our Latin letters, being:

Marturousi de kai 'oi prophetai, phesi, ton Aiguption, en stelais tais eti sozomenais tauta gegraphthai legontes (1).

This Mullach renders as:

Ea vero, inquit, testificantur Aegyptiorum quoque vates, haec columnis, quae adhuc exstant, inscripta esse dicentes.

The Greek may be thus translated into English:

But, he says; the prophets of the Egyptians testify, saying that these things have been engraven on monuments that are still in existence.

What cause there may be for argument centers around the word Stelais and its rendering into Columnis. Stela (e) has been adopted by modern archaeology to indicate any inscribed stone, whether a detached slab, portion of a wall or other flat surface; vertical block, grave-stone, or actual pillar of the ordinary type. On the other hand, the word column has for the majority of people - certainly for operative masons - a very definite form, which has not been changed in its passage to ourselves.

To approximate as closely as possible the sources of our legend, I compared with the Septuagint the eighteen references to the word Pillar given in Cruden's Concordance; it seemed unnecessary to compare the plural form also. Of these, I found half to be given in the feminine form Stele (long e) and half in the masculine form Stulos; the former indicating a pillar used as a memorial or witness or record, and the latter meaning a pillar used solely as a support; e. g. the pillar of smoke (Judges, 20:24) the cloudy pillar (Exodus, 33 :9 and Nehemiah, 9 :12) are so translated from Stulos or Stulon, but the five references to memorials in Genesis

(19:28, 28:18, 31:13, 31:51, 35:20) are all taken from Stele or Stelen. One seeming inconsistency is the use of Stulon in 1 Kings 7:21 for both right and left pillars, which were also given names, thus showing their use was more than, or different from, that of a support.

Where, then, do we arrive on this excursion? The fact that Crantor closes his statement with the sentence that some of his contemporaries considered the story of Atlantis as merely "an idle tale" which had caused them to laugh at him, has no bearing on the fact that in his own lifetime "quae adhue exstant," there were certain pillars - how many we do not know - bearing on their surfaces records, not of some king's conquests, but of the knowledge of a great nation. These must have been considerable, if lot actually voluminous, to have made possible the criticisms by their guardians of the childishly boastful Athenians.

That such pillars are unknown today has no bearing on the matter; who will presume to say that the sands of Egypt have been rifled of all their hidden treasures. The recovery of the tomb of Tut-Ankh- Amen gives us a reasonable basis for hope that some future Carnarvgn will be driven by some blind but effectual memory to search for and recover the relies of yet other forgotten greatness.

In the meantime we have the satisfaction of knowing that profane history can supply earlier evidences to the basic truth of Masonic tradition than any available through the post-exile compilers of the Old Testament, and through channels not biased towards exaggerating the accomplishments of their predecessors.

NOTE

A parallel to the discovery that the Coverdale and Matthew's Bible was responsible for our form of the Hiramic Legend, or at least for one feature of it, is possibly indicated here. In the various versions which preceded the Authorized or King

James translation I find that the word "hollow" is replaced in the Coverdale version, and the Bishop's Bible by "rounded The Latin version, known as the Vulgate, which was in universal use in the Western Church from about A.D. 400 to the end of the Middle Ages (although some vernacular translations had been made), renders the passage thus: intrinsecus saga est. This Wyeliffe translated as: "Hollowe withynne." In the Geneva Bible (1590) this becomes "hollow," but the Septuagint (Tischendorf 1856) gives only the thickness of the metal, and leaves the hollowness to be inferred. The dates given refer to the editions consulted.

----o----

Matter and Energy

BY BRO. C. L. KASSON, Massachusetts

FOR thousands of years, human beings have recognized matter in the known Universe. In late years, we have learned that energy is present in matter. Matter and energy are inextricably interlocked so that it is impossible to conceive of matter without energy.

The amount of energy in matter varies from small to great quantities just as matter appears in a great many and various forms, conditions and positions. It may be olid, liquid or gaseous. It may be metal, rock, coal, soil or the body of living things. It may be water, oil or other Squid. It may be our atmosphere or other gas, even to unknown attenuated gases beyond our known atmospheric belt.

Let us assume that an immortal traveller starting from the center of our earth would find matter as follows: Magnetic metal of the greatest density, so great in fact as to be beyond comprehension, then metals of lesser densities until near the surface,

metal rock and rock were found. Just under the surface fuels, coal and oil under pressure would be found. Next, soil would be reached, then water and vegetation together with animal and human life. The atmosphere would next be encountered and travelling out through this the density would be found less and less until life as we know it was impossible. This would occur at only a relatively short distance from the earth's surface.

Further and further out, gaseous matter must be found until its density would become so low and its attenuation great that our minds cannot comprehend such matter.

So on, until the interstellar distances were covered by the immortal traveller. So much for this picture of matter; now, let us turn to its energy.

Energy may be manifest as heat, motion, sound, light. Perhaps it is all one and the same thing, but we as human beings perceive its different forms in matter through our senses. We see light, hear sound, feel heat, and have knowledge of all these, including electricity. Perhaps energy may be mind and even Spirit. We speak of mental energy and spiritual energy. Thus, perhaps energy in its greatest sense includes all forms from the lowest, heat, to the highest, Spirit.

What human has ever seen energy, or heard it, or felt it ! The senses perceive the effects of it, but not what it is.

We, as human beings, possess energy, bodily, mentally and spiritually. We are also made up of matter, as is well known. In the human this energy appears all the way from heat to Spirit, just as in all Nature.

Besides matter, the human being possesses energy, until death takes place. If all energy is the result of one force basically, then to understand the nature of it we would have to understand why all things are as they are, even death itself. And it may be possible, that if we were permitted to know the secret origin and exact nature of energy perhaps we should all perish from this knowledge. To discover the secret of energy must, in the very nature of it, spell death or immortality.

Now, the statement was made that all energy is one and the same thing, yet, we know that energy can have different forms. For instance, electricity may be alternating current or direct, yet it is electricity (energy) just the same. Let us, then, examine the different forms of energy. Let us start with the assumption that there is

1. Cosmic energy.

2. Sun or solar energy.

3. Earthly energy.

Right here let us make a further interesting assumption that cosmic energy is analogous to Spirit, solar energy to mind, and earthly energy to body.

By cosmic energy is meant incomprehensible energy which lies back of this planet and its life and which was responsible for its initiation. Call this, if you will, Spiritual energy vouchsafed to us and our material world by God. This is said in humility and reverence. As common mortals the explanation of this energy can be found in the Bible in the first chapters of Genesis. As scientists, we know that all material things must have beginnings. We must have faith to believe that energy can exist, which is not perceivable to us mortals through our senses. Perhaps, as

immortals, if permitted to reach that goal, we shall recognize this energy. This again is outlined in the Bible in the last chapters of Revelation.

Sun, or solar energy, is received on earth from the sun. We are all well aware of it for it is the source of light and heat for our planet. It promotes the growth of all living things, plant, animal and human. Without it, we should all perish and this planet would grow cold.

If electric energy was passing through the air from a metallic sphere under an exceedingly high electric stress, the air would be luminous. If the air was attenuated and the stress exceedingly high, the sphere would appear as a ball of fire. If one was at some distance from it in a denser atmosphere, they would thus perceive the sphere and also might be surrounded by light because the energy content per unit volume of the atmosphere at that point was constant and of the right value. Perhaps our sun is analogous to this electrified metallic sphere.

Let us assume that solar energy is of the nature of electricity, in fact is electricity. In other words, that the sun is broadcasting current at enormous pressures. If this assumption is tenable, then it is conceivable that this electric energy travelling at a speed of approximately 186,300 miles per second traverses the various material media between the sun and the earth. This material being, as previously suggested, an enormously attenuated gas is, of course, a conductor of electricity and one that exists at a very low temperature.

While gases offer a very high resistance from the electrical standpoint, the low temperature would, of course, reduce its resistance. In fact, its attenuation and temperature would offset one another from the electrical standpoint. The electrical energy after traversing the greater part of the distance from the sun to earth enters what we know as the earth's atmospheric belt. This is simply a conducting gas, our atmosphere, whose attenuation is much less and density higher than that of the gases at great distances from the earth as previously pointed out.

The solar energy, electric energy, passing through our atmospheric belt renders it luminous and is light as perceived by the human eye. This is due to the fact that light is what the human eye perceives when the value of energy is great enough per unit volume of the conducting medium. This energy is present in our atmosphere and there is a definite balanced potential drop from a given point above the earth to the ground below.

Since gases are free to move and since there is moisture in suspension in the lower strata of our atmosphere, we should expect that the potential drops would be variable from time to time and that the gradient perpendicular to the earth would not be uniform. This, of course, explains the phenomena of lightning, not its initiation but rather its action, once started. The potential drops in the atmosphere are unbalanced and an excessive energy content is present in one spot whose potential becomes great enough to break down the atmosphere at a given point. The flash restores the balance and the result is heat in concentrated form, which produces physical destruction.

The passage of solar energy through the atmosphere producing light as described also must produce chemical action because it is unidirectional. Heat in small quantities must also be produced. Now, as the solar energy reaches solid material of much greater density no light is visible, but the effect is one of heat.

At this point it should be observed that energy, electric energy traversing matter, must appear to us as light and heat. If the matter is gaseous, of high resistance, we see light and feel no heat, but there must be some heat, however small. If the matter is solid, of low resistance, we feel heat and see no light, but there must be some light, however low in intensity.

Since the density increases and the resistance decreases toward the center of the earth, we should expect to find greater heat there, and less light, not humanly recognizable.

Life, plant, animal and human, exists as known to us only in a very small belt at the earth's surface where the temperature and light promotes or rather the solar electric energy sustains it. Now, human life is far above animal life and that in turn above plant life. The lowest forms of life require mostly heat and little light from our standpoint; thus, such life is found underground, buried, or in the water. Higher forms of life require more light and less heat, according to our standpoint, and are found on the surface of the earth. Finally, human life requires still more light and less heat as we believe until we reach that immortal state prophesied in the Bible, where it is all light and no heat.

Now, as long as we are mortal and most of us are firmly convinced of that through pain and suffering, in other words, disease, we require heat. In all states of human progress this is obtained from the sun or as a result of solar energy present and past.

Now, previously we spoke of earthly energy; this is locked in energy due to the action of the sun on earthly matter for ages untold. This resulted through the death of living things in forming fuels.

Primitive man was warmed by the sun's rays by day and by re- radiated heat from the earth at night. At night he lay close to the earth thus unknowingly receiving this heat. He learned to shelter himself from the direct sun by day because it hurt him. Thus man learned, as pointed out in Genesis, to do things because of pain.

Primitive man perceived light and gave thanks for it to unknown Gods. He realized that by its aid he could do things. Primitive man discovered fire and then built shelters for himself and family. He provided for his family and took notice of other primitive men. And so on through the ages to our complex civilization of today.

This civilization has been brought to its present material state by our increasing use of energy, earthly energy. This energy is derived from fuel and our present age

might well be called the "Fuel Age." Through coal, oil and water power, we have produced heat, light, electricity and caused it to serve us in a thousand ways.

But proud in our strength and wonderful scientific attainments, we forget today our humble beginnings. That -we came up from the dust of the ground. That we are here today through God's grace and infinite mercy Through cosmic energy he created and inspires us. Through solar energy he guides us on and through earthly energy sustains us.

----o----

Some Eighteenth Century Masonic Documents

By Bro. E.E. Murray, Montana

THE story of the discovery of the three documents herein described makes them of interest aside from their age. They belong to Bro. James Morrow of Moore, Mont. The two certificates he informs me were in the nature of demits, and were sent to his great grandfather, together with a similar certificate relating to the blue lodge, after his arrival in America.

Presumably they were used and treasured by the original owner, and after his death probably kept with other papers. The family later settled in Ohio, and some years ago Bro. Morrow's mother discovered the parchments in an old powder flask in the attic of the old home. From her they came into the possession of her son. With the certificates was also preserved a curious engraved notice of Lodge No. 52 of Philadelphia.

Enquiry of R.W. Bro. H. E. Flavelle, Deputy Grand Secretary of the Grand Lodge of Ireland elicited the following details in regard to the Benburb Lodge.

Lodge 557 was working in Benburb from 1778 to 1825 when the warrant was cancelled by order of the Grand Lodge.

In those days the Royal Arch and Knights Templar degrees were worked under a Craft warrant and such "private lodge certificates" as they were then described were commonly issued.

The returns made to Grand Lodge at that period were not always complete and I cannot find the name of John Morrow registered as a member, there is however an Alex Morrow registered in 1796. The signatures on the certificate are all entered in G. L. books Jno. Kean and Robt. Neil in 1793, E. Morrison in 1782 and Jas. McCleave in 1781.

This fully explains the reference on the certificates "In the Registry of Ireland."

Bro. Flavelle also pointed out that Irish lodges constantly worked the Royal Arch and Knight Templar degrees with no further authority than their Craft Warrant. And the same thing not infrequently occurred in America until Grand Chapters and Commanderies were organized.

The certificates are written on parchment, and the seals are attached to ribbons laced through slits cut in it. Whether there is any significance or not in the fact that these slits are so arranged that the ribbon makes a number of narrow bars I do not know, but it almost looks as if this might be the case seeing that for the Royal Arch shows five bars, and that for the Knights Templars seven.

The following are transcripts of the two documents.

We the High Priest, Royal Arch Capt. Grand Master &c. &c. &c.... of the Grand Chapter of Royal Arch Super Excellent Masons held under the sanction of Lodge No. 557 in the Town of Benburb, Parish of Clonfech, County of' Tyrone and on the Registry of Ireland .. . do hereby Certify . .. That the bearer our True and well beloved Brother John Morrow past Master of' said Lodge was by us initiated in the most Sublime degree of a Royal Arch Super-Excellent Mason he having with due Honour and justice to the Loyal community Justly supported the amazing Tryals of Skill and Valour attending his admission and as such we recommend him to all true and faithful Brothers round the Globe . . . Given under our hands and seal of our Grand Chapter held in Benburb this 5th day of' May 1792 . . . and of Royal Arch Super Excellent Masonry 3292 Two . . .

JOHN KEAN, H.P.

EDW. MORRISON, S.G.W.

ROBT. NEIL, J.G.W.

JAS. McCLEAVE, G.S.Y.

In the Name of the most Holy Glorious and Undivided Trinity - Father Son and Holy Ghost.

We the Captain General &c. &c. &c. - of the General Assembly of Sir Knights Templars and Knights of Malta Held under the sanction of Lodge No. 557 in the Town of Benburb, Parish of Clonfech, County of Tyrone, and on the Registry of Ireland -

Do hereby Certify that

the Bearer hereof our Trusty, true and well beloved Brother Sir John Morrow was by us dubb'd a Knight of that Magnanimous Order of Sir Knights Templars, and of Malta the true and faithful Soldier of Jesus Christ - he having with due honour and fortitude, Justly supported the amazing Tryals of Skill and Valour attending his admission - And as such we recommend him to all Brothers Sir Knights Templars and Knights of Malta round the Globe.

Given under our hands and seal of our Grand Assembly at Benburb this 5th day of May 1792

and of Knights Templars 3792-

and of Knights of Malta 674 -

JOHN KEAN, Capt. Gent.

EDW. MORISON, S.G.W.

ROBT. NEIL, J.G.W.

JAS. McCLEAVE, G. Sy.

At first sight it sounds rather startling to read of a Grand Chapter of Royal Arch Masons held under the sanction of a Craft Warrant (or Charter, as we would say in America) and the uninstructed brother might wonder if such extraordinary behavior had anything to do with the Grand Lodge of Ireland erasing the lodge from its rolls. But the phrase did not have the same meaning then that it has today. A communication from the well known Irish scholar, Bro. J. Heron Lepper, P. M., of Quatuor Coronati Lodge, No. 2076, elucidates the matter. He writes:

"Grand Chapter" was the title nearly always adopted by a lodge when conferring the Royal Arch degree in Ireland. This may be the reason why the real Grand Chapter, on its formation in 1829, took the title of Supreme Grand Royal Arch Chapter, which it still retains. There are facsimiles of other certificates in our bicentenary *History* that use the same phrasing.

Nearly all the Irish lodges conferred the R. A. and K. T. degrees by what we may term, I suppose, "immemorial right." I know of no case up to 1837 (and doubt if there were any later) of the Grand Lodge cancelling a subordinate lodge for conferring them. The seals are of course typical Irish designs. Finally, I have not the least doubt that Lodge 557 was struck off in 1845 for non-payment of dues and non-correspondence. It had not registered a member with Grand Lodge since 1833!

Underneath the seals impressed on sealing wax on the ribbons, are impressions stamped in printer's ink or lamp black upon the parchment - the "smoke" seals, generally used by Irish lodges. Probably the seal was blackened in the smoke of a candle and then impressed on the paper or parchment. The specimens on these two certificates have been rubbed, and are not easy to make out, but I have been able to decipher them with a magnifying glass, and have made drawings of them which are here reproduced, on a somewhat larger scale than the original. The seal on the Craft certificate was very well defined, and of that a photograph has been taken. It shows the same arm and hand holding a trowel that appears as the crest of the Arms of the Operative Stone Masons, and is practically identical with the early seal of the Grand Lodge of Ireland, as shown in the article on "Masonic Heraldry " by Bro. R. V. Harris in THE Builder for August last. Other specimens are given by Bros. Lepper and Crossle in their History of the Grand Lodge of Ireland. The Craft certificate itself is in too damaged a condition to reproduce. The phraseology is very similar to the others.

The third document is the Summons. This is printed from an engraved plate, and spaces left to fill in the place of meeting, date, etc. It reads as follows:

BROTHER

You are desired to meet the Master and Brethren

of No. 52 ANCIENT York-Masons

at their Room in Arch Street on

Saturday next at 6 O'Clock in the evening.

Philadelphia. Anno Mundi 5791.

By Order of the Aster.

G. W. Bartran, Secretary. December 30.

Examination shows that the form was engraved for Lodge No. 2, as the figure 2 is engraved but the figure 5 is written in.

It might naturally be assumed that the building depicted at the top left hand corner was intended to represent that in which Lodge No. 2 met, if not also No. 52. In the Addendum to the Yorston Edition of Gould's History of Freemasonry, vol. iv, p. 365, it is stated that on March 12, 1752, at a meeting of the Grand Lodge and the First Lodge, a committee was appointed to procure a lot, and take measures to erect a hall for the accommodation of the said lodges, Philadelphia Assembly, and other uses. This was done and a building erected. In 1793 it was sold. The chapter in question gives quite a little detail about the history of this building and also that of Lodge No. 2. There might thus seem a strong likelihood that the building depicted in the Summons was intended for the one referred to, as it would seem natural to depict it here.

However, it would appear from the fact that Lodge No. 2 left a space in which to write where their "Room" was located, that they aid not have a very permanent meeting place, and Bro. Josiah H. Drummond, the author of the American

Addendum to Gould, goes on to relate that in 1797 there was a desire to erect a building where all the lodges in Philadelphia could meet.

But unfortunately for any such theory this design seems to have been a stock one, reproduced many times with slight changes, and used not only for a summons, but also at times for certificates. Bro. Pepper says in regard to it, in the communication above quoted:

There is in our book [The History of the Grand Lodge of Ireland] what is almost an exact replica of the Philadelphia summons, but applied in the Irish instance to a certificate. If I remember aright this "type" first appears in Philadelphia about 1759. Whether Ireland borrowed from thence, or the original design was copied from an Ancient source, deponent knoweth not.

We have in this document further evidence that the Royal Arch Degree was worked by Craft lodges in those days, as prominence is given in the design to the Arch, Keystone, Triangle with the tetragrammaton, Tent and Bridge with Three Arches.

The presence of this bridge with three arches is interesting to students of the degrees; it is the emblem of the Scots degree "Knight of the East or of the Sword." It is the belief of many students that the Royal Arch Degree was formed from other degrees that were being worked on the continent of Europe in the mid-eighteenth century, particularly those of Scots Master and Knight of the East or of the Sword; there are evidences of the latter degree in the present English ritual of the Royal Arch as also in versions worked in the United States. The emblem here shown is incomplete as it lacks the letters "L.D.P." and the banner depicting the man, the lion, the ox and the eagle.

At the date of this document there was no Grand Chapter of R. A. Masons in Pennsylvania. Gould says: "As in 1758 when the 'Ancients' established their first

lodge in America at Philadelphia the Royal Arch Degree was cultivated by them, there can be little doubt that it was understood as a matter of course, that this degree could be conferred under that warrant . . . Undoubtedly the degree was occasionally conferred in the Pennsylvania Lodges in 1795. " Here we have evidence of that fact.

I have included the discussion of this document here partly for the reason that it will be of particular interest to the brethren in Philadelphia, and that some one of them may be able to give us further information concerning Lodge 52.

----o----

Thomas William Coke, Earl of Leicester

Communicated by BRO. A. J. B. MILBORNE, Canada

AN Englishman who occupied a unique position in his generation was Thomas William Coke, of Holkham, Norfolk. Born in 1754, he lived during an interesting and important period of English and American history, and left the impress of his active and useful life on both sides of the Atlantic. He possessed a natural attachment for the soil, and as a result of the intensive experimentation in all phases of agricultural activity carried on by him on his Norfolk estate the farming practice of both hemispheres was completely transformed. The Montreal Agricultural Society elected him an Honorary Member, and James Lowell, the father of the Ambassador, wrote to beg the same honour for the Massachusetts Agricultural Society. The annual Sheep Shearings held at Holkham developed from a meeting attended by his tenantry to an event of international importance, at which were gathered agricultural experts from all over Europe.

He had a cordial dislike for politics, but, actuated by a high sense of duty, represented his county in the House of Commons for upwards of half a century, during which time the force of his example exercised a powerful influence upon the political world of his day. Coke was the prime mover in several important political crises, and though offered a peerage upon seven different occasions under six distinct administrations he remained a commoner until 1837, when, upon the accession of Queen Victoria, he was created Earl of Leicester.

From its very inception, Coke was opposed to the American War and it was he who moved the motion in the House of Commons to recognise the Independence of the American States. The vote followed a strenuous session of Parliament, and was carried by a majority of one. It devolved upon Coke to carry the Address from the House to George III, which he did as an English county gentleman, a privilege, seldom, if ever exercised. But on this occasion Coke availed himself of it and appeared unceremoniously before the King wearing ordinary country garb-leather breeches, boots and spurs. It caused the greatest horror at Court, and neither the matter nor the manner of the Address was palatable to the King.

"One can picture the strange scene," writes his biographer, "the discomfited King, forced to agree to what meant failure of all his hopes, of all for which he had so long and obstinately struggled; the excited members divided in opinion of the momentous event in which they were assisting; and the man who headed them - that youth of twenty-eight who alone, in that great body of men whom he represented, showed himself oblivious to the petty details of Court etiquette to everything, save the one thing which he felt that he had come in triumph to claim - a belated act of justice to a long injured people."

Among Coke's many intimate friends was the Duke of Sussex, Grand Master of the Grand Lodge of England, and it is not surprising therefore to find him an active member of the Craft. He was a member of Union Lodge No. 52 at Norwich. The chief event of his Masonic career was his Installation as Provincial Grand Master of Norfolk on August 23rd, 1819.

The following is an account of the Installation ceremonies taken from A. M. W. Stirling's volume Coke of Norfolk and his Friends:

"The Duke (of Sussex) arrived in Norwich the previous Sunday, and the eventful day dawned brilliantly fine. Every street in Norwich was crowded with people, and all the windows, gay with bunting, filled with spectators. At 10:30 a.m. the Duke drove in an open carriage with Coke to the Assembly Rooms, from which daylight - and all chances of prying eyes - had been previously excluded. The windows were carefully closed and the whole place illuminated artificially, so that in the warm August weather the heat must have been intolerable.

"Three hundred and twenty Brethren received the Duke at the entrance, but of what took place behind those darkened windows and closed doors, no knowledge penetrated to the outside world, even the record of those present is not known, for the entry which should have preserved their names begins with 'H.R.H. The Duke of Sussex, G.M., and Thos. Coke, Esqre., P.G.M.', after which the Provincial Grand Secretary's courage must have failed him, for he left four blank pages on the Minute Book with no further entries !

"The ceremony over at twelve o'clock the Brethren in full Masonic dress issued forth into daylight, and formed in procession to march through the streets to the Cathedral. Soldiers lined the way, and through their midst, in the brilliant sunshine, wound the picturesque train. First marched the Brethren dressed in black, then followed the trumpeters, next, men with drawn swords; next a long procession, gay with banners; after which, borne by two stewards came the Banner of the Provincial Grand Master, behind which Coke walked, and finally the Banner of the Grand Master, behind which walked the Duke of Sussex. The poles of the banners were gilt, the flags of white silk adorned by inscriptions in gold lettering, and as the procession wound through the quaint old streets of Norwich, and towards the gateway of the Cathedral, the enthusiasm of the spectators was great.

"Lady Jerningham, writing to Lady Bedingfield, from Holkham, August 25th relates:

We all went to the Cathedral; it was a beautiful sight; thirty thousand people waiting, all perfectly quiet and in good humor, and the procession from the Assembly Rooms to the Cathedral, the Duke walking all the way on foot and cheered enthusiastically.

"As they reached the Erpingham Gate, the long procession formed up, one by one, making a passage through which the Duke and Coke passed to the Western door of the Cathedral, where they were met by the Dean and Canons, and conducted to the Choir. The Cathedral was packed with ladies, who all rose as they entered while the organ played 'God Save the King'. Upon a platform was a chair of purple velvet for the Duke, while Coke sat with the Brethren, the banners ranged round them. A special service followed, at the conclusion of which the Duke drove with Coke, in the latter's barouche, through the streets of Norwich, while the Brethren returned in procession to the Chapel Field House.

But the long tiring day was not yet over. At 5:30 a banquet was given in St. Andrew's Hall, once a fine old Church, said by Bloomfield to have been built by Sir Thomas Erpingham, the gallant old knight who gave the signal to start the Battle of Agincourt. At the tables in the Hall the Brethren again appeared in Masonic dress, and the side benches were reserved for the ladies who came to watch the proceedings. The Duke presided, seated in another chair of purple velvet, with Coke beside him. At seven o'clock the banquet ended, the tables removed, and while this was being done, the Duke rose three times, and said to the guests at each table, 'Brethren, The Grand Master and the Provincial Grand Master drink a cup of Good Fellowship with you all! The None nobis was then sung, and many speeches followed. The Duke pointed out how: 'The knowledge, the veneration of Coke's name is not confined to this kingdom, but is echoed from one side of Europe to the other. He is hailed and blessed wherever he goes'; and the hall rang with such applause that used as Coke was to such demonstrations, it is recorded he appeared unnerved at the enthusiasm displayed. In his brief reply, however, he made two requests of the Duke; first, that certain farmers were anxious to take a glass of wine with His Royal Highness; and secondly, that the Duke would enliven the proceedings with a song. Both requests were granted, and, as the Duke loved the

sound of his own voice, the hall resounded cheerfully to his rendering of 'Precious Goblet' - no doubt an appropriate choice.

"Afterwards the procession passed through Norwich by torchlight. On the following Wednesday, August 25th, a Grand Chapter was held at Holkham, where the Duke was staying, in order to appoint Coke Provincial Grand Superintendent of Royal Arch Masons."

----o----

The Baal's Bridge Square

Communicated by BRO. PHILIP CROSSEE, Ireland

ONE of the most curious relics of the ancient Craft of Freemasonry is the so-called Baal's Bridge square, now in the possession of Union Lodge, No. 13, Limerick. A brief account of it, with a wood cut illustration appeared in the Freemason's Quarterly Review, for August, 1842, contributed by Bro. Furnell. There was another article upon the same subject in the Freemason's Quarterly Magazine and Review for 1850. The Square does not appear to have been published again till 1925, when a full size drawing made from a rubbing of the original appeared in our History of the Grand Lodge of Ireland. This was later reproduced in THE BUILDER for May, 1927, from a copy of the drawing furnished by the late Bro. Simpson. The accompanying illustration is from photographs taken by myself, at Limerick, to which place I went for this express purpose. The illustration is the same size as the square, and shows the various imperfections due to age and corrosion. The outside length of the arms are a trifle over four and one-eighth inches in length, seven-eighths in width, and the metal is less than one-sixteenth of an inch thick.

In a paper by Bro. Henry 17. Berry read before Quatuor Coronati Lodge, published in the Proceedings for 1905 [A.Q.C. vol. xviii, p. 18] another brief account of it is given. This paper chiefly dealt with the interesting "Marencourt" Cup. :For the benefit of readers of THE BUILDER who may never have read of the romantic incident connected with this, it will perhaps be not without interest to give an outline of the story. Captain Marencourt was the commander of a French Privateer, Le Furet (in English "The Ferret") which in November, 1812, captured the sloop "Three Friends" of Youghal. Marencourt gave orders that she should be scuttled and sunk; but discovering that her Master, James Campbell, was a Mason, he countermanded the order, and released the vessel and her crew. In February following Le Caret was herself captured by an English frigate, the "Modeste," and Marencourt was made a prisoner. Campbell was a member of Union Lodge, No. 13, but there is no record remaining of any action being taken by it, though it is most probable that something was done, for Ancient Limerick Lodge, No. 271, passed a resolution eleven days after Marencourt's capture, thanking him for his humanity and requesting Lodge No. 79 at Portsmouth to communicate this to him, and also expressing a desire that the government might take some special steps in the circumstances. A similar resolution was passed by Rising Sun Lodge, No. 952, a week later, which in addition asked for the good offices of Lord Donoughmore, Grand Master of Ireland. This was published in the Limerick and Dublin papers.

No information remains, what if anything came of these resolutions, but later still, Lodge No. 13 ordered a cup or vase to be made to present to Capt. Marencourt, to cost "100. This was to have been presented to him in May, but before the time came he had been released and had returned to France. The cup was then sent to the Grand Orient of France, but in the meantime Marencourt had gone to Africa, where he died. The cup was therefore returned by the Grand Orient of France to the donors, and has been preserved by the lodge ever since.

Having related the history of this memorial of fraternal sentiment, Bro. Berry concluded his paper with an account of the relic now under consideration. This was presented to Bro. Furnell by Bro. James Pain, Provincial Grand Architect. This was the same Bro. Furnell who contributed the account to the Freemason's Quarterly Review. In this he said that Bro. Pain had in 1830 been the contractor for the rebuilding of Baal's [or Ball's] Bridge, and that it was in taking down the old structure that the Square was discovered "on the English Town side." The square

was "under the foundation stone." It is a pity that more definite details of its place of concealment were not preserved, and especially whether there was anything else to mark the covering stone as a "foundation" stone, over and above the inference that it was such because of the deposit of the square under it. The "English Town" is on an island in the river Shannon, also known as King's Island. This is the old town, dating back to the times of the Danish conquests in Ireland. Baal's Bridge connected the island with the south bank of the river where the "Irish Town" later grew up. The square was deposited in the eastern corner of the northern pier or abutment.

The illustration here given of the old bridge is taken from a drawing in the possession of the lodge, which was probably made by some member of the Furnell family. Unfortunately the ornamental border did not come out completely in the photograph. Nevertheless it gives a good idea of the old bridge with its four arches, and the houses and shops built on it. An alternative name for the structure seems to have been Thye, or Tide Bridge; which seems to have been a suitable appellation, as judging from the current represented as racing through the arches it must have been as perilous to navigate as Old London Bridge.

Bro. Furnell stated the date on the square to be 1517. With this Bro. Berry disagreed, reading it as 1507, and this earlier date has been generally accepted since on his authority, as I did myself in making the drawing for our History. But after a minute examination of the relic with a magnifying glass I am unable to agree with him. In my opinion the third figure is certainly intended for the figure one, as Bro. Furnell took it to be. It is formed in the old style, like our letter J. and the curve at the bottom is what has undoubtedly led to its having been taken for a partly defaced cipher.

The square is black with age and the inscription is not very deeply engraved. The surface is also very much corroded. These imperfections appear very plainly in the photograph.

That the relic is genuine seems to be beyond reasonable doubt. The date of the erection of the old bridge is not known. It is practically certain that there has always been a bridge of some sort to the island since the year 1174 at least, when the city came into English hands. The deposit might have been made during some repairs to the abutments if the bridge itself should be supposed older than the seventeenth century.

There are numerous instances of foundation deposits in the mediaeval period, but these are nearly all of the nature of foundation sacrifices. It was customary in ancient Egypt to deposit specimens of the building material and models of the tools and implements employed. This model square, for it is obviously nothing more, is the only known instance of the kind in the British Isles, so far as is known. The inscription, too, witnesses to a moral application of mason's working tools in a most definite way. And this is also almost unparalleled, were it not for the inscription on the ancient chest that belonged to the Steinmetzen of Hamberg, in which speculative interpretations of the square, compass, level and gauge are given, or rather alluded to l, and which is also found on the "Master's Tablet" at Baste in Switzerland.

The iconoclasm of Masonic scholarship, while it has been most valuable in the past in clearing away many baseless imaginings, has possibly gone too far. In reality there are so many indications of something more than trade usages and technical secrets in the Masonic Fraternity that the impartial student is forced to accept them even if they remain very difficult to interpret.

NOTE

1. See Gould, History (Yorston Edition) Vol. i, p. 168.

Where a translation of this curious inscription is given in full.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

BOARD OF ASSOCIATE EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

E. E. THIEMEYER, Missouri

DAVID E.W. WILLIAMSON, Nevada

"THE LAPSE OF TIME"

ONCE more we approach the end of the year. With this number the fifteenth volume of THE BUILDER is completed. Those of us who are charged with the responsibilities of editing and publishing it have had to meet many difficulties, but so far they have been surmounted, and we are full of courage to carry on with those of the new year.

The history of the Masonic periodical press is a tale of numberless wrecks. Scores of magazines, good, bad and indifferent, have, during a hundred years or more, shared the same fate. This year we have had to regret the cessation of a most excellent journal, The Mountaineer Mason. Another reminder that Craft periodicals are frail vessels, and sail on perilous waters.

In one respect THE Builder has been most fortunate. Its contributors are numerous, and as interested in its welfare as the editors themselves. They have a right to be,

naturally, seeing that our magazine is the main link of communication between members of the Research Society. Whatever success we can claim is due to them, and so separating ourselves from the membership for the moment, and speaking as the Society's agents and servants, the Editors offer their sincerest good wishes to all readers of THE Builder, as is the kindly custom at this Christmas season; and even if, owing to the date of publication, it is a little premature by a week or so, it makes no difference to their sincerity, and as we hope to their effect. May this Christmas be a happy one for all, and the new year bright and prosperous.

* * *

TO MAINTAIN SECRECY

EVERY member of the Craft knows - or at least he has heard - that Speculative Masonry has a technique analogous to that of the Operative art. Among the five processes, as we may call them, that the Speculative Craftsman must learn before he can truly become a Master Mason, is one that seems, if not comparatively unimportant, at least comparatively elementary. To subdue the passions is a difficult thing - even those who have never tried admit it, and offer it as an excuse. To act upon the square, and to keep a tongue of good report, always and under all circumstances, is certainly far from easy, and needs definite and continued effort. To practice charity in any real sense demands self-denial and sacrifice, again no easy thing - but to maintain secrecy seems a trifling sort of thing to include among things that require such strenuous endeavor towards self-improvement, it is such a simple negative thing - it is not to do anything, but merely to refrain from doing -

But when we get thus far in analysis there comes a pause. Is refraining from doing always easy - is not self-control one of the hardest things ? This particular requirement was not thrown in to make weight, to make up the number five, or any such inconsequential motive. Secrecy has always been one of the great Masonic virtues - and like all the Masonic duties and requirements it is one of the great social virtues too. Lodges were once regarded as schools of secrecy. Not secret schools, but places where the maintenance of secrecy was taught - and learned. In

the phraseology of old English, Masons were "secret men," men who could keep secrets. Is it so today - here in America?

It is to be feared that in this as in other things there has been a change, and not for the better. Inlet us make the matter quite clear. These requirements of Speculative Masonry are general, they are supposed to be practiced as a rule of life, and not only in the lodge. The Secret of Masonry is safe enough, for no one who would reveal it has yet learned it; or to put it another way, it cannot be communicated. And to those to whom this is a dark saying, it can only be answered that it is part of the mystery. The "official secrets" of Masonry are also safe enough. There is no danger of even the most careless and indifferent member giving them away. It is not such lapses as this that we are referring to. It is rather the fact that so many Masons limit their obligations to secrecy to these formal mysteries.

It is sometimes said, even by chief rulers and official leaders of the Craft who should know better, that a Mason should not lightly demand secrecy of another, that he should not communicate trivial expressions of opinion or of feeling, or relate things about other people and the like, on the square. It is suggested that the definite demand by one Mason upon another to regard a communication as secret, as covered by Masonic obligation, should never be made except in matters of grave and serious concern. With this suggestion we must totally disagree. It is a limitation of the scope of Masonic duty exactly analogous to those interpretations of the law made by the Jewish Scribes which were so severely denounced by Jesus of Nazareth, as making it "of none effect." And besides how shall we learn to run if we never walk? If we cannot be secret in small things who will trust us in great?

We are none of us perfect, we all have moments of weakness, of carelessness. We make unguarded statements, we express irritation, anger or suspicion. We say unjust things on the spur of the moment. Suddenly we realize" it; and some idea comes to us of the mischief, or the embarrassment to ourselves or others that may ensue if what we have said is repeated. But we are speaking to a brother Mason, we are on the square, and we remind him that it is to go no further. What is this but the confidence that should exist between friends? And what is a friend for if we cannot talk freely with him? Not only wisely but also foolishly? A real friend will guard our folly even more carefully than things of greater import, for it is the

trifles, the little things that weigh most in every life. The great things indeed are built upon and out of the little ones.

It would seem that those who express such opinions have rightly got the idea that something is not as it should be, but have taken hold of it by the wrong end. It is not that young Masons should be warned not to demand Masonic secrecy too lightly (it is to be feared that many of them soon learn to their sorrow that it is not wise) but that they should be told insistently, always to maintain secrecy whether asked for or not, in all cases where not to do so might cause any harm; or better still, in all cases where it wild not do any good.

The man who maintains secrecy is the man who can be trusted. It does not take long for other people to find him out. But such men are not too common, and no more frequent, sad to say, in the Craft than out of it. And yet few people do more good in the world than those in whom others can confide, with whom they can freely express their moods, tell their difficulties or merely "blow off steam."

The intellectual education of Masons is a desirable thing, undoubtedly, but it is of little consequence beside their moral education. Freemasonry is easily summed up - to subdue the passions and reform vices, to act honestly and uprightly, to bridle the tongue from all evil speaking, to be charitable and benevolent, and not least, or least difficult, to maintain secrecy. And how many members of the Fraternity in America have learned to do these things ? Many more perhaps than might be supposed, but it is too evident that many have never even begun.

* * *

THE PRICE OF FREEDOM

IT has been said that the minority is generally in the right. A disturbing utterance, if at all true, for any democratically governed community; for in all such it is conventionally assumed that vox populi vox Dei est. This dictum is manifestly untrue, for majorities too often do things that no sane observer could hold to be of Divine ordinance or inspiration. Majority rule is a compromise. Minorities have to win over the majority - if they can.

Majorities are made up of average, decent citizens, with average intelligence and keenly interested in their own affairs. Events at a distance, future contingencies, affect them little. For this reason they pay little attention to the warnings offered by those who foresee the future result of present tendencies and developments. The changes registered by history are great, but it is always difficult for us to realize the present is also a time of change. Yet every observer knows that this age in which we are living is a period of very rapid developments; and especially is it true that the theory of individual freedom under democratic institutions is being challenged, and the institutions themselves are everywhere being subjected to insidious attack.

For those who believe in freedom and passionately desire it for themselves the present situation is disturbing. The slogan during the war was: "Make the world safe for Democracy." Then it was the autocratic Prussian government which seemed to be the arch-enemy. Prussianism was vanquished - but its spirit lives, and is active in every country in the world. Despotism comes now to us under the specious form of efficiency, and the standardization of the individual to make him efficient.

Since the eighteenth century it has been realized that freedom of speech and freedom of the press, is necessary to the maintenance of free institutions. Our governments have long ceased to attempt control - but it does not follow that the freedom of the press is out of danger. Those who can remember from one incident to another, and who put one and two together, must realize that the press in America is subject in an increasing degree to a secret censorship and control, in the interests of powerful groups which seek to manipulate public opinion to serve their own ends.

Since the war, and the great development of the technique of propaganda to further war aims, it is probably that almost everyone is vaguely suspicious of the honesty and candor of the newspapers of the country. Unfortunately secret controlling influences are now reaching out to the weightier periodicals. Two years ago, exactly, we made this same statement. At that time we had learned from an unquestionable source that a whole issue of a highly respected and widely circulated magazine was suppressed on account of a certain article. Only some half dozen copies escaped destruction, one of which was in our informant's possession. The article in question was objected to by the hierarchy of the Roman Church. That it came to be known before publication was an additional disturbing feature.

Another, but more open instance has recently occurred, which is of an even more alarming nature - to those who are able to see beyond the day after tomorrow. Another magazine, which deals entirely with the political events and social developments of the world, especially those of international interest, and which professes to offer full and impartial information, and which promises its subscribers to give them both sides of every controversy and subject of dispute or debate, recently reproduced certain cartoons published in various European journals on the subject of the recent concordat and treaty between Italy and the Vatican. Some of these cartoons were favorable to the Church, some not. The magazine kept faith with its subscribers and impartially gave both sides.

But one of those Romanist lay organizations which seem to fill the role of a militia took the matter up, treating this republication as an offense and an attack on the Roman Church. As a result the editor of the magazine in question publicly apologized in the pages of an important Romanist organ, and promised, in effect, never to publish anything in the future that might be distasteful to supersensitive Romanist susceptibilities.

Of what was the editor of this periodical afraid? It is certain that he cannot have been convinced that he had done anything unfair, or had misled anyone. He had merely done what his magazine exists to do, or, rather, professes, to do, to present both sides of every important world event. One thing is certain, those who have hitherto depended upon this periodical for full and trustworthy information have had their confidence rudely shaken. It might be well if the reaction of such readers

were such as to demonstrate that the Romanist group is not the only one worth taking into account.

In the Extension Magazine for October there appeared an editorial article under the heading "The Showdown." It has been considered of sufficient importance to have been circulated by Romanist press agencies for reproduction elsewhere. It is an impassioned and rhetorical "red-herring" drawn over the trail "to confuse the scent." We have no concern with it except on one count. In it is an absurd challenge offered to the non-Romanist citizens of the United States, to test legally the civil status of members of the Church, in view of the recent recognition of the Pope as a quasi-temporal sovereign. And in it Mr. Charles C. Marshall of New York is represented as having denied the citizenship of members of the Roman Church in America.

Now it is a common trick of controversy when unable to answer an opponent to misrepresent him. All who have read Mr. Marshall's book, The Roman Catholic (church in the Modern State, reviewed in THE Builder for May, 1928, know what his position is. It is too clear and logical to be misapprehended by any intelligent person, and Roman Catholic editors are not fools. The position is; first, that if Romanist voters were in a majority they could lawfully and constitutionally secure amendments to the Constitution; and secondly, that they would be in conscience bound to do so in obedience to the principles of their church. The church holds that a Roman Catholic ruler must acknowledge the church and put it in a preferred position. In such a case as the one postulated, the Romanist majority would be the constitutional ruler of the country.

It may seem a far fetched and fanciful suggestion that such a majority could ever come into being - but is it? That there should be an actual majority of Roman Catholic voters is hardly possible in less than a century or two, if ever. But that a large and powerful group, with unlimited financial resources should control a majority is not impossible in view of the developments in political technique for the dividing of opponents, and misleading masses of uninterested and uninformed voters. And control of the press of the country is a first step towards such a control of the voters. Roman controversalists assert that such contingencies are too far in the future to be worth considering, a "practical" argument that appeals to the

unthinking. But institutions are modified by imperceptible changes, and a very small leak, neglected, will sink a ship.

Mr. Marshall has replied to the attack upon him, and at his request we are publishing it in THE BUILDER, for he does not expect that the Extension Magazine will do so. As will be seen he restates his position in the light of recent Papal pronouncements:

We regret having to deal with this subject at all. The most fitting place for such discussions is in the pages of periodicals of general circulation. But if they are no longer free from outside control, there remains only "class journals" as agents of free publicity. Fortunately THE BUILDER wears no one's muzzle. And this is a subject of special concern to Freemasons, for it is only in a free country that Freemasonry can thrive. Even if people generally refuse to see the peril inherent in quite possible developments of the present situation there is no reason why we should shut our eyes.

----o----

Chronicle and Comment

A Review of Masonry the World Over

Unity and Universality of the Craft

The ideal of universality in Masonry is one that will not die, however hardly it may be used under existing circumstances. The fact is that unless it is universal, or aims at universality, it means little or nothing more than any particularistic society. Every Mason who catches a glimpse of the soul of Freemasonry, its inner meaning

and secret, is bound to be fired by this ideal, and in consequence it is continually rising from its grave - the allegory or parable might be continued further, but enough has been said.

The Masonic Home Journal of Kentucky has seen the vision, but is content to suggest the possibility of some kind of Confederation of American Grand Lodges, something perhaps along the lines of the loose federation of the German Grand Lodges, which, without lessening their sovereignty over their own lodges, enables them to take common action in all matters affecting the German Craft as a whole. This would seem to be the idea of Bro. H. H. Moore, the editor of the Journal, when he hopes to see the Fraternity accommodating itself to the changing conditions in the country today. He says:

The Grand Lodge of each state legislates as if there were no such thing as Masonry outside its narrow borders. This should not be. The spirit of brotherly love and Masonic comity forbids it. We would not touch the authority of any Grand Lodge to the value of a hair. What we say is, confederate, counsel together, draw the bonds of fraternal union closer and closer . . . you can at least let us have a periodical conference of Confederated Grand Lodges for mutual counsel, advice and improvement.

The Masonic Service Association was founded to fill such a function, but unfortunately it has so far missed being the success that was hoped for. There is also the annual Grand Masters Conference, but with Grand Masters changing every year it has little chance for continuity of influence. Still, both these efforts of rapprochement and co-ordination among the sovereign jurisdictions of the United States prove that Bro. Moore is not far wrong in his diagnosis of the situation. Something is wanting.

A Supreme Grand Lodge

The Masonic Tidings of Milwaukee is even more definitely in favor of co-ordination of the Craft, although Bro. Fetterly very wisely does not say too much about it, because he does not want the Tidings to "become known as 'bugs' on the subject."

It is curious to recall how very nearly a Supreme Grand Lodge came into being in 1780. If Washington had not definitely refused to accept the office of Grand Master of the United States in 1780 there is little doubt that he would have been elected by the then existing Grand Lodges, and the machinery once organized and in operation American Masonry would have had a Federal Government.

To discuss might-have-beens is largely speculation always, but sometimes the dispassionate observer is inclined to wonder whether it may not have been better that the project fell through for the sake of Universal Masonry the world over. It may be that a Supreme Grand Lodge would have enhanced and emphasized the defects of the American Craft instead of its merits and virtues. And a centralized American Masonry would be almost too overwhelming today. So perhaps its opponents, for reasons probably hidden from many of them, are right after all. It is hard to say.

Aurora Lodge No. 30, Milwaukee, Wis.

The Masonic Tidings for October gives a brief account of this German-speaking lodge, the only "foreign language" lodge in Wisconsin. We are told that:

In many ways Aurora Lodge, No. 30, is a marvelous lodge. During the war when many Grand Lodges found it necessary to either interrupt the work of German-speaking lodges or to direct them to work in English only, no question of such action arose regarding Aurora. Its meetings continued regularly and no suspicion was ever voiced as to the loyalty of its members.

The present writer has had the privilege of visiting this lodge and the praise bestowed upon it by the Masonic Tidings is fully deserved. The word "impressive" has been used so much in this connection that it has almost lost its significance. The work of Aurora is electrifying. It is the acme of simplicity, sincerity and dignity, and those who are made Masons by this lodge must receive an impression that they can never possibly forget.

The ritual, according to the members of the lodge, is based on the old French work. Or, as it is more often, but undoubtedly less accurately, described, it is the "Scottish Rite" and not the "York rite" that is followed. Both terms are, of course, misleading, unless it is realized that they are mere nicknames. There are three main types of ritual followed in the lodges of the world, which may be geographically designated as the American, the British and the European. Each type has many subvarieties, but these varieties or variations are all recognizable at once as belonging to one of these three main groups.

Foreign Language Lodges in California

It is difficult to understand the narrowness of view in regard to ritual matters among so many Grand Lodge officials, for California is not the only offender. But certain Grand Masters, Grand Lecturers and so on seem to wish to guard the ritual virginity of their lodges much as the mistresses of a seminary for young ladies looked after their charges in the mid-Victorian era. When the fact, the obvious fact, is considered, that every Grand Lodge in the United States has its own sacred set of formulas, it seems absurd to go through the performance of trying officially to forbid anything in the subordinate lodges that might reveal the fact that the local ritual was not universally employed. California has some "foreign language" lodges, and the Grand Master ruled that they could not be allowed to visit an English-speaking lodge and there confer degrees. Of course, there may have been some other reason than this that does not appear, but in view of similar fatuities elsewhere it is open to doubt.

The Masonic Banquet

A correspondent of the Orphan's Friend and Masonic Journal, of North Carolina, relates how he recently visited a lodge in Richmond, Virginia, Dove Lodge, No. 51. The character of the lodge, the enthusiasm and Masonic spirit made a great impression on him, and the question naturally arose in his mind how it was, and for what reason, it differed from so many other lodges throughout the country. He answers the question thus:

Masonry in Richmond is a living, thriving, pulsing, force - or, at least, it seems to be. Why? Richmond has its share of civic clubs, theaters and other places of amusement. With its fine theaters, it offers every inducement to its people to be amused. Then, how can we account for the fact that they are able to convene a Lodge at 4 or 5 o'clock in the afternoon and keep several hundred men working conferring degrees until low 12? I think that the answer is in the feet that they eat together. Breaking bread and eating salt with your fellow man knits you a little closer than merely meeting him and talking with him on subjects of interest to you both. This was the custom of our ancient brethren, and I feel that if we adopt it, our modern brethren will feel closer to us - we will be as one big family.

Civic clubs are held together by their custom of weekly luncheons. The members do not go for the lunches - they can and do get better lunches at home - but they attend on account of the friendly feeling they generate for their fellow man by eating lunches with him. when one eats a meal with his fellow man, he feels just a little closer to him than he did before. I think that our brothers of Virginia have proved this.

It is too easy to judge the Mason who seldom attends his lodge except when there is a “feed.” He is very likely seeking something that he needs and desires, which he cannot find in the business sessions and the operation of the degree mill. The trouble is that lodge "feeds" are in this country too often that and nothing more. American Masonry has suffered a great, though unrealized, loss in the disuse of the ancient formalities of the Masonic Banquet.

Changing the Ritual

From the correspondence in the same volume of proceedings is the following interesting comment on modifications in the ritual adopted by the Grand Chapter of Florida:

Last year a resolution adopted by Grand Chapter set the seal of condemnation against any innovation in the degrees, but the Grand High Priest this year thought that the easiest way to stop rough practices was to change the Ritual, which met with approbation. We do not see the necessity of changing a ritual, far better to educate the membership. We will always believe that many more who came to us after the war would have been interested and retained in our membership, if instead of buffoonery, which could create at the best only amusement, at the worst disgust, they had been impressed with the beautiful lessons of our degrees given to them as they can be with solemnity and thought.

Actually the Grand Chapter of Florida has not devised a new ritual, but has merely decided to adopt the ritual of the General Grand Chapter. There has been an unfortunate tradition of horse play in the Chapter in America, both in the Past Master's Degree, where a little is not out of place, and emphasizes, or may be made to emphasize, an exceedingly important lesson. In the Royal Arch such levity is absolutely out of place. But the dramatic form of the American ceremonies lends itself to practices of this kind in a way that the rituals followed elsewhere make quite impossible.

Dual and Plural Membership.

The following from the Grand Lodge Bulletin of North Dakota shows that the movement towards abolishing the needless restrictions on a Mason's freedom in

this regard is spreading more and more. We hope that North Dakota will again be found among the more progressive of our jurisdictions:

This question has been prominently before American Grand Lodges the past year or two. New York adopted dual membership a year ago. Wisconsin adopted plural membership and Oregon dual membership last June. The question was up in Michigan at the last session, but we understand the action was not completed. Nearly all of the New England Grand Lodges allow dual membership, and it has long been the custom in English and Canadian lodges to allow plural membership. As we see the question, there ought not to be any good reason why any brother who desired and was able to meet the expense should not be permitted to belong to more than one lodge. It might make a little additional bookkeeping for the lodge and the Grand Lodge secretaries, but that is no valid objection to the principle. There are many Masons who desire to remain members of the Mother Lodge and yet who would gladly affiliate with a lodge where they reside. Such was our ease some years ago, but under present North Dakota Masonic law it could not be done. The question is a live one and will come before the Grand Lodge before very long.

The Selection of Material

There was a timely and vigorous editorial article in a recent number of the Colorado Square and Compass. It is pointed out that it is the business of every member of the lodge to be sure that each applicant is worthy. Though how this would be possible in a large lodge, with applications coming in by the dozen, it is hard to see. Limitations of some kind would seem to be necessary first. But the following is so pertinent to present conditions that it deserves quotation at length:

One of the many handicaps the Craft labors under today is its size. Our lodges are too large. Every Master boasts of how many he raised during his year - not how good the material was that he condescended to work upon. One of the first things the average visitor asks of the first member he meets of the visited lodge is: "How many members have you?" I've done it myself - and then thought "What an ass I am!" What difference does it make to you or to me how large our particular lodge

is? Does it confer any particular favor or honor upon you or I because our lodge has a hundred or a thousand members? What do numbers mean, anyway?

In conclusion the editor describes the subsidiary activities and arrangements of a typical "large" lodge and comments as follows:

This array of "goodies" is not imaginary, but is culled from the lodge bulletin and magazines of large lodges throughout the United States. Can you suggest any field more inviting to the social climber, or the politician, the self seeker or the dollar-chaser? It makes one wonder how a candidate can truthfully answer within the landmarks, "what came you here to do?"

A Question About a Questionnaire

Quite apropos of the above is an account in the Masonic Chronicler of Chicago of a questionnaire prepared by a certain lodge to be answered by would-be candidates. It is too long to quote here in full, but it is somewhat on the same lines as the searching inquisitions made in European lodges, only there the answers are not written and considered by a committee, but are asked of the candidate in the lodge.

We quite agree with the Chronicler that if this particular set of questions were answered by an applicant intelligently and sincerely that he " . . . would have proven his qualifications for Masonry, even under more rigid conditions than usually exist." Indeed, we would be inclined to put it stronger still.

However, it seems that a certain applicant resented the inquiry, and the matter was brought to the attention of' the Grand Master, who disapproved, and sought to show the Master of the lodge the error of its ways. The Master, however, stuck to

his guns, and insisted that the lodge alone had a right to say whom it would elect, and that so long as it did not transgress the specific enactments of the Grand Lodge and the spirit of Masonic law in regard to the selection of candidates it was within its rights to examine the qualifications of applicants in whatever way seemed best. The position is unassailable. If applicants are not prepared to submit to examination they can either give up their intention of becoming members of the Craft, or seek a lodge, the requirements of which are more formal and less searching. But there should be none such.

A Truly Masonic Lodge

It is Kennesaw, No. 33, of Marietta, Georgia. The Masonic Messenger tells us in a recent issue how much it has accomplished for the children in the Masonic Home. Says the Messenger:

It seemed that the brethren had about done all possible and -

"Now comes again Kennesaw Lodge!"

"The following motion was voted and carried: That the funds accruing from the free-will offering which is made at each meeting of this Lodge be turned over to the Treasurer of the Benevolence Committee at the close of each year.

"That the Benevolence Committee use this fund to assist some boy or girl from the Masonic Home to complete their education or to secure a vocational training.

"That the Benevolence Committee use this money only to help the boy or girl who is named by the Director of Masonic Welfare."

There can be no contribution to Humanity as permanent and as great as helping a child to be what God intended it.

Once there was an old clergyman, wise in experience, who was asked by a young colleague in charge of a dis-spirited and indifferent congregation how best he could go to work to pay oft the indebtedness on his church. The elder's reply was: "Preach Foreign Missions." The younger man asked how this could help. The answer was: "If you can get your people interested in the needs of others your own difficulties will solve themselves automatically." A lodge is in this respect like a church, if it is not engaged or interested in some form of disinterested service it has lost its reason for existence, and like any other disused machinery inevitably rusts and deteriorates.

Troubles in the Eastern Star

Some years ago Pennsylvania Masons were enjoined from being or becoming members of Eastern Star chapters. The grounds for the edict, given in general terms, were said to be that the Order had been attempting to interfere in the affairs of the lodges. In just what way was never publicly explained.

Recently the Missouri Freemason informed us of most unseemly proceedings and actions in the Order in Missouri, which it seems will probably be ventilated in the courts of law. Now we learn from an article by Bro. A.B. Green in the Masonic Review of turmoil and bitter party strife in the Grand Chapter of New York. Just why these things should be we do not know, but we have no doubt that the British Grand Lodges will feel it is an added justification for the action taken by them to prohibit any connection whatever between the female order and Freemasonry in their respective jurisdictions.

German Grand Lodges Recognized by California

In the last issue of the Masonic Digest is a report of the Annual Communication of the Grand Lodge of California, held at Los Angeles on October 8th. The Committee on Policy and General Purposes recommended:

. . . recognition should be extended to four German Lodges. They are: The Mother Grand Lodge of Frankfort-on-the-Main, the Royal York Grand Lodge of Berlin, the Grand Lodge of Hamburg and the National Grand Lodge of All Freemasons of Berlin. The Grand Lodge approved the report and extended the recognition.

The proper titles of German Grand Lodges are not easy to render idiomatically into English, as they are formed quite differently from our own, owing largely it may be that their jurisdictions are not territorial in any strict sense.

The second on the above list was originally (before the war) The Grand Lodge of Prussia, called Royal York of Friendship. It became a Grand Lodge in 1798, originally it was a subordinate of the Lodge of the Three Globes (Welt-Kugeln), which chartered subordinates as a "Mother Lodge." Royal York seceded from its Mother and became a Mother Lodge in its turn, and later with its daughters formed a Grand Lodge. Since the war "Royal York" has been deleted from its style and it is now the Grand Lodge of Prussia, called "of Friendship," in Berlin.

The Frankfort body is styled the Grand Mother Lodge of the Eclectic Masonic Union (freimaurerbundes) at Frankfort-on-the-Main. The last of the four mentioned is presumably the Grand National Lodge (Landesloge) of the Freemasons of Germany, at Berlin, and was instituted in 1770. The Grand Lodge of Hamburg has a simple geographical title of the kind that needs no explanation for American Masons.

There are four other Grand Lodges more than a hundred years old, and one very new one. This last is the Grand Lodge of the German Brother-tie (lit. Brotherchain, Bruder Kette) at Leipsig, and is, we believe, formed of the five old independent (but perfectly regular) lodges that for many years were confederated in the "Free Union of the Five Independent Lodges of Germany."

Besides these are the Grand National Mother Lodge of the Three Globes, dating from 1740, the Grand Lodge "of the Sun" at Bayreuth, the Grand State-Lodge (Landesloge) of Saxony at Dresden, and the Grand Freemason's Lodge "of Concord" at Darmstadt.

No indication is given in the report as to the reasons for selecting four only out of the nine to be granted recognition by California, it may be only these four reciprocated, or that the committee has so far gone no further in its researches. In regard to the regularity of these Grand Lodges from the strictest Anglo-Saxon point of view there has never been a breath of accusation from any responsible source.

Inventions and Myths of Symbolism

The state of being in doubt is mentally more than merely an uneasy one, to most minds it is positively painful. It is this urge for certainty that is the root cause of so many established errors.

The phenomenon also appears in Masonry, and especially is the obscure field of the origin of Masonic symbolism a fertile field for such invented explanations. In an article on "Colors, Flowers and Numbers in Symbolism" that appeared recently in the Masonic Review of New York, the author, Bro. J. B. Nicholson, has collected much interesting and curious information, but he has inadvertently included a statement that has no other grounds for credence than the fact that it has been frequently and solemnly repeated. It is to the alleged fact, as it is put in This

instance, that “a sprig of acacia has been used by many ancient peoples to mark the grave and as a sign of future life." The more usual version of this mythical dictum is to the effect that it was an ancient custom among the Hebrews to mark a grave with a bush or sprig of acacia. Not an iota of evidence has ever been offered to substantiate the statement. Not a single reference in ancient authors to any such custom has ever been discovered, among the Hebrews or any other race. The single possible exception is the late version of the myth of Osiris as related by Greek authors, where a tree is said to have grown up about the coffin or chest containing the body of the dead deity. This tree is said to have been a tamarisk or acacia, but more correctly a tamarisk or acaca, neither of which is related to the acacia. It is indeed probable that the introduction of the acacia, or, rather, the transformation of the original cassia into acacia, in the Masonic legend, was due to the emendations of learned brethren in the eighteenth century under the influence of the classic version of the story of Osiris.

France and Germany and World Peace.

The following from Alpina, the organ of the Grand Lodge Alpina of Switzerland, is of interest. It originally appeared in the Luzerner Tayblatt.

Although France officially poses as a champion of European peace, her political action is still too often influenced by military considerations . . .

And yet the French people are much less militaristic than their government, or than is realized by those who do not know France. It is here that the great difference from Germany is to be found. There the bourgeoisie cannot believe it to be possible to be at the same time patriotic and pacific. The League of the Rights of Man, and similar societies have numerous members in France, while in Germany the same societies, though active, have a much smaller membership. The Grand Orient and the Grand Lodge of France, which have between them 70,000 members, are entirely pacifist, while the Prussian lodges are anti-pacifist.

Scottish Masonry of the High Degrees, so much decried and calumniated, which has its best leaders in France, is wholly international, and has only one political aim: the union of Europe for European peace, and work in common for the advancement of culture and morality.

In the month of September the (International) League of Freemasons assembled at Amsterdam under the banner "Peace in Europe." The leaders of Freemasonry were gathered there from every country: the German Grand Lodges alone had not yet sufficiently disarmed, spiritually, to participate.

We may understand the attitude of German Masons by putting ourselves in their place and trying to realize how we should feel. And it must be remembered too that Freemasonry in Germany is being subjected to a relentless and continued attack, and that every effort is being made by its enemies to brand it as unpatriotic and anti-nationlist. The absurdity and ridiculous nature of the accusations may lead us at a distance to under. estimate the actual weight and effect of this organized attack. But it is enough to force our German brethren to be very circumspect in what they do, quite aside from any other consideration.

The Death of Ettore Ferrari.

The death of Bro. Ferrari in Italy has been quite generally announced in the Masonic press. The following details, which we take from Alpina, are worthy of record here. Bro. Ettore Ferrari was born in 1849, and was eighty years old this year. He was a sculptor by profession, one of the most widely and favorably known in Europe. He has always been attached to the Italian Republican Party - now of course suppressed - and served several terms on the Municipal Council of Rome in the past. He was an Honorable Grand Master of the Grand Orient of Italy and Secretary of the Supreme Council of the Grand Orient. On account of his Masonic connections he suffered persecution under the present regime. Sometime ago his house was burned by a Fascist mob and his valuable art collections pillaged. The venerable old man was dragged out and threatened by assailants, revolvers in hand, to whom he made the proud and dignified protest, "You can kill

me if you like, but it will be the shame of Italy." Though not injured he was subjected thereafter to constant and petty official persecution, in every way that might suggest itself to small and vindictive minds.

----o----

THE STUDY C LU B

A pamphlet on "How to Organize and Maintain a Study Club" will be sent free on request, in quantities to fifty

A Study Club in Action

BY BRO. HERBERT HUNGERFORD

DURING the past few months I have urged the need of a general program of "popular" Masonic education, a program designed to appeal to the average Mason. Now, I find that our good "high-brow" brethren are much too far in advance to be able to help much; they simply do not seem to be able to understand where to begin, in order to appeal to the ordinary member of the Fraternity.

Now generalities are all right, but they are not enough by themselves. I propose, therefore, this month to present extracts from some letters written by an Ohio brother sometime ago which describe how he solved the problem of interesting a group of average Masons in his lodge; and more than interesting them, he succeeded in getting them to work.

A Three Months' Study Program

Your letter was a wonderful tonic and affords me considerable encouragement, just when I have been in doubt,

I think the following will give you the information you request, and if there are any further developments worth while I will inform you.

I might mention that the complete "Designs on the Trestle Board" have been fairly well worked out so far, but I had hoped to climax the six weeks' course by one full evening instead of one and one-quarter hours - then let the brethren talk their "heads off" instead of limiting them to three minutes. They are now raring to go, and I wanted them just that way. Twelve to twenty-three minute talks consume one hour or more and allows little time for anything else.

Thos. C. Divine.

Program of Lotus Study Club

The meetings of the Study Club were held after the lodge was closed. (The lodge referred to is Lotus No. 625, Toledo, Ohio.) All present at the lodge meeting were invited to stay. The percentage of those who did so was very encouraging.

First Meeting

No Teacher. A Director, T. C. Devine.

Present, twelve members, all with a sort of a let's-see-what-it's-all-about look, not sure of themselves. This look soon vanished.

Short talk by Director on Object and Purpose.

Object.

To improve myself in Masonry.

To further seek the Light of Masonry.

To learn the meaning of Masonic symbols, allegory and metaphor.

To learn more about the work, of the phraseology or the ritual and so on.

Purpose.

First, to study and learn all I can.

Second, to be able to arise on my feet and explain what I know briefly and intelligently.

Third, to increase my vocabulary.

Five words are given to look up and to use.

It was impressed on their minds that no one can speak in public or even converse intelligently without knowing his subject, and the subject here is Masonry.

There followed a series of questions. Not to be answered however, but simply to arouse interest. No embarrassing questions, no trick questions, no difficult questions. The purpose is to simplify.

The Director in his talk asks concerning the First, Second and Third Degrees, from the time of Entrance into the Lodge until the end; the Points of Entrance, the Cable Tow, Circumambulation, Divesting, etc., and inserts a constant, "Why?"

Everyone present has one of these symbols assigned to him to look up, and is told that at the next meeting he will be called upon to rise to his feet and talk three minutes on his subject. (Bear in mind that with one or two exceptions these are brothers who never talked before an audience in their lives, Rough Stones to be made into Perfect Ashlars.)

The Director then reads a carefully selected, short article on Symbolism, perhaps a short poem illustrative of the meaning of' allegory and metaphor. The Director then gives them a Jewel (at every meeting) to take home with them - a Jewel that cannot be lost, bought, sold or stolen. They wonder now what sort of a Jewel this is. The Director then requests them all to rise to their feet, and now a carefully selected Jewel - from a bound volume of THE BUILDER - of about six or eight lines, is first read to them, then they are asked to repeat after the leader, after which he drops out and they recite alone. '

The Jewel Memorized by the Class.

We are all like children playing on the seashore, picking up here a pebble and there a stone, with the whole ocean of truth unexplored before us. - Sir Isaac Newton.

A few minutes explaining the meaning of this, the necessity of gathering information from authentic sources, the proper authorities to seek for data. Then, Goodnight.

Second Meeting

As previously reported there were twelve present at the first meeting, and each accepted an assignment. At the second meeting ten responded, out of 22 present. It must be kept in mind, too, that we meet after the regular meeting. Now let us proceed. Subjects: The Cable Tow; Women Who Were Masons; Was Abraham Lincoln a Mason? Was George Washington a Mason? (Both subjects appropriate for February); Metallic Substances - Divested Of; Working Tools of a Mason; The Lambskin Apron; The Three Greater and Three Lesser Lights; T.G.A.O.U.; Entered Apprentice Degree; Fellowcraft Degree, and the Master Mason Degree.

References all the way through have been made to Mackey's Encyclopaedia and THE BUILDER. I have the pages marked and ready for those who call, or telephone, and my bound copies of THE BUILDER are accessible to all, though not always to take home with them.

Third Meeting

Sixteen assignments were given for this meeting and about twelve responded, but there were thirty-six who remained after the meeting to participate. All cannot accept assignments owing to uncertainty of attendance. But the big thing is that interest is shown. The subjects assigned were: Eavesdroppers and Cowans; The Widow's Son; Tubal Cain; The Perfect Ashlar; Why Does the Worshipful Master Wear a Hat? Allegory and Metaphor; The Lodge a Symbol of the World; the Temple Not Made With Hands; The Lost Word; How to Wear a Masonic Ring? How Many Circumambulations Round the Lodge in the E. A. Degree; the F. C. and M. M.? How Was the C. T. employed in the E.A. Degree; The F.C. and M.M.?

Fourth Meeting

There were twenty subjects assigned, but I must now tell you of disappointments as well as successes, so this was not so good. It was a late meeting (the regular meeting) with a great deal of important business, and the lodge was not closed until 9:45. The class could not get started until 10 p. m., with the F. C. team required to drill preparatory to inspection the following week. At the beginning of the meeting there were only ten present, with twenty assignments, and not all present had asaignments. Later on the attendance increased to about eighteen, but the meeting dragged (although I talked between times) because we could not proceed according to schedule. The brothers were tired out. I have no fault to find. Bear in mind, however, that all had studied their subjects and only they know how diligently. This was consolation.

The subjects were: The Cornucopia; Pomegranate; Acacia; Lotus; All Seeing Eye; Almond Tree Shall Flourish; Altar and the Horns of the Altar; Designs on the Trestle Board; Hours of Labor; Gavel, Plumb, Square, Level; Twenty-four Inch Gauge; Compass; Trowel; Circumambulation; Hour Glass and Why Is There No Light in the North?

Fifth Meeting

I gave ten assignments for this meeting and in the interval endeavored to get in touch with the brothers who were absent, to keep them in tow. The subjects assigned were: The Lion of the Tribe of Judah; Tetragrammaton; High Twelve and Low Twelve; Furniture of the Lodge, Broached Thurnel; Sublime Degree; Ineffable Name; The Manual; Pedal, Pectoral; Guttural Points; The Northeast Corner - How Symbolic of the Corner Stone? (Gave the student my copy of 1918 BUILDER, which has best article on Northeast Corner I have seen anywhere. I have made several good talks from it); Where Is the Bible Opened in the First, Second and Third Degrees?

Sixth Meeting

The series or season ends, with only six lessons in all, and I consider it time well spent for the club or class, for the lodge, for Masonry and for myself.

There have been sixty subjects, and, of course, any student knows that no one looking into Mackey's for one subject can escape finding others of interest, and the same applies to the bound volumes of THE BUILDER. Each brother who has visited me is actually amazed at the information in THE BUILDER and puts in a couple of hours before he is through.

Side Lights

From the bound volumes of THE BUILDER I have read, quoted, and taught the class the following (and I always have my bound volumes with me during meeting):

Women Masons, pages 157, 189, Vol. 3.

Abraham Lincoln.

George Washington, page 157, Vol. 3.

Stephen A. Douglass.

Palm Trees, Joyce Kilmer, page 115, Vol. 1.

(This used as example of allegory and metaphor - preparatory to - explaining the more difficult Metaphors following).

The Almond Tree Shall Flourish, page 138, Vol. 1.

The Golden Bowl.

Ecclesiastes xii, page 297, Vol. 1.

Poem, "In Fellowship," page 264, Vol. 1.

Like Children, page 233, Vol. 1.

Knowledge Wisdom, page 241, Vol. 1. (Education)

When Is a Man a Mason? pages 41, 45, Vol. 3.

The Work of a Mason, page 117, Vol. 3.

Jewels memorized by class, one at each meeting by repeating aloud.

Building Designs, page 288.

Poem, "Building a Bridge at Twilight," page 168.

Why Does the Master Wear a Hat, page 120.

How to Wear a Masonic Ring; current issue.

There were others, but this gives the general idea. And to my mind the keynote of successful instruction in Masonic literature, Symbolism, etc., is to arouse interest, stimulate it, and organize those interested into study groups or clubs rather than a dry lecture by a sometimes dry lecturer who reprimands his audience for neglect.

One might do the same thing with a baseball or football team - scold the college or school faculty and students because they had no team, or take no interest in the game. But the thing required is a captain or coach or trainer who knows the game and will say, Come on, here are bats, balls, etc., let's organize. He plays with them or directs them and eventually they have a team.

So my theory is that while there are a few of us who love reading, studying or research work, we cannot hope for all to do so alone, so magazines and books are laid away in moth balls until "We get time." "Some day we are going to read." Their best friends, the books, get musty with age, waiting for that "some day" which never comes. The brother gets a thrill in saying, "I've got a set of books," or "I've got a book," but he has it on the shelf instead of in his head, and needs our aid in transfering the contents.

This, then, has been my purpose in volunteering first, and directing for six evenings in three months, in class, and everyday in aiding the members of Lotus Study Club.

There have been no dues, no charges, no sales. We worked with the tools at hand. The first thing to do was to get the brethren started - their interest aroused. This has been done, and not only myself, but all the members of Lotus Lodge are very well pleased with the results.

* * *

A GENERAL KNOWLEDGE QUESTIONNAIRE

In the October number of the Orphan's Friend and Masonic Journal, the following interesting item appears. It seems to offer a useful suggestion for the educational committees of lodges as well as for study clubs. There is nothing like an element of competition to stimulate interest:

The bulletin of Carolina Consistory, of Charlotte, for October is interesting. Among other things it carries twenty-five questions on Masonry, with the answers given at the end. A very wide range is found in the questions, which makes them all the more practical. From general Masonic knowledge to local information the student goes.

The editor of the bulletin tells us that the idea was first tried out in a contest held by a District of Columbia lodge when the best of answers were correct by only 64 per cent. Nothing is said about the brother who handed in the worst examination.

The questionnaire, with local questions made to apply to this grand jurisdiction instead of the District of Columbia follows:

1. Who is the present Grand Master of North Carolina?

2. Who is the present Grand Secretary of North Carolina?

3. Who is the District Deputy Grand Master (Twenty seventh District?).

4. How many Masonic Districts in North Carolina?

5. How many lodges in the Charlotte (Twenty-Seventh District?

6. Give names and numbers of the Masonic Lodges in Charlotte.

7. How many Presidents of the United States were Masons?

8. When was the mother Grand Lodge formed in England?

9. Where was George Washington raised a Master Mason?

10. What was the highest Masonic office held by Paul Revere ?

11. How many Past Grand Masters reside in Charlotte?

12. Where should the Bible be opened on the Third Degree?

13. How many Masons compose a Master Mason's Lodge?

14. How many a Lodge on the first degree?

15. How many stations in a Lodge?

16. What Grand Lodge forbids its members to join the Eastern Star?

17. What President of the United States was violently opposed to Freemasonry?

18. What President of the United States was a Grand Master?

19. How often does the General Grand Lodge of the United States meet?

20. When is St. John the Evangelist's Day?

21. What degree is higher than Master Mason?

22. Can a Lodge try a sojourning Brother for un-Masonic conduct?

23. What Grand Lodge does not number its Lodges?

24. Is dual membership permitted in North Carolina?

26. What Grand Lodge uses the letters A.F.M. instead of F.&A. or F.&A.M.?

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which always include postage. These prices are subject (as a matter of precaution) to change without notice, though occasion for this will very seldom arise. Occasionally it may happen where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

A READER'S GUIDE TO MASONIC LITERATURE. By J. Hugo Tatsch. Published by the Macoy Co. Paper, 31 pages.

IN RECENT years there have been a number of pamphlets published to aid the inexperienced but enquiring brother in his search for information about the Craft. These compilations have been made from very different standpoints. Some have tended toward the bibliographical, others have included titles of works that are only indirectly of Masonic interest, others again have been confined to strictly Craft literature.

Bro. Tatsch has endeavored to steer a middle course. In the first place he has listed only books still in print, which can be readily obtained. As he remarks:

Many of the choicest books were issued only in limited quantities, and are now to be found only on the bookshelves of the discriminating collector, or in the libraries of Lodges or Grand Lodges. Very few appear on the market today.

In the second place the titles listed are marked in two categories, those which are of the first importance, and those of a subsidiary character. And this is a guide both for reading and acquisition.

The lists come under general subject heads, beginning with History, while in spite of the prejudice against it in the minds of so many, is the foundation of a comprehensive understanding of Freemasonry. Masonic History is given two sub-lists, American History and Biography.

Following these come Ethics and Philosophy, the Ancient Mysteries, Symbolism, the Ritual, Mysticism, Jurisprudence, Fiction, Miscellaneous Works and Works of Reference. Then there are Monitors and Handbooks, Proceedings and Transactions, Periodicals and works in other languages. The arrangement is purely empirical, and undoubtedly this is an advantage, for any attempt at a theoretically

consistent arrangement would be apt to confuse those for whom the pamphlet is intended. At the end are some brief hints on the management of a small library.

There is very little that we would criticize. One might feel some surprise that the Foreign Language list contains only German works. There have been a number of really outstanding works in French recently published. Perhaps there are fewer American Masons who read French than German.

Some of the miscellaneous works are really historical, but perhaps are better thus classed for the purpose in view. We are glad to note that Bro. Tatsch gives a word of warning as a preface to the works on the Ancient Mysteries. Most of them need to be taken with more than one grain of salt. S. B.

* * *

FOUR SQUARE. The Story of a Fourfold Life. By John Rathbone Oliver. Published by The Macmillian Company, New York. Cloth, Table of Contents, 305 pages. Price, $2.65.

IT is not at all uncommon for the statement to be made that l a book will live, or that it will have a very short life. The elements which go to make for longevity are in many cases elusive and defy description. It is a conceded feet that scholarly treatises have a longer life than almost any book published. The reasons for this are self-evident. Biography also has its place among the classics. Perhaps this is one factor which might contribute to making the volume under review a book of future interest. While it is very difficult to predict what will live and what will not, I should be inclined to the opinion that if any of Dr. Oliver's works are handed down to future generations, it will be his last volume in perference to either of the first two. I think that Dr. Oliver's style will have more to do with the long life of his book than anything else. Perhaps basically this is not true, because in his style is resected nothing more than the experiences of his life. He has in the present

volume divided his life experience into four parts. His style might be said to have four dominating characteristics, which correspond to the four divisions of his existence. Dr. Oliver writes in the last part of his book of his religious experience, and to me at least, this is the most interesting, but at the same time, the least successful portion of the work. It is hard for one who has had a somewhat similar experience to appreciate the difficulties in the way of writing about one's religion, and although I make the statement that this is the least successful part of his work, I do have a deep appreciation for the many obstacles he must have encountered in writing it. It is in no way a detraction from the interest of the book, and it is no reflection on the book as a whole to say that this section is not the best example of writing Dr. Oliver has done. As I have indicated, it is to me at least, in spite of its failure as an exposition, the most interesting of all he has written. The portion which he terms "The Altar" has had its effect on his style. Just as his religion is indefinable in many respects, so does his style have the wistfulness that one finds in a deeply religious person who is very sincere in his beliefs, but at the same time, finds it impossible to describe them. The religious motive pervades the atmosphere of Four Square from beginning to end, expressed at times in words and at other times in nothing more than this characteristic of style just mentioned.

Another phase of Dr. Oliver's life is that which he terms "The University." As a man well along toward middle life, he enrolled as a graduate student at Johns Hopkins University, and took his Ph.D. degree. During his student life a new dormitory, which has come to be known as the Alumni Memorial Hall, was erected, and Dr. Oliver occupied and still occupies a suite of rooms therein. He has now been made warden of the Hall, a sort of gentleman supervisor, but his supervision is of an ideal kind. It would take too long to tell about it here, and only the fact that he is in such close contact with college students, many of whom are very much younger than he is, could account for a certain happiness that is to be found throughout his book. This buoyant style is not the joy of a man on the downward grade of life, but rather a youthful enthusiasm. It is one of those contagious elements of youth which seemingly has infected Dr. Oliver through his dormitory contacts.

The third element is that of a scholarly doctor of medicine interested in his particular specialty, which happens to be mental diseases. One must naturally be a scholar to attain eminence in a field such as this, and it is only natural that his

study of the many cases which come to his notice should reflect itself in his manner of writing. And then we come to the fourth division, namely, Dr. Oliver's experience in the criminal court, which has led him to a kindly understanding of human nature such as few people possess. Perhaps it is due to this experience that we find a very deep humanity in the style of the author.

Strange as it may seem in thus analyzing Dr. Oliver's style, and at the same time saying something about his book, we have handled the subject matter in reverse order from the way in which he has chosen to treat it. But this arbitrary arrangement is the order in which the various elements of his style make their deepest appeal, and I think it may be safely said that it is the way in which the four elements have made their deepest impressions on the man.

----o----

Strictly, speaking, Four Square does not fall into the realm of autobiography, neither can it be classed as a collection of memoirs. About as near as it is possible to come to any classification would be to say that it is a collection of autobiographical reminiscences. Anyone who has read previous books published by Dr. Oliver must undoubtedly feel that he should like to know more about the man himself. It is the present volume which gives that information, and it is by far the most interesting of the three. In many respects, it is the least well done. Perhaps this is due to modesty, and I am inclined to think that this is perhaps the most important reason, because Dr. Oliver in all of his books has approached his subject with this same modesty, - a lack of presumption, an unwillingness to take the credit for being of considerable help to mankind. He takes his successes primarily, I think, as lucky happenings, but his failures leave a deep impression. But we see revealed in Four Square a man who has had trials and tribulations amply sufficient many men, but from which he has emerged victorious, and leading the kind of a life that many of us should envy. E. E. T.

* * *

FRANKLIN, THE APOSTLE OF MODERN TIMES. By Bernard Pay. Published by Little, Brown and Co. Cloth, octave, table contents, illustrated, bibliography, index, xvi and 547 pages. Price, $3.00 net.

ANOTHER book to which one instinctly takes a fancy - it has the appearance, "heft" and feel which readers relish in something which attracts them. The binding is of soft black cloth, such as first made its appearance last year in European book marts. A bit faddish, it is true; just how long it will last is something that cannot be prophesied.

At first blush, the book is one which the Masonic reviewer hails with delight, because - wonder of wonders! - it actually has references, and many of them, to Franklin as a Freemason. We have condoned, though somewhat grudingly, the failure of biographers to mention the Masonic activities of their subjects when such have not been plentiful or unusually outstanding; but why biographers of Franklin never said a word about him as a Freemason is something unforgiveable, when considering how much is on record in that respect. True, Franklin himself never said a word in his Autobiography of his Craft labors, or gave any intimation of them, with but two known exceptions, in his correspondence. Says W. Bro. Julius F. Sachse in Franklin as a Freemason (Philadelphia, 1906)

This omission is the more remarkable when we look at his Masonic career while in France during the later years of his life. There his activity and intimacy with the brethren was intimate and close both personal and official, Franklin taking an active part in their proceedings, even advancing to the so-called higher degrees. Franklin carefully retained all of his French Lodge notices and correspondence, while of his American and English career not a scrap can be found, except what is noted in these pages.

To review the entire book, which is written in a fascinating and interest compelling style, would take more space than is available. I must confine myself to the

Masonic sections solely. The work first came to my attention two years ago, when examining one of the large private collections of Frankliniana in a western state, where I was informed by the librarian that Bernard Fay had been visiting. Consequently, I watched for announcements of the book, and procured an advance copy through the courtesy of the publishers. This is an opportune time to say that the book has been selected by the Book of the Month Club as its December title, something which arouses both pleasure and regret. Pleasure, because it will give many people an intimation of Freemasonry's eighteenth century activities; regret, because much that has been said by Fay about Franklin in a Masonic way is misleading. The author has read into his record a number of things which we review with tongue in cheek. It seems that Fay is not a Mason; but if he should be a member of the Fraternity, he has not caught the spirit of our Masonic institution.

There are some friendships which must be taken by assault. Such was the case of Freemasonry for Franklin.

He wanted to be a Mason and needed to be one. But at first his chances seemed slim enough. The solid bourgeois men, who made up the Lodge of Saint John of Jerusalem in Philadelphia, didn't think highly of this much traveled, adventurous, jolly little printer. He did not belong to their environment. Besides, his club, the Junto, a society of little artisans, was a kind of rival.

But Franklin wanted to belong to this circle of serious rich, influential men, who could aid him much in his career. In London he had seen how rapidly Masonry had made its way among the important men, among the intellectuals and the most intelligent of the upper middle class. It spread over the United States with the same success. Philadelphia had its lodge in 1727 [sic], Boston in 1733, Georgia in 1734, South Carolina in 1725, etc. In Europe, Paris had its first lodge in 1725, but Florence had to wait until 1733, Hamburg until 1737, Berlin 1740, and St. Petersburg 1771. America wasn't behind the times.

Franklin realized what power was represented by such international affiliations and how important they could be for a journalist and printer; he also knew his ideas on

religion, politics and the future of humanity corresponded with those of Masonry. He decided to force his way into the society and succeeded.

Franklin was not without weapons and he was quick to see the weak point of Masonry. From its very start, Masonry had been surrounded in mystery, and this disquieted the Government and annoyed the idlers who could not join. Secrecy was the power of the Masons in business and politics, but it was also their weakness. If the newspapers were to stir up public opinion against it, the Masons risked being abolished, either by the furious crowd, or the hostile Government.

Franklin made the Masons realize that he could use his newspapers either to serve them or to harm them. In several numbers of 1730 he printed the news relative to English lodges and their functioning, and his accounts were written in an amiable tone. Then he made a sign to show that it was time he be chosen, either as a friend or an enemy. On December 8, 1730, he published a report sent from London in the Pennsylvania (gazette, which claimed to contain a complete description of the Masonic mysteries. [Here follows the well known account.] * * *

The Masons were wiser than to discuss the matter. Some weeks later they invited the shrewd printer to join them.

And Franklin, quite ready "to carry on the jest," seriously accepted.

The italics in the above extract are mine. The statements may not mean much to the uninformed, be he Mason or nonMason, but they most assuredly arouse conflicting emotions in the heart of the Craft student. The author certainly has succeeded in attracting attention to his text, and assures himself of a careful reading of other Masonic references. One wonders why the positive assertion that the Philadelphia lodge was founded in 1727 ? I suspect this is attributed to the 1908 Philadelphia publication, in facsimile, of The Constitutions of St. John's Lodge which is none other than the Tho. Carmick MS., to which the date of A D.

1727 has been given As I point out in my recently published volume, Freemasonry in the Thirteen Colonies, the date of the manuscript is not necessarily proof that there was a lodge in Philadelphia in the same year, even allowing for Julius F. Sachse's statement in Freemasonry in Pennsylvania, (Vol. 1. page 2) that "The finding of a copy of the Constitutions of St. John's Lodge, written by Bro Thomas Carmick and dated 1727, undoubtedly proves that St. John's Lodge was established several years prior to the date of Franklin's first notice in the (gazette." Bro. Sachse's commendable zeal to prove Pennsylvania Masonic priorities was not always tempered with the caution which should mark the careful historian. He may have been right; but if the evidence is ever found, it will be based on documents other than those cited. The lost Liber A - if there is one - may offer more definite information.

The date of 1725, attributed to Masonic origins in France, is also open to question, even though Louis Amiable in his Une Loge Maconnique d'avant 1789; La R. L. les Neuf Soeurs does say "La franc-maconnerie moderne avail ete introduite en France vers 1725." Gould in his larger History of Freemasonry, speaking of Masonry in France, says: ``The History of its first half century must be open to much doubt." Yet these details are beside the point; but I mention them in passing as a matter of information. We might also question the logic of the author's statement that "Franklin realized the power represented by such inter-national affiliations," for at the time of which we speak, there were no lodges (other than the doubtful French ones) on the Continent. While it is true that Masonry had a rapid run in England among excellent people, and also in Philadelphia - to judge from the character and activities of the early members of St. John's Lodge – we must not lose sight of the fact that the lodges were democratic in spirit. It is difficult to believe that Franklin had to "force his way into the society," or that Franklin was obliged to coerce - no matter how politely - the Masons of his day to "invite" him to join the Craft. The matter of solicitation, which we abhor so today, was probably then a fairly common thing, especially when it was felt that persons of prominence would add dignity, stability and character to the social organizations which the lodges really were in the early days. I doubt if it is justifiable to attribute ulterior motives to Franklin's publication of Masonic news in his "Gazette" during the period before he was a Freemason. He had a keen nose for news, as Fay shows in his later pages where he presents the relationships of Franklin with the rival printer, Bradford.

These are minor points, I grant; but they reflect the tone of the Masonic references throughout the book, which all tend to be misleading. There is also one definite error, the attributing to Franklin the authorship (or at least a part) of the Constitution of the Free-Masons, which Franklin reprinted in 1734. On page 167 of the book under review is the statement: "He [Franklin] wrote, 'All Preferment among Masons is grounded upon real Worth and personal Merit only.'" This appears on page 50 of the Franklin reprint, being part of the first sentence in Article IV of "The Charges of a Free-Mason." Franklin did not add anything of his own to the work; it was simply a reprint of Anderson's The Book of Constitutions which appeared in London, 1723.

On page 179 is this sentence: "These 'Masons' practiced all kinds of bizarre, and sometimes shocking rites which had nothing in common with the central organization, the Grand Lodge of London." Reference is had here to Masonic or pseudo-Masonic bodies of continental Europe; such to whom the charge applies had no connection whatever with the premier Grand Lodge, which was in no sense a "central organization" maintaining supervision over the lodges reiterred to. The fallacy that Freemasonry has, or ever did have, a central governing body which controlled lodges in various parts of the world on an equal basis is one which will not down in the minds of the uninformed.

The author also attributes too much importance to the anti-Masonic activities in Pennsylvania, 1736-1738. The coarse and bucolic sense of humor possessed by one or several men precipitated a mild storm which had no lasting effect. (See my article in THE BUILDER, August, 1926, "The Rise and Development of Anti-Masonry in America, 1737-1826.") I think, too, that too much stress is laid upon the opposition of women to Freemasonry. Such Anti-Masonry as existed in eighteenth century America was inconsequential, and did not partake of the political and clerical animus which existed in Europe at the same time.

On page 384, the author speaks of political difficulties in the Colonies, and says: "In Massachusetts the Masonic lodges and the revolutionary committees led the dance." Masonic orators and writers, with more enthusiasm than the facts warrant, and with a disregard of what they are bringing down upon the Fraternity, have frequently said that Freemasonry was a vital influence in the American revolution.

This is true, no doubt; but they would be hard pressed to prove that it was organized Freemasonry. Having succeeded in the aims and objects of the Revolution, we can take a smug pride in the accomplishments of the Craft of the day; but had the Revolution failed, and were we still subjects of the Crown, these very same orators and writers would speak contemptuously of the "rebels" and "traitors" among their ancient brethren, and how they perverted the true doctrines of the Fraternity. There is no doubt that Freemasons did their part in freeing the Colonies from an unbearable situation - one in which they had the warm sympathy of Britishers in England; but whatever they did, it was done as individual citizens and patriots, and not as groups of organized Freemasons. Freemasonry has many a Washington-and-his-little hacket story written by the Craft counterparts of Weems; a little iconoclastic criticism would have a wholesome effect.

While my review may appear highly critical and unfriendly, it is not written in such vein. Perhaps we should not find fault with non-Masons for failing to interpret the spirit of our ancient and gentle Craft and its workings when our own writers so often make a miserable job of it. Freemasonry and its story through the centuries is confusing time and time again; there is always something about it which eludes capture, examination and analysis. It simply cannot be studied as a thing separate and apart from the times in which it grew; like all things, it partakes of its environment.

A word about Bernard Fay. The Fraternity should feel honored that so distinguished a writer has taken notice of it, and especially in connection with our beloved Franklin - that human, whole-soured, many-sided man whose span of life, 1706-1790, covered a remarkable period in our history. Fay was born in Paris in 1893; he has taken all the degrees that can be earned by a professor in France; he won his M. A. at Harvard in 1920. He has been lecturer or acting professor at Columbia University, University of Chicago, Northwestern University, State University of Iowa, etc. He has lectured in Sweden, Denmark, Holland, etc. His contributions have appeared in many notable periodicals, among them "The Forum," "The Saturday Review of Literature," and "The American Historical Review." French, German and Spanish periodicals have also published his writings. He served in the World War with distinction, being discharged as Captain in 1919, having won the Croix de Guerre at Verdun and the Medaille de Leopold II for service in Belgium.

J. H. T.

* * *

THE AMAZING BENJAMIN FRANKLIN. Edited by J. Henry Smythe Jr. Published by the Frederick A. Stokes Co. Cloth, illustrated, 206 pages. price, $3.00 net.

GOOD things come in threes! We have had the Phillips T Russell biography; I have just reviewed the Fay book; and here comes a third treatment of the lovable Franklin. This is a volume the discriminating book-lover will delight in. It is nicely bound in a maroon cloth, embossed in gold on the back strip and front cover; has a two-color title page, and is set oft with a portrait of Franklin in colors as a frontispiece. The type is of a neat face, showing legibly on the laid paper which makes the book a bit out of the ordinary. Apparently its makers had in mind a tone that would last longer than an ephemeral novel, and wisely chose materials which would withstand the ravages of time, as well as the thumbing that would be meted out to a volume which might well be classified as a reference work in addition to being designated as a biography.

The new book is not a running tale, but is a collection of forty-three separate articles by the same number of contributors on the various and multitudinous aspects of Franklin's long life.

Obviously, a book arranged as this is cannot very well have an index; hence I am sparing the volume the castigation which I never fail to give one which should have, but lacks, an index. Were I a theologian of the old school, I'd reserve a special place in Hades for authors and publishers who send forth their products

without indices. This one omission has caused more loss of potential buyers than any other that can be named.

The reading of the chapter titles alone, classified under three headings as "Franklin, the Public Man," "Franklin, the Printer," and "Franklin, the Versatile," give one a picture such as could not be so readily obtained at a glance from the usual biographical treatment. Each writer treats of a phase very evidently dear to him, and one upon which he can speak authoritatively. President Hoover contributes a short Foreword to the book; Charles E. Hughes writes of Franklin as a diplomat; Harry S. New, the Postmaster General, tells us what Franklin did as father of the U. S. Postal Service. Major General Hugh L. Scott, U. S. A. (Retired) brings out a fact not so generally known - that Franklin held and exercised a Colonel's commission at one time. This treatment is contrasted by an article on Franklin as the "Advocate of Peace," written by an officer of the National Council for Prevention of War in the vein so common among professional progagandists. The banker pays tribute to Franklin as the father of thrift in America; while William Green, President of the American Federation of Labor, designates him as "Labor's Patron Saint." Further, I cannot resist mention of chapters on Franklin as an athlete; as a patron saint of the music industries; as the inventor of bifocal lens and the father of daylight saving; as a printer, who "made a comfortable fortune in twenty years" - why, oh, why did the secret of that accomplishment die with him? It is as unique as the feat of the seven Hebrew buglers of Holy Writ, who played together in perfect unison, thereby causing the walls of a besieged city to fall. In sheer astonishment, no doubt!

The dissection of Franklin's virtues and achievements naturally places him on a pedestal, and the inevitable reaction follows. Happily, this is relieved by the chapter upon Franklin as "America's First Great Humorist," written by Griffith Alexander, Ex-President, American Press Humorists. Our hero comes down to earth again, and when we read the sentence, "And those who want further proof that he was kind to his own shortcomings and the shortcomings of others may read Polly Baker's speech," we recall its full publication (with also another choice bit) in Russell's biography already referred to. A Colonel of militia who would think of serving grog to his men for their material interests, after holding prayers with them for their spiritual welfare, surely had his feet on the ground, and was well aware of the human frailties and foibles of his associates.

There is one chapter that interests Freemasons especially; it is on "Franklin, The Right Worshipful Grand Master," written by Bro. J.E. Burnett Buckenham, M. D., who, until a year or so ago, was Curator and Librarian of the Grand Lodge of Pennsylvania. This stamps the chapter as being authoritative, and as such can be taken as dependable. The date of 1723, given as the year when the Ancient and Honorable Society of Freemasons had been reorganized, is obviously a slip of the pen for 1717. The year 1723 is noteworthy for two things, first, the publication in London of Anderson's Book of Constitutions (which Franklin reprinted in 1734 at Philadelphia), and the year when the Grand Lodge of England began its written mini uses. There were none for the first six years. (See Quatuor Coronatorum Antigraphia, Vol. X.) Bro. Buckenham had a penchant for collecting old Constitution books, and his interest in that direction no doubt caused the unintentional substitution of 1723 for 1717.

In speaking of the Franklin reprint of the Constitution Book, Bro. Buckenham indicates that eight copies are known. It might be said that eleven have been traced, as indicated in an article of mine in "The American Collector" (New York), issue of' December, 1927, entitled "Notes on Rare Masonic Books: The Franklin Constitutions of 1734."

Franklin's membership in the Lodge of the Nine Sisters, Paris, is mentioned. This lodge, formed on "the 11th of the 1st month, 1776," (which means March 11, 1776, as the French Masonic year began with March, not January), is well known to American Masons through the friends which the struggling Colonies had among the brethren whose names appeared on the rolls. Franklin was Venerable Master of this Lodge, 1779-1781, as is shown by Louis Amiable in his Une Loge Maconnique Savant 1789: La R. L. Ies Neut Soeurs (Paris, 1897). I mention this because Bro. Buckenham gives the year as 1782, an error which Bro. Julius F. Sachse made in his Benjamin Franklin as a Freemason. (Philadelphia, 1906), page 107, and which error is usually repeated by American writers. Amiable says: Franklin fut elu venerable le 21 mad, 1779. [Op. cit., page 136. See also THE BUILDER, April, 1928, page 102.]

The Amazing Benjamin Franklin merits a place on the bookselves of the busy reader. Speakers will find it a most convenient reference volume for facts on the many aspects of Franklin's busy life. Here the information is sorted out, and even pre-digested, so to speak. A glance at the table of contents will indicate the proper chapter for talks on any subject with which Franklin can be aligned consistently; this book should help a speaker to meet any calls upon him insofar as Franklin's versatile career furnishes topics for presentation. J.H.T.

----o----

THE SONG OF SANO TAROT. Written by Nancy Fullwood, with an Introduction by Claude Braydon. Published by the Macon Co. Cloth, table of contents, xviii and 206 pages.

MR. BRAGDON speaks of this as an amazing book. And possibly there are many who would agree with the description while totally at variance with him in regard to the value he sets upon it.

It is one of those works, of which such a really considerable number have been published since the war, that owe their being to that curious psychic phenomena generally called "automatic writing."

Now the present writer. has a perfectly open (though critical) mind on the subject of all abnormal or supernormal phenomena. Those who ascribe all such things to imposture and fraud seem to be even more prejudiced and illogical than those who naively take them at their face value. If there exists anywhere a twilight zone of knowledge it is here, and the wise man will neither deny hastily nor readily believe. The wise being unfortunately very few, it happens that most people jump to conclusions and then close their eyes and ears to all evidence that counters their adopted views.

To the writer, such of the books of this type that he has read have been very disappointing. Most of them claim to be a message from a higher state of existence than ours. The mode of their communication is, however, the only credential they bear, and in truth that is not enough. It is probable, practically certain, that all inspired writings have come to their authors in a like manner. Hebrew prophet and mediaeval mystic alike felt possessed of some divine communication. However, it is not the mode of the communication but its content that is the final criterion. The higher and truer it is the wider and deeper its appeal.

Of Mrs. Fuller's candour and belief in her book there is not the least doubt. It is also a fact that it has been received in certain circles almost as a new gospel. The author in her introduction says that her book "cannot be read intellectually. It must be read with intuitive feeling," and adds that then "its effect is quite magical." In other words, those in the same psychical or psychological conditions as the author will feel the same effect. It may be magical - or the same kind of thing. And magic is not always a healthy thing to indulge in. The present writer, however, is simply unable to "tune in," and must let Mrs. Fuller's statement stand for whatever it may be worth.

Mr. Bragdon thinks that the book has a real message to this present day, nervous, half hysterical, civilization of ours. He thinks that we are obsessed by "sex" (in which it is not unique) and he thinks that this is partly due to the emancipation of women, with a kind of reversal of roles between men and women, or something at least in the nature of a shift in "polarity" between them. From the historical standpoint one can hardly agree. There is no more interest in sex now than there ever was. It may be that a culminating civilization is likely to exhibit sexual abnormalities, but even in this we are not exceptional. It has happened before - only not with generations of Puritan repressions preceding it. So today abnormality shows itself more in books - in ancient Rome to take one example - it appeared, without "inhibitions," in action.

If Sano Tarot will help anybody's sex complexes (and lest anyone buy the book under false pretenses it must be added that in it sex is very innocent and highly

sublimated) it is all to the good. But it does not seem at all likely that it is a message for the ages. C. B.

* * *

READING WITH A PURPOSE: SALESMANSHIP. By John Alford Stevenson, paper, 28 pages, THE ROMANCE OF MODERN EXPLORATION. By Fitzhugh Green. Paper, 37 pages. Published by the American Library Association.

THESE are the two fastest publications of the Library Association. Their respective subjects show the extremely wide scope of the project Each pamphlet consists of a brief survey, by an acknowledged expert, of the particular subject, treated with a carefully selected list of books dealing with it - books which will be found in almost every public library. It is largely for the purpose of increasing the usefulness of public libraries that these guides are being prepared and published.

* * *

ANNOUNCEMENT

We have been requested to insert the following note on the forthcoming book by R.W.Bro.Sir Alfred Robbins, P.G.W., on English Speaking Masonry, in order to obviate any possible misunderstanding as to its status and character.

The author will make it clear in his introductory remarks that he does not claim official authorization for what is the fruit of long and close acquaintance with Masonic problems, as well as considerable study of Masonic literature The statement will be made that the volume, while the work of one who for sixteen

years has been a voluntary Executive Officer of the United Grand Lodge of England, does not claim authority from that body, the author taking full responsibility for every statement, deduction and opinion. It will try to set before all interested in Freemasonry, whether from inside or out, the inner meaning and outer expression of a world-spread fraternity. Nothing is revealed a Mason should preserve; what is told all may know. It is in the belief that, by the very spread of knowledge of Masonic ideals and their realization, he will promote the cause of peace on earth, good will towards men, that the author puts forth this work.

* * *

HISTORICAL ANALYSIS OF THE HOLY ROYAL ARCH

I have read, quite naturally, Bro F. deP Castells "Reply" to my review Of his latest book, the Historical Analysis of the Holy Royal Arch Ritual with very much interest. With all due deference, however, I still find myself quite unable to agree with him about the propriety of the word "authentic" to designate either historical Masonic research, or those Masonic scholars who confine themselves to the limits imposed by the strict methods of purely historical investigation. I submit that the word "authentic" in such a connection is absolutely meaningless. No one of the scholars (so far as I have yet heard) who would be so classed by those who use the epithet has ever employed the term either of himself or of others, nor can I imagine any sincere historical student ever venturing to describe his work, or his school, as "authentic." Authenticity is a quality adjudged to documents and records, not to interpretations based upon them.

The brother who, a few years ago, proposed this designation, probably had some confused idea in his mind of the fact that the historian's first task is to criticize the value, the accuracy and authenticity of his sources. But to apply such a term to a school would be intolerable arrogance on the part of those who belonged to it, or ironically derisive on the part of those who did not. The designation is therefore senseless and useless, and the sooner those who are beginning to employ it forget it the better it will be for all concerned. Meaningless terms breed and perpetuate

confusion of thought, and there is no greater obstacle to the search for truth than confusion of thought. But if those who employ it are too much in love with it to drop it, at least let them in common justice so use it as to make it quite clear that it is their own term, and that those whom they thus stigmatize have never used it of themselves. Hitherto, so far from doing this these brethren have generally employed the word in such a way as to give the impression that the title was self-chosen by those designated by it. Bro. Castells himself has done this in the second paragraph of his reply, though I am sure it was without any intention of being unfair. He has merely followed others unthinkingly. Speech being free, it is of course within any Mason's right to describe any group as the "Authentic school," either in derision or in unwise admiration. But this gives him no right to go on to imply that such group has so named itself, for this is more than a suggestio falsi, it is a downright untruth.

Coming to the points more definitely connected with Bro. Castells' work, I will venture to deny having found fault with him "for referring to the practice of one hundred and fifty years ago." What I desired more information about was his source or authority in regard to the American Royal Arch ritual of one hundred and fifty years ago. I have myself examined MS. Royal Arch rituals probably of the eighteenth century, and probably representing the Royal Arch working of one hundred and fifty years back, but they were all English, not American. It may be that I was not sufficiently explicit when I said that; “In actual fact there seem to be no known Royal Arch rituals extant either than the beginning of the nineteenth century." I apologize. I supposed it would be clear in the context that I referred only to America. I would amend the statement now as follows So far as I am aware, there are no extant American Royal Arch rituals earlier than 1820.

This is the question at issue between us. I found Bro. Castells very obscure in the references to his sources, and the additional information in his reply does not seem to elucidate the matter very much. I pointed out that in his book he discussed the content of the American Royal Arch ritual of a hundred and fifty years ago, but that the only American Royal Arch ritual he definitely referred to was one "produced in Wisconsin" in 1892. Of course I assumed as obvious that this could not be his authority for the earlier forms. He now tells us a little more. What he had before him was an "English reprint, without date." This he has judged "from the internal evidence to belong to the close of the xviiith century." But surely he

cannot expect us to accept his ipse dixit on such a crucial point. Without in the least impugning his judgment I submit that his readers have a right to demand the identity of this reprint, and the reasons for judging its original to be of the eighteenth century.

In a later paragraph of his reply he seems to be speaking of the same work, where he says "it is not the same as that of Elder Bernard in Light on Masonry published in 1829, because it contains an addendum of three years earlier." Again I would submit that in a reprint, an addendum of three, or thirty, or three hundred years earlier does not conclusively give a limiting date to the main work. The obvious way to determine the question would be to compare it with Light on Masonry.

I fear that Bro. Castells has entirely misunderstood me in what I said in reference to Bernard (and his co-exposers) and Thomas Smith Webb; at least he has quoted me in a very confused way. I based no positive argument at all on "open to question" (which phrase referred to Bernard's work) or "seems very probable." One may legitimately base a negative conclusion on uncertainties. But I did not even do that, I was seeking - as I still seek - the identity of Bro. Castells' source of information. All that he says of it makes it seem to be merely a version of the ritual that the "exposers" of the time of the Morgan episode claimed to have "exposed." And my argument was that any such version could not very well have represented the American ritual of the previous century, because Webb's revision had by that time been generally accepted in the U.S.A. In the limits of a review it is impossible to go into the evidence for this last statement, and still less is it possible here. But it is very generally accepted in America that Webb radically revised the rituals of all the grades dealt with in his Monitor. I am myself of the opinion that he did not alter those of the lodge to any great extent, and Bro. Castells may be right in his inclination to believe that he did not alter that of the Royal Arch. But the burden of proof in each case lies on us who question the received opinion. In any case this was all subsidiary to my main question, which concerns the identity of Bro. Castells' source of information, and the reasons for adjudging it to represent an original of a hundred and fifty years ago.

In regard to the "Sections" Bro. Castells again seems to have misunderstood what I said. I did not say that Carlile was the only authority for these catechisms, for I

have personally examined older ones. What I said was that the only authority Bro. Castells himself offered was Carlile. This may be an error on my part, and if so I will gladly acknowledge it if it be pointed out. My own opinion is, that in all degrees, from the E. A. through all the high and higher grades, the catechism was in each case the first and oldest definite crystallized formula.

The question of the original number of keystones is one upon which we may well differ. My own opinion, at present, is that the three vaults version is the oldest, but I refuse to state it dogmatically for I am not sure, though the balance of the evidence seems to me to point to this. The only way to satisfy Bro. Castells' demand for my reasons for thinking so would be to present the evidence in an article, which I hope at some future time to be able to do. If further investigation should prove this provisional conclusion to be wrong, I shall be only too glad to say so.

The Reviewer

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE OHIO ARMY LODGE

The following letter was received by Bro. Charles F. Irwin which, as it contains some interesting details in regard to Ohio Masonic activities during the late War, seems worthy of being put on permanent record here, as an addendum to the article in the September number:

Dear Brother Irwin:

Your letter Of August 27th addressed to Bro. Harry Johnson, Grand Secretary, has been referred to me by him.

I trust that you have been able to cancel the report of my death, because as Mark Twain said upon a similar incorrect report of his death, "the report is greatly exaggerated." Probably you had been informed of the death of my brother, Charles W. Hendley, who died six years ago.

I regret that I am not able to give you any information of any value in reference to the proposed Military Lodge which was to be formed in connection with the 37th Division of the Army, which was composed of the Ohio National Guard units.

The preliminary meeting at which the application for Charter was agreed upon, was called during my absence in attendance at the Annual Assembly of the Grand Council of Ohio, of which I was at that time Grand Master. Brother Harry B. Huston of Columbus, Ohio, was the prime mover in the matter and secured the signatures to the petition. I do not know his present address, and am under the impression that he continued in Army service after the end of the war. It is possible that Dr. Harry H. Snively of Columbus might be able to give you more definite information as to the present address of Bro. Huston.

The preliminary meeting chose myself, General William V. McMakin and General John R. Speaks, as the first three officers.. We consulted upon several occasions, and endeavored twice to assemble the charter applicants for further organization, but upon each occasion were compelled to postpone the meeting for the reason that the dates conflicted with military maneuvers which held us busy in camp. Subsequently all three of us became permanently separated from the Division. I

was transferred for duty to the Base Hospital, and Generals McMakin and Speaks were discharged from the service.

I felt at the beginning that a mistake was made in choosing us for the officers of the proposed lodge, and that men of lesser military rank should have been selected. We did upon one occasion assemble a sufficient number of Ohio brethren so that we were able to confer the Master Mason Degree within Jackson Lodge at Montgomery, Ala., in accordance with Ohio ritual and procedure. Our military work at Camp Sheridan, Montgomery, Ala., was very strenuous and we three officers were very busy men.

The Division sailed for France in May, 1918, and neither of the proposed officers were permitted to accompany it. As a consequence the Charter or Dispensation could not be utilized. It provided only for work outside the borders of the United States. Frank W. Hendley.

* * *

MASONIC CHARITY

One of the purposes of your leading articles or editorials, is to obtain the opinion Or the membership; therefore I want to set forth my views on this matter of Masonic Charity, after reading the article of E. E. T. in the November number.

The meaning given to the word Charity by your correspondent is evidently that of "giving alms" - the spirit of benevolence. Of course, all men should exercise the virtue of benevolence to a certain extent, giving according to their ability after the ordinary wants of their family ties are attended to. Just what each man should give must rest with the individual; no one is qualified to set the sum or judge whether a

man has given what he should, except the man himself. He may be well dressed, have all the outward signs of prosperity, yet only that man knows the calls on him for financial assistance, sick relatives, aged parents, doctors' bills, education of' children, and so forth. It is in such eases that we should exercise the true Masonic Charity - charity of thought, leniency in condemning, slow to pass judgment; in fact we have no right to judge at all and should refrain from doing so. If Bill Smith does not "come across" for your pet charity do not assume that he is "tight or hard," but say - Well I guess Bill has a lot of calls on him and if he could see his way to give a bit he would do so - and in nine cases out of ten Bill would and does do so. Again, he may have views about charity which you do not have and he is entitled to those opinions.

If all the homes, hospitals, institutions and funds which your correspondent advocates were in action for the benefit of Masons, it would be a fine world and to the glory of Masonry, but if Masons confined their benevolence to the support of those institutions and to the exclusion of all others, the glory would have departed and we would stand condemned before the whole world as the most selfish and bigoted association. Men would want to join for the same reason that they join a sick or benefit society. I would want them to join for the same reason that they do now, that is for the good opinion they have formed of the individual membership. There are those that join for other reasons; we have heard the phrase, "If anything happens to me the Masons will take care of the wife;" maybe they will, but is it incumbent on them to do so? No, not in all cases.

I am dead against the Tuberculosis Hospital for Masons myself, unless we insist upon a medical examination of all applicants to membership in the Craft to show that they have not the germs of the disease at the time of their admission. A man has got to join the Order for other reasons than to get supported in his sickness.

As to the different methods of obtaining funds for the support of Masonic Benevolent Institutions - the English method and the American method - I was also made a Mason in England, and the first year of my membership I subscribed and paid to the Boys' School a sum which was large for my pocket. We formed a club in my lodge and paid our subscriptions by installments. I derived a lot of satisfaction out Of it, it made me feel that I had met the call upon me. But I could

not go on doing that every year; I never did it again, I could not afford to. That was 36 years ago. In course of time I came to the United States and affiliated with the lodge in my home town (I have so affiliated five times) and commenced to pay an annual assessment for support of Masonic Homes for Aged Masons, and of course, have done so ever since. Now this assessment is just as voluntary as that which I gave in England for my representative in Grand Lodge, acting for me, agreed that such assessment should be made in order that such institution would be sure of being maintained so long as the Masonic Order existed in the State. And it has this great advantage over that in force in England; it demonstrates that every man can provide for the needy brethren of the Order, even though he have but ordinary means and by the exercise of collective action. The inmates of those homes are not dependent on the charity (atrocious word in this connection) of their brethren in a better financial condition, or are under an obligation to them; they are but receiving their reward for having subscribed money with benevolent impulse when they had not the slightest idea that they themselves would be the beneficiaries of such fund. They are not the objects of charity; they can maintain their self-respect.

Finally I want to say this - cease to criticise or laud the English and their ways; the solution of their problems is their affair entirely, and not yours; what you may see fit to do is your own affair, and yours alone; solve your problems according to your own lights, to the best of your ability, and be assured that it will be the best way.

Ernest E. Murray, Montana

* * *

THE LESSER LIGHTS

Some time ago there was a query in the Correspondence of THE BUILDER on the subject of the Lesser Lights (April, 1928, page 128), and the answer given seems to me to reflect a contradictory usage that is found rather widely spread. First, what

are the Lesser Lights? The information is specific enough on that point; how is it then that one finds so much confusion of the lights placed in those symbolic positions (over the chairs of the officers concerned) with the lights usually placed by the altar to illumine the V.S.L. I have been in only one Temple where this distinction is strictly observed, and that is used by the lodges of Brantford, Ont., where there are no lights at the altar. There is one over the V.S.L. in a funnel-shaped tube, and just before light is given all lights are extinguished, and this one alone lit, so that the E. A. sees nothing else at all but what is spread before him. Later, as the Lesser Lights are described to him, each one is lighted, but I don't remember whether it is left so or not.

It seems to me that the Lesser Lights are displayed in all degrees in all jurisdictions simply because the officers whom they represent are present, regardless of whether the symbolic lights are lit or not. It is the officers who make the lights, whose job it is to so serve the brethren; not the candles or other sources of illumination. The feet that eleven positions are in use in various jurisdictions for the placing of these artificial lights around the altar is only evidence of the extremes to which unwise symbologists will go. Those famous old French prints of an early 18th century lodge at work, and the practice of the British lodges in placing the altar close to the W. M's pedestal, is, I think, additional evidence that these artificial lights serve only for illumination, and, when portable, used to be placed or held wherever they would best serve the needs of the moment.

N. W. J. H., Canada.

In the passage referred to the difference in usage between British Masonry and that of America was pointed out Recently Bro. C. C. Hunt raised the question whether the three lesser lights did represent the three chief officers of the lodge, as is so frequently taken for granted. Our own suggestion is that these lights do not represent the three officers, at least as a group, but are very closely associated with them. And in our opinion the divergence of usage arose when the old "Diagram of the Lodge" ceased to be used. Before that the officers and members had stood around this diagram during the progress of the work. The lesser lights were so arranged that one Or them stood by each of the three officers. When the diagram went out of fashion and the officers and members found permanent places and

stations round the walls of the lodge room there was a question at once whether the three burning tapers should remain in their old position in the middle of the floor or should follow the officers to their new positions. It could be argued either way, and which way would be chosen would depend on the point of view. In England the tapers followed the officers.. In America the introduction of the altar in the middle of the lodge room made it seem more appropriate that the lesser lights should be left in their old position, only brought in somewhat closer to group them about the altar.

* * *

ROMAN CATHOLIC DOCTRINE OF THE STATE

Mr. Charles C. Marshall, the well-known authority on Canon Law, and the legal aspects of the relationship between church and state, has sent us the following letter which is addressed to a Chicago Romanist monthly, the Extension Magazine, in reply to an editorial attack therein upon himself which appeared in a recent issue. Editor of Extension Magazine:

Sir - You address me in the editorial of' your October issue, charging me with convictions I do not hold, and with statements I have never made. You offer not a scintilla of proof. Your Catholics "to vote and to hold office is open to question." I assume that under these circumstances you will give space in your columns to this, my reply, and that the N. C. W. C. will give it that circulation which it gave to your editorial.

You state that I have maintained that the right of Roman Catholics “to vote and to hold office is open to question.” I have maintained just the contrary. I have so stated in my books, Governor Smith's American Catholicism, pp. 6 and 7, and The Roman Catholic Church in the Modern State, pp. 118 and 214. I have pointed out that It is obvious that the right of Roman Catholics to vote and hold office in this

country is as effectually guaranteed by the present Federal Constitution as the right of life itself.

As there is no doubt about the existence of this guarantee or about my recognition Of it, your challenge to me to bring legal proceedings to test the rights of Roman Catholics is plainly without reason.

What I have said is that a Roman Catholic party under the leadership of the Pope, if it had sufficient numbers, would do in this country just what the Roman Catholic party and the Pope have done in Italy, i. e., change the Constitution, make the Roman Catholic religion the State religion, and Roman Catholic doctrine the foundation and crown of public education. It would do this necessarily in compliance with Roman Catholic doctrine. That doctrine has been recently declared and set forth by Pope Pius XI in his letter to Cardinal Gasparri. The Pope repudiates freedom of conscience, subordinating the conscience of men to the Roman Catholic Church. "In questions of conscience," he says, "the Church, and she alone, by reason of her divine mandate is competent." Again he says, "In a Catholic State liberty of conscience and discussion must be interpreted and practiced according to Catholic doctrine and law." Lastly, he declares: "The full and perfect mandate for education belongs not to the State, but to the Church."

The Roman Catholic religion requires obedience to the Pope in his Divine Right, under the penalty of damnation, in matters belonging to morals (see the Decree, Pastor Aeternus of the Vatican Council of 1870.) The present Pope has expressly reaffirmed this, in words of tremendous emphasis, in his Encyclical, Mortalium Animos. Freedom of conscience, freedom of speech, and education are all matters belonging to morals and in those obedience to the Pope is integral in Roman Catholic doctrine.

It is, therefore, clear, I submit, that the guarantees of our Federal Constitution against a State religion, and in favor of liberty of conscience, freedom of speech, and a public school system free from religious domination are obnoxious to the doctrines of the Roman Catholic Church, and in plain conflict with the demands of

Pope Pius XI in his letter to Cardinal Gasparri. If they are not, let Roman Catholics show why they are not. Denunciation is not demonstration.

As an American citizen I have criticized, and I shall continue to criticize the political claims which Pope Pius XI, as above shown, declares part of Roman Catholic doctrine and practice.

You suggest that I petition the courts and legislature to deprive Roman Catholics of the rights which the Federal constitution guarantees them. I shall do nothing so foolish. You suggest that I attack the Home for Cancer Relief, established by Sister Rose Alphonsa Lathrop. I shall do nothing so wicked. I have never attacked the worship of God according to the forms of the Roman Catholic religion. I have never attacked Roman Catholic works of mercy. The Home for Cancer Relief I have specially cherished as the valued letter to me from the saintly hand of Mother Rose Alphonsa will testify.

If you desire such action as you suggest, you must apply to those who can find a congenial standard of controversy in the editorial which you and the National Catholic Welfare Conference have so widely disseminated. I am not one of them.

Yours truly,

Charles C. Marshall.

* * *

THE MASONC RELIEF ASSOCIATION

This is to call your attention to errors in name and address of one of the officers of the Masonic Relief Association of U. S. and Canada in your November issue, page 343. Reference to this letterhead will set you right about the president, Stewart Gamble, Minneapolis.

How you ever got my name as "JOHN" I do not know, for it has ALWAYS been JAMES.

James D. Henderson, Tennessee.

We are glad of this opportunity to correct the error in regard to Bro. Henderson's name. The notice was taken from the Missouri Freemason.

The Builder Magazine

January 1930 - Volume XVI - Number 1

A History of American Life

A Review

BY BRO. ERICK MCKINLEY ERIKSSON, California

PROBABLY most people, with the exception of the professional historians themselves, fail to realize the tremendous changes that have taken place in the field of history in the last fifty or sixty years. During that time there has evolved what is known as "The New History" in which a place is found for economic, social, and cultural developments, as well as for the affairs of polities and religion.

The old style history was concerned chiefly with the activities of governments or with the questions of religion. Great men received all the attention; no consideration was given to the doings of the common people. American history, for instance, started with the chronicle of colonial political developments, treated the fight for supremacy in America almost entirely as a political question, and followed with the political treatment of the causes of the revolution and of the revolution itself. After the adoption of the Constitution, history became the story of successive presidential administrations.

But this treatment has been altered beyond recognition. Any history that pretends to give the treatment of the development of the United States includes more or less material of an economic, social, and cultural character. If it did not, it would not have a chance in the market.

While the content of history has been changing the method of the historian has also been revolutionized. Scientific method has been applied with the result that we have more accurate history than previously. The inductive method of reasoning is employed, a critical attitude toward the sources is displayed and, when possible, foot-notes and bibliographical notes are used to indicate the sources of information.

Another outstanding feature in the new history is that it is co- operative and monographic. By this is meant that one person seldom attempts to cover single-handed a large period, or phase, of history, but on the contrary, several co-operate to produce a work covering the whole field of interest. The product of the pen of each is a monographic study complete in itself and yet fitting in with the other volumes in the set. This co-ordination is made possible through the supervision of the editors or editor-in-chief. Two of the best known co-operative monograpllic works are The American Nation: A History and The Chronicles of America.

The latest example of a work produced by the modern method is A History of American Life, now being produced by the Macmillan Company under the joint editorship of Arthur M. Sehlesinger and Dixon Ryan Fox. Both are well qualified for their work, the former being Professor of American History in Harvard University; the latter, a Professor of History in Columbia University. Each has made for himself an enviable reputation in the field of American history.

It is intended to have twelve volumes in the set, tracing, according to the publishers, "the evolution of civilization in the United States." So far five volumes have appeared from the press, and it is with these that the present article is concerned.

THE FIRST AMERICANS.

Four of these volumes were published in 1927. Of these the first to be considered is Thomas Jefferson Wertenbaker's The First Americans. This covers the period from the Jamestown settlement in 1607 until 1690. Professor Wertenbaker does not concern himself with the traditional viewpoints. He is not interested in colonial charters and constitutional developments. Such chapter tities as "Land And Labor In The Tobacco Colonies," "A Transplanted Church," "The Invisible World," "The Practice Of Physic," "The Beginnings Of An Intellectual Life," "Planter And Puritan At Play," indicate the content of this book.

Probably the most interesting chapters are those dealing with colonial religion. If anyone still believes that the first New England settlers came to establish religious freedom, they will be disillusioned by reading this volume. Speaking of these settlers, Professor Wertenbaker says [pp. 87, 90] that "their minds were fired chiefly with the hope of establishing a Bible commonwealth, sealed against error from without and protected from schism from within.... Obviously toleration had no part in such a plan. It is a singular perversion of history which attributes ideals to the prime movers in this great migration that they themselves would have been the first to repudiate."

We read how attempts were made to purge Massachusetts of heretics through exiling Anne Hutchinson and Roger Williams. Even the mild Quakers suffered harsh penalties in Massachusetts for daring to propagate their doctrines there. Several Quakers were actually put to death. By their extreme measures the clergy alienated support so that by the close of the seventeenth century, as Professor Wertenbaker points out [p. 113]: "The experiment of a Bible commonwealth had definitely failed."

In Virginia the author vividly presents the difficulties confronting the clergy The scattered settlements, the lack of roads and other physical difficulties made inevitable the neglect of religious activities. The support of the clergy was inadequate and their tenure was often insecure. These conditions made it difficult to secure the best kind of ministers. It was common to find among the clergy such vices [p. 129] as "cursing, swearing, drunkenness or fight ing," yet there were many good and earnest ministers in the colony.

The author goes into considerable detail concerning the beliefs of the colonists in magic and witchcraft. The chapter on "The Invisible World" gives an excellent account of the witchcraft craze which resulted in numerous executions culminating in the Salem episode near the end of the seventeenth century which was not brought to a close until twenty people had been executed, eight more had been sentenced to death, fifty additional had confessed themselves to be witches, one hundred and fifty more were in prison, and two hundred others were under accusation. If such events seem to reflect on the intelligence of our colonial ancestors, it should be pointed out, as is done in this chapter, that conditions in Europe at the same time were far worse than in America. In the chapter "The Practice Of Physic" we find a very fascinating account of the practice of medicine during the period under consideration. "The chief cause of error," according to Prof. Wertenbaker [pp. 164, 165], "was the belief, widely accepted for many centuries, that disease is caused by diabolic influence." The few doctors were sadly lacking as a rule in such medical knowledge as it might have been possible to secure. Bleeding was a favorite treatment. There was a gross ignorance of sanitation and hygiene which made it very difficult to control the various epidemics. What was evidently a favorite prescription of the time for the cure of small-pox, poison, and other maladies is quoted by Professor Wertenbaker as follows [p. 167]:

"In the month of March take toads as many as you will alive, putt them in an earthen pott, so that it may be half full; cover it with a broad tyle or iron plate; then overwhelme the pott so that the bottom may be uppermost; putt charcoals round about it.... Sett it on fire and lett it burn and extinguish of itself; when it is cold take out the toades, and in an Iron mortar pound them very well.... Moderate the dose according to the strength of the partie."

These extracts indicate the general character of this very fascinating volume. Professor Wertenbaker has performed his task exceedingly well, and the reader will find it difficult to put this book aside until it has been completed. A feature of this book, as well as all volumes in the set, is the illustrations which have been provided by the editors. Twelve plates have been provided, some of which contain

six separate illustrations. Instead of merely having a list of these illustrations, elaborate descriptive notes have been included.

SOCIETY IN THE COLONIES.

Another volume dealing with the colonial period is James Truslow Adams' Provincial Society, which ostensibly takes up the story where Prof. Wertenbaker leaves off, and carries it on to 1763. The first chapter, entitled, " The Structure Of Society," deals with the various racial elements which came to America in the colonial period. The influence of each of these elements is weighed and conditions of land owning are discussed, as are such matters as law, relations of church and state, and the political structure of the colonies.

The author next deals with " The Economic Basis" which he says was fundamentally agricultural. An excellent description of colonial agriculture is given, including an account of the implements used and the products secured. Trade also receives attention, especially the fur trade. The few ventures in manufacturing are dealt with, as is the ship-building industry.- Fishing is noted as an important industry, while merchandising also comes in for consideration.

ARISTOCRACY IN AMERICA

Americans have always prided themselves in the lack in this country of social classes like those that prevail in Europe. Yet Mr. Adams points out [p. 56] that "From the very beginning of settlement there had been marked social distinctions between the colonists. " Mr. Adams gives considerable space to such things as the mansions, clothing, food and beverages, and amusements of the aristocrats.

In contrast with the aristocrats was "the common man," which class included [p. 85] "the smaller merchants, shopkeepers, farmers, planters, artisans, mechanics, pioneers, fishermen, free day- laborers, indented servants and slaves." A long chapter is devoted to these various groups.

Intellectual life is dealt with at length. That there was some literary activity in America is made clear, but because of the scattered population it was very difficult for an author "to find a public." Attempts to promote education are dealt with, but it is clear that educational facilities were very meager.

To religion this book also devotes many pages. The growth of denominations is pointed out. By 1700 there were nine Baptist churches in New England, which was certainly evidence that the control of the old theocracy there had broken down. From Mr. Adams' account, it would appear that the moral standards of our colonial ancestors were not the highest. Perhaps it would be safe to say that the people of these "good old times" were no better than the people of the twentieth century who are alleged to be afflicted with great moral laxity.

Immigration is dealt with under the title of " New Blood." Other chapters are "The Changing South," and " The Commercialization Of The North. " There is an excellent chapter on "The Growth Of The (:olonial Culture." An interesting feature described by Mr. Adams was the formation of the numerous social clubs modeled after those prevalent in Europe. In this connection Mr. Adams has a paragraph on the introduction of Freemasonry into America. Says the author [pp. 262, 263], "By the middle of the [eighteenth] century, a Mason traveling through America instead of being a lonely stranger would have found himself among an organized band of his brothers in the principal town of every one of the colonies with the exception of North Carolina."

The improvements in transportation, together with the increasing population made possible, during the second quarter of the eighteenth century, a considerable development of the periodical press. One of the most important of the new journals was Benjamin Franklin's Pennsylvania Gazette, started in 1729.

There was manifested a considerable interest in science, all of which is well told by Mr. Adams. There was some progress in painting but, says Mr. Adams [p. 275], "Music and the drama showed a more noteworthy advance than did painting. " Music seems to have flourished in the middle and southern colonies more than in New England.

A feature of the period was a great revival of religious enthusiasm which took form in which was known as "The Great Awakening. " The prime promoter of this great religious movement was George Whitefield who made several preaching tours through the colonies, beginning in 1739. Mr. Adams credited Whitefield with being largely responsible for the beginning of the humanitarian group in the colonies, for he established an orphanage in 1740 in which there were soon several hundred children.

Mr. Adams closes his volume with a chapter entitled "The Mid- Century," in which he sums up the results of the wars with the French, and then deals with the conditions existing on the eve of the American Revolution. The increased interest in reading, establishment of new periodicals, scientific experiment, the activity in music, the theatre and painting, the establishment of new colleges, including the present Princeton, Dartmouth, and Columbia, are some of the matters dealt with in this interesting chapter.

This volume contains fifteen plates supplied by the editors, illustrating such diversified things as "Life on the Soil," "Southern Mansions," "The Great Awakening," and " Typical Public Buildings, 1690-1763." It is a worthy companion to that by Professor Wertenbaker and the two together will give the reader many new viewpoints on the colonial period.

THE BEGINNING OF DEMOCRACY

One of the most interesting periods of American history is covered by Carl Russell Fish's The Rise of the Common Man.

Under the heading, "New Winds" Professor Fish tells of the new influences which came to dominate American life with the accession of Andrew Jackson to the Presidency, and which continued to be the dominating influences for a score of years. As he points out [p. 2], it was a "period of most assertive patriotism." An interesting observation is the statement [p. 3] "that it was at this time that Americans became hustlers. The 'quick lunch' was introduced, and everywhere people ate in a hurry." Optimism was another characteristic of the period. To the Americans of the time [p. 6] "the keynote of the Constitution was opportunity for the individual." It was a period in which the "passion for equality" was probably stronger than in any other period in our history.

This was a period in which political organizations were definitely formed, and closely connected with this development of political organization were [p. 39] "the attacks upon the aristocracy of office-holding." In this connection the author cites the development of the anti-Masonic movement. Says Mr. Fish [p. 40]:

The larger significance of the movement was that it correctly expressed the fear and dislike of this generation for secret organization, and that however its adroit managers may have taken advantage of their supporters, they did secure for them their main object.

This statement may be well questioned. Certainly the main object of the movement was to do away with secret societies, and especially the Masonic Fraternity. In this respect the movement was a dismal failure. It might be further observed that Mr. Fish might have made some comments on Anti-Masonry as a religious movement. He treats it, however, merely from the political viewpoint.

It is interesting to note that in dealing with the civil service under Jackson, Mr. Fish did not find it necessary to cite any other authority than himself. He might have cleared up the false impression that Jackson created havoc among the Federal office- holders, but he chooses to "stand pat" on the old doctrine that Jackson introduced the spoils system into national politics. As a matter of fact, not over one-eleventh of the office-holders were removed in the first year and a half of Jackson's presidency, and certainly not more than one-fifth during his eight years in office. Why not say that Jefferson introduced the spoils system into national politics? His proportion of removals was at least as great as Jackson's.

In dealing with the newspaper organs in Washington, Mr. Fish is very vague and hazy. He seems to have no better conception of the significance of these party organs than he had a quarter of a century ago when he produced his Civil Service and the Patronage.

One may well ask Mr. Fish where he got his information [p. 46] that "Van Buren was nominated as vice-president contrary to the wish of a majority of the Democrats in 1832." There are other points in this book which might be criticized, but continued criticism would tend to create the impression that Mr. Fish's work was unreliable and of little value. This is not the impression which this reviewer wishes to convey.

In spite of defects, The Rise of the Common Man is a fascinating account of the score of years which it covers. We read of life on the farm and on the plantation; we see with the author the development of the transportation system through the building of roads and canals, and then railroads. We see the gradual improvements in the railroads, such as better engines and cars and the introduction of the chair ear and the sleeping ear. It was a period of experimentation in which the underlying problems of railroads were mastered, making possible the great developments of the future. Industry, invention and trade receive attention, as does the subjeet of immigration. Many interesting observations are made by the author in the chapter "Manners And Morals." The development of newspapers, especially cheap penny papers, are dealt with, and the appearance of the newsboys on the city streets receives comment. The spread of the theatre and the rise of the circus are mentioned.

The politicians receive a chapter, while another chapter is devoted to "The Religious Scene," in which the growth of various sects is treated. Not only did the orthodox religions spread rapidly, but such liberal denominations as the Unitarians enjoyed a new prosperity. Mormonism and other -isms flourished.

This was the period in which the fight for free public tax supported education was fought and won. Mr. Fish treats this fight under the title "Education For The People." "Art, Science, And Literature" heads a long chapter, which is fitting in view of the fact that this was the golden age in American literature. It was the period in which such writers flourished as Edgar Allan Poe, William Cullen Bryant, Nathanial Hawthorne, Ralph Waldo Emerson, James Russell Powell, James Greenleaf Whittier, and a host of others. The last four chapters are entitled "Reform And Slavery," "Manifest Destiny," "The End Of An Era," and "The Balance Sheet."

In this volume the editors have inserted eighteen plates, including numerous illustrations.

MODERN AMERICANISM

Professor Allan Nevins has produced in The Emergence of Modern America one of the most outstanding volumes in this set. In it, the author has covered the same period as two other recent writers. D. C. Seitz brought out for popular consumption recently a volume entitled The Mauve Decade, while a few months ago there appeared from the facile pen of Claude Bowers a book entitled The Tragic Era. Mr. Bowers writes, as he has heretofore done, in a strong partisan vein. His purpose is to point out all the degradation of the Republicans and to show how the Democrats were misused during the period. In other words, his viewpoint is primarily political.

It should also be observed that E.P. Oberholtzer has covered the period exhaustively in the first three volumes of his History of the United States Since the Civil War.

A remarkable feature of Prof. Nevins' book is his demonstrated ability to treat his period without becoming enmeshed in the political squabbles attending reconstruction. In fact, he has been able to write his book without mentioning Thaddeus Stevens or Charles Sumner, the chief Radical Republican leaders.

The book opens with a chapter entitled "The Darkest Days In The South." The economic destruction wrought by the war, the activities of bandits, and the presence of Federal troops imposed great handicaps on the Southerners. Heavy taxes, plundering officials, and bad crops made the situation in the South desperate for a time following the War.

Considerable attention is given to the negro and development of educational enterprises among them, such as Howard University in Washington, Fisk Institute at Nashville, and Hampton Institute.

With the passage of time progress was made in working out a "sound economic basis for labor." It was a real revolution for the South to change from a slave system to a wage system. By 1869, to quote the author [p. 23]: "the dark skies above the South showed a roseate gleam of dawn." The evils of carpet-bag government are also dealt with in this chapter.

The author then has a long chapter on "The Industrial Boom In The North." This chapter merely deals with the beginnings of the great economic revolution which began during the Civil War and extended to about the decade of the nineties and which was destined to affect every phase of American life. Here we read of a great revolution in manufacturing, typified by the development of the steel industry, the meat packing business, the oil industry and the ready-made clothing industry. The

improvement in processes are described, and the westward movement of manufacturing is made apparent.

"Financial institutions," says Prof. Nevins [p. 47], "responded to the buoyant expansion of the time like vegetation to a tropical sun. " The building of railroads is dramatically described, the Union Pacific being used as a classical example. The consolidation of then existing lines into through lines is described [p. 63] as "Not less important than the new railway construction. " It was this period that saw the emergence of some of the great presentday railroad systems, such as the New York Central, the Pennsylvania, the Baltimore and Ohio, the Chicago and Northwestern, the Rock Island, and the Chicago, Burlington, and Quincy. The decline of water commerce as the result of railroad competition is mentioned.

The great industrial boom was accompanied by a rise of organized labor, the laborers attempting, through organization, to deal with the great problems which confronted them. Under the title of "Urban Life And Routes of Travel" Mr. Nevins tells of the remarkable improvements in the cities. He emphasizes the lack of fire-proof construction, illustrating his point by description of the Chicago and Boston fires. "The shock produced throughout the country by these conflagrations, " to quote Mr. Nevins [p. 85], "caused a powerful movement in favor of fire-resistant materials, and laws were passed which forced the question of safety upon the attention of architects and builders." The influence of the telegraph, the free mail carrying system, the typewriter and the telephone are stressed. A description of society in the cities is not neglected.

Under the title of "The Taming Of The West" the author describes the conquest of the Western Indians and the pushing in of population to take up the free land offered by the government under the Homestead Act, or to buy up the land offered by railroads at a cheap price. Agriculture and stock-raising of the West, with the ranches and cowboys, are interestingly described. Mining is not neglected. The discontent of the farmer is treated under the title, "The Revolt Of The Farmer." The corruption of the period, featured by the Tweed Ring, is excellently described in the chapter entitled "The Moral Collapse In Government And Business."

Space will not permit a more detailed resume of this very interesting book. It must suffice to say that every phase of American life is dealt with, sports as well as culture are given due consideration. "Humanitarian Striving," receives a long chapter. The book closes with an account of the "Recovery In South And West" and with a chapter entitled " Embattled Industry " which stresses the labor disputes of the decade of the seventies. Fifteen plates are included in this volume, illustrating various things described in the book.

THE EARLIEST IMMIGRANTS

The most recently published volume in this set is Herbert Ingram Priestley's The Coming of the White Man.

In this volume Professor Priestley deals with the Spanish, French, and Dutch elements in American life, beginning with the discoveries by Columbus, and carrying through to the time when the United States acquired the Mexican cession in 1848. The volume begins with a chapter entitled "The Western Impulse " in which various expeditions of the Spaniards are described. As Professor Priestley points out [p. 29], " These first Christians brought with them the cross and the sword, it is true, but they also brought all they had in practical civilization." In other words, while the Spaniards were exploiters in the new world, they did confer some benefits on the people they conquered.

"The Spanish Advance" is then described, showing how the Spaniards spread out as they conquered additional territory. The importance of missionaries in stimulating this advance is stressed. Attention is given to the methods of governing the Spanish colonies. Next comes the description of the "Pioneers of New Mexico and Florida," in which we read of the exploitation of the Indians in New Mexico by the corrupt governor, Mendizabal, who was finally brought to task and died in a dungeon. In the portion of the chapter dealing with Florida, there is an excellent description of San Augustin (Saint Augustine).

In the chapter entitled "Economic Iife In New Spain" we read of the ruthless exploitation of the plebeian class. The mining industry is interestingly described. Agriculture was very important in New Spain and it is also well described in this chapter. There was considerable cattle raising and some manufacturing.

We read in the chapter, "The Wards of The Spaniards," how the Spanish bestowed as their "most unselfish gift" their religion on the Indians, and we further read [p. 108] that

. . . second among his [the Spaniard's] settled ideals was his officially Sanctioned program of encouraging the fusion of Spanish and Indian blood. To create in the Indies an entirely new society by amalgamating the races under a unified faith was the spiritual vision of the Catholic Monarchs.

Further Professor Priestley says [p. 109], "A corollary of these two ideas was that of the physical preservation of the red man for the double purpose of evangelizing and exploiting him." The Spanish mission is praised by Professor Priestley [p. 123] as "the most effective and widespread of the social agencies."

"Spanish Colonial Life And Letters" is next taken up. Here we note the efforts of the Spanish rulers to preserve orthodoxy by censuring "books of false doctrines, " in good Catholic fashion. Yet there was considerable reading on the part of the Spanish colonists as is shown by the statement [p. 146] that "Some fifty persons were engaged in the business of book-selling during the first century in Mexico City alone." There was some scientific study carried on, while a few made reputations as producers of literature. Schools were established and the University of Mexico was started in 1551, but, as the author observes [p; 159], most of the schools "were conducted for Spanish boys." It is certainly apparent that the Spaniards were never much concerned with the education of the people whom they had conquered.

"In summing up the merits and demerits of Spanish occupation in America," says Professor Priestley [p. 208] "it may be said, given the defects of the society and the handicaps of the field of operation, the result was better than might have been expected."

Three chapters are devoted to the French, one entitles "The Builders of The French Empire," another "French Homes In The Wilderness," and the third "The Men Of The Middle Border." Professor Priestley attributes [pp. 214, 215] the French acquisition of the American empires largely "to the religious impulse of the adventuresome Jesuits and to the race-amalgamation ideal exemplified i the quickly risen class of coureurs de bois, men who sough the untrammeled and exhilarating life of the forest fur trade."

The book closes with two chapters entitled "Life Among the Dutch and Swedes" and "Our Dutch Heritage." There are eighteen plates in this volume, including some very interesting illustrations.

The authors of these five volumes have done their work well. They have succeeded in presenting an interesting account of American life during the periods to which the; have been assigned. If the remaining seven volumes in the set are as good as those already published, it requires no prophet to predict that this History of American Life will become one of the most widely read sets of history yet produced. The books are suitable alike to the scholar and to the person who reads for recreation and pleasure. No better suggestion could be made for spending a few of the winter's evenings than to secure and read these volume that have been here reviewed.

----o----

Some New Facts About the Baal's Bridge Square

BY BRO J. HUGO TATSCH, Associate Editor

THE interesting story communicated by Bro. Crossle, of Dublin, Ireland, in the December, 1929, issue of THE BUILDER is one holding much fascination for the antiquarians of the Craft. It appealed especially to me because I have in my possession some interesting material relating thereto, this having come into my possession during the winter of 1923-24 when I purchased an old Masonic volume which had been advertised in England as a scrapbook containing letters from prominent Masons of the last century, among them several from William James Hughan, the eminent English Masonic historian. The book turned out to be the By-Laws of the Provincial Grand Lodge of the North & East Ridtngs of Yorkshire, printed at Kingstonupon-Hull, 1868, and formerly the property of Bro. John Pearson Bell, M. D., Deputy Provincial Grand Master. In fact, it was his working copy, for it also contains numerous annotations in his handwriting, and addenda to his Short History of the Provincial Grand Lodge which forms part of the work. I shall not dwell upon the other valuable letters I found in the volume; let it suffice to say that Bro. Bell was interested in the Old Brass Square of Limerick, and had in the book not only a photograph of Bro. James Pain, the discoverer of the Square in 1830, but also several letters from him, as well as a number from Bro. Fred W. Flurnell. A reproduction of the photographs accompany this article; and extracts from the letters as they illustrate the story.

Rt. Wor. Bro. Dr. John P. Bell, D. P. G. M. for North and East Yorks.

Bro. James Pain, the architect and contractor for the rebuilding of Baal's Bridge in 1830.

The first item in the series of notes is a cutting from the Limerick Southern Chronicle, Clare and Tipperary Advertiser, issue of Saturday, September 25, 1869. On the margin is a memorandum in Bro. Bell's handwriting, "Sent a sketch of this Square and letter to Editor a few days before this article [appeared]. J.P.B."

MASONIC RELIC

We have received from a worthy Brother, a fac-simile sketch, of a very antique brass square, discovered under the foundation stone of the Old Baal's Bridge, in this city, with the words inscribed thereon:

"I will strive to live with love and care,

"Upon the level, by the square."

Brother James Pain, architect and engineer, of this city, contracted in the year 1830, to re-build Baal's Bridge on taking down the old one, the period of erection of which is unknown though noticed in the records in 1558 at the proclamation of Queen Elizabeth. Bro Pain discovered under the foundation stone at the Englishtown side, this old brass plate much eaten away. The shape, size, and formation of the engraving on both sides were easily traced. There are two holes in each square for the purpose of suspension to the collar, and a representation of a heart in both angles. The year 1317 is engraved on one of the squares, the most illegible character is the figure 3, which might be 5, but history proves it must have been before 1558.

[The worthy Brother who has favoured us with the above interesting sketch, has had it in his possession for the last 20 years.]

Further clues to the Square are given in other notes added to the cutting, thus:

Memo. Dec. 3rd, 1870. Up to this time no information of the above Square has been obtained. Wrote this day & enclosed sketch of Square to the W. Master, Limerick Lodge of Freemasons, Limerick.

Bro. Bell's letter to Limerick brought a reply dated December 10, 1870, from George W. Bassett, P. M., Worshipful Master of Lodge 73, Limerick, and P. K., Royal Arch Chapter, in which he conveys the information that Bro. James Pain was alive and "comparatively well, for he is an old & worthy Brother, now nearly 80 yrs of age." A letter of Bro. Pain's was enclosed, and the information was given

that "I made it my business to see Mr. Furnell alluded to in Mr. Pain's letter and he promises to look through his late uncle's relics to find the Brass Square, but said he never saw it and I expect it will be difficult to search it up."

The letter from Bro. Pain forwarded by Bro. Bassett reads:

34 George Street,

Limerick, Dec. 6, 1870.

Dear Sir and Bro. Bassett:

In reply to your favor of yesterday's date with the sketch of the Old Brass Square enclosed, I beg to say I have a perfect recollection of the Square being found and given to me by the workmen - and I think I gave the Square to the late Brother Michael Furnell who I recollect thought much of it. It may possibly be found among his effects. I think it would be well if you inquired of the late Bro. Michael Furnell's nephew if the Square has been since met with. I regret the matter has never until now, been brought to my recollection and am sorry I cannot speak more about it.

Yours, Dr. Sir and Bro.,

G. W. Bassett. Esq

JAMES PAIN.

This was the beginning of a correspondence which lasted for several years. Bro. Bell wrote to Bro. Pain at once, and received this reply:

35 George Street,

Limerick, Dec. 17, 1870.

Dear Sir and Brot'r:

I beg to return you thanks for your kind letter of the 13th inst and its accomponents for which I am obliged. With respect to the brass square, it was found as observed on my removing old Baal's Bridge at Limerick previous to my erecting the present Bridge. I have no perfect recollection of the distich on it, but perfectly recollect talking with the late Br. M. Furnell (who was the Provincial Master for North Munster) on the difficulty of making out the date, he * * * much value for it, and 2nd, it was he thought the oldest document of the Craft he had ever seen. Mr. Bassett has not received any additional information from M. Furnell's nephew. When I next meet him I will have some talk with him on the subject and will let you know if I hear anything of it - since I gave it to his uncle. I am thank God in perfect health at 88, but a little weak in the frame from an illness I suffered three years ago when from weakness I lost my speech and could not even write my name. Please let this be an excuse for the improper formation of my note.

I beg to subscribe myself, Dear Sir and Brother,

Yours fraternally,

J. P. Bell, Esq.

A letter dated January 4, 1871, written by Bro. Pain speaks interestingly of his membership in Lodge No. 13, "to whom the late Bro. Furnell and myself were and

are old companions. I have not seen his nephew since * * * but will do so and endeavor to get some additional intelligence of the Brass Square. We have belonging to 13 an Old Chest crammed with Papers and other stuff, I have * * * to be carefully searched to see if I can find aught related to it; as the late Brother Michael Furnell was for many years Grand Master of the Province of Munster."

The next letter brings good news. It was written January 15 or 18, 1871, and states that Bro. Pain had visited lodge the day before, and there met Bro. Michael Furnell, apparently a son of the late Provincial Grand Master to whom the Square had been given by Bro. Pain in 1830. While he remembered the article perfectly, he did not know what had become of it, but referred Bro. Pain to his cousin, Frederiek Furnell, of Castle Connell in the County of Limerick. The letter goes on to say:

But on yesterday evening, the two cousins, together, called on me. Mr. Frederick Furnell said he has the Square and he had it from his uncle, the late Michael Furnell. He also said that he would, in a day or so, write to you fully about it.

Some of the correspondence is apparently missing; but in a letter of February 8, 1871, Bro. Fred W. Furnell acknowledges one of January 19th from Bro. Bell, and says in part:

I enclose a rough uncorrected sketch of Ball's Bridge, compiled from Lenihan's History of Limerick. The date of the Square is undoubtedly 1517. How it got imbedded in the masonry of this old bridge no one can tell. I can only account for it by supposing that at some period after 1517 or about that time that that portion of the Bridge was being repaired or rebuilt and some worthy Mason put it in the place where it was found. I shall send you a copy of a sketch of Ball's Bridge taken just before Messrs. Paine commenced taking it down as soon as I can.

The same letter and subsequent correspondence indicate that Bro. Bell supplied Bro. Furnell with information about Freemasonry in earlier centuries. Reference is made to some tracing boards of Knight Templar interest, and also to a search for Mason's marks on the stones of a nearby cathedral founded in 1194; but none had been found up to that time. Apparently the copies of the tracing boards were made for Bro. William James Hughan, as they were sent for his acceptance.

The correspondence with Bro. Furnell ceased; at any rate, there are no more letters from him about the Square. However, there are some more from Bro. Pain, which become increasingly difficult to read, because of the good old brother's advancing years - ninety-one, far beyond the allotted three score and ten. One such letter gives us a hint why there are no more letters from the Furnells - there is a reference in 1873 to "the unfortunate death of Bro Doctor Furnell." Through it the Square came into possession of Captain Michael Furnell, also a member of Lodge No. 13. He brought it to the Lodge, "by whom it has been glazed and placed in the Lodge as an ancient memento of the Order, for which we have certainly to thank you," concluded Bro. Pain.

The last letter from Bro. Pain is dated August 1, 1875. Bro. Bell was still persistent in his search for information, having written again to Bro. George W. Bassett. He sent his son to see Bro. Pain, who apparently had the subject of the Old Square close to his heart. He gives further details:

I now write to you to account in the best way I can how the Furnells became acquainted with the Old Square. I was standing on the foundations of the Old Bridge, overseeing some labourers I had on the work. One of the labourers came to me: "See, Sir, what we have found among the stones of the Bridge we are taking up." I took it from him and kept it for some days I then showed it to the late M. Furnell. He was then P. Gr. Master of the Freemasons of North Munster. He was much pleased with it, and spoke of it as a very extraordinary thing He asked me for it and I gave it to him. At his death it was left to his nephew, Doctor Furnell, with whom you have a correspondence respecting it. The Doctor was shortly after unfortunately drowned. The Square then fell into the hands of his cousin, Capt. Furnell, a member of the Lodge. * * * His wife presented the Old Square to Lodge 13, of which the Rev. Anderson Ware was Wor. Master. I have this morning in

company with the Lodge Tyler seen the Old Square, neatly framed and glazed with a compliment of Mr. Furnell. * * * The date of it is J5J7 or 5557. The third figure of it is so disfigured that we cannot tell what it is.

Readers of the article published last month will recall that there is question as to the date, being either 1507 or 1517. The newspaper cutting quoted has 1317, attributing the greatest illegibility to the figure " 3, " rather than to the third figure as has been done by others. No doubt the date is 1517, for both the first and third figures look alike, that is to say, like the letter "J." having a loop at the bottom. None of the brethren mentioned in this correspondence ever wrote of the third figure as "0" - all were agreed that it is a figure "1."

Bro. William James Hughan took more than a passing interest in the Old Square, as is witnessed by his action in sending a brief item about it to the "Freemason" of London, in which it appeared January 3, 1874. There is a memorandum to that effect in Bro. Bell's scrapbook, with the additional statement that "Not long before that date I had shown the sketch and correspondence to Bro. Hughan, when I saw him in London."

Reference is made in Bro. Crossle's article to the sketch of the Bridge. He is right in his surmise that it was made by some member of the Pain family, as Bro. James Pain, in his last letter, says: "This engraving [referring to the one in Limerick Lodge, accompanying the Square] is from a sketch of my Brother's, the late G. R. Pain, made by him a few days before I removed them [the stones] to build the present Bridge of a single arch. "

There is a confliet in the two statements by Brother Pain as to who presented the Square to the Lodge, but this is a detail of no great importance. The main thing is that the Square has been preserved. His statement in 1875 that he gave the Square to Bro. Michael Furnell at the time it was found is at variance with the latter's own letter to the "Freemason's Quarterly Magazine" in 1842, where he submits a sketch of "a very antique brass square presented to me this day by Brother Pain, Provincial Grand Architect."

A word about Brothers Furnell and Pain. The former is well known to collectors of Masonic bookplates because he had four variants of an attractive design, altered as the years went on through his advancement in Freemasonry. The whole story is told in Masonic Bookplates, page 130, a work produced by the collaboration of Bro. Winward Prescott and the present writer in 1928. Briefly, Bro. Furnell was born in 1794, and served as Deputy Lieutenant High Sheriff and Magistrate of the County of Clare. He was Provincial Grand Master of North Munster, 1842, and Sovereign Grand Inspector General, 33d, A. A. S. R.

Bro. Pain's history is told by Bro. Henry F. Berry in Ars Quatuor Coronatorum, 1905, page 19:

James Pain, a distinguished architect, was born at Isleworth in 1779. He and his brother, George R. Pain, entered into partnership, subsequently settling in Ireland, where James resided in Limerick and George in Cork. They designed and built a number of churches and glebe houses. Mitehelstown Castle, the magnificent seat of the Earls of Kingston, was the largest and best of their designs. They were also architects of Cork Courthouse and the County Gaol, both very striking erections, and of Dromoland Castle, the seat of Lord Inehiquin. James Pain died in Limerick 13th December, 1877, in his 98th year, and was buried in the cathedral church of St. Mary in that city.

To this can be added that Bro. Pain was evidently made a Mason September 7, 1813, according to a notation on the back of the photograph in my possession, which was sent to Bro. Bell during the exchange of correspondence quoted herein.

----o----

George W. Baird: Sailor, Man and Mason

By BRO. PAUL. B. ELCAN, Washington, D. C.

We reprint this article by permission of the New Age and the author, Bro. Elcan; and we asked this for a special reason. The subject of the article is a brother who for many years was a regular contributor to THE BUILDER; one whose articles were a valuable contribution to one aspect of the history of Masonry in America. It must not be supposed that such a faithful helper has gone entirely without acknowledgment, for Bro. H. L. Haywood, as long ago as 1922, wrote a biographical sketch and tribute to Bro Baird. But eight years is quite a while, and there is a new generation of BUILDER readers, hence this new article will not be out of place.

SAILOR, Man and Mason, these three titles are used in their fullest meaning when applied to George W. Baird, who has ever borne the attributes expected of one so called.

Washington, the capital of the United States, was little more than a village on April 22, 1843, when he was born, and education was a luxury that was not to be had by everyone. Young Baird soon exhausted the possibilities of the public and private institutions and at the age of thirteen was apprenticed to a printer. The life of a printer's "devil" was not appealing, and shortly afterward he turned from the pursuit of the art of Gutenberg to become a disciple of Fulton, and apprenticed himself to a machinist. Here the real ability and desires of the boy found full sway. He was soon an excellent draughtsman and a freehand sketcher of unusual skill. His fame was more than local, and his extraordinary faculty as a detailer of intricate designs made his work much sought after.

CIVlL WAR SERVICE

While still in his 'teens the call of the Civil War was heard, and he was appointed a third assistant engineer in the volunteer navy then being assembled to blockade the Southern Coasts. This was on September 19, 1862, and acting in this capacity he served on the Mississippi, the Calhoun, and Pensacola in the West Gulf Blockading Squadron and saw action on twenty-three occasions. As soon as age permitted, he entered the regular navy, where his knowledge of mechanics brought him promotions so rapidly that, in 1866, he was second assistant engineer of the U.S.S. Shamrock. The duties of this vessel took her to Europe, and it is worthy of note that this young man was on a vessel of typical Irish name and in a country where Masonry is almost outlawed when the degrees of the Craft were conferred upon him. This was in Tolerancia Lodge, No. 4, of Lisbon, Portugal. Brother Baird was initiated July 23, 1867; passed July 30, and raised July 30.

Half the distance round the world found him at Mare Island, Calif., in 1869, and he affiliated with Naval Lodge, No. 87, of Vallejo, Calif., in 1870. Naval service does not permit active participation in fraternal orders, and Brother Baird secured his Masonry at odd times, but the lessons inculcated in Portugal were not forgotten and the actions of this brother have exemplified the best traditions of the Order.

UNQUESTIONED CAPABlLITY

Few of us living today realize what a great change came over the entire Navy during the last half of the nineteenth century, when the wooden sailing war vessels were changed into floating fortresses of steel that now protect our interests. Brother Baird took a very prominent part in this transition, one of his feats being the installation of incandescent lighting in the U.S.S. Albatross, the first vessel in the world to be so equipped. The Albatross was built under the supervision of Brother Baird and was intended solely for use in deep-sea exploring, and many were the devices that he perfected to expedite and simplify these researches. With the advent of the breech-loading cannon it was necessary to revise the methods of manufacture in the Naval Gun Factory in Washington and, as a member of the board, Brother Baird assisted in making this the model of modern shops in every manner.

As an authority on scientific subjects he has attained first rank. The following are a few of his writings: Absorption of Gases by Water and the Organic Matter Contained Therein; An Improved Distilling Apparatus for Steamships; Pneumatic Steering Gear; The Flagship Trenton; Ventilation of Ships, and Flight of the Flying Fish, of which latter the French Academy, said: "It remained for an American naval officer to prove by mathematics the weight of this fish." Brother Baird is also a recognized authority on some of the earlier heroes of the American Navy and his book, The Father of the Arrlerican Navy, is especially enlightening and interesting.

Duty brought Brother Baird to Washington, and he transferred his Masonic affiliations to Hope Lodge No. 20, in 1875, where his attention and diligence in Masonic work were recognized and he was soon placed in line, being elected Worshipful Master in 1883. Washington Royal Arch Chapter, No. 2, received him as a Companion in 1882, and he once more showed ability and served as High Priest in 1890. A staunch Christian, the precepts of Templarism appealed to him and, in 1891, he was made a Knight Templar in Washington Commandery No. 1.

His unusually thorough knowledge of mechanical equipment caused him to be appointed superintendent of the State, War, and Navy Building, one of the largest structures in the country at that time. It was while holding this assignment that he was honored by a post which he graced in such a manner as to be an example to his successors, being elected Grand Master of the District of Columbia Grand Lodge in 1896.

He was promoted to the rank of Chief Engineer in 1892 and was transferred into the line of the Navy with the rank of Commander in 1899, where he served as Commander and later as Captain. In 1905 he was retired with the rank of Rear Admiral. In January of 1922 he was appointed a member of Perry's Victory Memorial Commission as a further mark of distinction.

Brother Baird's Masonic journey in the Scottish Rite started in Portugal in 1867, where he received the first fourteen degrees, and was continued via the Rose Croix in Evangelist Chapter; he became a Knight of Kadosh in Robert de Bruce Council,

a member of Albert Pike Consistory, and reached his highest elevation in 1906, when the Ancient and Accepted Scottish Rite, Southern Jurisdiction of the United States, gave him the Thirty-third Degree.

As his rise in Masonry was the well-deserved reward of a faithful worker, so it was in the service of his country when, after more than forty years, the government said to him, "Well done, thou good and faithful servant," and retired him with the rank of Rear Admiral, although he continued on active duty until January, 1906. Not content to remain inactive when he still had the vigor of a sailor, he turned his efforts to civil betterment and was president of the Board of Education of the District of Columbia for several years.

Brother Baird is what may be called a "born Mason," as it was traditional in his family that the males be entitled to wear the lambskin. His father, grandfather, and three uncles on the paternal side and every man for eleven generations back on the maternal side were members of the Craft. Age has not caused him to relinquish any of the duties of Masonry, and his position as Chairman (since 1900) of the Committee on Correspondence of the Grand Lodge is held with pleasure to himself and genuine honor to the Fraternity. There is none to gainsay that he has earned a place in the first rank and his comments in Grand Lodge proceedings merit and receive general approval.

----o----

Historical Notes on Masonry in the Civil War

BY BRO. FRANK P. STRICKLAND, Kansas

This account of the differences of opinion among the Grand Lodges of the United States in regard to Army Lodges and military Masonry in general at the time of the Civil War will be very interesting as showing that very much the same problems appeared then and were met in much the same haphazard way as Bro. Irwin has depicted as occurring in the last war.

MASONRY is an Institution which, although it thrives in times of peace, yet has always held an appeal for military men; and many of those who have served it best have been warriors. Along with their battle-flags, soldiers have carried the Square and Compass into many distant lands and diffused the teachings of the Institution to the uttermost parts of the earth.

Many soldiers were members of the lodges which united to form the Grand Lodge of England at the organization of Speculative Masonry in 1717; and the names of soldiers have graced the rosters of countless lodges since that time. Shortly after this organization purely military lodges came into existence. The first of these, of which there is any definite record, was organized at Gibraltar in 1728, by the Duke of Wharton - the first foreign lodge chartered by the Grand Lodge of England. The formation of many other such lodges soon followed.

During the period of the later American colonial wars many of the regiments sent over from Great Britain contained these military lodges. Known variously as "military," "army," "movable, " or " traveling, " lodges, they were destined to play an important part in the development of American Masonry.

The Royal Art had been introduced into the American colonies sometime after the organization in 1717, but its growth had not been rapid. The population of the colonies was scanty and widely scattered, means of communication were difficult, and the distances to be overcome were great; as a result the Institution could do barely more than exist. Consequently, there was little intercourse among the brethren and their ideas of cohesion were vague. But in the campaigns in which the colonists were associated with the British regulars, the colonial brethren had an opportunity of improving their Masonic education through contact with the

regimental lodges freshly arrived from the cradle land of Masonry. The knowledge which they thus received they passed on to their brethren and so generated a new spirit in them. Furthermore, there were many colonists who received their first lessons in the Craft, and learned to practice its mystic rites in these army lodges; and they also became torch bearers of Masonry. Thus the colonial Masons, quickly appreciating the value of the teachings of brotherhood and unity as exemplified by soldier Masons far from home, became connecting links in a chain of education and encouragement stretching from these army lodges to the outlying brethren, and even to places where the light of Masonry did not, as yet, shine. Through their activities their brethren were inspired to seek contacts with their neighbors, to draw together toward a common end.

These early Masonic apostles not only taught their brethren and fellows the necessity of pulling together, which was so signally exemplified later at Bunker Hill and Yorktown, but they also originated and organized that spirit of cohesion, that unity of purpose, which is so strong a characteristic of American Masonry today. The story of the extraordinary services rendered the American Institution by the military lodges of the Revolutionary War is too well known to be inserted here. Masonry in America owes a great debt to the obscure colonial Craftsmen, who, upon their knowledge gained in army lodges, laid well the foundation stones not only of the Republic, but of the Order as well.

As America advanced and expanded in the period of nationality, Masonry kept pace with it; at the beginning of the Civil War the Institution had become a mighty organization, with set forms of procedure and long established customs. One of its outstanding and long held beliefs was the doctrine that but one Grand Lodge could hold supreme authority in a state or territory; that it could not assume jurisdiction of lodges in another political unit. This doctrine, virtually unknown in Europe, had assumed almost the status of an American landmark, and was jealously guarded. Consequently, when Grand Bodies, upon the outbreak of the Civil War, became swamped with petitions for authority to form army lodges at the front, many Grand Lodges, fearing an infringement of the doctrine of Grand Lodge sovereignty, unhesitatingly refused such authority; others, influenced, no doubt, by patriotism and memories of the services rendered in the past by army lodges, as unhesitatingly issued authority for such bodies.

There was a similar conflict of ideas in the matter of removing the time limits between degrees in the ease of soldier applicants. As a result, there developed a division of policy which caused considerable confusion in the American Masonic Institution. The line of division between the two ideas was not always a fixed one, as may be seen from a study of conditions year by year, for, in several cases, Grand Lodges changed their belief and went over to the other side.

THE BEGINNING OF THE CIVIL WAR

The first year of the war found the Grand Bodies struggling with the problem which was suddenly thrust at them, and attempting to discover means of solving it. It was a time of confusion, uncertainty and tangling of cross currents of opinion; but among the first Grand Bodies to come to a decision was that of Indiana, which, at its Annual Communication, May 27, 1861, authorized the formation of army lodges in the Sixth, Seventh, Eighth and Twelfth Regiments of Indiana Volunteers.

The year 1862 began with the blunt announcement of Deputy Grand Master Francis Darrow, at the Annual Communication of the Grand Lodge of Michigan, January 8, that he had refused to grant dispensations for military lodges " for jurisdictional, constitutional and other reasons (1)." Similar refusals came from Texas and New Jersey. Speaking upon the subject of petitioners who desired to take the degrees out of time, Grand Master Alvin B. Alden, of Wisconsin, said (2):

The fact that such applicants had neglected to make their application until they were about to be placed in positions of unusual danger did not furnish conclusive evidence to my mind that they were wholly uninfluenced by unworthy motives in offering themselves as candidates for masonry. The applicants, having neglected to take the proper steps to become Masons prior to their enlistment, are alone chargeable with such neglect, and have no right to complain because the necessary

safeguards which we have deemed proper to throw around our Institution were not set aside for their benefit.

His further argument against these dispensations touched upon the fact that when a man applies for admission into Masonry he justly expects, if admitted, to receive all the rights, benefits and instruction appertaining thereto, and the lodge, in consideration of the fee, is bound to confer these privileges; but if there is not time enough granted, the lodge cannot properly confer such privileges and the candidate, though granted the degrees, cannot prove himself a Mason, and, consequently, cannot secure that which he sought.

During the year Grand Master Jacob Saqui, of Kansas, had refused to authorize army lodges or to grant dispensations for conferring the degrees out of time upon soldiers, as he did not believe a sufficient emergency existed. The Grand Lodge of Arkansas likewise refused authority for such lodges, although, during the recess following the Annual Communication, five military lodges were authorized.

Although Grand Master James R. Bagley, of Oregon, had granted several dispensations for conferring degrees out of time, he regretted his action, as he found that, in most eases, these favors were either for men who, after being initiated, had neglected to learn the work and desired such dispensations to save time and trouble, or were for men who had lived a long time in the jurisdiction of a lodge without caring enough about Masonry to apply for the degrees until they were about to be placed in positions of danger and thought that Masonry might help them.

As the conflict continued during its second year, Indiana added twenty more army lodges to its roster. Its example was followed by other Grand Bodies. The Grand Master of Virginia even went out of his lawful jurisdiction to authorize an army lodge in the Fifth Louisiana Volunteers, an act which aroused the ire of Grand Master J.Q.A. Fellows, at the Annual Communication of Louisiana, February 10, 1862 (3).

Grand Master Charles F. Stansbury, of the Grand Lodge of the District of Columbia, also, apparently, invaded another jurisdiction, for he reported, at a semi-annual Communication, May 6,1862, that he had authorized a military lodge in the Fifty-ninth New York Regiment. He had also granted authority to confer certain degrees out of time, a practice to which he we; opposed (4).

Some of the objections to army lodges may be summed up in the words of the Committee on Correspondence of the Grand Lodge of Kansas. Commenting upon the action of the Grand Lodge of New York in authorizing military lodges in three regiments from that state, the Committee stated:

We would regard the organization of the Masons of a regiment into a lodge for social or Masonic improvement as proper enough; this would be a pleasing relief from the tiresome duties of camp life; but we are opposed to granting them full powers to confer the degrees of Masonry.

Military lodges may have been very proper at the time of the Revolution. But in our humble opinion Masonry is too popular now; too many are seeking and obtaining admission through unworthy motives. If permanent lodges, who have ail the facilities for obtaining a correct knowledge of the applicant, fail many times in their endeavors to select none but the really good and worthy, what could we expect of a lodge in the midst of a community where each is a stranger to the other, except for the few weeks they may have been together as a regiment? We do not mean to infer that there are not plenty of persons in the various regiments now in the field who would make the very best of Masons, but we cannot see the propriety of sending lodges to hunt them out (5).

The closing hours of 1862 saw the senior Grand Lodge of America throwing the weight of its prestige into the scales on the side of the soldier Mason. In the Proceedings of the Grand Lodge of Massachusetts for the year ending December 30, 1862, Grand Master William D. Coolidge reported:

For this state of war there is no precedent, nor is there precedent for such an influx into the Institution from the army; of those, who from the circumstances of the case, must be made at sight, the prerogative alone of the Grand Master - as I am taught by a strict examination of the ancient landmarks, and the best counsel of the wise and prudent whom we all revere. I have met this pressure readily and earnestly, for it has been made by those whose patriotic impulses have led them forth to battle for their country; to stand for you and me and bare their breasts to the bullet aimed at the nation's heart, and I could not flnd it in my own, to refuse any aid, comfort or protection which I might be instrumental in throwing around them (6).

He had, accordingly, authorized a subordinate lodge to waive the time limit between degrees to the extent that, in five consecutive hours, the petitions of one hundred and thirteen soldier candidates were received, balloted upon, and all the degrees conferred. This wholesale dealing in the Mysteries aroused a storm of disapproval, not only in Massachusetts, but also in other Grand Jurisdictions. Grand Secretary O'Sullivan, of Missouri, expressed his objection in strong language:

And so, without more ado, the Grand Master issues his dispensation, setting aside all the requirements of the Constitution of his Grand Lodge, which he covenanted to support, by which one hundred and thirteen men were proposed, balloted for, initiated, passed and raised - "all within five consecutive hours", we deny, utterly deny, the existence of any landmark authorizing this wholesale manufacture of Masons. It does not exist. Not the most complaisant Grand Master England has produced, even when royalty was to be made, ever exercised such authority. It has remained for the oldest Grand Lodge in America, occupying a front rank for her Masonic talent and respectability, to set an example which others will not be slow to imitate; setting aside the Constitution, requirements, usage - everything which appeared like a barrier is swept away, and the mandate goes forth that one hundred and thirteen men may be entered, passed and raised within five consecutive hours, in spite of law, covenants, usage or common sense. We imagine the Grand Master quoting the words of the great cardinal, "The pen is mightier than the sword." But

we are told with the utmost complacency that they were nearly all officers. We care not if they were all brigadiers. It does not alter the case a whit (7).

A curious illustration of the confusion into which Masonry was thrown by the eruption of the Civil War occurred on February 12, 1862, when the Grand Lodge of the District of Columbia authorized the formation of a lodge in the city of Alexandria, in the jurisdiction of the Grand Lodge of Virginia. It was set forth that there were no lodges working in that city at that time, that no charters or other property of lodges formerly working there could be found, that the Masons there had been cut off from all Masonic privileges, and that, finally, the Grand Lodge of Virginia had forbidden those working in its jurisdiction to recognize, or hold Masonic intercourse with Masons who adhered to the Union. The Masons of the District of Columbia felt that Virginia, in withdrawing recognition of loyal brethren, had waived its rights to them; that they were to be considered as living in Masonically vacant territory, the property of the first jurisdiction securing them. The District of Columbia therefore felt no compunction in taking them. To show that no attempt was being made to encroach upon the jurisdiction of Virginia, it was ruled that

. . . should these unhappy National differences be composed, and Virginia assume her former place in this great and glorious union, her Grand Lodge will be restored to her authority over all lodges within her geographical limits. The temporary warrant will be resigned to her, and her right of jurisdiction acknowledged by the fraternity here and everywhere (8).

Incidentally, there was some abuse of this dispensation, for Grand Master Ijovell Moore, of Michigan, complained, January 11, 1865, that this lodge was conferring degrees upon men from all parts of the country (9). Upon the return of Virginia to the Union, this lodge was returned to her Grand Lodge.

The year of Vicksburg and Gettysburg found many Grand Bodies still standing firmly opposed to the idea of military Masonry. Among the Grand Lodges which believed that there was no place in the Order for the army lodge, and that, in war,

as in peace, petitions should take their regular course, were those of Vermont, Maine, California, Kentucky, Minnesota and Washington Territory. At the Annual Communication of the Grand Lodge of Ohio, October 20, 1863, there was some opposition, among the members, to the practice of the Grand Master in authorizing the conferring of the degrees out of time; doubt was even expressed as to his right to do so. Chairman Thrall, of the Committee on Correspondence, set forth the belief that

Laws and landmarks operate with equal force, as well upon the Grand Master himself, clothed in all the plentitude of authority, as upon the youngest Entered Apprentice of the lodge. It is the business of the Grand Master to look to the enforcement of the laws, and not to dispense with their observance, or grant indulgences for their infraction (10)

The report of Grand Master Jacob Saqui, at the Annual Communication, October 21, 1863, summed up the sentiments of Kansas:

I have had a number of applications from subordinate lodges for authority to elect a candidate and confer the degrees at the same meeting, and I have invariably refused to grant any dispensations for such a purpose, because I do not believe that the established usages of the fraternity ought to be set aside except on very particular occasions and I hold that a Grand Master is never justified in granting such a dispensation unless on satisfactory proof that the Order will be benefitted thereby, and not merely an applicant accommodated. The laws of Masonry should be suspended for the convenience of no human being. There are lodges in every town and village of every State in the Union, and no man can say that he had not an opportunity to seek admission into the Order. Whoever, then, neglected to avail himself of the privilege until he discovered that Masonry would be useful should not be guided to the sanctum sanctorum by a dispensation; besides, work performed in such a hurried manner as the application for a dispensation necessarily implies, is a discredit to the lodge and an injustice to the initiate (11).

On the other hand, Indiana and New York continued to increase their collections of army lodges; Illinois authorized the formation of six, and New Hampshire of three such lodges. In Iowa a large number of dispensations to confer degrees out of time upon soldiers had been granted, as was also the ease in Rhode Island; but Grand Master Ariel Ballou, of the latter Grand Lodge, did not approve of the matter as he thought that the motives of the applicants were mercenary.

The Grand Lodge of Michigan, which, in the previous year, had been flatly opposed to military Masonry, now executed an "about face," and authorized the removal of the time limit between degrees in the ease of soldier applicants about to leave for the front - an act which drew the fire of the Committee on Correspondence of Kansas:

Now this may seem all right and proper to some, but we must confess we can't see the propriety under the circumstances, now, more than at any previous time. We are quite willing at all times to confer all possible favors upon those who are fighting our country's battles; but to hurriedly confer the degrees of Masonry upon a person, because he is about to leave for "the seat of war," we consider an injury to the person as well as to the Institution. Many of the persons, too, receiving the degrees in this manner are persons who have lived for years within the sound of the gavel, and have never once thought of joining a lodge, until suddenly, as they are about to leave for the seat of war, they remember that they have long entertained a favorable opinion of the ancient and honorable Order, and almost demand an immediate admission. Ostensibly, they are actuated by a sincere desire to be serviceable to their fellow man, but we fear personal benefit is too often their real incentive to action; and fortunate will it be for us, if there are not many now receiving the degrees, whom we shall soon wish had not been admitted (12).

By the end of the year Massachusetts had eleven army lodges under charter, and was being flooded with petitions for admission. Grand Master William Parkman had continued the practice, established by his predecessors, of dispensing with the time limit between degrees, in the ease of soldiers, but he did so with misgiving, and thought the practice ought to be stopped.

So we can see that, even in those Grand Bodies which freely favored the military applicant, a doubt was beginning to develop as to the wisdom of the proceeding.

GRAND LODGES CHANGE THEIR ATTITUDE

As the war progressed and its fourth year opened and the evils of military Masonry began to appear, those Grand Lodges which had held aloof from the soldier Mason saw their course justified. Kansas, Missouri, Minnesota and other Grand Bodies, which had not been swayed by the importunities of the army applicants, pursued the even tenor of their way, unruffled as yet by the complications which were shortly to follow. On the other hand, however, among those Grand Bodies which had conferred favors upon the military Mason, that element of doubt concerning the wisdom of their course, which, in 1863, had crept into their deliberations, now assumed, in 1864, large proportions and influenced many of them to take steps to curtail the flow of favors.

Masonry in New York completely abandoned its place in the ranks of the "liberals," so to speak, and took its place in the column of the "conservatives." At its Annual Communication, in 1864, Grand Master Clinton F. Paige announced that he did not regard army lodges with favor, and, considering the manner in which those already authorized had functioned, he had decided that the objections far exceeded the advantages; as a result of which he had refused authority for any more such lodges, and had also declined to grant any dispensations for conferring degrees out of time. He believed, with regard to army lodges, that

Aside from the question of expediency, there is an unsurmountable objection in my mind, in the fact, that when the military organization to which such lodge is attached removes beyond the limits of our own State, an infringement of the jurisdictional rights of other Grand Lodges is inevitable and unavoidable (13).

Grand Master Alvin P. Hyde, of Connecticut, refused to grant any dispensations unless the act received the unanimous consent of the local lodge requesting the dispensation, and even then he thought it bad practice. The Grand Lodge of Maine sought to curtail the flow of privileges by setting a price of three dollars for each dispensation to hurry candidates through the degrees. Even in Kansas, where the privilege of the dispensation had never been abused, Grand Master Saqui thought a fee of twenty-five dollars ought to be charged for such authority; the Grand Lodge, however, feeling that the privilege had never been overworked, tabled the suggestion.

Grand Master Alvin B. Alden, attributing the rapid increase of the Order in Wisconsin to carelessness upon the part of the subordinate lodges, suggested, as a remedy for the "rushing through act," an increase in fees, and an edict prohibiting the conferring of degrees in less than the statutory time. He was opposed to army lodges, and still further opposed to their making Masons of men from jurisdictions other than the one granting them authority. He called attention to complaints of subordinate lodges regarding citizens of Wisconsin who had returned from the army claiming to have received the degrees in military lodges, some of these complaints referring to persons who had previously petitioned and been rejected before leaving home, and others to those whose moral and social standing were such that it would have been useless to have applied at home. His Grand Lodge ruled that a candidate could not be advanced within twenty days after receiving a preceding degree, and then only upon passing a creditable examination. It also demanded that Grand Lodges authorizing military lodges should limit the authority of the latter to persons outside the jurisdiction of Wisconsin.

Grand Master Parkman, of Massachusetts, still viewing with alarm the continued influx of new material, made an effort to slow up the flow of candidates by insisting that each petition be received at a stated communication of a lodge; but even with this restriction, he had granted one hundred and fifty-six dispensations during the year. He did not think the material thus gathered into the fold was of any considerable value, as few such persons became contributing members, while most of them took what little Masonry they had thus acquired into the army, where it was quickly forgotten.

Grand Master Leverett B. Englesby, of Vermont, thought that the practice of subordinate lodges in encouraging the speedy advancement of candidates ought to be stopped.

Grand Master Thomas Sparrow, of Ohio, now rose to inquire:

Has this rapid increase of members strengthened the tie of brotherhood, which is the foundation and cap stone, cement and glory of this ancient fraternity? Has it made us more industrious in furnishing the corn of nourishment to the hungry, the wine of refreshment to the sick, or the oil of joy to the afflicted? Has it sharpened the glorious strife of excelling each other in all the qualifications which should characterize our profession as Masons? Has this vast enlargement of the edifice added to its strength or symmetry? Has its interior been made to correspond in harmony and beauty with the magnitude and splendor of its external appearance?

It has been well said: "They mistake the nature of the Masonic Institution, who estimate its strength by its numbers, or measure its prosperity by the length of the roll of its initiates. These are not the standards by which either the one or the other is to be determined. Its strength is in its principle, and its prosperity in the character of its members (14).

He also went on to say:

It should be understood by the officers and members of subordinate lodges - once and for all - that lodges are created for the benefit of Masons, and not for the accommodation of candidates; that there are no eases of emergency in this jurisdiction, and that no lodge has the power to make them, that every petition must take its regular course (15).

He was strenuously opposed to military lodges because of their total disregard for the regulations prescribed for their government. His Grand Lodge supported him to the extent of repealing the regulations, adopted in 1861, authorizing military lodges among Ohio troops, and instructing subordinate lodges to repeal any sections of their by-laws authorizing eases of emergency.

Michigan continued to shower its favors upon army candidates, Grand Master J. Eastman Johnson having granted authority to waive the time limit in one hundred and thirty-three cases. At the Annual Communication, January 13, 1864, his Grand Lodge, however, was considerably wrought up by the action of Grand Master Thomas Saddler, of Kentucky, who had authorized the conferring of degrees out of time upon a number of soldiers of the Eleventh Michigan Regiment - properly the material of the Grand Lodge of Michigan. Brother Saddler, it appeared, had granted this authority upon the recommendation of Colonel S. B. Brown, regimental commander, who was also Deputy Grand Master of Michigan; in addition, the Master, both Wardens and eleven members of Evergreen Lodge, No. 9, of St. Clair, Michigan, had recommended the petition.

And so, as the evils of military Masonry became plainly manifest and evident, Grand Bodies began to look with dismay and chagrin upon the havoc that had been, and was being wrought, and to cast about for means of checking it and of repairing the damage that was resulting. The future looked black and foreboding. In the words of Grand Master Thomas Hayward, of Florida, to his subordinates:

When this war is ended, and the blessings of peace are again our happy lot, you will have much to do in your different lodges to correct the vices and improprieties which generally follow a year or more in camp (16).

THE AFTERMATH OF THE WAR

As the fires of the great Civil War burned out, the confusion of Masonry continued, but sentiment among Grand Bodies definitely turned against the army Mason. Instead of the warm brotherly greeting formerly extended him in many Grand Lodges he now met coldness, mistrust and suspicion. In Michigan, stronghold of army Masonry since 1862, there now developed outspoken opposition to the institution, and Grand Master Lovell Moore refused a large number of dispensations requested for soldiers. He even went so far as to regard as clandestine Masons a number of Michigan soldiers, home on furlough, who claimed to have been made in an army lodge in Mississippi working under the jurisdiction of Indiana, for the reason that Indiana could not authorize a lodge to work in the jurisdiction of another Grand Lodge, nor to make Masons of persons belonging to the jurisdiction of Michigan.

Even Indiana, a strong supporter of military Masonry from the beginning of the war, now began to doubt the expediency of the army lodge, especially as other Grand Bodies were making complaints similar to that of Michigan in regard to the activities of Indiana's military offspring; while in Maine, requests for dispensations favoring the soldier ceased, the subordinate lodges having no desire to pay the fee of three dollars, fixed the previous year, for such favors. Grand Master William S. Whitehead, of New Jersey, insisted that all petitions take their regular course, without favors to anyone. But although the pendulum was now swinging away from the army-made Masons, yet that fact did not dispose of them. They existed, and in large numbers. Something, apparently, had to be done with them. But what? Were they to be recognized as regular Masons and taken into the fold ? Or were they to be permanently classed as clandestines ?

NOTES

1 Review, Proc. Mich., 1862, in Proc. Kans., 1862, p. 319.

2 Review, Proc. Wis., 1862, in Proc. Kans., 1863, p. 406.

3 Review, Proc. La., 1862, in Proc. Kans., 1862, p. 317.

4 Review, Proc. D. of C., 1862, in Proc. Kans., 1863, p. 388.

5 Review, Proc. N. Y., 1862, in Proc. Kans., 1862, pp. 322-3.

6 Review, Proc. Mass., 1862, in Proc Kans., 1863, p. 398.

7 Review, Proc. Mass., 1862, in Proc. Kans., 1863, p. 399.

8 Review, Proc. D. of C., 1862, in Proc. Kans, 1863, p. 388.

9 Review, Proc. Mich., 1865, in Proc. Kans., 1865, p. 549.

10 Review, Proc. Ohio, 1863, in Proc. Kans., 1864, p. 477.

11 Address, G. M. Jacob Saqui, in Proc. Kans., 1863, p. 333.

12 Review, Proc. Mich., 1863, in Proc. Kans., 1863, p. 400.

13 Review, Proc. N. Y., 1864, in Proc. Kans., 1864, p. 475.

14 Review, Proc. Ohio, 1864, in Proc. Kans., 1865, p. 555.

15 Ibid .

16 Review, Proc. Fla., 1864, in Proc. Kans., 1866, p. 87.

----o----

Sir Christopher Wren: Architect and Mason

By BRO. G. C. KIRBY

This paper was read before the Toronto Society for Masonic Study and Research, and is now presented to the wider circle of members of the National Masonic Research Society through the good offices of Bro. N. W. J. Haydon, Associate Editor of THE BUILDER and also Secretary of the Toronto body.

In 1924 Bro. William B. Bragdon contributed a short article on the same subject, which will be found in the November number of THE BUILDER for that year. Bro. Bragdon, though inclined to believe that Wren was very probably connected with the Fraternity did not discuss the late R. F. Gould's arguments against this. These will be found in the twelfth chapter of his history. Gould's authority naturally carries very great weight, but while we may agree that he has quite demolished the supposition that Wren was a Grand Master of the Craft, he is not so convincing in denying that Wren could have been a speculative or honorary member. At least the possibility remains to intrigue us.

A STUDY of the lives of prominent men in the 17th century may afford clues to the unknown history of Freemasonry in a very interesting period. The subject of the present article is Sir Christopher Wren, the great English architect.

He was born at East Knoyle, near Tisbury in Wiltshire, on October 20, 1632. His father was also named Christopher. He was a clergyman of the Established Church, and at the time of his son's birth was the Incumbent of the parish of East Knoyle. A brother, Matthew Wren, was at the time Dean of Windsor. Later, when he was preferred to the see of Ely, Christopher Wren, senior, was made Dean of Windsor in his stead, and was also appointed as Chaplain to Charles I. His wife was Mary Cox of Fonthill Abbey. She died when her son was only two years old. The elder Christopher lived until his son was twenty-six years old. Both he and his brother, the Bishop of Ely, suffered much under the Parliamentary regime on account of their loyalty to the king.

When Wren was eleven years old he was instructed in mathematics by the famous mathematician, William Holder, who had married his father's sister, Susan Wren. At the age of nine he was sent to Westminster School, where he remained until he was fourteen. Here he was under the tuition of the famous Dr. Busby. Between leaving school and going to college he became assistant to Dr. Scarborough, and studied anatomy.

In 1649 he went to Oxford, entering Wadham College as a Gentleman- Commoner. Here he was under John Wilkins, afterwards Bishop of Chester, graduating as B.A. on March 18, 1650, and as M.A. on December 11, 1653. He was elected a Fellow of All Souls College and stayed there until 1657, when he was appointed to the Chair of Astronomy at Gresham College, London. On February 5, 1660, he was elected Professor of Astronomy at Oxford, and in 1661 he graduated D.C.L. at Oxford, and L.L.D. at Cambridge. From this it will be seen that he was an extremely clever young man. He seemed capable of everything; at one time he prepared drawings of insects, microscopically enlarged, for Charles II. He also invented a horse- drawn seeding machine to plant seeds after ploughing and harrowing. Another of his efforts was an illustration showing the graphical construction of solar and lunar eclipses, and most remarkable of all, he experimented with the transfusion of blood from one animal to another.

Wren took a prominent part in the formation of the Royal Society, and after the King gave his approval on December 5, 1660, the drafting of the preamble of the Charter was entrusted to him. He was a constant attendant at the Royal Society meetings for more than twenty years, and it was only the pressure of his architectural business that prevented him attending in later years.

In 1666 he invented an exceedingly simple form of Level, "for taking the horizon every way in a circle, " the main principle of which was a bowl having the lip accurately turned and provided with a ball and socket joint, so that when a drop of quicksilver was adjusted to the center, the lip should lie level in every direction. He had found the necessity of some such instrument in his surveying and building work. A report on the labors of the Royal Society in 1667 by Bishop Spratt specially commends Wren 's labors. It speaks of his work on the "doctrines of motion," caused by globous bodies meeting each other, such as billiard balls, etc. This report mentions also his having devised a clock to be annexed to a weather cock, so that the observer, by the traces of a pencil on paper might certainly conclude what winds had blown in his absence. Dr. Spratt further adds: "Wren has invented many ways to make astronomical observations more accurate and easy."

Although as a natural philosopher Wren was overshadowed by the genius of Newton, as an English architect he stands above his competitors. In some

particulars, Inigo Jones may have surpassed him, but if a comprehensive view is taken, the first place must be adjudged to Wren. The relative merits of Sir Christopher Wren and Inigo Jones might well be the subject of further discussion our Research Society. The first definite information receive of his applying himself professionally to architecture is his accepting in his twenty-ninth year, the invitation from Charles II to act practically as Surveyor-General to His Majesty's works, though nominally as Assistant Sir John Denham. The two earliest original works we hear of are the chapel of Pembroke College, Cambridge, built at the expense of his uncle, Matthew Wren, and the Sheldonian Theatre at Oxford. The interior of Pembroke Chapel was very simple, but of good general proportions. It exhibits a lack of familiarity with architectural detail, not surprising for a young man's first attempt. When in 1665, ordinary business in London and other parts of England were interrupted by the Great Plague, Wren went to Paris for six months, and studied Sieur de Cambray's "Parallel, " and other French works of an architectural nature. Up to the time of the fire of London, his architectural work had not taken his entire time, and he was able to attend to his philosophical pursuits to a considerable extent.

The great fire of London raged from September 2nd to September 8th, 1666, and the best account of this fire can be found in Pepys' Diary. This account is given in an appendix at the end of this paper.

Before the embers of the great fire had cooled, Wren as virtual Surveyor-General, felt that it was his duty to prepare a scheme for the rebuilding of the City. On September 12th, he laid before the King a sketch plan of his design for the restoration of London. A copy of this plan, after he made some additions, can be seen today at All Souls College, Oxford. Unfortunately, the plan was too magnificent for the money available, and was never carried out. Doing the next best thing, he found employment enough in rebuilding a Cathedral, more than fifty Parish Churches, thirty-six of the Companies' Halls, the Customs House, and several private houses and provincial works. For his architectural work on St. Paul's Cathedral, and the Parish Churches, the stipend he asked for was 300 pounds per year. After Denham's death in November, 1669, he was appointed Surveyor-General of the Royal Works.

Regarding St. Paul's Cathedral, the old building damaged by the fire was in a very insecure condition, and Wren had previously made several reports on the same. After the fire, in July, 1668, some partial repair work on the Cathedral collapsed when Wren was at Oxford, and it was then decided to build a new Cathedral. In 1670, Parliament assigned a portion of the coal tax, namely, 4 1/2d. per chaldron annually for the rebuilding of the famous edifice.

Being satisfied that money would be forthcoming, Wren devoted himself to forming a design worthy of the occasion. In 1672 he was knighted, and in 1673 he submitted his first design to the King, who greatly approved it. However, it was not easy sailing and much clerical opposition was brought to bear against the plan, on account of its being different from the usual Cathedral shape. The Duke of York sided with the clergy, and insisted on many side chapels. The idea being to make the building specially suited for Roman Catholic services. Finally both parties were satisfied and a number of chapels were included, most of which are now in use.

Twenty-two years after the commencement of the work, it was so far advanced that the choir area could be opened for services. Nineteen years later Wren was dismissed from its superintendence, and the Cathedral was reported as finished, as no doubt it was in the main essentials. Meanwhile, about 1680, he had been much engaged in the restoration in and around Temple Bar which had also been damaged by the fire. Another of Wren's best works, the Ashmolean Museum at Oxford, was completed in 1683, and in 1684 he was appointed Comptroller of Works at Windsor Castle. He then went into polities and was returned as Member for Plympton on April 20, 1685, in James II's first Parliament. He was also chosen as Member for Windsor in March, 1689, in William and Mary's first Parliament, but the return was declared void and he never took his seat in the House.

Of the fifty-two churches in and around London that he designed, two of the best still remain, as far as I am aware, namely, Saint Mary- at-Hill and Saint Clement Danes. His church work showed very great skill in adapting buildings to irregular sites. In 1698 he was appointed Surveyor to Westminster Abbey and carried out very important repairs to that great fabric. He held this appointment until his death.

Having been appointed by the Stuarts to the office of Surveyor- General, Wren retained the Royal Favor unclouded through the reigns of William and Mary, and Queen Anne, but after the accession of the Hanoverian family in 1714, the jealousies which his high position had created were able to prevail against him. He was superseded as Surveyor-General in 1718, by William Benson. He possibly felt the blow coming, as he had gone into almost complete retirement since 1708, a date which I would like you to please remember. He had married twice, first in December, 1669, Faith, the daughter of Sir John Coghill, and secondly, Jane, the daughter of Lord FitzWilliam, in 1676.

In February, 1723, he contracted a severe chill, and he died on February 25, 1723, in his ninety-first year. He was buried on March 5th, in St. Paul's Cathedral, under the South Aisle of the Choir, near the East end.

Having thus dealt with the life of this illustrious man from a biographical standpoint, we will now consider whether or not he belonged to the ancient and honorable Fraternity of Freemasons.

The Book of Constitutions, published in 1738, says that Wren was a freemason and a Grand Master of the Fraternity. As the title of "Grand Master" is popularly supposed to have started with the Grand Lodge of 1717, and as we know that Wren was in almost complete retirement in 1717, grave doubts have been cast as to whether Wren was ever a freemason, much less a Grand Master.

The late R. F. Gould, in his history of Freemasonry, disputes the statement made in the Book of Constitutions of 1738, that Wren was a Freemason and a Grand Master. Nobody doubted the facts until 1887, when Gould devoted many pages to the subject.

It may seem bold to take issue with such an eminent authority as our late brother Gould, but great writers have been known to make mistakes before, and we hope to

show that he was mistaken in this matter. The term "We" in the foregoing paragraph is somewhat extravagant, and like that famous Trans-Atlantic flier, Lindbergh and his aeroplane, by "We" I refer to myself and the authorities from whom I quote.

As Anderson was responsible for the Book of Constitutions of 1738, which credited Sir Christopher Wren as being a Freemason and a Grand Master, we should remember the following seven facts:

1. Anderson was the official writer for the Grand Lodge of 1717.

2. Whilst there are some obvious errors in Anderson's works, his eminent position entitles him to some respect.

3. Anderson was in close touch with the prominent brethren who brought the Grand Lodge into being.

4. He had before him, when he prepared his Book of Constitutions, nearly all the papers available dealing with Masonic history.

5. He had the assistance of Geo. Payne, Dr. Desaguliers, and other famous men familiar with history of the previous thirty years.

6. Notwithstanding the fact that some documents used by Anderson in compiling his history, have become lost, there remains auxiliary evidence for the main point at issue.

7. The editions of the Books of Constitutions of 1723 and 1738, were approved of and adopted by the Grand Lodge.

Gould's main argument against Sir Christopher Wren being a Freemason, is that the assertion only appears in the second Book of Constitutions, dated 1738, while the first edition of 1723 makes no mention of it. one answer to this is that the omission of facts which it is being assumed that everyone knows, is a common occurrence in histories of all kinds. But another, and weightier one, is that in the earlier work Anderson seems to be chiefly concerned with the progress of architecture, while nothing that he says of Wren is inconsistent with his having known that he was a Mason.

Perhaps the reason why Wren was not definitely said to be a Mason in the first Book of Constitutions of 1723, was that for many years prior to that he had suffered the criticism of many young and even middle-aged fellow architects, who were jealous of his long monopoly of the principal architectural commissions. As previously mentioned, at the age of eighty-six years he was dismissed from the Surveyor-General's position, not for inability, but simply because he was an appointee of the Stuarts and the Hanoverians were in power. One can readily imagine the stories that would circulate among the Operative Masons and the artisans who had labored with him so long in and about Old St. Paul's Churchyard, when it became known that he had lost the royal favor.

The rebuilding of St. Paul's Cathedral was completed in 1710, and a slump in the building trade followed, which gradually became worse and worse. Wren could do nothing to help his old workmen, as no money was forthcoming for building work. Even the money taken out of the tax on coal had ceased. The slackness in the building trade probably had a good deal to do with the demand for a supreme body, afterwards known as a Grand Lodge; for in my opinion, the thought lying back in the minds of the agitators for a supreme body, was work and food, rather than mere speculative Masonry. We know that what we are pleased to call Speculative Masonry, did exist at this time, as I shall hereafter prove, but it was not the main thing in the minds of the members of the lodges at the time. Thus arose the movement whereby four out of the then lodges existing took it upon themselves to organize the supreme body afterwards known as Grand Lodge. The first Book of

Constitutions was already printed on January 17, 1723, and it was on sale when Sir Christopher Wren died thirty-eight days later.

Anderson described the organization of a Grand Lodge as a "revival of the drooping lodges of London," and elsewhere states that King Charles II was a "great-encourager of the craftsmen because he founded the present St. Paul's Cathedral conducted by that ingenious Architect, Sir Christopher Wren." There is a strong inference here that Wren was one of the Craft.

Regarding the statement that Wren was a Grand Master, we find that Anderson mentioned it in 1738. On February 24, 1738, the Grand Lodge chose a Committee to revise the Book of Constitutions of 1723, and on March 31st, 1738, Anderson was requested to "print the names of all the Grand Masters that could be collected."

Being somewhat of a diplomat, Anderson did not elaborate on the events which led up to the revolt of the four lodges and the formation of Grand Lodge, but he has this brief statement in his Book of Constitutions of 1738: "Sir Christopher Wren, continued as Grand Master until 1708, when his neglect of the office caused the Lodges to be more and more disused." Please remember that this statement appeared in the list of Grand Masters, and was approved of by Grand Lodge before being printed.

We will now give Anderson a rest, and examine evidence from other sources showing that Sir Christopher Wren was a freemason.

An old London newspaper, the Postboy, in its second issue after Wren's death, announced that he was to be interred on March 5th, and described him as "that worthy Freemason. " The Postboy was evidently a newspaper largely read by Freemasons because at that time it carried an advertisement that the newly published Book of Constitions was on sale. It is very improbable that a newspaper

read in Masonic circles would make a mistake by calling Wren a freemason, if he were not one.

The next evidence of Wren being a Freemason is found in a note made by a well known author and antiquary, John Aubrey, in 1690, in his work on the Natural History of Wiltshire. The original MS. is now in the Bodleian Library at Oxford, and there is another copy, made by Aubrey himself, at Burlington House. This copy was made at the request of the Royal Society. The statement referred to is as follows:

1691

Mdm, this day [May the 18th being Monday] [after Rogation Sunday] is a great convention at St. Paul's Church of the Fraternity of the Free [Accepted] Masons: Where Sir Christopher Wren is to be adopted a Brother: and Sir Henry Goodrie of ye Tower, and divers others. There have been Kings, that were of this sodalitie.

Sr. William Dugdale told me many years since, that about Henry the third's time, the

Pope gave a Bull or diploma [Patents] to a Company of Italian Architects [Freemasons] to travels up and downe all over Europe to build Churches. From those are derived the Fraternity of Free- Masons [Adopted-Masons].

They are known to one another by certayn Signes & [Marks] and Watch-words, it continues to this day. They have severall Lodges in severall Counties for their reception: and when any of them fall into decay, the brotherhood is to relieve him &c.

The manner of their Adoption is very formall, and with an Oath of Secrecy.

In the earlier MS. this is an interpolated note on the backs of two of the sheets; in the later copy it has been incorporated into the text. In its earlier form the note had itself been revised. Mdm., is an abbreviation for Meridiem, "at mid-day." The words in italics placed between square brackets have been written in above those which preceded them. The word "Free" was crossed out, "Accepted" taking its place. The word Marks was also crossed out. The other emendations stand apparently as alternatives. All this correcting was done unmistakably in Aubrey's own hand.

Nothing is known of how Aubrey came to be told of the coming "Convention," but the Sir William Dugdale whom he mentions had a daughter who was the wife of Elias Ashmole, of whom we know for a certainty that he was a member of the Craft, from the well-known entries in his diary. Now if Wren was known to have taken part in the Masonic gathering of 1690, the notion of his being a Freemason could not have been imagined by the editor or reporters of the Postboy in 1723, nor by Anderson in 1738. The worth of Aubrey's memoranda surely lies in the fact that it was written without ulterior motives.

From 1690 to 1844, this information lay undisturbed in a forgotten manuscript describing the County of Wiltshire - we may recall that Wren had been born in Wiltshire - and it was by an accident that the late Mr. Halliwell made its discovery. It is evident that the Royal Society members were not enthused about the History of Wiltshire or the information would not have lain neglected so long.

The next source of information showing that Wren was a Freemason comes from Preston's Illustrations of Masonry. The chief objection brought against Preston was that in each edition of his History he generally gave some additional details. Whilst this, of course, looks like romancing, it was really due to his keenness to show in his history every scrap of information that he picked up as time went on.

In Preston's 1775 edition of the Illustrations of Masonry, he says: "Wren presided over the old lodge of St. Paul's during the building of the Cathedral." In his 1792 edition he says that the mallet used in laying the foundation stone of St. Paul 's was a gift of Sir Christopher Wren himself, and that "during his presidency he presented to the lodge three mahogany candlesticks."

The oldest of the lodges which joined together in organizing the Grand Lodge of 1717 was Lodge No. 1, the lodge of Antiquity, formerly called Old St. Paul's. The mallet preserved there was an interesting relic and very highly prized. The candlesticks given by Sir Christopher Wren were of great value as proving that there certainly was some speculative Masonry prior to 1717. Preston also says that "according to the records of the lodge of Antiquity" in 1663 and after, Wren "attended the meetings of the lodge," and also that Wren patronized the said lodge "for eighteen years," by which he may have meant that he was Worshipful Master, or some equivalent officer.

Let us consider for a moment what Aubrey meant when he said in 1690 that Wren was to be "Adopted a Brother." Preston and Anderson said, Wren was a principal officer of the Fraternity since 1663. These two authorities unite in making Wren Grand Master in 1685 when he was fifty-three years old. Therefore what could Aubrey have meant when he said Wren was to be "adopted" in 1690? This word "Adopted" could not have meant "Initiated." As Aubrey was not a Mason, he would scarcely know the difference between "initiating" and "installing." It is clear that some Masonic function took place in 1690 and Wren took a conspicuous part in it.

Gould himself points out that in 1690 the old St. Paul's Lodge became a Stated lodge instead of an Occasional lodge, and in my opinion the event mentioned by Aubrey was the big day when the change took effect.

Samuel Prichard, one of the Fraternity's greatest enemies, in his book Masonry Dissected, published in 1730, makes this remark: "No constituted Lodges or Quarterly Communications were heard of till 1690, when lords, dukes, lawyers and shopkeepers and other inferior tradesmen, porters not excepted, were admitted into this mystery or no mystery."

I have to apologize for quoting Samuel Prichard, but the date he mentions is confirmatory evidence that Aubrey's mention of the convention in 1690 is correct. It would seem, therefore, that the "adoption" of Wren at that convention was nothing more or less than his re-election as grand Master, whilst "Sir Henry Goodric of ye Tower, and divers others," were probably the officers appointed and invested on that occasion.

A precedent for the reselection of a Grand Master can be found in the ease of Inigo Jones, Worshipful Master, so to speak, of the Old St. Paul's Lodge, which met at the Goose and Gridiron Tavern in St. Paul 's Churchyard. According to the Nicholas Stone MS., Inigo Jones had once combined the two offices of Surveyor-General and President of the Masonic Fraternity, ceasing to hold the latter title in 1618, but subsequently being "re-elected."

In 1764, there was published The Compleat Freemason, or Multa Paucis for Lovers of Secrets. The following is an extract from that work:

In 1710, in the eighth year of the reign of Queen Anne, our Worthy Grand Master Wren, who had drawn the design of St. Paul's, had the honour to see it finished in a magnificent taste, and to celebrate, with the Fraternity, the Capestone of so noble and large a Temple.

Wren's son, Christopher Wren, in his book Parentalta, wrote as follows:

The highest or last stone on the top of the lantern, was laid by the hand of the Surveyor's son, Christopher Wren, deputed by his Father, in the presence of that excellent artificer, Mr. Strong, his Son, and other Free and Accepted Masons, chiefly employed in the execution of the work.

As Sir Christopher was then seventy-eight years of age, he was unable to ascend to the dizzy heights at the top of the lantern above the cupola of St. Paul's.

The Rev. F. deP. Castells, to whom I am indebted for much information, informs us that in 1917 or thereabouts he had seen, among the records of the Lodge of Antiquity, minutes of a meeting held on June 3, 1723, which read as follows:

The set of mahogany candlesticks presented to this Lodge by its Worthy Old Master, Sir Christopher Wren, ordered to be carefully deposited in a wooden case lin'd with cloth to be Immediately purchased for the purpose.

The reason for this particular minute was that Wren had died about three months previously, and they were anxious to carefully keep these symbolic gifts from so eminent a man.

This last piece of evidence is the crowning proof that Wren was a Freemason, and I understand that the Lodge Minutes which I have just read can be examined by anyone today. We are further assured that these Minutes were never examined by the late Brother Gould, and had he examined them his famous statement, made in 1887, that Sir Christopher Wren was not a Freemason, would probably have never been issued.

APPENDIX (Account of the Fire of London from Pepys' Diary)

Some of our maids sitting up last night, to get things ready against our feast today, Jane caned us up about three in the morning to tell us of a great fire that was in the city. So I rose and slipped on my night gown and went to her window and thought it to be on the back side of Market Lane, but being unused to such fires as followed, I thought it far enough, and so went to bed again and to sleep. About seven rose again to dress myself and there looked out at the window, and saw the fire not so much as it was, and further off. So to my closet to set things to rights, after yesterday's cleaning. By and by Jane comes and tells me that she hears that about 300 houses have been burned down tonight by the fire we saw, and that it is now burning down all Fish Street, by London Bridge.

So I made myself ready presently, and walked to the Tower; and there got up upon one of the high places, Sir J. Robinson's little son going up to me; and there I did see the houses at that end of the bridge all on fire, and an infinite great fire on this and the other side the end of the bridge; which, among other people, did trouble me for poor little Mitchell and our Sarah on the bridge. So down, with my heart full of trouble, to the Lieutenant of the Tower, who tells me that it begun this morning in the king's baker's house in Pudding-Lane, and that it hath burned down St. Magnus's Church and most part of Fish Street already.

So I went down to the water side and there got a boat, and through the bridge, and there saw a lamentable fire. Poor Mitchell's house, as far as the Old Swan, already burned that way, and the fire running further, that in a very little time, it got as far as the Steele-yard, while I was there. Everybody endeavoring to remove their goods, and flinging into the river, or bringing them into lighters that lay off, poor people staying in their houses as long as till the very fire touched them, and then running into boats, or clambering from one pair of stairs, by the waterside, to another. And then among other things, the poor pigeons, I perceive, were loth to leave their houses, but hovered about the windows and balconys, till they burnt their wings and fell down.

Having staid, and in an hour's time seen the fire rage every way; and nobody, to my sight, endeavoring to quench it, but to remove their goods, and leave all to the

fire, and having seen it get as far as the Steele-yard, and the wind, mighty high, and driving it into the city; and everything, after so long a drought, proving combustible, even the very stones of the churches; and among other things, the poor steeple by which pretty Mrs. ____ lives, and whereof my old schoolfellow Elborough is parson, takes fire in the very top, and there burned till it fell down; I to Whitehall, with a gentleman with me, who desired to go off from the Tower, to see the fire, in my boat; and there up to the King's closet in the Chapel, where people came about me, and I did give them an account dismayed them all, and word was carried into the King.

So I was called for, and did ten the King and Duke of York what I saw; and that unless his Majesty did command houses to be pulled down, nothing could stop the fire. They seemed much troubled and the King commanded me to go to my Lord Mayor from him, and command him to spare no houses, but to pull down before the fire in every way.

The Duke of York bid me tell him, that if he would have any more soldiers, he shall; and so did my Lord Arlington afterwards, as a great Secret. Here meeting with Captain Cocke, I in his coach, which he lent me, and Creed with me to Paul's; and there walked along Watling Street, as well as I could, every creature coming away loaded with goods to save, and, here and there, Sick people carried away in beds.

Extraordinary good goods carried in carts and on backs. At last met my Lord Mayor in Canning Street, like a man spent, with a handkerchief about his neck. To the King's message, he cried, like a fainting woman, "Lord, What can I do? I am spent; people will not obey me. I have been pulling down houses; but the fire overtakes us faster than we can do it." That he needed no more soldiers; and that, for himself, he must go and refresh himself, having been up all night.

So he left me, and I him, and walked home; seeing people all almost distracted and no manner of means used to quench the fire.

In the year 1851, the Most Excellent Grand High Priest, George Giddings, in his address to the Grand Royal Arch Chapter of Connecticut, made the following pronouncement, which, if it were apposite eighty years ago, seems equally so now:

"But, Companions, in our prosperity, in our rejoicings, it may be well for us to remember that the hour of prosperity is frequently the hour of danger. The fairest flower frequently produces the deadliest poison. Elated by success, we too often become careless and neglectful of the means by which success was acquired, and by which alone its continuance can be secured. To this Source may be mainly attributed most of the adverse circumstances to which our institution has from time to time been subjected. The doors of our Lodges and Chapters have sometimes swung too easily upon their hinges. The Tyler has been too often found sleeping at his post. We are apt to forget, Companions, that the strength of every society, more especially this of ours, lies in the character and intelligence, not in the number of its members. Let this truth be inscribed in indelible characters over the High Priest's Sanctuary in every Chapter in our land, and all will be well.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

BOARD OF ASSOCIATE EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

E. E. THIEMEYER, Missouri

DAVID E.W. WILLIAMSON, Nevada

THE NEW YEAR.

WlTH this number we begin a new Masonic year and a new volume. It is not easy to forecast the course of either. We wish our members all good fortune and happiness in the months to come, and we hope to be able to keep THE BUILDER up to its standard. It is, as may be said once again, the chief link between the members of the Society, as well as taking the place of the Proceedings published by other Masonic Research bodies. It has been a constant source of regret to the 'editor ever since he first had charge of the work, that some way of establishing more intimate relations between our members, or some of them, could not be found. The possibility of forming local branches has been suggested in a number of cases where it seemed that it might be practicable to do this. One or two tentative attempts have been made to organize such branches, but so far without definite results. We believe, however, that such a plan would establish our work in a way otherwise impossible. There is no doubt that the personal contact is of enormous value; indeed, without it that elusive but essential thing, esprit de corps, is practically unattainable. So far as we can see there is no reason why in every large centre of population there should not be a local branch of the Society. If any member feels stirred to try and form one we are prepared to help him with draft plans, constitutions, and so on, for the project has been so far worked out. Perhaps the realization of this hope may be one of the events of the coming year.

For THE Builder itself we can promise some interesting and useful articles. Bro Irwin will finish his work on Masonry in the War by a new series on the various Masonic Clubs; thus putting on record, before it is too late, a practically exhaustive account of all Masonic activities in the American Expeditionary Forces both at home and abroad.

Bro. R. V. Harris has promised another article on Masonic Heraldry, an interesting subject which has never been very fully treated hitherto. Bro. D. E. W. Williamson expects to have an article on the name or title Hiram Abiff, and the possible or probable channel by which it came into the legend of the third degree. There are few scholars better fitted than Bro. Williamson to elucidate this particular sub-problem, to which he has devoted much time and labor.

There has been under consideration for a number of years the republication of the Autobiography of Rob Morris, but it was one of those things that might be done at

any time and so has always been crowded out. Perhaps this year it will be done as it will fit in with a new series of articles by Pros. Kress and Meekren on the History of the Masonic Ritual in America. Rob Morris wrote an apologia for the Conservators under the guise of an autobiography, and the Conservator movement is one of the least known yet most momentous influences on the American type of ritual as it exists today.

Among other articles that may be expected, though we hardly care to promise that they will appear, is one on the underground existence of Masonry in Russia after its abolition by the Government more than a hundred years ago.

There will also be some articles on the Scottish Rite. First there will be a historical sketch of the Albany Sovereign Consistory, Sublime Princess' of the Royal Secret, which contains much little known information about some of the outstanding Scottish Rite Masons of New York State a hundred years ago. This is the work of Bro Isaac H. Vrooman. In addition Bro. Kenderdine is preparing a series of articles on the early history of the Rite in this country, which will not be approached from any orthodox point of view. Bro. Kenderdine proposes to treat the subject objectively, and as impartially as may be possible to a trained and judicial mind.

We have other articles under consideration, but as yet insufficiently developed to make it worth while to say anything about them.

* * *

THE MASONIC EDUCATION MOVEMENT.

I we look back over the course of events in the American Masonic world for the last fifteen years, or even the last ten years, one of the most outstanding features

will appear to be the emergence of Masonic Education as an object of official concern and policy. Scarcely a volume of Grand Lodge Proceedings now comes out but has something to report on the subject. The individual Mason as a rule does not know much of what is being done outside his own jurisdiction, if indeed he knows anything very much of what is being done within it. On the other hand those who are actively interested, whether officially or otherwise, are apt to miss the forest because they are so intent upon the trees in their own vicinity.

There has been a great variety in the methods adopted, and still greater differences in regard to estimate of results. It has been remarked, by several different observers, that there is a curious relation between the character of the reports and the nature of the machinery adopted. Where there are paid officials charged with educational work in the various lodges, there one is apt to find most glowing reports of the efficacy of the work and the value of the results. Where it is undertaken by unpaid voluntary workers the reports are often pessimistic in the extreme.

This is really not curious at all, it is most natural and human, aside from the fact that there may be objective reasons for the difference. The paid worker is able to travel, and to come in contact with the brethren he is working for. And because it is his avocation his methods receive some kind of standardization and the key is pitched fairly low. Besides, he sees the lodges at their best, as a rule - there is generally an extra large crowd to receive the official visitor - he is listened to with attention, sees only the enthusiasm he may have aroused, and goes on to repeat the process elsewhere.

The voluntary worker is in quite a different position and so sees things differently. As a rule, even if he has Grand Lodge recognition and official standing, he is unable to travel and has to do most of his work by correspondence. He has the far harder task of trying to get people to help themselves. The efforts generally flicker fitfully for awhile and then die suddenly like a burnt out candle. Then too, the voluntary worker is usually something of a student himself, and he must be an enthusiast or he would never undertake the task, and as a result he is inclined to forget how much elementary, kindergarten work has to be done before any advanced study can be initiated.

Taking everything into consideration there is a tendency now observable, here and there, to stop and take stock, to ask what it is really all about, and why and how? In short, the official Masonic Education Programmes have run up against human nature - or rather just plain nature. They have put in some kind of water supply, they have caught the horse and haltered him and have led him to the trough - and he won't drink. The danger is that in reaction the whole effort may be abandoned. After all, if your horse won't drink today you can fairly safely count on his drinking tomorrow, so that there is no sense in destroying the watering trough.

This is why an attempt to survey the whole subject and get it in some kind of perspective is necessary. The causes for the recent interest in "Education" are by no means clear. That Masonry was instructive has always been taken for granted, but it was also taken for granted that all that was necessary was embodied in the rituals, and that attendance at the regular work of the lodge was sufficient for a complete Masonic education. American Grand Lodges have, since 1850 or thereabouts, taken great interest in ritual minutiae, much of it of trifling importance, and have expended more ingenuity and effort in aiming at a rigid and somewhat monotonous uniformity than has been devoted to maintaining its spirit, and in seeing that it was either understandable or understood. And there are still many jurisdictions where "Education" merely means teaching the ritual so efficiently that the pupils may recite it with the faultless accuracy of a gramophone.

Now we do not wish to be understood as saying this care is misplaced, though those who know anything of the evolution of the ritual know that it has been materially changed in every jurisdiction from what it was seventy-five years ago, and that the rituals of two hundred years ago would be hardly recognizable to the average American Mason. And for every one who knows this there are a dozen who know that the rituals of different jurisdictions, and still more of different countries, vary almost as widely at the present day. And to all who are aware of these facts the pains taken to preserve the ipsissima verba of one particular recension must appear in a different light to that in which the matter is seen generally by Grand Lecturers and Ritual Committees. Nevertheless at the worst, this preoccupation with the preservation of the exact formula is only an

exaggeration of a necessary requirement, a one-sided development, in which the letter has become everything and the spirit left in the background. For the word is nothing without its meaning, and though the ritual is the text, the starting point of true Masonic education, it is its significance that is the essential thing - the form is not an end in itself, a magical incantation working ex opere operato, but ultimately only a means to an end that is other than itself.

A friend who served in the old Russian army as a surgeon (and being a Pole he was keenly critical of everything Russian) once told the present writer how after the Russo-Japanese war the army authorities decided, among other things, that the Russian soldier needed education. Doubtless he did, but the method adopted was rather crude. Apparently something like this happened: Orders were sent to Commanding Officers to establish regimental schools. The (commanding Officers "passed the buck" to their company officers. These again told their non-commissioned officers to get the men together and teach them. The writer's informant attended one of the classes out of curiosity. The instructor had been assigned as his subject, "The Telegraph." The gist of his lecture was this. "I am to teach you all about the telegraph. Do you know what the telegraph is ? No ? Well I will tell you, the telegraph is the telegraph. This is what you have to learn." And he made them recite in unison, "The telegraph is - the telegraph." And that was that. It may sound incredible, but it is probably perfectly true, for the Russian soldier was armed and equipped and munitioned in very much the same way.

Now far be it from us to suggest that anything like this has ever occurred in official attempts to educate the American Mason, and yet, one has a sneaking idea that there has been a remote resemblance in the methods adopted, to this extent at least, that the idea that education was needed outran knowledge of what to teach and how to teach it. In other words, the thing went off at half cock, and no definite aim having been taken, nothing in particular was hit. Needless to say there are some shining exceptions, still the indictment holds good, we fear, in too many cases.

The primary necessity in an educational movement is the selection and training of teachers. In theory the Master is the instructor of his lodge; in practice he is, as a rule, utterly untrained in everything but the bare letter of the ritual; nor has he any chance to improve himself by experience, because by the time he has begun to

learn something (if he has it in him) his term ends, and another untrained man is put in his place. After all, this is not so very different from the Russian method!

Now the lodge is the traditional organ by which Masonry functions, and Masons should be educated in the lodge. We have the machinery, but it has so long been disused, and is so rusty, that instead of putting it in operation again we have been trying all kinds of makeshift substitutes, which if they work would probably lead to embarrassing conflicts and overlappings of function and authority. Where to start is a most complex and difficult problem, far more so than has generally been realized.

As a contribution to its solution we will make a few suggestions. The first question is to decide quite definitely what is the proper scope of Masonic education, instruction, teaching. The second how to ensure trained teachers. That done, it is probable that the only difficulties left will prove to be really matters of detail only.

The first step is to distinguish clearly between teaching and research. This has not always been done, obvious as it may appear. Every Grand Lodge ought to foster research as much as possible, but it should not undertake it. Committees on Education should not be Research Committees, even if composed of Masonic students. The research worker is often a very poor teacher. His function is to provide the teacher with such information as he needs. Every Grand Lodge should have an adequate working library, with a trained librarian in charge. There are few Grand Lodges which could not afford this. There is no need for the librarian to be a man and a Mason. A trained woman could do the work quite competently; for the purpose of such a library is to make it possible for such brethren who are interested to get access to the books they need. But we doubt if the establishment of a library is the first step. There are much more elementary things to be done first.

Having set research aside as a thing by itself, a matter for the individual mainly, but in which the individual may be profitably assisted; let us turn to our first problem. What is it that should be taught, not to some, but to every Mason? What is it that corresponds to a common school training, that is elementary, well

established, and that should be universally known. The ritual here gives us a plain answer. It is light, illumination. But perhaps this is only another case of "the telegraph is the telegraph," somewhat disguised. Yet there is a recognized metaphorical meaning assigned to light and illumination, even a common everyday one, quite aside from any special Masonic symbolism. And while it is true that many have looked for (and some have found) a mystical illumination in the initiation, yet it is obvious that this is only for a select few There is a plain meaning, within the reach of every initiate. It is simple and obvious and necessary, and like so many simple and obvious things is frequently overlooked, and like many necessary ones is often forgotten or not realized.

What happens is this: The candidate is introduced into a new circle, a fraternity, as an integral part of it, and to him is shown in form and symbol his social relationships and obligations in the light (it is difficult to avoid the term) of this fact. The elements of the new situation are not new, but the situation as a whole is new. His duties are merely new applications of moral precepts already known, but they are new applications to him. He may have imagined what they would be, but now he is to realize, to actualize them. To put it more generally, the first thing is to make him think - to think out his new relationships, and that is the fundamental purpose of the Masonic symbols presented and explained to him, trite and obvious as all this may seem. Whatever else they may mean they mean this first.

And the second thing is to put all this into practice - which is a matter of living and is outside the lodge. This is, or should be, Masonic work, spiritual building. In short, the Masonic primary education which should be universal is summed up in the familiar phrase, "good and wholesome instruction for their labor." But all this is in the ritual - Of course it is; only it is too often not extracted from the ritual. Suppose a teacher recited the alphabet to a child on its first day in school, and then said, "Now go and read what you like," it would seem somewhat more insane than even the education of the Russian soldier; yet this is the modern lodge practice in effect. The teachers have learned to say the alphabet and little more. Not being able to read themselves they cannot well teach others.

How then are the teachers to be taught? Inlet us keep close to the actual situation. Ideally many excellent plans would be possible, but any general movement

towards improvement must be commenced, in the average lodge, with the average officers. There is the dead weight of insufficient knowledge, and there are a host of totally erroneous conceptions to be overcome. The difficulties are so great that any suggestion must be only tentative, but we are going to offer one that may seem rather radical, although it is quite in line with modern developments. The lodges have been in recent years more and more shorn of their original rights, liberties and responsibilities, by Grand Lodges, so that a new interference, one which might turn the American Craft back in the direction of the old ways, could not be objected to in principle. While there is already in many jurisdictions analogous legislation respecting the newly raised Master Masons. The suggestion is, that to qualify for office, a Mason should be obliged to pass an elementary examination in certain fundamental things.

To present the suggestion in more detail and to make it more tangible, let us suppose that no one could be appointed a Deacon in the lodge who did not have certificates from some competent authority. This would practically ensure that every Master would have this minimum qualification. And these are the subjects we would suggest. First, a written paper on a number of questions that would require knowledge of the Constitution and Code of the jurisdiction and, perhaps, the more recent decisions of Grand Masters. It is to be elementary, it is not to train Masonic lawyers. It is to make the potential Masters of lodges realize where to look for this information, and how to find it and apply it.

The second examination would be on the ritual. Not repeating it, the present machinery will serve for that, but understanding it. Again it must be elementary. Questions as to the meaning of unusual or obsolete words, of obscure phrases, with the suggestion that a good dictionary would clear up most of the difficulties. This is not memory work, but elementary research if one likes. The questions to be answered with the aid of any reference books needed, but honestly by the individual himself.

The third examination would be more advanced, and would necessitate some real practical thinking. The questions could be taken from almost any series of reports on grievances, or appeals. Present a number of hypothetical cases, of offenses

against Masonic law, quarrels and disputes, and ask what the parties ought to have done had they acted as Masons should.

There seems nothing to prevent such requirements being made of those who have ambitions to "go through the chairs." It would be no hardship on the potential officers. It is in their power to instruct themselves, it needs no new machinery to do this. A man who cannot extract the information he needs from a code or a dictionary, or think out the practical application of Masonic obligations to daily life, is not fit to be Master of a lodge. All that would be needed is the establishment of the examining and certifying authority. The examining could all be done by correspondence, from the central board, or it might be a feature of district meetings. But this is hardly worth while to try and work out now. The main thing is to grasp the strategic points of the situation.

It is clear that were all Masters of lodges made to realize that there was much more to their office than merely repeating the formulas of the ritual, some advance would almost automatically follow. The questions asked by newly admitted brethren would be answered instead of being evaded; questioning indeed would be encouraged. It would not be "highbrow stuff," it would be as well within the powers of the farmer and mechanic as of the lawyer and clergyman. True, many of our members might be bored by it, and think much of it sermonizing. But probably they either need it themselves, or else they should not be in the lodge at all. If it led to the latter element getting out, the Craft would be benefitted thereby.

Here then, as we see it, is the proper scope of Masonic education. In this, Grand Lodges have a plain right and duty to act. It is nothing new, it is only trying to recover what we have to great extent lost. Beyond this it is probable that a Grand Lodge should not go, at least, not as now constituted. "Higher education," as we may call it, is for the individual and for unofficial organizations of individuals, quite free from special and local orthodoxies. The search for truth, for new facts, must be free if it is to be successful. Among such agencies stands the Research Society. But as we have said, Grand Lodges should help the individual worker by means of libraries, and wherever dual membership is permitted, Research Lodges might well be encouraged. All this, however, is relatively non-essential; it is the primary education, implied by Masonic ritual and symbolism, that should be made

a reality; and once the problem is seen in its true bearings Masonic authorities will doubtless seek some way to recover the effectiveness of the lodge in its teaching and instructional functions.

* * *

A LOVING CUP ON PILGRIMAGE

WE have had "Traveling Bibles" and "Traveling Triangles," which aroused interest in the day of their wanderings, but the brethren of Evans Lodge, No. 624 of Evanston, Illinois, have initiated a project, that is perhaps more significant symbolically as it is more ambitious in conception. It was given by a Past Master of Evans Lodge, who modestly uses the lodge as a veil to screen his identity, upon the occasion of the raising of his son as a Master Mason. The cup is to be carried by traveling Masons from one lodge to another, toward the East. Thus it is expected to be carried around the world, and it is suggested (perhaps the symbolism is father to the estimate) that it will take seven years to complete its journey before it returns, from the West, to Evanston.

An attractively bound booklet was privately printed and distributed to the members of the lodge as a souvenir on the "Fathers and Sons" night, held on September 7, 1929. This too, is anonymous, and we suspect that it may have been compiled by the brother who gave the cup. It is entitled "The Glorious Mystery" and contains an account of the Legend of the Holy Grail, which aside from everything else is a very interesting resume of the subject.

After which comes the following description of the cup itself:

The "Cup of Brotherly Love" presented to Evans Lodge No. 524, Evanston, Illinois, on September 7th, 1929, A, L. 5929, is a marvelous example of artistic handiwork.

Fashioned of sterling silver, it is heavily over-laid with yellow gold. Interested members of the Craft carefully designed and executed the engravings, which are extremely elaborate and intricate, and which include many interesting features.

At the base of the goblet are found the lily-work, net-work and pomegranates so familiar to all Freemasons.

Around the outer lip are inscribed the twelve zodiacal signs, each within its own triple circle, and which together make up the great Celestial Circle.

An added circle of All-seeing Eyes above, and a ring of emblems, including the Square and Compass, below, complete a Grand Circle of three.

Underneath this Grand Ring are a trinity of rings, or circles, forming an upper border for the space above the lily-work, in which may be found many familiar Masonic symbols together with other figures of ancient use and meaning, handed down to us from time immemorial.

Within the lip of the cup and completely encircling it, is engraved in old Anglo-Saxon script, the command, "Drink you from this cup of brotherly love." With this inscription included as a "ring," the piece becomes a "7-ringed cup" such as those of the Legends were encircled.

Conceived in deepest appreciation of the spiritual values in Freemasonry, made of precious metals in which have been wrought the most beautiful designs by highly skilled craftsmen, presented to the brethren as an earthly symbol of lofty ideals impossible of expression in mere words, dedicated to the mothers of all men, and consecrated to the continuance forever of brotherly love and affection between all men, but more especially our brethren in Freemasonry, may this cup ever remind us of our duties to God, our country, our families, our neighbors and ourselves.

With the cup will be carried a book in which a record will be made in each lodge which receives it, the date and details of its coming, and of its being sent on, with any remarks or reflections that the members of the Lodge may wish to make. There is also a letter, addressed to the Craft, which has been translated into French, Spanish, Portuguese, German, Swedish, Dutch and Italian. The letter is as follows:

TO THE GL0RY OF THE GRAND ARCHITECT OF THE UNIVERSE:

To All and Every our Most Worshipful, Right Worshipful, Worshipful and Loving Brethren of the Most Ancient and Honorable Society of Free and Accepted Masons throughout the World to whom this message may come

GREETINGS:

Know you that upon the Raising of his son to The Sublime Degree, a Brother has given to the Lodge this marvelously wrought token of Gold and Silver;

Receive from us this Cup, befittingly Dedicated to the Mothers of all Men and Consecrated forever to Brotherly Love and Affection between all Mankind, but more especially our Brethren in Freemasonry;

Drink you, all our Brethren, from this Cup in acceptance of the Fraternal Wishes for your Health, Prosperity and Continuance, of all whose lips have touched its brim;

Inscribe upon its golden surface as you choose, your Name, Time and Place in the endless Circle of Travel, and write upon a Page in the Book such Message as you consider appropriate, Posting to us by mail directly, news of your actions;

Hand on to our Brethren toward the East, Where and Whom as you may Desire, this Symbol of the Glorious and Mystic Tie, giving it Safe Conduct by the Hand of a true and trusted Brother, that it may Completely Encircle the Whole World and Return to us within Seven years, bearing Witness to the Universality of our Beloved Fraternity;

Blessed be all you who shall Welcome this Cup of Brotherly Love and Expedite its Travels in Foreign Countries, and may your Names he forever Honored among Masons.

With our Brotherly Love and Affection,

The Brethren of Evans Lodge No. 524,

Ancient Free and Accepted Masons,

Evanston, Illinois, U. S. A.

IN THE YEAR OF LIGHT FIVE THOUSAND NINE HUNDRED AND TWENTY NINE.

----o----

Chronicle

A Review of Masonry the World Over

The Peace Movement in the Shrine

Whatever we may otherwise think of the "playground" of, Masonry, it has won credit and respect for American Masonry by its hospitals for crippled children - one of the most truly Masonic charities, in the proper sense of that abused word, that has ever been undertaken. Now it is giving Masonry in North America a new lead. The meeting of the Imperial Council to be held in Toronto in June of this year is to undertake a "drive for World Peace." The Shrine has its own methods, which evidently suit its votaries, and we sincerely hope they "put it over," and get the peace problem in the minds of the rank and file of American Masonry.

The State of Masonry

In the larger and wealthier jurisdictions everything appears prosperous, though even there post-war reaction is beginning to tell. In other places the situation is already serious, if we may judge from various indications. For example, R. W. Bro. John J. Phoenix of North Carolina does not mince matters at all. He describes lodges that have not met for twelve months, lodge rooms in disorder, books scattered or lost and dues unpaid. He lays this in part to negligence on the part of Grand Officers, but doubtless this is not the whole cause; and this negligence may itself be part of the disease.

In other quarters we hear of suggestions for mergers of lodges Which again indicates that all is not well. The advocates of consolidation say, that a country member can drive thirty or forty miles to a neighboring city more easily and quickly than his grandfather could five miles to the village. Which is true But is the standardizing of the large lodge the right line to take? It is undoubtedly along the line of least resistance, and wholly in conformity with the tendencies of' modern American Masonry; yet most thinking brethren are inclined to believe that the large lodge, materially successful as it may be, is a curse and a blight spiritually. What is a lodge for? If it is only a degree mill, plus a club, then the large lodge is obviously the answer. If it is, or should be, something else, then such mergers may merely make it still more difficult to return to a better way,

Curiously enough, a brother writing in the Master Mason under the pseudonym of "Zabud" very forcibly presents the evils of the average large city lodge, and concludes with a half serious description of a lodge he would like to found with a few like minded brethren. One that would reduce its expenses to a minimum, that would not work more than one degree at a time, nor permit its membership to increase above a certain limit. Lodges of less than a hundred members could flourish if the brethren only knew more of what Masonry really is.

Learning the Third Degree Lecture

The Masonic authorities of Oregon have also had before them that vexed question of how to get the average Master Mason to qualify himself "to travel and work as such." That this should be a problem is most likely a symptom only and not itself the disease. It is probable that if an instructor was appointed and everyone took it for granted that the newly raised brother was going to learn what he should know, that in ninety-nine cases out of a hundred he would. However in Oregon, as elsewhere, legislation has been proposed. The Committee on Jurisprudence had before it a proposed amendment to the Code, which required that the brother receiving the degree of Master Mason must pass an "examination on the lecture thereon" in open lodge within six months, and that on failure to do so “the brother shall become automatically suspended until such time as he shall have proved his proficiency.”

The Committee (in our opinion very wisely) refused to recommend this proposal, the principal objection lying in the automatic suspension. No one should be denied Masonic rights except by the regular and deliberate act of the lodge, on cause shown.

It is very probable that this general remissness in regard to instruction in the third degree has been due to the fact that there is no definite occasion (except where artificially created by law) for the Master Mason to prove his knowledge. The Entered Apprentice and the Fellowcraft are examined as preliminary to advancement. There is no such natural and obvious occasion for examination in the third degree. It is true that in theory a Master Mason must be examined when entering the Royal Arch Chapter, or the Scottish Rite, but in these bodies this has long since been the merest matter of form, and besides such examination is irrelevant to the lodge We make a suggestion for what it is worth. It would be a return in part to ancient usage, in conjunction with an American innovation. The latter is the rule that only a Master Mason can be a member of a chartered lodge, the former is the old rule that conferring the degrees did not ipso facto confer membership in the lodge. Let the newly raised Master remain an unattached Mason till he has passed his examination, and make that the occasion of his formal reception as a member of the lodge. But the best remedy, we expect, is more direct personal interest in the newly admitted brethren on the part of the officers and members of the lodge.

The Annual Meeting of the Masonic Service Association

In The Master Mason for December is a report of the annual meeting of the Association held in Chicago on November 19 and 20, 1929. Upon this the Masonic Chronicler makes the following comment:

"The Masonic Service Association has never sought publicity, and in fact it has been exceedingly difficult to get information from its officials as to what was being done. The account in the Master Mason is tantalizingly incomplete.

"Mississippi and Rhode Island answered the roll call a year ago, but apparently had no representatives present this year. To balance the number, Delaware and New Mexico, not mentioned in 1928, are listed this year. This indicates representation from thirteen Grand Lodges in each year, which may be the total membership of the Association, and may not. Nothing is said about resignations or the acquisition of new members.

"Reference is made to a resume of the year's activities, submitted by the executive commission, but this was apparently not deemed of sufficient importance to be included in the Master Mason's account. The fiscal or financial report is entirely missing. The committee on audit and finance found no fault with the reports which were examined, but not a word is mentioned auto the amount of money received or disbursed during the year, the source from which it was received or for what purpose it was expended.

"A reduction was made in the membership fees required of member Grand Lodges. They will hereafter all pay a flat assessment of $250 a year, plus two cents per capita, with the proviso that in no case shall a Grand Lodge be called upon to pay more than three cents per member.

"Andrew Foulds, Jr., Past Grand Master of New Jersey, who had served as chairman of the executive commission for the last five years, was unable to act longer and was succeeded by George R. Sturges, Grand Master of Connecticut. No successor to Andrew L. Randell, executive secretary during almost the entire life of the Association, was announced.

“We had understood last year that Bro. Frank L. Simpson was to have taken the position as Executive Secretary of the Association, but for some reason this does not seem to have become effective. Bro. Andrew L. Randell tendered his resignation at the meeting in 1928, which was accepted. All that the present report tells us that the matter "was discussed."

Oregon Considers Dual Membership

At the seventy-ninth Annual Communication of the Grand Lodge of Oregon held last June, the Grand Master, M. W. Bro. R. W. Davis, devoted a part of his address to this subject. Having observed that the Oregon code specifically forbade dual membership, he suggested that though the wisdom of this prohibition was a matter of opinion, yet it was his belief that it militated against the good of the Craft. It is estimated that there are living in Oregon five thousand Masons holding membership elsewhere who do not wish to sever their relationship with their mother lodge, and that to permit dual membership would enable them to actively participate in Masonic work. He added that "the matter of registration is a minor point and can be worked out." This is refreshing, for from what has been said about this one might think that it was an essentially insoluble problem to avoid confusion of records.

A special committee was appointed to consider this part of the address and considered it very fully. Bro. L W. Matthews, the Chairman, advancing an ingenious theory to account for the rise of this peculiarly American restriction on the freedom of The individual Mason. The committee reported itself as against plural membership but in favor of dual membership, and amendments to the Code were proposed to effect this. These do not make any specific distinction between dual membership in and out of the state, but presumably imply that an Oregon Mason can belong to two Oregon lodges. While if a Mason whose original membership is in another state, the Grand Secretary has to be informed, and pass on the question whether the. other state permits dual membership.

We are very glad to see Oregon joining the more liberal minded of American jurisdictions in the doing away with needless restrictions on Masonic liberty.

Fascist League in the U. S. Disbanded

From the daily press we learn that the Fascist League, which has sought to bind Italians in this country to the Fascist regime in Italy, regardless of their American citizenship, or even of their American birth, has been disbanded. Count Ignazio di Revel, in a statement prepared for the public, claims that the League existed only to enlighten the American public regarding the ideals of Fascism, which task having been accomplished the machinery was of no further use and could be scrapped. This is a little difficult to swallow, even by those who have no other information than has been afforded by the newspapers. The League undertook propaganda naturally, but its main object was to maintain a hold on Italians in this country in the interests of the Fascist Government. And it is most probable that it is rather the growing uneasiness at the existence of such an organization that has been manifested lately that is the real reason for abandoning the organization, which undoubtedly has been subsidized and directed from Italy. We may fully expect, though, that other and less obtrusive means will be sought to prosecute the end in view.

A Threat of Terrorism

Our readers will undoubtedly have seen the recent newspaper reports of the anonymous threats directed against Mr. Putnam of the well known publishing house. Putnams is producing the book Bro. Nitti has written, describing life "in exile" as a political prisoner under the Fascist regime. Of course these threats, whether seriously intended or not, can only be the work of ignorant and half baked adherents of the Fascist cause, but even so, they may perhaps be taken as illustrating its tendencies as affecting ignorant and violent men. All the same we hardly think the Fascist government would fell any regret if by any means the book were suppressed.

Royal Arch Masonry in Dora Scotia

From the proceedings of the Grand Chapter of Royal Arch Masons of Nova Scotia we learn that at the Sixtieth Annual Grand Convocation, held at Sydney, N. S., last June, M. E. Comp. R. V. Harris, who is Grand Historian of the Grand Lodge of Nova Scotia and an associate editor of THE BUILDER offered the following notable motion:

(a) In addition to the fees payable to Grand Chapter under Section 1 hereof each Subordinate Chapter shall pay to Grand Chapter the sum Or fifty cents per annum for every Companion registered as a member of said Chapter on the 31st day of March in each year, such sum to be applied annually by the Board of General Purposes for the purpose of assisting in the education of blind children, under such regulations as the Board may approve.

(b) Notwithstanding the provisions of subsection (a) hereof any Chapter may apply a sum from the amount assessed on such Chapter under the provisions of subsection (a) and not exceeding twenty-five cents per annum, for community or social, welfare, service or benefit, educational scholarships or bursaries, or other purpose as may be approved by the Board of General Purposes.

The motion, we judge, was sympathetically received, but naturally there would be fears and hesitations among some of the Companions, if not opposition, at the presentation of such a proposal. An amendment was moved as follows:

That any action in regard to motion be postponed for twelve months, and in meantime the Grand High Priest and Grand Superintendents be requested, during their visitations, to present matter fully to different Chapters.

The amendment carried, with the effect, we presume, that the motion will reappear on the agenda of the next Grand Convocation in 1930.

We sincerely hope that this noble and truly Masonic project will be endorsed by the Royal Arch Masons of Nova Scotia, and that the motion will be carried next year, and Nova Scotia may set an example to the whole continent. But in any case, whether passed or not, the proposal and its reception, is a cutting comment on the recently evolved theory that is rapidly spreading in the United States, that Masonic Funds are to be spent only for "Masonic Purposes," understood in the most limited sense, and that lodges must be restrained from aiding or assisting with contributions any charitable undertaking or social cause outside the narrow definition of what is Masonic.

Lodges Without Charters.

A brief article on Mother Kilwinning is going the rounds of the American Masonic press, the heading to which will undoubtedly give the impression to many readers that this ancient lodge is unique in the fact that it has no charter or warrant.

Neither in this respect, nor in that of having held the position of a "mother-lodge," nor in her immemorial antiquity, is she unique, though this epithet is due her as having all three of these distinctions in conjunction with being also the traditional originating center of various orders and "high grades" - an impeachment, by the way, that she has always most vigorously repudiated.

There are two existing lodges on the roll of the United Grand Lodge Or England, survivors of the four which formed the first Grand Lodge in London in 1717, or 1716, which have no warrants, but work by virtue of' time immemorial

constitution. These are Antiquity No. 2, and Royal Somerset House and Inverness No. 4.

There were more than a hundred lodges in Scotland when the Grand Lodge of that country was organized in 1736, the great majority of which were either of "time immemorial" constitution, self constituted by "inherent right," or chartered by some "mother lodge" - most of such charters being granted by Kilwinning. Of all these thirty-three were represented at the assembly or convention at which the Grand Lodge was instituted, and William St. Clair (or Sinclair) of Rosslyn elected Grand Master.

Without definite information, but by inference from the works of Murray Lyon and Gould, one gathers that the lodges that were in existence before the Grand Lodge was formed were given "charters of confirmation," documents acknowledging their ancient rights and statutes. Whether Mary's Chapel and Kilwinning did or did not receive, or accept such charters there is nothing in the standard works to show. It would be a fraternal act if some informed brother in Scotland would enlighten us upon the real state of affairs in regard to this.

"Recruitment" of Lodges In England.

As another example of the case with which misunderstandings can arise, we may cite a curious misapprehension that several of our European contemporaries have fallen into. Some time ago it was officially stated in England that an application for membership could not be acted upon at the communication at which it was received. Of course it was merely a restatement of the regulations regarding this matter, but our brethren on the continent seem to have understood it as a new rule, and have (under this impression) very naturally expressed themselves as surprised at the laxity of investigation, or lack of it, in English Masonry. We can assure our European readers that applicants are thoroughly investigated in England, and the official pronouncement from which the misunderstanding arose was undoubtedly in reality a reprimand and a warning which in the guise of a general admonition

was directed to the action of some lodge which was showing a disposition towards laxity in regard to the law in this matter.

However, in practice, the severity and thoroughness with which the character of candidates in every respect is investigated in European countries makes American practice seem rather lax in comparison, even though our machinery and intentions are good.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which include postage, except when otherwise stated. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. It may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

HISTORY OF AMERICAN LIFE. Edited by Arthur M. Schlesinger and Dixon Ryan Fox. Published by the Macmillan Co.; Vol. I, THE COMING OF THE WHITE MAN: 1492-1848, By Herbert Ingram Priestly, xx and 411 pages, Vol. II, THE FIRST AMERICANS: 1607-1690; By Thomas Jefferson Wertenbaker; xx and 358 pages, Vol. III, PROVINCIAL SOCIETY: 1690-1763; By James Truslow Adams, Evil and 374 pages, Vol. VI, THE RISE OF THE COMMON MAN: 1830-1850; By Carl Russel Fish; xix and 391 pages; Vol. VIII, THE EMERGENCE OF MODERN AMERICA: 1865-1878; By Allan Nevins, xvi and 446 pages Cloth, price each volume, $4.00 net.

THESE are the parts so far issued of this ambitious joint attempt to cover the history of America. Each volume is the work of a specialist in the particular aspect of American History treated. Being done by scientific historians, the work may well be expected to supersede all previous American Histories, and is undoubtedly one that no American library worthy of the name, whether public or private, can afford to be without. A detailed review of the volumes that have thus appeared will be found on an earlier page.

* * *

FREEMASONRY IN THE THIRTEEN COLONIES. By J. Hugo Tatsch. Published by the Macoy Publishing Company. Red cloth. Introduction, illustrated index. 245 pages Price $3.15.

THE brethren who have been following the writings of Bro. Tatsch in the many Masonic journals to which he contributes, will greet this book, which has been published after much delay, with open arms. I consider it his best volume, because he has done much original research, as is indicated by the announcement of five new discoveries in the Introduction. Though he modestly disclaims any pioneer effort, those familiar with the scarcity of literature treating of American Masonic origins will gladly give him credit for what he designates a compilation only. He has been generous in the acknowledgment of assistance in getting facts; the roll of names listed in the Introduction is a formidable array of giants in the Masonic field. Not content with calling upon American writers, European authorities have been consulted too to bring out facts, which further testifies to his thoroughness. Prior to Bro. Tatsch's departure for army duty last March, I visited him at the Iowa Masonic Library in Cedar Rapids, and saw the voluminous files of correspondence, notes and material which he had gathered over a three-year period for the preparation of his book.

Among the valuable contributions is the record of a German lodge which worked in the British Army. Not only has he obtained the list of names of the Hessian officers who were lodge officers and members, but also a copy of the actual ritual used. Obviously, the ritual is not given in the book; but it has been located and a copy made available to those interested. Tantalizing rumors of a German lodge in America prompted Bro. Tatsch to institute inquiries in Germany, with the happy results as given in his work.

The book opens with a review of the unauthenticated accounts of Freemasonry in America which so confuse the novice. These improbabilities are grouped or classified by years so that easy reference can be made to the individual cases. He treats the Le Plongeon claims for Maya origins with more courtesy and consideration than they deserve. Though, in mentioning the books in which such claims can be found, he also cites scientific publications which are far more convincing leaving it to the student to form his own conclusions by consulting the original works. Still it is evident from his own treatment of the subject that he has little faith in the preposterous claims that have been made by the self-styled "archaeologists" of Freemasonry.

With the apocryphal accounts dismissed, the story of the Craft is set against a chapter in which the social and economic life of the Colonies is sketched. It prepares the reader for the strictly historical accounts which follow under the headings for each of the Thirteen Colonies - in which Vermont is given a place in the chapter on Massachusetts.

Bro. Tatsch objects to the thoughtless orators who would read Freemasonry into everything that was said and done in the Revolutionary period. It is such passages which lift his book above the commonplace treatment, for he does not hesitate to inject some original thought into his work:

Judging by what we used to read, it would seem that our colonial forefathers were conscious of the great future before the American nation, and never did anything which would cause us to think that they were anything less than supermen. This

thought has been carried to a ridiculous extreme by Masonic orators, who would have one believe that every act was prefaced by the question, Is this in accordance with Masonic principles and precepts? They profess to see Masonry, as such, written into all state documents; they maintain that practically all of our colonial and revolutionary leaders were members of the Craft. Such of our patriots who were Masons may have been influenced unconsciously by Craft ideals; but to intimate that they were deliberately moved by the actual thought is to accuse them of an uncalled for provincialism. It is such intimations that have kept capable historians from considering the Masonic Fraternity at all when studying the movements which were a part and parcel of colonial life.

Yet the author does not deny that Freemasonry exerted a moral force, for he says:

The excellent reputation which Freemasons of all ages have enjoyed is proof of the worth of the institution, for the prestige of the Craft is only the sum total of that possessed by its individual members. Friendship, morality and brotherly love have always been fostered where Freemasons foregathered. The story of the Craft in America furnishes no exceptions.

Judgment is passed on books of history by those engaged in similar works. A reading of the chapters is at once convincing that the material has been ably selected. Though necessarily much condensed, in order to hold the volume down to a reasonable size, the essential facts are presented, so that anyone wishing to pursue the subject in minute detail can get the story from the books cited in the copious bibliographies at the end of each chapter. These notes are of particular value because they bring together, under one heading, the worthwhile books from which the larger story can be made. They form in themselves a bibliography of Colonial Masonic history.

To review each chapter in detail is impractical. The Pennsylvania and New Jersey chapters contain much information about Daniel Cone that has not hitherto appeared in book form, although published in magazine articles, fully credited in the bibliographies. Massachusetts had two Grand Lodges for a time; the story is

carried down to the period when the two united and contributed to the literature of Freemasonry by the publication of the 1792 and 1798 CONSTITUTIONS, about the printing of which Bro. Tatsch had a separate article in the Iowa Grand Lodge Bulletin [March, 1929] under "Isaiah Thomas: Printer, Patriot and Freemason."

The story of Freemasonry in Vermont is especially interesting because of Canadian influences which prevailed at one time. Bro. Tatsch cites the History of Freemasonry in Quebec in which many of the details are found. Under New York is reported a hitherto unknown French Lodge, the charter of which Ossian Lang, Grand Historian of the Grand Lodge of New York, located in Nova Scotia. Freemasonry in the Carolinas involves points which fascinate the student and indicate that there is yet much to be ascertained about the early lodges. Roman Catholic persecution of Masons in Florida, working under English warrants, is also related.

Virginia has so much to present that the author gives two chapters to that Jurisdiction, one of which concerns itself entirely with the history of Norfolk Lodge No. 1. It is evident from the treatment given, and the supplemental matter included, that one Virginia brother, at least, did not agree with the conclusions of Bro. Tatsch; but the latter has left the door open for the inclusion of anything new which may be adduced, and which may serve to upset the concepts as based upon the facts so far ascertained. This critical but fair treatment is typical of Bro. Tatsch's work as a whole, as he takes nothing for granted and sifts the evidence carefully. If anything, he leans rather heavily to the writers of the Gould and Hughan school, and does not give too serious consideration to fables and fancies, but clearly labels them as such.

One is not surprised to find a long chapter devoted to military lodges of the Revolution. This chapter, as well as the others, indicates that restraint was necessary in order to keep them from becoming books in themselves. Considerable space is given to American Union Lodge, whose records, fortunately, are extant.

Some interesting separate facts are brought out in the book. For instance, General John Sullivan was elected Grand Master of New Hampshire without having served as Master of a Lodge; but he was not installed until he had in the meantime been elected and installed as Master of St. John's Lodge. It is shown that the Grand Lodge of New Jersey was formed by a group of individuals, and not by a group of lodges. The reviewer, as a New Jersey Mason, can attest the excellent presentation of the facts concerning his own Grand Jurisdiction, with which he is naturally very familiar. The Grand Lodge of Tennessee is mentioned as having come into existence by a warrant or charter from the Grand Lodge of North Carolina - a situation unique in the annals of American Freemasonry. The book presents accounts of Masters Lodges, which met in early days for the purpose of conferring the Master Mason degree only, for it was not until about the middle of the eighteenth century that the three degrees were universally worked.

Bro. Tatsch, in spite of the excellent work he has produced, is apparently not entirely satisfied with the volume, for in an Epilogue he speaks of his "meagre" treatment of the story as a whole. No matter what he thinks, it is evident that he has prepared a readable and instructive volume, and has succeeded in reaching the "average Mason," in spite of his reference in Chapter IV to Bro. Robert Freke Gould as "the Thucydides of Masonic history" which we feel sure is just a bit "beyond the pale" for the "average Mason," seeing Thucydides ceased to exist 401 B. C.! Bro. Tatsch thus describes his work:

"What I have brought together is prepared for the 'Average Mason,' whose number is legion, and whose support of the Craft, combined with that of three million and more of his brethren in the United States, enables the Craft to function as effectively as it does. He is not concerned with the technical details of origins, jurisprudence and practices which delight the specialist; what he seeks is a presentation which will give him a graphic picture of the Fraternity as a whole. This is what I have attempted to do with colonial Masonry in this volume, and it is with sincere regret that phases were omitted which really belong to the full treatment of the American Craft in colonial times."

And this is precisely what he has done.

H.V.B.V.

* * *

I BELIEVE IN MAN. By Judge Leon McCord. Published by Harper Brothers. Cloth, 137 pp. Price, $1.50 net.

NEW YORK CITY is a crossroads for good folk of all kinds – through its gates pass men and women from every corner of our country, and also from the lands across the seas. The fratres calami – brothers of the pen – are especially to be found, for sooner or later they come to this city of literary agents and publishers, and the better writers have no difficulty in making their way to the exclusive editorial sanctums. Some, in fact, are invited; among such is the author of I Believe in Man - Brother Leon McCord of Alabama. Through a happy courtesy on the part of Harper's, I was not only told of Brother McCord's visit but was also privileged to enjoy an hour's visit with him in my own office. Hence my brief comment on his book is not only based upon a perusal of it, but also upon a knowledge of his work as told in many an incident, tragic and comic, that he related during his never-to-be-forgotten visit.

Brother McCord is a judge of the Circuit Court at Montgomery, Alabama. For many years have passed before him in review the offenders against the laws of his state. Not content to merely pass judgment and to sentence, reprieve or dismiss those appearing at the bar of justice, he has delved into the lives of criminals in an effort to find underlying causes for crime. What he has learned is reflected in his book; the chapters are short but striking. They make one think. Each one is a jewel that needs no setting other than the sympathetic spirit which the reader inevitably brings to the book after reading but a single page.

Let it be said that the book is not a recital of morbid stories or tales of criminals. Rather, it holds the reflections which come upon a thoughtful man as he ponders upon the experiences of the long line of offenders who have passed in review through the years of public service. Brother McCord has transmuted the sordid details into gems of practical wisdom; he has presented them in the form of short talks which carry conviction, and inspire his listeners and readers to better effort.

Brother McCord believes not only in man, but also in the youth of our country. It is refreshing, after reading so much of a condemnatory nature in current publications, to have a man in a position of authority write thus:

The young generation of America is a challenge to you. They are yet sweet and clean, and have aspirations and hopes that soar as high as the morning star. They possess little road information; hot blood calls for speed, and they are soon on the road.

You know the road. The sharp curves, the pitfalls, and the unbridged streams are printed on your road map in red. You can make of that road a better and safer way for these children. If you hold in your heart the love of mankind; if the world sees in you an example of the Golden Rule; if the children have come to love and trust you; if they have come face to face with the Master because of you, then you are building bridges across the chasms of avarice, greed, and hate, and the children of the nation will find the roadway open to a nobler and better life.

It is this Masonic spirit of restoration and new construction that permeates the pages of I Believe in Man. I know of no better book of present times which one can read with enjoyment and profit; brethren who wish to find suggestions and inspiration for short talks before luncheon clubs, church gatherings and lodges, will do well to purchase this volume.

J.H.T.

* * *

THE DECLINE OF THE WEST. By Oswald Spengler. Authorized translation, with notes by C. F. Atkinson. Cloth, prefaces, table of contents xviii and 440 pages, price $4.50 net.

“SOME books are to be tasted," says Bacon, "others to be swallowed, and some few to be chewed and digested.

That is, some books are to be read only in parts; others to be read, but not curiously; and some few to be read wholly, and with diligence and attention." It is in the last category, as a book to be chewed and digested, that the great Lord Chancellor would without a doubt, have placed Oswald Spengler's Decline of the West. And to a competent mathematician-archaeologist-classicist-historian-aesthete-philosopher, endowed with a good knowledge of the German language to boot, for Spengler's ideas are formulated in German speech, and even in translation are redolent of the original tongue, the thorough mastication of the Decline of the West will be a most fascinating and profitable occupation. Few, however, are so encyclopaedically equipped, and for most the book will be one to be tasted; to be skimmed where the technical aspect of the argument requires a specialized knowledge, and read with attention when the general ideas are being enunciated or the particular technique is at the individual command. Such a skimming or tasting is, perhaps, the best line of as revealing most clearly the general ideas which the separate arguments are intended to establish, and which are well worth attention.

The time has come, according to Spengler, when the old historical philosophies and the old methods of historical study should be abandoned, and replaced by new. Our histories are written from a West-European point of view, and regard the past as something leading up to our present condition, thus falsifying the real character of Egyptian or Babylonian history by regarding it as a mere prelude to classical, omitting such histories as those of India and China which are not related to western

development, and falling into the ancient, mediaeval, and modern division, which Spengler finds meaningless and barren:

In opposition to all these arbitrary and narrow schemes, derived from tradition or personal choice, into which history is forced, I put forward the natural, the "Copernican," form of the historical process which lies deep in the essence of that process and reveals itself only to an eye perfectly free from Repossessions. - In other aspects mankind is habitually, and rightly, reckoned as One of the organisms of the earth's surface - Only bring analogy to bear on this (the historical) aspect as on the rest, letting the world of human cultures intimately and unreservedly work upon the imagination instead of forcing it into-a ready-made scheme. Let the words youth, growth, maturity, decay - be taken at last as objective descriptions of organic states. Set forth the classical culture as a self-contained phenomenon embodying and expressing the classical soul, put it beside the Egyptian, the Indian, the Babylonian, the Chinese, and the Western, and determine for each of these higher individuals what is typical in their surgings and what is necessary in the riot of incidents. And then at last will unfold itself the picture of world-history that is natural to us, men of the West, and to us alone.

That picture Spengler proceeds to describe:

A boundless mass of human Being, flowing in a stream without banks, up-stream a dark past wherein our time-sense loses all powers of definition - ; down-stream, a future even so dark and timeless - such is the ground-work of the Faustian [Western] picture of human history. Over the expanse of the water passes the endless uniform wave-train of the generations, - But over this surface, too, the great Cultures accomplish their majestic wave-cycles. They appear suddenly, swell in splendid lines, flatten again and vanish, and the face of the waters is once more a sleeping waste.

The true historical method for the Western or Faustian soul is, therefore, to regard and examine the various cultures as separate organisms, to study them, as Goethe studied Nature physiognomically. Such a physiognomic view will reveal the fact

that each culture is the product of a definite and special soul, of a special way of looking at life and the world. Classical culture, for example, was the product of the "Apollinian'" an a-historic, soul, living in the present, whose prime-symbol was the sensuously-present individual body, and whose vision was bounded by the visible horizon; Western culture the outward manifestation of the "Faustian" soul, whose prime-symbol is cure and limitless space. Every aspect of a culture, its mathematic, its architecture, its plastic and musical art, will be determined by the character of this underlying soul - or "possible." The spatially limited Apollinian will produce Euclidean geometry, the classic temple, and sculpture in the round; the unbounded Western will give birth to the modern form of mathematic, the Gothic cathedral with its striving upward to the infinite, and a particular type of oil-painting and music. The cultural manifestation of each underlying soul will, accordingly, have a limit. When the possible expression of that particular soul in science and art has been accomplished, the culture must inevitably harden, decline, and die.

Thus the idea of Destiny replaces that of Casuality as the great historical principle. By some deep inward compulsion the culture must rise along pre-determined general lines. Although particular events and movements [incidents] might have happened otherwise than actually occurred, the main course of development and the necessity of final decline are irrevocably decided. More, it appears from a comparative investigation that all cultures pass through similar phases, that the stages of their development are parallel and four in number. Spring, the period of "rural-initiative." Great creations of the newly-awakened dream-heavy soul. Super-personal unity and fullness. Summer, the time of "ripening consciousness. Earliest urban and critical stirrings." Autumn, the age of "Intelligence of the city. Zenith of strict intellectual creativeness." And Winter, the final phase, marked by the "Dawn of megalopolitan civilization. Extinction of spiritual creative force Life itself becomes problematical. Ethical-practical tendencies of an irreligious and unmetaphysical cosmopolitanism." These four phases would appear to be of approximately equal time-duration in the various cultures. We may therefore discard the old form of chronology which regarded a great figure or movement of classical culture as "earlier" than a corresponding personality or development of Western, and adopt a cultural scheme which would regard them as cultural contemporaries.

If these views are accepted, history need no longer restrict itself to the role of narrator and interpreter of the past, but may confidently assume that of prophet. Since it is the destiny Or each culture that rises from the world-waters of humanity to pass through these various phases of identical character, and of approximately equal duration, we may ascertain from the conditions of the day the place of our own age in the life-story of Western culture, and shall then be able to anticipate the course it has still to run before it reverts again into the proto-soul from which it sprang. It is Spengler's belief that the Faustian culture has entered the final phase in the cultural life-history, the winter-season of megalopolitan civilization; the period of the extinction of the spiritual creative force and of a hard, practical, efficient, material existence. Some two centuries of slackening energy remain to be spent before the decline of the West is finally accomplished and the culture of the Faustian soul joins those of the Egyptian, Apollinian, and Magian, as something that has been.

Such, to the layman, would appear to be the main ideas which Spengler develops philosophically and elucidates by exceedingly interesting analyses of Apollinian, Magian [Arabian] and Western mathematics, philosophy, and art. The view of world-history which he presents is that of a mass of humanity, a proto-soul, out of which form themselves a succession of cultural souls, each of a definite character, expressing itself ["actualizing its possible"] in an individual political, scientific, and artistic development; with the certainty that when the cultural soul has achieved the total expression of its innate possibilities, the culture must harden into "mere civilization" and die away.

To comment in any fair and adequate fashion on Spengler's ideas would require a treatise, or series of treatises - to which end a Spengler library seems in process of creation. A mere review must limit itself to one or two considerations. And first, as any student of the past would expect, in spite of the constant stressing of the novelty of his views, much of Spengler's philosophy is reminiscent of earlier thought, of the views of his cultural contemporaries. The remark of Bury in the "Idea of Progress" that the general view of the Greek philosophers was that they were living in an age Of inevitable degeneration and decay - inevitable because it was prescribed by the nature of the universe," has a familiar ring for one fresh from the perusal of the Decline of the West Jean Bodin's division of human history into three great periods, not ancient, mediaeval and modern, but those of the South-

Eastern, the Mediterranean, and the Northern races, the note of the first being that of religion, of the second practical sagacity, of the third warfare and inventive skill, and each having a duration of approximately two thousand years, would seem to foreshadow in the 16th century, at least dimly, much of Spengler's 20th century conception Or world-history as the study of a series of specific cultures. And the lists might be indefinitely extended.

Perhaps the chief weakness of Spengler's method is that it is too rigid and absolute. While rightly condemning the attempts of former writers to crush history into a ready-made framework, he is himself liable to fall into the same error. As an example of this tendency his view of the Greek historians may be cited. Having determined that the prime-symbol of the Apollinian soul is the visibly-present, spatially-limited body, he decides that the Greek soul must have been a-historic, able to grasp the present and depict contemporary events in a masterly fashion, but falling into hopeless error in the attempt to deal with even the near past As a generalization this is true enough; but when Spengler makes his statement absolute, and reduces Thucydides from the rank of a great historian to that of a brilliant annalist of his own age; it is permissible to doubt, more especially when it is discovered that he has misrepresented his author to prove the point. On page 10, Spengler states that:

As for Thucydides, his lack of historical feeling - in our sense of the phrase - is conclusively demonstrated on the very first page of his book by the astounding statement that before his time (about 400 B. C.) no events of importance had occurred in the world.

What Thucydides actually says is:

The character of the events which preceded [the Peloponnesian War], whether immediately or in more remote antiquity, owing to the lapse of time cannot be made out with certainty. But judging from the evidence which I am able to trust after most careful enquiry, I should imagine that former ages were not greater either in their wars or in anything else.

He then proceeds to discuss earlier times in a manner which shows that he was very far from restricted in vision to his own day, and anything but "a-historic."

Behind every book, as Taine pointed out, there is something more than a single personality; there is the whole view of life land state of society from which it Proceeded. It may therefore not be amiss, in conclusion, to relate Spengler's ideas to conditions in Germany during the 19th and 20th centuries. In a lecture delivered at Cambridge some twenty-five years ago a prominent German historian pointed out that there were two Germanies, the dreamy, artistic, philosophical Germany of the South, and the hard, efficient, practical Germany represented. by the Prussian state. The union of the country was accomplished by the triumph of the latter, which then proceeded to effect a transformation of the German world after its own pattern, to restrict such former centres of culture as Weimar to the role of provincial towns, and develop the megalopolitan life of Berlin. It is impossible to read Spengler without feeling the close relation of this development with his thought. It is to Goethe that he looks for inspiration and illustration, as a glance at the number of references under that name in the index will show. The Decline of the West is a lament for the overshadowing of the philosophical, musical, literary, and artistic life by the practical, efficient, megalopolitan civilization, and may not inadequately be described as an "Elegy on Weimar."

E. E. B.

* * *

TASCHENBUCH DES VEREINS DEUTSCHER FREIMAURER MIT KALENDAR. Published by the Vereins Deutscher Freimaurer. Leather, 272 pages. Price, 2 marks.

THIS is the sixth edition of this pocket-book diary and calendar. It is on the same lines as the previous editions. A diary calendar, followed by complete information regarding German Grand Lodges and lodges, names and addresses of officers and so on; information about the V. D. F. itself and a list of lodges working in the German language throughout the world, and a list of Masonic periodicals published in German.

Each edition has in addition an interesting essay on some prominent German Mason, which is given the place of honor in the book. Last year the subject was Christoph Martin Wieland, in the present volume it is "Herder, as a Freemason," which subject is dealt with by Dr. Rudolph Mense of Bonn.

* * *

TWENTY-FIVE YEARS OF THE CARNEGIE HERO FUND. By W. J. Holland, President of the Commission. Paper, 15 pages.

A GENERATION has passed since Andrew Carnegie founded this fund. It was important news at the time, the papers everywhere were full of it, and all the men-in-the-street knew about it. Today it Is comparatively an ancient institution, and though most people have a vague feeling of familiarity with the name, few really know what it is.

Its genesis was the idea that those who performed actions of conspicuous bravery in the accidents of everyday life were fully as deserving of public honor as those who distinguish themselves on the field of battle. Mr. Holland relates the circumstances in which the idea took form, and gives a compressed account of what has been done since.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE ELIMINATION OF THE CHAPTER.

Referring to your "Chronicle and Comment" in the November, 1929, issue of your publication, page 343, "The Elimination of the Chapter," certainly deserves a few words of appreciation from all seriously minded Royal Arch Masons wherever dispersed.

One is really led to wonder what degree of "Masonic" intelligence is possessed by the reviewer of the proceedings of the Grand Commandery, K T. of Illinois. However, the biggest surprise is that he could find an entire "committee" to sign such a report. The reviewer's reference to the "Royal Arch Chapter being a mill stone about the neck of the Order of Knights Templar" and "if the Royal Arch Chapter cannot stand upon its own merits, then the sooner it goes out of business the better" are ample evidence of his ignorance of basic Masonic Law and Landmarks, particularly Landmark Second. Whatever may have been the good intentions of those who deemed it essential to inject the "bond" of denominational belief into the structure of "Free" Masonry, the fallacy of such idea is proven beyond doubt by the undisguised attitude of Illinois Templarism at the present

As to your own comment on this matter, I can find but one fault, and that is your suggestion that it might be better to make the "fuss and feather" degrees open to Entered Apprentices. Maybe playgrounds and parades are more suitable for the novices and Masonic "youths" before they ever enter the door of a symbolic lodge. But once a profane declares his desire to become "free," it is really an insult to his intelligence to expect him to return to the "bonds" of denominational organizations, from which he has just "escaped."

Just the same, I want to repeat that your comment upon, and frank exposure of the designs on the trestleboard of Knight Templarism deserves the thanks of organized Royal Arch Masonry. They are words of caution whispered into the ears of Royal Arch Masons exposed to grave danger. The wide circulation of THE BUII.DEB will do the rest.

WALTER H. BRAUN, Wisconsin.

* * *

I have been a subscriber of your magazine for some time, and enjoy it very much.

In your November issue, page 343, the article entitled "The Elimination of the Chapter," in reply would quote C. C. Hunt, a P.G.H.P.

Two thoughts inevitably suggest themselves. One is the germinating and self-developing power of Masonry. While its three Great Lights, its Ancient Landmarks remain the same from age to age, while it is not in the power of any man or any body of men to make innovations in the body of Masonry, yet in the application of its principle and diffusion of its light what a wonderful instance of organic development it presents Here indeed is genuine evolution. Not like the spurious development of the faith held by some religious teachers, which consists in the denial of truths which have been believed and revered from the first, but a development by actual growth and increment. Knowledge from previous knowledge, truth from truth, light from light, this is the law of Masonic evolution, and how impressive and striking an illustration of this is the whole system of Royal Arch Masonry. If, as has been asserted, there was a mutilation of the Third Degree when the Royal Arch was formed, who, looking at the wealth and beauty of teaching which has therefrom accrued to the Masonic Body as a whole can regret

it? It is indeed a striking illustration of the law of sacrifice that the greatest good to the greatest number may be obtained; and the law of sacrifice is the law, not of death but of greater and fuller life, the supreme instance of which in all the world, and in all ages, is the sacrifice of Him who said: "I came that they might have life and have it more abundantly." In an infinitely humbler but very real sense, this is true of the sacrifice by the Third Degree of its greatest treasure, and thereby, the Royal Arch might be formed. For we look on our time-honored Institution today, we see no stunted or unequal growth, no bare and blasted trunk on which the tempests and the lightning have wrought their will, but we behold, as it were, a magnificent and beautifully proportioned tree, full of vigorous life coursing from its downmost fibre to its topmost bud, whose branches reach the remotest confines of the civilized world, in whose grateful shade we may find rest from the burden and heat of the day, whose blossoms delight the eye, whose fruit gives food and sustenance to our moral and intellectual nature. And of the several branches which go to make up this imperial growth, none surely is fairer or more fruitful than the Royal Arch with its four collateral boughs. Oh, who could wish this branch lopped from the parent tree of Masonry, its history unwritten, its ultimate secret relegated back to the Third Degree. Surely not one of the Royal Craft, not one who has ever partaken of its fruit, who has ever beheld its beautiful ceremonies and absorbed its sublime lessons. The contribution of Royal Arch Masonry to the entire Masonic system is beyond all laudation, and of course beyond denial.

A.E. CANTELON, Minnesota.

Perhaps some of our readers may have misapprehended what was proposed by the Fraternal Correspondent of the Grand Commandery of Illinois. He did not propose the abolition of the Chapter (which indeed would be ultra vires, not to say absurd) but the elimination, not the best word perhaps, of the requirement that a Mason must have received the Royal Arch before entering the Templar Order, and this is presumably a private matter for the Knight Templars to decide for themselves. While we may hazard a guess that such action would probably reduce the number of applicants for exaltation, we are sure it would very greatly raise the average level of their quality, for the Chapter would at once cease to be regarded as a mere stepping stone to the Commandery and Shrine, which is all it is in the minds of hundreds of Companions - in name.

* * *

PLURAL MEMBERSHIP AND RESEARCH LODGES.

You have stated your opinion more than once that "dual" or "plural" membership would permit the formation of real "Research Lodges." But these lodges would not be concerned with initiating men into Masonry, their work not touching anyone who is not a Master Mason. N. W. J. H., Canada.

There have been several instances within the last ten years in which an attempt was made to found a Research Lodge in America. Those cases known to us have been in widely separated states, but the outcome in each was the same. There was apparently no adequate provision for financial obligations and there was no by law or general understanding among the members to prohibit, or even limit, initiations into the lodge. The result of these two causes in conjunction was that the lodge accepted applications in the usual way in order to obtain the initiation fees, which it needed to meet its expenses. This had two obvious consequences. Owing to the pressure of ritualistic work there was no time left for reading and discussing papers; and owing to the difficulty of divining beforehand whether a profane is going to be interested in Masonic research or not and the strong probability is that he will not be interested), the original founders of the lodge were soon swamped by "average" Masons, "good fellows," but bored stiff by anything "highbrow."

In order to meet this necessity for a carefully selected membership of those who have proved their interest in the intellectual side of Masonry, all successful Research Lodges (wherever they exist) either have by-laws against receiving applications for initiation, or a general understanding, rigidly lived up to, that none will be received. But this implies that unless a Mason can belong to more than one lodge, he must sacrifice the ordinary lodge life and interests, which very few zealous Masons are willing to do. Thus dual or plural membership does open up the possibility of founding a Research lodge in any jurisdiction permitting it. And

we may say once more, to remove a persistent misapprehension, that there is no need for any special charter to start one; and in reality, no need for any special by-laws to maintain one. The warrant of Quatuor Coronati Lodge, for example, is in precisely the same form as that of any other English lodge. It is empowered to initiate, pass and raise candidates like any other lodge, even though it never does. Naturally those proposing to start such a lodge would explain their object to the Masonic authorities, and would have to receive their passive approbation at least. But considering the general interest in Masonic education now aroused in the United States, this should not be difficult. We rather wonder which of the Grand Lodges that have adopted the principle of plural membership, or are thinking of doing so, will have the honor of being the pioneer in such a development.

* * *

A VALEDICTORY

We have received the following communication from Dr. Joseph Fort Newton, which he has sent out generally to the Masonic Press. Bro. Newton is one of the most widely known, perhaps the most widely known Mason living today, and his decision to retire from his Masonic labors will be received with regret not only in this country but the world over. Bro. Newton was the first editor of THE Builder, although he only held the post for two years and a half, as he necessarily felt obliged to resign after he had gone to England However, length of time is not always a measure of service. It is quite possible that THE BUILDER might never have existed had Bro. Newton not been on hand to direct it in its earliest days.

For twenty years, or thereabouts - to be exact, since 1912 - I have had three great interests outside my home: the Church, the University, and the Lodge. To these fields of labor my energies have been given, in about equal measure; and in all three I have been trying to do one thing - that is, to interpret the spiritual worth and meaning of life.

In Masonry my aim has been twofold: to induce Masons to know more about Masonry, and to inspire them to do more with Masonry. In my little book The Builders - now to be read in many tongues, Dutch, Swedish, Spanish, Syrian - as editor of THE BUILDER, the journal of the National Masonic Research Society - and, later, of The Master Mason, the journal of the Masonic Service Association; in many books, and on a thousand Lodge platforms, I have tried to do somewhat in behalf of the gentle Craft of Freemasonry.

Others may have done better work, but no one ever worked harder, trying to do good work, true work, square work, in the effort to expound the principle and to promote the practice of Brotherly Love, Relief, and Truth; by which I mean the Truth that makes all other truth true. My work speaks for itself and is worth what it is worth; it is not for me to estimate its value, if it has any, still less to appraise its significance for the Craft. All a man can do is to do his work, as best he can, or well or ill, and pass on; leaving the results with the Master of all Good Work to forgive or approve.

Anyway, I have reached a time of life when I cannot go on doing so many things, and must conserve and concentrate my energies to do some things of which I have long dreamed, before the night falls and no one can work. To that end I am withdrawing as editor of The Master Mason - with which I have had only a nominal association since the first of last March - and from all active labors in Freemasonry; and I shall not again attempt such work as I have been trying to do in the years gone by. My decision has not been reached without reluctance and profound regret, and I shall be lonely for a time; but it must be so, and one must face facts.

If the Grand Master will grant me grace, I hope sometime to write a little book on the Symbolism of Masonry, and a Manual for Young Masons and Masters of Lodges, as well as the Masonic History of Texas, my native State; but these things are only dreams, and may not come true - if only because our fleeting life is of such stuff as dreams are made on, rounded with a Sleep. Yet, if all dreams came true, life would lose its lustre, and there would be nothing to look forward to Beyond - out yonder in the City on the hill.

To all my Brethren, all over America, in England, in Africa, Australia and the far ends of the earth, good men and true, brothers and builders, the very thought of whom has been an inspiration in the midst of the years, whose fellowship has added a whole dimension to my life - men to know whom is a kind of religion, and whose love on earth has made a God of Love real and radiant in the heavens - I send greetings, blessings, thanksgiving, and goodwill. To each one I would fain whisper a tiny word trust God, hope much, fear not at all, and love with all your heart.

JOSEPH FORT NEWTON

* * *

SOME APPRECIATIONS.

I read your articles with much pleasure and especially agree with the sentiments expressed in your question, What is the Matter with Masonry? They fit in precisely with the judgment of a good many Masons here in the West. Only not too much stress has been placed on the almighty dollar which very often opens the doors of our temples for men who don't care for obligations, misusing the name of Mason for gain only. Hope to see some more of this style.

B. J. BOUBIGIUS, Oregon.

Allow me to congratulate you on the excellence of the magazine both in contents and appearance.

I am chairman of our Library and Reading Room Committee and place it on file there when I have read it.

It may interest you to know that I have complete files of it from first number to present time.

Wishing you all manner of good things for the future.

T. R. STONER, South Dakota.

* * *

SYLVANUS COBB'S MASONIC NOVELS.

In THE BUILDER'S list of books, I notice the Caliph of Bagdad, by Sylvanus Cobb, Jr This novel pertains to the Council Degrees. The author wrote two other Masonic novels. One entitled Alaric or the Tyrant's Vault, which was based upon the Blue Lodge Degrees. The other was entitled The Keystone, and of course was founded upon the Royal Arch Degree. These three novels were first printed in the "New York Ledger," (Robert Bonner's famous story paper), many years ago. A laric was printed about seventy years ago; (caliph about sixty years ago, and The Keystone later The first two mentioned were afterwards reprinted in book form, but naturally those editions are out of print. I don't know that The Keystone was ever printed in book form. If desired for reprinting, I presume copies of the first and third stories mentioned might be obtained.

Bro. Cobb lived and died at Hyde Park, Massachusetts, and was a member of the Blue Lodge at that place. He was also a Knight Templar, and was a thirty-second

degree member of the Scottish Rite. Bro. Cobb was an extensive and versatile writer and his many novels and stories over different names were printed in a number of story papers and were very popular.

A.O. ROBINSON, Florida.

* * *

THE DEGREES OF MASONRY

We are engaged in revising the series of articles published in THE BUILDER in 1928 and 1929 with a view to republishing them. Our request for comment, corrections and criticism in the final article was quite serious. The articles were, many of them, written under circumstances not conducive to the complete accuracy that such a work demands, to be of any real value. We have discovered some errors, and in a few places the argument will have to be modified, but it is often very difficult to see mistakes from the inside. If such of our readers who are interested in the subject and have taken time to read the articles, would give us the benefit of any observations they have to make, we should be really very grateful.

A. J. Kress.

R. J. Meekren.

* * *

GENERAL GEORGE G. MEADE

Has any reader of THE Builder any information in regard to whether General George G. Meade was a Freemason or no? Or can suggest any place where the information might be found?

E.P.S., Maryland

The Builder Magazine

February 1930 - Volume XVI - Number 2

Historical Sketch of Albany Sovereign Consistory Sublime Princes of the Royal Secret

By BRO. ISAAC HENRY VROOM, JR., New York

THE City of Albany, N. Y., has the distinction of being the home of the oldest working body of the Ancient Accepted Scottish Rite of Freemasonry, Ineffable and Sublime Grand Lodge of Perfection having received its Charter on December 20, 1767, from Henry Andrew Francken, " Deputy Inspector General of all the Superior Degrees of Masons in the West Indies and North America."

The early records of the lodge were long lost, but were recovered in 1901 through the efforts of the late Ill. John Hally Lindsay, 33d, and the late Ill. William Homan, 33d, then Deputy for New York State. Ill. Bro. Homan caused the Minutes from 1767 to 1774 to be published in the Proceedings of the New York Council of Deliberation for 1902, and also a photographic copy of them in the Proceedings for 1906. There appeared also in the 1902 Proceedings a concise history of Ineffable Lodge by Ill. John Hally Lindsay, 33d, then its T.P.G.M.

These records throw a flood of light on the early history of Scottish Rite Masonry in Albany and, in conjunction with the records of Masters Lodge No. 2 (now No. 5), F. & A. M., give us a fairly complete story of the building of "The First Lodge House Owned by a Masonic Lodge in America." This house (1) was situated at the northwest corner of Maiden Lane and Lodge Street (hence the name) on the site of the present Masonic Temple; a bronze tablet in the vestibule of which records the fact that:

On This Site

Purchased Oct. 17, 1766 By

Brother Samuel Stringer

The First Lodge House

Owned by a Masonic

Lodge in America

Was Erected in 1768

and Remained the

Property of

Masters Lodge

Number Five

Until Presented to

The Masonic Hall

Association

in 1895

A Grand Council of Princes of Jerusalem was established at the same time, but, unfortunately, there are no early records available.

On December 6, 1768, Ill. Bro. Francken appointed Dr. Samuel Stringer a Deputy Grand Inspector and at a Lodge Meeting on March 27, 1769, "Br. Samuel Dr. Samuel Stringer, Deputy Grand Inspector, December 6, 1768.

Stringer produced to the Lodge a Warrant from our Worpl. Founder, Constituting him a Depy. Grd. Inspector, which was read and admitted of by the Body. " Bro. Stringer was Master of the Lodge of Perfection from 1770 to 1774, and was also Master of Masters Lodge for many years. His portrait is here produced.

Bro. William Gamble, the first Master of Ineffable Lodge of Perfection, was a Civil Engineer by profession and a draftsman of ability. It was he who, probably, executed the "Constitution and Patent" of Ineffable Lodge and he also prepared tracing boards for many of the Degrees. Eleven of these are reproduced in the Proceedings of the New York Council of Deliberation for 1906. and one of them will be shown in the March issue.

The Minutes of Ineffable Lodge end with the meeting of December 5, 1774, when the "Lodge closed till this Night fortnight"; but the Lodge met for some years thereafter. For some unknown reason the Lodge suspended labor and was revived in 1820 or 1821 by Bro. Giles Fonda Yates, as will later appear. The Grand Council of Princes of Jerusalem was also revived and continued active for several years. It exercised the power of issuing Charters and one of these is reproduced. Although it is evident that several of the Albany Brethren received the higher degrees of the Rite, there was no Consistory established until 1824, and what follows is an attempt to gather together into a consecutive narrative the material at present available concerning the early history of Albany Sovereign Consistory, S. P. R. S.

The early history of Albany Sovereign Consistory is so intimately connected with that of Bro. Giles Fonda Yates that a short sketch of his life seems appropriate. He was born in Schenectady, N. Y., on November 8, 1798, the son of John and Margaret (Fonda) Yates. He was graduated from Union College in the Class of 1816, with Phi Beta Kappa rank, and later received the degree of Master of Arts. He was by profession a councellor-at-law and held the office of Surrogate of Schenectady County from 1821 to 1840. For many years he edited the Schenectady Democrat and Reflector.

Bro. Yates was Initiated Entered Apprentice in Morton Lodge No. 77, of Schenectady, N.Y., on October 23, 1820, and received the degrees of FellowCraft and Master Mason on October 27, 1820. On December 15, 1820, he was elected Senior Deacon and the following year Senior Warden, to which office he was re-elected in 1822, but was not advanced in 1823. On December 7, 1824, he affiliated with St. George's Lodge No. 6, but did not sign the By-Laws until June 24, 1825. W. Bro. Yates served as Master of St. George's Lodge in 1826 and 1827, and again in 1844 and 1845. He was also a Royal Arch Mason and a Knight Templar.

It is not known when he received the Scottish Rite Degrees, but it must have been during 1820 or 1821, for in the Minutes of Ineffable Lodge of Perfection of January 31, 1822, he is recorded as Senior Grand Warden, and on November 11, 1823, he was elected Sublime Grand Master.

Ill. Bro. Yates received the 33d on October 24, 1825, from Ill. Bro. John Barker, special agent of the Supreme Council of Charleston, S. C. - as noted in the Reprint of the Proceedings of the Supreme Council, 33d, . . . Portland, 1876, p. 36. Later, Ill. Bro. Yates stated that he took his vows as a Sovereign Grand Inspector General "between the hands" of Bro. Joseph M'Cosh, Ill. Gr. Secretary-General of the Supreme Council at Charleston, South Carolina. (2)

While the Supreme Council for the Northern Masonic Jurisdiction was established in 1813, it was not until 1828 that the two Councils agreed upon a jurisdictional division of territory. On July 5, 1828, Ill. Bro. Yates was "acknowledged and admitted" a member of the Northern Supreme Council and Representative near it of the Southern Supreme Council, his appointment as such Representative having been made May 11, 1826. His Patent of 1828 is in the Library of St. George's Lodge No. 6, of Schenectady, N. Y., and is here reproduced. On June 15, 1844, he was appointed "Most Illustrious Inspector Lieutenant Grand Commander ad vitam" of the Supreme Council, N. M. J., and in 1851 succeeded Ill. Bro. John James Joseph Gourgas, 33d, in the office of M. P. Sovereign Grand Commander. At a meeting of the Supreme Council on September 5, 1851, he delivered a most important address, in the course of which he said:

"I turned my attention to the history of the 'Sublime Degrees' very soon after my initiation as a Mason. My intercourse in 1822 with several old Masons (3) in the city of Albany led to the discovery that an 'Ineffable Lodge of Perfection' had been established in that ancient city on the twentieth December, 1767. I also discovered that not only the Ineffable, but the Superior Degrees of our Rite had been conferred at the same time on a chosen few, by the founder of the lodge, Henry A. Francken, one of the Deputies of Stephen Morin of illustrious memory. It was not long, moreover, before I found the original warrant of this lodge, its book of minutes, the patents of III. Brothers Samuel Stringer, M. D., Jeremiah Van Rensselaer and Peter W. Yates, Esquires, Dep. Inspectors General, under the old system; also the 'regulations and Constitutions of the nine commissioners,' etc., 1761, and other documents that had been left by Bro. Francken with the Albany Brethren when he founded that lodge. With the concurrence of the surviving members of said lodge residing in Albany, Dr. Jonathan Eights and the Hon. and R. W. Stephen Van Rensselaer, P.G.M. of the Grand Lodge of New York, I aided in effecting its revival.

"The necessary proceedings were thereupon instituted to place the same under the Superintendence of a Grand Council of Princes of Jerusalem, as required by the old Constitutions; and such Grand Council was subsequently opened in due form in said city.

"Having been made aware of 'the new Constitution of the thirty- third Degree,' ratified on the first of May, 1786, conferring the Supreme Power over our Rite on 'Councils of nine Brethren,' I hastened to place myself in correspondence with Moses Holbrook, M. D., at the time S. G. Commander of the Supreme Council at Charleston, and with my esteemed friends Joseph McCosh, III. Gr. Sec. of the last named Council, and Bro. Gourgas, at that time III, Gr. Gen. of the H. E. for this Northern Jurisdiction. Lodges of Perfection in the Counties of Montgomery, Onondaga, Saratoga and Monroe in the State of New York, were successively organized, and placed agreeably to the Constitutions under the superintendence of the Grand Council before named, The establishment of this last named Body was confirmed, and all our proceedings in 'sublime Freemasonry' were legalized and Sanctioned by the only lawful authorities in the United States, the aforesaid Supreme Councils.

"On the sixteenth day of November, 1824, I received a patent appointing me S(overeign) of S(overeigns) of a Consistory of S. P. R. S., established in the city of Albany. I would here also state, that on the thirteenth day of February, 1825, a charter was granted to III. Bro, Edward A Raymond, of Boston, Mass., and eight associates, constituting them a Grand Council of Princes of Jerusalem; a charter was also granted them for a Consistory of S. P. R. S., both Bodies to be holden in the city of Boston. All these several Bodies named, as well as the Albany Grand Council and Consistory, have since their establishment, paid due faith and allegiance to our Northern Supreme Council."

At the close of his address - having appointed Ill. Edward A. Raymond Lieut Gr. Commander - Ill. Bro. Yates resigned the office of M. P. Sov. Gr. Commander and installed Ill. Bro. Raymond as his successor. The latter, appreciating Ill. Bro. Yates' great services to the Supreme Council and desiring to retain him in active office, appointed him Ill. Grand Chancellor, H. E., which office he retained until his death - at the same time serving as Deputy for New York.

The latter years of Ill. Bro. Yates' life were spent in New York City, where he took an active interest in the local bodies of the Rite. Between April, 1856, and May, 1857, Cosmopolitan Consistory was organized in that city and he was appointed the first "Sovereign of Sovereigns.

He died on December 13, 1859, and his body rests in the Union College plot of the Vail Cemetery, Schenectady, N. Y.

The foregoing account of Ill. Bro. Yates' activities is condensed from a longer article by the present writer on the same subject, printed in the Proceedings of the New York Council of Deliberation, 1914.

Portions of the correspondence to which Ill. Bro. Yates refers have been preserved and were printed in the "Official Bulletin of the Supreme Council of the 33d Degree, for the Southern Jurisdiction of the United States, " Vol. X, No. 1, June, 1890, pp. 179-254. It is from these letters that most of our information relative to the early days of our Consistory has been obtained.

While the Northern Supreme Council was established in New York in 1813, the Charleston Supreme Council apparently continued for some time to grant charters in the Northern territory. It was the practice of this Supreme Council never to establish more than one Consistory, 32d, in a state. The Supreme Council only chartered Councils, 16d, and Consistories, 32d, the Councils chartered Lodges of Perfection and the Consistories regulated the degrees from the 17th on. (Bul. Vol. X, No..1, p. 189.) This will account for the absence of any early records or mention of Albany Sovereign Chapter of Rose Croix, which was, apparently, incidental to the Consistory, although established at the same time.

When Ill. Bro. Yates commenced his correspondence with Ill. Bro. Holbrook he was unaware of the existence of the Supreme Council in New York City.

Ill. Bro. Holbrook had appointed Ill. Bro. John Barker as agent to effect the establishment of Consistories and Councils, and it was he who instituted the Consistory at Albany in the fall of 1824 or early in 1825. In 1826, the New York Supreme Council commenced correspondence with the Charleston Supreme Council relative to the bodies established by it in the Northern States - especially the Consistory at Albany - and the Charleston Supreme Council on September 22, 1826,

"RESOLVED: That the different subordinate bodies now under this jurisdiction in the Northern States be directed to furnish and make out full returns of the names of all of their initiates into any or all the Sublime Degrees specifying which degree and their place of residence and avocations together with the date and place of birth and religious persuasions that it may preparatory to transferring the

Jurisdiction over them to the legal Supreme Council of the 33rd Degree in the Northern States."

"The Consistory of Sublime Princes of the Royal Secret for the State of New York will be pleased to take due notice of the above order and govern themselves accordingly." (5)

In response to this resolution Ill. Bro. Yates prepared a return from which is taken that portion relating especially to the Consistory:

"To the Three Illustrious Supreme Council of the Sov. Gr. Inspectors General of the 33rd Degree in the U. S. A. situated under the C. C. of the Zenith, which answers to the parallel of 32d 47' N. L. and to the Meridian of 2d 32' (or 79d 48') West Longitude.

"The Consistory of Sub. Princes of the Royal Secret for the State of New York, established in the G. east of the City of Albany, in said State, would most respectfully beg to leave to represent:

"That they have hitherto deemed it inexpedient to exalt and perfect any Princes of Jerusalem (in any of the Sublime degrees conferred by them), except those associated with the original founders of their body in the organization of the same, who were not present to receive said degrees from Ill. Bro. John Barker, general Agent of your Supreme Council.

"The above Brethren received the degrees of Sup. from that of Rose Croix to that of Sublime Prince of Royal Secret from the hands of Ill. Bro. John Barker, General Agent of the Sup. C. Of Sco. (3) Imp. Genl. 33rd Degree of the Southern Tiers of

U. S. in 1825 and admitted members of grand Consistory of Su. C. P. R. T. for State of New York at the City of Albany.

"Bro Beck has moved to Vermont, and will not be able to assist us. Bro. Van Dusen whose name was given in our Warrant, is at present under censure, perhaps unjustly . . ."

The return continues with lists of members of the Council of Princes of Jerusalem and of Ineffable Lodge of Perfection. It was copied many years ago and a portion was printed in the Proc. N. Y. Council of Deliberation, 1902, pp. 150-153. On March 22,1827, the Charleston Supreme Council transferred the Consistory to the jurisdiction of the Northern Supreme Council, as is shown by the following letter:

"Supreme Council Chamber, "Charleston, S. C., 17th May, 1827.

"Most Illustrious Brothers of S. P. R. S.:

"Agreeably to a resolution passed by this Supreme Council at its sitting of the "Vernal Equinox," 23rd of the 12th month, called Adar, of the Hebrew year 5587, answering to Thursday, 22d March, A. M. 5831, A. D. 1827, I am directed to write and inform you that, in conformity with a mutual arrangement, which is legal and will be conducive to the good to the Craft, your Consistory of S. P. R. S. at Albany will henceforth pay all due faith and allegiance to the Grand Supreme Council of S. G. I. G. of the 33d Degree for the Northern District and Jurisdiction of the U. S. A., rendering them all due obedience which of right heretofore could be claimed or exercised with justice; hereby renouncing on our part all our rights and privileges of control or direction. In thus separating, as parent and child, this Supreme Council wishes you prosperity both individually and as a Body, and can assure your respectable Body that it will always give great Satisfaction to hear of your success.

"I have the honor to remain, with the best wishes, most illustrious brothers, for your welfare both temporal and eternal,

"Deus Meumque Jus, "MOSES HOLBROOK, M. D., "R+, K - H. S. P. R. S., S. G. I. G of the 33d Degree, "(L S. 33d) and Grand Commander in the Southern Jurisdiction of the U. S. A.

"P. S. Your orders and directions will be received from the Illustrious Brother J. J. J. Gourgas, Esqr., Sec'y Genl. of H. E., to whom you will as soon as may be, report yourselves."

The correspondence indicates that several of the Brethren were reluctant to sign a "Submission" to the Northern Supreme Council and that some of them resigned. By this time the Anti-Masonic excitement was gaining strength and it was difficult - if not impossible - to hold meetings. In 1828, Bro. N. N. Whiting, one of the charter members of the Consistory, applied for a dimit on the ground that "he must give up Masonry or lose his place as a Baptist clergyman, on which, and which alone, he depends for his daily bread." (Bul. S. C., Vol. X, No. 1, p. 218.) In a letter to him, dated April 4, 1828, Ill. Bro. Yates gives the following interesting information:

"You know that the charter for the Consistory to be located at Albany was granted by said Supreme Council (at Charleston, S. C.), to five or six persons, including yourself, and that circumstances have prevented us from doing anything as a body since the receipt of the charter in the fall of 1824. You know too that, afterwards on account of our location, it was deemed proper by said Sup. Council to transfer their jurisdiction over our Consistory to the Sup. Council at New York. To effectuate this object and also that the interests of the Southern Sup. Council and of our Consistory might be promoted, they thought it expedient to appoint a representative in the Northern Sup. Council, and as I was the presiding officer of the Consistory this appointment fell upon me. I could not, however, act as such

representative without first receiving the degree of Grand Inspector of the 33d, &c., which I accordingly I received shortly after.... On the 6th September, 1826, ' the Sup. Council at New York wrote to the Sup. Council at Charleston as follows: 'Your request to have us recognize Ill. B. Giles F. Yates, of Sehenectady, as your representative near our Sup. Council is accepted with satisfaction. . . ."

From the facts thus far obtained we may gather that the Consistory at Albany, N. Y., was chartered by the Supreme Council at Charleston, S. C., on November 16, 1824, with the title of "The Consistory of Sublime Princes of the Royal Secret for the State of New York," and Ill. Giles Fonda Yates was named as the first Sovereign of Sovereigns. It was instituted either later in the fall of 1824 or in 1825 by Ill. John Barker, General Agent of the Charleston Supreme Council. The Consistory was transferred to the jurisdiction of the Northern Supreme Council at New York City by the Southern Supreme Council on March 22, 1827. The Consistory had jurisdiction over the degrees from that of Prince of Jerusalem (16d), consequently there was no separate organization of a Chapter of Rose Croix. Little, if any, work was done for many years for, on April 4, 1828, Ill. Bro. Yates wrote: "We can hardly be said to be as yet completely organized," so that the organization would seem to have been in posse rather than in esse, potential more than actual.

NOTES

1. An article by the present writer was published in THE BUILDER for 1920 under the title, "The First Lodge House Owned by a Masonic Lodge in America." For those readers who are unable to refer to this it may be said here that no drawing or description of this earliest building erected in America for exclusively Masonic purposes now exists

2. Proc. Sup., Courtland, 1876, p. 236.

3. In the passage quoted it will be observed that Ill Bro. Yates gives the date of this revival as being 1822. The evidence, however points to meetings having been held two years previously, in 1820.

4. Proc. N. Y. Con. Del., 1911, pp. 280-303.

5. Idem., 1902, p. 150.

6. While the date of Ill. Bro. Yates' birth is here given as November 9, 1799, the usually accepted date is November 8, 1798. The former date would make him but 19 years old at the time of his initiation into Masonry (October 23, 1820).

7. It is evident that these abbreviations have been copied incorrectly.

8. Bul. Sup. Coun. S. J., Vol. X, No. 1, p 192, Proc N. Y. C. of D., 1902, p 164.

(To Be Concluded)

----o----

Historical Notes on Masonry in the Civil War

By BRO. FRANK P. STRICKLAND, Kansas (Concluded from January)

GRAND MASTER JOHN F. HOUSTON, of Missouri, who had consistently refused the incessant demand for Masonic privileges for the so- called "good fellows" for whom such privileges were generally asked, congratulated his brethren upon their freedom from the entanglements of military Masonry; but he suggested that, as many Masons had been made in army lodges, some method of procedure should be devised by which subordinate lodges might be governed in their intercourse with these Masons. The Grand Lodge of Wisconsin, still unhappy over the fact that citizens of that state had made Masons in army lodges, chartered by other Grand Lodges, ruled, June 13, 1865, that all citizens of that jurisdiction so made were to be regarded as clandestines until formally healed, the healing process to consist of submission to the same regulations as those governing the application for the degrees.

Among the thousands of citizens of the border state of Tennessee who served in both the Federal and Confederate armies were many Masons and prospective Masons who sought affiliation with military lodges. Upon their return from service they naturally sought Masonic intercourse in their home surroundings. Although Grand Master Thomas A. Hamilton felt that many of these brothers were not influenced by proper motives, yet the Grand Lodge, on October 2, 1865, ruled that, as there had been many worthy applicants admitted to the degrees in army lodges in both armies, they should be admitted into full membership upon their return to the jurisdiction of Tennessee.

At its Annual Communication, October 3, 4, 1865, the Grand Lodge of Illinois took steps to evolve a plan of action tending to eliminate the evils resulting from army Masonry; and instructed the Grand Secretary to issue a bulletin notifying other Grand Bodies of the action taken. Because of the light which it throws upon the subject of military Masonry, the copy sent to Kansas is appended in its entirety:

To the M. W. Grand Master, R. W. Deputy Grand Master, R. W. Grand Wardens and Worshipful Brethren of the M. W. Grand Lodge of Kansas: The Grand Lodge of Illinois sends Fraternal Greetings.

Dear Brethren: At a Regular Grand Annual Communication of the Grand Lodge of Illinois, M. W. Thomas J. Turner, Grand Master, begun and held at Springfield, on the 3d and 4th days of October, A. D. 1865, A. L. 6865, the following proceedings were had:

October 3d. 1865.

* * * * *

The Grand Master delivered his annual address, which, on motion of R. W. Bro. S. A. Hurlbut, was referred to a Select committee of five.

EXTRACT

"Previous to my installation, several dispensations had been granted by my predecessor to open military lodges in the army then in the field. I have never been fully informed as to the extent of the powers granted by these dispensations, but I suppose they did not confer any authority to invade foreign Jurisdictions and make Masons from the citizen soldiery of other States. In all the dispensations for military lodges granted by me, jurisdiction was limited to the single regiment of Illinois troops to which the dispensation was granted. I am led to believe that some of the military lodges working under dispensation from our jurisdiction have greatly abused their privileges, and brought reproach upon our Order. Instead of confining their operations to Illinois regiments and troops exclusively, as they ought to have done, they made Masons indiscriminately from soldiers and citizens of other States, with very little regard for the kind of material used. Wisconsin, Minnesota, Iowa and Missouri have especial cause to complain in this respect.

"M. W. George W. Washburne, Grand Master of Wisconsin; A. T. C. Pierson, Grand Master of Minnesota, and E. A. Guilbert, Grand Master of Iowa, in the most fraternal manner called my attention to the fact that these military lodges were in the habit of making Masons of citizens belonging to their respective jurisdictions, and that candidates had been admitted whose characters wholly disqualified them from becoming Masons. As soon as these facts became known to me I at once addressed letters to the Masters of all the military lodges working under dispensations from our jurisdiction, instructing them not to receive or act upon the petition of anyone who was not known to be a citizen of the State of Illinois. About that time most of our military lodges suspended work, and, the war being closed, they ceased to exist, having done some good and much mischief. I would fraternally ask our sister Grand Lodges to overlook errors which were not designed or Sanctioned by the Grand Master or the Grand Lodge of Illinois.

"There is one question connected with our military lodges to which I invite your careful attention. What is to be the status of Masons who were made in these lodges? The lodges ceased to exist when the war closed. Some of them had been broken up through the long marches and hard fighting which immediately preceded the cessation of hostilities; the brethren have no demits, and in many cases cannot procure even certificates of having been made Masons; some have received only one and others only two degrees. They are all Masons, and will naturally seek affiliation with Masons when they return to their homes. How that affiliation shall be accomplished, and how those who seek advancement shall be disposed of, are questions of grave importance, and of sufficient magnitude to demand your prompt attention.

"In behalf of the brethren who have been made Masons in our military lodges from citizens of other States than Illinois, I would fraternally ask that our sister Grand Lodges adopt some plan by which they may, if found worthy, become affiliated with lodges in their respective jurisdictions."

* * * * *

The Grand Master appointed R. W. Breth. S. A. Hurlbut, of No. 60; W. James M. True, of No. 260; John A. McClernand, of No. 71; Mason Brayman, of No. 4, and John M. Pearson, of No. 27, said committee.

October 4th, 1865.

* * * * *

R. W. Stephen A. Hurlbut, from the Committee on Grand Master's Address, submitted the following report, which was received and read:

EXTRACT

"Very grave and serious questions are raised by so much of the address as relates to military lodges and their action.

"Either by direct authority of the Grand Lodge in dispensations conferred, or by usurpation of power in those to whom the dispensations were committed, it is clear that the rights of sister Grand Lodges have been repeatedly invaded. Masons have been made not only of citizen soldiers of Illinois in the field, but also of known citizens both of loyal and disloyal States, under apparent authority from this Grand Lodge. For those who were thus made Masons, and who reside in this jurisdiction, this Grand Lodge should provide by recognizing them as such, and a resolution to that effect is appended. For those who have been made Masons, and who of right belong to other jurisdictions, this Grand . Lodge can do no more than to request the appropriate Grand Bodies where they may permanently reside to adopt them into the general Brotherhood, if in other respects found worthy, and thus heal the breach which has been made in the walls.

"It is to be hoped that this experience will forever close the question of traveling lodges operating within regular foreign jurisdictions."

* * * * *

On motion, the consideration of the report was postponed until 2 o'clock P. M.

* * * * *

2 O'CLOCK P. M.

The Grand Lodge called to labor.

* * * * *

The Grand Lodge resumed consideration of the report of Committee on Grand Master's Address.

W. Bro. L. B. Dugger moved to consider the resolutions proposed by the committee seriatim. Carried.

Resolution No. 1 was then taken up, considered and adopted:

1. Resolved, That all Masons made in military lodges under dispensation from this Grand Lodge should, upon the best evidence that can be procured of that fact, be acknowledged and received as such, and, if found worthy, should become members of subordinate lodges where they reside, and be advanced if incomplete.

Resolution No. 2 was then taken up, considered and adopted:

2. Resolved, That our sister Grand Lodges are fraternally requested to take into their charge such Masons within their jurisdictions as have been made under these dispensations, and, if found worthy, to incorporate them into the fraternity where they may reside.

A true copy from the record.

Given under my hand and the seal of said Grand Lodge, at Springfield, this 9th day of November, A. D. 1865, A. L. 5865.

HARMON G. REYNOLDS,

Grand Secretary (17)

(SEAL)

This bulletin was issued too late in the year to receive general consideration in 1865, as most Grand Bodies had already held their Annual Communications. It aroused a great deal of discussion in the annual meetings of the following year, when the troubles growing out of army Masonry finally came to a head.

With the advent of the year 1866 and the disbanding of the armies of the Union and the Confederacy, and the resulting dispersion of the membership of the army lodges, large numbers of army-made Masons were "left in the air," so to speak, with no Masonic connection and little, if any, evidence to show that they were brethren of the Mystic Tie. Upon their return to their homes they naturally sought recognition. Their activities in this direction brought up for final solution the problem which was engaging the thoughtful attention of Masonic leaders. And a solution was now acutely necessary. Those Grand Bodies which, through patriotism or other motive, had created the problem, now were seeking, with anxiety, some method of solving it; those Grand Lodges which had kept themselves free from the entanglements of army Masonry, although they now saw their course justified, yet were drawn into the tangle, and forced to aid in the solution.

Maryland refused to subscribe to the Illinois plan. Oregon refused recognition to any soldier Mason unless he could prove that at the time of making he was a resident of the jurisdiction which authorized the military lodge in which he received his degrees. Florida made the same ruling.

On the other hand, the District of Columbia adopted the Illinois scheme; as did South Carolina. At the Annual Communication of the latter Grand Lodge, in 1866, Grand Secretary A. G. Mackey, reporting for the Committee on Correspondence, discussed the subject of military Masonry:

Not more important to the Masons of Illinois than to those of South Carolina is the consideration of these questions. Between the years 1860 and 1864, the several Grand Masters who, during that eventful period, presided over this jurisdiction, issued dispensations for the establishment of ten military lodges among the troops

of this State. From not one of these lodges have I received a return of the dispensation, any report of its proceedings, or list of its members. Many of them, established in regiments quartered for some time near Charleston, did, I know, much work, initiating, passing and raising many candidates. Some of their work, too, was unfinished, from causes which, I have no doubt, were beyond their control; and there are now in this State many Entered Apprentices, as well as Fellow Crafts, who received the degrees, as far as they have taken them, in military lodges. Most of these Masons, finished and unfinished, have now returned home, their lodges informally disbanded, and they themselves without any external evidence of their Masonic character, and are knocking at the doors of our regular lodges for affiliation and for advancement, and the completion of that work which the military lodges were unable to accomplish. I have received many communications, asking for my opinion as to the proper course to be pursued in these cases. My answers have uniformly been to this effect: I have looked upon these military lodges as extinct lodges, whose records have been lost or destroyed, and of whose membership there is no documentary evidence in the archives of the Grand Lodge. In such cases, it is impossible to obtain dimits, and as the law does not and cannot require impossibilities, I have advised that the lodge to whom application is made for affiliation or advancement, may lawfully dispense with the production of the dimit, and on the person applying proving his status by "due trial and strict examination", the lodge might proceed to ballot for his affiliation or advancement. But in cases where the lessons of Masonry had been so badly taught or so carelessly received, that they had made no impression, then I conceived (there being no evidence, external or internal, of Masonic character or standing) that the petitioner should be treated as a profane making application for initiation.

This, it has seemed to me, is the only way in which this difficulty can be overcome; but the very fact of the existence of the difficulty in no measured degree, has led me very seriously to reflect on the history and character of military lodges as a part of the Masonic Institution . . . my experience of the working of the system for the last four years would hereafter render me exceedingly averse to their establishment in volunteer organizations which have but a temporary existence. When the regiments are in activity, but little time or opportunity is afforded to the soldier to acquire any useful knowledge of the nature and object of the degrees which he has received; and when the regiment is disbanded, the members are dispersed over the country with little or no means of proving their Masonic character or standing, and every jurisdiction is likely to be incommoded with a large class of unaffiliated and unaffiliable Masons.

I will say nothing of the chances that, in a military lodge, a rigid scrutiny of the character of messmates and of companions in labor and peril will not be so likely to be exercised as in a lodge of civilians, but will base my objections solely on the ground that a volunteer regiment, organized for a particular purpose and for a definite period, is of too temporary a nature to admit within it of the establishment of a lodge, which should always be a permanent institution. (18)

The Grand Lodge of Michigan, feeling that any blame in the matter of making a Mason in an army lodge rested, not with the individual, but with the lodge making him, decided to recognize Masons so made in military lodges authorized by other Grand Bodies, or working in other jurisdictions, so long as they remained in good standing, and, if dimited, to admit them.

The Grand Lodge of Missouri, never having countenanced military lodges, evinced but little interest in the problem; but inasmuch as many Missourians had been made in army lodges, the Grand Lodge ruled that they were to be regarded as clandestines until healed, the healing process to consist, in the case of those found worthy, in their regular election and advancement through the degrees. Iowa adopted the same procedure, while the Grand Lodge of Mississippi required its subordinates to affiliate, pass and raise those soldiers who had received a part of the work in army lodges, provided their petitions were handled in the same manner as those of other applicants. Grand Master W. S. Patton, in speaking of the military Mason, remarked:

Masonry has no censure to inflict, or rebuke to administer, on account of religious or political tenets, or his views or the position he took in the past struggle (provided he is otherwise worthy) (19).

At the Annual Communication of the Grand Lodge of Kansas, in 1866, Grand Master Jacob Saqui, in handing a copy of the Illinois bulletin to the brethren, announced that:

A circular has been received from the Most Worshipful Grand Lodge of Illinois in relation to the Masonic position of members of military lodges acting under the authority of that Grand Lodge. Now when these lodges have ceased to exist, truly, indeed, it is said the "questions raised" are of the most grave and serious import. The Grand Lodge of Kansas has cause to rejoice that she unhesitatingly refused to give the Sanction of her Masonic authority to a single military lodge, and may congratulate herself that none of those Masonic Ishmaelites can trace their paternity to her indiscretion. The circular marked "A" I lay before you, confident that you will do the best you can with what at best is a "bad matter" (20).

The committee appointed to study the subject made the following report, which was adopted by the Grand Lodge: To the M. W. Grand Lodge of Kansas:

Your committee, to whom was referred the communication from the M. W. Grand Lodge of Illinois, relating to military lodges, and the status of Masons made therein, would respectfully report, that in the opinion of your committee that and other Grand Lodges exhibited but little Masonic wisdom in granting itinerant dispensations, which evidently have brought confusion among the Craft, and we earnestly hope that the sad lesson taught thereby may prove to them the necessity of guarding more closely the true interests of Masonry in the future.

In regard to the status of such as received the degrees in such lodges, your committee are of the opinion that, however impolitic or, as some may say, illegal, the granting of such dispensations may have been, we must recognize as Masons those who received the degrees of Masonry in such lodges.

Fraternally submitted, C. K. HOLLIDAY, J. C. RICHMOND,

Committee (21).

With the close of the year we thus see that while certain Grand Bodies still withheld recognition to the army made Mason the bulk of them were preparing to absorb him into the general body of the Fraternity.

By 1867 most of the Grand Lodges had reached a decision in the matter of military Masonry, and the agitation aroused by the soldier Mason began to subside. A few Grand Bodies, however, still wrestled with the problem. In that year Louisiana decided to recognize all army made Masons; Wisconsin ruled that these men must be first healed before they could be considered as being Masons. The healing process prescribed required each applicant to petition in the regular manner; if elected, he was to take the obligation of each degree at intervals of not less than twenty days, show the usual proficiency in each degree and pay a fee of not less than ten dollars.

In spite of all the agitation growing out of army Masonry, Iowa, in 1868, permitted the degrees to be conferred, out of time, upon a number of returning soldiers. On the other hand, in Indiana, a hotbed of military Masonry throughout the war, the pendulum had swung so far away from the soldier Mason that, in 1869, the Grand Lodge even refused to allow its subordinates to participate as such in the Memorial Day exercises.

Kansas, the stern exponent of regular Masonry throughout the war, never fully accepted the soldier Mason, although it had subscribed to the Illinois plan. Even at late as 1871, Grand Master John H. Brown aroused some unfavorable comment in the Grand Lodge of New York, and in other Grand Bodies, by ruling that a certificate of standing, or a dimit, from a military lodge was not admissible in Kansas; and that an applicant should be formally healed before being admitted, even as a visitor to a Kansas lodge.

MASONRY AND THE CONDUCT OF THE CIVIL WAR

At various times during the progress of the War efforts were made to inveigle the Fraternity into the political dissentions of the period. Many Craftsmen believed that Masonry, founded upon the principle of "peace on earth, good will to men," should endeavor to bring about a cessation of the unnatural strife, and should use its influence to restore peace. But the attempt to involve the Order in the political confusion of the times was almost universally discouraged and condemned by the wise leaders who held the helm of the Craft in those troublous days. Although few Grand Masters failed to refer to the War in their addresses, yet they invariably sought to impress upon their brethren the necessity of carefully separating their duty as Masons from their duty as citizens.

Although Grand Master N. Greene Curtis eloquently expressed his sorrow, at the Annual Communication of California, May 14, 1861, over the national troubles, yet he thought that his brethren were doing their duty sufficiently when they invoked the Grand Architect of the Universe to speedily end the unnatural conflict.

A large part of the address of Grand Master Alexander C. Downey, at the Annual Communication of the Grand Lodge of Indiana, May 27, 1861, was devoted to a discussion of the perilous condition of the country. Brother Downey thought that there were ways of clearing up the misunderstanding existing between the two sections of the country. But he made no suggestion that his Grand Lodge enter into the matter. On the same day, Grand Master McFarland, of Missouri, exhorted his brethren to remember that Masonry knew no sectional or political lines; that regardless of whatever they did as citizens, they should always remember the teachings of the Craft.

At the Annual Communication of Kansas, October 15, 1861, the Committee on Correspondence, in reporting upon certain communications from the Grand Lodges of Nebraska, Tennessee and Pennsylvania, referring to action that might be taken by Grand Bodies in the political troubles, stated that, while it deplored the loss of peace and hoped for a peaceful solution of the contest which threatened to wreck the government, yet Masonry was a brotherhood which eschewed interference in warlike projects; that it was the duty of the Institution to attempt to relieve the

horrors of war but not to bear a part in the strife. The Committee, therefore, recommended that the Grand Lodge take no political action.

Brother John Dove, reporting for the Committee on Correspondence, at the Annual Communication of Virginia, in 1861, remarked:

"A few communications have been received from Grand Masters, bearing on the distracted political condition of our suffering country, but on these we forbear to comment, and would earnestly deprecate any concerted movement on the part of the Masonic fraternity, as such, to interfere in any shape with the discordant political questions now agitating the public mind. With these our glorious old Institution has nothing to do; its mission is 'Peace on earth and good will to mankind'; and when, by the relentless force of patriotic duty it becomes necessary for the Mason to assume the character of soldier, he should never be unmindful of the divine attributes with which his sword is emblazoned - Faith, Hope and Charity " (22) His pacific words evidently had little influence, for we find that, in 1862, his Grand Lodge prohibited members of its jurisdiction from having any intercourse with Masons who adhered to the Union. (23)

At the Annual Communication of Iowa, in June, 1862, Grand Master Thomas H. Benton, Jr., in his address, quoted Mackey to the effect that: "No civil commotion can sever Masonic ties, or render nugatory Masonic obligations." (24) He went on to say:

"That while the revolt of certain States against the authority of the government, receives my unqualified disapprobation and condemnation, I know of no reason why it should interfere with Masonic jurisdictions. Masonry is a private Institution, established solely for social improvement, and the inculcation of the principles of benevolence, morality and virtue. It is restricted by no metes and bounds of civil jurisdiction, and has no special identity with any particular government. Its character is universal, and its objects everywhere, and for all time, the same. " (25)

At the Annual Communication of Kansas, October 21, 1862, Grand Master Jacob Saqui felt that, in the excited state of the public mind, there was some danger to the Craft. He realized that obedience to the government was one of the cardinal duties of Masons which the brethren should cheerfully perform; but he feared that, in their zeal for the preservation of the Republic, they might lose sight of that charitable spirit which should ever guide the conduct of draftsmen in their dealings with mankind. He begged them not to bring into the lodge political rancors which would cause them to act toward brethren of opposite political opinion as Masons should never act. He called attention to the fact that:

"Masonry never yet descended from her high position to participate in the struggles of policy or of warfare that the error was not fatal to her prosperity and usefulness, and not infrequently to her local existence." (26)

During the progress of the war several attempts were made to organize Masonic conventions whose general purpose was to draw the Order into the political arena. Few Grand Bodies participated in their deliberations, and the attempts were all abortive. Grand Master George Armstrong, in discussing these conventions, at the Annual Communication of Nebraska, June 2, 1862, expressed the opinion that there was nothing "which the Masonic fraternity could advise that would be mutually acquiesced in by the belligerent parties." (27)

The Grand Lodge of New York, in the same year, decided that the relations of Masonry to the civil government, both of the United States and of the Confederacy, were not such as to permit it to interfere with any line of policy which either might see fit to adopt. consequently, Grand Master Finley M. King had refused to attend a so-called Masonic convention, to be held at Louisville, Kentucky, as he conceived that "it must necessarily be of a political character," and he had no authority "to mingle in the deliberations of such a body. " (28)

When American Grand Lodges refused to attend these conventions, it was hardly to be expected that foreign Grand Bodies would care to be represented. Thus Grand Master T. Douglas Harrington, of the Grand Lodge of Canada, reported,

July 8, 1863, that he had declined an invitation, extended him by the Grand Lodge of Maine, to attend such a meeting to be held in New York. While he desired to see an end of the struggle of the Civil War, and felt that Canada would gladly assist in bringing about this end if she could do so with propriety, yet he did not think it proper for him to attend the convention - "First, because my attendance might be looked upon as an unauthorized interference in a domestic quarrel with which Canada had nothing to do, and secondly, because no Southern brethren could have an opportunity of giving expression to their feelings." (29)

Many Masons believed that Masonic punishment should be inflicted upon those who held political beliefs opposite to their own. In the North, certain brothers thought that those who followed the fortunes of the Confederacy should be expelled from the Order. In the South, some believed that the Order should be purged of those who adhered to the Union. This sentiment was constantly frowned upon by Masonic leaders. Speaking upon this subject in 1861, M. Wor. Bro. Garfielde, of Washington Territory, said:

"While the cloud of misfortune hangs black and threatening over the land; while States are discordant and hostile armies meet to spill fraternal blood, it is the high and holy mission of our fraternity to pour oil upon the troubled waters; to act as ministers of peace, mercy and conciliation, and at all times maintain our unity. Masonry knows no North, no South, no East, no West, no nation or race. Its home is the world; its devotees, the worthy of all nations; its faith centers in Deity, and its hope in immortality. Let us act as Masons, while we think and feel as citizens of the Republic. So shall we always be found true to ourselves, true to our families, true to our country, our race and our GOD." (30)

Speaking of Masonic punishment, at the Annual Communication of the Grand Lodge of Kentucky, October 21, 1862, Grand Master Hiram Bassett said:

"While I observe with pleasure that most of the Grand Lodges, whose Proceedings it has been my pleasure to examine, have wisely abstained from introducing any political legislation, I have been grieved to find that some of our brethren in this

jurisdiction have conceived the idea that what they deem political offenses - crimes against the State or civil government - are also breaches of Masonic obligations. In order to preserve that harmony among the brethren, which is our strength and our support, it seems to me neither ill-timed nor out of place to notice briefly here, the relation which Masonry, as an Institution, bears to the civil government." He quoted from the Ancient Charges:

"A Mason is a peaceable subject to the civil powers, wherever he resides or works, and is never to be concerned in plots and conspiracies against the peace and welfare of the nation, nor to behave himself undutifully to inferior magistrates, for as Masonry has been always injured by war, bloodshed and confusion, so ancient kings and princes have been much disposed to encourage the craftsmen, because of the peaceableness and loyalty, whereby they practically answered cavils of their adversaries, and promoted the honor of the fraternity, which ever flourished in times of peace. So that if a brother should be a rebel against the State, he is not to be countenanced in his rebellion, however he may be pitied as an unhappy man, and if convicted of no other crime, though the loyal brotherhood must and ought to disown his rebellion, and give no umbrage or ground of political jealousy to the government for the time being, they cannot expel him from the lodge, and his relation to it remains indefeasible." (31)

That there was not always unanimity of opinion, even in an individual Grand Body, upon the subject of Masonic punishment, is shown by the action taken in the Grand Lodge of Indiana regarding an incident which occurred in that jurisdiction in 1863. A subordinate lodge desired to know whether or not it had the right to expel a member who had gone south, accepted a commission in the Confederate army, and was then fighting against the Union. Grand Master John B. Fravel ruled that a brother could not be expelled for disloyalty alone. But the Committee on Jurisprudence, to whom the matter was referred, did not agree with the Grand Master, and ruled:

"Expel him, and expel him quickly; and should you ever catch him engaged in his unholy purposes, treat him just as you would the assassin who, in the dead hour of night, would, with stealth, enter your bed-chamber, and there, while carrying out his purpose of robbery, plunge the dagger to the heart of the wife reposing on your

bosom. Your committee deny, in the most emphatic terms, that there is any law of Masonry contravening or setting aside the first law of nature self-preservation." (32)

However, the report of the committee was tabled, and justly, in the opinion of the Committee on Correspondence of Kansas, which was "glad to see that the Grand Lodge of Indiana is not disposed to misconstrue the Ancient Charges on this point. However much our erring brethren may be politically culpable, it is only politically that they are so; and however much as patriots we may detest their course, we should not, by extravagant pleading, or farfetched and unnatural construction, attempt to shove the old and sacred landmarks of the Order out of their natural position, in order to gratify our patriotic ardor. By such a course we injure the Order, open a gap for innovation, and gain no advantage either to our country or the Craft." (33)

The Grand Lodge of Ohio gave proof that the policy of aloofness in political matters was not unanimous among Grand Bodies, when, at its Annual Communication, October 20, 1863, it passed fiery resolutions "expressive of their utter condemnation of the infamous traitors engaged in the unholy work of rebellion"; these resolutions further announced the "complete and thorough determination of the Grand Lodge to sustain the government in its efforts to restore the union of the States at every hazard." (34)

A survey of the situation as respects politics shows that, while sporadic attempts were made to involve the Institution in the tangle of political cross currents, the Order, in general, abided by the landmarks and refrained from taking those steps likely to involve it in the political contests of the time.

MASONIC RELIEF WORK IN THE CIVIL WAR

While the Masonic Institution regarded the army-made Mason with suspicion and even hostility, and while it refused to be inveigled into attempting to influence the conduct of the War, yet Masonry showed no unwillingness to render all possible aid to the soldier in the field. There were few, if any, Grand Bodies that did not contribute in some way toward the relief of the troops. Some furnished money to be used by sanitary commissions in aiding the sick and wounded; others provided medical and other supplies. Certain Grand Bodies also donated the services of visitors who made personal contacts among the troops. And this relief work was not confined to the soldiers of one side only, but was extended to the men of both armies. Outstanding among Masonic bodies in its relief work, was Louisiana Relief Lodge, No. 1, of New Orleans, Louisiana. In 1861, this lodge reported its receipts for 1860 as $3876.46; of which, $3087.15 had been expended for the relief of soldiers regardless of the side on which they fought. (35) Although its resources became more and more circumscribed as the War advanced, yet the lodge continued its good work throughout the years of the great struggle, its expenditures, as late as 1866, being $2392.36 The splendid work of the brethren of this lodge aroused the admiration of Grand Master William C. Belchor, of California, who, in 1863, called the attention of his Grand Lodge to the "noble act of J. Q. A. Fellows of New Orleans, who, in spite of all opposition, fearlessly did his whole Masonic duty toward those of our brethren who had the misfortune to be prisoners of war in that city." (37)

The Grand Lodge of the District of Columbia, in 1862, organized a complete system of relief for the troops of both armies; Grand Master McJilton, in 1863, reported that he had visited many army hospitals, in his capacity of head of the Grand Lodge of Maryland, and had found the need of Masonic chaplains so great that he had appointed Reverend Brother Robert Piggott to begin the good work, an idea that was strongly supported in many Grand Bodies.

A final problem growing out of the War was the attitude Masonry was to take toward maimed candidates. Many Grand Lodges, as in the case of Missouri, ruled that, in the case of such petitioners, the subordinate lodges should adhere to the landmarks and the rules and regulations of the Grand Bodies upon the subject of the admission of candidates. Other Grand Lodges were inclined to be lenient in the matter, as in the case of the Grand Lodge of Mississippi, which, on January 21, 1867, ruled that it was proper to confer the degrees of Fellow Craft and Master

upon candidates who had lost an arm or leg, provided they had been initiated before such loss, and provided, further, they could physically perform the ceremonies.

CONCLUSIONS

With every line of human endeavor disjointed by the holocaust of the Civil War, it was inevitable that Masonry should reel before the storm. The conflicting ideas of various Grand Lodges as to the proper method of dealing with army Masonry naturally led to great confusion which involved not only those Grand Bodies yielding to the desires of the soldier petitioner, but, also, those which, adhering to the doctrine of Grand Lodge sovereignty, sternly refused to bow to army Masonry. Further, there was a large body of sentiment among the membership of the Craft in favor of the Institution entering the realm of polities and taking a hand, as an organization, in the conduct of the struggle between the states - a sentiment which required the utmost efforts of Masonic leaders to combat and suppress.

And this state of affairs was naturally bound to follow under the circumstances. But, confronted by unusual conditions, the several Grand Bodies sought, honestly and conscientiously, we believe, to solve the problems which were presented to them. And the evidence shows that they did, finally, solve them. During the period of reconstruction adjustments were made and the damage largely repaired. The worthy army-made Masons were absorbed into the stream of regular Masonry, which was soon flowing as placidly as ever, unpolluted by any contamination growing out of political entanglements.

But there is a lesson to be learned from a study of the trials and tribulations of Masonry during the period of the Civil War. In times of great national danger when men are arming themselves for battle, there is, among them, a vital need for Masonry. After all, men are but adult children. As the ties of family and home are broken, and the perils of the battlefield draw near, they cast about for some staff upon which to lean for strength and support. Religion does not always furnish that support. But who that has not experienced it can appreciate and understand the

mighty strength and help of the tie with which Masonry binds together its votaries? It is stronger than the tie of comradeship which binds soldiers closer together than the tie of blood brotherhood. How many American Masons will ever forget the cheer and encouragement and comfort which they derived from the informal little Masonic gatherings in the muddy trenches and reeking dugouts on the shell torn fields of France?

From the earliest times there has been an intimate connection between the Mason and the soldier. Our ancient operative brethren were exempted from military duty, but they followed the Roman legions into the fastnesses of western Europe and erected their bridges and fortifications; the great cathedrals, which were their handiwork, were erected only after the soldier had conquered the land. From the very beginning of Speculative Masonry, we find, sprinkled over the roster of its leaders, the names of warriors. Who can estimate the value to American Masonry, of the labors of the soldier draftsman of colonial times? In all the history of mankind, the Mason and the soldier have worked hand in hand - each the complement of the other. In the soldier, Masonry has always had a defender; in Masonry, the soldier has always found that peace and relaxation denied him by his stern profession.

The laws and regulations formulated for the establishment and government of civilian, or regular lodges, are not, as a whole, landmarks. They are conventions developed to meet conditions and have responded to changes in those conditions; they may be subject to changes in future. The American doctrine of Grand Lodge sovereignty, although it has come to have something of the status of a landmark, is not one in the sense that the Ancient Charges are landmarks, and it is virtually unknown in European Masonry.

Why, then, should there not be a place in American Masonry for the soldier Mason? In what way would the landmarks be violated by the enactment of legislation having for its objects the control of military Masonry during period of hostilities, and the orderly absorption of the army made Masons upon the return of peace? Why should the defenders of the country (including the Masonic Institution) be made to feel, upon their return from war, that, because they received their degrees in military lodges, they were pariahs and Ishmaelites? Does it not

seem that the Grand Lodges of the United States might deliberately agree upon a policy to be adopted should any similar emergency unhappily arise in the future? Is there not prescience enough, and statesmanship enough, among the leaders of the Craft to accomplish this?

NOTES

17 Proc. Kansas, 1866, pp. 24-5.

18 Review, Proc. So. Car, 1866, in Proc. Kans., 1867, pp. 250-1.

19 Review, Proc. Miss., 1866, in Proc. Kans, 1867, p. 259.

20 Address, G. M. Saqui, in Proc. Kans., 1866, p. 15.

21 Proc. Kans., 1866, p. 51.

22 Review, Proc. Va., 1861, in Proc. Kans., 1864, p. 464.

23 Review, Proc. D. of C., 1862, in Proc. Kans., 1863, p. 388.

24 Review, Proc. Iowa, 1862, in Proc. Kans., 1863, p. 392

25 Review, Proc. Iowa, 1862, in Proc Kans., 1863, p. 393.

26 Address G. M. Saqui, in Proc. Kans., 1862, pp. 264-5-6.

27 Review, Proc. Nebr., 1862, in Proc Kans., 1862, p. 320.

28 Review, Proc. N. Y., 1862, in Proc. Kans, 1862, p. 322.

29 Review, Proc. Can., 1863, in Proc. Kans., 1864, p. 454.

30 Review, Proc. Wash., 1861, in Proc. Kans., 1862, p. 326.

31 Review, Proc. Ky., 1862, in Proc. Kans., 1863, pp. 393-4.

32 Review, Proc. Ind., 1863, in Proc. Kans., 1863, p 390.

33 Ibid.

34 Review, Proc. Ohio, 1863, in Proc. Kans., 1864, p. 477.

35 Review, Proc. La., 1861, in Proc. Kans., 1862, p. 316.

36 Review, Proc. La., 1866, in Proc. Kans., 1866, p. 91.

37 Review, Proc. Calif., 1863, in Proc. Kans, 1863, p. 386.

----o----

Seth Warner; The Green Mountain Boy

By BRO. WILLIAM M. STUART, New York

A STUFFED catamount crouching upon the signboard of the Green Mountain Tavern in Bennington, and apparently snarling toward the province of New York, reflected, a few years prior to the outbreak of the Revolution, the spirit of the times.

In this tavern were wont to assemble the leaders of those settlers who had resolved to protect their rights against the authority of New York, even to the shedding of blood. And of these leaders, who gathered on frosty evenings about the roaring flames in the fireplace and discussed over their wine and long-stemmed pipes projected raids against the officers of the law, the two most noted ones were the gigantic Ethan Allen and his smaller friend, Seth Warner.

Seth Warner had been born in Woodbury, Connecticut, in 1743, removing with his father to Bennington twenty years later. The dispute with New York was just then beginning and young Warner soon found himself involved.

The first settlement in what is now known as Vermont was made at Fort Dummer, now Brattleborough in 1724. The region was claimed by both New Hampshire and New York. The governor of the former colony disregarding the rights of New York, issued grants of land in the new territory so indiscriminately that the region became known as the NEW HAMPSHIRE GRANTS.

New York resorted to the courts, obtained a favorable decision and endeavored to eject the settlers who had cleared and rendered valuable their isolated farms. These pioneers now banded together, assumed the name of GREEN MOUNTAIN BOYS, chose for their leaders Ethan Allen and Seth Warner, and proceeded to resist the execution of the law. In the mountains of THE GRANTS ensued a species of guerrilla warfare, in which the New York officers usually had the worst of it.

On the 9th of March, 1774, the Legislature of New York Province passed an act of outlawry against the leaders of the Green Mountain Boys; mentioning by name, and offering a reward of fifty pounds for the capture of each, the following persons: Ethan Allen, Seth Warner, Remember Baker, Robert Cochron, P. Sunderland, S. Brown, J. Smith and J. Brackenridge.

The valley of Otter Creek was the scene of this mountainous warfare, which was yet of pigmy size. The locality and many of the events have been described vividly by Daniel P. Thompson who, in 1839, published his novel, Green Mountain Boys.

Ernest Peixotto, in 1917, while collecting data for his book, A Revolutionary Pilgrimage, motored through the valley of Otter Creek (or river) and thus described it:

"From Rutland southward the road follows the Otter River, threading a beautiful valley, hemmed in between the Taconic Ridge on the one side and the main range of the Green Mountains on the other. The day . . . was showery, and gray clouds hung thick at times about the mountains, hiding one peak and revealing another; screening one range entirely and crawling over another in long, white filaments, that hung like ghosts among the trees, and by their air of mystery enhanced the sense of height."

It is likely that the contemplation of such scenes as that portrayed by the artist Peixotto had much to do with inspiring Allen and Warner to cast in their fortunes with the common cause. When the guns of Lexington sent their alarming message reverberating among the crags where the "Boys" had been forced to pitch their camp, in order to avoid the New York officers, they realized that their own petty quarrel must inevitably be engulfed in the greater one now at hand. As many peaks were required to produce the grandeur that was the Green Mountains, so the fate of the "Grants" would depend upon the success of the "Old Thirteen." The bickering with New York must now be cast aside so that all true men might hasten to the defense of the common country.

So, when Ethan Allen led his men to the surprise of Fort Ticonderoga, Seth Warner was in command of the rear guard. Allen captured the fort, " In the Name of the Great Jehovah and the Continental Congress," before Warner could cross. But Allen now sent his lieutenant to surprise Crown Point.

Warner was at first driven back by a sudden storm, but two days later he took the place, garrisoned by twelve men, without firing a shot. Much plunder was secured, including sixty-one cannon fit for service. At the last moment Warner had been joined by Captain Remember Baker - another proscribed Green Mountain Boy - with a small contingent of troops. Baker had seized on the way two boatloads of British troops who were endeavoring to escape to St. Johns.

On July 27, 1775, Seth Warner was elected by his own men lieutenant-colonel of the Green Mountain Boys, now organized as a regiment. It was at about this time that he accompanied Ethan Allan to Albany to offer the services of their organization to the common cause.

The New York legislators were somewhat embarrassed. The attainder against Allen and Warren had never been wiped off by a repeal. Could the Solons receive in their midst the outlaws of the mountains?

After considering the matter from all angles, they admitted their former enemies, by resolution, "to the floor of the House. " The hatchet was buried.

It is likely that it was at this time that Seth Warner was raised to Masonic Light in old Union Lodge No. 1, now Mount Vernon Lodge No. 3, the oldest in the state outside of New York City.

The history of this Lodge is an interesting one. It was organized in Albany in 1759, under authority of the Grand Lodge of Ireland, originally issued to brethren of what is now called in the British service, the Royal Scots Regiment. During the years 1758-59, this regiment was located in Albany, and many prominent citizens of the town were admitted to its Lodge. When, in 1759, the regiment was ordered away, it left a copy of its warrant with the Albany Brethren, to enable them to continue their meetings.

The Lodge worked under the copied authority until February 21, 1765, when it was chartered as Union Lodge No. 1, by Provincial Grand Master Harrison. Eight years later (July 30, 1773) the charter was confirmed by Sir John Johnson, the son of Sir William Johnson and at this time Provincial Grand Master. On January 6, 1807, it received a warrant from the Grand Lodge of the State of New York, as Mount Vernon Lodge No. 3.

The By-Laws of Union Lodge, drawn up by request of said body by Peter W. Yates in 1773, and approved by Sir John Johnson, were signed in order by the various members, beginning with Peter W. Yates, Master. Seth Warner was the ninety-sixth signer. Until No. 274, no mention was made regarding the dates of the various degrees. The Brother who signed as No. 274 received his first degree, January 14, 1794. It is therefore probable that Colonel Seth Warner was initiated, passed and raised during the summer of 1775, receiving at least the first degree while on his visit to the New York Legislature.

Colonel Seth Warner commanded some of the Green Mountain troops at the siege of Fort St. Johns, under General (Brother) Richard Montgomery, and was instrumental in carrying the operations to a successful conclusion. When Governor Carleton approached with a relieving force, he was ambushed by Warner and his men and driven into headlong rout.

Later, Colonel Warner was at Quebec, and he covered the retreat of the Americans from Canada to Ticonderoga.

On July 5, 1776, he was appointed by Congress colonel of a regiment in the Continental Line.

He was with St. Clair at Ticonderoga, and when the Americans were forced to evacuate that fortress, he commanded the rear-guard. It was on July 7, 1777, that he fought his heaviest action at Hubbardton.

General Arthur St. Clair, a Master Mason, the grandson of a Scottish earl, and perhaps the most unfortunate officer in our service, had been fairly outgeneralled by Burgoyne at Ticonderoga. The fort was fully commanded by Sugar Loaf Hill, later called Mt. Defiance. This elevation had been deemed by St. Clair inaccessible

for artillery. Burgoyne proved that the contrary was true. With a battery planted on this height, he held the key to Ticonderoga. St. Clair was forced to evacuate in the night and beat a hasty retreat.

Contrary to orders, someone fired a building and the flames betrayed to the British the retreat. An immediate pursuit was organized. Colonel Seth Warner, known as a bulldog fighter, commanded the brigade that was the last to leave. At Hubbardton he was overtaken by the enemy 's advance guard under General Fraser. Colonel Warner had three regiments - 1300 men. Fraser had 800 veterans.

At seven in the morning of that hot July day Fraser began the attack. Pushing from the forest, the red-coated British infantry made a rapid charge. Warner's men opened with quick volleys and broke up the assault. All would now have been well had not a raw militia regiment commanded by Colonel Hale given way and fled. This left Warner but 700 men to continue the action.

The Americans were, however, stationed in a strong position on the brow of a hill, partially screened by trees. From this post they poured a galling fire upon the British grenadiers, who occupied the Castleton road, and caused them to fall back. Victory was again in sight for Warner's men, when drums were heard in the forest, and soon the tossing of banners and the gleaming of steel informed all that Reidesel and his Germans had arrived to support Fraser.

An overpowering charge followed. Warner 's brigade was forced to flee over the Pittsford Mountains. The loss on each side was very heavy.

Colonel Warner collected his own regiment at Manchester and at once began whipping it into shape for further conflicts. It was soon to be needed.

When, the following month, hard-pressed Burgoyne sent Colonel Baume with his German mercenaries on the Bennington raid, with orders to "scour the country from Rockingham to Otter Creek," John Stark (soon to become a Master Mason in Albany) took charge of the threatened territory, rallied the militia and sent a messenger post haste to Colonel Seth Warner, begging his help.

At once Warner ordered his men to march. All that day and part of the night they plodded through the rain over muddy roads and arrived at Bennington during the watches of the morning. Here they remained for a time, drying their clothes and preparing their arms for battle. But Colonel Seth Warner joined Stark as an aide.

The first part of the Battle of Bennington ensued. General Stark made his famous speech, containing the allusion to the future slumbers of his wife - provided the red-coats were not beaten; Baume was mortally wounded, his artillery and most of his men captured and the rest driven away. The militia had fought well, but the end was not yet. Colonel Breyman arrived on the stricken field with British reinforcements, at once charged the scattered American militia, and it seemed that the battle would be lost by the patriots.

But now, just in the nick of time, the drums of Colonel Seth Warner's veteran regiment were heard beating the charge. Through the ruck the Continentals shoved with advanced bayonets, fell upon Breyman's troops and drove them steadily until darkness settled and the historic contest was over - the contest that proved to be the first nail in the coffin of Burgoyne's military reputation.

Once more Seth Warner and his men had proved their worth.

But the Green Mountain Boy's work was not yet done. At the battle of Saratoga he was to meet again his old antagonist of the fight at Hubbardton - General Fraser. In this decisive conflict of the war for American independence Warner and his men

rendered excellent service. At the end Fraser was killed and Burgoyne surrendered. The war in the far North was over.

In this campaign Seth Warner soldiered with such Brother Masons as Daniel Morgan, the old wagoner general; Colonel Peter Gansevoort, a member of his own Union Lodge No. 1; Colonel Cilley of New Hampshire ; Benedict Arnold, of Hiram Lodge No. 1, New Haven; General Gates himself; Marinus Willett, the final savior of the Mohawk Valley; Stark, Poor, Whipple, Paterson, Wilkinson, Glover, Dearborn and Hull. Surely, Masons helped mightily at Saratoga to build the foundations of the Republic.

Colonel Seth Warner was destined barely to see his country independent. Early in 1782 he was forced by ill health to leave the military service. He retired to Woodbury, Connecticut, the place of his birth, and there two years later he died, being but forty-one years of age.

Friend of the puissant Ethan Allen, Green Mountain Boy, patriot of the Revolution, Master Mason, Seth Warner - though his life was brief - qualified as one of the builders of the nation.

----o----

THE DUCE'S REVENGE

Translated from DIE LEUCHTE by Bro. Jacob Ruehl, Illinois.

SOMETIME ago we gave an account of the situation of the Italian Masons who have been exiled in the Lipari Islands. We based our report upon the information of a journalist who had had permission to visit the Island. Today we present the

information given by three fugitives, Rosseli, Lussu and Nitti. The former is a well known Professor of the University of Genna and the latter a nephew of the some time Prime Minister, Nitti, who has for years been living in exile. The escaped brethren are now safe in Paris with their friends.

According to the Ogenbacher Zeitxng, the trial of a Mason takes the following course:

Place of action: Prefecture of any city in Italy

People Present: The committee, consisting of the Prefect the Chief of Police, the Secretary of the City Administration, and an Attorney for the Secretary of the Interior, dressed in the robes of a judge.

A gentleman enters the courtroom escorted by police. Three months ago he was arrested. All that time he has been in jail without any preliminary hearing. The Attorney rises from his seat, puts his cap upon his head and proclaims the judgment already decided upon, to- wit: "Upon affirmation that you have been connected with the defense of Anti-fascism, you are sentenced to five years deportation in the Island of Lipari." The convicted is escorted out of the courtroom, the committee is dismissed. The end.

Twelve hundred of such sentences have been given in one year. They are usually reported: "Sent off by order of the administration." The prisoners are divided upon the Islands Lipari, Ustiea, Ponza and Triniti. Amongst the prisoners are intellectuals like General Beneivenga, once a dignitary of the Grand Orient of Italy, and President of the Union of Italian Journalists. There also is the leader of the Peoples Party, Turati; the representatives of the burghers, of the republican party, men of letters, savants, Fascists who refused to be such any longer; there are people who stood in the way of some higher officer of the Fascist hierarehy. The official sentence is always based "Upon affirmation." The trip to the Islands takes

about fourteen days, during which time the prisoner is handcuffed or laid in chains. The transport is made in railroad cars traveling about eight kilometers per hour. At night we lodge in penitentaries. The Island lies in a northwestern direction from Messina and is about thirty-eight square kilometers and has about five hundred population. Amongst the deported are highway robbers and other criminals from the gutter. Four hundred guards watch the prisoners. Around the Island circle continuously three gun-boats, and one high-sea-boat does patrol service. The shores are watched by a chain of sentinels about two for every one hundred meters. At night searchlights throw light upon the island every ten minutes. Radio, aeroplanes and every modern technical device is carefully put in service. The living allowance for prisoners has been reduced from 20 Lire to 10 Lire per diem. Out of this sum the cost of living quarters and food must be paid. Diseases are very common. It is forbidden to send food or clothing to the prisoners on the island. Letters are severely censured, which means physical and mental repression, which again causes the prisoners to become homesick or to lose their minds if there is no chance for an escape.

To shake off these conditions was the work of three of Italy's best men. Reluctantly they tell of their escape, some of their escape, not all, because one incautious word and the whole secret is exposed. They gave representatives of the French press the following narration of their experience:

In the night of June 27, a night with no moon, the three at a certain signal jumped into the sea. It was about 9 p. m. At 9:10 p. m., they had to be at a certain rock in the sea, which lay about one hundred and fifty meters from the shore. At 9:20 a boat was to be at this rock. At 9:25 they had to be in the boat, or their chance of liberty was lost because at 9:30 the last roll call took place and their absence would be noticed, and then every means would be at once put in motion to find the fugitives; if found life as well as liberty would be in danger. Professor Roselli was a few minutes behind, with his clothes on he jumped in the water, he had no time to take them off. While swimming he saw the Carabineri on patrol, but they did not see him. Once he had to dive in order to avoid the searchlights. Finally he came to the rock. The others were waiting for him. holding on to the rock with their hands, keeping their heads above water, with such thoughts as: "Are we on time? Oh, faith! One minute we are saved and - one minute we are lost." On the minute, there

was the boat, another minute and we are in it. We are saved. Ten minutes later the whole island is alarmed; too late! We are saved.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

BOARD OF ASSOCIATE EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

E. E. THIEMEYER, Missouri

DAVID E.W. WILLIAMSON, Nevada

THE STUDY CLUB DEPARTMENT

IN the autumn of 1927 we made a considerable change in the Study Club pages of THE BUILDER. For quite a number of years before that they had been used for series of articles of a nature that could hardly be described as elementary. In short, from 1921 up to 1927 the material used in this department was in no way essentially different in character from the general articles and papers published in the body of the magazine. In the years preceding that a supplement had been published first under the heading of the "Correspondence Circle Bulletin." The title was varied somewhat in different years, but the substance was much the same. From 1915 to 1921 a series of elementary lessons in Freemasonry were published (the greater part of which has been since republished in book form) which very fully covered the whole ground. Research never comes to an end, but the boundaries of elementary teaching in every branch of knowledge are not very extensive and do not change very much; obviously from the very nature of things.

This ground having been once fully covered it was a natural development to proceed into more advanced subjects until at last it became apparent that the

separation of the articles thus labelled was a purely arbitrary distinction. For this reason a radical change was proposed. It was sought to make the department really accord once more with the elementary character of Study Club work, but as it was absurd to cover the ground once more when perfectly adequate material was readily available, the new idea was to make it of assistance to those who sought to organize and conduct Study Clubs.

We have reason to believe that the material that has been published since 1927 has been helpful to many, but again it has come to an end. In one way it has been very disappointing; those interested have on the whole taken, but have not given. Had Study Club leaders and members more generally kept us informed of their activities, there would probably have been a sufficiency of new ideas to have maintained the value and interest of this department. However, while disappointing we can hardly say this was wholly unexpected.

While these considerations had for some time made the utility of continuing this part of the work a matter of doubt, the final decision to discontinue it was reached quite suddenly. Bro. Hungerford, who took over the work from Bro. Thiemeyer, had also found that a change in his other affairs made it impossible for him to devote as much time to it as had been expected, and there being no one else in sight to undertake it the decision was made to drop it, at least for the time being.

But as we said when the change was made before, this is not a final decision, it is experimental. We are no less interested in elementary work than before, and will publish any useful material dealing with it that comes to us. We will even resume the regular department if there is any real demand for it; for in this, as in everything else, we are at the disposal of the members of the Society.

* * *

MASONRY AND PEACE

CIVILIZATION is a tremendously complex thing, so much so that no analysis or conspectus of it can be anything but schematic and partial. If we liken it to a living organism, and the men and women who form part of it to the individual cells that form our bodies then it is as hard for us to see all the inter-relations of the Society in which we live, as we can imagine it would be for a single cell to appreciate its function in the organic whole of which it is a part.

The analogy is capable of being worked out to a considerable extent without straining it too much. Society has evolved as the organism has, the development has not (except to quite negligible extent) been the result of planning or foresight, but in the main has been a following of lines of least resistance.

War is not a natural and inevitable outcome of organized society. It is true that war is built upon, and affords an outlet for man's pugnacity, aggressiveness, and desire to "take a chance," but it is not the only outlet for these instincts, and as a matter of fact we find that the most primitive races of mankind are not war-like. They do not lack courage, they frequently indulge in fighting, and often enough kill each other, but this is not the same thing at all as war. It begins without specific motive and ends when the combatants are tired.

Roughly speaking - under all the reservations alluded to above - war does not emerge in the history of the race until men have become so far civilized as to accumulate property. As soon as the idea and the fact of property appears (or as it may be called in another aspect, capital, accumulations of the results of individual labor which enable the individual or the group to tide over periods of scarcity without distress) there appears the by-product of civilization - war, or organized robbery. For there is no doubt whatever that war in its earliest forms is nothing more than this. And while this element recedes somewhat as civilization advances, yet even up to quite modern times all wars were expected by the participants to pay for themselves. The armies lived off the country invaded, and enriched themselves by plunder. Of course it was a glorious game of chance, where the forces were at all evenly matched. Where they were not, the aggressors were frankly seeking to

get something for nothing, while the defenders tried to prevent them to the best of their ability.

As long as wars were fought with comparatively small armies, and at comparatively small cost, it was possible to indulge in them frequently, and in many races a war-like spirit became inbred. But concurrently with that other men developed different outlets for their instincts and energies. But underneath the skin, in all civilized peoples, is that quarrelsome, pugnacious, aggressive animal which we find in the primitive races.

Now our civilization has undoubtedly come to a critical period, a parting of the ways. Spengler and other pessimists believe it has passed its highest point, and that from now on it will relapse again into barbarism. While we cannot say that our civilization is really greater than others which have preceded it, and have disappeared, it does have certain characteristics that have never appeared before, and which present quite new problems.

So far as previous civilizations were concerned, in their war-like aspect we find that without exception their means Of defense were greatly superior to their weapons of attack. This is one tremendous difference, for in our case means of attack, of destruction, have already developed beyond any possibility of adequate defense, and the growth of this discrepancy is continuing.

In the second place our civilization has developed communications to an extent that till recently was not only unimagined but would hardly have been conceivable. This has two consequences, potentially it adds enormously to the power of attack in war, that is, increases its destructiveness, and actually, it has led to an interdependence between different states to a degree scarcely realized, even by the acutest observers. Civilized countries are now so connected by thousands of fibres and veins of trade and credit, and the whole system is so delicately balanced, that any disaster to one part is felt in a hundred unsuspected ways by all the rest. For one country to strike at another is indirectly to strike at itself.

The pressing problem, on which the future of the world depends, stands before us now. Is there any solution? Are there enough people awake to the fact that there is a problem? The cynic and the pessimist are with us always, with their continual refrain, " There have always been wars, and there always will be wars. Human nature cannot be changed."

But even if we grant the latter statement, it is certain that circumstances can change, that they have changed. Hitherto there have been two ways of acquiring wealth, creating it by labor, or taking it from those who have created it. Wars, until modern times, were profitable in the same sense that gambling is profitable. The gain of one was the other's loss; but the gain was great and in a sense easy - and certainly exciting. But bitter experience has now proven that under modern conditions no one can gain, and so far as the excitement is concerned, it is now at too high a pitch, and too continuous, for normal people to find any pleasure in it.

We have as a matter of fact entered a new world, and we have come into it with an incongruous baggage of old habits, old fears and old traditions. Pride and fear and habit. The problem is not a material one, it is psychological. We need a change of heart. We need to accustom ourselves to the idea that it may be as well to try taking some risks for peace.

Behind the statesmen of the different countries are their peoples. They cannot go further than they are sure of support, and among those from whom they should certainly find support are members of the Masonic Fraternity. For here is an international organism. Without force, without external controls, Freemasonry unites as brethren men of different countries with an intangible but very real tie. There is no need to repeat that the Craft cannot act collectively as an Institution, but the influence of Masons as individuals each in his own circle would be incalculable. On which side is it going to be cast ?

* * *

THE WORSHIP OF THE LETTER

ONE of the most marked instances of the tendency in American Masonry to run to seed in pure legalism is the complex decisions and rulings which have grown up about the sacred principle of the Secrecy of the Ballot. This is commonly supposed to be a Landmark, and is treated as if it were an important end in and for itself.

We shall not attempt to say whether or no it is a Landmark, until some definite agreed meaning is assigned to that term. According to the definition offered by Mackey it certainly is not one. The ballot box was introduced first into lodges as a natural and obvious mechanism for securing real unanimity in the choice of Candidates, and obviating any suspicion of moral pressure upon individual members of the lodge in making that choice. Later, having come into universal use, it was regulated by Grand Lodges. Being thus a creation of Masonic statute law it is subject to modification, and even, in theory, to repeal. It is not the ballot that is a Landmark, but the unanimous consent of the brethren.

In itself then it is not an occult symbol, a divine commandment, or a fundamental principle of Masonry, it is simply a practical means to a very practical end. As soon, therefore, as this practical end is forgotten, and the procedure made into a fetich or magical rite, all kinds of absurdities arise, absurdities in some cases sufficiently ridiculous to be the cause of overwhelming laughter to the unprejudiced observer, were it not for the grave, even intolerable injustices that may proceed from them.

The secrecy of the ballot is intended - or was intended - to protect the objecting brother; to give him full freedom to object to a Candidate without fear or favor. The secret is his, not the lodge's, and while it may for quite secondary reasons be better as a general thing that he should keep it to himself, to visit all the severity of Masonic discipline upon his head should he inadvertently reveal it is a travesty of

justice. A striking case in point is recorded in the Proceedings of the Grand Lodge of Louisiana for 1928.

A brother cast a black ball in the ballot upon an application for initiation. Whether by collusion does not certainly appear (though it is suggested in the report of the Committee on Appeals) the Wardens and the Master in turn declared the ballot clear. When the brother protested that the ballot was incorrectly reported, on the grounds he could have for doing so, that he had himself voted adversely, he was charged with violating the secrecy of the ballot, and sentenced to suspension.

The Committee, in reviewing the case, having first come to the sensible and just conclusion that the sentence and verdict should be set aside, was prevailed upon, for considerations not stated - probably the sacro-sanct nature of the Ballot - to reverse this decision, thus upholding the unjust action of the lodge. As we cite this instance merely to illustrate the absurdities into which this adoration of the letter of a severely practical regulation may at any time lead its devotees we have nothing to say about the Master and Wardens of the lodge, guilty either of the grossest carelessness or else, in the language of the Committee, of a "most heinous offense" against the spirit and purpose of the law, and a violation of the really sacred trust placed in them as officers. But this brings out a comparatively recent development of the ritual of voting, namely, that only these three officers are permitted to inspect the ballot. In a past generation it was the established usage, after the official examination, to invite any brother who wished to do so, to satisfy himself that the report was correct. Had this old usage and safeguard been retained such a case as this would never have arisen. But we insist that in common sense and fairness the secret of the ballot is the objecting brother's secret, and for him to reveal his vote is clearly quite a different matter from a like action by anyone who voted favorably.

* * *

WILLIAM HENRY PIERCE

FROM the Chicago Masonic Chronicler we learn of the death of Bro. William Henry Pierce on January 6. It is probable that at the least two out of three of the many readers of the Chronicler always turned first to the page on which appeared the weekly contribution from the "Hired Man," under which pseudonym Bro. Pierce was wont to hold forth his homely and penetrating philosophy of life veiled in anecdotes and illustrated by a whimsical humor all his own. Bro. Rapp, the Editor, thus expresses himself on the departure of his old friend and co-worker:

"Our good friend and co-laborer, William Henry Pierce, passed from earth January 6. The tenement of flesh which had housed his gentle spirit is now mingled with the dust in Oakridge cemetery. A multitude of personal friends will mourn his departure, but a much larger circle of acquaintances, who knew him only as the "Hired Man" and gained their knowledge of his personality through reading what he wrote for this column, will feel that they have lost a friend A commentator of great acuteness and interesting quality is gone.

"It has been evident for many months to his intimates that Brother Pierce's thoughts were dwelling much on the translation from earthly existence to the life eternal, and that he was preparing himself for the inevitable change that he felt was not far away. Many things he has written in the past year or two have revealed to our readers the trend of his thought. To us nothing among his contributions reveals his state of mind more poignantly and pathetically than the following, which appeared in The Chronicler of February 23, 1929:

"'When my father, in 1895, built a house on Latrobe avenue in Austin he planted four lilac bushes on the lot, one in front of the house and three in the back yard. The one in the front of the house and the one beside the north fence in the back yard never did well, the first never having more than three or four blooms on it at once and the other perhaps a dozen. But the two near the south fence in the back yard were marvels of fragrance and beauty every year, being profuse bearers of magnificent blooms. The spring of 1900 was a very early one. Father died on April 28 of that year, and the lilac bushes were in bloom, so we took the blossoms to the cemetery with us and placed them above him, as we knew he would wish, for he

loved them. Six years later, on May 11, 1906, we laid Little Bill beside grandpa. Again the lilac bushes were full of blooms, and these we carried with us, for they were Little Bill's special pride. The year 1912 was cold and backward. On June 6, when my mother died, the lilac bushes were again loaded with their beautiful flowers, and again we took them to Oakridge.

" 'It will not be long now until the lilac bushes will be in bloom once more.'

"In consequence of Brother Pierce's death, a few weeks previous to lilac time, which he thus set as the limit of his life, the "Hired Man" column will be discontinued when accumulated matter of his writing has been published."

* * *

GUSTAV STRESEMAN AS A FREEMASON

By Bro. Wilhelm Fluhrer. Translated from the Eklektisches Bundesblatt by Bro. Jacob Ruehl, Illinois.

DR. GUSTAV STRESEMAN, Secretary of State for Foreign Affairs, only became a Freemason in his later years, although even in earlier life he concerned himself with Masonic questions. Indeed when only twenty years old he wrote an essay in which he gave a clear exposition of Masonic thought. As a member of the student organization "Neo Germania," in Berlin, he undertook the editorship of the Allgemeine Deutsche Universtats Zeitung, founded by Konrad Kuster, the organ of the "Allgemeinen deutschen Burschenbund" [General German Society of University Students], and in this journal published a synopsis of a work by Bro. D. Bischoff, Freimaurerei und Menschentum [Freemasonry and Mankind]. In this

review, he among other things, adopted and stressed this statement by Bro. Bischoff:

A man must never think of himself alone, he should not regard himself merely as an individual, separate from the community; nor yet as meaningless or minute part of a great machine. On the contrary he must be convinced of the reality of the mission he has to fulfill in advancing the culture and refinement of humanity. A mission which pertains to every man, high or low, in conformity with and to the extent of his ability. The moment that all men fulfill this duty a great part of the present social problems will be solved. In the unity of an ethical will is to be found a basis for a just apportionment of material goods, which will lead to real human happiness; the first step to which is the equal sharing by all in the benefits of our highly developed civilization.

The thought of human brotherhood was ever with him. He was never a partisan, and always stood for the rights of the working classes. He worked for a reconciliation of capital and labor. As a statesman he emphasized the duty of the state to care for and protect the weaker, thus naturally receiving the support of the workers.

At last in May, 1923, he found his way into the lodge. In the great temple of the Gross National Mutterloge, "zu den Drei Weltkugeln," the Bundeshaus, he was initiated by the lodge "Frederick the Great." Later he received in regular course the degrees of Fellow and Master. In 1928 the Grand National Mother Lodge elected him as an honorary member, an unusual distinction, and one which betokens the estimation in which his truly Masonic work was held. He was rejoiced when the nine German Grand Masters met in Conference in the autumn of 1927 to consider a new agreement for working together, after the Union of German Grand Lodges of 1922 had split into three parties.

Streseman's death is a heavy loss to the world, but particularly to German Masonry, in which he worked for the removal of the particularistic tendencies

which hamper it, and because he sought to carry into the profane world in actuality what in the silence of the temple he had seen to be true and good and beautiful.

As is well known, Streseman had a great deal to do with bringing Germany into the League of Nations, and thereby making the chances for the preservation of peace in Europe much brighter than they had been. The following extract from his first speech in the League Assembly is worth recording here:

"I hold that no country that belongs to the League of Nations thereby surrenders any of its national individuality. The Divine Architect of the world has not created mankind as a homogenous whole. He has given them their mother tongue as the sanctuary of their soul He has given them countries with different characteristics as their homes. But it cannot be the purpose of the Divine world order that men should direct their supreme national energies against one another, thus ever thrusting back the general progress of civilization. He will serve humanity best who, firmly rooted in the faith of his own people, develops his moral and intellectual gifts to the utmost, thus overstepping his own national boundaries, and serving the whole world, as has been done by those great men of all nations whose names are writ large in the history of mankind."

He was himself one of the great men of whom he spoke, and doubtless his name will be recorded as one who stood and showed the right way when the nations of the earth stood, as they are still hesitating, at the parting of the ways. Throne, the old, well trodden road that leads to destruction, the other a new and difficult path that gives hope of leading to life and peace.

* * *

THE INTERNATIONAL MASONIC ASSOCIATION

THE Consultative Committee of the International Masonic Association held its Autumn meeting at Barcelona in Spain in order that its members might participate in the Spanish-American celebration that took place there in September last year. The Bulletin of the Association has just come to hand in which an account of the proceedings is given.

It will be remembered, perhaps, by some of our readers, that a new edition of the Association's Annual or Year Book was published in 1928, the first since 1923. In this edition information was given about a number of Grand Lodges not generally recognized as regular, and some criticism was directed against the I. M A. in consequence. As a result of this some discussion arose at this meeting of the Committee. It was suggested that the Grand Lodges and Orients of the world be classified as hitherto by continents, and that under each continent should be a triple classification containing (a) members of the I. M. A., (b) Grand Lodges of unquestionable regularity, and (c) other organizations.

To this it was objected that the I. M. A., or its Committee, would in effect have to sit in judgment on this difficult and tangled subject of recognition, a position entirely foreign to its purpose and constitution. It was proposed that two categories only be made, perfectly clear and innocuous; (a) members of the Association; (b) non-members; coupled with a statement that inclusion in the list implied no judgment in regard to regularity either for or against. An amendment to this was offered, that it should be shown with what other Grand Bodies each one had official relations.

Another proposal was made, to the effect that in any territory over which a member body of the Association had jurisdiction, no other body should receive mention except by the desire of such member.

As a result of the debate it was finally decided by motion that the Annual is a reference work solely, and should contain information about all bodies in order to be complete. To this a rider was added that wherever a member body existed it

should be consulted in regard to non-member bodies in the same territory, but that final decision remains with the Committee.

In our opinion this was a wise decision. It is easy enough for any Mason to obtain information about Masonic bodies recognized by his own Grand Lodge, but it is exceedingly difficult to find out anything about others. The Annual of the I. M. A., as it has been compiled in the past, is the only publication attempting to give complete information for the whole world, of organizations claiming to be, or calling themselves, Masonic. While there exist everywhere good brethren, with the makings in them of inquisitors and heresy hunters had they the power, who would prevent the dissemination, if they could, of any information even of the existence of unrecognized Masonic bodies, yet such information cannot possibly do any harm. And for Freemasons to suppress information and burk knowledge is a ridiculous inconsistency. We trust therefore that the I.M.A. will continue to give the fullest and most complete information possible about every Grand Lodge, including the point of its relations to others, for from this alone it will be possible to make a prima facie judgment of its character and position.

The next Convert or general meeting of the Association is to be held in September, 1930, in Belgium. It is hoped that the studies in Masonic fundamental law begun some years ago will be continued.

The Bulletin also contains a biographical notice of the late Sovereign Grand Commander of the Supreme Council of Italy, Ettore Ferrari, world known sculptor and architect, who in recent years has suffered so severely under Fascist persecution. There is also an account of the dedication of a monument to the memory of the late Isaac Reverchon, Grand Master of the Swiss Grand Lodge Alpina. A warning is inserted in regard to the alleged Grande Oriente Italiano at Florence, pointing out that no organization functioning openly in Italy can be regular.

Edouard Plantagenet concludes his article on Le bases do droit Maconnique (Bases of Masonic Law) by a brilliant criticism of the illogicalities and inconsistencies of

the various systems of "Landmarks." He claims that the only document of universal application is the "Charges of a Freemason" in Anderson's Book of Constitutions.

* * *

PRUSSIAN FREEMASONRY

IN the Zirkelcorrespondence a Bro. Bolle of Potsdam, according to the Hamburger Logenblatt, recently made the following statement:

"The Grand National Lodge of Freemasons of Germany is a Christian Institution which shall educate its members in the sense of the traditional teachings of the Order. . .

"The goal of the Order is not ethical, it is religious . . .

"In the pure religious educational work lies the difference between the essence of our Order and the spirit of the Old Landmarks to which non-Christian Masonic Lodges adhere . . .

"What to them [the non-Christian] is the goal of their Masonic work, is to us only one of the avenues by which to reach the Masonic goal."

The Hamburgher Logenblatt comments as follows:

"One must be thankful for this plain language. Indeed they use the right name for their organization: a 'Christian Order.' Now, even the L,udendorffs may be satisfied, and can stop their attacks upon the Grand National Lodge because it not only rejects the Humanitarian Lodges, it also refuses to deal with any other Masonic Lodge in the world.

"We all see in our Masonry the goal of a higher ethical education and religion is a means to reach this end. However, the Grand National Lodge does not acknowledge an ethical goal, it only strives for a religious goal! Then again the amiability of which we have heard so often: 'Non-Christian Masonic Lodges.'

"But of course Ludendorf maintains of the Grand National Lodge that it also artificially produces Jews. We Humanitarian Masons do not find anything in our Lodges of an un-Christian doctrine. It is impossible not to find in the German people, in their culture, and therefore in our work, the foundation of Christianity. Therefore, our lodges cannot be branded as unChristian Lodges, or better; Jewish Lodges. Whether our goal stands far behind the Grand National Lodge and is only a means to the real Masonic goal, is not our purpose to determine, we leave that to the judge of all mankind. 'He shall examine my deeds, but my belief - no, that I do not believe.' In conclusion one more citation from Bro. Bolle: 'The Grand National Lodge, with modesty, is assured of its being indispensable for saving German souls.' Being modest and indispensable for seeking German souls then God help the 69,078,000 German souls who do not belong to the Grand National Lodge. They are massa perditiortis [a crowd of the lost]. Till now, there was but one ‘exclusive soul-saving church’ – the Roman Catholic. Now we have an exclusive soul-saving Masonic Lodge, the Gross Landesloge of Germany.”

----o----

Chronicle and Comment

Dual Membership Proposed in Connecticut

Among the Grand Lodges that are considering this important question, that of Connecticut is also to be numbered. At the last Annual Communication M. W. Bro. Robt. S. Walker discussed the subject at considerable length, and pointed out that it was now permitted in three jurisdictions bordering on Connecticut. Two statements were made which were not quite accurate. One is that there is no prohibition of plural membership outside the United States excepting in Prince Edward Island and New Brunswick. Unfortunately most Canadian Grand Lodges have followed this American innovation; though in some of them dual membership outside the jurisdiction is permitted. We are under the impression too that the Australian Grand Lodges, or some of them, have followed American usage in this matter rather than the British.

The second statement referred to is correct so far as it goes, but gives an inaccurate impression. As statements in the same form have been made elsewhere it is worth emphasizing that, except for a very early attempt - in Anderson's first Book of Constitutions - to limit membership in the London lodges (a provision that apparently was never effective and never enforced. English Masons have always been free to belong to as many lodges as they eared to join and pay dues in. So that to say that plural membership "is now permitted," or as Bro. Walker put it, has prevailed "for many years" in England, is not an adequate statement of the facts. This, however, is merely in the interests of accuracy, and is not here important in itself. The important thing is that the suggestion was well received and the Committee on Jurisprudence reported an amendment to the Constitution to give it effect, which report was adopted by the Grand Lodge.

Large Lodges and Small

The question of dual membership was raised by M. W. Bro. Walker as a sequel to a valuable discussion on the size of lodges. By a comparative table he showed how the large lodges tend to increase by a constantly accelerated ratio, as compared with smaller ones.

The disadvantages of the large lodge, in Bro. Walker's view, are first the obvious ones of the difficulty of coping with the quantity of "work," and the dilution of Masonic spirit that is almost inevitable in a huge aggregation. But specifically he pointed out that in a large lodge the great majority were debarred from any hope or opportunity of filling the offices of the lodge, and were thus led to seek an opening elsewhere for their activities. This is very true; it is a laudable ambition to become Master of one's lodge, and where lodges are of reasonable size every brother able and willing will have an opportunity to attain this position of honor and service.

It is, however, rather curious that in other quarters there is a tendency to insist that there are too many lodges, and that there should be consolidation and mergers. There is little doubt that this is in line with social and industrial tendencies in the United States, and that American Masons in the mass are unconsciously affected by it. When to this trend is added the effect of unwise or inadequate financial methods in lodges it seems to become irresistible. Under present conditions it cannot be too strongly emphasized, that any lodge that cannot meet its normal expenses from dues is improperly managed.

The Henry L. Palmer Lodge of Milwaukee

If every large lodge in the United States could capture the secret of Henry L. Palmer Lodge much of the misgivings that serious observers feel in regard to the tendencies apparent in the American Craft would be dissipated. The following is taken from the lodge bulletin, the Templegram, of some months back. The membership of the lodge is composed of very much the same elements in much the same proportions as are to be found in the larger lodges of most American cities. They are far from neglecting the social side of Masonry but neither do they neglect

the other aspects as is too often done. Speaking of the action of the Grand Lodge of Wisconsin the Templegram said:

"In contrast to the attitude of Palmer Lodge on this subject, it is evident that the Grand Lodge is not yet impressed with the urgency and need of Masonic Education. The usual, about 2 1/2 cents, per capita allowance was granted to the Wisconsin Grand Lodge Committee on Masonic Research, but a very nominal amount for the establishment of a Wisconsin Grand Lodge Library was denied. Henry L. Palmer Lodge No. 301, F. & A. M., continues to hold the rather unusual distinction of spending more for Masonic Education than does the Grand Lodge for the entire balance of over three hundred lodges in Wisconsin. This, to some, may appear to be a strange relationship, but it has the very decided advantage of leaving the kind and character of Masonic Education in the hands of the individual lodges The right of individual lodges to govern their own affairs, has always been a strong point in Wisconsin's Masonic affairs. With the continuous increase in the number of the Wisconsin Masonic lodges asking to be placed on the mailing list of our publication in order that they may profit from our own way of 'doing things' is a very hopeful sign that we are functioning somewhat like the leaven in the loaf. We are quite satisfied to serve in this role and, no doubt, are slowly but surely creating a sentiment which will ultimately bring a real Masonic harvest."

The Masonic Service Association

Last month we gave a resume of the report of the Annual Meeting of the Masonic Service Association held in Chicago last November. In the November-December issue of the Grand Lodge Bulletin of North Dakota we find the following account of the meeting by M. W. Bro. Walter H. Murfin, who attended as official representative of the Grand Lodge of North Dakota As it supplements the report above mentioned in a number of particulars we give it here in full.

"It is extremely difficult to put down on paper my exact impressions of the recent meeting at Chicago of the Masonic Service Association, for the very simple reason that it is hard to analyze just what the situation is. As a member of the committee

to which was allotted the main work of digesting the past and providing a program for the future, I was permitted to get in on the ground floor where practically all of the work of the meeting was accomplished. This committee was headed by Grand Master Sturges of Connecticut and included the grand masters of Massachusetts, New Mexico and Utah, Past Grand Masters Vanderlipp of New Jersey, and Poteat of North Carolina, Lively of Texas and Murfin of North Dakota, and Brother Carl H. Claudy of the District of Columbia. Never have we had the privilege of working with a group of men more in earnest. Everyone thoroughly understood the problems before us, knew the difficulties with which the association is confronted and from noon until after midnight gave the best that was in each of them to the end that the association might live and continue to function with increased efficiency. Time and experience alone will tell whether or not the ends sought will be accomplished.

"Stated briefly, the association decided to continue the monthly Short-Talk Bulletins and to limit itself to that so far as any definite educational program is concerned, but to maintain itself as a service agency in rendering assistance whenever called for in assisting member grand lodges with their individual educational programs in any manner possible, and of course, being ready to function in time of disaster. It was also voted to hold a special meeting of the association at Washington in February at the time of the Washington Memorial meeting in the nature of an educational conference and in which non-member grand lodges will be invited to participate. It is hoped that as a result, interest will be aroused in some of these jurisdictions with a resulting increase in membership.

"Financially, it was decided to cut out all of the frills and a system of fees on a sliding scale was adopted with a maximum per capita of three cents as against four cents last year and five cents previously. The executive secretary will be employed on a part-time basis, but the office will be kept open continuously and he will always be available for service to the Craft.

"As to North Dakota's future connection with the association: Notice has already been served of our intention to withdraw our membership, so we are fully protected. The writer's individual reaction, however, is that final decision in the matter should be held in abeyance at least until after the Washington meeting. The

grand master and grand secretary will be present at that time and should be able to judge as to whether or not there is any valid reason to hope that the association can continue to live and be of any real service to the craft in America. We are convinced that well informed brethren everywhere realize that the death of the association would be nothing short of a catastrophe to the fraternity, but we are not blinded to the fact that it can justify its continued existence only by proving its ability to function and serve with efficiency.

"In Grand Master George R. Sturges of Connecticut we are confident that we have a chairman of the executive commission of wonderful character and ability and who will insist on the association working if there is any work in it. Our private opinion of the man is that there will be no sidestepping of issues as they arise, that no excuses for failure will be tolerated and that the Craft will be kept informed as to what. is going on. Brother Carl H. Claudy is the new executive secretary for the present at least. Our impression of him is most favorable. He is filled with enthusiasm and has a thorough knowledge of the situation and its taking hold of the fob with a determination to yank the association out of the doldrums and put it on its feet. Personally he has a most engaging personality and one cannot help loving the chap. May success attend his efforts."

Injunction Against Negro Masonry in Colorado

The Negro Masonry of the United States is afflicted by clandestinism. Two rival Grand Lodges in Colorado, both claiming lawful descent from the Prince Hall Lodge, took their dispute, very foolishly, into the courts. The Grand Lodge of Colorado, A. F. & A. M. then intervened with the result that a sweeping injunction has been issued against both the Negro bodies forbidding them to use any of the names, titles or emblems usually associated with Freemasonry.

Prussian Masonry abhors the Jew as American Masonry abhors the Negro, but it does not seek to suppress by legal action the so-called Humanitarian lodges in Germany which admit Jews and other non-Christians.

Foreign Relations of the Grand Lodge of Kentucky

The Committee of the Grand Lodge of Kentucky charged with external relations reported at the last Annual Communication of the Grand Lodge in favor of recognizing and exchanging fraternal representatives with the following foreign obediences, the Grand Lodges of Sweden, Norway, Denmark, Switzerland (Grand Lodge Alpina) Jugo-Slavia, Finland and Spain, and also the Grand Orient of Spain. The report was adopted.

These recommendations seem to have been made very largely, if not entirely, on the basis of the investigations made by M. W. Bro John H. Cowles, as the following letter indicates:

"To the Most Worshipful Grand Lodge, F. & A M., of the Commonwealth of Kentucky.

Very Dear Brethren:

"It has been my privilege, and from it I have derived much pleasure, profit and information, to visit and associate with leading Masons in many countries of the world.

“Upon written and verbal authority of the Grand Master of the Grand Lodge, F.&A.M., of Kentucky, and also acting on my own responsibilities as a Past Grand Master, I have investigated the regularity of many Grand Lodges with which the Grand Lodge of Kentucky was not specifically in relations of amity.

"Several of these investigations I have presented to that peerless correspondent of our Grand Lodge, Past Grand Master William W. Clarke, who recommended, and the Grand Lodge adopting his recommendation has established, fraternal relations with quite a number. I am very proud of this action of our Grand Lodge.

"Many Grand Lodges of Masons in the world have problems confronting them, difficulties to surmount, obstacles to overcome, that are colossal compared with the conditions in our country. Their methods and ritual may differ some from ours, but they are actuated by the same motives and possess the same fundamentals as we do. They need encouragement and moral support, and I repeat that I am proud that our Grand Lodge is so generous in extending the grip of Brotherhood to so many of these Masonic powers.

"We must not boast of Masonry being universal - found everywhere on the globe - unless we make it a fact. Since the Grand Lodge session (October, 1928), I have made further investigations, and now I unhesitatingly recommend, and I hope with the approval of Past Grand Master Clarke, who is himself quite familiar with world Masonry, that the Grand Lodge of Kentucky, F & A. M., enter into mutual relations of amity and exchange representatives with the following Grand Lodges of Symbolic Masonry …

"I assure the Grand Lodge that I have taken every precaution, looked thoroughly into the organization of each, and am satisfied that they require a belief in God, have the Great Lights (Bible, Square and Compasses), are sovereign and independent, and adhere to the Land Marks as they understand them.

Fraternally shine,

JOHN H. COWLES, P. G. M "

* * *

The Pressure of Ritual Work

Just a year ago THE BUILDER had an editorial article under this head which was suggested by Bro. Joseph E. Morcombe, in the Masonic World of San Francisco, of which journal he is the editor. None of our own readers took the matter up, as we had hoped might be done, but recently Bro. Morcombe has returned to the charge by publishing a letter from the Grand Secretary of California, Bro. John Whicher, to M. W. Bro. W. A. Sherman, P. G. M., whose address to the Grand Lodge of California six years ago furnished the text for the original discussion. Bro. Whicher's letter is here given as a valuable contribution to a very important subject:

"In the December issue of The Masonic World, Brother Joseph E. Morcombe reprints and comments with approval a portion of your Bulletin No. 1, published and distributed to our lodges in 1903. The excerpt is referred to and made the text of an editorial in THE BUILDER for February of this year, under the caption of 'The Pressure of Ritualistic Work.' The particular portion of your bulletin quoted was as follows:

"It is the opinion of your Grand Master that in these times of rapidly increasing membership the ritualistic work of the lodge should be separated from the executive; that while the Master should be held to accountability for the character of degree work, yet his energies should be devoted more largely to the development of fraternal relations among the members - in short, to do those things that will make his lodge a vital force for service and understanding in the community.

"The editor of THE BUILDER expresses his opinion that your suggested method could hardly be adopted in working the American ritual, which is so different from any that has ever been adopted elsewhere in the world. But it does show that such a plan is practicable, going on to state that it is not uncommon nor unusual for

Masters to call their Wardens to the East to confer degrees, and even to request the lay members to officiate in the degree work. The sequence of promotion, as usual in our lodges, is objected to by this editor. And rightly so, because it tends, from bottom to top, to stress ritual and ceremonial and to obscure the other functions of the perfect lodge, and the larger the lodge the more ability is required in its executive head for it to function as it should - a need that is too often lost sight of. The editorial closes with this pertinent observation, that 'something ought to be done to stem the drift of American Masonry away from the practice of intimate friendship and brotherly love.'

"I am pleased and heartened to note that the little seed sown by you six years ago is apparently bearing fruit. I sincerely wish that you would water it and encourage its growth by further preachment. Every day I see the crying heed for a reform in our practice of requiring Masters of lodges to be first as ritualists and second as executives. The ritual is necessary; it ought to be guarded and fostered and taught in its purity as we know it. But it is not all of Masonry. Indeed, it may be said that it is the warp of Masonry, and without the woof the fabric of our institution is not complete - the fabric cannot be finished without both the warp and the woof.

“We have a concrete - and I am tempted to say, a humiliating - instance just now of a newly organized lodge of this jurisdiction being denied the privilege of selecting as Master one of the outstanding Masonic students of America, for the sole reason that he was unwilling to memorize and repeat the words of the ritual. And this scholarly gentleman is one who, above all the brethren of his lodge, and above most of the members of the entire jurisdiction, is peculiarly and particularly qualified to give hills lodge "good and wholesome instruction" concerning the history, the traditions, the legends and the esoteric doctrines of Freemasonry. Yet under our law, which requires the Master of a lodge to be able to repeat, parrot-like, certain words in a certain sequence, this Masonic scholar is not eligible to preside over a lodge.

"There is no inherent law in Freemasonry that demands or even suggests that the Master of a lodge should personally impart the esoteric lessons of the degrees. Basically, Masonry requires that the Master shall be of good morals, true and trusty, a lover of the whole fraternity; one who can and will teach his brethren the

dignity and importance of Masonry; one to whom the burdened heart may pour out its sorrows; one whose skill in our laws and customs and usages will enable him to conduct the affairs of the lodge in a manner to reflect credit and honor upon his brethren and the community in which they live. He should be a man to whom his fellows may point with pride as their representative, and stand between the lodge and the public at large as the embodiment of the principles and teachings of our ancient institution.

"The Master may now, under our law, call upon any Mason, whether he be warden or layman, to confer degrees, he being responsible for the ritualistic skill of his proxy. And I submit to you that there can be no valid reason why we should continue to require the Master of a lodge to memorize certain words as a condition precedent to his being permitted to assume the duties of that very important office.

"I firmly believe that the opinion expressed by you as Grand Master was sound, and that if we should revise our laws and permit the brethren to select as Masters the men of outstanding character and learning and executive ability, irrespective of their skill as ritualists, not only Masonry but the communities in which lodges exist would be benefited thereby."

Bro. Morcombe comments on this as follows:

"Here, as always, Brother Whicher has the courage oft his convictions. Backed by his knowledge of the Craft, and able to distinguish clearly between the loose ideas of a careless time and the enduring principles of Masonry, he points the way of right going as among the divergent paths of error. He sees, as many others are seeing, that the insistence upon mere verbalism as sole or chief qualification for a Master is the cause of a decadent leadership. The qualities that are elsewhere demanded as all important are in Masonry regarded as secondary in value, if not altogether negligible.

"Past Grand Master Sherman was perhaps in advance of his time when, six years ago, he made the suggestion referred to. But it was a living idea, and will not be forgotten nor lost from the consciousness of the Craft. Sooner or later, whether in the jurisdiction of California or elsewhere, there will be wisdom to discern the worth of this suggestion, and by its means to redeem Masonry from the appalling mediocrity of mere wordiness."

No New Italian Freemasonry

The Wiener Freimaurer Zeitung has the following item in a recent issue:

The rumors current about peace between Masonry and Mussolini arose in consequence of a correspondence from Paris, which, was based upon false information. After an investigation we have come to the conviction that there is absolutely no sign of peace between Mussolini and Masonry. The fact that the two names, Frosini and Palermi are mentioned supports this conviction and is against the reliability of the above rumors. Of Palermi we know that he has stood aloof from all Masonic activity for years. Frosini is hardly known to us. Of him we know only that he some years ago issued a patent to the irregular Danish "Grand Orient," which may be the cause of the rumors of a reconciliation of Italian Masonry and Mussolini. Mussolini himself in a speech denied these rumors. Said he:

"The Lateran-agreement was opposed by two parties, firstly by the Temporalists and secondly by Freemasons, who wanted to perpetuate the conflict. The Italian government can defend itself against such attacks and it is really childish to believe that the Fascist government would welcome a new Freemasonry to fight Clericalism. The hopes of some foreigners will remain hopes only in so far as the Italian State is concerned."

An Old Story Revised

A paper in Antwerp, The Metropole, publishes the following news item from Italy on Mussolini and the persecution of Masons:

Mussolini could only then come to a reconciliation with the Vatican after having annihilated the Masonic Order. King Humbert already in 1895 had made a motion for a reconciliation. He had given orders for to accomplish this to Prime Minister Crispi who asked for a respite. After a few days Crispi reported that he had laid the question of reconciliation before the Grand Master of the Grand Orient, who told Crispi to tell the King the following: "On that day when the King of Italy makes an attempt for a reconciliation with the Holy See we shall bring all Italy in motion against him [the King]. The King was very much angered on account of this answer, and dropped the matter entirely.

This story appears every now and then, but that it is true as told is quite incredible. While it is possible that Crispi may have made such a statement to the King in regard to the result of any attempt at a reconciliation with the Vatican, that it should have been presented as an ultimatum from the Masonic Order is quite impossible. But anything serves an anti-Mason,

The Pope on Polish Masonry

In die Drei Hinge of November, 1929, is an account of the Pope's latest pronunciamento against Masonry in Poland The item is as follows:

In an address to a group of Polish Pilgrims to the Holy City the Pope spoke vehemently against the growing influence of Masonry in Poland, which he branded as a militia of hell. He said: "One must be on guard because there is so much of perfidy, of danger and denunciation. The enemies of good, which the Lord branded as the powers of hell, are entering Poland. The Masonic Order which works its

injurious influence upon religion, and in civil life, has not omitted Poland, and is now trying to extend its work upon you, which is destructive to your inheritance of your faith. If your religion, and your healthy life as citizens is to be preserved, these treasures must remain inviolable."

The Pope concluded with a summons for unity, that the powers of hell do not get the upper hand. “Human forces are not strong enough against these enemies, we therefore must pray to God.”

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which include postage, except when otherwise stated. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. It may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

THE NEW MORALITY. By Durant Drake. Published by the Macmillan Co. Cloth, Table of Contents sit and 359 pages. Price $2.50 net.

THIS book, very interesting and very readable, is an honest but rather superficial attempt to show a way out for modern civilization from its present moral confusion.

The author views the supernatural sanctions of morality with suspicion and disfavor. If he were Bertrand Russell, your reviewer could understand such an attitude because that gentleman holds ethical doctrines which would win warm approval in Moscow and Leningrad. He is a revolutionary in thought. But Dr. Drake in my opinion is nothing wilder than an evolutionist, and might be expected to value the corroboration of the Divine Will for ethical principles which represent what ninety-five per cent of intelligent Christians unreservedly accept.

The author should produce evidence for the questionable, though calmly stated, assertion that "morality is far older than religion." (p. 5.) Reasons should be given for a statement of such great importance, or it should be expressed in a cautious and tentative fashion. Then again, he says "justice and mercy and kindness and courage are virtues anyway." (p. 7.) Who told him so? The Bolshevist has a code of ethics quite at variance with the ethics of Dr. Drake but the former is an unbeliever; the latter I take to be a Christian of the Liberal type, who is thinking out his position, and in the reaction from the Puritan complex of his forefathers is inclined to regard the value of the terms, God and religion, as purely emotional. But no Christian can rest in that condition. God must be realized as the source of all things, the Author of Life, and above all the Arbiter of conscience, the standard of right and wrong - a Gad whom we see revealed, as far as moral perfection is concerned, in Jesus of Nazareth. Either that, or be discarded altogether. It is in this doing away with the sanctions of religion that our author's morality may be regarded as new. Even so, he appears to be haunted with a desire to form an alliance with religion. "It still contains much that is of the greatest value for us and for the future." In the author's eyes religion henceforth is to combine the functions of courier, guide, and publicity agent, or be half of morality but to possess no authority. It must not dictate.

The truth of the matter is that the author is an empiricist who is rather afraid of experiment. He views with dismay the present moral laxity in social and political life, and to steer civilization into safe waters he would reimpose upon it practically the whole of Christian ethics - minus its religious sanctions. There would be some notable concessions, however, to modern laxity - an easy outlet to the unhappily married, a recognition and regimentation of the practice of birth control, and sympathetic judgment and treatment of f laming youth. But a new commandment (to offset these concessions) is added to the decalogue, "Thou shalt not drink." The

reviewer is nevertheless glad to testify that nowhere has he seen the case for prohibition more temperately stated and discussed than in these pages.

Much is made of the fact that the modern world has changed, and is changing, so rapidly. The inventions of applied science, the industrial revolution, the growth of class-consciousness among the workers, the Great War, the widening of international relations, the awakening of racial consciousness among the peoples of the Orient - these problems are noted and treated with considerable knowledge and force. But one is compelled to meet the claims for the New Morality with the Scotch verdict, not proven.

After all, Christian morality is a coherent series of principles applicable to human life. These principles have been applied through ages of civilization. Their elasticity and adaptability to various conditions and to diverse races are a common place of history. Why change them now, or call them by a new name? What is happening today is that in an age of transition moral forces have been somewhat deafened and bewildered by the multitude of voices calling this way and that. But moral hearing will become clear again; nervous poise will return. A new orientation will take place; a new application of Christian ethics will be made.

The author illustrates his theme from the experience of the Renaissance. He speaks of the Pagan revolt which was associated but by no means identical with that movement. It is a happy illustration, for Christian morality re-asserted itself and in spite of a divided Christendom has remained the guide of civilization until our own day. It is hard to believe that Christian morality is an exploded force, that it is even exhausted, that it requires either to be whittled down, or otherwise tinkered with, or given a new name. The sole requirements are that it be applied more widely and its claims vigorously re-asserted.

I am not sure whether on page 265 the writer is quoting from a former work of his own, or ventilating the views of the Federal Council of Churches. Whichever be the case I regard it as a very noble utterance eloquently summing up what I have been laboring to educe:

"Try to be really Christian in business and you may discover the Cross to be no longer an antiquated symbol, but a present day reality. Face the vested interests of your own town, the owners of wretched house property, the sweaters, the men who live by the shame of women, the publicans, all who grind the face of the poor, and you shall know the fierce joy of being persecuted for Christ's sake. Attempt the stupendous task of making the message of Christ a reality to people of another race and civilization, try to Christianize international relations and interracial contacts, and you shall find that there is enough to call forth the entire energies of a full-blooded manhood and womanhood.

"This demand for adventure will not be satisfied until the religion we practice is something like the religion we profess, until we are applying it to the most difficult questions of modern social life, as well as in our private lives and in our homes. But when we do this we shall rediscover the glory of the Christian faith. It will be something for which we are glad to live and something for which we shall be willing, if necessary, to die."

F. G. V.

* * *

EAST AND WEST OF JORDAN. By Albert Field Gilmore. Published by the Stratford Publishing Co. Table of Contents, profusely illustrated, index, vi and 191 pages. Price $3.25.

THE purpose of this slender volume, as stated in the foreword, is to relate the author's experiences and record the impressions received by him during a trip to Palestine, Syria, and Egypt in the spring of 1927; and this purpose is effectively carried out. The reader lays down the book with two clear conceptions in his mind,

one of Palestine and Syria as they appeared to the author (Egypt is merely his taking off ground), the other of Dr. Gilmore himself.

The main portion of the book deals with Palestine, which impressed the author in three ways - geographically; as the land of the Old Testament and the Gospels; and as entering, under the guidance of Britain as mandatory for the League of Nations, upon a new and interesting phase of its age-long history. Geographically, the features that struck the traveller were the small site of this country which has played so decisive a part in human development and the regularity of its physical divisions. Palestine appeared to the New Englander, accustomed to the great distances of America, as a country which could be surveyed in almost its entirety from one or other of its lofty heights. Such a survey would reveal the physical division of the land into three clearly-marked strips running from north to south - the coastal plain on the west, the great hill-range which forms the backbone of Palestine in the center, and the submarine trough of the Jordan valley, descending into the Dead Sea 1300 feet below the level of the Mediterranean, on the east.

Small as it was, the country was vitally interesting, however, as the scene of most of the events of Jewish history narrated in the Old Testament and of the earthly career of Christ. Here were Hebron where Abraham buried Sarah in the Cave of Macpelah, here the vale of Elah in which David fought with Goliath, here Gilboa with its memories of Saul's defeat at the hands of the Philistines and Gideon's "midnight victory over the Midianite host." Here again was Nazareth of Galilee where the pre-ministry days of Jesus were passed, here was Cana, or the Arab village which occupies the supposed site of Cana, where the first miracle was performed, these were the ruins of the synagogue of Capernaum in which Christ taught and healed, and these the stones of the very steps up and down which He must have passed to and from worship. This was the aspect of the land which most impressed the author. His real guide-book was his Bible. True, he notes events subsequent to the procuratorship of Pilate; somewhat dimly appreciates the extension of Roman civilization to this Eastern country, especially to the region of the Decapolis; and remembers that this was the scene of the first clash between Islam and Christianity in the seventh century, the objective of the Crusaders at the end of the eleventh, and the land in which Napoleon's destiny was decided at the close of the eighteenth. But although these facts were known to his mind they

appear to have made little impression upon his imagination or his emotions. They were hardly visible to him.

But if, while the Holy Land of the Bible is clearly presented, medieval Palestine is dim and misty, the land becomes visible again to the reader as it was when Dr. Gilmore traveled through it in the spring of 1927, a land of many clashing races and religions, depopulated and rendered comparatively barren by centuries of strife and Oriental misgovernment, in which the British mandatory administration was striving to maintain peace and order, to promote material development, and to prepare the country for an independent existence of its own, a land which the Zionist movement was seeking to remake the homeland of the Jewish people. Dr. Gilmore's appreciation of this movement and of the economic conditions of its success or failure is shrewd and penetrating. A hasty visit to the French mandatory district of Syria gave material for a brief but interesting description of Damascus, "the most ancient city in the world," and completed the ground covered by the trip.

The places described and the topics treated in the book have been the theme of many works, and perhaps the chief interest of the present volume lies in its revelation of the author's personality. As Dr. Gilmore takes us hither and thither and records the impressions made on him by the various scenes and the reflections to which they gave rise, the reader comes to regard him as an actual fellow-voyager in the world of motor ears and walking tours, not that of print and photographs, and to form an idea of his character as one does of fellow travellers. The conception that arises is of a Protestant New Englander thoroughly acquainted with the Bible and somewhat dominated mentally and imaginatively by that intimate knowledge of the Scriptures. One detects a keener interest in spots connected with the Bible narrative than in those famed in post-scriptural history and an unconscious feeling of resentment when the traveller finds that subsequent events have overlaid the actual topography of Bible times with the accretions of a later development. The Samaritan celebration of the Passover on Mount Gerizim is far more sympathetically treated than the ceremonials of the Orthodox and Roman Churches which were the product of the Roman and mediaeval development of Christianity. Between the Samaritans and the author there is the bridge of the Old Testament, between him and monk and patriarch, the gulf of the Reformation. And yet it is clear that Dr. Gilmore has conscientiously tried to travel with open mind, to seek the good in Moslem and mediaeval; the attitude noted is largely

unconscious; to him in his innermost mind Palestine is the land of the Bible, as it is to most of us.

There arises, too, a feeling that the author has not been able to get away from himself and the thought of his own country in the fashion which produces the best travel books. The nostrils that are offended at the Eastern odours of the streets of Jerusalem and Damascus have not forgotten the sanitated townships of New England. One feels that Dr. Gilmore is regarding his tour, again in all probability unconsciously, not as a great adventure or as a great experience, but as the means of acquiring information which will enable him to do more effective work on his return home. One senses the feet that he is not just soaking himself in his temporary environment but is preparing a course of sermons and addresses. This is particularly the case when one stands with him in the vale of Elah or beside the Sea of Galilee. In the former instance Dr. Gilmore closes a vivid description of the scene and the incident with the remark "David's victory stands to this day as an example of the triumph which supreme faith in God ever wins over the bragging claims of evil," and after describing the moonlit scene by the Sea of Galilee and the boats putting out for the night fishing, he intrudes a couple of platitudes on the persistence of the basic industries and the constant food supply provided by Providence which transport us from the moonlight of the sea shore to the lamplight of the meeting house.

But, though somewhat prone to preach and unconsciously bound in by training and environment, Dr. Gilmore impresses the reader as being essentially candid and fair-minded, and as having the very rare anad valuable characteristic of being open to conviction and not afraid to change a preconceived opinion in the light of facts. His fair-mindedness and intellectual honesty are especially noticeable in his discussion of the French mandate in Syria, where conditions as he saw them and the comments of those who had a more intimate acquaintance with the country led him to revise his view that the French had acted with unnecessary severity, and of the British mandate in Palestine with its deep appreciation of the loyal way in which the mandate is being administered and of the improvements that have already resulted therefrom, with the wise comment that if action undertaken on behalf of others may lead to an occasional mistake, criticism from those who bear no share in the burden would be entirely out of place. Such a spirit as this is as admirable as it is rare, and arouses in the reader a keen desire to meet the writer

and chat viva voce over the events and impressions of his tour to the "East and West of Jordan."

E.E. B.

* * *

ARTICLES DE PARIS: A BOOK OF ESSAYS. TV Sisley Huddlestone. Published by the Macmillan Co. Table of Contents, xiv and 207 pages, price $2.25,

AS might naturally be expected in this contrary world of ours the familiar essay, having been invented by a Frenchman, Montaigne, has turned out to be peculiarly adapted to the literary expression of the English character and language. The French genius is too social, too neat and formal, perhaps also slightly over sarcastic to be perfectly at ease in this particular medium. There is no word in the French vocabulary which is the exact equivalent of the English "home" and the familiar essay is essentially the literature of the home. It is the product of a man seated comfortably by the fireside in his own den chatting lightly with a friend, outlining an episode, sketching a character, giving an impression of a favorite author or book, following some random train of thought, or recalling a scene which has struck his imagination. To pick up a new volume of familiar essays is to be admitted to a new intimacy, to form another literary friendship. And this will be the pleasant fortune of the reader into whose hands may fall Sisley Huddleston's Articles de Paris.

The author has the wide range of interest, the power of appreciation, the sympathetic touch and charm of expression which distinguish the finished essayist. On whatever topic he chooses, the magic of Ninon de Lanclos or the madness of Guy de Maupassant, the quaint religious sects of revolutionary France or the toy balloons sold in the streets of Paris, a house that can be turned always to face the sun or Clemenceau's political testament, he can talk easily and attractively. And in

the selection and treatment of his themes Mr. Huddleston conforms to the canon of the familiar essay. The subjects arise naturally of themselves as they would in familiar converse. "A strange thing happened to me today as I was taking a bock in the cafe X ____ ," "What do you think of Clemenceau's little sketch of Demosthenes?" "Have you read Herriott's 'Dens la Foret Normande?" "Were you at the unveiling of Maupassant's monument, and what did you think of the minister's address?" "I see in the papers that the vendange promises to be unusually excellent."

Some such conversational banality as these seems to have set the author going in a little monologue on whatever topic has cropped up. And in the handling of the theme there is the sympathetic touch, the power of putting the reader en rapport with the writer's emotion that preserves the feeling of personal contact in friendly conversation. If, in the style, a fastidious ear may occasionally detect a tendency to overindulgence in alliteration, that is only a friend's little idiosyncrasy - some people prefer an extra lump of sugar in their tea.

In an essay of A. V Lucas certain persons try to decide which one of the Essays of Ella they would wish preserved if all but a single essay were destined to perish in some great catastrophe. Naturally, the "Embarrassed Eliminators" will fail in their impossible task. But if I were asked the same question in regard to the Articles de Paris I should answer unhesitatingly, "By Running Brooks." In six brief pages Mr. Huddleston has given us the story of a country walk with the various emotions that its environment and incidents aroused, little sketches of scenery, a delightful interlude, an idea of a philosophy of nature, and done it without the least sense of overcrowding, nay, with the spaciousness of the whole wide out-of-doors. I am looking forward to many a pleasant chat with Mr Huddleston in the future on Leconte de Lisle, the Almanac, Broadcasting, and Boulevard Trees; but I think I shall rarely take the volume from the shelf without wandering at his side "By Running Brooks." E. E. B.

* * *

POLK: THE DIARY OF A PRESIDENT. 1845-49. Edited by Allan Nevins. Longrnans, Green and Co., New York Cloth, illustrated index. 412 pages. Price, $5.00 net.

ON consulting Who's Who in America we find enough information about Allan Nevins to assure us that he is fitted for the task he essayed in editing the diary of James K. Polk, who is known to brethren of the Craft as one of the eleven Masonic presidents of the United States.

Mr. Nevins made an excellent record for himself at the University of Illinois (A.B., 1912, A.M., 1913) and has also achieved a reputation in literary circles through his work in the New York newspaper field and as an author of several books. He is now professor of history at Cornell University. With these facts before us, we can proceed with a hasty examination of the work in hand.

American Freemasonry is indebted to William M. Boyden, Librarian of the Supreme Council, 33d, A.A.S.R., S. J., Washington, D. C., for the best compilation of facts concerning Masonic Presidents, Vice-Presidents and Signers, to emphasize the title of the book giving the information. The limitation of the Diary to the years 1845-49 denies us a picture of what President Polk thought of the Fraternity in his younger days, for he was made a Mason in 1820 and received the Capitular Degrees in 1825. His Masonic activities in Nashville in 1840 are also unrecorded in the present work, but we do read of the ceremonies in which he participated in Washington, D. C., on Saturday, May 1, 1847, when the cornerstone of the Smithsonian Institution was laid. Among other things, Polk wrote:

About twelve o'clock a large procession, consisting of the military, Masons, the order of Odd Fellows, and citizens appeared at my door….Delegations of the Masonic Lodges of Pennsylvania and Maryland were present, as also a large number of the Masonic fraternity and the Odd Fellows of the District of Columbia.

Brief as the Masonic references are - though I have not piloted them in their entirety, as Masons should add the volume to their libraries in order to have the full account - the book is of much interest for other reasons. There are innumerable references to other giants of the period, many of them Masons, and such will be recognized by the Masonic student. The outstanding events of the administration were the War with Mexico, 1846-48, and the gold rush to California, 1849, both of which are rich in Masonic anecdote and enduring history. Sam Houston looms large in the pages of the book; he was the first president of the Republic of Texas, and later Senator from the Lone Star State after it became a part of the Union. Houston- and General Andrew Jackson were brothers in arms in the Indian campaigns of an earlier day, long before either had any political aspirations, for both were soldiers first and politicians afterward Houston presided over the Convention at which the Grand Lodge of Tennessee was formed, at which Jackson was elected as first Grand Master.

Another Mason whose name we meet is that of Major General Wm. J. Worth, whose remains lie buried at Fifth Avenue and Broadway in New York, where thousands pass daily, utterly oblivious to the monument which has graced the busy corner since 1857.

California and Oregon are mentioned often during the period; as early as 1846, before the United States acquired title to the Golden State, Benton of Tennessee is mentioned as having "agreed that no foreign power ought to be permitted to colonize California, any more than they would colonize Cuba." The Pacific Northwest comes in for mention, for "Col. Benton in the course of the conversation stated the fact that the British Hudson's Bay Company had now twenty forts on Fraser's River."

This was Colonel Thomas H. Benton, of Tennessee, whose nephew in later years was destined to become Grand Master of Iowa 1860-62. In his capacity as a colonel in the Union Army, the nephew, named after his famous uncle, commanded a brigade in Arkansas, and saved Albert Pike's library at Little Rock from destruction. This became the nucleus of the splendid Supreme Council Library at Washington. The story of this incident is told in the Iowa Grand Lodge Bulletin [July, 1925, pages 110-11].

Obviously, our interest in the book is more Masonic than general for as its pages are turned, a panorama of Masonry's eventful history passes before us. John Quincy Adams brings recollections of the bitter Anti-Masonic period; let it be said that Mr. Nevins has also edited Adams' Diary, of which more must be said on a later occasion. Adams' bitter opposition did not weaken the determination of men like Henry Clay (Past Grand Master of Kentucky) and Lewis Cass (Past Grand Master of Michigan) to remain true to the Fraternity, for they were made of sterner stuff. Yet with all of this Masonic appeal, which is recognized throughout the work like the overtones to a beautiful symphony, the reader unfamiliar with the part that Masons played in olden time will find the pages of the Diary instructive and fascinating. They reveal the thought, spirit and soul of the period in which great things were initiated, one cannot leave the book without renewed hopes for the welfare of our country and a strengthened faith that this land of opportunity has a foreordained place in the council of nations. The great men it has produced cannot be denied a position of honor and achievement in the history of human kind. J. H. T.

* * *

WHAT IS FREEMASONRY? MASTER MASON DECREE: By Silas H. Shepherd. Published by the Wisconsin Grand Lodge Committee on Masonic Research. Paper, 31 pages.

THE Committee on Research, whose animating spirit is Bro Shepherd himself, manages to accomplish wonders on the exceedingly modest grant made for this purpose by the Grand Lodge of Wisconsin. The present publication is another addition to the now long list of useful pamphlets that it has put out, most of them by Bro. Shepherd. It is a guide to the study of the symbolism of the Third Degree, and, though it is naturally largely a compliance , it is very well arranged for its purpose. A list of references is appended for more advanced study.

----o----

THE QUESTION BOX

and CORRESPONDENCE

MASONRY IN THE CIVIL WAR

While glancing through the January issue, which arrived today, I noticed in "Historical Notes on Masonry in the Civil War," in the second column of page 12, it states that the Grand Master of Michigan would not recognize as "regular" Masons those soldiers of Michigan made in an army lodge in Mississippi working under the "jurisdiction of Indiana" during the Civil War. And on page 7, in the sketch of "George W. Baird: Sailor, Man and Mason," that he, an American, a native of Washington, D. C., received all his degrees in Tolerancia Lodge, No. 4, of Lisbon, Portugal, within a week, and three years later, affiliated with a California Lodge, transferring later to Hope Lodge in Washington, D. C. That he received the first fourteen degrees of the Scottish Rite in Portugal.

Also on page 215 of "Recollections of Thirteen Presidents" by John S. Wise, published by Doubleday, Page & Co., 1906, he tells the story of McKinley being made a Mason in the Virginia Lodge at Winchester during the Civil War. Can some Ohio brother tell us how and when McKinley affiliated with an Ohio Lodge?

This is a very interesting and profitable point for study and discussion.

ARTHUR H. VAIL, Pennsylvania.

* * *

AMERICAN MASONRY IN THE WORLD WAR

The following letter was received recently by Bro. Irwin, and it is so interesting that we asked Bro. Howard's permission to pass it on to readers of THE BUILDER,

Dear Brother Irwin:

I have just received the copy of your article in which you relate something of my activities, especially in regard to the founding of Saxonia Lodge, No. 1, and Liberation Lodge, No. 8.

I hasten to congratulate you for the well-written and readable manner in which you have presented to the Masonic world, and future writers, the motives that actuated me in my efforts to better the conditions that beset the Craft during the World War. As you so well state, there are occasions - and the World War was one of them - when our American system of Freemasonry signally fails to meet the need of the time; it is on such occasions that we need members in the Craft who are endowed with sufficient vision to see the proper thing to do, and then possess initiative to go ahead and do it. I make no claim of such vision, but I did realize what was needed, thought out how we might make some effort to meet that need, and then simply went ahead and tried to do it. That is all there was to my activities. I then found it (to found an international lodge) the correct thing to do, and I still feel that way about it. And now that you have come along, with your data from sources that I never knew of (extracts from various publications and writers) and speak in such a complimentary tone of my activities, I am even more convinced that I was trying to do and did do the proper thing. I was criticized at the time, I'll admit, and by high authority, too, but just the same, results then and since seem to vindicate my judgment. Again, I wish to thank you for your clear-cut illustration of my

international outlook during the World War and since. If there is any one thing that should be thoroughly international in scope and range it is the institution of Freemasonry.

I will now speak of other phases of your article in an attempt to clear up one or two small doubts that I note. On page 301 you speak of a rumor that came to you concerning the Masons in attendance on the occasion of the forming of Saxonia Lodge, No. 1. Let me say that the rumor of only commissioned officers being present is not the fact; there were members present who were not officers; just who, I am at this time unable to say, but I recall them being present, It was the physical size of the after-smoking room alone that prevented us from having all members of the Craft on the ship present; simply no other place to meet, and we were forced against our wishes to limit the number present to the capacity of the smoking room. That may have been the occasion of the rumor that you mention.

I was in Europe two years ago, and was informed that Liberation No. 8 was making good progress. Another time I shall endeavor to plan my itinerary so as to visit the lodge and see for myself how the "infant" I aided in founding has grown. In speaking of progress and growth in Masonic lines in Europe one must always bear in mind the fact that it is not in numbers, as we in America are so given to thinking of, it is the quality. Also remember that the population is predominantly Roman Catholic, and also that frequently governmental opposition is encountered.

To speak more personally. I made a long trip a couple of years ago through Portugal, all around the Mediterranean, Greece, Turkey, Roumania, Russia, Asia Minor, Syria, Palestine, Egypt, Italy, Austria, Germany, Holland, England and so on. Needless to say I made it my business to encounter as many Masons in the various lands as I possibly could (the more prominent the affairs of the particular nation the better), and in that way met with some exceedingly interesting experiences. For instance, in hastening to Damascus to meet with the various Palestine and Syrian lodge officials - with the four members of the New York Grand Lodge - I met two automobiles of them at a famous spring in the Lebanon Mountains. My guide and chauffeur was a bright young Arab, with a limited knowledge of English. The Masters of the four Damascus lodges made themselves known to me, and while little actual conversation could be held, I assure you it was

a most novel and interesting experience to me. They sent a note by my guide to some gentleman in Damascus, and I assure you I certainly was well taken care of in that city. For one thing, as you know, an Arab with his house is the most secluded thing in the world to a westerner. I mean the soul of an Arab and the interior of his house. Well, I was treated to a visit to the interior of Sheik Somebody-or-other's house, and let me tell you that it was by far the finest home that my eyes have ever beheld. When you hear of Oriental splendor, let me say that your wildest imagination will give you but a poor idea of the reality. But he didn't let me see his harem! Got a couple of interior pictures, though.

As I look back over the past to recall the impressive moments that have come my way, I seem to ever think of the night, when in Jerusalem, I was called to the East, and invited as a visiting Grand Lodge official to assist the Master in conferring the third degree, in the lineal descendent lodge of King Solomon. This ceremony was performed far more impressively than we do in any American lodge; at least any lodge that I have ever visited. It was not merely well done, it was a work of ART. Of course, one can not, under the surroundings of that place, do other than feel a sense of awe and reverence. That ceremony doubtless made a much deeper impression on me than it did on the candidate that was raised. I shall carry with me through life the most pleasant memories of that occasion.

Again, at Athens the son of a local 33rd - I never could spell Greek names anyway - guided me out to Eleusis and to the ruins of the Temple where the various initiates to the Eleusinian Mysteries lived. Many were the indications of past glories and relics of the work of the long ago visible to anyone that knew what to look for. Unfortunately I did not have the time to do the research that I would have most liked to do.

Couldn't meet a solitary Mason in Italy. But met a few most interesting men in Austria. Only a few Masons, however, could I meet in Germany. Perhaps time did not permit. In England I was treated to a dinner by one of the important lodges, and had to speak before them; something I dislike very much to do. Since coming to New York have had to speak but twice, once at Jonkeer Lodge in Yonkers, and once some other place. That fairly well covers my story to date.

I passed through St. Louis last September, but again my time limit would not allow me the opportunity to call at your office and meet you. Another time I will do so, for I have long since promised myself the pleasure of meeting you.

Oh, yes, by the way, I have been told, when in Paris, and other places, too, that my activities in connection with Liberation, No. 8, and the attendant success of that lodge in meeting the need which called it into being, brought sharply to a head the idea of a truly international Masonic body, and that today there is in existence an association at Geneva, Switzerland, closely connected to the present League of Nations. If I was in any way instrumental in bringing that body into being, and I know it strongly affects world conditions today, then I assure you I feel I have made my contribution to the betterment of the world. I wish you to know this; and I also wish you to know how grateful I am to you.

Alsa C. Howard,

New York.

* * *

MASONIC HISTORY

Since you advertise yourselves "an open forum for all the Craft," I am wondering if you will answer a question for a new subscriber and a neophyte in Masonic research.

A Masonic public speaker, who claimed to have a deep knowledge of things, recently made the statement to me that the Fraternity originated from a military

order of some kind. I told him I always understood that it was an outgrowth of a purely Operative Masons' gild, but he replied he thought Operative Masonry played but a small part. Which of us is right?

Also can you advise me what book of Masonic history I should read? I would prefer one that contained no special pleading, but approached the subject in a purely scientific manner in an honest attempt to ascertain the facts. It seems to me that what we need is scholars such as those who have done so much for the Bible with higher and lower criticism, so that now we know more about the Bible than at any time in history.

B.R., Wisconsin.

In regard to Masonic histories there is considerable choice. The two principal histories in the English language are those by Albert Mackey and R. F. Gould. The latter is the most impartial of the two, although it is not now in print and can only be obtained secondhand.

However, both these works are voluminous and in a number of volumes. To begin with, it would be preferable to start on one of the single volume works. There is the Concise History of Freemasonry by Gould, and the recent work by Haywood and Craig is eminently readable, and very accurate and just. We might also mention the just published work of Bro. J. Hugo Tatsch, Masonry in the Thirteen Colonies, though this, as its title indicates deals only with American Masonic history. There are a great number of other Masonic histories of greatly varying worth. Usually they are less valuable the older they are.

In regard to the first question, your informant is undoubtedly quite mistaken. It is an old theory of the origin of the Masonic Fraternity that it was derived from the crusading orders, especially the Knight Templars and Knights of Malta. Those who hold this theory ignore the rivalry, and even hostility, that existed between these

two orders, which makes it historically a rather absurd position to take that they together had anything to do with the institution of Freemasonry. There is no doubt whatever that Freemasonry has descended from a craft organization of the Middle Ages. Further back than that, we cannot go with any reasonable assurance.

* * *

WILHELM VON HUMBOLDT

There was copyrighted in Germany in 1928 a book entitled Die Freimaurerei; ihr Ursprung, ihre Geheimnisse, ihr VVirken. (Freemasonry; Its Origin, Its Secrets, Its Activities), published by Alexander Duncker, Weimar. The author is Gregor Schwartz-Bostunitsch. His effort is, among other things, in the nature of an expose of Masonry and its secrets. Chiefly, however, it is Jew-baiting and anti-semitic propaganda.

On page 295 the author gives the names of several "of the most prominent men who were Freemasons" at about the end of the eighteenth and the beginning of the nineteenth centuries. Among these is the name of Wilhelm von Humboldt.

A letter written to the author, in care of his publisher, asking for substantiation of the statement that Wilhelm von Humboldt was a Mason, brought an immediate reply, from which the following is quoted in translation.

The late Ludwig Keller, a man of renown, a high official in the lodge and an investigator in the field of the history of the order, says in his book Freemasonry, [vol. 463 of the series Aus Natur und Geisteswelt, published by B. F. Teubner, Leipsig, 1918, the edition edited by Dr. Schuster - the latter likewise is a Freemason and a scholar in history] P. 74,

" . . . King Frederick William III . . . after 1806 placed the government of his country into the hands of men whose Masonic-mindedness must have been known to him . . . (There follow the names of von Stein, Hardenberg, Schoen, Scharnhorst, Boyen) . . . while Wilhelm von Humboldt, descending from a family of Freemasons, and on most intimate terms with the leaders in the movement of the new German humanism, was placed, 1809, in charge of the ministry of church affairs and education."

Mr. Schwartz-Bostunitsch next quotes from page 18 of a recent book, The Freemasons, by "a Viennese Freemason, Eugene Lennhoff," and published by the Amalthea Publishing House (Vienna IV, Argentinierstr. 28), as follows:

Wilhelm von Humboldt says, "If we want to give a name to an idea that can be discerned throughout history in constantly more expanding form, then this is the idea of humanitarianism, the effort to remove the boundaries which prejudice, and one-sided views of all kinds have established among men, with the intention of creating hostilities among them, and to designate all mankind irrespective of nationality, religion and race as being a great tribe whose memo hers are closely related as brothers, as a whole constituted for the purpose of establishing the unobstructed development of inner power."

"Finally," our author, Mr. Schwartz-Bostunitsch, again quotes Keller (op. cit. pp. 96 and 97), "it [Masonry], conforming to its traditions, has the custom of erecting monuments to the great men kindred to it in spirit, by naming lodges after them Thus, in addition to the names of renowned rulers and statesmen, the names of Plato, Socrates, Marcus Aurelius, Comenius, Lessing, Schiller, Goethe, Humboldt, etc., occur frequently as lodge designations in all countries. . . "'

Naively my correspondent concludes, "With these citations your esteemed inquiry is exhausted." The italics are mine. His evidence that Humboldt was a Mason is also, therefore, exhausted. Exhaustion results in weakness. But as the evidence

desired, the reader of these citations may "take it or leave it." The writer chooses not to take it.

B. A. E., Ohio.

* * *

THE RITUAL OF THE OPERATIVES

I should very much like to procure a copy of Dr. Carr's Ritual of the Operative Masons which was published some fifteen or more years ago at Owosso, Michigan, by the Tyler-Keystone Publishing Co. If any reader of THE BUILDER has a copy he wishes to dispose of, or knows where one may be found, I should be greatly obliged to hear from him.

N. W. J. HAYDON, Canada.

* * *

TWO SETS OF THE BUILDER FOR SALE

I wish to dispose of a complete set of THE BUILDER from January, 1915, to the current issue The first two volumes are bound, the remainder are in parts, in the best condition. Circumstances make it necessary to dispose of these and I am offering the fifteen volumes for $60.00 and will send them free of charge to the purchaser.

JESSE MOORE, Box 342, Sta. D,

St. Joseph, Mo.

* * *

I am wondering if you could give any information as to the place to list THE BUILDER for sale. My husband, Raymond Williams, passed away July 27, 1929, and it is necessary for me to reduce the size of our library, and we have every copy of THE BUI1DER beautifully bound and I would like to dispose of them.

Mrs. Raymond Williams

845 National Ave., Fort Scott, Kansas

The Builder Magazine

March 1930 - Volume XVI - Number 3

Freemasonry in Egypt

By BRO. ROBERT C. WRIGHT, Oregon

OUR estimable Grand Secretary, Bro. D. R. Cheney, receives many communications and pamphlets in several different foreign languages. Not being adept in them, he has for some years past enlisted the writer's assistance to translate important matters.

Last summer he informed the writer that he had heard of some trouble in the Grand Lodge in Egypt, and asked for examination and report of what was in a copy of its 1928 proceedings, which he furnished. This pamphlet turned out to be partly in Syrian and partly in French. A brief report was furnished to the Grand Secretary for his files. Discovering the name of our Grand Secretary mentioned in Syrian, because he had sent them his photograph, a copy of his name was sent to him. He said it looked easy but was hard to write, so he gave up using it officially.

Believing that something about Egyptian Masonry and their dissension might interest others, this article has been prepared. The proceedings mentioned contain much detail of the unfortunate events. Therefore only a summary of this will be given and a little space taken in addition to tell of the splendid humanitarian work carried on by that Grand Lodge.

Sometime in 1900 or 1901, Abd el Meguid Youne was Grand Secretary of the National Grand Lodge of Egypt. During that time Prince Mohammed Aly, brother of the ex-khedive, was initiated but held no office. Youne and some colleagues conspired with the Prince virtually to capture the Grand Lodge, and to amend its constitution or by-laws to allow the election of the Prince as Grand Master. Youne

and the Prince were both well known in foreign jurisdictions. The official signature of the former was very familiar.

In 1901 an attempt was made to carry out their plans. This brought a strong reproof from Idris Ragheb, then Grand Master, who obtained from the Prince a letter dated April 6, 1901, written on Grand Lodge stationery, signed by Mohammed Aly and endorsed by Idris as witness. Therein the Prince acknowledged fidelity to his Masonic obligations, and promised obedience to the laws and rules of the National Grand Lodge, which he thereby also recognized. A photo print of this letter is published, showing the original signatures.

Evidently Youne and his fellow conspirators were not done. They wanted the prestige of the Prince, and the latter's conceit was so flattered that he was willing to join them and become a party to these iniquitous schemes. Thus the disturbances were continued until 1922, when the Prince was in it personally.

In the summer of 1922 some brethren who were not in good standing, and lodges suspended for cause, combined to petition for a change of the laws in order to make the Prince eligible as Grand Master. It appears a Grand Master was to be elected later, and this was the time when they proposed to act. The Prince agreed to be a candidate. He had never been warden or master, not even what they term an "active member" of a lodge, and according to the constitution was ineligible.

Idris Ragheb was again Grand Master that year. After a perusal, he issued a decree denying the petition, and cited laws forbidding its allowance. The dissident group then sought to arrange matters by making the Prince an active member of Lodge "The Nile." The Grand Master responded by giving that lodge a certain time to rescind its irregular action. It refused to do so and its charter was suspended, and some members of other lodges who were involved in promoting the action were also suspended. The Prince was disciplined on the ground of his ignorance of Masonic law, and that he was supposed to have acted in good faith.

The suspended members organized to go to the Grand Lodge meeting of September 28, 1922, to carry out their schemes. They appeared in force, invaded the Grand Master's office and demanded their reinstatement. To restore quiet he said those qualified as delegates could take part in the work. After inquiry from the chair as to whether all present were lawfully there, he began the session. Immediately a demand was made to change the laws to allow the candidacy of the Prince. The Grand Master ruled it out of order and refused any debate. The revolting group persisted in discussion and caused a tumult and confusion. To safeguard the dignity of Masonry, the Grand Master was obliged to close the Grand Lodge, which was done in form, the election being postponed to a later date to be announced. The officers then left the room.

Thereupon an assistant deputy Grand Master, Taha Ibrahim, seized the gavel and caused those present to proceed with the election. The Prince was declared elected Grand Master by acclamation.

The following day Grand Master Idris Ragheb and brethren went to the temple in the morning, as was customary, but the rebellious group, assisted by profane, roughly refused them admittance. On October 3 the Grand Lodge met again and re-elected Idris Ragheb, and elected other officers, including Mohammed Rifaat as Grand Secretary, who is still in that office. Since then, however, Sayed Aly has been elected Grand Master and was in office when the proceedings were published.

Youne took the records, seals and archives and used them to send out communications in the name of the schismatic party, under the name of the Grand Lodge. They took possession of furniture and personal property, which they were later forced to return by court proceedings.

Prince Mohammed also had the audacity to pretend to be Sovereign Grand Commander of the Scottish Rite. This brought forth a decree on March 20,1925, from Mohammed Heddaya, the real Sovereign Grand Commander, suspending the Prince and depriving him of all his rights and privileges. It would appear that he is still suspended and persona non grata.

The conduct of Youne, and the lack of information, has caused confusion in foreign jurisdictions. The Grand Lodge of Montana in 1927 returned to the rightful Egyptian Grand Lodge the appointment certificate of a Grand Representative. Later learning of the mistake, an apology was made, accompanied by a request that the certificate be returned to them. This shows the result brought about by such unfortunate troubles, which are not to be overcome for years.

All through this lengthy period the Grand Lodge not only had to deal with the fraud and misrepresentations of Youne and his associates, in deceiving well-disposed persons in Egypt, and seriously interfering with domestic Masonic activities, but it was continually annoyed by these acts carried on in foreign jurisdictions. In June, 1926, they took advantage of the visit in Egypt of Bro. John Er. Cowles, Sovereign Grand Commander of the Southern Jurisdiction, A. & A. S. R. They appealed to him to make a careful investigation of official documents. This he did and delivered to them a certificate stating that he found the regular and recognized Grand Lodge is the one of which Ferik Sayed Aly was then the Grand Master. This was deposited in its archives, and later an article relating this was published in The New Age.

In spite of these exasperating occurrences, the Grand Lodge shows it is not revengeful. It states in the 1928 proceedings, forgetting the evils caused by the dissidents, it has charitably opened its doors. More than once has it offered them its hand in the hope Masonry would pardon them upon repenting. In recalling to the sheep-fold these misguided brothers, the Grand Lodge would rejoice in their presence, regretfully broken since their departure. This noble sentiment rings clear and true. The Grand Officers are men of high reputation and occupy responsible government and civil positions.

Now what has this harassed Grand Body done for humanity? The National Grand Lodge of Egypt has founded an orphanage. Poor lads from seven to twelve are accepted, regardless of their religion. They receive school instruction and are taught trades. There are illustrations showing the boys in comfortable surroundings, being instructed in carpentry, chairmaking, weaving rugs, printing,

etc. It is intended to use land about the buildings for a course in agriculture. One illustration shows a real lively band in uniform and with modern instruments, led by their adult instructor. King Fuad I gave this orphanage a liberal donation and is friendly to Masonry, although probably not a member of the Order.

The Grand Lodge has also taken great interest in education. It has a strong desire to eliminate ignorance in its native country. Promoting this object they founded and carry on the "Wadinnil" primary school. They found a demand for secondary or advanced grades, of which many children were deprived in the state schools for lack of accommodation. They met this need by organizing a secondary school. Boys and girls are admitted in both schools and the illustrations show a contented and happy lot of teachers and pupils.

Thus Masonry is doing its duty for little brothers and sisters in Egypt, just as we aim to do in our great and powerful country. It proves that Masonry is universal, knows but one Supreme Architect, and recognizes no political boundaries in its good works. When the true and noble realm of the brotherhood of man is recognized, a clear vision discovers there no battleships, no poison gases. That vision believes in what an Italian proverb says, " with the dawn of every day, a happiness." Let that be the unceasing work inherited from the Tyrian Grand Master, whose monument our real masters never have been forgotten - never shall forget.

Since preparing the preceding article the writer's attention is directed to the 1929 Foreign Correspondence Report of the Grand Lodge of Connecticut, covering Egypt for 1927. It is only fair to my readers that the claims of the opposition be stated. The only present source available is that mentioned, the writer not having the original proceedings in hand.

Prince Mohammed Aly appears as Grand Master of the schismatic body, and in his address of 1927 states that their foreign affairs are "marvelously good." Grand Officers of New York visited them. Following this are statistics relating to what they label "The National Grand Lodge of Egypt." There are seventy-five lodges,

working in Greek, Arab, Hebrew, French and English, "approximately 6,000 members." It is asserted that the Grand Lodge, of which M.W. Bro. His Highness Prince Mohammed Aly is Grand Master, is the lawful continuation of the National Grand Lodge of Egypt, of which M.W.Bro. Idris Bey Ragheb was Grand Master for thirty-five years. The schism dates from 1922, when a majority, wanting a change, elected the Prince by a large vote. Idris left with a minority, and under this aged leader they continued to function under the official title. The courts decided against this organization in "several actions" which were instituted. In 1924-25, ninety-eight old members "returned" to this organization. It is recognized by forty-five Grand Jurisdictions, among them England, Ireland, Scotland and "several" Canadian, Australian and United States Grand Lodges. Mohammed Aly and Younis are Grand Master and Grand Secretary.

The account of the meeting Sept. 28, 1922, is recited as above, except it is said that there was a dispute about constitutional qualifications for Grand Master, and the Grand Treasurer asked that it be submitted to vote. ldris, refusing this, vacated the chair "sor a moment," returned, disposed of a few matters, left with his Deputy Grand Master and seventeen members, taking home with him, "so it is reported, " the great seal and important registers of the Grand Lodge.

Then election took place and the Prince was declared elected by overwhelming vote. Idris formed his own organization and used the Scottish Rite to defeat his opponents, which prevented healing of the breach.

The Connecticut writer remarks in his review as follows:

It is regretted that a small fraction of members endeavor to function as schismatic Grand Lodge, headed by a deposed Grand Master. There is some surface evidence that they are encouraged by certain U.S. Scottish Rite influences.. This has caused inadvertent errors on the part of some U.S. Grand Secretaries, the writer among them, who wrongly listed in 1928 proceedings Mohammed Rifaat as Grand Secretary. The legitimate Grand Secretary is Abdul Meguid Younis. Prince Mohammed Aly continues as Grand Master.

The present writer regrets that he has not access to the original 1927 text that the good Connecticut brother reviewed, also that this brother did not have the 1928 answer of the other body hereinbefore reviewed. It might have altered his judicial opinion of who are the legitimate Egyptian Grand officers, and also as to Scottish Rite interference.

It is appropriate, however, to mention a few other things for the better guidance of American Freemasonry. The 1928 proceedings evidently try to answer the accusations with great length and care. The exact text of parts of the constitution involved is set out.

Art. 29. No brother can be elected Grand Master if he is not an active and contributing member of a constituent lodge of the National Grand Lodge of Egypt, and unless he has filled the office of Grand Warden.

The amendment petitioned for was:

A prince of the royal family having the degree of Master may be elected Grand Master, setting aside the conditions required by Art. 29

The "aged" Grand Master directed attention to other articles, which forbade receiving any proposition contrary to the fundamental principles of Freemasonry. That the petition modifying Art. 29 was solely in favor of a member of the royal family, and manifestly opposed to the principle of equality, a basis of our Order. That the decree of the Grand Master was legal on this fact.

Furthermore he sets out Art. 49, that all amendments must be submitted to the Permanent Committee one month before meeting of the Grand Lodge which is to consider them. That statutes cannot be altered except by a majority of not less than three-fourths of the members of the Grand Lodge. Also that no proposition for amendment can be considered unless in writing, signed and supported by one- third of the members present at the Grand Lodge. The petitioners ignored the Permanent (i.e. Standing) Committee. The Grand Lodge had 408 members, the petition had 110, a protest had 144.

In 1928 we find that Taha Ibrahim is member of a standing committee, having evidently regretted his part in that disorderly proceeding. "Al Nil" Lodge, No. 243, is on the list and appears in good standing again.

Sayed Aly, Grand Master, is a Division General, and Secretary to the Minister of War and Marine; other Grand Lodge Officers hold notable positions under the government, and are evidently dignified and respected citizens.

The roster shows actual names and addresses of 103 lodges and officers. There are 71 Arab, 11 French, 9 Greek, 6 Italian, 4 Armenian, 1 Russian, 1 Turkish.

In the disorderly meeting, a Bro. Bryant was a leader of the petitioners. No English lodge is on this list, and the Prince's organization seems to have them. It leads to a suspicion of some political quarrel having brought on the strife. This may have led to recognition by English Grand Lodges. How, ever that may be, Idris appears to have presented a very strong ease on both facts and law, in favor of the lodge he represents.

In the foreign section they name a number of U.S. Grand Lodges, a large number of European and South American, New Zealand, the Scottish Rite Northern and Southern of U. S. and of Canada, as all recognizing that body.

The Prince's body does not seem to show any Masonic charity work, or any answer whatever to the constitutional questions distinctly involved in proper upholding of that organization. It is certainly not clear how the constitution was amended to make the Prince lawful Grand Master. There is no assertion on his part that the text stated by Idris, or the amending petition are incorrectly quoted. Nor any explanation by him how the constitution was law fully changed to qualify him a Grand Master. No explanation or denial of his letter is referred to. The Grand Lodges of America would do well to call for complete translation of the Egyptian constitution, and a complete statement, with proper exhibits, in behalf of the Prince, as to changes which make him Grand Master or his organization legal.

It should be kept in mind his body claims to continue from the admittedly legal one, of which Idris was Grand Master, therefore the succession must be proved to be legal Grand Lodges would then be in better position judicially to decide which is the lawful body in Egypt than to have the Prince, or some Prince's ghost writer, settle it for them.

NOTE

The 1927 report of the Prince Aly organization gives seventy five lodges as adhering to it. The Annuaire published by the International Masonic Association, lists seventy-seven. These are grouped by localities, and apparently retain their original numbers. The lowest number is 37, and the highest is 278. Al Nil, No 243, mentioned in the article, appears on this list so that it has evidently returned to the allegiance of the other Grand Lodge since this list was compiled.

It is evident that the group headed by Prince Aly has had a "better press" than its rival. The Annuaire has no information to offer about the latter except the names of the Grand Master his Deputy, and the Grand Treasurer and the Grand Secretary. It offers no opinion as to the rights and wrongs of the Schism. - Ed.

----o----

The Broken Men of the Great War

BY BRO. LEONARD G. COOP, Missouri

It is almost a general rule that knowledge of the man is the force that gives life to his cause. For this reason we here give a brief account of the author of this article, in spite of his reluctance to allow us to do so.

Bro. Coop was rejected as medically unfit for Service soon after war broke out, and in 1918 was appointed to the U. S. Public Health Service and stationed in the training camps. He was Assistant Superintendent of the Health Department at Camp Kearney, and at the San Diego Naval Training Station, in 1917, and in 1918 was assisting the Draft Board at Fort Worth. In 1919 he entered the Service of the American Red Cross, and was engaged in demobilization and hospital work. In 1923 he was sent to St. Louis to act as Liaison Representative of the American Red Cross at the Veterans' Bureau, and he continued in this position till the end of 1928. A growing dissatisfaction with the functioning of the Veterans' Bureau led him to resign, and to undertake the voluntary and unremunerated task of assisting those veterans who had equitable and well-founded claims, but whose applications had been rejected on technicalities. In this work he has had marked success so far as he has been able to go, and he has, incidentally, also succeeded in very seriously disturbing and annoying the executives of the Bureau; for it seems as i! it may become necessary to consider the merits of a case as well as the comfortable, well-worn precedents and technicalities of the department, and, worst of all, that the beautiful webs of red tape that have been spun may have to be broken through.

Something of the condition of affairs may be gathered from the article, restrained as it is, and the author will be only too glad to give further information to anyone interested. And his information is not generalities or impressions, but cases, with all the documents.

In addition it may be mentioned that Bro. Coop is a First Lieutenant of the Medical Administration Reserve, and is also a member of the Sojourners' Club.

EVEN the casual reader of THE BUILDER may note that mention is frequently made of Masons who have served their country, either during the World War or in other conflicts in which the United States has been engaged from time to time. The pages of history are replete with outstanding Masons who served their country faithfully and well.

The World War has passed, but its hideous aftermath has not, and I bespeak space in your valuable publication for a few words concerning what might be termed the "Forgotten Legion," for such there are, even although they may be somewhat unknown to the general public.

The United States Veterans' Bureau is the Federal organization charged with the responsibility of furnishing relief to the veterans who became, or have become, disabled in the service of their country, and whose disabilities may be justly considered as "due to service."

The laws under which this Bureau functions are generous in their intent, in fact it is doubtful if any country in the world has provided such liberal benefits in recognition of their disabled veterans as obtains in these United States.

But unfortunately there is a phase of the administration of the law which is defeating its basic purpose, and, so long as it continues, will bring much dissatisfaction, suffering and privation, all of which are entirely unnecessary.

To attempt to condense this very vital matter in a few words is a difficult undertaking, for it is most complex and has numerous ramifications that would lead to much discussion.

My object is to stress a few of the main points; based upon eleven years' practical experience on the draft board, in the camps, during demobilization, in hospital work, and six years endeavoring to straighten out some of the more complicated claims of the disabled veterans. What I have to say may be conveniently submitted under three headings, CAUSE, EFFECT, CURE, but before these are discussed it is necessary that we know that a problem does exist, and in what that problem consists.

"Figures may lie and liars may figure," so that I shall not discuss dry statistics, but will content myself with making but one statement, and then endeavor to show conditions as they really are.

A recent official Veterans ' Bureau report shows that nearly 900,000 claims have been filed for compensation, and out of that number 436,000 have been denied.

Allowing for "Gold Bricks," "Compensation Hunters" and claims that may be fairly classed as questionable, a very liberal estimate (even from the standpoint of the Bureau) would be, that 94 per cent of these disallowed claims are without merit. In my opinion such a percentage is grotesquely fantastic, but we will, for the sake of argument, give the Bureau the benefit of the doubt. Now eliminating all of this 94 per cent it may be observed that there yet remains over 26,000 disabled veterans who have been denied compensation.

It is my positive belief, based upon a very extensive personal study of the question, that there are over 25,000 veterans who are seriously disabled, whose disabilities are undoubtedly due to their service, but who are receiving no compensation from the Veterans' Bureau.

Before discussing the three main headings I desire to make one or two statements that will tend to render my personal conclusions more readily comprehensible.

In my estimation the majority of the disabled U. S. veterans of the World War are receiving more compensation than almost any other veterans who participated in that disastrous conflict.

Of these there is a substantial number who are receiving compensation which the public might fairly question as to whether their disabilities had any connection with their war service; there is abundant explanation for this statement, but space will not permit its discussion.

Last, but not least, there are far too many seriously disabled veterans whose disabilities are undoubtedly due to their service, but who are not only denied compensation, but they and their dependents are in actual want.

The reasons for this outrageous condition follow:

THE CAUSE

It would take far too long to attempt to give all of the causes that have led up to the present deplorable state of affairs. In my judgment they appear in about the following order of importance: lack of preparedness to handle such a huge undertaking; the inability of medical science to assign the precise extent of the disability of a man in any particular case, the exact cause of it, and the absolute extent to which he is disabled; the very questionable possibility of medical and legal minds to state that any given disability is a certain per cent disabling, which is particularly true in the difficult field of mental diseases; salaries, and opportunities for advancement inadequate to attract the best members of the medical profession, or to keep them upon the Medical Staff of the Veterans' Bureau; and last, the proven fact that constant and dogmatic denying of legitimate claims by means of absurd technicalities, which forces more and more liberal legislation, yet which, paradoxical as it may seem, nevertheless leaves thousands uncared for.

THE EFFECT

Dissatisfaction, injustice, suicides, death (from lack of attention), and an untold amount of unnecessary suffering and privation among the disabled veterans and their dependents, and a constant burden upon local philanthropic agencies that cannot always be carried with any degree of satisfaction to the veteran or to the organizations which are endeavoring to supply has need. And as a result, constant, widespread and thoroughly justified criticism of the Veterans' Bureau.

In order to illustrate the injustice in some of the decisions of the Veterans' Bureau (and it must be remembered that the writer has complete information on many other claims fully as meritorious and appealing) the following case is submitted: The name used is fictitious in order that the family of this deceased veteran may be saved embarrassment, authority in writing has been secured to utilize this case merely to assist in placing before the public a concrete example of what may be found in many communities of the United States.

A normal boy prior to being inducted into the Army, fond of outdoor sports, stood well in his studies, and won a scholarship in the State Agricultural college prior to service. Following the steps of his father and his elder brothers, he had sought the light of Freemasonry as soon as his age permitted.

Entered the Army September 5, 1917, served in the Infantry, was overseas, participated in several of the major engagements and his outfit suffered very heavy losses; he was wounded in action and finally discharged, May 12, 1919, with character "Excellent."

The story of the suffering of this boy from the day he was discharged until the day he committed suicide, March 5, 1924 (his mind having become affected due to his experience overseas, with little or no treatment and with no subsequent financial relief), reflects anything but credit on the Veterans' Bureau.

The denial of this claim was apparently based upon a diagnosis given at one hospital a thousand miles away from his home, where he was unknown, and where he was a patient for only a few days.

At this hospital he was considered a constitutional psychopath. After reading the report of the doctor who examined him, it is amazing that such a diagnosis could have been given on the meager information at the disposal of the Medical Officer in charge of his case.

Competent physicians who knew him intimately, both before and after his discharge, and likewise prior to and subsequent to his admittance, in July, 1923, to the hospital above noted, all agree that this diagnosis was absolutely incorrect.

Joseph a. Bolland came from a highly respected family. He was one of three brothers (all Masons) who served their country faithfully and well, and although he was greatly needed at home at the time, no complaint was made by either the father (a Mason himself, and at that time over 55 years of age) or by the son, when the call came for the last one of his boys to go.

The following excerpts are taken from a letter received by the writer while employed as Liaison Representative of the American Red Cross at the Veterans' Bureau, and as soon as it was received immediate steps were taken to try and secure treatment and compensation. The letter, however, came too late; the boy had blown his head off with a shotgun before any decision was secured from the Bureau officials:

Dear Sir: Have you any aid for a disabled ex-service soldier . . . having to work handicapped by other troubles in the way of injuries and worrying. . ., I suffered another attack of nerves . . . life has been one continual round of misery . . . not able to work, I have lost sleep so that I am in a daze. Everybody seems far away. ., . For God's sake get me into a place where I can get cured. I have lost my nerve and can't tell anyone just how I feel. I would rather be dead than be under the high nervous strain I am now.... If I don't get relief before many days it will be all off. one more disappointed man will be gone, so far I have lost in my fight for Government aid. It is driving me to insanity....

This letter was written in February, 1924, treatment was denied by the Veterans' Bureau (this will be found in the official records) and he committed suicide March 5, 1924.

While this case was being discussed with one of the Bureau physicians, a medical member of the Bureau Rating Board came up and informed us that the boy had committed suicide at his home.

This Bureau doctor was asked if he knew him, and stated that he did, very well. He was asked to make a statement for the Bureau files, and excerpts from this doctor's statement, sworn to before a notary public are as follows:

. . . known . . . claimant all his life . . . family physician for a number of years . . . had a splendid opportunity to observe this boy prior to his enlistment,, . mentally he was an ordinary, average boy. I at no time noticed any symptoms of a mental subnormality or any psychic reaction. During the summer of 1919, shortly after discharge he was in my office a number of times. All conversations were of a rambling and disconnected nature . ., mentally he was an entirely different individual from that of the boy he was before his enlistment. . ., My impression of this contact with the claimant was that he was not mentally responsible and that he was insane.... I am very strongly of the opinion that the diagnosis of constitutional psychopathic state made in examination of July 19, 1923., at . . . hospital does this claimant a very great injustice, It is my opinion that this claimant has been suffering from some type of psychosis since discharge.

In addition two other doctors who had examined him since discharge, one who had him under observation within thirty days after his return from the Army, both gave definite symptoms and diagnoses of a form of insanity.

Section 200, of the World War Veterans' Act of 1924, in part, provides:

That an ex-service man who is shown to have or, if deceased, to have had, prior to January 1, 1925, neuropsychiatric disease . . . developing a 10 per centum degree of disability or more . . . shall be presumed to have acquired his disability in such Service....

You will recall that three physicians pronounced him insane almost from date of discharge, and that he committed suicide March 5, 1924.

There is no question of any misconduct disease in this ease and the Bureau has been given ample opportunity to know the facts, these have repeatedly been brought to their attention, in addition the Director of the Bureau has been fully advised several times regarding this particular case and it is now six years since the boy committed suicide and the claim still remains disallowed to date (Feb. 14, 1930) .

It is amazing that the Director of the Veterans' Bureau would permit the incidents surrounding this distressing case to be published, when he had it readily within his power to make a correction of this miscarriage of justice; if such had been done, this story would not have been published.

This is but another illustration of many that the writer has thoroughly investigated.

THE CURE

This is surely difficult if not frankly dangerous ground; and those who are not thoroughly familiar with this subject should hesitate before advocating a cure, for much damage may be done unless careful thought has been given; and any "cure" that may be suggested must be based upon abundant actual experience with all that complicates the problem as a whole and in particular.

A little medical knowledge is a dangerous thing if used without advice of competent medical men, so, to the uninformed, a little Veterans' Bureau knowledge may do more harm than good.

There is a constant stream of bills being presented to Congress, either entirely new, or yet further liberalizing the present laws covering relief for disabled veterans, and the cost is running into enormous sums. A great deal of the proposed new legislation will simply make a bad matter worse, and the current and ultimate cost will be staggering.

One of the suggestions I would urge is to endeavor to get your Senator or Representative to take up this case as presented, name and compensation number will be sent to him upon request; or if he prefers, one within his own district that illustrates the injustices that are now so common, make a direct issue of the claim, follow it through at the Veterans' Bureau and demand punishment of those responsible for the decision.

There is one bill recently presented by Representative Robert G. Simmons, Nebraska (H. R. 9112), which is now being considered by the Committee on World War Veterans Iegislation, which I am inclined to think will go far towards correcting the injustices now so prevalent, it is suggested that the reader secure a copy of this bill and endeavor to have his representative in Congress vote in its favor. I do not believe it is a "cure all," but it will at least give some measure of relief to those who are now uncompensated and will, I predict, force the Veterans' Bureau to review thoroughly many denied claims, which they will rectify before they allow them to be presented to this "Reviewing Board" provided for in the bill, which while it is a part of the Veterans' Bureau, will operate under a separate law, and will have full power to make decisions based on good judgment and equity, and will not be hampered by the fantastic technicalities that are such a fetich with the present administrators of the Veterans ' Bureau rules and regulations.

The Director of the Veterans' Bureau, Gen. Frank T. Hines, has the power, if he elects to use it, to allow relief to thousands of disabled veterans who are now uncompensated; repeated efforts have been made by many organizations and prominent individuals (with but scant success), to get him to insist that his own orders, and oft repeated wishes, are carried out with unvarying consistency.

In closing I would like to mention that delayed action, if persisted in, can be fully as fatal as an adverse decision, and the numerous needless delays, and their results, instances of which the writer can furnish in abundant measure, will prove this statement beyond the question of a doubt.

----o----

The Real Cagliostro His Memorial to the French Parliament

BY BRO. CYRUS FIELD WILLARD

BEFORE me as I write lies a little pamphlet, four and a quarter inches wide and six and three-quarters long. It is nearly one hundred and forty-four years old.

It bears the date of 1786, and though no place of publication is given, it was evidently printed at Paris. It was picked up at an auction sale in London by the agents of that well-known Mason and bibliophile, the late R.P. Bower. his collection of old and rare books was acquired by the library of the Grand Lodge of Iowa in 1882, this pamphlet among them. By the kindness of the Iibrarian, Bro. C. C. Hunt, the present writer was permitted to borrow it and translate it.

It contains 80 pages, which are roughly cut and somewhat yellowed by age, though in the main it is remarkably well preserved. It has been bound into a cover to protect the original paper covers. Inside this outer cover is the book-plate of Theodore S. Parvin, the founder of the Iowa Masonic Library, and its first Iibrarian. This has the legend "Founded in 1844," and the motto, Vita sine litteris Mors est. "Iife without books (letters) is death."

On the outside of the original paper cover is a short title, which is rendered into English as follows:

MEMORIAL OF THE COUNT DE CAGLIOSTRO

"M de Cagliostro asks only for tranquility and safety: Hospitality assures him these." Extract from a letter written by the Count de Vergennes, minister of Foreign Affairs, to M. Gerard, Judge of Strasburg, March 13, 1783.

Inside this comes the title page, which runs to greater length, but repeats much of the short title. It is thus rendered:

MEMORIAL FOR THE COUNT CAGLIOSTRO Accused AGAINST M. THE ATTORNEY GENERAL Accuser

In the presence of M. the Cardinal de Rohan, the Countess de la Motte and other Co-Defenders.

"M. de Cagliostro asks only for Tranquility and Safety. Hospitality assures him these." Extract from a letter written by the Count de Vergennes, Minister of Foreign Affairs, to M. Gerard, Judge of Strasburg, March 13, 1783.

At the foot of the page is the date, 1786. No place of publication is given as was noted above, but from a reference in the text of the petition it appears that it was printed at Paris.

There has recently been a revival of interest in Cagliostro, in part stimulated by the misleading, inaccurate and salacious work by von Guenther, a translation of which has recently been widely sold in this country. The original work appeared in Germany at the same time as the mad attacks on Freemasonry made by the quondam Chief of Staff of the Kaiser's armies, General Ludendorff. Von Guenther shows himself so willing to misrepresent and malign Masonry in his work that we can hardly avoid the suspicion that he was actuated by similar motives as Ludendorff, and that it may be regarded as part of the great push, on a world wide front, that is now being made against the Fraternity by its enemies.

A quotation from the work of Dr. Marc Haven, Le Maitre Inconnu; Cagliostro, " a historical and critical study, " which was published in Paris in 1910, will be in order here, as it exposes the source and inspiration of the continuous attacks that have been made on Cagliostro, which in itself is a most curious phenomenon. Why should a man who never injured anyone, or did any harm, be pursued through the centuries with such malignity? For it must be remembered that in spite of the torrents of abuse and accusation that have been poured upon him not one single instance of actual wrong doing has ever been alleged, excepting the famous affair of the necklace, with which his Memorial deals, and in which even his enemies have been forced to admit his complete innocence.

Returning to what Dr. Haven has to say, it will be recalled that Cagliostro went to Italy in 1789 and was arrested by the Inquisition in Rome, by which he was condemned as a Freemason, heretic and sorcerer. In defense of its action, or as a further attack on Freemasonry, the Inquisition caused to be written, and published, a Life of Joseph Balsamo. It is the work to which Dr. Haven refers.

Finally the Holy Office (the Inquisition) which at the time of his capture, knowing that it held in him one of the open or secret heads of Freemasonry, wished to make a double stroke - to tarnish forever the memory of this representative of liberal ideas which were then boiling in so many minds, and on the other hand to cause to fall on the entire Order any discredit thrown on the Grand Master of Egyptian Freemasonry.

The "Life of Joseph Balsamo," published by the direction of the Holy office as an apology for its inquisitorial action, is a masterpiece of hate and hypocrisy; the libels of Saehi and Morande and of Madame de la Motte pale beside the address of its prosecutor, and yet these three persons have not been sparing of Cagliostro.

But perfected by the Holy Office the work takes on a greater amplitude. All that they could gather of the most scandalous nature from the above named authors are found therein, mined to what the Inquisition was able to wring out, by promises or by torture, from Cagliostro and his wife, that was compromising

Add to that, all that the Italian priests in 1791 (when this alleged Life was published), when frightened by the French Revolution, were able to invent against Freemasonry in general and against the founder of a mystic rite in particular, and one will have some idea of the violence of this libel. The skillfullness with which the writer, by playing on his words, confounds, designedly, religion and Catholicism, atheism and heterodoxy, liberalism and skepticism, is such that the reader is led insensibly to follow him and accept his conclusions, if he is not cautious and does not discover the ruse.

It is this work, which was translated into other languages, and published in different countries practically at the same time as it appeared in Rome, that has served a basis for practically every notice of Cagliostro that has since appeared. By saying he was Balsamo it was possible to saddle Cagliostro with the criminal deeds of the former. But since the fresh investigation of the subject by W. H. K. Trowbridge, in Miseries and Mysteries of a Master of Magic, it is fairly well established that this identification is an impossible one, and that the Holy Office must have known that it was. Dr. Haven, too, shows that Balsamo, was a dark, ugly man, with a crushed and flattened nose. Cagliostro was fair, with a fresh colored face and a clear complexion. His appearance was agreeable and even handsome. The sculptor Houdon, who came to America to make the well-known statue of Washington, made a bust of Cagliostro, which shows him to have had a slightly acquiline nose. Dr. Haven reproduces a number of portraits and cites other evidence to show that Cagliostro and Balsamo were two different men, who did not even superficially resemble each other.

In the usual accounts of his life are to be found references to his own statement, and sometimes brief quotations or a condensed resume of it are given. From these the reader naturally gains the idea that the whole story is preposterous. Indeed the Encyclopedia Brtftanica is doubly unfair, for it says that in the affair of the necklace " Cagliostro escaped conviction by the matchless impudence of his defense," but that "he was imprisoned for other reasons in the Bastille." The French Parliament was hardly a body to acquit anyone of a serious crime with implications of high politics, because of the impudence of the accused, whether matchless or not. Nor was there any other reason for his imprisonment in the Bastille except the accusation that he was a party to the theft of the necklace, and as soon as his innocence was discovered he was released. That the Countess de la Motte was really implicated in the famous fraud, the Affair of the Necklace, is certain. That the accusations against the Cardinal de Rohan and Cagliostro were desperate attempts to shift the blame elsewhere is equally certain. In modern criminal parlance, they were to be "framed."

After having gained one's impressions of what Cagliostro was and did, from such accounts as these, it is like coming to a totally different climate to read his own account. Extraordinary as his story is, incredible as it may be judged, it is at least consistent. But it will be better to leave it to each reader to form his own opinion for himself.

The memorial proper begins on the fifth page of the pamphlet, and is headed thus:

PETITION TO THE PARLIAMENT IN CHAMBERS ASSEMBLED Declared to the Attorney-General the 24th February, 1786. To Serve as an Addition to the Memorial Distributed the 18th of the same month:

TO OUR LORDS OE PARLIAMENT

IN CHAMBERS ASSEMBLED.

Humbly Implores Alexander, Count de Cagliostro, in his own Name and as Husband and Exercising the Rights of Seraphina Feliciani, His Wife.

Saying that he has every reason to hope that the first Senate of France will not reject the Petition of a Foreigner who asks for the liberty of his Wife, who is dying in the dungeons of the Bastille.

The Petitioner and his Wife have been arrested by orders of the King, and taken to the Bastille, August 22, 1785.

They have learned that a few days after their being taken away, the Court, on the information of one of the gentlemen, was occupied with the fate of the prisoners, and that the Assembly had been continued to an early date.

The Grand Chamber assembled and having since been made acquainted with the details of the offense when the administrative warrants [lettres de cachet] were issued, the Court has not taken up the continued deliberations on this subject.

The Count de Cagliostro implores it to be kind enough to take into consideration as soon as possible the alarming circumstances in which he finds himself.

The Petitioner asks nothing for himself. Decreed under arrest, he will wait in chains the moment when Justice, at last undeceived, will render a brilliant testimony to his innocence.

But his wife is neither decreed against nor accused; she has not, they say, even been called to testify, and yet she has been confined for six months in the Bastille without the Petitioner being able to obtain permission to see her.

Today when it is no longer possible for those who surround him to conceal from him the condition of this unfortunate wife and the danger which threatens her life, the Petitioner is penetrated with the most profound affliction and seeks shelter with confidence in the hearts of the magistrates and beseeches them in the name of the Sovereign Judge to be kind enough not to betray her and to convey to the feet of the Throne his respectful protest.

The Parliament is not only the dispenser of the supreme Justice of the King; if it is by it that the will of the legislator is manifested to the People, it is also by it that the groans of the people come to the ear of the Sovereign.

The Petitioner asks that Parliament will today be kind enough to use in her favor the most beautiful of its rights - the right to enlighten authority and lighten oppression.

The Petitioner and his wife, it is true, are both foreigners. But since when was it forbidden to oppressed foreigners to make their groaning voices heard in the Courts of Justice?

All Europe has its open eyes on this famous law suit, at whose beginning my wife and I were taken to the Bastille. The slightest circumstance becomes fuel for the universal curiosity. The Parliament knows of the innocence and the imprisonment of the Countess de la Cagliostro, and the Petitioner has informed it publicly of the illness which threatens her life. Will it allow her to perish without being able to receive the help of the medicinal art exercised by her husband? And if it be true that the latter has had the happiness to snatch from the arms of Death a thousand

Frenchmen, will he be condemned to suffer his poor unfortunate wife to perish near him without being able to give her either attention or consolation?

The Petitioner has tried every means without avail to make known to the Dispensers of Power the frightful situation in which he now finds himself. He thought that the Memorial which he caused to be distributed some days ago, which carried in it the unanswerable proofs of his innocence and that of his wife, would bring at least the liberty of the latter. Vain hope ! The public voice is for him, and yet his wife is dying in the Bastille without his being permitted to receive her last breath, or to attempt some means whereby he might restore her to life.

The only resource which now remains to the Petitioner is in the justice and generosity of the Magistrates. Informed as they are of all the circumstances of this Trial, they can testify to the innocence of the Countess de Cagliostro. Should the Petitioner fear refusal when the only favor he asks is that the Truth be made to reach the feet of the Throne?

The Lady la Tour, sister of the Count de la Motte, who was detained for several months at the Bastille, has just been set at liberty. Is she any more innocent than the Countess de Cagliostro or should the latter have less right to the kindness and justice of the King because she is a foreigner, and because she is my wife?

Far from us be such an idea, for the sentiments which animate His Majesty are known to all Europe. They are particularly so known to the Petitioner for they are recorded in the three letters written in his name in 1783 by M. the Keeper of the Seals, by the Minister of Foreign Affairs and the Minister of War.

It is on the faith of this Royal Protection and of the promised hospitality that the Petitioner came to live in France with the intention to here end his days.

Persecuted, arrested and calumniated, he has not despaired of Justice and is persuaded that the French magistrates will not act contrary to the desires of a foreigner who, without complaining of the error which fetters his liberty, limits his wishes to the liberty of his wife.

Do they fear on the part of the Countess de Cagliostro troublesome proceedings, vain solicitations and powerless tears? Ah, well. Let the gates of the Bastille be closed on her, but let at least her unhappy husband have the sad satisfaction of giving her relief, and if that is of no avail, then that of closing her eyes in death.

THIS BEING CONSIDERED, MY LORDS, May it please you to give permission to the Petitioner to put the lady, Countess de Cagliostro, his wife, under the protection and safeguard of the Court and to order in consequence that the Court will interpose its good offices with His Majesty to the effect of obtaining the revocation of the lettre-de-cachet by virtue of which the said Countess de Cagliostro is detained in the prison of the Bastille, with the permission for her to come to see the Petitioner when the state of her health will permit; and you will do well.

(Signed) THE COUNT DE CAGLIOSTRO, M. THE ATTORNEY-GENERAL, M. THILORIER, Barrister. BRAZEN. Solicitor.

MEMORIAL

I have fulfilled everywhere the duties of a citizen; everywhere I have respected religion, the laws and the government. Such is my life history.

Settled for the past six years with an intellectual, generous and hospitable people, I thought I had found my adopted country. I congratulated myself in advance on the good I could do to my new fellow citizens.

Like a flash of lightning the illusion has been destroyed and I have been thrown headlong into the dungeons of the Bastille. My wife, the most amiable and virtuous of women, has been drawn into the same abyss. Thick walls and multiplied bolts separated her from me; she groans and I cannot hear her.

I question my jailers; they are silent. Perhaps, alas, she no longer exists. A feeble and suffering creature, how will she able to live six months in a place where men have need of all their strength, all their courage and all their resignation to fight against despair. But I am entertaining the reader with my troubles and forget I am ordered to vindicate myself.

I am decreed prise de corps(1). What crime have I committed? of what am I accused? Who is my accuser? Are there any witnesses testifying against me, I do not know. They do not even give me any knowledge of the complaint on which this decree was rendered, and yet they want me to vindicate myself How ward off the blows struck by an invisible power? They answer that the criminal laws wish it thus. I hold my peace, and bow myself, with groans, before a law so harsh and alarming for accused innocence.

Then I can only suspect the kind of offense of which I am accused. If I am wrong, then I will have fought creatures of the imagination and shall have spoken, at least, in favor of Truth, and put the sound part of the Public in a state to understand the libels circulated against an unfortunate man, when he is a prisoner in chains and threatened with the double sword of Justice and regal authority.

STATE OF THE CASE

It appears certain that Messrs. Bohmer and Bassanges have delivered to M. the Cardinal de Rohan, a necklace of diamonds of the value of 1,600,000 francs;

It is also equally certain that M. the Cardinal de Rohan announced to the jewelers that he was only the negotiator of this purchase, that the real buyer was the Queen and that he showed them a writing to this effect which contained the conditions of the sale and in the margin of which were the words " good - good - approved - Marie Antoinette de France?

The Queen has declared that she has never given any orders for the purchase of the necklace, that she never approved any condition of purchase and that she has not received the necklace.

There exists then an assured body of offense. What is this offense?

Common sense and my counsellors tell me that this is not a real forgery. No one has sought to imitate the writing of the Queen, and the signature which deluded Bohmer and Bassanges is not even the one the Queen is in the habit of using.

What is it then? It is a supposition of a signature, imagined in order to deceive the jewelers and engage them to deliver, on credit, jewels of great value, which they otherwise might not have delivered, if they had known that it was intended for someone other than the Queen.

What is the penalty for this offense? For the abuse of a sacred name? I do not know and have no interest in knowing. In this affair I confine myself to asking justice for

myself and forgiveness for the guilty. Resigned innocence has the right to express itself thus.

But who is the guilty one ?

Did the Cardinal de Rohan know that the signature was false? Did he know that the Queen had given no orders for buying the necklace? Did he know that the necklace would not be delivered to the Queen, after all? Has he not been the innocent author of a deceit of which he was the first victim? Did he not believe, was he not obliged to believe, that he had been chosen as the negotiator of a transaction pleasing to the Queen and that Her Majesty wished to envelope it with the shadows of secrecy for some time ?

Involved, I do not know how, in such great interests, I shall not deny on this occasion the title of friend to men who have conferred it on me at some other time and which I have perhaps deserved. I shall, however, defend my own innocence without taking sides. Slandered in the strangest manner by a woman to whom I have never done any wrong, I utter the most sincere wish that she may be able to vindicate herself. I shall be happy if Justice finds no guilty one to punish in this affair.

M. the Cardinal de Rohan has claimed that he was deceived by the Countess de la Motte. The latter, before there was any decree, hastened to have a memorial appear in whieh she accused me of swindle, sorcery, and theft, and particularly of having coneeived and executed this project in order to ruin the Cardinal de Rohan and take possession of the necklace of which I was the depositary, in order to enlarge with it the occult treasure of an unheard-of fortune.

Such in a few words are the accusations inserted in the examination of the prosecutor which caused my wife and myself to be taken to the dungeons of the Bastille, and which she has repeated sinee in a memorial, imagined at leisure and

printed with atrocious details which caused a decree of prise de corps to issue against me.

Since I am obliged to do so, I shall answer these charges, which under other circumstances I would scorn to notice.

But first I believe that I should describe myself as I really am. It is time that people should know who is the Count de Cagliostro about whom there have been circulated so many extravagant stories. As long as it was permitted for me to live as an obscure man, I constantly refused to satisfy public curiosity. Today, when I am in chains and when the law demands an account of my actions, I shall speak, and will say with frankness what I know of myself. Perhaps the story of my life will not be the least important evidence in this vindication.

CONFESSION OF THE COUNT DE CAGLIOSTRO

I do not know the place where I was born nor the parents who gave me birth. Different circumstances in my life have aroused in me doubts and suspicions which the reader may share. But I repeat that all my researches in this respect have resulted only in giving me, it is true, great but vague and uncertain ideas as to my birth.

I passed the first part of my childhood in the city of Medinah, in Arabia. I was educated there under the name of Acharat, a name which I kept in my travels in Asia and Africa. I lived in the palace of the Mufti Salahaym (2).

I remember perfectly that I had around me four persons, a tutor aged from 55 to 60 years, named Althotas, and three servants, one white, who served me as valet, and two blacks, of whom one or other was with me day and night.

My tutor always told me that I was left an orphan at the age of three months, and that my parents were noble and Christians, but he kept the most absolute secrecy as to their name and the place of my birth. Some words spoken at random have made me suspect that I was born at Malta, but this is a matter which it has always been impossible to verify.

Althotas, whose name it is impossible for me to pronounce without emotion, had for me the care and affection of a father. It was a pleasure for him to cultivate the tendencies for the sciences which I showed. I can say that he possessed them all, from the most abstract to that of ornaments of dress. Botany, physics and medicine were those in which I made the most progress.

It was he who taught me to adore God, to love and serve my neighbor, and to respect religion and the law in all places .

I wore the Mahometan dress as he did, but the True Religion was impressed on our hearts, although we professed Mahometanism in appearance.

The Mufti came to see me often; he treated me with kindness and appeared to have a great deal of esteem for my tutor.

The latter taught me most of the languages of the East. He spoke to me often of the pyramids of Egypt and of their immense subterranean chambers excavated by the ancient Egyptians, in order to contain and protect against the ravages of time the precious deposit of human knowledge.

When I attained my twelfth year the desire to travel and see for myself the marvels with which he entertained me took possession of me to such an extent that Medinah and the sports of my boyhood lost all charm in my eyes.

One day Althotas announced to me that at last we were going to leave Medinah and begin our travels. He caused a caravan to be prepared, and we departed after taking leave of the Mufti, who was pleased to testify to us his regrets in the most courteous manner.

We arrived at Mecca and alighted at the palace of the Sherif (3). They made me dress in clothing more magnificent than any which I had worn up to that time. On the third day after my arrival, my tutor presented me to this sovereign, who gave me the most tender caresses. At the sight of this Prince, an inexpressible emotion took possession of me and my eyes were filled with the sweetest tears I have ever shed in all my life. I was witness to the effect he made to retain his own composure. The moment was one of the events of my existence which it is impossible for me to recall without the most vivid emotions.

I remained three years at Mecca. Not a day passed that I was not admitted to the Sherif and each day saw his attachment increase and my gratitude also. Often I surprised him with his eyes fixed on me, then raising them toward Heaven with all the marks of pity and emotion. I turned from him, pensive and devoured with a fruitless curiosity. I did not dare to question my tutor, who reprimanded me with severity as if I could not without offense seek to know the authors of my being and the place of my birth.

At night I sometimes talked with the negro who slept in my apartment, but in vain I tried to pierce his secrecy. If I spoke of my parents he would become deaf to all the questions I might ask him. one night when I pressed him harder than usual, he told me that if I ever left Mecca I was menaced with the greatest of misfortunes, and above all I should beware of the city of Trebizond (4).

My desire for travel prevailed over his gloomy forebodings. I was weary of the regular life I led at the Court of the Sherif.

One day I saw him enter the apartment I occupied. My astonishment was extreme at receiving such a favor. He clasped me in his arms with more tenderness than he had ever shown, recommended to me that I should never cease to adore the Eternal One and assured me that in serving Him faithfully I would finish by being happy and would know my fate. Then he said, bathing my face with his tears: "Adieu, unfortunate child of Nature."

These words and the tone in which he pronounced them will remain eternally engraved in my memory. It was the last time I was able to enjoy his presence. A caravan expressly prepared for me was waiting for us; I departed and left Mecca, to return no more.

I began my travels with Egypt, and visited the famous pyramids, which are to the eyes of superficial observers only enormous masses of marble and granite. I made the acquaintance of the heads of the different Temples, who were kind enough to introduce me into places where ordinary travelers never penetrated. Later I traveled through the principal kingdoms of Africa and Asia, during the course of three years.

This is not the place to give the public knowledge of the different observations that I made in my travels and the truly extraordinary adventures that happened to me. I believe that this part of my story should be put off to a more favorable moment.

The necessity for my vindication being the only thing which should now occupy my mind, I shall speak only of my travels in Europe and shall name the persons who have known me there, and it will be easy for those whom my fate may interest to verify the greater part of the facts I am going to relate.

I arrived in 1766 at the Island of Rhodes, with my tutor and the three servants who had been with me since my childhood. There I embarked on a French vessel which set sail for Malta.

In spite of the rule that requires vessels coming from the East to wait in quarantine for forty days, I obtained permission to land at the end of two days at Malta. Grand Master Pinto gave me, as well as my tutor, lodgings in his palace, and I recall that the apartment I occupied was near his laboratory.

The first thing that the Grand Master did was to invite the Chevalier d 'Aquino, of the illustrious house of the Princess of Caramaniea, to be kind enough to accompany me everywhere and to do the honors of the island for me. I assumed then for the first time, with the European dress, the name of Count de Cagliostro, and was not a little surprised to see Althotas invested with the habit of an ecclesiastic and decorated with the Cross of Malta.

The Chevalier d'Aquino had me make the acquaintance of all the Grand Crosses of the Order of the Knights of Malta. I even remember to have dined with M. the Bailiff de Rohan, today the Grand Master. I was then far from foreseeing that twenty years later I would be arrested and taken to the Bastille for having been honored with the friendship of a Prince of the same name.

I have every reason to believe that the Grand Master was informed as to my origin. He spoke to me several times of the Sherif of Mecca and Trebizond, but never wished to talk plainly on this subject. Nevertheless he always treated me with the greatest respect and offered me the most rapid advancement in the order of Knights of Malta in case I should decide to take the vows. But my desire to travel and the influence which inclined me to practice medicine made me refuse offers so generous and honorable.

It was in Malta that I had the misfortune to lose my best friend, my master, the wisest and most enlightened of mortals, the venerable Althotas. Some moments before his death he grasped me by the hand and said, in a voice nearly extinct: " My son, always have before your eyes the fear of God and love of your neighbor; you will very soon learn the truth of all I have taught you."

The island where I had lost the friend who had long held the place of Father to me now became an insufferable place of abode. I asked permission of the Grand Master to leave it and travel through Europe. He consented to this with reluctance, and made me promise that I would return to Malta some day. The Chevalier d'Aquino was kind enough to take charge of accompanying me in my travels and supplying all my wants. In fact I departed with him. We visited at first Sicily, where the Knight procured me the acquaintanceship of the nobility of the country. From that place we visited different islands of the Italian archipelago and after looking over the Mediterranean again, we landed at Naples, the native country of the Chevalier d'Aquino. His affairs requiring some individual journeys, I departed alone for Rome with letters of credit on Sir Bellonne, a banker of that city.

I resolved to preserve the most perfect incognito after arriving in this capital of the Christian world. One day when I was shut up at my home, occupied in perfecting myself in the Italian language, my valet announced the visit of the secretary of Cardinal Orsini. This secretary was charged with the duty of asking me to go and see His Eminence, and in fact I went there at once. The Cardinal showed me all the courtesies imaginable, invited me several times to dine at his house and made me acquainted with most of the Cardinals and Roman Princes; notably the Cardinal of York (5) and the Cardinal Ganganelli, Pope since May, 1769, under the name of Clement XIV.

Pope Rezzonieo (6) then occupied the chair of St. Peter, and having expressed a desire to know me, I had the honor several times to be admitted to private conferences with His Holiness.

I was then in my twenty-second year. Chance procured me the acquaintance of a young unmarried lady of quality, named Serafina Felichiani. She was scarcely emerged from childhood; her budding charms kindled in my heart a passion that sixteen years of married life have only tended to strengthen. It is this poor unfortunate creature, whom neither her virtues nor her innocence nor her condition as foreigner was able to save from the harshness of a captivity as cruel as it was undeserved, who is my wife.

Having neither the time nor the inclination to write volumes, I will not enter into the details of the travels I have made in all the kingdoms of Europe, but will content myself to cite persons by whom I have been known. The greater part of them are still living. I can proudly invoke their testimony. Let them say if ever I have committed a single act unworthy of a man of honor: let them say if I have ever solicited a single favor of them; if ever I have begged the protection of the sovereigns who have been curious to know me; let them say finally if in all places and at all times I have done any other thing than cure the sick without pay and assist the poor.

The persons whom I have known more particularly are:

In Spain the Duke of Albe, his son, the Duke de Veseard, the Count de Prelata, the Duke de Medina Coeli, the Count de Riglas, kinsman of the Count d'Aranda, ambassador of His Catholic Majesty near the Court of France. In Portugal: The Count of San Vincenti, by whom I was presented at Court. My banker at Lisbon was named Anselmo la Cruce.

At London: The Nobility and the People.

In Holland: The Duke of Brunswick, to whom I have had the honor of being presented.

In Courland: The reigning Duke and Duchess.

All the Courts of Germany.

At St. Petersburg: The Prince Potemkin, M. Narisoin, General Galacin, the General of the Cossacks, the General Medicino and the Chevalier de Cerberon, charge d'affairs for France.

In Poland: The Countess Comceska, the Count Gevuski, the Princess who is now the Princess of Nassau, etc.

I will also say that it has happened to me at times to travel under different titles. I was called successively the Count Harat, the Count Fenix, the Marquis D'Anna. But the name under which I am most generally known in Europe is that of the Count de Cagliostro.

NOTES.

(1.) Under the French law of the old regime the king, and his ministers, could arbitrarily arrest and imprison anyone, without a regular information or accusation of any offense. The authority for such proceeding was called a lettre de cachet, and its execution was often a sort of legal kidnapping. It was a power naturally Subject to great abuse. Prise de corps, literally "take of body," may be taken as roughly equivalent to "prisoner" in the text It is almost verbally the same as habeas corpus, "thou shalt have the body," but the use of the terms is diametrically different. In one ease it was the authorities who took the body of the prisoner and held it at their pleasure, in the other it was the prisoner's friends who could demand it, unless he

were properly indicted and convicted in a court of justice. The whole contrast of English and old French law is summed up in these two phrases.

(2.) Multi, is the title of a semi-religious official in Mohammedan countries. He corresponds to some degree to a Doctor of Canon Law, he is the repository of the law, which the Cadis or judges were bound to administer. The Mufti of the sacred city of Medinah is a very important person indeed.

(3.) The Sherif is the hereditary prince or ruler of Mecca. He is the head of a family or clan, the Sherifs, which claims descent from Mahomet through the line of Hasan, the son of Ali, the fourth of the Caliphs.

(4.) Trebizond is a city on the southeast shore of the Black Sea. It was originally a Greek colony. It is important as a centre for the converging trade routes from Central Asia and the far East.

(5.) The Cardinal of York was the brother of Charles Edward Stuart, the Young Pretender, whose alleged influence on the development of the hauts grades and Chivalric Orders of Masonry has been so much discussed.

(6.) Clement XIII, who died of poison in 1169.

(To be continued)

----o----

Mason Locke Weems of Lodge No. 50, Dumfries

BY BRO. JAMES J. TYLER, Ohio

MASON LOCKE WEEMS is chiefly distinguished as the author of the first biography of Washington, a book that ran through twenty editions in the author's lifetime and which eventually reached over eighty.

His Life of Washington, says Dean, "grew by additions and embellishments, from a pamphlet of eighty pages to a volume of two hundred pages. " The original pamphlet was issued in 1800, about three months after the passing of Washington. The now famous cherry tree episode did not appear until the fifth edition of the work was put out, which was in 1806.

Until the year 1808, and at a time when men were still most reticent about their connection with Masonry, the titlepage of each successive edition carried the legend: "of Lodge No. 50, Dumfries." After 1808 this was changed to: "formerly rector of Mount Vernon parish."

In addition to his Life of Washington, Weems was the author of the earliest biographies of Franklin, Penn and General Francis Marion. He also wrote many tracts about gambling, drunkenness, dueling and a variety of similar subjects. Before 1902, Ford said of him:

No man whose writings have passed through some two hundred editions, or of whose productions, some two hundred and fifty thousand copies have been sold deserves complete neglect. Such literary attempts merit a place in the archaeology of literature if nowhere else. No history of the American people or their literature can be complete without noticing the man and his work.

He was born in 1759 at Marshes Seat, Herring Bay, Anne Arundel County, Maryland, and was the youngest of the nineteen children of David Weems. Of his early childhood nothing is known. During the years 1770 to 1775 he attended, and graduated from, Kent County School at Chestertown, Maryland. The Rev. Wm. Smith, who was married to Weem's cousin, Rebecca Moore, began acting as rector at Chestertown in 1779 and took over the proprietorship of this school, which in 1782 he developed into Washington College.

From 1777 to 1779 Weems studied medicine and surgery at Edinburgh, Scotland, but there is no record of his having received a degree. There is also no current record of his activities during the Revolution, and in his later writings no references occur to his life during these dramatic years. During the years 1780-1784 he was again in England, this time to study for the ministry. He was admitted to the priesthood, September 12, 1784, by the Archbishop of Canterbury, and returned home, honored as one of the first Americans ordained as an Episcopal minister without taking the oath of allegiance to the British crown.

He filled several charges, but his liberalism made him unpopular, and about 1790 he began his active career as a traveling book- agent. He established a connection with Mathew Carey, the famous Philadelphia publisher, and of this Kellock writes:

The Episcopal clergyman and the Irish Roman Catholic publisher struck up a solid business friendship from the start, and Weems went forth on the roads with a good Stock of volumes bearing Carey's imprint. Their business associations continued, with one or two intervals, for nearly a third of a century.

The next thirty-six years of his life he spent traveling the almost impassible roads in his old Jersey wagon, and, at Masonic gatherings,

. . . on courthouse steps, in wayside inn or cottage kitchen, he preached the gospel, entertained with a story, played his fiddle and sold books - occasionally a Bible, a prayer book, a hymn book, but generally books of his own writing.

Among his letters to Mathew Carey, published in Mason Locke Weems, His Works and Ways, there are two Masonic references:

Trenton, December 25, 1801. Hope to vend some tomorrow at Masonic meeting 16 miles from this.

Trenton, February 19, 1802. Tomorrow set off for Newtown to be ready to utter the Masonic Oration. God grant I may sell some Bibles, etc., etc. From Newtown I propose to dash strait away for Lancaster.

In July, 1795, Weems married Fanny Ewall, a daughter of Colonel Jesse Ewall of Dumfries, Virginia. After his marriage he made his home in that town and a few years later, probably after the death of Colonel Ewall, he moved to "Belle Air, " the Ewall mansion in the hill country five miles back of Dumfries. This three-story house of English brick is still standing.

Dumfries, a Potomac River town and port, was founded by Scotch merchants engaged in the tobacco trade, who named it after the home town of Robert Burns. It was the first town founded in Prince William County, its charter dating baek to 1749. Ten years later it became the county seat and before long boasted a public warehouse, busy shops, and even a theatre. Then came the Revolution, and most of the Scotch traders returned to the old country, and the tobacco trade was diverted to Alexandria, a more convenient and central port for the back country. The county seat was not removed until 1822, but long before that, Dumfries had but a shadow of its former glory. On the Board of Trustees or City Couneil, which was given in the instrument of incorporation, we find such men as Richard Henry Lee, a signer

of the Declaration of Independence, and Colonel Henry Lee, the father of Light Horse Harry and the grandfather of Robert E. Lee.

When Weems was at home he occasionally rode over from Dumfries and held services in Pohick Church in which, years before, George Washington had worshipped and served as a vestryman of Truro Parish. After the Revolution this parish had no regular rector. Washington at this time attended Christ Church at Alexandria. Weems saw the value of identifying his name with Pohick Church, and Hart states that:

Upon this slender connection he based the title which he later assumed of "formerly rector of Mount Vernon parish." Bishop Meade in his "Churches, Ministers and Families of Old Virginia," declares that "to suppose him to have been a kind of private chaplain to such a man as Washington . . . is the greatest of incongruities."

Wroth states, however, that Weems:

. . . Knew Washington personally, corresponded with him, and in company with their common friend, Dr. Craik, stayed at least once with him at Mount Vernon, and he was intimate with the Reverend Lee Massey who was Washington's rector and associate for many years.

Reference is made by Sidney Hayden in his Washington and His Masonic Contpeers, to a tract by Weems, published in 1799, which he states was the last written correspondence with Washington in which Masonic allusions were made. Weems' letter to Washington, asking permission to dedicate the pamphlet to him and Washington's reply are given in full. Weems' letter closes as follows:

On the square of Justice and on the scale of Love, I remain honored general, your sincere friend, and Masonic brother. M L.Weems.

Washington's reply granting permission simply ends:

With respect, your obed't servant. G. Washington.

The tract when published was entitled:

The Philanthropist, or Political Peace-Maker between all honest men of both parties. With the recommendation prefixed by George Washington in his own handwriting, by M. L. Seems, Lodge No. 50, Dumfries.

A letter from Bro. Chas. H. Callahan, P. G. M., Grand Lodge of Virginia and author of Washington, the Man and the Mason, states:

"In reference to Lodge No. 50, will say that this was organized in 1795 with Colonel George Deneale as first Worshipful Master. Deneale afterwards moved to Alexandria and became prominent in Masonic and public affairs. As Colonel of Alexandria militia, he commanded the troops at Washington's funeral, was on the committee to arrange for that ceremony and afterwards as Clerk of the Court recorded Washington's will. At this time (1799) he was Junior Warden of No. 22 of this city (Alexandria) and succeeded Dr. Dick as Worshipful Master, serving for thirteen years. Somewhere in my papers I have the names of all the officers of Dumfries' Lodge which went out of existence and surrendered its charter in 1846. Strange to say, as a boy living in Dumfries, I personally knew the last three stationed officers; they were Colonel Basil Brawner, prominent citizen of Prince William County, in which Dumfries is located, although at that time not a resident of the town, living about three miles outside; Messrs. William and Robert

Merehant, who were respectively Senior and Junior Warden. A mark master's jewel in possession of a son of Mr. Robert Merchant shows that the capitulary degrees were also conferred there, but as this was prior to the organization of our Grand Chapter, they were undoubtedly conferred in the Blue Lodge as was the case elsewhere.

"The meager returns of this old Lodge, which are on file in our Grand Lodge Library, indicate the Colonial importance of Dumfries which today is only a scattered village of perhaps one hundred and fifty inhabitants. The Lodge, according to these records, was held, respectively, "over the bank, in Mr. Williams' ordinary, which, by the way, is still standing, next in the printing office, in the Academy building, and finally in the Masonic Temple.

"May I, in conclusion, say that Weem's name is frequently mentioned as being present at the meetings and in all human probability and indeed it is an established fact in this town he wrote his 'Biography of Washington,' containing the childhood stories of the General. It may be of interest to you to know that I visited 'Bellaire' for the first time about three weeks ago and it is a pathetic fact that this quaint celebrity, who will ever remain among the noted evangelists of our country, with his good wife, lies buried in the little cemetery close by the mansion without a marker to designate the spot. Here, too, lies buried John Ballentine, the Carnegie of the Revolutionary period, who superintended the deepening of the waterways of the upper Potomac for Washington and his Potomac Company. Ballentine also married a Miss Ewall.

"The whole country is redolent with the story of early Colonial life and it is indeed a pathetic fact that much of this is beyond redemption."

Weems died in 1825 at Beaufort, S. C., where his remains were first interred. Later they were removed to the family cemetery at "Belle Air." On one of the pews of old Pohick Church is a small tablet to Weems. This is his only memorial, but if his works were to be utterly forgotten, the evidence of his existence would

still be found in the legendary history of the nation, for his story of Washington and the cherry tree is perhaps the most widely known folk-tale in any tongue.

BIBLIOGRAPHICAL NOTES.

I Cannot Tell a Lie; by Richard Dean, The Mentor, Feb. 1928. Mason Locke Weems, His Work and Ways; by Paul Leicester Ford and Emily Ellsworth Ford Skeel. Vol. I, II, III. Privately printed, 1929.

Parson Weems of the Cherry Tree by Harold Kellock, 1928. Review in The Master Mason, Vol. V, p. 564, 1928.

Masonic Associations of Old Christ Church; by C. Herbert Reese. The Master Mason, Vol. II, p. 599, 1926. Rev. William Smith acted as Grand Chaplain and preached the sermon on December 28, 1778, on the occasion of the Masonic celebration of Washington's visit to Philadelphia

Washington and his Masonic Compeers; by Sidney Hayden. Pages 191-193.

Parson Weems, a Biographical and Critical Study; by Lawrence C. Wroth, 1912.

American Historical Liars; by Albert Bushnell Hart, Harpers. Vol. CXXXI, p. 726; 1915.

----o----

Masonic Education vs. Masonic Apathy

By BRO. WARREN B. SMITH

Our fathers to their graves have gone;

Their strife is past, their triumph won

But sterner trials wait the race

Which rises in their honored place,

A moral warfare with the crime

And folly of an evil time.

THESE lines were written by John Greenleaf Whittier at a time when the issue of negro slavery was last becoming the leading factor in the irreconcilable conflict that was to plunge our country into the throes of the great Civil War. Yet, we, of today, must look far for a clearer statement of the present-day conditions which are daily becoming more and more intolerable.

In the discussion of Masonic Education or of Masonic Apathy or, again, of any combination of the two, it is impossible to evade the association of Masonic with civic obligation. The Mason who is apathetic is quite likely to be an apathetic citizen; the Mason who is true to his full Masonic heritage is certain to be a good citizen. Therefore, whether I quote Masonic authority or civic philosophy it is, for the present purpose, one and the same thing.

It is sometimes a comfort to realize that such problems and conditions as those afflicting us do not differ from, in fact they are quite largely identical with, the experiences of another day and generation. In 1868, John Ruskin, in a speech before the Royal College of Science at Dublin, expressed himself as follows:

To those among us who have lived long enough to form some just estimate of the rate of the changes which are, hour by hour, in accelerating catastrophe, manifesting themselves in the laws, the arts and the creeds of men, it seems to me that now at least, if never at any former time, the thoughts of the true nature of our life, and its powers and responsibilities, should present themselves with absolute sadness and sternness.

Ruskin was particularly interested in the arts. We are particularly interested in Masonry. But could you draw a closer parallel, in a sober statement of your convictions? Does Ruskin overstate the case of our present situation? Listen to this quotation from an anti- Masonic paper issued in 1828:

Every age has its wonders - and every time its turn. Posterity looks back, up the current of departed years, amazed that her ancestors were so weak and unwise. Such a speculative retrospect, a hundred years hence, will afford a curious sight, if any should step onto the promontory of time and view the deserted temples where Masonry once was. . .

The animus behind this prophecy does not here concern us, but does the fact of Masonic membership statistics and the attendance record in your lodge during 1928 startle you, when you read this prophecy of a hundred years ago ?

With so much of introduction, let us consider briefly two elements of strength with which our great Fraternity is blessed beyond any other similar organization. These two great assets are, first, HISTORICAL BACKGROUND, and second, ESSENTIAL PRINCIPLES

In an historical review of Masonry, three general themes present as many similar, and at the same time radically different, theories. It is beside the present purpose to argue for the greater authenticity of one or the other view. Parenthetically, the three theories in mind are the so-called Comacine Theory; that theory which holds that from time immemorial all men who have endeavored to follow the high principles for which we now stand in essence have been Masons; the incontrovertible historical sequence of Modern Masonry. The first- named is briefly summarized here for the simple reason that it affords a more striking illustration of the fact that Masonry has a deep-rooted background. The following summary is from Bro Ravenscraft:

1. Centuries before Christ and the founding of Rome, a race of Hametic descent spread along the Mediterranean shores, and afterward became known in Syria and Asia Minor as Hittites; in Greece as Pelasgoi, and in Italy as Etruscans.

2. Hittites were engaged in building the Temple of Jerusalem, the fame of which spread far and wide.

3. The Romans learned their arts of building, decoration, pottery, etc., from the Etruscans, who were the same race as the Hittites, and carried with them some, at least, of their traditions.

4. In Rome there developed Collegia of artificers and, in early Christian days, these had traditions of King Solomon.

5. At the downfall of Rome, the Guild of Artificers left and settled in the district of Como, holding as their center the island of Comicina.

6. Thence they spread their influence over all of Western Europe, and even to the English shores.

7. They merged into the great Masonic Guilds of the Middle Ages.

8. As these Guilds died out, their forms and ceremonies were preserved to a great extent in our Masonic lodges - at any rate, under those of the English and American constitutions.

So much, to suggest the vast background of Masonry, the main point at issue being merely to show that more recently organized fraternal or service organizations could not go so far, except through the intermediate experience of Masonry. As to essential principles, no adequate treatment of so large a topic could be considered within the limits of our present discussion. But to conform to our general theory of background, your attention is called to the practical identity between the old English and our present American Charges. By the Charge of 1723:

A Mason is obliged, by his Tenure, to obey the moral law; and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular Opinions to themselves, that is, to be Good men and True, or men of Honor and Honesty, by whatever Denomination or Persuasion they may be distinguished, whereby Masonry becomes the Center of Union and the Means of Conciliating true Friendship among persons that must have remained at a perpetual distance.

But besides obeying the moral law, the old-time Mason was to be constantly observant of his civic duties. The Charge continues:

As a citizen of the world, I am next to enjoin you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing, any act that may have a tendency to subvert the peace and good order of society; by paying due obedience to the laws of any state which may for a time become the place of your residence, or afford you its protection; and, above all, by never losing sight of the allegiance due to the sovereign of your native land; ever remembering that nature has implanted in your breast a sacred, indissoluble attachment to that country from which you derived your birth and infant nature.

In recent numbers of THE BUILDER have appeared discussions under the following heads: Where Are we Drifting ? The Length of the Cable Tow; Catching Them Young; Are You a True and Royal Builder? Underlying these is a question that is pertinent to all comment, editorial and otherwise, on the difficulties under which Masonic Lodges are not laboring. I frame it thus: To Whom Are These Questions Addressed ? And you can but answer: To the individual Mason. While that is true, it needs somewhat of elaboration.

What is the duty of a Worshipful Master? There used to be a favorite treatise on The Whole Duty of Man. What if this question be: What Is the Whole Duty of a Worshipful Master? It is much more suggestive.

Eighty years ago, a certain Church of England clergyman, Dr. George Oliver, amid his other multifarious literary labors, spent a good share of his time in writing letters to various lodges and Masons, and I should like to quote him here on this matter of the duty of the Master:

The peculiar appropriation of the SQUARE [is] to the Master of a private lodge.... In operative Masonry [it is] used to adjust all irregular corners and bring rude matter into due form ., . while to the Speculative Mason it conveys a corresponding lesson of duty, teaching him that by a course of judicious training the Worshipful Master reduces into due form the rude matter which exists in the

mind of a candidate for initiation; and thus, being modelled on the true principles of genuine Masonry, it becomes like the polished corners of the Temple. And by virtue of this jewel, which sparkles on his breast, he is enabled to cause all animosities . . . to subside, that order and good fellowship should be perfect and complete. The Master of a lodge is therefore bound to set his brethren an example of Morality and Justice, which form the true interpretation of the Significant Jewel by which he is distinguished.

There speaks the old English Mason. Now listen to the comment, or, better, the interpretation of one of our great modern leaders, Bro. Robert I. Clegg, in his paper before the Conference of Masonic Librarians and Educators at Milwaukee last year:

When a candidate has received the Master Mason degree he has but partaken of ritualistic display. He has been shown the ground plan. He has been given the tools with which to complete the erection of a Temple for which he has previously laid the Symbolical first stone and later erected a Symbolical superstructure thereon. But, after all, this building must sooner or later be completed. It hardly seems reasonable to everlastingly pass the problem to future ages.

And to this may well be added the comment of the Grand Lodge of Iowa:

Real Masonry consists in the teachings which lie hidden behind the letter of the ritual and not in the mere ritual itself.

How many times have you heard the ritual given in such manner as clearly to demonstrate that the Master, himself, had no idea at all of its meaning?

Worshipful Master! This whole problem is primarily up to you ! But, Masonic Brethren, who chooses your Worshipful Master? So often we are met with the excuse (is it really worthy the name?) of inability. There is no Master Mason whose native capacity is so limited as to prevent him from attending lodge. Also, there is no one thing in a Master's experience which heartens him so much as a good attendance, as there is, conversely, no experience that disheartens him as does non-attendance. And a second point for you fearful ones to consider: Did you ever pause to consider the handicap under which your Master works when his attention is diverted from the main issue in hand by the necessity of overseeing a multitude of minor details which you could just as well attend to as not ?

Said Lavater, an xviiith century philosopher:

If you ask me which is the real, hereditary sin of human nature, do you imagine I shall answer pride, or luxury, or ambition, or egotism? No; I shall say indolence will conquer all the rest.

At the very opening of this address, it was shown that not to our day alone are confined difficulties. The same Dr. Oliver, whose exposition on the Square has been quoted, wrote, in 1849:

It is a universal complaint, and tends to the deterioration of Freemasonry in public opinion, that amongst the numerous initiations which take place annually, so few should be prolific in bringing forth the genuine fruits of the Order....

And, further, he gives the reason:

It is because . . . they are not fully embued with the poetry and philosophy of the Order, but prefer the dull, prosaic workings of common life, or entertain mistaken views of its nature and design.

Apathy! APATHY! APATHY!

Ruskin wrote:

This intense apathy in all of us is the first great mystery of life. It stands in the way of every perception, every virtue. There is no making ourselves feel enough astonishment at it. That the occupations or pastimes of life should have no motive is understandable; but that life itself should have no motive, that we neither care to find out what it may lead to, nor to guard against its being forever taken away from us - here is a mystery indeed.

On the authority of the brand Master of Kentucky:

The problem that now confronts the Craft is to instill new interest and create higher ideals. Education of its members is one of the basic principles of the Order. So long as we confine our activities to conference of degrees and so long as we confine the knowledge to be acquired from the Order to the exemplification of the ritual, and rehearsal of the lectures, our members are sure to lose interest. Every lodge should have a program in which the history and teachings of the Order should play a large part, interspersed with the discussion of such secular subjects as might be deemed expedient....

Yes, every lodge should have a program; and here again, I quote from Bro. Clegg:

1. We must connect in a continuous way the activities of every lodge with that of the Grand Lodge.

2. We must provide a regular process of sustained interest to maintain the brethren at a constant rate of speed in their studies.

3. We must supply at specified dates, with the briefest practicable intervals between them, the necessary information in the form of instructive material.

4. We must furnish instructors who have a distinct capacity for that leadership which inspires growth and fruitfulness, the laudable ambition to excel for the good of all.

Fine! Fine! I can hear a lot of you think this, even though you do not express your thoughts aloud, but where get these men? My answer is: From your own membership?

Yes, you do have them.

No better authority can be sought than Emerson. His short essays have always remained unsurpassed. Listen to what he says regarding eloquence:

The emergency which has convened the meeting is usually of more importance than anything the debaters have in their minds, and therefore becomes imperative to them.... BUT if one of them have anything of commanding necessity in his heart, how speedily he will find vent for it, and with the applause of the assembly.

Listen to him again:

. . . in any public assembly, him who has the facts, and ean and will state them, people will listen to, though he is otherwise ignorant, though he is hoarse and ungraceful, though he stutters and screams.

The next question, naturally, is as to the subject-matter to be used. Past Grand Master Frank Moses, of Iowa, states:

Our experiences teach us that fundamental truths and precepts of Masonry with liberal quotation or paraphrase of the familiar words heard so often in lodge, and apt illustration to amplify and interpret them for practical application in our daily lives, are most appreciated.

As introductory to his little volume Era, of the Protestant Reformation, Seebohm quotes:

CIVILIZATION means not simply advance in population, wealth, luxury . . . but far more, viz.: ADVANCE IN THE ART OF LIVING TOGETHER IN CIVIL SOCIETY.

The following pronouncement was made by the Grand Lodge of California:

We do not think that the Masonic Lodge is performing all its functions unless it includes in its work enlightenment on our origin, history and traditions.

Under this head we would also include education on the great questions of the day which are vital to our country. This does not mean that a lodge should assume a definite position, or resolve for or against any course of action as regards particular questions.

If in our daily life and in our clubs we can discuss these matters without strife, it certainly seems that we should be able to do so when within a tiled lodge.

In line with this suggestion is the comment of Dr. Lodge, of Detroit, Chairman of the Speakers' Bureau Work in Michigan:

When you get a dozen or fifty people from all over your state to consider "the Mason in his community and in his government" . . . does that not mean the community itself is going to have a little better citizen in him than before? Doesn't it mean that his government is going to have a little more independent Subject than it had before? Doesn't it mean the audience who heard these talks of the Mason in his community and in his government are going to have new sidelights on Masonry and are going to take away something that will raise their standard of citizenship ?

Here, again, for the man who insists he cannot talk; and, again, quoting Bro. Clegg:

Here is one insistent can . . . and there are many such . . . for Masonic endeavor. What shall it profit a Freemason if he vote not? Nothing is more plain than that the stay-away-from-the-polls-person is the weak link in our body politic.

To induce every brother to vote, and that he encourage all other citizens to do likewise, is our manifest and imperative duty.

We may quite properly enlarge upon the necessity of a Freemason using his franchise though we do not intrude upon his control of that privilege.

To return, for a moment, to the individual.

If you are going to have any interest, you must do it - not by lodges - but by individuals. Do you know the whole Scheme of Masonry is addressed to the individual? Nowhere in our ritual, in the matter of our Symbolic degrees, will you find anything addressed to the brothers. Everything is addressed in the singular: "Brother."

The first, second and third degrees must be conferred upon one candidate alone. It is a Symbolical fact that all great changes that come in life are encountered by us alone.... WE MUST, in Masonry, attempt to awaken the INTEREST OF THE INDIVIDUAL.

A most apt illustration in our national history will emphasize this imperative need. After the American colonies had declared their independence, it was necessary to formulate some machinery of government. The attempt was made under the so-called ARTICLES OF CONFEDERATION.

This government failed lamentably and for very good reason. Its attempt to rule through the medium of the various individual colonies was similar to any projected plan for international administration. There was no one to put your finger on.

Only when national citizenship was provided and the federal Government could reach directly to the individual citizen was success attained.

This paper opened with Ruskin; he appeared in its midst; it is perhaps only a fair balancing proposition to introduce him again at the close.

He was quoted as realizing the distressing situation and again as finding its cause in widespread apathy. His solution puts the recovery back upon the individual, as is clearly shown in his stocktaking of himself.

For I saw that both my own failure, and such success in petty things as in its poor triumph, seemed to me worse than failure, came from the want of sufficient earnest effort to understand the whole law and meaning of existence, and to bring it to noble and due end; as, on the other hand, I saw more and more clearly that all enduring success in the arts, or in any other occupation, had come from the ruling of lower purposes not by a conviction of their nothingness but by a solemn faith in the advancing power of human nature, or in the promise, however dimly apprehended, that the mortal part of it would one day be swallowed up in immortality.

Ours is not merely an ornamental institution. Our fraternity was planted to bear fruit. THE MASONIC FRATERNITY MUST JUSTIFY ITSELF AS A CONSTRUCTIVE POWER in this constructive age. " The days are upon us when institutions such as ours MUST STAND FOR SOMETHING or stand ASIDE," says the Grand Lodge of Saskatchewan, and I will conclude with a final quotation from Bro. Clegg:

Shall the impress be upon the belief that lodges exist only to get members or upon the conviction that members shall get Freemasonry?

If the latter, what will YOU DO for the furtherance of Masonic Education in your lodge and in the circle of your influence?

----o----

Historical Sketch of Albany Sovereign Consistory

Sublime Princes of the Royal Secret

By BRO. ISAAC HENRY VROOMAN, JB., New York (Concluded from February)

THERE is now a long break in the record. The AntiMasonic wave was at its height and there was little or no activity in the Masonic Bodies of Albany. There are records of meetings of Ineffable and Sublime Grand Lodge of Perfection and of Grand Council of Princes of Jerusalem between 1841 and 1846; and a list of the officers of these bodies appears in the Albany City Directory for the years 1846-1851, inclusive. Among the officers of the Lodge of Perfection were:

P. M. Eq. Giles F. Yates, G. Chancellor.

P. Eq. Killian H. Van Rensselaer, M. F.

Archibald Bull, M. Em. G. Coun.

The Supreme Council was also quiet and was reorganized in April, 1845. At that time Ill. J. J. J. Gourgas, M. P. Sov. Gr. Commander, said:

Our worthy Brother Giles Fonda Yates, of Schenectady, a Sovereign Grand Inspector General of the thirty-third degree, duly acknowledged as such, and a member of this jurisdiction since the fifth day of July, 1828, having been my aid and assistant in our present reorganization, is constitutionally entitled to the second office in this Grand and Supreme Council. I do hereby declare, acknowledge and proclaim him to be our Ill. In. Lieut. Gr. Commander. You will therefore receive and acknowledge him as such in all future occasions. (1)

At a meeting of the Supreme Council on June 5, 1845, "Unanimous approval and consent having been given to the bringing forward and ultimate initiation to this highest degree and membership of this Grand and Supreme Council of thirty-third degree, of our worthy Bro. Archibald Bull, of Troy, Prince of Jerusalem, Grand Master of the General Grand Encampment of Knights Templars of the United States of America, and Killian H. Van Rensselaer, of New York City, a Prince of Jerusalem, it was unanimously agreed upon to initiate them at the earliest opportunity." (Ill. Bro. Bull received the 33d on June 17, 1845, and Ill. Bro. Van Rensselaer received the 33d on June 20, 1845, when they took their seats as Active Members of the Supreme Council.)

From the fact that these Brethren are designated as Princes of Jerusalem, it would appear that no higher degrees were conferred in Albany at that time.

On July 16, 1845, the Supreme Council ordered:

That, as soon as practicable, it will be advisable to open, organize and establish at the Capital or chief town or city in each of the fourteen states forming this our Northern district and jurisdiction, an Ineffable Lodge of the Grand Elect Perfect and Sublime Masons, 14d, under the government of a Grand Council of Princes of Jerusalem, 16d, a Chapter of Sovereign Princes of Rose +, 18d, forming a part of, or attached to, a particular or private Consistory of the Sublime Princes of the Royal Secret, 30d, 31d, 32d . . . No one is to be proposed for initiation from the

17d to the 32d, both inclusive, unless he be at least thirty years of age and a present or past Grand Officer of the Grand Ineffable Lodge or Grand Council of Princes of Jerusalem.... The Consistory may of its own authority initiate from the 19d, Grand Pontiff, to the 29d, Knight of St. Andrew, both inclusive. But as to the 30d, K- H. or Knight of the White and Black Eagle, 31d, Grand Inquisitor Commander, or the 32d, Sublime Prince of the Royal Secret, a Special delegation or dispensation for each candidate has to be granted and issued direct from the Grand and Supreme Council of 33d, on a written application, signed and sealed by the five first Grand Officers of the applying Sublime Consistory, specifying place, names, day and year of birth, religion, profession, residence and Masonic qualifications and standing of the candidates.

On October 1, 1845, among the returns received were those from "Grand Council Princes of Jerusalem, held at Albany, N. Y., and also their Ineffable and Sublime Grand Lodge of Perfection, sitting in the same East, twenty-ninth September, 1845." This is the only mention of these bodies for many years; there being nothing more in the Supreme Council Proceedings until, at the Annual Session of the Sovereign Grand Consistory, S. P. R. S., 32d, held in connection with the Annual Meeting of the Supreme Council, 33d, May 15, 1867, the following delegates were present from the four Albany Bodies: Cornelius Glen, 32d, Robert H. Waterman, 32d, Townsend Fondey, 32d, Henry Lansing, 32d, Frederiek G. Tueker, 32d, Henry B. Whitman, 32d.

On May 16th, the Supreme Council visited the Sov. Gr. Consistory and Ill. Killian H. Van Rensselaer, M. P. Sov. Gr. Commander, delivered his Annual Address, in the course of which he said (2):

One hundred years have passed since Henry A. Francken, one of the Illustrious Deputies of Stephen A. Morin, established a Grand Lodge of Perfection and Grand Council of Princes of Jerusalem in Albany, in the State of New York. By virtue or his Patent, as Deputy, he conferred the degrees of Sovereign Prince of Rose Croix of H.R.D.M. Knight of K H. Sublime Prince of the Royal Secret, and Sovereign Inspector- General of the Thirty-third Degree upon Worthy Intelligent Masons of high standing in the State.

I have re-organized the old Grand Lodge of Perfection and Council of Princes of Jerusalem at Albany, in the State of New York, originally organized in 1767, and I have upon application of Illustrious Brothers Cornelius Glenn, Thomas D. Newcomb, Jefferson Peterman, Robert H. Waterman, and other worthy Sublime Princes of the Royal Secret, granted them Dispensations to open and hold in the city of Albany a Chapter of Rose Cross, and Consistory of Sub. Pr. Royal Secret. The Bodies were duly organized by me; the officers elected, installed, and fully qualified for the work in their respective Bodies. The Supreme Council, and this Sovereign Grand Consistory, may rest assured that these oldest Bodies of the Rite in the United States, under their present able and zealous officers, will fully maintain their high standing and usefulness, and add to the increase of the Rite in the State (3).

That afternoon in the Consistory, the Committee on Dispensations and Charters submitted its report, which was accepted and its recommendations adopted. Among these recommendations was,

Hearty approval of the revival by dispensation of Sov. Grand Commander of Ineffable and Sublime Grand Lodge of Perfection, founded at Albany, N. Y., by Henry Andrew Francken, Dep. of Stephen Morin, on 20th of December, 1767, also Grand Council of Princes of Jerusalem, founded as above.

Also approval of Dispensation reviving Rose Croix Chapter, and Albany Sovereign Consistory, each of which were established of date of 16th November, 1824.

We recommend that charters be issued to said revived Council Chapter, and Consistory, and as memorial of their date of establishment, the said dates to be inscribed respectively on said charters - the same to be held until recovery of the original charters - which are now not in possession of said bodies. (4)

In the Supreme Council, on May 17th, it was ordered "that charters granted by this Supreme Council before the union, be issued by the officers of this Council (5)." And "That the officers of the Supreme Council are authorized and instructed to sign and deliver all charters as of the dates when the same were voted (6)." "The records of the Sov. Grand Consistory were read and approved; and it was ordered that charters be granted as recommended by that Body (7)."

The Council, Chapter, and Consistory at Albany, N. Y., still possess the Charters granted on this occasion, each of which bears an indorsement similar to the following:

The original Charter of the Albany Sovereign Consistory S. P. of R. S., having been lost, or detained from the body to which it lawfully belongs, the within Charter is issued in lieu, to have the full force and authority as the Ancient original.

Attest (Signed): Nath. B. Shurtleff. 33d Sec. Gen. H. E.

The Lodge of Perfection has only its Warrant, signed by Henry Andrew Francken.

The 1867 Charter of Albany Sovereign Consistory is here reproduced and reads as follows:

AD UNIVERSI TERRANUM ORBIS SUMMI ARCHITECTI GLORIAM

33d. ORDO AB CHAO. 33d. DEUS MEUMQUE JUS.

From the Grand Orient of the Supreme Council of the Most Puissant Sovereign Grand Inspectors-General of the Thirty-third and last degree of the Ancient Accepted Scottish Rite of Free Masonry for the Northern Masonic jurisdiction of the United States of America, under the C. C. of the Zenith, near the B., B., which answers to 42d 21' 22" N.L, 5d 59' 18" E., L. Meridian of Washington,

To all Most Puissant Sovereign Grand Inspectors-General of the Thirty-third and last Degree, and to all Illustrious and Most Valiant Sublime Princes of the Royal Secret, Knights of K - H. Illustrious Princes and Knights, Grand Elect, Perfect and Sublime Free Masons of all Degrees, Ancient and Modern, of Free Masonry, over the surface of the Two Hemispheres, to whom these presents may come:

HEALTH, STABILITY, POWER

KNOW YE, that we, the undersigned, M. P. Sovereign Grand Inspectors-General for the Northern Jurisdiction of the United States of America, lawfully and constitutionally established at our Grand East, in the City of Boston and State of Massachusetts, duly assembled and congregated in Supreme Council of the Thirty-third Degree of the Ancient Accepted Scottish Rite, this eleventh day of the Hebrew Month called Ijar, A M. 5627, which corresponds to the sixteenth day of May, A. D., 1867, of the Christian Era, having witnessed the fervor, zeal and constancy to our Valiant and Illustrious Sublime Princes of the Royal Secret,

Cornelius Glen, 32d, Townsend Fondey, 32d, Robert Henry Waterman, 32d, Peter Wendell 32d Richard L. Van Denburgh, 32d, Henry Lansing, 32d, David Newcomb, 32d, Samuel Goodman 32d, each of them Sublime Princes of the Royal Secret of the Thirty-second Degree, and knowing them to have been lawfully obligated, and reposing confidence in their Masonic Knowledge, Prudence and Fidelity, do, by these presents, constitute and establish, with their future legal associates and successors, into a regular Sovereign Consistory of S. P. R. S., under the title of

ALBANY SOVEREIGN CONSISTORY,

hereby giving and granting unto them full power and authority to convene, as such Sovereign Consistory, within the City of Albany, in the State of New York, to elect and install their Officers, to work in the several Degrees of Grand Pontiff, Grand Master of All Symbolic Lodges, Noachite or Prussian Knight, Knight of the Royal Axe or Prince of Libanus, Chief of the Tabernacle, Prince of the Tabernacle, Knight of the Brazen Serpent, Prince of Mercy, Commander of the Temple, Knight of the Sun or Prince Adept, Knight of St. Andrew, Knight of Kadosch, Grand Inspector Inquisitor Commander, and Sublime Prince of the Royal Secret, of the Ancient Accepted Scottish Rite, and confer the same upon such Brothers as are lawfully and constitutionally qualified to receive them.

And the said Sublime Princes shall administer for us, and in our name, to each brother admitted to any of the degrees conferred therein, an Obligation of Fealty and Allegiance to our Supreme Council aforesaid, and Submission to its Decrees.

And the aforesaid Sovereign Consistory shall each year, at our Annual Convocation, return to us a true list of all its Officers and Members, Specifying the name, place of nativity, age, residence, profession, religion and highest Degree received with the date of reception of each newly admitted Prince and transmit to us the Fees for Registry, Reception, and Annual Dues, required by our Decrees.

In Default Thereof, this Charter may be suspended by the M. P. Sov. Grand Commander, or revoked by our Supreme Council.

And we do hereby require the said constituted Princes to keep a regular Record of their Proceedings and work for our inspection.

And we do hereby declare the Precedence of said Consistory to commence from the Eleventh day of the Hebrew Month called Ijar, A. M., 5627, answering to the Sixteenth day of May, A. D. 1867, hereby ratifying and confirming all Constitutional Acts heretofore done by said Illustrious Princes.

IN TESTIMONY WHEREOF, we, Sovereign Grand Inspectors-General and Active Members of the Supreme Council of the Thirty-third Degree, above named, sitting in the said City of Boston, and duly established in said Northern Masonic Jurisdiction the fifth day of August, A. D. 1813, do hereby grant unto the above named Brethren this Special Warrant, and do now Subscribe our names, and cause to be affixed the Great Seal of our Council, in the Chamber of Council, this Eleventh day of the Hebrew month caned Ijar, A. M., 5627, corresponding to the Sixteenth day of May, in the year of our Lord eighteen hundred and sixty-seven.

K. H. VAN RENSSELAER, 33d, M. P. Sov. Grand Commander.

A. B. Thompson, 33d, Ill. Grand Treas. Gen. H. E. David Burnham Tracy, 33d, III Grand Master of Ceremonies. Herman Ely, 33d, III. Grand Marshall. Joseph D. Evans, 33d, III Deputy for State of New York. NATH. B. SHUBTLEFF, III. Grand Secretary Gen. H. E.

Josiah H. Drummond, 33d, P. Sov. Lieut. Grand Commander. H. A. Johnson, 33d, III. Grand Minister of State. Benjamin Dean, 33d, III. Grand Capt. of the Guard . Chas. W. Moore. 33d. Ill. Grand Standard Bearer

NOTE ON MARGIN. - The original Charter of the Albany Sovereign Consistory, S. P. of R. S. having been lost or detained from the body to which it lawfully belongs, the within Charter is issued in lieu thereof to have the full force and authority as the ancient original

(Attest), NATH'L B. SHURTLEFF, 33d Sec. Glen. H. P:. [L. S.]

This reorganization occurred in 1866, most of the Princes named in the Charter having received their Scottish Rite Degrees in February of that year. Several Brethren received their degrees in April, 1866, and in May, 1867; the membership at the time of the granting of the Charter being about thirty-eight.

In 1866, the Supreme Council which met in New York City and of which Ill. Simon W. Robinson, 33d, was Sov. Gr. Commander, issued charters to a Lodge of Perfection, a Council of Princes of Jerusalem, a Chapter of Rose Croix, and a Consistory, S.P.R.S., to be held in Albany, the title of each of them being DeWitt Clinton. In 1870, the members of these Bodies affiliated with the older Bodies and many of them became prominent in its affairs.

Ill. Cornelius Glen, 32d, was Commander-in-Chief from the reorganization until December 27, 1867, when Ill. Robert Henry Waterman, 32d, was elected to that office. The list of Commanders-in-Chief since the reorganization is as follows:

		Membership at close of term
Cornelius Glen, 32d	1866 - Dec. 27, 1867	38
Robert Henry Waterman, 33d	1867 - Dec. 27, 1873	110
Townsend Fondey, 33d	1873 - Dec. 27, 1879	191

Herman Henry Russ, 33d	1879 - Dec. 27, 1882	206
John Boyd Thacher, 33d	1882 - Dec. 27, 1885	204
William Edgar Fitch, 33d	1885 - Dec. 27, 1894	299
John Franklin Shafer, 33d	1894 - July 4, 1900	457
Charles Humphrey Armatage, 33d	1900 - Dec. 22, 1903	513
Arthur MacArthur, 33d	1903 - Dec. 27, 1906	610
Thomas Henry Dumary, 33d	1906 - May 27, 1909	726
Robert Benoni Stiles, 33d	1909 - May 23, 1912	893
Edward Byron Cantine, 33d	1912 - May 27, 1916	1,019
Marshall Freeman Hemingway, 33d	1915 - May 23, 1918	1,614
William Stormont Hackett, 33d	1918 - May 26, 1921	2,462
Joseph McKay, 33d	1921 - May 23, 1924	2,948
William Henry Butler, 33d	1924 - May 26, 1927	3,194
James Argyle Smith, 33d	1927 - Oct. 25 1928	3,217
Frederick Wilhelm Gebhard, 33d	1928 -	

The growth of the Consistory was at first slow, but it has been steady and on June 30, 1929, there were 3,278 names on the roll of members.

NOTES

1. An indorsement on Ill. Bro. Yates 33 Diploma indicates that he was appointed on June 15, 1844.

2. Reprint of Proceedings of the Supreme Council, 1867, page 37.

3. Ibid., page 39.

4. Ib., page 43.

5. Ib., page 17

6. Ib., page 20.

7. lb., page 23.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

BOARD OF ASSOCIATE EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

E. E. THIEMEYER, Missouri

DAVID E.W. WILLIAMSON, Nevada

IN the first minute book of the Grand Lodge of England, under date of June 5, 1730, is copied a "Deputation" to Daniel Cox, Esq., as Provincial Grand Master of the "Provinces of New York, New Jersey and Pennsilvania in America."

The record has been a bone of contention between the brethren of Pennsylvania and Massachusetts, the former claiming that the authority given to Cox (or Coxe) was not only valid but was also effective. The latter claiming that it was voided by non-user and neglect, and that the first institution of a Freemasonry that was "regular" (blessed word!) followed upon another deputation, to Henry Price, in April, 1733, of which there is no record in the Grand Lodge minutes - though this omission neither invalidated its authority at the time nor makes its actuality doubtful now.

The situation is not lacking in a humorous element. Centennials are usually greatly in favor, Bi-centennials even more so. Is this wonderful opportunity to be foregone on account of what the delightful Pyecroft, who holds the centre of the stage in a number of Kipling's most amusing stories, might have called, "narsty professional spite"? If 1930 were chosen, then Massachusetts would feel that a distinct prestige would be given to Pennsylvania's claims. Pennsylvania cannot move because Massachusetts may refuse to play. New York and New Jersey probably feel that the situation is delicate. While the junior Grand Lodges feel that it would be presumption and lese majeste on their part to make any suggestions. Let us hasten to say that all this is spun from our own transcendental super-consciousness, and has no relation to any real facts in any real world so far as we know.

But observe the ludicrous and baffling absurdity of the thing. The year 1930 passes, and two successive years, and we come to 1933. At once the same situation reappears, the roles of the two protagonists (a more kindly word than antagonist) being reversed, a kind of change of polarity, the electric tension being just as high.

It is absurd, because it is indisputable that there were Masons in America in 1730, and without doubt many years previously. But we not only have the Deputation to Daniel Cox, which as we suggested (like a dove with an olive branch) more than a year ago - in December, 1928, to be precise - was the first official mention in the Grand Lodge records of the American colonies, and which proves by implication that there must at least have been Masons in those three mentioned by name. While the witness of Franklin's Pennsylvania Gazette is practical proof that some of them had formed lodges in the latter "Province." It certainly seemed that this might have been made the basis of a diplomatic formula by which a two hundredth anniversary of Masonry in America could have been celebrated this year without giving any advantage to either of the contestants for priority in "regular" Masonry.

But, for whatever reason, the suggestion, like the good seed of the Sower in the Parable, fell on hard and stony ground, and the birds of the air, or something, came and carried it away. Anyway it does not seem to have even sprouted, let alone borne any fruit.

Perhaps in another hundred years the question will have been settled, and the brethren who still survive may see a Tri-centennial. Or will they see a repetition of the present impasse?

But it does seem too bad that we can't have it now. A hundred years is rather long to wait, especially when there is no certainty that it would come off even then. Perhaps the best thing might be to get up a quiet little celebration of our own.

----o----

MASONIC CHARITY.

CHARITY is a beautiful word for what a once well known author described as "The Greatest Thing in the World." But it is a word that has been so sadly mistreated and abused that to many people it has no other signification than cold unfeeling giving of alms, to get rid of a mendicant, or the mechanical administration of relief by professional and professionalized social workers. The cause of this degradation is fairly clear. There is a constant tendency among all mankind to that kind of hypocrisy known as euphemism, the denoting of unpleasant things by general terms, the giving of noble names to mean and contemptible things in order to conceal their meanness. And, of course, as soon as any particular euphemism becomes a general usage, it takes on all the associations of the lower, and indirect meaning.

In very many cases this is a real impoverishment of the language; in this case it is particularly so, for there is no other word to take the place of Charity in its true and proper significance. In the Bible, and in the Masonic ritual, it is equivalent to the Latin caritas, from which it is derived, and the Greek agape, for which it stands in the beautiful thirteenth chapter of the first Epistle to the Corinthians. Agape might be translated by "love," but this is a word that needs to be guarded on account of its intimate associations with the natural attraction between the sexes. "Brotherly love and friendship" covers the meaning very well, or "Love of the Neighbor" as Swedenborg put it. But we should not lightly give up a word that means all this, one, too, that is part of the language of the book revered by American Masons as the Greatest Light, and that is also enshrined in our formularies. Rather we should insist on using it in its proper sense, as we do other terms that are no longer in common use; and see to it that our initiates understand what is intended.

With this introduction, we are going to raise the question as to what is properly to be understood by "Masonic Charity," and how and in what ways it should find expression, and what effect its practice should have in the lives of Masons. The adjective "Masonic" in this connection might be taken in several different ways. It might be a limiting description, a Charity exercised between Masons which is restrained and restricted from going any further. That this is the proper meaning is incredible, but there is always the danger that insensibly, and with confusion thought, it may come practically to denote this. Living ideas and ideals and inspirations are constantly being congealed and crystallized into rigid formulas as

they come in contact with the self-seeking activity and the self-indulgent sloth of the world, and this is as true of Masonry as it is of religion.

In truth the great virtues cannot be limited, and retain their virtue. Justice is justice, whether exemplified by a Mason or by anyone else. So also is Truth, and equally so is Charity. The only proper meaning that qualifying them as Masonic can have, is to assert that they should mark the Mason, and should be patent in his life and conduct; with the extension of meaning, or corollary, that as they distinguish each individual Mason, so should they be a characteristic of the Fraternity as a whole.

That it is in this sense that Masonic Charity has been always and everywhere understood in the past, is a matter of record; for from the time that modern Speculative Masonry first began to spread throughout the world we find in every country, not only individual acts of Charity and benevolence; but collective ones also. That is, Masonic lodges have always considered it part of their proper function to undertake to aid and assist the unfortunate and needy in such ways as the local situation seemed to demand. Certain things especially have always appealed to Masons, the cure of the impoverished sick, and the education of destitute children. In other words, the founding and support of hospitals and schools.

It might be well, in view of certain tendencies, too manifest among us at the present time, for someone to collect a series of typical examples, fully documented, illustrating and enforcing the above statements. The chief difficulty of preparing such a presentation would probably prove to be the choice of material from an embarrassing abundance. However, when we come to more recent years among ourselves, there is a change. This change seems to be part of a particular manifestation of a general shift of relationship between lodges and Grand Lodges. It is summed up and characterized by the term "subordinate," which is commonly used in conjunction with "lodge" in contra-distinction to the Grand Lodge, a term that is peculiar to America, and which seems to mark a progressive loss of old rights, and of an original independence, which though limited was once very real. The causes of this gradual transformation are complex and somewhat obscure, but this much may be fairly confidently asserted; so far as the new subordinate lodges

have lost their original powers, they first ceased to exercise them before they were taken away.

In regard to Charity, however, and works of benevolence, this modern trend is particularly unfortunate. A Masonry without good works is on the way to becoming a dry and barren tree. Yet we have so long lost sight of the original ideals of the Craft that this seems an absurd thing to say. And besides, what of all the wonderful benevolent institutions, the homes and orphanges and relief funds that have been built up? True indeed. These are highly praiseworthy, but they are limited. We are frequently told that Freemasonry is not a benefit society, which is also perfectly true in a technical sense. But essentially it has come to be not so very different. In a benefit society a member receives certain definite payments under definite conditions. If he has paid the necessary contributions, he receives, for example, so much a week when be is ill, regardless of his situation. Whether he is a wealthy business man, or a day laborer, the payment is the same. In the Masonic Fraternity the brother in need is assisted according to his need - at least that is the theory. In consequence it costs a great deal less; but at bottom all internal Masonic benevolence is with difficulty to be distinguished from a loosely organized insurance.

To say this is not to decry it. It is indeed a great thing. It is in these intimate Fraternal ties and friendships that the lesson of the wider and unlimited Charity may be learned. It is once more, what was said two thousand years ago, "these ought ye to have done, and not to leave the other undone." It is the indrawing tendency that is to be deprecated, the forbidding of lodges to engage as lodges in purely disinterested Charitable work, if they so choose. To say that lodge funds are trust funds, is merely an attempt to give a reason that sounds well for a prohibition that at bottom is a manifestation of corporate selfishness. The income of a lodge is in no proper sense a trust fund. A lodge levies dues on its members in order to have money to pay its expenses. What those expenses shall be is the business of the lodge itself. It may spend money on banquets, on entertainments, on furnishings and regalia, even on books to form a library, but in too many places it is not allowed to take any active interest in any external charitable or social work. That is the one thing that is forbidden. The one thing that is finally and fundamentally worth while.

It might almost seem it is only as a member of an organization in which there is admittedly nothing intrinsically Masonic that the individual Mason can cooperate with his brethren in a purely charitable work in which there is not the least shadow of self-interest. But why should this be? Why should Masons as Masons be forbidden so to work for the good of others? Is it because most of them "love to have it so?" Have the exhortations "to do good to all" and to extend our Charity to all mankind, come to be meaningless forms of words that have to be repeated, but which have no significance? It is hard to say. That there is in the ranks of the Fraternity a vast reservoir of potential willingness to aid in works of true Charity is beyond doubt, but there seems to be no way of drawing it out. Perhaps work along these lines would have a wider appeal and would more thoroughly reawaken interest than anything else could. It might at least be tried.

----o----

"AN IDIOCY THE MORE"

Thus does Alpina describe the following choice item from a Swiss clerical journal, Le Pays:

The baleful influence of the role that Freemasonry plays in the United States is well known. The rapid extension of this evilworking sect is one proof more of the decadence into which American society has been dragged by its materialism. Without doubt the lodge is regarded by the majority of the initiates as a co-operative arrangement for their material advancement, a means of bettering their position. The secret chiefs at least work it to their own advantage, and they act in a way to influence their followers against the interests of religion, and especially the Catholic religion, which is the only power that effectively resists them."

----o----

Chronicle and Comment

A Review of Masonry the World Over

An Ancient Operative Document.

The Library of the Grand Lodge of New York has been presented with a number of MSS. of considerable rarity and value. The most interesting would seem to be (from a notice in the New York Masonic Outlook) a receipt given by a French Master Mason, Je. Estienne Gaudin, dated 1414. The seal attached has on it the square and compasses. This is one of the oldest, possibly the oldest, existing example of this device. It would be interesting to know whether these instruments are arranged in the now familiar way, or whether they are grouped with other Masonic implements, as was common in Mediaeval Masonic seals, and still is in European Masonic devices.

Alleged Manuscript a Printed Book.

It will be remembered that in November last we mentioned a report that was being circulated that an old Masonic Manuscript had been discovered in a Wisconsin farm, and also that we ventured on some guesses as to its nature, assuming that it was a manuscript. Since then Bro. Shepherd has obtained definite information from Bro. M.O. Gray of Portage, Wis., that the manuscript is a copy of one of the many "Freemason's Pocket Companions" that were published in the eighteenth century, the first of which came out in 1735.

Bro. Gray sent a copy of the title page, from which it appears that this particular work was published in Edinburgh in 1761, by Ruddiman, Auld and Company, and that it contains "The Origin, Progress and Present State of that Ancient Fraternity;

the Institution of the Grand Lodge of Scotland" and so on. Mention is also made of an Appendix containing among other things the "Act of the Associate Synod against the Freemasons with an Impartial Examination of that Act."

Perhaps some of our bibliographical experts can inform us whether this particular work is especially rare or valuable. Judging by the date alone the probability is that it is not. How, in the report of its discovery, it came to be described as a manuscript is a curious question, but it shows once more the need for caution in accepting such reports, and also that the time to investigate them is when they first appear. Negative as this information is, it may prevent some student at a future date being led into a needless quest for something that never existed.

Plural Membership in Wisconsin.

As readers of THE BUILDER will remember, the Grand Lodge of Wisconsin amended its Constitution at the Annual Communication in June last year. This is eight months ago. The February issue of the Palmer Templegram informs us that:

"While very liberal publicity has been given this new privilege in many monthly publications of various Lodges in Wisconsin, results have not become very evident. As a matter of fact, we know of no instance so far where anyone has applied for dual or plural membership with the one exception of our own Lodge, which very recently elected to membership her first "dual" member. It is a peculiar coincidence that the Palmer Templegram, is about the only Wisconsin State Lodge publication which, previous to this time, gave no publicity to the subject of plural or dual membership.

"There is probably little doubt that the Masonic-educational facilities at the disposition of "Palmer" members will be the principal reason why members of other Lodges may want to affiliate with us, retaining at the same time membership

in the Lodge where they received their Masonic degrees. There is no doubt whatever about this being the only reason in the first Instance on our records.

"The right of visitation is, of course, not Interfered with In any way by the new privilege of plural membership in Wisconsin. The unrestricted expression of fraternal hospitality to all regular Masons, no matter when or how often they visit with us, always has been and will continue to be one of the outstanding characteristics of Henry L. Palmer Lodge No. 301, F. & A. M."

The unusual character of the Henry L. Palmer Lodge may enable it to take the place of a Lodge of Research, but we still live in hope that elsewhere in Wisconsin a group of studiously inclined Masons may form a Research Lodge, by taking advantage of the possibility of retaining their primary membership in their original lodges.

Loss of Masonic Symbolism.

In the January number of The Master Mason of Washington D. C., there is an interesting article by Bro. Pad F. Ela (who evidently knows what he is talking about, on the technical side), in which is discussed the possible losses in our symbolic system due to the complete divorce of Speculative and Operative Masonry. There is no doubt whatever that the Masonic ritual in all countries has developed with very little regard to the realities of the stonecutter's and builder's craft. Though gaps in one system are in some cases filled in others. Bro. Ela, for instance, wonders why the chisel was ignored - it is not in other countries, and it very possibly dropped out of the first degree in America because of its prominence in that of Mark Master.

Bro. Ela also mentions the "broached thurnel." It is curious how long it takes for the results of Masonic scholarship to become generally known. As long ago as 1916 the late Bro. Dring quite conclusively elucidated the mystery. Urnel, or

Ornal, was the name of a kind of stone, imported from France, that was in great request by Mediaeval Masons. "Broached" means worked with a broach, or pointed tool; "broached Urnal" meant simply a piece of urnal roughly worked, preparatory to being finished It became "broached thurnel," or "broached dornal" by that kind of mispronunciation called "prothesis," the carrying of a final consonant of one word to an initial vowel of the succeeding one The mysterious object, that has given rise to so many truly amazing speculations, is simply an old traditional technical term for the prototype of our "rough ashlar."

A Research Class in Seattle.

The Masonic Tribune in a recent issue mentions a "Research Class" conducted by Dr. S. V. Hoopman, under the auspices apparently, of Thomas M. Reed Lodge, No. 225, of Seattle. There are fifty members in the class, and members of other lodges are invited to attend. The proceedings seem to consist, in the main, of addresses by qualified brethren. The "Philosophy of Masonry" was the subject of one recently given, and a sketch of the author of the Spirit of Masonry, William Hutchinson, was the subject of another.

The Masonic Fraternity in Mexico.

A Mexican brother, a member of the Valle de Mexico, recently sent a letter addressed to the Craft In the jurisdiction of Iowa, expressing a hope that Mexican Masonry, properly so denominated, might be more generally recognized by American Grand Lodges, and giving reasons to show that this ought to be done.

One source of confusion has been the existence of the York Grand Lodge of Mexico, which has something the same position in the country as that of the so-called "National" Grand Lodge of France. They are each Masonic organizations, perfectly legitimate and regular according to the usages and ideas of Latin Masonry (which is indifferent, in general, to territorial limits of jurisdiction), but of

a distinctly alien character, having been in the one case formed, in the main, by Masons from the United States residing in Mexico, and in the other by English Masons domiciled in France.

American Grand Lodges almost instinctively assume that where two Masonic organizations exist in the same territory one must be irregular. But this in effect is to demand that American law shall govern the whole world. However the confusion exists, and first one and then the other of these bodies is recognized, and many Grand Lodges refuse to recognize either, being unable to decide that the claims of the one are better than the other.

"Highest Masonic Body Aids Amendment Fight".

It would seem that not only do our enemies accuse Us of political aims and designs, but our friends seem to be under the same impression. Under the above heading the following item was given some prominence in the current issue of a periodical devoted to the defense of Protestantism.

"The December issue of the New Age Magazine, official organ of the Supreme Council, Thirty-third Degree, of the Ancient and Accepted Scottish Rite of Freemasonry, Southern Jurisdiction, carried an article in support of the proposed Constitutional Amendment to eliminate alien representation in Congress.

"The highest of all Masonic 'bodies [italics ours] also carried the article in its semi-monthly news bulletin. . . ."

It is difficult indeed for those on the outside to understand. Sometimes some things give rise to wonder if, after all, they do misunderstand.

Smoking in Lodge

The Cable Tow for December last touches upon this subject editorially, presenting a vigorous defense against certain critics of the Grand Lodge of the Philippine Islands, both official, in the Fraternal Correspondence reports of various other Grand Lodges, and unofficial, in the Masonic Press.

The Grand Lodge of the Philippines issued an order in 1927 forbidding smoking during the ceremonies of opening and closing the lodge, and while the lodge was engaged in degree work; which by implication made it permissible for the brethren to smoke while transacting its business, listening to lectures and so on.

The editor of The Cable Tow points out that the habit of smoking in the Philippines is a universal one, and that there are no prohibitions upon it anywhere, such as in street cars, theatres, government offices, and that an absolute prohibition in regard to the lodge would be singular and resented as a tyrannical Imposition.

There is of course no reason why Masons should do a thing because it is customary in the community; but on the other hand there is no reason why they should be singular in matters that do not affect Masonic obligation and are innocent or indifferent in themselves. "When in Rome, do as Rome does." It was a Saint and a Doctor of the early Church who propounded that rule. And for those to whom smoking a cigarette in lodge seems a kind of sacrilege, it might be well to recall that our brethren in the 18th century not only smoked, but drank liquors of great potency in the lodge. They do not seem to have been the worse Masons for it.

Japanese Ideas Of Freemasonry

The Cable Tow of Manila recently published a translation of some articles in a Japanese newspaper, which resulted from an investigation into this alarming barbarian institution. Some of it is very amusing. The titles of officers and so on, have been rendered first into Japanese by the "investigator by the best equivalents possible, and then these have been turned back into English literally, with astonishing effect. Thus in a description of what is apparently intended for one of the two British District Grand Lodges, we learn that the officers are a Manager and Sub-manager of the General Hall, the Grand Superintendent of the Upper Class, the Low Superintendent, the Archbishop - down to a Grand Constable and a Man in Charge of General Jobs.

This, though It sounds funny in English, represents probably as good a rendering of Grand and Deputy Grand Master, Senior and Junior Grand Wardens, Grand Chaplain and so on as the Japanese language affords, but when we are told that the Russian Revolution is said to have begun with the Freemasons, and that the Soviets have "Adopted the system of the Freemason from 1 to 10" and that "the headquarters of the Freemason are in Moscow," we may well open our eyes.

It is also said that "it is a destructive Jewish movement and a peril to the state," and this perhaps gives us a clue. The Japanese investigator has been reading some of Ludendorff's productions!

Loyal Order of Moose in England.

A brief note was made in these columns last August of "an American Importation" into England. This was amplified in October under the heading of "Quasi-Masonic Organizations in England." Since then we have received still more definite information from a most authoritative source. As we suggested as being probable, there were special reasons for the action taken by the United Grand Lodge of England in this matter. We are also inclined to think that outside observers of English methods and English character would find their general judgments verified in this instance. So far as we can gather from the new information at hand the prohibition stated in general terms as applying to any organization with initiatory

rites and vows of secresy is really aimed at the objectionable practices of one organization. It would seem that not only was this "fraternal society" introduced into England, but also the high pressure sales methods of organizing along with it. We have found these sufficiently objectionable in their own natural habitat - there is little wonder that our English brethren do not like them. In short, "Moose" organizers in England have been playing exactly the same trick that was used by Klan organizers in certain states, which led in most cases to vigorous action being taken by Grand Masters and Grand Lodges. Specifically, it was the pretence of some connection between the order and Freemasonry, and the use of the names of Masons who had been induced to join as a means of influencing non-Masons to come in. Under analogous circumstances our Grand Lodges have taken even stronger and more definite action. However, the fact remains that the phrase "quasi-Masonic" does not mean the same thing In England as it does In America. It is another instance of divergent usage in our common English speech.

Anti-Masonry in Ireland.

We still continue to receive accounts from various widely separated quarters of an intensive campaign in the Irish Free State, not only against Freemasonry, but against Freemasons. A certain Roman Catholic periodical published in Dublin has been publishing lists of the names and addresses of Freemasons and their respective lodges. While no reason seems to be given for doing this, it is taken by everyone to be a tacit invitation for good Romanists to boycott these named individuals. The lists include professional men, merchants and so on.

However, a correspondent on the spot informs us that while there is a good deal of this sort of thing, it does not seem to have had much effect. One thing gives rise to questioning, considering the extremely private nature of lodge membership lists in the British Isles: how are these lists obtained?

A New French Masonic Journal.

We have received the first issue of Les Annales Maconniques Universalles. As the title indicates, it is to be devoted especially to the interests of Universal Masonry, or the Universality of Masonry. We gather that, though there is no direct connection, it will serve as a kind of unofficial or free lance supporter of the aims of the International League of Freemasons (Universala Framasona Liga). Among the contents of this first number is an article on British Masonry by Bro. Dudley Wright; another on the Masonry of Holland-this is one of the papers read at the Congress of the League held last year at Amsterdam; another on the recent action of the National Grand Lodge of German Freemasons (Grosse Landesloge der Freimaurer von Deutschland) in declaring itself a narrowly national and Christian organization, and still another on the declaration of the bases of Masonic Recognition put out by the United Grand Lodge of England. In regard to these some friendly and symphathetic but rather searching questions are asked.

The editor of this new magazine is Bro. Edouard Plantagenet, the author of several very interesting and suggestive books, one of which has already been reviewed in The BUILDER last June (Causeries Initiatiques pour le Travail en Loge d'Apprenti). Directed by a brother so highly qualified, Les Annales should have a useful and prosperous future before it.

Lodge Libraries in France.

In an article, published in L'Acacia, Dr. Camille Savoire, head of the Grand College of Rites of the Grand Orient of France, urges the formation of libraries in every lodge, or group of lodges, under that obedience. The Grand Orient has a library, and a wonderful collection of 18th century manuscripts, but as Dr. Savoire points out the cost of sending books from this collection, besides their depreciation and the need for duplicates, makes it of little use to the provincial lodges.

He suggests a special subscription by, the members of the lodges to cover the expenses, also that those received into the lodges, or advanced, might be asked to mark their appreciation of the honor by donating a book to the library. No matter

how small the sum annually spent, if the effort is continuous, any lodge will in the course of time become possessed of a real library.

An Anti-Masonic Congress

From a number of different sources we have learned that a great "International Congress of Anti-Masons" is to be held in Vienna next month, March 14 being the date set. Preparations have been going on for some time to make it in every way a success; and it is said, though not on the best authority, that the Pope has given it his blessing. That it will have Papal approval goes without saying.

The delegates will come chiefly from Germany, Poland, Hungary, Czecho-Slovakia, Jugo-Slovakia, Italy, and, of course, Austria. It is probable also that the anti-Masons of Switzerland and France, who are very militant just now, will be represented. The delegates will be both lay and clerical, and a number of high dignitaries of the church are expected to honor the assembly by their presence.

Mr. John Bond, the Italian correspondent of The Fellowship Forum, who is usually very well informed, states that Mussolini has "accepted a protectorate over the Congress" (whatever that may mean) and also that one of its principal objects is to recommend the adoption in other countries of similar laws against Masonry as are now in force in Italy. However, our European exchanges and correspondents do not confirm this.

Whether Ludendorff, the wildest anti-Mason of them all, will be represented is doubtful, for he is not only an anti-Mason and an anti-Semite, but he is now also a devout worshipper of the good old virile gods of the ancient Teutons, Wodin, Thor and Frey and the rest of them, and this eccentricity will doubtless debar him from attending. Besides he couples the Jesuits with the Jews as the secret directors of Freemasonry.

To the observer who has kept in mind the sequence of events during the last decade it is obvious that there is a very definite, well organized, world-wide campaign against Freemasonry now in progress.

Fascist Reprisals Against Italian Freemasons.

We have previously mentioned the deportation of Prof. Meoni, and the well known publicist, U. Bacci, but the following notice from a Masonic periodical Il Holland, quoted by L'Acacia, gives some further details which exhibit this action as what it really is, a manifestation of pure cruelty and spite.

"Once more two prominent Italian Masons have been condemned to banishment. These victims, whom we cannot sufficiently pity, are Professor Meoni and Bro. Ul. Baccl.

"The first was at one time the editor in chief of the well-known democratic journal, Il Messagero. This connection was naturally terminated when the periodical passed into the hands of the Fascists. Since then he has found it exceedingly difficult to find any professional work of the same character. In no case has he committed any act disloyal to the Government. In regard to Bro. Ulisse Bacei, he was for many years Grand Secretary of the Grand Orient of Italy. After the dissolution of the Order he retired from active life, and has since lived quietly in his modest home, receiving no visitors, and observing in his correspondence (which in any case was censored) the most extreme prudence.

"What was their crime? Nothing; there was not even any complaint against them, they were not tried, they had no opportunity to offer any defense. By an "administrative order" they were deported. Three unhappy exiles had managed to escape from the Island of Lipari, the abode assigned to the exiles. It was necessary

to fill the empty places, and the choice for this purpose fell upon the two brothers mentioned above. Meoni is more than fifty years old, and Bacci is ninety!

"Blessed be the iron hand, the new 'I am the State!'

"In our impotence we can do nothing but express our profound and fraternal sympathy for these two victims of reprisals."

The Fascist League and American Fascism

Last month the formal disbanding of the Fascist League was noted in these columns. This event has received a good deal of comment in the press, both Masonic and profane. In the latter the general attitude is that now it is all at an end, and may be forgotten. But in a number of quarters our own doubt is echoed - what is to be the sequel? Will some other organization, such as the Italian Historical Society, which exists purely for the purpose of Fascist propaganda, take over its functions, or some more hidden machinery? It will be interesting to see what happens.

Attacks on Masonic Lodges in Roumania.

Some time ago there were reports of violent manifestations of hostility to Masons in Roumania. In one circumstantial story it was said that a band of "students" and others, burst into a lodge room, and "held up" the members at the point of revolvers. That they then went through the records and documents, abstracting some and destroying others; ending up by wrecking the furniture and fittings of the lodge.

The Grand Orient of Roumania has in an official circular, dated January 1st of this year, stated that these reports were exaggerated, and that the "attacks" were no more than hostile demonstrations on the part of excited youths stirred up by "certain obscure agitators," who are "universally disapproved." Further, that serious public opinion in Roumania condemns such manifestations, and the authorities recognize the rights and law-abiding character of the Fraternity and are prepared to protect it against any such violent and illegal attacks as had been reported.

Clandestine Masonry in Denmark

In the Morgenbladet, of Copenhagen, a Mr. Henry Heimann has published a number of articles under the heading, "False Freemasonry In Copenhagen."

In them the writer brands the newly created lodge "Pythagoras" as clandestine. Several members of this "Lodge" have instituted suit against it, which brought some interesting information to light about this fraudulent organization, Those who joined this lodge were told that it was a legal and regular body and that they would be recognized everywhere as Masons, only to find out later that they could not be permitted in any regular lodge. Mr. Heimann furthermore shows that "Den Danske Stor Orient" and "Stor Orienten for Denmark og Norden" are not regular lodges, and further asserts that the Masonic paper Frimurer-Tidende is a pure swindle, and the organ of irregular lodges. He also claims that the newly established "Storlogen of Denmark" is likewise a fraud. He finally says that there are only two places in Denmark where those wishing to become Masons can present their petitions, namely; in lodges under the Grosse Danische Landesloge, or else in the Humanitarian Lodges under the Grand Lodge of Hamburg; all the others are fraudulent. Mr. Heimann says in conclusion: "The Grand Lodge of Denmark is an illicit child of human vanity! It is a clandestine order! It is a parasite! "

The further outcome of all this may be interesting, for the courts have taken charge of the case.

----o----

THE LIBRARY

The books reviewed, in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which include postage, except when otherwise stated. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. It may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

JOHN PAUL JONES: MAN OF ACTION. By Phillips Russell. Published by Brentano's. Cloth, illustrated, index, 312 pages. Price, $5.00 net.

THIS is the sort of book the Masonic reviewer takes to with a warm feeling, for not only are there Masonic references, but by the grace of an understanding indexer, we find these listed. Many a book which should appeal to a Masonic reader fails to find purchasers because an ignorant or a prejudiced indexer omitted reference to Freemasonry when doing his work. A worse offender, however, is the author who fails to mention his subject's Masonic connections and activities; to such I have paid my compliments in previous reviews in these pages.

Paul Jones is a character of history concerning whom much still remains to be learned. Biographers who take him for a subject must needs be careful, for they are apt to have critical and more competent historians take issue with them. Albert Bushnell Hart tendered his respects in no uncertain terms to one such a few years

ago, when he classed a John Paul Jones biographer among American historical liars. Strong language, but he had the facts.

Much as I should like to stress Jones' activities as a whole, I content myself with the Craft references. He was made a Mason at Kirkcudbright, Scotland, in 1770. Later, he met Dr. John K. Read, of Virginia, whose name is better known to Masonic students as the author of the Virginia Ahiman Rezon, first published at Richmond in 1790, but which edition was so faulty that it was entirely destroyed; hence the first one available to collectors is that of 1791, the corrected reissue.

Jones spent much time in France, and it was a simple matter to come into touch with the Masons of the period. I differ with the author when he mentions Anthony Wayne and Thomas Paine as Freemasons (page 118), for we have no evidence concerning Wayne, and we know that Thomas Paine was not a Mason. The Thomas Paine who signed the by-laws of St. Andrews' Lodge in Boston was not the Thomas Paine of greater fame. It is also evident that an uncritical work was used for getting information concerning the ladies of the French court who were said to have been "franc-maconnes." Such so-called female Freemasonry as existed was the Adoptive Rite of the eighteenth century, and was no more Freemasonry as we know it than is the Eastern Star of today. An interesting but entirely unreliable story is told about the formation of the first female Masons' lodge; let it be said in the author's behalf, that he does not vouch for its historical accuracy. A flair for newspaper color, rather than service to Freemasonry, was no doubt responsible for the inclusion of the tale in this book. Subsequently the author defines the Masonic association of ladies as an adoptive lodge, when writing of the "Masonic ship" which Buell says was purchased by such an association of ladies of Marie Antoinette's court.

A constructive reference to the Craft appears on page 272, worth quoting:

But the French Freemasonry of that day had but little in common with the club-like form developed in America or with the conservative type known to England and Scotland. It was socially radical, politically liberal, free-thinking, and permeated

with the rationalism and skepticism preached in the prolific volumes of Voltaire, fellow member of Thomas Paine [not a Mason, as already pointed out] and Benjamin Franklin in the Lodge of the Nine Sisters. In consequence the tradition that Freemasonry is subversive of governments was set up on continental Europe, and this explains why to this day it is suspected and banned by certain rulers and dictators.

The story of the continental opposition to Freemasonry of that period has been told in THE BUILDER (August, 1926, page 233). It should not be overlooked by the critical student.

Freemasons are especially interested in the life of Jones because he was also the founder of the American Navy, claims for John Barry to the contrary notwithstanding. As pointed out by Rear Admiral W. W. Phelps, U. S. N., in an article published in the New York "Herald Tribune," September 28, 1929, Barry not only ran from the enemy but his ship was captured and converted into a vessel which preyed upon American commerce. Jones, on the other hand, "went into close action against superior British forces and stepped from his own defeated, burning, sinking ship to capture his adversary on his adversary's own deck." Russell tells the story graphically in Chapter XXI, "The Battle in the Moonlight."

John Paul Jones: Man of Action is a book that any Mason will enjoy, not only for the Craft references, but for the story as a whole. J. H. T.

----o----

ENCYCLOPAEDIA OF FREEMASONRY AND KINDRED SCIENCES: New Edition. By Albert G. Mackey; Revised and enlarged by Robert I. Clegg. Published by the Masonic History Co. Two volumes, imitation leather. Introduction, profusely illustrated, 1155 pages (numbered consecutively).

THE first edition of the Encyclopaedia came out, we believe, in 1874, and was an enlargement of the earlier Lexicon of Freemasonry, which was first published in 1845, followed by a second edition in 1851, a third in 1855 and so on to the thirteenth in 1869. The first edition of the Encyclopedia was in a single volume like the Lexicon, but naturally a good deal larger. It was a work that met with success as it were by necessity, it became an indispensable work of reference. Whatever defects it may have had there was nothing else in the English language to compete with it. There were, it is true, other works such as Dr. Oliver's Dictionary of Symbolical Masonry and Mackenzie's Royal Masonic Cyclopedia in England, and Macey's Cyclopedia and Dictionary of Freemasonry, in America, but these works were not in the same class, they were of the same type as Mackey's Lexicon, although they were very useful in their day, and within their relatively limited scope.

The Encyclopaedia was reprinted many times, until it was at last felt that some revision was necessary, and this was done by two English Masonic scholars, William J. Hughan and Edward L. Hawkins. This revision consisted mainly of the insertion of such new material as had come to light subsequent to the time of Mackey's writing, but a very great deal of the old edition was reproduced verbatim. In fact, one objection that fairly lay against this revision was that it was on the whole so close to the former, and the additions and changes so inconspicuously marked as such, that the Inquirer could easily fall into the error of ascribing to Mackey what was due to the revisers. In general this was a matter of little consequence, but students who were preparing articles or papers, and wished to cite Mackey himself were sometimes at a loss, unless they could consult one of the earlier editions. In the present edition there does not seem to be so much danger of this, as though a very great deal, especially in the briefer paragraphs, appears to be reproduced without change from Mackey's original work, yet there is so much new material, and so many additional headings, that only the very inexpert or unwary brother will be led to ascribe to Mackey facts that were not known to him or opinions he did not hold.

It is very difficult to review an Encyclopaedia, and the present notice does not pretend to do so. We hope to get several competent students to consider it from

different standpoints and it will undoubtedly take some time before this can be done. In the meantime our readers are now advised of the publication of this new edition, and, if their purses can stand it, should certainly obtain it for themselves.

Bro. Clegg, who has been working at this arduous task for a good many years, needs no introduction to readers of THE BUILDER. He is acknowledged to be one of the foremost Masonic scholars in America, and is also perhaps the one who of all is most widely known, not only as a student, but as a Mason. His reputation will go far, by itself alone, to recommend his work to the Craft.

----o----

ANDREW JACKSON: THE GENTLE SAVAGE. By David Karsner. Published by Brentano's, New York. Cloth, 12 mo., illustrated, bibliography, 395 pages. $3.50, net.

DURING the past year it has been my privilege to review a number of books for these pages. Some have been sketched hurriedly; others have been examined more carefully; but this one I have read from cover to cover. It really had to be done in order to ascertain if there were anything Masonic in it, for the book is another publisher's atrocity, because it lacks an index. All experienced writers know that a book should have an index if it Is to be more than a volume for idle reading. It may be tiresome to readers of these reviews to have me harp constantly on this subject of indexes for books; but the time Is long past when the shortcomings of a volume must be slighted in order to emphasize the good points. And let It be said that this book is worthwhile, although it is to be regretted that it has been launched without the essential index.

My interest in Jackson goes back to school days, when the sole history textbook used was one which had a line engraving in the margin, showing Jackson being beaten with a sword by a British officer. How our blood boiled, and how we hated

the red-coats! And how we chortled when we read of Packenham's defeat at New Orleans by Jackson - that meant more to us than the winning of the fight. Both events have now lost their importance in terms of childhood interpretation, for they have given way to an understanding of the deeper things involved. A knowledge of such larger aspects has been brought to me through personal association and collaboration with another contributor to THE BUILDER, Bro. Erik McKinley Eriksson, Ph.D., now of Los Angeles, who has made the study of Jackson and his career his particular bent. With what results will be shown further on in this review.

Rupert Hughes set a new style in biographical writing in his treatment of Washington, which aroused so much condemnation in certain quarters; but just as the placing of one of Maeterlinck's books on the Index Expurgtorias increased its sale, so the adverse comment on Hughes' book helped move the stock. No matter how we feel personally on the subject, it is evident that the humanizing of our national heroes has brought them closer home to us, and it is such treatment of Jackson by Mr. Karsner which gives us a more kindly feeling toward Old Hickory, whose life was a constant battle with every one about him - save his Rachel, to whom he was always a kind, considerate, affectionate and indulgent husband and lover.

Two things impress one as he opens the book. First, the author sketches a background from which we learn of Jackson's Scotch - Irish ancestry. Through it we understand the forces which ran through his veins, and how the heritage from his pioneer ancestors enabled him to fight and master the forces of nature and mankind in the backwoods of Tennessee as he made his way westward. Jackson's ancestors came from Carrickfergus, in the north or Ireland - a town and a locality that has always been predominantly Protestant and Masonic.

Second, one is impressed by the fascinating and vivid literary style of the book. It is largely written in a present tense, so that one imagines he is actually experiencing the things related. Coupled with the recital of present affairs is a reference to association events which developed In the future, this serving to lead one on and whetting our appreciation of the entire work. To illustrate by quoting a typical passage:

"Andy Jackson's feelings at this moment are divided between his grief over the death of his mother and two brothers and his own pitiable condition, which he is competent to realize is desperate enough. He is borne down by the fact that he is an orphan, and made so by the Revolution. The conditions are desperate in the extreme, but in later years these same circumstances will operate in his favor, for they will be used with telling effects in three Presidential campaigns, and in two of them he shall be triumphant."

As we read this life of, Jackson, and contrast It with the impression derived from the diaries of Jackson's later contemporaries, such as John Quincy Adams and James K. Polk (reviews of which will appear in these pages later) we have a keener appreciation of what a land of opportunity our country has always been. Karsner tells us that Jackson indulged in all modes of sportive feats "gambling, drinking a little, horse racing and cock fighting," but he also presents the other side of the story in depicting the spirit of the times, without which no true estimate of the man Jackson can be made. "It was all a new and wild country in which Andrew grew up, but the boys that watched and had a part in the business of pushing civilization westward through the wilderness were not less nor more fun-making and mischievous than are the youngsters today." This balance of values pervades the entire book, and gives us a keener appreciation of the author's capable presentation. The book is also marked with precise details, such as the critical reader desires, yet which do not detract from the appreciation of the book which a casual reader is compelled to grant it because of its human interest appeal.

Jackson's battle with elemental forces gave him a broad contempt for shams and veneers. It would seem that he had little use for the orthodox clergy of his day - and as we remember the bitter fight against Freemasonry by the Protestant ministers of 1826-40, especially in the backwoods, we can sympathize with Jackson. While in the Tennessee Legislature, he seconded a motion forbidding clergymen from holding seats in that august body. Yet listen further:

Jackson supports the clause that provides that no one shall be received as a witness who denies the existence of God, or disbelieves in "a state of future rewards and

punishments." In this clause, Tennessee is laying the cornerstone for the temple of fundamentalism that will serve as a refuge for theological dogma, and a challenge to science and commonsense in a serio-comic tableau in which William Jennings Bryan and Clarence Darrow will be the principle opposing actors in a theme of whether or not it is decent and Christian to teach the theory of evolution in Tennessee's schools and colleges after 1925. That episode will be known as the "Dayton Trial."

The volume is also a bit ironical in spots, but this adds to the interest of the treatment as a whole. One is constantly on the alert for other witticisms like it. To-wit:

Francis Scott Key has been watching the bombardment throughout the night, and it inspires him to write "The Star Spangled Banner." The United States at least gets a song out of the War of 1812. From another of its wars, in 1917, it will get Prohibition.

The War of 1812 also had its pacifists. Among them was Daniel Webster, who called upon President Madison to stop it. Jackson heard of it, and said that if he were commanding the army of the East, he "would hang every rascal at that convention," referring to the Hartford Convention of 1814. Webster had previously successfully opposed the Conscription Bill then in Congress. This was very close to sedition; but we have men and women of the same ilk in the country today, who would strip us defenseless and open our shores to the riff-raff of Europe, whose countrymen are already here, waving the red flag of Communism in the streets of New York and other centers. Unfortunately, from the Masonic reader's standpoint, the author tells nothing about Jackson as a Freemason. The only Masonic flavor encountered is a quotation. Jackson has been approached for food by a starving soldier of his command during the Indian campaigns. "It has always been a rule with me never to turn away a hungry man when it was in my power to relieve him, and I will most cheerfully divide with you what I have." Whereupon he gives him three of six acorns which represented the food Jackson had. My reason for designating this as Masonic is obvious to the Craft.

Mr. Karsner might have told us that Jackson was a member of Harmony Lodge No. 1 of Tennessee as early as 1800 and that he served as Grand Master of Tennessee, having taken office for a year beginning October 7, 1822. He attended a number of lodges other than his own; he contributed funds for Masonic purposes; in 1825, he introduced our Brother, the Marquis de Lafayette to the Grand Lodge of Tennessee when the famous Frenchman visited Nashville; while President of the United States, he aided in laying the cornerstone of a monument to Mary, the mother of Washington, with Masonic ceremonies. It can also be said that Wilkins Tannehill, Past Grand Master of Tennessee, dedicated his Masonic Manual or Freemasonry Illustrated (Nashville, 1824) to General Andrew Jackson, Grand Master of Masons in the State of Tennessee, "as a testimony of respect for his public and private character." Still other facts can be ascertained from Bro. Wm. L. Boyden's book, Masonic Presidents, Vice-Presidents and Signers.

Jackson's whole life holds interest for the Masonic reader. It cannot be covered at length in a review, but briefly, he reIieved the western settlements from the Indian menace and cleared out the British opposition by his defeat of the English forces at New Orleans even though the battle was unnecessary, having been fought several weeks after a treaty of peace had been made in Europe. Neither of the opposing forces knew of it until after the battle. Jackson made things warm for the Spanish, and also the administration, in Florida, when he invaded that territory and attacked the Spanish at Pensacola. He had no time for weasel words; his motto was, "Say it with cannons." His constantly increasing popularity with the home community sent him to the Senate, only to have him resign in disgust. He had as much use for that body as Will Rogers has today. But his distaste for public life did not prevent his friends from grooming him for the Presidency, and succeeding in getting him not only one but two terms. Strangest of all, among his most ardent supporters - as John Quincy Adams, the virulent Anti-Mason, shows in his Diary - were the AntiMasons themselves, in spite of the fact that Jackson was an avowed Mason!

I do not profess to be a historian, but I do take issue with the author in his repetition of the old canard that Jackson turned out public office holders by the thousands. "In the first month of his rule he ousts more office holders than had occurred in all of the previous administrations combined. In the first year two thousand civil employees lose their jobs which are promptly filled by Jackson's partisans." [Page 308]. Bro. Erik McKinley Eriksson, previously mentioned,

covered the subject in a most thorough manner in a paper, The Federal Civil Service Under President Jackson, which was read before the 19th annual convention of the Mississippi Valley Historical Society, Springfield, May 7, 1926, and published in the "Mississippi Valley Historical Review," Vol. XIII, No. 4, March, 1927. A statistical table, not published in the "Review," but in a brochure privately printed, shows that 919 office-holders were removed out of a list of 10,093. A comparison of this record with that made by previous Presidents will show that the proportion was about the same as that of Jefferson's administration, and that the principles governing the removals were not as violent as had been portrayed by historians who have failed to make firsthand researches of the records. Bro. Eriksson's work has caused the historians of the Jackson administration to revise their statement in this respect at least.

David Karsner, the author of Andrew Jackson: The Gentle Savage, was born in Baltimore in 1889, and started writing as a mere lad. For the past twenty years he has been in newspaper work; he has two other biographies and a volume of portraits of contemporary men to his credit. Jackson always fascinated Karsner "from the time I first saw his portrait on a five dollar bill. When I could really afford to be sportive with a five-spot, I invested it in a Jackson book." To all those who can be sportive with $3.50, I recommend that they buy this book, if for no other reason than its human interest appeal. Incidentally, it will restore knowledge of bygone history which has an important bearing upon our consideration of present day politics. This the reader will ascertain for himself upon going through its pages. J. H. T.

----o----

THE WORKING OF THE MINORITIES SYSTEM UNDER THE LEAGUE OF NATIONS. By Joseph S. Roucek. With an Introduction by Charles Hodges. Published by the Orbis Publishing Co., Prague. Stiff paper, table of contents, 122 pages.

THOSE who are pessimistic in regard to the efforts made since the end of the World War to establish peace on a solid and permanent basis are very fond of repeating the formulas "human nature does not change," and "there have always been wars and there always will be." The latter, as would appear in the light of the best information, is not true. War, as the term is properly understood, requires a certain stage in social organization as a necessary condition before it becomes possible. And there seems no good reason why mankind should always remain on that level of civilization where war is normal. As always in sociological matters, the thinking of most people (if thinking it can be called) is dreadfully confused.

That human nature does not change materially may be true; that it does not change rapidly is very certain; but habits, manners, customs and social organizations do change, and relatively to the history of the race often change a great deal in a very short time. A large part of such changes are due to a blind following of lines of least resistance, but much is also due, far more than might be imagined, to the thought of great men, mostly to philosophers and religious teachers. Such thought is always regarded by those who first hear it as fantastic and visionary, or else revolutionary and subversive of all morals and good order. But a later generation takes the same doctrine as the common postulate of their thought. Thus it is with that rather ill-defined conception of the sovereign state. It is quite a modern idea in reality, and is founded very largely on the social philosophy of the eighteenth century. It was a development or corollary of the theory of the Social Contract. Man, it was argued, was naturally free and independent. He decided, for reasons of convenience, company and safety, to live in community, and so entered into a contract with his fellows, by which he gave up part of his freedom, and submitted himself to leaders and rulers. In a sense there is a good deal in this, in spite of the naive picture of savage unsocial human beings making a formal agreement of a highly civilized type. It was, however, too simple an explanation, although it does express the logical implications of social organization. A man living solitary on a desert island is his own law. Give him a companion, and at once some mutual arrangement must be arrived at, in which is the germ of a social unit, a family, a tribe, a people, or a nation.

The philosophy of the Social Contract, having settled the status of the individual within the state, had to consider the relation of the states. By analogy these were considered to be like individuaI men, free and independent; and, like men, that

they had to arrive at some kind of modus vivendi between themselves. Strange as it may seem, the next step was by no means shirked. It was considered that reason dictated (it was the Age of Reason we may remember) that sovereign states should proceed to do what sovereign individuals were supposed to have done in a remote past, that is, to give up some of their natural rights and privileges in order that they might live together in peace and harmony. Incidentally the Freemasons of the period were very enthusiastic about this, and believed that Masonry was to be an active means by which this desired end was to be attained.

The idea of the sovereign state was accepted; but statesmen, who are necessarily opportunist and "practical", did not go further. Though a hundred years is not a long time after all for new ideas to take root and come to fruition. The League of Nations may be regarded historically as an attempt to take the step advocated by the eighteenth century philosophers.

Now, much as the representatives of the victorious allies have been criticized, they did make a real attempt to reach such a settlement as would obviate as much as possible the perpetuation of grievances and the sowing of the seeds of future strife.

Granted that the result fell far short of ideal perfection, it remains a moot question whether it was not as workable a compromise as was possible under the conditions. For these conditions included the state of mind of the peoples of the various countries concerned as well as the external facts. And in particular the attempt was made to avoid the artificial inclusion of people of one race in a state mainly of another. The restoration, as a nation, of the Polish race was an act of justice, even if the motives for so doing were not unmixed. In human affairs, while motives are not unimportant, it is the thing done that chiefly counts.

Everyone who has the least knowledge of the intermingling of races in Central Europe can see the difficulty of the problem posed, even if they have not wholly realized its bewildering perplexity. Pre-war Germany, Russia, and Austria were full of minorities, and all of them with grievances and hates born of repressions, and often enough of oppressions, too. These had had little publicity, however,

under the pre-war autocratic governments, and only the well informed in foreign affairs knew even of their existence. To leave things as they had been was impossible, but to change them was certain to create the possibility of a new set of grievances. Thus the allies were faced with the problem of doing justice to majorities, and at the same time of protecting minorities, and it is with the machinery that has been worked out to accomplish the latter purpose that Bro. Roucek's work deals. It suffers, in readability, from the fact that it is a thesis for a doctor's degree in philosophy; it is doubtful if the academic requirements of such a work can be satisfactorily combined with, those of literature, though the author has overcome the difficulties to a remarkable extent, more especially considering that he is not using his mother tongue.

The working out of the treaties embodying the peace settlements were at bottom practical, but they were based on precedents so far as possible, and the assumptions of what is known as "International Law," which is in reality a queer mixture of custom, precedent and theory.

The new states, and the old ones, such as Roumania and Serbia, which received accessions of territory, argued that as they were "sovereign" they should not be treated differently from the "great powers" among the allies. This was countered in effect by the argument that as they were being created by these very treaties they could not properly object to requirements which were posed as conditions of their establishment. Fundamentally, the reason was a practical one. Almost every country in the world, with the possible exception of Denmark, Norway and Sweden, contains minorities, and have or have had minority problems. But in regard to these there was an actual status which in most cases it was better to leave alone. The whole problem was sufficiently complex as it was. Still the new states (created out of old nations) did have a show of justice in their claim. However, they had to take the place of the dog on whom the new diet was to be tried. And again, practically, the new grievances of newly established minorities, were much more likely to cause trouble than old ones. The Germans in Poland, who had been induced to settle there as part of the policy of "Germanization," actively prosecuted by the Prussian government for years, would find it hard to sink from the status of a dominant race to a minority subject to people they had considered their inferiors. And the proximity of their own people across the frontier would not help matters.

Some kind of safety valve, even if only a temporary one, had to be arranged if the hopes and aspirations of the world for a stable peace were to be realized.

The treaties left the procedure to be devised later, and that has been the work of the League of Nations. It has been one of its most successful activities, and because of its very success has been one of the least heard of and the least known; and it may be that in time all such problems will come, when necessary, before the League. For it has been shown that a real approximation to justice and equity can be attained, and while this may at the time please neither party, in the long run it stands. As Bro. Roucek says:

The protection of minorities is one of the most delicate tasks of the League, and one for which it deserves vast credit. In fact it receives hardly any credit at all and a good deal of undeserved criticism. There is no flourishing of trumpets when the grievance of a minority is redressed. The matter fades quietly out and we hear no more of it.

There are a good many misprints and errors in spelling in the book, though it is perhaps not quite fair to criticize it in this regard, for the spelling of the English language is notoriously difficult, and perhaps the proofreaders in Prague, where the work was published, are rather to be praised for the measure of accuracy they succeeded in attaining. S. J. C.

----o----

DIE FREIMAURER. By Eugen Lennhof. Published by the Amalthea-Verlag, Vienna. Profusely illustrated, 107 pages.

AMERICAN Masons will find it difficult to realize that the writing and publishing of a book on Freemasonry, intended for a general public, in continental Europe, means in reality much more than just a book; it is an achievement. Bro. Lennhof gives facts, based upon unquestionable evidence; there is no dreaming or contemplation, no misplaced eloquence, no merely rhetorical phraseology, but facts and nothing else. He draws them from his thorough and wide knowledge of the subject, and constructs a systematic, organic synthetic edifice, comprising under its roof everything connected with Masonry as it is now in being, and with the history of its evolutionary growth.

The author aims at describing Masonry as it is, and as it works in the world today. He constructs for this a broad, unshakable, historical foundation. Nothing is touched up, nothing is concealed. No mysterious reserves leave open even the smallest chink in the walls he raises, against which our adversaries may break their heads, unless they choose, rather, to enter unhurt through the door of enlightenment and instruction that is so widely opened by the author.

The book is written for everybody; it is dedicated to everyone willing to be informed about the aims and actions of Masonry, and this includes Masons themselves, that is, those who desire to enlarge and deepen their knowledge. Thus the circle of readers has been widened to an indefinite extent, which goes far toward explaining the success of the work, of which a second edition has been found necessary.

The chapters dealing with the murder of the Austrian Crown Prince at Serajevo are of the greatest interest. Though it may be that in America Masons do not fully realize the connection But the enemies of Masonry in Europe have freely and persistently attributed this crime to the machinations of the Fraternity, charging it with the deliberate intention of setting the world on fire by this deed, and in effect with responsibility for the outbreak of the World War.

Other chapters of great interest are those dealing with the suppression of Masonry in Hungary and in Italy. The latter includes the infamous proceedings against

General Capello. These cruel and unjust proceedings are illuminated by the torch of historical truth, and corroborated by the production of unpublished documents and correspondence.

One part of the book is devoted to the adversaries of Masonry. Bro. Lennhof disdains to be aggressive; he simply lays bare their actions; saying nothing in the way of counter-attack, nor even of measures of defense. A fine and subtle policy in a way, as the publication itself of the book is the best defense. The work may be summed up in saying that it is probably unique, in that there is no other heretofore published which contains everything, in one single volume, that is important and worth knowing about present-day Freemasonry as it exists throughout the world. B.L.F.

----o----

THE BOOK OF FORMATION (SEPHER YETZIRAH): By Rabbi Akiba ben Joseph. Translated front the Hebrew by Knut Stenring, with an Introduction by Arthur Edward Waite. Published by Rider and Son, London. Cloth, Chart, tables and diagrams; 66 pages. Price 6 shillings net.

This is a word for word rendering of the Hebrew of the original, so the translator informs us. This will assist those students of the Kabalah who have no knowledge of the language to guard against the interpretative renderings of earlier versions. The Book of Formation is very short. In the present work the text fills eleven pages. Bro. Waite's Introduction will for many readers be a most important part of the book.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE EXEMPLIFICATION OF BROTHERLY LOVE.

A good many "Blurbs" are uttered by Masonic speakers and written into Masonic essays, to the effect that if men could all gather about a Masonic altar, the problems of the world would be solved in the spirit of brotherly love. Labor and capital would agree, wars would be averted and the peace of the world remain unbroken. Would that it were so! If even a tithe of these results accrued, Masonry would be hailed as one of the vital forces in history.

But what historians save those writing purely Masonic treatises have attributed to Masonry any considerable influence in world affairs? Indeed it is so negligible or intangible as to be hardly mentioned. And a few concrete instances of "how these brethren love one another" may be seen in the duel between the Brothers Hamilton and Burr, the hatred between Brothers Andrew Jackson and Henry Clay, the assaults on the character of Bro. Andrew Johnson by brethren of the dominant party in Congress and so on. And in controversies on Masonic topics, how "the fur flies." The writer has just been delving into the Scottish Rite controversies and claims of the various rivals which were carried into Blue Lodges and other bodies, wrecked friendship, usurped powers and exhausted all the Billingsgate in the calendar in abusing, denouncing and expelling one another, yet all were Master Masons.

No! Brethren: Masons are human and our institution has still much to be attained, ere we are at ease in Zion. "Let us meet and let us labor, though the labor be severe", but let us make no idle claims for rhetorical purposes or to make the vulgar stare. G. A. K., Iowa.

* * *

MASONIC OFFENSES.

May I be permitted to offer some comment upon one or two points in the interesting and valuable article by Bro. Fead in the February number of THE BUILDER? In doing this I wish to make it as clear as possible that I do not question the learned brother's presentment of Michigan Masonic Law, nor do I question that Michigan law is fairly representative of American Masonic law. I take the statements made by Judge Fead as an opening to emphasize how the whole spirit of Masonic law in America has imperceptibly changed, and is still changing in the rulings of Grand Masters and Committees on Jurisprudence, from what it was a hundred years ago.

Change in itself is not necessarily alarming, and certainly with altered external conditions there must be internal readjustments, but after reading the article in question it has struck me more forcibly than ever that the spirit and tendency of Masonic Jurisprudence is different to what it once was. It might be said broadly that from embodying the idea of Fraternity our rules and regulations are now based on the idea of contract, or perhaps it would be more correct to say that they are well on the way from one to the other.

THE BUILDER has several times expressed a somewhat similar opinion, and in especial, I heartily agree with the editorial article in the August number last year, entitled "Masons at Law." Bro. Fead holds by the dictum that Masonry is not a debt collecting agency, but he goes further, much further, when be says that the lodge is not the place "for the settlement of private piques and quarrels." This illustrates what I meant when I said above that the trend is from Fraternity to Contract. As long as members (brothers in name only) keep within the letter of the law, whether Masonic or of the State, all is well, nothing can be done, no matter what ill-feeling, dislike, jealousy, or hate may exist between them. Masons a hundred years ago seem to have thought very differently. They seem to have held to the strange and foolish doctrine that the preservation of harmony and brotherly

love and friendship was the very first concern of the lodge, and that this required the investigation of any quarrel or disagreement between any of its members, and the seeking of ways to heal the breach. And if either or both of the parties to the quarrel refused to accept the good offices of the lodge, and obstinately refused to be reconciled, it was taken as a matter of course that such a brother should be excluded from the lodge till he became of a better mind. Would the Master of a lodge today be upheld, in any jurisdiction of the United States, it he excluded a brother who refused to be reconciled with another with whom he had quarreled? I doubt it. Yet in theory it is still his duty to do so.

The legal element has entered too much into our procedure. We are now much less concerned with realities than we are with forms, which is precisely in what legalism consists. But Fraternity cannot thrive in such an atmosphere.

Consider the two lists given by Bro. Fead, of the things that have been adjudged as offenses against Masonic law, and of those which it has been decided are not. In the first category appears Non-payment of Dues, in the second Non-payment of Debts. Now contrary to the "Sacred Doctrine" of which you spoke so feelingly, I would hold that here is a plain inconsistency. The non-payment is the essential thing in each case, and it must be taken under the same conditions in each case. It is not an offense anywhere, I believe, to not pay one's dues when unable to do so, neither can it be in the case of any other debt. Inability is an excuse, even in the eyes of the law, since imprisonment for debt has been abolished. Therefore we must assume that it is the non-payment of debts (excepting only dues) when perfectly able to pay them, that is held to be not an offense in the eyes of Masonic law. Or if this is not what is intended, then in the sacred name of legalism it should be so specified.

But that this is the meaning seems to be made certain by some other matters that are listed as not being offenses in the eyes of Masonry, such as failure to pay a note that a brother has endorsed, and bringing a suit at law against a brother without giving him any warning. What it means is evidently that Masonic duties and obligations are whittled down, and restricted till they hardly mean anything at all. We are to understand that in all affairs of business a man has no right whatever to expect different treatment from a brother Mason than from any one else. He must

follow the rule of worldly wisdom in all his dealings, whether with Masons or with outsiders, caveat emptor; he must be just as suspicious and cautious in dealing with a Mason as with other men with whom he has no fraternal tie.

How these rulings can be made compatible with the obligations of a Master Mason, or with the famous Five Points of Fellowship, I do not quite see, but I suppose these are to be regarded as curious and obsolete forms that have some how survived, but which now have no meaning and no weight.

N. W. B., California.

* * *

FREEMASONRY IN THE CIVIL WAR.

Although not an Ohio Mason, I am very pleased to answer the inquiry of Bro. Vail of Pennsylvania in the Question Box of February, regarding Wm. McKinley.

Bro. Wm. L. Boyden in his Presidents, Vice-Presidents and Signers, on page 18 states, that Win. McKinley was raised in Winchester Hiram Lodge, No. 21, at Winchester, Va., on May 3, 1865, and affiliated with Canton Lodge No. 60 at Canton, Ohio, on August 21, 1867. Charter member of Eagle Lodge, No. 431, Canton, Ohio. This lodge was afterwards named William McKinley Lodge.

Regarding Major General George Gurdon Meade, the Hero of Antietam and Mexican War, inquiry made in the Question Box of the January issue, I can state that in my research work of three years in Masonic Biographies of great men, I have met with the General's name a great many times, but never saw his name mentioned as a brother of the Craft.

"Proceedings of the Supreme Council, A. and A. S. R., Northern Jurisdiction of 1897," page 177, states that Dr. Anthony Eugene Stocker, 33d during the Civil War was appointed on General Meade's staff, serving in many battles. At the battle of Turkey Bend a ball struck and severely wounded the General. As he fell, Dr. Stocker placed him on his horse and carried him to a place of safety. Ever after that, General Meade credited Dr. Stocker with having saved his life. Had the General been a Mason, the word "Brother" would have preceded his name in the above obituary record of Dr. Stocker.

I will be pleased at any time to give you affiliations of great men who were Masons, beginning with our earliest American history and down to the present date, of those I have been able to secure.

HERMAN BAULING, California.

* * *

NORTON'S ORDINALL OF ALCHEMY

An interesting book for booklovers and Freemasons is The Ordinall of Alchemy by Thomas Norton of Bristol, which is a facsimile reproduction by the Replika process from the Theatricum Chemicum Britannicum by that celebrated Mason, Elias Ashmole, (published in 1652) who also added some notes to this old book thus preserved by him from oblivion.

When Norton wrote his book is not definitely known although dates have been given ranging from 1428 to 1460.

One of the earliest mentions of the words "Free Masons" is to be found in his book on page 7, where he says, speaking of alchemy;

"But wonder it is that Wevers deale with such warks Free Masons and Tanners with poore Parish Clerks."

Reproduced nearly or about 200 years later by Elias Ashmole, himself an alchemist and Freemason, it causes one to sit up and take notice.

C. F. WILLARD, California.

* * *

NORTH AMERICAN INDIAN FREEMASONRY.

In the November, 1928, number of THE BUILDER there was published a short article written by myself relative to an experience which I heard Bro. Robert Morris relate in 1882, which he had when some Arab Freemasons initiated him into their form of the Order in their tent which was located in the desert not far from the walls of Jerusalem when he was making a pilgrimage to the Holy Land.

In my article I gave as full a description of that most interesting ceremony as I thought my obligation would permit in public print. But I have fully related the details of the ceremony in open lodge, much to the satisfaction of the listening brethren. In that article I stated that I intended to write another letter relative to Freemasonry among the North American Indians, and I will endeavor to do so at this time.

In the year 1874, 1 had the pleasure of meeting the Hon. A. B. Meacham while he was on a lecture tour in New England. At that time he was preparing his book Wigwam and Warpath, which related to the Indian affairs. The book was published a short time afterwards. Bro. Meacham could speak several Indian dialects fluently. He told me that he was one of the three "Peace Commissioners" sent by the United States Government to treat with "Capt. Jack" and other Modoc Indians in the "Lava Beds" of California, where the Indians were hiding, in April, 1873. The other two Commissioners, Gen. Canby and Dr. Thomas, were treacherously assassinated and Bro. Meacham was seriously wounded and left for dead by the Indians, but he afterwards recovered.

Bro. Meacham told me that he had served as Superintendent of Indian Affairs in the Northwestern Territory under the United States Government. He also said that at one time he was the first white man to step a foot into some of the Indian villages In that part of the country. He also told me that the Indians initiated him into a secret order, and from the similarity of their signs, tokens, ceremony, etc., he was satisfied that at some remote period that their order and our Freemasonry were derived from the same source.

He also told me another most interesting fact. He said the Indians had another order, very secret and sacred. Its translated name was "The Dreamers," and "no person with a drop of white blood in his body could be permitted to join." He had no idea of the nature of this occult and esoteric order. Perhaps some of our brethren who are well versed in Indian lore may have a clue. The subject is of much interest.

I remember Bro. Meacham as a large, fine looking gentleman, of pleasing manner, a good talker, and his lecture was well delivered and full of information relative to Indian affairs. His book is also very interesting and instructive.

Several years after that time I became acquainted with his nephew, who told me that his uncle had passed on to the "Celestial Lodge above." A.O. ROBINSON, Florida.

* * *

HOUSTON AND JACKSON: A CORRECTION

With reference to the review of Polk: The Diary of a President, published on page 62 of the February issue of THE BUILDER, it would seem that some alteration occurred in my copy which makes the statements regarding Houston and Jackson, at the end of the fourth paragraph, erroneous ones. Houston presided over the convention at which the Grand Lodge of Texas - not Tennessee - was formed. Jackson was not the first Grand Master of Tennessee, as the Grand Lodge was formed in 1813, and Jackson was not elected Grand Master until October 7, 1822.

J. HUGO TATSCH, New York.

* * *

THE BUILDER for February contains a review of Polk, the Diary of a President. I have read this with the interest a Tennessee Mason naturally feels in the subject, but it contains certain mistakes which should be corrected.

The review says that General Sam Houston, afterwards first President of the Republic of Texas, "presided over the convention at which the Grand Lodge of Tennessee was formed, at which Jackson was elected as first Grand Master" - meaning General Andrew Jackson, our seventh President.

What is now "Tennessee" was, of course, originally the western part of the State of North Carolina. The Grand Lodge of North Carolina, chartered, as its records read (the matter is not free from doubt) by Scotland, held jurisdiction over the Lodges in Tennessee until 1813, undisputed, except for a rather disagreeable episode involving certain charters granted by the Grand Lodge of Kentucky. In fact between the years 1803 and 1812 the North Carolina Body was styled "The Grand Lodge of North Carolina and Tennessee." In December, 1811, at a convention held in Knoxville, the Tennessee Lodges prepared an address to the Grand Lodge of North Carolina and Tennessee "soliciting its assent to the establishment of a Grand Lodge in this State." Of this convention the Rev. Stevens Brooks, of Greenville Lodge No. 3, was Chairman, with John A. Rogers, of Overton Lodge No. 5, Secretary. In October, 1813, the Grand Master of the Grand Lodge of North Carolina, the added title of "Tennessee" having been dropped, directed the Lodges in Tennessee to assemble in Knoxville on December 27, 1813, "to constitute a Grand Lodge." This was done, and Thomas Claiborne, of Cumberland Lodge No. 8, Nashville, elected Grand Master, with George Wilson as Deputy Grand Master, John Hall, Senior Grand Warden, and Abraham K. Shaifer, Junior Grand Warden.

Sam Houston is not of record as attending either of these conventions, nor could he have done so. Born in 1793, in 1811 he was only eighteen years of age and in 1813 still a minor.

The first mention of Andrew Jackson in the proceedings of the Grand Lodge of Tennessee is October 7, 1822, as a visitor. His election as Grand Master took place at that Communication, and he became not first but sixth in the line. Sam Houston was not present in 1822.

In this review Col. Thomas H. Benton is named as a Tennessean. Certainly the State should be proud to claim him, but its title is meager. Thomas H. Benton was born in North Carolina in 1782. He came to Tennessee in 1799. In 1809 he served one term as State Senator, but in 1816 removed to Missouri. In 1821 he was elected United States Senator from Missouri, and continued in office until 1851, his distinguished public service being in that capacity.

CHARLES BARHAM, P. G. M., Tennessee.

----o----

MARCH BOOK LIST

Art and the Reformation

By G. G. COULTON. One of the most interesting and useful works ever written about Mediaeval Architecture and the Masons who created it. For those who wish to understand the relationship of monks and ecclesiastics to the Craftsmen who worked for them it is essential. Much of what is said is all the more valuable because the author is not a Mason, and so has no bias or prejudice in favor of traditional opinions. Cloth, table of contents, illustrated, 26 plates, appendix, index xxii and 622 pages. $9.65

As Man to Man

By CONDE B. PALLEN. This book constitutes a series of definitions of the dogmas and principles of the Roman Catholic Church explained in a discursive manner by the editor of the Catholic Encyclopaedia. Cloth, table of contents, 302 pages. $2.65

The Best Letters of Thomas Jefferson

Edited by J. G. DE ROULHAC HAMILTON. Letters on every subject by this early President. Interesting and entertaining as well as educational. Cloth, index, table of contents, 299 pages, $2.65

Bible Mystery and Bible Meaning

By T. TROWARD. An interpretation of the Bible from an unorthodox but deeply religious standpoint. Cloth, table of contents, 323 pages. $2.15

Birth and Growth of the Grand Lodge of England

By GILBERT W. DAYNYS. A concise but comprehensive account of the Grand Lodge system in England from 1717 to the present time. Well written and based on authoritative sources. It is an indispensable work for every student of the history of Freemasonry. Cloth, 264 pages. $2.15

Cagliostro

By JOHANNES VON GUENTHER. A rather sensational novel based on the usually accepted accounts of the life of Cagliostro. The Masonic connections of the mysterious adventurer are elaborated, though the author has rather curious ideas about Masonic Lodges and their organization. As fiction, with a vague background of fact, the work will interest many readers. Cloth, table of contents, illustrated, 445 pages. $3.65

Coming Up the Road

By IRVING BACHELLER. This prominent Mason tells the story of his youth. $3.65

East and West of Jordan

By ALBERT FIELD GILMORE. The author states his book is based on his experiences during a visit to Palestine, Syria and Egypt two years ago. There are very rapid changes and developments going on in what used to be thought of as the changeless East. How far these changes are more than superficial remains to be seen. But, for those who cannot go to see for themselves, the impressions of travelers are the main source of information. The chapter on the prospects of industrial development is especially interesting. Cloth, table of contents, illustrated by 15 plates, index, xii and 191 pages. $3.15

Benjamin Franklin, the First Civilized American

BY PHILLIPS RUSSELL. This prominent American Mason in a new biography. Much hitherto unpublished material is contained in its pages. Cloth. Illustrated, table of contents, index, 326 pages. $5.25

Freemasonry in the Thirteen Colonies

By J. HUGO TATSCH. This is undoubtedly the outstanding work on early American Masonry. The author has a clear, straightforward style, and he is thoroughly at home in his subject. His work contains a considerable amount of original research on his own part, as well as the gatherings of other scholars in the same field. Red cloth, introduction, illustrated index, 245 pages. $3.15

The Geographical Lore of the Time of the Crusades

By JOHN KIRTLAND. The Knight Templar who is interested in the antecedents of his Order will find many valuable sidelights in this exposition of ideas of geography current at the time of the Crusades. It is very curious and interesting in itself. Cloth, table of contents, illustrated, bibliography, index, 150 pages. $5.25

The Graphic Bible

By LEWIS BROWNE. in a series of some eighty "animated maps," conceived and drawn with artistry and imagination, accompanied by a running narrative in swift and lucid prose, the author recounts the entire drama from Abraham to St. Paul in terms of space as well as of time. At a glance the reader learns not only when but where and just how the great Bible events occurred. Geography and history are so wedded that the scriptural narrative suddenly becomes as real and enthralling as a contemporary adventure. Cloth. $2.65

Hand to Back

BY WM. M. STUART. A collection of interesting and exciting tales in which the Masonic motive is skilfully woven. Cloth, 264 pages. $2.15

Hegel's Science of Logic

Translated by W. H. JOHNSTON and L. G. STRUTHERS, with an introductory preface by Viscount Haldane. It is to be feared that most students of philosophy who do not know German have only read about Hegel; never a wholly satisfactory way of finding out what an author really said. Logic is usually taken either as a

method, or a discussion of the basis of reasoning. Hegel seems to have given it almost the content of Metaphysics. This is the first complete translation that has been published in English, though the work has been discussed and quoted for more than a hundred years. Cloth, two volumes, Analytical table of contents, table of categories, list of English works on Hegel, 404 and 407 pages. $10.35

A History of Freemasonry

BY H, L. HAYWOOD and J. E. CRAIG. This is possibly the best introduction to the history of the Craft that has yet been written. The authors are thoroughly conversant with their subject, familiar with the latest results of historical research. They write without bias or prejudice and, above all, clearly and readably. The whole subject is covered, from the misty regions of Masonic pre-history down to the present day. Cloth. $3.20

The Holy Kabbalah

By A. E. WAITE. "A study of the Secret Tradition in Israel," critical and interpretative. The author avoids the Scylla of credulity and the Charybdis of scepticism. The work will be indispensable to those who want to know what the Kabbalah really was, and how to estimate it and its value to humanity. Cloth, analytical table of contents, illustrated, index, 636 pages. $7.75

Imhotep

By JAMIESON B. HURRY, M. A., M. D. This is a story of a man who was Prime Minister of a King of Egypt, his chief architect and also a magician and physician. He became later regarded as the God of Medicine in Egypt. A very intimate investigation into ancient Egyptian life. Cloth, illustrated, index, 118 pages. $2.65

Jefferson, Friend of France, 1793

By MEADE MINNIGERODE. The subject of this book is Citizen Genet and his relations with Jefferson. The sources are private papers of the Citizen which have been handed down in his family until the present day. The book is interesting reading and contains much hitherto unpublished material. Cloth, illustrated, table of contents, index, bibliography, 447 pages. $5.25

Jesus of Nazareth

By DR. JOSEPH KLAUSNER, translated from the original Hebrew by HERBERT DANBY, D. D. The best treatment of the subject we have seen - scholarly and impartial. Cloth, table of contents, Index. $4.75

Lafayette and Three Revolutions

By JOHN SIMPSON PENMAN. The author has sought to correct the rather one-sided view of Lafayette's life and efforts. A very young man when he aided in the American War of Independence, he played a great part in the struggle for liberty in France, both at the time of the Revolution, and later In the Revolution of 1830. The author may perhaps be excused for not mentioning Lafayette's Masonic connection as he has not undertaken a complete biography. In spite of this omission the work is a valuable addition to our knowledge of this noble partisan of freedom. Table of contents, illustrated with 21 plates, bibliography, index, 362 pages. $5.20

The Lodge in Friendship Village

By P. W. GEORGE. A series of Masonic stories by this well-known writer. The lessons taught are important to every Mason. Cloth, table of contents, illustrated, 256 pages. $2.15

Masks in a Pageant

By Wm. ALLEN WHITE. Mr. White has known personally all the Presidents of the United States from Harrison to Coolidge, and he gives in this book a biographical character study of each, as well as of some of their friends and enemies, and of certain contemporary statesmen. Illustrated, cloth. Price, $5.25

Masonic Presidents, Vice-Presidents and Signers

By Wm. L. BOYDEN. An authentic and scholarly work on this oft misrepresented subject. Cloth, index, 71 pages. $1.60

Masonry in the Formation of Our Government

By PHILIP A. ROTH. For the American Mason this little work will be of the greatest interest, and is besides arranged to serve as a work of reference in regard to the questions constantly cropping up as to the connection of men famous in American history with the Craft. It is profusely illustrated, and most conveniently arranged, for reading and for reference. Cloth, table of contents, indices, 187 pages. $2.65

Morality in the Making

By Roy E. WHITNEY. Principles are formulated in "Morality in the Making," to serve as the basis of a technique for effecting moral changes in ourselves and others. Its aim is to secure converts to this policy of looking at morality in the making so that it may be better understood and especially that it may be more effectively directed in everyday life. Cloth. Price, $1.65

Mussolini: The Wild Man of Europe

By JOHN BOND. The author asserts that his sketch of the career of the Italian dictator has been written disinterestedly, without fear or favor; that he has had no special consideration, nor any injury, from the Fascist regime, and that the purpose of his work is to enable ordinary Americans to learn the real facts in the maze of distortions of the truth found in the propaganda of paid apologists, and the rancor of victims of the regime. However, there Is little doubt that Mr. Bond's sympathies lie with the latter - and perhaps it is hardly matter for wonder. Cloth, table of contents, illustrated, 206 pages. $2.65

Albert Pike's Year Book

Compiled by CLAIRE C. WARD. A bit of philosophy from Albert Pike for every day in the year. Cloth, 77 pages. $1.60

Religion Coming of Age

By RAY WOOD SELLARS. The adjustment of religion and science in modern life. This book will clear up many misunderstandings. $2.65

Tall Timbers: Giants in Contrast

By CHESLA C. SHERLOCK. Short biographies of eight prominent Americans, four of whom were Masons. Cloth, table of contents, illustrated, 330 pages. $3.15

Told Through the Ages

By J.S. WARD, M.S., P.M., etc. A book of Masonic short stories supporting the theory advanced by one of the most colorful of Masonic students Cloth, 238 pages. $4.00

Witchcraft in Old and New England

By GEORGE LYMAN KITTREDGE. An exhaustive study of witchcraft among the English people. The author disagrees equally with recent writers who believe in the objective reality of witchcraft and demonism, and those who consider it to have been an organized secret religion. He corrects a number of erroneous, but widely accepted opinions; among them that James I was responsible for a recrudescence of the persecution of witches. The real facts seem to be that he discouraged it as much as he was able. The notes, which take up nearly one-third of the volume, will be most valuable to the student seeking for first hand materials on the subject, Table of contents, notes, Index, 641 pages. $6.25

Book Department

NATIONAL MASONIC RESEARCH SOCIETY, 1627 Locust Street, St. Louis, Mo.

The Builder Magazine

April 1930 - Volume XVI - Number 4

ROSICRUCIANISM IS FREEMASONRY An Introductory Sketch

by Bro. H.V. VOORHIS

There seems to be a decided interest in Rosicrucianism springing up among Masonic students. The mystery of the Rosy Cross, as it is more generally known, is apparently becoming more mysterious. (The terms Rosicrucian and Brother of the Rosy Cross are in reality synonymous, but the first term often intimates a reference to the "Order" itself, while the second connotes a relationship to the Rose Croix, now the Eighteenth Degree of the Scottish Rite of Masonry.) This revival of interest manifests itself every few years with added zest and is caused, usually, by a new investigator appearing upon the horizon with new (or at least more) facts; combined also with the a certain activity within the modern Rosicrucian societies.

Lately I have perused several important writings containing opinions on the existing complex and conflicting data related to this obscure subject. These show, to my own satisfaction at least, that the history of Rosicrucianism and Freemasonry has a common spiritual descent, a common mystery and at one time, during the early years of the two movements, had a common motive.

The mere mention of the word "Rosicrucian" in occult circles immediately produces an atmosphere of awe. Individuals who are the most sound logicians in every other branch of research, almost without exception begin to float on air, and, for the most part, enjoy it, as soon as this subject is broached. As Arthur Edward Waite has said:

Perhaps there has never been a realm of inquiry which has been colonized to such an extent by fools and knaves of speculation. If there has been one other, it is that which adjoins with no intervening boundary - I mean Emblematic Freemasonry.

The reason for this condition is not difficult to see. It is a condition of mind, resulting from the perusal of the many works on the subject by the great students who have written so deeply and voluminously on not only the subject of Rosicrucianism itself, but also on the outstanding men and, in a few instances, the women involved in the manifold workings of "The Order of the Rosy Cross."

It would almost seem that every person of note as an occult scholar from the year 1500 to 1800 (and possibly further) has been in some manner connected with the "Order." lndependent schools of or allied to Rosicrucianism have developed an individual literature partion to each school - thus complicating the development of a system rather than clarifying it. Says Waite:

The great spiritual symbolism which has come down to us through several houses of tradition, is not, I think, communicated in a plenary sense by any one school; it is rather the harmony of all.

A sentence once written in the thirteenth century by that unsurpassed thinker, Roger Bacon, can be applied very pertinently to Rosicrucianism. He said:

The subjects in question are weighty and unusual, they stand in need of the grace and favor accorded to human frailty . . . for I am speaking of the sophistical authorities of the irrational multitude, men who are authorities in an equivocal sense, even as the eye carved in stone or painted on canvas has the name but not the quality of an eye.

The eminent English Mystic, Waite already quoted, says further:

The touchstone is always life, and for this reason antiquity per se is not a test of value. There would be no Hidden Mystery of the Rosy Cross if it had not suffered successive transmutations, adjusting a change of venture to a new heart of motive. I think, indeed, that it has died many times and has been as often reborn, even a little "nearer to the heart's desire."

Anderson, whose Book of Constitutions was first published in 1723, gives a source for Masonic origins of which many subsequent writers have availed themselves down to the present day. The representations made by these good brethren of earlier days do not bear critical analysis in some respects, in spite of the fact that we do not question their motives nor the sincerity of their beliefs. One statement concerning the origin of Freemasonry has to do with its beginnings in the Garden of Eden, for Anderson says:

Adam, our first Parent, created after the Image of God, the Great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his Heart; for even since the Fall, we find the Principles of it in the Hearts of his Offspring, and which, in process of time, have drawn forth into a convenient Method of Propositions, by observing the Laws of Proportion taken from Mechanism: So that as the Mechanical Arts gave occasion to the Learned to reduce the Elements of Geometry into Method, this noble Science thus reduc'd, is the Foundation of all those Arts (particularly of Masonry and Architecture), and the rule by which they are conducted and perform'd, etc., etc., etc.

In the dedication of The Constitution, J. T. Desaguliers, Deputy Grand Master, takes pains to say that he needed not to tell his Grace of Montagu, to whom it was addressed,

. . . what Pains our learned AUTHOR has taken in compiling and digesting this Book from the old RECORDS, and how accurately he has compar'd and made everything agreeable to History and Chronology, so as to render these NEW CONSTITUTIONS a just and exact Account of MASONRY from the Beginning of the World to Your Grace's MASTERSHIP.

The views of Anderson, and those of later writers who followed him blindly, or elaborated upon the beauteous concepts of their times, are no longer accepted. In fact we are hard put to prove our existence prior to the Norman Conquest, and it is not until we reach the year 1390 A. D. that we first find documentary evidence - the Regius Poem, also known as the Halliwell MS., now preserved in the British Museum. A few of these early Old Charges are the only definite evidence we have.

Rosicrucianism, however, has numerous documents relating to its activities, and especially during the two centuries prior to the year 1717, when speculative Freemasonry established this date as the foundation stone of a new dispensation. If we accepted the evidence offered by Spencer Lewis, the Rosicrucian Order can be traced back to King Thothmes III, B.C. 1500. However, let us put aside this speculation as to very ancient origins and content ourselves with the later history.

It cannot be refuted that, in the century prior to the formation of the premier Grand Lodge of England, many eminent men were practicing Rosicrucianism, not only in England but also in Germany, France, Holland and possibly other countries.

The word "Rosicrucian" first appears in print in 1614, and shortly thereafter the so-called Order first took form as a permanent organization through a man known as Christian Rosenkreutz whose date of birth appears to have been about 1378, although his Fama and Confessio did not attract attention until two hundred and fifty years later upon its original publication. (1)

There is no exact period of commencement of the Rosicrucians as an Order, as there is in Freemasonry. Every well informed Mason recognizes the date 1717. There can be no misunderstanding that at that time the first Grand Lodge of Masons appeared. The best we can say about Rosicrucianism is that Rosy Cross literature appeared in German and Latin between 1614 and 1616 - affirming that a secret and mysterious Order had existed in Germany for some two centuries. These writings marked the entrance of Rosicrucianism into the daylight of contemporaneous criticism and attack.

To acquaint those interested with this branch of learning, Thomas De Quincy, in 1824, wrote a work entitled Historico-Critical Inquiry into the Origin of the Rosicrucians and the Freemasons. While this served as an excellent introduction to the subject, it was, to quote Waite,

A mere transcript from an exploded German savant, whose facts are tortured in the interest of a somewhat arbitrary hypothesis.

The first serious treatment of the subject in English, from an historical standpoint, was Hargrave Jennings' The Rosicrucians, Their Rites and Mysteries, 1870. It had gone into many editions and is still a so-called textbook on Roscrucianism. The two-volume edition of 1887 is considered the most desirable.

This treatment has been superseded by the Real History of the Rosicrucians, 1887, by Arthur Edward Waite and by another work written many years afterward on this subject from the pen of the same author (really his magnum opus), The Brotherhood of the Rosy Cross, 1924. This book is a most exhaustive treatise, especially in the treatment of the material whereof this so-called "Order" is built.

There is at least one excellent work in another language by Fr. Wittemans, D.L., covering the history of the Rosicrucians - but, so far, it is not available in English.

In America a writer, whose work on this subject in connection with Freemasonry has been taken seriously, is Brother Ossian Lang, Grand Historian, of the Grand Lodge of New York State. A small pamphlet reprinted from the proceedings of the Grand Lodge of New York, 1918, written by Brother Lang, gives data purporting proof of a Rosicrucian derivation of Freemasonry.

In the recent work of Manly P. Hall, the subject of Rosicrucianism is taken up by the author in the chapter headed "The Fraternity of the Rosy Cross," by formulation of four postulates. The material has been carefully selected from a very wide range of works and excellently arranged.

Rosicrucianism first appeared in Germany (in the City of Cassel) in the latter part of the sixteenth century and came into public light, as already mentioned, in 1614. After arousing a great deal of interest in that country for about ten years, the mysteries of the Rosy Cross died down, and, because of the departure of several of the Rosicrucian adepts to India (2), the struggle for "thought freedom" was shifted to the Netherlands, where it had been going on slowly for a quarter of a century. Persons of the highest classes of society met in palatial structures under the Rosicrucian banner at both Amsterdam and The Hagu in 1622. Some of these persons ran afoul of the law of the land and were haled into court on various charges.

About this time, according to Wittemans, Frederic Henry, Stadtholder, who leaned toward the occult, and who no doubt saw a "writing on the wall," shifted his protection from Rosicrucianism to Freemasonry (3).

In France there was no Rosicrucian activity until about 1623, when, after a first public announcement, the Rosicrucians became embroiled in arguments with the Jesuit Fathers. Descartes and Abbe de Villars were about the only two flaming spots of French Rosicrucianism of this period and, as they have not the slightest connection with Freemasonry, we turn our attention to England.

Concerning Rosicrucianism in England, Wittemans remarks that:

The efforts of the Rosicrucians to erect a new spiritual temple of humanity, which failed in Germany, the Netherlands and France, were destined to be crowned with success in England. In the latter country the free development of human thought was not hampered by orthodoxy and, there, resulted in a spiritual movement that afterward found expression in Freemasonry, the universal temple of wisdom and fraternity.

Some time between 1614 and 1620, according to Waite, Robert Fludd, an English philosopher, physician, chemist, mechanic, anatomist, mathematician and astrologer, having been influenced by Maier became a "convert" to Rosicrucian thought.

He at once began writing on the subject and there appeared in 1616 his Apologia, a defense of Rosicrucianism. This was followed by a dozen or more other works on Rosicrucianism over a period of some twenty years. There are some (Dr. W. Wynn Westcott, for instance) who believe that Fludd was the first English Magus of the Brotherhood. At any rate, Fludd, together with Lord Verulam, better known as Francis Bacon, formed an English Rosicrucian Society in which Bacon, though secretly, played the principal role.

Bacon was 57 years old when Elias Ashmole, the famous English astrologer, was born and of whom we have positive proof of his being "made a Freemason" at Warrington in 1646. Bacon, however, died in 1626 at the age of 65 years, without, so far as we have any positive evidence, ever having been "made a Freemason."

Bacon is believed by many to have been the real author of the works attributed to Shakespeare and to have superintended the English translation of the Bible. He was

the author of many works of a philosophical nature. His only connection with our story, however, is in relation to certain theories advanced by various writers that Freemasonry was either partially or totally shaped by him. To such Waite says:

The attempt to explain Freemasonry - Emblematical, Speculative and Figurative - as a new birth in time of the Order of the Rosy Cross has passed into desuetude, and yet there is evident - for it manifests now and again sporadically - a certain unsatisfied feeling, as if the last word still remained to be said. So also is there a feeling that in some way, occult and unproven, a shaping influence was exercised by Francis Bacon, Lord Verulam, on the first beginnings of the Masonic Order. I do not suppose the last word has been said on this subject either, but it is clear to my mind that it must be one of negation This thesis was started by Nicolai, in an appendix on the origin of Freemasonry attached to an Essay on the Knights Templar. The foundation is Bacon's unfinished romance The New Atlantis, written late in life and published posthumously.

This view is not taken by either Fr. Wittemans or the Rev. F. de P. Castells of England. Bro. Castells, who is engaged at present on works concerning the origin of the Masonic degrees, supports, with modifications and amplifications, the views of Mrs. Henry Pott as advanced in her Francis Bacon and His Secret Society. Fr. Wittemans says:

He [Bacon] ranks first among those who made Freemasonry heir to the Rosicrucian philosophy, at the time when the Masonic body underwent a reformation in the XVIIth century.

Manly P. Hall contributes this information:

Johann Valentin Andreae is generally reputed to be the author of the Confessio. It is a much-mooted question, however, whether Andreae did not permit his name to be used as a pseudonym by Sir Francis Bacon. Apropos of this subject are two

extremely significant references occurring in the introduction to that remarkable potpourri The Anatomy of Melancholy. This volume first appeared in 1621 from the pen of Demoeritus Junior, who was afterward identified as Robert Burton who, in turn, was a suspected intimate of Sir Francis Bacon. One reference archly suggests that at the time of publishing The Anatomy of Melancholy in 1621 the founder of the Fraternity of R. C. was still alive. This statement - concealed from general recognition by its textual involvement - has escaped the notice of most students of Rosicrucianism. In the same work there also appears a short footnote of stupendous import. It contains merely the words: "Joh. Valent. Andreas, Lord Verulam." This single line definitely relates Johann Valentin Andreae to Sir Francis Bacon, who was Lord Verulam, and by its punctuation intimates that they are one and the same individual.

As Robert Macoy, the well-known Masonic writer, believed that Andreae was the true founder of Rosicrucianism, so, following the reasoning of Mr. Hall, indications appear that Bacon was responsible for even more than is generally suspected in the launching of our project. Further references along similar lines are found in Godfrey Higgins' Anacalypsis, and in the writings of the late Frank C. Higgins.

No matter which view one considers correct, it is most certainly a fact that Bacon lived at a time in which the minds of the forefathers of organized Masonry had their setting - a time in which it appears that English Rosicrucianism waned and Freemasonry assumed its outward role and continued on - and, according to Bro. Castells, soon worked out its role.

To go into this matter further would entail a complete review of Waite's, Castells', Mrs. Pott's and Fr. Wittemans' works, to say nothing of those quoted in this article. One must refer the reader to the writings of these individuals if interested in obtaining the latest views thereon. Wittemans' book, as indicated, is, unfortunately, not yet available in English.

The Rosicrucian connection with Freemasonry was considered in Quatuor Coronati Lodge, No. 2076, of London, in a paper written by Dr. Wynn Westcott in 1894 (4).

Edward Conder, Jr., Waite, Van der Gon, Alting, Raemaekers, Mrs. Pott and Castells all agree that Bacon and Rosicrucianism certainly had something to do with Freemasonry just prior to its "revival" of 1717. But so many opinions have been expressed on various phases of the subject that to cite any here would be burdensome reading.

Fr. Wittemans estimates that over twenty thousand books and articles have been written on Bacon's alleged authorship of Shakespeare's plays. It would be natural to suppose that there would also be an extensive literature on the Baconian theory of Masonic origin. Just the reverse however, is true. Although there is a distinct school of the Bacon-Masonic origin theorists, it is supported by but few writers, and their contentions have received but meagre support.

Many writers endeavor to prove that the Rosicrucians used many symbols traceable to ancient Masonry. This department of our subject is even more confusing, especially to minds not trained in symbology, but it cannot be denied by anyone familiar with the "teachings" of both " fraternities " that many similarities do exist. Basing their judgment on things symbolic, De Quincy and Buhle believed that Freemasonry was Rosicrucianism modified by those who introduced it from Germany into England.

Because of changes in ritual after the formation of the premier Grand Lodge, before which time Freemasonry and Rosicrucianism were supposedly closely allied, and the organization of the present or modern Rosicrucian societies, which appear to lack descent from the original "Order," those differences have broadened.

The recent work of Bro. Castells (5) has again brought these questions to the fore among Masonic students. Coupled with the fact that the Rose Croix Degree has been drawn into the discussion, we have the outpourings of the English and American societies working under the banner and the name of Rosicrucianism, so that the present period promises some interesting research into these absorbing topics.

Freemasonry is defined as "a beautiful system of morality, veiled in allegory and illustrated with symbols . . . Truth is its center. It is founded on the purest principles of Morality, Brotherly Love and Charity," which Rosicrucians "have aimed to produce, in the crucible of spiritual alchemy, the perfect Man, who loves God above all, on whose heart the Christ has awakened and who has become a pillar of love and wisdom among his fellowmen," says Wittemans.

Where one "system" leaves off and the other begins cannot be precisely defined - like a mixture of water and glycerin, no one can tell by vision which is more in quantity. Rosicrucianism and Freemasonry, it seems, were once entwined. Since that time each has perceptibly changed in both spirit and matter. If they were definitely separated once, much more must be known to determine their points of separation. Even now their forms are not easily separated. The teaching of each "system" is not a clear and defined thing. Students of either school fail to present a positive agreement in aims or objects - and even less, the students of both.

The writer has not set down the above in a disparaging sense, but just the reverse. He has read many works on both subjects and feels that studies of this nature are far more important than the grinding out of meaningless "joining Masons. " In fact, he feels that works such as Fr. Wittemans, are permanently valuable and hopes that this publication will be translated into the English language in the near future, so that it may take its proper place beside the work of Waite, Castells, Hall and others cited above. It is by far the most thorough and comprehensive work of its kind that has come to my attention and makes an excellent companion volume to Waite's The Brotherhood of the Rosy Cross. Its value, particularly to Masonic students, as well as to students of the Rosy Cross, lies in the great clarification it makes of the subject it covers.

NOTES

(1) The Fama Fraternitatis, which is believed to have been written in the year 1610, but which apparently did not appear in print until 1614, although an earlier edition is suspected by some authorities. Manly P. Hall, An Encyclopedic Outline of Masonic, Hermetic, Qabbalistic, Rosicrucian and Symbolic Philosophy, 1928.

(2) See the notes on the Latin pamphlet by Henrieus Neuhusius, 1618, in Waite's Occult Sciences, 1891, p. 210.

(3) Certain data in the work cited concern an ancient Masonic lodge in Amsterdam of great antiquity, have a bearing on this subject, and may bring out some interesting light on Freemasonry in the Netherlands.

(4) "The Rosicrucians, Their History and Aims, with reference to the alleged connection between Rosicrucians and Freemasonry," A. Q. C. vol. vii, p. 37.

(5) The works by the Rev. F. de P Castells referred to are his Antiquity on the Holy Royal Arch, 1927; the Origin of the Masonic Degrees, 1928; and The Historical Analysis of the Holy Royal Arch Ritual, 1929.

----o----

JOHN HUS: REFORMER AND MARTYR

By BRO. T. M. MATEJOVSKY, with a Foreword by BRO. J. S. ROUCEK

Our readers will recall the interesting articles contributed by Bro. Roucek last year upon the subject of Czecho-Slovak Masonry, and we are now further indebted to him for communicating to us this paper on the great Bohemian religions leader and reformer. Written in Prague, it was read last year before Shakespear Lodge in England, and the Lodge La Republique in France. As it plunges a little abruptly into the theme for readers unacquainted with the history of Europe in the medieval period, Bro. Roucek has written a brief introduction. Bro Roucek is now Professor of Social Science at the Centenary Junior College, Hackettstown, New Jersey.

THE following article by Bro. Matejovsky on John Hus is written primarily from the Masonic viewpoint. As such it has been delivered as a lecture in English and French lodges. Because my articles in THE BUILDER have been concerned with the development of Bohemian Masonry, I should like to write a few words of introduction, in order to make it easier for the reader to understand what Hus represents to us, from the viewpoint of the development of moral ideas, which we, as Masons, stand and fight for. Somewhere on the road toward our goal of Masonic perfection, John Hus stands in the shadow of Middle Ages, as a rock around which the waves of human passions roused by religious convictions are raging. But he is a rock which is also a milestone, probably one of the greatest, which marks the rough and difficult road from moral subjugation to spiritual freedom.

Our English literature does not concern itself very much with this figure, any more than it does with the history of Central Europe. Notice, please, that our best histories of this continent always emphasize the limit of their treatment, as, for example, "The History of Western Europe," as if the history of Central Europe was not connected, and very intimately connected, with the formation of Western Europe, and thus also of the United States. We find mention of Hus here and there, but the evaluation of this great personality is always limited to a few lines, which really mean nothing. The most popular of our historical university textbooks, for example, dismisses Hus with the following:

While his (Wycliff's) followers, appear to have yielded pretty readily to the persecution which soon overtook them, his doctrines were spread abroad in Bohemia by another ardent reformer, John Huss, who was destined to give the Church a great deal of trouble.

This present age of extreme nationalism recognizes that the foundation of our patriotic and nationalistic feeling lies in the historical memories of a certain people, based mostly on heroic figures connected with their past. From this limited definition our historians come to a conclusion that this nationalist movement started at the period of the French Revolution and culminated in the World War. To fulfill it, our nation entered the World War, and Wilson expressed it in his phrase, the "Self-determination of small nations. " But we must emphasize that the Czechoslovaks have been trying to live their nationalistic life ever since the times of John Hus, the fifteenth century, as is demonstrated in the following article.

One of the illustrations shows the monument of John Hus in the Old Town Square at Prague. It is a symbol of that for which the Czechoslovaks fought, the memorial of the hero who represents today the ideal of Czechoslovak national life. That country "over there" is not yet afflicted with the "debunking" now so popular among the intelligentsia of America, and so Hus still represents the ideal for which President Masaryk, Dr. Eduard Benes and the Czechoslovak legionnaires fought during the World War! love of country, of freedom, of righteousness, of integrity in Church and State. The same ideal is alive in the hearts of all Czechs, at home and abroad, and they are about 500,000 strong in the United States, who see realized in him the loftiest conception of duty, patriotism and spiritual freedom.

Hus has no parallel known to history. Let us not depreciate the heroes of other nations, which can present many eminent personalities in their history. But Hus was a spiritual pioneer to a very marked degree, and his stand for truth, which he sealed at the stake, constitutes an era in the world's history. Where else can the duty of a Christian man be more magnificently summed up than in the famous saying: " Seek the Truth, Listen to the Truth, Learn the Truth, Love the Truth, Speak the Truth, Hold the Truth, Defend the Truth, until Death"? I dare to challenge any brother Mason whether he knows of any higher Masonic ideal. Hus perished in the angry flames of Catholic fury in 1415. But he stands for the

defense of the truth, he passed on the torch that has lighted the revolt against ecclesiastical despotism, the struggle for spiritual freedom, which is so eminently the ideal of Freemasonry.

Let me call attention to an incident in the life of John Hus which is connected most intimately with our Masonic practice. The Council of Constance accused him of heresy. He answered: "I am ready humbly to retract anything that shall be proved to me to Scriptures."

For this conviction Hus died. Such a thing had never been known before, for any man to refuse unconditional obedience too the Pope or Council. Hus was, at that moment, the first in the Middle Ages to refuse to obey an authority till then supreme. And reason and conscience won. This is why he is called the torch which threw light into mediaeval darkness. But the smoke of the fire which burned his body drifted over foreign countries, and a very few years after his death Hussites made their appearance in Germany, in Holland, in Poland and even in England.

Thus the Bohemians took up as an inheritance from John Hus the fight for truth, respect for personal conviction, loyalty to freedom and a love of fraternity.

If such a busy man as Mussolini can busy himself to publish a book on John Hus in this country (it appeared last year), then, I believe, that we too can afford a little of our time to the consideration of the following article.

JOHN HUS

IT has been said that Jan Hus was a forerunner of the Reformation, but at the same time it has been pointed out that he is regarded as belonging to the Middle Ages. The Roman Catholic Church is anxious to insist that Hus died believing Catholic

and that therefore the free-thinkers have no right to regard him as one of their spiritual fathers.

Thus the question arises as to whether the Freemasons should pay heed to Hus and whether any Masonic principles can be found in his teaching. It is undeniable that Hus cannot be dismissed as being a man of the Middle Ages because he lived in the years 1369 to 1415. Indeed, it was not so long ago that Monsignore Marmaggi, the Papal Nuncio, left Prague and his post precisely on account of Hus, BECAUSE he desired to do his best to prevent the Czechoslovak Government from taking part officially in the celebrations which are annually held in Bohemia on July 6th, the anniversary of the day when Hus was burnt at the stake in Constance. If in our days a diplomatic representative leaves his post - an entirely unusual occurrence in diplomacy - on account of Jan Hus, is it fitting to assert that the questions concerning him are out of date, and that there are more important matters with which we should occupy ourselves? The desire of the Roman Church is that no mention should be made of him; this means that the questions of Hus and of the results of his doctrine is still pregnant with significance for the thought of the modern individual and is still a painful question for the Curia.

Let us answer three questions: What does Hus mean to the Czech nation? What does Hus mean to Europe? What does Hus mean to the Bohemian Brethren?

WHAT DOES HUS MEAN TO THE CZECH NATION ?

As regards the first question, let us admit that there is no generally accepted view on Hus, even amongst the Czechs. The majority of them, however, recognize his unique character and speak of him as one of the great men produced by their nation. The minority - the Clerical circles - likewise regard him as a great national figure, but consider him as the cause of the misfortunes which befell the Czech nation, as the cause of the long wars that "destroyed many monuments of art in Bohemia and brought about great bloodshed through which the Czech nation nearly perished." The Clericals describe him as a man who destroyed respect for

authority by reason of his disobedience to Church authority and thereby brought his nation to within an ace of complete ruin.

The majority of the Czechs, however, are definite followers of Hus. Amongst these, two groups may be distinguished. One group regards him in the first place as the creator of the modern Czech language, and in the second, as the successful defender of Czech national rights in the University of Prague and the awakener of Czech national consciousness; the radicals amongst these admirers of Hus point out that the Hussite movement prepared the way for the emancipation of the peasants from the oppression of the feudal magnates and see in him a forerunner of modern democracy and modern Socialism.

In addition to this, the second group sees in Hus a great awakener of men's consciences, a great forerunner of the humanitarian movement which teaches universal brotherhood and the duty to seek above all the human being in every individual.

Neither of these groups looks for the scholar and the theologian in Hus, they are concerned above all for the moralist, the reformer and the pioneer. They place his personal merits above his endeavors as a scholar.

We have set ourselves three questions, and it is evident from the first question that if we solve it satisfactorily we immediately obtain the answers to the remaining two questions.

It is necessary to give a short account of Hus' life. We know little of his origin. The name Hus was really a pejorative nickname, but we do not know its true origin. The particular opinions regarding Hus are so divergent that we need not be surprised by the fact that two years ago Professor Pekar declared that Hus was not born in southern Bohemia, far from Prague, in the little town of Husinec, as has been generally accepted during the previous 500 years, but in the village of

Husinec which is situated two hours' journey to the north of Prague. Let us note in passing that this assertion has remained without support. Hus, therefore, obtained his name from his birthplace, a small town in southern Bohemia.

He was a student at the University of Prague and had an unhappy time in his youth; in Prague he often was without enough to eat. In accordance with the views of that time, he became a priest. He was ever zealous in his studies, he obtained the degree of the university, and became first professor, and later rector, of the university. He was not therefore an ordinary professor nor even an insignificant scholar. His education was of the French type, for the University of Prague was established upon the model of the University of Paris in the year 1348. Its founder, Charles, King of Bohemia, was of French origin on his father's side; his father, John of Luxemburg, having married the last princess of the old Czech dynasty of the Premyslids, who had reigned in Bohemia for 500 years, up to 1306. In addition to this, Charles had been brought up in France, and at the time when he ascended the Bohemian throne he was no longer able to speak Czech, and was obliged to learn his mother's language once more. Having a Parisian education, he desired that his nation - he wrote this expressly in the foundation charter - should likewise make use of the best learning of the day. We mention this in order to show that Franco-Czech relations are not of recent date.

Several Czechs had studied in Paris before Charles, and all of them were eminent both as scholars and as moralists. Hus must therefore be considered as a flower of a branch of Czech culture that had been grafted with a shoot of French origin. It was at the end of the 13th century that the Czech first came into contact with the French; Czech historians prove that the Albigensians, who were of French origin, had settled in the very district where Hus was born. Thus Hus continued the old traditions which had been brought to Bohemia and had called forth in the Czech nation a certain kind of regionalism, the characteristic features of which are found by some sociologists to be still existent amongst those Czechs whose homes are situated in the neighbourhood of his birthplace. These characteristics consist in a serious view of life, a profound sense of genuine religion, a zealous democratic spirit, and a readiness to defend the truth, when ascertained, to the very death.

From Hus' letters we know that in his youth he liked comfort and soft clothing. What is the explanation for the fact that this man of lowly parentage suddenly became the spiritual leader of the nation?

Hus was an eloquent preacher, and owing to his abilities in this direction the archbishop appointed him preacher to the synodal assemblies, at which he, with the consent of the archbishop, admonished the clergy to live purer lives, and not to set the people a bad example. At that time the Church was very wealthy and consequently attracted into its ranks many men who were not fit to become priests.

When the Papal commissioner arrived in Prague to sell indulgences, Hus opposed him and thus came into conflict with the majority of the University professors, who were of German nationality. Charles, the founder of the University, had divided the professional staff into four "nations": Czech, German, Polish and Magyar. The Czech professors were in the minority; indeed nearly all the Czechs were members of a progressive minority. After this experience Hus and his friends succeeded in inducing King Vaclav to recognize the natural rights of the Czech nation, and the conservative foreigners thus found themselves in the minority.

Owing to the mediaeval structure of society, the religious services held in the churches were not conducted in Czech; the common people, whose language was Czech, could not pray in church, and Czech hymns had to be sung in the churchyard.

A number of influential citizens built in Prague a church to which they gave the name of "Bethlem" and obtained permission for sermons to be delivered in this church in Czech, so that the common people could sing hymns and pray there in their own language. Hus was the second preacher in the Bethlem church; he sacrificed his career at the University to the needs of the common people.

After Hus had delivered a sermon he used to write with a piece of coal the main points of his discourse on the wall of the church. This was a great novelty, and he aroused a considerable opposition by it, and also because he wrote tracts in Czech. He was not the first to do this; before him a Czech landowner, Thomas of Stitny, had written in Czech on spiritual matters, and had likewise been reproached by the scholars of the University for profaning learning. The theologians found fault with Hus for profaning theology. In our days one can find in Protestant churches many Scriptural inscriptions which speak to visitors even when the minister is silent; Hus was the first of whom we have record who sought in this way to win the congregation over to his views.

Hus had still a further connection with Western Europe. His friend Jerome, an eloquent and gifted orator, who had traveled through the whole of Europe, brought with him to Prague from England the works of Wycliffe. The reasoning of this forerunner of the Reformation interested Hus, and when the archbishop, who up till then had been his friend and protector, turned from him and ordered Wycliffe's books to be burned, Hus opposed him and began to defend Wycliffe's doctrine. When he did not desist from his arguments, Prague was placed under an interdict, and this meant the expulsion of Hus from Prague.

Thus an insignificant preacher and agitator of unknown origin became the leader of the nation.

Hus departed from Prague for the Czech countryside and there he preached sermons which had not been delivered in the churches. "He preached on pilgrimages, on marriages, under a limetree, between the hedges," said a contemporary chronicler. His sermons were of an entirely new character; it may be said that he preached practical Christianity, for he did not deal with theological problems, nor did he lay any stress on dogma.

Although Hus, up to this time a favorite at the royal Court, upheld the natural rights of the Czech element at the University, this does not signify a manifestation of Chauvinism, or of a desire for University emoluments. He remained a poor

man, and as regards the rest, he preached and wrote: "I prefer a good German to a bad Czech," and in another place he wrote: " Accursed is the man who abandons truth for a piece of bread."

It is a well-known fact that at that time the Church was in a very bad condition; it was the period of Pope John XXIII, who was accused of having been a pirate on the high seas. Hence Hus appealed to the Council of Constance against the sentence of excommunication passed on him by the Pope. And when he discovered that the Council of Constance held the same view as the Pope, he appealed to reason.

For the journey to Constance Hus obtained a letter of safe conduct from the Emperor Siegmund, brother of the King of Bohemia. Today we know from the documents of the Council of Constance that his fate was sealed before ever he arrived in Constance. Even if he had submitted and had renounced his views, he was to have been incarcerated until death in a monastery somewhere on the Rhine. Hus' defense and examination before the Council of Constance was really only a game with loaded dice. He was imprisoned immediately on his arrival in Constance, and he was never to be released. He was never to return to Bohemia. A martyr's death at the stake on July 6th, 1415, was merely the last act in the tragedy of his living death in the monastery prison.

Why did Hus die a violent death when a large number of other zealous men who proclaimed the need for Church reforms died peacefully, like ordinary men, in freedom? Why were not Erasmus, Luther and Calvin condemned to die a martyr's death?

Today we know; for history has instructed us. Hus died a martyr's death because he did not keep secret the fact that he considered not only the Church, and the dignitaries of the Church, but also the representatives of the State, to be the cause of the corruption in the Church and in society. He regarded Emperor Siegmund as the chief offender. Hence it was in vain that he made an appeal to human reason, and to the Scriptures. Hus placed himself in opposition to the theocracy of Church

and the absolutism of the State, and therefore he was doomed. Luther upheld feudal views, and therefore the Elector supported him against the Council of Worms. Calvin became a ruler, and therefore he did not die. Hus was in advance of Europe, and being isolated, died at the stake.

The Hussites, who comprised nearly the whole of the Czech nation, chose the chalice as the emblem for their banners, and hence they were known as Kalisnici; that is, "men of the chalice." However it was not a question merely of this symbol. Five years after the death of Hus the Czech nation assembled without arms to consider the methods to adopt for the defense of their convictions. It was not until the announcement was made that a crusading army was to invade Bohemia and that the entire nation, with the exception of young children, was to be exterminated, that the national leaders asked the University of Prague whether it was permissible for Christians to take up arms in defense of their religious convictions. The University decided that in this and similar cases it was a question not only of the right but also of the duty to defend one's religious beliefs. The reply of the University was incorporated in four principles known as the Articles of Prague.

The first Hussite principle was: 1. the Word of God may be preached by all persons authorized so to do, laymen included.

2. The Lord's Supper shall be administered to all persons, whether priests or laity, in the form both of Bread and Wine.

3. Grievous offenses of all persons, not only of the laity but also of priests, shall be dealt with by the regular law courts.

4. Seeing that great possessions and the powers of ruling princes have drawn the attention of priests from spiritual matters, the priests shall be deprived of this power and the bishops shall not be allowed to act in the capacity of temporal lords.

These articles must be understood from the point of view of their consequences. The first article signifies freedom of speech and religious conviction, which corresponds to the present-day freedom of the press and the right of presenting petitions. The second article signifies the democratization of society and the abolition of theocratic order. Laicization was strengthened by the third article, which demanded the democratization of the judicial system and of the administration. This article signifies also the abolition of class privileges. The secularization of property, which was proclaimed for moral reasons, signifies the separation of the Church from the State.

The Hussite Wars, which began in 1420, five years after the death of Hus, were of a defensive character, and their object was above all the establishment of peace and quietness; as we see from one of the three Hussite songs that have been preserved. The Hussite Wars were waged in defense of the new democracy which was coming into being, and of the new social order. For fifteen years the Czech nation defended itself and upheld its views. It did so not by reason of its military and numerical predominance, but because at that time it surpassed its rivals and adversaries in education. At this period the Czech people occupied a leading position in European education. This is not the statement of a Czech nationalist, and still less of a Czech Cauvinist, but of a German, Dr. Bezold, who wrote: "The Hussites not only defended their opinions, but also taught the rest of Europe, and particularly their neighbors the Germans, a lesson in religious, political and national tolerance." The chalice was the symbol of the new social order.

It was not a question merely of the new orthography of the Czech language (it was Hus who devised this new orthography) but for the stimulation of interest in spiritual matters amongst the masses of the Czech people. Hus was the first national teacher of the Czech people. Before his time education was exclusively in the possession of the nobility, and to a certain extent, of the wealthy burgher class. Owing to Hus, "Czech women had more learning than many a Church dignitary in Rome, " wrote Pope Pius II, Eneas Silvius. It was not a question merely of administrative measures, when, owing to the influence of Hus, the statutes of the University of Prague were altered in the year 1409, but of interesting the entire nation in the development of its one source of education. In consequence of this

widespread interest in spiritual questions ordinary folk among the Czechs held open air meetings in order to discuss matters which hitherto had been reserved for the clergy and the nobility. The great assemblies of the Hussites constitute the first attempt in Europe to establish a parliament without class distinctions.

Hus defended his right to expound the Scriptures and the doctrines of Wycliffe not because he was a Czech but because he wished to be instructed by a world assembly; he brought his dispute before the bar of public opinion, and interested the whole of Europe of that time, on the question of the rights of conscience. When the young Frenchman Earnest Denis, late professor of the Sorbonne, presented his dissertation, in the year 1873, on John Hus, and discussed in it some of his political opinions, his teacher remarked: "Do you know that you would have been burned for these opinions, exactly like John Hus, if you had spoken in this way at his time?" The talented young scientist, possessing the French spirit, answered: "I know; but I know as well, that if Huss had not lived, I would be burned for these opinions at the present time."

This answer contains as well the answer for the second question, which I placed at the beginning of this lecture. The answer to the second question, what signifies Hus for Europe? is briefly, Hus was the pioneer of liberty, of conscience and of modern democracy.

As he appealed to the human reason, against the council at Constance, further so he appealed to the human right for everybody without exception. This is the reason why the Freemasons in Czechoslovakia give place to Hus among the spiritual fathers of Freemasonry.

If you ask me if any of the Czechoslovak lodges bears the name of John Hus, I must answer negatively. The oldest Czech lodge, which was established two days before the end of the world war, received the name "John Amos Komensky." This happened because the fourteen brothers who formed the first Masonic lodge before the war was yet ended agreed in this, that no one else could be more suitably chosen; so that this name would be placed on the shield of Czech

Freemasonry. Because already, one hundred years earlier, it had been written of Komensky that he was the real father of modern Freemasonry.

The man who said this was not a Czech, but a German, a professor of the university at Yenna, near Weimar, the favorite residence of our great brother Goethe, and of the Masonic student and author, Charles Christian Krause.

One hundred years ago, the majority of the Czechoslovak nation slept still, not only in material obscurity but in spiritual slavery as well. Therefore the tenth Czech lodge adopted the motto: Veritas vincit, this was also the motto of Hussites.

Hus signifies a great regenerative movement, the beginning of Czech renaissance in the fifteenth century. He signifies as well the beginning of the new movement, of the new renaissance of the Czech nation in the last century.

One hundred years ago there came to Prague from Moravia, Francis Palacky, who became the great historian of the Czechoslovak nation. Palacky for the first time treated of the life of Hus in Czech history, and defended his name against clerical adversaries. It is a fact that it was the work of Palacky through which the national aspirations of the Czechoslovak people were awakened. Then years after the death of Palacky (who died a private scientist) there came to the university in Prague the young professor Thomas Garrigue Masaryk.

The latter was first designated as professor of philosophy, but soon after he began to occupy himself with the synthesis of problems, to which he gave the title "The Czech Question. "

A part of these studies is a book which has the title Johx Hess. Masaryk not only discussed the teaching of Hus as a matter of history, written by Palacky, but

deduced the consequences of his studies, which signify the regeneration of the Czech nation in the sense of Hus. The process of the transmutation is not finished yet, the struggle which Masaryk undertook for the political liberty in the year 1915, was begun in Geneva on the day of Hus, the 6th of July.

This was done wittingly and purposely. The Czechoslovak legionnaires, who fought for the political independence of their country, have done so under the ensign of the Hussite chalice. During the last year of the war, one of the Czechoslovak regiments in Siberia received the name "Master John Hus' regiment," and continues to bear this name today.

It can be said, that Hus awakened the Czechoslovak nation three times: The first time in the 15th century, the second time at the beginning of the 19th, and for the third time at the beginning of the 20th century. Led by the example of Hus, Palacky and Masaryk both insisted that the Czechoslovak nation should be so educated that they might deserve to stand among the most advanced nations of Western Europe, and to fight after the example of Hus for true liberty, and that Europe ought to consider the "Czech Question" as a part of the problem of European democracy. In this spirit the statesmen of Czechoslovakia defeated the Papal nuncio, Marmaggi, three years ago in Prague. Thus, have I endeavored to explain why the Czech Masons reverence and follow Jan Hus.

----o----

Masonic Clubs of the A. E. F. In the WorId War

BY BRO. CHARLES F. IRWIN, Associate Editor

FOR some years I have been deeply interested in the collection of data upon this subject. The effort has been unusually difficult by the seeming loss of interest upon the part of the men who were instrumental in creating and fostering the Clubs

during the War. This may be accounted for to a degree by the stern necessity of recovering a professional and business standing upon return to civilian life.

Out of the many Clubs that carried on the light of Masonry during the strenuous days of the struggle there are some that have been chronicled through the unselfish interest of members who gave, largely out of their own resources, the money to have printed booklets or pamphlets recording the origin and activities of their respective Masonic organizations. It has been our good fortune to receive copies of many of these pamphlet histories and from them to put in a consecutive form the series upon which we now enter.

Moreover we have had the added good fortune to become the depository of a number of the original minute books and membership rolls of some of these Clubs, and in the nature of the case the histories we shall display in the series of articles here begun will have an added value and importance.

In several instances the Clubs so nearly approximated to lodges that we hesitated for some time over the advisability of including their stories among our previous series that ran in THE BUILDER during the past two years. They, however, will find their place in this series.

In view of the fact that it is our intention to present the results of these studies in book form at some time in the future, it will be of great assistance to us in covering the field adequately if the former members of Masonic Clubs during the War would kindly assist us by suggestions, and especially by the supply of any written information they may possess. The loan of booklets, histories of particular Clubs, together with the loan of pictures and other records, souvenirs or mementos connected with the life of such Clubs, for the purpose of having cuts made to illustrate these articles, will be regarded by us as a most fraternal consideration. It will be convenient if those able and willing to assist in this way would send the material to the author of this series, and we undertake, upon the completion of our use of the loaned material, to return it safely to those who so kindly permitted us to use it.

The number of Clubs both at home and in Europe was so large that it will be necessary for us to compress the story of most of them and probably to publish more than one at a time. Frankly, there are a considerable number that are to us but names and locations. This list will be submitted to our readers as the series develops with the hope that some of their histories may come to us for use in our studies.

It is as a labor of love we enter into this work, and we trust that from it may arise a new department of Masonic study, productive of valuable and permanent additions to the history of the Craft. Let us not permit the memories of these spontaneous Masonic activities of the Great War to be thrown into the rubbish heap, to leave only myths and vague traditions to be handed down to the coming generations. Let us contribute our portion of known Masonic facts so that around the present studies may grow a body of genuine historical record to instruct and guide the Craft should emergencies arise of a like nature unfortunately in the future.

One of the anomalies of the history of Masonry during the World War is this, that the names of the brethren who were the active organizers and promoters of our Clubs during the War have in many cases passed into oblivion, while brethren who were apparently not identified with the war-time Masonic Clubs are now exceedingly active in fostering Masonic groups during peace time. Why is this so? Why have the war-time brethren permitted themselves to be thus shelved ?

Another anomaly is this, that the bulk of the members and leaders in the war-time Clubs were enlisted men. Commissioned officers were few and far between as active Masonic workers. Today this is reversed, and men who have held or who now hold commissions from the government are the active Masonic Club leaders, while men who were enlisted soldiers have practically ceased to have any close connection with Club leadership.

An illustration of this is seen in the conferring upon our war-time General Pershing the honor of the 33rd degree of Scottish Rite Masonry, and yet I have endeavored vainly to discover a single Lodge or Club in the A.E.F. which was honored by the presence of the General during the War. This is not at all intended to reflect on our wartime leader of the forces, but merely to illustrate how the bodies here at home have overlooked their opportunities to confer upon the brethren who bore the light of the Craft in dark days the honors their services deserved. It would be a most pleasing task for those who have studied the wartime Masonic leadership among the Craftsmen in the A.E.F. to furnish for such serious consideration a host of names of Masons who did so much to encourage and strengthen the courage and velour of our Craftsmen abroad.

1. THE AMERICAN MASONIC CLUB OF NEVERS, FRANCE.

This Club receives our first consideration due to the fact that it comes first on the official register of Masonic Clubs during the World War. It was not the pioneer in Club life, yet its history is a most interesting one.

Nevers was the scene of much of the activities connected with the furnishing and refurnishing of motor transport during the war. At this post were located some of the largest motor assembly and repair shops of the A.E.F.

Among its personnel therefore were to be found men of a high degree of education and skill. And naturally among such a group of Americans the Craft would find a considerable representation. Upon the Roster of the Club are to be found men of the universities and colleges as well as men from the factories and technical trades.

Some years ago it was my good fortune to establish contact with Dr. Edgar Butler of Minden, Ida., who served the Club as its President. Bro. Butler is a successful dentist, and from his well-tested interest in the Craft during the War we are assured he is just as effective in his professional and fraternal activities today. Dr. Butler

recognized the value of our researches into war-time Masonry and sent to us the original records and membership roll of the Club, to preserve with similar relics in a collected form and place, for future use by the Craft. What we have to say about this Club comes then from official sources and may be regarded as authentic. In addition to the valuable record furnished us by Bro. Butler, we were fortunate enough to establish a most delightful contact with Frank A. Starr of Richmond, Va., who served the Club most efficiently as its secretary during the War. We shall therefore have occasion to refer to his data as we go along.

The American Masonic Club of Nevers, France, was

==========

AMERICAN EXPEDITIONARY FORCES

OFFICE OF THE COMMANDER-IN-CHIEF

France, April 17, 1919.

Captain Frank is, Starr, Sec .,

Masonic Club of Nevers,

Nevers, France.

Dear Captain Starr:

General Pershing has received your letter of April

10th, requesting his acceptance

of honorary membership in the

Masonic Club of Nevers, and

directs me to inform you that

it is with pleasure that he

accepts same.

Sincerely yours.

Captain, A.G.D.,

Private Secretary.

==========

organized in April, 1918, and ran continuously until May or June of 1919, when possession of their Club rooms was surrendered by the fen members still remaining in Nevers. Only four or five members were left at this Post by that time. The requirement for Club membership was proof that the Entered Apprentice Degree had been conferred on the applicant in a regular Lodge of Free Masons. A nominal fee for membership was charged. The meetings were of a "get-together" type, and programs of a most pleasing nature were prepared and rendered. Occasionally there were musical programs, and generally refreshments were served. The refreshments consisted of chocolate, doughnuts, cakes and fruit. Music was furnished by the Engineers' Band.

The same characteristic that will appear in other Clubs was the custom here, namely short talks on Masonry by well-informed brethren. One of the especially interesting things about this Club was, that when refreshments were left over after the Club had been regaled, the local inhabitants, who were usually standing outside listening to the music, would be invited in to dispose of the surplus.

The programs seemed to have been greatly enjoyed by the members, and furnished them with topics for conversation upon adjournment. No distinction in rank was permitted to mar the harmony of these gatherings, and all met upon the level and were glad of the opportunity.

The Club rooms remained open all day. Usually someone was in charge to look after visitors. A generous supply of books, magazines and papers were on hand, together with writing materials for the use of members and guests.

From the fees and other financial resources a tidy sum was left in the hands of the treasurer. From this fund service was rendered to needy and worthy Masons and thereby was performed a most worthy fraternal service.

A member of the Club, a Major-Chaplain (whose name, sad to say, is not on record), was in the habit of holding Christian services in a small church in Nevers each Sunday. It was the sole Protestant Church in the city, and it was having a hard struggle to maintain an existence. This coming to the attention of the Masonic Club, at the suggestion of a member, shortly before the Club disbanded, the funds remaining were voted to be given to this church for the purpose of having memorial windows of stained glass placed in the church to the memory of American Masons who served in France. A committee was appointed to make a thorough investigation, consisting of Bros. Butler and Starr. Capt. Starr went to Paris, placed the memorial sum on deposit to be paid to the firm after the work had been done. These windows were not installed till after the Americans had returned

home, and so the kindly memorials they gave to our Protestant friends of Nevers were never seen by those who made them possible.

While the movement looking toward the windows was on, it was suggested that the Club put on an entertainment and raise their gift to generous proportions. The idea was adopted and to commemorate the occasion, small aprons were made for distribution to friends and Masonic patrons. These were cut out of thin white leather, and were three inches wide and two and a half inches in depth. Upon the flap was printed, FIRST AMERICAN MASONIC CLUB, A.E.F.," and on the body of the apron, " NEVERS, FRANCE, FIRST ANNIVERSARY, APRIL 1, 1919. LT. EDGAR BUTLER, PRES.

This entertainment was a huge success. The aprons were auctioned off to the highest bidders. This occasioned great merriment, and was productive of a substantial sum. When the plungers had had their innings, the price came down, and the residue of the stock was disposed of at the price of five francs each.

The officers of the Club forwarded one of these small aprons to General Pershing together with a membership card in their Club. A reply was returned to them expressing appreciation for the gift.

From the report of the Overseas Masonic Mission, page 175, we read:

On April 14th (1919), Bro. Lay visited Nevers and the American Masonic Club at that place. He learned that the Club had raised a fund of over 5,000 francs for the placing of art glass windows in the Protestant Chapel at Nevers, as a memorial to the American Masons in the A. E F., and attended the regular meeting of the Club on April 15th.

On page 179 of the same report is the following:

The fund raised by the American Masonic Club at Nevers for stained glass memorial windows in the Protestant Chapel at Nevers was turned over to the Mission. The glass was ordered and under its auspices and supervision was installed.

Among the papers read before this Club was one by Bro. Charles E. Smith, Y. M. C. A. Secretary, Camp Stevenson, France. Its title is as follows: "Points of Interest concerning the French Masonic Lodge and Lodge Rooms of the Grand Orient of France Located at No. 36, rue de l'Oratoire, Nevers (Nievre), France." In this paper are some data of sufficient value to the Masonic student to warrant reproducing it here.

The first point of interest is the inscription on a plate on the exterior of the building, which, literally translated, is: CHAMBER OF THE DUCOY or NEVERIANS, 1405-1789; CREATED BY PHIEIP OF BURGUNDY. DEPARTMENTAL (STATE) PRISON, 1789-1862. INITIATIVE SYNDICATE OF NEVERS, 1862-1912.

Within this building to the rear is a room which was used for Masonic purposes. Suspended from the ceiling a short distance from the station of the Venerable Master is the letter "G." The room was originally used as a Chapel for the Counts, and later for the prisoners. It has been the Masonic Lodge Room since 1884. Descending to the basement you enter what proved to be the cell or dungeon which was at one time a room of torture. Hinges with chains attached, which were used to chain prisoners to the wall, when the building was used as a prison house, are still intact. On the ceiling are inscriptions freely translated as follows:

If curiosity has brought you here, pass on.

If you fear to have your faults revealed, you will fare ill with us.

If you are capable of deceit, tremble; someone will find you out.

If you care for distinction among men, pass on; they are not known here

According to the French and other continental rituals, the candidate is first introduced into the Chamber of Reflection, and the above sentences are usually inscribed prominently on the walls, to give the keynote to the aspirant's meditations. He has also to write answers to several questions, and to give briefly his ideas about the fraternity and the motives that have led him to seek initiation.

The old dungeon of this historic building was obviously well adapted for this peculiar and impressive part of the French initiatory rites.

This Lodge was organized in or about 1789.

The following notice referring to the Club appeared in the New York Herald, Paris Edition, in 1918:

Masonic Lodge at Nevers, France,

January 8, 1918.

New York Herald,

Paris, France.

Gentlemen:

Please publish the following notice in your Lost and Found column:

FOUND: Masonic identification tag, belonging to Bro George N Neill, member of Pittsburgh Lodge, No. 221. Bro. Neill can secure tag by corresponding with Capt. Frank A. Starr, Secretary, Masonic Club, Nevers, France.

Yours very truly,

F.A. STARR,

Capt., Commanding 118th Co., T. C.,

Secretary, Masonic Club, Nevers, France.

In 1929 I communicated with the Secretary of the above Lodge to discover whether or not Bro. Neill had ever recovered his tag.

A reply from the secretary of the Lodge informed me that Bro. Neill was no longer a member of the Lodge and his present address is not known. I am sure we would all be very glad to learn what became of the tag, and of Bro. Neill.

The rosters display the signatures of 295 members. Several pages of another register book torn from it are found among the Club records without designation. One hundred and seventy-six names are found thereon. They are not duplicates of the first list. Should they prove to be additional members of this same Club then its total membership must be placed at 471. However, there was another Club at Nevers for a time, the "Consistory Masonic Club of Nevers," and this may prove to be its membership list.

All in all, the brethren stationed at Nevers proved themselves active and united in a common zeal for the Craft and for works of beneficence and mercy. They cared for the sick and unfortunate of the Craft upon call and are one of the links in the golden chain which is lengthening year by year through all lands and among all races.

Bro. Starr tells us of an interesting testimony which I wish to pass on to the Craft at large. He says in a letter to me dated February 15, 1929:

Our Commander of Military Police in Nevers, who attended our meetings regularly, often stated that in all his dealings with disorderly, drunken or rough soldiers, at no time, to his knowledge, was one of them a Mason.

The highest credit should go to Bros. Butler and Starr for their willingness to assist these scattered relics of their former Club at Nevers, France.

----o----

The Real Cagliostro His Memorial to the French Parliament

By BRO. CYRUS FIELD WILLARD, California (Continued from March)

ON the 19th of September, 1780, I arrived at Strasburg. A few days after my arrival, having been recognized by the Count Gevuski, I saw myself forced to accede to the solicitations of the City and of all the Nobility of Alsace, and to dedicate my talents in medicine to the service of the Public. I can cite among the

acquaintances I have made in this city, M. the Marshal de Contades, the Marquis de la Salle, the Baron de Frasilande, the Baron de l'Or, the Baron Vorminser, the Baron de Diederik, Madame the Princess Christine and many others.

All those who have known me at Strasburg know what have been my acts and work there. If I have been slandered in obscure lampoons, the newspapers and some fair authors have rendered me justice. Let me be permitted to quote some passages from a book printed in 1783, having for its title, "Letters on Switzerland." The estimable author of these letters expresses himself thus in Vol. 1, page 5, and following pages:

This singular and astonishing man is admirable by his conduct and by his vast learning. His countenance announces understanding and expresses genius, while his eyes of fire read to the depths of one's soul.

He arrived from Russia about seven or eight months ago, and appears willing to settle in this city at least for some time. No one knows from whence he came, who he is, or where he goes. Liked, loved dearly, respected by the governors of the place and the principal people of the city, he is adored by the poor and the common people, and hated and slandered by certain people (doctors), Receiving neither money nor presents from those whom he has cured, he passes his life in visiting the sick, and above all the poor, while aiding them with remedies which he distributes free to them, and helping them with his purse so that they may have food.

He eats very little and mainly the pastry of Italy. He never goes to bed and sleeps only two or three hours, sitting up in an armchair, and in fact is always ready to fly to help the unfortunates, no matter what hour it may be, having no other pleasure than that of assisting his fellow man.

This incredible man maintains a state much more astonishing, for he pays for everything in advance, and no one knows where he derives his revenues nor who furnishes the money.

You will understand, Madame, that they have made violent jests at his expense; he is the anti-Christ at least; he is five or six hundred years old; he possesses the philosopher's stone and the universal medicine. In short he is one of those intelligences whom the Creator sometimes sends on earth clad in a mortal envelope.

If that is so, it is certainly an intelligence worthy of respect. I have seen very few souls as compassionate as his, nor a heart as good and tender. No one has more wit or learning than he has; he knows all the languages of Europe and of Asia and his eloquence astonishes and carries away even those who speak the least good of him. I say nothing of his marvelous cures; volumes would be necessary for that while all the newspapers will tell you of them. You should know that of more than fifteen thousand sick persons whom he has treated, his most furious enemies can reproach him with only three deaths, in which, moreover, he had no more part than I have.

Pardon me, Madame, if I stay a few moments more on this remarkable man. I have just come from his assembly room. How you would cherish this worthy mortal if you had seen him, as I have, run from poor person to poor person, dress their disgusting wounds, alleviate their pain, console them with hope, dispense to them remedies free, overwhelm them with favors; in short, heap on them gifts without any other purpose than that of helping suffering humanity and to enjoy the inestimable pleasure of being on earth the image of the beneficent Divinity.

Figure to yourself, Madame, an immense hall, filled with these unhappy creatures, nearly all deprived of any help and extending towards Heaven their feeble hands which they could scarcely raise to implore the charity of the Count.

He listens to one after another, forgets not one of their words, goes out for some moments and returns soon loaded with a multitude of remedies which he freely dispenses to each of these unfortunates, while repeating to them what they told him of their illness and assuring them that they will soon be cured if they faithfully execute his orders. But the remedies alone would not be sufficient: they must have bread to acquire the strength to support them: few of them have the means to procure it for themselves so the purse of the Count is shared among them and it would seem that it is inexhaustible.

Being more happy to give than to receive from them, his joy is manifested by his tenderness. These unhappy ones, penetrated with gratitude, with love and respect, prostrate themselves at his feet, embrace his knees, call him their Savior, their Father and their God The good man is moved to pity, tears flow from his eyes; he wishes to hide them but he has not the power to do so. He weeps and the assembly melts in tears, delicious tears which are the luxury of the heart and of which the charms cannot be expressed unless one has been happy enough to shed similar ones.

This is but a very feeble sketch of the enchanting spectacle I have just enjoyed.

The testimony which this author renders to the truth has nothing exaggerated in it.

One can question the curates of the parishes; they will tell of the good I have done for the poor of their district. One can question the corps of artillery and the different regiments which were then in garrison at Strasburg; they will tell of the numbers of soldiers I have cured. They can examine the apothecary with whom I dealt; he will tell of the quantity of medicine I have had him make for the poor people and which I paid him for each day in ready money. They can question the innkeepers; they will tell whether the inns and furnished hotels would suffice for the great concourse of strangers whom I attracted to Strasburg. One can question the jailers; they will tell how I have conducted myself towards the poor prisoners and the number of them I have had set free.

Let the chiefs of the city, let the magistrates, let the entire public say if ever I have caused any scandal and whether in my actions they have found one single thing contrary to the laws, to good morals or to religion.

If during my stay in France I have offended a single person, let him stand forth and bear testimony against me.

This is not intended to glorify myself. I have done good because I felt I ought to do it. But, after all, what benefit have I received for the services I have rendered the French nation? In the bitterness of my heart shall I say it: libels, lampoons and the Bastille !

For nearly a year I was at Strasburg when one evening on returning home, I had the agreeable surprise of finding there the Chevalier d'Aquino. (NoteÄThe reader is asked to remember that it was the Knight of Malta, d'Aquino, whose acquaintance I had made at Malta and who accompanied me on my first travels in Europe. He had learned from the newspapers of my being in Strasburg and had made the voyage there expressly in order to see me and renew the ties of our former friendship.)

The Chevalier d'Aquino had seen the chiefs of the city and was able to tell them what he knew of my stay at Malta, and the distinction with which the Grand Master Pinto had treated me.

Shortly after my arrival in France, M. the Cardinal de Rohan had sent the Baron de Millinens, his master of the hounds, to tell me that he wished to know me. As long as it was only a matter of curiosity as to myself with the Prince, I refused to gratify it. But soon after when he sent to tell me that he had an attack of asthma and wished to consult me, I went in haste to his episcopal palace. When I gave him my

opinion as to his malady, he appeared satisfied and begged me to come to see him from time to time.

In the eourse of 1781, M. the Cardinal did me the honor to come to my house in order to consult me on the illness of his relative, the Prince de Soubise. He was attacked with gangrene and I had had the good fortune to cure of the same malady the secretary of the Marquis de la Salle after he had been abandoned by all the doctors. I asked some questions of M. the Cardinal about the illness of the Prince, but he interrupted me by earnestly praying me to accompany him to Paris. He put so much courtesy and politeness into his solicitations that it was impossible for me to refuse him. I departed with him, leaving with my surgeon and my friends the necessary orders so that my sick people and the poor might not suffer in my absence.

When we arrived at Paris, M. the Cardinal wished to take me right to the Prince de Soubise, but I refused, telling him that my intention was to avoid all causes of altercation with the Faculty [of Medicine] and that I wished to see the Prince only after the doctors had declared his case hopeless.

M. the Cardinal was kind enough to agree to this and came back to me to say that the Faculty had declared he was better. I declared to him then that I would not go to see the Prince as I did not wish to usurp the glory of a cure which was not due to my own work (1).

The public having been informed of my arrival, there came so many people to see and consult me that I was occupied every day, during the thirteen days I remained in Paris, in seeing the sick, from five o'clock in the morning until nearly midnight.

I dealt with an apothecary, but gave away at my own expense a great deal more medicine than he sold. I call all persons who have had recourse to me as witnesses to this fact. If there is one single one of them who can say that they have ever made

me accept the smallest sum of money, or presents, then I will consent to being refused any kind of confidence.

Prince Louis (de Rohan) took me back to Saverne, gave me many thanks and begged me to come to see him as often as possible. I returned to Strasburg immediately, where I recommenced my customary work.

The good that I did brought me in return various kinds of libels and lampoons, in which I was treated as anti-Christ, the Wandering Jew, Man of Fourteen Hundred Years, etc.

Having become tired of so many injuries and insults, I made the resolution to leave Strasburg. But various letters which the Ministers of the King had the kindness to write regarding myself, caused me to change this resolution.

It is important in this trial, I believe, to put beneath the eyes of the Judges and of the public these recommendations from those in so much more honorable stations than myself, since I have not solicited them directly or indirectly. Some are as follows:

Copy of a letter written by the Count de Vergennes, Minister of Foreign Affairs, to M. Gerard, Pretor (Judge) of Strasburg. Dated at Versailles, March 13, 1783.

I am not personally acquainted with M. the Count de Cagliostro, but all reports, during the time he has resided at Strasburg, are so favorable to him that humanity requires that he find there respect and tranquillity. His quality of foreigner and the good in which he excels so constantly and which he does so persistently, are vouchers which authorize me to recommend him to you and to the town-council over which you preside. M. de Cagliostro asks only tranquillity and safety;

hospitality assures him these. Knowing your natural disposition, I am persuaded that you will be eager to make him enjoy them and such other pleasures as it is possible for him to procure.

I have the honor to be, Monsieur, your very humble and very obedient servant.
(Signed) DE VERGENNES.

Copy of the letter of M. the Marquis DE MIROMENIL, Keeper of the Seals, to M. Gerard, Pretor of Strasburg. Dated at Versailles March 15, 1783.

The Count de Cagliostro has employed himself with zeal since he has been at Strasburg in comforting the poor and unfortunate and I have knowledge of several actions of this Foreigner which were full of humanity and which deserve that you accord him a special protection. I recommend to you therefore to procure for him, in all that concerns you and the town-council over which you preside, that protection and all the tranquillity which a Foreigner should enjoy in the dominions of the King, especially when he renders himself useful there.

(Signed) MIROMENIL.

Copy of the letter written by the Marquis de SEGUR to M. the Marquis DE LA SALLE. Under date of March 15, 1783.

The good conduct, Monsieur, that has been assured me that the Count de Cagliostro has constantly maintained at Strasburg, the estimable use that he has made of his learning and talents in that city, and the multiplied proofs of humanity that he has given to individuals attacked by various maladies who have had recourse to him, warrant that this Foreigner shall have the protection of the Government. The King charges you to see that he be not disturbed at Strasburg

when he may judge it fitting to return there, but also that he may experience in that city the attentions which the services he renders to the unfortunate ought to procure for him.

(Signed) SEGUR (2).

The tranquillity which these ministerial letters secured for me was not of long duration. But it was on these letters and the orders of the King that I was pleased to consider France as the end of my travels. Could I believe that two years later the sacred rights of hospitality, so solemnly recognized and so nobly expressed in the letters written in the name of the King, would be invoked in vain by my unhappy wife and myself ?

Having been persecuted by one class of men for a long time and these attacks beginning again, I decided to leave Strasburg, firmly resolved to expose myself no longer to the malicious attacks of this envious class. (3) I was in this humor when I received a letter from the Chevalier d'Aquino, in which he informed me he was dangerously ill. I left Strasburg immediately, but in spite of all the haste I was able to make I arrived at Naples only in time to receive the last sigh of my unfortunate friend.

A few days after my arrival I was recognized by the Ambassador of Sardinia and several other persons. Seeing that I would be again persecuted for taking up medicine once more, I made the resolution to go to England, and traversed the southern part of France with this purpose in view, arriving at Bordeaux on the 8th of November, 1783.

Being at the theatre in that city I was recognized by an officer of cavalry, who hastened to inform the town-council who I was. The Chevalier Roland, one of their number, had the courtesy to come in the name of his fellow-members to offer my

wife and myself a place in their box at any time that we might like to come to the theatre.

The town-council and the public having given me the most distinguished reception and solicited me most earnestly to dedicate myself, as at Strasburg, to the service of the sick, I allowed myself to be persuaded, and began to give consultations and distribute remedies and sums of money to the poor. The crowds of people became so great that I was obliged to ask the town-council for soldiers to maintain order in my house.

It was at Bordeaux that I had the honor of making the acquaintance of M. the Marshal de Mouchi, M. the Count de Fumel, M. the Viscount de Hamel and other persons worthy of trust, who will testify as to the manner in which I conducted myself in that city.

The same kind of persecution which had made me leave Strasburg followed me to Bordeaux, and from that city I took my departure, after eleven months' residence, for Lyons, where I arrived during the last days of October, 1784. But I remained only three months in the latter city, and then left for Paris, where I arrived January 30, 1785. At first I stopped in one of the furnished hotels in the Palais-Royal district, and a little later I went to live in a house in the Rue St. Claude, near the Boulevard.

My first care was to declare to all the persons I knew, that my intention was to live quietly and that I did not wish to occupy myself any more with medicine. I have kept my word and have refused stubbornly all solicitations which have been made to me in this respect.

Princ Louis (de Rohan) has done me the honor to come to see me from time to time. I remember that one day he proposed to me that I make the acquaintance of a lady clled Valois de la Motte, and it was for this purpose:

"The Queen," said the Cardinal de Rohan to me, "is plunged in the most profound melancholy because some one has predicted to her that she would die in her approaching confinement. It would be one of the greatest pleasures to me if I were able to succeed in disabusing her of this idea and restore calm to her imagination. Madame sees the Queen daily and you would do me a great favor, if she should ask your opinion, if you would say to her that the Queen will be happily delivered of a Prince."

I consented willingly to what M. the Cardinal asked of me, since in obliging him I found myself indirectly exercising a happy influence on the health of the Queen.

Going next day to the hotel of the Cardinal I found there the Countess de la Motte, who, after saying many civil things to me, spoke to me thus:

"I know at Versailles a person of great distinction to whom someone has predicted, as well as to another lady, that both of them would die in confinement. One of them is already dead and the other is waiting with the greatest anxiety the time when she is to be delivered. If you are able to know, truly, what is to happen or if you believe it possible to be informed on it, I will go to Versailles tomorrow to make a report to the person interested on it. This person," she added, "is the Queen."

I answered the Countess de la Motte that all such predictions were follies and she should say to this person, moreover, to recommend herself to the Eternal, that her first confinements had been fortunate and this one would be so likewise.

The Countess de la Motte was not content with this reply; she persisted in trying to obtain from me something more positive.

I remembered then the promise made to the Prince de Rohan, took a very grave tone and said to the Countess de la Motte in the most serious manner possible:

"Madame, you know that I have some knowledge of medicinal physics; and I possess some on Animal Magnetism. My opinion is that an innocent person can work in such a case with more power than any other. Thus if you wish to know the truth, begin by securing an innocent person."

The Countess answered: "Since you have need of an innocent person, I have a Niece who is exceedingly so. I will bring her here tomorrow." I imagined that this innocent Niece was a child of five or six years and was very much astonished on finding the next day at the hotel of the Prince that it was a young lady of fourteen or fifteen years, taller than myself.

"Here," said the Countess to me, "is the innocent one of whom I have spoken to you." I had need to compose my countenance not to burst out laughing. But after all I succeeded in holding in and said to the young lady, Mademoiselle de la Tour:

"Mademoiselle, is it indeed true that you are innocent?" She replied with more assurance than frankness, "Yes, sir."

"Well, Mademoiselle, I am going in an instant to know if you are; so recommend yourself to God and to your innocence. Place yourself behind that screen, close your eyes and wish to yourself the thing you most desire to see. If you are innocent you will see what you wish to see, but if you are not innocent you will see nothing. "

Mlle. de la Tour placed herself behind the screen and I remained outside with the Prince, who was standing by the side of the chimney, not in ecstacy as Mlle. de la Tour has claimed, but with his hand on his mouth in order not to trouble our grave ceremonies with an indiscreet laugh.

Mlle. de la Tour being then behind the screen, I began to make some magnetic passes which lasted for some moments and then I said to her:

"Strike one stroke on the ground with your innocent feet and tell me if you see anything?"

"I see nothing," she said to me.

"Well, Mademoiselle," said I to her, and giving a hard blow to the screen, "you are not innocent then."

At these words the Demoiselle de la Tour, stung by this remark, exclaimed "That she saw the Queen."

I saw then that the innocent niece had been instructed by the aunt, who was not so innocent either. Wishing to see in what manner she would further play the role, I asked her to give me a description of the phantom that she saw. she answered that the lady was enceinte, that she was clad all in white, and she detailed her features, which were precisely those of the Queen.

"Ask this lady," I said to her, "if she will be happily delivered?"

She replied that the lady nodded her head and said that she would be delivered without any vexatious consequences.

"I command you," I said to her finally, "to kiss respectfully the hand of this Lady." The innocent one kissed her own hand and came out from behind the screen, well content to have persuaded us as to the matter of her innocence.

The aunt and the niece ate some sweetmeats, drank some lemonade and withdrew by a private stairway, a quarter of an hour later. The Prince saw me home and thanked me for what I had been kind enough to do in order to oblige him. Thus was finished a comedy as innocent in itself as it was laudable in its motive.

Three or four days later, being at the house of M. the Cardinal, and the Countess de la Motte being there, they begged me to renew the same sport with a little boy of five or six years, and I thought that I ought not to refuse them this slight satisfaction. Little did I imagine that a social joke would be denounced to the Public Prosceutor later as an act of sorcery, a profanation, and a sacrilege on the mysteries of Christianity.

The Prince having caused me to become acquainted with the Countess de la Motte, asked me what I thought of her. I have always had the opinion that I was somewhat of a judge of physiognomy, and so I replied to the Prince that I regarded the Countess de la Motte as a cheat and a schemer. The Prinee interrupted me, saying that she was an honest woman but in dire distress from poverty. I observed that if it were true, as she had told him, that she was the special protegee of the Queen, she would soon enjoy better fortune and she would not need to have recourse to any other protection.

The Prince and I remained each in his own opinion. He left a short time afterwards for Saverne, where he made a stay of a month or six weeks. On his return he came to see me at my house more often than usual. I saw that he was uneasy, pensive

and distrait. I respected his secrecy, but every time that the question of the Countess de la Motte came up, I said to him with my usual frankness:

"That woman is deceiving you."

About fifteen days before he was arrested he said to me:

"My dear Count, I am commencing to believe that you are right and that Madame Valois is a cheat." Then he related to me, for the first time, the story of the Diamond Necklace, and made me aware of the suspicions that he had formed and of the fear that he had that the necklaee had not in fact been delivered to the Queen, all of which made me persist more than ever in my first opinion.

The next day after this conversation, the Prince told me that the Count and Countess de la Motte had sought shelter with him on account of the fear they had as to the consequences of this affair and they had begged him to give them letters of recommendation for England or for the neighborhood of the Rhine.

The Prince asked my opinion and I told him there was only one course to take and that was to deliver this woman to the Police, and then go and relate all the facts to the King or his Ministers. The Prince objected and said that the goodness and generosity of his heart was opposed to so violent an expedient.

"In that ease," I replied, "you have no other recourse than God. He must do the rest and I hope He may."

M. the Cardinal de Rohan, not being willing to give the Count and Countess de la Motte the letters of recommendation that they wished, they departed for Burgundy, and I have not heard anyone speak of them since then.

On August 15th I learned, as did all Paris, that M. the Cardinal de Rohan had been arrested. Some persons warned me that as I was a friend of the Cardinal I might be arrested also. Convinced of my own innocence, I replied that I was resigned and would wait patiently in my house the will of God and that of the Government.

On August 22d, at half past seven in the morning, a Commissaire, an exempt [under officer] and eight men of the police came to my house. The plundering began in my presence. They forced me to open my secretaries and writing desks; and elixirs, balsams and precious liqueurs all became the booty of the Bailiffs who were entrusted with the duty of escorting me.

I begged the Commissaire, M. Chenon, junior, to permit me to use my carriage, but he had the inhumanity to refuse me this slight relief. They dragged me away on foot, with the greatest exposure, half-way to the Bastille, when a hackney coach approaching, I obtained the favor of being allowed to get into it. The terrible drawbridge was lowered and I saw myself a prisoner.

My wife suffered the same fate. Here I stop, shuddering, and will conceal what I have suffered. I will spare the feelings of the reader by refraining from depicting a picture equally painful and revolting. I shall permit myself only one word, and Heaven is my witness that this word is the expression of the truth. If anyone would give me the choice between the last pain of execution and six months in the Bastille I would say without hesitation: "Lead me to the scaffold."

NOTES.

(1) Later on the Prince was given up by his doctors, and his case declared hopeless. Cagliostro then took charge and under his ministrations the patient made a complete recovery

(2) The Marquis de Segur was at that time Minister of War

(3) The well known Baron de Gleichen, in his book, Souvenirs says that it was the members of the medical profession almost exclusively who carried on this persecution of libel and slander against Cagliostro. They did not like his curing people of diseases which had proved insusceptible to their science, and above all they objected to his doing it gratuitously.

(To be concluded)

----o----

BUREAUCRATIC DESPOTISM

Red-tape, Technicalities and Delay in the U. S. Veterans Bureau

BY BRO. LEONARD G. COOP, Missouri

IN the March issue of "The Builder," under the caption "The Broken Men of the Great War," a short summary was given on matters pertaining to the Veterans Bureau and the disabled veterans, illustrated with a typical and concrete case (Joseph G. Bolland).

For the benefit of the reader who did not see the article above noted a brief digest of the claim may be in order, which will then be followed with the subsequent

happenings in this particular case further to illustrate Veteran Bureau methods and stupidity.

Mr. Bolland (name is fictitious to save the family embarrassment) was a normal boy prior to service, he served his country faithfully and well, official records show that he was wounded in action.

He was treated by competent physicians from almost the day he was discharged for a mental condition which was undoubtedly caused from his experiences overseas.

One of the doctors who treated him, who had been the family physician for many years prior to the World War, gives very positive medical evidence (in affidavit form) which shows a serious mental disability existing practically from the day the veteran left the service; this physician was himself formerly employed by the Veterans Bureau, and made the affidavit while a member of the Rating Board in 1924.

Other doctors, practicing in the community where this veteran resided and who treated him at different times, have all given the Bureau the same testimony, the only dissenting opinion in his entire folder is the statement of one doctor who saw him for but a short time in 1923 at a general hospital, he knew nothing about the boy's history, and from the report in his folder quite apparently made a diagnosis largely upon what the veteran himself told him; and at that time he was suffering from a mental disorder.

After being discharged from this hospital, where he was a patient but a few days, he repeatedly tried to secure treatment from the Veterans Bureau, and finally wrote a letter to the writer of this article, stating he could not go on without treatment, and that he intended to end his life unless he could get some relief.

Treatment was denied by the Bureau; and in desperation he blew his head off with a shotgun, his last letter being a pitiful appeal for medical aid.

The veteran's folder was then sent to Washington and efforts were made to secure compensation for his estate, but to no avail, the Bureau going so far as to say in their decision of June 25, 1924:

"Evidence in the file does not show presence of a compensable rating - cause of death Gun Shot Wound in head by own hand - not due to service."

The case lay dormant for five years when the writer again took it up and induced the aged father to permit another effort to clear his son's name from the stigma that had been placed upon him by the doctor in 1923, who gave the diagnosis of constitutional psychopathic inferior.

This boy's pre-war history is so much at variance with such a diagnosis that the Bureau physician who knew him well both before and after service makes a very positive statement, which is on file, protesting such a conclusion.

The Bureau has been given every opportunity to make investigation of this case, the Director has been written to repeatedly, and the whole claim was carefully discussed with the Director's special personal representative, who called on the writer last January.

Numerous letters, much publicity, and efforts of prominent people have been made to have the Bureau correct such an injustice, the only result has been a letter dated Feb. 8, 1930, from Mr. H. H. Milks, Chief of Awards of the Veterans Bureau in Washington, which states in part:

". . . the evidence in file - has been carefully reviewed and it is now held that the cause of the death of your son is DIRECTLY DUE TO AND PROXIMATELY the result of mental disease, which disability was held as incurred in service"

Mr. Milks then goes on to explain, by devious and complicated methods peculiar to the Bureau, that no compensation can be paid to the estate.

The question is asked Mr. Milks, that if this disabled veteran died from a disability contracted in the service, and he filed his claim in 1920, and there is no misconduct complication, why was he not justly rated under the laws in existence at the time of his death? Surely their own physician's statement, who was intimately familiar with this boy's entire history and condition, proves beyond the question of a doubt, that the veteran did suffer from a serious mental condition from the day of his discharge from the army.

As a sort of sop to the parents and also to have something to show the public that the Bureau was trying to be magnamimous, they offer the parents the princely sum of $20 per month dependency allowance for the loss of their son.

This has been refused by the bereaved parents, for they hold such an offer as an insult.

This Masonic family at present has from the Veterans Bureau, as its contribution to the memory of one who did his part willingly, and finally died (the primary cause of his death occurring in the service of his country) only the stigma of an official diagnosis of constitutional psychopathic inferior.

It will be quite interesting to see the final outcome of this distressing case when suit, now pending for insurance benefits, is brought to trial in the Federal Court.

A substantial proportion of the Bureau's handling of claims is an outrage on the generous and sympathetic American people. I quote the words of one of the Bureau's own executives:

". . . Bureau's negligence constitutes a crying miscarriage of justice and will subject the Bureau to ridicule and contempt by all thinking people...."

It would be difficult, if not well nigh impossible, to bring this doctor who gave the diagnosis in 1923 to account, but it should not be held impossible to hold strictly accountable every official in the Veterans Bureau from the Director down, who has been responsible for subsequent decisions and ratings up to date in this most pathetic case.

It is precisely such inexcusable carelessness (putting it charitably) or official maladministration of a trust (to put it accurately) which offsets the many good things that the Bureau has accomplished, and which brings the organization into ill-repute throughout the country.

The next illustrative case, which is here presented, is that of a nephew of a prominent Illinois Mason, and is particularly distressing, as the veteran is still living, though with but little to live for.

His name is Wm. J. Shackelford, and in addition to his many other disabilities, he is now blind, and quite sensitive about permitting his condition to become public property.

He is, and has been, in a hospital at one of the Soldiers Homes, and even the Bureau has considered him as "permanently and totally disabled" since March 26, 1927.

He only consented to allow his case to be used after much persuasion, and with the promise that his present location be withheld.

The Veterans Bureau has cause to know this case full well, for a large number of prominent persons in different parts of the country have voiced vigorous protests against the almost criminal delay, and the treatment accorded this blind, and otherwise disabled, veteran who had an excellent record in the Air Service.

A brief review of his claim, taken from official records (unless otherwise so stated) is as follows:

Enlisted in the Air Service August 9, 1918, in practically perfect physical and mental condition.

He had formerly been employed by Mr. Glenn H. Curtiss when the airplane business was yet in its infancy, and if this article happens to be read by Mr. Curtiss he may remember the young man who was with him when his first seaplane was launched in San Diego, California.

Mr. Shackelford was hospitalized three times for the "flu," during service in 1918 and also for bronchitis.

In June, 1919, his right leg was severely injured in an airplane accident. The official records show that he was in the hospital for 35 days for this injury.

December, 1919, he was again severely injured in an airplane crash, right leg broken, multiple cuts on face and head, also internal injuries.

The above are all of official record, with exception of an adequate record of the internal injuries, and undoubtedly his personal statement, and his present condition abundantly indicate that he suffered such injuries.

His eyes commenced to give him trouble after the airplane crash, and competent eye specialists claim that his head wounds could have been, and very probably were, the primary cause of his present blindness.

He consulted a physician soon after discharge regarding the condition of his eyes, but the doctor has since died and there are no records available, although the son, who is a lifelong friend of the veteran, and also a physician himself, distinctly remembers his father advising the veteran that he should go to an eye specialist. This statement is on file with the Bureau. Such evidence of course is irrelevant, immaterial, and absolutely of no consequence in the eyes of the Bureau; and judging from the remarks that the writer has heard hundreds of times in similar cases, it certainly will be sneered at in the Central Office of the Bureau in Washington.

The veteran who had an unusual amount of pluck, had an aversion to asking aid of anyone; he endeavored to make his way without assistance after being discharged from the Air Service. But after honest and earnest efforts had to give up entirely, and when his funds were exhausted he applied for relief to the Bureau, and filed a claim in 1926.

Mr. Shackelford served two enlistments in the Air Service. Character marked as "Excellent" on both of his discharges. He passed an examination for a commission, and was commended by Brig. Glen. Wm. A. Mitchell.

He now suffers from the after-effects of the following injuries, which are directly or indirectly due to injuries or illness contracted in the service "in line of duty": right knee crushed, right leg broken, internal injuries, left arm broken, six ribs fractured, chest trouble, frequent severe headaches, entirely blind in right eye, practically no sight in left eye. After a great amount of effort on the part of friends who became interested in him, his claim was finally allowed at one of the Bureau Regional Offices January, 1929, THREE YEARS AFTER HE HAD FILED HIS CLAIM.

Due to Bureau procedure it was necessary that his folder be then sent to the Board of Appeals in Chicago, Ill., later it was forwarded to the Central Office of the Bureau in Washington for further review, where it has been ever since. IT IS NOW 15 MONTHS SINCE THE REGIONAL OFFICE MADE A COMPLETE AND EXHAUSTIVE STUDY OF THE CASE AND GRANTED COMPENSATION, AND YET NO FINAL DECISION HAS BEEN MADE BY THE BUREAU IN WASHINGTON UP TO DATE OF WRITING THIS ARTICLE (MARCH 20, 1930).

If any final decision has been made, it is unknown to the writer, and it is known that the veteran has not received any compensation.

Inlet us look for a moment as to what has happened to the veteran during the past 15 months; this of course does not enter into Bureau calculations, for those responsible for the delay are steadily receiving good salaries, enjoy easy hours, have their day and a half off each week, besides holidays, and 30 days annual vacation; also sick leave, etc., etc.

Being without funds he was forced to return to a Soldiers' Home, a little later he was transferred to a Veterans Bureau Hospital for treatment, where he was a patient for about seven months.

His condition being chronic, with little or no hope for recovery, he was discharged from this Bureau Hospital and again returned to the Soldiers' Home for domiciliary care.

He had only been there a short time when he was sent for another examination to the Mayo Clinic; after this examination he was returned to the Home, where he has been in the Hospital ward ever since.

Unless this veteran had had unusual intelligence and marked staying powers, the numerous examinations to which he has been subjected since 1927 would have undermined his resistance to such an extent, that even if he had had no disabilities, the psychologic effort of being repeatedly told that he was disabled might well have brought on something that is quite familiar to all neuro-psychiatric specialists, namely, hypochondriasis.

Some idea of the examinations to which he has submitted since Dec., 1927, may be gained from the following brief resume; it does not comprise all, but will be sufficient to indicate, even to the lay mind, that this veteran has been examined beyond all reason. He now revolts at any more; who can blame him?

December 19, 1927 - Special eye examination at Bureau Clinic. Diagnosis at that time "Optic atrophy - nothing can be done to relieve this man's condition "

January, 1928 - General examination at Soldiers' Home.

April, 1928 - Special X-ray studies at Soldiers' Home.

October 17, 1928 - Special eye examination by outside specialist. This physician inadvertently stated that he had a "beginning optic atrophy." This will be referred to later

October 23, 1928 - Exhaustive study of eyes by the Bureau consulting eye specialist, a physician of national reputation.

October 23, 1928 - Complete X-ray studies by an outside specialist.

October 24, 1928 - Complete and thorough general examination by an outside physician of standing and repute.

October- 29, 1928 - Special eye examination at a nationally known clinic.

October 30, 1928 - Special chest examination by a Board of three Bureau physicians.

November, 1928 - Examination by nerve specialist of the Bureau.

November, 1928 - Complete X-ray studies by the Bureau.

November, 1928 - Special orthopedic examination by Bureau specialist

November, 1928 - General physical examination by the Bureau.

1929 - Complete physical and mental examination, including X-ray laboratory, general, orthopedic, etc., at a Bureau Hospital where the veteran was a patient for seven months.

October, 1929 - Special and general examination at a nationally known clinic.

October, 1929 - Examination at a Soldiers' Home.

This list, with others not mentioned, will indicate that he has been very nearly "examined to death," and when the Bureau desired yet another one recently relative to his scars, he rebelled, as complete information was already in his folder, the special examination made for this purpose was most exhaustive as the writer can testify to (himself being present when it was made), it covered the length, width, and position of every scar.

It is quite likely that the Bureau will deny, or further delay, their decision on this claim because of the veteran's refusal to submit to more examinations. As a matter of fact he has come to the point where examinations only upset him, and he believes that further co-operation is futile.

There is practically no disagreement between any of the doctors, Bureau or otherwise, in their diagnosis of this totally disabled, blind veteran, furthermore there is no question of any misconduct disease.

A recent letter from the Bureau, which again denies compensation or service connection on his eye disability, gives the reason for denial as being the fact that the outside eye specialist on October 17,1928, stated in his conclusions that the veteran had a "beginning optic atrophy. " This is so absurd and far fetched as to be ludicrous, were it not so tragic for the veteran himself.

The argument set forth by the Bureau has been answered

by this doctor (whose statement had been made the basis for Bureau denial) in no uncertain terms, and any school boy with but a high school education could have readily seen that the one word detrimental to the claim, out of scores of pages in his folder, that is, the word "beginning" in the phrase "beginning.optic atrophy," referred to previously, was clearly a clerical error, and was not borne out by this doctor's findings in this same report. As, for instance, it is said later - "DISABILITY AT THE PRESENT TIME IS 95% - HISTORY WOULD SUGGEST TRAUMATIC ATROPHY OF OPTIC NERVE - " (This was an examination for eyes only). Thus the plain intent and meaning of this doctor's report was nullified by the inadvertent use of the word " beginning. "

Due to absurd technicalities such as is thus shown above (as well as others) and constant procrastination by the Bureau (never intended by a grateful republic, nor by law) Mr. Shackelford HAS WAITED FOUR YEARS, AND UP TO DATE OF WRITING THIS ARTICLE HAS NEVER RECEIVED ANY COMPENSATION OR ANY INSURANCE BENEFITS.

The foregoing case has been discussed in some detail. However, a little reflection will indicate what the feelings of this discouraged and embittered man must be, who has been forced to put up with such outrageous treatment, and who even now is in a hospital, dependent upon the charity of his friends for even small personal necessities.

Furthermore, this case has been given at some length to illustrate the necessity for a very decided change in the attitude of the Bureau, and its methods, particularly in the central office in Washington.

The writer can cite a large number of instances, which have been thoroughly investigated, to show that there is imperative need for a drastic, nation-wide protest from all ax-service men and all others interested in those who made the Armistice possible.

It is wondered what good purpose will be served by adding a further plethora of new laws for veterans' relief when those already in existence are flaunted in the face of the people and the lawmakers of the country, as illustrated by the Bolland and Shackelford cases as shown in this and the previous article.

A suggestion for a "cure" was mentioned in my article in the March issue of THE BUILDER, and it is still contended that the method indicated might be used to good advantage, make an issue of these two claims, and see that those responsible for such decisions are punished, one or two cases thoroughly investigated, with definite action, will, in my opinion, do much to correct the conditions complained of.

One of the proposed bills, relating to veterans' relief was discussed in the last issue of THE BUILDER, and it is again suggested that the reader send for a copy of H. R. 9112, presented by Representative Robert G. Simmons of Nebraska, for it is believed that this is constructive legislation which if faithfully carried out will bring about changes for the benefit of all concerned.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

BOARD OF ASSOCIATE EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

E. E. THIEMEYER, Missouri

DAVID E.W. WILLIAMSON, Nevada

MASONIC CLUBS IN THE A.E.F.

WITH this issue we begin a new series of articles by Bro. Charles E. Irwin, who himself served overseas as a Chaplain. This deals with the various Clubs of Masons formed by and for members of the Craft in the American Expeditionary Forces in the World War. Naturally there were many more of these than there were of Army Lodges, for they could be formed spontaneously without any authorization from a Grand Lodge or Grand Master. For this reason the task of collecting information about them has been much more arduous, and the difficulties in some ways much greater. Bro. Irwin knows of the existence of a good many of which he knows nothing; more than the name. Very likely there are yet others of which no rumor has come to him. He has collected material relating to some forty, and of these it is planned to give an account of twenty or so in the succeeding months. These will naturally be typical, and those with the most interesting features will be chosen. But it is desirable that as complete records as possible may be made, and to this end, each of our readers who has any information to give, or who knows of any other brother who had anything to do with an Army Club of this kind, is urged to communicate with us. In a few years more it will be too late in many cases.

The material, documents, photographs, relics of one kind and another that Bro. Irwin has been gathering for a good many years is to form a permanent collection. It will be handed over to some permanent Masonic organization as a whole - probably to one of the larger Masonic libraries - and will be at the disposal of those

interested in the Masonic aspects of the history of the Great War in perpetuity. This is peculiarly a case where the catch word, "Do it now," should be followed.

* * *

THE DISABLED VETERANS.

THE articles by Bro. Coop in the March issue of THE BUILDER, judging by the letters we have received since it appeared, has roused a really remarkable amount of interest. Some samples of these letters will be found in the Correspondence Columns. It would seem that the men who suffered in the War have not been forgotten by the public at large, and that there is an instant reaction to any hint that some of them, for whatever cause, are being denied the assistance that it was the intention of the nation they should receive.

While it should not be necessary to do so, it may be as well to say here that THE BUILDER takes no responsibility whatever for Bro. Coop's statements. That rests entirely on his own shoulders. And also we shall be very glad to afford space to anyone who wishes to controvert what he asserts. There are always two sides to every question. However, we certainly should not have given Bro. Coop a hearing had we not been assured of his responsibility. We are convinced that he is working disinterestedly for a group of disabled veterans who have been denied, on technicalities, the assistance that was morally their due, and in particular for a number of individual cases. After trying to help them through the regular official channels and having become convinced that by these means nothing would ever be accomplished, he resigned his position in order to be entirely free to use other methods, one of which is publicity.

Let us say that the sort of thing that Bro. Coop is seeking in some measure to remedy is not peculiar to the United States, or to the present decade. It happens, and has happened, wherever relief of the sick, wounded and destitute is organized

on a large scale. It happens especially when the organization is created by the State. Government departments tend notoriously to develop forms and procedure to an undue extent, and the power of discretion vested in officials tends continuously to be limited by precedents. The same kind of thing exactly has happened in other countries in regard to the treatment of disabled veterans. There must, of course, be rules and regulations, and these cannot be so perfectly framed that they will not, if rigidly applied, work injustice in some cases; letting some in who should not be aided and denying others who should be. There should therefore be someone, and there usually is someone, in theory, with discretion to override technicalities in these hard cases.

Again officials must not be wholly blamed for the "official attitude." They are usually good, kindly, decent citizens in their private lives. But they are so constantly meeting the fictitious and fraudulent claims of the parasitic class, which, like the poor, we have always with us, that in self defense they adopt an attitude of suspicion toward all claims. And they are subject to political pressure always. An economy campaign, for example, might result in the chiefs of the Bureau being told to curtail expenditures as much as possible. How could they otherwise do so except by making it harder for claimants to get their cases allowed?

During the War a certain prison camp in Germany was used for convalescent wounded prisoners discharged from hospitals. This naturally led to there being a very large percentage of men unfit for work. In 1917, some executive in Berlin, observing this high percentage, sent orders to the medical officer in the camp, that he had altogether too many sick. He took the hint, ordered a medical inspection, and passed everyone indiscriminately as fit for the heaviest manual labor. The theory being that whether they were or not, they would not appear on paper as in the disabled categories. One man without a foot was so passed; another was carried into a hospital that night and was dead before morning. This is an exaggerated example of the kind of thing that may happen anywhere, at any time, when delicate human adjustments are interfered with by outside influences with entirely different aims in view.

What actually are the facts in the present case we do not know, and do not presume to guess. But it is common experience in all countries, because it is so human, that

government departments tend always to become autonomous, despotic, and in the eyes of their officials, ends in themselves, to which the functions they are supposed to fill come to be regarded as subordinate.

If the Veterans' Bureau has developed along these lines it is no cause for surprise, however much it may call for amendment. The number of proposed changes in and additions to the law creating the Bureau which are now being considered in Congress proves that there is some ground for dissatisfaction, and we are inclined to think that Bro. Coop is right in believing that they may well make matters worse. What really seems to be called for is a reviewing authority, entirely free from political pressure of any kind, to take care of the hard cases. Such a body was found necessary in Canada, where similar conditions existed, and has been the means of affording relief to many who were technically debarred, but whose claims were morally justified.

* * *

PACIFISM.

THE first thought of those with any regard at all to the proprieties of their mother tongue is that this word is a monstrosity, and that it may be as well that it should be attached to a peculiarly disgusting exhibition of cowardice and that thing and name be dropped into the bottomless abyss of oblivion. Unfortunately the word insists on floating like a cork, and a by-product of the war has become an additional horror of the peace.

In regard to cowardice, in itself it is a thing to be pitied rather than despised. There is a small percentage of people, a few men and some women, who simply are unable to understand fear, that is fear of physical danger. They are like fighting cocks or bull terriers, or other pugnacious animals. But the great majority of people are naturally and inescapably afraid in the face of danger, and the great majority of

them again are quite capable of overcoming that fear, provided some adequate motive exists. In fact both the coward and fearless are in the nature of pathological cases, they are abnormal. Naturally, however, considering the history of the race, the one is despised and the other given that honor and worship due to heroes.

The kind of cowardice, however, that did fill all normal people with disgust, was that of the man who robbed himself in the virtues of the conscientious objector, and whose chief motive was not so much his fear, but his desire to be allowed to stay at home and make financial hay while the war-time sun was shining. With the customary confusions of thought fostered and concealed by using one word for several things, the obloquy rightly attached to these creatures was carried over to people who rather deserved honor because they would not fight. There were many such men, who were prepared to face risk of death, and did face it, and who suffered greatly, materially and morally, for their convictions. It was easy in war time to think them pigheaded and mistaken, it was still easier to cover them with abuse and believe them hypocrites and cowards, but it should be possible in peace time to do them justice.

Here as elsewhere we need clear thinking, the effort to do justice to those against whom we are prejudiced; "to render to every man his just due without distinction" as we are taught, and to seek diligently for the truth even if we are fearful it may not fit in with some of our pet ideas. Very difficult of course, most difficult indeed, yet nevertheless the duty of every Mason in such measure as he may.

We are in the habit of considering ourselves and our country as civilized, and as one of a number of countries in the world in the same category, in contra-distinction to peoples, races and tribes whom we class as uncivilized, barbarous or savage. But what exactly do we mean by civilized ? In derivation it distinguishes, not race from race, but the town dweller from the rustic. Thus it implies not only material, but mental differences, and possibly moral ones as well - in the widest sense of the word moral. Civilization includes, then, the luxurious conveniences and other physical amenities with which our present culture is so richly endowed, but also, and really far more essentially, the knowledge, the saver fare, and intelligence which makes the material advantages possible, and in a sense worth while. It would take us too far afield to discuss the matter at all fully here, but the

things that distinguish the really civilized community are, collectively, social justice, security of property and person, and individually, ability to meet and deal with other people politely (another word signifying a characteristic of the citizen or townsman) without needless friction, quarreling and bullying, and with it scope for the development of personal inclinations and abilities. The more civilized a people is the greater the degree of personal liberty, mental and moral, there will be, within the bounds of the conventions and regulations whose only purpose is to make it possible for numbers of people to go about their business without interfering with the rights of others to do the same.

The point of all this is that though the nations of the world we call civilized are such, to some extent, in their internal economy; they are no more than barbarian, at the very best, in their relations as state to state. That this condition of affairs is disguised to a very large extent does not make it any less real. The barbarian ideas of aggression, of plunder, of utter selfishness, exist in full force, though veiled under the politeness, and perhaps real friendliness, of the individuals who represent the different countries in their dealings with one another. The crude ideas that the gain of others must be our loss, and that the only way we can increase our wealth is to take away that of others is still in full force in almost everyone's mind. The most intelligent of us realize its utter fallacy in individual affairs, but few consider it in the relations of collective units.

Wherefore it is that nations, as individuals in all barbarous cultures, go armed to the teeth and feel insecure unless they have their weapons at hand. It is almost within the memory of those living that civilized men bore arms as part of their dress. And men do not wear swords or carry pistols for nothing. But is it not possible, that just as individuals have learned to disregard the "point of honor," and to laugh at the trifles that once demanded of every man, who would not be thought lacking in courage, to fight, that nations composed of men who have learned to live without deadly weapons among themselves, should, as such, learn to do without them collectively.

It is easy to dub everyone who thinks that this is not beyond the wit and wisdom of mankind to accomplish, a "pacifist," and thereby damn him as a traitor, a coward and a bolshevist, but it is hardly fair. But whether fair or not those who clamor for

"adequate protection" in every country are unwise. Security based on military preparation has always been a bruised reed, a support apt to pierce the hand of him who leans upon it. If the history of the world teaches any plain lesson it is this. Rights of nations are parallel to rights of individuals, they are either limited by the rights of others or they inevitably clash. For one nation to seek a position of absolute security in this way means that no other nation is secure. It means this inexorably. We may be satisfied of the purity and benevolence of our own intentions, but we doubt those of others. Can we in commonsense, to speak nothing of justice, ask them to put an implicit faith in their neighbor that we refuse to ours?

* * *

SUPERSTITION AMONG MASONS.

ON another page will be found a letter from a correspondent about a chain letter that has come under his notice. We agree with him that discussing the subject will probably have little effect, for those who are moved to pass the thing on either through fear of the misfortunes threatened to all who break the chain, or in hope of the good luck that is promised those who duly carry out the magical rite - for it is a magic charm or incantation - are naturally those who never read any Masonic books or periodicals, and are probably not even aware that there are any such.

Whether it is the same letter or not we do not know, but in the last ten years or so something of the sort has been cropping up here and there, almost continuously, and probably most of the Masonic journals in the country have at one time or another ridiculed or condemned those who help to perpetuate this chain of superstition. It is obvious that such a thing may go on forever, as long as the right kind of soil remains for its seeds to grow in. Just as a single plant louse on a rose bush may gender millions of descendants in a few days, under favorable circumstances, so this letter business may flare up whenever it comes into the right milieu. While, on the other hand, it is as hard to kill entirely as a weed that runs underground.

Those who permit themselves to be affected by its promises and threats never make any arithmetical calculations on it. We do not vouch for the absolute accuracy of' the number, but if the chain were propagated without any break for ten removes, or generations, of letter writers, and there were no duplications, there would be 4,486,684,401 written in the last series. At the eighty seventh remove, which is the number of the series of' the letter that was sent to us, the figures would be staggeringly astronomical.

That the motives of' those who follow the instructions thrust upon them are superstitious is certain. There can be no other. It is a vague fear of bad luck -on the one hand, and the hope of good fortune on the other. Probably the fear is in most eases the stronger motive.

If it were a request that the recipient should send nine cents toward some altruistic object, and ask nine others to send nine cents each, and get nine more to do likewise, and so on, it would fall flat. It would die in the first or second stage - and yet how much money might be raised this way, say for tubercular relief, did people obey chain instructions in a good cause. It is the personal fear or hope which keeps the thing going.

And this raises a question. Chain prayers and the like have been passing from hand to hand in the profane world for many years No one can say how old they may be in some form or other. They may go back to ancient Babylonia for all we know. But would Masons be found to do it in any other country but America? We doubt it. From what we know of the character of the Masonry of other countries, and the intellectual standards required of candidates, we doubt it very much.

Is it not rather symptomatic, a minor symptom undoubtedly, but nevertheless pointing in the same direction as others ? Masonry is supposed to be a dispenser of light, initiation is professedly a path of illumination. Moral, intellectual and spiritual illumination. What kind of light have those brethren received who write

chain letters for fear of bad luck if they do not? Were they ever susceptible of real initiation at all? In any ease the fault is less theirs than that of the organization as a whole. Which means that all, in some measure, must shoulder part of the responsibility.

----o----

Chronicle and Comment

A Review of Masonry the World Over

Fraternal Old Folks Homes.

According to a recent report of the United States Bureau of Labor and Statistics, the Oddfellows have forty-seven Old Peoples' Homes in this country. The Freemasons have thirty-eight, while the Knights of Pythias come third in order with twelve. These three societies together have 87 per cent of such institutions.

The Question of Investigation.

In a report to the Grand Lodge of California, Bro. Jesse M. Whited, Associate Editor of THE BUILDER, discusses certain features of the process of investigating applicants. He notes a tendency to lay all the blame for the admission of unworthy individuals upon the Investigating Committees, while at the same time these committees are not impressed with the exceedingly important nature of their function, or the grave responsibility laid upon them.

Bro. Whited suggests additional machinery, a standing committee through which all applications must pass. In some places this has been done, officially or unofficially. In one Canadian lodge all proposals are unofficially and privately considered by the Past Masters; there is no by-law or regulation concerning this, it is merely a custom. If the Master and Past Masters approve, the petition is then presented to the lodge, and goes through the usual process. But the official investigating committees never report unfavorably, and no application has been blackballed for many years.

Investigation is necessary, if the Craft is to hold to its high standards, but it is a matter of convenience how the investigation is done. It seems certain from psychological reasons, and the conclusion is supported by experience, that duplication of machinery means the practical atrophy of one part or the other. Such a special committee as Bro. Whited proposes, or such an informal investigation as just described, will generally be followed by the reference to the regular committee of investigation becoming a pure formality. The only real cure is to arouse the members of the lodge to their personal and individual responsibilities And this should begin, as Bro. Whited says, with the presenting of applications. Younger members of the lodge might well be discouraged from exercising their rights in this regard for a year or two. Or at least, to talk the matter over with the Master or other senior members before acting. This would give an opportunity to impress upon the young brother his personal responsibility to the lodge and to the Craft as a whole, when he proposes a profane to become a Mason.

The Universal League of Freemasons.

The annual Congress of the Universal League of Freemasons is to meet at Geneva this year. August 21st is the date set, and it will last for four days. An interesting program is promised.

Masonic Signs Among the Arabs.

The Oklahoma Mason has the following item:

An interesting story of how by use of Masonic signs his paternal grandfather was saved from being killed by Arabs after having been wrecked on the Arabian coast is told by Gilbert Hart, of this city, a member of Phoenix Lodge of Namaqualand, No. 2082, O'okiep, South Africa. The story goes as follows:

The elder Capt. Gilbert Hart was in command of a whaler cruising the Indian Ocean some time in the fifties or sixties. After a tropical hurricane his ship was wrecked on the Arabian coast, a desert region with practically no shelter from the elements or wild beasts. The crew was partially wiped out in the wreck, and were entirely helpless against a party of Arabs, who came upon them and captured the few things they had salvaged from the ship. The Arabs were intent upon killing every man of the whites, but the Captain as a last resort gave the Masonic sign of distress. Immediately slaughter was stopped, the Americans were treated as friends and taken with the greatest care to the nearest port, Aden, where they embarked for America.

We suppose, when Bro. Gilbert Hart is said to be of "this city," that McAlester, Okla., where the Oklahoma Mason is published, is the one intended. It would be interesting to know more of this alleged adventure. Such stories are frequently published, and republished, but only in one instance have we been able to get first hand evidence of anything of this kind. Specifically we should like to know whether Bro. Hart received the story directly from his grandfather, or indirectly through other members of his family. Every successive stage in the transmission of evidence greatly increases the chances of inaccuracy and unconscious exaggeration of some points and suppression of others, even without any conscious desire to heighten the effect, or to tell an interesting story.

Educational Programs in Georgia Lodges.

The Board of General Masonic Educational Activities of the Grand Lodge of Georgia, of which R. W. Bro. Raymund Daniel is chairman, is urging the reappointment of Educational Committees in each lodge. A questionnaire is being prepared with a view to the preparation of plans of co-operation between lodges in such matters.

To what extent the previous work has proved successful is not indicated. It is a very difficult task everywhere to move the mass of the brethren out of the rut of bad habits and the misapprehensions that have become stereotyped. Masonry is not the continual repetition of dramatic ceremonies. An uninstructed Mason, whatever degrees he may have "taken," is still at the threshold of his apprenticeship.

Finances of the United Grand Lodge of England.

It will seem strange to American Masons, to whom Grand Lodge dues are taken as part of the eternal order of nature, to learn that the Grand Lodge of England has no other source of income than the fees for Warrants, Certificates, Registrations and so on. The large sums of money raised for what our English brethren speak of as "the Institutions" are strictly separate from Grand Lodge funds proper. It is a matter for wonder that the Grand Lodge has been able to function so long and so efficiently under an arrangement which has not been materially modified since the earliest days of the Grand Lodge system of organization.

It is expected that proposals will be made to increase the fees materially and to collect an annual per capita tax from the lodges. One shilling (twenty-five cents) has been suggested, which, while it seems very small will bring in a very considerable sum for administrative purposes.

A Significant Omission.

The London Freemason gives the following interesting excerpt from the by-laws of Collagen Lodge, No. 4733, which it says is "in the best spirit of the Craft." Collagen Lodge is a new lodge, having been founded in 1925.

"As the Founders desire to preserve this Lodge in lustre and dignity, to cultivate and practise the Royal Science of Freemasonry with the zeal of those who fervently believe that it is founded on the purest principles of piety and virtue, they have reasonable hope that the Brethren will strive to work diligently and harmoniously together to further the best and truest interests of Freemasonry, and therefore they have omitted any mention of pecuniary mulcts or penal laws, being persuaded that all such enactments are unnecessary among the Brethren of the Collagen Lodge."

The Salvation Army and Secret Societies.

It may be remembered by some of our readers that four years ago an order was issued by the head of the Salvation Army forbidding any officers of the Army to join a secret society. No organization was named, but it was fairly clear from the phraseology of the edict that Freemasonry was especially intended, and it was so interpreted, both by officers of the Army and others.

As a sequel to this we learn, from the London Masonic News, that an "incident" occurred at Chatham in Kent, in February last. It seems that General Higgins, the present head Or the Salvation Army, paid an "official" visit to Chatham, and the use of the hall of the town council was granted for the proceedings. But those in charge advertised that the Mayor, Bro. H. F. Whyman, would act as chairman, and that he would be supported by the Mayor of the adjoining town of Gillingham, and the Mayor of the City of Rochester, who also happen to be Masons.

This was done without the knowledge or consent of the three brethren mentioned, a sufficiently discourteous thing in itself.

Bro. Whyman, as soon as the matter came to his attention, definitely refused to be present. He said that as a Freemason of forty-eight years standing, in a community in which there lived more than three thousand members of the Craft, he did not feel he could officially welcome the head of an organization which had so poor an opinion of the Craft. In his attitude the other two mayors concurred.

The grounds especially given in the Army order above referred to were that "officers" were obligated to give their whole time, thought, energy and emotion to the object of saving souls, and that membership in a Fraternal society, while possibly innocent in itself, was a distraction from the one object to which officers had devoted their lives.

Masonic Work in Hamburg

From the Hamburgher Logenblatt we learn that the citizens have approved a bill providing for a loan of 1,880,000 ReichMarks to the five Masonic lodges in the city, for the enlargement of the Masonic Hospital in Hamburg. Today the hospital has seventy-five beds if all are used.. Room for 152 more beds will now be made. The X-ray department, operating rooms, confinement department, a sunbath and dwellings for janitors are to be newly rebuilt. The bathrooms and the heating plant are to be enlarged and brought up to date. Not having the money for these improvements, the five lodges asked the city for the support which was granted. The capital pays 4 per cent and is to be redeemed with 2 1/2 per cent premium, beginning July 1, 1932.

The Senate of Hamburg states that it is in the interest of the state to increase the number of beds in private hospitals in order to relieve hospitals operated by the state. It would seem that anti-Masonry has as yet little influence in Hamburg.

Some Sidelights on the Italian Situation.

De Broederkelen publishes a communication from Bro. Gonsalves, a Netherlands Freemason resident in the South of France, where he is in close touch with Italian affairs. The following paragraphs are of especial interest.

On the occasion of the marriage of his son the king of Italy granted an amnesty to prisoners, but limited to major criminals. Those who had been condemned by a "special tribunal" did not benefit by this amnesty. And the "constitutional" king of Italy leaves the great hero of the World War to die in prison, the Brother Luigi Capello, ax-general in chief of the III Army Corps . . .

The Pope is not willing to have a monument to the wife of Garibaldi erected in Rome. This does not astonish us. The Pope conforms to the tradition of intolerance, which is the basis of Vatican politics....

In the Piedmonese Alps the Foresters still exist, and form a Protestant sect, which has features of especial interest to Freemasons. In spite of interdiction of il Duce, Mussolini, they continue to use the French language to speak and write between themselves. Their journal l'Echo des Vallees issued its last number January 14, being suppressed by the Dictator.

The Foresters were persecuted in the year 1200, and were obliged to seek a refuge in the Alps, but they have never consented to give up their language or their convictions....

Have these "Foresters" anything to do with the origin, real or imagined, of the Carbonari?

Some Amazing Statements.

In the South Australian Freemason for February last, is an address by the Rev. John Baptist Reeves, O. P., explaining "Why Catholics Stay Out of Freemasonry." From internal indications it might seem that the address was given in England, but this is not certain. Mr. Reeves is very temperate, almost friendly, in his language, which makes a curious contrast with the following paragraph:

All English Masonic Lodges by law, if not always by sympathy, are united to the Grand Orient, which is professedly and bitterly anti-Catholic. If English Masonry has become too indifferent to Catholicism to carry on the war to which, by its origin, it is pledged [italics ours] is that any reason why the church should treat it as though it were not Masonry at all? Should she encourage Catholics to enlist in a corps which, however cooled from its first fervour, is still part of a world-wide army whose constitutions are definitely anti-Catholic ?

It would hardly have seemed possible that so much misinformation could have been crowded into so few sentences It is a greatly enlarged edition of the famous definition of a crab. There is not a single statement in it that is not the diametrical opposite of the truth, there is not an implication that is not false and misleading. Yet Mr. Reeves is evidently speaking in perfect good faith, and is, we feel sure, quite innocent of any intention to be unfair. He goes on to remark:

If English Masons as a body would formally declare that they were radically different from Continental and historic Masonry [again the italics are ours] the Catholic Church would begin to regard them differently. She would begin to regard them as no longer Masons. So would Masons themselves the world over.

The italics are still ours. Could anything more absurdly wrong-end-to have been imagined ? The tail wagging the dog, the nail driving the hammer, the baby begetting its father are alone in the same class. Historic Masonry is British Masonry. Historic Masonry, as an institution, has always been neutral, or rather indifferent to, religion. Anglo-Saxon Masonry has proclaimed formally and informally on every possible occasion, and through every possible medium, in season and out of season, that it has severed all connection with such bodies as it holds to have departed from the "original plan." What more it could have done is very hard to see. Finally there is no Masonic constitution, whether Anglo Saxon or European, whether of a Grand Lodge or of a Grand Orient, that so much as mentions any church; nor is there anything in any Masonic ritual practiced in any country which obligates Masons to oppose anyone or anything, or to obey anyone - beyond the narrow limits of the internal economy of the lodge itself. That is, just such subordination as must exist in every society, club, corporation, or any group of people that is not merely a crowd or a mob. A Mason is obliged to obey the moral law, but this surely cannot be what is intended.

The Mystic Shrine and World Peace.

Bro. Leo V. Youngworth, who is Imperial Potentate of the "Ancient Arabic Order" of the Nobles of the Mystic Shrine in North America, recently said in an address:

"There are 600,000 Shriners in North America, and if they could be mobilized as a militant force in creating a sentiment for world peace, a real task will have been accomplished," he said. "Right must ultimately triumph and since peace is right, peace must triumph. The intelligence of the peoples of the earth must be poured into the channels of peace and harmony and thus war will vanish."

It is strange that it should be from the playground of American Masonry that the idealistic movements have their origin, and find an environment favorable to their growth.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which include postage, except when otherwise stated. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. It may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on any subject, and will make inquiries for second-hand works and books out of print.

MAD ANTHONY WAYNE. By Thomas Boyd. Published by Charles Scribner's Son. Cloth, illustrated, bibliography, index, 351 pages. Price, $3.50 net.

ANTHONY WAYNE: is one of the Revolutionary characters who is believed to have been a Mason, but concerning whom we have no definite information to this effect. All I have been able to ascertain about him from a Masonic standpoint is limited to some references, for which I am indebted to my intimate friend and colleague, Bro. Wm. L. Boyden, Librarian of the Supreme Council, 33d, A.A.S.R., S.J., Washington, D.C. He informs me that Wayne is referred to as "Brother" by McClenahan in his History of Freemasonry in New York, Vol. 2, page 61, and Vol. 3, pages 528-29, and that the Grand Lodge of New York dedicated the monument over his grave in 1857.

The book before me has all the good external qualities one associates with books published by Scribner's. They are in keeping with the story that the author tells. Wayne was emotional and impetuous; stirred by the impending rebellion, he takes a place upon invitation of Benjamin Franklin, on the Colonial Committee of Safety, and leaves his young wife and three-year-old son to answer the call to

public service. Martial blood in his veins did not permit him to sit in conferences; he did attend to his duties there, it is true, but he was also busy raising a regiment in Chester County, Pennsylvania. He became its colonel, and before long was facing the British Army in Canada. Promotion to brigadier-general followed in due course, though he was deprived of a major-generalship by a less deserving officer being advanced to that grade - a story not uncommon in the annals of the service. Had not the brave Arnold met a similar fate? But Wayne remained loyal, while Arnold's treason became a by-word.

Wayne's career in the Revolutionary Army is too well known to be repeated here - Brandywine, Monmouth, Stony Point and Yorktown are so closely associated with his name that any school boy can tell the story. The story ends with Wayne's entry (1782) into Charleston, S.C., so hard upon the heels of the evacuating British troops that they complained, "You come too fast for us . . . you come too fast." Wayne relinquished his commission the following summer and returned to civilian pursuits, becoming a member of the minority party of the Pennsylvania Legislature. Here he encountered a situation that has a modern ring to it:

Another perplexing condition was the attitude of the smaller politicians, the people who had risen during the war, toward the officers of the disbanded army. Throughout the conflict many of the Congressmen and others had feared the revolution, if successful, would end in military control under its generals. And now they were equally jealous of the Society of the Cincinnati, the organization in which the officers of the war planned to perpetuate their friendships gained upon the field.

A gift of a plantation from the grateful people of Georgia took several years of close attention. He borrowed heavily, in the hopes that his slaves and the rice crop would enable him to rehabilitate himself. His close friend, General Nathaniel Greene, a Georgia neighbor, died from sunstroke while endeavoring to further his agricultural interests. Wayne became a citizen of Georgia in 1788, giving up his Pennsylvania citizenship, which had brought him nothing. He became Congressman from Georgia in 1791, defeating General James Jackson, the previous incumbent of the office, only to lose it because overzealousness of friends

developed into frauds, causing the House to reject Wayne – but with no dishonour upon him – as not duly elected.

Bitter, disappointed and downcast, a door opened for his abilities. Indian troubles in the Northwest, accompanied by the defeat of Harmar and St. Clair, brought the appointment of Wayne as major-general and commander-in-chief of the army. The experiences of the period, involving the vicious attributes of pacifism and unpreparedness, hold lessons very applicable in the present hour of rising communism, bolshevism and all the ills that follow in their wake.

The campaigns of Wayne in the Northwest brought peace. He was the White Captain who never slept, the soldier who outwitted the Indians at every turn and who administered stinging defeat at the Battle of Fallen Timber, so recently commemorated by a special postage stamp. Returning to Philadelphia after a treaty of peace with the Indians, he was feted, wined and dined. The John Jay treaty with England sent him back to the border after some months to take over the frontier forts and posts. A return journey to the federal seat of government, to oppose preposterous charges filed by a subordinate, Wilkinson, hastened what was to be his final illness; Wayne died at Presque Isle, in Lake Erie, December 15, 1796.

Lives such as Wayne's, fraught as his was with struggles, rebuffs, hardships, disappointments, yet ultimate triumph withal, are an inspiration to those of us who are the heirs of what our forefathers bequeathed us in character, nationalism and high ideals. They strengthen us in our hours of depression, and carry us on in the face of the forces which would undermine and destroy our nation. The foes within are no longer native Indians, but the foreign vipers whom we have taken to our breasts, and who repay us for a liberty and freedom denied them in their own lands by trying to inject the doctrines of communism and kindred evils into our social and economic system. J. H. T.

* * *

MARSHAL NEY; BEFORE AND AFTER EXECUTION. Compiled by J. Edward Smoot, M. D. Published by the Queen City Printing Co., Charlotte, N. C. Cloth, table of contents, profusely illustrated, index to documents, xii and 460 pages. Price $5.00 net.

TWO generations ago almost every one in the United States was familiar with at least the names of the Napoleon's marshals. Lives of Napoleon and histories of his campaigns were still eagerly read by boys, and the memory of the aid given by royalist France to the revolting American Colonies still east a glamour over the constant wars waged by the First consul, who made himself Emperor. But today there may be some question in the minds of readers, if not just who Michel Hey was, at least what happened to him. A reference to a standard encyclopedia will inform the inquirer, that Hey rose from the ranks to become one of Napoleon's most trusted generals. That he was the real hero of the fatal Moscow campaign. That after Napoleon's abdication in 1814, he was reconciled to the restored Bourbon regime, but when Napoleon returned from Elba he went over to his old master, with the troops under his command - an act, technically at least, of treason; for which, after the final defeat at Waterloo, and with the second return of Louis xvii, he was tried before the Chamber of Peers and condemned to death. It is further recorded that on December 7, 1815, he was shot in the Luxembourg Gardens.

Now while it would seem that this has all been implicitly accepted in Europe from that time to this as a final statement of facts, it appears that in America, in North Carolina particularly, there have always been rumors that the execution was a piece of stage work, that the actors only played a role, that Ney only pretended to be dead, and that a few days later he was on a ship bound for America in company with two other men, General Lefebvre-Desnouettes and Pasqual Lueiani, the latter a cousin of Napoleon's mother. That the two latter came to America is certain, and the descendants of Lueiani are still living. Desnouettes returning to Europe in 1823, was drowned when the ship he was in was wrecked on the coast of Ireland.

Dr. Smoot is not the first to write on the subject. The Rev. James A. Weston wrote a book, now very scarce, Historic Doubts as to the Execution of Marshal Ney. Just when this was published does not appear, though Dr. Smoot makes very copious

extracts from it. But at least, from these extracts, it appears that there was a continuous tradition that Ney lived for many years in North Carolina and finally died there.

Dr. Smoot believes that he has definitely proved that this tradition was based on fact. As to that the present writer would not care to say more than that he has presented a very strong ease. It might have been made even stronger, or rather, more effective, by a different arrangement of the material. There is much that seems rather irrelevant to the main issue, though interesting in itself; which was probably the reason for inserting it.

That the first chapters should recount the life and career of Marshal Ney is natural and proper. The author's prejudices in favor of France and Napoleon are obvious, and also natural. But there is another side to these questions, and to the historical i student some of the comments will prove either irritating or amusing, according to his disposition. Two points might especially be noticed. According to the authorities followed bar Dr. Smoot, chiefly Guizot's France one judges in this ease, the rupture after the Peace of Amiens, was all England's fault, "in demanding Malta, which," as he puts it, "according to the signed treaty, had been returned to the Knights of St. John, its rightful owners." Now this is no place to go into an exceedingly complex historical question, but a few points may be recalled. It was Napoleon himself who had taken the Island from the Knights, the English had taken it from him. England was perfectly willing to restore it to the Order of St. John, if the Order was permitted to be powerful enough to maintain its sovereignty and independence, but objected to French domination in disguise. The English government of the moment was a peculiarly inefficient and stupid one in a period when English governments were distinguished for stupidity, under a rather stupid king, and there is no doubt that Napoleon jockeyed the British ministers into a false position.

The second point is the description of Sir John Moore's brilliant and daring strategy in the Peninsula campaign in 1808. Once again Dr. Smoot may be excused, because very few historians, even yet, do justice to it, although it has been cited in military textbooks, almost as a stock example, of the havoc a small force can do if it can cut the line of communications of its opponents. As one military writer has

tersely put it, Sir John Moore with thirty thousand men, disorganized completely, and in reality defeated, so far as the ends of the campaign were concerned, an army of three hundred thousand, commanded by Napoleon himself. However mad the adventure seemed to the world at large, Napoleon was under no misapprehensions as to Moore's object or of his success.

But this is entirely aside from the main theme of the book. We must now come to America, where in 1816 there appeared a man who called himself Peter Stuart Ney, who after 1819 engaged in the occupation or profession of teaching country schools, for the most part in the western counties of North Carolina, up to 1846, when he died, rather suddenly it would seem, of some unspecified complaint, and was buried in the churchyard of what is known as the Third Creek Presbyterian Church.

About this mysterious individual certain facts may be accepted without question. He was a French refugee, he had been a scholar, and not only a soldier, but an officer of high rank, and one whose many sears witnessed to long service in the European wars. And he was accustomed to mingle in the highest and most cultivated society. All these things were obvious even to casual acquaintances.

In addition to this, his height, physique, complexion, color of hair and eyes were all consistent with his being Marshal Ney, and he was also a splendid horseman and a most skillful fencer, for both of which the Marshal was noted.

This Peter Stuart Ney was very reticent about his past life, but he seems to have let fall now and then, to those he knew best, various hints as to who he was, and occasionally when, as it appears he sometimes was in the last years of his life, under the influence of liquor, he made some direct categorical assertions that he was Marshal Ney. And on his deathbed he is reported by respectable witnesses to have replied to a requests that he reveal the secret of his identity by saying, "I am Marshal Ney of France."

It is very certain that the friends of Peter Ney believed him to be the Marshal, and for that matter people generally wherever he had lived for any length of time. Dr. Smoot, born and brought up in this locality, inherited the tradition, and naturally his treatment of the evidence is that of an advocate. This has had some disadvantages, for it has caused him to neglect a full discussion of the bearings and implications of the evidence he has collected, as well as to ignore almost completely possible objections and counter arguments. Practically the only one mentioned is that based on the scholastic acquirements of Peter Ney. The latter knew at least sufficient of mathematics and of the Latin and Greek languages to ground his pupils in their rudiments. While on the other hand it is asserted that Marshal Ney, whose father was a cooper, and of peasant origin, and who left School before he was fifteen, was practically an illiterate man. Dr. Smoot's reply to this is on the whole acceptable, though it is possible that those who have raised this objection have exaggerated both the lack of education of the Marshal, and the erudition of Peter. And between 1783 or thereabouts, when Michel Ney left school, and 1819 when Peter Ney began to teach school, there is a considerable gap. Whatever his schooling, Miehel Ney must have had an unusual mind, and to such ordinary rules do not apply.

But between the two men stands the execution. Marshal Ney was certainly tried for treason against the Bourbons, condemned to death and shot. It is very hard to believe that this was all a make-believe. The execution was in a sense a public one, though the place and the hour at which it took place were not those which had been given out. However so much dodging of publicity as this amounted to could be explained by the feet that popular feeling was against it. Here especially one must find fault with the presentation of the ease. The accounts of how this affair was stage-managed - if it was so managed - are scattered all through the book. Where we would naturally expect to find all the evidence pieced together in a connected narrative, with some attempt to fill the gaps and to discount difficulties, there are only a few allusions, and a general assumption. After relating the Marshal's life up to the execution, the author proceeds in Chapter xi to defend his hero's patriotism, and then in the next proceeds to the alleged flight to America. This inadvertence may be due to the feet that the execution is the part of the story most deeply wrapped in mystery, but for that very reason it called for full discussion, for it is the gap that must be bridged to connect Peter Ney with the Marshal.

Later on we get more details, in the depositions of various witnesses and in the quotations from Weston's work. Roughly the story is that a squad of Ney's own men were assigned to shoot him. That when he gave the word to fire he dropped, while the men aimed high, or else that their muskets were loaded with blank. In one account he is said to have been provided with a bladder of red fluid to simulate blood. It is also hinted that the Masonic Fraternity and the Duke of Wellington had some part in the affair. Whether there is any proof of Ney's Masonic status outside of this assertion is not known to the present writer, but it is not in itself at all improbable that he was a Mason. The Duke of Wellington was certainly one; that is, he had been initiated in Ireland as a very young man. But he had so little interest in the Craft that in later life he seems to have entirely forgotten all about it. In any ease it is not likely that in his position he would have wanted to know anything about such a plot, even though he may have been sympathetic, and willing unofficially that the evasion should be carried out. One great difficulty is that it could not have been arranged without the knowledge and complicity of a considerable number of people. And it would be most remarkable that none of them should ever, in later years, when it was quite safe, have let the secret out. Yet apparently nothing ever emerged in France, it is said that when the Marshal's grave in the cemetery of Pere la Chaise was opened nothing was found but an empty coffin.

The reader must make his own judgment, but the tale is a most interesting one whether true or not. It is a pity, a very great pity, that DT. Smoot could not have had the assistance or collaboration of someone who had served an apprenticeship to the trade of bookmaking, for it is on one side a trade, as Robert Louis Stevenson always insisted. With better technical arrangement of the material, and in the present vogue of biography, the work might quite well have been made a "best seller." But the author has devoted much time and labor to the difficult task of collecting evidence, much of which in a few years would have been irrevocably lost, and in doing this he has performed a most meritorious service to those interested in a most intriguing historical problem. S. B.

* * *

BOLIVAR, THE LIBERATOR. By Michel Vaucaire; translated from the French bay Margaret Reed. Published by Houghton Mifflin Co. Cloth, Illustrated, index, 197 pages. Price, $3.50 net.

MORE and more the attention of North Americans has been directed to our neighboring South American republics. Merchants and bankers found this necessary when desirable accounts were laid in their laps as a result of the European upheaval brought about by the World War. The efforts of General John J. Pershing toward the settlement of the TacnaArica dispute and the visits of President-elect Herbert Hoover and Lindbergh also contributed their part. From a Masonic standpoint, we have had our thoughts directed to South America by the official visit to that continent by R. W. Bro. Sir Alfred Robbins, P.G.W., President of the Board of General Purposes, United Grand Lodge of Ancient Free and Accepted Masons of England, of which we shall learn more when his book, English Speaking Masonry, appears this winter.

Three books on Simon Bolivar, the Liberator of South America, have appeared this year. The first I have had the pleasure of reading is the Houghton-Mifflin publication by Michel Vaucaire, whose work the translator, Margaret Reed, has very faithfully presented in English. The imprint of Houghton-Mifflin on a book is a hall mark of merit, and is assurance that the volume deserves consideration. The present work is no exception to this statement.

The reader will soon realize that the book is not written by a native of the United States; it has the verve, flair and style of a Continental European. The volume starts out with a dash and vigor that is maintained throughout the entire book; there is no background sketched in by which the reader unfamiliar with South American history can orient himself. Yet perhaps this is as it should be, for the subject of the work was such an unusual and tempestuous mortal himself that the conventional method of biographical treatment would not do justice to the man. A gibe at the United States - of which more later - adds to one's wish that he knew more of Bolivar in particular and South America in general, because one should like to verify the assertions and representations of the author by reference to other sources. Be that as it may, the book is worth reading, even though we may have some doubts in our minds on certain phases of treatment given.

My attention was attracted to the Vaucaire work because I knew that Bolivar was a brother of the Craft, as was also Miranda, another patriot of Latin America. Contrary to what seems to be the accepted practice among biographers of great men, Vaucaire actually mentions Bolivar's Masonic membership. The passage is worth quoting, not only for the single feet it presents, but also as an illustration of the author's style:

One afternoon, when he had gone into his cabin to arrange the many things which he had brought from Europe, Bolivar came across his Freemason's diploma. He unrolled the great printed sheet, which showed a curtain hanging in an antique temple. It bore the different symbols, level, trowel square, compass, the three points and the mallet, also crouching sphinxes. Bolivar recalled his introduction to the Lodge at Cadiz, whither he had been drawn by curiosity rather than conviction. He had taken oath to accept no legitimate government in his country save one elected by the free vote of the people, and to strive with all his might to establish a republican system.

He laughed over the Masonic ceremonies in which he had taken part, and where he had met too many tricksters and not enough fanatics. In Paris he had been raised to Master. Take it altogether, this association, with its childish airs of mystery, might yet have a practical use. He replaced the certificate at the bottom of a trunk and thought no more about it.

This was about the year 1806, just prior to Bolivar's arrival at Boston, en route to his native land of Venezuela. He had visited Rome during the winter, where he refused to kneel and kiss the slipper of Pope Pius VII, who smiled placidly. Bolivar's independence is also shown in one Of his later proclamations, wherein he declared: "Venezuela is a Christian country; it Is therefore necessary to convoke an ecclesiastical assembly to pronounce on the free practice Or the Faith and on all religious questions."

The exploits of Bolivar cannot be told in a few words; it is little wonder that it takes thirty-two volumes to embrace the documents which he wrote in his short life. Married at nineteen, he was bereft at twenty-one; though devoted to the memory of his Teresa, his life was filled with many amours, one of his mistresses forsaking her English husband, James Thorne, to accompany the Liberator into the field, and to remain with him to his death; an idealist, yet a brilliant military tactician; a Dictator by wish of the people, he was also devoted to the concept Of a government by the people. Yet note this fact - one in which many a Mason feels inclined to concur when considering the antics of Grand Lodges in executive session - unduly influenced by zealots blind to everything but their own worship of crossed t's and dotted i's - Bolivar "knew that an absolute democracy was much more dangerous than the worst despotism." He favored a Senate of' educated men, for he had learned from his experiences in the field how a people suddenly freed from oppression are unaccustomed to power.

Bolivar was active from 1810 to 1822 in the struggle for South American independence from Spain. He not only freed his own country, Venezuela, but also New Granada (Columbia), Chile, Peru, Ecuador and Bolivia - though it must not be forgotten that Jose de San Martin inaugurated the campaign for Chilean and Peruvian independence. Bolivar established schools, hospitals and encouraged newspapers and journals. Yet later he found it advisable, we are told, to prohibit "all Masonic lodges, veritable hotbeds of conspiracy. Secret societies were forbidden. The universities, which were becoming centers of opposition, were closed. Bolivar revised the list of studies and excluded every branch that might, among feather-headed young people, give rise to ideas harmful to the commonweal. They were replaced by the history of the Catholic religion, and additional courses in Latin and Canon Law." It makes one wonder what kind of Freemasonry was practiced in South America in those days.

One is tempted to relate some of the terrible experiences which were encountered by the patriots in their struggle for independence; as we read of the horrible atrocities, we feel thankful that the history of the Thirteen Colonies is free from such strife and hatreds. Anglo-Saxon temperaments could never have consented to the blood-curdling horrors which Bolivar encountered and also perpetrated. Quartering, hanging, burning, flaying and similar tortures are mild when compared to some of the things the author relates. To set them down in this review would be

impossible, the book should be read to get the story. Let it suffice to say that whole towns were wiped out, and buildings and bodies burned; worshippers were massacred in the presence of the Holy Sacrament; prisoners were put to cold steel, as powder and bullets were scarce; all patriots over seven were ordered killed when captured. Liberty was secured at a terrible price.

In June, 1826, Bolivar summoned the American republics to a Congress to be held at the Isthmus of Panama. Commenting upon this, the author says:

The United States would consent to be present only if Bolivar would renounce his projects on Cuba and Porto Rico, which the Washington Government did not wish to see become independent republics, but preferred to seize from Spain at a later date. Neither would the United States hear any talk of the abolition of slavery; she wished to keep her distance from these states, the rebels of yesterday.

The conference was a lamentable failure.

At Washington the papers spread a hundred lies about Bolivar's intentions. Plots were discovered in Mexico hatched under the influence of the United States. There was a universal feeling in South America that this first-born republic, which sought to have helped the younger ones, was, on the contrary, only trying to encourage discord and to foment difficulties so as to intervene at the appropriate moment.

This quotation is included for whatever it may be worth. It has a value to us because it is the viewpoint of a European; but more so, it reflects the spirit which animates similar utterances that have come to our ears in recent times. It gives pause for serious thought.

Simon Bolivar has been well termed the George Washington of South America. With the irony that is so commonly a part of a great man's life, the Liberator was both honored and despicably used by those whom he served the most. Today, with a century behind him for reflection, the South American republics cannot honor Bolivar too much. Truly, indeed, the story of his life has much of interest for us; it holds both admonition and inspiration. J. H. T.

* * *

QUAKERS IN ACTION; RECENT HUMANITARIAN AND REFORM ACTIVITIES OF THE AMERICAN QUAKERS. By Lester M. Jones, with an Introduction by Rufus M. Jones. Published by the Macmillan Co. Table of Contents, illustrated bibliography, xx and 226 pages, price $2.10.

“QUAKERS IN ACTION," written as a doctorate thesis, is a sketch of the reaction of American Quakerism to the impact of the World War and of its resultant activity in Europe and the United States. The outbreak of the conflict in 1914 came as a greater shock to the Friends than to any other section of the community as a result of their peculiar tenets. Basically opposed to the settlement of disputes by armed force, American Friends appear to have accepted the comfortable view, so lucidly expressed by Norman Angell in the Great Illusion and so widely held during the early years of the twentieth century, that the ramifications of modern industry and commerce had rendered war between the great powers impossible, and to have relaxed their insistence upon the principle of peace to such an extent that they were becoming "just one more Protestant sect" with little or nothing to distinguish them from other Protestant bodies. From this state of lethargy they were aroused by the challenge of the war to a revival of their spiritual and religious life and a reconsideration of the attitude to the world at large which might best reveal and commend to others their view of human relationships, and especially of the unchristian character of the decision of disputes by resort to physical force. This reconsideration of their position led the Quakers "to supplement their traditional attitudes to the problem of war and other conflict groups, which were often negative and passive, by positive and constructive efforts to get at the underlying causes of war and to destroy the seeds of conflict in economic, racial, and

international relations before they have a chance to germinate." These positive and constructive efforts are, as the title indicates, the subject of Dr. Jones' thesis.

As they studied the question in the light of the great conflagration it became clear to the Friends that the real cause of war was the spirit of self-seeking and mutual animosity in which individuals and groups approached their various problems. The positive and constructive effort which the Quakers sought must therefore be to give an example of the conduct of human relations in a spirit of service and brotherly love which might, by its contrast with the visible results of the war spirit, commend the better way to the heart and conscience of warsmitten humanity. Accordingly in April 1917, coincidently with the entry of the United States into the struggle and the feverish war preparation which resulted therefrom, a small group of Friends met, appropriately, in Philadelphia, and adopting as their motto "in time of war prepare for peace," began to organize a service of healing.

Even while the war still raged the Friends undertook to assist in the work of reconstruction in the devastated areas of France, especially in getting the land under cultivation and restocking the farms with a view to increasing the food supply. But it was in the post-war period that their real opportunity came. Then they were able to extend their activities to Germany, Austria, Poland, and Russia, and to prove that they were ready, not merely to assist their country's allies, but to regard all who needed help as their brethren, regardless of racial, religious, or political distinctions. In Germany their chief service was the supplementary feeding of the children to counteract the disastrous influence of underfeeding and restricted diet, with the consequent prevalence of tubercular trouble. In Austria they rendered aid to children under school age, to the professional and pensioned classes on whom the war and currency inflation had pressed most heavily, and to agricultural settlers, and organized the fight against tuberculosis. In Poland their chief activity was connected with the re-settlement of the returning refugees and their re-establishment on the land. In Russia the Friends again encountered the refugee problem and rendered most devoted and efficient aid in coping with disease and famine. Everywhere they sought, not merely to bring help to the needy, but to reveal the feet that they were actuated not by sentimental or charitable feelings alone, still less by partisan motives, but by the basic principles of service and brotherly love.

Then when their work in Europe was concluded, the Friends turned their attention to conditions in their own country, realizing, as Tennyson realized and pointed out in Maud, that a state of nominal peace may be in reality one of veiled but even more deadly and soul-destroying conflict in the social and economic spheres. A committee of fourteen, the Social Order Committee, was selected and divided into groups to study the most obvious and pressing problems of American life. These groups were to investigate the Women's Problems, the Farmers', Educators', Property, and Business Problems, and the list of topics indicates the range and thoroughness of the investigation. On the findings of this committee the Friends will seek to base a positive and constructive programme to give effect to their principles; and already a beginning has been made in the extension of relief to the women and children of the West Virginia mining districts and in the business life of the Friends themselves.

In reading the book one is inclined at first to feel that the author has not made the most of his subject; that the treatment is too restricted and restrained, the barest outline of facts and figures being given for the various fields of activity and the human element, the characters of the several actors in the story, omitted; while the style, though clear, is lacking in literary grace and charm. Reflection, however, will modify this view. Although the title of the book is Quakers In Action, the real subject is that of the SPIRIT OF QUAKERISM in action, and as Rufus Jones points out in the Introduction "the sympathetic reader . . . will catch many hints of the informing spirit and will feel that the book contains the story of this new philanthropy." It is, perhaps, fitting that in a book dealing with such a subject the human element should be avoided and literary graces eschewed, that the new spirit of the Society of Friends should be expressed through the plainest of Yeas and Nays.

To a freakish humor it might appear a quaint commentary on Quaker principles that this new spirit and new humanitarian activity among the Friends should be the direct outcome of war. That the Quakers should be aroused from a state of apathy and a comfortable acquiescence in life as it was by the impact of the European conflict might seem to lend weight to the Bernhardian view of war as a healing medicine employed by God to refresh the jaded spirit and renew the failing

idealism resulting from long-continued peace. But such ideas, though they may flash momentarily across the reader's mind, will not survive a sympathetic study of the volume. The United States suffered

comparatively little from the war, it is on the other side of the Atlantic that its effects may be gauged, and the pictures of war affected Europe given by Dr. Jones is not one of a refreshed spirit and a renewed idealism but of stunted diseased childhood, of dull apathy under a burden of evils that has crushed and not arouse the life of the spirit. Such energies as survived the long strain of the war had perforce to be devoted to securing a bare subsistence, and the urgent need for reconstruction tended to emphasize material considerations as the dominant idea in life. The spiritual and ideal elements are the contributions of the advocates of peace not of the proponents of war.

As Dr. Jones points out, the actual achievements of the Friends, though of very considerable magnitude in themselves, were relatively small in comparison with the need and the other efforts to relieve that need; it is the motive that actuated those achievements that is great and important. The ideas by which the Friends were inspired were not new in themselves. They were drawn from the Scriptures, and were set forth centuries before the Christian era in Buddhist parables like the story of Dighavu and such of the Buddhist maxims collected in the Dhammapada as the 5th, that "hatred does not cease by hatred at any time, hatred ceases by love," and the 223rd "Let one overcome anger by love, let him overcome evil by good. Let him overcome the greedy by liberality, the liar by truth." What the Friends did was to make these ideas effective within the range of their activity, and offer to Europe and the United States the spectacle of men and women basing their actions upon the principles of service and brotherly love. History works slowly, and the effect of this vision of the Quakers In Action may not be visible for generations, but one cannot lay down the volume which chronicles their doings so simply and unaffectedly without the feeling that a wonderful force has been liberated upon the world. E. E. B.

* * *

BUILDING THE AMATEUR OPERA COMPANY. By Ralph H. Korn. Published by Karl Fischer, Inc. Cloth, table of contents, illustrated, 76 pages. Price, $1.50 net.

THIS is a companion and continuing handbook to How to Organize the Amateur Band and Orchestra, which was reviewed in THE BUILDER for June last year. The author is an enthusiast, though his enthusiasm keeps its feet firmly on the ground. One might say that his text is the saying ascribed to Wagner, addressed in the first place to his own people: "If you want an art of your own you can have your own art," but which Mr. Korn thinks is equally applicable to America. And why should it not be? In Wagner's day music in Germany, and especially operatic music, was Italian, just as American music is European. Whether the parallel would work out to the end lies hidden in the possibilities of the future, but it is at least reasonable to suppose it might.

The author insists that all art is based on and receives its impulse from the interest and love of the amateur. Much as professionals of all kinds may consciously or unconsciously look down on the amateur, yet without the latter's support and patronage in mass the professional would be without profession and livelihood. But the contention goes further. It is the amateur who does the pioneering, who breaks the ground, who lays the foundations, and from whose ranks the first professionals come.

The book is written in a similar vein to the former one, in intimate, familiar style, with humorous comments and asides. Nevertheless all the whole complex business of organizing orchestra, chorus, ballet and the rest are fully, if briefly, covered. For those who love real music, and who would like to see a school of American composers come into existence, and an appreciation of opera made general throughout the country, the book may be recommended. Even if they have not themselves the faintest idea of starting anything themselves, it will give them a new view of possibilities, and this in turn may lead more or less indirectly to a bringing of the desired state of affairs to pass. Americans are the richest people in the world, and on the whole know least how and on what to spend their wealth. While art, whether musical, pictorial or plastic, is not necessarily an antidote to materialism, yet it is a refinement Of life, it does open more avenues of interest and enjoyment, and it may be made to serve the highest spiritual aspirations.

This was the opinion of the ancient Greeks, and it may be we have to learn from them here as in so many other things.

----o----

SPURIOUS LODGES IN COPENHAGEN.

Translated From the Nordiske Frimurer-Tidende.

WITH the kind assistance of a Danish Brother the Editor has from time to time tried to account for the connections of the various illegal so-called Masonic Lodges and Grand Lodges which have from time to time appeared in Denmark, partly with some success, inasmuch as our Danish Brother has several times found it necessary to present charges through the N.F.T. But it has not always been very easy. There has been a buzzing of elaborate foreign names, especially when they were needed to show the genuineness of these Masonic societies; it has not been clear to the Editor whether it could be shown that they had been legally chartered by Italy, Switzerland, France, England or the United States. So far as can be remembered, all these countries have at least been named. One thing seemed nevertheless certain; not one of the sources could lay claim to be considered regular.

The Editor has received from a Danish Brother some copies of the Danish newspaper, Morgenbladet, wherein one, Mr. A. Henry Heimann, over his name and under the heading, "Spurious Freemasons in Copenhagen," has written a whole series of' articles about Freemasons. This newspaper heads the articles with a caption of its own, "Morgenbladet exposes a large Masonic Order in the city. It is founded on spurious charters." The author informs us that in Denmark there is also a branch of the international organization, "Le Droit Humaine" (or Universal Co-Masonry) but his criticism is not directed against this association, which admits

both men and women, for they honestly and truly admit that they are not recognized by any regular Masonic organization. But the other orders he does not handle with silk gloves. Space does not permit any extensive report here, but the author mentions among other things that the "Danish Grand Lodge" and its charters are purely and simply frauds. In its organ - it has its own, Frimurer-Tidende - this [Grand] Lodge explains the genuineness and origin of its charters much as follows: It grants full Sewers to create a "Highest Council" of 33d of the old and ancient Scottish Rite in Denmark - pertaining both to the Cerneau system as well as to the system of Morin, in addition to several other Masonic Rites and Systems. All this authority, contrary to all Masonic rules, is given to one individual person (who appends the high-sounding term "Kadoseh," i. e., Holy, to his good northern name Hansen). The best thing about the patent is its title: "Grande Oriente Italiano degli Antichi ed Accettatis Liberi Muratori, Zenith di Roma." But Italian Freemasonry did not recognize it. The Grand Lodge is furthermore in possession of a patent from a not entirely unknown lodge-manufacturer, Theodore Reutz, who, on his part, had it from the rather doubtful American "Grand Master," Harry Leymour [Seymour?], and also from a defunct organization in Spain. But the Danish Grand Master is not satisfied with this. He is also Master of the following "Patents" and "Rites": Order of' Asiatic Brethren; Knights of the Light in Denmark, 8th degree; Ordo Templis Orientes; Fraternitas Lucis Hermetica; The Martinist Order; den Korbralistiske Orden [Kabbalistic Order?] of Rosenhuset; Order of the Knights of the True Light, 7th degree; Ordo Cure Rosoe Crucis, 9th degree; Societas Alchemica in Denmark (7); Grand Lodge of the Rite of Lindenborg, 6th degree; Den gamle Illuminatorden (?) 12th degree. These glorious orders together form the "Danish Grand Lodge," says the author. This is considerable, thinks he, and it is not surprising that Mr. Hansen-Kadoseh "has the right to wear angel wings and to glide on the rainbow."

The whole thing is a curiosity; but it is a crime that people should be fooled into paying big fees to join this "Order."

But this will have to be enough. The Order threatens the rather outspoken author with prosecution. If the threat is carried into effect, there may be occasion to speak more about these events. The author is said not to be a Freemason, but he pays due respect to the two rightful institutions, the Danish Grand Lodge, and the three Humanitarian lodges working under the Hamburg Grand Lodge.

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE PROBLEM OF THE DISABLED VETERAN

I believe the needy soldiers of the recent war will be greatly benefited by such articles as the one appearing in THE BUILDER, March issue, entitled "The Broken Men of the Great War."

Is it asking too much to request further information on government aid to our veterans?

MRS. C. L., Missouri.

***

Permit me to express my appreciation of the article captioned "The Broken Men of the Great War" in the March issue of THE BUILDER.

I believe that such articles will help to obviate the reproach implied in the phrase, "Lest We Forget."

May we have further articles on our crippled soldiers.

E.C., Missouri.

***

Having carefully perused the article on "The Broken Men of the Great War," I believe the article worthy of much consideration and well worth while. Different persons who had read the article stated that you were to be congratulated for giving space and services to the cause and join me in hoping that we may hear more on the same subject. E.L.B., Missouri.

***

The March number of THE BUILDER is exceptionally fine. I appreciated the article of Bro. Coop on disabled veterans for he is only touching the rim of one of the darkest pictures following the war. Incompetency in the U.S.V.B., due to the employment of second-rate physicians, is true, and bureaucracy, due to politics, has de-humanized the Bureau. Every claimant is regarded as a "panhandler" as soon as his feet cross the threshold. The aim seems to be, make it as nearly impossible as you can for any claim to pass. It is the "pound of flesh" over again.

All the other articles maintain the high standard of THE BUILDER. C. F. J., Pennsylvania.

* * *

THE ORIGIN OF THE ODD FELLOWS

In a recent discussion about fraternal organizations and their borrowing from the Masonic Fraternity, it was stated by one brother that the Odd Fellows were founded as a result of a split in a Masonic lodge in Manchester, England, about the beginning of last century. I questioned this, and asked his authority. He said he had seen it so stated in a Masonic magazine. I seem to have some recollection that there was something about this in THE BUDDER a few years ago, and that it was there said that the Odd Fellows were first organized in London about the year 1740. Can you tell me anything about this? H. W. W., Illinois.

The question was asked as to the origin of the Independent Order of Odd Fellows in THE BUILDER for 1923, page 319. It is there stated that "the first lodge of Odd Fellows was Loyal Aristarchus, No. 9, meeting in London, organized in 1746," and goes on to mention the tradition or rumor that the Odd Fellows were organized "by a number of disgruntled London Masons in 1730 or 1740, largely for convivial purposes."

The Manchester Unity, however, which did come into being at "about the beginning of last century," undoubtedly did have much to do with the later expansion of Odd Fellowship, and there is perhaps some excuse for its being regarded as the origin of the various orders existing today.

A recent paper read by Pro. Col. F. M. Rickard in Quatuor Coronati Lodge, confirms the earliest record of the Odd Fellows organization as being dated in 1745, and mentions the tradition about the "disgruntled London Masons." The author seems to be of the opinion that at first the Odd Fellows were formed into independent clubs, without any central organization. Whether these clubs had any common bond, of usages, ceremonial and the like, as the independent Masonic lodges had before the adoption of the Grand Lodge system, there is no way of telling, but it is very possible. It is also very probable that the first of these clubs

antedated the first existing record. Finally, Bro. Richard is apparently inclined to suggest that Odd Fellowship had an independent root in the past in the various societies and guilds for mutual help in sickness and ill-fortune that undoubtedly existed in previous centuries.

* * *

"FORCED CHARITY”

In THE BUILDER for November, 1929, I note under the leading "Forced Charity" an editorial article in which you mention that a correspondent asserts "that a large percentage of the funds [for the English Masonic Charitable Institutions] are brought forth by social pressure exercised by lodge officers upon those who do not seem to be inclined to contribute as liberally as they should."

The writer of the article does not, I am glad to say, agree with this statement and I can assure you in a long and wide experience as a Charity Representative and as one who has mixed freely with brethren in all parts of England, I have never heard any brother complain of being unduly pressed to give to any of our institutions or other charities.

J.G.W., England.

If there is any undue pressure upon American Masons for financial contributions it is not for charitable purposes, but to pay for magnificent and luxurious temples. Masons are builders, naturally, but Speculative Masons are presumed to be properly more interested in a "house not made with hands – “

* * *

FREEMASONRY IN THE CIVIL WAR.

In addition to the information given in the March number of THE BUILDER, I should like to submit the following taken from the History of Freemasonry in Ohio from 1791, by John G. Reeves, 33d Grand Historian of Ohio, page 154 of volume 3:

"In Winchester there was a regular Lodge of Masons, Hiram Lodge, No. 21, officered by Confederate Soldiers or citizens on parole, to whom the desire of Major McKinley was communicated. His petition was received, he was elected, and on May 1, 1865, the degree of E. A. was conferred upon him by J.B.T. Reed, a Confederate Chaplain, who was Master of the Lodge, and on the following evenings the F.C. and M.M. degrees were conferred upon him.

"After his return home Major McKinley took a dimit from Hiram, No. 21, and affiliated with Canton Lodge, No. 60, Canton, Ohio, and when Eagle Lodge, No. 60, Canton, Ohio, was organized, he became one of its charter members, and continued his membership therein until his death."

And on page 153: "On application of Eagle Lodge, No. 431, of' Canton, of which Bro. William McKinley was a charter member, the name of the Lodge was changed to William McKinley Lodge, No. 431."

HERMAN BAULING, California.

* * *

CHAIN LETTERS.

I am enclosing a copy of a ridiculous chain letter that has appeared in our locality recently. This is one of three received within two weeks. It is amazing to think of the foolishness and superstition of those who "fall" for this kind of thing. What a dreadful waste of time and energy it is. Would an editorial on the subject do any good? Probably not. H. P. H., Ohio.

The letter contains a brief prayer which is well enough in itself, though a little indefinite. It is said to be written in "compliance with a Masonic request." It is added that "It is said by Masons in the ancient times that all who did not pass the prayer would be in danger of misfortune," and the recipient is exhorted: "Do not break the chain."

In a kind of postscript, it is said the chain was begun by "an American Colonel in the army of France and must go three times round the world without a break." It has been "translated in all languages." Each recipient must send his nine copies within twenty-four hours. One gentleman of the name of' Dubellich Love owes his fortune to following these instructions. A Mr. Dealsyde of Victoria “obtained the first prize in the National lottery” by the same means, while we are warned by the fate of Franciscus Montle Lours, who "did not take this seriously," and, sad to relate, "his firm was ruined nine days after receipt of the present letter."

Last of all follows a list of names of those who have passed it on, beginning with one Lean (the American Colonel of the army of France?) and ending with McCausland, who signs the present exemplar. Too many of these are good Anglo-Saxon surnames. There are some German ones, a few French, some that might be Italian or Spanish, and a number of extraordinary nondescripts, which are probably misspelled. There are eighty-seven in all. It is perhaps a waste of space to describe this amazing document at so much length, but as a curiosity of Masonic folklore, if it may be so termed, it seems to have some claim to be recorded.

* * *

HISTORY OF THE ALBANY SOVEREIGN CONSISTORY

In the "Historical Sketch of Albany Sovereign Consistory," by Bro. Isaac Henry Vrooman, Jr., which appeared in THE BUILDER last month appears the following statement:

A Grand Council of Princes of Jerusalem was established at the same time, but unfortunately there are no early records available.

I enclose a brief sketch taken from the Masonic Mirror, Boston, May 5,1827, the original of which is in my possession, which seems to provide a new link in the history of this interesting subject. It will be noted that the Mirror took it from the Albany? Masonic Record.

J. F., Ohio.

The account of the establishment of this Council mentioned by our esteemed correspondent is as follows:

Copied, verbatim from the Masonic Mirror, Boston, May 5, 1827.

(From the Albany Masonic Record)

Unitas Concordia Fratrum.

LUX EX TENEBRIS.

The Grand Council of Princes of Jerusalem which forms the subject of this notice, was originally established by authority emanating from Thr. III. Br. Henry Andrew Francken, D. G. Inspector General, &c., who received his high powers from Thr. III. Br. Stephen Morin, appointed the 27th Aug. 1761 Inspector General over all lodges &c. &c. in the new world, by the G. Consistory of S. Princes of the R. S. convened at Paris at which presided the King of Prussia by his deputy Chaillon de Johnville. The authority of this G. Council has been duly recognized by the Supreme Council of the 33rd, &c. for the United States of America.

This G. Council is now in a flourishing condition, owing principally to the exertions of Thr. III. Brs. Giles F. Yates and James M. Allen.

They held their annual convention at the G. East in the City of Albany, on the 8th day of the 11th month Shevat 5587 (5th of Feb. 1827). Bro. G. F. Yates declined a reappointment as G. Sov. The election of officers then took place and the result was as follows:

John W. Bay M. D. of Albany, Esq. M. G. Sov

James M. Allen, M. D. of Skaneateles, Onondaga County, E. Sub. G. Sov.

John G. Van Deusen of Palatine, Montgomery county, M. En. G. Warden.

D. F. Lawton, of Saratoga Springs, En. G. Counsellor.

Giles F. Yates, A. M. of the city of Schenectady, III. G. Chancellor.

Rev. Nathan N. Whiting, A. M. of Ballston, Saratoga County, III. G. Priest.

Eli Savage, of New Hartford, Oneida county, III. G. Recorder.

Nathaniel Calkins, of New Hartford, Oneida county, III. G. M. Finances.

Alinos Matthews, of Mayfield Montgomery county, III. G. M. Ceremonies.

Samuel H. Drake, of Saratoga Springs, III. G. Herald.

Loris Putnam, of Saratoga Springs, III. G. Pursuivant.

Collins Odell, of Mayfield, Montgomery county, III. G. Guard.

At this convention there was a full representation of the five Lodges of Perfection under the jurisdiction of this G. Council, and Warrents passed the seal of said Council for the creation of a new Lodge of Perfection at Clarkson, county of Monroe, and for another at Amber, county of Onondaga. Of the former III. Brn. Simon B. Jewett, Esq. of Clarkson, county of Monroe, Elihu Mather, Esq of Gaines, Orleans county, and Gen. Jacob Gould of Rochester, and Samuel B. Bradley, M.D. of Greece, Monroe country were appointed officers; and Ill. Brn.

David S. Van Rensselaer, Killin H. Van Rensselaer, and Samuel Selkrig, Esqs, of Amber, County of Onondaga, were appointed officers of the latter.

A system of "Mandates and Decrees" for government of this G. Council, and of the Lodges and Councils under its jurisdiction, was unanimously adopted.

Virtus junxit more non separabit.

* * *

THE DECLINE OF THE WEST

In the January number of THE BUILDER is a review of Oswald Spengler's great book, The Decline of the West, signed by E.E.B., and I cannot refrain from offering some reflections upon his estimation and criticism of the work because its perusal shows that the writer is a person of a quite exceptional education and apparently of scientific importance. I feel entitled therefore to regard his attitude as one corresponding to the views of the highly intellectual part of the American public, and seeing that not even a man of E.E.B.'s lofty conception is able yet to estimate properly the consequences of the Great War, I must try to rectify his ideas just in a few lines, and before the very same public.

Spengler does not see the "Decline" only, but in literal translation of his title the "Destruction," of Europe, the occident; and in feet he deals with the "destruction" of occidental, European, civilization. In order to understand the trend of his thought, it is necessary to know, what lucky America did not know, and consequently did not care for, when it left the Central Powers a prey to the political, economical and military ambitions of individuals and nations; and this fundamental point is the absolutely incontestable feet that Germany and Austria,

with their bodies and brains, formed a wall against Asiatic unculture, and brought European culture in general as well as in its detailed results, to those Asiatic peoples, which only geographically, but most certainly not ethnographically or culturally, belonged to the circle of European civilization; and which still do not belong to it. This wall has been torn down by the war and by the treaties of peace.

I am learning from my American friends, and from the reading of your authors, that America is beginning to remember that her people are Europeans, and that consequently her spiritual and cultural fate is tied to ours. There are two classes of Americans able to understand Spengler thoroughly: those who acknowledge themselves to be of this European race threatened and shaken to the roots of its civilization by the powers of Asiatic un-culture let loose upon Europe; and those who come over to live in Germany or Austria long enough to see how fearfully hard we and our children are fighting daily and hourly, and in every smallest detail of daily life, against the destruction of our civilization. And then you will see that the struggle is not at all limited to a sort of local particularism, or to the differences between South-Germans and Prussians. We fight for European civilization, and I write these few lines with the intention to point out the following conclusion: Masonry is an important part of civilization, and so we European Masons are fighting against the destruction of culture. It is a fight, in which America is much more involved than she is aware of!

B.L.F., Austria.

This letter, from a country which in some ways has suffered the most severely from the after effects of the war, will be of interest to all who read the review of Spengler's great work that our correspondent refers to. The point of view is well worth considering.

* * *

FREEMASONRY IN EGYPT: A CORRECTION.

There was a word omitted in my article on "Freemasonry in Egypt" last month, which changed the sense of an important sentence entirely. This was on the first page (p. 66), second column, at the end of the third paragraph. The sentence should have read "The Prince was not disciplined on account of his ignorance of Masonic law, etc." His name did not appear at all in the lists of the brethren suspended, and so on. On page 67, in the last line of the second paragraph of the second column, a wholly unnecessary and gratuitous "been" was somehow inserted, which makes nonsense of the concluding sentence.

R.C. Wright, Oregon

We regret these two errors. The first was a mistake in the copy and the second was overlooked in the proof reading.

The Builder Magazine

May 1930 - Volume XVI - Number 5

FREEMASONRY IN THE CIVIL WAR

BY ALBERT PIKE

At the Triennial Convention of the General Grand Chapter held in St. Louis, September, 1868, a banquet was held in the new Masonic Hall on Tuesday evening, the 15th with 320 guests present. During the program of speeches there were many loud calls for Albert Pike, who finally arose, amid a thunderous applause, and delivered an impassioned speech about the record of the Craft during the Civil War. His address was doubly significant; first, in view of the fact that he had himself been an officer in the Confederate Army, and secondly that his being called upon was a gesture of friendship as between the North and the South. Surely it is a matter for just pride that our Fraternity was the first in the field to heal over the wounds of that internecine strife.

Companions! Have you ever realized until now, as fully as you do now realize it, the true meaning of that word, Companion? We generally think that, while we call a Master Mason Brother, we only call a Royal Arch Mason Companion, which simply means one associated with us, perhaps for the day, in the day's work; from whom we separate at night without a care whether we shall see him on the next day or not, or into whatever paths fortune may take us on the next morning. Is that the meaning that Masonry attaches to the meaning of the word Companion? If that is the meaning, if that has been the meaning that you and I, and the rest of us, have heretofore given to the word Companion, it seems to me that tonight, in this glorious assemblage, the Royal Arch Masons from all the States and Territories of this great Union, must have learned that there is a different meaning to the word Companion from that which we have heretofore attached to it.

When she whom we love, when she whom we loved in our youth placed her little hand in ours, and at the altar, in the presence of the minister of God, pledged her

faith to us that she would love, honor and obey us all our life, she became our companion through the thorny ways of life. When out in the great desert, through which now the steamhorse is carrying the blessings of civilization to the extreme West, thirty odd years ago, when I clasped hands with a bosom friend on that prairie, when my life was in his hand and his life in my hand, and we were there together, hand in hand and heart to heart, depending on one another, almost alone in the world, he was my companion, as Masons should be companions to one another in the dark days of trouble. Ah ! shame upon the Mason, shame upon the Mason who could go away from such an assemblage as this, and carry in his heart one single feeling of malice or ill will to any worthy and true Mason in the world. Shame upon the man who, after coming here and seeing these intelligent faces, these faces that will put to shame the Legislatures of two thirds of the States of the Union, the seeing these faces, that would put to shame two thirds of the Parliament of England and of the Congress of the United States; shame upon the man who recollects that here, in this hall, are assembled the representatives of the States of this great Union of States, that not long ago were disbanded by the convulsions of civil war, during which the bonds of the Masonic Fraternity were not weakened, thank God, and seeing us met here again as Brothers; not coldly welcomed, when we have clasped hands with you here, on your own soil, west of the Mississippi; not coldly received, as some of us feared, perhaps, that we might be; but when in every Northern face we meet a smile of glad welcome and rejoicing as we once more clasp hands together; shame on the man who can carry away from this assemblage one single unholy feeling that should not belong to a pure Masonic heart. God pity the man who will not here lay on the altar of Masonry every feeling of rivalry, every feeling of ambition, every feeling of ill-will in his heart toward his Brother Mason; no matter what rite you believe, at what altar of Freemasonry you worship, Freemasonry is one faith, one great religion, one great common altar, around which all men of all tongues and all languages can assemble; in which there can be no rivalry, except a noble emulation of rites, orders, and degrees, which can best work and best agree.

In the Name of All humanity!

My brethren, how can I return you my thanks? Shall I return them in my own name, because you have so highly honored me as to call upon me again and again to address you ? No. I know the compliment was not paid to me alone. I know it

was but an expression of the Masonic love and regard and affection that you of the Northern States feel toward the brethren whom you think erred in the late civil war, but toward whom you maintained, through that war, those feelings of charity, Masonic kindness, love and affection, that become Masons to entertain toward one another in the convulsions of civil war. Shall I thank you in the name of my State ? Shall I thank you in the name of Tennessee ? Shall I thank you in the name of the whole South? No thanks that the South could return to you, if the South had authorized me to speak on behalf of the whole body of Masons in the South, with my single tongue, could adequately express the thanks you deserve for the kindness you have shown on this occasion. I return you the thanks of universal humanity. I return to you - and this nation ought to return to you - thanks for teaching them the great lesson, that brethren of a common country, with the same blood flowing in their veins, may fight a desperate and bloody war for years; may expose their lives breast to breast, in supporting that which they believed to be right - a portion supporting the rights of States as they understood them, and the other portion supporting the glorious old flag - the stars and stripes; that through it all, thank God, Masonry has furnished an example of charity and toleration, that shall teach the men of the South to respect the men of the North for fighting for what they believed to be right, and shall also teach the men of the North to respect the men of the South for fighting for what they believed to be right in regard to their States.

At any rate, whether they have that charity or not - whether they believe they were honest or not - they shall at least have charity to forgive their Brother, though he offend against them ninety and nine times. I thank God, my brethren, that the news of this great assemblage will go over the whole world; that it will not, as it ought not, be confined here in our own country, but that the cry shall go over the whole world, to the honor of Masonry, that after a long and bloody and devastating civil war - when, having come away fresh from our ruined homes and impoverished communities among a people who were triumphant over us, we have come here and trusted to your magnanimity, because it is the loser that can afford to be magnanimous more than the winner. And that we have been met with open arms, with no coldness or reservation, as Masons ought to meet; and if there was a latent, lurking, hidden ill-feeling, in the bosoms of any of us, that right here now we should all take the oath, and I propose to you to take it - that we swear that we will bury all feelings here under the altar of Masonry; that we here sacrifice upon the altar of Masonry all feelings of ill-will, jealousy, and rivalry, and ambition, within Masonry and without; and, moreover, that we will hereafter, by our lives,

conversations, or teachings, make Masonry a great power in this world; that we will show mankind that we have intellect, learning, power and might, to make Masonry a great power for the benefit of the human race; and Masonry will never be true to her mission till we all join hands - heart to heart and hand to hand - around the altar of Masonry, with a determination that Masonry shall become, at some time, worthy of her pretensions; no longer a pretender to that which is good, but that she shall be an apostle of peace, good- will, and charity, and toleration.

----o----

The Real Cagliostro

His Memorial to the French Parliament

BY BRO CYRUS FIELD WILLARD

(Concluded from April)

WOULD anyone believe that innocence could be reduced to such a degree of misfortune that a decree of prise de corps would be regarded as a favor from Heaven ?

Such was my situation. After five months captivity, when I received legal notice of this decree, the bailiff appeared to me as an Angel from Heaven who had descended into my prison to announce to me the liberty to see a lawyer, and the right to vindicate myself.

The decree was dated December 15th and it was declared to me on January 30th, and the same day I submitted to an examination. I believe that it would but imperfectly fulfill the promise I have made to the public to show myself as I am did I not put before their eyes, a document which will give a clear idea of my

character, my innocence and the nature of the accusation brought against me. [Note This has been written from memory but my memory is good and I can assure the reader that there is no essential omission.]

EXAMINATION OF THE COUNT DE CAGLIOSTRO. January 30, 1786.

Question. What is your age ? Answer. 37 to 38 years

Q. Your name?

A. Alexander Cagliostro

Q. The place of your birth?

A. I cannot assert whether I was born at Malta or Medinah: I have always been with a tutor who told me that my birth was noble, that I lost my father and mother at the age of three months, etc.

Q. How long have you been in Paris?

A. I arrived here January 30, 1785.

Q. When you arrived here in what neighborhood did you live ?

A. At the Palais-Royal, in a furnished hotel, where I remained twenty days more or less

Q. When you arrived had you the money necessary to set up a house?

A. Most assuredly: I brought with me all that I might need in order to take a house.

Q. Where did you take this house?

A. In the rue St. Claude, near the Boulevard.

Q. Who took this house, you or the Prince?

A. I requested M. de Carbonnieres to go over this contract, never having made one before in any part of the world. It is for this reason that I begged M. de Carbonnieres to make the necessary arrangements and bargainings, for the house as well as for the upholsterers, the carriages, etc., etc. From time to time I furnished him the money necessary to pay for these different matters and for which he gave me afterwards the receipts.

Q. Who has provided for your livelihood?

A. Always myself and for everything.

Q. But the Prince went to eat with you?

A. Although he came to my house, it was none the less at my expense that this was done. Some times, however, when he came to dine and brought with him friends or proteges, he ordered that they bring from his house one or two dishes. But nevertheless, in spite of that, I did not fail to reimburse my cook every evening for any outlay made during the day.

Q. Did you see the Prince immediately on your arrival ?

A. No, not until two or three days later.

Q. What did he say to you when you saw him for the first time ?

A. He persuaded me to remain at Paris and not travel any more.

Q. Did the Prince come every day to dine with you ?

A. In the beginning he came but rarely to dinner, but since then he came three or four times a week.

Q. Have you known a lady called la Motte?

A. Certainly: the first time I saw her she told me that I had seen her in men's clothes at the foot of my stairway at Strasburg; that she had asked me news of the Marquise de Boulainvilliers; that I had answered her that she was at Saverne and she had departed the same day to join her.

Q. Have you seen her since in the house of the Prince?

A. Most certainly.

Q. Was she with one of her nieces?

A. No.

Q. But you have made a performance with the niece?

A. Permit me to relate to you the facts: (See the narrative on page 23 and following pages).

Q. They say that you put a crucifix on the neck of the girl and ribbons of black, green, red and other colors, with an apron having a fringe of silver, and that you made the said girl swear on her knees?

A. That is false. I only recollect that the Prince added some ribbons to the attire of the girl in order to please her. I believe that I also found in my pocket an apron of ordinary Masonry, but I am not sure that it was used on the girl. I would defer to the memory of the Prince whether or not it was used and what he says will be the truth for me.

Q. Did you put a sword, I do not know how, on the girl? A. I do not know any such thing, but having my sword at my side I may have taken it off.

Q. And with regard to the oath ?

A. That is false. I have already told you why I did all that I have done on that occasion.

Q. Is it true that after the second performance and the girl having withdrawn, you passed with the Prince and Madame de la Motte into another room, in the middle of which was a poniard, crosses of St. Andrew, a sword, crucifixes, crosses of Jerusalem, some Agnus Dei, and besides these, lighted candles, to the number of thirty, giving a great light; that you made Madame la Motte take an oath, declaring that it was necessary that she swear she would tell nothing to any person of what she would see; that you said then to the Prince: "Well, Prince, take that which you know"; that the Prince opened his secretary, from which he took an oval box of white wood filled with unmounted diamonds; that you added: "Pay attention, Prince, there is another one of them which you know"; that in fact the Prince took it and said to Madame de la Motte, "Well, Madame, I am giving you six thousand francs and these diamonds which you will give to your husband and tell him to make the voyage to London quietly in order to sell them or have them mounted, and he is not to return until he has executed all that?"

A. That is false; false and very false; and I have the proofs to the contrary.

Q. What proofs can you produce?

A. First, every time that this magnetism was produced, it was M. de Carbonnieres who prepared the room, and, after the second performance was finished, he brought in a respectable person whom I do not wish to name. But the Prince will tell you who he was, as I do not care to call a man respectable for such a folly. Prince Louis and both these persons will say truly that there was in that room neither poniard nor cross nor candles, and the servants will bear witness whether the room was more lighted than usual.

Q. Is it true that you have said, or made the Prince believe, that he would be raised up to the Ministry of the King?

A. That is false. I have always advised him to leave Paris and withdraw to Saverne, because he would be able to do much more good there and live more tranquilly.

Q. Is it true that you have said, or made the Prince believe, that your wife was the intimate friend and confidant of the Queen, and maintained a daily correspondence with the Queen?

A. Parbleu! This is too hard to swallow. If the Prince said that, with all the respect I owe him, I can only say that it is a deception false in character.

Q. M. the Reporter showed me then a little note and asked me: "Are you acquainted with this note, yes or no?"

A. I do not know what this note is, and I am not acquainted with the handwriting. My wife and I have never been at Versailles, we never have had the honor to know the Queen, and we never have left Paris since we came here. Besides that, as my wife does not know how to write, how could all this be possible? [Note It often happens that the Roman ladies, even the best brought up, do not know how to write. It is a precaution they take in order to avoid love intrigues.]

Q. Has the Prince ever given diamonds to you or to your wife?

A. Never have I known of any other thing than this: When I was at Strasburg I had a very curious knob of a cane, containing a repeating watch, surrounded with diamonds. I made a present of it to the Prince. He wished to offer me some other jewels in exchange, but I refused them, having always had more pleasure in giving than in receiving. It is true that every time my wife's birthday came around, the Prince made her some small present, but I believe that all these consisted of was this: in a Saint- Esprit, in a circle around my portrait which was in pearls, the Prince caused them to be replaced with small diamonds, and a little watch with its chain in small diamonds, of which there were five a little larger than the others. As to the rest of my diamonds they are known in all the foreign courts of Europe, where I have been. The proof is easy to obtain. I am at the Bastille, my wife is there likewise, as well as all my fortune. You have only to examine and convince yourself of the truth.

Q. But you make expenditures; you give a great deal and take nothing, you pay everybody; then what do you do in order to obtain money ?

A. That question has no relation to the matter in action, but I am willing to satisfy you. What matters it to know whether I am the son of a monarch or the son of a poor man, and why I travel without wishing to make myself known? What matters it to know how I act in order to procure money for myself ? As long as I respect Religion and the Laws, as long as I pay everybody, as long as I do good only and never evil, the question you ask me becomes needless and is not at all suitable. You should know that I have always taken pleasure in not satisfying the vulgar curiosity on that point, in spite of all they have said about me when they circulated the story that I was the anti-Christ, the Wandering Jew, the man of 1400 years, the Unknown Philosopher, and in short, all the horrible things that the malice of the wicked could invent. I am pleased to avow to you, however, that which I have never disclosed to anyone. Learn that the resources are these: that immediately I go into a country, I have a banker there who furnishes me with all that I need, and who is reimbursed for it afterwards. For example in France I have Sarrasin of Basle, who would give me all his fortune if I wished it; even as at Lyons M. Sancostar would do likewise. But I have always begged these gentlemen not to say

that they were my bankers. I have besides other resources in various things which are known to me.

Q. Did the Prince show you a note with the signature, Marie Antoinette de France?

A. I believe that 15 or 20 days before being arrested he showed me the note of which you speak.

Q. What did you say about it?

A. I said that I could not believe any other thing than that Madame la Motte was a cheat and was deceiving the Prince. Indeed I have always told the Prince to beware of her and that she was a vile wicked woman, but the Prince never wanted to believe me. I have always thought the note was a forgery.

Q. Look at this note and tell me if it is the same?

A. M. the Reporter showed me then a note on which I saw the name of Marie Antoinette de France. But having noticed that it was covered with figures, I replied: "I am not able to testify that this is the same, because there are figures on it which I have not seen before."

Q. You may know that these figures were made by us.

A. That is all the same to me. I say that I am not able in my conscience to certify that this is the same. Besides that, I examined it too little before, since it was an affair that did not concern me and so it was of little consequence to me to know whether it was real or a forgery.

Q. Is it true that before entering the Bastille you wished to buy a house for one hundred and fifty thousand francs?

A. That is false. I remember one day, while having my hair dressed by my wigmaker, some persons spoke to me about a summerhouse that a company of my friends wished to buy and I said that I would like to take it for myself. But I held this talk as only in the air and without any purpose. The persons who wished to buy this house were M. de Bondy and others. [Note The Examination was closed after I recalled this last circumstance, and M. the Reporter did not believe that it was necessary to add it to my answer.]

I promised after I had made myself known that I would answer those things which concern me in the injurious charges which the Countess de la Motte permitted herself to make. This task will be as fatiguing to me as it will be tedious to the public. Nevertheless I shall fulfill this duty scrupulously while begging the readers who know me and those who are ready to appreciate me, not to give themselves the trouble to read this part of my defence.

REFUTATION OF THAT PART OF THE MEMORIAL OF THE COUNTESS DE LA MOTTE WHICH CONCERNS THE COUNT DE CAGLIOSTRO.

Extract from the Memorial:

The Countess de la Motte thus begins in her exordium, page 3:

"Here is introduced one of those persons whom the ignorant vulgar call extraordinary Men, an Emptric, Dreamer on the Philosophical Stone, False Prophet in the Sects in which he says he is educated, Profaner of the only true worship, and called by himself Count de Cagliostro. Yes, depository on the part of M. de Rohan of the splendid Necklace, Cagliostro has cut it up in pieces in order to increase by it the occult treasure (I) of an unheard-of fortune."

Whatever one might say of the style which reigns in the defense of the Countess de la Motte, it has at least one great advantage of including a great many insults in a very small space. However, it is not my intention to set myself up as a censor of the grammatical part of her memorial. I would have passed over in silence even this slight observation if, satisfied with wounding the language, the Countess de la Motte had respected in her writings the public, decency and truth.

Let us then pass on to the insults.

"Empiric in the art of human cures."

l remember having heard this word often in the mouth of certain persons; but I have never been able to know exactly what it meant? If they wish by this to designate a man who without being a Doctor yet has a knowledge of Medicine, who goes to see the sick and never wishes pay for his visits; who cures the poor as well as the rich and receives money from no one; then in that case I confess it and have the honor to be an empire.

"Low Alchemist."

Alchemist or not, the qualification of "low" becomes only those who beg and crawl. Everyone knows whether the Count de Cagliostro has ever asked favors or board and lodging of anyone.

"Dreamer on the Philosopher's Stone."

Whatever may be my opinion on the Philosopher's Stone. I have kept silence and the Public has never been troubled with my reveries.

"False Prophet," etc.

I have not always been so. If M. the Cardinal de Rohan had believed me he would not have trusted the Countess de la Motte and we would not be where we are now.

"Profaner of the only true Worship."

This is more serious. I have always respected Religion. I deliver my life and exterior conduct to the inquisition of the law; as to my inner life, God alone can demand an account of it.

"Styled by himself Count de Cagliostro."

I have borne the name of Cagliostro throughout all Europe. As to the quality of Count one can judge by the education I have received and by the respect that has been shown me by the Mufti Salshaym, the Sherif of Mecca, the Grand Master Pinto, the Pope Rezzonieo [Clement XIII] and the greater part of the sovereigns of Europe whether it is not rather a disguise than a title.

"Depository of the splendid Necklace."

I have never been the depository of the splendid Necklace. I have never ever seen it.

"Cagliostro has cut it up in order to increase by it the occult treasure of an unheard-of fortune."

If my fortune is so surprising, if I am the possessor of an "occult treasure" I have no need then to cut up a necklace in order to enrich myself.

When a man is rich enough and great enough, to be able to scorn the favors of sovereigns all his life and refuse constantly gifts that the common run of mankind can receive without degrading themselves, he does not tarnish the glory of a life without reproach in a moment. He does not descend suddenly from the magnificence of a Prince to shameful actions to which man can be led only by an excess of misconduct and dissipation.

The Countess de la Motte continues:

In order to conceal his theft, Cagliostro commanded M. de Rohan by the power he has created over him, to cause to be sold and to have mounted small portions of the diamonds at Paris by the Countess de la Motte, and to cause to be mounted and sold in England more considerable portions of them by her husband.

The intention of the Countess de la Motte has been in this story, which is void of all probability, to turn into ridicule M. the Cardinal de Rohan by representing him not as my friend, but as a slave so submissive to my will that when I command him to become an accomplice in a theft, of which the profit would have been entirely mine, he does not hesitate to obey me.

Such an assertion which combines at the same time extravagance and indecency does not merit a serious answer.

It may however become valuable in this lawsuit, inasmuch as it contains a formal avowal that a part of the diamonds coming from the necklace had been sold in France by the Countess de la Motte, and that another part had been also sold in England.

We find in the Memorial of the Countess de la Motte, on page 23, the following expressions:

Here are the vast plans of Cagliostro which though veiled at first are developed by the beginnings, the progress and an issue equally murderous for the Cardinal and the Lady de la Motte.

The development of which the Countess de la Motte here speaks, these vast plans which are at first veiled, and which are developed afterwards by beginnings, some progresses, and an issue, imply at least an entire year dedicated to intrigue before I succeeded in making myself master of the Necklace. But how can this supposition be reconciled with the fact?

I came to Paris in 1783 for the first time, but I remained here only thirteen days, occupied from morning till night in treating the sick. It was certainly not then that I could occupy myself with intrigue. Let us see if it is not possible that I may have mixed in it on my last trip.

The complaint returned by the Attorney-General makes known the fact that the negotiations relative to the Necklace were made at the end of January, 1785. It shows also that the jewelers put their acceptance at the foot of the proposition presented by the Cardinal, and that the Necklace was delivered in the morning of the first of February. I arrived at Paris (and the fact is easy to verify) on January 30,1785, at nine o'clock in the evening.

Everything was then consummated at the time of my arrival excepting the delivery of the Necklace, which took place thirty-six hours later.

I was at Lyons during the negotiations; and I was at Bordeaux at the time of the appearance of the false Queen in the thicket of Trianon.

Would I then come to Paris expressly to gather the fruit of an intrigue that another than myself had plotted?

What absurdity !

Yet I am decreed under arrest and the dungeons of the Bastille re-echo for the past six months with my groans and those of my unfortunate wife. And still the cries of oppressed innocence have not yet been able to reach the ears of the most just of Kings. But let us continue with this libel.

The Countess de la Motte after having pretended to have proved the necessity of arresting me and treating me as a swindler and an ethereal being, etc., expresses herself thus:

What will he answer to the first article of his examination. His name, his surname, his titles, he the Count, the woman attached to his fortunes, the Countess de Cagliostro?

It was not enough, then, for the lawyer of the Countess de la Motte to calumniate and insult me. He attacks me in the most easily affected part of my being. He

seeks to vilify my wife. I could have pardoned everything personal to myself, but my wife? What has she done to him? What has she done to the Countess de la Motte ? How can a man who has a public character permit himself to abuse it by steeping in bitterness the heart of an innocent and virtuous woman, who is adverse in no sense to his party, against whom he has neither complaint nor decree and whom he can reproach with nothing except the misfortune of having linked her fate with mine?

As to the proofs of the celebration of our marriage, which they claim the right to demand, I engage myself, if it is necessary, to make them public when I shall recover the liberty of my papers.

The Countess de la Motte dares to say that one of my servants boasts of having been for 150 years in my employ; that some times I assume to be 300 years old and at other times I boast of having assisted at the wedding of Cana. It is for that reason, in order to parody the miraculous transformation of that unnatural element, that I have conceived the idea of multiplying the necklace after cutting it up into a hundred pieces and then delivering it entire, so they say, to an august Queen.

That I am sometimes a Portuguese Jew, sometimes a Greek, and sometimes an Egyptian from Alexandria, from whence I have brought allegories and sorceries into Europe. That I am one of those extravagant Rose-Croix who possess the art of conversing with the dead; that I treat the poor for nothing in order that I may sell immortality to the rich for some price. That my society is composed of visionaries of all classes. She finishes by letting it be understood that I have committed various wrong acts in certain courts of Europe, and that some of these are within the knowledge of Madame Bohmer.

The reader may depend on it that I shall not answer in detail all this torrent of insults and absurdities.

I have already said that I have been educated as the son of Christian parents. I have never been a Jew nor Mahometan. These two religions leave certain ineffaceable marks on those professing them.

The truth of what I say can be proved and rather than leave a shadow of a doubt in this respect I will submit myself to an examination more shameful for those who require it than for him who suffers it.

Moreover I desire that the Countess de la Motte would deign to particularize the deeds that she ascribes to me. Let her without fear say who is the rich person to whom I have sold immortality. Let her be kind enough to cite one of those high deeds which have made me known in all the Courts of Europe. Above all I defy her to declare what are the evil deeds she ascribes to me and which are within the knowledge of Madame Bohmer.

If the Countess de la Motte is content to speak of me in vague insulting phrases and to make perfidious omissions when so speaking, and does not answer these formal challenges, I declare to her, once for all, that I shall be pleased to make to all her omissions and all her insults, past, present and future, a very laconic response which is very clear and energetic, and which the author of the "Provincials" made formerly in a like case, to a powerful society, a response which politeness forbids me to put in French but which the lawyer of the Countess de la Motte can explain to her and which is, Mentiris imp entissine. [Thou liest most shamelessly.]

The Lady de la Motte relates afterwards, in her own fashion, the story of the magnetism exercised on her niece, that is to say, by adding to it many circumstances contrary to the truth and making them enter into this story of the Necklace with an awkwardness and air of improbability which she does not even take pains to disguise. She puts in the mouth of the Cardinal de Rohan, an Academician and man of the Court, phrases of a meanness so repugnant that the worst of footmen would blush to have uttered them. She hears behind a screen the sound of the kisses which a good angel and her niece give each other reciprocally.

On a table, she says, were heaped objects most suitable to excite terror. These were crossed swords, ribbons of different colors, crosses of different Orders, a poniard and a carafe of extremely clear water.

As the limit of horror she says: "This sombre spectacle was illuminated by an astonishing light." As a sequel to all this bizarre apparatus I make the Countess de la Motte swear to keep the secret, and then I order the Prince to go and find a great white box. He opens it and the Prince gives the commission to the Countess de la Motte to sell, and cause her husband to sell, a certain quantity of diamonds.

One must believe either that the Countess de la Motte has lost her mind entirely or else she has great confidence in the credulity of her judges, to hope that she may get out of this affair by circulating such absurd stories.

I have already given an account on page 40 of my memorial and the following pages, of how it occurred and the honest motive which induced me to lend myself to this comedy. M. the Prince of Luxemburg (2) and M. de Carbonnieres can testify if there is need of it as to the truth of my answer as given in my examination.

"On the first or second of August," she says, "M., the Cardinal, showed the Countess de la Motte a little note which he folded from top and bottom so as to let her read the middle only. The Lady de la Motte read (this deserves attention), 'I send by the little Countess,' and as a continuation a number of figures which the Lady de la Motte was not able to add up. She read again: 'In order to quiet these unhappy wretches; I would be sorry if they were in difficulties. 'On reading this M. de Rohan exclaimed: 'Has she deceived me, this little Countess? But that is impossible, I know Madame de Cagliostro too well.' There is no ambiguity here, for the Countess de la Motte was present and to whom he truly might have said: 'Have you deceived me ? But I know Madame de Cagliostro too well '. "

Always fables and never proofs nor even probability. What does Countess de la Motte wish to say by this equivocal language? To whom was this letter addressed? She does not speak of the address; by whom was it written? By my wife? But she does not know how to write as I have already said. By me ? I never write in French, and very rarely in Italian. By M. the Cardinal de Rohan? If so, why would he read to the Countess de la Motte only a part of the letter and carefully hide from her the remainder? Why this exclamation on reading three or four words from a letter written by him? What is this deceit of which he suspects my wife for a moment? Why in speaking of her does he name her at one time with familiarity as "the little Countess" and the next time with respect as "Madame de Cagliostro?"

It is clearly seen that in this part of the memorial of the Countess de la Motte, she has sought to implicate my wife in an affair of which she never had the slightest knowledge in order to lay on me all the blows at once.

The Countess de la Motte thus terminates her long diatribe:

This Person must learn by a new education that while the enlightened Tribunals have not for a long time now condemned men to capital punishment for sorcery, properly so called, yet the same Tribunals are keeping in store judgments when the sorcery is accompanied with witchcraft, with thefts and swindlings, and above all when they are multiplied by scholars and in schools.

Thus the Countess de la Motte regrets not to be in that happy time when an accusation of sorcery would have brought me to the stake. Then she represents me as instructing scholars in sorcery and giving them lessons in theft and swindling. Who are the men vile enough to come and listen to the lessons of such a master? It is certainly not in my society that she will find them. It is not necessary, I think, to name here the persons who have done me the honor to visit my house; but I can say with truth that there is not one of them whom, the man the most delicate and most finical in his social relations, would not be honored to know.

I am persuaded, moreover, that the Countess de la Motte has done me all the evil she did, less from hatred of me than with the purpose of exonerating herself. Whatever has been her intention, I pardon her, as much as is in me, for the bitter tears she had made me shed. Let her not think that this is an affected moderation on my part. From the depths of the dungeons where she caused me to be dragged I invoke for her the elemeney of the Law. If at last when my innocence and that of my wife shall be recognized, the most just of Kings shall think that he owes some indemnity to an unfortunate foreigner who settled in France only on the faith of his royal word, and that of hospitality and the rights of nations, the only satisfaction I shall ask is that His Majesty will be kind enough to accord at my prayer, a pardon and liberty to the unfortunate Countess de la Motte. This pardon, if I obtain it, cannot injure Justice. However guilty may be the Countess de la Motte, she has been punished enough. From my own bitter experience the world can believe there is no crime, no matter how great, but six months in the Bastille will expiate it.

You have read, judges and citizens. Such is the man who was known at Strasburg, at Bordeaux, Lyons and Paris, under the name of the Count de Cagliostro. I have written this to satisfy the Law; and it will satisfy all other sentiments save that of vain curiosity.

Will you say that this is not enough? Will you insist to know more particularly the country, the name, the motives and resources of this unknown ? What matters it to you, Frenchmen ? My country is for you the first place in your empire, where I submitted with respect to your laws. My name is that which I have made honored among you, my motive is God; and my resources are my own secret.

When, in order to relieve the sick or feed the poor I shall ask to be admitted into your doctors' associations or into your benevolent societies, then you may question me; but to do, in the name of God, all the good that I am able to do is a right which requires neither name nor country, proofs nor bail-bonds. (3)

Frenchmen, are you only inquisitive? You read these frivolous pamplets where malice and levity are pleased to pour ridicule and infamy on a friend of man.

Do you not wish on the contrary to be good and just? Do not question him but listen and love him who has always respected Kings because they are in the hands of God, governments because they protect them, religion because it is the law, and law because it is the complement of religion; and finally, men because they are His children like himself.

Once more, do not question him further but listen and love him who came among you to do good, who suffered himself to be attacked, in patience, and defended himself with moderation. (4)

(Signed) THE COUNT DE CAGLIOSTRO.

(1) Madame de la Motte spelled tresor, treasure, as thresor. Cagliostro makes fun of her ignorance.

(2) The Duc de Montgomery-Luxembourg was Deputy Grand Master of the Grand Orient.

(3) It is very difficult to render into English the force and eloquence of this passage in the original French.

(4) This Memorial helped to tear down the Bastille three years later.

----o----

The Freemasonry of the English Speaking World

A Review of Sir Alfred Robbins

By BRO. J. HUGO TATSCH, Associate Editor.

IT is a safe venture to predict that no book by a modern Masonic writer has been awaited with so much interest, or will receive such a hearty reception, as English-Speaking Masonry. Its author, R.W.Bro. Sir Alfred Robbins, P.G.W., President, Board of General Purposes, United Grand Lodge of England, is better known in the United States than many an American Grand Master; his name has been a familiar one to the Craft for many years. His never to be forgotten journey to the United States, in 1924, when he visited ten American Grand Lodges - an itinerary in which Iowa was included because of its internationally known Grand Lodge Library - lingers in the memory of those who know what an outstanding event it was, and has been deeply etched in the hearts of the Craftsmen who were privileged to hear and meet him. Not only was his visit an important one from the standpoint of Freemasonry, but it was also of great significance as an expression of the cordiality and good will existing between the English and American people. This is indicated by the meeting which took place at the White House between Calvin Coolidge, then President of the United States, and Sir Alfred Robbins. As I look back upon this meeting, it is not inappropriate to also make a reference to Lady Robbins, whose personal charm and graciousness is vividly remembered, and who contributed in no small way to the success of the mission of her husband.

English-Speaking freemasonry comes to our shores at a singularly appropriate time, for as Brother Robbins says in the opening lines of his book, the year 1930 marks "the bicentenary of the Craft's official introduction into the United States." He also pays a graceful tribute to the American Craft by saying that "American Masons have never failed to own what is due to the parent Grand Lodge to which they owed their birth and infant nurture. . . . English-speaking Masonry, indeed, whether acting under independent jurisdiction or remaining within the sovereignty of the United Grand Lodge of England, has kept its torch alight and held its banner high for over two centuries."

The undertaking of such a book as Brother Robbins has so ably prepared is a difficult task, one which no one is better qualified to judge than himself. Brother Robbins modestly disclaims any marked qualifications for his task; in speaking of the historian who would essay the task, he says: "But not least of all his qualifications should be a portion of literary ability as will cause his endeavor to interest as well as enlighten his readers." Those who read the new book will soon realize that the volume is interesting as well as informative, and is a book that is pleasingly different from the usual presentations. The author avoids a difficult situation very skilfully and tactfully by saying: "To Masonic friends, and especially some in the United States, who have assisted him with facts and hints, he is sincerely grateful; but he finds it impossible to quote every source of information, whether oral, written, or in print." He protects himself against responsibility for inevitable errors by saying that he has had to rely upon certain documents by quotations which have been extracted from the writings of other authors. "It is the lot of every first writer of a comprehensive h story," he says, "to receive a multitude of corrections or suggestions on points of detail." Such errors as may be found in the new book are insignificant, and in no way affect the worth of the undertaking and the splendid panorama it unrolls before the fascinated reader.

The purpose of the book is most concisely told in these words:

The book is an endeavour fairly to set before all interested in Freemasonry, whether or not from the inside, the inner meaning and outer expression of a world-spread Fraternity. Nothing is revealed a Mason should preserve; what is told is what all may know. It mainly deals with English-speaking Freemasonry, which covers that of England, Ireland, Scotland, the British Dominions and Dependencies, the United States, and a number of Lodges in South America, thus embracing fully three-quarters of the Masonry of the world.

The scope of the work is best told by the table of contents, herewith presented:

I. What is Freemasonry?

II Masonic Origin and Growth.

III. The Grand Lodge Era Begins.

IV. Grand Lodge Develops.

V. Grand Lodge Divides.

VI. United Grand Lodge.

VII Success and Semi-Schism.

VIII. English Masonry Extends.

IX. The Rising Tide.

X. Early Twentieth-Century English Masonry.

XI. The Great War and After.

XII. England's Grand Lodge and Its Work.

XIII. The Grand Lodge of Ireland.

XIV. The Grand Lodge of Scotland.

XV. English-Speaking Masonry in the Americas.

XVI United States Masonry Before Independence

XVII. American Masonic Independence Accomplished.

XVIII Fruits of America's Freedom

XIX. English Masonry in Canada.

XX Its Work in the Eastern Hemisphere.

XXI. Masonry's Educational and Beneficent Results.

XXII. A League of Masons.

Chapter I opens with a definition and a declaration which will instantly find a place with the other great definitions and declarations that have been made:

Freemasonry can be defined as an organized system of morality, derived from divine wisdom and age-long experience, which, for preservation from outer assault and inner decay, is veiled in allegory and illustrated by symbol. The.influence of divine inspiration is with it throughout. Every English Masonic Lodge is dedicated to God and His Service. Each candidate for membership declares his belief in the Supreme Being. Guidance from on High is sought step by step. Keeping strictly aloof from all doctrinal differences and political divisions, it demands from its members, whatever their race, tongue, or creed, a recognition of the Eternal and of the Light which comes from Above, loyalty to their country and obedience to its laws, with Strict regard for the rights and liberties of their fellow-men.

Coming from such an eminent authority, one whose utterances can be accepted as es-cathedra, when considering the position he holds in the Mother Grand Lodge, this quotation should effectively silence the enemies and calumniators of Freemasonry. The entire chapter is an inspirational presentation, worthy to be placed in the hands of each Mason as a chart by which he is to progress through the Fraternity, and to reflect honor upon himself and the Craft in his life before the world.

Like all real scholars of the Craft, Brother Robbins flouts the claims of prehistoric origins, and distinguishes clearly between legend, tradition and fact in the opening paragraphs of Chapter II. He says very truly: Freemasonry, like Churches and States, can stand on its own merits, and needs no false bolstering of its strength. Of late years an assiduous and hard-working School of Masonic students, has arisen in England, Ireland, the United States, and Germany, determined on a thorough Search for truth. This School, pursuing the methods of the higher criticism, has sought proof for all assertions, and has treated legend as the English Church does the Apoerypha - to be employed for example of life and instruction of manners.

The result, while ridding Masonry of many pleasant stories and fabulous pretensions, has been to strengthen its hold on serious adherents by showing that its evolution has been natural and its development sure, and this because it rests on foundations of precept and practice which nothing can shake.

As an active member and Past Master of the famous Quatuor Coronati Lodge No. 2076, nothing short of such a declaration is to be expected.

The succeeding chapters, treating of English Masonic history, are unique in their treatment of the subject. The reader is not bored by the presentation of dry statistical data, nor by a chronological recital of events which has a soporific effect. On the contrary, the pages are alive with interesting facts, and carry the reader along in a manner which shows that Freemasonry is not a thing separate and apart from the period in which it finds itself. Brother Robbins portrays underlying causes which expressed themselves in effects that are confusing to only those who try to study Freemasonry as an isolated specimen beneath a powerful microscope. The Fraternity invariably eludes such attempts; the student who would know the Craft as it really is must make a different approach.

Some peculiar situations develop in the book. One such is on page eighty-five, where we read of Francis, second Earl of Moira, later Grand Master of Masons, fighting in the American Revolution and opposing our troops at Bunker Hill - where Joseph Warren, Provincial Grand Master, fell in serving his country. Later the valiant British soldier distinguishes himself further at Brooklyn and White Plains, as well as at Camden and in "the last flicker of British success" at Hobkink's Hill. Such extracts not only reveal Masonic history unknown to us in America, but their presentation illustrates the proverbial sportsmanship of our overseas cousins, to whom defeat in contests of skill is nothing to sulk about, but to be borne with a smile and unbroken spirit.

Another sidelight of the book, one which will appeal to the students of the Craft, is the reference to the Duke of Sussex aiding in the formation of a Masonic library for the Grand Lodge of England. This institution, not so widely known as some

others, is to be housed in the magnificent Memorial Temple now under construction at London - an undertaking which R. W. Bro. Sir Alfred Robbins has supported and promoted in a degree not so well known in America as it should be.

American Masonic students are fairly well familiar with the history of the English Craft up to the time of the Union of 1813; but we are not so well informed on what occurred after that memorable event. Brother Robbins makes up for this deficiency in his book; and he tells us some interesting things about the Prince of Wales (later King Edward VII) becoming a Mason. Very few of us have access to the Proceedings of the Grand Lodge of England for the period of 1868-1875; there are some interesting things to be read between the lines of English Masonic history relative to the Prince's Freemasonry, the visit of the Earl de Grey and Ripon, Grand Master, to the United States, and the change of Grand Masters when de Grey and Ripon became a convert to Roman Catholicism. The story is charged with a dynamic force that is very apparent when one considers the religious and political background of the period, especially in Continental Europe. The break with the Grand Orient of France is told by Brother Robbins - having to do with the new declarations of what Freemasonry was, and with the banishment of the Bible from the Masonic altars of French lodges.

The part that English-speaking Masonry played in the events of 1914-18 is not overlooked. Upon the outbreak of the World War in 1914 the ties which existed between the Craft on both sides of the Atlantic were strengthened. At Grand Lodge in 1914, a message was read from the Grand Lodge of Massachusetts, "your oldest child in the Western Hemisphere," expressing not only deep concern for the English brethren and their dependents who were suffering in body and estate, but offering all the Masonic succor within their power, consistent with citizenship in a neutral nation. Similar expressions came from other sources; and special recognition was given to them in 1917, when the bi-centenary celebration of the founding of the Grand Lodge of England made such action particularly significant. Twenty-eight American Masons, representing sixteen Jurisdictions of the United States, from Massachusetts and New York through Iowa and Michigan to Colorado and California, were present at the Bi-Centenary Celebration June 24, 1917.

Sticklers for the doctrine of physical perfection, an outworn heritage from operative days and of no importance today, will find food for thought in the following quotation from Brother Robbins' text. Speaking of difficulties which needed adjustment he says:

They included such alterations in procedure as to permit the entrance into Lodges of private soldiers as well as those of commissioned or non-commissioned rank, and to provide for the admission of candidates who, being in all other respects fit and proper persons to be made Masons, were able, even though blind or maimed, to explain or exemplify the working of the Craft.

With the story of the Grand Lodge told from its origin to present times, Brother Robbins carries on the account with a chapter telling of its work. The vast amount of work done requires funds; there is an annual income of approximately $500,000. England has a custom which we in America should observe: each Master Mason is given a parchment diploma of membership, for which he pays a slight fee - five shillings, I believe. Such documentary evidence is something which has many unexpected uses. There are also direct levies upon the membership for Masonic charity; what a protest there would be in the United States if such procedure were followed here ! The entire levy upon London brethren goes into the central fund; in the case of brethren in the Provinces, half goes to the Grand Lodge and the other half to the Provincial Grand Lodge; overseas brethren are not called upon for contributions. There is also an assessment for the Building Fund, and voluntary contributions are expected for the Million Memorial Fund, for which nearly $5,000,000 has been raised. With a membership about a sixth of that we enjoy in the United States, the English brethren have raised nearly $5,000,000 for their Memorial Temple while we in America, with three million Masons, have not yet succeeded in raising half of that amount for the George Washington Masonic National Memorial. Perhaps the reason lies in the fact that Freemasonry in England is primarily that of the Craft and Royal Arch; the English Fraternity is not burdened with additional degrees, orders or "side shows."

A perusal of a list of countries in which English Freemasonry is at work would be an excellent lesson in geography - Bermuda, Bulawayo, Cape Coast Castle, Coomassie, Cyprus, Funchal, Fiji, Mashonaland, Madeira, Sierra Leone, Solomon

Islands, Zanzibar - to mention a few spots. "They are rallying points for Britons," says our gifted author, "and in them men of the same race and tongue come together for common converse, Masonic, social, and persona], fraternal and friendly alike. There is no social organization other than Freemasonry which covers so wide a field, or does so much to preserve touch between Britons and their fellows in the far parts of the world."

The story of Freemasonry in Ireland and Scotland is also told in a graphic manner, and the contributions these two Jurisdictions have made to the development of Freemasonry during two centuries are not slighted. A full chapter is given to each Grand Lodge.

The chapters devoted to American Freemasonry will be read with particular interest. We all like to see how others regard us. Brother Robbins is no superficial observer; he says well, "A Masonic visitor to the Americas, both North and South, has to avoid judgments formed on first impressions, just as should all in the reverse direction."

Opening with mention of his visit to the United States in 1924, already alluded to in an earlier paragraph, Brother Robbins says:

On his return [from the visit], he reported through the Grand Master to Grand Lodge that, in regard to such differences as are plainly visible between the system of Grand Lodge and Private Lodge government in the United States and the English Jurisdictions - differences, it is ever to be understood, in degree but not in doctrine - national characteristic and local circumstances always and most steadily have to be borne in mind. A marked divergence in national psychology accounts for the one difference which to the Englishman is most apparent, and that is that what English Masons present to the mind's eye is in America represented to the bodily vision. It is impossible openly to say more; but the manner in which the English Masonic working has developed across the Atlantic, must impress those Brethren who desire to know what are the differences in practice, and how and why they arose. When an enquiry of this kind is undertaken, it must be with the

preliminary recognition that American Masonry is very largely descended from the Antients, and from military Lodges working under Irish Masonic influences. And it must not be forgotten that, when the time was considered to have come at the Union for a simplified assimilation of the two "workings," Britain and the United States were engaged in a four years' war, which left very rankling feelings behind. Even if American Freemasons had been likely to adopt the simplified method in happier times, nothing was less probable in the first quarter of the nineteenth century than a following of English example.

The study suggested would have fully to realize the temperamental and psychological differences between the English and the American peoples - differences more easily observed than accounted for. There are problems which directly touch American Lodges alone, and those which directly touch only English Lodges; but, at the most, they are non-essential. It is always to be remembered that the forty-nine American Grand Jurisdictions are independent of each other, having no central authority, acting on their own regulations and by their own methods of government within their several boundaries. As a consequence, the composition of the various Grand Lodges, the method of selection of the several Grand Masters, and even the term of service of these high officers, vary greatly with the Jurisdiction, just as does the working of the Private or Subordinate Lodges.

Brother Robbins pays just tribute to M. W. Bro. Melvin M. Johnson, Past Grand Master of Massachusetts, 1914-16, in designating him as a "painstaking, patient and accurate chronicler," and quotes from his book, The Beginnings of Freemasonry in America, regarding the introduction of the Fraternity in the American Colonies. An entire chapter is given to "United States Masonry Before Independence," with two others following in which the story of American Freemasonry is ably epitomized. The story is carried down to the present, with mention made of Massachusetts constituting lodges in China, Canal Zone and Chile, and New York doing likewise in the Near East and in Finland. He closes with a reference to the George Washington Masonic National Memorial, saying:

By this superb erection American Masons will specially commemorate the First President who took the oath to the Constitution on a Masonic Bible, and whose

Chair, occupied by him while Master, is regarded by American Masons with the same reverence as the Germans give to the Master's gavel used by Frederick the Great as head of the senior Lodge among those which compose the Grand National Mother Lodge of the Three Globes, most ancient of the traditional three Old Prussian Grand Lodges with headquarters in Berlin, and having its home on ground given by Frederick himself.

Our near neighbor, Canada, has also had the benefit of Masonic influence in its history; the story is told in a chapter devoted to the Dominion. In early days, there were close relationships between the seaboard towns on the Atlantic, and the student of Colonial Freemasonry cannot disregard this fact. Later years saw the same fraternal relationships continue as the Craft followed the course of empire to the west; today the brethren of Washington and British Columbia, fronting on the Pacific, cross the invisible boundary line and unite in the ceremonies of our ancient and honorable Fraternity.

The final chapter is a practical recommendation for still closer union between English-speaking Masons. The basis is stated in a short sentence: "Reverent recognition of the Eternal, resolute renouncement of the political - these are the foundation and corner stones of the Masonic system." Bro. Robbins presents an ideal we all can cherish; I will close with his own words:

Bound to each other by ties or common origin, identical ideals, and never broken friendship, English-speaking Freemasonry all the world through could render inestimable service, not only to the Brotherhood but to mankind, by more intimacy of association, elevation of idea, and intensity of aim. The task is worthy the devotion of all, and English-speaking Masons in every clime should arise to so supreme an occasion. Then even the War which provoked these thoughts will have had its compensations. Out of the eater will have come forth meat, and out of the strong will have come forth sweetness. The far flung battleline will have given place to the faring Brother-line; and severe though the labour the reward will be sure.

----o----

What Did a Grateful Republic Intend?

By BRO. LEONARD G. COOP, Missouri.

FOR the benefit of those who did not read my articles in the March and April issues of THE BUILDER, a very brief digest of their contents is here given. They touched upon the treatment (or more accurately the lack of it) afforded some of the really disabled veterans of the World War by the Veterans Bureau, may be instructive.

In the March issue the case of a Mason who committed suicide in 1924 was related, in which the Bureau admits that:

" . . . the cause of death was directly due to and proximately the result of mental disease which disability was held as incurred in service. ..."

Although the merits of this most distressing case have been repeatedly brought to the attention of the Bureau, and in particular to the Director individually, and in addition discussed in detail last January with Mr. L.B. Foster, the personal representative of the Director, the Bureau has refused to grant either compensation or insurance benefits in this case.

He filed his claim in February, 1920, and committed suicide in March, 1924.

Quoting from the World War Veterans Act regarding mental diseases, we find, under Title 11, Section 200:

". . . that an ex-service man who is shown to haves or, if deceased, to have had, prior to January 1, 1925, neuropsychiatric diseases - developing a 10 per centum degree of disability or more - shall be presumed to have acquired his disability in such service. ..."

Medical evidence in this veteran's folder at the Bureau should prove to any fair-minded individual, or group of men, that he was suffering from a severe mental condition practically from the day that he was discharged.

It is understood that Gen. Frank T. Hines, Director of the Veterans Bureau, is a Mason and belongs to Temple-Noyes Lodge, No. 32, Washington, D. C., and for a Mason to permit such rank injustice to another Mason is almost unbelievable. Masons most emphatically should not receive more consideration than those who are non-Masons, but does not the denial of even common justice to a brother Mason emphasize and aggravate the shame of such misuse of what is practically despotic power?

It is freely granted that as a rule it is a physical impossibility for the Director to review all individual claims; anyone who understands Bureau matters will readily realize this. But this particular case was brought to his personal attention, not once, but repeatedly, and was, in - addition, fully discussed with his personal representative, so that there seems to be no possible excuse for such outrageous injustice.

If this claim were an isolated one there might be some conceivable excuse conceded him, but it is not isolated. The writer has full and complete records of many more that are fully as distressing and equally without adequate excuse.

There was no question of any misconduct disease in this claim; and when the full history is known to any fair-minded man he will be amazed that such injustice would be tolerated (if not actually authorized), particularly by one Mason toward another; he is now dead and no longer able to defend his rights.

The story of the totally disabled blind veteran (Wm. J. Shackelford) which appeared in the April issue, was but another illustration of what is going on widely throughout the country, and again it must be insisted it lies largely within the hands of the Director of the Veterans Bureau to stop such things, if he chooses, and when he chooses.

Mr. Shackelford crashed, from 900 feet, in an airplane during service, and there is abundant official record concerning his injuries; but outside of one small check for back compensation, mailed to him last month, he has never received any compensation nor any insurance benefits, and is not (at the time this article is written, April 20, 1930) receiving anything from the Veterans Bureau.

This case is an illustration of multiplied Bureau technicalities and concentrated rigidity; it is one of the worst cases that has come to the attention of the writer, and that is saying quite a good deal.

If space would permit, it would be interesting to make a full copy of what the Regional Office Rating Board of the Bureau in St. Louis had to say about this particular claim in 1928. This Board saw him personally many times, and were able to confer with the doctors who had made the examination, while all those at the Central Office who are responsible for the unjust and rank decisions have never seen nor talked to the veteran.

A few excerpts from the St. Louis Board's findings, dated November 2, 1928, will be illuminating. This report first gives a history of injuries in the service as disclosed by official records, then of the treatment in hospitals, and finally the relationship between those injuries and the injuries received in an automobile accident in 1927.

The Bureau's own consulting eye specialist, a physician of national reputation, closes his exhaustive study of the case relative to the injuries to the veteran's eyes by stating:

". . . it may be assumed that his airplane crash in 1919 was the etiological factor in the optic atrophy . . . his present loss of vision even if aggravated by the automobile accident of 1927 may be properly ascribed to the airplane crash while in active service in 1919."

The Rating Board's decision continues:

" . . . this Board has made a very careful and painstaking study of all disabilities . . it impresses us that one thing stands out and that is that this veteran unquestionably suffered disabilities on his whole right side as well as his head and eye from the airplane crash - to make a decision that all of his disabilities existing at the present time are wholly attributable to the automobile accident is, in our opinion, to shut our eyes to the real facts in the case.... Dr. 'X' is consulting specialist in this office and is considered an authority on eye . . . diseases. Much reliance has been placed by this Board upon the statement and conclusion of Dr. 'X'. . ,"

This Rating Board then allowed him service connection on eye, fracture of leg, crushing of knee, and multiple facial scars, concluding their report by stating:

". . . the granting of service connection for the above disabilities is an exercise of our best judgment as to what we believe to be the facts - and reflects the intention and spirit of the law. . ."

Yet in spite of this decision the veteran is receiving nothing at the present time from the Veterans Bureau, due to the wonderfully sympathetic and highly intelligent attitude of those in authority in the Central Office in Washington.

To express the feelings induced by contact with the victims of such injustice in any adequate manner, would probably seem to those without such knowledge, intemperate and exaggerated - it will be better to let the reader make his own comments.

Ordinary publicity is ignored by the Veterans Bureau; and not until some Senator or Representative demands the names of those who have made an iniquitous decision, and then insists on their punishment, may the Bureau be expected to change its hide-bound, red-tape entangled methods of procedure.

We have heard much over the radio, and through various forms of publicity, as to the enormous sums being spent for the relief of the veterans, and apparently there is much opposition in Congress, at the present time, to bills that would add many more millions to the present staggering costs.

If the proposed new legislation becomes a law, the question is here seriously raised: What possible good will be accomplished if the director and his bureaucratic advisors continue to flaunt their power in the faces of the lawmakers and of the citizens in the manner illustrated in the two claims digested in the foregoing paragraphs ?

What will undoubtedly happen, as has repeatedly occurred in the past, is that new laws, or the liberalization of old laws, will compel the Bureau to take care of some of the cases now denied under their maladministration, while it at the same time opens more widely the gates to thousands of veterans whose present disabilities are in no way connected with their service.

There is every reason to believe that it will still continue to be the policy of the Bureau to deny as many claims as possible, and I this regardless of merit.

The present laws are liberal in their intent and were clearly designed to cover a large majority of the very claims that are now being denied, but so long as such men as the director has chosen, either on their own initiative, or by being forced to make decisions in accord with the director's official wishes, continue to disregard the existing laws, which are the wishes of the people, as enunciated by Congress, just so long will we have injustice and privation, with consequent deaths and suicides. And the Veterans Bureau will continue to be held in just contempt by all those who know anything of the actual facts.

A word regarding the employee of the Bureau at their various Regional Offices. There are, and have been many times when Regional Rating Boards would have given justice, if they had so dared, but they must needs follow policies and precedents as laid down by authorities in Washington; quickly would they lose their positions if they did not.

The following is a verbatim report of the conversation which was held between the writer and the medical member of one of the Regional Rating Boards in connection with a case which will soon be tried in a Federal Court for insurance benefits.

It was such a palpable miscarriage of justice that a special protest was made against the decision which had been rendered, and this doctor was asked how he

could possibly give such a decision in the light of the evidence in this disabled veteran's case. His reply was:

"A representative came from the Central Office while you were away and picked out a few cases that our Rating Board could not see any way out of giving compensation and this representative jumped all over us and intimated if we could not discover a way to deny service connection to appeal the ease on some minor technicality, and they would take care of it as they had had more experience in this line."

If space would permit, a great many more instances could be cited indicating to what extreme lengths the Veterans Bureau will go to evade the law, quite possibly in pursuit of a policy they erroneously believe to be in the interests of economy, but which in the final analysis will but cost the government millions of dollars more, and this because new laws will be passed to endeavor to correct the very conditions now created and maintained by long-time prevailing Bureau administration.

A few words at this time, with an illustrative case, in connection with this Government Insurance, of which we hear so much, and of the wonderful benefits (?) that are to be derived by veterans taking out government insurance in preference to that offered by the old line private companies.

Apparently compensation is considered by the Veterans Bureau as a gift to the disabled veterans; in reality it should be thought of as an obligation. Suit in court cannot be brought for payment of compensation, at least there is hardly any possibility of winning any suit that might be attempted. But Government Insurance is a contract, it is something that was purchased and paid for by the veteran, by no flight of imagination may it be held as a gift. Yet thousands are finding out, to their dismay and sorrow, and disgust, that it is necessary to bring suit in a Federal Court to force the Bureau to pay them that to which they are entitled, because they have paid for it.

To anyone who has followed any number of these suits, it is plain to be seen that the disabled veteran is very decidedly at a disadvantage when it comes to a trial in a Federal Court; it would take too long to prove this statement in this article, but it can be proved beyond the peradventure of a doubt, and as a matter of fact is probably readily comprehensible to thinking minds.

For many disabled veterans, government insurance is quite probably the only insurance that he can now secure; and in this particular instance the government has been liberal in permitting the disabled veteran to acquire or reinstate a prior policy. However, the collecting of benefits on this policy (even after it has been issued, and after he has paid premiums for a number of years) is quite another story. In other words, if insurance has been granted, and the veteran dies, having carefully kept up his premium payments, then his beneficiary may not have quite so much trouble in collecting. This, however, is by no means always certain; in fact in one case that I have in mind the veteran died within three weeks after discharge, with his policy still in force, and the beneficiary has not yet been paid, but she has been forced to start suit for her rights.

The main difficulty that the veteran is likely to encounter is, if, and when, he becomes permanently and totally disabled. It is this outrage against justice that has caused the large majority of the thousands of suits, all over the United States, to be filed.

The writer can cite several cases where outside insurance companies have been paying permanent and total benefits for years to veterans who happened to have been insured in private companies. But these same men have been compelled to sue the Federal Government for benefits from their government insurance, although the government claims to be liberal in their decisions in connection with disabled veterans. This, in reality, has not been demonstrated to be a fact.

Bro. Caspar W. Bruns, 32d, of St. Louis, Mo., whose pictures appear with this article, took out government insurance in April, 1927, and since then has paid his premiums regularly. He is now suffering from pulmonary tuberculosis, moderately advanced, active; pulmonary laryngitis, chronic; heart disease, and also arthritis of the spine.

Quoting from the Bureau's own decision dated Oct. 19, 1928:

" In view of the fact that this veteran has been hospitalized for a period of one year and the recommendation of the hospital authorities that he will not reach a condition of arrest by further hospitalization, he has been rated as allowed temporary total disability from Sept., 1928, to Sept. 1, 1931, in accordance with the terms of Section 202 (3)."

In effect this means that tile Bureau's own examiners have decided that he has been totally disabled since Sept., 1927, and will continue to be totally disabled until Sept., 1931, a period of four years without a break.

It would be interesting to place this case before any disinterested reputable life insurance company to see whether they would have denied the man the benefits of the insurance he had bought and paid for, when he is in the condition that is shown by the Bureau's own hospital report.

Demand was made for payments of insurance benefits in February, 1928. The director denied his request June 27, 1929. Suit was filed August 3, 1929. On November 5, 1929, the Government asked for another 60 days in which to answer his petition. January 6, 1930, the government filed a demurrer on an absurd technicality. The case has been set for trial for May 22, 1930, and if he is lucky, the suit will be tried on that date.

It is needless to mention that this veteran must keep up his insurance premiums during all this time, and as he is utterly unable to work, these premiums must be taken from the small amount of compensation he now receives.

For two years and three months he has been trying to secure that to which he is justly entitled and may have to wait yet another year before it is finally settled.

Thus you have a concrete illustration of government ideas and methods when you purchase government insurance; it is something to think over very carefully, very critically.

It might be well for veterans who are now in good physical condition, and who are now considering government insurance, to hesitate somewhat before making their final decision; for Bro. Bruns is but one of many that are having trouble.

There are thousands of suits already filed against the government, and undoubtedly more will follow. Do you desire to have the expense and worry over a suit in a Federal Court if you too become permanently and totally disabled, or do you wish to have the thought constantly in your mind that those dependent upon you may have to wait for years and years before they finally, if ever, get the benefits for which you paid?

The Government has almost unlimited strength and resources, this is unquestioned, but government officials may use that enormous power to try to make it impossible for you and your loved ones to secure that which is rightly their due.

After much observation and experience in these government suits, the statement is made, that, where the suit is based on the benefits from the old War Term Insurance (carried during service) the Veterans Bureau apparently secretly hopes

and trusts that you will die before your case comes to trial; they know full well how difficult it is for a deceased veteran's dependents to win a suit when the veteran himself is not there to tell the truth, the whole truth and nothing but the truth, about himself.

Disabled veterans are now dying at the rate of ten daily (according to a recent statement made by the Veterans' Bureau) .

The attorneys for the Bureau well understand that if they can secure continuance after continuance of suits, the law of averages will strongly operate in the Bureau's favor before the suits do come to be tried, and as strongly operate against the veteran 's.

To think that many of these boys, who in the country's hour of need sacrificed everything, are now compelled to die knowing that they have not received even that which the law specifically provides they shall receive and for which they fully paid, due to an intentional and premeditated delay and procrastination on the part of those who are government paid to do this work in their behalf. A delay that it is hard to avoid stigmatizing in the harshest terms, but which is certainly morally indefensible.

Personally the writer would much rather earn his living working as a day laborer than receive the pay of the Veterans Bureau, with its easy hours and substantial vacations, if thereby he would be compelled to be the direct cause of denying some of the claims with which he is fully acquainted, and for which he has been working for years.

Right at this moment there is a disabled veteran who is unquestionably permanently and totally disabled, who has paid for his government insurance up to date, and he tells me that he now has nothing to live for anyway, and that the only way in which he can force the government to grant his insurance benefits will be

by committing suicide. His case has been in court for many months and the delays have well nigh broken his morale. It will not be at all surprising if this boy does precisely what he states that he intends to do.

Solemn promises have been made by me to some of these pathetic veterans while on their death-beds, that I would fight for the rights of their dependents and loved ones; and so long as I have health and strength and am financially able to do so, I shall continue to fight the callous incompetency, the unnecessary red tape, the delay and personal indifference, that abounds in the Veterans Bureau; particularly the individuals who compose the appeal groups, and others in authority in the Central Office in Washington.

The time is fast coming when the old pension system will be revived, it seems to be the most probable solution, and if I am not very much mistaken the director of the Bureau knows this full well.

Meantime Director Gen. Frank T. Hines has it in his power to cause thousands of cases to be properly rated if he so chooses; likewise he has it in his power to cause meritorious claims to be denied.

WHICH SHALL IT BE!

NOTE

The author hopes that every reader interested in just administration in behalf of the deserving disabled ax-service man will take the time to write a letter of protest to his Senator or to his Representative; and that he will also pass this magazine on to others interested in justice.

----o----

Masonic Clubs of the A.E.F. In the Great War The Heather Hill Masonic Club

By BRO. CHARLES F. IRWIN, Associate Editor

ONE of the finest organizations within our American Army was the Engineer Corps. And among its diverse branches were the Railway Units. Of this number we find the 13th Engineers scattered all over France doing yeoman work in the way of building and operating the American system of Railways and associating with the Allied forces in handling their railroad problems.

The personnel that constituted this branch necessarily consisted of highly trained men in the railroad business of our country and represented every section of our land. Some of the biggest American Systems have to their credit an unusually percentage of their employees enrolled on their Honor Flags. Occasionally you can still discover in their important Depots in the large cities the huge red banners with the white stars upon them, indicating that these business organizations have long memories about the deeds their men and women performed during the crisis that confronted our nation.

The 13th Engineers consisted of men drawn from all parts of the country, with Chicago men representing quite a large percentage. From the account of this Club which came to me years ago from several fragmentary accounts we learn that the Club was born in England. The Regiment was in Camp at Camp Bordon in that kingdom, when on August 8, 1917, a group of their members, who were Craftsmen, met and formed their Club. To this Club they gave the name "Heather Hill" from the adjacent hills covered with the beautiful heather of the British Isles.

At that time they selected as their officers the following:

President - Lieut. George S. Case, Auburn Park Lodge, No. 789, Chicago.

Vice-President - Capt. Thos. P. Horton, Frontier Lodge, No. 45, La Crosse, Wis.

Treasurer - Sergt. Maj. J. F. Hays, Owensboro Lodge, No. 30.

Assistant Treasurer - Private Frank Girdiner, Wellington Lodge, No. 160.

Secretary - Sergt. A. G. Wyant, Geary Lodge, No. 139.

I have learned that Vice-President Horton and Secretary Wyant are deceased.

From a letter mailed to the Club at Blois and dated as follows:

Postal Sector 215,

15 May, 1918

Pvt. Waldo E. Oettinger Secy.

Masonic Club, F. &A.M.

AP0 726, AEF

Dear Sir:

In a recent army issue of the army edition of the New York Herald, my attention was called to the announcement of the existence of your Masonic Club.

There was also a Masonic Club formed in our regiment, having been in existence Since August 8, 1917. The organization took place on one of the Heather Hills surrounding Bordon Camp, England. There the club acquired the present name of the "Heather Hill Masonic Club." We have banded ourselves together to extend brotherly love of our fraternity, helping the needy and caring for our dead so far as possible.

In the name of our club, as Secretary, I extend you most hearty congratulations, wishing you success and offering you any assistance and co-operation that we are in a position to give.

Fraternally, G. M. KING, Secretary,

Co. D, 13th Ang. (Ry.)

U. S. Army.

we come upon evidences of a change in officers within the Club, Brother King replacing Brother Wyant as Secretary.

When the Club was organized a number of Committees were formed and among them was one which they called the "Preparation Committee," consisting of Bros. G. H. King and J. A. Elliott. We do not know for sure just what the duties of this Committee were, but our-own intimate knowledge of some of the ceremonies developed in many of the overseas clubs leads us to suspect that these husky Engineers were abreast of the same. If so, then the way of their initiates was most strenuous and the sands most hot.

From a copy of the menu and program of one of their banquets which was sent to me by Bro. Sam. E. Ferguson, of Olathe, Kan., I take the following: The second of the accompanying illustrations reproduces the first page of the card.

MENU

Sandwiches

Olives Pickles

Oranges

Cakes Chocolate Doughnuts

Cigars

PROGRAM

Music of the 13th Engineers'

Orchestra

THE STAR-SPANGLED

BANNER

Opening Address:

Bro. Col. N L. Howard

History or the Club:

Bro. F. G. Taylor

Addresses by

Bro Lt. Col. C. L. Whiting

Bro. Maj. W. C. Arn

Bro. Maj. E. Schultz

Addresses and Presentations

of Jewels by

Bro. Lieut. S. S. McConnell

Closing Music: AMERICA

These references to individual brothers rescue from oblivion a very few of the roster of this Club. We are hoping that some former member of this Club will read this sketch and mail in to us a copy of the complete roster so that we may type it and file it with other rosters we are accumulating of various Masonic Clubs in the A. E. F.

The last page of the card is devoted to a brief sketch of the Club history. For the benefit of our membership who are accumulating research material we give it here in full.

HISTORY OF THE CLUB

The Heather Hill Club was founded by a small body of Masons on August 8, 1917, in Bordon Camp, England. Led by Bro. Perry, one of the most congenial members of the A.F. & A.M. we ever met, we climbed to the top of a high hill overlooking our camp and the surrounding country, which is the Historical Salisbury Plain.

Thereafter, being led in prayer by Bro. Perry, under the Blue Canopy of Heaven and the Ever Watchful Eye of the Supreme Ruler of the Universe, sentinels were posted and a Lodge of Masons was duly opened.

After due deliberation this Club was formed and, due to the great quantity of both Scottish and English heather growing on the hill, the beautiful Scottish Heather was adopted as our Emblem and from it the Club received its name.

The Club has grown from a membership of thirty-two at that time to some three hundred at present. We have held our meetings under the greatest difficulties - in the open, under the ground, and often under shell fire and air raids from our common enemy called the Central Powers.

Never for a moment have we forgotten those Masonic principles taught us in our early lessons, never tiring and always extending a helping hand to the needy.

Herbert Clark, Printer, 338 rue St. Honore,

There are a few stray indications as to the territory covered by this migrant Club indicating the duty which carried their regiment from one end of the battlefront to the other and far back into the intermediate and rear sections of our A. E. F.

In the Report of the Overseas Mission (p. 175) we come upon this: "Proceeding on April 6th (1919) to Nimes, he (one of the Mission) investigated that leave area from a Masonic point of view and determined that it would close so shortly thereafter as to require no service from the Mission. Proceeding to Marseilles that afternoon, he conferred with Brothers Charles M. Conant, Capt. A.C. Gilbert, and other brethren regarding the "American Masonic Club" at Marseilles. The following day he attended a meeting of the A.M.C. at Marseilles, held in conjunction with the "Heather Hill Masonic Club" of the 13th Eng. (which was about to return home), at the Macaroni Factory in Camp Covington outside Marseilles, and addressed about 400 brothers."

Another reference to this regiment indicates that it returned to Chicago intact and was demobilized.

Turning to the minutes of the "Masonic Club, A. P. O. 726," we come upon this paragraph: "Feb. 5, 1919, a pamphlet was submitted for examination by a brother present, describing Heather Hill Masonic Club of the 13th Engineers, who carry a traveling charter (?) granted from the Grand Jurisdiction of North Dakota; having their first organization on the high hill back of Wennall Downs Camp, Winchester, England, tyling the lodge, there formed, by sentries and administering Masonic Rites."

When I came into possession of this reference I wrote immediately to Grand Secretary W.L. Stoekwell, at Fargo, N. Dak (Oct. 27, 1928) asking his verification of this story. In reply he informed me that there was a mistake, since North Dakota had issued but one dispensation for a Field Lodge and that was to the 165th Infantry.

I can conceive of no other explanation than that it may have been the Banquet folder above referred to and quoted by me. It will be noticed that the brethren "opened a Lodge." Now we can understand what happened. The brethren having all proved themselves by showing membership cards in home Lodges informally constituted themselves a "Lodge" in the same manner as did the brethren on the

Cunarder in August of 1917, and called themselves the "Saxonia Lodge, No. 1, somewhere at Sea." And as did the brethren in the Punitive Expedition into Mexico, 1916, who styled themselves the "Sierre Madre Lodge, Sin Numero."

I have attempted, for a number of years, to obtain responses to letters I have written to various former members of this Club whose lodge numbers and locations were known to me. None has ever been returned to me nor have any replies come.

It is chiefly through the information from Brother Sam E. Ferguson that it has been possible to furnish the information contained in this sketch. He says:

. . . my entire family was engaged. Two boys, Aviators, and a daughter, a Nurse, with wife and I keeping the home fires burning.

We do not know how the menu card came into Bro. Ferguson's hands. We wrote him for further information but he failed to reply to the letter.

There is scarcely a doubt but some one of our readers will prove to have been a member of this Club. If so, we urge upon you to send to us your account of your Club as you remember it, especially telling the various parts of England and France and possibly Germany, in which your Club functioned. Also, if you have a copy of Brother Taylor's "History of the Club," which he read at the January Banquet, we would appreciate the loan of the same that a copy may be made for our research files.

Also, if any of the brothers (whose names are found in this sketch) comes upon his name, we trust he will communicate with us so that we may add to the file further information concerning this Club's history for future use.

THE AMERICAN MASONIC CLUB OF LE MANS, FRANCE IN my series of "American Masonic Lodges in the World War," I published in the April, 1929, issue of THE BUILDER, the History of Sea and Field Lodge, No. 3, Le Mans. " This was a Field Lodge under dispensation of the Grand Lodge of New York. The history of that Lodge was intimately associated with the Masonic Club which constitutes the study of this series as denoted above.

I have been quite fortunate in establishing for some years a brotherly relationship to W. Bro. Harry B. Mook of New York City, who was the active originator of the Club and Lodge at Le Mans, and to him must go the major credit for the preservation of its records.

From letters and from magazine and newspaper reports of the Club, I have also obtained material upon which this paper is founded. From a letter to me from W. Bro. Mook, dated Nov. 2, 1928, I quote the following:

Several months previous to the entry of Masonry into France, a number of Y.M.C.A. Secretaries being Masons, organized the American Masonic Club and honored me with the Presidency. Our Club house was situated at 45 rue Chanzy, quite a pretentious building as you will see by the photograph. The American Officers and Doughboys joined in large numbers under the same roof, making the undertaking a financial and social success. Here we billeted both Officers and Doughboys under the same roof; here they met upon a common level. A request to the Commanding Officers of the different camps always brought Military Bands, and Jazz Orchestras from the various Units. The female element was supplied by girls from the Y.M.C.A., Red Cross, and English W.A.A.Cs.

Here we had weekly and semi-weekly dances. The place was a Source of enjoyment to all. It was no uncommon sight to see a doughboy tag an officer's partner and dance with her.

Now let us return to the location of this Club. Le Mans was from the beginning one of the largest and most active areas of American forces in France during the war. It is situated in Brittany on the direct route between Brest, Tours, Paris, St. Nazaire. Through it passed the major part of the American Forces and within its bounds hundreds of thousands of our troops found shelter and more or less extended location.

Subsequent to the Armistice Le Mans became what was known as the "Neck of the Bottle." And at its height of activity held over 300,000 troops at one time. Over 2,000,000 passed through Le Mans.

All welfare organizations centered their activities in this area. The one doing the largest work was the Y.M.C.A. The secretaries of this organization proved to be to an unusually large number members of our Craft. Consequently there sprang up in the Le Mans area the clubs in which brethren might meet and hold social intercourse.

From an article entitled " American Masonry in France," contributed by R.W.Bro. Mook, to the Detroit Masonic News, for January, 1921, he gives the following account of the inception of the Club:

In March, 1919, one of the Y.M.C.A. Secretaries asked me if I thought there were any Masons around the "Y" headquarters as it would be a good idea to form a Masonic party and give an evening's entertainment to the Sanitary Corps of the 91st Division (Pacific Coast), every member of which, from the Colonel down, was a Mason. They were quartered at Le Fertie Bernard, about 50 kilometers from Le Mans. This division hailed from California we had about 50 Secretaries around the "Y" Headquarters where we placed a notice on the Bulletin Board, inviting such of them as were Masons to meet in my office that evening. Thirty responded. The American Masonic Club was organized and I was honored by being elected their President. Accompanied by "Y" girl entertainers, we journeyed to Seton (a

short distance beyond LeFertie Benard) where the Sanitary Corps was encamped, and a place that you might call a "theatre." We gave them the entertainment, with plenty of "eats" and "smokes." The boys declared it was the best evening that they had spent during their two years in France.

I wish to interpose here that the story of this California Corps is very fascinating and will be related later in this series. I am in possession of material furnished to me by the Club Officers of the Corps itself.

Bro. Mook goes on to say:

Upon our return to town, it was decided that we continue as an organization. I obtained a lease on the house at 45 rue Chanzy, complied with military courtesy by gaining the consent of our Commanding General, with the hearty endorsement of his Chief of Staff (neither of whom were Masons), who bade me "go to it."

From April 1st to August 1st, the Club became the home of our Masonic Brethren, both officers and enlisted men, in the A. E. F. This club and other ones furnished the place where the officers and men could meet upon a common level. Both thoroughly enjoyed it. The Engineer Corps strung electric lights in our 100 feet of garden I had permission to call upon the regimental bands at the different camps. Every Wednesday and Saturday nights we gave a dance, with the bands in the garden and jazz bands in the parlors, which were spacious and had hardwood Coors. "Y" girls, Red Cross nurses, English girls, Jewish Welfare girls, all joined, with plenty to eat and smoke. The boys had the time of their lives, and in many cases it was with regret that they left for home. They took interest in the place because it was theirs. They paid five francs (less than $1.00) for life membership.

In an article in the American Legion Monthly, published in 1929, a former "Y" girl, in giving her experiences in France during the war, informs us of having danced at Le Mans with Gene Tunney, who did not prove as expert a dancer as he

did later as a boxer. She remarks that her feet were in bad condition after the end of their dance. I do not know that this dance was in the Masonic Club but it may have been.

Bro. Mook informs us that:

They were billeted in the club, both officers and men, who held the place in such respect that not one ever crossed the portals under the influence of liquor. And so were spent four happy months for them and for me.

On August 1, 1919, the curtain dropped on our Masonic activities in the Le Mans region. The boys had all left for home, so we folded our tents and crept away. I returned on the Northern Pacific.

Having myself returned on the Northern Pacific on this same trip I had the pleasure of making personal contact with R. W. Bro. Mook and found him to possess a very winsome personality. To his untiring efforts much of the Masonic success in the Le Mans area is to be accredited.

Turning to the "Report of the Overseas Mission" we discover, on page 173, the following:

After a conference at Paris, with Bro. Harry B. Mook, Regional Financial Director of the A.E.F., Y.M.C.A., in that area, we determined to aid and sustain an American Masonic Club in that district. This Club was established with Brother Mook as President, occupying the building at 45 rue Chanzy, the rent of which the Mission furnished, and its membership approximated 900, besides which it served a very large number of men, visitors to that area, or temporarily therein. On April

9, 1919, Brothers Moore, Lay and Goodrich visited Le Mans, and addressed large gatherings of brethren, besides performing other important Masonic work.

It is from this source then that we learn that the Le Mans Masonic activity was made possible on a large scale through the practical assistance furnished by the "Overseas Masonic Mission," which was composed of a group of Prominent New York Masons, sent to France by a number of the Grand Lodges of our country, and bearing with them a large sum of money secured from these same Grand Lodges. Thus the brethren who did not get to France during the war should feel that they were personally identified in a fine piece of work. This same Overseas Mission aided many of the Masonic Clubs in the later days of our location in France in 1919, parts of which story appeared in various articles of my series in THE BUILDER last year. The full story of this Mission will be retold in this present series later on

In a letter to me, at another time, Bro. Mook says:

We had a roster of over 1000. Life membership was bought for five francs. The Grand Lodge Commission from the Grand Lodge, State of New York, furnished the funds that helped to get started, but in the main the Club was self-supporting.

I have come upon the following in the Masonic Standard, an undated number, which, from internal evidence, must have been issued late in 1919 or early 1920. It is a report by Bro. Mook upon his return to New York on August 14, 1919.

Never was heard an angry tone. All was peace and harmony. Three large connecting rooms with hardwood, polished floors and a marble-floored foyer. And all this belonged to the soldier. Did he not pay his five francs to become a life member? And what he paid for he thoroughly enjoyed. I was Uncle Harry and Daddy to the finest bunch of boys the sun ever shone on. So were spent four happy months for them and me.

Some years ago I received a very kindly letter from Dr. T.M. Shortley, who resides at Tidioute, Penn., in which he enclosed a typewritten copy of his membership card in the Le Mans Club, which is here given for my reader's information:

No. 78

THORNTON M. SHORTLEY is a member of THE AMERICAN MASONIC CLUB of LE MANS, FRANCE and has paid his admission fee. A. E. TAYLOR, Treasurer.

The only trace we have as yet secured as to the Officers of this Club are as follows:

President - Harry B. Mook, New York. Secretary - H. W. Ross, Kentucky. Treasurer - A. E. Taylor.

The fund of money remaining after the close of this Club was left on deposit in France to await the rise in exchange rates. The Club voted that the History of the Club should be written by Brother Mook and be paid for from this fund. I have as yet no knowledge as to whether or not Brother Mook has completed this work but am waiting, with considerable interest, the time when his story in complete form, with roster attached, shall appear. It will become a very valuable official document in the accumulating records of our Craftsmanship activity during the World War. This Club appears on our official Register of Overseas Masonic Clubs as No. 5.

May I again ask all those who have any information on these Army Clubs to write to me.

----o----

The Humber Installed Masters Lodge

By BRO. J. G. WALLIS, England

This interesting account of one of the most Nourishing and active ret search lodges in England may serve to show how the Past Masters of a group of lodges can serve the Craft, making available their knowledge and experience. There is no reason whatever why there should not be a Past Masters lodge in every city in those American Jurisdictions which allow dual or plural membership. And where this is not permitted, Past Masters Associations with the same aims might take their place. One other prominent research body in England is not a lodge, the Manchester Association for Masonic Research, and there is also the more recently formed Mersyside Association. While the membership in these two bodies is open to Master Masons, there is no reason why there should not be Past Masters Associations for the same purpose.

Bro. Wallis is one of the few surviving founders of the Hall Installed Masters lodge, and almost the oldest member. He has served as its faithful Secretary for many years, and also as editor of its proceedings

THE Humber Installed Masters Lodge No. 2494, meeting on the premises of the Humber Lodge No. 57, Anne Street, Hull, Yorkshire, was consecrated on February 2, 1894 - being founded for the promotion of Freemasonry in its literary, archaeological, and philosophical characters; to provide a special Lodge as a bond of union for Worshipful Brethren who have passed the chair; to undertake public lectures and discussions for the improvement of the Brethren in Hull and neighborhood, and generally to endeavor to raise the standard of Masonry, and to support the principles of the Craft in their highest sense.

Previous to the formation of the Lodge, a Lodge of Instruction for Installed Masters was formed in 1882 - W. Bro. Dr. Bell in the chair - when the objects of the Lodge were defined, and a code of By-Laws adopted.

Many meetings were subsequently held, and the approval and sympathetic co-operation of prominent Masons obtained, including many Brethren holding high rank in various districts who promised lectures, and were of valuable assistance. At a later date it was considered desirable to obtain an established status, and on October 6, 1893, it was resolved to apply to the Grand Lodge of England for a Warrant of Constitution for a Lodge to be named the Humber Installed Masters Lodge; this was accordingly carried into effect, and necessary arrangements made - the new warrant was obtained and is dated 14th December. A. It. 5893 A. D. 1893, at London, by Command of H.R.H. the M.W. Grand Master, and numbered 2494; Signed: Mount Edgcumbe, D. G. M. E. Letchworth, G. S.

The first W. Master of the newly consecrated Lodge was Bro. M. C. Peck, a Brother known all over the province of Yorkshire as a most zealous and enthusiastic Mason. Poor over 40 years he was Prov. G. Secretary in the Province of N. & E. Yorks, and a Past G. M. Bearer, Eng. He was a most ardent Mason, a model Secretary and a profound reader of anything pertaining to Masonry, especially in the literary and Archaeological aspect of the Craft, and the Editor of the appendix to "Mackey's Lexicon of Freemasonry" brought out in 1883. In his death Masonry lost one who did much to raise the caliber of the intellectual and historical side of our Order. In a roll of Past Masters for over thirty-six years, it is invidious to select any for special reference, the list being one that any Lodge might justifiably feel proud of. During the Great War, when Hull suffered so dreadfully from Zeppelin raids, and it was difficult to keep Lodges working, the Lodge was greatly indebted to the Deputy Prov. G. Master, Bro. Miles J. Staplyton, for occupying the chair during those trying years of 1918-19. Other Worshipful Masters have occupied the Civic Chair as Lord Mayors of the important City of Hull. Others have filled the leading positions in the medical, legal, architectural, and allied professions. We must, however, mention our late Bro. G. L. Shackles. The name of Shackles is well known on both sides of the Atlantic. Past Master of his Mother Lodge, No. 1511 Hornsea, P.M. of the Quatuor Coronati Lodge, and

Master of this Lodge in 1896, he was one of our most zealous and active members. He was also a leading authority on Masonic medals and jewels, and possessed the largest collection in the world.

In an address, Bro. J. H. Payne, P. M., said: "In the passing of our Worshipful Brother Shackles, Freemasonry has sustained an irreparable loss, while this Lodge - of which our late Brother was one of the Founders and the oldest member - deplores the death of one of whom vie justly proud.

"Brother Shackles was a distinguished ornament of the profession to which some of us have the honor to belong, and his legal Brethren knew and appreciated his worth. I saw him almost daily for many years, and as I think of him I am reminded of the words of that eccentric American genius - the poet, Walt Whitman - who, when dying, was heard to murmur, 'I love God and flowers and little children.' There could be no moral or spiritual bankruptcy for such a man.

"In the days that are to come we shall in imagination look back again down that great Corridor of Time, wherein the lights and shadows have fallen upon us, for after all only a few brief moments, for we spend our years as a tale that is told. As we look back down that Corridor, with its yearning and haunting memories, recalling some of those friends with whom we have walked and talked - and as we think of George Lawrence Shackles, the truth of an old saying will once more be borne home to us - it is this: “The memory of the just is blessed.'"

Glancing down the list of Past Masters, we remember with the greatest pleasure many of its names - Bro. W. N. Cheesman, an active member of the British Society for the advancement of Science, an author of several papers for this Society, an authority on "Masons' Marks" and a beautiful exponent of our ritual. Bro. Corris, "our silver-tongued orator." Bro. J. Wright Mason, Medical Officer of Health for Hull for forty-four years, and an examiner in forensic medicine at the Universities of Edinburgh and Aberdeen. "There is gladness in remembrance," gladness in thinking of the work many did, not only for the elevation and general welfare of

the craft, but comforting the sick, relieving the distressed, and alleviating the aggregate of misery and woe.

During its history, the Image has had visits from many of the leading authors and lecturers on Masonic subjects, including Pros. W. J. Hughan, R. F. Gould, G. W. Speth, T. Inane, J. T. Thorp, and others.

At intervals of four or five years the Transactions of the Lodge are published, Vol. VIII being issued in February, 1930. These volumes are in great request by Masonic students, the first seven being out of print. Bro. J. G. Wallis, P. Asst. G. St. B. Eng., who has been Secretary of the Lodge since 1912, and acted as Editor to all Volumes from the third, can supply a few copies of VIII.

The Lodge celebrated its Installation on February 7th last, when Bro. T. T. Field was installed as W. Master, and the evening being made interesting by a presentation of a silver Tea and Coffee Set to the Asst. Sec. Bro. R. Witty, the presentation being made by the Dep. P.G. Master. Bro. M.J. Staplyton.

The Lodge is in a most prosperous condition, Masonically, financially and numerically, having the largest number on its roll since its formation.

That the Lodge has fulfilled in a large measure the aims and objects of its founders is evident from the improvement rendered in the ritual among the various local Iodges in the neighborhood, the greater interest shown in the literary and historical side of our order, and the readiness of so many of its members to assist in arranging the syllabus of lectures each session.

----o----

EDITORIAL

R.J. MEEKREN, Editor in Charge

BOARD OF ASSOCIATE EDITORS

LOUIS BLOCK. Iowa

ROBERT I. CLEGG, Illinois

GILBERT W. DAYNES, England

RAY V. DENSLOW, Missouri

GEORGE H. DERN, Utah

N.W.J. HAYDON, Canada

R.V. HARRIS, Canada

C.C. HUNT, Iowa

CHARLES F. IRWIN, Pennsylvania

A.L. KRESS, Pennsylvania

F.H. LlTTLEFIELD, Missouri

JOSEPH E. MORCOMBE, California

ARTHUR C. PARKER, New York

J. HUGO TATSCH, Iowa

JESSE M. WHTED, California

E. E. THIEMEYER, Missouri

DAVID E.W. WILLIAMSON, Nevada

CHANGE OF ADDRESS

WE request all our readers and correspondents to note that the offices of the Research Society have been removed to 105 South 9th St., St. Louis, Mo. May we especially ask the editors of our exchanges to see that the change is made in their mailing lists as soon as possible.

* * *

EDUCATIONAL CONFERENCE AT PHILADELPHIA

AT the Third Informal Conference of Masonic Librarians and Educators held a year ago at Milwaukee, Wisconsin, it was tentatively suggested - for, these Conferences being informal, nothing can be definitely decided as to the future - that Pennsylvania should call the next one. The hope that these meetings might be continued has been fulfilled, and the Committee on Library of the Grand Lodge of Pennsylvania has invited those prominent in Masonic Educational and Library work to attend the Fourth Informal Conference at Philadelphia, May 8, 9, and 10.

This year the program as arranged deals more with Educational work and less with Libraries than was the case in the preceding years.

Prof. C.S. Plumb, Bro. C.C. Hunt, Bro. Silas H. Sllepherd and Bro. W. L. Boyden, whose names are probably almost household words to readers of THE BUILDER, are to read papers. Among others on the program, are Bro. H. V. B. Voorhis, who has contributed some useful articles to THE Builder recently, Dr. J. Austin Evans, President of the Society for Masonic Research of Toronto, Canada, and M. W. Bro. Frank S. Moses, who is in charge of the educational work of the Grand Lodge of Iowa. THE BUILDER will be represented by our associate editor, Bro. J. Hugo Tatsch.

Bro. William Dick, Librarian and Curator of the Library of the Grand Lodge of Pennsylvania, will preside, and Dr. Arthur Mather, Grand Secretary of the Grand Lodge of Missouri, is to reply to the address of greeting and welcome of the Grand Senior Warden of Pennsylvania, Bro. Otto R. Heiligman.

These gatherings have in the previous years been productive of much good. They have aroused interest, and have stimulated those who have attended them. There is every prospect of the present Conference being up to the standard of those held previously, and perhaps even setting a new record. This last is not at all improbable, for those who have attended all of the former gatherings seem to agree that each was better than the one before.

In the June number we expect to give a full account of the proceedings, as was done last year.

* * *

THE FUTURE OF FREEMASONRY

IN the April number of the Masonic World, Bro. J. E. Morcombe, the editor, has an arresting article under the title "Freemasonry at the Crossroads." It is one that should have the widest publicity, for, in spite of the assertions by those who love to prophesy smooth things, there is a crisis in the affairs of the Craft.

The keynote of the article is given in the first paragraph, in which Bro. Morcombe quotes a Past Grand Master of California:

I expect that Masonry will continue to exist for a long period of time - forever, as the usual phrase goes. But I am not so sure that it will hold its present high place in the estimation of men …

This recalls a dictum of Albert Pike, in reference to a state of affairs somewhat similar to that with which we are now faced, which existed some years after the Civil War. He said that "Masonry, by its nature intended to be exclusive, had become popular."

We all know the really extraordinary influx into the Fraternity that began just after the World War, and which reached its peak in 1921, in which year very nearly three hundred thousand men became members. The article in THE BUILDER just a year ago entitled "Where Are We Drifting ?" may be recalled. In the second of the charts there given the curves of gains and losses indicated that in a year or two they would meet. This forecast has been fulfilled. In some Grand Lodges the year 1929 has actually shown a net loss of members, and others are at a standstill.

This condition is not peculiar to the Masonic Fraternity. It is known, and Bro. Morcombe in his article gives the figures, that other fraternal organizations are

faced with the same conditions, and even more intensely. And not only fraternal societies, but clubs and churches are feeling the pinch of slackened interest and loss of members.

Statistics of membership give a somewhat superficial test of an institution's condition. Members there must be, obviously, but without knowing the quality little of value can be deduced from the quantity. Masonry has in the past attained a high reputation in the world, but this reputation was not in the least founded on the number of men who were Masons, but on their character. It was because in every community it was observed that many of the best men, the men most respected, the men most trusted, were of the Craft, that Masonry gained the reputation it has enjoyed. And reputation cannot long survive the conditions which give rise to it.

It is obvious, because it is common human nature, that as soon as any state or condition is highly esteemed in the community there will be a greatly increased desire to attain to it. In proportion as a society is highly esteemed, and membership in it is regarded as a distinction, so will the number increase of those who desire to join it for the benefits it will bring them personally. In other words, the more an institution prospers the greater the number of parasites who seek to attach themselves to it. The condition is inevitable, human nature being what it is.

It is those who give who make an institution, whether it is a society, a church, or a nation. It is those who take without giving who reduce it to weakness. The parasites can hardly be wholly eliminated, but when their number grows to be too great the organization, or organism, is weakened, becomes sickly, and may even die.

We in America have been bitten by the lust for size, for numbers, for wealth. Freemasonry has in every country and in every period reflected in its own way the external environment. Some things it yields to, others it opposes, but whichever it be, it would not so act but for the existing conditions. The things that are accepted as a matter of course in the environment inevitably outnumber those which are resisted. That we should be gratified by increase in our numbers is natural, and

such increase is not in itself evil so long as the level of qualification is maintained. But to maintain the standard means that increase in numbers must be set on one side as an aim. It is not something to be sought for, but if it comes, it must come of itself.

It is an undoubted fact that it has become altogether too easy for men to enter our lodges. The standard has been lowered; and though in theory any brother may undertake the task of raising it through the ballot box, in reality he is helpless. In most lodges it would be impossible, even could he devote his whole time to it, for a brother personally to satisfy himself of the qualifications of every applicant. Besides even those who feel the situation most keenly are necessarily affected by the actual conditions. They inevitably feel that it is hard to reject a man who is no whit worse than many who are already in the lodge. The effect is cumulative, and increases in geometrical proportion. And while it may be true that candidates should not be accepted for negative reasons, because there appears nothing overt against their being received, but that there should be something positive, something in their life and character that fits them for initiation, yet it is most difficult to act on this principle, for it has come to such a pass that most Masons actively resent the rejection of any petition they have presented to the lodge and regard it as a personal injury. For one brother, or even a group, to attempt to act in this way would mean in most cases a disruption of the harmony of the lodge. It is a choice of evils.

These obvious conditions, that all thinking brethren deplore, do not stand alone, they are all really symptoms, by-products of the way in which the Craft in America has developed, incidents of its evolution. It is this that makes it so difficult to find a remedy. Most expedients that are offered do not touch the deep-seated root of the evil. Perhaps there is now no cure but the operation of natural laws. If the represent tendencies continue the Fraternity will lose its prestige, many will drop out, fewer will seek to join, and finally, it may be, a fresh start can be made.

Yet we can hardly be satisfied to wait for this process, which may end in death rather than cure. We must strive as we can to improve matters. There are thousands of Masons who are Masons in fact as well as in name, and could they work unitedly much might be accomplished. Much more is being accomplished as a

matter of fact than we know, even as Elijah learned there were men in Israel who had not bent the knee to Baal. The problem is gradually being realized, most Grand Lodges are now actively trying to do something to meet it. The first necessity is to realize that the body is sick, the next to diagnose the disease. After that there may be some hope of a cure if the right treatment can be found.

* * *

THE OBJECTS OF MASONRY

HAS Freemasonry any specific objects? According to some people it has - very definite ones. Among them we may note the destruction of all religion and overturning of every government, the establishment of a state of anarchy and the downfall of civilization and the final triumph of the powers of hell and the kingdom of Satan. For further details, General Ludendorff, Leo Taxil, Col. Gustav Wolf, Mrs. Nesta Webster and many others may be referred to. But setting aside the assertions of our friends the enemy, who may or may not believe what they say, has Masonry any objective aim or purpose as a reason for its existence?

One of our contemporaries has raised the question and has answered it by saying that "Freemasonry has always existed for its own sake" and that a man "becomes a Mason in order to be a Mason."

While it is perfectly true that the Fraternity does not exist for the purpose of furthering any specific cause, whether religious, political or charitable, yet is it, as an institution, entirely self-centered? It certainly was not instituted, nor do men become Masons, in order to further the cause of universal education in a particular country, or universal peace between all nations or any such aim or purpose; but is it true that it has no interest in the welfare of humanity That universal benevolence is a characteristic of every true Mason has always been understood; that a society

of men individually benevolent may not exercise benevolence collectively is paradoxical indeed.

Let us recall a question that most American Masons will remember ?

Do you seriously declare . . that you are prompted to solicit the privilege of Masonry by . . a sincere wish of being serviceable to your fellow creatures?

Consider too the old charge at the closing of the lodge. After rehearsing the duties and obligations Masons specifically owe to each other it is said:

These generous principles are to extend farther. Every human being has a claim upon your kind offices. "Do good unto all."

And again:

.... by liberal benevolence and diffusive charity; by constancy and fidelity in your friendships, discovered the beneficial and happy effects of this ancient and honorable institution.

In the instructions given to the Apprentice it is stated that the tenets of a Mason's profession are brotherly love, relief and truth, and we are told that:

By the exercise of brotherly love, we are taught to regard the whole human species as one family; the high and low, the rich and poor, who as, created by one

Almighty Parent, and inhabitants of the same planet, are to aid, support and protect each other …..

This statement is remarkable in that it is said that it is by the exercise of brotherly love that we come to know these things.

Under the head of relief it is said:

To relieve the distressed is a duty incumbent upon all men, but particularly on Masons, who are linked together by an indissoluble chain of sincere affections. To soothe the unhappy; to sympathize with their misfortunes; to compassionate their miseries and to restore peace to their troubled minds, is the great aim we have in view.

It is highly probable that many who hear these words assume without much thought that they apply only within the limits of the Fraternity. But this was not the original intention. This passage in our Monitors appeared first in Preston's Illustrations of Masonry in a context which shows conclusively it was intended as of universal application. Preston says:

The bounds of the greatest nation or the most extensive empire cannot circumscribe the generosity of a liberal mind.... A mutual chain of dependence subsists throughout the animal creation. All of the human species are, therefore, proper objects for the exercise of charity.

The next section to that in which this appears. is headed "The Discernment displayed by Masons in the choice of objects of charity," and it contains some very excellent remarks on the subject of the relief of the poor and needy and it is concluded thus:

From this view of the advantages which result from the practice and profession of Masonry, every candid and impartial mind must acknowledge its utility and importance to the state; and surely, if the picture here drawn be just, it must be no trifling acquisition to any government to have under its jurisdiction a society of men, who are, not only true patriots and loyal subjects, but the patrons of science and the friends of mankind.

This was the conception of Masonry that was held by the intellectual leaders of the Craft when our ritual was still in a formative state, and there could be collected a multitude of instances to show that it was accepted and put into practice. Not perfectly, not universally, yet there is no doubt that it was held to be a proper activity for Masons, both individually and collectively. The idea that Masonic lodges should be restricted to self-centered objects is of quite recent appearance, and the positive prohibition of external benevolence is to be found only in the United States, and fortunately, not yet in very many of our jurisdictions.

A study of the ritual will show, once the language used is appreciated in its full meaning and in all its implications, that a Mason's duty and obligation is first to those to whom he is bound by natural ties, second to those to whom he is bound by the voluntary ties of the Fraternity, the duty to whom includes also all who are united by natural ties to each member, that is those who are dependent on him; and finally to all mankind.

What any one can do to help others is limited, often very limited. But the limits are set, or should be set, only by external circumstances and not by a self-centered view. Priority of claims comes properly into effect only when claims clash. That we are unable to aid a brother because of some material obstacle is no reason why we should not help our neighbor whose need is at our door.

No man lives to himself alone, and the same is true of institutions To become self-centred is the beginning of moral deterioration - and on that road finally lies

dissolution and death. It was said once "What shall it profit a man if he gain the whole world and lose his own soul?" What shall it profit the Craft if it counts its adherents by millions, and has unlimited wealth and power, if it has forgotten the law of its being? It may be true that the average Mason has never thought much of these things, and it may not be his fault, but it is a condition that should not be acquiesced in, or regarded as normal and proper. Though in truth the problem of amending it seems almost hopeless. Probably those who see it had best begin by looking for what needs to be reformed in themselves. For it is in the practice of moral and social virtues that we learn.

----o----

Chronicle and Comment

A Review of Masonry the World Over

Masonic Library of Los Angeles.

In the current number of Freemasonry and Eastern Star is a brief report of the Los Angeles Masonic Library Association. Bro. John W. Crawford was elected President, and Bro. T. S. Southwick, who has long been librarian, was elected, or reelected, Secretary-Treasurer.

He reported that the demands on the library were greater than ever before. The library is at the service of all Masons and their families. It is not official, but is supported voluntarily by the LOB Angeles Lodges. It shows what may Be done in any center of population by intelligent and enthusiastic work.

Bro. Southwick also announced that a number of purchases of cut-of-print books had been made advantageously, and that many donations of books had been received.

Incidentally we may note that Bro. E. P. Ramsay no longer has any connection with Freemasonry and Eastern Star. His retirement from its editorship will be a real loss lo the Masonic journalism of the United States.

The Instruction of Candidates.

Bro. William C. Rapp, editor of the Chicago Masonic Chronicler, has made some pertinent remarks on the above subject in a recent issue of his journal. He believes in the wisdom of requiring candidates to learn the "Lecture" or catechism of each degree before he is advanced to a higher one, and observes that the efficacy of this method of imparting instruction is demonstrated by the fact "that most Masons are more completely informed concerning matters touched upon by the catechism than in other aspects of the Masonic system."

It might be observed incidentally, that if so much as is required of our candidates is of proved value, it might be well that the whole lectures be learned instead of merely the first sections. For as a matter of fact there is nothing in our esoteric system that is not comprehended in them.

Bro. Rapp mentions also a suggestion made some time ago by M. W. Bro. Hohy, when Grand Master of Ohio, that additional questions might be asked, for example, on Masonic duties and privileges, and on the elements of the Constitution of the Grand Lodge and the by-laws of the Lodge. In addition Pro. Rapp suggests (hardly seriously, though the matter is serious enough) some ironic questions touching the false impressions so many people have of the benefits of belonging to the Fraternity. This is certainly a point that needs consideration. All would-be petitioners should receive some authoritative information regarding the real nature

of the Masonic institution, and what is expected of every member. It is possible that this might go a long way toward solving the problem of excluding the unfit.

Masonic Education in Georgia.

From the Masonic Messenger for March we learn that the following circular letter has been sent to the lodges in Georgia, signed by M. W. Bro. Raymund Daniel, the Chairman of the Board. The circular reads as follows:

Dear Brother:

You will see from the Proceedings of the Grand Lodge of Georgia of 1929 that Grand Lodge not only endorsed the Educational program inaugurated in 1929, but made further plans for its enlargement by creating a BOARD OF GENERAL MASONIC EDUCATIONAL ACTIVITIES, the purpose of which is to assist in providing speakers and programs for Lodges, County and District Conventions. Details are now being arranged.

May I fraternally request that you name from the active members of your Lodge a Committee on Masonic Education, whose duty it shall be to arrange meetings for pleasure and benefit in your Lodge during the year.

May I also ask that you appoint a Masonic Home Committee to bring about a greater interest in our Home and children. This being the twenty-fifth year of their organization, the Masonic Home is to celebrate its silver anniversary, plans for which will soon be ready. The Masonic Home Committee can also be of great service in furthering the interest of the Masonic Messenger.

The two Lodge committees mentioned above are committees that were a part of the educational program of 1929. Won't you be so good as to advise me of the membership of the two committees as soon as you have appointed them.

From time to time it will be the pleasure of the Board to endeavor to be of assistance to you by bringing certain details to your attention.

May I assure you of my fraternal love and desire to co-operate with your Lodge for the advancement of Masonry.

Our contemporary also states that a questionnaire is being prepared by which it is hoped to obtain information that may guide the Board in making its plans and enable it to render assistance where it is needed in the most effective way.

So many Grand Lodges are now experimenting with "Education" that it seems as if there should be some sort of clearing house for the exchange of information on methods and results. It is not in accord with common sense to attempt things that have been tried elsewhere without finding out how they have worked. Though there sometimes appears to be a tendency to undervalue the experience of other jurisdictions.

The Present State of the Craft.

According to M. W. Bro. J. J. Phoenix, in his address to the Grand Lodge of North Carolina at its last Annual Communication, Masonry is facing a critical situation throughout the country, as well as specifically in North Carolina. He stated the chief factors of the problem as he saw them in the three following propositions:

1. Loss of interest in meetings and complaint of high cost of Masonry.

2. Large suspension for non-payment of dues.

3. Careless methods of subordinate lodge finances and inability to meet Grand Lodge obligations promptly.

He went on to say:

I earnestly believe these conditions will continue unless this and other Grand Bodies make it possible for the Grand Master to maintain close supervision over the subordinate lodges, . . . No official successfully represents the Grand Master. The subordinate lodge officer will not accept a substitute for the Grand Master. The Grand Master should be adequately financed so that he could devote considerable time to the Grand Lodge work during his term of office. Frequent visits should be made to the weaker subordinate lodges and every district meeting taken advantage of. It is in district meetings that best results are observed. Here the interchange of ideas and discussion of problems result in renewed interest in Masonic conditions. I have been impressed with the questions submitted for discussion and the general desire for more light.

The statement that no one can successfully represent the Grand Master sounds somewhat curious. Most jurisdictions find that Deputy Grand Masters and District Deputies are able to take the Grand Master's place to very good advantage. There iB little doubt, however, that the conditions he speaks of do exist, and it is probable that the Fraternity in the United States as a whole it in for the period of depression that thinking brethren have long been expecting.

Physical Qualifications of Candidates.

As is well known there are very considerable differences in the regard given to the supposed landmark that a candidate must be physically perfect. Outside of the United States little attention is given to this rule, and even within this country practice varies from an almost fanatical observance of the letter to the liberal interpretation that if a man is able to comply with the requirements of the ceremonies, and could give the traditional proofs of his membership in the Fraternity, he may be accepted.

The Square believes that "thinking Masons" are coming to believe that the "landmark in reference to physical qualifications" should be changed, to permit "the initiation of one who has been maimed" by dispensation. It justly remarks:

There are many excellent men in the world who, because of some slight physical defect, are debarred from receiving the privileges of Masonry. Many of them would be a credit to the Craft. They would be infinitely better than some of the moral cripples that every lodge must be on the watch to prevent entering the tyled limits of the lodge.

And it goes on to add that "Freemasonry must grow more and more liberal in its views," and that it is only a question of time before the change is made.

One thing in regard to this subject must have occurred to many "thinking Masons." Why should the letter of the old operative law that required an apprentice "to be able of body" or "whole of his limbs as a man ought to be," a perfectly proper requirement for working Masons, be continued in the Speculative Fraternity? The lodge, the working tools, and everything else that was objective, has been transformed into a purely symbolical system, except this one thing. To be consistent we should interpret this old requirement as symbolical of moral and spiritual fitness. On the whole it would Seem that this clinging to the rigid literal interpretation of the old rule is really a superstition.

Masonic Research in New Zealand.

The last part of the Transactions of the Masters' and Past Masters' Lodge, No. 130, New Zealand, to come to hand contains the inaugural address of W. Bro. Courtney Mills Suckling, on his installation as Master of the lodge for the present year. The following paragraphs on the origin and work of this lodge ale of sufficient general interest to reproduce in full:

"The founders of this Lodge had two special objects in view, viz., perfection in ritual work and Masonic research and mutual instruction. The former was early quietly dropped, and I hope we shad not again venture upon ritual exemplifications, and the time is all too short to properly carry out our other design, yet the need is great, and no ordinary Craft Lodge appears to be able to do much more than a little perfunctory talk (or perhaps argument is the more correct term) in their meetings for rehearsal.

"Our late Grand Master has brought before the Craft the urgent necessity for further instruction for the newly raised M. M., and looking back upon my own experience, I must admit that he has touched upon one of the great weaknesses of our Order.

"Our Lodge has been striving now for over a quarter of a century to supply information and instruction to the Master Mason, which he is generally unable to obtain elsewhere, and, although we have labored under many difficulties (finance being one), a measure of success has undoubtedly been obtained.

"Still, I regret to have to say that we are not yet receiving that full support from our Sister Lodges which I think we may be fairly entitled to claim. It is but a rare

occasion for a Master or I.P.M. to seek admission to our ranks, and yet what a field of' interest, adventure and work is presented to such.

"There is, I understand, no other similar organization in the world that can claim such an honorable record and, avoiding as it does all subjects of political and religious differences, it enables men of all ranks to meet upon a common level. Never was there a greater need for a true spirit of fraternity amongst all men and a spreading of brotherhood amongst peoples of all nations and creeds."

It is curious with what general indifference the intellectual aspects of Masonry are regarded everywhere in the English speaking Masonic world. The reasons for this widespread state of affairs seem to call for investigation. This is a subject that some enterprising brother seeking a new field of research might well take up.

Utilization of Past Masters.

In one of the lodges in Wisconsin a Past Masters' Association

has recently been formed, as we learn from the Masonic Tidings of Milwaukee. Such organizations are not uncommon in other countries, but they do not seem to be frequently met with in the United States. The objects of the new Association above referred to are thus set out:

We believe that such an association can be of service to the lodge in various ways, viz.: Instruct the officers in the ritual and floor work. I propose this year to delegate a number of the younger Past Masters to be present at the visit of the Grand Lecturer, each one to make mental notes of corrections made in one particular office, and then to follow this up at some near future date with the officers of the lodge, each Past Master watching the work of his particular officer and correcting him when necessary.

We also believe that through the association we can pick out a more efficient team each year for our Past Masters' night than it would be possible for the Master to do, which has been the practice in the past.

Elsewhere such organizations, though occasionally undertaking instruction in the letter of the ritual, conceive that their greatest field of usefulness is in encouraging the study of Masonry in general, which really seems a more fitting occupation for Past Masters; because, after all, learning the ritual by heart is only the rudimentary stage of Masonic knowledge.

Grand Officers of Massachusetts and Britain Confer.

The Grand Master of Massachusetts, M. W. Bro. Herbert W. Dean, has recently been in England, and from an interview with him published in the London Freemason, we learn that an important conference took place between him and Grand Officers of the Grand Lodge of England, Scotland and Ireland on their respective policies in regard to China, where each of the four Grand Lodges have lodges under their jurisdiction. According to American theories of jurisprudence, China is open territory, there being no Grand Lodge in existence there, though there are District Grand Lodges in the Far East under the different British supreme bodies.

M. W. Pro. Dean also expressed himself as being in favor of the British system of many lodges with small membership rather than the large lodges of which so many exist in this country.

Italian Fascism in America.

In January we noted the widely advertised disbanding of the Fascist League in the face of a threatened inquiry by Congress, and it was suggested that it would not be surprising if some new organization were formed to take its place.

We learn, though not from the daily newspapers, that such an organization has been formed, under the name of the "Great Federation of Lictors." At its head we understand is a man who was very active in the Fascist League, and who is said to be closely connected with the Fascismo of Italy.

A New English "Working."

In a recent number of the London Freemason appears a rather amusing story of an enthusiastic ritualist. For the benefit of American Masons it may be as well to explain that in England there is no official standard ritual. Each lodge is autonomous in this matter within certain not too sharply defined limits. There are a number of "workings," as our English brethren style them, which have a considerable vogue, while many older lodges jealously guard their own peculiar usages.

This brother was visiting a lodge and noted certain features of the work that were new to him, and afterward he inquired of the Master of the lodge to what school they pertained. Was it Emulation working? Or Stability? Logic? Oxford? And to each the answer was negative. "Then what was it?" asked the earnest inquirer, and the reply was "Intuition."

Perhaps a little more room for intuition, on the part of qualified brethren, might be a good thing in America.

Proposed Mark Masons Temple in London.

In England Mark Masonry is an entirely separate organization from the Royal Arch. A Master Mason may proceed directly to the latter, while Mark Master is a side degree. The Grand Lodge of Mark Masons has hitherto leased premises from the United Grand Lodge, but these had to be relinquished to make way for the magnificent Peace Memorial Temple that is being erected by the English Craft.

The Mark Grand Lodge has, however, secured a site on the other side of Great Queen Street, opposite to its old premises, and plans have been approved for the erection of a temple of their own. Lord Aldenham, Deputy Grand Master, stated at the last Quarterly Meeting of the Grand Mark Lodge that the Provincial Grand Masters, and the Masters of London Mark Lodges have promised full support of the project and pledged themselves to assist the "New Premises Fund" in every way possible.

The Prestonian Lecture for 1930.

The lecturer chosen for this year was W. Bro. H. T. Cart de Lafontaine, whose name will be remembered by some of our readers as the author of several articles in THE Bumps in past years. The lecture was given at a meeting of Quatuor Coronati Lodge, No. 2076, held in the Albert Hall, London, March 7. The Pro-Grand Master, Lord Amthill, was present.

According to the London Freemason, Bro. Lafontaine "broke away from whatever tradition exists in dealing with the origin of the Lecture and with the life of Preston." His subject was the Seven Liberal Arts and Sciences, which were apparently treated objectively as well as in connection with the Fellowcraft's degree.

It is curious, though it has so often happened in regard to endowed foundations, that Preston's purpose has been entirely ignored in the recent revival of the Lecture. His intention was to perpetuate and propagate the peculiar system of catechisms he had compiled. Now no one is entirely certain just what they were, while the Prestonian Lecturer may select any subject he chooses that is connected with Masonry.

----o----

MASONIC EDUCATION IN THE PHILIPPINES

In his address to the Grand Lodge of the Philippine Islands at its last Annual Communication, M. W. Bro. Seldon W. O'Brien, the retiring Grand Master, had something to say upon the pressing subject of Masonic Education. The Cabletow, Manila, published this part of the address in full, from which we take it with due acknowledgments. The editor of the Cabletow remarks that if the program outlined by Bro. O'Brien is carried through in the proper manner that the Craft will reap incalculable benefit from it. One of the greatest difficulties that American Masonry has to deal with is the lack of continuity in any eonstruetive plans owing to the constant changes in the executive officers of the Fraternity. This affects both the Lodges and the Grand Lodges. Under existing circumstances continuity can only be attained by putting such activities in the hands of permanent committees or boards. But this is really only a makeshift after all. We hope that Bro. O'Brien's successor in office will carry out the plans here outlined.

TO my way of thinking, one of the greatest problems that confronts Masonry in the Philippines today is the education of its membership in the history and philosophy Of Freemasonry. The ideals and principles of this great institution, which we would implant in the hearts of our brethren and have them apply in their daily lives are expressed by symbolism. If we hope ever to weave and build into the character of our members the steadying and balancing influence of those purifying principles and tenets, and thereby ennoble and beautify their lives? they must know and comprehend the true meaning of those symbols. In the ceremonies of our initiation,

we do not attempt to do more than to indicate the pathway to Masonic knowledge, to lay the foundation for the Masonic edifice. The initiate is left to pursue the journey or complete the structure for himself through contact with his brethren of the Lodge and by reading and reflection. The natural result of our initiatory ceremonies, if correctly and impressively conducted, with a proper understanding of their meaning, is that the new member is impressed with the seriousness and high purpose of the Order. He leaves the Lodge Room fired with enthusiasm and eager to forward its noble objects. He is inspired by a glimpse of the spirit and meaning of the words of the ritual. But, as the weeks and months pass by, he receives little or no encouragement in his pursuit of knowledge; his enthusiasm becomes dulled; his keen interest wanes, and he finally drops into the easy rut of inactivity and fraternal inertia. It is from this lethargic attitude that so many of the members of our Lodges need to be aroused. There is need for reinspection, a rekindling of enthusiasm, a reconstruction to the principles of Masonry, on the part of many hundreds of our membership. Among them, there must be a revival of the true Masonic spirit. I believe that the surest way, although slow and tedious, to accomplish this is through a definite and concrete program of education in the fundamentals of Freemasonry.

Considerable thought has been given to this subject in the hope that I might be able to offer you some practical suggestions. It would seem that the only feasible way for the members of the Craft to obtain the knowledge which they ought to have of what Masonry is, its history, its philosophy, and its symbolism, is through their own well-directed individual efforts. They must be caused to educate themselves in the possibilities of the Order, inspired by the knowledge of what others are doing, what can be done, and what must be done to fulfill what we believe to be the noble purposes of the Fraternity. In order to bring this about, there must be created a self-consciousness on the part of the leading members of the Order that education is essentially necessary to the welfare of Freemasonry, and, along with that, some practical method must be developed to bring to the membership the knowledge which they should have. This I conceive to be a proper function of the Grand Lodge. The officers of the subordinate Lodges must be not only good ritualists, but wide readers and keen students of the inner meaning of the ceremonies which they perform, so that they may sot the Craft at work under good and wholesome instruction, and create in them a renewed interest for further light in Masonry. If they are to possess these qualifications, the most important requisite is that they be provided with the best Masonic literature in order to enable them to take the knowledge which has come from highly authenticated sources and remake It into a

form which the average member of the Lodge can understand and which will give him some enthusiasm for the organization of which he is a part. With these ideas in mind I would propose, merely as a basis of our future Masonic educational program, the following:

RECOMMENDATIONS.

1. That the present Special Committee on Masonic Study and Research be abolished, and that there be created in its stead a permanent Committee on Masonic Education to assist and cooperate with the officers of the subordinate Lodges in devising and adopting some practical plan for the education and enlightenment of our Masonic brethren along the lines herein suggested.

2. That this Committee make every effort to encourage and stimulate Masonic research and study on the part of the officers and members of the subordinate Lodges, and for that purpose, to prepare and furnish to them suitable courses of study on Masonic subjects, with information as to where the literature on the various topics mentioned therein may be found, in order to facilitate their studies.

3. That a general Masonic library be established in Manila and maintained by the Grand Lodge with a suitable and convenient reading room, under the supervision of the new Committee on Masonic Education, with an ample appropriation for that purpose and that an effort be made to obtain the co-operation and support of our constituent Lodges and the York Rite and Scottish Rite Bodies of Manila at least to the extent of the use of their present libraries in this worthy object.

4. That in relation to the general library and under the super" vision of the same committee, there be established what is known as "Travelling Libraries" for the use and benefit of our provincial brethren, who will not be able to avail themselves of the books in the general library.

5, That the subordinate Lodges be urged to purchase and place in the hands of each of its candidates a copy of the presentation edition of M. W. Brother Oliver Day Street's "Symbolism of the Three Degrees". The set consists of three volumes – one for each degree – and the volume pertaining to each degree should be presented to the candidate when he is learning the lecture of that degree.

6. That for the purpose interest in this educational program, a Prize Essay Contest be held each year under the supervision of the Past Grand Masters of this jurisdiction similar to that of the Scottish Rite Bodies in 1925, with suitable prizes to be awarded to the winners of first and second places in the contest.

* * *

MASONIC EDUCATION IN IDAHO

We are indebted to the Idaho Freemasonry for the following report of the Education Committee of Idaho, which was presented by its Chairman, Bro. Curtis F. Pike (who is also Grand Secretary) at the last annual communication of the Grand Lodge. It seems to be of sufficient general interest to reproduce here in full:

The problems Of our Idaho lodges today are quite different from those of a generation ago. Within the memory of men not yet old conditions were much simpler. Men in those days had leisure evenings, and the lodge room afforded them a place to spend a pleasant hour. Homes were much more isolated and roads were of the pioneer type. Having little else to do in the evening, they enjoyed going to lodge, where besides disposing of their Masonic obligations they met congenial spirits and talked over the problems of the day with the neighbors.

Then came the automobile, good roads, moving pictures, radio, and many other modern forms of attraction and the old days passed away never to return. Men are no longer troubled with idle evenings. There are so many things to do and so many places to go that there are not evenings enough in the week.

In order to attend lodge now they must forego some other pleasure or business engagement. It is more interesting to turn on the radio and listen to the varied and attractive programs that are offered, or to step into the car and speed away on a drive to the neighboring town.

Men no longer need to go to lodge for a diversion. Those who go now must do so for a more substantial reason. It must be more because of loyalty to the lodge, love of Masonic principles and teachings, or because of a deeper faith in the fundamentals of the fraternity. These are new conditions and it can readily be seen that the problem of lodge attendance assumes greater importance.

However, there was probably never a time when the stabilizing influence of Masonry was needed more than at the present. Under the swiftly changing standards of modern life it seems all the more necessary that the fundamental principles of correct living as taught by the Masonic fraternity should be kept constantly before our members. The subject of Masonic education assumes more importance rather than otherwise as other conditions change.

The Educational Committee has nothing of a striking or unusual nature to report. The cause of education does not lend itself to the dramatic. Education is a growth, and growth is seldom rapid or dramatic. It has been a year of painstaking work along lines followed for several years past. The chairman of the committee and the nine district deputies have followed up the work mapped out in previous years. We are pleased to be able to report that some progress has been made and that the fraternity generally is in a fairly healthful condition.

We have written a number of circular letters to the lodges giving suggestions and instructions on educational matters. Our monitor contains no form of ceremony for the reception of the Grand Master and other Grand Lodge officers. Consequently there was always much confusion and dissimilarity in the way it was done in different lodges, and often embarrassment to the Master and other officers To remedy this condition we prepared a leaflet setting forth the proper form. This was approved by the Grand Master and furnished to the lodges. The results were noticeable and very beneficial.. Having seen it in operation, however, we are of the opinion that still further improvement is possible.

To assist the lodges in building up their lodge libraries, as well as to give individual readers and students the proper information we prepared a short book catalog of a few of the leading and most worthwhile Masonic books to be had at the present time, giving the list of books and a brief description of each, the price of each, names of publishers, etc. I note as we go about among the lodges that they are taking advantage of the information furnished and are buying and reading more than was formerly the case. · A small Masonic library is a necessity if educational work is to be carried on.

We have written many letters giving suggestions to individual lodge officers and committees. We have spent more time in the field than has been done in any one year before. We have corresponded with educational committees in other states and secured their plans. We have not as yet prepared any uniform course for their own lodges, but suggestions have been furnished leaving the choice of work tot he initiative of each local committees or Master. We have felt the great work for this committee is to stimulate a desire for "Masonic Light" and to direct the work in general, leaving details of method to local authorities.

Quite a number of lodges have formed themselves into study clubs. Special meetings are called once a month at which matters of' Masonic knowledge are presented for instruction. These study programs are generally found helpful. Young Masons are taught the meaning of Freemasonry and their interest has been aroused. Masters often find these educational programs of assistance in adding to the life and interest of the lodge, helping to maintain attendance as well as

enlightening the members and giving them a more intelligent understanding of what the Masonic life should be.

In almost every community there are men capable of' giving instructive talks on Masonic subjects. We would strongly urge lodge officers and educational committees to take advantage of this situation, and invite capable men to prepare themselves on certain selected subjects and present them to the lodge. During the past year the Grand Master and I have listened to many presentations that could with profit be passed around among the lodges in the community. When a member prepares himself on his subject and gives a valuable presentation, it is a waste of talent to drop the matter without passing it to neighboring lodges.

Great progress has been made within the past few years throughout Masonic circles everywhere toward preparing materials for Masonic study. Many of the large Grand Lodges have committees preparing leaflets and addresses and complete courses of study. More Masonic books have been written during the past fifteen years than in all the years before - books of a high type of literature. Material is to be had in great abundance from various sources. It is our hope that another year the Committee may be able to systematize the work somewhat more than has been done in the past, by furnishing a more definite and detailed program so that the committees may more nearly follow the same course.

After several years' service on the Committee we are thoroughly convinced of the advisability and necessity of continuing work of this nature. It remains the greatest problem facing the fraternity.

Last year $500 were appropriated for the use of the committee, including not to exceed $200 for office assistance. $315.36 have been expended for traveling expenses; $150 for office assistance; and $17.25 for printing, or a total of $482.61 - leaving an unexpended balance of $17.39.

We desire to further supplement our report by calling on several representatives of lodges to report informally to the Grand Lodge on the problems and success of their work in their lodges in presenting educational work.

Curtis F. Pike,

Chairman of Committee.

* * *

THE PRAGUE SUMMER SCHOOL. 1930.

We have been requested to publish the following information regarding this school, which, while having no special Masonic connections except the fact that we are informed that many of those connected with its organizations are members of the Craft, notably Eduard Benes, Minister for Foreign Affairs. Bro. Roucek, several of whose articles have recently appeared in THE BUILDER, is to be one of the lecturers.

The invitation to American tourists to attend the school is given by the American Educational Committee. The objects of the school are thus stated:

The aim of these courses, both of which have the same programme of lectures, is to give an outline of Central European, particularly Czechoslovak, civilization for those English-speaking travelers who wish to gain a clear knowledge of the actual civilization of Central Europe.

Thousands of tourists travel through Prague, the capital of Czechoslovakia, during the summer months from Germany to the south, and thousands of visitors go to Carlsbad (Karlovy Vary), Marienbad (Mariansko Laxno), Jachymov (Joachimstal), Plstany, and other famous spas and watering-places of Czeehoslovakia. Guides and handbooks give them a certain amount of information regarding the civilization of the country, but ignorance of the Czech and German languages hinder them from comprehending the spiritual life of Central Europe, and especially Czechoslovakia. Combine your journey to Prague, or your stay in Carlsbad (or even Marienbad and Jachymov) with attendance of the lectures given by experts, and the excursions conducted by English-speaking guides to the castles and charming medieval towns of Czechoslovakia.

Any of our readers who expect to be travelling in Europe this summer might be well advised to obtain further information about the school, which may be done by writing to Clarence A. Manning, Columbia University, 61 East 25th St., New York.

----o----

THE LIBRARY

The books reviewed in these pages can be procured through the Book Department of the N.M.R.S. at the prices given, which include postage, except when otherwise stated. These prices are subject (as a matter of precaution) to change without notice; though occasion for this will very seldom arise. It may happen, where books are privately printed, that there is no supply available, but some indication of this will be given in the review. The Book Department is equipped to procure any books in print on and subject, and will make inquiries for second-hand works and books out of print.

A MISSOURI FRONTIER LODGE. By Ray V. Denslow. Published by the Masonic Service Association of Missouri, 1929, 92 pages. Index.

THIS little publication is a collection of Masonic documents, woven together by the author. The story covers the history of "Franklin Union Lodge, No. 7," at Old Franklin, Missouri, between 1822 and 1832. The volume will be of interest to historically minded Masons, and to the American historian Or social conditions of the frontier. At the time of its organization the Lodge was the most westerly of Lodges in the United States, and among the names on its roster may be found those of the leading citizens of a century ago. The Lodge had evidently many troubles. The prohibitionist will point with interest to the record that the evil of strong drink found its way into the Lodge and was one of the causes, together with its accompanying trials, of the downfall of the Lodge itself.

These dramatic incidents suggest a comparison between their and our present-day Masonic doctrines. The Lodge felt that any quarrel or business disagreement needed the intervention of the Lodge. We try to keep "business and polities" out of our Lodges. J.S.R.

* * *

KATALOG DER BIBLIOTHEK DER LOGE MINERVA ZU DEN DREI PALMEN, LEIPZIG. BY Karl Markert. Part 1. Leipzig, Germany. RM2.75 ($0.70).

THE American Mason who does not have contact with the Craft in Great Britain and continental Europe by means of membership in various research lodges and associations, correspondence with overseas brethren, or as a reader of foreign periodicals, misses many of the delights which Freemasonry holds for its students. His views cannot help but be more or less provincial if his knowledge of Freemasonry is restricted to his own Jurisdiction, or his own country. It may come as a surprise to such a Mason to learn that the craft in foreign lands functions in ways different than his own, and that there is a past and present spirit to the

Fraternity which can only be understood by a knowledge of its history and literature.

A brief introduction to the bibliography of Freemasonry appeared in The BUILDER for August, 1923, pages 250-51, in which the colossal Wolfstieg Bibliographie der freimauerischen Literatur was reviewed; another account of the same work, with the story of the Beyer and Quint supplements, was given in the Iowa Grand Lodge Bulletin, January, 1928, pages 435-37 Both are from the present reviewer's pen. Each review gives the essential facts regarding the principal foreign catalogues; we have nothing in the English language which approaches the Wolfstieg-Beyer-Quint productions in number Or items, wealth of description and detailed classification. The two best American lists are the Catalogue of the Masonic Library . . . belonging to Samuel C. Lawrence [Boston, 1891], and the 1873 and 1884 catalogues of the Iowa Masonic Library, Cedar Rapids, Iowa. The Grand Lodge of Iowa in 1925 authorized a Parvin Memorial Catalogue of the Iowa Masonic Library, but no funds were appropriated until 1929 for this purpose - and then only an amount quite insufficient for the work in hand. Let it be said, however, that the plan is to make an appropriation yearly until the funds are sufficient to produce the catalogue; but unless more than the mere title and author of a book is given, the long awaited production will have no such worth as the European catalogues already published, or in progress. It is devoutly to be wished that at least the great rareties which the Iowa Masonic Library possesses will be described in minute detail, such as can be done in most capable fashion by the skilled and experienced assistant librarian now working under the direction of Bro. C.C. Hunt, Grand Secretary and Librarian. My own activities in that great Library from 1925 to 1929 give me a most intimate knowledge of the treasures to be found there.

With this lengthy introduction - which I feel is justified because the present review covers only one out of twelve parts to be issued within the next two years or so - we can examine Part I in detail. The pages give promise of a good sized volume; they measure 11 x 7 1/2, and Part I has sixty-four pages. There is a frontispiece depicting an interior view of the lodge library, with books neatly arranged in closed eases. Subscribers to these parts (I state this for the benefit of the half-dozen leading American Masonic libraries which have subscribed for the catalogue upon

my earnest recommendation) may rest assured that there will be a title page and an introduction to the volume when all parts are completed.

Sixteen pages of the catalogue are devoted to manuscripts alone - and at the very outset the author states that only a portion of the collection is listed. Bro. Markert whets one's appetite in the very first sentence, in which he tells us that among the treasures are manuscripts from the period of the Rite of Strict Observance, as well as the diaries of Baron von Hund and material formerly owned by Bro. Johann Georg Eck. Von Hund needs no introduction to the students of Freemasonry and the older rites; Eck (1746-1808) was an associate of Von Hund and the sixteenth Master of the Lodge zip den drei Palmed, Leipzig. The diaries and the Eck material are to be published some time in the future. Libraries and students take note!

To Eck goes the credit for making the first catalogue Of the Lodge; there is a manuscript with 476 titles listed, compiled in 1806. Others follow - circa 1810, 1839 and 1838-1900. Biographies, histories, manuscript songs and lyric poetry, occult and mystical papers - these are just a few of the subjects included in the manuscript collection.

Part B opens with encyclopedias and dictionaries. Those who fondly imagined that the Mackey Lexicon (1842) or his Encyclopedia (1874) were the first books of the kind will be surprised to know that Lenning wrote a three-volume work as early as 1822; its modern successor is the famous Allgemeines Handbuch der Freimaurerei [Leipzig, 1900-01]. I do not find Mackey listed, but Waite's two-volume encyclopedia appears, as does Bro. Merz's Ask Me, Brother! Tschoudy's L'etoile flamboyante 1766) is the oldest reference work listed; there are many reissues known to the student.

The second section of Part B treats of bibliographies. Here is where the bookworm can revel! Bro. Silas Shepherd's fine list of 1923 appears, but what treasures of the eighteenth century and the early nineteenth we find included! One could write a whole article on them alone. A familiar item is the Barthelmess catalogue of Pythagoras Lodge No. 1, Brooklyn, N.Y., 10 and 146 pages, printed in 1859.

Periodicals are numerous. One observes that the Lodge lacks Vol. 32 of Ars Quatuor Coronatorum, and Vols. 4, 6, 7 and 9 of THE BUILDER. Does any reader of this review wish to donate these missing volumes to the German Library? Another treasure is a goodly run of The American Freemason, Storm Lake, edited by the redoubtable Joseph E. Morcombe. Ah, that was a fearless periodical – and one really representative of the best the American Craft has to offer. But its worth was recognized by too few, and it went the way of all non-commercial publications struggling without endowment.

Sometimes Masonic bibliophiles wonder where the good old treasures go. To begin with, here are two rarefies from England - The Free Mason's Pocket Companion, (Smith's) editions of 1736 and 1738. The catalogue states that the 1736 is the "eldest Pocket-companion," but there was one earlier, published in 1735. There are German translations of the Pocket Companion of 1738 and 1740 at Leipzig.

American Masonic libraries which regard lodge notices, lists, etc., of no account can take a lesson from the Leipzig library, which has preserved, in 235 thick volumes, rosters of lodges on the exchange list, ranging from 1870 to 1930. What a fertile field for the researcher who seeks an answer to the question, was So-and-So a Freemason? If we had taken the precaution to preserve the printed lists, etc., of our early American lodges, we might be able to claim a few more notable Americans as members of the Fraternity.

Pages 40 to 64 contain titles of Grand Lodge publications, local lodge histories, serial works, chrestomathies, addresses, and books on general Masonic topics.

The compiler, Bro. Karl Markert, is to be congratulated upon his capable production. He has set a high standard for those who would bring out similar works. The part before me is ample assurance that the remaining issues of the catalogue will be sought after by libraries and collectors. The terms of subscription

are RM 2.75 for each part, equivalent to about seventy cents. Orders can be placed with Markert and Petters, Publishers, Leipzig, C-1, Germany. Brethren desiring the catalogue must agree to purchase the entire work, which is planned to cover twelve parts. J.H.T.

* * *

THE DIARY OF JOHN QUINCY ADAMS. Edited by Allan Nevins. Published by Longmans, (Green and Co. Cloth, preface, table of contents, introduction, index, 585 pages.

NO other diary, it is claimed, has touched American life at so many points, or extended over so great a period - 1794-1845 - as that of John Quincy Adams. The complete diary first appeared as a twelve-volume work; but it has been out of print for fifty years, and thus the republication of its more outstanding passages will be welcomed by those of present generations unfamiliar with the details of a life so greatly devoted to public service. Born in 1767, Adams was only a lad when in 1778 he accompanied his father to France on a special mission. Launched on a diplomatic career of his own, he saw service for his country in Russia, Prussia, Holland, Sweden, France and Great Britain. Later he became a United States Senator from Massachusetts, then Secretary of State for eight years, and finally President of the United States, being the only son of a President to hold the same exalted office as his father.

One is tempted to touch upon the details of Adams' public life as he develops certain aspects in his own observations. Couched in expressive and effective language, written in a simplicity of verbiage and style, and breathing the rigid Puritanism which we are so prone to consider an unfailing New England characteristic, the diary entries grip one, and give us an intimate insight into the man and his thoughts. We all have our heroes in American history, and we also have individuals for whom we hold scant regard. Others leave no impression; Adams was one such in my younger days. In later life, however, I felt averse to Adams because of his unreasonable opposition to Freemasonry; yet I confess that

this dislike has been tempered by my admiration for the man's better qualities, his sincerity of purpose and his accomplishments.

As in my previous reviews of biographies possessing Masonic appeal because the subjects were members of the Fraternity, or had played a part in Freemasonry's development, comments must be limited to the sections of Masonic interest. Let it be stated and emphasized that John Quincy Adams, like his father, John Adams, was not a Freemason. Both names loom up in Craft history; the father, because he wrote a letter to the Masons of Massachusetts in which he stated that he was not a Freemason, but that he held the Fraternity in esteem (this was in connection with the anti-Masonic developments of 1798 and 1799); the son, the writer of the Diary under review, because he took a still more pronounced part in Masonic developments in later years. He became one of the most bitter and most virulent opponents the American Fraternity has ever had. Bro. Erik McKinley Eriksson tells the story in his "John Quincy Adams: Anti-Masonic Letter Writer," originally published in The Iowa Grand Lodge Bulletin, March, 1926, which article forms a chapter of The Morgan Affair and Anti-Masonry, written by him and the reviewer, and now awaits publication in book form. Briefly, Adams admits in a letter written in 1832 that he had little knowledge of Freemasonry until the "murder of Morgan," and had been only "an occasional witness of its childish pageantry and the mock solemnity of its processions."

The editor of the present Diary omits the first Anti-Masonic reference penned by Adams, but it appeared October 25, 1827, in which he mentions a letter received from A. H. Tracy, and to which he authorized a reply that "I am not, and never was, a Freemason." Additional sentences under the same date show that he accepted the current Anti-Masonic propaganda without question, and displayed a credulity which should have been foreign to an experienced politician like himself.

Yet there are enough Anti-Masonic references in the new publication to warrant the purchase of the book by the serious Masonic student and by Masonic libraries. Andrew Jackson, Past Grand Master of Tennessee when he was President, is referred to in no complimentary terms, when appointments "are conferred upon the vilest purveyors of slander during the electioneering campaign, and an excessive disproportion of places is given to editors of foulest presses. Very reputable

appointments have been made." These appointments, and their corollaries of removals (which I touched upon in the review of Andrew Jackson: The Gentle Savage, in THE BUILDER for..... .....), are mentioned frequently by Adams. Thomas Hart Benton is referred to as "a liar of magnitude beyond the reach of Ferdinand Mendez Pinto."

I cannot mention all of the Anti-Masonic references, but one or two are worthy of emphasis. Under date of February 28, 1834, Adams writes:

Mr. Edward Everett brought me a letter from Caleb Cushing, a Royal Arch Mason, and member of the Massachusetts legislature, to Mr. Webster. This gentleman had written to enquire what was the reason of their delay upon the resolutions respecting the distress and removal of deposits and recharter of the Bank of the United States.

Cushing answers, bitterly complaining that all are paralyzed by the Anti-Masons, who upon all occasions vote with the Jackson party, and enquired if I could not do something to heal this breach. I said that I had done everything in my power, and if anything had been done to conciliate the Anti-Masons they would have met every advance in the same spirit. * * *

Truly a strange state of affairs - the Anti-Masons supporting the Masonic President!

A month later this interesting record appears, March 27th:

At seven in the evening I attended the meeting of the Anti-Masonic members of the House of Representatives.... The occasion of the meeting was the presence of' Mr. Granger, of New York, in the city; and he was present at the meeting. Nothing

special was proposed, but Mr. Granger was requested to give a statement of the condition of Anti-Masonry in the State of New York, and especially in that part of it where he resides. He said that in all the western counties of New York Masonry was extinct; the lodges and chapters were all abandoned, and almost all of them formally dissolved; that the spirit of Anti-Masonry had consequently subsided - there was no adversary left to contend with, and as a distinctive party there could scarcely be said to be any Anti-Masonry left. If the Freemasons should attempt to revive their institutions in those counties, he had no doubt the Anti-Masonic spirit would instantly revive with as much zeal and ardor as it had ever manifested.

Freemasonry did revive in due course of time, and grew steadily in spite of the opposition which lurked for many years in certain parts Or the country. As is known to students of Masonic history, Anti-Masonry flourished longest in the western part of Pennsylvania; hence the following entry of January 17, 1836, is of interest to us:

I was writing an answer to a letter from Thaddeus Stevens, a member of the Pennsylvania Legislature, in which he asked my opinion of General William H. Harrison's Anti-Masonry. Stevens is the great Anti-Masonic leader in Pennsylvania at this time; he is also a partisan of Mr. Webster succession to the Presidency. He had a correspondence with Harrison upon Masonry, and was not satisfied with his answers.

The Masonic reader, who will go through the Diary for Masonic references, will stop often and long upon other passages, for they are interest compelling in their subject and treatment. They shed light on many phases of American history, and bring out as commonplaces of the time a number of topics which were destined to become important in the story of the American nation.

An occasional footnote throughout the book illuminates certain entries to the delectation of the reader, making him wish there were more. But I suspect the editor omitted many that he had prepared, for if he had yielded to such an indulgence, tempting as it must have been in view of the fine selections made, one

probably could not have found the text of the Dorm because of the explanatory notes. The Diary is such an excellent cross section of American history and polities that a commentary upon it would necessarily be a most voluminous work, and entirely beyond the scope of the editor's purpose.

I know I voice the sentiment of others who have examined the book that the reader will return to the volume again and again because of the fascination it holds for brethren interested in the story of the American Craft and that of the American nation. J. H. T.

* * *

MAN'S SOCIAL DESTINY, IN THE LIGHT OF SCIENCE. By Charles A. Ellwood, Ph.D., LL.D., Published by the Cokesbury Press, Nashville, Penn. 219 pages. Price, $2.15.

IN no period of the man's history has there been so much progress in practically all lines of scientific research and discoveries as in the last past hundred years or so. Whether it be biology, zoology, botany, chemistry, physics, geology, or archaelogy, science has affected our modes of living and our ideas. Whether it has made life more miserable or pleasurable to the average man, is very hard to say. One of the greatest difficulties in estimating culture or civilization is the fact that we always credit it with the good qualities common to all cultures. Furthermore, it is only natural that we are very much satisfied with it because it so clearly works. But it must be remembered that every civilization and culture has worked; to say that it works is the only other way of saying that it is here.

We patted ourselves on our back until the World War brought us a sudden and unpleasant realization that something was wrong with that system of ours. When it was all over, we realized that the world had a very severe headache, from the effects of which it has not yet recovered. The simple answer lies in the feet that we

are very slow in opening our mind and in modifying our opinions and theories in accordance with the observed facts. The scientist gave us this marvellous scientific civilization. He outstripped the rest of the world in the power, vigor and keenness of his thought. He is able to set aside his prejudices, open his mind, and make a nice bonfire out of the rubbish that cannot be used any more. Mr. Ford, for example, changed his "flivver" overnight, so to speak, and substituted his methods and the factory system with machinery standing the test of the time. However, we cling religiously to our idea" concerning man's relation to man.

Hence, there has developed a tremendous gap between "science" and so-called "social science." Men are interested today in material culture and pecuniary gain. It is only natural, therefore, that such men also object to the social scientist who dares to examine our social structure and who discovers defects in contemporary economic and social institutions. It takes a certain amount of courage to do so, because such a social physician opposes the strongest groups of our civilization, which are also the pillars of our society.

Whether or not anyone wants to admit that we have a headache, there have appeared recently numerous scholars and men of imagination, who try to diagnose the ailment. Whether they can prescribe some kind of aspirin or other cure-all is questionable. But even the most casual inquiry impresses us with the names of those who see the working of civilization in retrospect and ask whether all this is worth the trouble, and, if it is, what does trouble imply. The popularity of Dr. Beard's work, Whither Mankind, suggests that his effect is supported by other classes of thinkers. R. B. Fosdick's brilliant addresses and publications brought him a certain amount of popularity. We all know the following authorities: Ghandi, Tagore, Hu Shih, Ferrero, Croce, Spengler, Keyserling, Fabre-Luee, Wells, Barnes, Belloe, Shaw, Inge, Trotzky, etc.

It is true that some of these authors capitalized on their gloomy conclusions and made money by lecturing on the topic to our American women's clubs, and other American audiences, who simply "eat up" the criticism of visiting foreign lecturers. But they performed one service for us at least; they called our attention to the problem which is being attacked by some outstanding American scholars at home. Bro. Ellwood belongs to that group.

Bro. Ellwood's book is undoubtedly one of the most brilliant contributions to the subject that has yet appeared. The more so because his academic training and profession did not hinder his writing in a style which is eminently readable and enjoyable. The author's name is known to us as one of the names in academic circles.

The occasion for this work was the invitation of the Faculty of the Vanderbilt University School of Religion to Dr. Charles A. Ellwood to deliver the Cole Lectures for 1929.

The author became known outside academic circles about a generation ago, when he challenged the facile optimism prevailing at that time. He has now reversed his attitude and in a time of widespread pessimism he comes with this book. He treats the whole field of human endeavor in a remarkable set of generalizations, and pays special attention to the fields concerning social sciences in their relation to physical science. He is mainly concerned with the problem of Government and democracy as well as with the future of education and the future of religion.

The whole book is permeated with Masonic philosophy. Anybody acquainted with our Masonic problems, whether a member or not, will realize that the lectures were delivered by a scholar as well as by a Mason. Note the following statement:

In the sense of tested knowledge, science may be compared to light in the physical world. It illuminates all objects and shows the path of safety as well as dangers. It enables us, therefore, to descry practical values. While it cannot furnish us with motives, it may modify our motives. It can even indicate to us possible consequences, and so in part reveal the future. It may, therefore, reveal to us responsibilities and become a basis for our faith and hopes as well as for our fears.

Translate the statement into Masonic phraseology and you will find one of the foundations of our Masonic teachings.

The thesis on which Bro. Ellwood builds his book can be found, in general, in my previous discussion. To be more specific, let me quote him directly:

Our civilization is imperiled today simply because it is ill-balanced. Our spiritual culture lags so far behind our material culture in its development that we have no adequate control over the latter.

The thesis itself is that of the other writers in the field, especially of Beard, Fosdick and H. E. Barnes. From that point of view, Bro. Ellwood's treatment cannot be regarded as wholly original. It is fortunate, however, that he gives ample references to all necessary authorities, and often picks up the thread where his predecessors have dropped it. His special contribution is his discussion of the place of religion in the future development of our civilization. It is evident that he avoids taking into his consideration other civilization and cultures, and limits his survey to those that are Christian. Foreign critics may find fault with him in that respect. The more so because his assumption is that the Christian civilization is of higher order than all others. Thus he can be accused of identifying social sciences with Christianity. "The building of a Christian civilization will be, equally with the saving of individual souls, the concern of the Church." To challenge this statement would mean to go into the field of comparative religions and to get on dangerous ground.

The reader is amazed at the accurate generalizations sweeping the book. It breathes an optimism probably much needed in the present juncture. However, Just as his optimism is the main point of the strength, it is also the chief point of weakness in Bro. Ellwood's treatment of his subject. To be fair, one must state that it is an optimism founded in the future, rather than on the present state of affairs. In other words, Bro. Ellwood always looks on the future with bright-colored glasses, without attempting to excuse the points of weakness of the present.

But the weaknesses of our social structure are also the weaknesses of Bro. Ellwood's treatment. His amazing power of abstract thinking nearly prevents one from grasping particulars - but when one does, there are numerous statements with which one can quarrel. I must admit, very frankly, that he is very hard to pin down. I might also say that such weak points are nearly always prefaced by "if" and "should." This system, of course, proves again my point of contention that he is first of all an optimist, and, secondly, if at all, a diagnostician of the actual facts. For example, we find, on page 120: "Patriotism should be regarded as a virtue only in so far as it leads to unselfish service, not simply of one's own state, but of all humanity." (The italics are mine.) I should like to congratulate Bro. Ellwood on this statement. But I dare him to propound it in a Fourth of July oration, or discuss it before some of our patriotic organizations, who even go so far as to print a blacklist of the type of people, who make statements such as this.

I simply could not digest this noble statement of democracy: "Democracies . . . for their own protection are forced to support systems of education; but they are not supposed to dictate what opinions shall be taught in the schools, and again in proportion as they do so they lose their character as democracies." Again the italics are mine. If we apply our individual American cases, then we evidently lose entirely the character of democracy – according to Bro. Ellwood. "A free school and freedom of teaching are . . . necessary for a democracy." But why forget the cases of the Tennessee "Monkey Trial," "Big Bill" Thompson of Chicago, recent troubles in the University of Missouri, etc., etc. "Democracies . .. encourage every individual to think and judge for himself, and they thus free the whole cultural process." There is a whole school of' scholars who have written libraries opposing this thesis. Let me mention such problems as the "tyranny of the majority," or the decisions of democracies made by sentiment or passion instead of by reason and real interest. Even such friends of democracy as Lord Bryce, H. J. Laski, G. L. Dickinson, W. Lippmann, and others, emphasize that it is the ignorance and apathy of those to whom the ultimate power is confined in democracy. Or let us remind ourselves that if ". . . war is the mother of autocracy," how is it possible that we fought for "democracy" and out of that terrible struggle came more established democracies in Central Europe than we ever dreamed of?

Internationalism - on the basis of Christianity - is the final goal of our education, according to Bro. Ellwood. The reviewer is in perfect accord with the writer. But

objection again must be made to the assumption that "if patriotism is taught in our schools, it must be taught critically, or education will foment rather than allay political passions and prejudices." Personally I should like to mention my experiences as a teacher in American institutions, and enumerate numerous instances where I was refused a simple consideration of a teaching position because I could not show the qualification of 100-percentism, though I am an American citizen, and would define patriotism as Bro. Ellwood.

Bro. Ellwood seems to have sharpened his razor when dealing with Russia. Let me quote "Russia officially sanctions . . . a system of sex relations lower than any sanctioned by the lowest African tribe." In the first place, does Bro. Ellwood know what are the sex relations of the lowest African tribe? What is the lowest African tribe? He seems to be confusing promiscuous sex relations with marriage. Assuming, however, that he means the Russian marriage system, we might ask, how he considers this inferior to our American system, which allows certain classes of our people to have six or seven divorces - legal divorces - and which awards sometimes even one million dollars to the divorcee?

But, after all, all these objections lose much of their value when we realize that Bro. Ellwood is careful to put any such statement into the realm of possibility, in the future. Hence, we may disregard them, and admit that the book is truly remarkable. It is a pity that a majority of the "democracy," which is so admired by Bro. Ellwood, will not read his book, though it deserves wide publicity. It would be interesting to learn how many copies of this excellent work will be absorbed by our democracy. That would be probably the best answer to Bro. Ellwood's optimism. But, whether his optimism is justified or not, the book is a real contribution to our inquiry as to what kind of road we are traveling and whether we can improve it and smooth out some spots in this troublesome journey.

J. S. R.

* * *

THE UNIVERSAL MASONIC LEAGUE.

INCREASING interest accompanies the preparations for the annual meeting of the League, which is to be held this year at Geneva (Switzerland), August 21 to 24. Since the Congress held at Amsterdam last year a number of national and local groups have been organized and many new members from all parts of the world have joined, hence a gathering is foreseen far exceeding in number any of our previous Congresses.

The program will be interesting and varied. The General Meeting will be divided into two sections in order to facilitate broader and full discussions. Administrative questions will be disposed of in the opening session so that a whole afternoon will be kept free for an ample discussion of important Masonic topics, and Special Committees will deliberate as well. Our Measures of Defense will form the main subject, and Special Groups for the Youth Problem, for the advancement of Peace and for Masonic Publishing (Journalists and Authors) will furnish important debating material.

The Congress will open on August 21, with meetings of the Acting Committee and the General Board. On this day and the following morning the members of the League will have opportunity to attend to the Congress of the Lufton Associations.

The Solemn Opening of the Congress will take place in Victoria Hall on August 22 by the Chairman, Bro. Doctor von Bury, the president of the Swiss National Group, and will be immediately followed by the first part of the general assembly. The special groups and committees will take up work in the afternoon.

In the morning of August 23, sessions of the National Groups will be held, and these will be followed by those of the General Sections, and at noon by the second

part of the General Assembly. The afternoon and evening will be reserved for a five o'clock tea with the ladies and an excursion on the Lake Leman by special steamers.

In the morning of August 24, one of the Geneva Lodges will hold a Festival Communication in honor of the Congress, and a banquet for all its members will close the proceeding.

The Organizing Committee is presided over by Bro. E. J. Sallaz.

For all information about the Congress, Traveling Arrangements, etc., brethren should apply to Central Bureau of the Central Masonic League, Bro. Eugen Lennhoff, Managing Director, Vienna (Austria), I., Kohlmarkt 5, III./8. The Central Bureau will also furnish any other information desired about the League, and will receive applications for membership, as only members of the League are entitled to participate in the Congress.

The Universal Masonic League particularly desires that it should be understood that its principles, actions and aims in no way interfere with the authority or sphere of action of Grand Lodges. It is an entirely unofficial organization composed of Master Masons.

What the League is working for is individual rapprochement and mutual understanding, and the establishment of personal friendships among regular Masons from all over the world, with the view of practically forming “The Chain Embracing the Globe.”

----o----

THE QUESTION BOX

and CORRESPONDENCE

THE PROBLEM OF THE DISABLED VETERAN

I have read with great interest the article by Brother Leonard G. Coop, entitled "The Broken Men of the Great War," which appeared in the March issue of THE BUILDER.

Please accept my congratulations and my personal appreciation for publishing this very illuminating article.

Brother Coop was formerly a resident of San Diego, and it has been my pleasure to know him intimately for many years and to have a knowledge of his activities in connection with the Red Cross and Veterans' Bureau work.

Brother Coop has always been a man of highest character and one in whom every confidence and trust could be imposed, and I am confident that his statements in respect to the Veterans' Bureau and the problems of the Disabled Veterans are exactly as he knows them to be. I hope you will find it possible to give Brother Coop consideration in your future issues, as I feel that the work which he is doing should have the backing and support of every right thinking individual.

May I thank you again for Brother Coop's article, and express the hope that he may have the continued support of your excellent publication.

C. H. H., California.

***

Just recently I read an article in the official journal of the National Masonic Research Society concerning the disabled ex-soldiers. I believe such articles are very worth while, and that the public should be informed through articles similar to this, as to the actual conditions of disabled men of the World War. Far too many people think a generous government is caring for its disabled adequately. The situation is certainly full of many complexities.

The article by Leonard G. Coop in the March issue is good. Hope there will be more articles in coming issues, helping to stimulate interest in the disabled men of the War.

Being disabled myself, and compensated, I am anxious that everything possible be done to help those who are not compensated, and want you to know that I was pleased to read the clear cut case set forth in the March issue.

L. E. F., Nebraska.

***

DuPont Chapter, No. 78, National Sojourners, looks with favor upon the publicity you are giving to the relief of World War Veterans, in the article, "The Broken Men of the Great War," written by Brother Leonard G. Coop in the March number of THE BUILDER. I have also expressed my personal opinion on such publicity in a personal letter mailed to you today. Apparently Bro. Coop has the facts, and it is

good for the brothers of the great Masonic Fraternity to know of the condition that exists.

VICTOR E. DEVETREAUX,

Second Lieut., Eng. Res., Secretary, DuPont Chapter, No. 78.

In the personal letter above referred to, Bro. Devereaux expressed himself, in part, as follows:

"I sincerely believe that such article, based on facts that Bro. Coop must have in his possession, can only do good. Now twelve Years after the war, it is time that our great government give full and complete justice to the men who gave their all that this Nation might live. There should be more articles of this nature published, in my opinion, by men who have the facts."

***

Just finished reading a copy of your magazine and was specially interested in the article by Bro. Leonard G. Coop, of Missouri, "The Broken Men of the Great War."

You are to be commended on this, as everybody feels that the public should know about the treatment the ex-soldiers are getting.

Mr. and Mrs. E.E.C. Missouri

***

The article by Bro. L.G. Coop in the March, 1930,, issue of THE BUILDER is a clear and concise statement of facts which the general public are ignorant of.

The writer knows Bro. Coop personally and also knows of a number of eases where Bro. Coop has aided a deserving ex-service man who has been denied aid by the Veterans' Bureau through red tape or some petty distinction of Veteran Bureau law.

I feel safe in saying that sixty per cent of the ex-service men of this country are ignorant of the benefits due them. The writer was helped by Bro. Coop in the past and knows that his efforts are untiring when any deserving ease is brought to his attention.

I believe that more of these articles will give enlightenment to the Craft and be of benefit to a "forgotten legion."

L. C. D., Missouri.

* * *

T H OR TRIPLE TAU?

Will you please give me the meaning of "Templum Hierosolymae," which is, I am told, Dunkerley's explanation of the Triple Tau Cross (being "T" over "H" according to him).

Also, can you recommend to me a book treating on the various emblems, hieroglyphical designs or characters, foreign language letters and initials, etc., having or claimed to have, any connection with Masonry, and which is well illustrated. I am a Royal Arch Mason, Scottish Rite Mason and a Shriner, so that anything that is written from the viewpoint of any of those bodies would be particularly desirable.

H. C. A., Minnesota.

"Templum Hierosolymae" is the Latin form of Temple of Jerusalem. In Latin "Hi" is roughly equivalent to sound to our "J" and, of course, our word Temple is simply the Latin "Templum" with a change of the ending. There is little doubt that the monogram "TH" originally referred to the Temple of' Jerusalem and was only later given a mystical interpretation. We are afraid that there is no such book as you desire yet in existence. The only thing that would partly cover your need would be Mackey's Encyclopaedia. We understand that a new edition has just been published and possibly this would be even better than the old. However, you will find a great deal of information along these lines in any one of the different editions.

* * *

HELE OR HAIL

A discussion has arisen as to the proper pronunciation of a certain word occurring in our ritual and I am referring the question to you. I refer to the word meaning to

conceal or hide and which, I believe, is correctly spelled "here" though Mackey - in the one volume edition of the Encyclopaedia - spells it "hale." From this author I would infer that the word should be pronounced as though spelled "Hale" or "hail" and until recently I have always heard it so pronounced. However, Webster's International Dictionary, and also the Standard Dictionary, give the pronunciation as though it were spelled "heel." The Little Masonic Dictionary by Boyden contained in the Dollar Masonic Library confuses the question by uniting the three words "hail," "hale" and "here" and stating that they are "used in two senses - 1. To conceal or hide. 2. To regularize an improperly made Mason or Masonic body." By thus grouping them I assume that the author intended to imply that they were all pronounced alike. However, he spoils it all by inserting the second definition which does not apply to any of the three spellings but rather to the word "heal", pronounced "heel," meaning to cure.

I realize that so far as its ritual is concerned, Masonry is more or less of a law unto itself and it can pronounce a word contained therein as it sees fit dictionaries to the contrary notwithstanding.

I seem to have a hazy recollection that you gave a discussion of this word in THE BUILDER at one time, but I have been unable to locate the article.

I shall appreciate any help you can give me in this matter either by reference to THE BUILDER article or by letter or if you prefer through the Question Box.

F.E.H., Wyoming.

There seems no doubt that in early American rituals this word was pronounced "hail" or "hale," and whenever it was written was almost invariably spelled as in the first example. It is probable, too, though more conjectural, that it came to be generally understood to be the word "hail" in the sense of greeting, or calling to anyone.

There are, in reality, an unusual number of distinct words variously spelled hail, hale, haill, halle, heill, heal, and other permutations of the possible letters. Of those still in common use are, hale in the sense of well; heal, to cure; heel, part Or the foot; hail, frozen rain; hail, to call or greet. Less common, but by no means obsolete is hale, to drag, draw, or haul, which last is really only a variant spelling and pronunciation. Also there is the sea term, "heel," to careen, or turn over, spoken of a vessel. And to this may be added the gardener's technical term, "to heel in," i. e., to cover the roots of plants temporarily with earth.

Some Of these are derivable from the same root. The greeting, Hail, was originally "be hale" or whole, or well. And heal, to cure, is also the same word ultimately.

The word retained in the Masonic ritual is derived from the Anglo Saxon helan, to conceal, and that again is supposed to come from an Indo-European (Aryan) root kel, from which the Latin "conceal" itself is derived by another line of descent.

Vowel sounds in English are very uncertain, and there is no doubt that two hundred years ago educated people in England pronounced many words with a long "a" that now have a long "e" sound. Conceal was consayl (probably), tea was tay. In fact, pronunciations supposed now to be Irish brogue were once good English - when the Irish learned them.

It would thus seem that our word might quite properly be pronounced as it used to be, hale or hail. Only in this case, consistency would demand that we say also, "concayl" and "revail," so that there is no need to quarrel with those, who, to mark its derivation and meaning, prefer to spell it "hole," and to pronounce it according to modern usage. As long as the meaning is made clear (and whichever way it is pronounced it needs explanation for the average candidate) there seems to be no question of principle involved. There is no absolute right and wrong in pronunciation. It is a matter of usage, which is always changing. Masonry has retained in its formulas many old and obsolete words and phrases, which should be

carefully preserved, as marks of its antiquity, and which every "Intender" of candidates should be prepared to explain. To consult any good dictionary will remove most difficulties, in regard to these unusual words, and for the residue Murray's New English Dictionary may be consulted. It is to be found in most reference libraries.

* * *

EVENTS IN ITALY

Some months ago I saw a notice in THE BUILDER of the book by John Bond, entitled Mussolini: The Wild Man of Europe, which book I have since purchased and read.

The events in Italy, as related, concerning Masonry, seem almost unbelievable. I have talked to a number of Masons about it and they all feel as I do. I would, therefore, appreciate it very much if you could tell me who John Bond is, whether he was in a position to get information at first hand, whether the statements in the chapter on Masonry are true, and how reliable is the book generally. Any information you can give me on these points will be appreciated.

C.C.M., Ohio.

Mr. Bond is the correspondent in Italy of the Fellowship Forum. Further than this we have no information concerning him. As there is no doubt that this connection will lay his work open to suspicion in the minds of many of our readers, we may say that the substance of his communications to that journal, and differentiated from his comments and presentation, have been borne out from other sources of information in all cases where we have been able to check them.

Speaking generally, the account given by Mr. Bond of the career of Mussolini and the rise of Fascism is much the same as that of many other independent observers. And in regard to the suppression of Italian Freemasonry and the persecution of Masons, there is nothing exaggerated or untrue. Incredible as the relation may seem it is, if anything, an understatement of the facts. The article translated from the Freimaurer Zeitung of Vienna, which appeared in THE BUILDER for August and September of 1927 may be referred to in this connection.

* * *

THE CEREMONIES OF OPENING THE LODGE.

Why are the ss. of all the first degrees given in the opening of the M. M. lodge ?

A. K., Indiana.

This is a difficult question to answer for a number of reasons, some of which are obvious enough. No answer, in any ease, can be more than conjectural in the present state of our knowledge.

Originally, so far as our information goes, a lodge was regarded as a lodge of Masons, and not a lodge of Masons of some particular degree; every grade was supposed to be represented. The first thing done was "to constitute" the lodge. In this special sense the expression has long been dropped in America, although it is still retained in English rituals. The ceremony that is there spoken of as "constituting the lodge," is, however, still retained in America, even though the term has fallen into disuse, and with this, to a large extent, the realization also of its

being a distinct part of the whole proceeding. This "constituting" had as its culmination the salutation common to all Masons as such, what in our present terminology is called the s. Of an E. A., so termed because it is given in the first degree.

All the business of the craft was transacted in the lodge thus constituted and opened, with the exception only of such matters as pertained specifically to a higher degree. When such matters required attention, further precautions and ceremonies were in order. In the Masonry of the British Empire this is often spoken of as "raising the lodge" to a higher degree. The converse process is "lowering" it. In these additional ceremonies the form of "constitution" is not repeated, as it is in this country, for in this respect the rituals of other countries are much closer to the older usage. An important part of these additional ceremonies was the salutation proper to the degree to which the lodge was "raised." It follows that when a M. M. lodge was opened, all these salutations had been given, and were also given again in reverse order before the lodge was closed. As we find, generally speaking, that in the development of Masonic ceremonial there is a powerful tendency always at work to retain as much as possible of old usage in the newer arrangement, even if its position and emphasis is quite changed, we may suppose it was at work here also, and, though in America we now constitute the lodge and open directly in the third degree, we still as a survival of the past, give the salutations of all three degrees.

Another explanation is possible. The procedure can be interpreted as a symbolic reminder that all present have progressively passed through the three stages, are possessed of their particular secrets and are bound by their specific obligations. And, though this is probably only a secondary motive, yet it may have had considerable effect in the retention and preservation of the custom.

* * *

AN APPRECIATION.

Some time ago I wrote you asking for information as to the history and meaning of the shape of our present Masonic apron. I had expected a letter in reply which would contain one or two paragraphs concerning my inquiry.

You may imagine how pleased and how surprised I was when I received the bundle of clipped articles about this matter. That is SERVICE! I wish to take this opportunity to thank you for sending me such full information upon this subject. I read every word of it. I am more or less a tyro in Masonic scholarship, but I hope that I may learn more and more as the years roll on.

I have told several brother Masons here about the fine service which I have received from you. I also stress the value of THE BUILDER. Such work as you are doing should prosper, especially among intelligent Masons who are awake to the wonderful visions of Masonry which Masonic scholars have left us.

St. C.V., South Dakota